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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

Memoir IV—Rev. Daniel Marshall

CHAPTER ONE.

Perhaps no people have yet lived in this orld with so broad and cosmopolitan a pirit as has been exemplified in North Car- lina. From the earliest times in her his- ory as a civilized community, not only indness and the most abounding hospital- ty have been shown to strangers; but to very new-comer, whatever his nationality, n equal share of honor and trust has been xtended, whenever such a man was wor- hy and fit for such marks of distinction. So far from our people manifesting anything f a spirit of jealousy toward our citizens of lien birth, it has really seemed that such n accident of nativity has worked in their favor, and in a thousand instances has given them the preference in popular favor over those who were so unfortunate as to be to "the manor born." Whatever may be said of the wisdom and propriety of such a trait, it at least proves the large hearted and un- selfish disposition of our people. With such a spirit and characteristic as a civilized com munity, it would be unpardonable if the life and labors of the Rev. Daniel Marshall were omitted from a catalogue of our pioneer Baptist preachers.

Like Shubal Stearns, Daniel Marshall was born in the year of our Lord 1706. This event occurred in the town of Windsor of the then Province of Connecticut. He was reared by a Presbyterian father and mother, and upon reaching years of maturity was admitted to all the rights and privileges of the church to which his parents belonged. This was a matter of course in Presbyterian practice, and was only remitted in such cases where the young men and women who had been christened in unconscious infancy destroyed all hope and imputation of virtue therein by outbreaking and abandoned courses of life. As this young Daniel Mar- shall not only conformed to the usual stand- ard of morality, but was also a believer in the articles of faith set forth in the West- minister Confession, he was not only made a member in full standing, but also in due season was appointed a deacon of his church. He had also married a wife in the mean- while, and saw children blooming like flow- ers in the household blessed by his thrifty and prosperous oversight.

Until Daniel Marshall reached the turn- ing of life in his thirty-ninth year, and thus saw his sun of existence reach its prime and begin the slow years of decline and decay, he lived on as he saw his friends and breth- ren did, in their cold and formal compli- ance with set rules of morality. In Connec- ticut this Presbyterian system had been made the religion of the Province with all the rights and authority of other established churches. All other forms of christian faith faith were only tolerated, as it was called in that day, because the great folks in Lon- don had of late changed their policy of persecution, and had furthermore sent word to every provincial governor in America that a like policy must mark their course toward dissenters. Up to the happening of this thrice-blessed change, the lives of all New England Baptists, outside of Rhode Is- land, had been full of peril and hardships. They were not only liable to pains and pen- alties as the result of their want of con- formity, but too often their land other prop- erty were taken from them to help in the construction of church buildings to be used by their neighbors who had thus robbed and punished them.

As State systems of christian faith had resulted in Great Britain and the continent of Europe, so did they in New England. The pristine fervor and devotion gradually diminished until, in the lapse of time, the machine morality, thus inculcated, ripened into such doubt and unbelief that the men and women, whose greatest means of wealth arose from slave-trading and rum-selling, became virtual infidels. They called them- selves Unitarians, and thereby denied the divinity of our Saviour. In the grip of a creed thus grown stale and outworn, Daniel Marshall was ere long to see how hostile his church brethren would prove themselves to anything like the true preaching and prac- tice of the gospel of peace. It was first seen in their rejection and scorn of Jona- than Edwards' pleas for the necessity of the new birth. When this great philosopher and theologian recalled the language of our Lord in his night talk with Nicodemus, and insisted that the Son of God was in earnest about what he told the Jewish ruler, the New England Pharisees were as deaf and blind as those of old, and, like their proto- types, they made life unhappy to all those who thus conformed to our Lord's teach- ings concerning this deep and awful mystery in the gospel plan of salvation.

But while church establishments and un- hallowed channels of commercial traffic had thus reacted so disastrously on the general spiritual life in New England, there were many noble exceptions to this general rule. There were still men and women left there who had never bowed the knee to Baal. The race of men who had made that stern and inhospitable clime not only to blossom as a rose, but it was also become largely the paladium and shrine for the largest and best hopes of the human race. Amid their frozen hills and storm-smitten coasts, men were nurturing a spirit of liberty and good will, which was in later years to prove a blessing to their descendants and mankind at large. Whatever their theological errors, they were yet true to the best interests of our race in their temporal concerns. Neither the might of banded kings, nor the fury of their Indian allies, could palsy that high New England spirit which sent so many of her sons to battle for the defence of free America.

Mr. Daniel Marshall was living, as he sup- posed, in the peace of God and in the enjoy- ment of the favor and confidence of such a people, when, in his thirty-ninth year, there came a moral earthquake and consequent upheaval of the spiritual dry bones. That mighty and glorious servant of the Most High, Rev. George Whitfield, like another Jonah amid the Ninevites, had come to show the careless New England multitudes how far they had come short in their duty to God. It was all in vain that the church au- thorities opposed and denounced this terri- ble exposer of their weakness and decay. Though they shut their church doors upon him, yet the broad fair fields and forests could still be used as standing ground for the vast multitudes that flocked to hear this matchless christian orator tell of what they had forgotten and overlooked in their care- less reading of the New Testament. The burden of his discourse was ever the neces- sity of faith, repentance and a changed heart in those who would flee the wrath of God. Like John the Baptist, exposing the emptiness of Jewish hopes, so did Whitfield uproot and confound the souls that had been so long reposing on beds of mere formality. The necessity of the new birth, its mysteri- ous dependence on the workings of the Holy Spirit, and the soul's sense of acceptance through the merits of our Lord's atonement, were almost like the preaching of a new gos- pel to the callous formalists. It was hateful and terrifying to their souls, just as the gracious discourses of the Redeemer had been to their ancient prototypes. As the Pharisees had resented the offers of our Sa- viour's terms, and refused him the privi- leges of their sanctuaries, so did they of New England shut up their hearts and church doors against this new apostle of righteousness.

Daniel Marshall had been in all the years of his professed christian life no better or worse than the multitude of his professing brethren. Like them he had been baptized in unconscious infancy, and as a matter of course, upon arriving at the years of discre- tion, he had been inducted into full fellow- ship in the church of his family and friends. Not only this, he had been so orderly in his walk and active in his church duties, he was made a deacon of the congregation. With all these testimonials from his friends and brethren touching his walk as a christian, he was yet made conscious of his exceeding needs when the true significance of our Lord's words to Nicodemus were at last im- pressed upon his soul. In an agony of grief and repentance over his blindness and dis regard of the Master's teaching, he cast all his old professions behind him as so many filthy rags, and, through a new found faith, reached "the peace of God which passeth all human understanding."

In the tremendous upheaval and renewal of christian life thus brought about under the evangel of Mr. Whitfield, Mr. Marshall, like a great host of other men, turned from all secular occupations, and began that life of devotion to the Master which was to em- brace the whole remnant of his stay in this world. In his new-born zeal he at once be- gan the preaching of that gospel which had been so long in reaching and filling his own soul. Nor was he content to thus discharge a sense of duty in proclaiming Christ to his civilized countrymen. In his burning zeal, the souls of the perishing heathen lay heavy upon his heart, and we find him proceeding to the headwaters of Susquehannah river as a missionary to the Indians. The war be- tween the tribes and white people arrested him in these labors, and he went South to continue the work thus made impossible at the North. It was thus the Rev. Shubal Stearns found him in 1758 laboring among the settlers of Northern Virginia, around a place known as Opequon. There were many things in common between the two evangelists to bind them into unusual affec- tion and brotherhood. They were the *beaunt couriers* of that great New Light Baptist movement which was ere long to become so potent in all the South. They were, as has already been told, brothers in law. Thus bound together, not only by the holy ties of religious and family affection, they united their efforts to widen the blessed influences that had so richly fallen upon themselves. But they found many things to oppose and nullify their best efforts in the valleys of Loudon, Fauquier and Fairfax counties. Not only was the old intolerant spirit of the Established Church people there to confront them, but the Regular Baptists of the same region manifested a coldness and aversion to the sterness of the new doctrines, that pained the anxious souls of the missionaries.

It was thus after a brief delay they shook the dust of Virginia from their feet and be- gan the long march for Sandy Creek in North Carolina. We have already told the marvelous tale of their labors and success- es in that region in the preceding memoir. It was thus so fixed by a gracious Providence that North Carolina was to become the focus from which issued all those potent streams which in a few years resulted in making such a host of the converts to the new order of things. From the Sandy Creek region as center they went out conquering and to con- quer, until in all the southern American Provinces the Separate or New Light Bap- tists, as they were known in that day, be- came the prevailing sect of our people.

In the loose and careless practice of the older Baptist churches, multitudes had been received into membership with no preten- sion that they had been converted. Even men in the pulpits and serving as pastors of churches could be found who made no scru- ple in declaring that they had no knowledge of any such thing as the new birth in the Lord. Pious moralists who, by virtue of their own weak wills, were seeking not only their own salvation, but were presuming to act as guides to their friends and country- men on the same great journey. It can be imagined then what a stir among the dry bones of such communities followed when Whitfield and the New Light preachers opened the batteries of their soul reaching interpretation of the everlasting gospel. That strong men fell as dead upon the ground and great crowds grew frantic with fear and repentance, is yet one of the world's most remarkable traditions. Whole com- munities as one man rose to the necessity of seeking a part in this mighty work of the people's salvation. Thus it was that Daniel Marshall, forsaking all things else, gave himself and all he had to further such mo- mentous interests. With unceasing toil and ever-weary journeyings he passed from county to county, and from Province to Province, repeating to ever new communi- ties the wondrous story of how Jesus Christ could save the perishing sons of men.

Overdoing Organization.

Unless the church militant has soon some blessed drawbacks, she is in imminent dan- ger of becoming too much organized. A certain normal balance of powers, as essen- tial to self-control and expansion of force in a religious body as in an individual life, may be destroyed by any mania or mono- mania. Organization overdone can do the mischief quite as easily as any other tem- porary rage which might not be as unani- mously welcomed. Even organization is under law, and must come into being ac- cording to a certain unwritten rule of order. This rule is evolutionary in its nature, not to be violated without danger of confusion of counsels and waste of power. There is a kind of organization that is born; that goes and grows by natural use. There is another kind that is hand-made—sometimes ma- chine-made. This kind goes too, and grows, alas! over fast for a season; but when at- tached to a church, abnormally develops one force at the expense of others, often at the cost of the whole.

THE CHURCH FOR ALL.

The church is for all ages and all classes. That is the fact that first faces us. The church is for young, middle-aged, aged, rich, poor, high, low, intelligent, and igno- rant. She is a great, gentle, loving, mother- bosom for the gathering and nourishing of all. She is an organism that holy love took for the expression of itself when it was very earnest about the welfare of men, and was making men exceedingly unselfish in their devotion to the present and future well be- ing of their fellows. We ought to remem- ber now, when church life tends towards a bewildering complexity, that at no time was the organism of the church more simple and natural than when she was endued with power from on high and making the Book of Acts. In high tides of spiritual activity, the church has shown capacity for adapting and applying her unified power to all the necessities of her complex life. It is then that no one class suffers, nor has any one class a monopoly of her care.

In times of religious quickening, when multitudes are being added unto the Lord, even the few simple organizations that may have been formed are in eclipse. They go down into silence for a season: all are lis- tening for what the Spirit is saying unto the church. The Sunday-school session becomes a church prayer-meeting, and who is think- ing of old or young, rich or poor, wise or ignorant? They all are of one accord, in one place, members many, but one body. The simple, natural institutions of praise, worship, prayer, edification by the ministry of the word, that came into being when apostolic power was reaching out after all classes to bless them, are the institutions that have survived everything that came in at other times, in other ways, and for other reasons. The church of Christ is a peculiar institution in this one respect, at least. Whatever survives in perennial power comes out of her own heart when it beats highest.

If the church is for all alike—all ages, all classes—then it follows that those services, fellowships, gatherings, that conserve the benefit of all, that promote unity by perpet- uating the true idea of the church, should always be first, be kept clearly in the fore- ground, and worked harder than anything else. Just here questions begin to come up. Is the church being kept well to the front? Are present tendencies, and the new organi- zations crowding in upon us helping to a gospel church, and emphasizing the spirit- ual growth and power of the whole body? Is the bewildering procession of societies, unions, circles, guilds, bands, etc., filing into the average church, helping those gen- eral agencies and activities that perpetuate the church as a distinct body and force in the world? Is there danger that the church may lose her distinctive individuality in the imagination and affection of her members, through the overcrowding of distracting, divisive, and rival organizations within her own fold? How fares the conception of her real efficiency, when it seems to be neces- sary to manufacture so many new societies out of her own members to increase that efficiency? Will there come as the upshot of this mania for organization an unreal idea of the church; that she is a sort of moribund mystery supposed to be hiding somewhere in the spaces between her own societies, if there can be spaces imagined? Or, that she is a sort of venerable, but su- perannuated old mother, who has lost her head and cannot any longer govern, and be- come paralytic in hands and feet, so that she is expected no longer to minister or to run on holy errands?

WHAT WILL BE ITS EFFECT.

What is to be the effect of these organiza- tions with their monopoly of time, force, and spirit, and their conventions, local, con- tinuous, annual, State, and national? How will the association meeting fare? And the State and national anniversaries? These are all agencies, gatherings of the whole church, representing and expressing her life. Should we make more of them or less? Will interest in them grow with the increase of other meetings devoted to a part of the church? One of the greatest difficulties of the present day is to induce laymen to in- terest themselves intelligently and actively in the larger work of the church; to get them to attend associations, conventions, anniversaries, councils. The great Hudson River South association, with 20,000 mem- bers, recently, we are told, transacted its annual business with a beggarly attendance of 150. Any one observing association meetings representing nearly fifty churches, will be impressed with the paucity of lay- men. Look for the men, the young men! No one will say that these regular meetings of the associated churches are not natural. They are surely to be perpetuated; what- ever else comes they must not fail. Shall the new societies and their many conven- tions increase interest in the old established church gatherings, or will they subtract precious interest and power from great de- nominational agencies and from normal church activities? These questions are simply raised. They are worth careful con- sideration.

Perhaps this impulse for organization would not have come if there had not been a manifest deficiency in the effectiveness of the church for interesting and training the young in her fold. It may be a natural ef- fort to supply what is lacking. Still the principle remains the same. Organization should be taken on as life and exercise re- quire it for efficiency and growing power. All organization that comes faster than that, or in other ways than that, will not stay. It ought to be a poor field for the profes- sional organizer, or for the man who organ- izes for revenue only, or who is organizing because he sees certain accompaniments of organization ahead that promise dividends for his purse.

CERTAIN SUPPLEMENTARY QUESTIONS.

Then there are supplementary questions that seem to raise themselves. We are quite emphatically told that certain things are "here." "This young people's move- ment," for instance, "is here—here to stay, and what are you going to do with it?" Well, let it stay, if it persists in a sturdy, sensible existence, naturally growing into stability of power and wholesomeness of in- fluence. If not, then watch its going, as go it will, if it has come unnaturally, lives on the diluted milk of religious sentimentalism, and only goes by the pumping of its own shackly, over-elaborated machinery. In very many cases the young peoples' society of Christian Endeavor is not staying as it did. The exceeding wealth and weight of "organization" that was suddenly buckled upon many a young stripling of a prayer- meeting, like Saul's armor upon the shep- herd boy, has, after some trial, been dis- creetly laid aside, and the young peoples' prayer-meeting is resuming its old simplic- ity, and finding its real power there. There is less cant perhaps, less giggling, less rapid transit to monthly, quarterly, semi-annual, and annual conventions and anniversaries, less pumping up of threadbare Scripture, poetry, and platitude, simply to keep a cer- tain silly pledge; but there is more simple, real expression of genuine religious feeling and aspiration. That a thing is "here," is not the great argument for its continued ex- istence. Perhaps it ought to go. Perhaps it ought never to have come. Perhaps its coming is its going, and does not warrant serious discussion. Some other things are here; have stayed some time. We cannot imagine them anywhere else, because here is the place for them. The church is here, for instance—has been for long, and here to stay, because there are so many that love and live in her; because she is everybody's home. Yes! The church is here; what are we going to do with her?

Another question: What shall we do with the aged if the whole church is run as a sort of incident and side issue to some over- grown young people's movement most in- geniously, elaborately organized, and with a self-perpetuating organ attachment? Some of the old people in the churches are being made to feel pretty old—all behind the times—and bitterly so. They hear only one emphasis, only one phrase—"the young people, the young people, the young peo- ple,"—first, last, all the time. Organize the "young people," "entertain the young people," "feed the young people," "amuse the young people," "keep the young people jolly," "set the young people going," "get a new minister for the young people." How conspicuously old and superannuated the disciple must feel, who is not young, in the church that is in prompt step with this mania for organization! He and his side- tracked coadjutors in antiquity must seri- ously doubt whether the traditional "row of pins" would not well represent their value in Zion. Do these distinctions and feelings hint that, perhaps, a good thing is carried too far already? Is there danger of the other extreme? What will such an ex- treme do for the whole church?

Perhaps we are in a transition period in church efficiency as in doctrinal form and emphasis; that the mania for organization merely marks that transition; that the church is groping to find what methods of blessing all shall be best; that the fittest will survive; and this period of ingenuity and contrivance is necessary to determine what will best accord with the fullest effi- ciency of a gospel church. In that case no one should take himself or his hobbies too seriously, lest both be cast-aways. A heal- thy suspense may save bitter disappoint- ment, and keep us ready to further the good thing, even if it is not ours.

Then there is the reflection which all this organization casts upon the faded flowers of a former period. I profoundly commisserate you brethren who have passed the dead line of forty. You grew, you were not made. Had you been made, you might have stayed. You are the most disorganized corporation of christians under the sun. Something is seriously lacking in you. "One thing thou lackest." Not "the one thing needful" ex- actly. Not old fashioned repentance. Not the ancient grip of faith. Not the worn-out reverence and trembling of soul as you lis- tened for the soft goings of the Eternal. Not the peace which the Lord left to the simple- hearted disciples. You have these bare and unpretentious trifles, but, alas! you lack one thing upon which the modern church insists and subsists; you lack organization; you have life, but you have no machinery. You are like a clock with no wheels in it that go round. You don't tick. Neither do you tell the time of day. You have mem- ories, but what are they? Memories of a struggle of spirit, of a wrestling unto blood that they used to call repentance; memories of a grip upon the substance of things hoped for and yet unseen; memories of an assur- ance that gave a deep quietude to the spirit, of an illuminated book that revealed all things. But alas, alas! you are seriously belated by reason of the neglect of your early organization. Listen! Do you hear those grinding wheels? Yes. Well, every one of them is necessary to manufacture and keep running men and women in Christ Jesus. Not one of them ran to make you. You know little, can do less, even if you re- member more. You insist that what you remember is a warm church—body of Christ—a praying prayer-meeting, a real Sunday school, a deepening and heightening experience, growth in grace and passion of obedience? And is that all? Well! I sim- ply drop my flower upon your disorganized masses of precious reminiscence and reality, and utter the comrade's melancholy wail: Alas, my brother!

In this entire business of over-organiza- tion many go ahead with swift footed and unsuspicious enthusiasm, as if sure that or- ganizasion was a Jerusalem whither they must hasten to receive the power. Others, older and better acquainted with human nature and its sources of true power, go slower, and take at least a part of a day to set up some sizable queries. Are they wise, or foolish? Another query. Can the mod- ern church do by organization what she fails to accomplish for lack of consecration? Still another query.—*C. H. W., in Exam- iner of Dec. 3.*

An old man once said: "For a long time I used to puzzle myself about the difficulties in the Bible, until at last I came to the con- clusion that reading the Bible is like eating fish. When I come to a difficulty, I lay it aside and call it a bone. Why should I choke over a bone when there is so much good meat left for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

The Biblical Recorder.

WEDNESDAY, JANUARY 6, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

BRO. CHARLES C. TEAGUE will look after the interest of this paper in the counties of Chatham, Moore and Randolph.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis, Methodist Ecumenical Council.*

OUR subscribers who are in arrears will please renew their subscriptions at as early a day as practicable. We need the money, or we certainly would not now, when times are so hard, call on them for it. The first of January is a specially hard time with us. Through the special favor of our brethren we have heretofore at the end of each year been enabled to promptly meet all outstanding bills, and thus save our credit as editor of a journal that teaches, and ought to practice, honesty and fair dealing. Unless the brethren who owe us pay up, and those who have not as yet renewed their subscriptions do so at an early day, we shall not be able to practice as we preach on January 1st, 1892. Knowing that money was scarce, we have patiently waited until necessity forces us to call on our delinquent subscribers for help. Please remit what is due us at once.

FOREIGN MISSIONS.

Ever since the command, "Go ye into all the world and preach the gospel unto every creature," was given, the duty to give the gospel to those that are without it, has been imperative. Some one has said, "The spirit of Christ is the spirit of missions," and remembering the fact that Christ left his home in glory to bring good news to men, and that during his earthly ministry he went about continually doing good, we are not exaggerating when we say that he himself was a foreign missionary, and those who have caught the true spirit of the gospel must be missionaries. It is an undoubted fact that the immediate followers of Christ went forth from Jerusalem, as a religious centre, to different parts of the world to "preach Christ, and him crucified." With but few exceptions, the apostles were missionaries, and most of them foreign missionaries. The Apostle Paul, "born in due time," was added to the apostolic college, and was pre-eminently distinguished for his missionary zeal and activity.

It is true that several centuries after the death of the apostles that the then prevalent christianity had become more or less corrupted by the admixture of Judaism on the one part and paganism on the other. The unholy union between Church and State, effected when Constantine took the church under his fostering care, and the stealthy spiritual and temporal usurpations of the Pope at Rome, gradually produced such a state of things in the church or churches of those centuries that there was little of the apostolic purity among them, and but little of the missionary zeal of earlier times. The success of the Reformation in Europe impressed the Roman Pontiffs the necessity of trying to regain their lost influence and power by sending missionaries to many heathen lands. The direct and marked missionary efforts of the Romish church, then, dates from the time that the Reformation was an assured success in Europe.

Whilst Rome has won her thousands of converts, and whilst some of the men she has sent as her missionaries have been men possessing great zeal, force of character, and possible piety, in spite of the system they so blindly advocated, yet we may doubt whether the full indoctrination into the Romish system of faith has greatly improved the nations that have accepted it.

It has been only within the last hundred years that mission work has been pushed with marked success on the part of the Protestant world. One of the most remarkable facts true of our Baptist people is, that as soon as they have become strong enough in any land to show the faith by which they are actuated, they have been distinguished for their missionary zeal. It is also an encouraging fact that God has signally blessed the efforts of our missionaries in foreign fields.

The following comparison will be found interesting reading. All the Protestant denominations in the United States, except the Baptists, have in the foreign field 815 missionaries, with 860 ordained native assistants; church members, 146,063; having expended last year 3,315,870. The Baptists have, in the foreign field, 170 missionaries; 579 ordained assistants; church members, counting Cuba for the present with the foreign work, 145,313; money expended $707,135. (See Home Field for December.) So that the Baptists, with scarcely more than one fifth of the men sent from this country, or of the money expended, number more members in foreign fields than all other denominations combined.

The above facts are mentioned with no view of boasting, but as a matter for devout thankfulness to God for the marked manner in which the seal of his divine approval rests upon the labors of our missionaries. The above facts become more striking when we remember that our missionaries have been, as a rule, *cautious* in the reception of church members. They are not in the habit of subsidizing people, or of offering temporal rewards, as an inducement for them to come within the folds of our churches. Our ideas of church constituency debar our missionaries from receiving any of the heathen into church membership, except such as give evidence of a change of heart.

We rejoice greatly in the success of the missions of our Northern brethren. They have a much larger number of missionaries, and expend annually much larger sums of money in the work than the Southern Baptists do, through their Foreign Mission Board. This paper would not be complete, however, without special reference to the foreign work of our Convention. By reference to the minutes of the Convention for the year 1891, which contain the latest authorized data obtainable, it will be seen that, counting the American missionaries, their wives, and the unmarried female missionaries, we have from the South in the foreign field a total of eighty six missionaries. These have 23 ordained and 53 unordained native assistants. These missionaries are thus distributed: China, 37; Africa, 10; Italy, 3; Brazil, 11; Mexico, 21; Japan, 4. Some recent appointments will swell this list.

The number of church members reported on the various fields occupied by the missionaries of our Southern Board is not large, but considering the fact that our missionaries aim for *quality* rather than quantity, we have have every reason to be encouraged and to persevere in the blessed work of sending the gospel to the perishing. Let us pray the Lord of the harvest, not only that he should send forth more laborers from our own shores into the great harvest field of the world, but that he would raise up on these mission fields men from among the natives that shall wield among their people such influence as Diaz now wields among the people of his native Isle. It is just possible that we have overlooked the importance of developing native talent. Some may think that it is best to push the work mainly through our foreign missionaries; others, that it is best to expend our main efforts on the native ministry. The truth of it is that neither one of these plans, to the exclusion of the other, seems to be the *divine* plan. That plan appears to be that both the foreign missionary and the native should work together until the country is christianized, and then the foreign missionary can seek other fields. This rule seems to hold good whether it takes only a few years or more than one generation to accomplish such results.

China, while one of the oldest of our mission fields, is also one of the most difficult. Yet in China the light is breaking, and some of the best talent of the South is in that field. Japan, while a new field, is a promising one; and we think our Board acted wisely in opening that field, because success in either China or Japan will have a reciprocal effect on the people of those empires. The mission in Africa, though attended with many difficulties, seems to be making headway, especially during the last few years. The mission in Italy is a mission to the very seat of Popery, and every inch of territory gained there, and every soul won to Christ, is obtained under the keenest opposition. None but those who have been placed in circumstances in which the usages and traditions of centuries and the great tides of popular opinion and governmental influence are all against them, can tell anything of the obstacles that have to be overcome in such a country as Italy. Many of our people had been led to entertain too sanguine hopes about our success in Italy by supposing that the tide had set strongly against Romanism. But such, we think, is the case only to a certain extent. The dream of the Italian patriot for years has been a "United Italy." That dream was realized in the reign of Victor Emmanuel, and has been perpetuated under that of Humbert. The lamentations of the Pope at the loss of his temporal power have doubtless created, especially among the Italians, a certain amount of sympathy for him, and thus they have been drawn closer to him. The upheaval in Italy seems to be more of a civil than religious kind, and Catholicism appears to be about as firmly imbedded as ever in the affections of the Italians, though civil changes do often effect a change in the religious status of the countries in which they occur. Let us hope and pray that this may be the ultimate effect in Italy.

The mission in Brazil, though comparatively a new one, is hopeful. This country is in an unsettled state, so far as civil government is concerned. Her people are trying to establish a Republic, but owing to the long night of ignorance, superstition and popery, from which they are just issuing, it is difficult to predict what the result will be. Mexico, though a new mission, is one of the most promising. Owing to the close contact of the Mexicans with their powerful and enlightened neighbors, there is more hope for their future as a government and for their religious prosperity. Public schools, railroads, republican institutions, and, above all, the religion of Christ, are producing wonders among this interesting people. May the Lord hasten the day when Mexico's civil and religious freedom and enlightenment may be such as to render her future secure in both government and religion.

A PROPOSED CONSTITUTIONAL AMENDMENT.

The National League for the Protection of American Institutions has prepared an amendment to the Constitution of the United States, which will be submitted to both houses of Congress shortly after they resume their sessions. The amendment which, if adopted, will be the XVI amendment, reads as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the full exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to issue bonds for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

The following States prohibit sectarian appropriations in their constitutions: California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, North Dakota, Oregon, South Dakota, Texas, Washington, Wisconsin, Wyoming—21 States.—*Chronicle.*

Every Baptist in the United States who knows how our fathers struggled for religious liberty, and for the separation of Church and State, will heartily endorse the proposed amendment. We are in favor of so amending our own State Constitution as to prevent all moneys collected by taxation from ever and in any way being applied to churches, socities, and any other than State Institutions managed wholly by officers appointed by the State.

PERSONALS AND OTHER ITEMS.

....Hon. George W. Blount of Wilson spent the Christmas holidays in Hickory.

....Bro. C. B. Pridgen of Kelley's has our thanks for a list of subscribers from his office.

....Rev. R. B. Garrett of Austin, Texas, declines the call to the First church, Petersburg, Va.

....Rev. Dr. Hall of the Baptist Tabernacle, Raleigh, received twelve new members on Sunday last.

....Rev. A. L. Stough of Lancaster, S. C., has received an unanimous call to the pastorate of the church in Kinston, N. C.

....Rev. P. S. C. Davis has removed from Fentress, Va., to Shiloh, N. C. His correspondents will please note the change in his office.

....Rev. James H. Wright, former pastor of the West End Baptist church, Petersburg, Va., is critically ill and not expected to recover.

....Rev. W. F. Watson removes from Carthage, N. C., to Dunn, N. C. Bro. Watson is one of our best young preachers and pastors, and the brethren in Dunn are to be heartily congratulated on his settlement as pastor in their midst.

....Tickets are out for the marriage on Jan. 12th, of Miss Sue Funk of Hagerstown, Md., and Mr. George B. Carter of Colorado Springs, Col.

....Rev. Dr. H. A. Tupper of the Broadway Baptist church, Louisville, Ky., has accepted the call to the Seventh Baptist church, Baltimore, Md.

....The church in Elizabeth City, in addition to all the work done on their splendid new house of worship, added two hundred dollars to their pastor's salary.

....Rev. B. Craig reports that all his churches have paid the amounts assigned them for the Havana house. Bro. Craig changes his office from Union to Ahoskie.

....Prof. G. C. Briggs of Salisbury, Mo., one of the most successful teachers and managers of a school of high grade, sends us a pleasant letter from his home in the far West.

....The first section of the Union Meeting of the Central Association will be held on the 29th of January with the Harris Chapel church, Franklin county, instead of Wake Union.

....Rev. J. A. Stradley of Oxford spent his Christmas holidays struggling with a good case of grippe. He is better now, and will have something to say to his brethren after a while.

....Rev. W. E Penn of Eureka Springs, Arkansas, will ship you one hundred of the combined Harvest Bells song book to one address for $50, from St. Louis, Mo. "It is a Baptist book."

....Rev. M. L. Green has resigned his churches in the Chowan Association, and moved from Bethlehem to Ahoskie. Bro. Green's correspondents will please note the change in his office.

....Rev. W. C. Barrett of Franklinton will begin a meeting at Lillington, Harnett county, on the fourth Sunday night of this month. He desires the members of the church to pray for the success of the meeting.

....Rev. Dr. William Harris, pastor of the First church, Montgomery, Ala., died at his residence in that city on Dec. 26th. For a year or two before going to Alabama, he was pastor of the Seventh church, Baltimore, Md.

....You can see from the Treasurer's acknowledgements in this paper for the "Havana House" that the churches have done well. Thanks to all. Next week we will state the facts about the work.—*C. Durham.*

....Rev. W. S. Ballard of Southport, N. C., wrote to us under date of Dec. 23rd, that he had decided to take charge of churches near Scotland Neck, N. C. He speaks in the highest terms of his brethren in and around Southport.

....Bro. J. T. Jordan of Troy, Texas, in renewing his subscription, says: "I have been in Texas four months; find some good Baptists, but have never found truer, nobler, better brethren than in North Carolina. Success to the RECORDER."

....There are 80,000 more Missionary Baptists in North Carolina than the combined number of all other denominations, and counting our Antimissionary, Campbellite and Free will brethren as Baptists, there are at least 100,000 more Baptists in North Carolina than there are of all other names, creeds, isms or sects.

....Rev. C. W. Matthews, who has moved his office from Land of Promise, Va., to Creeds, Va., writes: "Many of our people have died from grippe, and many are still suffering from its dreadful effects. Our parsonage is rapidly nearing completion. My correspondents will please note the change in my address."

....Rev. O. L. Stringfield has just closed a gracious series of meetings with the church at Hephzibah, in which fifteen persons professed faith in Christ. Bro. Stringfield reports the new building for the Wakefield High School rapidly approaching completion. This is one of the best and most successfully managed schools in North Carolina.

....Rev. Dr. W. A. Nelson of Asheville tendered his resignation as pastor of the First church of that city last week, and preached his closing sermon on Sunday last Dr. Nelson is dearly loved by the church, but having suffered much with his throat recently, he felt that a rest from preaching was necessary to his restoration. He goes to Aiken, S. C.

....Prof. F. P. Hobgood of Oxford again takes charge of the Oxford Female Seminary as President. The Spring term begins January 20th. Bro. Hobgood is a born teacher, and his friends and the friends of the Oxford Female Seminary should rally to his support. We heartily commend President Hobgood and the Seminary to all our readers. Get ready and fill every room in the school on the 20th.

....The Baptist sisters of the church in Reidsville, N. C., are supporting a young minister in the Southern Baptist Theological Seminary, and will send him to China as missionary and support him there when he finishes his education. The church in Reidsville has only 250 members, but it is leading all its sister churches, and setting them a good example. They are greatly pleased with Pastor Howard.

....A brother, or rather a member of a Baptist church at ——— N. C., who owed us for the RECORDER from Feb. 27th, 1889, to Jan. 1st, 1892, sends us word that he does not intend to pay for the paper, and does not want it, &c. If all the Baptists in North Carolina were such as he, the Devil would have a walk-over in this State. A revival of debt-paying religion is badly needed in his section. The man who can pay his honest debts and will not, is unfit for church membership in any sort of a church.

....Rev. D. J. Clark of Clarkton, N. C., is making an earnest effort to build a house of worship for the little church in his section. He needs about five hundred dollars to complete the work. We commend the enterprise to our readers. See acknowledgments in another column.

....A young lady graduate of Thomasville Female College wishes a situation as teacher of English branches in a school or family school. She is a Baptist of highest standing and experience. Best of testimonials and references. If any of our readers wish such a teacher in the families or neighborhood they will please apply to us.

....Rev. Dr. John S. Watkins, pastor of the First Presbyterian church, Raleigh, has tendered his resignation in order to accept a call to the pastorate of the Presbyterian church in Spartanburg, S. C. Dr. Watkins is a learned and gifted preacher, pastor and writer, and with all is a splendid christian gentleman. We have known and loved him for years, and regret his removal from Raleigh.

....Rev. J. F. Love of Rocky Mount writes: "I have recently been on a visit to my parents in Elizabeth City. Bro. Thomas I think it not extravagant to say, is preaching to a larger average congregation than any man in the State. All goes well in that part of the Tar River. Dr. Hufham, if he be not in the 'succession,' is succeeding at Tarboro. Battle at Wilson fills to overflowing his house. He needs his new house to accommodate his large audiences."

....A little more than a year ago, we made this announcement: "The *Arkansas Baptist* will hereafter be furnished to ministers who aid in its circulation, at one dollar per year." This is less than the actural cost, and, therefore, our contribution to them. But we find that we are sending the paper to about ane thousand preachers on these terms; some have aided greatly in increasing our circulation; others have done but little or nothing.—*Arkansas Baptist.* Exactly.

....Rev. Dr. Cornelius Tyree of Salem, Va., died after a brief illness on Dec. 23rd. He was in his seventy seventh year. Dr. Tyree has been for many years one of the most distinguished preachers and authors of Virginia, a man of splendid gifts, indomitable energy and industry, and of blameless character. For years he has written regularly for the RECORDER. His writings, like his head and heart, were clear, forcible and true. There were few like him in the earth, and we sadly feel the loss we have sustained in his death.

....On Dec. 27th, Cedar Rock Baptist Sunday-school, Franklin county, elected the following officers for the year 1892: Superintendent—Willis M. Boone; Assistant—C. B. H. Stallings; Secretary—J. T. Inscore; Treasurer—S. H. Boone; Organist—Mrs. W. B. Coppedge; Librarian—R. H. Duke. The retiring Superintendent, Bro. J. A. Coppedge, has been in office fourteen years, and leaves the school in good condition. During the exercises a collection was taken for the Baptist Orphanage.

....Rev. A. L. Stough of Lancaster, S. C., writes: "Madame Rumor says times are hard, but I feel they must get a great deal harder before I can do without the RECORDER. Makes me feel like I was back in the Old North State when I read the RECORDER. I have labored so long along the line of the two Carolinas, sometimes on one side of the line, then on the other, so the two seem to me like twin sisters. Religious newspapers, in the providence of God, have been a great blessing to me, hence I feel it my duty to pray for editors as honored instruments in God's hands of doing good."

....A young colored preacher from the South, who spent several sessions in Shaw University and studied theology under Rev. Dr. T. E. Skinner, is now attending the Theological Seminary in Colgate University, Hamilton, N. Y. In a most complimentary letter to Dr. Skinner, he says: "My experience North is driving me more and more to the conclusion that the South is, and is destined to be, the purest, sweetest and most glorious section of the world. And in spite of all the slavery and hardships of the past, and the fading prejudices of the present, God was wise in placing the majority of the colored people in the South. We expect to still labor for the South until it becomes the envied spot of the whole earth."

....The editor of the *Arkansas Baptist*, Rev. W. A. Clark, has been quite sick recently, and winds up the labors of 1891 with the following: "To day's labor closes our work on volume eleven. None can know the anxiety and burdens we have borne during 1891. Only the God we try to serve has heard the prayers offered, witnessed the midnight toil, the tears that oftimes came unbidden, the mistakes made, the agony incident to being misjudged by some, censured by others, and confidence sometimes misplaced. But the Lord has crowned the year with mercies. Every prospect is brighter. The Lord be praised for the mighty host of friends and helpers we have had, and for the clear sky in which the sun of 1891 sets."

...."A Baptist preacher in Wilkes who skipped with a Sister."—*State Chronicle.* The foregoing heads a horrible article in regard to "Harrison Blankenship, a Baptist preacher." There is no such preacher on our roll. Guess it is another Roan story.—*Charity and Children.* We never heard of a Baptist preacher named Harrison Blankenship. We have published a list of our preachers every year for eleven years, and no such man has ever been reported to or appeared in the minutes of any Association. If he was ever mentioned among our ministers, he must have been a most insignificant fellow. We were sorry for the *State Chronicle* and its brethren, and felt disposed, at the time we read the article referred to by Bro. Mills, to let them enjoy whatever of comfort could be derived from the Blankenship incident.

Dr. R. D. Fleming's Letter.

Dear Bro. Bailey:—On the 9th of Decem I sent to Dr. W. S. Black an article in ly to his editorial published in the *Or an's Friend* at Oxford reflecting on me d my resolutions. On the 18th he wrote that for reasons given, the article could t appear in the *Friend*. I thought it not ght that the paper of an institution I am ing taxed to support should be used to at ck me and I not be allowed to reply in the per in the spirit of said editorial. So he turned my communication, and I have ow changed it right much, taking out the pirit of his article, and send it to you, and ope you will give it place in the RECORDER.

Most respectfully, R. D. FLEMING.

Warrenton, Jan. 1, 1892.

REV. DR. W. S. BLACK,

Supt. Oxford Orphanage, Oxford, N. C.:

Dear Doctor:—My attention has been called o your article published in the *Orphan's Friend* in reference to the resolutions I fered at our Baptist State Convention at oldsboro. I expected the resolutions would ause some people to show themselves in eir true colors, but did not expect the first ticle would show so plainly that I was eling with a subject about which some ople are very sensitive. I must say I was terly astonished at the spirit of your arti , coming as it does from a professed ristian and minister, whose calling ought be a guarantee of his christian spirit. It ems that you would *destroy* me with one sh of your pen. Why such bitter feeling wards the man? Why did you not discuss e principles I set forth? Ah!

"In some noble minds some dregs remain
Not yet purged off, of spleen and sour disdain."

But I will not in this article notice your personal attack and comparison of myself, or any other brother, any more than to say that from your standpoint I was completely demolished—yes, a heathen devoured by a christian. But to this I submit for the sake of the cause I represent, which will live, grow and bring forth fruit some day. There is consolation in the fact that great men should have seen enough in my resolutions to cause them to attack anybody. Such great minds would not fight the wind. My resolutions only contend for christians working as christians for the Lord's cause and to keep public money from being misappropriated. Are not both of these right and proper principles? I hope you will not fear to put yourself on record on these points. I would suggest that you and your friends should take your hands out of the public treasury (even though they are there according to law), and pay your own bills with your own money, because all law is not right. You imply that the Orphanage at Oxford is a State institution as others you mention are, but I think you will recognize this as a mistake of yours, and calculated to mislead people. If so, please let me know when it became such and how. State institutions are not generally run by private organizations or churches, though in this State such things have been attempted, and to some extent done. But "the sun do move," and all these things must have an end.

You also imply that I endorsed every act of the last Legislature, except the one making the appropriation to Oxford. Please tell me how you know that. Our Legislature never made any appropriation to Bro. Mills in the beginning of his work at Oxford as a Baptist. He never asked it *as a Baptist*, but the appeal was made as a Mason, or as the representative of the Masons, and it was granted as such. Baptists have always combatted the idea of being taxed by the State for private or sectarian purposes, even though they were for Baptists.

My resolutions do not propose to force anybody to do anything, but to urge christians to do what almost every one would say was a christian duty. I am sure you wish I were the only man in that Convention wicked enough to endorse the resolutions—you almost say so, but I am glad to say that I find ten times as many who endorsed them as I had expected. I did not hear a half dozen express dissent from the spirit of the resolutions; some said they did not think them prudent just now. It was a new proposition, and I assure you I am satisfied with the impression made by the resolutions. Now, brethren will think more about this matter, as it is a battle which the christians of this country will have to fight; and when they examine the question involved closely, as they ought to do, I have little doubt about the conclusion to which they will come.

All christian charity must be voluntary. There is no christian charity in taxing the people for the support of private enterprises; therefore, I am pleading for the masses who have to submit to taxation for the support of the State, and ought to be relieved of the burden of supporting private enterprises of any sort, except as they may choose to do so. If our rights under the Constitution are not protected, where may we not expect soon to land? As the ball of Legislative precedent has already begun to roll, and unless it is stopped, we will have to raise many thousands more than we do now by taxation, and the State may be bankrupt, as every society that now exists, and that may come into existence, will have the right to claim State support.

Now, Doctor, has not the Lord left these children here as the wards of christianity? Has not Christ taught you and me, as christians, to provide for these children, and not as Masons, or members of other secret societies? How are you living up to the divinely-imposed obligation? Are you willing to continue to let Christless organizations and the State do the work for the Master which you as a christian ought to do, and simply draw your large salary, live easy, and do no practical christian work, that men may see what christianity does, and glorify your Father in heaven?

I think you assert positively that I would turn the two hundred orphans now at Oxford out of house and home, with no one to care for them. Do you know that to be true? If not, allow me to suggest that you are more reckless in your statements than a minister of Christ ought to be. I find it hard to think that you really wish to deceive people and make them believe what is not true about a matter of this sort. So far from this being true, I desire and am trying to have the orphans better cared for than they ever have been. We have seen that if left to secret societies alone, they would not be cared for. If the State had done nothing, would the Masons have turned the children out to grass? Even yet, we have to regret that without the State, they would have a poor showing. But I hope a better time is coming for these poor homeless children, for they are not at home with the Masons; nor is the State their divinely-appointed father, so that they are not at home with the State; nor will they be at home until they are under the care and protection of the churches of Christ, which organizations ought to do this work. I believe if all the money which God gives his people for the purpose of carrying forward his work in the world, was put into the treasury of the different churches, and not diverted, as it now is, into unchristian channels, there would not be one orphan in the State uncared for, where now there are about six hundred. This money would be spent more in accordance with the Divine will, and hence more good would result, and christians would not be taxed one dollar more than they now pay out, but the money would be flowing in the proper channel. God has sent his messenger, and he has prepared and shown us the way, but we have departed from it. "Be not deceived, God is not mocked." Let us return and "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Then may we expect to reap the fruits of our labor. The Bible is clear that we may not expect a blessing except in the line of duty.

The Presbyterians, Episcopalians and Baptists are doing orphan work without State aid. Your denomination is large and wealthy, and when they *properly* take charge, as they ought to do, of the two hundred children now at Oxford, it will be better for the children, better for you as individuals and as a denomination, and, I hope and believe, better for the world to see what christianity is doing, and you will not appear to be getting behind a society to get the ten thousadd dollars of State money, as it now seems you are doing.

I hope the good Lord will bring about the end desired, and that is, for his people to do his work as his people and through the divinely appointed institutions (his churches), and not through human institutions. When this comes to pass, many hearts in this grand old commonwealth will rejoice and be glad. May the God of the orphans, and our God, guide us into all truth; then you and I will see alike and believe the same things.

R. D. FLEMING.

Warrenton, N. C.

The Oxford Female Seminary.

Dear Bro. Bailey:—I am glad to be able to report that the Oxford Female Seminary has passed into the hands of Prof. F. P. Hobgood, who built up the school from the first, and carried it to its high degree of excellence. Prof. Hobgood, full of vim and vigor, is determined to make the Seminary one of the best schools in the land. The Spring term will open on the twentieth of January. Parents and those having girls to send to school may rest assured that the Seminary under Prof. Hobgood's charge will continue to offer excellent educational advantages. We of Oxford congratulate ourselves that the perpetuation of this fine school is guaranteed to the town and to the Baptists of the State. The public may be confident that the school as conducted by Prof. Hobgood will be worthy of their best patronage.

JNO. S. HARDAWAY.

Letter from Wilson's Mills.

Dear Bro. Bailey:—We are moving along in our work here. We have our house raised. The window casing is all there, but not all in yet. Some of the weather-boarding has been put on, and the work will continue to go on. We hope to finish the house by midsummer. We are not building a very large house, but one large enough for our necessities—one that will hold at least three hundred. We are using good, substantial material, and the work is done by the very best workmen.

Now I have made these statements that the brethren and sisters may know what we are doing for the Master. We are only a band of twenty-three, and only a few of these are males. The fact that we are few does not argue that we do not need a house of worship. We appeal to every Baptist in the State, who may read this, for help. Dear friends, if you can sympathize with those in need of aid, please send some of your sympathy in the shape of money. Please, dear reader, send us one dollar, and it will be thankfully received and acknowledged. The Lord will bless you for your contribution, and it will be a blessing to us. Aid us at once, friends, for we need money now. Direct all amounts to the undersigned.

Awaiting many prompt responses, I am

Yours fraternally,

J. L. COTTINGHAM.

Wilson's Mills, Dec. 28, 1891.

Ordination.

After a very satisfactory examination Bro. R. H. Jones was ordained to the gospel ministry last Sunday evening at Wakefield, N. C., in the presence of a large and appropriate audience. The writer preached the sermon. Text 1 Tim. 4: 12. Bro. G. W. Coppedge offerd a most earnest prayer. The writer delivered the charges, and after some beautiful words by Bro. Coppedge, he presented the Bible as his rule of faith and practice. After the benediction by Bro. Jones adjourned.

O. L. STRINGFIELD, *Sec.*

The Baptist Female University.

A STATEMENT FROM THE COMMITTE SHOWING THE CONDITION OF THE ENTERPRISE

Messrs. N. B. Broughton, C. Durham, W. N. Jones, J. C. Scarboro and W. G. Upchurch, constituting the local committee in charge of the matter of the Baptist Female University, have issued through the financial secretary, Mr. J. B. Boone, a statement to the contributors to the proposed institution, showing the progress and condition of the enterprise. In this statement the committee says:

The citizens of Raleigh offered to the trustees of the University $25,000 and a site to secure the location in this city. The trustees canvassed all the propositions, and decided to locate the institution in Raleigh; and after looking at all the available suburban sites, including the Pullen, the Grissom and the Adams lots. They agreed that if the citzens of Raleigh would pay for the above-named property they would locate the institution thereon.

The members of the board who were citizens of Raleigh, after consultation among themselves and with many of our citizens, agreed to accept the proposition. After a thorough canvass to secure the funds to pay for the site, the necessary amount was not obtained. This result was reported to a meeting of the board of trustees at Goldsboro, N. C., in November last. At that the whole subject of the University was fully discussed and the trustees unanimously agreed to stand by their decision to locate the University in Raleigh. They also expressed their preference for the site already chosen; but appointed a committee of five of their number, residents of Raleigh, to whom they entrusted the matter of changing the site if necessary, and to whom they gave instructions to collect and use the funds already subscribed, and to solicit other funds in and outside of Raleigh, and to make such purchases as might be necessary, and press the work committed to them as rapidly as possible. The committee met a few days after their appointment, and after ascertaining that they could obtain the vacant lot of the Len. H. Adams property, adjoining the Pullen lot, unanimously agreed on that plan; and have purchased said lot at a cost of $2,000, paid the money for it and obtained a deed thereof. The Grissom lot has been purchased and paid for at a cost of $2,100, and the Pullen lot has been contracted for at a cost of $10,000, of which $3,000 has been paid—leaving a balance due of $7,000. The late purchase of the Adams lot gives a key to the situation, so that we have the very site on which the building would be erected, even though we owned the whole square. We now have two acres of ground.

Collections are now being made as rapidly as possible to finish paying for the Pullen lot. There are good subscriptions, sufficient when paid, in the hands of the financial secretary, to finish paying for this lot.

The committe are greatly encouraged with the progress of the work already attained, and hereby desire to ask all those who have subscribed to this enterprise to pay their subscription as soon as possible, to the end that the Pullen property may be paid for at the earliest possible moment and a deed obtained therefor. When this is done work will be commenced upon the building.

Sawyer's Creek Church, Camden County.

My connection commenced with Sawyer's Creek January, 1862. I have known it intimately since that time. Taken altogether, the 25th day (Christmas) of the present month, was the best day I ever saw there. The expectation of everybody, as far as I have been able to learn, was fully met, except one man, about whom I will tell you before I am through. The Sunday-school had arranged to make all the scholars a nice present on that day. The young people decorated the church beautifully, and erected a Jacobs-ladder on the rostrum beautified with moss, on which all the presents were tastefully arranged. At 10 o'clock the doors were opened, and old and young rushed in to see the sight. The children for sometime could not keep still; they talked, and almost danced—with eyes, feet and hands, talked all over. The superintendent, W. G. Ferebee, succeeded after a while in quieting things, when an appropriate hymn was sung and a prayer offered. The superintendent then made a very appropriate talk, telling them how hard he had worked to build up the school (which we all knew before) and how happy he was, with the facts before him, that his labors were not in vain; also, how hard he tried in selecting the presents to give satisfaction. Just there he said, he was sure he would not satisfy all, and that somebody would be dissatisfied. His expectations were not met; he was the only one disappointed; as everybody was more than pleased and wondered how he could buy so much, of such a quality, with so little money. We then had some charming singing by the little girls. But with the eloquent speach from the superintendent, a talk from the pastor and the singing that charmed the old folks, the children neither heard or cared for what the superintendent or pastor said, or what the girls sang. Their eyes and hearts were fixed on Jacobs-ladder. Now the superintendent takes out his little book and calls out the names of all the scholars, and as each name is called they march up and receive their presents and return to their seats, with glad happy hearts. Then with joyful hearts all return to their homes, and think, resolved to make the school better the coming year.

If you will not accuse me of boasting (why may I not be allowed to boast a little?) let me say, that from all I know of Sunday-schools, we have at Sawyer's Creek the best country school in the State, and a model superintendent for city or country. It requires as much tact to run successfully a Sunday school, as it does to run a national bank. We have enrolled 200 scholars, with an average attendence of 165. Our collections average two dollars every Sunday. I said it was the best day I ever saw at Sawyer's Creek church, because as far as I can judge, the church is in a better condition than I ever saw it. Our congregations are large and very attentive, and we close the year with the pastor paid and all other debts settled.

My church at Providence is in a better condition, as far as I can judge, than I have seen it for years.

I want to record the goodness of the Lord to me during the past year: much to sorrow over, yet very much to rejoice over. My health has been poor, but even that has been a blessing.

R. R. OVERBY.

1891—What of It?

Bro. Bailey:—The year with its responsibilities is gone. The opportunities that came with it, improved or unimproved, will come no more. 'Tis of no avail to say, "It might have been." But we, as Baptists, have abundant reason to thank God and take courage, that

PROGRESS

has been all along the line. Our pastors are doing more and better work than ever before. Our churches are by scores, waking up to clearer conseptions of duty, and realizing more fully their mission in the world.

Our mission work was never so vigorously prosecuted. This is true at home and across the seas. The cries in missions is passed; yet I believe the day of missions is just dawning. That as we begin to ask great things and expect great things of God, the Sun of Righteousness, full orbed, will rise upon the world, and nations shall be born in a day.

WAKE FOREST.

Our College, God bless her! under the guidence of the very best College President, aided by an able and consecrated Faculty, is doing a work to be surpassed only by the work she will do in years just before her.

THE RECORDER,

to its years of experience, is adding youthful vigor and is so much better than ever.

MY FIELD.

In my own fields of labor, I can report progress:

Apex is a small church, and there is not a wealthy man in it; yet we have built a neat infant-class room,—paid one hundred dollars to Wake Forest Endowment—altogether paying over eight dollars per member for all objects. At our last meeting the church paid fifty per cent more than its apportionment for the Havana house.

Cumberland Union another small church, paid one hundred dollars to the Endowment every member contributing. It has just raised over its quota for the Cuban house. I know of no church that is at work more earnestly or unitedly.

Cameron, Moore county—last spring, having one Sunday unfilled, I of my own accord, began work here as an independent missionary. This is a village on the railroad with about three hundred inhabitants. I found six or eight Baptists. By the kindness of Methodists, I have been preaching monthly in their church. Some months since, we planned to build. Now, we have a good lot, lumber secured for building, and nearly money enough to build. We were just getting ready to constitute a church, when we proposed to Crane's Creek, a little weak church of thirty members, three miles in the country, to move to Cameron and co operate with us. Crane's Creek will be changed to Cameron church, and the prospect is now encouraging for that field. This work I have done without compensation, only Cameron friends have paid my railroad fare.

Accept my hearty good wishes for the new year. Yours,

J. M. WHITE.

Compare Results.

The Fife meeting in Oxford was good. It has greatly blessed our town. But in results, let us compare it with a meeting held with a little country church. I take this country meeting of a sample of many others.

In the Oxford meeting, three hundred dollars were spent in preparing a house in which to preach. In the country meeting, not a dollar was spent in preparations.

In the town meeting, there was a congregation of from 1,500, to 3,000 from which to draw material. In the country meeting, the congregation averaged about two hundred. The town meeting continued eleven days. The country meeting lasted eight days. In the town meeting, the preacher had ten or a dozen other preachers, and the christian workers of all the churches to help him. In the country meeting, the pastor, aided by three or four lay workers, did all the work. In the town meeting, about three hundred new recruits declared themselves for Christ. In the country meeting, about fifty-five confessed Christ as Lord and Master. From the town meeting, perhaps one hundred have become church members. The number may reach one hundred and fifty. From the country meeting, about fifty have become church members.

I present this comparison for the encouragement of the many humble workers, who are called to labor in small fields.

J. A. S.

Letter from Rev. A. D. Hunter.

Dear Bro. Bailey:—This is my first since the Methodist Conference here, so a few words. Our Methodist brethren are doing good work. The Bishop said 6,000 had been added to the churches in the State during the year, and that they now had 118,000 white members in the Methodist Episcopal church of North Carolina. A Presiding Elder said, "The followers of John the Baptist have been to Goldsboro this year, so now let the followers of John Wesley go the next year." So they are to meet in Goldsboro next year. Yours in Christ,

A. D. HUNTER.

Greenville, Dec. 29, 1891.

Board of Missions.

The Board of Missions and Sunday-schools will hold a meeting in the Mission Rooms January 12th, 1892, at 7:30 o'clock p. m.

J. C. SCARBOROUGH, *Pres.*

C. DURHAM, *Cor. Sec'y.*

Bertie Union Meeting.

The next session of the Bertie Union Meeting convenes with the church at St. John's. Elder H. T. Williams is to preach the introductory, Elder Dancy Cole, alternate; Elder C. W. Scarboro to preach the missionary sermon, Elder J. N. Hoggard, alternate.

PRACTICAL SUBJECTS.

1. Our mission in China. To brethren James S. Mitchell and Elder C. W. Scarboro.

2. The duty of a church to a member who neglects Sunday services, but is punctual in his attendance upon the Saturday conference. To Bro. A. J. Cobb and Elder T. G. Wood.

3. Romans 8: 27. Subject: The office of the Holy Spirit. To Elder B. B. Williams.

4. How may our present method of conducting protracted meetings be improved upon? To Bro. W. P. Shaw and Elder L. M. Curtis.

5. Would it be wise for all the Baptist churches composing the Bertie Union Meeting to adopt one song-book? To Bro. H. A. Foushee and Elder C. B. Williams.

A. J. COBB, *Secretary.*

Amounts Received for St. Joseph Baptist Church, Bladen County, N. C.

Paid 50 cents each—H M Thomas, D A McGugan, N D Johnson, Rev M L Kesler, M Monroe, J E Connolly, P F Molan, T A Horn, W C Leak.

Paid 25 cents each—Wm Johnson, J F Thrower, R L Henry, L W Williams, E J Lilley, H J Goodwin, S White, J A McDonald, W T Long, W H Dabbs, David McNeill, T J B, G W Lennon, J W Callahan, Rev A J Bordeaux.

Paid $1.00 each—A J Connolly, A Friend, Rev L Johnson and wife, H C Dockery, Rev H Lennon.

Paid $2.00 each—Miss Sallie Liles, C M McLane, D F McKuthan.

Paid 10 cents each—W T Phifer, N T Cox, E B Ward, Cash, (three times), E H Edwards, W T Williams, W C Covington.

W B Pope 20c, L Dawkins 15c, Aulaock church, Robeson Association, 4.01, Albert Shaw and wife, 5.00.

Total, $25.50. Heretofore acknowledged, $86.71. Altogether, $116.21.

To God's Children:—We need money to build our Father a house. We will acknowledged any amounts from $25.00 up or down. Any of you feeling that you have not settled with God in this year's accounts, please remember us in our struggle to build. To those who feel that they have nothing to give, remember the widow's meal barrel. She dusted it for the prophet, and there was no failure to the supply of meal. Brethren and sisters, if you want help, give help. Send money to

D. J. CLARK, Clarkton, N. C.

Charge Delivered at the Ordination of Rev. R. A. Jones.

BY O. L. STRINGFIELD.

1. My Brother, I charge you to turn a deaf ear to all lies respecting you or your work. If you are worth much as a preacher, the devil will surely undertake to damage you.

2. I charge you to be strictly honest in all your business engagements. If you cannot pay your debts at the proper time, be sure that you satisfy the person you owe so that you may not lose his most kindly feeling.

3. You are now chosen to fill the high office of a minister of Jesus Christ, I charge you before God that you do not use this high office for any pecuniary or social profit. How degrading to the character of a minister of God to walk into a store to buy goods and say "you must remember I am a preacher" or "a poor preacher" and you ought to sell me goods cheaper." If he ought this is no time to take a collection for preachers. Such go even to hotels and eat like hard times were gone forever, and then enquire at the clerk's office if he is to pay full fare! Eat soda crackers before you do that. Be a man! Pay your way like a man! Paul never asked the boatman for half fare, nor a merchant to "come down a little."

Nor are you to use this office for social advantage. Because you are a minister does not mean that you are a social companion for any and every individual.

4. Pull off your ministerial gloves (if you wear them), and even your clerical coat to serve humanity. Jesus came not to be ministered unto, but to minister. There are tears that can be wiped away in no other way. Stand with your people as one of them and not as a stature above them.

Sin a Detective.

Men need to keep in mind the warning of Moses to the tribes who abode beyond the Jordan: "Be sure your sin will find you out." The devil is continually telling them that in some way or other they shall be able to escape the penalty of their sins. But God can not be mocked; sooner or later all sins will receive their punishment.—*Standard Mission Quarterly.*

If it costs too much to be a zealous and successful christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self destruction.—*Theodore L. Cuyler, D. D.*

May God's salvation be your wall and bulwark, dear reader.

The Biblical Recorder.

WEDNESDAY, JANUARY 6, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

BRO. CHARLES C. TEAGUE will look after the interest of this paper in the counties of Chatham, Moore and Randolph.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis, Methodist Ecumenical Council.*

OUR subscribers who are in arrears will please renew their subscriptions at as early a day as practicable. We need the money, or we certainly would not now, when times are so hard, call on them for it. The first of January is a specially hard time with us. Through the special favor of our brethren we have heretofore at the end of each year been enabled to promptly meet all outstanding bills, and thus save our credit as editor of a journal that teaches, and ought to practice, honesty and fair dealing. Unless the brethren who owe us pay up, and those who have not as yet renewed their subscriptions do so at an early day, we shall not be able to practice as we preach on January 1st, 1892. Knowing that money was scarce, we have patiently waited until necessity forces us to call on our delinquent subscribers for help. Please remit what is due us at once.

FOREIGN MISSIONS.

Ever since the command, "Go ye into all the world and preach the gospel unto every creature," was given, the duty to give the gospel to those that are without it, has been imperative. Some one has said, "The spirit of Christ is the spirit of missions," and remembering the fact that Christ left his home in glory to bring good news to men, and that during his earthly ministry he went about continually doing good, we are not exaggerating when we say that he himself was a foreign missionary, and those who have caught the true spirit of the gospel must be missionaries. It is an undoubted fact that the immediate followers of Christ went forth from Jerusalem, as a religious centre, to different parts of the world to "preach Christ, and him crucified." With but few exceptions, the apostles were missionaries, and most of them foreign missionaries. The Apostle Paul, "born in due time," was added to the apostolic college, and was pre-eminently distinguished for his missionary zeal and activity.

It is true that several centuries after the death of the apostles that the then prevalent christianity had become more or less corrupted by the admixture of Judaism on the one part and paganism on the other. The unholy union between Church and State, effected when Constantine took the church under his fostering care, and the stealthy spiritual and temporal usurpations of the Pope at Rome, gradually produced such a state of things in the church or churches of those centuries that there was little of the apostolic purity among them, and but little of the missionary zeal of earlier times. The success of the Reformation in Europe impressed the Roman Pontiffs the necessity of trying to regain their lost influence and power by sending missionaries to many heathen lands. The direct and marked missionary efforts of the Romish church, then, dates from the time that the Reformation was an assured success in Europe.

Whilst Rome has won her thousands of converts, and whilst some of the men she has sent as her missionaries have been men possessing great zeal, force of character, and possible piety, in spite of the system they so blindly advocated, yet we may doubt whether the full indoctrination into the Romish system of faith has greatly improved the nations that have accepted it.

It has been only within the last hundred years that mission work has been pushed with marked success on the part of the Protestant world. One of the most remarkable facts true of our Baptist people is, that as soon as they have become strong enough in any land to show the faith by which they are actuated, they have been distinguished for their missionary zeal. It is also an encouraging fact that God has signally blessed the efforts of our missionaries in foreign fields.

The following comparison will be found interesting reading. All the Protestant denominations in the United States, except the Baptists, have in the foreign field 815 missionaries, with 860 ordained native assistants; church members, 146,063; having expended last year 3,315,870. The Baptists have, in the foreign field, 170 missionaries; 579 ordained assistants; church members, counting Cuba for the present with the foreign work, 145,313; money expended $707,135. (See Home Field for December.) So that the Baptists, with scarcely more than one-fifth of the men sent from this country, or of the money expended, number more members in foreign fields than all other denominations combined.

The above facts are mentioned with no view of boasting, but as a matter for devout thankfulness to God for the marked manner in which the seal of his divine approval rests upon the labors of our missionaries. The above facts become more striking when we remember that our missionaries have been, as a rule, *cautious* in the reception of church members. They are not in the habit of subsidizing people, or of offering temporal rewards, as an inducement for them to come within the folds of our churches. Our ideas of church constituency debar our missionaries from receiving any of the heathen into church membership, except such as give evidence of a change of heart.

We rejoice greatly in the success of the missions of our Northern brethren. They have a much larger number of missionaries, and expend annually much larger sums of money in the work than the Southern Baptists do, through their Foreign Mission Board. This paper would not be complete, however, without special reference to the foreign work of our Convention. By reference to the minutes of the Convention for the year 1891, which contain the latest authorized data obtainable, it will be seen that, counting the American missionaries, their wives, and the unmarried female missionaries, we have from the South in the foreign field a total of eighty six missionaries. These have 23 ordained and 53 unordained native assistants. These missionaries are thus distributed: China, 37; Africa, 10; Italy, 3; Brazil, 11; Mexico, 21; Japan, 4. Some recent appointments will swell this list.

The number of church members reported on the various fields occupied by the missionaries of our Southern Board is not large, but considering the fact that our missionaries aim for *quality* rather than quantity, we have have every reason to be encouraged and to persevere in the blessed work of sending the gospel to the perishing. Let us pray the Lord of the harvest, not only that he should send forth more laborers from our own shores into the great harvest field of the world, but that he would raise up on these mission fields men from among the natives that shall wield among their people such influence as Diaz now wields among the people of his native Isle. It is just possible that we have overlooked the importance of developing native talent. Some may think that it is best to push the work mainly through our foreign missionaries; others, that it is best to expend our main efforts on the native ministry. The truth of it is that neither one of these plans, to the exclusion of the other, seems to be the *divine* plan. That plan appears to be that both the foreign missionary and the native should work together until the country is christianized, and then the foreign missionary can seek other fields. This rule seems to hold good whether it takes only a few years or more than one generation to accomplish such results.

China, while one of the oldest of our mission fields, is also one of the most difficult. Yet in China the light is breaking, and some of the best talent of the South is in that field. Japan, while a new field, is a promising one; and we think our Board acted wisely in opening that field, because success in either China or Japan will have a reciprocal effect on the people of those empires. The mission in Africa, though attended with many difficulties, seems to be making headway, especially during the last few years. The mission in Italy is a mission to the very seat of Popery, and every inch of territory gained there, and every soul won to Christ, is obtained under the keenest opposition. None but those who have been placed in circumstances in which the usages and traditions of centuries and the great tides of popular opinion and governmental influence are all against them, can tell anything of the obstacles that have to be overcome in such a country as Italy. Many of our people had been led to entertain too sanguine hopes about our success in Italy by supposing that the tide had set strongly against Romanism. But such, we think, is the case only to a certain extent. The dream of the Italian patriot for years has been a "United Italy." That dream was realized in the reign of Victor Emmanuel, and has been perpetuated under that of Humbert. The lamentations of the Pope at the loss of his temporal power have doubtless created, especially among the Italians, a certain amount of sympathy for him, and thus they have been drawn closer to him. The upheaval in Italy seems to be more of a civil than religious kind, and Catholicism appears to be about as firmly imbedded as ever in the affections of the Italians, though civil changes do often effect a change in the religious status of the countries in which they occur. Let us hope and pray that this may be the ultimate effect in Italy.

The mission in Brazil, though comparatively a new one, is hopeful. This country is in an unsettled state, so far as civil government is concerned. Her people are trying to establish a Republic, but owing to the long night of ignorance, superstition and popery, from which they are just issuing, it is difficult to predict what the result will be. Mexico, though a new mission, is one of the most promising. Owing to the close contact of the Mexicans with their powerful and enlightened neighbors, there is more hope for their future as a government and for their religious prosperity. Public schools, railroads, republican institutions, and, above all, the religion of Christ, are producing wonders among this interesting people. May the Lord hasten the day when Mexico's civil and religious freedom and enlightenment may be such as to render her future secure in both government and religion.

A PROPOSED CONSTITUTIONAL AMENDMENT.

The National League for the Protection of American Institutions has prepared an amendment to the Constitution of the United States, which will be submitted to both houses of Congress shortly after they resume their sessions. The amendment which, if adopted, will be the XVI amendment, reads as follows:

"No State shall pass any law respecting an establishment of religion, or prohibiting the full exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to issue bonds for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control."

The following States prohibit sectarian appropriations in their constitutions: California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, North Dakota, Oregon, South Dakota, Texas, Washington, Wisconsin, Wyoming—21 States.—*Chronicle.*

Every Baptist in the United States who knows how our fathers struggled for religious liberty, and for the separation of Church and State, will heartily endorse the proposed amendment. We are in favor of so amending our own State Constitution as to prevent all moneys collected by taxation from ever and in any way being applied to churches, socities, and any other than State Institutions managed wholly by officers appointed by the State.

PERSONALS AND OTHER ITEMS.

....Hon. George W. Blount of Wilson spent the Christmas holidays in Hickory.

....Bro. C. B. Pridgen of Kelley's has our thanks for a list of subscribers from his office.

....Rev. R. B. Garrett of Austin, Texas, declines the call to the First church, Petersburg, Va.

....Rev. Dr. Hall of the Baptist Tabernacle, Raleigh, received twelve new members on Sunday last.

....Rev. A. L. Stough of Lancaster, S. C., has received an unanimous call to the pastorate of the church in Kinston, N. C.

....Rev. P. S. C. Davis has removed from Fentress, Va., to Shiloh, N. C. His correspondents will please note the change in his office.

....Rev. James H. Wright, former pastor of the West End Baptist church, Petersburg, Va., is critically ill and not expected to recover.

....Rev. W. F. Watson removes from Carthage, N. C., to Dunn, N. C. Bro. Watson is one of our best young preachers and pastors, and the brethren in Dunn are to be heartily congratulated on his settlement as pastor in their midst.

....Tickets are out for the marriage on Jan. 12th, of Miss Sue Funk of Hagerstown, Md., and Mr. George B. Carter of Colorado Springs, Col.

....Rev. Dr. H. A. Tupper of the Broadway Baptist church, Louisville, Ky., has accepted the call to the Seventh Baptist church, Baltimore, Md.

....The church in Elizabeth City, in addition to all the work done on their splendid new house of worship, added two hundred dollars to their pastor's salary.

....Rev. B. Craig reports that all his churches have paid the amounts assigned them for the Havana house. Bro. Craig changes his office from Union to Ahoskie.

....Prof. G. C. Briggs of Salisbury, Mo., one of the most successful teachers and managers of a school of high grade, sends us a pleasant letter from his home in the far West.

....The first section of the Union Meeting of the Central Association will be held on the 29th of January with the Harris Chapel church, Franklin county, instead of Wake Union.

....Rev. J. A. Stradley of Oxford spent his Christmas holidays struggling with a good case of grippe. He is better now, and will have something to say to his brethren after a while.

....Rev. W. E Penn of Eureka Springs, Arkansas, will ship you one hundred of the combined Harvest Bells song book to one address for $50, from St. Louis, Mo. "It is a Baptist book."

....Rev. M. L. Green has resigned his churches in the Chowan Association, and moved from Bethlehem to Ahoskie. Bro. Green's correspondents will please note the change in his office.

....Rev. W. C. Barrett of Franklinton will begin a meeting at Lillington, Harnett county, on the fourth Sunday night of this month. He desires the members of the church to pray for the success of the meeting.

....Rev. Dr. William Harris, pastor of the First church, Montgomery, Ala., died at his residence in that city on Dec. 26th. For a year or two before going to Alabama, he was pastor of the Seventh church, Baltimore, Md.

....You can see from the Treasurer's acknowledgements in this paper for the "Havana House" that the churches have done well. Thanks to all. Next week we will state the facts about the work.—*C. Durham.*

....Rev. W. S. Ballard of Southport, N. C., wrote to us under date of Dec. 23rd, that he had decided to take charge of churches near Scotland Neck, N. C. He speaks in the highest terms of his brethren in and around Southport.

....Bro. J. T. Jordan of Troy, Texas, in renewing his subscription, says: "I have been in Texas four months; find some good Baptists, but have never found truer, nobler, better brethren than in North Carolina. Success to the RECORDER."

....There are 80,000 more Missionary Baptists in North Carolina than the combined number of all other denominations, and counting our Antimissionary, Campbellite and Free-will brethren as Baptists, there are at least 100,000 more Baptists in North Carolina than there are of all other names, creeds, isms or sects.

....Rev. C. W. Matthews, who has moved his office from Land of Promise, Va., to Creeds, Va., writes: "Many of our people have died from grippe, and many are still suffering from its dreadful effects. Our parsonage is rapidly nearing completion. My correspondents will please note the change in my address."

....Rev. O. L. Stringfield has just closed a gracious series of meetings with the church at Hephzibah, in which fifteen persons professed faith in Christ. Bro. Stringfield reports the new building for the Wakefield High School rapidly approaching completion. This is one of the best and most successfully managed schools in North Carolina.

....Rev. Dr. W. A. Nelson of Asheville tendered his resignation as pastor of the First church of that city last week, and preached his closing sermon on Sunday last. Dr. Nelson is dearly loved by the church, but having suffered much with his throat recently, he felt that a rest from preaching was necessary to his restoration. He goes to Aiken, S. C.

....Prof. F. P. Hobgood of Oxford again takes charge of the Oxford Female Seminary as President. The Spring term begins January 20th. Bro. Hobgood is a born teacher, and his friends and the friends of the Oxford Female Seminary should rally to his support. We heartily commend President Hobgood and the Seminary to all our readers. Get ready and fill every room in the school on the 20th.

....The Baptist sisters of the church in Reidsville, N. C., are supporting a young minister in the Southern Baptist Theological Seminary, and will send him to China as missionary and support him there when he finishes his education. The church in Reidsville has only 250 members, but it is leading all its sister churches, and setting them a good example. They are greatly pleased with Pastor Howard.

....A brother, or rather a member of a Baptist church at ——— N. C., who owed us for the RECORDER from Feb. 27th, 1889, to Jan. 1st, 1892, sends us word that he does not intend to pay for the paper, and does not want it, &c. If all the Baptists in North Carolina were such as he, the Devil would have a walk-over in this State. A revival of debt-paying religion is badly needed in his section. The man who can pay his honest debts and will not, is unfit for church membership in any sort of a church.

....Rev. D. J. Clark of Clarkton, N. C., is making an earnest effort to build a house of worship for the little church in his section. He needs about five hundred dollars to complete the work. We commend the enterprise to our readers. See acknowledgments in another column.

....A young lady graduate of Thomasville Female College wishes a situation as teacher of English branches in a school or family school. She is a Baptist of highest standing and experience. Best of testimonials as references. If any of our readers wish such a teacher in the families or neighborhood they will please apply to us.

....Rev. Dr. John S. Watkins, pastor of the First Presbyterian church, Raleigh, has tendered his resignation in order to accept a call to the pastorate of the Presbyterian church in Spartanburg, S. C. Dr. Watkins is a learned and gifted preacher, pastor and writer, and with all is a splendid christian gentleman. We have known and loved him for years, and regret his removal from Raleigh.

....Rev. J. F. Love of Rocky Mount writes: "I have recently been on a visit to my parents in Elizabeth City. Bro. Thomas, I think it not extravagant to say, is preaching to a larger average congregation than any man in the State. All goes well in the part of the Tar River. Dr. Hufham, it will be not in the 'succession,' is succeeding at Tarboro. Battle at Wilson fills to overflowing his house. He needs his new house to accommodate his large audiences."

....A little more than a year ago, we made this announcement: "The *Arkansas Baptist* will hereafter be furnished to ministers who aid in its circulation, at one dollar per year." This is less than the actural cost, and, therefore, our contribution to them. But we find that we are sending the paper to about ane thousand preachers on these terms; some have aided greatly in increasing our circulation; others have done but little or nothing.—*Arkansas Baptist.* Exactly.

....Rev. Dr. Cornelius Tyree of Salem, Va., died after a brief illness on Dec. 23rd. He was in his seventy seventh year. Dr. Tyree has been for many years one of the most distinguished preachers and authors of Virginia, a man of splendid gifts, indomitable energy and industry, and of blameless character. For years he has written regularly for the RECORDER. His writings, like his head and heart, were clear, forcible and true. There were few like him in the earth, and we sadly feel the loss we have sustained in his death.

....On Dec. 27th, Cedar Rock Baptist Sunday-school, Franklin county, elected the following officers for the year 1892: Superintendent—Willis M. Boone; Assistant—G. B. H. Stallings; Secretary—J. T. Inscore; Treasurer—S. H. Boone; Organist—Mrs. W. B. Coppedge; Librarian—R. H. Duke. The retiring Superintendent, Bro. J. A. Coppedge, has been in office fourteen years, and leaves the school in good condition. During the exercises a collection was taken for the Baptist Orphanage.

....Rev. A. L. Stough of Lancaster, S. C., writes: "Madame Rumor says times are hard, but I feel they must get a great deal harder before I can do without the RECORDER. Makes me feel like I was back in the Old North State when I read the RECORDER. I have labored so long along the line of the two Carolinas, sometimes on one side of the line, then on the other, so the two seem to me like twin sisters. Religious newspapers in the providence of God, have been a great blessing to me, hence I feel it my duty to pray for editors as honored instruments in God's hands of doing good."

....A young colored preacher from the South, who spent several sessions in Shaw University and studied theology under Rev. Dr. T. E. Skinner, is now attending the Theological Seminary in Colgate University, Hamilton, N. Y. In a most complimentary letter to Dr. Skinner, he says: "My experience North is driving me more and more to the conclusion that the South is, and is destined to be, the purest, sweetest, and most glorious section of the world. And in spite of all the slavery and hardships of the past, and the fading prejudices of the present, God was wise in placing the majority of the colored people in the South. We expect to still labor for the South until it becomes the envied spot of the whole earth."

....The editor of the *Arkansas Baptist*, Rev. W. A. Clark, has been quite sick recently, and winds up the labors of 1891 with the following: "To day's labor closes our work on volume eleven. None can know the anxiety and burdens we have borne during 1891. Only the God we try to serve has heard the prayers offered, witnessed the midnight toil, the tears that oftimes came unbidden, the mistakes made, the agony incident to being misjudged by some, censured by others, and confidence sometimes misplaced. But the Lord has crowned the year with mercies. Every prospect is brighter. The Lord be praised for the mighty host of friends and helpers we have had, and for the clear sky in which the sun of 1891 sets."

...."A Baptist preacher in Wilkes who skipped with a Sister."—*State Chronicle.* The foregoing heads a horrible article in regard to "Harrison Blankenship, a Baptist preacher." There is no such preacher on our roll. Guess it is another Roan story.—*Charity and Children.* We never heard of a Baptist preacher named Harrison Blankenship. We have published a list of our preachers every year for eleven years, and no such man has ever been reported to us or appeared in the minutes of any Association. If he was ever mentioned among our ministers, he must have been a most insignificant fellow. We were sorry for the *State Chronicle* and its brethren, and felt disposed, at the time we read the article referred to by Bro. Mills, to let them enjoy whatever of comfort could be derived form the Blankenship incident.

Dr. R. D. Fleming's Letter.

Dear Bro. Bailey:—On the 9th of Decem I sent to Dr. W. S. Black an article in ly to his editorial published in the *Or- an's Friend* at Oxford reflecting on me d my resolutions. On the 18th he wrote that for reasons given, the article could appear in the *Friend*. I thought it not ght that the paper of an institution I am ing taxed to support should be used to at- ck me and I not be allowed to reply in the per in the spirit of said editorial. So he turned my communication, and I have ow changed it right much, taking out the pirit of his article, and send it to you, and ope you will give it place in the RECORDER.

Most respectfully, R. D. FLEMING.

Warrenton, Jan. 1, 1892.

Rev. Dr. W. S. BLACK,

Supt. Oxford Orphanage, Oxford, N. C.:

Dear Doctor:—My attention has been called o your article published in the *Orphan's riend* in reference to the resolutions I ffered at our Baptist State Convention at oldsboro. I expected the resolutions would ause some people to show themselves in heir true colors, but did not expect the first rticle would show so plainly that I was ealing with a subject about which some eople are very sensitive. I must say I was terly astonished at the spirit of your arti- , coming as it does from a professed hristian and minister, whose calling ought be a guarantee of his christian spirit. It eems that you would *destroy* me with one ush of your pen. Why such bitter feeling owards the man? Why did you not discuss he principles I set forth? Ah!

"In some noble minds some dregs remain
Not yet purged off of spleen and sour disdain."

But I will not in this article notice your ersonal attack and comparison of myself, r any other brother, any more than to say hat from your standpoint I was completely emolished—yes, a heathen devoured by a hristian. But to this I submit for the sake of the cause I represent, which will live, row and bring forth fruit some day. There is consolation in the fact that great men hould have seen enough in my resolutions to cause them to attack anybody. Such reat minds would not fight the wind. My esolutions only contend for christians work- ng as christians for the Lord's cause and to eep public money from being misappro- priated. Are not both of these right and proper principles? I hope you will not fear to put yourself on record on these points. I would suggest that you and your friends should take your hands out of the public treasury (even though they are there ac- cording to law), and pay your own bills with your own money, because all law is not right. You imply that the Orphanage at Oxford is a State institution as others you mention are, but I think you will recognize this as a mistake of yours, and calculated to mislead people. If so, please let me know when it became such and how. State insti- tutions are not generally run by private or- ganizations or churches, though in this State such things have been attempted, and to some extent done. But "the sun do move," and all these things must have an end.

You also imply that I endorsed every act of the last Legislature, except the one mak- ing the appropriation to Oxford. Please tell me how you know that. Our Legislature never made any appropriation to Bro. Mills in the beginning of his work at Oxford as a Baptist. He never asked it *as a Baptist*, but the appeal was made as a Mason, or as the representative of the Masons, and it was granted as such. Baptists have always com- batted the idea of being taxed by the State for private or sectarian purposes, even though they were for Baptists.

My resolutions do not propose to force anybody to do anything, but to urge chris- tians to do what almost every one would say was a christian duty. I am sure you wish I were the only man in that Convention wicked enough to endorse the resolutions—you almost say so, but I am glad to say that I find ten times as many who endorsed them as I had expected. I did not hear a half dozen express dissent from the spirit of the resolutions; some said they did not think them prudent just now. It was a new prop- osition, and I assure you I am satisfied with the impression made by the resolutions. Now, brethren will think more about this matter, as it is a battle which the christians of this country will have to fight; and when they examine the question involved closely, as they ought to do, I have little doubt about the conclusion to which they will come.

All christian charity must be voluntary. There is no christian charity in taxing the people for the support of private enterprises; therefore, I am pleading for the masses who have to submit to taxation for the support of the State, and ought to be relieved of the burden of supporting private enterprises of any sort, except as they may choose to do so. If our rights under the Constitution are not protected, where may we not expect soon to land? As the ball of Legislative precedent has already begun to roll, and un- less it is stopped, we will have to raise many thousands more than we do now by taxa- tion, and the State may be bankrupt, as ev- ery society that now exists, and that may come into existence, will have the right to claim State support.

Now, Doctor, has not the Lord left these children here as the wards of christianity? Has not Christ taught you and me, as chris- tians, to provide for these children, and not as Masons, or members of other secret soci- eties? How are you living up to the di- vinely-imposed obligation? Are you willing to continue to let Christless organizations and the State do the work for the Master which you as a christian ought to do, and simply draw your large salary, live easy, and do no practical christian work, that men may see what christianity does, and glorify your Father in heaven?

I think you assert positively that I would turn the two hundred orphans now at Ox- ford out of house and home, with no one to care for them. Do you know that to be true? If not, allow me to suggest that you are more reckless in your statements than a minister of Christ ought to be. I find it hard to think that you really wish to deceive people and make them believe what is not true about a matter of this sort. So far from this being true, I desire and am trying to have the orphans better cared for than they ever have been. We have seen that if left to secret societies alone, they would not be cared for. If the State had done nothing, would the Masons have turned the children out to grass? Even yet, we have to regret that without the State, they would have a poor showing. But I hope a better time is coming for these poor homeless children, for they are not at home with the Masons; nor is the State their divinely-appointed father, so that they are not at home with the State; nor will they be at home until they are under the care and protection of the churches of Christ, which organizations ought to do this work. I believe if all the money which God gives his people for the purpose of carrying forward his work in the world, was put into the treasury of the dif- ferent churches, and not diverted, as it now is, into unchristian channels, there would not be one orphan in the State uncared for, where now there are about six hundred. This money would be spent more in accord- ance with the Divine will, and hence more good would result, and christians would not be taxed one dollar more than they now pay out, but the money would be flowing in the proper channel. God has sent his messen- ger, and he has prepared and shown us the way, but we have departed from it. "Be not deceived, God is not mocked." Let us return and "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Then may we expect to reap the fruits of our labor. The Bible is clear that we may not expect a blessing except in the line of duty.

The Presbyterians, Episcopalians and Bap- tists are doing orphan work without State aid. Your denomination is large and wealthy, and when they *properly* take charge, as they ought to do, of the two hun- dred children now at Oxford, it will be bet- ter for the children, better for you as indi- viduals and as a denomination, and, I hope and believe, better for the world to see what christianity is doing, and you will not ap- pear to be getting behind a society to get the ten thousadd dollars of State money, as it now seems you are doing.

I hope the good Lord will bring about the end desired, and that is, for his people to do his work as his people and through the di- vinely appointed institutions (his churches), and not through human institutions. When this comes to pass, many hearts in this grand old commonwealth will rejoice and be glad. May the God of the orphans, and our God, guide us into all truth; then you and I will see alike and believe the same things.

R. D. FLEMING.

Warrenton, N. C.

The Oxford Female Seminary.

Dear Bro. Bailey:—I am glad to be able to report that the Oxford Female Seminary has passed into the hands of Prof. F. P. Hobgood, who built up the school from the first, and carried it to its high degree of ex- cellence. Prof. Hobgood, full of vim and vigor, is determined to make the Seminary one of the best schools in the land. The Spring term will open on the twentieth of January. Parents and those having girls to send to school may rest assured that the Seminary under Prof. Hobgood's charge will continue to offer excellent educational advantages. We of Oxford congratulate ourselves that the perpetuation of this fine school is guaranteed to the town and to the Baptists of the State. The public may be confident that the school as conducted by Prof. Hobgood will be worthy of their best patronage.

JNO. S. HARDAWAY.

Letter from Wilson's Mills.

Dear Bro. Bailey:—We are moving along in our work here. We have our house raised. The window casing is all there, but not all in yet. Some of the weather-boarding has been put on, and the work will continue to go on. We hope to finish the house by mid- summer. We are not building a very large house, but one large enough for our neces- sities—one that will hold at least three hun- dred. We are using good, substantial ma- terial, and the work is done by the very best workmen.

Now I have made these statements that the brethren and sisters may know what we are doing for the Master. We are only a band of twenty-three, and only a few of these are males. The fact that we are few does not argue that we do not need a house of worship. We appeal to every Baptist in the State, who may read this, for help. Dear friends, if you can sympathize with those in need of aid, please send some of your sym- pathy in the shape of money. Please, dear reader, send us one dollar, and it will be thankfully received and acknowledged. The Lord will bless you for your contribution, and it will be a blessing to us. Aid us at once, friends, for we need money now. Di- rect all amounts to the undersigned.

Awaiting many prompt responses, I am

Yours fraternally,

J. L. COTTINGHAM.

Wilson's Mills, Dec. 28, 1891.

Ordination.

After a very satisfactory examination Bro. R. H. Jones was ordained to the gospel ministry last Sunday evening at Wakefield, N. C., in the presence of a large and appropriate audience. The writer preached the sermon. Text 1 Tim. 4: 12. Bro. G. W. Coppedge offerd a most earnest prayer. The writer delivered the charges, and after some beautiful words by Bro. Coppedge, he pre- sented the Bible as his rule of faith and practice. After the benediction by Bro. Jones adjourned.

O. L. STRINGFIELD, *Sec.*

The Baptist Female University.

A STATEMENT FROM THE COMMITTE SHOW— THE CONDITION OF THE ENTERPRISE

Messrs. N. B. Broughton, C. Durham, W. N. Jones, J. C. Scarboro and W. G. Up- church, constituting the local committee in charge of the matter of the Baptist Female University, have issued through the finan- cial secretary, Mr. J. B. Boone, a statement to the contributors to the proposed institu- tion, showing the progress and condition of the enterprise. In this statement the com- mittee says:

The citizens of Raleigh offered to the trustees of the University $25,000 and a site to secure the location in this city. The trustees canvassed all the propositions, and decided to locate the institution in Raleigh; and after looking at all the available sub- urban sites, including the Pullen, the Gris- som and the Adams lots. They agreed that if the citzens of Raleigh would pay for the above-named property they would locate the institution thereon.

The members of the board who were citi- zens of Raleigh, after consultation among themselves and with many of our citizens, agreed to accept the proposition. After a thorough canvass to secure the funds to pay for the site, the necessary amount was not obtained. This result was reported to a meeting of the board of trustees at Golds- boro, N. C., in November last. At that the whole subject of the University was fully discussed and the trustees unanimously agreed to stand by their decision to locate the University in Raleigh. They also ex- pressed their preference for the site already chosen; but appointed a committee of five of their number, residents of Raleigh, to whom they entrusted the matter of chang- ing the site if necessary, and to whom they gave instructions to collect and use the funds already subscribed, and to solicit other funds in and outside of Raleigh, and to make such purchases as might be neces- sary, and press the work committed to them as rapidly as possible. The committee met a few days after their appointment, and after ascertaining that they could obtain the vacant lot of the Len. H. Adams property, adjoining the Pullen lot, unanimously agreed on that plan; and have purchased said lot at a cost of $2,000, paid the money for it and obtained a deed thereof. The Grissom lot has been purchased and paid for at a cost of $2,100, and the Pullen lot has been contract- ed for at a cost of $10,000, of which $3,000 has been paid—leaving a balance due of $7,000. The late purchase of the Adams lot gives a key to the situation, so that we have the very site on which the building would be erected, even though we owned the whole square. We now have two acres of ground.

Collections are now being made as rapidly as possible to finish paying for the Pullen lot. There are good subscriptions, sufficient when paid, in the hands of the financial secretary, to finish paying for this lot.

The committe are greatly encouraged with the progress of the work already at- tained, and hereby desire to ask all those who have subscribed to this enterprise to pay their subscription as soon as possible, to the end that the Pullen property may be paid for at the earliest possible moment and a deed obtained therefor. When this is done work will be commenced upon the building.

Sawyer's Creek Church, Camden County.

My connection commenced with Sawyer's Creek January, 1862. I have known it intimately since that time. Taken altogether, the 25th day (Christmas) of the present month, was the best day I ever saw there. The expectation of everybody, as far as I have been able to learn, was fully met, ex- cept one man, about whom I will tell you before I am through. The Sunday-school had arranged to make all the scholars a nice present on that day. The young people deco- rated the church beautifully, and erected a Jacobs-ladder on the rostrum beautified with moss, on which all the presents were taste- fully arranged. At 10 o'clock the doors were opened, and old and young rushed in to see the sight. The children for sometime could not keep still; they talked, and almost danced—with eyes, feet and hands, talked all over. The superintendent, W. G. Fere- bee, succeeded after a while in quieting things, when an appropriate hymn was sung and a prayer offered. The superinten- dent then made a very appropriate talk, telling them how hard he had worked to build up the school (which we all knew be- fore) and how happy he was, with the facts before him, that his labors were not in vain; also, how hard he tried in selecting the presents to give satisfaction. Just there he said, he was sure he would not satisfy all, and that somebody would be dissatisfied. His expectations were not met; he was the only one disappointed; as everybody was more than pleased and wondered how he could buy so much, of such a quality, with so little money. We then had some charm- ing singing by the little girls. But with the eloquent speach from the superintendent, a talk from the pastor and the singing that charmed the old folks, the children neither heard or cared for what the superintendent or pastor said, or what the girls sang. Their eyes and hearts were fixed on Jacobs-lad- der. Now the superintendent takes out his little book and calls out the names of all the scholars, and as each name is called they march up and receive their presents and re- turn to their seats, with glad happy hearts. Then with joyful hearts all return to their homes, and think, resolved to make the school better the coming year.

If you will not accuse me of boasting (why may I not be allowed to boast a little?) let me say, that from all I know of Sunday- schools, we have at Sawyer's Creek the best country school in the State, and a model superintendent for city or country. It re- quires as much tact to run successfully a Sunday school, as it does to run a national bank. We have enrolled 200 scholars, with an average attendence of 165. Our collec- tions average two dollars every Sunday. I said it was the best day I ever saw at Saw- yer's Creek church, because as far as I can judge, the church is in a better condition than I ever saw it. Our congregations are large and very attentive, and we close the year with the pastor paid and all other debts settled.

My church at Providence is in a better con dition, as far as I can judge, than I have seen it for years.

I want to record the goodness of the Lord to me during the past year: much to sorrow over, yet very much to rejoice over. My health has been poor, but even that has been a blessing.

R. R. OVERBY.

1891—What of It?

Bro. Bailey:—The year with its responsi- bilities is gone. The opportunities that came with it, improved or unimproved, will come no more. 'Tis of no avail to say, "It might have been." But we, as Baptists, have abundant reason to thank God and take courage, that

PROGRESS

has been all along the line. Our pastors are doing more and better work than ever be- fore. Our churches are by scores, waking up to clearer conseptions of duty, and realiz- ing more fully their mission in the world.

Our mission work was never so vigorously prosecuted. This is true at home and across the seas. The cries in missions is passed; yet I believe the day of missions is just dawning. That as we begin to ask great things and expect great things of God, the Sun of Righteousness, full orbed, will rise upon the world, and nations shall be born in a day.

WAKE FOREST.

Our College, God bless her! under the guidence of the very best College President, aided by an able and consecrated Faculty, is doing a work to be surpassed only by the work she will do in years just before her.

THE RECORDER,

to its years of experience, is adding youth- ful vigor and is so much better than ever.

MY FIELD.

In my own fields of labor, I can report progress:

Apex is a small church, and there is not a wealthy man in it; yet we have built a neat infant-class room,—paid one hundred dollars to Wake Forest Endowment—altо- gether paying over eight dollars per mem- ber for all objects. At our last meeting the church paid fifty per cent more than its apportionment for the Havana house.

Cumberland Union another small church, paid one hundred dollars to the Endowment every member contributing. It has just raised over its quota for the Cuban house. I know of no church that is at work more earnestly or unitedly.

Cameron, Moore county—last spring, hav- ing one Sunday unfilled, I of my own accord, began work here as an independent mission- ary. This is a village on the railroad with about three hundred inhabitants. I found six or eight Baptists. By the kindness of Methodists, I have been preaching monthly in their church. Some months since, we planned to build. Now, we have a good lot, lumber secured for building, and nearly money enough to build. We were just get- ting ready to constitute a church, when we proposed to Crane's Creek, a little weak church of thirty members, three miles in the country, to move to Cameron and co operate with us. Crane's Creek will be changed to Cameron church, and the prospect is now encouraging for that field. This work I have done without compensation, only Cameron friends have paid my railroad fare.

Accept my hearty good wishes for the new year. Yours, J. M. WHITE.

Compare Results.

The Fife meeting in Oxford was good. It has greatly blessed our town. But in results, let us compare it with a meeting held with a little country church. I take this country meeting of a sample of many others.

In the Oxford meeting, three hundred dollars were spent in preparing a house in which to preach. In the country meeting, not a dollar was spent in preparations.

In the town meeting, there was a congre- gation of from 1,500, to 3,000 from which to draw material. In the country meeting, the congregation averaged about two hun- dred. The town meeting continued eleven days. The country meeting lasted eight days. In the town meeting, the preacher had ten or a dozen other preachers, and the christian workers of all the churches to help him. In the country meeting, the pastor, aided by three or four lay workers, did all the work. In the town meeting, about three huudred new recruits declared themselves for Christ. In the country meet- ing, about fifty-five confessed Christ as Lord and Master. From the town meeting, per- haps one hundred have become church mem- bers. The number may reach one hundred and fifty. From the country meeting, about fifty have become church members.

I present this comparison for the en- couragement of the many humble workers, who are called to labor in small fields.

J. A. S.

Letter from Rev. A. D. Hunter.

Dear Bro. Bailey:—This is my first since the Methodist Conference here, so a few words. Our Methodist brethren are doing good work. The Bishop said 6,000 had been added to the churches in the State during the year, and that they now had 118,000 white members in the Methodist Episcopal church of North Carolina. A Presiding Elder said, "The followers of John the Baptist have been to Goldsboro this year, so now let the followers of John Wesley go the next year." So they are to meet in Goldsboro next year. Yours in Christ,

A. D. HUNTER.

Greenville, Dec. 29, 1891.

Board of Missions.

The Board of Missions and Sunday-schools will hold a meeting in the Mission Rooms January 12th, 1892, at 7:30 o'clock p. m.

J. C. SCARBOROUGH, *Pres.*

C. DURHAM, *Cor. Sec'y.*

Bertie Union Meeting.

The next session of the Bertie Union Meeting convenes with the church at St. John's. Elder H. T. Williams is to preach the introductory, Elder Dancy Cole, alter- nate; Elder C. W. Scarboro to preach the missionary sermon, Elder J. N. Hoggard, alternate.

PRACTICAL SUBJECTS.

1. Our mission in China. To brethren James S. Mitchell and Elder C. W. Scarboro.

2. The duty of a church to a member who neglects Sunday services, but is punctual in his attendance upon the Saturday confer- ence. To Bro. A. J. Cobb and Elder T. G. Wood.

3. Romans 8: 27. Subject: The office of the Holy Spirit. To Elder B. B. Williams.

4. How may our present method of con- ducting protracted meetings be improved upon? To Bro. W. P. Shaw and Elder L. M. Curtis.

5. Would it be wise for all the Baptist churches composing the Bertie Union Meet- ing to adopt one song-book? To Bro. H. A. Foushee and Elder C. B. Williams.

A. J. COBB, *Secretary.*

Amounts Received for St. Joseph Baptist Church, Bladen County, N. C.

Paid 50 cents each—H M Thomas, D A McGugan, N D Johnson, Rev M L Kesler, M Monroe, J E Connolly, P F Molan, T A Horn, W C Leak.

Paid 25 cents each—Wm Johnson, J F Thrower, R L Henry, L W Williams, E J Lilley, H J Goodwin, S White, J A McDon- ald, W T Long, W H Dabbs, David McNeill, T J B, G W Lennon, J W Callahan, Rev A J Bordeaux.

Paid $1.00 each—A J Connolly, A Friend, Rev L Johnson and wife, H C Dockery, Rev H Lennon.

Paid $2.00 each—Miss Sallie Liles, C M McLane, D F McKuthan.

Paid 10 cents each—W T Phifer, N T Cox, E B Ward, Cash, (three times), E H Edwards, W T Williams, W C Covington.

W B Pope 20c, L Dawkins 15c, Aulaock church, Robeson Association, 4.01, Albert Shaw and wife, 5.00.

Total, $25.50. Heretofore acknowledged, $86.71. Altogether, $116.21.

To God's Children:—We need money to build our Father a house. We will acknowl- edged any amounts from $25.00 up or down. Any of you feeling that you have not set- tled with God in this year's accounts, please remember us in our struggle to build. To those who feel that they have nothing to give, remember the widow's meal barrel. She dusted it for the prophet, and there was no failure to the supply of meal. Brethren and sisters, if you want help, give help. Send money to

D. J. CLARK, Clarkton, N. C.

Charge Delivered at the Ordination of Rev. R. A. Jones.

BY O. L. STRINGFIELD.

1. My Brother, I charge you to turn a deaf ear to all lies respecting you or your work. If you are worth much as a preacher, the devil will surely undertake to damage you.

2. I charge you to be strictly honest in all your business engagements. If you cannot pay your debts at the proper time, be sure that you satisfy the person you owe so that you may not lose his most kindly feeling.

3. You are now chosen to fill the high office of a minister of Jesus Christ, I charge you before God that you do not use this high office for any pecuniary or social profit. How degrading to the character of a minister of God to walk into a store to buy goods and say "you must remember I am a preacher" or "a poor preacher" and you ought to sell me goods cheaper." If he ought this is no time to take a collection for preachers. Such go even to hotels and eat like hard times were gone forever, and then enquire at the clerk's office if he is to pay full fare! Eat soda crackers before you do that. Be a man! Pay your way like a man! Paul never asked the boatman for half fare, nor a merchant to "come down a little."

Nor are you to use this office for social ad- vantage. Because you are a minister does not mean that you are a social companion for any and every individual.

4. Pull off your ministerial gloves (if you wear them), and even your clerical coat to serve humanity. Jesus came not to be ministered unto, but to minister. There are tears that can be wiped away in no other way. Stand with your people as one of them and not as a stature above them.

Sin a Detective.

Men need to keep in mind the warning of Moses to the tribes who abode beyond the Jordan: "Be sure your sin will find you our." The devil is continually telling them that in some way or other they shall be able to escape the penalty of their sins. But God can not be mocked; sooner or later all sins will receive their punishment.—*State Mission Quarterly.*

If it costs too much to be a zealous and successful christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self destruction.—*Theodore L. Cuyler, D. D.*

May God's salvation be your wall and bul- wark, dear reader.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

An Inquirer's Letter.

The following letter was sent by Mrs. Yates with this comment:—

"Dr. Ella Swinney's medical work of seven years has produced some very pleasing results. This letter shows one such case. I know her very well, and can testify. Her mission is the Seventh Day Baptist. E. M. Y."

The very interesting letter given below was written to Dr. Swinney by a young lady, the only child of a wealthy family living in the native city Shanghai. The doctor had been called to visit the family professionally, and had told them "the old, old story Jesus and his love."

"*Dr. Swinney:*—Peace be to you! I have taken great pleasure in hearing the doctrine you have so often explained to me.

"In my home we have many idols, and I never knew any other worship than that paid to these gods.

"I did not know I had any sins, nor that these were false gods, and therefore I always reverenced them and fasted at the usual times, thinking if I did no great evil I would have no sins that would need repentance; thus you see my heart was happy all the time. But now in reading the Holy Scriptures I grieve in anguish of soul as I think of my many sins, and regret very much that I have not worshipped the true God at all, but always the false ones.

"Because I do not now worship the idols and our ancestors, my people here at home sneer at me and say, 'I suppose it is because you want to be a christian, that you have become so wicked you do not reverence our ancestors.' According to the custom, five times in the year we have great feasts in idol worship; now, the first time this year I bowed before the idols, but at the second feast I would not do so, and ever since that time I have prayed three times each day to the true God in heaven.

"I ask the Lord in great mercy to help me understand plainly, also I beg him to forgive my many sins. Do you think the great God will forgive me? I implore you, doctor, to pray to the Lord for me.

"My desire each Sabbath would be to go and worship with you and hear the gospel, yet I am afraid of the fierce talk it would cause in my home, and so I dare not go.

"Still, should you have baptism at any time, I should like to go very much, though if any of my people accompanied me I could not worship openly before them; and on this account, doctor, will you *ask* me to kneel down at prayer time when I come, and then I can do so before them all.

"The Scriptures seem very precious to me when I read them, and I have the desire to know more and more; but at present I simply know that there is but one only true God, and that to worship idols is not only of no use but also very sinful.

"It seems very difficult in the midst of so much opposition to try to be a christian, yet I not only try but am anxious that my mother should believe in the doctrine too.

"Though she has always worshipped the idols, yet she has had some misgivings about its being perfectly right to do so. Lately she has been more influenced by the talk of those around us, and has resisted these convictions. I wish she would quickly change her mind and see the real truth, then I should be happy indeed. But now I know she has not really repented, and it troubles me very much.

"Still, doctor, do not speak of this letter, yet whenever you see her very earnestly and plainly talk with her and help her to understand the gospel. She tells me all the time she *cannot* believe, and so I know she is not really and truly trusting in Jesus.

"I shall always pray to the one true God, and trusting in the merits of Christ, hope that I shall receive the forgiveness of my sins.

"Do you think I shall ever receive this perfect peace in my heart?

"May peace and tranquility be yours!

TSUI SIAU TSIA."

Unions of Central Association.

The Unions of the Central Association will meet Jan. 30th and 31st, 1892. The First Section will meet with Wake Union church; the Second, with Wake Cross Roads church.

Introductory sermons—First section, Rev. R. R. Day; Second section, Rev. W. R. Gwaltney.

QUERIES.

1st. What are the relations between the Board of Education and the churches? To lead the discussions: First section, Dr. Wm. Royall; Second section, Rev. W. R. Gwaltney.

2nd. Whose duty is it to enforce discipline in the churches? To lead the discussions: First section, W. O. Allen; Second sertion, Prof. W. B. Royall.

3rd. Woman's place in christian work. To lead the discussions: First section, P. M. Harrison; Second section, Prof. J. B. Carlyle.

4th. What are the conditions and needs of missions in China at present? To lead the discussions: First section, Prof. W. L. Poteat; Second section, Prof. C. E. Brewer.

5th. Religion in the home. To lead the discussions: First section, Dr. John Mitchell; Second section, Rev. J. S. Corpening.

We earnestly request all the churches to send delegates to our Unions.

L. T. NEWTON,
M. A. ADAMS,
Committee.

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Where can we obtain the best helps for our Sunday-school? This is the question often asked. Now, it is neither desirable nor necessary that we should go into needless comparison with different publishing houses. For we all know that for our purpose, as Baptist Sunday schools, we cannot find in all the broad range of Sunday school literature anything superior to the books, pamphlets, and periodicals issued by our own house, the American Baptist Publication Society. Samples of the periodicals are furnished free of charge.

Hints for the Preacher.

Don't mumble your words. Chew your food, but not your language.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't be untidy. You cannot teach men to become clean inside if you are unclean outside.

Don't grow "weary in well doing." "Kill yourself with work, and pray yourself alive again."

Don't forget the boys and girls, in service and out. Their attention is well worth gaining, and you may often be able to reach older hearts through younger ears.

Don't neglect study and closet prayer. The finest of human pipes give forth no music unless filled with the Divine breath.

Don't seek the praise of men. Preach in such a way that they will not be so much pleased with you as displeased with themselves.

Don't scold your congregation or the burden bearers. Attack measures and hit people only when they stand between you and the devil.

Don't grumble because of little fruit. The hand must pluck the few ears, and patiently labor for the sheaves of the greater harvest by-and-by.

Don't get the blues on stormy days, because only few are out. Preach your level best to small assemblies. Jesus talked to one woman at the well, and she got Samaria out to hear him next day.

Don't exhaust your lungs, but keep them full. Take long breaths, then you will not close each sentence ah, with a terrible gasp-ah, as if dying for air ah, and so strain your lung-ah, and never find it out-ah, till the Philistines make sport of you-ah. Inflate your lungs.

Don't advertise false isms and the men who create them. It is not necessary to expend consecrated energies in striking at goats with the club of a Hercules. If a mischievous error is at work, publish the gospel truth all the more to counteract, rather than fence with its author and thus add to his reputation.—*Rev. S. A. Northrup.*

The explosion of a bomb is not more sudden or unlooked for than the attack of some malignant disease which would not occur were the blood in order. To impure blood is due a great variety of ills that make life a burden.

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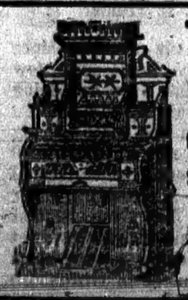

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I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
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For the RECORDER.

The Old and New.

BY REV. H. D. LEQUEUX.

Farewell, old year! Thy work is done;
The curtain falls on ninety-one,
Whose rose-hued hopes and gloomy fears
Have mingled with preceding years

A long farewell to ninety-one!
All hail the year that's just begun;
And may we for the Master do
A grander work in ninety-two

Than we have ever done before
To spread the *Truth* from shore to shore,
And tell the nations of the earth
Of Bethlehem's Babe, whose wondrous birth

Brought immortality to light
And chased away the shades of night,—
Whose precious blood the ransom paid
And for our sins atonement made.

O may we consecrate anew
Our lives to God in ninety-two;
And should we not be spared to see
The curtain rise on ninety-three,

Then may our spirits wing their flight,
On viewless wing thro' cloudless light
To that eternal home above
Whose very atmosphere is love!

Letter from Rev. G. W. Greene.

THE SOUTH CHINA MISSION.

The veteran of the missionaries of the Southern Baptist Convention is Dr. R. H. Graves, who has been in Canton more than than thirty-five years. During all these years he has led this mission, having its center in this city, has preached the gospel regularly, has put himself among the foremost in his knowledge of the Chinese language, and at the same time has kept pace with the current of sound thinking in the religious world. Just at this time he is in Shanghai, an influential member of a committee, appointed by the Missionary Conference of 1890, to consider the expediency of making a single version of the Scriptures for all China.

Mrs. Graves, formerly Mrs. Sanford of Mississippi, spent some years among the Chinese in California, and has been here several years, giving special attention to the schools and to the training of the christian women.

Rev. E. Z. Simmons and wife came to this city from Mississippi more than twenty years ago. Bro. Simmons speaks the Chinese with fluency, and is a valuable worker among this people.

Rev. T. M. McCloy came out from Scotland as a colporter of the British and Foreign Bible Society. After he had labored in this capacity for some years, he desired to do regular mission work and asked to be attached to this mission. He is in hearty sympathy with Southern Baptists in our principles and our work. During the past year he and Mrs. McCloy, with their two little girls, have been living in Macao, not being able to rent a house here.

Miss Lula Whildren came from South Carolina about twenty years ago, and after a long period of very zealous labors, her health failed, and it was necessary for her to take a long rest. During part of this time she worked among the Chinese in Baltimore. At length returning health enabled her to enter again upon her loved work in Canton. She is especially zealous and efficient in her work among the heathen women and children. Her friends in the mission find it necessary to keep watch over her, lest she work too hard for her strength.

Miss Mollie McMinn from Missouri has been in the work only two years. Faithful and patient study of the language have enabled her to begin work among the women. Small of body, she is yet large in faith and zeal and common sense and bids fair to be one of our most useful workers.

Miss Nellie Hartwell, daughter of Dr. J. B. Hartwell of San Francisco, a member of this mission for several years, was two weeks ago married to Rev. Andrew Beattie of Canada, a Presbyterian missionary.

Miss H. F. North labors under the supervision of our Board in connection with this mission, but receives no salary from the Board, living on her own means. She has a home in the mission premises, but just now she is at Shien Hing, quite a distance in the country, living alone without any foreign associate. She will return to Canton before the severest of the winter comes on, as the native houses are not sufficiently comfortable for cold weather.

Last week the mission force was increased by the arrival of Miss C. J. White. For some time she has been laboring with Dr. Hartwell in San Francisco. At first she was appointed to accompany Miss Miner to Chinkiang, but having learned something of the Cantonese dialect in San Francisco, she was, at her own request, transferred to Canton.

So it will be seen that the present force here consists of four men and their wives and four unmarried ladies. The number of children was more than doubled by our arrival, there being none here except Bro. McCloy's two little girls, aged three and one. Little Bessie speaks Chinese but not English. While playing with our children, she has begun to speak English a little. Felix is quite a pet, being the only boy in the Baptist mission. He has learned one Chinese sentence, the first in our phrase book, meaning, "Bring me a cup of tea," and whenever he is addressed in Chinese, he replies with that command.

Besides Baptists, several other denominations are represented. The Presbyterians of the North have a strong force, including several preachers and three doctors and a hospital. One of these doctors is a young lady. The oldest of the missionaries, now resident in Canton, is Dr. Kerr, an able physician. The English Wesleyans have a station here and one or more in the country. The London Missionary Society has several missionaries here, some being Wesleyans and others Independents. This Society is represented in Hong Kong by Dr. Chalmers, an Independent, a distinguished Chinese scholar and a very able man, who insists on translating *baptize* by the Chinese word, which means *to dip*.

The Mission of the United Brethren consists of one young *lady*, but in a few days she is to be joined by *another young lady*. So far as Canton is concerned, that denomination seems to be misnamed.

There is also a German Mission, of which I have little information, and the Catholics have a magnificent cathedral and other mission property, and their work is in charge of a French bishop and a number of priests.

G. W. GREENE.

November 23, 1891.

Bro. Williams' Letter to the late George W. Thompson.

Dear Bro. Thompson:—Yours to hand in due time. I was glad to learn that you were still living, though sorry to learn that you were and have been so sorely afflicted in your last days. We are but frail mortals at best, but with that blessed *hope* our afflictions are but transitory, and our days of suffering soon pass away and we go to that rest that God has prepared for his people.

I have been truly blessed. My general health is good. I have no chronic disease, and my little bad feelings at times comes from indigestion, and I can generally overcome it by using prudence in my diet, &c.

I read and do all my writing without glasses. It is true I have to wear glasses all the time to see off, but when I read or write I have to lay by my glasses. I am what is called short-sighted. I travel about alone. I have children in Southern Kentucky, and I go up there and spend my summers with them. I was up there this summer, and went and came alone. I have no family. I spend most of my time with my son, Dr. D. S. Williams, of this place. I am in the same condition of all our Southern people who had negroes before the war, poor, and dependent on my children for a living, but thank God they are able and willing to help me I have three sons engineers, and they will and do pass me on the railroads, and Dr. Williams is surgeon, so I can move from one point to another without much expense.

Your dear friendly letter brought so many of the dear old brethren to my mind. Bros. Crenshaw, Justice, Fort, Purefoy—yea, and many others with whom we as Trustees of Wake Forest College used to labor and pray for the upbuilding and the prosperity of that institution. Oh, my brother, if we have done nothing more in our godly efforts, the upbuilding of that College is a great work. God has blessed our labors and heard our prayers, and when we shall have passed away and our names are lost to the rising generation, Wake Forest College will be dispensing blessings to posterity. We can but exclaim in our old age, to God be all the glory. We did the best we could, and we can but rejoice. It has ever been to me a source of pleasure to think of Wake Forest and the labors and the anxiety that we all felt in getting up that institution. I would be so glad if I could hear often from the dear old place, but the dear friends I used to know have passed away, and you only are left. I thank you kindly for your letter, and I shall be glad to still hear from you and some of the young brethren that know me.

Farewell, my dear brother. We will meet by-and-by and never part. You are my senior by a few years. I shall be eighty-five in May next. God bless you, my dear Bro. Thompson.

Your brother in Christ,

D. S. WILLIAMS.

Texarkana, Ark., Nov. 30, 1891.

A Little Girl,

The daughter of J. B. Cox, a leading merchant of Big Island, Va., who had an alarming cough, baffling the skill of the physician, was cured by the use of Taylor's Cherokee Remedy of Sweet Gum and Mullein.

North Carolina Baptist Historical Society.

The section around Madison and Milton is rich in Baptist history. I am looking for some points of interest from a number of the brethren in the section. I am surprised to see the interest which is being shown in getting up Baptist history.

This week I learned from Prof. J. T. Alderman, who is now teaching at Reidsville, that he had for the past five years been collecting history in the old Yadkin Association. He has the original manuscript record of this Association organized in 1786, with John Cleveland as Moderator. The latter was succeeded by John Gano, who, it will be remembered, was Gen. Washington's chaplain in the Revolution, and who also was among the first, if not the first, to establish a Baptist church in New York City. The record is well preserved although over one hundred years old, the ink has not faded, and the handwriting is beautiful.

Bro. Alderman has consented to read a paper on the history of the old Yadkin Association at our meeting at Wake Forest in June next.

J. C. C.

Letter from Lumberton.

Dear Recorder:—On the evening of Dec. 17th, 1891, a presbytery, composed of Revs. J. J. Scott, I. P. Hedgpeth and the writer, met at Rowland, N. C., for the purpose of organizing a Baptist church at that point. As we have no church building there, we met in the depot which the Railroad Company loaned us untill we can build.

At 7:30 p. m., the congregation met. After reading of the Scriptures by the writer, and prayer by Bro. Scott, we proceeded to organize. Bro. Scott was elected Moderator, and the writer, Secretary. The letters were then called for and read. Five letters were presented. An opportunity was then given for any one who wished to join by experience, but none came. The right hand of fellowship was then extended to the members, and they made arrangements with Bro. Scott to preach for them the first Sunday in January, morning and night. We were then dismissed with prayer by Bro. Hedgpeth, asking the Divine blessing to rest upon the little band.

Rowland is quite a new town and bids fair to be a place of some note. I am glad to know the Baptists are starting with the town, and have purchased a very desirable lot for their church. They have already some money towards their building, but not near enough. I therefore appeal to all those who are interested in this noble enterprise, to lend them a helping hand. They are a noble little band, and are willing to do all they can.

Besides Rowland, we have another very important point, Maxton, which also needs our help at this time. The brethren there have just completed a small chapel to worship in till they can complete their church. The Lord willing, I will preach for them the first Tuesday (5th) night in January at seven o'clock.

In regarding to my work at Lumberton, I wish to say the Lord is greatly blessing us and to him be all the glory.

I close with the best wishes for the RECORDER.

F. H. MARTIN.

Lumberton, Dec. 19, 1891.

The American Baptist Publication Society is the Baptist Book Concern, Bible Society, Track Society, Sunday-school Union, Colporteur Agency, and Periodical Publishing House, all in one. Every Baptist should know its work and object. We would recommend every pastor, superintendent, and teacher to write to the Society for a report, —"Engine of Power,"—a catalogue, and price list of their periodical, tracts, and books, that they may arm themselves with good, sound, and wholesome doctrines.

A Wonderful Prayer-Meeting.

In May, 1891, Charles H. Spurgeon was taken violently sick, and early in June, after a partial recovery, came a relapse, as it seemed, unto death. His recovery was pronounced impossible, at least, by human means.

The great congregation of more than six thousand souls, to whom he preaches, determined to unite in earnest daily prayer to God for Mr. Spurgeon's recovery. Now, hear it all ye people, for *twenty-one weeks, daily*, at 7 o'clock a. m. and at 7 o'clock p. m., that great congregation assembled in the Tabernacle for prayer. They were thronged. People of every name and order, in addition to his own congregation, came, and Mr. Spurgeon was really overwhelmed by the attention of all classes and conditions of people.

Seven thousand messages of condolence and sympathy, resolutions of various religious bodies in all parts of the world, &c., and other documents, from the lowest and highest in society, with fifty telegrams daily of inquiry, came to his home in Beulah Hill. Bishops and archbishops, statesmen and all classes called to offer sympathy and service. Even Jewish Rabbies called to offer sympathy and service, and to assure the sick man that all Israel was praying to Jehovah for his restoration.

Spurgeon is improving—has been taken from the jaws of death. Most emphatically this Tabernacle is *a house of prayer*. Prayer-meetings before preaching and after preaching, and in numerous rooms, and at almost all hours, for these forty years when this one man has preached the gospel to the same congregation! Here is simplicity in worship! Here is believing supplication! Here is simple gospel preaching! Here is plain statements of Bible truth! Here is the largest congregation in the world! This, too, not only when Spurgeon preaches, but when the people know his place will be filled by another! He is, perhaps, the mightiest mission force in the world!

Brethren, let us pray, believe the Bible, preach the simple, vigorous gospel! Worship in simplicity! Feed, train and fight in the Lord's army! Realize man's depravity and degradation, guilt and need! the Spirit's presence and power? the gospel's fullness and glory! our opportunities and obligations! our sources of strength and success! our accountability and future reward!

C. DURHAM.

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Foreign Missions—G W Sherrill, for G W Greene, 5.00; Forest Home ch, Ashe and Alleghany, 41c; Globe ch, Caldwell, 2.54; Beulah, Chowan (Miss Knight), 2.97; Chappell's Hill ch, ditto, ditto, 2.34; Cool Spring ch, ditto, ditto, 5.00; Olivet ch, ditto, ditto, 3.25; W M S, Warwick ch, ditto, ditto, 10.00; Whiteville Grove ch, ditto, ditto, 3.00; Bethel ch, ditto, ditto, 5.17; Cedar Falls ch, 4.00; Pleasant Hope ch, Robeson, 97c; W M S, Back Swamp ch, ditto, (N China), 1.15; Sunbeams, First ch, Winston, 25.00; Apex ch, Raleigh, 1.10; W M S, ditto, ditto, 1.15; Sunbeams, ditto, ditto, 3.62; Salem ch, ditto, ditto, 1.94; Wake Union ch, Central, 3.25; Union ch, W Chowan, 10.00; Montgomery Asso, 15.14; Liberty ch, Sandy Creek, 2.09; W E Stone, Raleigh, 18.50; Rutherfordton ch, Green River, 11.40; S S, ditto, ditto, (N China), 2.14; S S, Mt Olive ch, Alexander, (G W Greene), 2.48; Lexington ch, Liberty, 3.39; W M S, Long Branch ch, Robeson, 4.85; C P Grantham, ditto, 25c; W M S, Lumberton ch, ditto, (N China), 11.00; W M S, Morehead City ch, Atlantic, ditto, 10.00; Sunbeams, Eureka ch, Chowan, ditto, 1.00; W M S, Morehead City ch, Atlantic, 10.00; Miss Loula Kendrick and her Infant Class, Shelby ch, (N China), 6.00; W M S, Spring Hill ch, Richmond, 6.00; Sunbeams, Wake Forest ch, (N China), 8.92; W M S, Buckhorn ch, W Chowan, ditto, 1.20; W M S, Trinity ch, Beulah, ditto, 2.50; S S, Hickory ch, ditto, 4.00 Total, 217.72. Previously reported, 362.17. Total this year, 579.89.

Home Missions—Globe ch, Caldwell, $5.00; Olivet Chapel ch, 3.38; W M S, Reynoldson ch, Chowan, 4.13; Stone Mtn ch, Green River, 51c; Big Level ch, Green River, 2.00; Rutherfordton ch, Green River, 3.70; W M S, Greensboro ch, Beulah, 5.00; Wake Union ch, Central, 2.75; Salem ch, Raleigh, 91c; W M S, Apex ch, Raleigh, 1.15; First ch, Raleigh, Central, 133.03. Total, 163.56 Previously reported, 128.57. Total this year, 292.13.

Havana House—Swepsonville ch, Mt Zion, 35.00; Rocky River ch, Sandy Creek, 2.50; Love's Creek ch, ditto, 4.00; Providence ch, Chowan, 12.04; Anderson's Grove ch, Stanly 1.00; Elizabeth City ch, Chowan, 32.50; Sardis ch, Eastern, 1.10; Mt Pisgah ch, Mt Zion, 27.40; Bethlehem ch, Green River, 6.10; Montford's Cove ch, 4.65; Harmony Grove ch, ditto, 10.45; Turkey Cove ch, ditto, 1.40; Zion Hill ch, ditto, 40c; Caldwell Asso, 3.50; Mt Pleasant ch, Sandy Creek, 1.50; Moon's Chapel ch, ditto, 3.00; Dover ch, Montgomery, 3.00; First ch, Wilmington, Cape Fear, 90.50; May's Chapel ch, Sandy Creek, 5.38; Reeve's Chapel ch, ditto, 3.55; Sandy Branch ch, ditto, 1.50; Cool Spring ch, ditto, 3.50; Bethesda ch, Mt Zion, 2.50; Pine Level ch, Raleigh, 1.00; Shiloh ch, ditto, 1.00; Four Oaks ch, ditto, 1.35; Cary ch, ditto, 8.75; Mt Holly ch, South Fork, 8.00; Back Swamp ch, Robeson, 4.41; Cedar Forks ch, Mt Zion, 6.33; Mt Tabor ch, W Chowan, 15.00; Mt Zion ch, South Fork, 7.00; Spring Vale ch, Eastern, 2.50; Yellow Mt ch, Mitchell County, 2.35; Ebenezer ch, Chowan, 4.07; Core Creek ch, Three Forks ch, 10.00; Three ch, ditto, 10.00; Zionville ch, ditto, 10.00; Beaver Dam ch, ditto, 4.32; Lee's Chapel ch, Raleigh, 3.51; Southport ch, Cape Fear, 2.99; S S, ditto, ditto, 2.00; Johnson's ch, 7.00; Dobson's Chapel ch, 4.70; Bear Marsh ch, 1.35; Sister R P Hamblin, 2.50; Hebron ch, West Chowan, 7.50; Fayetteville Street ch, Raleigh, 5.00; C A Rominger, Reidsville, 20.00; Mr and Mrs W B Owen, 2.00; Shady Grove ch, Chowan, 10.00; Powell's Point ch, ditto, 8.00; Reboboth ch, ditto, 7.00; Poplar Branch ch, ditto, 5.00; Leesville ch, Raleigh, 3.30; Lebanon ch, Alexander County, 1.20; Ahoskie ch, West Chowan, 25.00; Hickory Grove ch, South Fork, 3.00; Link's Chapel ch, ditto, 2.00; Meadons' ch, ditto, 2.00; Fork ch, South Yadkin, 8.00; Reynoldson ch, Chowan, 4.68; W M S, ditto, ditto, 3.00; Beulah ch, ditto, 2.50; Cool Spring ch, ditto, 2.50; New Bethany ch, South Yadkin ch, 3.84; Providence ch, South Fork, 2.10; 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[illegible] Lick Creek ch, ditto, [illegible] 50c; Cashie ch, W [illegible] Creek ch, Flat River, [illegible] for four churches, 11.40; Mt Pleasant ch, Chowan, 5.00; Columbia ch, ditto, 13.50; Ramoth Gilead ch, ditto, 20.10; S S, Henderson ch, Flat River, 16.00; Mrs E M Uzzell, Raleigh, 1.00; North Catawba ch, Catawba River, 3.40; Tabernacle ch, Raleigh, 38.25; Live Oak ch, Eastern, 1.00; Third Bap ch, Durham, Mt Zion, 12.00; Farmington ch, South Yadkin, 7.00; Eaton's ch, ditto, 8.00; Mocksville ch, ditto, 6.00; Mineral Spring ch, Sandy Creek, 2.50; Mt Hermon ch, Mt Zion, 2.30; First ch, Winston, Pilot Mtn, 31.50; New Hope ch, Eastern, 5.00; Swift Creek ch, Raleigh, 6.50; Broad Street ch, Winston, Pilot Mtn, 9.00; Roxboro ch, Flat River, 20.00; Sunbeams ditto, ditto, 5.00; Ephesus ch, Beulah, 20.00; Clement ch, ditto, 15.00; Wake Forest ch, Central, 30.00; Mrs N W Price, First ch, Raleigh, 1.00; Pleasant Grove ch, Raleigh, 5.50; First ch, Raleigh, Central, 82.54; Snow Hill ch, Tar River, 5.00; Friendship ch, Pilot Mtn, 7.00; Bear Swamp ch, Robeson, 3.05; Hollywood ch, Raleigh, 4.00; Brush Creek ch, Sandy Creek, 4.00; Cedar Falls ch, 2.50; Oak Grove ch, Catawba River, 2.60; Mt Olivet ch, ditto, 2.00; Leaksville ch, 14.50; Mrs L E Riggan, 1.00; Brandon, 2.00; Brier Branch, 60c; Sharon ch, 1.00; Beard's Chapel ch, 40c; Melvin's school-house, 1.30; C E Beard, 50c; Mrs C E Beard, 25c; Miss C A Beard, 25c; Miss A J Beard, 10c; Albemarle ch, Stanly, 1.00; Bethany ch, 1.00; Carter's Chapel, 1.00; Jefferson ch, Ashe and Alleghany, 3.20; Beaver Creek ch, ditto, 1.80; Kid's Chapel ch, So Fork, 4.40; Thessalonica ch, Caldwell, 80c; Granite Falls ch, ditto, 1.00; Trinity ch, Beulah, 2.70; Kerr's Chapel ch, 1.42; Bethel ch, Alexander, 1.44; Olive Branch ch, Union, 2.00; Sandy Run Asso, 32.12; Clyde's Chapel ch, Raleigh, 2.00; White Oak ch, ditto, 1.00; Goldsboro ch, Atlantic, 10.00; Morrisville ch, Raleigh, 5.50; Apex ch, ditto, 12.52; Salem ch, ditto, 15.00; Princeton ch, ditto, 2.00; Kinney's Creek ch, Monroe ch, Union, 13.00; Macedonia ch, ditto, 4.00; Mt Pleasant ch, 2.10; Waxhaw ch, ditto, 5.12; Union Meeting, Caldwell, 2.60; Lenoir ch, ditto, 2.25; King's Creek, ditto, 1.00; Green Valley ch, ditto, 1.00; Lower Creek ch, ditto, 2.35; Piny Grove ch, ditto, 1.00; Blair's Fork ch, ditto, 50c; Poplar Creek ch, Flat River, 30.85; Smithfield ch, Eastern, 5.00; Statesville ch, So Yadkin, 10.00; South River ch, ditto, 2.00; Fair Bluff ch, Robeson, 3.00; Macedonia ch, Pilot Mtn, 3.80; Bethel ch, ditto, 2.25; Dr M D Phillips, ditto, 50c; Eldorado ch, Liberty, 2.42; Bruington ch, South Fork, 3.00; Beck's Creek ch, Pilot Mtn, 4.15; Olivet ch, Meck and Cab, 35.00; Mt Hermon ch, ditto, 4.00; Second Bap ch, Durham, Mt Zion, 14.00; Pine Forest ch, W Chowan, 3.00; Mt Airy ch, Pilot Mountain, 11.51; Winton ch, W Chowan, 27.50; Union ch, ditto, 15.00; Oak Ridge ch, ditto, 3.00; Rock Spring ch, Sandy Creek, 1.00; Salem ch, South River ch, 3.00; White Oak ch, ditto, 3.00; Royall's Chapel ch, ditto, 33c; Elizabeth ch, ditto, 1.86; W L Stevens, ditto, 1.00; Harbor ch, W Chowan, 4.00; Walnut Grove ch, 1.13; Lewisville ch, Pilot Mtn, 5.78; Lincolnton ch, South Fork, 11.00; New Hope ch, Union, 2.50; Benton's X Roads, ditto, 3.80; Bethel ch, ditto, 3.20; Mill Creek ch, ditto, 50c; Meadow Branch ch, ditto, 9.00; Tryon Street ch, Charlotte, Meck and Cab, 47.75; Arlington ch, ditto, 2.25; Three Forks ch, Alexander, 2.50; Spring Hill ch, Richmond, 10.00; Moore-Chapel ch, Sandy Creek, 1.20; Friendship ch, ditto, 3.27; Bethlehem ch, ditto, 5.00; Northville ch, ditto, 1.00; Pleasant Hill ch, King's Mtn, 5.25; Elizabeth ch, ditto, 10.00; S S, Sandy Plains ch, ditto, 2.56; Ross Grove ch, ditto, 2.50; Mt Zion ch, Sandy Run, 2.50; Liberty ch, Sandy Creek, 2.70; Bethel ch, Chowan, 5.45; Cary ch, Raleigh, 25c; A Williams, First ch, Raleigh, Central, 5.00; Thomasville ch, Liberty, 1.00; Rich Fork ch, ditto, 1.00 Total, 1,591.19. Previously reported, 863.74 Total to date, 2,454.93.

Education.—Flat River Union ch, Flat River, 5.60; W M S, ditto, 3.50; W M S, Apex ch, Raleigh, 1.15; Liberty ch, Sandy Creek, 3.45; Rutherfordton ch, Green River, 1.15. Total, 14.85. Previously reported, 121.43. Total this year, 136.28.

Ministerial Relief Fund.—Centreville ch, Robeson, 60c; Lumberton ch, ditto, 12.30; S S, ditto, 12.73; Long Branch ch, ditto, 1.80; Back Swamp ch, ditto, 2.78. Total, 30.21.

Orphanage—Sunbeams, Wake Forest ch, Central, 60c; Glen Alpine ch, Catawba River, 1.20; S S, Cashie ch, W Chowan, 2.30; Beulah ch, Eastern, 3.07; W M S, Henderson ch, Flat River, 8.55; Williamston ch, Tar River, 1.75; S S, Carthage ch, Sandy Creek, 11.14; Mt Zion ch, ditto, 2.37; Columbia ch, Chowan, 5.00; S S, Reynoldson ch, ditto, 5.00; S S, Cool Spring ch, ditto, 2.44; Pleasant Grove ch, Robeson, 3.14; W M S, Cypress Chapel ch, Tar River, 3.34; Pleasant Grove ch, Raleigh, 2.25; Mrs L E Riggan, 1.00. Total, 53.24. Previously reported, 132.21. Total this year, 185.45.

Sunday schools—Rutherfordton ch, Green River, $1.15; Forest Home, Ashe & Alleghany, 55c. Total, 1.70.

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Caldwell County Union.

The next session of this Union will convene with the Rocky Spring church, Collettsville, N. C., commencing on Friday before the fifth Sunday in January, 1892. Rev. W. H. Davis will preach the introductory sermon, Rev. J. F. Crisp, alternate.

QUERIES.

1. How can we best make our weak churches self sustaining? Speaker—Rev. H. M. Croom.

2. How can we best increase attendance at our Saturday meetings? Speaker—T. C. Buchanan.

3. How can we best reach the destitute sections of our Association? Speaker—I. W. Thomas.

4. Why do Baptists practice restricted communion? Speaker—I. Oxford.

5. What are the teachings of the Bible on missions? Speaker—J. H. Nelson.

6. Is the Sunday school based on the teachings of Scripture? Our duty in regard to it. Speaker—J. S. Gwaltney.

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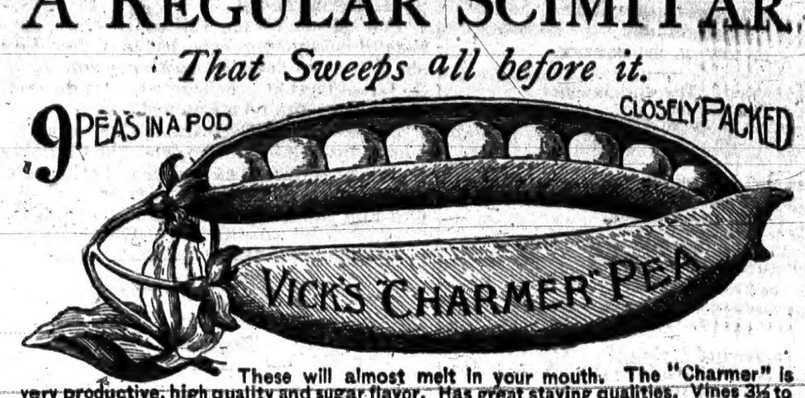

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

Mortgage Sale of Land.

By virtue of the provision of a certain mortgage given by John Marcom and Adeline Marcom his wife, to A. H. Bennett, I will sell at public auction at the court house door in Raleigh, for cash, on January 2d, 1892, at 12 m. the following described land, in Buckhorn township, registered at the court house in Wake county in Book 113, page 170: The tract consists of fifty acres, more or less, and adjoins the lands of A. C. Richardson and others.

A. H. BENNETT, Mortgagee.

PILES INSTANT RELIEF. Cure in 15 days. Never returns. No purge. No Salve. No suppository. Remedy mailed free. Address J. H. REEVES, Box 3290, New York City, N. Y.

Judson College

In looking around the Baptist field of the western part of our State, to find the factors which have had influence in elevating the people and giving the Baptists a stronger footing, we see, prominently at work, Judson College. This institution has had a troubled existence and has passed through many vicissitudes. But all the time it has been doing good work—work that has told and that will tell for future generations. Since 1878 the building has been occupied by teachers. Fourteen years of work, fourteen years employed in training minds, fourteen years of earnest christian labor! And the fruit is already being seen.

Many earnest young ministers are now at work in these western counties, preaching the word intelligently, encouraging the people to educate their children and pushing mission work with vigor. And they love to tell how they owe their increased usefulness to Judson College. Some of these young men have moved to other States and are winning laurels as teachers. Some of them are gaining fame as rising lawyers. Some have turned their talents to business, and are making elegant homes for their families. Some of the young ministers are at the Louisville Seminary, preparing to widen still further their spheres of usefulness.

There are now at Judson six young preachers. One of these will graduate at the coming commencement. He has already become most favorably known as an earnest, able preacher, and if God spares him, he will wield a powerful influence for good in his native section.

I do not know much of the work done here by those who preceded Brother J. B. Boone, but I do know that he did a great amount of good in his teaching. I have heard young preachers here speak of him as they would of a beloved father. His sacrifices for the good of those committed to his care, while here, are known above and will be jewels in his crown of rejoicing.

The future is known only to the All-Wise; but if he sees fit to allow Judson to go on increasing in usefulness, it will be impossible to calculate the vast benefit the institution will be to our people.

RICH'D H. LEWIS.

Hendersonville, Jan. 2, 1892.

"A Holy Life."

Guthrie illustrated the emptiness of a mere profession by the simile of a tree lying across the path, apparently a fair and mighty object, but the foot lightly placed upon it breaks through the bark and sinks down into the body, for insects and poisonous fungi have attacked the core and hollowed out the heart. "Take care," said he, "that your heart is not hollowed out, and nothing left but the crust and shell of empty profession." There are some who began the christian life full of warmth, ardor and zeal, who are still regular attendants at the religious services, but scarcely the fruit-bearing branches that witness nearness to the Master; it would be possible to live beneath their roof in a state of unconsciousness as to religious influences, which certainly ought not to be the case with any who name the name of Christ. Religion is not a matter for Sundays only, for outside respectability, or even a mere matter of subscriptions and religious work, but it is a vital every-day concern, affecting the *heart*. It is an easy thing, but a dangerous condition, for us to glide into the customary groove of attending meetings and performing good works, thereby increasing our responsibilities the more while our own souls are full of worldly tendrils. It has been truly said that it costs but little nowadays to multiply copies of the Bible in our homes; our personal concern must be that God's word is hidden within our hearts, and that is the rule and chart whereby we are steering the bark of our every day life, not only in perilous places when storms seem threatening, but when all around us things betoken fair weather and prosperity. —*Quiver.*

Graded Helps.

The arrangement of its Sunday-school literature by the American Baptist Publication Society is helpfully suggestive. Here we see *six grades* provided for—enough, but not too many, for any school that would do its work thoroughly and systematically. The provisions for each separate grade are full and, in every respect, complete. *Primary, Intermediate, Advanced, Senior, Teacher, Superintendent*—all are well equipped for the best work of which they are capable. It would seem impossible for any Sunday-school to use *such* helps and *so arranged*, without becoming itself better managed and more helpful to every individual connected with it. Give the Society's Helps a fair trial in your schools.

Let the Sun Shine.

The way to keep the Sabbath is not to sit around with a long face, trying to see how dismal you can make it for children and others who are naturally joyous, but make it the brightest and happiest day in all the week. No matter how thick and black the clouds are over head, make Sunday bright and cheerful in the home. Determine that you will rejoice in the Lord, though the heavens fall. Say with the psalmist, "I will bless the Lord at all times. His praise shall continually be in my mouth." If the devil can tempt you to make the Sabbath a cold, miserable, bleak and cheerless day at home, he won't care how happy you get at class meeting. It is the religion that shines at home that makes the devil gnash his teeth. If you haven't got that kind seek it till you find it.—*Ram's Horn.*

Should the farmer plant less acreage in cotton than heretofore? is a question now agitating the minds of farmers and others. The low price of the staple suggests the raising of home supplies by our farmers.

On the Increase.

As there are now so many good papers and Sunday-school Helps issued, the American Baptist Publication Society thought it possible that there might be a slight falling off in their circulation for January, 1892. They, therefore, on the 24th of December, compared the orders received up to that date for 1892 with the orders up to the same day last December for 1891 and report the following encouraging results. The increase in circulation up to that day for January, 1892, over January, 1891, for the different publications named below, is as follows:

Baptist Superintendent, increase,		1,000
Baptist Teacher	"	2,000
Senior Quarterly,	"	2,300
Advanced Quarterly,	"	16,500
Primary Quarterly,	"	5,500
Our Young People,	"	11,500
Young Reaper,	"	10,000
Sunlight,	"	12,300
Our Little Ones,	"	4,500

This is encouraging, and there is reason for expecting that this increase will be greatly enlarged.

Resolutions by Mt. Olivet Baptist Church.

Bro. J. W. Sledge, having resigned as pastor of this church, we offer the following resolutions of respect and appreciation to Bro. Sledge:

WHEREAS, Bro. Sledge has been our pastor five years. During the time, he missed only two appointments. He done a noble work among us for the blessed Master; baptized fifty-eight of our members, while many others have been led from darkness to light, and the church built up and strengthened. We as a church shall miss his guidance and love for the cause of our blessed Master. As individuals, we shall his visits to our homes. Whereas, his pastoral relations with the Mt. Olivet Baptist church are now at an end; therefore, be it

Resolved 1. That we express to him our sincere regret in having to part with him.

2. That we tender to him our heartfelt thanks for his self-sacrificing labors and his consecrated life among us.

3. That we shall always look upon him as one of the best pastors the church ever had.

4. We will follow him with our prayers and gladly welcome him to our homes whenever he may find it convenient to visit us.

A. H. CATLETT,
SIDNEY MAY,
THEODORE JEFFREYS,
Committee.

Programme for Western Union Raleigh Association.

This Union is to meet with Cary Baptist church on Friday before the fifth Sunday in January, 1892.

At 11 o'clock a. m., sermon by Rev. W. S. Olive.

Organization.

2 p. m. Should the churches of the Raleigh Association fellowship members who will not pay their just debts? Discussion to be led by brethren L. D. Baucom and Adolphus Hunter.

7 p. m., sermon by Rev. J. M. White.

Saturday, 9:30 a. m., devotional services.

10 a. m. Mission work in bounds of Raleigh Association. To be led by brethren N. B. Broughton and J. M. Beaty.

1:30 p. m. Experimental Sunday-school work. W. B. Upchurch, R. E. L. Yates and C. H. Utley.

Sunday, 9:30 a. m., Sunday-school, directed by Superintendent of the Sunday-school of Cary church.

11 a. m. Sermon by Rev. W. B. Morton.

It is earnestly requested that every church in the Western Section will be represented. It is important, as there is work to be done that concerns every church. Let every pastor having charges in this section come, and urge his churches to send with their delegates a liberal contribution for Associational Missions. We want full reports from all the Sunday-schools in our section.

EX. COM.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

NEWS OF THE WEEK.

State News.

The place where the fire starts is generally well insured.

The cruiser "Raleigh" will be launched in a short time at Norfolk, Va.

Oak Ridge Institute moved into its new $12,000 building on the first of the year.

Labor agents are making a vigorous effort to carry laborers out of the State to the turpentine fields of Georgia.

The papers have it that Ex-President Cleaveland and his wife will visit friends in Wilmington at no distant date.

The National Bank of Newbern, said to be one of the soundest in the State, has declared its forty-fourth annual dividend.

Union county claims the finest court house in the State, and is going to make an effort to build a jail in keeping with it.

A fight in regard to liquor licenses has been going on between the county commissioners of Mecklenburg county and the Board of Aldermen of Charlotte.

Mr. Perrin Busbee, formerly of Raleigh, but late of Denver, Colorado, died at his home in the latter place a few days since. His remains were brought to Raleigh for interment.

Mt. Airy commenced the new year with a $100,000 fire. Many of the leading business houses were reduced to ashes. Several persons were injured. Most of the property was partly insured, and will be rebuilt in a few months.

General News.

Our new Secretary of War, Stephen B. Elkins, entered upon his labors on the first.

An effort is being made at the North to break up the cruel and unnatural sport of racing horses in the winter time.

Bishop Loughlin of Brooklyn, New York, one of the most prominent Catholics of this country, died recently at his home in New York.

The recent accident on the New York Central has caused the officials of that road to adopt the Block system of railroading. The change will cost over $1,000,000.

The fight between the United States and Chili seems to have amounted to nothing. Chili will unquestionably be willing to submit all questions of dispute to arbitration.

During the past two weeks more has been done to close up the most vicious dives of the city of New York than has been done heretofore in the past six months. Two of the most prominent places of amusement (?) have been closed and their proprietors locked up.

The death of Senator Plumb leaves Kansas almost without a representative in the Senate. Senator Peffer is a new man, and cannot be expected to secure for his State what she deserves at the hands of our lawmakers. Who is to take the place of Plumb it is hard to say. Bishop W. Preston, who has been appointed to take his place, is almost entirely without legislative experience.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

Pittsburg. GEO. A. MACBETH & CO.

MARRIED.

COBB—ATKINS—On December 29th, 1891, in Freeport, Ill., by Rev. Marcus Lane, Mr. Needham T. Cobb of Raleigh, N. C., and Miss Elenor Hope Atkins of Freeport.

GILLAND—KANEDY—On Dec. 24th, 1891, at the bride's father, Mr. R. L. Kanedy, by Rev. W. J. Wyatt, Mr. James L. Gilland and Miss E. C. Kanedy, all of Iredell county.

PHILLIPS—HINES—On December 23d, 1891, in Goldsboro, N. C., by Rev. O. C. Horton, Mr. E. T. Phillips of Pine Level, Johnston county, and Miss Anna Hines of Goldsboro.

JENKINS—MOSS—On December 22d, 1891, at the residence of the bride's father, Mr. J. Y. Moss, by Rev. G. T. Watkins, Mr. R. S. Jenkins and Miss Mamie Moss, both of Granville.

SMITH—ROLLINS—On December 23d, 1891, at the residence of the bride's father, in Lenoir county, by Rev. G. L. Finch, Mr. Geo. Smith and Miss Mary Rollins, all of Lenoir county.

WELLS—MURRAY—On December 24th, 1891, at the residence of Wm. H. Murray, the bride's father, by Rev. Jno. T. Albritton, Mr. Boney Wells and Miss Sallie A. Murray of Duplin county.

BASS—DAY—On December 17th, 1891, at the residence of the bride's father, Mr. J. B. Day, by Rev. G. T. Watkins, Mr. R. A. Bass of Elmo, Virginia, and Miss Mollie Anna Day of Daysville, N. C.

AVERETT—CURRIN—On December 23d, 1891, at the residence of the bride's father, Mr. J. F. Currin, by Rev. C. A. Jenkens, Mr. T. S. Averett and Miss Lula Currin, all of Granville county, N. C

RAND—SMITH—On December 22d, 1891, at the residence of the bride's father, in Greene county, by Rev. G. L. Finch, Mr. Walter Rand of Johnston county and Miss Delia Smith of Greene county.

DIED.

BEAM—The infant son of Rev. and Mrs. J. A. Beam passed into eternity on November 9th, 1891, aged one month. The flower that blooms but for a day fulfills its mission, and though it leaves a vacancy, there still remains a fragrance. God plucked the little bud that it might bloom in his own garden above. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." B.

PHILLIPS—Mrs. S. A. Phillips of Fayetteville, after a long and severe sickness, died on November 29th, 1891. The writer knew her years ago as one of the most faithful and devoted members of the Fayetteville Baptist church, but had not heard of her death till recently informed of the same by her son, who is now in Raleigh. May God comfort the bereaved family. N. B. C.

BROOKS—On November 21st, 1891, Miss Hallie Brooks, only daughter of Dr. and Mrs. Z. T. Brooks of Roxboro, N. C., departed this life, aged eighteen years. She died rejoicing in the hope of a Saviour's love. She was buried at Shiloh, the Primitive Baptist church near Daysville, Monday afternoon. Rev. A. N. Hall conducted the services. May God bless her father, mother and brother with grace to enable them to meet her in glory, and may the sweet and gentle influence of her life live on till time shall be no more.

J. A. B.

POOL—On November 21st, 1891, Bro. Dudley Pool departed this life, aged seventy-six years. He has left a life of suffering and sorrow, and is now enjoying eternal bliss in God's realm above. Bro. Pool was a great sufferer from rheumatism, but bore his affliction with christian fortitude. Though very feeble, the pastor seldom missed his familiar face in his accustomed seat. On the last Sunday before he died he was present at church, doing his duty as best he knew how. He is now with his dear wife, whom he so sorely missed, and by whose side he begged that his remains might be laid to rest "Precious in the sight of the Lord is the death of his saints."

J. A. B.

WHITLEY—Sister Addie Perkins Whitley, wife of Bro. J. A. Whitley, and daughter of W. H. and Mary L. Perkins, was born in Pitt county October 22d, 1848; professed religion very young and united with the M. E. Church, South; was married the 16th of January, 1863, to J. A. Whitley, Esq., and died Dec. 8th, 1891, at her home near Everett's. A few years before her death she united with the Missionary Baptists, but never forgot that in the church of her parents she first found a christian home.

In all the relations of life, whether daughter, sister, wife, mother or friend, she was a genuine type of true womanhood. But it was as a christian her life was singularly beautiful. She abhorred that which was evil and cleaved to that which was good; was ever kind and true to all classes and conditions of humanity. She was diligent in business, fervent in spirit, and served faithfully the Lord. She rejoiced in hope, was patient in tribulation, instant in prayer, distributed to the necessity of saints, was given to hospitality, rejoiced with the joyful and wept with the sorrowful, looked diligently after the ways of her own household, and in everything showed herself a pattern of good works.

A disconsolate husband, three sons and three daughters, an aged mother, several brothers, besides other relatives and friends, mourn her demise, but sorrow not as those who have no hope.

G. J. D.

Tributes of Respect.

The Sunday-school of Yeopim church passed the following resolutions upon the death of Bro. W. H. Jordan:—

WHEREAS, Bro. W. H. Jordan was accidentally shot and killed Nov. 25th, 1891, the Sunday-school at this place has lost one of its faithful workers and encouragers.

Resolved, That we express our heartfelt sorrow at his death, and bow humbly before an Alwise Brovidence.

2. That we extend to the bereaved family our deepest sympathies in this sad bereavement.

3. That we ask the BIBLICAL RECORDER and *Fisherman and Farmer* to publish this.

Done by order of Yeopim Sunday-school, December 13th, 1891.

D. A. PARISH,
R. F. BEASLEY,
M. D. HARRIS,
Committee.

Why death, the inevitable visitor to all mortals, should lay his cold, icy fingers upon one who is in the bloom of youth, striving earnestly and diligently to equip himself for the duties of active, manly life, and claim him for the tomb, is difficult for human beings to reconcile with the infinite goodness and mercy of him who has power over the lives of men. But we know that the Supreme Ruler can make no mistakes and, when, in that wisdom which surpasses our conception, he takes from us one of our number, we should remember that "he doeth all things well," and in the depths of our hearts say, "Thy will be done."

On the morning of the sixth of December the soul of Josiah Gregory, tired of its earthly prison-house, winged its everlasting flight to the God who gave it, and left us to mourn and weep. But why should we weep?

"There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

During his short stay with us he was constant and diligent in his application to duty, honest and upright in his dealings with his fellow-students, and lived an exemplary christian life. Therefore, in respect to his memory, be it

Resolved 1. That, as Philomathesians, we have lost a friend.

2. That, as Philomathesians, we have lost an earnest, active member.

3. That, as a Society, we extend our heartfelt sympathy to the bereaved family.

4. That a copy of these resolutions be sent to the family of the deceased, to the *Economist-Falcon*, to the BIBLICAL RECORDER, to the *Wake Forest Student*, and a copy be spread upon the records of the Society.

5. That we wear the usual badge of mourning thirty days.

D. M PRINCE,
J. P. SPENCE,
J. A. MASON,
Committee.

WANTED

By a young lady of several years experience, a situation in a private family to teach small children. References given if desired. Address,
MISS B.,
Roxobel, Bertie county, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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The Spring Term will open January 20th, 1892. Charges the same as heretofore.
For pasticulars, apply to
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SPRING TERM
—OF—
Wake Forest College

will begin Friday, January 15, 1892. Some classes will begin new work. Students with a certain amount of preparation can enter classes in the languages and mathematics with advantage at that time. For special information, address
CHARLES E. TAYLOR, Pres't,
Wake Forest, N. C.

Globe Academy

offers excellent advantages at low rates. Students can get actually good board, all necessaries furnished, at $7.00 per month, and satisfactory tuition at from $1 to $3.50 per month. Spring term opens December 28th, 1891. For further particulars, address the Principal,
T. C. BUCHANAN, A. B.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

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contains useful and interesting information about the Fruit Garden, the Orchard, and Vegetable Garden, and how to get good
GARDEN SEEDS FREE!
It gives prices and descriptions of Fungicides and Insecticides, and the most approved Spraying Pumps and Outfits. Special departments on Truck Farming and Staple Crops. The book is free.
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Good sense says make the most of the first.
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have made and kept Ferry's Seed Business the largest in the world—Merit Tells.
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HARVEST BELLS SONG BOOKS,
round and shape notes, with rudiments of music the only song book perfectly adapted to all religious worship, 304 songs. Sample copy, 75 cents. The Upas Tree proves that more evil, sin, and crime has flowed from the hop-ball-dance than all the drinking saloons in the world put together. Only ten cents. Address, SUNDAY-SCHOOL SUPPLY STORE, Raleigh, N. C

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VANDUZEN & TIFT, Cincinnati, O.

OPIUM Morphine Habit cured in 10 to 20 days. No pay till cured. DR. J. E. STEPHENS, Lebanon, Ohio.

The Home Circle.

As You go Through Life.

Don't look for the flaws as you go thro' life;
And even when you find them,
It is wise and kind to be somewhat blind
And look for the virtues behind them.
For the cloud est night has a hint of light
Somewere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs every way
To the bosom of God's great ocean;
Don't set your face against the river's course
And think to alter its motion.
Don't waste a curse on the universe
Remember it lived before you;
Don't butt at the story with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle,
The wiser man shapes into God's wise plan
As the water shapes into a vessel.

—*Ella Wheeler Wilcox.*

Ned Hoyt's Luck.

"Lucky Ned Hoyt!" was the popular subriquet of the railway magnate.

"A man," his associates would tell you, "of only modern talents, born in poverty, with no family or social influence, yet he had mounted the ladder of success rapidly and steadily. Nothing to help him but luck, blind luck."

Let us look a little at the steps of this ladder up which Ned climbed so fast. He was the son of a poor woman, who gave him a few years' schooling and then found him a place as "elevator boy" in a hotel. Ned had one aim, to find work on a railroad, and there to make his way up. He stuck to that one idea, he never changed it, he never forgot it. The men who used the elevator daily found the boy always polite and eager to be of use. He became a favorite, especially with one, a station-master on a railway leading out of the city. To him Ned, choosing a moment when he was in good humor, frankly told his story and his hope. "Can you give me work?" he asked.

"Yes" the man said, "in the yard; but it will be hard and poor pay. Better stay where you are."

"You can never rise in an elevator—above the fifth story," retorted Ned, laughing.

He was set at handling freight on the platform. In a month he attracted the notice of all the men in the yard by his unfailing promptness, energy, and good humored courtesy. His eyes and ears were always open, and he was eager to learn the business and the methods of the road.

One day the freight master needed a temporary helper in his office, as one of the clerks was absent—suddenly ill. He applied to the yard-master for a substitute, "If you've got a wide awake young fellow, not afraid to work."

"Here's your man!" said the yard-master, tapping Ned on the back.

"What Luck Hoyt has!" said his companions as he went into the office.

At the end of the week the sick man returned, but Ned had made himself too useful to be dismissed from the office. A year later a small road applied to the larger one for a man competent to superintend its freight department. Nobody was surprised when Hoyt was chosen.

Ned threw himself into the interests of the new road with zeal, and introduced into its management the methods of the older systems. At last he saw an opportunity for a grand *coup* by which to insure the success of the road and his own as well. By building a short branch it would tap the trade of a productive region. He urged this action upon the directors; the road was built. In a few years two great railways saw the vast advantages held by the smaller line, and bid high for it against each other. The short road was at last incorporated in one of the larger ones, and Hoyt was taken into its board of management.

"Blind luck!" cried the men whom he had left behind.

But as years passed, and Hoyt, always cheerful, energetic and good-humored, steadily rose to the chief control of the road, never failing to see and secure and opening for its advancement or his own, his comrades began to suspect that there was some secret in his success other than that of luck.

Can our boy readers explain?—*Youth's Companion.*

Easy expectoration, increased power of the lungs and the enjoyment of rest, are the rewards, upon taking Dr. Bull's Cough Syrup, to all consumptives.

Cuts, burns and all other wounds, can be cured in a short time by the use of Salvation Oil, the greatest cure on earth for pain. Price 25 cents.

Manners in Children.

Says Elizabeth Scovil in *The Ladies' Home Journal:*

"If we desire children to be courteous we must treat them with respect. They will infallibly copy our manners; so we must take care that they are the best. Let us be as careful of their feelings as we wish them to be of those of others. When it is necessary to administer reproof, let it be given in private. Many children are very sensitive on this point, and they feel acutely, although they cannot put their emotions with words. To tell a child in public that it has been rude, or lacking in good breeding, is as unpardonable as it would be to tell a guest so. If in no excuses to say that we are trying to teach it to do better; we can do this with [illegible] if we take it aside at the first [illegible] moment and gently point out [illegible] was and what should be [illegible] time."

Reading Aloud.

A PLEASANT FORM OF ENTERTAINMENT FOR THE HOME CIRCLE.

Really, it is hard to imagine any family, any band of friends, as complete without the habit of reading aloud. What more pleasant way of passing a winter evening by the fire, a summer afternoon under the trees, a rainy morning in the nursery, an otherwise irksome hour in the room of the convalescent? What a means of unifying family interest and sympathy and taste! It doesn't leave anybody out, as is the case when one most perforce sew, and another pores over an absorbing book, without so much as a word to throw a dog across its cover. Then it leads to discrimination in the choice of books. Trash that might be indulged in alone really seems too cheap to occupy a whole family. From the best stories, and these are many and priceless, the demand reaches out to biography, travel, history, poetry. It seems a delight to associate books with the places and companions where and with whom they were read. The interest of all combines to strengthen and sweeten ties and memories.

It is as well worth one's while to learn to read well as to sing well. Perhaps, in the long run, reading aloud goes even beyond music as a factor in the most delightful home life. Shuffling, stumbling, nasal reading is far from pleasure giving, and almost as bad as airish elocutionary efforts kept up by the hour. A simple, fluent, straightforward way of getting over the pages is the best, with a natural pitch of voice that comforts alike the reader's throat and the listener's ear.—*Examiner.*

Words not to Use.

Cute, for acute.
Party, for person.
Depot, for station.
Promise, for assure.
Posted, for informed.
Stopping, for staying.
Like I do, for as I do.
Feel badly, for feel bad.
First rate, as an adverb.
Healthy, for wholsome.
Try and do, for try to do.
These kind, for this kind.
Cunning, for small, dainty.
Funny, for odd or unusual.
Guess, for suppose or think.
Fix, for arrange or prepare.
Just as soon, for just as lief.
Had rather, for would rather.
Had better, for would better.
Right away, for immediately.
Between seven, for among seven.
Not as good as, for not so good as.
Some ten days, for about ten days.
The matter of, for the matter with.
Not as I know, for not that I know.
Somebody else's, for somebody's else.
Kind of, to indicate a moderate degree.
Storms, for it rains or snows moderately.
Above, for foregoing, more than, or beyond.
Try an experement, for make an experiment.
More than you think for, for more than you think.
Nice, indiscriminately. (Real nice may doubly faulty.)
Real, as an adverb, in expressions, as real good, for really or very good.
Singular subject with contra ted plural verb, *e. g.*, "She don't skate well."
Taste and smell of, when used transitively. Illustration: We taste a dish which tastes of pepper.
Some or any, in an adverbial sense, *e. g.*, "I have studied some," for somewhat. "I have not studied any," for at all.—*Selected.*

A Great Fish.

Fish of such size that they can swallow a man whole, and which are so formed as to naturally swallow their prey whole, have been found in the Mediterranean. The white shark, having teeth merely incisive, have no choice except between swallowing its prey whole or cutting off a portion of it. It cannot hold its prey or swallow it piecemeal. Its voracity leads it to swallow at once all which it can. A natural historian of repute relates: "In 1758, in stormy weather, a sailer fell overboard from a frigate in the Mediterranean. A shark was close by, which, as he was swimming and crying for help, took him in his wide throat, so that he forthwith disappeared. Other sailors had leaped into the sloop to help their comrade while yet swimming; the Captain had a gun which stood on the deck discharged at the fish, which struck it so that it cast out the sailor which it had in its throat, who was taken up alive, and little injured, by the sloop which had come up. The fish was harpooned, taken up on the frigate and died. The Captain made a present of the fish to the sailor what, by God's providence, had been so wonderfully preserved. "The sailor went round Europe exhibiting it."—*Pusey.*

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Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and and subscribed in my presence, this 6th day of December, A. D. 1886.

[SEAL] A. W. GLEASON, *Notary Public.*

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR IV—REV. DANIEL MARSHALL.

CHAPTER TWO.

When the Rev. Daniel Marshall came to the conclusion that it was his duty to bear the glad tidings he had so recently accepted in all their fulness to the Mohawk Indians, he was living on his Connecticut farm. This plantation was so well stocked and so productive, that he and his family were in circumstances of great ease and comfort, so far as mere worldly prosperity was concerned. With a wife who returned all his overflowing affection, and three children, it would seem that a mighty conviction of duty must have lain at the bottom of the impulse that broke up all this beautiful home life of ease and comfort, to undertake the hard and perilous mission among the savages. Nothing could more forcibly demonstrate the zeal and unselfishness of the man. Like the Apostle Paul, he gave up all things in his devotion to what he felt called to do in the Lord's service. He had not become a Baptist in all his sentiments until he reached the little Baptist church in Opequon near Winchester in Virginia. This occurred in his forty-eighth year, so we see that he was almost an old man before he became fully identified with us as a denomination.

But though so late in reaching such conclusions, Mr. Marshall's subsequent course in life was to largely atone for all delay in the performance of so momentous a duty. It was so provided that in one of his missions in the Old Dominion, that he was so happy as to include Col. Samuel Harris among the number of his converts. This gentleman by his talents and social eminence had exerted great influence in Virginia, and a mighty stir was made in Episcopal circles by the news of his conversion and joining the Baptist church. Under the Royal Governor he had been appointed commander of one of the forts which were kept garrisoned at that day as a defence against the great northwestern tribes of Indians. Col. Harris at once resigned this and all other secular employments, and became a renowned and effective agent in the spread of Baptist principles. Perhaps not even the Rev. John Leland did more to make the State so great a center of Baptist influence. Mr. Marshall, with such a coadjutor, became mighty in the pulling down of strongholds. Over all that broad region south of James river, like Paul and Silas, these two evangelists pressed on in their work until scarce a man could be found who had not been warned and invited to accept of the terms of a salvation so sweeping and broadcast in its terms and limits.

It was all in vain that the authorities and adherents of the Established Church in Virginia sought to put a stop to such an evangel by invoking the aid of the legal authorities. They filled the loathsome jails with Baptist preachers on the false pretence that these ministers of peace and righteousness were disturbers of the public peace. Men who were so meek and gentle that they refused to resent the most wanton and inexcusable invasions on their personal rights, were held up to public scorn as malefactors for no other reason than their efforts to seek and to save perishing souls. It is one of the world's ablest epics to tell of what moral heroism these Baptist evangelists displayed in their battle with the intrenched hosts of the intolerant Churchmen. Even as late as that time, when James Madison had become a leader in public affairs in one of his letters we are told of how five blameless and eloquent men of God lay confined for tedious weeks in his vicinity simply because they had felt it their duty to preach the gospel of Christ as they believed it in their hearts and souls. It was all in vain that the statute of 1st William and Mary had proclaimed toleration to every part of the British Empire. These promoters of both the law and the gospel, on the false plea that the Baptist preachers were disturbers of the public peace, could find magistrates of their own faith who were wicked enough to thus violate laws both human and divine.

But in these, as in almost all other, instances of such oppression, the blood of the martyrs became the seed of the church. In spite of all the injustice and suffering undergone, the evangelists bore bravely on the Baptist banners until the persecuting Churchmen had but a pitiful remnant of the people left to do their bidding. The work thus bravely executed was also to be further blessed. It not only held the ground thus gained under suffering and tears; the great mind of Thomas Jefferson and that of his compeer Madison were to be not only enlisted for the defence of the Baptist people, but in due season to evolve from a study of their practice and principles the grandest features of our civil polity as a republic. Most emphatically in this way had the stone which was rejected by the builders, become the head of the corner."

When Mr. Marshall was ordained to the full gospel ministry by his brothers in law, the Rev. Messrs. Stearns and Ledbetter, he assumed the pastorate of the church on Abbott's Creek. While thus serving this flock as a special duty, he was also abundant and unceasing in his excursions to distant points to thus bear abroad the glad tiding of peace and love. This work had become as necessary to his peace of mind as the air he breathed. He could find no peace with the knowledge that men and women within reach were yet unblest with the knowledge of the Lord. He met no such stern antagonisms in North Carolina as were vouchsafed in Virginia and were to be encountered still later in his life in Georgia. Gov. Tryon and his subordinates in the Provincial Government were very harsh and unfeeling too often in their treatment of our people, but in religious matters he concerned himself no further than to do all he could toward saddling Episcopal rectors on communities that rarely wished for such gifts. In some of his letters he expressed great scorn for all people who were so besotted as to hold Baptist sentiments, but he had seen too much of the danger of his interfering with popular liberty in the stamp act trouble to venture on anything like religious persecution. It may be that the imprisonment of the Newbern Baptists had the officious countenance of the Governor, but if so, we now lack evidence of the fact. As a rule, religious liberty was ever the undisputed right of all North Carolina people without any regard to the nature of their creeds.

Thus abundant in labors and highly blessed in all that he undertook in the Lord's service, Mr. Marshall spent the term of his residence in the Old North State. He saw the feeble beginnings of his and Mr. Stearns' labors expand into the great historic body known as the Sandy Creek Baptist Association, and he heard many moving accounts of how under Burkitt and the New Light doctrines were prospering in the Albemarle region.

Mr. Marshall had but one son by his first wife, but being so unfortunate as to lose her, he married again in 1748 Miss Martha, a sister of the Rev. Shubal Stearns. This remarkable woman proved a rare blessing to her husband and all others who came within the magic spell of her personal influence. She was as famous as her husband for her zeal and devotion. With no disposition to usurp the religious functions peculiar to male members of orthodox christian churches, she could still on proper occasion melt the hearts of all who heard her in prayer and exhortation. Her oldest son, the Rev. Abraham Marshall, won a great place in the love and admiration of his countrymen for his piety and eloquence. With him and numerous other descendents around her, Mrs. Marshall survived to extreme old age.

In those pre-revolutionary days in our history as a people, there was no little talk and belief in the near approach of the millenium. At one period of his life Mr. Marshall was a firm adherent of this persuasion, which had originated in America just previous to the advent of John Wesley and George Whitfield. Multitudes were in daily expectation of the second coming of our Lord, and they produced a great awakening in the hearts of the people. The most careless and unbelieving, seeing such men as Daniel Marshall abandoning their comfortable homes and forsaking everything in the shape of property in their zeal for the cause, profoundly dreaded the possibility of such an event as that which was so confidently predicted. With the popular mind thus possessed with the possibility of such an event as the second coming of our Lord, it is not wonderful that multitudes to so impressed should have sought safety, both for soul and body, by making a full surrender of all their rebellious and sceptical promptings, and in seeking a part in the great atonement accomplished for all true believers on Calvary. When the times of such religious excitement over the expected coming of our Lord have passed by with nothing to justify such an expectation, it is too common for worldly people and too many professed christians to sneer at the credulity of such dupes, as they are called; but let all such remember that the Master himself declared that this momentous incident of the coming ages was to be as a thief in the night in the matter of its approach. Then let no man sneer at his brother for a mistake concerning this tremendous and uncertain event which so surely awaits its fulfilment somewhere in the coming years. If not even the angels can foretell that day and hour, it may be well pardoned in any human intelligence that it should be mistaken in surmises on this subject.

Mr. Daniel Marshall was not a Baptist when he indulged in his anticipations of our Lord's speedy coming again on earth. Laborious and useful years of service, both among his own countrymen and the heathen Mohawks, intervened between such an expectation and his acceptance of the truth as Baptists hold it. If he ever was vain and fantastic in this respect, it was before he became a member of the Virginia Baptist church. Let us remember, too, that if our Saviour had thus failed to realize the anticipations of his faithful servant, this disappointment worked no abatement in his zeal and devotion to the great work of deliverance from sin and of fealty to the Prince of Peace. Like a tireless and valiant soldier of the Cross, the Rev. Daniel Marshall became, if anything, more eager than ever to spend and be spent in the sacred work of human salvation.

It was thus that ere long Daniel Marshall was again found turning away from home and all its creature comforts to undergo hardships and sufferings in another missionary journey and settlement in the Province of Georgia. There selecting a home near what is now the city of Augusta, he resumed the work he had so successfully prosecuted in so many previous fields of labor. The same fervor of soul and pathetic eloquence were his as he implored his new neighbors to seek the salvation which was so free to all who will only open their sinful hearts for its entrance. The old man more eloquent and dauntless than ever paused never a moment in his work by reason of human obstacles. It was in vain that the civil and religious authorities of St. Paul's Parish procured his arrest and temporary imprisonment. Repeating Peter and John's reply to the Sanhedrim's command and enjoining their cessation of proclaiming the resurrection and ascension of our Lord, he told his tormentors that their orders for his silence in their bailiwick were impossible of being complied with on his part. That as the herald of our Lord's coming kingdom in their midst, his duties were of such a nature as to transcend and overshadow in importance all the laws and injunctions framed by human authorities. Not even when in the midst of the Revolution he fell captive to his British enemies, did his fortitude forsake him. Having asked and obtained permission of the officer in charge to speak and pray for these enemies of himself and his cherished American cause, he so impressed them that they at once gave him his liberty. Thus in faithful service to God and his fellowmen the good old man labored on in his mission until on the 2nd day of November, 1784, he rested from his long and useful career among men and went to receive the reward awaiting the redeemed.

The Sunday-school Problem.

The caption of this brief article may surprise some of your readers, and they say to themselves, "What, is the Sunday-school still a problem?" Let me check any feeling of surprise in the outset by saying that the problem here mentioned is not a problem concerning the Sunday-school as an institution, but concerning the management of the Sunday-school interests by the Baptist State Convention, or to make the statement a little broader, by the Baptists of North Carolina.

I think with this definition of my problem the most of my readers will agree that the Sunday-school interests of our denomination is quite a problem.

There can be no doubt that the Sunday-school work in our Convention has been, to use an expression of a friend interested on the subject, side-tracked for a great many years. It never has received the attention at the State Convention that its importance demands. It usually is put off till the last, or crowded in between other objects that overwhelm it. The Convention tries to atone for this in some measure by having what is called a Sunday-school mass-meeting on Sunday where the Convention is in session. And here let me ease my mind of a long pent up opinion about Sunday-school mass meetings. I think there is nothing which argues so strongly for the vitality, yea, I might almost say the divinity of the Sunday-school idea, as its ability to survive so many mass-meetings. Of all sanctimonious humbugs I know of none greater than the average Sunday-school mass-meeting. I have heard so much pious twaddle and consecrated platitudes gotten off at such meetings that I have several times felt that the name might be so as to leave off the "m." The children as a rule are bored, the Sunday-school workers are scored, while the patient public, who do not yield to the somnolent influences of such occasions and go to sleep, are surfeited with rehashed old sermons and pious nonsense until they scarcely want to hear talk of Sunday-schools for weeks to come. It is a wonderfully vital institution that can survive such afflictions and infections.

At the Associations the Sunday-school interests are treated about the same way. The subject usually comes up late on the last day of the meeting, when the delegates who have not gone home are so tired of discussing and arguing, that they could not listen with patience to Patrick Henry, were he present with all the eloquence of revolutionary days. The average Baptist Association is certainly one exemplification of "the patience of the saints." Thus you see both at the Convention and at the Associations the Sunday-school is snowed under or sidetracked.

How, then, is the problem to be solved? Some of our leaders in the denomination, and wise leaders, too, think they see the solution in a separate State Sunday-school Convention, with its own Board, to which is to be entrusted the management of the Sunday-school work. Then as constituents of the State Convention, the Associations are to be organized in the same way. That is to say, the Sunday-school Convention and the Sunday-school Associations are to be distinct from and independent of all church control. I for one am old fogy enough not to see in this movement the Eldorado of Sunday-school success that some of my brethren see. When this plan shall be thoroughly organized—which to my pessimistic temperament it don't seem likely to ever be—the millenium of Sunday-school prosperity will not then be ushered in. The plan of organizing the Sunday-school as a separate thing from the churches and the Convention of the churches, strikes my thick skull as being just a little dangerous in its tendency. Because if the Sunday-school Associations and Convention are to manage our interests, they will be managed in part by unconverted men and by Pedobaptist people too.

Any member of any Baptist Sunday-school within the bounds of an Association or Sunday-school Convention, whether converted or unconverted, Catholic, Infidel, or Jew, is eligible as a delegate to such Association or Convention; and if any Sunday-school were to elect a Pedobaptist who happened to be a member of the school, or an unconverted man, the Association or Convention, it seems to me would not have the right to reject him. As a case in point, when the Anson Sunday-school Association met in Wadesboro, there were several Pedobaptist members, because the delegation was chosen by the Sunday school and not by the church.

Then, besides, I do not see how, with all our other denominational meetings, we can afford the time for holding Sunday school Associations and Conventions. We have the State Conventions annually, also our Associations. Then our Union Meetings every fifth Sunday. When can we find time for all these meetings? And besides this there will be constant friction about the prerogatives of these meetings. It will be a constant question as to what relation these distinct Sunday-school meetings have to the Convention and District Associations. You may say they are to be subordinate to the State Convention and the regular Associations. But that depends. How can one independent body dictate to another independent and distinct body?

But this is all "destructive criticism," and why pull down without putting up something in its place? Well, I, like every other of the 200,000 white Baptists in the State have a plan. Did you ever see one that did not have a plan? My plan is this: Don't separate the Sunday-school Board from the Board of Missions. If the Corresponding Secretary of the Mission Board cannot attend to both departments, then give him an assistant to manage the Sunday-school department. And instead of spending his time in organizing Sunday-school Associations, let him give his attention to organizing new Sunday-schools and strengthening old ones and holding Sunday school institutes. Let him press the missionary feature of the Sunday-school work, and work in the financial feature as a subordinate consideration. But let him be a regular commercial drummer for the Supply Store. Then in each District Association let one whole day be given to the discussion of Sunday-schools. Let it not be the first day nor the last day, but one of the best days right in the middle of the meeting. And let the executive committee arrange and publish a program, with speakers on each topic announced, of course giving the secretary or agent of this work a place on the program. And let this program be published in time for the speakers to make preparation.

Then the same plan may be pursued at the State Convention. Take a whole day for considering the Sunday-school work, and let a regular program be published in advance by the Board of Missions and Sunday-schools. It seems to me that the ends may be accomplished far better than in separate Sunday-school organization. And thus instead of considering the Sunday-school interests at the fag end of the Convention and imposing on a patient community the terrible ordeal of a Sunday-school mass meeting on Sunday, these interests will have their proper attention in the proper time. Yours very amiably,

A. W. PRICE.

A World of Opportunity.

However a man is gifted, whether for active enterprise or for thought, or for charity, there lies around him a world of opportunity. So far behind are we socially, morally, intellectually, that one might be forgiven if he supposed the world were made but yesterday, and nothing yet had been done. Does no ambition fire us to help the despairing, starving, sinking people around us? If a few more years be added to our life, would we not strive to put something right, to sweep out some little corner, to awaken some soul to see and rejoice in the growing light.—*Good Words.*

Kindness in woman, not her beauteous looks, shall win my love.—*Shakespeare.*

The Fife Meeting in Oxford.

When it was known that Evangelist W. P. Fife was coming to Oxford to hold a meeting, many christians regretted his coming. From what they had heard, they were afraid of the man and his methods. But as he had been invited alone by unconverted people, christians could not afford to stand aloof. They felt it their duty to get all the good they could from the meeting for the town. As soon as they began to attend the meetings, their prejudices began to melt away. They found that they had formed wrong opinions about the evangelist and his work.

Mr. Fife could not be classed among those who are commonly called great preachers. He would hardly reach mediocrity in the usual sense of greatness. But for clear views of the simple teachings of God's word, and for ability to present these truths simply, clearly, pointedly and effectively to the people, in this sense he is a great preacher.

An intelligent lady said to a friend in my hearing: "You ought to go and hear Mr. Fife. He makes things so plain. Many things about the Bible I never understood before are now clear to me."

Most of his public discourses are Bible readings, made very impressive and instructive by a few explanatory and applying remarks. He is an intensely earnest preacher. His preaching cannot fail to do much good.

As to Mr. Fife's *methods*, I could not say they are faultless. But there is as little, possibly less to object to, than in the methods of any other conductor of extensive revivals I have heard. He spent the first four days of the meeting laboring to get christians right with God and their fellow beings. I think it was the fifth day when he first asked for penitents and professions of faith. He said no solid work could be done until christians got right. Mr. Fife warned people not to make false professions of faith. Following his teachings and invitations, no one had reason to make a mistake in regard to their conversion.

But there was trouble along this line, not with Mr. Fife, but with some of his imprudent workers. He insisted on every christian working among the impenitent. Some of these workers were so ignorant themselves as to think that all a penitent had to do in order to become a christian was simply to make up their minds to do better and go and give the preacher their hand. I heard some of these workers thus teaching penitents. I was shocked.

If this article should come to the notice of Bro. Fife, I would kindly suggest to him the propriety of lecturing his workers on the subject of *how* to work among penitents. Untold damage is done in nearly all revival meetings by ignorant, imprudent workers.

Bro. Fife insisted on every one having a Bible and carrying it to church. It was a beautiful sight to see five hundred or a thousand Bibles in the hands of worshippers. Many precious truths were gathered as we studied this blessed Book together. Our service of the meeting would have been more satisfactory to many if Bibles had have been opened, and 1 Cor. 14: 34, 35, and 1 Tim. 2: 11, 12 had been silently read.

But there were so many good things in the meeting that it is hard to look long at the few objectionable things.

I could fill column after column about this precious meeting. But one thing more must suffice.

Many speakers and writers about this meeting have emphasized the statement that "All denominational lines seemed to be obliterated." These lines were not obliterated. They were not drawn. They did not appear. There was no need for them. Mr. Fife came among us with Bible in hand to accomplish one object—one only; that was to lead sinners to embrace Christ. In this one work christians of every name united with him. It was common ground on which we could meet and work. As christians, we were drawn more closely and lovingly together than ever before. I rejoice in this. But I, for one, "obliterated no denominational line." I compromised no Bible principle. I could not do it under the teaching of Fife. He insisted that only young converts, but old ones too, should take the Bible, and the Bible alone, as their guide in all things. He has caused me to love my Bible better than ever before. I have come out of the meeting, I trust, a better christian, and certainly no less a Baptist than before. If I follow the Bible alone, as he tells me to do, I am obliged to be a Baptist.

God bless Bro. Fife, and make him a power for good wherever he goes.

J. A. STRADLEY.

Nothing can produce so great a serenity of life as a mind free from guilt, and kept untainted, not only from actions, but purposes that are wicked. By this means the soul will be not only unpolluted, but not disturbed; the fountain will run clear and unsullied, and the streams that flow from it will be just and honest deeds, ecstacies of satisfaction, a brisk energy of spirit, which makes a man an enthusiast in his joy, and a tenacious memory sweeter than hope. For as shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrancy, so the good actions of a wise man perfume his mind, and leave a rich scene behind them. So that joy is, as it were, watered with these remembrances, and owes its flourishing to them.—*Plutarch.*

The Biblical Recorder.

WEDNESDAY, JANUARY 13, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis, Methodist Ecumenical Council.*

CENTENNIAL OF MISSIONS.

The report of the committee on Missionary Centennial, made at the last Southern Baptist Convention, embodied the following recommendations:—

"First. That the deliverance of the Convention, given in section five of the report of the committee at Fort Worth, in favor of putting one hundred new missionaries in the field as a memorial of the centennial of modern missions, be carried out, and that vigorous efforts be promptly made to increase the contributions to our Boards to enable them to make these appointments. We believe that the one hundred missionaries will offer themselves, and that our people will furnish the means to support them; but to secure this last there is need of a campaign of education which will be begun at once and vigorously pushed.

Second. That the committee on nominations be instructed to name, for each State represented in the Convention, a brother who, with the Vice Presidents of the Home and Foreign Mission Boards, shall constitute a State Centennial Committee, charged with the duty of arranging and holding, at suitable points in the State, missionary meetings for the purpose of imparting information, arousing zeal, and encouraging systematic giving by the churches, Sunday-schools and missionary societies.

Third. That all District Associations be requested to provide during their next session for some presentation of the results of missions during the past one hundred years, and of the obligations which the present state of the work imposes.

Fourth. That our denominational papers be respectfully urged to keep this subject before their readers, and use their best endeavors to secure the results sought.

Fifth. That your committee be authorized, in conference with the brethren in the North and in Canada, to arrange proper centennial celebrations in 1892, providing programs, and whatever else may be needed to make the occasion all that is desired.

Sixth. That the committee to whom this work is intrusted be directed to go to Cincinnati to confer with the Northern and Canadian brethren, at the approaching anniversaries, to carry out the purposes above set forth."

The report containing these recommendations was signed by Drs. T. T. Eaton, T. H. Pritchard, H. H. Harris and F. M. Ellis. Drs. T. H. Pritchard, A. G. McManaway and Rev. R. VanDeventer constitute our State committee on the centennial of missions. This is a competent committee, and we hope that they will at once devise ways and means to carry out the recommendations of the Convention. Our people all over the State need stirring up on the great work of missions. Any service the RECORDER can render by way of aiding these brethren and furthering the interests of this great work, will be cheerfully rendered. [illegible] at your service, brethren; our columns are open to you.

[illegible] celebration the [illegible] of Modern Missions" simply [illegible] work assumed more definitely [illegible] shape under the leadership of our Baptist fathers in England one hundred years ago.

Shortly after his ordination in England, in the year 1785, Wm. Carey commenced agitating the subject of preaching the gospel to the heathen. His pleas at first received but little attention. He persevered, and the sermon preached by him at his Association May 1st, 1792, from Isaiah 54: 2, 3, produced such an impression that it was soon followed by the organization of the first Baptist Missionary Society of modern times in the parlor of the widow Wallis Oct. 2d, 1792. In April, 1793, Carey and Thomas left England for India, thus commencing the active work of modern missions. The success of Carey and his colleagues in India, and the discussion caused by his work gradually interested the British public and the American people in the foreign mission work. One by one, different denominations in England and America have taken hold of this work, until now scarcely any denomination of influence in the Old or New World can be found which is not actively engaged in it.

The fact is well established that the Baptists more than any other people are the pioneers of modern missions. It is true that there was more or less "mission work before Carey." The Moravians attempted the continuance of mission work in Greenland commenced by Hans Egede, as early as 1733. They also prosecuted the same work successfully in St. Thomas, one of the West India Group, through Leonard Dober and Tobias Leopold in 1732. Some rather desultory mission work was attempted in Brazil as early as 1555, and more successful work among the American Indians as early as 1645 by John Elliott; and fifty five years before Carey was born the same work was attempted in India by Zigenbalg. When Carey and Thomas went to India there was, after all, but a small fraction of the heathen world that had been converted to Christ. *And it is not to be forgotten* that much of the mission work before Carey was the outcome of the attempt on the part of those who sent the missionaries to preach to the colonists they had sent out more than to the heathen.

While we ascribe to others, then, what is due for mission work, we can thank God that he has highly honored our people by giving them such a conspicuous place in the active work of modern missions. Let us be true to our trust! And we have great cause for rejoicing in the fact that our missions are remarkably successful, considering the number of men and the amount of money we are expending in the work. The desire of the brethren comprising the Southern Baptist Convention to unite with our Northern and Canadian brethren in the celebration of the Centennial of Missions is a laudable one. Our plan to send one hundred new missionaries to the foreign field during the year is in the line of Carey's great sermon on "Expect great things from God, and attempt great things for God." We hope all committees appointed to push the work in our Associations will take hold of it with the earnestness its importance demands. It is quite important to get our people thoroughly aroused. This can only be done by faithful and energetic home and local work.

Let our churches be flooded with missionary literature. Let the Associations appoint, as most of them have done, an extra day for missions at their sessions next year. In the meantime let all of our pastors have several missionary meetings in their churches at times before the meetings of the Associations next fall. It would be well for them to "read up" on missions, and thus be prepared to instruct their people. The RECORDER has much news in this line. The *Foreign Mission Journal* also gives much useful information. Valuable tracts on the work can be procured by writing to Miss A. E. Armstrong, Baltimore, Md., or to the Publication Society at Philadelphia. A short biographical sketch of the life of each one of our present missionaries in book or pamphlet form would find a ready sale among our people; and a group of their photographs, properly framed, would also be in ready demand. We simply throw out these hints for what they are worth.

But above all, our people need to have a deep and abiding faith in the *scripturalness* of this work, and that it is not built on sentiment nor properly sustained by spasmodic appeals to our great Baptist constituency, but one that is near their hearts as it was near the heart of the Divine Master and his apostles. "We need an abiding conviction that no servant of Christ is exempt from the scope of the great command, "Go ye into all the world and preach the gospel unto every creature."

REV. J. B. BOONE of Raleigh occupied the pulpit of the First church, Durham, and Rev. J. L. White preached for the First church, Asheville, N. C., on Sunday last.

FROM OUR TRAVELLING AGENT.

GREENSBORO, N. C.

I always find Bro. Wingate ready to aid me to renew old subscribers and get new ones for the RECORDER. He does it, too, so freely and cheerfully that you almost feel you have done him a real kindness. He is just completing an elegant residence on main street. When completed it will be an ornament to the town as well as a complete and comfortable home for him and his family.

I spent a night pleasantly with Bro. R. W. Brooks. He was one of Bro. Gwaltney's right-hand men, and now holds the same position for Bro. Wingate. He possesses the happy faculty of keeping in a good humor, and has no idea of expiring before his time comes. He says "hard times" is no new visitor to him; he has had that; but along with it many good things from his earliest boyhood, and among them the BIBLICAL RECORDER, which he loves and appreciates more and more as the years go by.

From Greensboro you can go almost anywhere—East, West, North or South. Or you may split the difference, as I did, between North and West, and go to Madison. You reach this town by a branch of the C. F. & Y. V. Railroad. I got there late in the afternoon, and reached the home of Bro. W. H. Wilson just in time to see him fasten the last buckle of his harness to start for his church, twelve miles in the country. Bro. Wilson built his house a mile from town on a beautiful site, and raises pigs, chickens and turkeys, in fact plenty of provisions for the support of his family. Sister Wilson was glad I came, for that kept the bishop at home till next day. This arrangement also enabled me to do my work in the town, and next day I was ready to take a place along with the preacher to his appointment at Providence church. Madison is supported by a good leaf tobacco market, and the stores seem to be doing a fair business.

I wondered after passing over a good portion of the fine farming section near Madison that it was not larger and more prosperous than it is.

Saturday morning at day-break we were on the road, which was a rough one from the first to the last. And not only was the road rough, but Bro. Wilson visits his people on his way to and from his churches, so when we reached the church we found that our start was none too early, for the brethren were already waiting for the preacher. But the brethren of a country church are not such close calculators of time, and are content to wait a few moments if the preacher happens to be a few moments behind. It is a relief sometimes to attend a church where there is no bell to be rung before preaching, and where there is no church etiquette to be observed after the congregation is dismissed.

As many as possible of our Associations ought to be held with country churches. There is always a spirit of friendliness and good humor at a dinner in a grove, and besides it affords a good opportunity to talk with brethren about the different interests of the Association.

Bro. D. F. King hearing I was at Providence, came over on Sunday and carried me to his home in Leaksville, which was my objective point. I spent two days here.

Leaksville is not very easy of access, but its a good place to stay when you do get there. I have not found better people anywhere in the State. The Baptists are growing stronger and more aggressive here year by year. The Baptist church is a beauty, a model for neatness and comfort. I wonder that they should not have a pastor.

Profs. B. W. Ray and Betts are having fine success in their school. They are both Wake Forest boys, and are good, honest, earnest workers.

Among the pleasing incidents to my visit here was the renewing of most of our old subscribers and the adding of twelve new names to the list. My nights were spent in the splendid home of Bro. D. F. King, and no one spending one night, much less two, in this elegant mansion would feel at all inclined to shake the dust from off his feet.

Getting on a buggy drawn by the highest-headed horse I have ever yet seen, I drove fourteen miles through the country. He was a gray, and not prematurely gray either. Among my first thoughts on encountering this "star gazer" was to find out which side he was on in the "late unpleasantness," for he had evidently "sniffed the battle," whither there or elsewhere. In awful contrast with the highness of the horse's head was the crookedness of his back. It was fearful, painful to look on. I asked the driver how he explained this horrible deformity. He answered very promptly, "He was rid too soon." I suppose this was in all probability true, and is if not just as true that men may impair and dwarf their usefulness by trying to do things for which they are not prepared? The young man who has it in his power to complete his education, but gets uneasy that the world will stop unless he gets on, will make a far greater mistake than was made in riding a colt too young.

I stopped in Reidsville but a short while, but long enough to learn from the brethren that they were delighted with Bro. Howard, their new pastor. I looked in upon him for a few moments. His house has been handsomely furnished by the sisters of the Baptist church. Preacher and people seem to be thoroughly in love with one another, and are looking for good work to be done in the church.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. O. M. Matthews of Goldsboro, N. C., died on Dec. 3rd, 1891.

....Rev. M. L. Curtis of Scotland Neck removed to Aulander last week.

....Rev. R. T. Vann of Edenton entered upon his duties as pastor in Scotland Neck last week.

....We call special attention to the letter from Judge Winston of Oxford, N. C., in this issue.

....Rev. Dr. J. R. Branham becomes editor-in chief of the *Christian Index*, Atlanta, Ga.

....The church in Louisburg, N. C., declines to accept the resignation of Rev. Baylus Cade.

....Rev. M. M. Landrum of Marion has greatly improved in health recently, and hopes soon to be well again.

....Rev. I. W. Thomas of Hibriton, N. C., has recently closed a successful meeting in the Academy at Hibriton, N. C.

....Rev. J. K. Howell of Yanceyville spent the holidays with friends in Selma, N. C., and returned home last week.

....Rev. G. P. Hamrick of Shelby, N. C., has tendered his resignation as pastor of the Shelby church, to take effect Feb. 1st.

....Rev. Dr. I. T. Tichenor left for Cuba the last of December with money enough to make the second payment on the Havana house.

....Rev. M. L. Kesler of Laurinburg, N. C., writes that the new house of worship is nearly completed, and that they hope to occupy it in two weeks

....Dr. J. S. Lawton of Atlanta, Ga., died on Dec. 17th. He was for some years interested in the *Christian Index*, and was a useful and successful man.

....Our Mission Board and Supply Store are in their new quarters at 118 Fayetteville street, and are much better located and fixed for their work than ever before.

....Rev. Dr. G. A. Nunnally, President of Mercer University, Ga., has raised the $40,000 for endowment, and thus secures the gift of $10,000 from Rockefeller.

....The church at Crain's Creek has moved to Cameron, has a good lot on which to build a house of worship, lumber for the house, and the brethren are hopeful of good results.

....Rev. Levi Bryan removes from Cypress Creek, Bladen county, N. C., to Bladenborough, Bladen county, N. C., and requests his correspondents to note the change in his office.

....Oxford, N. C., has been down with the grippe the past few weeks. Rev. J. A. Stradley, Rev. Dr. R. H. Marsh and Rev. R. I. Devin have all had it, but are now up and about.

....Rev. J. S. Boyles of Wake Forest College informs us that Richmond Association Union Meeting will meet with Cartledge's Creek church, of which he is pastor, on January 29th.

....Rev. D. N. Gore has removed from Whiteville, N. C., to Loris, S. C. He has a good school and plenty of work to do as a preacher. His correspondents will note the change in his office.

....Rev. J. P. Mason, the beloved brother of Chapel Hill, has been confined to his house for some weeks. His brethren who know him love him, and will sympathize with him in his sickness.

....Judge J. D. McIver of the Seventh District was in Raleigh last week and called to see us. When pastor in Carthage we often preached to the Judge, and found him a most inspiring hearer and devout christian.

....Rev. N. S. Jones of Salisbury writes that he has been very sick for several days, but is now a little better. Bro. Jones has moved into the new parsonage, which is very comfortable and conveniently arranged.

... Rev. L. C. Brickhouse has removed from Cricket Hill, Va., to Sandy Bottom, Middlesex county, Va. He is pastor of three good churches. For three years he has been the acceptable pastor of two of these churches.

....Bro. J. C. Meekins of Columbia, Tyrrell county, N. C., and Miss E. B. Sanderson of Letohatchie, Ala., were married on January 3d. Bro. Meekins and bride spent a day in Raleigh last week on their trip home.

....Rev. Dr. J. J. Smith of London, England, sends us a copy of Rev. William Carey's celebrated pamphlet, "An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen." This is a remarkable book and will do much good this Centennial year of Foreign Missions. We thank Bro. Smith for reproducing the pamphlet as well as for sending us a copy.

....Rev. J. A. Campbell of Poe's, N. C., writes: "The Little River was asked to raise twenty-five dollars for Havana house. I send by this mail for that object from our churches, $28.50. Our churches are generally doing very well."

....Rev. F. H. Poston reached Smithfield, N. C., on the last of December and entered upon his work as pastor. He is delighted with the good brethren and sisters of Smithfield, and is specially so to get back to his native State.

....Rev. J. L. White of Durham, N. C., says: "Allow me to congratulate you upon your last year's work as editor of the RECORDER, and wish for you still greater usefulness in the years to come. Everything is pleasant with us except grippe."

....Sister N. H Blackwood removed from Chapel Hill, N. C., to Knoxville, Tenn., last fall, and in renewing her subscription, writes: "I am well pleased with my new home and the good people of Knoxville. I am delighted with our good pastor, Bro. Jones."

....Rev. W. H. H. Lawhon of Carthage was too sick to fill his appointment on the first Sunday in January, but is now better. His family have all been down with the grippe, and his father, who is now eighty-nine years old, is not expected to live many days longer.

....Rev. W. B. Morton will spend a month or two at Wake Forest. He decides that the pastorate is his life's work, and therefore declines to enter the Secretaryship of the Sunday-school and Colportage Department of the North Carolina Baptist State Convention.

....Read Bro. R. D. Carroll's letter from Louisville, Ky. The "Rev." Harrison Blankenship, the *State Chronicle* and other Pedobaptist papers have made such a fuss about, is, or rather was, a most unworthy and insignificant member of the Hardshell or Anti-missionary or Omissiomary denomination.

....Rev. Josiah Elliott of Hertford, the beloved disciple of his section, has been quite sick for some weeks. It is very hard for a man who is pastor of six churches, and who lives that he may preach to the people, to find time to be sick; but like Dr. Overby, Bro. Elliott, will find even sickness a blessing.

....Bev. P. S. C. Davis of Shiloh, N. C., writes: "I am glad to say that I am back in old North Carolina to stay. I am thinking of trying to build a memorial church at Shiloh, being the first Baptist church of North Carolina. What think you? A very large per cent. of the people are sick with the grippe. It is distressing."

....Rev. A. D. Hunter of Greenville, N. C, writes joyously of his work. He has baptized two or three times recently. His church gave him a liberal pounding during the holidays, and they have secured one of the most successful and accomplished lady teachers in North Carolina to manage a female school for Greenville.

....Rev. M. V. McDuffie of New Brunswick, N. J., writes: "I am kept exceedingly busy these days. La grippe has prostrated this community, and the physicians, the preachers and the undertakers are kept very busy day and night. We hope the worst is over. My work is prospering. Success to the RECORDER in the year '92."

....We owe a special vote of thanks to two Doctors—Dr. A. M. Baldwin of Wilmington, N. C., and Dr. C. Winston of Franklinton, N. C. They are among the best friends the RECORDER has in North Carolina, and keep up the largest lists of subscribers on our books. We wish there were just one such brother in each church in North Carolina.

....A Goodwin(d) in Richmond is ringing our Foreign Mission Bell. The wind is cold, blinding and withering; the Bell clear, piercing and hope-inspiring. The wind will soon spend itself, the Bell will continue ringing out to delighted ears. The final consensus, doubtless, as of old, will be, "the Lord was not in the wind," though some may sa good wi(n)l come out of this discussion.—*G. Durham.*

...."Our missionaries to the heathen must be men of great piety, prudence, courage and forbearance; of undoubted orthodoxy in their sentiments, and must enter with all their hearts into the spirit of their mission; they must be willing to leave all comforts of life behind them, and to encounter all the hardships of a torrid or a frigid climate, an uncomfortable manner of living, and every other inconvenience that can attend this undertaking."—*William Carey*, 1792.

....Rev. J. B. Harrell of Elizabeth City writes: "Please allow me to wish for you a happy new year, and for the RECORDER greater success this year than ever before. My work seems to be progressing finely. I think my churches are in better condition than when I took hold a year ago, for which I thank the Lord and take courage. I had the pleasure of hearing Bro. Thomas last Sunday night. His subject was 'Dram Drinking,' which was the first of a series he proposes to preach on social vices. It was an able discussion of this great evil, strong enough it seemed to me to convince every one who heard it."

....Rev. H. M. Croom writes: "We have just closed a meeting of several days at our church at Globe. Much interest was manifested. I thought at times that it was very nearly universal. There were nine professions; six additions, baptized yesterday. I expect to baptize at our next meeting. I have not yet had occasion to regret coming to Globe. I still think that I have one of the best fields to work in, some of the best members to work with. I see a great need of workers in this Association. Outside of my pastoral work at Globe, I am engaged in general mission work in the bounds of this Association."

.....A good sister of Lillesville, N. C., writes in reply to the notice that her subscription had expired as follows: "I am glad you wrote for the money due you, and I wish you had abused me a little for neglecting it so long. The only excuse I have to offer is that attending to business matters is a new experience to me, and I do not know how to accustom myself to it. I am glad to be able to renew my subscription, for I should feel lost without your paper. It is the most entertaining visitor I have, and I wish it an extended circulation for your sake and for the sake of those who are privileged to read it." Did you feel that way when you received the notice sent you? If not, *why not?*

.....Mrs. Mary Broughton died at the residence of her daughter on Friday last. She was in her 79th year. Seven children survive her, four sons (among them our brethren N. B. and J. M. Broughton of this city) and three daughters. She was one of the original ten members who first constituted the Second Baptist church of this city, now the Baptist Tabernacle. She is the first of the original ten who has been called to her reward. Hers was a sweet christian life, and her influence will long be felt in this community. A disciple of Christ sixty-five years, a widow more than thirty-eight years, indomitable in her motherly struggles, her influence survives in her children, who are all christians and useful members of society. The funeral services were conducted on Saturday afternoon by her pastor, Doctor Hall, aided by Drs. Carter and Skinner, and was largely attended.

.....The last number of the BIBLICAL RECORDER contained a manly and courteous article from Dr. Fleming in reply to Dr. Black. As my name is mentioned it is right that I should put a few facts on record: I have never asked nor approved an appropriation to an orphan house by the State. Mr. Frank Grainger and Gen. W. R. Cox, two wise and good men, desired the appropriation. Under all the circumstancies I felt it my duty to acquiesce. The first resolution appropriated $3,000; the second added $2,000, making $5,000 a year. After I left $5,000 more were added to the annual appropriation. I desire that the religious denominations should take charge of the orphans. I still think it their duty. I tried in vain to induce our largest Association to begin the work. I then tried the Masons. They can care for the bodies and minds. But the denominations can care for the souls. I belive in masonry when it helps—not when it hinders religion.—*J. H. Mills, in Charity and Children.*

Letter from Wake Forest College.

Swiftly and pleasantly have the weeks of the Fall Term passed away, and now we are almost at its end. Despite the reign of La Grippe, examinations are in full blast. The epidemic has caused some interruption in the work of professors and students, but there is reason to believe that it has spent its force. The sick are all better, and there are few new cases.

The Spring Term opens on Friday, Jan. 15th, and all classes will be regularly at work on that day. Young men who can enter classes already formed will find this an excellent time for beginning work in college. No new classes will be formed, but in some departments new subjects and text books will be taken up. I know of several students who expect to come this week or next week. The great scarcity of money will hinder some who are very anxious to be with us. On the other hand, I know of some who are made all the more desirous for thorough education by the great depression in agricultural and mercantile pursuits. And they are right in their reasoning. As I follow with unabated interest the careers of the hundreds of young men who have been students of the College during the last twenty years, and see the success in life and prosperity of the great majority of them, I have an object-lesson which proves in a practical and most conclusive manner the money value of collegiate training. Yet this is but the lowest value. The higher and more enduring value, also, I can see abundantly illustrated in the broadened and energized manhood and the large usefulness of many scores of our old students.

This reminds me of the General Catalogue of the College, on which I have for four or five months expended every spare moment I could obtain. Had I known beforehand the magnitude of the work, I am not sure that I should have had the courage to undertake it. Most heartily do I thank all who have aided me by filling out my widely distributed blanks. I am using every endeavor to get a record of the post student life of every man who has ever been here. Please continue, brethren, to help men in this. Many names will, after all, be left without any record. But it shall be no fault of mine.

How natural it will seem to have Bro. F. P. Hobgood again at the head of the Oxford Female Seminary! With long and successful experience as an educator of young women, in the prime of manhood and in vigorous health, he enters afresh a position in which he has already achieved an enviable reputation. Oxford now has such excellent railroad facilities, that a large patronage from southern Virginia as well as from central Carolina may be looked for.

CHARLES E. TAYLOR.

Jan. 10, 1892.

Resolutions by Mt. Zion Baptist Church.

WHEREAS, Rev. F. H. Poston has served us faithfully as pastor for the past four years; and whereas, he deems it his duty not to accept our call, but has this day tendered his resignation; therefore,

Resolved, That we deeply regret our brother's leaving us; that the relation between pastor and church has been exceedingly pleasant, and that we commend Bro. Poston to any church or churches in want of a good pastor and preacher.

Done in conference and signed by order of the same. B. H. MYERS, *Clerk.*

Dec. 30, 1891.

Havana House and State Missions.

More and more are we impressed that the facts in our work being fully understood, the pastors and churches can be relied on, in evey imergency, to do the wise and liberal things in our denominational plans. Whenever the good judgment of our people approve the work undertaken, there is hearty co-operation and success in its execution.

THE HAVANA HOUSE,

as the Convention at Goldsboro saw, was to be paid for by the Southern Baptists through our Home Mission Board, as speadily as possible. Hence they unanimously said the $5,000 promised by the former Convention should be raised. We knew this meant hard work and real sacrifices on the part of many of our people. But when we saw, as we did on that occasion, so many of the pastors and brethren pledge themselves to aid in this work till the $5,000 should be secured, we felt there would be a speady success. The facts have not disappointed our expectations. The Treasurer's report in this paper shows that he has already received for this house, $2,613 93. This is $113 93 more than one half the full amount to be secured by us and yet not one-third of the churches have been heard from. Then, too, among those churches where collections have been taken, there are subscriptions which, it is hoped, will be paid and forwarded to the Treasurer soon. In some Associations nothing has been done. Other objects were being pressed on the attention of the churches, and hence the necessary delay in this work.

The Home Mission Board at Atlanta needed, and felt it ought to have, by Dec. 23rd, 1891, $3,000 of North Carolina's quota for the Havana house. The facts were all put before us by Dr. Tichenor, the wise and energetic Secretary, and our Treasurer arraged for him to have that amount at that time. Before the 23rd, of January, it is confidently believed, our Treasurer will have received the $3,000 paid to Dr. Tichenor on Dec. 23rd. On the other

TWO THOUSAND DOLLARS,

we can have till 20th of next March. The churches have done well wherever they have been informed about this work and have had an *opportunity* to contribute to it. We wish to thank, most sincerely, both pastors and churches for what they have done. The success already reached only increases our anxiety that the pastors and churches, where collections for this object have not been taken, attend to this work—do whatever can be done—as speadily as possible.

Please remember all amounts for Havana house should be in the hands of our Treasurer, J. D. Boushall, Raleigh, by the 20th of next March. Let us finish up this work by that date.

FOR MANY YEARS

the missionaries, in our State department have been paid in full on the past year's work before Jan. 1st of the new year. This year, under the circumstances, we could not do so well. Had the collections for the Havana house been placed on some other than the Corresponding Secretary by the Convention at Goldsboro, it is reasonably certain that every dollar due the missionaries in the State department would have been paid them by 1st of January. We are still due on last year's State Mission work more than one thousand dollars. There has been sent to the Treasurer, since his report to the last Convention was closed, on the $1,800 then due our missionaries, only $719.90 More than *two thirds* of the amount pledged in the Convention for this object has not yet been sent to the Treasurer. In the next *thirty days* we whish to pay *every dollar* due these missionaries. We shall look to those who so kindly aided us in pledges at Goldsboro, to aid us now to pay these brethren. We ask all, who can and will, to aid us at once to pay these brethren, who so much need the amounts due.

SINCE THE GOLDSBORO CONVENTION

six new churches have been organized, five new houses of worship finished, and three new houses of worship dedicated; and most commendable activity and progress in this entire department have been reported from all sections of the State. C. DURHAM

Murfreesboro Items.

At last, after many years' talk and planning, we are connected with the outside world by rail. The road is six and one half miles long to Pendleton on the Roanoke and Tar River road, which makes close connection with the Seaboard Air Line at Boykin's, Va. The first train came in December 23d to take out the girls who were going home to spend the holidays. We now have three trains a day each way, all of them making close connection with the Seaboard Air Line. Thus we have all the advantage we would have if we were on the main line, and passengers can leave Morehead City, Wilmington, Fayetteville, Charlotte, Greensboro, and Danville, Va., in the morning and reach Murfreesboro at 5:33 p. m. the same day.

The next meeting of the Bertie Union will be with St. John's church in this county. Not meaning to be boastful, we claim to have the best Union Meeting in the State. A full delegation from the churches, and nearly all the pastor in the West Chowan Association, will be present, and live interesting questions will be discussed.

Come down, Mr. Editor, and see for yourself. The West Chowan believe in the RECORDER, and you will receive a hearty welcome.

The many friends of Rev. T. G. Wood will be glad to learn that he is fast recovering from the grippe. He is one of the most useful ministers in this section and is doing a good work for the Master.

The Spring session of C. B. F. Institute opens Wednesday Jan. 20th. Several new pupils will enter then. H.

Murfreesboro, Jan. 7, 1892.

Some $800 has been subscribed to place the Y. M. C. A. on a solid footing for one year in Raleigh. The sum of $3,000 is desired.

Important Letter from Judge Winston.

Mr. Editor:—A year's experience in holding the courts of North Carolina has so impressed upon my mind certain facts relating to the commission of crime, that the result of my observation, I feel, ought not to be withheld from my fellow-citizens.

Statistics will show if crime is generally increasing or decreasing. It is no purpose of this communication to enter the writer in the lists as maintaining either the former or the latter. But its purpose is to call attention to this alarming fact—"*Our boys are our breeders of crime.*" "*Our boys are filling our criminal dockets.*"

Under seven years of age a boy cannot commit crime. From seven to fourteen his act is criminal only if it be shown that he had intelligence enough to understand its meaning. So that from fourteen to twenty-one years is the period of legal criminal responsibility with youth. Therefore, human life averaging sixty years, about one-seventh of the crimes ought to fall to the lot of boyhood. My experience, however, leads me to assert that at least one-third of all crimes is brought home to its door—indeed, in the fourth and fifth judicial districts, during the year 1891, fully half the convicted criminals were boys. In one county seven out of nine convicted were boys. True, one must not lose sight of the fact that in our State a large proportion of the criminals are negroes. But the depravity of the young negro, as compared with the older ones, is more striking with the whites.

Two thoughts suggest themselves: (1) Why are these things so? (2) What can be done with the young criminal?

The answer to the first thought lies not far away. Lack of proper home influence and restraint casts the boy into the whirl of life with false notions, or none at all, respecting the part he is called upon to act. That mother, who, living in town, is old-fashioned enough to keep her boy off the streets, will have her reward; and the country mother, who keeps her son from the little cross-roads doggery, at the Saturday evening gatherings, is wise.

Parents, white and black, that are unable to educate their children should give them a good trade. This was the advice of Benjamin Franklin.

Let every boy be taught there is room enough at the top and encourage him to think that he is going there. Let your boy understand that no drinking man, no lying man, no sham man, is wanted. Be a companion to your boy; you are not above him, I hope! If so, observe Robert E. Lee, with his matchless dignity; Macaulay, with his universal genius; and Chatham, with his imperious self poise, in their rollocking intercourse with children, and bid your false dignity begone.

The natural hero of the boy is another boy, twelve years old, who smokes long cigars without getting sick, or the more harmful cigarette, and curses and swears till "his conscience hath perpetual vacation." Unless he cast this idol to the bats, he, too, may soon fill the dock of the criminal. Enough of old Adam remains in ninety nine boys out of a hundred to destroy, if left alone. Many parents not only leave them alone, but develop the "Adam."

Greatly to be feared is it that the fathers have eaten sour grapes and the children's teeth are set on edge.

The answer to the second question puzzles us all, but it sorely grieves the poor, earth-born companion and fellow mortal who sits on the Bench and has to pronounce judgment on the boys.

Here is a boy eighteen years old. He is now on trial a third time for stealing. The humane Judge, who first tried him, discharged him. On the second trial, he was sentenced to jail and hired out. While serving his term, he stole again, and now you and I are asked, "What shall we do with Him?" We have no Reformatory. Society must be protected, and "in" goes the boy to the State's prison for three years.

So did, at almost each court, some one or more boys. Dead!! as dead to any further usefulness or honor as if sleeping the last sleep.

North Carolina needs a Reformatory for boy criminals.

True, many boys are hardened criminals at fifteen, but some are not, and to such the hand of christian benevolence and charity ought to be freely extended.

If the next Legislature, after studying the workings of such institutions in sister States, and finding that they well serve the purpose of their creation, will establish a Reformatory for boy criminals, a great load will be lifted from the shoulders of sentencing Judges, and additional lustre will be shed on the name of a people whose bowels of compassion have never been shut against the needy and the unfortunate, nor even against the penitent criminal.

ROBERT W. WINSTON.

Help Asked for Roper.

I had the pleasure of accompanying Rev. J. Tynch to his third Sunday appointment in December at Roper, Washington county, N. C. The brethren there are struggling hard to erect them a house of worship. The building has been raised and shut in so they can hold service in it. They need two hundred dollars to complete their house, besides what has already been promised and secured.

Bro. Tynch has worked very hard to erect a church in Roper. His little band is weak, numerically and financially, but have contributed nobly out of their poverty to erect a house of worship for the Lord.

With a little more help from the brethren, they will soon have a church building that will do credit to their little town and to the Baptist cause.

Any one feeling inclined to render aid, will please send their contributions to Rev. J. Tynch, Edenton, N. C., which will be duly acknowledged through the RECORDER.

W. B. FELTON.

Rockyhock, Jan. 6, 1892.

A Dish of Hash.

The churches in our Association, so far as heard from, with one or two exceptions, have raised their quota for the Havana house. I suppose, but for the stringency in money matters, all would have responded. This writer has never heard so much complaint about hard times as at the present. In such times as these the cause of the Master always suffer first. Oh! that God's people could but realize that he takes cognizance of all this robbery of him, and so their ability to do for him is growing less all the while—all because they refuse to trust him.

Christmas, with all of its pleasures, passed off as usual through our part of the Lord's vineyard. Many of the Sunday-schools gave to their scholars some kind of entertainment, and many of their churches remembered their pastors. Altogether, it has been quite pleasant. The pastors meanwhile have been busy making the various young couples happy who called upon them to say a few words. To some homes have come sad moments, however. In the home of Bro. G. M. Shives, our Treasurer at Mt. Holly, a sad accident cast a gloom over the entire community. His son Charlie was burned to death by the explosion of a lamp.

So the local Board of Directors of the world's Columbian Exposition have decided to grant to every restaurant keeper on the ground the privilege of selling any kind of liquors. Shame on such a course! It is becoming more and more manifest that this great city was not prompted by patriotic motives in asking for this Expositior but to make money. It is agreed that division is to be made of the profits in the sale of these liquors. Will not an angry God smite this wicked city as in other days for thus prostituting so noble a cause to such an unworthy end?

Our work at Newton is in a hopeful condition. Work has been suspended on the building until spring opens, but we are making an earnest effort to collect subscriptions so as to be able to push the work as soon as winter passes. Let our brethren over the State remember that this is a crises in the work at Newton and we need these contributions more than we can tell. Send something to Bro. Geo. W. Cochrane, Newton, N. C. Don't let the "hard times" keep you from giving us something to help in this important field.

The churches at Mt. Zion and Providence have called Bro. Wyatt of Iredell county. Bro. Wyatt recently came to us from the Methodists. I have not the pleasure of his acquaintance, but he is reported as a good preacher. I hope he will come to our fifth Sunday meeting at Mt. Ruhama in this month. We would like to know him and have him know us. One of the difficulties in the way of the development of our associations is the fact that so many of our churches call pastors from outside the Association, and they can never meet with us in these general meetings. The churches should as far as possible remedy this trouble.

The new issue of the Convention Series of Sunday-school Helps is par excellent, both as to mechanical make up and subject matter. Surely no Sunday school in the South will longer think of going elsewhere for literature. The effort of other publishers to cut rates and purchase our Sunday schools by offering their literature free, only creates a contempt in my mind. Let us not be bought by a few paltry cents.

M. P. MATHENY.

Lincolnton, N. C.

New Church Constituted.

By request, Rev. Dr. R. R. Overby and Rev. N. P. Stallings and the deacons of Shiloh and Sawyer's Creek churches, with other brethren, and a few sisters, met at Indian Town on the 23d of December, 1891, and constituted a church of twenty-four members. Dr. Overby was chosen Moderator of the presbytery, and T. B. Boushall, Secretary.

Twenty-four brethren and sisters submitted letters of dismission from Shiloh—also a covenant und rules of decorum, which were examined and approved by the presbytery, and on motion, the brethren and sisters named in the letters were constituted a regular Missionary Baptist church.

The name for the new church is not yet selected.

The newly-constituted church selected the fourth Sunday as their day of preaching, and called Dr. Overby to be pastor, who accepted the call. Bro. Wilson Forbes was elected Clerk, and brethren H. L. Gregory, I. M. Duncan and W. P. Borco were elected Deacons and ordained by Revs. Overby and Stallings. Bro. John D. Gregory was elected Treasurer, and brethren Henry Gregory, Jacob Cox and Abel Gallop were elected a building committee.

The church will build a commodious house in which to worship.

T. B. BOUSHALL.

Moneys Paid Over by Little Alice Russell.

Bro. Editor:—Little Alice Russell, who made an appeal through the RECORDER for help to build or repair our church house at Mt. Vernon Springs, paid over to the church twelve dollars at our last meeting, which had been sent to her by kind friends from different parts of the State.

The church has appointed a committee to see what ought to be done, and then see what we can do ourselves. Any help will be duly acknowledge and highly appreciated.

May the Lord bless you and the RECORDER. Every family belonging to this church takes the RECORDER, except two.

S. GILMORE.

Richmond, N. C., Jan. 5, 1892.

A Pastor Made Happy.

The ladies and sisters of Sulphur Springs church made their pastor happy and grateful last third Sunday by presenting him with a good buggy robe, gum-coat and driving gloves; and I take this way of returning my heart felt thanks to each one that had a part in this good work, and may God's blessings rest on each one that took part in this matter.

J. W. SLEDGE.

Jan. 5, 1892.

Dear Recorder:—The Blankenship case referred to in the *State Chronicle, Charity and Children*, and in this week's RECORDER, may not be wholly without some foundation, as there is such a man as Harrison Blankenship who lives, or did live, near the line of Wilkes county, N. C. I have seen him and heard him preach, (such as it was.) I taught school during part of two years only a few miles from where he lived.

From the general opinion of the community it is reasonable to believe that the present report is true. But that he was not a member of any regular Baptist church or Association is true also. He and his church and Association are anti-mission from Alpha to Omega, and saturated with emisionism to the very core.

It is unjust to the Baptists of North Carolina, or any other christian people, to hold up such a scoundrel as Blankenship as their leader or representative in any sense whatever. Let no one think that a leader or a man of great influence has fallen. But the next time you want to judge religion go to some one who has it. Don't light upon the poorest specimen of humanity in all the world, and he without any religion to judge all the noble and true and good people by.

R. D. CARROLL.

Louisville, Ky., Jan. 7, 1892.

Quality, not Quantity.

Quantity is good if you have the quality; quality is good whether you have quantity or not. Any pretty girl with a wrinkled looking-glass can tell you that. And we have all known it since that day of astonishment when we first learned that the little silver piece is worth more than the big copper.

But this is one of those bits of knowledge which we fail to apply as broadly as they demand. There are matters not a few in which we seem to have adopted the tramp's formula, "Anything, only so there's a plenty." The custom of rating cities by their population, for instance, has so debauched civic ambition that the only rivalry between our cities, great and small, that kindles into any intensity, is displayed in connection with the census count. And if any one should raise the question of quality in such a connection, saying, "Yes, you have a good many people, but how do they average as to character?" he would be laughed at for his exceeding freshness.

And this appears elsewhere, and in still more incongruous relations. When a religious body, whose only warrent for existing at all is that it makes for character, subordinates quality to quantity, the impropriety of it is rank. The superintendent of a large Sunday-school in a Western city was approached by the secretary of the school one day when the attendence was unusually large, with the question: "Would you like to know how many we have here to-day?" "No," he answered; "but if you can tell me how good the teaching has been to-day, I should like to know that." That was just right. As compared with the solicitude for the quality of the instruction, any special concern as to the numbers in attendance were frivolous.

Many points might be touched in this connection, but one more may suffice. It is not unusual for the young disciple to feel that his personal testimony in the church meeting is of little account, because his lack of confidence and the natural limits of his knowledge and experience compel him to be very brief in his remarks. Especially when he compares his little one-minute speech with the ten-minute fluency of the long-practiced brother does he feel the insignificance of his own words. If he could only discern, as many older ones do, how the tenderness and joy of the meeting increase when the young disciples begin to bring forward their simple offerings of praise, he would see that a special value attaches to testimonies whose very brevity is finely suggestive. Obedient love overcoming timidity and rising to witness for Christ, gives to the fewest and homeliest words a spirit and force which the longest and most eloquent discourse cannot surpass and may not equal.

Reshaping an old maxim, we may truthfully say, take care of the quality and quantity will take care of itself.—*Young People's Union.*

It is well for one to adapt himself to circumstancies provided good can be accomplished by it, while no moral or religious principle is satisfied in doing so. Bryant and Herring have the example of no less a missionary preacher than the Apostle Paul himself.

Justifying his course as to his missionary work among the Gentiles, he says to the Corinthians: "Unto the Jews I became as a Jew that I might gain the Jews; to them that are unnder the law, as under the law, that I might gain them that are under the law.

To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

To the weak, became I as weak, that I might gain the weak; I am made all things to all, that I might by all means save some."

So that Bryant and Herring are justified in making themselves Chinese in the matter of dress, that they may save some of the Chinese. It is a very encouraging [illegible] that Sec. Mabie makes of these Southern missionaries and their work.—*Index.*

Jan. 3d the North Carolina (Bro. Harrell's) visitors attended Trinity church in Durham

Surely, when our own Society, the American Baptist Publication Society, can furnish such helps as *The Baptist Teacher*, *The Senior*, *Advanced*, *Intermediate*, and *Primary Quarterlies*, there is no need to look out of the denomination for our Sunday-school supplies. It will be readily understood that the larger the subscription list, the more efficient can these publications be made. We learn that the circulation of all the Society's helps is very large and constantly increasing, the *Advanced Quarterly* alone having had, during the past quarter, a circulation of more than half a million copies.

The Feasibility of the Plan to Buy, &c., High Point Female College.

The minimum amount needed is $3,600 a year for six years. Of that sum the city of High Point raises one-fourth or more, which leaves $1,950 a year to be secured elsewhere. I feel sure that the rest of the Liberty Association will add enough to make a third or more, leaving only about $1,750 a year to be raised elsewhere.

I have written personal letters inclosing bonds and circulars to about three hundred ministers who ought to be (and most of them are) deeply interested in the success of this effort. Now, if they will average only five dollars a year it makes $1,500 of the $1,750.

Then, I have written personal letters to a few preachers and about one hundred lay brethren who are able to give largely—some of them $100 a year—and never miss the money. If they will average only five dollars each a year we have the amount, and $350 a year left as a margin for any failures.

But the three hundred ministers are pastors of at least nine hundred churches, and if they will try, can easily average five dollars a year from a church, which gives $4,500 a year, and each letter to the one hundred brethren contains two bonds, one for the brother to fill himself, and another to get some friend to fill. If these brethren will try they will average at least five dollars for themselves, and get friends to average five more, which will make $1,000. In the Liberty Association we raise at least $850 a year. These sums aggregate $6,350 a year, enough to allow for failures and still pay for the property, and have an improvement or endowment fund of at least $15,000 left.

This can be easily done if all will only act promptly. The money can be raised and no one will ever know he has paid anything. it will be so light, and we will have property worth much more than we pay for it, and a female college in Piedmont North Carolina belonging to the Baptist people equal to any in the State.

But the opposer, or (what is about the same thing), the objector, says, "One half of those to whom you have written will not act." Well, suppose only one half act, then I say the average amount to each has been placed so low that half the brethren can secure it without difficulty if they will try. It will be for the minimum sum only $10 to the preacher on average, and $10 to the lay brother, or for the maximum $10 to the churches of the half who act, and $20 for each brother and his friend. There are, however, many reasons why all should act with energy and promptness. All are personally interested, and all must see the great advantage to the Lord's kingdom in the success of the effort.

But says the objector, "It is bound to fail, and I will not have anything to do with it." Of course it will fail, if every one is like Mr. Objector; but all are not like him. The masses of our people, and the larger number of our ministers are favorable to it, and seeing how easily it can be accomplished will aid in the matter, especially as no money will be called for till all, or enough to buy, has been secured, the bonds being void unless fourteen thousand dollars is so secured. This being so, why should the objector, if not an opposer, hide himself behind the cry of "failure!" If failure comes, no one pays a farthing, hence is no looser. But failure need not, must not result. Even the severe hard times can not be allowed as a legitimate excuse. Only small amounts are necessary from any one. The first payment will be due in the present hard times; but the others will fall due most likely in good times when reaction has come. I earnestly appeal not only to those to whom I have written, but to all who read this article to act in this matter, and let us secure the property while it may be done. One brother in Johnson county, with whom I had no acquaintance, has written me volunteering to be one to give $10 a year for this object. How many others will do the same? Write me, and I will send bonds, &c. Or see your pastor and get him to give you bond to fill and so help the work. I hope all will do something, then success is sure. Asking the help and prayers of all, I am

Yours fraternally,

J. N. STALLINGS.

If out of order, use Beecham's pills.

St. Louis Letter.

Dear Recorder:—As I sit at my window watching the flying snow, the first we have had, which was ushered in by the new year's mid day, I think of my promise to write the RECORDER a St. Louis letter.

St. Louis is like all great cities in many respects, and of it I need write but little. Wickedness is rife here. The "Grand Father Waters" brings us the water which slakes our thirst, and washes us, but our moral pollutions remain. Oh! that the "Fountain open in the house of David for sin and uncleanness" could be so turned upon us as to make us "whiter than snow," but this will not be soon, for we have too much religion to ask it. We see a very religious folk, though the Sabbath is broken, the people are drunken, and many religious people ate [illegible] cycle, yet we may see them early on Sabbath morn (if sober enough and have time) "to confession," and then they are all right. Our religion is largely irreligious religion.

BAPTIST AFFAIRS.

Our people are busy. Their hearts, hands and heads are full of work. We have the Sanitarium, the Orphan's Home, and our missionary work all to think about and support. This keeps us thinking, praying and working.

Rev. J. P. Greene, D. D., pastor of the Third Baptist church, has been here for eleven years, and is loved and reverenced by all.

Rev. J. W. Ford, D. D., pastor of the Second church, is a man of many ideas and charms his audiences.

Then we have Riggs of the Fourth church, Slaughter of Corondelet, Thomas of Lafayette Park, Dr. Anderson of Grand Avenue, Kirtley of Delmer Avenue, and Hoffman, pastors of the churches, all men of God and striving to build up his cause and kingdom; besides we have many good brethren who live here and do work in the country round about.

BOOKS AND PAPERS.

The *Central Baptist* is, by many, thought to be the best Baptist paper in the West. If it is not, it is not because of negligence by its editor; for no man in St. Louis works harder and sticks closer to his business than does Dr. W. H. Williams, editor of the *Central Baptist*.

Lewis E. Kline, manager of the American Baptist Publication Society's branch office here, is always in good humor and greets every one with a pleasant smile that makes him feel that "the roses have come again." He does a large business and deserves to enjoy the confidence of his brethren which he has.

The *American Baptist* is in the front in point of circulation according to the directories. Dr. Ray works hard and makes things succeed by his indomitable energy.

The National Baptist Book Concern is also doing a good business and a work for the Master which will be owned and blest.

DR. S. H. FORD.

This venerable man of God realizes that he is growing old. His *Christian Repository* is still going forth. It is no trouble for us all to be still when Dr. Ford speaks; his eloquence, good jokes, common sense and breadth of information make it worth our while to listen.

Wishing the RECORDER a happy and a prosperous year, I am

A Tar Heel and brother,

F. T. SHORE.

St. Louis, Jan. 1, 1892.

More Valuable—Lower Price.

The American Baptist Publication Society's Sunday-school literature has been greatly reduced in price, and yet its value has been greatly increased. It has been made so cheap and so attractive as to make it an object to purchase it and use it. An application for specimens of its publications will be sent most cheerfully without cost. It will be found to be sound Baptist literature.

Love to God and Man.

When a man is told that the whole of religion and morality is summed up in the two commandments, to love God and to love our neighbor, he is ready to cry, like Charaba in Gebir, at the first sight of the sea; "Is this the mighty ocean?" Is this all? Yes, all; but how small a part of it do your eyes survey! Only trust yourselves to it. You will find it has no end. It will carry you around the world.—*J. C. Hare.*

A woman's aim

is to look her best—but she'll never reach it without perfect health. For perfect health, take Dr. Pierce's Favorite Prescription. All the functional irregularities and weaknesses that make life miserable to women, are cured by it. It's a powerful, invigorating tonic, and a soothing and strengthening nervine—purely vegetable, perfectly harmless. For ulcerations, displacements, bearing-down sensations, unnatural discharges—everything that's known as a "female complaint"—it's a positive remedy. It's the only one that's *guaranteed* to give satisfaction *in every case*. It costs you nothing, unless it helps you. You can afford to try it, on these terms. Can you afford to neglect it?

PATENTS Thos. P. Simpson, Washington, D.C. No atty's fee until patent obtained. Write for Inventor's Guide

CONSUMPTION
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Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Phy-ician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,

W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,

CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

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HENDERSON, N. C.

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CONDENSED SCHEDULE.

In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	12:55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:10 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	1:50 p m	.....	.....
Ar Fayetteville	3:40 p m	.....	.....
Lv Fayetteville	4:10 p m	.....	.....
Ar Wilmington	8:30 p m	.....	.....
Lv Fayetteville	.....	4:12 p m	.....
Lv Maxton	.....	6:32 p m	.....
Ar Bennettsville	.....	7:45 p m	.....
Lv Madison	.....	.....	3:10 p m
Ar Greensboro	.....	.....	5:15 p m
Lv Greensboro	.....	.....	5:35 p m
Ar Ramseur	.....	.....	8:40 p m

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. 11. Daily except Sunday.	
Lv Greensboro	10:20 a m	Lv Mt Airy	2:10 p m
Lv Wal. Cove	1:50 p m	Lv Wal. Cove	6:00 p m
Ar Mt Airy	5:35 p m	Ar Greensboro	8:45 p m

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect November 15, 1891.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 10 p m	5 11 a m
" Keysville	5 53 p m	5 51 a m
Ar. Danville	8 10 p m	8 05 a m
" Greensboro	10 30 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 40 p m	*10 20 a m
Ar. Salisbury	12 32 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 40 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 59 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*2 00 p m
" Columbia	10 50 p m	5 05 p m
Ar Charlotte	3 05 a m	9 00 p m
Lv Atlanta	*8 50 p m	*10 10 p m
Ar Charlotte	6 40 a m	8 50 p m
Lv Charlotte	7 00 a m	9 30 p m
Ar Salisbury	8 27 a m	11 00 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*11 08 p m
Ar Greensboro	10 20 a m	12 48 a m
Ar Winston-Salem	*11 40 a m	†2 20 a m
Lv Greensboro	*10 30 a m	*1 00 a m
Ar Durham	12 32 p m	5 07 a m
" Raleigh	1 25 p m	7 20 a m
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*12 50 a m
Ar Danville	12 10 p m	2 35 a m
" Keysville	2 52 p m	5 02 a m
" Burkeville	3 37 p m	5 43 a m
" Richmond	5 30 p m	7 40 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.28 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 9:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Raleigh (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Account of the Great Earthquake in Japan by a Presbyterian Missionary.

Nagoya, Thursday, Oct. 29th, 1891.—To-night is the first time that leisure or nerves have been propitious for writing any account of the past two days' events in this region. For yesterday at about 6:45 a. m. this city was visited by the most terrible earthquake which has been known for thirty-seven years. The oldest inhabitant only remembers one other like it.

On Sunday night a slight shock was felt, which helped to make the people regard this one lightly at its commencement. On Wednesday morning some forty christians were assembled as usual at an early prayer meeting which had been daily held for some time. The gathering place was in the large foreign building of the Methodist Protestant school here. In the midst of the meeting there suddenly came the sound of distant rumbling, and a decided quaking set in. For an instant no one moved, expecting it to be over soon; but the rumble increased to an awful roar, and the building began to creak and stagger like a drunken man. Shall we flee, or stay inside? But those heavy brick chimneys may come crashing down at any instant! Before we knew it we were moving towards the door, but we had waited too long. Just as the crowd was half out, down came a flying mass of bricks and tiles. The writer fled just ahead of the party who received the blows. One prominent believer and his wife fell side by side, and never spoke again; their child may recover. Two other Japanese have died since. Out of eight foreigners present, three were hurt, one of them quite badly, but it is believed he will come through all safe. The scene was truly awful to any one not accustomed to a battle field, to see all these dead and wounded lying motionless, or gurgling bloody fountains from every aperture.

We were busy enough with this scene, but the whole city was in an uproar. Wild shrieks, shouts, and innumerable noises filled the air, while every few moments came the terrible thunder from the angry earth. Running through the city to call the doctors, I found no jinrikisha men for any price, but many streets blocked with fallen houses, and others choked with people rushing to and fro, or standing dazed and gazing at the ruins.

The chimneys of the Normal School went crashing through the roof, and the building looks as if it had been bombarded. The second story of the postoffice is in ruins, though the first looks intact; the railway station is destroyed, the Owari Thread Factory's splendid brick buildings crashed in, killing hundreds,—we have not heard how many. The old castle stood firm, but many gateways are demolished and the brick court house for the military is a wreck. Fires started up, and threatened to add to the horrors; but were soon subdued. How many were killed we cannot yet say, but probably a thousand for Nagoya would not exaggerate. To-day we hear that Nagoya escaped lightly, compared with the region west of us. Gifu, Ogaki and Kyoto, are said to have suffered awfully. One village of five hundred houses now counts only five. The earth yawned, leaving cracks two feet wide and a foot or two deep. Railway rails were curled into waves; iron bridges were broken; river embankments sunk or crumbled, and fields flooded. How many poor people to-night lie in agony or cold in death, no one knows. Truly it has been a most awful time, nor are we ready yet to speak of it in the past tense, as all last night the distant booming and trembling continued, giving little chance for sleep. And all day to-day, at intervals the earth has quaked, or given sudden springs like a mettled horse. Thieves are abroad; so we have to guard the remainder of our goods as we sleep. Carpenters and day laborers are reaping a rich harvest at exhorbitant rates. Many freaks could be told of this earthquake, like all others, but I refrain, and here end this hasty note.

Friday, 10 a. m.—Some further facts in regard to the Nagoya disaster may prove interesting. A Kencho official has just shown me the latest bulletin of statistics up to the morning. According to this paper, the number reported killed up to the hour of issue, in the three towns which virtually make up Nagoya, is 750, but when the facts become fully known, the number will be nearer 1,000. The greatest loss of life and heaviest shocks were in Ichinomiya and vicinity. In that vicinity 700 killed are reported; and that number compared with the total population makes a much larger proportion than in Nagoya. In all Aichi-ken there are thus far reported 1,800 killed, 530 wounded, and 2,480 houses destroyed. And up to this morning there were 368 distinct shocks recorded. On the 28th instant the shocks averaged fourteen per hour; on the 29th, eight per hour, while this morning they are three per hour. How much greater figures will grow after all points are heard from, we do not know.

My informant also said that the earthquake was heaviest in Aichi-ken. In Gifu many places were destroyed from shocks and from fire, but not so many lives lost. In Kyoto the main destruction was to houses. In Osaka 800 are said to be killed, but Kobe escaped with but little injury.

The authorities here are issuing daily rations of rice to the poor. This man, who talked to me, had nearly 600 names on his list to feed. The weather has continued clear and cool since the disaster, which is a great blessing to the multitudes, who dare not sleep under their own roofs. It is a great cause of thankfulness, too, that the shock came at the hour it did, after the *ondon* all over the sleeping city had been extinguished. An hour earlier and the whole city would have been destroyed by fire.

Last night there were three severe shocks, and a number of small ones, but to-day, at last we begin to breathe a little easier, and go to work in earnest to repair our sadly disfigured homes. The crockery shops are truly a sight to behold—their whole stock a perfect wreck.

This morning the three christians were buried, as all the churches had been praying together when these were killed, so all the congregations assembled to witness the last solemn rites of burial. The wounded foreigners passed a somewhat comfortable night last night, and the prospect seems good for the recovery of the worst case.

The Young Reaper, *The Sunlight*, *Our Little Ones*, and *The Picture Lessons*, published by the American Baptist Publication Society, are most attractive and fill their places among the supplies needed in every well equipped school. Our children can never forget the lessons learned from a study of these papers, and they have been in some families for years as bright household pets. If for any reason your school has not used them all, a careful examination is asked of their quality and prices, and no doubt they will give the highest satisfaction.

Foot-Binding.

FROM A MISSIONARY TO MISSIONARIES.

Would some of your correspondents, in various parts of China, give us the benefit of their thoughts on the practice of foot-binding, and suggest remedies to put a stop to the cruel custom? Especially among members of our christian churches. I know it is not allowed in some churches; nor is it as general as it used to be among converts, for the men are educated not to think it necessary to marry a small footed woman; but this is a slow process, and hundreds of little ones are tortured in the mean time. Could there not be a rule made in all churches, to expel a man or woman guilty of the cruelty? I do not believe that any one with the love of God in the heart, that love which should make us gentle and tender to all God's creatures, and which should fill us with humility (for pride and ambition are at the root of it), could do it. A few years ago, quite half of the children attending one of our day schools had their feet bound. They were such a contrast to the others; little, pained, pinched faces and frail bodies. How my heart ached for them, and yet one felt so powerless to help them. I had foot boards put to the desks, on which they could rest their feet; but many of them would put their heads on their books and cry bitterly with the pain. I fear we all get a little indifferent on this subject after a time. Dear, good people, who would be filled with indignation at seeing a dog or a cat so treated, take it so calmly, merely saying, "The system will be done away in time." "We cannot expect the Chinese to give up their old customs readily." "It is the fault of the men; they *must* have a wife with small feet." "The tight lacing of European women is quite as injurious." Yes, but if a woman laces tightly it is her own doing, and she must take the consequences; but these poor, little ones of three, four and five years have no voice in the matter. Many women with bound feet suffer all ther lives. (There are none who do not—some more, some less.) Our teacher, who is fifty-seven, still suffers. A missionary lady told me of a sad case in her school, where a girl's feet mortified and fell off. She died a few hours after. Dr. Kerr told us of a case he had in his hospital at Canton: a woman came to him with her feet in her hands, asking him to put them on again. One foot is now in a museum in America, the other in England. Shall we not all try to do more to help these little ones, try to prevent their being deprived of all the bright, healthy joys of childhood? We can all make it a matter of special prayer, and use our influence to induce parents not to do it, and preachers can speak publicly in the churches against it.—*M. Johnstone, Hongkong.*

The Sweet Gum.

The exudation you see clinging to the sweet gum tree in the summer contains a stimulating expectorant that will loosen the phlegm in the throat. Taylor's Cherokee Remedy of Sweet Gum and Mullein cures coughs and croup.

The Hand Fund.

Several years ago the American Missionary Association received one million dollars from a Connecticut merchant, to be used as a special fund for the education of the colored people in the South. By the will of the same donor, this body was made the principal legatee, and it will receive an additional half million dollars. The amount of the gift is in itself remarkable, though not unparalleled, but the circumstances that led to the gift are so extraordinary that this fund will always have a peculiar significance.

Daniel Hand was born in Madison, Conn., in 1801, and received the usual training of a Yankee boy. When but sixteen years of age he went to Augusta, Ga., where he became a clerk in his uncle's store. In due time he succeeded to the business, and about 1845 he took, as partner, George W. Williams, a clerk of proved efficiency. Mr. Hand had become a Presbyterian, and was a firm believer in the teachings of his church, while Mr. Williams was a Methodist. Mr. Hand was a Northerner in feelings and opposed to slavery, while his partner was a representative Southerner. These differences did not affect their business relations, or lessen their respect for and confidence in each other. They prospered in their business, which was, after a time, transferred to Charleston.

At the outbreak of the war the house was menaced with ruin. Mr. Hand's life was saved once or twice with difficulty, and he finally went to Asheville, N. C., to reside during the war, practically a prisoner released on parole, leaving the conduct of his business to his partner. Mr. Williams prospered even during the war, and in the succeeding years grew rich fast. Mr. Hand, in the mean time, returned to Connecticut, where he lived quietly on some property he had outside of his business interests. He always believed that his old partner was honest and would do the right thing by him, but for years sought no settlement. When at last he did so, about eleven years ago, he found his confidence justified. His partner had kept his accounts carefully, crediting Mr. Hand with $130,000 capital, treating him as an active partner all these years, and making his share of the business and profits amount to $558,000. In the end, $648,000 was paid Mr. Hand, and this sum he more than doubled by wise investments before his death. Substantially the whole of his fortune was devoted by Daniel Hand to the education of the Southern negroes. As a writer in the New York *Evening Post* says:

"Even more impressive, in these days of fiscal distrust, than the magnitude of the gift, is the story that goes with it: The anti-slavery merchant returning to the South the fortune made in the slave States; that fortune preserved and increased by the ex-Confederate partner; and both, the Northman and the Southron, the Yankee Puritan and the ardent secessionist, cherishing sacredly through adverse political creeds and the wildest mutations of affairs, their common affection and their bed-rock honesties. Here, surely, is a true tale from real life more picturesque and stimulating than the fancies of idealized romance."

The Hand fund will take its place in American history alongside of the Peabody and Slater funds. Both in its actual amount, and in the circumstances of its origin, it will outrank either of the others. And yet, so accustomed have we become to large benefactions that the history we have briefly recounted, as well as the very existence of the fund, is almost unknown.—*Examiner.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by druggists, price 75c. per bottle.

Still Further Advance.

By those who have used *The Baptist Teacher* for a number of years, it was thought hat it had reached the highest excellence. But year by year it improves. *The Baptist Teacher* for January, 1892, is a gem. It will reach its sixty thousand readers in such an improved garb that they will scarcely recognize it. Forty pages of reading matter from the ablest pens in the Baptist ranks every month means a great deal to any reader of Baptist literature and to any teacher It has three new departments this year, "Editor's Drawer," for replies to divers questions; "Library Notes" for the help of library committees; and a third in charge of the Rev. W. Taylor Smith, B. A., of Manchester, England, explaining "Orientalisms" in the lessons. Dr. H. H. Harris of Richmond College, Dr. Wm. H. Whitsitt of the Southern Baptist Theological Seminary, and Dr. Charles Manly, President of Furman University, S. C., are engaged to point out the Baptist doctrines in the lessons for 1892.

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse, and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smile in it. Remember that a dewdrop glistening in the sun is just as beautiful as a rainbow.—*Rev. C. H. Parkhurst, D. D.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

Itching Skin Humors

Torturing, Disfiguring Eczemas

And every species of itching, burning, bleeding, scaly, crusted, pimply, and blotchy skin and scalp diseases are relieved in the majority of cases by a single application, and speedily, permanently and economically cured by the CUTICURA REMEDIES when the best physicians, hospitals, and all other remedies fail. No language can exaggerate the suffering of those afflicted with these diseases, especially of little babies, whose tender skins are literally on fire.

CUTICURA

Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success.

CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, heals raw and irritated surfaces, cleanses the scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the CUTICURA REMEDIES cure every humor of the skin, scalp, and blood, with loss of hair.

☞ "HOW TO CURE DISEASES OF THE SKIN AND BLOOD," mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold throughout the world. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG & CHEMICAL CORP'N, Boston, U. S. A.

Pimply Skin red, rough hands, painful finger ends and shapeless nails are prevented and cured by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap* and *the only preventive and cure* of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants.

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BAPTIST ALMANAC, 1892.

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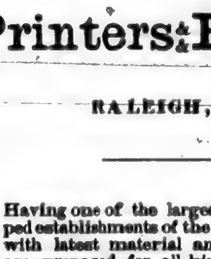

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Union Meeting of the South Yadkin Association.

This Union will be held with the Salisbury church on Jan. 30th and 31st.

Saturday 11 o'clock, sermon by Rev. C. S. Cashwell.

Two o'clock p. m. Discussion of the subject—What are the qualifications of church membership? M. A. Paul, W. G. Clements.

Three o'clock p. m. As members, what do we owe to one another and to our church? J. B. Holman.

Special services at night.

Sunday 11 o'clock a. m. State Missions, M. L. Kesler.

Two o'clock p. m. What relation does the Sunday-school sustain to the church?

Preaching at night.

N. S. JONES, *for Com.*

Western Union of the Eastern Association.

This body will convene with the church at Corinth, Duplin county, N. C., on Friday before the fifth Sunday in January, 1892.

PROGRAM.

Friday 11 a. m., opening sermon by Rev. C. G. Wells.

Two p. m., organization and report from churches.

Saturday 11 a. m., sermon by Rev. R. C. Sandling.

Sunday 11 a. m, sermon by Rev. J. L. Stewart.

TOPICS.

1. Our individual duty to the heathen. Opened by A. R. Herring.

2. How may we best promote the Sunday-school work? Opened by W. B. Stewart.

C. E. DANIEL, *Clerk.*

Southern Union, Eastern Association.

This Union will meet with Creswell church, Pender county, on Friday before the fifth Sabbath in January, 1892. Introductory sermon by Rev. M. C. Walton at 11 a. m.

QUERIES FOR DISCUSSION.

1. Why the Baptists should celebrate the Centennial of Missions. Speakers—Rev. S. D. Swaim, Bro. John G. Parker.

1. Should the christian ministry be liberally educated? Speakers—Rev. R. E. Peele, Bro. John T. Bland.

3 Are the churches of the Eastern Association doing their duty to the cause of Home Missions? Speakers—Rev. J. H. Hildreth, Bro. B. Montford.

4. What are the best means of promoting the ends aimed at in celebrating the Centennial of Missions? Speakers—Revs. F. T. and M. C. Walton.

SECRETARY.

Union Meeting of the Mt. Zion Association.

This body meets with Cedar Fork Baptist church on Friday before the fifth Sunday in January, 1892. At 11 o'clock a. m., introductory sermon by Rev. J. W. Watson with Rev. J. F. McDuffie, alternate.

Organization.

At 2 p. m.—Our Mission in Africa. Rev. A. A. Butler and W. A. Albright.

Saturday, 9:30 a. m. Devotional services.

10 a. m. The woman's missionary society in the churches. Rev. C. W. Blanchard.

11 a. m. The Centennial of Missions. Revs. J. L. Carroll and C. A. Woodson.

2 p. m. The Sunday-school Association. J. W. Gore and Rev. J. C. Hocutt.

Sunday, 9:30 a. m. Sunday school mass meeting.

11 a. m. Sermon by Rev. Dr. J. L. Carroll.

It is very important that all our churches send messengers. It is specially requested that the members of the Centennial Committee be present. Work for the year must be allotted.

J. L. WHITE, *for Centennial Committee.*

Warren Union.

This Union will meet at Warren Plains, Jan. 29th, 1893.

Friday, 11 a. m. Sermon by R. VanDeventer.

1 p. m. Organization and reports.

2 p. m. The importance of family worship. W. A. Shaw, L. C. Perkinson.

2:45 p. m. The Sunday-school and the Bible. J. Willie White.

3:15 p. m. How to develop a church. A. G. Willcox, R. VanDeventer.

Saturday, 9:30 a. m. Devotional exercises.

10 a. m. Foreign Missions—The Centennial of Missions. N. L. Shaw.

10:30 a. m. Results already achieved. R. VanDeventer.

11 a. m. What are we doing for China? W. S. Shaw.

11:30 a. m. Foreign Mission question box.

12 m. The work in our Union. T. J. Taylor.

2 p. m. The Orphanage. A. G. Willcox, W. G. Pegram.

2:30 p. m. Periodicals. W. E. Bowers, L. C. Perkinson.

3 p. m. History of Brown's church. J. W. Allen.

COMMITTEE.

Union Meeting.

The Eastern Union of the Raleigh Association will hold its next session with Lee's Chapel Baptist church, Nash county, on Friday, Saturday and Sunday, January 29th, 30th and 31st, 1892.

Introductory sermon on Friday at 11 a. m. by Rev. O. L. Stringfield. Rev. F. H. Poston will preach the missionary sermon on Sunday at 11 a. m.

SUBJECTS FOR DISCUSSION.

1. What are the benefits of our Union Meetings, and what can be done to make them more beneficial in the future? To J. H. Beaty.

2. How many million churches and stations have we and what are their present needs? To J. W. Lowe, O. C. Horton.

3. The present Associational plan for supplying the destitution within our bounds. To N. B. Broughton, J. M. Broughton.

4. What attitude should our churches assume on the liquor question? To W. J. Ferrell, Worley Creech.

5. What are the duties of a deacon? To J. M. Broughton, O. L. Stringfield.

6. How should the church deal with members who fail to contribute according to ability for the support of the church and the spread of the gospel? To F. H. Poston, J. L. Cottingham.

Sunday schools will be the topic for Sunday morning, exercises to be arranged by the Superintendent of Lee's Chapel Sunday-school and other Sunday school workers.

Churches of the Union will carefully note the following:

Each is entitled to five delegates. It is important that each church shall send a contribution for our colportage and mission work.

Should any church of the Union fail to get the collection by delegates to the Union Meeting, please forward it as early as possible to J. M. Beaty, Smithfield, N. C., or to L. O. Lowe, Raleigh, N. C., so our work may not be hindered for lack of funds.

O. C. HORTON, *for Committee.*

Literary.

Step by Step; or, The Lord's Leading. By Alice T. Pickford. 16 mo, 192 pp. Price 90 cts. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

The special aim of this little work is to present clearly before the minds of young christians the truth so graciously taught in the Scriptures, and so aptly expressed in the word of the familiar hymn:

"He leadeth me! oh, blessed thought!
Oh words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

It was in the eleventh year that Agnes Rice began to comprehend the meaning of the statement that God leadeth his own people. Her mother lay ill, hopelessly ill, and the poor child was overwhelmed with grief, when she first learned that she could never be expected to get well again. Her father came to her and kindly and wisely presented to her the comforting thought that in all the events of life it is God's hand that leadeth those whom he loves, and that what is often thought to be an evidence of his forgetfulness is really a proof of his deep love, and of his far sighted wisdom. The narrative shows us Agnes passing in succeeding years through various scenes in this country and in Bermuda. These are interesting in themselves, but especially so as showing the constant and gracious leading of her everlasting Friend.

A Short History of the Baptist. By Henry C. Vidder. 12mo, 245 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The history of the Baptists has often been written, and in the main so written as to compare favorably with that of any other denomination. And yet, as Mr. Vedder says in his preface: "A history of the Baptists written in an interesting style, yet with scholary accuracy, not so voluminous as to repel readers, and cheap enough to be owned by the poorest, has long seemed to be a greatly needed book."

This history we believe Mr. Vedder has given us in the volume here considered. It is scholary, well written, and with comprehensive, is so condensed as to be easily read. Great care has been taken to have it accurate on points with respect to which there is difference of opinion. The unbroken line of Baptist history from the early church is an illustration of this. Mr. Vedder takes ground in opposition to the idea, and in a way which it seems to us must carry conviction. The chapters on the Anabaptists will be read with especial interest. They will help to set right a class of people most unjustly maligned as well as most atrociously persecuted.

The perusal of the book will make Baptists increasingly grateful that they are such; that they are members of that denomination of which history records that, though persecuted, is has never been a persecutor; which has had for its advocacy three such ideas as the supremacy of Scripture, the spiritual nature of church membership, and absolute religous liberty. The ideas are common property now, but they were not when our fathers battled for them. Surely the record of their struggles their children will make haste to peruse, especially when put forth in such an attractive form.

Fruitful Seed.

Years ago a French Testament was given to a little girl of Romanist parents, who was for four months at the school, founded by Madame Feller at Grande Ligne, Canada. She went home still a Romanist. Her father asked her if she had a Bible. She said she had. "You must give it to me or put it away, never to take it out." She put it in the bottom of her trunk, and the treasure remained hidden for ten or twelve years. Then she was married, and had more liberty. She began to read the Testament in the family; she and her husband were converted. Their zeal led them to labor for one of her brothers who was at her father's house. After many months of labor and prayer, the brother was converted. The three united in labor for a sister. She was led to Christ, and so on until the whole family of sixteen children besides the parents, were converted. A brother wrote in '86, "Through that little Testament, given to Julia at Grande Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light."—*Christian Secretary.*

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Here is an item of interest to Southern Baptists. Speaking of his missionary tour around the world, Sec. Mabie, of the Baptist Missionary Union, said, at a gathering of Baptist ministers and laymen of New York and Brooklyn, that he "met Bryant and Herring, missionaries of the Southern Baptist Convention, in China, and he says he would like to have an opportunity to tell Southern Baptists what he thinks of them. Intelligent, consecrated, spiritual, devoted to their work, they are, he thinks, the peers of any men of their age on the field. Both of them have adopted the native Chinese costume, and their purpose in doing so is to bring themselves nearer to the people."

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Acknowledgments.

State Missions—W H Whitsitt, $5.00; Penelope ch, South Fork, 1.00; Warwick ch, ditto, 1.00; Edenton ch, 5.00; Bethlehem ch, West Chowan, 8.40. Total, 20.40. Previously reported, 699.50. Total this year, 719.90.

Foreign Missions—Greensboro ch, Beulah, (North China), $10.00; W M S, Holly Springs ch, (North China), 4.65; W M S, Gales'd ch, Cape Fear, ditto, 5.00; W M S, Gales'd ch, Cape Fear, 4.00; Jackson ch, W Chowan, (Britton), 5.42; Jerusalem ch, So Yadkin, 19.50; Taylorsville ch, Aulander, 3.85; Ore Hill ch, Sandy Creek, 55c; Columbus Asso, 7.67; W M S, Shelby ch, 5.00, and for North China, 6.85; Shelby ch, 12.17; W M S, Green Level ch, Raleigh, (North China), 10.50; Green Level ch, ditto, 4.25; W M S, Second ch, Charlotte, (North China), 12.50; W M S, Wilmington ch, ditto, 7.13; W M S, Aulander ch, W Chowan, ditto, 5.00; W M S, Lumberton ch, Robeson, ditto, 1.00; W M S, Leaksville ch, ditto, 3.05; Mrs E C Covington, ditto, 1.00; Cross Roads ch, Robeson, 4.00; Sunbeams, Lumberton ch, Robeson, 2.75; W M S, Morrisville ch, (North China), 2.34; W M S, Mt Pisgah ch, Central, ditto, 12.00; S S, Fayetteville Street ch, Raleigh, ditto, 6.41; S S, Bethlehem ch, W Chowan, 6.65; Bethlehem ch, ditto, 4.90; May's Chapel ch, 1.72; W M S, Oxford ch, (North China), 9.00. Total, 178.86. Previously reported, 579.89. Total this year, 758.75.

Home Missions—Bogue Chapel ch, Cape Fear, 90c; Rock Spring ch, Flat River, 3.40; Columbus Asso, 6.93; Spring Hill ch, Richmond, 2.65. Total, 13.88. Previously reported, 292.13. Total this year, 306.01.

Havana House—Corinth ch, $1.40; Warwick ch, Chowan, 7.90; Gatesville ch, 5.00; Perry's Chapel ch, Central, 2.00; Pleasant Union, 1.50; Robert's Chapel ch, W Chowan, 22.50; Mountain Creek ch, Green River, 15.05; Rock Spring ch, 2.86; Pleasant Grove ch, 1.10; Corinth ch, Chowan, 1.75; Johnston Antioch ch, Raleigh, 1.00; Penelope ch, So Fork, 2.00; Warwick ch, ditto, 4.00; Ore Hill ch, Sandy Creek, 1.25; Brown's ch, 1.89; Great Hope ch, Chowan, 2.00; Yeopim ch, Chowan, 3.35; S S, New Hope ch, 1.00; Mt Zion ch, 3.00; Mars Hill ch, West Chowan, 16.00; Saddle Tree ch, Robeson, 2.63; Cross Roads ch, ditto, 2.45; Big Branch ch, 2.37; New Bethel ch, Raleigh, 3.32; Cumberland Union ch, Raleigh, 7.00; Polkton ch, 4.03; Emmaus ch, 2.65; Sharon ch, Tar River, 7.00; Ross ch, Bertie County, 17.50; Bethany ch, W Chowan, 5.00; Bell's ch, Mt Zion, 5.00; Irene Suttle, Joe Wray, Lilly Wray, Cora Barnett, Bessie Gardener, Joshua Lattimore, Priscilla Wray, Lizzie Ellis, Clyde Jackson and Olie Hamrick, from Shelby S S, 4.00. Total, 159.00. Previously reported, 2,454.98. Total to date, 2,613.98.

Education—Winston ch, W Chowan, $6.96; S S, Cashie ch, W Chowan, 3.00. Total, 9.96. Previously reported, 136.28. Total this year, 146.24.

Orphanage—S S, First ch, Raleigh, Central, $15.00; Winton ch, W Chowan, 8.31; Rock Spring ch, Flat River, 3.43; S S, Corinth ch, 3.18; W M S, Gatesville ch, 10.00; W M S, Brassfield ch, Central, 1.28; S S, South Creek ch, 2.00; Bladen Union ch, Cedar Creek, 1.00. Total, 44.20. Previously reported, 185.45. Total this year, 229.65.

Ministerial Relief—Monroe ch, Union, $5.30; Louisburg ch, 1.41; Bladen Union ch, Cedar Creek, 1.20; S S, Spring Hill ch, 2.27; Saddle Tree ch, Robeson, 5.63; Black Swamp ch, ditto, 2.78. Total, 18.59.

Sunday-schools—Winton, W Chowan, $8.01.

Colportage—Green Level ch, Raleigh, $1.75.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Jan 9, 1892.

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NOTICE.

We wish to state, in connection, that we have noticed an advertisement to the effect that a certain piano received the highest award at the Southern Exposition. This piano, so advertised, was not even on exhibit, and only one make was represented, which was not entered for the premium. Also, there were only two makes of organs exhibited, and the only one entered took the diploma.

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for the last five years, and in 1890 it led ten other makes. We did not even exhibit at the "Southern Exposition."

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La Grippe.

The following comes all the way from Europe and may be of interest to some:

"An addres was recently delivered by Professor Nothnagel of Vienna, upon the origin and treatment of this disese, and is the talk of the hour among medical men. Professor Noth nagel in his address declared that the malady is distinctly miasthmatic in character, and that it is certainly infectious, and probably contagious. He also stated that persons having cardiac affections, and those suffering from tuberculosis, have just cause to fear fatal results. There is no specific means of cure, the professor says, but treatment by anti pyrene, and antifebrine and plenatine are advised in cases where the disease is accompanied by any form of congestion of the lungs or weakness of the heart. Such cases are better treated with stimulants like digitalis or brandy, or by subcutaneous injection of camphor."

SAN JOSE, CAL., Nov. 19th, 1891.

MESS. WATSON & CO, AGTS,

Gentlemen:—On Nov. 10th, at noon, our daughter, ten years of age, came home from school sick.

Vomited freely through the afternoon, went to bed at half past seven o'clock feeling pretty badly.

Next morning the 11th, throat began to redden and grow worse through the day. Applied the Electropoise button to the throat, low power, for half hour.

On the 12th, scarlet fever eruptions, developed rapidly, until the face, arms and body to the knees, were well covered. Before the eruptions appeared, thought it only a severe case of sore throat. Applied the Electropoise to throat and wrist in same way, twice on the 12th, and 13th; once on the 14th 15th and 16th. On 17th rash commenced to abate, and to day, 19th, we consider her nearly well.

Have had no doctor and gave her no medicine; and she has passed through the different stages of scarlet fever, as safely as she could have done, had we employed the best of physicians. Will write you further.

Very truly,
E. P. REED, 269 Market St.

SAN JOSE, CAL., Nov. 25th, 1891

Dear Sirs:—Our little daughter since the date of my last letter has daily improved.

The rash with which her body was covered has entirely disappeared. Now the cuticle is peeling on the tips of her fingers, and the whites of her eyes, which were quite bloodshot, are now clear. Yesterday she was taken out for a two hours ride. The disease commenced with sore throat, we thought it nothing more, until the rash appeared. As near as my wife can call to mind, two treatments were made the first day, and one the second. The Electropoise worked like a charm, quickly arresting the inflammation in the throat and checking the fever. No physician was called, and no medicine of any kind given. We have had the wall instrument in our sitting room for a year past; have allowed our neighbors to use it and must say that in no case has its use failed to produce very beneficial results.

Yours truely, E. P. REED.

NEWS OF THE WEEK.

Raleigh Affairs.

One of the ice factories here has been sold to a Charleston, S. C., gentleman. It is now said that ice will be sold cheaper than ever before.

Mr. Geo. W. Woodall, who for some time has been night watchman at the capitol, died at his home near Apex last Saturday morning, aged sixty-five years.

A fire in the R. D. Robinson publishing house here last Friday morning did considerable damage to type, presses, books, &c. Loss estimated at $4,000; insurance $3,500.

A reward of $200 is offered by the Governor for the apprehension of the unknown murderer of Simon Atkins, the old negro who was found dead in his cart at Holly Springs last November.

At a meeting of the executive committee of the North Carolina Agricultural Society, held at the office of the President last Friday, it was decided to hold the State Fair from the 18th to 21st of October next.

We learn from a reliable source that the widely current report that Dr. Eugene Grissom was an inmate of an insane asylum in Colorado is untrue. Dr. Grissom is in good health and is enjoying a good practice as a physician in Denver, Col.

State News.

Lenoir had a ten thousand dollar fire recently.

Mr. W. T. Faircloth has purchased the Hotel Gregory at Goldsboro for $19,000.

It is stated that a business department of the State University will be established.

The commissioners of Caswell county have refused to grant licenses to sell liquor.

Caroline Shipp, a negro woman who was convicted of poisoning her husband in Gaston county, will be hanged at Dallas on the 23d inst.

The county commissioners of Vance county have refused to renew the licenses of liquor dealers.

The death sentence of Alfred Dawles, the Charlotte negro burglar, has been commuted by the Governor to life imprisonment.

A landslide on the Western North Carolina railroad near the Swannanoa tunnel last Wednesday caused a blockade for two days.

Jenks Macolson, colored, was shot by John Hambright in Shelby last Wednesday night, caused by jealousy, and died Saturday morning. Hambright was arrested in South Carolina, and is now in jail.

General News.

Yellow fever is still raging in Santas, Brazil.

Mohammed Tewfik, the Khedive of Egypt, is dead.

Porter, the census man, wants $1,000,000 more to carry on the work of the eleventh census.

The Southern Express messengers on the Illinois Central railroad are on a strike, extending to New Orleans.

A fire in the Louisville and Nashville railroad shops at Decatur, Ala., on the 8th inst. did $40,000 worth of damage, fully covered by insurance.

The woollen mills at Clarksville, Ga., have been totally destroyed by fire. Loss $100,000; no insurance. Two hundred employers were thrown out of work.

A terrible explosion in a mine at Krebs, Indian Territory, on the 7th inst. killed about sixty men and injured many others, a number of whom will probably die.

The Cotton Growers and Merchants Association, in convention at Memphis, Tenn., last week, recommended that a reduction in the acreage plant of cotton for 1892 be 20 per cent. less than that planted in 1891. It was also recommended that more diversified crops be planted.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

PITTMAN—MOORE—On Dec. 30th, 1891, by Rev. A. D. Hunter, Mr. W. F. Pittman and Miss Maggie Moore.

SATTERTHWAITE—LITTLE—On Nov. 25th, 1891, by Rev. A. D. Hunter, Mr. B. B. Satterthwaite and Miss Nillie Little.

HARTMAN—SHORT—On Dec. 24th, 1891, at Elm Grove, by Rev. C. E. Gower, at Elm Grove, Mr. James Hartman and Miss Mary Short,

SEGRAVES—STEPHENS—On Dec. 30th, 1891, by John C. Burns, J. P., Mr. S. S. Segraves and Miss Laura Stephens, all of Wake county.

SMITH—McGLOHORN—On Dec. 30th, 1891, at the residence of the bride, by Rev. A. D. Hunter, Mr. John R. Smith and Miss Mary McGlohorn.

WATSON—JOHNSON—On December 31st, 1891, in Richmond county, by Rev. M. L. Kesler, Mr. T. M. Watson and Miss Christian E. Johnson.

BRIDGES—ELLIS—On Nov. 26th, 1891, in the Shelby Baptist church, by Rev. G. P. Hamrick, Mr. S. Bridges and Miss D. A. Ellis, both of Shelby, N. C.

WEBB—ROBERTSON—On Dec. 13th, 1891, by Rev. W. H. H. Dawhon, Mr. J. W. Webb and Miss Mary Jane Robertson, all of Montgomery county, N. C.

SEARS—LAWHON—On Dec. 22d, 1891, at Lawhon's Hill, N. C., by Rev. W. H. H. Lawhon, Mr. W. W. Sears and Miss Ann Lawhon, all of Moore county, N. C.

SMITH—YOUNG—On Dec. 9th, 1891, at the bride's father's in Shelby, by Rev. G. P. Hamrick, Mr. C. E. Smith of South Carolina and Miss Fannie Young of Shelby.

BEAM—BRIDGERS—On Dec. 17th, 1891, in Elizabeth Baptist church, by Rev. G. P. Hamrick, Mr. J. Beam of Cleveland county and Miss Noella Bridges of Shelby.

DEITZ—PHIFER—On Nov. 22d, 1891, at Elm Grove, Lincoln county, by Rev. C. E. Gower, Mr. Edward Deitz of Catawba county and Miss Susie Phifer of Elm Grove.

TWINE—ELLIOTT—On Dec. 31st, 1891, at the home of the bride's father, in Chowan conuty, by Rev. A. W. Burfoot, Mr. Joseph E. Twine and Miss Mattie A. Elliott.

HOWARD—ATKINS—On Dec. 23d, 1891, at the residence of the bride's father, by Rev. C. A. Woodson, Mr. J. F. Harward and Miss Alice Atkins, all of Durham county, N. C.

EARLS—SCRUGGS—On Dec. 10th, 1891, at the residence of the bride's father, Mr. D. Scruggs of Boiling Springs, N. C., by Rev. G. P. Hamrick, Mr. J. W. S. Earls and Miss C. A. Scruggs.

BARRETT—GILCHRIESE—On Dec. 17th, 1891, at the residence of the bride's father, by Rev. W. H. H. Lawhon, Mr. L. M. Barrett and Miss Roda V. Gilchriese, all of Moore county, N. C.

CHANDLER—CLARK—On Dec. 23d, 1891, at the residence of the bride's father, Mr. J. M. Clark, by Rev. J. A. Stradley, Mr. L. G. Chandler of North Carolina and Miss Mollie Clark of Virginia.

RUSSELL—HENDERSON—On Dec. 24th, at the residence of the bride's father, by Rev. J. F. Cotton, Esq., Mr. Lee O. Russell and Miss Ann Eliza, daughter of Rev. G. W. Henderson, all of Blaine, N. C.

PICKETT—WARD—On Dec. 31st, 1891, at the residence of the bride's father, Mr. Joshua Ward, by Rev. J. W. Watson, Mr. H. S. Pickett of Durham, N. C., and Miss Bettie H. Ward of Chatham county.

HARRIS—WHITNEY—On December 24th, 1891, at the residence of the bride's father, near Ramoth Gilead church, in Pasquotank county, by Rev. J. B. Harrell, Mr. Charles Harris and Miss Dora Whitney.

WILES—HUNSUCKER—On Dec. 23d, 1891, in Ashboro, N. C., at the residence of the bride's father, by Rev. J. K. Fant, Mr. E. A. Wiles of Randleman, N. C., and Miss Bertha Hunsucker of Ashboro.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $3. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE REMEDY CO. Berlin, Connecticut, U.S.A.

DIED.

SAINTSING—On December 22d, little Ora Lillian Saintsing, aged six months and twenty-one days. The deceased was the infant daughter of Mr. J. B. Saintsing of Wake Forest. W. R. G.

GAITHER—Milton Gaither died Dec. 25th, 1891, aged seventy-nine years, eight months and seventeen days. He had been a professing christian from early life, and a member of Society church thirty-two years before his death. He had been a citizen of Calahaln township fifty years, and a justice of the old county court of Davie. He was buried at Society church Dec. 26th, 1891, Elder C. S. Cashwell conducting the burial services. G.

AVENT—Died, in Littleton, N. C., Dec. 19th, 1891, Miss Sarah E. Avent, daughter of James W. and Mary N. Avent, in the twenty-first year of her age.

The deceased was a worthy member of the Bear Swamp Baptist church, lovely in her life, and happy in her death. The Father's call, child come home, found her ready and waiting, and with an affectionate farewell to father, mother, brothers and sisters, asking them all to meet her in heaven, she fell asleep. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord." JOHN MITCHELL.

HAYES—Died, in Gatesville, N. C., Dec. 5th, 1891, after a brief illness of membranous croup, little Cecil S. Hayes, aged one year and eleven months. He was a very bright little boy and had made many friends. We truly sympathize with the bereaved mother, who lost her husband, Bro. T. E. Hayes, just two months before her little boy Cecil.

Gone, escaping earth's sad and bitter woes,
To live forever free from care;
Gone, where only the righteous,
To heaven, its glories to share.

A FRIEND.

BARRETT—D. C. Barrett died on the 26th of December, 1891. He first joined the Carthage Baptist church in the year 1866. When the Flint Hill church was organized, he was one of the leading members, and put all his energy in building up the church. He labored earnestly to erect the house of worship and to add to and strengthen the membership of the church. He was a true citizen, a kind husband, a faithful father, and loved his church. He has left a name and influence which will long be remembered by his brethren.

W. A. BARRETT.

*** Carthage *Blade*, please copy.

JORDAN—Mrs. Mary Jordan, wife of deacon John Jordan, died in Henderson county Sept. 25th, 1891. Sister Jordan was born and raised in Montgomery county, N. C., and was the daughter of deacon Isaac Sugg. She made a profession of religion in early life, and was baptized into the fellowship of the old Cross Roads church by William Lineberry, and was a consistant member of the church to the day of her death. She was remarkably industrious, and a good provider for her family. Near the close of her earthly pilgrimage her sufferings were untold, all of which she bore with remarkable patience and fortitude. She leaves a devoted husband and six children to mourn their irreparable loss. Her funeral service was conducted by her pastor, Elder D. A. Glenn, when her body was consigned to its final resting place in the beautiful cemetery at Hendersonville, N. C. May all her children be prepared to meet the sainted mother in heaven to spend their eternity in the presence and praises of Jesus forever, where all tears are wiped away, and sufferings are unknown. F. M. JORDAN.

HUNT—Brother D. A. Hunt passed peacefully away on the morning of the 12th of December, 1891, at his residents in Oxford, N. C.

Born in the county of Granville, N. C., not far from the town of Oxford he went in business in Oxford at an early age and continued actively engage in business until the time of his death. As a business man he was reliable, prudent, safe, in no hurry to be rich; choosing the straight paths of integrity, rather than the questionable ways so popular in these days of high speculation.

As a man he was genial, cheerful, affectionate, manly, strong in his attachments, unobtrusive, with no pretense about him—and, withal, broad and charitable in his views of others.

For many years he was a member of the Oxford Baptist church, and for the last six years or more one of its deacons. He loved his church with a sincere devotion, and made one of its most faithful members. Always in his place at Sunday service, or weekly prayer-meeting; always promptly to attend the deacon's meetings; always ready for whatever work the church gave him to do; always having the interest of the church at heart, he was indeed "a good and faithful servant."

But would you see him at his best, you would need to go into his home. There he was known and loved and reverenced as few fathers are. What a tender husband! what an affectionate father! How full of that winning freedom of love that drew all closely to him! How affable, open, demonstrative and approachable!

Death came to him after a brief illness, but it found him ready. For several years past his health has been feeble, and his mind dwelt on the nearness of his end. Often he said "I know that my days on earth are few." Ond thing especially admonished him of that truth: he was the last one of a large family of brothers and sisters—all had passed over the river but him.

When the hour of his departure arrived, only a few minutes before he died, he said with a confidence that he knew him on whom he had believed.

We shall sadly miss him in the day to come—we shall miss him in the church—we shall miss him in the home—we shall miss his words of encouragement and counsel. But we do not sorrow as they that have no hope, for we feel assured that he has entered upon his rest.

He leaves behind him a widow three daughters and four sons, besides several grand-children.

We trust that the mantel of the father may fall upon the sons, and that the influence of his life may so dwell in them, that being dead he may yet speak. J. S. H.

Tributes of Respect.

LASSITER—Departed this life, October 9th, 1891, our dear brother Wm. M. Lassiter, in his sixty eighth year, leaving an affectionate wife, eight sons and one daughter. His sons are valuable citizens, filling important positions in society, and are influential christian gentlemen, reflecting honor upon their father and mother. His feeble health for more than a year hindered him from attending his church, and still he was prompt in remitting his share of pastor's salary, &c. He was a member of the Baptist church for more than forty years, most of the time at Potecasi, but when Roanoke was organized, he, with twenty-two of the Potecasi members, came to Roanoke and assisted in the organization and constitution of Roanoke church in one of the strongest Pedobaptist communities in our country.

The cause of Christ, his family and his neighbors all sustain a great loss in his death. To know him was to love him.

Read and adopted in conference, December, 1891, and ordered to be spread on our church book, and a copy sent to the BIBLICAL RECORDER for publication.

B. T. PARKER,
W. D. PEELE,
B. W. FLEETWOOD,
Committee.

LOWE—The death-roll of Winston Baptist church and Sunday-school, during the year 1891, is short, but there is much in it that well deserves attention and serious consideration, for while it contains two names only, they are names of two worthy young brethren, whose lives and characters brought them a host of friends, whose open and generous kindness gave them influence, and whose christian zeal and example made them useful members of their church and Sunday-school.

Bro. John T. Lowe died June 12th, 1891, in the twenty first year of his age. Bro. A. S. Lowe died Dec. 1st, 1891, having entered his seventeenth year. Therefore, be it

Resolved 1. That it is with unfeigned sadness we bow in humble submission to the decree of him who doeth all things well.

2. That in the death of our young brethren, our church and Sunday-school have lost two pious and useful members, and their families caused to suffer great sorrow.

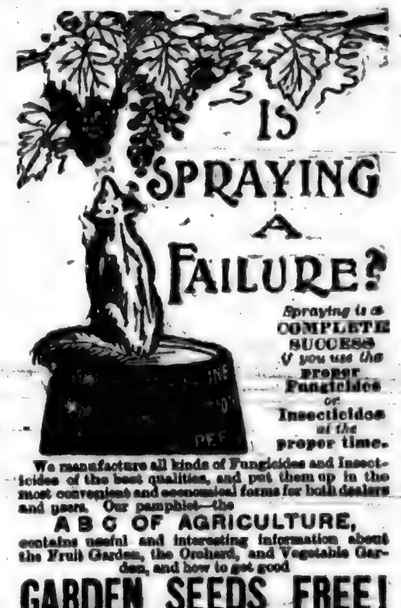
3. That we extend to the loved ones our warmest sympathy in their sad bereavement.

4. That a copy of these resolutions be sent to the BIBLICAL RECORDER for publication.

By order of the church and Sunday-school.

W. P. SHAW,
W. P. TAYLOR,
B. P. PICOT,
Committee.

Estey



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For particulars, apply to
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SPRING TERM
—OF—
Wake Forest College

will begin Friday, January 15, 1892. Some classes will begin new work. Students with a certain amount of preparation can enter classes in the languages and mathematics with advantage at that time. For special information, address
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University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

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Winter, 1892.

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RALEIGH, N. C.

WANTED

By a young lady of several years experience, a situation in a private family to teach small children. References given if desired. Address Miss [illegible]
Rosebud, Perrie county, N. C.

The Home Circle.

A Prayer.

Father of light, if we could only know
In surety that the little good we do
Served in its way to help some other soul,
And that our piteous habit here below
Of hoping what our aching hearts want true
Would some time bring us to the longed-for goal.
Then would our way seem hopeful, clear and sweet,
And we would journey on with willing feet.

Is it so much, this guerdon that we ask?
Now fear as heavy as new-broken wings
Hangs on us, lest we do unconscious wrong;
But if upon us groping at our tasks
Came the clear light that this assurance brings,
There would be comfort for us sweet as song.
And radiance, and the breath of peace be there,
Like soft leaf-whisperings echoing everwhere
—*Francis E Sheldon.*

Memories of Boyhood Days.

Glad boyhood days, you yet seem near,
Your sights and sounds, we see and hear.
Our pulses throb, and dim eyes fill
And memories tender chords yet thrill.
'Twas then we studied nature's book,
In forest, field, and babbling brook.
The impress made then, with us stays,
And oft recalls our boyhood days.

What charms the springtime had in store
For us, when winter's storms were o'er.
The piping frogs were heard again,
The robin sang his sweetest strain.
The blue bird too, was heard and seen,
The grasses wore their brightest green.
Then came the wren and noisy jays,
What friends we were in boyhood days.

The trees put forth their buds and bloom
The rhubarb whispered, give me room.
The farmer turned the sprouting sod
And violets in the breezes nod.
The oriole builds her swinging nest,
The red-winged black-bird is our guest,
O, April's bright, and sunny Mays,
Away back in our boyhood days.
— *Selected.*

An Incident.

On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by the friend of the mother's. The friend was only going from one station to the next, while the others were going on a long journey. There happened to be but one vacant double seat in the car, and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend.

"No, I won't, because I want to sit by the window, and all the other seats have people already at the windows."

"But, darling, only for ten minutes, and then you can sit by the window all day."

"No, I won't go. I want to sit by the window all day."

"But, dear, not to give mamma pleasure?"

"No!"

"Not for just ten minutes, when mamma wants so much just to talk to her friend, and you can sit by the window the whole day long!"

"No!"—with impatient emphasis. And in spite of humbled entreaty from the mother, and good natured urging from the friend, that home natured bit of selfishness kept his place, the mother never insisting on the right and courteous thing, but murmuring gently that "Bobby did so enjoy looking out of the window."

When seven-year old Bobby becomes Robert the husband, his sad little wife will wonder:

"Why is it that men have so little tenderness for their wives?"—*Century.*

What to Teach Boys.

A philosopher has said that true education to boys is to teach "them what they ought to know when they become men."

1. To be true, and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self helpful even from childhood. To be industrious always, and self supporting at the earliest proper age. Teach them that all honest work is honorble, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.—*Exchange.*

My wife had been a sufferer for some time with pain in the back; Salvation Oil was freely used and I am glad to say my wife to-day suffers no pain.
W. B. COUNCILL, Baltimore, Md.

In colds of great obstinacy and hacking chronic coughs use Dr. Bull's Cough Syrup, the favorite.

I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—*Abraham Lincoln.*

Teach Them to Work.

There is just one road to success, and that is the road of hard work. All sorts of short cuts have been devised and tried by people, but they have all been short cuts to failure. The long road of hard work is the only highway that leads to success; all bypaths end in the swamp. This is the great lesson that ought to be taught to our boys to-day. There is a great deal of bad teaching in our families and schools. Every kind of teaching is bad which inclines a boy to trust to something else than hard work for success. One trouble with a good deal of teaching of boys is that it fixes their minds on the reward rather than on the work. Activity is the necessity of every strong nature; a lazy boy is a sick boy or defective boy.

Boys ought to be taught to love hard work for itself, without reference to its rewards. There is no fear about the success of the man who loves hard work; if he does not achieve the one particular thing he wants, he will get happiness out of the work itself. It is useless to tell boys that this world is a place in which everybody gets what he wants. It is a world in which very few get what they want.

Frank, honest teaching is greatly needed; teaching which will make boys understand that life is full of hard work, that no one particular success can be counted on, but that the man who is willing to work, who is honest and true, is the man who will stand the best chance of becoming prosperous and influential, and is the man who will, under any circumstances, have the supreme satisfaction of having done his work like a man. —*Christian Union.*

Story of a Little Girl Who Built a Church.

There was a new church needed in a certain place, so a good man who loved to work for the Lord went about among the people asking them to give the money with which to buy the materials and pay the workmen. But one man said, "No!" another said, "I can not!" another said, "I am too poor." Somehow or other every one found some excuse for himself, and not one cent was raised. At last he applied to a member of the church who was poor of purse, but large of heart; possibly he might help him.

"No," said the church member, "I have my wife and children to support, and this year I can do no more."

"But, urged the good man, "if you put down your name, others may, if you refuse me, I must give up discouraged."

"Father," said a little voice by his side, and the bright eyes of his little daughter looked up into his face. "Father, if you will only put down your name I will earn the money by picking berries and selling them. Honest and true I will; please don't say 'No,' father." The bright eyes were very earnest.

The father could not resist his little girl's pleading, so he promised to pay a certain sum. The discouraged worker again took heart and went once more among the people, telling them of the love and zeal of this little girl. Many were touched by the story, and one after another put his name on the paper till there was abundance of money. Then the bricklayers came, and the carpenters, and the masons, and after a time a beautiful new church was built; and the people always said that it was all owing to one little girl.—*Christian Advocate.*

Self Control

We are lenient in our judgment of a child who has not yet learned to restrain himself. If he flies into a passion when denied some wish, or frets over small disappointments, or sulks when things do not go to suit his taste, we charge it to his immaturity of character and reflect that, if properly trained, time will correct these faults. But we can not so easily excuse such unpleasant manifestations in adults. A mother fusses and worries if a dish not properly cooked comes to the table, till enjoyment of the other viands is wholly spoiled. A rainy day for washing, a misfit in a garment, a disagreeable caller, a mistake in executing an errand—these are some of the trifles which excite her to petulant speech or disagreeable manner. Nor are men exempt from this weakness. Some are easily thrown off their balance by the smallest miscarriage of business plans. By dark looks and monosyllabic remarks they cast a gloom over the household or place of business. It is pitiful to see men and women thus at the mercy of their moods. But unless a person is actually diseased or the nervous system is impaired, he can gain the mastery over his words and behavior. We can all cultivate the fine art of self-control if we will.—*Selected.*

A Queer Volcano.

In the extreme eastern edge of Arizona, some forty miles southwest of the remote and interesting Indian pueblo of Zuni, New Mexico, is a strange natural phenomenon—a great, shallow salt lake, at the bottom of a bowl-like depression some hundreds of feet deep and about three miles across. The basin is dazzling white with a crust of salt crystals. About in the center rises a small black volcanic peak; and if one will take the trouble to ford the salt lake—which he will find a disagreeable, but not dangerous task—and climb the peak, he will find its crater half filled by a lakelet of pure, fresh water!—*Charles F. Lummis, in St. Nicholas.*

Self-sacrifice, not merely for our own sanctification, but for the salvation of our fellowmen, is what brings us into true fellowship with the Christ who gave himself for us.—*Andrew Murray.*

God gives riches to the world, but stores of his treasures of wholesome affections to his children.—*Wesley.*

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completely disguising the taste of the Pill without in any way impairing its efficacy.

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Do you ask what this is? No wonder! Any preparation which has stood the test of

40 YEARS

and steadily gained in the estimation of Physicians who regularly prescribe it, and the public who indorse its wonderful curative properties. The amount of sales have rapidly increased until Millions of Bottles are now sold annually. This preparation is

WILBOR'S

Pure Cod Liver Oil and Lime.

It is worthy of all confidence. It cures Consumption, Coughs, Colds, Asthma, Pneumonia, Influenza, Bronchitis, Debility, Wasting Diseases and Scrofulous Humors.

Be sure as you value your health and get the genuine, as base imitations said to be as good as

Wilbor's Cod Liver Oil & Phosphates

are attempted to be substituted by unprincipled dealers. They are not, but lack the peculiar virtues of this preparation. If your druggist does not keep it, send direct to A. B. WILBOR, Chemist, Boston, Mass., the only manufacturer of this preparation.

PASTOR KOENIGS TRADE MARK NERVE TONIC

Recommended as the Best. IX

LE MARS, PLYMOUTH CO., IA., May, 1889.

I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.

F. BORNHORST.

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CLEVELAND, O., Sept. 1, 1887.

I can most truthfully testify to the fact that here in Cleveland several cases of epilepsy, which *were cured* by the medicine of Rev. Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine. REV. ALARDUS ANDRESCHECK.

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Sketches of Pioneer North

BY JOHN W. MOOR

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR V—REV. LEMUEL BURKITT.

CHAPTER ONE.

The greatest of all the poets has declared that "there is a tide in the affairs of men which, taken at its flood, leads on to fortune." Doubtless time and opportunity have greatly controlled the changing aspects of individual and national advancement; but on the other hand, there have been men whom it would be difficult to associate in our reflections with any possibility of mediocrity in their relations to their several environments. Where could an Alexander, a Cæsar, or a Napoleon, have been placed, or, under what circumstances existing, which would have resulted in making them either mute, inglorious Miltons or village Hampdens! Such a suggestion will be at once set down by well informed people as something impossible and beyond all range of moral sequence. The dauntless hearts and imperious minds of these mighty kings of men were as much beyond the control of law, precedent and human conventionality, as their fame exceeds the usual ratio allotted to successful adventurers. They were like the stars and dwelt apart in the solitude of their native greatness and originality. Had there been no possibility of Gallic or civil wars, Cæsar would have yet been immortal as the rival, if not the superior, of Cicero as an orator, and of Tacitus and Livy as a historian. So, too, the Code Napoleon is of itself enough to demonstrate how the mightiest of modern soldiers would have shone in the civil development of his beloved France. With all these things being admitted, there yet remains no doubt that in even their cases the man and times had met. Golden opportunity flung wide open the glowing portals each was so eager to enter; and thus in happy coincidence each made the most of what his own genius and fortune had made possible.

While it may seem a little like the logicians' *reductio ad absurdum*, to preface the memoir of an humble Baptist preacher with analogy between himself and such grand historic figures as have been referred to, yet to borrow an idea again from the mighty dramatist, "One touch of nature makes the whole world akin." These conquerors and scourges of the human race were far inferior as to any good they accomplished to many a man who asked for no higher honors than those won in proclaiming a crucified Saviour. History holds record of no more glorious and picturesque figure than that of him who, arising from his blindness and pharisaical enmity, went forth to lift up and instruct the people of so many different nationalities. While subsequent records contain no such an evangelist as Saul of Tarsus became, though in his genius, culture, fearlessness and devotion, he will be ever unapproachable, yet it has pleased God to raise up other men of largely similar aspects. To the life and services of such a preacher of righteousness, this memoir, with all due candor, invites the kindly attention of the reader.

In all the long catalogue of Baptist preachers who, in the last two centuries, have lived and labored for the Lord in North Carolina, no greater name appears than that of Lemuel Burkitt. He is yet indeed, in largeness and variety of his gifts, in the abundance and beneficence of his works, and the power of his influence, unequaled in all our history as a civilized people. Though born amid all the comparative poverty and disadvantages marking the condition of the great body of our people in that period, he rose superior to the trammels of birth and place, and made himself as great in knowledge as he was in true godliness. That a man-child so ushered into the world, amid humble and unlettered associates, should, by his almost unaided efforts, so overcome every obstacle to education and consideration among his countrymen, goes far toward vindicating the opening generalization of this memoir. Lemuel Burkitt neither waited for time or tide in human affairs to lead him on in that grand pathway of consecration in the service of God and his fellowmen, which, in due season, won him such glorious guerdons. Like the great Duke of Wellington, "The pathway of duty was his road to glory." He shed no human gore even in the rightful defence of his native land. He followed no glittering baubles of pride and ambition. His manhood was spent first in laborious self preparation, and then in the most ardent and ceaseless labors for the lifting up of the minds and spirits of his people.

With so noble an ideal ever leading him on, Lemuel Burkitt became in due season to the Baptist churches in eastern Virginia and North Carolina almost as potent a guide as was Martin Luther amid the Germans of his time. Not only revered as the foremost preacher amid his clerical peers, he was also a reformer to chasten and elevate both creed and practice in the churches, he found so disorganized and purposeless. He it was, above all others, that induced these congregations to give over their jealousies and fears in the preparation for a closer union in the Lord by means of a reformation of the churches. To his vast and tireless exertions as missionary in distant regions, he added another grace in his written records of his times as to their religious aspects. Thus he became thrice over entitled to undying recollection and praise.

Mr. Burkitt was born in Chowan county in the year of our Lord 1750. His parents were not blessed with wealth or much knowledge of books. They were like the great body of their countrymen, plain, hard-working people, who, in the utter want of public schools, were thus unable to afford any large advantages to their eager and intelligent boy. It is true, that the towns of Edenton, Newbern and Wilmington in the east, and the Transylvania academies of the western settlements, were in existence, but to the poverty of the Burkitt family they were as inaccessible as were Oxford and Cambridge Universities in England. No doubt, at rare intervals, little Lemuel Burkitt went along with his parents and saw in Edenton the pomp of the Colonial courts, as, amid an army of sheriffs with drawn swords, the judges, in their bag wigs and gowns, opened in the King's name their solemn proceedings. He saw a still more imposing pageant each winter, if in Edenton when the General Assembly met. The wharves, too, of that ancient capital were thronged at that day with vessels from beyond the seas and those engaged in the New England and West India trade. Edenton was the foremost port of entry and thus held a paramount importance among the sister towns of the Province.

To a boy of Lemuel Burkitt's natural acuteness such opportunities of seeing the higher aspects of human life were by no means lost. No doubt St. Paul's Episcopal church, with surpliced rector and its organ and choir, came in also for its due portion of impressions on the sensitive and imaginative soul of the lad. The grand harmonies of the chants, the pomp and beauty of the liturgy, were alike a revelation and inspiration to him, as they have been to countless others, who have listened spell bound to these noble prayers and confessions of the soul uttered by the great prelates of the past.

But with all these impressive accessories to her system of worship, the English church failed to satisfy the longings of Lemuel Burkitt's soul. He had made himself scholar enough to read King James' English version of the Holy Scriptures, and he had heard more than one Baptist evangelist giving his gloss as to the disputed points in the New Testament. The great problems which are ever suggesting themselves to the heart of man were not wanting in the early experience of this acute and profound human intelligence. He could understand how the wisest of men had come to the deep question of "wherein shall a young man cleanse his way?" In the mystery and suggestions of the right reason, these fearful self-questionings could not be evaded, however successful he might be in the companionship and pangs of the day's duties. "What shall it profit a man to gain the whole world and lose his own soul?" cried the Son of God, and the words came to Lemuel Burkitt with all the sanctions they had known with the multitudes on the plains of Galilee. In such communion with his own spirit, Lemuel Burkitt fled for refuge to that divine love and compassion, in whose unfailing help so many myriads of other agonized souls have found peace and rest. In his nineteenth year he thus made an open profession of religion and became a member of the Baptist church, then known as Camden, but was really the old mother-stock, Shiloh. He was baptized by Rev. Henry Abbott. There is now no account of any other Baptist church in all the region of old Albemarle east of Chowan river and north of the sound. There was Meherrin in Hertford, Sandy Run in Bertie, and Kehukee in Halifax. It was thus only by some considerable travel that Mr. Burkitt could reach any congregation of his own faith and order.

He was not alone in his glory as a leader of men in the ancient bailiwick of Chowan. There were a score or more of gentlemen known and honored all over the Province who then had their residence in its limits. That learned jurist, Mr. Barker, who was the law tutor of Gov. Samuel Johnston, was yet the greatest name in the courts. Mr. Samuel Johnston and Mr. James Iredell, his brother-in-law, were to reach even higher honors and renown that was ever the fortune of their instructor. Besides these legal and civil luminaries Edenton numbered in its inhabitants, the Pollocks, Benburys, Swains, Brownriggs, Johnsons, Creecys, Jones's, and other families noted for wealth and culture. Reared in such a community, it was no wonder that Mr. Burkitt should have been incited to early and strenuous efforts at self-improvement in mind as well as the more solemn and important matter of escape from wrath to come in the next world. Like many more of his North Carolina compeers, this work of education and mental discipline was to be almost wholly dependent upon his own unaided exertions. Reference has already been made to the great dearth of schools in the Province. There was a parallel want of books also. Indeed the lists of the literary treasures included in the libraries of the richest and most intelligent men of that day seems pitiable to the minds of men who, in this generation, rejoice in such overflowing abundance. A few great men might add Shakespeare's and Addison's works to their English Bible, but all other British and French classics were conspicuous by their absence. It is probable that Elder Burkitt's whole literary repertory was included in the Bible, Pilgrim's Progress, Watts' Hymns and Gill's Theology. Not even the wisdom of Dr. Johnson or the wit of Pryor and Steele had as yet triumphed over the double obstacles of an intervening ocean and the stolid ignorance of the people. The sole reliance of the great mass of the North Carolinians of that day, in the matter of educating their children in the first rudiments of literary culture, was in the homeless wanderers, who passed from settlement to settlement and for brief seasons would halt long enough to teach for a brief season the children of their temporary vicinage. They thus got food and lodging by quartering on first one family and then another, and in addition won a stipend, meagre at best for his labors in the log school house. These restless peripatetics were thus too general in their favors to work much benefit at any single scene in their careers. To such instructors the great preacher of the future was indebted for all the small aid he received in fitting himself for the future that as yet seemed so hopeless to his most ardent imaginings.

We may imagine, but would be utterly unable to describe, the added anguish of soul that came to young Lemuel Burkitt when, in God's providence, he had become convinced of his duty to devote his life to a proclamation of the gospel. With all his peerless native endowments both as to mind and energy of purpose, he found at every step of his study, not only of Gill's Theology but in the sacred text itself, a thousand things that were all riddles and darkness. His ignorance of the orientalisms and figures of Hebrew speech, the confusing historical and geographical allusions, and the thousand other things which dishearten and dismay every scholar unfitted by want of previous preparation to comprehend the task before him. But the race is not always to the swift. Determination, love and prayer have unlocked all that is needed to be known in God's word to countless others far less competent to struggle with such difficulties as thus beset Mr. Burkitt in his first efforts in such a field. His want of early preparation made his way to knowledge far more difficult and protracted, but his genius, supported both by religious zeal and native resolution, in the end enabled him to become both prophet and priest to his admiring and devoted countrymen.

The House of God.

"Do you like to go to church and attend the other church services?"

"I like the services pretty well after I get there, but sometimes I do not like to go."

This answer explains what is no doubt true of many people, old and young. The worship is interesting to them when they are at it, but thinking about it, and putting itin competition with other things—reading a pleasant book, sitting by a cozy fire, talking to a congenial friend—it is not so easy to go out and seek it. In so far as such a disposition exists, the person is wanting in a good promising christian character. It presents a point at which he may begin a course of special religious culture.

Every believer ought to aim at feeling that, of all places in the world, the house of God is that in which he will have the greatest pleasure, and that to be kept away from it is his greatest pain. The services may not always be to his liking; the sermon may not please him, and even the preacher be a trial; the singing disturb his nerves, the prayers fail to meet his want, and the collections fall below what he thinks respectable. He may, literally—the supposition is an extreme one—find nothing in the exercises to which he can heartily respond. And yet, if he be true, earnest, having a longing for God's honor and a blessing upon his effort at promoting it, he will say: "This is the house of God, the place where his honor dwelleth. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."—*Selected.*

They are learning in the West that a man with no belief is like the two dogs in an express packing box. "Where are they going?" was asked. "I don't know," replied the expressman, "they don't know, no one knows. They have eaten their directions."

Adopt system in your beneficence.

Dr. Skinner on Mission Methods.

To one in North Carolina, where all is loyalty and co-operation with our Boards and methods, it does appear a little strange that Dr. Goodwin's letter on the "Methods of Missions" should stir up the brethren to such an extent.

We see no occasion for excitement. Our Board is certainly able to bear friendly criticism. It is an old and experienced body, justly claiming the sympathy of us all. It has done a great work, but the world moves, and so must we all move up and keep in line of the front. Baptists must not be too conservative. Some improvements in our methods must follow the spirit of the age in which we move. But upon the whole, we cannot go far wrong in following the apostolic methods. The Pauline ideas were suppressed by the Petrine conceptions until the sixteenth century. Since the Reformation every one is for Paul. Now the gospel is missionary, expansive, world wide. The methods to be employed under Paul's leadership have supplanted those of the Judaizing character. Still there is philosophy in the fifth gospel—the Acts. The history of the early christian churches must not be cast aside as effete. The truth never wears out, though its application may vary.

The gospel church is without doubt the divinely appointed instrument of spreading the kingdom of God. Education, modern civilization, commerce, science and art, are each and all helpers, but they must not be substituted for God's ordained instrument, the gospel church—the assembly of believers, with the word and the ordinances, each church a unit, independent, sovereign, spirit taught and guided, always unto the end of the world.

Look at our own history in Foreign Missions. Judson translated the Bible first of all. After seven years God gave him one convert. That one convert was big pay, because as a fact it expressed God's favor towards the labor of his servant, and that labor involved its methods as well as its spirit. It was the true gospel method.

Upon the same field, and at the same time, the Free Church of Scotland sent Dr. Duff as their missionary. He was the successor of Chalmers in Scotland. Dr. Duff made education the first and indispensable instrument in the conversion of the heathen. He erected a building, gathered a faculty, and filled his college with heathen young men whom he educated and sent out to become, contrary to his hope, powerful opponents of the gospel and its aims. They were educated but not converted. Dr. Duff's mission was for a long time a failure, if it is not now even; while Judson's work fills the highest page of Foreign Missions in the nineteenth century. The one followed the gospel method, the other did not.

Then how important are our methods in mission work.

The one began in the lowest stratum of society and like the leaven worked upward and outward. So the Pauline method worked, until the population of the Roman Empire of one hundred millions became permeated with the true spirit of the gospel. The poor saints suffered martyrdom, but as Turtullian tells us, "the blood of the christians became the seed of the church." Now, christianity is too much after the world and the things of the world—respectability, wealth and fashion. Then, the highest accomplishment of the believer was to suffer for Christ, that he might reign with him.

Times are greatly changed, but the gospel has not. Why, then, should its methods change, which are no small part of the gospel itself. The State Church theory that the polity of the churches is left to the enlightment of christians, is false, as well as being the nest egg of heresy; as for instance the change of the ordinances, and hence infant baptism, &c.

It is not the purpose of the writer to follow Dr. Goodwin's positions, nor the able replys of Dr. Bell, but a single illustration will suffice to show the importance of methods in the propagation of the gospel. And if we insist on methods, we must employ a system of methods. That system must be found in the gospel itself as contained in the Acts of the Apostles. The essence of that system may be expressed in the words that the gospel is a self-propagating power. Not that the gospel is able to propagate itself merely. Not that you can use its methods if you prefer to do so or not; but that these methods are imperative and must be used, if you would not falsify the gospel itself. The unit of the spread of the gospel, or missions as we call it, is the gospel church—one independent and sovereign body, scattered over the world in contradistinction to the centralized idea of the church, as held by Rome, ruling the world from a local center and calling itself the world-church.

Now a gospel church in China, for instance, should observe the same methods of self-sustenance and propagation as a gospel church in Virginia or North Carolina. Or to change the language, our Foreign Mission Board at Richmond should so instruct its missionaries in their preaching and teaching of the heathen converts that they would from the beginning understand it to be their duty to support and spread the gospel. The policy of our North Carolina State Mission Board (and I presume it is the policy of all of our State Boards,) is to withdraw our aid from a weak or young church within two or three years after that aid has been tendered. If it does not show a tendency to growth, self-sustenance and propagation, we leave it alone and seek newer and fresher fields for cultivation. Is not this wise? If it is a true gospel church it will have life and grow and propagate and plant other churches. The aid of the Board is continued sufficiently long to ascertain this by the development.

One more thought is, that the method of missions will be found inseparable from the spirit of missions. An earnest, humble, self-sacrificing, Christ like spirit will unconsciously and happily employ the methods at hand, and these will be invariably and naturally apostolic, or similar to the methods used by the Apostles. T. E. SKINNER.

The Spread of the Gospel.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."—Matt. 13: 33. "A little leaven leavens the whole lump."—1 Cor. 5: 6.

The idea here presented is, that the gospel is an efficient force, operating silently but effectually, and at last shall be recognized and acknowledged the mightiest force in the universe, subduing every force that hinders and opposes.

A great many people seem to think that we ought to send the gospel to those who are ready to receive it and are calling for help; but this idea is in conflict with the teachings of Scripture and all the precedents established by the practice of the apostles and early christians. Christ came into a world that hated him, scorned him, rejected him, and chose a murderer in his stead, and at last put him to death; and he warned his followers that the world would hate them and reject them. Christ came into this hateful and hating world to save it, and so he has sent his followers into it to carry out this work of saving. If the world had been reconciled to God, Christ had not come, for there would have been no occasion for his coming.

So in like manner there is less occasion for sending the gospel to those that are ready to receive it than to those who oppose and hinder. In the one case the leaven is already working; in the other it is absent altogether.

The fact of any people's inquiring after the truth is evidence that the truth has found an entrance among them—the leaven is working, and some where it will find its culmination in subduing that opposes.

The spirit of opposition to the gospel and the persecution of its teachers and devoters of to-day will not compare with the times of the apostles and early christians, and yet they carried the gospel from one country to another country, and from one people to another people, till in the course of a few years christianity was planted in the whole Roman world. Do we not depend too much on human machinery and human methods? The apostles built no churches, i. e., houses, so far as we know, they founded no schools, they preached the gospel, they put the leaven into the meal, and left the consequences with God who had committed the dispensation of the gospel unto them. God proposes to save the world through preaching. This was the apostles missions; it is ours.

The apostles established no mission stations. They established churches in every city, and these churches were God's working forces wherever planted, and the apostles pushed out into the region beyond.

Salvation is by faith. Faith comes by hearing, and hearing by the word of God. How shall they hear without a preacher? And how shall they preach except they be sent?

God puts emphasis on preaching, and we ought to give good heed to our orders. In the prosecution of our work at home and abroad we need three things: First, money; second, the spirit of consecration; third, to stand fast by the simplicity of gospel methods. And to my mind the last is by no means the least.

When we work in God's way, we shall more and more make manifest the life of Christ, and this shall develop the spirit of consecration, or rather produce it, and then our people will give for the spread of the gospel; give as God has prospered them. Let us stick to our marching orders.

JOHN AMMONS.

Cheerfulness.

How contagious it is! "I cannot meet Mr. ——— without getting a gleam of sunshine into my own life," said a friend recently. How we all need it! How one cheerful face lights up and brightens a company, and changes in the thought of a disheartened pastor the whole aspect of a congregation! What right has one to look like a thunder-cloud and to generate darkness and gloom wherever he goes? Be cheerful. Cultivate a pleasant look, and a pleasant way of speaking to every one. Never take a doleful view of things; then no one will cross the street to avoid meeting you or feel that his peace of mind is destroyed by a brief interview. The clear sky and bright sunshine after days of rain and fog are no more grateful than the cheering face and presence of those who reflect the most of the image of God.—*Christian Inquirer.*

Let youth, the morning of your days, be cheered with the light and joy of religion; and though life may be somewhat a cloudy day, its progress will be pleasant, and its close delightful as a summer evening.—*Cushing.*

The Biblical Recorder.

WEDNESDAY, JANUARY 20, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis, Methodist Ecumenical Council.*

MISAPPROPRIATION OF PUBLIC MONEY.

The Baptists have always been a "peculiar people;" peculiar in their strict adherence to scriptural baptism, peculiar in contending for a *converted* church membership; for the independence of the churches; for voluntary giving for religious purposes, &c., &c. Their views about a converted church membership, voluntary giving for religious work, and their inveterate opposition to the union of Church and State, have put them on record as strongly opposed to being taxed by the State for the support of private enterprises or *sectarian* schools, churches or benevolent institutions of any kind.

Since Henry VIII. the Church Establishment has prevailed in England. Before Henry VIII. the Catholic church was supported in many parts of the world by State money, as it has always been the policy of the Catholics to unite Church and State. Henry VIII. only copied from Rome in introducing the Establishment in England. The grinding system of taxation for the support of the Establishment of England was not fully perfected until the reigns of Elizabeth and some of her Protestant successors. The Germans, Austrians, Russians, all have State churches. France, though a republic, has as yet rid herself only partially of this incubus. As Americans, we should give our sister republic our hearty sympathy in her heroice struggle, in the face of the frowning monarchies of Europe, for civil and religious liberty. It is passing strange, however, that France should form an alliance with Russia, one of the most despotic governments on the face of the earth. The Czar's persecution of the helpless Jews and Baptists has almost placed him beyond the pale of even a quasi christendom.

In England all are taxed to support the Establishment, and it was to be expected that the same order of things would be attempted in America whilst the colonies were under British rule. Nor was the tendency toward the Establishment eradicated by the success of the thirteen colonies in throwing off the British yoke. Though our forefathers obtained, after much suffering and loss of blood, civil independence, they had rather loose views, in some States especially, about *religious* liberty. This fact was more noticeable in States where the Church of England, or the Episcopal church, had obtained a firm footing. Virginia, North Carolina, and other States, had a long and bitter struggle before their people were finally rid of the Establishment. In this struggle it is an undeniable fact that the Baptists led all others. We have a perfect right to claim this as a part of Baptist history. With the going of the Establishment went the right of the Federal or State Governments to tax the people of America to support private or sectarian schools, benevolent institutions, and, of course, churches.

Tyranny dies hard, however, and the legislation of the country, notwithstanding the plain prohibition of the Federal Constitution, and the equally express prohibition of many State Constitutions abounds in direct, or indirect, efforts on the part of scheming politicians, or *plausible churchmen*, to support sectarian institutions by drawing on the Federal or State treasury. The recent large amounts appropriated by Congress for the education of the Indians in the Indian Territory, which passes through Catholic hands, is a proof that the legislation of enligthened America is not proof against abuses. The manner in which the public school money of New York is spent smacks strongly of predominant Catholic influence.

One of the most common ways in which the public money is obtained to support private or sectarian work is for a church or society to attempt work that is plainly benevolent, and which it is plainly the duty of the church or State to attempt, and failing to find among their people an adequate support, they appeal to the State for aid, on the ground that they are doing a work of pure benevolence, which would otherwise fall on the hands of the State, and hence the State *onght* to help. For instance, there are many helpless poor in the land, and it is usually considered the duty of the State to provide for them rather than that they should starve. As a matter of fact, the State does attempt to do so. Some scheming christian (?) sects that wish to build themselves up at the expense of the State may, however, take quite a number of the poor into institutions they prepare for them, and then when supplies fail (this is part of the program) they earnestly appeal to the State for an appropriation, on the ground that they are doing State work, and as they have ample accommodations, &c., it would be cheaper for the State to give the needed financial help, or supplement their income by such an appropriation.

Again, there are a large number of helpless orphans in this and other States. It is a disputed question whether these should be provided for by the State or the churches. Some are, we suppose, quite satisfied that the State should provide for them by gathing them into homes, learning them useful trades, avocations, etc. Others are just as sure that the churches of Christ should provide for them; so there is difference of opinion about this thing. Now it is quite an easy thing for some benevolent society or religious denomination to gather many of these little waifs into elegant homes, and then sufficient supplies not being forthcoming, piteous appeals may be made to the State for aid, with the plea that they are bearing some State burdens, and the State would save money by aiding them to continue doing so. All this *appears* very nice, and some legislators have so much maudlin charity, or so little sense, as to fail to see the real design.

There are some secret organizations among our people whose works of charity, as such, are commendable, and they cannot be questioned as to manliness or sincerity. Against these, when working in their *usual* way, and in their legitimate sphere, we are offering here no protest. Many of our honored brethren are members of such organizations. But Jesuitism is not dead, and it is an unquestioned fact that churchmen (this word is here used in the broad sense of referring to any or all denominations) may find their way into such societies in such large numbers as to virtually *capture* them, and thus control the appointment of the officers that preside over the benevolent institutions under their control. The Jesuit principle, "Everything for Holy Mother Church," may be utterly ignored by many who denounce in unmeasured terms that crafty order; but in a more genteel form, and by almost as objectionable cunning, they may be guilty of the same thing.

We are prepared to say that no society, no church, no organization of a private kind, has a right to appeal to the State for State money to run institutions under their control; it matters not though such institutions be filled with orphan children or the poor of the land. Yet in this State, Baptists are being taxed to support one or more such institutions. If State money is used to support an orphanage, a college or what not, said institutions should be under the direct control of the State, and *all* the officers or directors of such institutions should hold office *only by the authority and at the pleasure of the State.* There are no people on the face of the earth more willing to bear their part of State burdens than the Baptists. They will cheerfully consent to be taxed for the support of insane asylums, institutes for the deaf, dumb or blind, for agricultural colleges, &c., *when it is evident that they are State institutions.* But they offer a perpetual protest against being taxed to support any institution, however benevolent its work, that is manipulated in the interest of any benevolent society, church, &c.

REV. C. S. FARRIS, editor of the Florida *Baptist Witness*, issued a Convention number of the *Witness* last week—a large and valuable paper filled with articles of decided merit.

THE *State Chronicle* of January 17th prints a communication from T. W. Patton of Asheville, N. C., in reference to the conviction and execution of John Wilson, which gravely reflects upon the ministers of the gospel of Asheville, N. C. We do not believe a word of what is said about the preachers, and are surprised that a paper claiming to be respectable, however violently sectarian it might be, should give publicity to such a slanderous publication. We reproduce here for the benefit of our Asheville brethren what Mr. Patton says about a Baptist preacher. After representing other ministers as being indifferent to the fate of the murderer Wilson, &c., &c., he says, as Wilson was on his way to the gallows:—

"A Baptist clergyman met him. 'Ah! Wilson, have you been baptized?' 'Yes, by an Episcopal clergyman.' 'Stop, stop that will never do! Sheriff take him out. I will break the ice in this river and immerse him.' Oh, poor feeble body, who can tell the agonies you endured for the residue of that freezing ride?"

This carries falsehood on its face. Baptist preachers do not baptize persons who have not professed faith in Christ, nor even then till they voluntarily apply for membership into a Baptist church and baptism. There is not a Baptist preacher in the world who would do as Mr. Patton and the *State Chronicle* represents. Will our Asheville brethren please write us about this reported baptism?

PERSONALS AND OTHER ITEMS.

....Rev. Mr. Woodson of Blacksburg, Va., is dead.

....Rev. J. B. Pruitt of Onancock, Va., is reported ill with grippe.

....Rev. C. N. Donaldson has been very sick at the home in Norfolk, Va.

....Cardinal Manning of the Roman Catholic church of England is dead.

....Rev. F. W. Eason has removed from Lexington, Mo., to Baton Rouge, La.

....Rev. J. M. McManaway of Big Store Gap, Va., accepts the call to Darlington, South Carolina.

....Read Rev. Dr. R. S. MacArthur's article in this issue on public moneys and private institutions.

....Rev. Dr. J. J. Taylor of Mobile, Ala., has received a call to the First church, Chattanooga, Tenn.

....Rev. R. A. Hedgepeth has returned from the Theological Seminary, Louisville, Ky., to Leesville, N. C.

....Peter O. Picot, Esq., of Winton, N. C., a prominent young lawyer and useful christian, died last week.

....Rev. Dr. Wm. E. Hatcher of Richmond, Va., again becomes corresponding editor of the *Religious Herald.*

....Bro. E. G. Harrell and his party returned from their visit to Cuba on the 15th. They had a most delightful trip.

....Rev. James H. Wright of Petersburg, Va., died on Saturday, Jan. 9th. He was a young and most worthy minister.

....Rev. Dr. Peyton H. Hoge of Wilmington occupied the pulpit of the First Presbyterian church of Raleigh on Sunday last.

....Rev. Dr. Thomas Hume of our State University has accepted an invitation to deliver a number of lectures North next summer.

....Rev. J. A. Beam and wife went to Parnassus, S. C., last week, to attend the burial of Bro. H. G. Lucas, father of Mrs. Beam.

....Rev. O. T. Edwards of Ore Hill, N. C., is a strong and faithful friend of the RECORDER, and looks after its interests on his field.

....Bro. J. P. Poteat of Yanceyville, N. C., editor of the *Caswell News*, called to see us on his return from Wake Forest on Friday last.

....Rev. Dr. J. C. Hiden has been elected lecturer on Systematic Theology by the Trustees of the Ministers Institute of East Lake, Ala.

....Bro. J. T. Jordan of Troy, Texas, says one article in the North Carolina Baptist Almanac is worth ten times the price of the Almanac.

....Rev. Dr. W. B. Harrell of Dunn has accepted a call to Baptist Chapel, Sampson county, and is willing to devote his entire time to the pastorate.

....Rev. J. R. Harrison, the Virginia evangelist, spent last week aiding Rev. Dr. T. G. Jones of the First church, Norfolk, Va., in a series of meetings.

....Rev. J. A. Speight of Asheville, N. C., editor and proprietor of the *Asheville Baptist*, has been quite ill recently, and his paper has not appeared for a week or two.

....Mr. Shody Perry of Coleraine, a prominent farmer and merchant, died last week. He leaves the principal part of his estate of $50,000 to the Oxford Orphan Asylum.

....Hon. W. B. Shaw and T. M. Pittman, Esq., of Henderson, N. C., about the strongest law firm in North Carolina, were in Raleigh on Tuesday of last week, and called to see us.

....Rev. A. L. Stough of Lancaster, S. C., accepts the call to Kinston, and will enter upon work Feb. 1st. We welcome Bro. Stough back to North Carolina. He is the best of ministerial fisherman.

....Rev. A. W. Miller, for thirty years pastor of the First Presbyterian church, Charlotte, N. C., died on Sunday evening, Jan. 10th. Dr. Miller was a man of decided ability, learning and influence.

....We heartily thank our brethren and sisters who have so kindly and promptly replied to our request, and very earnestly hope a still larger number will at their earliest convenience let us hear from them.

....Brethren Gaston Broughton of Union county and Z. T. Broughton of Greensboro were in Raleigh last week to attend the burial of their mother, Mrs. Mary Broughton, whose death we announced in our last issue.

....Rev. J. K. Fant, the beloved pastor of the High Point church, is rejoicing in the many good things his people have furnished him. They caught him off at Ashboro marrying a young couple, and took possession of his home.

....To-day the Whiteville and the Columbus Unions were consolidated by unanimous vote of the convention. The first meeting is to be held at Cross Roads church on Saturday before the fifth Sunday in this month. —*J. F. Harrell.*

....A meeting of the Executive Committee of Trustees of Wake Forest College will be held in the Mission Rooms, Raleigh, Tuesday, Jan. 26th, at 7:30 o'clock, p. m. All the committee are urged to be present. —*J. C. Scarborough, Ch. Com.*

....Rev. W. B. Morton of Weldon met with a serious loss on Wednesday evening, Jan. 12th. While at church a thief entered his room and carried off his trunks containing all his clothing, books and papers. This is a serious loss to our brother.

....Rev. Hight C. Moore of Morehead City, N. C., has written and published an admirably prepared sketch of the late William Bradshaw Moore, whose recent untimely death cast a deep gloom over his many relatives and friends in North Carolina.

....Rev. A. Cree of Henderson has accepted the pastoral care of Sandy Run and Corinth churches. We expect his family next week. The people seem much pleased with Bro. Cree. Educational interests in this section are looking upward.—*D. S. Kennedy.*

....Bro. W. C. Powell of Savannah, Ga., writes: "Myself and family are much pleased with our new home, but must have the RECORDER to keep us posted on our old home needs." Bro. Powell is now manager of a big naval store commission business in Savannah.

....Bro. W. W. Bridges of Shawnee, N. C., writes us a most complimentary letter in renewing his subscription. He says the article on the first page in a late issue on "Over Organization in the Churches," was worth half the subscription price of the paper to him.

....Rev. H. W. Battle of Wilson, N. C., has had grippe for a week or two, but is now all right and at work. He is not only all his brethren in North Carolina hold him to be in ability, but considerably above the flattering estimate. There are few like him in the earth.

....Rev. G. W. Folwell, recently pastor of the First Baptist church of Parkersburg, W. Va., has become stated supply of the South Broad Street Baptist church, Philadelphia, Pa. We hope to hear that he is greatly blessed in his work there.—*Journal and Messenger.*

....The next session of Yadkin Union will meet with the church at Bear Shoal on January 29th, Elder J. T. Howell to preach the introductory sermon. All the churches of the Association are requested to send delegates. Questions of importance will be discussed.—*J. H. Fleming, Sec.*

...Rev. Dr. J. S. Watkins, of the First Presbyterian church of Raleigh, accepts the call to the First Presbyterian church of Spartanburg, S. C. Dr. Watkins is a learned, able preacher, and one of the best of men. The good people of Raleigh regret his removal from their midst.

....Rev. Dr. C. H. Ryland, Financial Secretary of Richmond College, writes: "The College has now ten schools, all working well. Students 202. The expected change from 'Chairman' to President is popular. It is not yet known whether President-elect Wilson will accept."

....Rev. George W. Gardner of Oxford, Miss., becomes associate editor of the *Baptist Record.* We congratulate our Mississippi brethren. Bro. Gardner is a vigorous, well equipped writer, as his letters in the RECORDER, some years ago, signed "Uncle Cris," proves. We shall read the *Record* with more than usual interest.

....Rev. S. F. Conrad of Winston has done a great work at Walnut Cove and Ruffin, the two mission points, in building two nice houses or worship. He still owes about sixteen hundred dollars on these houses and deserves the help of all his brethren. The debt ought to be paid. Let us all help him a little, hard as the times are.

....Rev. M. A. Adams of Wake Forest College accepts the call to Jonesboro, Tenn. Bro. Adams is one of our most promising young ministers, and his removal to Tennessee will be truly regretted by all who know him. We commend Brother and Sister Adams to the Baptists of Tennessee. They are worthy of a large place in the affections of all the Lord's people.

....Rev. Dr. D. B. Nelson of Asheville, brethren H. W. Scott of Belcross, Rich of Winston, George Cook of Northampton, W. H. Riddick of Gates, R. Pool of Granville, C. R. Scott of Chatham, A. L. Gouch of Granville, J. P. Rickman of Hendersonville, Rev. J. L. Cottingham of Wilson's Mills, with quite a number of other good brethren, called to see us last week, bad as the weather was for visiting.

....Rev. W. A. Pool, pastor of the Baptist church, has resumed his ministerial work which was interrupted last fall by trouble with his throat. Treatment has in large measure relieved him and last Sunday week, the first Sunday after the expiration of his vacation, he preaching a strikingly able sermon—one of the finest he has ever preached since he has been here.—*Statesville Landmark.*

....The marriage of Mr. Geo. B. Carter, representative of A. Hoen & Co., lithographers, Baltimore, and formerly well known in North Carolina, to Miss Sue Funk, an attractive and popular young lady of Hagarstown, Md., was happily performed at the latter place on January 12th, 1892. Mr. Carter is now managing the business of his firm at Pittsburg, Pa., for which place the happy couple left immediately after the ceremony.

....Cardinal Simeoni, once Papal Secretary of State and Prefect General of the Romish Propaganda, died in Rome, Italy, on January 14th, and Samuel Peronica, the poor Italian who walked the streets of Raleigh for weeks crying, "Peanut candy, cocoanut candy, five cents only," died about the same time. Our interest in and sympathy for Mr. Peronica were all absorbing, when compared to that for Mr. Simeoni. Both died of the same disease.

....Rev. T. B. Creath of Jarratt's Va., is now nearly ninety years old. He is the only one of the brethren now alive who attended the First General Association of Virginia in Fredericksburg. Bro. Creath has suffered much recently from sickness, but is now improving. Though blind and almost helpless, his faith is strong, and he anticipates with pleasure the coming day of his deliverance from earth and his entrance on his eternal rest.

... Rev. J. R. Jones of Milton, N. C., writes: "That communication in the RECORDER from Judge Winston ought to be copied by every paper in the State. I have been made to feel sad and ashamed by seeing little boys chained together with grown men and on the way to the penitentiary. It seems to me that to whip them soundly and send them back home would be wiser than to send them to the penitentiary where the association will certainly not improve their character."

....E. Frost, Esq., of Cana, Davie county, chairman of the Executive Committee of the Thomasville Orphanage, passed through Winston last night en route for Thomasville. He was accompanied by Miss Lucy Jones of Farmington, who goes to take charge of a department in the institution. Mr. Frost said that he had received information from Superintendent Mills that nearly every one of the 130 inmates in the Orphanage was confined with the grippe. The Executive Committee will hold its annual meeting at the Orphanage on the 27th inst.—*Winston Daily Sentinel*, 14.

....Prof. J. Rufus Hunter of Osh Kosh, Wisconsin, subscribes for the RECORDER, and says: "I want to hear from the Baptist brotherhood in North Carolina occasionally, and so want their common medium of expression. I am very pleasantly located here in this far Northern State, where the temperature reaches thirty-five or forty degrees below zero. I am enjoying my work very much. I find warm-hearted people here, and an active Baptist church in this city, which is now without a pastor, by the way. Would like for some of North Carolina's gifted ministers to be called here on my own account, at least."

Turned Over to Rev. C. Durham.

The Board of Missions and Sunday-schools, at the meeting held in Raleigh on evening of January 12th, 1892, unanimously voted to turn over the Sunday-school and Colportage work, with the Supply Store and its management, to Rev. C. Durham, Corresponding Secretary of the Convention, and authorized him to employ such additional clerical assistance as may be necessary for the efficient prosecution of the work. I make this statement that the pastors of our churches and the Sunday-school workers may be informed of our action. The Board desires the hearty co-operation of all our Sunday-schools, and thinks with the present arrangements, it can promise promptness in filling all orders for Sunday-school and Colportage supplies at the lowest prices possible.

JOHN C. SCARBOROUGH,
President of the Board.

Letter from Rev. C. B. Justice.

Dear Recorder:—I am reading a number of papers, both secular and religious, but regard the BIBLICAL RECORDER as being by far the best of them all.

On Saturday, Dec. 26th, I was the recipient of a nice gold-headed cane, and my wife of a nice silver butter dish, both presents by the members of the Rutherfordton Baptist church. This event was both a surprise and a pleasure, as it was on the anniversary of my twentieth year as pastor of this church. How helpful it is to be thus reminded of the esteem and sympathy of our brethren. The presentation speech was made by Deacon J. S. Cannady, who, by the way, is quite sick, but we are praying the Lord to make him well.

I am glad to learn of the success and peace of the brethren over the State. The longer I live the more I love my brethren and pray God's blessings on them.

I enjoyed Bro. Stradley's article in the last RECORDER.

My father, aged seventy-eight years, has been quite sick for the last ten days with pneumonia. At times we have almost despaired of his life, and at present he is not out of danger.

Your brother, C. B. JUSTICE.
Rutherfordton, Jan. 11, 1892.

Second Meeting of the Centennial Committee.

The Committee met at the Hamilton Hotel, Washington, D. C., Drs. T. T. Eaton, F. M. Ellis, H. H. Harris, I. T. Tichenor and the writer being present. Dr. H. C. Mabie, the Home Secretary of the Missionary Union of Boston, met with the Committee, and expressed his regret that Deacon Hibbard of Boston and Dr. Geo. D. Boardman of Philadelphia, who had been appointed to confer with us, were prevented from doing so, the one by sickness, and the other by providential hindrances.

Upon invitation, Dr. Mabie made a statement of the progress the Northern Baptists have made in preparing for the Centennial work, and expressed for those he represented the most cordial willingness to co-operate with the Southern Baptists in commemorating the hundredth anniversary of the modern missionary enterprise, and invited the Southern brethren to unite with them in their Centennial meeting to be held in Philadelphia, May 24th, 25th and 26th next.

On motion of Dr. F. M. Ellis, it was agreed to accept the invitation of our Northern brethren to meet with them in their anniversaries in May next, and that Dr. T. T. Eaton, the chairman of this Committee, be appointed, on the part of this Committee, to represent Southern Baptists on that occasion, and that the brethren of the Missionary Union be invited to send representatives to our Centennial meeting to be held in Atlanta, Ga., also, in May next.

It was also concluded to regard the meeting to be held in Louisville, Ky., in October next, as a general one, in which all the Baptists of America be invited to participate.

Drs. Eaton, Tichenor and Harris were appointed a programme committee for both of these meetings, and a programme was agreed upon as to the Atlanta meeting, subject to such changes as the Committee may see fit hereafter to make. I am not at liberty to make known the speakers selected for this occasion, but it is gratifying to know that North Carolina will not be without an honorable representative.

The Committee approved of the idea of preparing a map showing the stations of the Home Mission Board.

A resolution was heartily passed, earnestly requesting the Eutaw Place church, Baltimore, to release their pastor, Dr. F. M. Ellis, from pastoral work for service to the denomination and the cause of missions during the Missionary Centennial, and if this could not be done, the Committee then asked the church to allow Dr. Ellis to be absent at least one Sunday each month with intervening days, that he may visit as many States of the South as he possibly can and stir up the people by his mighty eloquence in this great and sublime subject.

We hope to have him speak in half a dozen or more places in North Carolina during the year, and it may be that he will visit us in February or March, though nothing definite was agreed on as to that.

A very elaborate communication was received from the Women's Missionary Union Rooms, No. 10 East Fayette St., Baltimore, setting forth the plans they have adopted to enlist the women and children of the South in this grand enterprise, and expressing their great desire to have the names of all the Baptist Sunday-school superintendents in the whole South. They state that they have written the Sunday-school Board in Nashville, the State Mission Boards and Sunday-school Boards of each State, the Baptist Publication Society of Philadelphia, and that the results of all their labors are most unsatisfactory. It is of the utmost importance to the success of this work that they shall be brought into communication with every Sunday-school superintendent, and I hereby make an earnest appeal to every superintendent and every pastor to furnish Miss Annie Armstrong, by postal card and *at once*, with his name and address.

Other matters of detail were considered, which would not interest the public, and which I omit, but this I must not omit, that the meeting was an inspiring and deeply spiritual one, and we hope will be eminently helpful to the cause we have in hand.

T. H. PRITCHARD.

What are we Going to Do for the Enlargement of the Work during the Centennial Year for Missions?

From what I can gather, we are not as active in this work as brethren in other places. Does not the Centennial movement impress us favorably? North Carolina Baptists have not been indifferent to the work of spreading the gospel. I do not believe she will hear this call without heeding. From other States news comes of enthusiastic meetings, but quiet reigns in our borders. I hope we are getting ready for a vigorous campaign. The English Baptists have already secured eighty thousand of the one hundred thousand crowns from the young people of the churches. How much will the young people of the churches of North Carolina give this year to this work? If we hope to secure results at all commensurate with the occasion, several things are necessary:

1. *Unity of purpose.* Jesus told his disciples that symphony was essential to successful praying. May it not also be as essential to successful work. To have good music there must be harmony. One discordant note will mar the melody of the orchestra. I must confess the articles on "Methods of Work" sound like a discordant note in the harmony of effort. We do not need criticism so much as increased receipts, and anything that will decrease gifts at this time seems most untimely and out of place. It seems to me it would be better to have such things said, if they must be said, if there is a demand for them, at our Conventions where the many in our churches won't hear them, and where they won't do so much harm.

There is much anti-missionary spirit still in existence. Nothing should be said at this time certainly to increase it. Many of our people are not too liberal. We don't want anything uttered now to affect their liberality, except to increase it. Many love money well enough; don't let us do anything to intensify that love. To complain of small results seem to be finding fault with the Lord of the harvest. "The Lord giveth the increase."

2. *Gifts from the rich.* Men whom God has blest with large fortunes can now exercise the noble grace and find that it "is more blessed to give than to receive." We are glad to see that in some places generous donations are being received from the wealthy.

3. *Gifts from the many in our churches who will have to sacrifice to do it, but to whom the giving will be a precious grace.* Gifts, the price of self-denial and toil, but a free-will offering, acceptable to the Lord.

4. *Pastor's part.* He must lead, as well as feed the flock. His conduct will be the key note to which this song of giving and living for God and the heathen will be sung. The people will wait for him, and many will do as he does. Brethren, let us do our duty as we have the opportunity. Let us see the possibility there is in this opportunity. Let us hold meetings at convenient points where we can get the people together. Wherever there shall be a Union Meeting this month, let some one see that *this work* has an important place, and in the midst of much speaking don't forget the *gifts*.

Since the meeting of the last Southern Baptist Convention, I have visited a number of churches in the interest attended several Associations, and have appointments for six other meetings in near future.

"Let us do with our might what our hands find to do." R. VANDEVENTER.

Henderson, Jan. 15, 1892.

From Scotland Neck to Aulander.

For three years I lived among the people of Scotland Neck and its vicinity. These years were toilsome, but three more pleasant years I never spent among any people. As I think over this period, the years were marked with uniform kindness and substantial tokens of regard and appreciation. It was with real sadness I severed the most pleasant relation with this true and noble band of christian workers.

During my labors among this people, the field developed some little, I hope, and withal we were enabled to perceive that slight headway had been made. And I esteem my successor a fortunate man, and heartily commend the field with the good people of Scotland Neck and vicinity to his best efforts and his highest and warmest confidence.

With brethren Vann and Ballard as the successors of Dr. Hufham and myself, and the heroic band of Sunday-school workers, I see nothing but the most gratifying success awaiting their united efforts. I hereby acknowledge myself debtor to them for their kindness to the last hour of our sojourn among them, and shall ever cherish the most kindly feelings for the people of the southern part of Halifax county.

AULANDER.

I have been debating the question with myself as to which were the better, the brethren of Aulander or those of Scotland Neck. The brethren here are just as good and kind as those of Scotland Neck, only there are not so many of them. They are just as good as far as they go.

January 7th we reached our new home, and found that brethren had anticipated all our necessities by filling the pantry of the "Parsonage" with a handsome variety of the necessities and some of the luxuries of life, besides other articles, all of which would too tedious to itemize. I will say this, we have more hams and flour in our house than we have had for quite a while. It is literally true that we have much provisions laid up many days. We find ourselves snugly and comfortably housed, feeling much at home and ready for work.

My field consists of Aulander, Bethlehem and Republican churches.

Though I am the first preacher that has had the good fortune to settle among this kind people, yet they know better than some older churches how to administer to his necessities and make him feel at home in their midst.

WEATHER AND LA GRIPPE.

We are passing through some unprecedented weather—rain, snow and mud, which keep one confined rather too close to the house for health and comfort.

There is quite an epidemic of la grippe in this section. Though it is very prevalent, no cases have proved fatal, so far as I have heard. Myself and family have escaped thus far.

Finally, when we become adjusted to our new surroundings, I think we shall feel very much at home.

My correspondents will address me at Aulander, N. C.

With best wishes for a prosperous year to the RECORDER, I am

Yours fraternally and sincerely,

L. M. CURTIS.

Was the Advice Good?

Recently a good brother said to me: "I am thinking of joining a certain benevolent organization. Would you advise me to join or not?" My reply was, think carefully about it, and then do what you think is best. If the time and money you will have to give to that organization will be better spent than if given to God's organization, the church, then join it. As for myself, after a long and careful investigation of the subject, I find that the church, God's organization, which is divine not human in its origin and aim, is the only institution I need through which to do all the benevolent and christian work God requires me to do.

Human organizations are becoming so numerous and imperative in their demands on the time, attention and purses of the people, that God's institution, the church, is being pushed into the back-ground, as not above, but hardly equal to many other organizations.

Thousands of church-members to day are giving more time, attention and money to these human organizations than they do to the church of God.

The existence of so many of these human organizations, and the strong support they get from church-members, shows that the church, God's institution, is regarded as at least a partial failure, and that these institutions are needed to help out where God has failed.

I honestly believe that the same amount of time and money used by human organizations, if used by the church, the Divine institution, would do vastly more good.

The future of genuine christianity would be far brighter, if God's people would turn away from all human organizations, and learn to love the church of God with that ardent devotion expressed by the Psalmist, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

I thank God that when a child, my dear mother taught me a beautiful hymn that so loyally and lovingly breathes the sentiments of the inspired Psalmist. I shall love it as long as I live. In these days when the church is being overshadowed by other institutions, it would be a blessing for all christians to commit this hymn to memory:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given,
Till toils and cares shall end.

Beyond my highest joys
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

J. A. STRADLEY.

The Latest from Cuba.—Letter from Dr. Tichenor.

My trip to Cuba, though brief, was full of interest. The object of my visit was to pay the second installment due on the house of worship purchased in Havana. I reached Havana on Wednesday morning, the 30th, and immediately put myself in communication with the parties to whom the payment was to be made. The next day the matter was consummated, and the full amount due at this time paid to the parties. There remains one more payment which falls due next December.

It may not be immodest for me to say that I am a greater man in Cuba than anywhere else on the face of the globe. When the steamer arrived in Havana on Wednesday morning, brother Diaz and a number of other brethren came out to meet me. As we were nearing the wharf in the little boat which carried us, he told me that quite a number of the congregation were on the shore awaiting my arrival. When we landed I found more than a hundred Baptists drawn up in a solid column ready to greet me. In the front rank was the girls' school, recently established, in their uniform made sailor style, with sailor hats, with bands of blue ribbon, on which in conspicuous gilt letters were the Spanish words signifying "Baptist School." Of course I shook hands with everybody, especially with the young ladies of the school. I need not say that it was exceedingly gratifying to have the Cuban Christians greet me so cordially.

My stay in the city was brief, and the business on which I went engaged my attention so fully, that I got but little opportunity of seeing the brethren in their meetings. I attended the prayer meeting at brother Diaz's church on the night of the thirty-first, when the topic of the evening was: "Taking account of the blessings of the past year, and laying plans for the future." Nearly a dozen brethren made brief speeches in Spanish, which I did not understand. Brother Porta made one which Diaz was kind enough to translate for me into English. He said; "Brethren, a few years ago I was a bankrupt, a poor beggar who had nothing; but a friend, the Lord Jesus Christ, took me into partnership with him, and now I do not know how rich I am. He owns all the resources of the Universe, and as he counts me as one of his children and heirs, I think I am worth several millions in riches that never perish."

The meeting was a very pleasant one. Before its close I talked to the brethren, brother Diaz interpreting for me, commending them for their faith and patience in the past, and exhorting them to continue in their same unfaltering devotion.

On the night of the first of January, brother Cove's Sunday-school had its Christmas tree. This year several of the Sunday-schools had adopted the plan of each having its Christmas festival, instead of holding one at the Central church with brother Diaz's Sunday-school.

When we reached the place, though the hour was early, the room was full to overflowing. I had to wedge my way along through a mass of children in order to secure a position from which I could look upon the Christmas tree loaded with its presents. People continued to arrive, and the doors of the rooms in the rear, opening into the church, were opened for the admission of ladies; the men coming late were excluded. How many were present, I will not undertake to say, but all the standing room inside, and a considerable part of the sidewalk outside, was occupied by those eager to see and hear. Exercise consisting of singing and prayer, and brief recitations by the children preceded the distribution of the gifts. As these were all in Spanish, of course I could not enter into the spirit of the occasion, but the grown people as well as the children seemed to enjoy them immensely.

The recitation of one little tot, which produced more than ordinary amusement, was translated for me by Diaz, and was about as follows:

"Thank the Lord for Christmas. Thank the Lord that Christmas has come. Thank the Lord for the Christmas tree; and thank the Lord that there is a present on it for me!"

It was gratifying to see how many intelligent cultivated looking men and women were present on this occasion. Most of these no doubt were members of the church, and others were parents of the children of the Sunday school.

These schools are a great power in Havana.

Brother Diaz exercises a wise precaution in the selection of the girls for the high school recently established there. He is only receiving such as he can be assured will remain long enough to receive an education that will fit them for the duties of life and great usefulness in the Master's cause. To guarentee this, certain legal steps are taken in the case of every one who comes into the school, in which parents enter into a contract which secures this end.

One day I asked brother Diaz whether his people were manifesting the same spirit of zeal and consecration as heretofore? His face lighted up with an expression such as I fancy Gen. Lee's would have worn when somebody asked him about the fighting qualities of his soldiers, and he replied with emotion, "Oh, yes; just as well as ever, and I believe a little better than ever before."

In reply to my question as to how many had been baptized since the last meeting of the Southern Baptist Convention, he replied that he did not know exactly, but he supposed about one hundred and twenty-five. As far as I could see there was no abatement of interest, no flagging of zeal, no reaction among our people in Havana. Of one thing I am sure, among the multitudes of that great city outside of our churches, sympathy with our people and interest in the cause which they represent is broadening and deepening year by year.

Yours truly, I. T. TICHENOR.

Atlanta, Jan. 11, 1892.

The Teacher.

The first number of this journal issued by the Sunday school Board of the Southern Baptist Convention is now in the hands of many Sunday school teachers. I believe they are delighted with it. Its make-up is excellent, the cover is a thing of beauty, and the entire mechanical work is all that could be desired. The journal presents its readers with a feast of good things. The lesson treatment deserves our first attention, as this is, and must necessarily be, its most important feature. Here we find scholarship in letters and soundness of faith combined, clearness and brevity. The primary teacher is not overlooked, and the aid for such interesting and suggestive. The editorials and contributed articles are of a high order, each one worthy to be read frequently, and of being retained for reference by the christian worker. The article by Dr. Ellis on "Christ for China and China for Christ," might well supply a topic for the prayer meeting and the pulpit. Take it altogether, I think this issue equal, if not superior, to any Sunday-school journal for teachers published, and no one can read it thoughtfully and prayerfully without being mentally and spiritually enriched thereby.

J. J. HALL.

Richmond Union.

This Union will be held with the Cartlege Creek church, six miles from Rockingham, on Saturday before the fifth Sunday in this month.

The following is suggested for discussion:

1. How can the churches best observe, or utilize, this Centennial year of Foreign Missions?

2. How can our members be induced to give, so that their spirituality can be developed thereby?

Inasmuch as the question, "How can the older members of the church be induced to attend the Sunday school?" has been discussed *ad nauseam* without any visible results, resolved that they are no under no obligation to attend. COMMITTEE.

Program of the Montgomery County Union.

This Union meets with the church at Mt. Carmel on Friday, Jan. 29th, 1892.

Introductory sermon, Friday, 11 o'clock, by Rev. W. M. Bostick.

SUBJECTS FOR DISCUSSION.

1. The duty of church members toward the support of the gospel ministay. Speakers—F. J. Haywood and John F. Crowder.

2. Church-members in the ball-room. R. C. Ogburn and W. B. Owen.

3. What is the great hindrances to the progress of the gospel of Christ? Rev. W. M. Bostick and Haywood Morris.

4. Why so many idle members in the church? J. M. Wright and A. B. Moore.

5. The BIBLICAL RECORDER. Rev. W. M. Bostick and S. N. Fuquay.

All delegates and visitors will be expected to take part in the discussions.

Come out, brethren, and let us have a good meeting. J. L. MCMILLIAN,
J. W. DIXON,
Committee.

Rev. Sam Jones will lecture in Raleigh, Feb. 4th and 5th; at Henderson, Feb. 6th; and at Goldsboro at an early date.

The Dangers to be Guarded Against.

I have examined with much care the proposed form of the Sixteenth Amendment of the Constitution of the United States. The dangers to civil and religious liberty, against which the proposed amendment is designed to protect us, are real and great. The amendment has certainly been drawn with much care and wisdom. Every word has doubtless been the subject of careful consideration; and it seems to be complete alike in its conception and expression. The time has come for us as a people to strike a vigorous blow at the root of the entire system of State and national aid to sectarian schools and other uses of public moneys. We should affirm with the utmost emphasis that not one dollar of public money shall be given to any sectarian object. The people have no right to be taxed for denominational purposes. The denominational object may have strong claims upon individual benevolence; but we must not for a moment support them out of the public purse. We are menaced at this moment with the danger of so appropriating public funds. It cannot be denied that a great organization is striving to secure support for parochial schools from public funds. Such as a use of money is contrary to the fundamental idea of our Government. It is an utterly pernicious system. No sectarian body should become a beneficiary of the State or of the General Government. It would seem as if the most effectual method of accomplishing this result is to secure the passage of this Sixteenth Amendment. It ought to receive the support of all good citizens without distinction of party or creed; it ought to appeal to the intelligent and patriotic instincts of the whole nation. Our free institutions, and especially our common school system, are at this moment in danger. The time has come when we must emphasize every distinct American principle. We must lift up our voices as one man against the diversion of public money for sectarian ends. The separation between church and State must be made clear and distinct. This is among the fundamental principles of our Government, and was one of the cherished aims of its founders. Several of our States have already wisely introduced provisions against endangering religous freedom by sectarian appropriations of public moneys; but it is fitting now that a national provision should be made against this dangerous menace.

In making this effort we are much encouraged by remembering that a similar amendment was proposed by President Grant, and was introduced by Mr. Blaine in December, 1875; it is encouraging, also, that this proposed amendment received in the House of Representatives 180 ayes to 7 noes, and in the Senate 28 ayes to 16 noes. Both political parties have also given their indorsement to this principle. The Democratic National Platform, at St. Louis, June 28th, 1876, practically indorsed the position of the Republican National Convention in Cincinnati, June 15th, 1876. Both gave their unqualified approval to the public school system of the United States at the bulwark of the American Republic; both forbade the application of public funds or property to schools or other institutions under sectarian control; and both insisted on the total separation of church and State, alike in the interest of civil and religious freedom. I feel well assured that all intelligent citizens of alien birth will give their hearty indorsement to this movement. When this writer renounced his "allegiance to every foreign prince or potentate," he thereby solemnly pledged himself to uphold American institutions, and to oppose foreign interference with the civil and religious liberties of American citizens. The entire separation of church and State must be maintained, or the enjoyment of liberty among naturalized citizens of various countries and creeds is an utter impossibility. I give this movement my unqualified indorsement. Indeed, I cannot conceive how any citizen, whether of native or foreign birth, can be loyal to this Republic and oppose this amendment. No foreigner, whether he be a civil ruler or a religious teacher, ought to come between a free American citizen and his duties to his native, or his adopted country. The time certainly has come when every American must insist upon the absolute separation between church and State, or the days of the American Republic will soon be numbered. God help us to prize the liberties which were secured at so great cost for the citizens of this favored land! We give to all men of all creeds their rights; but we would be unworthy of our name and honor as American citizens if we permitted them to rob us of our rights.—*R. S. MacArthur, D. D., in Independent.*

Union of the Union Association.

The next session of this body will convene with the Macedonia church on Friday before the fifth Sunday in January, 1892.

Introductory sermon, 11 a. m., by Elder J. A. Hill.

SUBJECTS AND QUERIES FOR DISCUSSION.

1 p. m. The relative claims of Home and Foreign Missions. J. W. Bivens, John Snider and J. W. Little.

Saturday 10 a. m. What are the main hindrances to the progress of Baptist principles? Randolph Redfearn, J. L. Bennett and B. W. Baker.

11 a. m. Missions—the gospel—Man's greatest need, adapted to all people. G. W. Harmon, J. A. Bivens and S. C. Walters.

1 p. m. In what do Baptists differ from other denominations? J. A. Hill, B. C. Ashcraft and T. P. Little.

2 p. m. The progress of modern missions. A. C. Davis, J. J. McLendon and M. C. King. COMMITTEE.

Mrs. Rebecca Brown of Wilmington died in Kenansville last Wednesday night at the advanced age of one hundred and three years, two months and twenty days.

Baptist affairs in Lynchburg, Va., are on a high tide of prosperity.

Sundry Items and Comments.

The Southern correspondent of the *National Baptist* thus describes the region in which he lives:—

"James Parton, in his very interesting 'Life of Andrew Jackson,' defines the South as a country in which everything is a long way off. It is, indeed, the country of magnificent distances. For large bodies of our people, the nearest 'store' is from five to fifteen miles away. The postoffice is from four to twenty miles; the court house from six to thirty; the voting precinct from three to twenty. When we remember that, within an hour's ride of the City Hall in New York, there is crowded together a population nearly as large as that of three Southern States—say Virginia, North and South Carolina, the scattered population in the sparsely settled districts of the South presents some curious phenomena. Let us note

SOME OF THE RESULTS.

When this scribe settled as pastor in Eufaula, Ala., some two years ago, he found that the mails which came by the way of Macon, Ga., were very uncertain as to the time of their arrival. Upon conferring with the postmaster, I learned that the train from Macon had reached Eufaula on time just once in thirty-one successive days; and yet I am not sure that I heard any human being complain of the irregularity.

In some five successive trips to and from Montgomery, about eighty miles, my train was on time once."

And his own neighborhood he writes up thus:

"A very 'black belt' surrounds and includes Eufaula, and on the day of the circus exhibition, I found it difficult, and sometimes impossible, to make my way along the sidewalks, on account of the throngs of negroes. They were perfectly well behaved, however; and though the oldest inhabitant had hardly ever seen so many negroes in town, not a single case of disorder was discovered by the vigilant police. The relations between the races seem to be kindly, and ever cordial. You may visit the postoffice and see the negro employees of large business houses taking the mail from the lock boxes of their employers, and if now and then the negro cannot read the number on the box, he asks some white man to show him the number on the key, and the favor is promptly and kindly granted. I never knew a case in which it was refused."

And why, indeed, should such a favor ever be refused? There are in the whole South hardly half a dozen negroes who would not do as much for almost any human being, black or white, if it were in their power to do it. The negroes are, upon the whole, a very polite and accommodating people.

And here is a little sketch of a famous region of the "Old Dominion:"—

"THE PIEDMONT REGION OF VIRGINIA

is noted in many ways; but scarcely anything about its past history is more striking than its pronounced loyalty to the mother country during the colonial days of the 'Old Dominion.' The very names of its rivers attest this loyalty. In accordance with popular custom, I just now spelled the name of one of its rivers 'Rapidan,' but this is a corruption of the Rapid Anne. The stream was named for Queen Anne. The county along whose border it flows is named Orange, for William, Prince of Orange. Queen Anne seems to have been popular here in colonial days, for in this region we have not only the Rapid Anne River, but the North Anna, the South Anna, the Rivanna, and one of the counties is named Fluvanna. Why so many rivers should have been named 'Anna,' or 'Ann,' for a queen who was notoriously not fond of water, but decidedly preferred something stronger, is a question with which my antiquarian lore is not extensive enough to grapple, and I must leave it to the study of those who are curious and expert in such matters."

Well, in the days of Queen Anne, temperance had not been invented. Nearly every one of the biographers of that excellent man, Addison, mentions the fact that this great writer was fond of his glass, and now and then drank too much. But, as Macaulay very properly observes, this was in that day, and even among serious people, regarded as one of the smallest of peccadilloes; and he adds that it was almost as common to drink too much as it was to wear a wig and a sword. Really, it does seem that the world has "reformed that indifferently," nor do we think it wild to hope that we shall "reform it altogether." Certainly it is now no part of the character of a "fine gentleman" to get drunk. To any American statesman it is now a decided disadvantage to be known as a hard drinker. Forty or fifty years ago, quite a considerable number of the ablest party leaders, Whigs and Democrats, were notoriously and shamelessly intemperate in their habits, and several of them were known to appear as speakers in the Senate, in the "House," and on the "stump," so far gone in drink as to be scarcely able to stand. We seldom hear of these melancholy exhibitions in public nowadays. There is reason to believe that public sentiment on this subject is growing healthier; and it is now very generally desired that our legislators, judges and other public officials should be sober men.

From the same correspondent we clip this:

"Within the lasty thirty or forty years

'THE BAPTIST MINISTRY OF THE SOUTH'

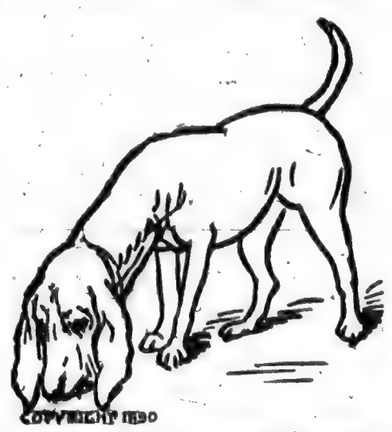
has made vast strides in matters of education and general cultivation. A very large proportion of our pastors, even in the more retired rural districts, are educated men, and a great many of our country preachers are men of marked ability and wide influence. A large proportion of our ablest city pastors were reared in the country, and their style of preaching was formed in pastorates of country churches. Many of our most cultivated and vigorous laymen in the city churches were once members of country churches, and have never lost their fondness for the old-fashioned and simple style of work and of worship which nurtured their youth and early manhood.

The influence of our ministry is very largely due to the work of our

SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

which began its work about forty-two years ago in Greenville, S. C., but was afterwards removed to Louisville, Ky., where it now has probably the largest number of students of any similar institution in the world. From the time of its organization, in 1859, to the present day, I have been well acquainted with the work of this seminary; I do not hesitate to say that the course of study, the character of the professors, the high standard of graduation, and the general results in the shape of the alumni, all mark it as one of the very best theological schools that I have ever known. The genius of work pervades the whole place. 'Dawdling' is at a discount; and showy superficialty is severely discountenanced by the professors. The examinations for degrees are singularly thorough and even severe; and a full graduate of the seminary must be a man of broad theological culture. This session has opened very prosperously; and it is confidently believed that the day is not far distant when the students will number five hundred."

And it is not easy to pay a higher compliment to such an institution than is paid when the school is characterized as the residence of "the genius of hard work." And this recalls a story told by the eminent Professor Geo. Frederick Holmes of the University of Virginia. A youth who had for some time been studying law in the office of a famous lawyer, notified his instructor that he (the student) was about to set up as a practitioner. "William," said the old lawyer, "they tell me that you are a genius." The youth blushingly replied, "Well, sir, some of my friends have been partial enough to hint as much." "But, William, it is very unfortunate for a young man to be a genius. Indeed, I know but one misfortune that is greater, and that is for his friends to think him a genius when he is not. But, William, let me tell you that so far as genius means anything that is of any account, genius means *hard work*." Sir Isaac Newton said that he saw in himself little difference from other men, except in the power of patient thought. OBSERVER.



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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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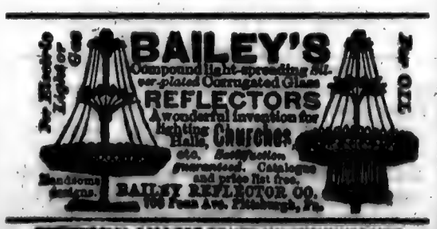

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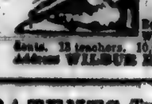

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Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect November 15, 1891.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 10 p m	5 11 a m
" Keysville	5 53 p m	5 51 a m
Ar. Danville	8 10 p m	8 05 a m
" Greensboro	10 30 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 30 a m
" Greensboro	*10 40 p m	*10 20 a m
Ar. Salisbury	12 32 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 40 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 59 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*2 00 p m
" Columbia	10 50 p m	5 05 p m
Ar Charlotte	3 05 a m	9 00 p m
Lv Atlanta	*8 50 p m	*10 10 p m
Ar Charlotte	6 40 a m	8 50 p m
Lv Charlotte	7 00 a m	9 30 p m
Ar Salisbury	8 27 a m	11 00 p m
Lv Hot Springs	*5 22 p m	*12 29 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*11 08 p m
Ar Greensboro	10 20 a m	12 42 a m
Ar Winston-Salem	*11 40 a m	†2 20 a m
Lv Greensboro	*10 30 a m	*1 00 a m
Ar Durham	12 32 p m	5 07 a m
" Raleigh	1 25 p m	7 20 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*12 50 a m
Ar Danville	12 10 p m	2 35 a m
" Keysville	2 52 p m	5 02 a m
" Burkeville	3 37 p m	5 43 a m
" Richmond	5 30 p m	7 40 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2.00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7.50 p m daily except Sunday; arrives Keysville 2.10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Raleigh (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.35 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7.25 a m
Ar Greensboro	.....	.....	10.05 a m
Lv Greensboro	.....	.....	10.35 a m
Ar Madison	.....	.....	12.55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6.00 a m	.....	.....
Lv Walnut Cove	8.10 a m	.....	.....
Ar Greensboro	10.00 a m	.....	.....
Lv Greensboro	10.30 a m	.....	.....
Lv Sanford	1.50 p m	.....	.....
Ar Fayetteville	3.40 p m	.....	.....
Lv Fayetteville	4.10 p m	.....	.....
Ar Wilmington	8.30 p m	.....	.....
Lv Fayetteville	.....	4.12 p m	.....
Lv Maxton	.....	6.32 p m	.....
Ar Bennettsville	.....	7.45 p m	.....
Lv Madison	.....	.....	3.10 p m
Ar Greensboro	.....	.....	5.15 p m
Lv Greensboro	.....	.....	5.35 p m
Ar Ramseur	.....	.....	8.40 p m

NORTH BOUND—No. 12. Daily except Sunday.		SOUTH BOUND—No. 11. Daily except Sunday.	
Lv Greensboro	10.20 a m	Lv Mt Airy	9.10 p m
Lv Wal. Cove	1.50 p m	Lv Wal. Cove	6.00 p m
Ar Mt Airy	5.35 p m	Ar Greensboro	8.45 p m

W. E. KYLE, Gen. Pass. Agt.
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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for January---China.

"In that day a man shall cast his idols of silver and idols of gold * * * to the moles and bats." Missionaries, 37; native assistants, 29; stations, 52; churches, 14; members, 790; baptisms, 98; schools, 16. Contributions from Chinese, $300.09.

Study Topics.—Extent of population. Chinese religions. Universal idolatry. Village visiting and street preaching. Native ministry. Pingtu. What are we doing for China? Tea-shop teaching.

Report of the Woman's Central Committee for 4th Quarter Ending Nov. 30, 1891.

Atlantic Association—Pollocksville, $4.15; Goldsboro, 14 79; Morehead, 5.00; Newbern, 15 00; Beaufort, 5.00.

Beulah Association—Yanceyville, $4.00.

Cape Fear Association—Galeed, $4.00.

Central Association—Wake Forest, $73.56; Cypress Chapel, 4.07; Sunbeams, First ch., Raleigh, 7.00; First church, Raleigh, 333.30; Sunbeams, Wake Forest, 11.03; Mt. Vernon, 2.60; Rolesville, 4.23.

Chowan Association—Elizabeth City, box for orphans, $20.82; Elizabeth City, 8.25; Ebenezer, 6.00; Sunbeams, Gatesville, 1.42; Sawyer's Creek, 20.00; Sunbeams, Eureka, 1.21; Shawboro, 6.00.

West Chowan Association—Pine Forest, $3.98; Mt. Tabor, 3.00.

Eastern Association—Sunbeams, First ch., Wilmington, 5.00; Sunbeams, New Hope, 1.00; First ch, Wilmington, 71.20; Warsaw, 5.00; Mt. Olive, 6.50; Mt. Holly, 4.58; Mt. Gilead, 3.50.

Flat River Association—Henderson, $4.80; Oxford, 26.14.

King's Mountain Association—Boiling Springs, $6.50.

Mt. Zion Association—First church, Durham, $188.10; Mt. Moriah, 1.15; Sunbeams, Durham, 8.44; Mt. Pisgah, 20.50; Berea, 3.20; Lystra, 7.75.

Meck. and Cab. Association—Charlotte, $38.70; Olivet, 9.75.

Pilot Mountain Association—Broad Street, Winston, $36.04; Leaksville, 12.50; Cuban fund, Leaksville, 3.01.

Raleigh Association—Holly Springs, 10.61; Sunbeams, Holly Springs, 2.50; Cumberland Union, 3.00; Tabernacle, 23.12; Apex, 4 95; Inwood, 2.80; Sunbeams, Apex, 4.74; Sunbeams, Selma, 13.00.

Richmond Association—Rockingham, $7.05; Sunbeams, Rockingham, 2.95; Spring Hill, 12.95.

Robeson Association—Lumberton, $21.00; Sunbeams, Lumberton, 5.70; Ten Mile, 7.45; Saddle Tree, 13.33; Fayetteville, 7.90.

Tar River Association—Warren Plains, Weldon, 10.00.

Sandy Creek Association—Pittsboro, $5 56.

Western Convention—Berea, $3.00.

No Association given—Mrs. Kerr, Morehead, $25.00; South Carolina Lady, value of missionary box, 5 00.

CONTRIBUTED AS FOLLOWS:

Foreign Missions	$398.21
Home Missions	244.57
State Missions	190.23
Orphanage	103.07
Education	72.55
Education, Louisville, Ky	10.00
Value of missionary box	5.00
Total	$1,023.63

Increase over last quarter, $617.52; number of societies reporting, 65; increase over last quarter, 15; new societies, 10; letters written, 56; mite boxes sent out, 90; "Talks," 2,400; leaflets, tracts, &c., 450.

MISS FANNIE E. HECK, *Pres. C. C.*
MRS. J. A. BRIGGS, *Sec. C. C.*

Sometime in June, 1891, a few miles from Hwang Hein, China, a team of mules ran away with a missionary party. A Chinese cook, employed by Bro. and Sister League, was in the cart carrying the missionaries, and attempted to catch the reins of the forward mules, but missed his aim and fell under the cart, the wheel running over his leg just above the ankle, breaking both bones. Mrs. League writes to the *Foreign Mission Journal* states as follows how a Chinese physician treated the wounded cook:

"His family sent for a native doctor before the one from Tungchow arrived. The accident happened about 4 p. m. This doctor arrived at ten, and before he would even go and look at the leg, he had to have a meal prepared for him. That is the Chinese way, and like the laws of the Medes and Persians, 'could not be altered.' Even the poor, suffering man thought of the meal and requested it to be a good one. After eating, he next went in to see the patient, and after an hour said it was set. He merely shoved the protruding bone back in the flesh using a fork and pair of chop sticks to do it, filled up the wound with a mixture of flour and vinegar, bound up the leg and retired. I can't begin to tell you how the poor fellow suffered. His cries were pitiful to hear. Towards day, the doctor from Tungchow arrived. Ho was a native, but trained by the Presbyterian doctor in Tungchow. He set the bone properly and took the patient to Tungchow, where is slowly recovering. * * * You see how we need a doctor. * * * You will probably think I've been appointed a committee of one to secure two doctors for North China, but if I am a 'committee,' I've made myself one. I am quite a lover of home, especially in times of sickness, and don't like the trouble of taking a journey to get medical aid, and troubling our good friends in Tungchow with sick people every summer, and aside from that, so much time is wasted by leaving one's station."

It is stated by Dr. Joseph Simms, who has lately returned from China, that at least 200,000 girl babies are brutally killed in various ways every year in that empire, to get them out of the way.

A Profit to the Denomination.

The Book Department of the American Baptist Publication Society is not a stock company, dividing its profits among its members, as has been sometimes said, but it is the property of the denomination. It is in such shape as to be self-supporting. *It pays the salaries of the officers and assistants of the Bible and Missionary Departments out of its profits*, and the balance is used in enlarging its great work. As its books and periodicals are bought the colportage work grows.

The Reading of the Word.

A few striking incidents have come to our knowledge from over the sea, of how simple reading of the New Testament, without a word of comment, has been blessed to the conversion of individuals of God's ancient people, the Jews.

A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several christian families, and conceived the idea of writing a novel in which the families of the Jews and christians should be contrasted. The better to understand the latter, he bought a New Testament, and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin, a Hebrew artist, desiring to find new subjects for his pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us christians, who fancy we know it well, fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth? *To know him*, this is life eternal.—*Christian Observer.*

Rev. L. A. Bosworth, 36 Bromfield street, Boston, Mass., writes of a case of pneumonia in a child sixteen months age. The doctor pronounced one lung badly congested, the child very sick, with no reason to hope for an improvement in "less than four or five days." The Electropoise was applied one hour, removed one hour, then reapplied, when in five minutes the child was in a profuse perspiration and sleeping as sweetly as ever in its life. The sleep continued till morning, and the patient awoke and sat up in bed, teasing to be taken up and dressed. The doctor came at 10 a. m. and his surprise was great to find the child sitting and playing with its toys, pale, but as cheerful as ever. Laying him down, the lungs were critically examined, and with the expression, "I cannot *understand* this, Mrs. F., but I cannot find a *trace* of pneumonia about the little boy." He tested his temperature, and finding it a trifle below normal on account of the reaction from the intense fever, he became alarmed and declared there was something mysterious about the case, and demanded that the patient have brandy to raise his temperature again. The brandy was not given, and the child was well from the moment when the instrument was reapplied in the process of treatment.

Educating a Preacher.

It is related of Dr. John A. Broadus that after he had made one of his best speeches in favor of endowing Richmond College, a plain Virginia planter rose and said: "Brother Moderator, I am a plain, uneducated man. I've heard a great deal said about the scholar who spoke just now, and I listened carefully to what he had to say, and I did not hear him say a single word that I did not understand. Now, sir, if educating a preacher makes him talk that way, I want to help, and so I'll give $50 to help endow Richmond College." If the story is true, Dr. Broadus never received a higher compliment than that; and all who have ever heard him, on platform or in pulpit, know that it was not mere compliment, but unvarnished truth.

Unfortunately, educating a preacher does not always make him talk that way, because not every man is a Broadus. A theological seminary can do no more than make the best out of such material as the churches send to it. One cannot expect good flour unless good wheat is put into the hopper. A lapidary can polish a diamond, or a ruby, or even an ordinary quartz pebble, but the most skilled lapidary in the world cannot put a polish on a lump of putty. We must not expect impossibilities of our educational institutions. There must be something to educate, something worth educating, in the first instance.

And even granting the existence of a mind worth educating, we must not expect impossibilities. The luminous simplicity that marks the sermons and addresses of Dr. Broadus is the highest product of culture, and is found only in the exceptional few who have the industry, and good taste, and mental power necessary for the attainment of the highest excellence. One may be pardoned, perhaps, for guessing that even Dr. Broadus, in his salad days, was not so simply natural in diction as he is after the practice of years as a public speaker. It would be paying him no compliment to assume that he has learned nothing in a long and useful career. We must not ask our seminaries to turn us out Broaduses. It is enough if they start young men on the right path, and leave them to do the rest for themselves. More than this it would be unreasonable to demand.

Nevertheless, we are persuaded that many young preachers make a mistake in not setting for themselves a sufficiently lofty ideal. Education, genuine education, makes a man simple in diction, clear in style. It is only the half-educated man whose speech is muddy and inflated. Profundity is not obscurity. The deepest and most solemn truths are capable of statement in simple words. It is because Dr. Broadus is a scholar, profoundly versed in religious truths, that he is able to speak so that a plain man can understand every word he says. It is the man that only half knows what he is talking about, who conceals his ignorance in a cloud of verbiage and confuses his hearers. With some this may pass for profundity, as a mud-puddle seems bottomless because nobody can see any bottom; but the puddle is not shallower than the preacher who uses big words to conceal his ignorance. He may do it consciously, to conceal his ignorance from others, or he may do it unconsciously to conceal his ignorance from himself; in either case he is a shallow pretender.

Let us have simpler, more direct, preaching and speaking. The average plain man can comprehend ideas both subtle and profound, if the speaker is one of enough learning to state deep things in simple words. But to do this he must be a man widely read; a scholar, one who has pondered long on divine truth.—*Examiner.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

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A Mission for the Age.

The sick and aged are inclined to think that their work is accomplished and that instead of helps they are hindrances. But it is those who are patient and joyful in tribulation may encourage others who are activels at work for the Master. Those who are "strengthened with all might according to his glorious power unto all patience and longsuffering with joyfulness" may strengthen the faith and courage of those who are permitted to labor more directly for the advancement of our Lord's Kingdom.—*Christian Inquirer.*

Everything for Sunday-school

work is now being published by the Publication Society at Philadelphia. Their array of Sunday-school helps is truly wonderful and attractive. Nothing could be more complete than their four quarterlies: The Primary, Intermediate, Advanced and Senior, which, together with their *Baptist Teacher*, fit every class in our schools. The new features of the *Baptist Teacher* for 1892 are most commendable. The advances this Society is making are really wonderful. Their publications are sound and strong and in every way safe and serviceable to our Sunday-schools. We recommend them all most heartily.

No two words, perhaps, are more common in thought and speech than reputation and character. Their exact difference, however, is not always borne in mind. They are used interchangeably, as though they were the same. They may be substituted the one for the other at times, but they are very different. Reputation is external, character is within; reputation may be factitious, character is real; reputation is what men think of us, character is what we are; reputation may pass as the bubble or the cloud, character is external. It is well to seek a fair reputation. It is absolutely essential to build up the true character.—*Young People's Union.*

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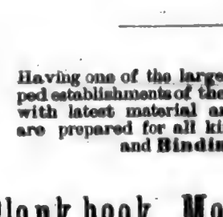

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A collection of Sonatinas and other pieces of standard value, leading gradually up to the easier Sonatas of Mozart, Haydn, etc. Compiled, thoroughly phrased and fingered, by GEO. SCHNEIDER. Sheet music size pages, bound in boards. Price, $1.25 by mail.

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A thoroughly Graded Elementary Course, selected from "The Repertoire," by DR. GEO. F. ROOT. Price, 40cts. by mail.

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Compiled from the best works of Wagner, Jumbei, Orlig, Gounod, Jadassohn, Handel, Alfridi, Saint Saens, etc. Edited by J. O. V. PROCHAZA. Bound in boards. Price $1.00 by mail.

The Musical Visitor.
A Monthly Journal of Music for Choirs and Organists. Price, $1.50 per year. Single copies 25 cents.

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A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 20 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 28, Raleigh.

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round and shape notes, with rudiments of music the only song book perfectly adapted to all religious worship. 364 songs. Sample copy, 75 cents. The Upas Tree proves that more evil, sin, and crime has flowed from its hop-balls dance than all the drinking saloons in the world put together. Only ten cents. Address, SUNDAY-SCHOOL SUPPLY STORE, Raleigh, N. C.

Centennial, Dec. 15, 1791—1891.

CENTENNIAL OF THE TRIUMPH OF BAPTIST PRINCIPLES IN THE INDEPENDENCE OF CHURCH AND STATE IN THIS NATION.

In Philadelphia, during the first session of the second Congress, Oct. 24th, 1791—May 8th, 1792, George Washington, President of the United States, announced Dec. 30th, 1791, the ratification of the ten amendments to the Constitution, Dec. 15th, 1891, by the last State necessary to make them operative as part of the supreme law of the land. The first clause of the first Article declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This was a notable triumph, on a national scale, of a cardinal principle for which American Baptists had contended a hundred and fifty years. With that great event in modern Christendom the churches of Christ in the United States were assured of a career untrammelled by government patronage or penalties; and so in the new world began a new era for the gospel.

The Executive Board of the American Baptist Home Mission Society consider it pre-eminently fitting that the Centennial of the Separation of Church and State in this nation should be appropriately celebrated by American Baptists. Accordingly arrangements are in progress to make this a marked feature of the Society's anniversary in Philadelphia next May. Suggestions will be welcomed by the Board.

In connection therewith will be considered the new opportunities, demands and work of American Baptists on this continent during the first century of this new era. Thus, side by side with the achievements of Baptists in Foreign Missions will be presented the companion piece of their work in Home Missions; hence, a rounded view of the whole "field which is the world," and the conditions under which the work at home and abroad has been prosecuted during this marvelous century.

Furthermore on this four hundredth anniversary of the discovery of America, with its exhibit of the material progress of this country, it becomes our christian duty to recount what God hath wrought in the advancement of his kingdom here and to remind men afresh that truth and righteousness are the essential conditions of all good government and real prosperity.

On behalf of the Board,

H. L. MORehouse, *Cor. Sec.*

New York, Jan. 11, 1892.

Danger Line.

If our judgement is not in fault, there has never been in the history of the Southern Baptist Convention, interest in the cause of the world's evangelization so wide-spread and increasing. This judgment if formed from the spirit and statements of correspondents, the missionary news, and publications of our denominational papers, the demand of religious literature, and a kind of glowing missionary atmosphere among the churches and in the Associations and Conventions wherever one goes in our Southern States. The reason for this state of things is not hard to find. The Centennial year is upon us. Grand and arousing speeches have been made by earnest, eloquent men. Our consecrated women have never been more enthusiastically and sagaciously engaged in kindling and increasing interest. Our pastors have revived the monthly concert for prayer, and more frequently refer to the subject of foreign missions in their sermons and lectures, and more generally and heartily bring the cause, in their public prayers, before a throne of grace. The Centennial Committee is also at work with its plans and efforts. And there can be no doubt that in the Sunday-school, and in the home, and in the marts of business, there is more than usual prayer and conversation on the subject. A gifted correspondent inquires whether satan is not more active also just about this time, in devices to defeat the purposes of God's people, which, though giving no credit to his satanic majesty, may be, on the whole, a good sign of the growth of the work. But, the are two other main causes. One is the multitude of missionary documents that have been scattered among our churches. Since May last, there must have gone out of the mission rooms, at Richmond, no less than a hundred thousand tracts, various in the treatment of the subject of missions, and not a few of them powerful in argument and persuasive in appeal. But the main cause is the manifest presence and power of the God of our missions in the midst of our people. Who does not feel the presence, and partake in some measure, of the power? There are many indications that the movement, plainly started, is to go forward to a grand consummation aimed at by the Southern Baptist Convention.

But, there is danger of a serious mistake being made. There is even now a near approach to the danger line. Excitement of generous emotion not unfrequently dims conviction with regard to practical duty. There is often the unconscious deception that obligation is performed when we feel nobly on a good subject. Sympathy not uncommonly takes the place of beneficence. Here a note of warning must be given. It is a great thing to have our people educating and arousing themselves for great deeds in the near future. But there are great deeds to be performed, at once, for the success of the cause. Never has the expenses of our rapidly growing work in foreign lands approached what they are at this moment. The appointment and sending out of forty new missionaries during the past year or two is suggestive of the cause of this great increase of our obligations. But, while these monetary obligations have accumulated on the Board, the churches do not send us—in the language—enough money. To date, the churches are in arrears to the Board [illegible]. This is a serious matter—this is a note of discord amid the general and harmonious Centennial movement and praises that it is painful to introduce, but there is no law to necessity. We would not have one enthusiastic speech less enthusiastic; one emotion of glowing sentiment less glowing; one hope of the future less hopeful. But, the Board must have money now, and a large amount of it, to meet drafts from their missionaries and to pay notes in bank. And the suggestion is ventured and addressed to the good sense and justice and piety of our people, whether it would not give strength and healthfulness and propriety to the educational process for the Centennial work if a part of that preparatory training should be training in the money-giving itself? At any rate, this is needful. And the further suggestion—though intensely practical—is made: that no missionary meeting should be allowed to close without, at least, giving the people an opportunity of making a free-will offering to the Lord for the support of his servants in the ends of the earth. Should there be a magnificent awakening throughout our Southern Zion with regard to sending out one hundred missionaries in the Centennial year of 1892, and no money to send them with, and not money enough to sustain those already in the field, would the awakening be so magnificent after all? Fidelity constrains us to call attention to the stroke of the alarm clock. We are running fast towards the danger line.

H. A. TUPPER, *Cor. Sec.*

Richmond, Va.

Rev. S. J. McLeod.

Dear Bro, Bailey:—Last summer, Rev. J. A. Smith baptized Rev. S. J. McLeod into the fellowship of Pleasant Grove church, and as your readers will remember, Bro. Royal, through your columns, commended Bro. McLeod to the love and esteem of the Baptists of the State.

Since that time, so many and such serious charges derogatory to the character of Bro. McLeod have been circulated, that Pleasant Grove thought it prudent to call a presbytery to examine into these charges.

Without consuming time and space with details of the investigation, suffice it to say, we found Bro. McLeod's christian character above reproach. The reports against him we regard as persecution. And we are sorry to say that some good brethren in high standing among us have been so far mislead as to aid in the circulation of these slanders. A letter accompanying this, which you will please publish, shows his standing among his neighbors.

You are respectfully requested to give this a place in your columns.

Done in conference Pleasant Grove Baptist church, Robeson county, N. C., Dec 17th, 1891. J. J. SCOTT, *Mod.*

J. A. SMITH, *Clerk.*

J. J. SCOTT,
F. H. MARTIN,
I. P. HEDGPETH,
J. A. HURSEY,
Presbyters.

FROM PROVIDENCE BAPTIST CHURCH TO ELDER J. J. SCOTT.

WHEREAS, The Pleasant Grove Baptist church did some time last summer receive into its membership Bro, Sam. J. McLeod from this section of country, he having been a Methodist minister for some eighteen or twenty years.

Resolved 1st. That the Pleasant Grove church did right in receiving him as a member thereof and in granting him license to preach the "gospel of the Son of God."

Resolved 2nd. That we heartily recommend him to the churches of the Robeson Association or any other Association wherever God may cast his lot.

Resolved 3rd. That we can also endorse the action of the council which met at Pleasant Grove on the 17th inst.

All of which was done in conference this the 20th day of December, 1891.

J. J. FISHER, *Moderator.*
D. W. MCGUGAN, *Church Clerk.*
Dec. 21, 1891.

President F. P. Hobgood.

Good teachers are rare. To obtain excellence in this useful and and important calling, there must be a fitness for it and a genuine love of the work. Both of these qualifications are found in President F. P. Hobgood, and the State is to be congratulated on his return to his chosen life-work, and in the place where he made an enviable reputation years ago. T. H. PRITCHARD.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Acknowledgments.

State Missions—Cash, $5.00; Ebenezer ch, Chowan, 1.00; Sawyer's Creek ch, ditto, 5.00; Rehoboth ch, ditto, 5.00; S S Mis Soc, Providence ch, ditto, 5.00; Poplar Branch ch, ditto, 4.60; Powell's Point ch, ditto, 5.00; Shady Grove ch, 4.40; Albemarle ch, Stanly, 1.65; King's Creek ch, Caldwell, 1.45; W M S, Pollocksville ch, 2.00; Walnut Cove ch, Brushy Mtn, 2.00. Total, 42.10. Previously reported, 719.90. Total this year, 762.00.

Foreign Missions—W M S, Wake Forest ch, Central, (North China), $23.35; W M S, Apex ch, Raleigh, ditto, 3.72; Sunbeams, ditto, ditto, 8.53; W M S, Pollocksville ch, Eastern, ditto, 7.25; W M S, Sawyer's Creek ch, Rowan, ditto, 10.00; Pleasant Home ch, Brushy Mtn, 1.40; Walnut Grove ch, ditto, 2.00; W M S, E City ch, 3.40; Spring Branch ch, (colored), Richmond, 60c. Total, 60.25. Previously reported, 758.75. Total this year, 819.00.

Home Missions—Mt Tabor ch, W Chowan, $10.00; Concord ch, Flat River, 5.85; Cub Creek ch, Brushy Mtn, 3.00; W M S, Wake Forest ch, Central, 14.20. Total, 33.05. Previously reported, 306.01. Total this year, 339.06.

Havana House—Canetuck Chapel ch, Eastern, $10.00; Potecasi ch, W Chowan, 11.00; Concord ch, Eastern, 1.25; Providence ch, Robeson, 3.01; First ch, Wilmington ch, Eastern, 13.60; First ch, Durham, Mt Zion, 37.83; F P Tucker, Ruffin, N C, 1.00; Mollie Hanes, ditto, 1.00; Green's Cross Roads, W Chowan, 4.00; Piney Grove ch, Little River, 4.00; Hector's Creek ch, ditto, 4.00; New Life ch, ditto, 45c; Baptist Grove ch, ditto, 1.00; Bethel ch, ditto, 2.00; Apex ch, ditto, 1.00; Friendship ch, ditto, 4.00; Neill's Creek ch, ditto, 4.00; Mt Tabor ch, ditto, 1.00; Buie's Creek ch, ditto, 2.00; Antioch ch, ditto, 2.00; Holly Springs ch, ditto, 1.05; New Hill ch, ditto, 2.00; Spring Branch ch, South River, 5.00; Roberdel ch, Richmond, 2.00; Pleasant Grove ch, ditto, 2.60; Graham ch, Mt Zion, 2.52; B F Eaton and wife, 2.00; St Joseph ch, Bladen Co, N C, 1.00; Keyser ch, Raleigh, 1.50; A J Hunt, Broad Street ch, Winston, 50c; Kinney's Creek ch, Raleigh, 2.35; Amount sent sent direct to Home Board, 198.49. Total, 329.20. Previously reported, 2,613.93. Total this year, 2,943.13.

Education—Montgomery Association, $16.84; Cashie ch, W Chowan, 2.65; Smyrna ch, Atlantic, 5.00; Henderson ch, Flat River, 16.25. Total, 40.74. Previously reported, 146.24. Total this year, 186.98.

Orphanage—Will's Chapel ch, Eastern, $5.00; Montgomery Asso, 13.64. Total, 18.64 Previously reported, 229.65. Total this year, 248.29.

Ministerial Relief Fund—Providence ch, Robeson, $2.50; Mt Moriah ch, ditto, 1.70; Red Springs ch, ditto, 2.38; Galeed ch, Cape Fear, B F Eaton and wife, 2.00. Total, 12.58.

In RECORDER of Jan 6th, $10 00 from Goldsboro, for Havana house, should be Selma, Eastern Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan 16, 1892.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

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HARVEST BELLS,
round and shape note, by the 100, board bound, only 50c each; cloth-bound, 60c; words, 14c. A Baptist song book. W. E. PENN, St. Louis, Mo

SPRING TERM
—OF—
Wake Forest College
will begin Friday, January 15, 1892. Some classes will begin new work. Students with a certain amount of preparation can enter classes in the languages and mathematics with advantage at that time. For special information, address
CHARLES E. TAYLOR, Pres't,
Wake Forest, N. C.

OXFORD
Female Seminary
OXFORD, N. C.
The Spring Term will open January 20th, 1892. Charges the same as heretofore.
For particulars, apply to
F. P. HOBGOOD, Pres.

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The fact that we sell more
CLOVER, GRASS,
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GARDEN SEEDS
are unsurpassed in quality, purity, and germinating powers. We DELIVER POSTPAID anywhere all Seeds at ounce and packet rates, and give 25 cts. worth extra packet Seeds for each $1.00 worth ordered. We also have special low rates on Seeds in bulk.
OUR INSTRUCTIVE CATALOGUE, giving full information and directions for cultivating all Farm and Garden Crops, mailed free. Send for it. Address
T. W. WOOD & SONS
Seedsmen, RICHMOND, VA.

YOU CAN MAKE
SEVEN CENT COTTON
—BY USING—
"HOME FERTILIZER."

BESTON, Wayne County, September 29th, 1885.

Messrs. Boykin, Carmer & Co., Baltimore, Md.—Dear Sirs: Within the past eight years I have made careful experiments with as many as twenty different sorts of guanos, fertilizers, &c., already prepared, or compounded and prepared by myself, with a view to ascertaining the one which should combine the two ideas of being *the best* and at the same time *the cheapest* for promoting the largest yields of *cotton, corn, rice and peanuts;* and I give it as my deliberate judgment that the "HOME FERTILIZER" most completely fills the bill of any and all in the long list of fertilizers tested by me. I have tried it under *cotton* for the past eight years, and it has always more than equalled my expectation, proving itself quite as good as the guanos costing $40 per ton. I have tried it repeatedly under *corn*, and it has increased the yield out of all proportion to the cost of the fertilizer. I have tried it under *rice* in competition with seven other kinds of fertilizers, and it has proved itself equal to the best. And this year I am (besides using it under cotton, corn and rice) also trying it under 26 acres of *peanuts*, using nothing else, and to my surprise and gratification, after a careful examination made three days since, I find the whole crop filling out splendidly, and this too, after a very dry August, which is generally fatal to the peanut crop. Taking it every way, I should pronounce the "HOME" the *best all-purpose* fertilizer of any within the range of my observation or experience, while it is certainly by long odds the cheapest. I will not use the stereotyped phrase: "I expect to use it another year," for that goes without saying. I expect to use more of it and use it more exclusively every year I may be engaged in farming.

Yours truly, G. W. SANDERLIN.

Boykin, Carmer & Co., Baltimore, Md.

GREAT CUT SALE.
Knabe Upright Pianos at Cost.
We will sell our stock of Knabe Pianos at wholesale cost, as we desire to get our money out of them at once. Elegant style, sold for $500 at the factory, for only $400.

NOTICE.
We wish to state, in connection, that we have noticed an advertisement to the effect that a certain piano received the highest award at the Southern Exposition. This piano, so advertised, was not even on exhibit, and only one make was represented, which was not entered for the premium. Also, there were only two makes of organs exhibited, and the only one entered took the diploma.
Our Pianos have taken the Highest Awards at every North Carolina State Fair
for the last five years, and in 1890 it led ten other makes. We did not even exhibit at the "Southern Exposition."

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NORTH STATE MUSIC COMPANY,
C. G. STONE, Manager, - - - - RALEIGH, N. C.

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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

University Law School.
The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

From Hibriton, N. C.

Dear Bro. Bailey:—Having settled down in my new home, and the Christmas holidays being passed, I will write a few notes for the dear old RECORDER.

It has been nearly three months since we pulled up and left the good people of Boone and Watanga county. It was no easy task to leave a people, among whom I had lived so pleasantly for eight years, and who had been so good and kind to me and mine; but the Lord seemed to direct me to this field, and we ought to be willing to follow where he leads. We like our new home very much, and the people are good, kind and helpful.

I am trying to serve four churches,—Lenoir, Lower Creek, Yadkin and King's Creek. They are all convenient to me, and I am relieved of the great amount of travel I was subjected to, when I lived beyond the Blue Ridge. I am sorry to say my churches are not enjoying that spiritual health that I could wish for them. The members are regular in their attendence, but are too cold. Most of my churches contribute monthly to the objects of our Convention, but the contributions are small. Money is really scarce in this section, and then, some are wanting in the grace of liberality. All the churches have Sunday-schools, but are not as well attended as they ought to be by the members. Then, it is so hard to get all the members to read. Comparatively few take the RECORDER, and yet I have urged this duty upon them. They complain they are too poor, and, in fact, many of them are not rich. But I an hoping and praying for a better state of things.

Brethren H. M. Croom, J. S. Gwaltney and J. H. Nelson conducted a meeting of days for me with the Yadkin church first of December, in which some professed faith in Christ, and some of whom, I trust, will unite with the church.

About the middle of December, brethren H. M. Croom and J. N. Shaver aided me in a meeting at Lower Creek, in which there was a good interest manifested, but no conversions so far as we could ascertain.

I was with Bro. W. J. Bumgarner, the outgoing pastor, at King's Creek a few days first of December, in a meeting, in which three or four persons obtained a hope, and three united with the church.

The week after Christmas, Bro. J. H. Nelson aided me in a meeting at Hibriton Academy. Is was well attended, and some half dozen persons professed faith in Christ, most of whom, I think, will unite with Lower Creek.

I hope in the spring to hold a meeting with the church in Lenoir, and I take occasion here to express the hope that Bro. C. Durham will be enabled to find us a suitable brother to conduct the meeting, under the proposition of the Convention to the churches to give up their pastors for a week to hold meetings with mission churches.

As I conclude I will say that we are having a good school at Hibriton Accademy, which is located within one quarter of a mile of my house. Prof. E. B. Phillips is principal and a fine teacher. The spring session opened Jan. 4th with an enrollment of seventy-two, which now numbers about eighty. At the earnest solicitation of Mr. Phillips and others, I am assisting in the school at present, but possibly will not be needed for the fall term. It is a great blessing to be situated so near a good school. I am patronizing it with one boy and four girls. Fraternally, I. W. THOMAS.

January, 1892.

Letter from Rev. H. D. Lequeux.

Dear Recorder:—After two weeks' confinement to my room with "la grippe," coupled with pleurisy, I am at my post again, but still suffer from hoarseness. God tries us by subjecting us to the crucible of affliction, that we may feel how frail we are, and, with David, say from David, Our "times are in thy hand."

Rev. R. L. Patton has built a dwelling and school-house, and intends locating permanently here. His school opened last Monday with good prospects, as we look for a prosperous session. He is a splendid teacher, thoroughly prepared for the important work which he has chosen, and will be quite an acquisition to the town of Morganton and the Baptist church.

Our cause is looking up in some respects. The other churches have services every Sunday, which interferes with our congregations. However, our audiences are as large as could be expected under the circumstances, and we have a very interesting Sunday-school and a good prayer-meeting.

Success to the RECORDER.

Fraternally, H. D. LEQUEUX.

Morganton, Jan. 13, 1892.

Union Meeting.

The Union Meeting of Sandy Creek Association will meet at Love's Creek, Friday, Saturday and fifth Sunday in January, 1892.

Friday, introductory sermon by Rev. W. G. King.

Sunday, missionary sermon by Rev. S. Gilmore.

QUERIES.

1. Does a person become sinless during this life?
2. Is the remark, "I would rather be a good christian than a good Baptist," true?
3. Explain parable of the talents.
4. Does the Sunday-school advance the young in Scripture knowledge as it should?

Each church should send at least one delegate. It is important that all of the Executive Board be present.

O. T. EDWARDS, *for Committee.*

Do You Suffer with Piles?

You can cure yourself in a few days with our new and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $3. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO. Box 72, Cincinnati, O.

Union Meeting, Pilot Mountain Association.

The next and twenty-second session of the Union Meeting of the Pilot Mountain Association will meet with the Red Bank Baptist church, Forsyth county, on Friday before the fifth Sunday in January, 1892. Rev. L. R. Pruett to preach the introductory sermon at 11 o'clock, Friday, 29th.

PROGRAM.

First subject: Are the liberalistic tendencies of the present day in accord with the spirit and teaching of the New Testament Scriptures? Led by S. F. Conrad and D. F. King.

Second subject: How to keep up a revival spirit in the churches. J. T. Jenkins and E. W. Cullen.

Third subject: What are the qualifications of the gospel ministry? P. Oliver and T. M. Baker.

Fourth subject: Does the Bible teach that all christians should give of means to the support of the gospel? R. M. Loftis, R. W. Crews and N. J. Matthews.

H. A. BROWN,
L. R. PRUITT,
C. W. GLIDEWELL,
Committee.

T. M. BAKER, *Clerk.*

Catawba River Union.

This body will meet with the church in Morganton, on Friday, before the fifth Sunday in January.

FRIDAY.

11 a. m. Introductory sermon by Rev. E. A. Poe.

2 p. m. Should we aid the Ministers' Relief Fund? Elders Mull, Hodge and Lequeux.

7. p. m. Is the church sufficient to carry on the work of the Lord? Elders Rector and Poe.

SATURDAY.

10 a. m. Should we not have more and better preaching in all the churches? Elders, Hull and Patton.

2 p. m. Should Baptists join the Prohibition Party? Elders, Shinn, Bumgarner, Lowdermilk and Whitener.

7 p. m. Does God promise temporal prosperity to the christian giver? Elders Z. Carswell and Patton.

NEWS OF THE WEEK.

Raleigh Affairs.

Over $1,400 has been pledged for the re-establishment of the Y. M. C. A. in this city.

A fine oil portrait of Governor Thos. M. Holt has been presented to the Dialectic Society of the State University.

Every inmate of the Soldiers' Home in this city has the la grippe. Four of the veterans have died in the past few weeks. The inmates have every attention.

The firm of M. T. Norris & Bro. made an assignment on Monday last, 8:45 p. m. Liabilities given, $25,709.68. The preferred creditors are arranged in eight classes. W. H. Pace, Esq., is the trustee.

The health of Mr. Chas. M. Busbee, Grand Sire of the Sovereign Grand Lodge of I. O. O. F. of the world, being sufficiently restored, he has resumed the discharge of the duties incident to the office of the Grand Sire.

The two engines which have been in use at the power house of the Raleigh Electric Street Car Company have broken down, and in consequence the cars have been running irregularly for several days. Two new engines are to be put in.

The State Board of Agriculture has adopted a resolution introduced by W. R. Williams calling on the farmers of North Carolina to reduce the cotton acreage 20 per cent. and to plant food crops, and to pay special attention to diversification of crops.

State News.

A new shuttle block factory has begun operations at Sanford.

Ross & Adams, booksellers of Charlotte, have made an assignment.

Work has practically begun on the Fayetteville water works system.

A part of the State geological force is now at Walnut Cove boring for coal.

Gen. Robert Ransom died at his home in Newbern early last Thursday morning.

A. C. Kelly & Co., merchants and turpentine operators at Carthage, have assigned.

The Carolina Dispatch is the name of a small weekly paper just started at Hertford.

Col. Thomas B. Keogh states that North Carolina will have a building at the World's Fair.

The Greensboro *Record* says $50,000 has been subscribed for an endowment fund for Guilford college.

B. W. Ballard & Co., of Franklinton, have assigned. Liabilities said to be between $25,000 and $30,000.

Col. E. F. Lamb of Elizabeth City delivered an address to the orphans at Oxford Orphan Asylum on Sunday.

Mr. Edward H. Sholar of Chattanooga, Tenn., and Miss Annie Powell of Oxford, N. C., were married in the latter place on Jan. 20th, 1892.

Oyster Commissioner W. H. Lucas of Hyde county says that there has not been a particle of trouble with oyster pirates thus far this season.

Mica mining is booming in Mitchell county. One company cleared $1,000 in two weeks recently, so we are informed.—*Marion Free Lance.*

Mr. W. K. Martin, Sr., died at his home in this county on Tuesday in the eighty-third year of his age. He had been for a number of years one of our leading citizens, and represented this county repeatedly in each branch of the General Assembly.—*Franklin Times.*

We learn that it has been reported throughout the county that every merchant in Sanford had failed except two firms. We are unable to learn any foundation for such report, and we condemn the party who knowingly or intentionally circulates a report of this kind.—*Sanford Express.*

General News.

Mr. McKinley was inaugurated Governor of Ohio Monday of last week.

Mr. Frank Morris, mayor of Norfolk, Va., died at his home in that city on the 13th.

The Mississippi river is frozen over at St. Louis, Mo., for the first time in four years.

Randolph Rogers, a celebrated American sculptor, died in Rome, Italy, on the 15th inst.

Mr. John H Inman has been re-elected president of the Richmond & Danville railroad company.

A large stable at Lynchburg, Va., together with eighteen horses and mules, was consumed by fire Wednesday night.

A fire in the German Zion Presbyterian church on East Fortieth street, New York, did $10,000 damage, fully covered by insurance.

The works of the Waterbury Brass Company at Waterbury, Conn., were burned on the 14th inst. Loss $260,000, insurance $187,000.

The Reichstag, in session at Berlin, has unanimously adopted a resolution appropriating 900,000 marks for Germany's exhibit at Chicago.

Mr. Thomas Taylor, yard master of the Chesapeake and Ohio Railroad at Newport News, Va., was run over and killed by a train on the 14th inst.

An armed body of Mexicans attempted to rob the silver mines at Shafter, Texas, last Wednesday night, but were put to flight by Texas rangers after three of their number had been killed.

A train of theatrical people was wrecked seven miles east of Brainard, Minn., early last Friday morning. The car caught fire and two persons were killed, and several terribly burned.

The U. S. Supreme Court decides that witnesses cannot be compelled to testify in any criminal case where answers might tend to criminate them or subject them to possible future prosecution.—*Ex.*

Prince Albert Victor, Duke of Clarence and Avondale, eldest son of the Prince of Wales, died at Sandringham House, England, on the morning of the 14th. Prince George, his brother, succeeds to the throne after the death of his father, the Prince of Wales.

Ho! traveller, take Beecham's pills with you.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. SIX months treatment for $5.00.

MARRIED.

RAY—LOWRY—On Nov. 18th, 1891, by Rev. J. W. Atkinson, Mr. Elvis Ray and Miss Sallie E. Lowery, all of Wake county.

ALLEN—BRAGG—On Nov. 25th, 1891, by Rev. J. W. Atkinson, Mr. C. E. Allen and Miss Eula G. Bragg, all of Granville county.

FULLER—DANIEL—On January 13th, 1892, by Rev. J. W. Atkinson, Mr. J. C. Fuller and Miss Jennie Daniel, all of Granville county.

KEITH—BLACKLEY—On Nov. 25th, 1891, by Rev. J. W. Atkinson, Mr. J. C. Keith of Wake county and Miss Cora Blackley of Granville county.

HUDSON—CRANE—On the 13th inst., at the residence of Mrs. N. H. Crane, in Durham, N. C., by Rev. J. F. McDuffie, Mr. F. D. Hudson and Miss Lula R. Crane.

MIZELLE—BOWEN—On Jan. 6th, 1892, at the residence of the bride's father, near Williamston, N. C., by Rev. Geo. J. Dowell, Mr. J. H. Mizelle and Miss Maude E. Bowen.

SMITH—WALKER—On Dec. 31st, 1891, at the residence of the bride's father, by Rev. E. L. Baptist, Mr. J. G. Smith and Miss Mary R. Walker, both of Mecklenburg county, Va.

WRIGHT—REGISTER—On Dec. 23d, 1891, at the residence of Mr. Jas. A. Wright in Rockingham, N. C., by Rev. Livingston Johnson, Mr. John B. Wright and Miss Fannie E. Register, all of Rockingham.

ELLINGTON—BROWN—On Dec. 13th, 1891, at the residence of Mr. Neal, near Bynum's Factory, Chatham county, N. C., by Rev. L. R. Dixon, Mr. John T. Ellington and Miss Mary Brown, all of Chatham county.

HAYWOOD—COVINGTON—On Dec. 23d, 1891, at the residence of the bride's father, near Rockingham, N. C., by Rev. Livingston Johnson, Mr. J. E. Haywood of Robeson county and Miss Ella Covington of Richmond county.

DIED.

LILES—Died, at her home in Lilesville, on Dec. 23d, 1891, Miss Janie Liles, in her sixty-ninth year. She had been a member of the Lilesville Baptist church for many years. She leaves an only brother, who has the sympathy of the entire community in this his sore bereavement. PASTOR.

WARD—Bro. Townsend E. Ward died at his home in Chowan county January 8th, 1892, in the sixty-fifth year of his age. He had been an excellent member of Ballard's Bridge church for a number of years. He was gentle and kind in disposition, always finding encouraging words to speak to those discouraged. He leaves a large family and a host of friends to mourn. He was a firm friend to the poor, and loved the RECORDER. The Lord bless the bereaved ones. A. W. B.

SANDERLIN—Sister Sarah Sanderlin, the beloved wife of Bro. Enoch Sanderlin, departed this life, near Shiloh, Camden county, N. C., January 6th, 1892, in her fifty-fifth year. She connected herself with Shiloh church when she was young. She lived and died a consistent christian. She was all that could be found in a christian wife, mother and neighbor. She will be missed by many, but by none more than her pastor. Her remains were taken to Shiloh church, and her funeral preached by her pastor to many relatives and friends, after which she was laid beside her father, by her request, to await the call of the resurrection. May grace be given to the sorrowing ones. P. S. C. DAVIS.

WARD—On the fifth day of December, in her forty-first year, Mrs. Kittie Ward bade a final adieu to her husband and seven little children to take up her abode with her Heavenly Father, whom she had loved and served so well while in the flesh.

Sister Ward was the faithful wife of our beloved pastor, Rev. Benjamin Ward of Onslow county. She had been a consistent member of the Babtist church many years, was a true christian, a devoted wife, a tender and loving mother, and a kind friend. Her loss is deplored by all who knew her, and inexpressably so to her grief stricken companion and his seven little motherless children. But our God knows best, and does all things well. Grieve not, dear brother, as do those who have no hope; she is only asleep in Jesus.

A FRIEND.

McGLAUGHN—Bro. W. F. McGlaughn died at his home in Bertie county, N. C., near Capeheart's church, on January 7th, 1892. Bro. McGlaughn only lacked a few days of being seventy-six years old when the Master called him home. He had been a member of Capeheart's church for forty-five years, and he died in the triumph of faith, and has gone to rest with loved ones on the other shore. Bro. McGlaughn had been a deacon in his church for a number of years. He loved his church, and his delight was to see it prosper. He leaves three children, one brother, and a host of friends to mourn their loss. When we meet at the old church for worship surely we shall miss him. His funeral was preached at his home by his pastor from Philippians 1: 23, a text he had selected himself. Sleep on, dear brother, until the resurrection morn, and then we shall meet to part no more.

W. P. JORDAN.

HUMPHRIES—The subject of this sketch, sister Parthenia Humphries, was born in Granville county, N. C., Dec. 19th, 1811; was married by Elder James King to W. W. Humphries January 14th, 1836, and died at her home in Person county, N. C., Jan. 3d, 1892, being in her eightieth year. They both professed faith in Christ about 1842, and were baptized into the fellowship of Olive Branch Baptist church by Elder James King. Sister Humphries was a faithful and highly esteemed church member for nearly fifty years. She was always found at her place in the house of the Lord, ready and willing to speak a kind, cheering word to all, and do what she could for the Master. She was never more happier than when ministering to the comfort of God's servants in the ministry, with many of whom she often shared her hospitality. She was truly a good mother, and the greatest anxiety of her heart was that her children should become christians. The first lessons she taught her children were of God, and even by example as well as precept she tried to instill in them that love for God that made her own life happy. It may truly be said she lived the life of the righteous and died their death. The funeral services were conducted by Rev. J. A. Beam of Bethel Hill Institute, at her home, and her remains, in the presence of a large crowd of relatives and friends, were laid to rest in the family burying ground near Collier, to await the resurrection.

PASTOR.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes causes of bile, and cures malaria. Get the genuine.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

W. H. & R. S.

TUCKER & CO.

DRY GOODS.

Winter, 1892.

Mail Order Department.

Through our Mail Order Department we offer advantages to the people of North Carolina for "Shopping by Mail" second to none in the Southern States, for by the means of this, a very important department of our great business, we place almost at the very doors of our patrons our enormous stock of goods, and we do carry the largest and finest collection of Dry Goods and kindred wares, at retail, of any house in North Carolina, and equaled by very few Southern houses.

We want the patronage of our North Carolina people, not simply that ours is a North Carolina house, but because we will sell them Dry Goods at as low prices, for the same quality, as any house in the trade.

We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

FOREIGN AND AMERICAN DRESS WOOLENS,
BLACK DRESS GOODS,
SILKS, VELVETS,
HOUSEFURNISHING GOODS,
CARPETS, CURTAINS, &c., &c.

Samples cheerfully sent, and letters of enquiry promptly answered.

When writing for samples, our patrons will please make their orders as definite as possible, for then we can send a suitable line, instead of a lot entirely different from what they want.

GOODS DELIVERED FREE.

(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

Reliable Business Men

WANTED IN VIRGINIA, NORTH CAROLINA and TENNESSEE.

During the last six years, as local agent at Glade Spring, Va., I sold one thousand "Continental" Mowers, Reapers and Binders, manufactured by the Johnston Harvester Company, Batavia, N. Y., who also build Rotary Disk Pulverizers and Cultivators. I want reliable agents in every county in Virginia, North Carolina and Tennessee. There is money for the right man. Address, stating territory wanted,

M. M. MORRISS, Manager,
Bristol, Tenn.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 106½ Whitehall St.

The Right Time is the Time for All.

HAVE PROMPT CONGREGATIONS BY USING OUR

STEEL ALLOY CHURCH BELLS.

REGULATE THE TIME ON YOUR FARM WITH OUR

Crystal Metal Farm Bells

Make Good Crops and Have Good Gardens by Using the Best

Farming and Gardening Tools.

We are Agents for **Bolles' Celebrated Cotton Hoes.** Our Sublett's hoe is pleasant to work your vegetables with.

Rakes, Potato Digs, Hames and Strings, Trace and Log Chains.

Hardware of Every Description.

Building Material, Paints, etc. "All Right" and "Cotton King" and cheaper Cook Stoves. "Capello" and "New Franklin" Ranges.

Write for prices, and say what you want.

JULIUS LEWIS & CO., Raleigh, N. C.

The Home Circle.

His Yoke.

The yoke of Christ means saving strength
To all whose hearts are worn and spent;
No hard or weary weight impressed
On necks already bowed and bent.

The world's rude yoke must fret and gall,—
Life has so many pains and cares!
Only beneath Christ's easy yoke
Our load is lightened unawares.

His yoke! O pattern close and true,
Fitted to each,—the strong, the weak,
Yielding our wills to its control,
His joy will not be far to seek!

His yoke means burdens lightly drawn
In lowly patience, less we fall,
Yea, "quietness and confidence,"
With love divine to sweeten all.

O meek and lowly Christ! we crave
This blessed servitude to know;
In us thy joy be now fulfilled,—
Will thou not make it yet to grow!

—*Mary K. A. Stone, in Sunday-school Times*

Only a Bunch of Roses.

The roses were fresh with dew and sweet with fragrance as Madge Burton gathered them hastily that fair summer morning. Pinning them quickly to her girdle, she entered the carriage that was waiting for her, and was driven to the station where she took the train for a city fifty miles distant.

Money was not plentiful with the Burtons, so the young girl contented herself with riding in the ordinary car. She made a very sweet picture in the dusty car, and I do not think there was one person present who did not admire it. Her bright, sunny face, her dignified yet gentle bearing, her winsome smile upon tired and fretful children, who had traveled many a weary mile, her tasteful, neat attire, with the bunch of roses in her girdle, were all noticed in a quiet way.

In the seat in front of her was a crippled child,—a sad-looking, thin girl, whose earthly life was destined to be very short. She looked over her shoulder a number of times at Madge, and finally she said wistfully, with some hesitation:

"Would you mind if I should sit by you just a little while?"

"Not at all. I should be happy to have you do so," was the ready answer, given as courteously as if speaking to a young princess.

The child, leaning upon her crutches, took her place beside Madge.

"You don't look a bit tired," was her first observation. Madge smiled into the questioning face.

"I am not tired," she said. I have just begun my day."

"I am tired. I've come a long way—'way from Denver. I could not sleep last night, my knees pained me so. What beautiful roses you've got! We used to have roses in our garden before we went to Denver. We're going to the town where we used to live—pa and I. Pa's in the smoking car?"

"Isn't your mother with you?"

"Ma's dead," was the reply; and the thin lips quivered. "We had to bury her away out in Colorado.

"You poor, dear child!" said Madge, not wondering that the lonely little girl had begged to sit beside her.

She unfastened the rosebuds from her girdle, and taking out half of them, gave them to the child, whose pale face grew jubilant with surprise. She held them to her cheek, and pressed them to her lips; and very soon, with the flowers held close to her breast, she fell asleep.

Madge put an arm about her gently, and drew her head to her shoulder. The child slept peacefully for half an hour; then as the cars stoped at a small town, a man came in hurriedly. It was the cripple's father. A mist crept over his eyes at sight of the sleeping child; and as he stooped and gathered her in his strong arms, he said in a low voice, full of feeling:

"I'm not a prayin' mon, miss, but may the Lord's blessin' rest on ya forever for your kindness to me poor motherless bairn!"

The travelers from Colorado had reached their destination. The sleeping child, who had suffered all through the previous night did not thoroughly awaken, only arousing a little as she was carried through the car, murmuring:

"I've—been—in—heaven,—pa;—I've—got—some—roses."

The mist in the father's eyes seemed to spread through the car. No word was spoken aloud concerning the little scene just over, but in many a heart there was heard the Voice divine whispering: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."—*Sunday school Times.*

A Selfish Boy.

Jamie took the largest banana on the dish the other day when the fruit was passed to him. He did this before his grandmamma had been helped. He looked ashamed when he saw her take the small one, but he was glad that *his* was so big.

But when he took off the skin, the fruit was black, and unfit to eat. The smaller one was good. His papa's eyes twinkled, and he said:

"The largest isn't always the best, is it, Jamie?"

And his mamma said, "Selfish boys often lose what they want to get."—*Selected.*

Gold in our Old Fields.

Considering health better than wealth. Those we consider Taylor's Cherokee Remedy of Sweet Gum and Mullein better than gold, for it gives health, better than wealth—curing coughs, colds, croup and consumption.

Ned's Lesson.

"Polly wants a cracker! Polly wants sugar! Hurry up! hurry up! Polly is hungry!" screamed the parrot from the top of her perch. Mabel and May fed her with bread and fruit, and filled her cup with fresh water; and while Poll chatterer her thanks the little girls turned to watch Ned at his play. He was building a fort out of sticks and stones. "Now, girls, this is the way to make the roof. You lay the sticks so!" —but the pieces of wood dropped, and the fort fell into ruins before his eyes. Then Ned stamped upon the ground in his anger, and a word, a dreadful word, fell from his lips. It was the first time in his life he had ever spoken such a word, and Mable and May cried out, "Oh, Ned! how could you." Quick as a flash Poll caught the word, and and in her loud, harsh voice sent it ringing out through the garden. It was a dreadful sound when it fell from Ned's lips, but when Poll screamed it out the girls covered their ears, and Ned, full of grief and shame, run to the bird. "Oh, Polly! hush, do hush! I'll never say it again! Mabel, give her some candy, cake, anything, to make her forget that dreadful word!"

Ned is a big boy now, but he never forgot Polly's lesson. It was the last time he ever soiled his lips with an unclean word.—*Ex.*

In the Training of Boys.

It is my belief that, as a rule, boys are abused, and it is small wonder that so many of them grow up to be so thoughtless and useless. I want to make all due allowance for the nervous, overworked mothers (for I have been one myself), who can not long endure the noisy clatter of little boots, or the restless romping of "those boys!" But O, who often a little planning and loving forethought would save our "nerves" and also our boys.

Give the boys a room of their own, where they may be allowed to work, play, read or whatever the boyish fancy may dictate. If he be fond of reading, let him have plenty of good, suitable books and paperes, and an easy chair in which to sit in while he reads them.

A boy loves comfort as well as a girl does, and money spent in making him comfortable at home goes a long way towards keeping him off the street. Some boys can be satisfied to spend a whole evening in reading; these must be provided for in some other way. Let them have games—there are many innocent ones—and let them invite their friends into the house, and feel that they have a share in the home. I used to let my boys pop corn, make taffy candy, whittle and ran a scroll saw in the evening, in spite of the litter it made, and I never regretted it.

If the boy wants to make money—that is, speculate in a small way—and can do it without interfering with his school duties, let him do so. It will teach him to be industrious and will cultivate business habits. I knew a mother, who went into partnership with her boys, she furnishing the capital and the boys doing the work. In this way she taught them to keep accounts, and if the money made did not amount to much, the lessons learned were invaluable.

Boys like to be trusted, it makes them manly. If a boy deserves praise give it to him freely. I know there are boys and boys, but I have never yet found one who not susceptible to kindness, and who could not be managed if the right course was pursued.—*Selected.*

A Little Weighty But Timely.

Two hours and fifteen minutes are required for digesting roasted fresh eggs and raw milk. Two hours and thirty minutes are required for digesting boiled cabbage, roasted wild duck, and fried veal. Three hours and forty-five minutes are required for digesting boiled beans and green corn, also boiled beets. Two hours are required for digesting boiled barley, raw cabbage with vinegar, boiled codfish (cured dry), raw fresh eggs, and boiled milk. One hour is required for digesting boiled soused pig's feet, boiled rice, boiled soused tripe, and one hour and forty-five minutes are required for boiled sago. Four hours are required for digesting fried beef, roasted tame duck, roasted domestic fowls, boiled salted salmon, boiled beef soup with vegetables, and boiled veal. Two hours and forty-five minutes are required for digesting boiled salt beef, fricasseed chiken, baked custard, and two hours and fifty minutes for raw sour hard apples. One hour and thirty minutes are required for digesting raw, sweet, mellow apples, baked fresh wheat bread, scrambled fresh eggs, boiled barley soup, and boiled fresh trout or salmon. Three hours are required for digesting boiled striped bass, broiled beefsteak, roasted fresh, lean beef, soft-boiled fresh eggs, boiled mutton, stewed pork (recently salted), and boiled chicken soup. Three hours and fifeen minutes are required for digesting baked corn bread, boiled carrots, roasted mutton, roasted fresh oysters, roasted fat and lean pork, fried pork recently saltad, and boiled fresh sausages. Two hours and thirty minutes are required for digesting sweet boiled apples, boiled lima beans, boiled pod beans, raw cabbage, warm hash meat and vegetables, broiled fresh lamb, boiled lamb, baked Irish potatoes, and roasted turkey. Three hours and thirty minutes are required for digesting roasted fresh, lean, dry beef, fresh butter, fried catfish, raw old cheese, hard-boiled fresh eggs, fried fresh eggs, stewed fresh oysters boiled Irish potatoes, boiled bean soup, and boiled mutton soup.—*The Harrisburg Call.*

Pleasant to the taste, surprisingly quick in effect and economical in price—no wonder that Dr. Bull's Cough Syrup is the leading preparation of its kind.

"Oh! woman, in thy hours of ease, uncertain, coy and hard to please." With children hurt, long hours she's spent. Do try Salvation Oil, the liniment.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.
It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES of Lime and Soda

is endorsed and prescribed by leading physicians because both the *Cod Liver Oil* and *Hypophosphites* are the recognized agents in the cure of *Consumption*. It is as palatable as milk.

Scott's Emulsion *is a perfect Emulsion. It is a wonderful Flesh Producer. It is the Best Remedy* for **CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.**

Ask for Scott's Emulsion and take no other.

Recommended as the Best. IX

LE MARS, PLYMOUTH CO., IA., May, 1889.

I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.

F. BORNHORST.

A Great Blessing.

CLEVELAND, O., Sept. 1, 1887.

I can most truthfully testify to the fact that here in Cleveland several cases of epilepsy, which *were cured* by the medicine of Rev. Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine. REV. ALARDUS ANDRESCHECK.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIC MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

In Richmond, Va., by Bodeker Bros., Druggists, 1414 E. Main St.

1425 N. Y. Ave., WASHINGTON, D. C.

OFFICE OF YORK ENTERPRISE,
YORKVILLE, S. C., Aug. 14, '91.

ATLANTIC ELECTROPOISE—Gentlemen: For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for hours. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubt. Yours truly, W. M. PROPST.

KNABE
PIANOS.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
Baltimore, 22 and 24 East Baltimore Street,
N. Y., 148 5th Av. Wash'gton, 817 Market Space.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

DOUBLE Breech-Loader $7.99. RIFLES $3.00 PISTOLS $4 GUNS All kinds cheaper than elsewhere. Before you buy, send stamp for Illustrated Catalogue to The Peoples Cheap Gun Co. 164 Main Street, Cincinnati, Ohio.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION
MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.—DISCOVERED BY ACCIDENT.

IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. ——MODENE SUPERCEDES ELECTROLYSIS.——

——*Recommended by all who have tested its merits—Used by people of refinement.*——

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER.

LOCAL AND GENERAL AGENTS WANTED. MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A. MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS. *You can register your letter at any Post-office and insure its safe delivery.* CUT THIS OUT AS IT MAY NOT APPEAR AGAIN

Offer $1,000 FOR FAILURE OR THE SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

COOPER'S MAMMOTH BRICK WAREHOUSE,

Henderson, N. C.

The unanimous verdict of its thousands of patrons is that the HIGHEST PRICES and BIGGEST AVERAGES are always obtained on its floors. I have just closed a most successful and satisfactory season, selling more pounds of tobacco and paying out

MORE MONEY TO FARMERS

than in any previous year of the market's history; and enter upon the new crop year determined to labor even more industriously, if possible, for the welfare of my patrons than ever before. The Henderson market was never in better condition or its future more encouraging. The coming year promises to be the best we have ever had, and COOPER'S WAREHOUSE, which, as farmers know, has always held the best records for high prices, clever treatment and good accommodations, is strengthening itself with every sale. Ask your neighbor who has sold with us, and hear what he says.

With grateful acknowledgment I return thanks to my friends and customers who have so liberally extended to me their generous patronage for the past nineteen years, making COOPER'S not only the leading warehouse in this the leading Bright market, in number of pounds of farmers' tobacco sold and amount of money obtained therefor, but also the

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR V—REV. LEMUEL BURKITT.

CHAPTER TWO.

Our last chapter left the subject of this memoir in the midst of his first trials and difficulties encountered in his work of fitting himself for the gospel ministry. He was neither so ignorant as to be blind to his many needs, nor yet so conceited as to dream that any facility of speech and elocution would atone for his want of knowledge. Unlettered as he was, his natural acuteness and logical turn of mind enabled him to see how utterly some of the good old preachers of that day failed in their efforts at expounding things beyond their apprehension. He saw that in most of them that beyond their rhapsodies over the love and grace of God and the final perseverance of the saints, there was little left as topics of discourse. Of course, they never forgot or failed to remind their hearers of the paramount doctrine touching immersion, but this could be only done in a very brief and perfunctory manner. Few of them knew anything of the matter beyond the statements of the New Testament evangelists. The irrefutable and fixed truth of history, showing how the Romish popes and councils had changed and perverted the ordinance was beyond their studies on the subject. While it was very true that the Bible statements were of themselves enough to settle the matter for all reasonable minds, there were still many men and women who were staggered by the questions of Rev. Mr. Charles Earle, when he asked his Baptist neighbors how it could be that so many millions of other christians had for centuries been sprinkling their babies instead of immersing their adult converts to a new style of life. The whole mystery of the Romish iniquity, in its high-handed perversions of the early christian ordinances, were so little known that the Episcopal clergyman could thus darken counsel and distress his unlettered competitors; but at best how could so able and just a man think that such fencing with the truth was a part of his great duty in "justifying the ways of God with men"? Mr. Earle knew even better than Lemuel Burkitt, or any other Baptist of Albemarle, in that early day, that they were practicing the precise rite used by John the Baptist and the apostles, yet he accepted as authoritative and rightful a change in Bible practice on no better grounds than the decrees of a sect his church had been for centuries denouncing as the brood of the scarlet woman, and had put to death as traitors and heretics thousands who had dared avow faith in Rome on English soil.

But let us ever be thankful to God that while her man-leavening is invaluable in its sphere, and always a mighty helper to the man who undertakes to expound the mysteries of godliness, yet at the same time the divine goodness has so ordered that those things really necessary to be understood in the Bible plan of salvation are so plainly set forth that even the wayfaring man may not err therein. Popes, prelates and councils on the one hand, and synods and conferences on the other, may set forth their interpretations of what they hold as truth, but the ultimate appeal of every true enquirer as to the way which leads to life eternal must ever remain in the imperishable chart God has given us as a lamp for our feet. It was on such safe and traditional courses that young Lemuel Burkitt turned from human glosses and gathered for himself from the fountain head of truth the rules of his own faith and practice. How with such meager aids to higher attainments he managed so soon to shine as a star among his humbler brethren in the Baptist ministry was no doubt astounding to himself as it was grateful to the thousands who hung enthralled on his thrilling utterances. Converted in 1760 in his nineteenth year, we find two years later, when Gov. Tryon was ravaging the country of the conquered Regulators, a new preacher appeared down in ancient Albemarle. It was only two years later when he was called to the pastorate of Bertie or Sandy Run church. This was then the most influential body of Baptists in eastern Carolina, and for so young a man to become their guide in religion was no small tribute to the unusual gifts of the young pastor. But this was only a foretaste of what the power and influence of Mr. Burkitt would soon be.

In order that the average reader may understand Mr. Burkitt's relations to the Baptists of Albemarle in that great era of change and reformation in religious and political affairs, it will be necessary to recur to the condition of the churches of his faith in the eastern and western settlements. When in 1773 Lemuel Burkitt became the pastor of Sandy Run church, there had never been exchanged the slightest token of fraternal recognition between the reformed churches of Sandy Creek Association and their Baptist brethren in the low country. Eight years of marvelous growth and expansion had been vouchsafed of heaven to the little group of the New Lights who formed the first congregation planted in 1755 by Messrs Stearns and Marshall. But a strange and unreasoning jealousy had been manifested by the older Baptist preachers and congregations toward these apostles of a purer faith. The same aversion to all change which is yet so largely characteristic of North Carolinians had condemned unheard every overture from the New Light missionaries. These old Baptists of the remote past were as unreasoning and deaf to the truth as have been the misguided Kehukees of a later period. The truth is, that the people were misguided by weak and uninformed preachers, who had failed to comprehend the logic of the situation and the force of the truth through the fact that they were unprepared to part with their prejudices.

Bishop Burkitt, young as he was, had suffered from no such unchristian disability. He loved the truth wherever he found it, and the truth had made him free. In the might of his victorious zeal and eloquence, he traversed the broad territory then holding the eastern Baptist churches and as one inspired he laid bare all the ruinous inconsistencies of the faith and practice which was keeping his beloved people in error and disunited from their wiser brethren. He told them that Baptists for centuries had warred upon infant baptism because Christ had required faith and repentance as prerequisites to such an ordinance. Here were Baptist churches not only baptizing men and women into membership, but in more instances than was at all creditable, they were ordaining ministers to the work of the full gospel ministry who made no pretence that they had any experience of the new birth in Christ. Was the Saviour's declarations to Nicodemus to be set down as meaning nothing, or were the Baptists claiming the old papal power of changing the Master's teaching? Was it no longer true that the Bible was the great Baptist rule of faith? Had the churches set up some higher standard of construction as to the plainest teachings of the Scriptures? The young apostle of the truth, with all his superiority of eloquence and equipment, was also consummate in his bearing and treatment of his less gifted brethren. Nothing more clearly demonstrated his greatness of soul than the fact that while thus exposing the ignorance and mistakes of his clerical peers, he was still enabled to retain their love and admiration for himself personally. A weaker and vainer reformer would have only succeeded in arraying every one of them in stubborn and unheeding opposition to the proposed purification of the churches. So far from this being the case when the ablest man among them, the Rev. Henry Abbott, pastor of the Camden church, had heard all the glowing and unanswerable appeal, he set the needed example of resigning his place as pastor until he could be again baptized. He had gone into the church, like a host of others, with no pretence of being converted. Being the son of the canon of Westminster in London, he had taken as true the teachings of his childhood touching baptismal regeneration.

Thus, like another Peter the Hermit, preaching a fresh crusade, Mr. Burkitt fixed and prepared the minds and hearts of the Albemarle Baptists for his next step in the program of reformation. The Sandy Run church in 1774 was the instrument for its consummation. It resolved in conference that in the future that body would hold fellowship with no congregation that would admit or continue in membership any person who had not claimed to have experienced such a change of heart as is implied in the Saviour's words touching the new birth. This apparently bold and high-handed position as to her relations to the other churches of the Kehukee Association was the occasion of, as Mr. Burkitt had foreseen, a no small outcry and stir among the dry bones in some of the churches in the region which, in later years, were to revolt from Bible teaching as to missions. There was little or no discord and disunion in the churches which later formed the Chowan Association, but beyond the Roanoke there were heard rumors of discontent and remonstrance over the course pursued at Sandy Run.

Not only had the visit of the Rev. Messrs. Vanhorn and Miller failed to affect these churches, it was feared by a multitude of anxious brethren that the action of Mr. Burkitt's church would be no more successful. They feared that so far from any general reform being thus brought about, that the only result would be a lasting and hopeless schism in the churches so lately unified in their formation of the Kehukee Association. That organization effected at the cost of so much labor, prayer and tears, they said was now doomed to certain division and moral wreck. It really seemed that these prophets of evil were right in their horoscope of the future. Tidings from the upper counties were full of the resolutions of divers Baptist churches, who were instructing their delegations to the approaching session of the Kehukee Association at the Falls of Tar river, and nearly all of these were in the plainest sort of way condemnatory of Sandy Run's action.

But the patient and trusting soul of Lemuel Burkitt was all unmoved at the prospect of his brethren's inanity. He was at work for God and his people, and no human displeasure could reach or dismay a soul thus doubly armed in the course of duty. As the clerk of this same great Baptist Association, he had won so much love and admiration from all his brethren, it was sad to think that any part of the loving communion of the past should be lost by his efforts for the Lord. His sensitive and poetic soul instinctively shrank from everything like feud and bitterness, but he recalled the fact of how his Lord and Master, with all his gentleness and beneficence, had yet found life so little a bed of roses; so let the worst come that was possible to the promptings of prejudice and unreasoning preposaessions, the pathway of his duty was still left as plain and undisturbed as the light of the stars.

On the other hand, there were many things to sustain the young reformer and his faithful Sandy Run congregation in their high and devoted course. Elder John Meglamre, the moderator of the Kehukee Association, was the first to come to his rescue. His Sussex church in Virginia passed resolutions in conference precisely similar to those of the Bertie people. Then came news of similar action of the churches both in Virginia and North Carolina, but the great majority had as yet been averse or silent on the issue. Before the month of October could come and witness the marshalling of the Baptist hosts in the discussion of their differences, the shots had been fired by the British soldiers at Lexington, whose echoes rolled around the world. Loving hearts already sore at the prospect of discord with brethren, saw with added dismay their native land forced into conflict with their King, who was preparing great fleets and armies for their subjugation to his wishes. It can, then, be easily imagined how anxious and prayerful the soul of Lemuel Burkitt must have grown as discord and danger, both in Church and State, projected their ominous shadows around him. Like his dauntless and patriotic countrymen, he only drew nearer to God as the night of death and uncertainty deepened around him. To follow on in the road of duty and right might bring him sorrow and the loss of all things worldly, but there yet remained, like hope in Pandora's box, the consolation and support of his soul at ease with God and himself.

A Severe Rebuke.

The following anecdote is one among a multitude which prove that the very doctrines which, by many professed christians, are overlooked or denied or even ridiculed, many avowed infidels, more especially the sagacious and candid, confess to be clearly stamped on the sacred pages:

Lord Bolingbroke, the infidel friend of Pope, and a man of genius and learning, was accustomed to peruse writings of almost all kinds of authors, and on almost all kinds of subjects. Receiving a visit one morning in his study from an English clergyman, he happened to be reading the works of Calvin.

"You find me singularly employed," said he, and named the author he was perusing.

The clergyman replied in a manner which intimated a total disbelief, with some degree of contempt, of the writings in question.

"You surprise me very much," said Bolingbroke. "If I believe the Bible, I should certainly believe the writings of Calvin; for Calvin speaks with the Bible." He added: "I know I am accounted an infidel, but I confess there occurs to me at this moment one argument which half convinces me that the christian religion is true."

"What is that?" said the clergyman.

"Why," replied Bolingbroke, "that christianity should have continued in the world so long when committed to the care of such gentlemen as you."

How much of this world are you going to take with you into the next? Will you have two pockets—one on each side of your shroud? Will you cushion your casket with bonds and mortgages and certificates of stock? Ah! no. The ferry boat that crosses this Jordan takes no baggage—nothing heavier than an immaterial spirit. You may, perhaps, take five hundred dollars with you two or three miles, in the shape of funeral trappings, to Greenwood cemetery, but you will have to leave them there. It would not be safe for you to lie down there with a gold watch or a diamond ring; it would be a temptation to the pillagers. If we have made this world our God, we shall see our idol, when we die, ground to pieces by our pillow, and we shall have to drink it in bitter regrets for the wasted opportunities of a life time.—*T. De Witt Talmage.*

Let grace and goodness be the principal loadstone of thy affections. For love which hath ends, will have an end; whereas that which is founded on true virtue, will always continue.—*Dryden.*

Appeal for Foreign Missions to the Woman's Missionary Union and to Sunday-schools.

The Southern Baptist Convention, through its Centennial Committee, recommends that our people, in harmony with the plans of their brethren all over the world, celebrate the Centenary of Modern Missions, 1892, by an advance movement along every line of work and by raising a special fund for the Boards of the Convention.

For Foreign Missions it is proposed to increase the regular contributions sufficiently to enable the Board to send out and support one hundred new missionaries in addition to the present working force of devoted men and women, and to raise a fund of at least $125,000, to be used as occasion may from time to time require, in buying or erecting buildings at mission stations, in preparing and publishing translations of the Bible and other books, and in any other work of permanent character. It has seemed eminently appropriate to enlist in this effort the cooperation of two classes, the women and the children of our Southern country. Woman in America owes an immeasurable debt both to her Saviour and to her degraded sisters in heathendom; her profound sympathy and active hands will seize the opportunity to make some payment. The young people of to-day will in a few years have to support and guide all our christian enterprises; their fresh enthusiasm and vast numbers will make them potent in this work for the future. We therefore earnestly ask the assistance of the Woman's Missionary Union, with its State committees and local societies, and of superintendents and other officers of Sunday-schools, in giving information, making suggestions and organizing the collection in their several communities.

Centennial Chapel Building Fund.

USES FOR THE FUND.

At Zacatecas, Mexico, Bro. McCormick has secured an eligible lot, his work is hindered for lack of a convenient house of worship. Exactly the same is true of Bro. Bagby at Rio Janeiro. There is need of chapels at Parras, Guadalajara, and other stations in Mexico; at Juiz de Fora in Brazil; at several Yorubau towns in Africa; at half a dozen places in China; in Japan, as soon as our missionaries there have mastered the language. Other chapels and residences will be needed as our force is increased. Hitherto these have been provided for by special appeal; it will be much better to raise now a fund sufficient for a number of years and be in condition to take advantage of opportunities as they occur.

It is not the policy of the Board to erect expensive buildings or to supercede the necessity for strenuous efforts on the part of native converts. We propose to provide comfortable residences for our missionaries, and let the natives build their own chapels wherever they are able, as has been done in our oldest fields, Southern and Central China, elsewhere to supplement their contributions only so far as will stimulate them toward self-support. Even this, however, a little help at many places, amounts to a considerable sum. Thousands of churches at home call on others to help them build; on whom shall the feeble bands of converts from heathenism or Romanism call in their much sorer need?

Our wants in the matter of publication have been generously anticipated for several years past by donations from the American Baptist Publication Society. This we hope will continue, and yet we should like to be in condition at any time to undertake our full share in the work of giving to the world the word of God.

METHOD OF COLLECTING.

Plans have been devised and are heartily approved by the Boards of the Convention to interest Mission Societies and Sunday-schools in collecting this money. Two principal features (1) *Chapel Cards*, to be used for the collection of sums from 10 cents up to $5; and (2) *Centennial Certificates*, to be issued in receipt for collections of $5 and over. The Card represents a neat little chapel, supported on fifty bricks. When one of these is returned with 10 cents for each brick, a Certificate will be given in exchange. The Certificates are handsomely gotten up, illustrated with a fine portrait of William Carey, and will be a suitable memorial of valuable service rendered during the Centennial of Modern Missions. Supplies of Cards and Certificates, with full directions for their use, can be obtained by Mission Societies and Bands from the State Central Committees; by Sunday-school superintendents, from the Maryland Baptist Mission Rooms, No. 10 E. Fayette St., Baltimore, in accordance with special arrangement made by the Boards of the Convention. In ordering please remember that they are issued by both Home and Foreign Boards, and ask for one or the other, or for both, in such proportions as may seem best for your community.

Send the money collected with statement of its special designation through the regular channels to the Treasurers of the Boards. And by all means try to arrange so that this special collection shall not hurt, but if possible shall help, the regular collections of your church for the cause of Missions.

CLAIMS OF FOREIGN WORK.

In behalf of Foreign Missions we may confidently appeal (1) to the *express command* of the risen Lord, who said, "Go, teach all nations" (Matt. 28: 19) "that repentance and remission of sins should be preached in his name among all nations," (Luke 24: 47), "and ye shall be my witnesses—unto the uttermost part of the earth," (Acts 1: 8). (2) To the *vast extent* of the field, including the votaries of heathen and Mohammedan religions and of the more corrupt forms of christianity, embracing more than four fifths of the people now living on the globe. (3) To the *great and terrible need* of the nations that sit in darkness and in the shadow of death, while on their shores the beacon lights that mark the way of salvation are few and far between. (4) To the *wonderful success* with which God has crowned the feeble efforts of his people, in their weakness and want of faith, during the hundred years of missionary labor now about to close. (5) To the bright prospect, the open doors, the inviting fields, now in view, and the *special opportunity* afforded by this Centennial. No other such will occur during the life time of any to whom this appeal is addressed.

The cause is worthy, the need is great, the demand is pressing, the promise is bright, the time is favorable. A large number of small amounts will make up the sum asked for, and it will accomplish its purpose by God's blessing in answer to the united prayers of many givers. Let it not fall short for want of your mite.

H. H. HARRIS,
President F. M. Board S. B. C.

The Century of Modern Missions.

As a member of the Centennial Committee, I desire to thank Dr. Bailey, cordially, for his editorial on "Centennial of Missions," in the last issue (Jan. 13th) of the BIBLICAL RECORDER. "It is important to get our people thoroughly aroused," you say; and in that terse sentence the center of this movement results is squarely struck. Information is necessary to enthusiasm, at least to such enthusiasm as should be aroused if the best results of this memorial movement are garnered and made permanent forces in the life and activity of our churches.

The harvests gathered from the world-wide field for Christ during this first century of modern missionary activities are certainly sufficient to cause all who are praying "thy kingdom come," to "*thank God and take courage.*" For the first two centuries succeeding the Reformation the establishment at home of a liberated faith occupied the time and demanded the strength of all christians. It was only at the beginning of the century now ending that God began to arouse his people to the duty of bearing this established faith to the ends of the earth. God in his providence called William Carey to lead as the standard bearer of this great work of saving the heathen by means of the preaching of the gospel of Jesus Christ.

To day as we close this century the doors of the last hermit nation, (but one, Thibet), stands wide open. The prayers of God's church to "open the doors of the world" have been answered, and the results that have followed in answer to the prayers of God's people are so blessed, aye, so stupendous, that to day God's people need as never before to pray God to enable them to accept the responsibilities which their answered prayers now impose upon them. It

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JANUARY 27, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis' Methodist Ecumenical Council.*

WAKE FOREST COLLEGE.

In August, 1833, Dr. Wm. Hooper presented to the Baptist State Convention, (organized at Greenville, Pitt county, N. C., in 1830), a report recommending "the establishment of a Baptist Literary Institution in this State." Shortly after a farm of six hundred and fifteen acres, lying in what was known as "The Forest," in Wake county, was purchased for a site. The Legislature, only by a majority of one vote, that of the Speaker, grudingly granted a charter for the Institution in 1833. Rev. Samuel Wait, D. D., was elected President in 1832, and the Institution was opened in 1834. In 1846 Dr. Waitt resigned after much arduous toil for the school.

He was succeeded by the following Presidents, in the order of their names: Dr. Wm. Hooper, 1846-'48; Dr. John B. White, 1849-'52; Prof. W. H. Owen, (Pres. *pro tem.*,) 1852-'54; Dr. Wm. Wingate, 1854-'79; Dr. T. H. Pritchard, 1879-'82. Dr. Pritchard was followed by Dr. Wm. B. Royall, as chairman of the Faculty, from June, 1882, to November, 1883, when the present incumbent, Dr. Chas. E. Taylor, was elected President. It will thus be seen that the College has been particularly fortunate in being presided over by able and efficient Presidents. Dr. Taylor has already demonstrated the fact that he is not a whit behind the most distinguished of his honored predecessors. In its earlier years the College was beset by ceaseless financial embarrassment. In tiding over financial difficulties, and in teaching our people to see the need of an endowment, the name of Rev. Jas. S. Purefoy is to be held in grateful remembrance.

Little was done in the way of an endowment, however, until the meeting of the Baptist State Convention in Raleigh in 1856, when by the earnest efforts of leading brethren of this State, and the assistance of the eloquent A. M. Poindexter of Virginia, $25,000 were pledged for this purpose. By the efforts of Dr. Wingate, and others, this fund was increased to $46,000 by the commencement of the late civil war. At the close of the war only a little over $11,000 remained. Between 1866 and 1883 about $40,000 were secured through the labors of some of our most efficient ministers, such as Jones, Overby, Mitchell, Hufham and Purefoy. In 1883 the endowment reached $100,000. For this the Baptists of the State and country at large are greatly indebted to Mr. J. A. Bostwick of New York. Under the stimulating influence of another generous offer by Mr. Bostwick, an active canvass of the State was attempted by the present energetic President, and $40,000 were added to the endowment. Other gifts have run the amount up to about $200,000.

Through the liberality of such men as Col. J. M. Heck, J. G. Williams, Sidney S. Lee, Rev. J. S. Purefoy, and others, whose names are gratefully remembered, other college buildings, besides those in earlier use, have been added, until there is now ample room to meet the present necessities of the College. The College is the property of the Baptists of North Carolina. The Board of Trustees make an annual report to the Baptist State Convention, and sustains such a relation to that representative body of our people as to enable them to realize their obligation to feel toward the institution that perpetual interest that ought to spring from such relationship.

There are some things true of our loved College, which are so *marked*, as compared with some others, as to be called peculiar. This, perhaps, is not strange, as the people, of whom it is the literary center in North Carolina, are a *peculiar people*. We may, as we understand them, mention a few of these:—

1. Wake Forest College sustains such a relation to our great Baptist brotherhood in the State, in fact is so much under their control, that there are not now, nor is there much probability of there being in the future, men holding the important places of President or Professors who are untrue to the doctrines and principles of our Baptist people. A Prof. Briggs would not be tolerated at Wake Forest. Thank God that the noble men who are now at the head of our College are as far removed from Briggism, or any other dangerous ism of the day, as the most conservative Baptist laymen could wish. Our people can rest assured that only such religious traiping is given at our central College as is true to the Bible, as held and interpreted by our Baptist people.

2. The Wake Forest College curriculum is first class in its arrangement, and its teaching is not frothy, but solid, and its course of instruction is not so handicapped by priestly lore and superstition as to force the institution into the attitude of a mere adjunct for the propagation of a peculiar faith, or the defense of denominational tenets. We know of some institutions, especially female colleges, that we could call by name, whose course of instruction is so exceedingly pliable, and frothy withal, that graduates from such colleges are more suited to shine in the ball-room, or fashionable soiree, than in the paths of useful attainment, success in which reflects credit on their Alma Mater. It has come to be believed by some thoughtless people that the school which is most *fashionable*, the pupils of which spend most money and who can ape most successfully the Oscar Wildes of modern society; that can spout pages of Lucille, or Emerson, without understanding what they say, are ahead of all others. One never-failing characteristic of such schools is, they are good *proselyting* agencies. They excel in that line, if in nothing else. All such froth as this Wake Forest ignores. The frothy student that attends Wake Forest is not there long before he has to "come down to business."

Of course, by the very force of circumstances, and the power of christian belief and example, Wake Forest is a decided factor in propagating our denominational views. The great aim of the institution is to train the minds and the hearts of the young men who occupy her halls, still there is manhood enough among her professors, and faith enough in the perpetuity and scripturalness of our doctrines to enable them to rise above the weakness of some who make their leading schools only a part of a huge system for the propagation of denominational tenets. We verily believe that there are some graduates of Catholic colleges that could tell one more about the "Calendar Saints," the temporal power of the Popes, the duties of the Confessional, &c., than they could about some of the plainest problems of science or mathematics. The secret of the popularity of many Roman Catholic institutions, and of many who imitate Rome in her methods, is that students are fed on the sugar-plums of knowledge, and studies that require real application and effort, and that fit men or women for future usefulness, are more or less ignored. The diploma is granted as a gratification of the vanity of the student, and to satisfy friends at home. The diploma of some modern graduates is only a waste of valuable sheep skin, and considering the fact that they turn out graduates that are nearer bigoted sectaries than mature scholars, one is forcibly reminded when noticing these diplomas in the hands of such graduates of the *sheepishness* and duplicity of those who grant them. Well, we need not wonder, when we remember that some faiths cannot be well propagated in the light of the nineteenth century without some of the mysticism, tradition and monkishness of the ages, when priestcraft and Jesuitism held high carnival, while the masses were kept in gross darkness.

3. Wake Forest does not attempt to create a reputation by doctoring men of small calibre; nor does she give diplomas for anything but real merit, and as a reward and commendation of real scholarship. This thing of every little village school calling itself a college, and proceeding by college airs to acquire a reputation as such, has been carried to a ludicrous extent in America, especially within the last three decades of years. Thank God there is a reaction against this at present. We rejoice to know that a D. D. or LL. D. from our College means something. Would that we could say as much about such titles of other schools we might mention.

We will add, by way of concluding this paper, that we should ever be grateful to God who has led our noble institution through all its vicissitudes, and saved it from its friends and its foes within and without, so that it has finally come to the front the peer of any institution of like grade in the land. Let us remember, however, that Wake Forest is not a "finished" institution. It has not reached its full growth. It will grow with the years that come and go. Her 230 students should increase to 500, then a thousand, &c. It was the intention of her founders, and those who have shaped the legislation and history of her charter, to keep the College near the great Baptist heart of this commonwealth, and, we may say, of the country at large. The endowment will have to be increased to meet the demands of her rapidly increasing reputation and patronage. The building facilities will have to be increased. The facilities for philosophical and scientific investigation will have to be enlarged according to the progress and discoveries of the age. Wake Forest, then, has never seen the day when she could dispense with the sympathy, the help and the prayers of our people. So mote it be. Let us stand by our College! If you are a Baptist, and have a son to whom you wish to give a college education, send him to Wake Forest.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. Leonidas Rosser of Virginia is dead.

....The Oxford Female Seminary has opened under favorable auspices. The outlook is very cheering.—*F. P. Hobgood.*

....Rev. G. M. Webb of Shelby will enter upon his new field at Randleman, Worthville and Ashboro the first of next month.

....Bro. P. A. Dunn of Wake Forest called to see us on Friday last to cheer us in our work. He is one of the truest and best of our brethren.

....Mrs. Martha Olive, widow of the late Rev. Johnson Olive, died suddenly in Holly Springs on Jan. 25th, at the home of her son-in-law, Bro. G. B. Alford.

....Rev. Walter Splawn of Louisville, Ky., and Miss Annie Francis Bacon will be married in the Broadway Baptist church at five o'clock p. m. Tuesday, Feb. 9th.

....President John B. Brewer of the Chowan Baptist Female Institute was presented with a handsome gold headed cane on Christmas day by the Faculty of the Institute.

....Bro. W. C. Petty of Manly was in Raleigh on Tuesday of last week on his way to Oxford for the purpose of entering his daughters as students in the Oxford Female Seminary.

....Rev. J. L. White of Durham has been called to the pastorate of the First church, Asheville, and has accepted the call and will enter upon his work in Asheville at an early day.

....Rev. J. Walter Kenney of Antioch, S. C., has removed to Southport, N. C. We welcome Bro. Kenney back to North Carolina. His correspondents will note the change in his address.

....Prof. J. B. Carlyle of Wake Forest College was in Raleigh on Saturday. He reports Prof. Lanneau and Prof. Sledd as having suffered much from grippe recently, but both now on the high road to recovery.

....Rev. T. C. Buchanan of Globe, N. C., was married last week to a young lady who had just entered Globe Academy. She preferred taking charge of the Principal and helping him manage the school to being a pupil.

....Rev. A. T. Howell has resigned his position of Principal of the Yadkin Valley Institute in order to devote his entire time to the ministry. Churches wishing to correspond with him will address him at Southport, N. C.

....Rev. A. W. Price of Wadesboro is having a pleasant time of it with his work. He has suffered some loss by removals, but will make up the loss by accessions. Bro. Price is a working pastor as well as an able preacher of the word.

....The "Fife" meeting at Martinsville, Va., continued from Jan. 3rd to 11th, with the following results: Names returned for church membership—Methodist, 69; Christian, 47; Presbyterian, 48; Baptist, 48; Episcopal, 13.—*J. Thos. McLean.*

....We learn that it is probable Rev. G. P. Hamrick of this place will be called to the pastorate of the church at Boiling Springs. If this church secures the services of this earnest and devoted minister it will be fortunate.—*Shelby Review.*

....Rev. J. G. Barkley of Rocky Mount, N. C., is now in his eighty-third year. He goes about his farm and seemingly enjoys life as well as ever. He has for more than half a century lived a most consistent and active life as a christian and a minister.

....Rev. H. M. Wharton of Baltimore spent last week aiding Rev. Dr. A. C. Dixon in a series of meetings with the Hanson Place Baptist church, Brooklyn, N. Y., and Dr. Dixon occupied the pulpit of the Brantley church, Baltimore, Md., on Sunday, 24th.

....Rev. E. W. Wooten of Wooten, N. C., and his family have read the RECORDER from its first issue. He has a poor opinion of the piety and interest of the man in Baptist affairs and Christ's kingdom who refuses to pay his subscription to the RECORDER.

....Bro. F. S. Biggs of Baltimore has settled in Raleigh as General Agent of the Ætna Life Insurance Company, one of the strongest and best of what is termed the "Old Line" Companies. We wish Brother Biggs a happy and successful life in North Carolina.

....Rev. W. E. Crocker of the Seminary writes: "I learn to-day that Rev. J. L. Sproles, who is now a student of the Seminary and pastor of the Southgate St. church in this city, has been called to the church in Shelby, N. C., and will take charge February 1st."

....Rev. W. J. Sholar of Hamilton, N. Y., was in Oxford on Wednesday of last week, and assisted by Rev. J. S. Hardaway, united in marriage Mr. Edward H. Sholar of Chattanooga, Tenn., and Miss L. Annie Powell, daughter of Capt. E. P. Powell, of Oxford, N. C.

....A number of our wisest and best brethren have thanked us for our article on "Misappropriation of Public Money." We appreciate the hearty approval of our brethren, and assure them that we shall continue to oppose all such use of money collected by taxation.

....Rev. A. T. Hord, of "Hamburgh High School," Jackson county, has a good school and likes that section, but is twenty miles from a railroad and misses his brethren of this section. He takes and enjoys the RECORDER, and keeps posted in matters of the Lord's kingdom.

....Please announce that the Union Meeting of the Mecklenburg and Cabarrus Association will meet with the church at Matthews on Friday before the fifth Sunday in this month. Introductory sermon by Rev. Dr. A. G. McManaway. Hope all the churches will send messengers.—*Com.*

....We regret to learn that Rev. Dr. Hufham of Tarboro is quite sick. If his thousand of friends could prevent his ever having a day or even an hour of sickness or sorrow, they would gladly take his portion of all such ills upon themselves. The dear brother has waded through a three weeks' grippé, however, and is now improving.

....Rev. A. D. Hunter of Greenville, N. C., is a wide awake, energetic pastor, and looks after all the Master's interest on his field. From what he says in a private letter containing a list of subscribers, we infer that he is of the opinion that Rev. W. B. Morton needs a wife to look after him. A number of us agree with Bro. Hunter in this.

....Dr. J. M. Frost, Corresponding Secretary of our Sunday-school Board, Nashville, Tenn., says: "Your Board, it seems to me, acted very wisely in placing the Sunday school work in North Carolina under the management of Rev. C. Durham, the Corresponding Secretary, and may God bless him in it, and crown him with a glorious success."

....If any of our male readers, who are well qualified, would like to have a good position as teacher, we advise them to write to Rev. P. S. C. Davis of Shiloh, N. C. Bro. Davis writes: "Had good meeting at Shiloh church, third Sunday. The hand of fellowship was given to three, and one was received for baptism. People are better of the grippe."

....Bro. Jacob S. Allen, who was one of the constituent members of the Second church in Raleigh, is now a much loved and useful member of the Grace St. church in Richmond. He seems happy in Old Virginia, but when he gets a chance to go to North Carolina, he is very particular to say that he is going to God's country.—*Dr. W. E. Hatcher in Baltimore Baptist.*

....Bro. Benjamin Lanier of Level Plains, N. C., in renewing his subscription, says: "My father, Rev. Benjamin Lanier, is still living and in good health, though almost blind. He still retains his faculties and can tell much of the times when the Baptists in our State were few, and it was not regarded as a popular thing to be connected with them; but ours are brighter days."

....Rev. Dr. F. M. Ellis of Baltimore sends us an able and timely article, which appears on another page, and says: "I send you an article inspired, or at least prompted, by your excellent editorial in your issue of January 13th. If not too long, or too otherwise, you may use it as you like. I would be glad to preach from your BIBLICAL RECORDER pulpit, if you can let me in."

....On January 1st, 1891, Rev. D. M. Austin accepted the pastorate of the Second church in Charlotte, a small mission church just organized, and with the aid of his united little band he has succeeded in one year's work in placing his church at the head of the list in the Mecklenburg and Cabarrus Association in contributions and pledges to our denominational work.

....Rev. W. B. Morton of Wake Forest was in Raleigh on Thursday last to replenish his wardrobe, and, as far as possible just now, to replace the loss he sustained by thieves in Weldon some weeks ago. Bro. Morton has invitations to settle as pastor from a number of churches in other States. We hope some church in North Carolina will yet induce him to remain in this State.

....Rev. J. D. Harris of Sparta, N. C., has been called to mourn the death of his beloved wife. She was a good woman, and found great pleasure in aiding her husband in his labors. Sister Harris was in her forty-second year. She professed conversion and united with the church when sixteen years old, and lived a consistent, earnest christian life, and died in the triumphs of faith. Bro. Harris is one of the missionaries of our Board, and with a sad heart he presses on to do his work. On the third Sunday in this month he received into Liberty church Wm. Cheek, one of the most substantial and prominent citizens in Alleghany county. He has also just given out the contract for a good house of worship at Piny Creek, and the Lord is greatly blessing his work.

....A well organized and properly conducted Baptist church needs no manner of society in it. It is of itself a society of christian endeavor, a man and womans mission society, a man and womans temperance society, a young man's and an old man's christian association, &c., &c., even to the last of the one hundred societies, associations, unions, etc., invented for the purpose of taking up collections.

....If a church would begin with its organization to live according to the Bible, its members would expect nothing else but to do their full share of church work, just as the tax-payer his full tax, and never look for nor expect anything else. But, alas! the churches have ruined their members by their miserable looseness in church discipline; have rendered a large per cent. of church members unfit for church work or membership.—*R. Q. A. T.*

....Fulton Ave. has suffered some severe losses of late by the removal to other States of some of its most active members. Now another follows. Bro. Frank S. Biggs has been ordered by the Ætna Life Insurance Co., of which he is an agent, to locate at Raleigh, N. C., and take charge of its Southern work. Bro. Biggs is a deacon in Fulton Ave. church, superintendent of their Hollins St. mission and one of the most active and liberal of its members. He will be sadly missed.—*Baltimore Baptist.*

....We ask all our pastors to read Hon. H. K. Carroll's article on the Census in this issue. There are a number of Associations in North Carolina from which no report has been sent in. The statistics of the Baptists of North Carolina are the only ones that are incomplete. At least 15,000 of our colored members have not reported. If you know anything about these Associations, please send Dr. Carroll a copy of the Minutes, or send them to the BIBLICAL RECORDER, Raleigh, N. C., and we will forward them to Dr. Carroll.

....Rev. C. A. Woodson of Durham, Corresponding Secretary of the Ministers' Relief Board, makes an earnest appeal to all the pastors and churches in the Convention for immediate help for the aged and dependent brethren the Board now have on their hands. Some of these aged brethren have spent as much as thirty five years in preaching the gospel in North Carolina. They are now aged, poor and dependent on their brethren for support. Every church in North Carolina ought to take a collection for this Board at an early day.

....Bro. O. T. Moore of Eufaula, Ala., in sending us a subscription, says: "I congratulate you upon your splendid success in placing the RECORDER at the head of Baptist papers of our fair Southland. Its weekly visits to me are in the nature of a letter from the home of my childhood in dear old Carolina. Long may the RECORDER live and be blessed of God in its fight against sin and unrighteousness and for the upbuilding of Christ's kingdom." We hardly think the RECORDER has reached the position indicated by Bro. Moore, but if giving cranks, isms and side issues the cold shoulder will enable us to reach the first place, we are on the road that leads there.

....Rev. J. L. White of Durham is expected in Rocky Mount, N. C., this week, and will aid Pastor Love in a series of meetings. Bro. Love issued the following card to his people on the 21st: "You are invited to attend revival services which are to begin at the Baptist church next Sunday, January 24th, and continue ten days. Rev. J. L. White, pastor First Baptist church, Durham, N. C., will arrive on Monday and will do the preaching throughout the meeting. Friend, sickness and death are among us hurrying many into the spirit world. What is your hope for eternity? Are you a christian? If so, what are you doing to lead your unsaved friends to Christ? See Daniel 12:3, and James 5:20."

Letter from Rev. C. C. Haymore.

Dear Bro. Bailey:—I love the RECORDER because it stands by and defends the truth of the Bible in the midst of the strongest opposition. May it grow stronger and stronger, that the hundreds of brethren throughout the State who are weak in faith may be made strong and active workers for the Lord.

For years I have had to put in all my spare time begging money to build church-houses in the most destitute sections in this part of the State. I have one house yet unfinished, which I hope will be completed by the middle of this year.

I hope this year to be able to raise more money for the RECORDER and give it a larger circulation in my field of work.

Last year my work seemed hard, but the Lord greatly blessed my feeble efforts. Over two hundred made a public profession of their faith in Christ during the time I spent in protracted meeting work, of which number I had the pleasure of baptizing about fifty.

This year I greatly desire to do a better work than I did last year. I enter the field with renewed energy, determined to try to preach the whole truth and nothing but the truth.

UNION MEETING.

The next Union Meeting of the Pilot Mountain Association will be held with the Red Bank church, two miles south of Germanton, Stokes county, beginning on Friday before the fifth Sunday in this month. Those coming on train Thursday evening will be met and cared for by brethren and friends living in Germanton. The brethren attending the meeting will all be met Friday morning in Germanton at Styer's Store, and conveyed out to church in time for the opening sermon. We earnestly request that all the churches be represented. This is the first meeting of the year, and let us come together, determined to start the work aright. Yours,

C. C. H.

Mount Airy, Jan. 15, 1892.

Placed in the Hands of Rev. C. Durham

At the meeting of the Board of Missions and Sunday-schools, held in the Mission Rooms in Raleigh, on Jan 12th, 1892, the Board was formally notified that Rev. W. B. Morton declined the Secretaryship of Sunday-schools and Colportage.

The Board informally discussed the situation and the condition of the Sunday-school work and of the business of the Supply Store, and concluded that it could not afford to have the Sunday-school-work of the Convention remain longer without an authoritative head, whereupon a motion was made and unanimously passed to place the work in charge of Rev. C. Durham and to authorize him to employ such clerical help as he might find necessary for a vigorous and successful prosecution of this work.

This fixed the matter for the present Conventional year, and the members of the Board present so understood it.

JOHN C. SCARBOROUGH,
President of Board.

Raleigh, Jan. 25, 1892.

Our Roll of Honor.

One of the most encouraging signs of the times as regards our work is the fact that a number of individuals and churches, in various parts of the country, are undertaking the support of missionaries. The number of such has been so increasing of late that we have decided to keep a list of them standing in the *Journal*. May the list grow constantly, as one after another, our churches and wealthier christians realize the obligation and privilege of having their own representative in the foreign field. If one hundred such shall be found in the coming year, the hope of many lovers of missions will be realized, and our board will be able to send out one hundred new missionaries during the Centennial year—one for each year of this Century of Missions. Here is the list of the churches or individuals, missionaries and fields:

Hon. J. A. Brown, Geo. – J. A. Brunson, Japan.

Fifth church, Washington, D. C.—W. D. King, North China.

First church, Asheville, N. C.—Mrs. G. W. Greene, Canton.

Mr. E. L. Wilkins, S. C.—Miss Lula Whilden, Canton.

First church, Augusta, Ga.—W. H. Sears, North China.

A layd, First church, Baltimore, Md.—C. E. Smith, Africa.

It might be well to add a few words concerning the items given above, that others may perchance be moved to go and do likewise.

Hon. J. A. Brown supports brother Brunson as a memorial to a loved daughter whom God took to himself some years ago. Likewise a lady in the Fifth church, Baltimore, supported brother Smith, as a memorial to her father. The First church, Washington, and the First of Augusta, are only giving practical expression to a growing missionary spirit, fostered and developed under the leadership of pastors whose hearts are full of the zeal for the work.

The First church, Asheville, N. C., had been giving about $200 a year to Foreign missions, but a year or so ago decided to build a large and costly house of worship. Instead of cutting down their gifts to this cause during this strain of building they decided to enlarge abroad as well as at home. Hence an increase to $600 a year for a missionary's support.

Last spring Deacon E. L. Wilkins and his wife, of Charleston, S. C., celebrated their silver wedding, and as a thank-offering to God, decided to support a missionary, hoping if blessed of God, to continue it in the future.—*Foreign Mission Journal, January.*

Are there not churches in our Convention that could be put on this "roll of honor"? With a little judicious thought and business-like determination, it seems to me, that the churches in Raleigh, Wilmington, Durham, Goldsboro, Henderson, Oxford, Reidsville, Winston, Charlotte, with others in the towns and country, might be placed on this roll of honor. What will brethren Carter, Hall, Pritchard, White, Edwards, VanDeventer, Hardaway, Howard, Brown and McManaway say about it? Why not start the Missionary Centennial in North Carolina in this way? Who will be the first to speak to his people about it? Let us try it. Why not? This would start us on a new life in missions. *Now is the time for this work.* What say you, pastors?

CENTENNIAL MEETINGS.

The Convention at Goldsboro passed unanimously the following, viz:

"*Resolved*, That the Board of Missions and Sunday-schools arrange for such special addresses to be delivered before the next annual session of this body on the Centennial of Modern Missions, and for such Missionary Centennial Meetings, during the year, as it may think best; and, also, provide and put into the homes of our people, by sale and gratuitous distribution, such literature as may be helpful to the cause of missions."

Let it be remembered that the Centennial year *begins* with the Southern Baptist Convention in May, 1892, and *closes* with the Convention in 1893. These dates, of one hundred years ago, include the *great facts* that are to be commemorated by us. And while our Board will hold strictly to these dates, in holding Missionary Centennial meetings, it has already gone vigorously to work with arangements for such meetings. At the last meeting of the Board, Drs. P. S. Henson of Chicago, A. J. Gordon of Boston, A. C. Dixon of Brooklyn, and F. M. Ellis of Baltimore, were unanimously and most heartily invited to be the guests of the Board at the next meeting of the Baptist State Convention, to be held in this city Dec. 8–13, and to speak to the people on Missions. These brethren have been written to, and it is hoped they will be with us.

Correspondence will be entered into soon with committees in the associations, with the view of arranging for Centennial meetings at their next sessions. The Board, into whose hands the Convention has committed these arrangements, is awake to the importance of the work, and will, we think, meet the highest expectations of the denomination.

C. DURHAM.

Help Needed.

Let me again call the attention of my fellow-pastors, and the dear brethren and sisters composing our churches all the State, to the resolution *unanimously* adopted by our last Baptist State Convention at Goldsboro, requesting our churches "to contribute *regularly* for the work of the Ministers' Relief Board, as for any other denominational work," &c. Our churches that held service on Christmas day were requested to "utilize these meetings, by contributing for this object."

As a matter of fact, very few of our churches, so far as I have been able to learn, held service on Christmas day, and hence the contributions for our work have been light. Brethren, will you not let us hear from you? Can we not have a general response from our pastors, somewhat like the recent response, (not yet ended), for the Havana house? That was a beautiful and graceful thing. My people and yours have shared in the blessed privilege of responding to this appeal from Cuba. Can we not then, dear brethren, listen to the feeble but eloquent voice of our aged brethren at home, as they call to us for help? I am sure that I violate no confidence by giving here an exact reproduction of a letter recently received from one of Christ's aged and faithful veterans. Early in December last we sent him and others a remittance of ten dollars each. The dear old brother has had to wait so long for another, that he is under the necessity of writing the following:

"I received a check from the Treasurer of the Relief Board, on Dec. 14th, 1891, and it is gone, and I am now in great need, as I had to get some little on its credit before I got it, and I paid what was due, and the remainder is gone. I hate very much to have to send to you for money, when I know the contributions are small; but if I could get the eight dollars per month regularly, perhaps I could get along. I have no way of making money now, as you know when a man gets old, he is laid upon the shelf to do the best he can, it don't matter how hard he has labored heretofore; but so it is, that is the way of the world; but it is the hardest time with me now, nearly, of my life.

"I have done as much hard work for the last thirty-five years, and traveled as many miles, and baptized as many persons, as almost any other minister in the State; but I am now getting old, and my service is not in such demand as it used to be; but I will try to be resigned to the will of the good Lord, and not murmur nor complain. I can't get out much this cold winter, as I can't stand cold weather as I once could. I trust the Lord will bless you and your family abountdantly, in your work of love.

Your brother in Christ, ———."

There it is brethren *verbatim* I have others like it. Shall we not hasten to the help of this dear old saint, and others like him? My sisters, how about those *widows* we have on our list? Will you not help us in our efforts to "cause the widow's heart to sing for joy?" Will not each church in the State send us a contribution and thus enable us to make *monthly* remittances to our beneficiaries? Send contribution direct to our Treasurer, T. E. Cheek, Durham, N. C., or to J. D. Boushall, Raleigh, N. C.

Your Brother in Christ,
C. A. WOODSON, *Cor. Sec. Board.*

"May"—"Shall."

In the North Carolina law, legalizing the sale of liquors, it used to read: The town or county commissioners "may" grant license, &c. But the last Legislature struck out the word "may" and inserted "shall." It appears that the change was made to *compel* commissioners to grant license. The word "may" left it discretionary with the commissioners to grant license or not. Sometimes there were commissioners brave and good enough not to grant license. This was very objectionable to the Devil and his great host of liquor sellers and drinkers. So the old fellow determined to make a dead effort to have "may" struck out and "shall" inserted. For this purpose he attended the last Legislature and became a lobby member. Nor body in or at the Legislature worked harder than he did. He soon found he had friends. It was not hard to find one ready to offer the amendment. And now the debate begins. The old fellow is busy suggesting argument. The discussion waxes warm. But it ends, and the vote is taken. "May" is struck out and "shall" is inserted.

And now the Devil rises to a question of privilege. He wants to return thanks. The privilege is granted. He arises with a smile on his hideous face, and says: "Gentlemen, dear and loyal friends, most heartily do I thank you, who have voted in the majority, for the valuable aid you have given me. One of my names is Apollyon, the destroyer. Nothing helps me so much in my work of destruction as the liquor traffic. And now you have so changed the law that all the town and county commissioners 'shall' help me. Thank you, gentlemen, thank you." And as he takes his seat, he waives his hand, and all the hosts of hell send up a mighty shout of applause. All the liquor men of the State join in the thundering shout, and from seacoast to mountain tops the mighty wave of applause rolls and swells.

But the Devil is in trouble again. In many parts of the State commissioners are refusing license on the ground of *character*. He will have to go to the courts, or to the next Legislature, and have the law made definite, that is, that a "good moral character" means any one who will obligate himself to serve the Devil, according to law, in selling liquors. J. A. BRADLEY.

Baptist Female University.

We desire to call the attention of the readers of the RECORDER to the Baptist Female University of North Carolina. We have had little to say of it in the papers of late, for the reason that we have had very many and some formidable obstacles to contend with. Some of them have been overcome and some vital questions have been settled. The Trustees, at their last meeting, determined that the enterprise should not be abandoned. They decided to stand by their decision to locate it in Raleigh on the site first chosen by them, that is, on the Pullen, Grissom and Adams property. They, also, concluded to press the collections in and outside of Raleigh as rapidly as possible. The time has come to direct attention of our people who live outside of Raleigh to the importance of this institution. The greatest need of the Baptist denomination in this State to-day is a Central College of superior grade for the education of women. We need such an institution to afford facilities to all of our girls, who can avail themselves of the best educational advantages. It is far better that these privileges be in our midst than to have to be sought in an inhospitable climate and with unsuitable environments. Besides, with an institution located among us, ten times as many will be educated as there would be if they had to go off. We need it to furnish teachers to the other schools, and to thoroughly equip those who are called to labor in foreign fields. But above all we need it to elevate the standard of education for women.

We greatly need better educated women and a hundred times more educated women. Whatever we do to increase the intellectual and moral power of woman results in the betterment of humanity and the advancement of christianity. In all christendom women have been the best supporters of the christian religion. A greater number of them embrace religion, and they are more inclined to be pious. It is generally admitted that children inherit more from their maternal parent, and the mother is the sole teacher at the most plastic age. She is the guide to sentiment and thought and the moulder of character, hence her sphere gives her the most important post in the religious domain.

My dear reader, carefully and prayerfully consider this interest, and if you are able to do so, contribute liberally. Remember that those help best who help first. The hardest time in all enterprises is in the start. I shall be glad to confer with any who want to help in the matter. My address is Box 156, Raleigh, N. C. J. B. BOONE.

The Union Meetings and High Point Female College.

I beg the brethren to whom I have written, to bring to the attention of their Union Meetings the effort I am making to get our people to buy this institution. I earnestly hope that the brethren in all these Unions will endorse the matter, and that all will help a little. I ask only a little from each—nothing for myself—but a little from each for our Baptist girls. Help, brethren. It is for yourselves and for your girls and for the good of the Lord's cause.

I request the clerks of these associations, or some brother, to send me a copy of the minutes of the last session of their associations.

ONCE MORE.

I desire to say to all who feel an interest in the plan for buying, improving and endowing High Point Female College that supplemental to that plan our friends here and I have agreed that all bonds for from ten to fifty dollars a year shall be conditioned that upon the payment of any installment the payees in the bond (the trustees) shall issue to the party a certificate which shall be received, at the rate of one tenth for each month sent, from the party, his representative, or assignee in part payment of expenses for any pupil or pupils sent to the institution.

The amount advanced will thus be repaid, but will, at the same time, be a contribution to the institution and entitle the giver to a vote as per the charter thereof.

All amounts less than ten dollars a year will be donations merely, and will not be repaid.

By this means contributors only advance a small amount each year for a few months and the principal is fully repaid whenever in the future (time not limited) they may send a pupil or pupils themselves or get others to send by assigning their certificates and, at the same time, secure the institution to the denomination—without loss to any one.

But, it will be asked—how can the institution do this and still go on? The reply is: Thirty paying boading pupils will keep the school alive and pay expenses at catalogue rates. Sixty will do the same and leave a margin at a deduction of fifty dollars each from catalogue prices. This is so, because in a college it requires as many teachers for thirty as for sixty—nearly as many servants and as much fuel.

If the bonds and pupils are secured there will be no rents no interest to pay—only a small amount for repairs and insurance.

It is sure that the success of the plan will insure sixty paying boarding pupils—probably more.

By adopting this we will materially increase the amount of bonds given in this city and it is hoped else where.

Begging every one to use every effort to get as many of these bonds filled as possible, also bonds for smaller amounts as donations, and requiring all to pay for success, I am,

Fraternally, J. H. STALLINGS.

Walter M. Gilmore of Tempting, N. C., has been teaching the high school branches in Pocket High School for Prof. Allen Jones. Bro. Gilmore hopes to go to the Southern Baptist Theological Seminary next fall.

Sunday-school Thoughts.

Reading the excellent article of Rev. A. W. Price on the "S. S. Problem," and just before its perusal, the admirable editorial on the "Centennial of Missions," I thought a clear, shining path out of the "problem," into the better way, was made manifest. We have been signally blest in our missionary work in the dark corners, continents, and islands of the sea in our Lord's great field, the world. We see clearly enough that these vast regions, lying in outer darkness, are ready for the reapers and that these laborers should be sent. All who desire the spread of the gospel, see and feel the need of this great work, and know that a mighty effort all along the line should be made in this direction, which all our other great interests—Education Orphanage, Home and State Missions, Sunday schools, Colportage, Aged Ministers, and Periodicals—should, with added emphasis on some, and no falling off on any, go forward in the good old way so greatly blest and so successful before the innovation of "Sec. of Sunday-schools and Colportage" with large salary, was designed, offered or declined, which latter can be said to the credit of so many of our noble North Carolina brotherhood.

What better way for the sustenation and building up of Sunday-schools could be devised than that in the schools themselves and the pastors of the churches to which they belong? The preacher shows the need an I prospective good. The superintendent and every teacher exert every power, the first to fill the school and the latter to fill their classes from hovel and palace, from highway and hedge, and how easily the young minds, under pure Bible teaching, learn to give gladly, to save the perishing, their hard earned pennies, provided they know that it is to that class, and not salaried folks, it is going.

What a power, too, these pious young teachers exert in leading out into gospel truth the young immortals under their care, and for equipping them for "life's stern bivouac of battle," and to become shining lights in Church and State! Well, then, we want our Secretary (and we have him) to look closely after them—see that they get full consideration at our Associations and Union Meetings, and he is amply sufficient along this line as aforetime. Dr. Durham can cover a good deal of space if he spreads himself, for he is broad, though short.

We no more need a Secretary for Sunday-school and Colportage work than we do for any other two of our great interests. Too many officers and too much government often do more harm than good. Notice the legion of warm, well paid, useless offices in our government, provided apparently for cabinet officers, presidents' and senators' sons. Let us, then, in our household of faith avoid all such empty pomp and bend our energies more to the salvation of souls and the spread of the gospel to our own destitute regions and to the benighted rights of the world. To this end, "not a cent for tribute" to pomp or show, "but millions" to the spread of the life giving word.

I do hope—and I feel sure it is the hope of a large majority of our membership—that since Bro. W. B. Morton, so eminently fitted for any mission for good, has declined the Secretaryship, *no new one be elected*, lest peradventure, for the money, he accept—where so many noble brethren have declined, for less salaries to do greater work.

I yield precedence to no one in good wishes for Sunday-schools, having many years served as teacher and superintendent, and know well what Bro. Price so graphically describes. The evils he describes in assemblies, all can see and understand.

Then let us avoid the appearance of evil, and do what we can, at the command of our Great Captain, to "go into all the world and preach the gospel to every creature."

D. MCNEILL.

Letter from Rockyhock, N. C.

Dear Recorder:—Our community has been severely afflicted with the "grip." Very few of us have escaped its dreadful effects. In many instances whole families have been stricken down at a time.

Our church, Rockyhock, has lost one of its most efficient and useful members in the death of Bro. John T. Webb. He departed this life on the 4th inst. in the forty-third year of his age. He had been a consistent member for twenty-seven years. He leaves a large family of little children, besides a wife, a mother-in-law, and a host of friends and relatives to mourn his loss. We shall miss him in the church, in the Sunday school and in the community. He was a good neighbor, a kind husband, and an affectionate father. We mourn not as those who have no hope, believing that he has gone to receive the reward prepared for the finally faithful.

Another one of our members has passed over the river. Sister Priscilla Boyce was called to exchange worlds on the 8th inst. in the sixty-third year of her age. She has been a consistent member of our church for a number of years. She had been in delicate health for a long while, but when la grippe fastened its hold upon her, she soon passed away.

I have just returned with my wife from Bertie county, where we went to attend the burial of her uncle, S. J. Perry, who died on the 14th inst. in the sixty-seventh year of his age. Bro. Perry was a very useful member of Bethany church; in his death she sustains an irreparable loss. By his industry and frugality he had acquired a handsome competence of this world's goods. He was not inclined to be penurious—was ever ready to help the poor and needy. He did not forget his church nor Sunday-school, nor did he have anything too good for his pastor, but acted as a father to him. In his declining years his mind did not seem to be absorbed with earthly cares, but was studiously preparing to exchange a world of trouble and sorrow for a world of bliss. During the month of December he attended services in five different churches in his county, thus rounding up his long, useful life in the service of his Master. When disease fastened its clutches upon him a short while ago, and his final end was approaching, he expressed himself as being ready and willing to obey the last summons. His funeral was preached by his pastor, Elder Bristoe, from Psalm 37: 37—"Mark the perfect man, and behold the upright; for the end of that man is peace." Quite a number of sorrowing friends and relatives were present, to pay the last tribute of respect to his departed remains. Two sisters, one brother, and a host of relatives are left behind to battle with the cares and sorrows of life. W. B. FELTON.

Rockyhock, Jan. 19, 1892.

Letter from Rev. Dr. T. T. Eaton of Kentucky.

Dear Editor:—At the recent meeting of the Centennial Committee of the Southern Convention in Washington, D. C., it was decided to ask the editors of our denominational papers to write special editorials on the importance of using the centennial movement for increasing the number of contributions to missions.

Our Committee believe there is no more important matter in connection with our work than this, and that every means for reaching the people to accomplis this result should be used. There is no better means for getting hold of the people than the religious press.

The Committee are glad to have already had the assurance of your hearty co operation in our work; and, therefore we call upon you with the greater confidence.

We hope it will meet views to speak forth editorially with great emphasis and vigor upon this subject. To send a hundred missionaries to the foreign field during the year, and to correspondingly increase our home forces; and then through lack of contributions, to be obliged to dismiss many of these missionaries, would be a calamity; and such an issue of the Centennial would make the movement do more harm than good. In behalf of the Committee, I am,

Fraternally yours, T. T. EATON.

Literary.

The Missionary Review of the World for February devotes a large portion of its space to a most timely consideration of the work in China. In the department of Literature of Missions are two articles, the first by the Rev. John R. Hykes of Kinkiang, on "The Importance of Winning China for Christ;" the other, by the Rev. John Ross of Moukden, North China, on "How the Gospel Spreads in China;" both of which present a most hopeful view for the future of missionary enterprise there. The Monthly Concert of Missions is also devoted chiefly to China, reviewing the causes and significance of the present troubles there. The various departments of the magazine as usual cover the broad field and present an excellent summary of mission work in all parts of the globe. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers; clubs of ten, $1.50.

The Baptist Teacher, issued by the American Baptist Publication Society, Philadelphia, is regarded by Sunday-school workers and teachers most highly, not merely for its valuable aid in the study of the Sunday-school lessons, but also for its excellent articles on other Sunday-school subjects. It has become a real Baptist magazine of a high order of merit both from a denominational and literary standpoint. The table of contents for February shows variety and increased attractiveness. Some practical and pertinent questions are handled editorially without gloves. The Rev. H. A. Delano gives an excellent character-sketch of Isaiah, and Dr. Hobart matches it with an article on Jeremiah. The discussion on the Scribes, by the Rev. J. H. Mason, introduced by reference to Baruch, is timely and informing. A voice from across the ocean calls attention to Bible reading and the work of a useful organization of which Mr. Waters is honorary secretary. The Editor's Drawer is crowded with notes and queries. Library Notes will be found helpful. The lesson department is full and complete, as usual, with the addition of a new feature—"Bible Lesson Dictionary." It is said that the circulation of this paper has increased to several thousands during the past month.

Rich Results.

In order to introduce *The Baptist Teacher* very generally into schools where it has not heretofore been in use, the American Baptist Publication Society made the very liberal offer to furnish it as a trial to such schools at ten cents per copy for the first six months of 1892, provided a sufficient number was subscribed for to supply every teacher.

The result has fully justified the offer, the demand having exceeded the most sanguine expectations. Although the January edition was largely increased to meet the extra demand, the supply is exhausted and subscriptions received now must begin with the February numbers.

The Society continues the offer for *five months beginning February, at ten cents per copy* until the February numbers have been used when the rate will be ten cents for four months beginning with March and so on. Send in your orders at once and thus assure yourself of February issues.

Messrs. Richard J. Bigg & Co., Baltimore, Md., whose advertisement appears on our eighth page, are thoroughly reliable and competent in every respect. They do a large commission business through the South, and the senior is closely identified with this State in its different interests. Any business entrusted to their care, will receive careful and conscientious attention.

(CONTINUED FROM THE FIRST PAGE.)

is an occasion for a profounder gratitude than any of us can render, also that he who has flung wide open the doors of a world to the gospel of his Son, is also arousing his children to realize the responsibility of this tremendous work of evangelizing the nations. Bless God the churches *are* becoming missionary churches, and we are beginning to read out of the "great commission" the mighty meanings with which the Holy Spirit packed it. True much remains to be done before we can claim this for the majority of our churches or of our people. Never was christian apathy in christian missions so *noticable* as now. It seems simply amazing that any true disciple of our Lord can be indifferent in this matter. Alas, that so many are!

Missions, Foreign and Home, must sound out oftener from our pulpits. Too often they are confined to set days as the preface of collections. Missions crystalize the very essence of the gospel of Christ. What theme, handled in pulpits, is more important or so pregnant with the meanings of the gospel, or so gives faith, as the statue of Memnon, the music of the divine heart; or to change the figure, the spirit of missions falling upon the church of God, as the sunrise touched Memnon's statue, is making the church vocal with the meaning of our Lord's mission.

What lessons the past century has illustrated as to the beneficent influence of missions. How our churches at home have been up-lifted into a higher spiritual life by the demands of these foreign fields, white for harvest and pleading for laborers! Sir Wm. Hunter did not overstate the case when he linked a falling off in missionary effort with national decay. For what are such nations as England and our own preserved by God for if it be not that they shall give the gospel, that has made them all they are, to the world. *God's glory is the moral basis of missions.* Let that thought be first in all our conceptions and efforts for missions. The church's conception of the meaning and purpose of Christ's commission constitutes the missionary idea. Modern missions has taught the churches that however minute the germinal points of God's providences may be, that, after all, they only marked for us the place to set the compass of our faith, whose widening circles enclosed results that are wide as eternity and permanent as the eternal throne. Comparatively young as modern missions may be, let us remember that the missionary idea is as old as the commission, and that it dominated the men and measures of the apostolic church.

God's spirit in his church, through the ages, has been the interpreter of the commission. Its meanings have opened just as the church has responded to the Spirit's leadings. When at the close of a century of missionary activity, the church began to depend less upon the arm of God in missions, and more upon the arm of Cæsar in the State, the power of the church began to wane. Any church that grieves God's spirit is a declining church. *It must be.* Come down a step (further as the church of the father's sought to spread ecclesiasticism, the church lost her evangelical power. The missionary idea of Paul and his co-workers was *the exhaltation of Christ's supreme headship.* The missionary idea that succeeded the apostles aimed to magnify the *body of Christ*, i. e., the church. The missionary movement that cries, behold the church, is not of him whose cry was "behold the Lamb." Missions must exalt Christ if they have the countenance of the Holy Spirit, whose mission is to *glorify him.* During the ages that the missionary idea lay in the hands of a dead church "like seed corn in a mummies hand," spiritual darkness enfolded the people. The Holy Spirit has no place in an anti-mission, secularized church, and when, after two hundred years of a reformed faith, the long entombed missionary idea was quickened, as the spirit of life quickens the seed that has slept through the long nights of winter, it came forth as the bud sometimes appears amid the chill and ice of a delayed spring. For modern missions found itself face to face with the ridicule of high place, the chilling apathy of the churches, and the formidable front presented by a world-wide heathendom; and like the eleven obscure Galilean fishermen who stood on Olivet, orphaned of their Lord, with a rebellious world at their feet, to which they were commissioned to bear the gospel, a helpless handful of poor men—so when the modern mission movement, born in Carey's shoe-shop, and named in the cottage of widow Wallis, it seemed a poor weak thing—too frail for the winds and chill that encircled it. But, bless God, a century has shown that the promise and power of the commission, "Lo, I am with you," that made those Galileans victors, was in that modern missionary idea; and to-day it is the inspiration of church benevolence and activity, and is honored by the homage of the world.

What a revealer and interpreter of forgotten truths by the church this modern movement to evangelize the nations has been! How it demonstrates God's endorsement of our loans! "He that giveth to the poor *lendeth* to the Lord." It costs our government $100,000 to kill one of our poor Indians. How much does it cost the churches to bring one of them to Christ?

England has spent millions of pounds to compel the people of India to accept her terms. But what have modern missions accomplished for India at an immensely less cost of life and treasure?

This movement is putting things in their right relations. It is not civilization first and christianity afterwards; this has been tried and has failed. The true order is christianity, then civilization; this modern missions have abundantly demonstrated as God's method of procedure. A preached gospel is the divine plan to meet the needs of men and to provide for the best results in all.

This movement has not only pushed back the horizon of the church's vision, but it has directed the church to larger views of God, and to a deeper, more quickening conception of responsibility. "Can the heathen be saved without the gospel?" has been supplanted in the minds of all evangelical christians by the far more personal practical question, *Can we be saved if we withhold the gospel from them?* The light of the long delayed morning of a glorious day is breaking upon us, for the success of modern missions has shown the churches that they have already committed to them the money and the men for the world's evangelization if only used. But alas, these forces are to such an alarming extent latent, undeveloped and unconsecrated! Can this apathy and worldliness in our home churches be supplanted by a spirit of devotion to Christ, set ablaze by a holy enthusiasm for the world's evangelization? There are hopeful signs of this being done. More than four thousand of the choice young men and women of our schools and seminaries have devoted themselves to the foreign field. The annual offering for foreign missions by the christians of the world exceeds $10,000,000, and yet two cents a week from each of our 1,300,000 white Baptists of the South would amounnt to $1,374,000 more than the $10,000,000 now given by all christendom!

The church has been fortifying at home and now and then throwing out a skirmisher here and there in foreign fields. What is waited for is the order from the Captain of our Salvation, "*Let the whole line advance.*" Some of us think this is the command of the Great Head of the church to us in this grand centennial movement. The call from the Foreign Board is for one hundred additional missionaries. The Home Board asks for a corresponding number for the home field. This will be a grand advance of our standard, but unless the churches follow this advancing standard with prayer, men and money, that standard will have to be brought back! Pastors, for Christ's sake, and your own honor, *bring up your churches.* Our advancing standards must be brought back. Speak, Lord, the word, "Let the whole line advance." Then give us the spirit of prompt and united obedience. And let our battle cry be as we go forward, "*For God and for souls.*"

F. M. ELLIS

Baltimore, Md., Jan. 15, 1892.

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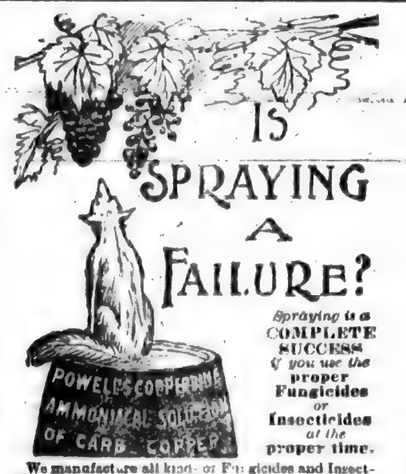

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J. L. H. MISSILLIER.

MARCH 6, 1891.

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Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 10 p m	5 11 a m
" Keysville	5 53 p m	5 51 a m
Ar. Danville	8 10 p m	8 05 a m
" Greensboro	10 30 p m	10 19 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 40 p m	*10 30 a m
Ar. Salisbury	12 32 a m	11 37 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 40 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 59 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*2 00 p m
" Columbia	10 50 p m	5 05 p m
Ar Charlotte	3 05 a m	9 00 p m
Lv Atlanta	*8 50 p m	*10 10 p m
Ar Charlotte	6 40 a m	8 50 p m
Lv Charlotte	7 00 a m	9 30 p m
Ar Salisbury	8 27 a m	11 00 p m
Lv Hot Springs	*5 22 p m	*12 29 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*11 08 p m
Ar Greensboro	10 20 a m	12 42 a m
Ar Winston-Salem	*11 40 a m	†2 20 a m
Lv Greensboro	*10 30 a m	*1 00 a m
Ar Durham	12 32 p m	5 07 a m
" Raleigh	1 25 p m	7 20 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*12 50 a m
Ar Danville	12 10 p m	2 35 a m
" Keysville	2 52 p m	5 02 a m
" Burkeville	3 37 p m	5 43 a m
" Richmond	5 30 p m	7 40 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9 10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Raleigh (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	9.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7.25 a m
Ar Greensboro	.....	.....	10.05 a m
Lv Greensboro	.....	.....	10.35 a m
Ar Madison	.....	.....	12.55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6.00 a m	.....	.....
Lv Walnut Cove	8.10 a m	.....	.....
Ar Greensboro	10.00 a m	.....	.....
Lv Greensboro	10.30 a m	.....	.....
Lv Sanford	1.50 p m	.....	.....
Ar Fayetteville	3.40 p m	.....	.....
Lv Fayetteville	4.10 p m	.....	.....
Ar Wilmington	8.30 p m	.....	.....
Lv Fayetteville	.....	4.12 p m	.....
Lv Maxton	.....	6.32 p m	.....
Ar Bennettsville	.....	7.45 p m	.....
Lv Madison	.....	.....	3.10 p m
Ar Greensboro	.....	.....	5.15 p m
Lv Greensboro	.....	.....	5.35 p m
Ar Ramseur	.....	.....	8.40 p m

NORTH BOUND—NO. 13. Daily except Sunday.		SOUTH BOUND—NO. 14. Daily except Sunday.	
Lv Greensboro	10.00 a m	Lv Mt Airy	2.10 p m
Lv Wal. Cove	1.50 p m	Lv Wal. Cove	6.00 p m
Ar Mt Airy	5.35 p m	Ar Greensboro	8.45 p m

W. E. KYLE, Gen. Pass. Ag.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for January---China.

"In that day a man shall cast his idols of silver and idols of gold * * * to the moles and bats." Missionaries, 37; native assistants, 29; stations, 53; churches, 14; members, 790; baptisms, 98; schools, 16. Contributions from Chinese, $300.09.

Study Topics.—Extent of population. Chinese religions. Universal idolatry. Village visiting and street preaching. Native ministry. Pingtu. What are we doing for China? Tea-shop teaching.

Recent Audience with the Emperor of China.

A most interesting episode took place in connection with the foreign relations of China on March 5th, this year. It was the interview granted by the "Son of Heaven" to the foreign ministers living in Peking, and representing their various countries. For years past this question of the right personally to present credentials to the Emperor has been the subject of great discussions between the legations and the foreign office. In 1874 Tung Chih, the uncle of the present ruler, after much pressure was brought to bear, granted an audience. Since then, however, the question, although agitated, has never been seriously insisted upon until the present young ruler himself took control of the government. Unexpectedly to many, three months ago an Imperial edict was issued, stating that the Emperor was willing to receive the ministers and *charges d'affaires*. No matter what may have been the reasons for this step on the part of the Chinese government, reasons perhaps chiefly political, in order to cultivate more close relations with other governments, one thing is certain, that the express wish of the Emperor himself was also a powerful factor in bringing about the wished-for event. Those living outside of China can scarcely realize how many were the preliminaries which had to be arranged before the interview could take place. Long conferences were held between the legations and the Chinese ministers. On the one side, were a set of men anxious to surround their ruler with all the ceremonies which they consider to be his due as the representative of heaven upon earth; on the other hand, were the foreigners, willing to accord any etiquette customary at a European court, but determined not to do anything implying in any sense that their countries were in vassalage to China. The principal difficulties were the right of separate audience and the place of meeting. Mutual concessions smoothed over these points, the former being granted by the Chinese, and the foreigners waving their preferences in the latter. The place agreed upon was the "Hall of Shining Purple," where the usual receptions are accorded to the tributary States, such as Mongolia and Corea, with the understanding that on future occasions another place within the palace grounds must be prepared. The ministers with their suites started about 10 a. m. All the foreigners, thirty-one in number, sat in green sedan chairs, each carried by four men. Passing through the "Gate of Flowing Prosperity," they arrived at the point where the officials of the foreign office stood ready to receive. Descending from their chairs they entered, through long lines of soldiers, a temple, where some time was spent in chatting and eating various delicacies. Then the entire party advanced to the Hall of Audience. It is a picturesque building, with yellow tiles and painted in many colors. Three flights of steps lead up to a terrace in front of the hall doors. The central set are reserved for his Majesty; others use those on the sides. On the terrace were four tents comfortably furnished with stoves and carpets. When the summons into the Imperial presence came, each minister, with accompanying interpreter, was conducted by two officials to a point where two columns, the "Dragon Pillars," marked a distance of about six feet from the raised platform on which the Emperor was sitting. First, the German minister was received; then followed the representatives of America, England, Japan, Italy, and the Netherlands. The large room presented an imposing spectacle, being lined with military officers. Back of the Emperor, who was sitting cross-legged on the dais raised about three feet, were some dark stone tablets carved with Manchu and Chinese inscriptions. In front was a small table, and at the side a naked sword on a stand. On the way to the "Dragon Pillars" each minister made the obeisance given at any court to the Sovereign. He then read an address which was rendered into Chinese by the interpreter and handed to Prince Chung, who, on his knees, translated it into Manchu. The minister than advanced to the platform with his letter of credence, which was received by Prince Chung, who, with a low bow, laid it on the table. According to custom, the Prince should have knelt when presenting the letter. This, however, the foreigners would not allow, since, for the moment he represented them, thus kneeling would imply a concession of inferiority. Afterward a general reception was held, and the entire company, with their secretaries, were presented. The German minister, as *doyen* of the *corps diplomatique*, read an address; the Emperor replied in Manchu, which was turned into Chinese by Prince Chung, the head of the Foreign Office. A grand banquet the following day ended the audience. Of course, the Emperor was the central figure. He has an intelligent face and large dark eyes. He looks even younger than he is—eighteen years old. His physique is not strong, but his bearing is manly and self-possessed. His dress was a purple robe embroidered with gold dragons. He wore a large official felt hat, on the top of which was a plain red button. All hope that the outcome of this interview will be a still greater desire on the part of the Chinese to break down the isolation with which they have surrounded themselves.—*Dr. Boudinot C. Atterbury, Peking, China.*

Thoughts on the Baptist Covenant.

Dear Recorder:—I am a Baptist, or at least I want to be one. Now the question in connection with such desire is, what things are necessary in order to be a *good* Baptist? Well, as I haven't time nor space to speak of Baptist doctrine at length, nor to offer quotations from the Bible in support of the doctrine held by them, I will simply refer the reader to the Baptist Covenant, which is in short a summary of Baptist duty founded upon Bible authority. And while I think I understand the Baptist Covenant, I am constantly reminded of the fact that there are many Baptists, or at least many claiming to be such, who either know nothing of their covenant. Or if they know it, ignore its teaching. For illustration, some Baptist churches come into council, call the roll and note absentees, proceed to appoint committees, to cite the delinquents, &c. They also make reports against such as may have been found guilty of disorder. This is all well, to be sure, because the Covenant makes it the bounden duty of every member "not to forsake the assembling of themselves together," &c.; and also, "to walk uprightly and circumspectly before the world." But here comes in the insolvable enigma, the problem unanswered, the labyrinth from which Baptists up to this time have failed to find their way out, viz: what shall be done to, or how shall the member be dealt with, who does little or nothing for the pastor, evangelist, mission cause, education, or even for the poor of the church?

The Covenant is as plain, its language is as full and explicit on this point of duty, as it is upon negligence or immorality. Here it is: "That we will cheerfully contribute of our property according as God has prospered us for the maintenance of a faithful and evangelical ministry among us, for the support of the poor, and to spread the gospel over the earth."

Now, in the name of him, whose you claim to be, I ask you how you can get around and neglect this? Many of you who claim to be Baptists, and will vote to cite your absentees, and to withdraw from the immoral, have never paid anything, or but little, for the causes stipulated in your Covenant obligation, you would get offended if I were to say that you are Hardshell Baptists, you would oppose a motion to raise a committee in the church in order to say how much you should pay. But yet you will contend that members, no matter how poor, or regardless of how far they may live from the church, ought to attend. Then please apply the same rule to your covetous members, and see that they do their duty in benevolence and beneficence as well as in other duties.

Yours in the love of Christ,

D. N. GORE.

Loris P. O., Horry county, S. C.

Editor Recorder:—Will you kindly allow me through your columns to make an earnest appeal to officers of the following Baptist Associations in North Carolina, or to any others who are in a position to give statistical information concerning them? I have received full returns for all the Associations in the State excepting the following: Kenansville, New Association, Senter District, Western Shiloh.

I have made every effort to secure returns of these Associations, and have thus far failed. I need not say that the census report of the Baptist churches will be very incomplete unless I can obtain the statistics of these Associations. The facts I need are the following: Location, city, town or village, and county; whether there is an edifice; if so, its seating capacity and value, and the number of communicants. If the congregation meets in a hall or school-house, I should like to have the fact stated, and the seating capacity given as near as possible.

If any of the officers of these Associations cannot furnish the necessary information, I should be glad if the pastors or clerks of the various congregations would send me the returns for their particular congregations, stating plainly the name of the Association with which they are connected, and the name of the county in which they are situated. If the information cannot readily be obtained, I should like very much to have a copy of the latest Minutes of each of these Associations.

I may say that the returns of all other denominations in the United States are practically complete, and it depends on those who have official connection with the number of Baptist Associations whether the statistics of that denomination shall also be complete or imperfect.

The work of this division must be closed up within a very short time, and I hope there may be an immediate response.

If those who have copies of Minutes to forward will kindly give me their address on a postal card I will send a government envelope by which they can forward the Minutes without cost of postage.

Very respectfully,

H. K. CARROLL,
Special Agent Eleventh Census.

Plainfield, N. J., Jan. 9, 1892.

The law requires a "good character" in this State to sell liquor, but not to sell meats.

Without Their Equal.

The Sunday school Helps, published by the American Baptist Publication Society, are always inviting "comparison with other Sunday-school Helps." We are halfway tired and thoroughly sick of this aggravating boast and brag. Sometimes we almost wish that somebody, somewhere, could get up a graded series of Helps that would wholly eclipse the Society's, just to stop its "vain glorying." But the truth is, we get further and further from the gratification of such wish. Here before us are the Society's Helps for the first quarter of 1892, and, as we carefully look through them, we have to confess that they are, in every particular, very much better than ever before. And then (just think of it!) they are much cheaper than they ever were.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charley Kingsley.*

Our Congressman.

Our Congressman in his patriotic argument on the tariff question often becomes hoarse and his voice husky. Taylor's Cherokee Remedy of Sweet Gum and Mullein will relieve him and cure coughs, croup and consumption.

REV. C. G. JONES, pastor of the College Hill church, Lynchburg, Va., sends us the following sensible letter. We wish to print it as a sample to our brethren that they may see how to answer an appeal from an editor:

Dear Bro. Bailey:—How forgetful we are! I let the time for renewing my subscription run by, and behold! I have not paid for a whole year! Now it is time to pay for the second year! But you can dun a man in such a way that he will love you for it. I send you check for four dollars. If at the end of this year I should overlook renewing, I will count it a favor if you will remind me of it. Yes, *dun* me. I know that it takes money to run a paper, and I am willing to pay my part. I never get offended at a request to *please remit.*

Baptist affairs in our city are on the high tide of prosperity. Dr. Felix at the First church is doing a grand work. He has one of the finest churches in the South, with nearly eleven hundred members. His house is by far the most magnificent of all in the city. He is not only holding his own, but gaining every day in the hearts of his own people and in the estimation of our citizens.

The Baptists in Madison have a beautiful chapel, which will seat about three hundred people. Madison is a town with about twenty-five hundred people just across the James river from our city.

Rev. F. P. Robertson, late of Martinsburg, W. Va., has been on that field for about a month. The people are delighted with him, and in the near future we expect to see a good church in that town.

In my church, the College Hill, things move on nicely. I can truthfully say that there is not a *crank* in the church. There seems to be a rivalry as to who can be most agreeable. We have a continuous revival. It is a rare thing not to have several join every Sunday. I try to preach Bible sermons, and then expect Bible results. Conversions at our Sunday night services have ranged from one up to thirteen. During the past month, at our Sunday night services, there have been twenty professions, thirteen having been baptized. On Sunday night in Christmas, a time generally given over to frivolity and dissipation, there were seven professions and four baptized. We hope to make this year the best in our lives.

Success to you and the RECORDER.

Yours truly, C. G. JONES.

Lynchburg, Va., Jan. 12, 1892.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by druggists, price 75c. per bottle.

Let us leave to virtue all her difficulties, and at the same time let us redouble our efforts to conquer them. There are many brambles on the road to heaven; the path which leads thither is not strewn with flowers.—*Guizot.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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Without a Peer.

Dr. Sylvanius Landrum once said before the Southern Baptist Convention that Mrs. M. J. Kennedy was without a peer in the preparation of Bible lessons for the little ones. She edits the *Intermediate Quarterly* of the American Baptist Publication Society. From July, 1892, this quarterly is to be enlarged.

NEWS OF THE WEEK.

Raleigh Affairs.

The State Democratic Executive Committee has been called to meet here March 2nd, to fix date and place, and issue call for State convention, &c.

The directors of the Raleigh Water Company met Friday and elected officers for the ensuing year. The company proposes, during the spring, to increase the filtering capacity.

Mr. T. R. Fentress, in his seventy-seventh year, died at his home last Friday morning. He was a native of Virginia, and located in Raleigh sometime in the forties. He died a member of the Edenton Street M. E. church, and was buried from that church on Sunday with masonic honors, by Hiram Lodge, No. 40, of which body he was a member.

Mrs. Perrin Busbee died at the home of her son, Mr. C. M. Busbee, on Saturday last, in her sixty seventh year. She was the daughter of the late Chief Justice Taylor, and her entire life from infancy to death was spent in the Taylor home, corner of Salisbury and Hargett streets. She was a most excellent christian lady, and a member of the First Presbyterian church, from which the funeral took place on Sunday afternoon last.

State News.

The depot at Catawba Station, on the W. N. C. R. R., was destroyed by fire recently.

It is thought that work will be commenced soon on the new passenger depot at Salisbury.

Col. Lewis Whitfield and wife, living near Seven Springs, Wayne county, were buried together on the 20th inst., both having died of the grippe.

At Amboy, Chowan county, on the 13th inst., Mr. J. N. Hudson killed seven hogs, each about fourteen months old, averaging 305 pounds apiece.

The tobacco manufacturing firm of J. H. Jenkins & Co., at High Point, has increased its capital stock to $21,000.

A. W. Thomas, dry goods merchant at Washington, N. C., has assigned. Liabilities, $12,000; assets about the same.

F. C. Martin, charged with the murder of M. G. Manning in November last, has been tried and acquitted in Pitt county Superior Court.

Mr. S. J. Douglass, one of the proprietors of the Pioneer tobaccco warehouse at Tarboro, was accidentally drowned in the river at that place on the 19th.

Mr. J. P. Caldwell, editor of the *Statesville Landmark*, has purchased a half interest in the *Charlotte Chronicle*, and will become its editor and manager about Feb 1st.

The case against W. E. Grimsley, charged with shooting Rev. J. T. Abernethy, was tried at Snow Hill last week. Mr. Grimsley submitted and judgment was suspended on payment of costs.

The Executive Committee of the Sunday-school Association of North Carolina has issued the call for its eleventh annual State Convention, to be held in Newbern, March 29th, 30th and 31st.

Caroline Ship, the negro woman convicted of the murder of her child, was hanged at Dallas on the 22d inst. On the scaffold she reaffirmed her innocence, and declared that one Mack Farrar committed the deed.

Dogs killed and wounded seventeen head of sheep for Mr. R. L. Walker, at this place, last Friday morning. They were fine sheep of good stock. Mr. Walker places the damage at fifty dollars.—*Graham Gleaner.*

Mr. Washington Duke of Durham, N. C., who has donated $85,000 to Trinity College at Durham, has offered to increase his donation to $120,000 if the friends of the College will raise $50,000 additional. The offer has been accepted.

Rev. Francis Shober, son of Hon. Frank Shober of Salisbury, and rector of the Protestant Episcopal church at Tarrytown, N. Y., has been suspended from his charge by Bishop Potter for alleged intemperance. His friends declare their belief in his innocence, and he strenuously urges that he is guiltless.—*Ex.*

Calvin Twitty, a poor old colored man from Mitchell county, is now possessor of $10,000 in cash. His son was killed on a wrecked log train near Asheville recently. The boy had an accidental policy of $5,000 on his life, and as a compromise the Richmond and Danville Railroad company paid the old man $5,000.

An accident occurred on the Cape Fear and Yadkin Valley railroad Thursday night, a mile and a half from Rural Hall. The passenger coach of a north-bound freight train jumped the track and rolled down an embankment several feet. Millard Trotter, a Charlotte drummer, had a leg broken and received internal injuries.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Sufferers must locally and gives immediate relief. Call for 25c. Special treatment and extra large Cure 25c. Send stamp for booklet, "How to cure Piles." Free to all, containing valuable information never before published. [illegible]

General News.

Chicago had a water famine last week, caused by ice blocking up the sources of supply.

Associate Justice Bradley of the United States Supreme Court, better known as "8 to 7 Bradly" is dead.

Thirty-four valuable horses were suffocated in a $12,000 fire in a stable in New York City last Thursday night.

One of the buildings of Erskine College located at Due West, S. C., was burned on the 22nd. Loss $25,000 with no insurance.

A very heavy fog has prevailed in London the past few days. Traffic was greatly impeded and lights were used in store and houses.

St. Louis, Mo., one night last week a train ran into a sleighing party of twenty-two persons, killing nine and badly injuring eleven others.

Influenza is causing the death of numbers of people in France. All of the hospitals in Paris are crowded with patients suffering from the disease.

The Democratic National Committee has selected Chicago as the place, and Jan. 21st as the time for holding the next presidental nominating convention.

There are over 6,500 patients in the hospitals in Havanna, Cuba, suffering with the influenza. Five hundred and thirty-one deaths were repoted in one week.

Seven men were injured by the fall of the arch ways in the gas house of the Consolidated Gas Company in New York City on the 12st. Three of them may die.

Fire destroyed the round-house, and machine shops of the New Orleans and Southern Railroad situated twelve miles below New Orleans, La., last week. Loss $60,000.

Six firms were burned out in a big iron front building between Fourteenth and Fifteenth streets on Union Square New York last Thursday. The loss reaches nearly $500,000.

The funeral services of Prince Albert Victor of Wales Duke of Clarence and Avondale took place on the 20th at Sandringham and Windsor. The remains were intered at the latter place.

A collison at Forence, S. C., on the night of the 22nd between a work and wreck train resulted in the death of J. W. Williamson, engineer of the work train and the serious injury of several other trainmen.

The Herald's special Valparaiso despatch of the 21st says that President Montt told an official high in the Chilian service Tuesday that there was not the slightest doubt but what all matters at present in dispute between the United States and Chili would be amicably settled within a short time.

One of the most appalling fires in the history of Indianapolis, Ind., occurred at that place last Thursday night. The National Surgical Institute, was burned to the ground. Over five hundred patients were in the building at the time. About twelve were killed and many others injured. The majority of the patients in the Institute were children under treatment for deformities which rendered them helpless. The origin of the fire is claimed to have been from spontaneous combustion.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Livor Complaints.

Acknowledgments.

State Missions—Sunbeams, Chapel Hill ch, Mt. Zion, $3.50; Colerain ch, West Chowan, 12.45; First ch, Fayetteville, Robeson, from a widowed sister, 1.50; Rev C T Bailey, 10.00. Total, 27.45. Previously reported, 762.00. Total this year, 789.45.

Foreign Missions—Kinney's Creek ch, Raleigh, 80c; W M S, Gatesville ch, Chowan (N China), 4.04; Sunbeams, ditto, ditto, ditto, 2.56; S S, Henderson ch, Flat River, for Mrs Herring's teacher, 10.00; Tolarsville ch, Robeson, 4.68; S S, Benson ch, Little River (North China), 2.82; W M S, Siloam ch, Eastern, ditto, 3.23; Ditto, Sawyer's Creek ch, Chowan, (for Miss Knight), 5.00; Ditto, Saddle Tree ch, Robeson, (N China), 3.10; Ditto, Rocky Mount ch, Tar River, ditto, 5.58; S S, Bethel ch, Eastern, 1.10; Mrs Jane P Bostick, Shelby ch, (N China), 1.00; W M S, Croft's ch, Meck and Cab, ditto, 1.60; Ditto, Long Creek ch, Eastern, 1.25; Colerain ch, W Chowan, 2.00; First ch, Fayetteville, Robeson, from a widowed sister, 3.00. Total, 51.76. Previously reported, 819.00. Total this year, 870.76.

Home Missions—Colerain ch, W Chowan, $5.00; Mt Airy ch, Pilot Mtn, 2.85; New Hope ch, Central, 80c. Total, 8.65. Previously reported, 339.06. Total this year, 347.71.

Havana House—Macedonia ch, Chowan, $3.18; Buckhorn ch, West Chowan, 13.31; New Hope ch, Central, 5.70; Riley's Creek ch, 6.13; Warrenton ch, Tar River, 25.00; Harris Chapel ch, ditto, 5.00; Wake Forest ch, Central, 5.18. Total, 40.50. Previously reported, 2,943.13. Total to date, 2,983.63.

Education—First ch, Fayetteville ch, Robeson, a widowed sister, 1.50. Previously reported, 186.98. Total this year, 188.48.

Orphanage—Rehoboth ch, Tar River, $2.40; W M S, Flat Rock ch, Central, 3.00. Total, 5.40. Previously reported, 248.20. Total this year, 253.60.

Ministerial Relief Fund—Tolarsville ch, Robeson, $1.86; Wake Forest ch, Central, 6.06. Total, 7.92.

Sunday-schools—Colerain ch, W Chowan, $1.55.

In last RECORDER, $12.00, for Foreign Missions, from W M S, Mt Pisgah ch, Central Asso, should be W M S, Mt Vernon ch. We are requested to say that the $10.00 credited to Greensboro ch, for North China, in RECORDER, Jan 13, should be W M S, Greensboro ch. In last issue, the amount paid by Galeed ch, ($4.00) for Ministerial Relief, was omitted.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan 23, 1892.

W. H. & R. S.

TUCKER & CO.

DRY GOODS.

Winter, 1892.

Mail Order Department.

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We want the patronage of our North Carolina people, not simply that ours is a North Carolina house, but because we will sell them Dry Goods at as low prices, for the same quality, as any house in the trade.

We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

FOREIGN AND AMERICAN DRESS WOOLENS,
BLACK DRESS GOODS,
SILKS, VELVETS,
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Samples cheerfully sent, and letters of enquiry promptly answered.

When writing for samples, our patrons will please make their orders as definite as possible, for then we can send a suitable line, instead of a lot entirely different from what they want.

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The Spring Term will open January 20th, 1892. Charges the same as heretofore.
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YOU CAN MAKE
SEVEN CENT COTTON
—BY USING—
"HOME FERTILIZER."

BESTON, Wayne County, September 29th, 1885.

Messrs. Boykin, Carmer & Co., Baltimore, Md.—Dear Sirs: Within the past eight years I have made careful experiments with as many as twenty different sorts of guanos, fertilizers, &c., already prepared, or compounded and prepared by myself, with a view to ascertaining the one which should combine the two ideas of being *the best* and at the same time *the cheapest* for promoting the largest yields of *cotton, corn, rice and peanuts;* and I give it as my deliberate judgment that the "HOME FERTILIZER" most completely fills the bill of any and all in the long list of fertilizers tested by me. I have tried it under *cotton* for the past eight years, and it has always more than equalled my expectation, proving itself quite as good as the guanos costing $40 per ton. I have tried it repeatedly under *corn*, and it has increased the yield out of all proportion to the cost of the fertilizer. I have tried it under *rice* in competition with seven other kinds of fertilizers, and it has proved itself equal to the best. And this year I am (besides using it under cotton, corn and rice) also trying it under 26 acres of *peanuts*, using nothing else, and to my surprise and gratification, after a careful examination made three days since, I find the whole crop filling out splendidly, and this too, after a very dry August, which is generally fatal to the peanut crop. Taking it every way, I should pronounce the "HOME," the *best all purpose* fertilizer of any within the range of my observation or experience, while it is certainly by long odds the cheapest. I will not use the stereotyped phrase: "I expect to use it another year," for that goes without saying. I expect to use more of it and use it more exclusively every year I may be engaged in farming.

Yours truly, G. W. SANDERLIN.

Boykin, Carmer & Co., Baltimore, Md.

GREAT CUT SALE.

Knabe Upright Pianos at Cost.

We will sell our stock of Knabe Pianos at wholesale cost, as we desire to get our money out of them at once. Elegant style, sold for $500 at the factory, for only $400.

NOTICE.

We wish to state, in connection, that we have noticed an advertisement to the effect that a certain piano received the highest award at the Southern Exposition. This piano, so advertised, was not even on exhibit, and only one make was represented, which was not entered for the premium. Also, there were only two makes of organs exhibited, and the only one entered took the diploma.

Our Pianos have taken the Highest Awards at every North Carolina State Fair

for the last five years, and in 1890 it led ten other makes. We did not even exhibit at the "Southern Exposition."

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SQUARE DEALING.
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And you will find that of all the presents made last Christmas, those which hold out longest and give the most pleasure, are

Books

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Moneys Paid Princeton Church.

Dear Recorder:—Please acknowledge the following receipts for Princeton church:

Rev O C Horton, $25.00; Smithfield church, 29.50; First Baptist church, Durham, 7.03; Bethesda church, 2.00; J U Oliver 2.50; Willie Edmundson, 1.00; W A Edwards, 1.00; Geo Beatty, 1.00; J C Scarborough, 1.00; L B Howell, 1.00; C E Gower, 1.00; N B Broughton, 1.00; Rev J L Cottingham, 1.00; J M Tisdale, 1.00; C B Liles, 25c; C H Utley, 25c; W C Ferrell, 50c; J W Smith, 25c; W H Blackman, 60c; A L Ferrell, 25c; A T Hord, 25c; Henry Sheets, 25c; G W Greene, 25c; A R Foushee, 25c; R W R Jordan, 25c; C A Rominger, 25c; Dr C E Taylor, 25c; W W Brinkley, 25c; J T Edmundson, 50c; Mrs Sarah Cheek, 25c; Mrs Ed Parrish, 25c; Mrs Joe Johnson, 25c; David White, 50c; Miss Jennie Bonner, 25c; G C Farthing, 25c; E M Goodwin, 25c; E C Holleman, 25c; Mrs Robt Holloway, 25c; Jas Mason, 25c; Mrs J W Hutchins, 25c; T W Blake, 50c; J A Taylor, 1.00; H W Norris, 1.00; R H Gower, 50c; W J Holleman, 50c; J J Adams, 25c; E Walton, 25c; J T Ellington, 1.00; T H Tamplin, 1.00; G W Sanderlin, 1.00; Rev C T Bailey, 5.00; Rev J R Jones, 1.00; W T Faircloth, 25c; H L Grant, 5.50; Mrs H L Grant, 25c; S R Horn, 25c; Mrs O L Stringfield, 25c; N R Pool, 25c; H W Lloyd, 25c; Rev J W Rose, 50c; Dr J B Robertson, 25c; Mrs O C Horton, 25c; Miss Annie Horton, 50c; Mrs A E S Lindsay, 25c; Rev R T Vann, 25c; Miss Rachel Gibson, 50c; Alex McRae, 25c; Mrs D Markham, Mrs T Cheek and Miss Amanda Cheek, 1.00; Miss Blanche Whitmore, 25c; W L Creech, 50c.

Fraternally, N. D. WELLS.

Missionary Maps.

Many brethren are asking for good, yet cheap maps for use in missionary lectures. We have been inquiring into the matter and can hear of nothing which strikes me as more satisfactory than the following:

The American Board (Congregational) publishes a map of "The World on Mercator's Projection. Size, 8 ft. 6 in. by 4 ft. 6 in. Paper, $1.50; cloth, $2.50." This map has on it the stations of the American Board, of course.

Whether any others I do not know. But that makes no difference. Any one, with a little red ink or paint, can easily mark on it the stations of our Board or any other he wishes, and have a first-class map at a less price than we could prepare one at.

Last year the *Foreign Mission Journal* contained some small maps of our mission fields, with the stations marked. Dr. Tupper's "Decade of Missions" also contains them, and they are printed on fine paper, and sold at three cents apiece by the Maryland Baptist Mission Rooms, 10 E. Fayette St., Baltimore.

With these and the foregoing mentioned maps, any one can prepare a map to suit himself and can add to it from time to time our new stations and outstations.

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SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

MARRIED.

JENKINS—HOWARD—On Jan. 6th, 1892, in Hertford county, N. C., by Rev. M. L. Green, Mr. Walter J. Jenkins and Miss Michel E. Howard.

BROWN—On Jan. 20th, 1892, in the Baptist church at Hamilton, N. C., by Rev. Geo. J. Dowell, Mr. George E. Brown and Miss Bennie Mays.

WALKER—BEASLY—On Dec. 23d, 1891, at Dutchville, Granville county, by Rev. W. R. Cullom, Mr. Wm. H. Walker and Miss Mary Beasly.

LAWRENCE—PARKER—On Jan. 20th, 1892, by Rev. G. T. Watkins, Dr. Thomas B. Lawrence of Granville and Miss Ellen S. Parker of Wake.

AVERITT—CLARKE—On Oct. 14th, 1891, at the home of the bride, in Granville county, by Rev. W. R. Cullom, Mr. Wm. Averitt and Miss Valeria Clarke.

TILLY—PEED—On Dec. 24th, 1891, at the residence of the bride's mother, in Granville county, by Rev. W. R. Cullom, Mr. Cassum Tilly and Miss Iola Peed.

BLEDSOE—ELLIS—On Oct. 8th, 1891, at the residence of the bride's father, in Franklin county, by Rev. W. R. Cullom, Mr. Wm. H. Bledsoe and Miss Zena Ellis.

BROOKS—PUGH—On Dec. 20th, 1891, by Rev. G. T. Watkins, at Mill Creek Baptist church, Mr. R. T. Brooks and Miss Janie Pugh, both of Person county.

BATTEN—LAWRENCE—On December 1st, 1891, at the residence of the bride's father, by Rev. C. W. Matthews, Mr. George W. Batten and Miss Lula V. Lawrence.

CRAFT—BATTEN—On Dec. 9th, 1891, at the residence of D. D. Batten, sheriff of Princess county, Va., and father of the bride, by Rev. C. W. Matthews, Mr. W. H. Craft and Miss Lillie Batten.

DIED.

ELLIOTT—Died, near Pollocksville, Jones county, Nov. 9th, 1891, Mrs. S. J. Elliott, in her sixty-second year. I was at her home a few times and found her to be a devout and heavenly-minded woman. She was a great sufferer fom that incurable malady, consumption. She leaves a husband and five children to mourn their loss. J. N. V.

AVERITT—Of pneumonia, Dec. 29th, 1891, in her twenty-third year, sister Kittie L. Averitt, daughter of J. E. and H. J. Averitt. The deceased was a member of the Cedar Creek Baptist church, Cumberland county, N. C. Father, mother, brothers and sisters mourn their loss. But we sorrow not as those that have no hope. BROTHER.

LENNON—Mary Lena Lennon was born Dec. 20th, 1886, and died Dec. 21st, 1891. Seldom is there found a child so sprightly, winsome and generally loved as was this little girl whom God called from earth to heaven so soon. Dear parents, weep not for the deceased, remembering while she cannot come to you, you can go to her. Oh, Mary, lovely flower, thou art gone. W. S. BALLARD.

BRIGHT—Mrs. Virginia C. Bright (*nee* Mansfield) was born in Currituck county, N. C., 1843, and died at Blackwater bridge, Princess Anne county, Va., Jan. 10, 1892, aged forty-nine years. She had been a member of Blackwater Baptist church for thirty-five years. She was a christian. She has gone to the christian's home—"sweet home above, where all is joy, peace and love." M.

SINGLETARY—Bro. Jonathan Singletary died suddenly at his home in Bladenboro township, Bladen county, N. C., Dec. 24th, 1891, in the seventy-fifth year of his age. He was a faithful member of Hickory Grove Baptist church. The pastor seldom missed his familiar face in his accustomed seat He was a true citizen and will be greatly missed in his neighborhood. Many relatives and friends mourn his demise, but sorrow not as those who have no hope. The fuueral services were conducted by Rev. R. M Sessoms.

EWEN JOHNSON.

Richardson, N. C., Jan. 1892.

CASHWELL—David Cashwell died in Wilmington Dec. 23d, in the seventy-ninth year of his age. He was born in Bladen county, N. C., removed at an early age to Tennessee, but returned to his native State after a few years absence, and for the past fifty years has been a resident of Wilmington. He was very tall, very thin, very erect, wore a very long and full beard, had a rather distinguished looking head and face, and walked with a measured, military tread that was remarkable, so that altogether he was a striking figure in society here. He was a staunch and well-informed Baptist; was a member of the extinct Orange street church of Wilmington, and died a member of the First church He was fond of writing, and used the pen with grace and skill, as many articles which appeared in the RECORDER will show. He had filled many stations of usefulness, merchant, naval-store dealer, secretary of insurance companies, and when he died was deputy marshal of the U. S. District Court.

His sickness was protracted and most painful, but he died in peaceful trust in the merits of his Saviour. T. H. PRITCHARD.

MARTIN—Fannie E. Martin died at her residence, 86 North Fifth Avenue, Knoxville, Tenn., on January 12th, 1892, at 4 p. m., in the twenty-fifth year of her age. She was the wife and companion of our friend and brother Julius E. Martin, to whom she was married Dec. 7th, 1887, in Rutherford county, N. C., at her father's, Matt. Lynch. After remaining in Shelby a short time, Mr. and Mrs. Martin removed to Knoxville, where they have resided for nearly three years. She was a member of the Second Baptist church of Knoxville. She was a devoted christian, ever ready to assist in the work of the Master. She leaves a devoted husband and a little girl seven days old, named Fannie E. Martin, after its mother, fond parents, several brothers and sisters, together with a host of friends to mourn her loss. But we bow in humble submission to him who has said that "all things work together for good to them that love God," feeling that our loss is her eternal gain. May the blessings of God rest on the bereaved husband, and may the God of all grace take care of her babe and lead her that she may be enabled in the end to meet her sainted mother in paradise. W. A. WRAY.

PICOT—Mr. Peter Bayard Picot, Solicitor of the Hertford County Criminal Court, died at his residence in Winton last Saturday night of pneumonia, aged about thirty-one years. He was taken with la grippe about two weeks ago, turning into pneumonia. Mr. Picot was a son of Capt. J. H. Picot of Como, and a brother of Dr. L. J. Picot, of Littleton. He obtained law licence in 1884 and located at Winton. For awhile he was associated with Mr. Geo. Cowper, but for the past few years was alone. In June he was elected Solicitor of the Criminal Court of Hertford county, and was a worthy and faithful officer of the Court. He was married about two years ago to Miss Bettie Jordan, of Winton, who, with one child, survives him. Mr. Picot was a man of studious habits, pleasant manners, and an earnest worker in his profession. He was fair in all his dealings and it was a pleasure to have business with him. We had known him for nearly ten years and the longer we knew him the better we liked him. He was a member of the Baptist church and a consecrated christian man.—*Murfresboro Index.*

Tough glass lamp-chimneys. Macbeth's "pearl top" and "pearl glass" are made of tough glass. They rarely break except from accident.

Pittsburg. GEO. A. MACBETH & CO.

HUNT—Brother D. A. Hunt passed peacefully away on the morning of the 12th of December, 1891, at his residence in Oxford, N. C.

Born in the county of Granville, N. C., not far from the town of Oxford he went in business in Oxford at an early age and continued actively engaged in business until the time of his death. As a business man he was reliable, prudent, safe, in no hurry to be rich; choosing the straight paths of integrity, rather than the questionable ways so popular in these days of high speculation.

As a man he was genial, cheerful, affectionate, manly, strong in his attachments, unobtrusive, with no pretence about him—and, withal, broad and charitable in his views of others.

For many years he was a member of the Oxford Baptist church, and for the last six years or more one of its deacons. He loved his church with a sincere devotion, and made one of its most faithful members. Always in his place at Sunday service, or weekly prayer-meeting; always prompt to attend the deacon's meetings; always ready for whatever work the church gave him to do; always having the interest of the church at heart, he was indeed "a good and faithful servant."

But would you see him at his best, you would need to go into his home. There he was known and loved and reverenced as few fathers are. What a tender husband! what and affectibnate father! How full of that winning freedom of love that drew all closely to him! How affable, open, demonstrative and approachable!

Death came to him after a brief illness, but it found him ready. For several years past his health has been feeble, and his mind dwelt on the nearness of his end Often he said "I know that my days on earth are few." One thing especially admonished him of that truth: he was the last one of a large family of brothers and sisters—all had passed over the river but him.

When the hour of his departure arrived, only a few minutes before he died, he said with confidence that he knew him on whom he had believed.

We shall sadly miss him in the days to come—we shall miss him in the church—we shall miss him in the home—we shall miss his words of encouragement and counsel. But we do not sorrow as they that have no hope, for we feel assured that he has entered upon his rest.

He leaves behind him a widow, three daughters, and four sons, besides several grand-children.

We trust that the mantle of the father may fall upon the sons, and that the influence of his life may so dwell in them, that being dead he may yet speak. J. S. H.

Tributes of Respect.

Deep River Temperance Society again mourns the loss of one of its noble members in the death of Mrs. H. R. Barrow, who departed this life Dec. 21, 1891. The writer has personally known her from early schooldays down to the time of her death, and therefore testifies to her genial disposition and integrity of character; consequently her influence as a member of the Society was very strong.

Not living in the immediate neighborhood of the Society her influence was wrought in her own community of Sandy Ridge where *temperance sentiment* has wonderfully advanced recently, doubtless owing to her example and influence with that of others. Therefore be it

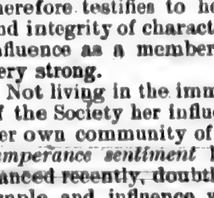
Resolved 1st, That we as a Society realize a great loss in the death of Mrs. Marrow, yet bow in humble submission to Divine Providence. We herein express our hearty appreciation of her example and influence, regarding her membership as a high honor to the cause of the Society.

Resolved 2nd, That we tender our heartfelt sympathy to the bereaved husband and family, and comfort them with the noble thought that they have, as do the Society, so bright a representative in the world above.

Resolved 3rd, That a copy of these resolutions be published in the BIBLICAL RECORDER.

C. C. STUART.

Miss Delia Nicholson, of Franklin county, Va., hanged herself to a tree near her home recently. Her sweetheart, a man named Pinkhard took poison soon after and died. The parents of the young lady objected to her marriage with the result stated.



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Worst Form of LaGrippe Cured in 24 Hours.

Can such Men be Bought? No, they are not for Sale.

Below we give the names of some of the best known men in the United States, who voluntarily gave their testimonials of cures made by the use of KING'S ROYAL GERMETUER. Among them were many old chronic cases of from ten to twenty years standing. We refer the reader to any of the names given below.

Gen Jas Longstreet, Gainesville, Ga., Dyspepsia and Insomnia.
Major J Y Rankin, Atlanta, LaGrippe. (Worst form.)
Rev J B. Hawthorne, D D, Atlanta, Catarrh. (Twenty years standing.)
Gen G P M Turner, Atty General of Tennessee, Rheumatism. (Twenty years standing.)
Ex-Gov R Hubbard, Texas. Mother cured of Dyspepsia and General Debility.
G W Armstead, Nashville, Tenn, LaGrippe and Nervous Debility.
Rev Sam P Jones, Cartersville. Wife cured of Nervous Headache. (20 yrs standing.)
Dr J H Pearson, St Louis, Mo, Stomach and Kidney Trouble.
E F Small, Atlanta, Asthma. (Twenty-six years standing.)
Rev C E Wright, Chattanooga, Tenn, Son cured of Epilepsy. (Six years standing.)
R B Jones, Norfolk, Va, Neuralgia and LaGrippe.
B W Cheek, Norfolk, Va., LaGrippe.
Rev M C Cole, New Orleans, Rheumatism and Dyspepsia.
Col I W Avery, Atlanta, Kidney Troubles and Paralysis.
Major Charles W Hubner, Atlanta, Nervous Prostration.
Mrs Mary A Atkinson, Atlanta, Asthma. (Twenty-eight years standing.)
Rev A J Lawless, Winchester, Kan., Inflammatory Rheumatism. (Worst form.)
H S Blacknall, Atlanta, LaGrippe. (Worst form.) Cured in twenty-four hours.
Hon J R Lyle, Senator 27th District, Ga., Wife cured of Neuralgia.
W E Shepperd, Athens, Ga., Inflammatory Rheumatism. (Severe case.)
Mrs Joe Davis, Plano, Texas, Coughs and Hemorrhage.
Rev A B Vaughan, Canton, Ga., Neuralgia and Liver Trouble.
Dr O P Stark, Alexandria, La, Asthma. (From infancy.)
Rev W R Gwaltney, Greensboro, N C, LaGrippe and Dyspepsia.
A W Jackson, Sandersville, Ga., Rheumatism. (Fifteen years standing.)
Mrs M Farmer, Atlanta, Inflammatory Rheumatism. (Ten years standing.)
J B Legg, St Louis, Catarrh and LaGrippe.
M I Whitman, St Louis, Eczema.
Rev J B Erwin, D D, Nashville, Tenn, Dyspepsia and LaGrippe.
Rev. W G E Cunningham, D D, Nashville, Ed S S Literature, LaGrippe.
D C McAlister, Chicago, LaGrippe. (Worst form.)
Rev W B Morris, Ashley, Ill, Spinal Meningetis.
Dr J Coleman, Liberty Kansas, LaGrippe and Rheumatism. (Very severe.)
S M Setor, Chicago, LaGrippe and Rheumatism.
Rev G W Clark, McGregor, Texas. Child cured of summer complaint.
J J Scruggs, Sidon, Miss. Child cured of summer complaint.
Hon H J Chamberlain, Chicago, LaGrippe and Dyspepsia.
J H Shawhan, Cynthiana, Ky, Paralysis. (Eight years standing.)
F Gray, Piqua, Ohio, Rheumatism and LaGrippe.
John F Gosman, Cincinnati, Ohio, LaGrippe and Rheumatism.
Rev Samuel H Schwartz, Chicago, Catarrh and LaGrippe.
Rev W H Wells, Birmingham, LaGrippe and Rheumatism.
Rev R H Rivers, D D, Louisville, Ky, Neuralgia and Debility.
Rev G W Winn, Nashville, Tenn., Dyspepsia and LaGrippe.

The lamented Henry W. Grady, said of GERMETUER—"I believe it to be the Ultima Thule of Medicines."

We could fill this paper with names of people who have been cured of diseases by the use of KING'S ROYAL GERMETUER, but consider the above sufficient.

We are having with us, and all over the country, the dreadful scourge LaGrippe. Hundreds are being cured right here at our doors in a few hours by taking two teaspoonfuls of Germetuer in one-half glass hot water every hour for six or eight hours. It is as pleasant to take as a glass of lemonade. For sale at $1 per bottle by all druggists. Manufactured by KING'S ROYAL GERMETUER CO., Atlanta, Ga.

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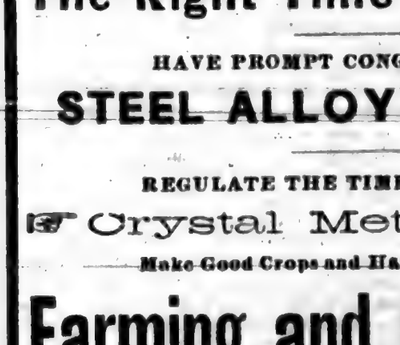

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HARVEST BELLS, round and sharp note, by the 100, board boxed, only 50c each; cloth bound, $1.00 each. Specimen free. Baptist song book. W. E. PENN, St. Louis, Mo.

The Home Circle.

Waiting.

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seems long;
There is joy in each condition,
Hearts through suffering may be strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul untouched by sorrow
Aims not at a higher state;
Joy seems not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide

—*Selected.*

An Appeal to Mothers.

America's great need to-day is what France's was in Napoleon's time—mothers. Mothers to form, and mold, and guide, and teach with unremitting vigilance, and while all this is being done, to watch as carefully lest thorns appear with the beautiful blossoms; lest evil thoughts, false principles, imperfect views, creep in as insidiously as the serpent approaches.

O ye mothers of our land, if everything else is neglected, if all other duties are slighted, I beseech you, in the name of all that is high and holy, do not neglect the character of your child. Consider what life means to us, what is before the young; and consider also what lack of mental and spiritual culture implies. I think that nothing in the way of culture and aspiration in after years can compensate for the loss of this during the formative period. Teach the boys and girls what life means; that this existence from the cradle to the grave is but the segment of a circle that shall encompass the eternities—that their characters here and their destinies hereafter have an infinite correlation; that their achievements must be commensurate with their principles and purposes. Teach that if they sow "wild oats" they must expect to reap the same, and nothing else; golden fruitage never comes from seeds of thistles.

God may sometimes work miracles in character transformation, but he oftener works by means of fixed laws and through human agencies. And mothers are his special agents.

When we see a boy just verging into young manhood, with powers untrained, principles latent, faculties slumbering, his entire growth false, we do not reasonably expect that he will ever distinguish himself by brilliancy of intellect or deed, or marked nobility of character. Such a sequence would be a miracle; but while I do not deny that such have been and may be, I repeat that we have no right to expect it.

For the right formation of character there must be some centre of attention around which the soul may describe its infinite circle, and this central power should be God.

Religion is a life, not a garment to be put on or off. It must be interwoven with the very fibres of the soul, and must be developed as the muscles of the body are developed by exercise. It must flow out to bless our own, and the child heart should be taught the beauty of such a life. This should be the atmosphere through which all else should be viewed; all else should be subservient to its demands.

O mothers, if you would but teach your children thus what a world of misery might be saved, what a flood of crime stayed—*Christian at Work.*

The Boy who Stopped the Fight.

A boy may prove to be of considerable importance in circumstances where he is supposed to be of very little value. An interesting illustration of this occurred in an action between the British and Dutch fleets off the English coast, described by Mr. MacGregor.

A runaway boy, Thomas Hopson, an apprentice to a tailor in the Isle of Wight, had just before come on board the admiral's ship as a volunteer. In the midst of the action, he asked a sailor how long the fight would continue, and was told that it would only cease when the flag of the Dutch admiral was hauled down. The boy did not understand about the striking of colors, but the thought that if the hauling down of the flag would stop the fight, it might not be difficult to do. As the ships were engaged yard arm and yard arm, and veiled in smoke, Hopson at once ran up the shrouds, crept out on the mizzen-yard of his own ship, and, having gained that of the Dutch admiral, he speedily reached the top-gallant mast-head, and possessed himself of the Dutch flag, with which he succeeded in returning to his own deck. Perceiving the flag to be stuck, the British sailors raised a shout of victory; and the Dutch crew, also deceived, ran from their guns. While the astonished admiral and his officers were trying in vain to rally their crew, the English boarded the ship and carried her. For this daring service the boy was promoted to the quarter-deck; and he rose to be a distinguished admiral under Queen Anne.

For burns and wounds we would recommend Salvation Oil. All dealers sell it at 25 cents.

Many cases have come under our notice where a single bottle of Dr. Bell's Cough Syrup relieved a sufferer from a severe cough, that had been treated for months by competent physicians. 25c.

How to Make Mother Happy.

Why, mother, how bright and cheerful you look to-night! What has happened?"

"I feel very happy, my dear, because my little boy has really tried to be good all day. Once when his sister teased him, and he spoke quick and cross to her, he turned around a moment after of his own accord, and said he was wrong, and asked her to forgive him. I believe I should grow young, and never look tired or unhappy again, if, every day, my little boy and girl were as thoughtful, unselfish, and loving as they have been to-day."

Here's a grand secret for you, little one. And now that you know how to make mother happy, may you keep her face always full of sunshine!—*Exchange.*

"By Hook or Crook."

There have been many attempts made to explain the origin of the phrase "By Hook or Crook." The Boston *News-Letter* of January, 1776, explains the expression thus: "Hook and Crook were the names of two English judges at the beginning of the last century. They were both of eminence in their profession, but not more remarkable for anything than for their perpetual diversity of opinion that prevailed between them on matters of legal jurisprudence. Be the case what it would, every suitor was sure to have either Hook or Crook on his side."

Wilson's "Origin of Familiar Words and Phrases" says that it probably means "foully like a thief or holily like a bishop," the hook being used by burglars, the crook being the bishop's crozier.

"The Hand Book of Fact and Fancy" gives the following story under the heading of "By Hook or Crook:" "The great fire at London in 1666 destroyed 13,200 houses, and in many cases obliterated all the boundary marks requisite to determine the sites occupied by buildings previous to the fire. When the rubbish was removed disputes arose among the people as to the position and extent of their landed estate. These contentions promised not only interminable lawsuits, but also delayed the rebuilding of the city until they could be settled. Accordingly, two of the most experienced surveyors of the day—Mr. Charles Hook and George Crook—were called upon to act as arbitrators in the matter, land owners entered into a compact to take the decision of Hook and Crook as final and binding. From this fact arose the now famous phrase which heads this article."

As a fourth and last solution of the mystery, an old London legend tells us that the numerous families of Hook and Crook formerly did the ferry business for the whole of the British metropolis. No odds on what boat you crossed the Thames, you were sure to ride with Hook or Crook.—*Boston Herald.*

A Woman on Women.

Kate Field, in a letter to the Boston *Herald*, says:

The marvel is, that, considering their miserably superficial education, which fits them for nothing in this world or the next, women stand on as high a plane as they now do. It only shows what mother wit has done for them. Only a short time ago an enthusiastic Boston journalist wrote to me in great glee because Matthew Arnold had declared American women to be superior to men. I begged her not to quote a male foreigner on such a subject, as all that most men required of women in society was receptivity. Finding women more sympathetic and adulating than men, even clever Matthew Arnold would prefer our women to our men, and hence consider what he prefers superior to what he does not perfer; but facts are stubborn, and can't be put away. So long as housekeeping remains in its present chaotic condition; so long as "servantgalism" is the chief topic of conversation; so long as the woman who toils is considered inferior to the woman who dresses and does nothing; so long as two codes of morals are tolerated, one damning the woman and the other upholding the man; so long as emotion is cultivated at the expense of reason, women will, as a rule, be practically inferior to men. No great, noble womanhood can come from the present order of society. There can be found no grand men without grand mothers. Therefore, this Republic had better look to its women. Beauty and style and veneered accomplishments do not make a woman.

What Boys Should Learn.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mother into their confidence if they do anything wrong; and above all, never lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good man and necessities to bad ones.—*Selected.*

Beecham's pills will save doctor's bills.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.
It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

If you have a
COLD or COUCH,
acute or leading to
CONSUMPTION,
SCOTT'S EMULSION
OF PURE COD LIVER OIL
AND HYPOPHOSPHITES
OF LIME AND SODA
IS SURE CURE FOR IT.
This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil*. Used by physicians all the world over. It is as *palatable as milk*. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis,*
CONSUMPTION,
Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

PASTOR KOENIGS NERVE TONIC
TRADE MARK
Recommended as the Best. IX
LE MARS, PLYMOUTH CO., IA., May, 1889.
I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.
F. BORNHORST.
A Great Blessing.
CLEVELAND, O., Sept. 1, 1887.
I can most truthfully testify to the fact that here in Cleveland several cases of epilepsy, which were cured by the medicine of Rev. Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine. REV. ALARDUS ANDRESCHECK.
FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the
KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.
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TRADE MARK
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The Electropoise is an Instrument for the Cure of Disease Without Medicine.
BASED on new theories of the cause and cure of disease, it deals with the electrical and magnetic conditions of the body and the gases surrounding it in the atmosphere, controlling these conditions at will. It is not electricity. DISEASE is simply impaired vitality. The Electropoise constantly aids to the vitality and only assists nature, in nature's way, to throw off the trouble.
A 40-page book, describing treatment and containing testimonials from all sections, and for the cure of all diseases, mailed free on application. Address
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MORE MONEY TO FARMERS
than in any previous year of the market's history; and enter upon the new crop year determined to labor even more industriously, if possible, for the welfare of my patrons than ever before. The Henderson market was never in better condition or its future more encouraging. The coming year promises to be the best we have ever had, and COOPER'S WAREHOUSE, which, as farmers know, has always held the best records for high prices, clever treatment and good accommodations, is strengthening itself with every sale. Ask your neighbor who has sold with us, and hear what he says.
With grateful acknowledgment I return thanks to my friends and customers who have so liberally extended to me their generous patronage for the past nineteen years, making COOPER'S not only the leading warehouse in this the leading Bright market, in number of pounds of farmers' tobacco sold and amount of money obtained therefor, but also the
LEADER IN PRICES.
I promise to show my appreciation of this confidence by ever striving to please; by renewing and increasing my best efforts to give entire satisfaction in the management, handling and selling of your tobacco.
Hoping to continue to serve my patrons, and to make many new ones during the season of 1891-'92, I remain, the farmers' friend,
D. Y. COOPER, Proprietor.
Special attention paid to all shipments of tobacco, and remittances promptly made.

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That we Handle First-Class Goods.
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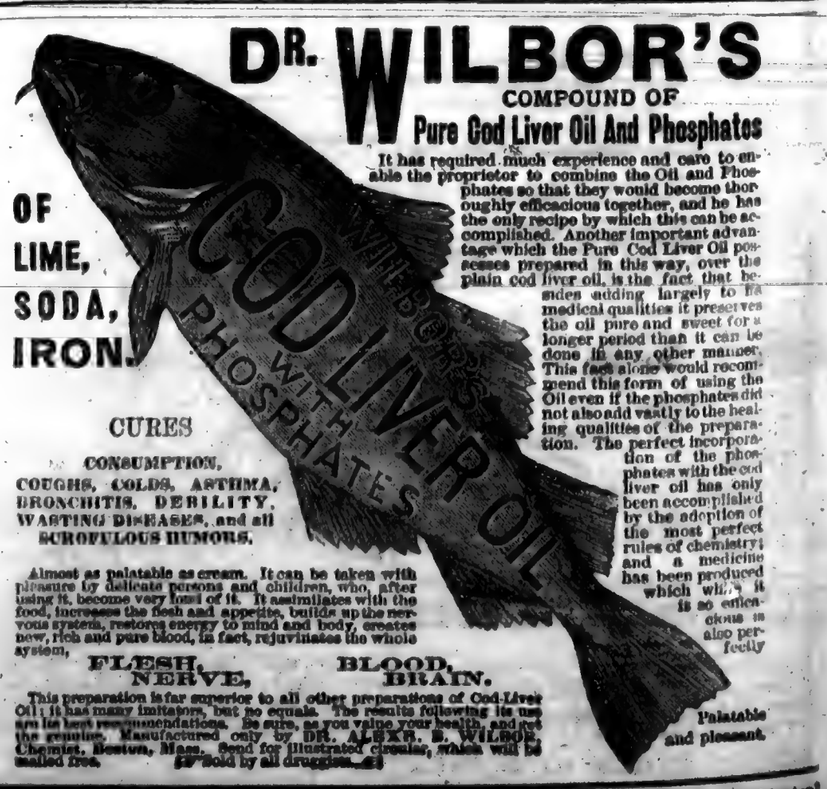
OF LIME, SODA, IRON.


It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry and a medicine has been produced which while it is so efficacious is also perfectly Palatable and pleasant.
CURES
CONSUMPTION, COUGHS, COLDS, ASTHMA, BRONCHITIS, DEBILITY, WASTING DISEASES, and all SCROFULOUS HUMORS.
Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvinates the whole system,
FLESH, NERVE, BLOOD, BRAIN.
This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitators, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by DR. ALEX. B. WILBOR, Chemist, Boston, Mass. Send for illustrated circular, which will be mailed free. Sold by all druggists.

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By a young lady of several years experience, a situation in a private family to teach small children. References given if desired. Address,
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PATENTS Thos. P. Simpson, Washington D.C. No atty's fee until patent obtained. Write for Inventor's Guide

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR V—REV. LEMUEL BURKITT.

CHAPTER THREE.

The man who by the grace of God, his own native greatness and the accidents of fortune, is enabled to play successively in the role of a reformer, is one of the noblest and most beneficent of human creatures. Though a thousand spurious pretenders and cranks have arisen in every age to bring obloquy and contempt on the nobler types, still the world will never cease to remember and reverence the wise and heroic spirits that have shown them the way to higher planes of thought and action. Suppose it were possible to strike off from the catalogue of mankind's social and religious privileges, those that resulted from the teaching and labors of Wickliffe, Luther, Jefferson and Gladstone, what a fearful outcry would ascend to heaven at the loss of so many things that make life worth living in this world! The miracles of human advancement wrought under the leadership of Moses were almost in every instance as directly the work of God as were those of our divine Lord and Saviour. To such complete revolutions in the affairs of mankind we would be impious to offer contrasts with those effected by the exertions of the greatest of our race. As heaven is high above earth, so far did they surpass the most comprehensive of merely human triumphs over the errors and abuses of preceding ages. While this is true, yet we should never forget or cease to reverence the great men who have so largely contributed toward making civilization what it now is. The church militant also has been in every age largely indebted to such holy and heroic spirits. While remembering our Lord's promise that the Holy Spirit should be ever present to aid and sustain his people, we at the same time know that chosen vessels in human form have been the means through which such protecting power has been exerted.

When in October of the ever memorable year of our Lord 1775, Elder Burkitt reached the scene of religious conflict, amid the delegations who had come to the Falls of Tar river were some noble coadjutors in the cause of reform. Chief among these in the matter of personal influence was the venerable moderator, Rev. John McGlamre. This nobleman of nature as well as of grace was of Huguenot blood, and in the purity and beneficence of his life atoned for any want on his part of the larger mental gifts of his younger brother in the Lord, Mr. Burkitt. So loving and faithful had he been in his walk, that he had become more influential with many people than others of higher gifts as an orator and theologian. His position also as presiding officer in so numerous a body, through the last ten years, had given him not only weight in their councils as a trusted leader, but the added advantage that always can be afforded from the chair in matters it may please the presiding officer to favor.

But Mr. Burkitt's greatest assistant on this important occasion was found in the person of a layman, Col. William Horne then of Edgecombe, who was the grandfather of the late Hon. William Horne Battle, one of the Justices of our Supreme Court, and displayed great eloquence and no little skill in biblical criticism in his impassioned appeals for reform and unity in the creed and practice of the Baptist people. Col. Horne does not seem to have lingered long in the vicinity of the Falls of Tar river after this episode in his life, for we find him representing Bertie county in the lower house of the State Legislature in 1780, and for twenty years thereafter he was intrusted with the representation of that ancient and renowned constituency, sometimes in the Senate and then again in the House of Commons. It may have been that this very controversy in the Association inclined him to seek more congenial brethren further east. Elder Burkitt was further assisted in the debate by the Rev. David Barrow. He was a successor in holy orders to the late Mr. Sojourner in care of Baptist interests in Isle of Wight county in the State of Virginia. Mr. Barrow was, in some respects, a very considerable man in his day. Fluent and impassioned, he was ever impressive in his addresses to the multitude; but he lacked the power of analysis and arrangement, which were so manifest in Messrs. Burkitt and Martin Ross.

The church with which the Kehukee Association was then in session, was under the pastoral guidance of the Rev. John Moore. This rugged and indomitable, old conservation was a type and representative of the people, who so much admired and trusted him both in things spiritual and temporal. His age, experience and strong will made him the most formidable of all the spirits that were then arrayed against the movement for greater spirituality in the Baptist churches. It was all in vain that Scripture and argument demonstrated the falsity of his premises. It was enough for him and the men he influenced, that the churches had managed to live in time past with their mixed herd of saints and sinners; and he was content, he said, to let well enough alone. He despised innovations. He denounced them as dangerous and sure of bringing on discord and schism. He was supported in such objections by Elders William Burgess of Toisnot and Charles Daniel of Kehukee and John Thomas. The debate between Messrs. Horne and Daniel was said to have been especially warm and exciting.

It was all in vain that Elder Burkitt and his allies called the attention of the body to the fact that in the confessions of faith adopted by all Baptist churches and the Kehukee Association, it was held that only upon a profession of faith in the Lord Jesus, could baptism be lawfully administered to any candidate—that any other baptism of unconverted men and women was opposed not only to Christ's commandments, but to the plain letter of our confessed creed on the subject. The result of the debate was a secession of the malcontents from the house where they had been in session and the institution of a rival body, which still laid claim to being the Kehukee Association. Reference has already been made to the fact that the Baptist churches which thus in those ancient days so obstinately clung to error were the same which just half a century later, after their surrender of this lunacy were to again go in eclipse far more hopeless and enduring, when in 1827 they revolted again against the truth and the light in their sinful and inexcusable warfare on missions. This singular instance of the power of heredity in transmitting spiritual and mental traits from one generation to others far removed in the line of descent has had its counterpart in the political history of our State. In the bloody troubles known in our history as the War of the Regulation, the very same counties that were singled out and scourged with fire and sword by Gov. Tryon were, exactly a century later, the very head centre and chief arena of the Ku Klux Klan's operations. It would thus seem that certain races of men have as natural a bias to error and schism, as others toward a dauntless and irrepressible spirit of resistance to any interference with their civil rights and liberties.

Thus in his twenty-fifth year Lemuel Burkitt, by the help of God and his own great exertions at last had succeeded in breaking down the false barriers of pride and obstinacy which, for twenty years past, had arisen, as a great Chinese wall, dividing the hosts of Baptists in the Kehukee Association from all fellowship with those of other similar American organizations. He must have been saddened beyond measure when so many men he loved arose and went off from the great christian fold that he and they had so much delighted in building into grander dimensions. Like all men of high, natural genius, he was thereby more capable of grief and depression. He had succeeded in committing the Kehukee Association to what he knew in his soul was truth and true Baptist usage; but the grand organization was left wounded and maimed by the heroic treatment it was necessary to administer for its salvation. The dejected and defeated partizans of error had acknowledged that the reformers were the true representatives of the Kehukee Association by their revolt and secession. The residue of the faithful left with the old historic body were all the more valiant and effective from the fact that all discordant elements had thus voluntarily gone off to themselves. Men like Col. William Horne were seen leaving their homes to find congenial spirits in the reformed churches. Peace reigned in all the Baptist circles of old Albemarle; but a far different order of things arose in the seceding churches. The wiser preachers and laymen made their conferences stormy with their well founded complaints of the fatal mistake made by their delegates at the late Association. The peace that had been dearer to Rev. John Moore than even the truth as it is in Jesus, utterly failed of its realization in the miserable issue he had done so much to bring about. Instead of peace flowing like a river around him, like the infatuated and mistaken Greek of old, he had but sown a crop of dragon's teeth to spring up and divide every church that followed his devices, until, ten years later, like repentant prodigals, they were to return to the fold of love and abundance.

Elder Burkitt had, like all his clerical brethren in the Kehukee Association, confined his duties as pastor to the single congregation in Bertie. The unfortunate habit of frittering away their usefulness on four or more different churches had not obtained foothold in North Carolina or indeed anywhere else. This system, which the later eminent divine, the Rev. Dr. J. B. Jeter, used to denounce as "ecclesiastical polygamy," is one of those unscriptural innovations of later days. But while thus confining his relations to a single change, he was not the less abundant in labors. He made excursions in many fields that the light of the gospel had not yet illumined, and thus not even the Cumberland settlements of the future State of Tennessee and Kentucky were too distant for the missionary whose home was so close down by the waters of the Atlantic ocean. No railways were then in existence to bear along the Lord's messenger as with the rush of the cyclone. Not even a lumbering stage coach had yet been utilized to connect the men of the western frontiers with the civilization of the east. By means of the Watauga trail, first blazed out by Daniel Boone, he could reach the "dark and bloody ground," just south of the Ohio river, but so rugged was this highway of the early settlers, men generally made the journey on horseback. Such a journey undertaken by a traveller was as full of bodily perils as it was of the loneliness and hardship in locomotion. Prowling bands of Indians from the great prairies between the Mississippi and Ohio rivers were ever and anon gliding like phantoms through their former hunting grounds, to bear off to captivity and death every pale faced intruder they could find beyond the reach of the log-forts of the white settlements. Nor were the Indians of that day the only source of danger to such men as were unwary in their selection of lodging places, when the shades of coming night warned them to seek shelter for the wayfarer and his steed. Cutthroats and villains of the blackest dye not unfrequently erected cabins on the trail for the special purpose of murder and robbery of the misguided guests who listened to their treacherous offers of hospitality. Mr. Burkitt, no doubt, gave such terrors as this last but small consideration, for he well knew that men of his calling bore charmed lives in all such dens of guilt and blood. No murderer was so ignorant and stolid as to dream of finding money on the body of a peripatetic preacher. And besides this, there was some mysterious awe and consideration in the hearts of the vilest of the human race for such a man toiling on and being spent on his mission of love and mercy. Strange and almost miraculous tales were told of how some unseen influence would stay the uplifted hand or ward off the best directed rifle-shots from the persons of the heroic heralds of the Cross. One such was said to have deliberately ventured into deadly peril to carry consolation to a dying sinner who asked for his presence. He thought he was alone in the stillness of the night, but assassins lying in wait for his return reported that a horseman rode on either side of their intended victim and thus frustrated their purpose.

Shall we Crown the Centennial Year with a Contribution of $125,000 for a Home Mission Chapel Fund?

There is upon us an imperative necessity, and we have, in this Centennial year, a golden opportunity of doing this grand thing for the cause of the Master.

THE NECESSITY.

It is estimated that there are now in the South more than one thousand organized white Baptist churches that have no houses of worship. Add to this the many churches whose houses are utterly inadequate to their wants, and the thousand or more places where Baptist churches could and would be organized if there was any provision for building a suitable house of worship, and it will be seen that there is laid upon us an imperative necessity to make some provision for this crying need on all of our mission fields, and especially on our frontiers and in Cuba. There is scarcely a week during the year that the Board does not receive several piteous appeals for help in this direction, and every year we have been helping to the extent of our limited means. But if we had a fund which was specially set apart for this purpose, so that we could always be ready to help deserving cases by a gift, or a loan, or by paying interest on money that might be advanced in special localities, we might encourage, strengthen, and help in securing houses of worship at many points where, without such help, it would be years before they could build, and then under very great disadvantages.

The workings of the "Church Edifice Fund" of the American Baptist Home Mission Society of our Methodist brethren, North and South, and of other similar organizations, have proven beyond all question the value, the utility, the absolute necessity of such a fund.

In many of these new towns, which spring up like magic, in our mining regions, at railway centers, or amid the teeming immigration that pour into the new settlements stretching along about 2,500 miles of frontier, an eligible lot can be secured free, or at very small cost; and with a judicious use of such a fund as this, vantage ground can be gained at the start which several years later the expenditure of much larger sums and years of toil could never secure. And then in Cuba, as our work progresses, we shall need chapels all over the island. The Baptists there have shown a desire to help themselves, a disposition to work toward self-support, which we shall encourage and develop, and we expect them to do much toward building their own chapels; but the best way to secure this is to be able to render them timely and judicious aid. No church can succeed without a house of worship of its own; and a nice, comfortable, commodious temple of the living God in which his people can gather, attracting the outside world, and by its very presence in the community, serving as a constant and eloquent sermon, is not a luxury, but an absolute and pressing *necessity*.

OUR OPPORTUNITY.

Southern Baptists have not, to much extent, undertaken to provide a "Church Building Fund," not because they have not appreciated the necessity, but chiefly because they have seemed to lack the opportunity during the past thirty years. But now the day and the hour seem to have come—the golden opportunity has arrived. The Centennial Committee has suggested as one of the most appropriate means of celebrating the Centennial of Modern Missions that the Baptists of the South raise *One Hundred and Twenty-five Thousand Dollars* to be used as a "permanent fund" by the Home Mission Board in building chapels on its mission fields, especially on its frontier and in the island of Cuba.

The Woman's Missionary Union, auxiliary to the S. B. C., at the request of the Board, will seek to interest woman's mission societies and bands in this effort. A wise plan has been devised, the details of which will be fully explained from time to time, and we are confidently expecting that with the co-operation of the pastors, the intelligent zeal, consecrated efforts, and self-sacrificing liberality of our noble women, will, by the blessing of the Lord of the harvest, result in a grand success.

The Board also calls upon Sunday-schools through their superintendents to aid in this great work. Arrangements have been made with the Maryland Baptist Mission Rooms, 10 E. Fayette St., Baltimore, to supply Sunday-schools with "Chapel Brick Cards" and "Certificates of Stock." Samples of each of these will be sent every superintendent throughout the South whose address can be secured, and full supplies will be forwarded free of charge as they may be ordered. Should any superintendent fail to receive a sample package, a postal card to the Maryland Baptist Mission Rooms stating his address and the name of his District Association will secure the desired package.

And now we earnestly appeal to our pastors, our Sunday-schools, our womens' societies, our childrens' bands, our churches, and to our people generally, to help us in this great enterprise by their influence, their words of encouragement, their contributions and their prayers. Let men of means, looking out for "safe and profitable investments," take stock in this scheme, whose securities are "gilt edge," and put into it $5,000, $1,000, or $100, whose dividends will never fail, but will go on yielding them a large income through ages yet unborn.

Let the poor, the children—all who love the Lord—rejoice in meeting this opportunity, where small gifts from the many will aggregate a large sum, and establish on a firm basis this grand enterprise for building up the cause of our Master.

Let all accompany their gifts by fervent prayers that God's richest blessing may rest upon this plan, and may put it into the hearts and hands of the people to make this part of the Centennial of Missions so grand a success that future generations shall rise up and call them blessed who shall have in any way promoted it.

J. WM. JONES,
Asst. Sec. Home Mis. Board S. B. C.
Atlanta, Ga.

NOTE.—It was the wish of those having the matter in charge, that the above article should have been accompanied by a *fac simile* of the Centennial Certificate; but, in attempting to reduce the Certificate for the newspaper column, it was found that the cut of Wm. Carey which adorns the centre of the Certificate would be next to unrecognizable and the impression unfavorable.

F. M. ELLIS,
For Centennial Committee.
Baltimore, Md.

Centennial of Missions.

At the beginning of modern missions, a century ago, a mighty prayer went up to God that he would open the doors of the nations and give missionaries access to the heathen world. In fact, the whole scheme of modern missions was born in prayer and humble reliance on the strong arm of God for success. Those who were moved by the Spirit of God to go far hence to preach the gospel to the heathen nations, well knew that it would be useless to try to do mission work unless directed by divine providence, led by the Holy Spirit and strengthened by the grace of God for the trials and conflicts which they were to encounter. Hence the burden of their prayer was that God would remove obstacles, open doors, lead the way, and protect them on the foreign field, that they might preach the unsearchable riches of Christ to those who knew nothing of him.

To those whose faith was weak, the prospects were dark on all sides; but to the consecrated Carey there was a "gold mine in India" full of lively stones, that needed to be polished for the Master's glory; and to the courageous Judson there were precious jewels in Burmah that needed to be gathered for the garner on high.

These servants of God not only prayed that the way might be opened, but they themselves went where it appeared to many that there was no way. Meantime God not only stirred the hearts of the few who went as missionaries, but kindled a like interest in the hearts of the people at home until they began to feel that it was their duty to preach or send the gospel to the heathens. Still the prayer was that the way might be opened, barriers broken down, and admission given to the nations of the earth that the gospel might be preached where it was not known. The Lord hearing the prayers of his servants, prepared the way for the missionaries until the greatness of the field that was then unoccupied, and the plenteous harvest that was already ripe for the sickle, revealed the fact that the number of men who would go as missionaries was altogether inadequate to do the work and supply the demand.

The way was being opened, and God was beginning to manifest himself most gloriously to his servants, but there were none to go and tell the "story of Jesus and his love."

Now another prayer goes up to God that he will send forth more

LABORERS

into his harvest. And as the people would pray for an increased number of missionaries the hearts of both men and women would be moved by the Spirit of God until they would hear a voice saying, "This is the way, walk therein." Others more willingly and joyfully gave themselves to the Lord's work—some even saying, "Here am I, send me."

The interest was growing all along the line while God was opening the way, blessing those who had gone, and raising up a greater number to go.

But these prayers seem never to have been so fully answered as now. And yet God continues to answer them. He is still opening the way, removing barriers and obstacles, and making our duty more clear and plain, and raising up a greater number of laborers who desire and feel it their duty to go as foreign missionaries.

The number of men who are ready and willing to go has increased until there is need of another mighty prayer, and this time it is not so much that the doors of the nations shall be opened and the number of men increased as that our purses and their contents be consecrated to the Lord, our pockets opened, and we go down into them and make liberal

CONTRIBUTIONS

heartily as unto the Lord for the support of foreign missions. Surely this must be done if the Southern Baptist Convention is to put one hundred new missionaries in the field as a memorial of the centennial of modern missions.

But we are told that times are hard and money scarce. Yes, but the Lord will have plenty of money if we but give him the *interest* of what he has intrusted to us. However, it is in our hands, and we by our actions say that we are not willing to let him have his own. When the time comes that the glory of God, the salvation of souls, and the triumphs of the Redeemer's kingdom are more precious to us than our silver and gold, contributions will be sufficient to support *all true* men who will go as foreign missionaries. Loyalty to Christ, devotion to his cause, and love for souls, forbids that North Carolina shall be behind in this matter. Whatever we may have done along this line, *I am sure we have not done all we can do.* Our people need instruction. If they know the facts, and what foreign missions mean, they will give. And I dare say that the gifts of the humble poor are more precious in the sight of the Lord than the contributions of the rich. The reason is, if if the poor *give* they must make a sacrifice to do so, *while the rich can give large sums without real sacrifice.* I am not finding fault with those who give, but only trying to encourage those who do not give. I am sure if more of our poor country churches would take regular collections and let all the people give that they would enjoy greater prosperity. If more of our ministers would lay the matter before their people in its true light, the collections would be larger, and more people would give. It is the numerous contributions of the many, and not the large gifts of the few, that the Lord wants. Christ was as much interested in the collection as he was in the sermon which he had preached in the temple.

"And sitting over against the treasury, he was beholding how the people cast money into the treasury." He was there to see how the people cast money into the treasury. Our Lord had just preached his last sermon in the temple, and would not leave until he saw that the collection was taken. But there are Baptist churches in North Carolina in which Christ has never had the pleasure of seeing a collection taken for foreign missions. The poor of those churches will never receive the commendation from the Master which the poor widow at Jerusalem received that day when she cast in all her living.

For all we know the "farthing" which she (the widow) gave her has been the key in God's hands with which he has unlocked the way for the gospel to be preached to many souls.

It is a fact of history that those who are not interested in foreign missions, and who have not tried to preach the gospel to the heathens, are not doing any good, and are not meeting with any real success at home.

Throw a pebble into the water, and it

The Biblical Recorder.

WEDNESDAY, FEBRUARY 3, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

Bro. Duncan McNeill, of Richmond county, will represent the Biblical Recorder in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being decived was in the transgression. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—*New Testament.*

"For what if some did not believe, (*'the oracles of God'*), shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar."—*Romans* 3.

"Let the women preach, no matter what Paul says."—*Sam Jones, Methodist.*

"Women might, could, would, and should preach the gospel if they want to."—*J. P. Landis, Methodist Ecumenical Council.*

We reproduce from the *Raleigh Christian Advocate* of January 27th the following foolish and misleading editorial in order to say a few words in reply, and to let our brethren see the spirit and style of the editor of the *Advocate*:—

"The editor of the Biblical Recorder gives two editorial columns of his last issue to a strained effort against State appropriations to charitable institutions controlled by benevolent orders, &c. Those of us who can read between the lines see that it is all aimed at the State appropriation to that noble charity—the Oxford Orphan Asylum. It is a remarkable fact that no opposition was ever made to the appropriation by the Recorder while *a Baptist was superintendent of the Asylum.* The first appropriation was made while a Baptist was superintendent—*not a word against it then.* Until a year ago the editor of the Recorder was a director of the Asylum, and it is rumored made two prodigious efforts to get a Baptist brother in as superintendent, and failing to accomplish this, he resigned as director, and has been spitting his spite at the Asylum ever and anon since. This is not very pretty in a preacher. We would advise him to take his green-eyed, sectarian spectacles off of the little orphans at Oxford. Surely there is enough evil and sin in the world for a great denominational paper to fight. It is too small a thing for it to be spitting spite at a few little helpless orphans simply because *a Baptist didn't get the superintendency.* There is a higher and better work for the Recorder to do—that excellent paper cannot afford to indulge, and the great denomination which it represents cannot afford to endorse such narrowness."

"The remarkable fact is that our Methodist brethren did not either specially notice or care for the Oxford Orphan Asylum or the "little orphans" at Oxford until Mr. Granger and Gen. W. R. Cox, without the endorsement of Mr. J. H. Mills, who organized the institution as a Masonic Orphan Asylum, secured from the Legislature of North Carolina an appropriation of public money. Then they sought representation in its management, and materially aided in ousting Mr. Mills as general manager. About this time we were pursuaded by the then Governor of North Carolina to accept a position as director of the institution. This duty we discharged to the best of our ability during the term of Rev. Dr. B. F. Dixon's superintendency, notwithstanding the fact that the chairman of the Board was a Methodist and managed matters as he and the superintendent saw fit. The condition of the Asylum and the methods of management led Gen. Kenan, one of the directors, to resign. We were persuaded to continue our connection with the Asylum. When Dr. Dixon resigned, the Board met and elected Rev. Dr. Harris, a Presiding Elder of the Methodist Conference, his successor. Dr. Harris soon died. On his death the directors met and elected Rev. Dr. Black, another Presiding Elder of the Methodist church, superintendent. Before this election we had, hoping to save the Oxford Orphan Asylum to the Masons, and from becoming a more sectarian institution supported by public money, diligently sought [illegible] a worthy Mason of some other [illegible] to apply for the superintendency. [illegible] suggest to elect any other than a [illegible], but we felt it due the people of [illegible] that we should do all in our power [illegible] Oxford Orphan Asylum from [illegible]. When the brethren met, we [illegible] stand for a good worthy Ma-son and Baptist. *All the other candidates were Methodists.* The other directors voted for Rev. Dr. Black, and we, seeing that the institution virtually belonged to the Methodists, retired from the Board of Directors. As a Mason we had no objection to the appropriation from the public treasury to a Masonic, non-sectarian, charitable institution. But as a Baptist we are opposed to the appropriation of ten thousand dollars to a *sectarian orphanage.* We don't want the Oxford Orphan Asylum, and never have wished to pervert it from its original character, but from the management during the past few years it is quite evident that our Methodist brethren have had "*their green eyed sectarian spectacles*" turned in that direction. The Baptists have an orphanage at Thomasville, N. C.; the Episcopalians have an orphanage at Charlotte, N. C.; the Presbyterians have an orphanage at Statesville, N. C. Neither of these denominations ask or seek appropriations from the State's treasury. They are supported out of the hearts and pockets of these christian denominations. There is no reason why our Methodist brethren should not support the Methodist Masonic Orphan Asylum at Oxford. But the State should withdraw its appropriation or be represented by trustees.

CHARLES H. SPURGEON IS DEAD.

The sad news comes from across the waters that Charles H. Spurgeon, the great Baptist preacher of London, died at Mentone, France, shortly after eleven o'clock on Sunday night, Jan. 31st, 1892. His end was painless. He remained unconscious to the last. His wife, Dr. Fitz Henry and Miss Thorne were present when he died.

This announcement will fill with sorrow the hearts of all christendom. No preacher in the history of the world has filled so large a place in the affections of God's people. He was born June 19th, 1834, and was therefore fifty-seven years, seven months and twelve days old. It is wonderful that one such brief life time should accomplish so much. Over 2,000 of his printed sermons have in various languages been circulated throughout the world. Then there are lectures to students, speeches, expositions, books of devotion, popular books, shilling series, &c., which have been given to mankind from the famous pastor. His "Reading" for the family or closet, "The Treasury of David," and "John Ploughman's Talk," have each met with tremendous sale. Then the erection of the splendid Tabernacle building in which he preached, the orphanage he established, the pastor's college he founded, are among the many works he was enabled to do for the betterment of humanity and the glory of God. But his chief work was that of a preacher. Said he once, "I am a preacher, and I try to do good by my preaching; that is all there is of my ministry." Herein was the secret of his success. Surely when looking at the results of the labors of this remarkable man, may it be said, "What hath God wrought!"

REV. DR. MANLY IS DEAD.

The telegraph announces the death of Rev. Dr. Manly of the Southern Baptist Theological Seminary, Louisville, Ky., after an illness of some days. He was one of the founders of the Seminary, and was Professor of Biblical Interpretation in the institution. He was a learned and able preacher and teacher, and will be sadly missed. He was born in Edgefield, S. C., Dec. 19th, 1825, and died at his home in Louisville, Ky., Sunday, Jan. 31st, 1892.

PERSONALS AND OTHER ITEMS.

....Rev. Geo. A. Sowell of Wake Forest College has taken charge of a small church near Franklinton, N. C.

.....In order to make room for the valuable articles sent us by our brethren, we have omitted our leading editorial.

....Rev. Dr. L. G. Broughton of Reidsville has received a call to the pastorate of the Baptist church in Concord, N. C.

....Rev. Jonathan Wood, pastor of the Fayetteville Street Baptist church of this city, has been quite sick for some days.

....Rev. John N. Hoggard of Murfreesboro, N. C., has been quite sick for some days, but now hopes to be himself again soon.

....Rev. J. M. McManaway of Big Stone Gap, Va., has had to decline the call to Darlington, S. C., on account of his wife's ill health.

....Dr. W. A. Nelson is preaching at the Baptist church at Aiken, S. C., while the pastor, Rev. Mr. Cuthbert, is taking a rest of a few months.

....The prospects are good for a large attendance on the Baptist Workers' Convention to be held in Nashville, Tenn., February 7th to 12th.

....Rev. Dr. A. E. Owen of the Court St. church, Portsmouth, Va., has been called to mourn the death of his aged father, Capt. Owen of Powhatan county, Va.

....Rev. J. G. Pulliam, who has for some years labored as missionary in Montana, has returned to North Carolina to spend some months. His postoffice is Boone, N. C.

....Prof. W. L. Poteat of Wake Forest College presents our readers this week with a valuable article. It will be carefully read.

....Miss Mary Ivey, daughter of Rev. F. H. Ivey, who was Baptist pastor at Goldsboro, will be married to Mr. Chas. T. Humphries, at Lexington, Ga., February 4th.

....We are glad to give our readers in this issue an article from Col. Worthington of Rocky Mount, one of the wisest men in North Carolina, endorsing Judge Winston's position.

....Rev. C. J. Jones of the O'Kellyite or Christian church, Norfolk, Va., has joined the Barkley Avenue Baptist church, and will soon be ordained to the full work of the ministry.

....Brethren Geo. W. Ward of Elizabeth City and Henry M. Shaw of Henderson, N. C., received license from the Supreme Court to practice law in North Carolina on Saturday last.

....Rev. S. J. McLeod of Lumber Bridge, N. C., would like to aid pastors in special meetings. If you wish some minister to help you in a protracted meeting, write to Bro. S. J. McLeod.

....Rev. J. D. Clark of St. Paul, N. C., in renewing his subscription says: "I read several papers, but I consider the Recorder the best paper I ever read." Bro. Clark has suffered much from grippe recently.

....Rev. T. B. Newberry of Fayetteville, publisher of the *North Carolina Baptist*, has been very sick. The good brother had a bad case of grippe which continued some weeks, but is now about well again.

....Prof. C. E. Brewer of Wake Forest College requests Mr. Ramseur, who addressed him a note of inquiry some time ago, to write to him again as Mr. Ramseur's note was misplaced before he could answer it.

....Rev. J. B. Boone of Raleigh attended the Warren Union. Rev. Dr. C. Durham attended the South Yadkin Union at Salisbury, and Rev. J. L. Cottingham of Wilson's Mills attended the Western Union at Cary.

....Miss M. E. Wright of Augusta, Ga., sends us a sample of the Missionary Calendar of Prayer for 1892. This calendar contains a list of our missionaries and much valuable matter pertaining to missions. Price, 25 cents per copy; 25 copies for $5, and 100 copies for $15

....Rev. W. R. Gwaltney of Wake Forest, Rev. Dr. J. N. Stallings of High Point Female College, President F. P. Hobgood of the Oxford Female Seminary, Rev. W. G. Coppedge of Wakefield, and Bro. J. B. Brewer of the C. B. F. Institute, called to see us on Tuesday last.

....Bro. George W. Scarborough, a leading member and deacon of Hephzibah church, Wake county, died on January 26th. For many years he had devoted his time to the Sunday school work. Bro. Scarborough was in his eighty-fourth year. A good and true man has entered into rest.

....Rev. J. L. White, of Durham, has resigned his charge and accepted a call to the First Baptist church at Asheville, N. C. He goes to a royal field, and the church gets a prince for a pastor, but all the same and more beside we hankered much to have White on the sacred soil.—*The Baptist.*

....A preacher in Texas tells in the *Southern Christian Advocate* why his people should pay his salary: "He says: 'If I ain't a big preacher, I can get just as hungry and cold as Sam Jones or Talmage. Some think that a preacher can live on wind. He can if he has meat and bread to go with it.'"

....Dr. J. B. H. Knight of Eagle Rock, Wake county, has removed to Williamston, N. C., and will continue the practic of medicine. We know Dr. Knight well, and congratulate Rev. George J. Dowell and the Baptists of Williamston on having such an active christian worker and skilful physician to settle with them.

....The Union Meeting at Salisbury was not largely attended, but most of the pastors were present, and there was a most delightful and profitable meeting. The pastor and church are hopeful and energetic, the congregations and Sunday school large, and very commendable progress is being made along all the lines of church work.—*C. Durham.*

....The Tabernacle Baptist church at Raleigh, N. C., has been busy for months in making important changes in their house of worship. Dr. Hall, the eloquent pastor, is pleased to ask us for our services at the re-opening in March, and we are equally pleased to consent to go if everything can be suitably arranged.—*Rev. Dr. W. E. Hatcher, in The Baptist.*

....Rev. Dr. J. B. Gambrill of Mississippi has gone over to the side of the Northern womens' rights party, and speaks in the *Baltimore Baptist* of January 27th of George Elliott as "that peerless personality," notwithstanding the fact that George Elliott lived and died in open adultry and brazenly violated every moral law, human and divine. There is no telling where an extreme man will land.

....Will some one please explain to us how it is that many of the most glaring frauds, nonsensical and crazy publications are issued from what is termed the *Bible House*, New York? Are the rooms in the Bible House rented to cranks and frauds in order that they may the more easily and successfully ply their trades on the pious and unsuspecting?

....Rev. Thomas Carrick of Lexington, N. C., is a good business man as well as a preacher and pastor, and carries his business sense into his work for the Master. All the departments of the Convention's work are looked after, and each has its place. When the Recorder's time comes he sees our subscribers and sends in the renewals. What a blessing such a pastor is to the Corresponding Secretary of the Convention and the editor.

....Rev. S. F. Bristow of Coleraine writes: "Bro. S. J. Perry is dead—one of the strongest members of one of my churches. He is a great loss to the church and the community. I have taken collections at three of my churches for the Havana house, and sent it to Bro. J. D. Boushall. I think the Recorder gets better. I have been preaching it in the pulpit."

....Rev. R. VanDeventer, Vice President of the Foreign Mission Board for North Carolina, gave us a splendid lecture at Knap of Reeds last Saturday morning on our mission work in China, and lectured at Concord church Saturday afternoon on our obligation to give the world the gospel. Bro. VanDeventer is willing to visit any church in the interest of Foreign Missions from which he can get back to his own work in Henderson for Sunday, and he is doing some good work for the Board in this way.—*W. R. Cullom.*

....Rev. Dr. J. S. Watkins, pastor of the First Presbyterian church of this city, will at an early day remove to Spartanburg, S. C. We wish to commend Dr. Watkins to the Baptists of Spartanburg, and indeed to the christian people of South Carolina. For years we have been close neighbors. We never knew a more sweet-spirited, consecrated christian gentleman. As a preacher he is learned and gifted; as a man, amiable and gentle. He and his splendid family will be sadly missed by the good people of Raleigh. His removal to another State is to us a personal loss.

....Rev. R. T. Bryan and wife have removed from Chinkiang, China, to Yangchow, China, for the purpose of a ding Rev. Mr. Prince and Miss Minor, the new missionaries, in establishing a mission in that city. The Board has granted Brother and Sister Bryan permission to return to North Carolina next year. Possibly Mrs. Bryan may have to come home sooner as her health has failed. When they return to China they will again settle at Chinkiang. Bro. Bryan pleads earnestly for a medical missionary and another single lady to help him in his work. We hope the Board will grant his request.

....Dr. Pritchard in your issue of yesterday, in his admirable report of the second meeting of the Centennial Committee, says that, in a very elaborate communication from the Womens' Missionary Union Rooms, Baltimore, Md., "they state that they have written to the * * * Sunday-school Boards of each State, &c., and that the results of all their labors are most unsatisfactory." There is a mistake somewhere. I have received no such communication. Since I have learned the desires of the devoted sisters, I shall take pleasure in sending to them a list of the Sunday-school superintendents of this State, which I caused to be published in the minutes of our General Association.—*J. M. Pilcher, Gen. Superintendent, Petersburg, Va., Jan. 21, 1892.*

....The fifty-seventh anniversary of the Philomathesian and Euzelian literary societies of Wake Forest College will be celebrated February 12. The Durham orchestra will furnish the music. There will be at 2 p. m., a public debate of the question "Should the United States annex Canada?" E. T. Barnes is president and E. F. Rice secretary. The speakers in the affirmative are C. D. Graves and J. C. Kittrell; and in the negative D. A. Bridges and E. Y. Webb. In the evening John A. Wray of the Euzelian society and J. W. Millard of the Philomathesian will deliver orations. The marshalls are C. T. Ball, A. M. Yates and G. H. Ross of the Phi: S. McIntyre, C. B. Edwards, Jr., and C. P. Sapp of the Eu.

....Dr. R. D. Fleming of Warrenton, N. C., called to see us on Thursday last on his way home from Thomasville, N. C. Dr. Fleming attended the session of the Executive Committee of the Baptist Orphanage, and reports a most pleasant session of the committee. The 136 children in the Orphanage were well and happy. These hard times it must be a difficult task for Bro. Mills to feed and clothe all these little ones, and all our churches should bear this in mind, and send him a collection. He is not permitted to do as others do, draw a check on the State Treasurer every three months for $2,500. Nor does he or any right minded Baptist in North Carolina wish to do so. Taxation for charity is a sham, if not a fraud.

....We present the following private letter from one of our best brethren as a sample to all who expect to write to us in the next week or two: "I send enclosed two dollars and ten cents to renew my subscription to the Recorder and for one copy of your Baptist Almanac for 1892. I have let the Recorder run over nearly a month. I cannot do without it, and hope if at any time during my life I should fail to renew in a reasonable time, you will not stop the paper. I have taken and read it so long my family can't get along without it. The only fuss that amounts to anything between myself and wife is who shall read it first. Sometimes I have to set back. The grippe has had both my wife and self. We are now improving."

....Last week the Rev. Mr. Clark of Maine, founder of one of the modern religious societies, lectured in the First Baptist church, Raleigh. We heard Dr. Clark's talk, and afterward tried to learn something of the financial plans of his great society, but failed. During the services, the hymn called "The Endeavor Band" was sung. The Psalmist, on a joyous occasion, said, "I will sing unto the Lord a new song." We hardly think the "Endeavor Band" song can be considered a song unto the Lord. It was new, however, and runs as follows:—

"This blest Endeavor band,
All o'er this broad, bright land,
Is gathered in His name,
To grasp the friendly hand;
Our thoughts are one in Thee,
Our prayers will ever be,
That God may bless and keep
The Y. P. S. C. E."

....Rev. J. F. McDuffie of East Durham in enclosing a list of subscribers, says: "We are still trying to jog along the old gospel road, occasionally finding some 'bad places,' but we are not growing despondent. When we come to them we look up and try to press forward." This is the only way to heaven, my brother. The hundreds of "short cuts" and "by paths" invented by men who are wise above what is written, lead into the wilderness, if not to hell.

The General Catalogue.

From 1834 to the present time about 2,700 young men have been students at Wake Forest College. Among the motives which have induced me to prepare a General Catalogue of these, has been a desire to show how large a contribution Wake Forest has made to the educated and educating forces of the country, and an earnest hope that it may aid in developing among the widely scattered alumni—some on the threshold and others nearing the verge of active life—a warmer glow of family feeling and a renewed devotion to their Alma Mater.

In the execution of my task, I have sought to secure the full name—not merely initials—of every old student; a record of his occupations, removals, honors, and service in the army; a statement of the time and place of graduation in professional schools, of ordination, if a minister, and of death, if no longer living.

Concerning at least two thirds of our alumni, I have secured more or less full information. It may be some years before another General Catalogue shall be printed, and I am exceedingly anxious to secure any information which may be possible in regard to the remaining third. Wherever I have known or have been able to find out the address of old students or their near kindred, I have mailed to them blanks to be filled out and returned. To the large numbers who have promptly returned these blanks to me, I am very grateful. Some have rendered most valuable aid by securing the records of old students from a whole neighborhood or county. To these I feel under peculiar obligations.

The Catalogue will go to press within two or three weeks. If any old student who reads this has a blank and has not returned it, I beg him to do so immediately. If he has not received one, let him send me his address by postal card at once. If any reader of this can give information concerning any old student whose record I am not likely to have already secured, he will confer a favor by mentioning the fact on a postal card.

I hope to make such arrangements with the printer as will enable us to put copies of the Catalogue at a low price in the hands of all who may wish them.

Charles E. Taylor.
Wake Forest College, Jan. 30, 1892.

Judge Winston Endorsed.

Mr. Editor:—The letter of Judge Winston which appeared in a recent issue of your paper, should be read and re-read by every boy in the State. It supplies food for thought and reflection that is of inestimable value. And I believe there was much in it well calculated to reform our youths who have already become unguarded and reckless and are half-way victims to appetites that are depraved and habits that are vicious and degrading. I have not been unobservant of that train of evils that has debauched intellects and destroyed characters that were fitted for higher and more honorable development.

In an experience of many years as Solicitor of one of our Judicial Districts, I have been deeply pained to see boys led to the bar to be punished for crime, when I knew they had rebelled against the most wholesome dictation,—not that they were naturally more wicked than other boys, but because they did not manfully withstand those corrupting influences that beset them upon every side. It is unnecessary to say that many of them were drunkards before they became criminals.

I do not know that I should go beyond the "verge of the court," to speak of other matters, but I do not believe it will be very long before other motives will be added to the "wicked mind" with which crimes are supposed to be done.

I believe it has become the christian duty of every man who values civilization, who loves and cherishes his own household, to speak against and to work against the alarmingly-prevalent practice of smoking cigarettes by our boys. The boy who habitually smokes cigarettes is mentally inefficient, and I do not believe he is intellectually capacitated for higher education. I believe that when he is *narcotized* by tobacco that the impression made upon his mind from reading books is as transitory and flighty as the impression he would retain of his own countenance after he had gone away from the mirror. How can our sons be saved from this almost universal debasement? The men who place these pitfalls in the way of the unsuspecting and simple, who multiply their transgressions by uncounted repetitions every hour, avoid the consequences of discovery and conviction, whilst the poor, misguided victims are perpetually lashed by a self-accusing spirit sufficiently vital and active to warn them against the certainty of premature decay, but too much debilitated to conquer the habit. If this tendency towards intellectual depletion is to go on, where is the guaranty that we shall be succeeded by a race of men sufficiently courageous and wise to master the vexatious questions of government, finance, theology, and to master the details of the instruction given by the Stoic—"Finish what I have begun."

I would be glad to have some one to point out a remedy for this that is momentarily sapping the energy, capacity and virtue of our youths. Can it be done by corrective legislation?

D. Worthington.
Rocky Mount, N. C.

Rev. J. L. White of Durham is aiding Pastor Love of Rocky Mount in special meetings.

Letter from the Seminary.

Dear Recorder:—We are grieved that several of our brethren are forced to return home before the close of the session. Bro. Warren leaves us to-day. Bro. Alderman left us before Christmas and Bro. Hedgpeth about a week ago. These brethren did good work while they were, and we hope the few months' study here will not be valueless to them as they go forth into the Master's vineyard to work.

The brethren become very dear to us here as we mingle in the halls and lecture rooms, and often ties of brotherly love are formed which last through life and are a constant source of pleasure. After all, is not one of the best, highest joys of our life the fellowship we have with congenial spirits? Will not the sweetest joy of heaven be the communion we shall have with "him who loved us and gave himself for us?" He desires that "where I am there ye may be also." What more could we wish?

I want to give you some of my impressions as to the Seminary. Every one knows that it occupies an important place among the Baptists of the South and West. It is probable that to a large extent the Seminary will have, during the next generation or two, a stronger influence in shaping the religious thought of the great body of Southern Baptists than any other one thing. Like the spring that bubbles from the rocks, sending its stream ever increasing to the sea, so this school should send out a stream of doctrine ever widening in its influence till all must eventually feel its power.

Some people have thought that this is a "theological bullet mould," and perhaps some have thought like the teacher told the young man who was seeking advice about going to college, that "it is simply a place where you may become polished and finished." Well, a diamond is not so valuable till it has been polished, but it is a *diamond*. I can assure any one who may be in doubt about it, that the work here is anything else than surface work.

I observe that there is a spirit of profound reverence for God and his revealed Will pervading the entire institution. This is not a place where cold Philosophy stalks through the halls of the dead and, with dissecting knife, cuts remorselessly, just to see what's there.

Some one has said that "it takes a heart in *sympathy* with the Bible to understand its teachings." Can the cold, loveless heart understand the indefinable yearnings of love? Thine are heights to which cold Reason cannot climb—a world where spirits dwell, and soul comprehends its kind.

I believe that the spirit of this Seminary is in touch with the Spirit of the Sacred Word, and that reason holds her proper place.

The great text-book is the Bible, and I have been made to feel as never before in my life how rich and full this dear old Book is. I am made to love the Book more, to study it more, to make it the guide in all things to my life. Oh! that all christians would lovingly study and meditate on the Bible itself without going out after "helps" and "stories about the Bible" and so many other books which are written mainly to try to make the Bible narrative more attractive! Stick close to the Book. It will lift your soul, cheer you, help you, save you.

There is another thing which has impressed me. It is the importance of being able clearly to define one's thought, and of distinguishing the difference between what one *knows* and what he *don't* know. Josh Billings says, "Better not know so much than know so much what aint so." It is difficult sometimes for a young student to find out what subjects he may study with a hope of understanding them, therefore it is a great help to have those who have made the Bible a life-study to tell us what the questions are which can never be settled, and also those which can. Frequently men undertake to teach in the Bible what they do not understand and *never can* understand, because it cannot be understood by man. How much better it would be if we would all try to tell only what we know, and let the rest alone, or frankly confess we don't know. Let the Bible *mean what it wants to*, and accept on faith what we cannot know, and there is a chance for us to arrive at real truth,—so much as is intended for us to know. It does seem to me that what will do more to advance christianity than anything else is a thorough, and sympathetic study of the Bible by all.

Let me say that I learn to-day that Bro. J. L. Sproles, who is now a student of the Seminary and pastor of Southgate Street church in the city, has been called to the church at Shelby, N. C., and will take charge the first of February.

Yours, W. E. CROCKER.

Louisville, Ky., Jan. 21, 1892.

Letter from Bro. W. F. Watson.

Dear Recorder:—I arrived here with my family the 1st of January, and entered regularly upon my work with the beginning of the new year. It cost me a struggle to leave the work in Moore county, where I had been laboring since my graduation; but the enlarged field of usefulness opening up for me in this section, together with the impression that the Holy Spirit was leading, decided me to sunder the ties of the old pastorate and enter heartily upon the work of the new. Carthage and Manly are good churches, worthy of good pastors, and I sincerely trust may be able to locate one in their midst to continue the work.

The church here is undertaking to do more for the Master this year than in any previous year of her history. Our doors are open every Sunday for divine service—three Sunday morning and four Sunday night services in the month. This enlargement of our work is due to the liberal and, in some instances, self-sacrificing spirit of our members, and as a consequence we are looking for a great blessing from the Lord on our efforts to honor him.

Our church-building is a model and has recently been painted and carpeted. It was erected by the Baptists of the town and immediate vicinity; it cost many sacrifices, yet they were cheerfully made for the Master. I believe that the way to build houses for the Lord is through the enlarged and well-developed liberality of those contemplating worshiping in them. When the Lord wanted Israel to erect a tabernacle for him in the wilderness, he did not send special agents to all the tribes and nations asking for help, but commanded that the people, who were to be benefited by the erection of the tabernacle, should, even of their poverty, make liberal contributions for it until there was a sufficiency of materials of all kinds for the undertaking.

The too prevalent custom of sending out subscription papers, authorizing any one, far or near, to collect funds for the erection of a certain church, and forward to treasurer of building committee, before the field has been thoroughly canvassed where the church has been erected, or is to be erected, has been so sadly abused that many of our best brethren treat such communications much as they would a circular advertisement, consigning it to the waste basket, and sometimes, I fear, turn a deaf ear to a worthy and righteous appeal.

I was very much pleased with the ring of your editorial on "Misappropriation of Public Money." It will be a sad day for soul-liberty for which our forefathers bled and died, when our legislators shall, whether constitutionally or unconstitutionally, decide to make an appropriation of State funds to any benevolent organization or institution presided over by any religious sect. The State has no right to dictate to me as to where, how much, and when, I shall bestow my charities. One of the first principles of soul-liberty is, that I shall have the unrestrained power to direct my beneficence, as one who must give an account to God and not to the State. Of course, every christian in the State is made, by our system of taxation, to bear his proportional part of these misdirected appropriations, whether he wills or not so to do. The whole thing savors of a union of Church and State, and as an advocate of soul-freedom, I desire to enter my most solemn protest against it.

It seems that it is a hard matter for the *State Chronicle* to get right on the whiskey question and Baptist preachers. The editor seems to be reckless about the matter entering the columns of his paper. His advice to conscientious christians, who cannot decide that a man who has determined to engage in the whiskey traffic has a good, moral character, to resign and make way for men who can come to such a decision, is rotten to the core and worthy of the censure of all sound moralists as well as christians.

I am glad that you printed your thoughts with reference to that part of Mr. Patton's article relating to the immersion of the poor criminal by a Baptist minister. The editor of a newspaper, such as the *Chronicle* purports to be, ought to be too well informed to be imposed upon by the fabrication of a fevered imagination such as Mr. Patton clearly had when he penned his article, and ought to be held strictly responsible for all slanderous articles which he allows to enter the columns of his paper. Mr. Daniels ought, in simple justice to the hosts of Baptists in North Carolina who support his paper, and in simple justice to the truth, make an explanation of the matter.

God bless you and prosper you greatly in your work this year.

Fraternally, W. F. WATSON.

Dunn, Jan. 23, 1892.

Notes on Books.

GOD IN HIS WORLD.*

Perhaps no book in the department of religious literature for the past year or two has made so modest an entry into public notice and yet fixed itself so quickly and deeply there as *God in his world*. Containing scarcely three hundred pages, with an exterior severely simple, and published anonymously, its unobtrusive message was heard at once for its own sake and made a profound impression. A few months after its publication it transpired that Mr. Henry M. Alden of New York City was its author. His name was probably withheld from the title-page because, being unknown in the field of theological criticism, it would have contributed nothing to the favorable reception of the book. Our author is a layman, and it may be to the absence of a distinctively theological culture that we owe the subordination of dialectics, the directness and penetration of vision, and the boldness and originality of treatment which characterize his work.

The orthodox reader must make up his mind beforehand to submit to a shock here and there. It may be doubted, indeed, whether that estimable person ever occurred to the writer's thought. He speaks the present content of his mind without regard to the opinions which it may traverse. A certain dogmatic accent is discoverable on every page, but it is the dogmatism of the seer, never of the apologist or the polemic. The book is an interpretation of Nature in its higher relations, of human life, and of Christianity. An interpretation which, the author assures us, was not arrived at as the result of any striving after truth. It was without previous design in its origin or its shape; nor was there any provision of its issue. It is not a speculation, but "a vision of living reality."

The spirit of Love, warm and tender, animates and beautifies every sentence. It is the light by which we walk in these high contemplations. And only as the reader yields himself to its sway and forgets the critic in the reverent passivity of the disciple, may he gather the harvest of suggestion and spiritual invigoration spreading through these rich pages. From their perusal in this spirit one rises subdued by the near vision of the inner realities of the divine life and tearfully grateful that, in spite of manifold perversions and long wandering, one may yet attain to its beauty and strength.

Later when the displaced critical attitude supervenes, certain positive statements will be recalled and set down as "hard sayings." The style, habitually limpid and warm and often rising into a noble eloquence, may appear a trifle stiff here and overwrought there. Its sudden assumption of the "sacred" character—for example, "Listen, then, Beloved, and open your hearts to the Spirit which striveth with you"—is apt to give one a sort of æsthetic crick dangerously akin to that which follows its cold-blooded perpetration by a minister from his desk. Again, it may be inquired whether it is not a bit of Platonic idealism that our author has been indulging himself in. If he meant to be helpful, might he not have taken note more studiously of the actual conditions and necessities of the present stage of culture and religion? May one not go a little too far in the divorce of spirit from form? Is not the "spiritual body," which Amiel calls the visibility of the soul, the indispensable condition of the soul's communication with its environment?

But in the presence of so much that is excellent and inspiring and true, these suggestions wear a somewhat captious look, and I hasten to refer the reader to the book as a whole as the best answer to each several complaint.

The thirty pages of the Introduction present the influence of the appeal to Nature upon Christian teaching; the relation sustained to Nature by the Christ, who removes the veil from her mysteries and fulfils her prophecies; the loss to Christianity in the theological revolt against Nature; the practicability of the Gospel life in spite of the difficulties imposed by a complex and artificial system of civilization, and so forth. The remainder of the little volume is divided into three Books. The first Book is entitled "From the Beginning." I can not do better than quote a part of the author's own summary of it. It is a sketch of man's spiritual development before the coming of our Lord.

"In this cycle of ancient faith man's response to the divine leading of the Word in Nature was the measure of his divinely quickened life, and his departure therefrom through waywardness and self will was the measure of his spiritual death. We have traced the ever widening steps of this departure, from the naive sensibility of the earliest Aryan faith to the immediately divine suggestions of Nature; through the complexities of institutional life, * * * including the development of a priestly order, a system of polytheism, and a dramatic ritual associated with fixed symbols; until, in the completion of this worldly scheme, through the perfection of that civilization which under the Cæsars possessed and policed the habitable globe, we reach the ultimate illustration of spiritual death—a death which not only is the paralysis of Paganism, but, reaching forward with its spectral gloom, lays its icy hand upon the warm heart of nascent Christendom, muffling its divine voices, and suppressing its spiritual impulses. We have seen also that whither soever the wayward children of men wandered, thither closely followed the loving Spirit of God; * * * and finally, in this close pursuit, overtaking them in their last extremity—in the helplessness of death, in that vast prison-house and sepulchre known as Roman civilization—taking their very flesh and appearing unto them as the Son of Man."

"The Incarnation" is the subject of the second Book. We meet first a bold statement of the limitations of the incarnate Word. As to the meaning and object of the Incarnation, our author holds that, as we can suppose no new or altered divine disposition, the appearance of the Savior was only "the intense reinforcement of divine activities that had been operative from the beginning," the new element being this, that the revelation became a human revelation that it might be humanly comprehended. The Son of Man discloses and illustrates the original human type, and "as our leader he can be and show forth only that which he calls upon us to be and show forth." On the other hand, his veiled divinity is self manifest. It is apprehended as an intuition, rather than as the issue of an argument. A most suggestive, as it is a large portion of this second Book is the treatment of the Christ's correspondence with Nature. Hardly less so is that of the Kingdom of Heaven and the characteristics and high privileges of its members.

The last Book treats of the "The Divine Human Fellowship," that is, our Lord's second and larger incarnation in humanity. To many our author will seem at his best in this section, but space will not allow me to indicate further its line of thought. I may now only quote two or three illustrative passages from different parts of the volume. This from the Introduction:

"The position of the Christian theologian is too apt to be that of a belief in Christ so independent of Nature and dissociated from her that he must translate the truths of the Gospel into a supposititious realm of the Supernatural, and, identifying this realm with the spiritual world, must deny to Nature any spiritual significance. He thereby takes common ground with the skeptic against the Gospel, which declares the manifestation of the Eternal Word in Nature, and which nowhere supposes any spiritual kingdom divorced from the natural. The skeptic will not have Christianity in his Nature, and the theologian will not admit Nature into his Christianity. What a limitation, on the one side, of Nature, and, on the other, what a devitalization of Christianity! Both Nature and Christianity are thus reduced to mechanical systems, excluding and antagonizing each other; so that skeptical science is distinguished by its contempt of Christianity and theology by its contempt of Nature. The ultimate goal of this flight from Nature is the Nirvana of Buddhism."

And what a suggestive and dignifying view of childhood have we in these sentences likewise from the Introduction:

"The newness of life which comes with every generation is a divinely ordained force for our social regeneration. Forever the Master places the child in our midst, as a symbol of his kingdom—the power to renew and remould our life. Every child is a fresh manifestation of the Christ, divinely born, sent even as he was sent, for our inspiration and leadership; and, received in this way, a single generation of children would renovate the world."

One meets very much the same conception in two other fine spirits,—in the Genevese critic and philosopher Amiel, who is quoted above, and in Nathaniel Hawthorne in "Little Annie's Ramble" of the *Twice-Told Tales*. I cannot forbear adding, from the third Book, this striking delineation of an unvital and mechanical faith:

"Men are disposed to accept rules of life rather than its principles. They prize a system of penances and indulgences, as one determined to be sick stores up medical prescriptions. They would have life limited and measured out to them, and they expect through formal prayers to receive its fruits, which, in the divine method, are the results of growth only. They would substitute strenuous effort for growth, looking unto a reward rather than unto grace. They love casuistry, and dote upon virtuous economies, thinking, like Judas, of alms-giving whenever love wasteth her precious ointment. They prefer a life which they can regulate with precision, and exact definitions of faith itself, lest in a divine confusion it should overflow their mental limitations. They nourish the belief in a God who keeps his place while they keep theirs—in a suspended judgment and a postponed heaven—jealous lest in some way the well-defined boundaries between the human and the divine, between this world and some better one, should be broken up, and the unbalanced abundance of grace should flow in and sweep away all their landmarks and nice adjustments, precipitating the millennium."

It can scarcely be doubted that we have in the book which we have been glancing through a valuable and permanent addition to the literature of religion. It is especially valuable as a check and corrective in a perod when the senses and the reason exalt themselves so imperiously over consciousness and the evidece of experience, and when the integrity and vigor of the social and the religious life are so seriously menaced by increasing complexities and artificialities. Its suggestiveness, like that of Prof. Drummond's writings, lies in the author's point of view. He speaks from amid the new knowledge of Nature which has grown so rapidly during the last thirty years and so deeply and beneficently modified every department of human thought. But Mr. Alden goes beyond the stirring Scotchman to declare that "the natural law *is* the spiritual law." Drummond is more scientific, Alden more profound and spiritual. Drummond is Paul, Alden is John.

W. L. POTEAT.

Wake Forest College.

*GOD IN HIS WORLD: An Interpretation. New York: Harper & Bros. 1890.

The Mission Question.

HOW ARE WE TO REACH OUR CHURCHES?

The editor of the *Western Recorder*, very truthfully says:

"The most important thing in connection with the Missionary Centennial is to increase the number of contributors to missions. Though there has, in the last decade, been a gratifying increase in this respect as well as in the amount contributed, it is still true that the great majority of the Baptists give absolutely nothing to missions."

He states that a man who had given much thought to the subject after careful observation had said to him recently that there were nearly a million Baptists in the South who did not give a cent to missions and urges upon the denomination to look after this million during the present year and stir them up by informing them of the perishing world around them.

Now there are in North Carolina over 12,000 white churches with an aggregate membership of over 170,000 (170.335, according to the figures in the Baptist Almanac). How many of this vast army of professed disciples give anything at all to the cause of missions?

For years I have been a careful observer of the statistics of giving among our North Carolina churches. I have had country and village pastorates, in all sections of the State from the mountains to the seaboard, and from counties bordering on Virginia, to those on the South Carolina line. I have also traveled much in agency work and taken up collections from all sorts of Baptist churches in town and country and I have counted the givers.

It is my deleberate conviction that not more than *one* in every *nine* of our church members can be counted on for an annual contribution for any object outside of his own community. If this estimate be correct there are one hundred and fifty thousand nominal Missionary Baptists in North Carolina who are giving nothing for missions.

The problem of the present year is how to reach this vast army of delinquents. They do not attend the Conventions. They do not attend their own Associations and Union Meetings and the majority of them belong to churches that have once a month preaching and do not avail themselves of the opportunities they have for instruction in the Sunday-school.

What they need mostly is information about missions. How is this information to be imparted? How are they to be instructed in this duty, when most of them have an opportunity of hearing but twenty-four sermons a year if their monthly preaching is not interfered with during the whole year by sickness or inclement weather? Making allowance for rainy Sundays, the average country Baptist does not hear on an average as many as twelve sermons a year from his pastor except during the protracted meetings. How is the preacher under this system of monthly preaching to find opportunity to instruct his people, say in twelve or fifteen hours a year? Yes; but you say "he ought to visit his members and instruct them from house to house." That is more easily said than done. What time has the poor country pastor to visit several hundred members scattered over several townships and frequently over several different counties when his own home is not infrequently, fifteen or twenty miles from his churches. He can give only three or four days a month at each of his four charges, and these three or four days often fall on rainy or snowy weather? If he calls at a farm house, in good weather, he finds the men and boys off in the field and the women and girls busy about the domestic duties and, in nine case out of ten, all wishing in their hearts he had not called that day. These one hundred and fifty thousand delinquents can not be reached in that way. You can not reach them through the religious paper because the pastor can not get them to subscribe to it. I never knew but one church whose every member took the denominational organ. That was the church in Scotland Neck when it was first organized in 1864, and the members paid for their paper in Confederate money which was far more plentiful then than meat and bread, or hickory nuts and persimmons.

It would be a wonderful help and stimulus to all our religious enterprises, if we could get the BIBLICAL RECORDER into *half* or even *one tenth* of the families of our delinquents; but we can not do it. Then what are we to do? Some of my churches have standing committees to make collections privately during the year; but some of these committees never see the members except on their preaching days and those who need most information on these several subjects for which contributions are asked are conspicuously absent on Saturday.

Dr. John A. Broadus says, there are three sides to every question; your side, my side and the inside.

Now we have had your side and my side about this matter of pastoral visiting and pulpit and newspaper instruction as affecting missions, what is the *inside* of the question? How are we to reach this vast army of delinquents? Not by monthly preaching; for they don't and can't hear enough of it. Not through the religious newspaper; for they will not take it. Not by pastoral visiting; for that is plainly impracticable.

Then how? Would not tract distribution and judicious Colportage work do much in that direction?

If every pastor and church clerk were supplied with mission tracts to distribute gratuitously, and every church had within itself a live tract committee to work among its own members, would not this help on the cause? If we could secure and put to work a live Colporter in every Union Meeting and supply him with cheap but instructive works on missions, covetousness, duties of christians &c., to sell and to give away; let him visit and instruct and pray with families during the week and visit the churches and report his work to them and take up collections on Sunday, would not this help to solve the problem?

I verily believe that the greatest need in our denominational work to-day is a judicious and efficient work of Colportage.

N. B. COBB.

Raleigh, Jan. 23d, 1892.

What the Asheville Baptist Says.

In the *Chronicle* of the 17th inst. was a letter from Capt. T. W. Patton, of this city, relative to the conduct of certain Baptist and a Baptist preacher or preachers relative to the execution of John Wilson. The BIBLICAL RECORDER takes just exceptions to it and properly rebukes the *Chronicle* for publishing it, while Dr. J. L. Carroll in the *Citizen* of this city administers to Capt. Patton a rebuke so just that no right-minded man should rest under it. We have waited for Capt. Patton to speak but as he prefers to say nothing, he thus accepts the situation and hopes to let it die by silence.

The RECORDER calls for facts from this section relative to the truthfulness of the letter. We have taken pains to get all the facts we could and the best informed persons that we met, told us to say that the whole thing was false. As a falsehood it does the Baptists great harm; is a reflection upon Sheriff Woody of Yancey county, who executed the man and does Capt. Patton untold injury if he has any desire, whatever to maintain a name for rectitude and candor.

If the author of the letter has any more tales to adorn or wishes to become famous for misrepresentation we would suggest that he spare Sheriff Woody, and pass silently by our Baptist people who never meddle with those who have to execute the law and so far as we know have never given the author of that letter any just cause to refer to them in a manner so manifestly unkind and unreliable.—*The Asheville Baptist*.

Received for Endowment of Wake Forest College, under proposition of Mr. J. A. Bostwick:—M. V. Follett, $15.00; Zionville ch., Three Forks Association, 5.00; Atlantic Association, per J. D. Boushall, 5.00. Total, $25.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, Feb. 3, 1892.

The little band of Baptists at Maxton, in Robeson county, desire to erect a Baptist house of worship at that important railroad junction, and ask aid of the reader for the purpose mentioned. Rev. A. D. Pittman, Moderator, and Bro. E. K. Proctor, Clerk of the Robeson Association, endorse this enterprise, and recommend the Maxton Baptists to the liberality of the brotherhood in North Carolina. Bro. C. S. Hayes, Clerk and Treasurer First Baptist church, Monroe, N. C., will receive contributions.

(CONTINUED FROM THE FIRST PAGE.)

wave does not expand and become large it is because the pebble is not large enough to produce such an effect. If we are not greatly interested, and do not have great power in foreign missions, it is because our interest and power at home are inadequate to produce such results abroad. As we take the heathens for Christ we will be able to take our own people for him. If we bring other nations to a knowledge of salvation, our own people will become more consecrated as they plead with God for more power to do the work.

Indifference to foreign mission begets indifference at home and along other lines of our work. But as our churches advance in the other graces let us see to it that they advance in the grace of liberality as the church at Corinth was urged to do in Paul's day.

Let us during this centennial year rally to our marching orders, remembering that it is more blessed to give than to receive, and fill the Lord's treasury with our gifts until there shall be no need, if indeed we do not give until we are urged to leave off giving.

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." R. D. CARROLL.

Louisville, Ky.

Letter from Farnham, Va.

Many changes have taken place since I last wrote for your columns. Some of these have been causes of joy and gratitude to the Alwise Bestower of blessing and mercies, and others sources of grief and sorrow. Some of the strong men in Israel have fallen at the post of duty, battling to the last with armor on for the King in Zion. In the death of the later Dr. Cornelius Tyree of Salem, Va., the Baptist denomination of the old commonwealth has sustained an irreparable loss. It may soon be asked, "The fathers, where are they? And echo answers, where?" Sydnor and Tyree were among the last. Hume, Taylor, Poindexter, W. F. Broaddus, Cumberland George, Bagby, Hall, Jones, Jeter and others who led the Baptist hosts of Virginia when I first entered the ministry, have passed over the river and now rest from their labors, but "their works do follow them." When a prominent minister of our denomination heard of the death of the distinguished Richard Fuller of Baltimore, after he recovered from his shock of surprise and grief, he exclaimed, "Thank God, though man falls, Jesus Christ still lives." This is the comfort and consolation we have in the death of such men as the godly and consecrated Tyree. His mantle, it is to be hoped, will fall on younger shoulders.

We number among the Baptist ministers of Virginia to day a host of strong, vigorous, able, consecrated young and rising men who are rapidly advancing to the front, and in whose hands Baptist interests in the State are not likely to suffer. Our denominational enterprises were possibly never in a more healthy and prosperous condition than at present. Work is being pushed along all the lines. Our institutions of learning, both male and female, were never more successful and prosperous than at this date. There is a disposition to build wisely and on a solid basis. Hence the agitation in the columns of the *Herald* of the true status and relation of our educational and benevolent enterprises to the denomination proper. I have long thought that if there were any organic relation between the Baptist denomination of the State and these institutions, it was of a mystified and shadowy nature. Baptists will soon be chary of contributing their money to institutions whose control may be a matter of dispute and litigation, or may pass into other hands. Now that the subject is being discussed, it is to be wished that the discussion will continue until there is a thorough ventilation of the whole matter and some tangible and satisfactory solution obtained. Let us know how and where we stand—be sure we are right, and then go ahead.

The Baptist Orphanage movement is exciting much interesting and enlisting the sympathy of our brethren in every part of the State. Under the wise and energetic management of Rev. J. G. Hobday, the movement will be crowned with success, for Bro. Hobday is the synonym of success. Fertile in resources, practical, conservative and wise, he can almost achieve success out of chaos.

One thing truly gratifying in this age of frequent changes in the pastoral relation is, to see a number of our pastors who possess the quality of sticking to their fields. Notably among these may be mentioned Drs. Lake, Dunaway and Owen. All these men are pre eminently useful in their pastorates and never had a stronger hold upon their people and churches than now. Dr. Dunaway of Fredericksburg has been pastor of one flock a quarter of a century, and was never more beloved by his people. Dr. Owen has been pastor of the Court Street in Portsmouth for a score of years. He has been eminently useful and popular, and is greatly beloved by his people. As much may be said of Dr. Lake, who is the peer of both the other brethren.

The celebrated Andrew Fuller, alluding to the frequent changes made by some of his younger brethren in the ministry of his times, said they seem to have been stung by a gad-fly. I presume many of our young preachers think they must move forward and up while young, for when they get old the opportunity may be gone. The dead line in the ministry, of which so much is said in some quarters, may be reached, and then it may be said, "Thus far shalt thou go and no farther."

Another noticeable feature of the times is, that so many of our preachers (and some of them the best) are going into the schoolroom, filling positions in our academies and colleges as principals, professors and presidents. Well, we need good and true men in their positions, and it would be difficult to get them if we did not take them from the pulpit, for the pew prefers other callings to the school room. R. W.

Preach the Word.

We count it a sad feature of the church to-day that, instead of this healthy preaching, we have so much pulpit oratory, lyceum lectures on moral subjects, presentation of schemes of social improvement, laudation of men and events; all of which might find their appropriate places, but which are wholly out of place when brought into the christian pulpit, which should be consecrated to one purpose only, the holding forth the word of life. Our Timothys need to have it sounded constantly in their ears: "Preach the word" (2 Tim. 4: 2). They who think God's word is but a narrow field to operate in have very little apprehension of its infinite scope and unfathomable depths. They who think that any moral or useful subject is "God's word," have very little apprehension of the immense gulf between truth and opinion, between inspiration and human wisdom. The Bible is dishonored by abandoning it for something more "taking" with an ear-itching crowd. But we hold that, although this crowd will not relish Bible exegesis and exposition, thoughtful souls will gather about the exegetical preacher and take a far higher delight in his preaching. It will not be the delight of a momentary ecstacy, but the delight of a sense of spiritual growth, a permanent and heavenly delight.—*Dr. Crosby.*

He Would Find Must Seek.

Nature never provides for man's wants in any direction—bodily, mental, or spiritual, in such a form as that he can simply accept her gifts automatically. She puts all the mechanical powers at his disposal, but he must make his lever. She gives him corn, but he must grind it. She elaborates coal, but he must dig for it. All the products of nature are perfect, but he has everything to do to them before he can use them. So with truth; it is perfect, infallible. But he cannot use it as it stands. He must work, think, separate, dissolve, absorb, digest; and most of these he must do for himself and within himself. An "idle life is death anticipated." —*Henry Drummond.*

Do You Know?

Oftentimes the superintendent of the Sunday-school would do better if he only knew how. *The Baptist Superintendent* of the American Baptist Publication Society is intended to tell him how, as well as to tell him many other excellent things. Knowing its value we cheerfully commend this periodical to our Sunday-school superintendents.

Vick's Floral Guide for 1892, as true and tried friends always are, is sure of a warm reception, especially when dressed as daintily as this year. The "Nellie Lewis" Carnation on the front of cover, and "Brilliant Poppies" on the back, are unusually attractive, and the numerous colored plates of flowers and vegetables are certainly works of art. The first twenty-four pages, printed in violet ink, describe Novelties and Specialties. Send ten cents to James Vick's Sons, Rochester, N. Y., and procure a copy of this attractive and useful catalogue. It costs nothing, as the ten cents can be deducted from the first order.

The great battle field of the world are in the hearts of men. The great struggles are within. A soul once committed to God and his cause finds in its fierce fights a field of glory, where grand victories may be won and sweet peace be found.—*H. W. Thomas.*

Nothing sets a person so much out of the devil's reach as humility, and nothing puts him so well within reach of heaven's grace and graces.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay:
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as "female diseases" which is sold, by druggists, under a *positive guarantee* from the manufacturers that it will give satisfaction, in every case, or the money will be refunded. It is a positive cure for the most complicated cases. It's an invigorating, restorative tonic, and a soothing and strengthening nervine, imparting tone and vigor to the whole system. It's a legitimate medicine, too—carefully compounded by an experienced physician, and adapted to woman's delicate organization.

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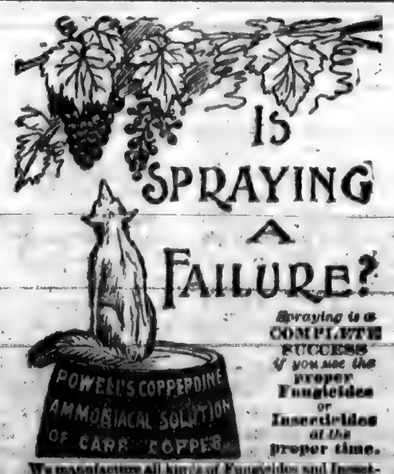

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I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 06 p m	5 06 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 36 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	5 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 30 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 15 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

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Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

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Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9 10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

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W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt. Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7:35 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	12:55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:10 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	1:50 p m	.....	.....
Ar Fayetteville	3:40 p m	.....	.....
Lv Fayetteville	4:10 p m	.....	.....
Ar Wilmington	6:30 p m	.....	.....
Lv Fayetteville	.....	4:10 p m	.....
Lv Maxton	.....	6:33 p m	.....
Ar Bennettsville	.....	7:45 p m	.....
Lv Madison	.....	.....	3:10 p m
Ar Greensboro	.....	.....	5:15 p m
Lv Greensboro	.....	.....	5:35 p m
Ar Ramseur	.....	.....	7:40 p m

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. 11. Daily except Sunday.	
Lv Greensboro	10:20 a m	Lv Mt Airy	3:10 p m
Lv Wal. Cove	1:00 p m	Lv Wal. Cove	6:00 p m
Ar Mt Airy	3:25 p m	Ar Greensboro	8:45 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missions

President Woman's Cent
Carolina, Miss FANNIE E
Secretary, Mrs. J. A. Br

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Woman's Work in China.

One cannot help thinking that the ladies of our church, faithful as they generally are, do not yet fully realize their great responsibility and privilege in spreading the gospel in China. It may truthfully be said, in general terms, that the salvation of the women of China, and indeed of all oriental countries, depends on the *women* of christian lands. This arises from the peculiar ideas of propriety and modesty prevalent among the Chinese, as among other eastern nations, which forbid women from appearing in public assemblies, and from holding any social intercourse with men who are not members of their own immediate families. Our people, accustomed to free American usages, do not realize how strict these ideas are. In China you may be intimate with the male members of a family, and visit the home frequently, but you will never see the women of the family. Perhaps you are invited to dine; there will be an elaborate feast, but only the gentlemen sit down to dinner. On one occasion, Dr. Woods of Tsing Kiangpu was called, in case of extreme need, to see a woman with disease of the foot. The first visit he paid, in order that he might make an intelligent diagnosis, he was allowed to see his patient, feel her pulse and ask questions, in presence of the family. But on a second visit what was his surprise and amusement to see a *foot thrust through a doorway*, with a curtain hanging down in front. That was all he saw of his patient. According to Chinese ideas of propriety, no woman of good character, as a rule, would sit in a mixed meeting of men and women, nor receive a visit from a christian minister who came to talk with her on the subject of religion. Our male missionaries cannot reach the homes; so that if the ignorant, misused women of China are to have help our christian women must go to teach them.

It is impossible to speak too highly of the work of our lady missionaries in China. They are a devoted, earnest body of women, who are doing an immense amount of good. Whether a lady wishes to engage in school-work or in visiting the families and healing the sick, the field of usefulness is alike wide and inviting.

The recollection of the writer's visit to our girls' school in Hangchow last year is vividly before me. The sweet, homelike place, the fifty or more girls, tidy and cheerful, showing the careful, intelligent training given them. And the mention of visiting and healing brings up at once the figure of a little woman, with kindly Scotch face, a bundle of consecrated energy, whom to know was to love, as she went all day among the hovels, healing the sick and speaking words of love and salvation; and whom some grateful patients thought to compliment by assuring her that they would worship her as a Buddha when she died. Nor are these ladies the only ones. They are spoken of but as representatives of our female force, who all deserve words of commendation. Let us encourage the ladies to undertake this great work of carrying the gospel to their heathen sisters. Theirs is a branch of the service which will yield and is yielding rich results. The hope of China, as of any other country, is in reaching the homes of the people. Unless there are christian homes we cannot hope that the church will be permanently established; and this can be accomplished only with the help of the women. —*The Missionary.*

Christian Women at Winchow.

Last January, during the week of prayer, the Chinese women held a meeting to pray for their friends who are still unconverted, and for their whole people. Then a missionary lady read some extracts from the autobiography of James Paton, missionary to the New Hebrides, which she had translated, and suggested that prayer be offered for the degraded people of those islands.

Afterwards the women came bringing a contribution, which they had taken up of their own accord for Mr. Paton's work, saying, "We must think not onty of those near, but also of those afar off, for they also are our brethren."

Here is the true missionary spirit—a powerful sermon in a nutshell. Remember those who are "afar off," that they may be "brought nigh by the blood of Christ." They are not strangers nor brutes, but our brethren—we should love them for Christ's sake; and we are responsible for their salvation, for we are our "brother's keeper." —*Ibid.*

Deceiving the Gods.

The Chinese constantly use the expressions, "Deceive the gods," "Flatter the gods," "Pull the wool over their eyes," (may shun), they say. Here is an instance of it, lately reported by a native paper:

The Cantonese seem to have been frightened by a rumor that a terrible and deadly sickness would produce great havoc in the 9th and 10th moons (months), and that to avoid the calamity, it was necessary to alter the moons in the 1st and 2nd moons. With one accord the people made out the last day of the 8th moon to be the last day of the year, and the 1st day of the 8th moon to be the 1st day of the new year. Congratulations were heard on every side, fire-crackers were exploded at every door, and butchers did a brisk business. The delusion was certainly carried far enough to deceive even the most astute of the gods of sickness. —*Ex.*

Japan is said to have 191,168 Shinto temples, with 14,480 priests; and 72,089 Buddhist temples, with 56,966 priests, or a grand (that is, lamentable) total of 263,207 buildings for the worship of false gods, and 71,713 men to lead and inspire.

The Baptist Superintendent.

The Baptist Superintendent, published by our American Baptist Publication Society for only twenty-five cents per year ought to be in the hands of every Baptist superintendent in the South. It is bright, breezy and brimful of good and helpful suggestions. How many toiling, struggling and bewildered superintendents would be helped by it! We commend it most heartily. We think we know its value. Such topics as "The Ideal School," "Models," and "How to Kill a Sunday-school," presented in a recent issue ought to be pondered well by every Southern Sunday-school superintendent; for the superintendent can "make or break" the school.

Slow and Rapid Growth.

A little reflection will show that there is a marked analogy between the operations of nature and the operations of social order. In the kingdom of nature that which is most enduring and useful is of slow growth, while on the other hand that which is of less utility and endurance is of rapid growth.

Let us apply these principles to our denominational schools. The first is Wake Forest, with whose history I am not familiar, but I know enough to be able to affirm that it sprung from a very small beginning. Its growth was slow—so slow that its friends and supporters were sometimes so much discouraged that they were almost ready to give it up in despair. But from such small beginnings, like the oak in the acorn, it has grown to be a stately tree, extending its branches, laden with blessings, in every direction. It is not a thing of a summer's growth; it has felt the storms of many winters, but these have only stimulated its growth so that it has stuck its roots deeper into the soil, asserting its right to be and to prosper.

Mars Hill College, if I am not mistaken, was the third denominational educational enterprise undertaken by the Baptists of North Carolina, and the first west of the Blue Ridge. The original school building cost something over three thousand dollars, and this was raised and paid by the friends of education within a radius of fifteen or twenty miles. The first session opened about the first of September, 1856, under the management of Prof. W. A. G. Brown of Mossey Creek College, Tenn., assisted by Prof. P. W. Anderson from the same school. Prof. Brown remained but one year. Prof. J. B. Marsh was then called to take charge of the school, and he conducted one of the best schools with which the State was ever blest.

Prof. Marsh left in the beginning of 1861, just at the opening up of the war. During the war the school was suspended, and a great part of the property was destroyed. In April, 1866, Rev. John Ammons was elected principal, who had charge for two years. The school under his management was a great success, the pupils being principally young men and young ladies, representing three different States.

After Prof. Ammons resigned, the school was carried on under the management of Profs. Lewis, J. R. Sams, Jas. Lunsford, J. F. Tilson and W. P. Jervis, up to the time that the present incumbents were elected. This covered a period from 1868 to 1890. The status of the school has varied at different times and with different management; but its general course has been that of growth. The school under the guiding hand of President T. M. Hufham and his able assistants, J. S. White and Miss Effie Guess, has been a marvel of success. During the present term there has been enrolled more than 130 pupils, and still they come.

Mars Hill has had none to blow its horn, and being too modest to blow its own horn, it has not been blowed.

First, then, Mars Hill has stood on its own legs and carried its own burden. It has never gone before the public begging. When it needed help the friends immediately around helped it, and if it did not get what it needed it was content with what it did get, and it was so wisely used that no murmur of complaint has ever been whispered that the people's donations have been squandered.

Mars Hill has created no enormous debt to be a source of continual vexation to its Board of Trustees and a continual worry to the public. There is now in course of construction an additional building, which will double its capacity, and the Trustees and friends of the school are bearing this burden. Mars Hill is out of debt.

Again, as to the good already done, the writer speaks from personal knowledge. No school in the State, with its equipments, has made a better record. Its students are scattered over the South and West, occupying positions of honor and trust, such as to make any teacher proud of his work. Mars Hill has never had a beneficiary department, yet at Mars Hill several of our most able and successful ministers have received their intellectual training, and its record in ministerial education will compare favorably with many schools of higher grade and greater pretensions.

There is springing up a beautiful village, affording facilities for board superior to any place I know, and on better terms. Students coming here will have two advantages combined, viz: home life and literary training. The moral of the place is superexcellent with good religious facilities. It is the purpose of the Board to make Mars Hill a first class college, and all the help we ask from the outside world, especially the Baptist world, just now, is to give us your patronage. Send your sons and daughters, for the school is a mixed school, to Mars Hill, where you can get better returns for your money than anywhere else.

JOHN AMMONS.

Stop the Leaks.

Last fall a family by hard work made a barrel of good molasses. The barrel sprang a leak, which was not discovered until the molasses had nearly all run out and wasted. The neighbors all said, "What a pity." But there are worse leaks than this in nearly every family.

The other day a man said: "I have worked hard all my life, and yet I am poor; and if any change, I am getting poorer. New years day I determined to see if I could find what was the cause of my poverty. I soon thought of cigars. I smoke six a day. At five cents a piece they cost per year $109.50. I chew $20 or $25 worth of tobacco a year. So the first day of the year I quit both." Here, then, are two leaks stopped. This man at the end of the year will be better off in health and purse.

But here is a man who smokes, chews, and drinks whisky. These three leaks cause a waste of about $225 a year.

A church member was asked for $15 a year for church expenses. He replied with a mixture of astonishment and anger: "What, ask as poor a man as I am for $15 for church expenses. It is out of all reason." "My brother," said the collector, "what is your cigar bill a year?" "Well, I suppose not less than $60 a year." A leak of $60 a year for cigars, and not $15 left for God's blessed cause! Ought not such leaks to be stopped?

Laboring men can earn from fifty cents to two dollars a day. Vast numbers of these spend about one-half of their wages for whisky, tobacco, and other unnecessary things. And then they cry out, "We can't live; we are ground down and oppressed." Stop these leaks, and you can live; and by strict economy you can soon become independent of your employers.

Every benevolent enterprise is suffering for lack of money to push them forward. If all the money the Baptists of North Carolina spend for smoking, chewing and whisky were given to God's cause, our contributions to all christian enterprises would be more than doubled.

It is a burning shame on professed christians that they spend more money for unnecessary, injurious luxuries, than they do for God's cause. Stop these leaks in the beginning of 1892. J. A. STRADLEY.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by druggists, price 75c. per bottle.

Better a star than a meteor; better a beacon that is steady than a marsh fire that is flickering and changeful. Life is more potent than words. By life, "without a word," things will be accomplished which could not be secured even by the most glowing words without the life.—*W. M. Taylor, D. D.*

An Essential Provision.

Father, it is as essential for you to provide a safeguard against that night-fiend to your children, croup, as to their hunger. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure croup, coughs and colds.

In reason and understanding man is alone. The ox surpasses him in strength, the antelope in speed, the hound in keenness of nostril, the eagle in far reaching sight, the rabbit in quickness of hearing, the honey bee in delicacy of tongue, the spider in fineness of touch. Man's power, therefore, consisteth not in what he can lift, or how fast he can run, or how strong a wrestler he can throw—for in these respects the ox, the ostrich and the hyena are his superiors—but by his reason he comes forth to rule all; through his ingenious contrivance to outrun, outlift, outwrestle, outsee, outhear, outdo. —*Talmage.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

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1892. "Survival of the Fittest." 1892.

If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I have many varieties on my five seed farms, make your roots immune to vitality, and is a necessity, that no one may be imposed on, will explain much to the thoughtful reader. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

J. J. H. GREGORY & SON, Marblehead, Mass.

Letter from Rev. R. T. Bryan in China.

A PHYSICIAN AND A SINGLE LADY NEEDED.

Dear Recorder:—I have been trying to find time to write you, but have failed until now. I have been very busy for three months renting and repairing homes in Yangchow. God has crowned my efforts with success. We have secured very suitable homes and hope to move to them this week. Myself and family go with Bro. Pierce and Sister Miner to Yangchow to open the new station. We dread breaking up and moving away from Chinkiang, but as no one else can go with the new comers, we feel that duty calls, and we must obey.

If we cannot return to Chinkiang before going home for a vacation, we hope to go back to our old home on our return from home.

Notwithstanding the riots and general unsettled state of the country, our new neighbors in Yangchow seem very friendly. Our audiences in our street chapel are good, and I am often *asked* to preach Jesus. The people are anxious to get my tracts. I am very much encouraged in my work and in the work generally. Mrs. Bryan has quite a number of women to attend her weekly meetings and Sunday-school class in Chinkiang. She hates to leave her work there, but will perhaps have even greater opportunities of doing good in Yangchow.

We are very much pleased with the newcomers, Bro. Pierce and Miss Miner. They are working away at the language and are making good progress. We were very much disappointed in Miss White's changing her mind and going to Canton.

We ought by all means to have at once another single lady to be associated with Miss Miner, and a physician for this new station. We are only twenty miles from Chinkiang, but that is at the least a day's travel, and if the wind is very high may be a week's travel.

The physician in Chinkiang charges us five dollars a visit to walk a few steps, and would perhaps charge fifty dollars a visit to go to Yangchow. Even if he would go, we could not afford to send for him. The missionaries, then, must have a physician, and the work needs one even more. Cannot North Carolina send us the single lady and physician? Put in a strong plea for us.

May God bless you in your difficult and important work and give you both financial and spiritual success.

The riots in our part of China seem to be over. Sincerely, R. T. BRYAN.

Yangchow, China, Dec. 18, 1891.

Certain Hands Should be Kept out of the Public Treasury.

Dear Bro. Bailey:—Your editorial in the RECORDER of Jan. 20th on "Misappropriation of Public Money" is about the best you ever wrote. If the Masons, the Odd Fellows, the Knights of Pythias, or any other secret society, wish to provide for the orphans, the way is open for them. And if any church organization wish to engage in that work, let them do so. But let all such organizations of whatever character, whether secret, moral or religious, keep their hands out of the public treasury. All that any of them have any right to ask of the State, according to the principles of republican institutions, is protection. I am glad that this subject is being agitated.

The Oxford Orphan Asylum is the property of the Masons. While it was under the management of Bro. J. H. Mills, a small appropriation from the State ($5,000 annually) was asked and secured, to which he was opposed on true Baptist principle. But he was gotten out and a Methodist put in. The Methodists captured the Grand Lodge, and then in turn, through the Grand Lodge, captured the Asylum. In proof of this, since the ouster of Mills, every superintendent of the Asylum has been a Methodist preacher. And now it comes to pass that in the list of the Methodist appointments at their Annual Conference, one of their number is *appointed* as Superintendent of the Oxford Orphan Asylum. Under this union of Masonry and Methodism, the State is asked for $10,000 annually for the Asylum, and it is given.

If this is not union of Church and State, I would like to know why it is not. The Superintendent acts under a two-fold appointment, that of the Masons and that of the Methodist Bishop, and under this arrangement he receives from the State annually $10,000 of the people's money collected by taxation to assist in the support of a charitable institution.

This is a subject that the politicians are afraid to tackle. All Pedobaptists have ill-defined views of entire severance of Church and State. If Baptists do not come to the front and throttle this encroachment on the public treasury, it will not be done at all.

I am not opposed to the Oxford Orphan Asylum, but I am opposed to its being run by money taken from the State treasury.

I have written plainly so as to be understood, because I want to be understood.

J. J. LANSDELL.

Roxboro, N. C.

NEWS OF THE WEEK.

Raleigh Affairs.

Rev. Sam Jones lectures here Thursday and Friday nights of this week.

The old veterans at the Soldiers' Home are rapidly recovering from la grippe.

The bondsmen of ex Sheriff Rowan Rogers have made good all his shortage, which approximated $10,000.

It is said that more old bonds for exchange were sent in to the State Treasury during the past month than in 1891.

The Republican State Executive Committee meets in Raleigh February 3d, to take steps in regard to calling the State Convention.

It is stated that Col. Eugene G. Harrell, Secretary of the North Carolina Teachers Assembly, has arranged for several excursions from this State to the Worlds' Fair at Chicago next year.

The committee on the collection of exhibits from this State for the Worlds' Fair, held its first meeting last Wednesday in this city. Preliminary arrangements were made for the educational exhibit. Arrangements were also made for collecting exhibits in the departments of agriculture, horticulture, forestry, mines and mining, fish and fisheries, &c.

State News.

It is said that Oxford will have a large modern hotel.

The State Convention of the Y. M. C. A. will be held at Greensboro March 24-27th.

The State Guard now numbers 1,578 officers and men, a gain of about one hundred over last year.

The Virginia and North Carolina Association of Peanut Growers will meet at Tarboro March 9th, next.

The Western North Carolina railroad depot and contents at Waynesville was destroyed by fire recently.

The new Cleveland county jail, at Shelby, has been completed and accepted by the authorities. The building cost $10,000.

Mr. Frank H. Taylor, a well-known travelling man, and one of the proprietors of the Shelby hotel, died in that city Jan. 29th.

The postal authorities have ordered the establishment of a mail service over the new railroad between Winston and Mocksville.

Mr. Thos. Eaton, an influential citizen of Davie county, living near Cana, committed suicide recently by hanging himself with a trace chain.

Mr. John R. Beaman, Sr., treasurer of Sampson county, a man of great influence, died in Clinton on the 28th ult., in his seventy-ninth year.

The Yadkin county jail was destroyed by fire recently. The jail contained two prisoners who guarded each other until the flames were extinguished.

A barn belonging to a Mr. Barnett, at Pineville, was destroyed by fire early last Friday morning. Three fine horses perished in the flames. Loss about $1,500; no insurance.

The town has scarcely been free of railroad detectives since the accident of August 27th. Four were here last Saturday—two white and two colored.—*Statesville Landmark.*

Wayne county's grand jury has found a true bill against Wrightman Thompson at Goldsboro, for murdering W. W. Pearsall, his wife and two children, and then burning their house.

The Atlantic Coast Line has accepted the offer of the town of Rocky Mount to give forty acres of land for the use of that railway, and will erect thereon very extensive machine shops for the main line and its numerous branches.

The Dunn's Mountain Granite property, three miles south of Salisbury, has been purchased by the Pink Granite Company of Washington, D. C. This company has a cash capital of $200,000. Active development of the property has already begun.

Little Benny Fields, youngest son of Mr. James Fields of Randleman, met with a horrible death on Jan. 25th. While eating peanuts he sucked some of the nut into the trachea, obstructing the bronchial tube, and causing strangulation in a few minutes.

John Boyd, the wrecker of the train at Bostain's Bridge early last fall, has been caught, and is now in jail at Charlotte. He has confessed the crime. A reward of $10,000 was offered for his arrest by the Richmond & Danville railroad. Tom Haney, the Georgia detective, worked the case up.

At a meeting of the citizens of Wilmington recently a committee was appointed to solicit subscriptions to the capital stock of a proposed new National Bank for Wilmington. About $100,000 was raised in one day. The committee will continue soliciting subscriptions until the capital of $150,000 or $200,000 is raised.

Who rules in this town?
Depends on the question up.
The lamp-chimney question—what sort do you break?
Whatever sort your dealer deals in.
How, do you think, he selects his chimneys?
He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.
Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

Pittsburg. GEO. A. MACBETH & Co.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

Hon. W. C. Sibley Interviewed.

Some years ago the *Evening News* in discussing healing agents, referred to the wonderful discovery called the Electropoise. Since then the cures made by this little appliance, have been so wonderful and phenomenal that its reputation is now echoing all over the country.

The Electropoise, when applied cures a cold or fever, as the case may be, by supplying the electric, magnetic or vital force where it is lacking; thus assisting nature, and reversing the means whereby the sickness was caused. Instances are on record in this city, where a regular hard chill was instantly arrested and the patient promptly cured. Grippe has been mastered in the same way, and rheumatism, dyspepsia and internal disorders, are eradicated in a remarkably short time. The universality of the cure, would lead one to doubt the little instrument, were it not for the principle or natural agency employed.

The most remarkable cures recorded, are of sciatica, that acute knife cutting sensation, which has given so much trouble to mankind. A well known case in Augusta, has been completely cured by the Electropoise, and the following interview from such a well-known, reliable and prominent man, as President Wm. C. Sibley of the Sibley Cotton Mill, must deeply impress, if not entirely convince all who read it.

When called upon, Mr. Sibley was perfectly willing to give his testimony to the *Evening News*. He said he had been a great sufferer from sciatica for five years, before he began using the Electropoise. For two whole years he had not been free from pain, and at times the sciatic pains were so severe that he would jump out of bed in his sleep, and awake to find himself on the floor in great agony. He spent much money at the North for special medical treatment, and was sixty-seven times cauterized with a white hot iron on different parts of his body. This treatment was almost as terrible as the sciatica itself, and when he read that a partner of General Alger, the great Republican politician of Detroit, had paid $5,000 and a physicians expenses to California as his joyful reward for cure from sciatica, he determined to try the Electropoise. Finding that Maj. Jackson was agent in Augusta he obtained one, and after three months use he experienced the most marked benefit.

At the end of eleven months his sciatica had left him entirely, and he has never felt a touch of it since.

"How long ago has that been Mr. Sibley?"

"A year ago, and you know yourself my condition before that time. I could not walk to my office, or even cross the street. I was helpless and had to go in my buggy everywhere. I still keep the Electropoise in the house and handy" continued Mr. Sibley, "and I don't hesitate to say, if I could not get another, $5,000 could not by it from me. When I walk too much and feel a little sore, I attach the wire to my ankle on retiring, which does not interfere with my sleep in any way, and the next morning I am fresh and all right. My case is wonderful, and I can not say too much for the Electropoise, but others in my family and among my friends have secured quite as satisfactory results, in curing chills, fever and rheumatism."

Mr. Sibley's statements are remarkable, but there is no doubt of their correctness, and the cures made by the Electropoise are endorsed by physicians who examined them. The machine is very simple, does not affect a patient disagreeably or severely; the application is very simple, being usually worn during sleep, and in no way interferes with sleep or work. They are quite inexpensive and can be bought at the different agencies all over the South.—*Augusta, Ga., Evening News Jan.* 20.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Acknowledgments.

State Missions—First ch, Durham, Mt Zion, $25.00. Previously reported, 789.45. Total this year, 814.45.

Foreign Missions—W M S, Goldsboro ch, Atlantic (North China), $23.29; Sunday-school, Tarboro ch, Tar River, ditto, 6.07; Sunbeams, Rolesville ch, Central, ditto, 5.19; W M S, Inwood ch, Raleigh, ditto, 3.53; W M S, Mt Tabor ch, West Chowan, ditto, 8.42; Sunbeams, First ch, Wilmington, Eastern, ditto, 6.50; W M S, Yanceyville ch, Beulah, ditto, 2.00; Sunday-school, Newbern ch, Atlantic, ditto, 5.50; W M S, ditto, ditto, ditto, 6.75; Mrs Delphia Lennon, 1.00; Mrs M E Baldwin, 1.00; Mrs Bettie Shaw, 25c; Chapel Hill ch, Mt Zion, 25.00; Cove Creek ch, ditto, 3.68; Bethel ch, ditto, 1.28; Mrs M J Blackwood, 1.00. Total, 99.81. Previously reported, 870.76. Total this year, 970.57.

Home Missions—Grassy Creek church, Flat River, $7.00; W M S, Beaufort ch, Atlantic, 8.00. Total, 15 00. Previously reported, 347.71. Total this year, 362.71.

Havana House—Bethel ch, Mt Zion, $4.20; R A Spainhour, Brushy Mtn, 5.00; Bethlehem ch, West Chowan, 15.00; Holly Grove ch, ditto, 6.50; Republican ch, ditto, 12.50; Orphanage ch, Thomasville, 2.50; Cove Creek ch, Mt Zion, 3.00; Ephesus ch, ditto, 2.01; Mt Moriah ch, ditto, 1.45. Total, 52.16. Previously reported, 2,983.63. Total to date, 3,035.79.

Education—Wake Forest church, Central, $33.35; Youngsville ch, ditto, 2.50. Total, 35.75. Previously reported, 188.48. Total this year, 224.23.

Orphanage—Garner's ch, Raleigh, $1.00; Gatesville ch, Chowan, 5.33; W M S, Concord ch, Flat River, 3.85; W M S, Bethel ch, Mt Zion, 3.93; Cane Creek ch, ditto, 38c. Total, 14.54. Previously reported, 253.69. Total this year, 268.23.

Ministerial Relief Fund—New Friendship ch, Liberty, $2.87.

Louisville Theo Seminary—First ch, Durham, Mt Zion, $6.72.

J. D. BOUSHALL,
Treas. Dep. State Convention.

Raleigh, Jan 28, 1892.

Judge Jas. H. Merrimon, of the twelfth district, has resigned.

Dr. Boykin's Worm Killer.

"The Best Selling Vermifuge in the Market."

The Most Reliable Worm Destroyer in Use.

☞ Recipe furnished to any regular physician when requested. ☜

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made.
Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887, that "Rev. T. C. Floyd gave his child one dose of Boykin's 'Worm Killer,' and the result was 367 worms. He wishes all interested to know it."

RIDGEWAY, S. C.

Messrs. Boykin, Carmer & Co.—Gents: I have quite a demand for your "Worm Killer." It is the best Vermifuge I can get. A farmer bought a bottle of me a few weeks ago, gave one dose to his child; came in next day with a 'chow chow' jar filled with worms, the result of one dose. Since then all want it. W. J. DAVIS.

DUCK CREEK, N. C., May 8, 1884.

Boykin, Carmer & Co., Baltimore, Md.—Dear Sirs: Mr. A. Rudd, a very responsible customer of mine, gave a half teaspoonful "Worm Killer" to a child last week, and the result was 35 worms. Mr. Daniel Pines used it with still better results: 75 worms from one child. Of course my sales will be large. Yours truly, E. S. SMITH.

Read the following from one of the most prominent and best known physicians and farmers in South Carolina. He writes, "That a negro girl 10 years old near him took two or three doses of the 'Worm Killer,' and passed 366 worms."

Dated, Ridgeway, S. C., May 26th, 1884. R. H. EDMUNDS, M. D.

Mr. H. M. McDonald, of LaGrange, N. C., says Dr. Boykin's "Worm Killer" brought over 100 worms from one child in his neighborhood; and that it gives universal satisfaction. He sells more of it than all other worm medicine.

Price only 25 cents per bottle. Do not let your druggist or general dealer put you off with some other. Ask for "Boykin's Worm Killer," and get it. Any M. D. can prescribe it, and many do.

BOYKIN, CARMER & CO.,
Nos. 11 and 13 N. Liberty Street, Baltimore, Md.

Reliable Business Men

WANTED IN VIRGINIA, NORTH CAROLINA and TENNESSEE.

During the last six years, as local agent at Glade Spring, Va., I sold one thousand "Continental" Mowers, Reapers and Binders, manufactured by the Johnston Harvester Company, Batavia, N. Y., who also build Rotary Disk Pulverizers and Cultivators. I want reliable agents in every county in Virginia, North Carolina and Tennessee. There is money for the right man. Address, stating territory wanted,

M. M. MORRISS, Manager,
Bristol, Tenn.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

$725 IN PRIZES

given to the first persons who gives the correct answer to the following:

What word is this Advertisement spelle the same Backward as Forward?

A rare opportunity for every man and maid, every father and son, to secure one of the following Cash Prizes:

For the First correct answer,	cash	$300
To the Second "	"	100
To the Third "	"	75
To the Fourth "	"	50
To each of the next Twenty,	$5.00 each	100
To each of the next 100,	2.00 each	200

Total Prizes in Cash, $725

Answers must reach us on or before April 5th, 1892. With your answer send 25c. postal note or 50c. in stamps, for one quarter's subscription to our paper, Monthly Paper. Our April issue will announce the result of the contest, with names and addresses of the winners. This offer is made solely to advertise our publication and introduce it into new homes. In addition to the above we shall give away 100 Choice House or Business Lots worth not less than $100 each. We shall promptly give all the prizes offered here. Write your name and address plainly and inclose subscription money to

HOME CHEER, 41 Rockman St., N. Y. City.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 164½ Whitehall St.

Reasons why

YOU SHOULD ORDER YOUR

SEEDS

FROM

T. W. WOOD & SONS
RICHMOND, VA.

GARDEN SEEDS.

At 1,000 miles distance we make it just as easy for you to obtain the best and most improved varieties and latest novelties, as we DELIVER POSTPAID anywhere all Garden Seeds at packet and ounce rates, and give 25 cts. worth extra pkt. Seeds for each $1.00 worth ordered. We also have special low rates on Seeds in bulk.

Our GRASS, CLOVER,

and Field Seed trade is the largest in the Southern States—most convincing proof of our high-grade Seeds and reasonable prices.

NO RISK

IN SENDING MONEY through the mails, and we guarantee the safe arrival of all orders filled by us.

Full information and cultural directions of all Farm and Garden Crops is given in our New Catalogue, which is the most important we ever issued. Mailed free. Send now.

T. W. WOOD & SONS
Seedsmen, RICHMOND, Va.

W. H. & R. S.

TUCKER & CO

DRY GOODS.

Winter, 1892

Mail Order Department

Through our Mail Order Department we offer advantages to the people of North Carolina and "Shopping by Mail" second to none in the Southern States, for by the means of this, a very important department of our great business, we place almost at the very doors of our patrons our enormous stock of goods, and we do carry the largest and finest collection of Dry Goods and kindred wares, at retail, of any house in North Carolina and equaled by very few Southern houses.

We want the patronage of our North Carolina people, not simply that ours is a North Carolina house, but because we will sell them Dry Goods as low prices, for the same quality, as any house in the trade.

We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

FOREIGN AND AMERICAN DRESS WOOLENS,
BLACK DRESS GOODS,
SILKS, VELVETS,
HOUSEFURNISHING GOODS,
CARPETS, CURTAINS, &c., &c.

Samples cheerfully sent, and letters of enquiry promptly answered.

When writing for samples, our patrons will please make their orders as definite as possible, that then we can send a suitable line, instead of a line entirely different from what they want.

GOODS DELIVERED FREE

(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

University Law School

The Spring Term begins January 5th, 1892, ends on the first Thursday in June, 1892. Summer Session begins July 1st and ends on last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

A Bright Paper.

In order that every class of people may be reached and influenced for good, the American Baptist Publication Society has so enlarged its papers as to attain that end. *Our Young People* is a wonderfully bright and interesting paper for our young people. Like all the other periodicals, it is perfectly clean, and sound to the core.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Chas W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

MARRIED.

ELLIS—BROWN—On December 29th, 1891, at Gatesville, N. C., by Rev. C. J. Woodson, Mr. Chas. G. Ellis and Miss Mollie Brown.

PARKER—HOFLER—On January 20th, 1892, in Gatesville, N. C., by Rev. C. J. Woodson, Mr. William Parker and Miss Annie E. Hofler.

BRIDGES—BRIDGES—On January 17th, 1892, at the residence of the bride's father, near Lockville, Chatham county, N. C., by Rev. L. R. Dixon, Mr. Sandy W. Bridges and Miss Maggie J. Bridges, all of Chatham county.

DIED.

HUDGINS—Sister Martha B. Hudgins died on Wednesday morning, Dec. 16th, 1891. She was a devoted christian, wife and mother. She leaves a husband and several children, who miss her cheerful face and sweet influence. But we give her up to be with Jesus, whom she loved with all her heart.

J. H. L.

HENDRICKS—Died, in Davie county, N. C., January 9th, 1892, Katie, daughter of F. M. and M. A. Hendricks, aged sixteen years. The deceased was a worthy member of Cross Roads Baptist church, Yadkin county. She made a profession in early life, exhorting all to seek Jesus. She was obedient to her parents and kind to all. Our loss is her eternal gain.

J. W. D. BAITY.

HAWKS—The closing hours of 1891 closed the earthly life of one of our most devoted sisters at Warren Plains, Mrs. S. G. Hawks, nee Coleman. She died Dec. 31st, 1891. For about eleven years she was a faithful member of the Baptist church at Warren Plains, and I am sure there is no one, outside of her own people, who feels the loss sustained in her death more keenly than her pastor. Aside from her personal friendship, she really helped a man preach by the way she listened. Those who knew her best loved her most. She leaves a husband and six children, to whom she leaves the heritage of an exemplary christian life. May God comfort them and help them follow her as she followed her Saviour.

W. R. CULLOM.

EVANS—Bro. F. H. Evans died at his home near Harrellsville, N. C., on December 18th, 1891, in his seventy-fourth year. He joined the Coleraine Baptist church at an early age. His membership was afterwards transferred to Harrellsville. Bro. Evans had from his youth been an honorable christian gentleman. It is said by his neighbors that he never lost his temper under any provocation, thereby setting an example worthy of emulation. By his death the church has lost one of her most serious members, the neighborhood its best exemplar, his family a kind and devoted husband and father. His funeral was preached by Rev. C. N. Donaldson, and was largely attended. "Blessed are the dead which die in the Lord."

"Servant of Christ well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

WILDER—A great and good man has passed away. On Sunday evening, January 17th, 1892, the spirit of Bryant Wilder took its everlasting flight and now dwells in that land where the spirits of just men are made perfect. He lived out the time allotted to man and was on borrowed time, as he claimed, for he was in his seventy-second year. He was sick about two weeks with la grippe, the disease that is taking so many from time to eternity. But why should he be called great? He was no statesman, no pulpit orator, nor politician, and moved in a contracted sphere; yet he was great in the sight of the Lord, for he was a christian, a "living epistle known and read of all men." For several years he was so blind that he could not get about by himself, but now his eyes are open to behold the beauties of that mansion prepared for the people of God. "Precious in the sight of the Lord is the death of his saints."

J. H. O.

WEATHERS—Mrs. K. W. Weathers died in Raleigh, N. C., at the home of her son-in-law, Bro. T. A. Jones, on Thursday morning, Jan. 28th, 1892. On Jan. 20th, 1892, she reached her seventy-ninth year, and her death day was her husband's birth-day. On this anniversary he lost his faithful companion with whom he had spent fifty-six years of a happy wedded life. Fifty-eight years ago she became a disciple of Christ and was baptized by Rev. John Purefoy. Her subsequent life attested that she was a true servant of the Redeemer. She died surrounded by her affectionate husband and loving children, who ministered to her every want. She was the mother of Sisters J. L. Martin and T. A. Jones and Bro. K. W. Weathers, Jr., of Raleigh, Sister W. A. Sutton of Durham and Mr. Columbus Weathers of Georgia. The deceased was a member of the First Baptist church of Raleigh, from which the funeral took place on Friday, the 29th, and was conducted by Rev. Drs. J. W. Carter and T. E. Skinner. A.

If you feel weak and all worn out take BROWN'S IRON BITTERS

KEATON—Bro. Robard R. Keaton died January 11th, 1892, aged forty-eight years and eleven months. He professed faith in Christ thirty years ago. He joined Woodville church by letter three years ago, and served as deacon faithfully up to the last, so far as he was able. His health has been very bad for more than a year. For eight months he was confined to his room, but patiently endured his sufferings. Often looking up in the face of a christian wife, and as the tear of gratitude ran down his face he would say, "All things work together for good to them that love God," &c. He loved to talk with his brethren about Jesus, his love, mercy and goodness to him and to the world. All who knew him, so far as I know, spoke well of him as a citizen or as a devout christian. He leaves a wife and seven children to mourn their loss, also two sisters and one brother.

Bro. Keaton was a devoted husband and father. His home was truly a christian's home, one of prayer. The writer has spent many happy nights with him and the family. The Bible, praise and prayer occupied the most of the time. He will not be missed only in his home, but in his church. His humble prayers will be heard no more in church, but thank God his influence will live while time lasts. God bless Sister Keaton and the dear orphans, and at last may they all be able to enter in through the gate and join with the redeemed to part no more.

A FRIEND.

OLIVE—Mrs. Martha Olive died at Holly Springs, N. C., January 25th, 1892, in her seventy-third year. She had been sick for months at the home of her son-in-law, G. B. Alford. A mother's love and sacrifices for her children challenges the admiration of all. 'Tis nearest like a Saviour's love. Scarcely less beautiful is a daughter's love, manifested to an old, afflicted parent. Such was the devotion of Sister Alford for many weeks and months. Sister Olive had been a member of Olive's Chapel church over fifty years. Her funeral was preached by Revs. W. S. Olive and J. M. White at Apex, where she lies by the side of her honored husband, Rev. Johnson Olive. He had been at rest just exactly seven years. She had a quiet, retiring nature. Nor would she impress a stranger with her excellencies, yet she was the embodiment of many virtues—patient under trials, resigned in affliction, and faithful in every relation. In her earlier life she had had deep affliction in two children, one of whom was a sufferer for years before his death. Then came "that dark period" to her husband—a strange unhinging of his whole being, mental and moral. This was the fire that developed the golden character of the wife.

A preacher's wife needs to be a superior woman, to shoulder the responsibilities of a family in the absence of the husband.

A "God bless you" was the parting salutation of her heart as he left home for his churches, and a cheery smile greeted his return. Happy preacher with such a wife. Her four living children and many grandchildren will never forget the beautiful lesson of her life. "She is not dead, but sleepeth."

W.

BRIGGS—Died on 17th of January, 1892, in the town of Wilson, at the home of his parents, Mr. and Mrs. B. F. Briggs, "Charlie," the cherished object of tenderest affection and unwearying solicitude. Death is ever sad, but to some are given sacred reflections which take away much of its bitterness, and weave a bow of blessed promise in the falling tears. Charlie was loved with infinite tenderness by his christian parents and devoted brother, who left nothing for his comfort undone which affection could suggest or medical science attain. He was naturally precocious, and, until disease in early life threw its shadow upon the intellect, gave promise of a brilliant future. He was instinctively a gentleman, and his nature was so attuned to the finer proprieties of life that the slightest departure from them would give him pain and sometime arouse indignation. But, better than this high and delicate sense of honor, which seemed innate, was his humble trust in God as his Father through Jesus Christ his Savior. He welcomed the messenger as a signal of relief from protracted and painful bodily affliction, sweetly entered into rest,

"Calm as to a night's repose,
Like flowers at set of sun."

The thread, broken on earth, has been woven into God's beautiful design, yet hidden from mortal sight; the heart stilled here has waked to glory up yonder.

While we are dying, life is on increase,
The sun is rising on sepulchral gloom.
Our death is nothing but our life begun;
The hour of birth is when God's child expires."

H. W. BATTLE.

RIDDICK—Mary H. Riddick died January 14th, 1892. She was born October 28th, 1819. The life of Sister Riddick was very remarkable in many respects. She was married to Willis D. Riddick while quite young, studied to make her husband happy and home pleasant. God gave to her seven children, which received careful training in that christian home until each of these were grown. He then removed five of these, one by one—the fifth one a few months ago. Many tears were shed, but not a murmur of complaint. Eight months ago, after living a married life for fifty years, her husband was removed from home to his reward. A few days before her death, a very old lady who had been in the family forty years, was carried out of the home to the grave. Patiently she endured it. For years she enjoyed but little health; but thank God, though feeble and weak, her faith wavered not. Owing to poor health she was deprived of church priviledges; but she said that she had one kind visitor that came to her home every week. That friend preached to her and kept her in sympathy with the church and the great Baptist host. Oftentimes when prostrate and lonely, this friend, the BIBLICAL RECORDER, would come freighted with news, and then her faith would be increased. But alas, the battle of life is over. Her work is complete. She died quietly and peacefully as she lived. She belonged to the church for more than forty years. We shall miss her. Two children and several grandchildren are left to mourn their loss. God bless and comfort them with many friends, is the prayer of the preacher.

A FRIEND.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO. Box 724 Cincinnati, O.

TAYLOE—David E. Tayloe was born on Oct. 18th, 1826, and died on Jan. 23rd, 1892. His parents were Jonathan S. Tayloe and Prudence Collins Watson. The people of Bertie county have lost a valuable public servant, society a man, the home circle a pure and perfect husband, and the Baptist denomination a zealous member and a christian. Mr. Tayloe was prepared for college by the late Hon. P. H. Winston at the well-known "Oak Grove Academy," and his education was completed at Wake Forest College. He chose the law for his profession and was licensed, but ill health caused him to abandon that calling. He devoted himself to mercantile pursuits, and was a generous and fair dealer. The war swept away that support. For twenty years he has been interested in public school work, and in 1886 he was elected county superintendent. In 1869 he represented Bertie county in the State Senate. These are the main points in the life of a man devoted to his fellowman and consecrated to his God. Mr. Tayloe was a man of large information and the best posted man in our county in the history and its people. Mr. Tayloe was a fit representative of his well-known ancestry. Jonathan S. Tayloe was the best-known Baptist in eastern Carolina for many years, and his mother was sister of Rev. Wm. Hill Jordan, of Mrs. L. S. Webb and Mrs Wilder Bird, the mother of Mrs. P. H. Winston. Her brother, Mr. Robert C. Watson, was a well-known merchant and politician in the county. Mr. Tayloe's maternal ancestral connection is of still more interest to his denomination. His mother was a niece of, and named after, Prudence Burkitt, wife of Lemuel Burkitt, the early pioneer of the Baptist faith in this county.

As a public officer, David E. Tayloe was conservative, conscientious and painstaking. He bore about him the knightly courtesy and manners of the old school. He was for many years an earnest and devoted member of Cashie Baptist church and was repeatedly honored by it in being made delegate to the Association and in other important work.

The crowning glory of his character was the perfect life he led in his family. At an early age he married Miss Elizabeth Outlaw, daughter of Dr. Joseph Outlaw and granddaughter of Gov. David Stone. Forty years of the sweetest domestic felicity and conjugal joy attested the wisdom of his choice.

He died at peace with the world, and Oh! what is more precious still, at perfect peace with the blessed Redeemer. He feared not death except its removing him from the tender care of relatives and wife. The dark valley of its shadow was brightened by a perfect faith and service of the Master. He daily sought consolation and comfort in God's word; he had long trusted in it to furnish him a safe passage to the life immortal, and with faith he gently awaited the summons. It came at midnight. He entered upon a new day in Paradise. His soul is at rest.

W.

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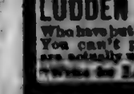

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Below we give the names of some of the best known men in the United States, who voluntarily gave their testimonials of cures made by the use of KING'S ROYAL GERMETUER. Among them were many old chronic cases of from ten to twenty years standing. We refer the reader to any of the names given below.

Gen Jas Longstreet, Gainesville, Ga., Dyspepsia and Insomnia.
Major J Y Rankin, Atlanta, LaGrippe. (Worst form.)
Rev J B. Hawthorne, D D, Atlanta, Catarrh. (Twenty years standing.)
Gen G P M Turner, Atty General of Tennessee, Rheumatism. (Twenty years standing.)
Ex-Gov R Hubbard, Texas. Mother cured of Dyspepsia and General Debility.
G W Armstead, Nashville, Tenn, LaGrippe and Nervous Debility.
Rev Sam P Jones, Cartersville. Wife cured of Nervous Headache. (20 yrs standing.)
Dr J H Pearson, St Louis, Mo, Stomach and Kidney Trouble.
E F Small, Atlanta, Asthma. (Twenty-six years standing.)
Rev C E Wright, Chattanooga, Tenn, Son cured of Epilepsy. (Six years standing.)
R B Jones, Norfolk, Va, Neuralgia and LaGrippe.
B W Cheek, Norfolk, Va., LaGrippe.
Rev M C Cole, New Orleans, Rheumatism and Dyspepsia.
Col I W Avery, Atlanta, Kidney Troubles and Paralysis.
Major Charles W Hubner, Atlanta, Nervous Prostration.
Mrs Mary A Atkinson, Atlanta, Asthma. (Twenty-eight years standing.)
Rev A J Lawless, Winchester, Kan., Inflammatory Rheumatism. (Worst form.)
H S Blacknall, Atlanta, LaGrippe. (Worst form.) Cured in twenty-four hours.
Hon J R Lyle, Senator 27th District, Ga., Wife cured of Neuralgia.
W E Shepperd, Athens, Ga., Inflammatory Rheumatism. (Severe case.)
Mrs Joe Davis, Plano, Texas, Coughs and Hemorrhage.
Rev A B Vaughan, Canton, Ga., Neuralgia and Liver Trouble.
Dr O P Stark, Alexandria, La, Asthma. (From infancy.)
Rev W R Gwaltney, Greensboro, N C, LaGrippe and Dyspepsia.
A W Jackson, Sandersville, Ga., Rheumatism. (Fifteen years standing.)
Mrs M Farmer, Atlanta, Inflammatory Rheumatism. (Ten years standing.)
J B Legg, St Louis, Catarrh and LaGrippe.
M I Whitman, St Louis, Eczema.
Rev J B Erwin, D D, Nashville, Tenn, Dyspepsia and LaGrippe.
Rev W G E Cunningham, D D, Nashville, Ed S S Literature, LaGrippe.
D C McAlister, Chicago, LaGrippe. (Worst form.)
Rev W B Morris, Ashley, Ill, Spinal Meningetis.
Dr J Coleman, Liberty Kansas, LaGrippe and Rheumatism. (Very severe.)
S M Setor, Chicago, LaGrippe and Rheumatism.
Rev G W Clark, McGregor, Texas. Child cured of summer complaint.
J J Scruggs, Sidon, Miss. Child cured of summer complaint.
Hon H J Chamberlain, Chicago, LaGrippe and Dyspepsia.
J H Shawhan, Cynthiana, Ky, Paralysis. (Eight years standing.)
F Gray, Piqua, Ohio, Rheumatism and LaGrippe.
John F Goaman, Cincinnati, Ohio, LaGrippe and Rheumatism.
Rev Samuel H Schwartz, Chicago, Catarrh and LaGrippe.
Rev W H Wells, Birmingham, LaGrippe and Rheumatism.
Rev R H Rivers, D D, Louisville, Ky, Neuralgia and Debility.
Rev G W Winn, Nashville, Tenn., Dyspepsia and LaGrippe.

The lamented Henry W. Grady, said of GERMETUER—"I believe it to be the Ultima Thule of Medicines."

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NOTICE.

We wish to state, in connection, that we have noticed an advertisement to the effect that a certain piano received the highest award at the Southern Exposition. This piano, so advertised, was not even on exhibit, and only one make was represented, which was not entered for the premium. Also, there were only two makes of organs exhibited, and the only one entered took the diploma. *Our Pianos have taken the Highest Awards at every North Carolina State Fair* for the last five years, and in 1890 it led two other makes. We did not even exhibit at the "Southern Exposition."

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The Home Circle.

Nobility.

True worth is in being, not seeing,—
  In doing each day that goes by
Some little good—not in the dreaming
  Of great things to do by and by.
For whatever men say in blindness,
  And spite of the fancies of youth,
There's nothing so kingly as kindness,
  And nothing so royal as truth.

We get back our mete as we measure—
  We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
  For justice avenges each slight.
The air for the wing of the sparrow,
  The bush for robin and wren,
But always the path that is narrow
  And straight, for the children of men

'Tis not in the pages of story
  The heart of its ills to beguile,
Though he who makes courtship to glory
  Gives all that he hath for her smile.
For when from her heights he has won her,
  Alas! it is only to prove
That nothing's so sacred as honor,
  And nothing so loyal as love!

We cannot make bargains for blisses,
  Nor catch them like fish in nets;
And sometimes the thing that life misses
  Helps more than the thing which it gets.
For good lieth not in pursuing,
  Nor gaining of great nor of small,
But just in the doing and doing
  As we would be done by, is all.

Through envy, through malice, through hating,
  Against the world early and late,
No jot of our courage abating—
  Our part is to work and to wait
And slight is the sting of his trouble
  Whose winnings are less than his worth;
For he who is honest is noble,
  Whatever his fortunes or birth.

—*Alice Carey.*

The Art of Walking.

IT CAN BE LEARNED BY CAREFUL STUDY AND PRACTICE.

Something that is very much neglected nowadays among young women is the art of walking well. Most people reach their desired destination at the cost of a great deal of scrambling, of jerking shoulders, of angular elbows working like the vans of a windmill, of arms laboring like oars, swinging hips, head nodding as a cow does as she walks, the gown flung up behind at every movement of the heels, the knees bent, and feet lifted with the stiffness of a jumping-jack pulled by a string; and, provided they reach the point aimed for, a goodly proportion of their number think no more about it. Others, again, walk with a flexibility (that is to say, the want of it) of a peripatetic ramrod, the head, the back, the legs, the feet all moving together with a simultaneous and unjointed precision that gives them the air of automata playing at life, and the imperturable restraint no more like the dignity or composure desired than an angle is like the line of beauty.

There are others still who walk with a mince and a wriggle which are painful to see, which make one think of a hitching cankerworm, and welcome heartily the sight of the no less reprehensible Amazon who stalks onward without measuring her steps, hit or miss, so that she gets over the ground, or the loose jointed individual who rattles along as if every bone in her body were hung on a wire, like those of a skeleton in the physician's closet. There, too, is the tripping young thing at whose figure you never glance without thinking of the topical song, "One, Two, Three, Balance Like Me," and among all others in the great procession there are those also who walk with such pains and effort—as if the proper work and function of each muscle and member were to be remembered first—that you half fancy they may have had the same lesson at the feet of the dancing man that he gave good Peter in the "Bad Ballads:"

"Come, walk like this," the dancer said;
"Stick out your toes, stick in your head:
Stalk on with quick, galvanic tread,
  Your fingers thus extend—
The attitude's considered quaint."

There are very few who walk with the easy, equable grace that would seem to proceed from an easy and equable mind, neither hurrying impetuously and fitfully and with pronounced exertion and evident eager desire to reach some point, or with the effort to condone delay, nor dawdling along as if they had not an object in mind and nothing were of any consequence.

Decent mental reserves, it is thus to be noted, can be maintained almost as much in the gait as in the conversation; and it is to be doubted if we have the right to obtrude our business and worries and ennuis upon public observation, as we do by any other than a calm and even motion, whether the motion be swift or slow. Of course one may walk as rapidly as necessary, or as loiteringly as inclination prompts, but equally, of course, without the personal betrayal of the impatient nervous motion of haste or the aimless one of irresolution.—*Harper's Bazar.*

Add to Your Vocabulary.

A certain father constantly told his daughters, "Girls, get new words into your vocabularies!" It was plain his admonition was heeded. Seldom were girls met whose language was as varied and picturesque as theirs. They were never at a loss to express exactly what they intended. They used different phrases to describe different feelings and sensations, and the proper one appeared where it was needed. After talking to the average girl, to whom everything is "awfully sweet" or "simply dreadful," and whose terms for joy or grief, assent or denial, can be confidently predicted, it was a delight as well as a relief to listen to these bright young people, whose conversation suggested what might be accomplished with a little effort.

[illegible] language, made up as it is of [illegible] derived from the principal languages of the world, holds immense possibilities for the student. Those able to speak or write it easily, who have a ready command of a correct phraseology, possess a power quickly recognized and strongly felt. And it is a power which a sufficient amount of study can give to those willing to take the trouble to acquire it.

Every one may not be allowed to write freely and with the most agreeable effect to the reader, although, with the requisite amount of pains, more could be done in this direction than most people suppose. But it is at least possible for young people—and some older people—to "get a few new words into their vocabularies." A book of synonyms is an easily accessible help. It could teach a few adjectives besides those in every-day use, which are frequently worn threadbare. Indeed, some of these stock phrases have become meaningless.—*Harper's Bazar.*

The Perfect Business Man.

Some eminent writer penned the following. We have had it among our scraps a long time, but can not now name the author:

"A sacred regard to the principle of justice forms the basis of every transaction, and regulates the conduct of the upright business-man. He is strict in keeping his engagements; does nothing carelessly or in a hurry; employs nobody to do what he can easily do himself; leaves nothing undone that ought to be done, and which circumstancies permits him to do; keeps his designs and business from the view of others, yet he is candid with all; prompt and decisive with his customers, and does not overtrade his capital; perfers short credit to long ones, and cash to credit at all times, either in buying or selling, and small profits in credit cases with little risk, to the chance of better gains with more hazard. He is clear and explicit in all his bargains; leaves nothing of consequence to memory which he can and ought to commit to writing; keeps copies of all his important letters which he sends away, and has every letter, invoice, etc., belonging to his business, titled, classes and put away; never suffers his desk to be confused by many papers lying upon it; keeps everything in its proper place; is always at the head of his business, well knowing that if he leaves it it will leave him; holds it as a maxim that he whose credit is suspected is not to be trusted; is constantly examining his books, and sees through all his affairs as far as care and attention will enable him; balances regularly at stated times, and then takes out and transmits all his accounts current to his customers at home and abroad; avoids as much as possible all sorts of accommodations in money matters, and lawsuits where there is the least hazard. He is economical in his expenditures, always living within his income; keeps a memorandum book in his pocket in which he notes every particular relative to appointments, addresses, and petty cash matters; is cautious how he becomes security for any person; and generous when urged by motives of humanity."

"Somebody Pays."

A druggist in one of our large cities said lately, "If I am prompt and careful in my business, I owe it to a lesson which I learned when I was an errand boy in the house of which I am now master. I was sent one day to deliver a vial of medicine just at noon, but being hungry stopped to eat my luncheon. The patient, for lack of the medicine, sank rapidly, and for some days was thought to be dying.

"I felt myself his murderer. The agony of that long suspense made a man of me. I learned then that for every one of our acts of carelessness or misdoing, however petty, some one pays in suffering. The law is the more terrible to me because it is not always the misdoer himself who suffers."

The law is usually ignored by young people. The act of carelessness or selfishness is so trifling what harm can it do? No harm, apparently, to the actor, who goes happily on his way; but somebody pays. A young girl, to make conversation, thoughtlessly repeats a bit of gossip which she forgets the next moment; but long afterward the woman whom she has maligned finds her good name tainted by the poisonous whisper.

A lad accustomed to take wine, persuades a chance comrade to drink with him, partly out of good-humored wish to be hospitable, partly, it may be, out of contempt for "fanatical reformers." He goes on his way, and never knows that his chance guest, having inherited the disease of alcoholism, continues to drink, and becomes a hopeless victim.

Our grandfathers expressed this truth in a way of their own:

For the lack of a nail the shoe was lost;
For the lack of the shoe the rider was lost;
For the lack of the rider the message was lost;
For the lack of the message the battle was lost.

But though we do not see it, we do well to remember that it is there; and to remind ourselves at the beginning of every day, that each careless act, each unkind word in it, will be paid for, not by us, perhaps, but in the want or plan of some one.—*Youth's Companion.*

Whatever has been the past year, or day, or hour, the future is before you, as unsullied and unstained as the pure untrodden snow. What comfort is the thought! Therefore, take courage.—*Young People's Union.*

Kindness has converted more sinners than either zeal, eloquence or learning.—*F. W. Faber.*

Mr. G. W. Fowler, Washington, D. C., tells of a case of croup. A little visitor was attacked, and in spite of all remedies it seemed that he would die before his eyes. Within ten minutes after the application of the Electropoise he was fast asleep.

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR V—REV. LEMUEL BURKITT.

CHAPTER FOUR.

The war of the Revolution was a great interruption and obstacle to many others of the godly laborers in the Lord's vineyard besides Elder Lemuel Burkitt. So direful grew the struggle in parts of North Carolina that even the pitiless soul of Col. Banastre Tarleton grew sick of such butchery as marked the forays of David Fannin, and declared in his memoirs of the period, that another year, such as 1781, would depopulate the State. While the Albemarle region was almost wholly exempt from such evils, still British outrages at Suffolk in Virginia were so close at hand that the alarm that was occasioned led to the suspension of the sessions of the Kehukee Association for several years. Many church-members of that fold were either in the Continental army, or they were enrolled under the standard of Gen. Gregory. It was during these stormy years of blood and confusion that a great bond of love and confidence was formed between Mr. Burkitt and Godwin Cotton. So close was this tie, the great preacher bought a farm alongside that of his friend and brother in the Lord. They were nearly the same age, and to both the cause of the Baptist people was paramount to all other human affairs. Not that either felt for a moment in any way indifferent to the freedom of America. On the contrary, their brightest hopes for the emancipation of their faith were bound up in the success of the revolted Colonies. With the overthrow of King George's control in America, they had much reason to believe there would come at the same time the downfall of the Church Establishments all over the Republic. Gen. Washington gave noble testimony to the united and zealous support given him in his seven years of perilous combat, and as the first President of the United States certified to the world how they had been alike strenuous as soldiers in the field and in yielding loyal and unquestioned fealty to the revolutionary officials in civil affairs.

When British violence and brutality toward the people of Suffolk and its vicinity had with other reasons resulted in the suspension of the sessions of the Kehukee Association, the heart of Mr. Burkitt was widowed of many of its chiefest joys. He not only pined for the presence of so many to whom his soul was knitted. The valiant soldiers of the Lord, who were still waging a dubious conflict for emancipation in Virginia, as well against the ecclesiastical tyrants at home as the King beyond the seas, no longer met in annual conclave to concert measures with their Carolina allies. All his many plans for missionary concert of action among the preachers and the churches were in complete abeyance. To that reverend father in the Lord, Elder McGlamre as the Moderator, and to Mr. Burkitt as the Clerk, the Kehukee Association had committed authority to call another meeting whenever they should think such action prudent and proper. For some reason now unaccountable in its strangeness, the chapel of St. John in Hertford county was first selected as the place where the session should be held in October, 1782. Capt. Arthur Cotton, the father of Mr. Burkitt's peculiar friend, as one of the church wardens of old St. John's, had given his consent to the use of the Episcopal chapel, but just before the arrival of the delegations, Col. Robert Sumner, the other warden, made such violent objection to what he said would be a profanation of the ancient fane, Capt. Cotton invited the Baptist people to his own spacious brick residence. There under the shade of wide-spreading mulberry trees, arrangements had been made for the comfort of the delegates and visitors. The village of St. John's and the many farm-houses of Aboskie Ridge gave ample entertainment to all the many good people who gathered there to rejoice over the renewal of old Kehukee's power and usefulness.

Just a year had gone by since along with all true Americans the Baptist people of the Kehukee churches first heard the glad tidings of Lord Cornwallis' overthrow at Yorktown. The ablest and most effective of all the British commanders had, after a noble career of victory, at last came to such entire defeat that the seven years of war were virtually ended. We can not in our day appreciate the feelings that actuated our forefathers on that occasion. In our plenitude of power and safety from all apprehensions of invasion from foreign nations, we fail to remember how feeble in comparison were the thin settlements strung along the Atlantic seaboard. With all the conjoined dangers of Indian and servile insurrection, added to the bloody work of the British soldiers and Tories, the wonder is that men could be found brave enough to risk such an aggregation of perils. But the men who thus dared so much to be free, were not to be balked in the line of duty by any suggestion of evil to come. They had an unfaltering trust in the God of battles. They felt assured of that divine protection promised to all who, in the direst grief and danger, put their trust in the Lord. Had they been modern agnostics with their sneers and doubts, they would have prated about the maxims which tell us that God is neutral in such human complications, and that the sole arbitors of every conflict at arms are the heavier battalions and larger purse of those who may be so fortunate as find themselves possessed of such advantages.

The war had largely circumscribed, during its pendency, the area of Mr. Burkitt's activity as a missionary. With the return of peace, he put on a double portion of that wonderful activity that was so largely characteristic of the man in every portion of his career. Like his noble compeer in grace, Elder Silas Mercer of Halifax county, he was no longer to be circumscribed by State lines. No pent up Utica should longer confine his powers. Strange peoples and unknown lands were to be now visited and thrilled by his eloquent appeals. This same distinguished Baptist divine, the Rev. Silas Mercer, was present at the Association of 1782. He was one of the foremost preachers ever born in North Carolina, and the great crowds gathered beneath the spreading trees at Mulberry Grove were enraptured with his splendid discourse on Sunday.

Another of the foremost American Baptist preachers was seen and heard on the same occasion in the person of Elder Abraham Marshall of Georgia. He was the son of that Rev. Daniel Marshall whose life and services were commemorated in the preceding memoir. With broader culture and a more finished elocution, Mr. Marshall was even more powerful in the pulpit than his honored father in his palmiest days. But he or some one else brought great loss to North Carolina by inducing Mr. Mercer to leave our limits and make Georgia his future home.

With the return of peace to the American people, Mr. Burkitt was further cheered by the continued applications of the different revolted churches of old Kehukee, which had gone off on a tangent at the Falls of Tar river in 1775. Soon the vast christian brotherhood had with hooked shields again formed their phalanx of old. But the body got to be so huge and unwieldy that in 1790 the Virginia churches withdrew and formed the Portsmouth Association. A year or two later the churches around Newbern followed this example in the formation of the Neuse Association. These movements curtailed the amount of Mr. Burkitt's labors as Clerk of the Kehukee Association, but the favor of his brethren soon more than restored the sum of his labors by making him the historian of the great Association he so much loved. We have only to read the chronicle he was thus induced to prepare and compare it with the rapid and jejune continuation by other hands, to see how remarkable a man he must have been. Confined by the directions of the committee who had the proposed history in charge to a mere skeleton of a narrative, he yet managed to store it with many incidents of movement and in his terse style was always abounding in pungent and pertinent observations. The little fragment, meagre as it is in size and detail, is still the only source from which we can recall the Baptist movements in eastern Virginia and North Carolina for the period embraced in its pages. Thus as leading preacher and man of affairs in the Kehukee Association, besides his great role as reformer, Mr. Burkitt had bargained out into still another great department of usefulness. It was thrice fortunate for his own fame and memory that he thus left his imperishable record; for great as he was without this book, we should have but a mutilated torso, instead of the full statue of the man. No doubt many traditions would have handed down to after generations dim glimpses of his power and usefulness, but at best these would have been vague and shadowy.

But Mr. Burkitt had great sorrow along with many of his brethren that the late war had so completely steeled the hearts of the people to any religious influences. It was all in vain that the most moving discourses were delivered in the hope of a revival of religion. It seemed, on the contrary, that French skepticism and atheism were poisoning and blighting the hopes of heaven over a large part of the new Federal Union. France had given such noble and timely aid to the suffering Colonies in their late struggle that great love and gratitude was felt by all the American people for their late gallant allies in the bloody struggle. This sentiment, so natural and honorable in itself, was used by French emissaries of the infidel philosophers to debauch the minds and souls of the trusting American people. Alas! the task seemed but too easy when in place of the old trust in God doubt and blasphemy were heard all over the land in the little debating clubs which were organized to spread abroad this foreign contagion. It was all in vain for Lemuel Burkitt to expect God's blessing on a people thus perverted and apparently undone. When the Associations met, there was only a meagre list of additions to the churches to be reported. He gives these reports for a number of years, and so small were they that the loss by death and dismission must have more than countervailed such small gains. The future of America seemed overcast with a hopeless gloom. Men of God were on every side depressed and with only one hope left. They never forgot that "Christ is able to save to the uttermost part of the world," and they trusted, in good reason, their hope would yet be realized.

At last came tidings from Tennessee and Kentucky that the Lord had visited his people. A great pentecostal season of refreshment and conviction flowed in upon the new countries like some mighty tidal wave of God's grace. The careless and skeptical multitudes came flocking by thousands and myriads to find the Lord they had learned to doubt and neglect. The great spiritual revival of 1801 and 1802 is yet one of the wonders of our history as a nation. From dead apathy and distrust of all things heavenly and pure, the same communities awoke to newness of life. From the Atlantic sea coast to the wilderness beyond the Mississippi, the great tide of grace rolled on, and America was saved from the foul embraces of a creed which had already deluged France in blood and ruin.

The glad tidings from the West filled the soul of Mr. Burkitt with such joy that he mounted his horse and set out for the theatre of such glorious blessings. How, as he went on his way, he found the great gatherings of men and women seeking the way to life; and how, through both of the new States, he thrilled so many thousands with the magic of his eloquence and zeal, is yet a household tradition in many a family whose ancestors found peace in his preaching and prayers. He had long prayed for the coming of the Holy Spirit in all his power, and lo! here was what surpassed and dwarfed his loftiest dreams. Thus in a continuous round of abounding grace, Lemuel Burkitt lingered until, when duty called him home, he came back with a light in his face that had never been seen there before. He was like Moses when he descended from Sinai, the glory of the Lord had not yet ceased to illume his features.

Spurgeon at Rest.

Charles Haddon Spurgeon has passed away. The faithful preacher, the devoted pastor, the noble philanthropist, the beloved college president, and the voluminous author and writer has finished with earth and has entered into that Sabbath-rest that remains to the people of God.

Mr. Spurgeon was literally worn out by untold labors. He fell, but without any rust on his armor; buckler, breast plate, shield and sword burnished and gleaming, is the panoply which he left to the earth when he was wafted to the skies.

There were twenty-four departments of labor connected with Metropolitan Tabernacle, Mr. Spurgeon's great church in Newington, London. These labors in mission fields, Sunday schools, orphanages, &c., employed thousands of workers, and hundreds of thousands of dollars were expended annually. London throbbed with his influence reaching all classes, high and low. England, Scotland and Ireland know him personally, while all of the civilized nations, and some that are not, have read his sermons and books, which have brought thousands of souls to Christ.

We are almost led to say that the sum of all this great soul's labor for Christ would equal, if not surpass, that of many entire nations who are called christian. Counting the last thirty-six years, has not this one man equalled in influence for good, the labors with their results, of the millions of Baptists of the South? How do you account for these results of one man's life? Why couldn't you do so? Why couldn't I do so? Is the answer, Because we didn't try? Or, in other words, Because I did not want to do so?

The question has been often asked, What is the secret of Spurgeon's power? The answers have been as various as their numbers. He possessed great versatility of talent, or, in other words, he did well so many things. He perhaps had in him the gifts of twelve first-class intellects, enabling him in as many directions to play the master. He could not have discovered these gifts had he not tried. Do we try? He was not classically educated, and yet he trimmed the sails of sceptical authors and scholars, as only few critics could. His monthly periodical, *The Sword and Trowel*, fully attests this remark.

The secret of Paul's, and even of Christ's, success as preachers, we all know. It was *consecration, energy, fire.* We shall not miss it much if we say, it was Spurgeon's also.

In his inaugural address before his Pastor's College in 1881, he said to the young preachers: "It is dreadful work to listen to a sermon, and feel all the while as if you were sitting out in a snow-storm, or dwelling in a house of ice, clear but cold, orderly but killing. You have said to yourself, 'That was a well-divided and well-planned sermon, but I cannot make out what was the matter with it,' the secret being that there was the wood, but no fire to kindle it. Everything gives way before fire. Let the fire be kindled by the Holy Ghost and not by animal passion, the desire of honor, emulation of others, or the excitement of attending meetings. Burn, because you have been in solemn fellowship with the Lord our God. Recollect, also, that the fire which you and I need *will consume us* if we truly possess it. 'Spare yourself,' may be whispered by friends, but it will not be heeded when the fire is burning. We desire to be whole burnt offerings and complete sacrifices to God, and we dare not shun the altar. 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it brings forth much fruit.' We can only produce life in others by the wear and tear of our own being. Fruit can only come of the seed by its spending and being spent even to self exhaustion. All men who are eminently useful are made to feel their weakness in a supreme degree. When God visits us with soul-saving power, it is as though devouring flames come forth from heaven, and made its abode in our bosoms; and where this is the case, there may well be a melting away of all strength. Yet, let it be so; we humbly invite the sacred burnings. We have a choice between these two, to be eaten up by our corruptions, or by the zeal of God's house. He that saveth his life loseth it; but he that loseth his life for Christ's sake shall find it unto life eternal."

We have selected this extract from Mr. Spurgeon's inaugural address, to prove our remark that he wore himself out, for he practiced what he preached.

We were in London in 1864 and heard him once every Sunday, besides many delightful interviews which it was our privilege to enjoy. At that time it was published that he preached regularly eleven times a week, and not less than twenty thousand people heard him weekly.

We felt as easy in his presence as we could in that of Dr. John Mitchell or any other brother in North Carolina. He would ply me with questions, and, Yankee like, we returned the compliment. On one occasion, we asked, "Brother Spurgeon, aren't you doing too much work? Will you not cut short your usefulness by over taxing your constitution?" His answer readily came, "My constitution and my work all belong to the Lord. I'll do the work with his help, and he must take care of the constitution." He did not care to live long, or to be known as great, but to do the work of the Lord while it is day, because the night cometh when no man can work. He was of powerful build, a very strong man physically, and he endured wonderfully when we consider his labors and their variety. As Demosthenes said, (Not action) "Energy is the first thing in oratory, and the second thing is energy, and the third thing is energy," and so Spurgeon said, "I am sure that as a matter of fact, *energy* is the main thing in the human side of preaching." Not action, running from one side of the platform, shaking your fist, and saying nothing, but soul energy. "Like the priests at the altar," said he, "we can do nothing without fire." "Brethren, speak, because you believe the gospel of Jesus; speak, because you feel its power; speak under the influence of the truth which you are delivering; speak with the Holy Ghost sent down from heaven, and the result will not be doubtful."

The correspondent of the *Washington Post* must be corrected in some of his animadversions regarding Mr. Spurgeon. After saying many good and true things, comes this: "Only word about his eccentricities. On one occasion he gave out as his text, 'Its d——d hot,' and then proceeded to say that this was the remark he heard a young man say, on entering his chapel, and thereupon he preached a sermon on blasphemy."

Now, in the first place, there is no such text; and, secondly, the same thing was attributed to Mr. Beecher in 1851, while this writer was a student in the Seminary in New York City. Mr. Spurgeon never said such a thing.

But much more serious is the statement of this same London correspondent in these words: "Spurgeon was more ridiculed and abused during his life-time than most preachers are. During the early part of his career, his sermons on regeneration by baptism excited a world of opposition and censure, and he was for many months attacked all along the line of established orthodoxy, hundreds of papers and pamphlets devoting themselves to the exposition of the current theological quack, as they were fond of calling him."

Now, we may be mistaken, but we submit to the candid and intelligent reader that this statement is calculated to mislead and cause one to think that Mr. Spurgeon was trying to prove the Scriptural truth of regeneration by baptism, especially when in the same article the London correspondent deliberately says: "He believed that unless you are baptized you will be damned." "There is to be no mitigation of punishment."

The *Post* must have very cheap and unreliable men to write for its columns, since every intelligent person must know that the Baptist churches of the world do not believe that "unless you are baptized you will be damned," but, on the contrary, they hold and preach that baptism comes after conversion, and that only regenerate persons, or those already saved by repentance and faith in Christ, are authorized by the Scriptures to be baptized. Salvation by faith must precede the ordinance, and therefore the ordinance cannot be saving, because the subject of baptism must be regarded as saved by faith in Christ before the subject can be accepted by the church for baptism. This is a great slander on Mr. Spurgeon. We wish to call special attention to this misrepresentation since the *State Chronicle*, Feb. 2nd, and *News and Observer*, Feb. 3rd, copies the article of the London correspondent of the *Washington Post*, and thus publishes in North Carolina what the ill informed and careless correspondent of London chooses to scribble. We were in London when Mr. Spurgeon preached and published his scathing sermon *against* Baptismal Regeneration, as taught by the Episcopal church of England, or as it called there, the established church. This sermon of Mr. Spurgeon was answered by over one thousand of the pulpits of the establishment, and this explains the correspondent's statement with regard to the censure and opposition by the clergy-ministers of the establishment—"he was for months attacked all along the line of *established* (italics ours) orthodoxy."

One more correction. The London correspondent has in his head lines "The building of the Tabernacle and his secession from the Baptists." Mr. Spurgeon lived and died a Baptist. He did not secede from the Baptists. "In October, 1887," says the correspondent, "Spurgeon withdrew from the Baptist Union, giving as his reason, 'to pursue union at the expense of the truth is treason to Jesus; to tamper with his doctrine is to become traitors to him. We have before us the wretched spectacle of professedly orthodox christians publicly avowing union with those who deny the faith and deny the personality of the Holy Ghost.'"

The Baptist Union is not an ecclesiastical body. It is a missionary society, like the Southern Baptist Convention. What would be thought of us if the Southern Baptist Convention should receive delegates from churches who rejected the divinity of Christ or denied the personality of the Holy Ghost? The world and the Established Churches of State in Europe know nothing of the separate, independent and sovereign constitution of the original gospel churches, notwithstanding their own Archbishop Whately's views to the contrary. The Metropolitan Tabernacle church, of which Mr. Spurgeon was pastor, is as much a true gospel church, without any representative connection with the Baptist Union, as if it was represented in that Union. The correspondent is not to be blamed perhaps for not understanding our Baptist church polity, even though it be the New Testament polity.

We rejoice in the fact that Mr. Spurgeon did not leave the world without conveying to us in express form his belief or creed of his church and of himself, which the correspondent was thoughtful enough to embody in his sensational account of this unequalled man, who really is cosmopolitan and belongs to all nationalities, creeds and centuries, as one of the Almighty's greatest gifts to the church of his Son. We will reproduce it. Mr. Spurgeon, not more than six months ago, in conjunction with a large number of ministers, issued the following confession of faith:

"We the undersigned, banded together in fraternal union, observing with growing pain and sorrow, the loosening hold of many upon the truths of Revelation, are constrained to avow our firmest belief in the verbal inspiration of all holy Scriptures as originally given.

"To us, the Bible does not merely contain the word of God, but is the word of God. From beginning to end we accept it, and continue to preach it.

"To us, the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament, accompanied by scepticism as to the Old Testament, appears to us as absurd. The book is an organic whole. The two must stand or fall together.

"We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism. We hold and maintain the truths generally known as 'the doctrines of grace.' The electing love of God the Father, the propitiatory and substitutionary sacrifices of his Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost, and the priestly intercession of the Lord Jesus, as also the hopeless perdition of all who reject the Saviour according to the word of the Lord in Matt. 25:46, 'These shall go away into eternal punishment.' These are, in our judgment, revealed and fundamental truths. Our hope is the personal premillenial return of the Lord Jesus in glory."

This is no mean creed. It was intended, doubtless, to meet the intimations of many, of Baptist and Pedobaptist views, which are now being aired in the ecclesiastical synods and other forms of ecclesiastical authority. One thing the Baptist brotherhood of the world may count on as true, that our people, the sect everywhere spoken against, intend to believe, teach and defend these views to the last, and this is what Mr. Spurgeon did, from the first to the last, insist upon, and we also insist upon.

THOMAS E. SKINNER.

There is no velvet so soft as a mother's lap, no star so lovely as her eyes, no music so melodious as her voice, no love so fervent as the memory of her love.—*Gibson.*

The Biblical Recorder.

WEDNESDAY, FEBRUARY 10, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEILL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

ONCE FOR ALL.

Our friends up North are a very *progressive* people. Nearly all the new isms of the day originate up North, or originating in Europe, they first strike this country North, and if popular, are propagated through other sections. Some good things have originated South; but upon the whole, our people are considered rather plodding, and entirely too conservative and non-progressive. It has been quite the thing for contributors to popular magazines, newspapers, &c., to so write of the South as to produce the impression that the bulk of our people are yet in ignorance and far *behind* the age. The *Century Magazine* a few years since regaled its readers with quite an attractive series of "war papers," that were *plentifully* interspersed with papers headed "Recollections of a Private," in which the writer, when he attempted to quote the words of the *average* Southern soldier, almost invariably represented him as using such expressions as "we'uns and you'uns." And we find this popular disposition to misrepresent our Southern people, and to claim that they are ignorant, quite noticeable in the current literature of the day.

One result of all this is, that many of our friends North are clearly persuaded that they "have a mission" South, and they are coming down to enlighten us. Well, we are glad to have any and all come who will join us in developing the wonderful resources in our sunny land. We are glad to have our social and religious life quickened by the presence and fervor of people who are the advocates of true piety, and who favor progress *in the right direction*. But now and then some religious craze originates North, or first strikes our shores in the North, which we of the South are slow to accept, and at times positively reject. Among these is the determined effort to bring women to the front as public lecturers, or speakers before mixed assemblies, or as ordained preachers of the gospel.

Once for all, let it be known *everywhere* that our people South, as a rule, are *unalterably* opposed to this thing. And especially is this true among the christian people of the South. This is a great day for "societies," and if they keep on multiplying we shall need a new, or larger alphabet, to supply the demand for initials. Now let us be understood. Some modern societies formed in, or in co-operation with our churches, are doing good. The object of others is good, but they are being handicapped by having *local* beliefs or customs that are distasteful to other sections of country foisted upon them. For instance, take the Baptist Young Peoples' Union of America, the initials of which are B. Y. P. U. A. The original design of this organization was perhaps a good one. We rather like the idea of the young people of our churches having some kind of organization, entirely under the control of the churches, however, through which they may develop their zeal and draw out their benevolence. Besides, such organizations are well calculated to keep them from entangling alliances with interdenominational organizations which usually accomplish little, except to wean our young people from active work for the churches with which they are connected. The B. Y. P. U. A. movement is being pushed principally by our brethren North, but the organization is "taking" in a good many places South. Some of our best pastors and churches are bidding it God-speed. No doubt these pastors and churches who have taken this position in regard to the movement have been favorably impressed toward it by some such reasons as those mentioned above, and hence acted on the strength of those reasons.

But in scanning the organ of this organization, "The Young Peoples' Union," from time to time, such notices as the following, in the last issue of that paper, (Jan. 28d, 1892,) can be found, viz: "The discussion was *ably* opened by Miss Nellie Burt of Rosedale, and Mr. J. N. Penrod of Argentine," &c., (see page 8, under head of Kansas City B. Y. P. U.) Let it be remembered that this was a public meeting of the B. Y. P. U. of Kansas City and *wholly*.

Again we say, if our friends North (and South too), who are pushing this movement so zealously, wish it to take with Southern workers and churches, and hence the young people of our churches, they must *once for all* [illegible] the tendency of the organization is [illegible] wives and daughters to the *front* as lecturers before, and preachers to, mixed assemblies. Do you answer us back with the silly taunt, "What are you going to do about it?" Well, permit us to say by the Lord's help we can, and we propose to do many things "about it," if you attempt to foist this organization upon our churches with the female annex. God knows that we honor and respect the noble women of the South and of our country at large. They are, under God, the light and comfort of our households. They are the tender messengers that watch by our bedsides and those of our children when affliction visits our homes. They are the ones that train the footsteps of the young in the paths of virtue; they are, in one sense, the *hope* of our country and of the world.

It is because we honor and respect our noble women that we break these religious lances in their defence. When we see woman in the sphere in which God has placed her, and for which he designed her, we behold her in the home circle and in the gentler walks of life as one clothed with such tenderness, beauty and gentleness as to prompt us to say from the depths of our heart that, as a help meet and human comforter, "she is God's best gift to man." But when we see her on the rostrum, addressing mixed assemblies on politics, or on even the good enterprises of the day, her attitude, her voice, her deportment, seem to transform her into something like the female communist of Paris as she stands shoe deep in mud behind the street barricade shrieking at the friends of law and order. Nor is the disagreeable impression made on the average Southerner much modified even when he sees woman on the public rostrum lecturing on such a good cause as that of temperance, or in the pulpit preaching the gospel. We bid our dear sisters God speed in their efforts to break down the curse of intemperance in America; but we are very decided in the opinion that they will greatly cripple the noble cause they so ardently love by holding *public* meetings, with mixed assemblies, and having set addresses by female lecturers. If they must have public meetings, by all means let the set speeches be made by men.

As to women preaching, our views, and those we try to represent, we suppose are well known. On this thing especially our people ar very determined. We do not propose to be persuaded, cajoled, or drawn by the force of public or private opinion, into adopting this unscriptural and foolish practice. Here and now the RECORDER would lift up a trumpet voice. We cannot afford to be silent on this living question. We have spoken once and again on this subject, but still it seems to grow somewhat in favor with Southern people, and at places, even with our Baptist brotherhood or sisterhood. Now, brethren, as one who honestly tries to shape, as best he can, the religious sentiment of those who call the RECORDER their State organ, we desire to offer here some advice. Let *all* of our people *positively* refuse the use of our churches to female preachers. If they cry "persecution," and resort to the public school-house or town hall, let them speak to empty benches, and go away with empty purses, and the craze will soon die for want of support. Let no encouragement whatever be given to such an unscriptural and dangerous innovation.

We are aware of the fact that these words may excite some adverse comment in some Southern communities, but just let us say in all kindness to our brethren that have come South, from any clime, if you wish to have influence with our people it would be best for you, if you are advocates of this modern craze, to be silent on that subject. We have a few pastors and laymen South, even in the Baptist churches, that favor this thing. Our first impulse, when we think of these brethren, is to say, "From womanly men, and from manly women, good Lord deliver us;" but we will not scold them, and hence only ask them to examine God's word, and if this thing is not condemned by it, we are ready to apologize for these words. We are willing to risk the whole argument on two passages from Paul's writings, viz: 1 Tim. 2: 8, "I will therefore that (the) *men* pray everywhere," &c., and 1 Cor. 14: 34, "Let your women keep silence in the churches." One passage teaches that women should not *pray* in public or mixed assemblies, and the other that they should not *preach* to such assemblies. If they do not teach these things, what do they teach?

We will add that we believe that some of our wise and good men and women have been unwittingly led to encourage this unscriptural movement. We do not deny that talented women, especially in the North, advocate it. We can only call your attention, then, dear brethren and sisters, to the words of the sturdy old apostle, who is everlastingly in the way of its advocates, "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."

"Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Galatians 5: 19-23.

If the churches of Christ are unable to deal with the seventeen deadly sins above mentioned, there is need for seventeen outside, independent, religio political societies, instead of one, as we now have, to aid in the good work. Christ's last prayer for his disciples was not that God should take them out of the world, but that he should keep them from evil, or the evil one. See John 17: 15. This doubtless seemed strange to his followers, as by taking them out of the world they would have been at once delivered from all temptation and made at once supremely happy, and removed them at once from all trial and conflict. But with his disciples, as with him, the conflict must come before the victory, the cross before the crown. If the Captain of our Salvation must needs be made perfect through suffering, temptation and trial, so also must his followers. The removal of us from all temptation, or the removal of all temptation from us, would destroy all the virtue of resistance and remove all possibility of victory over the world, the flesh and the devil. Our duty is to overcome the world by withstanding its trials and temptations.

FROM OUR TRAVELLING AGENT.

HENDERSON, N. C.

My first work for 1892 was done in Henderson. One day was sufficient to renew all of the old subscribers, as well as to add some new names to the RECORDER list.

The Henderson church has thirty-nine more members than it had a year ago. These have been added through the instrumentality of the pastor alone, so far as other pastors were concerned. It is fortunate for a church to be able to rely on its own pastor to conduct its revival seasons. I found Bro. VanDeventer waiting for me at the depot, which is now only a short distance from his residence. Bro. VanDeventer has recently moved into an elegant house, and is enjoying just such a home as he and his splendid wife are worthy of, and such a one too as the Baptists of Henderson are delighted to see their pastor enjoy.

Some changes are being made in the business circles. The firm of Lassiter, Stainback & Co. has been dissolved by limitation, and a partnership has been formed by Bro. Lassiter, Hill and Bat Parham. These young men are the sons of sister M. Parham, and are steady, industrious, and energetic young men. Their activity, added to the good judgment and long business experience of Bro. Lassiter, is a guarantee to a successful and prosperous business.

The warehouses were full of tobacco. Bro. D. Y. Cooper told me his sales were never so large in any one season.

Profs. T. J. & W. D. Horner have resumed their school here for boys, and considering this is the beginning session, they have a fair school. The Horners are born teachers, and deserve the best of success. There is no reason why Henderson should not maintain a first-class school for boys.

My work over, I make my way to the Bertie Union. Thirty days ago I should not have gone by

MURFREESBORO,

but the railroad is now completed to this point. So leaving Henderson between one and two o'clock, at 5:30 I shook hands with President Brewer and Prof. Foushee who met me at the depot at Murfreesboro. The railroad is there, and no doubt about it. I have never seen the people of any town more delighted at anything than the citizens of Murfreesboro are at the completion of this railroad. True, it will open up a new era of prosperity and convenience for the business of the town. It has especially infused new life and energy into the Chowan Female Institute. The girls seem to think they are much nearer home and their friends than they were before. This is substantially true, for in these days it is not so much a question of distance to a place as it is what are the facilities for reaching it. Now that Murfreesboro has railroad and telegraphic communications, many girls will in the future go there to college who never would have gone before these conveniences existed. Many of the real friends of the institution, and men of distinction, will be present to see and hear the exercises on public occasions who were never seen there before. The surprising thing about it all is, that these things were not done before. Now that this start has been made, may we not reasonably expect to see other needed changes and improvements in regard to the Institute soon follow? In some particulars the building needs to be changed, but especially does it need to be enlarged, so as to afford more ample accommodations to the different departments of the school. This is the property of the Baptists of the State, and as such we are all interested in its continued growth and best development for the education and training of Baptist girls. I expected to find that the hard times had caused a loss of pupils to the school this session, and was surprised, as well as delighted, when President Brewer told me he had as many pupils now as were present in the fall term. The day and two nights I spent at the Institute I fared like a prince, for I received not only the boundless hospitality of President and Mrs. Brewer, but also I spent a portion of my time in the pleasant homes of brethren Scarboro and Wood. These brethren seem to love only one thing better than they do each other, and that is the cause of the Master. The work they have done, and are still doing in this section, is not to be measured by human calculations.

From Murfreesboro, Prof. Foushee carried me to St. John's, twelve miles, to the Bertie Union. A Union Meeting here looks like an Association, except there is not altogether as *elaborate* preparations made for dispensing dinner. But we had a splendid time, and the excellent supper which awaited us at the home of Bro. C. W. Mitchell fully compensated for any inconvenience which we may have suffered during the day. The program was discussed in a manner highly creditable to the Union. Bro. B. B. Williams made one of the best efforts of his life.

A spirit of fraternal greeting and liberality pervaded the meeting from the beginning to the close.

Bro. T. T. Speight was constantly receiving congratulations upon having the degree of D. D., conferred upon him. This, however, did not seem to disturb Bro. Speight to any great extent; at least he discharged his part of the program in his usual pleasing style.

The church on Sunday was dedicated at eleven o'clock. Before the sermon, however, which was preached by Rev. C. W. Scarboro, the church debt was paid off in full. So now the church is free from embarrassment, and Bro. Green, the pastor, and the brethren who compose the new organization are happy, and hope to do good work in the years to come.

The brethren were very kind to me, and by me they sent the most substantial evidences of their appreciation of the BIBLICAL RECORDER.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. W. M. Bostick of Troy, N. C., helps us by a club of subscribers from his field.

....Rev. E. W. Wooten writes us a sad note announcing the death of Dr. J. S. Devane of his section.

....Rev. J. K. Howell of Yanceyville called to see us on Wednesday, and handed us a list of subscribers.

....Rev. Dr. T. E. Skinner and Rev. Dr. J. J. Hall give our readers this week their views of the late C. H. Spurgeon.

....The Baptist State Sunday-school Convention will meet in the First church, Winston, N. C., on Thursday, April 14th.

....Rev. J. B. Boone of Raleigh attended the meeting of the Warren Union last week, and visited friends in Murfreesboro, N. C.

....The American Baptist Publication Society will at an early day publish a life of Mr. Spurgeon, by Rev. Dr. H. L. Wayland.

....Rev. W. W. Smith known as the Moody of the mountains of Virginia, will hold a series of meetings in Newport News, Virginia.

....Rev. T. M. Baldwin of Rise, N. C., has had a three weeks' trial of patience and strength with grippe and has come out victorious. We extend congratulations.

....Rev. Dr. W. B. Royall and Prof. W. L. Poteat of Wake Forest College called to see us on Saturday. All the sick on the College hill are better, and the prospects are cheering.

....Rev. J. W. Hundley of Luray, Va., has received a call to Martinsburg, Va., and will accept. Bro. Hundley made a good impression in North Carolina when pastor in Tarboro.

...."It is dangerous in some respects to tell it, but Dr. Hall is in many respects an evangelist of unusual ability as well as one of the foremost preachers in the State."—*Watchman in the N. C. Baptist.*

....Rev. W. T. Jones, pastor at Liberty, Siler, Ore Hill and Jonesboro, moved last week from Ore Hill to Jonesboro. As the brethren at the latter place had a parsonage they insisted that the pastor should be located with them.

....Rev. J. F. Love of Rocky Mount writes: "Bro. White left us Thursday morning. Of course he captured the town. There were something like seventy-five professions, and could he have remained another week, I believe there would have been twice that number. The interest was growing with every service. It was to our sorrow that duty took Bro. White from us so soon, but we are profoundly grateful for his coming. He is pre-eminently the revivalist of the Baptist ministry of the State. Said an intelligent and cultured lady, 'I had heard of Bro. White before he came, but the half had not been told me.' I have just read that Bro. Battle has been called to succeed Bro. White at Durham. The church could have made no wiser choice."

....Thanks to Rev. Dr. A. G. McManaway of Charlotte, editor of the *North Carolina Baptist*, for two subscribers, and for his kind offer of service in securing renewals of subscriptions.

....Dr. MacArthur says, in the *Christian Inquirer*: "The world never knows how great a Baptist minister is until he resigns his pastorate and intimates that he is about to leave the Baptist denomination."

....Mr. Spurgeon once remarked that he was very thankful the Lord had called him to be the pastor of a large church, because he felt that he had not talent enough to be the pastor of a little one. Wise man!

....The Board of Missions and Sunday-schools is to day (Monday, Feb. 8th,) due the missionaries for work ending Nov. 1st, 1891 $900 25. Then the first quarter on this year's work is ended. Who will help?—*Durham, Cor. Sec.*

....Rev. G. M. Webb removed from Shelby to Randleman, N. C., on Feb. 3d. Bro. Webb's correspondents will please note the change in his office. We congratulate the Baptists of all that section on securing the services of such a preacher and pastor.

....Mr. W. S. Pilcher, deacon of the Grove Avenue Baptist church of Richmond, Va., died last week. Bro. Pilcher was one of the best and most successful business men in Virginia, and was a zealous, active christian as well. He was brother to Rev. Dr. Pilcher of Petersburg, Va.

....Rev. J. T. Brasington of White Plains, S. C., has accepted the call to the pastorate of the church in Kershaw, S. C., and removed to that new and flourishing town. The Lord has greatly blessed Bro. Brasington in his work. He added over seventy by baptism to his former charge.

....Rev. H. A. Brown of Winston was in Reidsville on Sunday, January 24th, and preached two able sermons for the pastor, Rev. J. A. Howard, and aided in ordaining the four new deacons of the church. The *Weekly* of January 26th reproduces the morning sermon, and speaks in high praise of Bro. Brown as a preacher.

....Rev. H. W. Battle of Wilson, N. C., has received a hearty and unanimous call to the pastorate of the First Baptist church of Durham, N. C. Our Durham brethren have made a wise selection. Bro. Battle is one of our ablest and most ready preachers, and if he accepts we shall have to mourn with the church in Wilson, and rejoice with our brethren in Durham.

....Rev. A. Prevatt of Lumberton is now in his eighty fourth year, and has been in the ministry fifty-two years. He has read the RECORDER from the first number, and still has it read to him. Bro. Prevatt is now aged and nearly blind. He sends his love to all the brethren and churches in the Cape Fear, Cedar Creek and Robeson Associations, and bids them an affectionate farewell, as he expects soon to enter upon his eternal rest.

....The New York gamblers who own the Louisiana lottery have written a letter to the people of that State, stating that they will not accept a new charter if granted, &c. This is doubtless intended to lessen the zeal of the anti-lottery Democrats, and give the State to the McEnery crowd, who are fighting for the lottery and the $1,125,000 annual bribe. The anti-lottery people should stand to their guns and whip out the lottery and all its advocates.

....Rev. A. W. Price of Wadesboro writes: "My congregation has been very kind to me since I came to Wadesboro. Not long ago the ladies presented me a nice suit of clothes. A few nights ago the men, women and children broke in upon us all unexpectedly and pounded us severely. I do not write this by way of parading what I have secured, but simply as a public recognition of the great kindness of my people. Surely "the lines have fallen to me in pleasant places."

....Rev. J. A. Campbell, principal of Buie's Creek Academy, at Poe's, Harnett county, N. C., attended the Union of his section. He encloses a club of subscribers, and writes: "We had a good Union. Wish I could send you more subscribers for the RECORDER, but did the best I could. Times are very hard. School numbers 110 for spring session. Two new ones entered today. We are expecting to have a Sunday-school Convention at Hector's Creek in May. I am taking several other papers, both in and out of the State, but none of them can fill the place of your excellent editorials. The whole paper is good, but most I enjoy your columns. God bless you."

....And now they have formed the Christian Steward's League which requires every member to give a proportionate part of his income to benevolent and religious purposes. There was such an organization in the apostolic era, it has continued to the present day, and there is no need for any other—and the name of this ancient "league" is the Baptist church.—*Central Baptist.* Look out, Bro. Williams. The society runners will put you down as of "a covetous spirit." You must join all the hundreds of societies in and out of the church, and contribute to them more liberally than you do to your church and its missions, or you are utterly behind the times, if not an heathen.

....Bro. George W. Cockrane, a one-legged soldier, writes us a most cheering letter. He has read the RECORDER from childhood, and intends to read it as long as he lives. He says: "When I fail to renew, you may safely conclude that I am dead or too poor to pay for it. I have read it from childhood and expect to continue to read it as long as I live. I do not know how any Baptist can live without it, and still less do I understand why any Baptist should desire to injure it by endeavoring to build up rival papers. May it overcome all opposition and continue to be in the years to come as it has been in the past, the greatest power for the advancement of our denominational enterprises in the State."

....The *Atlantic Methodist* of Wilmington is a new venture in journalism. Rev. Dr. L. L. Nash, pastor of the Fifth Street Methodist church, starts the paper for the purpose of paying the debt on their new house of worship. Newspapers generally impoverish their editors and publishers. But this one is started in order to raise some $8,000 or $10,000 debt on a house. This is a most remarkable experiment, and if it succeeds, Dr. Nash should take out a patent on his invention.

....Bro. W. S. Grandy, father of Mrs. T. H. Briggs of this city, set out for Florida on Thursday last. He will visit Dr. Crawford and Mrs. E. M. Grandy of Ocala. Brother Grandy spent most of his life in Oxford, N. C., where he has a host of friends. For a number of years he was clerk and manager of the Sunday school Supply Store for the Sunday-school and Mission Board of the Baptist State Convention. We wish him a pleasant trip to Florida and a happy visit to his friends in Ocala.

....The Bertie Union met at St. John's Chapel on Friday last. Capt. Langley Tayloe was elected Moderator, and Mr. A. J. Cobb, Secretary. Rev. H. T. Williams preached the introductory sermon. A number of interesting topics were discussed. The indebtedness on the church at that place was paid, and the church was dedicated on Sunday free of debt. Rev. C. W. Scarboro preached the dedicatory sermon. The next meeting will be held at Margarettsville beginning on Friday before the fifth Sunday in May.—*Murfreesboro Index, Feb. 4.*

....Rev. J. T. Albritton of Mt. Olive writes: "I wish you would say for me in the RECORDER that sickness of myself and family kept me from the Union Meeting. We are somewhat better than we have been. I would say, also, that the reports of Associational Committees on Finance should always appear in the Minutes. Had the reports of the Finance Committee of the Atlantic Association been printed it would have shown that Mt. Calvary church paid $90 instead of $10 to State Missions, as an individual pledge of $10 was placed to their credit."

....Rev. M. A. Adams of Jonesboro, Tenn., is much pleased with his people. Jonesboro is a good place to live. The Baptists there are true and tried, and know how to deal with evils and isms, male and female, of this day of isms. Bro. Adams says: "You do not know how I appreciate the RECORDER now. It seems like a letter from home. I never knew its value until I became a stranger in a strange land. I miss North Carolina a great deal. In some things the Baptists of Tennessee are ahead of North Carolina, but on the whole we lead by far. Much success to you all. My heart is still with you."

...."The *Examiner* requests that the various religious bodies, through their representatives, use their best powers to influence the negroes of Louisiana to vote against the lottery. It asks every negro Baptist in the North who has a negro acquaintance in Louisiana to write him on the subject. This is an excellent suggestion for others as well." What will Rev. Dr. John William Jones say when Generals Early and Beauregard die? These two distinguished soldiers of the South are the backbone of the infamous Louisiana lottery, and have done more to give the lottery countenance and support in the South than all the rest of its aiders and abettors combined. They are its heavily-salaried figure heads.

....Rev. C. B. Justice of Rutherfordton, N. C., sends us an article written for the Statesville *Christian Advocate* by Mr. W. T. R. Bell, Jr., against lotteries, in which he quotes from a Shelby paper the following: "Our popular merchant J. D. B., had a free drawing of prizes on January 1st, 1892. It was a fair distribution of three prizes and was conducted by O. E. F., J. C. B., and Rev.———. Free ticket, No. 624 was held by W. H., who drew in gold $25. J. L. A., was the second lucky man, who drew 801 and gained $15 in gold. Ticket 75 secured for T. H. H., the third prize $10." We do not know any of the parties referred to, but do not hesitate to say that this whole thing was wrong and in violation of the laws of North Carolina. That preacher surely was ignorant of the law against lotteries, and acted his part thoughtlessly. No minister of the gospel can favor such demoralizing practices.

Wanted.

We have a complete file of the catalogues of Wake Forest College, bound in three volumes, from 1856–7 to the present time. We have also a copy of the catalogue for each of the following sessions: '48–9, '51–2, '54–5. We wish to secure, if possible, a full file of all the earlier catalogues of the College, and need all that were published before '48–9; also the catalogues for '49–50, '50–1, '52–3, '53–4, and '55–6.

Please look over your old pamphlets and see if you cannot find one or more of these missing documents, and, if you are successful in the search and are willing to give them to the College, send to my address.

CHAS. E. TAYLOR, Wake Forest, N. C.

South Yadkin Union.

This body convened in Salisbury, Jan. 30th and 31st, 1892. Rev. C. S. Cashwell preached the opening sermon. Several subjects were discussed.

"State Missions" was Rev. C. Durham's theme on Sunday morning, and at night he gave an account of his trip to Cuba.

Collection for State Missions, $42.82; collection for Havana house, $15.39.

Instead of a Union Meeting, the Sunday-school Association will be held at Mocksville on the fifth Sunday in May, 1892.

N. S. JONES, *Moderator pro tem.*
J. B. NEWTON, *Clerk pro tem.*

Personal Reminiscences of Rev. C. H Spurgeon.

BY REV. J. J. HALL.

To know Mr. Spurgeon was to love him. His genial countenance, merry laugh, warm grasp of the hand and kindly words won your heart to him.

However stubborn he was in the defence of what he believed to be right, however serious in his manner and terrific in his denunciations against sin, Mr. Spurgeon in his personal intercourse was as kindly disposed and as tender-hearted as a little child. I have sat by his side and listened to his words many a time, and shall never forgot how he took my hand and said, "God bless you," as I bade him "Good-bye," ere I left England's shores. It was not so much the word spoken as the manner of saying it; and when ten years afterwards I saw him again, the old smile greeted me and his kind words welcomed me.

Many hearts are sad because C. H. Spurgeon is dead. I am thinking of the nearly three hundred orphans who are housed at the beautiful Orphanage at Stockwell, who always rejoiced at the appearance of their great benefactor, and in whose death they have lost their best earthly friend. Mr. Spurgeon loved the orphans, and frequent and earnest were the appeals which through the press and from the pulpit he made in their behalf.

The row of neat and substantial cottages not far from the Tabernacle bidding, attests his interest in the aged also, for herein a comfortable home is provided for them and everything done to make their last days happy.

I know of several instances of kindly help rendered by Mr. Spurgeon to individuals which have never found their way into print, but show the kind of man he was. And what shall be said of the thousands who, through his ministration, have been led to the cross of our Lord Jesus Christ, and of the tens of thousands of sorrowing hearts who have been comforted by his words.

Well do I remember, although but a mere child at the time, when the fame of young Spurgeon was penetrating every corner of the world's greatest metropolis, and London was aroused from her long sleep of indifference by the voice of a boy. My honored father, being a Baptist and Calvinist of the Calvins, the advent of such a prodigy as Spurgeon seemed to be the commencement of his labors in London near our home and among my parent's people caused him to be the topic at our table's conversation, and awakened my curiosity in the boy preacher, and some of the earliest cartoons and caricatures I ever saw were those in which Spurgeon figured prominently. Not a few persons regarded him as "a seven days' wonder" whose career would soon end, while others believed thoroughly that God had raised up this boy to cry aloud, not in the wilderness but in the crowded city, "Prepare ye the way of the Lord."

Of the remarkable career of this the greatest preacher since the Apostle Paul, as I believe C. H. Spurgeon to have been, it is not my present purpose to write, but desire to present a few personal reminiscences of the man.

My first interview with him was at his home in Nightingale Lane, for he had not then moved to his beautiful retreat at Beulah Hill. I had made application for admission to the Pastor's College, and our conversation was chiefly upon that matter. He spoke kindly, cheerfully, hopefully, and in process of time, everything going through its regular order, we found ourselves among those whom he called his "boys," while we called him "Governor." It was then my pleasure to meet him weekly as he came to the College on Friday afternoons to give a lecture to his students. When he was not able to attend, his brother James came in his stead; but it was always a disappointment to the boys when Charles Spurgeon was absent on that day.

These lectures took a wide range,—sometimes historical, then theological, and at other times, biographical. We seldom knew beforehand what would be the topic or line of thought. For instance (I refer to my note-book and see): "Friday, Jan'y 14th, 1870. Lecture by C. H. Spurgeon—The Life of James Hamilton, D. D." I look at the week following and see, "Address by C. H. Spurgeon—Doctrines to preach that are necessary to the Christian Faith."

These lectures were generally preceded with a written sermon preached before him by a student, and subjected to his criticism. In criticism of the sermons by his boys, Mr. Spurgeon was merciless. His brother James seemed always more considerate of the feelings of the young men respecting their sermons. No one forgot Charles H. Spurgeon's criticism, and yet no one helped so much by criticism as did he. He wanted to turn out preachers, fearless, strong, studious—men that need not be ashamed of their message or their manner of proclaiming it. Sometimes his criticism—if such it can be called—would afford more merriment to the rest of the students than to the young man whose effort was standing the fire; as, for instance, when, upon one occasion, he stopped a young man in his preaching, sent for the janitor, whom he told to bring in the dust pan and broom, and upon this being done, told him to go up to the pulpit and *sweep up the h's* which the young man there had been dropping.

But we loved him and he loved us. His words would cheer us in our darkest hours, and his voice was like the trumpet's blast calling us to battle. That voice sounds out no more. That busy hand is now still. That fearless soul has passed from the scenes of this present life. May God protect the widow and bless the two sons! There is no other C. H. Spurgeon to-day! In his death the church loses its most watchful and able champion of the faith once delivered to the saints. But God lives and rules over all.

Rev. H. C. Moore of Morehead City is on a pleasant visit to relatives and friends in Globe, N. C.

Colleges for the Education of Women.

There are a few facts I wish to state, that will surprise some of your readers, who are not up on this subject. The first well equipped and completely endowed College for young women ever projected was done by Matthew Vassar, a Baptist. Another surprising thing is that Vassar College is just thirty years old. Another noteworthy fact is that the oldest College for girls in North Carolina, except the Moravian school at Salem, is the Chowan Female Institute at Murfreesboro.

The foregoing facts show that the Baptists have not been indifferent to female education. But they have rather been in the lead of the other denominations on this subject. Another observation, for the remedy of our impatience, is that so much has been done for the higher education of females in so short a time. The progress in this department during the last quarter of a century has been marvellous. And when we remember that College education for women is in its infancy we may expect to see still more astonishing developments in that direction within the next few years.

I quot from the Baptist Encyclopædia by Cathcart:

"Vassar College, an institution for the liberal education of young women, located in Poughkeepsie, N. Y., was founded and endowed by Matthew Vassar,* * It is the first grand completely endowed College for young women ever projected."

The same authority gives the following:

"The oldest school for girls in North Carolina, next to the Moravian School at Salem, is the Chowan Institute, at Murfreesboro. It was founded in 1848, by the Chowan Baptist Association."

From an excellent article in *The Examiner* headed "College Education for Women," I give the following extract, in which we have the authority of the editor for saying that Vassar College is just thirty years old:

"The most empthaic note in their deliverances was the rapid extension and vindication of the movement for woman's education in this country. The history of that movement, at least in its visible and organized form, belongs practically to the period since the close of the civil war. Vassar College at Poughkeepsie is but just thirty years old. Within this comparatively brief space of time the idea of college training for women has spread so widely and rooted itself so firmly that Mrs. Freeman Palmer, the ex president of Wellesley, estimates that fifty thousand girls are now pursuing collegiate studies in the United States, and Dr. Seeley, president of Smith, confidently predicts that the beginning of the next century will see as many young women as young men in our colleges.

"The higher education of women has had no more formidable opposition to overcome than the notion, long obstinately urged and not yet wholly abandoned, that the feminine physique is incapable of enduring the strain of serious mental exertion. But it is already possible to point to a generation of vigorous alumnæ, whose high average of health triumphantly refutes this calumny. Not only do the college records, to which Miss Ely, of Vassar, pertinently appealed, show a decided gain in health and strength during the college course, but it is beyond dispute that the college-bred women have as a rule sounder organs, steadier nerves, stouter limbs, stronger backs, a better equipment for the physical demands of life than women whose girlhood was without college training. Mrs. Freeman Palmer, with no less sense than wit, maintained that college education has promoted the health of women by saving them from being bored. Many of the ailments that drive women so frequently in middle age to sanatariums and rest-cures, may be traced to the want of wholesome preoccupation of thought. Precisely this is what college education and the interest awakened by it almost invariably supply.

* * * * *

"Perhaps the most satisfactory aspect of the whole woman's college movement is that already it has ceased to be novel or 'queer.' We are finding out that the girls want to go to college for precisely the same reasons the boys do. It isn't that they aspire to all sorts of new careers, or feel themselves set apart for some special and conspicuous mission. What leads them in such numbers to seek the higher education, both at the colleges for women and at co-educational institutions, is the honest and simple purpose to fit themselve better for the ordinary duties and demands of a woman's life. There is no danger that the woman's college will revolutionize our national character. There is good reason to hope that it will strengthen and exalt it."

Inasmuch as we have been in the very forefront of this great movement, let us see to it that, in these days of our prosperity, we hold our position so honorably taken.

J. B. BOONE.

In and Around Mt. Airy.

Dear Bro. Bailey:—The third Sunday in January, 1892, was my second anniversary as pastor of the Mt. Airy church. During the two years 116 have been added to the roll, who have swelled its membership to 178.

There are pleasing signs of development on every hand. A greater friendship is now existing between the church and all the Boards of the Convention; and there is a general awakening in the Sunday-school, prayer-meetings and regular services. At both services last Sunday larger congregations greeted the pastor to worship together than ever before since the beginning of his pastorate. It is a joy to see the pleasure of the Lord thus prospering. This is due largely to the earnest efforts of many of these faithful and true brethren and sisters. They are among the best and truest friends of the pastor in his wants and of all things that concern them as christians. We are trying to believe more that we are *workers together with him.* Each active, vigorous member of the church is doing all he can to be most agreeable. Such oneness is affecting good in every department of our work. Unity and an earnest contending in the faith as Baptists hold it are the pressing needs of to-day.

Quite a number of noble Baptists from Virginia, Eastern Carolina and South Carolina have recently pitched their tents in our aggressive town. To these good people and to all strangers we give a warm welcome, and bid them share with us all that this grand west affords—the purest air from the highest peaks of the Blue Ridge, the refreshing waters gushing forth from the hills, a delightsome climate, natural curiosity far beyond a just description—inexhaustible resources of wealth. It is generally conceded that the present year will be the most marked of Mt. Airy's material prosperity. God grant that the spiritual condition of the town may keep pace with all material strides!

We hope in a few years to be able to invite the brethren of the Convention to convene with us. But let us lift our eyes and look upon the surrounding hills for a moment.

Baptist affairs are not only encouraging here, but the whole Pilot Mountain Association is taking on fresh courage and gathering strength as the days go by. I expect to see the day when this Association will be one of the strongest in the State. Why not? We have the territory and the material. In these mountain gorges there is much of the best brain to be found in the South, and I am glad to say that this broken and beautiful section is being rapidly cultivated. The mighty locomotive is rushing in, drawing its immense cargo of light; towns and cities are springing up, and churches and academies are being erected here and there. In short, all of Western North Carolina is ascending on a higher plane of physical, moral and religious attainment.

Every morning the RECORDER comes, our homes is made brighter and happier.

L. R. PRUITT.

Mt. Airy, Feb 4, 1892.

Letter from Baltimore.

Dear Brother:—I have read your editorial in the RECORDER of Jan. 27th on Wake Forest College, an interesting subject to North Carolina Baptists. It is indeed encouraging to know that we have nearly $200,000 as an endowment fund. Judiciously invested, that means an annual income of about $12,000, which, added to the per capita income of over two hundred paying students, means an enviable future for the dear old College, which its best friends may well feel proud of.

Think, if you can, of the vast and almost incalculable good the College has already done for the Baptist churches in North Carolina and other States in the past fifty years, in her poverty and adverse struggles. Then let us hope, with pleasure, what is possible for her to do in the next half century.

We had at Immanuel Baptist church in this city, a few Sundays since, one of the best sermons I ever heard. It was on rather an unpopular subject. But Dr. Ellis sent the truth home to the hearts of all who heard him with such force, that those who did hear him will not soon forget it. His subject was the "Missionary Duty of the Southern Baptists to the Colored People." His text was Psalm 72: 12—"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

As before intimated, no matter how unpopular the subject may be, for some cause unknown to you and me, the Baptists of the South are so circumstanced that we have more spiritual cares and responsibilities for the souls of the colored people with us than any other denomination. The question is with you and me. How are we using our opportunities?

Dr. A. C. Dixon of Brooklyn, N. Y., has been with us and preached to a full house in his usual style at 4 p. m. on Sunday. In the morning and evening he preached to Mr. Wharton's church.

T. J. BOYKIN.

Baltimore, Md.

Moneys Sent Little Alice Russell.

The following sums of money have been sent little Alice Russell for the Baptist church at Mt. Vernon Springs:

Harris Jones, 25 cents; Mrs. —— Gilmore, 25 cents; Master Willis Gilmore, 25 cents; Charles Rassour, 25 cents; Miss Mary Truce, 25 cents; Buddie Pearl Russell, 25 cents; Rev. W. P. Fife, $3.00; Mrs. Lucy McDaniel, 25 cents; Mr. Eugene Gorrham, 25 cents; Miss Kate Matthews, 25 cents; N. E. Matthews, 25 cents.

I will tell how one man made the money to send me. He chewed much tobacco. After reading my letter of Nov. 11th, 1891, he decided to stop chewing tobacco for forty-eight hours, and thereby saved twenty-five cents, which he sent me. The act did him good, as he has not used near so much tobacco since. A worthy example. If all the tobacco users would do the same, we would have our church before the birds sing their spring songs. Will some one else try it?

A wealthy merchant has told me he would give me one dollar for every five dollars I get for the church. Will the good Baptists help me to get a few of the merchant's dollars?

ALICE RUSSELL.

Mt. Vernon Springs, N. C.

Moneys for Roper Church.

The following contributions have been received for the Roper church:

Yeopim Union Meeting, $90.52; D. W. Roper, 1.00; C. W. Simmons, $1.00; Mrs. John Davis, $1.00; Samuel Wixon, 25c.

Many thanks to the brethren. Our house is not yet completed.

J. TYNCH.

Edenton, Feb. 4, 1892.

Dr. Basil Manly Dead.

The death of Dr. Basil Manly will send a thrill of sorrow over all the land. No man in the denomination was more lovable or more loved. The announcement of his serious illness caused great and wide spread anxiety. He was known to be in frail health and it was feared he could not resist a severe attack of disease. For years his heart had been affected, and for months he had been greatly troubled with insomnia. Some two weeks ago he had an attack of pneumonia, and from that time the doctor held out no hope of his recovery. He spoke of his own death with brightest cheerfulness, but there were reasons why he wished to live a few years more, and so he told the doctors that while he was ready to go he yet would make as brave a fight for his life as he could. He held his own better than was expected, but on Saturday night blood poison set in and he went into a torpor from which it was increasingly difficult to rouse him, till 8:45 p. m. Sunday, when he fell asleep, and the brave, noble, true soldier of Christ passed to his reward.

All the qualities of goodness and greatness shone forth in him most brilliantly. Knowing him most intimately for years, having been his pastor since May 1881, we are unable to recall a single instance in which he manifested any wrong spirit or moral weakness. He came as near to being all that a man ought to be as any one we ever knew.

His was no negative character. He was brave and aggressive. He had the courage to have convictions and he had the courage of them. There was never any trimming, any shrinking from responsibility, any hesitating to do or say needful things lest his influence or reputation should suffer. He disdained shame. He loved truth and righteousness. He was always ready for any service he could render, and his versatile gifts were in constant exercise. He was a wise man, and in that wisdom his colleagues and his brethren trusted. He was ever on the look-out for opportunities to do good. For example, he was the moving spirit in establishing various missions in Louisville. His last movement remains incomplete, viz., the building of a house of worship and the planting of a mission on New Broadway in the Highlands. He was tireless in doing good, and it was literally his meat and his drink to do the will of God.

He was a man of broad culture, of remarkable talents and of thorough scholarship. He adorned every position he occupied—as pastor, as college president and as professor in the Seminary. It is to be regretted that he did not leave more literary remains. His book on Inspiration, his fugitive articles, his hymns and the little hymn book he prepared—these are all. The "Choice" was the last work of his life. After his fatal illness set in he corrected the final proof sheets of the music edition of this grand little Hymn book.

Gentleness and manhood combined in him most happily. He was a true gentleman, and his gentlemanliness was crowned with profound piety. He had a fine sense of honor, a keen appreciation of all that is good, a clear insight into principles and tendencies, an unselfish heart, a disciplined mind, an unwavering faith and a glad hope.

He has finished his work, he has gone to his reward and his memory will rest like a benediction upon the world. Standing by the dead body, gazing upon the placid face, all radiant with the well known smile which suffering and death could not mar, we could almost hear the welcome of the Master, "Well done, thou good and faithful servant,—enter thou into the joys of thy Lord."

Of the four noble men of God who founded our loved Seminary, three have passed away. Williams, Boyce and Manly have gone to their reward. Broadus remains. May God long spare him to us. And may the men who shall occupy chairs in our Seminary ever be worthy successors of these heroes of the faith.—*Western Recorder.*

Union at Lee's Chapel.

We had a good Union Meeting at Lee's Chapel, Nash county.

Rev. Worley Creech of Hare's Store made a capital talk on temperance. I am sure it will do good—it must—such a talk from a good man's experience cannot fail to produces a good effect.

Rev. O. L. Stringfield of Wakefield was heartily in favor of giving all the hogs to save the people. Men and women are better than hogs and sheep.

Rev. F. H. Poston of Smithfield was sick with the grippe, but he was at his post and gave us the force of his example and the pleasure of his company.

Rev. J. W. Rose of Pine Level was present with his heart burdened with our mission work.

Rev. J. L. Cottingham of Wilson's Mills ran off to the Western Union, with a view to securing help to erect his house of worship at the Mills. He was conspicuous for his absence because of his faithfulness in attendance heretofore.

Prof. W. J. Ferrell, J. M. Beaty and all the brethren seemed to make over average talks. There were three collections taken during the meeting for missions and Sunday-school work. The hospitality of Lee's Chapel church and community was abundant.

The Lord was with us and made our hearts glad.

The next Union will be held with Bethesda church, Johnston county.

Yours fraternally,
O. C. HORTON.

Received from the following churches in the Raleigh Baptist Association for Association Missions from Bro. C. H. Clarke, Green Level, $5.00; Mt. Hermon, $1.00; Apex, $3.00; Salem, $1.00; collection in cash, $1.35.

L. O. LOUGEE, Treas. Miss. Assoc.

Rev. Baylus Cade of Louisburg has received a call to the pastorate of the church in Edenton, N. C.

Christian Forgiveness.

For a long time I have noticed with regret the adverse views of writers and theologians on the subject of christian forgiveness, some taking the position that we are scripturally bound to forgive every one who trespasses against us, whether they ever repent or not, while others take the position that we are not bound to forgive unless the offender repents.

This subject is of such paramount importance, and our spiritual interest so much involved in it, that we can neither realize refreshings from the presence of the Lord or lay any just claim to genuine discipleship, unless our hearts are right in this very important matter.

Our Lord says, Matt. 6: 15, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "But," says one, "how can I forgive him who has wilfully and knowingly injured me and will not repent." I know from sad experience and observation that it is an exceedingly difficult thing to do. Nevertheless it is a duty of indescribable importance, and one in which we must continually pray God's blessing and grace to help in its performance. Our Saviour says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." Luke 6: 27, 28; Matt. 5: 44. When we read the above injunctions and requisitions of God's word, we feel alarmingly the need of a larger measure of grace and of the spirit of him who said, "Father forgive them, for they know not what they do;" and of Stephen, imbibing much of the same Christ-like spirit, says of those who cast the murderous stones upon him, "Lord, lay not this sin to their charge." Acts 7: 58. "But," says one, "Christ never forgives without repentance, and why should I? Isn't it my duty to possess the spirit of Christ, and be as near like him as I possibly can?" Surely it is. But it would be monstrous and impudent in us to dare to exercise the functions that belong alone to God. When God forgives, it means the absolution from guilt, and makes us new creatures in Christ. But when we forgive the sinner he may remain the same unchanged enemy to God and man that he was before. So we see there is a vast difference between our forgiveness and Christ's forgiveness. And in order to have just and scriptural conceptions of this subject we must recognize that difference. Some have thought that the language of our Saviour in Luke 17: 3, 4, implies that we are not bound to forgive unless the transgressor repents. Let us examine this language very carefully and see just what the Saviour says, and the object he had in view. He was here talking with his disciples about the awful sins offending his redeemed ones. He tells us elsewhere that whatever is done against his disciples is equally done against himself. It seems to me that the Saviour's main object here was to caution his disciples against offending one of his ransomed children. The language clearly signifies that it is our special bounden duty to rebuke the transgressor and forgive him when he repents. It would be exceedingly un Christ like not to do so, and would betray in us greater criminality of heart than we could reasonably impute to him who trespassed against us.

Christ desired his disciples to be the light of the world and the salt of the earth. A great part of the duty of the disciples of Christ is to reflect his image and keep themselves unspotted from the world. Hence the language take heed to yourselves, i. e., give special attention to all your words, actions and feelings. Christ would have his disciples to be very far from harboring feelings of resentment. While forgiveness is one of the most difficult duties of the christian religion, it is also one of the most important duties to perform. And the requisite ability to its performance is attributable to the special grace of God, for which we should earnestly and continuously pray. It is a grace and blessing peculiar to christianity to forgive offences. Perhaps in no way is Christ wounded in the house of his friends so often as by neglecting to cherish a spirit of forgiveness. I think if any one will carefully and prayerfully examine the spirit of the gospel of peace and the distinguishing genius of christianity, he will see that there is no room for the indulgence of an unforgiving spirit in him who has grace enough in his heart to love and pray for his enemies.

Oh that God's children would worthily exemplify the above injunctions in their every day lives. JAMES JORDAN.

A Partial Contrast.

Says one, "I am opposed to the assessing system." All right, if you really mean it. You are opposed to the Bible system also. God has made the assessment himself and recorded it for our benefit. The assessment will remain recorded in the Book of Books until the end of time, whether we like it or not. Instead of a finance committee meeting to assess, as we say, they meet to equally apportion as near as they can the assessment already made by God himself. Here is the assessment: Give according to that "a man hath, and not according to that he hath not." For I mean not that other men be eased, and ye burdened, but by an equality. Finance committees agree on amounts their churches will need in a given time to carry on the Lord's work, then upon the Lord's own assessment they equalize this amount among the members of their respective churches and thus have equality that none may be burdened.

The finances of our country are based upon and carried on upon the same principle, taken from the same Bible. Take a county for example. Three or four men assess all the families in the county. Then the commissioners of said county make an estimate of the needs of the county for a given time. Then they apportion this [illegible] every family in the county according to that they have. Then the collector goes round and collects every dollar assessed, and no one thinks of anything but paying their full assessment. Now see the contrast between the government of the county and the government of the church. The laws of the one are enforced and carried out to the letter. The other is not. Thus comes this confusion, dearth, tangle, death and drag in churches. How sad to see how we treat God and the government of his churches with perfect contempt and disregard, and obey man and his government to the letter. I repeat, how sad. Now the church collector starts out. "Say, brother, I have started out to get up some money for the church." "Well," says the brother, "I have no money for the church now. I owe some other little debts that I must pay first. I will pay part of my assessment when I get the money. I don't expect to pay it all, no way, for it is too much." Did this same man talk this way to the county collector? No, no. He paid all to him without a word.

The church collector sees another brother. "Well, brother, I want some money from you." "All right; when I get it I will hand it to the pastor, or some of you. I don't like some of the members very much. They are not running things to my notion, and I can't pay much." And so on with a host of church members. While these are almost numberless, there are in all churches those who are true and tried.

Shame on such looseness, indifference and stupidity in, we suppose, all the churches. Remember this is God's work. He has not only made the christians assessment, but has also told the churches what to do with members who will not be governed by it and the churches, and thus walk disorderly. This is also recorded. Here it is: 2 Thess. 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

Suppose for a moment churches and their collectors were as true and honest in the prosecution of God's laws and work in the churches as the county and its collector is to carry out her laws and work. Then the churches would blossom like the rose, and Zion bring forth sons and daughters unto God. It is a wonder God don't spew all the do-nothing churches out of his mouth for their disobedience to him and his laws in his work.

Suppose a State act upon the same principle as churches—every man do as he pleased—we could have no government. Men would not pay to support it, just like they won't pay now to support churches. Then what and where would we be? And we can almost say now that we have no church government, because we haven't enough of the true and tried to enforce the laws of God in the churches.

R. Q. A. TEAGUE.

An Excellent Commentary.

One of the chief glories of the American Baptist Publication is its series of commentaries on the New Testament. They embrace seven volumes and are edited by Dr. Alvah Hovey, of Newton Theological Seminary.

Let it Come.

Dear Recorder:—It seems from Dr. R. D. Fleming's resolutions offered at the last Baptist State Convention, and the recent expressions of brethren Prichard, Hufham, Albritton, Stradley and Haymore, together with your editorial entitled "Misappropriations of Public Money," that there is much thinking along a very important line just now, and some of us are glad that it is so.

I want to say that I have stood squarely on the principles embodied in those resolutions for twenty-five years; and if any one can show any error in those resolutions, he will render the public a profitable service at this time; and if any brother can show from the New Testament that it is right for him to do his benevolent work through any other organization than the church, such information will be news to the public, and will be highly appreciated by many of us.

As to the appropriations at Oxford and elsewhere, the fact that they are contrary to the spirit of the constitution and to the principles of our fathers who struggled for our religious liberty, should cause every patriotic citizen (not to say Baptist) to decide where to stand. S. C. PAGE.

Godwin's, Jan. 23, 1892.

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J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
DEAR SIR—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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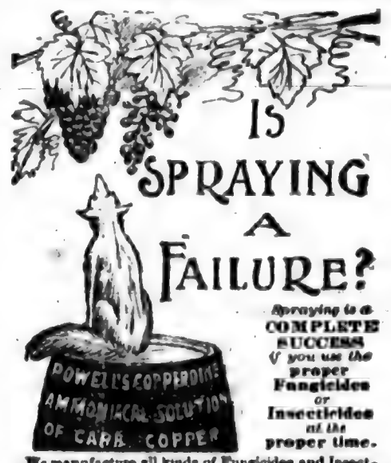

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SOUTHBOUND.	DAILY. No. 9.	No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 05 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 13 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 50 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6.10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar. Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 26 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 13 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 38 a m
Ar Winston-Salem	*11 40 a m	†1 16 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	1 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.30 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9 10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.30 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	12:55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:10 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	1:50 p m	.....	.....
Ar Fayetteville	3:40 p m	.....	.....
Lv Fayetteville	4:10 p m	.....	.....
Ar Wilmington	8:30 p m	.....	.....
Lv Fayetteville	.....	4:12 p m	.....
Lv Maxton	.....	6:39 p m	.....
Ar Bennettsville	.....	7:45 p m	.....
Lv Madison	.....	.....	3:10 p m
Ar Greensboro	.....	.....	5:15 p m
Lv Greensboro	.....	.....	5:35 p m
Ar Ramseur	.....	.....	8:40 p m

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. 11. Daily except Sunday.	
Lv Greensboro	10:20 a m	Lv Mt Airy	3:10 p m
Lv Wal. Cove	1:50 p m	Lv Wal. Cove	6:00 p m
Ar Mt Airy	5:35 p m	Ar Greensboro	8:45 p m

W. E. KYLE, Gen. Pass Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Medical Missions.

Outside of christian countries nearly all disease is esteemed to be of supernatural origin. The belief in disease-spirits is found from the Eskimo to the Patagonian; in Central, Western, Eastern, and Southern Africa; in Borneo, Australia, the Indian Archipelago, among the Malagasy, and is well-nigh world-wide, and has existed through uncounted centuries. The treatment of disease is in consonance with the theory of its origin. Even where the rude medical notions of Greece, Egypt and Arabia have migrated, there is ever found the superstitious treatment of disease. Medicine and religion go together in the thought of the non-christian man. He is quite ready to receive them together from the christian missionary! "The recovery from disease is the kindliest exhibition of divine power; and the christian medical missionary occupies a lofty vantage ground in his work."

The results of medical missions abundantly sustain these statements of what might be expected of them. Of the twenty stations in the region of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy it is said twelve to fourteen thousand towns are yearly represented. Intelligent natives from all parts of China going to Canton visit the hospital and dispensary there, it is said, as one of the great sights of the city. Twenty thousand patients a year, some of whom have come hundreds of miles to it, are treated at this hospital, and hundreds of them have been led by it to give up idol worship. All these institutions illustrate the power of medical missions to lessen the anti foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all christianity. It was so in Jeypore, India, and in Korea.

The story is the same in every land whither the medical missionary goes as to the effects in winning the people.

It used to be said that in India the birds never sing, the flowers have no fragrance, and the women never smile. No wonder the women of heathen lands never smile. Their lot is sad beyond description, but a better day has come for them. The christian women of christian lands are hastening to give their sad sisters the blessed story of the gospel. There are in the United States 34 women's foreign missionary societies, 10 in Canada, 24 in Great Britain, 1 on the continent of Europe, and 1 in South Africa. The work that has been done by these societies, especially for the women of heathen lands, is one whose value and influence cannot be estimated. It would be easy to gather up and present here a table of statistics, but large as the figures would be, they would give no adequate view of the results of the work which woman, with her loving heart and her gentle touch, is doing for her sister woman in darkened countries.—*Missionary Review.*

In Japan many of the temples were destroyed in the earthquake. The priests are very busy burning incense repeating prayers to Buddha, and many other gods. All through the devastated disiricts, the sick, wounded and homeless are constantly repeating '*Ah-mi-da veh*,' '*Ah-mi-da-veh*,' a prayer they hope will reach the ear of great Buddha and bring them relief. But a greater than Buddha looks with pitying eye on these suffering people and has turned the hearts of many to bring them help. Straw shelters are being prepared—one for each family—clothes, blankets, food, doctors and nurses. But with all this help many will die from hunger and cold.

The *London Christian* says: "The Chinese government is now taking very vigorous steps to suppress and to prevent attacks on missionaries. We may therefore reasonably trust that those who are carrying the word of God into that distant land will be in less danger than has recently been the case. This is something to thank God for not only for the sake of the missionaries, but of the future weal of China itself."

How's This!

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

Living at Our Best.

Do not try to do a great thing, you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such a act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts or your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a life.—*F. B. Meyer.*

A Good Share.

Last year, the American Baptist Publication Society had in its service eighty-two colporter missionaries and eighty-four Sunday-school missionaries, making in all one hundred and sixteen. The Southern States got the service of sixty-one of these missionaries, sixteen of whom are negroes, whose labors were given wholly to the negroes. The sixty-one men were distributed in thirteen States, South Carolina, 27; North Carolina, 9; Mississippi, 5; Georgia, 3; Alabama, 3; Tennessee, 3; Texas, 3; Louisiana, 2; West Virginia, 2; Virginia, 1; Arkansas, 1; Kentucky, 1; Florida, 1. Nearly all the colporteur missionaries were employed by the several State organizations, but sold and gave away Bibles and other books furnished by the Society. The Sunday-school missionaries were employed and paid by the Society. Say what we may, still it is true, that the American Baptist Publication Society reaches and touches and teaches and trains the people, all over this whole country, for God and glory.

Notes from Oxford, N. C.

Out of the three hundred who made a profession in the Fife meeting in Oxford, less than one hundred have united with the four denominations in the town. Yet the meeting seems to have done much good. There has not been a ball since the meeting. There seems to be less drinking. Many half-dead church members have taken on new life, and bid fair to make good workers.

On account of death and removals, it became necessary for the Oxford Baptist church to choose three more deacons. The lot fell on brethren E. T. Rawlins, R. V. Rice and S. W. Parker.

Our churches and Sunday-schools are flooded with song books, but there is a great dearth of good singing. We greatly need some well trained teachers of vocal music. There ought to be a first class teacher of music at Wake Forest. A good knowledge of music ought to be considered a necessary part of every young man's education.

Rev. J. S. Hardaway has been nine years with the Oxford Baptist church as pastor. He is as small physically as he was when he came, and yet he has grown wonderfully.

A liquor seller who has recently built three elegant new houses, pointed to them and said to a friend: "H church built that, M church built that, and E church built that." He meant that he had made profit enough on the liquor sold the members of these churches to build these houses. Another liquor seller said: "If all the church members were to stop patronizing my saloon, I would have to quit my business."

A christian and a neighbor get into trouble. They get angry. Harsh words are spoken. Bitter feelings are cherished. The neighbor is surprised that a christian should act so. It lowers his estimation of christianity. The christian is injured. Love and hatred cannot dwell in his heart at the same time. A protracted meeting comes. The christian cannot enjoy it. He can do no successful christian work with hatred in his heart. The neighbor can get no good from the meeting. To both it is a failure. Christ says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 15.

Two persons fall out with each other. One says, "I won't go to church where the other belongs." This one thinks he is justifiable in disobeying God by absenting himself from his house and worship in order to show his hatred of the other. Will such a reason stand the test at the bar of God?

"I have not seen, smelt or tasted a drop of whiskey during the holidays." This statement was made by a number of families in a certain community just after Christmas. A good sister of one of these families said, "This good change has been brought about by the influence of our pastor. From the beginning of his ministry among us he has fought Christmas egg-nogs, together with all whiskey making, selling and drinking. He has greatly reformed our church and neighborhood." That pastor was made thankful by hearing such a statement.

Rev. William Hill Jordan once said: "We need preachers who can preach bad persons out of the church as well as preach good persons into the church."

A Most Vexatious Question.

One of the most vexatious questions of our time, and indeed of all time, is the place and work of woman. To be sure, the Bible has settled the question if we would abide by its decision, but right here is our trouble.

In this Book she is recognized as one with man in nature, bone of his bone, and flesh of his flesh. She is called a helpmeet for him, which clearly means a suitable help, or a help over against him, the counterpart and complement of himself. Both are creatures of God, and equally dependent upon each other.

But while they are one in nature, they are different in office. The man cannot be the woman, the woman cannot be the man. The man is protector and provider; the woman the helper and inspirer. If the man rules, and he should rule, its as ruling his own flesh; if the woman submits to his authority, and he should, its as submitting to her own will. This distinction of individuality gives each their place and work, to disregard which is monstrous, and can only bring confusion.

The woman cannot mother and mature the race and perform the public duties of man in any profession or calling; and to sacrifice the one for the other is to lose both. The best woman is a sorry man, and the best man is no woman at all.

My grandfather never suffered a crowing hen to live, and a woman in breeches was his abomination. Right or wrong, I inherited his prejudice; so if any sister should judge me harsh or unkind, remember this; and remember too that a *mother* reared me in this faith, and a *wife* indorses me.

But men are no less blame-worthy for this state of affairs, for I never saw a he-male wife that she did not have a she male man for a husband, so I judge that the disposition on the part of woman to play the man is mostly due to the fact that men are degenerating. Women see this and seek to make up the deficiency by becoming men themselves, with what success, is apparent in the Dr. Mary Walkers and female evangelists that disgrace our civilization.

It is worth while to remark that as nations are civilized, the male and female are more distinct in dress, voice and habit, and that barbarous nations are indistinguishable in this respect.

Whither are we drifting? and echo answers whither! whither!! whither!!!

R. E. PEELE.

From Winton, N. C.

Mr. Editor:—My attention has been called to a letter of Judge Winston of the 18th inst. in the RECORDER. I am glad that the Judge has moved off on boy-criminals. I hope the stone will continue to roll until something is done to better the condition of our boys and men. Suffer me to give my opinion.

If we would have good men, let the boys be well trained from seven to twenty-one. Boys make men. Every parent who has no regular employment for his children from seven to twenty-one, should have them taken away from him and bound out to some good people who would regularly give them something to do. Let the children be taught trades, if possible, and given at least two years' schooling.

Let every Justice of the Peace see that no child in his section be allowed to spend his time in idleness. Idleness is the cause of a great deal of crime. Time constantly occupied will certainly prevent the commission of criminal acts.

I pray the next Legislature to enact a law to prevent idleness on the part of children. Such a law would be worth more than all the reformatories in the United States. Prevention is better than cure. The way boys are trained from seven to twenty one will be, in nearly all cases, their way through life.

W. D. NEWSOM.

Jan. 25, 1892.

Health Suggestions.

A prominent physician recently said:

"There are ten simple precautions which form an excellent rule in life, and if people would but observe them I should have to resort to some other means of making a livelihood:

"Don't read in street cars or other jolting vehicles.

"Don't pick the teeth with pins or other hard substances.

"Don't neglect any opportunity to insure a variety of food.

"Don't eat and drink hot and cold things immediately in succession.

"Don't pamper the appetite with such variety of food that may lead to excess.

"Don't read, write or do any delicate work unless receiving the light from the left side.

"Don't direct special mental or physical energies to more than eight hours' work in each day.

"Don't keep the parlor dark if you value your own and your children's health.

"Don't delude yourself into the belief that you are an exception so far as sleep is concerned; the normal average of sleep is eight hours.

"Don't endeavor to rest the mind by absolute inactivity."

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

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Pimply, Blotchy Skin, red, rough and oily skin and hands, painful finger-ends with shapeless nails, are prevented and cured by **Cuticura Soap,** incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap, and the only preventive and cure* of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin.

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round and shape notes, with rudiments of music the only song book perfectly adapted to all religious worship. 384 songs. Sample copy, 75 cents. The Upas Tree proved that more evil, physical crime has flowed from the hop-headed dens than all the drinking saloons in the world put together. Only ten cents. Address SUNDAY-SCHOOL SUPPLY STORE, RALEIGH, N. C.

Letter from Rev. M. P. Mathenev.

Our Centennial mass-meeting at Mt. Ruhama closed yesterday. It was far by the most profitable meeting I have attended in this Association. The brethren were prepared and the discussions were spirited. The entertainment was all that could be desired, and Pastor Hoyle worked the "visiting brethren" for all they were worth. This is the oldest church in the Association, having been organized in 1816. They have a membership of near two hundred, and should rise and build themselves a new house.

Prof. C. E. Woodruff of Clairmont College in Hickory is our new acquisition. He is a fine preacher as well as teacher, and we were delighted to have him with us. His sermon on Sunday morning from "the love of Christ constraineth us" was very inspiring indeed. We were disappointed in not having Dr. Whitesides with us, but if all who do not come to these meetings would send us as good a substitute as he, we will forgive them for staying away.

We missed the genial faces of brethren Marsh and Murchison. Bro. Marsh has not been strong this winter, and so we did not expect him.

It was a peculiar pleasure to have our brother, Capt. Sidney Bridges, with us in our mass-meeting this time. For months he has been confined to his home with rheumatism and other complications. Brother Bridges "stands high" in the denomination and "carries a good deal of weight" as well. He is a safe and conservative adviser, although it is difficult to get him to make a public speech. For a great many years he has been a leader in this and the old Catawba River Association. We shall be rejoiced to learn of his complete recovery. His absence from our meetings is always felt.

It is desired that our churches give to the various objects of the denomination, but that all funds for State and Associational Missions be sent to Brother D. P. Bridges, Treasurer of the Association at Catawba, N. C. It is hoped that the churches will greatly increase their contributions to these two causes, and that we may be able to do a greater work than ever before.

January '92, has been a prosperous month in my churches. We have received some fifteen additions to the membership. Our finances are in a healthy condition, notwithstanding the stringency in money matters. We are demonstrating that churches with once a month preaching can have system in their finances. The great need of this day is systematic effort in our finances, both as regards missions and pastor's salary. These contributions should be collected as often as the church has services, and not until they come to this will they be as efficient as they should and could be. Let all of our churches try it. M. P. MATHENEY.

Lincolnton, N. C.

Letter from Rev. P. H. Pernell.

Bro. Bailey:—I send you the money to renew my subscription. Though I am no longer a citizen of the old North State, I cannot afford to be without the RECORDER. I look for it every week with as much anxiety as a young man looks for a letter from his best girl.

I have been on the eastern shore of Virginia nearly one year, and must say I am well pleased with place and people. I never lived among a kinder people in my life. The good people of Winston use to pound when I was there occasionally, but here the pounding last all the year, for there has been but few days since we came here but what some one has sent in something nice to eat, besides they have made me some nice presents; among them a thirty-dollar suit of clothes, a twenty-five dollar talmer, a fine bear skin buggy-robe lined with plush, a purse of forty dollars, and a lot of other things too numerous to mention. Many of the good people of Eastville, who are not members of my church, took part in treating me thus.

I am preaching to two churches over here: Eastville church which has a small membership, but a nobler band no preacher ever served, and Red Bank, which has the largest congregation in the county. These churches own a nice parsonage and furnish the pastor with a horse and buggy, and nearly feeds the horse.

The climate here is very different from that of Winston, N. C., being damp and salty, but it agrees with me. I am nearly clear of rheumatism, and enjoy better health than I have for years.

Bro. H. Petty, who was pastor in North Carolina for several years, is pastor of two churches over here, and is doing a good work, but has been very sick with grippe for some time, but I am glad to say is improving, and will soon be attending to his master's business again.

Rev. J. B. Pruitt of Onancock, a North Carolina boy, has done a noble work over here. He has built one of the finest churches on the eastern shore. He has a large congregation, and is held in high esteem by all who know him. One thing he lacketh, and that is some one to look after that splendid new parsonage which his church has just finished.

With best wishes for the RECORDER and all the North Carolina Baptists,

I am as ever, P. H. PERNELL.

Eastville, Va., Jan. 30, 1892.

Sick Headache, Indigestion, and Stomach disorders are BROWN'S IRON BITTERS.

All druggists sell it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Gov. A. M. H. Williams has introduced a bill to appropriate $250,000 to [illegible] building at Winston-Salem,

Letter from the Seminary.

Dear Recorder:—For sometime I have been thinking of writing to you, but grippe, bad weather and examinations have so used us up, that we have not been able to get a long breath. But through the providence of God, we are on our feet again. The Intermediate examinations are a thing of the past, and "forgetting the things that are behind let us press forward to the mark."

In the RECORDER of Jan. 27th, is an article entitled "Our Roll of Honor," by our beloved Dr. Durham. He appeals to a number of the leading churches of North Carolina to begin the Missionary Centennial by adopting missionaries and supporting them, and among the list of churches he calls on Reidsville.

Let me say that very soon after the writer of this article came to the Seminary last October, he received letters from the Missionary Society of Reidsville, asking if funds were needed; and if so, that they desired to supply them, with a view of supporting me in China. I came here trusting in the Lord, and praying that he would supply my needs while here (for there was no one else in whom I could trust). And now the Missionary Society of Reidsville is defraying all my expenses here, and anxiously waiting for me to go to the benighted regions of China, and they will support me there. Blessed be the name of the Lord.

How it filled my heart with gratitude, when that band of christians, all strangers to me, offered their aid to me while here and then in China. Nothing but the grace of God and their love of poor lost humanity could have induced them to do such deeds. I pray God that many more churches may do as this is doing. Each one can have its own missionary.

How we all watch the mails every Thursday night, so eager to get the RECORDER in order to ascertain what the brethren are doing throughout the State.

We were all delighted when we read that Rev. J. L. White had accepted the call to Asheville. We were so afraid that some other State would capture him. We trust that North Carolina will keep him; he is too valuable a man to let go.

Glad to see from the RECORDER that Bro. W. M. Gilmore expects to come here next fall. We hope that quite a number of the young brethren will do likewise, for if they want to study the Bible, they will not find more learned, pious men of God than our instructors here.

We expect Dr. T. P. Bell to address our Missionary Society on Feb. 1st, which will have passed when you get this. Our meetings are all interesting and instructive, and this one will be unusually so, owing to the presence of Dr. Bell.

Yours in Christ,

F. M. ROYALL.

Pilot Mountain Union at Red Bank.

Dear Recorder:—It was my good fortune to be with the brethren of the Pilot Mountain Association in their recent Union at Red Bank near Germanton. It was a most enjoyable and a very beneficial meeting.

Bro. J. M. Lindsay of Madison, still vigorous and strong mentally, though eighty-two years of age, was made Moderator.

Elders Brown, Haymore, Conrad, Betts, Crews, Jenkins, Matthews, Gourley and Hall were present—a band of energetic, progressive preachers; and such laymen as D. F. King, E. W. Cullen, Matt. J. Crews, T. M. Baker and others, ever forward in every good work were there also.

The motto of these brethren is "Forward." They are seeking to occupy all the available places within their bounds. Fourteen neat, commodious houses for worship have been erected within a few years and others will be built soon.

HIGH POINT FEMALE COLLEGE.

I received great encouragement relative to High Point Female College and will get substantial aid from a number of the brethren.

I have a letter from a brother in the Anson Association, informing me that the Union Meeting of that Association endorsed and recommended the project.

The Union of the Liberty was quite enthusiastic over it.

I shall devote most of my time in actively working for its accomplishment until it is consummated.

Some, who could aid if they would, hide themselves behind the hard times. The bonds are arranged so that the first payment may come after another crop is raised, when it can be easily met. I predict that we will have better times after this hard year than we have had in many. It will result from economy practiced now, and from the sensible reduction of the acreage devoted to cotton and tobacco and the great increase of provision crops.

Now is the most favorable time to make pledges, because they will be redeemed in the flush times, which, with the ordinary blessings of Providence, will be sure to follow the present time of depression. The bonds are in the nature of pledges. No object is more worthy or necessary than that for which I plead. It cannot, must not, shall not, fail.

If all the brethren who approve the object will pledge to help a little, it will be successful. Help, brethren, just a little for our girls. Fraternally,

J. N. STALLINGS.

A rice trust has been formed in New Orleans, La.

Medicated Throat Bandage

Positively cures Quinsy, Croup, Goitre, Enlarged Tonsils, Catarrh of the Throat, Sore Throat, Hoarseness, Loss of Voice, Hay Fever, and all Throat Troubles. A pleasant, soothing application, worn at night, preventing the foul odor while the patient sleeps. Sent by mail or express for One Dollar. Testimonials and a treatise on "The Throat and Its Ailments" free to all sending 2c. stamp for postage. Physicians' Supply Co., Greensboro, N. C.

Mention this paper.

Southern Union of Eastern Association.

This body met with Caswell church, Pender county, on Friday before the fifth Sunday in January, 1892.

Rev. M. C. Walton preached the introductory from Ruth 1st chapter, latter clause of the 16th verse.

The subjects were discussed with more fire and zeal than usual, which made the session very interesting as well as instructive, and we trust will prove a spiritual blessing to all who heard.

Our Presbyterian brethren around Caswell were numerous and did much toward making the sessions a success, aiding us in conveying delegates and visitors to and from the church to railroad, and some came to the church in the afternoon of the first day, seeking a chance to help entertain.

The following are the collections: Orphanage, $8.00; State Missions, $6.07. Total, $14 07.

Our next session will meet with Salem church, Onslow county, on Friday before the fifth Sabbath in May, 1892. Rev. R. E. Peele to preach the introductory.

SECRETARY.

The annoyance of breaking lamp-chimneys need not be borne.

Get tough glass chimneys. Macbeth's "pearl top" and "pearl glass" are tough against heat; they do not break, except from accident.

They are also clear, transparent, not misty or milky; they fit and stand upright; shape and proportions are right to direct the draft upon the flame.

They cost a little more than rough and wrong chimneys of common glass that break continually.

Pittsburg. GEO. A. MACBETH & Co.

Acknowledgments.

State Missions—Scuppernong Union, $11.29; West Sec. Ral Asso. 10.72; Mt Carmel ch, 50c; Lystra ch, 5.95; Union Meeting, So Yadkin, 43.07; Mt Zion Union, 4.48; Camden and Currituck Union, 7.95; Union Meeting, Little River, 1 00; Union Meeting, Union, 3.70; Eastern Union, Raleigh, 8.12; Rev W A Pool, Statesville, 10 00; Spring Hill ch, Richmond, 2.90; Henderson ch, 5 00; Union Meeting, Sandy Creek, 4.0 ; Bertie Union, W Chowan, 1.35; Catawba Union, 4 56; Island Creek ch, Flat River, 10.00; Mt Pisgah ch, Mt Zion, 7.50; Liberty Union, 5 70; Elizabeth ch, South River, 30c; Trading Ford ch, So Yadkin, 4.17; Union Meeting, South River, 5 88; Brown's Creek ch, Tar River, 3.14; Warren Plains ch, ditto, 3.82; Warrenton ch, ditto, 6 01. Total, 171.79. Previously reported, 814.45. Total this year, 986.24.

Foreign Missions—Miss Altha J Parker, Friendship ch, $1.00; W M S, Tabernacle ch, Raleigh, 7.20; Warren Union, Tar River, 7 55; State Line ch, Flat River, 6.00; Bertie Union, W Chowan, 4.95; Mt Vernon ch, Green River, 8.50; Rutherfordton ch, ditto, 10.00; W M S, Mt Olive ch, Eastern, 2 29. Total, 44 49. Previously reported, 970.57. Total this year, 1,015.06.

Home Missions—Rutherfordton ch, Green River, 82 55; Mt Pisgah ch, Mt Zion, 7.50; Trading Ford ch, So Yadkin, 2.12; State Line ch, Flat River, 4.00; W M S, Mt Olive ch, Eastern, 1.14. Total, 17.31. Previously reported, 362.71. Total this year, 380.02.

Havana House—Trading Ford ch, So Yadkin, $1.71; Salisbury ch, ditto, 14.37; Rose of Sharon ch, Mt Zion, 3.85; Warsaw ch, Eastern, 20.00; Mt Vernon ch, Green River, 1.00; Reedy Creek ch, Tar River, 2.84; Flint Hill ch, Sandy Creek, 1.00. Total, 44.77. Previously reported, 3,035.79. Total to date, 3,080.56.

Education—Salem ch, So River, $2.00; Rutherfordton ch, Green River, 85c; Bertie Union Meeting, 1.96. Total, 4.81. Previously reported, 224.23. Total this year, 229.04.

Orphanage—Pleasant Union, 75c; Island Creek ch, Flat River, 5.00; Henderson, 26.10. Total, 31.85. Previously reported, 268.23. Total this year, 310.08.

Ministerial Relief Fund—Elizabeth ch, So River, $1.60; Catawba River Union, 4.55; Louisburg ch, 3.23; Union Meeting, Sandy Creek, 4.08; J W Powell and family, Grista, N C, 5.00. Total, 18.46.

Sunday-schools—Rutherfordton ch, Green River, 85c.

Students Aid Fund, Louisville—Bertie U Meeting, W Chowan, on, pledge of Rev T G Wood, $25.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Feb 6, 1892.

TUTT'S Tiny Liver Pills

as an anti-bilious and anti-malarial remedy are wonderful in their effects in freeing the system of biliousness and malaria. No one living in

Malarial Regions

should be without them. Their use prevents attacks of chills and fever, dumb ague, bilious colic, and gives the system strength to resist all the evils of an unhealthy and impure atmosphere. Elegantly sugar-coated. Price, 25c. Office, 39 Park Place, N. Y.

Peace Institute, RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

TEACHERS Register NOW and secure position for the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $2.00, send stamp for blanks. AMERICAN BUREAU OF EDUCATION, Miss CARTER, Proprietor, Cole Bldg., NASHVILLE, Tenn.

Dr. Boykin's Worm Killer.

"The Best Selling Vermifuge in the Market."

The Most Reliable Worm Destroyer in Use.

☞ Recipe furnished to any regular physician when requested. ☜

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made.

Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887, that "Rev. T. C. Floyd gave his child one dose of Boykin's 'Worm Killer,' and the result was 367 worms. He wishes all interested to know it."

RIDGEWAY, S. C.

Messrs. Boykin, Carmer & Co.—Gents: I have quite a demand for your "Worm Killer." It is the best Vermifuge I can get. A farmer bought a bottle of me a few weeks ago, gave one dose to his child; came in next day with a 'chow chow' jar filled with worms, the result of one dose. Since then all want it. W. J. DAVIS.

DUCK CREEK, N. C., May 8, 1884.

Boykin, Carmer & Co., Baltimore, Md.—Dear Sirs: Mr. A. Rudd, a very responsible customer of mine, gave a half teaspoonful "Worm Killer" to a child last week, and the result was 35 worms. Mr. Daniel Pines used it with still better results: 75 worms from one child. Of course my sales will be large. Yours truly, E. S. SMITH.

Read the following from one of the most prominent and best known physicians and farmers in South Carolina. He writes, "That a negro girl 10 years old near him took two or three doses of the 'Worm Killer,' and passed 366 worms."

Dated, Ridgeway, S. C., May 26th, 1884. R. H. EDMUNDS, M. D.

Mr. H. M. McDonald, of LaGrange, N. C., says Dr. Boykin's "Worm Killer" brought over 100 worms from one child in his neighborhood; and that it gives universal satisfaction. He sells more of it than all other worm medicine.

Price only 25 cents per bottle. Do not let your druggist or general dealer put you off with some other. Ask for "Boykin's Worm Killer," and get it. Any M. D. can prescribe it, and many do.

BOYKIN, CARMER & CO.,

Nos. 11 and 13 N. Liberty Street, Baltimore, Md.

Dr. J. B. Hawthorne Re-Affirms.

(AN INTERESTING CORRESPONDENCE.)

REV. J. B. HAWTHORNE, D. D., Atlanta, Ga.,

Dear Sir:—More than two years ago you were kind enough to allow us to publish a letter from you in which you declared that you had been cured of Catarrh by the use of King's Royal Germetuer. In the same letter you said that you had seen its curative effects upon various diseases.

Knowing your enviable reputation throughout the nation, and confident that the public would rely upon any statement coming from you, the manufacturers of King's Royal Germetuer would esteem it a real favor if you would consent to answer the following questions: 1. Has there been any return of your Catarrh trouble? 2 Have your observations of the effects of the medicine within the last two years strengthened the convictions expressed in your first published testimonials?

Hoping to hear from you at your earliest convenience, I am yours truly,

T. H. BLACKNALL,
General Manager K. R. G.

MAJ. T. H. BLACKNALL,
Manager K. R. G. Co., Atlanta, Ga.:

Dear Sir:—In reply to your letter requesting me to answer certain questions concerning King's Royal Germetuer, I take much pleasure in saying that I am indebted to the medicine for what seems to me a complete cure of catarrhal trouble. My present health is almost perfect.

My observation within the last two years has so strengthened my faith in the remedy that I am prepared to say that there is not a medicine on the market that is worthy of comparison with it. Thousands of intelligent and reliable people, among them some of the most distinguished men of the country, have expressed to me the same opinion.

Many of my friends have been cured of dyspepsia, others of rheumatism, and some of neuralgia. As a remedy for cholera infantum it is absolutely par excellence. Atlanta alone has a thousand living witnesses to its triumphs over the la grippe.

My conviction as to the merit of this medicine is about as strong as any conviction can be made.

Yours truly,

J. B. HAWTHORNE.

Reliable Business Men

WANTED IN VIRGINIA, NORTH CAROLINA and TENNESSEE,

During the last six years, as local agent at Glade Spring, Va., I sold one thousand "Continental" Mowers, Reapers and Binders, manufactured by the Johnston Harvester Company, Batavia, N. Y., who also build Rotary Disk Pulverizers and Cultivators. I want reliable agents in every county in Virginia, North Carolina and Tennessee. There is money for the right man. Address, stating territory wanted,

M. M. MORRISS, Manager,
Bristol, Tenn.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & CO., 340 N. Cherry St., Nashville, Tenn.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 1044 Whitehall St.

PATENTS THOS. P. SIMPSON, Washington, D.C. No atty's fee until patent obtained. Write for Inventor's Guide.

W. H. & R. S.

TUCKER & CO.

DRY GOODS.

Winter, 1892.

Mail Order Department.

Through our Mail Order Department we offer advantages to the people of North Carolina for "Shopping by Mail" second to none in the Southern States, for by the means of this, a very important department of our great business, we place almost at the very doors of our patrons our enormous stock of goods, and we do carry the largest and finest collection of Dry Goods and kindred wares, at retail, of any house in North Carolina, and equaled by very few Southern houses.

We want the patronage of our North Carolina people, not simply that ours is a North Carolina house, but because we will sell them Dry Goods at as low prices, for the same quality, as any house in the trade.

We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

FOREIGN AND AMERICAN DRESS WOOLENS,
BLACK DRESS GOODS,
SILKS, VELVETS,
HOUSEFURNISHING GOODS,
CARPETS, CURTAINS, &c., &c.

Samples cheerfully sent, and letters of enquiry promptly answered.

When writing for samples, our patrons will please make their orders as definite as possible, for then we can send a suitable line, instead of a lot entirely different from what they want.

GOODS DELIVERED FREE.

(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

University Law School.

The Spring Term Begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Literary.

Little Baptist. By J. M. Martin, revised by M. P. Lowry, D. D. 200 pp., bound in cloth, price 75 cents.

Address National Baptist Pub. Co., 1810 Olive St., St. Louis, Mo.

Pendleton's Sermons. By the late J. M. Pendleton, D. D. Fifty short sermons on important topics. Price $1.00.

Every one who sees the title of this book will know its value. Address National Baptist Pub. Co., 1810 Olive St., St. Louis, Mo.

William Carey. "A sketch of beginnings in Modern Missions." By Rev. Arthur C. Chute, with Prefatory Note by Rev. E. B. Hulbert, D. D. Price 25 cents, single copies, postage paid. Five copies, or more, 20 cents each.

Dr. Hulbert says: "In this monograph of William Carey from the pen of Rev. A. C. Chute there is a very near approach to the ideal compendium—short enough to be read at a single sitting, full enough to include all the silent features of the great man's life, learned enough to give only authenticated and trustworthy information, racy enough to hold the reader's unflagging attention to the final sentence, pointed and orderly enough to be easily remembered and repeated, fervid enough to set the heart aglow with true missionary ardor. It is with lively satisfaction that we commend this graphic and vivid delineation of the faith, energy, courage, zeal and skill of the pioneer Baptist Apostle of Inidia." Rev. J. B. Crainfill, D. D., Waco, Texas, writes: "I think the William Carey booklet should have a wide circulrtion. I have seldon read a more entertaining and graphic biography."

Open Wags. By Rev. T. L. Baily. 12mo, 304 pp. Price, $1.25. Philadelphia: American Baptist Publication Society. 1420 Chestnut St.

This is a story of a young man, who at the death of his father, was left with the responsibility of conducting a farm, and proving too lazy, he worried his family about going West and "making a pile," until he was permitted to go. In this new country he fell into the hands of a saloonists, and soon came to grief and "came to himself." After reaching the verge of starvation he was rescued by a missionary and turned into the path of wisdom, honesty, industry and religion. Several interesting side characters are introduced, all with correct moral and economical teaching. The shifting of the scenes from the foot-hills of his Alleghanies, in Pennsylvania, where an honest and fair living was gained, to the rising towns of Kansas and California, attended with ultimate prosperity, is quite naturally done. The story as a whole is pleasant reading; it draws the attention and impresses the reader that the way of the slothful and the vagrant is as darkness, but that there is a way of rescue.

The Lord's One Baptism. By Rev. B. J. Savage. 18mo. 144 pages. Price, 50 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

In the present day there is much discussion on the subject of Christian union; but many whose pens are busy with that topic, seem not yet to have seen one great stumbling block that has long been lying in the way, and must ever make real union impossible unless it is removed out of the way. That stumbling block is the wide prevalence of the supposition that the Lord has appointed three different acts for baptism, and two radically different classes of subjects. The acts are said to be immersion, pouring, and sprinkling, either of which may be used at the option of the candidate if able to make a personal choice; but there are also said to be two classes of subjects of the ordinance, believers in the Lord Jesus Christ, and infants to whom the name of the Lord is unknown, and who can make no choice of the act, and have no memory of its administration if somebody else chooses for them. The design of this little volume is to present in plain and simple style the teaching of the New Testament on "The One Baptism of the Lord," and to point the faithful followers of the Lord to the importance of teaching and practicing his one baptism, in order to manifest their obedience to him, and to bring about the christian union on which he will smile, and which will give a new impulse to the onward progress of his kingdom, for whose coming he has taught us to pray, and to labor.

Arrows for the King's Archers. By the Rev. Henry W. Little, Sussex, N. B. 12mo. Cloth binding. Price, $1.00. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

The title of this attractive new book is as suggestive as its contents are pleasing. It is a series of analytic outline addresses upon religious, temperance, and social topics, with several courses of addresses for special seasons. The volume is designed for the use of busy and overworked ministers, lay-readers, teachers, and other christian workers. The author is no novice in books of this kind; he has published a somewhat similar volume under the clever title "What Shall I Say?" of which three large editions have been sold. The purpose of the book is to suggest ideas on subjects for short sermons and addresses in the smallest compass, and in the simplest form possible. The author gives a systematical and uniform character to these helps without making them too elaborate or artificial. They will be found simple, yet not superficial; methodical and yet thoroughly practical; brief but not barren; clearness is one of their striking characteristics. The author holds that it is a plain duty of every speaker to be plain—to be thoroughly understood; that in imparting religious instruction in any form, whether in the pulpit, on the platform or in the class room, the three great departments of the work of the church in the world, (1) the defense of the faith; (2) the exposition of the faith; (3) the maintenance of the moral purity and rectitude of society, are best helped by direct, robust, and plain teachings upon the fundamental doctrines of the gospels. There is an Appendix containing seventy-eight facts and anecdotes to illustrate the addresses. There are many volumes of pulpit aids, but here is one that is a help indeed.

Resolutions by Warwick Baptist Church.

This church, located in Chowan county, N. C., has received the resignation of their pastor, Rev. M. L. Green, whose pastorate expired in December, 1891. In September previous, the church adopted the following preamble and resolutions:

WHEREAS, We offer the following resolutions of respect and love to Bro. Green, who has served us faithfully as pastor nearly eight years. During the time he has held three revivals with seventy-nine additions to the church. Bro. Green leaves the church in much better condition than when he first visited us. Therefore

Resolved 1st, That we tender to him our heartfelt thanks for his self-sacrificing labors and consecrated life among us.

Resolved 2d, That we shall always look upon him as one of the best pastors the church ever had.

Resolved 3d, We will follow him with our prayers and gladly welcome him to our homes.

JAMES E. BUNCH,
D. HOLLOWELL,
JOSIAH SPIVEY,
Committee.

A church, conformed in its structure and materials to God's idea of a church, as set forth in the teachings of the New Testament, is the greatest institution in the world. To belong to it is the greatest honor in the world. Brother, do you appreciate that honor?—*Central Baptist.*

Atlantic Notes.

Disease, distance and indifference combined against our January Union. There was, however, a meeting of the Executive Committee at Newbern on Friday, Jan. 29. The especial attention of the pastors and laymen of the Association is called to its deliberations.

Chairman J. C. Whitty announced a quorum present, and on motion, Rev. R. Ford was elected a member of the committee.

Colportage was taken up. This important work, recently undertaken in our borders, has been faithfully prosecuted with but poor remuneration. It was, therefore, moved that "each church in the Atlantic Association be requested to take up a collection in the month of February for Colportage." It was further agreed that "Rev. T. J. Leary, our efficient colporter, continue his work until our Union in May on a basis of four hundred dollars per year, including commissions." Bro. J. C. Whitty, Newbern, was appointed to receive and disburse colportage funds. The Committee requested Brother Leary to spend a few weeks in the pastorless Pamlico field.

It was decided to hold the May Union with the church at Smyrna, eighteen miles east of Morehead City, Rev. R. Ford to preach the opening sermon. The program committee—R. Ford, J. H. Vernon, H. C. Moore—made out a program which will appear in due season. Adjourned.

H. C. MOORE.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. SIX months treatment for $5.00.

BURLINGTON, N. C., July 9, 1891.

I have been suffering with pulmonary consumption for more than three years, unable to perform any manual labor, and was finally closely confined to my bed, without hope of recovery. Commenced using the Electropoise last March, and I am now able to walk around anywhere I wish. It has proved a wonderful success in my case. To those that are suffering I say try it.

THOMAS BOSWELL,
Glencoe Cotton Mills.

Mrs. Sallie F. Chapin, President of the Women's Christian Temperance Union of South Carolina, Charleston, S. C., writing under date of January 20, 1890, says: I was truly glad to learn that an office had been opened in our city for the sale of an instrument (the Electropoise) about which I became so enthusiastic a few months ago that I rashly went into print in an article describing its wonderful curative properties, I did not imagine the trouble I was bringing upon myself, for not a week has passed since that I have been called upon to give further testimony and tell more about it. I have friends who, after suffering for years the most excruciating pain, which the most skillful physicians North and South had failed to relieve, have been cured by the use of the Electropoise. It is a panacea for nervousness, brain fatigue, and general debility. It only needs a trial to convince the most skeptical, and when I hear the testimony of the Hon. Wm. C. Bibley, of Augusta, the Rev. T. W. Moore, D. D., of Florida, and others, whom I personally know and who have been benefited, I feel it a duty I owe suffering humanity to say, try the Electropoise.

Do You Suffer with Piles? You can save yourself in a few days with our new and simple method of treatment. Relieves need locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. DR. LOBB MEDICINE CO. Box 7250 Cincinnati, O.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892. 2-10 3m.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

NEWS OF THE WEEK.

Raleigh Affairs.

The North Carolina Car Company of this city has declared an 8 per cent dividend.

The R. D. Robinson Publishing Company, of this city, has an excellent life of Spurgeon for sale. Agents wanted.

The Louisburg road is being graded by the county convicts, preparatory to the macadamizing of that important throughfare.

The Republican State Executive Committee last week called a State Covention to meet in this city on April 14th to nominate delegates to the National Convention at Minneapolis.

The Raleigh Bed Springs Company, have recently moved into new and more commodious quarters. They have put in a new four-horse power gas engine, and are making other improvements.

Rev. Sam Jones delivered two of his entertaining lectures in this city Thursday and Friday nights of last week. And on Sunday following preached twice to large audiences in Edenton Street M. E. church.

There were twenty-one deaths in this city during the month of January; eleven white and ten colored. No less than seven of the dead were over seventy years of age. The births during the month numbered thirty-six.

Monday of last week, a joint committee of farmers and business men of Wake county and Raleigh met in the court house in this city and framed and adopted resolutions, recommending and appealing to the farmers of Wake county to reduce the acreage of cotton at least 20 per cent, and to plant and raise as far as possible a suficent quantity of home supplies to make the farm self sustaining.

Mr. Frank W. Sherwood, youngest son of the late Rev. John Milton Sherwood, and grandson of our late fellow citizen, Mr. Charles Dewey, died in this city early last Friday morning, in the twenty-eight year of his age. Mr. Sherwood had been for the past eight years, a faithful and efficient engineer of the Raleigh & Gaston railroad, and was greatly respected by all with whom he came in contact.

Maj. John C. Winder, General Manager of the Seaboard Air Line, has issued the following circular bearing date February 1, 1892: "Mr. J. M. Sherwood having been appointed Treasurer of the Georgia, Carolina & Northern Railroad Co., with office at Athens, Ga., to take effect March 1st, 1892, Mr. G. E. Hunter is hereby appointed to fill the position in the Treasury Department of the Raleigh & Gaston, the Raleigh & Augusta Air Line Railroad Companies and the Durham & Northern Railroad Campany made vacant by the promotion of Mr. Sherwood, with office in Raleigh, N. C. Mr. N. T. Cobb is hereby appointed Auditor of Receipts and Disbursements of the Raleigh & Augusta Air Line Railroad Company and the Durham & Northern Railway Company, with office in Raleigh, N. C., vice Mr. Hunter, promoted. All these appointments take effect March 1st, 1892.

State News.

Salisbury is to have an electric light system.

Ex-Governor A. M. Scales, at Greensboro, is very low.

Evangelist Fife recently closed a good meeting at Tarboro.

Nine fires in Wilmington during January, caused a loss of nearly $17,000.

Mr. Richard Moore, hardware dealer at Charlotte has made an assignment. Liabilities $16,000.

Eight negroes attempted to bread jail in Shelby one day last week, but the timely arrival of the sheriff prevented.

Three negroes have been jailed in Haywood county, suspected of burning the Waynesville depot a short time ago.

The necessary financial arrangements have been made at Greensboro, to retain the location of the colored Agricultural and Mechanical College.

Diligent serch has been made for the body of Mr. Douglass, who was drowned in Tar River, at Tarboro, over two weeks ago, but as yet to no avail.

The 5th annual exhibit of the East Carolina Fish, Oyster, Game and Industrial Association will be held in New Bern during the week beginning Feb. 22d.

Mrs. Louis Harris, an aged and respected lady of Dawsons, seven miles from Scotland Neck, was burned to death recently while trying to extinguish a brush fire.

Mr. B. B. Lewis of Barterfield township, Edgecombe county recently lost by fire his barn, stable and buggy-house together with a quantity of corn fodder &c. Loss $1,500.

The tower of Trinity College, Durham, has been finished, and the building will be pushed to completion as soon as possible. Work is progressing rapidly on the College inn.

The old jail at Shelby was sold last week for $1,000. The purchasers will have the building overhauled and removed into a handsome modern residence the *Review* states.

The Board of Regents of the Presbyterian Orphan's Home have adopted plans for a suitable building for the Orphanage at Barium Springs. The building will cost $6,000 and will be finished by fall.—*Charlotte Democrat.*

The North Carolina Smelting Company of New Jersey, has been incorporated with a capital stock of $1,000,000 and has purchased the works of the North Carolina Smelting Company at Thomasville.—*Lexington Dispatch.*

The Lynchburg & Durham Railroad has been leased to the Norfolk & Western road. This is now an established fact, as we have it from a letter received in Durham by a prominent gentleman from President Houston.—*Durham Sun.*

A woman died in Stanly county a few days ago, and the Rockingham *Spirit* says she acknowledged on her death bed that she stole money and slipped it into her husband's pocket. He is now serving a sentence in the penitentiary here, for this offence, of which he is innocent.—*State Chronicle.*

Mr. Miles Jordan, living near Cagle Mills, Montgomery county, recently found his dwelling enveloped in flames, and his wife on fire and unconscious. In attempting to save her, he was badly burned, and unable to rescue his wife. She was burned to death, and it is probable that he will die.

A five-foot gold vein has been discovered in Nash county. Nuggets of gold as large as a man's finger have been taken from the vein, and pronounced to be the finest yet discovered east of the Rocky mountains. A stock company has been organized at Atlanta for the purpose of developing the property. So states the Oxford *Day.*

Dred Francis and Jack Jordan, two negro men who assaulted a white woman in Northampton county on July 23rd, 1891, were recently convicted of the crime, and sentenced by Judge Winston to be hanged on March 5th. An appeal was taken to the Supreme Court, which vacates the sentence. If the finding of the Superior Court is confirmed, the Governor will appoint the day of execution.

General News.

The Southern Educational Convention will be held in Atlanta, Ga., on July 5th to 8th.

A shoe factory was burned at Danvers, Mass., on the 3d, causing a loss of over $100,000.

Fitzsimmons, the Pittsburg, Pa., thief and murderer, cheated the gallows last week by cutting his throat with a pen knife.

The locks on two mail wagons were broken off by unknown parties in New York City one day last week, and seven mail pouches were stolen.

A Miss Shaw, daughter of a prominent physician of Pittsburg, Pa., dropped dead while dancing at a reception in that city early last Saturday morning.

Carlyle W. Harris of New York, who has been on trial charged with poisoning his beautiful young wife, has been found guilty of murder in the first degree.

Postmaster-General Wanamaker has issued an order giving money order facilities to all postoffices where the postmaster receives as much as $200 annually.

Great excitement prevails in the gold mining district of Cripple Creek, Col., over the discovery of gold which it is thought will be worth from $12,000 to $15,000 a ton.

The people of Johnstown, Pa., are greatly excited over five mysterious murders which have occurred with a radius of twelve miles since Dec 4th, all committed apparently by the same person for the purpose of robbery.

It is stated that Mr. Samuel Spencer, formerly president of the Baltimore and Ohio system, but now in charge of the financial interests of Drexel, Morgan & Co., is booked for the presidency of the Richmond & Danville railroad system.

H. B. Laskey, jeweler at Roanoke, Va., was arrested on the 3d inst., and admitted to bail in the sum of $5,000 on the charge of firing his store early that morning. The stock was insured for $7,500, and Laskey is charged with attempting to defraud the insurance companies.

A car of the Manchester line in Pittsburg, Pa., was recently blown up with dynamite by striking employees of the company for the purpose of killing thirteen new employees of the company who were on board. The car was badly wrecked, but strange to say not a man was seriously hurt.

In New York, on the 8th inst., Judge Martin, in the General Sessions, dismissed the indictment for misdemeanor found against the editors of different daily newspapers of that city who published details of the electrocution of murderers Wood, Smiler, Slocumb and Jugiro at Sing Sing on July 7th, 1891.

MARRIED.

COMER—DUNN—In Moore county, N. C., by Rev. T. M. Baldwin, Mr. A. P. Comer and Miss Margarett Dunn.

JOYNER—FORBES—On Jan. 27th, 1892, by Rev. A. D. Hunter, Mr. Olthus Joyner and Miss Annie Forbes, all of Pitt county.

BAKER—SAVAGE—On the 27th ult., at the house of the bride's father, Mr. Simon Savage, by Rev. W. B. Waff, Mr. W. E. Baker of Bertie county, N. C., and Miss Jennie Savage of Nansemond county, Va.

DIED.

BLACK—Sister Sallie Black was born in Ashe county, N. C., in the year 1813, and died at her home January 16th, 1892. She lived as those who have hope of a glorious immortality. The writer saw her attending services about two weeks before she took her everlasting flight into those heavenly mansions above, where rest remaineth for the people of God.

E. C. T.

HARRELL—It is painful to write of the death of Sister Amanda Harrell, wife of Bro. N. J. Harrell, recently of Harrellsville, N. C. They had just moved to Greensboro, where she was a most excellent christian woman and spoke while sick of soon being in the skies. She died Jan. 20th. May God comfort the sorrowing ones.

W. B. WINGATE.

WELSH—On the 9th of January, 1892, of la grippe, Miss Jaqueline R. Welsh. Sister Welsh was about seventy years of age. She made a profession of religion when about eighteen years of age, and thus gave a long life to the Master's service. She was a member of Middle Swamp church, and an earnest, faithful christian; whose adorning was a "meek and quiet spirit, which is in the sight of God of great price." She had been in feeble health for a long time, and when the disease came, her weakened constitution could not withstand it. But she was ready, we believe, for the summons, and entered into the rest prepared for the people of God.

W. B. W.

ROGERS—In less than a week from the the death of Miss Jaqueline, she was followed by her sister, Mrs. Sarah M. Rogers, with whom she lived. Sister Rogers was the wife of Bro. Levi Rogers, and was about sixty-five years old. She also died of la grippe. When about sixteen years she gave her heart to the Saviour, and lived a quiet, peaceable life. She was a member of Middle Swamp church, and like her sister, loved her church and took an active interest in its work. Life brought her many trials and afflictions, but she bore them with christian resignation, often longing, however, to depart and be with Christ. On the 14th ult., death released her from her sufferings, and she went to dwell with her Saviour.

W. B. W.

Tributes of Respect.

WHEREAS, Our Sunday-school was visited, Jan. 10th, 1892, by the impartial angel of death, who plucked from its ranks and from our midst our tenderly beloved and highly esteemed brother, P. B. Picot; therefore be it

Resolved, That we bow submissively to the will of him "who is too wise to err, too good to be unkind," "whose mercy endureth forever."

That our school has lost one of its members whose heart always beat in loving loyalty to the Sunday-school cause, whose hands were ever ready to bear aloft in exulting triumph its glorious banner.

That one of our classes has lost an efficient, earnest, investigating, consecrated teacher, whose genial smiles and gentle words his class will sorely miss.

That our deepest sympathy be extended to the bereaved wife and daughter, mother and father, sister and brothers, other relatives and friends.

That a copy of these resolutions be sent to the BIBLICAL RECORDER and also to the *Kind Words* for publication.

By authority of Winton Baptist Sunday-school.

T. D BOONE,
W. P. TAYLOR,
W. P. SHAW,
C. B. WILLIAMS,
Committee.

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The Home Circle.

"In Due Time."

I marked a child—a pretty child,
A gentle, blue-eyed thing;
She sowed the scented mignonette
One sunny day in spring:
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:

"On this dear bed the dew shall fall,
And you bright sun shall shine—
'Twill spring, and grow, and blossom then,
And it will all be m'ne!"
And the fair thing laughed in childish glee,
To think what a harvest hers should be.

I saw a man an acorn plant
Upon the hill-side bare—
No spreading branch, no shading rock,
Lent friendly shelter there;
And thus, as o'er the spot he bowed
I heard him—for he thought aloud;

"Frail thing! ere glossy leaf shall grace
Thy wise and sturdy bough,
I may be laid amid the dead,
As low as thou art now;
Yet wilt thou rise in rugged strength,
And crown this barren height at length."

Each had a hope: the childish heart
Looked to a summer's joy;
The manly thought—strong and mute—
Looked to futurity.
Each trusts to nature's genial power—
He wants a forest; she a flower.

Who sows the seed of heavenly truth,
And doubts Almighty power?
Will years less surely bring the oak,
Than months the summer flower?
Then sow, although no fruit you see;
God "in due time," will raise the tree.

—*Rev. John Hall, D. D.*

Points for Parents.

HOW TO BRING DOWN A SON.

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latch key and allow him to return home late in the evening.
4. Make no inquiry as to where and with whom he spends his leisure moments.
5. Give him to understand that manners make a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than a pew with his parents.
8. Permit him to regard the Sunday-school unsuitable for a boy on the verge of young manhood.
9. Let him spend the Sabbath hours between service on the street.
10. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

HOW TO BRING UP A SON.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk freely on matters in which he is interested.
5. Let him feel free to invite his friends to your home and t ble.
6. Encourage his confidence by giving ready sympathy and advice.
7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that making character is more important than making money.
9. Live Christ before him all the time; then you will be able to talk of Christ t > him with power when occasions offer.
10. Be much in prayer for his salvation and spiritual growth.—*Rev. D. E. Marvin, in Young Men's Era.*

Advice to a Young Man.

Remember that in the morning of life comes the hard working days. Hard work never killed a man. It's fun, recreation, relaxation, holidays, that kill. The fun that results in the head, the next morning, being so big that a tub could hardly cover it, is what kills. Hard work never does.

Those who come after us have to work just as hard as we do.

You can't afford to do anything but what is good, you are on dress parade all the time.

Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one-idea man, or a crank.—*Robert J. Burdette.*

Taking a Nap.

While taking a nap we may have been resting one side of our face upon some rough surface. When we wake up we are surprised to be told that there are strange red figures upon that side of your face, as if it had been stamped. They disfigure our face. Those figures, however, disappear after the blood is in full circulation again. If weary in well-doing we lie down and take a nap; if we cease to be zealous toward the Lord for a time season, we become disfigured spiritually to some extent. But this disfigurement disappears when we wake up and go earnestly to work again.—*Rev. Charles Luther Williams, in Young People's Union.*

The best cure for rheumatism or neuralgia is Salvation Oil, used according to direc- ... 25 cts.

... from the seat of war is contradictory; but not so from Dr. ... Syrup; every report concerning it is to the best Cough Syrup ... 25 cents a bottle.

Wonderful Presence of Mind.

It was in India. Dinner was just finished in the mess room and several English officers were sitting about the table. Their bronzed faces had the set but not unkindly look common among military men. The conversation, at best had not been animated, and just now there was a lull, as the night was too hot for small talk. The Major of the regiment, a clean man of fifty-five, turned toward his next neighbor at the table, a young subaltern, who was leaning back in his chair, with his hands clasped behind his head, staring through the cigar smoke at the ceiling.

The Major was slowly looking the man over, from his handsome face down, when, with a sudden alertness and a steady voice, he said:

"Don't move, please, Mr. Carruthers. I want to try an experiment with you. Don't move a muscle."

"All right, Major," replied the subaltern, without even turning his eyes. "Hadn't the least idea of moving, I assure you. What's the game?"

By this time all the others were listening in a lazy, expectant way.

"Do you think," continued the Major, and his voice was trembling a little, "do you think you can keep absolutely still for, say, two minutes—to save your life?"

"Are you joking?"

"On the contrary, move a muscle and you are a dead man. Can you stand the strain?"

The subaltern barely whispered "Yes," and his face paled slightly.

"Burk," said the Major, addressing an officer across the table, "pour some of that milk in a saucer, and sit it on the floor here just back of me. Gently, man. Quick!"

Not a word was spoken as the officer quickly filled the saucer, walked with it carefully around the table, and put it down where the Major had indicated on the floor.

Like a marble statue sat the young subaltern in his white linen clothes, while a cobra di capella, which had been crawling up the leg of his trowsers, slowly raised its head, then turned, descended to the floor, and glided towards the milk.

Suddenly the silence was broken by the report of the Major's revolver, and the snake lay dead upon the floor.

"Thank you, Major," said the subaltern, as the two men shook hands warmly. "You have saved my life."

"You're welcome, my boy," replied the senior. "But you did your share."—*Youth's Companion.*

A Ship Destroyed.

Some years ago the merchant ship Albatross sailed from an Atlantic port, bound for the coast of Africa.

"And she will never reach it," said an old sailor on the pier.

"Why?" asked a bystander. "She seemed to me to be a staunch, well-built vessel."

"She should have had a copper bottom. Here is what I found on her hull."

He held out his hand, on which lay a soft, tiny mass a lump of taffy within a wall of shell.

"What harm could that do," said the other, laughing? "It is a harmless, half-dead creature."

"Harmless. I a'f dead creatures like that will eat into the soundest hull that ever was laid and leave it a rotten hulk," was the reply.

At the end of the year the good ship Albatross was reported to have sprung a leak and sunk. The barnacles had eaten their way through the sound oak timber and brought ruin and death.

How many gallant boys and young men leave school and college with high hopes for the long voyage of life before them? They are well born and trained; they have inherited vigorous bodies and alert minds, they are honest, self-respecting, ambitious; they are equipped with some special craft or profession, which will in all probability bring them success. The ship is, to all appearance, sound and staunch: the sails are set, the wind is fair, the sun shines; every voice prophesies a fair voyage.

But has any miserable little barnacle fastened on the sound timber? This lad relishes unclean jokes, and only is happy in low company; this gay, brilliant youth, a favorite in society, seeks only his own ease and comfort, another "good fellow" is regardless of money, whether it be his own or his neighbor's.

It is the little neglected traits, like the harmless worms, that eat into the strongest character, until they bring ruin. Remember, boys, it is hard to clean them off in the middle of the voyage. A great vice, which draws upon us the scorn of the world, or its punishments, we strive to drag out by force; but the habits, the routine of daily acts acquired in youth usually stay with us. —*Youth's Companion.*

"Do the duty lying nearest to you" is a phrase that has been often since Carlyle first gave it utterance. And yet, we imagine, we talk about it more than we act on its principle. Nothing, however, can be more important than it. To do the duty lying next to us, each moment, each day, is to prepare us for the duty lying beyond. If we fail, we break the line of continuity, and introduce an element of weakness into our lives. In truth, we shall not, in the best way, reach the duty farthest from us save through the duty nearest. He who does not begin at Jerusalem will hardly go to the uttermost parts. He who does not seek to illustrate to the fullest extent christian manhood at home, will hardly be eminent in illustrating it abroad. The duty nearest us, young people, is the duty most imperious in its demands and the most far reaching in its influence.—*Young People's Union.*

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SEDAMSVILLE, Hamilton Co., O., June, 1889.
One bottle of Pastor Koenig's Nerve Tonic cured me entirely, after physicians had tried unsuccessfully for 8 months to relieve me of nervous debility. W. HUENNEFELD.
Best of All.
CHICAGO, May, 1888.
I consider it my duty to recommend to all sufferers of nervous diseases Pastor Koenig's Nerve Tonic, because my son, now 15 years of age, was suffering for 4 years from epilepsy to such an extent that no remedy seemed to even relieve the attacks, but after using only 5 bottles of Koenig's Nerve Tonic he had but one slight attack. I make this statement out of gratitude, and with the desire to make this best of all remedies better known. T. STEIN, 321 22d St.
I certify to the truth of the facts as stated above. L. KLING,
Pastor of Lutheran Salem Church.
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Write for prices, and say what you want.
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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR V—REV. LEMUEL BURKITT.

CHAPTER FIVE.

The treatment of historical subjects is largely subject to the same rules of treatment that regulate a painting illustrative of some event in the past. Thus we find the artist gives prominence of place in his grouping and the highest sights to the chief actors in the scene he depicts. On the same principle in our reproduction of the Baptist past in North Carolina, we must give Lemuel Burkitt all the space and position his unequalled services merited. It takes more space to tell the story of such a life because it was so much more frequent and abiding in its influence for good. He had brethren, no doubt, who were as zealous and faithful as he, but the measure of his deeds and achievements so far surpassed them all that comparisons would be simply odious. Indeed with the single exception of the great work of enlisting Baptist support in the cause of Foreign Missions and Education, he had left nothing to be added to the completeness of his work as a reformer. Nor was he to withhold his aid from those other steps for higher usefulness and consecration in the individuals and churches. He was to align himself alongside of Martin Ross, when that great preacher introduced his first memorable resolutions into the session of the Kehukee Association held in 1803, whereby they were exhorted to put themselves on the same level as had been lately witnessed among the Baptist people of Kettering in England. Dr Carey had gone on his way to seek the lost millions of British India, and Andrew Fuller was left to lead his people into a proper support of the new apostle to the Gentiles. American Baptists had manifested great interest in the salvation of their Indian neighbors, but that they owed any duty to heathen nations beyond the seas had never suggested itself to their minds. It required just such leaders as Ross and Burkitt to bring on so great proposals. Of course the old conservatives were there in force to protest against the Lord's work, simply because they and their fathers had not found it their duty to help in the conversion of the heathen millions. But with two such champions of missions to thunder forth the defence of the work they had embraced, the smaller natures were either abashed or so silenced, that a proper circular was framed and sent out to the churches urging them to go forward in the work of the Lord.

It was remarked at the conclusion of the last chapter that Mr. Burkitt came back from his recent participation in the great revival in the West in 1801 as one who had been freshly inspired and magnified in his office as God's ambassador to perishing men. Never before had his voice such wondrous power on listening multitudes. It seemed that some wonderful spiritual magnetism flowed out from his person and prostrated the hardest hearted and most unbelieving of sinners. Vast crowds were in tumult of a varying emotion as the great preacher waxed ever more impressive and resistless in his pictures of the terrors awaiting the unrepentant death-bed. With equal force, but in the most melting appeals, the safety and beatitude of those who trust in Christ's atonement was presented as the wise alternative. His first meeting with his Baptist people on his return was at the Kehukee Association, held that year with the church at Great Swamp in Gates county. In a sermon he told of the wonders of God's grace he had witnessed in the West. How in eight months more than six thousand souls had been converted, and how the work was still widening and deepening as it extended over the settlements of the new States. The effect was profound in its immediate and consequent results upon the people attending the session.

Great revivals at once began in the surrounding churches, and the next year two thousand additions to the membership of the congregations were reported to the Association. As a specimen of the deep concern which had taken possession of the people's minds in relation to the salvation of their souls, a short and exceedingly modest account from the pen of Mr. Burkitt himself is herewith given. Says he:

"At a Union Meeting at Parker's (Meherrin) Meeting House in August, 1803, it was supposed there were four thousand people. The weather proved very rainy on Sunday. There was a stage erected in the meeting house yard, and at about half after eleven o'clock Elder Burkitt ascended the stage to preach, and it was expected from the appearance of the clouds it would rain every moment, and before he was done preaching it did so. Yet notwithstanding, the numerous congregation still kept together; and although every effort was used to shun the rain by umbrellas, carriages, blankets etc., yet we believe one thousand people were exposed to the rain without any shelter; and some crying, some convulsed on the ground, some begging the ministers to pray for them; and they composedly stood and received the falling shower without ever being dispersed."

This was in all truth a severe test upon Mr. Burkitt's powers in holding the attention of his congregation. Very rare have been the instances of such unusual influence over a mixed multitude. It proves conclusively that he was indeed a great orator. Yet those who heard him preach said that his voice was far from being strong and sonorous. He was of medium height, well-formed and active in his movements. So much was he loved and trusted by people of all creeds that in the State Convention called to meet in Hillsboro in 1788 to consider the propriety of adopting the new Federal Constitution, he with no solicitation on his part was chosen along with Maj Samuel Harrell as a delegate to represent Hertford county. He had been so uniform in his support of the American cause and so firm in his adhesion to the more democratic views of Mr. Jefferson and his supporters, that it was safely left to his discretion to determine for his constituents as to what should be done in the premises.

With increasing years beginning to warn him of failing strength, Lemuel Burkitt, after his return from the revival in the West, only redoubled his previous zeal and labors for the Lord. Though not yet an old man so far as the lapse of years is concerned, he was yet sensibly feeling the results of ceaseless labor. The night was close at hand when a long rest would be his. He who giveth his beloved sleep had one more great work for the faithful servant, and then like Moses on Pisgah, all the weary load of toil and responsibility would forever be lost in the peace of God. The famous query touching the duty of the Baptist churches then constituting the Kehukee Association as to Foreign Missions had developed in the ensuing years plain proofs of a want of unity and homogeniety as between the congregations east and west of Roanoke river. While the ascendency of Messrs. Burkitt and Martin Ross was too great for open opposition to a scheme of love they both so warmly advocated, yet there were such delays in action and such cold commendation from most of the churches lately returned from their temporary revolt, that the two great preachers, along with Hon. George Outlaw of Bertie, were convinced that if the Albemarle Baptist churches ever expected much christian growth and development, then it was time to sever all entangling ties with the torpid and lifeless crowd that only hung as an incubus on their best efforts to advance the cause of the Lord and his people.

Moving on this line, petitions were sent up from the Albemale churches to the Kehukee Association as it met in session at Meherrin in 1805. Then and there the great body, since known as the Chowan Association, had its origin. It was in the next year that the first session was held, and from that day to this the mighty results on the one hand wrought by the new body, and the schism, slow decay and total non-effectiveness of the other, show how wise and timely was the movement. If Burkitt and Ross had been gifted with such length of years as Methusaleh, and the leavening power of the Chowan churches had still in the clear vision of old by sheer force of higher zeal and faith kept this people from the ruin and downfall of 1827, it would have been accomplished at great cost. Not only would many a noble step taken in reaching a higher plane of usefulness been checked and retarded by the crowd who could see nothing good beyond what was practiced by their fathers, but the wear and tear of souls thus chained to a body of death would have realized something of the Apostle's torture when he cried out in his anguish as to who should deliver him from such tribulation. There is no curse greater to any christian sect than churches which are so lifeless and avaricious, that they were ever found as stumbling blocks in the way of others who are anxious to give themselves and their means to the Lord's cause. The human heart is never so cunning and remorseless as when framing excuses for withholding any bestowal of its hoarded treasures. Men who are apparently godly in other respects, find their shibboleth on such an occasion. With all their sighs, groans and loud prayers in public, they find it impossible to part with that accursed gold that has stolen their souls from the Master.

Elder Burkitt had planted a new church at Potecasi, but it was not organized until the year after his death. He saw the Chowan Association move off on that noble and illustrious career which, under God's providence, has resulted in so many blessings to the Baptists of the whole State. He served as its Clerk for the two years he was spared to his people, but his long service in the same capacity in the old Kehukee made his soul still yearn for the presence and companionship of many that he loved very tenderly. It was thus that he missed no session of the venerable mother of so many Associations. The greetings were as warm as of old, and on Sunday the great crowds of people listened with a strange awe and delight to a preacher they had long thought the greatest in the world, and yet here he was aflame with a strange light in his eyes, and his voice thrilled with a burden it never bore before. Overflowing with the greatness of the issues at stake and the shortness of his time in this world, he would descend with streaming eyes from the pulpit, and, falling on his knees, he would beseech his hearers to be reconciled to God.

The premonition of coming death was one of the strangest incidents in the life of this extraordinary man. He was but fifty-seven years old and apparently in health, but the inner voice was repeating ever and anon, "Labor while it is yet day, for the night cometh wherein no man can labor." The event abundantly justified the correctness of these mysterious premonitions. He was preaching in July, 1807, when in the midst of his discourse he was seized by an ague. The end sure enough had come at last. They bore him in much love and tenderness to his humble home and were soon to bear him to his grave. Like Charles II., he never rallied from the fatal effects of those awful chills that slew so many thousands before the world and the doctors had learned the value of quinine.

Thus passed from the theatre of his usefulness a most richly and variously gifted man. In thirty years he had managed to bring about larger and more lasting improvements in the eastern Baptist people than all his predecessors had been able to accomplish in the century preceding. He was not one of those men who was great on a single line of human excellence. He was no more eloquent or successful in the pulpit than he was deep and accurate in his theological stores. With a strong bias to practical fancies, he could yet make as deep and subtle an analysis of any chain of reasoning as if the impassioned images of his vision never led to such rapturous flights in his oratory. His greatest usefulness after all were the personal magnetism and tact that enabled him to win all hearts and then keep them in spite of the fact that he was so often brought in temporary antagonism with such friends as he pressed on his way as a reformer of abuses. It was seen and known that though only the Clerk of the Association, yet it was Lemuel Burkitt's will and schemes that were the rule of all the great christian body. Yet no one ever resented or denounced this powerful control exercised by a subordinate officer. It was accepted as a matter of course and the reformer was thus left to go on his way rejoicing. But these and all things else earthly were become things of the past when the Rev. Aaron Spivey as the preacher of the funeral sermon, and his sorrowing brethren far and near, gathered to bury his remains out of human sight. "A great man and a prince in Israel" had fallen in his armor. He had served long and nobly, and in dying had left not his like in all the land so abundantly blessed by his life and labors.

[Pub. by request of Elizabeth City Bap. Church.]

The Birthday Ball.

BY REV. CHAS A. G. THOMAS.

And the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.—Mark 6. 22.

It was the spring of the year 29 when Herod sent out invitations to the best society of his province to attend his birthday ball. As the night of festivities approaches, Herodias, the unlawful wife of Herod, is quietly scheming vengeance on John the Baptist for his scathing denunciation of her illegal union. The night arrives. Behold the scene! The hall is decorated in splendor. The table is laden with a sumptuous feast. The fashionable society with elegant costumes grace the occasion with their presence. They feast until satisfied. They drink until intoxicated. They call for the dance. Hired dancers appear and go through the movements of that day. But that is not all. There appears upon the floor another figure—a princess—breaking through the standards of propriety and dancing before their lustful eyes in garments which, combined with her movements, worked upon the hearts of the guests with unspeakable effect. This ball was to that day and place what the average ball is to this, and gives me the occasion to discuss the modern dance and its influence upon the people.

I discuss the dance because I believe it to be one of the greatest social evils. I believe it is immoral, and must warn my people against it. But let me say that I do not brand every one who dances as immoral or unrefined. I believe there are numbers of women of refinement who dance. They are innocent of anything like impurity, but they are drawn into it by a society whose first thought is self-indulgence, and whose influence is against spiritual religion. I am not discussing the dancers, but the dance; not the dance as it was or might be, but as it is.

I. OBJECTIONS ANSWERED.

(1) "There is no more harm to dance than to gossip." Admit it, but it proves nothing; certainly not that dancing is innocent, for you are comparing dancing with a harmful thing. Gossip is very sinful, and if dancing is no better it also is sinful on your own ground. But when you offer this objection you are not paying yourself a great compliment, for you are making the admission that you can't converse without gossip, or else you can only pass the time either with a sinful use of the tongue or feet. It seems to me that the objection condemns rather than justifies.

(2) "The Bible says there is a time to dance." It also says in the same chapter "a time to kill." Now, suppose upon that authority you get up a "killing ball." The Bible also says "a time to plant;" and isn't it remarkable that the people who do the most of the dancing do the least of the planting?

(3) "But David and Miriam danced." Yes, David danced, but before whom? a fashionable belle? The Book says, "before the Lord." Miriam also danced, but not in the embrace of a dude. There are several facts about the Bible dance which should be mentioned. (a) It was a religious act. Is the modern dance religious? (b) Practiced on great and joyful occasions. In certain places the great occasion for a dance is the presence of fiddlers. (c) It was usually performed in the day. Now it is done in the night. (d) The sexes were separated. Now they are very closely united. (e) Those who perverted the dance were deemed wicked, and were punished. Job 21: 11.

(4) "But dancing in the abstract is not wrong." Did you ever see anybody dance in the abstract? All that I have ever seen or heard of has been in the concrete.

(5) "If I never do anything worse than dancing, simply keeping time with my feet to music, I'll get along very well." Here again is bad logic. No sensible person holds that there is any harm in keeping time to music. Many persons do that in church. Keeping time to music is not all that is in the modern dance. This I will now try to show.

II. EVILS CONSIDERED.

I have engaged in the dance. The Tuesday night before I gave my heart to Christ I danced nearly all night. I have on several public occasions since seen the dance, and I am fully convinced that it is evil in every particular.

(1) It is detrimental to health. The heated room, atmosphere heavily freighted with impurities, the passing out of these into cold halls and porticos, the late hours, exciting movements, all tend to undermine the health. The continued exercise is exhausting and unfits for the duties of the next day. All these, combined with the undress of the costumes, have a tendency to produce pneumonia an l consumption and other diseases.

(2) It is detrimental to mind. The dancers as a rule are the novel readers of a community. How much time they waste upon extravagant dress to the neglect of the mind. Read the newspaper accounts of the last ball, and it is a rehash of fine dress. It takes but little brains to dance. Monkeys can beat men at it. There is no exchange of ideas in the dance, but a great deal of emotion and magnetism. The action of the trustees of the North Carolina University indicates clearly what they think about the matter, and shows clearly that the dance takes the mind from its best interests. Distinguished scholars have gone to the commencements to deliver addresses, and only a few of the students heard them. Attention was called to it, and it was found that they danced all night on Tuesday and Wednesday. An order was passed that dancing should stop at one o'clock on those nights. The next year the order was disregarded and the dance continued until three a. m. The visiting committee then recommended to forbid dancing on those nights. This was carried by a vote of twenty to five. President Winston spoke in favor of the report. Now the ball occurs after the session closes.

A correspondent of the *Richmond Dispatch*, writing from White Sulphur Springs in 1887, says: "Time was—not very long ago—when non dancers were considered social bankrupts, but such is not the case now. A young lady can be a belle and not enter a ball-room, for it becomes more and more apparent that the best men—that is, the most agreeable, intellectual, substantial men—do not dance; and a cultured girl need have no fear of being a 'wall flower' even when the german is in progress."

The *Christian Inquirer* of New York, a year or so back, had similar statements concerning summer resorts, and asks the question, "Is the common sense of the world going to join the church in regarding the dance as, at best, a trivial and unsatisfactory recreation?"

(3) It is detrimental to morals. (a) Dancing violates the best standards of social conduct, and thus touches good morals. If I were to draw a picture of a man and woman in the act of waltzing on a blackboard, or were to call up a wife or sister and give an object lesson, it would shock every person in this house. I saw children dancing to music last summer, and the position of the children was altogether different from that of the young men and women. The combination of music and bodily motion among the children gave them pleasure, and seemed innocent and helpful when done in moderation. But as the age advances it passes from a form of exercise—exercise is no longer enough—to an act of familiarity which would be tolerated nowhere else in social life. If a man was to look through a parlor window and see his wife or daughter alone with a man in the attitude of the waltz, there would be a divorce suit or murder. Think of it! A man with but an hour's acquaintance with a woman, putting one hand around her body and with the other clasping tightly her hand, and with limb to limb, body to body, head to shoulder, and the dress exposing arms and bust of the woman, they whirl to the strains of enrapturing music. I emphatically declare that such an amusement, as thus violates the high and noble standards of good society, is immoral, and the patronage of the "best society" nor the recognition of any church, can give it respectability. However pure and innocent the women may be who engage in the dance, familiarity allowed tends to immorality and stimulates to excess. (b) The dance opens the avenues to unholy desires. Men do not dance together. Women do not dance together. Who ever heard of an old bachelor's ball? Who ever attended an old maid's dance? Why not have these? Every *man* knows why. Marriage usually puts an end to dancing. Very rarely married women dance except when unhappily married. Almost every circumstance connected with the dance points to passion. Gail Hamilton says, "The thing in its very nature is unclean and cannot be washed. The very pose of the parties suggest impurity." Did you ever listen to the conversation of the boys after a dance? (Now, boys, I'm going to tell on you.) Listen: "She dances up to a fellow alright." "I wouldn't give a cent to dance with Miss ——. She is as cold as a post." That means passion and nothing less. Have you ever seen the beginning of a ball? The boys bring the girls, and when they get to the door the girls go to their room and "lay off their wraps." The boys go to the hay stacks and "lay off their *wraps*," to be used between sets. Ask any physician if the modern dance can exist without stimulating to unholy desires, "and if he says yes, he is either a fool or a liar; a fool because he does not know physical science, or he loves to dance and lies to conceal his sin." Dr. Vincent quotes a minister of large experience as saying that any intelligent and honest physician will tell you it sets the passions on fire. Prof. Wilkerson says, "And shall I not cry shame upon a usage that, under cover of respectability, regularly titillates and tantalizes an animal appetite as insatiable as hunger, more cruel than revenge? * * * * * I charge that here, and not elsewhere, in the anatomy of that elusive fascination which belong so peculiarly to the dance, the scalpel is laid upon the quivering secret of life. Passion—passion transformed if you please never so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else, is the true basis of the popularity of the dance."

Byron is a competent witness. I can give only one extract:

"Round all the confines of the yielded waist,
The strangest hand may wander undisplaced;
* * * * * *
Thus all and each, in movement swift or slow
The genial contact gently undergo;
Till some might marvel, with the modest Turk,
If 'nothing follows all this palming work?'
True, honest Mirza! You may trust my rhyme,
Something does follow, at a fitter time;
The breast thus publicly resigned to man,
In private may resist him—if it can."

(c) Ruinous to christian influence. The world has no middle ground for the christian. When a christian dances the report goes abroad, "Miss Piety danced," but nothing is said about "Mr. Worldly." A christian woman once said "there was no harm in the dance," and in the next breath declared that "the dance kept her children from the church." The best and most intelligent christians take a stand against the dance. The Catholic Bishop of Quebec said, "The round dance is a particular kind of dance possessed of the devil." The Bishop of the United States in 1866 said it was "revolting to every feeling of delicacy and propriety, and is fraught with the greatest danger to morals." Bishop Hopkins of the Episcopal church said, "Dancing is chargeable with waste of time; hinderance to useful study; the indulgence of display and vanity; and tends to the excitement of the passions." Bishop Meade, of the same church, said, "It is in itself wrong, improper and of bad effect." Bishop Coxe, of Western New York, same church, says, "The modern dance—waltz, german, or whatever else they call it—is immoral." Adam Clarke, of the M. E. church, said, "I know it to be evil and that only." Bishop Pierce, of the M. E. church, said it was "the silliest amusement that rational beings ever engaged in." Dr. Cuyler, of the Presbyterian church, says, "The whole trend of the promiscuous dance is against moral purity and spirituality." Dr. Palmer, of the same church, said the dance "will open wide the flood-gates of immorality."

God's word is against the dance. Gal. 5: 19-21; 1 Peter 4: 1-3. There is hardly a doubt but that the word "revelling" corresponds to the modern dance. "Love not the world." "Be separate." "Be not conformed," &c. Similar counsel from God's word is against the dance. What should be our attitude to the dance as a church? I believe that after due warning, counsel, entreaty, if members still persist, they should be excluded from membership. But we have reason to thank God that we are free from dancing church members. I now add

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

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REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

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BAPTISTS AND RELIGIOUS LIBERTY.

The Psalmist says, "The entrance of thy word giveth light," and the Apostle Paul thus exhorts christians, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." From these two passages of Holy Writ, and others like them, we infer that the acceptance of God's word and its teaching, especially as *completed* by New Testament revelation, gives men true light, by which they are to judge questions of conscience and to regulate religious faith and practice. We are also taught that there is a liberty that a man attains unto, when he accepts God's word, and Christ as his Saviour, which is precious, and in which he is exhorted to "stand fast."

Ever since the organization of the first New Testament church at Jerusalem on the day of Pentecost, down to the present, there have been people who held to a faithful and honest interpretation of God's word, and hence to the cardinal principles that we as a people now hold. It is on this ground that we believe our people can date their origin from Christ and his apostles. It is a fact that no intelligent student of church history can deny that whenever the church became corrupted by the introduction of Judaistic errors, pagan rites, and the assumptions of unscriptural ecclesiasticism, that at once there sprang up on all sides those who *protested* against the prevailing errors. It is a remarkable fact that among those who thus protested could always be found the remnant of true disciples. The Lord in ancient and modern times has never been without true witnesses on earth. These witnesses have ever been noted for their adherence to God's word. "Thus saith the Lord" has ever been the end of all cavil on their part.

Hence, we Baptists modestly, and yet joyfully, claim that our fathers and progenitors have been found in all ages of the church. They were known by different names: Sometimes they were organized; at others, like flocks scattered to the four winds, without visible organization, and yet always to be found, and always a homogeneous people, humbly following God's word, and having fellowship one with another. There is an unseen, yet mighty spiritual bond that has always united our people together. The Baptists have ever, and if they continue faithful to their record, must ever be distinguished and marked as a peculiar people. Among other peculiarities that thus distinguish them is their intense love for both civil and religious *liberty*. It is with the latter, however, that we have now to do. The Baptist love for religious liberty may be the better understood when we remember the following facts:—

1. As a people they are *unalterably* opposed to the *union* of Church and State. This opposition is based upon the fact that they find no traces of such unholy union in the faith and practice of the Apostolic churches, and the further fact that they have implicit faith in Christ's leadership and power as the *only* Great Head of the church. It is not necessary here to repeat the record of the struggles of our fathers in ancient and in modern times to maintain their belief on this particular subject. The line of march of Christ's redeemed church through the wilderness of this world can be traced in many places by the bleaching bones of Baptist martyrs, or men of like faith and spirit. Through the efforts of these martyrs, light, by God's help, has come to the world. Mainly through the efforts of our fathers, assisted to some extent by other creeds that had caught more or less of their spirit, the church establishment was utterly broken down in America. Dr. Hawks, good Episcopal authority, says "the establishment was easily put down. The Baptists were the principal promoters of this work, and in truth aided more than any other denomination in its accomplishment."

2. They believe in the complete independence of the individual local churches, and admit no authority whatever *above* the local church, except that of Christ himself. Hence they are opposed to delegating authority to ecclesiastical courts, councils, &c. Nor are they willing to submit to the mandates of bishops, archbishops, or popes. Such place, power and authority in the hands of one man, or a body of men, independent of the local church, and you at once not only destroy the New Testament independence that Christ and the apostles established, but inevitably prepare the way for ecclesiastical domination and the union between Church and State. *The best man, or men, that ever lived cannot be trusted with unscriptural authority.* As proof, notice the contrast between the gentle remonstrance of the pious metropolitan of old and the thunders of the Vatican to day!

3. They believe in the voluntary system of supporting worship and of propagating the faith. Not even a local church has a right to assess its members without their consent. It is true that a majority of votes in any local church requiring such assessment makes it lawful; but even in that case the assessment should be publicly read, and each church member allowed the privilege of changing the amount of his assessment if any good reason for the change can be given. When such is done, the contribution is really voluntary and in accordance with Baptist usage. We do not regard the Old Testament regulation of giving one-tenth as binding now. It is, however, a good rule to follow. Some may find that they can give more, some less; but the giving ought to be voluntary. The idea of *willingness* seems to pervade the whole New Testament. "Whosoever will let him take the water of life freely." We are exhorted to render to the Lord a *willing* service, etc. Before God's people were enlightened as they are under the new dispensation, he regulated their civil and religious life by many ordinances, rites and precepts, but now they are supposed to have such a correct and spiritual conception of the relation between them and their Father and the needs of his kingdom as to do their duty, and not abuse the freedom of which the apostle spoke when he said, "Stand fast, therefore, in the liberty wherewith Christ hath made us free," &c.

4. They believe in the entire freedom of the conscience, the mind, the soul, when the same are enlightened by the teachings of God's word, and it is made the *ultimate* standard of appeal. The conscience, not properly enlightened by the Bible, is not a safe guide; nor can the mind decide wisely, or the soul have proper spiritual insight, as to religious duty or responsibility, without bowing to the authority of God's book, and making it the only true standard of appeal. The failure to do this caused no little strife and division in the religious world.

5. They are unalterably opposed to infant baptism, (so called), and all other rites which trample upon the liberty of choice or conscience. The Pope at Rome is responsible for the wresting of baptism from its true place in the christian system, and for putting it *before* instead of *after* repentance and faith, and also making it an *involuntary* act of a helpless and unconscious babe. How does the advocate of infant baptism know that his child, when old enough to exercise intelligent faith and choose his church connection, will think just as he does on baptism and kindred subjects? Where has God given the parent or sponsor any such authority? How shall he be said to have made a full choice of his faith, and how can he be held to a strict accountability for his stewardship when he stands before the Judge, if others are to believe and act for him in matters of such importance? To baptize an unconscious babe, then, is to treat it like an idiot, and to deprive it of that liberty of belief and action that God has undoubtedly given to each one of his *rational* crertures. Here, as elsewhere, Baptists are found true to such record as the distinguished historian Bancroft makes of them, "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists; or that of the celebrated John Locke, "The Baptists were the first, and *only* promoters of the absolute liberty, just and true liberty, equal and impartial liberty."

Our history, then, and our record especially on *soul* liberty, as founded on God's word, are causes, not of self-congratulation, but of humble and devout thankfulness to our God, who has brought us out of the wilderness of fiery persecution and given us a name and a local habitation in this fair land. Let us be true to the trusts imposed upon us.

HON. A. M. SCALES, ex Governor of North Carolina, died at his home in Greensboro on Tuesday evening, February 9th. Governor Scales had been hopelessly ill for more than a month, and his friends had long dispaired of his recovery. We knew him well, and had the highest respect for him both as a man and State officer. He was a pious christian, an honest, conscientious politician and officer. No man ever discharged the duties of a high office with purer motives or a higher sense of duty. Without brilliant talent or high pretentions, he was a gallant soldier, a pure patriot, a noble, true man.

ANNIVERSARY AT WAKE FOREST.

This is always a pleasant occasion at the College. The young men at Wake Forest have always shown a most zealous interest in the Literary Societies of the Institution. The halls are said to be the finest in the entire South. The invitations sent out from year to year are, we think, as elaborate and handsome as those from any other College, North or South.

The fifty seventh anniversary was celebrated on the 12th inst. by a public debate at two o'clock and by an oration delivered by a member of each Society. The subject for discussion was "Ought Canada to be annexed to the United States?" and was discussed by Messrs. Graves of Selma, and Kittrell of Kittrell's, for the affirmative, and by Messrs. Bridges of Texas and Webb of Shelby, for the negative. The debate was pronounced by competent judges to be up to the average of these occasions. The question was decided in the negative, a majority very gratifying to the young men who espoused that side of the question. The orations delivered by Mr. J. S. Ray from the Euzelian Society, and Mr. J. W. Millard from the Philomathesian Society, were well written and delivered in admirable style.

The social gathering in the Literary halls was well attended and seemed to be thoroughly enjoyed by all present.

The professors and students are all in good health, and are ready for the last half of the year's work.

June will be here very soon, and forty young men are looking for their diplomas on Commencement day. These men will be felt in the pulpit, in the law, in medicine, and on the farm. North Carolina needs them all, and for honest, faithful labor will give them a bountiful support.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. S. Hardaway of Oxford returned last week from a visit to friends in Virginia.

....Rev. R. T. Vann of Scotland Neck is preaching to large congregations, and his brethren are delighted.

....Rev. J. Walter Kenney is settled in Smithville, S. C. His correspondents will please bear this in mind.

....Rev. G. M. Webb of Randleman, N. C., called to see us on Thursday last when on his way to the Wake Forest Anniversary.

....Rev. Jo. H. Lamberth, the bishop of Person county, with a party of his parishioners, went down to Wake Forest on Thursday last.

....The Sunday-school Association of the Caldwell Association will be held with Lower Creek church, near Lenoir, March 25th to 27th.

....Rev. A. W. Lamar accepts the call to the First church, Galveston, Texas. From the extreme Northwest he goes to the extreme South.

....Rev. A. W. Crabtree of Longford, N. C., has all his time filled in looking after his four churches. He has baptized six persons recently.

....The First Baptist church, Savannah, Ga., has called Rev. Dr. George B. Eager, of Anniston, Ala., to succeed the late Dr. Holmes.—*Index.*

....DeLand, Florida, Big Stone Gap, Newport News! How familiar these names are to the readers of Virginia papers, secular and religious.

....The Orphanage church has resumed its monthly conference; has elected Rev. J. M. Hilliard pastor, and chosen two deacons.—*Charity and Children.*

....Rev. Dr. J. J. Taylor of Mobile, Ala., declines the call to the First church, Chattanooga, Tenn.—*Baptist Courier.* We verily thought he would accept.

....Rev. A. L. Stough has reached Kinston, and his congregations are large. Bro. Stough is hopeful, and determined to push forward the Baptist cause in that town.

....Rev. Dr. J. B. Taylor of Lexington, Va., recently delivered a lecture in Chatham, Va., on "Good Times." Wish he would come over here and cheer us by such a lecture.

....Rev. Dr. J. J. Hall of the Baptist Tabernacle, Raleigh, delivered on Wednesday evening of last week an interesting lecture to his people on the life of the late C. H. Spurgeon.

....Rev. G. P. Hamrick with his family, moved to Boiling Springs last week. We regret to lose Mr. Hamrick and family, but congratulate Boiling Springs on the acquisition it has made.—*Shelby Review.*

....Rev. Dr. R. H. Pitt of Richmond, Va., resigns the pastorate of the Venable Street church, which he has served acceptably for six years, and will devote all his time to work on the *Religious Herald.*

....Rev. W. H. H. Lawhon of Carthage has been carefully nursing his aged father for ten weeks. The aged saint is now extremely ill and daily expected to die. Bro. Lawhon has for this reason not been able to fill any of his appointments.

....Rev. P. G. Elson, a Virginia evangelist, closed a meeting with the First church, Suffolk, Va., last week that resulted in forty professions of faith, and in this week aiding Rev. Dr. Theo. Whitfield of Richmond, Va., in a meeting.

....Rev. George W. Newell of Mapleville, Franklin county, was in Raleigh on Wednesday of last week and called to see us. Bro. Newell is one of the delegates to the Alliance Convention to be held in St. Louis on February 22d.

... Rev. T. S. Wright has removed from Wadesboro to Bennett, N. C., and taken charge of Deep Creek church for three-fourths of his time. He also preaches for Mt. Olive and Peachland. The Lord is blessing him in his work.

....Rev. Dr. Broughton has recently received calls from Baptist churches at Leaksville, Concord and Winston, N. C. He will probably accept the call from the latter place.—*Reidsville Review.* [He has accepted the call to the latter place.]

....We learn that the Baptists are discussing the question of building a new church at this place. The matter is nearly decided, and it is thought the new building, which will be a large, modernly constructed one, will be located on West Decatur street.—*Madison News.*

....Prof. E. L. Middleton of Durham, N. C., called to see us when on his way to Wake Forest last Friday. He graduated from Wake Forest College some years ago, and feels like returning again to his home. Wake Forest College is greatly blessed in the character of her graduates.

....The new Baptist church at Mt. Adar, eight miles north of Mebane, in Mt. Zion Association, will be finished it is hoped and dedicated in May. Rev. J. F. McDuffie, the pastor, and the little mission church, deserve great credit for this work. This is another house of worship on a mission field.

....Rev. J. L. Sproles, the new pastor at Shelby, has been most warmly welcomed by the church and people of that town, and has gone at once to work, looking for the blessings of the Lord upon the people. He is the brother of Dr. M. F. Sproles, the honored pastor of the Baptist church at Jackson, Miss.

....A minister who can preach to his church or churches regularly for years and give no hint as to his views on any denominational tenet or doctrine, is a ministerial curiosity. Paul's declaration that "he was made all things to all men" really did not mean that he held no special views or opinions on doctrinal points.

....Bro. John M. Stoner of Charlotte, N. C., in renewing his subscription, says: "The RECORDER is very dear to me. I do not see how it is possible for you to improve on it much. I do not know of many of our people here who take it, but I cannot understand how a good Baptist can get along without the RECORDER."

....Bro. W. P. Shaw of Winton, N. C., in sending an obituary notice to the RECORDER, says: "I find a large number of similar notices in the papers recently. How suggestive they are of the inquiry to which no human tongue can voice the reply, 'Who will be next?' and of the great injunction as well, "Be ye also ready."

....The Baptist Book Concern of Louisville, Ky., has published "The Choice," with notes by the late Rev. Dr. B. Manly, in convenient form, for churches and Sunday-schools. Price, 35 cents per copy. This is one of the best song books for churches and Sunday school to be found. We heartily commend it to all our readers.

....Prof. Charles Lee Smith of William Jewell College, Liberty, Mo., reports William Jewell prosperous and progressing. He promises us a letter for publication at no distant day. For years Bro. Smith was connected with the RECORDER, and is known and loved by thousands of good brethren in this his native State. They will be glad to hear from you, brother.

....Rev. D. J. Clark of Clarkton, N. C., writes: "The BIBLICAL RECORDER is sparkling and bright. You may soon ask more money for it. It can never be a cheap paper with its present staff. I could not do without it. My sermons would lack for it. I have been reading it fifteen years. My wife likes it; my children are reading it. What would our home be without it?"

....Thomas Lemuel Berkitt Whidby died near Atlanta, Ga., on January 2d, 1892, aged eighty-three years. He was born in Perquimans county, N. C., and moved to Georgia in 1829. He leaves a wife, seven children, twenty-one grandchildren, and three great-grandchildren. He had been married for sixty years, and a member of the Baptist church for the same period.

....J. H. Tucker, Esq., of Asheville, N. C., and Bro. Jordan Womble of Parnell, N. C., called to see us on Tuesday last. Brother Tucker reports Baptist affairs in Asheville prospering. The splendid new house of worship will be completed in the next six month. The basement room is now ready for use, and Rev. J. L. White, the new pastor, will occupy it on reaching Asheville.

....The funeral services of Mr. Spurgeon took place on Thursday last. Rev. A. T. Pierson, a leading American author, who has been occupying the pulpit of the Tabernacle during Mr. Spurgeon's sickness, preached the sermon, and Rev. A. C. Brown, pastor of the East London Tabernacle, delivered the oration at the grave. All the people of London manifested their respect for the dead preacher.

....Bro. W. A. Ray of Knoxville, Tenn., attended the Wake Forest Anniversary on Friday last. On his way out he and his little son called to see us. He reports the Baptists of Knoxville flourishing, and speaks of his pastor, Rev. Carter Helm Jones of the First church, as a deacon deeply in love with his pastor and church should. It was refreshing to hear Bro. Ray. Pastor Jones is a fortunate preacher, and will doubtless stay a long time in Knoxville. Bro. Haley, of the Second church of that city, is holding a most interesting series of meetings, with Bro. McConnell of Gainesville, Ga., aiding him.

....Rev. John F. Ellington died at his home in Clayton, N. C., on Tuesday evening, February 9th. Bro. Ellington was about ninety years old, and had spent more than fifty years in the active ministry. He was industrious and active as a man, and by his good sense and hard work accumulated considerable property. During all his long life he lived honestly and humbly as a servant of God, a pure and stainless life, and was greatly loved and honored by all who knew him. He leaves a number of children, among them Mr. J. T. Ellington of Johnston county, Mr. J. C. Ellington of Raleigh, to mourn his death. He was buried on Thursday, the 11th, Rev. O. C. Horton, his pastor, preaching his funeral.

....The second annual meeting of the Baptist State Sunday-school Convention of North Carolina will be held with the First Baptist church in Winston on April 14th to 17th. The Convention will be called to order for organization at 3 o'clock p. m., April 14th. The executive committee has arranged a suggested programme which, if adopted by the Convention, will be, we think, a feast of fat things to all who will attend. Some of the best speakers in Maryland, Virginia, Tennessee, and this State are on the programme, and have promised to be present and to do their "best." Their best is the best of the best. The progamme with subjects and names of speakers will be published soon.—*C. Durham, for Ex. Com.*

....The late Mr. Spurgeon was, as are some of the Baptists of England, an open communionist. But he was not in any sense offensively so. His life was spent not defending isms but in preaching the gospel of Christ both to saints and sinners. His success as a preacher and his popularity as a pastor lead a few ambitious but feeble-minded preachers in this country to come out as open communion Baptist preachers. The churches very promptly set these spirits aside, and their small candles soon went out. Mr. Spurgeon was not what is termed in this country an open communionist. It is true that strangers visiting his Tabernacle on communion occasions might, if they saw fit, remain and partake of the communion, but no person living in London and attending the Tabernacle could commune with the church unless he or she had a certificate as to character, &c., from the deacons of Mr. Spurgeon's church. Mr. Spurgeon held that conversion must precede baptism, and that baptism was immersion and immersion only.

A Word from Tarboro.

THE FIFE MEETINGS.

The Fife meetings closed on Wednesday night of last week, having continued twelve days. I doubt whether the evangelist has done better work in the whole course of his ministry, though he did not seem to take this view of it.

A new spiritual atmosphere pervades all the churches that participated in the meetings. Personal difficulties of long standing between christians were settled and the blessed spirit of peace-making spread to those who are outside the churches. Christians whose lives had been wrong made confession of it and pledged themselves to a new life of faith and holiness. It was surprising to see how many men among the church members acknowledged that they had neglected to maintain family worship; and all of them promised to set up the fireside altar.

Of the converts, twenty three have indicated their purpose to join the Methodists, six will go to the Presbyterians and about the same number to the Baptists, while some will go to the Episcopalians. As in all such cases some others will come in later after deliberation and investigation.

These results look small when compared with the returns from Louisburg, Oxford and Clinton, but in reality they are very large. The weather was cold, and as the opera-house, in which the meetings opened, could not be made comfortable, it was necessary to remove them to the Baptist church on the fourth day. The river was at flood and people could not come in from the country. The largest church in the place held aloof from the meetings and bore no part in the work. That so much should have been accomplished under the circumstances is quite as remarkable as the larger results reported from other places.

Of the evangelist himself, it may not be amiss for me to write a word. Of course he has much in common with the other evangelists that I have heard, from Earle and Graves to Pearson. That which differentiates him from them all is his christian experience. He had led a wild life, and grace rescued him from the very jaws of hell. The struggle was short, but while it lasted sharp and painful to the last degree. He can never forget it and can never doubt his own conversion or the power of God to save the worst of sinners. Having been converted himself, he turned with all his heart to the task of saving others. His experience forms the basis of his activity and imparts to his preaching a tinge of what in literature is called realism. His preaching, his prayers, his dealing with individual souls, all have this air of realism. He says he does not preach sermons; he gives readings from the Bible and relies on the Word to do the work, but his readings are conducted with rare skill and power. His greatest strength lies in the tenderness of his appeals to saints and sinners, though the prevailing tone of his mind is belligerent. He is a Presbyterian, but is entirely fair to all in his preaching, a thing which I could not say of Mr. Pearson. The converts here are distributed pretty nearly in proportion to the numerical strength of the churches represented in the meetings. There was little breaking away from the old places.

THOSE SUBSCRIPTIONS.

I have been very patient with the brethren of the Central, West Chowan and Tar River Associations, who made subscriptions to help me in my work here. The money is sadly needed. Will they not send it on soon as possible?

J. D. HUFFMAN.

Published by Request of Bertie Union Meeting.]

Our Missions in China.

BY REV. C. W. SCARBORO.

The subject assumes that we ought to have, and therefore have, a mission in China; have work to do there—work which belongs to us because God has given it to us. Wherever man is found without Christ, there the christian finds work; and because he has the spirit of Christ, he will ask that land, that people for an inheritance and for a possession. Ps 2: 8. If this be true, we cannot be deaf to the Macedonian cry of China. This cry, this soul cry comes from one third of the human race. Is it not something more than

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry"?

If we intend to obey God's command, "Go ye into all the world and preach the gospel to every creature," it is time we were studying China in earnest, that we may plan wisely and largely and go up and possess the land for him. I have tried with all the help at hand to spy out this land for you.

The geographical position of China is both interesting and significant. In many respects it is very similar to the United States. Both lie between twenty-five and forty-five degrees north latitude. Our Mississippi river is to us what the Yang-ste Kiang is to China. Our States correspond to the Chinese Provinces, while the area of each country is about 3,500,000 square miles.

Looking at the religious surroundings of China, we find that it is separated from the christian countries of Europe by barriers more formidable than its own great wall. On the north is the Russian Empire bidding defiance to western christianity; on the south is India separated from China by the Himalayan mountains, and India itself largely in darkness and needing help, while on the southwest is Turkey, Persia and Arabia with their Mohammedanism, probably the most powerful false religion known and fighting to the death every effort to turn the millions of Asia to Christ. Straight across the Pacific ocean from San Francisco the way is open, and no other way is beset with so few difficulties as this. Does it not seem to be a way left open by the Lord for the loving service of American christians?

Think, too, of the population of China. There are in China 400,000,0000 human beings, made in the image of God, but groping in the darkness of idolatry and superstition. Do we realize what 400,000,000 of people mean? Twice as many as North America, South America, Africa and Australia combined; joining hands singly, they would reach ten times round the world; marching by a given point in single file, at the rate of thirty miles per day, it would take them twenty-three years to pass. In China are one-third of all the human race, one-third of all who are to make the future of the world, one-third of all for whom Christ died, one-third of all who must appear with us at the judgment. Can we afford to meet them at God's bar until we have tried to save them? Will not the broken commands of God meet us there if we do no more than we have done? Remember, too, that these Chinese are rapidly increasing, settling the countries around the China sea, and pushing the other races into the background, and that 33,000 of them die every day and go into Christless graves. At the same death-rate, everybody in the United States would die in five years.

The possibilities of individuals and of nations are matters of character, and so we must study the character of the Chinese. They are not savages but were highly civilized when our ancestors were savages. Two thousand years B. C. they had their great canals and an elective monarchy. They were printers five hundred years before the time of Gutenburg and Faust, and navigators with the various compasses before America was dreamed of. They equal the Jews in industry and economy, and in their power to get and to hold. They go anywhere, everywhere, in search of work, and work when they have found it. They are not a dead people, but for a long time have slept. Just now the whistle of the steam engine is arousing the Chinaman. The railroad and telegraph have gone into China to stay. At this time a railroad six hundred miles long from Pekin in the northeast to Hanchow in central China is being built. The Englishman and the Yankee are in China also. English and American textbooks are being used in many of the schools. Western ideas and civilization are touching it at almost every point, and when these shall have broken from her hands the shackles of superstition, she must be one, certainly, of the great world powers. How inspiring the hope of laying all this power at the Master's feet!

They have a large trade at home, and their trade with Europe and America is rapidly increasing. They export immense quantities of tea, silk, chinaware, matting and firecrackers, and import cotton, woollen goods, opium, kerosene oil, silver and other metals.

The religious condition of China interests us most. It is the only great pagan or idol-worshiping nation left now. Other great pagan nations, such as Babylon, Nineveh, Persia, Egypt, India, are either gone down or ceased to be idol worshipers. China, then, is the last great stronghold of idolatry. In China there are gods many, and yet it is thought that there are traces of the worship of the one true God still left in China. Once a year the Emperor offers a whole burnt-offering in the "Temple of Heaven" in Pekin. Drs. Martin and Legge, two of China's foremost foreign scholars, regard this as a continuation of the primitive worship of God. But only the Emperor offers it. The sailors sometimes pray to the true God in extreme danger. Yet Dr. Graves of Canton tells us that the Chinese know nothing of the forgiveness of sin and the salvation of their souls. There are three religions in China—Tavoism, Confucianism and Buddhism. These religions, all three of them, are often held by the same person. These religions have never helped the people, never elevated them in character, and because God is not in them they can never save. As a matter of fact they have gone lower and lower until now they worship almost anything, and even trifle with and attempt to deceive what they call their gods. The most powerful of these three religions is that taught by Confucius, who lived about 500 B. C. His religion or philosophy was a moral system taking account of this life only, not of the life to come. He said, "We do not know life, how can we know death?" He magnified the respect due parents and all ancestors. The father and the husband might be tyrants—really did have the power of life and death. Only as a mother, or as the mother of a husband, did woman receive any respect. From this came ancestral worship. They worship their dead ancestors to get help in this life, help to drive a sharp trade, to insure good luck, to triumph over an enemy, indeed to get help to do almost any evil thing. If this is their worship, what must be their life? With false religion they have gone further and further from the right way until now lying, gambling, stealing, vile language, obscenity, opium-smoking, polygamy, killing their children and cruelty are the prevalent sins. Have the Chinese failed to live up to the light they have had? Yes, they have failed. Does that excuse us from sending them the gospel? Is there a single man or woman here to day who has done the best he could? No, not one. Now because we had not done our best, it was some one's duty to preach to us; for the same reason, and also because God has commanded us to do so, we are bound to send the gospel to China. The Chinaman and the American must be saved by the power of the Holy Spirit and by faith (Acts 15; 8—11)

In 1842 at the close of what is known as the opium war, China proper was opened to missionaries. In 1845 the Northern and Southern Baptists separated, and the Southern Baptist Convention was formed. In 1846 the S. B. Convention began work in China. But J. L. Shuck of Virginia and I. J. Roberts of Mississippi went to China in 1836 as missionaries of the old Triennial Convention. They were afterwards transferred to the S. B. Convention. The first missionaries of the S. B. Convention were S. C. Clopton and George Pearcy of Virginia. They reached Canton in October, 1846, and since that time our Convention has had some representative in China.

At this time we have missions in three sections of China. I shall speak of each mission separately.

1. Southern China, embracing the city of Canton and its vicinity. Canton is a city of about 1,500,000 inhabitants. It is larger than New York and is the seat of government for two provinces which contain 26,000,000 of people. It is also the chief city of trade for these provinces and is noted for its intelligence and enterprise as well as for its hatred of foreigners, and yet this mission has been noted as our most fruitful field. This mission was established in 1846. We have there now working in Canton and in the two provinces (Kwang Tung and Kwang Li) ten missionaries and twenty one native assistants. About one thousand have been baptized at this mission, five hundred of whom are in fellowship with the Canton churches. Twelve have been ordained as preachers, some of whom have been pastors of Chinese churches in the United States and in British Guinea. With this mission there are in our schools 396 pupils. In 1891 there were 78 baptisms, and the 500 members raised $641 60 for christian work. This mission has one self-supporting church and two others partially so; they have daily preaching in the chapels, make preaching tours into the country, circulate tracts and Testaments, hold meetings for women, conduct training classes for preachers, and keep up regular preaching at ten places in the country. It was at this mission that the native christians raised $950 and started a school of their own. Look at the record of these Chinese christians and learn that they are living, active workers for Christ.

2. From Canton in Southern China some six hundred miles to the north is Shanghai, the original station of our Central China Mission. Shanghai is the chief commercial city of China, and therefore the center of Western influence. It is the commercial capital of Kiang Lu Province, and this Province has 40,000,000 inhabitants. Mission work began at Shanghai in 1847 by J. L. Shuck and T. W. Tobey of Virginia, and by M. T. Yates of North Carolina. Brother Yates spent forty years on this field in heroic, successful work for Christ. This Central China Mission works in the three cities of Shanghai, Soochow and Chinkiang. Bro. Bryan has recently gone from Chinkiang to establish a mission at Yangchow twenty miles away. This may with propriety be called North Carolina's Mission, for of the fourteen missionaries at work there, eleven are from North Carolina. Here Mrs. Yates, the Herrings, the Tatums, the Brittons, the Bryans and the Chapells live and work. Here lived the native deacon Wong who built a chapel at his own expense that he might preach Christ.

Taking this great Province with 40,000,000 of souls and putting fourteen missionaries to work in it, we have one preacher to 2,857,142 souls, which is like having one preacher for both North Carolina and Virginia. We say our "Foreign Mission work"—is it our work or our play? Well may our brethren there beg for more help. The latest figures at command show for this mission four organized churches, fourteen missionaries, two native preachers and ten chapels. These churches have 147 members who gave last year $205 for christian work.

3. Some 450 miles north from Shanghai is our Northern China Mission. This mission is in the Province of Shan Tung which has 29,000,000 inhabitants. It is noted as the birth-place of the great Confucius. His descendants live there still, and the head of the family enjoys the hereditary title of Duke. This has been kept up for over 2,000 years. In recent times the Province has been noted for severe famines and for the number of its people who have become christians.

Tung Chow, Whang Hein and Pingtu are the centers from which our missionaries work. North Carolina has two missionaries on this field—Bro. Bostick at Tung Chow, and Sister Fannie Knight at Pingtu. Work was begun on this field in December, 1860, by J. L. Holmes and J. B. Hartwell. Holmes was killed by the Chinese rebels, and Hartwell is working with the Chinese in San Francisco.

In this Province where there are 29,000,000 of souls our board has thirteen missionaries and one ordained native preacher, five organized churches and fourteen preaching stations. Last year there were 151 members and twelve baptisms.

Such is the history and progress of our own work in China, but it may interest you to know that this is not all the work the Baptists have done in China. Our brethren of the North are doing quite as much as we are, and the English Baptists are also at work there. Other Protestants besides the Baptists have successful missions in China, so that it is safe to say there are about 35,000 Protestants there. It is within the limits to state that, leaving out the Catholics, some 1,200 missionaries are to-day telling the old, old story to hungry ears, but into minds darkened by the sin and superstitions of at least 3,000 years. "But what are these among so many" hungry, restless souls? for we must remember that the people are not satisfied as they are. They know they are sinners, and their hearts yearn for something better, and cares press them as they press you and me, and they wont rest—but they do not know that salvation and the better life for which they strive, and rest and peace are found in Christ. So many are dying without this knowledge. Look at their chances to hear. The most highly favored province in China is Fun Kien. This has sixty missionaries for 10,000,000, or *one* preacher for 167,000, this is like giving Richmond one preacher for twice a month. The province of Hunan has 16,000,000 souls and not one preacher, *if it had just one* (but it has not) it would be like having *four* preachers in the United States.

With these facts before us, do you think we are obeying the command, "Go ye into all the world and preach the gospel to every creature?" Do you believe God will save you if you do no more than you have done to obey the command? At a missionary meeting when a collection was being taken, J. L. Shuck put into the hat a card with this word written on it "myself." All of us ought to give money, and give till we have felt the giving, but as sure as there is such a thing as consecration to Christ there are others who ought to give themselves to preach the gospel in China. Have you offered yourself to God for this work?

There are many difficulties, and many encouragements in this work. It is ours not to count difficulties when God says go, but to inquire for things that are for us, and that shall stimulate us to greater effort and more faith.

1. It is commanded by an allwise God. When God commands us to do a thing, he is for us and with us in the doing. He knows the work with all its difficulties, and he knows his appointed means; these can never fail to accomplish his work. Now, nothing is more clearly taught in the book, than his command to his people to go to all nations and teach them the gospel; so it was understood by the Apostles and by the early christians. Many of them did not care to believe it, and would not until God forced it upon them, (Matt. 28: 19, 20; Acts. 13: 45-47; 15: 8-12; 18: 6; 28: 28; Rev. 7: 9-14; Rom. 10: 11-13).

2. God has shown his power to save the heathen. His blessings have been upon his word preached to the Chinese—to all heathen. To human wisdom it has seemed the height of folly to preach to the Chinese, and yet the Lord has saved even them. God has said "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This we are doing for Christ and God is fulfilling his promise. This work is not a work to be done without hope. It is as sinful to doubt God's power to save a Chinaman as to doubt his power to save our children. The heathen are coming to Christ in increasing numbers. Within the past ten years the increase in Chinese converts has been 120 per cent. Nor are they only nominal christians, showing none of the power of the new life. In this they put to shame many members of our own churches. Many of our converts in heathen lands turn away from family, friends, estates, and in the face of the bitterest persecutions are loyal to Christ. In the matter of giving, if that is a test, mark the figures—the 35,000 Protestan christians of China gave last year $38,000 to benevolent work.

3. It is encouraging also to know that to-day the spirit of missions is stirring the christian world as never before. Since 1850 more has been done than was done for 1,000 years previous to that time; and for the last ten years more has been done than was done in thirty years previous to that time.

May God help us as individuals and as churches to be with the foremost of his great host who are going forth with his promise to conquer the world for Christ.

Bro. John Marshburn, Catharine Lake, N. C., states that he is anxious to complete the church building for the Baptist church at the Lakes by May 1st. He needs $150 from the brethren at other points, and makes an earnest appeal to them for this aid. Help them, brethren. Acknowledgments of such moneys by Bro. Marshburn will be made through the RECORDER.

The Bible speaks more than once of the wings of the Almighty. These wings are broad wings. They cover up all our wants, all our sorrows, all our sufferings. He puts one wing over our cradle, and he puts the other over our grave. Yes, it is not a desert in which we are placed; it is a nest.—*Talmage.*

Our Sunday-school Work from 1871 to 1892.

We have gone carefully through the minutes of the Baptist State Convention for twenty years. The Treasurer's reports contain some suggestive facts in our Sunday-school work. The amount of money used through the Board in this department, from year to year, is, I find, a good index to the other aspects of our Sunday-school work as reported in the Convention minutes. Hence I give the total amount of money used through the Board in each of the past twenty years, viz:

1871, $686.25; '72, 374 84; '73, 702 29; '74, 1,043 15; '75, 922.36; '76, 619.19; '77, 1,600.20; '78, 1,082.56; '79, 1,188.62; '80, 1,803.11; '81, 1,384.21; '82, 1,689.45; '83, 3,080.89; '84, 4,803 86; '85, 5,616.91; '86, 5,873.46; '87, 6,536.08; '88, 7,345 56; '89, 7,587.19; '90, 8,445 20; '91, 7,625.77.

From 1871 to November, 1887, the Convention had a "Sunday school Board." During 1871 this Board was located at Shelby, '74 to '75 in Charlotte, and from '75 to '87 in Raliegh. At the Convention in '87 the Mission and Sunday school Boards were united and called the "Board of Mifsions and Sunday-schools."

From '73 to Feb., '75, Rev. N. B. Cobb was Secretary of the "Sunday-school Board," and devoted his time and energies to the work. From May, '75, to the Convention in that year, Rev. G. W. Greene was the Secretary of the "Sunday school Board," and in '76, Rev. J. K. Howell held this position and gave his entire time and thought to the work.

From '77 to '80, John E. Ray was the Secretary of this Board, and from '80 to '82 he was the Secretary of both the Mission and Sunday school Boards. At the Convention in '82, he was made Corresponding Secretary of the Convention, and from thence to the time he left us, Sept. 12, '87, he had charge of all the work—Missions, Colportage, Sunday-schools, and the Supply Store. From '87 to the Convention in '90, the entire work was committed to the writer. At the Convention in '90, the writer was relieved of Sunday-schools, Colportage and the Supply Store, and the Board was instructed to select a Secretary for that department. From November, '90, to June 15th, '91, this department was without a head, but from this latter date to the Convention in Goldsboro, Rev. M. L. Kesler gave time, thought and energies to this work.

From the last Convention to Jan. 12th, '92, this department was again without a head, and at this latter date the Board put the responsibility of the department on the writer.

Place these facts alongside of the figures above for the corresponding years, and gather your own conclusions.

We greatly preferred, and do now prefer, not have charge of this department. There is more work for the Corresponding Secretary of the Convention in Missions, State, Home and Foreign, than any one man, working fifteen hours out of each twenty-four, ought to be expected to do. On this statement we will risk the judgment of John E. Ray, and if, in his opinion, it is not true, will beg pardon and repent.

But the work of this department could not, the Board felt, be longer neglected, and being, as it seemed, shut up to the necessity of their present arrangement, the Board put this work again on the writer. Brethren, we do greatly need your help. We have never needed it more than now. Thanks, *thanks*, a thousand times, from a grateful heart, for your aid in the past—in State, Home and Foreign Missions, the Havana House, Colportage, Sunday-schools and the Supply Store. But the work, the great work this year, in each of these departments, must be done, and we look to and depend on you.

Will not every pastor arrange, in his plans for collections, for *one* collection for Sunday-school Missions, and *one* collection for Colportage, during the year? Will not each Sunday school Superintendent arrange for *one* collection for each of these objects during this year? This would greatly aid us. Last year we organized 128 new Sunday-schools. This year it ought to be 250. There are 5,000 families that our Colporters ought to reach this year in which there is no Bible. Of these families, 2,000 of them are too poor to purchase a Bible. But they *must* have Bibles. Who will aid us?

C. DURHAM.

From Henderson, N. C.

Dear Recorder:—Our town has very recently been much stirred up on the subject of temperance, caused by the refusal of our commissioners to grant license to the barrooms.

Some of us for a few days were really ecstatic over the thought of having this the greatest of all evils removed. Our hearts all sympathized with the poor and needy, the heart broken wife and hungry children, and all humanity suffering from the effects of this prevailing curse. But alas! our joy, like smoke, is gone, and sorrow succeeds in its place! Some of our best people, yea, prominent church-members, so much sympathized with the poor liquor-dealers, that they signed a petition gotten up by the whiskey-men, and sent it to the Judge of the Superior Court to annul the proceedings of our commissioners! Two christian lawyers plead at the bar of justice in behalf of the dramseller!

I don't know how to mix the church of God with the world. I have always been taught that the two should be separate. My feelings are hurt, and I think there are some others who feel just as I do. Will not some one give their views in regard to these proceedings? LUCY E. HICKS.

Henderson, N. C.

We take pleasure in calling attention to the advertisement of Julius Lewis & Co., one of the oldest hardware houses in North Carolina. Their house is perfectly reliable, and their stock large. See ad. on the eighth page.

Oxford Female Seminary.

In taking up again the work, which ill-health forced me two years ago to lay down, it is not out of place for me to trace the history of the school, and give something of its prospects.

For forty-one years, without interruption, the Baptists have had in Oxford a school of high grade for girls. In 1850, Dr. Wait was placed at the head of Oxford Female College and conducted it until about the year 1857, when Mr. J. H. Mills became President. His administration continued till about the year 1867. For short periods of time Mr. J. H. Phillips, and Drs. March and Lewis, had charge of it. After them Mrs. Stradley had a flourishing school here, in which she was afterwards joined by Miss Jordan. These ladies resigned their positions as Principals to accept positions in my corps of teachers. This was in the year 1880.

Preparatory to my assuming the Presidency of the Seminary, the Trustees expended nearly four thousand dollars in enlarging the buildings.

The session of 1880-81 opened under the most favorable auspices. The number of students was so large that it was necessary in the following summer, again to add to the buildings. And four years afterwards the sum of five thousand dollars was expended in improvements. The patronage steadily increased and the catalogue of 1888-89 showed an enrollment of one hundred and thirty-four students, sixty-six of these from abroad, and sixty seven from the town. The reputation of the school was such that it has continued since then to prosper even under adverse circumstances, and its prospects now are most encouraging.

One will have to go far to find a better location for a Baptist Female Seminary than Oxford. All the conditions requisite for establishing a school of this kind are fulfilled here. Our railroad, express and telegraph facilities are all that could be desired. The town has long been noted for its healthfulness, and is used by many people as a summer resort. The environments are all favorable. The social life of the place is refined and cultivated, the effect of its schools male and female. Perhaps more newspapers of the better class, more magazines and more books are brought here than any other town of its size in North Carolina. And in no other place can be gathered so large audiences for the commencement exercises of its schools. Even in the busiest seasons both in the town and the country around, the people come together in large numbers to witness these; for its school are its pride and glory. This also I think is true—that no other town in the State of the same size has a larger number of children attending school, even though Oxford has no Graded School. The atmosphere here is educational; and now, as in the past, to have been educated in Oxford is a passport to the best positions.

In January, 1892, this school to which I had given ten years of hard work again passed into my hands under more favorable conditions than those under which I took charge of it in 1880. It has a strong constituency in the town and the surrounding country, to say nothing of the large patronage which it draws from every other portion of North Carolina and from other States. It is every year educating the daughters of its former students. And, now, conscious of restored health and relying on the Divine help, I resolutely set my face to the future, and hope to accomplish much in the work which I love. F. P. HOBGOOD.

Death of Dr. T. Steward De Vane.

I have to day laid away in the grave one of the most affectionate and faithful friends I had in this world, Dr. T. Stewart De Vane. He died of grippe at his home in Bladen county on the night of Tuesday, the 26th ult. He was born in Duplin county in 1836; was baptized into the fellowship of the Bear Marsh church in 1853 by a brother Minor and has resided for the past twenty-two years in Bladen. He was a student with me at Wake Forest in 1853-4 and took his degree in medicine at the college of Charleston, S. C.

He was a gentleman of varied information and had the reputation of being a wise, learned and skilful physician. He was the friend of everybody, and the many tributes paid to the kindness of his heart as well as his professional efficiency was most gratifying to his friends. The first gentleman I met in the neighborhood said to me, "Sir, we have lost our best man," and a very intelligent colored man remarked that "the colored people would miss him more than the whites, for he was a friend indeed, to them."

Dr. De Vane was a man of much public spirit, often spoke in public, and evinced so deep a spirit of piety that his church had licensed him to preach the gospel. He was the leading spirit in all religious work in his community and his loss is a most serious misfortune to the church of which he was a member. His beloved pastor, Rev. E. W. Wooten, was present and took part in the funeral services. He leaves a wife and three children, the eldest of whom, Dr. J. D. De Vane will probably take his place as a physician and it is to be hoped, follow in the footsteps of his father in the service of the Lord.—*T. H. Pritchard in Charity and Children.*

Meeting at Dobson.

A very interesting meeting closed in the Baptist church in Dobson on the night of Jan. 31st, with twelve accessions to the church, among them the son of the pastor. Rev. L. B. Pruett of Mt. Airy did most of the preaching, and did it well. He greatly endeared himself to the people.

The Baptist cause is greatly strengthened and will soon build a new house of worship. The Mt. Airy people did a wise thing when they called Pruett as their pastor.

Dobson, Feb. 3, 1892.

(CONTINUED FROM THE FIRST PAGE.)

thus hear persons say, "Your leading church in the State allows dancing. The First church, Raleigh, tolerates it." I am glad that I can contradict that. On August 30th, 1889, the following amendment to their Manual was unanimously adopted:

"*Resolved*, That the members of this church who engage in dancing shall be subject to discipline for the same; and if, after due warning, admonition, and entreaty, they still persist in dancing, the fellowship of the church shall be withdrawn from them."

This is the position taken by most of our churches. I have but little respect for any church which gives its recognition and patronage to the modern dance. Well might such churches make for themselves the continual prayer, "God be merciful to us miserable sinners."

The "gay and guilded halls" no longer attract attention. The illusion clad figure no longer greets their lustful gaze. The tempting dishes no longer satisfy. They await the coming of the final course. The door in yonder wall opens. What new dish is borne to tempt their taste? Nearer and nearer the waiter approaches. Behold! "And he brought his head upon a platter and gave it to the damsel, and the damsel gave it to her mother." In the moral world that scene is oft repeated. Proud mothers oftentimes chaperone their daughters to the birthday balls. The daughters dance and please the Herods of society, but in the darkness of other places the characters of innocent victims are laid upon the table of private discussion, and oftentimes borne back upon the platter of public opinion to broken hearted fathers and mothers.

My duty is done. I have tried faithfully to rebuke this illegal union between the dance and the christian, and now I am ready for the critic's sword. My friends, I denounce the modern dance as the slimy serpent which has wormed its way into the morals of our people. It is leaving its slimy and poisonous trail wherever it goes. The churches must strike the monster, or it will ruin the churches with its poisonous influence.

Authors.

About forty Southern authors are represented in books published and sold by the American Baptist Publication Society. The South is justly proud of these authors, and the Society is proud of their books. The Book Department of the Society is a great *Missionary*. It now pays *all* expenses of the Bible Department and of the Missionary Department. Not one cent of the money contributed for Bible work and for missionary work is used for salaries at the Rooms. Every cent goes directly to the work proper, for which it was contributed. In the American Baptist Publication Society we have a missionary agency, which costs the denomination *nothing*. Up to date and all told, the contributions of the Book Department to the benevolent work of the Missionary of the Society amount to something over $126,500.

Letter from Waynesville.

Dear Recorder:—For two years you have been a visitor in my family, and the more I see your face the more I like you.

The RECORDER ranks among the best. Bro. Bailey understands how to get up a good paper. I would like much to get acquainted with him and the brethren east of the Blue Ridge, but as yet have had no opportunity.

Let me send you a little breeze from our "Land of the Sky." We cannot see you across our mountain, but we love to hear from you, and perhaps a message in return will be welcome.

Our little town of about 2,000 souls is twenty five miles west of Asheville, is on a branch of the Richmond & Danville Railroad, which branch now connects Asheville with short lines leading to Atlanta. We are something over a half mile above sea level, 2,750 feet, about as high as your hawks fly to escape the shot of the fowler. But we have a better foundation than "thin air,"—solid growth here and plenty of it; but withal a generous soil, the best water and purest air in the world. What a delightful place for the lowlander to spend a summer! It will give a new lease on life. He will have fair visions of it in his dreams many summers after as he falls to sleep wearied with slapping nats and fighting mosquitoes. Come to see us.

We have the highest railroad town east of the Rockies, and moreover the prettiest. We are a kind-hearted, generous people, and love for our brethren of the east to come to see us.

We had at our last Convention, which met here, Bro Jack Mills, a great big-hearted man, who won our hearts by telling us about some orphans, and put his hands right on our purses. God bless him! Does he ever come to see you? We also had our Dr. Pritchard, who took us all captive with his great soul and eloquence. But perhaps you have heard him. The soil that produces such growth as these two must be a fertile soil. Have you many more like these? Please send them again.

I have been pastor here two years. We count a net increase in that time of seventy-five. Our people are growing not only in numbers, but more perhaps in christian activity and consecration. We are not above growing, you see, albeit we are so much higher than our eastern cousins. Pastor's salary this year one-half greater than last. Is that not quite handsome? Does it not indicate some growth, at least in the "grace" of giving?

We have some noble men and women in our church. We have a Sunday-school that would gladden your heart to see. Superintendent L. M. Welch is a brother of lofty stature and great heart. Our cause is making progress on each side Blue Ridge.

We lost a grand man when Dr. W. A. Hobbs left us. May our father above prolong his days and give him health. His successor is making a fine impression on his Asheville people.

We have many other good men among us. There is Dr. Nelson's brother, Bro. D. B. Nelson, a strong and consecrated man. There is Bro. John Ammons. You seldom see more christian manhood and true nobility in one human frame than in him. And there are brethren Speight and Adams of Asheville, and Glenn of Hendersonville, and many others. But I must close.

Fraternally, GEORGE WHARTON.

Waynesville, Feb. 6, 1892.

Letter from Lenoir, N. C.

Dear Recorder:—I have decided to write you a short sketch of how the work is progressing in this county. If we are to judge by the interest taken in Union Meetings, we would say the outlook is bright.

Our last Union Meeting, which was held at Rocky Springs church, was, I think, the most interesting we have had.

When we arrived at the church, Bro. W. H. Davis, a student of Globe Academy, was preaching the introductory sermon. Subject, "Consecration," which was handled with zeal and earnestness.

Outside of the county ministers and speakers were brethren J. F. Spainhour of Boone, and J. G. Pulliam of Montana, who added greatly to the interest of the meeting by their splendid speeches on the different subjects.

It seems that a Union Meeting cannot fail of success in such a splendid neighborhood as that, located as it is in the fertile valley of John's river and occupied by people whose hospitalities are unbounded.

We feel sure the work in Lenoir is progressing, though not as fast as we might wish, but the prospect is bright. Bro. I. W. Thomas, who has charge of this work, is certainly the right man in the right place, an earnest expounder of the gospel truths, and dearly loved by his people. We all feel fortunate in securing him for this field.

Bro. H. M. Croom is doing excellent work as Associational missionary. We hope through his labors to reach some destitution and to arouse more interest in missions in the churches already organized.

Bro. T. C. Buchanan, who, by the way, is a good preacher as well as teacher, is striving hard to, and we hope will, make Globe Academy second to none in the State.

We hope to organize a County Sunday-school Association at Lower Creek church, two miles east of Lenoir, on Friday before the fourth Sunday in March. This and Associational mission work are two departments of christian work, which has been neglected until recently in this Association. We are earnestly expecting the blessings of Almighty God to crown the efforts of his servants in these departments.

One of our greatest needs is a larger circulation of our denominational organ, the BIBLICAL RECORDER, among our Baptist people. May the time soon come when they will realize the duty they owe to the cause, to themselves and to their families in this particular.

Great success to the RECORDER.

JOE POWELL, JR.

Lenoir, Feb. 6, 1892

A letter from Rev. Alex. Walker says:

DURHAM, N. C., June 23nd, 1891.

JOHN N. WEBB, Washington, D. C.

Dear Sir:—I have known the Electropoise used in a number of cases for different complaints. In no instance have I known it to fail to benefit or to cure the person who has used it. I am not in any way interested in it. My only object is to benefit suffering humanity, and, I unhesitatingly say, that from my personal acquaintance with you, as well as the wonderful cures it has wrought under my own observation on various persons, afflicted with various ills, I am prepared to believe the testimony offered in proof of the wonderful cures produced by the persistent, intelligent use of the Electropoise. I commend it to all invalids.

Twenty years ago the people of Japan had never seen any part of the Scripture in their own tongue, and placards prohibiting christianity were displayed on the corners of the streets. From 1874 until now the American Bible Society has circulated in Japan more than five hundred and fifty thousand volumes of the Scriptures; and there are now more than two hundred and fifty churches, with over thirty thousand members.—*Ex.*

Wonderful Statistics.

When it is considered that the percentage of deaths from consumption is 91 per thousand against 63 per 1,000 of any other malady, how important to guard against a slight cold. Taylor's Cherokee Remedy of Sweet Gum and Mullein is the great medicine for coughs, colds and consumption.

Bad men haste sin through fear of punishment. Good men hate sin through very love of virtue.—*Guneval.*

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

CURE

SICK HEADACHE,

Disordered Liver, etc.

they ACT LIKE MAGIC on the Vital Organs, restoring long-lost Complexion, bringing back the Keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These facts are admitted by thousands, in All classes of society. Largest sale in the world.

Of all druggists. Price 25 cents a box.

New York Depot, 365 Canal St.

"What's that? A new invention which works *all the year round?* Surprisin'—these days are not like the old times. Bleedin' was the only remedy them days. But now, as you say, Dr. Pierce's Golden Medical Discovery is a true remedy for the blood."

It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Golden Medical Discovery" works equally well at all times, in all seasons and in all cases of blood-taints, or humors, no matter what their name or nature.

"Golden Medical Discovery" is the only Blood and Liver medicine, sold by druggists, *guaranteed* to benefit or cure *in every case*, on fair trial, or money paid for it will be promptly refunded. World's Dispensary Medical Association, Proprietors, No. 663 Main Street, Buffalo, N. Y.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

GOLDEN MEMORIES

BOOK OF BOOKS IN PICTURE, SONG, AND STORY.

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A MASTERPIECE of LITERATURE and ART

A Gallery of Pictorial Art, a Library of Sacred Literature, and a Life of Christ from Cradle to Crown, sold at a price within the reach of all.

AN AGENT WANTED IN EVERY TOWNSHIP.

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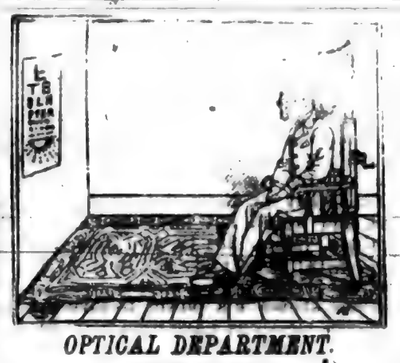


OPTICAL DEPARTMENT.

‡ ‡ *Artificial Eyes Inserted.* ‡ ‡

EDWARD FARNACH, JEWELER AND OPTICIAN, RALEIGH, N. C.

Diamonds

Watches

Jewelry

—AND—

STERLING

Silver-ware.

Optical Goods.

VICK'S "SUPERB" PANSY,

is, as a lady remarked, "Almost human in the face."

Our new strain, "SUPERB," is taken from carefully selected plants of only the very choicest strains. These "very cream of Pansies," only 50 cents per packet; *limited supply.*

PANSY "EXTRA CHOICE,"

very large flowering. The finest selection for the money. Only 25c. per packet; *order early.*

With either of the above, when desired, we give *free*

VICK'S FLORAL GUIDE 1892,

which contains colored plates of Carnations, Poppies, Cannas, Peas, Onions, Corn and Potatoes. 1,000 illustrations, over 100 pages 7 x 10½ inches. Instructions in regard to planting, &c. Description of many new and worthy novelties. Mailed on receipt of 10 cents, which may be deducted from first order.

JAMES VICK'S SONS, Rochester, N. Y.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure. J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR. W. T. CHEATHAM, JR:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,

HENDERSON, N. C.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE,

In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 37 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.26 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrive Oxford 9 10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent

W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	12:55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:10 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	1:50 p m	.....	.....
Ar Fayetteville	3:40 p m	.....	.....
Lv Fayetteville	4:10 p m	.....	.....
Ar Wilmington	8:30 p m	.....	.....
Lv Fayetteville	.....	4:12 p m	.....
Lv Maxton	.....	6:33 p m	.....
Ar Bennettsville	.....	7:45 p m	.....
Lv Madison	.....	.....	3:10 p m
Ar Greensboro	.....	.....	5:15 p m
Lv Greensboro	.....	.....	5:35 p m
Ar Ramseur	.....	.....	8:40 p m

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. 11. Daily except Sunday.	
Lv Greensboro	10:30 a m	Lv Mt Airy	2:10 p m
Lv Wal. Cove	1:30 p m	Lv Wal Cove	6:00 p m
Ar Mt Airy	5:35 p m	Ar Greensboro	8:45 p m

W. R. KYLE, Gen. Pass Agt.

J. W. FRY, Gen. Manager.

Woman's Missionary Department.

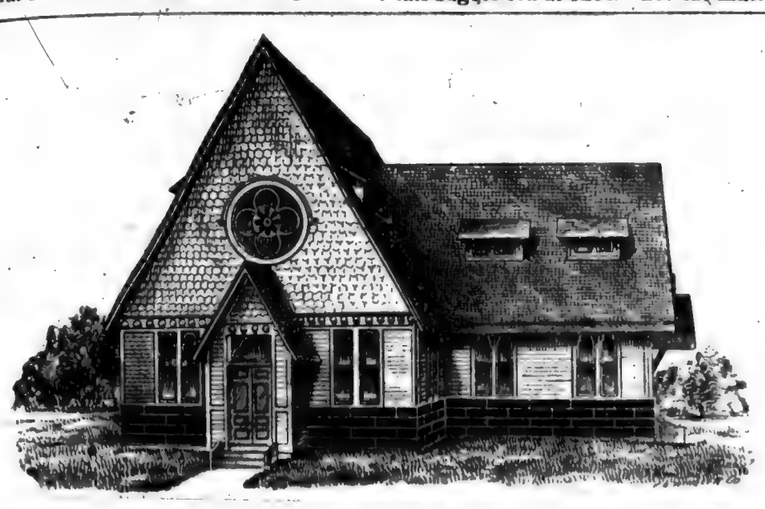
President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Centennial Work and Plans for the Woman's and Children's Missionary Societies.

Doubtless all have read the articles of Dr. Harris of the Foreign Board and Dr. Tichenor of the Home Board, calling upon the women and children to aid in raising a permanent Centennial Building Fund of two hundred and fifty thousand dollars, and followed with interest the plan of collection mapped out.

They have reminded us that but once in our life-time will such an effort as this be made, that is, therefore, our one opportunity to lend our aid to so grand and memorial a service to God's kingdom. We are urged to so improve this opportunity that on the mission fields of five continents may rise lasting monuments of our gratitude to the God of Missions who, in this hundred years of missions, has opened to his servants every land and saved to himself thousands out of every nation and kindred and tongue and people. We are told that to celebrate this grand Centennial Year of Modern Missions as we should, we must begin the work with prayer and seal it with sacrifice.

It but remains, then, for the Woman's Central Committee of Missions to express its most hearty approval of these plans, and to add its voice to those already heard urging their fulfillment, and to announce that it stands prepared to supply societies and individuals with the means for carrying out these plans: Centennial Fund Chapel Cards, Centennial Fund Self-denial and Thanksgiving Mite Boxes, Certificates of Centennial Fund Stock (on receipt of five dollars or more to building fund), Centennial Leaflets, &c.



Centennial Chapel Building Fund.

PLANS FOR RAISING FUNDS.

While the Boards have thus mapped out the plans of collections wisely and well, it is left to each State, church, society and individual the working out these plans as best suits their necessities or surroundings.

The Central Committee suggests three methods of raising funds for the use of societies and individuals:

1. *Collection.* It is hoped before the year is out, that every woman and child may have an opportunity to give to the Centennial Building Fund. For this purpose, the list of members should be divided into neighborhoods, and the names given to responsible, intelligent collectors, who should explain the object and collect money, using the Chapel Brick Card, which brings a gift within the reach of the poorest. If, however, any are found too poor or too indifferent to take, at least, one brick (ten cents) in the fund, it is hoped some one will take one in their name, that all may be represented. The collector, whose collection card must be signed with her name by the president of the society or pastor of the church, returning the Chapel Card with five dollars or more, is entitled to a Centennial Certificate of stock in Building Fund, in her own name. It is advised that this canvass be made so as to be completed and in a state to report by Oct. 2, 1892, the Centennial day of the Woman's Missionary Societies, or before the State Convention, Dec. 8, 1892.

2. *Larger gifts.* Many of us will desire to make to the Centennial Building Fund outright gifts of five, ten, twenty five dollars. Such gifts of five dollars or more will entitle the giver to stock certificate of the amount given. Many will delight thus to give, even to sacrifice, to aid this monumental fund. Others who now think they cannot give thus, will, as the year goes on and more and more is known of the greatness of the occasion and our opportunity, gladly join the number of these larger givers. If there comes to you any great joy, any deliverance from pain or threatened sorrow, offer your thanksgiving by making a gift to this fund.

3. *Centennial Building Fund, Self denial and Thanksgiving Boxes.* Many will desire to give five dollars or more to the Centennial Fund, but will feel that they cannot. For such these mite boxes with a chapel card have been prepared, as a bank and register of the small self denials and of the every-day joys that go to make up our lives. They are for every one who will endeavor thus to save her mites and obtain a five-dollar or larger certificate of stock in the Centennial Building Fund before the close of the Centennial Year. We would urge societies to act upon this suggestion at once. Let the matter be laid before the societies and as many boxes be placed as possible, one at least in the family of each number of the society. Explain, however, that these offerings will not take the place of dues to the societies, but are free-will offerings to the Centennial Fund.

LITERATURE.

To make all or any of these plans successful, the societies and churches must be kept supplied with Centennial missionary literature. Knowledge is the seed from which the leaves of enthusiasm and the fruit of contribution must spring. The Central Committee has for free distribution the Centennial publications of our Boards and can supply other publications at small cost from the Maryland Mission Rooms.

FINALLY—A CAUTION.

Let it be clearly understood that these plans are not intended to run counter to any general church collection for Centennial funds for sending out new missionaries or other work.

The aim of the woman's missionary societies is, and has always been, not to subtract from, but to supplement, church collections by added gifts, the outcome of larger knowledge of missions and deeper interest awakened by that knowledge.

Centennial Chapel Card, Centennial Building Fund, Self denial and Thanksgiving Mite-boxes. Centennial Tracts, free to individuals and societies, on application to

MISS FANNIE E. HECK,
Pres. of Woman's Cen. Committee,
Raleigh, N. C.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

How to Help a Minister to Preach.

It is astonishing how dull religious audiences, as a rule, look. In lecturing halls you see people with eyes wide open, nudging each other, and nodding in the sentiments offered. In prayer meetings the same people look dull; they cultivate the dull look; they have an idea that to be devotional they must look sleepy. A brother gets up to talk, and a father in Israel puts his head down on a cane, and a mother in Israel her head on the back of the seat in front of her, and another looks up to the ceiling and seems to be counting the cracks in it. Now, when your minister gets up to preach look at him. There is inspiration in the human eye. Many a time I have, through pressure of other work, gone into the pulpit with little to say, but in the upturned faces of the people I have seen twenty sermons, and the only bother was to know which I should preach.—*Dr. Talmage.*

Cultivate a spirit of gentleness.

Immigrants and returning voyagers find in Ayer's Sarsaparilla a cure for eruptions, boils, pimples, eczema, etc., whether resulting from seed-diet and life on ship board; or from any other cause. Its value as a tonic and alterative medicine cannot be overestimated.

Learn from the earliest days to inure your principles against the points of ridicule; you can no more exercise your reason if you live in constant dread of laughter that you can enjoy your life if you are in constant fear of death.—*Sidney Smith.*

Weak stomach strengthened by Beecham's pills.

"I am the vine; ye are the branches." The branches are the very same wood as the vine, and the very same sap pervades them both. And they that are joined to the Lord are of one spirit. The same mind is in them which was also in Christ Jesus.—*Jay.*

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

A tale-bearer separateth friends.

The Repression of Drunkenness in Germany.

They do nothing by halves in Germany, and when a peril to the State, either from without or within, is realized, they strike fearlessly at the very root of the evil. The bill which their government has introduced for the repression of drunkenness, in vigor and stringency, goes far beyond any scheme that has been seriously suggested here. It absolutely prohibits the sale of liquor to children under the age of sixteen, to any person already drunk, to any one known to be an habitual drunkard, or on credit; if a man wants drink he must pay for it then and there, a most salutary precaution. But it is in dealing with the drunkard himself that the measure makes the greatest advance. It treats him, if not as a criminal, yet as one who cannot be considered accountable for his actions, and takes power to appoint a guardian over any persons who are disqualified by drunkenness from managing their own affairs, who threaten to bring their families to want, or endanger the lives of themselves or other people. The guardian may in case of necessity place his ward in an asylum for inebriates and keep him there, and if he fails to act, the judicial authorities may do so in his stead.—*Evangelist.*

The Pastor's Assistant.

One of the ablest and wisest ministers has said that the first duty of the pastor is not preaching the gospel to the unconverted, but training and developing the spiritual life of the church. If this is effectually done, the individual members become the most successful workers, by the power of a godly life and by direct effort, in reaching the unconverted.

Perhaps one of the greatest needs of church-life at this present time lies just here. There is often a lack of adequate training of those who have been gathered into our churches. No observing christian can fail to notice that a large proportion of the young people that join our churches are exceedingly ignorant of the christian world. Many of them have not been brought up in christian homes, and many, alas, of those who have are almost unacquainted with the Bible, with the principles held by the church which they have joined, with religious literature, with the state of religion in the world, and with the doings of the great denominational societies and general agencies for the propagation of the gospel. Now is the time for them to be instructed and educated. They have the essential, the divine life already begun in the soul, they have experienced a real change of heart; but they have yet to learn the new world into which they have been born, to rise to an appreciation of the heritage which is theirs, to grow in grace and be developed into full-statured manhood and womanhood in Christ.

Doubtless many a pastor has felt the pressure of this need, and has longed amid the urgent duties of his position, the numberless calls in every direction, and the manifold drafts upon his energies, to do more for those who are in the formative period of christian life. But the pastor cannot do it all. He is human and limited. He needs an assistant, who shall talk to his people when he cannot, and visit them oftener than he is able. Such an assistant is at hand for the service of every pastor, an assistant whose salary is small and easily raised, whose visits are always welcome, who has a helpful word for everybody, whom the people learn to love. This assistant is the christian newspaper. It is one of the best agencies in the christian world to-day. Its educating power cannot easily be estimated. It comes into our homes, is a companion at our fireside, and leaves its good words with us in permanent form. The young man in a boarding-house can find room for this guest though he has no home of his own. It is in place alike in the finest and in the plainest abode.

Every young christian should be a regular reader of one of our best papers. If it is not in the family, then he cannot make a more profitable investment than to subscribe for it himself. It will do more to broaden his knowledge and sympathies, to beget a taste for healthy religious reading and to stimulate his thought on religious subjects of living present interest than almost any other external means.

Of course, the religious newspaper will not do everything, nor will its influence take the place of other means of education; but it is one of the means at command. It is so accessible and practical, so good in itself, and can so easily be made helpful to many more than are using it, that those who are now readers ought to labor to increase the number simply for the good it will do. Advise a person to subscribe for a good paper just as you would advise him to buy a good book, because it will be helpful to him. To guide a person into right reading is to confer on him an unending benefit. —*J., in the Standard.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

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Letter from Rev. Archibald Cree.

Dear Bro. Bailey:—I moved my family here last Wednesday. From the previous kindness of the brethren to myself, I expected a kind welcome, but I must say the warmth of that welcome took me and mine quite by surprise. I had received such welcomes before in the old country.

In my first church in Scotland (my native land), I used to think no people could be so hospitable and kind as the Scotch, and after nine years of labor there, we carried away farewell tokens of their regard, which we shall prize as long as we live. We have had experience also of an English welcome, which for its kindness we can never forget, and kind tokens accompanied us when we left; but the welcome of the brethren of Roxobel and Rich Square seems to excel either, and shows at least that this eldest daughter of the old country, especially in this Southland, still retains all the kind heart and hospitable feelings of her old mother across the sea.

Evidently the brethren here do not intend that their pastor should practice any strict monastic rule of asceticism in regard to daily food. When we arrived on Wednesday night, the parsonage was lit up, the fires blazed, and the table was laden; and the kitchen was fairly stored and cumbered with supplies. Next night some of the brethren came up by train from Rich Square, and a wagon had to be found to haul the good things they brought from the Depot. I said to the brethren that the times being very depressed and no trade doing in the stores, I supposed that they felt they must move the goods somehow, and thought they had as well move them to the parsonage. I may say, as Paul said to the Philippians of their gifts, "I have all and abound."

Bro. Powell, my predecessor here, told me before I came I would find the people a kind, clever people. I like your use of that adjective "clever" in its old English sense, which we find in Shakespeare and other old authors, meaning morally good and genuine, but which the English people of to-day use only to mean ingenious and smart, and I believe Bro. Powell just rightly describe them.

The sphere of duty here, so far as I now see, seems to me an almost ideal sphere of labor for a minister of the gospel. There is only one church in the village or near it, and that the Baptist church: with over 300 members—by the way, I am wrong, there is a small Episcopal church with a few adherents, but service is held there at very rare intervals, I believe, and I am glad to see the members of that church regularly at our services. There are also a few Methodists, but the community is a Baptist community.

At Rich Square or Corinth, there are 150 or 160 members. The new church building is progressing since the grippe abated and the weather improved. The windows are in, the floor laid, and the upper part of the spire painted and complete. The golden globe, which symbolizes the world to be won for Christ, now gleams brightly in the pure upper air. Some of the brethren felt the church at Corinth to be such a hallowed spot that they could not at first consent to remove to Rich Square, but then these brethren are such good and true Baptists, that they can hardly help themselves, but come with us to Rich Square and assist us in carrying on the Lord's work; and after a time I believe they will feel that the glory of the second temple is greater than that of the first, besides the greater convenience it will be for improving the services and extending the work. Bro. Vann, one of the deacons there, could not have borne any other name half so appropriately. He leads the *van* in all such progressive work. The church is beautifully proportioned, and is pronounced by some (not of ourselves) to be the prettiest church in Bertie county.

Now two churches with 450 or 500 members is just enough for one man to shepherd and minister to in holy things in all their times of joy and sorrow.

The day after we arrived, the brethren gathered around the grave and I preached the funeral of one of the oldest members, eighty-five years old.

I trust God will give me an open door and effectual here for the ministry of his word, and enable me to repay in spiritual things the great christian kindness of the brethren.

Yours fraternally, ARCHIBALD CREE.
Roxobel, Feb. 6, 1892.

Letter from Wilson, N. C.

We feel that the Lord hath highly honored our church in having given to us the beloved Battle even for the short time he has been with us. Not only the church, but the whole community, is stirred at the intimation of a call elsewhere.

We shall try to feel submissive to the dispensation which takes him away from us, and to feel proud of the abilities which commend him to the consideration of other churches abler to more fully compensate and appreciate those abilities, and to feel that the Lord's hand is in it for the good of us all—believing the Lord intends good to his people and that the poor will have the gospel preached unto them, and that his cause is not dependent on *any* one man. He will never have a more appreciative, tender or loving people no matter where he may go—but he may go where his usefulness may be enhanced by having a larger field in which his preaching ability may be displayed—but there is joy among the angels of heaven over one *sinner* saved, and a *big work* is before us in that line right here, a big church to build—no higher service can be rendered the Lord than right here. G. W. B.

The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this that as the issues and ends are of his appointing, and that as his all wise love had engineered the deep turnings of trial on the heavenward road, he will never desert us during the discipline. Nothing for us is not to deny and [illegible]—*J. L. Taylor, D. D.*

Forty Young Preachers must have Help or Leave College.

So scarce is money and so great is the cry of "hard times," that it requires a struggle to ask for a contribution to any object. But we have here forty young men studying for the ministry who have no means to help themselves. Nearly one hundred dollars are due for their board, washing and room-rent for January. The Education Board cannot ask for credit for large amounts or for a long time. Shall these young men now in the midst of their preparation for their life work leave college? Liberal pledges to this work were made at nearly all the Associations.

Will not the churches send us a part of what they pledged now? Brethren, in raising now the amounts pledged to other objects, can you not divide with us a little? Help us in this our crisis.

W. R. GWALTNEY.

Don't waste time, money, and health, trying every new medine you may see advertised in the papers. If the cause of your trouble is in the blood, liver, stomach, or kidnies, take Ayer's Sarsaparilla at once, and be sure of a cure. Take no other.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892. 2-10 3m.

Farmers, Merchants and Business Men.

The following resolutions of joint committee of farmers, Merchants and business men, were adopted February 1, 1892:

WHEREAS, The present depressed condition of agriculture in our midst is clearly traceable in part to the neglect on the part of our farmers to raise sufficient food supplies to make the farm self-sustaining; and whereas, this condition of affairs has been brought about in part by the over production of cotton, and consequently the lowering of values, until the present market prices for cotton will not pay the cost of production; and whereas, it is clear to every man that a radical change in the farming system will better our condition; therefore,

We, the undersigned committee, consisting of farmers, merchants and business men, do hereby *Resolve*:

1. That we earnestly recommend and appeal to every farmer in Wake county, whether he be an Alliancemen, non-Alliancemen, tenant or landlord, to reduce the acreage in cotton at least twenty per cent., and to plant and raise, as far as possible, a sufficient quantity of home supplies to make the farm self-sustaining.

2. We recommend and appeal to every supply merchant in Wake county to encourage in every possible way the carrying out of this plan, and, so far as is consistent with their interests, to refuse, if necessary, to make advances to parties who intend to continue the present system of planting all cotton to the neglect of the more important products of the farm.

3. We make this appeal to the farmers, merchants and business men, believing that they will readily accept the doctrine that "the interest of one is the interest of all." The farmer knows from his experience that he cannot prosper depending on cotton and neglecting the more important crops. The merchant knows and realizes that he cannot prosper while having for his customers a community of farmers who depend upon the west for the mules they plough, for the hay and corn they consume, and in fact upon some other farm for almost everything needed, while our own lands are so well suited for diversified farming.

4. That these resolutions be printed and distributed throughout the county.

5. That the merchants of the county be requested to post a copy in some conspicuous place in their stores, and to freely distribute other copies among their customers.

A. C. GREEN, *Chairman*,
JNO. C. SCARBOROUGH,
R. J. POWELL,
W. H. WORTH,
C. N. ALLEN,
J. J. THOMAS,
W. C. STRONACH,
C. G. LATTA,
J. P. WYATT,
E. B. BARBEE,
J. N. HOLDING,
Committee.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, pamphlet "How to cure Piles," free to all, containing valuable information never before published. [illegible]

One of the troubles of life is the breaking of lamp-chimneys. Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them.

"Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

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A Good Possession.

Every Sunday school ought to have a good library, and especially in country and village churches, or towns that have no public library. This is a reading age, and many children *will read*. They ought to have the opportunity to read good books of healthful, moral and religious thought, for life will be largely colored by what we habitually read. The American Baptist Publication Society is prepared to furnish such libraries at low prices, and will help poor schools in obtaining them.

Acknowledgments.

State Missions—Cashie ch, West Chowan, $2.87; Second ch, Durham, Mt Zion, 15.00; Ballard's Bridge ch, Chowan, 6.75; Chappell's Hill ch, ditto, 2.10; Hertford ch, ditto, 5.00; Mt Sinai ch, ditto, 3.00; Olivet ch, ditto, 1.75; Rhynoldson ch, ditto, 5.00; Warwick ch, ditto, 4.00; Yeopim ch, ditto, 5.00; Collection U M, ditto, 5.10; Salem ch, ditto, 8.00; Jackson ch, W Chowan, 2.00; S S Mis Soc, Cashie ch, ditto, 1.31; Sandy Run Union, 3.95; Second ch, Durham, Mt Zion, 10.00; Middleburg ch, Tar River, 1.00; Elim ch, W Chowan, 8.06. Total, 84.89. Previously reported, 986 24. Total this year, 1,071.13.

Foreign Missions—Waughtown ch, Pilot Mtn, $3 54; W M S, Newbern ch, Atlantic, 9.06; Mrs A E Montague, 2.00; Centre Hill ch, Chowan, 1.00; Chappell's Hill ch, ditto, 2.00; Mt Sinai ch, 2.00; Sandy Springs ch, Yadkin, 9.00; Union at Corinth ch, Eastern, 6.03; Second ch, Durham, Mt Zion, 10.00; Antioch ch, Robeson, 2.60; Bear Swamp ch, ditto, 4.25; Back Swamp ch, ditto, 3.60; Big Branch ch, ditto, 2.04; Clybonville ch, ditto, 1.00; Centreville ch, ditto, 80c; Cedar Grove ch, ditto, 1.10; Hog Swamp ch, ditto, 2.00; Mt Elim ch, ditto, 4.10; Long Branch ch, ditto, 4.19; Maxton ch, ditto, 1.25; Jackson Swamp ch, ditto, 1.19; Pleasant Hill ch, ditto, 1.66; Pleasant Grove ch, ditto, 3.15; Raft Swamp ch, ditto, 8.41; McAlpin's Grove ch, ditto, 1.00; Providence ch, ditto, 3.46; White Pond, ditto, 1.25; Saddle Tree ch, ditto, 7.80; W M S, ditto, ditto, 7.20; Red Spring ch, ditto, 1.00; Ten Mile ch, ditto, 1.12; Collection at Robeson Union, 7.38; W M S, Lumberton ch, Robeson, 17.00. Total, 132.58. Previously reported, 1,015.06. Total this year, 1,147.64

Home Missions—Second ch, Durham, Mt $12.00; Mt Sinai ch, Chowan, 2.00; Salem ch, ditto, 2.00; Elim ch, W Chowan, 1.94. Total, 17.94. Previously reported, 380.02. Total this year, 397.96.

Havana House—S S, Aulander ch, West Chowan, $2.50; Cottonville ch, Stanly, 1 00; Wake Forest Mis Soc, Central, 13.40; Scotland Neck ch, Tar River, 8.00; Mrs A E Montague, 2.00; Roper ch, Chowan, 2.50; Shady Grove ch, Raleigh, 1 85; Burgaw ch, Eastern, 7.00; Yeopim ch, W Chowan, 5.15. Total, 43.40. Previously reported, 3,080.56. Total to date, 3,123.96.

Education—Second ch, Durham, Mt Zion, $10.00; Aulander church, West Chowan, 1.25; Rockyhock ch, Chowan, 5.00. Total, 16.25. Previously reported, 229.04. Total this year, 245.29.

Orphanage—Aulander ch, W Chowan, $4.95; Yeopim ch, Chowan, 5.00; Columbus Union, 2.00; Mt Elim ch, Robeson, 2.22. Total, 14.17. Previously reported, 310.08. Total this year, 324.25.

Ministerial Relief Fund—Raft Swamp ch, Robeson, $5.00; Mt Elim ch, ditto, 1.05; Columbus Union, 1.00; Rev J K Fant, High Point, 7.20; Union Grove ch, Stanly, 30c; Locust Level ch, ditto, 50c. Total, 15.05.

CORRECTIONS: In last RECORDER, Little River Union, for State Missions $1.00, should be $2.00; Mt Pisgah ch, Mt Zion, for Home Missions $7.50, should be $4.93.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 13, 1892.

William Davis, aged about seventy eight years, died in Granville county, on Feb. 7th.

For Bilious Attacks
heartburn,
sick headache,
and all disorders of
the stomach, liver,
and bowels,
Ayer's Cathartic Pills
are the
safest, surest,
and most popular
medicine for
family use.
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TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $1.00. Send stamp for blanks. AMERICAN BUREAU OF EDUCATION, MISS CALVER, Proprietor, Odd Fellows, NASHVILLE, TENN.

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SATISFACTION GUARANTEED OR MONEY REFUNDED.
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FOUNDED 1864 by the present executive—Occupies four buildings—Unrivalled in facilities for educating YOUNG MEN AND WOMEN for success in life. The outlook for is most favorable for business opportunities. The demand for our graduates is unprecedented. No vacation; pupils can enter at any time with equal advantage. Never attend a school because the tuition is cheap, for CHEAP is very dear; it means cheap surroundings, inferior facilities, and offers NO opportunities for securing POSITIONS for its pupils and graduates. This
THE New Year
school, owing to its HIGH standard of excellence, has placed in business more young men and women from Md., Va., N. C., S. C. and Ga. than all similar institutions combined. Catalogue and particulars mailed. W. H. SADLER, PRES.—F. A. SADLER, SEC'Y, BALTIMORE, MD.

1892. GREGORY'S SEED CATALOGUE 1892.
"Survival of the Fittest."
If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1200 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.
J. J. H. GREGORY & SON, Marblehead, Mass.

Dr. J. B. Hawthorne Re-Affirms.
(AN INTERESTING CORRESPONDENCE.)

REV. J. B. HAWTHORNE, D. D., Atlanta, Ga.
Dear Sir:—More than two years ago you were kind enough to allow us to publish a letter from you in which you declared that you had been cured of Catarrh by the use of King's Royal Germetuer. In the same letter you said that you had seen its curative effects upon various diseases.
Knowing your enviable reputation throughout the nation, and confident that the public would rely upon any statement coming from you, the manufacturers of King's Royal Germetuer would esteem it a real favor if you would consent to answer the following questions: 1 Has there been any return of your Catarrh trouble? 2 Have your observations of the effects of the medicine within the last two years strengthened the convictions expressed in your first published testimonials?
Hoping to hear from you at your earliest convenience, I am yours truly,
T. H. BLACKNALL,
General Manager K. R. G.

MAJ. T. H. BLACKNALL,
Manager K. R. G. Co., Atlanta, Ga.:
Dear Sir;—In re, ly to your letter requesting me to answer certain questions concerning King's Royal Germetuer, I take much pleasure in saying that I am indebted to the medicine for what seems to me a complete cure of catarrhal trouble. My present health is almost perfect.
My observation within the last two years has so strengthened my faith in the remedy that I am prepared to say that there is not a medicine on the market that is worthy of comparison with it. Thousands of intelligent and reliable people, among them some of the most distinguished men of the country, have expressed to me the same opinion.
Many of my friends have been cured of dyspepsia, others of rheumatism, and some of neuralgia. As a remedy for cholera infantum it is absolutely par excellence. Atlanta alone has a thousand living witnesses to its triumphs over the la grippe.
My conviction as to the merit of this medicine is about as strong as any conviction can be made.
Yours truly,
J. B. HAWTHORNE.

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WANTED IN VIRGINIA, NORTH CAROLINA and TENNESSEE.
During the last six years, as local agent at Glade Spring, Va, I sold one thousand "Continental" Mowers, Reapers and Binders, manufactured by the Johnston Harvester Company, Batavia, N. Y., who also build Rotary Disk Pulverizers and Cultivators. I want reliable agents in every county in Virginia, North Carolina and Tennessee. There is money for the right man. Address, stating territory wanted,
M. M. MORRISS, Manager,
Bristol, Tenn.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR. PARKER & CO, 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM.
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & CO, 340 N. Cherry St., Nashville, Tenn.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

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RALEIGH, N. C.
A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

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CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

W. H. & R. S.
TUCKER & CO.
DRY GOODS.
Winter, 1892.
Mail Order Department.

Through our Mail Order Department we offer advantages to the people of North Carolina for "Shopping by Mail" second to none in the Southern States, for by the means of this, a very important department of our great business, we place almost at the very doors of our patrons our enormous stock of goods, and we do carry the largest and finest collection of Dry Goods and kindred wares, at retail, of any house in North Carolina, and equaled by very few Southern houses.
We want the patronage of our North Carolina people, not simply that ours is a North Carolina house, but because we will sell them Dry Goods at as low prices, for the same quality, as any house in the trade.
We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

FOREIGN AND AMERICAN DRESS WOOLENS,
BLACK DRESS GOODS,
SILKS, VELVETS,
HOUSEFURNISHING GOODS,
CARPETS, CURTAINS, &c., &c.

Samples cheerfully sent, and letters of enquiry promptly answered.

When writing for samples, our patrons will please make their orders as definite as possible, for then we can send a suitable line, instead of a lot entirely different from what they want.

GOODS DELIVERED FREE.
(Except Furniture and Crockery.)
On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

University Law School.
The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

PATENTS THOS. P. SIMPSON, Washington D.C. No atty's fee until patent obtained. Write for Inventor's Guide

A Young People's Paper.

Our Young People, published by the American Baptist Publication Society, is a bright, fresh, inspiring, fortnightly paper of eight pages. Its stories are entertaining and instructive, not only to the young folks, but to the older as well. It will be like rays of sunshine into your home if you introduce it there. If your Sunday-schools do not take it, form clubs of five or more, and get it at forty cents per year. It will pay.

Letter from Rev. A. J. Diaz.

HAVANA, CUBA, Jan. 20, 1892.

Dear Dr. Tichenor:—Yours, date January 15, was received. About two months ago I sent a list with all the names of our twenty-five scholars and names of teachers and what kind of tuition we give them to Miss Armstrong, of Baltimore, and besides this with all the particulars about each one of the ten they already has select. I spoke in my letter how large are the rooms that we have space for one hundred boarders.

There is not other idea that has been received so well by the citizen of Havana as the establishment of school of this kind. I told this to Miss Armstrong, and told her that if they help us a year it is very probably this people of Havana will support the school (Baptist and Catholic). I may mistake but they show great sympathy on this institution.

Now let me tell you some information in order you may use.

Our school have ninety-two daily pupils—from these I select twenty-five intelligent, poor, or orphans, ten was received on the school as boarders since the month of October 1st. We occupy the fourth part of the building the Board bought for the church purpose. The cost of each boarder including tuition or salaries for professors are twelve dollars each a month, and we give everything they need. We have five professors on the school, and they are Minnie Diaz, my wife, my mother, Miss Julia Lozano and myself. The order of the school is as follows:

My mother is in charge of the board.

My wife in charge of needle-work, and trimming department.

Miss Julia Lozano in charge of the primary department.

Minnie in charge of piano, organ and singing, class of spelling, first reading and Bible class.

Myself, English, Spanish grammar, writing, geography—America and Europe arithmetic, geometry, typewriting.

We commence the work at six o'clock a. m. and get through at five p. m; then sister and my wife are in charge of the boarders.

An incident—last Sunday after the services I was called for one of the brethren in charge of the church collection and gave me an envelope which was found on the basket's collection, addressed to me. I open and find a letter and a note bill for five hundred dollars (Spanish paper). The letter have only four lines and it said: "Take this money and buy twenty-one sew-machines; make a present of them to twenty-one of the young ladies that are able to sew. An unbeliever)." I was not pleased with the signature, and was inquire who it was, in order to give that money back, but can't find him, and I conclude to get the sew-machines for them; so I bought them, but I have the idea if I understand who is the person that put the unbelievered money on the Lord's treasure to give back right away. What do you advise me? You think I am right or wrong?

Salaries we pay—

Mother's——twenty-seven for missionary work and school.

My wife do not charge nothing.

Miss Julia Lozano.....$20.00.

Minnie.....$4.00.

Myself nothing.

But somebody need to take my place because is too much for me, and the salary will be thirty-four dollars. I have a very intelligent lady who is christian that is willing to accept this call.

Please be so kind as to drop a line to Miss Armstrong and tell her what you think will interest them from this account I give you, because is very probably my letter has been miss on the mail.

Did you have a good trip? Are you well now? Good bye.

Yours in Christ,

DIAZ.

NOTE.—It is hardly necessary to say that the secretary worte Diaz that he did right in investing the five hundred dollars put in the collection basket by "An Unbeliever" in the sewing machines for the school, and that hereafter whenever "An Unbeliever" is led to cast anything into the treasury of the Lord, he should, without hesitation, accept and use it. "Spoiling the Egyptians" in that sense and in that way is surely legitimate.

From Bro. R. D. Haymore.

Dear Recorder:—I enjoy a ramble over my native State through the columns of your excellent paper. Though I am and have been for years the weekly recipient of six Baptist papers coming from as many States, I enjoy none more than the BIBLICAL RECORDER.

You have a brother living forty miles from here just in sight of a little village called "Elber," at the junction of the Franklin Extension of the R. & D. R. R. with the main line. * * * I often call to see him.

I came to this place first in 1869, in company with a Bro. Bailey, who had recently come to us from the Methodists and resided at the time in Germanton, N. C., where the year before I had been at school, but was at the time a student of "Beaulah" Institute, Madison, N. C. Since that time I have been acquainted in the county, but never lived here until last year. My labors have been blessed, having baptized seventy-five converts. Until the winter set in I enjoyed the work, preaching one half time to two country churches located six and ten miles north and south of the town.

Though I have been in Virginia for thirty years and know the faces of all our ministers and am known to all, yet I often go back in my mind to old Surry county, N. C. The red clay yard of the home of my boyhood, the spring path with the slab across the track, and the old orchard graveyard, are all often revived in my thoughts. It was from this home a younger sister and myself walked together to "Holly Springs" schoolhouse to hear the first Missionary Baptist prerchers who had ever been in that section. The preachers were Elias Dodson and Caudle. Dodson preached and Caudle concluded. Here the Spirit first came to my heart. I knew not what was the matter. Being near the door, I stepped out and through an opening between the logs caused by the removal of a "chinking," I beckoned my sister and she and I walked silently home. I might have been converted that day had I known what to do.

I may never get back, but I feel the deepest interest in your work, and would salute all my old acquaintances, and bid the brotherhood a hearty God-speed.

R. D. HAYMORE.

Rocky Mount, Va., Feb. 8, 1892.

Funeral and Burial of Dr. Manly.

We buried Dr. Manly's remains by the side of the grave of Dr. Boyce in Cave Hill cemetery Tuesday of last week. The funeral was from Walnut Street church and was very simple. The house was filled with the best people of Louisville, many ministers of all denominations being present. Dr. Tupper gave out the hymn,

"What a friend we have in Jesus,"

after which Dr. Kerfoot read appropriate selections of Scripture. Dr. Whitsitt led in prayer. Dr. Dudley read the following hymn, written by Dr. Manly in 1850, which was printed on slips and distributed through the congregation:

In doubt's dim twilight here I stray,
Up n me shines no cheering ray;
My Saviour, drive away my fear,
Abide with me, for night is near.

Dwell thou within my heart; O come
Not as a stranger, but at home;
Here reign supreme it is thy right;
Abide with me both day and night.

And when my day of toil is done,
When weak and weary age comes on,
Uphold me, Saviour, as I die;
Abide with me, when night is nigh.

Soon shall a voice my slumbers wake,
A glorious, endless morning break;
When night and grief forever flee,
May I in heaven abide with thee.

We then spoke from the text, "Rejoice evermore," stating some reasons his parents, his family, the community, the Seminary and the church had for rejoicing that God had given us such a man as Dr. Manly for so many years of varied and efficient service. We spoke of the inspiration such a life should be to us.

Dr. Broadus followed in a tender and felicitous address. He pointed out the elements of Dr. Manly's greatness, his wonderful versatility, his remarkably good judgment, his readiness in emergencies, his lovely spirit, his thorough scholarship, his personal power and rare achievements. In speaking of the miscreant who struck Dr. Manly down three years ago and inflicted the injuries which hastened his death, probably by ten years, Dr. Broadus broke forth in a wonderful burst of eloquence which thrilled the vast assembly. He strongly commended Dr. Manly's book on Inspiration as a wise discussion of the subject and suited to general reading.

The body was then borne to the grave. The trustees and officials of the Seminary were honorary pall-bearers, while the active pall bearers were chosen from among the students as follows: R. E. L. Aylor, of Virginia; Weston Bruner, of Kentucky; A. J. Harris, of Texas; A. S. Smith, of Alabama; T. P. Stafford, of Missouri, and R. J. Williams, of South Carolina.

The students marched in line to the grave, where, after Dr. Sampey had offered prayer, they sang with singular sweetness and power

"Shall we gather at the river."

and Prof. Robertson pronounced the benediction.

No death that ever occurred in Louisville has more profoundly impressed the community.—*Western Recorder.*

Medicated Throat Bandage

Positively cures Quinsy, Croup, Goitre, Enlarged Tonsils, Catarrh of the Throat, Loss of Voice, Hoarseness and all Diseases of the Throat. A pleasant, soothing application, worn at night, performing its work while the patient sleeps. Sent by mail for One Dollar. Testimonials and a treatise on "The Throat and Its Ailments," free to all sending 3c. stamp for postage. Mention this paper. The Physicians' Remedy Co., Cincinnati, O.

The R. D. Robinson Publishing Company of Raleigh has for sale a life of the late C. H. Spurgeon by Rev. Dr. Henry Davenport Northrop. Agents wanted.

NEWS OF THE WEEK.

Raleigh Affairs.

The *North State*, Republican organ, which was removed from Greensboro to Raleigh several weeks ago, has been moved back to Greensboro.

Between seven and eight o'clock p. m., on Saturday last, the polar lights were seen in the northern heavens. The display was beautiful and imposing, and the lights extended all along the Atlantic coast and as far west as Iowa, and south to Tennessee. The lights are usually preceded or accompanied by electrical disturbances. Along with this phenomenon, spots are now visible on the sun, thousands of miles in length and breadth.

Mr. J. A. Askew of this city has accepted a position with the Lincolnton Paper Mills of Charlotte. Mr. Askew is thoroughly acquainted with the paper business. The Lincolnton Mills are to be congratulated on securing his services.

State News.

The Fish Fair opens in Newbern on Feb. 15th, 1892.

The United States court house and post-office at Statesville has been completed.

Lawrence & Edwards of Scotland Neck have assigned. Assets estimated at $25,000; liabilities at $17,000.

At Asheville the grand jury returned seventy-two true bills against parties for selling cigarettes to minors.

J. D. Bridges, dry goods merchant at Shelby has assigned. Liabilities about $10,000; assets $5,000.

Mr. J. L. Allen, railway agent at Forestville, has erected a telegraph line between Forestville and Wake Forest.

H. S. Roueche, a young machinist of Salisbury, committed suicide last Thursday by taking two bottles of laudanum.

The Governor offers a reward of $200 for the apprehension of R. L. Askew, who murdered Charles Hardy in Bertie county.

The Schooner Wave, loaded with oysters for Norfolk, Va, was swamped in Pamlico sound last week. The Captain and crew were drowned.

C. L. Tate, postmaster at Forest City, is $1,171.40 short in his money order account. He was arrested, and after a preliminary trial released on bail.

The large saw mills of I. S. D. Sauls on Neuse river, about one mile from Goldsboro, were destroyed by fire on the 12th inst. Loss stated at $15,000.

We learn that the fishermen of Morehead City made a tremendous catch last Thursday. They caught 135,000 croakers and a great many trout.—*Kinston Free Press.*

Gov. Holt has appointed Mr. George A. Shuford of Buncombe, Judge of the Superior Court for the 12th Judicial District, to fill the vacancy caused by the resignation of Judge James H. Merrimon.

There is said to be a very rich silver mine and several indications of coal near Leaksville, and it is believed that both could be found in abundance if the proper efforts were put forth.—*Piedmont Herald.*

Sunday, the 14th inst., was the 126th anniversary of Salem's foundation. It was also the anniversary of the death of Frederick William Marshall, a Moravian missionary, who founded the town.

John P. Royster, the negro who murdered John P. Epps, manager of the Western Union telegraph office at Suffolk, Va., some months past, was captured in Martin county, N. C., one day last week, and taken to Suffolk.

On Sunday two sons of the late George Weatherly, who live with their mother near Benaja, were together. The older of the two boys began handling a gun when it went off, killing the younger boy.—*Greensboro Workman.*

Ex-Sheriff Thomas H. Hughes of Orange county died at his home in Cedar Grove township on Friday morning last, in his eightieth year. Mr. Hughes was a member of the State Senate in 1889, and was a man of influence.

Mt. Airy expects to have two new elegant hotels open in June for summer guests. Two stock companies have been organized to build them, one with an authorized capital of $100,000, and the other with an authorized capital of $150,000.

Since the railroad has been built through Stanly county several rock quarries have been opened up, and the rock is being shipped to all parts of the country. The slate quarries of Stanly are doubtless as fine as any in the country.—*Charlotte Chronicle.*

At a frolic near Hester's Store, Person county, recently, Nick Hester and Gus Moore, two negroes, while engaged in a game of cards, got into a dispute over twenty-five cents, when Moore drew his pistol and shot Hester, killing him almost instantly.

At a station on the W. N. C. R. R., a few miles west of Asheville, last Friday, three children were playing on a track in front of an approaching train. Their mother ran and attempted to rescue them, but was killed, together with one child. The two other children were also injured.

The quantitative analysis of the water from the fountain on the Square, made by one of the leading chemists of the South, has been received by the company. The analysis shows that, in addition to many other valuable mineral properties, the water is strong in lithia, stronger in fact than any other lithia water in the country.—*Shelby Review.*

The Richmond & Danville Company have compromised their case with Mrs. Little, of Hickory, whose husband, Rev. M. L. Little was killed in the Narrow Guage railroad wreck near this place one year ago. They pay Mrs. Little $6,000 damages. The case of Mrs. Bessie Smyre of Newton, whose husband, engineer John Smyre, was killed on Saluda mountain two years ago has also been compromised for $3,500.—*Newton Enterprise.*

General News.

Secretary Blaine denies the report that he is about to resign.

Seventeen persons perished in the burning of the hotel Royal, New York City, Feb. 7th.

John Crerar of Chicago bequeaths over $3,000,000 to found a public library in that city.

John Jay Knox, ex-comptroller of the United States treasury, died in New York on the 9th inst.

Secretary Blaine has written a letter in which he declines to be considered a Presidential candidate.

A fire in Memphis, Tenn., on the night of the 8th inst., caused a loss of $1,100,000. One person was killed.

A sixteen-year-old white boy shot and killed two negroes who assaulted him, near Monterey, Ala., recently.

The famine sufferers of Russia have been granted 60,000,000 roubles by that government to relieve their wants.

President Harrison has detailed two experts from the Interior Department to make a thorough secret examination of the census bureau.

H. A. Burns, president of the closed Merchants Bank at Morehead, Minn., has been arrested, charged with defrauding the depositors out of $80,000.

At Welford, S. C., last Friday, Mrs. Gregory, a widow lady, was making soap when her clothing caught fire. Her sister attempted to rescue her and both were burned to death.

Hundreds of people are dying from starvation and contagious diseases in Russia. Nearly all the horses in the country have been killed for food, so it is impossible to distribute food among the people in the country. At Penza over 17,000 people are daily fed by charity.

MARRIED.

ALFORD—THOMAS—On February 7th, 1892, in East Durham, N. C., by Rev. M. H. Ellen, Mr. W. J. Alford and Miss Ella Thomas.

HOGAN—STROUD—On February 3d, 1892, at the residence of the bride's father, Mr. W. M. Stroud of Oaks, N. C., Mr. Irvin Hogan of University, N. C., and Miss Ella Stroud.

McGEHEE—SKINNER—On February 9th, 1892, in Christ church, Raleigh, by Rev. Dr. M. M. Marshall, Mr. George B. McGehee, and Miss Eliza Skinner, daughter of Rev. Dr. T. E. Skinner.

DIED.

DEMENT—Stephen Edward Dement died at his home in Granville county, N. C., on January 11th, 1892, after a short illness. He was in his seventy-eighth year, had been a member of the Baptist church for nearly fifty years, and the greater portion of that time a deacon of Brassfield church. In all the relations of life he was noted for his punctuality and faithfulness. Thus has departed from us, one who performed duty for its own sake, with no hope of praise from men.

COM. OF BRASSFIELD CHURCH.

TAYLOR—Sister Elizabeth Taylor fell on sleep Tuesday, Feb. 2d, about 6 p. m., at the home of her son, Bro. Jas. A. Taylor, in the sixty-eighth year of her age. At the early age of sixteen she gave herself to the Saviour, and two years later was baptized into the fellowship of Spring Branch church by Elder Stephen Center. For more than a half century she was an active worker in the Lord's vineyard. An uncompromising Baptist, devoted to the simple teachings of God's word, she died in the triumphs of the christian's faith. Her funeral services were conducted by the writer from the Dunn Baptist church on Wednesday at 3:30 p. m., and we laid her away in Greenwood cemetery to await the resurrection morn. May a kind Heavenly Father sustain by his grace the bereaved members of her family, and may they derive comfort from the thought that their loss is her eternal gain.

W. F. WATSON.

NEWSOME—Died at her home, near Winton, N. C., on January 12th, 1892, sister Caroline Newsome, widow of the late Bro. Joseph Newsome. She was born on August 3d, 1821, and was in the seventy-first year of her age. For a long period of years she had been a consistent and honored member of the Baptist church, and for quite a while had held her membership with the church at Winton.

Kind, faithful, energetic and frugal, she pursued the pathway of duty and right as it was given her to see it, with calm, patient and even temperament, striving always to make her home enjoyable and pleasant, which home has been darkened and made desolate by the going out of her life's light. But in the mourning circle of that home so recently bereaved by the death of a loving sister and then a kind mother, it is not my province now to enter. Trusting that the departed ones have gone to "a home not made with hands eternal in the heavens," will leave it to "time with healing in its wings" to assuage the grief of the sorrowing ones, with a faithful reliance on "him who doeth all things well."

S.

HUNTER—Our community and church at Mt. Hermon, Orange county, N. C., were called upon January 21st, 1892, to give up a dear mother-in Israel, sister E. J. Hunter, in the seventy-third year of her age. She was the affectionate wife of deacon A. C. Hunter, and the devoted mother of a number of children, most of whom are members of Mt. Hermon church, and a kind friend and neighbor to all the community in which she lived.

She died as she lived, in the full faith of the gospel. We shall miss her presence, but cherish fondly her influence as a devoted christian mother, wife and friend. To know her was to love her.

She leaves behind to mourn her loss most of all, an aged afflicted husband and two affectionate daughters, besides several sons and daughters who are married. May God's grace sustain and keep them, and when the gathering is on the other shore, may there be a final gathering of them all around the throne of God never to separate any more, is the prayer of their pastor.

J. F. MACDURFIE.

LAWRENCE—In Gates county, N. C., Feb. 4th, 1892, after a few days' illness, Bro. Marmaduke Lawrence, in the seventy-sixth year of his age. He was a deacon of the Gatesville Baptist church.

Bro. Lawrence was possessed of a tender, sympathetic heart, and died lamented by a wide circle of friends and acquaintances. He leaves an aged widow and seven devoted children to mourn their irreparable loss. He was a regular attendant upon the public worship of God, and a devout, attentive and inspiring listener to the proclamation of his word. He was a friend and benefactor to the poor and distressed, and will be sadly missed, not only by his church, but by the community in which he lived.

Bro. Lawrence started in life almost penniless, but by dint of untiring industry, frugality, and sound judgment, accumulated a large landed estate, and died owing no man anything but love. His funeral services were conducted by the writer, and the large congregation present testified the esteem in which he was held.

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Lift up thy face and smile,
'Tis but a little while;
The threat'ning clouds that bend above thy way
Will lift and break, full soon, in brightest day.

Think not thou livest in vain,
Or that one honest pain
Of thine is lost;
He who in loving care
Numbers thine every hair,
Knows all the cost.

No lightest care of thine
Escapes his love divine;
No smile's forgot, nor cup of water given;
Each tender, loving deed,
Like some strange, precious seed,
Shall bear its fruit in heaven,

Nor dream if thou wert gone
From out life's troubled throng
Thou'dst not be missed.
If, from the ocean's mass
One drop for aye should pass,
One diamond ray the less
The eye of man would bless;
Some rose would be unkissed
With morning dew.

Thou knowest not what heart
That lives in gloom apart
Would find its sunshine fled
If thou wert dead;
What slender thread of faith would break,
What havoc in some life 'twould make,
If thou shoudst prove untrue.

The flower that blooms in desert place,
And lifts its head with winsome grace
Might drop and sigh, "Alas! Ah me!
Why should I live where none can see?"
But he who formed both field and flood
Has made the flower and called it good,
And in his wisdom placed it there,
To make the desert seem more fair.
And if he then has need of flowers,
To deck this barren world of ours,
He has a use for thee.

—*Edna J. Platt, in The Ensign.*

Mother's Day.

She was a woman of about sixty, the wife of a Pennsylvania farmer. There was not a picturesque or unusual point about her; she was tall, lean and round-shouldered. Indeed, as she walked with long, loping strides from the kitchen to cellar, the cow-yard or the wood-shed, she bore and absurd likeness to the gaunt hound that followed her.

Her day was never eventful. She rose at four in the morning, and made up the fires in the stoves. Her husband and sons were asleep. "Men," she said, "hated housework." She did not call the girls until breakfast was nearly ready, because "young things needed sleep." She milked five cows before the sun was fairly up.

The farmer, his five children and two farm-hands sat down to breakfast, and she poured out the coffee and baked the cakes which they ate. After they had finished she ate her own breakfast if she cared for any. Then came washing or ironing or scrubbing or baking until it was time for the heavy noon meal which she cooked. Her daughters used sometimes to help a little, but in an idling, half-hearted way. Sometimes she would drive them out with a queer, pathetic smile.

"Young folks like pleasure. They ought to have their fun!" she would say.

There was the morning's work to finish after the dinner was over. It was a large farm, and the men were hearty eaters. She "laid down" quantities of meats and canned and dried vegetables.

After supper was over, everybody found some recreation but mother. The farmer smoked, the young people visited the neighbors or gathered at one end of the porch chattering and laughing. Mother was inside at work, sewing or with her great basket of stockings.

She would look at them smiling.

"They like their fun," she would say. She looked at them again sometimes as if, old as she was, she would like some fun too, but she never joined them. They were with the friends whom they had made at college and school. Mother had been very little at school when she was young. Besides she had no time for idling. Sometimes when she was making shirts for the boys she worked until midnight.

One evening her youngest girl read her a story, which she thought would suit her mother's intellect. It touched and pleased her greatly. She spoke of it for years afterwards.

One of her days was like all the others, except Sundays, when she had time to go to church. She was very happy there, but especially when they sang any hymn which she had known when a girl; she would join, scarcely above her breath, for she knew her voice was cracked.

When strangers remarked that she was growing thin, her children replied that it was no wonder. Mother's energy would wear the flesh from any woman's body. Her appetite failed, the very smell of salt meat and the cabbage which she cooked nauseated her. She used to listen eagerly when they talked of the fruit which could be bought in the city. But nobody noticed it. "Mother had always been the motive power, which had kept the whole machinery in motion. It never occurred to anybody that the power could be exhausted.

One day, however, when they came down to breakfast, the table was not spread, and no fires were lighted. For the first time in her life, when she was needed, mother lay in her bed still and quiet. She would never work for them more.

After they had buried her they knew how much they had loved her. Their grief was sincere and deep. They never wearied in talking of her unfailing gentleness, her unselfishness, her perfect unselfishness.

None of them seemed to think, however, that any effort of theirs they could have made while she was still moving patient and [illegible] story is a true one. We have [illegible] purpose.—*Youth's Companion.*

A Word to Boys.

Boys, be kind to the loved ones at home. Don't wound your parents hearts with words of impatience and disrespect. Remember the love and care they have lavished, and will continue to lavish on you, from the cradle to the grave. Remember what your life has caused them—how many sleepless nights and dreary days have come to them because of their love for you. Don't come into their presence with an air of disrespect and self importance; don't imagine that because you came into the world several years after them that you are therefore wiser; don't get impatient and resentful because they favor you with some of their dearly bought experience and wholesome advice; don't expect them to see things from your standpoint or sympathize with you in all your little disappointments. Remember they have fought life's fiercest battles and been sorely wounded therein; and they know you are as yet only on the skirmish line.

Don't be too eager to leave the home nest. Of course it is natural and right for every boy, when the proper time comes to think and plan for a home of his own, but don't imagine that time has come when you put put on your first swallow-tail and cravat.

No matter how well you may promise to do, the day you leave the old homestead to start out for yourself in the world will be a day of mourning for the old folks therein. So be careful and don't try to remind them on every occasion that the time is coming and that you are anxious for it to come.

Be courteous to your sisters. There is an old adage that as the boy treats his sisters so the man will treat his wife Show your sisters the same kindness and courtesy that you would the fairest lady in the land. Don't appropriate the easiest chair in the room, and leave them to take the footstool or hunt a seat at pleasure. Don't snap them up if they ask you a question, or answer them as though they were idiots and incapable of comprehending a sensible reply. Don't go into the room which their careful hands have made tidy and throw things around in such a manner as to convert it into a curiosity shop, and then wonder why your "things" are not always in order. A gentle boy will make a gentleman, and there is no surer proof of a boy's character than his manners at home.

The Bridle.

"Don't go without a bridle, boys," was grandfather's favorite bit of advice.

Do you suppose we were all teamsters or horse jockeys? No such thing If he heard one cursing and swearing, or giving to much vain and foolish talk, "That man has lost his bridle," he would say.

Without a bridle, the tongue, though a little member, "boasteth great things." It is "an unruly evil, full of deadly poison." Put a bridle on, and it is one of the best servants the body and soul have. "I will keep my mouth with a bridle," said King David; and who can do better than follow his example?

When my grandfather saw a man drinking and carousing, or a boy spending all his money for cakes and candy, "Poor fellow!" he would say, "he's left off his bridle." The appetite needs a reining. Let it loose, and it will run you to gluttony, drunkenness, and all sorts of disorders. Be sure to keep a bridle on your appetite: don't neglect to have one for passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check rein tight; don't let it slip; hold it steady.—Never go without your bridle.

That was the bridle my grandfather meant—the *bridle of self-government.* Parents try to retain and check their children, and you can generally tell by their behavior what children have such wise and faithful parents. But parent's cannot do everything And some children have no parents to care for them. Every boy must have his own bridle, and every girl must have hers. They must learn to check and govern themselves. Self government is the most difficult and most important government in the world. It becomes easier every day, if you practice it with steady and resolute will. It is the fountain of excellence. It is the cutting and prunning which makes the noble and vigorous tree of character.—*Exchange.*

The best friend I have is the man who in some way leads me to do better things than I would do. He is friendless, indeed, who has no one to draw out the best that is in him.—*United Presbyterian.*

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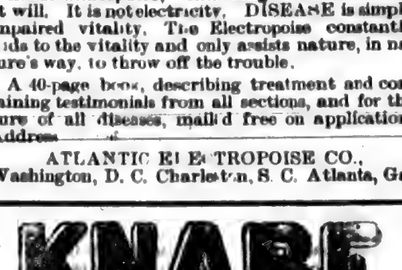

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MEMOIR VI—REV. MARTIN ROSS

CHAPTER ONE.

"The kingdom of God cometh not with observation" was the declaration of our Lord. There were myriads of men in many different lands waiting and watching for the sign which were to disclose the advent of the long expected Messiah, yet the star of Bethlehem was an unheeded signal to all save the three wise men of the east and the humble shepherds of the Jordan plain. The Pharisee, set and rooted in the nest of his own preconceptions of the pomp and splendor necessarily attendant upon an event so august and potent in human affairs, dismissed the thought that the King of the Jews could be identified with the puling baby, making his entrance upon life in the little stalls of a village inn. It was the same incredulity that led his sect thirty years later to mock at all the miracles of a Saviour who had been so long known as a village carpenter. A great feature in Christ's visit to this world seems to have been to mortify and banish from the hearts of his people all such vain and selfish expectations. We often find the true successors and representatives of these ancient self deceivers in persons who have fixed up in their minds the way they will find release from their consciousness of sin and want of acceptance with God. Some expect to be converted by some manifestation from heaven almost as miraculous as that by which Saul of Tarsus was arrested on his bloody errand to Damascus. Others more reasonable await less significant manifestations on the part of the Holy Spirit, but with all their evident thirst for deliverance, we invariably find that such people are the last to be blest in the richest seasons of revival. But let us be thankful that not even stupidity and obstinacy are proof against the infinite mercy which sees and pities our poor human frailty. "If any man thirst let him come unto me and drink," cried the Lord Jesus to the listening multitudes, and so says he to-day even to men and women who would dictate the manner and style of their receiving pardon from the courts of heaven.

Such a line of thought was suggested by the life and conversion of Martin Ross, whose career in this world will form the subject of this memoir. A lad born in seclusion and comparative poverty amid the dense swamps which then fringed both banks of the Roanoke river, and then at the earliest moment of his fitness for military life going off to mingle in the carnage and confusion of contending armies, would appear to have slight prospect of usefulness in the future, so far as christian beneficence was concerned. His alternations of labor on his father's farm near Williamston, and then months of toil, exposure and evil connections amid the net fishermen of the Roanoke, were a poor school of morals at best, but counted as nothing when contrasted with the countless temptations and sinful examples encountered in armies so largely composed of French infidels and atheists. Yet a youth thus exposed to so many dangers of soul and body was, by the help of God, not only to survive the perils of the battle-field, but almost immediately on his return to his old home, he found the pearl of great price.

We have in the life of Rev. Reuben Ross, a brother of Martin, a vivid picture of the old Ross homestead and of life on the Roanoke in those far off days. It seems that one William Ross had come as the first of the name, and made his home on the same farm near Williamston. He left a son, also named William, who was born Aug. 9th, 1731. Nine other boys and girls, beside Martin, made full the quiver of this pious and prolific old man, the second Wm. Ross. He was a member of Skewarkey Baptist church, and held with unquestioning faith all the extremest Calvinistic teachings and deductions on the subject of predestination. It would be amusing if so much that is tragic and ruinous did not mingle with the story, to tell to what lengths these well-meaning people carried their deductions of the fact that God has foreknowledge and control in human affairs. That men had at the same time been left in possession of their own wills in such matters, was as entirely ignored as if Christ had never taught the truth, that men are free to accept or reject his terms of mercy. With a fatalism that would astound even a Saracen dervish, these ultra Calvinists said it was "love's labor lost" to teach the way of life to their children. If they were of the true elect, then it was, they said, forestalling the work of the Holy Spirit to be thus attempting to save a vessel perhaps consigned to eternal wrath from the foundation of the world. Thus beyond regular family worship there was scarcely a semblance of effort to mould and direct the moral growth of their own offspring. They were left to follow their own devices as to how they should spend Sundays It was a matter of small concern to old Mr. Ross, and men of his ilk, that his boys forgot that the Sabbath was not to be profaned. If they drank too much apple brandy on these Sunday frolics, it was set down as only an incident of youth and indiscretion which would be all forgiven when, in his own good time, God should call the prodigal from the error of his ways.

The Ross family lived just east of the town of Williamston on a farm then known as the "Islands." It was so situated that great advantages were obtained as to rearing and fattening live stock. William Ross found that the rich bottom lands of the Roanoke were a mine of wealth in their many sources of food for both hogs and neat cattle. The never failing supply of reed forage and the great crops of acorns and other kinds of mast sustained his cattle and hogs of themselves, and corn was only used to keep them gentle and mindful of human help. A low, rambling house built around a large central room, with a huge, wide spreading mulberry tree shading the front door, were the chief elements in the rural landscape containing the old Ross homestead. In that humble and unpretending home of simple, homely abundance were to be reared three ministers of the gospel. Two of them, Martin and Reuben Ross, were to attain great usefulness and influence in their separate fields of labor, while their brother James, in an humbler sphere, was to be no less zealous and useful. That so many of William Ross's sons thus became so useful in God's service, shows how much more pregnant and convincing is a pure and consistent christian's life than oceans of advice and admonition, wanting the proper sanctions of sincerity in the monitor. It is breath wasted for an inconsistent parent to talk morality to a boy who is aware of how such things fail to influence the life of him who thus essays to show the way to holiness. The father who dogmatizes and utters loud prayers all the week and still can not visit the stores on Saturday without getting fuddled with bad whiskey, rather disgusts than edifies the boys he would seek to influence for good. Old Mr. William Ross took just the opposite course. He walked close with God and let his example alone plead with the youths he loved and yet only aided as to council, in his prayers made in their hearing, that God would yet in his own good time give them "the peace that passeth understanding."

Martin Ross no doubt pondered long and well over those weighty questions touching providence, free-will and that soul fatalism he saw overshadowing the life of his honored father. His strong, natural affections in earlier years might lead him to accept as true any gloss, however monstrous and incredible, that he got from William Ross; but that keen, undaunted intelligence that was in late years to make him immortal, early began to question many of the deductions made by the fatalists in their pretended amplification of Paul and Calvin's teaching on the subject. When in the stress of the Revolutionary war, Mr. Ross had sent Martin to join his two older brothers, John and William, on the tented field, the future orator and divine found a new school of lasting impressiveness. His ideas and emotions hitherto had been colored only by the hints he received at the old field school and in the godly lives of his parents. In the army he found every day experiences showing the contrasts of strength and weakness in human character. He saw men grown to be veterans in the ranks who yet trembled and sought every means to avoid going into actual battle. On the other hand were a multitude that would be grieved and shamed if accident kept them back from the post of duty on such an occasion. He saw these same men freely volunteering to make up a forlorn hope, whenever their commander thought so bloody and dangerous a resort should be used against the insolent foe. He heard all shades of ecclesiastical teaching mooted and discussed around the winter camp fires and much to weaken his faith in Calvinistic fatalism. The Methodist chaplains and the reformed Baptists never grew weary in expatiating on the love and mercy of Christ for all our race. That his atonement was for all conditions and tribes, and that peace awaited every weary and heavy-laden soul that would really accept of Jesus. Such great Baptist preachers as John Gano, John Leland and Jeremiah Walker in their addresses to the troops preached a religion so much broader and more merciful than the iron-clad tenets Martin Ross had been hearing at Skewarkey, that his soul acquired a breadth of love and faith in the world-wide mercy of God that could never again cramp itself into the gloomy and hopeless fatalism of his parents.

When happily in 1781 the young soldier at the age of nineteen years returned in peace and safety to his home on the Roanoke, both his own soul and those of the family went out in gratitude to that protecting providence which had not only shielded him from death in battle, but had brought him back without wounds or any of the diseases that wreck so many strong men in camp and hospital. He had not as yet made any open profession of religion, but the matter was not to be much longer deferred. Before the year was out, he was baptized as a member of Skewarkey church: There, young as he was, the congregation were edified and astonished at the mingled grace and power of his modest and short addresses in conference. He soon yielded to his impressions of duty and requested the church to give him license to preach the gospel. They not only did this, but at an astonishingly early period in his life and ministry called him as their pastor.

In the thick veil of oblivion which lies for ever hidden away from all human knowledge so much of the lives and transactions of even of the greatest men in North Carolina, we have lost all the details of how Martin Ross, under so many disadvantages, yet made himself the great preacher of after years. We are left to imagine how the strong native intelligence was alternately exalted and then grew almost desperate in his struggles for more light. It was vain to seek aid of the illiterate brethren he met in Union Meetings; they could not venture in exegesis beyond the plainest of beaten paths in their limited field of Bible construction. Some had read Dr. Gill's opinions on some of the deep things in Scripture, but as a rule not even so great a Baptist authority as the eminent English commentator was known to men who set themselves up as the spiritual guides of a people almost perishing for want of higher light and knowledge. Such perfunctory guidance of his people could not for a moment satisfy the conscience of Martin Ross. His clear, unclouded vision saw all the defects in himself and his older brethren who were trying to break the bread of life to the still more ignorant people. With great wrestling in prayer and close study of every literary aid in his reach, the rich natural endowments soon began to show increased lustre as the result. A wonderful young preacher, they said one and all, as the speaker warmed up into enthusiasm in the progress of his discourse. A flowing and yet severely logical style of preaching was the charm that delighted, and at the same time convinced such multitudes of their spiritual needs. It was an elocution that grew more finished and powerful as the orator waxed greater in knowledge and experience. And thus he went on from one degree of grace and strength unto another until all eastern Carolina was ringing with his praises.

About Spurgeon.

LECTURE BY REV. DR. J. J. HALL, RALEIGH.

[Stenographic report by R. C. Lawrence.]

I have decided, my friends, to give you to-night some incidents from personal knowledge of C. H. Spurgeon.

I remember, although a child at the time, when the fame of Spurgeon was arousing the world. Our sympathies were awakened for the young preacher. Some persons charged mankind with being fools for running after a school boy. One represented him sliding down the railing of the pulpit steps with apparent ease and saying, "This is the way to hell." Of course no such thing ever happened, but he was so represented.

Others, however, believed that God had raised up young Spurgeon to be a great preacher, to preach to the world "Repent, repent!" but no one ever dreamed of the future that awaited young Spurgeon. He afterwards preached to audiences containing as many as twenty three thousand souls.

For forty long years his life blazed forth with the brightness of a great light. When we trace his ancestry we find that his grandfather, father, and brothers were preachers, and Spurgeon's two sons are preachers, one in London and the other in Australia.

Spurgeon was raised from neither the rich nor the poorer class of persons. He belonged to that class from which has come forth the brightest lights; not that the rich have not supplied great men, but the middle class has furnished far more than all the other classes.

His father spoke of him as a boy of spirit, and yet there was always a frankness about the boy. He was fearless. Let me illustrate: In the spring of 1840, before he was six years of age, seeing a person who was a professed christian standing in the village streets with men of doubtful character, young Spurgeon walking up astonished them all by saying, "What doest thou here, Elijah?"

I have heard him tell the story of his conversion: "I was a miserable creature. I thought he would never save me. Six months I prayed and still had no answer. I felt that I would do anything if he would only forgive me. I longed to understand how I might be saved. One day it snowed so hard that I was obliged to stop and seek shelter from the storm on my way to an appointment. Blessed hindrance. There happened to be a little Methodist chapel near, and I went to that. The minister read, 'Look unto me and be saved,' then setting his eyes on me he seemed to see my trouble, for he said, 'Young man you are in trouble. You must look, look unto the Lord for your salvation.' I saw it all at once. I must look, look, look, and I have been looking, and will yet look unto the God of the universe."

The boy having been converted, adopted the Baptists as his chosen people, and obtained the rather reluctant consent of his father, and the young man walked seven miles to be baptized.

It seemed as if God had told him he must be a preacher, for he at once commenced thinking of it. And a great preacher he was.

In March, 1871, the great London Tabernacle was opened for worship. It cost over $150,000. He often preached twelve sermons a week. It had a seating capacity of six or seven thousand souls. There are great works going on now in the world which were first stimulated and strengthened by Spurgeon.

His "Pastor's College" is a great work. It sprung up from his hands, and hundreds of ministers learned to preach the gospel within those walls. They now have a beautiful building, which cost over $75,000. Who can tell the toil and labor which was necessary for Spurgeon to undergo to have all these things attended to by himself.

The colportage department of this institution is a grand work. Thousands of people are supplied with books, Bibles, Testaments, etc., free if they were unable to buy them.

There is the Stockwell Orphanage, in which more than one thousand homeless and friendless orphans have been fed and clothed, and it is conducted so that the children do not feel themselves a burden on the kind people who support them, but are made to feel independent, and they had no greater friend or benefactor than C. H. Spurgeon.

As to his honesty and integrity, neither friend or foe had ought to say against it. It was unquestionable.

Spurgeon was a man of strong prejudices. He was violently opposed to what is known in England as "High Church." Once he was reading a book, and finding it was devoted to the high church he threw it across the room, and on picking it up and finding the back was broken, he said, "I wish that the back of every one of these books was broken this way."

He had no love for money. Offers were made him to deliver lectures and addresses in this country, but no sum could induce him to cross the waters to America.

When, however, his Pastor's College was once in sore need of money, said he to us, "There is not enough money in the treasury to pay this month's bills. Boys, pray to him who owns the silver and the gold for help." It showed his faith.

In his death the world has lost a great friend. He loved mankind. He was the brother of the human race.

But Spurgeon is no more. Never again can I speak with him. Never again can I grasp his hand and talk with him.

If ever a man worked himself to death that man was C. H. Spurgeon. For more than forty years he went on preaching to the multitudes that awaited him, and often in the lonely hours of the night he was seen working his life away in the cause of Christ. He was a kind man, a good man, a christian man, and has now gone to his reward. "Well done, thou good and faithful servant."

DR. M. D. HOGE OF RICHMOND, VA., ON SPURGEON.

Dr. Hoge says he had often remarked that he was the greatest power for good in Great Britain. Spurgeon's was a popularity that had increased with increasing years. His Tabernacle has 6,000 sittings, and during his life sixty volumes of his sermons were published. All of his sermons had been reported and were read in all English speaking countries, and many of them were translated into other modern tongues. The statement of his (Dr. Hoge's) nearest ecclesiastical brother, that England was but the platform of Spurgeon's pulpit and his audience was the world around, was no exaggeration. No man when he first started on his career had been more ridiculed than Spurgeon. All sorts of stories had been trumped up about him, but he had pursued the even tenor of his way and won the respect not only of all classes but all sects. He had been cheerful and sunny and loyal to his convictions under all circumstances. His life was a magnificent illustration of what pluck, self-reliance, and adherence to the right could accomplish. Spurgeon had done more than any other man to bring about christian fellowship.

Some one had said that the world was abjuring Calvinism. The speaker did not propose on this occasion to defend Calvinism, but it was needless to tell him that Calvinism was dying out when the most popular preacher in the world was the strongest Calvinist in the world. No man in the world had had such audiences as Spurgeon, and there was not a month in which he did not preach Calvinism. That was the spirit and essence of his discourses. Spurgeon was a man who, although he was devoted to his friends, would sacrifice a friendship rather than sacrifice a principle.

DR. HOGE'S SERMON ON SPURGEON.

Rev. A. W. Price of Wadesboro, N. C., writing to the *Wilmington Messenger* under date of Feb. 10th, says:

"I read with pleasure the sermon of Dr. Hoge on Spurgeon in your issue of the 9th inst. It was a noble tribute of a noble man to a noble man. And yet it does seem to me a little incongruous, to say the least, that at this time when all our hearts are sad over the loss of that great and good man, Dr. Hoge should use the dead Spurgeon to thump the heads of living American Baptists. He says, 'His great heart throbbing with love for all that love Christ's name could not be deceived by any logical fallacies that would deny to other blood bought sinners the right to sit down at the table of a common Lord. * * * I cannot but believe that there are many Baptists in America that long for the same freedom, and in the absence of ecclesiastical courts to discuss and decide these matters, I long for some Baptist in this country to arise who, like Spurgeon, shall be great enough to lead the way in this great reform.' You see the implication American Baptists lack the 'great heart, throbbing with love' that cannot 'be deceived by any logical fallacies.' It might be well to inform Dr. Hoge that Spurgeon was not able, with all his great influence, to carry this 'great reform' into all the ranks of English Baptists, for it is a fact that to-day there are more 'strict' Baptists in Great Britain than open-communionists. And if Dr. Hoge knew more of the rank and file of American Baptists, he would know that should such a great reformer arise, he could not be able to carry a single congregation much less the denomination. Witness the egregious failures of such men as Dowling and Pentecost, and Behrends and Bridgeman, who when they went off on the communion question, not only did not carry their congregations with them, but left the denomination without taking any members. We repel the insinuation that lack of love to other christians is the basis of strict communion. We appreciate and reciprocate christian love, but we can not renounce truth and principle even for its sake. It is because we do 'believe in the word of God,' and not because of 'logical fallacies' that we are close communicants.

It is unfortunate that such a tender tribute to the dead should be used to thrust at the living."

A NOTABLE SAYING.

Among the notable sayings of Mr. Spurgeon this extract, from one of his later sermons, is worthy of special mention:—

"My time is ended, although I had much more to say. I can only pray the Lord to give you to believe in him. If I should never again have the pleasure of speaking for my Lord upon the face of this earth, I should like to deliver as my last confession of faith this testimony—that nothing but faith can save in this nineteenth century; nothing but faith can save England; nothing but faith can save the present unbelieving church; nothing but firm faith in the grand old doctrines of grace and in the ever-living and unchanging God can bring back to the church again a full tide of prosperity, and make her to be the deliverer of the nations for Christ; nothing but faith in the Lord Jesus can save you or me. The Lord give you, my brothers, to believe to the utmost degree, for his name's sake. Amen. —*Christian Inquirer.*

Letter from Bro. W. S. Milliken.

Dear Recorder:—I have just read an interesting article from the pen of Elder D. N. Gore in which he expresses an earnest desire to be a good Baptist. And puts it down as an insolvable enigma what shall be done to, or how shall the member be dealt with, who does little, or nothing for the pastor, evangelist, mission cause, education or even the poor of the church. And I seriously doubt if there is any church that has not had ocular demonstration of the case to which Bro. Gore refers. And I am equally frank to admit that this must be one of the most trying perplexities in church government. And it is plain to any humble seeker after truth that covetousness and self-conceit are the controling passions of any man who has espoused the doctrines of the glorious gospel and does not bestow according as God has prospered him. It occurs to me just here that the individual described has simply pretended to put on Christ because it is respectable, and thinks to pass along, in good company as a fellow of Christ without one spark of his meek and lowly spirit in his heart. Now it seems to me that it is not so much a question what shall be done with such an one, as how shall we go to work to knock the pride and self conceit out of this mistaken individual. For this accomplished *Humility*, benign visitor, heaven reflected in man, steps in. We find him on his knees, and behold! he prays, and his exclamation is "Lord what wilt thou have me to do." And for the first time in his life he sees the necessity of removing the beam from his own eye, that he may be able to see clearly the mote that is in his brothers eye. His whole nature is humbled. And before demanding that his brother should be stoned, he examines himself, to see whether or not he is without sin, and whether he is worthy to cast the first stone. At last having learned to love God, he wants more of God's love, and as God loves the cheerful giver, he thenceforth bestows liberally of his worldly goods to every christian object. Brethren let us pray to become more humble. Yours in Christ,

W. S. MILLIKEN.

Excelsior, Jan. 18, 1892.

The young christian should remember that his body is the temple of God, a sacred precinct from which everything that is base must be excluded. —*Young People's Union.*

The Biblical Recorder.

WEDNESDAY, FEBRUARY 24, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEILL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

INTER-CHURCH COMITY.

Baptist churches are independent bodies; and we think their independent form of church government is evidently the form that prevailed among the apostolic churches. This complete independence existing among our churches, however, does not imply the absence of reciprocal duties one toward another.

There are certain courtesies due from one Baptist church toward another, or other churches "of the same faith and order," which cannot be ignored or disregarded, if our churches would preserve a hearty and cordial fellowship one with another. This inter church comity, we are persuaded, is not practiced among our churches to that extent that the importance of the matter demands.

One way in which there is danger of one church failing to show proper respect or courtesy for another is when efforts are made to receive excluded members of a sister church without requiring them to be restored to the fellowship of such church, and then dismissed in the usual way by letter. It is true that not much of this is done, but still there is at times more or less tendency in this direction, and sometimes considerable pressure is brought to bear on excluding churches with a view of getting them to agree that excluded members shall be received elsewhere without being restored to their former churches. With some possible exceptions, the old Baptist custom in regard to this matter is the safe one to follow. Now in behalf of those excluded, a word of advice. It is too generally the case that churches do not show toward excluded members that kind attention and christian regard which will often prove the means of winning them back to the fold, if they are really *converted* men or women, or else, leading them to Christ, if they are not. Paul's direction about the excluded member at Corinth ought to impress upon our churches the importance of looking after their excluded members with a view of reclaiming them.

Another way by which our churches may fail to show proper inter-church comity is in securing or *calling* pastors. Here, as elsewhere, in our lives as individual christians, or in our work as churches of Christ, we should never forget the words of the Saviour, "All things therefore whatsoever ye would that men do to you, do ye even so to them." We think we have noticed rather marked evidence of the absence of the spirit that this important passage teaches, in the manner in which pastorless churches sometimes find new shepherds "to go in and out before them." It is often the case that a church has the reputation of "coveting the best gifts," and many churches we fear have complacently adopted this idea, and put it into practice, without remembering that it is *wrong to covet;* and in regulating the matter of pastoral supply and demand, their sister churches have rights which they ought not by any means to ignore, and that they are due them courtesies that *they* themselves would expect under *similar* circumstances. To illustrate: the church at A, after considerable writing, correspondence, anxiety, &c., secures a good pastor. The place is important, the work is important; but after the pastor has remained only about a year, and just as he is getting a good hold on the congregation and the community, the church at B becomes pastorless by the resignation of its popular pastor, who accepts a call to another field. The church at B perhaps appoints a committee to correspond with different pastors, and to nominate a suitable man to fill the vacancy. This committee at once agree on the pastor at A, and decide to recommend him to their church at the next conference. This is done, and the church extends the call. This is done, too, regardless of the fact that the church at A has secured their pastor only a year or two since; are very much pleased with him, and would be delighted to retain his services.

In a case of this kind, we think it decidedly better for the pastorless church not to covet the pastor of her sister church. If the union is recent, and he is doing a good work, and they have no reason to believe that the relations between pastor and church are anything but pleasant, it strikes us forcibly that the pastorless church would [illegible] wisdom and christian courtesy to look elsewhere for a pastor.

Before the decision to call any man in fill a vacant pulpit is made, we honestly believe that such questions as these should be asked: "Is it right to make this call? Would we be treating our sister church as we would have her treat us under similar circumstances?" We fear that such questions are not at all entertained at times by churches or committees when they are looking for new pastors. This leads us to ask some other question in this line: Has the church, whose pastor it is proposed to call, no just claim to be consulted? Is it a matter for the called pastor, and the calling church alone to settle, without regard to the wishes of the other church concerned?

We think it more conducive to church harmony, and more in accordance with the proprieties regulating church comity, for churches that are pastorless to consult pastors that have been for some considerable time on the fields they occupy. Other things being equal, the pastor who has long labored on one field, is much more apt to be willing to entertain a call elsewhere; and often his usefulness would be decidedly increased by the change.

This whole thing is one that demands tact, care, some experience, and much religion, to manage in an entirely scriptural way. Our idea of the best manner of procedure, when a pastor is to be called, is about as follows: Let a judicious committee be appointed to consult or correspond with other churches and pastors, as to supplying the vacancy. After doing so, let the church be called together, and let the committee mention some two or three men that they think are available, allowing any member of the church the privilege of nominating other ministers for the pastorate. Then, after earnest prayer for divine guidance, and after allowing a free expression of opinion by the members as to the fitness of the man they prefer, let the church vote by ballot; and if there be no majority after the first vote, let the ballot be taken again, for the two that receive the larger number of votes, and after the second vote let the one receiving the largest number of votes be declared pastor, making the vote, if possible, unanimous. This plan is a little cumbrous, we admit, but it is less open to objection than other methods often adopted, and possibly more in accordance with our democratic ideas of the rights of our people. Besides it enables the humblest and poorest member of the church to better realize that *he* is a factor in church life and church work. This, we opine, is as the Saviour would have it be: "I am the vine, ye are the branches."

Proceeding in this way, after paying proper attention to that courtesy that should always exist between the churches, our people will be kept from mistakes in calling pastors. Let the call be indefinite as to time, and thus have the appearance of *stability* about it.

It is also best for pastors, we think, to accept with the idea of some *permanency* in their work. This plan is decidedly better for the *reputation* of pastors, for by *frequent* changes they almost unavoidably produce the impression that the salaries offered had much to do with the changes, and that they are only using the humbler churches as stepping stones to more important positions. The pastoral relation is an important and tender one, and should not be lightly formed or broken.

These views are advanced with all due respect to brethren and churches that may differ from us. We do not by any means claim to be infallible.

FROM OUR TRAVELLING AGENT.

A WEEK IN EASTERN NORTH CAROLINA.

The Baptist church at Weldon is still without a pastor. The brethren want one, and the only difficulty in the way is that there are only a few brethren who compose the financial strength of the church. These of course want a good preacher, and they deserve just such a man as they desire. But it will be exceedingly hard for them to replace Bro. Morton for the amount they are able to pay.

The town is growing in population, and the business interests of the place is growing even more than the population. This only makes it the more necessary that the Baptist interest should continue to grow as it has for the last half dozen years. I know of no better place for a young man who is educated, and who has ability to preach, and a mind to work, to settle than in Weldon. The church is in good condition, and the brethren are ready to lay out their best strength for the support of the right man for their pastor.

At Boykins, Va., Bro. J. M. Corbitt "laid violent hands" on me. So next morning found me in his pleasant home, the doors of which for thirty years have stood open to North Carolina as well as to Virginia Baptists. I was not very hard to hold this time, and I am sure I shall be always found agreeable for all time to come.

Saturday and Sunday I spent at Roberts' Chapel, one of Bro. C. W. Scarboro's churches. This church is on the Tar River railroad in Northampton county, and is one of the very best country churches in this section of the State, having between three and four hundred members. The building is large, neat and comfortable, and they have recently put on two nice rooms in the rear for the use of the Sunday-school. On each Sunday morning may be seen from eighty to a hundred children who recite the Sunday-school lesson in these rooms. The prayer meeting is held as regularly on Wednesday night as if the church was in a town or city. In the two days I spent there I did not see where a single individual dared spit on the church floor. Such things not only impress a stranger favorably, but it is evidence that those who meet there to worship have some reverence for the house which has been dedicated to the service of the Lord. Bro. Scarboro is a pastor in the truest sense of the term—one that will not grow old nor become stale. He is not only a preacher, but his work and sympathy extends wherever the poor and afflicted need comfort and help.

On reaching Lewiston Sunday night, I learned that court met in Windsor, Bertie county, on Monday, and believing that wherever men meet in North Carolina there the RECORDER ought to be represented also, I take my place along with two lawyers, Mr. Williams of Norfolk, and Capt. Peebles of Northampton. Mr. Williams, who is a young lawyer, on taking his seat at once challenged the team "for cause," avowing that the harness wouldn't hold a buck rabbit. Capt. Peebles being to the "manor born" at once "passed" the gray and the bay, as did many other vehicles of all sorts before we reached Windsor. For my own part I was not in the least disturbed. Nobody who has been over the rocks and mountains of Watauga, Ashe and Alleghany, a distance of two hundred miles, with Bro. J. H. Mills a good portion of the time, and Dr. Durham all the time, in the same conveyance, would be much distressed at the sight of a poor team and rotten harness, when the road is as level as a plank floor. But we got there, as the hotel proprietor is ready to testify. The level country and good roads causes a large attendance here at court. I saw a number of men who had come as far as thirty and forty miles to court. I found that a large per cent. of the crowd were Baptists. I got a good number of new subscribers, and but for the hard times would have gotten many more.

Messrs. D. C. and Frank Winston, also lawyer Pugh, (you see, I was like the man in the Bible: I fell among lawyers), were very kind to me, and helped me in my work. Bro. Mizzell, the proprietor of the hotel, is one of the oldest Baptists in Eastern North Carolina. He says he has read every copy of the RECORDER for the last forty years. He was especially kind to me, both in giving me the very best of accommodations and also in his efforts to help me in my work for the paper.

I spent a night with Bro. T. T. Speight on my return from Windsor. He has one of the handsomest country homes I saw in Bertie county. He has a large farm on which he raises horses, cows, hogs, corn, cotton and peanuts. Bro. Speight has four churches which he is serving most acceptably. But he is making wise preparation for that period of his life when he will no longer be able to serve churches.

Bro. Love has just closed a splendid meeting at Rocky Mount in which he was assisted by Bro. White of Durham. Seventeen were baptized last Sunday, and there are others awaiting baptism. The Baptists of Rocky Mount seem to be profoundly thankful for the new strength which has come to the church.

Among the new subscribers I got for the RECORDER was Bro. Wilson, late of Virginia. He is doing a fine business in leaf tobacco, and he allows his church and his pastor to share in the success he is having. Brother Love stands with open arms to receive all such Baptists as Bro. Wilson who may decide to come from the "sacred soil" to the Old North State. J. C. C.

REV. M. M. LANDRUM of Marion is steadily improving in health and hopes by spring to be able to do full work as pastor. He writes: "Never before have I seen so much sickness, and fatality as a result, some one around us nearly every day passing into the spirit-land, and among them so many that it looks as if we can so ill spare in our work here below; but then the same God rules that takes from us. Truly, soon all of us will be gone. O, how we should work! I still appreciate, and anxiously week by week look for, the 'old reliable' RECORDER."

THE Workers' Convention lately held in Nashville, Tenn., seems to have been a success. About two hundred brethren attended it.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. C. E. Taylor, President of Wake Forest College, was in Raleigh on Saturday.

....Rev. H. C. Moore of Morehead City returned from his visit to friends in Globe, N. C., on Thursday last.

....Rev. W. B. Morton of Wake Forest called to see us on Friday last when on his way to Leaksville, N. C.

....Dr. E. B. Ferebee of Belcross, N. C., is now in New York attending lectures in the post graduate medical school.

....Rev. Josiah Elliott of Hertford, N. C., one of the best men who ever lived, is again confined to his room by sickness.

....Rev. W. R. Gwaltney of Wake Forest was in Wilmington, N. C., on last Sunday in the interest of the Board of Education.

....Rev. W. S. Ballard desires that his correspondents address him in future at Scotland Neck, N. C., instead of Southport.

....Rev. J. O. Alderman has returned from the Southern Baptist Theological Seminary, Louisville, Ky., and his office is now Hawley's Store, N. C.

....Rev. J. R. Jones of Milton, N. C., has accepted the call to the pastorate of the church in Yanceyville, N. C. He will preach there regularly one Sunday in each month.

....Rev. J. B. Boone of Raleigh, Financial Secretary of the Baptist Female University, went up to Monroe on Saturday last, and will visit points along the C. C. road this week.

....Rev. O. L. Stringfield has been conducting a series of very sucessful meetings at Wakefield for about ten days. Bro. N. B. Broughton went down on Sunday last to aid him in the good work.

....Dr. A. C. Dixon of Brooklyn is to preach the commencement sermon of Carson and Newman College, May 17th, and Dr. W. A. Nelson is to deliver the alumni address.—*Baptist and Reflector.*

....Rev. N. P. Stalling of Coinjock, N. C., is hard at work on his field trying to build up the cause. In his opinion it is impossible for any one to be an intelligent Baptist and not read the RECORDER.

....John E. Ray, the former Corresponding Secretary, says: "Our warmest prayers for the success of the glorious work in which you are personally engaged. Heaven's choicest blessings crown it with success."

....Rev. J. K. Howell of Lenox Castle, Caswell county, N. C., was in Raleigh on Thursday last. Brother and Sister Howell seem to have consecrated their lives to the one work of doing good. We know of none like them.

....Rev. Josiah Elliott says: "I will do my best to raise the last cent on the pledges of my churches for Home and Foreign Missions by May 1st, and by the help of my Heavenly Father I hope to raise more than the pledges."

....Rev. D. C. Murchison of Gulf, N. C., in renewing his subscription, says: "Allow me to congratulate you upon your success in still making the RECORDER better. You have certainly made a good start for the year 1892. May the Lord bless you."

....Rev. Dr. T. H. Pritchard of Wilmington, Rev. R. VanDeventer of Henderson, and Rev. Dr. A. G. McManaway of Charlotte, were in Raleigh on Tuesday of last week to consult with Rev. Dr. C. Durham about mission work, home and foreign.

....Spurgeon overflowed with humor. He used his humor wisely. All men who do much in the world have a broad streak of humor in them.—*J. A. Broadus in Western Recorder.* This may be a lesson to some, a comfort to others, and an illustration for all.

....The infliction of pain as a penalty for sin is pre-eminently a beneficent provision; and, therefore, not only justified by God's right to inflict it, but actually demanded by the benevolence of his nature. God is not too good to punish sin. He is too good not to do it.—*Daniel Dodge in Law and Liberty.*

....We understand that all the members of Crane's Creek Baptist church will transfer their membership to Cameron Baptist church, so this new church will start with a membership of about fifty. Rev. Mr. White, who has been preaching at Cameron for the past year, has been called as pastor.—*Carthage Blade.*

....Rev. John T. Albritton has been quite sick ever since the Goldsboro Convention. He is now only able to sit up a part of the time. He says: "The Lord only knows what is in store for me, yet I feel sure that he will do with me what is best. If I can do nothing else I can pray for the great work of missions."

....I want to say amen to your last editorial headed "Once for All." Every Baptist in the State should read it. Let those who take the RECORDER furnish the article to those who do not take it. There is too much fainting and falling back with some of us when we come in contact with the isms, orders and societies of the day.—*C. C. Haymore.*

....The Rev. George C. Needham and W. P. Fife will hold a Bible Institute in the Y. M. C. A. hall of Wilmington the first week in April. Mr. Needham is said to be a very able and useful Bible teacher, and is one of four brothers, Irishmen by birth, and all of them Baptist preachers. Later in April the Rev. Geo. H. Simmons of Kentucky, who is now managing the Workers' Convention in Nashville, Tenn., will hold a meeting with the First Baptist church of Wilmington, assisted by Mr. Moody's famous singer, Prof. T. D. Tounce. The same brethren will aid Bro. Adams in a meeting in Asheville about the first of May.—*Dr. T. H. Pritchard in Charity and Children of Feb.* 19.

....Bro. J. S. Barrow of Louisburg, of the best of brethren, called to see us week. Bro. Barrow believes in a change heart as well as a change in life. Con sion with him is far more than mere reto tion or a turning around.

... For years we have been longing pretext to make a visit to Raleigh, Happy, elegant old Raleigh! Char days have we known there in the ogone, and we have promised our bo friend, Dr. Hall, that we will be with in the opening of his elegant new tabern about the first of April.—*Dr. W. H. Ry in Baltimore Baptist, Feb.* 17.

....Rev. R. E. Peele has resigned pastorate of the Brooklyn church, Wilm ton, N. C. The church extended a cal the Rev. J. T. Jenkins of Winston, N Bro. Peele is one of the best and most o inal thinkers in North Carolina, and a g preacher and pastor. We hear that h thinking of devoting his time and talent the work in Onslow county, N. C.

....Rev. M. V. McDuffie of New Br wick, New Jersey, is very happy over success of the moral and religious peopl his State in suppressing the gambling ri of New York who ply their trades in G tenburg and Gloucester. He, with o good men, appeared before the Legisla at Trenton recently, and feel assured t these disreputable games will be suppres His article on the subject will appear in next issue.

....The *Christian Index* says: " have been put on notice to be on the look for 'Col. Busby, a blind Baptist preache Confederate officer, an Eastern traveler, a student and nephew of Dr. Rufus C. leson, and a drunkard.' All of which party giving notice says is false except last."—*Baptist and Reflector.* The ab well described fraud passed through State a week or two since, and we und stand is a bigamist as well as a drunkard.

....The New York *Independent* speaks Baptist "close communion" as resting "shrewd syllogism." This is surely a way to put it. "Shrewd syllogism" inde It is the plain teaching of the New Te ment to which no Pedobaptist ever attem to make a serious reply. The only ans other denominations make is either a sne a denunciation or an appeal to sentim We would really like to see an honest tempt to prove open communion fr Scripture.—*Western Recorder.*

....Rev. C. W. Blanchard, replying t letter sent out by the Corresponding Sec tary about missions, says: "The effort my churches for the objects named in yo letter—Home and Foreign Missions—a for all the other objects in the Maste cause, will be this year at least an advan of fifty per cent. over anything we ha tried to do at any previous time. Most my churches have responded liberally up date, and I will push collections with th all from now to the first of May."

....I was very sorry to see by last wee RECORDER the announcement of dear Devane's death. I never met with a fi spirit, a nobler man, a better christian. was too modest to be extensively know He was a fine physician and had a la practice; yet he read extensively, had a f mind, and was well posted in literature, e pecially of a religious nature. He was Baptist, and was able and ready to give a man a reason for his faith. He was t generous and kind in his nature to mak riches, and though his practice was ve large his collections were small. He will greatly missed by the poor churches in h section. Farewell, beloved brother, an may God deal kindly with the dear ones le behind.—*Jno. F. McMillan, Savage, S. C.*

....The Presbyterian *Observer* of Balt more stated some five years ago that Mr Spurgeon once stated to a sainted Bapti friend of the editor, "I hate a close com munion Baptist as I hate the devil." Th *Baptist Weekly* of this city responded saying "the story is a miserable falsehood." Soon afterwards Mr. Spurgeon wrote to th Rev. Dr. Patten as follows: (I am indebte to Rev. Dr. Medd'editch of the *Christian Inquirer* for leave to copy it.) "Dear Sir I do not know who the sainted gentleman may be, but he did not speak the truth. never even thought such a thing. The saint must have dreamed it. I know m own mind and views. As compared wit the bulk of English Baptists, I am a strict communionist myself, as my church is com posed strictly of baptized believers. Yours heartily, C. H. Spurgeon."—*New York cor respondent of Western Recorder.*

....Dr. Joseph Parker of London has written for the *Times* a sketch of the late Mr. Spurgeon, from which we reproduce the following sentences: "To Mr. Spurgeon christianity was not an argument but a mes sage; not something to be discussed, but something to be delivered by the preacher and instantaneously accepted by the hearer. Other ministers account for the universe Mr. Spurgeon took it for granted and made the best of it. Other ministers take the Bible to pieces and put it together again in some other shape; Mr. Spurgeon took it from his mother's hands in plain English, and accepted every word of it as the very speech of God. * * * To Mr. Spurgeon prayer simply meant asking. * * * Mr. Spurgeon's career has settled several important points. He has proved that evangelical preaching can draw around itself the greatest congregation in the world, and hold it for a life time. He has also proved that it is possible to draw and to hold the greatest congregation without organ, or band, or choir, or painted window. He has demonstrated beyond all doubt or question that the voluntary principle can be so worked as to sustain the greatest religious and benevolent institutions in the fullest vigor. And he has vividly, almost indeed sublimely, illustrated the Divine election which chooses its own instruments, protects them in the face of all hostility, and brings obscurity to the point of world-wide renown. Mr. Spurgeon was ordained 'in a mountain apart.'"

Is It Right?

Recorder:—In the *Western Baptist* I
r brother asks the question, "Is it
to ask Methodists, Presbyterians, and
st of the Pedobaptist world to preach
and conduct other religious services"?
question is answered by one other
er who has been in the ministry three
in the negative. He says in his an-

ow it is either right or wrong. I take
osition that it is not right. I have
called on any of them to assist in my
gs or lead in prayer, since my ordina-
to the ministry. I believe there are
bers enough in the church of Christ to
eir own leading without going outside
help. John says, 'If there come any
you, and bring not this doctrine, re-
him not into your house, neither bid
God speed.' Brethren, I believe that
sts alone have 'the doctrine,' and
we are the only church that Christ
. If I am unsound on this question, I
some one will correct me and get me
'old paths.'"

ether the brother who refuses to re-
help at the hands of his Pedobaptist
is is right or not, I am not prepared to
but that there is a danger line which
en sadly crossed and disregarded, no
Baptist who thinks and reads God's
can deny. If it is true that the min-
of our denomination (who are largely
nsible for such customs) have ignored
uth, or carried to excess the privileges
they may claim, should not the voices
od's people speak out in no uncer-
language against it? I believe in a pro-
sive religion, but also in an aggressive
ion—aggressive for the truth. If our
s have erred and fell victims to the so-
"charity" plan of running everything
religious character, let us not be *too*
ressive to go back and hunt up the old
marks planted by Christ and the apos-
We can make better time in the long-
for "whatsoever is not of faith is sin,"
very sin and error indulged in by the
or people of God retards their pro-
as builders of the kingdom of Christ
th. I hope to hear from others along
line through the RECORDER. Who will
first to give us Scriptural light!

J. T. JORDAN.

oy, Texas, Feb. 16, 1892.

A Noble Precedent.

t Saturday, Pleasant Grove Baptist
ch (Raleigh Association) with a large
dance present, unanimously and enthu-
ically pledged itself (or each member
ed themselves), to "never more to en-
saloon for the purpose of drinking, nor
y time or place to touch again any form
cohol as a beverage."

is is a step in the right way. It is a
onable pledge for a christian to take.
1 Cor. 6: 13). How many churches,
en now and the first of May, will pub-
y acknowledge their duty toward this
ent? Promptness and unity in action
be part of the churches in North Caro-
and America would forestall the pur-
e of many a license on that day to deal
death and ruin to mankind. In the
's opinion the church is the place
ce the principles of sobriety should em-
e. If every church would meet this
with such resolutions as the above, ac-
ing to what many saloon keepers say,
would all soon have to abandon their
od occupation.

is a disgrace to the churches that they
such expressions to be made, as "If
church members cease to give patron-
I will have to stop my business."

housands all over this country are now
nnly pledging themselves to support at
ballot measures that will lead to reform
his unholy traffic, but I believe the
ch of Jesus Christ is being humiliated
t any worldly means or measures antici-
it in a work so clearly defined as its
. Let all the churches deal with this
e as they may and should, and there
be no need of a dust in the political
a.

he church standing first as a reformer
enforcer of morals, no party will fail to
rporate in its platform measures of pro
ion. If the world is ever brought to em-
e the principles of sobriety, the church
have to lead it. It may as well assume
task.

C. W. BLANCHARD.

Morrisville, Feb. 15, 1892.

Letter from Rev. C. W Matthews.

Dear Recorder:—For the past three weeks
have been visiting relatives and friends
North Carolina. For ten days past I have
n suffering from grippe. We are stopping
to night with a brother here (Norfolk,
.)

t is now midnight, and there seems to be
slumber nor sleep for my eyes! Grippe,
what an eater he is! and yet I am satisfied
t "out of the eater will come forth meat."
y each day to pray and return thanks to
Most High God for his blessings upon
, and among the things for which I thank
m is the BIBLICAL RECORDER. I cannot tell
how much I have appreciated the last
copies. I saw Bro. Caddell at the Ber-
Union Meeting, and I verily believe that
is the right man in the right place. To
ow him is to love him, and it is a difficult
tter to hear him without giving him some
ney for the RECORDER. May it and its
tor have a long and prosperous life.

Fraternally yours,

C. W. MATTHEWS.

Norfolk, Va., Feb. 15, 1892.

We present in this issue the statement of
e United States Branch of the London and
nshire Fire Insurance Company, Mr. B.
Cowper of Raleigh, General Agent. This
one of the most prompt and reasonable as
ll as safe insurance companies. We are in
vor of insurance, and practice what we
ach.

Thanks.

In the RECORDER of Feb. 10th you had the boldness to give utterance to much needed truth on the drift of this age away from God's word on the subject of women preaching, praying and speaking in mixed public assemblies. You certainly have my thanks for your brave words, however unpalatable to many. The time has come, it seems to me, when all who love, and are determined to follow, God's teachings, must speak out in no uncertain tones on this subject. I have constantly protested against this palpable violation of Bible truth. On one occasion, I deliberately left a congregation when a woman was called to "lead in prayer." Last summer I was in attendance on one of our Associations. A Northern woman was invited by the Association to address it on temperance. I was only a visitor, hence contented myself with saying, "Let your women keep silence in the churches," and retired from the house till she was through. On the next day, having to preach, and the necessity of letting God absolutely settle our religion for us, I took occasion to say to the Association, "I was grieved and mortified beyond measure to see a whole Association of Baptists, a people who boasted that God's word was their sufficient and exclusive rule of faith and practice, deliberately, with their attention called to it, walk over that word, and call on a woman by a vote to address them." This was a radical course. But we must not yield to open violations of Scriptural instruction without instant and stern protest. So it seems to me. It will be found necessary, unless we intend weakly to give up the fight for God's right to dictate his own worship, in all things, great and small, to observe the Latin maxim, *obsta principiis*, and "resist beginnings" of departure from Scriptural teachings.

But I did not intend to write so much. I simply took up my pen to thank you for your most manly and excellent editorial.

W. A. M.

Carson and Newman Col., Feb. 14, '92.

A Model Letter of Resignation.

We reproduce from the *Wimington Messenger* of the 16th, Rev. R. E. Peele's letter of resignation to his church:

At Brooklyn Baptist church on Sunday the Rev. R. E. Peele, the pastor, tendered his resignation in the following note to the deacons:

"*To the Deacons of Brooklyn Baptist church: Dear Brethren*—I do hereby tender my resignation of Brooklyn Baptist church to take effect on the 1st of April next, or sooner if my successor shall be secured. This is final and I hope the church will so regard it. My strength is not sufficient for the work, hence I retire rather than see it suffer. Please pass no resolutions of appreciation. If I have been faithful, none are needed; if unfaithful none are, deserved. Let the work speak for itself and let me abide by what it says.

Affectionately,

R. E. PEELE."

At a meeting of the church last night, Mr. Peele's resignation was accepted and the congregation voted to call the Rev. J. T. Jenkins, of Winston. Mr. Jenkins is well known among the congregation, having last fall spent several days with this church, conducting a very successful revival meeting.

Not only will the congregation of Brooklyn Baptist church regret to part with Mr. Peele but the community will also share in that regret. Mr. Peele is an original, able and faithful preacher and Brooklyn church has flourished under his charge.

Don't Know How to Mix the Church and the World.

I was forcibly struck with the article of Sister Lucy E. Hicks of Henderson, contained in the RECORDER of Feb. 17th. She said she don't know how to mix the church with the world. If I knew how, I would think it bad policy. "Come out from among them and be ye separate, saith the Lord." "Let your light so shine," &c.

I don't say a man is not a christian who will aid or give his influence for the sale of whiskey. But I do say he is failing to let his light shine. I am persuaded to believe that the church of Christ would suffer less if she was purged of all such members. We need men to battle for the Lord, who will stand firm on his side. If the world will engage in the whiskey traffic, let them do so at their own risk: we can not afford to aid them; if we do, we become injurious to the Lord's cause. To help Satan in his works is displeasing to God. I verily believe if all professors of religion would emphatically have nothing to do with the accursed evil, and let the devil and his followers alone patronize it, it would soon perish.

J. R. MAYNARD.

Morrisville, N. C.

Seminary Notes.

Work has been begun on the new Seminary building, which is to be completed by next October. This will be a handsome structure, occupying the spacious lot which fronts on Broadway.

Dr. Sampey has taken the chair of Old Testament for this term since the death of Dr. Manly. Dr. Sampey is looked upon as one of the brightest, most promising young men of the denomination. A shadow hangs over his home now in the recent death of his only child. He has the warmest sympathy of students and all.

Bro. Anderson of the McAll Mission in France gave a short lecture yesterday on the work of protestantism in France, and especially in Paris where he works. Surely the word of God is working like leaven in all lands.

Dr. Boyd is conducting a series of meetings at Walnut Street church. Much good is being done.

The Baptist Missions in this city have lost one of their most efficient helpers and supporters in the death of Dr. Manly. The students under his wise direction have done a wonderful amount of successful mission work in and around the city. By this means many churches have been planted.

The March number of the *Seminary Magazine* will be a memorial issue in honor of Dr. Manly. It will contain many rare addresses and articles, together with a portrait and life of the subject. A large number of extra copies will be printed and you can obtain a copy by sending fifteen cents to the *Seminary Magazine*, Louisville, Ky.

We are congratulating ourselves over the fact that the health of Dr. Broadus continues good. We pray that he may be spared long for the wonderful work he is doing.

W. E. CROCKER.

Louisville Ky.

William Carey.

"A Sketch of Beginnings in Modern Missions." By Rev. Arthur C. Chute, with Prefatory Note by Rev. E. B. Hulbert, D.D. Price 25 cents, postage paid.

Dr. Hulbert says: "In this monograph of William Carey from the pen of Rev. A. C. Chute there is a very near approach to the ideal compendium—short enough to be read at a single sitting, full enough to include all the salient features of the great man's life, learned enough to give only authenticated and trustworthy information, racy enough to hold the reader's unflagging attention to the final sentence, pointed and orderly enough to be easily remembered and repeated, fervid enough to set the heart aglow with true missionary ardor. It is with lively satisfaction that we commend this graphic and vivid delineation of the faith, energy, zeal and skill of the pioneer Baptist Apostle of India."

We have just read every word in the above little book. It would be difficult to find a more entertaining, stimulating and helpful biography. Dr. Hulbert has not spoken too strongly. It aught to go into ten thousand homes in North Carolina this year. Any pastor will greatly aid missions by putting this little book in the hands of his people. It will be sent from our Supply Store on receipt of 25 cents.

C. DURHAM.

Help Asked For.

Dear Bro. Bailey:—The eight Baptists at Seven Springs have, with the help given them by others, put up a very nice church-building. We need about $150 now to complete the building, and I write to appeal to our Baptist people elsewhere to help this noble little band down here in the heart of a great destitution. Are there not 150 Baptists in North Carolina who will send me a dollar each?

I have visited several towns in the interest of this work, and most of the brethren have received me very kindly and helped me all they could, but I would also occasionally meet a few stingy dead-heads who would neither give me help or encouragement.

Now, brethren, I believe there is a bright future for us in the Seven Springs section, but we cannot reap the harvest without a house in which to worship. Will not many brethren and sisters respond to this appeal and help us in our labor of love for our divine Lord?

Matters in our Association are in an encouraging shape, and we are hoping to do a good year's work for the Lord.

We were all very much distressed some time ago at our Bro. Baker's leaving us to take work in Georgia. He is a true and tried soldier of the Cross, and a more faithful missionary has never labored among us.

God bless the RECORDER.

Yours in the work,

G. L. FINCH.

La Grange, N. C.

Resolutions of Bethlehem Church.

WHEREAS, Bro. G. M. Webb has labored among us for a number of years with faithfulness and zeal to the building up of the Lord's cause, and has served our church for a short time, and now offers his resignation to go to another field. We accept it with regret and sorrow. Therefore, be it

Resolved 1st. That we tender to him our heartfelt thanks for his labors among us.

2nd. That we look upon him as a faithful pastor and zealous worker, and that we heartily recommend him to all with whom Providence may cast his lot.

3rd. That we shall follow him with our prayers and gladly welcome him again to our homes.

J. F. HERNDON,
R. B. DIXON,
P. R. ELAM,
Committee.

From Glenville, N. C.

Dear Bro. Bailey:—For some time I have been thinking of writing you a short letter from the mountains of Jackson county—my home since last July. But like many other of our intentions, I have left it undone till now.

Last August I accepted the place of Principal of The Hamburg High School which is located in Glenville; and for the past six and a half months have been closely confined to teaching, and preaching occasionally. In some respects teaching is pleasant, and yet it is not so pleasant as a pastorate with devoted co laborers.

I have not read the RECORDER a great while, compared with others of your readers, and yet long enough to love it. The editorial, "Once for all," in your issue of Feb, 10, 1892, I think, not only *timely*, but exactly on the right line. The world seems so eager in its search for something new, odd, or strange, that it seems difficult to keep some churches from becoming its apes. So many persons are afraid that their religion will make them, too, unlike the world. And yet unlikeness to the world is the characteristic after which all christians should earnestly seek.

Jesus said, and still says, to the disciples, "Follow me;" and just in proportion to our complete submission to Jesus as our Lord and law-giver, will we honor him, and glorify him in our lives. If we hold ourselves in readiness to follow the whim of every one who is brassy enough to take God's word, and, ignoring its plain teaching, lead us astray, just so long may we expect to have unsettled views of doctrine and less settled views of its practice.

May the Lord help you to fight on, holding up his word of warning, although, there be many like the people of Samuel's day who longed to be like the other nations. The Lord's people here are like they are in other sections of our State, they need to undertake greater things for the Lord, and expect greater things from him.

The Sunday school work here goes on ordinarily well. Rev. B. N. Queen is the pastor. He is growing into ripe years of manhood, and is a faithful servant of the master.

The nine months session of my school will close about the middle of April.

This is a delightful place in the summer but rather cool in winter. The water is fine and the air healthful and bracing.

The mountain scenery is such as to please all lovers of a varied landscape.

Again, let me say that I enjoy the RECORDER, and am much pleased with the ring of its editorials on the various tribes of "isms." Fraternally, A. T. HORD.

Jackson Co., Feb. 15, 1892.

In Memoriam of Rev. John F. Ellington.

Rev. John F. Ellington was born in 1805, and died in Clayton, Johnston county, N. C., Feb. 9th, 1892, aged eighty seven years. He professed faith in Christ under the preaching of Rev. David Thompson, about 1830, and united with "Old Johnston Liberty" (now Clayton) church. His conviction of sin seems to have been deep and distressing, and he did not find peace on the day conviction came to his heart. He could not sleep the following night; so he returned to the house of God after night and remained there praying until he found peace, and then returned home about midnight praising God.

He commenced preaching the gospel in 1833, and continued until about eight or nine years before he died, when he became too feeble to do full service as a minister.

He represented Johnston county in the Legislature in 1838. He was the beloved pastor of Bethesda church for thirty three years, with but little intermission. He also faithfully served Johnston Liberty, White Oak, and other churches, many years each. Being a successful farmer, and able to live independent of a salary for preaching, he rarely received anything for his work as a minister. When anything was offered he would instruct the churches to use it for repairs or other expenses. If this was a mistake, it was one growing out of his goodness, and not out of his ignorance of what the Bible taught on this subject. He was always liberal with his means, never failing to respond to the calls of benevolence, or to the needs of the poor around him. He went to his church as long as he was able to get to and from the Lord's house.

He was a devoted husband, a kind and affectionate father, a good neighbor and a fast friend. All the above and more; but he is gone. The long life has been lived out, and a seat vacated by his departure. The people he used to call neighbor, brethren, friend, daughter and son, are left to mourn the absence of a good man. There are many families in Johnston county which begun by two standing before Bro. Ellington and taking their marriage vow. There are many in the churches near by who believed the word as it dropped from his lips, and many whose bodies were buried in baptism by his hands. There are many living to whom he has spoken words of comfort in their hours of sorrow. There are many mounds of earth, near which he stood, and said, "earth to earth, dust to dust, ashes to ashes," over the lifeless forms being interred. But his work on earth is finished, save its influence; and we mourn most of all that we shall see his face and hear his voice no more on earth. These facts and truths speak tenderly and touchingly to our hearts, and make us mourn the loss of one so good and useful.

Those left behind must sympathize with each other, and seek for reunion with him who has gone before. When we lift our eyes above and think of his perfect home, his perfect church, his perfect brethren and companionship, his perfect employment and enjoyment, our tears give place to rejoicing because he has gone to his Father.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'

O. C. HORTON.

Selma, N. C., Feb. 18, 1892.

To the Churches of the Tar River Association.

Dear Brethren:—Our last Association made a decided forward movement along the line of Foreign Missions. The brethren seemed delighted to have an opportunity of entering more largely into this work, and pledged themselves to raise this year for Foreign Missions $597.00.

If this money is to be reported to the next Southern Baptist Convention, and it ought be, it will be necessary to collect it by the 15th of April.

On the fifth page of the minutes of our last Association, you will find the amount for which your church is pledged. Please collect it at your next meeting, and forward it to Bro. J. D. Boushall, Raleigh, N. C.

Yours in Christ, T. J. TAYLOR.

Warrenton, Feb. 18, 1892.

A Prophecy of Evil.

The resignation of two prominent Baptist pastors on the same Sunday has proved to be hardly a nine days' wonder. The slight ripple of interest caused by the announcement has quite disappeared, and the surface of denominational affairs shows already its usual placid calm. Nevertheless, there are prophets who tell us that underneath this unruffled surface volcanic forces are at work that threaten at any time a destructive eruption. We are assured, with solemn shakes of the head and lugubrious voice, that dreadful times are coming to the Baptist churches. It seems that there is a wide-spread unrest among our most promising young men, many of whom are in danger of leaving the denomination unless its conservatism is promptly liberalized. The New Theology and the Higher Criticism have set the young men athinking, and they can no longer honestly preach the doctrines that are popularly identified with Baptist orthodoxy. The very vagueness of these statements adds to their impressiveness with some, and a timid person with a lively imagination might be really scared by them.

The *Examiner* doesn't scare. It has heard prophecies of this kind too often to have any other feeling than one of indulgent pity for those who either make them or listen to them. It has lived to see the denomination disrupted many times, in the wild forebodings of some, and the denomination throve under the process in every case. Volcanic eruptions have been promised many times, but they never came. The present case is much less alarming than some previous "eruptions." There was the open communion volcano in 1870, for example, with its secret circulars and other preparations for an eruption that was to shake the denomination into fragments. It shook two or three men out of the denomination, and then all was silence once more. Don't be nervous about these denominational cataclysms, good people for all experience shows them to be dangerous only to those who prepare them.

This nervousness, to be quite plain, discloses on the part of many Baptists an absurdly low estimate of the strength of denominational sentiment and conviction. Do these timid ones realize, have they ever tried to realize, the force of this denominational bond? True, it is not a legal bond. No ecclesiastical court enforces uniformity of doctrine or action. The bond is wholly spiritual. Its essence is community of spirit, of belief, of aim. But this bond, though intangible and without means of enforcement, is self-enforcing to a wonderful degree. Its strength is never known until some rash man defies it. The experiment has been tried now and again of breaking this bond, with results disastrous to the experimenter in every case, but with no injury to the bond. Rather might one say that in every case the bond has been made stronger and more enduring. In those who have watched these things the conviction has grown that even should there be a defection of a considerable number of those who are accounted its leading men, the denomination would suffer no disruption. The occasion would develope new leaders, and the denominational life would continue without a break.

But we decline to believe these tales about the young men. Who has authorized anybody to speak for them? We recall that in one of our Baptist anniversary meetings a speaker shouted, "In the name of the young men of the Baptist ministry, I demand" thus and so. This self constituted spokesman of the young Baptist ministers had been a Methodist nearly all his life, and is one again to-day. Most volunteer spokesmanship is of this character. Where is the proof that the young men are so restless, so unable to teach the orthodox faith? Is it found in the class-rooms of our seminaries? Or in the pulpit utterances of young ministers? Or in papers read before ministerial conferences? In a word, have these vague reports any better basis than the irrepressible chatter and gossip of men who have nothing better to do than to spread any rumor that comes to their ears? If so, let us know the worst, and that as speedily as possible.—*New York Examiner, of Feb.* 18.

We very heartily endorse the *Examiner's* views, and not only do not fear the defection or departure of these over-smart and ambitious young preachers, but rather wish them a speedy departure from the Baptist fold. In some of the cases South, their departure from us was a great gain to the cause of truth, if not also, of morals. These ambitious men, who show restlessness in our churches, are, as a general rule, leading double lives and are preaching, rather than ploughing, to make a living. One of the leading causes of this may be found in the great facilities now offered for getting an education; and sometimes the whole trouble grows out of the fact that the young preacher has no religion—has never been converted.

We asked an old colored preacher the other day how his church was getting on and his answer was "Mighty poor, mighty poor, brudder." We ventured to ask the trouble, and he replied:

"De cieties, cieties. Dey is jist drawin all the fatness and marrow out'en the body an' bones ob de blessed Lord's body. We can't do nuffn' widout de ciety. Dar is de Lincum Ciety, wid Sister Jones an' Brudder Brown to run it, Sister Williams mus march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters ob Ham and de Liberian Ladies."

"Well, you have the brethren to help in the church," we suggested.

"No sah, dar am de Masons, de Odd Fellows, de Sons of Ham and de Oklahoma Promise Land Pilgrims. Why, Brudder, de time the brudders and sisters pay all de dues, an' tends to all de meetin, dere is nuffin' left for Mt. Pisgah Church but jist de cob, de corn has been shelled off an' frowed to dese speckled chickens."—*Religious Herald.*

Caldwell Union.

The Caldwell Union met at Rocky Spring church, was well represented and well attended. The discussions were interesting and edifying.

Bro J. F. Spainhour and J. G. Pulliam of Boone came over and helped us much. On Sunday Bro. Pulliam preached a good sermon to a large and attentive congregation, and followed it with a good collection for Associational Missions.

Bro. Croom of the Globe is our Associational missionary. There are destitute sections in Caldwell county at which he will preach, and visit some weak churches and try to inform them about our mission work at home and abroad and try to stimulate them to greater zeal and activity. This is a much needed work and we hope and pray will be productive of much good.

The next session of our Union will be held with the church at Granite Falls, on the railroad between Hickory and Lenoir.

The Caldwell Sunday-school Association will meet with Lower Creek church on Friday before the fourth Sunday in March. This will be a new feature of work in this section, as the idea was conceived and planned at the last session of the Caldwell Association. We hope it will result in good, and that we may be favored with the presence of brethren outside the Association. Come and help us, brethren.

Our dear brother, H. C. Moore of Morehead City, to our delight, was with us and preached a good sermon. The Caldwell people think much of Bro. Moore, and rejoice in the success the Lord is giving him in his work. I. W. THOMAS.

Hibriton, Feb. 8, 1892.

New Cranberry Church, Furches, Ashe County.

There is a church organized here known as New Cranberry. We now have twenty members—have no house to worship in. I am trying to build one. I am building within one-fourth of a mile of a Union Baptist church and three fourths of a mile of an Anti-mission Baptist church. The point is an important one. I am trying to build a good house, as the Missionary Baptist church will, undoubtedly, be *the* church in this community.

I am not able to bear this burden, and the members are, financially, too poor to help me. But the *house must be built*. We are surrounded with enemies, and they hope to see it a failure. I have not asked for help through the RECORDER, because there are so many calling for help, but at present will do the best I can. I am nearly seventy-four years of age—hope to live to see this work completed—that these poor brothers and sisters may have a home. I believe the Lord will help me in this work—I will trust him.

I have secured one and a fourth acres of land, have the frame of the house nearly completed, and lumber sufficient to finish it; all paid for.

I feel like helping our old destitute preachers above anything else, but am not able now. I am now taking care of an old Baptist sister who has no home. She came to my house last summer, I cannot turn her out.

The two churches above named are on the decline. J. H. ELLIS.

Furches, Feb. 3, 1892.

People troubled with sick and nervous headaches will find a most efficacious remedy in Ayer's cathartic pills. They strengthen the stomach, stimulate the liver, restore healthy action to the digestive organs, and thus afford speedy and permanent relief.

The Sunshine of Smiles.

There is one kind of sunshine which it is needful to bring into every home, and that is the sunshine of smiles. Next to the sun light and warmth of heaven is that of a cheerful face. No one can long withstand its influence; no one can mistake it. A bright eye, an unclouded brow, a sunny smile, a loving word—all tell of the peace and joy that dwell within. One glance at such a face has lifted mists and shadows from many a heavy heart and scattered the fogs from a burdened spirit. A host of evil spirits may lurk around the door, but they will never enter and abide where a face of sunshine dwells. They will hasten away as ice melts when the sun rises; they will flee as mists before the light of day. A bright, warm, cheerful face inside the home will drive away gloom and render it impossible for it to exist. The germs of disease, which may lurk at times in the most elegantly furnished room if kept dark, will vanish away before the bright and cheery sunlight. Open, therefore, the windows of your heart and let the sunlight in. God sends it down to brighten, purify and bless the home and the world; but many, alas, bar it out with the blinds of bad temper and the curtains of a sour spirit. Let it be your study to avoid this mistake. One of the best investments you can make is to arrange to lay in a stock of sunshine; you are sure to need it, however large may be the quantity you can secure.

Make, therefore, your home bright and sunny, and the children will love it. If mother is cross and nervous, or out of spirits, the baby will be restless and fretful; but if mother is sunny and bright, the children will be sure to reflect it back, and prove how true it is that "Mother's eyes are baby's skies."—*The Quiver.*

When you have corrected your child for a piece of wrong-doing, let that end the matter. Repeated transgression, of course, calls for repeated punishment; but to be forever nagging and prodding a child for misdeeds that have already received their full penalty is to be guilty of the very refinement of cruelty. God does not so. When he pardons our iniquities he says "remembers them against us no more for ever." A score that is settled ought to be wiped out.—*Nashville Advocate.*

A Scholarly Work.

In the preparation of the American Commentary, the pens of our leading scholars were engaged. Dr. Broadus prepared the commentary on Matthew; Dr. Clarke, on Mark; Dr. Bliss on Luke; Dr. Hovey, on John; Dr. Hackett, on Acts; Drs. Arnold and Ford, on Romans; Dr. Gould, on Corinthians; Dr. Hovey, on Galatians; Dr. Justin A. Smith, on Ephesians; Dr. Pidge, on Philippians; Dr. Dargan, on Colossians; Prof. Stevens, on Thessalonians; on Timothy, Titus and Philemon, by Dr. Harvey; on Hebrews, by Dr. Kendrick; on James, by Dr. Winkler; on Peter, by Dr. Williams; on the Epistles of John, by Dr. Sawtelle; on Jude, by Dr. Williams; and on Revelation, by Dr. Justin A. Smith.

Keep to the Right.

Do you know what a maze is? It is a long and intricate series of winding paths generally bordered on either hand by high hedges, and so arranged that it is difficult for any one entering by the outer gate to find his way to the centre. It is, in fact, nothing more nor less than a very big puzzle.

There is one famous maze in a palace garden near London into which it is usually difficult to discover the road—unless you happen to know the rule. Then the puzzle is no longer a puzzle, and it is the easiest thing in the world to walk straight to the centre. The rule is, keep to the right, that is to say, wherever the pathway winds or wherever there is a choice of two roads, always take that which is on the right hand. That maze reminds me of life. We often come to moments of doubt and hesitation, often there lies before us a choice of two or more courses of action, where one seems to be smiling and beckoning to us, and rich in promises of desirable things. There is something about it, however, that does not quite satisfy our conscience, yet we are loth to turn aside and adopt the other course, which is to outward appearances so unprofitable and unattractive. What shall we do in this difficulty? Remember the rule of the maze: no matter what may befall, heeding not the immediate consequences, disregarding all the allurements of the evil one—keep to the right.—*Exchange.*

Symptoms of Decay.

Having more interest in money matters than soul saving.

A growing appetite for ease and pleasure.

Feeling no condemnation for fellowship with the world.

A disposition to use five dollars for self and five cents for God's cause.

Inclination to find fault with others rather than to help them.

Engaging in levity and terming it christian cheerfulness.

Reading secular newspapers in preference to the Bible.

Preferring meetings where there is nothing to do, rather than those which afford opportunities for personal work.

Avoiding the society of those noted for piety and godliness.

These signs have given unmistakable evidence of the near approach of the grim monster; yea, already with one hand his icy fingers clutch at the victim's throat, and with the other he aims a dagger at the heart. Help! help! An hour hence may be too late.—*Exchange.*

Torpidity of the liver, and disorders of the stomach and bowels, cause headache and the failure of all desire for food. Ayer's cathartic pills stimulate the action of the stomach, liver and bowels, cure headache, and restore the appetite.

Solitary Passages.

There are within the range of every one's life processes of life which must be solitary, passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes, and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me."

The sense of right can more readily indurate the tender than melt the rocky soul, and that is the most finished character which begins in beauty and ends in power; that leans on the love of kindred while it may, and when it may not, can stand erect in the love of God; that shelters itself amid the domesticities of life while duty wills, and when it forbids, can go forth under the expanse of immortality and face any storm that beats, and traverse any wilderness that lies beneath that canopy.—*Selected.*

Many indeed think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—*John Wesley.*

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Turn Your Faces to the Light.

It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sunk into a chair, I groaned, "Everything looks dark, dark!"

"Why don't you turn your face to the light, auntie, dear?" said my little niece, who was standing, unperceived, beside me.

"Turn your face to the light!" The words set me to thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.—*Anon.*

Impaired digestion repaired by Beecham's pills.

There is much so called religion that reminds one of boys with wooden guns and tin swords playing soldiers. They go through many evolutions, but draw no blood and have no enemies. There is just such a type of religion which encounters no sin and which affects the kingdom of Satan as little as the boyish make believe.—*The Christian Witness.*

A CHILDLESS HOME.

Smith and his wife have every luxury that money can buy, but there is one thing lacking to their happiness. Both are fond of children, but no little voices prattle, no little feet patter in their beautiful home. "I would give ten years of my life if I could have one healthy, living, child of my own," Smith often says to himself. No woman can be the mother of healthy offspring unless she herself is in good health. If she suffers from female weakness, general debility, bearing-down pains and functional derangements, her physical condition is such that she cannot hope to have healthy children. Dr. Pierce's Favorite Prescription is a soverign and *guaranteed* remedy for all these ailments.

Worn-out, "run-down," feeble women, need Dr. Pierce's Favorite Prescription. It builds them up. It's a powerful, restorative tonic, or strength-giver—free from alcohol and injurious drugs. The entire system is renewed and invigorated. It improves digestion, enriches the blood, dispels aches and pains, gives refreshing sleep, and restores flesh and strength.

It's the only *guaranteed* medicine for women, sold by druggists.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.;
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No.
Lv. Richmond	*3 00 p m	*3
" Burkeville	5 06 p m	5
" Keysville	5 44 p m	5
Ar. Danville	8 00 p m	8
" Greensboro	10 15 p m	10
Lv. Goldsboro	12 15 p m	*12
Ar. Raleigh	1 55 p m	1
Lv. Raleigh	*6 40 p m	*5
" Durham	7 44 p m	*6
Ar. Greensboro	10 15 p m	9
Lv. Winston-Salem	*8 40 p m	*8
" Greensboro	*10 25 p m	*10
Ar. Salisbury	12 18 a m	11
Ar. Statesville	*1 58 a m	*10
" Asheville	6 55 a m	5
" Hot Springs	8 50 p m	7
Lv. Salisbury	*12 28 a m	*12
Ar. Charlotte	2 00 a m	1
" Spartanburg	5 00 a m	4
" Greenville	6 10 a m	5
" Atlanta	12 20 p m	11
Lv. Charlotte	*2 10 a m	*1
Ar. Columbia	6 07 a m	5
Ar. Augusta	9 30 a m	9

NORTHBOUND.	DAILY. No. 10.	DAILY. No.
Lv Augusta	*7 00 p m	*7
" Columbia	10 50 p m	9
Ar Charlotte	3 05 a m	1
Lv Atlanta	*8 50 p m	*9
Ar Charlotte	6 40 a m	7
Lv Charlotte	7 00 a m	5
Ar Salisbury	8 27 a m	9
Lv Hot Springs	*5 23 p m	*11
" Asheville	2 40 a m	4
" Statesville	7 07 a m	9
Ar Salisbury	8 00 a m	10
Lv Salisbury	*8 37 a m	*9
Ar Greensboro	10 20 a m	11
Ar Winston-Salem	*11 40 a m	*11
Lv Greensboro	*10 30 a m	*12
Ar Durham	12 32 p m	1
" Raleigh	1 25 p m	7
Lv Raleigh	*1 30 p m	*6
Ar Goldsboro	3 05 p m	12
Lv Greensboro	*10 30 a m	*11
Ar Danville	12 10 p m	1
" Keysville	2 52 p m	4
" Burkeville	3 36 p m	4
" Richmond	5 30 p m	7

†Daily except Sunday. *Daily.

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Leave West Point 7.50 a m and 8.50 a m except Sunday and Monday; arrive Richmond and 10.40 a m. Returning leave Richmond m, and 4 40 p m daily except Sunday; arrive Point 5.00 and 6.00 p m.

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Leave Richmond 3.00 p m daily; leave Key 6.00 p m; arrive at Oxford 8.03 p m, Hend 9.05 p m, Durham 9.25 p m, Raleigh 10.4 Returning leave Raleigh 9.15 a m, Durham m, Henderson 10.05 a m, Oxford 11.45 a m; a Keysville 2 00 p m, Richmond 5.30 p m. T coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except day 9.10 a m; arrives Durham 6.20 p m. Le Durham 7.15 a m daily except Sunday; a Oxford 9 10 a m. Leaves Durham 7 50 p m except Sunday; arrives Keysville 2 10 a m, l Oxford 3.00 a m daily except Sunday; a Durham 5.00 a m.

Additional train leaves Oxford daily except day 11:50 a m, arrive Henderson 12:45 p m; re ing leave Henderson 6:30 and 9:40 p m daily Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and R 6:40 p m daily, makes connection at Durham No 40, leaving at 7:50 p m daily, except Su for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from West Point and Baltimore daily except Sun

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On trains 9 and 10, Pullman Buffet Sleep tween Atlanta and New York; Danville, A and Greensboro (via Asheville) and Knox Tenn.

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SOL HASS, Traffic Manager. JAS. L. TAYLO Gen. Pass. A

W. A. TURK, Div. Pass. Agt., Charlotte

Cape Fear and Yadkin Valley Ry.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. Daily Sund
Lv Wilmington	9.30 a m		
Ar Fayetteville	1.45 p m		
Lv Fayetteville	2.15 p m		
Lv Sanford	4.35 p m		
Ar Greensboro	7.35 p m		
Lv Greensboro	7.55 p m		
Lv Walnut Cove	9.41 p m		
Ar Mt Airy	11.57 p m		
Lv Bennettsville		8.30 a m	
Lv Maxton		9.00 a m	
Ar Fayetteville		12.10 p m	
Lv Ramseur			
Ar Greensboro			
Lv Greensboro			
Ar Madison			

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. Daily Sund
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:10 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	1:50 p m		
Ar Fayetteville	3:40 p m		
Lv Fayetteville	4:10 p m		
Ar Wilmington	8:30 p m		
Lv Fayetteville		4:15 p m	
Lv Maxton		6:32 p m	
Ar Bennettsville		7:45 p m	
Lv Madison			
Ar Greensboro			
Lv Greensboro			
Ar Ramseur			

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. Daily except Sunda	
Lv Greensboro	10:20 a m	Lv Mt Airy	
Lv Wal. Cove	1:50 p m	Lv Wal. Cove	
Ar Mt Airy	5:35 p m	Ar Greensboro	

W. B. KYLE, Gen. Pass. A
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for February: Colored People.

Negro Schools.

Few people realize the immense number of free colored schools. Only a few days ago the *Southern Workman* received an inquiry as to the correctness of a statement printed in its columns some months since that there were 20,000 of them in the South. The number appeared so incredibly large that our correspondent thought the printer must have made a slip. But we were within the mark. To quote from the report of the General Agent of the Board:—

"Within a month past the Hon. W. T. Harris, U. S. Commissioner of Education, kindly sent me, under his own signature, the present status of the common school education of the negro in the Southern States. He had not the last reports for the State of Arkansas; the other States reported 19,983 'colored schools.' Arkansas will bring the number to about 21,000. In these schools is a total enrollment of 1,199,410 pupils."

These schools are of course under State and municipal control, and the board of trustees justly considers that the work which they do is better done apart from outside intervention.—*Selected.*

Is Education Injurious to the Negro?

"In his educational education" the negro is just now at the danger line, of which he, most of all, is unconscious. So far his education has developed wants faster than his ability to earn means to satisfy them. In most of them the result is discontent; with many, unhappiness; in some, a sort of desperation; in not a few, dishonesty. On these points I have not the shadow of a doubt; this particular matter I have studied widely and minutely. A plow-boy earning from $100 to $150 a year—board and lodging 'thrown in'—has enough to supply his normal wants; this boy, after six years at school, not only desires, but needs, from $300 to $500 a year to satisfy the wants that have been bred in him, while his earning capacity has not grown in proportion."

This is what is meant by the employers of negro labor who have replied to the Chattanooga *Tradesman's* circular, when they say that education injures the negro. To ignore the fact that the elevation of the race must be attended by discouragements and drawbacks, would be absurd. It is only by a recognition of these adverse elements, and a patient, thoughtful effort to counteract their influence upon the problem at large that the gigantic question of negro education can be brought to a successful solution.—*Southern Workman.*

World Wide Notes.

Over one hundred new Protestant missionaries have reached China since May, 1890.

China has a magnificant fleet of merchant steamers, large dock yards, arsenals, and a complete net work of railroads over the entire empire.

There are in India 79,000 widows under nine years of age. An earnest effort is being made to prohibit the marriage of girls under twelve years of age.

The Catholics claim to have 2,745,000 adherents in mission fields. These in some instances have proved the bitterest foes of the Protestant missionaries.

The Chinese are a nation of students. Last month in the city of Nanking there were between 29,000 and 30,000 students attending the triennial examinations.

The late riots in China have turned out to the furtherance of the gospel, the Emperor's proclamation commanding all lovers of good order to protect the property of the missionaries.

It is a common belief in China, circulated by their enemies, that the missionaries use the eyes of children to make certain medicines, and that children are killed for this purpose.

Dr. Cornelius Van Dych of the Presbyterian Mission in Syria is to receive a decoration from the Sultan as a testimony to the value of his fifty years of mission in that country.

Mr. W. R. Rickett of London intends to give $25,000 to inaugurate the effort on the part of the English Baptist Missionary Society to raise five hundred thousand dollars as a special Centennial fund.

The American Board (Congregational) has put one million dollars as the goal of its annual subscriptions. Two hundred and twelve thousand copies of the New Testament in Hebrew have been distributed among the Jews by the Mildmay Mission to the Jews.

The Japanese court ladies, after making themselves very uncomfortable and often ridiculous by dressing in the western style, have resumed their own beautiful and historic costumes. This is but another sign of the times in Japan and the revolt against foreign domination.

Twenty-five years ago there were less than 500 converts in the whole Chinese empire. Thirteen years ago there were 18,000; now there are 40,000. Yet there are those who say the Chinese cannot be converted. At the same rate of increase, at the end of the next twenty-five years there will be twenty-six million communicants and about one hundred million Protestant christians in China!

The Superintendent.

The Superintendent, published monthly, by the American Baptist Publication Society, at 25 cents a year, is well worthy a place on every Sunday-school superintendent's desk. During the year 1892, it will contain hundreds of valuable, practical suggestions, every one of which will be worth twice the price of a whole year's subscription. The Catechism Lessons, arranged so that the superintendent may always have something to interest and instruct his school, either before or after the regular recitation, every Sunday, is a feature most helpful. If you have not done so, send at once and get *The Baptist Superintendent*. You can begin with any month.

The Dead-Prayer Office.

What becomes of all the unanswered letters? Thousands of them find their way to the dead-letter office. Some never reach the person for whom they are intended because the postage is not paid; some fail because they are directed to the wrong office; some cannot be sent because the address is illegible, and some because the matter is unmailable. These float through the mails, are examined at different offices, marked "missent," and finally they fall into the dead letter office. They are opened and read, and if valuable are forwarded; if not they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fail of reaching their destination.

Some prayers never reach God because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another, or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes (shame on us!) the very supplication which we offer in tenderest tones in behalf of the weeping widow and helpless orphans, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough, scrawling "hand write"—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the color in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our government, but there are a few things which cannot even get into the mail bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put up in a separate bag and sent to the "dead-letter office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbors. Sometimes in our prayers we half way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—*Advance.*

GREEN GROVE, ALA., Nov. 29, 1890.
Mr. JOHN N. WEBB, Washington, D. C.

Sir:—The Electropoise is the grandest invention of the age. I have never applied it to any pain, fever, chills, rheumatism, pneumonia, headache; toothache and pain of any kind but what I have cured; and every case of chills I cured with the first application, and they have never returned. I cured a case of three weeks' standing of chills with three hours' application six weeks ago that have not returned, and one of the worst cases of rheumatism and scrofula combined that I ever saw was cured in three weeks' application. And now I am willing to use my judgment on any disease, whether or not it is laid down in the book of instructions. Yours, W. G. JAMAR.

A tender conscience is like the apple of a man's eye—the least dust that gets into it afflicts it. There is no surer and better way to know whether our consciences begin to grow dead and stupid than to observe what impressions small sins make upon them.—*Bishop Hopkins.*

For Every Good Thing Give Thanks.

We must bring the religion of Christ into our commonest blessings. When the autumn comes and the harvests are in, and the governors make proclamation, we assemble in churches and we are very thankful. But every day ought to be a thanksgiving day. We do not recognize the common mercies of life. We have to see a blind man led by his dog before we begin to bethink ourselves of what a grand thing it is to have eyesight. We have to see some one afflicted with St. Vitus' dance before we are ready to thank God for the control of our physical energies. We have to see some wounded man hobbling on his crutch or with his empty coat sleeve pinned up before we learn to think what a grand thing God did for us when he gave us healthy use of our limbs.

We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. As the ox grazes in the pasture up to its eyes in clover, yet never thinking who makes the clover, and as the bird picks up the worm from the furrow not knowing that it is God who makes everything, from the animalcula in the sod to the seraph on the throne, so we go on eating, drinking and enjoying, but never thanking or seldom thanking; or, if thanking at all, with only half a heart.

I compared our indifference with the brute; but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is, through it, holding communication with what we call "irrational creation." The cow that stands under the willow by the water course chewing its cud looks very thankful, and who can tell how much a bird means by its song?

The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet who thanks God for the water that gushes up in the well, and that foams in the cascade, and that laughs over the rocks, and that patters in the showers, and that claps its hands in the sea? Who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the fan on a hot summer's day? Who thanks God for this wonderful physical organism—this sweep of the vision, this chime of harmony struck into the ear, this soft tread of a myriad delights over the nervous tissue, this rolling of the crimson tide through artery and vein, this drumming of the heart on our march to immortality? We take all these things as a matter of course.

But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would swoop and every house would become a place of skulls. Streams would first swim with vermin and then dry up, and thirst and hunger and anguish and despair would lift their scepters. Oh, compare such a life as that with the life you live this morning with your families about you! Is it not time that, with every word of our lips and with every action of our life, we began to acknowledge these every-day mercies? "Whether ye eat or drink, or whatsoever you do, do all to the glory of God."—*Dr. Talmage.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have know F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

The mind wants steadying and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing round and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and say, secretly: "Grant, I beseech thee, merciful Lord, to thy faithful servant pardon and peace, that I may be cleansed from all my sins, and serve thee with a *quiet mind*."—*Bishop Huntington.*

The way to increase our talents is to employ them to the utmost.—*Wayland.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

For Baby's Skin, Scalp, and Hair

Everything that is cleansing, purifying, and beautifying for the skin, scalp, and hair of infants and children, the Cuticura Remedies will do. They afford instant relief, and a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing of scaly, crusted, pimply, and blotchy humors. They cleanse the scalp of dandruff, scales, and crusts, destroy microscopic insects which feed on the hair, and supply the roots with energy and nourishment. They prevent inflammation and clogging of the pores, the cause of pimples, blackheads, rashes, red, rough, and oily skin. They heal rough, chapped, and fissured hands, with itching, burning palms, painful finger-ends, and remove the cause of shapeless nails.

Thus, from the simplest baby blemish to the most torturing and disfiguring diseases of the skin and scalp, even when complicated with hereditary or scrofulous taints, these great skin cures, blood purifiers, and humor remedies are equally successful. Everything about them invites confidence. They are absolutely pure, and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical, and unfailing.

"ALL ABOUT THE SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, and 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, the Great Skin Cure, 50c.; CUTICURA SOAP, an Exquisite Skin Purifier and Beautifier, 25c.; CUTICURA RESOLVENT, the greatest of Blood Purifiers and Humor Remedies, $1. Prepared by POTTER DRUG AND CHEM. CORP., Boston.

For Baby's Skin, Scalp, and Hair, use that greatest of Skin Purifiers and Beautifiers, as well as purest and sweetest of toilet and nursery soaps, the celebrated **Cuticura Soap.** The only medicated toilet soap and the only preventive of inflammation and clogging of the pores, the cause of pimples, blotches, rashes, rough, red, and oily skin. Sale greater than all other skin and complexion soaps combined. Sold throughout the civilized world. Price, 25c.

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Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

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50 Cheese.
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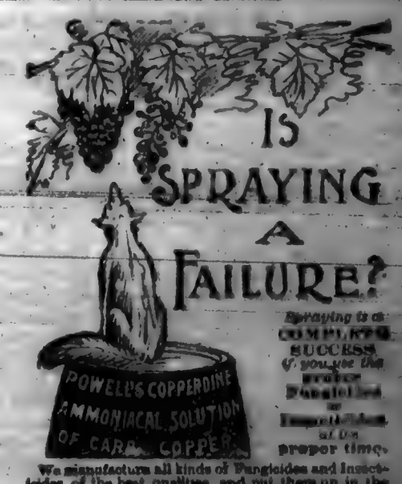

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Money Received for St. Joseph's Church.

Rev. G. W. Sanderlin, $2 00; N. A. Currie, 1.00; Hon. J. H. Clark, 2 00; R. G. Hester, 25c; S C Hilburn, 50c.; S. G. Wooten, 1.00; S. M. Furgerson, 1.00; D B. Burney, 1.00; M. M. Tatum, 1.00; R. B. Cromarty, 1.00; Martin Clark, 50c.; Spergin Clark, 50c; R. Hart, 25c.; O. L. Clark, 2.00; D. J. Clark, 20.00. Total, 34 00. Heretofore acknowledged, 116.21. Altogether, 150 21.

AN APPEAL.

Our little church in her weakness is helping to pay the debt on the Havana house. We have an agent to collect funds for the Thomasville Orphanage, an agent to collect funds for the aged and infirm ministers, contributors to Home, Foreign and State Missions, patrons of the BIBLICAL RECORDER, and whatever other purpose God may see fit to use us for.

Who will be the first to hear God's call to help build St. Joseph's church? We have the lumber cut and about paid for, and are hauling it to the church lot. We want to commence building, and need money to pay our workmen. Brethren, will you come up to the help of the Lord against the mighty? Send money to

D. J. CLARK, Clarkton, N. C.

Spring Style for Ladies.

Our lady friends who wish to be properly and fashionably dressed should glance over the monthly Fashion Letter in "La Mode de Paris," "Album des Modes" or "La Mode," the favorite fashion journals. This letter is one of the best on the subject with which it deals, explaining particularly the style prevailing or coming in fashion. Ladies would do well to patronize these journals, which are not only reliable, but are now considered the Standards of Fashion where ever they are known. The Practical Lesson on Cutting given each month in "Album des Modes" and "La Mode de Paris" is intended to explain fully how to make the new styles as soon as they appear. The series of lessons has been produced under the direct supervision of Mr. A. McDowell, the inventer of the wellknown Garment Drafting Machine, which has proved such a boon to thousands of dressmakers, and has made the cutting and perfect fitting of ladies' garments an easy task to all. "La Mode" is a good family journal, price $1.50 a year. "La Mode de Paris" and "Album des Modes" are intended for more general use, the subscription for each being $3 50 a year. To every subscriber for either of these journals who pays a year's subscription in advance will be given a Premium Book on "Dressmaking Simplified," valued at $5.00. Failing to obtain these journals from your news agent send for them direct to A. McDowell & Co., 4 West 14th Street, New York.

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Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

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Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

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If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

NEWS OF THE WEEK.

Raleigh Affairs.

The weather bureau office in this city sends the daily weather forecasts to 180 [illegible] now. All the forecasts are issued for [illegible] hours, they reach all places in [illegible] of great value to farmers.

[illegible] W. Haywood, daughter of [illegible] was invited to christen the [illegible] at the Gosport navy-yard. [illegible] to be ready for launching in

Mr. T. R. Jernigan has severed his connection with the *News and Observer* for "sufficient reasons." We understand that Mr. Jernigan will continue in journalism in this city. He is a most sensible, conservative writer, and has so high a sense of honor that he treats even his political opponents fairly. We are very glad that the people of North Carolina are not to lose his services as a public journalist.

State News.

Watauga county is free of debt.

Abner Hudson was killed by a falling tree near Pactolus recently.

Newbern's fish, game and oyster fair is in progress this week.

Miles Toomer, a young negro man, was burned to death in Hillsboro several days ago.

A company with a $50,000 capital has begun the erection of a cotton factory at Gastonia.

J. H. Johnson, grocer, Tarboro, has made an assignment Liabilities, $7,000; assets, about $10,000.

Hon. James H. Abell, a prominent member of the bar, died suddenly in Smithfield on the 14th inst.

A stock company with a capital of $12,000 will, it is stated, be organized in Roxboro to work tobaccco.

Gov. Holt has ordered a special civil term of Bertie Superior Court, to begin May 9th, Judge Brown presiding.

The Board of Aldermen of the city of Winston have closed a contract for a $2,000 electric fire alarm system for their city.

A colored girl was recently burned to death in a negro cabin on Mr. J. A. Newell's property at Newell's, Mecklenburg county.

Mr. I. S. D. Sauls, merchant and lumber man at Goldsboro, has made an assignment. Liabilities over $20,000, largely exceeded by the assets.

E. A. Johnson, a prominent citizen of Yadkin county, was thrown from his cart near Elkin, Surry county, last Thursday and instantly killed.

J. D. Bridges of Shelby, who made an assignment a short time since, has left the town, and it appears that he had forged notes to the amount of $6,000.

Mr. J. A. Taylor's store and entire stock of goods at Dunn, Harnett county, was destroyed by fire on the night of the 16th. Loss, $7,500; no insurance.

Daniel Smith, a prominent young farmer of Williamson's township, Richmond county, was murdered in his stock lot about dark on Sunday night, the 14th inst.

Mr. G. W. Watts of Durham has donated $5,000 towards the rebuilding of the Presbyterian Orphans' Home at Barium Springs, which was recently burned.

The Charlotte Clothing Manufacturing Company at Charlotte is said to be the largest pants factory in America. It is stated that 225,000 pairs were sold last year.

The store of Messrs. Bagley Bros. at Bagley, Johnston county, was destroyed by an incendiary fire together with its contents, causing a loss of about $10,000.

A seven year old daughter of Mr. John White of Long Creek township, Mecklenburg county, caught fire from a brush-heap last Wednesday and was so badly burned that she died the next day.

The store-house of John Montague at Bethel Hill, together with a large stock of goods, was destroyed by fire on the night of the 16th inst. He was badly burned in making his escape from the building.

The coal deposits near Walnut Cove, Stokes county, are to be developed at once on a large scale. The property is owned by the Greensboro Coal and Mining Company, which will put in a plant that will have a capacity of fifteen tons per day.

J. H. Myers, a liveryman who recently went to Rutherfordton to live, was followed by detectives and identified as the man who sometime ago skipped from Missouri for embezzlement of $30,000. Myers learned in some way that the detectives were in town, and made his escape after transferring all his property to his wife.

On Sunday, the 14th inst., a number of people gathered at a place in Lincoln county known as the "Three County Corner," where Burke, Lincoln and Catawba counties join. Whiskey was the attraction, and soon a fight was in progress between York Brackett and John Pollard, which resulted in the death of Pollard, Brackett stabbing him to the heart. Brackett was captured and is now in Lincoln county jail.

General News.

Henry W. Bates, the English naturalist and author, is dead.

David Dunham Withers, America's leading turfman, died in New York City on the 18th inst.

A million dollar fire occurred in New Orleans last Wednesday night. One entire block was destroyed.

There are several cases of typhus fever in New York City, brought to this country by German emigrants. One death has occurred, and more are expected.

Robert Ford, the man who killed Jesse James, the Missouri outlaw, in 1882, was himself shot and killed in a saloon row at Crede, Col., on the 17th inst.

The bark Tamberlane, which left San Francisco on Jan. 13th, was wrecked off the rocks of Pana in the Pacific ocean, on Feb. 2nd. Thirteen men were drowned.

England was visited by a most terrific snow storm last week. Railway communication was stopped and the telegraph lines were down in every direction.

Two thirds of the main building of the lunatic asylum at Jackson, Miss., was destroyed by fire on the 16th inst. Loss, $250,000. The building was fired by one of the patients, who lost his life in the flames.

Col. J. B. Simpson, well known throughout the South and Texas especially, who has been at the head of a number of business firms in Dallas, has skipped, and a number of his creditors are looking for him. It is estimated that he got away with at least $300,000.

Acknowledgments.

State Missions—Columbus Co Union, $3.70; Beaver Dam ch, King's Mtn, 5.00; P P Hoke, 2.00; Pine Forest ch, West Chowan, 7.00; Central Union ch, Cape Fear, 1.00; Cross Roads ch, Central, 89c; Brantly's Grove ch, West Chowan, 12.50; Siler City ch, Sandy Creek, 2.00. Total, 34.09. Previously reported, 1,071.13. Total this year, 1,105.22.

Foreign Missions—Beaver Dam ch, King's Mtn, $4.39; Rehoboth ch, Eastern, 1.33; Spring Hill ch, Robeson, 5;00; Sunbeams, Lumberton ch, ditto, 2.45; Moravian Falls ch, Brushy Mtn, 50.00; Sunbeams Reidsville ch, (North China), 10.74; Warsaw ch, Eastern, 6.00; Cross Roads ch, Central, 33c; Farmington ch, Yadkin, 13.00. Total, 93.24. Previously reported, 1,147.64. Total this year, 1,240.88.

Home Missions—Bladen Union ch, Cedar Creek, $1.90. Previously reported, 397.96. Total this year, 398.86.

Havana House—Zion ch, King's Mtn, $3.26; Mt Holly ch, Eastern, 4 00; Saddle Tree ch, Robeson, 7 37; Moore's Chapel ch, Mt Zion, 2.30; Shiloh ch, Raleigh, 2.30; Gardner's ch, Tar River, 1.45; W M S, Greensboro ch, Beulah, 5.00; Antioch ch, Mt Zion, 3.22; Reedy Creek ch, Raleigh, 1.25. Total, 30.15. Previously reported, 3,123.96. Total to date, 3,154.11.

Education—Philadelphia ch, $1.00. Previously reported, 245.29. Total this year, 246.29.

Orphanage—Mt Holly ch, Eastern, $5.00; Spring Hill ch, Robeson, 4.36; Sunday-school, First ch, Raleigh, Central, 15.00; Cross Roads ch, Central, 43c; D L Gore, 20.00. Total, 44.79. Previously reported, 324.25. Total this year, 369.04.

Ministerial Relief Fund—D L Gore, $10.00; Laurinburg ch, Richmond, 5.92; Tally Ho ch, 3.19. Total, 19.11.

For Tarboro Church—Jackson ch, West Chowan, $12 50.

CORRECTIONS: In last RECORDER, Scotland Neck ch, Tar River, for Havana house, $8.00 should be $18.00. Aulander ch West Chowan, $1.25 for Education, should be Waughtown ch, Pilot Mountain.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 20, 1892.

RHEUMATISM
neuralgia, and sciatica can always be successfully treated with
Ayer's Sarsaparilla
A cure is sure to follow the persistent use of this medicine.
Has Cured Others will cure you.

45 sold in '88
2,288 sold in '89
6,268 sold in '90
20,049 sold in '91
60,000 will be sold in '92

A Steel Windmill and Steel Tower every 3 minutes. ☞ These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we "take the country." Though sold, we were unable to make all of the 30,049 Aermotors in '91. Orders often waited 6 weeks to be filled, but now we have vastly increased our plant and are prepared promptly to plant our increase in every habitable portion of the globe.

Are you curious to know how the Aermotor Co. in the 4th year of its existence, came to make many times as many windmills as all other makers combined? How we raise inestimable the Steel Wheel, the Steel Fixed Tower, the Steel Tilting Tower?

1st. We commenced in a field in which there had been no improvement for 25 years, and in which there seemed no talent or ambition, and none has yet been shown except in feeble imitation of our inventions.

2d. Before commencing the manufacture, exhaustive scientific investigation and experiments were made by a skilled mechanical engineer, in which over 5,000 dynamometric tests were made on 61 different forms of wheels, propelled by artificial and therefore uniform wind, which settled definitely many questions relating to the proper speed of wheel, its best form, angle, curvature and amount of sail surface, the resistance of air to rotation, obstructions in the wheel, such as heavy wooden arms, obstructions before the wheel, as in the vaneless mill, and many other more abstruse, though not less important questions. These investigations proved that the power of the best wind wheels could be doubled, and the AERMOTOR daily demonstrates it has been done.

3d. To the liberal policy of the Aermotor Co., that guarantees its goods satisfactory or pays freight both ways, and to the enormous output of its factory which enables it to furnish the best article at less than the poorest is sold for. For as we furnish the most perfect bearings ever put in a windmill, and have made an exhaustive revision of the Aermotor and Towers.

If you want a strong, stiff, Steel Fixed Tower—or if you want the tower you don't have to climb (the Steel Tilting Tower) and the Wheel that runs when all others stand still that costs you less than wood and lasts ten times as long (The Steel Aermotor) or if you want a Giant Aermotor to churn, grind, cut feed, pump water, turn grindstone and saw wood, that does the work of 4 mens at the cost of one ($60), write for copiously illustrated printed matter, showing every conceivable phase of windmill construction and work, to the AERMOTOR CO., 12th and Rockwell Sts., Chicago, or 12 Main St., San Francisco.

The Aermotor Pneumatic Water Supply System enables you to supply every part of your house with water without an Elevated Tank.

GALVANIZED. It is not enough to make portions of the wheel galvanized. The Steel Fixed Tower, the Steel Tilting Tower, the Steel Wheel, the Steel Pumping Rod, the Steel Pump Cylinder, the Steel Pump Barrel, the Steel Pump Tube, the Steel Pump Rod, the Steel Pump Coupling, the Steel Pump Bolts, the Steel Pump Nuts, the Steel Pump Screws, the Steel Pump Washers, the Steel Pump Cotter Pins, the Steel Pump Rivets, the Steel Pump Springs, the Steel Pump Valves, the Steel Pump Valve Seats, the Steel Pump Valve Guides, the Steel Pump Valve Cages, the Steel Pump Valve Springs, the Steel Pump Valve Nuts, the Steel Pump Valve Screws, the Steel Pump Valve Washers, the Steel Pump Valve Cotter Pins, the Steel Pump Valve Rivets

J. Wm. Jones on the Louisiana Lottery.

Editor of the Recorder:—I should not be warranted in supposing that my opinion on the Lousiana lottery would be a matter of the slightest concern to either your readers or yourself, but for the fact that you have thought proper to connect my name with it upon two several occasions.

Two years ago you advised me to collect materials for biographies of Generals Early and Beauregard, in order that I might explain the beauties of the Louisiana lottery with which they have been connected, and in your issue of the 10th you say:

"What will Rev. Dr. John William Jones say when Generals Early and Beauregard die? These two distinguished soldiers of the South are the backbone of the infamous Louisiana lottery, and have done more to give the lottery countenance and support in the South than all the rest of its aiders and abettors combined. They are its heavily-salaried figure heads."

Now the best way to know what a man *would* say in a certain set of circumstances is to know what he *has* said on the same subject. I respectfully submit, therefore, that your question is fully answered in the following editorial which I wrote and published in *Our Home Field* for October, 1890:

"THE HERO THAT CANNOT BE BOUGHT.

"During the bloody days of 1861–65, we knew in the army of Northern Virginia as one of 'the bravest of the brave,' who commanded a Louisiana regiment, and then a Louisiana brigade in the old 'Stonewall Corps,' Francis T. Nichols, of Louisiana.

"He lost a leg, and then an arm, but he stood to his post of duty to the last.

"After the war he was frequently honored by his people, and was twice elected Governor of his State. In the effort of the Louisiana lottery to have its charter extended, Gov. Nichols stood firm against all of their insidious and infamous methods, and when they finally succeeded—to the eternal shame and infamy of that Legislature—in passing a bill submitting the question of the renewal of the charter to the people, Gov. Nichols promptly vetoed the infamous bill, and in a very able and unanswerable message, uses this language which deserves to be printed in letters of gold on a bright page of the history of Louisiana:

"'At no time, and under no circumstances, will I permit one of my hands to aid in degrading what the other was lost in seeking to uphold—the honor of my native State. Were I to affix my signature to the bill I would indeed be ashamed to let my left hand know what my right hand had done. I place the honor of the State above money, and in expressing that sentiment I sincerely voice that of thousands of brave and true men, and of good and devoted women of the State.'

"Prayers will go up from good men everywhere, that this maimed hero may be long spared to 'stand like a Stonewall' against this monster iniquity which is doing so much to disgrace, humiliate and demoralize not only the people of Louisiana, but of the country generally."

I have had occasion more than once upon public platforms, as well as in the public prints, to denounce the Lousiana lottery, and your insinuation that I could be induced to defend it because of the connection of Confederate Generals with it, is as utterly opposed to my record as it is an unwarranted reflection upon my character.

But if you only meant a little cheap wit at my well known Confederate sympathies, then I have only to say in reply, that *for these* I have no explanation to make—no apology to offer—to you or to any other living man. J. WM. JONES.

Atlanta, Ga., Feb. 15, 1892.

We did not ask for, or even intimate a desire to know, the opinion of Rev. Dr. J. Wm. Jones on the Louisiana lottery. We took it for granted that he was opposed to the lottery; but as he has diligently kept himself before the people of the South for the past thirty years as the great *unreconstructed* defender of the Lost Cause, and also the special eulogist of its living and departed worthies, we did feel some curiosity as to what he would say in praise of the two Confederate Generals who had devoted their time and influence to the support of the Louisiana lottery. These two men are not now long for this world, and as Dr. Jones, in all probability, has an obituary of them ready for the press, he will greatly relieve us by sending us the MSS. of his eulogy, obituary or book, as the case may be, with the usual poetry annexed.—ED. BIBLICAL RECORDER.

Healing Springs and Wilderness Churches.

Editor Recorder:—I will inform you of the good meetings we have been having in this community.

Bro. Elihu Tucker and myself have just closed a successful meeting at the Healing Springs church. Fifteen were converted, twenty joined the church, six were baptized, and several are yet to be baptized.

Bro. Duncan of Ashe county, and Bro. Murray of Virginia, have just closed a good meeting at the Wilderness church. There were twelve conversions.

The Lord is blessing our labors in this part of the moral vineyard.

Success to the RECORDER and its many readers. EZEKIEL BLEVINS.

Blevins, Ashe Co., N. C.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Medicines used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE REMEDIES CO., P.O. Box 718, Cincinnati, O.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892. 2-10 3m.

MARRIED.

MORTON—WARREN—On January 14th, 1892, at the residence of the bride's mother, by W. D. Ray, Esq., Mr. W. T. Morton and Miss India A. Warren, both of Wake county.

PIPPIN—FERRELL—On Feb. 10th, 1892, at the residence of the bride's father, near Wakefield, N. C., by Rev. A. A. Pippin, Mr. C. E. Pippin nf Franklin county and Miss Alice Ferrell of Wake county.

DIED.

HOBBS—Elzie Hobbs, on the night of January 26th, 1892, fell asleep trusting in her Saviour. She was only fifteen years of age. As lovely a girl as she was, yet it pleased our Father to take her to himself. Her mother died a short time ago. She leaves a kind father, one brother and three sisters to mourn her death. She is not lost, but passed from earth to heaven. T. A. H.

HOBBS—Departed this life Feb. 8th, 1892, Lizzie Hobbs, aged twenty-four years She was a member of the Baptist church, and gently passed over the river. She seemed not to fear death. Her afflictions had been great for several months, but she bore them patiently, waiting for her Master's call. Weep not, dear parents' Lizzie is not dead, but gone before. T. A. H.

HOGGARD—At her home, near Bethlehem, N. C., Feb. 10th, 1892, Mrs. Jane Hoggard, after a lingering illness, quietly passed into rest, in her sixty-ninth year.

Sister Hoggard had been a consistent member of the Baptist church from early womanhood. In her death the church has lost one of her best members, the community a kind neighbor, the family an affectionate and loving wife and mother, everybody a friend.

WILLIAMS—On Jan. 17th, 1892, at his residence in Currituck county, Bro. A. J. Williams, aged seventy-two years. Bro. Williams was a plain, unassuming, consistant christian, and highly esteemed by all who knew him for his upright life. He was born into the kingdom to be lead, and seemed to live only to do right. He was kind to the poor and liberal in his church (Providence.) He leaves no children, but a wife, two sisters, and his church to mourn his loss. In the church he will be missed, for his seat will be vacant. R. R. OVERBY.

MORGAN—In Currituck county, on Feb. 9th, sister Nancy Morgan, aged seventy-three years and a few days.

How long Sister Morgan was a member of Providence church I do not know. Thirty-two years ago last September I first visited this section of the State, and sheltered first under the hospitable roof of her husband, then living, Bro. Joseph Morgan. I found Sister Morgan then what I ever found her, a very quiet, reserved and consistant christian woman. She died as she lived. Conscious to the last breath, she rejoiced that the hour of release had come. "Blessed are the dead which die in the Lord." R. R. OVERBY.

HUMPHRIES—Bro. John D. Humphries, departed this life Jan. 5, 1892, aged seventy-three years. He has been a consistent member of Shady Grove Baptist church for forty-five years. He rarely ever missed meeting with his church, and when he did, it was caused by sickness. I visited him several times during his illness, and I never heard him complain, but seemed to be resigned to the will of his God in whom he put his trust. He leaves a wife and one son to mourn their loss. May God bless the family in this hour of trouble. He said before his departure he should be better off up yonder. His church has lost a faithful member, and his family a devoted father. His funeral was conducted by the writer.

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above."

N. P. STALLINGS.

SMITH—"Death loves a shining mark," it has been said, and surely this was verified when Bro. Elias Smith of Greene county, a few weeks since, was called to his reward. His death was a peculiarly sad one, for he was the stay and comfort of an aged father and mother. Then, too, he was so young—twenty-eight years old, and his life was so pure and spotless. But God knows best and saw that his work was finished and called him up higher. In his early years he gave his heart and life to the Saviour, and died rejoicing in his love. May the God of all grace comfort the broken hearted father and mother, the sorrowing brothers and sisters, and the distressed host of friends who mourn their loss. "Blessed are the dead which die in the Lord." G. L. FINCH.

HOBGOOD—Died, in Oxford, N. C., Feb. 8d, 1892, Robert H. Hobgood, aged fifty-seven years. Bro. Hobgood was born and spent most of his life in Granville county—the past few years in Oxford as the proprietor of the Exchange Hotel. He was the son of Henry Hobgood of blessed memory. At the age of twenty-six he was married to Sarah A. Hester, daughter of Rev. Elijah Hester, who lived about eighteen months after their marriage. Unto them was born Anna, the wife of Mr. Ralph Currin. May 12th, 1867, he was married to Mary L. Maynard, daughter of Rev. R. C. Maynard, who survives with ten children.

Brother Hobgood died in fellowship with Hester's church, of which he had been a member some ten or twelve years. As a church member he was quiet, retiring, attentive and warm-hearted. In death he was patient, submissive and triumphant.

He was an affectionate and tender husband and father, a kind and obliging neighbor, and a good citizen. His guarded speech, even temper and charitable disposition won for him a host of friends. At home, however, he was at his best, not very talkative, but thoughtful, cheerful, polite, full of magnetism, congeniality and sociability. He governed by love, and in return was loved, honored and obeyed by all. The loss of one so genial and helpful is indeed crushing to the family; but their loss is his eternal gain. M.

DAVIS—Died, in Granville county, N. C., Feb. 7th, 1892, William Davis, aged about seventy-eight years. He was born in Warren county. When quite young, his parents moved to Granville, where our brother spent nearly the whole of his life. He was a man of fine mental and physical constitution, and in old age was active and well preserved. His church membership was at Grassy Creek, where for forty years he led a remarkably quiet, peaceable, consistent, faithful and honored life. His good sense, prudence, self-sacrificing spirit, deep toned piety, and exemplary conduct, won for him a name that was above reproach and a character that was alike honored and beloved. In all the relations of life he was a model of meekness, purity, honesty, sobriety and faithfulness—a living "epistle, written in our hearts, known and read of all men."

He lived religion, and in death he had a strong desire "to depart and be with Christ." He was in full consciousness to the last, and his last words, addressed to a son, were, "In three minutes I will be in heaven." Truly a great and good man has fallen—fallen to sleep in Jesus!

He was twice married, and leaves to his sorrowing widow and four sons a name and life of inspiring, purifying and blessed memory. He was buried at home amid the applaudits, "Well done, thou good and faithful servant," by brethren and neighbors, to await the final applaudit of his Lord, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." M.

RIDDICK—Mary W. Riddick, the wife of Elisha Riddick, was born Oct. 21st, 1806, and departed this life Dec. 28th, 1891.

Sister Riddick was the last one of the seventeen who organized themselves into a church at Whiteville Grove. She had been a member for more than fifty years. Owing to feeble health and the distance, she had been deprived of church privileges for nine years. Still her love for the church and the cause of her Saviour did not change. She was a devoted mother, good neighbor and a humble, meek christian. Her words were tender and full of sympathy, her heart full of gratitude to God and those of her own home. She lived with her daughter for years, and was often seen quietly raising her hands in prayer to God, though not in an audible voice. She made the home bright, and, though feeble in body, yet glorified her Master in exhibiting the virtues of patience, meekness and kindness. The nearer she approached the end of her journey, the stronger was her faith and the more joyous was she in the anticipation of entering her home in her Fathers house above. Just before she closed her eyes for the last time, she took her farewell look, and, bidding adieu to children, friends and the dear old home, said, "I am going to meet Jesus." She had lived a widow for eighteen years, and fought the battle of life in the name of Jesus faithfully to the end. Henceforth a crown of never-fading glory shall be thine forever. She leaves four children to mourn their loss. May the Lord bless and comfort the bereaved. God bless Sister Perry who has for so many years nursed and cared for mother. Home is sad; but all is for good. She will never come to us, we can go to her.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

CHILDREN.

Tributes of Respect.

PERRY—Shadrach Johnson Perry was born near Coleraine, Bertie county, N. C., and departed this life Jan. 14th, 1892, aged sixty-five years, three months and fifteen days. The funeral services took place at his late home January 16th, where a large concourse of people and friends gathered to pay their last tribute of respect to one who was greatly respected and admired by all who knew him. The funeral services were conducted by Rev. S. F. Bristow of Coleraine, who preached from Ps. 37: 37—"Mark the perfect man, and behold the upright, for the end of that man is peace."

A more appropriate passage of Scripture could not have been chosen. It is not only gratifying, but of great comfort to his relatives and friends, and to the entire community, to know that Bro. Perry was looked upon and known as an upright man with all that the designation implies. While quite young he embraced Christ as his Saviour and united with the Baptist church at Coleraine, where he remained and served in an official capacity until the organization of Bethany church, in the establishing of which he took a leading part. He was one of its faithful and efficient deacons, whose whole heart was in his work. In him the pastor truly found a right-hand man, being ever ready to help where help was needed, not because he thought it his duty, but he had attained to that degree in the spiritual life where he considered every opportunity as a privilege; hence, his giving was not only liberal but cheerful. He was a man of great possibilities, yet very unostentatious, possessed of a meek and humble spirit, gentle in all his dealings, yet firm.

The Lord blessed him with considerable earthly goods, but upon these his heart's affections were not set. As already stated, he was a liberal giver—yea, more, he was exceedingly generous in donations to the Lord's cause in general.

As a business man, he was true and honest in his dealings. With more than ordinary good judgment, he became one of the leading men, if not the leading man, in his community. As a brother living with his two sisters, he was loving, open-hearted and all that a brother could be. No blemish rests on the reputation of Bro. Perry. The church has his record from youth to the close of his life. While she misses him in his various labors, she bows submissively to the Divine ordering, and rejoices that, while his physical presence is no longer with her, the influence of his consistent christian life remains and speaks to all who knew him. Be it, therefore,

Resolved, That Bethany church, in this her expression about one of its most faithful members, gratefully remembers the noble attributes of virtue with which this departed brother was so richly endowed, and heartily sympathizes with the relatives and friends in their loss. We also desire that these expressions, so truly merited by our deceased brother, to be published in the BIBLICAL RECORDER, and a copy of the same be presented to the family, and inscribed on the records of the church.

The above was unanimously adopted in conference by Bethany church on Feb. 6th, 1892, with the additional request that the usual mode of wearing the mourning badge for sixty days be strictly adhered to both by the church and Sunday-school, which the deceased so greatly loved.

W. M. PERRY,
A. BASS,
P. HUGHES,
Committee.

Estey

is the name which we ask you to remember when about to purchase an Organ

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Winter, 1892.

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We can only mention here a few of the more important departments, but will be glad to hear from those who desire anything relative to Dry Goods or the kindred wares:—

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The Home Circle.

My Home Above.

There is for me a home above,
Which every day brings nearer,
Where dwells the Christ whom I so love
Whose name grows ever dearer.

Ah glorious sight that I shall see!
Earth's hills and crystal fountains
Will seem but childish toys to me
When on the heavenly mountains.

There shall I meet the friends I love
Who long ago departed;
They dwell in those bright realms above
Where none are broken hearted.

And yet sometimes my heart doth sink
With foolish dread of dying,
Afraid to stand on Jordan's brink,
No pearly gates descrying.

O foolish heart, why dost thou fear?
Why shrink at thought of meeting
The one of all to thee most dear?
He waits to give thee greeting.
—*Eybert L. Bangs, in American Messenger.*

Kind Words.

Many persons speak to children habitually in a rough way, without realizing that they would not use the same tone in addressing any others over whom they had authority. A lady who was on a visit to a family, was in the nursery when a little girl was preparing for bed.

Addressing her in a lively, cheerful tone, she said, "Now let me see how quickly you will hop out of your dress into your night-gown," or something like that.

The child turned to her usual care-takers and said, "Why don't you speak that way, instead of, '*Come now*, get your clothes off?'"

They are not seldom provoked into ill-humor, and then punished.

Kind words do not cost much.—Though they do not cost much, yet they accomplish much.

1. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze the more fiercely.

2. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them wrathful.—*Selected.*

How Whittier Helped a Little Girl.

A correspondent tells this anecdote of the poet Whittier's success in aiding a little girl at a school examination. "You know Whittier's love for children. The aged poet one winter renewed his youth in a handsome overcoat of the purest ulster pattern, clad with which he attended a school examination up among the hills so dear to him. He was standing beside the teacher, who was catechising a dimpled little dot, in geography.

"'What are the provinces of Ireland?' asked the teacher.

"'Potatoes, whisky, aldermen, patriotism,' began the child.

"'No, no, interrupted the teacher; 'I didn't mean products; I said "provinces"'

"'Oh,' said the girl, Connaught, Leinster, Munster and—and—'

"Here she stuck, put her chubby finger into her rosebud mouth, and sought inspiration successively in her toes, the corner of her apron, the ceiling, and the poet. All children love the old Quaker poet's kindly face. He smiled; her face brightened sympathetically. The *entente cordiale* had been established between them. He patted his ulster significantly; she looked at him inquiringly. He nodded and she burst out with:

"'Oh, Miss Simmons, I know now! They are Connaught, Leinster, Munster, and Overcoat!'"—*Selected.*

Some of the Things a Farmer Shouldn't Do.

To plant more acres than can be taken care of.

To work with poor tools and plant poor seed.

To buy at public sale that which is not needed because it sells cheap.

It is shiftless to keep poor stock. A poor cow eats as much as a good one.

To allow hogs and sheep to wander at their own sweet will over their own and their neighbor's premises.

To let the cattle fodder themselves at the hay stack. It saves a little labor, but the waste will make their owner poor.

To leave tools of any kind lying out in the weather; to put them away uncleaned, or to loan them to shiftless and careless neighbors.

To turn cattle out in the bare field in cold weather when there is nothing for them to eat there and they can lose flesh shivering in the cold.

It is shiftless to allow weeds to occupy any portion of the farm, and very shiftless to allow bushes to occupy several yards of ground along the fence rows.

To plant an orchard and then to allow cattle to browse the trees; to leave vacant places in a young orchard; to allow a young orchard to remain in grass.

To wade through mud to the barn and outbuildings when good dry paths could easily be made. To pay heavy doctor's bills for wife and children because their feet be come wet through lack of good paths.—*American Agriculturist.*

Wonderful Words of Life.

[illegible] river and upon the bank thereof [illegible] all trees—the fruit thereof shall [illegible] and the leaf for medicine which [illegible] healing of the nation." "Take [illegible] remedy of Sweet Gum and [illegible] heal the lungs and cure coughs, [illegible] colds.

Boy Character.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there will be no discount on his word. And there are such noble christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, loved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sabbath school. Be true in every friendship. Help others to be and to do good.—*Child's Paper.*

Dangerous Drinks.

A bartender plaintively bewailed the necessity of having to rub congealed drops of sticky beer off the bar. "But if I let them remain," said he, in a tone of one seeking compassion, "they rot the wood."

"They rot the wood, do they?" fiercely replied a beer bibbler. "Then what in the name of common sense does beer do to my stomach?"

Replies the manipulator of the drinks: "It is beyond me to tell. Of one thing I am confident, and that is man's stomach is made of cast-iron. Elsewise how could he withstand the fluids he pours into it? Let me show you something." He placed a piece of raw meat on the counter and dropped upon it a small measure of an imported ginger ale. In five minutes the meat had dropped into little pieces as though hacked by a knife.—*Philadelphia News.*

Nerve Waste.

Nerve waste is somewhat a new field of consideration for people of studious habits. People think that the supply of vital energy is inexhaustible, and that repair goes on as fast as waste. Then comes a crash and they are puzzled. They should not be. Nerves should be economized as carefully as a bank account. You cannot get out what is not put into the nerves any more than into the bank. Sleep is nature's way of winding up the machine. When we begin to get sleepless the nerves are then exhausted; and either insanity or some other form of nerve depression is near at hand. Railroad traveling, even in a sleeper, is not like a bed. Rapid mental work for short hours is better than a long struggle to do mental work when we are weary. The Master said, "Come aside and rest a while," and summer vacations are as good now as then.—*Mid-Continent.*

Have You a Mother?

Have you a mother? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you. In years gone by she has kissed away from your cheek the troubled tear; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection, would it not be ungrateful in you, if in her declining years you fail to reciprocate her love and honor her as your best, tried friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.—*Anon.*

Tale-Bearing.

Before repeating a bit of gossip it would be well to ask ourselves three questions. First, "Is it true? second, "Is it kind?" third, "Is it necessary?" This practice would save us many bitter memories and regrets.

The pious Philip Neri was once visited by a lady who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance still plucking the bird as she went.

The woman did as she was directed, and returned anxious to know the meaning of the injunction.

"Retrace your steps" said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so it is with slanders. Like the feathers which the wind has scattered, they have been wafted in many directions. Call them back, now, if you can."—*Youth's Companion.*

No man is strong by nature. He may have the possibilities of strength, but strength comes by exercise. This suggests the value and meaning of temptation. Temptation affords the opportunity of becoming strong in moral and spiritual things.—*The Leader.*

"Alas! Alas!" the dude exclaims, "in my slender ankle I've got pains." "Don't fret," said ma, for whom he had sent, "I have some Salvation Oil."

"My time is up," said the doctor to the patient, whom he found using Dr. Bull's Cough Syrup, and he was correct, for his cough had been cured.

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I certify to the truth of the facts as stated above. L. KLING,
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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR VI—REV. MARTIN ROSS.

CHAPTER TWO.

The Rev. Martin Ross did not at once leap into that leadership and control of religious affairs, as was seen in his great friend and contemporary, Lemuel Burkitt. His early opportunity for social and literary culture had been inferior to that youth's, reared in the superior wealth and refinement of Chowan county. It was thus several years after Martin Ross had begun his career as a minister of the gospel before we find any mention of him in the history of the Kehukee Association. But this modest and proper delay on his part in assuming a leading part among the preachers and laymen of so great a body only enhanced his power, when after years of patient observation and preparation he made known the mighty resources of his mind and soul in the great Baptist conclave. Burkitt saw with much delight that here was a debater as skilful as himself in all the resources of synthetic and analytic treatment of the most exalted and abstruse problems of theology. He further recognized in the flowing and magnetic elocution, the sonorous tones, the pleading eyes and sympathetic bodily movements, elements of power that surpassed even his own resources in such respects. That another great religious orator had come to share his honors and influence gave the true man of God never a twinge of jealousy or uneasiness. He loved the cause to which he had devoted his life so deeply for any such sinful and unmanly feelings to find lodgment in his heart. He and Martin Ross, on the contrary, became loving yokefellows in the same great lines of development and progress for the Baptist people. In all the efforts for advance and higher living among the Lord's people these two were ever found with interlocking shields pressing resistlessly on against the advocates of discord and delay. Mr. Ross, like other Baptist preachers of his day and generation, was largely given to making preaching excursions in the different outlying sections of country, that were still near enough to enable him to reach home in time for his regular appointments at Skewarkey. Some of these trips were doubly blessed. Both the missionary and the people were the better for his visitations. To the comparatively rich and cultured denizens of the counties lying between Chowan river and the Atlantic, Martin Ross seemed a gift from heaven. They always heard him gladly, and hundreds found the pearl of great price under his ministry. Many of the wealthiest and exclusive families that had looked with disdain on Baptist preachers and their doctrines were at last seen humbling themselves before the Lord and casting their future lots with their despised neighbors.

In such a community Mr. Ross found that the Baptists were quite a different people from the gloomy and iron-clad fatalists he was vainly seeking to lead into a more loving and gracious estimate of their Creator. While fully agreeing with the old Baptist tenet as to predestination as a necessary part of God's foreknowledge, he yet remembered the fulness of our Lord's offers of mercy to every one who would come and drink of the waters of life. He could not set down as unmeaning so many of those gracious and unlimited offers of the Master, simply because the Apostle Paul, in the course of his argument, had asserted that God, from the beginning of the world, had foreseen who would be saved. It seems a monstrous perversion of the whole tenor of our Saviour's career of loving benefactions and continual forgiveness of injuries and sins, that he should in advance decree the damnation of the least of his creatures. But it was all in vain that Martin Ross reminded his Skewarkey people of the fact that free will was left to every human creature, and it was thus the fault of the negligent and not that of God that men found no mercy at His hands. This church, with those at Kehukee and the Falls of Tar River, were the centres of the baleful hyper-Calvinistic fatalism. They rolled this doctrine as a sweet morsel under their tongues, and felt much of the old Pharisee sentiment of contempt for all who were not numbered among the elect of God.

It must have been a painful task for Mr. Ross to sunder his pastoral ties with the people he had known from infancy, and who had bestowed on him so many touching marks of their love and confidence. He had found peace and been baptized in this very fold. These people had been swift to perceive and encourage his gifts as a young preacher. His stern but faithful father had died in the same fold in 1801. But with all these things to sadden him, Martin Ross felt in his soul that his work was to lie elsewhere in the future. Influences beyond his or any other human sagacity had tied up and circumscribed his influence in such a way at Skewarkey that he was forced to the conclusion that some new man should take the place he held. It was thus that the great preacher at last freed himself of the last incumbrance upon his soaring spirit. Passing over the broad waters that divided old Albemarle from the more western settlements, he went to the church at Yeopim. It was almost like entering upon a new and higher stage of existence. The strong man in all his genius and power felt how much stronger he grew with a multitude of sympathetic souls sharing in his glorious aspirations for a day of better things among the Baptist people.

Burkitt and his allies had done great things for the churches, but there was still pressing need for advance along other lines. Not a letter or a delegate had ever been seen at the Kehukee from Sandy Creek or any of the Associations that once formed a part of her constituency. There was not even the semblance of fraternity, much less any concert of action, between the great bodies of Baptists thus enrolled in separate and almost hostile camps. With that keen, natural sagacity, which was one of Martin Ross's leading features of mind, he selected the recent extension of missionary work to foreign fields as the lever to lift the discordant divisions of his people into unity and fellowship, though all christendom was ringing with conflicting comments upon the great work undertaken by Dr. William Carey. Though a great impulse was pervading myriads of christian souls in different lands, as yet no man had gone from America to aid the brave and godly Englishman who, in despite of so many opposing influences, had yet begun the work of saving the souls of men and women "sitting in the region and shadow of death." While all Baptist traditions and records showed how, in spite of the most cruel and bloody laws to the contrary, the old preachers had passed from land to land, and though often imprisoned and burnt at the stake, these heralds of the Cross were still found faithfully prosecuting the work. In America there were not only the heathen Indians but many outlying settlements in the wilderness to tax the best energies and resources of a poor people in the work of their evangelization. As so much was yet to be done at home in America, the other dusky and almond eyed races swarming on the opposite side of the world, had not entered at all in the matter of their convictions of duty. But the Lord was opening the eyes and hearts of his people to the fact of the universal brotherhood of mankind, and Martin Ross was the first man in North Carolina to urge upon his people their duty in helping to send the gospel even to the far-off Asiatic multitudes.

It was thus that we find in the session of the Kehukee Association in 1803 that the matter was brought to an open issue by the following query offered by the Rev. Martin Ross, "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence, in some way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" Let it be remembered that Martin Ross, born and reared in the darkest haunts of fatalism, was yet the man to take such ground nine years before Judson and Rice had started to India. Of course, so important and exciting a matter was bound, under all the rules and precedents of old Kehukee, to undergo many ordeals before reaching anything like approval from the Association. Mr. Moderator, the Rev. Jesse Read, referred the whole matter to a very select committee, including the leading ministers of the body, with instructions to report at the next annual meeting their impressions on the subject.

This was the beginning of a great work in Baptist circles in North Carolina. Its first effect was a prodigious stirring up of the dry bones in the congregations beyond the Roanoke. Here was another step in advance proposed as to the Lord's work, and that was enough to set all the old-fashioned conservatives in solid opposition. The Association, held at Meherrin in 1804, not only answered the query in the affirmative, but appointed delegates to meet others invited from Portsmouth and Neuse Associations at Cashie church in Bertie. There was inaugurated the movement which, long afterwards, resulted in the formation of the North Carolina Baptist State Convention. As was eminently proper, Mr. Ross was chosen to preach the introductory sermon at the Cashie Convention.

This memorable body convened on the third Sunday in June, 1805, and Revs. Lemuel Burkitt, Martin Ross, Aaron Spivey, Jesse Read and John McCabe were Kehukee's representatives on the occasion. The Convention proceeded to formulate plans for the establishment of regular contributions for Home and Foreign Missions, but made no formal report to the Kehukee Association of the results of their labors. This grew out of the fact that when the year 1806 came, the Chowan Association had been formed, and to this far more sympathetic organization the leaders in the work belonged. Elder Biggs, in his continuation of Burkitt's history, says no report ever reached old Kehukee. This may be true, but we yet know her churches sent up funds repeatedly for missionary purposes to the General Meeting of Correspondence, year after year, until their final adumbration in 1827.

The debate in the old historic church at Meherrin must have been one of the most inspiring ever heard in this country. With Ross, Burkitt and George Outlaw to uphold the cause of missions was to insure a glowing and exhaustive presentation of the reasons that had led to the introduction of the query. It is not astonishing that with such advocates the stolid and inert tide waiters on the other side of the question should have but little to say. They were in fact, as a class, men of very few words on any occasion. If they could be induced to listen to argument and entreaty, it was to very little purpose. To reason and Scripture, to eloquence and persuasion, they simply opposed the *vis inertiæ* of their moveless natures.

But whatever of grief Martin Ross may have felt in the want of sympathy of such people with things so dear and momentous to him, he was largely compensated in the spirit so opposite to all this evinced by the churches of the new Chowan Association. Unanimity and enthusiasm were accompaniments of every appeal to their souls for longer interest in the extension of Christ's kingdom of this world. The zeal and devotion which have all along marked and ennobled the record of this great christian body, led the people to accept the plain letter of our Lord's latest command without ever a doubt as to their duty in the premises. Christ had told his people assembled on Mount Olivet to witness his ascension, that beginning at Jerusalem they should preach the gospel to all nations. Mr. Ross had only aroused and fastened their attention on a plain matter of duty. Like Carey and Fuller in England, the preachers even had to be reasoned with before seeing the full weight of fealty they owed in the matter. The torpor and forgetfulness of God's people in this great responsibility they owed the heathen was passing away like a nightmare of the past, and nations were making ready to begin the new crusade against the stocks and stones of the swarming millions of the far-off East. The car of Juggernaut might still roll on in its deadly course over the crushed bodies of his dupes, but the days of such fatal delusions were numbered. Deliverance long delayed was coming at last.

Ordination of Deacons.

THE MANNERS AND CUSTOMS OF OUR BAPTIST FOREFATHERS.

Dear Recorder:—We have recently increased the number of our church deacons to seven. We have a church membership of about four hundred and fifty, and have had all along but four deacons. For several reasons it has seemed to be desirable to increase this number to seven; therefore, the increase. Finding that the church—deacons and all the people—were ignorant of the privilege or duty of ordaining deacons, it being simply their custom to elect deacons as they elected trustees, for a term of years, and then do no more with reference to the matter, and believing it to be wise and beneficial to ordain the deacons and *give them a charge* in sight of all the people, I read up carefully on the subject of the manners and customs of our Baptist forefathers, and herewith submit to the RECORDER the result of my study. It is interesting to study manners and customs, people and institutions. They all have a history; some, like the roots of beautiful plants and flowers, running farther back than others. The deaconate in the christian church has an interesting history which no one can study without being profited. It seems to have a close connection with God's peculiar love for the poor and needy.

Dr. Lightfoot, a distinguished church historian, thinks and says: "This office of deacons, to whom the care and charge of the poor was entrusted, was transferred from the Jewish to the christian church; for there belonged to every synagogue three deacons to whom that charge belonged."

It is impossible to say for certain as to the exact time when this office came into existence. Historians differ as to that matter. But the prevailing opinion at this time seems to be that it came into existence first in the christian church at the time referred to in the sixth chapter of the Acts of the Apostles, "in those days when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration." Then it was that in the midst of these high-seas of church disturbances that the apostles, "the twelve apostles called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God to serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." There may have been deacons in existence before this in that church. Some think so; but where the record reads as if there were none at the time, and this was the first call of the kind that had been made, and the fact that for several hundred years thereafter "the ancient church did not venture in consequence of the number here specified to go beyond seven deacons," would seem to confirm the belief that this was the first appointment of men to this office in the christian church. It is impossible to speak with authority as to the reason for the designation of seven as the number. We know that seven was considered among the Hebrews a sacred number, and signified completion. Contrasting this with the fact that the old Jewish church had but three deacons, it would seem that the number carried with it the suggestion that God's work of organization for his church was then in the christian church complete. One commentator consulted on this subject says, "Let him that has confidence enough venture a reason" for the appointment of just seven. Certainly we know that the christian church is in advance of the old Jewish church, though some of the customs of the Jewish church were by the apostles retained in the christian church. Such for instance as the using of water as an emblem of regeneration and moral cleansing, and such as the custom of laying on of hands and the public reading and explaining of the Scriptures. The custom of laying on of hands existed in the days of Moses, as we see by reference to Numbers 27: 18 23, Deut. 34: 9. It was a formal way of setting apart those who in the church were assigned specific duties.

Dr. Hackett, a learned and distinguished commentator, says, "The imposition of hands as practiced in appointing persons" to an office was a symbol of the importation of the gifts and graces which they needed to qualify them for the office. It was of the nature of a prayer that God would bestow the necessary gifts, rather than "pledge that they were actually conferred." This custom was observed by Christ and his apostles, as you may see by reference to Matt. 19: 13, Acts 6: 6, Acts 8: 19, 1 Tim. 4: 14, 2 Tim. 1: 6. It was also observed by the churches after the age of the apostles, and is still observed in the Southern States in the ordination of deacons and ministers. But it is not observed in the North in the case of deacons. Why, I cannot tell.

Dr. Strong, President of Rochester Theological Seminary in New York, and Dr. Hovey of Newton, both favor the ordination of deacons, as well as pastors, in their works on systematic theology. The ordination of deacons has the same authority in the word of God that the ordination of ministers has, and there is just as much need to give them a charge in the sight of all the people, and remember them in special prayer. It is, therefore, as it seems to me, inconsistent and unwise not to ordain deacons. The service, when properly conducted, is well calculated to impress the deacons and others with a deep sense of their dependence upon God for help in their work. The service can, however, be conducted in such a light and careless way as to be a mere farce. I once witnessed such an ordination service in North Carolina. The minister who assisted the pastor and took the lead seemed to have no sense at all of the solemnity of the service or of the occasion. Yet he was an eloquent and learned D. D. It is better not to have an ordination than to have it thus conducted.

An investigation of this matter of laying on of hands disclosed the fact that our Baptist forefathers once observed the custom of laying on of hands in case of all who came into the church in a kind of confirmation service like that of the Episcopal church.

In the Philadelphia Confession of Faith put forth by our Baptist forefathers in the year of 1742 they said: "We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the spirit, and the influences thereof, but to confirm, strengthen and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the spirit in the primitive times, to abide in the church, as meeting together on the first day of the week was, Acts 2: 1, that being the day of worship, a christian Sabbath, under the gospel; and as preaching the word was, Acts 10: 1, and as baptism was, Matt. 3: 16, and prayer was, Acts 4: 31, and singing Psalms, etc., was, Acts 16: 25, 26, so this laying on of hands was, Acts 8: 17-19, for as the whole gospel was confirmed by signs and wonders and divers miracles and gifts of the Holy Ghost in general, so every ordinance in like manner conferred in particular."

I mention this ancient or primitive custom of our Baptist people for the instruction of our younger people in our own Baptist history, and that they may speak intelligently when they speak in admiration of Baptist simplicity in worship.

Now, as to this Philadelphia Confession of Faith, let me here say that it was adopted by the churches of the middle States and by many in New England. Dr. Armitage, in "History of the Baptist," says this Confession became the basis on which almost all the associations of this country were formed. If any Baptist pastor, therefore, feels that he would like more form or ceremony in church services, and many of our best pastors do feel that way, he has a perfect right to have responsive reading of the Scriptures, singing of Psalms and laying on of hands in confirmation of all disciples and in ordination of deacons if the church he serves is like-minded with respect to the matter. Every Baptist church is independent of all others, and in such matters can do as it pleases and no man can say them nay.

On this subject in a foot-note in the Baptist edition of the Comprehensive Commentary, I find this wise suggestion (by Scott), "The right of confirmation as practiced by many christian churches has often been and still is spoken of as a continuation of the apostolical (see Acts 8: 17) imposition of hands, for the confirmation of new converts, by the Holy Spirit thus given. But it is far from evident that this was done universally by the apostles, or by those who immediately succeeded them. As, however, miraculous powers, rather than sanctifying grace, were thus conferred; unless miraculous powers were now connected with that rite, the parallel must wholly fail. How far something of this kind, properly regulated and conducted, may be rendered subservient to the edification of young persons, is another question; but to advance this observance into a sacrament, or even above a sacrament, (as it certainly is advanced, when the Holy Spirit is supposed to be conferred by imposition of hands, and by using words in prayer like those of Peter and John) puts the subject in a very different light. Doubtless it was at first thus magnified in order to exalt the episcopal order to whom the administration of it was confined, as if they were entrusted with apostolical authority; but if miracles are out of the question, so to follow the apostles in faith, humility, diligence, in "preaching in season, out of season," in piety and self-denial, is the only Scriptural or adequate method of magnifying other episcopal or clerical office. Assuredly, as this matter is very often conducted, it must be allowed to be an evil, and it ought either to be attended in another manner or not at all."

These seem to be sound and sensible words. In this same Comprehensive Commentary, (Baptist edition), in a foot note, I find this statement:

"The apostles seem to have laid down a rule that, after being baptized and catechized, the proselytes should have the imposition of hands, accompanied with prayer, in order to their receiving the gifts of the Holy Spirit. Hence in Heb. 6: 2 we find mention made first of baptism, then of instructing, and finally of imposition of hands, the last in the primitive ages only, being done by the apostles; in process of time other teachers obtained this power." (Keim.)

The uses of imposition of hands in the Old Testament are three: 1, as a ceremony in prayer; 2, in paternal benediction; 3, in creating offices. And in proportionable to them many more in the New; 1, for curing diseases; 2, for absolution of penitents; 3, in blessing the infants, (brought to Jesus, that he might lay his hands on them and pray. Bapt. Ed.); 4, ordination of officers of the church; (5, when, as here (Acts 8: 17) spiritual gifts were communicated. Bapt. Ed.)

Bro. Editor, it seems to me that the only consistent position to take on this whole question is that given by Dr. Hackett, who says that the laying on of hands was simply a symbol of the importation of the gifts and graces which were needed, and in the nature of a prayer that they might be received. If we take this view of the matter it could be as consistently used in confirmation services as in ordinations. Why not?

It is both wicked and foolish to say that every man who favors a little more form or ceremony in church services than is common in Baptist churches will have to leave the denomination to get what he wants. Baptist churches are free and independent, and hence it comes to pass that the order of service is not the same even now in all Baptist churches. It would shock some of our friends in North Carolina to go into some of the large city churches of our denomination in Philadelphia, New York, Boston, and other places, and see the Baptist preachers preaching in long silk gowns and singing Psalms, and having their congregations stand in prayer. In some sections, I am told, that they have a special service for small children and infants. It is what we might call *a dry consecration*. Infants are brought in and the ministers lay their hands on them and pray in imitation of the Saviour's putting his hands on little children and blessing them. The custom cannot be said to be anti-Scriptural. And does not the prayer of a righteous man avail much? This "dry consecration" is vastly better than "infant baptism," which is anti-Scriptural and subversive of the truth concerning baptism. Yet this "dry consecrations" might afford great comfort to the heart of many fond parents who would like to have their little ones thus formally dedicated to God by prayer and the laying on of hands. Baptists and the truth of God certainly has nothing to fear from such a ceremony. And the same might be said of a form of confirmation service, if the laying on of hands should be explained as Dr. Hackett explains it in his commentary on Acts 8. The reasons which the churches in the North give for not ordaining deacons in some cases are the same as they give in the South for not laying on hands in a confirmation service. They say it is not of vital importance, and nowhere commanded in the New Testament, and may be misleading to some people, and therefore they do not ordain deacons, and may after awhile on the same ground and with equal propriety refuse to ordain ever ministers by laying on hands.

Is that not exactly true of the

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MARCH 2, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BRO. DUNCAN MCNEIL, of Richmond county, will represent the BIBLICAL RECORDER in the counties of Richmond, Anson, Montgomery, Robeson, Columbus, Brunswick and Bladen.

THE BAPTIST FEMALE UNIVERSITY OF NORTH CAROLINA.

There is now an evident tendency among our people toward the higher education of young women. The plan of richly endowing colleges and universities for the education of the young men of the country has for centuries been considered a wise one; but the necessity of providing equally as good facilities for the education of our girls may be considered quite a modern idea. There are in this State several good female colleges that may be said to be under Baptist control. These schools compare favorably with like schools of other denominations of similar grade. They are under the management of competent and experienced educators. Concerning these, we wish to write more at length in these columns in the near future. The desire to have a school that would offer the most advanced opportunities to the girls of this and other States materialized in the Convention that met at Greensboro in November, 1888, by the adoption of a couple of resolutions appointing a committee of nine, (to which the name of Col. L. L. Polk was added), "to consider the expediency and feasibility of establising a Baptist Female University in this State." That committee consisted then of L. L. Polk, W. R. Gwaltney, R. R. Overby, T. H. Pritchard, J. D. Hufham, R. T. Vann, N. B. Broughton, R. H. Marsh, A. G. McManaway and H. W. Battle.

This committee made a report at the next Convention, held at Henderson, N. C., in which they recommended that the Convention "resolutely and joyfully assume the duty," which they believed "the desires of the people and the demands of the times" had laid upon us. At that meeting fifteen additional names were added to the committee, and these, with the ten brethren previously appointed on the committee, were constituted a Board of Trustees, "to establish and govern" the proposed institution. The names of the fifteen brethren added were as follows: C. Durham, B. Cade, C. A. Rominger, J. W. Carter, G. W. Greene, W. C. Petty, E. K. Proctor, J. M. Currin, J. H. Lassiter, W. G. Upchurch, W. T. Faircloth, R. P. Thomas, D. F. King, C. E. Taylor and J. L. White.

Before the adjournment of the Convention held at Henderson, this Board of Trustees held a meeting, at which a committee of five, consisting of L. L. Polk, C. A. Rominger, C. E. Taylor, J. L. White and W. R. Gwaltney, was appointed "to advertise our purpose to build a Female College, (University), of high grade in North Carolina; to receive bids from any towns in the State," which might desire such University located in their midst; "to visit such places and examine the claims and inducements of each; and to report at a called meeting of the Board of Trustees to be held in the city of Raleigh on Tuesday after the second Sunday in February, 1890, at 7:30 p. m. At this meeting other committees were appointed to draft a charter, prepare a constitution, suggest a course of study, &c.

The Board met at the time mentioned above; and after a prayerful and earnest consideration of the claims of all the competing localities, selected Raleigh as the location of the University. Recent articles in the RECORDER have given our people sufficient information as to the site in the city of Raleigh finally agreed upon, and the present financial status of the enterprise. The Board has been fortunate in securing the services of Rev. J. B. Boone as Financial Secretary. And now a point or two about the site, and the plan of the proposed institution, as suggested by the name adopted:

1. There was, and there may be yet, difference of opinion among our people as to the best *location* for the University. Other towns and cities besides Raleigh made liberal offers. The action of the Board of Trustees in selecting Raleigh as the location for the University may have been some cause of disappointment to honored brethren and sisters of other communities that had so nobly competed for the prize. While we are not assuming here the role of apologist for the Board, our brethren and sisters we know will kindly suffer a few words here, that are dictated, we hope, by the best of motives. Of course only *one* of the competing places could secure the University, and had Raleigh failed, she would have felt her disappointment as keenly as any one of her sister cities. And again, let it be remembered, that the Baptist State Convention placed this enterprise in the hands of some of the most honored and competent Baptists of the State, and these brethren acted as they thought best under the circumstances. There was, there could be, no wire-working in such a body of men. The location was fixed by them with an earnest desire to promote the interests of the school. Now let us, brethren, cheerfully abide by the decision.

2. There was a difference of opinion as to what the *name* of the proposed school should be. This difference of opinion resulted from the different views of the brethren as to the exact work to be undertaken by the University and the sphere it should fill. Some feared the name "University," and preferred that of "College." Others preferred that the proposed institution should not only be *called* a University, but be one in the highest sense of the term. The views of these finally prevailed, and the institution is known by the name of "The Baptist Female University of North Carolina."

This, we think, is as it should be. We desire to see it such an institution, or nothing. We have, as we have before stated, some excellent female colleges in North Carolina. They have done, and are now doing, a good work for the education of our girls. They have struggled through difficulties, and, considering the nature of these, have succeeded remarkably well. We are heartily in favor of increasing their patronage. An endowment fund would greatly add to their usefulness. The proposed University should never compete with these colleges for patronage, nor should it attempt the exact work they are doing. By all means let our University be of the grade of Vassar, or the University of Virginia. Certainly we do not need another school to draw on the present not over-abundant patronage of those already established. Such a school would disappoint the hopes of the best friends of the proposed University, and only be in the way of many who would be expected to give it their hearty support.

The plan formulated by one of the distinguished members of the Board of Trustees at Shelby *may be* the best for the institution. That plan puts the University into something like direct or organic connection with such Baptist female colleges and high schools of the State as may enter the arrangement. The same plan has been adopted by the great Baptist University of Chicago, over which President Harper presides. Whether this plan, considering the genius of our people, and their slowness to accept what may appear innovations, is the *best*, time will develop. After all that may be said, pro and con; such questions as these may be asked: Is not this the true University plan? Is there anything in it calculated to destroy the independence or autonomy of the colleges of the State? Is there not something in the plan to quench the tendency to literary quackery on the part of schools that suddenly spring up here and there in the land? Whilst such questions are worth asking and answering, it may be claimed that such a system could not be adopted in America without a well-balanced understanding as to the reserved rights of the schools that entered the compact, and, among them, that of withdrawing without odium from it, whenever the trustees of such schools deemed that the interests of the same demanded such withdrawal. It may be asked whether the English or German system of education is best adapted to America. What suits a monarchy or an empire may not always suit a republic.

The important matter that should claim our attention now is to provide first a suitable building for our Female University, and with it an ample endowment to sustain it. It is needless for us to spend much time now discussing plans of work. The Baptist female colleges of the State are independent, and they will be competent to judge as to the wisdom of any proposed combination that the future may bring forth. We need the University. We should exert our best energies to found it, and start it on its beneficent career. To do this, our people will have to give largely; more largely than in founding or starting the average male or female college. Such schools as the latter often depend for years on such patronage as they receive. Their endowment is often a matter of many years, and is secured from time to time, during the progress of such institutions, by the gifts of those interested in their growth.

We think it would be unwise, then, to start our proposed University on the plan of running it for years mostly on the funds secured from its patronage. This would undoubtedly have a tendency to bring it in direct antagonism with the schools already established, and it is a well-known fact that they are in no condition to have their patronage lessened. We should open with such endowment as will better enable us to push the enterprise to a grand success. Let a high standard be established at the beginning. Let the terms of admission be such that none but competent students, those well prepared to be benefitted by a University course, can enter. Let us pay the President and professors from the start such salaries as will relieve them from the temptation to bid for the patronage that properly belongs to the colleges of the State. The University of Virginia maintains a high standard of scholarship, enforces rigid terms of admission, and is thus not in the way of the colleges of that State, such as Richmond, Randolph-Macon, Emory and Henry, &c. Vassar is not in the way of the female colleges of New York and other Northern States. Our University should fill the same sphere, and thus commend itself to the hearty support of the people of this and other States. Again we say, let us have the *University*.

PERSONALS AND OTHER ITEMS.

....Rev. A. B. Earle, the evangelist, of Newton, Mass., is very ill.

....Rev. J. B. Boone met with very encouraging success in his trip last week.

....Rev. Dr. T. E. Skinner occupied the pulpit of the Baptist Tabernacle last Sunday.

....Prof. C. E. Brewer and Prof. J. F. Lanneau of Wake Forest College are both very sick.

....Rev. L. G. Broughton has entered upon his duties as pastor of the Broad Street church, Winston, N. C.

....Rev. J. T. Albritton of Mt. Olive, N. C., is improving, and will have something to say to our readers next week.

....Rev. Dr. E. G. Robinson is delivering a series of lectures to the colored students of Dr. Carey's college, Richmond, Va.

....Rev. C. C. Haymore says: "I will take collections for Foreign Missions at all of my churches next month," (March.)

....Rev. Dr. J. W. Carter of Raleigh delivered an address on education before Prof. Smith's school in Mount Olive on February 22d.

....Mrs. Fannie Peercy Mercer, wife of Rev. I. M. Mercer of Greenville, S. C., died of pneumonia on Friday morning of last week.

....Rev. J. L. White of Asheville writes: "We are all well. My church has given me and mine a warm welcome. Our work is hopeful.

....Rev. C. S. Farriss, editor of the Florida *Baptist and Witness*, and pastor of the church at Orlando, declines the call to the Pensacola church.

....Bro. A. B. Forrest of Raleigh in this issue makes our readers a most timely and important proposition. He is an experienced as well as reliable florist.

....Mr. John D. Rockefeller has given another million dollars to the Chicago University. This makes $2,600,000 he has given to that institution.

....Rev. Dr. J. D. Fulton, the irrepressible, or something else, has abandoned his efforts to convert the Catholics of Canada, and has returned to Brooklyn.

....Rev. Dr. J. J. Hall of Raleigh went up to Reidsville on Saturday last and preached the sermon at the ordination of Rev. L. G. Broughton on Sunday.

....Rev. O. L. Stringfield reports a glorious revival at Wakefield. Bro. N. B. Broughton conducted the meetings. Read Bro. Stringfield's letter in this issue.

....Rev. W. L. Wright of Leigh Street church, Richmond, spent last week aiding Rev. Dr. W. E. Hatcher of the Grace Street church of that city in a successful series of revival meetings.

....Rev. G. W. Greene of Canton, China, sends a letter to his brethren, and the missionaries of Chinkiang, China, sends a letter of thanks, &c., to the Board of Foreign Missions, in this issue.

....Rev. J. M. White of Apex has received a call to the pastorate of the church in Carthage. Bro. White is an able preacher and successful pastor. Carthage Baptists have made a wise choice.

....Rev. R. T. Bryan of Yangchow, China, says: "We are happily situated here. The people seem very friendly. Many men and women come to hear the gospel and listen attentively."

....Rev. C. W. Scarborough of Murfreesboro was on a visit to his brother, the Hon. J. C. Scarborough of Raleigh last week, and spent an hour at the Baptist headquarters to the real joy of his brethren.

....Rev. Dr. Hall requests us to say that although his lecture on Spurgeon was in manuscript, he did not recognize a sentence as delivered by him in the report published of the said address in our last issue.

....Rev. A. G. Willcox says: "I will do my best to have the whole amount pledged by my churches for Foreign Missions in the hands of the Treasurer before the meeting of the Southern Baptist Convention."

....Rev. J. R. Maynard says: "Just what my churches can do for Home and Foreign Missions I do not know, but they are Missionary Baptist, and it is always their pleasure to help the Master's cause."

....The Third Baptist church, Durham, unanimously denounces the liquor traffic, and pledges its influence to rid the church of God of the bar-keepers stigma, "Church members run my business."—*C. W. Blanchard.*

....Rev. R. W. Crews of Germanton, N. C., sends us a sad note saying: "Robert P., fourteen-year old son of Rev. P. Oliver, died of cancer Feb. 21st, 1892. A good boy has gone to heaven before he had many of the cares and anxieties of this life."

....The Louisiana Lottery has secured a perpetual franchise from the government of Nicaragua, and will locate at Greytown. They will build a castle for the offices and gambling games, and hotels for visitors, making Greytown the Monte Carlo of America.

....Rev. J. B. Pruitt of Onancock, Va., and Miss Sabra Pitts will be united in marriage in the Onancock Baptist church at eleven o'clock Thursday morning, March 3d. We return our thanks to Brother and Sister T. C. Pitts for an invitation to be present on the happy occasion.

....Rev. E. F. Jones of Zionville, N. C., writes: "I closed a meeting at Zionville on Feb. 7th. Baptized five on the last day. In all nine were added, and the church was revived as I have not seen it in years. Success to the RECORDER. I am in hearty sympathy with your editorials."

....Those who expect to attend the Baptist State Sunday-school Convention to be held in Winston in April, had best read the constitution of that Convention. If you haven't a Minute of that Convention, send two cents in stamps to the Supply Store and the Minute will be sent.

....Rev. J. A. Stradley says: "I have taken and forwarded collections from all of my churches since last Association for Home Missions, and during the next month I expect to send collections from all my churches for Foreign Missions. I am urging all to increase their contributions."

....Rev. H. W. Battle of Wilson was in Durham on Sunday, February 21st, and preached two able sermons for the First Baptist church. The brethren at Durham were greatly pleased with Bro. Battle, and are earnestly hoping that he will accept the call extended to him to become their pastor.

....On March 8th, at 7 p. m., a conference will be held in Winton to consult about centennial mission meetings in Chowan and West Chowan Associations. Revs. C. A. G. Thomas, R. T. Vann, L. M. Curtis, C. W. Scarboro, B. Craig and C. B. Williams are expected to be present in the conference.

....Hon. John R. Webster of *Webster's Weekly*, Reidsville, N. C., was in Raleigh last week, and called to see us. Bro. Webster is a good Methodist, but thinks it wrong for churches of Christ to take money from great "trusts" for religious or educational purpose. Many good christians will agree with him.

....Rev. D. S. Williams of Texarkana, Ark., a native North Carolinian, sends us a word about other days in this State. He is now a very old man, and only a few of our readers will recall his labors in North Carolina. Bro. Williams is the only survivor of the original Board of Trustees of Wake Forest College.

....We regret to announce the death of Mrs. Dennis Simmons of Williamston, N. C., on Friday, February 26th. Rev. Dr. Hufham, who was on a visit to friends in Scotland Neck, preached her funeral on Feb. 27th. Sister Simmons was a devoted christian, and one of the most liberal and consecrated Baptists of all her section.

....The First Presbyterian church of Raleigh presented Rev. Dr. Watkins a handsome and valuable testimonial of their affectionate regard on Thursday evening, February 25th. Dr. Watkins is deservedly popular both as a pastor and as a cultured gentleman in Raleigh, and his removal to Spartanburg, S. C., is regretted by all our people.

....Drs. A. J. Gordon of Boston, P. S. Henson of Chicago, A. C. Dixon of Brooklyn, and F. M. Ellis of Baltimore, having been invited by our Board of Missions and Sunday schools to make special addresses on the Centennial of Modern Missions at our next Baptist State Convention, to be held in this city December 8th to 13th, have each written Dr. C. Durham expressing a purpose to be with us.

....Rev. E. B. Hatcher, editor-in-chief of the *Seminary Magazine*, informs us that the next issue of the *Magazine* will be a memorial of the late Rev. Dr. Manly, and that it will contain pictures of Mr. Manly, the Seminary buildings, Georgetown College, and also the memorial addresses of Dr. T. T. Eaton and Dr. J. A. Broadus, and other interesting and valuable articles. The *Magazine* will be on sale at fifteen cents per copy, or twenty five cents for two copies. We advise our readers to send Bro. Hatcher their money now and secure a copy.

....Rev. J. A. Hill of Waxhaw neighborhood, departed this life on the 17th inst., after an illness of several weeks with pneumonia. Mr. Hill lived at Ames last year, but moved to his old home near Waxhaw about the first of this year. He was a minister of the Missionary Baptist church, and was in all respects an excellent man. His life had been one of great usefulness, and his loss will be felt. He was over seventy years of age.—*Monroe Enquirer, Feb.* 25. Bro. Hill was one of our most devoted and consistent ministers, spending his life in service for the Master. A sketch of his life will appear later.

....Rev. John G. Pulliam, who has returned from Butte, Montana, and is now making his headquarters at Marion, N. C., in renewing his subscription, says: "I like the RECORDER very much. It increases in ability. I read your editorial, 'Once for All.' Your position is sound. I sincerely hope that you may continue to 'cry aloud and spare not' along all such lines. Cowardice is a leading feature of some papers. Not so with yours. I take the *Western Recorder, Central Baptist, Examiner, Standard* and *Pacific Baptist*, but none are ahead of the BIBLICAL RECORDER in standing up for what is believed to be right, and for the glory of God and the good of the people. I am having a good rest since coming from the high altitude of Butte, Mont., (5,800 ft.) I have increased fifteen pounds in weight since December 9th."

....Rev. J. B. Boone of Raleigh was here for a day or two in the interest of the proposed Baptist University. We are not informed as to what success he met with. The cause is a good one, and the Baptists of this section, we do not doubt, will do their duty in regard to it. Mr. Boone occupied the pulpit of the Baptist church Sunday morning and evening and preached excellent sermons on both occasions.—*Monroe Enquirer.*

President John A. Broadus on Dr. Manly's Last Work.

Five days after his death, we received "The Choice, a New Selection of Approved Hymns for Baptist churches. With music Arranged by Basil Manly." He had corrected the last proofs before his strength failed.

It will not be strange, and it will be extremely gratifying on many accounts, if this little hymnbook shall gain a very wide circulation, and work very important changes in many of our churches. The edition without music, and bound in boards, is sold at ten cents a copy. (Per mail 12 cts.) This will make it easy for churches to procure an ample supply, such as many churches have never possessed, partly because the books were costly. Even this edition with music, very handsomely printed, making a large and beautiful page, is sold in boards at 35 cents. (Per mail 40 cts.) Now one of the things our churches most need is that every worshiper shall have a hymn-book, including the younger children, with copies to hand to strangers. This will promote congregational singing, as few things can. The number of hymns is only 254, but two things are to be observed: every hymn is a really good hymn, and in the edition with music every hymn has a tune of its own, while five or six of them have two tunes each. This will stimulate trained singers to introduce a greater variety of tunes than is common in most churches, and will lead many pastors to gather the young members on Sunday afternoon or some other time, and let them be taught to sing first rate new tunes, which the whole congregation will then learn by hearing them repeated a few times.

Dr. Manly has made an admirable selection and adaptation of tunes, but singers can of course use some other tune for any hymn whenever they choose. He has not given us any hymn of his own in the selection, but has given six of his own tunes which are all good. Probably the best are 144 and 249. The former is named Work and set to the hymn, "Work, for the night is coming." One wishes he had also introduced his companion hymn, "Work, for the day is coming." The other tune mentioned is set to the hymn, "I'm but a stranger here," and is named Harris, after an accomplished daughter of Theodore Harris, the well-known banker and railroad president in Louisville, she having aided him in harmonizing several of his hymns. He was also much helped in selecting and harmonizing tunes, by W. H. Doane, Mus. Doc., of Cincinnati, who in conjunction with Professor Johnson, of Crozer, arranged the excellent music of the Baptist Hymnal. Dr. Manly's tune for 253, "We speak of the realms of the blest," is based upon Bradbury's tune for that hymn (Baptist Hymn 686), the second line being the same, but will be regarded by many as a decided improvement. It is named Georgetown, after the Kentucky College and village in which he lived for eight years.

Besides using hymn books at church, it is greatly to be desired that they should be much used at home, in family worship, or on Sunday afternoons or evenings, when the family are alone or when visitors are present. Give everybody a hymn-book, and encourage all to sing. Or if there can be no singing, let every one be asked to select a favorite hymn and read it. Some of us remember well enough to have seen these things done with the fine old Virginia Selection, fifty years ago; and it will be much more interesting where the books are so cheap and every one can have a copy.

We earnestly hope, and fervently pray, that this last work of the rarely gifted and widely beloved author may in this very year reach a very large circulation. It is published by the Baptist Book Concern, Louisville, and every copy will yield a royalty.—*John A. Broadus, in Religious Herald.*

We have personally examined *every* hymn in "The Choice," and are of the opinion that it is the best collection of hymns ever published for the use of Baptist churches in this country. In the *number* of hymns, in solid *scriptual* teaching, in the tunes, in the variety of subjects, in the arrangement of indexes, and in the prices of the various editions, "The Choice" is all that is needed. Pastors could hardly do a better thing for their congregations than to put "The Choice" in their churches and the homes of the people. It will be sent to any address on receipt of price by our Supply Store in Raleigh or in quantities by express or freight to churches, or schools. C. DURHAM.

Raleigh, March 1, 1892.

The Poetry of the Bible.

Mr. C. F. McKesson, a prominent lawyer of this place, by special request, repeated his lecture on "The Poetry of the Bible" to an exceedingly appreciative audience at the town hall a short time ago. It was truly a intellectual feast, enjoyed by all who were favored with the opportunity of hearing this charming speaker. Chaste in thought, elevating in sentiment, ornate in style, and smooth in delivery, it electrified the cultivated audience who showed their appreciation by the repeated cheers which greeted this orator of wondrous magnetism.

Everything is moving on smoothly in our work here and at Hickory.

Yours in the work,
H. D. LAUGHLIN.

Morganton, N. C.

From Rocky Mount

Dear Bro. Bailey:—I am a
I move about. Ther
that "a rolling stone ga
another, that "a settin
thers," so I strike it eve
siness calls me, if I think
do so.
I was just thinking of the
to which I have belonge
reat pastors I have had.
ith:
I was reared under old
y at Gardner's church in
dear old place to me. I j
ere and was baptized by
e third Sunday in Septem
The following week I left
nt to Brookston, better k
ore, situated on the Rale
ilroad, five miles east of
There I remained several
re the church at Middl
I had for its pastor the
e minister, J. L. White.
s a student at Wake Fo
dent, he was a power in
rd, and is at the presen
my way of thinking,
achers I ever heard.
I was about to leave ou
n, Rev. D. A. Glenn.
all preacher either. I w
r his ministry at Sharon
unty, August, 1878, and
m like a brother. I hav
ool man. He left the S
etersburg, Va., about 18
member. If you know of
lease inform us through
as my pastor at Gardne
now pastor in Henderso
ro.]
Well, to get my church
sters in rotation, I will
hen I left Brookston, I w
d moved my membershi
eburg. At Henderson
as my pastor, Rev.
e needs no praise from m
is a worker, and by the
s added many to the chu
ell, he is capable of doi
Well, from Henderson
d had there for my past
Hardaway. He is ver
t he is a big preache
ished a good work in O
s long stay there speaks
admired by all and his
lers him a great man.
From Oxford I came e
d cast my lot with th
ace, and have for my p
F. Love. He is also a
st preacher, and loved
ith us recently my past
White, who conducte
ys for us, and did som
d had right many con
r the meeting closed,
ived into the church by
rs have joined who have
emselves for baptism,
ored.
Bro. Love left us to da
onary work in the extre
e State. Dr. J. D. Hu
r us next Sunday mor
ro. Davis at night.
Success to the RECORD
G.
Rocky Mount, Feb. 29

Dots from Do

CHURCH FIN

One of the greatest di
ith church work is the
his difficulty would
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em, and conduct the sy
principles. I am fully c
hurches would adopt th
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his system, appoint a c
nd an efficient finance
he delinquents every mo
ut little trouble along t
Recently, I have had
xamining several sy
nances. The first was
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nd highly commended
many sections, but it is
s is of little value to
reasurer, and even to a
uch trouble. Then th
umbered envelops to s
The next I saw was
Treasurer's Record," wh
think superior to the
This system can be use
With this system you
printed envelops. This
ave seen.
Another system is "
lar" system. The ca
of the widow casting he
ury. Also fifty-two en
of the week printed o
marked as the "offerin
envelop is an appropri
ture. This is a capit
the calendar feature is a
of the weekly offering.
numbered envelop whic
sary and troublesome.
put a space for name a
the number, I believe
of all the systems publi
Any of these syste
through the Supply Sto

MINISTERIAL D

There is a custom wi
unt up every preache
and press him into pu
ome a preacher is seen
is also called out to s
preachers, after travell
thus be pressed into se
others to tremble in t
being called out to spe

From Rocky Mount, N. C.

Dear Bro. Bailey:—I am an unsettled Bap-
I move about. There is an old say-
that "a rolling stone gathers no moss,"
another, that "a setting goose gains nu
thers," so I strike it even and go where
siness calls me, if I think it is best for me
do so.

I was just thinking of the different church-
to which I have belonged and of the dif-
ent pastors I have had. So to commence
ith:

I was reared under old Bro. N. A. Pure-
y at Gardner's church in Warren county,
ear old place to me. I joined the church
ere and was baptized by Bro. Purefoy on
e third Sunday in September, 1878.

The following week I left that section and
ent to Brookston, better known as Church's
ore, situated on the Raleigh and Gaston
ilroad, five miles east of Henderson.

There I remained several years, and while
ere the church at Middleburg was built,
had for its pastor the well known and
e minister, J. L. White. He, at that time,
as a student at Wake Forest. Though a
udent, he was a power in the hands of the
rd, and is at the present time, according
my way of thinking, one of the best
achers I ever heard.

I was about to leave out a very amiable
n, Rev. D. A. Glenn. He was not a
all preacher either. I was converted un-
r his ministry at Sharon church in Warren
unty, August, 1878, and learned to love
m like a brother. I have lost sight of the
od man. He left the State and went to
tersburg, Va, about 1883, as near as I
member. If you know of his whereabouts,
ease inform us through your paper. He
as my pastor at Gardner's. [Bro. Glenn
now pastor in Hendersonville, N. C.—ED
R.]

Well, to get my church membership and
tors in rotation, I will have to state that
hen I left Brookston, I went to Henderson,
d moved my membership there from Mid-
eburg. At Henderson I had another big
an as my pastor, Rev. R. VanDeventer.
e needs no praise from me. I understand
is a worker, and by the help of the Lord
s added many to the church in Henderson.
ell, he is capable of doing such work.

Well, from Henderson I went to Oxford
d had there for my pastor, No. 5, Rev. J.
Hardaway. He is very small in stature,
t he is a big preacher, and has accom-
ished a good work in Oxford, and I think
long stay there speaks well for him. He
admired by all and his church rightly con-
ders him a great man.

From Oxford I came east last September
d cast my lot with the Baptists of this
ce, and have for my pastor, No. 6, Rev.
F. Love. He is also a true man, an ear-
st preacher, and loved by us all. We had
th us recently my pastor, No. 3, Rev. J.
White, who conducted a revival of ten
ys for us, and did some good preaching,
d had right many converts. Sunday af-
r the meeting closed, seventeen were re-
ived into the church by immersion. Oth-
s have joined who have not yet presented
emselves for baptism, and others were re-
ored.

Bro. Love left us to-day to do some mis-
onary work in the extreme eastern part of
e State. Dr. J. D. Hufham will preach
r us next Sunday morning and a young
o. Davis at night.

Success to the RECORDER.

G. L. W. PEGRAM.

Rocky Mount, Feb. 22, 1892.

Dots from Down East.

CHURCH FINANCES.

One of the greatest difficulties connected
ith church work is the question of finances.
his difficulty would soon vanish if our
urches would inaugurate a practical sys-
m, and conduct the system upon business
inciples. I am fully convinced that if our
urches would adopt the weekly or monthly
velope system, and, in connection with
his system, appoint a competent treasurer
d an efficient finance committee to visit
e delinquents every month, there would be
t little trouble along this line.

Recently, I have had the opportunity of
amining several systems for church
nances. The first was "The Powell's Rev-
nue System." This is widely advertised
d highly commended by leading men in
any sections, but it is so complicated that
is of little value to the average church
easurer, and even to a skilful one it will be
uch trouble. Then there is the expense of
umbered envelops to suit the record.

The next I saw was the "Revell Church
easurer's Record," which is simpler and I
ink superior to the "Powell" system.
his system can be used with any envelop.
ith this system you can use plain or
inted envelops. This is the best system I
ave seen.

Another system is "The Offertory Calen-
ar" system. The calendar has a picture
f the widow casting her mite into the treas-
ry. Also fifty-two envelops with the days
f the week printed on each and Sunday
arked as the "offering day." Upon each
velop is an appropriate passage of Scrip-
ure. This is a capital arrangement, and
he calendar feature is a constant reminder
f the weekly offering. This system has the
umbered envelop which I consider unneces-
ary and troublesome. If the publisher will
ut a space for name and amount, instead of
he number, I believe it will take the lead
f all the systems published.

Any of these systems can be ordered
hrough the Supply Store, Raleigh, N. C.

MINISTERIAL DISCOURTESY.

There is a custom with many brethren to
unt up every preacher who arrives in town
nd press him into pulpit service. Every
me a preacher is seen in the audience, he
e also called out to speak. I have known
reachers, after traveling a long journey, to
hus be pressed into service. I have known
others to tremble in their seats for fear of
being called out to speak to a strange audi-
ence when in no condition to speak. Some-
times this is meant for courtesy. I should
call it discourtesy. Sometimes it is done to
save a sermon. The brethren should not
save their own ammunition at the expense
of another's. Rarely the brethren hear
preaching; they have a great deal to do at
their homes; now when they pass through
your town, let them rest, unless you have
arranged beforehand for a service. If a
preacher happens at your service, let him
sit quietly and unobserved in the pew to en-
joy the service, he will appreciate that much
more than to be called out into public no-
tice. If you desire to recognize his presence,
a request to lead in prayer will do it, and
his talk with God might be more powerful
than a talk to the people. In our desire to
show courtesy to our brethren, let us not
burden and embarrass them.

NEWS ITEMS.

The work in Elizabeth City is progressing.
Large crowds attend all the services, and the
church is united in all matters of work. In
proportion to means, the church stands as
the peer of any other in liberality. We have
had many difficulties to face, but they have
vanished as we have gone forward. There
are many difficulties now to contend with.
Wherever and whenever Baptist principles
begin to triumph, evil and envious eyes are
cast, and then follows evil words and deeds.
But above all, these Baptist principles have
triumphed, and thus it shall always be in
the history of our work the world over.

At Salem the work moves along. At the
last appointment we raised in cash and
pledges enough and over to meet the Asso-
ciational pledges.

Roanoke Island is still pastorless.

Bro. J. B. Harrell is doing well in his field
and the work seems to be making solid pro-
gress under his direction. It is a pleasure
to have him living in Elizabeth City.

Dr. Overby is holding his own at Sawyer's
Creek. The frost is thickening upon his
head, but still he is doing faithful work and
preaching powerful sermons to his people.

Bro. Josiah Elliott is at his work once
more, to the great delight of his brethren.

We are all anxious about the work in
Edenton. May God guide the brethren there
to a worthy successor of Bro. Vann.

Brethren Burfoot, Stallings and Davis are
doing well in their fields.

I want to say that I heartily endorse your
editorial on the "Misappropriation of Pub-
lic Funds." It was timely and to the point.
We need to ring the changes along that line
until the evils are corrected. I hope the
next Convention will unanimously protest
against such misappropriations. Let the
Masons support their own institution or sell
out their interest to the Methodists, and let
the State establish a Reformatory.

The old RECORDER gets better. I get a
number of the leading papers. The RECOR-
DER is the equal of the best and far ahead of
some which claim supremacy. May God
bless the RECORDER and its sound and able
editor. CHAS. A. G. THOMAS

Elizabeth City, Feb. 23, 1892.

From Rev. D. S. Williams of Texarkana, Texas.

Dear Bro: Bailey:—In the reception of my
mail I find that dear old paper, the BIBLICAL
RECORDER, published by you in the city of
Raleigh, N. C., and paid for up to 1893. To
whom I may send my thanks I know not,
but I sincerely thank them for the privilege
of reading that paper again. It was my
privilege to read that paper from its change
in the year 1834 from the INTERPRETER
to the BIBLICAL RECORDER for many years
before I left the State thirty-five years ago.
Its first editor, Rev. Thomas Meredith, I
loved as a brother in the flesh. He was my
particular friend. I read over the last issues
and see the names of many ministers and
prominent brethren, but only two do I know,
Bro. T. H. Pritchard and Bro. N. B. Cobb;
all others are strangers. I feel lonely, though
separated by miles, I see I am not forgotten.

I rejoice to know that there are so many
active, energetic christian workers engaged
in the great work of building up the cause
of the Master.

I ask you, dear reader, to go with me to
the time when we had no BIBLICAL RECOR-
DER, no Baptist State Convention, no Wake
Forest Institute nor College, and only two
city churches, Newbern and Edenton, that
had pastors for all the time. The country
churches were scattered over the country,
wide apart, and the dear old brethren Pure-
foy, Crocker, McDaniel, Tims, Dennis, and
many others were doing all they could to
lead men to Christ. But God was with
them. Their united prayers went up to the
throne of the great I Am and help came
through the instrumentalities that God de-
signed to bless. Union of effort in the min-
istry, love and brotherly kindness, that
brought out the Baptist Convention at Green-
ville, that brought out the RECORDER, and
that brought up the great need of the Bap-
tists, a literary institution, and God sent a
Wait, an Armstrong, and a Meredith to help
us in the great instrumentalities that were
to be used in the work of the Master.

I rejoice that I have lived to see and know
that so much has been done for my native
State in the building up of the cause of soul
liberty. D. S. WILLIAMS.

Texarkana, Texas.

Sunday-school Associations.

The following are the times and places of
meeting of Sunday-school Associations:

Caldwell—Lower Creek ch., Mar. 25–27.
Cedar Creek—Cedar Creek ch., Mar. 25–27.
Eastern—Lisbon ch., April 5–7.
Central—Mt. Vernon ch., May 28–30.
Robeson—Big Branch ch., Aug. 3, 4.

Will not some of the brethren in the other
Sunday-school Associations, inform me at
once of the time and place of meeting of
their next Sunday-school Association, so
that I may publish the same and make ar-
rangements to be present if possible!

C. DURHAM, *Cor. Sec.*

"A Good Moral Character."

The civil "Code of North Carolina" re-
quires "*a good moral character*" of every
man who proposes to sell "blockade whis-
key," "Jersey lightning," stinking lager,
or any other villainous compound of liquid
hell-fire, by the drink, to degraded white
men, low-down "niggers," and scape-grace
boys ready for the penitentiary and the
gallows.

Oh yes, "a good moral character" must
be proven to the satisfaction of the law,
presumably, before a man, in the Old North
State, who will be allowed to set up a legal,
twenty-five-dollars-taxed drink hole, that
will as certainly corrupt and degrade the
drinkers frequenting it, and bring down
God's curse upon them, as that the woe is
already pronounced against the man who
putteth the bottle to his neighbor. But the
"good moral character" must be certified
to, all the same, in the petition to the County
Commissioners, before license to sell is
granted.

And who certifies to the "good moral
character" of the aforesaid certifiers to the
good morals of the whiskey seller? Surely
if the grog-man who sells, needs to have his
character propped up, so also, it would seem,
the character of those who sign his petition
would require bolstering, too. One is about
as shaky and flimsy as the other, we might
judge. They must be "hail fellows," mov-
ing in the same rut, and running on the
same schedule. One sells, and the other
drinks; where's the difference? One sets
up a grog den; and the other certifies to his
"good moral character," and helps him in
his business of drunkard-making by going
there to drink, or secretly sends his jug to
get filled. Where's the difference?

The original framer of the bill, requiring
"a good moral character" in order to deal
out liquor by the drink, no doubt, meant
well in the advocacy of his bill before the
Legislature of North Carolina. He very
reasonably supposed, being a good citizen,
that any man who had a proper regard for
his moral character at all, would never ap-
ply for a permit, or license, to sell the ruin-
making "stuff" to his neighbors, much less
would he be able to find a decent man in all
the community willing to certify to the
morals of the man applying for such license;
and therefore, the bill, if it became a law,
would in fact, be prohibitory altogether.

But we see that such is not the case; and
grog-sellers do find plenty of signers to their
petitions—men of standing, some of the
"best people," (a good sister says, in her
letter, last week, from Henderson,) "prom-
inent church-members"(!) she declared, put
their names to a liquor-seller's petition to
the County Commissioners, that he might
deal, to the Henderson husbands, brothers,
and sons, the damning drink that makes de-
mons of all who follow after, and patronize
the drink shops! It is to be hoped, for the
sake of humanity, that the Commissioners
had the backbone to refuse positively, like
the noble Board of Commissioners in Robe-
son county, where the grog-sellers, and their
minions, appealed to the Judge, and were
defeated; then to the Supreme Court, and
again were defeated; and to-day Robeson
county stands disenthralled, free from the
dire curse and disgrace of legalizing the
whiskey traffic, in all her borders!

"Prominent church-members" signing a
liquor petition to open a hell—a place, in
every town, that all true men avoid, as they
would the bottomless pit! "Prominent
church-members," we repeat, did that! So
that good woman said. Let us think over
this, a little moment, till we can recover our
breath, for it just nearly stifles us, and
makes us hot in the collar. May-be, that
sister is mistaken. For the sake of the
church that holds fellowship with those
"prominent members" we would, in all
charity suppose, that she was misinformed.
What! church-members become *particeps
criminis*," willingly, in the eternal damna-
tion of immortal souls!! What moral cor-
ruption is here exhibited! Just think of a
father certifying to the "good moral charac-
ter" of a grog-seller, and some dark Satur-
day night, finding his own son, a drunken
idiot, reeling out of the very den of iniquity
that he himself helped to set up, and by
which the whole neighborhood is scandalized
and disgraced! And that father a "prom-
inent church-member!" Alas! alas!

Brethren, let us *turn on the light*. The
sound of freedom's notes is in the air. Let
the preacher, preach deliverance. Let the
press, both religious and secular, advocate
it. Let the "medal contests" of temperance,
go on, and on, in every county. Let the
good women, all over the land, set their
faces like flint, against the dram bottle.
Let every teacher in all schools stand for
the cause of the youth, in regard to evil of
the whiskey traffic; and thus doing, and all
working together, the whiskey and lager-
beer *devil*, will be driven out; and all the
arches of heaven will shout "Hallelujah!
Hallelujah! the Lord God Omnipotent
reigneth!" W. B. HARRELL.

Dunn, N. C.

Letter from Rev. R. E Peele.

Dear Bro. Bailey:—Yes, I found myself
growing weaker and the work in Wilming-
ton growing heavier, and so dropped it. It
was like dropping my heart, but I dared not
do otherwise.

I resigned with no special field in view,
but as you will doubtless hear through Bro.
Vann, a work of some importance impresses
itself upon me and has for some time. It
remains to be seen what the brethren will
think and do about it, but I could have no
rest in failing to lay the matter before them.

The Lord has called me to cut down, grub,
burn, plow and plant, and my highest use-
fulness is in this direction, so it seemed to
me; but if the way is not open for this, I
must do what my hand finds to do as much
as in me is. You see I am a stimulant and
must be taken only for the stomach's sake
and oft infirmity, and must not be continued
too long, for while the people do not grow
tired of a stimulant, they may like it too
well and also lose their appetite for better
things. My people usually think too much
of me and not enough of my Lord.

During my twenty-seven months' stay in
Wilmington, I have preached more than six
hundred sermons (in and out of the city),
and between three and four hundred have
been added to the churches directly or indi-
rectly through my ministry under God who
alone sent the increase.

You spoke of the Onslow field as my prob-
able location. This is doubtful, as the work
is rather heavy for my present condition.

I am helping Bro. Jenkens at Clemmons-
ville in a meeting, and the work is hopeful.

Fraternally, R. E. PEELE.

"O I Didn't Know Preachers Cried!"

It was not a home of elegance, but it was
a seat where happiness reigned, and now for
five blessed years husband and wife had
kept life's lights burning for each other.
The house was snugly set back among the
trees, and vines, laden with sweetness,
ran up on the porch in front. It was my
custom to drop in often as pastor. But of
late, I had gone twice daily. The mother
was sick; fever was burning out her life. In
health, she was the handomest woman I ever
saw, a veritable Eugenie of France, splen-
didly formed, and with a set of features where-
on beauty sat enthroned. But when the fever
was raging, and her cheeks were lighted and
her eyes aflame, she seemed more beautiful
still.

There was only one little child in the
house, a darling little tot of four summers,
who used often to meet me at the door, and
talk in the weirdest, old-folky kind of way
about her sick mamma. One day she said,
"I think mamma dreams at night, and that
makes her sick. She told me once I was
sick because I dreamed about people with
wings." Another day she said, "I don't
think mamma can be so well to-day." "Why
do you think so, Elsie?" "Well, I was under
the bed trying to keep still, and I heard her
say, 'O God, I'm so tired,' and when I crawl-
ed out and took her hand, she just covered
up her head."

The fatal day came at last. "Beauty
doth consume as a moth." The mother lay
dead in the parlor. There was a sound of
mourning upstairs, coming from a heart
that was now left so lonely in the midst of
the great world. When I opened the door,
Elsie met me. Her demeanor was solemn,
and I knew she had something to say. As
I laid aside my hat she took my hand, and
said, "The angels took my mamma last
night. Didn't they have any mammas and
had to take mine?" As I looked in at the
open door and saw the dear dead and then
down at the darling little one who did not
know what she had lost, my eyes filled, and
Elsie said, "O I didn't know preachers
cried."

In the evening, just at sunset, we laid the
dead away, and often, as I passed the home,
I had a word for Elsie. One evening, as I
hurried by the gate, she stopped me, and
said, "I'm so lonesome. If mamma knew
how lonesome I am, I think she would send
for me." C. C. BROWN.

Sumter, S. C.

Central Union, Cape Fear Association.

The Central Union of the Cape Fear As-
sociation convened with the church at Clark-
ton on Saturday before the fifth Sunday in
January. Rev. J. M. Register preached the
introductory.

We then organized by electing Bro. Reg-
ister, Moderator, and Bro. Everett, Clerk.

A resolution was unanimously adopted,
recommending that the pastors of the differ-
ent churches belonging to this Union take
up collections regularly in their churches
for the objects of this Association, and have
the same forwarded by the clerks of the dif-
ferent churches quarterly. The object of
this resolution is to get the pastors and
churches to do their duty on this line, and
thereby save the expense of an agent.

We discussed the following query, which
was decided in the affirmative: Should the
churches require all of their members to
contribute to the support of the pastor and
to the spread of the gospel?

The Sunday-school mass-meeting was con-
ducted by Rev. D. J. Clark, and speeches
were made by Bro. Elkins and Bro. Single-
tary Hilburn, after which the writer preach-
ed from the text, "Behold, how good and
how pleasant it is for brethren to dwell to-
gether in unity."

The next session will convene at Galeed
church near Bladenboro, in May, near the
C. C. R. R.

We have in this Union several good breth-
ren in the ministry, to-wit, Rev. J. M. Reg-
ister, Robert Sessoms, R. M. and D. H. Hil-
burn, and D. J. Clark, and it is to be hoped
they will attend every session of the Union.

Yours in Christ,

A. J. BORDEAUX.

Bladenboro, Feb. 19, 1892.

Sunday-school Convention.

The Sunday-school Convention of the
Eastern Association will meet with the
church at Lisbon, Sampson county, on Tues-
day after the first Sunday in April.

Brethren, let's make this meeting an hon-
or to the Sunday-school work. If this in-
stitution be the church at work, then it is
high time we should arouse ourselves to
action and swell the comparatively few at
work all over the State, to thousands the
present year. Let every good worker come
and lend a helping hand, and devise ways
and means by which the waste places all
over our Association may be reached. If
every man and woman in our churches would
strain after the possibilities in the christian
life as we do after the impossibilities of sin-
ful pleasure, it would not be long before the
waste places all over the earth would be
swept onward toward the final goal of tri-
umphant righteousness in Jesus Christ.

The first Convention held in this Associ-
ation met with the church in Clinton, and
every church in that town became more en-
thusiastic over the work, and where the dif-
ferent churches had very few engaged in
the Sunday-school cause, now every church
has a goodly number of profitable workers.

Now, brethren, the church at Lisbon pro-
poses to have a profitable meeting of this
body; and, to show you they mean business,
they have appointed a committee of five on
hospitality, so that the brethren from a
distance may be carried back and forth from
the depot. Conveyances will meet at
Tomahaw and Garland on Yadkin Valley
railroad and no other point. The commit-
tee are as follows:

Ivey Robenson, E. C. Herring, W. B.
Lamb, Willie Herring, D. L. Herring.

Those who expect to attend will please
forward their names at once to

D. L. HERRING, Clear Run, N. C.

Murfreesboro Items.

Memorial services of the late C. H. Spur-
geon were held in the Murfreesboro Baptist
church Sunday night Feb. 14. There was
no preaching in the Methodist church, so
the congregations of the town worshipped
together. Interesting and appropriate re-
marks were made by Rev. J. A. Lee, pas-
tor of the Methodist church, Rev. C. W.
Scarboro and Rev. T. G. Wood.

Our community has been greatly bereav-
ed by the death of Miss Fannie Myrick. She
was the daughter of Mrs. S. J. Myrick of
the Institute and had taught in several
towns of the State. Here was one of the
sweetest dispositions and loveliest characters
to be met with anywhere and her numerous
contributions to the poor and all other chari-
table objects will be greatly missed but the
influence of her pure christian life remains
behind pointing onward and upward to the
better land.

Pastor Wood is expecting Rev. Dr. J. D.
Hufham of Tarboro to aid him in a series
of meetings to begin in April.

Notwithstanding the hard times the pas-
tors are bravely going on with their work
and the West Chowan expects to meet its
pledges.

Rev. J. N. Hoggard, the oldest pastor in
the Association, has been very sick with
the grippe, but is now much improved and
will soon be back at his post. He has been
preaching to one church over thirty years—
a striking proof of his faithfulness.

A very enjoyable musicale was given in
the Institute Chapel Friday night Feb. 19.
The young ladies acquitted themselves very
creditably indeed. The following was the
program:

1. Russian Imperial March—Miss Maggie
Ferrell, Raleigh, N. C.
2. Instrumental Solo. "Dause Lousiane"
—Miss Kate Newsome, Winston, N. C.
3. Vocal Quartette, "Friendship, Love and
Song"—Misses Penny, Garrett, Bullock and
Montford.
4. Instrumental Solo, "Golden Bells"—
Miss Joyner, Franklinton, N. C.
5. Vocal Duet, "There is a Sigh in the
Heart"—Miss Penny, Johnston county, N. C.
6. Recitation, "Not a Marrying girl"—
Miss Clellie Timberlake, Youngsville, N. C.
7. Instrumental Solo, "Spring Song"—
Miss Daughtrey, Suffolk, Va.
8. Instrumental Duet, "Overture to Gazza
Ladra"—Miss Vann, Como, N. C.
9. Vocal Duet, "Maggie Darling, Now
Good-bye"—Misses Bullock and Garrett.
10. Instrumental Solo, "Frolic"—Miss
Jessie Brewer, Murfreesboro, N. C.
11. Instrumental Solo, "Rondo Brilleant"
—Miss Biggs, Scotland Neck, N. C.
12. Recitation, "Ride of Jennie McNeal"
—Miss Sophie Wood, Murfreesboro, N. C.
13. Instrumental Solo, Le Souambula"—
Miss Garrett, Edenton, N. C.
14. Instrumental Solo, "Souvenir de Notre
Dame"—Miss Salsbury, Hamilton, N. C.
15. Instrumental Solo, "Recollections of
Home"—Miss Bruce Brewer, Murfreesboro,
N. C.
16. Vocal Solo, "Lorelei"—Miss Daugh-
trey, Suffolk, Va.
17. Recitation, "A Woman's Answer"—
Miss Bullock, Pantego, N. C.
18. Instrumental Solo, "Marche de Muit"
—Miss Norfleet, Franklin, Va.
19. Instrumental Solo, "Rondo Capricci-
osa"—Miss Phelps, Henderson, N. C.
20. Instrumental Solo, "Impromptu in B
Flat"—Miss Cannady, Granville, county,
N. C.
21. Recitation, "Mona's Waters"—Miss
Bush, Edenton, N. C.
22. Vocal Solo, "Night Bird's Cooing"—
Miss Bullock, Pantego, N. C. H.

Murfreesboro, Feb. 22, 1892.

Revival at Wakefield.

Dear Bro. Bailey:—We have a glorious
meeting. I bless God for N. B. Broughton,
who is with us preaching the gospel with
great power. Many have found Jesus and
many more are anxiously inquiring "what
shall I do to be saved."

I will be one of ten to be responsible for
a living salary for Bro. Broughton to leave
his home and business and go out into the
highways and hedges and urge men to ac-
cept Christ. It is a pity for such a man to
be so situated as to be obliged to spend the
most of his time behind or at a desk. We
need judicious evangelists. A certain class
we can get on without. God "gave Evan-
gelists." They were not those however,
whose delight it was to parade pastors be-
fore a grinning assembly &c., &c.

I want us to work for this—to have a
faithful man of God to preach to our poor
people who are not able to give a thousand
dollars as thank offering to the minister.
These people need help and we are able to
give it to them and be the better off. "The
poor have the gospel preached to them,"
was worthy of the first attention of God's
Son. Really. C. I. SPARROW.

Wakefield, Feb. 24, 1892.

The Baptist churches of Richmond, Va.,
are enjoying a gracious season of revival.

(CONTINUED FROM THE FIRST PAGE.)

from the seventh to the first day of the week as the day of rest and worship? What do the brethren mean, anyway, by "Baptist simplicity in worship?" Who are the Baptists thus referred to? Are they the men who laid broad and deep the foundations of our Zion; the pioneer settlers of this country, who bequeathed to us our religious liberty and laid the foundations of churches, schools and colleges? Or do we mean their descendants down to the third and fourth generation? A line must be drawn somewhere, for all in this matter of simplicity of worship cannot be classed under the same head. And it would hardly do either to reflect upon the manners and customs of our forefathers by contending for modern simplicity as against the more formal worship of our ancestors.

Here is the reply which one of the most honored and talented pastors in a neighboring church sent to me when I wrote to tell him I thought of ordaining three deacons, and would like to know how he felt on the subject of ordination. (You know I have to go carefully and feel my way along up in this section, lest some brother pounce upon me and accuse me of making "innovations" upon the faith and practices of Baptist churches.) He said in these words:

"My dear Brother—I hesitate about solemnly setting a man apart for sacred work, and then the first thing that he does, maybe, is to use his 'ordained influence' in opposition to the teaching and practice of his pastor. These 'influential and leading brethren' do not always have their authority when endowed with it in the most sanctified way. I have always had a healthy,—some people would call it morbid,—fear of shorthorn (I think that is a Southern title) deacons. The fewer we have the less trouble we are likely to have, and in solemnly setting apart three men I hope, my dear fellow, you are not laying up wrath against the day of wrath."

This is funny, but it shows how some brethren feel about deacons, and why it is that they want as few as possible. But the situation can and ought to be different from this. Deacons can be and ought to be a help to their pastors. My deacons are to me, and there is less danger in having seven than in having three or four, so far as the comfort of the pastor is concerned. I think, however, that the custom of ordaining deacons in Baptist churches North was first abandoned chiefly because of the well known opposition of our Baptist people in the latter part of the last and in the first half of the present century to forms and ceremonies in church service and worship, and because it is not anywhere in the New Testament specially commanded.

M. V. McDUFFIE.

[TO BE CONTINUED.]

Mixing with Dabblers in a Mutilated Gospel.

When will Baptists find enough to do teaching and preaching God's truth as they learned it, without dabbling in religious matters with those who teach a mutilated gospel.

I am continually astonished and mortified by hearing of Baptists becoming partakers of the evil deeds of those who pick out such parts of God's law as suit their feelings or convenience, and calling these essential, treat the rest as non-essential, thereby virtually denying that God is the Lord.

But I was especially surprised when I read in the RECORDER of Feb. 17th a dear brother's puff of Fife's meeting in Tarboro.

I cannot but recall in this connection the saying of the prophet Isaiah, "They are drunken, but not with wine; they stagger, but not with strong drink."

If a man who is known to own unencumbered property worth twenty thousand dollars, and who is also known to be a man whose word can be relied on, should walk up to the paying teller's window of a bank which has money to lend and where he is known, and state verbally that he wanted five hundred dollars which he would repay in three months, expecting to get it without further ceremony, he would be politely informed that they had another way for him to say it before he could get any money there.

Now I suppose Mr. Fife is a very nice man. I suppose, too, that he claims verbally to be dead and buried to sin and risen to a new life. But our King has provided another way for him to say it, and when he says it that way, then, and not till then, are we authorized to recognize him as a subject of our King.

I am glad we have so many wise men who are mighty in the Scriptures. But we need some Aquilas and Priscillas to take one in hand occasionally and expound to him the way of God more perfectly; or, rather, to stir up their pure minds by way of remembrance—for they certainly know better.

J. A. B. L. HURLEY.

Gastonia, Feb. 19, 1892.

People with delicate stomachs find Ayer's Sarsaparilla agreeable to the taste, and, therefore, prefer it as a blood-purifier to any other. This is one reason for its great popularity as a spring and family medicine. Safe, certain, and palatable.

Methods of Missions.

The criticisms of the operations of the Board of Foreign Missions, recently published in the *Religious Herald*, seem to be fraught with "only evil continually," notwithstanding the fact that some brethren see so much good to result from them. They remind me very much of the carping criticisms of newspaper correspondents during the late unhappy war upon the administration of the military department of the Confederate government. Snugly ensconced in some bomb-proof at a healthy distance from the seat of war, these self-complacent critics knew so much better than the President and his generals just how things ought to have been done, after they had been done. Their "hindsight" was so much better than the "foresight" of the brave men who were staggering under their weighty sense of responsibility; and the results of their unjust and untimely criticisms were not hard to discover in the sense of distrust and despondency which they inspired in the popular mind and which grew into a formidable barrier to the success of the cause.

I can see no good in the articles of our good Brother Goodwin, good as they afford Bro. Bell an opportunity, which he is so well improving, of showing up their light and frivolous character. How unfortunate these papers are just now when a grand effort is making to kindle enthusiasm among our Baptist people during this Centennial of Foreign Missions. The disposition to complain and criticise is sufficiently developed among us already. It needs no encouragement whatever. On the contrary, every effort should be made to discourage and suppress it, and enlist the minds and hearts of our people in the direction of more enlarged and liberal and consecrated effort to give the gospel to all the nations of the earth.

J. L. CARROLL.

Chapel Hill, Feb. 18, 1892.

International Bible Lessons, 1892.

SUNDAY, MAR. 6—THE DOWNFALL OF JUDAH.

Jeremiah 39: 1—10.

Motto Text—"Behold, your house is left unto you desolate." Matt. 23: 38.

For parallel Bible history, read 2 Kings 25: 1—12; 2 Chron. 36: 11—21.

Read the 34th chapter of Jeremiah containing a prophecy delivered by Jeremiah to King Zedekiah concerning the result of the seige three years before the fall of Jerusalem. This prophecy was delivered 589 B. C. Jerusalem was destroyed about the 1st of July, B. C. 586.

At the time of the seige, Jerusalem contained about 20,000 inhabitants. The army of Nebuchadnezzar is described as a vast host of different nations. "Nebuchadnezzar, King of Babylon, and all his army and all the kingdoms of the earth of his dominions fought against Jerusalem," "beseiged it," surrounded it with their armies to prevent all provisions from being carried in, that the garrison and the people might be starved into submission, if they could not break down the walls with their strong battering rams.

The seige lasted a year and a half. "The city was broken up"—broken into. A breach was made in the walls, and the city was entered at midnight by the northern gate which could most easily be reached by the battering rams (Ezek. 12: 2—12) In Kings, it is said there was no bread. What a long, brave struggle against famine, pestilence and overpowering numbers! But all in vain; for the word of God was against them, because of their repeated rebellions against him. "All the chief of the priests, and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers rising up betimes and sending; because he had compassion on his people and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought on them the king of the Chaldees," &c. 2 Chron. 36: 14—21.

It is a fearful thing to continue sinning against God in the face of repeated warnings and entreaties. God will not always chide. Notice that he can use as his agents even the heathen who knew him not. "He maketh the wrath of man to praise him and restraineth the remainder of wrath."

Verse 3. "And all the princes of the king of Babylon came in and sat in the middle gate." Nebuchadnezzar was not with them for his headquarters were at Riblah, about seventy-five miles north of Damascus, from which point he could direct military operations against both Tyre and Jerusalem. These princes were the generals in immediate command. Only four are named: Nergal-sharezer, the Rab-mag, or high-priest, or chief of the sorcerers, Sarsechim, the Rab-saris, or chief of the eunuchs, Nergal-sharezer and Samgar-nebo. The breach in the walls enabled the Chaldeans to occupy the lower city to the north east of Mt. Zion and the "middle gate," probably separated the two parts of Jerusalem.

When Zedekiah saw them in this place, he knew that his capital was taken, and he attempted to save himself by flight; but the vigilant enemy discovered him, pursued him and caught him and his princes in the plains of Jericho.

The king and those with him were taken to Riblah to hear the sentence of Nebuchadnezzar. This sentence was a most cruel one. Zedekiah's sons were slain before his eyes; all the nobles of Judah were slain, and then his own eyes were put out, so that the last thing he was permitted to see was the agony of his dying children and nobles.

"The remnant of the people that remained in the city" Gen. Nebuzar-adan carried away to Babylon under guard, but "the poor of the people which had nothing, he left in the land of Judah" and "gave them vineyards and fields at the same time." They were not able to revolt.

Such, in brief, is Jeremiah's account of the downfall of Jerusalem, and the ruin of Zedekiah.

We find in it all a literal fulfilment of the word of God. God by the mouth of Ezekiel (Ezek. 12: 11—13) had said, "They shall remove and go into captivity, and the prince that is among them shall bear upon his shoulder in the twilight and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there."

Jeremiah, while confined in prison by Zedekiah, said: "Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it, and Zedekiah the king of Judah shall not escape out of the hands of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper." (Jer. 32: 3—5).

Both of these prophecies, the one written by the exiled Ezekiel in the country of Babylon, and the other written by Jeremiah in Jerusalem, though seeming to be contradictory, were literally fulfilled in the history of Zedekiah as recorded in this lesson. Wicked men who knew nothing of the prophecies fulfilled them. There are many other like instances in the Bible. The God of prophecy and the God of providence are one and the same.

The Most High still rules in the affairs of nations. The permanent security of any nation is more dependent upon the observance of God's precepts than upon able generals and brave soldiers. The fear of the Lord is a better protection to any country than standing armies or international alliances.

N. B. COBB.

Don't be a spider and *crawl* in these days! Why not keep up with the nineteenth century? *You* would not buy a steam engine made like those of a century ago. Then why should you buy the old-fashioned, big, drastic pills that gripe and debilitate your system?

As great improvements have been made in pills as in steam engines. Dr. Pierce's Pleasant Pellets are tiny, sugar-coated granules, or pills, are easiest to take, and never gripe or shock the system.

They are purely vegetable and perfectly harmless.

One little Pellet's a laxative, three to four are cathartic. They regulate and cleanse the liver, stomach and bowels — quickly, but thoroughly. They're the *cheapest* pill, sold by druggists, because you only pay for *the good* you get. They're *guaranteed* to give satisfaction, every time, or your money is returned. That's the *peculiar* plan all Dr. Pierce's medicines are sold on.

Can you ask more?

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,

W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR W. T. CHEATHAM, JR:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,

CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

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HENDERSON, N. C.

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Lv. Richmond	*3 00 p m	*3 30
" Burkeville	5 06 p m	5 00
" Keysville	5 44 p m	5 44
Ar. Danville	8 00 p m	8 05
" Greensboro	10 15 p m	10 12
Lv. Goldsboro	12 15 p m	11 35
Ar. Raleigh	1 55 p m	5 45
Lv. Raleigh	*6 40 p m	*3 05
" Durham	7 44 p m	5 07
Ar. Greensboro	10 15 p m	9 40
Lv. Winston-Salem	*8 40 p m	*8 50
" Greensboro	*10 25 p m	*10 20
Ar. Salisbury	12 18 a m	11 07
Ar. Statesville	*1 52 a m	*1 00
" Asheville	6 55 a m	5 50
" Hot Springs	8 56 p m	7 44
Lv. Salisbury	*12 28 a m	*12 05
Ar. Charlotte	2 00 a m	1 30
" Spartanburg	5 00 a m	4 27
" Greenville	6 10 a m	5 34
" Atlanta	12 20 p m	11 45
Lv. Charlotte	*2 10 a m	*1 50
Ar. Columbia	6 07 a m	5 50
Ar. Augusta	9 30 a m	9 15

NORTHBOUND.	DAILY. No. 10.	DAILY. No.
Lv Augusta	*7 00 p m	*1 00
" Columbia	10 50 p m	4 10
Ar Charlotte	3 05 a m	8 00
Lv Atlanta	*8 50 p m	*9 00
Ar Charlotte	6 40 a m	7 50
Lv Charlotte	7 00 a m	8 20
Ar Salisbury	8 27 a m	9 45
Lv Hot Springs	*5 22 p m	*12 30
" Asheville	2 40 a m	4 25
" Statesville	7 07 a m	9 17
Ar Salisbury	8 00 a m	10 12
Lv Salisbury	*8 37 a m	*9 35
Ar Greensboro	10 20 a m	11 26
Ar Winston-Salem	*11 40 a m	*1 15
Lv Greensboro	*10 30 a m	*12 01
Ar Durham	12 32 p m	4 20
" Raleigh	1 25 p m	7 00
Lv Raleigh	*1 30 p m	*6 45
Ar Goldsboro	3 05 p m	12 28
Lv Greensboro	*10 30 a m	*11 30
Ar Danville	12 10 p m	1 10
" Keysville	2 52 p m	4 15
" Burkeville	3 36 p m	4 57
" Richmond	5 30 p m	7 15

†Daily except Sunday. *Daily.

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Leave West Point 7.50 a m and 8.50 a m except Sunday and Monday; arrive Richmond and 10.40 a m. Returning leave Richmond m, and 4.40 p m daily except Sunday; arrive Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIG VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave L 6.00 p m; arrive at Oxford 8.03 p m, Hend 9.05 p m, Durham 9.35 p m, Raleigh 10.45 Returning leave Raleigh 9.15 a m, Durham m, Henderson 10.05 a m, Oxford 11.45 a m; Keysville 2.00 p m, Richmond 5.30 p m. Th coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except day 9.10 a m; arrives Durham 6.20 p m. L Durham 7.15 a m daily except Sunday; ar Oxford 9.10 a m. Leaves Durham 7.50 p m except Sunday; arrives Keysville 2.10 a m. L Oxford 3.00 a m daily except Sunday; ar Durham 5.00 a m.

Additional train leaves Oxford daily except day 11.50 a m, arrive Henderson 12.45 p m; re ing leave Henderson 6.30 and 9.40 p m daily e Sunday; arrive Oxford 7.35 and 10.45 p m.

No 9, leaving Goldsboro 2.15 p m, and Ra 6.40 p m daily, makes connection at Durham No 40, leaving at 7.50 p m daily, except Su for Oxford and Keysville

Nos 9 and 12 connect at Richmond from West Point and Baltimore daily except Sund

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleepe tween Atlanta and New York; Danville, Au and Greensboro (via Asheville) and Knox Tenn.

On 11 and 12, Pullman Buffet Sleeper bet Richmond and Danville, Raleigh and Green and Pullman Buffet Sleepers between New Y Washington and Knoxville via Danville, bury, and Asheville, and between Washingto Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLO Gen. Pass. A

W. A. TURK, Div. Pass. Agt., Charlotte.

Cape Fear and Yadkin Valley Ry.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. Daily Sund
Lv Wilmington	9.30 a m		
Ar Fayetteville	1.45 p m		
Lv Fayetteville	2.15 p m		
Lv Sanford	4.25 p m		
Ar Greensboro	7.35 p m		
Lv Greensboro	7.55 p m		
Lv Walnut Cove	9.41 p m		
Ar Mt Airy	11.57 p m		
Lv Bennetteville		8.30 a m	
Lv Maxton		9.00 a m	
Ar Fayetteville		12.10 p m	
Lv Ramseur			
Ar Greensboro			
Lv Greensboro			
Ar Madison			

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. Daily Sund
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:10 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	1:50 p m		
Ar Fayetteville	3:40 p m		
Lv Fayetteville	4:10 p m		
Ar Wilmington	8:30 p m		
Lv Fayetteville		4:12 p m	
Lv Maxton		6:32 p m	
Ar Bennettsville		7:45 p m	
Lv Madison			
Ar Greensboro			
Lv Greensboro			
Ar Ramseur			

NORTH BOUND—NO. 12. Daily except Sunday.	SOUTH BOUND—NO. Daily except Sund
Lv Greensboro 10:20 a m	Lv Mt Airy
Lv Wal. Cove 1:50 p m	Lv Wal. Cove
Ar Mt Airy 5:35 p m	Ar Greensboro

W. E. KYLE, Gen. Pass. A
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for March: Brazil.

Brazil—"The Young Republic."

Dating back ten or twelve years, let us imagine ourselves overlooking a vast country having an area greater than that of the United States (exclusive of Alaska), and equal to four-fifths of Europe, with an imperial capital of more than 350,000 inhabitants.

To the North we catch sight of the "King of Rivers," with its navigable tributaries draining most of the country. This forming a vast river basin, is overspread with an almost endless variety of trees, among whose branches flutter birds of the most brilliant plumage, and in these forests animals of nearly every description make their homes, while insects of the most glittering hue shimmer in the tropic sunlight.

Coming farther down may be seen the rich mines of diamonds and gold. In short, the richness of its wood and water, the profusion of its diamonds and gold make the El Dorado of our imagination.

Dotted here and there are cities and towns of immense population, among which are Rio de Janeiro, Bahia, Pernambuco and Maccio. In these crowded places may be seen cathedrals, street processions and iron-barred convents casting their blighting shadow over this beautiful land which nature has so richly adorned. This Romanism which stands out so conspicuously is a mixture of Paganism, Judaism and Christianity, and entwining itself into every profession, industry and art. It not only seeks religious domination in matters of belief and conscience, but political control as well.

On entering the numerous temples, gorgeous altars surrounded by idols and images of the Holy Spirit, of Jesus, of real and imaginary saints, meet our gaze. The people who worship here are endowed with many noble and enviable qualities. They are kind, courteous and very sympathetic, but we do not fail to recognize as we see them bow down to these false gods that their moral condition is fearfully dark and sad. To them the Bible is unknown. Their priests, who ridicule personal purity, teach them none of the doctrines of the New Testament, and they know nothing of the way of salvation. We observe that no one thinks of devoting the Lord's day to God's service, but without scrutinizing very closely we find theatres, balls, racing, lotteries, card playing, and other kinds of gambling to be the amusements of the day.

As we who have had the benefit of the gospel behold these people grown up to manhood and womanhood with ideas utterly at variance with all christian morals, realize from the depth of our hearts how sad and terrible is the condition of ignorance, sin and wretchedness.

Up to this time the Baptists had done but little to promote the cause of christianity in Brazil; but in 1880, after the return and conversion of Gen. (now Rev.) A. T. Hawthorne of Texas, who, just after the late war, went to Brazil seeking a home for himself and friends, many hearts were stirred by the desire to carry the gospel to this benighted land. While there he was treated most kindly, and everything in the power of the people was done to induce him to settle there, but circumstances changed his purpose. He was converted near the time when this question of a missionary to Brazil was being agitated. At once his heart went out in christian love to these people who had welcomed him to their homes when he was a stranger in their land, and he longed to send them the gospel which he knew they so much needed. Hence it is that so many of our missionaries in Brazil are from Texas.

Among the first to reach this heathen land were Rev. W. B. Bagby and wife. They landed at Rio de Janeiro, and, going into the interior, began the study of the native language. A year after, Rev. G. C. Taylor and wife joined the mission, and these four went together to Bahia, a city of about two hundred thousand inhabitants in north Brazil. Here in 1882 the first native Brazilian Baptist church was organized. Senhor Texeira, a converted Brazilian priest, greatly aided them in this church. After two years of joint work at Bahia, it was thought best to open new fields, and Rev. Mr. Bagby and wife went to Rio de Janeiro, and Senhor Texeira to Macelo, an important city of twenty thousand inhabitants, north of Bahia. Churches were soon organized in these two places, and work commenced at Pernambuco, where W. Mello Lins, a native, is holding the fort. In 1866, Rev. E. H. Soper and Revs. E. D. Daniel and E. A. Puthuff, with Miss Mina Everett, joined the workers. In 1877, Miss Everett, owing to ill health, returned to the United States. Miss Maggie Rice went out during this year, and the year following, Rev. J. A. Barker and wife, but God in his providence saw fit to take Miss Rice to a brighter and better home ere she had remained a year. Her desire to carry the gospel to the heathen was very intense. Many of her friends pointed to the Homefield's need of earnest christian workers, but to her the command was imperative. She felt that if she refused to carry the gospel to the women and children of Brazil, they would rise up in judgment against her.

By the aid of these noble men and women, churches have been established in five cities and two towns. Many mission stations have been occupied and a good number of converts baptized. There are four native Brazilian preachers; the native members are earnest, zealous, active, intelligent and liberal christians and strive with great devotion to spread the gospel.

Since 1889 this great empire has become a "young republic," and this means not only political but religious freedom. Therefore, it makes it all the more important that we send reinforcements to this vast field, that they may take advantage of this favorable state of affairs and press the gospel home upon the hearts of the people. They readily understand it and embrace it with joy wherever it is preached. Shall we save them or let them perish? If we delay, it will be death to millions of immortal souls. We earnestly plead now that while favorable opportunities are offered, we take advantage of them. We need more laborers in the field at once—men and women whose hearts are burning to tell the "old, old story" to dying souls. Oh! how small is the force now laboring among these multitudes. Hundreds of towns and cities and provinces are without a single missionary of any denomination. We need buildings and means for carrying on the work, but more than all, we need the continued prayers of the children of God. May the Holy Spirit fill our hearts more and more with the love of Christ, and open the hearts of the Brazilians to the words of life.

LILIAN P. YATES.

The Advanced Quarterly.

The Advanced Quarterly, published by the American Baptist Publication Society, has since the reduction in price attained a circulation of *half a million* copies per quarter. It is superior in size of print to most similar publications and has been pronounced by competent judges the best help of its kind. The Publication Society aims to maintain its high reputation and to furnish in it everything needed by scholars in the advanced classes. If for any reason your school has not been using this quarterly, do not fail to send to the Society for a specimen copy. Better try it.

Early Life of Adoniram Judson.

Adoniram Judson, the eldest son of Adoniram and Abigail Judson, was born in Malden, Mass., August 9th, 1788. In the sixteenth year of his age, being sufficiently advanced in his studies, he entered the sophomore class in Brown University, becoming a member of the institution on the seventeenth of August, 1804. He graduated in 1807 with the highest honors of his class. At the time of leaving college he was inclined to be skeptical in his religious opinions. The sudden death of a classmate, under circumstances of peculiar interest, was the means of arresting his thoughts and putting him upon a course of serious examination of the claims of religion to his personal attention. For the purpose of pursuing his inquiries, he was admitted as a "special student" into the Andover Theological Institution. He soon became a hopeful christian, and was received into the fellowship of the Third Congregational church in Plymouth, Mass., of which his father was the pastor, on May 28th, 1809. Regarding himself now as not his own, but the Lord's, he began to seek for light upon the pathway of his future career. The result of his prayerful deliberation was the determination reached in February, 1810, to consecrate himself to the work of foreign missions. In the seminary he found other young men of kindred spirit, who joined with him in urging upon the christian churches the claims of the heathen. The zeal and the earnestness of these students gave power to the spirit of missions, which had already been aroused in the hearts of christians. That honored society, the American Board of Commissioners for Foreign Missions, was formed June 28th, 1810. Mr. Judson had been licensed on the seventeenth of May previous by the Orange Association of Congregationalist ministers in Vermont. September 24th of this year he graduated at Andover. Soon after his graduation he was sent to England by the American Board to confer with the London Missionary Society on the matter of combining the efforts of the two societies in the work of carrying the gospel to the heathen. He embarked Jan. 1st, 1811, in the ship "Packet." The vessel had not been long at sea when she was captured by the French privateer "L'Invincible Napoleon," and carried to Bayonne in France, where he was immured in a dismal dungeon. From his short confinement he was soon released, and, after various adventures, he reached England, presented his credentials, and was cordially received by the christian friends to whom he had been commended. He and his fellow-students, Newell, Nott and Hall, were appointed by the London Missionary Society as missionaries in India, with the expectation that their pecuniary support would be provided for by the friends of missions in America. The object for which he was sent to England having been accomplished, Mr. Judson returned to this country. The board, after mature deliberation, came to the conclusion that the wiser course to pursue was to enter upon the work of missions independently of any other organization, and they accepted as their missionaries the four young men, and pledged themselves to see that they were supported in the undertaking upon which they had embarked. Mr. Judson, with his wife, Ann Hasseltine Judson, and Messrs. Nott, Newell, Hall, and Rice, sailed Feb. 19th, 1812, from Salem, Mass., and reached Calcutta the seventeenth of the following June. During the voyage Mr. Judson's views on the mode and subjects of baptism underwent a change, and, on reaching Serampore he was baptized by Rev. William Ward, Sept. 6th, 1812. This event severed his connection from the American Board of Commissioners for Foreign Missions, and led to the formation of the Baptist Triennial Convention on the eighteenth of May, 1814, under whose patronage Mr. Judson and his Baptist associates were taken.—*Selected.*

When you know a thing, to hold that you know it; and, when you do not know a thing, to allow that you do not know it—this is knowledge.—*Confucius.*

Missionary Baptist Work.

It is gratifying to know that the good seed of the Missionary Baptist faith are being sown in every land where the Bible has been carried—north, east, south, and west. In every land and clime where Jesus and him crucified has been preached, with few, if any, exceptions, the Missionary Baptists have been in the front ranks, and are the armor-bearers. They are spreading out in territory and sowing the good seed that will spring up and bring forth an abundant harvest to the good of mankind and the glory of God.

We read some time ago of the advantages that grand old Wake Forest College was holding out to young men who were preparing for the ministry, and were forcibly impressed with the charity extended to young men who were not of the missionary faith, though members of other churches and their future ministers, yet unselfish Wake Forest gave them free tuition. What better proof do we want that the Missionary Baptist church is willing to do all the good she can outside of the pale of the church as well as in it?

That "God moves in a mysterious way his wonders to perform," is true in spirit and meaning. A few months ago Rev. W. R. Carawan withdrew from the Primitive Baptists and connected himself with the Missionary church. Being regularly licensed, he went to preaching in a territory where there was no membership and where the Methodist, Primitive Baptist, Episcopal and Disciple churches have each a large membership. This good man went into the work with all his heart and soul, preaching to large congregations all through Hyde county, organized a Sunday-school in his own neighborhood, teaching whenever he can get a school, and when not, working as a laborer on the farm. The laborer is worthy of his hire, and in a new field like this help should come from another direction.

The good work of Mr. Carawan will live after him, and others will follow him and enjoy the fruits of his labor. ANON.

Swan Quarter, Hyde Co., N. C.

How is It?

I see in the Baptist Almanac for 1892 a sketch of the life of Rev. Thomas Stradley written by Dr. T. E. Skinner, from which I quote the following:

"He was truly the missionary of the mountains. He carried the gospel through twenty of the counties west of the Blue Ridge, and the growth and influence of the Baptists of Western North Carolina, have arisen from the foundation laid by him and his coadjutors."

The counties west of the Blue Ridge, of which I have some knowledge, are as follows: Alleghany, Ashe, Watauga, Mitchell, Yancey, Madison, Buncombe, Henderson, Transylvania, Haywood, Jackson, Macon, Swain, Graham, Clay and Cherokee. Sixteen in number. Will Dr. Skinner be kind enough to give us the names of the other four counties of North Carolina, west of the Blue Ridge, through which Rev. Thomas Stradley carried the gospel?"

I quote again from the same article:

"Asheville, with its few huts there, has grown to a city, with a population and trade superior to any mountain town in America, with so great an elevation above the sea, nearly 2,300 feet."

Are there not more than a dozen cities of America with a trade, population and elevation far surpassing that of Asheville?

J. F. SPAINHOUR.

Boone, N. C.

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

Much-needed Advice.

Dr. Hatcher gives in the *Baltimore Baptist*, of Feb. 10, the following good and much needed advice to churches:

"In looking for a pastor, a church would do well to avoid men whose past life is mysterious. A luminous and accessible record is a *sine qua non* in any preacher. A good man can generally account for himself. We must not get so far from our base that we cannot touch it, when anybody gets after us. Men with tangled records who have been tried for something, who are divorced or who wish to be, or who have untransportable families, or whose reputation consists in a bundle of mouldy certificates, who are shy of other preachers and afraid of newspapers, who supplement their ministry with magic lanterns or photographic machines, (or quack medicine), or who seem to come from nowhere and are ready to resent all questions, as insults, such men we say may be excellent subjects to feed when they are hungry or clothe when they are inadequately costumed or to lend money to with no wish of getting it again, but they are not safe material for making pastors of. This notice is free and published for the benefit of wayfaring churches, which, though Solomonic in wisdom, now and then go to pieces along this line."

Ten Truthful Thoughts

BY MARY AINGE DE VERE

When we feel the narrowness of these lives of ours, each in his own small circle, we are consoled by knowing that every star must move within its limits, though space be around it.

The rich are only enviable in one attribute—their power to help the poor.

It is only in looking on death that we comprehend immortality, and only utter weariness gives promise of perfect rest.

The friend who becomes a lover continues still to be a friend; but the lover who becomes a friend ceases forever to be a lover.

When it is said of a man that he treats men and women just alike, you mak be sure he treats them all as if they were men.

Sufficient unto the day is the evil thereof; but sufficient unto a lifetime is often the evil of a single day.

Children are taught more than they ever learn, and learn more than they are ever taught.

Our bodies live in houses, because our souls live in bodies.

Wisdom, like many other human attributes, is only for the time. We are wise today, that to-morrow we may look back and say, "How foolish we were."

The desire to teach is stronger than the desire to learn. We only study that we may be enabled to impart again.—*Ladies' Home Journal.*

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have know F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio. Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists.

Tongue cannot discribe the love of Christ; finite minds cannot conceive of it, and those who know most of it can only say with inspiration, that it "passeth knowledge."—*Payson.*

Col. JNO. L. CANTWELL writes:

WILMINGTON, N. C.

The Electropoise has been in constant use in my family for six months past. It has impressed me very favorably and I take pleasure in recommending it.

"The will of God must be known on earth, as it is in heaven before it can be done on earth as it is in heaven. . . . Where there is evil upon the eye of knowledge there will be a chain upon the hand of diligence."—*Secker.*

"All signs fail"—except pimples and blotches. These never fail to indicate an impure condition of the blood, which may be throughly cleansed and renewed by the use of Ayer's Sarsaparilla. The most efficacious and economical of blood purifiers.

A devoted Arab woman was asked in her last illness how she endured such suffering? Her reply was, "They who look upon God's face do not feel his hand."—*Ex.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

CONSUMPTION POSITIVELY CURED.

THE BEST

Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

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50 Cheese.
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1,000 Bags Kainit.
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2,000 Bags High Grade Fertilizers.

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WANTED.

Agents to sell the "Life and Works of Spurgeon." Big commissions and liberal premiums. Send 25 cts. for a canvassing book and circulars, without delay. The demand is great. The N. B. Jones Publishing Co., Raleigh, N. C.

Plea from the Chinkiang Mission, China.

THE CHINKIANG MISSION TO THE FOREIGN MISSION BOARD—GREETINGS:

Dear Brethren:—While we feel truly grateful for the reinforcements which you have recently sent to our Mission, and while we know that many urgent appeals come to you from every Mission field, we also think that if you *could* know the needs of the great field around us as we see them, you would make one more effort to send us more missionaries.

We believe, too, that when the Lord's people of our Southern Baptist Convention read this appeal, they will furnish the men, women and money to enable you to grant our (reasonable) request.

We do not ask you to supply our needs, but only to send us the help which we must have in order to hold our own in carrying on the work already begun.

Our work demands at once two more men (married or single, one a physician, if possible,) and two single ladies.

We are always glad to have married missionaries, because we then get two instead of one, but it is a mistake to think that every man ought to be married. We need some single men without home responsibilities to do traveling evangelistic work. Married men can do a great deal of this kind of work and have done it, but it can be done much better by single men.

The Chinkiang station needs another single lady, and a man to take Bro. Chappell's place when he moves to Yangchow.

Yangchow needs another single lady and a physician. The missionaries would be in a sad plight in case any one of them had a serious spell of illness in Yangchow. To go to Chinkiang to the physician would involve enormous expense and great loss of time. Medical work, too, among the Chinese in Yangchow would be of incalculable benefit to our work.

It is very discouraging to open new stations and then to have to give them up. Every missionary should have just as distinct a field of labor as a pastor at home; and when, for any reason, he has to give up his field, his work ought to be taken up by another. We may sow a field and work it until almost harvest time, and then have to give it up and let another denomination step in and reap the harvest, or, which is worse, let the work go down and lose the result of all that has already been done.

A missionary ought to study at least a year before taking up the work of an older missionary.

Brother and Sister Bryan have the consent of the Board to return home in the spring of 1893, and sooner for Sister Bryan and the children if necessary, and she may be compelled to go this year. If their place is taken in Yangchow by Brother and Sister Chappell, there will be a vacancy in Chinkiang, and some of the work will have to be given up, unless a man is sent out at once to prepare for this vacancy.

It is sad to have to plead for simply missionaries enough to hold our own when our hearts ache with desire to go forward.

By all means, give us as soon as possible the number for which we ask to enable us to hold our own and make a little advance. Other missions around us are advancing, and we wish to go forward, too. The glory and honor of our king demand it. The salvation of perishing millions pleads for it.

Sending the missionaries for whom we ask would not involve a large increased expense for homes.

Mrs. Davault in Chinkiang has room for one single lady. There will be a vacant house in Chinkiang when Brother and Sister Chappell go to Yangchow. The reinforcements, then, for Chinkiang would require no increased expense whatever, for the present at least. We rented and repaired homes in Yangchow for four new missionaries, and only two came. We can easily accommodate a man, or man and wife, and a single lady in Yangchow, without paying anything more for rent. Several hundred dollars would be required for repairs.

You see, then, that we are only asking for the missionaries for whom there is a vacancy in the work, and for whom only a few hundred dollars would be required to prepare homes. Send us the missionaries and we will ask for only a small amount of money for homes.

God is blessing us in our work. Many people come to our services and listen attentively. We are very much encouraged in our work. In January many prayers went up to God for China. It is a good thing to pray, but a better thing to help answer our own prayers. Will not the Board ask those who have prayed for China, to help answer their own prayers, by going themselves if God permits, or helping others whom God may call?

"The harvest truly is plenteous, but the laborers are few." "Come over into Macedonia and help us."

Literary.

Palmetto Leaves, by Rev. H. D. Lequeux, Morganton, N. C. Price, 20 cents, postpaid.

This is a small volume of twenty-nine pages of poetry and prose by the amiable pastor of the Morganton Baptist church. The following table of contents will give an idea of the character of the book: "A. D. 1887," "Beyond the Grave," "Blighted Flower," "Changes," "Christ Knocking," "Chickamauga," "House not Made with Hands," "Infant Saviour," "To my Wife," "Death in the Cradle," &c.

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Letter from Rev. G. W. Greene, Canton, China.

MISSION WORK IN SOUTH CHINA.

I have already written, I think, something about the missionary forces in this part of China, mentioning somewhat in detail the Baptist missionaries. At present, these last all reside in Canton, making frequent tours into the surrounding country. If there were a physician to go along, one or more of the families would soon move to some place in the country. The Presbyterians have a hospital here, and three regular physicians, and these are very kind to serve any of the missionaries who may need them. But it seems too great a risk to take a family of children two or three hundred miles from a physician. The brethren and the unmarried ladies go out and remain several weeks and do most effective work.

When we speak of the *country*, let no one think of a sparsely settled country like North Carolina. Canton, a city with more than half as many people as in all North Carolina, is the center of a very populous district. We speak of the country as distinguished from the city of Canton. Sometimes mention is made of the villages in this district, but some of them have more people than any city in North Carolina. Just twelve west miles of Canton is Fat Shan, said to have a population of half a million of people, and the Baptists have not been able to do any work there at all.

It has been the policy of this mission to employ native laborers, who gave evidence of call to the ministry, to preach both in Canton and in the villages around. These work under the careful supervision of the missionaries. One of these has long been the pastor of the church here in Canton and is supported by the church. He seems to be a good preacher and an earnest, faithful pastor. One gives several hours a day to teaching the younger missionaries the language, preaches in the city every other day, and frequently preaches on Sunday. Another was converted in New England, spent some time in Moody's school at Northfield, and was then sent by the church of which he is a member, and at their expense, to study awhile with Dr. Graves, and then to labor in connection with this mission. He has now spent three years in study, meanwhile superintending one of the Sunday-schools in the city, and frequently preaching on Sunday. This year he will go either to Hong Kong or to the district in which he was raised, being still supported by the New England church. On the same steamer with us, there came over a young man, at the expense of Bro. Frank Dixon's church in Oakland, Cal., to study with Dr. Graves, preparatory to the ministry, either here or in California. During the past year, there was one other who preached regularly in Canton, besides superintending the main Sunday school and being clerk of the church. He is the son of the leading deacon of the church, and was raised in a christian family. This year he will probably go to some country station.

Last Sunday, I heard a sermon from a young doctor, who practices medicine for a living and does not count himself a preacher, but frequently preaches excellent sermons. Some time ago he had the government appointment to vaccinate all who needed it, which gave him quite a good salary for a Chinaman; but as the position required him to work on Sunday, he gave it up.

Another very efficient worker at one of the country stations was converted in Brooklyn and is supported by one of the churches in that city. These are some of the native workers whom I have met or heard of. Besides these there are several others who give all their time to preaching at various country places. The work at these stations is divided among the brethren of the mission, and they make frequent visits to the stations to see how the work goes on, to counsel with the preachers and to instruct the converts. In this way these missionaries have been able to occupy nearly a dozen stations, and the work is very hopeful at them all. At most of these stations there are chapels erected by the native christians with occasional help from private contributions by the missionaries. Not long ago Brother McClay, in writing to friends in Scotland, mentioned as a matter of news a liberal collection by one of these churches for a chapel, and by next mail came more than enough to duplicate this collection. Last year there were baptized at the various stations of this mission 116 converts, most of them at the out stations.

North of this district, whose people speak the Cantonese dialect, are people who speak a dialect close akin to this, but so different as not to be understood by those who know Cantonese. This dialect is called Hakka. Some of the people speaking this dialect have in some way received a knowledge of the gospel, and occasional efforts have been made to reach them. Several of the Hakkas have been baptized, and there seems less opposition to the gospel among them than among the Cantonese. One of the native preachers speaks Hakka, as well as Cantonese, and it is proposed for him to labor among them this year. Besides the preachers, there are three or four colporters who take christian books and travel through the country to sell them. These men make a large part of their salary by the sale of books, and circulate much gospel truth.

By means of these native helpers, the work of the mission is doubled, and with a very small increase of expense. A Chinaman can live on much less than a foreigner. A few cents' worth of rice and a cup of tea without sugar or milk will often constitute his whole bill of fare. Of course, these native workers will need for many years to come the supervision and direction of missionaries. Occasional efforts to carry on work without such supervision have shown its necessity; but thus directed by the missionaries, they seem to be doing valuable work.

G. W. GREENE.

Canton, China, Jan. 17, 1892.

Help the worthy and afflicted poor.

Ordination.

A presbytery consisting of Elders Thomas Carrick, S. F. Redwine and J. D. Newton, met at Fork church, Davie county, N. C., on Saturday, Feb. 13, 1892, for the purpose of examining Bro. J. B. Newton with the view of setting him apart to the full work of the gospel ministry.

After hearing Bro. Newton's experiences of conversion and call to the ministry, and a thorough examination as to his views of Bible doctrines having been passed satisfactorily, the presbytery decided to proceed with the ordination on Sunday morning at eleven o'clock.

A large crowd of interested people came together at the appointed hour. Elder Thomas Carrick preached the sermon from Acts 8:35: "Then Philip opened his mouth and began at the same scripture and preached unto him Jesus."

Prayer and presentation of the Bible were rendered by Elder J. F. Redwine. The charge was delivered by Elder J. D. Newton, and the charge to the church by Elder Thomas Carrick. The hand of welcome was extended by the presbytery, and the benediction was pronounced by Bro. J. B. Newton.

May the blessings of heaven attend the new pastor at Fork church and his family, and wherever he may be called upon to labor, the Lord grant him abundant success and many seals to his ministry.

THOMAS CARRICK, *Chairman.*
J. D. NEWTON, *Secretary.*

While in the military academy Stonewall Jackson compiled for his own use a set of rules and maxims, relating to morals, manners, dress, choice of friends and aims in life. Perhaps the most characteristic of these was: "You may be whatever you resolve to be." Another was: "Through life let your principal object be the discharge of duty. Disregard public opinion when it interferes with duty."

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Acknowledgments.

State Missions—Deep Creek church, Anson, $3.03; Morven ch, ditto, 3.00; Peachland ch, ditto, 5.00; Gum Spring ch, ditto, 5.00; W M S, Independence Hill ch, Meck and Cab, 1.00; Mrs W J McLendon, pledge, 2.00. Total, 20.03. Previously reported, 1,105.22. Total this year, 1,125.25.

Foreign Missions—Dysartville ch, Green River, $1.25; Third ch, Durham, Mt Zion, 8.80; W M S, Independence Hill ch, Meck and Cab, 1.00; Ephesus ch, Sandy Creek, 2.00; W M S, McAlpin Grove ch, Robeson, 10.00. Total, 23.05. Previously reported, 1,240.88. Total this year, 1,263.93.

Home Missions—W M S, Independence ch, Meck and Cab, $1.20; W M S, Shiloh ch, Chowan, 4.00; Sunbeams, First ch, Raleigh, Central, Cuban school, 2.92; W M S, Leakesville ch, Cuban girl, 4.55; Pleasant Grove ch, Raleigh, 1.36. Total, 14.03 Previously reported, 398.86. Total this year, 412.89.

Havana House—Ansonville church, Anson, $4.60; Norwood ch, ditto, 5.25; Bennett's Grove ch, ditto, 1.02; Brown Creek ch, ditto, 5.39; Rocky Mount ch, ditto, 3.00; Mt Olive ch, ditto, 3.00; Deep Creek ch, ditto, 1.30; Lilesville ch, ditto, 7.80; Morven ch, ditto, 1.85; Wadesboro ch, ditto, 13.65; Forestville ch, Central, 7.54; Rolesville ch, ditto, 3.32; W M S, Youngsville ch, ditto, 6.50; Oxford ch, Flat River, 35.05; W M S, ditto, ditto, 16.61; Wake Union ch. Central, 2.66; Sunday-school, Jackson ch, W Chowan, 7.00; Shiloh ch, Union, 4.95. Total, 129.89. Previously reported, 3,154.11 Total to date, 3,284.00.

Education—Rev John Mitchell, Franklinton ch, $8.60; Prof W L Poteat, Wake Forest ch, 5.00; Prof C E Brewer, ditto, 5.00; Prof L R Mills, ditto, 5.00; Dr C E Taylor, 10.00; "Let not thy left hand know," 100.00; Moravian Falls ch, Brushy Mtn, 15.00; R A Spainhour, 10.00. Total, 158.60. Previously reported, 246.29. Total this year, 404.8

Orphanage—Bethel ch, Chowan, $7.10. Previously reported, 369,04. Total this year, 376.14.

Ministerial Relief Fund—Wake Forest ch, $5.00.

Sunday-schools—Wake Union ch, Central, 91c.

For Tarboro Church—Wake Union church, Central, $1.18.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 27, 1892.

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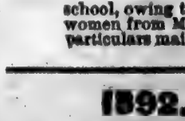

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1892. **"Survival of the Fittest."** 1892.
If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.
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What the Home Board Needs Now.

The draft upon the Home Mission Board is greater this year than ever. We entered the conventional year with a debt of $7,500. We have carried forward our work this year under this burden. We have also paid twenty one thousand dollars on the house of worship, in Havana, but to do this we had to anticipate the pledges of some of our brethren and borrow $6,000. These pledges will no doubt be redeemed so as to enable us to repay this loan.

But brethren will at once see that to pay our missionaries for the current year, and the debt of $7,500 coming over from last year, will require an addition of $15,000 to this year's receipts over and above the amount paid on the house of worship in Havana. This increased obligation comes in the hardest financial year known in our history and will require to meet it greater courage and self-denial on the part of our brethren. But we believe they will be equal to the emergency.

While we would be glad to see those who have been liberally supporting the board increase their contributions, we suggest, where they feel unable to do so, that they would help in another way. In most of our churches contributions are made by comparatively few of their members. *Now let those who have given liberally heretofore use their personal influence to induce others to unite with them in their contributions to missions.* In this way, if our brethren and sisters will do it, all the needs of our boards can be met. Let there be a canvass of the entire church gathering the dimes and nickles from those who are not able to give larger sums.

The increase in some churches may be but a few dollars, but even such small offerings from so many of our churches as can and ought to do it, would be very helpful. Will not our pastors and leading brethren and sisters see that this is done? If but three thousand churches out of the sixteen thousand will adopt and vigorously prosecute this method, we are sure the Board will receive an amount equal to its necessities.

Dear brethren, this is so simple and so easy, will you not do it? And are there not a few brethren or sisters who are in this crisis will come to our help with *large* contributions?

I. T. TICHENOR, *Cor. Sec.*

Atlanta, Ga., March 1, 1892.

Wanted.

A copy of the *Raleigh Minerva*, of Aug. 10th, 1809.

I will be very much obliged to all who have files of old newspapers if they will make search and send me this number if it can be found, or let me know if it cannot be sent where I can examine it. This old paper may be of great inportance in reference to a great event in North Carolina history.

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NEWS OF THE WEEK.

Raleigh Affairs.

A counterfeit silver dollar, very difficult to detect, is being "pushed," in this city, it is said.

Mayor Badger has called a mass-meeting of the citizens, to assemble on Thursday night, March 3d, for the purpose of providing to make a present to the new cruiser, "Raleigh."

The directors of the Y. M. C. A. have rented the old Haywood building near the capitol, for the work of the Association. The building is a large three-story brick one, and is well suited for Association work.

The Governor has offered a reward of two hundred dollars for the apprehension of A. T. Wright, charged with the murder of Daniel Smith in Richmond county recently.

State News.

A big tobacco warehouse will be erected at Mt. Airy at once.

The Mt. Airy *News* has recently been enlarged and otherwise improved.

The Farm and Factory is a new publication recently started at Statesville.

M. W. Grigg of Beams Mills has made an assignment. Liabilities $3,000, assets $2,000.

A fire, which originated in a bar room in Goldsboro last Thursday destroyed five small houses.

Work has been started on the foundation of a large new cotton mill at Burlington, Alamance county.

Ex-sheriff S. L. Yount of Catawba county has assigned. Liabilities about $11,000; assets about $6,000.

Efforts are being made to establish a branch of the Bank of Henderson at Weldon, to be known as the Bank of Weldon.

It is published that John J. Phœnix of Greensboro shipped 102,000 dozen eggs last year, besides thousands of rabbit, mink and other skins.

It is stated that a Northern lady of large influence and means will establish a literary and industrial institute for colored youths at Winston-Salem.

The Scotland Neck Mounted Riflemen is the only cavalry company in the State. It was organized in July, 1887, and has now thirty-seven members.

Burglars broke into seven stores in Lexington last Thursday night, and pocketed the small change from the money-drawers of each establishment.

The body of Mr. S. J. Douglas, a tobacco buyer of Tarboro, who was drowned about a month ago, was found in the Tar river near Tarboro on Feb. 22d.

The stables of Dr. J. W. Sherrod of Edgecombe county, in which were ten mules, were destroyed by an incendiary fire recently. Loss, several thousand dollars.

Judge McCorkle and Messrs. P. C. Shuford and A. P. Lynch have sold a Catawba county gold mine to Salisbury parties for $10,000.—*Charlotte Chronicle.*

The Trustees of the University of North Carolina have established a Chair of Political and Social Science, to be filled by President Winston of the University.

Wesley Huffstetler, white, and John Jolly, colored, engaged in a fight near Lincolnton on Feb. 20th. Huffstetler shot Jolly three times with a pistol, inflicting wounds from which he died.

Abel Bell, a colored brakeman of the A. & N. C. R. R., whose home is at Wildwood, accidentally fell between two cars of the freight train Thursday and was crushed to death.—*New Berne Journal.*

Wylde, the bigamist, the man who left a wife in England, and married in Greensboro, was tried in Guilford Superior Court last week and convicted. He was sentenced to five years imprisonment.

Rev. Dr. Thos. Hume, Chairman of the Executive Committee of the Y. M. C. A., has issued a call for the sixteenth annual convention of the Association, to be held at Greensboro on March 24th—27th.

The authorities of Salem have disposed of their bonds very successfully. The entire $50,000 has been sold by the Baltimore Trust and Guarantee Company, and netted the town $50,087.50.—*Winston Sentinel.*

John McAllister, colored, was shot and killed by Will McKinney, also colored, in Blue Springs township, Robeson county, on the night of Feb. 20th. McKinney was arrested and placed in jail at Lumberton.

Hon. Wharton J. Green of Fayetteville has accepted the invitation to deliver the memorial address on the 10th of May at New Berne. His oration will be on the life and services of Major General Robert Ransom.

The Winston *Sentinel* says the widow of A. B. McMillin, of Alleghany county, was robbed a few days past of one hundred dollars and all her notes amounting to about one thousand dollars. She is in her ninety-fourth year.

The Newbern Fish, Oyster and Game Fair held last week was a success. The exhibit was fine and the attendance very good, considering the bad weather. Gov. Holt delivered an appropriate and sensible address on Wednesday.

W. H. Jenkins of Henderson sued Maj. T. J. Brown of Winston for $25,000 for alleged slander. The suit was heard in the Superior Court of Vance county last week. The jury awarded $100 damages. Judge Bryan set the verdict aside.

The Mt. Airy *News* learns from a private source that the Madison Branch of the C. F. and Y. V. Railroad will be at some future day extended to Danville *via* Leaksville, where it will connect with the Atlantic and Danville Railroad for Norfolk.

The suit of Mr. W. P. Mayo of Mt. Airy against the Western Union Telegraph Company for damages sustained in the delay of a message sent to Henderson, has been granted by the Railroad Commission. The Telegraph Company has carried it to the Supreme Court.

The mystery which surrounded the horrible death of the negro Miles Toomer, who was burned to death in Hillsboro recently, appears to be solved. It is stated that Lewis Ruffin and Alice Cotton, both colored, poured rosin over Toomer and set him on fire. The perpetrators of this horrible deed are in jail.

Weightman Thompson was convicted in Johnston court last Thursday of the murder of the Pearsall family near Goldsboro, and of burning the house containing the bodies of his victims in it. He was sentenced to be hanged April 14th next. The jury signed a petition to commute the sentence to life imprisonment. The evidence in the case was circumstantial.

Some nights since Rufus Reavis, a farmer, was found dead at the foot of a stairway in a house at Henderson. Foul play was suspected and the coroner took the case in hand. On Saturday the jury presented the names of four persons, and charged them with the murder, viz., J. W. Pierce, John W. Pierce, Jr., Jas. Plummer Pierce and Wm. Fuller, all living near Cedar Rock in Franklin county. The parties have been arrested, and the matter was to be heard before Judge Bryan at Henderson in the nature of a writ of habeas corpus on Tuesday afternoon, March 1st.

Col. B. S. Gaither, one of Burke county's most prominent citizens, died in Morganton on Feb. 23rd, in his eighty-fifth year.

Duncan C. Winston, Esq., of Windsor, died after a few days' illness on Feb. 19th. Mr. Winston was a polished christian gentleman and was held in high esteem by all the people of his section. In his death North Carolina has lost one of her most devoted sons and one of her wisest in counsel, and the community in which he lived a model of every social virtue.

Mr. R. M. Burke, a prominent farmer of Chatham county, late of Bush Creek section, was scalded to death in a slop tub at Cox's government distillery. In company with several other gentlemen, Mr. Burke was looking through the distillery when he became sick, his head swimming from the bad odor of bad whiskey, fell over into a slop tub and when taken out he was dead.—*Asheboro Courier.*

General News.

Rt. Hon. Sir George Cotton of the English Court of Appeals is dead.

Two thousand long shoremen went on a strike in New Orleans last week.

A fire in San Antonio, Texas, on February 25th, destroyed $250,000 worth of property.

A plot to assassinate the mayor of Savannah, Ga., was discovered and frustrated last Wednesday night.

President Harrison is at Virginia Beach, Va., enjoying a week's respite from the cares of official like.

A fire in the Abell building in Baltimore on Feb. 24th cost the life of one man, and did $125,000 damage.

John Gilmary Shea, the well-known Irish-American author, died at his home in Elizabeth, N. J., on Feb. 24th.

The plant of the Union Oil Clothiers, at Elizabeth, N. J., has been destroyed by fire. Loss on building and material, $40,000.

A violent earthquake shock was felt at San Diego, Cal., on the night of Feb. 23d. A loud rumbling noise accompanied the shock.

Mrs. James G. Blaine, Jr., has secured a divorce from her husband. The court granted her $1,000 for expenses, and $100 per month alimony.

Several socialistic riots took place in Berlin, Germany, last week. A number of persons were killed. The citizens of Berlin are greatly excited over the affair.

At the New York State Democratic Convention at Albany, on Feb. 22d, delegates were instructed to vote as a unit for D. B. Hill as presidential candidate at Chicago.

The battle flags captured by United States troops in Mexico are to be returned to that government. Twenty-one of these flags have been on exhibition for a number of years at the military academy at West Point.

The convention of Alliance and other labor unions held at St. Louis, Feb. 22d, elected the following officers: Col. L. L. Polk of N. C., President; Miss Frances Willard of the W. C. T. U. and woman suffragist, 1st Vice-President; Ben Terrell of Texas, 2d Vice-President; J. W. Hayes, Knight of Labor, Secretary; —— Warwick, colored Allianceman of Va., Assistant Secretary. A call for a third party convention, to nominate candidates for the Presidency, was called to meet in Omaha, Neb., July 4th. All the delegates from North Carolina voted against a third party.

MARRIED.

LOVE—EARLY—On Feb. 17th, 1892, at the residence of the bride, by Rev. C. B. Williams, Mr. J. T. Lowe and Mrs. Annie Early, both of Winton, N. C.

GAINER—PEAL—On February 10th, 1892, in Bethel Baptist church, by Rev. J. R. Pace, Mr. R. F. Gainer and Miss Mamie Peal, both of Bethel, N. C.

LOWE—DUKE—On Feb. 24th, 1892, in Winton Baptist church, by Rev. C. B. Williams, Mr. W. T. Lowe of Franklin, Va., and Miss Ella Duke of Winton, N. C.

COLE—JOHNSON—On Feb. 18th, 1892, at the residence of the bride's mother, by Rev. J. W. Watson, M. W. C. Cole and Miss Sallie L. Johnson, both of Orange county.

PARKS—LAWRENCE—On Febuary 17th, 1892, at the residence of the bride's father, by Rev. R. T. Vann, Mr. C. N. Parks and Miss Rosa Lawrence, both of Halifax county.

SMITH—EIDSON—On February 16th, 1892, at the residence of the bride's father, Mr. J. M. Eidson, in Iredell county, by Rev. W. A. Pool, Mr. F. P. Smith of Caldwell county, N. C., and Miss Etta Eidson of Iredell county, N. C.

COLEY—WEATHERS—On Feb. 18th, 1892, at the residence of the bride's father, Mr. R. D. Weathers in St. Matthews township, Wake county, by Mr. W. Buffaloe, J. P., Mr. Adison P. Coley and Miss Katie Weathers, all of Wake.

DIED.

McINTOSH—After suffering intensely for six months, Bro. Daniel McIntosh, on January 29th, 1892, answered God's summons, "It is enough, come hither." So great was his christian fortitude, patience and resignation during his illness that we were often constrained to say there is a power in the religion he professes. A wife, four children, and a host of friends mourn his loss. W. M. G.

UPCHURCH—Sister Nancy, wife of G. A. Upchurch, Green Level, Wake county, N. C., went to rest on February 19th, in her eightieth year. In early life she gave her heart to God and for many years has been a member of the Baptist church, faithful and consistent to all its demands. She leaves a husband and several children to mourn her loss.

G. W. BLANCHARD.

COLE—Mary Cole, wife of Bro. H. C. Cole, Moore county, N. C., died Dec. 31st, 1891, aged forty-six years, seven months and eighteen days.

Sister Cole lived a consistent member of Friendship Baptist church for about twenty-nine years. She was a good neighbor, a tender and affectionate wife, a kind and loving mother; and leaves her husband and seven sons, the youngest under five, to mourn her death. We feel that their loss is her eternal gain. Rev. 21: 4. PASTOR.

LAWHON—We were made to feel sad when the intelligence reached us that on the morning of Feb. 18th, 1892, Bro. Leonard W. Lawhon passed from this world to the saints everlasting reward. Had he lived until the twenty-ninth of March he would have been eighty-nine years old. He was baptized about the year 1828, being among the first baptized by Elder Noah Richardson.

A large portion of his christian life he was deacon and clerk of Bethlehem church, of which he died a member. As he patiently waited for the hour of his dissolution he would often exclaim, "Lord, hasten the day;" and as his friends would gather around his bedside he would urge them to meet him in heaven.

While in health (being a fine workman) he made with his own hands the coffin and case in which he wished to be buried, and purchased his own tombstone, with proper engravings, save the date of his death.

He leaves five children, among whom is our highly esteemed brother, Rev. W. H. H. Lawhon, and a host of friends and relatives, to mourn their loss. The funeral was preached by the writer to a large and a weeping congregation at Bethlehem church, where his body rests to await the resurrection morn.

W. G. KING.

GRISSETTE—Died, on January 11th, 1892, Mrs. Ann George Grissette, and on the 30th of the same month, Mr. Reuben George Wooten Grissette, aged respectively seventy-six and seventy-seven years, at the residence of their son-in-law, B. L. Beaty, at Buckaville, S. C.

During the fifty-seven years of their married life they reared a large family of their own, besides the orphaned children of several other families. God in his mercy permitted them to live beyond the alotted years of man, and to see nearly all of these happily settled, and many of them surrounded by happy families of their own; and with few exceptions following their worthy example of consistent and God-fearing life.

For several years previous to her death, Mrs. Grissette was a great sufferer, but bore it all with christian fortitude and patience, being resigned to God's will, and ready whenever he should call to come up higher.

Mr. Grissette lingered nineteen days after his wife's departure, frequently calling for her whose life united to his had for so many years been as one, yet too ill to realize that she had preceded him to that happy home where there is no more parting, until his spirit being ready to depart together with hers, they winged their happy flight to the paradise of God. Lovingly for many years they walked on earth, and having well finished their work which their Maker allotted them here, together he has taken them to him, where their united voices are joined in never-ending anthems of praise to their Redeemer and King.

B.

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Obscure Martyrs.

They have no place in storied page,
No rest in marble shrine;
They are passed and gone with a perished age—
They died and made no sign.
But work shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were the mourners, and these shall be
The crowns of their immortality.

Oh, seek them not where sleeps the dead—
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face,
But sad and unseen is their silent grave—
It may be the sand or deep sea wave,
Or lonely desert place;
For they needed no prayers and no mourning bell,
They were tombed in true hearts that knew them well.

They healed sick hearts till theirs were broken;
And dried sad eyes till theirs lost light
We shall know at last by a certain token
How they fought and fell in the fight.
Salt tears of sorrow unbeheld,
Passionate cries unchronicled,
And silent strifes for the right—
Angels shall court them and earth shall sigh
That she left her best children to battle and die.

—*Edwin Arnold.*

How to Rest.

SOME GOOD SUGGESTIONS AS TO NEEDED RECREATION.

In addition to the night's sleep, it is a good plan to take a short nap in the middle of the day. It divides the working time, gives the nervous system a fresh hold on life, and enables one to more than make up for the time so occupied. It is well to guard against too long a sleep at such a time, since that is apt to produce disagreeable relaxation. There has been much discussion regarding the after dinner nap. Many believe it to be injurious; but it is, nevertheless, natural and wholesome

Much can be accomplished in the way of resting, otherwise than in sleep. It is very important to economize the opportunities for rest during working hours in the day. The great principle that underlies daily rest is relieving one part of the organization from duty while the others are at work. This can be done to a great extent.

When the muscles are tried and worn from mechanical work that requires but little attention of the brain, stop motion and set the brain at work. The laborer can read, think and speak while his limbs are at rest. His brain need not be idle because the hammer or chisel has droped from his weary hand. On the other hand, a man can work with his hands when his head is tired. The book-keeper, whose head is weary with business facts and figures by five o'clock in the afternoon, has considerable time in the evening to sing, play, dig in the garden or black his boots, all or either of which he may do while his head is partly at rest.

There is another very important way of obtaining rest mentally; that is, by changing from one occupation to another. The dexterious gold-beater, when he finds one arm getting tired, takes the hammer in the other; and so may the man that hammers thoughts out of his brain exercise one set of mental functions while the others are at rest. One may read until tired, and then write; may acquire knowledge until weary, and then teach to others.—*Medical Age.*

Don't Judge a Man's Life by its Exceptions

It is not just to judge a man's life by its exceptions. A single brick, if it be an exceptional brick, is not "a fair test of the whole structure." This is true whether the brick is far above or far below the average. Because a man has once in his life sunk down below his true character, if he has risen again never more to sink it is not fair to sneeringly single out that blemish as a specimen of his manhood; and because a man has risen once in his life to extraordinary lofty achievements, if he has fallen back to his own level never more to rise it is not fair to refer with pride to that achievement as a specimen of his strength. While it is true that a man is no stronger than his weakest point, when that point is involved in the testing, yet that weakest point may be now entirely eliminated from his character, leaving behind nothing but the ugly surface blemish on his record; and while it is true that what we have done once we can generally do again, yet if, as a matter of fact, we have never succeeded in doing it again, it is not fair to credit ourselves with a present ability which does not in reality appear to exist To ferret out past mistakes and fasten them on another's character as its label, or to herald an isolated past achievement as a sample of our present power, is to reverse the first principle of truth, and make the exception the rule. How much harm and injustice are done by such unsound judgment! To be fair, and to make legitimate deductions, one must judge a character, a principle, a tendency, at its normal best, not from the highly forced single success—still less from its poorest illustrations.—*Sunday school Times.*

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The great battlefields of the world are in the hearts of men. The great struggles are within. A soul once committed to God and truth finds in its fierce fights a field of battle where grand victories may be won and crowns be found.—*H. W. Thomas.*

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About Hoarding.

THE FOLLY OF STORING AWAY USELESS ARTICLES.

"Economy and hoarding are two widely different things, although the one is too often mistaken for the other. The true law of life is to receive, to use, to pass on." Thus says a helpful article. It is wisdom to make provision for the future. For the improvident and shiftless I have small respect. It is not of this I speak, but of what is useless to its possessor that might do another good service.

Do not fill garret and closet with cast-off clothing, broken furniture, old books, etc. This is waste, and adds the burden of caring for worthless things. Give your poor neighbor your gowns and wraps that are out of style in fabric and fashion. When the day of making over comes, if it ever arrives, ten to one the new material and cost of work will lead you to decide upon new, and the old, growing older, is still on hand. Pass on your old garments; there is a world of good for some one in them. The home missionary barrel would rejoice should you decide to swell its contents. Do not hoard even old trumpery. If you allow your house to be cumbered, moth, and rust will corrupt.

It is a law of nature that nothing be lost. Everything gravitates to purpose and use. Follow this law and send old books magazines and papers to those who have no money to buy them. They will be a godsend to many hungrying and thirsting for this very sort of mind-food, and you will be enshrined in their memory, especially if the packages you send are labled "pass on." You will understand the compound interest that accrues.

If there is positively no other use for old, broken-down furniture, let it be split for kindling. It is better so than to fill up, and gather dust, and be consigned to the wood-pile at last.

How can a family live without a store-room for useful, needed articles? What folly to fill it with useless trumpery! Let everything that can serve for convenience to others be passed on, otherwise clear out and clear off. If true that the maximum of good housekeeping is the minimum of old trumpery, our housekeepers will rouse to the subject. Remember there is that that scattereth, yet increaseth.—*L. Eugenie Eldridge, in Good Housekeeping.*

Money Saved is Money Made.

Dr. Wm. Self, of Webster, N. C., an old practitioner of medicine, tells us that after many years experience in medicine he finds it money saved to his patients to use Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption.

How an Ocean Cable is Made.

Let us first see what a submarine cable is, and how it is made. To do this a visit must be made to the enormous factory on the banks of the Thames, a few miles below London. Here the birth of the cable may be traced through shop after shop, machine after machine. The foundation of all is the conductor, a strand of seven fine copper wires. This slender copper cord is first hauled through a mass of sticky, black compound, which causes the thin coating of gutta-percha applied by the next machine to adhere to it perfectly, and prevents the retention of any bubbles of air in the interstices between the strands, or between the conductor and the gutta-percha envelope. One envelope is not sufficient, however, but the full thickness of insulating material has to be attained by four more alternate coatings of sticky compound and plastic gutta percha. The conductor is now insulated, and has developed into "core." Before going any further the core is coiled into tanks filled with water, and tested in order to ascertain whether it is electrically perfect, *i. e.*, that there is no undue leakage of electricity through the gutta percha insulating envelope.

These tests are made from the testing-room, replete with beautiful and elaborate apparatus, by which measurements finer and more accurate than those even of the most delicate chemical balance may be made. Every foot of core is tested with these instruments, both before and after being made up into cable, and careful records are preserved of the results.

After the core has been tested and passed, the manufacture of the cable goes on. The core travels through another set of machines, which first wrap it with a thick serving of tarred jute, and then with a compact armoring of iron or steel wires, of varying thickness according to the depth of water in which the cable is intended to be laid. Above the armoring in order to preserve the iron from rust as long as possible, is applied a covering of stout canvas tape thoroughly impregnated with a pitch-like compound, and sometimes the iron wires composing the armor are separately covered with Russian hemp as an additional preservative against corrosion.—*H. L. Webb in Scribner.*

The Way to Get Money.

The man that wants more money will find no royal road to the wealth he covets, no patent method for its acquisition. He must give something for it to make it honestly his own, and the man who sets himself earnestly to do this will find that all financial systems will bend to his conquering will. The gambler, whether he plays his game in the exchange, at a faro table, in a policy shop, or with smaller stakes in private circles at baccarat and progressive euchre, will find the issue precarious and unrewarding. The way to get more money without any loss of peace or self-respect is to earn it by toil of brain or sinew, and the funds thus acquired have no gnawing teeth. All other wealth eats like a canker.—*David M. Stone in the Forum.*

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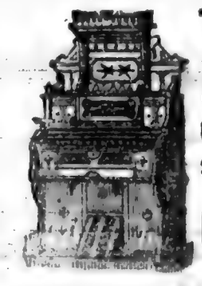
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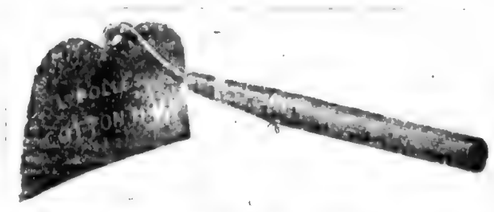
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BIBLICAL RECORDER.

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

Memoir VI—Rev. Martin Ross.

CHAPTER THREE.

The soul of Rev. Martin Ross must have been overflowed with thankfulness as he witnessed the growing usefulness and zeal of the new Chowan Association. This christian organization, which at once became the pride and hope of the whole denomination in North Carolina, exhibited so many signs of sympathy and support of the plans Mr. Ross was formulating for greater unity in the Lord's work, that like one of old, he "thanked God and took courage." But in the mysteries of providential ruling in the affairs of this world, a great loss and sorrow was close at hand. Just as the full blessedness of the work he and Burkitt had accomplished was made plain to the meanest capacities, the great preacher, who had done so much to aid him in his plans, sickened and died. It was like David, heart-broken over the fatal tidings from Gilboa, when Martin Ross fully comprehended that his chief brother in the Lord and hearty coworker in all good things was sure enough dead and at the end of all his many labors. It was indeed a cruel and inexplicable loss to the surviving partner in the Lord's work. He was hardly weak enough to do, as so many others in similar circumstances have done, in his sorrow and confusion suffer doubts and resentment to overcloud the clearness of his trust and faith in the goodness of God. Such men are only staggered in their perception of the wasted plans and hopes crushed in such calamities. As they realize how well even the greatest of men can be spared from the teeming millions of earth, the old faith and confidence replace the shadows of doubt and sorrow, and the future plans are rearranged.

It was so with Mr. Ross. God had taken his chief helper and friend, but a multitude of less effective and loving assistants were left to do what they could to supply the loss. His brother, Rev. Reuben Ross, had also grown into fame and usefulness as a preacher. He was to become a great light unto the regions north of Nashville, Tenn., and in the southern parts of middle Kentucky. He, too, turned from the extreme Calvinistic features of the Skewarkey creed and was heard proclaiming the same great doctrines of love and hope for the human race that illustrated the discourses of his elder brother. The old homestead in the Islands had been forsaken years before by John and William Ross and they were living also in the great West. Another brother, Rev. James Ross, went over into Bertie and planted the church which still bears his name. The old life of alternate labors on the farm and then of exciting weeks, as the young men captured the year's supplies of shad and herring from their nets in Roanoke river, still went on as when Martin was a boy and no great wars had called him to the tented field. The village of Williamston with its single straggling street and the Skewarkey church were both as sleepy and lifeless as ever; but Martin Ross was in the thick of a battle that excited his soul and mind as much as did the thunder of the guns at Yorktown and Eutaw Springs.

With a mind that delighted in system and organization, he was stretching all of his great powers, mental and physical, to the task of triumphing over the inertness and often mistaken conservatism of Baptist brethren all over the State. He saw what a power for good was already created in the Chowan Association; what limits could be set to a similar body embracing the organized Baptist hosts of the entire State! His dreams were not confined to a simple embodiment of the churches for promotion of missions. He longed for more light to the preachers and the people. No man better appreciated the blessings of education. He knew that ignorance had been the handmaid of superstition in all ages of the world's history. Though Wake Forest College was to be for many years still a thing of the future and no positive efforts were made for its establishment, still in the labors of the Rev. Luther Rice in building up Columbian College at Washington City, Mr. Ross saw the beginning of the end for which he prayed.

As the years went by and tidings came of the wonders Adoniram Judson was bringing about with God's help in Burmah, the earliest of his North Carolina supporters felt his soul lifted up with joy and thankfulness. When in 1803 he had dared to set this ball in motion, he was almost alone in his faith in such things; now great societies of many differing creeds, in widely-scattered nationalities, were contending in noble emulation as to which should do most for the salvation of the dusky races. Even the cold worldliness of the rulers of the British East India Company was relaxing under the blessed results they saw effected by Dr. Carey and his successors in that field of labor. Instead of jealous and hostile criticism from the reviews and newspapers, the press was true to its great work of education and enlightenment, and thus warm words of commendation were seen replacing the late diatribes of such men as the Rev. Sidney Smith. The home governments were no less changed. They were no longer alarmed at and opposed to the whole system; they ceased to leave the missionaries to the tender mercies of any native king or other petty ruler who should see fit to murder or imprison the daring men who came on their way in despite of his threats. The missionaries, on the contrary, were recognized as entitled to all the protection their citizenship might indicate, and the native rulers soon learned that these strange visitors were not to be harmed without a due penalty for such an outrage.

We have in this memoir dwelt more on Mr. Ross's labors and triumphs as an organizer and reformer in ecclesiastical relations than on his extraordinary gifts and graces as an evangelist. Like his lost compeer, Mr. Burkitt, he was so eminent in both respects, that it is hard to say in which particular department of usefulness he was greater or more successful. As a preacher, he was unmatched in all those thronging years of marvelous growth and advancement generally, which marked the first two decades in the history of the Chowan Association. In his comprehensive and exhaustive treatment of religious topics in the pulpit, there was something to be heard that reached the consciences of all his audience. Pride, prejudice and frivolity were arrested and so held up to the introspection of men and women concerned, that the last subterfuge and evasion were swept from their possession, and like Adam and Eve after their sin in Paradise, such sinners became fully aware of their shame and peril. He was the first Baptist preacher in our State to make heavy inroads upon the Episcopal and wealthy classes. Pride and social exclusiveness had almost barred access of Baptist truth to such hearts until attracted by the outcry of Martin Ross; these people ventured out to be amused, and in many cases went home happily converted to God, and for the rest of their lives became humble and useful members of Baptist churches. Such people were by no means rare in the beautiful peninsulas that lie north of Albemarle sound. The Harveys, Swanns, Porters, Skinners, Bakers, Blounts and others were rich enough to educate their sons at the great English universities and to deck their daughters in all the finery of the period. It was among such families that men like Mr. Thomas Brownrigg were won as jewels to shine in the Baptist coronet.

It was in this way that Mr. Ross planted that noble church in Perquimans county since known and honored as Bethel. He had been serving Yeopim as pastor up to this year of our Lord 1806, but from this time until his death twenty-one years later, the new congregation was added to his responsibilities. Ballard's Bridge was never directly under his pastoral care, but still enjoyed the benefit of his frequent visits. He was indeed in virtue of his superior age and talents a real Baptist bishop, largely directing and controling their religious affairs in all the ancient domain known as Albemarle. It was like the loving oversight exercised by the Apostle to the Gentiles, who, in virtue of his part in the salvation of his people, claimed the privilege of advice and admonition in the Lord's work. To no council, consistory, synod or conference did he or Martin Ross look for his credentials in such relations. They both recognized and enforced the independence of the separate churches, while still claiming, as their fathers, in God the right to condemn all such sin and disorder as was found among the men and women of the churches at Corinth and Galatia.

The Rev. Martin Ross was given a lease of life just twenty years longer than had fallen to the lot of his compeer, Rev. Lemuel Burkitt. They were born about the same time and had so largely shared in the same plans and aspirations for their people, that their brotherhood in the Lord became a very close bond of union between these born leaders of men. As the new churches crowded in upon the Chowan Association, and that great body year by year became more permanent in its influence in North Carolina, the only grief left in Mr. Ross's soul was the inefficiency of the body known as the General Committee of Correspondence. This consisted of delegates sent up each year, who generally met in Raleigh and transacted the small business affairs entrusted to their control. It was an abortive attempt by men doing the best that could be attained on of the obstinate aversion to change, that as a rule marked all Baptist movements of that and earlier days. He saw how far short this make-shift fell of what he had desired in his soul and was saddened at the failure. But this did not so becloud his judgment that despair of the future was his. He was laboring and hoping for years for the establishment of such a body as was seen in the town of Greenville for the first time in 1830. He was not spared to this world long enough to see and be happy in that great event, for he died in the year of our Lord 1827.

If he missed this realization of so many bright hopes in the past, Martin Ross was at least spared the grief and shame that filled the hearts of so many good people that year over the sad course pursued by the Kehukee Association. Since the formation of the Chowan Association and the death of Lemuel Burkitt, the Rev. Joshua Lawrence had been growing more and more powerful in his influence over these people. He saw and encouraged all the worst features of their fatalism and aversion to everything not sanctified by prescriptive Baptist usage. Instead of laboring to soften the asperities and gloom of such men and women, Joshua Lawrence added the venom of hatred and distrust of all others who dared in any way to differ from him and the people he thus misled. Under his influence the older ties of love and fraternity were all cast to the wind, and insults and open hostility were assumed as the proper treatment of those who had so lately also been members of the Kehukee Association. The most malignant and unfounded aspersions were spread broadcast over the country as to the creed and practices of the regular Baptists, while this ill-natured, little rump set themselves up as the only visible saints of the Lord then left in the world. Martin Ross or Lemuel Burkitt, had they been alive and visited again the Association, both of whom had rendered such great services to her in the past, would have received no more recognition than a horse-thief or a stray Jesuit. Mr. Joshua Lawrence completely succeeded in adding hatred and bad manners to the previous faults of his people, and must have enjoyed the charms of the Chinese wall thus erected against all outside influences. But Martin Ross was beyond the malice and machinations of all such spirits. After long and sore battle the veteran spent in the stress of such a conflict, at last rested from every ill and toil. He had not only been faithful in his day, he had risen so far superior to its general level that he entitled himself to a place in that short catalogue of men who have made whole communities wiser and better. "Surely the end of such a man is peace." But alas! "the strong staff and the beautiful rod were broken." The beauty and strength of Israel had fallen in her high places. The great preacher was in his grave and had not left his like in all our borders.

Ordination of Deacons.

THE MANNERS AND CUSTOMS OF OUR BAPTIST FOREFATHERS.

[CONCLUDED FROM LAST WEEK]

In their opposition to forms and ceremonies some of our churches have done away with nearly all apostolic forms except the apostolic form of baptism, and they hold to that with a death-like tenacity. There may be a return to some of these discarded customs in our churches some day. In fact there is in many of our large city churches a very manifest disposition now to return to the primitive customs with respect to some forms of worship. And while many of our brethren who are rigid in their notions protest against these things, I am inclined to believe that the city churches are right, and that our denomination will be the gainer by a return to these old apostolic customs, which some people speak of as "innovations" upon Baptist simplicity. They are not innovations at all. Neither do they squint toward Romanism, for they were in existence before the Roman Catholic church, as it exists to-day, was ever dreamed of. They existed in the age of the apostles and long before the age of the apostles, and for years after the age of the apostles, and for this reason, we say, they existed before the Roman Catholic church had been dreamed of. If Baptists should talk of setting up a private confessional, granting priestly absolution, and require people to do penance and things of that nature, then it might truthfully be charged that they were aping Rome, but not otherwise can such a charge be brought by intelligent students of history. If we improve the solemnity and dignity of our service and worship by following New Testament or apostolic examples as we do in the matter of baptism, we shall gain immensely in our church service and the effect will not only be pleasing but spiritually helpful as well. But let us be careful not to divert the minds of the people or the minds of the deacons themselves from the work they do by attaching too much importance to the forms to be observed. There is no command in God's word to us to ordain anybody by laying on of hands, and our people generally feel at liberty to do as they please with reference to that matter. But the poor of the church we must look after. I fear the sick, the poor and the unfortunate of our churches in this age are too much neglected by church deacons. Why magnify other things connected with the diaconate to the neglect of the principle thing which called the office into existence! Is it either wise or lawful so to do! No it is not. I want to emphasize the fact that it is the duty of the deacons of the church to care for the poor, and visit the sick and others of the church whose needs require christian sympathy—and church help. There will, with seven deacons, be no reason why any member of the church should be sick or in any trouble without receiving a visit from some one of the officers of the church. This is a much needed work, and if it is faithfully attended to, it will increase the moral power of the church and help to keep alive in the breast of all a tender love for the church and all its institutions.

It is an humble work, and may not always be congenial to the tastes of deacons, but they are to live lives consecrated to God and his people, therefore, they must not delay, but make haste to comfort such as are in any need. It has been the glory of the religion of God in all ages that it cares for the poor and needy, the sick and sorrowing. And it remains with the deacons of the church more than with other members to see that this glory of our holy religion does not depart. All christians are to be sympathetic, kind and charitable, but it becomes the double duty of deacons to perform for the people of God this Christ-like service. By doing it well, deacons will purchase "a good degree," that is, a good standing, and "great boldness in the faith which is in Jesus Christ."

But this is not the only work of the deacons, though it is the one which gave rise to the office, and which gave the office its name. The word deacon means "servant of tables," and has reference to their work of caring for the poor. But it is not the whole of their work. When you study the circumstances which gave rise to the first appointment of deacons you see that they were to be peacemakers in the church.

There were murmurings heard among the disciples, the harmony of the church was broken, and the complainers were loud and vociferous. They complained that their widows were neglected. And when the apostles saw this condition of things they asked the church to select out seven men whom they might appoint over this business. This then is to be a part of the work of church deacons. They are to constitute a bond of union between pastor and people, and deal with the complaints and complainers in the church and preserve the harmony of the church.

"Blessed are the men of peaceful life
Who quench the fires of growing strife."

Christ said, "Blessed are the peacemakers, for they shall be called the children of God."

With this view of the work of deacons it is easy to see that they need to be "men full of the Holy Ghost and wisdom." For if they are not, they will in all such cases make bad matters worse. Then because they are to bear the vessels of the Lord assisting the pastor at the Lord's table, passing the bread and wine on the communion occasions to the people, and so moving before the congregation and community as representative christian men, they need to be model men in respect to moral and christian deportment. Therefore must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre—that is not what is known as "lovers of money," avaricious or covetous men. Then they should be men who know the word of God and can instruct the people when occasion requires in the teachings of the Scripture, "holding the ministry of the faith in a pure conscience." Thus you see that the work of deacons is manifold, and it is a responsible position which they hold. It is a position of great honor, and one in which they may have great opportunities to serve the Lord Jesus Christ. I believe when the ministers of Christ receive their heavenly rewards the deacons who held up their hands will share their blessedness.

I have found in churches a feeling against the deacons among some of the people because these members foolishly held the deacons responsible for the discipline exercised by the church. But this is due largely to ignorance. It is the duty of the deacons to make reports from time to time to the church of the conduct of such of the members as do not live Godly lives, and of the conduct of such as depart from the faith of the church, but in all such cases the church itself must decide on the matter of discipline. Deacons do not discipline any one. They have no such authority. They are not in any sense to be looked upon as a governing body. They have no power or authority over the church or the pastor in any respect at all whatever. Their chief and only business is to care for the poor, the Lord's table, and in spiritual affairs of the church assist the pastor in any and in all the ways in which he has need of their assistance. At least this is the Baptist position on the subject.

Other denominations have other arrangements, and a different order of church government, but a Baptist church, and all who come into it, are expected to be Baptists in deed and in truth.

The deacons of the first apostolic church preached, as did many other laymen of the church. And we know that the ordinance of baptism was also administered by them. And it is still allowable in all Baptist churches for deacons to preach, and if in the absence of the pastor the church should appoint a deacon or any other laymen to administer the ordinances it would not be contrary to Scripture or to Baptist doctrine. Any other view rests on what is called "Sacerdotalism."

But it is not because or by virtue of their being deacons. Such work is no part of the office of deacons in Baptist churches. Any other member might be called upon by the church to do the same thing. It is important for members of the church to understand these things, for a misunderstanding in the minds of people with reference to the position and work of the deacons often causes serious trouble that might otherwise be easily avoided. We hope that with respect to these things we may have the wisdom that cometh from above to guide us, for "it is profitable to direct."

Dear brethren and sisters, pray earnestly for all the officers of the church, and give them your earnest sympathy and hearty cooperation. In the words of the apostle I close:

"These things write I unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

M. V. McDuffie.

The Benevolent Side of Christianity.

[Synopsis of a sermon delivered by Rev. Dr. T. H. Pritchard, Sunday evening, Nov. 22d, 1891, in the First Baptist church, Wilmington, N. C., and reported by Mrs. M. F. Williams.]

Text—"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, and all the city were gathered together at the door. And he healed many that were sick of divers diseases, and suffered not the devils to speak, because they knew him."—Mark 1: 32-34.

It would seem from the preceding verses that these miracles were performed just after the healing of Peter's wife's mother.

When the subject of the Thomasville Orphanage was before the late Convention in Goldsboro, Bro. J. H. Mills, the superintendent, delivered a speech in which he said some very striking and original things, one especially which struck me very forcibly. In a very kindly way he arraigned the ministers for preaching only one side of the gospel—for presenting to the people only the spiritual claims of the gospel on men, and their duty to God, and failing to enforce upon them their duty to their fellow men. They should preach about the bodies as well as the souls of men. This set me to thinking, and I asked myself, "Am I amenable to this criticism?" And upon reflection, I felt that I had not done my duty in this regard.

I do not believe we make as much of our duties to the poor as the gospel demands. We must learn christianity from its Author. He was the great exemplar, illustrator of its character and duties, and he certainly knew what he intended to teach. What are we to learn from the Lord Jesus Christ, the author and finisher of our faith?

There are in the Scriptures thirty two distinctly recorded miracles, as well as references to many others not recorded. Indeed John says if all the Saviour did and said had been recorded, the world would not contain the books that could have been written. Of these thirty-two recorded miracles, all but three were performed in behalf of the bodies of men—the healing of the blind, the raising of the widow's son, and Lazarus, the feeding of the multitudes, all in fact, but three, of which we have any distinct record, called forth the powers of Jesus over the ills the physical man is heir to.

Turn to the parables, and you will find that some of them relate to our duty to men. One of the most notable is the Good Samaritan; and the Saviour has set there in living light, and in characters of great force and beauty, the duty of kindly charity and personal help to those around us.

In thinking of all these things I said, surely if so much of the life of Christ was spent in relieving the physical man there is something in it. In the twenty-fifth chapter of Matthew we have the form by which we shall be examined and judged at the last day. Christ says to those on his left hand, "Inasmuch as ye did it not to the least of these, ye did it not to me," meaning the clothing of the naked, the visiting of the sick and distressed, &c. And to those on his right hand, "Inasmuch as ye did it to the least of these ye did it unto me;" and on each he passes sentence—to the former, "Depart, ye cursed;" to the latter, "Come, ye blessed of my Father." And the record says, "These shall go away into everlasting punishment, but the righteous into life eternal."

Here is recorded the final retribution of the Judgment day pronounced by the Lord God Almighty, and they are irrevocable words of solemn import. Christ identified himself with the poor of this world, and he esteems what we do or fail to do for them as done or not done for him. Is not this in perfect harmony with the spirit of Christ, so far as his acts were concerned?

Go further. To heal the sick, cleanse the lepers, &c., was a power conferred on the apostles for awhile, and a part of their lives was spent in exercising that power for the relief of suffering humanity.

Follow Paul and see how his miracles were related to men; and when he healed the father of the governor of the island of Melita he not only challenged the esteem of the people, but a spirit of kindness which they showed, not only to Paul but to all his fellow voyagers.

Dorcas was raised by the power of Peter, and restored to the benediction of the community where she had labored because of her works of charity and her ministries

(CONTINUED ON THE FOURTH PAGE.)

The Biblical Recorder.

WEDNESDAY, MARCH 9, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE NORTH CAROLINA BAPTIST MINISTERS' RELIEF BOARD.

At the meeting of the Baptist State Convention held at Edenton, N. C., in November, 1888, an effort was made by honored brethren to put on foot some plan of making better provision for the support of our aged and needy ministers, and for the widows of those who were dead. The matter was referred to a committee that brought in a report recommending the organization of a "Baptist Ministers' Life Association." The Association was soon after organized; but after an existence of some three and a half years the organization dissolved. The plan did not seem to take with our ministers. No further effort was made at the Convention until the meeting of that body at Henderson, N. C., in November, 1889. At that meeting the following resolution offered by Dr. T. H. Pritchard was adopted:—

Resolved, That it is the sense of this body that some better provision should be made for the relief of our aged, infirm, and indigent ministers; and that a committee be appointed to prepare and submit to this Convention some possible plan for the accomplishment of this object."

A committee consisting of T. H. Pritchard, B. Cade, C. E. Taylor, N. L. Shaw and E. F. Jones was appointed, which later in the session made a report through their chairman, Dr. T. H. Pritchard. After some remarks by Dr. Pritchard, Rev. C. A. Woodson and Dr. C. E. Taylor, the following substitute for the first report was offered by Dr. Taylor, and adopted:—

The committee appointed to consider the relief of aged and needy ministers of the gospel, beg leave to report:

1. That a Board of nine Trustees be annually appointed by the Convention, whose duty it shall be to collect, appropriate and invest funds for the relief of aged and indigent Baptist ministers.

2. That this Board be located at Wilmington, N. C.

The first Board of Trustees appointed according to the above report, consisted of J. L. Stewart, J. S. Allen, J. T. Bland, L. B. Highsmith, D. L. Gore, W. A. French, J. C. Stevenson, L. R. Carroll and T. H. Pritchard. Soon after their appointment, this Board met and elected the customary officers. A committee was appointed to draft a constitution and by-laws for the government of the Board and the prosecution of their work in accordance with the instructions of the Convention. This constitution was drawn up with care, and has been continued without amendment by each annual Board since the first organization. The Board located at Wilmington reported to the Convention that met at Shelby in 1890. The report was not encouraging, as the receipts of the Board had been light, after considerable effort on their part, during the first year of their existence. During the discussion of the report, a motion to table the report, followed by a motion to discontinue the work, excited a lively debate, which was participated in by brethren F. C. Hickson, W. L. Wright, C. A. Woodson, J. D. Hufham, and others. When the vote was taken on the motion to discontinue the work it was found that a very large majority of the Convention heartily favored its continuance, and the original report of the Board, after some slight amendment, was adopted by an almost unanimous vote.

At that session of the Convention, the annual Board appointed consisted mostly of new members, as the location of the Board was changed from Wilmington to Durham, N. C. The following brethren constituted the new Board: Rev. J. L. White, (Pres.), Rev. C. A. Woodson, (Cor. Sec.), J. L. Marham, (Rec. Sec. and Treas.), F. P. Hobgood, (Vice Pres.), H. A. Reams and W. A. Albright, (Auditors), D. L. Gore, Dr. T. H. Pritchard and W. N. Jones. During this second year of the Board's existence over seven hundred dollars were raised, and it was evident that the work was getting a firmer hold on the affections of our people. The Board brought in a cheering report at the last Convention which met at Goldsboro, and this work that had rather feeble beginnings at once forged to the front as one of the most important denominational enterprises in the State; and the beautiful fact was developed that some few brethren who had rather stood aloof from the work of the Board fell in cheerfully with their brethren of the Convention, and showed a willingness to help rather than hinder the work.

At the last meeting of the Convention the Board was continued at Durham, and little change was made as to its membership. [illegible] we think, as it should be. When [illegible] are found to push this work, and a good centre from which it may be conducted, as few changes as possible should be made. At the end of the last conventional year the efficient Recording Secretary and Treasurer, J. L. Markham, resigned, owing to a press of business, and T. E. Cheek was elected to fill his place. At the last meeting of the Board at Durham, Rev. J. L. White, expecting soon to remove to Asheville, resigned as President of the Board, and that sterling laymen, Col. W. A. Albright, was elected to fill his place. Brethren White and Markham continue as members of the Board. Durham seems to be a good location for the Board, and as the work has developed with the change of location to that city, it will doubtless be the pleasure of the Convention to continue the location at that place.

In accordance with the instructions of the Convention, there is a clause in the constitution of the Board that requires that body to safely invest in solvent securities one-third of all receipts for the Ministers' Relief Fund, leaving two-thirds, with the interest from the invested fund, available for current expenses. There are now nine aged ministers, and three widows of deceased ministers, on the list of beneficiaries. There are others applying to have their names placed on the list. This list will doubtless grow. We are happy to believe that the funds to meet the wants of our aged and needy brethren and sisters will also grow as the years pass. We are glad to notice that a larger number of our churches are contributing to this worthy object; but contributions are not yet by any means as general as the importance of the subject and the needs of the Board demand. The plan is not to provide a central home for our aged brethren, but to pay them at the humble homes such as they now have monthly installments of some five, eight or ten dollars, according to their wants. This is a great deal better, we think, than the plan of a central home. These old men can be supported at much less cost at such homes as they have. Besides, they have local attachments; and they can at times, when strength will admit, visit their children, or their neighbors, and join them at the sanctuary in the worship of God. When they die they wish to leave their bones in the old family or church graveyard, near those of their children, grandchildren, or neighbors. Ah, how we may add to the joys, and lighten the burden of old age, by thus ministering to their wants!

As a matter of fact very few of our ministers are able to lay up anything for old age, and hence at times may find themselves in quite needy circumstances at that period of life. It is often the case that their children, however, have the means and the willingness to provide for them and do so. The Board of course is not at all inclined to interfere with such an arrangement, in fact heartily encourages it. They are careful, and they request those who endorse to be careful to inquire as to whether the aged ministers who are mentioned to them can depend on their children for support. It is sometimes the case also that aged ministers, or their widows, spend their declining years with churches that they have served, and that offer them a support when they are too feeble to do active work. All this is well, and the Board will promptly decline to extend aid when such churches have the means and the willingness to support them when needy. Oftener than we might suppose, however, the children of our aged ministers have neither the means nor the willingness to support their aged parents; and sometimes also they are members in old age of weak churches that they have never served, that have never been trained to give, that have not the means to support properly the pastors who are then serving them. In such circumstances the Board proposes to help; in such cases they are helping now.

Surely, brethren, this is a noble charity, if it be proper to call it such. We are only paying to those faithful men the debt we owe them by contributing to their wants when they are too feeble to labor for their denomination and for their Master.

As has been recently said by the Corresponding Secretary of the Board, Rev. C. A. Woodson, the manner in which our churches have responded to the appeal of the Convention, through Dr. C. Durham for the Havana House, was a "handsome thing." Why may we not have an equally generous and general response to meet the wants of our aged brethren? It would indeed be a handsome thing for each church in the State, as requested by a resolution adopted at the last Convention, to contribute regularly for this object, as for *any other* denominational work. A generous contribution from each church in the State would meet the current expenses of the Board for the present year, besides increasing the interest-bearing fund. Let us rise in the strength that the Lord has given us, and see to it that these aged men and women do not suffer for the necessaries of life.

DEATH OF EX-GOV. W. W. HOLDEN.

On Tuesday morning, March 1st, Gov. Holden died at his home in this city, in the seventy-fourth year of his age. He was a native of Orange county, and at an early age entered the office of the Hillsboro *Recorder*, under the control of Mr. Dennis Heartt, to learn the art of printing. At the age of eighteen he came to Raleigh and secured a position with Mr. Thos. J. Lemay on the Raleigh *Star*. He was an expert type-setter and a ready writer, and assisted his new employer by writing editorials and otherwise contributing to his paper. He read law and obtained license to practice, but we believe did not follow the profession. In 1843 he became the owner of the Raleigh *Standard*, and as editor of that paper commenced his famous political career. Under his management the *Standard* was advanced to the front rank of journalism, and exerted great influence in the politics of the State. He continued his connection with this journal until after the close of the war, and parted with it during his administration as Governor.

During his life, Mr. Holden was printer, lawyer, editor, member of the House of Commons in 1846, member of Literary Board under the administrations of Governors Bragg and Ellis, member of the Secession Convention of 1861, Provisional Governor by appointment of President Johnson in 1865, and Governor by election of the people in 1868. From the last-named position he was removed by the Senate in 1871. He then located in Washington City, and for awhile was on the editorial staff of the *National Republican*. He severed his connection with that paper, returned to Raleigh, and was appointed postmaster by President Grant, in which position he continued eight years.

In 1870 Gov. Holden made a profession of religion during a revival meeting in this city conducted by Evangelist A. B. Earle. He has been an active christian, gave much time to church and Sunday school work, often employed his pen on religious topics. In his last years he withdrew all affiliation with political parties, and devoted his time to reading, reflection, writing, and christian labor, until disease and infirmity rendered these no longer possible.

He possessed much information, was a very engaging conversationalist, and his accurate memory readily recalled interesting events of the past.

He was twice married; first, to Miss A. Young of Wake county, and secondly, to Miss Louisa V. Harrison of Raleigh. The latter, with seven children—three by the first wife and four by the last—survive.

The funeral took place on March 2d from the Edenton Street M. E. Church, of which the deceased was a member, and was largely attended. The flags on the State capitol and city hall were displayed at half mast in respect to the memory of the deceased.

Thus has passed from among us this distinguished man. For about thirty years he was a very prominent factor in the politics of North Carolina. He was a vigorous partisan fighter, and often encountered the most violent antagonisms. He experienced largely life's triumphs, and shared a full measure of its disappointments. He realized the emptiness of the world, and turned from it to seek that which is more enduring—the heavenly inheritance, "incorruptible, undefiled, and that which fadeth not away." He rests. The strong man has laid himself down to his last sleep, and awaits a joyous resurrection.

THE many readers of the RECORDER will receive with great anxiety the announcement that the Editor, Dr. C. T. Bailey, was attacked with a stroke of paralysis last Sunday while preaching at the Fayetteville Street Baptist church. He read the 13th chapter of 1st Corinthians and commented on it for about twenty-five minutes, when it was observed that he was hesitating in his words. He announced a hymn, and at the close of the singing, he arose and lifted his hand as a signal for dismission, but could not utter the benediction. He was taken home in a buggy, and the doctor pronounced the case partial paralysis of the tongue and throat. Up to the time of going to press, Tuesday morning, the physician says his condition is as favorable as could be expected.

PERSONALS AND OTHER ITEMS.

....."The crankificationists" are pressing to the front along all lines.

....We thank Bro. R. B. Flora of Moyock for words of encouragement.

....The gospel of salvation through Jesus Christ is the *only remedy* for sin.

....The Baptist anniversaries will be held in Philadelphia from May 20th to 30th.

....The Georgia Baptist State Convention meets with the church in LaGrange, Ga., April 5th to 8th.

....To J. A. B. Hurley: Here's my [illegible] on your views in RECORDER of 2d inst.—*J. J. Lansdell, Roxboro, N. C.*

....Rev. H. W. Battle of Wilson, N. C., has accepted the call to the pastorate of the First church, Petersburg, Va.

....Rev. J. T. Jenkins entered upon his duties as pastor of the Brooklyn Baptist church, Wilmington, N. C., on Sunday last.

....Rev. W. R. Gwaltney of Wake Forest will spend a week in Taylorsville, N. C., aiding the pastor in a series of special meetings.

....Bro. W. A. Albright, the biggest and one of the best brethren of Durham, was in Raleigh on Wednesday last and called to see us.

....Now is the time to send in your orders to our Supply Store for your Quarterlies, Teachers, papers, cards, &c., for the next quarter.

....The next meeting of the Board of Missions and Sunday schools will be held Tuesday, March 22d, in Mission Rooms, at 8 o'clock p. m.

....Dr. R. D. Fleming of Warrenton, Rev. J. R. Maynard of Morrisville, and Rev. W. A. Barrett of Franklinton, called to see us on Friday last.

....If you expect to go to the next session of the Southern Baptist Convention, read what the Corresponding Secretary says about it in this paper.

....Rev. W. R. Gwaltney of Wake Forest was in Raleigh on Thursday last and called to see us. He reports the sick brethren of the faculty improving.

....Rev. E. J. Edwards, agent of the *N. C. Baptist*, was in Raleigh on Wednesday last on his way to visit the churches of the South Fork Association.

....Rev. Dr. E. G. Robinson, ex-President of Brown University, has been appointed professor in the department of philosophy in the University of Chicago.

....Maj. J. H. Foote writes: "The RECORDER improves as it grows older. I shall read it while I live, and transmit it to my posterity to be read when I am gone."

....There is nothing better on "William Carey" and his work and times than a little book, "Beginnings in Modern Missions," sent out by our Supply Store for 25 cents.

....The Baptist State Sunday-school Convention will be held this year in Winston, April 14—17. See the program and other statements about it in another part of this paper.

....There is growing up in society a Pharisaic system which adds to the commands of God the precepts of men; to that system I will not yield for an hour.—*C. H. Spurgeon.*

....During March and April collections for Home and Foreign Missions should be taken in all of the churches and forwarded in time to reach the Treasurer before the first of May.

....Elders H. A. Brown, L. G. Broughton, L. R. Pruett and C. C. Haymore will speak to the churches of the Pilot Mountain Association on the Centennial of Missions April 19—20.

....Elders J. K. Fant, J. B. Richardson, Thos. Carrick, H. Sheets and J. N. Stallings will hold Centennial Mission Meetings with the churches of the Liberty Association during April and May.

...."The Choice," by Dr. Basil Manly, his last effort to serve the churches, is more than meeting the expectation of those who have examined it, and is being rapidly adopted by the churches.

....Six new members were received into the Tabernacle Baptist church on Sunday last. Large audiences attended the services, both morning and evening, and a good interest seems to be manifest.

....The programme for our Baptist State Sunday-school Convention, with a letter addressed to all the superintendents, can be found in this paper. Let every school in the Convention be represented.

....Rev. Dr. Hufham of Tarboro, Rev. R. T. Vann of Scotland Neck, and Rev. R. VanDeventer, met in Weldon last week to arrange a plan of work for missions in the Tar River Association.

....Rev. Dr. J. F. Latimer of the Union Theological Seminary, Hampden-Sidney, Va., died Feb. 29th. He was a gifted and learned Presbyterian minister and teacher, and was in his forty-seventh year.

....Rev. Dr. A. C. Dixon of New York has been sued by Col. Ingersoll, the infidel lecturer and author, for libel, and places his damages at $5,000. Bro. Dixon seems to have touched him up rather sharply.

....Dr. C. A Rominger, Elders S. F. Conrad, J. A. Howard, W. B. Wingate and J. R. Jones will talk to the churches of the Beulah Association on the Centennial of Modern Missions during April 19—30.

....The first church of Asheville and the Reidsville church are the only North Carolina Baptist churches that have determined to support a foreign missionary. Are these the only churches among us able to pay the way of one missionary?

....Rev. A. B. Caudle of Monroe in renewing his subscription extends us an invitation to attend the next session of the Union Association to be held with his church at Waxhaw. The church is now united and prosperous.

....We are glad to learn that Capt. Jas. S. Ray is thought to be hopeful of recovery from the stroke of paralysis he had about a week ago at the residence of his son-in-law, Mr. W. G. Allen, where he is comfortably cared for by his physician and friends.

....Rev. M. R. Pernell of Franklinton says: "I found in the RECORDER of February 17th a sermon preached on the subject 'The Birthday Ball,' by Rev. C. A. G. Thomas. I think this sermon worth all the paper cost. I wish every dancer in America could read it."

....The best tributes we have seen [illegible] Spurgeon were written by Drs. Thomas [illegible] Skinner and J. J. Hall of Raleigh, and published in the BIBLICAL RECORDER. Dr. Skinner was well acquainted with Mr. Spurgeon and Dr. Hall is one of his boys.—*Baptist Record.*

....Rev. George W. Greene of Canton, China, reports all well, and that he is making progress in his work. He adds: "There are no riots in Canton, nor any signs of riots, nor have there been any disturbances. Things are so quiet that I have not thought of mentioning the matter in my letter. Love to all the brethren."

....The Reidsville saints go up head. In addition to aiding largely with all the work of the Baptist State Convention, they pay the expenses of a young man at the Southern Baptist Theological Seminary, and have determined to pay his entire salary when he goes to China. What church will be next to step to the front on missions?

....Strange how puritanic and extreme some men who call themselves christians can be in their opposition to and condemnation of mere peccadilloes in others when they themselves are guilty of gross sins. These are the spots in our feasts of charity and bring our religion into reproach. Hypocrites are despised by all men.

....Rev. J. R. Matthews of Hexiana has accepted a call to the church in Pantego and is gladly heard by the people. Rev. Mr. Carawan will be ordained to the ministry on the third Sunday in this month, and will labor in Hyde county. He is an able preacher of the gospel, and we are hoping much for the cause from his labors.

....Rev. Dr. J. W. Carter of the First church, Raleigh, will preach the baccalaureate sermon at Chapel Hill in June. We congratulate our friends on the selection they have made. Dr. Carter is one of the ablest preachers in the country, and his sermon on this occasion will add much to the interest of the commencement exercises.

....We call attention to the article in this issue "From Depot to Depot," by Mr. Dossey Battle. We have known Mr. Battle [illegible] years as an editor and gentleman. We have had a pleasant interview with him since his return from the Keeley Institute, Greensboro, N. C., and we not only endorse what he says, but recommend the treatment to all who need it. Its results are wonderful.

....Dr. C. Winston of Franklinton, N. C., is now in Ocala, Florida, on a visit to dear Dr. T. D. Crawford and family, formerly of Oxford, N. C. He writes us that sister Agnes Morgan, formerly of Granville county, N. C., an aged and most worthy sister, died at her home in Florida on January 13th. Though a professor of faith in Christ, she remained out of the church for many years, but united with the Baptists on settling in Florida. She was a noble, true woman, and an humble follower of Christ.

....Here is a paragraph from the *Congregationalist* which if it were printed in every church paper and read by all fathers and mothers might do immense good: "What if you criticise your pastor you hurt yourself and your children." One who heard the remark said: "Would to God I had been told that twenty years ago." No doubt he was thinking of boys and girls grown to manhood life without interest in religion or regard for public worship. A pastor honored in the home is a constant blessing in it.—*Inquirer.*

....It is said that Colonel Ingersoll is about to sue Rev. A. C. Dixon of Brooklyn for libel. It is really gratifying to find that the Colonel has any sensitiveness as to public opinion. If Mr. Dixon had not a first church before, it is probable that a good many strangers would visit Brooklyn and go to Hanson Place Church just to look at a man who could so upset the imperturbability of Colonel Ingersoll as to provoke him to a suit to vindicate himself. If now the lawyer and the preacher would both do their own talking in court it would be a gladiatorial contest in eloquence that thousands would be glad to attend.—*New York Inquirer.*

....Rev. G. M. Webb of Randleman, N. C., writes: "We are nicely fixed up in our new home. Our goods all came safe without damage. What do you think? Last Tuesday night a large crowd of the brethren and sisters and friends in Randleman and Worthville came to our house and told us to surrender the dining room to them, which we did without resistance. After they had full possession for awhile they all came into the house and spent a few moments very pleasantly. When they left my wife and I went into the dining room and found that these friends had left fifty-eight packages, consisting of flour, meal, coffee, sugar, hams, beef, sausage, rice, canned fruit, &c., &c. Don't you know we were happy! I am glad to inform you that my work is starting off in good shape, and I hope to be able to do some good in the name of my Master."

....Rev. F. H. Jones of Chatham, Va., writes: "It seems to me as the years go by the RECORDER grows in ability and efficiency. It has had much to do in producing the great missionary spirit that pervades the Baptist brotherhood of North Carolina, and has increased the spirit of activity and enlargement on many other lines of work. The Baptists of North Carolina are acting wisely as they increase its circulation. It comes to our Virginia home as an old friend to tell us the news from our former home and dear brethren in North Carolina. May the benediction of heaven be on you and the RECORDER, and upon all God's elect servants in North Carolina. The fourth Sunday in May will be the anniversary of my seventh year's pastorate in Virginia. We are grateful to God for any good he has enabled us to accomplish in Virginia. During the last year one hundred and twelve have been added to my churches. The contributions to the Boards were larger than in any previous year, and besides, the church at Chatham has raised and paid out about $9,00[illegible] for their house and lot during the last year.

...nual Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

...TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 8 p. m.—Organization.
Welcome words by pastor. Responses.
Address by George W. Sanderlin. Subject: The Bible in the Sunday-school.
7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.
Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.
Friday, 10 a. m.—Address by J. C. Scarbrough. Subject: The Influence of Sunday-school Training on our Denominational Life.
Address by J. K. Fant. Subject: The Obligational of Churches to their Sunday-schools and the Schools to their churches.
Miscellaneous business.
3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.
Questions and answers on general work.
General discussion on mission schools, how to organize and successfully run them.
7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.
Saturday, 10 a. m.—Address by W. L. Steat. Subject: Sunday school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.
General discussion on Methods and Helps.
Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.
3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?
Address by O. L. Stringfield. Subject: Country Sunday-schools, their Importance, and How to Sustain Them.
Conference: Summer Bible School. Shall be? Where?
7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for It?
Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART 3. This Convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday-schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday-school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co-operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.95; Fayetteville, 6.65; Henderson, 6.10; Maxton, 7.95; Sanford, 5.05; Marion, 7.55; Wilmington, 8.30; Weldon, 9.05; Goldsboro, 7.05; Selma, 6.45; Raleigh, 5.40; Durham, 4.80; Greensboro, 1.65. Intermediate points in same proportion.

TO THE SUPERINTENDENTS.

Will you kindly hear our statements, and then, if your good judgment approves, aid us in our plans?

The Baptist State Convention divides its work, committed to the Board of Missions and Sunday-schools, into six distinct objects or departments, viz., (1) State Missions; (2) Home Missions; (3) Foreign Missions; (4) Colportage; (5) Sunday-school Missions, and (6) Supply Store.

The Convention, through its Board, asks every Sunday-school in its bounds to give one collection this year—*only one*—to each of the above five objects first named. We do not ask aid for the Supply Store. This more than sustains itself. Its profits aid the Sunday-school Mission and Colportage work of the Convention. Money given for any one of the above objects is used only for the specific work for which it is given. This rule makes the donor the sole judge of the special work to which his money is applied.

Sunday-school Missions.

The money given for Sunday-school Missions is used judiciously in furnishing a small supply of Sunday-school literature for only one quarter, a few Bibles and Testaments, and sometimes a few song-books (second hand or otherwise, as we are able to secure), to destitute communities where schools do not exist, and, too, where schools could not be organized without this small, timely aid rendered through our Board.

In our Sunday-school Missions the last Conventional year, 198 new schools were organized, out of which have already grown seven new Baptist churches. No one can foresee the great and good results yet to come from these 198 new schools. But did *your* school send anything for this work during last year? Please find out from *your* Treasurer.

With every four dollars sent for this work, we can, it is believed, organize a new school. How many new schools will your school help the Board to organize this year?

Our Board hopes to organize at least 250 new schools this year. To do this, however, money for the purchase of supplies, as shown above, is needed. We are seeking the co-operation of all the schools in our Convention. Now, if your good judgment approves this work, we shall be thankful for your aid. We suggest that you explain these things to your school April 3d, the first Sunday in April, and give notice of a collection for Sunday-school Missions, to be taken on April 10th, second Sunday in April, and on the 10th, again explain this object, take the collection, offer a special prayer for God's blessings on its use in some destitute neighborhood, and on *Monday thereafter* forward whatever is given to J. D. Boushall, Raleigh, N. C. It is important, in view of our State Sunday-school Convention in Winston, April 14th—17th, that the collection for this work be taken at the time indicated and that the same be forwarded at once to the Treasurer.

Yours very truly,
C. DURHAM, *Cor. Sec. Bap. St. Con.*

Three Things we Pastors Should Remember.

First, that the Southern Baptist Convention is only two months off and that the money our churches have pledged to Home and Foreign Missions should be collected and forwarded at once.

Second, that as this is the Centennial year of Missions, we ought to keep the subject before our churches. At the instance of Bro. Shipman, I have adopted the plan of a *prelude* in some department of missionary work before preaching. Ten minutes of compact statement of facts on this subject will go far to enlighten our congregations in the course of the year, and that is all they need to make them interested in and liberal towards this cause.

The third suggestion is furnished in the March number of the *Missionary Review*. It is on the Salvation Army, and was written by Dr. Noble, a Congregational minister, who was Editor of the *Advance* of Chicago a few years ago. I traveled with him in Italy three years ago. The whole article is intensely interesting, but the thing which especially struck me is the fact that these people have each year a week called *Self-Denial* week, and what is saved by living hard that week is given to missions. Dr. Noble says these people saved $200,000 last year by this week's self denial. I put the matter to my people last Sunday, and intend to get as many of them as possible to try this plan of raising money for the Centennial. It is practicable—it is easy—it can be done and will be done, if our pastors will take hold of it. In this way all the money asked for can be secured and not a dollar taken from the regular collections for missions. Let us all try it, brethren. A full half a million of dollars can be realized if we will go about it in earnest in this simple way. I see Dr. F. M. Ellis of Baltimore has made the same suggestion, but I had intended to put it before our people before I saw he had advocated the plan. It does seem to me that we are very poor christians if we can't do this much for Christ.

T. H. PRITCHARD.

Who are the Primitive Baptists?

It is said that a tourist, a few years ago, visited Mt. Gerizim, the holy mountains of the Samaritans, and found there all the Samaritans assembled for the celebration of the Passover. The tourist, Yankee-like, began to ask questions:

"How many Samaritans are there?"

"153 in all," replied the leader of the Samaritan worshippers.

"What is your belief?"

"We believe in the Samaritan Pentateuch, and reject the rest of the Old Testament and the whole of the New Testament."

"What will become of the 1,399,999,847 human beings that don't believe as you do?"

"They must either come over to us 153, or be irretrievably lost," emphatically replied the Samaritan leader.

We have the counterpart of this story of the infallible 153 Samaritan worshipers on Mt. Gerizim in the preposterous claim, put forth with all the assurance of papal infallibility by a little religious sect found in North Carolina and a few other States, that they are the Primitive Baptists,—a claim having as little foundation as "the baseless fabric of a vision."

In the year 1827, a few churches in North Carolina, finding themselves out of harmony with the Baptist hosts of America, adopted some non-fellowshipping resolutions against all Baptists who favored Bible societies, missionary societies, and theological seminaries, and called themselves "the Reformed Baptists in North Carolina." Tract societies and Sunday-schools were subsequently anathematized by these "Reformed Baptists."

It was largely through the influence of a renegade Baptist by the name of James Osborne of Baltimore, that this anti-mission faction went off from the Baptist brotherhood. Osborne was a member of the Second Baptist church of Baltimore, and was pastor of the Third Baptist church of that city, a colony of the Second. Both of these churches were missionary bodies. Further, Osborne was appointed a missionary in the Baltimore Association in 1817.

Now I would not dispute the right of these "Reformed Baptists" to discard any doctrine or society, or to declare non-fellowship with the whole christian world, if they choose to do so. Every man has a right to enjoy his religious convictions, so long as said enjoyment does not conflict with the duties of citizenship. Nor do I object to the name they gave to themselves in withdrawing from us. I only regret that they dropped the name "*Reformed* Baptists" for the misnomer "*Primitive* Baptists."

They have so long persevered in calling themselves Primitive Baptists, that many outside of the little fraternity are found to day who believe in the justness of their claim, and that the Regular or Missionary Baptists are the offspring of the so-called Primitive Baptists.

The spirit that animated the christians of the Apostolic age was emphatically a missionary spirit. It moved them to part with houses and lands, imperil life, face imprisonment and martyrdom, that they might preach Jesus and the resurrection as the only hope of a perishing world. Their red-hot zeal for the propagation of the kingdom of their Lord drove them beyond the confines of their native land into the domains of heathendom. Paul was a great foreign missionary.

I confess I know of no christian people who are worthy to be considered the successors of the Apostolic christians. But I ask, which has the stronger claim to the epithet "primitive," the anti-mission Baptists who are doing comparatively nothing for the evangelization of the world, and are manifesting unceasing hostility to almost all individual and organized effort for the enlargement of Christ's kingdom, or the Regular Baptists, who, though far behind their obligation and ability, are yet, to a gratifying degree, prayerfully studying the opening fields of destitution, looking to the Lord for laborers to be qualified and sent, and trying to provide adequate means for their support, that they may give themselves to the work of the ministry? I ask the question. The reader may answer it.

The spirit of our anti-mission brethren is very unlike that of the Baptists of England and Wales. Here have dwelt Baptists from the first century to the present time. About A. D. 597, Austin the monk, with about forty others, was sent by Pope Gregory the Great to bring the British christians under the dominion of Rome. The monk met with considerable success, and, having consecrated the river Swale, near York, he caused ten thousand of his converts to be baptized in its waters in one day. Austin sought and held an interview with the Welsh Baptists on the borders of Herefordshire. There were present twelve hundred pastors and delegates, who positively refused to comply with any of the demands of the Pope's emissaries. Among these demands was one requiring their children to be baptized. For refusal many of them were put to death.

These Baptists of England and Wales were missionary brethren. At Bangor, according to D'Anvers, was a body of 2,100 christians who consecrated themselves to mission work.

The General Assembly of English and Welsh Baptists which met in London, Sept. 3—12, 1689, resolved to raise funds for missionary purposes and for ministerial education. So says *Rippon's Register* for 1796.

Our English brethren organized a missionary society which they called the "Particular Baptist Society for Propagating the Gospel among the Heathen," nearly one hundred years ago, and soon thereafter sent out Wm. Carey and others as foreign missionaries. This society was formed in the home of widow Buby Wallis at Kettering, Oct. 2, 1792.

It will be seen that the so called Primitive Baptists can not be the successors of the English and Welsh Baptists, since they are antagonistic in spirit.

Neither are the "Reformed Baptists," as they first called themselves at all in harmony with the Baptist brotherhood of America. For at the time of the withdrawal of the anti-mission brethren from the Baptist body, and for many years prior to 1827, the Baptists of America were engaged in tract and Bible distribution, ministerial education and missionary work at home and in foreign fields. For want of space, I will reserve what I have to say of the doings of the American Baptists for another paper.

A short extract from Benedict's History of the Baptists will close this article. The author, speaking of the anti-mission faction, says: "*Old School and Primitive Baptists* are appellations so entirely out of place, that I cannot, even as a matter of courtesy, use them without adding *so-called*, or some such expression. I have seen so much of the missionary spirit among the old Anabaptists, Waldenses, and other ancient sects;—so vigorous and perpetual were the efforts of those christians whom we claim as Baptists, in the early, middle and later ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination and do nothing have no claim to be called by their name." Pages 935–'6.

JNO. T. ALBRITTON.

Mt. Olive, N. C.

"The Baptist Female University of North Carolina."

Dear Bro. Bailey:—I have before me the RECORDER for this week in which I find an article on the above named school, which I have read with interest and much disappointment. I have been watching this proposed school all the while with extreme interest, seeing the great disadvantage by which the Baptist girls of the State secure an education compared with the boys. I have listened to several speeches by the advocates of this school, but I must confess with sadness that according to the idea advanced by you, I have had the wrong conception of this work all the while, and that I have entirely misunderstood the import of the speeches which I have heard.

You say: "Let the terms of admission be such that none but competent students, those well prepared to be benefited by a University course, can enter."

Now if I understood the purpose for which this school was first proposed to be established, it was to give our Baptist girls an equal chance with the boys.

To establish a University for girls on the order of Wake College College—where the girls could have an opportunity to acquire an education equal to that of the boys—with as small cost as possible.

But according to your plan, before a girl can enter the University, she must take a full course in one of the best female colleges of the State. In this way, only a few would ever get any benefit from this school, only those who are able to send their girls to a female college, and these would not specially need the advantage of the University, for they could get an education any way.

I thought this school was to be established for the purpose of giving our Baptist girls a *living* chance to get an education, not only the rich who could get it any way, but for all. How can you expect the Baptists of the State to endow the University, when only a few, the rich, can ever get any benefit from it?

Do we need a University where a few can go where they have taken a college course, and *tip off*, or do we need a college for girls, like Wake Forest, where they can go when they are prepared for college and stay till they have acquired an education equal to that of any college in the State, male or female.

Don't place the education of the Baptist Female University above the people's head, where they can see it but can never get hold of it. We live on the earth yet. Let the grade be equal to that of Vassar or the University of Virginia; but make *steps*, so we can get to it.

J. E. GREEN.

Wake Forest, March 2, 1892.

Meeting of the Board of Missions.

The next meeting of the Board of Missions and Sunday schools will be held in the Mission Rooms in Raleigh, Tuesday, March 22d, 1892, at 8 o'clock p. m. All those who expect to attend the next session of the Southern Baptist Convention, to be held in Atlanta, Ga., May 6—10, and wish to be appointed delegates by the Board, will please drop me a postal to that effect at once.

Each delegate will be expected, this year after his appointment, to forward his own name to the committee on hospitality.

The following are the delegates appointed by their Associations, viz:

Alexander—W. E White; Atlantic—Rufus Ford; Anson—E. A. Covington; Ashe and Alleghany—D. W. Thomason; Beulah—W. B. Wingate; Columbus—J. L. Memory; Chowan—C. S. Vann; Central—W. R. Gwaltney; Cedar Creek—E. J. Edwards; Catawba—H. D. Lequeux; Caldwell—H. M. Croom; Cape Fear—E. W. Wooten; Flat River—J. A. Stradley; Green River—M. M. Landrum; King's Mountain—H. F. Schenck; Liberty—J. K. Fant; Mecklenburg and Cabarrus—D. M. Austin; Mt. Zion—J. L. Carroll; Pilot Mountain—D. F. King; Robeson—F. H. Martin; South Yadkin—J. B. Holman; Sandy Creek—W. H. H. Lawhon; Stanly—J. C. Denney; South Fork—W. A. Graham; Sandy Run—T. Bright; Three Forks—E. F. Jones; Union—J. A. Bivins.

So far as we can gather from the minutes, the following Associations did not appoint delegates to the next session of the Southern Baptist Convention, viz:

Brier Creek, Brushy Mountain, Eastern (no minute published), Elkin, Little River, Montgomery, Richmond, Raleigh, South River, South Atlantic, Tar River, West Chowan, and Yadkin.

When an Association fails to elect a delegate and have the same recorded in its minutes, there is no provision in the Constitution by which it can be represented in the Convention.

C. DURHAM, *Cor. Sec.*

Dr. L. G. Broughton Ordained.

On Sunday, Feb. 28th, in answer to a call from Reidsville Baptist church, a presbytery of the ministry, composed of Revs. J. J. Hall of Raleigh, J. O. Alderman of Hawley's Store, J. A. Howard of Reidsville, and S. F. Conrad of Winston, met in Reidsville to consider the propriety of setting apart Dr. L. G. Broughton to the work of the gospel ministry.

After due examination, it was unanimously decided that he possessed the spiritual and intellectual qualifications which were requisite for this high and responsible office.

The ordination was preceded by a sermon of deep interest and appropriateness by Rev. J. J. Hall of Raleigh, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation unto every one that believeth."

After the sermon, the ordaining prayer was offered by Rev. S. F. Conrad, and the hands of the presbytery imposed. An address of welcome to the ministry was extended by Rev. J. O. Alderman. The Bible was presented (which was a present from Dr. Broughton's friends in Reidsville), accompanied by a solemn and impressive charge by Rev. A. Howard. Benediction by Dr. Broughton.

Dr. Broughton enters upon the work of pastor at Broad Street, Winston, on Sunday, March 6th.

S. F. CONRAD, *Sec. Pres.*

Ordination of Rev. Jas. Long.

In compliance with a request from Hopewell Baptist church, Union county, N. C., where Bro. Long holds his membership, the Baptist church in Warrenton, N. C., called a presbytery, consisting of Rev. T. J. Taylor and myself, on Feb. 22, 1892, to examine Rev. Jas. Long, with a view to his ordination. After a satisfactory examination, Bro. Long was set apart to the full work of the gospel ministry by the laying on of hands. Bro. Taylor preached the sermon and made the prayer; the writer delivered the charge and presented the Bible. Bro. Long is now a student at Wake Forest College, and promised to be a man of usefulness.

W. R. CULLOM.

Feb. 29, 1892.

Received for endowment under proposition of Mr. J. A. Bostwick, from Mrs. C. B. Justice, $16.50; Miss Annie E. Justice, 19.50. Total, $36.00.

THOS. H. BRIGGS, *Treas. W. F. Col.*

March 3, 1892.

A Cry from the Coast.

1. *Much trailer, few Baptists.* Eastern destitution is the jeremiade of North Carolina Baptists. A single western county of twelve thousand population has twenty-six Baptist churches and seventeen ordained Baptist preachers. The Atlantic Association, embracing eight large counties and extending in one direction a distance of one hundred and twenty-five miles, has only twenty-nine churches (several recently organized) and fifteen ordained ministers. There are only five churches along the entire length of the Atlantic and North Carolina railroad. Yet these swamps and plains swarm with immortal souls. Wide is the field for Baptist exertion!

2. *Once a mission, now a church.* For several years there has been preaching, more or less regular, at a little school-house five miles west of Morehead City. Revs. Jacob Utley, W. R. Gwaltney and T. J. Leary with the recent pastors of this church, have toiled for the Master in that vicinity and the fruit of their labor is now being gathered. During the past sixteen months this arm of our church has received my continued attention. Last August after a week's meeting it was my pleasure to baptize thirteen persons in the blue waters of Bogue Sound. Last October we organized a church of twenty-four members. Four have since been added and one lady is now awaiting baptism. The present is encouraging and the future is full of hope.

3. *Notes and Needs.* In this community Pedobaptists have always been in the ascendency. The tide is now turning in our favor. The people are poor but kind and open-hearted. The house, in which we have been worshiping, is small, incommodious, and ill fitted for church services besides belonging to the public. A good church building has long been one of the sorest needs of the locality and its erection essential to the permanency of rising Baptist influence. Hence, last fall we decided to erect a structure, plain but comfortable and with a seating capacity of two hundred. The congregation pledged and paid to the extent of their abilities. The Morehead City brethren gave a liberal response. Help from New Berne, Kinston, and Goldsboro enlarged our limited means. Some of the Caldwell county churches also contributed kindly to our work. Still, the building, now under way, cannot be completed and free from debt without further aid. *The sum of* $150 *is needed at once.* The cause is deserving. Who will help us? How many individuals and churches will come to our rescue?

Address, HIGHT C. MOORE.
Morehead City, N. C.

The New York papers announce that a noted infidel has sued Rev. A. C. Dixon, pastor of the Hanson Place Baptist church, Brooklyn, for $5,000 for alleged defamation of character. We know nothing whatever of the merits of the case, but we shall be slow to believe that A. C. Dixon has slandered any body. On general principles, and from what we know of the parties to the suit, our sympathies are entirely with the defendant.

The incident suggest a serious question. How far does personal denunciation add to the real power of the pulpit? That is a question which ought to carefully considered by the ministry before they enter upon such a course. If we take our Lord's ministry as the model, we shall find him on one occasion, and on one occasion only, indulging in personal denunciation, and that was not in a sermon, but in the form of a private or semi-private message. He freely and on several occasions denounced classes of men—lawyers-scribes and Pharisees—but he did not denounce individual men.

So far as apostolic preaching is concerned, there is an entire absence of such denunciation. Of course such denunciation, if incisive and dramatic, creates a sensation and gives to the preacher an opportunity to "tear a passion into tatters" to the admiration of his flock, but whether his hearers are made more Christlike by such a performance is seriously to be doubted. On the whole, our plain plodding pastors who preach "the unsearchable riches of Christ," who believe in the "doctrines" seasoned with grace, who are instant in season and out of season, may not attract much attention at the hands of the newspapers, may not have their sermons sent out by a syndicate for the quasi religious newspapers who have "patent outside," but let them feel no discouragement. They are working wisely. They go the way the fathers went. Their sober, thoughtful, weighty discourses, freighted with the word which shall not return void, will do its work. The Humes, Ingersolls, *et id omne genus*, come and go. They are but shadows like the rest of us. It is vain to pursue them. But the word of the Lord, unsubmerged and insubmergible, endureth forever. Be willing to forego the cheap notoriety which comes from attacking some blatant blasphemer and *preach the word!*

Nevertheless we hope that in this projected suit the jury may find for the defendant.—*Religious Herald.*

We call special attention to the announcement in another column of the Sunday-school Board of the Southern Baptist Convention. This Board represents the churches and the publications of the Southern Baptist Convention, and the publications should find a place in all our Sunday-schools.

Some communications and a number of obituaries are crowded out of this issue. We ask the forbearance of our contributors. Their articles now on hand shall be inserted next week.

The grand jury of New York City have investigated the charges made in the pulpit by Dr. Parkhurst, a leading Presbyterian pastor, against the city administration, and report no sufficient grounds for the charges.

(CONTINUED FROM THE FIRST PAGE.)

the hardness of their lives; and was not a special and peculiar prominence given her character in the Scriptures because of labors of love.

I am trying to get at what seems to have been the demands of the early christians. James says, "If ye say depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Then he says, "Show me thy faith without thy works, and I will show thee my faith by my works."

What are those works? He tells us in the context. Our duty to man is in the word, and is made much more prominent than in the lives of most professing christians. I have been remiss myself. Think of what Christ says. Our destiny for heaven or hell is determined by our faithfulness in this regard. We may be as orthodox as the thirty-nine Articles of Faith, or as the Confession of Faith of the Presbyterians, or the faith of the Baptists, but if we be not the living exponents of these creeds, dead is our faith.

If this be true, what is the principle? We have abundant opportunities of helping our fellow man. If you find a man who attends to all his religious duties, visits the sick, and gives of his means to help the poor, you find a man of whom the world says "that is the sort of religion we like; that man is illustrating the life of Christ."

Mark you, I do not mean to say that these good works are to be relied on to justify us in the sight of God. We are to be justified by faith, but these good works identify our faith as genuine—as metal of the true ring. There are many ways in which we can exercise this principle—among them the Orphanage. To my mind nothing so appeals to a thoughtful mind and heart like a helpless little child. Thank God, christianity is waking up on this line, but it is an everlasting reproach that the christians of North Carolina should have allowed the Masons to build the first orphan asylum. True, Bro. Mills, the projector, and for more than ten years the manager, was a christian man, but I was in the Grand Lodge when he presented the subject, and five hundred dollars was appropriated toward it; and I say it is a reproach that the first orphan asylum was built by the Masons, which is not a religious order, but an organization formed by men and not of God. I mean no disrespect to the Masons. I am not only a Mason, but also a Knight Templar, and still I say it is not a religious order.

The Baptists were the first to establish a denominational orphanage in this State; the Episcopalians next, then the Presbyterians followed, (the Methodists ought to have one,) and the Odd Fellows are now trying to establish one. The Lutherans, while they have none in this State, they have more in this country than any other denomination.

I come now to another feature relating to foreign mission work; that is, medical missions. I have had opportunities of learning something on this subject. While in London I was the guest of a Presbyterian elder by the name of Maxwell who has a brother distinguished as a medical missionary. I had a conversation also with J. Hudson Taylor, perhaps the foremost missionary of to-day, and who, to my surprise, told me he was a Baptist preacher. I heard Dr. Post, who has been for many years stationed at Beyrout, Syria, address the great World's Missionary Conference in London, and he gave several examples of how graciously the work of the medical missionary operated on the minds of the people. Among others he gave this instance: He was attending a Christmas festival being held in a hospital, where he met an old man with white beard, turban and loose flowing robes—a Mohammedon, and a lineal descendant of Saladin, the great captain who fought Richard of the Lion's Heart. He was proud of his lineage. "A month before," said Dr. Post, "if I had gone to his house he would have driven me away as a christian dog, but now he seizes my hand and covers it with kisses, and bows himself to my very feet. What led him to do this? He came to that hospital blind, and I had restored his sight, and with his eyes opened his ears are ready to receive the message of the gospel."

Dr. Valentine, a Presbyterian medical missionary, went to India. His health failed, and he was recommended to go to the Himalaya Mountains. On his way thither he had to pass through Jeypore, where he met the Maharajah, or king of that province, whose wife was very ill, and for whom he besought the services of Dr. Valentine. Through the blessing of God she was restored, and the king said, "What can I do for you?" Dr. Valentine said, "Let me preach the gospel to your people." The king said, "Won't you stay here as my private physician?" The doctor replied, "Only on condition that you will allow me to preach the gospel without let or hindrance." The king agreed. He remained there nine years, and now the United Presbyterian church has a prosperous mission there.

Dr. Maxwell, in his paper read at the same conference, said, "It is my absolute conviction that in heathen and Mohammedan lands, there is no class of men to whom the Lord has entrusted more opportunities of sowing the seed of the word in the hearts of men than those enjoyed by the medical missionaries, and I am satisfied that a right appreciation of this ought to constrain the church of Christ to enter with a far more confident and liberal heart upon a ministry so nearly after the Lord's own pattern."

I do not mean that we should feed and clothe people to bring them into the church.

There are more miserably poor people in Wilmington than in any community I ever saw. These are so many who come here from the country to be sustained by the church; so many with so little principle that the members of the families will join different churches in order to secure help from each. They are never seen at church, and you never hear of them until they appear before the Associations. I have very little respect for [illegible]. But there are some old infirm members for whom we are not caring as we ought.

We had at the Goldsboro Convention a Bro. Newhall, who has for years been a missionary to the Telugus. I asked him to tell us about the great revival among that people. He said, "Brahminism and Buddhism do not antagonize the selfish principle in man. For years the work in that country languished, and three times an effort was made to discontinue the mission. A Bro. Clough was sent out there. A famine came, and the people of America and England sent supplies to aid the people. News came to Bro. Clough that there had been many converts to the christian religion. He examined two hundred who gave satisfactory evidences of true religion; but he was told they had no caste, and if he took them into his church it would ruin it. He was distressed, and one day he read the passage, 'This man receiveth sinners and eateth with them.' As he was reading his wife came in and called his attention to the same passage. He baptized the two hundred, and in a few weeks a message came to England from him saying, 'We baptized two thousand and twelve yesterday,' and now there are between fifty and sixty thousand converts in the Baptist missions of that country. The people said, 'When we had nothing to eat the people in America and elsewhere sent us supplies; they did not know us, and were no kin to us, but sympathized with us, and that is the kind of religion we want.'"

I believe that many times the way to a man's heart is through his body. I believe the Catholics are ahead of us on this line. I do not approve of all their methods, their monks and nuns, but I do say we can learn lessons from them, for they send out into the by-ways and slums of our cities and make every effort to minister to their miserable inhabitants. When yellow fever was ravaging Norfolk the Catholic priest died at his post and thus gave that church a standing in that city it could never have had, had not its representative proven himself a man of God.

You ought to go out among the poor. Leave your business for awhile—it will not suffer—and go out with me, and instead of delegating your charities to me, come in contact with them and make them respect the religion you profess.

Are You Going to Get a New Song Book?

Many of our Sunday-schools will introduce a new song book this spring, and, as I had seen no notice of it in the RECORDER, I thought it might not be out of place to call the attention of our schools to the book, "Hymns New and Old," just published by the Baptist Book Concern, Louisville, Ky., and edited by brethren D. B. Towner, T. T. Eaton, D. D., and G. H. Simmons.

Many of our brethren complain that nearly all our Sunday school music must be prepared by other denominations. I have examined the book and am highly pleased with it, and two of my churches have already adopted it.

The spirit of true devotion is not found in much of the singing heard in our Sunday-schools. I consider this book a great improvement along this line. There are several pieces appropriate for missions, &c. Some few old hymns are placed in the book, also.

Let us not only *preach* a pure gospel but *sing* it, and learn the children to sing it. Examine the book. Price thirty-five cents by mail. I hope the Supply Store will keep it for our schools. J. A CAMPBELL.

Poe's, Feb. 22, 1892.

Rules for Everybody.

The Rev. Charles Simeon, the distinguished preacher of the English church, once said that the more he tried, the more he felt the importance of adhering to the following rules:

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Not to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is unkindness toward others.
5. Always to believe, that if the other side were heard a very different account would be given to the matter.—*Exchange.*

The Papers and "Helps"

Published by the American Baptist Publication Society are in every way worthy of the truth and of the churches in whose interest they are published, in the finish and perfection of their typographical appearance; in their spirit and scope; in the ability of the editing; in the analytic skill and spiritual insight of their Scriptural comment; in their comprehensive adaptation to all ages and every grade of mind, and last, but not least, in their loyalty to the truth which is our own as Baptists. In all these respects, these periodicals are all that could be asked. Our schools, therefore, will do well to give not "a trial" merely, but a constant and lasting use.

No great characters are formed in this world without suffering and self-denial.—*Matthew Henry.*

For all derangements of the throat and lungs, Ayer's Cherry Pectoral is the speediest and most reliable remedy. Even in the advanced stages of consumption, this wonderful preparation affords great relief, checks coughing, and induces sleep.

The way to increase our talents is to employ them to the utmost.—*Wayland.*

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Caldwell—Lower Creek ch., Mar. 25–27.
Cedar Creek—Cedar Creek ch., Mar. 25–27.
Eastern—Lisbon ch, April 5–7.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Central—Mt. Vernon ch., May 28–30.
Robeson—Big Branch ch., Aug. 3–4.

Will not some of the brethren in the other Sunday school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

Despise not little duties; they have been to many a saved man an excellent discipline of humility.—*Goulburn.*

Without morality, happiness is impossible.—*Fichte.*

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PADDLE YOUR OWN CANOE.

"Voyagers on life's sea,
To yourself be true,
And whate'er your lot may be,
Paddle your own canoe."

"To yourself be true," "and thou cans't not then be false to any man." "Self-love is not so vile a sin as self-neglecting." Then "be wise to-day, 'tis madness to defer." Get Dr. Pierce's Golden Medical Discovery, for all affections of the lungs and throat. It is likewise a wonderful liver tonic, and invigorator.

All the year round, you may rely upon Dr. Pierce's Golden Medical Discovery. It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Discovery" works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature. It cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments.

It's the *cheapest* blood-purifier, sold through druggists, because you only pay for *the good* you get.

Your money is returned if it doesn't benefit or cure you.

Can you ask more?

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., N. Y.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

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Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
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Good sense says make the most of the first.
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Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 30 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 37 a m
Ar. Statesville	*1 [illegible] a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 30 p m
" Asheville	2 40 a m	4 35 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 52 p m	4 30 a m
" Raleigh	1 35 p m	7 00 a m
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 30 p m	4 57 a m
" Richmond	5 30 p m	7 45 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.30 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.45 p m. Returning leave Raleigh 9.15 a m, Durham 10.35 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11.50 a m, arrive Henderson 12.45 p m; returning leave Henderson 6.30 and 9.40 p m daily except Sunday; arrive Oxford 7.35 and 10.45 p m.

No 9, leaving Goldsboro 2.15 p m, and Raleigh 6.40 p m daily, makes connection at Durham with No 40, leaving at 7.50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville), and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect December 27, 1891.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 12. Daily Ex. Sunday.
Lv Wilmington	9.30 a m	.....	.....
Ar Fayetteville	1.45 p m	.....	.....
Lv Fayetteville	2.15 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	7.35 p m	.....	.....
Lv Greensboro	7.55 p m	.....	.....
Lv Walnut Cove	9.41 p m	.....	.....
Ar Mt Airy	11.57 p m	.....	.....
Lv Bennettsville	.....	8.30 a m	.....
Lv Maxton	.....	9.00 a m	.....
Ar Fayetteville	.....	12.10 p m	.....
Lv Ramseur	.....	.....	7.35 a m
Ar Greensboro	.....	.....	10.05 a m
Lv Greensboro	.....	.....	10.35 a m
Ar Madison	.....	.....	12.55 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 11. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:10 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:20 a m	.....	.....
Lv Sanford	1:50 p m	.....	.....
Ar Fayetteville	3:40 p m	.....	.....
Lv Fayetteville	4:10 p m	.....	.....
Ar Wilmington	8:30 p m	.....	.....
Lv Fayetteville	.....	4:12 p m	.....
Lv Maxton	.....	6:32 p m	.....
Ar Bennettsville	.....	7:45 p m	.....
Lv Madison	.....	.....	3:10 p m
Ar Greensboro	.....	.....	5:15 p m
Lv Greensboro	.....	.....	5:35 p m
Ar Ramseur	.....	.....	6:40 p m

NORTH BOUND—NO. 12. Daily except Sunday.		SOUTH BOUND—NO. 11. Daily except Sunday.	
Lv Greensboro	10:20 a m	Lv Mt Airy	3:10 p m
Lv Wal. Cove	1:50 p m	Lv Wal. Cove	6:00 p m
Ar Mt Airy	3:35 p m	Ar Greensboro	8:40 p m

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

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Subject for March: Brazil.

Need for Chapels in Brazil.

As a wise, loving parent looks after the discipline and training of his children, so should a wise and christian administration provide for its new missions and converts.

Some one might ask, why the Apostles did not see to the building of churches, etc. Christianity was new and fiercely opposed then, and all temporal monuments would only have provoked more hostility. To day, christianity is an accepted institution in nearly all the world; the preaching of the word is everywhere attended, its schools patronized, and its humanitarian centres preferred to all others.

When a man is converted, he desires a sacred place of worship for himself and family, a christian school for his children, an orphanage where he may have to leave his own children some day, a christian hospital where he may find mercy and kindness bestowed, should he need them. Or in case the christian should never need them, he wishes them for those who have them not. While sin reigns, these institutions are a necessity. If on a journey one finds a wounded or sick man without home and friends, he ought to take him to the nearest house and provide for him; but in cities, where such cases appear many times in a year, month or day, a standing, ready institution is a necessity—an evidence of the loving care of christians.

A house of worship is the first public necessity of the new convert who is nearly always poor. If he is rich, the missionary hesitates and often will not ask him to give largely for such an object, for fear the new convert should think that he was seeking his money; and perhaps the missionary or his Board will be obliged to provide an ill-suited rented room for years; many people will not attend such a place of worship.

But some one will say: To build the people chapels, will spoil them, but these facts do not prove the statement true. On the same reasoning it will spoil a child to educate and provide for him while young.

The Presbyterians who have been in Brazil over thirty years have built several churches and helped to build many more; but the natives are taking it up and are now building many by themselves, with a number of other good works going on. What is needed is a good missionary who will teach the native christians their duty. Those who are truly christians are not going to be lost by the lack of a little good will and good works. Evil men will abuse the best and purest blessings.

Though we preach the gospel everywhere without price, hardly the most enthusiastic would favor building in every town, but in places, and in proportion as God raised up pastors and congregations. Neither would we favor building fine structures, but plain ones, and even in these cases, requiring that few native christians in that place give a half or fourth of the cost. These first buildings should be in the larger cities, and as God raised up congregations around the cities, those who had their house given them should be taught to aid other present weaker churches.

In Brazil the Baptists have only one building; that is, in Bahia. The Board gave $4,000 and the natives gave $1,000. The Board has no more expenses with this church, i. e., pays no more rent, lights, etc. During the eight years preceding the purchase, the Board paid some $4,000 for rent, etc. That expense has been cut off. The native christians could not have accumulated so much perhaps in ten or fifteen years, impeding them in their work of evangelization.

Rio, Juiz de Fora, Macelo, Pernambuco, Valenca and some other places in Brazil are sadly in need of buildings. In all the places mentioned, the churches are contributing regularly for a building. In Rio de Janeiro a good sum will be needed; in Juiz de Fora, $2,000 perhaps would enable the brethren to buy. In Macelo and Valenca, $500 each would enable them to secure a convenient building. In all these cases, correspondence would be necessary, so I can only speak approximately. Our house is a large old building which we have repaired and prepared to our desire. In it we have our press, a school-room, pastor's and editor's office, apartments for printer and colporteur, and still other rooms for rent. We are no longer renters. When the church becomes able, she can build as occasion needs. The Baptists, I think, will never regret purchasing this one and so may be encouraged to aid more.

Z. C. TAYLOR.

Bahia, Brazil.

In Samoa, when a christian dies, his name is retained on the church-book with a mark after it to signify that though dead, his contribution shall be continued by others, that the cause may not suffer by his removal. These Samoans were cannibals fifty years ago! Now 30,000 of them are christians.

In 1866, there were but thirty-eight members in the Baptist Mission to the Telugus in India. In 1878, 10,000 were baptized. In 1890, the total membership had risen to 33,838! So has the work prospered in one of the fields opened by Carey and Judson.

The treaty of Brussels, in which seventeen of the great nations pledge themselves to use their influence to stop slave-dealing and regulate the liquor traffic in the Congo Free State, has at length been signed by the United States.

International Bible Lessons, 1892.

March 13, 1892—Ezekiel 36: 25—38.

THE PROMISE OF A NEW HEART.

Motto Text—"A new heart will I give you, and a new spirit will I put within you." Ezek. 36: 26.

Place in Bible History—2 Kings, chapters 24 and 25; 2 Chron., chapter 36.

This is the only lesson from Ezekiel that the Committee have provided for us during the whole seven years' course of Bible study. We would do well, therefore, to take up the whole book and read it through, remembering that it covers three important periods of history and prophecy: First, those prophecies delivered during the four years preceding the final seige of Jerusalem of which we have just been studying (chapters 1—24); second, those concerning the surrounding nations during two years when Ezekiel was silent concerning the Jews, (chapters 25—32); and third, the prophecies of hope and comfort to the Jews after he heard of the downfall of Jerusalem, (chapters 32—48.) Our lesson is taken from the prophecies of this last period. Ezekiel was born in or near Jerusalem about 623 B. C. in the reign of the good king Josiah, at or near the time of the finding of the Book of the Law. His name means "God strengthens." He was carried away captive to Babylon along with Jehoichin and "all the princes and all the men of valor and all the craftsmen and smiths," 598 B. C. (2 Kings 24: 14–16,) when he was twenty-five years of age, and settled with the exiles on the river Chebar. He began to prophesy five years later when he was thirty years of age, and continued to prophesy twenty two years, Ezek. 1: 1; and 20: 17.) He was married, and his wife died about the beginning of the last siege of Jerusalem. While Ezekiel was prophesying on the Chebar in Babylonia, Jeremiah was prophesying at Jerusalem six years. He was also contemporary with Daniel, possibly with Obadiah, and also with Nebuchadnezzar, king of Babylon; Pharoah Hophra, king of Egypt; the "seven wise men" of Greece; Tarquinius Priscus of Rome; Solon, the wise law-giver of Athens; Æsop, the writer of fables; Sappho, the Greek poetess; and Pythagoras, the philosopher.

Ezekiel, like Jeremiah, was both priest and prophet. The Lord did not suffer his people even in captivity to be without religious teachers, nor did he permit their overthrow, without warning them of the consequences of their sins before sending the destroying armies. Even Sodom had a preacher of righteousness sent to it before its overthrow, and a godly Enoch preached to the antediluvians "of all their ungodly deeds which they had ungodly committed" before "the flood came and took them all away."

The early part of Ezekiel's prophecies are full of warnings to the Jews on account of their sins. Now that Jerusalem is overthrown and destroyed, he comes to the Jews in captivity with precious promises. When man is down, man abuses and kicks him; but God comes knocking at his heart and offering to come in and sup with him.

Read the whole chapter.

Verse 25: "Then will I sprinkle clean water upon you and ye shall be clean."

"Then," when "I take you from among the heathen and gather you out of all countries" (verse 24). You need cleansing from idolatry and other sins, you need a new heart before you will serve me aright. Read the 19th chapter of Numbers to see how this clean water was prepared. A red heifer was selected with great care. It must be without spot or blemish to typify the spotless purity and sinless perfection of Christ; red, because of the rarity of the color and perhaps to typify the blood of Christ; "slain without the camp" as Christ was to be crucified without the city of Jerusalem. The priest took of her blood and sprinkled it directly before the tabernacle of the congregation seven times, denoting the completeness of the atonement. Then the whole heifer with her blood was burned, the priest casting cedar-wood and hyssop and scarlet into the midst of the burning. A man that was clean then gathered up the ashes of the heifer and laid them up in a clean place without the camp, where they were kept to be mingled with running water and sprinkled with hyssop upon the people as "a purification for sin." (Num. 19 ⁊⁊, 6, 9, 17—19.)

The blood of Christ is called the "blood of sprinkling" (Heb. 12: 24), and in Isaiah 52: 15 it is said he "shall sprinkle many nations." David in the 51st Psalm doubtless alludes to this use of this "clean water" when he prays "purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow," and his meaning is more apparent when you connect these words of his with the verse that immediately precedes them, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

There is nothing here to teach "baptism by sprinkling," as some shallow-minded people think.

"And from all your idols." The captivity completely cured the Jews of idolatry.

Verse 26. "A new heart also will I give you." The heart is the centre of life to the body. If that is affected the whole body is affected, for the blood flows from the heart to every portion of the body. The deepest need of humanity is a heart that loves, fears and obeys God. "Truth in the inward parts" and "wisdom in the hidden part" will make the outward life right. No outward forms of control or restraint will reform a man. The thief may be kept from stealing by confinement in prison, but unless he is taught to hate theft, he will commit it again as soon as released from restraint. The Jews gave up their slaves when they were in dread of captivity, but as soon as the seige was raised, they enslaved their brethren again, and their natures must be changed before they would be obedient to God's laws.

V. 27. "And I will put my Spirit within you." The new heart is the work of the Holy Spirit. God is its author, and God's Spirit the agent. Men can not make themselves new creatures. The Creator alone can do this; but he promises to "give the Holy Spirit to them that ask him."

Verses 28, 29 and 30 contain a list of the temporal blessings that would follow the spiritual change in the hearts of the people. Jeremiah had the spirit of God in him and though he was beaten and forced into prison because of his faithfulness as God's prophet, he was fed from the bakers street, as long as there was any bread in the city, while some were killing and eating their own children. God will provide for his own children even in times of pestilence and famine.

V. 31. One of the offices of the spirit is to make us remember and contemn our own evil ways and loathe ourselves for our iniquities and our abominations David said, "My sin is ever before me."

V. 32. It is not for our own sake, but for the glory of God that we are regenerated and blessed (read verse 22). We ought to bear this continually in mind.

Verses 33 and 34 relate the temporal blessings that were to follow when the people cured of idolatry should return to Jerusalem.

V. 37. "I will yet for this be inquired of." Blessings promised of God came to his people through prayer and by prayer we connect both temporal and spiritual mercies with the love of God.

V. 38. In times of the Passover at Jerusalem great flocks of sheep and lambs were brought to the city for the sacrifice and the feasting, "So shall the waste cities be filled with flocks of men," brought back to the land of their fathers that they may be used by the Almighty for his service and the honor of his name.

Dr. Guthrie says, "As I can empty a vessel filled with air or with oil by pouring water into it, because water is the heavier fluid, so the only way you can empty my heart of the world and the love of the world is by filling it with the love of God."

N. B. COBB.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

It is common for worldlings to speak of certain christians as "stumbling blocks," as if that were sufficient excuse for their impenitent lives. What could be thought of a traveller who, seeing a stumbling block in the highway, should deliberately fall over it? Would you not call him a fool?

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

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inspires confidence. They are absolutely pure and agreeable to the most sensitive. They afford immediate relief in the most distressing of itching and burning eczemas, and other itching, scaly, and crusted skin and scalp diseases. They speedily cure humors of the blood and skin, with loss of hair, whether simple, scrofulous, hereditary, or ulcerative, when the best physicians and all other remedies fail. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, from infancy to age.

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6,268 sold in '90
20,049 sold in '91
60,000 will be sold in '92

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Editor of the Biblical Recorder:—What a vast difference in a man's feelings from the time he leaves the depot at Greensboro, N. C., for the Keeley Institute, to the end of the twenty-one days' treatment, when he embarks at the same depot for home!

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"But I can't understand," doubtingly replies an uninitiated RECORDER reader, "how four injections of the bi-chloride of gold in the upper left arm every day for three weeks and taking a two teaspoonsful of the Keeley tonic every two hours while awake can cure and eradicate the irresistible thirst for strong drink."

And a man cured by the Keeley treatment is as much in the dark as the RECORDER reader. All he knows, or cares to know, is that he is cured.

There is no restriction placed upon a patient, no prison bounds or fetters. He is given pure whiskey by the physician in charge and is permitted to carry it to his room, or in his pocket as he strolls around Greensboro, and there is nothing to restrain him from drinking it whenever he feels disposed.

Yet, the hardest and longest drinkers, the most confirmed sots, after a few days, refuse to drink it and refuse to take it, and not because of anything in the liquor, but simply because he does not want it. His stomach does not refuse it; he has no nausea; his stomach would retain it, but his desire for it has fled and he can't understand how it could elevate or exhilarate him. He does not dignify it by abhorring or despising it, because it requires some active exercise of the intellectual faculties to do that; he is absolutely indifferent to it! It has passed out of his life and he "does not need it in his business."

Of course, then, it affords no temptation. He is cured and must cultivate the taste for strong drink anew. This no sane man will do, who has passed through the fearful ordeal of a drunken life and experienced the horrors of "sobering up," with nerves shattered and brain filled with the terrors of disordered fancies. The writer has seen men shaken and racked with convulsions from drink and shrinking in fear and horror from imaginary pursuers in the frenzy of delirium, yet straightened out and brought back to a normal condition in a few hours without suffering. No drug is employed to produce this change; it is effected by the treatment.

The patient who has finished the course of treatment finds himself so changed as to almost require another introduction to himself. He expands, broadens out in his charity and love for his fellowman, especially to those diseased with the alcoholic habit, as he once was, and his earnest desire is to rescue them.

Some go back to drink by recultivating the taste, until the disease again becomes uncontrollable by his will power, and these are estimated at about five per cent. of the sixty thousand who have taken the treatment. Many young men are carried to the Institute by relatives against their will, who do not want the taste banished, and often men, especially the aged, are mental and physical wrecks, until they have lost all will power, and are over-persuaded to swallow liquor when they don't want it. But no remedy for the maladies of man has ever been conceived or concocted that has had grander success and produced greater and more far-reaching beneficial results.

Think of it, ninety-five per cent. of a disease, hitherto regarded as incurable, redeemed and restored by the Keeley method! Yet if a man dies, or goes crazy out of the sixty thousand who have taken the treatment, it is borne on electricity all over the country, heralded abroad in the salacious and sensational press and rolled as a sweet morsel under the tongues of the opponents—and whiskey has many and powerful friends—just as if men didn't die, or go crazy every day, who never subjected themselves to the Keeley method.

So, if one minister of the gospel totters and falls before the seductions of sin, it is published over the world under "horse head lines," while not a word is said about, nor a thought bestowed on, the thousands of staunch, true, God-fearing and serving and loving preachers who have given their lives to his work.

The one is done in favor of whiskey, and the other to disparage religion, and it all amounts to the same thing.

There are now living in this State eighty-nine men who have been cured of the liquor habit and only one has been known to drink afterwards, and this poor fellow was crazy when he was brought to the Greensboro Keeley Institute, was crazy all the time he was there, and did not possess sufficient strength of mind to prevent taking what he didn't want.

But how do you know the cure will last? is a common question. How does a man know how any cure of any disease will last? He knows he had to begin drinking to produce the disease, and there can be no excuse for a man to expose himself a second time, with no temptation to lead him in that direction, because he doesn't want strong drink. If he again exposes himself, he does it with malice aforethought.

The grand remedy has, by a contract with Dr. Keeley, been introduced by the government into twenty-nine National and State soldiers' and sailors' homes and hospitals, and no higher endorsement could be given.

If this blessed discovery had been made [illegible] think of the wrath of destitute widows and orphans that would have been [illegible] and the curses of criminals and the [illegible] of crime that would never have [illegible] and made!

It is pleasant to turn to the other picture and witness the thousands of happy homes before resting under the gloom of the curse of drunkenness, now alive with smiling, cheerful wives and gleeful children, and all because husband and father has been cured of his soul and body-engulping craving for the reeking broth of hell.

DOSSEY BATTLE.

Tarboro, March 5, 1892.

"Continual dropping wears away the stone."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

You can stop it. Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

You will pay a nickel a chimney more; and your dealer will gain in good-will what he loses in trade; he will widen his trade by better service.

Pittsburg. GEO. A. MACBETH & CO.

We print in this issue the annual report of the president to the members of the Connecticut Mutal Life Insurance Company, because we desire in all possible ways to encourage this sort of insurance literature, and also because it tells some things which have a bearing upon recent events in life insurance. During all the struggle for an enormous new business, which has resulted in driving one president from office, the Connecticut Mutual has stood for conservative methods. Other companies have been conservative, but this one has been, if we may use the term, aggressively so. Colonel Greene has not failed, in season, and many persons have thought out of season, to preach against this rush for size. He has been content to see his company stand still for twenty years, and even to go backward in amount of business, so that to day the Connecticut Mutual stands as the strongest and most conspicuous example in this country of the safety of the foundations upon which the structure of life insurance is built. It is a complete refutation of the assertion so often made that new blood is necessary to the stability of life insurance. Twenty years ago the Connecticut Mutual had in force policies insuring a hundred and eighty three millions of dollars, while its assets were less than thirty-two millions. Now it has in force one hundred and fifty-five millions, with assets of sixty millions. Its insurance condition is certainly not an unhealthy one, as the president says that its death losses last year were less than eighty per cent. of the table rate. That shows health. Further, only one fourth of the company's business is on lives under forty-four and one quarter of it is on lives over sixty-one. These facts prove conclusively, as it seems to us, that life insurance is founded upon unalterable laws, and does not depend for success upon "new blood" or patent devices. It is well in every community to have men who "spurn the rage of gain," who conduct their business affairs on the theory that life puts upon them a duty to others as well as to themselves. So it is well for us that we should have corporations managed with an eye single to the work for which they are organized and not to minister to the ambitions or follies of their managers. The Connecticut Mutual, from its age and its locality, stands a conspicuous figure in the life insurance history of this country, and whatever may be one's views in regard to the proper prosecution of the business, he cannot but feel grateful that this corporation has stood unmoved amid wars and panics, a representative of all that is best and strongest in life insurance.

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measurment, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $2.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

THE LEVERETTE SPECIFIC CO, 339 Wash-St., Boston Mass.

A heavy gale and snow storm did considerable damage along the coast of the New England States last week. Unfinished houses at Atlantic City, and Jersey City were demolished. At Lancaster, Pa., the storm was accompanied it is stated by hundreds of worms of different species mixed with the snow. They were supposed to have been brought by the high winds.

Do You Suffer with Piles?

You can cure yourself in a few days with [illegible] and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $3. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO. Box 724 Cincinnati, O.

Acknowledgments.

State Missions—Midway ch, Central, $1.05; Mt Gilead ch, Eastern, 4.31; Spring Hill ch, Richmond, 3.50; W M S, Goldsboro ch, Atlantic (on pledge of church), 5.00; Connaritsa ch, W Chowan, 5.00. Total, 18.86. Previously reported, 1,125 25. Total this year, 1,144.11.

Foreign Missions—Midway church, Central, $10.10; W M S, First ch, Fayetteville, Robeson, 9.85; Ditto, ditto, North China, 6.25; First ch, Fayetteville, Robeson, 32.42; Second ch, Durham, Mt Zion, 5.40; Kernersville ch, 2.85; Bethel ch, Eastern, 93c; Marshal, Eddie and Mary Harvel, 50c each, 1.50; Perry's Chapel ch, Central, 4.65; Manly ch, Sandy Creek, 7.17; Greensboro ch, Beulah, 37c; Eureka ch, Chowan (for Miss Knight), 8.20; W M S, Warren Plains ch, Tar River, 3.14. Total, 92.83. Previously reported, 1,263.93 Total this year, 1,356.76.

Home Missions—Second ch, Durham, Mt Zion, $2.20; Manly ch, Sandy Creek, 3.31; Rutherfordton ch, Green River, 3.50; Eureka ch, Chowan, 3.00. Total, 12.01. Previously reported, 412.89. Total this year, 424.90.

Havana House—Cleveland ch, South Yadkin, $3.00; Connaritsa ch, W Chowan, 18.15; White Oak ch, Green River, 2.50; Greensboro ch, Beulah, 7.68. Total, 31.33 Previously reported, 3,284.00. Total to date, 3,315.33.

Education—"From a friend," $35.88; W C Powell, Savannah, Ga, 34.40; Manly ch, Sandy Creek, 1.92; Rutherfordton ch, Green River, 1.00; Greensboro ch, Beulah, 7.04. Total, 80.24. Previously reported, 404.89. Total this year, 485.13.

Orphanage—W M S, Garner's ch, Raleigh, $1.05; Manly ch, Sandy Creek, 5.36; S S, ditto, ditto, 1.23; Miss Mary A Harvell, 11c. Total, 7.75. Previously reported, 376.14. Total this year, 383.89.

Sunday-schools—Rutherfordton ch, Green River, $1.00.

Ministerial Relief Fund—Greensboro ch, Beulah, $3.23.

CORRECTIONS: In RECORDER, Feb 26th, Pine Forest ch, W Chowan, $7.00, State Missions, should have been, church, 2.30, and W M S, 4.70. In issue, March 2d, Deep Creek ch, Anson, for State Missions, 3.03, should have been 4.03.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, March 5, 1892.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Capt. S. W. Smith of Mecklenburg is dead.

For Boils, Pimples carbuncles, scrofulous sores, eczema, and all other blood diseases, take

Ayer's Sarsaparilla

It will relieve and cure dyspepsia, nervous debility, and that tired feeling.

Has Cured Others will cure you.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

A Pain Destroying Remedy.

DR. WORTHINGTON'S

Instant Pain Cure

AND BEST SOUTHERN REMEDY FOR

COLIC, CRAMPS, CHOLERA MORBUS, DIARRHŒA, DYSENTERY, NEURALGIA, &C., &C.

Manufactured by official order for the Confederate States Army and Navy. Twenty-five cents per bottle.

BOYKIN, CARMER & CO., Druggists, Baltimore, Manufacturers.

Teachers Wanted.

for good positions at good salaries, by the Southern Educational Bureau, Oxford, Mississippi. Send stamp for registration form and terms.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particular address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

IRON FENCE
SIXTY STYLES FOR CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

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THE BAPTIST BOOK AND

Sunday-school Supply Store.

All profits go to Sunday-school Missions. Make Orders now for Second Quarter.

SONG BOOKS—"The Choice," by Basil Manly, is the best. Try it. Music, boards, by mail, 40 cts; words only, by mail, 12 cts.
MISSIONS—A new book. "William Carey—beginnings in Modern Missions." Is the best. Try it. In cloth, by mail, 25 cents. Address,

REV. C. DURHAM, 113 Fayetteville St., Raleigh, N. C.

ANNUAL STATEMENT

Showing the condition of the Connecticut Mutual Life Insurance Company.

ASSETS.	DECEMBER 31, 1891.
Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 7,185,284.70
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple,)	30,417,372.67
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	12,254,471.30
Stocks, bonds and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company	39,788.50
Interest due and accrued on stocks and other securities	944 190.98
Cash in Company's principal office and belonging to the Company, deposited in bank	1,156,568.85
Cash in hands of Agents, and in transitu	8,295.00
Premiums or assessments unpaid	153,896.46
Premium or assessment loans and notes	1,569,873.39
All other assets, detailed in statement	8,755.65
Total Assets	$ 60,738,479.96
LIABILITIES.	
Losses unpaid, including those resisted	$ 111,510.00
Reserve, as required by law	52,765,312.00
All other claims	802,501.98
Total Liabilities	$ 53,679,324.14
Total income	7,804,479.00
Total expenditures	6,685,778.16
NORTH CAROLINA BUSINESS IN 1891.	
Risks written	$ 89,164.00
Premiums received	84,966.42
Losses paid on risks taken	85,900.00
Losses incurred	85,900.00

President, J. L. GREENE.
Vice-President, J. M. TAYLOR.
Secretary, E. M. BUNCE.

General Agent, S. D. WAIT, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1891.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Connecticut Mutual Life Insurance Company on December 31st, 1891, now on file in this department.

OCTAVIUS COKE, Secretary of State.

BALTO. 1864 SADLERS BRYANT AND STRATTON COLLEGE

FOUNDED 1864 by the present executive—Occupies four buildings—Unrivalled in facilities for educating YOUNG MEN AND WOMEN for success in life. The outlook for the most favorable for business opportunities. The demand for our graduates is unprecedented. No vacation; pupils can enter at any time with equal advantage. Never attend a school because the tuition is cheap, for CHEAP is very dear; it means cheap surroundings, inferior facilities, and offers NO opportunities for securing POSITIONS for its pupils and graduates. This school, owing to its HIGH standard of excellence, has placed in business more young men and women from Md., Va., N. C., S. C. and Ga. than all similar institutions combined. Catalogue and particulars mailed. W. H. SADLER, PRES.—F. A. SADLER, SEC'Y, BALTIMORE, MD.

The New Year

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee [illegible] send stamp for terms. AMERICAN BUREAU OF EDUCATION, MISS CARA M. FRANKLIN, Prop'r. Odd Fellows Building, NASHVILLE, TENN.

BELLS Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3230, New York City, N. Y.

BUCKEYE BELL FOUNDRY Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

BRIGHTON, ENGLAND, Oct. 1st, 1891.

My dear Jim:—Yours of September 19th, received. We are comfortably fixed in this "Queen of Watering Places," my office being just at the Jubilee Clock Tower. I had no idea of the amount of prejudice that exists against anything that is American, or their slowness to adopt improvements. I saw them cutting wheat here with the old fashioned sickle. Of course, mention of the Electropoise, causes smiles of incredulity; but those who were persuaded to try it when I first came, are finding my prophecies verified, and are beginning to talk for me.

One man especially who laughed when I told him I could cure his Varicose Veins, is now telling how he walks miles, where he could not formerly go blocks, with comfort. As experience shows that quickest results are obtained with Dyspepsia and Constipation, I place then first on the list of chronic diseases, and persons put under treatment for those and Rheumatism, are beginning to be good advertisements for me, so that it will not be long before I will have as good testimonials as you have in the Old North State.

My success has also been good with Female Complaints, and wherever I can get them to report regularly, find no difficulty in producing satisfactory results. My best case is a man, who had Grippe two years ago, which run into Chronic Bronchitus; he is doing as nicely as he could ask. Another good one is an old woman who sprained her ankle three years ago, and has never been able to walk or stand since. The swelling is disappearing and she has now a good appetite and is able to sleep. I am glad to hear that you are having such good success; the character of your references is very gratifying, as is also the fact, that our oldest patrons are our best friends.

Make all who are not perfectly satisfied with their own treatment, report to you frequently, and give them plain directions by letter, and there will be no difficulty in getting the best results. Yours truly,

John N. WEBB.

A special to the *Herald* from Valparaiso says it is reported on good authority that Minister Egan will return to the United States in April.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Wanted.

A copy of the *Raleigh Minerva*, of Aug. 10th, 1809.

I will be very much obliged to all who have files of old newspapers if they will make search and send me this number if it can be found, or let me know if it cannot be sent where I can examine it. This old paper may be of great importance in reference to a great event in North Carolina history. S. M. FINGER, Raleigh, N. C.

(Newspapers will confer a favor by copying, and may do the State a valuable service).

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

NEWS OF THE WEEK.

Raleigh Affairs.

It is thought that our new depot will be completed within sixty days.

See notice in this issue, of the removal of Mr. W. H. Hughes' stock of crockery and glassware, from its present location to the Andrews Building.

At this term of the Superior Court judgments against Charles D. Upchurch to an amount exceeding $13,000 have been given, in favor of wards, &c.

The Democratic State Executive Committee met in this city last Wednesday, and selected Raleigh as the place, and May 18th as the time for holding the State Convention. At this convention delegates will be elected to the National Democratic Convention which meets in Chicago June 21st next.

A mass meeting of citizens was held last Thursday evening to take steps to secure a gift for the Cruiser Raleigh, which is to be launched on the 31st of this month. A silver service was decided upon as the most appropriate, this to be presented when the Cruiser goes in commission. Major Badger was made chairman of a committee which will raise funds here, and invite the mayor's of other cities and towns to do the same, so as to make the present a State affair. A committee was also appointed with the mayor as chairman, to represent this city at the launching.

State News.

The Norfolk and Western railroad company has leased the Roanoke and Southern road.

Mr. Durant McCall, of Charlotte, died from the effects of an overdose of morphine, last Friday.

Car loards of kaoline will soon be shipped it is said from the newly discovered beds near Germanton.

The Faculty of the University have decided to confer no honorary degrees at the next commencement.

Three men are supposed to have been lost at sea in the yacht Siren last week, near Nags Head this State.

Work has begun on the Oxford and Coast Line railroad, which is to connect with the Seaboard Air Line system.

Plans are on foot for the establishment of a $100,000 cotton factory in Statesville.

It is said that the Atlantic Coast Line will soon begin the erection of a handsome passenger depot in Fayetteville.

Burglars entered I. F. Young's store in Salisbury one night last week, and left with about $30.00 worth of hats and shoes.

Webb Morrow, a plasterer at the State Hospital at Morganton, was run over and killed by a train near Morganton on Feb. 27th. He was drunk and asleep on the track.

It is stated that Receiver Dunn of the bursted Bank at Clinton thinks that he can make a seventy-five per cent dividend. The amount of the indebtedness is said to be about $120,000.

Mr. Will A. Misenheimer, of Concord, while at work in a saw-mill near his home on the 29th ult., stumbled and fell against the saw while it was running at full speed, causing his death.

Charles Fox, a young man living near Roxboro, was found dead in his buggy about five miles from that place last Friday. It is thought that he was murdered by an ex-showman named Mixon, who has been arrested and placed in jail.

The Mock Hotel, and the adjoining residence and store house of Chas. Hoecker in Thomasville, were destroyed by fire on Friday night last. The explosion of a lamp on the second floor of the hotel caused the fire. The guests narrowly escaped. Loss $8,000; insurance $2,500.

General News.

Milwaukee, Wis., had a $100,000 fire Monday night the 29th ult.

The public debt was decreased by 1,703,403 during the month of February.

Mr. John D. Rockefeller has increased his gift to Chicago University to $2,600,000.

Mr. James M. Trotter, ex-recorder of deeds for the District of Columbia is dead.

Fifteen men recently lost their lives from exposure while hunting seals off the coast of New Foundland.

The collision of two steamers in the North Sea recently caused the death by drowning of fifty four persons.

Smith Gray & Co's dry goods establishment in Brooklyn, N. Y., was destroyed by fire on the 29th ult. Loss $500,000.

The National Bank at Lima, Ohio, has closed its doors. Unlucky speculations on the part of the president of the Bank, is the cause.

M. Gellhorn, a Birmingham, Ala., man after swindling a number of people in that city, raised a check from $2.00 to $2,000 and made his escape.

A train on the Chesapeake and Ohio railroad was wrecked five and a half miles from Lynchburg, Va., last Thursday night instantly killing engineer Frank Platt, and fireman Clark Mosley.

The Russian government is making efforts to increase the manufacture of cotton goods in Russia by issuing a decree that import duty on raw cotton shall be refunded to exporters of manufactured product.

Because of the negligence of a switchman, in Milwaukee, Wis., on the 1st inst, one train ran into the rear of another, causing the deaths of seven men, and the injury of several others. The switchman disappeared and the police are after him.

Ex-President Noah Parter of Yale College, died in New Haven, Conn., early last Friday morning. He was the author of a number of educational and philosophical works, and was principal editor of the revised edition of Webster's dictionary.

Clergymen, lawyers, public speakers, singers, and actors, all recognize the virtues of Ayer's Cherry Pectoral. One of our most eminent public men says: "It is the best remedy that can be procured for all affections of the vocal organs, throat and lungs."

MARRIED.

DICKIE—COPPEDGE—On March 2nd, 1892, in Wakefield Academy, by Rev. O. L. Stringfield, Mr. George T. Dickie of Vance county, to Miss Manolia K. Coppedge, daughter of Rev. Geo. W. Coppedge of Wakefield.

FERRELL—VEASEY—On Feb. 17th, 1892, at the residence of Mr. A. J. Veasey in Granville county, N. C., by Rev. J. F. McDuffie, Mr. G. E. Ferrell of Wake county and Miss Lala Veasey of Granville.

DIED.

CARTER—Sister Amelia Carter departed this life February 21st, 1892. She was a member of Mt. Vernon Baptist church, and was loved by all who knew her. She leaves a husband and three children to mourn her loss. She died as she lived, in full faith of the gospel. May the kind Heavenly Father sustain by his grace the family, and may they be comforted by the thought that their loss is her eternal gain. She was a kind wife and a loving mother. A FRIEND.

BOBBITT—In Littleton, N. C., January 21st, 1892, William H. Bobbitt, Esq., aged seventy-one years, three months and twenty-one days days.

The deceased was a worthy member of the Baptist church in Littleton. For fifty years he had been a faithful follower of the Lord Jesus Christ, and had great delight in his service.

He was both farmer and merchant, and successful in both. Just to all, humble and peaceful, a loving husband, and a kind and indulgent father. He leaves a widow and four children, two sons and two daughters, and many friends, to mourn his loss. His end was peace. "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." J. M.

SUTTON—Died at his home in Perquimans county, February 19th, Bro. T. J. Sutton, in his seventy-first year. He had been in feeble health for two years, and bore his afflictions through all those months with christian resignation. For many years he was deacon of Bethel church, and an earnest worker in the Sunday-school. He was a good man. He leaves a wife and a host of friends to mourn their loss. May all be prepared to meet in heaven. A. W. B.

WELLS—Bro. Eli Wells died in Wilmington November, 1891, after a long illness. He was in his fortieth year. A short while before his death he lost three of his children. He bore his loss like a christian soldier. He was a member of Mt. Holly Missionary Baptist church, Pender county. He made a faithful member, and filled the office of a deacon well for a number of years. We mourn our loss, but rejoice at his gain. His life was a victory, his death a triumph. We as a church and fellow pilgrims, tender our heartfelt sympathies to his grief-stricken wife and children. And we do humbly pray the Captain of our Salvation to watch over and keep his wife and little orphans until they shall meet in the glory land.

Done by order of the church at Mt. Holly, Feb. 14th, 1892.

I. CARROLL, *for Com.*

POOL—Near Auburn, on Feb. 12th, 1892, Mrs. Mary Pool, wife of Mr. Hardy Pool and daughter of the late Mr. Eurias Baucom. Mrs. Pool was seventy-four years of age and had been a consistent member of Mt. Moriah Baptist church for over forty-one years, leaving besides a devoted, aged husband, eight children, five sons and three daughters, to mourn her death. She was loved and respected by all who knew her. But one so lovely and attractive in person and disposition, so guileless and gentle, could but win, as she did, the admiration and affection of all with whom she was brought in contact. Especially did she abound in that charity which thinketh no evil, but hopeth all things and believeth all things for the best. Indeed, the whole life of this gentle, sweet, humble and faithful christian woman was a living sermon whose influence for good extended far and near to all who were privileged to know her. Our heart-felt sympathies and prayers go out with and for the bereaved family. May the God of mercy and comfort heal their sorrow and give them peace. COM.

MOORE—Died at the home of deacon Geo. L. Parker in Rocky Mount, N. C., on Sunday, Feb. 21st, 1892, Mrs. Alice Moore, aged thirty-three years.

Month after month have we watched this uncomplaining child of God pursued by that silent, relentless foe, consumption, until at last, wearied and wasted, she could hold out no longer, this enemy of her body claimed its victim, and transporting angels took her soul and left us only memories of one of the purest, sweetest lives we have ever known. For cheerfulness under shadows, patience in suffering, uncomplaining submissiveness to an inscrutable providence, loving mindfulness of the comfort and pleasure of others, she excelled any one whom the writer has ever known. Her departure has left sadness in the home, the church and the community, but the fragrance of her pure sweet life, and the inspiration of her unquestioning and unfaltering faith in her Saviour, will linger with us and influence us until we too shall be called up higher and shall meet her, not wasted by disease and fatigued by suffering, but clothed in all the freshness and beauty of eternal youth and health. Until then, let us "sorrow not even us others which have no hope."

J. F. LOVE.

HOBBS—Abailla A. Hobbs died January, 1892, aged fifty years. She was a faithful member of Warwick church, and was a kind neighbor, and loved her brethren and her pastor. The humble christian life she lived will never be forgotten by those who knew her. While sick in bed she insisted on her brethren and sisters visiting, talking and praying with her. It was indeed a source of comfort and strength to any child of God to stand by her bedside and listen to her cheering words.

As she was nearing the other shore she said, "It is pleasant to stay with husband, children and friends, but it is far better to go and be with Jesus. I do not want to stay longer; I ask not to get well; but let me go to meet Jesus." And calling her children to her she bid them farewell, charging them to live christians and meet her where parting would be no more.

She leaves a husband, three children, one sister and three brothers to mourn their loss. Sister Hobbs will be missed. Her place in her home will never be filled. All who visited and knew her loved her.

God bless Bro. Hobbs and the dear children, sanctifying her death to the good of them and the church, is the prayer of the preacher.

JOSIAH ELLIOTT.

SIMMONS—Sister Martha Alexander, the beloved wife of Bro. Dennis Simmons, died Feb. 26th, 1892, in the fifty-ninth year of her age. She gave herself to Christ while young, was zealous in christian work and died triumphant in the faith. In coming to Williamston where there was no Baptist church, nor preaching by a Baptist minister (except the Anti-missionaries), she began work to have one. A preacher, Elder C. J. Nelson, was invited to come and preach as a house might be secured. Finally, a little band of five ladies including herself were organized into a church. Services were held in the old hotel, the court-house, the masonic hall, the old corner-store, for years, until locked out. She began to solicit funds, and, through the kindness of her husband, the present building was erected in which we worship to-day. In 1882, her husband was given in answer to prayer and joined the little church to be a faithful servant of Jesus Christ.

She was a friend of the young and never failed in the Sunday-school, at her home, on the street, or in the stores, to talk to them words of wisdom and love. Several of these have made men of themselves, and they do not hesitate to say that Sister Simmons was the spirit who inspired them. She was a good and substantial friend to the poor, and many were the charities which came from her hand. She was her pastor's comforter and sympathiser at all times, in every thing true and loyal to her husband, friends, her church and her God. Her place can never be filled. The blow falls heavily upon the town, the church and her dear husband. For thirty-five years she had been the light and comfort of his home, and the separation was hard. On Friday morning, 10:25, surrounded by near relatives and friends, she passed from the scenes of earth to those of heaven. From Tarboro, Scotland Neck, Rocky Mount, Norfolk and Columbia, came those who had known her to pay the last tribute to her memory.

On Sunday morning in the presence of a large congregation, her funeral sermon was preached by her pastor from 1 Cor. 15: 55, 56. Amid many sobs the coffin was closed and her body conveyed to the cemetery and laid away to await the resurrection of the just. G. J. D.

Tributes of Respect.

WHEREAS, Bro. Geo. W. Scarborough passed peacefully away on the morning of January 20th, 1892, in the eighty-fourth year of his age, at his residence in Mark's Creek Township, Wake county. He has been a member of Hephzibah church fifty-four years, and an active deacon for a number of years. Hephzibah church feels that she has lost one of her truest friends. But to see him at his best you would have to be intimately acquainted with him, and to be thus was but to love him the more.

Resolved 1. That Hephzibah church realizes a great loss in the death of our beloved Bro. Geo. W. Scarborough, yet bows in humble submission to divine will. We herein express our appreciation of his membership as a high honor to the cause we represent.

Resolved 2. That we tender our heartfelt sympathy to the bereaved wife and family, and comfort them with the noble thought that they have, as do Hephzibah church, so bright a representative in the world above.

Resolved 3. We trust that the mantle of the father may fall upon the sons, and that the influence of his life may so dwell in them that being dead he may yet speak.

Done by order of the church in conference.

JNO. W. SMITH,
F. M. FERRELL,
J. D. PAIR,
Committee.

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Keep back the words thou fain would'st speak
Against the erring one;
Revengeful thoughts and scornful words
Will never cure the evil done.
Remember, we ourselves oft err,
And oft from duty's path depart;
Against the weak and erring one
O, harden not your heart!

Think over all the trials borne,
The struggles and unrest;
Be not to hasty to condemn,
Have pity—that is best.
Another's faults oft seem so great,
When placed beside our own.
"Let him who is without a sin
Be first to cast a stone."

Uplift the fallen and the weak,
Bid them look up and live;
Tell them of him who on the Cross
Died so that they might live.
O lead them gently by the hand,
Till darkened roads are passed;
Then Jesus, who forgives thy sins,
Will lead you, too, at last.

—*N. S. B. in Christian Herald.*

The Power of Example.

A well-known christian merchant of this city not long ago had an urgent telegram calling him to see an old friend residing in a suburban town. When he arrived at the house of his friend he found the latter very ill only expected to live for a few hours. The friend asked to see him alone, and when by themselves, said: "My doctor tells me that I can live at the most but twenty-four hours. I wanted once more to see you and say to you something that I have never told you." In early life, as young men, they had met in this city in business relations, and it was at that period that the close bond of personal friendship was formed. They went much together in society, and had great happiness in each other. The one who was about to pass away had in their young manhood a cousin, a beautiful young lady in this city, in whose society both these friends passed much time. On one occasion she gave an elegant party, at which both were in attendance. During the evening when refreshments were served, she came to the friend of her cousin and asked him to drink with her a glass of wine. Very fond of her, the young man was sorely perplexed, but finally declined, saying: "I will do anything for you that I properly can, but I cannot drink the glass of wine." Turning from him with somewhat of an air of displeasure, she said: "Well, I will go to—"(her cousin), "he will drink it with me." She crossed the room to her cousin, extended the invitation to him with the air of confident expectation, but he also declined, greatly to her astonishment, and not a little to her chagrin. In this last interview, many years after the party in question, one thing which passed between these two old friends was the statement of the one who was about to die, which he wished to make as something of a confession, to the effect that he was at that time an observer across the room of what transpired with his cousin, and although he had never before thought of abstaining from intoxicating beverages, to the social use of which he had always been accustomed, influenced by the example of his friend in declining, he also determined to decline. He wished now to make acknowledgment of his gratitude for this eventful incident in his life, which he had no doubt had saved him from excesses and ruin which, in his case, would have almost certainly followed the continuance of the drink habit.

In this incident may be seen a practical illustration of the power of right example. Its influence is sometimes more potent and far-reaching than words of counsel alone, however good they may be. May every one, young and old, realize in the light of this dying statement of one friend to another, the great value and importance of the abstainer's example to others.—*National Temperance Advocate.*

"Is That So?"

Why should intelligent persons, as if they were parrots, adopt and utter certain phrases and exclamations? I sat by Mrs. Blank (her husband is a clergyman) in the street car a few days ago, and after we had exchanged greetings, I said, "My Cousin Angeline sails for Liverpool to-day." "Is that so!" said Mrs. Blanks. "Yes," I said, rallying as well as I could, for this reply takes all the spirit from me, "and she is always very ill on the ocean." "Is that so?" said Mrs. Blank again. A pause followed. How can one continue to pay out the coin of conversation if not even the interest comes back?

I was glad to get out of the car and meet pretty Amy Dexter. I had a bit of news for her. Amy is in the high school, and I told her at once that Miss Cummins, who taught her botany last year, was to be married soon. "Is that so?" returned Amy. I love Amy, but I do not like "Is that so!" and I hastened on to get out of its way; but as I went along Frank Sullivan overtook me, and will you believe that when I asked Frank if Mr. Stockton had really promised to answer the question, "The Lady or the Tiger?" he exclaimed, "Is that so?"

Later in the day I told Mr. Emory that his playing of the organ last Sunday had been complimented, and he smiled and murmured, "*Is that so?*"—*Annie M. Libby, in Wide Awake.*

The gay young bicyclist he's in his bed.
For him is the spring sun shining.
Has been doing and is sore in body and head.
Scott's Emulsion will make him smiling.
"I've got it at last," said the fellow who
Had his cough subdued by Dr. Bull's
Cough Syrup.

Our Enemies.

There is within us a tendency toward sinning—that is one enemy. However we may have contracted the tendency, it is in us powerful, terrible. Down below act, down below volition, down into that which all evil acts, thoughts, choices strike their roots, is a black soil of evil. Sinning starts and blooms from it as poisons do from swamps. All the trees of our bad actions suck up lusty nourishment from it. Our depraved nature—certainly that is one enemy.

A personal devil is another enemy. There is a personal devil, all of whose energies are concentrated towards destruction. Let us not think he is not. The Scripture declares he is. "For your adversary, the devil, goeth about like a roaring lion seeking whom he may devour."

Companionship may be another enemy. Men often march to death in companies, under the lead of Captain Scoff and Lieutenant Sneer. Friends gather round a man. Friends! they are hornets, furnished with implements, hornets always carry something to suck with and something to sting with. "Treat; be generous," they say. They touch the man's fancied honor, and money flows like water. These so called friends welcome the man, praise him. "Open hearted, manly," they call him. The young man is fired, careless of anything but this momentary esteem. But the heated moments speed apace; the revel ends; leaving what revels always do—emptiness of pocket; fullness of remorse.

No young man can live and not be obliged to meet such enemies as these—his own evil nature; his devil; bad companionship. Yes, but he may master them. If he will have it so, the Holy Spirit will regeneratingly change his evil nature; the omnipotent Christ will stand with him in his fight against the devil; and the prayer "Lead us not into temptation" will keep him from bad companionships. Let us arm ourselves with all divine helps, that we may be vanquishers ourselves. Let us put on the whole armor of God. Let us have unfaltering faith in the prowess of righteousness. Let us do all we can to aid our tempted brothers in their fight with the enemies it is the doom of life to combat, and so likewise shall we help ourselves.—*Wayland Hoyt D. D., in Young People's Union.*

Beecham's pills cures sick headache.

A Selfish Measure.

Our interest in the misfortune of others is likely to be measured by our personal esteem for those who are newly in trouble, rather than by their needs, or by their personal relation to others. We read of a railroad accident. Quickly our eyes run over the list of killed or injured, and it is with a feeling of relief that we find no one of our dear ones named there. If, indeed, there be no name which we have heard before, no neighbor or prominent fellow-citizen mentioned in that list, the accident seems a less important one than we feared. And if it be shown that no passengers were among the injured, but only employes of the railroad company, the whole thing is likely to pass out from our mind as a matter hardly worth another thought. Yet why should we feel that our circle of affection or of acquaintance is alone of importance to us? Why should we fail of being impressed by the thought that every one of these killed or injured was a center interest and influence in a circle as important as that of which we are a center? Why should we not see that the very fact that it is an employe of the company who was stricken down increased the probability that a needy home was be reft of its support, and that striken hearts had now the double burden of sorrow and of want? It is a selfish measure of misfortune that is gauged by its effect on ourselves and our dear ones. If we would but go outside of ourselves in our thinking, and would consider how other hearts are affected by the misfortune that attracts our attention, it would seem a very different matter to us. And if we would but think of those who are newly sorrowing as those who are dear to our Friend of friends, and who are commended to us as his representatives, we should find that our relation to them is closer than we had imagined. It is true that we can not take the whole world into our hearts; but it is also true that we ought not to think and feel as if there were no world of importance outside of our personal circle of acquaintance.—*Sunday-school Times.*

Girls and Business.

Don't cry when things go a little wrong. The bane of success in a girl's work is often found in her quick sensibility, her readiness to take offense at a word of criticism, or to be hurt and show wounded feelings, if some one who has a perfect right to do so, finds fault perhaps with unnecessary frankness and directness. The soft cheek suddenly hangs out the storm signal of a crimson blush, the eyes fill, the girl is hurt, and shows it in a place where feeling should have no room to press in an entering wedge. A girl who has her way to make in this world, with its many cares and responsibilities, must remember that sentimentality has no standing ground in the proper performance of her task, and must expect her work to be gauged precisely as a boy's would be, by its real value.—*Mrs. M. E. Sangster.*

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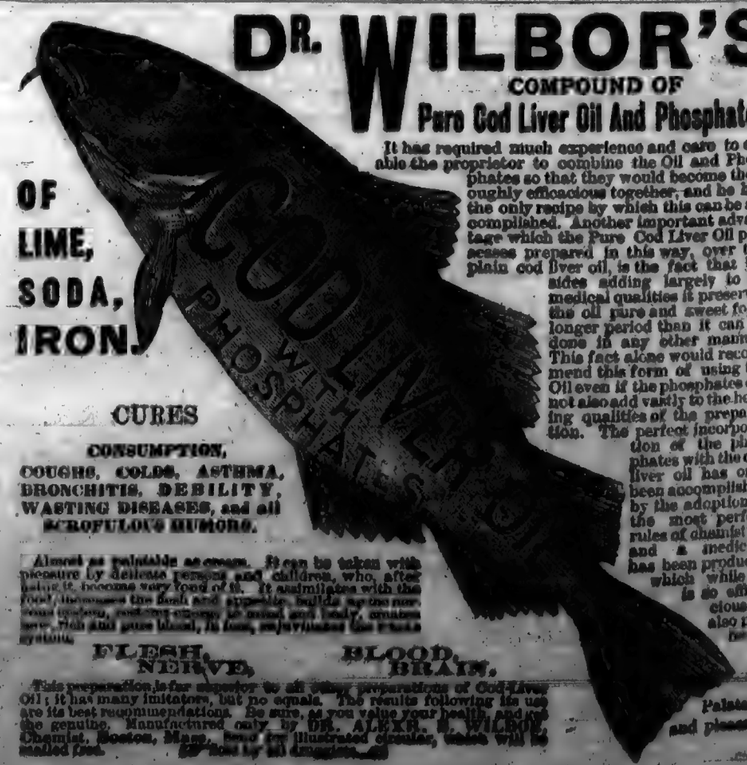

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MEMOIR VII—REV. JEREMIAH WALKER.

CHAPTER ONE.

When the young king, George III., made his late Scottish teacher the Earl of Bute and Prime Minister of the British Empire, many tide waiters hastened to do homage to the man who was thus shown to be so high in the monarch's trust and affections. Among others who thus sought to recommend themselves both to the king and his minister was the adroit and unscrupulous Gov. Tryon of North Carolina. That fair region now included in the counties of Warren and Franklin was formed into the county he and the General Assembly called Bute. But the name proved as evanescent as the power of the man whose patronymic it bore. The great Revolution came and with it the name of Bute disappeared from our map to make room for those of the statesman and the hero who are still preserved to human remembrance in the names of Franklin and Warren. It was in this favored region that in the year 1747 a man child was born who was to be widely known and honored of men. They called him Jeremiah Walker, but in such poverty and ignorance were his parents and neighbors that small hopes were entertained by even those who loved him best as a child, that anything beyond humble obscurity could ever be his lot in this life. But that obscure child amid the red hills of Warren was not to be chained down by either the accidents of birth or the stress of social environments. In the miserable system, or rather, absence of all system as to school facilities then seen in our country, the lad early evinced a passionate desire for acquaintance with books and letters. Turning aside from all the amusements so dear to the great majority of boys and girls, young Jeremiah Walker could be found, book in hand, whenever the stern requirements of labor on the farm did not compel his assistance. With the small start he managed to get at the hands of a strolling teacher, the dauntless and tireless orator of the future managed to continually augment his slender store of acquirements until long before his majority was attained, the country side was filled with the fame of his knowledge. He early became a member of the Baptist church and in conference charmed all hearts with the ease and grace of his elocution.

As young Walker seemed deeply pious, it was no wonder that a people who rejoiced in such weak preachers as generally served our churches of that day should have leaped to the conclusion that here was a chosen vessel of the Lord. Of course, a young man who so far surpassed all they had ever heard in his utterances on sacred subjects and who also professed to feel that he was called of God to preach the gospel, was gladly welcomed into such holy and tender relations. It was thus while still in his ruddy youth, ere the beard and bronze of manhood had visited his cheeks, that young Mr. Walker was ordained and set apart to the full functions of the gospel ministry. In his marvelous success in such relations, it seemed that all the haste and precipitation of his exaltation were abundantly justified. He went on to astound and conquer all hearts in the magic of his splendid oratory. Nor were the more needed graces of humility, zeal and devotion to God wanting in his conduct. As matchless as he was in the pulpit, the more trying ordeal of the fireside but the more endeared him to the purest and best of his brethren in the Lord. He seemed to them some miracle of grace vouchsafed from on high to lead them on in the green pastures and by the still waters of a higher life in the Lord. As they listened to his glowing addresses in church meetings or heard his ready and luminous expositions at home of the deep things in Scripture that had been so dark and inexplicable to them, they would wonder and ponder by what possible means this youth, reared amongst their own unlettered neighbors, should have gained so much insight into the deep things of the Scriptures. [illegible] has been intimated before in the preceding memoirs of this series, the Baptists and a vast majority of the other white people of the Colony of North Carolina had relapsed into a state of profoundest ignorance so far as literary learning was concerned. Most of their preachers had managed to learn enough to be able to read the Bible, because this was the one *sine qua non* necessary to their license and ordination. But what a pitiful stock of extraneous and yet necessary learning was theirs, to aid them in understanding and explaining to audiences still more ignorant than themselves, the many historical, geographical and oriental allusions so thickly scattered all through the holy book. What, for example, would be such a commentator's understanding of Luke's enumeration of the nationalities represented at the famous feast of Pentecost. Such men, ignorant from the start as a rule, toiled all the week on their farms, with neither hope nor desire of higher attainments. The beggarly salary allowed them for their pastoral services was so small, that it scarcely entered into their estimate of necessary revenue as a support. They could say with the Indian, "If my preaching is poor, so is my pay." In the general poverty of the country at the time, the people were sorely put to, to get hold of money by any means. English merchants, to aid their own selfish schemes, had procured orders in the councils of royalty in London forbidding the issue of Colonial script, and there was no other circulating medium worth mentioning in the Colony of North Carolina. The steady drain of gold and silver coin sent over the seas to purchase things needed by the wealthier families kept the Province entirely stript of the valuable metals. Besides this, the annual taxes had to be paid in coin after the suppression of Colonial issues of paper bills. We can, then, neither wonder at the smallness of the amounts paid to pastors or the poverty of means generally in the land.

In such a community and amid such clerical peers, Jeremiah Walker flamed up like some resplendent meteor on the bosom of a starless night. His zeal, piety, eloquence and affability to all classes made him a paragon to admiring thousands as he passed on his victorious way from county to county, and later, from State to State. It may be that some reader may incline to the opinion that this picture of the youthful divine is overdrawn. For the benefit of such doubting Thomases, the following fine picture of Mr. Walker is copied from the pages of Rev. Dr. R. B. Semple's History of the Virginia Baptists:

"The invincible energies of his genius towered above every obstruction. He quickly shone forth with such splendor as to make it questionable whether the obscurity of his education, as well as the unlearnedness of his society, did not, by having his mind unshackled from scholastic dogmas and critical strictures, rather advance, than impede, his real greatness. After preaching in his native neighborhood and in Pittsylvania county, Virginia, for some years, he was induced by the new church called Nottoway in Amelia county, Va., to move down and take charge of them. This took place in 1769. Here he became very conspicuous. Great talents seldom fail of great success. Mr. Walker, though pastor of Nottoway church, disseminated his evangelical principles far and near. He was almost incessantly employed in preaching the gospel. In a few years, aided by others, particularly certain young preachers of his own raising, he planted between twenty and thirty churches south of James river. In these were also a considerable number of gifted characters, who afterwards became distinguished preachers, all of whom were either brought to the knowledge of the truth through his ministry or were nurtured under his fostering hand, after they were brought to conversion. All who knew him about this time coincide in ascribing to him everything that is desirable in a minister of the gospel. In talents as a preacher, he was equalled by few of any denomination. His voice was melodious; his looks were affectionate; his manner was impressive and winning; his reasoning was close and conclusive; his figures were elegant, well chosen and strictly applicable;—all of which advantages were heightened by the most unaffected simplicity. In private conversation he was uncommonly entertaining and interesting to all, but especially to young preachers. Affable with all sorts of people, he was beloved and admired as far as he was known."

It was no wonder that a young preacher of such extraordinary powers should have been early induced to leave his North Carolina home. In our strange appreciation of men and events, our people see but little difference between man and man, when the proper rewards of human excellence are to be awarded. Had Jeremiah Walker remained where he was born, he might by close living have avoided actual starvation; but where were the food and clothing proper for such a man's family to come from. The orator who entranced listening multitudes and enjoyed communion with the loftiest minds that have left us their thoughts in the books that delight all ages and nations, would scarcely be content to eke out the scanty pittance paid him by the churches, by the drudgery of manual labor on a Warren farm. Men in Virginia and elsewhere beyond our borders were willing to give of their substance a proper support for such men. And thus it was with Mr. Walker and a host of the same kind of men who have expatriated themselves in self defence, while our short-sighted population continued to express wonder that so many of our brightest youths leave their native State. When will we learn that the workman is worthy of his hire, and that labor is valuable in proportion to the skill with which it is accompanied.

With all his popularity and success in his new field of labor, Mr. Walker was yet doomed to some bitter experiences in Virginia. The eyes of the jealous and enraged members of the Established Church had been for some time on his movements, and they were resolved at last to use every means in their power to silence this eloquent advocate of Baptist principles. It will be remembered by the reader that Mr. Walker left North Carolina for Amelia county in the Old Dominion 1769. This period was precisely coincident with that of the greatest Baptist effort at propagating their faith and practice in the commonwealth, and also of the most bitter and unfair means of resistance on the part of the Church of England authorities. While North Carolina had been cursed and burdened with a similar imposition on the rights and liberties of the great mass of the inhabitants, yet for many reasons, the men of the Established Church had forborne the acts of injustice and oppression so common in Virginia. In the first place, the Episcopal portion of our people was a mere fragment of the population, and in the next, long and bitter experience had shown all such exotic combinations that North Carolinians would not tolerate, without armed resistance, very serious infringement of their previous privileges. Gov. Burrington was very right when he wrote back to the men who sent him over to manage the unruly Colonists, that only the plan of peaceful rule in Albemarle was to let the people govern themselves in their own way. So many previous governors had come to grief in their struggles for supremacy that even head strong and hard drinking George Burrington could see the danger of arousing their jealousy and wrath. Even then, as danger thickened around Rev. Jeremiah Walker as he went on his way proclaiming a crucified Redeemer, the bold men of Orange, Rowan and Guilford were arming for the bloody struggle at Great Alamance. Virginians might crouch down in submission to jealous rectors and maladministrations of the law, but such things were only possible in North Carolina in such places as New Bern, as it was under the very shadow of Gov. Tryon's new palace. With his strange ascendency over the hearts and minds of the sternest patriots, the church authorities on the Neuse might seize and imprison Rev. James Brinson, but nowhere else were such outrages attempted.

The Primitive Baptists of America.

I give in this article a few facts gleaned from my reading concerning the operations of the early Baptists of this country along the lines of religious literature, ministerial education and missionary effort.

I may be unfortunate in the selection and arrangement of my facts, but I hope the reader will accept them as I present them, and find them somewhat interesting. Of one thing I feel assured—that the reader will recognize a vast difference between the early or primitive Baptists of this country and the Reformed Baptists of 1827, who afterwards called themselves *primitive* Baptists.

RELIGIOUS LITERATURE.

Long before the Baptists of America had any agency for the dissemination of religious literature, they had keenly felt the need of such an agency. Neither could the Religious Tract Society of London, established in 1799, nor the American Tract Society, established at Boston in 1814, supply this want of the Baptists, though they highly commended and heartily supported the latter up to the formation of their own Tract Society in 1824.

Between 1799 and 1814 the publications of the London Society had circulated "from the shores of the Baltic to the Cape of Good Hope, through the whole of Europe and India, and were pressing upon the inhabitants of China." In the first fifteen years of its existence the Society sent out thirteen millions of tracts.

The American Tract Society has been sending out for nearly eighty years its millions of tracts and books of pure, uplifting, soul saving literature, the good results of which only eternity can tell.

I have before me the sixth annual report of the "Baptist General Tract Society," organized in 1824. Wm. T. Brantley was President and J. L. Dagg was Vice President of the body at its sixth anniversary. These were Southern men, and the former was a native of North Carolina, and at that time editor of the *Columbian Star and Christian Index*.

From their sixth report I gather the following facts: The Society received during the first six years $15,761.03, and printed 15,393,000 pages of religious literature. There were, in 1829, 329 auxiliary societies engaged in the circulation of the publications of the General Society. I am glad to know that three of these auxiliaries were in North Carolina, and that the names of Jas. McDaniel, W. G. Gray and C. W. Skinner appear as agents of the Society. The Chowan and French Broad Associations recommended the Society to their churches.

The reports of the various Associations on Sunday-schools during the year 1830 were so encouraging as to lead the Society to say, "The time may come when the number of schools in our denomination will be so great as to require the Tract Society to publish a series of Sabbath school books suited to their wants."

I have not given a tithe of the facts concerning tract distribution, nor have I said anything about Bible distribution; but I have submitted enough to show that the Baptists of America very early felt the need of religious literature, and made commendable effort to supply it.

MINISTERIAL EDUCATION.

Another pressing need of the denomination was proper equipment for training young men called of God to preach the gospel.

The earliest movement in this direction, so far as I have been able to find out, was made by the old Philadelphia Association in the year 1722. The churches were instructed to seek out young men hopeful for the ministry, and "to give notice of it to Mr. Abel Morgan before the first of November, that he might recommend such to the Academy on the account of Mr. Hollis."

Isaac Eaton's Academy, Hopewell, New Jersey, was the first school opened by the American Baptists for the education of young ministers. It was a child of the Philadelphia Association, and was born in the year 1756. The school was placed "under the care of brother Isaac Eaton and the inspection of our brethren Abel Morgan, Isaac Stelle and Peter Peterson Vanhorn." Phila. Asso., p. 74. Among the many distinguished ministers who received instruction at this school were President Manning, for a quarter of a century at the head of Brown University, Dr. Samuel Jones, Dr. Hezekiah Smith, Dr. Isaac Skillman, and many others.

In the Minutes of the Philadelphia Association for the year 1766, Rhode Island College or Brown University is warmly recommended to the churches. It is added, "this college hath been set on foot upwards of a year, and has now in it three promising youths under the tuition of President Manning." I need not say more of this honored and useful institution that has sent out so many distinguished men and able, consecrated ministers of the word.

Other Baptist schools sprang up in the South about the beginning of this century. Benedict mentions several of them in his old work. Among these are Mt. Enon Academy, not far from Augusta, Ga., which came into existence in 1800, principally through the exertions of Dr. Henry Holcombe.

Mr. Roberts' Academy at Statesburg, South Carolina, was opened in the year 1800. The history of this institution is intimately connected with the Charleston Baptist Education Fund, commenced in 1791 by the Charleston Association for the gratuitous education of pious young men called of God to the work of the ministry. Richard Furman was chairman of the General Committee to whom was entrusted the management of this fund, and Henry Holcombe was Secretary.

One of the rules of the committee reads: "No person shall be admitted on the bounty but such as come well recommended, and appear on examination to be truly pious, of evangelical principles, of good natural abilities, and desirous of devoting themselves to the work of the ministry."

Joseph B. Cook and John M. Roberts were sent by this committee to Brown University in 1794. Jesse Mercer was assisted in 1793. Sydenham Morton and William Jones were adopted as beneficiaries in 1800, and sent to Statesburg Academy, just opened by J. M. Roberts, one of the beneficiaries of the committee and a graduate of Brown University. In 1803 Samuel Eccles and Ezra Courtney were accepted as beneficiaries. Wm. T. Brantley was placed under Roberts in 1805, and afterwards went to the South Carolina College, from which he graduated in 1808. I have mentioned these brethren to show that the Baptists of the Charleston Association were at an early date wide awake to the importance of having well-trained ministers of the word.

I must leave out much that I intended to say about ministerial education, and reserve what I have to say about missionary effort for another paper.

JOHN T. ALBRITTON.

Mt. Olive, N. C.

Words of Encouragement to Sister Hicks.

Dear Recorder:—In your issue of Feb. 17th I see where Sister Lucy E. Hicks is hurt because some prominent church-members signed a petition gotten up by whiskey men to annul the proceedings of the commissioners who refused to grant them license to sell whiskey in Henderson.

Sister, you must not allow little things like that to hurt you. There is a (christian!) nation which is in partnership with every old distiller in the country. A (christian!) nation that says to the barkeeper, your business is necessary to the perpetuity of the government. Had you thought of that? Well, it is so, and there are not only lawyers who will plead for any one that is imposed on by local laws, but there are scores of preachers who vote every chance they get with the parties that give them their license, protection and encouragement.

Sister, it is not in a general way good advice, but I would advise you to harden your heart a little. Yours in Christ,

J. T. J.

Troy, Texas, March 1, 1892.

That life is long that answers life's great need.—*Edward Young.*

Power from the Lord.

BY J. B. TAYLOR, D. D., LEXINGTON, VA.

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide
That tells us whence his treasures are supplied."

Men wonder at the strange power of the preachers who have been eminently successful. They study their rhetoric, and seek by adopting their methods to obtain their power to draw the multitudes and win souls. But they often overlook what alone constitutes the true secret of power.

The Apostle Paul explains the mystery, when in his epistle to the Thessalonians, he says, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance."

That power which comes with the Holy Ghost, and with the strong assurance of faith, is what gives true success, not only in preaching, but in all christian effort. Those who have had this subtle power have been the men and women whose souls were surcharged with the fire of God. Others who came nigh them felt the strange mysterious influence. These honored ones of the Lord have not always been "gifted," according to man's judgment, but blessings attend their lives and labors, for they toil not in their own strength, but "with demonstration of the spirit and with power."

It is needless to write of the way by which this power may be obtained, for that is set forth by our Lord in Luke 11: 13. Aye, Jesus himself will be with those who truly seek his presence.

It is related that some two hundred years ago there was a Scotch preacher whose labors were signally successful. He was a mighty man of prayer. He had an appointment in a certain community. The time for beginning arrived, but the preacher had not come. His host sent word that the people were waiting. The servant came back and said that he did not knock at the preacher's door because he seemed to be talking to some one. "Did you hear anything that was said," inquired the master. "Yes; he said, 'I will not go except thou come with me,' and he kept begging the other to come." "That will do," said the host, "he will come, and the Other will come with him, and great things will be done here today."

That blessed Other was with Baron Stow of Boston when he preached a single sermon which resulted in the awakening of a hundred souls. The preacher had prayed a whole night over that sermon.

Ah, the presence, the company of the Other, is what we all must have. Pastors, evangelists, editors, secretaries, agents, Sunday-school teachers, colporters, deacons, church members, male and female, let us ask him as never before to be with us. If we go forth in his might we cannot go in vain.

A Correction.

Dear Recorder:—I see in the RECORDER of the 24th inst. a clipping from the *Carthage Blade* in which it is stated that the membership of Crain's Creek church had joined the Cameron Baptist church. Now, I want to say by way of correction that there was no Baptist church in Cameron until Crain's Creek church by a unanimous vote of its members agreed to move their organization to that place. It is still Crain's Creek church, but I suppose it will at an early day be changed in name to Cameron Baptist church. This church is about thirty-eight years old, and has had its days of prosperity as well as of adversity. It is the only Baptist church in a territory of about twenty miles square. We are now getting the material on the ground to build a house of worship, and expect to begin work on it soon. The church has received several new members into its fellowship since its removal to this place, and soon we expect more. The church is still a weak one financially, and we will be under the necessity of asking our brethren and friends, whom the Lord has trusted more largely with the keeping of his talents, to help us. A little help just now will be greatly appreciated by us, and we believe will be blest of the Lord in the establishment in this vicinity of those principles which are dear to every Baptist. Please forward contributions to Bro. E. P. Rodwell of this place, and they will be duly accredited.

May the RECORDER ever go forth advocating truth. Fraternally yours,

WM. ROGERS.

Cameron, N. C., March 4, 1892.

Responsive Reading.

In some Sunday-schools the superintendent or teachers of the classes will read a verse of the Bible lesson, and then the school or class will read the next verse.

I do not like this responsive reading. It smacks too much of Popish or Episcopal formality. It is objectionable, because some read fast, and some read slow; some read loud, and some read low. It creates a perfect jargon and tangling of voices. No one can in this way read God's word reverently and intelligently. Many people attending our Sunday schools have but a limited education. The Sunday-school affords many of these the best opportunity they have to improve in reading. Teachers should kindly and pleasantly aid the members of their class to read correctly. This cannot be done by responsive reading.

J. T. J.

The Biblical Recorder.

WEDNESDAY, MARCH 16, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

LESSONS FROM THE LIFE OF SPURGEON.

The nineteenth century has given birth to no preacher of the gospel who was such a mighty factor for good as Chas. H. Spurgeon; and we are only speaking what the trend of the religious sentiment of the age declares, that no man has died within the the century whose death has attracted more attention, or has been more sincerely lamented by the christian world. He was in many respects a remarkable man, and we desire in this paper to impress upon our readers some lessons derived from a study of his life that are evidently worth our attention.

One is, that a man may *commence* preaching with moderate intellectual gifts, and yet develop into a mighty preacher of God's word. It is a well-known fact that Spurgeon was not by any means a *scholar* when he commenced preaching. At best, we can only claim for him at that time a fair academic training. He was never a college student. We must not lose sight of the fact, however, that he had quite a retentive memory, with a remarkably inquisitive and receptive mind, and was really a student all of his life. His later sermons, and his published works, declare the fact that he had after years of arduous study acquired an education that would have been helpful to him at the commencement of his work. We mention the above fact, then, with no intention to disparage education, or to encourage our young men at college, or at the Seminary, to fail to use to the best the advantages and opportunities they enjoy. When possible, they should complete their courses, and be well prepared to grapple with the living theological and other questions of the day. Yet we desire to impress upon the minds of those who have not enjoyed first class educational advantages the importance of not turning back from their duty, if they feel called to preach, or desponding after they commence the work of the ministry, for the reason mentioned. The Baptist theory is right. If God has called a man to preach, whether he be learned or unlearned, as the world uses those terms, let him preach. If Spurgeon had belonged to some peoples that we now have in mind, who require graduation in a regular college course as a condition for entering the ministry, he would have been debarred the privilege of entering the pulpit, and the world would have been deprived of one of its greatest preachers. We must never forget that most of the immediate followers of Christ were unlearned men. God has always found pleasure in using the "weak things of the world to confound the mighty."

Another lesson we may learn from Spurgeon's life is, that it is possible to draw and hold a large congregation of hearers at *one place* of worship for long periods of time without resorting to any of the mere accessories of worship now so common, or to any *sensational methods*, such as are becoming popular among modern ministers. Spurgeon's Tabernacle in London cannot be called a fine or very costly building. Yet many modern churches imagine that it is almost impossible to draw and hold the multitudes without very elegant and costly buildings, such as shall please the eye and gratify the esthetic taste of the multitude. We are not opposed to building fine churches when the cause demands such buildings. Nothing that we have ought to be so dear to us as to be withheld from the Lord's service; but we fear that a good deal of money is unwisely spent at places that do not demand such expenditure, merely to gratify church vanity; and the point we make is, that it is possible to fill a large house continuously, if the pulpit has the right man in it, without the house of worship being specially costly or attractive. People went to Spurgeon's Tabernacle not to behold the costly building, but to hear him who made its walls resound with the old, old story, told with a pathos, quaintness, and earnestness, rarely excelled.

Spurgeon had, we believe, no regular choir, and the singing was congregational. Those who attended his Tabernacle almost always spoke of the mighty volume of congregational praise that went up to the Lord in song when his great multitude of hearers joined in that part of the worship. Yet how often do pastors and churches conclude that it is almost impossible, especially in the cities, to draw and hold a large congregation without a trained choir, a costly organ, and all the modern accompaniment of first-class choir worship. We are not opposing choirs, nor the highest form of melody in praising God in public worship, but we make the point that it is possible to fill a great house to overflowing continuously without these things. It is quite well for our people to remember this, and there is no occasion that a pastor or people should be discouraged in their work if they be not able to command such a choir or worship in such a building as others about them happen to have. Some of London's immense piles of grand church architecture, with all the elegant accessories of the establishment, were during Spurgeon's lifetime often occupied by slim congregations, droning out responses, or stereotyped prayers, with surpliced dean, bishop or archbishop, whilst the plain preacher, in his plain house, was preaching to packed thousands. "Not by might (human) nor by power, but by my spirit, saith the Lord."

Nor did this greatest of modern preachers resort to any *sensational methods* to draw and hold his congregations. There were no preludes nor interludes. He did not select, so far as we know, sensational subjects, and announce them from the pulpit or in the city papers. It was known that the doors of the great Tabernacle were open to all, to the rich and the poor alike, and that the great preacher would preach the old, and yet ever new, story of the Cross, and thousands flocked to hear him. We are not lecturing our brethren here. There are some honored men among us that use methods that may be considered more or less sensational; but again we say that we are only making points from the life of this distinguished preacher which, to say the least, are significant, and deserve the attention especially of our younger students in the ministry.

Another lesson we learn from the life of Spurgeon is, that plain, simple, direct preaching is best adapted to reach the people and effect permanent good. One may read the sermons of Spurgeon in vain for anything like theological curls or flights of oratory. The search is equally vain for dark and mysterious passages that might puzzle the author himself to interpret. The man's style, like himself, is transparent, simple, direct. Ah, what a difference here, from the opinions that prevail among some churches or congregations! In the estimation of many church members now, the greatest and most essential qualification is that the preacher should be a "good pulpit orator," that he should be "brilliant, able to draw a crowd," &c. Yes, the preacher may be able to meet all these demands, and yet do little good in the world in the way of winning souls to Christ! Ah, how often do preacher and people forget that any man can be eloquent when he has a great theme to talk about, and is earnest in delivering his message. One of the most gallant battle cries ever heard during the American struggle for independence fell from the lips of the gallant De Kalb, as he cried in the thickest of the battle that ended his life, in his broken English, "Forwarts, bruden, forwarts!" Ah, what a poor figure does a preacher of Christ cut when he stands before mortal men and women, with the grave yawning beneath them, and all the dread realities of eternity staring him and them in the face, to be feeding them on sweet poetic platitudes, or the bon-bons of oratory! What would be thought of a watchman on the walls of the city, when he sees a host of the enemy approaching, if he should deliver to the people a beautiful homily about the "beauty of their situation," their business outlook, before he raised the alarm.

Another lesson we may learn is, that it is not necessary for the highest measure of success in the ministry for the preacher from time to time to preach exclusively to particular *classes* of his hearers. We have no account of his preaching to *men* to the exclusion of *women*. He did not preach to the children to the exclusion of grown people. Nor was there need, for his style was so simple, that children could understand him at any service. There be those who think it quite the thing to preach exclusively to *classes* at times. There is no precedent for it in the preaching of the Nazarene, or in that of his greatest modern minister.

Why can we not have more Spurgeons? We will have, when all of our ministers realize the *nature* of their calling, and the weight of the message they are sent to deliver. We will have, when our churches and pastors cease placing so much reliance upon the mere accessories of worship, and call in the aid of the Holy Spirit in the worship of the sanctuary and in the proclamation of the gospel.

WHY NOT?

The statement of the President of the Foreign Board, printed last week, reveals the fact that a special emergency confronts the Board. The treasury is empty, the present debt for borrowed money is over $35,000, and receipts are considerably behind what they were at a corresponding date last year, while expenditures in obedience to the instructions of the Convention have been much larger than ever before.

This condition lends force to the suggestion of Dr. Ellis, that the churches adopt and observe a special season of prayer and self-denial in the interests of this great work. We heartily second this suggestion, and commend it to pastors and people throughout the South.

Perhaps no one week would suit all equally well, but we might generally take the week beginning with the first Sunday in April. On Sunday, particular mention might be made of the pressing need of the Board, and the people exhorted to offer special prayer and exercise self-denial during that week in its interests.

This suggestion is not made at the instance of the Board, but we have no doubt such a course would be very gratifying to them. Let us cheer the hearts of these servants of Christ and the people in this season of anxiety by our united prayers and gifts. Above all, let us honor him who "loved us and gave himself for us."

We should be glad for our pastors and private members who approve the suggestion to write us a line to that effect at once.

The above has been sent out by the editors of the *Religious Herald*, and will appear as editorial in that paper this week. The effort is to secure, if possible, simultaneous action throughout the churches of the entire Southern Baptist Convention.

We most earnestly and hopefully commend the suggestions to the prayerful consideration of all the pastors and churches in this State. Our risen Lord has said, "All power is given unto me—go ye therefore—I am with you always."

Here inclosed by the Omnipotence and the Omnipresence of the Lord are his people who go forth to give the gospel to the nations.

William Carey caught not only the real spirit of missions, but also the divine *order* in the work given to the Lord's people—"Attempt great things for God, and expect great things from God." Our great attempts must not only precede, but in part be, the basis of our great expectations.

It is the Lord who works in us to will—to attempt great things—and to do—to perform in his strength the work planned. We must trust him by large missionary "attempts" before he will trust us with large missionary donations. The Baptists have succeeded far beyond all others in teaching the people to give themselves to God. Now let us go ahead of all others in teaching our people to give themselves to mere humanity. Allegiance to Christ involves allegiance to humanity. The gospel is the only remedy for the world's troubles. The gospel is the *one* thing the risen Christ has commanded us to give to all the world.

The consecration of ourselves and our means is the one demand now upon us in giving the gospel to the world. Let us all make the first week in April—3d to 10th—a time of special prayer and self-denial in the interest of missions.

EXPRESSIONS OF SYMPATHY.

Since the announcement in the last issue of the paper of the illness of the editor, a great many letters containing tender regard and deep sympathy have been received. A great number have given assurance that earnest prayers have gone to the throne of grace for the speedy recovery of one whom they so highly regard and so tenderly love.

Sister Bailey, the wife of the editor, and the family, extend their hearty thanks and express their appreciation for all these tokens of kindness. They will not be able to make individual responses to the extensive number of these letters. But they are read and will be preserved as sacred treasures.

CONDITION OF THE EDITOR.

There is very decided improvement in the health of the editor. He commenced to improve on Wednesday night last, and has since continued to grow better. His physician says he is doing as well as could be expected. He is able to walk about in his room a little, and to receive a few of the many friends who call to see him. We hope before a great while to see him at his post of duty again. Many prayers are being offered for his recovery, and we trust that a merciful Heavenly Father will hear and restore to health again.

QUERY.

"Is a deacon of a Baptist church a Scriptural office of a church who has been ordained by a preacher who himself was ordained by a presbytery called by himself, through his church, when both the pastor and the clerk of said church were not present, and, too, without the endorsement of the church at any subsequent meeting?"

ANSWER.—Such a preacher has not been properly ordained and is not to be encouraged. His work, therefore, in the ordination of deacons should not be recognized by Baptist churches.

FROM OUR TRAVELLING AGENT.

CARTHAGE, N. C.

The Tyson & Jones carriage factory is the nucleus around which most of the business and growth of the town has centered. There is hardly another business anywhere which has enjoyed a better success. It began probably fifty years ago to operate on a very small scale, making only a few buggies a year. But while the output was in the beginning small, and continued so for a number of years, yet from the first the policy of the company has been to do good, honest work. The business has continued to grow, and at the end of each year the proprietors have had cause to make some new additions in the way of enlarging and improving the facilities for carrying on the business to meet the increased demands for the products of the factory. For recent years the work of this factory has not only held all the local trade of Moore and the adjoining counties, but is now being sent to every Southern State in the Union. The operatives here compose some of the very best citizens of the town, enjoying, as many of them do, the comforts of a good house, which they own in their own names, and which are free from incumbrances of every kind. This is the result of good wages and steady work. This is the only time in the history of this business when the men have been asked to work on half time, and the probability is, so I learned, that this is not to continue but for a short time.

The brethren had just called Bro. J. M. White to preach for them once a month, and were awaiting his decision, hoping, however, to hear that he would take the church for this year at least. The church has greatly improved here for the last few years under the pastorship of Bro. W. F. Watson, and we shall be sorry if the work should take a step backward, as it is certain to do if the church remains without a pastor.

The Cameron brethren feel some encouragement in their work. They have their house built, but not entirely paid for. But Bro. Rogers stands ready to take a collection out of every one who passes, "be he Jew or Greek," and the probability is he will soon have the church out of debt.

A freight train came on to carry me down to Jonesboro in time to look in on Brother Jones for a short while before taking the regular train for Fayetteville. Bro. Jones is well situated in his new home, and feels hopeful of his work. There are but few members at Jonesboro, but they are making a heroic struggle to carry on the work.

I reached Fayetteville at 2 p. m., and found the old town moving on just about as it has been for years past. Nobody ever heard of Fayetteville being "on a boom," and as a consequence there are very few failures among the business men of the town. There are some men in the town who have done business here in the same house for nearly a half century, have made large fortunes, and are now pursuing their business in the same conservative and careful method which has characterized them in all the years that are past. The Baptist cause is growing stronger here year by year. Bro. Oliver is just the man the brethren here delight to have for their pastor. I do not know any preacher in the State who seems to be more justly appreciated. Bro. Oliver is not only a splendid preacher, but does an unusual amount of pastoral work among his people. And in this he is blest, too, by the sympathy and help of Sister Oliver, who realizes that she may share in this part of the pastor's labors. After having spent the time I had in Fayetteville in this pleasant home, I was not surprised that the brethren and sisters of the church were delighted with their pastor and his wife, for their lives seem to be wrapped up in the interest of the church and in the comfort and happiness of each of its members.

But for the rain and wind I should have reached

MOREHEAD

in exactly the right time. This, however, was copious and most disagreeable. I found the fishermen "mending their nets," which had been broken by the large number of fish which had been caught a few days before. Men who have been in the business for years told me there had never been as fine fishing there at that season before, and that in a single day there were more than two thousand dollars worth of fish sold and shipped from Morehead City. So I found the brethren here happy and in the best of humor, and ready to renew their subscriptions to the RECORDER. What a blessed thing it is to find a place where people don't talk "hard times!"

Bro. Moore is moving right on with his work here; and besides, is building a church a few miles in the country.

I heard many express the hope that Bro. R. E. Peele would cast his lot in the Atlantic Association. The brethren think he is the man they need. The Association is now in the best condition it has ever been in, and will do more for all objects this year than ever before.

Something from Newbern, Kinston and Goldsboro will appear next. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. F. M. Jordan is assisting Rev. N. S. Jones of Salisbury in a meeting at that place.

....Rev. W. B. Wingate of Greensboro has just moved into his new and elegant home.

....Rev. J. T. Jenkins takes charge of the Brooklyn Baptist church, Wilmington, N. C., April 1st.

....Rev. A. R. Pittman says: "I am doing all I can for Home and Foreign Missions in my churches."

....Rev. Baylus Cade has been called to the pastorate of the Venable Street Baptist church, Richmond, Va.

....Rev. N. A. Callihan pays a high tribute to the brethren about Exum's for their kindness and hospitality.

....Bro. E. K. Proctor, Jr., says: "I am anxious to see the RECORDER in the hands of twice as many as now read it."

....Rev. A. D. Hunter of Greenville writes: "We expect Bro. Hudson to begin a meeting with us on the first Sunday in May."

....The brethren in Oxford have secured a most desirable lot on which they expect to build a large and handsome church during the present year.

....Judson College was sold on Monday, March 7th, at $8,166. It was bought by Mr. J. R. Starnes and Prof. Greenwell of Asheville, N. C.

....A brother from Virginia says: "There are nearly two hundred churches in Virginia without pastors, and 205 preachers without charges."

....Rev. D. A. Glenn of Hendersonville writes: "My work is doing finely. I have added about twenty five to the church since I have been here."

....Rev. H. Sheets says that the pledges for Home and Foreign Missions in his churches *must* be raised, and he has already gone to work to do it.

....Elder D. P. Bridges says: "The RECORDER grows better continually. I want to say Amen to Dr. W. B. Harrell's article on 'Good Moral Character.'"

....Miss Nettie Marshall, sister of Doctor Marshall, and a teacher in the Institution for the Deaf and Dumb and the Blind, died last Friday morning, March 11th.

....Rev. I. T. Newton preached on Sunday morning and night, March 6th, 1892, to the First church, Durham. The brethren were highly pleased with his sermons.

....Bro. J. W. Purefoy of Henderson has accepted a position with W. Duke Sons & Co., and has gone to Colorado, where he and his family will make their home in the future.

....Rev. Geo. B. Eager of Anniston, Ala., has been called to the pastorate of the First Baptist church, Montgomery, Ala. He was recently called to the First church, Savannah, Ga.

....Rev. T. J. Taylor says that arrangements have been made for a thorough canvass in behalf of the Centennial of Missions in the Warren Union of the Tar River Association.

....Rev. Alvin Betts of Raleigh, who has been suffering with a cancer on his hand, submitted to an amputation last week. The operation was a success and Bro. Betts is said to be doing well.

....In addition to the list of Sunday school Associations to be held, as appears on the fifth page, are the following: Sandy Creek—Moon's Chapel ch., May 27-29; Little River, Hector's Creek ch., May 27-29.

....The title to the lot for the site of the Baptist Academy in Lumberton, N. C., has been executed by Mr. B. Godwin. It conveys the splendid three-acre lot on Walnut street, between Sixth and Eighth streets.

....Bro. J. W. Brady writes that there has been one of the greatest meetings at New Life church in Brunswick county ever known at that church. The pastor, Rev. J. P. Lennon, was assisted by Rev. N. A. Callihan.

....The second Sunday is the day on which all of the Sunday-schools in the State are asked to make a contribution to Sunday-school Missions. Let each superintendent see to it that his school does its best for this important work.

....Rev. C. A. G. Thomas says Dr. Overby, Chairman of the Ministers' Conference, has called a meeting for April 6th, at Edenton, to confer about the canvass of the Chowan Association in behalf of the Centennial of Modern Missions.

....Rev. E. B. Barrett has rented his farm and moved to Peachland. He has determined to give himself entirely to the ministry if he has to support himself and family to do so. Here is an opportunity for some vacant field to secure a good man.

....Since the beginning of the present year, three of Oxford's leading citizens have died. Mr. L. H. Smith, an elder in the Presbyterian church, Capt. R. V. Minor, a prominent member of the Methodist church, and Bro. D. A. Hunt, for many years a deacon in the Baptist church, have all died within a remarkably short time of each other. These were all good and true men, and their passing away is a serious loss to the community as well as to the churches to which they belonged.

....Rev. H. A. Brown and his people are looking forward with pleasure to the approaching Sunday-school Convention which meets with the First Baptist church in Winston, April 14th. Those who desire and accept entertainment must send in their names by April 7th.

....Rev. J. A. Smith says: "My churches have already given to Home and Foreign Missions; but I will take up special collections in March and April. I will also take the field for about ten days and go from house to house to see and talk to the brethren about missions."

....The first week in April and the week following is the time which has been suggested for special consideration, prayer and self-denial in behalf of missions. Let every pastor and church in the State make this a time of special prayer and self denial in behalf of the world's salvation.

....Rev. W. R. Gwaltney gave us a pleasant call last Saturday on his return trip from Taylorsville. He reports a good meeting in progress when he left. He also reports the encouraging fact that Bro. J. A. White will take charge of the valuable school property there and conduct a school therein.

....Rev. J. H. Edwards, the justly beloved pastor of the Missionary Baptist church here, preached his first anniversary sermon Sunday morning before a large congregation, which was well received. During his one year's labor among his flock, the church has greatly prospered, showing now a larger membership than ever in its history.—*Goldsboro Headlight, March* 10.

....The brethren of the Broad Street church at Winston has held a service of welcome to Bro. L. G. Broughton, their newly-elected pastor. The meeting was largely attended and the services were participated in by several pastors from other denominations. The brethren are delighted with their pastor, and already plans have been laid for more enlarged work in the church.

....Bro. C. A. G. Thomas writes of Sunday, March 6th: "We had another fine day. Took a collection amounting to $238 to day. This winds up a round $1,200 paid out for heating our house. God has greatly blessed me in my work here. And I can't well understand how he can use such an imperfect fellow as I. All the glory to God for this work. Great crowds attend our services, and the work goes on, and I am contented and happy."

....An evangelist who distributes cards and who counts his converts by the thousand, has been holding a meeting in a neighboring city. The cards are distributed in the audience and all "who desire to lead a better life" are requested to sign, to indicate denominational preferences and return to the evangelist. These are the "converts." Twenty such cards were given to a Baptist pastor, and he found eighteen were signed by members of his church.—*Western Recorder.*

....A new issue. Gov. Francis of Missouri, it is said, insists on the "swallow tail" coat at his receptions. Col. Richard Dalton and Dr. Yeaman, the two principal aspirants, must needs take position. Col. Dalton says that, if he is elected, the people can, if they wish, call on him in their shirt sleeves; but Dr. Yeaman awaits developments before naming his position on this great issue of the day. How are our North Carolina aspirants to the Gubernatorial office on the "swallow tail" issue?

....The *Baptist* (Baltimore) and the *Alabama Baptist* have been objecting to Senator David B. Hill as a Presidential candidate. While we have no defense to make for Mr. Hill against the many charges brought against him, yet we doubt the wisdom of religious papers expressing decided preferences for candidates. In what they say on such subjects, they had better confine themselves to moral questions. If it were proper for us, we would say that our preference for a Presidential candidate is Senator Palmer of Illinois. He is a thorough christian gentleman and a good Baptist, and we think it is time that the country had a Baptist for President. We would say this, if it were proper, but it is not proper, and so we do not say it. We even withdraw these remarks, and beg pardon for making them.—*Western Recorder.*

....The Rev. Mr. Battle has resigned the pastorate of the Baptist church in this place, and accepted a call to the First Baptist church in Petersburg, Va. The pulpit of that church has been filled by such shining lights as Dr. Hatcher, Dr. Eaton and others of similar lustre, but when that congregation shall sit under the brilliant beamings of Mr. Battle's grand and colossal powers, and feel the thrilling glow of his magnetic and soul melting fires of dramatic passion and oratory, they will catch the sunbursts of an intellectual splendor never seen in that church before. And in addition to his grand and brilliant mental endowments he has the sweetest manners and the loveliest disposition that ever graced and adorned and beautified christian character. With a wife who is just as sweet and as lovely and as charming, his ministry is a benediction, and his presence in any community is a sweet and precious blessing.—*Wilson Mirror.*

Meeting of the Board of Trustees.

The Annual Meeting of the Board of Trustees of the Baptist Female University will be held at 4 p. m., April 12th next, in the Mission Rooms in Raleigh.

W. L. POTEAT, *President.*

To secure a contented spirit, measure your desires by your fortunes, not your fortunes by your desires.—*Jeremy Taylor.*

Dean Alford has said: "Our only true triumphs are God's triumphs over us. His defeats for us are our only true victories."

"Hymns New and Old."

In the RECORDER of March 9th, Rev. J. A. Campbell commends "Hymns New and Old," because, as he seems to think, it is a denominational, Baptist book.

"Hymns New and Old" is *undenominational* Professor Towner, the author, is a Northern Methodist. The book is now in its third or fourth edition, being called "Hymns New and Old Revised."

In Manly's "Choice," and in all Baptist and Presbyterian books, that line in "How firm a foundation" reads "The soul that on Jesus *hath* leaned for repose," is in "New and Old" changed to suit the Arminian view to "The soul that on Jesus *doth* lean for repose," thus dodging even the singing of final perseverance. It would be injustice to Dr. Manly's family, who receive a small royalty on "The Choice," and injustice to Baptist churches and Sunday-schools that might buy "Hymns New and Old," under the impression that they were buying a Baptist book, for the sale of "The Choice" by Dr. Manly to be injured by the introduction into our churches and Sunday-schools of "Hymns New and Old," however good that book may be in the opinion of our Methodist brethren.

Let the pastors examine "The Choice," and, if their good judgment approves it as the very best Baptist hymn-book now published, as I thing it is, introduce it into their churches and Sunday-schools. Then we can, as Bro. Campbell says, "not only *preach* a pure gospel, but *sing* it, and learn the children to sing it."

C. DURHAM.

Unwise Work.

It is exceedingly hard to get some christians to do any work at all. Others seem willing to work, but it is very hard, often impossible, to get them to work at the right place and in the right way. Unwise work is often no better than no work at all.

When a company of christians agree on a place as most suitable to build a church-house, it is clear as a sunbeam that that is the right place for these church members to meet and do their church-work, their prayer-meeting work and their Sunday school work.

No church can truly prosper without the united labors of her members within her walls and for her up-building. No one can be a loyal christian who does not work in the right place and in the best way to build up his church. But do all church members do this? Sadly we answer no. The tendency of the times, especially among country churches, is to an unwise and ruinous division of christian work. Brethren who live in easy distance of their churches will go into neighborhoods convenient for all to attend church and will build up Sunday-schools and prayer meetings and work in them, and leave this christian work to languish, and often die, at their churches for lack of their aid.

Now what are some of the results of this unwise work?

1. Churches organized where they are needed and where they might do a blessed work for God, are being weakened and discouraged.

2. Many are kept away from church services and church work. They say, "I have my own work to do elsewhere, and I cannot go to church." This is disheartening to pastors and church workers.

3. Those who do this outside work soon love it better than their church or church work, and are thus gradually weaned from their church and care less and less for it.

4. Many weak and unneeded churches are thus started, which beg and beg all over the land for money to build church houses; and then the State Mission Board is flooded with petitions to help pay preachers at these points.

5. Baptists do much of this kind of work, and it often results in the building up of Pedobaptist churches. Thoughtful Baptists see that churches are not needed at many of these points, therefore they discourage their building. Pedobaptists are quick to see their opportunities. They get a preacher to have occasional, and then regular, appointments for preaching. Then a protracted meeting is held, and a Pedobaptist church is organized largely by Baptist work and out of Baptist material. This is not imaginary. Exactly such results have followed, and will continue to follow much of this unwise work done by Baptist brethren.

Many of our best pastors and church workers are grieved and discouraged by this unwise division of work. If these good workers would work at their churches, how it would build up, strengthen, and encourage the churches.

One of the great needs of the times is a concentration of christian work at our churches. Could we have this, then a constant revival of religion might be enjoyed.

J. S. H.

Letter from Rev. R. R. Moore.

Buchanan church building is now newly covered, logs and brush taken out of the way, and things look so much neater. The few members are talking of painting the house. This church is about five miles east of Greensboro, N. C.

The Goodwill church, twenty-two miles north of Greensboro, has the brick pillars up, and the frame-work at the place, sash and doors at the depot and nails ready. This is the eighth church building I have been blessed in worrying about. This is a much larger building than the old house. We are not building a house here before we have use for it, for many that came to the old house could not be cared for as well as they should.

The house of worship at Piny Grove is not ceiled yet; it is well seated, has a good stove, and is painted on the outside. We have good congregations, but no church organized here as yet. It is strange to think that Guilford county is yet mission work with the Baptists. Other denominations are well represented here, and it is equally strange to some that we feel such intense interest in giving this people the gospel as we hold it.

The one main reason why I love the BIBLICAL RECORDER is because it is outspoken to friends or foes. We have to meet with people who have not been taught a definite Bible religion. I am convinced that true godliness should be followed by suffering for it as was done in other days. The scoffs and jeers of many religionists is hard to stand before in this so called polished age of refinement.

The country around Greensboro is fine. Baptist preachers have not remained long among us. It is needless to state the cause of this. Even the State Board has become tired of our cries as a people.

The young men of Greensboro have built a neat house of worship that they call the Baptist Chapel; it is well seated, has a good stove, and is nicely painted.

R. R. MOORE.

Treat Both Alike.

Many a man has a character as foul as the smoke of hell. They have gone down to the lowest depths of moral pollution. They live in constant and known criminal intimacy with the most abandaned characters. And yet these foulest dregs of creation are treated with the highest consideration, and are welcomed into what is called the best society.

Ladies of culture, intelligence and purety will receive these degraded men into their parlors; they will walk and ride with them; and even dance with them in ball-rooms; and when these most degraded of mankind conclude to marry, they find no difficulty in wedding ladies of virtue and high social standing.

Ladies who will treat degraded men with respect and kindness, will treat with neglect, scorn and contempt, women who are guilty only of the same sin. And when a woman has sinned, and repents of it, and longs to rise to a better life, and is striving to do it, she gets but little or no encouragement. Good people refuse to notice, or help her, and she is forced still to mingle with the bad, where it is impossible to rise above her surroundings.

This is all wrong. The very best people are the ones who ought to help the fallen to rise to lives of purity and christianity. Our Saviour has set us an example in Luke 7: 36—50. If we are not going to imitate this example, let us stop singing:

"Help your fallen brother rise,
While the days are going by."

If parents will allow their daughters to associate with men of the vilest character, do be charitable and Christ-like enough to encourage and help poor fallen women to rise to a better life. Do not treat women worse than you do men. Give them at least an equal chance.

S.

Meeting Closed at Wakefield.

Our meeting, which closed last Friday, was one long to be remembered on account of the presence and power of the Spirit. There were about twenty professions, sixteen of whom gave their names as candidates for baptism. Bro. N. B. Broughton was with us and did the most powerful preaching we have heard in a long time. Surely the Lord was with him. We all want him to come again and stay longer.

We have very much to encourage us in our work here. Our churches are in fine running order, many are earnestly inquiring the way of life, a larger number of pupils in school than usual, and a heartiness worthy of the school interest in the large building we have undertaken. All this causes us to feel that our past efforts have not been in vain.

A resolution will be offered next Saturday to move Whitestone church to this place and occupy the Concert Hall for a while at least.

A number of new dwellings are being built and will be occupied by men whose influence for good will be felt.

The RECORDER gets better and better.

Fraternally, O. L. STRINGFIELD.

Wakefield, March 8, 1892.

Saying Unpleasant Things.

There is a certain class of people who take great satisfaction in saying unpleasant things They call this peculiarity "speaking their minds" or "plain-speaking." Sometimes they dignify it by the name of "telling the truth." As if truths must be unpleasant in order to be true! Are there no lovely, charming, gracious truths in the world? And if there are, why cannot people diligently tell these, making others happier for the telling, rather than hasten to proclaim all the disagreeable ones they can discover?

The sum of human misery is always so much greater than the sum of human happiness that it would appear the plainest duty to add to the latter all we can, and do what lies in our power to diminish the former. Trifles make up this amount, and in trifles lie the best and most frequent opportunities. It may seem a little thing to tell another what is out of place in her appearance or possessions; but if the information is unnecessary and makes her unhappy, it is clearly an unkind and unfriendly action.—*Harper's Bazar.*

The most attractive advertisement in this paper is the picture of the large sheep, the trade mark of the well-known Elkin Woolen Mills. These mills had the most extensive exhibit of the kind at the Southern Exposition in Raleigh last fall, and all who saw their goods were surprised at their excellence. Send these gentlemen your wool to be worked your orders for goods. They are thoroughly reliable, and will please you every time.

Resignation of Rev. W. S. Ballard

In order that our beloved and efficient pastor, W. S. Ballard, might have a broader scope of usefulness, he deemed it best to resign the pastorate at Southport and neighboring churches. Therefore, be it

Resolved, That the church has lost a faithful minister and efficient pastor—one loved not only by his own church and churches of other denominations, but by the entire community. The whole field in which he labored, marked with so much success, mourn his loss. Therefore, we commend him to any people with whom he may mingle as pastor or otherwise.

Done by order of conference.

R. M. WESCOTT, *Church Clerk.*

Southport, March 10, 1892.

Expression of Respect to Rev. G. P. Hamrick.

Your committee submit the following expression of the Shelby Baptist church on accepting the pastoral resignation of Rev. G. P. Hamrick:

January, 1892.

A servant of God and faithful minister of the gospel of the Lord Jesus Christ, Bro. Hamrick, has ably and acceptably served the Shelby Baptist church for 1890 and '91, and his godly walk, gentle manners and kind disposition have gained for him the hearty commendation of both church and community, and his forcible presentation of Christ and him crucified has brought many souls to God, adding eighty or more members to the church. The poor and needy, the sick and afflicted will ever hold him in loving remembrance for his many kind offices and ministrations. Therefore be it

Resolved, That the Shelby Baptist church tenders to Bro. Hamrick her christian gratitude for his untiring labors as her pastor, and that we, her members, extend to him an invitation to visit our church and our homes whenever it is in his power to do so.

Resolved, That this be spread upon our church book, and a copy be sent to the BIBLICAL RECORDER with request to publish the same.

J. L. WEBB,
L. N. DURHAM,
THOS. W. KENDRICK,
Committee.

Eastern Baptist Sunday-school Association.

This body convenes at the Lisbon church on Tuesday, April 5th (Tuesday after the first Sunday.)

ORDER OF EXERCISES.

Tuesday 11 a. m.—Opening sermon by Rev. S. D. Swaim.

1:30 p. m., organization.—Reports and letters from the Sunday-schools.

3:30 p. m.—The Moulding Influence of the Sunday-school upon our Christian Civilization. W. B. Stewart.

Wednesday, 9:30 a. m.—Prayer service Led by Rev. J. H. Hildreth.

10:30 a. m.—How Shall We Secure Efficient Teachers? J. T. Bland.

11 a. m.—How to Use the Sunday school Helps to the Best Advantage. L. R. Carroll.

11:30 a. m.—The Duty of our Sunday-schools to the Cause of Missions. Dr. T. H. Pritchard.

1:30 p. m.—The Needs of Sunday school Mission Work and Colportage within our Bounds. Rev. R. E. Peele.

2:30 p. m.—Our Obligation to the Orphanage at Thomasville. Rev. R. C. Sandling.

3:30 p. m.—How Shall We Secure the Attendance of the Adult Members of our Congregations to our Schools? Rev. Frank Wooten.

Every Baptist Sunday-school within our bounds is earnestly solicited to send three delegates and a brief letter containing statistics of the growth and size of school, number of conversions during the year, amount of contributions to various objects, &c. Each school also will please send the amount of its pledge made last session for the colportage wark, and those not having pledged will send up a special contribution for this object.

O. P. MEEKS.
J. T. BLAND.
J. H. HILDRETH.

The Importance of Organizing the Children.

I scarcely think that at this late day it is necessary to assert the importance of organizing the children. But many persons have never asked themselves the question, "Why is it important?" This question, dear sisters, I shall now try to answer.

As far back as the days of Solomon we have this proverb: "Train up a child in the way he should go, and when he is old he will not depart from it." I think the best way to begin training a child is to make him feel that he is of some value in the world, and at the same time educate him in the unselfish, out giving life. We We have this illustrated in the pleasures of the little tot who has been asked to do something for mamma. This to me is a strong argument in favor of organizing the children. In no other way can they be made to realize so fully that they, too, must stand in their "lot and place." It encourages them to be helpful, and if properly instructed, they learn to work methodically and to give systematically, and in the knowledge and love of God.

In the next place, if we wish the next generation to be liberal, earnest and energetic, we must begin, not as some one has said, one hundred years before their birth, but must certainly as soon as their little hands can drop the pennies in the Sunday-school basket. As they advance in years they realize that Jesus was just as much in earnest when he said, "Freely ye have received, freely give," as when he said, "He that believeth shall be saved." They become interested in mission work and read missionary papers, so that they will not be forced, in coming years, to ask, as I once heard a member of the church ask, "What is the difference between Home and State missions?" And I tell you, my sisters, unless we read our mission papers, and thus identify ourselves with our missionaries and their work, we can never realize the great responsibility God has placed upon us of holding up their hands. The children must read as well as give; and in no other way can they do this more thoroughly than by having their own societies, taking their own papers, and thus growing up beautifully and symmetrically in the vineyard of the Master, doing his will and enjoying his favor.—*L. C. J., in Baptist Courier.*

In connection with the above, it is probably known to most, if not all, that the "*Kind Words*" weekly (the children's paper published by the S. B. Sunday-school Board at Nashville, Tenn.,) has a missionary department of two columns in every issue, under charge of Woman's Missionary Union. The subjects are in line with the prayer-card topics, thus bringing in annual review every field of missions cultivated by S. B. C. Boards, Home and Foreign. These subjects are treated historically, geographically, the customs of the people described, their needs depicted in storied form, while suggestions for bands and young people's societies aim to give practical aid. Especially, attention is given to the Centennial celebration, seeking to enlist the active sympathy and interest of the young people in its observance. Different lady writers, of known ability over the South, contribute weekly to this department, and we commend the paper to leaders of bands as a help to their work. The Home and Foreign Boards have called on Sunday-schools to make collections through the Chapel Card, and this method is prominently brought forward in the missionary columns of *Kind Words.* Send to Dr. J. M. Forst, Sec. S. S. S. Board, Nashville, Tenn., for samples.—*Miss Alice Armstrom, in Foreign Mission Journal.*

"According to our observation, Baptists know a great deal more about the doctrines and practices of other denominations than other denominations know about the doctrines and practices of Baptists. We do not know of a single Pedobaptist editor, except the Congregationalists, who does not talk about 'the Baptist church' in utter ignorance of the fact that there is no such thing in existence"—*Western Recorder.* .... Will the *Recorder* kindly tell us what to call the people known as Baptists? We know a little band of people, up in the mountains, who meet once a month in a school-house, when the weather is not too cold, sing, pray, and preach, and they call themselves the Baptist church. Are they such? If a little squad of two dozen, more or less, constitute a church, how is it that a large squad of 4,000,000 do not constitute a church? And if you are not the Baptist church, what church are you? Will the *Recorder* kindly light its tallow candle and turn the rays this way?—*Central Methodist.*

The above is a capital illustration of the ignorance of other denominations concerning Baptists. When we deny that another denomination, as for example the M. E. church, South, is a church according to the New Testament, they are up in arms at our "narrowness" and "bigotry" in "unchurching" them. "Unchurching," by the way, is something we never understood. Then when we say that our own denomination is not a church, these other denomination are amazed, as is the editor of the *Central Methodist*, and as was the editor of the *Christian Observer* sometime since. They are ignorant of Baptist doctrine on the subject of the church. If these editors will agree to publish it for the information of their readers, we will gladly furnish them a brief statement of what the Baptist doctrine of a church is. We will do this in no controversial spirit and without arguing at all for the correctness of the doctrine, but simply to let their readers know what the Baptist position is. The editors can refute the doctrine to their hearts' content, but we would be glad for them and their readers at least to understand us.

The *Methodist* asks, "Will the *Recorder* kindly tell us what to call the people known as Baptists?" Certainly; call us Baptists. You have it there all right, just hold to it. Talk not of "the Baptist church," but of "the Baptist churches," or of "the Baptist denomination," or simply of "the Baptists." There are three names for us, all of which are true and acceptable. We never heard of "a little squad" of Baptists who called themselves "the Baptist church," and we think the editor is mistaken in his facts. He asks, "If the little squad of two dozen, more or less, constitute a church, how is it that a large squad of 4,000,000 do not constitute a church?" This question shows that the editor never informed himself as to Baptist polity. It is precisely because the little squad is a church that the 3,000,000 are not a church. A church is a local body. The many thousands of Baptist churches in the land do not constitute a church. That would be to have a church composed of churches, which would be absurd. According to Methodist doctrine, as we understand it, the local body is not a church at all, but simply a society, while the aggregate of these societies form a church which is called the Methodist Episcopal church, South. Thus a Methodist church is composed of societies, while a Baptist church is composed of individuals.—*Western Recorder.*

Liberty of spirit is a mighty boon. It dispenses with many things. But woe be to him who dreams that it dispenses him from watchfulness.—*Faber.*

In putting man to struggle against misfortune, God purifies him from his past faults, puts him on his guard against future ones, and ripens him for heaven.—*J. de Maistre.*

Self interest, as well as conscience, sometimes makes cowards of us all.

International Bible Lessons, 1892.

MAR. 20—REVIEW OF THE QUARTER'S STUDIES IN THE PROPHETS ISAIAH, JEREMIAH AND EZEKIEL.

Scripture lesson to be committed to memory: Isaiah 11: 1, 2, 9; 26: 3, 4; 53: 4, 5; 55: 1, 6, 7; Jer. 31: 33, 34; Ezek. 36: 25—27.

If the pupils have not committed these verses, let them turn to them in their Bibles (not in their quarterlies or lesson papers), and read them. Bibles are so cheap now, that there is no excuse for any Sunday-school or congregation being without them, and when a pupil reads from the Bible as a whole, he is much more apt to take in the lesson as a message from God, and not simply a lesson to be learned for recitation. Besides, it enables him to see readily the connections of the lesson with the other Scriptures around it.

Repeat the subjects and motto texts of of the quarter's lessons. The superintendent might arrange these on the blackboard either beforehand or while they are being called for from the different classes in the following way: Draw three perpendicular columns on the board making three wide spaces. On the first, write "Date;" on the second, "Titles;" and on the third, "Motto Texts." Under heading of first space, write "Jan. 3;" then ask for subject of the lesson for that date and write "K. of C." for Kingdom of Christ, in the second column, and the first few words of the motto text, "He shall have," &c., in the third. Then rehearse the main points of the lesson for Jan. 3d. Proceed in the same way with "Jan. 10th," putting "S. of S." for Song of Salvation in the second column, and "Trust ye," &c., for motto text in the third; and so on through all the lessons of the quarter. Require different classes to give subjects and motto texts of different lessons as you point them out or write them down. Afterwards review the whole school on the same.

Let the pupil know that these lessons cover a period of 170 years of very important national and individual history (from B. C. 741 to B. C. 571), during which time Rome was founded, Æsop wrote his fables, the "seven wise men of Athens" flourished, the kingdom of Babylon rose to great power and splendor, and the kingdoms of Israel and Judah declined in religion and morals till destroyed. Egypt was waning in power. Numa Pompilius, second king of Rome, reigned while Isaiah was prophesying. During the whole thirty-nine years of his reign, the temple of Janus was shut and no war was carried on by the Romans. He erected a temple to faith, forbade all costly sacrifices, allowed no blood to be shed upon the altars, nor any images of the gods to be made. (See Anthon's Classical Dictionary). Joel in Judah and probably Amos and Jonah were still living and old men when Isaiah was a young man.

Jeremiah lived in the last days of the kingdom of Judah. He was contemporary with the prophets Zephaniah, Habakkuk and Huldah in Judah, and Daniel and Ezekiel in Babylon. Isaiah had been dead seventy years when Jeremiah began to prophesy. He prophesied during the reigns of the good young king Josiah, and all of his wicked successors, till the downfall of Jerusalem and the blinding of Zedekiah. Jeremiah never married.

Isaiah and Ezekiel were both married men. We have an account of the death of Ezekiel's wife in Ezek. 24: 1—16. This occurred at the beginning of the last seige of Jerusalem B. C. 586, when he was thirty-seven years of age. Isaiah's wife was a prophetess. They had two children with very strange names given them as prophecies to the people. One of them was called Shear-jashub, which means "A remnant shall return"; the other Maher-shalal-hash-baz, which means "Speed—spoil—hurry—prey." (See Isaiah 8: 1—4).

Ezekiel, as we have seen, was contemporary with Tarquinius Priscus, the fifth king of Rome, with Æsop, the celebrated maker of fables, and with Solon, the wise lawgiver of Athens. His prophecies were delivered in Babylonia whither he was carried away captive with king Jehoiachin and many of the nobles of Judah, B. C. 598, when he was twenty-five years of age. He began to prophesy when he was thirty years of age (B. C. 593) and an exile in a foreign land.

Note the difficulties under which all great and godly men labor. Isaiah prophesied during the reign of Uzziah, Jotham, Ahaz and Hezekiah. Uzziah and Jotham were good kings, and did that which was right themselves, but failed to undo the idolatrous work of their predecessors. Ahaz broke out into great wickedness and the people grew worse and worse under his rule, so much so that Hezekiah's example had but little effect upon them, and the Lord allowed Senacherib to invade their country. Jeremiah was maltreated and imprisoned and died in a foreign land, while Ezekiel died before the fulfilment of his glorious predictions and while his people were still strangers among the heathen. To all human appearances, their ministry seemed unavailing and unsuccessful, but not so in reality. They were faithful to God and to their people, though they made themselves unpopular thereby, and Jeremiah was bitterly and grievously persecuted.

A good man's life can never be a failure. The faithful preacher's work lasts from generation to generation and blesses the world long after his body crumbles to dust and his burying place even is forgotten. Isaiah, Jeremiah and Ezekiel are more widely known to-day than any of the world's great ones who held their persons and ministry in contempt. They still live; for they have by their writings of prophecy made all coming generations their contemporaries. The man whose character is builded on Christ and moulded according to the precepts of divine truth shall never perish, but his name and his influence shall wax stronger and stronger in the earth as the generations come and go, until all the affairs of this world shall be wound up at the great judgment seat of Christ.

NEEDHAM B. COBB.

From Caswell County.

Perhaps a few lines from this county, once noted for its membership of firm and devoted Baptists, may interest the readers of the RECORDER.

There are eight churches in the county, one at Milton, on the Virginia line; Trinity; on the Rockingham line, and the others at long distances apart. There ought to be sixteen.

There are only three ministers in the county, and for work, only one and three-fourths, Rev. J. R. Jones giving one-fourth of his time to a Virginia church just across the Dan River, and Rev. J. J. James, who has been unable from continued ill health to do any ministerial work for several years. This honored brother is very ill at his home near Yanceyville, and peacefully waiting his Master's time to enter into "his house not made with hands," willing to suffer on, or be "gathered to his fathers," as seemeth good in his Master's sight. He is still deeply interested in denominational matters and in every thing good and useful.

Rev. J. R. Jones has just entered on his pastorate at Yanceyville. He is pastor at Shiloh, and is also Principal of Milton Academy; has two ladies assisting him in his school. Board is cheap, and Milton is noted for its beautiful scenery and the refinement and culture of its inhabitants. There is no reason why we should not expect great success in this work.

Rev. J. K. Howell is pastor at Providence, Trinity, Kerr's Chapel, Lea Bethel, and expects to take Beulah by preaching at that place and Lea Bethel on the same day. By this arrangement all the churches have monthly preaching.

We hope to establish some mission schools in the early spring.

Kerr's Chapel is rejoicing over the making almost new of their church building—new roof, weather boarding, windows, benches, blinds, and a vestibule added; and when it is painted, it will be the prettiest country church in the county. I know that Rev. F. M. Jordan, F. H. Jones, H. Vernon, A. Hord, former pastors, who labored so faithfully, will be glad to hear of this improvement.

Trinity, so long one of the best churches in this section, has suffered severely in the loss of some of its best members, one fourth of the entire membership with drawing at one time to join the Roxboro, Reidsville and other churches; but the faithful few who remain feel like they must take up the whole burden and go forward. Instead of saying "let us rise and build," they say, "let us rise and paint," and it will be done.

Lea Bethel, named in honor of Bro. Sidney Lea, who contributed so liberal to its building fund, was organized in 1890 with five members. It now has twenty-one from the beginning they have kept up a good Sunday school numbering from forty to sixty. They recently purchased from Bro. J. J. Lenard an organ, which has given great satisfaction. Bro. Murray, a young man recently received into the church, has just been elected Superintendent and is working hard for the interest of the school. How encouraging to the pastor to see the young men consecrating themselves in the Lord's work.

Providence church, eight miles from Danville, is nicely located in a good neighborhood. From a reference to the minutes of their Association, we find it has gained more in numbers than any church in the Association during the past decade and have had quite a number added to them during the past year. They do not believe in debt, and pay their pastor quarterly.

Yanceyville, Milton, Trinity and Lea Bethel have evergreen Sunday-schools; Providence and Kerr's Chapel have summer schools. Yanceyville Sunday-school has had the same Superintendent for fifty years, and during all this time Bro. Lowndes has been faithful to his trust. He has been blind thirty-five years. His fine form, grey hair and dignified bearing as he is led into the school-room every Sunday morning, is a sermon without a spoken word. He is always gentle and cheerful and his whole life is a reproach to those who, blessed with sight, youth and health, do nothing for the good of the world. Bro. Lowndes's work in Yanceyville should not be forgotton. His daughter, one of the accomplished and popular teachers in the Oxford Female Seminary, has furnished me an interesting statement of her fathers life and labors, but I have not access to it at present. I hope soon to write an account of the life-work of this eminent servant of God.

L. L.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

All the elements which nature requires, to make the hair beautiful and abundant, are supplied in Ayer's Hair Vigor. This preparation keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and makes it flexible and glossy.

Come what will, I will keep my faith with friend and foe.—*Abraham Lincoln.*

Meeting of the Board of Missions.

The next meeting of the Board of Missions and Sunday schools will be held in the Mission Rooms in Raleigh, Tuesday, March 22d, 1892, at 8 o'clock p. m. All those who expect to attend the next session of the Southern Baptist Convention, to be held in Atlanta, Ga., May 6—10, and wish to be appointed delegates by the Board, will please drop me a postal to that effect at once.

C. DURHAM, *Cor. Sec.*

I don't say a man is not a christian who will aid or give his influence for the sale of whiskey; but I do say he is failing to let his light shine.—*J. R. Maynard in Biblical Recorder, Feb.* 24, 1892.

Wrong, brother. He is letting his light shine for the devil, and holding open the doors of the devil's ante-rooms to hell. How can a christian do it? A man may get on the fence in politics, but not in the church. "The Lord knoweth his own, and they do follow him." "By their fruits ye shall know them." Is the man who supports the whiskey traffic bearing fruit for God or for the devil? This question is an open one.

D. T. HARGROVE.

Laurinburg, N. C.

They poulticed her feet and poulticed her head,
And blistered her back till 'twas smarting and red,
Tried tonics, elixirs, pain-killers and salves,
(Though grandma declared it was nothing but "nerves.")
And the poor woman thought she must certainly die,
Till "Favorite Prescription" she happened to try.
No wonder its praises so loudly they speak,
She grew better at once and was well in a week.

The torturing pains and distressing nervousness which accompany, at times, certain forms of "female weakness," yield like magic to Dr. Pierce's Favorite Prescription. It is purely vegetable, perfectly harmless, and adapted to the delicate organization of woman. It allays and subdues the nervous symptoms and relieves the pain accompanying functional and organic troubles.

It's a legitimate medicine—an invigorating, restorative tonic, a soothing and strengthening nervine, and a positive remedy for "female weaknesses" and ailments. All functional disturbances, irregularities, and derangements are cured by it. There's nothing like it in the way it acts—there's nothing like it in the way it's sold. It's *guaranteed* to give satisfaction in every case, or the money paid for it is promptly refunded.

Read the guarantee on the wrapper.

You lose nothing if it doesn't help you—but it will.

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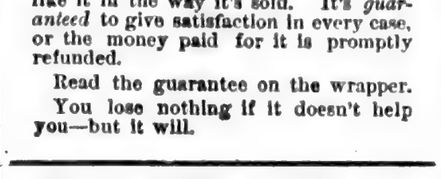

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I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 06 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 30 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 13 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 37 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 m, and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect February 23, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.25 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Maxton		1.37 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7.55 a m
Ar Greensboro			10.05 a m
Lv Greensboro			10.35 a m
Ar Madison			1.05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:06 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Maxton		3:32 p m	
Ar Bennettsville		4:29 p m	
Lv Madison			3:40 p m
Ar Greensboro			4:55 p m
Lv Greensboro			5:15 p m
Ar Ramseur			8:20 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for March: Brazil.

Northern Brazil.

It is New Year's day in Pernambuco. Instead of fields and house-tops covered with snow, and the jingle of sleigh-bells in the frosty air, I look out on a luxuriant tangle of tropical plants and flowering vines, and listen to the varied notes of many birds, and the continual chirping of myriads of insects in the garden about the house. The waving plumes of the cocoanut palms rearing their tall trunks against the tropical sky; the quaint, broken lines of the tile-roofed houses; the picturesque grouping and costumes of the men and women in the streets; the curious carts drawn by oxen, and the queer little pack horses almost hidden by their loads of sugar-cane, or some other burden; the market places with their collections of pine apples, parrots, and beautiful laces for sale;—all this is a constant delight to one's artistic perceptions.

But there is another and sadder side to the picture. With so many God-given blessings contributing to earthly enjoyment, this people have not the love of Christ to constrain them. They have not the gospel. They have not the Bible, even. Many and many of them never even heard of such a book. Many of our home christians do not understand this fact, and so bend all their sympathies in other directions, while, close by home, is this people

DYING OF HUNGER AND THIRST

for the righteousness that their *priests* cannot give them, for they *know nothing of it.*

"Why!" some one may say, "I thought Roman Catholics were christians, and that they taught and studied the Bible! Are they not taught to know and love Jesus Christ as their Saviour from sin?"

No.

"Don't the priests teach the people from the Bible at all?"

No.

"Don't they even read it themselves?"

No. Many of the priests, even, never saw a Bible.

"Why! what do they teach the people?"

Traditions, handed down from one priest to another, mostly made up of things out of their own brains, and entirely contrary to their Scriptures.

"But, if they do not know Jesus Christ as their Saviour and only Intercessor, to whom do they go in time of trouble?"

To some priest, who, for a sum of money paid by the supplicant, calls upon the saint who is supposed to have charge of the particular class of pain in hand. Among these, "Santa Barbara" is the only one who can protect those in danger from lightning, and, in a severe thunder storm, the poor, frightened things will hide in some dark corner and wail out to the count of their beads,

"SANTA BARBARA, ORA PRO NOBIS!"

"St. Goncalo," the patron saint of matrimony, has a church dedicated to his worship only a few blocks away from us, and here gather all those disappointed in love, or those who are not able to find mates, and yet who are anxious to enter the married state, and, entering their petitions before the image representing his saintship, with the fee demanded in exchange for the favor, go away in perfect faith that he will arrange it all right for them.

"St. Antonio" is the obliging deity who looks up all the lost objects that the owner would like to find again, and goes after the stray mules, and sheep, etc., that have wandered from the fold. If any one is suffering from sore eyes, he has only to dig out a little clay from under the skirts of the image of "Santa Veronica," make a wash of the powder, or pieces, so obtained from this earthy lady, and bathe the inflamed members with the mixture. Of course

THE FEE IS UNDERSTOOD

in all these cases. Without this the act of faith would be of none effect. And so on *ad infinitum.*

"But, is it possible that these errors are not the exception rather than the rule?"

It is possible, and it is true.

Superstitions like this, and worse than this, form the bulk of *the religion of Brazil.* Horrible practices, too vile to write about, prevail throughout the land, the would-be spiritual guides of the people openly taking the lead in them all.

"But, do they not know the difference between right and wrong? Have they no consciences?"

They know that they sin, but they think they expiate their guilt by penances and pilgrimages, and, as they are taught that the remedy lies in their own hands, their consciences allow the habitual repetition of these dreadful deeds. What have these souls to look forward to, whose religion teaches them to

"BELIEVE A LIE!"

Do they need some one to show them the truth as it is in Jesus, or not?

They are waking up to the knowledge that something is wrong, and are loosing faith in their priests, and are leaving Romanism for Atheism. The Republic, having severed church and state, and made all religions free, has virtually opened wide the doors to our missionaries who, until now, have labored under many restrictions. The people are ready for the gospel. The few who can be reached by our little band of workers receive the Good News gladly and become eager to tell it to all they meet; but oh, what a pity it is, how cruel it seems that so little of the ripening harvest can be gathered, because the laborers are so few.—*Mrs. W. C. Porter, Pernambuco, Brazil, Jan. 1.*

Second Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 3 p. m.—Organization.

Welcome words by pastor. Responses.

Address by George W. Sanderlin. Subject: The Bible in the Sunday-school.

7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.

Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.

Friday, 10 a. m.—Address by J. C. Scarborough. Subject: The Influence of Sunday-school Training on our Denominational Life.

Address by J. K. Fant. Subject: The Obligational of Churches to their Sunday-schools and the Schools to their churches.

Miscellaneous business.

3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.

Questions and answers on general work.

General discussion on mission schools, how to organize and successfully run them.

7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.

Saturday, 10 a. m.—Address by W. L. Poteat. Subject: Sunday school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.

General discussion on Methods and Helps.

Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.

3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?

Address by O. L. Stringfield. Subject: Country Sunday-schools, their Importance, and How to Sustain Them.

Conference: Summer Bible School. Shall it be? Where?

7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for It?

Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART 3. This Convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday-school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co-operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.95; Fayetteville, 6.65; Henderson, 6.10; Maxton, 7.95; Sanford, 5.05; Marion, 7.55; Wilmington, 9.20; Weldon, 9.05; Goldsboro, 7.05; Selma, 6.45; Raleigh, 5.40; Durham, 4.80; Greensboro, 1.65. Intermediate points in same proportion.

N. B. BROUGHTON,
T. H. BRIGGS,
T. M. PITTMAN,
E. K. PROCTOR, JR.,
JNO. T. PULLEN,
Executive Committee.

Volumes have been written of the hand. Wondrous instrument! With it we give friendly recognition, and grasp the sword, and climb the rocks, and write and carve and build. It constructed the pyramids and hoisted the Parthenon. It made the harp, and then struck out of it all the world's minstrelsy. In it the white marble of Pentelican mines dreamed itself away into immortal sculpture. It reins in the swift engine; it holds the steamer to its path in the sea; it snatches the fire from heaven; it feels the pulse of the sick child with its delicate touch, and makes the nations quake with its stupendous achievements.—*Talmage.*

Baptist Cause Prospering.

Dear Recorder:—It must be truely gratifying to the great Baptist family to see how their cause is prospering in North Carolina for our master. I have had occasion recently to travel over several branches of the railroads of the State, and all along the lines, in our new towns springing up like magic, the Baptists are keeping pace with these great enterprises, and planting churches, erecting neat houses of worship and spreading out like the "green bay tree." What a host of christian workers our people are becoming!

But I wish especially to speak of our work in the beautiful town of Mt. Airy. Bro. Pruett holds the fort there.

He is constantly recruiting his forces, has large congregations, and is greatly beloved by the citizens of the town, as well as by his own flock. He has the best church building in town, most beautifully located, and commanding a veiw of the grandest mountain scenery. There is no spot in North Carolina more lovely. Bro. Pruetts accessions to his church recently of wealth as well as piety causes the brethren to talk of building a larger house, and invite the State Convention to meet with them at no distant day, the place now being accessible by the Cape Fear and Y. V. railroad. The attendance at the prayer-meeting on Wednesday night showed the deep hold Bro. Pruett has upon the affections of his people. The Bible readings by several of the members, the devout prayers offered, and the large number who signified their penitence and wish for the prayers of the saints, made the meeting one of unusual interest. There was no cold formality here, as we sometimes witness in our weekly prayer meeting. We spent the night with Bro. Pruitt's interesting young family, and will not soon forget the hospitality and kindness we enjoyed while there.

J. H. F.

Worth Its Weight in Gold.

The Baptist Teacher, published by the American Baptist Publication Society, has long been a favorite with our most judicious teachers. Dr. Henson's name on the cover as editor, is a guarantee that it is solid and sound in its reading matter, whilst the imprint of the publishers, American Baptist Publication Society, gives assurance that the arrangement and mechanical execution will be worthy of its contents. For teachers there are no better aids furnished than those in *The Baptist Teacher.* It costs only fifty cents in clubs of five or more, and is worth its weight in gold.

Inconsistent.

Recently a Pedobaptist said, "I would be a Baptist but for your close communion. I cannot stand that." He was asked, "Do you believe in three modes of baptism—sprinkling, pouring and immersion?" He answered, "I do not. I believe that immersion alone is Bible baptism. So fully do I believe this, that I had a Methodist preacher to immerse me." He was asked, "Do you believe in baptizing unconscious babies?" "I do not. I understand the Bible to teach that believers only should be baptized."

Now look for a moment how inconsistent this brother is. He does not believe that sprinkling is Bible baptism, or that infants are Scriptural subjects of baptism, and yet he belongs to a church that practices both; and he gives his time, talents, money and influence to support *two* things he does not believe, rather than be a Baptist and support *one* thing (close communion) which he does not like. Is not he not nearer right who only holds one error than he is who holds two?

All admit that persons must be baptized before they are Scripturally prepared to commune. If, then, our friend is right in holding that nothing but immersion is baptism, then none but the immersed are baptized and qualified to commune. But our friend sits down in his Pedobaptist church and communes with those who have been sprinkled and poured upon for baptism, and with those who were sprinkled in infancy, and thereby acknowledges their sprinkling to be as good as his immersion. This is glaringly inconsistent.

A person who believes that immersion alone is Bible baptism cannot consistently be anything else than what is called a close communionist, and cannot consistently belong to any church except a Baptist church.

J. A. STRADLEY.

For the weariest day, may Christ be thy stay!
For the darkest night, may Christ be thy light!
For the weariest hour, may Christ be thy power!
For each moment's fall, may Christ be thy all! —*F. R. Havergal.*

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

Truth needs no color; beauty no pencil.—*Shakespeare.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder

ABSOLUTELY PURE

What the Books Say.

A comparison of the receipts of the Foreign Mission Board for the years 1891 and 1893, up to March 2d, reveals the unpleasant fact that the contributions of the churches have fallen off this year nearly $3,000. Last year they were $70,378.18; this year, $67,522.23.

In ordinary years, and under ordinary circumstances, there might be no special cause for anxiety in this fact, but in this year it calls for serious thought, earnest prayer and zealous work on the part of God's people. The expenditures of the Board will be much larger this year than last for two reasons:

1. Quite a number of new missionaries have been sent out—sixteen in all. For these, including outfit, travelling expenses and salary, nearly, if not quite, $20,000 has been and will be required over and above the expenses of last year.

2. The "campaign of education" on missions, preparatory to the centennial effort of next year, has required heavy expenditures in the printing and distributing of tracts and leaflets, and in meeting the extra travelling expenses of officers of the Board and those of the Centennial Committee. These expenses both at home and abroad have been met, in large measure, by borrowed money. To day the Board owes over $30,000, while the expenses of one sixth of the year yet lie before it between now and May first.

These facts, simple, bare, must constitute the appeal of the Board to the churches for prompt and large contributions.

North Carolina is somewhat behind her last year's gifts, and for three months past we have received only a few hundred dollars from her. Will she not come up now, and do her full part in meeting the increased expenditures of the Board?

"Times are hard." Yes, but shall the brunt fall on the Lord's work? Now is the time to taste the sweets of sacrifice for the Lord. If all will help, the work will be done, and he glorified. T. P. BELL.

Richmond, Va., March 3, 1892.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Caldwell—Lower Creek ch., Mar. 25-27.
Cedar Creek—Cedar Creek ch., Mar. 25-27.
Eastern—Lisbon ch., April 5-7.
Mt. Zion—Mt. Hermon ch., May 27-29.
Pilot Mountain—Mt. Airy ch., May 27-29.
Central—Mt. Vernon ch., May 28-30.
South Fork—Mt. Ruhama ch., July 29—31.
Robeson—Big Branch ch., Aug. 3, 4.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address Hon. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

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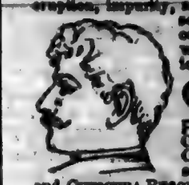

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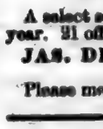

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Churches for the Destitute.

The re arrangement of the public highways of the South, and the creation of many new centres of business and population, affect for the present most seriously the life-long church-going habits and spiritual privileges of our people. Many sections in which the people of former generations erected good houses of worship, where they regularly assembled in large numbers for prayer, for preaching and Sunday-school work, find their congregations melting away, their churches like "banquet halls deserted," and the voice of their ministry hushed in dread and ominous silence. I sometimes traverse districts of country where a joyous and beautiful civilization once flourished in all its glory and covered the land, where all classes of the population—the rich, the poor, the cultured and the rude, the master and his domestics—all lived in peace and harmony, and all worshipped at the same altars, receiving the precious gospel from the same pulpits, and the elements of communion from the same consecrated hands. But Oh, how changed! Every object reminds one of decay and death—the fields, the woods, the roads, the dwellings, the home life, the church life, the social circle, the great assembly, the stately but silent house of God, all speak of a departed glory. Sad, sad indeed is the scene to one who knows the former days in all their strength, their brightness and their beauty, and still survives to witness the early buddings and fruitage of a still more glorious future. The race is here, the men and the women are here, the blood of our ancestry still courses our veins, and though the weapons of our warfare are changed, with our new armor on, we shall press forward to a front place, in all the fields of literature, philanthropy and religion. The social life, so beautiful and powerful, which spread in a halo of glory over this southern land, will never return again, but a more vigorous and enduring, though less pleasant and beautiful civilization will bless the land.

These sudden and, to so many, adverse changes are all overruled of God for good results. The christian heart is chastened by disappointment, sadness and gloom, and we come out of the furnace a regenerated and purified people. Let us never despair but nerve ourselves to unwonted spiritual energy and press forward. Those depopulated and apparently decaying sections are again to bloom, to blossom and ripen into rich harvests. The voice of joy and the song of industry and thrift will soon again resound in the land.

Now, in all sections where houses of worship, erected in the past but still standing, though not crowded as of yore with worshipping assemblies composed largely of cultured people, the case is not so bad as at first sight it may appear. It is true that large numbers of the cultured classes who constitute the main support of public worship have, for various causes, been removed. But still in those very sections a new population is growing up and soon they will be more numerously peopled than ever before. These new people may not be trained to regular church-going habits and to liberality in support of an able ministry—hence the future looks dark, especially to those who knew former days. But instead of despondency, we should look upon these uncultured people as opening fields for christian labor and as affording prospective resources of strength and numbers. It required generations to reach our former elevated and commanding status, but in a much shorter period we may build up again and make our Zion the glory of the land. And further, we may find it difficult to procure and sustain a highly cultured ministry, but we can find and support a ministry adapted to present conditions who will do a progressive work—who will multiply membership, systematize christian activity and gradually bring their churches up to a high prosperity and commanding influence.

But in the case of new settlements, especially those composed of uncultured people, most of whom have never taken part in church work and christian activities, serious difficulties present themselves. The few who would commence Sunday-school work and regular public worship find little sympathy from the multitude who have come together to secure good wages and better their fortunes. Under such conditions, the few who take interest in the spiritual life of the communities in which their lots are cast and feel for their immortal souls, have burdens and toils and sacrifices pressed upon them unknown to those with more favored localities and surroundings. They deserve the christian sympathies of older settlements—they should be liberally helped—they need houses of worship, Sunday-school literature—they need preachers and good church-workers—they need everything, indeed, to place the religious interests of the people on a sure footing for future progress and success.

Denominational interests in these new settlements often suffer and the cause is kept back for years—often forever lost—simply from the needed assistance at the proper time.

I live in a section, long settled, it is true, by an agricultural population, but since other industries have multiplied, it has cost one Association over $100,000 to prepare suitable houses of worship for the people, mainly in new settlements. We have had to struggle hard and give much, and yet we are not abreast of the times in church building. Surely if any cause deserves sympathy from older and more favored sections, it is that of the new populations which have suddenly gathered in new places in this Southern land—they need above all things houses of worship and an earnest ministry.

CHARLES L. COOKE.

Hollins Institute, Hollins, Va.

IF YOUR BACK ACHES, kidneys are all worn out, really good for nothing, it is general debility. Try HOSTETTER'S STOMACH BITTERS. It will make you, cleanse your liver, and give a good appetite.

A Grateful Convict.

He had just been pardoned out of the Penitentiary. As he was leaving prison he remarked, "I am going out now to cast myself upon the providence of God to help me reach my home."

He came out penniless and without a friend. His home was over a hundred miles away. What could he do? He came over to the city in search of a few teachers that he had seen at the Penitentiary Sunday-school, in hope that they would help him in his efforts to reach his home. The money was kindly given him, and he seemed to be as grateful as a man could be. A small sum was extended to him to procure supper; but he refused, saying he could do without anything to eat—"just loan me money enough to get home, that is all I want; and in a short time I will return it again."

In a few minutes he was gone. Would his friends ever hear from him again? Would the man from prison remember his promise, and return the money? Yes, for in the course of two weeks a letter full of gratitude was received from him, and in the letter was a post office order for all that he had borrowed. He had gone home and gone to work, and when he had made the money he returned it with a most grateful heart to those who had helped him in his trouble.—*Prisoners of Hope.*

Some merchants get the best they can; some get the meanest they can.

Your dealer in lamp-chimneys--what does he get for you?

There are common glass and tough glass, tough against heat. There are foggy and clear. There are rough and fine. There are carefully made and hap-hazard.

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.

Pittsburg. GEO. A. MACBETH & CO.

The case of Roessler against the Mecklenburg county commissioners to show cause why they should not grant him license to sell liquor, was tried before Judge Bynum in Charlotte, and resulted in a mistrial, the jury failing to agree. It is said that the case will be tried again at the August term before Judge Graves.

The Richmond and Danville railroad will sell reduced rate round trip tickets to the State Sunday-school Convention at New Berne N. C. and return at following rates from points named below. Intermediate points in same proportion. Tickets on sale March 27, 28, and 29, limited returning until and including April 2nd 1892. From Charlotte, 13.15; Durham, 7.00; Henderson, 8.35; Marion, 14.35; Rural Hill, 10.60 Winston Salem, 10.20; Asheville, 16.15; Greensboro, 9.25; Lincolnton, 13.75; Raleigh, 5.90; Rutherfordton, 15.70.

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measurment, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $2.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

The LEVERETTE SPECIFIC CO., 339 Washington St., Boston, Mass.

Wanted.

A copy of the *Raleigh Minerva*, of Aug. 10th, 1809.

I will be very much obliged to all who have files of old newspapers if they will make search and send me this number if it can be found, or let me know if it cannot be sent where I can examine it. This old paper may be of great importance in reference to a great event in North Carolina history. S. M. FINGER, Raleigh, N. C.

(Newspapers will confer a favor by copying, and may do the State a valuable service).

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos. W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

New York State was visited by big snow storm and blizzard last week. Trains were completely blocked in some districts.

Robeson Association.

IMPORTANT MEETING OF COMMITTEE.

A meeting of the "Executive Committee of Robeson Association," the Committee on the "Centennial of Foreign Missions," the Committee from each church to aid the Trustees of "Robeson Institute," and the Trustees of "Robeson Institute," has been called to meet the Baptist church at Lumberton, March 31st, 1892, at 11 o'clock, for the purpose of devising plans to enlarge our contributions to Foreign Missions and to take immediate action in regard to raising $5.000 for erecting buildings for "Robeson Institute."

Please notify the committee appointed in your church to aid the Trustees of "Robeson Institute" of the time and place of meeting.

The members of the Baptist church at Lumberton, and other citizens of the town, will take pleasure in entertaining the members of these committees during their attendence at the meeting.

Pastors of the churches and all interested laymen are specially invited to attend the meeting. Very respectfully,

A. R. PITMAN,
Moderator of Robeson Association.
JAMES A. SMITH,
Chm. of Com. on Centennial of Foreign Missions.
E. K. PROCTOR, JR.,
Pres. Bd. Trust. of Robeson Institute.

Acknowledgments.

State Missions—Noah Biggs, Tar River, $140.00; Kernersville ch, Liberty, 2.75; Randleman ch, ditto, 1.64; Worthville ch, ditto, 2.00; Berry's Grove ch, Flat River, 5.05; Cool Spring ch, Chowan, 5.00; Salem ch, ditto, 50c; W M S, Yanceyville ch, Beulah, 3.00; Pleasant Home ch, Brushy Mtn, 57c; New Hope ch, 45c. Total, 160.96. Previously reported, 1,144.11. Total this year, 1,304.07.

Foreign Missions—Cub Creek ch, Brushy Mtn, $3.15; Bark Spring ch, Tar River, 2.25; Zion Hill ch, Brushy Mtn, 5.70; Dr W H Edwards, 3.24; W M S, Mt Holly ch, Eastern, 1.00; W M S, Flat River Union, Flat River, N China, 6 67; High Point ch, Liberty, 20 00; Society ch, South Yadkin, 10.00; Pleasant Hope ch, Robeson, 1.00; W M S, Henderson ch, Flat River, 12.15; Lumberton ch, Sunbeams, Robeson, 3.10; Bladen Union ch, Cedar Creek, 1.60; Corinth ch, Chowan, 2.45; Pleasant Grove ch, W Chowan, 25.00; Palmerville ch, Stanly, 4.00; Robert's Chapel ch, ditto, 39.50; Amis Chapel ch, Flat River, 21.70; Corinth ch, Flat River, N China, 6 80; W M S, Yanceyville ch, Beulah, 3.00; S S Mis Soc, Cashie ch, W Chowan, 2.02; Green Level ch, Raleigh, 2.55; W M S, ditto, ditto, 2.00; Sharon ch, Tar River, per Rev N B Cobb, pastor, 3 37; Salem ch, Chowan, 11.25. Total, 196.70. Previously reported, 1,356.76. Total this year, 1,553.46.

Home Missions—Bark Spring ch, Tar River, $2.51; Dr W H Edwards, 3.00; Jackson ch, W Chowan, 5.00; Cool Spring ch, Chowan, 5.00; Pleasant Grove ch, W Chowan, 2.80; Robert's Chapel ch, ditto, 7.00; Green Level ch, Raleigh, 2.70; W M S, ditto, ditto, 1.00; W M S, Yanceyville ch, Beulah, 3.00; Chapel Hill ch, Mt Zion, 25.00; Meherrin ch, W Chowan, 4.50; Edenton ch, Chowan, 15.00; Mrs J Turner, Morehead, for Cuban girl at Diaz school, 12.00. Total, 88.51. Previously reported, 424.90. Total this year, 513.41.

Havana House—Society ch, South Yadkin, $7.00; Mt Carmel ch, Montgomery, 1.01; Sharon ch, Tar River, per Rev N B Cobb, pastor, 1.00; A member of Wake Union ch, Central, who is a friend of missions, 25.00; Wake Forest ch, Central, 2.50; Yates ch, Mt Zion, 4.06. Total, 40.57. Previously reported, 3,315.33. Total to date, 3,355.90.

Education—Sawyer's Creek ch, Chowan, $15.00; Sandy Level ch, Mt Zion, 2.00; Thos J Mitchell, Henderson, 5.00; Reidsville ch, 31.50; Cool Spring ch, Chowan, 1.71; W M S, Green Level ch, Raleigh, 1.00; Summerfield ch, Beulah, 2.55; Scotland Neck ch, Tar River, 6.50; Whitestone ch, Raleigh, 3.75; W M S, Pollocksville ch, Eastern, 4.00; Zion Hill ch, Brushy Mtn, 1.50; W M S, Greensboro ch, Beulah, 5.00. Total, 79.51. Previously reported, 485.13. Total this year, 564.64.

Orphanage—Pleasant Grove ch, W Chowan, $4.35; S S, Cashie ch, ditto, 1.13; S S, Wake Forest ch, Central, 3.00; Cross Roads ch, Robeson, 2.50; S S, Baltimore ch, ditto, 1.20; Johnson's ch, Eastern, 3.15; S S, First ch, Raleigh, 15.00. Total, 30.33. Previously reported, 383.89. Total this year, 414.22.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, March 12, 1892.

The Standard Oil Company is to be dissolved, so it is stated.

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Positively cures Quinsy, Croup, Goitre, Enlarged Tonsils, Catarrh of the Throat, Loss of Voice, Hoarseness and all Diseases of the Throat. A pleasant, soothing application, worn at night, performing its work while the patient sleeps. Sent by mail for One Dollar. Testimonials and a treatise on "The Throat and Its Ailments," free to all sending 2c. stamp for postage.

Mention this paper. The Physicians' Remedy Co., Cincinnati, O

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Spring Season,

'92.

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—AND—

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In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

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THE BAPTIST

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SONG BOOKS—"The Choice," by Basil Manly, is the best. Try it. Music, boards, by mail, 40 cts; words only, by mail, 12 cts.

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FOUNDED 1864 by the present executive—Occupies four buildings—Unrivalled in facilities for educating YOUNG MEN AND WOMEN for success in life. The outlook for is most favorable for business opportunities. The demand for our graduates is unprecedented. No vacation; pupils can enter at any time with equal advantage. Never attend a school because the tuition is cheap, for CHEAP is very dear: it means cheap surroundings, inferior facilities, and offers NO opportunities for securing POSITIONS for its pupils and graduates. This school, owing to its HIGH standard of excellence, has placed in business more young men and women from Md., Va., N. C., S. C. and Ga. than all similar institutions combined. Catalogue and particulars mailed. W. H. SADLER, Pres.—P. A. SADLER, Sec'y, BALTIMORE, Md.

The New Year

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

Raleigh Affairs.

Dr. Charles W. Dabney, President of the University of Tennessee, will deliver the annual address at the commencement of the State Agricultural and Mechanical College in June.

The Seaboard Air Line announces that it will sell reduced round-trip rates to Norfolk and return for the occasion of the launching of the United States cruiser Raleigh for $3.85 for the round trip.

Governor Holt has commuted to life imprisonment the death sentence of Weightman Thompson, the white man who was convicted of the murder of the Pearsall family near Goldsboro.

The lady members of the North Carolina Board of World's Fair managers have undertaken to raise $10,000, necessary for the erection of a State building at Chicago. A meeting was held in this city last Friday, and an organization was perfected. This was the first of similar meetings to be held all over the State.

Col. L. D. Stephenson's place, eight miles south of Raleigh, was the scene of a terrible disaster last Thursday. The boiler of the engine at his grist-mill exploded, instantly killing his fifteen-year old son, John Stephenson, and painfully injuring Furman Jones, both of whom were near the engine. Young Stephenson was blown a considerable distance, his body striking against a pine tree. All of his clothing was torn from him except a wristband.

State News.

A dummy line between High Point and Winston is talked of.

Three negroes were drowned in Tar river near Washington recently.

Evangelist Fife will begin a meeting in Wilson on Sunday, March 20th.

The law preventing the killing of birds went into effect on yesterday, the 15th.

The Salisbury Granite Co., with a capital stock of $250,000 has been organized at Salisbury.

The Asheville Street Railway Co., have decided to issue $300,000 in 7 per cent. gold redemption bonds.—*Democrat.*

Hon. W. M. Robbins will deliver the address at the unveiling of the Confederate monument at Concord, May 7th next.

Mattie Harris, a negro girl, was run over and killed by a train on the Swearing Creek bridge, near Lexington, last Saturday.

An unknown negro, drunk and asleep on the Carolina Central railroad at Iron Station, was run over and killed on the 11th inst.

The Gastonia *Gazette* says it is estimated that between $15,000 and $20,000 worth of cotton in Union county is being held for higher prices.

The name of the *Charlotte Daily Chronicle* has been changed to the *Charlotte Daily Observer*. The paper was known as the *Observer* years ago.

It is stated that the people of Aulander, Bertie county, have decided to build a female school, and have also entered upon plans to erect a hotel.

Three dry kilns, a store house and three dwellings were burned it is stated, at Bay Side, Beaufort county, Saturday night the 5th inst. Loss $10,000.

St. Marks Episcopal church, in Long Creek township, Mecklenburg county, was recently broken into, and the communion service valued at $50.00 was stolen.

Mr. R. H. Habbard, who for nearly fourteen years had been mayor of Clinton resigned on the 5th inst. Mr. John C. Slocumb has been elected his successor by the commissioners.

Mr. Robert Harrill a prominent Cleveland county farmer, fell from his wagon near Shelby on the 10th inst. His head struck a rock causing injuries from which he died in a few minutes.

The Durham *Globe* learns that the right to use the Keeley cure, has been secured by the Dukes and other men of Durham who will pay $30,000 for the business and will establish houses here and there.

Windsor, Bertie county, is moving in the matter of holding an election to subscribe $15,000 towards building the Norfolk, Wilmington & Charleston railroad as an inducement for it to pass through that place.

Captain Paul, of the tug Rescue, at Baltimore from Bath, N. C., reports having saved the schooner Bessie, of Washington, N. C., in Pamlico sound. A colored woman and child were found drowned in the cabin.

The North Carolina Gold Mining and Bullion Co., it is reported, will put in an extensive plant on their Uwharrie river property in April. Their capital stock is $2,000,000, and they propose to work on a large scale.—*Salisbury Watchman.*

Charlotte is preparing for a big celebration on May 20th. Senator David B. Hill has promised to be present. Speaker Crisp, Hon. Benton McMillin, Senators Vance and Ransom, and the North Carolina delegation in Congress, are also expected to be present.

On last Saturday afternoon J. M. McClure, living near McCray, this county, went to Miles' liquor shop just over in Caswell. He rode on a cart drawn by a mule. On his return home he lost his life. He was found Sunday morning. His mule had run away with him.—*Graham Gleaner.*

A correspondent of the *Statesville Landmark* states the fact that about two weeks ago a little child of Mr. J. Davis of Gwaltney township, Alexander county, was attacked by an old rooster, which stuck its spur in the back of the child's head. The spur penetrated far enough to affect the brain, and the child died in a week.

A special to the Charlotte *Observer* says Mr. A. L. Sink, of Lexington, who was so badly injured in the wreck at Bostian's bridge, has brought suit against the Richmond & Danville Railroad in Davidson Superior Court for $50.000 damages and that his wife, who was also injured at the same time, has brought suit for $25,000.

The first wreck of the Yadkin railroad occurred last Friday morning at Hampton Creek, eight miles from Salisbury. Two loaded cars were demolished, and the front end of the baggage car slightly damaged. Fourteen passengers were on board but fortunately no one was hurt. The wreck was caused by the breaking of a coupler.

The people of Concord and Cabarrus county are moving in the matter of building a railroad known as the Concord Southern from Concord to Charlotte, Monroe or some other point on the Carolina Central. The Commissioners of Cabarrus county have ordered an election to be held April 19th to give the people an opportunity of voting to issue $75,000 worth of bonds towards the building of the road.

On Thursday morning March 3rd, Chas. M. Swicegood, of Salisbury, N. C., was found lying in a comatose condition with blood on his face at the foot of a flight of stairs in Richmond, Va. It was presumed that he had been drinking heavily so with assistance a police officer carried him to the station house. He remained there in the condition in which he was carried for several hours. As he showed no signs of awakening a physician was sent for who examined Swicegood and found him dying. His death occurred at half past five. A post mortem examination revealed the fact that his skull was fractured, although there was no external sign of such a condition.

General News.

The Behring Sea matter still remains unsettled.

Pope Leo XIII recently celebrated his eighty-second birth-day.

Forty sealers frozen to death, were found in Halifax, N. S., a short time since.

Jay Gould has donated $35,000 to the University of the City of New York.

A number of deaths from typhus fever have occurred in New York City during the past two weeks.

An explosion in a coal mine at Alden, Pa., on the 9th killed three miners and badly injured four others.

The extensive oil works of John Blackburn in London were burned on the 12th. The loss amounted to several thousand pounds.

The Grand Hotel, at Broadway and Thirty-first street, New York, has been leased for a term of ten years at $52,000 per year.

The works of the Collwell and Collins Norway Bolt Company in Cleveland, Ohio, were destroyed by fire on the 12th inst. Loss, $100.000.

The Cotton Seed Oil Mill and Fertilizer works at Rock Hill, S. C., were destroyed by fire on the night of the 6th inst. Loss $60,000; insurance $52,000.

The Coldwater Bank at Coldwater, Mich., was robbed of about $60,000 in cash and bonds one night recently. The vaults were blown open and completely wrecked.

The second trial of Dr. J. A. P. Baker, of Abingdon, Va., for the murder of his wife by poisoning, was ended on the 7th inst., the jury bringing in a verdict of "not guilty."

A cablegram from La Paz, Bolivia on the 8th stated that during a battle between Indians and government troops recently, 1,000 Indians were killed. Thirty of the government troops were said to have been badly wounded.

The crew of the United States steamship, Baltimore, have entered suits for over two million dollars against the Chilian Government for injuries received and false imprisonment undergone at the time of the riot in October 1891.

A bill appropriating $30,000 for surveying, locating and preserving the lines of attack and defense of the Union and Confederate land and naval forces in the operations against Mobile, Ala., in 1864 and 1865 has been passed.

Wm. A. Losey an elderly and trusted clerk of Molleson, Bros., wholesale paper dealers of Brooklyn, N. Y., has confessed to having stolen over $31,000 from his employers since May 1890. He had gambled the money away at a game called policy.

Several large New York City banks have been troubled recently with many light weight twenty dollar gold pieces shipped from California. It is stated that the coins are subjected to a sweating process by electricity which will extract as much as seventy-five cents or a dollar from each twenty-dollar gold piece without materially affecting the face of the coin.

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. [illegible] Co. Box 720 Greensboro, N. C.

MARRIED.

PEED—CLOPTON—On Jan. 24th, 1892, by Rev. J. W. Atkinson, Mr. Willis D. Peed and Miss Fannie Clopton, all of Wake county.

DIED.

DRY—Ada, infant daughter of John T. and Cora Dry, aged eleven months and twenty-four days, on Feb. 20th, 1892, fell asleep in Jesus, a sweet sleep "from which none ever wakes to weep." Weep not, fond parents; while the sweet babe cannot come back to you, you by faithfulness until death may go to it, never to part again. A FRIEND.

HARTSELL—Bascom Newton, son of Rev. P. G. and Mrs. Maggie Hartsell, died at Big Lick, N. C., on Feb. 10th, 1892, of pneumonia, aged one year and eight months. He was a sweet, tender little lamb. The Lord saw cause to call him up to heaven whither he has gone to praise the name of Jesus who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not, fond parents, sisters and brother; be faithful, press on, and you will meet your darling Bascom in the sweet by-and-by.

"Take these little lambs," said he,
And lay them in my breast,
Protection they shall find in me,
In me be ever blest."

A FRIEND.

Shelby Aurora and *Stanley News* copy.

BROWN—Bro. Jno. W. Brown has run his race and gone to be with the redeemed in heaven. He passed away at his home near Roxobel, N. C., on February 2d, 1892. He was born April 14th, 1807, and was therefore in his eighty-fifth year. Bro. Brown professed faith in Christ in 1853 under the ministry of Rev. Reynoldson, and connected himself with Cashie Baptist church, Bertie county, N. C., of which he was a member for a number of years, after which his membership was, by his request, moved to the Baptist church in Roxobel (Sandy Run.) Bro. Brown had been in failing health for several years, and was very feeble many months before his death. He had reached a ripe old age. One of the few in our midst who had passed the limit of manly life has gone to his reward. Sustained as he was by a reasonable, religious and holy hope, he met death without fear or trembling. As a church member he was thoughtful and liberal, and as a christian, benevolent. His funeral was preached by his pastor, Rev. A. Cree. He leaves a large circle of friends to mourn his loss, and especially a devoted wife who expects to meet him again "in the sweet by-and-by." JNO. E. PEELE.

McPHAIL—Departed this mortal life, Feb. 15th, 1892, at the home of her father, near Rowland, N. C., Miss Bettie McPhail, beloved daughter of Mr. Archibald McPhail. Miss Bettie was a young lady of admirable qualities of mind and heart, and possessed the love and esteem of all who knew her, and her death has produced great sorrow in the section where she lived and died. It was hard for one so young to die, she being in her twenty-second year, but God knew best, and called her away from this vale of tears to the sweet rest of heaven. At the time of her death Miss Bettie was an exemplary and useful member of Pleasant Grove church, and she will be sadly missed by the brethren and sisters of that church. In the autumn of 1886, with many others, she made a public profession of faith in Christ, and was baptized by Rev. Jas. A. Smith, who also conducted her funeral services in the presence of a large number of her friends and loved ones. We have every reason to believe that she belonged to the number of the righteous elect who will be held in everlasting remembrance. Her friends sorrow not as those who have no hope, for they believe that she has fallen asleep in Jesus, and she will be seen with him in the clouds of heaven when he comes to raise the blessed dead and change the righteous living.—*The Robesonian.*

GILLIAM—The death of Mrs. Wiley J. Gilliam at her home near Windsor occurred Tuesday, March 1st,. Mrs. Gilliam was born Dec. 21st, 1809. At the age of sixteen she married Wiley Jones Gilliam. Mr. Gilliam was for many years a leading Democratic politician of the first district, a man of commanding presence, fine understanding, hospitable and generous nature. "He was the universal friend of the poor."

Mrs. Gilliam was Miss Elizabeth Roscoe Bond, daughter of John W. Bond. She was a sister of Dr. John Bond of Tennessee, Mrs. John Peter Roscoe, the late Mrs. Margaret Spivey, Thomas S. Bond and Lewis T. Bond.

Mr. and Mrs. Gilliam reared a large family of sons, who were prominent in business and politics and social life, and of daughters, foremost in social and religious duties. Among them were Moses Gilliam, editor of *Albemarle Times* and a successful merchant. B. B. Gilliam, a merchant and farmer; Benjamin and William Gilliam, planters; one son, John B. Gilliam, a lawyer and farmer; and three daughters, Mrs. Winifred Bernard, widow of Dr. S. Bernard, Mrs. Rebecca Craig, widow of the late Rev. A. M. Craig, and Mrs. Pattie Craig, wife of Andrew Craig, a prominent citizen of our county, survive her. Mrs. Gilliam leaves a number of grandchildren, who follow the footsteps of the former generation. Among them, I may mention Locke Craig, a prominent lawyer and literateur in Asheville; Rev. Braxton Craig, a prominent Baptist minister of Union, Hertford county; Thomas Gilliam, Jr., head of the firm of T. Gilliam, Jr., & Lyn, bankers and brokers, Windsor, N. C., and W. H. Bernard, a successful merchant in the place.

Mrs. Gilliam has occupied an enviable position in the community during her long life. At the age of fifteen years when life was full of bright hopes and surrounded by all the allurements that wealth could buy, she gave up the world and put on Christ. Her conversion occurred at old Cashie church about a mile from Windsor. It was an event of sufficient importance to call forth mention in Elder Lemuel Burkitt's book. Mrs. Gilliam was baptized by Elder Reuben Lawrence, and for 67 years she walked in the fear and admonition of the Lord. She was a Baptist by birth and by choice. Her kindred and connections have for three-quarters of a century been at the head of that denomination in this part of the State.

As a christian, she was tolerant of the opinions of others; as a neighbor, she was given to hospitality and charitable to lavishness; as a mother, she was devoted; and as a friend, she was sincere. These were the attributes which, harmoniously blended in a strong body, rendered my deceased friend an ornament to womanhood.

A very large concourse followed her body to its resting place beneath the sighing pines by her husband and children. In the scene of sadness and sorrow, there was no more touching sight than the presence of a large number of former slaves, who testified their love and devotion for the mistress who was gentle and kind, by many a silent tear.

The funeral of Mrs. Gilliam was conducted by Rev. T. T. Speight, her pastor. He preached from 2 Tim. 4: 7. His discourse was a tender and beautiful tribute to the virtue of his friend and filled with touching consolation. The entire sermon was in fine accord with the life of the good christian who has entered upon the blissful joys of paradise. F. D. W.

Tributes of Respect.

WHEREAS, It has pleased Almighty God to take from us our late superintendent, Brother Thos. J. Sutton, and while we bow with christian resignation to this decree of an Alwise Providence, yet feeling that regret which only such a loss can incite, we hereby

Resolved 1. That the christian graces which adorned the life of our deceased brother, and his readiness to respond to appeals of the needy and suffering, leaves us no room to doubt that he has gone to his reward, and in crossing the dark river was safely guided to that heaven of eternal rest which awaits the arrival of the people of God.

2. In the death of our beloved brother this Sunday-school has lost one of its most useful and devoted members.

3. That while bowing in submission to God who doeth all things well, we at the same are in sorrow that we shall meet no more in this life one for whom we entertained so much affection.

4. That in our sorrow we still find comfort in our recollection of his upright walk while yet in our midst. Thus cherishing the memory of his gifts and graces, we are persuaded that our loss has redounded to his gain, for while we walk thus in shadow and sorrow he has gained the joys for which he strove.

5. That the BIBLICAL RECORDER and *Perquimans Record* be requested to publish these resolutions, and that copy thereof be spread on the minutes of the Sunday-school, and also sent to our widowed sister, Mrs. Sutton, with the assurances of our sympathy in her loss.

R. Q. SKINNER,
FANNIE L. WESTON,
SYDNEY L. LONG,
Committee.

Bethel Sabbath-school, Perquimans county, N. C., February 28th, 1892.

The following resolutions were adopted by St. John's Baptist church, Hertford county, N. C., Feb. 20th, 1892, concerning the late J. W. Early:—

He was born June 14th, 1852. He connected himself with the church at Connaritsa when about nineteen years old. He afterwards moved his membership to Ahoskie, where he remained until 1881. He then joined at Pleasant Grove, with his wife. In 1883 he took a letter and helped to constitute the church at St. John's. He was chosen church clerk, and remained a faithful member and servant of the church to the time of his death, Jan. 19th, 1892. His age was thirty-seven years, seven months and five days.

WHEREAS, It hath pleased our Heavenly Father to take from our midst J. W. Early, our beloved brother and clerk, and one of our most loved and active members, therefore

Resolved, That we bow with submission to his will, believing that he does all things well.

Resolved, That in the death of our brother the church has lost one of her best members, whose example of faithful and loving service we will endeavor so to imitate that we too may die the death of the righteous and our last end may be like his.

Resolved, That we extend to the bereaved family our sincere condolence, praying that the protecting arms of the loving Saviour may ever be around them, and that the hope of a happy reunion with the loved ones gone before may serve to mitigate the sorrows of bereavement.

W. E. JENKINS,
W. P. HOWARD,
MRS. L. K. LASITER,
Committee.

Many a life has been lost because of the taste of cod-liver oil.

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The Home Circle.

A Word About Words.

Ah me! these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story, "you must have heard"—
We jerk away in our gossip rash
And somebody's glass, of course, goes smash.
What fames ha e been blasted and broken,
What pestilent sinks have been stirred
By a word in lightness spoken,
By only an idle word.

A sneer—a shrug—a whisper low,
They are poisoned shafts from an ambushed bow,
Shot by the coward, the fool, the knave;
They pierce the mail of the great or brave.
Vain is buckler of wisdom and pride
To turn the pitiless point aside;
The lips may curl with a careless smile,
But the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead,
The heart close-barred with passion and pride,
Will fling at their knock its portals wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of child-like tears.
What ice-bound griefs have been broken,
What rivers of love been stirred
By a word in kindness spoken,
By only a gentle word!

Sunday Magazine

"Hayseed."

There can be little doubt that a distaste for the farmers life is cultivated among country boys by the caricatures of the farmer which are published in comic papers and "humorous" books, and by the fear of being classed among the people whom these caricaturists are pleased to call "hayseeds."

Boys are accustomed to see these "funny pictures," in which a sort of farmer who is extremely unusual, and may be said not to exist at all, is set fourth as the type or example of farmers in general. As boys are sometimes unreasoning, they are apt to say to themselves, "I will not be ridiculed in that way when I grow up; I will get out of the "hayseed business."

In this way not only is an injustice done by these caricatures, but a positive injury.

The American people have a broad sense of humor, and no doubt delight in caricature, but they do not delight in injustice of mischiefmaking, when they are able to recognize it as such.

For this reason, it may be hoped that the caricaturing of the farmer, which has certainly been greatly overdone, may soon cease from the distaste for it which is pretty sure to arise.

The farmer himself can afford to take the "hayseed" ridicule good-naturedly. At a recent farmers' demonstration in the West, men rode in a procession dressed in cowhide boots, patched trousers, ragged straw hats, carrying pitchforks on their shoulders. They had adopted the guise which the caricatures give them, a way of showing that they are independent of that sort of ridicule.

But in the case of the young this spirit of independence is not often so strong. With a little thought, they must see that an unjust caricature does not really affect the credit and honor of their occupation; but they are often ambitious of what is called consideration or respectability, and are likely to be unconsciously affected by misrepresenting pictures and stories.

It is the duty of the young to bear it in mind that nothing is more respectable or dignified than the life of the independent farmer, and the duty of those who have it in their power to "raise a laugh" in the public prints to remember that they no less than serious writers, have a responsibility to truth and justice.—*Youth's Companion.*

Encouragement.

Why is a word of encouragement so charily spoken, when it, as nothing else, will lighten the cares of the day and urge the discouraged heart on with renewed purpose? Especially does the child hunger for the word of approval spoken by the parents. The daughter, striving as best she can to perform her duties and lighten the cares of the mother, must needs have a strong will and a high sense of duty to enable her to stand firm if, instead of occasionally a word of praise, nothing is vouchsafed her but a stony silence, or, what is even worse, constant fault-finding at the little mistakes made. What a disappointment to the little child who has brought and warmed papa's slippers and dressing gown to see him don them with no word of thanks. The mother who complains that her daughter is not so willing to help as she should be should pause and think if any encouragement was ever given or if the willingness to help that once was a pleasure had not been crushed in its infancy. A young lady, whose school life had just closed, and was happy in the quiet of home life and in the consciousness of being of some help to her mother, had her ambition crushed by hearing her mother remark to a caller, who was congratulating mother on having her labors lightened by the daughter's help, that she didn't notice any difference in the work, and though she got along quite as well when the daughter was at school. Be not afraid of making the child vain by praising her, for oftener she is made morose by the withholding of it that harmed by the speaking.

The surprise of Rip Van Winkle when awaking from his long slumber could not have been greater than the consumptive's, upon finding himself entirely relieved by Dr. Bell's Cough Syrup. 25 cts.

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THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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Sketches of Pioneer Baptist Preachers in North Carolina.

BY JOHN W. MOORE, STATE HISTORIAN.

MEMOIR VII—REV. JEREMIAH WALKER.

CHAPTER TWO.

As the Rev. Jeremiah Walker and other Baptist evangelists of that period traversed Virginia, they found an Episcopal rector and chapel for worship in every parish. The laws and individual inclination had conjoined in bringing over an entirely different class of people to the old Dominion from those who settled the other colonies. No persecuted dissenter was so ignorant as to venture from England or Scotland for exile on James river. It was but "jumping out of the frying pan into the fire." The colony planted at Jamestown in 1607 was the pet of King James I. and all his unlucky dynasty. The settlers who were induced to go there were all of the high church type. They hated Catholics and dissenters with a hatred that seems strangely unaccountable in our generation; but this was counted as God's service in that wicked and adulterous period that preceded the English revolution of 1688. Many families of wealth and consideration transferred themselves and their fortunes to the beautiful land where the doctrines of Laud and Filmer were so much more highly respected than even in merry England. As was natural, the heads of such families became the leaders and lawmakers of the new land. They carried all their prejudices and want of charity into the General Assembly at Williamsburg and enacted such codes of laws as required the restraining powers in London to temper their harshness and cruelty. When King William III. and his gentle partner of the throne had procured from the Convention Parliament the enactment of the famous statute, known and reverenced ever since as the Toleration Act, this law, the noblest monument of one of the greatest kings of modern times, was intended for the protection of people against religious persecution in all parts of the British dominions; but it found slow and meager respect in Virginia. Men like Mr. Walker thought themselves comparatively safe from the priestly tyranny of old until they ventured into the battle-field where the Baptists, backed by Patrick Henry, Thomas Jefferson and James Madison were struggling for liberty and gospel privileges. That the eloquent young divine had the heart and faith to take his part in such a conflict, adds another to his many claims upon our regard and admiration.

North Carolina Baptist evangelists had been for several years unceasingly active in their incursions into Virginia. As Rev. Dr. Whitsitt remarked in his Wake Forest sermon of 1889, the Old Dominion was chiefly won over to Baptist principles by these missionaries from the Old North State. Thus another element of offense entered into the quarrel which the Churchmen got up with the young preacher from Bute county. He was not only one of the despised Baptists, but an emissary of the same school that had been making such fearful inroads upon Episcopal pastures under the preaching of David Marshall, Samuel Harriss and others. It was a matter of especial offense that these men as a rule were like Mr. Walker from North Carolina. While the British toleration act promised and did secure immunity from the imprisonments and scourgings of older times simply on an allegation of a want of conformity to the State forms of religion, still in the recesses of the enraged Churchmen's hearts there was yet a hope left of vengeance on their religious disturbers. Some soulless and unprincipled lawyer suggested a trick and perversion of the laws by which the most harmless and holy men should be subjected to the pains and penalties intended only for the restraint of the lawless and violent disturbers of the public peace. It was so arranged that Episcopal roughs should be on hand to disturb and break up by open violence any Baptist meeting they could hear of; and then these same men of Belial should go before some compliant magistrate and swear out a peace warrant against the Baptist preachers as disturbers of public tranquility. These villians, who had beaten or half drowned the unoffending man of God, would be used as witnesses to prove that his persistence in preaching the gospel was the whole cause of all the trouble.

It was thus that Mr. Walker, after one of his most powerful discourses, found himself hustled and insulted by the minions of the Establishment, and, amid the tears of his people, was led off as a prisoner to answer for his offense against the peace and dignity of his Majesty's Colony of Virginia. To the warrant alleging his guilt as a disturber of the public tranquility, he pleaded "not guilty." When the wretched Dogberry of a magistrate had heard the testimony of his accomplices in this mockery of justice, but slight attention was paid to the best citizens of the country as they swore that Mr. Walker's conduct had been entirely peaceful and blameless. Of course, his conviction and punishment were foregone conclusions from the beginning; but when he was called upon to pay a fine and costs, and further to give security for his future good behavior, he told the court plainly that he had committed no offense against the laws of God or man, and should therefore give countenance to no such iniquitous proceedings by paying a single cent; that as for preaching the gospel, he owed allegiance to a higher tribunal than the greatest of earthly courts, and therefore would endure imprisonment, the spoiling of his goods and the loss of life itself sooner than obey any man's orders for his silence on that subject. With such scorn of his jurisdiction, the court was swift to sentence its prisoner to the county jail until a more submissive spirit should mark his course to so exalted a tribunal.

Thus like many of his clerical brethren did this great Baptist preacher suffer the pains and penalties which his ecclesiastical opponents thought were due to heretical obstinacy and presumption in thus daring to give voice to his belief in matters of religion. Mr. Walker's patince and meekness as a prisoner of the Lord, and his glowing sermons preached through the jail windows, made him more than ever an idol of the people. That generous sympathy for the wronged and love of fair play, which marks the Anglo Saxon race in every part of the globe, made him friends in the most unexpected quarters. So far from this persecution staying or stopping the young enthusiast in his work, it but fired his soul into fresh ardor. When the jail doors were opened and he was for shame begged to depart, the people thought him more like one inspired than ever before, as he revelled in the flood tide of resistless argument or melted all hearts with his pathos and tears.

With that noble band of Baptist coadjutors, who through so much labor and tribulation worked out their deliverance from the least dread of future persecution, Mr. Walker hasted on until the glorious end at last came. The fight was long and sore, but with liberty achieved, all the sufferings of the past were counted as dust in the balance. A great people, long misled and mistaken as to human rights, woke up from their dream of oppression and wrong to become the light and hope of the human race. Had they no other title to renown than the production of Thomas Jefferson, that single fact would be glory enough for unfading immortality. It was through him and his no less illustrious coadjutor, James Madison, that religious liberty was made the law of all the republic. The light kindled first by Roger Williams in Rhode Island having, after so many years, flamed up in the great Virginia beacon, was thus spread over the American nation and is yet on its way round the world. It was to take many years before its final triumph in such places as Massachusetts, but even there the mild and gentle teachings of our Saviour were at length accepted in all their mighty scope of mercy and forbearance, and the difference of men in religious opinion happily ceased to be treated as a crime against worldly and often ungodly magistrates. Even in free and liberal North Carolina, the last vestige of this old, unchristian habit of visiting pains and penalties on people considered unorthodox, was not purged from our constitution until the year of our Lord 1835, and even then such wise, just and capable men as Nathaniel Macon were heard advocating a continuance of a policy which, if enforced, would have unseated William Gaston from the Convention of which he was the greatest pride and ornament.

With the full establishment of American independence and the coming on of the peaceful days after so many years of blood and confusion, the times were still illustrated by the eloquence and activity of the Rev. Jeremiah Walker. The sun of his fame and usefulness was yet undimmed. The olden zeal and fervor in his work of salvation knew no abatement to all human appearances; but like David and many others who have truly served God in this lower world, Mr. Walker was yet to prove the frailty of the flesh even in our best estate. The wisdom and justice of the Saviour's declaration, "Let him that thinketh he standeth take heed to his ways lest he fall," were never more clearly demonstrated than in Mr. Walker's sad and unfortunate ending of his stay in Virginia. Like many another popular preacher, he was the object of almost adoration to many young and lovely women who had professed religion under his ministrations. These, under the cloak of religious attachment, too often burned with less holy sentiments toward the great preacher they so much idolized. In an evil hour for his fame and usefulness, he so far yielded to improper feelings and desires as to seriously compromise his christian character. His punishment was swift and humiliating. Deposed from the ministry and stript of all the olden respect and preference so long enjoyed, the fallen leader had nothing left but the memory of how much he had forfeited by his sin.

After months of sorrowful repentance, his brethren were induced to give him another trial, and trusting that God had forgiven a soul thus apparently so full of remorse, he was restored to his former privileges as a preacher of the gospel. But nothing could hide the stain on his escutcheon. He found that his usefulness in the old haunts was a thing not to be recovered. On this account he sought strange faces and cover from the knowledge of men by removing to Georgia. There his fall had its legitimate fruit in the lowering of his former high standard as to creed by surrendering all that was good in Calvinistic teachings and the adoption of extreme Arminianism. The old belief that had been so dear in his days of innocence, that told him of his election and adoption through grace, with the further assurance of his his and every other redeemed soul's final perseverance had passed into doubt and dismay. With the great Dutch teacher, he had come to believe that salvation was not only in reach of all the race, but was dependent solely upon their own wills and works. His great debate with Rev. Silas Mercer before the General Association of Virginia, showed that all the astuteness and oratory of the past were yet his; but the soul and cream of his Baptist strength had been lost in the sense of his double departure from purity and the truth. The case of Mr. Walker, along with others of a similar nature, might well show the people of all creeds calling on the name of Christ, how useless it is to continue men, convicted of disgraceful sins, in their former pastoral relations. Such offences against God and man are sure to have their legitimate effects on the soul of the offender. Peter sinned grievously and was restored to God's favor; but we must remember that was an age of miracles. The forgiveness and absolution of our Lord could call even the dead back to life, but we have no such resurrections now. The minister who, in his sacred functions deliberately tramples on God's mercy and the trust of his people, is forever unworthy of return to his forfeited place as the under-shepherd of the Lord. If he is truly repentant, let the church restore him as a layman, but as a pastor and guide, never.

The Sabbath and the World's Fair.

Dear Recorder:—As so much is being said of late about the Sabbath, the opening of the World's Fair on that day, and the running of railroad trains, &c., will you give me space to say a few things about the day?

We have a custom of keeping a day popularly known as the Sabbath, or Lord's Day, for purposes of religious worship and spiritual improvement. And according to our computation of time this day is the first day of the week. It is a fact known to most people that the Jewish Sabbath was the seventh day of the week. Now, why the change? As to the intriescies involved in the fact that they (the Jews) had Jewish time, and we have Roman time, I shall not stop now to discuss. Nor shall I discuss the difficulties in proving that any given Saturday, or seventh day, is the seventh day from creation, and is therefore a seventh day from the day God rested from his labors. Nor will I discuss the impossibility of all people keeping the same time. Nor the fact that if two men start from a given point, and one travels east and the other west around the earth, when they meet at the point where they started they will be two days apart, one having gained a day, the other having lost one. I shall leave all this to the more curious, and those who have more time to spare than I.

I believe it is right and acceptable to God for us to keep one day in every seven, and hallow that day to the service of the Almighty—spend it in his worship, and for our own spiritual improvement. And I believe the first day of the week is the day which we ought to keep, and is the day which is now acceptable to the Lord.

Now we do not keep the Jewish Sabbath; nor do we keep a day because it is commanded in Moses' law. For "Christ is the end of the law to every one that believeth."

But one will say, this is in the "moral law," and is therefore binding through all time. Yes. The command to keep the Sabbath is in the ten commandments. But what day is meant? Why, evidently the day which the Lord shall designate. He clearly designated the seventh day to the Jews as their Sabbath. This is the command, however, "Remember the Sabbath day to keep it holy," or hallowed. Then the rest of the language there in the twentieth chapter of Exodus in regard to this command is only directory to the Jews under the law, showing the day they were to keep, and to be in force until the law should be fulfilled by the death of Christ, to those who believe in him, and not necessarily the day to be observed through all time.

And now since Christ has died, has taken away the handwriting of ordinances nailing them to the Cross, and the law has been all fully and perfectly kept by him, and he has given to us the gospel of grace, it becomes us to inquire what day he has designated for us.

So let us make the inquiry.

I shall draw my arguments principally from the New Testament. I do this, for the most part, for the purpose of satisfying and confirming and strengthening the minds and faith of those who desire to learn and do their Lord's will, and hallow the day which he has designated for us and approved by his smiles and blessings.

Jesus' own words were, "The Son of Man is Lord even of the Sabbath day." Matt. 12: 8. And they seem to my mind to foreshadow, or indicate, that not merely as the Great Prophet does he here explain Sabbath duties and privileges, and the grounds for them, but that he will, sometime, for his glory and the good of his people, in some way exercise his lordly and kingly authority over the Sabbath institution.

And I think it may be clearly shown that he did this; and not only that he changed the day, but that it was actually prophesied in words as plain as possible that the Sabbath should be changed, and changed too to the first day of the week.

That the Jews were accustomed to meet on the Sabbath, or seventh day of the week, for public worship in their synagogues, is easily proven. Jesus "entered, as his custom was, into the synagogue on the Sabbath day," and after reading the Scriptures, "the people wondered at the gracious words that proceeded out of his mouth." Luke 4: 16 22.

Paul at various times and places went into the synagogue on the Sabbath day, and preached Christ to the people, assembled no doubt to worship. James said in the council at Jerusalem, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath." Acts 15: 21.

But we *christians* observe the *first* day of the week, or the Lord's day, as the day of public religious worship, after the example of Christ himself, and of his inspired apostles after his resurrection. And, further, for the reason it was prophesied that the seventh day should be taken away and the first day indicated as the day of public worship after the abrogation or fulfilment of the law given by Moses.

It is evident that we should reverently follow the example of our blessed Saviour, for he himself has said, "If any many serve me let him follow me." John 12: 26.

Paul said to the believers in Corinth, "Be ye followers of me even as I am of Christ." 1 Cor. 11: 1. And John said, "He that saith he abideth in him ought himself also to walk even as he walked." 1 John 2: 6.

Now we may not be able to show "thus saith the Lord" for a change of the day, but I think we may easily show a "thus *doeth* the Lord." And I submit that whatever is uniformly sanctioned by the example of Christ and his inspired apostles from his resurrection onward has, or should have, in the hearts of his people the authority of example at least.

It is necessary for us to remember here that as a man Jesus was a Jew. He was born a Jew—"born under the law." Gal. 4: 4; and that as a Jew he perfectly kept and obeyed all the commands and requirements of the Mosaic law, including the observance of the seventh-day Sabbath up to the very moment when on the cross he said, "It is finished: and he bowed his head, and gave up the ghost." John 19: 30. As the predicted prophet, he had faithfully taught his people; as a consecrated high priest, by his active obedience and voluntary sacrificial suffering unto death, he had "fulfilled the law" in all its exactions, every jot and tittle, (Matt. 5: 17, 19), and now he could say, "It is finished."

And from his resurrection he has the authority of King in Zion. He never said before this time, "All power is given unto me in heaven and in earth." He is now as the "nobleman who made a journey into a far country to receive a kingdom and return." He has made the journey into the far away country of the grave—the entering door to the farthest place from heaven in the universe—and there in the grave, on the threshhold of hell, single handed and alone, crossed swords with Satan, vanquished him, won his kingdom, assumes the life and glory he had with the Father before the world was, and is returned with his kingdom. "Therefore being by the right hand of God exalted," or exalted to the right hand of God, "and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2: 33.

Being King in Zion, and having all power in heaven and in earth, he introduces now the fuller peculiarities of the gospel. Heretofore he had only intimated his invitations to the lost sheep of the house of Israel. Now he says, "Go and preach the gospel to every creature." The atonement is made, and as he mounts to his throne of universal dominion his Saviour-heart yearns for the far-away gentile-heathen sinner. Now, in introducing the peculiarities of the gospel he does it in his own way. And I submit that his example after his resurrection, especially when repeated three and four times, must clearly indicate his will, and should have the same authority as positive command with all who love and want to obey him.

The enjoined rest on the Sabbath having been taken, and the midnight hour being past, "upon the first day of the week, very early in the morning," (Luke 24: 1,) Jesus rose from the dead to a new and immortal life. And during the many hours of that forever-to-be-remembered first day of the week, he showed himself alive as much as four times to one or more of his disciples, and in the evening of that day to a still larger number.

Three times on his resurrection day he sanctioned the assembling together of his disciples on the first day of the week for christian exercise and worship. And then on the next first day of the week when his disciples were met for worship, he met with them again, and further intimated his will and sanctioned their meeting for worship on the first day of the week. It is evident this was the next first, or Lord's day, for "after eight days," John says, (Jno. 20: 26,) that is one week from the resurrection day, it being counted as the first.

The Holy Spirit also, by his wonderful operations on the day of Pentecost, sanctioned the meeting of the disciples on the first day of the week for christian worship. For that the "day of Pentecost" occurred on the first can be proven to reasonable certainty. The Holy Spirit had been promised to guide the disciples, and especially the chosen apostles, "into all truth." (John 16: 13.) And now he comes to undertake and begin this work on the first day of the week, while the disciples were met for worship, in his enlightening and controlling influences, so that their views of Scripture truth and obedience would be correct and clear.

On the resurrection day Jesus met with his assembled followers. On the first day of the week next succeeding the resurrection day, they met again and enjoyed the manifest approval of Jesus in his meeting with them And on the seventh first day of the week after the resurrection, the day of Pentecost being fully come, he again most decidedly manifested his approval by the presence and power of the Holy Spirit in their meeting on that day. (Acts 2: 33.)

Beginning, then, with the day of the resurrection, the disciples seem universally to have met among themselves for christian worship on the *first* day of the week by the sanction and authority of Christ himself and of the inspired apostles.

When Paul and others labored among the unconverted *Jews*, they of course went into the synagogue on the seventh day, because the Jews were assembled on that day. But when the disciples of Jesus met among themselves for christian service and worship, *they* met on the forever to be remembered day of Christ's resurrection—the first day of the week, as is shown and confirmed by such allusions as the following: After the resurrection of Jesus, his disciples met for christian worship on *every first* day of the week, so far as we have any inspired account. And nowhere in the New Testament do we read of them meeting as christians for christian worship after the resurrection of Jesus, and him meeting with them, on the Jewish Sabbath, the seventh day of the week.

About twenty eight or thirty years after the resurrection of Jesus, Paul and his traveling companions sailed from Philippi to Troas in Asia Minor. And they stopped with the christians in Troas seven days (Acts 20: 6.) Now why did they stay seven days? Well, I do not know exactly, but I have an idea. They had been five days on the voyage; it was in the spring, soon after the feast of unleavened bread, and the winds were contrary, and they did not reach Troas as early as they expected. They got there on the second day of the week, or Monday; and in order that Paul might see the brethren, and they might get to hear him preach, they persuaded Paul—and he consented—to stop over till the next first day of the week, when they would all meet together to observe the day and worship Christ and to break bread. So Paul preached, and left early on the morrow. It is very clear that the christians had, prior to this, abandoned the Jewish custom of counting the day from sun set to sun set, and adopted the custom we now have of counting from midnight to midnight.

Look too at Paul's advice to the church at Corinth "concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day," rather *every* first day, that is to say, "upon the *first* day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2.

Every first day is spoken of as if the christians at Corinth understood it as their day of rest from secular business, which no doubt they did. And then the brethren of Galatia had received the same charge, which indicates clearly that it was also their day of worship.

Then about sixty years after the resurrection of Jesus he appeared to John and spoke personally to him *on the Lord's day*. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet saying, * * What thou seest, write in a book." Rev. 1: 10, 11. John speaks of being in the Spirit on the Lord's day as if he was accustomed to worshipping on that day.

I have already said that I thought I could prove that the change of the Sabbath from the seventh to the first day of the week was in fulfillment of prophecy. So I will now make the attempt. I shall notice but two prophecies. Several might be noticed, but let these suffice.

The prophet Hosea, in speaking of the breaking up of the Jewish nation, and their dispersion, and of course therewith the end of the law in Christ "to every one that believeth," says, "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea 2: 11.

It is admitted by all that the [illegible] feast days and solemn assemblies of the Jewish nation are gone, and that it is [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, MARCH 23, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE UNSETTLED CONDITION OF AFFAIRS.

That there is disturbance in the commercial world and in all the business relations, goes without challenge. This state of things is not confined to any one section nor country, but is found to exist everywhere.

We do not propose here to account for it; but it is evidently not to be attributed to any one cause; many things enter in and combine to produce the widespread result. Already it has brought untold sorrow and suffering to the poor and dependent, upon whom the suffering from such crises always first falls. What the end of it will be no mortal man can foresee.

That some great revolution in the entire economic system will follow there can hardly be a doubt. It is impossible for many things which are being displaced ever to settle down and be as they were.

This upheaval is bringing out prominently to view some interesting characters, some of which deserve a passing notice.

1. The character who expects that these eruptions will lift him into a position of favor, deserves our attention. The poor fellow has spent gloomy days and sleepless nights ruminating over his calamities, and has decided that it was all for the want of a chance. And now he is eagerly watching each incoming wave, expecting the next one to boom him into the long-coveted place; yea, fancy can see him not only watching, but fairly tip-toeing himself so as to be easily lifted when the wave strikes him. The name of this character is "*legion*."

2. Another interesting character is the shrewd, sharp eyed calculator, who sees that in these crises fortunes will be wrecked, and his little snaky eyes are flashing around for the spoils; they fairly sparkle and twinkle like the stars on a dark night to spy the opportunities to increase his fortune. When he sees some poor, struggling fellow unhorsed and prostrate in the dust, he flies to his relief, and relieves him of the encumbrance of all his earthly goods, so when he rises he can pass on as lightly as possible for the balance of his journey. This character belongs to a large and largely multiplying class.

3. On the other hand the philanthropist is greatly moved as he sees that the direct shafts of all these calamitous times have fallen upon the already helpless poor. His heart is stirred within him, and he is anxious to find ways and means of relief for these poor victims.

4. Again we notice the wise and sagacious statesman, who sees the danger signals and comprehends something of the scope of the dreadful portent; he addresses himself to the task of finding remedies for the evils. Early and late he racks his brain to find a solution of this great problem of human woes.

In all of this unrest, amid all of the whirl and buzz, it is the happy privilege of the children of God to turn away from these scenes to an unchangeable God, "with whom there is no variableness, neither shadow of turning." (James 1: 17.) He tells us in his word, "I am the Lord, I change not." (Mal. 3: 6.) These changeful, shifting scenes ought to carry us with joyfulness to him who rules the world, and with the Psalmist we can say, "The Lord reigneth: let the earth rejoice." (Ps. 97: 1.)

It is restful to the christian, in the midst of wreck and ruin, to turn to the Master who walks upon the storm and says to the sea, "Peace, be still." And it will be better for these things to thus affect us, than to drive us into recklessness, or despair. We need not allow ourselves to feel friendless while we have Jesus as our friend, for "all things were created by him and for him: * and by him all things consist." (Col. 1: 16, 17. We ought not to be disconcerted when we remember that "all things work together for good to them that love God, to them, who are the called according to his purpose." (Rom. 8: 28.) But let us rather realize the sentiment of the hymn,

> "He leadeth me, oh blessed thought,
> Oh, words with heavenly comfort fraught;
> Whate'er I do, whate'er I be,
> Still 'tis God's hand that leadeth me.
>
> Sometimes 'mid scenes of deepest gloom,
> Sometimes where Eden's bowers bloom,
> By waters still, o'er troubled sea—
> Still 'tis his hand that leadeth me."

A former student at Wake Forest College [illegible] his ordination last week, and was [illegible]. The College was never in better [illegible] by doing better work. These two [illegible] will be heard from in the future.

THE FIRST WEEK IN APRIL.

The first week in April—3d to 10th—it is hoped will be generally observed throughout the Southern Baptist Convention as a week of *real self-denial* and *special earnest prayer* to God in the regular meetings of the churches and in the homes and places of business of our people for an enlarged spirit of missions in all of our churches.

The Boards and the missionaries need money, need much money, and need it *at once;* but *we* need self-denial and the real spirit of missions vastly more. If throughout our churches this spirit prevailed, the Boards would soon have the money needed. It is a very serious question. Do not our donations to missions vary in value according to the consecration involved in their bestowment? What else can our Lord mean to teach us in Mark 12: 41–44? The poor widow cast in more than all who cast into the treasury that day. There was more of consecration in her gift than in all of the other gifts. And, too, is not the efficiency of such a gift greater in the Lord's work? Have not that widow's two mites accomplished more, stirred more hearts, stimulated more gifts, brought more interest in the Lord's work than the gifts of all the others, large as they were, made on that occasion? Was it because the widow was poor, and gave all she had, and others were rich and cast in only of their abundance, or because of the real spirit of consecration in the widow's gift?

This seems to be the day for farmers to consult together. Two of them were, a few days ago, talking over the hard times, financial depression, and the many calls through their pastor for money for missions, their methods of giving, and the results of the work. One of them said, "I believe in systematic giving, and I get my money ready before the time for the collection comes. Then if I can't go to church that day it is taken and handed in by some member of my family." The other farmer very solemnly said, "Yes, I do the same; but I do more. When the money is in hand, and ready to be laid aside, I kneel down and give God thanks for enabling me to make the money, and for giving me grace to make a free-will offering unto him. Then I beseech him to accept and use it to his glory. I never like to put it into the collection till I have, on my knees, given it to the Lord in thanksgiving and prayer." Is not this the right way to make our contributions to all objects?

Dr. S. J. Wheeler in 1839 said of the Baptists about Murfreesboro: "Baptists have advanced in this vicinity at least fifty years in the past seven." He referred to the enlarged spirit of consecration and the results therefrom in the old Meherrin church.

If the campaign of missionary education, now being arranged for in many of the Associations, shall be planned for in all of them, and wisely carried out, and our people shall catch the real spirit of consecration in missions, it can in truth be said five years hence "the Baptists of North Carolina have advanced at least fifty years in the past five."

Cannot all of the pastors impress their people with the importance of the first week in April as a time of *self-denial* and *earnest prayer* to God for an enlarged spirit of missions among all of our churches?

ACCURACY OF SCRIPTURE QUOTATIONS.

The habit of aptly quoting the Scriptures ought to be studiously cultivated by preachers and writers of religious articles.

But it is better not to quote it than to do it inaptly. And in most cases it is better not to quote it than to do it inaccurately. It gives great force to preaching to be able to present a Scripture quotation directly bearing on the subject. If the preacher cannot sufficiently trust his memory, it is better for him to turn to the passage and read it. Let us not fail to put honor upon the word of God whatever else we may fail to honor. Too often the preacher only gives the sense; but the best way to give the sense is to give the words as they were dictated by the Holy Spirit.

In a speaker there may be some semblance of an excuse for inaccuracy of quotation; but a man sitting down at his desk, where he can turn to the book and copy it *verbatim et literatim*, and even get the punctuation, has no reasonable excuse; and yet we are told by practical printers that it is exceedingly prevalent among writers to make wrong quotations.

Indeed, we have very recently heard a printer complain that in a long article, in which there were a number of proof-texts quoted, giving chapter and verse, he found the most of them wrong. We ought to get the text from the book just as it is, and we believe it to be wise to copy all the punctuation marks. There are not many writers who can punctuate as correctly as the King James' version is punctuated. And some of our revised editions is as good as the best authority on that subject. How very much sometimes depends upon the proper punctuation of a sentence! A proper appreciation of the value of Scripture quotation will lead us to carefulness of accuracy. It is a thing of value not only to readers, but the benefit of it to speakers and writers will be incalculable.

The Editor, we are happy to say, continues to improve. His physician has given his consent for him to walk down town on the next pleasant day that comes.

We take occasion here to acknowledge a great many very complimentary expressions from his brethren of the press, both secular and religious; also very many expressions of grief and sympathy; and many, very many, earnest prayers for his recovery.

The Baptist Tabernacle of Raleigh is nearing completion, and the brethren are looking forward hopefully for "a season of refreshing." Dr. Hatcher of Richmond preaches the opening sermon on the 27th inst., and the day will be followed with a week of church and denominational meetings. The pastors of former days are expected, and addresses will be delivered every night on subjects of vital interest to our people. A hearty invitation is extended to all our people to attend these meetings.

FROM OUR TRAVELLING AGENT.

OXFORD, N. C.

It is always a real pleasure to me when my work calls me among the citizens of Oxford and the surrounding community. The influences which for so many years have gone out from the excellent schools, with which the town has been so signally blessed, has permeated every department of the population of the town and community. A number of the most progressive and successful business men here were drilled in Prof. Horner's school, which for the excellence and thoroughness of its work has no superior among all the preparatory schools in the country. The hope for the highest and best success of our colleges rests in the establishing and supporting of good academies for the training and preparation of our boys for college work. It has been to me a source of sadness and regret to note, as I have travelled all over the State, the disposition in many sections to allow the old-fashioned academies either to languish for support, or, as is often the case, die outright. This has come largely because of the tendency of people to move from the country to the towns and villages in order that their children may enjoy *society* and attend the graded schools, and learn to cipher without slates and read without first knowing how to spell. I firmly believe that the establishing and fostering of schools in the country, and the making comfortable and inviting our country churches, comfortable and cheering to the grown people, and also providing Sunday-school conveniencies for the little ones, would do much to allay the dissatisfaction which has been so much talked of by would-be leaders of public opinion, and would restore in a great measure the dignity and independence, which once surrounded the homes of the best people who ever lived in this country.

Returning, however, from this little digression, I had time to take tea with brother and sister Hobgood, who are happy in the enjoyment of their old home, the Oxford Female Seminary. They seem to realize they have gotten back to their life work, and the many evidences which they have received from friends in different portions of the State for the prosperity and success of the school have done much to make the work one of great pleasure. Bro. Hobgood informed me he had enrolled up to date one hundred pupils. This, considering the short notice of the beginning, is most encouraging. Brother Hobgood's health was never better, and he will during the summer make a most thorough canvass in the interest of the college.

Sunday and Monday I spent in

DURHAM.

The brethren generally were regretting their failure to secure Bro. H. W. Battle for their pastor. The church is, however, closely united in the determination to have a first-class man, and members, so far as I could see, seem to appreciate the fact that Durham is in many respects one of the most important points for the Baptists in the State. The progress which the Baptist cause has made in the town in the past twelve years ought to be most gratifying as well as encouraging to go forward; and notwithstanding the greater portion of all the wealth in the town is in the hands of other denominations, yet money is not religion, and our brethren here have only to secure the service of some one who will faithfully and earnestly present the truth.

Durham is a fine business town. It seems to me that I see more signs of business there than in any other town I visit in the State. The great number of employees who are paid off every week would of itself make considerable business for any town.

The schools of Bro. Buchanan for boys, and Bro. Middelton for girls, are well patronized, and are succeeding well. These are both Wake Forest men, and while they are doing such excellent work for their town and community in educating the boys and girls of their schools, they are likewise bearing the best testimony to the excellency of the work done at their alma mater.

I take my leave of Durham in the best of humor, having renewed most of the subscribers to the Recorder in the town. After all, our opinions of places are, more or less, influenced by the amount of business we can do, and by the encouragement we have to return again. From here I go to

WINSTON,

and my time being limited to a single day, the most I did was to open the way for some work I hope to do at the approaching Sunday-school Convention to be held here April 14th.

I never saw Bro. Brown when he looked better, or seemed to be more cheerful and hopeful of his work. He has just entered upon the fourteenth year of his pastorate, and yet he finds plenty of work still to be done. His church is now too small for the congregations, and plans for a new building are being discussed, and a part of the money has already been raised.

I was sorry not to have seen Bro. Broughton, who goes to the Second church. This is a most important field, and the brethren feel that they have the right man. Bro. B. has the unbounded confidence of his brethren, and will receive the hearty and enthusiastic support of all his members, which, added to the magnetic zeal and energy of the pastor, give promise of abundant success for this most important church.

We were sorry to find Bro. D. S. Reid sick and confined to his room. He was, however, much improved, and we hope ere this he has entirely recovered. Sickness is specially distressing to one as active and full of business as Bro. Reid. It was a real pleasure to spend some time in this pleasant home, carrying us back to the days when we were younger, to the splendid home of Bro. Traynham, the father of Sister Reid, who was one of the truest men whom we have ever known. His genial disposition and liberal spirit made him the foremost man in his section, and these have been beautifully perpetuated by the children who survive him.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. H. M. Wharton of Baltimore has consented to hold a series of meetings at Charlotte beginning May 30th.

....Rev. G. C. Needham and Rev. W. P. Fife will hold a Bible Conference at Oxford, N. C., beginning April 10th.

....Rev. J. M. White has accepted the care of the church in Carthage, N. C., and preached for them the 3d Sunday.

....Last Sunday, the Baptist church extended a unanimous call to Rev. Mr. Smith, of Martinville, Va.—*Leaksville Herald.*

....Rev. Baylus Cade has accepted the call to the Venable Street church in Richmond, Va., and will take charge the 1st of April.

....Rev. Haynes Lennon says: "Your editorial on 'Inter-Church Comity' is to the point. My sentiments for the last forty years."

....Rev. George J. Dowell baptized four very promising young people into the fellowship of the Williamston Baptist church last week.

....The Corresponding Secretary received by Monday's mail letters from Rev. G. W. Greene and Rev. G. P. Bostick of China. All are well up to Feb. 3d.

....The Central Sunday-school Association meets with Mt. Vernon church, May 28th to 30th; and the Anson Association will meet at Polkton May 28th to 30th.

....At the First church, Raleigh, after the sermon by the pastor, Rev. Dr. J. W. Carter, on Sunday morning last, a collection for Ministerial Education was taken.

....The missionary educational campaign in the Richmond Association will begin under the leadership of Rev. L. Johnson and others on Thursday, April 7th next.

....In 1780 the Legislature of North Carolina appointed five commissioners to "designate and build the town of Murfreesboro." This section was then called "the wilderness."

....Now is the time to send in your orders for Sunday-school supplies for the second quarter of 1892. If you delay in making your orders, your school may be put to great inconvenience.

....Rev. J. P. Boyd says: "I am making every effort to collect the amounts for Home and Foreign Missions in my churches, and I think our full amounts will be in hand before the first of May."

....Mr. R. E. Royal and Prof. Carlyle of Wake Forest paid their respects to the Recorder office last week, to inquire after the welfare of the editor and express their wishes for his speedy recovery.

....Let all of the Sunday-school superintendents remember that the second Sunday in April is the time to take a special collection in every Sunday-school in the Baptist State Convention for "Sunday-school missions."

....Dr. Durham has a copy of the Minutes of the organization of "The North Carolina Baptist Benevolent Society." This organization was in 1830, at Greenville, N. C., merged into the North Carolina Baptist State Convention.

....Rev. L. M. Berry of Missouri writes to the editor: "I think some time, if I ever have time, I will visit my old friends in North Carolina, and you may be certain you will not be forgotten. God bless you and the Biblical Recorder."

....Rev. J. B. Pendergrass writes from Franklin, N. C.: The cause of Christ is advancing steadily in this town at present. The pastor Rev. G. A. Bartlett has recently held a meeting, in which twenty-nine members were added to the church.

....A very interesting revival of religion closed at Germanton, Monday night. There were a number of professions and additions to the church. Rev. C. C. and R. D. Haymore, of the Baptist faith, conducted the services.—*Winston Republican March 27.*

....A series of protracted meetings will be inaugurated the first Sunday in April at the Missionary Baptist church by the pastor, Rev. J. H. Edwards, who will be ably assisted by Rev. W. B. Oliver, of Fayetteville.—*Goldsboro Headlight.*

....Mr. Jno. T. Edmonson left the city Tuesday for the Baptist Theological Seminary at Louisville, Ky., to enter upon a course of study preparatory for the ministry. We wish him every success in his new field of labor.—*Goldsboro Headlight.*

....Dr. W. A. Nelson has been called to the pastoral care of the church in Aikin, S. C. Dr. Nelson has been sojourning in that city a few weeks for his health, during which time he conducted a meeting in which there were a goodly number added to the church.

....Bro. M. H. Irvine of Statesville in renewing his subscription says: "I have been reading the Recorder for forty years, and I hope to read it as long as I live, for it gets better every year. I always long for the day for it to come. I welcome it as an old friend."

....Rev. J. M. Hilliard, Treasurer of the Orphanage, called to see us last week. He renewed his subscription to the paper, and says he has become profoundly impressed with the idea that everybody ought to call on the editor once a year and renew their subscriptions.

....Rev. J. A. Beam in writing to Dr. Durham says: "My heart is with you in your great struggle to increase the contributions to missions this year. God being my helper every one of my churches shall go beyond their contributions of last year notwithstanding the cry of hard times."

....At the regular meeting of the Scientific Society at Wake Forest College interesting talks were made by brethren Mills, Taylor and S. M. Stone upon the causes which have lead to the low price of cotton. A number of farmers were present and manifested a lively interest in the discussion.

....Rev. A. T. Bledsoe, LL. D., Methodist, says: "With all of our searching we have been unable to find in the New Testament a single express declaration, or word, in favor of infant baptism." Southern Review, April, 1874, page 334, published under the auspices of the M. E. Church, South.

....The Asheville *Citizen* of Monday, 14th inst., says: "Rev. J. L. White preached a powerful sermon on 'Judgment Day' at the First Baptist church last night to a congregation that filled every inch of available space in the church, aisles and vestibule. There were several professions of conversion.

....Rev. C. S. Farris, former pastor of the Baptist church here, and now pastor of the church at Orlando, Florida, has been elected professor of Greek in the Stetson University at DeLand, Florida. He studied Greek four years at Wake Forest and two years at the Seminary, Louisville, Ky.—*High Point Enterprise.*

....The Executive Committee of the Board of Trustees of Wake Forest College held a meeting in the Mission Rooms at 11 o'clock a. m. last Friday. J. U. Scarborough, R. E. Royall, P. A. Dunn, T. E. Skinner, J. M. Heck, W. H. Pace and C. Durham were present, and business of importance to the College was transacted.

....If your Sunday school expects to send delegates to the Baptist State Sunday-school Convention in Winston, April 14—17, they should be appointed next Sunday, or, at furtherest, by the first Sunday in April. The committee on hospitality will not be responsible for the entertainment of delegates whose names do not reach Rev. H. A. Brown by Thursday, April 7th, 1892.

....The Meherrin Baptist church, in the West Chowan Association, held religious services in their own house of worship every Lord's day for sixty-four years, from its organization, 1730 to 1794. During this time the church had only two pastors, Rev. Jos. Parker from 1730 to 1778, and Wm. Parker from 1778 to 1794. This is a country church. What other country church has done so well?

....In 1804 the Kehukee Association was held with the Meherrin church, now in the West Chowan Association. It was at this session that Rev. Martin Ross called up his famous resolution on missions, which had been presented at the session in 1803, and referred to the session of 1804. After a most interesting and solemn discussion, "it was declared to be the duty of Kehukee Association to engage in the work of sending the gospel to the heathen."

....Some of the brethren believe that it would be a good thing to keep Dr. Nelson at work in the State, helping pastors in protracted meetings. No man of our acquaintance is better qualified for such work, and there is great room for the right kind of evangelists to *help* pastors. Bro. Nelson has been greatly blessed in this work. He is not an "evangelist" by trade and after the modern fashion. He has been a pastor nearly all his life and magnifies the pastor's work, his trials, his difficulties and his joys.—*Baptist Courier.*

....I met the Recorder in Charlotte, and heard during my trip, many pleasant things said of it and the the work it is doing among the great Baptist brotherhood of North Carolina, who exceed by several thousands all the other sects put together. The Baptists in the Old North State have not only the strongest paper, the ablest ministry, but Wake Forest, their college, is given up to be ahead of everything. It easily takes the palm from the State University, and its prospects were never brighter.—*Editorial Correspondence in Baptist Record, Miss.*

Notes on Books.

THE TEN BEST NOVELS.

The story is told of a young man who went to the college librarian and inquired at which end of the library it was customary for students to begin. The poor fellow afterward became insane. It is not stated whether he suffered collapse under the never ending task which he had set himself; but that explanation of the catastophe is certainly an adequate one. Charles Lamb would seem to have been almost as daring in the presence of all the books of all ages. He says of himself: "I can read anything which I call a book. There are things in that shape which I cannot allow for such. In this catalogue of books which are no books, I reckon Court-Calendars, Directories, Pocket Books (the literary excepted), Draught Boards bound and lettered at the back, Scientific Treatises, Almanacks, Statutes at Large; the works of Hume, Gibbon, Robertson, Beattie, Soame Jenyns, and, generally, all those volumes which 'no gentleman's library should be without'; the Histories of Flavius Josephus (that learned Jew), and Paley's Moral Philosophy. With these exceptions I can read almost anything."

But even if one had "a taste so catholic, so unexcluding," it has to be remembered that life is short and books are many. A selection must be made. This is no less true when we narrow our consideration to a single department of literature. Take fiction. What a flood of it the steam presses of the day pour forth upon us. It requires no little effort to keep one's head above water. Think of it. Of the 4,665 new books of last year printed in this country, 1,105 belong to the class of fiction,—more than twice as many as in the next largest class. Matthew Arnold must have been thinking in part of this excessive proportion when he said, "Of the contemporary rubbish which is shot so plentifully around us, we can, indeed, hardly read too little." Of the eight or ten thousand published in a decade two novels or possibly three may live over into the succeeding decade. Of course, we must read some novels. Mr. Gradgrind objects to all fiction. But, with all the respect due to the severity of his aspect, Mr. Gradgrind is not a competent guide for real human beings, who reckon imagination among the finest of their native gifts. What imagination was born with him suffered an early demise. Its resuscitation in the pages of Dickens and George Eliot is all that he requires to relieve his abnormal dryness and make him a man again.

But which novels shall we read? Shall we follow Dr. Austin Phelps—"wear the old coat and buy the new book?" I think the first of Emerson's three rules of reading safer here: "Never read any book that is not a year old." [The others are, "Never read any but famed books," and, "Never read any books but what you like."] There are more than enough to supply our demand that have survived that test. We can afford to wait.

It is, perhaps, true that no one can tell another what to read; and yet hints may be valuable. With this idea Mr. J. Lloyd Jones of Chicago in 1884 addressed a letter to a large number of persons, asking each one to name "*ten great novels*, the noblest available to English readers." Seventy answers were received, and the whole correspondence was published in *Unity* of July 16th. Of those contributing lists the following may be mentioned: Prof. Wm. F. Allen, Univ. of Wisconsin; Dr. C. A. Bartol, Boston; James Freeman Clark, Boston; Robert Collyer, New York; Prof. C. C. Everett, Cambridge Divinity School; Edward Everett Hale, Boston; Dr. W. T. Harris, Concord; Dr. F. H. Hedge, Cambridge, Mass., and Prof. J. K. Hosmer, St. Louis. One hundred and forty-seven different novels were voted for. The ten which received the highest number of votes are here given with the number of votes for each:

The Scarlet Letter. Hawthorne	39
Les Miserables. Hugo	30
Romola. George Eliot	27
Adam Bede. George Eliot	26
Ivanhoe. Scott	25
David Copperfield. Dickens	23
Henry Esmond. Thackeray	24
Wilhelm Meister. Goethe	24
Uncle Tom's Cabin. Mrs. Stowe	24
On the Heights. Auerbach	23

The *second* ten in this canvass are the following, in the order of popularity:

Jane Eyre. Bronte	20
Tale of Two Cities. Dickens	20
The Newcomes. Thackeray	19
Heart of Mid-Lothian. Scott	18
Vanity Fair. Thackeray	15
Robert Falconer. MacDonald	13
Hypatia. Kingsley	11
Don Quixote. Cervantes	10
The Marble Faun. Hawthorne	10
Mill on the Floss. George Eliot	10

With these lists it will be interesting to compare two others made in a similar way and published in the *Literary News* of New York. In this case the *ten best* novels were these, in the order of popularity:

David Copperfield. Dickens.
Ivanhoe. Scott.
Adam Bede. George Eliot.
The Scarlet Letter. Hawthorne.
Vanity Fair. Thackeray.
Jane Eyre. Bronte.
Uncle Tom's Cabin. Mrs. Stowe.
The Newcomes. Thackeray.
Les Miserables. Hugo.
John Halifax, Gentleman. Miss Mulock.

The *ten next best:*

Kenilworth. Scott.
Henry Esmond. Thackeray.
Romola. George Eliot.
Last Days of Pompeii. Lord Lytton.
Middlemarch. George Eliot.
Marble Faun. Hawthorne.
Pendennis. Thackeray.
Hypatia. Kingsley.
House of Seven Gables. Hawthorne.
Mill on the Floss. George Eliot.

W. L. POTEAT.

Wake Forest College.

A Statement from Henderson.

Dear Recorder:—Let me give you the facts in this most vexing question.

I do not wish to make any excuse for the members of the Baptist church in Henderson who signed *that* petition, or did anything in any way relative to the whiskey question. They know I believe injury to the Lord's cause has come out of it.

When the men engaged in the liquor business applied for license about Jan. 1st, 1892, the Commissioners, without any notice or warning, refused to grant license. The dealers thought they were not fairly treated, and circulated a petition asking *time* (one man, who signed the petition, told me sixty days) *to dispose of their stock.* It was this petition that was signed by four members of the Baptist church so far as I know. You see the petition they signed was not to keep whiskey in Henderson, but to give the dealers a chance to get it out of Henderson. From indications, it seems, however, that the dealers did not intend to take it away.

The Henderson church withdraws fellowship from members who get drunk, after making efforts to restore such.

The Henderson church has not a barkeeper in its fellowship.

With one exception, the brethren who signed *that* petition, so far as I know, have signed another paper stating that it would have been more in keeping with their christian profession, and better for the cause of the Lord, if they had not signed the petition, and express their regret and ask forgiveness, if they have injured any one thereby.

It gives me great pleasure to know that, while my church is composed of good men and women who are human and therefore liable to err, they are willing and ready, when they make a mistake, to correct it. I think it will make them more careful in the future, and in all things strive to approve themselves to be clear in such matters.

R. VANDEVENTER.

Henderson, March 7, 1892.

Letter from Rev. J. M. White.

Dear Recorder:—As noted in your columns heretofore, I was called to serve Carthage church; and, having accepted, I met with and preached to the church on last Sabbath (second), and a right royal greeting I had. I need not say I enjoyed this my first visit. Besides, I feel assured of the hearty co operation of the church and friends. I was there at school and prepared for college thirty-seven years ago. Some I knew there are still there. Many have "crossed the river."

The year's work, I think, will come out all right, though late to begin. The brethren and sisters are large-hearted and liberal-minded. Bro. Watson evidently did a good work there, and he is held in affectionate remembrance. Yet, I am sure they did not secure a pastor any too soon. Other denominations (Methodist and Presbyterian) are in the lead.

You know that formerly the Baptists neglected the towns. This brings me to speak of Cameron, where I have been doing some voluntary mission work for the past year. My going to Carthage leaves Cameron without preaching. This I much regret. Can't some good preacher put in some work there now on the second or fourth Sunday? The few there will give a *liberal* support, considering their circumstances. They are struggling to build a church house, and have done what they can for the present in that line. I am opposed to calling for help or *helping* until this is the case. *Now*, they are entitled to help. The State Mission Board or the Sandy Creek Executive Committee ought to help Cameron about fifty dollars. Crain's Creek church has moved there, it is true, but they are still financially very weak. Let us not delay at this point, a village of 300 inhabitants. The foothold is secured. Let whoever has a mind to, give the good people there a little lift now, and I doubt not that they will find it "good seed in good ground."

J. M. WHITE.

Apex, March 17, 1892.

Murfreesboro Items.

The Wesleyan Female College at this place has just changed hands, the stockholders having made over their stock to the North Carolina Conference. Before it was burned in 1877, this was the largest college in the Virginia Conference and enrolled some two hundred students. It was rebuilt in 1881, and has been in charge of Prof. E. E. Parham since that time. Prof. Parham has resigned the presidency of the college and will retire at the end of this session. Rev. R. P. Troy of Littleton has been elected to succeed him. This is the only college wholly owned by the North Carolina Conference, and it is their intention to make this the Conference College for girls in their bounds. In this our Methodist brethren are wise, for the building is an excellent one, and its location is unsurpassed for healthfulness. Prof. Parham is a high-toned christian gentleman, and he will be greatly missed by his many friends of all denominations.

President Brewer has been making some changes in the building formerly used as the steward's house. In this he has arranged six music rooms. These are well lighted and are heated by the Baker & Smith hot-water system of heating, which is used in all Pullman cars. By this arrangement the pianos are moved out of the main building and more room given for the large number of girls now present.

Dr. C. Durham smiled upon us one day this week while on his way to Winton. This was his first visit to our town.

Rev. R. VanDeventer will preach the commencement sermon at the C. B. F. Institute next June. H.

Murfreesboro, March 18, 1892.

Hope is like a cork to the net, which keeps the soul from sinking in despair.—*Watson.*

Revival at Wendell.

I held a series of meetings at Wendell, N. C., a point in Wake county. Wendell is an academy. The meeting began on the 20th of February, and lasted up to and including the 4th of March. The Lord greatly blessed us. There were thirty-six who made profession of faith in Christ during the meeting. Twenty-two of these have united with Clyde's Chapel church, and are to be baptized Sunday in May. Others are expected by that time to join.

Fraternally, J. L. COTTINGHAM.

Wilson's Mills, March 16, 1892.

Supply Store Orders.

Orders to our Supply Store are being enlarged. Monday's mail brought orders from China for "The Choice," the "Convention Series" of Sunday-school quarterlies, commentaries and other books. Let all the schools and churches order their quarterlies, books, &c., through our Supply Store.

The brethren who have ordered "The Choice" through our Supply Store, and whose orders have not been filled, will have to wait a little while. The publishers are behind with their orders. They have just increased their facilities of printing and binding and the Supply Store will have one thousand copies as soon as orders can be filled. C. DURHAM.

WASHINGTON, D. C., Feb. 20, 1892.

Dear Sir:—As an intelligent and reasoning gentleman, one who is open to conviction, that "old ways can be improved upon," we ask your attention to the Electropoise.

The Electropoise is not a miracle, but a new discovery for the cure of disease, that is such an improvement on medicine, that it appears miraculous when compared to the old way of filling the stomach with poisons to relieve suffering.

We have proof from intelligent people of all sections to show that the Electropoise is entitled to the serious attention of all who are interested in the restoration of health.

Would you want higher or more conclusive proof of any fact than the testimony of such gentlemen as give the Electropoise their endorsement?

We ask you to read what Gov. Thomas M. Holt, Judge Jos. J. Davis, Col. J. C. Buxton of Winston, Col. John L. Cantwell of Wilmington, J. H. Holt, Jr., of Burlington, and other no less estimable gentlemen of your own State, have to say about their experience with the Electropoise.

If you are not interested in this matter yourself, we hope you will hand to some friend who possibly may be.

Upon application, accompanied by a stamp, we will mail to any address a forty-page book, describing the Electropoise, together with prices and testimonials from all sections.

Hoping your favorable consideration of the matter, we are,

Very respectfully,

ATLANTIC ELECTROPOISE CO.

The Electropoise is able to cure all disease, no matter how various in character, because all diseases can be traced to one and the same source—weakness. Nature has not strength to resist the poisonous elements which are generated by careless habits or the exigencies of modern civilization; therefore Nature lets you know by symptoms of pain or discomfort, that your body is out of health. These symptoms are Nature's danger signals. When you put drugs into your stomach to still the pain or discomfort, you are stifling the voice of Nature; you compel her to lower the signal, but the danger is still there and sooner or later will overtake you.

The Electropoise acts in Nature's own way, by supplying you with the oxygen you need, the wholesome, pure oxygen, which enables you to digest and assimilate the food by which alone you can live; it gives you the necessary strength to throw off the complaint that is troubling you, or to resist the attacks of disease. We can *prove* that the Electropoise does this by a cumulative mass of testimony, which has been collected and sifted with the utmost care, and which gathers in strength and volume daily. These results so greatly to be desired, may be easily attained if the Electropoise is used faithfully and intelligently, obeying the directions that accompany each instrument which are simplicity itself. Should the patient be in any doubt whatever, he should *stop* and consult those qualified to advise; *remember* that when you possess yourself of an Electropoise, you possess yourself also of a physician, who will never weary of advising you, and who will attentively consider your idiosyncrasies; obey the simple rules and advice which are given you, and leave Nature to do the rest in her own perfect way.

THE ELECTROPOISE IS

Not an electric battery or belt.
Not an appliance to be worn constantly.
Not dangerous to the youngest child or the oldest man or woman.
Not difficult or troublesome to use.
Not a mysterious or miraculous cure.
Not costly.

THE ELECTROPOISE

Is a small instrument which enables your system to absorb the health-given oxygen which is life to you.
Is equally beneficial to the two days' infant or the octogenarian.
Is a cure which can be applied at any time, especially when you are asleep in bed, in the most absolutely simple manner.
Is a cure which stands upon the most solid of all bases—Nature's immutable law.
Is cheap, because it never wears out.
Is cheaper still, because one instrument will suffice for the cure of disease in a whole family.
Is less and less needed as time goes on; therefore can never become a necessity to those who use it.

THE ELECTROPOISE.

That cures have been made by the Electropoise, after all other means had failed, is easy of proof.

STATE OF NORTH CAROLINA,
EXECUTIVE DEPARTMENT,
RALEIGH.

February 8, 1892.

James H. Webb, Esq.,
Agent Electropoise Company,
1405 N. Y. Ave., Washington, D. C.

Dear Sir: In regard to yours of the 5th inst., I have to say that I have used your Electropoise occassionally, and have always found relief from its use.

I have not had an opportunity to use it as I would like to have done, as I am so situated that I could only use it occasionally. At those times, however, I have always had good results. Very truly yours,

THOS. M. HOLT, *Governor.*

WATSON & BUXTON,
Attorneys at Law.

Winston, N. C., Sept. 16, 1891.

Jas. H. Webb, Sec'y,
1405 New York Avenue,
Washington, D. C.

Dear Sir: I have been using one of your Electropoises for four years, upon a little invalid son, who has been afflicted with a pulmonary trouble and a dropsical tendency. I have found great relief for him in the use of the Electropoise, when the doctors had failed to give him any permanent relief, and I am satisfied that but for its use we should have lost him.

I have never seen it fail to reduce his fever, or bring sound sweet sleep. I would not be without it for many times its cost.

Yours truly, J. C. BUXTON.

Mr. Buxton is also President of First National Bank, Winston, N. C., and is one of the foremost men of the South.

COL. J. L. CANTWELL WRITES:

Wilmington, N. C.

The Electropoise has been in constant use in my family for six months past. It has impressed me very favorably and I take pleasure in recommending it.

WHAT JUDGE DAVIS SAYS:

LOUISBURG, N. C., Jan'y 15, 1892.

Dear Miss Tillinghast: Yours of the 12th, is received, and I cheerfully answer by saying that I have been much benefited by the use of the Electropoise. I suffered from a severe and long continued attack of the grippe, followed by rheumatism in the neck and shoulders. I commenced using the Electropoise in October last, and my rheumatic pains ceased immediately, and I think my health and feelings have been much improved by its use.

Very truly yours, JOS. J. DAVIS.

A LETTER FROM
REV. ALEX. WALKER SAYS:

DURHAM, N. C., June 22, 1892.

John N. Webb, Washington, D. C.

Dear Sir: I have known the Electropoise used in a number of cases for different complaints. In no instance have I known it to fail to benefit or cure the person who has used it. I am not in any way interested in it. My only object is to benefit suffering humanity, and, I unhesitatingly say, that from my personal acquaintance with you, as well as the wonderful cures it has wrought under my own observation on various persons, afflicted with various ills, I am prepared to believe the testimony offered in proof of the wonderful cures produced by the persistent, intelligent use of the Electropoise. I commend it to all invalids.

RICHMOND, VA., June 11, 1891.

Dear Sirs: I have used the Electropoise in my family for nervous prostration, anæmi, and general debility, such as is common to delicate ladies. The most marked benefit followed its use. I also used it on a case of nasal catarrh, which it apparently cured; but little evidence of the disorder remaining, and that is gradually disappearing.

Respectfully, W. H. MCCARTHY.

Mr. McCarthy is widely known as the Secretary of the Virginia Fire and Marine Insurance Co., and his evidence is valuable.

WINDSOR COTTON MILLS,
R. L. & J. H. HOLT, JR., PROPRIETORS.

BURLINGTON, N. C., Feb. 10, 1892.

Atlantic Electropoise Co.,
Washington, D. C.

Gentlemen: I have tried the Electropoise for the past two years, both as a preventive and cure for malaria and grippe, and found it to be all that is claimed for it.

Yours truly, J. H. HOLT, JR.

UNION RIDGE, N. C., June 29, 1891.

Mr. John N. Webb.

Dear Sir:—I purchased one of the Electropoises on the 5th day of May and began using it on Mrs. Hazell, who is eighty-five (85) years old. She has had the rheumatism and asthma for twenty-five or thirty years.

She was relieved from the first application of the poise, and has greatly improved beyond our most sanguine expectations. I recommend it to the afflicted.

Believing it to be all that you claim for it, I am, yours respectfully,

J. M. TATEMORY.

You can use this in any way you see proper.

WILSON, N. C., June 30, 1890.

Last October I suffered indescribable pains with what the doctors said was gravel. As soon as I could get an Electropoise I applied it every night for two weeks, and am happy to state have had no recurrence of pain, and from present appearance, never will. When you hear of one louder in the praise of the Electropoise than myself, send me his photograph. ED. M. FAGG,

Late of Danville, Va.

MISS ANNIE L. WINSTON WRITES:

RIDGEVILLE, N. C., May 8, 1890.

For years I have been in declining health from consumption, and I do sincerely believe that I would have been in my grave to-day had it not been for the Electropoise. Before I began using it I could feel my health giving away daily; I now feel better than I have for two years, and am perfectly charmed with the Electropoise.

LOCOMOTOR ATAXIA.

HOT SPRINGS, ARK., Nov. 24, 1890.

Mr. E. M. Ware,

Dear Sir: I began the use of the Electropoise on the eighth or tenth of July. I was obliged to quit bathing, and was full of despair, was growing worse daily, and could not rise up with crutches. Had a constriction around the chest, continuous pain and paroxysms, paralysis of the bladder; was growing numb about the waist, and the muscles of the left leg was badly wasted. In the first charge it attacked the bladder, and one by one each nerve in turn, and now the constriction around the chest is gone; have regained control over the bladder both as to retention and incontinence. My feet have lost the wriggle and I can place them where I desire; sensation is slowly returning in feet and knees. The muscles of the atrophied leg are filling up and look almost normal; complexion much improved, gastric trouble in stomach and liver gone, appetite improved, and can rise upon my feet without any aid, whatever; can balance on each hip joint, and step out like a child.

I consider this most remarkable improvement in my case, because I thought I was beyond hope, and I do not feel that I have given it a fair test, either.

It certainly will revitalise; it drove out a vast amount of eruptions, and my bladder improvement indicates that it attacks the cause. By all means give it a trial.

Yours truly, T. B. SCHNATTELY.

John N. Webb, Esq., Washington, D. C.

My Dear Sir: For the benefit of those that suffer from nervous debility I would say that in my opinion no medicine will give the permanent relief to be obtained from the use of the Electropoise. I have had one in my family for nearly a year, and do not hesitate to say it is invaluable to us.

In my own case of nervous dyspepsia which was attended with all the horrors incident to the disease in its worst form, I found it gave me relief when everything else failed, and I feel confident its use laid the foundations for the good health I now enjoy after three years of suffering such that few men could stand.

Very truly yours, W. R. FRENCH.

THE ELECTROPOISE.

We publish in this issue three columns of certificates, &c., as to the wonderful results achieved by that wonderful invention, the Electropoise. Its success is simply marvelous. We have tried it enough in our own family to believe pretty thoroughly in it, and we have had observation of its effects on others sufficient to justify us in advertising it to our readers, and in commending its use to the afflicted everywhere. We know one of our preachers who says it has made almost a new man, physically, of him. We know others who have tested it thoroughly and speak in the highest praise of it. We believe every afflicted person who can would do well to give it a trial.

The certificates we publish speak for themselves. When such men as Gov. Holt, Judge Davis, Mr. J. C. Buxton, Rev. Alex. Walker, Col. Cantwell, and many others, try a thing and recommend it, it means much. Read carefully the three column advertisement which appears in this issue on our sixth page—see what those who have used it say of it. Mr. John N. Webb, of Atlantic Electropoise Co., is a native North Carolinian—lived at Hillsboro, N. C. He has a good thing and makes it known to the world.—*Editorial by Rev. Dr. F. L. Reid, in Raleigh (N. C.) "Christian Advocate," March 2, 1892.*

WILLIAMSTON, N. C., March 7, 1892.

I have found more relief in Bright's disease, from a few months' use of the Electropoise than from all patent medicines, physicians' prescriptions, mineral waters, "faith-healing," sea voyages, and a winter residence in a warmer climate.

SYLVESTER HASSELL.

[Rev. Mr. Hassell is pastor of Baptist church and associate editor of *Gospel Messenger.*]

AIKEN, S. C., Sept. 19, 1890.

The Electropoise has worked wonders in my household. I introduced it to Mrs. Cuthbert last March as a remedy for rheumatism, and since then she has laid aside stick and crutches and is able to attend to all of her household duties. Another member of my family by using it is better than she has ever been, and I myself find it an admirable tonic when tired out after the services on the Sabbath. Several persons have availed in this instrument because of our experience and expression of opinion.

Very gratefully,

Mrs. LAURA COTHRAN.

Address ATLANTIC ELECTROPOISE CO.,
Washington, D. C.

(CONTINUED FROM THE FIRST PAGE.)

fillment of prophecy, and of this prophecy too. And if that be so, then their Sabbath is ceased also, for it is in the same prophecy.

One will ask, "Is the Sabbath of the Lord, then, gone?" I answer, no; but the day designated in the Mosaic law ceased to be the Sabbath when the law ceased in Christ. But the Lord still gives us in his mercy and goodness a day of rest for his worship and our spiritual improvement. One day in every seven the curse of God upon man for his sins, "In the sweat of his face shall he eat bread," is suspended. And man may stop his labor, rest from his toil and contemplate that rest that remaineth to to the people of God, when the curse for sin shall be entirely removed by our blessed Lord. Oh, how we should appreciate and improve this opportunity of worship and improvement in spiritual things.

Now if the day given as the Sabbath in Moses' law ended with the fulfillment of that law in Christ, as we think this prophecy indicates, has he designated another day in which we are to rest from labor, worship him, and improve ourselves spiritually? I think he has; and that the first day of the week is that day. And in addition to what I have said about Jesus and his disciples and apostles observing the first day of the week as the day designated for worship and rest from Christ's resurrection and onward, I quote the following. Ezekiel in speaking of the Sabbath service under the law says, "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." Ezekiel 43: 27.

What does the prophet mean in this by "When these days are expired?" Why, evidently, the time when the Jewish Sabbath days should expire or cease with the fulfillment of the law in Christ, which day was the seventh day. What does he mean by "Upon the eighth day and so forward?" Why, the first day of the next week. It cannot mean the next seventh day, counting the first as one, for it says, "And so forward," showing there should be a change and the change should continue. When did that change take place? On that memorable day when Jesus rose from the dead. The seventh day Sabbath was kept the next day—the eighth day—the first day of the next week Jesus rose from the dead, and "so forward" has recognized that day by his example, his smiles, and his blessings, as the Sabbath of his people in which to rest and worship him.

What is meant by "The priests shall make your offerings upon the altar; and I will accept you saith the Lord God?" Why, on "this day," which I think I have shown to mean the first day of the next week, or the resurrection day, the ministers and members of Jesus Christ—the people—being assembled together offer prayers and praise to God through Jesus Christ.

Now, in conclusion, since Jesus Christ is "Lord also of the Sabbath day," and has given us this first day of the week for his worship and our spiritual improvement, in which there is a remembrance once every week of that "rest that remaineth to the people of God," when the curse is suspended, how gladly we should hail the approach of every first day of the week.

It is strange that men are so absorbed by worldly things that they will not accept this offered blessing. What would be thought of a man in prison if one day in seven the prison doors were thrown open and the privilege given him of going home to enjoy the society of his family, but he wilfully refuses to leave his prison? The common verdict would be that he ought to remain in prison.

How much time God has given us for his service and our spiritual improvement! The child at fourteen has had two years' of Sabbaths. The young man at twenty one, has had three years. The man at the mature age of forty-two has had six years of Sabbaths. And the man who has filled out the full measure of his years, three score years and ten, has had ten solid years of Sabbaths in which to prepare for eternity. Reader, how have you treated them?

Now I believe any nation or people who becomes so engaged with business that it cannot stop one day in seven—on the Sabbath—to render obeisance to the Almighty is going too fast, and may expect retributive judgments to be visited upon them. I believe the laws of our country ought to forbid the performance of any labor in all the broad domain of our great country, and then see that the law was obeyed, except works of charity and mercy, for "the Sabbath was made for man, and not man for the Sabbath." I do not believe a car wheel should turn, or a telegraph office be opened the Sabbath. And I do not believe that business would be thereby materially injured, for he who created this world, and is our maker, knows better than we what rest we need, and what honor we should render to him. And we would certainly give us no law that would injure us spiritually.

I submit there is nothing in the argument that civil law should not interfere with Sabbath observance because it is in the moral law. God himself has given us an example that it should be in the civil law. It is in the "moral law." But when God gave Moses the positive law he incorporated the observance of the Sabbath, I think the law should, when the time comes, close the gates of the Worlds' Fair, and place sentinels there to see that they are not opened on the Sabbath day. And if visitors cannot see enough in six days they would better not see it on the Sabbath day.

Man's eagerness to evade the Sabbath reminds me of a story I once heard. A man was traveling in the mountains of Virginia. He saw an eagle in a cage hanging beside a man's house. He asked the man his price for the bird. He told him, and he paid it. He said, "Open the door of the cage and let him go free." He opened the door, walked and stood in the door, looked out, looked at the sun, and then turned around, jumped upon his perch, sat down and looked perfectly contented. "Shut the door," said the traveller, "and let him die in his cage." Our Heavenly Father purchased us with the blood of his own Son, and gives one day in seven when the curse for sin is suspended, and in which we may contemplate that glorious home prepared for the people of God. But if men like the eagle deliberately stay in the cage of worldly business, we need not be surprised if God shuts the door and cuts off the avenues of prosperity.

Statesville, N. C. W. A. POOL.

The trouble with most cough medicines is that they spoil the appetite, weaken digestion, and create bile. Ayer's Cherry Pectoral, on the contrary, while it gives immediate relief, assists rather than impairs the assimilative process.

Second Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 3 p. m.—Organization.

Welcome words by pastor. Responses.

Address by George W. Sanderlin. Subject: The Bible in the Sunday school.

7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.

Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.

Friday, 10 a. m.—Address by J. C. Scarborough. Subject: The Influence of Sunday-school Training on our Denominational Life.

Address by J. K. Fant. Subject: The Obligational of Churches to their Sunday-schools and the Schools to their churches.

Miscellaneous business.

3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.

Questions and answers on general work.

General discussion on mission schools, how to organize and successfully run them.

7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.

Saturday, 10 a. m.—Address by W. L. Poteat. Subject: Sunday school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.

General discussion on Methods and Helps.

Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.

3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?

Address by O. L. Stringfield. Subject: Country Sunday schools, their Importance, and How to Sustain Them.

Conference: Summer Bible School. Shall it be? Where?

7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for It?

Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART. 3. This Convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday-schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday-school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co-operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.05; Fayetteville, 6.65; Henderson, 6.10; Marion, 7.05; Sanford, 5.05; Marion, 7.55; Wilmington, 9.20; Weldon, 9.05; Goldsboro, 7.05; Selma, 6.45; Raleigh, 5.40; Durham, 4.30; Greensboro, 1.65. Intermediate points in same proportion.

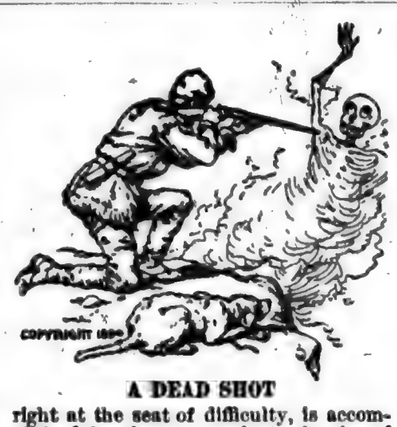
N. B. BROUGHTON,
T. H. BRIGGS,
T. M. PITTMAN,
E. K. PROCTOR, JR.,
JNO. T. PULLEN,
Executive Committee.

Dr. Talmage's Tabernacle.

We have before called attention to the financial condition of Dr. Talmage's church in Brooklyn. Before their tabernacle burned down they gave less than $200 a year to missions, although there were in the church 3,000 members. When the tabernacle burned, they were utterly unable to rebuild. Think of a church of 3,000 members with a lot and insurance money, in a city like Brooklyn, utterly unable to erect a suitable house for themselves. Dr. Talmage appealed to the christian world for contributions. He wanted every one who had heard him preach, or had ever read his sermons, to send a gift. He became editor of a paper, and a dollar out of every subscription went to the building fund. Yet, in spite of all this, it was necessary to borrow a large sum—perhaps $200,000—from Russell Sage in order to erect the building. Dr. Talmage had to give his life insurance policies as security for this loan. And now the contractor has sued the church, and has got judgment for $52,216 59, which has been levied on the property, and it is to be sold at public auction. The sale is subject to Mr. Sage's mortgage.

It does not appear that the 3,000 members have contributed scarcely anything toward the new building. And it is equally remarkable that the church should have so little hold on the wealthy Presbyterians of New York and Brooklyn. It is a phenomenon that will bear studying. In the meantime the church has our sympathy.—*Western Recorder.*

Fear not man who only can kill the body, but God who can kill and cast into hell.



A DEAD SHOT

right at the seat of difficulty, is accomplished by the sure and steady aim of Dr. Sage's Catarrh Remedy. Don't fool around with a pop-gun, nor a "Flint-lock," when this reliable "Winchester" is within reach!

Dr. Sage's treatment of Catarrh in the Head is far superior to the ordinary, and when directions are reasonably well followed, results in a permanent cure. Don't longer be indifferent to the verified claims of this unfailing Remedy.

The worst forms of Catarrh disappear with the use of Dr. Sage's Catarrh Remedy. Its mild, soothing, cleansing and healing properties effect a perfect and permanent cure, no matter how bad the case, or of how long standing. It's a remedy that succeeds where everything else has failed. Thousands of such cases can be pointed out. That's the reason its makers back their faith in it with money. They offer $500 reward for a case of Catarrh which they cannot cure.

It's a medicine that allows them to take such a risk.

Doesn't common sense lead you to take such a medicine?

"An advertising fake" you say.

Funny, isn't it, how some people prefer sickness to health when the remedy is positive and the guarantee *absolute*.

Wise men don't put *money* back of "fakes." And "faking" doesn't pay.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

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KOCH & CO.'S
ILLUSTRATED
Fashion Catalogue

Koch & Co.'s catalogue is "a household necessity." It illustrates and describes all articles useful and ornamental for the wear of either young or old, and for the furnishing and beautifying of a home; and their goods are the cheapest, without ever sacrificing quality to price.—*Herald.*

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POSITIVELY CURED.

THE BEST

Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. FRASCHILL & CO., Wholesale Druggists, Lynchburg, Va.

Price | "Worth a Guinea a Box." | 25c.

BEECHAM'S PILLS

Dislodge Bile,
Stir up the Liver,
Cure Sick-Headache,
Remove Disease &
Promote Good Health

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Ask for Beecham's and take no others. Made at St. Helens, England. Sold by druggists and dealers. New York Depot, 365 Canal Street. 10a.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

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HOME OFFICE, - - RALEIGH, N. C.

Did you ever receive a letter? You can receive our Roses the same way—by mail, postpaid. The Californian or the Pennsylvanian can alike enjoy the advantage of dealing direct at the Rose headquarters of the world. Success is universal with our

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We desire the acquaintance of every flower lover in America, and offer our *Rose Guide and Catalogue*, free, by way of introduction. It mirrors our immense stock, and gives a quarter of a century's special flower experience for the asking only. Other flowers also. No fancy prices. The *Guide* without price. Send your address.

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CINCINNATI, O., Sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

WANTED.

Agents to sell the "Life and Works of Spurgeon." Big commissions and liberal premiums. Send 35 cts. for a canvassing book and outfit without delay. The demand is great. The R. D. Robinson Publishing Co., Raleigh, N. C.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 09 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 37 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 39 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 30 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 35 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 38 a m
Ar Winston-Salem	*11 40 a m	*1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*6 45 a m
Ar Goldsboro	3 05 p m	12 26 p m
Lv Greensboro	*10 30 a m	*11 35 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.20 and 10:40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.05 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 9:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville), and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect February 23, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m	.....	.....
Ar Fayetteville	1.55 p m	.....	.....
Lv Fayetteville	3.00 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	6.55 p m	.....	.....
Lv Greensboro	7.15 p m	.....	.....
Lv Walnut Cove	9.00 p m	.....	.....
Ar Mt Airy	11.15 p m	.....	.....
Lv Bennettsville	.....	12.40 p m	.....
Lv Maxton	.....	1.27 p m	.....
Ar Fayetteville	.....	2.57 p m	.....
Lv Ramseur	.....	.....	7.25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	9:00 a m	.....	.....
Lv Walnut Cove	8:11 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	12:45 p m	.....	.....
Ar Fayetteville	2:06 p m	.....	.....
Lv Fayetteville	3:04 p m	.....	.....
Ar Wilmington	7:05 p m	.....	.....
Lv Fayetteville	.....	3:11 p m	.....
Lv Maxton	.....	3:38 p m	.....
Ar Bennettsville	.....	4:28 p m	.....
Lv Madison	.....	.....	3:45 p m
Ar Greensboro	.....	.....	4:55 p m
Lv Greensboro	.....	.....	5:15 p m
Ar Ramseur	.....	.....	6:10 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary

President Woman's Central ... Carolina, Miss FANNIE E. ... Secretary, Mrs. J. A. ... Block

For Centennial Building ... Self-denial and Thanksgiving ... nal Literature, etc., apply ... Hook, Raleigh, N. C.

Subject for March

Is Brazil a Missionary Field?

Conversing some time ... nent pastor of one of our ... he said he did not believe ... sionaries to papal countries ... tians should direct all their ... ing the gospel to the heathen ... who had never heard of Jesus ... gave it to them. In papal ... gued, the people did know ... have a gospel, and could be ... saved.

If these things be so ... papal lands do not need ... they know enough for ... Mission Boards are making ... take in appropriating money ... these fields, instead of sending ... of both to the regions of ...

But when we come to ... plication of such ideas ... pressed, we must be ... must consider things in ... they really are, and not ... ought to be, judging the ... fluences have been at ... such a time, and therefore ... results must have followed ... to theorize; we must look ... at things as they are, remember ... immortal interests of those ... depend on correct ideas. ... And beside the direct question ... sonal salvation of the people ... are considering, there is ... calculation of the problem ... of the people, that is, ... others. It was worth the ... nation of the world that ... cued from the clutches of ... have been the evangelization ... larger territories in some ... the world.

Coming down from these ... erations to the discussion ... question—yet, in its connection ... ing all these general ones ... send missionaries to ... mighty strategic point in ... the conflict of true religion ... Bible versus Catholicism ... teaches error, destruction ... which we are called on ... is important that the true ... cession of Brazil, for Brazil ... power in South America ... strategic importance, her ... ductions, her wealth, her ... and her power. Some ... the truth subdue China ... low." Equally of South ... affirmed. Let Brazil ... truth and an influence ... South America that ... tory. What the United ... America, and perhaps ... or soon will be, to South ... the contest between the ... so be that we have ... valuable to contend for ... for christians to evangelize ...

Deafness Can

by local applications, ... the diseased portion ... only one way to cure ... constitutional remedies ... by an inflamed condition ... lining of the Eustachian ... tube gets inflamed ... sound or imperfect hearing ... entirely closed deafness ... unless the inflammation ... and this tube restored ... tion, hearing will be ... cases out of ten are caused ... is nothing but an inflamed ... mucous surfaces.

We will give one hundred ... case of deafness (caused ... can not cure by taking ... Send for circulars, free. ...

F. J. CHENEY ...
Sold by druggists, ...

Sunday-school ...

The following are the ... meeting of Sunday-schools ... Caldwell—Lower Creek ... Cedar Creek—Cedar ... Eastern—Lisbon ... Mt. Zion—Mt. Herman ... Pilot Mountain—Mt. ... Central—Mt. Vernon ... South Fork—Mt. Ruth ... Robeson—Big Branch ... Sandy Creek—Mt. ... 27-29.

Little River, Hebron ... 27-29.

Will not some of the ... Sunday-school Associations ... once of the time and ... their next Sunday-school ... that I may publish the ... rangements to be present.

Did you ever ride ... 'tric car, when the ... wire overhead? ... the car stopped, ... power both came ... house. The car ... above or cease operating ... christian life! ... light goes out, our ... ness.—*Young People.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for March: Brazil.

Is Brazil a Mission Field?

Conversing some time ago with a prominent pastor of one of our Southern States, he said he did not believe in sending missionaries to papal countries, but that christians should direct all their energies to giving the gospel to the heathen—the people who had never heard of Jesus, save as these gave it to them. In papal countries, he argued, the people did know about Jesus, did have a gospel, and could, if they would, be saved.

If these things be so—if the dwellers in papal lands do not need a missionary and if they know enough for salvation—then our Mission Boards are making a grievous mistake in appropriating men and money to these fields, instead of sending all they have of both to the regions of total darkness.

But when we come to make practical application of such ideas as that brother expressed, we must be careful of facts, we must consider things in those countries as they really are, and not as we think they ought to be, judging that such and such influences have been at work for such and such a time, and therefore such and such results must have followed: It will not do to theorize; we must study facts and look at things as they are, remembering that the immortal interests of thousands and millions depend on correct ideas about such work. And beside the direct question of the personal salvation of the particular people we are considering, there must enter into the calculation of the problem the relative value of the people, that is, their influence on others. It was worth more to the evangelization of the world that England was rescued from the clutches of Rome than would have been the evangelization of many far larger territories in some other portions of the world.

Coming down from these general considerations to the discussion of the narrower question—yet, in its consideration, involving all these general ones—let us ask: Why send missionaries to Brazil? Brazil is a mighty strategic point in South America in the conflict of true religion versus false—the Bible versus Catholicism. If Catholicism teaches error, destructive error, and error which we are called on to combat, then it is important that the truth shall gain possession of Brazil, for Brazil is the mightiest power in South America. Consider her strategic importance, her position, her productions, her wealth, her progress, or spirit and her power. Some say of Asia, "Let the truth subdue China and Asia will follow." Equally of South America may it be affirmed. Let Brazil be dominated by the truth and an influence will be exerted on South America that will tend to final victory. What the United States is to North America, and perhaps more, is Brazil now, or soon will be, to South America. So in the contest between the Bible and Pope—if so be that we have principles sufficiently valuable to contend for—it is worth while for christians to evangelize Brazil.

T. P. BELL.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Caldwell—Lower Creek ch., Mar. 25–27.
Cedar Creek—Cedar Creek ch., Mar. 25–27.
Eastern—Lisbon ch., April 5–7.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Central—Mt. Vernon ch., May 28–30.
South Fork—Mt. Ruhama ch., July 29—31.
Robeson—Big Branch ch., Aug. 3, 4.
Sandy Creek—Moon's Chapel ch., May 27–29.
Little River, Hector's Creek ch., May 27–29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

Did you ever ride in the night on an electric car, when the trolley ran off from the wire overhead? The lights went out, and the car stopped,—yes because the light and power both came from the great power house. The car must touch with the wire above or cease operations. How true of the christian life! Without the touch above our light goes out, our power is absolute weakness.—*Young People's Union.*

International Bible Lessons, 1892.

THE BLESSINGS OF THE GOSPEL.

Sunday, March 27—Isaiah 40: 1–10.

Motto Text—"The glory of the Lord shall be revealed, and all flesh shall see it together." Is. 40: 5.

Last week we had a quarterly review of the lessons passed over during the first part of the year. This week the Committee have given us a quarterly missionary lesson. You will observe that our present scheme of Bible study gives us a *temperance* and a *missionary* lesson for every quarter in the year. Intemperance and religion can not walk together. Temperance and christianity go hand in hand, but the Devil is continually trying to thrust himself between them by means of the whiskey traffic, and he follows the missionary wherever he goes with his baleful business and his abominable wares. The same vessels that carry missionaries to the heathen carry also rum and whiskey.

This is the last lesson we shall have this year from the prophecy of Isaiah. The first thirty-nine chapters of Isaiah are so different from those that follow, that some modern critics insist that they were written by different authors several generations apart. Until the latter part of the eighteenth century, however, both Jews and christians universally regarded Isaiah as the sole author of the book. Koppe was the first writer who intimated that Ezekiel, or some other prophet who lived during the exile, might have been the author of the latter portion of the book. We may very safely follow what Jews and christians unanimously believed for 2,500 years in regard to the authorship of this book rather than what a few self constituted critics have now and then asserted during the last century.

The predictions of Isaiah are contained in sixty-six chapters, of which the first five are generally supposed to have been delivered in the reign of Uzziah; the sixth, in the reign of Jotham; the seventh to the fifteenth, in the reign of Ahaz; and the remainder in that of Zedekiah. (*Horne*). The chapter from which our lesson is taken is the beginning of a series of prophecies which were delivered, probably, towards the close of the reign of Hezekiah. By prophetic vision rather than by actual utterance the prophecy belongs to the last years of the exile.

Both the kingdoms of Israel and of Judah had been destroyed. The best of the inhabitants had been carried into captivity and dispersed over the various countries around the Euphrates, the Chebar and the Tigris. They were subject to bitter oppressions and indignities. Many of them had been put to the most servile work on the many public buildings. They had no centre of worship, no temple, no gatherings of the people at the great religious feasts. When people despise or corrupt their religious opportunies and worship, God takes these opportunities away.

The 137th Psalm, the authorship of which the Septuagint ascribes to Jeremiah, very fitly describes the condition of the Jews and Israelites during their captivity in Babylon: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."

The Edomites had exulted in the most indecent manner over the downfall of Jerusalem. (See Ezekiel 25: 12—14; Obadiah 10—14). Hence, the prophetic imprecations against them as against the Babylonians. It is cruel and wicked to rejoice in the downfall of a rival. To rejoice in inquity is almost, if not quite, as bad as to perpetrate iniquity.

Now the tables are to be turned. God's people are no longer to be oppressed and ridiculed but to be comforted. "Comfort ye, comfort ye, my people, saith the Lord." The heathen shall no longer ridicule your worship and deride your God.

V. 2. "Speak ye comfortably to Jerusalem." Comfort is always sweetest in time of greatest sorrow and humiliation. "Her warfare is accomplished"—her forced service as in war is ended. "Her iniquity (which she has confessed and forsaken, i. e., her idolatry for which she has been sent into grievous captivity) is pardoned." "She hath received double for all her sins." This may mean full ample punishment or it may mean double mercies in the sense of complete, God like forgiveness. (See Job 11: 6). Read Ezekiel 22d chapter to see what and how great their sins had been before they were carried into captivity. The record of their particular sins, as given here, is horribly nauseating.

V. 3. This refers to the Eastern custom of sending pioneers to prepare the way for the march of the monarch through a wild and uncultivated region. Such was the character of the ministry of John the Baptist who came to "make ready a people prepared for the Lord." (Luke 1: 16, 17). *Annot. Par. Bible.*

In verses 1 and 2 we have the voice of God, telling the people what God will do; in verses 3 and 4, the voice of the forerunner telling what must be done for God in order that he may march as a sovereign through his own dominions. "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted (or filled up), and every mountain and hill shall be made low (graded down), and the crooked shall be made straight, and the rough places plain." This must precede the glorious march of the Lord in his glory upon the earth.

John the Baptist came preaching, "Repent, for the kingdom of heaven is at hand." Men must prepare the way for Christ by preaching repentance and a new life. Nations as well as individuals must turn with loathing from their sins. The Jews gave up their idolatry during the captivity and have never since returned to it. "Every unregenerate heart," says Peloubet, "is a wilderness abounding in obstacles to the coming of its king. The voice comes to us, 'Prepare ye the way of the Lord,' (1) Fill up the valleys, the sins of omission—defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldliness. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin, settle difficulties, confess sins. (4) Smooth the rough places—the harshness of temper and manner, the lack of courtesy, the coldness, the fault-finding, which are the little foxes that spoil the vines, the flies in the precious ointment, the spots in our feasts of charity, that mar the beauty of holiness."

Remember it is, "Prepare ye the way of the Lord," not our way, but His way. Let our ways be conformed to his way, "the Lord's highway of holiness." The way through the wilderness must be prepared to suit the sovereign, not the subject.

Verses 6, 7 and 8. The greatest and strongest nations, as well as the greatest earthly potentates are but as grass to be trodden under foot of Jehovah when they oppose his counsels or despise his name. The mighty nations which kept the Jews in captivity were swept away when the time for their return drew nigh, and God raised up a mighty conqueror who acknowledged his sway and protected and assisted his people in their return to the promised land. "The grass withereth, the flower fadeth, but the word of our God shall stand forever." "God had but to breathe upon them, and they would pass away like the flower in the wind." The fulfilment of God's promise in regard to the return of the Jews from Babylon is an earnest of the fulfilment of his other promises. The Jews to-day are a living proof of the divine origin of the predictions concerning their nation.

"Shall stand forever." There is nothing so sure as a promise of God; nothing so true, nor so lasting, as God's word." It has stood against the assaults of foes and the mistakes of friends, the scoffs of infidels, and the inconsistencies of christians. In 1800 the Bible was translated into only fifty languages, now it is translated into more than three hundred, and the principal nations of the earth can read it in their own tongues. The opposers of the gospel tell us that there are more heathen now than there were one hundred years ago. "You have gained," say they, "perhaps 3,000,000 from heathenism during the last century, but the heathen population of the world has been increased by a vastly greater number." "True," says Sir W. W. Hunter, but the christian population has been increasing too. *Proportionally*, it seems to increase twice as fast as the heathen population, and by the end of the present century, the christian population will *actually* increase more rapidly than the heathen population." The general population of India has increased in nine years eight per cent.; the christian population in the same time has increased thirty per cent. In Bengal, the christians have increased sixty-four per cent., while the Mohammedans have increased only eleven per cent.

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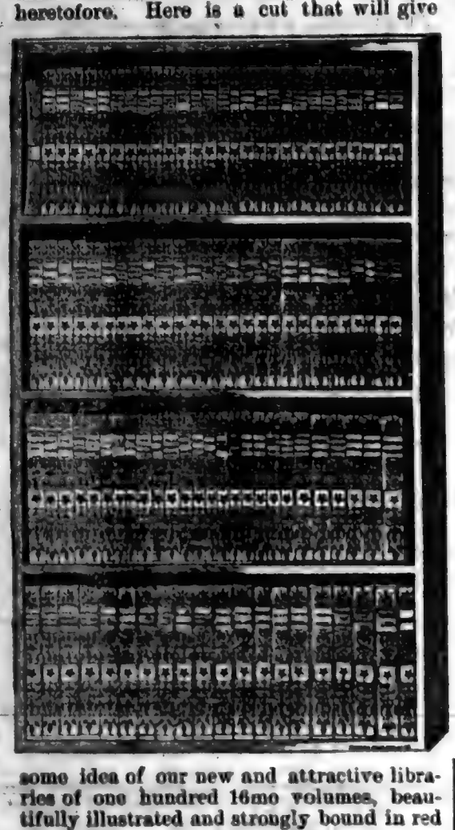

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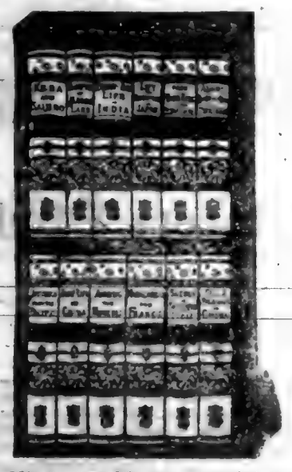

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Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
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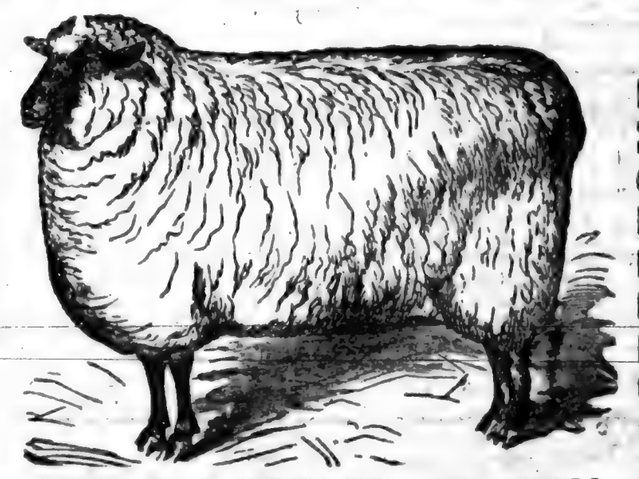

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Bible Study for 1892-3.

It has been the custom of the American Institute of Sacred Literature, for the past two years, to offer a general examination upon a Biblical subject of current interest. The examination for which preparation will be made in 1892, will take place January 6th, 1893. This examination will be open to individuals or groups of persons in all parts of the world.

The subject of this examination will be the "Founding of the christian church" as recorded in the Acts of the Apostles, the Epistles and the Revelation. The examination of 1893 will cover but half this topic, closing with Acts, 15:35. In January 1894 the second half will form the subject of a second examination. The International lessons take up this subject July 1st, 1892, continuing until December, 1892, again taking it up July, 1893, and continuing to December, 1893. The Blakeslee quarterlies which are used in many Sunday-schools, cover the same material from January to December, 1892.

Sunday-school teachers whose time is too limited to undertake correspondence study. These should take up the study at once, to be prepared for their work of teaching in the last six months of 1892.

Sunday-school classes who want broader and more definite knowledge than can be gained in the ordinary way.

Young peoples' societies which cannot yet form Bible clubs.

Chautauqua readers who can obtain a seal to their C. L. S. C. diplomas for this work.

Parents who want to keep abreast of their children in the Sunday-school.

Minister who have not time for Sunday-school work but would keep in line with it.

Any person who desires a carefully planned course of Bible study with an examination at the close.

Preparation may be made alone or in class. Where time and circumstances permit, a club for more thorough study should be formed. This work is not intended to supplant in any measure the Institute correspondence study either as individual students or in classes. It is hoped, however, that it will meet the need of the thousands who have not time or opportuity for more scholary work. Below will be found a series of helps the entire cost of which, including the examination fee, will not exceed $3.55. A careful study of these helps will enable one to pass the highest grade of the examination. If only a part of the helps can be secured, one of the first two, and the last, should be chosen. The lower grades will be best suited to those who study from the International lessons only.

The questions are offered in four grades, Elementary, Intermediate, Progressive, and Advanced. They are therefore adapted to all classes of persons. They will be sent under seal to each candidate or group of candidates, before January 10th, on which date, the appointed special examiner (an examiner will be appointed wherever there is a candidate), will break the seal, and those who desire to answer the questions from memory, without helps, may do so. The papers of such candidates will be sent at once to the office of the Institute, where they will be graded and certificates awarded according to merit. Those who perfer to use the questions for review purposes only may do so after the specified date.

The fee for this examination is fifty cents. On receipt of this amount, the examinee will be supplied with the direction sheet which has been described, and at the close of the year with the questions. These alone are fully worth the fee charged. Those persons, however, who take the examination under the Institute restrictions receive in addition to the above an approximate statement of their standing and certificate without extra fee.

A specially prepared direction sheet containing the following matter will be sent to all examinees on receipt of the examination fee.

(a) Statement of the principles underlying individual Bible study.

(b) Division of the subject, with a valuable outline.

(c) Chronological Table showing the growth and development of the church form 30 to 100 A. D.

(d) Valuable suggestions for the use of the note book.

(e) Directions, when, and how, to use the recommended books.

Address William R. Harper, Principal, 391, 55th street, Chicago, Ill., with the following application:

I desire to be enrolled as a candidate for the examination Jan. 10th, 1893, on the "Founding of the christian church." I inclose fifty cents, the examination fee and $....for such of the helps named above as I have indicated.

Name....P. O. address....

Will you study alone or in a class?....

What is your religious denomination?....

Are you actively connected with church, Sunday school or Young People's Society?

.....

N. B. Indicate clearly on the above list the helps which you desire, in addition to the examination direction sheet which is sent free to all examinees. Send money order, postal note or draft, *not a check*, payable to W. R. Harper.

Meeting of the Board of Trustees.

The Annual Meeting of the Board of Trustees of the Baptist Female University will be held at 4 p. m., April 12th next, in the Mission Rooms in Raleigh.

W. L. POTEAT, *President.*

Do You Suffer with Piles? You can cure yourself in a few days with our new and simple method of treatment. Medicine sent readily and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. GLOBE MEDICINE CO., 244 Thirteenth street, O.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 13, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY.
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

God's house is not the place to make aching heads; it is the place to heal aching hearts. The most outrageous nonsense that is current in theological seminaries is that which deludes young men into the folly of aiming at profound and philosophic treatise for the pulpit.—*T. L. Cuyler.*

The Rev. J. H. Upshaw,

Writing from Bell Buckel, Tenn., states that he has been using Taylor's Cherokee Remedy of Sweet Gum and Mullein, with so much satisfaction for coughs and clds, wants to act as agent in his district.

NEWS OF THE WEEK.

Raleigh Affairs.

The R. D. Robinson Publishing Company of this city has made an assignment.

The large new engines for the power-house of the electric street railway are expected to arrive this week.

The ladies of Raleigh have decided to raise $1,000 towards the erection of the North Carolina building at the World's Fair to be held in Chicago.

The board of officers appointed to revise the State Guard regulations, which were prepared in 1883, will meet in this city today, the 23d inst.

At a meeting of the Executive Committee of the State Agricultural Society last week, Mr. Hal W. Ayer was elected Corresponding Secretary of the State Fair. He will enter upon the discharge of his duties on the first of April.

Dr. R. H. Lewis of this city has been appointed by Gov. Holt a delegate to represent North Carolina at the third annual convention of the "National Dairy and Food Commissioners' Association" at Washington, D. C., March 30th and 31st.

The *State Chronicle* has changed hands and is now under the entire control of Hon. T. R. Jernigan, late of the *News and Observer*. The policy of the paper will be conservative, but unflinchingly Democratic. We wish for it great success.

State News.

Barnes Hotel at Jonesboro, Moore county, was destroyed by fire recently.

Capt. E. G. Brodie, a very prominent citizen of Henderson, died at his home in that place last Friday.

The North Carolina State Guard consists of thirty-one companies—with a total of 1,536 officers and men.

R. G. Green & Son., general merchants in Yadkin county have assigned. Assets $1,200; liabilities $1,400.

Two small negro children were burned to death in a house on the farm of N. J. Mays, near Tarboro, Sunday night, the 13th inst.

Mr. Fred Korb was killed at Wilmington on the 18th, by becoming entangled in the machinery of the Atlantic Coast Line shops.

The Kenilworth Inn at Asheville is crowded with visitors. It has been decided to build an addition to the hotel consisting of 150 rooms.

T. P. Rowland, farmer and merchant at Middleburg, has made an assignment. Liabilities about $20,000; assets about $15,000 to $18,000.

Laurinburg sent $143.35 to the Russians.

——Mr. Charles McRae of Alfordsville failed last week with liabilities at $40,000. Assets about $10,000.

Mr. E. C. Beddingfield while at St Louis, as a delegate of the St. Louis Convention was robbed of $90.00, the money he had on his person.

Judge John A. Gilmer died at his residence in Greensboro early on the morning of the 17th. Judge Gilmer was born in April, 1838, and so was not quite fifty-four years of age.

The case against D. C. Blue, charged with the murder of Arch Womack in Moore county last September, was recently tried. The jury returned a verdict of "Not guilty," and Blue was immediately released.

Mr. John S. Davidson living near Charlotte, recently lost his dwelling, barn and gin-house by fire, which originated from a spark on the roof of the dwelling. This is the third time Mr. Davidson has been burnd out of house.

A committee of the House of Representatives has favorably reported a bill increasing the annual appropriation to the militia from $400,000 to $500,000. This bill will give North Carolina over $15,000 annually, in ordinance and quartermaster's store.—*State Chronicle.*

General News.

A $200,000 fire occurred at Bloomfield, Ill., on the 11th inst.

The Erie railroad freight depot at Jersey City was burned recently. Loss, $250,000.

Claus Spreckle's barrel factory in Philadelphia, Pa., was burned on the 16th. Loss $130,000.

The Duval hotel at Jacksonville, Fla., was burned on the 15th. Loss, $45,000; insurance, $15,000.

It is stated that a commercial reciprocity treaty between France and the United States has been concluded.

Governor Flower of New York has signed the bill providing for the construction of two new bridges over the East river between New York City and Brooklyn.

The main building of the South Carolina Military Academy at Charleston, S. C., was partially destroyed by fire on the 14th. Loss $30,000, covered by insurance.

Last Thursday was St. Patrick's day. In New York, Brooklyn and other large cities the day was celebrated with parades, speeches and the wearing of the Shamrock.

Mr. Cleveland has written a letter to Gen. Edward S. Bragg of Wisconsin, formally announcing himself as a candidate for the Presidential nomination on the Democratic ticket.

Anarchists attempted to blow up the barracks of the Guards at Paris on the 15th. Eight hundred men were in the barracks, but fortunately no one was hurt. Not much damage was done.

At a meeting of President Harrison and his cabinet on the 18th, it was decided to protect the seals in the Behring sea. Secretary Tracy in due time will issue orders to the Pacific squadron to police Behring sea and apprehend the poachers found on the interdicted territory, whether they be from Canada or the United States.

Mrs. Jefferson Davis has brought suit against the Belford Publishing Company of New York for breach of promise. The Company were due her $4,001.17 last September as royalties on the sale of her "Memoirs" of her husband. This money has not been paid, notwithstanding the Belford Company continue the sale of her book.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

DODSON—MARSHBURN—On March 14, 1892, at the residence of the bride's father, Mr. John Marshburn, in Onslow county, N. C., by Rev. S. D. Swaim, Rev. J. H. Dobson of Warsaw and Miss Lilly Marshburn of Onslow.

DIED.

PITTS—Mrs. Sallie Griggs Pitts of Norfolk, Va., formerly of Currituck county, died suddenly March 9th, 1892. She was a member of the Baptist church. To know her was to love her. We have spent many pleasant hours at her home. She leaves a husband, three children, and brothers and sisters, to mourn their loss. Her age was about fifty-four years.

A FRIEND.

BORDEAUX—Little Nellie, daughter of Rev. A. J. Bordeaux, aged eight years, died March 11th, 1892, of a fatal burn received the day before. She was a bright, intelligent and lovely little girl. There is a desolate home and a broken circle, and there are bleeding hearts; but weep not, fond parents, sisters and brother; be faithful, and you will meet your darling Nellie in the sweet by-and-by.

R. J. H.

Bladenboro, March 18, 1892.

STRICKLAND—Brother Walter Strickland obeyed the summons of death March 10th, and entered upon his reward. He had been a member of Antioch Baptist church about sixteen years, and had endeavored to shape his life according to the teachings of the word. He died in his thirty-fifth year—had not lived long, but long enough to make character. He will be sadly missed in his home and community. To those upon whom the blow falls most heavily we extend our sympathy, and commend them to the loving sympathy of God.

W. F. WATSON.

NEWSOME—Dr. J. E. Newsome of Hertford county, N. C., after an illness of two months, entered into rest March 1st, 1892, in the fifty-sixth year of his age.

In his death the Methodist church at Union has lost one of her best and most substantial members, the community in which he lived a kind neighbor and friend, the country a patriotic citizen, and the family a devoted husband and father. He leaves a wife, six children and a host of friends and relatives to mourn his departure. May the Lord bless the bereaved family.

L. M. CURTIS.

BIGGS—Bro. Joseph J. Biggs, of Baltimore, passed to his eternal home, on the 23rd of January, 1892, in the seventy-seventh year of his age.

He was born near Tarboro, N. C., in 1815, and was reared under anti-mission influence. In his 19th year he was born again and joined a Baptist church. Shortly after, he moved to Raleigh and became one of the leaders in establishing Baptist principles in that city. He bore his full share of the burdens and trials then pressing so heavily upon the First church. A few years before the war he moved to Norfolk, Va., and became a member of the well known firm of Kader, Biggs & Co. Here he was one of the earnest workers that upheld the hands of Dr. T. G. Jones, then pastor of the Freemason Street church. After the war he removed to Baltimore and united with Franklin Square church. In 1885 he moved to Warrenton, N. C; but after one year he returned to Baltimore where he resided until his death.

In 1846, Bro. Biggs was married to Miss Isabella A. James, sister of the lamented missionary physician, Dr. J. S. James. His devoted wife and eight children are left to mourn their loss.

Bro. Biggs was a good citizen, a prudent, energetic and honorable business man, a warm and true friend, "given to hospitality," a friend to the poor, a faithful deacon, an earnest Sunday-school workers, a devout and zealous Christian, a wise and faithful friend to his pastor, and in all the relations of life a high toned christian gentleman.

During the last six years of his life he was a great sufferer, but with sweet, christian resignation he bore it all. No one could visit him without feeling the influence of his beautiful Christ like life. It was a pleasure to know him. It was joy to be his intimate friend. May God comfort his bereaved family.

T. J. TAYLOR.

Tributes of Respect.

WHEREAS, It has pleased the Supreme Architect of the Universe to remove from us our esteemed brother, E. A. Johnson, to that country from which no traveler returns,

Resolved 1. That by the death of Bro. Johnson, Hunting Creek Lodge, No. 299, A. F. & A. M., has lost a worthy brother, Zion church one of its best members, and the community a useful citizen.

Resolved 2. That while we bow in humble submission to the will of God, we do most sorely feel the loss of our brother, yet we feel confident that he has gone to his reward above.

Resolved 3. That we tender our sincere sympathy to the family of the deceased brother hoping the blessings of God may attend them.

Resolved 4. That as a mark of further respect and esteem, we wear the usual badge of mourning for thirty days; that a copy of these resolutions be spread upon the minutes of the Lodge; a copy furnished the family of the deceased, and copies be furnished the BIBLICAL RECORDER and *Statesville Landmark* requesting publication of the same.

W. A. MYERS,
T. H. COOPER,
R. P. CRATER,
Committee.

The following resolutions of respect were passed by the Sunday-school at Olive's Chapel Baptist church, Wake county, N. C.:—

WHEREAS, It has pleased God, the giver of all good, to remove from our midst by death our beloved sister, Mrs. Georgetta F. Olive, wife of our brother J. H. Olive, who died at her home Feb. 29th, 1892, in the fortieth year of her age. She leaves a loving husband and five small children to mourn their loss. In early life she learned to love and trust her Saviour, and united herself with the church at Olive's Chapel, of which she remained a consistent member until death. She carried light with her wherever she went. How sad to think we have lost her cheering words and heavenly comfort. We feel that all we could say in her praise would not overestimate her true christian virtues. As a church and Sunday-school worker she had no superior in her sphere. It was through her influence and work that Olive's Chapel Sunday-school was made an evergreen school. She was teacher of the infant class for quite a number of years. But for the last three years of her life she was in charge of the intermediate class. No one knows but the God whom she faithfully served the good seeds she has sown in the hearts of her pupils, nor what the harvest will be. She did her work earnestly and cheerfully, and was remarkably free from all pretence, and acted with that simplicity which was a natural outgrowth of the integrity of her character; therefore be it

Resolved 1. That we bow in humble submission to the will of him who doeth all things well, realizing that our sister is gone to her reward, and enjoying the smiles of the Redeemer she loved so much to honor and serve while in this world.

2. That while it is our heartfelt convictions that our Sunday-school and the world is made poorer by the loss of such a good woman, that we strive to imitate her example.

3. That the Sunday-school tender its heartfelt sympathy to the family of our deceased sister, and that a copy of these resolutions and preamble be sent to them, and that a copy be sent to the BIBLICAL RECORDER for publication.

W. J. OLIVE,
W. F. UPCHURCH,
TEXANA RAGAN,
Committee.

Our beloved brother George W. Thompson was born Dec. 31st, 1804, and died Dec. 7th, 1891, aged eighty-six years, eleven months and seven days. Over sixty-two years of his long and useful life were spent in the service of his Master. He was received into the church of Wake Union, Wake county, N. C., on an experience of grace at the October meeting in 1830. He was elected clerk of this church at the December meeting of the same year, and served in that office until March 1847, over sixteen consecutive years. On the first Lord's day of 1844 he was ordained a deacon of this church. He spent much of his early life in teaching, having obtained a good education for his day. He was a very devout christian, and a firm believer in work, coupled with faith. He took the Bible as his guide and endeavored to carry out its mandates as far as possible, sparing neither time nor money. At an early period of his christian career he realized the full force and meaning of the command of our Lord, "Go ye into all the world and preach the gospel to every creature." He was also impressed by our Saviour's preparation of his disciples for this work, realizing that a man who felt called to preach should be specially taught and prepared for it. On becoming acquainted with the limited circumstances of Matthew T Yates, he became the father of the idea of free education for indigent young ministers, and proved his faith in the idea by teaching Bro. Yates free of tuition. He afterwards directed the attention of the faculty of Wake Forest College to young Yates, and we all know the result.

In the life of this beloved brother there was much to remind one of the career of our Lord and Master while on the earth. Charity was one of his most prominent christian virtues, shining out with an enviable lustre all through his life.

He was a man of strong mental endowments which, coupled with his culture, made him a business man far above the average. One of his most admirable characteristics was that of giving his fellowman the benefit of his wise counsel without hope of reward. He was a man of strong convictions. One of his maxims was, "Be sure you are right, then go ahead." His mind once made up as to the right of a point at issue, neither fear, friendship, favor nor reward could induce him to swerve from his course.

He held a position as member of the Board of Trustees of Wake Forest College from the creation of said Board to the time of his death.

We, the members of Wake Union church, hold up the life of this brother as one worthy of emulation; and while we feel most keenly the great loss we have suffered in his death, we render thanks to the God of heaven for the privilege of so many years of association and church relations with so brilliant a christian.

Resolved, That a copy of this obituary be sent to the family of the deceased, and that the same be spread on the records of our church.

W. O. ALLEN,
In behalf of the Church.

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round and shape note, by the 100, board bound, only 50c each; cloth-bound, 60c; words, 1½c. A Baptist song book. W. R. PENN, St. Louis, Mo

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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 164½ Whitehall St.

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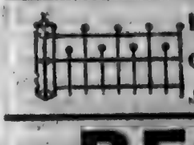

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The Home Circle.

"Now I Lay Me Down to Sleep."

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there,
The firelights shadows flattering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from the further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears
My thought goes back to distant years
And lingers with a dear one there;
And as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hands again.

Oh! for an hour in that dear place!
Oh! for the peace of that dear time!
Oh! for that childish trust sublime!
Oh! for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—*Eugene Field, in Chicago News.*

A Case of Poetic Justice.

"Father, what is poetic justice?" asked Fred Stanley at the tea table.

"What put that into the boy's head?" said mother.

"Why, there was something about it in our reading lesson to day, and when I asked Miss Thompson what it meant, she said we should see how many of us could find out for ourselves and give her an illustration of it to morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after:

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to take up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy and trotted along at our side as if to say: 'Now boys, I'm one of you.' We named him Rover, and boy like, tried to find out how much he knew and what he could do in the way of tricks; and we soon discovered that he could 'fetch and carry' beautifully. No matter how big the stick or stone, or how far away we threw it he would reach it and drag it back to us. Fences, ditches and brambles he seemed to regard as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow and scattered out in quest of blackberries. In my wanderings I discovered a hornet's nest, the largest I ever saw—and I have seen a good many. It was built in a cluster of blackberry vines and hung low, almost touching the ground. Moreover, it was at the foot of a little hill and as I scampered up the latter, I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Bob! Will!' I called to the other boys, 'come here, we'll have some fun'

"They came promptly, and I explained my villainous project. I pointed out the hornets' nest and proposed that we roll a stone down upon it and send Rover after the stone.

"'And, oh boys, won't it be fun to see how astonished he'll be when the hornets come out!' I laughingly cried in conclusion.

"They agreed that it would be awfully funny. We selected a good-sized round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth, the stone went true to its mark, and crashed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud all over us and the scene that followed baffles my power of description. We ran, we scratched, we rolled on the ground and howled with agony till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and, plunging in dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn.

"Then we sat on the bank of the stream and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with poor dog, innocent and free from guilt himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys, I said 'we've had an awful time, but I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."—*Our Dumb Animals.*

A Skeptic and the Italian Girl.

She sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by; and was startled by his question, "What are you reading that interests you so much?"

She timidly replied: "The word of God sir."

"Who told you that the Bible is the word of God?" he inquired.

"God told me himself," she replied, with child like innocence.

"God told you! Impossible! How did he tell you? You have never seen him, nor talked with him. How then could he tell yot that the Bible is his word?"

For a few seconds the girl seemed confused and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me!" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me! Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light. That is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is his book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit seller amazed him. He could adroitly insinuate doubts into the minds of those who have only given an intellectual assent to the truth that the Bible is God's book, but the girl's heart-experience of the power of God's word was an evidence he could not shake.—*Messiah's Herald.*

Never Swear.

1. It is mean. A boy of high moral standing would almost as soon steal sheep as to swear.
2. It is vulgar, altogether too low for a decent boy.
3. It is cowardly, implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man, well bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.
5. It is indecent, offensive to delicacy, and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive, to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.
9. It is contemptible, forfeiting the respect of all the wise and good.
10. It is wicked, violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.—*Exchange.*

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Church Manners.

We remember sitting in church once behind a young man who employed a good part of the time during wich the pastor was delivering a sermon in paring his nails. He did this piece of toilet work very carefully, giving attention to both hands, and surveying the task when it was finished with seeming approval. It was probably a sin of thoughtlessness, a lapse of memory of what was due to the sacred place and sacred service. But it was repulsive, and we have never thought of the young man since without associating him with an act of very bad manners. The famous Scotch evangelist, John McNeil, seems to have dealt lately with a similar case very summarily. Preaching in Aberdeen, lately, he drew attention to a young fellow in the congregation, of whom he said that if he "only worked out his own salvation as he was working at the paring of his nails, he would surely be a saint before morning."—*Presbyterian Observer.*

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THE WAY OF TH

Sunday, April 3—

Motto Text—"Blessed is not in the counsel of the u the way of sinners, nor sit scornful."—Ps 1: 1.

The Psalms are divi each of which ends w Hallelujah. These di 41st, the 72d, the 89th 150th Psalms.

The first division w mon, (1,000 B. C.) divisions are regarded Hezekiah (700 B. C.) o fourth and fifth books the return from Baby Nehemiah (500 or 450 as we have it is the w years.

In Joshua 10: 13 and poetical quotations fro which seems to have used by the children days of Solomon. Th celebrates the sun's command of Joshua, a Samuel is David's lam Saul and Jonathan. tiful poems. Turn to as they are taken from

Eight of the thirteen ent quarter are taken Josephus informs us enjoined to preserve, hymns as might be God; and it is thoug men that the book of have was selected fro ber, as divinely inspi missible into the can many others were rej this honorable distin may be, the entire bo considered as a part in every age by an Nearly fifty of the Ps ferred to in the New proposing a question ing the Messiah, intro Ps. 110 in this man said *by the Holy Ghos* calleth him Lord: an disciples, after his

"All things must be ten in the law of Mos and in the Psalms, co 24: 44-46; Mark 12: *Scott.*

The Apostle Paul quoting a passage f language, "Wherefo *saith*," "To-day," our Saviour used on my God, why hast t found in the beginni Psalm, and the very ing persecutors is fo written by David ov before the crucifixio seem to be directly cecies of Christ. It makes them the fav to aged pious peopl them an epitome of Basil, a compendiu little Bible, and the Testament; and Me quent writing in Morison says, "He of Psalms without to the judgment hal of Gethsemane, to t ion, to the Mount Throne of Heaven, vision obscured by prejudice."

The first Psalm Old Testament "S Like that sermon o character and cond God pronounces "b

Verse 1 tells us God does not, what not choose as coun as companions. counsel of the ungo way of sinners, nor scornful." Note the "standeth," "sitt

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International Bible Lessons, 1892.

THE WAY OF THE RIGHTEOUS.

Sunday, April 3—Psalms 1: 1-6.

Motto Text—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps 1: 1.

The Psalms are divided into five books, each of which ends with Amen, Amen, or Hallelujah. These divisions end with the 41st, the 72d, the 89th, the 106th and the 150th Psalms.

The first division was collected by Solomon, (1,000 B. C.) The second and third divisions are regarded as the compilation of Hezekiah (700 B. C.) or 300 years later. The fourth and fifth books were compiled after the return from Babylon under Ezra and Nehemiah (500 or 450 B. C.) So the book as we have it is the work of more than 500 years.

In Joshua 10: 13 and 2 Sam. 1: 18 we have poetical quotations from the book of Jasher which seems to have been a book of songs used by the children of Israel before the days of Solomon. The quotation in Joshua celebrates the sun's standing still at the command of Joshua, and the quotation from Samuel is David's lament over the death of Saul and Jonathan. Both of these are beautiful poems. Turn to them and read them as they are taken from the book of Jasher.

Eight of the thirteen lessons of the present quarter are taken from the Psalms.

Josephus informs us that the Levites were enjoined to preserve, at the temple, all such hymns as might be composed in honor of God; and it is thought by some learned men that the book of Psalms which we now have was selected from a much larger number, as divinely inspired, and therefore admissible into the canon of Scripture; while many others were rejected as not entitled to this honorable distinction. However this may be, the entire book has certainly been considered as a part of the 'oracles of God' in every age by an invariable testimony. Nearly fifty of the Psalms are quoted or referred to in the New Testament. Our Lord, proposing a question to the scribes concerning the Messiah, introduces a passage from Ps. 110 in this manner: 'David himself said *by the Holy Ghost*,' and David *in spirit* calleth him Lord: and when instructing his disciples, after his resurrection, he says: 'All things must be fulfilled which are written in the law of Moses, and in the prophets and in the Psalms, concerning me.' (Matt. 24: 41-46; Mark 12: 35-37; Luke 24: 44-49.) *Scott.*

The Apostle Paul, in Holmes 3 and 4, quoting a passage from Ps. 95, uses this language, "Wherefore *as the Holy Ghost saith*," "To-day," &c. The words which our Saviour used on the Cross, "My God, my God, why hast thou forsaken me?" are found in the beginning of the twenty-second Psalm, and the very language of his mocking persecutors is found in the same Psalm written by David over one thousand years before the crucifixion. Many of the Psalms seem to be directly and throughout prophecies of Christ. It is this, doubtless, that makes them the favorite book of the Bible to aged pious people. "Athanasius styles them an epitome of the whole Scriptures; Basil, a compendium of theology; Luther, a little Bible, and the summary of the Old Testament; and Melancthon, the most eloquent writing in the world." Dr. John Morison says, "He who has read the book of Psalms without being led to Bethlehem, to the judgment hall of Pilate, to the garden of Gethsemane, to the scene of the crucifixion, to the Mount of Olives, and to the Throne of Heaven, has had his spiritual vision obscured by ignorance or blinded by prejudice."

The first Psalm may be regarded as the Old Testament 'Sermon on the Mount.' Like that sermon of Jesus, it describes the character and conduct of the man whom God pronounces 'blessed.'

Verse 1 tells us what the man blessed of God does not, what sort of people he does not choose as counsellors, as company, nor as companions. "He walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Note the verbs used, "walketh," "standeth," "sitteth." Note the characters, "ungodly," "sinners," "scornful." The man who seeks ungodly counsellors, and orders his steps according to their advice, will soon come to a stand-still with wicked men for his companions and sinful ways in his business. The next step will make of him a scoffer at religion and religious people. The course of sin is ever downward.

Verse 2 tells us of his pleasures and the subject of his meditations. "His delight is in the law of the Lord, and in his law doth he meditate day and night." Not in the laws of trade or the laws of the land which protects him in prosecuting his worldly interests at the expense of his fellow men, but in the "law of the Lord," which considers the interests of the poorest and the humblest as well as the richest and the greatest. It is a hopeful sign when we love to meditate upon God's word. Our true characters are known by our thoughts and desires when we are alone. Our meditations when we are by ourselves reveal to us just what we are and just what our hearts are set upon. Man in company is generally masked; man by himself is what he is, and not what he would have others think him to be. It is a common saying that no man is great to his valet. Look well to the character of your thoughts when you are alone, remembering that the eyes of God are upon you, and he looketh not upon the outward appearance but upon the inward intent.

"True worth is in being' not seeming,
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do bye and bye."

Verse 3, "And he shall be like a tree,"—a thing of life and beauty and grandeur,—"planted" not indigenous, not a wild tree of the forest, but a tree planted for fruit, planted in a good place, "by rivers (or streams) of water," planted where the master wants him and where he will be supplied with conditions of fruitfulness. Every christian is called where he is needed, and should find and do work wherever God calls him into his kingdom—work where he is, for God's work is needed everywhere.

"That bringeth forth its fruit in its season." "God may plant us in a desert, but living streams will be there or on the bleak hill-side, where the storms blow, but his living water will bring us strength and victory: or in the feverish valley, but his river will flow by the bed of sickness." *Peloubet.*

Christian churches are suffering everywhere to day because of the multitude of members who do nothing because they cannot do what some one else does. We plant trees for fruit. "I have chosen you and ordained (Dr. Vincent says "planted" is the true rendering of ordained) you, that ye should go and bring forth fruit and that your fruit should remain." John 15: 16. "And whatsoever he doeth shall prosper," because done for God's glory.

A world of such people as the Psalmist here describes would be the happiest and most prosperous world ever dreamed of. The righteous man prospers in that which he as a righteous man most desires. More wealth is not necessarily more prosperity, while growth in godliness is.

Verse 4. "The wicked are not so," not like the fruitful tree, but "like chaff," light, shifting, worthless, driven away by every wind of doctrine, yea, by the very winds which separate them from the wheat and strengthen the setting of the tree planted by rivers of water.

Verse 5. "Therefore." Because they are worthless chaff, unfit and undesirable for the Master's use and no longer of any use in preserving the wheat, they are driven away from it.

"All our congregations on earth are mixed. Every church hath one devil in it: the tares grow in the same furrows as wheat; dross mingles with the gold; but sinners can not live in heaven. They would be out of their element. Sooner could a fish live upon a tree than a sinner in paradise."—*Spurgeon.*

Verse 6. "The Lord knoweth the way," &c., the tendency and the issues out of the life of the righteous, and the whole course of the wicked man's life. He knows what is necessarily the end of both ways. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." The way of the sinner leads farther and farther from the path of the righteous, while the way of the righteous leads nearer and nearer to the holiness required for companionship with Christ and holy angels.

N. B. Conn.

Raleigh, N. C.

Never hurt anyone's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that spark of self-respect is its only hope, its only chance, the last seed of a new and better life, the voice of God which still whispers to it, "You are not what you ought to be; you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." O, why crush that voice in any heart! If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—*Charles Kingsley.*

It is easy to express sentiments of kindness for others, but our Lord teaches us that true neighborliness will lead us to make sacrifices, if necessary, for their help. The good Samaritan, rendered personal service to a suffering one, and then provided and pledged the money for his care and comfort.—*Christian Inquirer.*

The Faithfulness of God.

"Thy faithfulness reacheth unto the clouds." Ps. 36: 5.

This Psalm commences with a gloomy picture of human nature. The Psalmist sees in the conduct of wicked men falsehood and flattery, deceit and treachery. Hence, at times he loses confidence entirely in his fellows: "I said in my haste all men are liars." He had already said it was "vain to put confidence in princes." Ahithophel, his wise and trusted counsellor, had grossly deceived him. His own familiar friend, with whom he had eaten bread, had lifted up the heel against him. They went to the house of God in company and took counsel together, yet he was ruthlessly betrayed by him.

His own son had most cruelly and basely deceived him. There was none to trust. He looked around despondently for human sympathy and true friendship, and exclaimed, "Lover and friend hast thou put far from me." Although sometimes tempted strongly to lose all confidence in man, yet he never lost faith in God.

He found comfort in the belief that God was a being of unquestioned veracity, who was not as man that he should lie, nor as the son of man that he should repent. "In God will I trust; he only is my rock and my salvation," he triumphantly exclaimed. "Thy faithfulness reacheth unto the clouds."

The faithfulness of God is a subject of momentous importance. We may conceive of God that he is a being of infinite wisdom, power and greatness, yet what will all this avail us if he is unfaithful?

His faithfulness must be the ground of our trust in him. If God be unfaithful, how can we trust his word, his promises made to his people, or his covenant made with his Son in the scheme of human redemption? What are his offers of pardon and salvation through Christ worth, or his denunciations against sin? All union and concord in heaven and in earth must be at an end. His physical and his moral government would reduce to anarchy and all nature to chaos. Angels would shudder and look aghast, while possibly fiends in perdition might rejoice.

But God is faithful in his conduct as the supreme ruler and governor of the world. He put his bow in the cloud as a seal of his covenant with Noah that he would no more destroy the earth with a flood. He promised that as long as the earth should remain, seed-time and harvest, summer and winter should remain.

It has been so thus far and we believe it will be so always as long as time shall last. And why? Because of the faithfulness of God which is taught us in the Scriptures. Hence, we believe the seasons will revolve their usual rounds, and that so long as the earth endures, there will be day and night. We believe that the planets will continue their revolutions in the ages to come as they have done in the ages past. And he who sees the end from the beginning makes no mistakes, has no need to change his purposes. There is no afterthought, no experiment, no improvement—his work is perfect. He has no motive to deceive as is the case with man. He is not dependent upon man's help or trust. Hence, he can have no possible motive to inveigle or deceive his creatures. As he has no occasion for change, his faithfulness is uniform; it is also constant and abiding. And we are all, both saint and sinner, vitally interested in it.

1. *The faithfulness of God is the ground of the sinner's trust in Christ.*

"He is faithful and just to forgive us our sins." Here the Apostle predicates the forgiveness of our sins upon the faithfulness of God. The justice and the faithfulness of God are different attributes of the divine nature, yet they are inseparable. Justice could not exist in the absence of faithfulness. Now the Apostle John says he "is *just* to forgive us our sins." Why? Because Christ became the sinner's surety and paid the debt he owed—rendered satisfaction to the broken law. He made such an atonement for sin and transgression as satisfied the claims of justice. His all sufficient atoning sacrifice magnified the law and made it honorable.

God in the covenant of redemption accepts the person and work of his Son. "Thou art my beloved Son in whom I am well pleased." The Father acknowledged him in his proper mission as mediator and our great high priest. "It is finished," said the dying Saviour, and God, faithful to his promise, raised him from the dead and glorified him. God has been faithful all along in his promises concerning the coming and mission of his Son Jesus Christ. "The seed of the woman shall bruise the serpent's head," was a promise literally fulfilled. Isaiah's prophecy of the vicarious sacrifice of Christ for sin and transgression had an exact fulfillment.

All the promises made under the law—all the types and shadows and sacrifices pointing to Christ were fulfilled through the faithfulness of God. For four thousand years God was faithful to his purpose of saving a lost world through the mediation of a coming Saviour. And now that Jesus has come and finished the work which the Father gave him to do, he can not fail of his word and promise. By two immutable things, his word and his oath, he consecrated Christ a priest forever more. It is impossible for him to lie. If God accepted the person and work of his Son, his faithfulness demands that he now accept his intercessions as our great high priest. We have not the faintest whisper from the lips of Jesus, nor from the inspired writers, as to a shadow of a doubt concerning the faithfulness of God in man's redemption and salvation. With confidence the sinner can now draw near and with faith in Jesus, cry "Abba, Father." God the Father wears a reconciling face and waits to be gracious for his Son's sake. "Whatsoever ye shall ask the Father in my name, he will give it you." It makes no difference how great a sinner you may be, your sins he will freely forgive for his Son's sake.

2. *The faithfulness of God is the ground of his people's trust and security.*

"I will help thee," he said to Israel, and he had helped them all along from Abraham to this renewal of his promise. He was faithful to Isaac, Jacob and all the patriarchs. He did not forget his people in Egypt. He heard their groans and sent deliverance at the appointed time. He led them through a dry and thirsty land where no water was. He fed them with quails and manna, bread from heaven. Man did eat angel's food. He led them by the way that they should go into a land of habitation. He fed them with butter and kine and the milk of kine. He fought for them against their enemies. He gave them the law, a sanctuary, a priesthood, judges, prophets, and teachers until Shiloh came. He failed not in one jot of all the good things he had promised his people.

And he is faithful now to his spiritual Israel. "All power is given to me in heaven and in earth," said Jesus. And by whom? By God, the Father. And for what purpose? For the advancement and security of his mediatorial kingdom. He has promised the heathen to his Son for an inheritance and the uttermost parts of the earth for a possession—and shall he not do it? All nations shall flow into his kingdom. Kings shall be nursing fathers, and queens nursing mothers.

The promises of God are yea and amen. He has promised to take care of his church. He has done it thus far, and he will continue to do so. It is the firm reliance upon God's faithfulness to his promises that has sustained christian workers and toilers in every age of the christian dispensation. It sustained Carey, Ward and Marshman and our own Boardman and Judson in laboring among the heathen. The same truth has comforted and cheered the drooping spirits of a Yates, a Dean, a Graves and a David. It is trust in this same faithfulness of God that sustained the noble army of martyrs who laid down their lives for Jesus.

"Faithful is he who calleth you," saith Paul, "who also will do it." He will do just what he has promised. Do you believe God is faithful when he says, "All things work together for good to them that love God," &c.? You may lament the ingratitude and faithlessness of man.

"The rich hath many friends, but the poor is separated from his neighbor." God is no respecter of persons, and he has never said, "Seek ye my face in vain." He turns none away empty. He is a "friend that sticketh closer than a brother."

Parents may be unfaithful to their offspring, and children to their parents, husbands to their wives, and wives to their husbands. The mother may forget the child she bore, but God says, "I will never leave thee nor forsake thee." There are three negatives in the original.

His people may wander into forbidden paths, and turn away from him so as to suffer chastisements from the rod of his displeasure, yet he will not cast them off nor utterly forsake them. He says, "Then will I smite their transgressions with the rod and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from them nor suffer my faithfulness to fail." You may find it vain to put confidence in man. You say with one of old, "Cease ye from man whose breath is in his nostrils," but not from God. Where do you find either in the Old or in the New Testament, God unfaithful to one who sincerely and implicitly trusted in him? He was not to Israel in captivity, not to Daniel in the lion's den, not to the three Hebrew children in the fiery furnace, not to Paul and Silas in the jail at Philippi, nor to the martyr Polycarp who perished in the flames.

God will take care of his people. He who feedeth the fowls of the air and clotheth the lilies of the field will much more feed and clothe us, though we be of little faith. Then why be of a doubtful mind or take thought for what ye shall eat. Let us trust in God. Having food and raiment, let us therewith be content. His mercies are new every morning. He will take care of his people down to old age. As thy days, so shall thy strength be. Hope thou in God. Not one jot or tittle of all his promises shall fail.

3. *The faithfulness of God is also seen in his judgments and in his punishment of sin.*

He hath declared it as his fixed purpose that the soul that sinneth shall die. He punished the antediluvian world with the flood of waters. He punished Sodom and Gomorrah. He punished Israel at various times and in various ways when the nation sinned and rebelled against him. He hath declared that the wicked shall be turned into hell with all the nations that forget God; that he will bring into judgment every work, with every secret thing, whether it be good or whether it be evil. He hath also declared that whatsoever a man soweth that shall he reap—that he that soweth to the flesh shall of the flesh reap corruption. The faithfulness of God demands that he shall punish sin. Hence, he hath appointed a day in which he will judge the world by that man whom he hath ordained, whereof he hath given assurance, in that he hath raised him from the dead. Justice demands that God shall punish sin. Because God is forbearing and long-suffering towards sin; because he exclaims, "Turn ye, turn ye, O house of Israel, for why will ye die? As I live, saith the Lord, I have no pleasure in the death of wicked," men boldly assert that God is too merciful to punish sin with his everlasting displeasure. The new theology leaves the doctrine of future punishment in a mist. It would allow Guiteau and Garfield to be on the same footing in a future state and to be boon companions. Fie on such theology as this! It offers a premium for murder, for lust and for every evil. Live as you list, and all will end well. Eat and drink, we shall not die to-morrow, but live in eternity free from pain and sorrow—live with Jesus himself whom we have set at naught and with God our creator whom we have defied and insulted. We are gravely informed by skeptics and infidels that the christian church has borrowed the doctrine of future punishment from the heathen. Not so. It is plainly taught in the Bible. It is the clear teaching of revelation. The very heathen had more correct conceptions of what sin demanded at the hands of a just God than some in a christian land. Believe as you list, but this does not affect the truth of God. His word shall not pass away. Who can withstand God? He is of one mind and who can turn him. The wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. If God's faithfulness demands the salvation of the righteous, it equally demands the punishment of the unrighteous. He will by no means pardon iniquity and sin. Then, sinner, presume not to trifle with God, your final judge. Trust in his Son that you may have eternal life.

Ro. Williamson.

The Hymn-Book Question.

I have examined somewhat a copy, words and music edition, of Dr. Manly's book, "The Choice," which is so rapidly taking its place in Baptist worship. I do not think it contains all the good hymns and hymn tunes extant. I believe there are many excellent hymns and tunes among our modern productions in hymnology, and which we ought to preserve; but certainly in proportion to numbers of old and new in existence the good among the old by far surpass the best of the new. Dr. Manly did a blessed work when he preserved in so small a store-house such a larger proportion of these precious old hymns so staunch in theology and so inspiring in rhythmic beauty. Of very many of these we can say truly they are "the precious life-blood of a master spirit, embalm'd and treasur'd up on purpose to a Life beyond Life." I have spent no hour more pleasantly than one I have just spent reading these hymns, many of which I have so often heard my dear father and mother sing around the fireside in my early childhood, and the memory of which I would not lose for all of this world.

I will name some of the advantages which would attend an adoption of this book by all our churches and Sunday schools. First, a uniform song service would be established between the church and Sunday-school and between all our churches. This would add interest to the church service for the children, would promote congregational singing and prevent a great deal of confusion. When attending service at a distant church you could put your hymn-book in your pocket without the fear of being confronted when you got there with, "We don't use that book." Second, the preaching of a sound theology, such as is common, I believe, in our Southern Baptist churches, would be supplemented by singing a sound theology which stands next in importance. Said Martin Luther, "Next unto theology I give place unto music." One brother has deplored that a hymn containing so much of Emmersonian theology as "Nearer my God to Thee" should have found a place in the book; but if this criticism is well founded, certainly it can be said of by far the greater part of them that they (the hymns) are "apples of gold in pictures framework (the music) of silver." Third, is the distinctively denominational value of the book. How much have we lost by ceasing to sing so many of the old hymns so full of Baptist doctrine! Who can estimate the good in strengthening the convictions of our own people and fixing our views upon the hearts of others which the singing of these hymns on appropriate occasions would do? How impressive would be lines like the following at a baptism:

"In all my Lord's appointed ways
My journey I'll pursue;"

or,

"Our Saviour bowed beneath the wave,
And meekly sought a watery grave."

A few passages of Scripture and lines like these sung by a large assembly at a baptismal scene would do more toward fixing their duty upon the minds and hearts of those who have neglected obedience to the Saviour in baptism than many of our lengthy and ill timed dissertations do.

I verily believe Baptists do more to defeat themselves and support non-denominational hymn-book writers and compilers than any other religious body in this country.

J. E. Lyon.

Rocky Mount, N. C., March 19.

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—*Samuel Smiles.*

The Biblical Recorder.

WEDNESDAY, MARCH 30, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

MINISTERIAL SUPPLY AND DEMAND.

It is stated, on what seems to be good authority, that there are in one Southern State two hundred and five preachers, (Baptists we suppose), without churches, and nearly two hundred churches without pastors. If this be the number of churchless pastors, and pastorless churches, in one State comprised within the territory of our Convention, the number must be quite large, when we count those in all the States of the South, even though some of them fall considerably below the one alluded to as to numbers. We must admit that this state of things is not desirable, and there is something in it that is well calculated to put us to thinking. In this paper, then, we desire to give this matter some consideration. There is nothing made by smothering facts that ought to see the light; and it is the part of wisdom and duty to *face* conditions that ought not to exist, and thus fail to apply needed remedies. We are not disposed to take advantage of the state of things as to ministerial supply and demand in one of our sister States to comment on it to her disadvantage, and hence we withhold even the name of the State. We have sufficient occasion to lament that in North Carolina, as well as in other Southern and Northern States, it is true that there is quite a number of ministers and churches that are not supplied.

Bearing on this matter, we wish to ask and answer two important questions:—

1. How shall we account for this state of things?

2. What remedies can we apply to remove it?

In answer to the first question we make the following points:—

1. The carelessness and haste with which churches license and ordain ministers of the gospel. If a man is called to preach the gospel, we do not believe that obstacles should be thrown in his way to prevent him. But we should not forget that if he *is called* he will not be turned from his life work by slight, or even great opposition, on the part of his fellow men. We fear that committees, churches or presbyteries that are under the necessity of examining candidates for the ministry are often so much afraid of *offending* the candidate, his friends, or his church, as that they fail to subject him to anything like a careful examination. We should never forget that mistakes here may be quite serious, and lead to sad results; nor should we forget that it is quite possible for a young man to be influenced by wrong motives in his desire to enter the ministry. Sometimes youthful ardor, or the inconsiderate and misdirected zeal of the new convert, will account for this desire. At others the extravagant compliments of injudicious friends as to his graces of person or oratory, will account for it. Sometimes, again, the false notion that the ministry can be chosen as a profession, like law or medicine, or the silly notion of a doting mother that her boy is weak, and is fit for nothing else but the life of a minister, may account for it. These, and other considerations that might be mentioned, must impress upon those on whom the responsibility of examining candidates for the ministry rests the importance of being careful as to whom they pass upon as being qualified to undertake this work.

2. Carelessness and haste in organizing weak churches. Our fathers and mothers before us thought nothing, especially in rural districts, of going long distances to church; but the tendency now is for each neighborhood in the country, and almost every ward in the city, to have its own church. This plan may sometimes be wise, and again it may be *otherwise*. Of course it is a great comfort and convenience for one to have a church near his own door; but brethren often forget that it is much easier to *organize* a church than it is to run it, and it is quite important in this thing that our people should remember the wisdom of the old proverb, "Look before you leap." Better have one church properly supported than two or more badly attended, badly supported, and half the time pastorless.

3. A third fact that will help to explain this state of things is, that there is evidently a tendency among ministers to day to supplement their salaries by engaging in secular employments, and, as they are known to successful secularized, the churches do without their services. The example of Paul certainly teaches that it is lawful for a minister, in some cases, to engage in secular employments in order to find proper means of support. It is a well-known fact, also, that we have yet among us quite a number of preachers of such moderate intellectual and theological training that they have not the talent to command churches that are able to support them. But some of our ministers, who have such talent, are rather prone to seek secular employments, we fear, not simply to obtain food and raiment, but to gratify taste, and to satisfy a vanity that is born of a desire to "hold their own" in *society*, not to say in the fashionable world. We do not hesitate to say that the minister who is sufficiently talented to command a good salary, sins when he gives part of his time to secular employments merely to gratify carnal ambition or possess the means of luxurious living. He is called upon to "endure hardness as a good soldier of Jesus Christ," and it is a well known fact that the soldier in active service is sometimes compelled to subsist on light rations.

4. A fourth reason is, that churches are at times unjust toward ministers that are, to some extent, secularized. It is sometimes the case that a man of fine gifts is in this condition through stern necessity. He may have a family of bright boys and girls to whom he is anxious to give a good education. He and his family are expected, nay required, to live, dress, &c., in a style that will reflect no discredit on the people he is serving; and as they do not pay him salary enough to meet these demands, he engages in some secular pursuit in order to supplement his salary. A church in looking for a suitable man may sometimes act wisely in calling such a pastor, and paying him salary enough to enable him to feed, clothe, and educate his family properly, without resorting himself to any worldly employment. Ah! how many good men there are among us who sigh for an opportunity to cut loose entirely from secular pursuits that they may *devote* themselves to the Lord's work!

5. A fifth fact that may be mentioned is this: We have no central board, bureau, or organization of any kind, by which the matter of pastoral supply and demand is regulated. It is a fact that our Methodist and Episcopal brethren have a church machinery, and that they give their bishops an authority that enables them to supply rather promptly their ministers with churches, and their churches with pastors; and some may think they have the advantage of us here. The absence of any such arrangement by which preachers and churches can be readily supplied, is the result of our independent form of church government. What seems to be an advantage in this respect in the Episcopal system is, after all, more than counteracted by its drawbacks, because it deprives their congregations of the liberty of choice, and often compels them to support a man in whose place they would prefer another.

6. A sixth fact may help to account for this state of things, and that is, our churches are too often fastidious as to age, gifts, and personal qualifications of those whose services are needed. In answer to prayer the Lord of the harvest has sent forth a number of laborers among the churches, but they may be impeded in their work and the coming of the kingdom delayed because the churches are not satisfied with the men the Lord has sent. It is often the case that we hear the objection urged against a talented man who is capable of good work, "He is too old." How is it that a *premium* is placed on age and experience in law, medicine, and other professions, and a *discount* on the same in regard to the ministry of God's word? When one's body is sick or enfeebled he often prefers the doctor of some age and experience, but how does it happen that the same man or woman wants an amateur in theology to doctor the soul? Is the body more valuable than the soul? God bless our dear young preachers. They are under God our hope for the future; but we are sure that they will agree with us in protesting against this tendency to shelve able men, and in saying that age, experience, and matured piety, only add to, instead of lessening a pastor's influence and spiritual power. There are places that only the young can fill, and there are others that only the more aged and experienced ought to fill.

7. And again, too often churches that have the means are too stingy to support such men as they need, and whose services could be secured. Many churches in the country that have sustained only once a month preaching might combine with neighboring churches of some strength and have service oftener. Some town churches that are often pastorless need more liberality in sustaining the ministry.

We have thus tried to find the causes that account for so many churches and pastors that are not supplied. Remove the causes and the effects will cease. The answers to the second question that heads this article, then, readily occur to the mind of the reader.

THE BAPTIST TABERNACLE, RALEIGH.

Sunday morning, March 27th, was bright and beautiful, and the magnificently beautiful Tabernacle, with her newly added graces was filled, auditorium, aisles, Sunday school room, and even the infant class room.

Dr. W. E. Hatcher of Richmond, Va., preached a highly characteristic sermon upon the prayer of the demoniac of Gadara, from the text Luke 8: 38, 39. The sermon was rich in gospel truth, and was finely illustrated in the Doctor's own inimitable style.

After the sermon a statement was made by deacon N. B. Broughton setting forth the financial condition, &c., which was followed by a collection. At night another large audience assembled, and Dr. Hatcher again preached a strong and interesting sermon on the "Widow's Mite." Mark 12: 43, 44. The subject of giving was developed in all of its phases. Another collection was taken after the sermon.

A regularly arranged program provides services for each night during the present week. We regret that we cannot give a more extended notice, but we hope to be able to give something of the other exercises.

WE had time in our last issue simply to mention the important change in journalism which has occurred here at the capital by the recent sale of the *State Chronicle*, by which Mr. Thos. R. Jernigan becomes the editor of the *Chronicle*, and Mr. Josephus Daniels retires for the present from journalism. The RECORDER desires to express its regret that Mr. Daniels finds it necessary to retire from newspaper work; at the same time we feel that we can congratulate the readers of the *Chronicle* and the people of the State that his position is to be filled by one so well equipped as an editor as Mr. Jernigan. He has for a long time been known to the readers of the RECORDER. Before he became an editor he wrote for the readers of this paper, and they will remember, as we do, his clear, forceful and interesting style as a writer. His work upon the *Intelligencer* and *News and Observer* has caused him to be recognized as an able and safe leader among the newspaper men of the State.—We wish him the largest success in his new field.

The RECORDER also desires to express it appreciation of the excellent work done by Mr. Daniels while he was editor of the *Chronicle*. Perhaps no young man has ever exerted a wider influence in journalism in this State than Mr. Daniels did while editor of the *Chronicle*. He published a bright, newsy, enterprising paper—one that kept in close contact with the people, and one that they rewarded with their confidence in a marked degree.

Mr. Daniels, though young, has for a long time been connected with the newspaper business, including his experience at Wilson, at Raleigh, and we suppose it will be hard for him to keep away from the allurements of a printing office. The RECORDER will be glad to see his talents employed again in newspaper work in the State.

THE following paragraph is taken from an editorial in the *New York Examiner*. We reproduce it because it is a complete answer to the many rumors that are afloat in regard to Mr. Spurgeon's successor:—

"Telegraphic gossip has already decided upon a successor to Mr. Spurgeon in the Metropolitan Tabernacle pastorate. An American minister, the Rev. Arthur T. Pierson, D. D., has for some months preached most acceptably to the Tabernacle people, and has been invited by them to remain until June. From these facts some have jumped to the conclusion that the connection may grow into a permanent relation, especially as it is known that Mr. Spurgeon desired, in case his life was spared, that Dr. Pierson should become his permanent associate. The trifling circumstance that Dr. Pierson is a Presbyterian, while the Tabernacle church is Baptist, does not seem to present any obstacle to such a pastoral call in the judgment of the gossipers."

It remains to be seen whether there is any foundation in fact for these rumors. The Baptists of this country are anxiously looking on to see whether Mr. Pierson will be received into the Tabernacle church without being baptized by immersion. It has been the invariable custom of the church during Mr. Spurgeon's life-time never to receive members unless they had been immersed on profession of faith. If Mr. Pierson becomes pastor he will have to be immersed, or the church will have to depart from her custom, which we are very reluctant to believe.

The editorial above referred to closes with following significant language. Describing Mr. Pierson it says:—

"In eloquence, in spiritual power, in evangelical enthusiasm, he would come nearer to being a fitting successor than perhaps any other man that could just now be named. He lacks, however, one important qualification that Mr. Spurgeon possessed in an eminent degree, the saving grace of common sense. Dr. Pierson has a tendency towards extreme views, towards crankiness, that was wholly absent from the great preacher's mind, and this defect would greatly impair his usefulness in a long pastorate where Spurgeon labored with so great success.

If the Tabernacle pulpit should be filled by Dr. Pierson as the permanent pastor of the church, it would afford a most impressive object-lesson to all the world of the inevitable tendency and logical outcome of open communionism. Such an object lesson would do more than any one thing to counteract the influence for harm that the great name of Spurgeon has had for so many years in this country. For such open communion sentiment as has existed here has been nourished chiefly by his example and fame."

WE were delighted on Tuesday of last week to see the editor in the office for the first time since his attack. Since then he has been to the office twice. We were glad to notice to-day (Monday) a marked improvement in his condition since his previous visit. We humbly trust that he may continue to improve, and that ere long he can assume the full charge of his office.

PERSONALS AND OTHER ITEMS.

....Rev. D. W. Herring, one of our missionaries in China, is on his way to America with his family. He was to sail March 4th.

....Rev. J. M. Bridges writes: "My work is moving on very well. The RECORDER is always a welcome visitor. It seems to get better every week."

....Dr. Chas. E. Taylor will give to the readers of the RECORDER next week a more extended account of the life and benefactions of Bro. Sidney S. Lea.

....Dr. W. B. Harrell has been called to serve the Red Springs Baptist church, in Robeson county, as supply for two Sundays (first and third) in each month from April 1.

....Rev. C. C. Haymore writes: "I went to East Bend on the 16th inst. and married S. W. Hall and Miss Mattie Johnson. Bro. Hall is building up a good school in Germanton."

....The editor is in receipt of a very interesting private letter from sister Yates of Shanghai, China, in which she gives a beautiful description of the Chinese celebration of her seventieth birthday.

....In another column will be found the railroad rates to the Southern Baptist Convention. Also notice to all delegates to send their names to Committee on Homes, and rates of hotels and boarding houses.

....Bro. W. M. Justice, the county superintendent of Polk county, writes: "The RECORDER is the best paper I see, and is doing a vast amount of good which nothing else could do as cheaply and as well."

....Rev. W. B. Morton has been unanimously called to the church at Louisburg. Bro. Morton is one of our best brethren, and goes to a people who will thoroughly appreciate his good qualities of head and heart.

....There will be a meeting of the Sunday school workers of the West Chowan Association at Aulander Baptist church on Tuesday, April 12th, 1892. All Sunday-schools are requested to send delegates.—*C. W. Mitchell.*

....The Shelby brethren are delighted with their new pastor, Bro. Sproles. He is young, vigorous, and one of the best equipped young pastors in the State, and is thoroughly in accord with all the interest of the denomination.

....Dr. C. Winston of Franklinton, who has just returned from Florida, where he has been visiting about a month, paid the RECORDER office a pleasant call. He says they had a frost there on the 20th inst. which did considerable damage.

....Rev. J. A. Beam says: "I am happy over our collection for Foreign Missions last Saturday at Bethel church. Last year we raised for this object $20.71, and this time $48.26. I have never known my people so much interested in Foreign Missions."

....The following are the speakers for the next commencement of Wake Forest College: Alumni orator, Dr. Willis Ramsay of Gainesville, Ga.; sermon, Dr. Carter Helm Jones of Knoxville, Tenn.; orator representing the Literary Societies, Hon. J. W. Bailey of Texas.

....The Board of Missions and Sunday-schools met in the Mission Rooms in Raleigh on the 22d inst. There were present a greater number than usual. They appointed delegates to the Southern Baptist Convention, and attended to other important matters of business.

....Mrs. Bryan, the wife of our missionary R. T. Bryan, is expected home in a few days. She was to start about the first of March. She returns on account of their oldest child, a little girl, who fell from a second-story window two years ago, from the effects of which she has not entirely recovered.

....W. W. Kitchen, Esq., of Roxboro, N. C., has accepted the invitation to deliver the Literary Address at the commencement of the Chowan Baptist Female Institute June 1st. Mr. Kitchen is an unusually fine speaker for his age, and it goes without saying that his address will be able, instructive and highly entertaining.—*H.*

....Rev. W. B. Wingate is held in high esteem by his people, and last night he received his second pounding within the past few months. He had just moved into his new home on Schenck street, and this time they carried furniture, housekeeping articles and everything good to eat. Mr. Wingate greatly appreciated the gifts—but more the kindness which inspired the members of his flock to not remember him.—*Greensboro Record.*

....Bro. D. M. Austin, of the Second church in Charlotte, is suffering with a severe sore throat. He is spending a few days at his old home in Monroe. One year ago there were only forty-eight members in the Second church in Charlotte. Now there are one hundred and three members, and the church is in fine condition.

....We regret to learn that Rev. W. K. Briggs of Briggsville, Madison county, had his residence, smoke-house and well-house burned on the 11th inst. His loss is not less than $2,000. We hope sympathizing friends and neighbors will help him to sustain the burden. "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6: 2.

....The pastors of the Raleigh Association met in the Mission Rooms in Raleigh on the 22d inst. to arrange for the Centennial Missions in that Association. There were present Elders J. J. Hall, J. L. Cottingham, C. W. Blanchard, W. M. Sorrell, J. R. Maynard, D. D. Edwards, O. L. Stringfield and J. M. White, together with brethren N. B. Broughton and P. W. Dowd.

....The prospect for a precious revival of religion at Wake Forest was never better than now. Dr. W. E. Hatcher of Richmond is assisting Bro. Gwaltney, who has been laboring faithfully for the past year. The Lord is in the meeting, and it is hoped that christians all over the State will pray for an outpouring of the Spirit upon the young men and the community around.

....Mr. R. P. Zimmerman died recently in Atlanta, Ga. He was a native of Guilford county, N. C., and early in life emigrated to Georgia. He devoted himself to mercantile pursuits, and greatly prospered in business, first in Madison, afterwards in Augusta and in Atlanta. In his young manhood he married Miss Bettie Meredith, a daughter of Rev. Thomas Meredith, founder of the RECORDER. We cull the following from a sad but beautifully written tribute to Mr. Zimmerman's memory, written by Mr. T. H. Blacknall: "Mr. Zimmerman, with his kind heart, polite address, and pleasant manners, was known to almost every man, woman and child in Atlanta. Though the fierce storms of adversity had swept away his fortune, leaving him a permanent wreck and a forlorn old weather beaten pilgrim on life's desert sands, he always had a cheerful smile and friendly greeting for all, and was always possessed of unmistakable evidences of culture and gentility. * * Disasters exhausted his financial resources and left him in old age in destitution and want. Bravely to the last, though crippled by disease, he fought along the desperate battle of life, and in almost a dying condition was carried from the lonely and desolate room to the city hospital, where he breathed his last with no gentle hand to administer to his wants. To him death must have been a precious legacy, for he longed to lay the burdens of life's armor down and be at rest. Peace to his ashes." He was about sixty-eight years of age.

A Meritorious Case of Need.

Dear Bro. Bailey:—I sit down to write you of my great misfortune. My house, smoke-house, well-house and most all I had was burned up Friday the 11th, inst. I'm now in great distress, without a home. The loss is about $2,000 or more. Will you please assist me all you can in helping me build. I'm not able to do much and I cannot build without a great deal of help. I want a comfortable house. I will be so thankful to you or any one that will aid me. Your Bro. in Christ, REV. W. K. BRIGGS.

Briggsville, N. C., March. 21, 1892.

The writer is well acquainted with Bro. Briggs, has shared the hospitality of his very comfortable home. He has spent his life in preaching to churches that have paid very little, and he has raised a large family of children, among whom is a preacher Rev. John W. Briggs. Another of whom is Prof. G. C. Briggs, now of Salisbury, Mo. Bro. and Sister Briggs are worthy people, and anyone, who has means to spare, may assure themselves that they are helping God's servant in a time of need.

A Former North Carolina Pastor's Advice.

Dear Recorder:—In passing around, it was my privilege to stop at a home in Lynchburg in this State. I soon noticed that there was an unusual degree of happiness in that home. Father and mother talked intelligently about missions, &c., and seemed to be well posted in matters pertaining to church work. I began to look around to see if I could ascertain a reason for this pleasant state of affairs: when, to my astonishment, I discovered that the BIBLICAL RECORDER was taken and read by them. I never spent a day more pleasantly anywhere than in that home, and I feel sure that the RECORDER has proved a great blessing to them. I know it has been, to me and mine, and I can't do without it. The more I read it, the better I like it.

I spent nearly fourteen years in North Carolina, during which time I served, as pastor, Monroe, Matthews, Morven, and some few country churches; and while I am back in my native State, I feel sure that I have many dear friends in North Carolina.

The RECORDER brings me the news and often the names of brethren and sisters in those fields where the Lord blessed my labors. And may the grand old paper, which I read in my father's house forty years ago or near that, live on, carrying light and joy into the homes of thousands. Brethren, take the RECORDER. Read it, and be sure to pay for it.

J. T. BRASINGTON.

Kershaw, S. C., March 24, 1892.

If the stream at which you wish to drink is muddy, go higher. The fountain is clear.—*Gail Hamilton.*

Delegates to Southern Baptist Convention.

The following named brethren were, at the meeting of the Board of Missions and Sunday schools, March 22d, 1892, appointed delegates to the session of the Southern Baptist Convention to be held in the city of Atlanta, Ga., May 6—10, next:

J. C. Scarborough, C. E. Taylor, G. W. Sanderlin, T. E. Skinner, N. B. Cobb, J. B. Boone, J. M. Heck, C. Durham, W. H. Pace, J. W. Carter, R. T. Vann, J. J. Hall, P. S. C. Davis, J. H. Morrisett, A. C. Davis, G. L. Finch, R. DanDeventer, L. Johnson, W. A. Pool, J. L. Sproles, C. B. Justice, R. H. Marsh, A. H. Porter, H. C. Dockery, J. C. Walker, J. M. Bridges, J. S. Hardaway, A. E. Caudle, R. P. Thomas, G. W. Harmon, J. A. Taylor, W. F. Watson, J. M. Powell, J. N. Page, J. A. Smith, L. M. Curtis, W. A. Barrett, N. B. Broughton, E. Frost, M. L. Kesler.

The Corresponding Secretary and any two of the above named brethren were authorized to fill all vacancies at Atlanta, and to make other appointments.

Any of the above named delegates who cannot attend will be expected to give notice to the Corresponding Secretary by the 15th of April.

The following named brethren have been appointed by their Associations, viz.:

Alexander—W. E. White; Atlantic—Rufus Ford; Anson—E. A. Covington; Ashe and Alleghany—D. W. Thomason; Beulah—W. B. Wingate; Columbus—J. L. Memory; Chowan—C. S. Vann; Central—W. R. Gwaltney; Cedar Creek—E. J. Edwards; Catawba—H. D. Lequeux; Caldwell—H. M. Croom; Cape Fear—E. W. Wooten; Flat River—J. A. Stradley; Green River—M. M. Landrum; King's Mountain—H. F. Schenck; Liberty—J. K. Fant; Mecklenburg and Cabarrus—D. M. Austin; Mt Zion—J. L. Carroll; Pilot Mountain—D. F. King; Robeson—F. H. Martin; South Yadkin—J. B. Holman; Sandy Creek—W. H. H. Lawhon; Stanly—J. C. Denney; South Fork—W. A. Graham; Sandy Run—T. Bright; Tar River—T. J. Taylor; Three Forks—E. F. Jones; Union—J. A. Bivins.

Those who desire entertainment at Atlanta through the committee on hospitality, will be expected to notify said committee by April 15th of their appointment and their expectation to be at the Convention. The Corresponding Secretary will send no names to the committee. Every brother who desired an appointment as delegate and had given us notice, was appointed. Since the above meeting, however, brethren T. H. Pritchard, J. S. Hardaway, A. G. McManaway, O. P. Meeks, J. H. Edwards, J. P. Hedgpeth, W. S. Ballard and J. A. Hursey have asked to be appointed. The list is full. It may be possible to appoint these brethren, but it will depend on the amount of contributions or on the failure of some delegates already appointed to attend the Convention. The notice of the Board's meeting, coupled with a request for brethren to send in their names who desired to go to the Convention, was in the RECORDER two weeks before the Board met. The following are the

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.80; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 12.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

Southern Baptist Convention.

The Committee on Hospitality earnestly desire that delegates, both to the Convention and the Woman's Missionary Convention, should report their names to the Committee as early as possible, that they may be assigned homes where they will be entertained during the session.

For such delegates as perfer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $2.00 to 3.00; Markham House, 2.00; Ballard House, 1.50; National Hotel, 1.00; Grant House, 1.25; board at first class Boarding Houses throughout the city, 1.00.

As it is expected that the convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with their request, we can handle the large number who attend without confusion or delay. Address,

A. C. BRISCOE, *Sec. Com. on Homes*,
Atlanta, Ga.

Thanks to Dr. Tichenor.

If ever a man deserved the thanks of his brethren for valuable services rendered, that man is Dr. Tichenor, Secretary of our Home Mission Board.

Sometime ago I called the attention of the readers of the RECORDER to the untimely criticisms of Dr. Goodwin of Richmond, Va., in the *Religious Herald* upon the plans of work of our Mission Boards, and the skill with which Dr. Bell of the Foreign Board was exposing their light and frivolous character. Since then, Mrs. Jane Graves, with a pen as keen as a Damascus blade, laid bare the critic's ignorance of what he was criticising. Then the veteran missionary, Dr. R. H. Graves, himself followed in her wake with fine effect. And Providence was evidently directing in the order of attack and defence, so as to secure the best result. The last article of the critical series was devoted to the Home Board, and in the *Herald* of this week Dr. Tichenor takes the doughty critic in hand and annihilates him. Not enough of the remains can be gathered up to make a burial.

And it is really a matter for sincere congratulation. When I alluded to the matter before, I felt deep concern for the effect of those ill-advised complaints about our missionary work upon the Centennial movement. But the hand of the Lord was in it. This tempest in the teapot has arisen and subsided before the actual beginning of the Centennial. There will hardly be another. Goodwin's fate is a sad warning to captious fault finders, and few will care to share it. And I was concerned, too, by the outcroppings of sympathy on the part of the *Herald*. I felt that there must be something dreadful coming, and I could not conjecture what it was. But I think I can understand now that the *Herald* knew what was coming, and was just coaxing the ox along to the slaughter. And now that the discordant notes have died away, and all is quiet on the James, let the good word be passed all along the line.

J. L. CARROLL.

Chapel Hill, March 24, 1892.

Rev. G. P. Bostick's Resignation.

On Jan. 14th, 1892, Rev. G. P. Bostick and wife, missionaries at Tungchow, China, sent their resignation to our Foreign Mission Board at Richmond, Va., and at the same time addressed a "Circular Letter" to the churches of the King's Mountain Association. In this letter Bro. Bostick asked the churches to withdraw from the general Foreign Mission work through the Board and to send their money directly to him and not through the Board.

Indeed, his circular declared that he did not wish the Association, as an organized body, to act on his proposition, but the churches, as local, separate bodies, each to determine upon its own course in these matters.

A meeting, therefore, was held in Shelby on March 25th, 1892, to consider Bro. Bostick's proposition. At this meeting twenty-three churches were represented. Rev. Thos. Dixon, Sr., was made Moderator, and Rev. J. L. Sproles, pastor of the Shelby church, was chosen Secretary. After singing, and prayer for Divine guidance, reading Bro. Bostick's proposition, and a full and free consultation about the same, the brethren were all of one mind, and they adopted unanimously the following preamble and resolutions:

"Inasmuch as the resignation of Rev. G. P. Bostick and his proposition to us tends to break down all organized effort of our denomination to give the gospel to the nations, and to cut us, as an Association, out of representation in the State and Southern Baptist Conventions, and believing, as we do, that our Boards are a necessary part of our denominational organization, and that their management of the work committed to them is better than anything we could advise, therefore

Resolved 1. That we, the pastors and brethren of the churches comprising the King's Mountain Association, do heartily recommend to our churches to continue their support of Rev. G. P. Bostick in China through our Foreign Mission Board.

2. That we ask Bro. Bostick to reconsider and to withdraw his resignation and to continue his work as a missionary under the support and direction of our Foreign Mission Board.

3. That we ask the Foreign Mission Board to continue Bro. Bostick as a missionary under their support and jurisdiction. The Secretary was directed to send a copy of the above to Bro. Bostick and a copy to the Foreign Mission Board. Bro. Bostick went to China three years ago, and was, from the beginning of his work there with, as it seems, under the influence of the erratic Dr. Crawford. Dr. Crawford, for about six years, has not been connected with our Board.

Bro. Bostick's resignation is only the culmination of a number of unfortunate circumstancies for which the Board at Richmond and the churches of the King's Mountain Association were in no way responsible and over which they had no control. The action of the King's Mountain brethren and of the Board in promptly accepting the resignation will, doubtless, eliminate this trouble that has, for more than two years, through the growing erratic opinions and plans of Bro. Bostick, been taking more and more the shape of his "Circular Letter" to the churches of the King's Mountain Association.

There is no disposition on the part of any of our North Carolina churches to do Foreign Mission work other than through our Board at Richmond. Bro. Bostick, therefore, will most likely, at an early day, return to this country, and again enter the ranks of the pastors and workers at home. There is no probability of any trouble or division of opinion among the churches growing out of these things, and there is nothing in them all to discourage us in the work of missions.

Let us all most humbly, continuously and earnestly pray for God to guide the heart and mind and work of the brethren and sisters on the foreign fields, to call, qualify and send forth more and more missionaries to the nations, and to enlarge, intensify and direct the spirit of missions in all of our pulpits, churches, Associations and Conventions.

C. DURHAM.

Give.

There is always a way of doing good and getting good at the same time not sufficiently thought of and practiced; it is by giving rather than receiving. The generous giver of sympathy, help, encouragement, anything good, will find it "more blessed to give than receive." The pastor is blessed in giving instruction, comfort and encouragement to his people; they, too, are blessed in helping and encouraging him. Let pastor and people both give and both receive, and both will be doubly blessed.—*United Presbyterian.*

A Granville Letter.

Dear Recorder:—I have been wanting to let your many readers know something of the work that is going on in this part of God's moral vineyard for some time, and I have concluded to avail myself of this opportunity to pen you a few lines.

In the first place, let me acquaint you with a few facts concerning myself—from the fact I have the advantage of you, having known you all my life, and you and your managers know but little about me, if anything, only as a subscriber.

From my earliest recollections you made your regular visits to my father's house; and, after leaving there for Wake Forest, you still continued your visits and no doubt felt as much at home at the dear old College as any place in North Carolina. From there you found your way occasionally to the Army of Northern Virginia.

After the close of the war, I married and moved out of my native county to live, and lo! I found you in the county I moved to, and especially in the family in which I married. So among the first essentials, after going to housekeeping, I considered the RECORDER an indispensable necessity, and as such wife and I concluded, as we had both been acquainted with you all our lives, we would not part company with you, but would give you a life invitation; so you may consider us life subscribers. Allow me to say just here, that I consider the RECORDER an almost actual necessity to a live Baptist, so much so, that I think any Baptist who does not read the RECORDER, will be greatly improved by doing so. I take it, with several other papers, and I almost invariably fish out of my bundle of papers on mail days the RECORDER and read it first, so anxious am I to hear from my brethren all over the State.

Now comes the real matter I set out to write about; and some doubtless will think this is the work of our pastor, Rev. C. A. Jenkens; but he is a very modest man and not fond of parading his work before the public, or the results of it, and, as such, is silent as to what is going on in his field. For more than a year ago, Bro. Jenkens was led to believe that the old way of preaching to the churches, and the brethren not coming out and taking part in the church work other than attending the regular meetings, paying their dues, &c., was a mistake, and he therefore set out on a new line to develop his churches by putting every available member to work.

His plan is to preach the word and explain it, and just before conference he calls on the brethren generally, and especially the backward and young members, to make short talks and to lead in prayer; and, brother editor, you would, no doubt, richly enjoy hearing the hard-fisted brethren, sunburned and uneducated as many of them are, testify to the goodness and mercy of God. In many instances, nearly all the congregation is moved to tears. As a result of such preaching, members, who formerly had nothing to say in public and who were apparently inactive, are now among our livest and most influential members. Many have erected family altars and are living religion in every-day life to the extent that their walk in their respective neighborhoods is seen and acknowledged by those among whom they live. It may truly be said, as the result of such a line of preaching, that without any previous notice a genuine revival of religion is experienced, and at some of Bro. Jenkens' church at the ordinary monthly meetings some professions of religion have been made.

Your brother in Christ,

J. P. CANNADY.

Hargrove, N. C.

Melange.

I cannot write to the RECORDER without giving expression first to the sentiment uppermost in my heart. When recently the news of Dr. C. T. Bailey's serious illness was flashed over the wires, it sent a keen pang to many hearts, and thousands of Baptists turned to a throne of grace for help in time of need. The prayer was answered, and the brave defender of Baptist principles will soon be himself again. For my part I am profoundly grateful.

Is it a chimera (born of too great jealousy for what I conceive to be the truth of God, and therefore *sacred*) that rises before the mind's eye, and menaces with an insane gibe and laugh some of the cardinal tenets of a denomination resting upon the Bible as its sufficient explanation and defense? Of one thing I am being reluctantly but surely convinced; there is a growing disposition on the part of men high in Church and State to seize upon the slight pretext to curl the lip and ring out catch-words, guilty of ridicule and innocent of argument, that the unthinking crowd may be at least *imagined* to applaud. In the name of all that is just and courteous, why taunt a multitude of christians—many of them eminent for learning and piety—with an enforced construction of a doctrine which it is the easiest thing in the world to misrepresent—a taunt all the more objectionable because screened in *implication*. It seems to me that Dr. C. T. Bailey, so skilful in the delicate and responsible work of puncturing sophistical bubbles, is needed *now*, and I repeat, that I rejoice at the prospect of his speedy recovery.

"Pleasures brighten as they take their flight." I know you have heard something of the sort before, gentle reader, but bear with me now. As a child, I hung almost entranced upon the words of a grand old man as he talked of a wonderful land, where the men were the greatest, and the women the fairest and best on God's green earth. And the child whispered to his beating heart, "I'll go to that marvelous land of my fathers when I am a man!" I came, by God's providence, and found it all my childhood's dream has pictured. The years may come and go, and experiences rise with interest crowd heart and brain, but so long as memory lasts, North Carolina will be precious to me. Wadesboro, Newbern, Wilson—most cherished jewels (save one) in the casket—Raleigh, Wake Forest, Durham, Wilmington, and sister cities—each has a place in my heart. Sampson's fair village, with a halo of poetry and romance ever floating above it—Oh, I owe much to the Old North State—God bless her! Her able and consecrated ministry, her noble laity, her grand men and women who make up her splendid citizenship—I would have counted it a joy and an honor to have spent my life in such fellowship. I go with no repining heart nor lagging step to greet Virginia (it is the Master's will), but—my love to North Carolina.

The rain is steadily falling, and a living stream of men and women is moving right on to the Planter's Warehouse, where "the Drummer Evangelist" is holding his remarkable meeting. Multitudes throng to hear him. It is impossible, just at this time, to say what will be the extent of the work done. Mr. Fife is declaring the counsel of God with great power, and with less acrimony than he is said to have manifested elsewhere. A deep religious feeling is rapidly permeating the community, and scores of christians are praying and laboring for a mighty work of grace.

My friend, Mr. Henry Blount, has informed me that he desires to make some engagements to deliver public lectures. Everybody has heard of the brilliant editor of the *Wilson Mirror*. His one fault (as a writer), it seems to me, is a profusion of extravagant compliments. But Henry Blount is always *sincere*—he is a rare genius, and when his generous heart guides his pen, with an exhaustless reservoir of brilliant phrases just at hand, the result is, not a *photograph*, but a *picture by Rubens*—which, I grant you, the best friend of the subject might fail to recognize. As a lecturer, I believe he would have few equals. His fancy is ever on the wing, and his sentences often wear "the gleam and glory of a tropical night." I heartily suggest this gifted son of North Carolina—poet, humorist, and orator—to any in need of a first class lecture.

HENRY W. BATTLE.

March 24, 1892.

A New Church Constituted.

By request, a presbytery consisting of Rev. D. D. Edwards from Morrisville, and Rev. W. M. Sorrell from Reedy Creek, and Deacons Young, Stone and P. A. Sorrell from Reedy Creek, C. H. Jackson from Mount Zion, and Jas. H. Stone from Cary, met at Burrough's school-house in Wake county, on March 19th, 1892, to take into consideration the propriety of constituting a Missionary Baptist church at that place.

The presbytery was organized by electing Rev. W. M. Sorrell, Moderator, and P. A. Sorrell, Secretary.

Rev. W. M. Sorrell stated the reasons why a church should be organized, and was followed with remarks by Deacons James H. Stone, P. A. Sorrell and C. H. Jackson, favoring the organization.

Ten brethren and sisters submitted letters of dismission from Mt. Hermon, Reedy Creek and New Hope churches, with covenant, rules of decorum, constitution and doctrines, which were read and approved by the presbytery.

On motion, the brethren and sisters named in the letters were constituted a regular Missionary Baptist church. The name of the new church is "Mount Olivet."

On motion, Bro. Willis J. King was recognized as a Deacon of the new church, he having been previously set apart to that office.

Rev. D. D. Edwards preached the sermon, and the charge to the church was delivered by Rev. W. M. Sorrell.

The newly constituted church selected the third Sabbath in each month and Saturday before as their days of preaching, and unanimously called Rev. W. M. Sorrell to be their pastor, who accepted the call.

Five persons were received on a relation of their christian experience for baptism, and there are others to follow.

P. A. SORRELL, *Secretary.*

Moore's Sketches—Words of Sympathy.

Dear Recorder:—I have been greatly interested in the "Sketches of Pioneer Baptist Preachers of North Carolina," by your State Historian, John W. Moore; and it seems to me that it would be a pity if these valuable historical sketches are not completed and put in book form. I believe such a book would be of great interest, and meet with public favor—rivaling such works as Semple's, or Taylor's Lives of Virginia Baptist Ministers.

I was sadly shocked by the tidings of dear Doctor Bailey's illness. We are not at all ready to give him up yet. May our Father bless him with returning health and vigor, and prolong his valuable life many years. Mrs. Royall agrees with me that the RECORDER is a very helpful and interesting paper. Sincerely and fraternally,

W. S. ROYALL.

Nebraska, Va., March 24, 1892.

Commendatory Resolutions.

WHEREAS, The pastorate of the Rev. G. M. Webb closes with this church to-day; and whereas, we, the Pleasant Hill church, desire to express our appreciation of his long and continued services to this church; therefore,

Resolved 1. That our prayers and best wishes go with him to his new field of labor, and may God bless him and crown his labors with success.

2. That we recommend him to any and all with whom he may be by the providence of God called to labor.

3. That a copy of these resolutions be spread upon our minutes.

J. A. ROBERTS, *Church Clerk.*

Dec. 7th, 1891.

The Meeting at Clayton.

Dear Recorder:—I am here in a meeting with Bro. Horton and his Clayton people. The weather has been pretty rough most of the time, but we have kept at it. That's Horton's way, you know—patient, faithful, persistent. A few souls have "witnessed a good confession," and some others seem on the point of decision for Christ.

The people here have shown me no little kindness, and especially shall I hold in grateful remembrance good Sister McCullers, mine hostess, and her household. Many of the saints are among the excellent of the earth. The church is particularly strong in the zeal and piety of its members. And when all, men and women, shall, under the progressive leadership of their wise and thoughtful pastor, set their united strength to the task, as sure they will, I trust they will settle their own pastor among them for all his time.

R. T. VANN.

Clayton, March 24, 1892.

Not Designed as a Rival.

Dear Bro. Editor:—Permit me to say a word in reference to "Hymns New and Old." This book is not at all designed as a rival to "Manly's Choice."

"Manly's Choice" is designed as a church hymnal for Baptist churches, and is admirably suited to its purpose. Orders are coming in from all parts of the country, as the denomination are more and more coming to know the book. The force in the Bindery have to work until 10 o'clock every night, except, of course, Sunday, in order to keep up with the orders.

The love the Baptists cherish for Dr. Manly, and the fact that his family get a royalty from the sale of the book, added to the merits of the book itself, have made this the most popular Baptist hymnal issued for a long time past.

"Hymns New and Old" is the rival of Gospel Hymns, is undenominational and designed for Sunday-schools and for evangelistic meetings as well as for family devotions. Fraternally yours,

T. T. EATON.

Louisville, Ky., March 19, 1892.

How You Can Help to Bring About a Revival.

Pray for it.
Work for it.
Get nearer to God yourself.
Talk less about politics and the weather and more about salvation.
If you are wrong with anybody, get right before sundown.
Stop finding fault with your neighbors.
Talk to your unsaved children about religion. Don't send them away on a visit during special meetings.
Go to church yourself and take your children with you.
If somebody has to stay in the store, do it yourself and send your unsaved clerk to the meetings.
If you have been neglecting to have family prayers, begin at once.
Be religious everywhere and every minute.
Work as hard to get people out to church as you would to get voters to the polls on election day. Make long prayers in your closet and short ones in public.
Do all the little things you can, and God will look out for the great ones.
Be sure to attend the meetings on rainy days. Don't sit where you can see vacant seats in front of you.
Do everything you can to agitate the subject of religion and keep it before the community.
Pray for every meeting at home, on the way, and after you get there.—*The Ram's Horn.*

Baptism is Immersion.

It may be well enough now, when it is being blown about that there is a certain "large" sort of interpretation which makes it contrary to the mind of Christ to hold to immersion as essential to baptism—it may be well to call attention to a statement by the renowned church-historian, Dr. Philip Schaff, which I cut sometime since from a religious newspaper:

On strictly exegetical and historical grounds, baptism *must be immersion*. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical: sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text, (Rom. 6: 3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism, must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition.* All the early defenders of christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day.—*Dr. Schaff.*

For myself, I desire no simpler largeness than the most precise obedience to the divine Christ. I think it a most dangerous thing to attempt to interpret Christ's mind against Christ's words.—*Wayland Hoyt, D. D., in N. Y. Examiner.*

God's Love.

God loves to come to the lonely hearts which other lovers do not see. This is why bereaved hearts, outcasted hearts, misunderstood hearts, weary hearts, heavy-laden with ills and sin and native guilt and the grave of father and mother, are the hearts of his predilection.—*Ex.*

"Casting all Your Care Upon Him"

I sat at my open window, one warm spring afternoon, weakened and discouraged by a recent attack of *la grippe*. The soft evening light poured over the tender greens of the lawn and the budding elms, and the birds chirped busily and merrily, for it was not yet bed-time, and they seemed to have much to say to each other before turning in to their new, snug, little homes. But, even the exquisite beauty of all the outside world failed to rouse any response of gladness in my soul, for I thought of all that had gone wrong or been left undone, during my weeks of illness, of all those loose ends of work, so difficult to gather up and right again, and I rested my head on my hand and my elbow on the window seat, breathing the pure air, and never thinking of it, gazing at the bright outer world and not caring for it, and hearing the sweetest music yet not listening to it.

My window overlooked the flower-garden of a neighbor, and, this afternoon, two little girls went gaily flitting like butterflies, from one new blossom to another. How happy they were! Yet, suddenly, the clouds gathered. I heard a grieved cry, from one, as her little companion snatched a flower form her hand. "You naughty Phoebe," cried the injured one, stamping her little foot, "Go home, this minute!" Then, as her anger was dissolved into tears at the sight of the beautiful shattered lily, she sobbed, "I am go-going to-to tell my mamma!"

The scene changed; the children, both weeping, had gone to their respective mammas, each with her own particular woe, and I was left to wonder: "Why will children always be such little tell-tales? It seems a child would not be a child, if it did not learn to say as soon as it learn to say anything, 'I am going to tell my mamma.'"

And yet, there came the thought, why should not little Mildred tell her mother? What more natural than to run and rest the grieved baby-heart upon mother's breast, and cast the care upon her, who lives to care for and comfort her child? It is tale-telling? Yes, but is it not the very kind of tale that our Father would have us tell him? It is natural for a child to run to its mother, in any crisis or need,—it is more—, it is an instinct rather than a conscious act of volition. It is natural to a trusting child of God to lay his burdens before his Father, who is always more than willing to aid the burdened one.

I sat until the sunset glow faded into the soft night and the cresent, silver moon-lamp swung low behind the elms. Unwillingly, I closed the window, and turned to the lamp-light within, for God's beautiful world had dawned upon me, anew, in those sunset moments, and a child's plaintive voice had led me to his feet, where I laid and left my cares.

J. P. D.

Preachers who Preach and Farm.

We think it is a hard task to preach and farm for a living. Can a preacher make a success at preaching and farming too? A man who farms is engaged all the week, and neglects his Bible. He does not have time to read the Bible and prepare himself as he should, and when Sunday comes he is unprepared to preach. His heart is not full of the sweet message of Christ as it should be. His mind is confused, and he has to preach the same old sermon. He has to ride from twenty to thirty miles through heat and cold to get to his church. He is so wearied and confused when he gets there that he confuses the people. Let us read Jeremiah 23: 1, 2: "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people ye have scattered my flock, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord."

Brethren, I think we should have some plan of raising more money so that we could give them a sufficient amount to support their families without having to farm, then they could devote all of their time in reading God's word. A man that don't know the word can't preach it. Let a man be educated, then he will carry the word of God in his heart. Let him be in Christ and Christ in him. Christ said, "I in you and you in me." Then he would not have to ride twenty to thirty miles to preach. He would be stopped on the wayside to preach.

S. P. LOWRY.

Franklinton, N. C.

The surest means to rid yourself of that distressing cough is to use Dr. Bull's Cough Syrup. 25 cts.

"Mrs. Jones sits at the window all day as placid as a May morning, and her five small children play hide and seek on the back stairs." "No wonder! She uses Salvation Oil for sprains and cuts."

Dear Recorder:—In the *Religious Herald* of February 25th, Dr. F. M. Ellis of Baltimore makes "a centennial suggestion." He suggests that we give to the mission work at home and abroad the amount saved by one week of real self-denial. Surely no lover of the Lord would be satisfied to do less than this; and it is to be hoped that there are many whose zeal for the Master would prompt them to do much more.

After careful study I feel constrained to make some other suggestions which I hope will commend themselves to the Baptist brotherhood of the Southern Baptist Convention. Let each brother and sister who attends the Southern Baptist Convention next May deny him or herself the ease and comfort (not to say luxury) of a "palace sleeper," and contribute the money thus saved to Home and Foreign Missions. Also, let each pastor, instead of getting a [illegible] evangelist at a big salary to assist in protracted meetings, secure the aid of a neighboring pastor, and at the close of instead of taking the usual col-

lection for the visiting pastor, let the collection be for missions. In this way not only can thousands of dollars be raised, but such an impetus given to the mission spirit as never before. Inspired by the example of the Captain of our Salvation, let each one of his followers be willing to practice real self-denial, not only for one week, but for fifty-two weeks in each year then will the windows of heaven be opened and God's blessing poured out without measure.

DISCIPLE.

Leaksville, N. C., March 19, 1892.

The Sunday-school Society.

The American Baptist Publication Society is by thousands recognized as the Society of the whole country in producing a literature that is suited to the needs of Sunday-schools everywhere. It is *in no sense* a private corporation, or a stock company, but it is owned and managed by and for the Baptists of the entire land, North, South, East, and West. Its issues have not been surpassed, either by other societies or private publishing houses; its entire profits go to the developing of the denomination, and toward the help of needy churches and schools in every part of our country whence the calls for help come. It publishes the most complete series of lesson helps in the world, and these periodicals are not only unsurpassed in quality, but are the most widely circulated of any; they deservedly hold the first rank.

The spirit of free criticism, so characteristic of our age, finds in the church and the minister its most common field of exercise. The minister's appearance, his sermons, his prayers, his clothes, his manner, his pronunciation, his gestures, are all legitimate subjects of discussion. Something funny about any one of them is listened to with especial relish. The effect upon the minister's work is so obvious that there would seem to be no need of pointing it out. And yet that is precisely what is lost sight of. We have known families where the influence of church services and faithful preaching was largely counteracted by the habit of criticism in the home. A New York preacher said the other day, with as much truth as pungency, "A cavilling christian is a better servant of Satan than the most open unbeliever."

"When you criticise your pas'or you hurt yourself and your children," said a christian man talking with a friend. Another who heard the remark exclaimed, "Would to God that I had thought of that twenty years ago!" He was reminded perhaps of his boys and girls who had grown up indifferent to all religious interest, in part at least, if not chiefly, through his own thoughtless practice of picking flaws in church arrangements and poking fun at preachers. True enough, the ministers themselves are often responsible for the levity with which they are treated. That is a different, and not less important, side of the question. But quite apart from any blame which they may deserve—and we believe that on the whole it is small—there remains the responsibility of the people in our churches. For them the duty is clear and most imperative to maintain in their own bearing and to cultivate in the young whom they lead and mould the habit of respectful thought and speech toward the minister.—*N. Y. Examiner.*

Second Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 3 p. m.—Organization.

Welcome words by pastor. Responses.

Address by George W. Sanderlin. Subject: The Bible in the Sunday-school.

7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.

Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.

Friday, 10 a. m.—Address by J. C. Scarborough. Subject: The Influence of Sunday-school Training on our Denominational Life.

Address by J. K. Fant. Subject: The Obligational of Churches to their Sunday-schools and the Schools to their churches.

Miscellaneous business.

3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.

Questions and answers on general work.

General discussion on mission schools, how to organize and successfully run them.

7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.

Saturday, 10 a. m.—Address by W. L. Poteat. Subject: Sunday school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.

General discussion on Methods and Helps.

Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.

3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?

Address by O. L. Stringfield. Subject: Country Sunday-schools, their Importance, and How to Sustain Them.

Conference: Summer Bible School. Shall it be? Where?

7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for It?

Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART. 3. This Convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday-schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co-operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.95; Fayetteville, 6.65; Henderson, 6.10; Maxton, 7.95; Sanford, 5.05; Marion, 7.55; Wilmington, 9.30; Weldon, 9.05; Goldsboro, 7.95; Selma, 6.45; Raleigh, 5.40; Durham, 4.30; Greensboro, 1.65. Intermediate points in same proportion.

N. B. BROUGHTON,
T. H. BRIGGS,
T. M. PITTMAN,
E. K. PROCTOR, JR.,
JNO. T. PULLEN,
Executive Committee.

Read This.

Let those who are appointed to attend the Sunday-school Convention in Winston send their names to the pastor (Rev. H. A. Brown) *immediately*, that the Committee may arrange for homes. We can not be responsible for those who do not send their names before April 7th as published in the programme. Fraternally,

COMMITTEE ON HOSPITALITY.

Winston, March 19, 1892.

Two doctors of an Eastern town,
To learning much inclined,
Were called to see a gentleman,
Whose health was undermined.

The first one used his stethoscope
Upon his patient meek.
"I find," quoth he, "one lung is gone;
You cannot live a week."

To this the other wise M. D.
Vehemently objected.
"I see," quoth he, "as all may see,
Your kidneys are affected."

These wise men argued loud and long,
Yet the patient owes recovery
(Not to those doctors, but to—
Pierce's Golden Medical Discovery).

There are some patent medicines that are more marvelous than a dozen doctors' prescriptions, but they're not those that profess to cure *everything*.

Everybody, now and then, feels "run-down," "played out." They've the will, but no power to generate vitality. They're not sick enough to call a doctor, but just too sick to be well. That's where the right kind of a patent medicine comes in, and does for a dollar what the doctor wouldn't do for less than five or ten.

We put in our claim for Dr. Pierce's Golden Medical Discovery.

We claim it to be an unequaled remedy to purify the blood and invigorate the whole system.

It's the *cheapest* blood-purifier, sold through druggists, no matter how many doses are offered for a dollar.

Why? Because it's sold on a *peculiar plan*, and you only pay for *the good* you get. Can you ask more?

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., N. Y.

CONSUMPTION
THE BEST POSITIVELY CURED. THE BEST

Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

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Complying with general request,

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completely disguising the taste of the Pill without in any way impairing its efficacy.

Price 25 cents a Box.

New York Depot 365 Canal Street.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891

For the benefit of the public I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,

W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR W. T. CHEATHAM, JR:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,

CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W T. CHEATHAM, JR.,
HENDERSON, N. C.

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CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

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Washington, N. J.

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Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*8 00 p m	*8 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 53 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	1 05 a m	8 00 p m
Lv Atlanta	*8 30 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 30 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 30 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 35 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	5 05 p m	12 26 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.08 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.32 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2.00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leave Durham 7 50 p m daily except Sunday; arrives Keysville 2.10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York: Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect February 28, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.35 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Maxton		1.27 p m	
Ar Fayetteville		2.57 p m	
Lv Rameur			7:26 a m
Ar Greensboro			10:05 a m
Lv Greensboro			10:35 a m
Ar Madison			1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:00 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:06 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Maxton		3:33 p m	
Ar Bennettsville		4:22 p m	
Lv Madison			3:45 p m
Ar Greensboro			4:55 p m
Lv Greensboro			5:15 p m
Ar Rameur			8:10 p m

W. E. KYLE, Gen. Pass Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for March: Brazil.

Report of the Woman's Central Committee for 1st Quarter Ending Feb. 29, 1892.

Atlantic Association—Beaufort, $11.00; Value of mis. box, Newbern, 50.00; Newbern, 15.81; Pollocksville, 12.25; Morehead, 20.00; Goldsboro, 30.67.

Beulah Association—Value mission box, Reidsville, $55.00; Yanceyville, 11.20; Trinity, 7.50; Greensboro, 25.00; Sunbeams, Reidsville, 10.74; Reidsville, 5.00.

Cape Fear Association—Galeed, $5.00.

Central Association—Sunbeams and W. M. S, Rolesville, $5.19; Rolesville, 10.00; Sunbeams, Rolesville, 15.00; First ch., Raleigh, 78.95; Value mis. boxes, First church, Raleigh, 100.00; Wake Forest, 37.55; Mrs. W. Royall, Wake Forest, 2.00; Perry's Chapel, 4.65; Sunbeams, Wake Forest, 9.52; Youngsville, 6.50; Sunbeams, First ch, Raleigh, 2.92; Brassfield, 1.28; Flat Rock, 3.00.

Chowan Association—Sunbeams, Eureka, $1.00; Sawyer's Creek, 16.50; Reynoldson, 7.13; Gatesville, 14.04; Sunbeams, Gatesville, 10.54; Chappel's Hill, 3.31; Mt. Tabor, 17.62; Warwick, 10.00; Elizabeth City, 3.40.

West Chowan Association—Buckhorn, $1.20; Aulander, 5.00; Elim, 5.04.

Eastern Association—Mt. Olive, $5.43; Sunbeams, Mt. Olive, 2.55; Shiloh, 4.00; First ch., Wilmington, 10.50; Sunbeams, First ch, Wilmington, 8.13; Rocky Mount, 5.58; Mt. Holly, 1.00; Siloam, 3.23; Mt. Gilead, 4.31; Brooklyn ch., Wilmington, 13.50; Long Creek, 1.25.

Flat River Association—Oxford, $25.85; Sunbeams and W. M. S., Roxboro, $5.00; Roxboro, 9.00; Corinth, 6.80; Value box Orphanage, Concord, 13.00; Concord, 3.85; Henderson, 16.06; Flat River Union, 31.58.

King's Mountain Association—Shelby, $11.85; Miss L. Kendrick's infant class, Shelby, 6.00.

Liberty Association—Kernersville, $2.85.

Meck. and Cab. Association—Independence Hill, $3.20; Value mis. box, Second ch, Charlotte, 32.00; Croft's Creek, 1.60; Second ch, Charlotte, 12.50.

Mt. Zion Association—Mt. Pisgah, $10.60; First church, Durham, 8.00; Second church, Durham, 7.60; Sunbeams, Chapel Hill, 3.50; Bethel, 3.93; Mt. Moriah, 35c.

Pilot Mountain Association—Sunbeams, Winston, $25.00; Leaksville, 12.15; Value mis. box, two ladies from Leaksville, 10.00.

Raleigh Association—Apex, $8.32; Sunbeams, Apex, 17.15; Tabernacle, 7.20; Hartsville, 54c; Green Level, 14.00; Holly Springs, 4.65; Morrisville, 2.34; Inwood, 3.53; Mt. Vernon, 12.00.

Robeson Association—Fayetteville, $16.10; Lumberton, 39.25; Back Swamp, 1.15; Saddle Tree, 10.30; Sunbeams, Lumberton, 8.88; Cedar Grove, 1.26; Long Branch, 4.85; McAlpin's Grove, 10.00.

Richmond Association—Rockingham, $6.00; Spring Hill, 6.00.

Sandy Creek Association—Poplar Ridge, $5.00; Mineral Springs, 1.50.

Tar River Association—Cypress Chapel, $3.34; Peace's Chapel, 3.25; Warren Plains, 3.14.

Western Convention—Berea, $3.00.

SUNDAY-SCHOOLS CONTRIBUTING TO CHRISTMAS OFFERING FOR NORTH CHINA.

S. S., Hickory, $4.00; S. S., Rutherfordton, 2.14; S. S., Newbern, 5.50; S. S., Fayetteville Street ch, Raleigh, 6.41; S. S., Benson, 2.82; S. S., Tarboro, 6.07; Mrs. E. A. Covington, 1.00; Mrs. Jane P. Bostick, 1.00.

CONTRIBUTED AS FOLLOWS:

Christmas Offering for North China,	$354.78
Foreign Missions	248.31
Home Missions	364.09
State Missions	108.63
Orphanage	79.09
Education	16.57
Expense fund	2.55
Total	$1,173.95

Letters written, 285; "Talks" sent out, 3,200; leaflets, 2,960; envelopes for Christmas Offering, 2,500; new societies, 16; societies contributing to expense fund are as follows: Sawyer's Creek $1.50, Mt. Tabor 70c., Mt. Moriah 35c.; increase over last quarter, $150.37; Societies and Sunday-schools reporting, 95; increase over last quarter, 80; Societies and Sunday-schools contributing to Christmas Offering, 59; Christmas Offering (as far as reported), $345.79; increase over offering of last year, $268.90.

MRS FANNIE E. HECK, *Pres. C. C.*
MRS. J. A. BRIGGS, *Sec. C. C.*

The Chapel Collection Card.

Through the courtesy of nearly every Southern Baptist editor, the Centennial Chapel Collection Card designed to aid the Boards and the Centennial Committee in their call to Southern Baptists for a $250,000 Chapel Fund, has been made familiar to readers of the religious press from Maryland to Texas. Through appeals from the Foreign and Home Boards, the need for collections and approval of the use of the Card by Sunday-schools and Woman's Mission Societies have been made known. From time, at short intervals, through the same courtesy, will appear articles from Foreign and Home fields, stimulating by fresh information, the active work of collection.

At the outset of this work, a suggestion to our earnest, devoted women workers may be serviceable. Central Committees in every State have been provided with supplies of Cards, Certificates, Circulars and Leaflets, and will send samples to every society and band in their respective States. It will remain with each society to adopt, or reject, the plan. The suggestion to be made comes in just at this point: While the sale of bricks at ten cents each is obviously suited to children's methods of work, the question arises whether it is equally appropriate for grown people? No, will be the popular answer. It is also our reply; but we would add that the *sale* of bricks by grown people is not the best use to which the card may be put by them, while it may be one of its uses. As a *personal register* of small self-denials and even of lapses into besetting sins, or as a record of special thanksgivings, with the important benefit of a definite aim to reach five dollars, the card may be made an occasion for growth in many christian graces and result in undreamed-of success for the mission treasuries, both Home and Foreign.

Who cannot personally do, or "do without," some things—five dollars' worth of some things—for this Centennial year? Should every Baptist woman, whether member of a society or not, take one of these cards to remind her constantly of her purpose, while its punctured bricks will mark her progress towards completion—should every Southern Baptist woman use one of these cards and fill it, possibly not selling a single brick to another, but only denying herself, we should have upwards of the enormous sum of $3,500,000 as the result of woman's work alone.

Is this an impossible dream? Its realization will depend on the critical *now*—just how these sample packages, sent out by the central committees to the societies, are received and adopted. If the cards be limited in their use to collection from others and consequently largely relegated to children, the plan will meet with limited success. Yet some will say, "I can give without the card." True enough, but will you? While for many, for most of us, we are quite sure that the little card will be an aid to memory and determination. To realize the glorious dream above referred to, let every woman in every society take a card *at once*, and begin to practice self-denial *at once*. Let her ask and urge every friend, not a member, to do the same, inspiring each friend to ask co-operation of her friends. In this way, the work will be done and done easily. A personal resolve by every reader of this article to carry out this program will insure her part of its success. Ask in your local society, or send to the central committee of your State, for the cards, which will be supplied free. A handsome certificate, in return for five dollars and upwards, as memorial of the Centennial of Missions, will be presented to each contributor by president of local society. ALICE ARMSTRONG.

Baltimore, Md.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Bro. J. E. Hutson's Meetings for This Year.

I give below a list of my appointments for this year. The names of several churches are omitted because the time for holding the meetings has yet to be fixed.

March, 3d Sunday, Bedford City, Va.

May, 1st Sunday, La Grange, N. C.; 3d Sunday, Scotland Neck, N. C.

June, 1st Sunday, Williamston, N. C.; 3d Sunday, Greenville, N. C.

July, 1st Sunday, New Hope, Va.; 3d Sunday, Tabernacle, Va.

August, 1st Sunday, Courtland, Va.; 2d Sunday, Boykin's, Va.; 3d Sunday, Newsom's, Va.; 4th Sunday, Hebron, Va.

September, 2d Sunday, Moore's Swamp, Va.; 3d Sunday, Holland's Corner, Va.; 4th Sunday, Beaverdam, Va.

October, 2d Sunday, Antioch, Va.; 3d Sunday, Hermon, Va.; 4th Sunday, Kentuck, Va.; 5th Sunday, Mt. Zion, Va.

I earnestly ask to be remembered in the prayers of my brethren and sisters.

J. E. HUTSON.

Ayer's cathartic pills are known to be the safest, surest, and best purgative medicine ever offered to the public. They are mild yet certain in their effects, give tone and strength to the stomach, and keep the system in a perfectly healthy condition.

Tongue cannot describe the love of Christ; finite minds can not conceive of it, and those who know most of it can only say with inspiration, that it "passeth knowledge."—*Ex.*

Letter from Rev. G. P. Bostick.

Dear Recorder:—We have just passed into two new years recently. We still keep up our months as you do at home; so that January 1st was our new year; but in our dealings with the Chinese we have also to keep up with their months and year. Their month is governed entirely by the moon, indeed their word for month is the word for moon. We passed into the Chinese new year last Saturday, January 30th. Their people nearly to a man stop all business for a few days. Regular business is considered stopped for fifteen days, the people giving themselves to feasting, visiting, passing presents, worshipping at the temples, inviting the spirits of the departed dead back home, worshipping at the graves, &c. It is on the first day of the new year that all the family are expected to knock heads to the ancestral tablets. This is one of the trying seasons to those who profess christianity. Where only one member of the family is a professor of religion, it is very difficult for him to stand up against all the family. The family often means all of a village. The family is everything in China; the individual is not recognized except as a part of the whole. The idea of becoming christians by families is natural to the Chinese when they are ready at all to accept the gospel. Some missionaries take advantage of the family idea and advocate baptizing whole families on the faith of the heads.

Bro. Herring made us a very flying visit last week, spending only two days. We were all delighted to have him. He is brimfull of missionary work. I believe God is leading him in all his movements and that God will glorify himself in him. He is living close to God, and to be with him is to feel it. To us, away off up here, so far from all our other missions, it was a real soul-delight to have him look in on us even for two days. He could not go to see the friends at Pingtu—five in number now—brethren League and Sears with their wives, and sister Fannie Knight. They are all full of work there. They are three days from us. We in Tungchow are six—Doctor and Sister Crawford, Bro. King, Miss Barton, myself and wife. The winter has been too severe to allow much country work. To go to the country sleep on a pile of bricks without fire in the room is rather too risky when the ground is hard frozen and covered with snow. We hope to be scattering in every direction now soon about the Master's work.

Brother Herring brought up with him a young Swedish Baptist, who has been out now about nine months. He is the first Swedish Baptist for China. He expects some others to follow soon. He is a strong, earnest, godly young man. He is a Baptist real and true. He has been in several parts of the empire looking for a suitable place to locate. He wanted to be near other Baptists, as they, the Swedes, can never be many in China. The English Baptists he did not like, because they are only such in name. He saw much of the missionaries of the A. B. M. Union, but they are doing much in schools, employing natives, free doctoring, &c., and the Swedish Baptists being poor, he felt that they ought to confine themselves strictly to preaching the gospel; and so he was delighted to find a few American Baptists who are so cranky as to feel that the one great thing to do for the heathen is to preach the gospel to them. Such he finds in us eleven in this province (Shantung), and he will probably settle somewhere in elbow-touch of us. I will write you later sometime of the progress of the work in Sweden as learned from him.

We are all tolerably well and pushing on in our work as we can.

Many more workers are needed. Eleven of us in this province to leaven this 36,000,000 with Bible principles, are very few. There are perhaps one hundred others in the province who teach something of the Bible, but mix with it much error, as we think, such as infant baptism or family religion, church salvation to a limited extent, &c.

May grace, mercy and peace from God our Father and the Lord Jesus Christ, and the Holy Spirit, be with all the brethren.

Yours in the Lord,
G. P. BOSTICK.

Tungchow, China, Feb. 5, 1892.

Can't Rub it Out.

"Dont write there," said a father to a son, who was writing with a diamond on the window. "You can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which you can't rub out?

You made a cruel speech to your mother the other day? It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts every time she thinks of it. You can't rub it out.

You whispered a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out. —*Selected.*

No one has a right to be called a christian who does not do somewhat in his station toward the discharge of the trust reposed in him.—*Bishop Butler.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

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Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

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University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

$50.00 A WEEK A bright, energetic man or woman wanted to take the sole agency for an article that is needed in every home and indispensable to it. Very cheap. SELLS AT SIGHT. In town or country. $750 in 30 days and a steady income afterward. A "Bonanza" for the right person. Good jobs are scarce and soon taken. *Write at once.* J. W. JONES, Manager, Springfield, Ohio.

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Our Young People, 40 cents per year. Single copy, 50 cents per year.
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Italian Chapels.

It is God's good pleasure through the foolishness of the preaching to save them that believe." But a *place* is needed where the preachers may stand and the people gather.

Our Lord and his Apostles found everywhere Jewish synagogues in which they could expound the Old Testament and show how its prophecies were fulfilled in "the Lamb of God which taketh away the sin of the world." Moreover, at the sea-side and in market place and forum, they were free to preach to the multitudes. The same facility, many of our missionaries to the heathen enjoy to-day. In Italy, it is not so. Roman Catholic churches are, of course, closed to us, and it is unlawful to hold any religious service save at a burial or within the walls of a house. Hence we are compelled to rent a *locale*, which is generally a small shop or a room on the second floor. It is almost self-evident that something better is needed; yet the following considerations are submitted.

1. It is extremely difficult to secure even such places as have been named. Sometimes a search of months is in vain. If one, tolerably eligible (relatively speaking) has been found, very likely the landlord refuses to rent it for evangelical meetings. Once taken, the tenure by which it is held is uncertain; and, in any case, as the moment approaches for the renewal of the contract, there is an agony of anxiety, lest the work be turned out of doors and be compelled, after months of homelessness, to tabernacle in another quarter of the city, far away from the people who may have begun to attend the meetings. These are not imaginary experiences, but such as have occurred in the history of our own and the other missions. In Naples, there is, Count Papengouth tells me, a society which will pay the rent of a *locale* in order to keep it out of Protestant hands.

2. The places rented for meetings are, as a rule, inadequate and unworthy. Stores in Italian cities are generally shallow and almost always without windows, the doors serving the double purpose. As our services are chiefly in the evening, we can manage about light, but alas for the lack of ventilation. Alas for preacher and congregation who have to breathe the same air over and over again.

How can we expect people, almost as æsthetic as the ancient Greeks, accustomed to beautiful theatres and churches, as well to beautiful pictures and natural scenery—how can we expect them to come to our mean and uncomfortable preaching places? If they were very anxious to hear the gospel, then they would put up with much that is disagreeable. But just because they are hostile or religiously indifferent, and often, strange as it may seem, both together, it becomes us to leave no obstacles in their way, but rather to attract them with every legitimate means. Hard by the lovely Milan cathedral, one of the wonders of the world, our little Baptist church worships, and our Brother Nicholas Papengouth, preaches in an ex-beer shop, and a poor beer shop at that.

3. A rented place gives to the work an air of instability. It is no light matter, under the most favorable conditions, for an Italian to break with all his past and with his friends and the surroundings of his daily life, and join a little band of evangelical christians; but it becomes far more difficult when these have no permanent local habitation. A property, however modest, held in fee simple, proclaims to all in the historic words of Victor Emanuel; "Here we are and here we stay."

A little chapel, too, bears all the week, a silent but eloquent testimony to the doctrines preached and the simple spiritual worship offered, statedly within its walls. People of the town, and from the country around, ask "what mean these stones?" And it will be a little reminded of great truths, alas, in this land, forgotten or denied.

4. Even from the money point of view, chapel building in Italy is a wise economy. Take one case as an illustration. In Naples, our preaching place is on the second floor, and to get the one room the entire apartment, of five or six rooms, had to be rented by us. We pay $560, which is the interest, at five per cent. on over $11,000 which sum would almost build a chapel even in that great city.

5. The other denominations at work in Italy, in view of these considerations, are pressing the work of chapel building. The American Methodists propose to build one chapel every year. They have a very good one in Rome, but have bought, in addition, valuable ground in the new quarter, on which they mean to put up a one hundred thousand dollar building. In Milan they have also erected a beautiful church in a central position, and the Waldensians own in that city a valuable and historic ex-Roman Catholic church, bought from the goverment. The free Italian church (Chiesa Libera) and the Wesleyans, in the same place, are almost as well off. We have an ex-beer shop. The Wesleyans are just completing a handsome chapel and school house at La Spezia. In Florence, the Waldensians and the Free Italian church own five buildings. In Naples, the Wesleyans own a property which cost not less than two hundred thousand dollars. And this list of Pedobaptist chapels could be greatly increased. Baptists, American and English, have done something in this direction, but they are behind our Pedobaptist brethren. Shall they *remain* behind? Will we be believed when we emphasize the importance of our peculiar principles, if people see that with these vaunted principles and our numbers and wealth, we are not, at least, abreast of other christian denominations in liberality and enterprise? Moreover, can we blame Italians if they turn to those Missions which declare in brick and stone that they are here not for a day, but [illegible] till Italy is evangelized? The zeal and wisdom of Romanists might well put us to shame. In every thriving city of the West and Northwest to our shame buys promptly a first rate site and puts up a solid edifice for church and school. With the material progress of the New South, we may be sure that Rome will be on hand, ready everywhere to lay hold of strategic positions. And in Rome, with its nearly four hundred Roman Catholic churches, new ones are building all the time to meet the wants of the growing population and the extension of the city. O, I admire the sagacity, perseverance, generosity of Romanists, and I am amazed at the apathy of us who are at the opposite pole from Romanism and claim to be the nearest of all Christendom to the primitive type of christianity.

Two remarks in conclusion:

1. It is not proposed to build any chapel except where there already exists a church which gives signs of life and promise of growth. If I had the means, I would build now at Cagliari, Bari and in Milan. In a year or two our work at Naples, Florence and perhaps other cities will, no doubt, justify and demand chapels.

2. While a neat chapel is a great help, it does not guarantee success. The hardest and most patient work is neccessary. Above all, our dependence is in the power and presence of the Holy Ghost. Therefore, let every contributor to the chapel Fund, *pray* that the existing chapels and those yet to be reared, become the birth places of souls, and homes for congregations of true worshipers.

GEO. B. TAYLOR.

Rome, Italy.

Commentaries.

In response to questions from brethren in regard to the best commentaries, we republish a list prepared with great care last year. Dr. Manly, the most widely read of scholars, looked over this list after it was prepared and his suggestions were incorporated. It is a very gratifying fact that these questions came so generally from lawyers and merchants, some of whom wish the commentaries in their own study of the Bible, and some of whom—God bless their generous hearts—wish to make valuable presents to their pastors.

The best "all round" commentary, beyond all comparison, is Matthew Henry. Below is given what we consider the best modern exegetical commentaries, with the price annexed. The various series are composed of commentaries written by different men, and vary greatly in ability and in soundness:

Murphy's Genesis, $3.50.
Murphy's Exodus, $3.
A. Bonar's Leviticus, $1 75.
Lange's Numbers, $3.
Lange's Deuteronomy, $3.
Keil's Joshua, $3.
Lange's Judges and Ruth, $3.
Keil's Samuel, $3
Lange's Kings, $3.
Keil's Chronicles, $3.
Pulpit Commentary on Ezra, Nehemiah and Esther, $2.20 net.
W. H. Green's Job.
Spurgeon's Treasury of David, 7 vols., $2 per vol., $14 a set.
J. A. Alexander's Psalms, $2.
Conant's Proverbs, 2 vols., $6.75.
Moses Stuart's Ecclesiastes, $1.50.
Thrupp's Song of Solomon, $1.50.
J. A. Alexander's Isaiah, $1.50.
Henderson's Jeremiah and Lamentations, $3.50.
Fairbairn's Ezekiel, $4.20.
Barnes' Daniel, $1.50.
Keil's Minor Prophets, 2 vols., $6.
Henderson's Minor Prophets, $3.50.
Broadus' Matthew, $2.25.
Alexander's Mark, $2.
Godet's Luke, paper $2, cloth $3.
Hovey's John, $2.25.
Hackett's Acts, cloth $2.
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John Brown's Romans, $2.25.
Hodge's Corinthians, $1.75.
John Brown's Galatians (Clark).
Hodge's Ephesians, $1.75.
The Bible Commentary, vol. 3, cloth $3, net.
John Brown's Hebrews, $6.
Johnston's James, $2.25.
John Brown's Peter, 1 vol., $3 50.
Westcott's John's Epistles, $3.50.
Elliott's Revelation, $1.

—*Western Recorder.*

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 18, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY,
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

Medicated Throat Bandage
Positively cures Quinsy, Croup, Goitre, Enlarged Tonsils, Catarrh of the Throat, Loss of Voice, Hoarseness and all Diseases of the Throat. A pleasant, portable application, gets at once, performing its work while the patient sleeps. Sent by mail for One Dollar. Testimonials and a treatise on "The Throat and Its Ailments," free to all sending 2c. stamp for postage. Mention this paper. The Physicians' Remedy Co., Charlemont, O.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.

Feb. 10, 1892.

Acknowledgments.

State Missions—Sandy Run church, West Chowan, $6.50; Bethel ch, Chowan, 15.00; Providence ch, 2.50; Corinth ch, Stanly, 2.00; Rev J B Richardson, 5.00; Sandy Run ch, 5.00; Albemarle ch, Stanly, 75c; Oxford ch, Flat River, 7.23. Total, 48.97.

Foreign Missions—Rose of Sharon ch, Mt Zion, $3.05; Rocky Spring ch, 1.00; W M S, Poplar Springs ch, Tar River, 4.15; New Bethel ch, Vance County, 10.98; Trading Ford ch, So Yadkin, 4.45; Ephesus ch, Tar River, 1.90; Mt Airy ch, 4 80; Rehoboth ch, Tar River, 2.42; Brantley's Grove ch, W Chowan, 15.00; Bethel ch, Montgomery Co, 8.20; Coleraine ch, W Chowan, 15.00; Mt Zion ch, Tar River, 2.55; Ebenezer ch, South Mills, N C, 13.00; Olive Chapel ch, Mt Zion, 5.85; Philadelphia ch, 3.00; Shiloh ch, 2.95; East Bend ch, Yadkin, 4.70; Bethlehem ch, W Chowan, 18.45; Lincolnton ch, 10.00; Island Creek ch, Flat River, 82.89; Sandy Run ch, 15.00; Albemarle ch, Stanly, 2.00; Mt Grove ch, So Fork, 5.00; Oxford, Flat River, 60 07. Total, 207.60.

Home Missions—Shiloh ch, Beulah, $10.00; Milton ch, ditto, 5.75; Providence ch, 2.50; Jonesboro ch, Sandy Creek, 1.80; Gum Spring ch, ditto, 2.42; Sandy Run ch, 5.00; Bear Marsh ch, Eastern 2.50; Mt Grove ch, South Fork, 5.00; Bear Creek ch, 1.25; Oxford ch, Flat River, 13.62. Total, 49.84.

Havana House—Sandy Run ch, W Chowan, $16.50; Antioch ch, So River, 4.01; Buckhorn ch, W Chowan, 9.69. Total, 32.20.

Sunday-schools—S S, Olive Branch church, 82c.

CORRECTION.—In last RECORDER, $2.75, for State Missions, was credited to Kernersville ch, Liberty, when it should have been credited to Waughtown ch, Pilot Mountain.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, March 26, 1892.

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

'Pearl top' and 'pearl glass,' our trade-marks—tough glass

Pittsburg. GEO. A. MACBETH & Co.

Will Trexler, a Salisbury boy, was run over and killed by a shifting engine in Asheville last Thursday evening.

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $2.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

The LEVERETTE SPECIFIC Co., 389 Washington St., Boston, Mass.

Mrs. Ellen Greenlish of Wilmington committed suicide in that city last Thursday morning by drowning herself in the dock at the foot of Walnut street.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Teachers of Vocal Music.

It will pay you to send me your address at once. W. E. PENN,
Eureka Springs, Ark.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28-30.
Central—Mt. Vernon ch., May 28-30.
Caldwell—Lower Creek ch., Mar. 25-27.
Cedar Creek—Cedar Creek ch., Mar. 25-27.
Eastern—Lisbon ch., April 5-7.
Little River, Hector's Creek ch., May 27-29.
Mt. Zion—Mt. Hermon ch., May 27-29.
Pilot Mountain—Mt. Airy ch., May 27-29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29-31.
Sandy Creek—Moon's Chapel ch., May 27-29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

Meeting of the Board of Trustees.

The Annual Meeting of the Board of Trustees of the Baptist Female University will be held at 4 p. m., April 12th next, in the Mission Rooms in Raleigh.

W. L. POTEAT, *President.*

The State Convention of the Y. M. C. A., and the State Prohibition Convention, were both held in Greensboro last week, and were largely attended.

Colds and Coughs
croup,
sore throat,
bronchitis, asthma,
and hoarseness
cured by
Ayer's Cherry Pectoral
the safest
and most effective
emergency medicine.
It should be in every
family.
Dr. J. C. Ayer & Co
Lowell, Mass.

SPURGEON
Agents wanted for "Conwell's Life of Spurgeon;" 616 pages beautifully illustrated, $1.50. Agents outfit 30 cts. Liberal inducements offered. Book sent to any address on receipt of price.
FRANKLIN PUBLISHING CO,
Savannah, Ga.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR. PARKER & CO, 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & CO., 340 N. Cherry St., Nashville, Tenn.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3209, New York City, N. Y.

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

W. H. & R. S.
TUCKER & CO.
RALEIGH, N. C.

Spring Season,
'92.

DRY GOODS
— AND —
Kindred Wares.

In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out of town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

A COMPLETE

Mail Order Department.

Samples cheerfully sent, and letters of enquiry promptly answered.

GOODS DELIVERED FREE.
(Except Furniture and Crockery.)
On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

MAGNOLIAS! MAGNOLIAS!

A. B. FORREST,
RALEIGH, N. C.,
has on hand a splendid lot of Magnolias just the right size to transplant, which will be sold at reasonable rates. Plants that used to sell for five or six dollars can be had for one dollar. This is the time for setting out these trees. Every man who owns a house in the South ought to have one or two Magnolia trees in his front yard. Send your order, accompanied by one dollar, and a tree from three to six feet high will be shipped to your address at once.

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.
Their Goods Just Simply CAN'T BE EXCELLED.
THEY PAY FREIGHT ON WOOL.
Write for samples and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

Rev. Jesse Howell.

I am sure that the many friends of Rev. Jesse Howell will be gratified to know that his health is very much improved. He is one of the oldest Baptist preachers in North Carolina, and has been for over fifty years a faithful minister of the word.

Bro. Howell filled the pulpit of the Second Baptist church of Durham, on March 13th, at both services. His sermons were a rare treat to all who heard them. They were plain, practical and full of gospel truth. It has been a long time since we have enjoyed two sermons more.

Our work is progressing finely.

Your brother in Christ,

A. A. BUTLER.

Durham, March 19, 1892.

West Chowan S. S. Association.

This body will meet at Aulander church April 12, 1892.

PROGRAM.

Tuesday, 10 a. m. Organization.

10:30 a. m. Address by C. Durham. Subject—"Sunday-school Work."

11:30 a. m. Address by C. W. Scarboro. Subject—"The Model Sunday-school."

General discussion.

Afternoon session, 2 p. m. Song service, led by J. E. Matthews.

3 p. m. Address by C. B. Williams. Subject—"Importance of Sunday-school Training in Developing Christian Character."

General discussion on methods, helps, &c.

Miscellaneous business.

8 p. m. Sermon by Rev. Archibald Cree.

Each Sunday-school in the Association is requested to send delegates.

To the Sunday-schools of the West Chowan Association.

In this issue of the RECORDER you will see notice of a meeting of the West Chowan Sunday-school Association, to be held with the Aulander Baptist church, April 12, 1892. The annual meeting of the Baptist Sunday-school Convention meets in Winston on the 14th. As we have had no regular meeting of our Association, it was thought best to call a meeting prior to the date of the State Convention.

Let each school send one or more representative. Have placed Dr. Durham on the program, and we hope to have him with us on that day to give us a good send-off. We also extend a pressing invitation to Dr. Geo. W. Sanderlin to be with us, and deliver his address on the "Bible in the Sunday-school." If you will honor us with your presence, Doctor, we will make room for you on our program.

C. W. MITCHELL, *Chm'n Com.*

"For a long time I suffered with stomach and liver troubles, and could find no relief until I began to use Ayer's pills. I took them regularly for a few months, and my health was completely restored."—D. W. Baine, New Berne, N. C.

NEWS OF THE WEEK.

Raleigh Affairs.

The date of the Agricultural and Mechanical College commencement is June 15th.

Capt. S. A. Ashe, editor of the *News and Observer*, is to deliver the memorial address at Wilmington May 10th.

Thieves made one or two raids in this city last week. A grocery store was entered and about twenty-five dollars worth of groceries stolen.

The two ice factories in this city are now under the managment of the Hygienic Ice Manufactoring Co. The company announces that the price of ice will be reduced 25 to 35 per cent.

The trustees of the colored Agricultural and Mechanical College met here last Wednesday, and selected Winston as the permanent location for the College. The citizens of Winston offered $8,000 cash in thirty days, and $3,000 additional in June.

The cotton gin of Mrs. Julia Fisher, a mile east of Raleigh, was destroyed by an incendiary fire on the morning of the 22d, together with its entire contents, consisting of seventeen bales of cotton, a quantity of guano, &c. Loss $3,000; no insurance.

At a meet of the State Board of Pharmacy in this city recently the following persons were licensed as druggists: E. V. Howell, Wake Forest; Mrs. P. B. Keyser, B. K. Keyser, P. B. Keyser, Selma; H. T. Sedberry, Fayetteville; F. W. Parker, Raleigh; Thos. N. Hall, Mooresville.

The Executive Committee of the North Carolina Confederate Veterans Association was in session in this city last week. Col. E. D. Hall of Wilmington, President of the Association made addresses. Delegates from each district and the State at large were appointed to attend the meeting of the United Confederate Veterans at New Orleans, April 8th and 9th. A call was also issued by President Hall requesting that each camp or county or city Association of Confederate Veterans, convene and elect two delegates to represent the organization at the convention to be held in New Orleans.

State News.

The Zinzendorf Winston's elegant new hotel is to be opened May 10th.

The Salem (N. C.) Iron works shipped a saw mill to Alaska one day recently.

The Athletic Association of Wake Forest College has decided to hold "Field Day" April 23d.

The First National Bank of Winston has moved into its new stone front $45,000 building.

The *Oxford Day* states that three Richmond newspaper men contemplate starting a daily paper at Henderson.

A fire at Warsaw, Sunday night the 20th inst., destroyed a store and its contents, together with four other farm houses.

The Norfolk & Carolina railroad will build a branch road form the main line *via* Aulander and Windsor to Avoca in Bertie county.

The Southern Life Insurance Company, with an investment department has been organized in Greensboro with an authorized capital of $30,000,000.

The Greensboro Evaporator and Preserving Co., has been organized in Greensboro. The Company will manufacturing and sell the Coleman Evaporator and Drier.

Mr. Millard Trotter is to bring suit against the railroad for damages to the amount of $20,000, for injuries recently received in the wreck near Rural Hall.—*Charlotte Chronicle.*

The Odd Fellows' Orphanage at Goldsboro has been completed, and will be occupied as soon as furnished. The trustees are to meet on April 11th to elect a superintendent and other officers.

Messrs Hart & Allen, dry goods merchants at Henderson have made an assignment for the benefit of creditors. The assignment also includes the stock of goods of Hart & Lawrence, at Oxford.

A thirteen year old daughter of Mr. Martine Welch, who lives near Bunker Hill was instantly killed on the 19th inst., by a falling tree limb, while swinging with some other children in the woods near their home.

Dan Clayton a young white man, was run over and killed by a train recently near Addie, a small station on the Murphy branch of the W. N. C. railroad. He was on a trestle and attempted to jump, but was struck by the engine.

Deputy revenue collector Massey and a possee made a raid in New Light township Wake county, last week and found and illicit distillery in a cave. A sixty gallon copper still and a lot of liquor was destroyed. The moonshiners were not captured.

John C. Davis, the alleged swindler of certain funds, has been on trial in the criminal court at Wilmington, Judge Meares presiding. On Saturday last, Davis made affidavit of his belief that he could not get a fair and impartial trial before Judge Meares, because he owed the Judge $100, and that the latter had declared that Davis had defrauded him. The Judge indignantly said the affidavit was based on a bald-faced lie, and ordered the removal of the case to the Superior Court.

General News.

Walt Whitman, the poet, is dead.

Mr. D. Lothrop, the great Boston publisher is dead.

Dr. Agnew, the eminent Philadelphia physician and surgeon, is dead.

One train ran into another, at Odin, Ill., on the 23d, injuring seventeen people.

Six persons were killed by an avalanche in the valley of Bios, Northern Italy, recently.

The Baltimore M. E. Conference met in annual session at Harrisonburg, Va., last week.

The great strike on the Canadian Pacific railway has ended, and all the men are to be reinstated.

Roger Q. Mills has been unanimously chosen United States Senator by the Texas Legislature.

New York State appropriates $300,000 to the World's Fair, the State exhibit to be closed on Sundays.

An explosion in a mill at Fredericksburg, Ohio, on the 25th, killed four men and injured several others.

Henry E. Barksdale, a very prominent lawyer of Danville, Va., shot and killed himself at Hot Springs Ark., on the 23d.

Official duties will prevent Gov. McKinney of Virginia from being present at the launching of the Raleigh at Norfolk on the 31st.

The free silver measure before the House of Representatives has been abandoned by its friends, so the latest despatches show.

By the derailment of a train at Sonsonate, Central America, last Wednesday, thirteen persons were killed and thirty-one injured.

The court house in St. Charles, Mo., was nearly destroyed by fire on the 27th inst. The records of the county surveyor were completely destroyed.

Georgia will have no State building at the World's Fair. The money intended for a building will be used to make an imposing display in the main building.

A desperate fight between oystermen took place in Chesapeake bay one day last week. Capt. Dies, commander of one of the oyster boats, was killed, and several others injured.

Burt Smith and Robert Whitaker, cashier and accountant for the commission firm of Lamson Bros., Chicago, have disappeared after swindling their employers out of $60,000.

Edward M. Field, the insane banker charged with wrecking the banking house of Field, Lindley, Welchers & Co., New York city, has been placed in the State Insane Asylum at Buffalo.

J. W. Allison and his son and daughter were knocked off a bridge by a train into Garrison river at Tullahoma, Tenn., on the 23rd inst. The girl was rescued, but the father and boy were drowned.

Do You Suffer with Piles?

You can cure yourself in a few days with our new and simple method of treatment.

Medicine used locally and gives immediate relief. Sent by mail for $1. Special treatment and extra large package of Cure $5. Send stamp for booklet, entitled "How to cure Piles," free to all, containing valuable information never before published. CLEMENS MEDICINE CO., Box 296 Cincinnati, O.

The explosion of a barrel of benzine in a drug warehouse in Amsterdam, Holland on 23d, instantly killed six persons and injured twenty-seven others, some fatally. In addition to the loss of life, four houses were destroyed.

A lighted cigar carelessly thrown among the documents in the folding room of the Capitol at Washington, caused a small fire on the 23d. Loss several thousand dollars. This is the third occurrence of fire during this session.

Lee Camp, Confederate Veterans of Richmond, Va., have unanimously adopted a resolution inviting the members of the Grand Army of the Republic to visit Richmond during their national encampment at Washington.

The police of Paris have recently discovered a regular bomb factory in an anarchist dwelling situated in the St. Dennis quarter of that city. All the articles used in the manufacturing of explosive machines were found, including a quantity of dynamite. Several arrests have been made.

The Behring Sea affair is still in an unsatisfactory condition. The latest news, however, indicate a peaceful settlement of the difficulty. It would be a blot upon civilization for two great governments to go to war over a matter of profits accuing to certain ones interested in the seal fisheries, be they Americans, Canadians or English.

A cablegram from Paris, dated March 25th, says: "The police authorities have been busy to-day receiving the names of people, who have been swindled by Stiassy, the pretended World's Fair commissioner, who published a weekly paper here, as he claimed, in the exhibition, and collected about one hundred thousand francs for space in the fair, which he had no authority to sell."

R. H. Gilliford, chairman of the auditing committee of Alleghany Council, Pittsburg, Pa., has investigated the accounts of the Pittsburg officials, and reports that the accounts of the mayors office, market clerk, superintendent of water-works and health officer have been audited and a deficiency discovered of $350,197.20. The major and market clerk have been imprisoned.

Mr. William St. John, general agent of the Safety Car Heating and Lighting Company of New York is in Wilmington to secure signatures to a petition to Congress to make an appropriation for the purpose of placing gas lighted buoys and beacons along the coast and rivers from Wilmington to Cape Canaveral, Florida, that being the territory embraced in the Sixth Light House district.

The two-masted schooner James A. Fisher which sunk off the coast of Cape May Inlet on the Jersey coast forty-nine years ago and settled into the quicksands, has been found as the result of the fierce storms which recently have swept the coast, and will be floated. The N. Y. *Advertiser* says that the schooner is in a remarkable state of preservation, not even a bulwark being crushed in, and that the watches, shoes and clothing of the crew are still on board.

A crazy man took possession of the capital in Jackson, Miss., for an hour one day last week. With a big knife in each hand, he defied the officers who attempted to arrest him, and cursed the Legislature. He finally ran out of the building into the street, legislators and State officials fleeing before him. Eventually three policemen succeeded in knocking him down and placing him in prison. The man was recently discharged from an insane asylum as cured.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

MARRIED.

GRIFFITH—RAIBY—On March 2d, 1892, at the residence of the bride's father, in Hertford county, N. C., by Rev. L. M. Curtis, Mr. John G. Griffith and Miss Ella C. Raiby.

DURHAM—LLOYD—At the residence of Dr. H. B. Lloyd, the bride's father, in Orange county, N. C., March 24th, 1892, by Rev. John C. Hocutt, Mr. S. M. Durham and Miss Willie Lloyd.

GALLOWAY—NUTT—On Feb. 24, 1892, in the Mt. Airy Baptist church, by Rev. W. B. Wingate, assisted by Rev. L. Pruett, Mr. J. R. Galloway to Miss Agnes Nutt, daughter of Mr. and Mrs. R. T. Nutt, all of Mt. Airy, N. C.

DIED.

SUTTON—Deacon T. J. Sutton of Bethel church, in Perquimans county, died Feb. 19, 1892. He had been a deacon of the church for many years, and had also been superintendent of the Sunday-school.

MRS. T. J. S.

PERRY—Died, in Burlington, N. C., March 14th, 1892, Berlie Blanche, infant daughter of Mr. and Mrs. A. A. Perry. Weep not, fond parents, your precious babe is safe in the fold of Jesus. Strive to meet her in heaven.

BREWER—Died, March 2d, 1892, Sue Brewer, aged eleven years. She was an affectionate child, and will be greatly missed by her friends and schoolmates. Weep not, dear parents, she is waiting over on the other shore.

M. E. S.

PUTNAM—On the 21st of March, 1892, Mrs. Z. E. Putnam, died at the residence of his father, John Bridges, near Double Springs church, of which she had been a member for seventeen years. She was a good christian woman, a good wife and mother. She leaves a husband and five children to mourn their loss, together with her father and mother.

J. M. B.

FURGERSON—Mrs. Orpha Furgerson departed this life Feb. 11th, 1892, aged seventy-two years, four months and seventeen days. She professed religion in early life, and joined the Christian church at Pleasant Hill, of which she lived a consistent member up to her death. She was a model christian. No tongue can express what she suffered with cancer, but she bore it with fortitude, and never complained, but said that "My Saviour suffered for me, and we ought to be willing to suffer, for through suffering we are made perfect." She leaves two daughters and five sons to mourn the loss of their mother. One of these sons is Rev. P. A. Furgerson. She was a good mother. To know her was to love her. She was kind to the poor and needy and the sick. She was at her best in her home; there she was known and loved and reverenced as few mothers are. She was possessed of that winning freedom of love that drew all closely to her. On the morning of her death she told the writer that she was enjoying religion, and in a few hours afterward breathed her last. On Friday, the 12th, attended by her children and grandchildren and a host of friends, her remains were carried to Oring Chapel Church and buried.

P. A. F.

LEA—In 1810, in Caswell county, N. C., a son was born, who, under the guiding hand of Providence, became an honor to his parents, an ornament to society, and a true model in gentility, business, purity and liberality. This son, by way of showing respect for, and perpetuating family name, was called Sidney Slade Lea. He received in the high schools of his boyhood days an average business education, which he used, under the blessings of God, in accumulating a very handsome estate—seeking first, though, "the kingdom of God and his righteousness," as the Saviour had commanded; for in his eighteenth year he became very much concerned on the subject of religion, and, under deep conviction of sin, sought and found forgiveness through Jesus, whom he served the remaining sixty-four years of his life, as a faithful member of the Baptist church, constantly growing in the christian graces recommended in the New Testament, which made his life a sweet benediction to all who knew him. The next important event in his life, when quite young, was his marriage to Miss Fannie E. Toria of Virginia, who proved a faithful, loving companion, sharing cheerfully his prosperity and sympathetically his adversities, until Sept. 18, 1886, God called her to precede him by six years to the rest which remaineth for the people of God. From the very day of her death, he seemed to lose all interest in earthly things, and in conversation with his friends often expressed a desire to depart and be with her. For several years he had suffered with softening of the brain, until his mind gave completely away. He was confined to his bed only one week before his death; and when the end came on Friday evening, March 18, 1892, just as the sun was going down behind the western hills, as quietly the sun of his useful life sat in the shades of death, and his spirit went to God who gave it. He was kindly cared for and tenderly nursed in his declining years by the loving hands of his nephew, Mr. T. L. Lea, and his wife, who was an adopted daughter of the deceased, and upon whom he ever looked and loved as an own child in the flesh. Their little son, Jimmie Lea, was devoted to, and staid with, his grandpa, as he called him, up to the hour of his death. Bro. Lea gave liberally all his life, and especially toward the close of it, of his money to Wake Forest College for the education of young men called to the ministry, to the Baptist Orphanage, to Richmond College, and to all the objects of the Baptist State Convention. As a monument to his memory and liberality, the builders of the Laboratory at Wake Forest put a nice marble slab in front of the building, with the names of Sidney S. and Fannie E. Lea on it. What a fit place for their names! there where the youth of our denomination can see them and be inspired to imitate their noble virtues. In giving up this father in Israel, which is hard to do, and in writing these lines about him, which fail to convey what the writer feels, having been the recipient of his kindness, and which falls far short of what deserves to be said about the deceased, I believe he would have said, had he been rational in the hour of death, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." And that ere this, he has heard from the lips of his dear Lord, "Well done, thou good and faithful servant, thou hast been faith over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." And now, finally, since it must be so, farewell, father, friend and brother; abide in the perpetual sunlight of God's eternal love, till we who loved you here shall meet with you in the home of the redeemed.

J. H. LAMBERTH.

Tributes of Respect.

WHEREAS, An infinite and allwise Heavenly Father has removed by death one more of his children in the person of Jno. F. Hutson, who departed this life March 3d, 1892, from the anxious, active cares and turmoils of this life, to a life of joy, peace and rest in heaven.

Resolved 1. That in the death of our Bro. Hutson this meeting has lost a faithful and loyal member, his church a devout and ardent worshipper, his parents an affectionate son, and his State an honest young citizen.

2d. We bow with humble submission to this dispensation of an unerring Providence in simple faith that our loss is our brother's gain. And to all those he loved best we commend his christian life for your imitation and as a model to guide you over the hills of life.

3. That a copy of these resolutions be sent to the family of our deceased brother, and that these proceedings be published in the BIBLICAL RECORDER.

Done by order of the young mens' prayer meeting at Love's Creek, Chatham county, N. C.

W. C. TEAGUE,
JNO. A. WALTERS,
S. S. SMITH,
Committee.

Chatham Record please copy.

On Thursday evening, March 10th, 1892, in the fifty-ninth year of his age, while driving his team and wagon loaded with wood, Bro. Robt. B. Harrill was thrown from the top of his load, striking his head against a rocky place, and was instantly killed. His family, church, Sunday-school, and, in the truth, the whole community was sorrow-stricken at the sad intelligence of his sudden transmission into the spirit land. Bro. Harrill was a deacon of the Baptist church at Zoar, Cleveland county, N. C., and he was a model christian. He was humble, meek and mild. Although he was not so clamorous as some christians, he held a bright and shining light after which we all should follow. He was devoted to his christian duties. He was an affectionate father and a true companion. He will be missed not only by his loving wife and dear children, but he will be missed in the church and Sunday-school, for he was ever at his post watching after the lambs. By this we mean the little children, for he made it his duty to watch after them, and not only the children, but all who visited his church and Sunday-school. His funeral services were conducted by Rev. Thos. Dixon, Sr., in the Baptist church at Zoar, in the presence of an immense congregation. Bro. Dixon preached from 2 Peter 3: 9, "The Lord is not slack concerning his promise, as some men count slackness." A more appropriate passage of Scripture could not have been chosen. Bro. Dixon said he was preaching to the living and not to the dead. The sermon was not only a comfort to relatives and friends, but to all who heard it. Bro. Harrill embraced religion when quite young and united with the Baptist church at Beaver Dam. From Beaver Dam he moved his membership to Zoar, where he remained three years. Then he united with the church at New Hope, in the organization of which he aided, and was a member there four years. From New Hope he came back and united with the church at Zoar, where he remained a faithful and an efficient member till his death. Oh, how sad we felt to hear his dear little babe calling for papa to put it to sleep the night he lay a corpse. But when we remembered the sweet promise in God's word where he says "I will be a father to the fatherless and a husband to the widow," we felt happy to think they were not left alone.

Sleep on, dear brother, sleep sweetly until the resurrection morn; by-and-by we will see you again. Therefore be it

Resolved. That Zoar church, in her expressions about one of its most faithful members, will ever remember the many good deeds done by our deceased brother, and heartily sympathize with the bereaved wife and children. We also desire that these expressions be published in the BIBLICAL RECORDER, the *Shelby Review* and the *Shelby Aurora.*

C. G. LOVE,
W. H. TURNER,
L. G. L. TAYLOR,
J. F. C. STACY,
Committee.

Shelby, N. C., March 15, 1892.

There is nothing that may not happen to a thin baby.

There is nothing that may not happen to a man who is losing his healthy weight.

We say they are "poor." They are poorer than we at first suspect.

Do you want almost all that is known of the value of plumpness told in a way to commend to you CAREFUL LIVING—and Scott's Emulsion of cod-liver oil if you need it.

A book on it free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

Removal Sale.

Goods will be sold at very low prices to reduce stock for removal to the Andrews Building.

W. H. HUGHES, Raleigh, N. C.

HARVEST BELLS,

round and shape note, by the 100, board bound, only 50c. each; cloth-bound, 60c; words, 14c. A Baptist song book. W. K. PENN, St. Louis, Mo.

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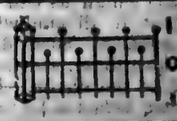

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The Home Circle.

God's Ways.

God's ways are not like human ways,
He wears such strange disguises;
He tries us by his long delays,
And then our faith surprises.
While we in unbelief deplore,
And wonder at his staying,
He stands already at the door,
To interrupt our praying.

He takes his leader from the Nile,
Where mother-hands have laid him;
Hides him in palaces the while,
Till he has right arrayed him.
He sends him to the desert's hush,
With flocks and herds to wander;
Then meets him in the burning bush,
New mysteries to ponder.

Why should we doubt his care or grace,
As though he had forgotten?
As though time's changes could efface
What love had once forgotten?
As though he'd lost us from his thought,
And moved on now without us,
Whose love has always goodness wrought,
And constant been about us!

—*Congregationalist.*

My Neighbor's Boy.

HE GETS UP EARLY AND MAKES AN AWFUL NUISANCE OF HIMSELF.

I always make it a rule to get along with with my neighbors without engaging in any belittering quarrels or disputes with them, says a writer in the Detroit *Free Press*. I will put up with a good deal before I will descend to the vulgarity of a quarrel with any one, and I don't intend having a row with any one now, but if my neighbor's boy should disappear suddenly and never be heard of any more, or if he should be found with his neck broken, I will perhaps have been at the bottom of it all, and no honest jury in the land will do anything with me for it.

The boy is ten years old. His name is Horace Walpole Gladstone Smith, but they call him "Teddy." He has taken to getting up at five o'clock these fine mornings, and his parents encourage him in such idiocy by bragging around "how smart our little Teddy is."

Ten minutes after Teddy is up he is racing along in front of my house, drawing a stick over the pailings of the fence under my bedroom window. Then he walks up and down singing "I want to be an angel." He knows but one line of it, and he screeches that out over and over again until—well, you know what I wish as I lay in bed, gnashing my teeth, with no hope of getting my beloved morning snooze.

By-and-by, at about 5:30, he brings out a wagon made out of a wooden box and four creaking, wabbling, solid wooden wheels, and he races up and down the wooden pavement, dragging that noisy loathsome thing after him. Then he gets under my open bedroom window and begins screeching to a boy who lives half a block away:

"Jimmy! O o-o-h Jim! Say, Jim Jones I'm up and you a i i i n't!"

Then he goes through a series of yells, cat-calls, and dog-barks, ending with frightful singing of "Annie Rooney."

This is followed by another wildly screeched out taunt to Jimmy Jones.

"S a a y, Jim! Beat ye up! I've beat ye up, sleepy head! O o o-o-h, Jim!"

You thrust your head out of a window and say coldly:

"Stop that noise!"

He looks up at you placidly and says:

"I guess I can make all the noise I want to in my father's own yard, so I can." And he makes more noise than before, while you bounce back to bed feeling pretty sure that the command to "love thy neighbor as thyself" did not mean thy neighbor's boy.

Learning to Walk.

People sometimes ask, at what age can we seat a child in a chair; when put him on his legs; how old must he be before we teach him to walk? The answers are easy. He must not be made to sit till he has spontaneously sat up in his bed and has been able to hold his seat. This sometimes happens in the sixth or seventh month, sometimes later. The sitting position is not without danger, even when he takes it himself; imposed prematurely upon him, it tires the backbone and may interfere with the growth, so the child should never be taught to stand or to walk. That is his affair, not ours. Place him on a carpet in a healthy room or in the open air, and let him play in freedom, roll, try to go ahead and feet, or go backward, which he will do more successfully at first, it all gradually strengthens and hardens him. Some day he will manage to get upon them, and then to raise himself up against the chairs. He thus learns to do all he can as fast as he can, and no more.

But, they say, he will be longer in learning to walk if he is left to go on his knees or his hands and feet indefinitely. What difference does it make if, exploring the world in this way, he becomes acquainted with things, learning to estimate distances, strengthens his legs and back, prepares himself, in short, to walk better when he gets to walking? The important thing is, not whether he walks, now or then; but that he learn to guide himself, to help himself, and to have confidence in himself. I hold, without exaggeration, that education of the character is going on at the same time with training in locomotion, and that the way one learns to walk is not without moral [illegible]. —*Popular Science Monthly.*

Golden Threads.

[illegible] chilling blasts of winter [illegible] and they fall. So does it affect the [illegible], and if precautionary measures [illegible], being chilled is followed [illegible]. Taylor's Cherokee Remedy [illegible] and Malaria kill coats coughs,

The Wonders of our Country.

If we would cease to depend so much upon other countries for our models of life and thought, we would have taken the first step towards the Americanism which should be, but is not, ours. We read a vast amount of the wonders of foreign lands; but very few writers—and still fewer reliable ones—tell us of the marvelous secrets of our own. Every intelligent youth knows that there are boomerang-throwers in Australia; but how many are aware that there are thousands of natives in the United States just as expert with the magic club as are the bushmen? All have read of the feats of the jugglers of India; but how many know that there are as good Indian jugglers within our own boundaries? How many young Americans could say, when some traveler recounted the exploits of the famous snake-charmers of the Orient, "Why, yes; we have tribes of Indians in this country whose trained charmers handle the deadliest snakes with impunity," and go on to tell the facts in the case? How many know that there are Indians here who dwell in huge six-story tenements of their own building? How many know that the last witch in the United States did not go up in cruel smoke above old Salem, but that there is still within our borders a vast dominion wherein witchcraft is fully believed in?—*Charles F. Lummis, in December St. Nicholas.*

Cures For Fits.

1. For a fit of passion: Walk out in the open air. You may speak your mind to winds without hurting any one or proclaiming yourself a simpleton.

2. For a fit of idleness: Count the ticking of the clock. Do this for one hour, and you will be glad to pull off your coat the next hour, and work like a slave.

3. For a fit of extravagance and folly: Go to the workhouse and speak to the inmates of a jail, and you will be convinced

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

4. For a fit of ambition: Go into a church-yard and read the gravestones. They will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillow, corruption your father and the worm your mother and sister.

5. For a fit of despondency: Look on the good things which God has given you in this world, and to those which he has promised his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear: Whether they respect the body or the mind: whether they are a load to the shoulders, the head or the heart, the following is a radical cure which may be relied on, for we have it from the great Physician: "Cast thy burden on the Lord, and He will sustain thee."

For fits of repining: Look about for the halt and the blind; and visit the bed-ridden and the afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.—*Dr. J. B. Taylor.*

Indigestion! Miserable! Take Beecham's pills.

Definitions of Bible Terms.

A gerah was a cent.
A cab was three pints.
An omer was six pints.
A shekel of gold was $8.
A firkin was eleven pints.
A farthing was seven cents.
A talent of gold was $18,809.
A talent of silver was $538.30.
Ezekiel's reed was nearly eleven feet.
A cubit was nearly 22 inches.
A bin was one gallon and two pints.
A mite was less than a quarter of a glass.
A shekel of silver was about fifty cents.
A piece of silver, or a penny was 13 cents.
A Sabbath day's journey was about an English mile.
An ephah, or bath, contains seven gallons and five pints.
A finger's breath is equal to one inch.—*Hebrew Standard.*

For My Sake.

These three little word are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in its mother's arms could speak intellectually it would say: "It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm chair for dear old grandma and the fireside. Take these words out of our language and you would rob home of its sweetness and human life of its noble aspirations.—*Selected.*

Do Keep Clean.

It has been often said that the scratch of a finger nail is poisonous; there is, however, no reason to suppose that the danger lurks in the finger nail itself, but rather in what it conceals. According to the *British Medical Journal*, the examination of the dirt under seventy-eight finger nails, made in the laboratories of Vienna, revealed thirty-six kinds of micrococci and eighteen of bacilli. It is therefore the deposit of these germs in the wound made by the nail that works the mischief. Cleanliness is always physical [illegible], and, very often, it is physical salvation.—*Exchange.*

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April 10,

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International Bible Lessons, 1892.

April 10, 1892—Psalm 2

THE KING IN ZION.

Motto Text—"Blessed are all they that put their trust in him."—Psalm 2: 12.

Psalm first, which we studied last Sunday, presents us a picture of the man whom God blesses and contrasts the godly with the ungodly in this world and at the judgment seat of Christ. It is a beautiful song of two stanzas with three verses in each.

The second Psalm, which is our to day's lesson, draws a contrast between the *rulers* of the two classes, the rulers of the heathen or the ungodly, and the King in Zion who "sitteth in the heavens" and rules over the godly amid all the storms and tempests of earth and the machinations and combinations of their enemies. It is a composition of four stanzas of three verses each—just twice the length of the first.

The first stanza (verses 1, 2, 3,) presents the ravings and plottings of God's enemies, and the insolence of their threats:

I.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

The second stanza (verses 4, 5, 6,) describes how their conduct is regarded by Jehovah and how he will treat them in their puny but noisy rebellion:

II.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion."

The third stanza (verses 7, 8, 9,) is a publication of Jehovah's decree concerning his Son, his open acknowledgment of him and the promise that he shall overthrow all of his boasting adversaries and have the whole earth for his inheritance and possession if he asks for it:

III.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."

The fourth stanza (verses 10, 11, 12,) is an exhortation to the kings and judges of the earth, in view of this decree, to act wisely, to serve the Lord, to make peace with the Son and obtain that blessing which comes from putting their trust in him:

IV.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Those that trust in Christ are blessed:

1st. Because the Father hath committed all judgment into his hands and given him authority over all principalities and powers. Who hath hardened himself against him and prospered? His followers have infinite *power* to protect them.

2d. Because they have infinite *love* to provide for them. "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.)

3d. Because they have infinite *wisdom* to instruct and direct them. "If God be for us, who can be against us?" "Now therefore, be wise, O ye kings"—wise with the wisdom which comes from the great Teacher who will guide you unto all truth. "Kiss the Son," surrender your arms of rebellion, accept the terms of peace and protection and love that he offers, and "serve the Lord with fear." "The fear of the Lord is the beginning of wisdom," &c.

4th. Because those who put their trust in him have all their sins forgiven and a home of eternal blessedness and glory promised them.

It is wicked folly to spend our lives in activities and anxieties about things which we can enjoy but for a few years at the expense honors and riches and pleasures that endure forever and in rebellion against the Judge and Ruler of the whole earth, for such favor as one whose frettings and plottings excite only the laughter of God whom he opposes.

Diocletian, incited by Galerius who filled his mind with reports of conspiracies and seditions, and by the heathen priesthood throughout the Roman empire, undertook in 303, by pulling down their churches, burning their sacred books, and handing the christians over to their enemies to be tortured and massacred in manners too hideous to describe, to root out the christian religion from the earth. Spurgeon tells us in "The Treasury of David," that a medal was struck by Diocletian which still remains bearing the inscription. "The name of christians being extinguished," and in Spain there were two monumental pillars on which were written: "I. Diocletian Jovian Maximian Herculeus Cæsaris Augusti, for having extended the Roman Empire in the East and the West, and for having extinguished the name of christians who brought the Republic to ruin." "II. Diocletian Jovian Maximian Hercules Cæsares Augusti, for having adopted Galerius in the East, for having everywhere abolished the superstition of Christi, for having extended the worship of the gods." The vanity of Diocletian's boast is apparent from the following statistics:

In A. D. 1000, there were fifty millions of christians, averaging a gain a 50,000 a year for one thousand years.

In A. D. 1500, they had increased to 150,000,000, averaging a gain of 100,000 a year for five hundred years.

In A. D. 1800, they numbered 200,000,000, averaging 450,000 a year for three hundred years and doubling in that time.

In A. D. 1880, they numbered 415,000,000, averaging per year 2,688,000 and doubling in eighty years.

For the circumstances under which David composed this Psalm, read 2 Sam. 10. For a New Testament exposition of it, read Acts 4: 24—30, which contains the song of the Apostles when Peter and John were released from prison.

[Published by request]

Policy in the Pulpit.

BY REV. N. S. JONES, SALISBURY, N. C.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15.

The subject of my discourse could be treated from different standpoints, but I wish to consider it in particular from one definition of the word policy, meaning management or administration, based on temporal or material interest, rather than on principals of equity and honor.

"Study to show thyself approved unto God." The apostle recognized the fact that there is no other position of trust that has ever been committed to man that is so sacred as the duties of the pulpit. It is the place from whence comes the law of the eternal God, and when we fully realize its sacred responsibilities we are made to feel the force of the enquiry, "who is sufficient for these things." It was in the face of this great responsibility that the apostle felt the need of divine wisdom and power.

This gospel that we preach is a savor of life unto life or of death unto death. It is the pivot upon which the destiny of every man hangs, and God's ministers should be careful that they give no uncertain sound. It is not the surface of life that we deal with, but it is the eternal destiny of the soul, and this should be thoroughly impressed upon the heart of every one that would stand between God and man. "Let thy garments be always white." It was the inspiration that Paul caught on his way to Damascus that followed him through life. He caught the Spirit of Christ so thoroughly that he conferred not with flesh and blood, but the cry of his soul was, "What must I do Lord?" And the Lord did for him what he will do for every true and faithful minister. In his ignorance, he was his wisdom; in weakness, his strength; in distress, his joy; and in death, his life. It was this same inspiration and zeal that he would have Timothy, his son in the ministry, to possess; and amid the closing scenes of his life he wrote these words of wisdom, "Study to show thyself approved unto God." It is to him we are responsible, and by him we shall be judged.

It is the man of deep conviction and principle, and not selfish policy, that the world needs in her pulpits; men of nerve, who would rather have the approval of God than all the flattery the world can lay at their feet.

In this restless age, when men court fame and flattery perhaps more than in any age of the past, we need to guard the sacred desk with a jealous zeal. The very atmosphere around us becomes poisoned with policy; we breathe it in society, in the counting-room, and in all business circles of life; and it is no wonder that our pulpits should become contaminated. No true minister has ever stepped upon the sacred platform who has not felt that the conflict before him and within him was mighty. He marches out upon the field of battle as a leader of the grandest army the world has ever known. The enemy stands before him often quivering with fear of the host of the Almighty. His terms of compromise are offered, but the command comes from the great head of the line, "Thou shalt make no compromise, for I am the Lord God Almighty, and every knee shall bow and every tongue confess." The fatal mistake in the life of Saul was when he had the approval of man, but not of God. The cattle were spared and the king was spared, but Saul marched from the conquest and field of victory amid the shouts of his army, and with the approval of man, but he had not shown himself approved unto God. It is better to die right, with the contempt of the world, than to live a godless and unfaithful life, with her flattery and smiles.

Perhaps there is no man that is brought more thoroughly in contact with human nature than the minister. Paul says, "I become all things to all men." Now to have this adaptability and always be conscientious and void of selfish policy, is not an easy thing to do.

I do not propose to make any excuse for the preacher, yet we should never lose sight of the fact that he is human and not divine. He has his faults, with his appetites and passions, his likes and dislikes; he is only a man after all. The dignity of his office we admit is peculiar to himself, and should be held as sacred. Perhaps no man is oftener placed in a position where it is more difficult to clearly define the line between right and unselfishness than he. It is frequently that trouble arises between some of his flock—perchance it may be between the rich and the poor, or men of less or greater influence. It is generally the case that the minister has to take a position in such matters. He that preaches the gospel lives of the gospel. The poor or uninfluential may be right, yet it may be hard to decide; but it must be done. Policy would say while you are certain the poor man is right, everybody else is not, and he never pays, and perhaps never can pay, anything to your support. It is now that our human and selfish nature appeals to us that it be gratified. Under such circumstances it takes a man of nerve and religion to decide on principle of right instead of policy. God cannot approve the wrong.

"Study to show thyself approved unto God." It is a source of great pleasure to have all men love us, but our Lord says the world will hate you because you are not of the world. If you were of the world the would love you, because the world will love its own. Paul might have passed through Philippi without being made a prisoner had he used more policy and less principle. When he sat by the river and taught the women that resorted thither, Lydia was converted, and there was no trouble, perhaps. Lydia ran her own business, and in her conversion no man's business had been interfered with; but when the damsel that brought her masters much gain by soothsaying was converted, Paul and Silas were in trouble. They were brought before the magistrates with the accusation, "These men do exceedingly trouble our city," and the multitude rose up together against them. Policy might have offered a compromise, but principle bore the stripes and the imprisonment, and sang praises to God until the prison walls were shaken and God's faithful servants were delivered. Policy in the pulpit often fails to attack the places of vice and crime and the business that is destroying more of our young men, putting shame and disgrace into more homes, breaking the hearts of more mothers and wives, making more widows and orphans, than all the wars and famines of the world. When shall we hope to be sheltered by a law that will not recognize any business that the law of God does not approve? When we see wickedness in high places we should cry aloud and spare not. We may often incur the ill feeling of men if we denounce their business, but we must do it, for God has given us the armour, and we must not prove traitors nor false to our trust.

The minister should not be ashamed of his work. "A workman that needeth not to be ashamed." When we have the approval of God it is an inspiration to look back upon our work and not be ashamed. It is the servant that has not done his duty that feels ashamed for his Master to look upon his work. Policy will often put friends by our side and dollars in our pockets, but can the minister of God afford to be bought and sacrifice his sense of duty for a few perishable dollars, or friends that will leave him when he needs them most. Paul seems to have had no regrets along this line, for he kept the faith. There is no account of the great and noble of the world lavishing their homage and praise upon him as he passed into eternity. He died a prisoner, and without the great funeral procession, but he died a prisoner of the Lord, and was not ashamed of the work he had done. His life and labors have always proved an inspiration to the ministry, for in him we see a man clothed with the spirit and power of God. Paul says, "I have kept back nothing that was profitable unto you, but have shown you and have taught you publicly, and from house to house, testifying both to Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ. Now I go bound in the spirit to Jerusalem not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and afflictions wait for me. But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God, and now behold ye shall see my face no more, wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the council of God." It must have been a source of great rejoicing to the apostle to feel that he had been faithful in preaching the gospel; and now as he goes up to Jerusalem he goes with the confidence that he is not ashamed of the record that he leaves behind. It is the keeping back that often spoils the usefulness of the minister. The world will always admire the conscientious, fearless man of God, the man who has convictions and is not ashamed nor afraid to defend them. A minister should so acquit himself upon every field of labor that he may look back over it with a sense of pride, and not shame. We frequently hear the expression, "He killed himself." How can God's faithful minister kill himself anywhere? If we will thoroughly look into such cases we will see that it was policy and not principle that killed the man if he is dead, and when this is not true he is not dead, but living in the hearts and respect of every good and true man. The effort is often made to make it appear that men are dead when they are not, it is done by their enemies because they hate them. It is the sword that cuts both ways that men dread; and when it is handled by one of God's faithful, fearless soldiers, it will divide men from their sins and the work will be done, and the workman will not be ashamed. "Study to show thyself a workman approved unto God that needeth not be ashamed, rightly dividing the word of truth." It was when Jesus stood before Pilate saying, "To, this end was I born, and for this cause came I into the world that I should bear witness unto the truth; every one that is of the truth heareth my voice. Pilate said, "What is truth?" Christ did not answer this question in words, but the very essence and power of truth itself stood before him.

It is this word of truth that has been committed to us that we may rightly divide it; and in its division is needed the greatest amount of wisdom. It cannot be divided among all men alike. The division should be free from selfish policy, but there must always be wisdom and prudence.

The apostle tells us that some cannot take the strong meat, but must be fed with milk. "To the Greek I am a Greek, to the Jew I am a Jew; I become all things to all men that I might by all means save some." This truth is abundantly adapted to the whole human family, and it only needs to be handled by wise, prudent and godly men; and there need be no principle of right sacrificed in applying it to all men. If there is any man who should thoroughly understand human nature, it is the man who would handle the sword of the Spirit. It is the business of the physician to know the mechanism of the human body, and he would not dare use the knife without knowing the position of every artery and vein. He must know where and how to begin. So should the minister study the man, and be able to read his nature and disposition, that he may know just how, where and when to attempt the operation upon which eternal life or eternal death depends. It was this wonderful divine insight that we see in the life of Christ while among men. He knew Nathaniel while he prayed under the fig tree as one in whom there was no guile. He knew the self-reliance there was in Peter, and allowed Satan to sift him as wheat. He knew the faithlessness of Thomas, and gave him the keenest reproof, and drew from him the strongest declaration of faith, "My Lord and my God."

Now, if any lack wisdom let him come to God who giveth liberally. We are often at a loss to know how to approach some men, but if it is the soul's desire to do the man good, and ask God to help you, he will do it, and write the man's life upon his face so you can read and administer his truth wisely. Surely Christ possessed such powers, and if he would have us to handle his truth for his own glory and for the redemption of our fallen race, he will give us of his Spirit and wisdom; and then we shall divide the truth, and the truth shall make men free. Unto him who is worthy let us be faithful and true, and "study to show ourselves approved unto God workmen that needeth not to be ashamed, rightly dividing the word of truth." And unto him be glory and power and dominion, both now and forever, amen.

[Reproduced, by request, from the RECORDER of September 1, 1886.]

John—Chap. 3: Verse 5.

In the Sunday-school lesson of April 15, "born of water" was enterpreted as meaning baptism. In the RECORDER of August 11th an article is copied from the *Baptist Review* holding the same view. I am persuaded from anxious study of the passage under such teachers as the late Rev. Thomas R. Owen and Mark Bennett, who derived their *notions* from a study of the *Scriptures*, that there was *no* reference to baptism either directly or remotely in the whole of the discourse of the Saviour with Nicodemus. His inquiry was about the plan of salvation, and Christ went to the root of the matter at once by saying, "Except a man be born *again*, he cannot see the kingdom of God." Nicodemus' reply of astonishment, "How can a man be born when he is old? can he enter a *second* time into his mother's womb and be born?" shows that was something never heard of before (baptism was a common rite by this time). Jesus answered, "Verily, verily, I say unto thee, except a man be born of *water* and of the *spirit*, he cannot enter the kingdom of God." Only two births are mentioned, denoted by "born again" and "enter a second time into his mother's womb and be born." If Jesus meant by "born of water" to refer to *baptism*, he would have *declared* the necessity of baptism for salvation, and enunciated the doctrine of baptismal regeneration.

The sixth verse continues the argument, "that which is born of *flesh* is *flesh*, that which is born of spirit is spirit," and if a third birth was intended to be referred to "by water," the Saviour's reasoning would be run into the absurdity of *that which is born of water is water*. "Born of water" must be another expression to indicate the *natural* birth, for certainly it cannot be for the spiritual birth, as Christ was only contrasting the natural and spiritual birth or *only two* births. Nor would it have been attended with any wonder to the mind of Nicodemus for Christ to have said "be baptized and enter into the kingdom of God." Nor would it have been necessary to say, "Marvel not that I say unto thee ye must be born again." Christ further shows it is a matter that cannot be explained to the natural comprehension any more than can be explained whence the winds come or go, and that it is therefore a matter of *experience*. Just as being born naturally we understand natural things, so to understand spiritual things we must be born into a *new existence* or spiritual. If born of water means anything else than the natural birth, then "born again" does not express all the births, for then he would be born more than "again," and this is the reason the papists who construe "born of water" into baptism, almost always quote the passage "born again of water and spirit." And further, and might say conclusively, too, baptism is not a *birth* at all, it is a *burial*, the very antipode of birth—the putting away of a dead body—and, according to our notion, the person must be *born again*—regenerated, converted, dead to sin, and alive to righteousness before he can be baptized.

In the 1st Epistle of John, 5th chapter, 6th verse, he says, "This is he that cometh by water and blood, even Jesus Christ; not by water only, but by water and blood," and in the 13th verse he uses "born of blood," which is in reference to his pedigree, or genealogy, and "came by water" is explained to be his natural birth, the Apostle was then proving Christ's humanity, and to prove his divinity John cites three witnesses, the Father, the Word, and the Holy Spirit, and to prove his humanity, he cites the spirit (*of a man*), the water (natural birth) and the blood (genealogy).

Might it not have been possible that Jesus knew that according to the learning of the Gnostics, that water was regarded as the mother of all things, and hence that in speaking of the natural birth to the learned Jew, he should have used the term "born of water." Or further, can we not argue that in making the contrast between the natural and spiritual, he might have referred to the water birth as that which brought in a transitory existence and the spiritual as that which would endure as coming from heaven? But I hardly think it necessary to suppose enough is written in the Book of the argument to give its meaning.

The expositions favoring the "baptism" idea must be the learning of the adherents of baptismal regeneration, creeping into the views of our scholars from over-familiarity with their works. I do not mean to get into any controversy, but what I have written is to the end that some of our scholars, not too much wedded to commentators, may investigate from the Bible and the *reason* of the thing, and see "if these things be so," and let the truth be printed in our Baptist papers without the insidious seeds of baptismal regeneration being planted, for "seen too oft, familiar with their face," we might after awhile "embrace" the full grown object. Everybody does not think for himself.

G. W. B.

Wilson, N. C., Aug. 15, 1886.

"Better Be Sure than Sorry."

"I do not think there is need of covering the flower beds to-night. I do not believe there will be frost enough to harm."

"Better be sure than sorry," the gardener replied; "if the frost should nip them, it would then be too late, you know."

To the cavils of the skeptic and the sneer of the scorner, who do not believe because they do not understand, or think there is no danger because they would have it so, this same answer would be wise: "Better be sure than sorry." If there should be an eternity, then the question, "Where shall I spend eternity?" puts all other questions in the shade. The frost may nip all the springing hopes of the soul. "Better be sure than sorry." Thousands of souls are hesitating about giving heed to their immortal interests. "We do not think there will be frost to-night," they say. "Better be sure than sorry." If the frost of death should blight the soul, it will be too late (forever.—W. J. E. *in the "Mid-Continent."*

If the ice in your heart is not thawed out in this world, it will stand a good chance of thawing in the next.—*Bible Reader.*

The Biblical Recorder.

WEDNESDAY, APRIL 6, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE EDUCATIONAL POWER IN OUR CENTENNIAL MISSION

The wisdom of the Mission Boards in inaugurating the centennial movement is in the highest degree commendable.

Their immediate object is to vastly increase their contributions, and put a much larger force in the field, which is a noble purpose. Their method of doing this is by infusing an interest in missions extending to every individual that can be reached, and as near as possible arouse the whole mass of our people on the subject of sending the gospel to the heathen. If this can be successfully done, it will be one of the greatest achievements of modern times. Thus to reach our people and induce them to largely increase their gifts for one year, will at once disclose to them their ability to do easily much more than they have been doing.

But in addition to these immediate results, the educational power produced by the accomplishment of it is beyond all computation. They propose to have several well informed speakers in every Association to address the gatherings that can be assembled in every available church and community. And they propose to have general meetings to be addressed by the best talent that can be obtained. This feature of the work, if carried out wisely, will be a means of disseminating an amount of information that will work wonders among our people. The idea of having in each Association a half dozen men well informed on the subject of missions is to put into existence a living power, a self-perpetuating principle that cannot be calculated.

And still another and more potential force is to be associated in the movement—that of circulating literature on the subject of missions, until every individual member of every church shall be well supplied with information on the subject. When you can place in the hands of the people sufficient information on any given subject to enable them to have an intelligent view of the subject, so they can appreciate public discussions, it will put them to discussing it among themselves, and thus the matter grows and increases by its own momentum. This plan commends itself to us as eminently wise, as an educational scheme; it takes one subject and proposes to turn in the lights from all possible sources until a glow is produced. It is a process of focalizing power upon one given point until a result is accomplished. It seems to us that we see wisdom in it higher than human—it must have emanated from a source divine. It is simple, yet powerful. It is easy of accomplishment if our people will take hold of it—pastors and people—the former leading and encouraging, and the latter following and aiding, each in his own natural sphere, the work will be accomplished, the world will be blessed, and God's name will be honored and glorified. If the plan is carried out, an amount of information will be furnished, and an array of intelligence will be gained that will do more to carry forward the cause of Christ than any movement that has been started since the reformation.

We have, for some time past, indulged in our fancy the conception of the religious world being thoroughly aroused on the subject of giving the gospel to the world. With all our heart we hail this movement with the hope that, that which has existed only in our fancy is about to become a reality. God grant its fullest accomplishment. And what shall we have accomplished when we shall have enlightened our people on the subject of Foreign Missions? Certainly nothing less than the greatest achievement that can be accomplished on earth. Evidently the world exists for one thing only, that of giving the gospel to the world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." (Matt. 24: 14.)

With an awakening and quickening at this point, every other christian work will be correspondingly stimulated, for that is the heart of the christian system, from which flows the life blood. We verily believe that God is in the movement, and let all who oppose, obstruct, or in anywise hinder, "beware lest they be found fighting against God."

THE protracted meeting at Wake Forest is said to be a meeting of great power. The entire faculty seem to be in hearty sympathy, and in accord with the work. And many interesting experiences and confessions of the students are being related.

SPURGEON'S CHURCH RELATION.

It is a matter of no little surprise to see how many of our best Pedobaptist exchanges have misunderstood, and therefore misrepresented, Mr. Spurgeon's withdrawing from the "Baptist Union of Great Britain and Ireland."

But the strangest of all the strange things that have occurred in that direction is the gross misrepresentation made in "The Missionary Review" for April by Dr. A. T. Pierson, the man who now fills his pulpit. In drawing a contrast between Spurgeon and Wesley, he speaks of "Mr. Spurgeon's determined and intrepid stand against the current loose notions of theology, and his bold venture in separating himself even from his own denomination for the sake of what he believed to be the truth."

It seems to us that Dr. Pierson was in a position to ascertain the truth of the matter; and it is passingly strange that he should preach for a church and not know whether it had departed from the Baptist faith, or not know to which denomination it belonged.

The *National Baptist*, in an editorial on this statement, says:—

"These words of Dr. Pierson convey entirely an incorrect impression. Mr. Spurgeon never separated himself from his denomination. He withdrew from the Baptist Union of Great Britain and Ireland, which was a voluntary society, for conference and for missionary action; but not the *denomination*. He also withdrew from the London Baptist Association; but he immediately, with his church, united with another Baptist Association, we think, the Essex.

Mr. Spurgeon was emphatically and unmistakably a Baptist. His church received only baptized—that is, immersed—believers; and one of the principles of the Pastor's College Conference, of which he was the President, and which was formed under his auspices, was Believers' Baptism. And the very reason for his separating himself from the Baptist Union and the London Association was, that they were not, in his opinion, Baptists, that is, they did not come up to the old-fashioned standard of Baptist faith. The man who said, "I would not give a headless pin for the man who does not belong to that denomination which he conscientiously believes to be the best," would not be likely to be a homeless tramp in religion. He knew where he belonged, and there he was."

FROM OUR TRAVELLING AGENT.

HOUSES OF WORSHIP.

I suppose there is hardly anything in which Baptists have made more improvement in the last fifteen or twenty years than in the appearance of their churches. I am not speaking now of our fine and costly churches in the towns and cities. A church is not necessarily fine and costly to be neat and comfortable. Common material worked on a good plan, and put together by intelligent labor is better than costly material with the absence of these.

The matter of seating a church so as to afford comfort to those who come to hear the gospel preached is of the first importance. The cruel, unrelenting discomfort that some benches can contain is simply appalling. I do not know what they would fit or what could be fitted to them—certainly nothing that walked upright and was made in the image of its Master. The relation between the seat and its back is sometimes too mean to suppose it could be accidental, but rather that the thing was carefully planned for an instrument of torture. No wonder the congregation so anxiously awaits the closing of the Book, and to hear the preacher announce his "lastly," when the back of the seat has had you anywhere from the buckle of your vest to the back of your neck, and has sent you out within three inches of the edge of the seat, when in all honesty and fairness you ought to have it all. This comes not for want of material, or lack of expense, but simply for want of some one to do the work who knows his business. I think the meanest seat I ever saw in any church was made from the prettiest poplar lumber that ever came from a mill, almost without a knot or blemish of any kind.

Then there is the matter of keeping the church floor neat and clean. This can be easily done, and in the largest per cent. of our churches, even in the country, so far as I have been able to see, it is done, and where it is not done it is a reflection on both preacher and people. I do not believe it is possible to get the benefit of a service held in an unkept, ill-arranged, indifferent church. I know a church which is now a model of neatness and comfort. Not many years ago it was just the opposite. Then the appearance of the congregation which worshipped in this church was as indifferent and as careless of their personal appearance as they seemed to be neglectful and indifferent about the appearance of the church. And now they are in fact the same people, yet they present an appearance altogether different. The neatly plastered walls, the well polished stoves, the handsome carpet in the aisles and on the rostrum, the burnished chandeliers which hang from the ceiling, have all tended to change the personnel of the people who go there to worship. These things have not given the people better clothes that I know of, but has suggested to them to put their clothes on better, and to be in keeping with the appearance of their church and their pastor.

This is said with no view to encourage extravagance,—there is no need of this,—but the hope that all of our Baptist churches may use the means in hand to make the service of the Lord inviting to the young, comfortable and pleasant to the old, and thus hasten the coming of his kingdom on the earth.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Bro. W. H. Edwards of Wake Forest called to see us Monday.

....There are in Japan about 40,000,000 of people and about 40,000 christians.

....Rev. H. W. Norris of Valentine's Mills made a pleasant call to this office last Monday.

....Rev. S. M. Greene baptized thirteen converts at Little Rock Creek last Sunday. —*Bakersville News.*

....About 212,000 copies of the New Testament in Hebrew have recently been distributed among the Jews.

....Rev. Thomas Carrick, assisted by Rev. J. K. Fant of High Point, is carrying on a meeting in Lexington, N. C.

....There are from the United States five hundred and forty-one *Baptist missionaries* now at work in Papal and pagan fields.

....Rev. J. F. Love of Rocky Mount, N. C., is assisting Dr. J. W. M. Williams in a meeting in the First church, Baltimore.

....Forty seven Pedobaptist preachers in the United States left their churches and united with Baptist churches during 1891.

....Rev. N. S. Jones of Salisbury is assisting Rev. J. R. Jones in a meeting at Milton. There are indications of a good meeting.

....The Third church of Norfolk, Va., has had twenty five additions during the month of March, writes the pastor, C. S. Blackwell.

....The Board of Trustees of the Baptist Female University will meet in their annual session on April 12th in the Mission Rooms in Raleigh.

....Sunday next, April 10th, is the day for all of the Sunday schools in the Convention to take collections for Sunday-school mission work.

....We are indebted to Dr. G. W. Sanderlin, State Auditor, for a copy of the "Report of the Auditor of the State of North Carolina" for 1891.

....Bro. B. F. Lawrence of Fellowship church, Wake county, called to see us, and not only renewed his own subscription, but that of his neighbor also.

....The latest society in connection with the Young People's Union, that has been formed, is the "Paychokerdy." There is a "great deal in a name."—*Ex.*

....The *Advance* states that Rev. John B. White, a student of Wake Forest College, has been called as a supply for the Baptist church in Wilson until October.

....The Manly memorial number of the *Seminary Magazine* contains many short but well written tributes to Dr. Manly, and is an exceedingly interesting issue.

....Sister M. J. Blackwood of Blackwood's, N. C., says: "That is a good article in the RECORDER by Rev. W. A. Pool of Statesville, N. C., on the Sabbath."

....Judge F. G. Reade of Raleigh did the handsome thing of handing to Bro. N. B. Broughton his check to the amount of $100 for the Baptist Tabernacle on Monday of last week.

....During the year 1891 four hundred and eighty-seven Baptist preachers were ordained in this country, and three hundred and ninety-eight houses of worship were dedicated.

....On last Saturday the brethren at White Stone church decided to move their church to Wakefield, and will occupy the concert hall, which will be completed by next June.

....There were fifty-four additions to the Walnut Street church, Louisville, in which the pastor, Dr. T. T. Eaton, was assisted by Dr. J. H. Boyett of Owensboro, Ky.—*Baptist and Reflector.*

....Bro. J. H. Lassiter of Henderson called at the RECORDER office last Thursday to pay his respects to the editor, for whom he entertains warm personal esteem, and high regard for his ability.

....Lieut. Totten, Professor of Military Tactics in Yale University, was baptized by Rev. A. J. Gordon, D. D., on Sunday Mar. 27th, at the Clarendon St, church after the morning service.—*Watchman.*

....Rev. Joseph E. Carter gave his watch to the Orphanage. It has just been received. It is a large Silver Elgin. We will have it put in first class order and use it as our standard.—*Charity and Children.*

....Alaska from extreme north to extreme south is 1,400 miles in an air line, or as far as from Maine to Florida; and from its eastern boundary to the end of the Aleutian Islands is 2,200 miles in an air line, or as far as from New York to California. Its mountain peaks are from 15,000 to 19,500 feet high, and its largest river 70 miles wide and navigable for 1,000 miles, and is supposed to be 2,000 miles long.

....Rev. W. T. Campbell and Rev. P. G. Elsom of Va., have accepted the call of the State Board to become General Missionaries of Missouri. With Rafferty Hess, Campbell and Elsom we have a "strong team."—*Central Baptist, Mo.*

....The converts to christianity in heathen lands one hundred years ago were about three hundred, and now the church membership in heathen lands is more than 800,000 with 2,200,000 other adherents.

....The English Baptists propose to raise during the Centennial of Missions $500,000. Some good men and women have already before the year begins have stepped forward and given over one-half of the amount.

....The total amount of contributions for all objects, as reported in the minutes of Baptist Associations in North Carolina during the year 1891, was $345,151.09. Only about two-thirds of what the churches give is reported in the minutes.

....The Baptists of Jerusalem, Davie county, have purchased the Tatum brick store building at that place, and will remodel it and convert it into a church, to take the place of the one that was destroyed by fire last year.—*Statesville Landmark.*

....An interesting and profitable Education and Mission meeting of the churches in the Robeson Association was held March 31st in Lumberton. In addition to the speakers in that Association, Drs. Pritchard and Durham were there and spoke to the people.

....The Baptist State Sunday-school Convention will meet in Winston April 14—17. See program of exercises in another column. Send your name at once, if you expect to go, to Rev. H. A. Brown. Drs. Ellis of Baltimore, Frost of Nashville, and Bell of Richmond, are to be there.

....The census of India for 1891 shows an increase in population in the past ten years of a little over thirty millions, making the total population 289,000,000. There are among this people about 250,000 church members, and something over 300,000 pupils gathered in mission schools.

....The "Robeson Institute," to which Bro. A. C. Melke left $15,000, will soon be a reality. Bro. B. Godwin has donated a beautiful three acre lot in the town of Lumberton, and the Trustees are most hopeful about securing the $5,000 for the building. This will give them the $15,000 for endowment.

....Every dollar collected for Home and Foreign Missions should be sent to Bro. J. D. Boushall in time to reach him by April 27th. The Treasurer of the Home Board at Atlanta and of the Foreign Board at Richmond must receive these amounts by April 30th, otherwise they cannot go into the reports on this year's work.

....Dr. F. H. Ivey has accepted the call to the Curtis Baptist church, Augusta, Ga. He is one of the ablest preachers in the South, and the Curtis brethren are to be congratulated upon securing him. We trust that there will be much fruit from the union. Rev. Byron Woodward, now of South Carolina, formerly a member of that church, has been holding a series of meetings with it.—*Baptist and Reflector.*

....Gov. Jas. P. Eagle of Arkansas will preach the dedicatory sermon of the new Baptist house at Mulberry, Ark., on the second Sunday in April. That is good. We are glad to see that Gov. Eagle has not forgotten to be a preacher since he became Governor. If he is as good a preacher as he is a governor, we are inclined to think that he had better give all of his time to preaching.—*Baptist and Reflector.*

....Rev. M. V. McDuffie, pastor of Remsen Avenue Baptist church, New Brunswick, N. J., arrived here on Monday last, summoned by the death of his mother, and returned to-day. It is gratifying to know that in Mr. McDuffie's pastorate of something over five years the New Brunswick church has greatly increased in numbers and influence; and the intelligent appreciation of his usefulness and ability is evidenced in the recent tender of the degree of Doctor of Divinity by a leading Northern college—which Mr. McDuffie, with the modesty always characteristic of merit, declined.—*Fayetteville Observer.*

....We extend our sincere thanks to Dr. Lansing Burrows for a copy of the Baptist Year Book of 1892, published by the American Baptist Publication Society of Philadelphia. It is invaluable in giving just the information that so many need, and that can be obtained nowhere else. Dr. Burrows by his untiring labors and indomitable energy has conferred a great benefit upon the reading public in the publication of this work. No doubt very many persons are sighing for the information therein contained, and do not know where to obtain it. It contains all the different organizations of the Baptists of the United States, and also by States. It gives a list of all the American missionaries and their fields, and the statistics of everything pertaining to the denomination. It furnishes a complete roster of the Baptist preachers of the whole country.

Dots from the East.

Dear Recorder:—On the nineteenth of March, in company with Elders Bogart, Matthews and Tynch, I made a trip to Pantego, in Beaufort county, for the purpose of ordaining Bro. W. R. Carawan to the work of the gospel ministry, of which you will hear from another source.

Bro. Matthews is our missionary at Pantego, and is doing as well as could be expected under the circumstances. The Disciple Baptists are largely in the majority in this county, and it is rather uphill work for the Missionary Baptists; but we believe the light is breaking. Bro. Matthews has two out-stations at which he preaches, besides preaching in the town, and the people are willing and anxious to hear him.

Bro. W. R. Carawan, our missionary in Hyde county, gave us a very encouraging report from that field, and thinks the time is not far distant when we will have Baptist churches at work in that long-neglected county.

On the 21st, in company with Bro. Tynch, I left Pantego and went to Roper City, in Washington county. Bro. Tynch is our missionary at this point, and has done a noble work here for the Lord and the Baptists. At this place we have a little struggling band of brethren and sisters making a strenuous effort to finish their house of worship. It will be a beauty when finished, but they need two or three hundred dollars to complete it, and a little help would be very thankfully received. Brother Tynch seems to have the confidence of the people, and I think the outlook for the Baptist cause at Roper's is very hopeful.

W. P. JORDAN.

Hertford, N. C., March, 1892.

Shining Lights.

God proposes to save this world by making each saved soul a centre of power and blessing to all those with whom he is surrounded. When he saves a soul from sin, he has a double object in view. That object is, first, to save the individual, and, second, to secure a new partner in his great effort to save men. No man is saved wholly for himself. God does not kindle the fire of love on the alter of any human heart solely that that heart may be warmed and lighted. While it is warmed and lighted, and because of that, he intends that it shall warm and enlighten frozen and darkened hearts all about it.

There is an unsuspected depth in our Lord's question: "Do men light a candle and put it under a bushel?" In reading it, the emphasis should be placed on the word "men." It is as though he had said: "Are *men* so foolish as to light a candle and then hide it? Does not their little wisdom teach them better than to do so stupid a thing? And do you think God is less wise than men? If men light a candle and set it upon a candlestick, where all that come in may see the light, how much more will God, when he has lighted the candle of the Spirit in the heart of man, require him to let it shine before men that they may see that he is divinely illuminated, and glorify his Father, who is in heaven." Deeply imbedded in this one pregnant question lies the principle which requires each believer to confess Christ before men. He is a lighted candle. He must shine. The dark world needs the light. If he attempts to hide it under a bushel, he will not only put it out and be left in darkness himself, but will thereby be prevented from lighting the pathway of others. He can keep his own light only by obeying his Master's instructions and letting it shine before men.

The Divine command is, "Let your light shine." We are too apt to try to make it shine. We try by loud professions, by all sorts of outward bluster and parade, ostensibly to make the world see our light, but unconsciously, perhaps, our efforts are more for the purpose of making the world see us. Christ's command was not for us to shine. It is our light, that which he gives us by the power of the Holy Spirit, all the graces of the Spirit—all the humility and patience and unselfishness and holiness imparted and implanted within us in regeneration and sanctification—these go to make up the light which is to shine. How useless to try to make humility show off! We are no sooner conscious that we are humble, than humility has gone. A self-conscious humility is impossible.

Light shines silently, noiselessly, unobtrusively. It makes no effort. It is its nature to shine. It could not do otherwise. If the light has been kindled in our souls, the utmost we can do is to let it shine, to see that worldliness does not quench it, and that the bushels of calculating selfishness do not cover and smother it. Trying should have to do with filling and trimming the lamp which the Lord has lighted, rather than with making it shine.

In the silence and unobtrusivness of light we see a type of true christian influence. Morning comes, and the king of day silently folds back the curtains of night, and as silently pours light and warmth over valley and hill, into hovel and palace. The soft radiance floods our chambers, but no noise is heard. We feel it, see it, rejoice in in it, but no one ever heard it approach. "It is not the life of bustle and loud professions which is the influential one. True godliness is too deep and real to be noisy; it is known more by its deeds than by its words. The building of the temple at Jerusalem of old was a beautiful exponent of the silent and unobtrusive character of the religious life. It rose in silence! 'Neither hammer, nor axe, nor any tool of iron, was heard in the house while it was building.' Be it ours to aim after the noiseless eloquence of a holy character, our pathway in the world marked by quiet devotedness in God's service. It is not outward parade of boastful professions he values, but the undemonstrative—yet, in spite of itself, the demonstrative—evidences of the fruits of the Spirit made manifest in a life and conversation becoming the Gospel. The cup of cold water unostentatiously given, or the patient forgiveness of an injury, will, on the great day, receive the acknowledgment denied to many a brilliant deed which drew down the plaudits of thousands."

First see that you have the light. Settle that. Then daily seek the replenishing of the lamp in prayer, Scripture-searching, meditation and holy living. Do not worry lest men should not see that you are holy or humble or patient. Let your light shine. Let it shine before men. Let it be the light which shines, and not yourself, and men will see your good works and glorify your Father.—*The Indian Witness.*

Bro. H. M. Shaw, son of Bro. W. B. Shaw of Henderson, N. C., goes to Oxford to practice law. Bro. Shaw is a bright young man, and we commend him to the Oxford people.

The above is a cut of the Raleigh Baptist Tabernacle, the dedication and reopening of which mention was made in our last issue. The interior of the church, viewed for the first time, had a pleasing effect. It is spacious, the walls are in neutral tints, brown and light blue prevailing, and the frescoing is tasteful. The ceiling is of metal. At the south end is the triple window in memory of the late Mr. Jordan Womble. In the centre is a large crystal chandelier. The pulpit is in a recess in the east side. There are several entrances, the main one being on the south side, through a vestibule, opening by three doors into the church proper. The main auditorium is seated with 490 beautiful opera chairs, with two five-feet aisles extending to the pulpit, which are to be supplied with folding chairs when needed. North of the auditorium is the large Sunday-school room, separated by sliding doors, and when needed furnishes 350 additional sittings. And still beyond that is the infant class room. When all of these apartments open into one it immensely fills the idea of a spacious tabernacle.

In our last issue we gave an account of the services Sunday morning and evening.

MONDAY EVENING'S SERVICES.

There was another large congregation at the services on Monday evening, the auditorium being entirely filled. On the platform were Gov. Holt, Mayor Badger, Rev. Dr. Carter, Rev. J. L. Foster of the Christian church, Rev. J. N. Cole of the Edenton St. M. E. Church, Rev. Dr. F. L. Reid of the *Christian Advocate*, Rev. Dr. J. J. Hall and Mr. W. S. Primrose. Pastor Hall, with some very pleasant and appropriate words introduced Gov. Holt, who spoke for a quarter of an hour in a pleasant way. He alluded to church work in general and to the work done by the Tabernacle. Rev. Dr. Carter followed, speaking in behalf of the First Baptist church, and bidding the Tabernacle God speed. Rev. Mr. Cole gave the same greeting on behalf of Edenton Street Methodist church, and Mr. Primrose on behalf of the First Presbyterian church. The latter gentleman delivered a formal address, his subject being "Religion and the Citizen." Pastor Hall had many pleasant things to say in introducing the various speakers, and the evening was much enjoyed. There was congregational singing between the "talks." One of the speakers referred in a graceful way to the inscription on the north wall of the church, "Peace be within thy gates and prosperity within thy palaces."

TUESDAY EVENING'S EXERCISES.

A large audience gathered to enjoy the exercises of "Denominational night." President Taylor of Wake Forest College was to have delivered an address on "The Church and the College," but was unable to attend. Rev. Dr. Durham delivered an address on "The Church and Missions," emphasizing the work of the church in spreading the gospel. The church should be the centre from which the wandering ones may find their way home. He was followed by Rev. Paylus Cade who spoke of the Independence of the Local Church, saying that Baptists would not be bossed by anybody, except, perhaps, by the authority who presides in the home. Mr. Cade spoke strongly, saying that the marvelous growth of the Baptist denomination in the last half century had been largely due to local church independence. Rev. Dr. Carter delivered an excellent address on "Fellowship Between Churches," pointing his thoughts by some striking illustrations. The exercises were interspersed with singing, and the speakers were gracefully introduced by Pastor Hall. The benediction was pronounced by Rev. J. N. Cole.

WEDNESDAY NIGHT.

Letters of congratulation to pastor and people were received by Dr. Hall from Dr. F. M. Ellis and Dr. H. M. Wharton of Baltimore, A. C. Dixon of Brooklyn, Dr. R. R. Overby of North Carolina, and from the pastor's father in England, S. Hall, Sr., also from the former pastors of the Tabernacle church, Dr. W. A. Nelson, Revs. W. R. Gwaltney, G. S. Williams and Thos. Dixon, Jr. The reading of these letters by Bro. J. C. Birdsong, church clerk, was an interesting feature in this night's service. Dr. Hufham also sent a letter, but fully expected to be present.

Several interesting speeches were made by the members of the church, and a most enjoyable evening it was.

THURSDAY EVENING.

After singing several interesting pieces, Rev. Mr. Scott of Virginia led in prayer.

The pastor then introduced Dr. T. E. Skinner, who delivered an interesting address on "Woman's Work in the Church." He was not specially favorable to women preaching and told a rather funny incident of the first woman (a quaker) whom he ever heard preach. The next speaker was Dr. Sanderlin; subject, "Young Men in Church Work." In the beginning of his address he made a beautiful citation from "Gray's Eligy." The address was beautiful and appropriate from beginning to end.

The closing address was delivered by Mr. N. B. Broughton; subject, "What the Church Owes to the Sunday-school." The address was highly characteristic—interesting and practical.

FRIDAY NIGHT.

This was observed as Thanksgiving night, and the interest was unabated. Envelopes were used by members in which their offerings were brought; also brief letters and passages of Scripture. The reading of these was quite affecting, and hearty was the thanksgiving to God for all his goodness. About one hundred dollars came by the envelopes, making in all about eighteen hundred dollars raised during the week. Deacon Holloway, chairman of the Board, spoke in behalf of the deacons—their mutual interest in all that relates to the welfare of the church, and the deep affection which the pastor had in all their hearts. Bro. L. O. Lougee made a financial statement showing that about $10,000 had been expended. Bro. N. B. Broughton, as chairman of the building committee, told how they had stood together in the work; many a time the darkness was very great, and in the midnight hour he had gone to God for wisdom and strength. He thanked the brethren for their support. He spoke earnestly of how Mrs. Hall, the pastor's wife, had labored in season and out of season, until every dollar was raised for the beautiful carpet which covered the church floor; and then he thanked God for the pastor and his faithfulness and labor amongst them. Bro. Hall responded by saying that it was not to return a compliment, but because it should be said that while so many had done nobly, had it not been for Bro. N. B. Broughton the work itself would not have been accomplished.

After a few more remarks made by Bro. J. M. Broughton and J. C. Birdsong, the pastor asked all present who wanted to do more and better work for Christ to join in prayer, and the week's meetings were brought to a close as the pastor prayed for the divine blessing to abide with them.

Some Features of the Grand Canon of the Colorado.

The walls of the Grand Canon are in most places not perpendicular; but seen from in front they all appear to be. They are mostly of sandstone, but in places of marble, and again of volcanic rock; generally "terraced" in a manner entirely peculiar to the southwest, and cleft into innumerable "buttes," which seem towers and castles, but are infinitely vaster and more noble than the hand of man could ever rear. And when the ineffable sunshine of that arid but enchanted land falls upon their wondrous domes and battlements with a glow which seems not of this world, the sight is such a revelation that I have seen strong men affected by it to tears of speechless awe.

There are no great falls in the Grand Canon; but many beautiful and lofty ones in the unnumbered hundreds of side canons which enter the greater canon. I had almost said "little canons," for so they seem in the presence of their giant mother; but in reality, almost any one of them would shame any canon elsewhere.—*Charles F. Lummis, in December St. Nicholas.*

Bro. J. C. Hocutt has been called to see his brother in Pender county, who is not expected to live but a few days.

Church Finances.

One of the most puzzling questions that the average Baptist church has to grapple with is, "How shall we manage our church finances?" This results partly from the fact that our churches are independent bodies, and each local church attempts to collect church dues according to the plan that "takes best" with their people. I glory in the independence of our churches. I would not have it otherwise; but it is just possible for our people to be so independent in the matter of church finances, as to fail to have *any system* as to the manner of conducting them.

I have thought over this matter a good deal, and I have "settled down" to the belief that one great cause why churches are so often behind with their pastors, and our Mission Boards are under the necessity of making such frequent appeals to the churches for help, results mainly from a want of a better financial system among our people. I do not profess to be "wise" on this subject, but I do think there is a "better way," and I wish to submit for the consideration of my brethren the following plan, which I think is adapted to both country, and city churches; and which, if generally adopted by our churches, would bring about "easier times" for our Boards, our pastors, and our benevolent work generally:

Let each church at the commencement of the Conventional or pastoral year, appoint a judicious "Financial Committee," informing said committee what amount of money will be needed for that year, to meet *all church* dues, including pastor's salary, Foreign Missions, Home Missions—everything; and then let that committee meet at once, and apportion the amount among all of the church members, according to their means. After the apportionment is made, let the pastor give notice that at the next regular church conference, the amounts will be read publicly, and let him request *each member* to be present, and hear the amount of his apportionment and change that amount, if too much, or not enough. This makes the contributions *voluntary*, which is Scriptural and Baptistic. Then let the church adopt a resolution, requiring these contributions to be paid in weekly or monthly instalments, according to the number of times the church has service during the year. Each member can readily determine what he is expected to pay at each regular service, by dividing the amount of his apportionment by fifty-two, or by twelve, as the case may be. Let the Finance Committee then determine what per cent should be given to pastor's salary, Foreign Missions &c.; and let that per cent be devoted to that purpose, after *each collection*. We will now illustrate using figures that enable us to avoid fractions, though there would be no difficulty in dealing with them, if the church Treasurer has even a common school education:

Say the church wishes to raise for a given year $2,600 for all purposes; then the committee could make out the following table under the percentage head:

For pastor's salary.....	60	per cent.
" Foreign Missions.....	5	"
" Home Missions.....	5	"
" State Missions.....	8	"
" Associational.....	7	"
" Orphanage.....	3	"
" M. R. Board.....	3	"
" S. S. and Colportage..	3	"
" Miscellaneous objects.	7	"
Total.....	100	"

To raise the $2,600 would require the collection of $50 each Sabbath. Say the contribution is $50 then on any given Sabbath; the church Treasurer could by a very simple calculation, ascertain what part of that amount should be handed to the pastor, and what amounts should be retained for the other objects, thus:

$50 x 60.....	30.00 (pastor)
50 x 05.....	3.00 (F. M.)
50 x 05.....	3.00 (H. M.)

It is almost needless to say that this plan contemplates the use of envelopes; each contributor placing his or her name, and the amount contributed on the back of the envelope, on which are printed these words, "For Church Expenses." The Treasurer could thus give each one credit for the amount contributed, and also hand to the Finance Committee the names of any who had fallen behind at the end of the year, or oftener, if necessary.

One decided advantage of this plan is, that it would cause a steady flow of contributions into the treasuries of our Boards, thus relieving them of the necessity of borrowing money on interest. Another is, it relieves the church of the necessity of appointing such a multitude of committees to collect for the various objects that claim our attention.

I can imagine possible objections that some of my brethren may offer to this plan; but I repeat that it is adapted to city or country churches. And after all it is the Bible plan. Giving is certainly a part of *religion*, and ought to be made a part of worship. "On the first day of the week" &c. Try the plan brethren, before you condemn it.

C. A. WOODSON.

Durham, N. C.

Centennial Union Meetings.

There are forty Associations connected with the Baptist State Convention. At the last session of each of them, or almost all of them, a special day for addresses on the Centennial of Modern Missions was designated, and a committee was appointed to arrange a program for the special occasion.

There has been much correspondence with those committees about the addresses to be made, the range of subjects to be used, the brethren who would make the special addresses, and other important things relating to these meetings. Many inquiries have come to the Mission Rooms and requests for suggestions to aid committees in their programs.

As illustrative of the work to be done, we give below the program of the Flat River Association:

MISSIONARY DAY—WEDNESDAY, AUG. 10, 1892.

MORNING SESSION.

1. Missions and the Old Testament—Rev. J. A. Beam.
2. New Testament and Missions—Rev. J. A. Stradley.
3. Missions and Prayer—Rev. R. I. Devin.
4. M. T. Yates and Missions—Rev. C. E. Taylor, D. D.
5. God's Providence in Baptist Missions—Rev. J. S. Hardaway.

EVENING SESSION.

6. Progress of Modern Missions—Rev. C. A. Jenkens.
7. Missions as Dependent on Pastors and Churches—Rev. R. H. Marsh, D. D.
8. William Carey and Missions—Rev. R. VanDeventer.
9. Mission Literature and our Church Members—Rev. C. Durham, D. D.
10. Missions and the Sunday-schools—Rev. G. T. Watkins.
11. North Carolina's Contributions to Missions in Men and Women—Rev. J. A. Lamberth.

Addresses not to exceed thirty minutes.

[Signed by the Committee—Revs. J. S. Hardaway, R. I. Devin and J. A. Stradley.]

We wish to call special attention to this program and to commend it for a number of weighty and practical reasons, e.g., for making the Bible, Old and New Testaments, the *first* thing in, and the *foundation* of, Baptist Missions, for emphasizing *prayer* as the channel through which we go to God for guidance and help in Missions and have him come to us in light, wisdom and power; for recognizing God's providence in Baptist Missions; and for utilizing so many of the brethren of their own Association in these special addresses.

If we can only have thirty-nine other such Associational Centennial Mission meeetings as this program of the Flat River Association indicates, this year's work will lay the foundation for enlarged Mission work in all the years to come. May the Father and the Son and the Holy Spirit be with us in these meetings in great wisdom, power and love to fire the hearts of the people of our Lord for greater service.

GET THE BEST—IT WILL SELL.

"William Carey: A Sketch on Beginnings in Modern Missions by Rev. A. C. Chute," of Chicago, cloth 25 cents, paper 15 cents per copy, is one of the *very best* little, cheap books on Missions in Carey's day that we have seen. The April number of the *Foreign Mission Journal* says of this little book:

"This is an admirable work, being really an address by the author before the Baptist Ministers' Conference of Chicago, and by them asked for publication. It can be read through at a sitting, and is full of information charmingly presented. Missionary Societies and Children's Bands would find it an excellent little book for an evening's reading, as well as to keep in a library."

Our first supply of the above book was exhausted, and on March 29th our Supply Store received 1,000 copies. We have no interest in the book except to aid the work of Missions, and it cannot be bought in North Carolina other than through our Supply Store. This little book contains the foundation facts of the Centennial of Modern Missions. The pastors can greatly aid the cause of Missions by putting this little book into the hands of their people.

C. DURHAM.

The Missionary Centenary—Shall It be Observed and How?

Two dates stand out like noble peaks in the range of American history—1776 and 1492. One was fittingly honored in its centennial fifteen years ago; the other is to receive yet nobler recognition by all the civilized world next year. The world does well to hold both dates in perpetual honor. The figures are common-place, to be sure; the dates in themselves do but mark two years in the record of the centuries. But they speak great things to men. The former is the natal year of a great government. A century ago the kings of the earth looked on with little seeming concern while the handful of patriots planned and wrought and waited. But history stood expectant. A new nation had come to the birth. An epoch was at hand; how great, the world is but just beginning to learn. The latter gave to the world its missing half. Then for the first time came the son of the wool comber—not, indeed, to discover a new continent; this he had already done some twenty years before while making charts in Lisbon; but he came forth like a prophet to show the nations what the God of nations had revealed to him. In this unveiling of a hemisphere some have thought they saw God's last great effort for humanity.

And so both these years have taken their proper places in history and in the reverent memory of men. Let us be grateful that this is so. Let us rejoice that men are disposed to remember with reverence great men and great events. Continuous contact assimilates us to what we touch. Fellowship with greatness or goodness increases and develops all of either quality that there is in one. "Whatsoever things are pure, whatsoever things are honorable, whatsoever things are true, think on these things." Every reverent recollection of the worthy is a benediction. It pleased God to ordain that Israel should annually observe with solemn joy the memorial of their deliverance. It means a good deal for the great God to reveal himself as "the God of Abraham," and that he should keep remembering his kindness to Jerusalem "for his servant David's sake." Does it not mean among other things that God wishes to keep those worthy men in the memory of the people, even as he holds them in his own memory.

Now, there is another event which is not less significant in the history of christianity than are the two above mentioned in the progress of the nation. Just three centuries after the glories of the new world invited Columbus to its shores the darkness of the old was calling another great discoverer; and three hundred years from that October which revealed to the great mariner the land seen but in dreams before, the heart of the great missionary was gladdened by the organization of a society for the propagation of the gospel among the heathen. We know too little in this world to place events in the order of their relative importance. We must wait for more light. But from God's standpoint it may appear that 1792 as an epoch-making date stands second to none since that which saw Paul's ministry close. Certainly an event which awoke the conscience of the christian world to organized effort for the redemption of the race and set believers of every name to prayer and toil to hasten the coming of the Lord, must stir every christians heart with mighty eloquence It is this event of glorious memory and still more glorious promise that it is proposed to celebrate this year throughout the Baptist world.

What shape shall this celebration take? If we are minded merely to honor Carey our efforts may properly exhaust themselves in memorial addresses and marble. But he has passed beyond all want of human homage. Meetings and eulogies we doubtless shall have, but only as a means to an end. That end is the realization of Carey's fine conception, the conquest of the world for our King. And since this is to be accomplished through the efforts of God's people, the immediate purpose is the awakening of those people to an apprehension of the great work laid upon them and of the rushing opportunities crowding around them.

This immediate purpose, it seems to me, is not likely to be achieved by belittling the work already done nor by criticisms, kindly or captious, of the methods of the Board. One would not think it wise to begin a protracted meeting with a series of sermons on "the failure of protracted meetings as a means of saving the people," interspersed with a few clear and ringing discourses on "text criticism." Whether either of these subjects had better be discussed at any time before the masses may be a question with many. But certainly very few who believe in protracted meetings and in the authority of the Book would select a protracted meeting as a fitted occasion for such discussion. With great respect for all concerned, it appears to me that the precipitation at the present time of a discussion in the papers of the methods, mistakes and failures of the Foreign Board is to be deplored. Most persons do not discriminate nicely. To these the failure of methods means the failure of missions, and an attack on missions. Public criticism of the Board must necessarily be misleading to some, and cannot fail to strike the Centennial movement with partial paralysis. Let us rejoice that brethren have enough interest in the work of the Board to provoke investigation of methods. But what we want right now is not new methods of missions, but a new spirit of missions. Let us get more of real missionary *life* into ourselves and the people, and we need not greatly concern ourselves about methods; vitality will slough off what is really needless and eliminate what is hurtful.

The true way to the desired end lies through prayer and preaching. Let our churches be aroused to earnest prayer for God's signal blessing on the foreign work, and for a mighty awakening of the spirit of missions. And let our pastors inform themselves and then inform their churches concerning the teachings of Scriptures on the subject of missions; concerning the fields, their needs, their importance, their difficulties; concerning the missionaries themselves, and the really remarkable success, all things considered, that has crowned their labors. Let the Board freely circulate literature containing the desired information. And let the special meetings not be given to brag and "buncomb," but to the steady purpose of bringing the people into broader and deeper sympathy with the mission spirit of our Lord.

So shall we see the one hundred new missionaries equipped and sent forth. But not this only, this would be a mere spasm, and spasms are never healthy. We should also see a generous enthusiasm and a unity of spirit among the tribes that would speedily bring the Son of David to his throne.—*R. T. Vann, in Foreign Mission Journal.*

To the Superintendents.

The Convention, through its Board of Missions and Sunday-schools, asks every Sunday-school in its bounds to give our collection this year—*only one*—for Sunday-school missions. Sunday, April 10th, is the day for this collection. Will not every superintendent see to it that his school understands the time for the collection and

HOW THE MONEY IS USED?

The money given for "Sunday-school Missions" is used judiciously in furnishing a small supply of Sunday-school literature for only one quarter—a few Bibles and Testaments, and, sometimes, a few song books (second-hand or otherwise, as we are able to secure)—to destitute communities where schools do not exist, and, too, where schools could not be organized without this small timely aid rendered through our Board.

In our "Sunday-school Missions" the last Conventional year, 123 new schools were organized, out of which have already grown seven new Baptist churches. No one can foretee the great and good results yet to come from these 123 schools. But did your school send anything for this work during last year? Please find out from your Treasurer.

With every four dollars sent for this work we can, it is believed, organize a new school. How many new schools will your school help the Board to organize this year?

Our Board hopes to organize at least 250 new schools this year. To do this, however, money for the purchase of supplies, as shown above, is needed. We are seeking the co-operation of all the schools in our Convention. Now, if your good judgment approves this work, we shall be thankful for your aid. We suggest that you explain these things to your school, take the collection, offer a special prayer for God's blessings on its use in some destitute neighborhood, and on Monday thereafter forward whatever is given to J. D. Boushall, Raleigh, N. C. It is important, in view of our State Sunday-school Convention in Winston, April 14th—17th, that the collection for this work be taken at the time indicated, and that the same be forwarded *at once* to the Treasurer.

Yours very truly, C. DURHAM,
Cor. Sec. Bap. State Convention.

Raleigh, April 5, 1892.

Hearty Amen and Anxious Shake-hands.

Dear Recorder:—When I read Dr. Carroll's protest against Dr. Goodwin's mission (or, rather, practically *anti*-mission) articles, my heart said *Amen.*

And when I saw last week his exultation over Dr. Tichenor's annihilation of the heedless critic, I wanted to stretch away over to Chapel Hill and shake hands with the University Bishop. R. T. VANN.

Scotland Neck, April 1, 1892.

Graded Helps.

The arrangement of its Sunday-school literature by the American Baptist Publication Society is helpfully suggestive. Here we see *six grades* provided for—enough, but not too many, for any school that would do its work thoroughly and systematically. The provisions for each separate grade are full and, in every respect, complete. *Primary, Intermediate, Advanced, Senior, Teacher, Superintendent*—all are well equipped for the best work of which they are capable. It would seem impossible for any Sunday-school to use *such* helps and *so arranged*, without becoming itself better managed and more helpful to every individual connected with it.

Baptist Cause in Salisbury.

Dear Editor:—Perhaps there is no place in the State that it has been harder for the Baptists to occupy than Salisbury. It would be needless to attempt to speak of the hindering causes. There are a number of our leading ministers who know them: I could mention among those such men as brethren Boone, Tuttle and others.

It has been hard to support a man upon the field even with the aid of other points, and of course we could not hope for rapid development in a town of five or six thousand inhabitants, where nearly all other denominations are strongly represented with preaching every Sunday, and our own trying to live on preaching twice or three times a month. It was not till last year that we were sufficiently aroused to make the effort to secure a man for his whole time; and it was then that we began to ask the Lord to give us the man. It seems that our prayers were answered in sending us Bro. N. S. Jones of Raleigh. Not one of us ever saw Bro. Jones till he had accepted the pastorate of our church. We invited him to preach for us before extending the call, but he informed us that he was too busy to preach sample sermons. The call was extended, and after some weeks we received a note from Bro. Jones, stating he would accept the call, and on the first Sunday in December, 1891, he began his labors with us. The Lord has signally blessed his pastorate.

Bro. Jones is a man that believes in progress and development, and his ministerial labors here has evidenced the fact. Our church has been thoroughly overhauled from top to bottom, and made convenient and attractive. This work has cost some three or four hundred dollars. The last dollar of church debt, which stood so long, has been paid. Besides all this, we have built one of the most convenient and handsome parsonages in the State. The parsonage property is worth two thousand dollars. There is perhaps one thousand dollars of indebtedness upon it, but over half of this amount has been provided for. Bro. Jones was comfortably quartered in the parsonage in about twelve months from the time he came here. Then, there was not a dollar raised or a plan laid for the parsonage.

Surely the Lord has blessed this people, and the labors of our pastor! Besides the work mentioned, about fifty have been added to our membership with wonderful manifestations of the presence of the Lord.

We certainly should take courage and go on. These things prove to us that the Lord's hand has been in all our work, and that he sent the right man at the right time to the right place. He gets better all the time; not only the Baptists say this, but all who hear him. His house in full nearly all the time. He is an earnest, helpful pastor, and takes great interest in his field. I believe in twelve months more the church will be self-sustaining. We feel encouraged.

GEORGE W. WRIGHT.

Salisbury, N. C.

A veritable family medicine box, Beecham's pills.

Notes of Travel.

Boarding the steamer of the N. & S. R. R., Feb. 5th, we sailed pleasantly down the grand old Chowan. Three long blasts of the whistle apprises us that we are nearing the town of Edenton. The church at Edenton is still without a pastor. The name of Rev. Baylus Cade was then under consideration.

After spending a few hours in town, we boarded the train of the N. S. R. R. As we pass along we find that the town of Elizabeth City is rapidly growing. About an hour's ride brings us to Indian Creek Station, Norfolk county, Va. Here we are met by one of the brethren of Blackwater church, Princess Anne county. This is one of the old churches of Virginia. We find here a good Sunday-school, a weekly prayer-meeting, a ladies aid society. It is under the pastoral care of Bro. C. W. Matthews. The church is progressing slowly.

Boarding the train again we meet Rev. C. N. Donaldson of Norfolk, Va., on his return home from his field in North Carolina. He has charge of Hertford, Harrellsville, Warrick and Sinai churches. He is a good preacher, and his sermons are suggestive of much thought. He is doing a good work in North Carolina.

While in Norfolk we attended the Park Avenue church prayer-meeting. It was not as well attended as it ought to be for a city church. They are now worshipping in what they call their lecture room. They are using every effort to raise means to build them a large and commodious house.

We spend a day in Portsmouth. We heard there would be a childrens concert at the Court Street church, which we attended. The choruses, solos and declamations were well rendered. The best of all was Aunt Dinah's quilting party.

Our next point was Oak Grove church. Here we find a thriving Sunday-school, and the church progressing rapidly. They have a ladies aid society. The church has built a comfortable parsonage. While the pastor and family were visiting his wife's folks in Virginia, his people moved his goods and chattels into the parsonage, so all he had to do on his return was to walk in and take possession. On the evening of the day he returned his people gave him a good pounding. This church is under the pastoral care of Bro. C. W. Matthews.

The next point visited is Knott's Island. It is about seven miles long and three wide. Two miles of its length is in Virginia, and the balance in North Carolina. It takes its name from the great Indian chief, Knott. We have a church here nearly self-sustaining, which is the result of the faithful, earnest labor of Rev. J. F. Tuttle, now of Plymouth, N. C.

The next point visited was Deep Creek. The church here was the result of the organization of a Sunday-school. Rev. N. M. Munden is its pastor.

The next point visited was North West. The church here was organized over a hundred years ago. It has a thrifty missionary society. Bro. P. S. C. Davis of Shiloh, N. C., is its pastor.

The next point visited was Bethel. This is a new church, organized about two years ago. It is about four miles from Great Bridge, Va., and two miles from the N. S. R. R. Some brethren from Berea church, Pasquotank county, N. C., settled here and went to work. This church is the result of their labor. Bro. P. S. C. Davis is its pastor. Their house is large and commodious.

The last point visited was Scottsville. This church has not been organized more than three years. It was for a number of years a mission station of the Court Street Church. Its membership is continually increasing. It has a sunbeam missionary society, and another society called the Youthful Gleaners. The object of this society is to aid in home church work. They are now raising means to build a parsonage. Bro. W. H. Baylor is its pastor. He is very energetic.

It was our pleasure to attend the Fife meeting at the Peoples' Tabernacle in Norfolk, and hear two sermons. The first sermon was giving instruction to christians how to work, and showing them how to meet all obstacles in their work. The only objectionable feature in his sermon was that he said the word water in John 3: 5 meant the word. The last text I heard him preach from was Dan. 5: 27. He divided his subject in four classes—the moralist, the skeptic, the average church member, and the poor sinner. At the close of this service the inquiry meeting was largely attended. The song services were good. His meetings lasted two weeks. We were informed that the Tabernacle was full every night.

D. GILLILAND.

Portsmouth, Va., March 26, 1892.

The gloomy fears and the weariness of soul, of which so many complain, would disappear if the blood were made more healthy before it reaches the brain. Ayer's Sarsaparilla purifies and vitalizes the blood, and thus conduces to health of body and mind.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

—*Adelaide Procter.*

Second Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 3 p. m.—Organization.

Welcome words by pastor. Responses.

Address by George W. Sanderlin. Subject: The Bible in the Sunday school.

7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.

Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.

Friday, 10 a. m.—Address by J. C. Scarborough. Subject: The Influence of Sunday-school Training on our Denominational Life.

Address by J. K. Fant. Subject: The Obligational of Churches to their Sunday-schools and the Schools to their churches.

Miscellaneous business.

3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.

Questions and answers on general work.

General discussion on mission schools, how to organize and successfully run them.

7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.

Saturday, 10 a. m.—Address by W. L. Poteat. Subject: Sunday school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.

General discussion on Methods and Helps.

Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.

3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?

Address by O. L. Stringfield. Subject: Country Sunday-schools, their Importance, and How to Sustain Them.

Conference: Summer Bible School. Shall it be? Where?

7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for It?

Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART. 3. This Convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday-schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday-school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.95; Fayetteville, 6 65; Henderson, 6.10; Maxton, 7.95; Sanford, 5.05; Marion, 7.55; Wilmington, 9.20; Weldon, 9.05; Goldsboro, 7.05; Selma, 6 45; Raleigh, 5.40; Durham, 4.30; Greensboro, 1.65. Intermediate points in same proportion.

N. B. BROUGHTON,
T. H. BRIGGS,
T. M. PITTMAN,
E. K. PROCTOR, JR.,
JNO. T. PULLEN,
Executive Committee.

Read This.

Let those who are appointed to attend the Sunday-school Convention in Winston send their names to the pastor (Rev. H. A. Brown) *immediately*, that the Committee may arrange for homes. We can not be responsible for those who do not send their names before April 7th as published in the programme. Fraternally,

COMMITTEE ON HOSPITALITY.

Winston, March 19, 1892.

HELP! HELP! THE LADY FAINTS.

"'Tis the twink of an eye,
'Tis the draught of a breath,
From the blossom of health,
To the paleness of death."

When sudden fainting spells come upon a lady, you may always suspect some uterine disturbances or trouble, or some great disorder in the circulation and nerve centers. A remedy that has always proved successful in warding off and removing the tendency to a recurrence of fainting spells—that removes the cause of them, corrects the circulation of blood, and gives to the system that even running nervous energy so essential, is Dr. Pierce's Favorite Prescription.

The "Prescription" is *guaranteed* to give satisfaction in every case, or money refunded. Nothing else does as much. You only pay for the good you get. Can you ask more?

As a regulator and promoter of functional action, at the critical period of change from girlhood to womanhood, "Favorite Prescription" is a perfectly safe remedial agent, and can produce only good results. It is equally efficacious and valuable in its effects when taken for those disorders and derangements incident to that later and most critical period, known as "The change of Life."

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., N. Y.

CONSUMPTION
T POSITIVELY CURED. T
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Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Whatever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

"WORTH A GUINEA A BOX."

Blind.

They are blind who will not try a box of

BEECHAM'S PILLS

for the disorders which grow out of Impaired Digestion. For a Weak Stomach, Constipation Disordered Liver, Sick Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest.

Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St. 91

OUR NEW 1892 FLOWER SEED OFFER.

A Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!

An Unparalleled Offer by an Old-Established and Reliable Publishing House! THE LADIES' WORLD is a mammoth 20-page, 60-column illustrated paper for ladies and the family circle. It is devoted to stories, poems, ladies' fancy work, artistic needlework, home decoration, housekeeping, fashions, hygiene, juvenile reading, etiquette, etc. To introduce this charming ladies' paper into 100,000 homes where it is not already taken, we now make the following *colossal offer: Upon receipt of only* 12 Cents *in silver or stamps, we will send* The Ladies' World *for* Three Months, *and to each subscriber we will also send* Free *and postpaid, a rare and magnificent* Collection of Choice Flower Seeds, *two hundred varieties*, including Pansies, Verbenas, Chrysanthemums, Asters, Phlox Drummondii, Balsam, Cypress Vine, Stocks, Digitalis, Double Zinnia, Pinks, etc., etc. Remember, twelve cents pays for the paper three months and this entire magnificent Collection of Choice Flower Seeds, put up by a first-class Seed House and warranted fresh and reliable. No lady can afford to miss this wonderful opportunity. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not satisfied. Ours is an old and reliable publishing house, endorsed by all the leading newspapers. Do not confound this offer with the catchpenny schemes of unscrupulous persons. *Write to-day*—don't put it off! Six subscriptions and six Seed Collections sent for 60 cents.

LOVE-IN-A-MIST.

SPECIAL OFFER! To any lady answering this advertisement *and naming the paper in which she saw it*, we will send, in addition to all the above, one packet of the new and popular *imported* Love-in-a-Mist, a hardy, erect-growing annual, with bright green fennel-shaped leaves, finely cut, and bearing a very pretty and curious blue flower. Plants grow about 12 inches high, are of the easiest culture, and very profuse bloomers. We will also send *free* one copy of our Manual of Floriculture, a book of great interest and value to all cultivators of flowers.

ANOTHER GREAT OFFER! Upon receipt of Thirty-five Cents (our regular subscription price) we will send The Ladies' World for One Year, together with our magnificent Collection of Choice Flower Seeds above described, likewise one packet of "Love-in-a-Mist" and our "Manual of Floriculture." Address:

S. H. MOORE & CO., 37 Park Place, New York.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

A Pain Destroying Remedy.

DR. WORTHINGTON'S

Instant Pain Cure

AND BEST SOUTHERN REMEDY FOR

COLIC, CRAMPS, CHOLERA MORBUS, DIARRHŒA, DYSENTERY, NEURALGIA, &C., &C., &C.

Manufactured by official order for the Confederate States Army and Navy. Twenty-five cents per bottle.

BOYKIN, CARMER & CO., Druggists, Baltimore, Manufacturers.

WANTED.

Agents to sell the "Life and Works of Spurgeon." Big commissions and liberal premiums. Send 35 cts for a canvassing book and outfit without delay. The demand is great. The R. D. Robinson Publishing Co., Raleigh, N. C.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	41 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*0 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*0 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7-15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2.00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect February 23, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m	.....	.....
Ar Fayetteville	1.55 p m	.....	.....
Lv Fayetteville	3.00 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	6.55 p m	.....	.....
Lv Greensboro	7.15 p m	.....	.....
Lv Walnut Cove	9.00 p m	.....	.....
Ar Mt Airy	11.15 p m	.....	.....
Lv Bennettsville	.....	12.40 p m	.....
Lv Maxton	.....	1.27 p m	.....
Ar Fayetteville	.....	2.57 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:11 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	12:45 p m	.....	.....
Ar Fayetteville	2:06 p m	.....	.....
Lv Fayetteville	3:04 p m	.....	.....
Ar Wilmington	7:05 p m	.....	.....
Lv Fayetteville	.....	2:11 p m	.....
Lv Maxton	.....	3:33 p m	.....
Ar Bennettsville	.....	4:29 p m	.....
Lv Madison	.....	.....	2:45 p m
Ar Greensboro	.....	.....	4:55 p m
Lv Greensboro	.....	.....	5:15 p m
Ar Ramseur	.....	.....	8:10 p m

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

The Motive of Adoniram Judson's Life.

All the great predestinated movements in society are brought to pass through the instrumentality of predestinated men, men of giant mould and exceptional endowments. The hour and the man are always matched in the providential plan. Dr. Judson was a great man in the highest sense of that phrase; great in intellect, great in will, great in moral qualities, fertile in resources, inflexible in purpose, and unswerving in integrity. These endowments were informed and pervaded by a spiritual consecration which subordinated every faculty and power to the obedience of faith. Here, then, was the hiding of his power. He accomplished the great results of his life, not from the intensity of his love for humanity, not even under the fervors of his love for him whom he had deliberately accepted as his Lord and Pattern, but from an overmastering and all comprehending of *duty*. From the day that he accepted Christ as his Saviour, he also accepted the law of service. Having been bought with a price, he henceforth belonged to his Master, and gave himself up to obey his word and do his will.

This sense of loyalty to Christ led to the efforts which he made, in company with others, to organize a society for foreign missions. The petition which he drafted for the General Association of Massachusetts, the interviews he held with the leading ministers of the commonwealth, and the importunity with which he followed them, all came from this lofty principle. This sustained him in the face of difficulties, rendered him superior alike to ridicule and reproach, and held him steadily to the one end he had set before him as at once the guide and inspiration of his life.

See also the force of this supreme motive in enabling him to sever the ties and surrender all the privileges and hallowed associations of country and home and christian fellowship to go to a land of darkness and barbarous customs, to dwell among and labor for a people whose tender mercies were cruel.

Moreover, we are able to see, in the light of this motive, how he was borne on in the careful investigation which he instituted as to the grounds of the faith and practice which he had received from the traditions of his fathers. He had only one thought in beginning and prosecuting his researches, which was to be sure of his ground and to know the way of duty. When Mrs. Judson begged him to desist from the investigations relating to the form and subjects of baptism, in view of the unhappy consequences to which they might lead, he replied that "his duty compelled him to satisfy his own mind, and to embrace those sentiments which appeared most concordant with Scripture." A less courageous man, a man of less uncompromising sense of duty, might have felt satisfied in stifling the convictions of conscience, as many have done since his day in respect to doctrines more vital than that of baptism. But he gladly bore the heavy and most unenviable cross involved in separation from all whom he had loved, trusted and honored in his previous life, and from all his fondly cherished hopes born of human relationships and associations. For we must remember that his embarrassment arose not only from the ties which he severed, but also from the repulsions which he would have to overcome. Mrs. Judson in the account she gave of the change, did not conceal the aversion she had long felt to the followers of the newly accepted faith, and there is no reason to suppose that Mr. Judson's traditional prejudice was less than hers. In fact, it is impossible for us, in these times of better acquaintance and larger charity, to understand the mutual antipathies which the Congregationalists and Baptists of those days entertained toward each other. It must have been a sore trial to bear the reproach of desertion from the old to the new and despised fold. Nothing less than the bond of duty could have held the young missionary to such a sacrifice.—*Selected.*

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Misers.

Every body looks with disgust upon a miser. Yet there are spiritual misers; people who keep all their religion to themselves and never do anything to communicate its blessedness to others. They get no good out of their religion just as the miser receives no comfort from his hoarded thousands. In things spiritual as well as material "it is more blessed to give than to receive."—*Central Baptist.*

Cuba.

[The following letter from Bro. Diaz is in response to one written by Dr. Tichenor, telling of our financial straits. He also asked for information concerning the opening of stations in other cities of Cuba. A portion of the letter is marked "Private," but we give the whole of it just as it was written.]

HAVANA, CUBA, Mar. 16, 1892.

Dear Dr. I. T. Tichenor:—Your letter of March 9th is at hand. I am extremely sorry to hear of the financial depression of the Board.

Do not worry about the missionaries in Cuba, the Lord will provide for them—he has before, he will again. We have some Spanish proverbs that meet this emergency, and prepare us to cheerfully submit to our fate. They are as follows: "When the sun rises it shines for all, and when it rains we all get wet." No partiality is shown, and do you remember Christ's words in his sermon on the mount?

"Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." And the beautiful hymn, "Oh do not be discouraged for Jesus is your friend." We ought to be very thankful, the kind Saviour has been very merciful unto us, and he will not forsake us in these time of perplexity. We have been mercifully brought through this season of "la grippe" safely where others have not been so fortunate.

You ask who will come from Cuba to the Convention. Many would be willing and glad to go, but ours is a peculiar people, and their religious training from childhood has been slack, and they get accustomed to a certain routine and if that is interrupted they wander like sheep, and it is with difficulty they are brought back to the fold again with any regularity. The church is well attended; we have good congregations on Sunday, and Thursday, evenings, a larger and more intelligent public attendance and more interest than usual prevails.

We cannot close our churches here like you can in the States, even for a short period, and for several of us to leave now, even for a few weeks, might do us a lasting injury. I consider it would not be wise. It would take at least two months to regain our present footing, and our people are surrounded with temptations, Sabbath days more than others, to lure them from their nobler habits; temptation stares them in the face at every turn. We must not let them feel that they are homeless. The only one at liberty to go this year is myself, and perhaps Miss Gertie Joerg, who if she goes will be prepared with all details concerning our mission, to render accounts of it whenever required of her.

This year there is more to do than ever before, making it more difficult also to absent myself any length of time. I intend to have Brother Cova fill my place part of the time—if possible, divide the work with some of the other missionaries. Brother Cova has been away several weeks, and returned to his work with renewed interest. He is doing very well; his charge is in a flourishing condition, and his school is advancing and has more applicants than he is able to take care of, although he has his mother's valuable assistance.

The school at Neptuno street we were compelled to move further out, as a dispute about the land took place, and it has increased to such an extent that my mother and sister Asuncion were obliged to go there and leave this school, the supply of teachers there was insufficient to meet the demand; it is now in a prosperous condition.

The school in Jane is carried on by my wife, a Spanish lady, and Miss Joerg, who has charge of the English class. This week ten new scholars entered; schools are all well attended.

To place new missionaries in other towns will require some meditation as to the best mode of proceeding, so we will consider this matter somewhat before coming to any decision.

We are happy to say that Brother Paine and his wife are with us at present; we are particularly favored this year, as their stay is longer than usual. They are very much loved by all our people, always taking such kind interest in our mission and always occupying themselves about our welfare. Bro. Paine attends all meetings; every station and mission is favored with his presence. No matter how bad the roads nor how inclement the weather, you will surely find Mr. Paine there. He thoroughly investigates our work, schools, Sabbath and day schools, examinations and all. He has kindly brought out a magic lantern, with many well selected views to entertain and instruct our children and grown folks, furnishing them with an abundance of pleasure. His entertainments are well attended and appreciated. I am making the most of this opportunity, and deliver lectures in connection with some of the most important subjects to enlighten and impress the minds of the old as well as the young. I think it is a success. Brother Paine is always busy, he does missionary work among the migratory Americans that come to visit our land, many of whom have never heard of our mission. When he is not able to speak to his countrymen personally, he has notices of our services printed placed in the hotels, in fact he never rests. May the Lord shower blessings upon him, and give him a long life for his noble work. Many kind regards from my family. I am as ever,

Yours in christian love,
A. J. DIAZ.

Private.

The bishop has persecuted us for more than three years in the cemetery line. He puts three years ago the charges for his cemetery at $3 apiece, while we have it for $5.50. About two months ago he has take that back and charge as usual $18 for each remain. That is the reason why the number of interments has increased in our cemetery, and if it continues so I do hope we can support part of our work. Do you see how merciful is God with us? He help us as soon as we need him. I borrow $174, and with money from the cemetery I pay the missionaries last month. Please give give this account to Brother Adair. DIAZ.

[NOTE.—It is seen from the above that so far from using mission funds to support the cemetery, Bro. Diaz is able to draw funds from the receipts of the cemetery to support the missionaries. Indeed, we may repeat again what we have several times mentioned, but it seems so hard for brethren to understand:—We have not only never paid one dollar of mission funds for either the purchase or the maintenance of the cemetery, but it has yielded a *net income of over four thousand dollars*, which has been paid into the treasury of the Board.—*Editor of the Home Field.*]

"Overcoming."

We talk about power, and men may grow conceited as they lift themselves up and say, "I will be strong and conquer the world." Ah! it is not to be done so. There is one real and true strength in this universe, and that is God's strength, and no man ever did any strong thing yet that God did not do that strong in him. A man makes himself full of strength only as the trumpet makes itself full, by letting it be held at the lips of the trumpeter; so only man lets himself be made strong as he lets himself be held in the hand of God. As the chisel is powerless—if it tries to carve a statue by itself, it goes tumbling and stumbling over the precious surface of the stone—as the chisel becomes itself filled and inspired with genius when it is put into the hand of the artist; so man, putting himself into the hand of God, loses his awkwardness as well as his feebleness and becomes full of the graciousness and the strength of the perfect nature.

And to put myself into the hands of God, what does it mean? To know that God is my Father; to know that my life is a true issuing in this world of his life; to know that I become myself, only as I know myself his child. So the soul puts itself into the soul of God, and lets God do its work through him, so that that great mysterious consciousness enters into the life which was in Paul's life. Do you remember, "I live, yet not I, but Christ liveth in me?" So the soul which has given itself to God in filial consecration says, "I live, yet not I, but God liveth in me."—*Phillips Brooks.*

Reading the Hymn Book.

What better system of doctrine or confession of faith than can be found in the good hymn books? How often does the heart of the christian, who is alone, prompt a song which the tongue refuses to utter simply because it cannot remember the words? It would prove a means of grace during many a meditative hour if the time were taken to memorize the sweet old hymns. Read them over and over until their rhythmic beauty has caused them to sing themselves through your soul, and with what zest and spirit would you join in the congregational singing of them on the Lord's day? Let the fountain of song be opened in your soul and the joy of the Lord would increasingly become your strength. The grating wheels of many a dull day's progress would be made to run smoothly and swiftly by the oil of heavenly song.

To all these ends, every christian ought to be the owner of a hymn book, and not depend on the supply on Sunday at church. Your hymn book should be in your home and kept in a handy place. You should make it one of the books of the home circle, teaching its contents to your children, searching into the history of the composition and authorship of each hymn, but above all reading, memorizing and singing them, making melody in your heart unto God.—*E. Y Mullins, in the Baptist.*

Engineering in Montana.

Henry I. McDaniel, ex-City Engineer of Atlanta, now in charge of Government engineering in Montana Territory, says that he contracted a terrible cough which no physician could relieve, but was cured by Taylor's Cherokee Remedy of Sweet Gum and Mullein.

If you are a good man, what are you good for?—*Ram's Horn.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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God's Cradle Song.

Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They suggest a child lying in the cradle, a loving face bent over it, and a sweet voice murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. The first verse is found in Isaiah 65: 19, "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah 3: 17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Oh, I have thought again and again in my history of this picture; and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights.—*Congregational Magazine.*

No experience makes one grow old so fast as struggling to keep down the voice of conscience. No one can do this without wasting the strength of his life.—*Dr. A. E. Dunning.*

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2d. Before commencing the manufacture, exhaustive scientific investigation and experiments were made by a skilled mechanical engineer, in which over 5,000 dynamometer tests were made on 61 different forms of wheels, propelled by artificial and therefore uniform wind, which settled definitely many questions relating to the proper speed of wheel, the best form, angle, curvature and amount of sail surface, the resistance of air to rotation, obstructions in the wheel, such as heavy wooden arms, obstructions before the wheel, as in the vaneless mill, and many other more abstruse, though not less important questions. These investigations proved that the power of the best wind wheels could be doubled, and the AERMOTOR daily demonstrates it has been done.

3d. To the liberal policy of the Aermotor Co., that guarantees its goods satisfactory or pays freight both ways, and to the enormous output of its factory which enables it to furnish the best article at less than the poorest is sold for. For 93 we furnish the most perfect bearings ever put in a windmill, and have made an exhaustive revision of the Aermotor and Towers.

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Literary.

St. Nicholas for April is an excellent number of that magazine. Among the contributors may be mentioned Chas. F. Holder, Julian Ralph, Lieut. R. H. Fletcher, Chas. F. Loomis, Brander Matthews, Mary Hallock Foote, Katharine Pyle, Laura E. Richards, Rev. George McArthur, William A. Eddy and N. Frederick Carryl. As usual the illustrations are numerous and well executed. $3 a year. *The Century Company*, New York.

The Forum for April contains two literary articles of value—one, an autobiographical article about his own opinions and methods, by the late Prof. Edward A. Freeman; and another on "The Learning of Languages," by Philip Gilbert Hamerton. Economic and historical articles are on the great coal combination, "Our Anthracite Supply and Distribution," by Joseph S. Harris, president of the Lehigh Coal and Navigation Company; "The Germans as Emigrants," by the celebrated German economist Prof. Geffcken; "Reformatory Prisons as Schools of Crime," by Wm. P. Andrews, clerk of the Criminal Court at Salem, Mass. *The Forum*, New York; $5 a year.

Review of Reviews. The principal article in the April number is an elaborate discussion by Dr. Albert Shaw, editor of the magazine, of the most current phases of municipal problems in New York and London, illustrated with a large number of very fine portraits of distinguished men in the two great capitals of the English-speaking world. With this number the *Review of Reviews* enters upon its second year. It has had an exceptional, if not an altogether unique, history. One year ago it was known only to a few discriminating readers, and its subscription list and news-stand sales required only a few thousand copies. Its edition the present month is 70,000 copies, and it is eagerly read in every State and territory in the Union and in every part of Canada. Price, $3.50 a year. *The Reviews of Reviews*, 13 Astor Place, New York.

The Century for April has an article on "Our Common Roads," by Isaac B. Potter. Nothing could more vividly depict the wrong way to do it than some of the striking illustrations of this paper, while the right way is also fully pictured and described. This is a subject which interests not only farmers, but all who go on wheels, whether propelled by horse-hower or man-power. The cause of good common roads is one that especially appeals to the numerous army of bicyclers. "The Mother and Birth place of Washington" is another timely subject treated by Mrs. Ella Bassett Washington—timely, because the women of America are just now particularly interested in commemorating the mother of our first President by restoring her mutilated monument. Prof. Holden of Lick Observatory has a popular paper on "The Total Solar Eclipses of 1889," very curiously illustrated. A particularly out-of-the way experience is that described by Mr. Whitmarsh in his account of "Fishing for Pearls in Australia." The author was himself a diver, and tells some strange things concerning that extraordinary calling. This number of the *Century* closes the forty-third half-yearly volume. $4 a year. *The Century Company*, New York.

Ordination.

A presbytery composed of Rev. W. P. Jordan of Hertford, Rev. Dr. C. P. Boguart, Rev. J. Tynch of Edenton, and Rev. J. R. Matthews of Hexlena, called by the Baptist church at Pantego, N. C., to examine into the call and qualification, &c., and to ordain Bro. W. R. Carawan of Rose Bay, Hyde county, to the gospel ministry, met at the house of Dr. W. J. Bullock, and organized with Rev. W. P. Jordan as chairman, and W. J. Bullock as secretary.

Brother Jordan read the first seven verses of the third chapter of Timothy. Prayer by Brother Tynch.

After a careful examination of the candidate it was decided to ordain him to preach the gospel, the ordination to take place in the Baptist church at Pantego.

Sunday at 11 o'clock Bro. W. P. Jordan preached the ordination sermon from 1 Cor. 1: 23, to a large audience in the Baptist church at Pantego. Bro. J. Tynch made the ordination prayer; Bro. C. P. Boguart delivered the charge, and Bro. J. R. Matthews presented the Bible. The services were very impressive and instructive.

REV. W. P. JORDAN, *Chm.*
W. J. BULLOCK, *Sec'y.*

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb 10, 1892.

Teachers of Vocal Music,
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W. H. PENN,
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The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

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Acknowledgments.

State Missions—Worthville ch, Liberty, $3.00; Columbia ch, 2.81; Sulphur Springs ch, Tar River, 1.80; Browns' ch, ditto, 2.95; Littleton ch, ditto, 2.00; Forest Home ch, 2.31; Aulander ch, West Chowan, 4.55. Total, 18.92. Previously reported, 1,381,56. Total this year, 1,400.48.

Foreign Missions—W M S, Bera ch, Mt Zion, $4.19; Mt Pisgah ch, Mt Zion, 10.00; W M S, Wake Forest ch, Central, 19.00; S S, Mt Olive ch, Alexander (G W Greene), 2.00; Republican ch, Flat River, 25 00; W M S, Backswamp ch, Robeson, 4.40; W M S, Ten Mile Mile ch, ditto, 2.21; Lumberton ch, Robeson, 20.50; Marion ch, 2.50; Rutherfordton church, Green River, 15.55; Mt Gilead ch, Mt Zion, 2.50; Mocksville ch, 10.00; W M S, Charlotte ch, 18.42; Rock Spring ch, Flat River, 25.00; Seaboard ch, W Chowan, 4.02; Union church, Flat River, 11.80; Canetuck Chapel ch, Eastern, 5.00; Roberdel ch, Richmond, 2.00; Sharon ch, ditto, 1.08; S S, Wells' Chapel ch, ditto, North China, 3.20; W M S, Elm ch, W Chowan, 1.95; Third ch, Durham, Mt Zion, 7.75; Eliz ch, Kings Mountain, 7.50; Shelby ch, ditto, 21 35; S E Bostic, ditto, 5.00; Grover ch, ditto, 11.00; Wiling Workers of Wells Chapel S S (for Newton), 15.00; Mt Tabor ch, W Chowan, 15.60; W M S, ditto, ditto, 9.40; Lebanon ch, Alexander, 3.00; Mt Olive ch, ditto, 1.40. Total, 248.22. Previously reported, 1,949.08. Total this year, 2,297.30.

Home Missions—W M S, Bera ch, Mt Zion, $1.28; Mt Airy ch, Pilot Mountain, 4.00; Morganton ch, Catawba River, Havana house, 3.00; Siloam ch, Eastern, ditto, 6.50; Willard ch, ditto, ditto, 3.00; Cleveland ch, So Yadkin, 5.00; Shady Grove ch, ditto, 2.05; Providence 2d ch, So Fork, 2.00; Cumberland Union ch, Cedar Creek, 3.10; Marion ch, 2.75; Rutherfordton ch, Green River, 2.25; Juniper Spring ch, Little River, 1 10; New Salem ch, Sandy Creek, 2.00; Bethany ch, ditto, 4.00; Mt Gilead ch, Mt Zion, 2.50; W M S, Charlotte, 18.42; Canetuck Chapel ch, Eastern, 1.00; Rieves Chapel ch, Sandy Creek, 1.86; Sandy Branch ch, ditto, 1.02; Aulander ch, West Chowan, 5.60. Total, 81.48. Previously reported, 622.50. Total this year, 703.98.

Havana House—Oak Grove church, Union, $1.15. Previously reported, 3,416.71. Total to date, 3,147.86.

Education—C Durham, $5.00; Prof E C Beckwith, Wake Forest, 5.00; Leaksville ch, 60.00; Rutherfordton ch, Green River, 75c; Mocksville ch, 5.00; Shelby ch, King's Mountain, 18.16. Total, 88.91. Previously reported, 593.47. Total this year, 682.38.

Orphanage—W M S, Bera church, Mt Zion, $2.35; Pleasant Grove ch, Richmond, 3.20; Roberdel ch, ditto, 3.00; D L Gore, Wilmington, 10.00; Western Prong ch, Cape Fear, 3.00. Total, 21.53. Previously reported, 425.67. Total this year, 447.20.

Ministerial Relief Fund—D L Gore, Wilmington, $5.00.

Sunday-schools—S, S, Dunn ch, $1.00; Caldwell Co S S Association, 1.78; Rutherfordton ch, Green River, 75c; S S, Aulander ch, W Chowan, 98c. Total, 4.51.

Students Aid Fund, Louisville—W M S, Holly Springs ch, $5.00.

In RECORDER, March 23d, Wilmington ch, Eastern Asso, $10.00 for Orphanage, and $5.00 Ministerial Relief, should have been D L Gore, Wilmington, N C.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 4, 1892.

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

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Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

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Meeting of the Board of Trustees.

The Annual Meeting of the Board of Trustees of the Baptist Female University will be held at 4 p. m., April 12th next, in the Mission Rooms in Raleigh.

W. L. POTEAT, *President.*

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 13, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY.
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

The Richmond and Danville Railroad will sell reduced rate round trip tickets to Atlanta, Ga., and return at rate of one first-class fare for the round trip. Tickets will be on sale May 3d to 6th inclusive, good returning until May 17th, 1892.

Arrangements have been made with the Richmond & Danville Railroad to furnish any extra sleepers or coaches necessary for the accommodation of delegates and others who will attend the Convention. The delegates from Eastern and Middle Carolina will leave May 4th.

Leave Goldsboro, via R. & D. R. R., at 12:15 p. m.; Raleigh, 6:25 p. m.; Durham, 7:32 p. m; Greensboro, 10:25 p. m.; arrive at Atlanta May 5th, at 12:20 p. m. This will give delegates ample time to get located and refreshed for the opening of the Convention, Friday morning, May 6th. Should they leave on next train following they would arrive at Atlanta at 11:45 p. m. Sleeping car fare from Greensboro to Atlanta will be $2 50 for double berth Two persons can occupy one berth without any extra charge. Those who do not take sleeper will have no change of cars between Greensboro and Atlanta, as the entire train runs through without change. All who expect to attend the Convention will please write the undersigned, stating at what place they will join the delegation, and how much space they will want in sleeper, in order that ample accommodations may be provided. The rate will be one lowest first-class fare for the round trip. Tickets will be sold May 3d to 6th inclusive.

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.30; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 12.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

PRICES OF BOARD.

For such delegates as perfer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $2.00 to 3.00; Markham House, 2.00; Ballard House, 1.50; National Hotel, 1.00; Grant House, 1.25; board at first class Boarding Houses throughout the city, 1.00.

As it is expected that the Convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with this request, we can handle the large number who attend without confusion or delay. Address,

A. C. BRISCOE, *Sec. Com. on Homes,*
Atlanta, Ga.

A cotton compress syndicate has purchased all the compresses in New Orleans except two. The price paid was $20,000,000.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28-30.
Central—Mt. Vernon ch., May 28-30.
Caldwell—Lower Creek ch., Mar. 25-27.
Cedar Creek—Cedar Creek ch., Mar. 25-27.
Eastern—Lisbon ch., April 5-7.
Little River, Hector's Creek ch., May 27-29.
Mt. Zion—Mt. Hermon ch., May 27-29.
Pilot Mountain—Mt. Airy ch., May 27-29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhamach., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27-29.
West Chowan—Aulander ch., April 12,

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

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BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous Please state your trouble and how long afflicted

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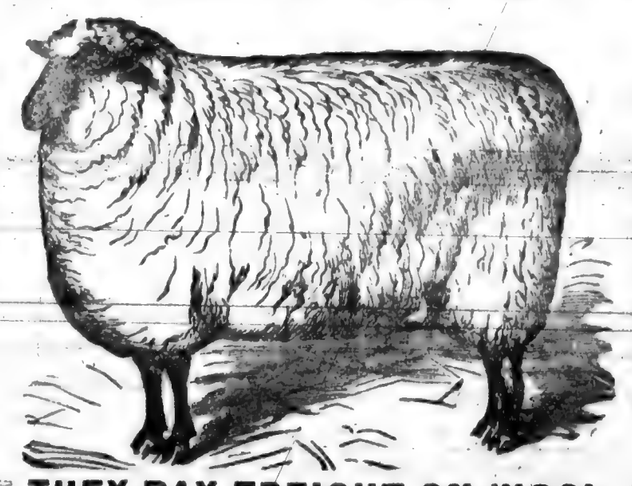
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Rev. D. W. Herring Coming Home.

Dear Bro. Bailey:—We are out on the ocean and homeward bound. Though this is our seventh year from home, about the average length of the missionary's first absence, we had thought until lately of waiting till 1894 to go home; but I have come to feel, with a good many of my fellow missionaries, that now is the time to do a special work there. We can be spared from our work in Shanghai as well now, so far as I can see, as we could be two years hence. Bro. Tatum has already been there three years and knows the ins and outs of the work. He needs a fellow-missionary, as I did before he came; but one was not likely to come while I remained. I was afraid the native brethren would feel badly about my leaving them even for a short time; but, on the contrary, at the "send off" meeting they got up for us, when I had explained fully my purpose in going home, and our experience of the Lord's leadings to begin work in the interior of China, they entered with enthusiasm into the plan and thanked the Lord that we were going home on such an errand. Many were the prayers for our safe return to and from our native land. But the burden of their prayers was that our going might prove the occasion of the Lord's sending forth to this their people many more laborers. I never heard them pray for this object so earnestly before. The brother who conducted the meeting had been led of God to select, for his reading, passages of Scripture bearing on sending laborers into the harvest. They already knew, but not so fully then, that we were proposing to start a work in the interior with a view to living amongst the people in native houses and native dress, doing nothing but preach the gospel, and asking no more of the people at home than a support for ourselves. It does my soul good to see how they appreciate the idea. I go with fresh inspiration from that meeting, feeling that the prayers of these good Chinese brethren for the Lord's blessing upon my mission home are going to be blessed. One of these brethren, seeing that I was going home on the Lord's business, said it was a fulfillment of the Scripture, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Seeking the furtherance of his kingdom, the Lord was adding unto us the great pleasure of going home to see our loved ones. The thought of seeing them so soon, the Lord willing, sweetens the hours and days of the voyage.

In view of what I wish to do, it is a source of special gratitude that we are so well. I am even stronger than when I went to China. My little girl was perhaps the only one that stood in sore need of change of climate, though we do not know how long before this need might have manifested itself in others of us. Our doctor said this was quite long enough for the first stay. So by the time this appears in your columns, we hope to be in your midst. Faithfully,

D. W. HERRING

Mid Ocean, March 11, 1892.

The Bible and Business.

I consider it very important to have it distinctly understood that the Bible is a perfect rule of faith and practice.

No matter in what earnest calling a man may be engaged, the Scriptures furnish sufficient instruction in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale, it is folly to attempt to keep our proceedings within Scriptural limits. I have a hundred times heard it directly or indirectly said in politics, in war, and in commerce, it is impossible to proceed in conformity with the Scriptures.

That is a virtual denial of the sufficiency of God's Word, and a lie of the same kind that Satan told our first parents: "God doth know that ye shall be as gods;" "God doth know that you cannot apply these old fashioned rules to the modern and extended plans of war, commerce, and the like." Now the same natural law that brings an apple from the tree to the ground keeps the planets in their places. And so the same moral law that binds the conscience and should regulate the proceedings of the enormous money transactions of the Rothschilds.

In making plain the bearing of the Bible upon business, the following truths may be stated:

1. The Bible does not forbid the acquiring of wealth by honest means. To the Ephesians whom Christianity reformed, it was said: "Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." "Not slothful in business" is one of the marks of a christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This "confidence" is one of the first essentials to traffic, and all the more fearful therefore is the loss of it, and all the more criminal those who impair it. But the Scriptures lay down clear and explicit rules for the guidance of trade. "Thou shalt not steal" is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares "it is naught, it is naught," and having seduced the less skillful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, "Lie not one to another." And when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the golden rule, "Whatsoever ye would that men do to you, do ye even so to them."

2. The Bible does forbid unduly valuing money. The wealth, to save which for an heir the owner hoarded, putting away from him many a generous emotion and many a pressing claim, instead of blessing often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came, so he goes—empty and naked. The heathen prince may have his wives and contribute to his joys in the spirit world, but religion banishes such delusion. Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain to the chambers of the rich. The wealthy man is offered upon plate dainties which he dare not eat, while the poor "cotter" eats his dinner of herbs with gladness. Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money professions are chosen, children are educated, marriages are made. Money covers more sins than charity. A man may be licentious, a swearer, a Sabbath breaker, nay, even a drunkard, or dishonest, but let him be wealthy, and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day is unduly seeking wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slop-worker in the garrett is so ill paid that food and fuel are out of the question, because "the trade" must get the largest price for the smallest outlay. True, "the trade is doing it," and "the trade" is not expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin-faced children are suffering. The railway company can make a quarter per cent. off "Sunday" trains. True, porters, engine drivers and car drivers lose their Sabbath, but a quarter per cent. per annum is gained. Now all this the Scriptures forbid. There is a "sea of perdition" to which they who "will be rich" are led by a few steps like these to be drowned.—*Rev. John Hall, D. D.*

"Is it customary and proper to give preachers fees for conducting funerals?" A good Baptist brother puts this question to us. We answer that it is eminently proper, but not generally customary. It is quite customary to pay a minister a fee for performing a marriage ceremony, and to conduct a funeral is a much heavier draft on his time and energy than to marry a couple. It is proper, therefore, to pay a much larger fee for a funeral than for a marriage.

No minister ever thinks of making any formal charge for a funeral, any more than for a marriage. He will render the service, leaving the question of the fee entirely to the parties who call on him for the service. If he gets no fee, he makes no complaint. If he gets a fee, he appreciates the kind remembrance.

The best educated people and those most accustomed to the usages of the best society generally give the minister a fee for conducting a funeral; but there are many excellent people who never think of such a thing. People should be under no constraint in the matter. When they give a fee, it should be spontaneously and heartily given. No minister with any delicacy of feeling would think of demanding a fee for conducting a funeral; nor would he, for performing a marriage ceremony. But in both cases, it is proper a fee should be paid, proportioned to the ability of the parties and to their appreciation of the service rendered.—*Western Recorder.*

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Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade mark and crossed red lines on wrapper.

Berlin.

Our first wanderings through the streets of Berlin did not fill our souls with that thrill of joy and that sympathetic trepidation of the whole being which we experienced when we first visited Venice, for instance, or Florence, or Constantinople; nor did they excite that wonderment and eager desire to appreciate which we had felt in the great American cities like Chicago. Berlin is absolutely wanting in charm, whether of situation, of general aspect, or of historical souvenirs. It is a modern city, but its modern aspect has no marked character, and next to no originality. From the time of Frederick the Great, who was the founder of its prosperity, down to the present period of active transformation, which dates from the Franco-German war, the architectural history of Berlin was almost entirely one of imitation and adaptation. The street architecture, until within the past ten years, has been absolutely null—mere rows of box like habitations pierced with the necessary openings for light, ingress or egress, but conceived absolutely as a packing-case is conceived, without any regard for agreeableness of proportions, lines, and distribution of masses. The public buildings, of which several are grandiose, have been erected, for the most part, under the influence of mistaken admiration of the models of ancient Greece.—*Theodore Child in Harper's Magazine.*

"Beauty" may be "only skin deep;" but the secret of a beautiful skin is pure blood. Those coarse, rough, pimply complexions may, in most cases, be rendered soft, smooth, and fair by the persevering and systematic use of Ayer's Sarsaparilla.

Mt. Airy people will have a chance on the 2d of May next to vote on a proposition to issue bonds for water-works.

Walter E. Shaw of Houston, Texas, while drunk, killed his mother and aunt to get forty dollars to continue his spree.

A large paper mill at Dumbar, Scotland, was burned on the 2d inst., causing a loss of 100,000 pounds.

NEWS OF THE WEEK.

Raleigh Affairs.

The name of Raleigh's new hotel will be "The Park," and will have eighty-five rooms. The cost will be $60,000. Work is going on rapidly.

Judge J. J. Davis of the Supreme Court has had another attack of paralysis, and is now at his home in Louisburg. It is feared that his work is ended.

The Raleigh ladies are requested to meet in the Yarborough House parlors on Thursday morning, April 7th, at 11 a. m., to transact important business pertaining to the World's Fair building in Chicago. By order of the President, Mrs. R. S. Tucker.

The new steel cruiser "Raleigh" was successfully launched at the Portsmouth navy yard on March 31st. The vessel was christened by Mrs. A. W. Haywood, daughter of Gov. Holt. Thousands witnessed the launching. Raleigh was well represented. Secretary Tracy, prominent naval officials, Gov. Holt and staff, Mayor Badger and many others were present.

State News.

The next Y. M. C. A. State Convention will be held in Winston.

Hon. James A. Leak, President of the Bank of New Hanover at Wadesboro, died recently.

A Hunstinger Institute for the cure of drunkenness and the morphine habit, &c., will be established in Charlotte.

The next meeting of the Western North Carolina Teachers' Association will be held in Waynesville July 14th—17th.

Mr. Charles A. Cawthorne of Vance county, was thrown from a cart by a runaway horse near Kittrell on the 27th ult. and killed.

Mr. Will Gibson of Lemley's township, Mecklenburg county, was thrown from a wagon and instantly killed on the 21st ult.

The Keeley Institute Company for North Carolina has been organized at Durham, the *Sun* states, with a capital stock of $200,000.

Senator John G. Carlisle, of Kentucky will deliver the commencement oration at the University of North Carolina, Wednesday, June 1st.

The Mt. Airy Granite Company recently closed a contract for $10,000 worth of granite to be used in a government building at Jacksonville, Fla.

We learn that a company has been organized in our town to prepare a tar-kiln ready to be fired, to be taken to the World's Fair. —*Windsor Ledger.*

Evangelist W. P. Fife has recently closed a very successful meeting in Wilson. Over three hundred professions were reported during the meeting. Mr. Fife was presented with a $500 check.

The Bank of Oxford has been placed in the hands of a receiver, Mr. R. W. Lassiter. All stockholders and depositors will be paid in full. A national bank will be started in Oxford soon, it is said.

Mr. Atlas Taylor, of Jackson, was brutally murdered near that place on the night of the 31st ult., and his body was thrown in a swamp where it was found the next morning. His head had been beaten into a jelly.

Quite an addition is to be made to the buildings of the colored college. Besides two dormitories of sixteen rooms each an addition to the main building 35x75 feet, two stories high, will be made.—*Henderson Gold Leaf.*

A contract for the building of an iron railroad bridge across the river at this place has been made, and work will begin next month. This bridge will have a draw and will cost between $30,000 and $35,000.—*Tarboro Southerner.*

The Fayetteville *Observer* says: The Atlantic Coast Line has begun the survey of another branch railroad, to run from Latta, S. C., to Gibson's Station, crossing the Cape Fear and Yadkin Valley Railroad at McColl's.

Six prisoners made their escape from the jail in Charlotte on the morning of the 31st ult., by digging through the wall. John Boyd, the negro charged with wrecking the train at Bostian's Bridge last August, was among the number.

Hon. A. M. Waddell will deliver an oration before the University at the next commencement on the "Life and Character of Col. William L. Saunders." The oration will be delivered on Alumni day, Tuesday, May 31st, before the Alumni Association.

Wash Wright colored, is now at jail at Dobson, on suspicion of being the man wanted in Reidsville for shooting a cigar-maker in December 1890, and also of robbing the safe of Col. A. B. Galloway, at Elking of $180, on the night of the 23d ult.

Mr. J. M. Weber, of Pittsburg, Pa., only son of Mr. Chas. G. Weber, who was killed in the wreck at Bostian's bridge last August, was in Statesville last week and entered suit against the railroad company in Iredell Superior Court for $50,000 damages for the killing of his father.—*Statesville Landmark.*

General News.

Gen. Daniel Dustin, assistant United States treasurer at Chicago, died in Carthage, Mo., on the 30th ult.

Ravachol, an anarchist has been arrested in Paris and confesses that he is the author of all the recent dynamite outrages in that city.

The building of the Ohio Spiral Spring Buggy Company in Cincinnati, Ohio, together with its entire contents was totally destroyed by fire on the 30th ult. Loss $140,000.

English capitalists have secured an option on the Memphis, Tenn., cotton press. The option runs sixty days and the purchase price is $1,500,000, one-third cash and the balance in first mortgage bonds.

Daniel J. Ryan, Secretary of State of Ohio, has resigned in order to take the office of executive commissioner of the World's Fair commission from Ohio.

At Findlay, Ohio, early on the morning of the 31st ult., a mob of 1,000 men took Lyttle, the man who assaulted and fatally injured his wife and daughter with a hatchet, from the jail and hanged him.

Advice from Rome, says that the Italian government, it is reported officially, may conclude to take part in the Chicago World's Fair provided Congress will vote to indemnify the families of the Italians lynched at New Orleans.

During a terrible wind, rain, and thunder storm in Chicago on the 1st inst., a large seven story brick building fell, demolishing several small houses which surrounded it and causing the death of three persons besides the serious if not fatal injury of eight others.

The American Bell Telephone Company met in Boston, Mass., on the 29th ult., and re-elected the officers and voted to increase the capital stock from fifteen to seventeen million dollars, the stock to be issued at par present holders in the proportion of one new share for six now held.

MARRIED.

HESTER—THOMPSON—On March 24th, 1892, at the residence of Rev. R. M. Hilburn, the officiating clergyman, Mr. J. C. Hester and Miss Millie Thompson.

BUTLER—EDWARDS—On March 13th, 1892, near Bladenboro, Bladen county, N. C., at the residence of Rev. R. M. Hilburn, by Rev. D. H. Hilburn, Mr. Thos. V. Butler and Miss Ida Edwards.

DIED.

GARNER—Manring Garner, father of Mrs Henry Sheets of Lexington, N. C., was born in Davidson county, N. C., May 12th, 1812, and died from the effects of la grippe, Feb. 4th, 1892, aged seventy-nine years, eight months and twenty-two days. He was buried on Feb. 5th in the cemetery at Salem church, Randolph county, N. C. R. E. S.

MILLER—Hugh Marion Miller was struck with cerebral paralysis March 23d, 1892, and died March 24th, aged fourteen years, six months and twenty-one days. Hugh was a bright christian, and will be sadly missed by friends and school-mates. He was a student in my school for the past two months, and a boy more loveable and full of brilliant promise I have never known. ROXIE SHEETS.

LEACH—Deacon David Leach died in Winston, Feb. 5th, 1892. Bro. Leach left his home near Mocksville and went to Winston to sell some tobacco. Soon after reaching there, he was taken very sick and grew worse till death relieved him. He was for several years a deacon of Mocksville church, which position he filled with credit to himself. In his death the church has lost one who has helped to bear her burdens, the neighborhood has one neighbor less, and the family has lost a devoted husband and loving father. We sorrow, but not as those who have no hope. Of him we can truly say, "Thou shalt be missed because thy seat will be empty." "God be with us till we meet again." PASTOR.

PARISHER—My mother died—not on the 13th day of March, 1892, she left us and went to the Saviour in Paradise, whom she had loved and trusted over fifty years. She was sixty-six years old on the 18th day of February. When she was sixteen years of age, she accepted Christ as her Saviour, and united with a Baptist church, and until the Master said "Come home," she lived a life of trust. Our mother was first married to N. M. Brickhouse in 1851. By this union there were two sons and a daughter. The sons with their wives and eleven children are left to mourn their loss, and the daughter died an infant. After six and a half years, our father was taken, and for over nine years our mother lived a widow, and then married A. Parisher of Tyrrell county, N. C. By this union, which lasted twenty-three years, there were no children. For two and a half years she again was a widow. Children and friends did what they could to cheer her, but now she has gone where happiness abounds. I almost hear her singing, "And I'm almost ready to tell you what the Lord has been doing for my soul." Good-by, mother, until we meet at home.

L. C. BRICKHOUSE.

STRINGFIELD—Shiloh Sunday-school and community of Pender county, N. C., have been called upon to mourn the loss of Miss Hallie Stringfield, daughter of J. P. and Helen Stringfield, who died at Wakefield, Wake county, N. C., Feb. 16th, 1892, in the twenty-third year of her age. She entered the Sunday-school at an early age—then the church, being baptized by Elder D. W. Herring, now of China. She was a faithful, earnest, christian worker, and delighted much in the Master's service. Especially did she love to sing God's praises. She often lead the singing in the church and Sunday-school to the satisfaction of us all. She went to Wakefield to better prepare herself for usefulness; but the Lord in his great wisdom saw fit to take her to himself—it may be to save some of the rest of us. We miss her for her real worth. We miss her on account of her many noble qualities, pleasing manners and gentle disposition. We hope to meet her one day on the happy golden shore, where we can sing the sweet songs of Zion together as we have so often done here. To the grief-stricken family we offer our tenderest sympathy, ever pointing them to the same Jesus she loved so much, to him who can turn all our sorrows into joy and happiness.

Dearest Hallie, thou hast left us,
Here thy loss we deeply feel;
But it is God who hath bereft us—
He can all our sorrows heal.

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The Home Circle.

If I Could Only Know.

Casting all your care upon him, for he careth for you.—1 Peter, v, 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if he really shares
In all these little human cares,
This mighty King of kings!
If he who guides through boundless space
Each blazing planet in its place
Can have the condescending grace
To mind these petty things.

I seems to me if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy Divine.
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—*Selected.*

Courtesy.

A mother tied on her little girl's bonnet and sent her out to play with an older brother, saying "Be very gentle with her, my son."

They had not been out very long before Julius came in, threw down his hat, and exclaimed:

"I hate playing with girls. There's no fun in them. They cry in a moment."

"What have you been doing to your sister? Why, you've pushed her down on the gravel walk, and her frock is torn," said the mother as she looked through the window. "I am afraid you forgot to be gentle."

"Gentle! Boys can't be gentle, mother; it's their nature to be rough and strong. They're the stuff soldiers and sailors are made of. It's very well to talk of gentle girls, but a gentle boy—it sounds ridiculous! I should be provoked if a fellow called me so."

"You would? Why, a few years from now, and you would be hurt if any one were to say you were not a *gentle man*. Suppose some one should say that your father is not a gentleman!"

"I never thought of it that way," said the boy. "Being gentle always seemed to me like being soft and weak."

"This is so far from the truth, my boy, that you will always find the bravest men are the most gentle. The spirit of the knights was a spirit of the noblest courage and the greatest gentleness. Perhaps you would rather be called a manly boy than a gentle boy."

"Yes, that's it, mother."

"Suppose you put the two together. Be manly when you are in danger; be manly when you must speak the truth; be manly when you are in pain. At the same time be gentle whether you are with girls or boys. By putting the two together perhaps you will have a name that you will not dislike."

"I see, mother—a *gentlemanly* boy."

The character of a christian gentleman is a very high one. We cannot go astray in finding that character if we study well the life of Jesus Christ. How gentle he was with the poor the sick and the sinful!—*John Kramer, in "The Right Road."*

What to Teach a Daughter.

Teach her that not only must she love her father and mother, but honor them in word and deed.

That work is worthy always when it is well done.

That the value of money is just the good it will do in life, but that she ought to know and appreciate this value.

That the man who wishes to marry her is the one who tells her so and is willing to work for her, and not the one who whispers silly love speeches and forgets that men cease to be men when they have on object in life.

That her best confident is always her mother, and that no one sympathizes with her in her pleasures and joys as you do

Teach her to avoid men who speak lightly of any of the great duties of life, who show in their appearance that their habits are bad.

Teach her that her own room is her nest, and that to make it sweet and attractive is a duty as well as a pleasure.

Teach her that if she can sing or read or draw, or give pleasure in any way by her accomplishments, she is selfish and unkind if she does not do this gladly.

Teach her to be a woman self-respecting, honest, loving and kind, and then you will have a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.—*Ladies' Home Journal.*

Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to his throne. If that tie be all shattered, all broken, he floates away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—*Webster.*

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Prohibition voters.—By resolution passed by the Legislature, all good citizens are requested to use Dr. Bull's Cough Syrup and Baby Comfort as the people's remedy for coughs, colds, etc. 25 cts.

As the Flame of a Candle.

One who looked the crowd over as we waited for the train would not have set us down as hard hearted and indifferent; but so we proved to be as a young girl not over thirteen years of age, leading an old man who was stone blind and very feeble, passed slowly around the room soliciting alms. They got a penny here and there, but even those coins seemed to be given grudgingly, and those who gave nothing consoled themselves with the reflection that the pair were frauds and really needed no financial assistance.

When they had made the tour of the room the girl led the old man to a seat in a corner, and after a few words had passed between them they began singing a hymn. She had a wonderful voice for a child, clear and sweet, and his was a deep bass. The hymn was that entitled, "Nearer, My God, to Thee." You have heard it by a full choir, accompanied by the strains of a grand organ, but you never listened so intently as we did there. There was a plaint in that girl's voice which touched a chord, and there was a quiver in the old man's bass which saddened you. They sang low and soft, and they had not finished a verse when half of us were standing up to see them better.

The girl kept her eyes on the floor at her feet. The sightless eyes of the old man—her father—were raised to the ceiling, and over his wrinkled face crept a glad smile as they finished the chorus:

Nearer, my God, to Thee—
Nearer to Thee.

The hymn was not finished when every man began feeling for a contribution and women opened their portemonnaies. It was different now. They were no longer frauds and everyone was glad to give something. Two or three were ready to move about to take up a collection, but they waited for the end of the hymn. When it came to the chorus of the last verse the old man was singing bravely. Half way through his voice suddenly choked and the last two lines were sung by the girl alone and died away in a sob and a cry. All of us saw the old man's head drop forward and his body lurch. He would have fallen to the floor had not the girl seized and held him up. A dozen of us were there in a moment, but we were too late. The old man's life had gone out as you breathe upon the flame of a candle, and on his ashen lips still trembled the sacred notes of the refrain: "Nearer to Thee.—*M. Quad.*

Company Table Manners.

There seems to be an idea among many people that there must be a different set of manners for company from what is observed in every day life. While it is the proper thing to have for an invited company a more elaborate dinner, and a little more ceremony in the service than for the family table, it must be remembered that one should not put on and take off good manners as one would a garment. They are a part of one's self, and whether the family meal consist of many courses or only a cup of tea and a slice of toast, it should always be served decently and in order, and the manners of the members of the household should be such that one need not blush for them, even in the finest company. As soon as a child is old enough to come to the table he should be taught by precept and example what good table manners are. If the father and mother be so unfortunate as not to have had proper training themselves, they should study to correct any bad habits they may have, for the sake of their children. Let it be understood that good manners are not the acquiring of every new wrinkle that fashionable society may prescribe. There is a great difference between good manners and good form. What is good form to day may be very bad form to morrow, but good manners are not changeable. Unselfishness, kindly feelings and politeness are the foundation of good manners.

Good table manners demand that one shall take soup from the side of a spoon; shall eat with a fork, rather than a knife; shall take small mouthfuls of food and masticate quietly, making no unpleasant sound; shall take in the fingers no food except fruit, confectionery, olives, bread, cake, celery, etc., and that the members of the family shall be as polite to each other as to any guest. Where people rush through their meals there is not much chance for table manners or good digestion. If properly managed, the table can be made one of the most refining influences of the home.—*Ladies' Home Journal.*

Have You Learned

The value of sunshine?
To change a house into a home?
The great uplifting power of music?
To think and judge without prejudice?
To look up, then reach up and grasp the best?
That some uncomfortable words may be overcome?
How much environment has to do with what you are?
What a little thing will sometimes make a child happy?
That an outside door, or even the glass in it may tell secrets?
To distribute good cheer, sweet thoughts, tender remembrances?
That a clear, bright light conduces to social, friendly chat at tea time?
That there are two kinds of wealth, and that one is of the heart and mind?
That the paper and pictures on the walls, the carpets and curtains may affect the mood of a sensitive person?
That a tidy in out of place when it becomes more important than the object which it is supposed to protect?
From experience, that discouragements are to be found on all sides, but that encouragements are dealt out sparingly by prudent hands?—*Good Housekeeping.*

Be in Earnest.

One reason why some of us do not have more prayers answered, is because we stop praying as soon as we come out of our closets. We forget that sometimes the most effective praying is done with hands and feet and brain and heart and pocket book. We quit just when we ought to go on with the most intense earnestness. The able-bodied man who will not take off his coat and go to work to help support his family, has no right to ask help from anybody else, and the man who is not willing to do all he can to help bring about what he calls upon God to do, never attracts any attention in heaven.—*Selected.*

He that hopes to look back with satisfaction upon past years must learn the present value of single minutes, and endeavor to let no particle of time fall useless to the ground.—*Dr. Johnson.*

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Spurgeon's Sermon Against Baptismal Regeneration.

[Copied from the Eighth Series of Sermons, issued by Sheldon & Co., New York. This sermon will serve to correct any and all statements that Mr. Spurgeon advocated the false doctrine of baptismal regeneration.]

BAPTISMAL REGENERATION.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

In the preceding verse our Lord Jesus Christ gives us some little insight into the natural character of the apostles whom he selected to be the first ministers of the word. They were evidently men of like passions with us, and needed to be rebuked even as we do. On the occasion when our Lord sent forth the eleven to preach the gospel to every creature, he "appeared unto them as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen;" from which we may surely gather, that, to preach the word, the Lord was pleased to choose imperfect men; men, too, who of themselves were very weak in the grace of faith in which it was most important that they should excel. Faith is the conquering grace, and is of all things the main requisite in the preacher of the word; and yet the honored men who were chosen to be the leaders of the divine crusade needed a rebuke concerning their unbelief. Why was this? Why, my brethren, because the Lord has ordained evermore that we should have this treasure in *earthen vessels*, that the excellency of the power may be of God, and not of us. If you should find a perfect minister, then might the praise and honor of his usefulness accrue to man; but God is frequently pleased to select for eminent usefulness men evidently honest and sincere, but who have some manifest infirmity by which all the glory is cast off from them and laid upon himself, and upon himself alone. Let it never be supposed that we who are God's ministers either excuse our faults or pretend to perfection. We labor to walk in holiness, but we cannot claim to be all that we wish to be. We do not base the claims of God's truth upon the holiness of our characters, but upon the fact that it comes from him. You have believed in spite of our infirmities, and not because of our virtues. If, indeed, you had believed our word because of our supposed perfection, your faith would stand in the excellency of man and not in the power of God. We come unto you often with much trembling, sorrowing over our follies and weaknesses; but we deliver to you God's word as God's word, and we beseech you to receive it, not as coming from us, poor, sinful mortals, but as proceeding from the eternal and thrice-holy God; and if you so receive it, and by its own vital force are moved and stirred up towards God and his ways, then is the work of the word sure work, which it could not and would not be if it rested in any way upon man.

Our Lord having thus given us an insight into the character of the persons whom he has chosen to proclaim his truth, then goes on to deliver to the chosen champions their commission for the holy war. I pray you mark the words with solemn care. He sums up in a few words the whole of their work, and at the same time foretells the result of it, telling them that some would doubtless believe and so be saved, and some on the other hand would not believe and would most certainly, therefore, be damned; that is, condemned forever to the penalties of God's wrath. The lines containing the commission of our ascended Lord are certainly of the utmost importance, and demand devout attention and implicit obedience, not only from all who aspire to the work of the ministry, but also from all who hear the message of mercy. A clear understanding of these words is absolutely necessary to our success in the Master's work; for if we do not understand the commission, it is not at all likely that we shall discharge it aright. To alter these words were more than impertinence; it would involve the crime of treason against the authority of Christ and the best interests of the souls of men. Oh for grace to be very jealous here!

Wherever the apostles went they met with obstables to the preaching of the gospel, and the more open and effectual was the door of utterance, the more numerous were the adversaries. These brave men so wielded the sword of the Spirit as to put to flight all their foes; and this they did not by craft and guile, but by making a direct cut at the error which impeded them. Never did they dream for a moment of adapting the gospel to the unhallowed tastes or prejudices of the people, but at once directly and boldly they brought down with both their hands the mighty sword of the Spirit upon the crown of the opposing error. This morning, in the name of the Lord of Hosts, my helper and defence, I shall attempt to do the same; and if I should provoke some hostility—if I should through speaking what I believe to be the truth lose the friendship of some and stir up the enmity of more—I cannot help it. The burden of the Lord is upon me, and I must deliver my soul. I have been loath enough to undertake the work, but I am forced to it by an awful and overwhelming sense of solemn duty. As I am soon to appear before my Master's bar, I will this day, if ever in my life, bear my testimony for truth, and run all risks. I am content to be cast out as evil if it must be so; but I cannot, dare not, hold my peace. The Lord knoweth I have nothing in my heart but the purest love to the souls of those whom I feel imperatively called to rebuke sternly in the Lord's name. Among my hearers and readers, a considerable number will censure if not condemn me; but I cannot help it. If I forfeit your love for truth's sake I am grieved for you; but I cannot, I dare not, do otherwise. It is as much as my soul is worth to hold my peace any longer; and, whether you approve or not, I must speak out. Did I ever court your approbation? It is sweet to every one to be applauded; but if for the sake of the comforts of respectability and the smiles of men any christian minister shall keep back a part of his testimony, his Master at the last shall require it at his hands. This day, standing in the immediate presence of God, I shall speak honestly what I feel, as the Holy Spirit shall enable me; and I shall leave the matter with you to judge concerning it, as you will answer for that judgment at the last great day.

I find that the great error which we have to contend with throughout England (and it is growing more and more), is one in direct opposition to my text, well known to you as the doctrine of baptismal regeneration. We will confront this dogma with the assertion that *baptism without faith saves no one*. The text says, "He *that believeth* and is baptized shall be saved;" but whether a man be baptized or no, it asserts that "*he that believeth not* shall be damned:" so that baptism does not save the unbeliever; nay, it does not in any degree exempt him from the common doom of all the ungodly. He may have baptism, or he may not have baptism; but if he believeth not, he shall be in any case most surely damned. Let him be baptized by immersion or sprinkling, in his infancy or in his adult age: if he be not led to put his trust in Jesus Christ—if he remaineth an unbeliever—then this terrible doom is pronounced upon him, "He that believeth not shall be damned." I am not aware that any Protestant church in England teaches the doctrine of baptismal regeneration, except one, and that happens to be the corporation which with none too much humility calls itself *the* Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard, the Book of Common Prayer, and that in words so express, that, while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else.

Here are the words—we quote them from the Catechism which is intended for the instruction of youth, and is naturally very plain and simple, since it would be foolish to trouble the youth with metaphysical refinements. The child is asked its name, and then questioned, "Who gave you this name?" "My godfathers and godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Is not this definite and plain enough? I prize the words for their candor: they could not speak more plainly. Three times over the thing is put, lest there should be any doubt in it. The word *regeneration* may, by some sort of juggling, be made to mean something else; but here there can be no misunderstanding. The child is not only made "a member of Christ,"—union to Jesus is no mean spiritual gift,—but he is made in baptism "the child of God" also; and, since the rule is, "if children, then heirs," he is also made "an inheritor of the kingdom of heaven." Nothing can be more plain." I venture to say, that, while honesty remains on earth the meaning of these words will not admit of dispute. It is clear as noonday that, as the Rubric hath it, "Fathers, mothers, masters, and dames are to cause their children, servants, and apprentices," no matter how idle, giddy, or wicked they may be, to learn the Catechism, and to say that in baptism they were made members of Christ and children of God. The form for the administration of this baptism is scarcely less plain and outspoken, seeing that thanks are expressly returned unto Almighty God because the person baptized is regenerated: "Then shall the priest say, "Seeing, now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.'" Nor is this all; for, to leave no mistake, we have the words of the thanksgiving prescribed: "Then shall the priest say, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.'"

This, then, is the clear and unmistakable teaching of a church calling itself Protestant. I am not now dealing at all with the question of infant baptism: I have nothing to do with that this morning. I am now considering the question of baptismal regeneration, whether in adults or infants, or ascribed to sprinkling, pouring or immersion. Here is a church which teaches every Lord's Day in the Sunday-school, and should, according to the Rubric, teach openly in the church all children that they were made members of Christ, children of God, and inheritors of the kingdom of heaven when they were baptized! Here is a professedly Protestant church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and and then "regenerated and grafted into the body of Christ's church."

"But," I hear many good people exclaim, "there are many good clergymen in the church who do not believe in baptismal regeneration!" To this my answer is prompt, —Why, then, do they belong to a church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein I rejoice in their enlightenment, but I question, gravely question, their morality. To take oath that I sincerely assent and consent to a doctrine which I do not believe, would to my conscience appear little short of perjury, if not absolute, downright perjury; but those who do so must be judged by their Lord. For me to take money for defending what I do not believe—for me to take the money of a church, and then to preach against what are most evidently its doctrines—I say *for me* to do this (I shall not judge the peculiar views of other men), for me or for any other simple, honest man to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality. Sirs, when I accepted the office of minister of this congregation, I looked to see what were your articles of faith. If I had not believed them I should not have accepted your call; and when I change my opinions, rest assured that, as an honest man, I shall resign the office; for how could I profess one thing in your declaration of faith, and quite another thing in my own preaching? Would I accept your pay, and then stand up every Sabbath-day and talk against the doctrines of your standards? For clergymen to swear or say that they give their solemn assent and consent to what they do not believe, is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness: it is in fact an open testimony from priestly lips that, at least in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer-Book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not much matter what a man does believe so long as he is charitable towards other people. If baptism does regenerate people, let the fact be preached with a trumpet tongue, and let no man be ashamed of his belief in it. If this be really their creed, by all means let them have full liberty for its propagation. My brethren, those are honest churchmen in this matter who, subscribing to the Prayer-Book, believe in baptismal regeneration, and preach it plainly. God forbid that we should censure those who believe that baptism saves the soul, because they adhere to a church which teaches the same doctrine. So far they are honest men; and in England, wherever else, let them never lack a full toleration. Let us oppose their teaching by all scriptural and intelligent means, but let us respect their courage in plainly giving us their views. I hate their doctrine, but I love their honesty; and as they speak but what they believe to be true, let them speak it out, and the more clearly the better. Out with it, sirs, be it what it may, but do let us know what you mean. For my part, I love to stand foot to foot with an honest foeman. To open warfare, bold and true hearts raise no objections but the ground of quarrel; it is covert enmity which we have most cause to fear and best reason to loathe. That crafty kindness which inveigles me to sacrifice principle, is the serpent in the grass—deadly to the incautious wayfarer. Where union and friendship are not cemented by truth, they are an unhallowed confederacy. It is time that there should be an end put to the flirtations of honest men with those who believe one way and swear another. If men believe baptism works regeneration, let them say so; but if they do not so believe it in their hearts, and yet subscribe, and yet more, get their livings by subscribing to words asserting it, let them find congenial associates among men who can equivocate and shuffle, for honest men will neither ask nor accept their friendship.

We ourselves are not dubious on this point: we protest that persons are not saved by being baptized. In such an audience as this, I am almost ashamed to go into the matter, because you surely know better than to be misled. Nevertheless, for the good of others we will drive at it. We hold that persons are not saved by baptism; for we think, first of all, that *it seems out of character with the spiritual religion which Christ came to teach*, that he should make salvation depend upon mere ceremony. Judaism might possibly absorb the ceremony by way of type into her ordinances essential to eternal life; for it was a religion of types and shadows. The false religions of the heathen might inculcate salvation by a physical process; but Jesus Christ claims for his faith that it is purely spiritual, and how could he connect regeneration with a peculiar application of aqueous fluid? I cannot see how it would be a spiritual gospel, but I can see how it would be mechanical, if I were sent forth to teach that the mere dropping of so many drops upon the brow, or even the plunging a person in water, could save the soul. This seems to me to be the most mechanical religion now existing, and to be on a par with the praying windmills of Thibet, or the climbing up and down of Hilate's staircase to which Luther subjected himself in the days of his darkness. The operation of water baptism does not appear even to my faith to touch the point involved in the regeneration of the soul. What is the necessary connection between water and the overcoming of sin? I cannot see any connection which can exist between sprinkling, or immersion, and regeneration, so that the one shall necessarily be tied to the other in the absence of faith. Used by faith, had God commanded it, miracles might be wrought; but without faith or even consciousness, as in the case of babes, how can spiritual benefits be connected necessarily with the sprinkling of water? If this be your teaching, that regeneration goes with baptism, I say that it looks like the teaching of a spurious church, which has craftily invented a mechanical salvation to deceive ignorant, sensual, and grovelling minds, rather than the teaching of the most profoundly spiritual of all teachers, who rebuked Scribes and Pharisees for regarding outward rites as more important than inward grace.

But it strikes me that a more forcible argument is, that *the dogma is not supported by facts*. Are all persons who are baptized children of God? Well, let us look at the divine family. Let us mark their resemblance to their glorious Parent! Am I untruthful if I say that thousands of those who were baptized in their infancy are now in our gaols? You can ascertain the fact, if you please, by application to prison authorities. Do you believe that these men, many of whom have been living by plunder, felony, burglary, or forgery, are regenerate? If so, the Lord deliver us from such regeneration. Are these villains members of Christ? If so, Christ has sadly altered since the day when he was holy, harmless, undefiled, separate from sinners. Has he really taken baptized drunkards and harlots to be members of his body? Do you not revolt at the supposition? It is a well-known fact that baptized persons have been hanged. Surely it can hardly be right to hang the inheritors of the kingdom of heaven! Our sheriffs have much to answer for when they officiate at the execution of the children of God, and suspend the members of Christ on the gallows! What a detestable farce is that which is transacted at the open grave, when "a dear brother" who has died drunk is buried in a "sure and certain hope of the resurrection to eternal life," and the prayer that "when we shall depart this life we may rest in Christ, as our hope is that this our brother doth." He is a regenerate brother, who, having defiled the village by constant uncleanness and bestial drunkenness, died without a sign of repentance; and yet the professed minister of God solemnly accords him funeral rites which are denied to unbaptized innocents, and puts the reprobate into the earth in "sure and certain hope of the resurrection to eternal life." If old Rome in her worst days ever perpetrated a grosser piece of imposture than this, I do not read things aright; if it does not require a Luther to cry down this hypocrisy as much as Popery ever did, then I do not even know that twice two make four. Do we find—we who baptize on profession of faith, and baptize by immersion in a way which is confessed to be correct, though not allowed by some to be absolutely necessary to its validity—do we, who baptize in the name of the Sacred Trinity as others do, do we find that baptism regenerates? *We do not.* Neither in the righteous nor the wicked do we find regeneration wrought by baptism. We have never met with one believer, however instructed in divine things, who could trace his regeneration to his baptism; and on the other hand, we confess it with sorrow, but still with no surprise, that we have seen those whom we have ourselves baptized, according to apostolic precedent, go turn into the world and wander into the foulest sin, and their baptism has scarcely been so much as a restraint to them, because they have not believed in the Lord Jesus Christ. Facts all show that whatever good there may be in baptism, it certainly does not make a man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," or else many thieves, whoremongers, drunkards, fornicators, and murderers are members of Christ, the children of God, and inheritors of the kingdom of heaven. Facts, brethren, are dead against this popish doctrine; and facts are stubborn things.

Yet further, I am persuaded that the performance styled baptism by the Prayer Book is not at all likely to regenerate and save. How is the thing done? One is very curious to know when one hears of an operation which makes men members of Christ, children of God, and inheritors of the kingdom of heaven, how the thing is done. It must in itself be a holy thing truthful in all its details, and edifying in every portion. Now, we will suppose we have a company gathered round the water, be it more or less, and the process of regeneration is about to be performed. We will suppose them all to be *godly people*. The clergyman officiating is a profound believer in the Lord Jesus, and the father and mother are exemplary christians, and the godfathers and godmothers are all gracious persons. We will suppose this—it is a supposition fraught with charity, but it may be correct. What are these godly people supposed to say? Let us look to the Prayer Book. The clergyman is supposed to tell these people, "Ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, for his part, promise by you that are his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments." This small child is to promise to do this, or more truly others are to take upon themselves to promise, and even *vow* that he shall do so. But we must not break the quotation, and therefore let us return to the Book. "I demand therefore, dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?" Answer, "I renounce them all." That is to say, on the name and behalf of this tender infant about to be baptized, these godly people, these enlightened christian people, these who know better, who are not dupes, who know all the while that they are promising impossibilities—renounce on behalf of this child what they find it very hard to renounce for themselves—"all covetous desires of the world and the carnal desires of the flesh, so that they will not follow nor be led by them." How can they harden their faces to utter such a false promise, such a mockery of renunciation before the presence of the Father Almighty? Might not angels weep as they hear the awful promise uttered? Then in the presence of high heaven they profess on behalf of this child that he steadfastly believes the creed, when they know, or might pretty shrewdly judge that the little creature is not yet a steadfast believer in anything, much less in Christ's going down into hell. Mark, they do not say merely that the babe *shall* believe the creed, but they affirm that he does, for they answer in the child's name, "All this I steadfastly believe." Not *we* steadfastly believe, but *I*, the little baby there, unconscious of all their professions and confessions of faith. In answer to the question, "Wilt thou be baptized in this faith?" they reply for the infant, "That is my desire." Surely the infant has no desire in the matter, or at the least, no one has been authorised to declare any desires on his behalf. But this is not all, for then these godly, intelligent people next promise on the behalf of the infant, that "he shall obediently keep all God's holy will and commandments, and walk in the same all the days of his life." Now, I ask you, dear friends, you who know what true religion means, can you walk in all God's holy commandments yourselves? Dare you make this day a vow on your own part that you would renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh? Dare you, before God, make such a promise as that? You desire such holiness, you earnestly strive after it, but you look for it from God's promise, not from your own. If you dare make such vows I doubt your knowledge of your own hearts and of the spirituality of God's law. But even if you could do this for yourself, would you venture to make such a promise for any other person? For the best-born infant on earth? Come, brethren, what say you? Is not your reply ready and plain? There is not room for two opinions among men determined to observe truth in all their ways and words. I can understand a simple, ignorant rustic, who has never learned to read, doing all this at the command of a priest and under the eye of a squire. I can even understand persons doing this when the Reformation was in its dawn, and men had newly crept out of the darkness of Popery; but I cannot understand gracious, godly people standing at the font to insult the all-gracious Father with vows and promises framed upon [illegible] and involving practical falsehood. [illegible] intelligent believer in Christ [illegible] words which they know in their [illegible]

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The Biblical Recorder.

WEDNESDAY, APRIL 13, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OUR FEMALE COLLEGES.

It is a source of constant joy that our Baptist people seem to be fully alive to the importance of sustaining first-class female schools in nearly all of the States of the Union. In this respect, North Carolina has not lagged behind her sister States, and we are happy to say our Baptist people have not fallen behind the other denominations in the State in this important work.

The Moravian school at Salem, N. C., was the earliest female college founded in North Carolina; but the next was that at Murfreesboro, N. C., which soon became known by the name of the

CHOWAN FEMALE INSTITUTE.

This school was founded in 1848 by the Chowan Baptist Association, with Rev. A. McDowell as principal. The next year the Portsmouth Association of Virginia united with the Chowan, and a joint Board of Trustees from the two bodies managed the affairs of the college till a short while before the late war. The school steadily grew in influence and patronage until the civil war. At the end of that struggle the Institute was hopelessly involved. "In this emergency a joint stock company was formed, which assumed and honorably liquidated its debts, conducted the school ten years for the benefit of the denomination, added several thousand dollars worth of improvements, and, in 1874, having received nothing, not even interest on the money expended, *gave back the property* to the denomination, their sole condition being that for each one thousand dollars of stock donated they be entitled to keep one indigent young lady at Chowan Institute perpetually, free of charge for literary tuition."

As before stated, Dr. A. McDowell was the first President, and he was followed by Dr. M. R. Forey of New York, who presided over the school until 1854. He was succeeded by Dr. Wm. Hooper. In 1862 Dr. Hooper withdrew, and Dr. McDowell again took charge, and presided with ability over the school until his death in 1881. In that year Prof. J. B. Brewer, an alumnus of Wake Forest College, was called to the presidency, which position he has efficiently filled up to date. He seems to be a born teacher, and is proving himself the "right man in the right place" in looking after the business affairs of the institution. This institution has a good record. Recent improvements have been made to accommodate its increasing patronage. The location of the institute is quite healthy, as is abundantly proven by its health record. There is no reason why this school should not fully meet the wants of our people in all Eastern North Carolina by way of securing a first class college training for their daughters. Prof. Brewer is aided by a faculty fully abreast with the demands of the age for female education. The recent completion of a railroad gives the town of Murfreesboro direct railroad communication with the outside world. The outlook of this institution is bright. Our brethren especially in the East should give it a generous and increasing patronage.

Another important female college, which is recognized as a Baptist institution, though not belonging to the denomination, is the

OXFORD FEMALE SEMINARY

at Oxford, N. C. In the year 1850 the Baptists had a female college in Oxford, presided over by Dr. Wait, who continued in charge until 1858. He was succeeded by J. H. Mills, an alumnus of Wake Forest College, who conducted a very flourishing school until 1867. For short periods of time, Rev. J. H. Philips and Drs. Marsh and Lewis had charge of it. After them, Mrs. Stradley, assisted by Miss B. Jordan. These ladies resigned their positions as principals to accept positions in the corps of teachers when the present competent and efficient President, F. P. Hobgood, A. M., took charge of the institution in 1880. In 1890-'91 the number of students was so large that it was necessarry in the following summer again to add to the buildings. Five years afterward, the sum of $5,000 was expended in improvements. The patronage steadily increased, and the catalogue of 1891-'92 showed an enrollment of one hundred and thirty-four students, including lo[illegible]. In the year 1890 Prof. Hob[illegible] resigned the presidency, and for about [illegible] years the school was in charge [illegible]. Poston. In 1892 Prof. F. P. Hob[illegible] again called to the presidency, [illegible] under the management of [illegible] school goes on its way of usefulness, with brighter prospects than ever before. This college is splendidly located. The President is aided by a first-class faculty, and there is no reason why it should not become one of the strongest and most influential colleges in the State. The healthfulness of Oxford cannot be questioned. No better selection of locality could be made for our Baptist people, especially in the central and northern sections of the State. The present financial status of the college is a secure one. Board and tuition are reasonable. Our people should heartily rally to its support.

Again, further west we have the

HIGH POINT FEMALE COLLEGE.

"On the eleventh day of March, 1889, the General Assembly of North Carolina granted a liberal charter for this institution. On the evening of the fifteenth of the same month, the principal, faculty, and forty pupils of Thomasville Female College, including all the boarders, and some day scholars, arrived at High Point, and took possession of the college buildings which had been prepared for their reception. The college building is commodious, and is planned with special reference to the comfort and convenience of faculty and students. The town of High Point, numbering about three thousand inhabitants, has a fine location on the R. & D. R. R., the main air line North and South. It is on the crest of the ridge that separates the waters of the Yadkin and Cape Fear rivers, and is one thousand and sixty-five feet above sea level. The healthfulness of the place is unquestioned. Dr. J. N. Stallings is the energetic president of this school. He has on foot, and is earnestly pushing a plan, by which High Point Female College may become the property of the denomination. The plan certainly seems feasible, and if our people can be convinced of the need of their owning this institution, there is no good reason why they should not purchase it on the terms proposed by its worthy president. Whatever may be the outcome of this effort, however, one thing they can do, and that is, send their girls to High Point to be educated. The college is not as old as some, but still it has life and promise, is well located, and affords good facilities for the education of our girls. The grateful thing for the many intelligent Baptists, living especially in the Piedmont section of the State, to do, is to give Dr. Stallings such an increased patronage as will support it, and make it in after years a stronger factor in our educational work.

Beyond the Blue Ridge we have

JUDSON COLLEGE,

located at Hendersonville, Henderson county, N. C. This is a mixed school, and receives for its course young men and women. Dr. R. H. Lewis, in charge of Judson College, is a fine educator, and ones daughter or son is in safe and competent hands when placed under his watchcare. He only needs a better patronage to make the school first-class in all of its appointments.

We have thus briefly noticed the leading colleges of the State for the education of our young women which are recognized as Baptist institutions. While they are such, in none of them is the denominational feature made obtrusive. Brethren of other creeds can send their daughters to either one of these institutions with the assurance that no *pressure* will be brought to bear on them during their college days with a view of changing their church preferences, more than can be said, we fear, of some schools that make a great outcry about their unsectarianism. As a matter of fact, brethren of other denominations are patronizing more or less these colleges, convinced of the fact that our people are not making their literary institutions a special medium for propagating their faith.

These colleges, and others that may come into existence, are amply sufficient to meet the wants of our girls so far as the ordinary college course is concerned. In order that they may push their studies beyond the ordinary college curriculum, and be placed on an equal footing with our young men who have the advantage of university courses, we need the Baptist Female University of North Carolina. A correspondent of Wake Forest, in a recent letter, rather objected to the high ideal set forth in the editorial columns of the RECORDER recently as to our proposed Female University; but in a brief conversation since that time with one of the most scholarly men in the State, and almost an adept in female education, we ascertained that he heartily endorsed our position. "Give us such a university or nothing." It will be impossible to make Murfreesboro, Oxford, High Point, and other schools, what they ought to be, if we open a central Baptist *college* which, from the beginning, proposes to antagonize these schools by feeding upon their patronage. Let all these schools be feeders of the University, and let that institution nourish and encourage them instead of crippling them.

DEATH OF REV. J. J. JAMES.

It is our sad duty to record the death of our venerable brother J. J. James of Caswell county, who died last Thursday morning, April 7th. Bro. James was editor of the BIBLICAL RECORDER from 1854 to 1861. He was a native of Halifax county, Virginia, and was a student of Wake Forest College three sessions, and graduated from Columbian University, Washington City, D. C. At his death he was in his eighty-eighth year. Brother James was a theologian, a strong man, and has had a long and useful career.

A more extended notice of him will be given by one who has had opportunity for knowing the history of his life.

FROM OUR TRAVELLING AGENT.

The Sunday-school Convention for the Eastern Association was held last week with the church at Lisbon, in Sampson county. Bro. Jno. T. Bland was elected president, and Bro. Herring was made secretary.

The brethren were much encouraged by the large attendance. The churches were much better represented than they have been at any previous session.

The program was well selected, and not only embraced in its discussion the Sunday-school proper, but the speeches were calculated to aid in all of our denominational work. Dr. Pritchard discussed the relation of the Sunday-school to our centennial work. He is showing great zeal and power in his efforts for this work, and the brethren heard him with much interest, as in fact they always do when he speaks.

Bro. John T. Bland made an excellent speech on "How to secure efficient teachers for the Sunday-school." This subject was well suited to the speaker. Bro. Bland has for years been doing valuable work in his Sunday-school, and I learn the church at Burgaw has one of the very best schools in the Association. The impression I got of Bro. Bland when associated with him in college was that he always tried to do his work well.

If a vote had been taken, I am inclined to think the Convention would have said Bro. L. R. Carroll made the best speech of the Convention. Dr. Pritchard says Bro. Carroll is the best posted on the subject of missions of any man in the State. I do not know as to this, but this I do know, he has great power and unction as a speaker, and this power, as it seems to me, comes largely on account of his familiar knowledge of the Bible and the free use he makes of it in illustrating and enforcing the positions he takes.

Bro. R. E. Peele was there, and was looking stronger than I have seen him for a long time. He made one of his characteristic "Wednesday evening talks." Bro. Peele has the work now suited to him. His work is not only in Onslow county, as has been stated heretofore, but he has in addition to this the general supervision of the mission and pastorless churches, also the destitute fields in the Eastern Association. Brother Peele loves the country, and delights to work among the destitute, and to give the gospel to the poor and the needy.

Bro. Mills presented the Orphanage just before the Convention closed, in which he appeared rather gloomy and despondent as to the present condition of the Orphanage. The receipts, so Bro. Mills says, are $2,000 less than they were at this time last year, and with the same number to feed and clothe. Of course this makes it rather unpleasant for the institution. Bro. Mills' speech, however, was not all gloom, for the crop prospect he said was good, and the health of the children excellent. A collection was taken, and I hope Bro. Mills went back to the Orphanage as full of hope and encouragement as he seemed to be gloomy and despondent when he came.

The brethren were glad to see Bro. Durham. They always work him freely, either in the lead or off-side behind. My success for the RECORDER has inclined me to forgive Bro. Durham for carrying me to Magnolia, twenty-two miles from the Association, instead of to Garland, four miles, where the brethren were waiting with conveyances to carry us over.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. D. W. Herring and family have arrived from China, and are at Mt. Airy, N. C.

....The *Christian Index*, Atlanta, Ga., came out last week in quite a changed form, and very much improved in appearance.

....Bro. Joseph Stanaland of Supply, N. C., sends the money to renew his subscription to the paper. He has been taking the RECORDER forty years.

....Rev. B. Craig of Ahoskie, N. C., says: "The work of the Lord is prospering in the West Chowan Association. The brethren are preparing for a thorough canvass for missions in the Association."

....Rev. Dr. Hufham of Tarboro is aiding Pastor Wood in a series of meetings at the Baptist church this week.—*Murfreesboro Index, April 8.*

....Rev. J. R. Jones writes from Milton: "Our meeting closed last Thursday. Eight or nine persons made profession of faith. It was a good meeting."

....Rev. Pinckney Oliver of Dalton, N. C., in writing to the editor, says: "May you long live to manage our State organ. It breathes the right spirit."

....The Baptist State Sunday-school Convention will be held in Winston this week. The Convention will meet Thursday at 3 o'clock p. m., and be in session till Saturday night.

....It is hoped that the brethren will not forget to forward all funds which have been collected for Home and Foreign Missions to J. D. Boushall in time to reach him by April 27th.

....Rev. A. D. Hunter writes that Rev. J. E. Hutson has changed his appointment at LaGrange on the first Sunday in May, and has agreed to begin a meeting in Greenville at that time.

....Rev. A. T. Howell of Southport writes: "I have a hard field of labor, but I am succeeding. I am backed at Southport by such good brethren as Wescott, Watson, Ruark, and others.

....Rev. F. H. Poston of Smithfield, N. C., is aiding me in a series of meetings at Kinley, N. C., one of our mission stations, this week. Pray for our success.—*J. W. Rose, Pine Level, April 4.*

....Forty-seven new members have been received into the Wilson church as a result of the late revival. Thirty-one were baptized last Sunday. Bro. Battle leaves for his new field on Thursday.

....Rev. C. A. G. Thomas is carrying on a meeting in his church in Elizabeth City, assisted by Rev. H. A. Bagby of Suffolk, Va. Brother Thomas entered on his fourth year's pastorate last Sunday.

....Bro. W. H. Dodd of this city will be at the Convention at Winston this week, perhaps on Saturday, to illustrate his methods of managing and teaching the primary department in the Sunday-school.

....Rev. L. Johnson has had a good meeting in Rockingham, N. C. Bro. L. M. Kesler of Laurinburg preached three sermons during the meeting, but the pastor did the most of the preaching himself.

....Bro. John B. White passed through Raleigh last Friday on his way to Wilson, N. C., to assume the care of the Baptist church in that place till next October, at which time he expects to go to Louisville to attend the Theological Seminary.

....Rev. R. E. Peele, late pastor of this city, has declined several inviting calls to accept work as a general missionary of the Eastern Baptist Association, with the Onslow section as a special field.—*Wilmington Messenger.*

....It is significant that the three brethren of our foreign missionaries who find fault with the policy of the Foreign Mission Board all belong to the North China Mission, viz: T. P. Crawford, G. P. Bostick and T. J. League.—*Baptist (S. C.) Courier.*

....The protracted meeting at the Baptist church, inaugurated Sunday night, continues with unabated interest. Rev. J. H. Edwards, the pastor, is ably assisted by Rev. W. B. Oliver of Fayetteville, who arrived here Tuesday.—*Headlight, April 7.*

....Dr. S. A. Goodwin, after the morning sermon, tendered his resignation of the pastorate of Grove Avenue Baptist church. The resignation was accepted in the afternoon. His physician, it is said, has ordered him to suspend preaching for a season.—*Baltimore Baptist.*

....The protracted services at the Baptist church are doing a great deal of good. Rev. Mr. Pruett is preaching some excellent sermons. Rev. D. W. Herring, missionary to China, is aiding in the meetings, and preached an impressive sermon last night. Several conversions up to date.—*Mt. Airy News, April 7.*

....On Tuesday night, April 5th, quite a number of the people of Smithfield met and went to the Baptist parsonage and gave Rev. F. H. Poston a good "pounding." Our people always look out for the preachers. Mr. Poston and his family return thanks for this token of respect and appreciation.—*Smithfield Herald.*

....We are indebted to J. E. Wilhelm, manager of the Central Publishing House, Atlanta, Ga., for a copy of the "Life of Spurgeon," by Henry Davenport Northrop, D. D., of London. It is printed in large, readable type, and contains 512 pages. It has the grace of being the first to put in an appearance in our office.

....Rev. D. P. Bridges says: "I am hard at work raising the pledges of my churches for Home and Foreign Missions. Some of them have gone beyond their pledges. I hope to do more than ever before for missions. This work is dear to me. I am praying that this may be the best year's work in our history."

....We found quite a number of Virginia boys at Wake Forest, and we might possibly have raised a small quarrel but for the fact that they were doing such excellent work, seemed so thoroughly contented, and were in a college which has more things about it to our taste than any other college in the entire South.—*W. E. Hatcher in The Baptist.*

....A very valuable and interesting little pamphlet entitled "Hints to Young Men" has been issued by the University. It contains practical suggestions how to get an education, what to study, and how to become speedily fitted for law, medicine, journalism, teaching, business or agriculture. Any one can obtain a copy by addressing President Winston, Chapel Hill, N. C.

....Hon. G. W. Sanderlin, LL. D., will deliver the "Literary Address" at the closing exercises of Buie's Creek Academy on May 12, 1892. The enrolment of that school for the year is 140, the largest in the history of the school.

....Rev. B. W. Spilman and his churches are doing well. Last year these churches had no pastor, hence no pastor's salary to pay. This year they pay their pastor and have already given for State Missions five times as much as they reported to the Atlantic Association last October. The church at Smyrna has, too, put a twelve lamp chandelier in position, and are now painting their house of worship.

....A telegram from Bro. W. M. Poisson, Wilmington, N. C., informs us that Rev. Robert S. Moran, D. D., died in New York City last Monday, and is to be buried in Wilmington, N. C., to day (Wednesday.) He had been in poor health for some time. We have not the particulars of his death. Dr. Moran was for years a member of the North Carolina Conference and filled many of our most prominent appointments. He was a preacher of peculiar power.—*Raleigh Christian Advocate, April 6.*

....Rev. George C. Needham will be in Raleigh from the 17th to the 20th inst., and will preach at the Presbyterian church on Sunday next at 11 a. m.; at the Edenton St. M. E. church at 8:45; and at the Baptist Tabernacle at 7:45 p. m. The day meetings will be held at the Presbyterian church at 3:45, and at the First Baptist church at 7:45 p. m. These meetings will give christian people in all these parts an excellent opportunity to meet and hear one who is known far and wide as a man mighty in the Scriptures, a faithful and efficient teacher of the word. Bro. Needham passed through Raleigh last Saturday en route to Oxford, N. C.

....The *Wilmington Messenger* has these pleasant words for an esteemed citizen of Raleigh: "The Seaboard Air-Line names a depot 'Vass' in compliment to Maj. W. W. Vass, the treasurer of the Raleigh & Gaston road for more than forty-seven years. He is from Granville county, and we have known him over forty-five years. If there was ever an honest man it is this long-trusted, long tested, most faithful and efficient official—a genial, kindly man withal, one to hold in lasting esteem. He is now an old man and most deserving. He has been a member of the Baptist church for probably fifty years. Long may the good Major live, for like Tim Linkinwater in "Nicholas Nickleby," he deserves nothing but good of his employers."—*State Chronicle.*

....The services which Rev. George C. Needham is now holding in this city are not evangelistic meetings in the ordinary sense of the term, but meetings for Bible conference and study. They are more on the order of those conducted by Rev. W. J. Erdman. Mr. Needham does not assume the title revivalist. He says no man is, or can be, a revivalist; the Holy Spirit is the only revivalist. No man can get up a revival. Men can use the means preparatory to revival, but God the Holy Spirit alone can renew life in the soul. We attempt no report. The instruction is sound, the admonitions and appeals are direct and persuasive. Multitudes hang upon the words that are taught, and the services give promise of receiving an outpouring of God's blessing upon them.—*North Carolina Presbyterian.*

The Needham-Fife Bible Conference in Wilmington, N. C.

The christian people of this city have enjoyed a rare privilege during the last six days in listening to the Bible expositions of the Rev. Geo. C. Needham. He has made a profound impression upon the community; indeed, it may be truly said that he has captured the city. Beginning in the Y. M. C. A. hall, the congregation grew so large that the meeting was adjourned to the First Baptist church, which was crowded to overflowing for the last two nights. I fell so much in love with this dear man and was so much refreshed by his words and spirit that I can hardly trust myself to say what I think of him and his work. I thought R. G. Pearson was familiar with the teachings of the Bible in a most extraordinary degree, but it is the general opinion here that Bro. Needham is fully his equal in that respect, if not his superior. I do not think he is so great a preacher of the gospel as Mr. Pearson, and I don't know any living man that is, but I am pretty certain that as a Bible teacher he surpasses any one to whom I ever listened. It is not his verbal memory of God's word, though that is wonderful, which so excites my admiration, but his comprehensive, and at the same time discriminating, knowledge of the *doctrinal* teachings of the Bible. His mind is both analytical and synthetic, and the high type of his mental powers is seen in the clearness, vigor and beauty of his style. While it is now and then apparent that he is not classically educated, but in all that relates to the Scriptures, he seems to be a man of wide reading and highly respectable learning. His eye is very fine, his face lovely, and the general make-up of the man is much like Mr. Spurgeon.

The crowning glory of the brother, however, is his piety. *He has got religion*—he loves the Lord and his holy word, and as you leave him, you long to be like him. His influence must prove a benediction wherever he goes, and happy is that people who have the privilege of hearing him. Mr. Fife is worthy of all praise for bringing him to North Carolina to instruct and edify our people in the study of God's word.

T. H. PRITCHARD.

Board of Missions and Sunday-schools.

There will be a called meeting of the Board of Missions and Sunday-schools in the Mission Rooms, Thursday, April 21st, at eight o'clock p. m.

J. C. SCARBOROUGH, *Pres.*
C. DURHAM, *Sec.*

Letter from Wake Forest College.

The session of '91-2, which is now near ing its close, will always abide in my memery as one of the happiest and most fruitful of the twenty-two sessions that I have spent at Wake Forest. And now the Lord has crowned and glorified the year by coming himself into our midst, and bringing to very many rich spiritual blessings. The sowing and planting and watering have been long, often wearying, sometimes, seeming but for the divine promise, almost hopeless. Now, God has given the increase, and the patient, faithful labors of Vann and Royall and Gwaltney, as we look back upon them in the light of this harvest time, are seen not to have been lost. God's word has not returned to him void.

For sometime past I believe that many christians in the community, thirsting for the dews of divine refreshing, have been calling earnestly upon God, and I think that in very many hearts there was some renewal of love and consecration before the meeting began. The people were in some degree prepared for the blessing which the Lord was preparing for them.

Bro. W. E. Hatcher, pastor of the Grace Street Baptist church, Richmond, having been invited by Bro. Gwaltney, came to us on Thursday afternoon, March 24th, and preached twice daily (except on Sunday, when he was compelled to be in Raleigh) until Saturday, April 2d, when, to our great sorrow, his duties to his own people called him away, during this time his labors in public and private were unceasing. It was evident from the first that he had come with the single purpose of seeking to do good in his Master's name. His preaching was natural, simple, and in the power of the Holy Ghost. It was very largely addressed to christians, but was carried to the hearts of all. The old fashioned doctrines of sovereignty, repentance, unconditional surrender, and faith in a divine Saviour were constantly presented. Grace was magnified and God was exalted. Those who accepted salvation seemed to come to God empty-handed and broken hearted.

But of the man and minister whom God has honored as a means of blessing to so many of us I cannot trust myself to write. Very much is in my heart which must not flow from the nib of my pen. The simple, straightforward, magnetic power of his christian manliness I could not analyse if I would. Of the fuller revealings of his heart in the sanctities of private intercourse I would not tell if I could. But I only voice the feeling of all our people, students, citizens,—all, when I say "Bless God for Hatcher and for his coming to us."

There was no one, I suppose, who attended the meetings who was impressed with their deep spiritual power. I have been present in many in which there was more expression of emotion, but in only one in which the truth seemed to have such access to the consciences of men and women. That was the Earle meeting in Raleigh in 1870.

Many young christians who had wandered from the King's highway and were in Doubting Castle, many who had become cold from neglect of the means of grace, and some who had gotten far off and were leading inconsistent lives,—very many have made public confession, have rededicated themselves to Christ and are knowing the joy of salvation. Some who had heard many sermons and passed through many meetings sought and found forgiveness. More than twenty have been received for baptism and "there's more to follow."

The College has been greatly blessed. The purifying stream has flowed through our midst. Jangling chords have been tuned for music. The house has been swept and garnished. O that the Strong One may keep it henceforth. He alone can. T.

Wake Forest, N. C.

Brother Woodson's Plan.

Bro. Editor:—The last RECORDER is just to hand. It never comes too soon. As usual, I have gone through it promptly. Two or three things I want to say:

First, as to Bro. Woodson's plan for raising our church funds. The "plan" for the most part is in operation with many churches. So far as it applies to pastor's support, it always seems to work well. But for "all purposes," it has some defects. As a "plan," it works out on paper nicely, but I have known trouble in its practical operation.

It is rather too iron clad. It wants flexibility. It is difficult to develop a church's benevolence under it. Members get to thinking, if they have met the assessment—they have complied with "the law," and are exempt from any other demands. Yet there are unforeseen objects—sometimes emergencies—that are worthy of help. These, not having been contemplated, will not be aided worthily.

The call for the Havana house is an example of this kind. So of many others. I am writing from the "record." Again, the money for the various objects, pastor's salary and all, cannot be collected regularly as indicated in country churches generally. In some, it may be possible.

Just here, there are some facts which our salaried officers of Boards, city pastors and city brethren do not know, or else they fail to recognise them. As a rule, for many years, our country members, who are farmers, have had money only *once* a year. Of course, I mean outside of immediate home demands. More recently, they have not had it that *once*. It is needless to try to enforce a plan that calls for a steady flow of money into the treasury, it matters not for what purpose, when, as now, the great bulk of country members have it not. They would if they could, I verily believe, but Solomon with all his wisdom could not pay a dollar when he did not have it. So there will be *several months* in which the plan will fail. I am speaking of things as they are—not as they ought to be. Now, I express an opinion, I think well founded, that until there is great improvement in the finances of our people—until there is more money, our Boards will have to economize or be embarrassed.

This condition of affairs is deplorable, but we would do well to heed facts. In my own field I am straining every nerve to bring my brethren to the liberal support of our Boards, but I find a degree of suspicion of late, that it cost too much to run the machinery. Allow me to suggest that it would be well to explain these matters to the people, and thus remove any unwarranted suspicion. Let self-denial mark our efforts from humblest layman to the highest in position. And let us work and pray that God may bless our efforts to evangelize the world.

J. M. WHITE.

Help Needed.

The last installment of money we sent our beneficiaries, nearly exhausted the ready cash in our treasury. We sent most of them only half the amount we generally send. This we regretted, but it was the best we could do. And now brethren and sisters, some of these aged men will soon be crying after us for more help. We are quite anxious to command a sufficient fund to enable us to send them monthly instalments. Will not the churches come to our aid? We have thirteen on our list, and another will doubtless be received at our next Board meeting. Can we not secure at least on collection from every church in the State?

I would be greatly obliged to the brethren who prepare the programs for the next Union meetings, to make the "Claims for the M. R. Board upon our churches," one of the topics for discussion, and then follow the discussion by a collection. If they cannot do both they will please leave out the discussion, and give us the collection.

Dear brethren and sisters, we are looking to you to relieve the wants of the aged preachers, and the widows, that are now looking to us for help. Last year, an unknown sister who signed her name "Kemple," sent us two hundred dollars at one time for our work. Are there not other Kemples in, or out of North Carolina, that will help us to cause "the widow's heart to sing for joy," or lighten the burdens of care upon the shoulders of Christ's aged veterans, that have fought nearly their last battle, and are almost ready to be crowned. "I was hungry and ye gave me meat."

C. A. WOODSON, *Cor. Sec. Bd.*

Too Busy to Go.

It is a very commendable thing in a man to have a good business; in fact a church without business men in it would not make much headway of any kind, for it takes a *head* to make a *way*. And yet, here in the Richmond Association, our greatest difficulty is that our business men are so very busy about the time the Association meets. Not that they are notoriously successful as business men, nor that they are so devoted to this business as to shut themselves out from the pleasures of an occasional hunt, two or three days off on a social visit; a great many trips to the nearest town to hear a political discussion,—but all of a sudden they are seized with a busy fit about the time the Association meets, and while the session lasts they are like a chicken with his head off. When, however, the time has passed they relax their energetic efforts and become very leisurely brethren who can sit on a dry goods box half a day any time and explain the iniquity of the tariff, or the necessity for free silver.

If the representative Baptist of Richmond county, felt the same interest in the cause of their Lord that they do in the political issues of the day, this would be one of the banner Associations of the State; as it is they go on with their work and let the Association take care of itself. There are a few exceptions of course. There are a noble few who do about as much business and who manage their affairs with equally as much discretion, as the same number of "busy Baptists," who, rain or shine, attend the sessions of the Association whenever it meets; and as I write I am reminded that one of those faithful and true followers of his Master has within the past year been stricken down and a wide gap is thus make in the thin ranks of the earnest workers of this Association.

"What are you going to do about it," eh? Well, we are simply not going to do a thing except resolve that we will allow no hindering cause over which we have any control to keep us away from the Richmond; and pray that the Lord may show these slack Baptists how much they miss by being busy." We have done one thing, however. We have changed the time of meeting from the month of October to that of August so that we could cut the last ligament of that old fraudulent excuse that our brethren have so long hidden behind. Who is busy the 1st of August? Not the farmer, for his crop is "laid by." Not the merchant, for their is no cotton to buy. Not the railroad man, for traffic is light and work is "slack." Not the school teacher, for his school is out and he is back from the Springs.

Brethren, you must hunt some better excuse. We have got you. Come now, be honest, have you wanted to go very much?

RICHMOND.

Rev. D. W. Herring's Arrival from China.

On Monday night, April 4th, 1892, Rev. D. W. Herring and family of China arrived in Mt. Airy, to the great joy of Bro. Nutt's family and their many warm friends. We are in a meeting, and Bro. Herring, never ceasing in his work for the Master, is preaching to large congregations. The people crowd the church to hear his loving words again. There have been some professions, and quite a number interested. Pray for us.

L. R. PRUETT.

Sister Janette Collins, an aged pilgrim, a "mother in Israel," died in Wilmington, N. C., on Feb. 23d, 1892. She had been closely identified with Baptist interests in Wilmington since childhood.

From Baltimore, Md.

Bro. Bailey:—I preached my first anniversary sermon at Broadway Baptist church on yesterday. Our church clerk reported seventy-nine additions during the year and three awaiting baptism. We have had some one to baptize nearly every Sabbath this year—among the number many Methodists and some Catholics.

Our Treasurer, (who is from North Carolina, as is also his wife, and both are subscribers to the RECORDER). "The Lord has done great things for us, whereof we are glad;" and we begin our second year with great encouragment. With a united, harmonious, self-sacrificing band of brethren and sisters to aid us we hope to accomplish more for the Master during this year.

I have never met with a more social, high toned, set of christian ministers than the pastors of Baltimore who meet every Monday morning at "The Baptist Headquarters." They have certainly been very helpful to me, reported that the church had raised twice as much money during the year as it did the year before; (1890).

Our congregation has increased at least fifty per cent. Prayer meetings were well attended, and Sabbath school in a prosperous condition.

Broadway Sunday school has the honor of being the first organized in the State of Maryland, and the third in the United States, "as we are informed by the History of Maryland Baptist," both by advice and unexpected acts of kindness.

In the list of the great, and good of this world, "Great in goodness and good in their greatness," there will be, and ought to be found, the names of Drs. Williams, Ellis, Rowland and Wilson—the last of whom, is said to be worth half million of dollars, which he uses for the glory of God and to benefit suffering humanity; his big-heartedness, and liberality are known all over Baltimore. Often his carriage may be see leaving the home of the poor, to whom he has carried bread and blessing. Is this not what the Bible means when it says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction"? Then Dr. Wilson obeys the injunction and has enshrined himself in the affections of needy humanity.

That beloved Disciple of Christ, not John, but *James*—F. Love of Rocky Mount, N. C., attended our conference on yesterday—he is aiding Dr. Williams at the First church and the church and congregation is pleased with him and his sermons. He will remain at least this week and preach for the church—possibly longer as the First has been without an assistant pastor for several months, and the Doctor is on the lookout for one to aid him in his arduous duties. R. B. COLLIER.

Baltimore, April 4, 1892.

Revival at Wake Forest.

Dr. Hatcher preached eight days, and preached with great clearness and earnestness. The Holy Spirit attended the word with great power. All of God's people were revived. Many backsliders were reclaimed and many sinners were converted. Sixteen have been received for baptism, and others will join. The oldest people here think that it is perhaps the best meeting in the history of the College. What a blessing to this church and College! How wide-reaching it will be in its results! How many churches and communities will feel its gracious influences through these young men! What a responsibility it brings upon us here as a church and pastor! These young converts must be developed and trained for usefulness. "And who is sufficient for these things?"

We earnestly ask for the prayers of all the churches. No church in the State has such responsibilities as this. Brethren, remember us in your daily supplications.

W. R. GWALTNEY.

The Baptists of North Carolina own 309 acres of land in Davidson county. On this land are four dwellings 24x90 feet; and four eating houses 16x60 feet; a Nursery 50x90 feet; an Infirmary 50x100 feet; a Chapel 24x30 feet; a library and office building 26x64 feet; a bath house and spring-house, all of brick. *Charity and Children* occupies two wooden buildings and is now equipped for a large amount of work. Besides these are five outhouses and cowshelters. Two large pastures are enclosed with good fences. These premises are now occupied by 135 orphans and officers needed to train them. But contributions are $2.000 less than they were last year. Many pitiful applications have been refused for want of means of support. In fact without more liberal contributions we shall be compelled to discharge many who are now here.

Now shall the Orphanage be discontinued and the orphans dismissed just as they have the greatest need of guidance and instruction? Widows and orphans are now starving to death on account of unsuitable and insufficient food.

We verily believe that (as Mordecai said to Esther) the Orphanage has come to the kingdom for such a time as this. Wide open stands the door of great usefulness. But we can not enter withot the means.

Once more, we ask pastors deacons and charitable people to help the Orphanage do its work for orphans in this hour of sore distress.

J. H. MILLS.

Moneys Received.

The following amounts of money were collected by Miss Alice Russell for Mt. Vernon Springs Baptist church:

Miss Jennie Carson, 25c.; Mr. J. W. Cott of Greensboro, $1.00; Mr. James H. Taylor, 1.00; Mr. C. C. Cheek, 3.70.

Total amount collected, $32.20.

Life is not so short but that there is always time for courtesy.—*Emerson.*

From Lumberton, N. C.

Since the 14th of June, it has been my fortune to be pastor of the church at Lumberton, and never has it been my lot to live among better people. They have in many ways shown me their love and respect, and for all I feel truly grateful.

Heretofore the most of their pastors were unmarried, and the members never thought it necessary to have a parsonage; but as I was married last September and, after boarding six pleasant months with an excellent family, I thought it was time to begin housekeeping. About a month ago, I mentioned this to my members, and the result is to-day we are happily situated in a cozy parsonage, with everything nicely arranged. We moved in on last Tuesday, and in the evening we were pounded with various bundles of groceries and table-ware. I know there never were better people, and I feel so grateful to God for his goodness, and that it fell to my lot to be pastor at Lumberton.

F. H. MARTIN.

Lumberton, April 1, 1892.

Our Meeting in Clayton.

Preaching began on the 12th of March, and closed on the 17th. Rev. R. T. Vann of Scotland Neck did the preaching from the evening of March 14th to the close of the meeting. It is useless for me to say he did it well—*that goes without saying*. He lovingly and plainly put the truth to our hearing and worked his way into our affections despite inclement weather and other drawbacks. He would now and again meltingly sing the gospel and move us all to tears. Some of us had known him in other days, and were delighted with this reunion and renewal of old friendships. Our appreciation of his visit and work in our midst cannot be put in words, and for his future success in the Lord's work will cause us to remember him more tenderly at the throne of grace. Nine have been received up to this writing, and we are expecting others at our next appointment.

Fraternally, O. C. HORTON.

Selma, April 6, 1892.

Bibles and Tracts Needed.

I have to day been applied to by three poor families for Bibles and Testaments and could not supply them with the larger print needed. To another family, whose house and books got burned in the country, I gave a large old Bible and other books and tracts, which was so thankfully received by the good wife and mother. This old Bible was given to me, not very long since, by one of the best old christian sisters I ever knew in Raleigh before she died, to give where needed.

A thoughtful brother told me to ask our kind city editors to publish this request of our good people: *to look up all the old Bibles and Testaments that they could spare*, and either send them to Messrs Jones & Powell's office on Fayetteville street, or Williams & Haywood Drug Store, or if preferred, let me know and I will gladly call at your houses for them. There has not yet been half enough money sent to Bro. Pullen, the committee and myself to buy the Bibles and Tracts now needed in my mission work. A few have given from 25 cents to $5 and "a friend" so kindly continues one dollar a week "for me or my work" with his [or her] good wishes. I thank God for such *voluntary* lending to the Lord and his poor. I do hope more will prayerfully see him, in the poor around us and always with us," as the Bible says, and give money to supply the destitute with God's Word. I am glad there are those among us that are able and willing to buy, and give as presents to friends, fine Bibles from $5 to $30. This is right, and I have some of these put in my hands to sell, but I am so sorry I have not half enough to give the Bread of Life to those unable to buy, who cannot even cloth themselves so as to go and hear our good pastors and attend our excellent Sunday-school.

At last fifty dollars is needed for the work now pressing upon me to get my second supply of tracts. Do give what you can, christian friend, by the week, month, quarter or year. Please let me have the old Bibles and Testaments, with what money you can give as soon as possible. The King's business requires haste, and we each have but one short life in which to attend to it. A man to-day met and thanked me for the blessings he received by a tract "How to Begin to be a Christian" I gave him. He wanted some to give his ungodly comrades, who like himself were "wild and in the broad way to ruin." "He that giveth to the poor lendeth to the Lord." Do trust and try God's promise.

W. J. W. CROWDER.

Mr. Spurgeon's Mistake as to Dr. Pierson.

In hunting for missionary news through some English religious weeklies, I came across a piece of interesting information in the London *Christian Commonwealth* for March 17th. The editor, or some one sent by him, has been interviewing Rev. James A. Spurgeon, the great preacher's brother. Mr. Spurgeon said distinctly that his brother Charles always thought Dr. Pierson was a Baptist until he, James, at one time enlightened him. It was on that supposition that Charles invited Dr. Pierson to fill his place. At the time Mr. Charles Spurgeon asked Dr. Pierson to come to the Tabernacle, he did not know that Dr. Pierson was a Presbyterian. Mr. James Spurgeon said, further, that he "never heard believers' baptism put more strongly in the Tabernacle than by Dr. Pierson, not even by my brother." He added that beyond all doubt Dr. Pierson had never been baptised, but "whether he is not a Baptist is another question." Mr. Spurgeon seems desirous of having Dr. Pierson continue as his colleague.—*N. Y. Examiner.*

From Dr. W. A. Nelson.

Please change the address of my copy of the RECORDER from Asheville to Aiken, S. C. Have accepted the call of this little church for one year only with the hope that the climate that has twice proven itself friendly to me may fully restore my vocal organs in that time. Fraternally.

W. A. NELSON.

Aiken, S. C., April 2, 1892.

Led by Him.

"As many as led by the Spirit of God, these are sons of God." This is the test and herein lies the demonstration. The "led" are the "sons." Not as many as are *touched* by the Spirit, whether once, twice, or many times; but as many as are *led*. There is a constancy of Divine action, the steady even pressure of the Holy Ghost; and on the part of the man, there is a ready yielding to this gentle force; "led," not dragged; "led," not goaded; "led," not even coaxed. And where by our godly behavior we show that, in conduct and feeling, we are led by him, then indeed "the Spirit himself beareth witness with our spirit that we are the children of God."—*C. C. S. W., in Young People's Union.*

The most marked, significant and contrasting pictures possible to be put on canvas would merely express the sober truths of history as they stand out in the life of Christ. Such a case is that in Matt. xv., 30, 31: "And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them." A good place, certainly, for the troubled and needy, at the feet of Jesus. The turbid natures of the streams of sinful men flow to his feet in all their blackness, but flow away from his feet clear as crystal. A day is spent by him in fever-smitten Capernaum. "And when the sun is setting all they that had any sick with divers disease brought them unto him; and he laid his hand on every one of them, and healed them. And devils also came out from many." A criminal on the cross, confessing himself guilty, as a thief, looks upon him as he hangs beside him, receives the truth into his heart, breathes his petition to Christ: "Remember me when thou comest into thy kingdom," and exchanges his cross for fellowship with Christ in paradise that very day. Power, compassion, all blessedness, are in him as in a free fountain; and all who come to him may draw freely. The weary world is invited, and rest is promised to all who come.—*The Christian Inquirer.*

Charity.

Be lenient with the fallen. You see a brother fall and say, "I never could have done that!" Perhaps you could not, because your temptation does not happen to be in that direction, but you have done things in the course of your life that these fallen men could have never done, because their temptation was not in that direction. Do not my in boasting, "I never could have done such a thing as that!" You do not know what you would do if sufficiently tempted. You have an infinite soul force. If grace direct it, a force for the right; if evil influences siese upon it, a terrific force for the wrong. There are passions within your soul that have never been unchained. Look out if once they slip their cables. In our criticisms of others, let us remember that we have faults which our friends have excused. How much would be left of us if all those who see inconsistencies in us should clip away from our character and reputation! It is an invariable rule that those who make the roughest work with the names of others are those who have themselves the most imperfections. When you hear evil of any one, suspend judgment. Do not decide till you have heard the man's defense.—*Dr. Talmage in Christian Herald.*

Bethel Church Moneys Received.

The following churches and friends have aided us on the Bethel church debt:

Oxford Baptist church, $21.04; Corinth, 6.90; Brassfields, 11.70; Youngsville, 3.90; First Baptist church, Raleigh, 9.85; W. G. Upchurch, 2.00; Rev. Dr. J. W. Carter, 2.00; W. H. Pace, 2.00; Maj. W. W. Vass, 2.00; W. N. Jones, 2.00; G. M. Allen, 1.00; Mrs. Annie Justice, 1.00; Mrs. J. C. Scarborough, 1.00; E. S. Wyatt, 50c.; John T. Pullen, 50c.; Rev. Dr. W. B. Royall, 1.00; brethren at Cedar Rock, 75c.

Thank you, dear friends, for your kind help. J. R. PACE.

Bethel, April 8, 1892.

Wanted.

At the last session of the Flat River Association, the clerk was requested to collect, as near as possible, a file of the minutes of the Association, and to have them bound for its use.

It is necessary that the Association should have a complete record of its proceedings. To this end the brethren should lend their assistance. I am in need of the records up to '41—and the minutes of the following years: '45, '67, '68, '69, '71, '72, '73, '74, '75, '76, '77, '78, '81, '82, '84, '85, '87. Those who have the foregoing numbers, and especially the older numbers, would confer a favor upon the Association by sending them to me at Wake Forest, N. C., in the next few weeks. JOSEPH G. BROUGHTON.

The lover a christian stoops to higher he can lift.—*Rom's Horn.*

Character is [illegible] —*Young's.*

(CONTINUED FROM THE FIRST PAGE.)

to be wickedly aside from truth? When I shall be able to understand the process by which gracious men so accommodate their consciences, even then I shall have a confirmed belief that the God of truth never did and never will confirm a spiritual blessing of the highest order in connection with the utterance of such false promises and untruthful vows. My brethren, does it not strike you that declarations so fictitious are not likely to be connected with a new birth wrought by the Spirit of truth?

[TO BE CONTINUED.]

Showers of Blessings.

We feel somewhat like the good old sister who, when asked if her life never had any clouds, answered, "Why, yes, else from where would all the blessed showers come?" It rained nearly all the time during our meeting, but we went to church regularly, and felt that God was with us through all.

Our pastor began with some of the most soul-searching sermons we had ever heard from him, and all of his sermons are good. Bro. R. T. Vann came on March 15th, and spent nine days with us, preaching twice a day. After once hearing him, we just could not stay away. There were good crowds day and night. It is a wonderful thing to see a man so gifted with rare powers of eloquence and oratory, just bring himself down to simple words and language, and tell nothing but the sweet old story. And all of his illustrations were but to bring out more clearly God's love to us, and our duty to him. And the tender, winning pathos, and gentle, loving sympathy of our dear brother's every look and tone won every heart. He had a way of drawing us toward himself, while he ever held before us the adorable love of our precious Saviour. And then, too, the beautiful songs our brother sang for us, in a voice as rich and sweet as any woman's, wooed and melted every listener. We can not sum up the good which has been done. A good number have joined the church, but there are many others not yet saved who have resolved to seek the Saviour till they find him precious to their souls.

Truly nothing but the Holy Spirit could enable a man to preach like Brother Vann. And we all with one accord, give God thanks for the rare privilege of hearing the Scriptures explained in so convincing a manner.

And our beloved pastor, Rev. O. C. Horton, rejoices with us, for we all have been drawn closer to God and to each other, and are determined, by the help of our Saviour, to stand by each other with heart and hand in the Master's work. I. C. H. H.

Clayton, N. C.

Short Cuts.

This is an age of labor-saving machinery. And not only so in mechanics. The realm of morals corresponds to that of physics at many points. "You press the button, we do the rest," is a motto which might describe the Kodak religion now so popular. It is a religion of dependency on external helps—as when the church member lets his pastor do his thinking for him, the deacons and trustees perform his church duties, and prayer meetings and religious literature take care of his spiritual exercises. There are many temptations to this proxy life in our well equipped christian organizations. Just join them and you will be well taken care of from beginning to end.

"Drop a nickel in the slot and take out," something which you could not get so easily otherwise, is another material synonym of certain spiritual privileges. For it is surprising how many great advantages are offered to a christian now-a-days at little cost to himself. A minister can purchase sermons ready made and warranted to suit any occasion he may specify. The Sunday-school teacher will find the lessons all ready to be taught in our numerous and excellent "helps." You may apply to "Bureaus of Information" and receive original essays, orations, articles on any topic that you ask for. And so it goes. The worker can get his work done for him at small expense—the soldier can win a victory without fighting a battle.

But is it honest—all this reaping of harvests that we did not sow? Have we a right to receive credit for what costs us so little?

It is true that we are entitled to all the advantages which modern improvements supply to us. If we can be carried swiftly to the top of lofty buildings in an elevator, we need not climb the stairs. If we can fly across the country in a vestibule train, there is no dishonor in neglecting the old stage coach. For the same reason we are entitled to make use of the apparatus for study which now enriches us with the result of other men's labor. Every scholar thus gathers wisdom as the heir of all the ages.

Nevertheless we should guard against a loss of self-reliance. No one can afford to walk on another's feet and see through another's eyes entirely. The genuine christian does his own work in his own way, trusting the Saviour for guidance and guardianship, accepting all the assistance which the church can render, he yet works out his own salvation, knowing that it is God who is working in him an inspiration given to no one else. There is nothing more precious than the individuality of each soul. There is nothing more important than that each christian life should be original.—*Rev. C. J. Baldwin, D. D., in Young Peoples' Union.*

One might as well try to stem the rapids ... to expect perfect health while ... impurities remain ... in the blood. ... its alterative and purifying prop... Ayer's Sarsaparilla removes every ... of scrofulous poison from the blood.

What is the Bible to You?

Tell me what the Bible is to a young christian, and I will generally tell what he is. This is the pulse to try—this is the barometer to look at if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a single evidence of the Spirit's presence when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?"—*The Sunlight.*

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $3.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

The LEVERETTE SPECIFIC Co., 339 Washington St., Boston, Mass.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

Our acts make or mar us. We are the children of our own deeds.—*Victor Hugo.*

The love of God is an endless circle (from good to good, without error or inconstancy, moving in an everlasting round.—*Farindon.*

Second Annual Meeting of the Baptist Sunday-school Convention of North Carolina.

TO BE HELD IN WINSTON, APRIL 14—17, 1892.

PROGRAM.

Thursday, 3 p. m.—Organization.
Welcome words by pastor. Responses.
Address by George W. Sanderlin. Subject: The Bible in the Sunday-school.
7:30 p. m.—Address by C. A. Jenkens. Subject: The Holy Spirit's Work in the Preparation, Exposition and Application of Scripture Lessons in the Sunday-school.
Address by T. P. Bell. Subject: Sunday-school Literature as a Means of Developing Interest in Missionary Work.
Friday, 10 a. m.—Address by J. C. Scarborough. Subject: The Influence of Sunday-school Training on our Denominational Life.
Address by J. K. Fant. Subject: The Obligation of Churches to their Sunday-schools and the Schools to their Churches.
Miscellaneous business.
3 p. m.—Address by A. W. Price. Subject: The Pastor's Place in the Sunday-school.
Questions and answers on general work.
General discussion on mission schools, how to organize and successfully run them.
7 p. m.—Address by F. M. Ellis. Subject: The Centennial of Missions.
Saturday, 10 a. m.—Address by W. L. Poteat. Subject: Sunday-school Equipment, Rooms, Bibles, Song-books, Maps, Literature, and our Supply Store.
General discussion on Methods and Helps.
Address by J. M. Frost. Subject: The Sunday-school department of the Southern Baptist Convention.
3 p. m.—Address by D. M. Austin. Subject: How can the Schools Aid our Board of Missions and Sunday-schools in Sunday-school Mission and Colportage Work?
Address by O. L. Stringfield. Subject: Country Sunday-schools, their Importance, and How to Sustain them.
Conference: Summer Bible School. Shall it be? Where?
7:30 p. m.—Address by T. J. Taylor. Subject: The Baptist Orphanage, what should the Sunday-schools Do for it?
Miscellaneous business.

BASIS OF REPRESENTATION.

The Constitution gives the only basis of representation as follows:

ART. 3. This convention shall be composed of one male lay delegate and one associate from each Sunday-school, regardless of contributions, and of Baptist ministers and superintendents of Baptist Sunday-schools in North Carolina who shall pay annually one dollar each to the Treasurer, and of male delegates chosen by the Sunday-schools and Sunday Associations. Each school and each Sunday-school Association shall be entitled to one delegate on the payment annually of five dollars to the Treasurer, and to two additional delegates on the payment to the Treasurer of ten dollars for the objects of the Convention. Each school shall be entitled to two delegates chosen by the school on the payment of five dollars to the Treasurer. The associates shall be women. This Convention shall co-operate with the Baptist State Convention and its Board of Missions and Sunday-schools and with the Southern Baptist Convention.

ART. 4. Only members of white Baptist churches shall be eligible to membership in the Convention as delegates or as associate delegates. The associate delegates shall not be entitled to the "floor of the house."

ENTERTAINMENT.

Delegates will be entertained by the people of Winston. The committee on hospitality, however, will be responsible for the entertainment of those delegates only who notify the pastor, Rev. H. A. Brown, by Thursday, April 7th, 1892, of their expectation to be present.

ROUND-TRIP RAILROAD FARE TO CONVENTION.

From Rutherfordton, $9.35; Shelby, 7.80; Lincolnton, 6.60; Charlotte, 5.95; Fayetteville, 6.65; Henderson, 6.10; Maxton, 7.95; Sanford, 5.05; Marion, 7.55; Wilmington, 9.20; Weldon, 9.05; Goldsboro, 7.05; Selma, 6.45; Raleigh, 5.40; Durham, 4.30; Greensboro, 1.65. Intermediate points in same proportion.

N. B. BROUGHTON,
T. H. BRIGGS,
T. M. PITTMAN,
E. K. PROCTOR, JR.,
JNO. T. PULLEN,
Executive Committee.

Read This.

Let those who are appointed to attend the Sunday-school Convention in Winston send their names to the pastor (Rev. H. A. Brown) *immediately*, that the Committee may arrange for homes. We can not be responsible for those who do not send their names before April 7th as published in the programme. Fraternally,

COMMITTEE ON HOSPITALITY.
Winston, March 19, 1892.

A MAD POET

rushed into a newspaper office recently, and threatened to "clean out" the establishment, because they printed his verses wrong. Said he: "I wrote, 'To dwell forever in a grot of peace,' and you idiots put it 'a pot of grease.'" The mortified editor presented him with a vial of Dr. Pierce's Pleasant Pellets, a year's subscription and an apology.

The little "Pellets" positively cure sick and nervous headache, biliousness, costiveness, and all derangements of the stomach, bowels and liver. It's a large contract, but the smallest things in the world do the business—Dr. Pierce's Pleasant Pellets. They're the smallest, but the most effective. They go to work in the right way. They cleanse and renovate the liver, stomach and bowels thoroughly—but they do it mildly and gently. You feel the good they do—but you don't feel them doing it.

They're the *cheapest* pill you can buy, because they're *guaranteed* to give satisfaction, or your money is returned. You only pay for *the good* you get.

That's the *peculiar* plan all Dr. Pierce's medicines are sold on, through druggists.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., N. Y.

CONSUMPTION
T POSITIVELY CURED. T

H E B E S T

Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

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A Tasteless and Soluble Coating,
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Easter Music. All kinds for Sunday-Schools and Churches. Complete list furnished on application. *P. W. Root's New Course in Singing* for the Male and Female Voice. The clearest and most concise methods in existence. Price of each volume $1.50 in paper; $2.00 in cloth. *Story of a Musical Life*, by Geo. F. Root. A most fascinating autobiography, by one of America's best known composers. Price $1.25. *King Rudeness*, by Jas. R. Murray, a charming new Cantata for children. Price 30 cents. *Popular College Songs.* The best collection in the market, contains the latest and best songs, 132 pages. Price 50 cents. *Anthem Jewels*, by H. P. Danks. Anthems for opening and closing of services, offertory, etc., etc., 64 pages. Price 25 cents. *Collections of Latest and Best Vocal and Instrumental Music.* Complete lists of contents furnished on application.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

A Pain Destroying Remedy.

DR. WORTHINGTON'S

Instant Pain Cure

AND BEST SOUTHERN REMEDY FOR

COLIC, CRAMPS, CHOLERA MORBUS, DIARRHŒA, DYSENTERY, NEURALGIA, &C., &C.

Manufactured by official order for the Confederate States Army and Navy. Twenty-five cents per bottle.

BOYKIN, CARMER & CO., Druggists, Baltimore, Manufacturers.

WANTED.

Agents to sell the "Life and Works of Spurgeon." Big commissions and liberal premiums. Send 35 cts. for a canvassing book and outfit without delay. The demand is great. The R. D. Robinson Publishing Co., Raleigh, N. C.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE.
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 30 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 30 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 38 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.55 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2.10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
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CONDENSED SCHEDULE.
In effect February 28, 1892.

SOUTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m	.....	.....
Ar Fayetteville	1.55 p m	.....	.....
Lv Fayetteville	3.00 p m	.....	.....
Lv Sanford	4.35 p m	.....	.....
Ar Greensboro	6.55 p m	.....	.....
Lv Greensboro	7.15 p m	.....	.....
Lv Walnut Cove	9.00 p m	.....	.....
Ar Mt Airy	11.15 p m	.....	.....
Lv Bennettsville	.....	12.40 p m	.....
Lv Maxton	.....	1.27 p m	.....
Ar Fayetteville	.....	2.57 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:11 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	12:45 p m	.....	.....
Ar Fayetteville	2:06 p m	.....	.....
Lv Fayetteville	3:04 p m	.....	.....
Ar Wilmington	7:05 p m	.....	.....
Lv Fayetteville	.....	2:11 p m	.....
Lv Maxton	.....	3:32 p m	.....
Ar Bennettsville	.....	4:22 p m	.....
Lv Madison	.....	.....	3:45 p m
Ar Greensboro	.....	.....	4:55 p m
Lv Greensboro	.....	.....	5:15 p m
Ar Ramseur	.....	.....	5:10 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

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Subject for April:—Cuba.

Cuba.

Ancient writers tell us of a large continent, formerly existing in the Atlantic ocean, which, during a violent earthquake shock, disappeared beneath the waves. Modern theorists have formed numerous conjectures as to the probable situation of this submerged continent, and many of them, adducing plausible arguments in support of their theory, have endeavored to prove that the West Indies are the mountain peaks of the "lost Atlantis."

Perhaps this is only a myth, yet a very fascinating one, which, to the student of mythology at least, invests these islands with an added charm. This we do know, however, that they are even now engulfed in the waves of superstition and sin, and the "Pearl of the Antilles" still lies buried in the depths of Romanism. The rescue of *lost souls* is a grander enterprise than the discovery of a lost continent.

We cannot dwell upon the history of Cuba, her fruitless struggles to throw off the Spanish yoke, which enlist our interest and sympathy all the more because hers, too, was a "lost cause." One of her chief claims to historic interest is the fact that here is the resting-place of Christopher Columbus, "the creator of a hemisphere."

This island was discovered by him on the 28th of October, 1492. In size it is more than twice as large as the kingdom of Greece. Its population is a million and a half, of whom one million are Spaniards and native Cubans, nearly half a million negroes, and fifty thousand Chinese coolies.

The climate is delightful, the average temperature at Havana being 77. Nature is lavish with her gifts, bestowing the luxuriance of perpetual summer. Broad fields of sugar-cane, thick groves of orange and plantain, the stately palm, the drooping cocoa, enlivened by gay tropical flowers and birds of gorgeous plumage, present a scene of entrancing loveliness.

"Here every prospect pleases,
And only man is vile."

Must we add this sad commentary? It is only too evident that morality is at a low ebb in Cuba. And the cause is equally apparent. When the clergy are so openly corrupt as not to be permitted to visit respectable families, we cannot expect a high standard of morality in their followers. The masses are practically without any religion, and many thinking men are driven to open infidelity.

The government of Cuba has been defined as "an armed monarchy encamped in the midst of a disarmed and disfranchised people." The Captain-General is appointed by the Spanish government, and is invested with absolute power. No native Cuban is allowed to hold any office of honor, trust or emolument. It is not strange that the red and yellow of the Spanish flag, fit emblem of blood and gold, is becoming to them a hated ensign. Many of them are beginning to hope in the star of our national flag. Yet, if it be true that "popular self-government is rather of the nature of a faculty than a right," and that "every nation has, in the main, as good a government as it deserves," we cannot fail to see that it would seriously affect the welfare of our nation to receive into the Union this horde of ignorant Romanists. We must first christianize and enlighten them, and then the "Pearl of the Antilles" may be safely welcomed to a place in the galaxy of our American Republic.

What are the grounds of our obligation to give the gospel to Cuba?

1. The great commission, the motor of all mission work, applies to Cuba as well as China and Africa. For are we not to "begin at Jerusalem"? Is she not literally "our neighbor," a part of our home field? Dr. Carey, in urging upon the people of the United States the support of Judson, said, "I think, however, your first duty is to the West Indies."

2. Aside from this command, however, their *great need* of the gospel should be, in itself, a sufficient appeal to christian philanthropy. A little girl once said, "If Jesus had told us we must not tell the heathen about God and heaven, I should be obliged to whisper it to them and bear a part of their punishment myself."

So Paul could wish himself "accursed of God for his brethren." Christ, the Great Missionary, trod the "wine-press of the wrath of God" for us. "If any man have not the spirit of Christ he is none of his."

3. Although a seeming failure should not cause us to abandon a mission field, yet the remarkable success which has attended the work in Cuba seems to be a mark of the Divine approval, while the eagerness of the people for the gospel is an irresistible appeal for the continuance of our labors.

This leads us to inquire, "What are we doing in Cuba"?

No sketch of this country would be complete without a tribute to the great Cuban apostle, Alberto J. Diaz, the originator of the Cuban mission. Ten years ago, sick and alone in the city of New York, he was converted through the instrumentality of a young christian lady. Upon his recovery, he resolved, with God's help, to "win Cuba for Christ." Returning to his native land, he has "in stripes, in imprisonments, in tumults," evinced the sublimest heroism. In 1886, a church was established in Havana, with him as pastor. This was soon received under the auspices of the Home Mission Board of the Southern Baptist Convention. Within three and a half years, there were 1,500 baptized believers in and around Havana. The success of the Cuban mission is almost without a parallel in the history of modern missions. We quote the following statistics from Rev. A. J. Rowland:

"There are now seven churches—one large church in Havana and six smaller churches elsewhere. There are actively at work twenty-one missionaries who are preaching or otherwise laboring at twenty-seven stations. The present membership of the churches is about 1,800, and there are 25,000 scholars in the various Sunday-schools."

A school for girls has recently been established in Havana, which is destined to be a great power for good.

The second payment of $30,000 on the Havana house of worship has been made, and the remaining $30,000 falls due in December next.

Dr. Tichenor, in reporting his recent trip to Cuba, says:

"As far as I could see, there is no abatement of interest, no flagging of zeal, no reaction among our people in Havana. Of one thing I am sure, among the multitudes of that great city outside of our churches, sympathy with our people's interest in the cause which they represent is broadening and deepening year by year."

EVABELLE SIMMONS.

The Havana Church.

A marked leading of God's hand appears in connection with the Havana church. The great want all along had been one central home for the main mission church. The believers had been assembling in rented quarters, and these were contracted and inconvenient. The prevailing laws, which permitted Protestant worship, provided that such worship should be within closed doors and so hidden from public view. It was difficult, in the city of such strange architecture, to find locales which met the requirement of the law. Observe now how God provided for this exigency. In 1880, one Jane built him a theatre; he intended it to be next to the famous Tacon, the leading place of amusement in the gay city; he built it a stone's throw from the Prado, the resort of Havanese society; he built it admirably, a noble amphitheatre in form, rising in ample proportions to an iron dome eighty feet in the air; he surrounded it with a pleasant arcade, so that it should be entirely removed from the street, and yet accessible by wide opening doors. But Senor Jane was not so successful as he had wished.

When Dr. Tichenor, the Home Board Secretary, visited Havana with a view to selecting a site for the new church building, the Treatro Jane was upon the market. It was not thought possible to agree upon the terms, and the Secretary was about to return home to await further developments. Accustomed to the freedom of America, he had not fulfilled the routine required of those who would leave the island and so was compelled to see his ship depart without him. Before the next ship sailed, a most astonishing offer was made by the owner of the property, which made it possible to close the transaction and transform the spacious auditorium erected for theatrical display into a sanctuary for the honor of Jehovah.

LANSING BURROWS.

Depression.

On every hand we hear a great deal about the terrible financial depression of our Southern country, especially in connection with the raising of money for the Lord's work. From several States come tidings to the Foreign Mission Board of decreased receipts, and in every case the reason given for the decrease is "hard times." "Times" are "hard," and a great deal of the hardness is falling on the Lord's work, and this has caused me to think a few things acout the times and this particular fruit of them which it may not be amiss to mention, that our christian people may think about them.

Thought one. South Carolina is undoubtedly one of the poorest States in the South in material resources and has felt as severely as any the depressing influence of hard times. Yet South Carolina Baptists have kept up their contributions to Foreign Missions. What they can do, the Baptists of other States can do. Why not?

Thought two. Most of the contributions of our Baptist people are in small sums, so small as not to be seriously missed even in "hard times." There is danger of our making hard times an excuse for not doing what we can do.

Thought three. I will borrow from a brother, who expresses it thus: "There is yet enough in Baptist pockets to make this Centennial movement a prodigious success, if only our hosts could awake to the thought of making a moderate sacrifice for God." When our luxuries are cut off and the necessaries are being curtailed, then can we begin to talk about giving less to him who gave himself for us. Till then, we ought to be ashamed to think of it.

Thought four. Real love to Jesus will manifest itself now in enlarged gifts for his work even to the making of sacrifices—which few of us have done as yet. The luxuries have not yet been sacrificed, much less the comforts. Love of these will make some of these give way to the higher claims of Jesus upon us.

Thought five. What we do must be done quickly. Only a few weeks remain until the fiscal year of the Convention closes, April 30th, and the Board is further behind than ever before at this time. Receipts are behind those of last year, and expenditures will be $15,000 or $20,000 more.

Thought six. Of all the Baptists who read these lines would stop thinking about hard times and let their minds dwell for a while on the many "good" times the Lord has given them in the past, they would be so filled with thankfulness that they would want to give vent to this in a thank-offering, and their praises would be heard where now only lamentations burden the air.

T. P. BELL, *Assist. Sec'ry.*

Richmond, Va.

The Best Made Better.

For the past twenty years many persons have thought and said that the *Baptist Teacher* was the best of its kind. Now, they say, that the *best* has been made *better:* that the last copy of the *Teacher* is superior to any of its preceding numbers. Editorials, contributions, lesson notes, Editor's drawer, library notes,—all its contents, from beginning to end, are up to the very highest point of excellence. How the American Baptist Publication Society can furnish such a monthly for only fifty cents a year is what puzzles the average newspaper proprietor.

The Sympathy of Christ.

"Lo! I am with you always, even unto the end of the world." With what sweet assurance do these words of our Lord come to us! There is no feeling which is quite so depressing and disheartening as the lack of sympathy. To think that, if we stretch out our hands, there is no one to clasp them; that if we mourn, there is no one to comfort; that if we seek companionship, there is no one to walk and commune with us—this it is which makes the heart sink as nothing else can. We are like the embers of a fire; when our hearts cease to touch other hearts, they grow cold and die. We live only through sympathy. Shut a man out from that, and all the hope, the joy, the fruitfulness, the energy, pass out of his life. To be alone, in all its experiences, is a terrible thing for a soul—a kind of spiritual death.

Jesus Christ knew this. He himself felt the awful depression which came from lack of sympathy on the part of those about him. No man was ever more alone than he was—alone, we mean, in those deep spiritual experiences which formed the daily current of his life. Even his dearest and most faithful disciples could not quite understand him, could not quite penetrate and enter into his profounder life. So, in the few instances which are given us in the gospels of Christ's spiritual struggles, we see clearly how it is the loneliness of his soul which makes him cry unto the Father. Think of him there in the Garden of Gethsemane, with his sleeping disciples, the unfaithful, unapprehending men who could not watch with him for even a single hour. What a desolation of loneliness must have crept over his yearning soul! How friendless and forsaken he must have felt, when the very hearts of all hearts in the world which might have been expected to beat in closest sympathy with his, proved so utterly irresponsive, cold, and dull in the hour of his great extremity!

Yes, Christ knew what bitterness and pain spring out of human loneliness, out of the lack of sympathy. He knew how this feeling chills the heart and paralyzes the energies. How tenderly significant, then, was the promise which he made to his followers in all after time: "Lo! I am with you always, even unto the end of the world." The sympathy which he offers us is truer and deeper, more intimate, more vital, than even the best of human sympathy. Dear as human sympathy is, it can never quite satisfy the demands of the soul. One feels always the lack of a perfect comprehension of the need, an inability to render the fullness of comfort and strength which can only come with a full understanding of the spiritual dearth or struggle. Christ's sympathy is full and perfect. It is the sympathy of one who knows the utmost bitterness and need of a soul in its extremity of trial; the sympathy of one whose divine heart yearns infinitely to comfort and sustain all who are fainting in trial and affliction. Christ can sympathize with us more closely than any earthly friend because he enters into all our feelings and experiences, and understands them as no other being can. Is it not an inspiring and uplifting thought, that no christian can ever be alone in this world, no matter how men may misunderstand and misjudge him; no matter how completely circumstances may have exiled him from human sympathy; no matter how he may have been deprived, by death or distance, of the society and affection of dear ones? He cannot lack for loving help and companionship while Jesus is his friend. It often seems as if the loniliest souls, humanly considered, were those to whom the Lord came nearest. He delights to comfort those who are without earthly comfort, and the greatness of the need always measures the fullness of the sympathy.—*Zions Herald.*

The Staying Power.

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the *indwelling power of God.* Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero, because "the Lord stood with me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the *staying power* which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends, you will stand among the crowned conquerors in glory.—*Theodore Cuyler, D. D.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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A child in its grief hides its face in its mother's lap, and so may we hide our faces from the worst of this world's sorrow under the shadow of God's love.—*Miss Sewell.*

Suffering is God's tool to cut life into beauty.—*C. A. Bartol.*

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—*La Combe.*

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A Flying Trip to North Carolina.

Dear Recorder:—On the saddest mission that ever carried any man from one State to another, I went Saturday, March 26th, from New Jersey to North Carolina. It is a sad day in a man's history when to him it is said, "Your mother is dead." If the message came by telegram, when all your loved ones are supposed to be well and happy, it is the more crushing. This expresses my recent painful experience, for my dear mother died suddenly. But, blessed be the God of all grace and comfort, dying to such a christian as my mother was, is but going home to be with Jesus, so I praise the Lord that she has entered into rest.

NO SUNDAY TRAINS IN NORTH CAROLINA.

Reaching Weldon at 11 o'clock Saturday night, it was seen to be useless to go any further, because no trains would be run into Fayetteville on Sunday.

For once in my life I wished it were not so, for I feared that unless I travelled on Sunday, the interment would take place before I could reach home, and in that case the face I longed to see would be forever hidden from my eyes. This thought, however, came to me: many laboring railroad men can have a day of needed rest and religious privileges by the stopping of the trains on the Lord's day, and God's command will be recognized all over the State as it would not be were the situation different. This thought helped me to be submissive and home was finally reached in time for the funeral. At Weldon many old friends were seen with great comfort. The little flock I once ministered to is still heroic, humble, appreciative, anxious to hear the old gospel and ready to do all within their power to bring the world to Christ and heaven. The last pastor, Bro. Morton, who but recently resigned the pastorate there after six and a half years of faithful service, is most affectionately spoken of, and it gives them real pleasure to know that by his acceptance of the church in Louisburg, he will be in the same Association with them. It ought to be a great comfort to any pastor who has served a church six and a half years, to know that all the people thus tenderly love him and rejoice in having him in their Association, even though he has ceased to be their shepherd.

AT FAYETTEVILLE.

I could see many, very many old friends and loved ones, but outside of the family circle one cares to talk with but few when he is at home on such an errand as that which carried me to the "home of my childhood." Yet I heard and saw enough to know that the pastor there is still loved by his people. He deserves their love and high esteem for his pure and good life and faithful preaching;—was sorry not to see more of him. For twenty-two years he was engaged in mercantile life with a Jew, but was always a bold and faithful advocate of the claims of Jesus Christ and an earnest supporter of the Baptist church.

GREENSBORO, THE CHURCH AND KEELEY INSTITUTE.

Returning by way of Greensboro and stopping there for the night, with two brothers I attended the prayer-meeting at the Baptist church, and unfortunately got into a church conference. I say unfortunately, because church conferences, to some of us, are never pleasant. Would that these could be abolished! But this conference had redeeming features. The condition of the church was reported to be better than a year ago, indebtedness small, and the faithful few still willing to do their part and more. Oh, that all the professed disciples of Christ were like the faithful few found everywhere. Then would we rejoice rather than lament in church conferences. The pastor, Walter Wingate (for so we were taught in our schoolday to call him), like his distinguished father, is calm, cordial, dignified, patient, gentle, wise and good. He deserves success. He may not *drive* or *push*, but he will lead aright the flock over which the Holy Ghost made him an overseer. Did the Greensboro church not make a mistake in attempting to stand alone? Sometimes we get discouraged when we attempt too much. The pastor and the faithful few there constitute a faithful and plucky band, and if they can wake up the sleepers and arouse the dead heads, the church may stand alone. "It is by each soldier feeling his obligation and doing his part, that the army conquers; it is by each bee doing its work, that the hive is stored with honey; it is by each insect putting forth all its might, that the coral reef becomes an island and cities rise upon the bosom of the main." Greensboro is an important field and needs to be well sustained.

A SAD REVELATION.

At Keeley's Institute, under treatment for the cure of drunkenness, to my painful surprise, I found five or six old acquaintances from different parts of the State; some of them I had been in College with, some of them professors of religion! What sad havoc sin has made with them in a few short years! They had been lost sight of by me; but it was taken for granted that they were somewhere filling useful and honored places in society; but alas, alas, it is not so, for they are drunkards!! Thank God, they still have some remaining sparks of their manhood, and therefore desire to be delivered from the awful thraldom of the accursed sin and shame. Alas, what multitudes subject themselves to a base thraldom in accepting the pleasures of sin, while disdaining the easy yoke of the Redeemer. The path of virtue and sobriety is the path of happiness. "Men carry unconscious signs of their life about them. Those that come from the forge, and those that come from the barn and mortar, those from the humic soil and those from travel, bear signs of doing work—of their work. One need not ask the history of a sad one whether it hath come out of grief. Tears are their own story. Should we, with fruit, we say, 'Thou art come from the orchard;' if with hands full of wild flowers, 'Thou art from the fields;' if one's garments smell of mingled odors, we say, 'Thou hast walked in a garden,' but how much more if one hath walked with God or with Satan?" The devotees of sinful, carnal pleasure carry in their very faces the signs of their dissipation. None of the boys or men seen were graduates of the College. All of them that I had met there left after being at College but a session or two—left before the College had had time to do its greatest work, that of moulding their moral character. They tried the outer world too soon. Let us take warning.

IN DANVILLE.

Others are on the way to this same gulf of wickedness. At the railroad restaurant in Danville, Va., along with other passengers I went in for dinner, and there claret is given away almost as freely as water. They do not wait for even young boys to ask for it, it is brought to them as is the food they eat. Shame, shame upon the tempters of youth! But so it is. Temptations are met with on every hand, and on the right and on the left, behind and in front of us, we see the thoughtless ones going on like the ox to the slaughter.

And now I am at home again in New Jersey, heart burdened with sorrow, but across the storm-cloud I see the golden belt of heaven's own promise of life, long life, even life forever more. And so shall it be till the end comes.

No one of the RECORDER readers rejoices more than myself over the returning health and strength of Bro. Bailey, whose gifted pen and courageous spirit have served the State and Nation well.

M. V. McDUFFIE.

Central Association.

CENTENNIAL OF FOREIGN MISSIONS.

The following brethren are appointed to speak at the churches at their regular Sunday appointments in May. In the case of Woodland, the appointment is made for the third Sunday in June. The First church of Raleigh will themselves arrange for a meeting. For Wake Forest church, one day is to be devoted to the consideration of this subject during the Association.

Every brother appointed is expected to be present without fail, or to have his place filled.

Bay Leaf, 1st Sunday in May—R. R. Day, W. O. Allen.

Mt. Olivet, 1st Sunday in May—W. B. Royall, N. Y. Gulley.

Wake Union, 1st Sunday in May—J. F. Lanneau, I. T. Newton.

Forestville, 2d Sunday in May—W. B. Morton, W. R. Bradshaw.

Franklinton, 2d Sunday in May—W. L. Poteat, C. E. Brewer.

Harris' Chapel, 2d Sunday in May—William Royall, E. G. Beckwith.

Midway, 2d Sunday in May—W. H. Edwards, C. M. Billings.

New Hope, 2d Sunday in May—J. C. Scarborough, J. D. Boushall.

Oak Grove, 2d Sunday in May—P. W. Johnson, W. J. Howell.

Rocky Ford, 2d Sunday in May—T. L. Blalock, J. A. McKaughan.

Brassfields, 3d Sunday in May—C. E. Brewer, S. J. Porter.

Flat Rock, 3d Sunday in May—William Royall, J. V. Devenny.

Hopkins' Chapel, 3d Sunday in May—A. F. Purefoy, J. M. Alderman.

Mt. Vernon, 3d Sunday in May—J. W. Carter, J. B. Carlyle.

Rolesville, 3d Sunday in May—W. J. Ferrell, E. G. Beckwith.

Woodland, 3d Sunday in June—W. R. Gwaltney, P. W. Johnson.

New Bethel, 4th Sunday in May—W. L. Poteat, J. O. Gough.

Perry's Chapel, 4th Sunday in May—W. R. Gwaltney, J. F. Lanneau.

Stony Hill, 4th Sunday in May—J. E. Green, W. F. Fry.

Wake Cross Roads, 4th Sunday in May—M. R. Pernell, W. H. Reddish.

Youngsville, 4th Sunday in May—N. Y. Gulley, J. B. Carlyle.

W. B. ROYALL,
W. R. GWALTNEY,
E. G. BECKWITH,
Committee.

Quarterly Receipts of B. M. B. Board.

Dear Recorder:—Will your kindly announce for the B. M. B. Board the following receipts for last quarter?

Sandy Run Association, $7.34; Bear Swamp church, 5.50; Warrenton church, 13.25; J. D. Boushall, Treasurer, 62.38; First Baptist church, Durham, 13 41; Johnston Antioch church, 1.95; "A Little Friend," 25c.; J. A. Coppedge, Cedar Rock, 1.75; Pactolus church, 3.30; First Baptist church, Durham, 6.30; Morris Hill church, 1.00; A Fayetteville lady, 1.00; Marion church, 2.10.

Yours fraternally,
T. E. CHEEK, *Treasurer.*
Durham, April 8, 1892.

Tough glass lamp-chimneys. Macbeth's "pearl top" and "pearl glass" are made of tough glass. They rarely break except from accident.
Pittsburg. GEO. A. MACBETH & Co.

Acknowledgments.

State Missions—Cashie ch, West Chowan, $8.75; W M S, Goldsboro ch, Atlantic, 5.00; Poplin Grove ch, Stanly, 1.00; Chapel Hill ch, Mt Zion ch, 26.00; Mars Hill ch, W Chowan, 14.00; Bethel ch, Union, 5.00; Elim ch, West Chowan, 7.52; J R Corbett, Colley, N C, 50c. Total, 61 77. Previously reported, 1,400.48. Total this year, 1,462.25.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $8.10; Mrs A S Wheless, Bark Spring, Tar River, 1.00; Piny Grove ch, Elkin, 1.00; Henderson ch, Flat River, 38.31; Cedar Rock ch, Tar River, 2.28; Macedonia ch, Pilot Mtn, 1.50; Sunbeams, Lumberton ch, Robeson, 1.80; Bladen Union ch, Cedar Creek, 2.75; Globe ch, Caldwell, 13.21; Red Bank ch, Pilot Mtn, 65c; May's Chapel ch, Sandy Creek, 8.51; Union ch, West Chowan, 15.00; S S Society, ditto, ditto, 5.00; Morrisville ch, Raleigh, 5.50; Mt Zion ch, Cape Fear, 1.62; W M S, Hopkin's Chapel ch, Central, 1 62; Trap Hill ch, Brushy Mtn, 2.50; Hopewell ch, Union, 3.00; Ramoth Gilead ch, Chowan, 24.00; Ahoskie ch, W Chowan, 50.00; W M S, Morrisville ch, Raleigh, 7.10; Mill Creek ch, Union, 3.00; Benton X Roads ch, ditto, 2.00; New Hope ch, ditto 1.00; Bethel ch, ditto, 3.00; Flat Rock ch, Yadkin, 6.00; J R Corbett, Colly, N C, 5.00. Total, 214.51. Previously reported, 2,297.30. Total this year, 2,511.81.

Home Missions—Murfreesboro church, W Chowan, $6.16; Lenoir ch, Caldwell, 2.00; Lower Creek ch, ditto, 2.70; Palmerville ch, Stanly, 4.00; Macedonia ch, Pilot Mtn, 1.50; McAlpine Grove ch, Robeson, 2.10; Providence ch, ditto, 4.21; Raft Swamp ch, ditto, 11.25; Union ch, West Chowan, 5.00; Salem church, Chowan, 3.00; Olivet ch South Fork, 5.00; Sawyer's Creek ch, Chowan, 30.00; Mt Zion ch, Cape Fear, 1 51; Mt Zion ch, Flat River, 22.66; Beaver Dam ch, Union, 4.30; Hopewell ch, ditto, 3.00; Newbern ch, Eastern, 24.55; Mill Creek ch, Union, 76c; Benton X Roads, ditto, 70c; New Hope ch, ditto, 90c; Bethel ch, ditto, 3.90; J R Corbett, Colly, N C, 1.00; Bethel ch, Montgomery, 6.00. Total, 146.20. Previously reported, 703.93. Total this year, 850.23.

Havana House—Providence ch, Robeson, $1.81; Masonboro ch, Eastern, 6.50; J R Corbett, Colly, N C, 1.00. Total, 9.31. Previously reported, 3,147.86. Total to date, 3,157.17.

Education—King's Creek ch, Caldwell, $1.75; Hopewell ch, Union, 3.00; Jackson ch, West Chowan, 4.12; High Point ch, Liberty, 10.00; Spring Hill ch, Richmond, 2.00; Frank Gough, Lumberton, N C, 20.00; R E Royal, Wake Forest, N C, 5.00. Total, 45.87. Previously reported, 682.38. Total this year, 728.25.

Orphanage—S S, First ch, Raleigh, Central, $15.00; S S, Cashie ch, W Chowan, 1.20; J R Corbett, Colly, N C, 50c. Total, 16.70. Previously reported, 447.20. Total this year, 463.90.

For Elder W K Briggs—S S Mis Soc, Cashie ch, W Chowan, $3.40.

"Louisville Seminary"—W M S, Henderson ch, Tar River, $10.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 9, 1892.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 13, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY,
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

The Richmond and Danville Railroad will sell reduced rate round trip tickets to Atlanta, Ga., and return at rate of one first-class fare for the round trip. Tickets will be on sale May 3d to 6th inclusive, good returning until May 17th, 1892.

Arrangements have been made with the Richmond & Danville Railroad to furnish any extra sleepers or coaches necessary for the accommodation of delegates and others who will attend the Convention. The delegates from Eastern and Middle Carolina will leave May 4th.

Leave Goldsboro, via R. & D. R. R., at 12:15 p. m.; Raleigh, 6:25 p. m.; Durham, 7:32 p. m.; Greensboro, 10:25 p. m.; arrive at Atlanta May 5th, at 12:20 p. m. This will give delegates ample time to get located and refreshed for the opening of the Convention, Friday morning, May 6th. Should they leave on next train following they would arrive at Atlanta at 11:45 p. m. Sleeping car fare from Greensboro to Atlanta will be $2.50 for double berth. Two persons can occupy one berth without any extra charge. Those who do not take sleeper will have no change of cars between Greensboro and Atlanta, as the entire train runs through without change. All who expect to attend the Convention will please write the undersigned, stating at what place they will join the delegation, and how much space they will want in sleeper, in order that ample accommodations may be provided. The rate will be one lowest first-class fare for the round trip. Tickets will be sold May 3d to 6th inclusive.

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.85; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 13.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

PEACE OF MIND.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $3.00 to 3.00; Markham House, 2.00; Ballard House, 1.50; National Hotel, 1.00; Grant House, 1.25; board at first class Boarding Houses throughout the city, 1.00.

As it is expected that the Convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with this request, we can handle the large number who attend without confusion or delay. Address,

A. C. BRISCOE, *Sec. Com. on Homes,*
Atlanta, Ga.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28–30.
Central—Mt. Vernon ch., May 28–30.
Caldwell—Lower Creek ch., Mar. 25–27.
Cedar Creek—Cedar Creek ch., Mar. 25–27.
Eastern—Lisbon ch., April 5–7.
Little River, Hector's Creek ch., May 27–29.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27–29.
Three Forks—Cove Creek ch., May 27–29.
Union—Beaver Dam ch., May 27–29.
West Chowan—Aulander ch., April 13.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

For Bilious Attacks
heartburn,
sick headache,
and all disorders of
the stomach, liver,
and bowels,
Ayer's Cathartic Pills
are the
safest, surest,
and most popular
medicine for
family use.
Dr. J. C. Ayer & Co.
Lowell, Mass.

READY APRIL 25th.
THE STANDARD
LIFE OF SPURGEON,
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H. L. WAYLAND, D. D.
Cloth, 300 pages. 20 Illustrations.
PRICE, $1.25.
The author has long been a personal friend of the great Baptist preacher, and will present his life as seen in the pulpit, in the orphanage, in the college, and in his home, also including an account of his closing days and funeral
An Agent Wanted in Every Church.
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has on hand a splendid lot of Magnolias just the right size to transplant, which will be sold at reasonable rates. Plants that used to sell for five or six dollars can be had for one dollar. This is the time for setting out these trees. Every man who owns a house in the South ought to have one or two Magnolia trees in his front yard. Send your order, accompanied by one dollar, and a tree from three to six feet high will be shipped to your address at once.

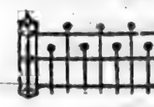
BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

NOTICE.

Having qualified as Administrator, with the will annexed, of the estate of Bryant Stallings, deceased, this is to notify all persons having claims against said estate to present the same to the undersigned at Rosinburg, N. C., on or before April 5th, 1893, and persons owing said estate will please make immediate payment.

A. J. STALLINGS, Adm.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Write for samples, and directions for shipping, to
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RALEIGH, N. C.
All Sunday-school Quarterlies and Papers at publishers' prices. Sunday-school song books—the latest and best—more than twenty different books—all at publishers' prices. Libraries of 25 to 100 vols. from $5.00 to $25.00. Missionary Histories at $10.00.
MATTHEW HENRY'S COMMENTARY, 6 VOLS., cloth, $15 PER SET.
Biblical Museum, 3 Vols., cloth, $3 per set. Song book—"The Choice"—1,000 copies under order. Music, by mail, 40 cts., words, 15 cts. This is the best. Mission Centennial—William Carey—A Sketch—Beginnings of Modern Missions—1,000 copies just received—cloth, 25 cts.; paper, 15 cts.
Address, REV. C. DURHAM, Raleigh, N. C.

From Rockingham, N. C.

Dear Recorder:—Last night we closed a two weeks' meeting with the Baptist church here. Bro. Kesler preached three strong and well-received sermons at commencement of the meeting, and Dr. H. G. Hill, pastor of the Presbyterian church Maxton, preached a fine sermon last night. The rest of the preaching was done by the pastor.

In many respects, it was the most remarkable meeting in which I ever labored. There was no excitement, no machinery nor manipulation; but an intense interest from beginning to close. The congregations were good from the beginning and steadily increasing till the close. The last few nights the house was packed.

The whole community felt the influence of the meeting. Many openly expressed an interest in their souls, and there was a deep under current of interest that didn't reach the surface and was not expressed in words that I believe was far reaching in its influence. Some, who rarely ever attended services at any of the churches, were very regular in their attendance, and gave serious attention to what was said.

Had we resorted to the methods and systems of modern evangelists, I feel sure that we could have had a hundred professions.

Results: One of the "counting brethren" would have reported at least twenty-five conversions. I suppose there were fifteen who gave satisfactory evidence of a change of heart. Others were advised to wait awhile before applying for membership. Several who had grown cold and careless, were greatly revived.

The doors of the church will be open next Thursday night at our conference meeting. Most of the converts are boys and girls just entering manhood and womanhood.

Another result is, that the church is more revived and in better condition than I ever knew it, and the bond between pastor and people is stronger than ever before. Had some modern evangelist held a great union meeting and belittled the labors of the pastors, this scribe, instead of sitting in his study writing the RECORDER, would be running over town trying to win back the affections of his people. As it is, the church, with singular unanimity, is standing by the pastor, ready to hold up his hands in every good word and work.

But the most blessed result of the meeting, perhaps, is that it has taught our people to rely on the Holy Spirit.

Soon after I came here, there was a great union meeting conducted under the auspices of the Y. M. C. A. The whole town was stirred from top to bottom. That real good was done by that meeting, we do not deny. Some of the best members we have were brought to Christ under its influence. But the reaction came, and it was terrible. Only the poor pastors who had to pull through it know what it was. Some of our very best members thought we couldn't have a successful meeting without employing "modern methods." This glorious meeting has taught us that if we honor God's Spirit, God will honor us. There was absolutely no "machinery." The preaching was by the man whom they have been hearing regularly for three years so that there could be nothing new and sensational in the preaching. It was the plain, simple gospel, accompanied by the Holy Spirit in answer to the prayers of God's people, that moved upon the hearts of the unsaved. I am convinced—and I think the meeting has convinced this people—that that is God's method, and hence the only method we need.

To God be all the glory; enough, that the blessing is ours.

Before I came here, I was told that this was one of the hardest fields in the State. But the "assistant pastor" and myself have been very agreeably surprised. While the church is weak financially, it is vigorous and hopeful. The membership is perfectly united, there hasn't been the slightest jar during the three years that we have been here. And I am sure no pastor in the State has a more appreciative people.

What I have said of Rockingham is true of Lilesville, the other church on my field. They are solidly united, hard at work, and always ready to respond to any call made by the pastor.

These churches have doubled their pastor's salary this year, and have preaching twice a month each, and the Lord, as he always does, is blessing them in this advance movement. Hopefully yours,

LIVINGSTON JOHNSON.

Death of Rev. Jacob Albert Hill.

Elder Jacob Albert Hill died at his home in Union county, N. C., Feb. 16th, 1892, in the seventy-fourth year of his age. He was twice married. He left seven children by his first wife (*nee* Chapmen), four sons and three daughters, and twenty seven grandchildren, all of whom live in Texas. His second wife, who was the widow of the late J. C. Saunders, survives him.

Bro. Hill was born near Newberry, S. C., Feb. 22d, 1819. His parents were Dutch, and he was brought up under Lutheran influence, but became a subject of saving grace early in life, and joined the Enoree Baptist church where his ordination took place on the fifth Sunday in April, 1849. He was pastor of Harmony and Catawba churches in York county, S. C., nine years, and in 1858 moved to Walker county, Ala. He spent thirty years in Alabama, Mississippi and Texas, returned to South Carolina in 1887, and the next year settled in North Carolina and became the pastor of churches on both sides of the State line.

Although advanced in years, Bro. Hill looked young and fresh. He enjoyed perfect health and his physical strength and powers of endurance were very great, until he was thrown from a buggy last July. The injury then received proved to be the beginning of the end. A week later he took la grippe. On the third Sunday in December he was attacked by pneumonia, and on the 17th of February at 6:30 p. m., the strong man yielded to the pressure and sank to his last sleep. The spirit took its place among the redeemed, and the body was tenderly laid to rest in the graveyard at Waxhaw church, where on the third Sunday in November he preached to us from Rom. 14: 17, his last sermon.

One mighty in the Scriptures and a fearless defender of the faith has fallen, albeit a plain-spoken, matter of fact man, honest to the core, with little policy about him.

He brought to our times the chivalrous spirit and noble frankness of a former generation.

He is gone and many are sad, for we shall see his face no more.

Written at the request of Hermon church, of which he was a member and the first pastor. J. J. MCLENDON.

Teachers of Vocal Music,

It will pay you to send me your address at once. W. E. PENN,
Eureka Springs, Ark.

NEWS OF THE WEEK.

Raleigh Affairs.

Four fire-proof stairways in the Insane Asylum have recently been completed.

The Democratic Executive committee met here in special session last Thursday. There was a large attendance and great unanimity of spirit was manifested.

There was a bonfire which was a bond fire at the State treasury Thursday, when $244,000 of old bonds were consumed in accordance with law.—*State Chronicle.*

Gov. Holt has offered a reward of $200, for the apprehension of the unknown assassin or assassins of Atlas P. Taylor, who was murdered in Northampton county April 1st.

Mr. Kemp B. Johnson a young Harnett county man was thrown from a buggy by a runaway horse in this city last Wednesday night receiving sundry injuries. The horse ran on after throwing the young man out, and struck a telegraph pole with great force breaking his back, and causing his death.

Mr. Weston R. Gales has taken charge of the Y. M. C. A. in this city. A meeting of the Board of directors of the Association was held last Friday. The treasurer and several committees made reports, after which, it was decided to at once equip and open the building to the public, various appropriation of funds being made to this end.

We have received from Mr. H. W. Ayer, the new Corresponding Secretary of the State Agricultural Society, the list of the premiums to be awarded at the next Fair for agricultural products. Intending exhibitors should not fail to send and get this list at once. We congratulate the Society on securing Mr. Ayer's services, and feel justified in saying that if the premiums are as liberal in all the departments as they are in the one mentioned above, the Fair will be a success.

State News.

Brick laying laying for the deaf and dumb school at Morganton will be commenced May 1st.

Near Stokesdale, March 28th, Mr. Henry Strader lost his dwelling and a little daughter by fire.

The Shelby *Aurora* says there is prospect of a railroad being built from Shelby to Cleveland Mills.

Charlotte is no longer a "dry" town. Licenses to sell whiskey have been granted to several parties.

The Gastonia *Gazette* learns that the lumber order has been placed for a new depot and warehouse at that point.

There are 322 postmistresses in North Carolina. In the United States there are 6,335, including one in Alaska.

The Hotel Gregory, at Goldsboro is to be sweed by a local syndicate which will make improvements upon it, costing $8,000.

Mr. Julius D. Miller, a brave revenue officer of Lenoir, was shot and killed by a horse thief in Wilkes county on Sunday, the 3d inst.

A colored woman and her two children were burned to death in a house near Harrell's Store, Sampson county last Thursday night.

A Mrs. John Glenn and her eight-year-old son were both drowned in Eno river seven miles north of Durham, one day recently.

On Monday the 4th inst., Mrs. Sarah Downs, wife of James Downs, Esq., of Little River, received such severe injuries from a burn that she died.

Gov. Holt, with Gen. Glenn, and other military officers were in Wilmington last week to inspect the permanent encampment grounds at Wrightsville.

The committee on public buildings and grounds have favorably recommended a bill in Congress for a $50,000 government building at Durham, this State.

The first day of public fasting and prayer in America was ordered in North Carolina by the "Committee of Public Safety," of Rowan county, Nov. 11, 1775, the Charlotte *News* states.

Mr. J. H. Myrover, one of the editors of the *Fayetteville Observer*, has severed his connection with that paper to accept a position on the editorial staff of the *Charlotte Daily Observer*.

Gov. Holt has issued an order of execution for John Cox of Jones county to be hanged at Trenton on Friday, May 13th, for the murder of Wm. Sutton, col., of the same county three years ago.

The prize house of Mr. C. A. Young, three miles from Wilson, was recently destroyed by an incendiary fire. About ninety thousand pounds of leaf tobacco were consumed. Loss about $12,000; insurance, $6,000.

The North Durham Pants Factory is the latest industry for Durham, with a capital stock of $50,000. Mr. B. L. Duke has closed the contract for this industry and operations are expected to begin next week.—*Durham Sun.*

James Moran, a Charlotte policeman, was shot by Nelson Murdock, a negro, while on his beat Saturday morning, the 2d inst., and died Sunday night following. The assassin was captured in Chester, S. C., and made a full confession. He is now in jail.

The six prisoners who escaped from the Charlotte jail, have all been recaptured. Bob Pharr, one of the gang, resisted arrest at Spartanburg, S. C., and made an attack upon the officer with a knife. Pharr was shot three times, and died before reaching Charlotte.

The following suits, not heretofore reported, growing out of the Bostian bridge wreck, with the amount of damages asked for, have been entered against the railroad company in Iredell Superior Court: W. P. Coone, administrator of A. Davis, $10,000; J. S. Ramsey, administrator of Rev. J. M. Sykes, ——; Naomi H. Moore, injuries, $25,000; R. B. McLaughlin, administrator of Ophelia P. Moore, $50,000; O. W. Lawson, injuries, $10,000. The suit of Geo. W. Bowley, $10,000, for injuries, was decided in his favor by the Supreme Court last week.—*Statesville Landmark.*

General News.

A $3,000,000 fire occurred in New Orleans on Sunday, the 3d inst.

The Republicans have gained the victory in the Rhode Island elections.

Rev. Sam Jones is preaching to immense congregations in Augusta, Ga.

Mr. Benjamin Riddick, mayor of Suffolk, Va., died last Wednesday night.

The postoffice at LaGrange, Ga., was robbed of $1,800 one night recently.

A series of fires attributed to anarchists are alarming the residents of Vienna.

President Harrison has appointed Frank L. Combs of California minister to Japan.

Fourteen lives were lost on the 6th inst. in a collision of two steamers in the English channel.

A heavy rain storm in the Wheeling, West Virginia, section recently did over $100,000 damage to buildings, stock, &c.

Deeming, the man captured in Australia, alleged to be Jack the Ripper, was tried in Melbourne last week and found guilty of wilful murder.

Seven people, all members of one family, were burned to death in a fire at Fort Madison, Iowa, on the 6th inst.

The fire box of a locomotive on the Long Island Railroad, exploded last Wednesday near Blissville, N. Y., fatally injurying five men.

A Miss Beal, a teacher of science aged forty years, jumped from the window of a four story building in New York City on the 5th and killed her self.

A cyclone at Olean, N. Y., on the night of the 5th, wrecked ten houses and a church, besides killing one woman and seriously injuring a number of people.

The northwestern portion of Faulkner county, Ark., was visited by a cyclone on the 5th inst., which demolished twenty dwellings and injured about fifty people.

A systematic robbery of the banking-house of Dix & Phyfe, 45 Wall street New York by employees, was unearthed one day last week. The loss by the peculations aggregate $57,000.

The New Orleans rice merchants have organized a stock company with $500,000 capital to fight the rice trust in that city. As all the present mills are in the trust, a new mill will be built.

A small cyclone on the 5th inst. did considerable damage to the Illinois State building at the Worlds' Fair Grounds, Chicago. Loss over $10,000. Two policemen were seriously injured.

It is reported in St. Petersburg that a steamer bound from the Persian coast for Bako in the Black Sea, with two hundred passengers and a cargo of cotton, has been lost with all on board.

An express train from the west which arrived at Kansas City, Mo., on the 5th inst., was covered an inch thick with mud which came from the clouds in showers, supposed to have been drawn up by a water-spout.

A factory for the manufacture of smokeless powder at or near St. Petersburg was completely demolished on the 4th inst. by the explosion of five tons of gun-cotton which was in the building. Nine men were blown to atoms.

It is understood that the differences between the United States and Great Britain, growing out of the Behring sea matter have, with the exception of the question of damages for the seal catch of this year, been formally adjusted.

Rev. J. J. G. Webster, the ruling elder of the Methodist Episcopal church of East Baltimore, Md., was found dead on the sidewalk in front of a hotel in Charleston, W. Va., on the 6th inst. He is supposed to have committed suicide by jumping from a window of the hotel.

J. A. Morris, a member of the Louisiana State Lottery Company, says that the Lottery Company will dissolve and go out of business at the expiration of its charter in 1895. He denies that they contemplate establishing it in Mexico or elsewhere.

A cyclone swept over Kansas, Colorado, Nebraska, Iowa, Missouri, Wisconsin, Illinois, Texas and Indiana week before last. In Kansas the storm was very severe, several towns—New Haven, Towanda, Augusta and Smolan—being completely wiped out. In that State about fifty persons were killed and many others injured. In the other States the damage done to property was considerable.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

MARRIED.

CORRELL—TEDDER—On March 24th, 1892, in the Laurinburg Baptist church, by Rev. M. L. Kesler, Mr. R. E. Correll and Miss Lula Tedder.

CHEEK—DURHAM—On April 4th, 1892, near Hadley's Mills, Chatham county, by Rev. O. T. Edwards, Mr. D. W. Cheek and Miss Etta W. Durham.

DIED.

HUMPHRIES—At her residence in Currituck county, on the 28th inst., sister Deborah Humphries in her fiftieth year. Sister Humphries is the third one from Providence church this year—"crossing the river one by one." Whilst living she was a light in this dark world; to-day she is in the land where all is light and joy. "Her warfare is accomplished." R. R. OVERBY.

WILSON—On Wednesday morning, April 6th, 1892, Nellie, infant daughter of Brother and Sister W. A. Wilson of Mooresville, N. C., aged two years and eleven months.

"A few short years of evil passed,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

"These ashes, too, this little dust,
Our father's care shall keep,
Till the last angel rise and break,
The long and dreary sleep."

W. J. H.

GORDON—Mrs. Ruth A. Gordon, wife of Mr. R. G. Gordon, died at her home near Bethlehem church, Moore county, N. C., on March 26th, 1892, of throat trouble. She leaves a husband and four children to mourn her loss. Sister Gordon has been a member of Bethlehem Baptist church for a number of years, and lived a true christian life. She was a good and loving wife, a kind and affectionate mother, and a true friend to all. We return our deepest sympathy to the bereaved husband and children, brothers and sisters. She expressed her willingness to go before she died, and we believe she is enjoying a better world than this. "Blessed are the dead which die in the Lord." A FRIEND.

CARLTON—Died, in Wake county, on November 17th, 1891, Miss Mattie E. Carlton, daughter of J. M. and Elizabeth Carlton, aged eighteen years, four months and two days. Sister Carlton professed religion at an early age and united with the Baptist church at Mt. Zion, of which she remained a member till her death. She was a consistant member and delighted in the service of her Master. On March 27th, 1890, her health failed, and she was taken with typhoid fever, from which she suffered for about twenty-one months. During all of her protracted sufferings she endured it with marked fortitude and resignation. She was well beloved by all who knew her. Our loss is her gain. She was followed to her last resting place by a large concourse of her friends and neighbor.

G. M. JACKSON.

HICKS—On Dec. 12th, 1891, after years of ill health, Deacon J. J. Hicks, at his residence, Longford, Iredell county, N. C., in his sixty-third year. Bro. Hicks was born and reared in Cleveland county, N. C. He gave himself to Christ in early youth. At the age of twenty-seven he married Miss Martha Finger, who lived about ten or twelve years. In 1870 he married her sister, Miss Susannah J. Finger, who lived but a few months. Two years later, he married Mrs. Clara Clark, who survives him. He moved his membership to Bethel church in Iredell county nineteen years ago, where he was subsequently elected deacon, which office he filled until failing health caused him to resign a short time ago, asking the church to put some younger man in his place. He was a man of convictions, and had the courage to stand by them. When he was convinced of an error in his positions, he had the grace to openly renounce such error. He was kind in his family, candid and generous with his neighbor, and always had a reason for the hopes he cherished. His grasp on Bible doctrines and church polity was firm and clear and he died calmly resting on his Saviour.

W. J. H.

VANN—After an illness of eighteen months, Sister Annie E. Vann departed this life, on Oct. 26th, 1891. At the age of fifteen she was baptized into the fellowship of Mt. Tabor Baptist church, where she remained a useful member until her marriage to Bro. A. C. Vann. Soon after the organization of the Baptist church at Union, Brother and Sister Vann cast their lot with the faithful few who wese trying to carry on the Lord's work there, where she remained a faithful servant of the Jesus, until the summons came, "Come up higher." All through the long months of suffering she bore her affliction with meekness, and the burden of her prayer seemed to be, "Lord, thy will, not mine, be done." Only one thought seemed to cloud her last moments, namely, she had not done enough for him who had redeemed her immortal soul. Just at noon on October 26th, 1891, without a struggle she passed away, aged thirty-nine years, four months and fifteen days. She leaves a husband, six children, four sisters and one brother to mourn their loss. May the Heavenly Father comfort them in the hour of trouble. B. C.

Aboskie, N. C.

BUFFKIN—Sister Martha Buffkin was born May 16th, 1836, and departed this life March 26th, 1892. Sister Buffkin became a member of Whiteville Grove church when young, and afterwards moved her membership to Chapel Hill, where she remained until death. She truly served her church and pastor faithfully as far as she was able. Sister Buffkin possessed an humble, meek spirit as a church member, a mother, a neighbor. But few could equal her. For twenty odd years she lived a widow, and patiently labored for the support of her children. For months she had been a great sufferer, but very patient. The writer visited, talked and prayed with her a few weeks ago, and on leaving she said, "I feel that I am nearing my home. I hate to leave my children, but the Lord doeth all things for good." With resignation to the will of God she lived, and as she lived she died. She leaves ten children and thirty odd grandchildren, with a host of friends, to mourn their loss. She will be missed. Dear children, how sad to part with one so kind and loving as dear mama was; but take courage, look up. She is not dead, but gone before. God bless, comfort, guide and gather home at last the dear children, is the prayer of the preacher. PASTOR.

Beauty often depends on plumpness; so does comfort; so does health. If you get thin, there is something wrong, though you may feel no sign of it.

Thinness itself is a sign; sometimes the first sign; sometimes not.

The way to get back plumpness is by CAREFUL LIVING, which sometimes includes the use of Scott's Emulsion of cod-liver oil.

Let us send you—free—a little book which throws much light on all these subjects.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

W. H. & R. S.

TUCKER & CO.

RALEIGH, N. C.

Spring Season,

'92.

DRY GOODS

AND

Kindred Wares.

In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out-of-town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

A COMPLETE

Mail Order Department.

Samples cheerfully sent, and letters of enquiry promptly answered.

GOODS DELIVERED FREE.

(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

OPIUM ... Atlanta, Ga. Office 1044 ...

TEACHERS ...

The Home Circle.

He Knows.

He knows thy sorrows, soul so crushed and broken
He seeth all thy grief;
Be this to thee a sweet and certain token
That he will send relief.

For he sees not with heart devoid of feeling,
Nor powerless doth he see;
In his own time, his sympathy revealing,
Will he deliver thee.

If he but knows, what though a little longer
He wait ere sending aid!
His sure salvation shall be shown the stronger;
Oh, trust; be not afraid.

—*Rev. Philip Burroughs Strong.*

How to Treat Company.

To appear a pleasant, cheery hostess throughout an evening "party," or even the short-lived call, is truely no easy thing, nor can some people ever learn the art.

Tact is an essential, and an absolute unselfishness; the guests must be first, and they must not feel any sacrifice of time or attention too keenly. All women should aim at being bright conversationalists, not startling nor wonderful, but amusing, refined and especially light of touch. Long stories are usually intolerable bores, and a serious, slow, heavy way of looking at matters in general is an infliction. Grievances of any sort are best kept hidden; a sprightly acquaintance with the affairs of the day, a flattering anxiety as to other's opinions, an absence of slang or mannerism, or boastful egotism, or self-depreciation, tact, tact, above all, tact, these make the agreeable hostess, the woman one wishes to find at home in one's round of calls.

Parlor chairs should be for the most part light and easily moved, with just a few of a more substantial sort for those who are six feet tall or weigh two-hundred pounds. People can't talk a rod or two apart, nor can they drag that abomination a "patent rocker" (don't have rocking-chairs in your parlor!) across to their nearest neighbor. A sofa superinduces conversation.

Have little things lying about the room which must of themselves call out comment and give your guests something to do. Albums and piles of photographs; birthday books; a pig album where one has to draw a pig and write one's name underneath with closed eyes; scrap books, particularly of ciptures, and such works as Bellow's "Comic Primer," and "The Good Things of Life," all these are hosts in themselves.

Games are almost invariably successful; the older and staider the company the more riotous they are likely to become. Bean bags are a good thing to have in the house, and Logomachy proves entertaining in many circles. But simple, childish games (I don't mean Copenhagen) and the simpler the better: "Going to Jerusalem," "Vacant Chair," Charades, and the like, prove more diverting than any other form of entertainment.

We women make work of company, and we grow, many of us, to look upon it as an evil. Could we see the best way, which is also as truely the easiest, we might be not grudgingly given to hospitality, and all learn the lesson few do not need—what goes to make up a model hostess.—*Good Housekeeping.*

SWEET GUM AND MULLEIN is Nature's great remedy for coughs, colds, croup, consumption, and all throat and lung troubles.

The Petrified Forest of Arizona.

From the Atlantic and Pacific Railroad it is not hard to reach one of the greatest of natural curiosities—the petrified forest of Arizona. Much the nearest point is the little station of Billings, but there are the scantiest accommodations for the traveler. Only a mile south of the tract, at that point, one may see a low, dark ridge marked by a single cottonwood-tree. Walking thither (over a valley so alive with jack-rabbits that there is some excuse for the cow-boy declaration that "you can walk clear across on their backs!") one soon reaches the northern edge of the forest, which covers hundreds of square miles. Unless you are more hardened to wonderful sights than I am, you will almost fancy yourself in some enchanted spot. You seem to stand on the glass of a gigantic kaleidoscope, over whose sparkling surface the sun breaks in infinite rainbows. You are ankle-deep in such chips as I'll warrant you never saw from any other woodpile. What do you think of chips from trees that are red moss-agate, and amethyst, and smoky topaz, and agate of every hue? Such are the marvelous splinters that cover the ground for miles here, around the huge prostrate trunks—some of them five feet through—from which Time's patient ax has hewn them. I broke a specimen from the heart of a tree there, years ago, which had around the stone pith a remarkable array of large and exquisite crystals; for on one side of the specimen—which is not so large as my hand—is a beautiful mass of crystals of royal purple amethyst, and on the other, an equally beautiful array of smoky topaz crystals. One can get also magnificent cross-sections of a whole trunk, so thin as to be portable, and showing every [illegible] and "year-ring," and even the bark. There is not a chip in all those miles which is not worthy a place, just as it is, in the proudest cabinet; and, when polished, I know of [illegible] rock so splendid. It is one of the [illegible] in the world, and [illegible] incomparable points.—*Charles F. [illegible], in St. Nicholas.*

A Father's Promise.

[illegible] essential for you to provide [illegible] against that night-fiend to your [illegible] to their hunger. Taylor's [illegible] of Sweet Gum and Mullein [illegible] coughs and colds.

How One Old Man Lives.

ECONOMICAL BOARD AND ROOM KEEPING OF A RESIDENT OF WASHINGTON.

It is wonderful how the theories of our past lives come back to us now as the realities of the present. Daniel Webster constantly made notes of current ideas, and when asked how long it was before he used them, replied sometimes twenty years, sometimes longer. When I was a boy, in Shelby county, I went one day to Mr. John Cooper's shoemaker's shop to be measured for a pair of shoes, as the custom of the country then was. He and his little son Robert lived alone in the woods in a house of one room, which was dwelling and shoeshop. Soon Bob's uncle, Gideon Kaylor, about his age, came in, and Bob joyfully exclaimed, "Come, Uncle Gid, I have got some potatoes, and there is plenty of salt."

It seemed strange to me how eagerly they roasted and ate the potatoes and how happy they were. They lived happily, and yet this was all their living. I have repeated this story frequently during my prosperous days as a great wonder, never dreaming that it would become my own reality, as it now is, and I am happy too.

A German woman who could not speak a word of English came into my office one day with one of my German circulars in her hand, which Mr. Cooper had given her in Saxony. I sent her our into the country with a German merchant to look at lands, and that day she bought a farm. The next day I made the deeds, and she became the owner and moved in. A neighbor soon afterwards that it cost that lady nothing to live. He says she puts a tin cup of coffee on the stove and a tin cup of cornmeal mush, and that is all her living, but she is getting rich. I thought that very strange, too, never thinking that I should live so, but I do just that thing now, having remembered hearing how she lived.

When I lost all my money and yet must live, I rented a room fourteen by sixteen feet, with heat, for five dollars per month—not a very good room and not very well furnished, but comfortable and respectable, and there are plenty of them at that price. I bought an outfit as follows: An iron handy lamp, 75 cents; three seamless pint tin cups, 15 cents; one do. quart, 15 cents; one half gallon tin cup, with cover, 10 cents; three bowls, 15 cents; cup saucer, 10 cents; gallon glass oil can, 35 cents; oil 15 cents; spoon, 10 cents; total outfit, $2. Then I bought one month's provisions as follows: Half bushel potatoes, 35 cents; ten pounds cornmeal, 20 cents; three pounds Graham flour, 15 cents; one pound ground coffee, 25 cents; eight pounds granulated sugar, 36 cents; one pound lard, 10 cents; coarse salt, 5 cents; total for the month, $1.46.

I am a good, hearty eater, and am full fed and live well, and am thankful for it, but I cannot eat all my month's provision. There is always a considerable amount over every month, and I live well too. In the morning I light my handy lamp, fill my seamless pint tin cup with water, put a teaspoonful of ground coffee into it, put it over the lamp, and turn another tin cup, bottom upward, over it for a cover. In ten minutes there is a pint cup of good, hot coffee. While the coffee is boiling I put a little water into the half gallon cup, not more than one eighth full, and then fill the quart tin cup about one-fourth full of cornmeal, add a little salt, then set this cup into the half gallon cup, and fill up the quart cup full of water and stir up the meal well. Jam in the handle of the quart cup so that it will go into the larger cup. As soon as the coffee comes off set the mush on the lamp. Stir it occasionally, and when it thickens and fills up the cup take it off.

I buy a loaf of bread for four cents for Sunday, and melt a little lard and salt for gravy, and I live well and have plenty to eat. Many others in this city, gaunt and half starved, can live well in this way.—*John Howard, in Washington Post.*

"Take Heed How Ye Hear."

The excellence of our hearing determines very frequently the excellence of the thing that is heard. Many a sermon denominated poor is better than the audience accorded it. We frequently hold the speaker chargeable for the fault that is in ourselves. If we have sympathy with the thought presented, if we have the charity that can cover up defects, and if we have the charity that can compensate for lack in that which is given us, we shall frequently have praise to bestow where otherwise we might blame. Those who are best furnished in themselves will find most in the products others may give. "Take heed how ye hear" is an injunction just as germane in these days as in those in which it was first delivered.—*Young People's Union.*

The men who seek to destroy the Old Testament and yet profess great reverence for the New, stultify themselves. It is impossible to get rid of Moses without rejecting the testimony of Christ—and this means a denial of his divinity—and this is just the tendency of the higher criticism as seen in many instances. If Christ did not know what he was talking about, then he was an ignorant man not the divine Messiah. Destroy one part of the Bible and you invalidate the whole. Cannon Liddon remarks with point and power: "The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ; and if we believe that he is the true light of the world, we shall resolutely close our ears against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of his divine authority."—*Central Baptist.*

The confidence that people have in Ayer's Sarsaparilla as a blood medicine is the legitimate and natural growth of many years. It has been handed down from parent to child, and is the favorite family medicine in thousands of households.

Bowery Pawnshops.

The pawnbrokers' sales shops have held me before their windows many and many an hour since childhood, and to-day when I pause before one I feel a keener touch of the impulses of youth than anything else can bring back to me. There is much humbug in the Bowery, but there is no humbug in what these stores display. Pathos and tragedy are constantly exhibited and enacted on every block of that throbbing avenue, but it all seems to me as nothing beside the tragic and pathetic tales that are told by the goods in these store-fronts. The vanity of man is felt by every poor stranger who is knocked about and jostled by the crowds that throng the pavement; but for a sermon upon vanity I know no text in all New York like the contents of one of these windows.

The very manner in which the dealers have shoveled the goods out for exhibition is impressive. It is usually their rules to heap the bottoms of the windows a foot or two deep with the less showy and bulkier relics of misfortune, and then to display the more peculiar and tempting goods on swinging shelves hung close to the panes. Here you see medals presented for heroism in saving life or for bravery in battle, swords given to men for taking part in actions that are household words, badges of bejeweled gold bearing the arms of petted militia regiments, all showing that their owners were once confident of fortune, and yet must have come to desperate passes. A medal of silver to the best scholar in a great sectarian school, one of gold to the champion clog-dancer of Australia, a golden-headed malacca cane won by ——, the most popular police officer in ——, these call to the mind happy scenes that no one dreamed would have such forlorn sequences. But what of the scores of opera-glasses and bracelets engraved with such mottos as "To Laura on Christmas," or "Isabel," or "With J. M. F.'s love to Sadie"? Rings, bracelets, breastpins, jewels especially devised, and curios which no one would part with except from stern necessity are in the heaps and on the shelves—literally in burden by the ton when you take them all together; and yet every article in the mass carries its sermon of happiness despoiled, of security that was only fancied, of vanity that toppled, or of applause that beckoned anguish.—*Julian Ralph, in Century.*

Sour Eructations,
fullness after eating, with disinclination to exertion of body or mind; irritability of temper, general weariness and debility are speedily removed by the use of
TUTT'S
Tiny Liver Pills
and good appetite, strong digestion, activity of body and mind, sociability, buoyancy of spirits, and health and strength take their place. Price, 25 cents. Office, 39 & 41 Park Place, N. Y.

PASTOR KOENIG'S NERVE TONIC

Six Years in Torment. XII

Rev. W. Buis, Red Wing, Minn., speaks a good word for Pastor Koenig's Nerve Tonic, when he says that he recommended the Medicine, during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of Six Years' Standing by the use of Koenig's Nerve Tonic.

Could Not Get Along Without It.

PLATTEVILLE, Wis., May, 1888.

The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. It has proved to be especially in clearing her, removing gloominess of mind and giving her a better appetite and color in the face. LUCAS ABELS, Presbyterian Clergyman.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.

In Richmond, Va., by Bodeker Bros., Druggists, 1414 E. Main St.

ASK YOUR AGENT FOR

A POLICY

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

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HOME OFFICE, - - RALEIGH, N. C.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON
QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION
MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.—DISCOVERED BY ACCIDENT.

IN COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. —MODENE SUPERCEDES ELECTROLYSIS.—

—*Recommended by all who have tested its merits—Used by people of refinement.*—

Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, $1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER.

LOCAL AND GENERAL AGENTS WANTED. } MODENE MANUFACTURING CO. CINCINNATI, O., U. S. A. } MANUFACTURERS OF THE HIGHEST GRADE HAIR PREPARATIONS. } You can register your letter at any Post-office and insure its safe delivery. } CUT THIS OUT AS IT MAY NOT APPEAR AGAIN

$1,000 FOR FAILURE OR THE SLIGHTEST INJURY. EVERY BOTTLE GUARANTEED.

Richard J. Biggs & Co.
COMMISSION MERCHANTS,
202 South Street, - - Baltimore, Md.

Look About the House!

And you will find that of all the presents made last Christmas, those which hold out longest and give the most pleasure, are

Books

And thus it will ever be; therefore let your gifts this year to children, kindred, friends, and all whom you most esteem be an appropriate *BOOK*. We have a magnificent selection of all the

New and Beautiful Books

for the holidays, and can fill your orders by mail promptly. Tell us about what you want, the price you want to pay, and we will make a selection that

WILL SUIT YOU EXACTLY!
Make Your Orders Early.

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BELLOWS, VISES,
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Best Goods. Low Prices.
SQUARE DEALING.
SEE US BEFORE YOU BUY.

BOLLE'S
COTTON HOES.
The Old Original.
The Best. *The Best.*

Farming Implements, SHOVELS, SPADES, RAKES AND POTATO DIGS.

"All Right," "Cotton King," AND OTHER Cook Stoves and Ranges.

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Spurgeon's Sermon Against Baptismal Regeneration.

[Copied from the Eighth Series of Sermons, issued by Sheldon & Co., New York. This sermon will serve to correct any and all statements that Mr. Spurgeon advocated the false doctrine of baptismal regeneration.]

BAPTISMAL REGENERATION.

"And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16. 15, 16.

[CONCLUDED FROM LAST WEEK.]

I have not done with this point: I must take another case, and suppose the sponsors and others to be *ungodly;* and that is no hard supposition, for many cases we know that godfathers and parents have no more thought of religion than that idolatrous hallowed stone around which they gather. When these sinners have taken their places, what are they about to say? Why, they are about to make the solemn vows I have already recounted in your hearing? Totally irreligious they are, but yet they promise for the baby what they never did, and never thought of doing, for themselves,—they promise on behalf of this child, "that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments." My brethren, do not think I speak severely here. Really, I think there is something here to make mockery for devils. Let every honest man lament that ever God's church should tolerate such a thing as this, and that there should be found gracious people who will feel grieved because I, in all kindness of heart, rebuked the atrocity. Unregenerate sinners promising for a poor babe that he shall keep all God's holy commandments, which they themselves wantonly break every day! How can anything but the long-suffering of God endure this? What! not speak against it? The very stones in the street might cry out against the infamy of wicked men and women promising that another should renounce the devil and all his works, while they themselves serve the devil and do his works with greediness! As a climax to all this, I am asked to believe that God accepts that wicked promise, and, as the result of it, regenerates that child. You cannot believe in regeneration by this operation, whether saints or sinners are the performers. Take them to be godly, then they are wrong for doing what their conscience must condemn; view them as ungodly, and they are wrong for promising what they know they cannot perform; and in neither case can God accept such worship, much less infallibly append regeneration to such a baptism as this.

But you will say, "Why do *you* cry out against it?" I cry out against it because I believe that baptism does not save the soul, and that *the preaching of it has a wrong and evil influence upon men.* We meet with persons who, when we tell them that they must be born again, assure us that they were born again when they were baptized. The number of these persons is increasing, fearfully increasing, until all grades of society are misled by this belief. How can any man stand up in his pulpit and say "Ye must be born again" to his congregation, when he has already assured them, by his own "unfeigned assent and consent" to it, that they are themselves, every one of them, born again in baptism. What has he to do with them? Why, my dear friends, the gospel then has no voice; they have rammed this ceremony down its throat, and it cannot speak to rebuke sin. The man who has been baptized or sprinkled, says, "I *am* saved; I *am* a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Who are you, that you should rebuke *me?* Call *me* to repentance!—call *me* to a new life! What better life can I have? for I *am* a member of Christ—a part of Christ's body. What! rebuke *me?* I am a child of God. Cannot you see it in my face? No matter what my walk and conversation is, I am a child of God. Moreover, I am an inheritor of the kingdom of heaven. It is true I drink and swear, and all that, but you know I am an inheriter of the kingdom of heaven; for when I die, though I live in constant sin, you will put me in the grave, and tell everybody that I died "in sure and certain hope of the resurrection to eternal life."

Now, what can be the influence of such preaching as this upon our beloved England?—upon my dear and blessed country? What but the worst of ills? If I loved her not, but loved myself most, I might be silent here; but, loving England, I cannot and dare not; and having soon to render an account before my God, whose servant I hope I am, I must free myself from this evil, as well as from every other, or else on my head may be the doom of souls.

Here let me bring in another point. It is a most fearful fact, that, in no age since the Reformation, has Popery made such fearful strides in England as during the last few years. I had comfortably believed that Popery was only feeding itself upon foreign subscriptions, upon a few titled perverts, and imported monks and nuns. I dreamed that its progress was not real. In fact, I have often smiled at the alarm of many of my brethren at the progress of Popery. But, my dear friends, we have been mistaken, grievously mistaken. If you will read a valuable paper in the magazine called "Christian Work," those of you who are acquainted with it will be perfectly startled at its revelations. This great city is now covered with a network of monks and priests and sisters of mercy, and the conversions made are not by ones or twos, but by scores, till England is being regarded as the most hopeful spot for Romish missionary enterprise in the whole world; and at the present moment there is not a mission which is succeeding to anything like the extent which the English mission is. I covet not their money. I despise their sophistries, but I marvel at the way in which they gain their funds for the erection of their ecclesiastical buildings. It really is an alarming matter to see so many of our countrymen going off to that superstition which as a nation we once rejected, and which it was supposed we should never again receive. Popery is making advances such as you would never believe, though a spectator should tell it to you. Close to your very doors, perhaps even in your own houses, you may have evidence ere long of what a march Romanism is making. And to what is it to be ascribed? I say, with every ground of probability, that there is no marvel that Popery should increase when you have two things to make it grow: first of all, the falsehood of those who profess a faith which they do not believe, which is quite contrary to the honesty of the Romanist, who does through evil report and good report hold his faith; and then you have, secondly, this form of error known as baptismal regeneration, and commonly called Puseyism, which is not only Puseyism, but Church-of-Englandism, because it is in the Prayer Book, as plainly as words can express it,—you have this baptismal regeneration, preparing stepping-stones to make it easy for men to go to Rome. I have but to open my eyes a little to foresee Romanism rampant everywhere in the future, since its germs are spreading everywhere in the present. In one of our courts of legislature, but last Tuesday, the Lord Chief Justice showed his superstition, by speaking of "the risk of the calamity of children dying unbaptized!" Among Dissenters you see a veneration for structures, a modified belief in the sacredness of places, which is all idolatry; for to believe in the sacredness of anything but of God and of his own word, is to idolize, whether it is to believe in the sacredness of the men, the priests, or in the sacredness of the bricks and mortar, or of the fine linen, or what not, which you may use in the worship of God. I see this coming up everywhere—a belief in ceremony, a resting in ceremony, a veneration for altars, fonts, and churches,—a veneration so profound that we must not venture upon a remark, or straightway of sinners we are chief. Here is the essence and soul of Popery, peeping up under the garb of a decent respect for sacred things. It is impossible but that the Church of Rome must spread, when we who are the watchdogs of the fold are silent, and others are gently and smoothly turfing the road, and making it as soft and smooth as possible, that converts may travel down to the nethermost hell of Popery. We want John Knox back again. Do not talk to me of mild and gentle men, of soft manners and squeamish words: we want the fiery Knox; and even though his vehemence should "ding our pulpits into blads," it were well if he did but rouse our hearts to action. We want Luther, to tell men the truth unmistakably, in homely phrase. The velvet has got into our ministers' mouths of late, but we must unrobe ourselves of soft raiment, and truth must be spoken, and nothing but truth; for of all lies which have dragged millions down to hell, I look upon this as being one of the most atrocious,—that in a Protestant church there should be found those who swear that baptism saves the soul. Call a man a Baptist, or a Presbyterian, or a Dissenter, or a Churchman,—that is nothing to me: if he says that baptism saves the soul, out upon him, out upon him: he states what God never taught, what the Bible never laid down, and what ought never to be maintained by men who profess that the Bible, and the whole Bible, is the religion of Protestants.

I have spoken thus much, and there will be some who will say, spoken thus much bitterly. Very well; be it so. Physic is often bitter, but it shall work well, and the physician is not bitter because his medicine is so; or if he be accounted so, it will not matter, so long as the patient is cured; at all events, it is no business of the patient whether the physician is bitter or not: his business is with his own soul's health. There is the truth, and I have told it to you; and if there should be one among you, or if there should be one among the readers of this sermon when it is printed, who is resting on baptism, or upon ceremonies of any sort, I do beseech you, shake off this venomous faith into the fire as Paul did the viper which fastened on his hand. I pray you do not rest on baptism.

"No outward forms can make you clean:
The leprosy lies deep within."

I do beseech you to remember that you must have a new heart and a right spirit, and baptism cannot give you these. You must turn from your sins and follow after Christ; you must have such a faith as shall make your life holy and your speech devout, or else you have not the faith of God's elect, and into God's kingdom you shall never come. I pray you never rest upon this wretched and rotten foundation, this deceitful invention of antichrist. Oh! may God save you from it, and bring you to seek the true rock of refuge for weary souls.

I come with much brevity, and I hope with much earnestness, in the second place, to say that *faith is the indispensable requisite to salvation.* "He that *believeth* and is baptized shall be saved; he that *believeth not* shall be damned." Faith is the one indispensable requisite for salvation. This faith is the gift of God. It is the work of the Holy Spirit. Some men believe not on Jesus; they believe not, because they are not of Christ's sheep, as he himself said unto them; but his sheep hear his voice: he knows them and they follow him; he gives to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. What is this believing? Believing consists in two things. First there is *an accrediting of the testimony of God* concerning his Son. God tells you that his Son came into the world and was made flesh; that he lived on earth for men's sake; that after having spent his life in holiness he was offered up a propitiation for sin; that upon the cross he there and then made expiation—so made expiation for the sins of the world that "whosoever believeth in him shall not perish, but have everlasting life." If you would be saved, you must accredit this testimony which God gives concerning his own Son. Having received this testimony, the next thing is to *confide in it.* Indeed, here lies, I think, the essence of saving faith, to rest yourself for eternal salvation upon the atonement and the righteousness of Jesus Christ, to have done once for all with all reliance upon feelings or upon doings, and to trust in Jesus Christ and in what he did for your salvation.

This is faith, receiving of the truth of Christ: first knowing it to be true, and then acting upon that belief. Such a faith as this—such real faith as this—makes the man henceforth hate sin. How can he love the thing which made the Saviour bleed? It makes him live in holiness. How can he but seek to honor that God who has loved him so much as to give his Son to die for him? This faith is spiritual in its nature and effects; it operates upon the entire man; it changes his heart, enlightens his judgment, and subdues his will; it subjects him to God's supremacy, and makes him receive God's word as a little child, willing to receive the truth upon the *ipse dixit* of the Divine One; it sanctifies his intellect, and makes him willing to be taught God's word; it cleanses within; it makes clean the inside of the cup and platter, and it beautifies without; it makes clean the exterior conduct and the inner motive, so that the man, if his faith be true and real, becomes henceforth another man to what he ever was before.

Now that such a faith as this should save the soul, is, I believe, reasonable; yea, more, it is certain, for *we have seen men saved by it* in this very house of prayer. We have seen the harlot lifted out of the Stygian ditch of her sin, and made an honest woman; we have seen the thief reclaimed; we have known the drunkard, in hundreds of instances, to be sobered; we have observed faith to work such a change, that all the neighbors who have seen it have gazed and admired, even though they hated it; we have seen faith deliver men in the hour of temptation, and help them to consecrate themselves and their substance to God; we have seen, and hope still to see yet more widely, deeds of heroic consecration to God and displays of witness-bearing against the common current of the times, which have proved to us that faith does affect the man, does save the soul. My hearers, if you would be saved, you must believe in the Lord Jesus Christ. Let me urge you with all my heart to look nowhere but to Christ crucified for your salvation. Oh! if you rest upon any ceremony, though it be not baptism—if you rest upon any other than Jesus Christ—you must perish, as surely as this book is true. I pray you believe not every spirit, but though I, or an angel from heaven, preach any other doctrine than this, let him be accursed; for this, and this alone, is the soul-saving truth which shall regenerate the world—"He that believeth and is baptized shall be saved." Away from all the tag rags, wax candles, and millinery of Puseyism! away from all the gorgeous pomp of Popery! away from the fonts of Church-of-Englandism! We bid you turn your eyes to that naked cross where hangs as a bleeding man the Son of God.

"None but Jesus, none but Jesus
Can do helpless sinners good."

There is life in a look at the crucified; there is life at this moment for you. Whoever among you can believe in the great love of God towards man in Christ Jesus, you shall be saved. If you can believe that our great Father desireth us to come to him—that he panteth for us—that he calleth us every day with the loud voice of his Son's wounds; if you can believe now that in Christ there is pardon for transgressions past, and cleansing for years to come; if you can trust him to save you, you have already the marks of regeneration. The work of salvation is commenced in you, so far as the Spirit's work is concerned: it is finished in you so far as Christ's work is concerned. O, I would plead with you—lay hold on Jesus Christ. This is *the* foundation: build on it. This is *the* rock of refuge: fly to it. I pray you fly to it now. Life is short: time speeds with eagle's wing. Swift as the dove pursued by the hawk, fly, fly, poor sinner, to God's dear Son; now touch the hem of his garment; now look into that dear face once marred with sorrows for you; look into those eyes, once shedding tears for you. Trust him, and if you find him false, then you must perish; but false you will never find him while this word standeth true, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God give us this vital, essential faith, without which there is no salvation. Baptized, re-baptized, circumcised, confirmed, fed upon sacraments, and buried in consecrated ground—ye shall all perish except ye believe in him. The word is express and plain—he that believeth not may plead his baptism, may plead anything he likes, "But he that believeth not shall be damned;" for him there is nothing but the wrath of God, the flames of hell, eternal perdition. So Christ declares, and so must it be.

But now to close, there are some who say, "Ah! but baptism is in the text; where do you put that?" That shall be another point, and then we have done.

The baptism in the text is one evidently connected with faith. "He that believeth and is baptized shall be saved." It strikes me, there is no supposition here, that anybody would be baptized who did not believe; or, if there be such a supposition, it is very clearly laid down that his baptism will be of no use to him, for he will be damned, baptized or not, unless he believes. The baptism of the text seems to me—my brethren, if you differ from me I am sorry for it, but I must hold my opinion and out with it—it seems to me that baptism is connected with, nay, directly follows belief. I would not insist too much upon the order of the words, but for other reasons, I think that baptism should follow believing. At any rate it effectually avoids the error we have been combating. A man who knows that he is saved by believing in Christ does not, when he is baptized, lift his baptism into a saving ordinance. In fact, he is the very best protester against that mistake, because he holds that he has no right to be be baptized until he is saved. He bears a testimony against baptismal regeneration in his being baptized an professedly an already regenerate person. Brethren, the baptism here meant is a baptism connected with faith, and to this baptism I will admit there is very much ascribed in Scripture. Into that question I am not going; but I do find some very remarkable passages in which baptism is spoken of very strongly. I find this—"Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I find as much as this elsewhere; I know that believer's baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer, that the thing visible may be described as the thing signified. Just as our Saviour said—"This is my body," when it was not his body, but bread; yet, inasmuch as it represented his body, it was fair and right according to the usage of language to say, "Take, eat, this is my body." And so, inasmuch as baptism to the believer representeth the washing of sin—it may be called the washing of sin—not that it is so, but that it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit, in the man who believes in Christ.

What connection has this baptism with faith? I think it has just this, *baptism is the avowal of faith;* the man was Christ's soldier, but now in baptism he puts on his regimentals. The man believed in Christ, but his faith remained between God and his own soul. In baptism, he says to the baptizer, "I believe in Jesus Christ;" he says to the church, "I unite with you as a believer in the common truths of christianity;" he saith to the onlooker, "Whatever you may do, as for me, I will serve the Lord." It is the avowal of his faith.

Next, we think baptism is also to the believer a *testimony of his faith;* he does in baptism tell the world what he believes. "I am about," saith he, "to be buried in water. I believe that the Son of God was metaphorically baptized in suffering. I believe he was literally dead and buried." To rise again out of the water sets forth to all men that he believes in the resurrection of Christ. There is a showing forth in the Lord's supper of Christ's death, and there is a showing forth in baptism of Christ's burial and resurrection. It is a type, a sign, a symbol, a mirror to the world: a looking-glass in which religion is as it were reflected. We say to the onlooker, when he asks what is the meaning of this ordinance, "We mean to set forth our faith that Christ was buried, and that he rose again from the dead, and we avow this death and resurrection to be the ground of our trust."

Again, baptism is also *Faith's taking her proper place.* It is, or should be, one of her first acts of obedience. Reason looks at baptism and says, "Perhaps there is nothing in it; it cannot do me any good." "True," says Faith, "and therefore will I observe it. If it did me some good my selfishness would make me do it, but inasmuch as to my sense there is no good in it, since I am bidden by my Lord thus to fulfil all righteousness, it is my first public declaration that a thing which looks to be unreasonable and seems to be unprofitable, being commanded by God, is law to me. If my Master had told me to pick up six stones and lay them in a row I would do it, without demanding of him, 'What good it will do?' *Cui bono?* is no fit question for soldiers of Jesus. The very simplicity and apparent uselessness of the ordinance should make the believer say, 'Therefore I do it because it becomes the better test to me of my obedience to my Master.'" When you tell your servant to do something, and he cannot comprehend it, if he turns round and says, "Please, sir, what for?" you are quite clear that he hardly understands the relation between master and servant. So when God tells me to do a thing, if I say, "What for?" I cannot have taken the place which Faith ought to occupy, which is that of simple obedience to whatever the Lord hath said. Baptism is commanded, and Faith obeys because it is commanded, and thus takes her proper place.

Once more, *baptism is a refreshment to Faith.* While we are made up of body and soul as we are, we shall need some means by which the body shall sometimes be stirred up to co-work with the soul. In the Lord's supper my faith is assisted by the outward and visible sign. In the bread and in the wine I see no superstitious mystery. I see nothing but bread and wine, but in that bread and wine I do see to my faith an assistant. Through the sign my faith sees the thing signified. So in baptism there is no mysterious efficacy in the baptistry or in the water. We attach no reverence to the one or to the other, but we do see in the water and in the baptism such an assistance as brings home to our faith most manifestly our being buried with Christ, and our rising again in newness of life with him. Explain baptism thus, dear friends, and there is no fear of Popery rising out of it. Explain it thus, and we cannot suppose any soul will be led to trust to it; but it takes its proper place among the ordinances of God's house. To lift it up in the other way, and say men are saved by it—ah! my friends, how much of mischief that one falsehood has done and may do, eternity alone will disclose. Would to God another George Fox would spring up in all his quaint simplicity and rude honesty to rebuke the idol-worship of this age; to rail at their holy bricks and mortar, holy altars, holy surplices, right reverend fathers, and I know not what. These things are not holy. God is holy; his truth is holy; holiness belongs not to the carnal and the material, but to the spiritual. O that a trumpet-tongue would cry out against the superstition of the age. I cannot, as George Fox did, give up baptism and the Lord's supper, but I would infinitely sooner do it, counting it the smaller mistake of the two than perpetrate and assist in perpetrating the uplifting of baptism and the Lord's supper out of their proper place. O my beloved friends, the comrades of my struggles and witnessings, cling to the salvation of faith, and abhor the salvation of priests. If I am not mistaken, the day will come when we shall have to fight for simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscriptural in creed or else dishonest, who either believe baptismal regeneration, or profess that they do, and swear before God that they do when they do not. The time is come when there shall be no more truce or parley between God's servants and time servers. The time is come when those who follow God must follow God, and those who try to trim and dress themselves and find out a way which is pleasing to the flesh and gentle to carnal desires, must go their way. A great winnowing time is coming to God's saints, and we shall be clearer one of these days than we now are from union with those who are upholding Popery, under the pretence of teaching Protestantism. We shall be clear, I say, of those who teach salvation by baptism, instead of salvation by the blood of our blessed Master, Jesus Christ. O may the Lord gird up your loins. Believe me, it is no trifle. It may be that on this ground Armageddon shall be fought. Here shall come the great battle between Christ and his saints on the one hand, and the world, and forms, and ceremonies, on the other. If we are overcome here, there may be years of blood and persecution, and tossing to and fro between darkness and light; but if we are brave and bold, and flinch not here, we stand to God's truth, the future of England may be bright and glorious. O for a truly reformed church in England and a godly race to maintain it! The world's future depends on it under God, for in proportion as truth is marred at home, truth is marred abroad. Out of any system which makes salvation by baptism must spring [illegible] an infidelity which the false church [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, APRIL 20, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE PRAYER MEETING.

Some one has said that "the prayer meeting is the pulse of the church." It would be stating it perhaps more accurately to say that the prayer meeting is the index of the spiritual condition of the church. Where we find a live prayer meeting, well attended, even in inclement weather, we are almost sure to find a church in good spiritual condition, and *vice versa*. There are some things that tend to hinder, and others that promote, the success of the prayer meeting, we wish to mention:—

One thing in the way of the success of such meetings is, the careless, dilatory manner of some deacons, and other leading members in attending them. It is generally understood that the pastor, unless providentially hindered, will be at the prayer meeting; and, as a rule, will conduct the service. But it is often the case that leading members from one cause or another will fail to be present. This is noticed by the pastor. It has a depressing effect on his feelings. It is noticed by the younger members of the church, and they naturally conclude that as brother A or B, old and influential members seldom come, they themselves ought not to be expected to attend. They begin to cultivate the habit of absenting themselves, then, from the very meeting they need to strengthem them against the temptations peculiar to youth and inexperience.

Another thing very much in the way of the success of the prayer meeting is the disposition of the church members to let trivial causes prevent them from coming. A little rain, a little mud, a little heat or cold, a little of anything, is found sufficient as an excuse for their absence. When men and women are seen to risk their lives by exposure to forward their own designs, to promote the success of their own business enterprises, and then shrink from the Lord's work for such slight reasons, it does not speak well for their spirituality, their religion, or their faithfulness to Christ. How some church members expect to hear Christ say on that day, "Well done, good and faithful servant, enter thou into the joy of thy Lord," is a kind of mystery to us. If we have men employed, or servants about our homes that served us, as some church members are serving the Lord, we would not retain them for a week.

Another thing that hinders the prayer meeting is the habit of some of the brethren of making very long prayers. Prayer is a good thing, but the place for long prayers is in our closets at home, and not in *public* worship at the house of God. The model prayer that Christ gave his disciples was very brief. The prayers recorded in the Bible are, as a rule, also brief. In praying in public it is not necessary to pray for everything we can think of, to roam from Dan to Beersheba. A brief, earnest prayer, usually for some specific thing, lasting from two to four minutes, is usually the best kind of prayer for public worship. We do not mean to be irreverent, but we must say that even now we recall vividly our experience at some of the prayer meetings we attended with our mother when a boy. Ah, some of those long prayers tired us, and we did, not devoutly of course, wish often that the good brother would stop before he did. Brethren that lead in prayer should remember that many in the congregation are not christians, and that long prayers have a tendency to drive them from church instead of drawing them. Again we say, except on special occasions, and excepting the more formal opening or closing prayer by the pastor, the prayers at our prayer meetings should be brief.

Another obstacle in the way of the success of such meetings are long talks from certain brethren to the exclusion of others. It is not wise for even the pastor to indulge in a lengthy discourse at such meetings, else they become something else than regular *prayer* meetings. If possible—and it is usually possible—the pastor should develop the gift of speech on the part of the male members of his church. To always call on the same brethren, confining the call to two or three brethren that consume much time in reproducing pretty much the same thoughts, will cripple almost any prayer meeting.

Again, too much monotony, and a stereotyped order of exercise, will militate against the success of the meeting. The [illegible] not necessarily always lead the [illegible] the same [illegible] at every service. The usual order is to have two or three hymns, followed each by prayer, then reading from the Scriptures, comments on some passage, or passages, by the pastor, followed by short talks from the brethren, closing with another hymn, prayer, announcements, and benediction. This is a good order; but it is certainly wise to vary it from time to time. It may be wise sometimes to open with a short talk on the importance of realizing the nature of the service in which the worshippers are engaged, or by calling attention to some passing event of importance that ought to claim the attention and prayers of God's people. It may be wise, again, to read and expound the Scriptures after the first hymn and prayer. A very profitable variety can at times be secured by asking young or old converts to give some account of their conversion, or of the daily conflicts, trials, or temptations they encounter in their christian life. The pastor is a genius who can put something fresh, and yet Scriptural, into nearly any ordinary meeting of his people.

There are other obstacles in the way of prayer meetings that we can here barely mention without comment, such as going to the meetings to *hear* favorite men speak or pray, without an earnest desire to hold communion with God; levity and irreverence on the part of worshippers or church members; sameness or monotony in the objects for which prayer is offered; reluctance to participate in the exercises; failure of the members (pastor included) to place themselves in close sympathy with the afflicted, the bereaved, or the suffering poor of the church; absence of members at lodge meetings, places of amusement, &c.; continual scolding of absentees by the pastor and leading members of the church, at church service or prayer meeting, instead of kind, brotherly remonstrance at their homes, &c., &c.

The mention of these obstacles, and the comments upon them, naturally suggest the means to be used to make the prayer meeting more interesting and attractive to the our church members. It is certainly a matter worth mature deliberation on the part of pastor and people as to how to make the prayer meeting a success. A praying church is always a strong church, and this remark will hold good whether the church is strong in numbers and means or not.

Besides the general hints already given, we would say further, that it is important that each church member should realize that it is his *duty* to attend the prayer meeting of his church; that he should not stay away unless providentially hindered; that he should do what he can to promote its success, cheerfully responding to any sensible request of the pastor that has that end in view. The church prayer meeting is an institution of our modern church life that needs a thorough study and a thorough revival.

CORRECTION.

In our last issue a singular mistake occurred in Bro. M. V. McDuffie's article, on page six. In the paragraph headed "Fayetteville," the last sentence was inadvertently slipped in by an oversight on the part of our foreman. The sentence commences with the words, "For twenty-two years he was engaged in mercantile life," &c., and in its connection it would apply to the pastor of the Fayetteville church. Our good brother Oliver is too young a man to have done that. But as every one who reads the paper does not know our brother, we hasten to make the correction. We are sorry that it occurred.

We call attention to the article in this issue of the Recorder on the Keeley treatment. We commend it for the evidences of good which have come under *our own* observation, as well as upon the statement of men about whose judgment and veracity there can be no question. Whatever is for good deserves the endorsement and support of all good people.

Queries.

1. Is it right for a Baptist church to hold members in fellowship who have perjured themselves?

2. Can an Association hold a church in full fellowship, which holds members who have sworn in open court against each other, and the church utterly refuses to investigate the matter?

3. Can a christian be a horse-jockey?

4. Can a christian buy flour at four dollars per barrel, and sell it to his croppers at eight dollars per barrel; and buy meat at six cents per pound, and sell it at ten cents per pound?

J. B. Elliott.
Olay, N. C.

Has a member of a Baptist church a moral right to send his children to a dancing-school?

C. W. C.

We present the above queries that the brethren may see them and consider them for themselves.—Editor.

KEELEY INSTITUTE, GREENSBORO, N. C.

I have just spent two days at the Keeley Institute in Greensboro, N. C. I came for a purpose; and to enable me to accomplish the mission on which I came, I have spent the time largely among those whom I found here taking the treatment. So whatever of information this article may contain, and whatever good its circulation among the readers of the Recorder may accomplish, I owe to the patients who are here, or who have gone to their homes, leaving their testimony behind them.

Let me say, however, that the kindness and courtesy of the officers of the Institute have been all any one could expect, or even desire, and that I should get my information from those who are here for treatment, or who have been here, was the expressed desire of the officers in charge of the work.

If the treatment which the Institute offers, and which is being received now by so many, is a real blessing, what it purports to be, it ought then to have the endorsement and support not only of christian people, but of men everywhere who feel a common interest in the cause of humanity. It is with this view that this article is written.

WHAT IS CLAIMED BY THE AUTHOR OF THE CURE.

As I understand it, Dr. Keeley, who is the discoverer of this cure, which in the results it is producing appears a little short of the miraculous, claims that drunkenness is nothing more nor less than a disease, a physiological disease and derangement of certain portions and functions of the system, and that by using this treatment these losses are restored, and that the desire and appetite for drink disappears as the health and normal condition of the body is restored. Simply this and nothing more is claimed by Dr. Keeley and those who administer the cure.

THE SORT OF MEN WHO HAVE BEEN CURED AND THE TESTIMONY THEY GIVE.

I do not know how well this treatment will stand the tests of theorists, but so far as human testimony goes there is plenty of that to convince the most incredulous and obstinate inquirer. There are present today at the Institute just fifty patients, representing some of the best known and most highly respected families in this as well as in other States.

A good number of these men who are here to be cured I have known for years in their business or professions, and know them to be men of the highest sense of of honor and the most unquestioned veracity. They all with one accord tell the same story, viz: that the treatment had completely banished all desire whatever for the taste of whiskey. As I write, I have before me more than a score of letters dating from twelve years ago to the present month, signed by men whose names are a guarantee for truth and respectability, testifying in terms too strong for me to quote, to the light and joy which this cure has brought into their lives, their homes, and loved ones. Only last night a scene appeared at the depot that even strangers to the parties will not soon forget. A few years ago one of the sweetest and most thoroughly accomplished girls in the State was married to a man who was then prospering in his business, but who in time was overtaken and ruined by strong drink, finally abandoning his wife and child, and wandered, as it were, among the tombs. About a year ago he was induced to go to the Keeley Institute in New York, where he took the treatment and was cured. He has since been restored to his place in business, and is now living happily with his wife and child in the home where their happiness and sorrow began. One of the very best lawyers in North Carolina, as he shook hands with me last night to go home, said, "It is a great mystery; I do not understand it all; but I have no idea I shall ever want another drop of whiskey." A poor fellow said to me, "This is the first time in thirty years that I have been free from the merciless cravings of whiskey." And so I might continue till I had filled all my space in recording the testimony I have heard to-day.

THE WAY THE TREATMENT IS GIVEN AND ITS EFFECT ON DIFFERENT PATIENTS.

The treatment is absolutely uniform, given to each patient at the same time and in the same quantities, and yet all patients are not effected in just the same manner. This will not appear strange, however, when it is remembered that these are three distinct classes of patients who offer themselves for treatment. First, those who are mentally and morally strong; these come to the Institute with a full purpose and desire to be benefitted, and these *never fail* to be cured. And there is no case on record where a patient of this sort has ever gone back to his old habits of drinking. This class, too, is always cured in the time prescribed. Then there are others who, to some extent, resent the treatment,—that is, they are passive in their dispositions. These are as certainly and as effectually cured as the others. But in some cases it requires a little more time. Then there is still another class who come with little mental or physical power, and who are not easily brought under the treatment, and it is with this class that all the failures to cure have been found, and this has amounted to only five per cent. of all who have been treated in the twelve years work of the institution.

At 8 o'clock a. m. and 12 m., and at 5 and 7:30 p. m., each patient takes in his left arm a hypodermic injection, the point of the instrument tending upward. This is done in perfect order, all the patients forming in single file and each one approaching the desk in his regular order. The operation is without pain, and the patients seem rather to enjoy it, as it affords a pleasant stimulant. Then in addition to this each, one is required to take one teaspoonful of the liquid every two hours when awake. This is put into a bottle on which is labelled the name of the patient, so each man uses his own bottle and that of no one else.

THE CHEERFULNESS OF THOSE WHO ARE THERE.

Almost any one visiting the Institute will be deceived, especially if he should expect to find any restraints or rigorous discipline placed upon the attendants. They are absolutely free to exercise and amuse themselves at will, and this they seem to enjoy fully. The idea of being cured seems to thoroughly possess each one, and this has done away with the remorse and humiliation which some might associate with the treatment.

The citizens of Greensboro are proud of the institution and the noble work it is doing, and are doing what they can to contribute to the comfort and pleasure of all who come to receive the benefits of the institution.

THE LOCATION.

The location seems to be most fortunate here. Greensboro is accessible from all points of the compass. This is an advantage which will come to be more and more appreciated as the reputation and patronage of the Institute shall grow and increase, as increase it must. The building is convenient and well located on Main street, with an abundance of nice, well furnished and well-ventilated rooms. The dining hall on the first floor is kept scrupulously neat and orderly by the presence of Sister Eller, who is a good Baptist sister, and whose heart is thoroughly in this work. The table is well supplied by a variety of the best and most wholesome food. The appetite of the patients as it loses its desire for whiskey, is strengthened and sharpened for its natural food. In fact the natural relish for food is one of the first symptoms of the recovery and restoration of the patient. Board, lodging and servant hire is furnished in the building at $6 per week. Any patient preferring to board elsewhere is permitted under the rules of the Institute to do so.

THE MEN WHO ARE IN CHARGE.

The officers in charge are W. H. Osborn, Esq., president; Judge W. H. Eller, business manager, and Dr. W. J. H. Durham, physician.

President Osborn is well and widely known as a successful, enterprising business man. He is himself a graduate of the Institute at Dwight, Ill. He was from the first a strong and enthusiastic advocate of the merits of the Keeley cure, and is now giving his time largely to the work of inducing others to avail themselves of it.

Judge Eller is a most elegant gentleman, courteous, kind, and attractive in manner. He moved to Greensboro from Nebraska in October last, and has been in charge of the business department of the Institute since that time. He is, however, a native North Carolinian, and in all respects to the manor born.

Dr. Durham is well known to many of our people as one of the very best physicians in the State. He received his medical education at the Medical College of Virginia, and in addition to his thorough medical experience, he took a full course of treatment under Dr. Keeley at Dwight, Ill., and has the highest endorsement of both the doctor and the patients whom he has treated.

THE OWNERSHIP OF THE PROPERTY.

The Institute is owned entirely by native North Carolinans, and, except two, is the largest in the United States, having now a paid up capital of $200,000. One hundred and sixty patients have been enrolled here since October last, and more than one hundred have been cured, and are now "clothed in their right minds," many of them having been restored to their accustomed stations in business and in society, making happy many homes which for years have been filled with gloom and despair.

Now as I conclude, I commend the consideration of this matter, not on account of what I have written, and not on account of any man's theory as to its merits or demerits, because theory, in the face of living testimony, must go for nothing, but I do commend to all men everywhere that due consideration be given to the living, breathing evidence which stands up and boldly proclaims, "Whereas, I was blind, now I see, and the things I once loved I now hate."

J. C. C.

Rev. M. L. Green, one of our missionaries in the State department, and his brethren at Pine Forest have finished their house of worship and it is to be dedicated on the second Sunday in August.

OUR TRAVELLING AGENT.

ROXBORO.

The pleasant as well as profitable trip to Roxboro, and to Ephesus church, did much to repair the loss I felt in having to leave the meeting which was in progress at Wake Forest. Dr. Hatcher did some of his very best preaching, capturing students, men, women and children from the very first. The influence of the meeting will be felt at the College for years to come, and what is more, it will strengthen and build up the cause in many portions of the State as the young men who were converted and restored to their church fellowship shall go to their respective homes and places of work.

I found a great change in Roxboro since I saw the town twelve months ago. Many stores have been built or refitted, several new warehouses built, and quite a number of new and elegant residences have been erected in different portions of the town. The building of the Lynchburg and Durham Railroad by Roxboro has done much to put life and spirit into the business of the town, and has been of great value to this entire section, provided they will have the good sense to stop now without building another railroad, but will improve the country roads leading into the town. It is just as easy to ruin a town by too many railroads as it is to ruin it without any.

Every town like Roxboro needs especially to draw trade from all the *surrounding* country. This can be done by making and keeping up good roads into the country.

I found on reaching the town that Bro. Lamberth had gone to Ephesus, one of his country churches. I had heard of Ephesus church, and was glad of the opportunity of going (even if I did have to go by myself) to spend a while among the border-line brethren. This is no reflection on the brethren. There is no harm in living near the State line as long as they take their State paper. I was delighted with this section of the State. It is not only in the hands of good people now, but the evidences are there that the very best people have occupied that section in all the years which are past. The broad acres, rock fences and large mansions, still mark the places once owned by the Southern farmers who were the noblemen of the country. They were the men who paid the taxes, lent money and stood security. Why might it not be so now? These men made everything used on the farm and sold a large surplus of various products to men who followed other business; and a return to this method will restore that same thrift and independence which was so bountifully enjoyed by those who have lived before us. Ephesus is one of the oldest churches in this portion of the State. Good old Bro. King was its pastor for a great number of years, receiving for his services some forty or fifty dollars per year. Then came Bro. Mills, the father of Bro. J. H. Mills and Prof. L. R. Mills. Many of the brethren who are members now came into the church under the preaching of Bro. Mills, and speak of him now with great respect and affection. Following these were brethren J. J. James and F. H. Jones, both of whom were good pastors, and did faithful work.

For the past seven years Bro. Lamberth has been pastor of this church, and it looks now that nothing short of a ministerial funeral will separate him from these people. Pastor and people seem to be thoroughly in love with each other, agreeing upon all the plans and purposes of the church. I do not know any preacher in the State who has a more desirable field than Bro. Lamberth, and he deserves just such a field as he has, for first of all he is a splendid preacher, and is also an exceptionally good pastor. In his preaching he deals honestly and faithfully with his congregation, and when necessary does not fail to remind his people that the gospel is good for "reproof." Bro. Lamberth has no "hobby," but he and his people stand up square to every object of our work. A large per cent. of the Ephesus people are subscribers to the Recorder, and have been for years. I got quite a good number of new ones through the efforts of the pastor and other good brethren who aided me greatly in my work.

J. C. C.

STATE SUNDAY-SCHOOL CONVENTION.

This Convention was held with the First Baptist church in Winston. The body was called to order by President N. B. Broughton of Raleigh. J. M. Beaty was made temporary Secretary. The Convention was permanently organized by electing Dr. C. A. Rominger of Reidsville, President; Thomas H. Stout, 1st Vice-President; T. S. Sprinkle, 2d Vice President, and Rev. N. S. Jones of Salisbury, Secretary.

Rev. H. A. Brown, pastor of the First church, welcomed the Convention, in a well-chosen speech, which in itself was a foretaste of the pleasant sojourn which the Convention, during each day of the session, enjoyed.

The Convention extended a grateful, as

well as graceful, response through the President, Dr. C. A. Rominger.

The Convention was highly entertained by responses from Dr. Ellis, who spoke for Baltimore; Dr. Frost, for the S. S. Board of the S. B. Convention; Dr. A. E. Dickinson of Richmond; Dr. T. P. Bell, for the Foreign Mission Board, and Rev. D. W. Herring, for China.

General regret was felt at the failure of Dr. Sanderlin to be present and deliver the opening address of the Convention. We heard much sympathy expressed for Mrs. Sanderlin, whose extreme illness made it impossible for Dr. Sanderlin to be present.

At 7:30 p. m., Rev. C. A. Jenkens of Oxford, N. C., addressed the Convention on the Holy Spirit's work in the preparation, exposition and application of the Scripture truth in the Sunday-school lessons. The greatest compliment I can pay to the spirit and elegance of this address is, to say to the readers of the RECORDER, that we have just written to the speaker for his manuscript for publication.

Then followed an address by Dr. T. P. Bell on S. S. literature as a means of developing interest in missionary work.

But for the consideration that Baltimore, Nashville and Richmond remained to be heard from through Drs. Ellis, Frost and Dickinson, I should have supposed we were using too much of our good things the first day. What followed, however, showed that our apprehensions were groundless.

Friday morning at 10 o'clock, Rev. J. K. Fant addressed the Convention on the obligations of the churches to the Sunday-schools and of the schools to the churches. His speeches are always interesting. He has something to say, and when he says it, he stops.

Bro. J. C. Scarborough is next on the program, but was kept away by sickness. Dr. A. E. Dickinson stood for him, and in a spirit full of common sense and of practical utility, told us of the influence of a Sunday-school on our denominational life.

Special prayer, at different times, was offered for the recovery of Rev. A. W. Price, who was reported critically ill at his home in Wadesboro. But for his sickness he would have shown the Convention "The Pastor's Place in the Sunday-school." Dr. J. J. Hall of the Baptist Tabernacle, Raleigh, was chosen by the committee to present this topic, and in a speech highly characteristic of his ability as a speaker the interest in the program was well preserved.

At 7 o'clock p. m., the largest audience yet assembled to listen to Dr. J. M. Frost discuss the Sunday-school department of the Southern Baptist Convention, and Dr. F. M. Ellis of Baltimore, who was to tell us about the Centennial of Missions. Many who were at the Baptist State Convention were prepared to enjoy a speech from Dr. Frost. He is a man of the people, thoroughly practical in his ideas, and liberal toward the opinions of his brethren.

No one was disappointed in what he expected from Dr. Ellis. His speech was in the highest sense educative, discussing as he did the subject of missions in the broadest and most comprehensive sense.

Having to leave at this stage of the proceedings, I can only congratulate those who remain to hear the balance of the program.

I was splendidly entertained at the home of Bro. and Sister D. S. Reid. The people of Winston without regard to denomination did the handsome thing from the first to the last, and in behalf of those who attended the Convention, I wish to tender thanks to the Street Car Company for the free and liberal use of their cars to delegates who, for the first time, had an opportunity of seeing the livest and most progressive town in the State.

The Convention will meet next year in Charlotte. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. A. Campbell, of Poe's, Harnet county, called in this office last Saturday.

....Bro. L. L. Jenkins of Gastonia, paid his respects to the RECORDER office last Thursday.

....The Baptist church has been moved to the new lot on McIlvane street.—*Kinston Free Press.*

....Dr. R. H. Marsh of Oxford writes: "Geo. C. Needham is here doing good work in his Bible conference.

....Rev. A. W. Crabtree, has changed his post office from Longford to *Hornet, Mecklenburg county, N. C.*

....The Methodist Educational Society met in Charlotte, N. C., on the 13th, inst., and were in session three days.

....Rev. J. O. Alderman paid a pleasant call to the RECORDER office last Friday as he was on his way to Concord, N. C.

....Bro. A. W. Early, of Aulander, N. C., called to see us last Monday on his return from the Sunday-school Convention.

....The Durham church has called Bro. C. W. Tyree of Virginia, who is now a student of the Seminary at Louisville, Ky.

....We learn from the Murfreesboro *Index* that eight persons were received into the Baptist church by baptism last week.

....Prof. W. L. Poteat passed through Raleigh last Thursday afternoon *en route* to Winston to the Sunday-school Convention.

....The ladies of the Baptist church gave their pastor, Rev. W. A. Pool, a pounding last Thursday night.—*Statesville Landmark.*

....Rev. T. H. Justice, an old and well known Baptist preacher of Rutherford county, died last Saturday morning.—*Monroe Enquirer.*

....Rev. N. R. Pittman, of St. Joseph, Mo., writes: I enjoy the RECORDER, I am delighted with Baptist growth in my old home town—Lumberton.

....Dr. A. T. Pierson, who has been supplying Mr. Spurgeon's pulpit for some time, has engaged passage and expects to sail for America June 1st.—*Baltimore Baptist.*

....The Baptist State Sunday-school Convention met in Winston on the 14th, inst. Dr. C. A. Rominger was elected president of the Convention.

....Rev. A. W. Price, of Wadesboro, was kept from attending the Sunday-school Convention by sickness. We are sorry to learn that he is seriously ill.

....At the First Baptist church in this city on last Sunday, Rev. J. L. White, the pastor, received seven into the fellowship of the church.—*Asheville Baptist, April 13.*

....Rev. J. S. Hardaway, of Oxford, writes that brethren Marsh, Hobgood, and myself and probably Bro. Stradly expect to go to the Southern Baptist Convention in Atlanta.

....The little mission church at Princeton, with Rev. O. C. Horton as leader, will soon be in their new house of worship. It will be the best house of worship in the town when finished.

....The Baptist Home Mission Society closed its year March 31st with a balance in the treasury. This was caused by a legacy of $70,000, otherwise there had been a debt.—*Baltimore Baptist.*

....The next session of the Baptist State Sunday-school Convention is to be held with Tryon Street Baptist church, Charlotte, N. C., and is to begin Tuesday before the 1st Sunday in April 1893.

....Rev. C. N. Donaldson of Norfolk, Va., sends us an account of the recent meeting in Wilson, N. C., in which he says there were about fifty or sixty added to the church by baptism and by letters.

....Rev. J. L. Cottingham and his brethren at Wilson's Mills, have about completed their new house of worship. This is one of the many mission churches that will get into a new house this year.

....Rev. E. M. Poteat of New Haven, Conn., with his wife and child, is on a visit to his brother, Prof. W. L. Poteat at Wake Forest. He is recuperating from some temporary illness, and expects soon to return.

....Dr. Edward Lane, a Presbyterian Missionary at Campinas, Brazil, died the 27th of March, last. Dr. Lane was one of the founders of the Campinas Mission in 1869. He went on from Va.—*N. C. Presbyterian.*

....The members of the Baptist church gave their pastor, Rev. J. H. Edwards such a pounding Thursday evening, that the grocer who supplies the larder will find his occupation gone for weeks to come.—*Goldsboro Headlight.*

....Bro. L. L. Lowery, a student at Wake Forest died at the College Sunday morning, of stricture of the bowels. Bro. Lowery was a fine student, an exemplory christian. We extend our sincere sympathy to his bereaved father and mother.

....Dr. J. M. Frost, Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention, writes: "Our work is moving very finely, surpassing all our expectations in everything, and promising even larger returns for the future."

....Rev. A. C. Dixon is to give his celebrated lecture on "Moths and Myths of Infidelity," on May 19th, at the Y. M. C. A. hall. Everybody in Baltimore will want to hear him. The proceeds are to be devoted to the dissemination of anti-infidel literature.—*Baltimore Baptist.*

....At the Baptist church, Rev. J. N. Stallings of High Point filled the pulpit morning and evening. In the afternoon the pastor, Rev. Henry Sheets, baptized four applicants and at the evening service the right hand of fellowship was extended by the church.—*Kernersville News.*

....One great joy of our conference this morning was the presence of our beloved Dr. J. L. Burrows. His sweet, rich voice delighted the ears of his old charge at Freemason street. Dr. Burrows says his health is fine, and he enjoys life and preaches with ease.—*Norfolk Notes in Balto. Baptist.*

....Rev. D. W. Herring, will deliver the address before the Maggie Nutt Missionary Society of Oxford Female Seminary at the next Commencement. The Society is named in honor of his wife, who is a graduate of the Seminary. Dr. H. A. Tupper will be invited to speak also, and it is hoped that he will accept.

....There is a good meeting in progress at the Fayetteville Street Baptist church in this city. The pastor, Rev. Jonathan Wood, has been aided by Rev. O. L. Stringfield, until he left to attend the Sunday-school Convention. Several persons have professed conversion. On last Sunday night they had a very precious meeting.

....Bro. Carrick of Lexington writes April 18th: "I am glad to say that we have just closed a good meeting in our church here. I baptized fourteen last night, and three others have been received for baptism. One received by letter. Bro. J. K. Fant of High Point was with us and preached the gospel with earnestness and power. Our people were very much pleased with Bro. Fant, and will be glad to hear him again."

....The Board of Trustees of the Baptist Female University met in annual meeting on the 12th inst. There were present Prof. W. L. Poteat, Dr. C. E. Taylor, Rev. W. R. Gwaltney, Judge Faircloth, Rev. C. Durham, J. C. Scarborough, W. N. Jones, Dr. J. W. Carter, N. B. Broughton and W. G. Upchurch. The newly elected trustees, Carey J. Hunter and Prof. E. McK. Goodwin were invited in and were introduced.

....Rev. Geo. C. Needham commenced his meetings in Raleigh last Sunday at 11 a. m. in the First Presbyterian church by delivering an able and instructive sermon on the doctrine of the resurrection. He held a Bible lesson at the Edenton Street M. E. church at 3 p. m.; at night, at the Baptist Tabernacle, one on the "Priesthood"; Monday, 4 p. m., one on the "Holy Spirit" in the Presbyterian church, and one at night in the First Baptist church on "How to Study the Bible." These were rich feasts to all. The meetings are to close on Wednesday. We are glad to see so much interest manifested in Bible study.

....Bro. T. G. Wood writes: "We have just closed a delightful meeting here of a week's duration, in which quite a number professed conversion. Dr. Hufham was with us and did the preaching. Our people always hear him with delight and profit, and this time, the "Old, old story" as told by him, seemed simpler and richer, and fuller of love than ever, and it proved the power of God unto salvation. Only one young lady now at Institute not a professing christian.

From Edgefield C. H., S. C.

Dear Editor:—The visits of the dear old RECORDER with its bright face are more welcome as the time goes on. Though separated from the people of my birth by half the width of the Old North State and almost the entire width of the widest part of her sister commonwealth, South Carolina, I still feel an interest in all that interests my kindred and former co-laborers. The RECORDER from week to week comes laden with intelligence of their successes, and all is hailed with joy.

I thought that a few dots from a distance would be interesting to you:

My field is hard. All work is hard, I believe, if it is closely followed. My people are kind and appreciative—a good people to work with and generous to a fault.

Things were somewhat confused here when I took hold, but there is now increasing unanimity and efficiency on all hands. Sometime ago I held a meeting, and the Lord was with us. I had thought of getting help from abroad for my next, which I am to hold soon; but Dr. Nelson, my neighbor now, suggests that I hold it with my forces on the field. So I have decided to hold just after the S. B. Convention, and with my own home helpers. In my church are sufficient help—lawyers, doctors, and one young minister of good prospects.

The Centennial of Missions is receiving considerable attention in these parts. I go next Friday to help in a mission concert at Johnston's, at which place Rev. W. T. Hunley, a son of Old Virginia, is pastor. By the way, he is one of my predecessors at this place. Several brethren are expected to be present, viz., Rev. J. C. Brown of Aiken, Rev. J. W. Wingo of Ridge Springs, Bollridge of Batesburg, Tolson of Columbia, and possibly Bro. Thomas of the *Courier*. It will be a good meeting and similar meetings will be held at other places as the year goes on.

Bro. Hunley will be with us here on the fourth Sunday in an effort in behalf of Foreign Missions.

Edgefield county is peculiar in many respects. It has furnished more State officers and more almost anything else than any other county in the State. The present Governor, R. B. Tillman, is an Edgefield man, and the candidate of the Anti-Tillmanites is a fellow-citizen of this village and member of my church, and sings in the choir. Ex Gov. John C. Sheppard is the candidate, and a hot contest is anticipated on all sides.

The fights here are very different from what they were in North Carolina. There, the heat of the battle comes, I think, after the nomination of the candidates. Here, the fight is made before the time of the nominating convention, and is a contest of the candidates for the nomination, because to get the nomination is equal to election. Democracy being solid here, to be its candidate for an office virtually elects, there being no hope for an opponent. The fighting has already begun with us, echoes of which I am sure will reach you all in North Carolina. It will be hard for us pastors to keep the interests of the cause from suffering amid the confusion always attending a campaign. There is one redeeming feature,—beginning earlier, it will be over sooner than with you.

We are counting the weeks as they pass, so anxious are we for summer to get here, when during vacation we will visit you all at home. I am to be with Prof. Beckwith in a meeting at Mt. Moriah in the Raleigh Association. I have been there with him before and am looking forward to it with delight.

All aboard for the Convention at Atlanta! One advantage I have here. I will not have near so far to go as you all have. That's good and cheaper, which is an item these hard times. Fraternally,

J. N. BOOTHE.

Edgefield C. H., S. C., April 11, 1892.

Serious Outlook.

Only $82,427.48 has been received by the Foreign Mission Board since May 1st, 1891. Last year at this time, $85,559.91 had been received. Our obligations now are $5,000 more than they were then. Hence the churches are $8,000 *more in arrears* than in the middle of last April. By the last day of April, the Board must have $35,000 to meet notes in bank given on the faith of the Southern Baptist Convention, not to mention drafts which may come from the missionaries.

Let each ask before God: What is my duty in this crisis?

H. A. TUPPER, *Cor. Sec.*

Richmond, Va., April 14, 1892.

Chowan Association.

The Chowan Association meets with the church at Ballard's Bridge, Chowan county, May 17th, 18th and 19th.

Persons coming by steamer "Lota" from Franklin or Edenton will be met at Holley's Wharf. Those coming on the Suffolk and Carolina Railroad will be met at Chowan Station.

The ministers of this Association at their meeting in Edenton, April 6th, passed a resolution, requesting the Association to give the second day entirely to the Centennial of Missions. A. W. BURFOOT.

Bible Meetings.

The Bible meetings in Oxford, conducted by Rev. Geo. C. Needham, have come to a close. They were attended by the whole town, and have stirred up a spirit of inquiry as to the teachings of the word of God. I look for much from the meetings in the future. They must lead to better living, and to more faithful service of God. Rev. W. P. Fife was called away from the meetings by the illness of his wife. Rev. Geo. C. Needham won the hearts of all our people. He captured Oxford. He is a man of faith, and mighty in the Scriptures. Oxford will remember his visit for years to come, and will gladly welcome him into our midst again, whenever he can come among us.

JNO. S. HARDAWAY.

"Church Finances" Again—A few More Words.

In the RECORDER of April 6th, appears a communication on this subject over my name. In the hast of writing, I made a mistake, which I wish to correct. The mistake occured in multiplying by the different amounts of percentage. I may not be amiss to complete the table thus:

$50x60	per cent.	$30.00 (Pastor.)
50x 5	"	2.50 (F. M.)
50x 5	"	2.50 (H. M.)
50x 8	"	4.00 (S. M.)
50x 7	"	3.50 (A. M.)
50x 3	"	1.50 (Orphan's)
50x 2	"	1.00 (M. R. P.)
50x 3	"	1.50 (S. S. & Col.)
50x 7	"	3.50 (Miscellaneous)
Total		$50.00

It may be well to state, by way of meeting one common objection to this plan, that is, apportionment or assessment feature, that the Finance Committee, by some more labor, could see in person each member of the church, and secure by pledges the amount needed for the year. Any other object besides these mentioned in the first table, could be provided for by allowing a certain per cent for that object. "Miscellaneous objects" could include amount needed for lights, fuel, sexton's pay, for the poor, &c., and if necessary, the per cent. allowed could be made larger.

Brethren belonging to the churches in the country are apt to dispose of this plan with the remark, "It will suit perhaps town or city churches, but is not practicable among farmers, who do not handle much money only at certain seasons of the year." Admit that a brother handles money but once during the year, can he not *then* decide what he proposes, or what he is asked, to give for "Church expenses" that year, *lay it aside*, and give in the manner mentioned? Here, as elsewhere, it is often emphatically true that "where there is a will, there is a way." Yet many of our people will continue their "old way" of collecting, which often is virtually "no way." It needs no prophet to say here, however, that until the masses of our churches adopted *some* better system of collecting church dues, our pastors, our churches, our boards, and our benevolent work generally, must suffer for it. Brethren, we can improve here; why not do so? It will require at least three years to test properly the plan suggested.

C. A. WOODSON.

Was it Said Sympathetically?

In the 39th number of the RECORDER, brother S. P. Lowery informs us that the farming preachers have a hard task; that he has to ride twenty or thirty miles to get to his church; and that when he gets there, he is so wearied and confused, that he confuses the people. Brother Lowery then calls down upon him the woe pronounced in Jeremiah 23: 1, 2. He says let him be educated, then he will carry the word of God in his heart—if he had only said head, instead of heart.

Though a man speak with the tongue of men and of angels, and have not charity, he becomes as sounding brass or a tinkling symbol.

That the preacher, who preaches and farms for a living has a hard task, is not questioned. Who feels this more than himself, and who deserves sympathy more than he? But did Brother Lowery give us this information, in order to elicit sympathy that we might help to bear the weary and heavy-laden brother's burden, or to array him before the public, that he might be had in derision, and that his burden might become more grievous to be borne? In war, artilleries have battered down many a fortification, infantry has achieved many a victory—both are necessary. Also, there is a duty and a place for all of God's servants to work in his vineyard—to every man his work.

Oh, that the time may speedily come that we shall realize that the Lord hath need of us all, and that we are one body in Christ, and every one members of another! Then, though we have gifts differing to the grace given us, we shall be kindly affectioned one to another, with brotherly love, in honor preferring one another, that the world may know that we are Christ's disciples.

Then, we should not mind high things, but condescend to men of low estate, and rejoice with those that rejoice and weep with those that weep. Then, we should not think more highly of ourselves than we ought to think, nor be wise in our own conceits, nor look upon our own things; but we should look every man on the things of others, and we should be meek and lowly in heart. Then, we should not be thrusting with side and shoulder, nor pushing with the horns; but we should be strengthening the diseased, healing that which was sick, binding up that which was broken, and seeking after that which was lost. Then, whether the preacher be educated or uneducated, whether he be a man of oratory or a man of plain speach, whether he be clothed in costly apparel or clad in vile raiment, whether his hand be gloved in kid or browned with honest toil, the word spoken will not be as sounding brass or a tinkling symbol; but will accomplish that whereunto it is sent; Zion will travail and bring forth sons and daughters to the glory of God. Then, we should not dispise one another, judge one another, nor put a stumbling block or an occasion to fall in a brother's way; but love will be without dissimulation.

J. A. MOTON, *a layman.*

Whitley, N. C.

Life of Rev. Daniel White.

Real sunbeams sometimes illumine the pathway of an author. Several of these, it has been the good fortune of the writer to enjoy in reference to his little work above mentioned. Numbers of esteemed brethren have written of how much they enjoyed the book and the good they believed it would do wherever read; but none were more keenly relished than those below, one from Rev. N. B. Cobb, while the work was running through the RECORDER, to the Rev. John Monroe, and which was handed the writer; another, the complimentary notice of the book by the Rev. Wm. Cathcart, D. D., in his Baptist Encyclopedia of Philadelphia, and, very recently, from our loved brother, Rev. Henry Sheets of Lexington, N. C. Bro. Sheets wrote to one of the publishers, Bro. N. B. Broughton, for copies of the book, and he replied that none were left and referred to the writer for the possibility of getting it. This showed that the edition of one thousand copies, or over, was exhausted with the exception of a dozen still on hand with the author. A copy was sent at once. Appended is a brief extract from Brother Sheet's letter to the writer, written from Lexington, N. C., bearing date of March 23d, 1892:

"This morning I received the copy of the Life of Rev. Daniel White. As it was raining this eve, I read it through. My brother, I want to thank you for writing this grand little book. I don't know that I ever read anything (of its character) that so stirred me as this little work. I was alternately reading and using my handkerchief. I don't know that I ever wept more in reading anything in my whole life. If it is weakness in me—can't help it—I don't want to help it. I feel in my soul that it was a God send. Why? I'll tell you. I might have sent for it a little earlier or just a little later, but it would not have affected me like it did had it come at any other time. * * *

"Now, this is what I have decided to do—decided before I finished reading in the book in question. * * * I'll swing loose in my work and *trust* God to take care of me and mine in old age. I failed to state in the proper place, that my spirituality was becoming somewhat dwarfed—I was becoming uneasy—I hardly knew what was the cause. God bless the memory of Daniel White."

Thus speaks a good man and an able minister. Such utterances are, to an author's heart, as the dews on Mount Hermon or the songs of Ossian! If this work is thus blessed of God to his great workers, what may he enable it to accomplish in his harvest field and for missions!

Bro. Sheets is preaching for Waughtown and New Friendship and in his excellent letter tells us much of interest in his section, William Dowd, instrumental in getting up New Friendship church, owned a farm in what is now Winston—married a daughter of Dossey of the "Choice" hymn book. (Can any of the RECORDER readers tell where Rev. Wm. Dossey lived?) He tells also of Rev. George Pope, so long pastor at Abbott's Creek church, and concludes by asking if the writer has copies of the Life of Rev. Daniel White for sale, as he wishes to supply friends, and for us to make his house our home when we come to Lexington. With such children of the Great King, it is our wish ever to be at home here and hereafter.

The first edition of the Life of the Rev. Daniel White is exhansted; shall there be another, enlarged and improved, (with appendix memoirs of Rev. John Monroe and Mrs. Ann B. McGugan) issued and sent forth? If fifteen brethren or sisters agree to contribute ten dollars each for that purpose, they will each receive fifty copies when out to reimburse them—with their names on the frontispiece page to show their good work. No money need be sent till the work is ready for the printer, and the fifteen ready to contribute made up, when they will each be reminded, and the book with their contributions sent to the publisher. Any willing to contribute will please address the author, Duncan McNeill, Montpelier, Richmond county, N. C.

As many, too, as could sell in their sections 10, 50, 100, or 500 copies, will please let us know by letter, that an approximate idea as to the number to be issued may be formed. All letters on the subject will be thankfully received. D. MCNEILL.

Montpelier, Richmond Co., N. C.

The Rev. George H. Simmons, the evangelist from Kentucky, and the famous singers, Prof. D. B. Towner and wife, commenced a series of services in the First Baptist church of Wilmington on the 15th inst.

Rev. J. L. White of Asheville will preach the annual sermon at the coming commencement of Judson College, and J. D. Murphy, Esq., of same city, will deliver the annual address.

Mr. Walter L. Stradley, son of Bro. J. H. Stradley of Granville county, recently delivered an oration before a club in San Francisco that is highly spoken of by the press of that city. Mr. Stradley is a lawyer, and we note with pleasure the success of young men from North Carolina in other States.

Rev. B. F. Marable, D. D., an able preacher and one of the most popular ministers in Wilmington presbytery, died yesterday at the residence of Dr. Daniel McGraham in Wallace, Duplin county. Dr. Marable had charge of the Presbyterian churches at Clinton and [illegible]. He was about fifty three years of age. [illegible] years past he had suffered with [illegible] kidney trouble. Wilmington Star.

(CONTINUED FROM THE FIRST PAGE.)

seems willing to nourish and foster beneath her wing. God save this favored land from the brood of her own established religion. Brethren, stand fast in the liberty wherewith Christ has made you free, and be not afraid of any sudden fear nor calamity when it cometh, for he who trusteth to the Lord, mercy shall compass him about, and he who is faithful to God and Christ shall hear it said at the last. "Well done, good and faithful servant, enter thou into the joy of the Lord." May the Lord bless this word for Christ's sake.

International Lessons, 1892.

Sunday, April 24—Psalm 23.

THE LORD MY SHEPHERD.

Motto Text—"The Lord is my shepherd I shall not want." Ps. 23: 1.

This Psalm is called by an eminent American preacher, "the nightingale of Psalms." "It is small, of homely feather, singing shyly out of obscurity, but Oh, it has filled the air of the whole world with melodious joy greater than the heart can conceive." It is the song of the christian masses of the world and the Saviour seems to remind his disciples of it in John 10: 1—16, wherein he says, "I am the good shepherd: the good shepherd giveth his life for the sheep."

The relationship existing between the Eastern shepherds and their sheep was very intimate. The shepherd not only fed and protected the sheep by leading them into green pastures and beside still waters, and by defending them against wolves and bears, but he made a companion of them. He called them all by name, he knew the peculiarities of each individual among them. "I am the good shepherd," says Jesus, and know my sheep, and am known of mine."

While David was a shepherd boy, he was cut off by his business from the companionship of men, and it was but natural for him to make companions of the poor creatures dependent upon his care. Their enemies became his enemies, and their friends his friends. The cry of a helpless lamb would instantly arouse him to its care, and an attack made upon the fold by a wolf or a bear was resented as promptly and as fiercely as an attack made upon himself.

Some have supposed that the Psalm was composed by David at Mahanaim, when he had been driven from his throne by his rebellious son Absalom, and both he and his army of faithful followers were rescued from starvation by the friendly gifts of Shobi, Machir and Barzillai. (2 Sam. 17: 27–29). In his desolation in the wilderness, his thoughts, doubtless, returned to the innocence and happiness of his younger days when he minded his father's sheep in the wilderness and practiced his sacred songs to the accompaniment of his harp. He was reminded of his own care for the poor helpless sheep, when they were pursued by their foes, and how he had risked his own life and slain a bear and a lion in their defence. (1 Sam. 17: 34—34.) As the sheep in time of great danger looked to him for deliverance and for life, so now, in his great straits, he could look only to the Lord as his shepherd, to grant him life and deliverance from the strong army that was gathered against him, and from the pangs of hunger that were consuming his own followers. This Psalm, like all true song, was the outburst of his own feelings and his own experiences.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Warned by messengers from Zadok and Abiathar of the plans of Absalom's generals to surround and destroy him in the wilderness, he had just passed over the waters of the river Jordan with his whole army faint and hungry when Barzillai and his friends came to their rescue with provisions (2 Sam. 17: 15—29), and in the stillness of the night that followed the passage of the Jordan and the refreshment of his troops, he looked toward the quiet waters of the river so lately disturbed by the splashings of his soldiers, and realizing that his own life had been saved by the timely information that had come to him, he sang, "He leadeth me beside the still waters. He restoreth my soul." He giveth back my life. Man's life, like a stray sheep, has wandered far from God. The good shepherd restoreth it by bringing back the soul to harmony with God's law. Happy is he who can say with David, "He restoreth my soul." If the soul is restored to communion with God, no sort of earthly surroundings can destroy one's peace and happiness. All misery comes from the soul being in disharmony with God.

V. 3. "He guideth me in the paths of righteousness." The shepherd goes before in guiding his flock. The christian's safety is in following obediently and meekly in the footsteps of Jesus. There are many paths leading in different directions, but only one path in which the child of God is secure. That path is marked by the earthly footprints of the Good Shepherd. 'Tis always safest to follow where Jesus leads.

"For his name's sake." Not for our sakes are we made righteous, but for Christ's sake. The cripple was made whole and commanded to take up his bed and walk—not simply that he might be cured and made happy, but that the world might know that the Son of man "had power on earth to forgive sins."

V. 4. "Yea, though I walk," &c. "Some one has said that when there is a shadow, there must be a light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path; let us then rejoice that there is light beyond." *Spurgeon.*

"I will fear no evil." Not that the christian will not encounter evil, but the *fear* of it is removed. "God did not take the Hebrews out of the fiery furnace to come down and walked with them. He did not remove Daniel from the lions' den; he sent his angel to close the lions' mouths. He did not answer the prayer of Paul to remove the thorn of flesh, but he gave him a sufficiency of grace to sustain him."—*Peloubet.*

V. 5. "Thou preparest a table before me in the presence of mine enemies." This was literally done for David when Barzillai, Shobi and Machir "brought beds and basins and earthen vessels, and wheat, and flour, and parched corn, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine for David and for the people that were with him (at Mahanaim) to eat: for they said the people are hungry, and weary, and thirsty, in the wilderness." (2 Sam. 17: 27–29.)

Enemies of every kind are round about the christian in this world. He wrestles "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore," says Paul in Eph. 6: 13, "take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6: 13.)

"Thou anointest my head with oil." The anointing of the head with oil was an act of great respect in the East. Christ contrasts the want of respect shown him by Simon in not anointing his head, with the great respect shown by the woman in anointing his feet. David meant to say, God had highly honored him. No wonder he added, "My cup runneth over."

If the great God so highly honored him, and had so guided and guarded him all his days, he would never forsake him. "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." The believer is secure not only in this life, but in that which is to come.

Happy is that man who can truthfully say, "The Lord is my shepherd I shall not want."

N. B. COBB.

Raleigh, N. C.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton N. C.
Feb. 10, 1892.

The greatest enemy of the gospel to-day is worldliness in the churches The fact cannot be ignored or denied. Many a pastor has his pulpit in a spiritual ice-house and the people are as cold and immovable as blocks of ice. We sometimes tremble at the thought that God may chasten his people with great sorrows to wean them from earth and to draw them nearer him.—*Central Baptist.*

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $3.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

The LEVERETTE SPECIFIC Co., 339 Washington St., Boston, Mass.

The man who lives under a habitual sense of the divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best friends. The time never lies heavy upon him. It is impossible for him to be alone; but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him.—*Spectator.*

"WORTH A GUINEA A BOX."
BEECHAM'S PILLS
CURE
SICK HEADACHE,
Disordered Liver, etc.
They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.
Covered with a Tasteless & Soluble Coating.
Of all Druggists. Price 25 cents a Box.
New York Depot, 365 Canal St.

Madness from Much-Learning.

A preacher may have great learning, but very little sense. William F. Broadus used to tell a story of a young preacher of decided talents and wide culture, who, with great erudition, prepared and preached a sermon to prove that the Bible must be of Divine origin, because the poetry of the Bible was superior to all the ancient classical poetry. In proving (?) this, he quoted long passages from Homer and Virgil, and critically compared them with passages from Isaiah and Ezekiel, and his congregations were made up of negro slaves. How a man who had so little sense could ever have made himself a scholar, is one of the insoluble mysteries of human nature.—*Cor. Philadelphia Baptist.*

Increase the appetite by the use of Ayer's Cathartic Pills. They cause the stomach, liver and bowels to perform their functions properly, do not debilitate, by excessive stimulation, and are not irritating in their action. As an after-dinner pill, they are unequaled.

Conscience.

Conscience is either the best friend on earth or the greatest enemy on earth. And man had better have all the world against him than have his conscience against him, and if all the world be against a man, yet if his conscience befriend him, it will enable him to bear up with comfort.—*Samuel Slater.*

Gone mad—
the person with bad blood who's not taking Dr. Pierce's Golden Medical Discovery. You are bereft of judgment and good sense if you allow your blood to get out of order, your liver sluggish—life dull, everything blue, for you may soon find out that you're in the grave—or next to it—because you did not procure the G. M. D. soon enough, and some dread disease, may be influenza or consumption, may be typhoid or malarial fever, has taken you. Consumption is Lung Scrofula. For Scrofula in its myriad forms, and for all Liver, Blood and Lung diseases, the "Discovery" is an unequaled remedy. Everybody, now and then, feels "run-down" "played-out,"—with no power to generate vitality, in fact, just too sick to be well. That's where the right kind of medicine comes in, and the "Discovery" does for a dollar what the doctor wouldn't do for less than five or ten.

We claim that nothing like it has been discovered for a blood-purifier. It's *guaranteed* by the makers. Your money is returned if it doesn't benefit or cure you.

CONSUMPTION
THE POSITIVELY CURED.
THE BEST
Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merits alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed it will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by
W T. CHEATHAM, JR.,
HENDERSON, N. C.

For Sale Cheap.
A magnificent edition of the Encyclopedia Britanica. It is well bound and is not the slightest soiled. Will sell the entire set of 25 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells.
Catalogue with over 2500 testimonials.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect February 23, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex Sunday.
Lv Wilmington	9.50 a m	.....	.....
Ar Fayetteville	1.55 p m	.....	.....
Lv Fayetteville	3.00 p m	.....	.....
Lv Sanford	4.25 p m	.....	.....
Ar Greensboro	6.55 p m	.....	.....
Lv Greensboro	7.15 p m	.....	.....
Lv Walnut Cove	9.00 p m	.....	.....
Ar Mt Airy	11.15 p m	.....	.....
Lv Bennettsville	.....	12.40 p m	.....
Lv Marston	.....	1.27 p m	.....
Ar Fayetteville	.....	2.57 p m	.....
Lv Ramseur	.....	.....	7:25 a m
Ar Greensboro	.....	.....	10:05 a m
Lv Greensboro	.....	.....	10:35 a m
Ar Madison	.....	.....	1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m	.....	.....
Lv Walnut Cove	8:11 a m	.....	.....
Ar Greensboro	10:00 a m	.....	.....
Lv Greensboro	10:30 a m	.....	.....
Lv Sanford	12:45 p m	.....	.....
Ar Fayetteville	2:06 p m	.....	.....
Lv Fayetteville	3:04 p m	.....	.....
Ar Wilmington	7:05 p m	.....	.....
Lv Fayetteville	.....	2:11 p m	.....
Lv Maxton	.....	3:32 p m	.....
Ar Bennettsville	.....	4:22 p m	.....
Lv Madison	.....	.....	2:45 p m
Ar Greensboro	.....	.....	4:55 p m
Lv Greensboro	.....	.....	5:15 p m
Ar Ramseur	.....	.....	8:10 p m

W. E. KYLE, Gen. Pass. Agt.
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Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 53 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	3 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 53 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4 40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leaves Oxford 8.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7: 5 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

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President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

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Subject for April 1—Cuba.

God's Hand in Cuba.

No modern mission bears greater evidence of providential leadings than that so recently established in the island of Cuba. Before our people were ready for the work, God was preparing for his latest evangelical victory. Earnest women upon the neighboring isle of Key West, were indeed praying for an open door, and yearning looks were sent over the dancing waters of the Gulf towards the Queen of the Antilles. In the Southern Baptist Convention of 1882, sitting in the town of Greenville, S. C., a brother arose and begged that a resolution be considered, directing the Foreign Board to enter the island of Cuba with the gospel. It found no favor; even the officials of the Board urged that they be not trammeled by positive directions, such as the paper provided for. The resolution was laid upon the table, with scarcely an opposing voice. The resolution not appearing in the journal, when that was read on the following morning, a point was made by the mover of it, that it should be recorded together with the disposition of it. The secretary had omitted it from the record, according to established precedent, since it had failed to become an action of the body. The President, nevertheless, directed that it should be entered, but upon searching for the paper, it could not be found, and so was never incorporated in the records of the Convention. The matter was dismissed, probably without a thought, save that the movement was but the visionary dream of some impulsive brother, who was perhaps acting without knowledge. But Alberto J. Diaz was even then in New York coming into the light of the gospel of Christ, and cherishing his first yearnings for the evangelization of his brethren according to the flesh.

When in 1885 the Florida State Convention, sitting in Jacksonville, felt drawn towards Cuba, the way seemed to be blocked up, on account of the burdens then upon our Foreign Board. So great were the demands from the other fields of the Convention that prudent brethren did not see their way clear to take up the work, at least until after the meeting of the Southern Baptist Convention, then nearly half a year in the future. But the exigency was a pressing one. Diaz had then appeared, full of enthusiasm, but practically untried. No one could prognosticate the power of the man or his adaptedness to the work. Indeed, more was hoped for from the devoted and zealous sister, who it was thought might have access to the women of Cuba and thus reach them and their children, with the purity of the gospel. A tentative proposition from our Home Board, to sustain its own missionaries in Florida, if these should devote a part of their meagre salaries to Cuban work, proved to be the means by which the island was entered, and so Diaz was set apart as an American minister under the Home Board, at Key West in the following month of January, 1886.

The man who had left Cuba upon a log of wood, escaping from the soldiery because of his connection with one of the futile revolutions against the Spanish power, and who, like his prototype, the Apostle, had thus spent on his frail support, "a night and a day upon the deep," now returned as a minister of Jesus Christ, with an open Bible and a delivering gospel. The ear of the people was turned to him as it would not have turned towards an imported missionary, as was evidently intended by the Greenville resolutions. There had been missionaries sent out by other denominations, but all these had failed. Good men, of American birth, representing at least three denominations of evangelical christians had done no more than reach a few English speaking people, and one had only gathered around him a few English and American folk. But God now raised up a native,—a man of the people,—familiar with their traditions, acquainted with the customs and prejudices, and perfect in their liquid and emotional tongue. The sweetest encouragement met him as his own mother became the first fruits of his work. God had settled the question of a Cuban mission, and we could but marvel at the wisdom and power of it.

The story of the wonderful success of this work is part of current history, and is as "familiar as household words." The reception of Diaz among his own kindred was a marvel of grace. One after another his own family rose from the foot of the Cross glowing with a new life, and gathering into a nucleus around which crystallized a band of believers. The little church begun in his own house became a testifying church from the beginning; out of the fulness of new-cleansed hearts, the first disciples of Cuba "went everywhere, preaching the word." The rapid growth of interest and inquiry attracted the attention of the antagonistic powers of the Romish hierarchy. But when, humanly speaking, the infant interest might have been strangled in its cradle, God interposed his hand again.

A pestilence sprang with venomous grip upon the city of Havana. It was a new and unaccustomed trial to a people who had become familiar with the tropic fevers and their remedies; it was a loathsome disease from which men fled with blanched faces. God had made Diaz a skilled physician as well as an Apostle of the truth. With his band of baptised believers he thrust himself into the breach, ministering with skillful treatment and tender nursing. Ten per cent. of the whole number fell at their post of nursing. It was a trial of faith, but a trial which proved victorious. Out of that epidemic of small-pox, the little Baptist church emerged with the grateful appreciation of a stricken population.

From this circumstance sprang the famous contest about the cemetery,—a project on the part of the Romish officials which invited a succession of antagonisms, any one of which would have proven successful had they not been met with a patience and tact which can only be explained by the fact that God was directing everything with his own hand. The christian Baptists were confronted with the alternative of being buried like dogs with paupers and outcasts, or of renouncing their simple faith in the Lord Jesus in the trying hour of death. A Protestant cemetery became a necessity. Friends were marvellously raised up at an important juncture, by which an acquisition of ground was possible. When it was located, the avenues to it were blocked up, and roads that had been high ways for a century were obliterated; excommunication was pronounced upon those who had aught to do with the interment of their friends within it; appeals were made to the secular authorities and to the parent courts at Madrid as against the enterprise. But at every turn the opposers were worsted; the cemetery has become the sacred burial spot of the poor of Havana, and the wealthier who chafe under the galling yoke of Rome are adopting it as their Machpelah. From the beginning God has so prospered it that it has never been a charge upon the brethren of the island, or upon the sustaining Board in America. It has been a source of revenue rather than a charge.—*Lansing Burrows, D. D.*

Letter from Brazil.

Dear Miss Armstrong:—I must write you something of the progress of our work in Brazil, and the state of affairs at the close of this our most prosperous year. It is with a soul full of thankfulness to God that I look over the past months of '91 with their busy days and golden sheaves,—for truly the Lord has given us much fruit, and the cause is growing as never before.

I alone have baptized nearly fifty rejoicing believers since the beginning of the year, and the brethren in North Brazil (Bahia) and in Minas have also witnessed many conversions and baptisms.

Here in Rio Janeiro Mission we have organized three new churches, now having five under our supervision.

In Rio Janeiro city, which numbers not far from 600,000 souls, we have kept steadily at work and have been preaching at half a dozen different points, where the attendance has been most cheering, and where many persons have for the first time listened to the way of salvation. Our native brethren for the most part have been very zealous, self-sacrificing and faithful. A number of sinners have been converted and added to the church by baptism. Our membership is fifty six, ten members having been dismissed by letter to form the Campos church, and two having been excluded.

The present state of the church is really very good, and nothing apparently hinders much greater progress, except the lack of a building and more workers. We are still compelled to invite people to a little noisy rented hall over a grocery store, and hidden away, to hear the gospel, while other denominations have spacious and comfortable quarters for their churches in nice buildings of their own, and Rome has her lofty steeples and elegant shrines in all parts of the city. What a pity it is that our cause is thus so sorely hindered, when thousands are perishing around us, many of whom we might win to Christ if we had a suitable and decent building for our church home. We are not at all discouraged, for notwithstanding all obstacles, God is blessing us, and much progress is being made. Our work in Rio is on a solid basis and going forward every day. Brother and sister J. J. Taylor, who came to us a few months ago, are most pleasant people, and we believe them to be greatly suited to the work in this city. They are at present hard at work on the language.

In the city of Campos, where we were just beginning in January last, the Lord has wonderfully blessed our labors and given us the pleasure of seeing many conversions and baptisms. The church which I organized in March with ten members now numbers forty-one, and others are awaiting baptism. An open door is before us in that city and region. We greatly need a man for that post this coming year.

In November I visited San Paulo State and hunted up some German-Russian Baptists, who over a year ago, came from Russia. They were overjoyed to see some one of their faith. Bro. J. J. Taylor and Bro. Ginsburg (a young Russian Jew recently baptized at Bahia) visited them last month and organized them into two churches.

We now have ten churches in Brazil, and over four hundred members. What has God wrought in ten years.

In Bahia, while the force has been increased by Brother and Sister Entzminger and Bro. Ginsburg, we are now called upon to lose Brother and Sister Taylor, at least temporarily, they having been called home by Sister Taylor's state of health. In Minas, Bros. Soper and Downing are quite busy and looking out to new fields. We look forward to this new year with bright hopes for great blessings. Yours very truly,

W. B. BAGBY.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Missions.

Discussion of methods seems to be in order.

If a tree is to be known by its fruits, we are not entitled to the name we bear—Missionary Baptists.

We have been "playing at missions." What is the trouble? Allow me to suggest a remedy—a plan which I adopted last fall—and my reasons for so doing.

Dr. Cobb believes that a systematic distribution of tracts is the thing. Bro. J. C. Scarborough says: "The masses of the people of North Carolina don't read." He ought to know.

This is my first pastorate. While in attendance upon the Atlantic Association in Beaufort last October, I noted that the entire yearly contribution for Foreign Missions from the field to which I was to go was only one dollar.

One hundred and sixty-three members, instead of contributing $163, gave one dollar. What is the trouble?

The people are not interested, hence they don't give. They are not interested because they are not informed. They are not informed because they will not read our denominational literature. Contributions to missions may generally be reckoned in proportion to the number of BIBLICAL RECORDERS taken in our North Carolina churches.

Why are our Associational collections taken after the speeches rather than before? What is the object of the *Foreign Mission Journal*, the tracts on missions, etc.? Why so much noise about the Centennial campaign? The object is to impart information and thus "reach the people."

It amuses me sometimes when I think of our "methods."

We want to reach the people, and by "the people," I mean the great mass of our Baptist people in North Carolina.

Take the average country church. It has preaching one Sunday in the month.

The Association is about to meet. Some of the brethren go around and "beg money for the Association." (*Begging* money from God's people for God's work!)

Brethren A, B, and C are appointed to represent the church. Brethren A, B, and C attend the Association. They have represented the church at the Association for the past ten or fifteen years. Ask Bro. Durham if he does not meet very nearly the same brethren at the Associations every year.

Brethren A, B, and C hear the reports (the same old reports brought up to date) read and discussed. Speeches are made and listened to, collections taken, pledges made for next year, and all go home happy. These brethren are "reached"—and have been for five, ten or twenty years. How about the great bulk of the membership that remained at home? Are they reached? The minutes are published for them. But they were not at the Association—their names are not in the minutes, and if the minutes are read at all, it is like water poured on a duck's back.

The delegates usually make no report. And so the matter rests until next year with the great bulk of the members perfectly indifferent. Year after year the story is repeated. The "big addresses" are almost always delivered before Conventions and our city churches, leaving untouched the very places that most need such assistance. "Unselfish benevolence bids us care most for those least cared for by others and help first those most ready to perish."

How are we to reach the people? Bro. John C. Scarborough says: "We must reach them with the living voice."

"But," says a pastor, "we have to preach and we can't preach missionary sermons all the time."

My plan is the prelude. Devote from ten to fifteen minutes before the sermon on Sunday to the discussion of some missionary subject. After the discussion, take the collection, and then distribute the tracts the following week. The plan that I marked out was about this: My prelude last October was, "What Shall We Read?" It was a brief discussion of our denominational literature, the RECORDER, *Foreign Mission Journal*, *Our Home Field*, *etc.* Then followed one prelude devoted to each of our Boards. Then our mission fields are to be taken up, then our progress in mission work with news from the field, and now and then a biographical sketch of our missionaries. There is no possibility of using up the material. Keep abreast of the progress of missions and then keep your people with you.

They will more readily subscribe to and read the *Foreign Mission Journal*, *Our Home Field*, *etc.*, when they become interested in China, Brazil, Italy, Mexico, Africa, Japan, Cuba and our Orphanage.

Who could read unmoved the letters from our frontier missionaries? If your people will not read, then tell them about it.

Let us begin a Centennial of Missions and begin at home—a campaign that shall continue until we may with pride call ourselves Missionary Baptists.

B. W. SPILMAN.

Smyrna, April 7, 1892.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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There is no wealth but life; life with its power of love, of joy, of admiration. That country is the richest which nourishes the greatest number of noble and happy beings! That man is richest who, having perfected the functions of his own life to the utmost, has, also, the widest helpful influence, both personal and by means of his possessions, over the lives of others.—*John Ruskin.*

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SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

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45 sold in '88
2,288 sold in '89
6,268 sold in '90
20,049 sold in '91
60,000 will be sold in '92

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1st. We commenced in a field in which there had been no improvement for 15 years, and in which there seemed no talent or ambition and none has yet been shown except in feeble imitation of our inventions.

2d. Before commencing the manufacture, exhaustive scientific investigation and experiments were made by a skilled mechanical engineer, in which over 4,000 experiments in tests were made on 61 different forms of wheels, propelled by artificial and therefore uniform wind, which settled definitely many questions relating to the proper speed of wheel, the best form, number, curvature and amount of sail surface, the reduction of air to rotation, obstructions in the wheel, such as heavy wooden arms, obstructions before the wheel, as in the vaneless mill, and many other more abstruse, though not less important questions. These investigations proved that the power of the best wind wheel is could be doubled, and the AERMOTOR daily demonstrates it has been done.

3d. To the liberal policy of the Aermotor Co., which permits each its mode or factory of purchase both ways, and to the enormous out put of its factory which enables it to furnish the best article at less than the poorest is sold for. For 92 we furnish the most perfect bearings ever put in a windmill, and have made an exhaustive revision of the Aermotor and Towers.

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NOTICE.

Having qualified as Administrator, with will annexed, of the estate of Bryant [illegible] deceased, this is to notify all persons having claims against said estate to present the same to me at Rosinburg, N. C., on or before the 1st day of [illegible], 1893, and persons owing said estate will please make immediate payment.

A. J. STALLINGS.

Caldwell County Sunday-school Association.

This body met in its first session with Lower Creek church, Friday before the fourth Sunday in March. In the absence of Bro. C. M. Murchison, the introductory sermon was preached by Rev. C. E. Gower of Lincolnton from "Prove all things." The sermon was good and timely. The weather was inclement, but a goodly number of the churches and Sunday-schools in the Caldwell County Association were represented.

The organization was effected by electing Bro. H. M. Croom, President, and Jos. Powell, Jr., Secretary, with Bro. J. L. Beach, Vice-President.

The discussions were interesting and instructive, and we hope new zeal and life were added to the Sunday-school work in this section.

Bro. Jos. Powell was appointed to devote some time to visitation among the weak churches and destitute places in the bounds of this Association, and try to create a greater interest in the S. S. work. Brother Powell is a good S. S. worker, having superintended an evergreen Sunday-school in Lower Creek church for nearly eight years consecutively.

The Association advised all the churches and Sunday schools to use the literature of the Southern Baptist Convention, and to order all their supplies through our Supply Store at Raleigh.

The next session will convene with Globe church.

Among the visitors were Bro. Gower of Lincolnton, Bro. Robinson of Charlotte, and Bro. Pardue of Brushy Mountain Association.

On Sunday good sermons were preached by brethren Gower and Croom, and a collection taken to aid the objects of the Baptist State S. S. Convention.

Bro Croom was elected a delegate to the State S. S. Convention in Winston.

Monday night after fourth Sunday Bro. Gower preached a good sermon to an appreciative audience in the Baptist church in Lenoir and endeared himself to us all. He is expected to spend some days with us in Lenoir last of this month.

I. W. THOMAS.

Acknowledgments.

State Missions—Corinth ch, W Chowan, $11.10; Dr Thos Hume, Chapel Hill, pledge, 11.50; Wilkesboro ch, Brushy Mtn, 3.37; Mt Airy ch, Pilot Mtn, 5.01. Total, 30.98. Previously reported, 1,462.25. Total this year, 1,493.23.

Foreign Missions—Hector's Creek ch, Little River, $1.40; Friendship ch, ditto, 3.53; Piny Grove ch, ditto, 1.67; Mt Tabor ch, ditto, 61c; Lillington ch, ditto, 50c; Spring Branch ch, South River, 2.75; W M S, Rocky Mount ch, Tar River, 1.08; Bear Creek ch, Yadkin, 1.25; Meadow Branch ch, Union, 5.00; Wake Forest Mis Society, 9.05; Pollocksville ch, Atlantic, 5.00; Piny Grove ch, ditto, 5.00; Chapel Hill ch, Mt Zion, 21.66; B F Turner, Grover, N C, 25.00; North Catawba ch, Catawba, 17.00; W M S, Buckhorn ch, W Chowan, 11.33; Cub Creek ch, Brushy Mtn, 4.93; Damascus ch, South Yadkin, 3.35; Mt Zion ch, Sandy Creek, 4.80; W M S, Mt Olive ch, Eastern, 2.00; Sunbeams, ditto, ditto, 1.08; W M S, Pine Forest ch, W Chowan, 6.00; W M S, Middle Swamp ch, Chowan (Miss Knight), 20.00; Pleasant Plains ch, Cape Fear, 2.40; Oakdale ch, ditto, 71c; S S, ditto, ditto, 67c; Fishing Creek ch, Tar River, 7.06; Ringwood ch, ditto, 3.65; Harris' Chapel ch, ditto, 10.00; Rev E F Jones, Three Forks, 25.00; W M S, First ch, Durham, Mt Zion (N China), 5.00; First ch, Durham, Mt Zion, 7.46; Scotland Neck ch, Tar River, 15.00; Cedar Fork ch, Mt Zion, 3.07. Total, 283.18. Previously reported, 2,511.81. Total this year, 2,744.99.

Home Missions—Spring Branch ch, South River, $2.27; Bethesda ch, Mt Zion, 5.70; Robeson Grove ch, ditto, 2.25; Corinth ch, West Chowan (Diaz), 5.98; Meadow Branch ch, Union, 4.70; Farmington ch, South Yadkin, 5.00; Piny Grove ch, Atlantic, 1.80; Trenton ch, ditto, 50c; Shiloh ch, Union, 75c; Mt Zion ch, Sandy Creek, 3.10; W M S, Mt Olive ch, Eastern, 1.00; Pine Forest ch, West Chowan, 2.50; Oakdale ch, Cape Fear, 72c; Albemarle ch, Stanly, 1.65; S S, Brooklyn ch, Eastern, 5.75; New Bethel ch, Flat River, 2.76; Scotland Neck ch, Tar River, 15.00; Glen Alpine ch, Catawba River, 2.00. Total, 63.43. Previously reported, 850.23. Total this year, 913.66.

Havana House—La Grange ch, Atlantic, $3.09; Union ch, ditto, 1.89; Seven Springs ch, ditto, 85c; S S, Island Creek ch, Flat River, 3.25. Total, 9.01. Previously reported, 3,157.17. Total to date, 3,166.18.

Education—Sandy Spring church, Yadkin, $5.00 Previously reported, 728.25. Total this year, 733.25.

Orphanage—Lillington church, Little River, $2.21; S S, Farmington ch, South Yadkin, 1.00; Mt Zion ch, Sandy Creek, 2.71. Total, 5.92. Previously reported, 463.90. Total this year, 469.82.

Ministerial Relief Fund—Louisburg church, Tar River, $1.15.

Sunday-schools—S S, Hephzibah ch, Raleigh, 60c; S S, Wendal ch, ditto, 37c; S S, Gum Spring, Anson, 22c; S S, Warrenton ch, Tar River, 3.20; S S, Pollocksville ch, Atlantic, 1.40; S S, Warren Plains ch, Tar River, 2.48; Philadelphia ch, ditto, 1.25; S S, French's Creek ch, Cape Fear, 2.00; S S, Woodburn, N C, 1.10; S S, Cool Spring ch, Chowan, 2.20; S S, High Point ch, Liberty, 2.00; S S, Pleasant Grove ch, Raleigh, 65c; S S, Independence Hill ch, Meck and Cab, 60c; S S, Bethel ch, Cape Fear, 1.00; S S, Morrisville ch, Raleigh, 2.00; S S, Tryon St, ch, Charlotte, Meck and Cab, 4.00; S S, Spring Hill ch, Richmond, 85c; S S, New Bethel ch, Flat River, 2.03; S S, First ch, Raleigh, Central, 15.00; S S, First ch, Durham, Mt Zion, 3.06; S S, Perry's Chapel ch, Central 1.25; S S, Washington St church, Greensboro ch, Beula's, 3.50; S S, Wake Forest ch, Central 1.25. Total, 67.99.

Students' Aid Fund, Louisville—Spring ch, South River, $1.00; W M S, First ch, Durham, Mt Zion, 25.00. Total, 26.00.

Foreign Missions—Oak Grove ch, Central, [illegible]

[illegible] Red Bank ch, Pilot Mtn, [illegible] Missions, 30c; should be $8.65.

J. D. BOUSHALL,
Treas. Bap. State Convention.

April 16, 1892.

Who rules in this town?
Depends on the question up.
The lamp-chimney question—what sort do you break?
Whatever sort your dealer deals in.
How, do you think, he selects his chimneys?
He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.
Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

Pittsburg. GEO. A. MACBETH & Co.

Objectionable Matter in Religious Newspapers.

It was once asked, "What shall be done for the man whom the king delighteth to honor?" Now I write to inquire, What shall be done with the religious newspaper that gives notoriety to such blots on American morals and American social order as a notorious prize-fighter and his savage boasts of physical manhood.

I know a paper, a professed Baptist paper, the last issue of which contains as ample an advertisement of a pompous bet to fight the world as one could have asked, and said notice is given as an item of news.

It must be very gratifying to the editor, as he contemplates this wonderful performance, seeing that he has furnished so many homes with this item of *necessary* (?) information.

Is there not already too great a greed for such stuff, and cannot the religious press leave to the secular papers the work of detailing the crimes of the day (of which most of them are full *ad nauseum*) and fill their columns with something that is calculated to excite and cultivate the better feelings of humanity?

To my mind the Baptist paper in the South that can dare to give place to such news items, or to articles saturated with Unitarianism and the *no-hell* doctrine, is standing on the verge of a precipice, and the plunge is near. JOHN AMMONS

George Wilkes, known as the "king of forgers" died in Bellvue hospital, New York, on the 14th with a fractured skull. Wilkes was found unconscious on the street and it is not known how he was injured.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Board of Missions and Sunday-schools.

There will be a called meeting of the Board of Missions and Sunday-schools in the Mission Rooms, Thursday, April 21st, at eight o'clock p. m. J. C. SCARBOROUGH, *Pres.*
C. DURHAM, *Sec.*

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28-30.
Central—Mt. Vernon ch., May 28-30.
Caldwell—Lower Creek ch., Mar. 25-27.
Cedar Creek—Cedar Creek ch., Mar. 25-27.
Eastern—Lisbon ch., April 5-7.
Little River, Hector's Creek ch., May 27-29.
Mt. Zion—Mt. Hermon ch., May 27-29.
Pilot Mountain—Mt. Airy ch., May 27-29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27-29.
Three Forks—Cove Creek ch., May 27-29.
Union—Beaver Dam ch., May 27-29.
West Chowan—Anlander ch., April 13.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

For Boils, Pimples
carbuncles,
scrofulous sores,
eczema, and all other
blood diseases,
take
Ayer's Sarsaparilla
It will
relieve and cure
dyspepsia, nervous
debility, and that
tired feeling.
Has Cured Others
will cure you.

500
NEW SUNDAY SCHOOLS
For 1892

Through the liberality of a few generous persons the American Baptist Publication Society is enabled to help in the organization of new Sunday-schools, white or colored.

TEN DOLLARS

will be given in books or periodicals to each of the first 500 needy Sunday-schools founded between May and December, 1892.

CONDITIONS.

1. The School must be strictly a new school, organized within the limit of time above named.
2. It must be a Baptist School.
3. It must be unable to purchase all its supplies.
4. It must have promise of permanent existence.
5. It must not have received another grant from this Society.

Application should be made to Dr. C. C. Bitting, Missionary Secretary, 1420 Chestnut Street, Philadelphia, Pa.

R. GRIFFITH, D. D, Secretary.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 13, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY,
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

The Richmond and Danville Railroad will sell reduced rate round trip tickets to Atlanta, Ga., and return at rate of one first-class fare for the round trip. Tickets will be on sale May 3d to 6th inclusive, good returning until May 17th, 1892.

Arrangements have been made with the Richmond & Danville Railroad to furnish any extra sleepers or coaches necessary for the accommodation of delegates and others who will attend the Convention. The delegates from Eastern and Middle Carolina will leave May 4th.

Leave Goldsboro, via R. & D. R. R., at 12:15 p. m.; Raleigh, 6:25 p. m.; Durham, 7:32 p. m.; Greensboro, 10:25 p. m.; arrive at Atlanta May 5th, at 12:20 p. m. This will give delegates ample time to get located and refreshed for the opening of the Convention, Friday morning, May 6th. Should they leave on next train following they would arrive at Atlanta at 11:45 p. m. Sleeping car fare from Greensboro to Atlanta will be $2.50 for double berth. Two persons can occupy one berth without any extra charge. Those who do not take sleeper will have no change of cars between Greensboro and Atlanta, as the entire train runs through without change. All who expect to attend the Convention will please write the undersigned, stating at what place they will join the delegation, and how much space they will want in sleeper, in order that ample accommodations may be provided. The rate will be one lowest first-class fare for the round trip. Tickets will be sold May 3d to 6th inclusive.

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.85; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 12.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

PRICES OF BOARD.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $2.00 to 3.00; Markham House, 2.00; Ballard House, 1.50; National Hotel, 1.00; Grant House, 1.25; board at first class Boarding Houses throughout the city, 1.00.

As it is expected that the Convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with this request, we can handle the large number who attend without confusion or delay. Address,

A. C. BRISCOE, *Sec. Com. on Homes,*
Atlanta, Ga.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos. W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

ANNUAL STATEMENT
Showing the Condition of the Citizens Insurance Company.

ASSETS. DECEMBER 31, 1891.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 130,700.00
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple,)	76,000.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	460,900.00
Stocks, bonds and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company	255,875.00
Interest due and accrued on stocks and other securities	6,428.80
Cash in Company's principal office and belonging to the Company, deposited in bank	50,760.44
Cash in hands of Agents, and in transitu	76,196.86
Premiums or assessments unpaid	23,675.07
All other assets, detailed in statement	1,205.00
Total Assets	$ 1,081,041 17

LIABILITIES.

Losses unpaid, including those resisted	$ 51,624.92
Reserve, as required by law	487,510.05
All other claims	13,755.92
Total Liabilities	$ 552,891.59
Capital stock paid up	300,000.00
Total Income	676,622.88
Total Expenditures	746,442.82

NORTH CAROLINA BUSINESS IN 1891.

Risks written	293,354.00
Premiums received	4,841.06
Losses paid on risks taken	246 94
Losses incurred	246.94

President, E. A. WALTON.
Vice-President, G. H. McLEAN.
Secretary, F. M. PARKER.

STATE OF NORTH CAROLINA,
OFFICE SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1891.

In compliance with Section 9 of "An Act to Consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Citizens Insurance Company on December 31st, 1891, now on file in this Department.

OCTAVIUS COKE, Secretary of State.

ANNUAL STATEMENT
Showing the condition of the U. S. Branch of the Commercial Union Assurance Company.

ASSETS. DECEMBER 31, 1891.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 865,497.01
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,570,880.00
Interest due and accrued on stocks and other securities	24,038 18
Cash in Company's principal office and belonging to the Company, deposited in bank	617,115.41
Cash in hands of Agents, and in transitu	381,381.62
Premiums or assessments unpaid	91,945.31
Premium or assessment loans and notes	26,427.15
All other assets, detailed in statement	16,674.22
Total Assets	$ 3,565,958.90

LIABILITIES.

Losses unpaid, including those resisted	$ 318,547 39
Reserve, as required by law	2,080,789.04
All other claims	79,863.99
Total Liabilities	$ 2,479,200 23
Total income	2,994,975.56
Total expenditures	2,761,827.89

NORTH CAROLINA BUSINESS IN 1891.

Risks written	$ 1,470,303.00
Premiums received	10,187.14
Losses paid on risks taken	6,997.26
Losses incurred	6,965.94

Manager, CHARLES SEWALL.

General Agent, W. W SMITH, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1891.

In compliance with Sec. 9 of 'An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the United States Branch of the Commercial Union Assurance Company on December 31st, 1891, now on file in this department.

OCTAVIUS COKE, Secretary of State.

WOOL! WOOL! WOOL!

If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.

Their Goods Just Simply EXCELLED. CANNOT BE

THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

The Baptist Supply Store,
RALEIGH, N. C.

All Sunday-school Quarterlies and Papers at publishers' prices. Sunday-school song books—the latest and best—more than twenty different books—all at publishers' prices. Libraries of 25 to 100 vols. from $5.00 to $25.00. Missionary libraries at $10.00.

MATTHEW HENRY'S COMMENTARY, 6 VOLS., cloth, $15 PER SET.

Biblical Museum, 3 Vols., cloth, $3 per set. Song book—"The Choice,"—1,000 copies under order. Music by mail, 40 cts., words, 12 cts. This is the best. Mission Centennial—William Carey—A Sketch, —Beginnings of Modern Missions—1,000 copies just received—cloth, 25 cts.; paper, 15 cts.
Address,
REV. C. DURHAM, Raleigh, N. C.

A Profit to the Denomination.

The Book Department of the American Baptist Publication Society is not a stock company, dividing its profits among its members, as has been sometimes said, but it is the property of the denomination. It is in such shape as to be self-supporting. It pays the *salaries* not only of its own officers but also the *salaries* of the officers and assistants of the Bible and Missionary Departments *out of its own profits*, and the balance is used in enlarging its great work. As its books and periodicals are bought, the colportage work grows.

From Baltimore, Md.

[We reprint the following article, because in the type-setting last week the pages got mismatched and destroyed the sense, and the error escaped detection. We do the next best thing—print the entire article, and beg Bro. Collier's pardon for the mistake.]

Bro. Bailey:—I preached my first anniversary sermon at Broadway Baptist church on yesterday. Our church clerk reported seventy-nine additions during the year and three awaiting baptism. We have had some one to baptize nearly every Sabbath this year—among the number many Methodists and some Catholics.

Our Treasurer (who is from North Carolina, as is also his wife, and they subscribe to the RECORDER) reported that the church had raised *twice* as much money during the year as it did the year before (1890.)

Our congregation has increased at least fifty per cent., prayer-meetings are well attended, and the Sabbath-school is in a prosperous condition.

Broadway Sunday-school has the honor of being the first organized in the State of Maryland and the third in the United States, as we are informed by the "History of Maryland Baptists." "The Lord hath done great things for us, whereof we are glad;" and we begin our second year with great encouragement. With a united, harmonious, self-sacrificing band of brethren and sisters to aid us, we hope to accomplish more for the Master during this year.

I have never met with a more social, high-toned set of christian ministers than the Baptist pastors of Baltimore, who meet every Monday morning at "The Baptist Headquarters." They have certainly been very helpful to me both by advice and unexpected acts of kindness.

In the list of the great and good of this world—"great in their goodness and good in their greatness"—there will be, and ought to be, found the names of Drs. Williams, Ellis, Rowland and Wilson, the last of whom is said to be worth half million of dollars, which he uses for the glory of God and to benefit suffering humanity: his big-heartedness and liberality are known all over Baltimore. Often his carriage may be seen leaving the homes of the poor, to whom he has carried bread and blessing. Is this not what the Bible means when it says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction"? Then Dr. Wilson obeys the injunction, and has enshrined himself in the affections of needy humanity.

That beloved disciple of Christ, not John, but *James* F. Love of Rocky Mount, N. C., attended our conference on yesterday. He is aiding Dr. Williams at the First church, and the church and congregation are pleased with him and his sermons. He will remain at least this week and preach for the church, possibly longer, as the First has been without an assistant pastor several months, and the Doctor is on the lookout for one to aid him in his arduous duties.

R. B. COLLIER.

Baltimore, April 4, 1892.

From Elizabeth City.

Dear Recorder:—To-day I began my fourth year's work by taking a collection of $102.54 for missions. This is the largest ever taken at one time for this object in our church, or any other in Eastern North Carolina I believe. We also protract our services this week with Bro. H. A. Bagby of Suffolk, Va., to help.

During the three years I have been here, I delivered 572 sermons and addresses, attended 160 prayer-meetings, 314 miscellaneous meetings, made 900 visits, travelled 6,732 miles, married 28 couples, buried 88 people, baptized 37, received by letter 40, restored 4, making 81 additions to the church. One colony has been sent off to form another church. We have raised over $11,000. I have been on the field every Sunday except seven, and then was off on religious engagements or sick. I have preached every Sunday except three: two of these I was sick, and one at the Convention.

We hope to make this year the best in all our history.

May the Lord bless you.

CHAS. A. G. THOMAS.

Elizabeth City, April 10, 1892.

NEWS OF THE WEEK.

Raleigh Affairs.

Gov. Holt offers a reward of $300 for the capture of the unknown assassin of J. D. Miller of Wilkes county.

Gov. Holt offers a reward of $200 for the apprehension of Henry P. Hodges, who killed Banner Jolly in Surry county.

Rev. Dr. Payne, of Concord, will deliver the baccalaureate sermon before the young ladies of Peace Institute, in the 1st Presbyterian church May 29th.

The "Easter" collections were as follows: $360 in Christ's, and $210 in Good Shepherd Episcopal churches, and $155 at the children's service in Edenton St. M. E. church.

The celebration of the fiftieth anniversary of the establishment of St. Mary's School, will take place from June 4th to 9th, 1892. On Sunday, June 5th, Rev. J. B. Cheshire, Jr., D. D., will address the Alumnæ.

Raleigh is to have a cheap system of electric lighting, which will be specially designed for use in private houses.

Congressman B. H. Bunn is to deliver the Memorial Day address here May 10th. His subject will be the "Life and Military Services of Brig. Gen. William MacRae."

It is stated that the Seaboard Air-Line will put on through and fast trains about May 15th. This news will be gratifying to people all along the line from Portsmouth to Atlanta.

Mr. James L. Fowle of Washington, N. C., brother of the late Gov. D. G. Fowle, has presented to the State a handsome oil portrait of Gov. Fowle. The portrait has been placed in the Executive Mansion.

The Republican State Convention was held in this city last week. Mr. John B. Eaves was re-elected chairman of the State Executive Committee. Four delegates were elected to attend the National Convention at Minneapolis. Their names are H. P. Cheatham, E. A. White, J. C. Pritchard and Jno. C. Dancy.

State News.

Winston people are working for a $500,000 cotton mill.

The horse-thief who murdered Deputy Marshal Miller, in Wilkes county, has not been captured.

It is announced that night trains are to be put back on the Western North Carolina Railroad on or before May 10th.

The annual meeting of the Association of College Professors of North Carolina will be held in Greensboro, Friday, April 22d.

A cabinet making establishment and the residence of G. C. Gray in Kinston were burned on the 15th. Loss about $3,000.

The second annual session of the Western North Carolina Sunday-school Convention will be held in Salisbury commencing May 5th, 1892.

Rev. W. P. Fife, and Rev. Geo. C. Needham, propose to establish at some point in this State, a fixed Bible Institute which will be for the Southern States.

Frost did great damage to truck in this State on the 10th and 11th inst. The New Berne *Journal* states that the frost injured the truck in that section at least $100,000.

Miss Anna Perry, a young lady of Vance county, accidentally fell in a thirty-feet well recently, but climbed out without assistance, receiving stratches and bruises and no serious injury.

Mr. Walter S. Little, a prominent citizen of Anson county, committed suicide by shooting himself with a pistol at his home in Ansonville last Thursday morning. He leaves an estate of about $10,000.

Mr. Joseph Hines, living with his brother, Mr. Geo. W. Hines, died in Franklin county, on April 7th, 1892, aged eighty years. He was never married. Mr. Jasper York of the same county died on April 4th, aged forty-six years. Both were esteemed citizens.

It is said that Anderson & Barr, the contractors for the proposed light-house on the outer Damond Shoals, off Cape Hatteras, lost something over $100,000 in their unsuccesaful attempt to sink a foundation caisson in the treacherous sands of the shoals.

A special to the *State Chronicle* says: "For the week ending April 9, Henderson shipped fifty-nine car loads of tobacco, and, with the exception of two cars, it was entirely to manufacturers, and not to commission merchants on consignment."

Dr. J. J. Rone, of Pineville, lost his house, furniture and clothing by fire, at 1:30 o'clock on the morning of the 15th. During the progress of the fire, it was feared the stables would catch, so Dr. Rone's two fine horses were turned out. They became frightened and ran rapidly to the railway track. They reached the track just in time to be struck by a train, and both were killed. The entire loss amounted to $3,000.

The Shelby *Aurora* contains an account of a terrible tragedy which occurred near Ttom in Rutherford county, on Sunday, April 10th. On Sunday morning, Charles Atkins had a quarrel with his nineteen-year old son Weldon, which terminated in the father driving his son away from home. That afternoon the son returned, and the difficulty was renewed. The father chased the son around the house several times. Young Atkins succeeded in getting twelve or fifteen feet distant, when he picked up a stone and threw it at his father, striking him on the head and fracturing his skull. His death occurred the following night. The father was forty-two years old, and leaves a widow and seven children. The son made his escape.

General News.

An epidemic of black small-pox is raging in Poland.

The South Dakota reservation was opened to settlers on the 15th.

Cholera is spreading at an alarming rate in Punjaub, British India.

The government bank note mill at Dalton, Mass., was burned on the 15th inst.

Six men lost their lives in the Hill Farm Mine, near Dunbar, Pa., on the 12th.

A severe hail-storm did great damage in certain sections of South Carolina last week.

Gen. Thomas W. Sweeny, a veteran of the U. S. Army, died at his residence in Astoria, L. I., on the 10th inst.

Eleven cases of small-pox were discovered in an overcrowded tenement house in New York City on the 13th inst.

The London *Times'* Cairo dispach says Egypt has yielded to Turkey all the military posts on the Arabian shore of the Red Sea.

During a recent fire at Tokio, Japan, six thousand houses were destroyed, and between fifty and a hundred persons lost their lives.

The Austrian government has been petitioned to prohibit the wearing of long trains by ladies on the streets. It is claimed that the trains, sweeping through the dirt, spread infectious diseases.

Christman Hall, one of the buildings of Clark University at Atlanta, was burned on the night of the 14th. Estimated loss fifty thousand dollars, partially, if not wholly, covered by insurance.

Superintendent Murray was retired by the New York police board on the 12th inst., on a pension of $3,000 a year. Inspector Byrnes has been made superintendent in his place. Henry V. Steers succeeds Byrnes.

The Inter-State National Bank in New York City closed its doors on the 15th. The depositors were paid 90 per cent. of the entire deposit, and a dividend of fifty per cent. or more will be paid to stockholders.

Recent floods have caused great loss of life and property along the rivers in Alabama and Mississippi. Thousands of people are homeless. Horses mules, cattle, sheep, poultry, &c., by the thousand have been lost.

A sailboat containing the instructor and ten boys of the Boston Farm School at Thompson's Island, Mass., was struck by a squall and capsized in Boston Harbor while returning from City Point on the 10th inst., and the instructor and eight boys were drowned.

Many rise in the morning with a headache and no inclination for breakfast. This is due to torpidity of the liver and a deranged condition of the stomach. To restore healthy action to these organs, nothing is so efficacious as an occasional dose of Ayer's Pills.

It is said that there are 1,000 millionaires in New York.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

DIED.

UPTON—At his residence in Camden co., April 11th, 1892, John Upton, aged fifty-two years and five months. He was a good man, and will be greatly missed, not only in his family but in the community and in the church and Sunday-school. His seat will be vacant.

R. R. OVERBY.

GRADY—On Saturday night, March 26th, 1892, our dear Sister Mary J. Grady departed this life. For months she had been wasting away under the terrible disease, consumption, and when death came, it was really a relief to her. In her early years she consecrated her life to the service of the Saviour, and for years she has been one of the most consecrated and useful members of the La Grange Baptist church, and often will we miss her in our work for our blessed Lord. We sorrow, though not as those who have no hope, for we are confident that our loss is her eternal gain. She leaves to mourn her loss four children, two brothers and a sister and a host of friends. May the God of all peace sustain them.

G. L. FINCH.

SHEARIN—Bro. Jacob J. Shearin died at his home near Warren Plains, March 16th, 1892. He had been a great sufferer for years, but bore all his sufferings with simple christian submission. He was stricken with paralysis just a week before his death and never spoke again, but when he was just entering the valley of shadows and loved ones gathered around to listen for a last whisper, he simply raised his hand, pointed upward, and was gone. Bro. Shearin was a faithful member of the Baptist church at Warren Plains. He leaves a wife and four children and a host of sorrowing friends, all of whom will miss him greatly, but 'tis our Father's work, and "he doeth all things well." So we bow in humble resignation and say

"Go to thy rest, and while
Thy absence we deplore,
One thought our sorrow shall beguile,
That soon with a celestial smile
We meet to part no more."

W. R. CULLOM.

ROBINSON—Charles E. Robinson died at his home in Edenton, N. C., on March 30th, 1892, in the sixty-fourth year of his age. The deceased had been a sufferer from consumption for many years, and would have yielded to the dread disease long ago but for his strong will power. In appearance and manners, he was dignified. In character, he was positive and strong. Incapable of believing anything except with his whole heart and nature, he naturally stood by and for his convictions. He was faithful to his friends, kind to the poor and needy, and true in all his relations with men. He was a friend to the Baptists, though not one. He helped them with his counsel and with his means. He seemed glad to have them about him. His home was ever open to them and many a Baptist preacher who reads this will recall, how at some time he has enjoyed the welcome and shared the hospitality of Mr. Robinson's home. He leaves a widow and sister and other relatives who grieve for him and many friends to cherish his memory.

C. S. V.

COLLINS—An aged pilgrim, "a mother in Israel," Mrs. Janette Collins, was called away from her earthly home in Wilmington, N. C., to the better land, on the twenty-second of February last. She was attached to and closely identified with Baptist interests in Wilmington from her childhood. Her mother was a Baptist, and though there was no organized church there at the time, the little band of baptised believers held prayer meetings around at private houses. Sister Collins used to tell how she always went with her mother to these assemblages. In her young womanhood she was an active member of the ladies' sewing circle, taught in the Sunday-school, and was an enthusiastic worker for the church even before her connection with it. She united with the church and was baptised in 1849, though converted some years before. Through the long years she loved the Master's cause and filled her place in God's house. She was a patron and reader of the BIBLICAL RECORDER from the days of Rev. Thos. Meredith down to the time of her death.

Sister Collins was sick but a few days. During her apparent convalescence she remarked, "I wasn't afraid to die." She suddenly grew worse and passed away. Her place on earth is vacant, and long will she be missed, but with her all is well. Her children and friends may take comfort in the thought that she is in that bright world where so many loved ones have gone before, and with that Saviour in whom she had so long trusted. The writer was her pastor for eight years, and will always cherish her memory with love and gratitude.

J. B. TAYLOR.

Lexington, Va.

DAVENPORT—On the eleventh day of January last, at his residence in Washington county, N. C., Bro. Joshua B. Davenport, in the sixty-fifth year of his age. Bro. Davenport had a severe attack of la grippe, followed by pneumonia, and lived only a few days from the beginning of his sickness.

Parhaps no death in the county in several years caused more general or sincere sorrow than his. By reason of his irreproachable character, unusually good judgment, strong common sense, and kindly heart, he was universally loved and respected, and had the confidence of his neighbors, which confidence he never betrayed, but used this great influence acquired by a long life of integrity to settle the differences and heal the breaches among his fellowmen. He was a man of strong convictions, and was not easily led off by new theories, either in politics or religion. He was an unflinching Democrat and an uncompromising Baptist. In a conversation with the writer around his fireside not many weeks before his death he stated that he had never subscribed to any organization except the Democratic party and the Baptist church.

He connected himself with the Baptist church at old White Chapel in early life, and continued a member there until the organization of the Baptist church at Creswell, when he moved his membership there, and was at the time of his death the senior deacon and treasurer of that church. Brother Davenport was married three times. His last wife, who was Miss Caroline Woodley, survives him. Sister Davenport has long been a pillar of strength in the Creswell church. He left only one child, Mrs. Richard Elliott of Washington county, the daughter of his first wife, who was also a Miss Woodley. Sister Elliott possesses many of the strong characteristics of her father.

Such a life as Bro. Davenport's was a benediction to a community.

W. V. SAVAGE.

Before the cause of consumption was known (that was only a few years ago) we did not know how Scott's Emulsion of cod-liver oil did so much good in consumption and in the conditions that lead to consumption.

The explanation is interesting. We send it free in a book on CAREFUL LIVING.

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Where the Master Dwelleth.

"If any man serve me, let him follow me: and where I am, there shall my servant be: if any man serve me, him will my Father honor."—JOHN XII: 26.

Have ye looked for sheep in the desert,
For those who have lost their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and the darksome street?
It may be ye'd see in the blooming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neg'ected lamb,
And taught to the little lost one
The sound of the shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them—
He had nowhere to lay his head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus will make thee whole?"
Have ye told my fainting children
Of the strength of the father's hand?
Have ye guided the tottering footsteps
To the shore of the golden land?

Have ye stood by the sad and weary,
To smooth the pillow of death,
To comfort the sorrow-stricken
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door
And flitted across the shadows
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
You might hear me whispering beside you,
'Tis the pathway I often go.
My brethren, my friends, my disciples,
Can you dare to follow me?
Then, wherever the Master dwelleth
There shall the servant be.

—*Selected.*

A True Story.

In the year 1871 the steamship *Swallow* left the Cape of Good Hope, bound for England. Among the passengers were a child of two years old and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible, and the island of St. Helena would be the nearest point. The day was beautiful, with a soft breeze blowing, and the sun shining down brightly on the sparkling waters. A large and gay company of passengers were assembled on the deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song; when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic Ocean. The poor woman, in her despair, would have flung herself after her charge, had not strong arms held her back.

But sooner than it can be written down something rushed quickly past her; there was a leap over the vessel's side, a splash into the water, and then Nero's black head appeared above the waves, holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind, in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head, holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stood on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point.

The boat seemed fairly to creep, though it sped over the waves as it never sped before.

Sometimes a billow higher than others hid for a moment dog and child. But the boat came nearer and nearer, near enough at last to allow the surgeon to reach over and lift the child out of the dog's mouth; then the sailor's stout arms pulled Nero into the boat, and the men rowed swiftly back to the ship.

"Alive!" shouted every lip, as the boat came within hail of the steamer; and as the answer came back "Alive!" a "Thank God!" came from every heart.

Then the boat came to the ship's side. A hundred hands were stretched out to help the brave dog on board, and "Good Nero," "Brave dog," "Good fellow!" resounded on every side. But Nero ignored the praise showered so profusely on him. He trotted sedately up to the child's mother, and with a wag of his dripping tail looked up into her face with his big, faithful brown eyes, as if he said, "It is all right; I have brought her back safe."

The mother dropped on her knees on the deck, and, taking his shaggy head in both hands, kissed his wet face again and again, the tears pouring down her face in streams. Indeed, there was not a dry eye on board. One old sailor stood near with the tears running down his weather-beaten brown face, unconscious that he was weeping.

Well, Nero was for the rest of the voyage the pet and hero of the ship, and he bore his honors with quiet dignity. It was noticed, however, that ever from that time he made himself the constant and body-guard of the child. He always placed himself at the side of the chair of any person in whose charge she was, his eyes watching every one she made. Sometimes she would run on the deck with only Nero to watch her. Her head would scarcely come out of her bonnet, and her little dress of the skirt of her frock, promptly drew her back. It was as though he said: "I have been lucky enough, Miss Baby, to save you once, but as I may not be so lucky again, I shall take care you don't run any such risks in the future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel.

Some one cried, "Three cheers for Nero!" and they were given with a will. And "Good-bye, Nero," "Good-bye, good dog!" resounded on every side. Every one crowded around to give him a pat on the head as he trotted down the gang plank. To all these demonstrations he could, of course, only reply with a wag of his tail and a twinkle of his faithful brown eyes.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy gray head resting on the knee of the child (now a woman) that he had saved. His grave is in an English church-yard in the burial plot of the family to which he belonged, and is marked by a fair white stone, on which is engraved, "Sacred to the memory of Nero."

His portrait hangs over the chimneypiece of an English drawing-room, beneath which sits, in a low arm chair a fair haired girl, who often looks up at Nero's portrait as she tells how he sprang into the Atlantic Ocean after her, and held her up until help came.
—*Harper's Young People.*

Standing up for his Principles.

"Hold on there, Redmond! You have done me many a good turn, and now when I have a little spare change I want to treat you handsomely. Here is a restaurant with plenty of tempting things in the window, so come along." And the speaker, Cyrus Brent, laid a detaining hand on the arm of the boy, who like himself had just stepped from the morning train.

"Better save your money, Cyrus, counseled the other boy. "Fellows like you and me cannot afford to be too generous."

"I have saved it already, you see," returned Cyrus, holding up a bright quarter. "I euchered the railroad company out of this shining bit, and consequently deserve an extra bits for my cleverness."

"Cheated the railroad company! I don't understand you, Cyrus," exclaimed Redmond. "What do you mean?"

"I palmed a half-fare ticket off on the conductor as you might have done if you had kept your wits about you," was the reply.

"That was not honest Cyrus. Only those between seven and twelve belong to that favored class. I am over thirteen, and you are a year older."

"But I am not quite as large. The conductor looked at me suspiciously, but I went on reading as innocently as a baby, and he passed along without questioning me. It is nothing when you get used to it. I could name a dozen fellows who are shrewd enough to take advantage of their size. The conductors never find it out, and consequently the company is none the poorer."

"Perhaps not but the boys who sell themselves so cheaply are. No one can afford to be dishonest, Cyrus, said Redmond. "If a fellow wishes to succeed in the world, he must retain his own self-respect."

"Don't preach, Reddy; I never knew a Lenox yet who was cut out for an orator, and you are no exception," retorted Cyrus, impatiently. "Come in and get a lunch, and you will feel in better terms with yourself and the rest of the world generally."

"No, thank you, Cyrus. It is too early to lunch," answered Redmond, decidedly.

"Well, I would hate to have such a troublesome conscience," said Cyrus. "You are afraid you would choke on stolen sweets, I presume."

Redmond made no reply for a few moments, then he said slowly: "You know, Cyrus, that I have promised henceforth to live for Christ. Would I be honoring him should I engage in what I am convinced is wrong? His command is 'Follow me——'"

"And you think you would have a long time to wait before you could follow him into a place to partake of food procured with other men's money," interrupted Cyrus. "Very well! You go your way, and I will go mine, and see which of us will get rich the sooner. Some folks strain at gnats and swallow camels."

"But you have strangled yourself on gnats at the very outset, young man. I am superintendent of this road, and came down here for the purpose of engaging a new messenger boy for our business here," remarked an elderly gentleman, who had been standing near them during the discussion. "You applied for the place, and your name is Cyrus Brent. After what has passed you will not expect me to employ you. Instead, I shall offer the position to this other lad, who cannot afford to part with his self-respect on any terms. I do not make much pretention to religion myself, but a boy who tries faithfully to walk in the steps of Jesus will never go very far astray.—*The Sunlight.*

It Will Surprise You.

A surprisingly successful and very useful experiment is that of holding wholly under water shears and glass when the latter is to be trimmed into some particular shape. It is quite astonishing to find how easily and truly pieces may be cut, as we have just proved on a fragment of window-pane, after reading the direction. The explanation offered is that the water prevents or checks vibration—it holds the glass and the steel blades strictly to the one line of effect.—*Exchange.*

A Rich Legacy.

The General attorney of the Pullman sleeping car company, Ex-chief Justice O. A. Lochrane, states that old Dr. Biggers could leave no better legacy than his Huckleberry Cordial for all bowel affections.

Ignorance of our own Land.

AMERICAN AND EUROPEAN NATURAL WONDERS.

As to our scenery, we are rather better informed; and yet every year many thousands of un-American Americans go to Europe to see scenery infinitely inferior to our own, upon which they have never looked. We say there are no ruins in this country, and cross the ocean to admire crumbling piles less majestic and less interesting than remain in America. We read of famous gorges and defiles abroad, and are eager to see them; unknowing that in a desolate corner of the United States is the greatest natural wonder of the world—a canon in which all the rest of the world's famous gorges could be lost forever. And not one American in ten thousand has ever looked upon its grandeur.

Of course, we know the Sahara, for that is not American; but you will seek far to find any one who is familiar with an American desert as absolute and as fearful. We are aware of our giant redwoods in California,—the hugest trees in the world,—but did you ever hear of the petrified forest covering thousands of acres? There is one such in the United States, and many smaller petrified forests. Do you know that in one territory alone we have the ruins of over fifteen hundred stone cities as old as Columbus, and many of them far older? Have you ever heard of towns here whose houses are three-story caves, hewn from the solid rock?

It seems to me that when these and a thousand other wonders are a part of America, we, who are Americans, should be ashamed to know absolutely nothing of them. If such things existed in England or Germany or France, there would be countless books and guides overflowing with information about them, and we would hasten on excursions to them, or learn all that reading would tell us.—*Chas. F. Lummis, in St. Nicholas.*

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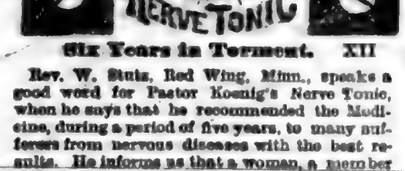

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Rev. W. Stutz, Red Wing, Minn., speaks a good word for Pastor Koenig's Nerve Tonic, when he says that he recommended the Medicine, during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of Six Years' Standing by the use of Koenig's Nerve Tonic.

Could Not Get Along Without It.

PLATTEVILLE, WIS., May, 1888.

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Presbyterian Clergyman.

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The Cross my Glory.

Text—"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6: 14.

This is the third time we have undertaken the study of this subject together. We have studied it as the highest manifestation of God's power and wisdom, also the influence of the same in history, and now we wish to speak once more of this all-inclusive theme as our only glory.

There is much in this life in which a man may glory, and no man had more to glory in, other than the Cross, than the author of our text. He was the foremost man of his time, or perhaps any time, and had such an opportunity before him as neither Alexander nor Napoleon possessed. To my own thinking there was no such general before or since as Paul, and with a nation of soldiers, such as defended Jerusalem in her death struggle, he might have rolled back the Roman legions and made himself master of the world; and then, too, as a Roman citizen he might have divided the Roman army. With the combined genius of an Alexander, a Hannibal and a Napoleon, God only knows what such a man might have done. Indeed, there is nothing that men hold dear that Paul did not possess in the highest degree. Yet he put all these things under his feet—yea, more, cast them away as refuse that he might win Christ. And we undertake to say that, like Moses and others of his nation, he chose the better part; that granting him success in all of which we have spoken, he stands to day in the eye of the on-looking universe pre eminently higher than he could as Master, Statesman and Imperator of the whole world. This was his feeling about it then. What must it be now, forever with the Lord, looking down the ages and seeing the great work God enabled him to do! He said he could do all things through Christ who strengthened him; and it looks now like he did do all things.

Paul gloried in the Cross as a revelation of sin. God had given us many revelations before. In the deluge, the destruction of Sodom and Gomorrah, the plagues of Egypt, and the punishments of Israel. But not until the Son of God was crucified between two thieves was the exceeding sinfulness of sin manifested and the true inwardness of human nature revealed. The Cross then demonstrated that sin would murder God; that to commit it is to convict ourselves of this awful crime. It is not enough then for sin to be punished. Punishment does not counteract it nor atone for it. Penitence does not change its nature or cure it. The Cross is the one remedy for sin; hence Paul gloried in the Cross as the all-sufficient remedy for sin.

This is our next point for consideration. There is a remedy for this dreadful disease, this unnameable malady. Certainly nothing else has reached the case, and everything else has been tried. But is this remedy sufficient? We are too much concerned not to press this inquiry. Sin means heart-failure. Sin means a loss of vitality that involves the death of the soul. Sin means eternal isolation and separation from God. Sin means empty of all that is good and true and that can make us happy, and full of all that is vile and loathsome and that can make us miserable. Is the Cross a sufficient remedy for all this? The case is desperate. How does the Cross meet it? We have seen that it recognized it. That is a most important fact. A correct diagnosis is the next thing to a cure. What then is the remedy? It is *life*. It is an absorbing of the disease by another and putting new life within us. When Christ laid down his life it was because he had absorbed the death we deserve and when he took it up again it was that he might impart that life to us. He not only had to be a bottomless pit for our sin, but a fountain of life for our supply.

This brings us to the third point, viz: How to appropriate this remedy. The answer is clear and plain; we must take it. First, by a surrender, a complete giving of ourselves up to the Great Physician, putting ourselves at his disposal. Baptism is the figurative expression of this act. Second, we receive whatever he gives us of medicine or food. We eat that which is good, and delight ourselves in the fatness of our new-found friend. This is continuous. We must feed on this bread day by day; this water must be continually in us, a well of water springing up into everlasting life. The Lord's Supper is a figurative expression of this process.

Here is the rub—getting men to give up and send for the Physician. It is humiliating. We love to have our way. It is hard to surrender our will to anybody. We want to be independent even of God. Everybody would be saved on his own terms, but being saved on God's terms is something else.

Well, with the strength God has given you, you can hold out a while longer against him, but sooner or later you must bow. Why not now, when it means to be saved? Why will you wait till it means to be damned?

R. E. PEELE

How the Y. M. C. A. Hurts the Churches.

As an evangelizing agency, the Y. M. C. A. is not a success. I would not put a commercial value on souls. The whole world would be a price too small for one soul; still it is a law in natural and spiritual life that the reaping shall be commensurate with the sowing. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." I do not misrepresent the Association when I say a prominent feature in the work is the purpose to save young men. In a good report made by the Winston branch of the Association, I find these words:

"God be praised, the 400 are organized to save the 1,200."

In a report prefaced by Dr. Hume, I find: "Let us fulfill our distinctive mission of leading young men to save young men, and prove ourselves the true ally of the churches."

In an invitation presented by F. B. Fuller, I find: "There are 900,000 fellows unsaved, and their salvation depends largely upon organized effort of young men for young men."

So I do not make a mistake in saying, a prominent feature in the organization is the salvation of men, and with the membership and money at their command, we would naturally expect large results.

There were in North Carolina, according to the report for 1891, forty-two Associations. There were 5,000 members. They spent $31,000 in the work, and as a result, so far as salvation of souls were concerned, under the wisdom and guidance of the best men the Association could command, sixty-seven persons joined the churches.

The Winston Association who said, "God be praised, the 400 are organized to save the 1,200," reported three having joined the churches.

Wilmington branch which are spending $30,000 for a home for the Association, does not report a single soul saved. In fact, only eight of the forty-two Associations reported those who joined any church.

How does this hurt the churches? It takes the young men away from their church work to keep the Y. M. C. A. alive. I do most earnestly believe there is not an Association in this State that could exist, if it depended upon its power to win men to Christ to keep up its membership. Perhaps North Carolina does not fairly represent the work; let us look at the work in New York City. If beautiful buildings and large opportunities are wanted, you have them here. There are in the city seven branches of the Association. I suppose it is safe to say they have property worth $1,011,000. The official report for 1889 says sixty persons joined the churches. A pastor in New York City writes: "Any one of two score churches in the city led more souls to Christ that year than all the Associations combined." That pastor said: "I approve of the work of the Association most heartily when conducted according to its original idea, but the Association *conspicuously fails to reach the very young men who most need religion.*" The pastor quoted says: "These Associations claim the most active young men we have, at the expense of their work in their churches, and make no return or little to the churches thus drawn upon."

One of the prominent pastors of the M. E. church in Virginia, who has been associated with the Associated in Richmond, Petersburg and Norfolk says the tendency of the Association is to draw young men away from the churches. I give his exact words: "Now and then one suffers himself to be drawn away from his church work by the Association."

It seems to me the inference is, unless young men resist the natural influences of the Association, they will be drawn away from their church.

Another pastor in Virginia writes: "Many of my best young men in other cities have had their powers neutralized by being turned over to the Y. M. C. A."

In the face of these facts, with the experience of these pastors who all say they are friends of the Association, yet they believe the tendency of the Association is hurtful to the churches, I can not but feel, and feel strongly, that I must not give my influence in favor of this agency.

1. The training of the Y. M. C. A. unfits young men for church work. It may fit them for Associational work, but church work must ever be conducted along other lines. Every pastor hopes that the bright boys who come into his church will become active church workers. He looks to the time when he will be prominent and active in all work of the church and denomination. He is turned over to the Association and trained by a man (no one questions his piety) who knows nothing about any church but his own. The training the young convert gets is, at the best, only an undenominational exercise. If a young man wants to join a church and asks the Association, it can only say, "Join the church you like best." The Secretary would like to say, "I have searched the Bible, and believe this church is the one to join," but that would be sectarian, denominational, and such would call forth the opposition of other interested parties. So he is told to act not in accord with the teaching of the Bible, but consider his preferences. The thing that stirs his enthusiasm is union. He cries, "Away with creeds. I have no creed but the universal brotherhood of man and fatherhood of God." He learns to cultivate a religion that has no backbone. A pastor writes: "Those church members, who are most zealous in the meetings and work of the Y. M. C. A. are among the sorriest members of the churches. As a rule, you never can count on them for church work. They have no zeal for any but union work."

Religion is not made the prominent thing in the work of the Y. M. C. A. The Association in Asheville, with 405 members in 1891, held 203 religious services, and had an average of thirty-nine present. Much time was given to gymnasium, lawn-tennis, socials, games, health talks, concerts, &c.

The Association in Greensboro, with a membership of 235, report an average of sixty present at religious meetings. They talk about classes in education, book receptions, star course of lectures, games, physical culture, &c. Though called "Christian Association," we find that it is not prominently christian.

Our nature is toward excess, towards abuse, and the injunction of the Lord is to "Shun every appearance of evil."

I was in an Association in Oxford. In the reading room there were three men, the room used for playing games was well filled. It is a most dangerous experiment to teach boys how to play games at home or in a Christian Association, hoping to keep them away from places where vice is not under the name of christianity. It is just as sinful to play a game with the understanding the one loosing shall treat to cigars in the rooms of the Y. M. C. A., as it is to go across the street in a pool room and do the the same thing, except one is called Young Men's Christian Association, and the other place is called bar room. A mother asked her pastor to try and say something to her boys that would keep them from playing progressive euchre and cards. Those boys learned to play around the fireside with their parents. It is the wrong way to teach boys to shun the games of chance by teaching them at home to play them.

Anything the abuse of which, or the undue indulgence thereof, will ruin your boys and girls, should not be encouraged by any organization that calls itself "christian"; to do it, is to do the cause of the Lord injury.

The Y. M. C. A. depreciates the church. Some who may read this, will remember a remark made by Mr. Southgate of Durham, that was told that the Y. M. C. A. was doing more in the city of New York, to save the young men than all the churches together. I have shown from the official report of the Y. M. C. A. that that statement is not true, that Mr. Southgate was misinformed.

Another advocate will say, "I find my greatest enjoyment in the Association."

Still some will say, "The Association is doing a work the church can't do;" all of which means that man has found out a better way—made an improvement on God's plan. The work done is done by the members of the church, and I believe it would be done better if conducted through the churches.

I was in a session of an Annual Conference in one in one of our towns. An effort was made to get a collection for Foreign Missions. Less than $200 was given. I was in a convention of the Y. M. C. A. in the same town, and three or four members of that same church gave about $300 to the Association. Is the work of the Association of more importance than God's command to give the gospel to all the world? In another town in North Carolina where the Association is flourishing, I notice that the contribution of one of the churches of the town to a very important denominational work was only twenty-five per cent. of what the contribution of that same church was to the Association. Is the Young Men's Christian Association of more importance to the church than missions?

It is a pity that the Associations have to exist at the expense and hurt of the cause of Christ.

R. VANDEVENTER.

Self-Knowledge.

Our views of the characters of others are too often caricatures of their foibles and vices. Our views of ourselves are largely caricatures of an inverse sort—the vices and foibles being dropped out. Most men believe that, on general principles, men cannot know themselves; but each one is likely to cherish a belief that by some special dispensation he has a pretty accurate knowledge of himself. He imagines that he can prove it by telling you frankly where he is weak or wicked. But if he would know the truth of it, let him try to draw a caricature of himself.—*Sunday school Times.*

The Need of a Chapel Fund in the South.

The imperative need of a chapel fund on which the territory of the Southern Baptist Convention may draw, cannot be easily overestimated. It is true, the gospel may be preached and churches may be gathered and maintained until they can build for themselves. This has been done and may be repeated. But who can estimate the cost and loss in this method of work as a rule? Had the Convention, when first organized, begun to raise and employ a chapel fund with a reasonable degree of vigor and wisdom, the result would have been very greatly to our advantage. Prosperous churches would be found to-day in very many places, where only feeble bodies linger, or none exist.

The building necessities of feeble churches in new and prosperous communities have been sometimes met by special efforts over a larger or smaller territory, and the aid secured in this extensive way, is returning in some cases thirty, some sixty and some a hundred fold. The expense of a special agency of the right sort to collect and disburse a chapel fund would, in the last forty years, have been an auxiliary investment worth many times the outlay.

But the opportunities of the past are gone forever. Others, however, even more inviting are coming up all over the South, and almost every day, in the new towns that are building along our railroads, in mining districts and in new territory that is settling up, with a church edifice fund in hand from which a small loan would be made at one place, a donation at another, or interest be paid for a limited time, no money that could be borrowed when it was needed, large self help could be secured from churches and communities in many places, where, without this encouragement, nothing will or can be done, but leave them to absorbed by the influence of more enterprising denominations.

An intelligent Board while raising funds to aid in building churches, could also have visited new towns, and secured the donation of eligible building lots, or purchased, if need be, while property was yet cheap, set on foot proper measures to secure money to build, or raise it, if necessary, and have seen that a suitable building was erected This would have been a more profitable and permanent missionary work than any other now done at equal cost. The very best mission work that can be done in any community where there are Baptists, but no house of worship, is to put one there.

The present tendency of population is from the country of the towns. This makes the demand for chapel building more imperative than it was even a few years ago. Baptists go from the country to town and find no church or house of worship of their own, or a very poor one in some out of the way or inconvenient place, and are attracted by the houses provided by other denominations, and finally take membership with them. The children often do this where the parents do not. There are probably from twenty-five to fifty thousand Baptists living in the South to-day, lost to us and gain by others, in this way. And while this is going on, multitudes who might be won to Christ and saved to promote the truth, are lost in the same way. Shall we allow this to go on? Does not loyalty to Christ and his truth forbid it? Our brethren in the North are carrying forward this work grandly with a Baptist population much less than ours and some other denominations are doing still more than they are. We should fall behind in no good work. The constituency of the Southern Baptist Convention is fully able to put a chapel wherever one is needed on their territory and they should be developed in giving, cost what it may.

Chapel building in foreign lands should accompany the efforts of every missionary. Expensive structures are rarely needed. A stated meeting place, a home for the gathered converts where they can assemble, gives permanent results in foreign lands as well as at home.

No wonder this great work is attracting the attention and enlisting the enterprise of our sisters who are doing so much for missions. They know what a home means, and it means no less in missions and for the assembly of the saints, than for the family.

Shall we not go forward and relieve the hundreds of struggling churches in the South by a little timely aid in helping them to build needed houses of worship. Shall we not preoccupy strategic points rather than turn them over to others? A small amount of money spent in the right way, at the right time and in the right place will be worth more than thousands of dollars spent later on, when the ground has been occupied by others. We should be wise for Christ and his truth, and for the salvation of men. Wisdom points as the finger of God to immediate and active work in building houses of worship as they are needed at home and abroad.

J. B. LINK.

Austin, Texas.

Our faith is founded on the clear word of God, and there we rest as on a rock, upon which the tide of infidelity has been beating in vain for all the centuries that are past. The waves of skeptical assault have broken upon it only to be dissipated into spray and foam. The grand old Bible seems to lift itself in triumph after each shock, exactly as the rock appears to emerge from the breakers when the ocean tide has spent its force.—*Andrew W. Archibald, D. D.*

How to Kill a Prayer-Meeting.

1. Forget all about it until the hour arrives.

2. Come ten minutes late and sit near the door.

3. Speak of your unfitness for religious service, and apologize for your lack of interest by saying, "I have not had time to prepare myself," and *beg to be excused altogether.*

4. Drag the singing painfully slow, such singing is so appropriate for a dead prayer-meeting.

5. When the meeting begins, wait for others to speak or pray.

6. Be sure to bewail the low spiritual condition of the church.

7. When you do take part, occupy about twenty-five minutes.

8. When the meeting closes, go out as from a funeral. You can speak with your brethren or strangers some other time or place.

9. If you mention the meeting during the week, tell how dull it was.

10. When the hour arrives for going to church, excuse yourself by saying, "I am tired, and do not feel like going. Besides, there will be plenty of others there to conduct the meeting without me. So I will stay at home and rest to-night."

11. If this does not kill the prayer-meeting, stay away entirely for six months or a year.

R. D. CARROLL.

Louisville, Ky.

Preachers in Politics.

Does not danger threaten our churches at this time—especially country churches, in view of the fact that many of our preachers are being drawn into the political whirlpool which we are fast approaching?

Old and established opinions are not always right, but deserve to be carefully considered before they are discarded. There has long existed a prejudice against political preachers. It is true, they have rights as well as other men, but the truth remains that a minister's usefulness is largely measured by his devotions and consecrations to his work, and his want of acceptability is often due to the lack of these.

When the preacher is a party to the contentions and strifes that exist, he is in no position to counsel peace and love.

We have seen ministers of the gospel leaving off sacred and religious duties and running after things of the world.

We have seen a few ministerial wrecks; may our eyes never behold another.

LAYMAN.

We make our bow to the Kentucky House of Representatives for their action on our State exhibit at the World's Fair. The generous sum of $100,000 was appropriated, but an amendment was adopted by a vote of 56 to 35, requiring the exhibit to be closed on Sundays and forbidding the sale of liquor on the premises. The bill as presented to the State Senate contained these provisions, which were stricken out, as we have before told our readers, by a vote of 16 to 15. As the bill went back to the Senate, these amendments were accepted, and the bill has become a law. We regret only that after all that has been said, there were thirty-five members of the House who had so little respect for the convictions of the best people in the State, whose money they were voting away, and so little regard for the interests of the working men, as to vote against the amendment. Such men are the sort whom it is safe for the voters to leave at home, instead of sending them to make laws for us.

Some of the secular papers say that this amendment will be inoperative because the matter is in the hands of the Board of Control in Chicago. It is not inoperative so far as the Kentucky exhibit is concerned. That will have to be closed, because no set of men in Chicago can decide what Kentucky shall do. The State exhibit will be in charge of the State commissioners. Of course, nobody supposed that the action of the Kentucky Legislature would settle the question of whether the Fair itself should be opened on Sundays and whether liquor should be sold on the grounds. But this action is bound to have great influence. The States of New York, Ohio and New Jersey have taken similar action, and it is hoped other States will fall into line. If the Board of Control shall set at defiance the sentiments of the people, it will prove that they are unworthy of the trust committed to them, and will to a great extent break down public interest in the Fair.

Kentucky thus ranges herself on the right side of this question, which affects the interests of the whole people, but more especially of the working men and women of the land. We make our bow to the fifty-six members of the House who have saved the honor of the State, as well as to others who have striven to reach this same result.—*Western Recorder.*

As Michael Angelo wore a lamp on his cap to prevent his own shadow from being thrown upon the picture which he was painting, so the christian worker and servant needs to have the candle of the Spirit always burning in his heart, lest the reflection of self and self-glorying may fall upon his work to darken and deface it.—*J. H. Gordon, in The Two Worlds.*

Preach the Scriptures purely.

The Biblical Recorder.

WEDNESDAY, APRIL 27, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OUR SCHOOLS AND ACADEMIES.

After all that has been said or written about colleges, universities, and other higher seats of learning, we should never forget that the brunt of the battle, and much of the work of developing and shaping the minds of the youth of our land, rest with the common schools, and with the academies and high schools among us. These schools are intermediate, and fill the place in the American system of education that is filled by the more complete and effective German gymnasium system. Our academies and high schools have charge of the intellectual development of boys and girls at that period of life when it is generally decided what their future intellectual attainments shall be. It is in these schools principally that the intellectual swords are forged, to which the college and university course may give keenness, polish and elasticity. As a people we have, we fear, never given that attention to primary and academic training that their importance demands.

More and more then there is, and ought to be, a demand for first-class men to conduct our high schools and academies. There ought to be a closer connection between these schools and the higher seats of learning in the State. In this respect Wake Forest College is doing a work in different parts of the State that will tell in the generations to come. Her alumni are found all over the State engaged in the noble calling of teachers. The same is true, more or less, of Trinity, Davidson, and other colleges. We have not a complete list of all the Baptist teachers and principals scattered over the State that are now running what we may call "intermediate schools" with credit to themselves and to the colleges from which they have graduated. Among the academies of the State we may mention those at Greenville, Globe, Moravian Falls, Buie's Creek, Warsaw, Wakefield, Bethel, Scotland Neck (military), Durham, Buckhorn, Jackson, Bayboro, Cana, Cedar Run, Fork Church, Mt. Vernon Springs, Holly Springs, Snow Hill, Woodland, Leaksville, Ashe, Sugar Grove, Morganton, Cleveland, Pinacle, Yadkin, Lumber Bridge, Fair Bluff, Rock Rest, Wadesboro. Among the high schools or institutes we may mention the following: Mar's Hill (college), Littleton, Hamilton, Ashpole, Durham (female), Liberty.

Such men as L. W. Bagley, T. M. Hufham, John Duckett, W. H. Ragsdale, T. C. Buchanan, J. T. Horner, O. L. Stringfield, W. J. Ferrell, J. A. Beam, W. C. Allen, L. T. Buchanan, E. L. Middleton, J. T. Alderman, W. L. Carmichael, F. B. Hendren, G. T. Alderman, J. T. Joiner, J. M. Weatherly, R. P. Johnson, Jas. B. Williams, A. W. Britton, B. W. Ray, J. E. Kesler, R. L. Patton, P. G. Hopper, J. H. Yarboro, A. T. Hord, S. W. Hull, and others just as worthy, whose names we cannot now recall, are doing a work that will abide after they have passed away. Only a few of these men control what are recognized as *denominational* schools. Their schools are patronized, more or less, by people of all creeds, or no creed, just as our people often patronize the academy or high school controlled by teachers of other denominations.

Such men doubtless find the drudgery and monotony of the school room a severe tax on their patience, and sometimes on their religion; but they should remember that all professions and callings have their trying, and what may be called disagreeable features. The man that does his duty in life's struggle and life's battle, need not expect perpetual repose on a bed of roses. The history of the race, and of the world, have not been fashioned by men of ease or "elegant leisure." The men and women who are giving their time, their talent, and their lives, to our common and intermediate schools, have not received that consideration and compensation from the American public that the drudgery and nobility of their work demand. Next to the minister of Christ, it is important that the school teacher should be "abroad in the land." Parents of the schools taught by these men and women should remember, that it is money well spent which is devoted to the intellectual culture of their children and to the compensation of the faithful teachers who are shaping their minds for future development.

There is one tendency, commonly experienced with our high schools and academies at the present day, that is fraught with serious disadvantages to teachers and pupils, and that at the risk of being considered quite common-place, we will mention here. The tendency referred to is seen in the frequent objection of larger boys and girls to proper school discipline, and the constant interference of patrons with teachers in their efforts to enforce it. From one cause and another many boys and girls in these days are permitted to do pretty much as they please at home, in other words, are not controlled, and they carry the habits thus acquired to the school room, and the teacher often has to correct them by enforcing obedience and respect among his pupils. Usually the parent is quite unwise in taking issue with the teacher in maintaining proper discipline in his school, especially when he knows that his son or daughter is self-willed and not under good control at home. It is said that so complete is the discipline in the German gymnasium, and so thoroughly are the students under the spell of the teacher's influence and example, that it is seen to a marked extent in public places, and even in the family circle. This is to be expected when we study the German system, some important features of which could be adopted by us without doing violence to our American ideas of liberty and parental responsibility.

One thing is quite evident, that a teacher who is a man or woman of judgment, experience, and often of religion, is much more apt to be right in a school difficulty than a young and inexperienced lad or lassie. This remark has additional force when we remember that in these days of "advanced" moral ideas, and "moral suasion," when the rod, about which Solomon had something to say, is considered a relic of barbarism, and many boys and girls have a very dim idea of what proper constraint or control means. Another thing is certain—no teacher can run a school successfully without controlling it. This does not imply that he should be a barbarian or a despot. Love and tact are all-important in the school room.

Another evil, closely allied to the one just mentioned, is becoming quite common in connection with high schools, and that is the habit of allowing boys and girls to quit school when it "strikes their fancy" that they *ought* to quit. If it becomes known to a father that a boy or girl is utterly indifferent to his or her studies, and is dead to all appeals from parent or teacher as to the importance of cultivating the mind, then it is at times wise to allow such to stop mental but not bodily labor. Young men or women who have been raised in easy circumstances are often quite averse to either mental or bodily labor, and when placed where they are compelled to labor, or be considered drones, they at times form quite a distaste to school life and studious habits, and desire, with youthful impulsiveness, to "quit it all." This desire is often intensified by the lazy associates they find among their schoolmates, who, neglecting their own studies are, by a perverse principle of human nature, disposed to persuade others to do the same. A wise parent cannot afford to gratify every whim of a large boy or girl any more than he can the foolish fancies of a spoiled or petted child.

We bid the noble men and women of our own and other denominations God-speed in the work they are doing. Let parents extend a hearty co operation, and let a generous public sentiment cheer and brighten the lives of our teachers, who are shaping the minds and hearts of those who will take our places when we have passed from the stage of action here, that we may know the realities of the hereafter.

RALEIGH, together with several other cities and towns, has enjoyed the pleasure and benefit of Rev. Geo. C. Needham's lectures. Mr. Needham is an expert in getting up and conducting "Bible Readings." And well conducted Bible readings never fail to interest the people. We are inclined to the opinion, that many of our pastors would do well to turn their attention to it, as a means of teaching their own congregations. Some of Bro. Needham's Bible lessons in Raleigh will not be soon forgotten. But his last two exercises, the "Scripture Plan of the Ages," and the "Coming of the Lord," attracted the greatest attention. They were highly entertaining and profoundly interesting, whether one entirely agreed with him or not. The Scriptures say a great deal about the coming of Christ, and they say some very plain things. And surely when the subject is about the coming of our Lord, whom we love and whom we serve, it elicits our undivided attention.

Mr. Needham is a pleasant speaker, makes a good appearance, shows entire mastery of his subjects, and is really and deeply in earnest in all his teaching. We regard him as an excellent scriptorian, a close student of the word, and hence an able expounder of the Scriptures. But faithfulness demands that we should state in this connection one slight defect: In one of his lectures, the one on the "Fellowship with Christ, Illustrated by David's men," showed the spiritualizing method to an extent that was objectionable. Spiritualizing means to put some other meaning to the teaching of the Scriptures than the plain obvious sense; for instance, to make something a type which is not obviously typical. David was a type of Christ in some things, but not in all things, and that his four men in the cave of Adullam were types of anything does not clearly appear to our mind.

We may, in the future, have something further to say about spiritualizing, but not in this connection.

With this exception we saw nothing in Mr. Needham's method of teaching but what we could commend. He is a lovely spirit, and carries with him our sincere love and esteem as a devoted servant of our common Lord, and we would not interpose the least obstacle in his way of doing the Lord's work. But we want always to learn and to know the true meaning of God's word.

PERSONALS AND OTHER ITEMS.

....Rev. N. S. Jones of Salisbury writes: "My work is getting along very nicely here."

....Rev. D. W. Herring, returned missionary, is at Wake Forest, and will be in Raleigh this week.

....The cost of a round trip ticket from Raleigh to Atlanta to Southern Baptist Convention will be $13.75.

....Bro. Alfred M. Darden of Hertford county was on a visit to our city last week, and paid his respects to the RECORDER office.

....Rev. O. L. Stringfield passed through Raleigh last Monday on his way to Morehead City, to which place he goes to assist Bro. H. C. Moore in a meeting.

....A Baptist church was recently organized in Buford township, about two miles from Alton. It was organized with seven members and is known as Rock Hill. *Monroe Enquirer, April* 21.

....Rev. F. T. Snell filled Dr. Hall's pulpit at the Tabernacle Baptist church last Sunday night. After the sermon two persons were baptized. Announcement was made for continued services.

....Rev. C. W. Matthews of Creeds, Princess Ann county, Va., writes: "I never lived among a more appreciative people. I take charge of the Lake Drummond church, Norfolk county, Va., June 1st."

....Rev. George Wharton, pastor of the Baptist church in Waynesville, N. C., baptized six persons into the fellowship of the church on Sunday, the 17th inst., as we learn from the *Waynesville Courier*.

....Rev. J. E. Love of Rocky Mount, N. C., has tendered his resignation as pastor of the Baptist church in that place to accept the position of assistant pastor of the First Baptist church of Baltimore, of which Dr. J. W. M. Williams is pastor.

....Rev. F. T. Snell, recently pastor in Augusta, Wis., is in the city, and is the guest of Mr. J. R. Barkley at 218 Edenton street. Bro. Snell is reported in the *Western Recorder* as having preached for Dr. Eaton in Walnut street church in Louisville, Ky.

....The financial condition of the American Baptist Missionary Union at the close of the financial year, March 31st, 1892, is as follows: Appropriations (including debt of April 1st, 1891), $685,027.24; receipts, $569,172.93; debt, $66,754.31.—*E. P. Coleman, Treas.*

....The Chowan Association meets at Ballard's Bridge church May 17th to 19th. Those coming by rail can leave Suffolk, Va., on the S. & C. R. R. at 5 p. m. and arrive at Chowan station at 8 p. m., where they will be met by brethren.—*T. J. Riddick, Clerk.*

....We were glad to see in our office last week Rev. W. B. Waff of Reynoldson, N. C. He was on the return trip from the Sunday-school Convention at Winston, and spent a night in Raleigh and had an opportunity to hear two of Bro. Needham's Bible lessons.

....Rev. H. A. Brown of Winston, N. C., who has been tendered a call to the pastorate of the Randolph Street Baptist church, preached for that congregation last night. The people are pleased with him, and the impression prevails that he will accept.—*Richmond Dispatch, April* 21.

....The trustees of Broaddus College have decided to accept the proposition of Hon. S. B. Elkins to give the Baptist denomination of West Virginia $25,000 in cash and twenty-five acres of land to build a college in the town of Elkins, West Virginia, for the education of students of both sexes.

....Bro. C. J. Woodson of Gatesville, N. C., writes: "I have just entered upon the third year of my pastorate here, and I feel very grateful to God for the progress which has been made along the different lines of church work. About sixty-five members have been added to the church, the contributions to missions and other objects more than doubled, and fifty dollars added to pastor's salary."

....Rev. S. H. Thompson of this place has been informed of his election as an honorary member of the French Academy of Inventors, and awarded a first class diploma and the great gold medal. This is an honor that seldom comes to an American, and is highly appreciated by Mr. Thompson. Mr. Thompson is the popular pastor of the Baptist church of South Boston.—*Cor. Richmond Dispatch, April* 22.

....Rev. A. B. Caudle writes: "My church at Waxhaw is doing well. With all the trouble we have had with Adventism I believe the church is in a better condition now than it was before the trouble. The brethren are united. We are receiving members occasionally. I baptized the Rev. Mr. Ferrell, a minister of the Methodist church, on last Sunday. A large congregation was present to see it. He is a splendid preacher, and will do good wherever he goes. Others are expected to join soon."

....Rev. Mr. McDuffie, pastor of the Baptist church at East Durham, came near having a serious accident yesterday. He was going to a picnic in company with M. B. Wyatt's family, and in attempting to assist the latter to arrange some part of the harness his own horse started to run and kick. He was struck on the knee, and is suffering from a painful wound. Two children of Mr. Wyatt were thrown from the vehicle and badly bruised, one having a shoulder bone broken.—*Richmond Dispatch, April* 20.

....Railroads in Germany are by no means equal to those in our country. The trains do not run as swiftly and the roadbed of most of the main lines is not as smooth as that of our best roads. Neither is traveling as cheap here as it is in New England and the Middle States. There are on most trains four classes, the first and second of which are good, the third indifferent and the fourth poor. A first class ticket will cost at least four cents a mile, while a second class ticket will be three cents a mile, a third class two cents, and fourth class about one cent a mile. The fourth class carriages have no seats, the third class have seats, but no cushions.—*Correspondent in Christian Secretary.*

In Memory of Rev. J. J. James.

Rev. Joshua John James died at his home near Yanceyville, Caswell county, N. C., on April 6th, 1892, in the seventy-eighth year of his age.

He was born in Halifax county, Va., Nov. 30th, 1814. After obtaining a neighborhood education, he prepared for college at a classical school in Danville, Va. He then was a student at Wake Forest College three sessions, and after this taught school for two years at Peytonsburg Academy. He entered Columbian University, Washington, D. C., where he graduated in 1841. He obtained a hope in Christ in his seventeenth year, and connected himself with the Baptist church in his native county. He was ordained to the gospel ministry in 1842 by the presbytery of the Dan River Association, at County Line church, Halifax county, Virginia.

In June, 1843, he settled in Caswell county, N. C., and became pastor of Yanceyville and Trinity Baptist churches, located in the bounds of the Beulah Association, where he continued to labor for eight years. While laboring in this field he baptized many of the prominent citizens living in communities contiguous to his churches.

In 1852, he entered upon the agency of a Baptist Female College in Oxford, N. C., which he succeeded in establishing.

In 1853, he was called by the Baptist State Convention to the editorial chair of the BIBLICAL RECORDER, which paper he continued to edit until 1861, when he transferred it to Rev. J. D. Hufham.

The remainder of his life he spent with his family on his farm in Caswell county, N. C., with the exception of a few years when he filled short pastorates at High Point, Milton and Ephesus. He also aided his ministerial brethren in their meetings and preached whenever occasion seemed to require, until failing health unfitted him for public service—a period of ten years, during which time he could only now and then preach, and this always seemed to be a pleasure to him.

He was at one time Moderator of the Beulah Association, Trustee of Wake Forest College, and Vice-President of the Baptist State Convention of North Carolina.

He was a good preacher, a fine conversationalist and well-versed in theology. As a writer, he excelled. His views were comprehensive, his perception was clear, his style elevated, his language chaste, his diction excellent; all this, together with his strong logical turn of mind, made him one of our best writers. Few could cope with him in a newspaper discussion.

For more than sixty years he was a member of the Baptist church and for fifty years a preacher of the gospel. He had unbounded confidence in God, a strong faith in Christ, and an unwavering reliance on the promises of the Bible. A few years before he died, the writer heard him say, "I have tried the pleasures, the honors, the wisdom, and, in some measure, the riches of this world; but these have all cloyed on my appetite, and have failed to bring relief and comfort in the trials of life. Christianity, as taught in the Scriptures of Divine Truth, has been a source of never-failing comfort to me in all the trials of life. And now that my end is drawing near, my only hope of salvation is in the atoning merit of Jesus Christ. My trust is in the mercy of God in Christ."

For several months previous to his death, he was a constant sufferer and talked freely about dying to his family. A short while before he died, he said to his three sons as they were near him, "Care tenderly and kindly for your mother and sisters, be good boys, and prepare to meet your father in heaven." Among his last utterances was about the following: "Dear Jesus, how can I do without thee now? Be thou my stay and support!"

He requested the writer to preach his funeral, and Rev. J. K. Howell to assist in the exercises. We carried out his request. A large number of his brethren and friends attended his burial. Rev. J. E. Jones of Milton was also present and took part in the burial services.

He leaves a wife and five children to mourn their loss. They have our sympathy. May God's all sustaining grace be their comfort and support. F. H. JOHN.

Rev. Thomas Butler Justice is Dead.

God is calling many to honor their King and Redeemer. Our father, Elder Thomas Butler Justice, was born in Buncombe county, N. C., July 17th, 1813; married Harriet Baily (who survives him) Aug. 14th, 1834; converted May, 1835; baptized August following; licensed to preach Aug. 1st, 1840; ordained July 3d, 1843; died at the home of his son, Rev. C. B. Justice, in Rutherfordton, N. C., April 9th, 1892.

The funeral services took place at the Baptist church in the city and were conducted by the writer, using as a text Acts 13:36. He was assisted by Rev. Mr. Hoyle of the Methodist church. The attendance was thought to be the largest ever known in the town, attesting appreciation of the deceased. He was laid to rest in the city cemetery near by with Masonic honors, his grandsons acting as pall bearers.

Father Justice was Moderator of Green River Association in 1871-'74 and 1880. He was forced to give up his churches by reason of bad health in 1883. He was a good and successful business man as well as preacher. Few men have accomplished more good—"full of the Holy Ghost," truly a "preacher of righteousness." He ever acted from principle; this he never sacrificed for anything. He was truly an earnest expositor of the true doctrines of the gospel. He was in many respects a remarkable man—was never known to use or repeat after others a profane, obscene or vulgar word; never tasted ardent spirits; made first speech and offered the first resolutions on Temperance and Missions in his Association about 1845. He was the first to advocate the propriety of publishing a religious paper in the Association, and gave his last dollar to start it. He often did this. On one occasion he gave his last dollar (had but one) to a poor widow, and he one hundred miles from home and a number of toll gates to pass. He received soon after double the amount, the toll gates passed him free, and no one charged him for a night's lodging. So the Lord works. He suffered much of late with a nervous trouble, and was truly a great sufferer for ninety-nine days before the end. He never complained or murmured, ever anxious to do God's will. He would hesitate to take medicine to relieve pain, saying, "I fear it is not His will." He "loved the brethren," "loved his neighbor," his steps were feeble and tottering, but his faith was bright and strong. He let his light shine. All his life-work and walk were such as becomes a true christian minister of the gospel of Jesus Christ.

He will be missed. His pleasant smile and friendly grasp of hand will be seen and felt no more. His aged wife will miss him most; we commit her to the widow's God the short remainder of her life's journey. May children, grandchildren, great-grandchildren, and his host of friends imitate his life's work. God is their friend. "He doeth all things well."

Father Justice in his mind often went back to the days he spent with old brethren Barrett, Alfred and James Webb, Harrill, Grayson, McCurry, &c. How pleasant on earth was it for him to be with them! and how much more pleasant for them to meet "beyond the river" after life's battle has been fought and the victory won! They now reap their reward; they rest from their labors. Rest on, dear ones! by the grace of God, when our work is done, we hope to join you. 'Till then, farewell. M. M. LANDRUM.

Marion, April 15, 1892.

Letter from Missouri.

The seventh anniversary of my pastorate of Patee Park Baptist church at this place occurred on the third Sunday in this month. My thoughts are reminiscent. The noble man, Rev. E. S. Dulin, D. D., who founded this church, is crowned with glory in heaven. He was pastor about three years. He sent for me. I came to the church. He went to Kansas City. The church has gained steadily. We have dismissed members to constitute South Sixth Street church and Wyatt Park church. We have now about four hundred members. We have built a magnificent meeting house, and we owe ten thousand dollars on it—enough to keep us from being vainly proud. The first floor will accommodate six hundred people. Besides this auditorium, we have six other rooms on the first floor. Four of these six rooms are separated by folding doors like you've seen between parlors. In these four rooms are the quarters of the Patee Park Library. These rooms are opened to the public at 7:30 a. m., and close at 10 p. m. The expense of keeping a man in charge, of fuel, gas, periodicals, stationery, etc., is met by an organization known as the Library Association. The patronage of the Library has been unexpectedly good from its beginning several months ago. It is a new venture in this part of the world, but it is a decidedly good thing. My study is in one of the rooms, and I find that the pastor is supplied with rich opportunities for leading men to Jesus.

I have been an associate editor of the *Central Baptist* almost five years. Dr. Williams, the chief editor and manager, is fine and fat, genial and true. He has been a blessing to me.

We have in St. Joseph six white Baptist churches and three colored Baptist churches.

I lift my hands and pronounce my benediction upon North Carolina Baptists.

R. B. PITTMAN.

St. Joseph, Mo., April, 1892.

God is all for quality; man is for quantity. But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us. To secure ten men of an improved type would be better than if we had ten thousand more of the average christians distributed all over the world.—*Henry Drummond.*

When thou prayest, rather let thy heart be without words, than thy words without a heart.—*Bunyan.*

The Church and the Boards.

This definition is sufficiently accurate for our present purpose:

The church is a body of baptized believers organized at a given place upon New Testament principles for the promotion of God's kingdom and its interests in the world.

The design of the gospel is, by saving men, to bring them into harmony with God and the principles of his moral government. Being saved from sin, its curse, love and dominion, they become servants, of righteousness and own Christ as their King. They are thus brought into a condition to obey, follow, and execute his orders. They do this willingly, lovingly—would not do otherwise if they could.

God's kingdom and its interests constituting the object to be advanced by the church, we will get a fairly adequate notion of the office and functions of the church by ascertaining the meaning of the expression "Kingdom of God."

By this phrase is meant this much at least, viz: subjection to God's authority and law as revealed in the Bible, and as inferred from the study of nature.

The church then is organized with direct reference to bringing all men to submit to God's rule by accepting the gospel of reconciliation as preached by Christ and his followers.

But as this acceptance in its early stages may be attended with defects in view of the inadequate apprehension of what it involves; and as submission to God's rule may be imperfect on account of failure to know the rule in its extent and intent, so in order to the promotion of God's kingdom it will be necessary to yield to the church the right and exact the duty, as of prime importance, to teach and to train those who have accepted the gospel. This is the work of the church in the direction of intensifying and deepening and broadening individual christian life. Each life thus brought up to the level of normal christian manhood becomes a new factor in the work of the church as it presses on to the establishment of the kingdom. Indeed progress without individual development is impossible.

The work of the church covers all the ground of christian activity. The church has upon its hands a fight with all the hosts of darkness. Let us indicate the principal force which go to swell the ranks of our opponents.

These may be embraced in the following classes: Those which oppose or retard the progress of sound doctrine, and those which prevent the beginning or check the growth of individual christian life. The two great problems which await solution, the two questions which demand an answer from the church are; What doctrine shall be preached, and what shall be done to relieve the individual of the hindrances in his way in accepting the salvation of Christ and of realizing in himself that salvation in its fulness. The first question is partly involved in the second, but must be viewed apart from the following reason: The question of sound doctrine has its importance in the fact that there is needed a "form of sound words"—a standard to which we may refer in determining the character of that opposition which hinder the beginning and the steady onflow of christian life, and also the weapons with which it is to be met.

A correct and comprehensive knowledge of Bible truth is essential to a clear apprehension and a wise refutation of the error which beclouds, and to a full appreciation of the vice which deadens the nerve of the spiritual eye.

Error and vice! Their name is Legion. Who is sufficient to grapple with them single-handed? None. Hence the need of organization, co-operation, combination. And not of these only; of specialization also. There must be elect men for each of the different kinds of work involved. All men are not equally well adapted to all kinds of church work. Paul speaks of "diversities of gifts." Specialists are essential to good work. Not all can lead or even follow heartily in all lines of work. One is peculiarly exercised about missions, and he is, unless restrained, a whole man at that one thing. And so with education, the Sunday-school, Temperance, the Poor, the Orphan. Each branch of christian work—work done for the advancement of the kingdom, has men specially qualified by zeal, wisdom, taste for that particular branch. Give their talent full play. There is room for all; there is a demand for all. And it is especially needful in view of the limitations imposed upon us by nature—limitations which restrict each, when at his best even, to narrow boundaries that there be these diversities of aptitudes and tastes for different forms of work. It is natural, and we ought rather to rejoice in it, that while and because each magnifies his own loved and chosen line of work, each line of work will be represented by men of zeal and devotion and the work will be prosecuted with vigor in all its spheres.

Now it is the undivided church at work at all points, although different groups of its membership are at work at different points.

Extend the view a little. Many departments of church work may be best carried on by combination of elect (select) men from many churches. Even the interest of the individual local church, not to speak of interests more general may best be subserved by such combinations.

Where great ends are to be reached, like the world's conversion; where great enterprises are to be carried to a successful issue like that of building a College, an Orphanage, an Asylum of whatever kind; where great and wide-spread evils are to be exterminated, like intemperance; where policies take into the sweep of their action whole generations of men, are to be canvassed, like the Sunday-school, then surely the church should combine their select men to take suitable measures for attaining objects of such notoriously common concern. But even here the individual church is at work, as every one who has followed one analysis will clearly perceive—the individual church contributing its share in a way judged by it most effective in advancing the interests of the kingdom. It is above, not co-equal with, nor inferior to the agent or agency which it employs. And it is only when the agent claims the right to control or by assumptions of power tacitly acquiesced in by the church seeks to use it for ulterior and unconcerned purposes that it becomes dangerous to the liberties of the church or calls for repression.

WM. ROYALL.

The Late Rev. T. B. Justice.

Dear Editor:—The announcement of the death of Rev. T. B. Justice of Rutherfordton, N. C., has just reached me. I am moved to tears, as I think of his devoted wife and affectionate children, and the deep sadness with a sense of loss, carried to homes and hearts widely scattered. As I remember, his long life of useful ministry, the great good he has accomplished in Western N. C., by his elevation of character, his balanced judgment, his beneficent influence and his fatherly advice to me, I am made to rejoice that it has been my privilege to know and love such a great and good man. Many a church will recall his faithfulness in presenting the word of God with singular force and clearness. Bro. Justice did not have the advantage of an early education which he afterwards acquired and gave to his children; but I have not lived long enough to see his equal in presenting God's claims and man's personal responsibility. He preached *repentance*, and made people feel like repenting just as John the Baptist did, just as Peter, Paul and Christ did. Once in White Oak church, the audience was unusually large, when uncle Butler (as we all called him) sprang upon the table in front of the pulpit, and gave a gospel exhortation with such clearness and force, that more than a score went to the front benches and fell upon their knees crying for mercy and pardon. I shall never forget the impression he made upon my mind when from the same pulpit he preached from the text "Come now, let us reason together, saith the Lord." I can hear him now calling upon the parents as he reasoned with them about home government, church relationship and their obligation to vote for prohibition which was then before the people of North Carolina. If faithfulness be the best of true greatness, then Rev. T. B. Justice was as great as any man. It will soon be two years since I visited Bro. Justice in North Carolina after an absence of five years. After praying with him and bidding him farewell as I then felt for the last time, I said with deep emotion, "Uncle Butler, I owe more to you for what I am than to any living man." "No, you owe nothing to me; I have only discharged what I felt to be my duty to you." The above allusion has reference to what occurred in the summer of 1879, while in school near the residence of the deceased, riding together one day from Mills' Springs to his home. He asked me if I had ever read the thirty third chapter of Ezekiel, I replied affirmatively, and told him how much I had been impressed with the requirements of that chapter. This opened up the way for other interrogations with respect to my desire to preach, convictions of duty and whether prompted by the proper motives. Having approached me so cautiously and kindly, I submitted my impressions without reserve. As the result of this conference, I was called out of the audience into his pulpit at Silver Creek the following Saturday. Imagine my embarrassment in the presence of my teacher, Prof. J. N. Morgan, and schoolmates, uncles, aunts, and cousins. I hesitated. "But come along, Walter," was the reply. He gave me the Bible, saying, "Conduct the worship for us."

I found these words in Matthew, "Ye are the light of the world." I have never been able to recall a single thought of that brief discourse—possibly more about darkness than light.

"To morrow you must preach again," said he, as though I had already. Saturday meetings are very poorly attended compared with Sunday. "To-morrow," I said, "Everybody will be here." But I could not beg off. After making my second attempt, Bro. Justice followed me upon the same Scripture with contrasted masterly effort. Now it became generally known in our neighborhood that Walter Splawn was going to be a preacher. In a few days my parents and Bro. Justice met at the home of uncle Berry Arledge. The new preacher was discussed, as mother told me, and my father, an uneducated farmer, was induced by our pastor, T. B. Justice, to send me to Wake Forest College the following September, 1879, where I remained until June, 1884.

In the meantime, during the summer vacations I had the advantage of holding meetings with Bro. Justice in his churches, —a rare privilege. His loving confidence and manifest interest have always been an inspiration to me.

In a letter from his son William, the last illness is so comforting when the subject of the christian religion was mentioned to him. His mind was clear and his ideas bright on that subject, although for the most part unconscious from his first illness, January 1st until the 9th inst. Before his departure he was heard to say, "'By grace ye are saved through faith.' It is nothing that I have done. 'He that believeth on me shall not be brought into condemnation.' On this I rest. Fraternally,

WALTER S. SPLAWN.

Lexington, Ky., April 10, 1892.

"The loving—how can they be shut out? They are in the kingdom, the spirit of the kingdom is in them; where they are the kingdom is. The unloving—how can they be admitted? They have nothing in common with the kingdom; where they are is the outer darkness."—*A. B. Bruce.*

Let prayer be the key of the morning and bolt of the evening.—*Henry.*

Preaching to the Chinese.

Not long ago a well informed brother told a young man who contemplated coming to China, that he need not expect to find congregations in China to preach to; and I supposed this to be the case until I arrived. Preaching in China is not peculiar to the christians. Many years ago, one of the emperors published a number of moral precepts, and issued an order requiring the officials of every city and village to provide preaching places and have these precepts proclaimed, elaborated, explained and enforced by suitable preachers. This is done especially on the first and fifteenth days of each moon, though to some extent on other days. I have seen more than one of these halls, with pulpit, and room and seats for more than a hundred people. Once I passed the door of one of these halls and saw a crowd assembled and listening to a man who seemed to be preaching very earnestly. This is called preaching "the Sacred Edict." These preachers are said to exhort the people very earnestly to the practice of the cardinal virtues, and to illustrate their teachings by numerous anecdotes. But alas! they show the way, but neither preachers nor hearers walk in it. Much experience agrees with the teachings of the Scriptures that the sure basis of a moral life is the grace of God in the heart.

Similarly we find that there is opportunity for preaching the gospel. In the smaller country villages there are opportunities for street preaching, and both the missionaries and the native preachers make much use of these opportunities. In Canton, it is much more difficult to find such opportunities. The streets are very narrow, never more than ten feet wide, and all the day they are thronged with people. There would be no difficulty in getting a congregation. The people are very ready to stop and see or hear anything going on along the street. But obviously it would not be right to block up the public street with a crowd stopped to hear preaching. Occasionally the brethren find opportunities for street preaching in some of the less frequented streets. But most of the preaching in Canton is done in the chapels. There is the main chapel in the midst of the city, where the Canton church worships, and there are some other chapels built by individuals or by the Chinese themselves. This city chapel is opened for preaching every day in the week except Saturday. Preaching begins about twelve o'clock and continues two or three hours. Usually three brethren preach one after another, one missionary and two native preachers. This chapel is on a main thoroughfare, and there is a constant stream of people passing by the door. From curiosity or other cause, numbers come in and listen awhile. Some stay just long enough to find out what is going on, others stay long enough to hear a whole sermon or even more. The number present varies from fifty to a hundred. Some are disorderly and talk and disturb the preacher and those who wish to hear, but we can bear with them, they are heathen and do not know any better. Some smoke and vitiate the air which others must breathe, but again we can find some excuse for them. I have seen those who were raised in christian homes and taught to respect religion who disturbed the preacher and the congregation. I have seen them stand around the church door and blow their smoke into the church and pollute the air which is to be breathed by a congregation of worshipers. And they claim to be *gentlemen*, far above the "heathen Chinee."

How much impression is made upon the minds of these hearers, only God knows. Possibly some come back again and again, but the congregation each day is composed largely of new hearers. In this way it will be seen that thousands hear the gospel in the course of a year. Will not God's people pray, as well as give, that these who hear the gospel may not forget it, and that soon there may come a great awakening in Canton, when thousands shall turn to the Lord.

At the other chapels similar services are held, though not quite with as much regularity as at the main chapel. Thursday morning the members of the church meet for a prayer meeting, and Sunday they meet for Sunday-school and preaching. On Sunday it is necessary to close the front door to keep out curiosity seekers, that the congregation may not be disturbed by disorderly attendants. The chapel will hold about two hundred people, and often it is full. This is the only service to which women come. They come in at a back door and sit on their own side of the house, separated from the men by a high partition. If the crowds of passers by were allowed to come in and see both men and women present, a row might result, so completely does Chinese custom separate the sexes.

After the exercises of the Sunday-school, which do not materially differ from those of Sunday-schools in North Carolina, preaching follows. The pastor, who is quite tall for a Chinaman, fine looking, and an earnest, faithful preacher, preaches every other Sunday, the missionaries alternating with him in this service. Dr. Graves is assistant pastor, and usually preaches every other Sunday. The hymns sung are translations of the good old hymns of our fathers, while the tunes are the same. In Sunday-school they sing many of the hymns in use in American Sunday-schools. We who have not yet learned the language, often sing the English words, while they sing Chinese.

On the first Sunday in each month, the Sunday-school gives place to a prayer-meeting, and the sermon is followed by the Lord's Supper. On the first Sunday in March nearly two hundred people sat quietly for three hours and participated in all these services.

This chapel is two miles from the mission residence, where Dr. Graves and Bro. Simmons live. Bro. McCoy and I live nearly four miles away, so that we do not always attend the morning service. There is a chapel adjoining the mission property, where there is Sunday-school and preaching every Sunday afternoon. Here Bro. Simmons takes turns with the Chinese preachers in preaching.

Each Sunday night the missionaries and a few others assemble at the Presbyterian mission for preaching in English. At some other time I may may write more fully about other features of the work among the Chinese, and other methods for reaching them with the gospel.

G. W. GREENE.

Canton, China, March 20, 1892.

The Communion Neglected.

Dear Recorder:—Whenever it has been my privilege to attend churches on communion occasions, it has been a source of no little regret to note the apathy with which many church members treat this most important of all church meetings. The first thing you may generally notice on those occasions is more *vacant* seats than is usual.

Another thing to be regretted is to see church members leave the house as soon as the emblems of a dying Saviour's body and blood is spread. Christians that can't bear to see the Lord's last supper commemorated! what mind can grasp this "insolvable enigma," and tell just to what extent of inconsistency those christians have drifted.

Another class you may notice are those who, when the emblems are carried around, will shake their heads, and you will sometimes see them turn around to those nearest them with a very significant smile, which may be interpreted to mean that the whole affair is not of sufficient importance to demand their princely attention.

We have now briefly spoken of three classes of christians who practically reject the table of the Lord—those who stay at home, those who leave the house, and those who shake their stately heads mightily in order to make their rejection so positive as to need no further discussion.

Ask those who stay at home about the matter, and the usual reply will be, "It was so with me that I couldn't go," but to find out just what that "it" was is more than you will generally be able to do.

Ask either of the other classes, and one of two reasons will generally be assigned. They are at variance with some brother or sister, or else they are so wonderfully scrupulous of offending God by "eating and drinking unworthily," and moreover of eating and drinking their own condemnation, that they reject on this account. Now can any rational man or woman reconcile themselves to the belief that they can better serve God by holding themselves aloof, because they have had unpleasant words or thoughts respecting some brother or sister? or because their lives have not been as perfect types of our holy religion as they desire? forgetting that "the spirit is willing but the flesh is weak."

Now, brethren, these excuses are all wrong, trivial, and without foundation, and are averse to the sentiment of the world's renowned, much beloved and late lamented Spurgeon, as he from the fulness of his great, warm heart uttered language like this: "If you cannot come to Christ with faith and repentance, come to Christ for faith and repentance." Then lay down your puny arms and yield with implicit obedience to the will of God, no longer indulge this fond chimera which is deluding you into the belief that you can please God and neglect his ordinances. "Take, eat, this is my body"; and again, "Drink ye all of it," are positive injunctions, and must needs be observed to insure such spiritual growth and development, as will ultimately insure that robe which Christ the Righteous has promised to all his obedient followers.

Yours in Christ,

W. S. MILLIKIN.

Excelsior, April 15, 1892.

Goldsboro News.

Our church has just experienced a most gracious revival from the presence of the Lord. Rev. W. B. Oliver was with us for ten days. His sermons were remarkable in a blending of the clear, argumentative style with tenderness and pathos. His sermons went with power to the hearts of the hearers. The interest steadily deepened and the pastor found it expedient to carry on the meeting for nearly a week after Bro. Oliver left. There were over thirty who professed conversion, nearly all of whom will be gathered into this church. Many others are concerned, and we confidently hope to continue reaping the fruits for many days.

The spiritual awakening of the church is one of the most delightful features of the work. Nearly all the converts are grown people, some of them heads of families, and a number of them young men.

This is a noble church and possesses a lofty conception of its duty to spread the truth of the gospel. The membership have greatly endeared themselves to the pastor by many tokens of thoughtful kindness and affection.

Rev. W. B. Oliver had already a strong hold upon the affections of my people, and now they love him still more for his noble work among us.

J. HARDWELL EDWARDS.

Murfreesboro Items.

On April 4th, Dr. J. D. Hufham of Tarboro came to assist Pastor Wood in a series of meetings. He preached the gospel with great earnestness, power and pathos. The church was greatly revived.

Saturday, April 9th, Dr. Hufham left, and Rev. J. A. Lee of the Methodist church preached Saturday and Sunday.

As a result of the meeting, eight have joined the Baptist church and two the Methodist church.

Dr. Hufham is a great favorite here, and his many friends were glad to see him looking so well. Long may his life, already so full of unselfish deeds, be spared for even greater usefulness.

The Methodists are making some much needed repairs to their church, and are building a steeple eighty feet high.

It is thought here that Rev. R. T. Troy of Littleton will accept the Presidency of the Wesleyan Female College, which was lately tendered him.

A thorough canvass of the West Chowan will be made in the interest of Missions. A committee, consisting of Elders C. W. Scarboro, B. Craig, C. B. Williams and —— Curtis has charge of the work and will visit the churches, giving the true status of our labors in foreign fields.

Thursday night, Pastor Wood received thirteen into the church—five by letter and eight by baptism.

The present session of the Institute is nearing the close. In many respects, it has been an unusually good one. The State owes a debt of gratitude to the men who preside over our female colleges. They have done and are doing a noble work for education, though laboring under many difficulties, of which outsiders never think.

H.

Murfreesboro, April 23, 1892.

Literary.

The Baptist Teacher for May does not fall below the high standard which has been set for this publication. Of the five lessons of the month, three of them are taken from the Psalms, and two introduce to us the prophet Daniel at the Babylonian court. With matter so full of interest and with expositors so able, the treatment could not be otherwise than suggestive and helpful. The editorial articles of the number, though occupying less room than usual, are practical and pointed. The contributed articles, by Rev. Messrs. Rowland, Wallace and Gambrell, are especially helpful in that they bear upon the subject matter of the lessons. The Editor's Drawer contains suggestions as to classes, presence of children at worship, the relation of the school to the church, etc.; this feature of the *Baptist Teacher* grows more interesting and useful. The one who masters the material in this number, though he may have no other help than his Bible, will be well qualified to teach the lesson. This valuable teacher's magazine is published by the American Baptist Publication Society at fifty cents a year in clubs of five or more.

A Loyal Heart. By Mrs. Caroline Atwater Mason. 12mo. 330 pp. Price $1.25. Philadelphia: American Baptist Publication Society.

Mrs. Mason has made an excellent reputation as a writer, and we are more than glad to greet her among the lists who write for our Publication Society.

"A Loyal Heart" is a thoroughly good book. It is far above the ordinary Sunday-school volume, and is well adapted to the large class of young people in our churches, mature and cultured, for whom the best is none too good.

The story, in the main, centres about the heroine, Lois Fleming, who well illustrates the sentiment of the title. Of strong integrity, single hearted, conscientious in the highest degree, for her to see the right was to do it. A duty discerned was, for her, a duty discharged, and in a matter of course way that would make deed and doer all the more fascinating and helpful. Around Miss Fleming are other characters scarce less full of interest and suggestive. John Romeyn, Rachael Barobet, Cornelia Roberts (Corny they call her), and Rose Romeyn are among these; and their doings are their relations, one to another, will be followed with the intense interest.

"*Hours with a Sceptic.*" By Rev. D. W. Faunce, D. D. 12mo, 240 pages. Price: $1.00. Philadelphia: American Baptist Publication Society.

Dr. Faunce is not unknown in the realm of literature. He has twice taken the Fletcher Prize offered by Dartmouth College for the best essay on prayer, and has written much else that has found its way into the periodical press. This book is not unworthy of aught else that has proceeded from his pen. In the form of conversations he has given a discussion of the main points in a volume of Christian evidences. They purport to be conversations with a sceptic, who, being stricken by a mortal illness, had desired them. In his preface, Dr. Faunce tells us that this in the main is true, while at the same time there have been put into the volume arguments constructed for and used on other occasions. The book reminds one of Henry Roger's "Eclipse of Faith," and is not unworthy to be ranked in the same class.

Among the contents are, "Credibility of Evidence," "Possibility of Miracles," "Personality of God," "The Soul's Immortality," "Authority in Religion," and "The Facts of Sin and the Atonement." These and other kindred topics are treated with skill and power, evincing a large acquaintance with the themes themselves and the literature which they have created. The central position of the book is to view things from a moral standpoint. Miracles are looked at in their moral character and relations, as also are the being of God and the atonement, etc. This feature of the book makes it especially valuable, and will help to make a place for it in the ranks of christian apologetics. It will be of interest to all ministers, as well as all others who desire to become acquainted with a thoughtful, strong exposition and defense of the faith in which they trust. A full and discriminating index has been appended which will add to the value of the book.

The next Union Meeting of the Yadkin Association will be held with the Friendship church on Friday and Saturday before the fifth Sunday in May.

The following queries are for discussion:

1. What is the duty of [illegible] Sunday-school?

2. Can a christian church or [illegible] afford to do without [illegible]?

J. H. FLEMING, Jr.

Missouri Mormons.

RISE AND SPREAD OF MORMONISM.

Probably it is not generally known to the readers of the RECORDER that it was in Missouri the Mormons experienced some of their earliest "trials and triumphs." The old jail in which Joseph Smith, the founder of Mormonism, was imprisoned in 1838, still stands in Liberty, and the Reorganized Church of Latter Day Saints is now holding its fortieth Ecumenical Conference at Independence, some twelve miles from here. A short sketch of this branch of Smith's followers may not be uninteresting.

Joseph Smith was borne in Vermont in 1805, but in 1815 his father moved his family to Palmyra, New York. Smith claimed that he was converted at a union meeting conducted by the different denominations of his town in 1822, and though satisfied that he ought to unite with some church, he could not decide which was the scriptural one. This troubled him much until one night an angel appeared to him and commanded that he have nothing to do with existing churches as they were the agents of the devil. From this time he had frequent revelations, the most important being received in 1823. While in the act of praying, an angel imparted to him the momentous revelation. Of this heavenly visitor he said, "Not only was his robe exceeding white, but his whole person was glorious beyond description, and his countenance was truly like lightning. The room was very light, but much brighter immediately around his person. When I first looked upon him I was afraid, but the fear left me when he called me by name. He said he was a messenger sent from the presence of God to me, and that his name was Maroni; and also that God had a work for me to do, and that, because of it, my name should be both good and evil spoken of among all people. He said that there was a book deposited in the earth, written upon gold plates, and that this book gave an account of the former inhabitants of this continent and the source from which they sprang." Maroni gave him many instructions as to the work he was called to perform and, in a vision, he was shown the hill where the plates were, though he was commanded not to disturb them for four years. In 1827 Smith began the translation of the plates, and in 1830 the Book of Mormon appeared. This is what the Mormons claim to believe, but the proof is pretty conclusive that their sacred book is a part of a novel giving an account of the ten lost tribes of Israel, written by a Presbyterian minister, which was stolen by a printer from a publisher to whom it had been submitted.

With the few converts he had made in the State of New York, Smith moved to Ohio in 1831. The following year they came to Missouri, making Independence their headquarters. This was the zion of their prophecy, and it is now the Mormon mecca, for it has been revealed to them that the most magnificent of temples shall be erected there, that it shall be the headquarters of the church militant, and from it the final ascent shall be made when Gabriel's trumpet sounds. The Mormons increased rapidly and soon numbered many thousand. It was not long before there was an armed conflict between the Mormons and the Gentiles, as other citizens were called, and after several battles, in which a number were killed, Smith and his followers were driven from the State in 1833. They next went to Illinois where they founded the city of Nauvoo. It is claimed by the Utah branch that it was here Smith received the revelation permitting polygamy. Another crusade was now waged against them. Smith and his brother were killed in 1844 while attempting to escape from jail. The Mormons now became widely scattered, the majority going to Utah under Brigham Young, where they have greatly prospered.

Joseph Smith, Jr., son of the slain prophet, who is the First President of the Reorganized Church, and is now presiding over its ecumenical conference, refused to accompany Young, claiming he was teaching false doctrine. He and the church of which he is the head hold that his father never claimed to have a revelation permitting polygamy, and that he neither taught nor countenanced such a doctrine. However, several men have sworn that this revelation was submitted to them by Hiram Smith, who claimed to be with his brother Joseph when the revelation was received, and three women have made affidavits that they had been married to the prophet and had lived with him as his wives all at the same time. If their testimony be true, the Utah Mormons are the true followers of the prophet.

Of those who did not follow Young, some settled in the northwest and others came back to Missouri. The Reorganized Church has a temple at Independence, and its membership in all countries numbers about 30,000. This branch has established missions in many parts of the world, and at the present conference there are in attendance about one thousand delegates from all parts of America, Great Britain, the Sandwich and the Society Islands, and Australia. Its missionaries are working in every State of the Union except Georgia and the Carolinas. The organization of the church seems to be perfect, and there is system in all that is done. The church is governed by quorums of presidents, apostles, priests and elders. Every one appears to know his place and understand his work. Their standard of faith and doctrine is contained in three books—the Bible, the Book of Mormon, and the Doctrines and Covenants. The last named contains the revelations made to the church from time to time. A recent revelation forbids tobacco must not be used, a fact which the church is having some difficulty in enforcing. Immersion is practiced instead of infant baptism, and the laying on of hands. Applicants for admission to attend entertainments, theatres or lectures are not believe in everlasting punishment, but hold that every one will be punished in proportion to the sin he commits. They believe each will be rewarded for the good he has done, however little it may have been or however evil his life as a whole may have been. It is held that God often makes revelations to his people in dreams. Periods of fasting and prayer are frequently observed.

The most sensational event of the conference this year was the receipt of a communication from D. H. Mays, a prominent member of the quorum of the seventy, and a leading elder in the church. "Elder Mays in his epistle exhaustively examined and discussed the foundation of the doctrines of the church, and positively declared that he had come to the conclusion that it was all false, and consequently that he had decided to abandon the faith, and with his communication he tendered his resignation. Very bitterly and earnestly Elder Mays attacked the Mormon faith and work, and challenged the entire church to disprove his position." Some wanted the letter referred to Colonel Ingersoll, but President Smith said he doubted if Ingersoll would favor them with a report on it, so it was referred to the quorum of the seventy.

So much for the Mormon church, but I cannot resist the temptation to add to this article a word about an institution which has been a power for good in the west, and has done and is doing much to combat Mormonism and other evils—

WILLIAM JEWELL COLLEGE.

This college was founded in 1849 by the Missouri Baptist General Association. It was named in honor of Dr. William Jewell, its first and largest benefactor. Since its opening more than four thousand young men have been enrolled as students, at least four hundred of them studying for the ministry. The attendance this year numbers two hundred and fifty, representing some six or eight States. Its alumnæ are found in every honorable vocation, many of them now occupying positions of distinction and influence. The faculty numbers eleven—two are from Virginia, one from New York, one from Illinois, one from Kentucky, two from North Carolina (Prof. J. H. Simmons and the writer), and the rest are native Missourians. The productive endowment fund amounts to over $200,000. We now have two large brick and three frame buildings. A magnificent brick building for laboratories, etc., is to be erected next summer. Each of the two literary societies—the Philomathic and the Excelsior—has a handsomely furnished hall. Secret fraternities are allowed, though I doubt if anything in their favor can be said

Just one word in conclusion. Soon after arriving at Liberty I sent the RECORDER a letter giving first impressions. A longer residence has but confirmed and strengthened the opinions then expressed. I am convinced there are no people on the face of the earth nobler or more warm hearted than the friends of William Jewell College.

Do not think me disloyal to the Old North State, for

"There is a magical tie to the land of our home,
Which the heart cannot break, though the footsteps may roam."

CHARLES LEE SMITH.

Liberty, Mo., April 11, 1892.

Gen. James Longstreet says: "I was cured of indigestion and insomnia by Germetuer."

Peace Chapel and Ordination of Rev. K. C. Horner.

This church is located four miles west of Kittrell, on the main road leading to Oxford. Several years ago I preached one year as pastor of Tabb's Creek church, and would stop and preach at Sandy Fork or Fair Port, the name or names of the place where the church house, Peace Chapel, now stands. Taking a geographical view of the country, I concluded that it would be a suitable place for a church. I asked Bro. M. R. Pernell to go with me, and take it as one of his mission points, with which request he complied. Five years ago, Bro. Pernell preached his first sermon in the upper room of a tobacco factory. At the close of the sermon, I introduced Bro. Pernell to the congregation and told them why I had requested him to come, stating that I thought there ought to be a Baptist church at that place. Dr. Kit Pace kindly offered the upper room of his tobacco factory as a place to preach in, and we gratefully accepted his offer.

Bro. Pernell began the work, and through his earnest labor up to the close of last year, he and the people have succeeded in building quite a good house of worship, though it is not more than half finished. The church has a membership of thirty or forty.

The church has called Bro. K. C. Horner, now a student at Wake Forest, as her pastor.

On the fourth Sabbath in March, and at the request of the church, Rev. W. A. Smith and myself met to ordain Bro. Horner to the full work of the gospel ministry. After a thorough examination, it was decided that he be set apart to the work.

Bro. Smith preached the ordination sermon from 2 Tim. 4: 2, "Preach the word." The sermon was highly praised by many good judges of preaching, and Bro. Smith made lasting and good impressions upon the minds of the large and very attentive audience who heard the sermon.

The ordaining prayer was offered by the writer, and also the charge given.

The Bible was presented by Bro. Smith, the hands of the presbytery were imposed, and the benediction by Bro. Horner.

May the blessing of God, the grace of the Lord Jesus Christ be with the pastor and church. May much good be done by their united effort in building up the church and the saving of precious souls.

W. A. BARRETT.

Kittrell, April 11, 1892.

Gov. Hubbard of Texas was cured of dyspepsia and general debility by Germetuer.

Western Union of Raleigh Association.

This body will meet with Apex Baptist church, on Friday before the 5th Sunday in May, 1892.

11 a. m., sermon by Rev. C. W. Blanchard. Organization.

2 p. m.—"What is the Duty of the Churches toward Members who Persist in Dram-drinking?" Rev. J. R. Maynard.

3 p. m.—State Missions. Rev. J. M. White.

Saturday. 9:30 a. m.—Religious exercises.

10 a. m.—"Duty of the Churches toward the Young." Bro. J. D. Marcom.

11 a. m.—"Systematic Giving." Rev. W. S. Olive.

1:30 p. m.—"Should our Churches have Branch Sunday-schools?" Bro. A. Herndon.

2:30 p. m.—"How to Make our Sunday-schools more Interesting." Brother H. C. Olive.

Sunday. 9:30 a. m.—To be provided for by Superintendent of Apex Sunday-school.

11 a. m.—Sermon.

The churches of this section are requested to send with their letters a liberal contribution for Associational Missions. The Executive Committee thinks we ought at least to spend one thousand dollars this year within the bounds of our own Association, and, so far, receipts have been very small. Also, please send a contribution for minute fund, as, by advice of last session, we purpose publishing a record of the Union to spread before the various churches of our section.

The Clerks of the churches composing this Union will please see that the blank letters sent to them are made full and complete, as the items will be needed in the report of the Union.

We hope to have a large representation from all the churches and Sunday-schools, and make it one of the most profitable meetings of the kind we have had.

C. W. BLANCHARD, *for Com.*

How to get Thin.

The only safe and reliable treatment for obesity, or (superfluous fat) is the "Leverette" Obesity Pills, which gradually reduce the weight and measument, No injury or inconvenience—Leaves no wrinkles—acts by absorption.

This cure is founded upon the most scientific principles, and has been used by one of the most eminent Physicians of Europe in his private practice "for five years," with the most gratifying results.

Mr. Henry Perkins, 29 Union Park, Boston, writes: From the use of the "Leverette" Obesity Pills my weight has been reduced ten pounds in three weeks and my general health is very much improved. The principles of your treatment are fully indorsed by my family physician. In proof of my gratitude I herewith give you permission to use my name if desire to do so."

Price $2.00 per package, or three packages for $5.00 by registered mail. All orders supplied direct from our office.

The LEVERETTE SPECIFIC CO., 339 Washington St., Boston, Mass.

Rev. W. G. E. Cunningham of Nashville, Tenn., says: "Germetuer cured me of la grippe."

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

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but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating.
Of all druggists. Price 25 cents a box.
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VOSE & SONS PIANOS! ESTABLISHED IN 1851.

Celebrated for their Pure Tone, Elegant Design, Superior Workmanship, and Great Durability. Sold on easy terms. Old instruments taken in exchange. Write for catalogue and full information.

170 Trement St., Boston, Mass.

What Your Great Grandmother Did.

She hetcheled the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles, to light the house at night, and she cooked all the food for her household by an open fire place and a brick oven. Yes; and when she was forty years of age, she was already an old lady whose best days were over. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap.

Her great granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, cures them if they already exist, keeps the life current healthful and vigorous, and enables the woman of middle age to retain the freshness of girlhood upon brow and cheek, the light of youth in her eyes, and its elasticity in her step.

Go to your drug store, pay a dollar, get a bottle and try it—try a second, a third if necessary. Before the third one's been taken you'll know that there's a remedy to help you. Then you'll keep on and a cure'll come.

But if you shouldn't feel the help, should be disappointed in the results — you'll find a guarantee printed on the bottle-wrapper that'll get your money back for you.

Can you ask more?

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

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A magnificent edition of the Encyclopedia Britanica. It is well bound and is not the slightest soiled. Will sell the entire set of 25 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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WANTED.

Agents to sell the "Life and Works of Spurgeon." Big commissions and liberal premiums. Send 35 cts. for a canvassing book and outfit without delay. The demand is great. The R. D. Robinson Publishing Co., Raleigh, N. C.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 18 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	†8 40 p m	*3 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 50 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 38 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 29 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 38 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.30 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.30 p m. Leave Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leave Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7: 5 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect February 28, 1892.

NORTH BOUND.	No. 3. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.25 p m		
Ar Greensboro	6.55 p m		
Lv. Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Marion		1.27 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7.25 a m
Ar Greensboro			10.05 a m
Lv Greensboro			10.35 a m
Ar Madison			1.05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 2. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:00 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Marion		1:32 p m	
Ar Bennettsville		4:22 p m	
Lv Madison			2:45 p m
Ar Greensboro			4:35 p m
Lv Greensboro			5:15 p m
Ar Ramseur			8:10 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for April:—Cuba.

The Giving Alphabet.

All things come of thee, and of thine own have we given thee. 1 Chron. 29: 14.

Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. 3: 10.

Charge them that are rich in this world . . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. 6: 17, 18.

Do good unto all men. Gal. 6: 10.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity. 2 Cor. 9: 7.

Freely ye have received, freely give. Matt. 10: 8.

God loveth a cheerful giver. 2 Cor. 9: 7.

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine. Prov. 3: 9, 10.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8: 12.

Jesus said, it is more blessed to give than to receive. Acts 20: 35.

Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6: 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6: 19.

My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 John 3: 8.

Now, concerning the collection for the saints, upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1. Cor. 16: 1, 2.

Of all that thou shalt give me, I will surely give the tenth unto thee. Gen. 28: 22.

Provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke 12: 33.

Quench not the spirit. 1 Thess. 5: 16.

Render unto God the things that are God's. Matt. 22: 21.

See that ye abound in this grace also. 2 Cor. 8: 7.

The silver is mine, and the gold is mine, saith the Lord of Hosts. Hag. 2: 8.

Unto whomsoever much is given, of him shall much be required. Luke 12: 48.

Vow and pay unto the Lord. Psalm 76: 11.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3: 17.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich. 2 Cor. 8: 9.

Zealous of good works. Titus 2: 14.—*Tidings.*

(It is also suggested that the *alphabet idea* be used in children's meetings, each child being asked to bring a verse commencing with certain letter to next meeting, bearing on any desired topic.)

Woman in China.

One of the weakest parts of the Chinese social fabric is the insecurity of the life and happiness of women. But no structure is stronger than its weakest part, and Chinese society is no exception to this law. Every year thousands upon thousands of Chinese wives commit suicide; tens of thousands of other persons are thereby involved in serious trouble, hundreds of thousands of others are dragged in as co-partners in the difficulty, and millions of dollars are expended in extravagant funerals and ruinous lawsuits. And all this is the outcome of the Confucian theory that a wife has no rights which a husband is bound to respect.—*Rev. Arthur H. Smith.*

Rev. Dr. Hawthorne says that he was cured of catarrh and his wife of neuralgia and rheumatism by Germetuer.

Chowan Association.

The Chowan Association meets with the church at Ballard's Bridge, Chowan county, May 17th, 18th and 19th.

Persons coming by steamer "Lota" from Franklin or Edenton will be met at Holley's Wharf. Those coming on the Suffolk and Carolina Railroad will be met at Chowan Station.

The ministers of this Association at their meeting in Edenton, April 6th, passed a resolution, requesting the Association to give the second day entirely to the Centennial of Missions. A. W. BURFOOT.

A vain man's motto is, "Win gold and wear it;" a generous man's, "Win gold and share it;" a miser's, "Win gold and spare it;" a profligate's, "Win gold and spend it;" a broker's, "Win gold and lend it;" a gambler's, "Win gold and lose it;" a wise man's, "Win gold and use it."

Without a Peer.

Dr. Sylvanus Landrum once said before the Southern Baptist Convention that Mrs. M. J. Kennedy was without a peer in the preparation of Bible lessons for the little ones. She edits the *Intermediate Quarterly* of the American Baptist Publication Society.

An Important Measure Before Congress.

There is a bill before our present Congress that we hope to see passed, before that body adjourns. The bill is knows as "Senate 3825, H. of R. 5067." The object of this bill is to prevent the circulation of books (other than magazines, etc.), in the mails as second class matter at one cent a pound.

1. And the reasons for it are that it was not the intention of Congress to admit books into the mails at one cent a pound. The legal postage on books is eight cents a pound. The loss in revenue is $1,400,000 per annum on the present volume of matter.

2. The amount of papered covered books carried in the mails at one cent a pound, from a careful estimate, is 20,000,000 pounds annually, and it is increasing at the rate of two million pounds a year.

3. The actual cost of transpotation alone of the mails is about seven cents a pound. These books are carried entirely from publishers to news agents at one cent a pound. It cost the people of the United States, in actual cash, $1,200,000 in excess of postage received for the privilege of carrying these books, to say nothing of clerical work at Post offices.

4. All books (other than this class) are carried only at eight cents a pound, and other merchandise at sixteen cents a pound, and the weight of all such packages are limited at four pounds. Paper covered books are carried from publishers to news agents in packages weighing several hundred pounds each, at one cent a pound.

5. About ninety per cent. of these books, carried at one cent a pound, are foreign novels. One of the best catalogues of this class of publications shows that out of 1,142 books 1,031 are novels. In another out of 619 books 510 are novels, and only twenty are by American authors. In another out of 2,080 books, less than seventy-five are by American authors. Other catalogues make a much worse showing.

6. All the "flash story books" or "yellow-covered novels," and all the "blood curdling" boys' and girls' story books are carried in the mails at one cent a pound. Publishers of some of the latter class issue six each week.

The worst French novels are in this class. In Great Britain some of them are not allowed to be published or sold at all, and a publisher was imprisoned six months for issuing them. In France not a copy of certain publications are sold at any railroad newstand, being excluded on account of their filthiness. The attention of the French Government was called to this exclusion in the French Senate, and it was successfully defended on the ground of the immorality of the publications. In America all such novels, filled with impurity as they are, are not only sold everywhere, but entire editions are carried in the mails from the Atlantic to the Pacific at one cent a pound, or at a cost in cash to the people of six cents for each pound carried. Many other foreign novels are equally bad and receive the same favored entry to the United States mails.

7. The postage on school books, Bibles, prayer books, scientific, religious and miscellaneous books, *bound and unbound* (other than these entered as second-class matter), is eight cents a pound.

I give a sample of the twenty million pounds of books carried in the mails at one cent a pound, and those for which eight cents a pound is charged. I select the former almost at random from catalogues containing thousands of the same kind:

AT ONE CENT A POUND.

Creeping Cat the Cadoo; or, the Red and White Pard.
Red Skin Tom; or, The Demon's Trail.
Little Quick-shot, the Scarlet Scent, or The Dead Face of Daggerville.
Denver Doll, the Detective Queen.
Manhattan Mike, the Bowery Blood.
Wild Emma, the Girl Brigand.
Eagle Kit, the Boy Demon.
The Queen of Fates Revenge.
The Girl Avenger. The Girl's Dead Shot.
French and other foreign novels.
Five to ten per cent. of helpful and unobjectionable able publications.

AT EIGHT CENTS A POUND.

Bibles.	Medical Books.
School Books.	Scientific Books.
Prayer Books.	Religious Books.
Law Books.	Miscellaneous Books.

In this bill we propose no censorship of the mails and no discrimination against any book or class of books. We offer no objections to novels of home or foreign authors, whether good, bad or indifferent but we do ask that all books shall stand on the same level, and that foreign novels shall pay as much postage as is exacted for good and helpful books.

HOW TO ASSIST IN SECURING THE ENACTMENT OF THESE BILLS.

1. Write a personal letter *at once* to the Senators from your State, (mentioning the bills by number, Senate 3825), and the member of congress from your district, (H. of R. 5067), and the Representatives on the Post Office Committee from your State, giving your reason for desiring the passage of the bills, and asking them to use their influence for them.

2. Interest as many other persons as you can and get them to write similar letters.

3. Interest your local papers in the matter and send items *marked* to Senators and Congressmen.

4. Do not depend on printed matter, but write a personal letter, showing your own interest in the bills.

5. As Congress will adjourn in a few weeks, immediate action is necessary.

6. Senators and members are desirous of catering to the wishes of their constituents when they know what they are.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Dr. Parkhurst's Crime.

And now it seems that the gamblers, the saloon-keepers, the houses of prostitution and their patrons, all cry out against Dr. Parkhurst because of his *methods*. They denied everything that he said in his previous sermon, and shrieked aloud for proof. He then, at his own cost, employed detectives, and, not satisfied with this, he himself visited the infamous resorts that he might not speak from hearsay, but from personal knowledge. He has laid before the Grand Jury some of the facts which he learned; the *Ledger* states that much of the evidence is of a character that cannot be published in that family paper, which is very likely. There are a great many things which are too bad to be described, though not too bad to exist. If proof were demanded of the existence of some offensive and pestilential nuisance, of some center of leprosy and filth disease, it is quite likely that people would be shocked at the report brought by an eye-witness.

But what would these objectors have? They cried out against the absence of evidence; and now that there *is* evidence, they do not seem nearly so happy as an inexperienced person might have expected.

But it was his *methods*! Oh, yes! He should have dropped a postal card to the heads of each of these establishments, asking a few questions, such as, "Will you kindly inform me if you are in the prostitution business, and what is the number of your inmates, and what is their age and nativity, and what Sunday-school they attend, and what is your average daily number of patrons?" That would have been unexceptionable; it would have been strictly ministerial. These excellent persons are inflamed with a hallowed zeal for the sanctity of the ministerial profession. They are so afraid that Dr. Parkhurst has lowered the standard.

We put ourselves on record as standing with Dr. Parkhurst; he not only acted from good motives (which is saying nothing), but he did what was wholly justifiable and right, except that he did what the authorities themselves ought to have done, or, rather what they ought to have made it unnecessary for any one to do.

Criminals and manufacturers of criminals are very apt to find the means used against them objectionable just in proportion as these means are effective. Dr. Parkhurst may perhaps recall with pleasure the words of his fellow-clergyman, the Resident Canon of St. Paul's:

"It is not the practice with the destroyers of vermin to allow the little victims a veto upon the weapons used against them. Otherwise, we should have one set of vermin banishing small tooth combs; another, protesting against mouse traps; a third, prohibiting the finger and thumb; a fourth, exclaiming against the intolerably infamy of using soap and water. It is impossible, however, to listen to such pleas. They must all be caught, killed, and cracked in the manner and by the instruments which are found most efficacious to their destruction; and the more they cry out, the greater plainly is the skill used against them."

And if all this apply to small criminals, how much more to the greater criminals who are destroying the very life and soul of our communities and of the Nation!—*National Baptist.*

Read God's word topically.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Divers Definations.

Time—The servant of eternity.
The future—An eternity of to morrows.
Now—The crown jewel in the coronet of endeavors.
The Past—The mighty urn of countless yesterdays.
To-Day—A draft on the bank of Time that is always cashed at sight.
Yesterday—Our demon or our good angel, as we neglected or improved it.
Moments—The plaything of forever broken and cast aside as soon as tried.—*Ex.*

From the Tar Heel Country.

Knott, Hennesee & Co., Brindleton, N. C., writes that Huckleberry Cordial sells better with every satisfaction for bowel troubles and children teething, and commend it to every mother, the physician of the home.

The force of habit carries some to church, and to kill that much time, or to be pleasantly entertained for an hour, serves to quiet conscience, and to produce a feeling of self-satisfaction. But to "worship God"—"a Spirit," "in spirit and in truth," does not really enter into the contemplation of the average attendant. They scarcely hear the text, and half an hour afterward they could not give a meagre outline of the sermon. There may have been a pleasurable sensation, as we all feel on listening to good music; but food for thought, or the marrow and fatness of the gospel, is not even eaten, much less digested and assimilated.—*Ex.*

Hon. H. J. Chamberlain of Chicago says: "Germeteur cured me of an old case of dyspepsia."

Better lock your lips and throw the key away than to speak truth in an unlovely spirit to thy brother in Christ.

In consequence of winter diet and lack of open air exercise, the whole physical mechanism becomes impaired. Ayer's Sarsaparilla is the proper remedy, in the spring of the year, to strengthen the appetite, invigorate the system, and expel all impurities from the blood.

All who have been great and good without christianity, would have been much greater and better with it.—*Colton.*

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"All about Skin, Scalp, and Hair" free.

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ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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Camm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any kind, Camm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by E. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.
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Instant Pain Cure

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Manufactured by official order for the Confederate States Army and Navy. Twenty-five cents per bottle.

BOYKIN, CARMER & CO., Druggists, Baltimore, Manufacturers.

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JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

200 Bbls and Hhds Molasses.
1,000 Kegs Nails.
50 Tons Spirit and Pine Bbl Iron for sale.

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Solicits Consignments of Naval Stores, Cotton, &c.

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120, 122 and 124 N. Water St., Wilmington, N. C.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

Free TO MAGISTRATES AND COUNTY OFFICERS

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NOTICE.

Having qualified as Administratrix upon the will annexed, of the estate of Rayford Bowden, deceased, this is to notify all persons having claims against said estate to present the same to the undersigned at Smithfield, N. C., on or before the 5th, 1893, and persons owing said estate will please make immediate payment.

A. J. STALLINGS, Adm'r.

Meeting of College Representatives in Atlanta.

The following is the program for the meeting of the Representatives of our colleges, to be held some time during the meeting of the Southern Baptist Convention in Atlanta in May.

1. "To what extent my Students share in the Government of the College?" President C. R. Taylor, D. D., Wake Forest, N. C.

2. How may Colleges be of Service to Each Other?" President G. A. Nunnally, D. D., Mercer University, Ga.

3. "Colleges and Affiliation?" President R. M. Dudly, D. D., Georgetown, Ky.

4. "The Bible as a College Text-book." President Chas. Manly, D. D., Furman University, S. C.

5. "Examinations as Tests of Scholarship." Professor J. H. Fuqua, A. M., Bethel College, Ky.

6. "College Athletics." President W. R. Rothwell, D. D., William Jewell College, Mo.

7. "Secondary Schools." President B. T. Riley, D. D., Howard College, Ala.

8. "Co-education in Colleges." President W. A. Montgomery, D. D., Carson Newman College, Tenn.

President Rothwell and Montgomery are not heard from yet, but we hope they will be on hand to discuss the topics assigned them.

W. S. RYLAND,
A. G. EMERSON.
H. H. HARRIS,
Committee.
W. S. RYLAND,
Chairman of Com. at Russellville, Ky.

The annoyance of breaking lamp-chimneys need not be borne.

Get tough glass chimneys.

Macbeth's "pearl top" and "pearl glass" are tough against heat; they do not break, except from accident.

They are also clear, transparent, not misty or milky; they fit and stand upright; shape and proportions are right to direct the draft upon the flame.

They cost a little more than rough and wrong chimneys of common glass that break continually.

Pittsburg. GEO. A. MACKETT & CO.

Malaria.

The term "Malaria" covers a vast field for ingenious guessing as to the cause of disease, and is a convenient refuge for the physician when hard pressed to name one of the many nameless ills that make life a burden. At the same time, while malaria is commonly recognized by practical experience of its effects, no one has yet been able to give a comprehensive defination of the term satisfactory in any considerable degree.

Practical experience has, however, taught us that our definition of disease is the correct one, namely, that it is simply decreased vitality, caused by absorption of gases positive in their electrical quality into the body. These gases are mostly hydrogenous compounds, as found in marsh, or swamp-gas, sewer-gas, illuminating, and other gases. They are present everywhere in the atmosphere, in greater or less proportion. The electrical preponderance of the human body is intensely negative; hence it becomes a point of attraction for these positive gases, and they gradully accumulate, causing congestion of the blood in the capillaries, where it becomes so sluggish that it is not returned to the heart, as it should be, nor oxygenized in the lungs. This congestion gradually extends through the system, involving most hopelessly the weakest organs first, when with the reinforced power the stronger organs are attacked, till the mastery is complete and death ensues. If the liver is first attacted, the proper secretion of bile is interrupted, the organ becomes engorged, the bile, a deadly poison, which fills the system, sinks the already impaired vitality, and silently, but surely, invests life's every resource. Probably nothing is felt at first to indicate the deadly progress of the work going on. Possibly a chilly sensation, followed by a warm glow, comes after awhile, and little or no notice is taken of it. The process is repeated, slightly intensified with each return, till it becomes a well defined case of chills and fever, the chill representing the work of the deadly congestion, the fever nature's revolt against the invader.

The physician is called in and immediately administers quinine. Why? Because he has been so taught by his "system" of medicine.

Does he know that it is nine-tenths oxygen, and that is has tonic virtue solely on that account?

If he considers the case one of congestive chills, he will rub with pepper or mustard. Here again is oxygen in an almost pure state, but unfortunately, in each case, mixed with a modicum of other elements that are not only valueless, but absolutely harmful.

Another most important point now appears. This strong chemical (quinine) is dumped into the stomach regardless of the acid diseased condition of that sensitive organ, or the character of its contents. If it [illegible] any substance for which its oxygen has a stronger affinity than for the morbid accumulation in the liver causing all the trouble, a chemical reaction immediately takes place, a new substance is formed in the stomach, and fortunate indeed is it for the victim if the so called "remedy" does not become "worse than the disease."

[illegible] the child is broken; immediately [illegible] is charged, and an [illegible] is put to "pass that way." [illegible] does the [illegible] appear [illegible] another very [illegible]

posite in electrical properties to the quinine and neutralizing its effects; for the "theory" demands that the fever must be kept down at all risks.' Between this wreck-strewn Scylla and Charybdis the patient is kept tossing about until the disease has become chronic, unless there is constitutional strength sufficient, so that nature asserts herself with such a powerful hand that the patient is recovered in spite of the drugs.

The Electropoise antiquates this method of proceeding, as the steam engine and modern railway did the "prairie schooner" and ox team of celebrated '49. True, both are to-day methods of travel, and a man can now make the trip by wagon as well as then, if he chooses; for what has been done can be repeated. But for what reason? All considerations of convenience, economy, comfort, speed, and safety bid "take the train." And no less potent is the argument for a choice of the Electropoise to exterminate disease, instead of the rum and poison agencies of the drug-shops. And the reason is not far to seek; for nature's sole need for victory in this contest is simple—pure oxygen—which has been expelled by the invasion of its province by the hydrogenous positive element. The body is dying only because it lacks this one element, oxygen, which it must have to live. And why should it not have it? It is not all about it at every moment, awaiting its call? Why should man rack his ingenuity, waste his life, and sacrifice that of untold thousands annually by his efforts to find in plants, minerals, toads, and serpents, loathsome and deadly poisons with which to drug, torture, deform, and curs his fellow-man? Are there not ills enough, and sufficiently terrible, without this? And what the need of thousands more as deadly, compounded in unending variation, all being hurled on the unfortunate? Is there any need, and, if so, how shall the lack be supplied? Providentially, this need is exactly met by the Electropoise. It seizes hold on nature's own remedy for every ill, and dealing out this veritable "Elixir of Life" applies it to every needy part in the exact proportion to its relative lack. It guesses not, does not work uncertainly nor indirectly, but with exactly the difference between the work of the Almighty and that of man, it proceeds to business, does it work well, and for permanent results. In medicine, human ignorance must first name the disease, then find a remedy for the name, then a dose for the remedy, and finally a time for the dose.

With the Electropoise, the only question is what shall be the quantity, and even here nature has set so many signal stations along the line, that to go wrong requires an obtuseness far more marvelous than the skill of right practices. The Electropoise does not treate symptoms of diseases, but gives all its attention to the man. His vital forces receive such abundant reinforcements, that nature, rallying from her partial defeat, hurles disease from the helpless victim, and the cure is complete. Nor is the victory less effective or permanent because wrought silently, as was the work of the foe.

Chills and fever, typhoid fever, yellow chills, pneumonia, cholera-morbus, acute bronchitis, diphtheria—and in fact, any disease, acute or chronic, if taken at the stage when a physician is usually called—is cured in *hours* by this means, where medicine requires weeks, months, or, what is more common, fails entirely. In acute diseases it is impossible to go wrong. A child who can put on and take off the instrument will cure such cases at random, for to arrest its process *is* cure. In chronic cases, where both arrest of process and repair of waste wrought during long years must be accomplished, more time, patience, and skill is required.

When in Jacksonville, in 1888, treating yellow fever with the Electropoise, the writer one morning found a negro at the stable shaking with a violent chill. "Boss, I has dese ebery yeah as natchell as leaves on de trees." He was told the poise would kill them all at once, though it might be this one could not now be stopped. He was put to bed in half an hour, a strong power applied, and was soon in such a burning fever that he had to stop treatment. That night he reported himself well, and had no more trouble during the month I was there.

Rev. C. N. Morrow writes from Hawthorn, Fla.: "I treated Mrs. Price for malarial fever when her husband, a physician, had abondoned her case as hopeless. She was cold up to her knees. Immediate relief was given by the use of the Electropoise, and Dr. Price acknowledges that it saved her life. I have broken fever in fifteen minutes, and cured more than a dozen cases in from two hours to four days."

STATESVILLE, N. C., July 30, 1891.
ATLANTIC ELECTROPOISE COMPANY,
No. 1425 New York Avenue.

It is with great pleasure that I write in testimony of the wonderful success I have had with the Electropoise, arresting, in from two to three applications, the most acute billious attacks; and, used intelligently in fever cases, not a single case has failed to yield readily in from three to four days. I can never cease to be thankful for its wonderful results, used now for one year on every member of my family—not having given a single dose of medicine to any member during the whole year.

MRS. C. A. CARLTON.

Rev. H. B. Pratt, Tlalpam, Mexico, says: "I have just seen a case of chills and fever of more than a year's standing (after the fever consequent on the last chill, had lasted two days and a half with unabated violence) broken after three hours' application, and the patient pronounced himself well after four days' application."

Rev. N. W. Edmunds, of Sumter, S. C., says: For two years past Mrs. E. has suffered with what was regarded as malarial attacks, which began about May and continued through the summer and fall. Her sickness last summer was more severe and more protracted than that of the year before, and we therefore looked forward with apprehension to its return the present season. Early in the year she began the use of the Electropoise, and has continued to use it ever since without the use of other remedies. At present her health is excellent, and there are no indications of return of her malady.

For all information about the Electropoise, address, Atlantic Electropoise Co., Washington, D. C.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28–30.
Central—Mt. Vernon ch., May 28–30.
Caldwell—Lower Creek ch., Mar. 25–27.
Cedar Creek—Cedar Creek ch., Mar. 25–27.
Columbus—Porter Swamp ch., April 30, May 1.
Eastern—Lisbon ch., April 5–7.
Elkin—Rock Creek ch., June 11, 12.
Little River, Hector's Creek ch., May 27–29.
Mt. Zion—Mt. Hermon ch;, May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27–29.
South Yadkin—Mocksville ch., May 27–29.
Three Forks—Cove Creek ch., May 27–29.
Union—Beaver Dam ch., May 27–29.
West Chowan—Aulander ch., April 19.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. SIX months treatment for $5.00.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 13, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY.
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

The Richmond and Danville Railroad will sell reduced rate round trip tickets to Atlanta, Ga., and return at rate of one first-class fare for the round trip. Tickets will be on sale May 3d to 6th inclusive, good returning until May 17th, 1892.

Arrangements have been made with the Richmond & Danville Railroad to furnish any extra sleepers or coaches necessary for the accommodation of delegates and others who will attend the Convention. The delegates from Eastern and Middle Carolina will leave May 4th.

Leave Goldsboro, via R. & D. R. R., at 12:15 p. m.; Raleigh, 6:25 p. m.; Durham, 7:32 p. m.; Greensboro, 10:25 p. m.; arrive at Atlanta May 5th, at 12:20 p. m. This will give delegates ample time to get located and refreshed for the opening of the Convention, Friday morning, May 6th. Should they leave on next train following they would arrive at Atlanta at 11:45 p. m. Sleeping car fare from Greensboro to Atlanta will be $2.50 for double berth. Two persons can occupy one berth without any extra charge. Those who do not take sleeper will have no change of cars between Greensboro and Atlanta, as the entire train runs through without change. All who expect to attend the Convention will please write the undersigned, stating at what place they will join the delegation, and how much space they will want in sleeper, in order that ample accommodations may be provided. The rate will be one lowest first-class fare for the round trip. Tickets will be sold May 3d to 6th inclusive.

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.85; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 12.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

PRICES OF BOARD.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $3.00 to 2.00; Markham House, 2.00; Ballard House, 1.50; National Hotel, 1.50; Grant House, 1.50; board at first-class Boarding Houses throughout the city, 1.00.

As it is expected that the Convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with this request, we can handle the large number who attend without confusion or delay. Address,

A. C. BRISCOE, *Sec. Com. on Homes,*
Atlanta, Ga.

There is ease for those far gone in consumption—not recovery—ease.

There is cure for those not far gone.

There is prevention—better than cure—for those who are threatened.

Let us send you a book on CAREFUL LIVING and Scott's Emulsion of cod-liver oil, even if you are only a little thin.

Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3220, New York City, N. Y.

500 NEW SUNDAY SCHOOLS For 1892

Through the liberality of a few generous persons the American Baptist Publication Society is enabled to help in the organization of new Sunday-schools, white or colored.

TEN DOLLARS

will be given in books or periodicals to each of the first 500 needy Sunday-schools founded between May and December, 1892.

CONDITIONS.

1. The School must be strictly a new school, organized within the limit of time above named.
2. It must be a Baptist School.
3. It must be unable to purchase all its supplies.
4. It must have promise of permanent existence.
5. It must not have received another grant from this Society.

Application should be made to Dr. C. C. Bitting, Missionary Secretary, 1420 Chestnut Street, Philadelphia, Pa.

B. GRIFFITH, D. D., Secretary.

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THE JOHN CHURCH CO.
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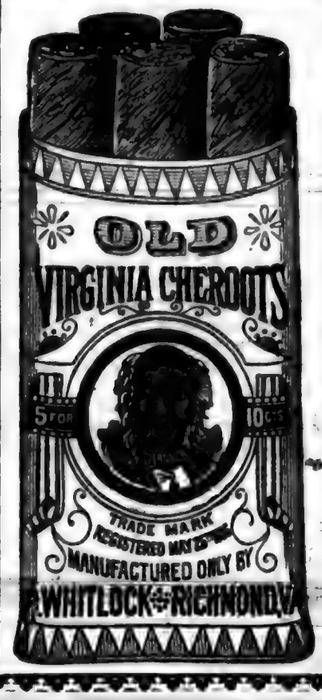

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If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.
Their Goods Just Simply CANT BE EXCELLED.
THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

The Model Service.

Dear Recorder:—I would like to know if there are many good old consecrated christians like one I have talked with to day. She said she had been to one old-fashioned church service, where the preacher would have three or four songs and prayer before preaching and songs and prayer after preaching. She said, "I cannot enjoy my church service. They do not have but one short prayer and a fashionable song on the organ, and led by the youngest of the church, and a part of them not members of the church."

Oh! I want to know if God will compromise with that kind of service? Would it not be better to have more time spent in prayer and song service, and have it so the old of our churches would feel like they were not knocked out of the service by the fashionable organ, &c.

Then I want to know if God will compromise with the church that opens its doors to Alliance mass-meetings, school entertainments and festivals?

"Old-fashioned religion is good enough for me." E. H. J.

Col. I. W. Avery of Atlanta says: "I was cured of kidney troubles and paralysis by Germetuer."

NEWS OF THE WEEK.

State News.

Union county is to have a new $12,000 jail.

A new sanitarium to cost $15,000 will be erected at Asheville.

It is stated that Southport, a town which claims 1,800 population, has no shoemaker.

Mrs. Julia E. Wilson, wife of Judge Thos. J. Wilson, died at her residence in Winston last Thursday.

Lawrence and Rackle, brownstone quarrymen at Sanford, Moore county, have made an assignment.

Concord people have voted a subscription of $75,000 to the building of the Concord and Southern Railroad.

The Newbern *Journal* states that in a few weeks more the annual pony pennings at the banks will commence.

About 6,000 gallons of liquor distilled by moonshiners was captured in Wilkes county recently by revenue officers.

The Washington *Gazette* says that more than a hundred thousand eels have been shipped from that place recently.

The Atlantic National Bank of Wilmington, N. C., capital $125,000, was authorized on the 18th inst., to begin business.

The corner stone of New Hanover's new court house in Wilmington was laid with appropriate ceremonies on the 20th inst.

The Erwin Cotton Mill Company has been organized at Durham with a capital of $125,000, to be increased to $500,000 if necessary.

Mr. Richard Bradley, one of the oldest native white citizens of Wilmington, died in that city on the 18th inst. in his eighty-first year.

Congress appropriates $100,000 for the improvement of the Cape Fear river below Wilmington, and $15,000 for improvements above that city.

Ras Walker, a sixteen year old boy living near Smith Grove, Davie county, committed suicide on the 20th inst. by shooting himself through the head with a shot gun.

Miss Mamie M. Clayton, sixteen years old, was thrown from a wagon by a runaway mule near Franklinton on Sunday, the 17th, and received injuries from which she died.

On the 18th inst., at Flat Rock, Henderson county, John S. Jones shot and instantly killed L. B. C. Brookshire, his uncle. Family troubles were the cause of the homicide.

Hail and frost have done great damage to truck in Halifax county recently. It is stated that Dr. Furgerson lost 60,000 cabbage, two acres in onions, and 5,000 watermelon plants.

On a farm near Goldsboro during the storm last Friday evening, lightning struck and instantly killed Mr. Hosea Evans and his child which he had in his arms. His wife was also badly stunned.

Nelson Murdock, the young Charlotte negro charged with killing policeman Moran, has been released, no evidence being found against him. It appears that his alleged confession was simply extorted from him by threats.

Will McGee and Chas. Bryan were jailed at Fayetteville on the 18th, charged with the murder of John Adams, colored, of Fayetteville. The killing was done Sunday morning, the 17th inst., several miles below Tatums, in South Carolina.

The dead body of Charley Adams, the fifteen-year old son of Mr. Joseph Adams of Cedar Falls was found in the river near the cotton factory on the 21st. The boy was subject to fits, and is supposed to have fallen in the river during an attack.

Sunday night, the 17th inst., at Greensboro, Charles Blackman, a negro, shot and instantly killed his wife, whom he had before beaten. Before killing his wife he shot at another woman, the ball missing her only a few inches. Blackman was captured.

The annual convention of the King's Daughters will be held in Wilmington, N. C., May 18th, 19th and 20th. Delegates expecting to attend will please notify the president of the United Circle, Mrs. F. D. Swindell, 408 Mulberry street, or the secretary, Mrs. S. H. Bantz, 807 Walnut street.

Rev. M. C. Cole, New Orleans, says: "Germetuer cured me of rheumatism and indigestion."

General News.

Miss Amelia B. Edwards, the well known novelist and lecturer, is dead.

An anarchist paper, the *Commonweal*, published in London, has been seized by the police.

Very great damage to the vineyards in France has been done by recent cold weather.

Eight or ten miners were drowned in the Lyttle mine, near Minorsville, Pa., on the 20th inst.

The steamship Dresden, from Bremen, Germany, landed 2,287 immigrants in Baltimore on the 20th.

A fire in Kenosha, Wis., on April 19th, destroyed property on several squares. Loss about $700,000.

The Tombigee river in Florida recently overflowed its banks, and over one hundred people were drowned.

Earthquake shocks were felt in California on the 18th and 21st. Considerable damage was done to buildings, &c.

The national silver committee have decided to call a national bi-metallic convention in Washington City May 26th.

The Louisiana anti-lottery Democratic State ticket headed by Murphy J. Foster has been elected by a plurality of 40,000.

Charles Rosenfelds, a young diamond merchant of New York, and a gambler, committed suicide in Paris, France, on the 21st.

The New York legislature adjourned on the 21st. Governor Flower immediately called an extra session to meet Monday of this week.

The Moosic Powder Mills at Scranton, Pa., were destroyed by an explosion on the 13th inst. Five men were killed and twenty seriously injured.

The Seaboard Air Line system, which controls the Georgia, Carolina and Northern road, has withdrawn from the Southern passenger association.

J. L. Osmond of New York is to be electrocuted during the week beginning June 6th, for the murder of his wife and Jno. C. Burchell, last October.

Herr Jaeger, chief cashier of the great banking house of the Rothschilds in Frankfort, Germany, has skipped. He is said to have stolen 1,700,000 marks.

The police of the city of Paris threaten to strike on May day if their wages are not increased. The anarchists are reported as being delighted at this state of affairs.

At a dinner held by the members of the New York City Real Estate Exchange last week it was estimated that nearly a billion dollars worth of property was represented.

The government of the United States will pay the Italian government 125,000 francs ($25,000) as indemnity to be paid the families of the Italians killed in the Parish prison at New Orleans.

A delegation of colored men from New York called on President Harrison on the 21st and presented resolutions of a colored meeting in New York in regard to outrages against negroes at the South.

A disastrous fire occurred at Butte, Mont., on the 13th inst., destroying the smelter of the Butte and Boston company. Loss, $350,000. Five hundred men were thrown out of employment by the fire.

Big frauds have recently been discovered in the New York custom house. Employes have been robbing the government by undervaluing imports. Several arrests have been made and others will follow.

At the meeting of the Confederate veterans in New Orleans recently, the old officers were re-elected. Gen. John B. Gordon is commander-in-chief. The next re-union will be held in Birmingham, Ala.

The first armor plate of American manufacture was secured in its place on the California coast defence ship Monterey recently. The plate was of nickle-steel, thirteen inches thick, and weigned 40,000 pounds.

The property of General B. F. Butler in Lowell, Mass., was attached on the 19th inst. for $50,000 by the Jewett Publishing Company of Boston in a suit growing out of the printing of the General's memoirs.

The steamship Conemaugh, with a cargo of about six million pounds of flour, 88,000 pounds of rice, and other provisions, for the famine sufferers of Russia, sailed for Riga, Russia, last Saturday evening from Philadelphia.

Seven attempts were made to burn Louisville, Ky., on the night of the 19th. In four hours fifteen buildings were destroyed, causing a loss of $16,000. All were of incendiary origin. One or two arrests have been made.

Charles Miller, a boy murderer, was hanged in Cheyenne, Wyo., on the 22d. Miller was seventeen years old, and in 1890, when fifteen years old, shot and killed Waldo Emerson and Ross T. Wishbaugh in a box car, a few miles from East Cheyenne.

Burglars recently broke into the National Bank at Mountville, Pa., and blew off the vault doors with dynamite. The noise was heard by neighbors, and the burglars made their escape without getting any plunder. A large amount of money was in the safe.

A press dispatch from Seattle, Washington, says that two thousand Chinamen are distributed along the Washington and Montana line awaiting the expiration of the exclusion law on May 6th, in order to cross into the United States from British Columbia.

Rev. H. H. Rivers, D. D., of Louisville, Ky., says: "I was cured of neuralgia by Germetuer."

Advices from British Columbia state that an increase of 20 per cent. has taken place in the value of sealskins within a week, owing to the large decrease in the coast catch this year.

Sam Owen, a young man living in the city of Bristol, Tenn., has a map of the State of North Carolina wrought on a piece of white silk with a needle and thread by his great grandmother, Harriet B. Harden, in the year 1819, when she was a fourteen-year-old girl in the Raleigh Academy. It is a rare and valued curiosity. Mr. Owen is going to take it to the world's fair.—*Cor. Richmond Dispatch.*

Rev. M. H. Wells of Birmingham says: "La grippe and rheumatism were quickly and permanently cured by Germetuer."

The great bridge over the Mississippi River at Memphis is about completed, and will be opened for traffic on May 12th. It is three miles long, with its approaches. The bridge proper is three-quarters of a mile in length. It has five spans, the longest of which is 794 feet, the third longest in the world; 9,000 tons of steel have been used in its construction, and its cost is about $3,000,000.—*Baptist Reflector.*

Sick headache? Beecham's pills will relieve.

Acknowledgments.

State Missions—W M S, First ch, Raleigh, Central, $15.49; Double Springs ch, King's Mountain, 12.00; New Bethel ch, ditto, 10.03; Corinth ch, South Yadkin, 2.00; Christian Harbor ch, W Chowan, 3.00; Fort Barnwell ch, Cape Fear, 1.00; W M S, Mt Vernon ch, Central, 3.00; Waughtown ch, Pilot Mountain, 2.86; Statesville ch, South Yadkin, 7.35; Sandy River Association, 5.00; M A Belcher, Mt Vernon ch, Central, 1.00; Olive's Chapel ch, Mt Zion, 2.72. Total, 65.45. Previously reported, 1,493.23. Total this year, 1,558.68.

Foreign Missions—Pleasant Grove ch, Liberty, $2.55; W M S, First ch, Raleigh, Central, 19.02; Holly Grove ch, W Chowan, 13.00; J W Robertson, Kittrel, N C. 1.00; J W Snider, Monroe, N C, 1.00; Cross Roads ch, Yadkin, 15.00; S S, ditto, ditto, 5.00; Flat Rock ch, Central, 1.00; Baptist Grove ch, Little River, 25c; Macedonia ch, ditto, 25c; Pine Forest ch, ditto, 30c; Beaver Dam ch, King's Mountain, 3.00; King's Mountain ch, ditto, 3.00; Double Springs ch, ditto, 30.00; Shelby ch, ditto, 15.19; New Bethel ch, ditto, 25.00; Galatia ch, W Chowan, 7.16; Mt Moriah ch, Mt Zion, 3.03; Antioch ch, ditto, 6.45; Cane Creek ch, ditto, 5 27; Forest Home ch, Ashe and Alleghany, 2.46; Cedar Creek ch, Cedar Creek, 2.50; Cool Spring ch, Mt Zion, 2.17; Centre Hill ch, Chowan, 3.50; Olivet ch, ditto, 1.00; Whiteville Grove ch, ditto, 4.50; Beren ch, ditto, 22.50; Chappell's Hill ch, Chowan, 2.00; Great Marsh ch, Robeson, 3.00; John's Chapel, Eatman, N C, 2.10; W M S, Mt Hebron ch, Central, 1.95; W M Kivett, Carthage, N C, 2.50; Green's X Roads ch, W Chowan, 5.00; Edenton ch, Chowan (Miss Knight), 35.00; E City ch, ditto, ditto, 67.81; Burlington ch, Mt Zion, 2.75; Kernersville ch, Liberty, 6.78; New Friendship ch, ditto, 10.00; Pleasant Union ch, Eastern, 2.00; Spring Hill ch, Richmond, 5.15; W M S, ditto, ditto, 7.35; Pine Level ch, Raleigh, 1.00; Sardis ch, ditto, 1.00; Four Oaks ch, ditto, 1.00; Shiloh ch, ditto, 1.00; Mt Gilead ch, Montgomery, 3.00; Bruington ch, South Fork, 7.00; Plymouth ch, Chowan, 10.00; Waxhaw ch, Union, 1.80; Mt Pleasant ch, ditto, 1.10; Cape Fear ch, Cedar Creek, 2.10; Statesville ch, South Yadkin, 15.00; St John's ch, W Chowan, 12.00; Sandy Run Asso, 16.41; Leaksville ch, 22.74; M A Belcher, Mt Vernon ch, Central, 1.00; Teachey's ch, Eastern, 3.00; Mt Holly ch, South Fork, 5.00; W M S, Rockingham ch, Richmond, 6.85; Sunbeams, First ch, Wilmington, Eastern, 3.63; Jonesboro ch, Sandy Creek, 3.04; Sandy Springs ch, Yadkin, 1.00; Mountain Creek ch, Flat River, 21 06; S S, Mountain Creek ch, ditto, 5.00; Forestville ch, Central, 22.45; Brassfield ch, ditto, 28.74; Dr D I Watson, Southport, 2.00; Concord ch, Flat River, 14.20; W M S, ditto, ditto, (North China), 4.75; W M S, Lumberton ch, Robeson, 11.00; S S Union, Carmichael, ditto, 60c; Reynoldson ch, Chowan, 8.94; W M S, ditto, ditto, 2.61; Cool Spring ch, ditto, 2.50; Gum Spring ch, Sandy Creek, 1.83; Bethany ch, W Chowan, 10.00. Total, 602.84. Previously reported, 2,744.99. Total this year, 3,347.83.

Home Missions—Holly Grove ch, West Chowan, $3.00; W M S, First ch, Raleigh, Central, 9.49; Mrs J W Robertson, Kittrell, N C, 1.00; Baptist Grove ch, Little River, 25c; Macedonia ch, ditto, 30c; Pine Forest ch, ditto, 30c; Double Springs ch, King's Mountain, 3.00; New Bethel ch, ditto, 10.00; Antioch ch, Mt Zion, 2.87; Howells' ch, Meck & Cab, 2.00; Centre Hill ch, Chowan, 3.00; Olivet ch, ditto, 5.50; Whiteville Grove ch, ditto, 2.00; Beres ch, ditto, 15.00; Chappell's Hill ch, ditto, 5.50; Great Marsh ch, Robeson, 3.00; W M Kivett, Carthage, N C, 2.50; Elis City ch, Chowan, 19,46; W M S, ditto, ditto, 5.54; Burlington ch, Mt Zion, 2.40; Kernersville ch, Liberty, 1.48; New Friendship ch, ditto, 6.00; Mt Gilead ch, Montgomery, 1.37; Mt Hermon ch, Mt Zion, 3 31; Bethlehem ch, Sandy Creek, 2.79; Friendship ch, ditto, 79c; Moore's Chapel ch, ditto, 2.79; Waxhaw ch, Union, 1.80; Macedonia ch, ditto, 2.50; Mt Pleasant ch, ditto, 35c; Piney Grove ch, (colored), 87c; Statesville ch, South Yadkin, 5.00; St John's ch, West Chowan, 3.00; Sandy Run Asso, 11.00; M A Belcher, Mt Vernon, Central, 1.00; Teachey's ch, Eastern, 3.00; Rockingham ch, Richmond, 7.50; East Bend ch, 1.35; Sandy Springs ch, Yadkin, 5.00; Mountain Creek ch, Flat River, 14.37; Bethlehem ch, W Chowan, 10.00; Ebenezer ch, Chowan, 4.00; Brassfields' ch, Central, 25.59; Concord ch, Flat River, 6.13; W M S, ditto, ditto, 1.71; Back Swamp ch, Robeson, 16.74; Big Branch ch, ditto, 5.68; Antioch ch, ditto, 3.75; Tolarsville ch, ditto, 3.75. Total, 248.63. Previously reported, 913.66. Total this year, 1,162.29.

Education—Double Springs church, King's Mountain, $3.09; Cane Creek ch, Mt Zion, 40c; Alfred Hampton, pledge, 5.00; Centre Hill ch, Chowan, 3.00; Olivet ch, ditto, 3.50; Whiteville Grove ch, ditto, 3.50; Beres ch, ditto, 10.00; Chappell's Hill ch, ditto, 4.00; Elizabeth City ch, ditto, 12.50; Cool Spring ch, ditto, 2.55; Statesville ch, South Yadkin, 5.00; Durham Brethern, 25.00; M A Belcher, Mt Vernon ch, Central, 1.00; State Line ch, Flat River, 5.80. Total, 66.96. Previously reported, 783.26. Total this year, 831.50.

Orphanage—Cane Creek ch, Mt Zion, 65c; Bethel ch, Chowan, 9.00; Inwood ch, Raleigh, 2.60; M A Belcher, Mt Vernon ch, Central, 1.00; Olive's Chapel ch, Mt Zion, 3.12; S S, ditto, ditto, 5.00. Total, 21.37. Previously reported, 469.82. Total this year, 491.19.

Ministerial Relief Fund—Cedar Creek ch, Cedar Creek, $3.50; Lebanon ch, ditto, 2.10. Total, 4 60.

Colportage—Double Springs church, King's Mountain, $5.00.

For Tarboro Church—Flat River ch, Central, $5,00.

Sunday-schools—S S, State Line ch, Flat River, $2.84; S S, Salem ch, 1.00; S S, Chapel Hill ch, Mt Zion, 1.50; S S, May's Chapel ch, Chatham Co, 1.00; S S, Back Swamp ch, Robeson, 1.65. Total, 7.99.

Foreign Mission Chapel Fund—Ollie Fiddler and Mamie Nissen, $5.00.

Home Mission Chapel Fund—Emma Bodenhamer and Bessie Nissen, $5.00.

In last RECORDER $1.00 from Poplin Grove ch for State Missions should be Home Missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, April 26, 1892.

RECEIPTS FOR SUNDAY-SCHOOL CONVENTION.

S S, Tabernacle ch, Raleigh, $10.00; Cedar Creek S S Asso, 6.00; S S, Roxboro ch, 4.00; S S, Greensboro ch, 5.00; A S Speer, 1 35; J B Newton, 1.00; J S Kilby, 1.00; J T Cottingham, 1.00; H A Brown, 1.00; J C Womack, 1.00; J T Jenkins, 1.00; J N Stallings, 1.00; R W Brooks, 1.00; J M Beaty, 1.00; C A Rominger, 1.00; J W Durham, 1.00; Clementsville ch, 2.00; S S, Waughtown ch, 75c; S S, Smithfield ch, 2.25; N S Jones, 1.00; S S, Fork ch, 1.00; Cash collection, 14.05. Total, 58.40.

J. D. BOUSHALL,
Treas. Sunday-school Convention.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

MARRIED.

LOVE—GUTHRIE—On April 19th, 1892, in Newlin's Township, Alamance county, N. C., by Rev. O. T. Edwards, Mr. John T. Love and Miss Eliza E. Guthrie.

DOWELL—NOYES—On April 6th, 1892, in the Methodist church at Silver Spring, Md., by Rev. George J. Dowell, Mr. Arthur E. Dowell and Miss Marie L. Noyes.

DIED.

ROWE—Died at her home in High Point, April 10th, 1892, sister Maggie Rowe, aged seventy years. She joined the Baptist church in Chatham county while yet a child and lived a consistent christian life, and died in the faith. Her life was one of great physical suffering. PASTOR.

JONES—Died at her home in Apex, N. C., April 16th, 1892, sister Letitia Jones, relict of the late Gray Jones, aged sixty-seven years. She had been a member of Apex Baptist church since its organization. On Sunday I conducted the funeral and burial services in the presence of a large congregation. After a life of vicissitudes and its full share of troubles, she now sleeps with her husband and her children. J. M. WHITE.

EARLE—In Baltimore, Md., where he was studying dentistry at the Baltimore Dental College, on March 25th, of typhoid pneumonia, James W. Earle departed this life, in his thirty-fourth year. The deceased was born and reared in Franklin county, N. C., and was the eldest son of Mr. W. D. Earle. In 1881 he removed to Stanhope, Nash county, where he engaged in mercantile business until the spring of 1889. In December, 1888, he married Miss Nora G. Stallings, and in the spring of 1889 he moved to Springhope, where he soon gained a host of warm and intimate friends. After preparing himself thoroughly, on Sept. 28th, 1891, he left his home for the Baltimore Dental College, where he remained until his death. X.

ALDERMAN—Bro. Daniel W. Alderman was born Feb. 26th, 1825, and died at his home in Sampson county Feb. 8th, 1892. He had been a faithful member of Bethel Baptist church for about forty years. His last days were spent amidst great sufferings, but these he bore with christian resignation. He was never heard to murmur or complain. Bro. Alderman was greatly blessed in having a godly family. His wife and six children who still survive him are consistent christians. This of course made his afflictions lighter.

Bro. Alderman was not a man to say much, but he did much. His life was a most powerful argument in favor of christianity. He lived Christ, which is the best way to prove the reality and goodness of christianity. To live Christ before death means to live with Christ after death—throughout eternity. We feel that we have lost much, but we feel that our dear brother has gained more. We have lost a good, useful man; he has gained a glorious, eternal inheritance.

May the dear Lord in his infinite mercy comfort the bereaved members of his family and help them to feel that their loss is not equal to his gain. PASTOR.

That Your Hair
may retain
its youthful color,
fullness, and beauty,
dress it daily
with
Ayer's Hair Vigor
It cleanses the
scalp, cures humors,
and stimulates a
new growth
of hair.
Dr. J. C. Ayer & Co.
Lowell, Mass.

Bertie Union Meeting.

The next session of the Bertie Union Meeting will meet with the church at Margarettsville.

Introductory sermon by Elder Cree; Elder T. T. Speight, alternate.

Missionary sermon by Elder B. S. Williams, Elder C. B. Williams, alternate.

1st practical subject: The moderate drinkers. To Prof. Kennedy and Elder Curtis.

2. What are the characteristics of a New Testament church? To Dr. Thomas and Elder T. G. Wood.

3. Our mission in Africa; its history, success and future prospects. To Prof. Foushee and Elder C. B. Williams.

4. The BIBLICAL RECORDER. To Bro. J. C. Caddell and Elder Craig.

5. Church and State. To Bro. W. P. Shaw and Elder T. T. Speight.

A. J. COBB, *Sec.*

Senator Vance is recovering from his second stroke of paralysis.

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THE STANDARD
LIFE OF SPURGEON,
BY
H. L. WAYLAND, D. D.
Cloth, 300 pages. 20 Illustrations.
PRICE, $1.25.
The author has long been a personal friend of the great Baptist preacher, and will present his life as seen in the pulpit, in the orphanage, in the college, and in his home, also including an account of his closing days and funeral
An Agent Wanted in Every Church.
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RALEIGH, N. C.
Spring Season,
'92.
DRY GOODS
— AND —
Kindred Wares.
In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.
We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out of town trade making it safe for us to do so.
Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.
A COMPLETE
Mail Order Department.
Samples cheerfully sent, and letters of enquiry promptly answered.
GOODS DELIVERED FREE.
(Except Furniture and Crockery.)
On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.
W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

The Home Circle.

A Quiet Mind.

I have a treasure which I prize,
  Its like I cannot find;
It's far beyond what earth can give,
  'Tis this—a quiet mind.

But 'tis not that I am stupefied,
  Or senseless, dull, or blind;
'Tis God's own peace within my heart,
  Which forms my quiet mind.

I found this treasure at the Cross,
  And there, to every kind
Of weary, heavy-laden souls,
  Christ gives a quiet mind.

The love of God within my heart
  My heart to him doth bind;
This is the peace of heaven and earth,
  This is my quiet mind.

I've many a cross to take up now,
  And many left behind;
But present troubles move me not,
  Nor shake my quiet mind.

And what may be to-morrow's cross
  I never seek to find,
My Saviour says, "Leave that to me,
  And keep a quiet mind."

And well I know the Lord hath said,
  To make my heart resigned
That mercy still shall follow those
  Who have this quiet mind.

I'm waiting now to see my Lord
  Who's been to me so kind;
I want to thank him face to face,
  For this my quiet mind.

—*Selected.*

Talks With Boys.

SELF CONTROL.

From childhood up, there has been something inspiring to me in the sight of a team of four horses, and to be whirled on by them was a curious mixture of terror and exaltation. Who does not like to watch the driver, whether he sits on the high seat of a country picnic wagon, or mounts the elegant four-in-hand coach. What a watchful eye, what a grasp he has on the reins, not a prance of the sixteen feet, not a prickling of the eight ears, not a turn of the four heads escape him. He knows which one will shy on the slightest provocation, which one will be ready to start off if a team comes up behind. The reins are slender but strong; he keeps them well in hand, and because he keeps them well in hand, the coach whirls on in safety. I daresay you have all envied him.

You will not be at a loss to understand the figure, if I say you are each driving a four-in-hand. If I should go still further I think I would name your steeds: Thought, Affection, Appetite, and Passion; and when you have learned to manage them in all their different exercises, you have learned self-control.

Or I might use another figure, and say each of you is a king in his own right, having a kingdom full of subjects wide awake, and often turbulent, who must be constantly restrained if order and right doing shall prevail in the realm. This kingdom we call "Self," and to rule it well is to have self-control.

We are all fond of power, but I can tell you the power over one's own self is the mightiest human power in the world. It is much more interesting to see a boy or a man subdue himself than to watch any control of mere animals.

I remember a boy whom I used to study. He had a quick, fiery spirit, which started up in anger on very slight incitement, indeed it was almost vicious. But he had been taught that wouldn't do, and his efforts at self-control were, to say the least, unique. I have seen him as a little fellow dash out of the house in a rage, run around it two or three times, and come in with a smiling face. It was his own remedy, administered in his own way; but as time has gone on, he has had himself more and more in hand, until now, only a little trembling of the lips, and then a firm compression, show that he is moved. That boy is destined to be a strong man.

This is the phase of self control which presents itself most vividly to you now; the quick, hot spring of youth, the fight which is in most boys, is what you recognize now as needing restraint. The longer you live the more you will see that it must lay its hand on every part of your lives. Self-control in eating and drinking keeps you from becoming gluttons and drunkards; that you can understand. But you do not know, and God forbid you should ever realize, the possibilities of evil which lie in every life. There are risks in thinking, risks in every affection, in every passion, in every appetite, which can only be avoided by this stern self rule.

You can turn to the Book to find the estimate there put upon it. Over and over again in the Proverbs it is expressed in various ways. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." And James say, "Let every man be . . . slow to speak, slow to wrath." Paul says, "I keep under my body, and bring it into subjection." I wish you would try to find out all there is in the Bible which touches on this subject; I am sure the number of texts will surprise you.

There is one text, however, which brings great help and comfort. If you look in the margin of the Revised New Testament at Galatians 5: 23, you will see that self control is a fruit of the Spirit. At the end of the list, left out by no means least, stands the word temperance; in the margin it is self-control, which I suppose is what the word really meant at the time it was used there, although temperance has no long expressed one idea that now it means to you [illegible], but total abstinence.

[illegible] know how difficult it is to [illegible] over self in the multiplied forms in which it must be accomplished, it is good to be told that there is an all-powerful ally in the Spirit of God, and to be assured the Spirit is promised to those who ask it.

It will be of little use to talk of this if we do not practice it. Let us begin to day this self-control, knowing that it is to be a life-long work, but knowing also that it will grow easier as we go along, and as we become "strong in the Lord, and in the strength of his might."

Who is free? He who masters his own self. Who is powerful? He who can control his passions.—*H. A. H., in Observer.*

Ask your druggist what proprietary medicine is selling right along and they will tell you King's Royal Germetuer.

What a Girl Should Learn.

A girl should learn
To sew.
To cook.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To be self-reliant.
To avoid idleness.
To mind the baby.
To darn stockings.
To respect old age.
To make good bread.
To keep a house tidy.
To control her temper.
To be above gossiping.
To make a home happy.
To take care of the sick.
To humor a cross old man.
To marry a man for his worth.
To be a helpmate to a husband.
To take plenty of active exercise.
To see a mouse without screaming.
To read some good books besides novels.
To be light hearted and fleet footed.
To wear shoes that won't cramp the feet.
To be a womanly woman under all circumstances.—*Selected.*

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

Regular Eating.

Half the girls in the land become dyspeptic before they are out of their teens, in consequence of being about the house and nibbling at everything they lay their eyes on that is good to eat; whereas, were they to eat but three times a day at regular times, and not an atom between meals, they might enjoy perfect health. To digest a full meal and pass it out of the stomach requires not less time than five hours. If a person eats between meals, the process of digestion of the food already in the stomach is arrested, until the last which has been eaten is brought into the condition of the former meal; just as, if water is boiling and ice is put in, the whole ceases to boil until the ice has been melted and brought to the boiling point, and then the whole boils together. No wonder that dyspeptics are cross and peevish! How can they be otherwise, since a disordered stomach is the source of so many pangs. Yet they deserve punishment for neglecting to obey the laws which Nature renders imperative if health is to be preserved.—*Ex.*

Dr. O. P. Starks of Alexander, La., says: "Had asthma from birth; tried everything; Germetuer cured me."

How to Make Yourself Unhappy.

In the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather if you see a smiling face be jealous lest another should enjoy what you have not. Envy every one who is in any way better than yourself; think unkindly toward them and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snaps at them like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin, for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and, if at any time they should seem to neglect you, put the worst construction upon their conduct you can.—*Ex.*

Senator J. R. Lyle says: "After giving up all hopes my wife was cured of neuralgia and indigestion by Germetuer."

Two Essentials.

No woman is well dressed unless she is well gloved and well shod. No matter how fine the other raiment may be, if soiled or ragged gloves are worn the fine effect is ruined. There was a woman on Washington street one day who wore a black velvet dress and mantle, heavily trimmed with jet. There were diamonds like headlights in her ears. The black gloves were ragged and the color had worn off, her shoes were down at the heel, and most of the buttons were gone. The two items of her attire that should have marked the lady were wanting.—*Watchman.*

Dr. Bigger's Huckleberry Cordial cures all bowel and stomach troubles and children teething. Sold by all dealers.

Don't Allow Talent to Rust.

As by constant friction steel is kept highly polished, so by constant exercise is talent ever at its brightest. All our powers grow by use. If we neglect to cultivate the habit of observation, we might as well walk through the world blindfold. We lose our faculty—what artists call our "touch"—by neglect of practice on other things besides the piano. The man who seldom reads, reads slowly; the woman whose writing is confined to an infrequent letter to some absent child spends more time over that than does a practised writer over a dozen pages of manuscript. Exercise of possessed talent is absolutely necessary, then, if we would retain our gifts. For example: If our occupation is sedentary, we need to plan for walks, rides, and active games to keep our muscles lithe and serviceable. But if our employment gives us enough muscular action, it is not one whit less important to our health of body that we should plan for mental exercise—for employment enough of our memory and our reasoning powers to keep them from rusting. And, in either case, that life must be a dwarfed and unhealthy one that does not provide exercise for our spiritual faculties—for worship, and charity, and patience, and magnanimity. Exercise of soul, mind, and body can alone bring us to the stature of the perfect man.—*Selected.*

There are Sarsaparillas and Sarsaparillas; but if you are not careful in your purchase, the disease you wish to cure will only be intensified. Be seure you get Ayer's Sarsaparilla and no other. It is compounded from the Honduras root and other highly concentrated alteratives.

Employ your mind in improving yourself by other men's writings, so you shall come easily by what others have labored hard for.—*Socrates.*

BUOYANCY OF BODY
can never be realized when the bowels do not act as nature intends they should. Instead, there is headache, weight in the stomach after eating, acidity and belching up of wind, low spirits, loss of energy, unsociability and forebodings of evil. An unhappy condition, but
TUTT'S
Tiny Liver Pills
will relieve it and give health and happiness. They are worth a trial.

Six Years in Torment. XII
Rev. W. Stutz, Red Wing, Minn., speaks a good word for Pastor Koenig's Nerve Tonic, when he says that he recommended the Medicine, during a period of five years, to many sufferers from nervous diseases with the best results. He informs us that a woman, a member of his congregation, had been cured of Epilepsy of Six Years' Standing by the use of Koenig's Nerve Tonic.

Could Not Get Along Without It.
PLATTEVILLE, WIS., May, 1888.
The bottle of Koenig's Nerve Tonic has been received and almost used up, and that with a decided good result. My wife could not get along without the medicine. The impression is especially in cheering her, removing gloominess of mind and giving her a better appetite and color in the face. LUCAS ABELS,
Presbyterian Clergyman.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the
KOENIG MED. CO., Chicago, Ill.
Sold by Druggists at $1 per Bottle. 6 for $5. Large Size, $1.75. 6 Bottles for $9.
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CONSUMPTION.
I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.
T. A. Slocum, M. C., 183 Pearl St., N. Y.

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A POLICY
—IN THE—
N. C. Home Insurance Co.
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
INSURE AGAINST FIRE
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WILL NEED
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The Resurrection.

I. SCRIPTURE AFFIRMS TWO RESURRECTIONS.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. This hope the Sadducees denied; hence they sought to entangle the Lord Jesus with the difficult question: "In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." Mark 12: 23.

II. THE TWO RESURRECTIONS DESIGNATED.

1. The "blessed" resurrection. The "first" resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. The "out" resurrection. "I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I might attain unto the resurrection from (out from among) the dead." Phil. 3: 2. The "resurrection unto life." "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 29. The "better resurrection." "Others were tortured, not accepting deliverance; that they might obtain a better resurrection." Heb. 11: 35.

2. The other is called the resurrection unto "shame," "contempt." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. The resurrection of "damnation." John 5: 29. The resurrection of "the unjust." Acts 24: 15. The "second death." Rev. 20: 6, 14. David taught the truth of the two resurrections when he wrote, "The ungodly shall not stand (rise up) in the judgment, nor sinners in the congregation of the righteous." Ps. 1: 5. Paul expressed himself as earnestly striving to attain unto that first resurrection, as though it were a condition distinct from, and more desirable than to have part in a general resurrection, such as devout Jews believed was appointed for all men. "If by any means I might attain unto the resurrection of (out from) the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3: 11, 12.

III. ONE THOUSAND YEARS.

The two resurrections are to be separated by an interval of one thousand years. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 5. This thousand years will be the time of millennial blessing to the Jews and the nations of the earth. It is termed "a day" in various places in Scripture. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. The reason for which St. Peter gives: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2. Pet. 3: 8.

IV. THE TIME OF THE FIRST RESURRECTION.

This will be at the second coming of Christ. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 15, 16. Michael would seem to be the angel who has charge of the sleeping saints. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. 12: 1, 2. "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

V. THE SAINTS WILL ARISE IN VARIOUS BANDS OR ORDERS.

"In Christ shall all be made alive. But every man in his own order: Christ the firstfruits, afterward they that are Christ's at his coming." 1 Cor. 15: 22. The word "order," *tayma*, is peculiar to this one place, and refers to a series or succession of companies, as military regiments. The corresponding Old Testament term is found in Job 10: 22: "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." The teaching of Scripture seems to indicate that such stages to the blessed resurrection will occur throughout the Great Tribulation, or during the reign of Antichrist. See Rev. 7: 13; 9: 11; 20: 4.

1. *There shall be variety of glory in the first resurrection.* "But God giveth it a body as it hath pleased him, and to every seed his own body. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 38, 41.

2. *There shall also be variety of quality in the resurrection.* "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestial is another." 1 Cor. 15: 39, 40.

3. *Celestial bodies and terrestrial bodies.* May indicate the difference that shall exist in that state, between the Church of Christ and the house of Israel. See Isa. 26: 19; Eze. 37: 13.

4. *Sun, moon and stars.* May be figures illustrative of the glory of three classes, viz: Jesus, the saints, and Israel. See Mal. 4: 2; Cant. 6: 10; Dan. 12: 3.

VI. PECULIARITIES OF THE FIRST RESURRECTION.

1. *Human relationships will be set aside.* "For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven." Mark 12: 25. Since there will be no dying, marriage, the object of which is procreation, will be no more required.

2. *Perpetual youth shall be another characteristic.* "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow." Matt. 28: 3. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." Mark 16: 5. "And his (the risen Jesus') countenance was as the sun shineth in his strength." Rev. 1: 17. His saints shall be like him. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." 1 John 3: 2.

3. *Luminous beauty shall be another characteristic.* "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43. "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Matthew 17: 2. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." Luke 9: 29.

4. *Garments of light.* The covering of all animals is a part of themselves. For example: the wool of the sheep, the scales of the alligator, the feathers of the fowl. In the garden of Eden, Adam and Eve were probably clothed like God himself, in light, which emanated from themselves. "O Lord, my God, thou art very great; thou art clothed with honour and majesty: who coverest thyself with light as with a garment." Ps. 104: 1, 2. When Adam and Eve transgressed, and fell from holiness, they lost their raiment of glory; and discovering themselves unclothed, in shame hid themselves. In the resurrection this shining raiment shall be restored as part of the lost heritage, regained in the second Adam. Thus the livery of heaven shall be worn by redeemed saints. "And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments." Luke 24: 4. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Rev. 3: 5; 4: 4.

5. *Peculiar elasticity shall characterize the resurrection body.* The phenomena of the grave-clothes, which convinced Peter and John of the resurrection of Jesus, was this: they beheld the bandages used for embalming lying *intact*, while the body had emerged from their folds, as the butterfly departs from the chrysalis. "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." John 20: 6, 8. Later Jesus appeared, and vanished as suddenly from two on the road of Emmaus. "And their eyes were opened, and they knew him; and he vanished out of their sight." Luke 24: 31.

Again he shewed himself among the disciples when they were gathered in a room with locked doors. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." Luke 24: 36, 37. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19. So Paul, caught up to the third heaven, and John, projected into the future scenes of judgment, had foretastes of this resurrection power to overcome obstacle and space. 2 Cor. 12: 2-4; Rev. 1: 10-19.

6. *Power of rapid locomotion.* "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9: 21. "Swiftly" refers to splendor. As the angel flew, his whole person glittered with splendor. It is said of resurrection saints they are like angels: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 36.

7. *The resurrection body shall be tangible;* though not a body of present physical conditions. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39.

VII. THE SECOND RESURRECTION.

This occurs when the thousand years' reign of Christ are finished. Rev. 20: 5. It includes all the dead, "small and great," that is, the low and the high. Rev. 20: 12. It shall be for final judgment and punishment. At the first resurrection Christ judges his saints for *reward* at his *own judgment seat*. At the second resurrection *God himself on his great white throne* judges the wicked for *punishment*. The white throne is mentioned in connection with the wicked; and not in relation to the saved through Christ.—*Rev. George C. Needham's "Bible Briefs."*

Revival in Ireland.

The Baptist revival in Ireland is most wonderful. For many years our cause languished in the Emerald Isle. But God has raised up an apostle in Dublin whose labors He is richly blessing. A high-church Episcopalian lawyer, a graduate of Trinity College and a young man of brightest worldly prospects, went to hear Mr. D. L. Moody preach and was convicted of sin and soundly converted to God. He studied the Bible to learn his duty, and became a Baptist. Called of God to the ministry, he gave up his worldly prospects and began preaching. He at once attracted crowds and many were converted, until now he has the largest evangelical congregation in Dublin. His name is Hugh D. Brown.

He has, as was to be expected, aroused much opposition. The air is filled with "replies" to his sermons. Tracts with such titles as "Baptist Absurdity," "Believers' Baptism Annihilated," "Baptism of Infants Demonstrated upon the Grounds of Reason and Scripture," etc., etc., are scattered on every hand. The *Irish Ecclesiastical Gazette* (Episcopalian) thus delivers itself concerning Pastor Brown and his work:

"It may be well to direct attention to other kinds of perversions and to ask who is responsible for filling the Baptist church in Harcourt Street with the scores of former members of the church of Ireland who attend it? We know of whole families 'going over' to this pernicious form of dissent, which is condemned by implication in our Articles, and which is a real thorn in the side of the evangelical clergy of Dublin. We know of a case where a wealthy individual recently withdrew all her substantial subscriptions to the church of Ireland in favor of the Harcourt Street chapel; and we have heard of certain local churches being spoken of as hotbeds to turn out adherents for the Baptist persuasion."

The work is spreading over Ireland, and the outlook is most inspiring. Dr. Gordon, to whom we are indebted for some of the above facts, thinks Pastor Brown "has come to the kingdom for such a time as this," and that the future is big with hope. It may be that the redemption of Ireland is at hand.—*Western Recorder.*

Mysteries, Real and Imaginary.

There are many questions, wise and otherwise, that I suppose, more or less, bother every pastor. The object of this paper is to help some of these questioners. Of course, we do not expect to answer all questions, but we do hope to clear the mist from some that are only obscure because of the rubbish that has accumulated upon them, and to give some rest to the mind about others that are unsolvable.

REGENERATION AND CONVERSION.

These terms are frequently misunderstood by the average hearer, much to his confusion; and the pastor's work is sometimes lost because he presumes on a knowledge that does not exist. Generation means the imparting of life, and regeneration means the re-imparting of life. Human nature is radically deficient here. Death reigns universally. Something has dreadfully disagreed with the race. Not only are our teeth on edge for what our forefathers ate, but we have poisoned ourselves deliberately and with malice aforethought. We are as a city in ruins, a nation in captivity, a king in chains. We need to be rebuilt, set free, unbound. From the crown of our head to the sole of our feet we are nothing but wounds and bruises and putrefying sores.

Regeneration is the planting of new life in the mass of corruption, the grafting of the Divine life in the human, a spiritual vaccination against the contagion of sin. Conversion is the result that follows; a transforming of our life according to the inward motive given us by the new birth, a continuous putting off of the old man and putting on of the new. Regeneration is God *formed* within us, conversion is God *working* in us us both to will and to do of his own good pleasure. Regeneration is the power to do, conversion is the exercise of that power. Regeneration is the believing with the heart, conversion is confession with the mouth.

BAPTISM.

It is very clear, from the above, that baptism is no part of regeneration. It *is*, however, a figure, a picture or photograph, life-size and life-like of this saving relationship to Almighty God. This is why we hold to the form that the Saviour used and gave us, which not only says we must be born of God but teaches us the very process by which we realize this change, viz., by being immersed into the very life of God as we are buried in the baptismal flood. We have no disposition to lash those who do not agree with us because the fundamental principle of our religion is that every man shall follow his own honest convictions of the teaching of God's word; but we do reserve to ourselves the right to give a reason for the faith that is in us. We believe Christ did and commanded us to do, not three things but one thing; that what he did and commanded, it becomes us to do, and that nothing else is baptism. The meaning of the word, the doctrine of the ordinance, and the admission of Pedobaptist scholars is all the apology that we have to offer for contending so earnestly for this part of the faith once for all delivered unto the saints. We think a coin that passes with all should be adopted by all and all disputed coin rejected. Our understanding of this ordinance also forbids our administering it to those who cannot receive it upon profession of their faith. The command is to *be* baptized, not to *have* somebody baptized. No adult christened in infancy can say, "I have *been* baptized"; he can only say, "I accept the act of my parents for me;" but their act was not *being* baptized but *having* somebody baptized. Some claim that baptism takes the place of circumcision; for the sake of argument, suppose it does. When was a child circumcised? After his birth of course. When, then, should he be baptized? After the new birth.

COMMUNION.

As baptism is the birth ordinance, so communion is the life ordinance. Baptism says, "I am born again, I am dead and buried to sin and resurrected to righteousness." Communion says, "The life I now live is by faith in the Son of God, who loved me and gave himself for me." Baptism says, "I receive the Son of God"; communion says, "I feed on him." We eat after we are born, not before, hence baptism precedes and is prerequisite to communion, therefore baptism is the bar that separates us from our brethren of other churches. We did not put this bar up and we cannot take it down. We could not receive a candidate for membership who should demand sprinkling or effusion at our hands and rejecting him, we could not consistently invite him to the communion. We should have to exclude from our church one who should change his views on baptism, could we invite this excluded member to the Lord's table? This is not to unchurch our brethren of other faiths, but to unbaptize them, and to us they are unbaptized churches. All we are contending for is that they put on the God-given sign of what they have already put within.

SIN.

Of course we do not expect to solve this problem or even define this awful reality. Suffice it to say, it is the dry rot of the soul. It is spiritual blood poison which means a death that never dies. Its origin we can never fathom, this side of eternity; but we may look as deep as we can into this bottomless pit. It is clear how man was corrupted. God made him innocent and free and set before him life and death. It was in the use of this freedom that man was to fulfil his destiny—complete himself. It was in the abuse of it that he fell. But could not God have interfered to prevent the fall? No, not without taking away man's freedom. In other words, to have made man incapable of falling was to make him incapable of rising; i. e., to add another species of ape to the animal kingdom. To be able to go forward involves the possibility of going backward. Service to God would be worthless unless we could withhold that service. But man did not fall of himself: he was deceived by God's enemy and his, why did God permit it? Because man was liable to fall without seduction, like the angels who kept not their first estate, and had he so fallen, recovery would have been impossible. But how was it possible for a good being to fall, unless tempted from without? We don't know. We only know the fact as a revelation, the *how*, God has wisely reserved to himself, till we are able to bear it. Yet we are confident of this, that the innocence and freedom of these beings involved development and trial. They were all taught of God, and, instructed in the right, they could see the wrong, and since wrong is the exaggeration of right, i. e., going too far in the right direction, or the prostitution of right to evil ends, might not incomplete and free beings do this? It seems so to me. But I desist, lest being wise above that which is written I fall into condemnation. Still I must say, that it seems to me that these beings wanted to get through their book a little too fast. Not being quite so dull as some of the other angels, they got to be too smart and presumed to teach the Almighty! This ought to frighten some of these free-thinking "smart Alecks" to death. Our view is objected to on the part of some who claim that sin is the shadow of good, and therefore necessary and eternal. But this is to do away with sin altogether, making right and wrong meaningless terms, and character itself a farce. No, no! God is not the author of confusion, "an enemy hath done this." R. E. PEELE.

How to Read the Bible.

You cannot be holy unless you do in secret live upon the blessed Word of God, and you will not live on it unless it comes to you as the sacred word of his mouth. The Bible is not a book only, but a speaking trumpet through which God speaks from afar to you, so that you may catch the very tones of his voice. You must read the Word of God to this end, for it is while reading, meditating and studying, and seeking to dip yourself into its spirit, that it seems suddenly to change from a written book into a talking book or phonograph; it whispers to you or thunders at you as though God had hidden himself among its leaves and spoke to your condition; as though Jesus, who feedeth among the lilies, had made the chapter to be lily beds, and had come to feed there. Ask Jesus to cause his word to come fresh from his own mouth to your soul, and if it be so, and you thus live in daily communion with a personal Christ, you will then with your feet take hold upon his steps; then you will keep his way; then you will never decline to go back from his commandments, but you will make good speed in your pilgrim way to the eternal city.—*Spurgeon.*

Man's Usefulness and Welfare.

Not what comes to man in the way of outward advantages, but what issues from him in the way of effort and influence, is the chief source of his welfare and usefulness. He may never see the results of his efforts—he may never know how much he has added the sum of human happiness; but if he is patiently and steadily treading in his appointed path, and puting forth his best efforts, no matter how small he may think them, great and abiding results must follow, and his influence for good will never be lost.—*Selected.*

"Give me where to stand," the old Greek said, "and I will move the world." Very forcibly the late Dr. Frederick Hedge replies: "Stand where you are, is the nobler postulate; stand where you are and move the world. Heaven's zenith is perpendicular to every spot on the earth's round." Stand where you are and do your work. Scan not your neighbor's horizon. Confine your vision to your own. Think not if circumstances were different you could do better. He who, as a rule, cannot do well where he is, would not do well were he transferred to another spot. The spot on which you are to stand and move things, young people, is where you are. God may raise you then to greater vantage ground. Fill your place so full that it cannot hold you, and another, perforce, will open to your entrance.—*Young People's Union.*

Some teachers seem incapable of thinking back on their own earthly youth, and give their pupils the impression that they have always been grown up. Feeling in this way, not understood, or misunderstood, a child has not courage to state his difficulties. She who is not a student of human nature must fail as a teacher.—*The Five Talents of Women.*

In times of affliction we commonly meet with the sweetest experiences of the love of God.—*Bunyan.*

The Biblical Recorder.

WEDNESDAY, MAY 4, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TO THE BEREAVED.

This issue of the RECORDER will doubtless visit many homes, around the firesides of which vacant chairs may be found, across the thresholds of which the shadow of grief has fallen. We have passed through a severe winter. The grippe, pneumonia, and other dangerous forms of disease, have carried to their last resting places many who are now missed by our firesides and in the walks of life. We feel moved, then, to speak, if we can, a few words of comfort to those that have been bereaved. This we attempt, not only as an expression of our sympathy for, and condolence with them, but also from a sense of duty, for it is our duty to try at least to comfort one another while we are passing through the sorrows to which the flesh is heir.

First, let us say then to our bereaved friends that the time is coming when they will understand much better than they do now why God has permitted death to enter their households. We are told in the Bible that "all things work together for good to those who love the Lord; who are the called according to his purpose." This expression, "all things," takes in the sum of all earthly life and experience, and hence, death itself. It is very difficult, when the hour for the bitter stroke of death comes, when some jewel of our heart is leaving us, to understand some of the mysteries connected with our stay here and our passage to the other world. The dregs of the cup of sorrow were being drained by David of old when he cried out, on hearing of the death of a loved and erring son, "would God I had died for thee, oh, Absalom, my son, my son!"

Ah, it was hard for many who read these lines to see any light amid the shadows that enveloped them as they stood by the bedside of those that they miss to day and saw the stony stare of death settle down upon faces so dear to them. The Saviour says, "What I do thou knowest not now, but thou shalt know hereafter." This evidently means that there are providences and mysteries that face us here that we cannot fully fathom, but we shall be able to do so hereafter. When we stand in the sunlight of the heavenly land and look at things that were dark and mysterious here, we shall see them as never before. When "the mists have cleared away," many problems of life that now perplex us shall be made plain.

If, however, we have the mind of the Lord here, and are led by his Spirit, we can often see, even this side of eternity, some good reasons why death in our households and bereavements in our families may be overruled by God for our good. Isaiah says, "The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come." This passage evidently teaches that God sees that many sorrows and evils lie in the future pathway of some of his saints; and hence, when they have suffered enough in the flesh, he takes them to himself and away from the evil to come. Many mothers' eyes will scan these lines who have often wondered why God called to himself the dear little ones whose going saddened earth and brightened heaven. But, dear sisters in Zion, and mothers in Israel, is there not comfort in the thought that the little ones for whom you mourn were taken away in their bright and innocent youth from the "evil to come?" Speaking after the manner of men, if they had lived they might have grown up to be wicked men or women, and by their waywardness might have cast shadows across your pathway of life longer and deeper than those through which your soul has passed since they left you. When you think of them now you see only coy red lips that you loved to kiss, innocent eyes in which you loved to gaze, and sweet faces fit to shine mid the cherub throng hard by the throne of God. Ah, who does not love a dream of unalloyed gladness, a song without a jarring note of discord, a life without a shadow or a sin.

And the thought of meeting them again—is there not great comfort in that thought? The presence of the Saviour "over there," and the coming of the bliss which shall be [illegible] with the rest that "remaineth to the people of God," are the [illegible] that give to heaven its chiefest [illegible] after all, the presence of the [illegible] and the pure that left us in the [illegible] of childhood, does add to the [illegible] that thine like bells of glory. [illegible] made of the voices we miss on earth, where the warm touch of the chubby hands that have vanished, and the light that faded from eyes that have grown dim in death?—in heaven, with the Father that gave them.

And again, let us remember that the death of our loved ones, especially those that are young, draws us, as with cords of steel, toward the heaven to which they have gone. Said an aged preacher once, when speaking of some of the children he had lost by death, "My family is growing smaller on earth, but thank God it is growing larger in heaven." Another aged pilgrim was heard to speak about these words, "Most of mine have passed over the river; there are but few ties that bind me to this earth, and I am only waiting the Master's bidding to cross over and be with them."

And "we shall know each other there." We know each other here. The power to remember and identify is one that adds much to the joys that are vouchsafed to us on earth. Will any of the faculties of the human soul cease to exist in heaven? They shall only be brightened and intensified. The parable of the rich man and Lazarus certainly teaches that a *lost* soul has power to recognize a saved soul, even afar off, across the "impassible gulf." If a lost soul can recognize a saved soul, how does it happen that saved souls cannot recognize one another? David of old, when a dear child had passed from his embrace to the silence of the tomb, cried out, "I shall go to him, but he shall not return to me." How did he expect to go to him if he should have no power to recognize him hereafter?" The aged king and afflicted father was not *dreaming* when he uttered these words, a dream never to be realized, and "too sweet to be true;" nor was the hope that sustained him of the kind indicated by Whittier in the beautiful words:—

> "Ah well for us all some sweet hope lies,
> Deeply buried from human eyes;
> And in the hereafter angels may
> Roll the stone from its grave away,"

but he spoke by *inspiration*, and he says, "I *shall* go to him," &c. He announces a *fact*, not a possibility.

How often do aged mothers, when passing away, exhort their children that weep at their bedsides, "to meet them in heaven." Is it reasonable to suppose that these aged ones are cultivating a false hope when they, with their dying words, exhort those they leave behind to meet them again? Have they conned God's word during the days of their long pilgrimage, without some light on the secrets of time and eternity? Is it not contrary to Scripture and reason to suppose that we shall not know among the blessed those that we knew and loved on earth?

> "E'en from the tomb the voice of nature cries,
> E'en in our ashes live their wonted fires."

We would add, by way of conclusion, that the best remedy for the sorrow that oppresses the heart in the hour of bereavement is *prayer*. We are told that after the disciples of John had buried their master, they "went and told Jesus." Pouring out our sorrow into loving, sympathetic ears, is often a relief to those that are bereaved, even when those to whom we speak can give no relief but human sympathy and condolence; but when we tell our sorrows to Jesus, we are talking to one that can help. He knows how to pour the oil of consolation into wounded spirits, and bind up with gentle hands hearts that are bleeding. Not only does the blessed Saviour stand at the door of the sinner's heart that he may enter and give him joy; but in the person of his Spirit he is always ready to come with special power to comfort his bereaved saints, his children, when they call to him from the depths of sorrow. "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

THE CONVENTION AT ATLANTA.

We notice the following announcement among the "Editorial Varieties" in the *Western Recorder*:—

"Prof. and Mrs. Towner will be in Atlanta at the Convention and will conduct the singing with a chorus of local singers. This will be an interesting feature of the meeting and will be greatly enjoyed by all."

Prof. and Mrs. Towner are Northern Methodists, and agents for a non-sectarian hymn book. We would like to know who invited them to the Convention. It is comforting to know that Judge Harralson, president of the Convention, can dispense with these singers and non-sectarian book agents, just as he did at the last Convention, by calling on Dr. C. Durham of North Carolina to lead the singing.

REV. F. T. SNELL, late of England, and a student of Spurgeon's Pastors College, who recently came to Raleigh from Augusta, Wis., wishes to locate in the South, and would be glad to correspond with churches desiring a pastor.

THE LAST TWO DAYS OF THE SUNDAY-SCHOOL CONVENTION AT WINSTON.

In having to leave the Convention on Saturday morning we failed to hear some of the best speeches made during the session, and also failed to get the business of the Convention which was transacted at the close.

We note with pleasure the addresses of brethren Poteat and Stringfield. The Convention was highly entertained and instructed by the speeches of these brethren. Bro. W. H. Dodd's teaching of a primary class was a revelation to many who were present. A brother who has been accustomed to seeing Bro. Dodd's work in this department of Sunday school work says he never saw him do so well before.

A committee consisting of brethren J. B. Brewer, W. H. Dodd, Mrs. C. E. Taylor, Mrs. F. P. Hobgood and Miss Fannie E. Heck were appointed to recommend suitable books for libraries in the different Sunday-schools. This is a capital idea, securing as it does great economy in the purchasing of books; and what is of more value still, it will give our Sunday-schools the best and most appropriate literature. Many people want to read good books if they only knew what they were and where to get them. Those composing this committee possess the highest qualifications for the work, and we shall hope to see our Sunday-schools adopt their suggestions without question.

The Convention appointed a Sunday-school Board, to be located at Winston, consisting of Dr. W. J. Conrad, T. S Sprinkle, Rev. H. A. Brown, Rev. L. G. Broughton, D. Rich, W. T. Carter, A. J. Hunt, D. S. Reid, R. A. Womack, Dr. C. A. Rominger, I. W. Durham, N. B. Broughton, W. H. Dodd, Prof. C. E. Brewer and W. A. Albright. The Board elected Prof. J. T. Alderman of Reidsville Corresponding Secretary of the Sunday-school Convention, to take charge of the Sunday-school work of the State. J. C. C.

FROM OUR TRAVELLING AGENT.

This is not supposed to be the season for protracted meetings, yet quite a number of our churches have recently been blessed with series of meetings. Goldsboro, Wake Forest, Wilmington, Salisbury, Milton, Henderson and Reidsville have all recently enjoyed revivals which have greatly strengthened and increased the membership of the churches. Why is this? Farmers are busy doing their spring work preparatory for a crop. Merchants are active in getting their spring stocks and displaying goods so as to attract customers. The men who for the most part talk politics,—and their name is legion,—are zealous for the promotion of men as well as for measures; and yet in spite of these disturbances the work of the churches seem to go on.

In the April number of the *Forum* is an article by Hon. W. L. Wilson of West Virginia on "A campaign for a principle." Among other interesting thoughts in the article, the writer states with wonderful force and clearness that all bad legislation is always attended with a train of incidental evils which at first might not be anticipated. This is doubtless true. The converse of the proposition is no less true. So that while the brethren, those who are preachers and some who are not, are meeting the people with the *purpose* of creating special interest in the cause of missions, we are not only to be blessed in this particular department of the work, but the churches are getting a new impetus, so the centennial year promises not only greater activity in the mission work, but out of these special efforts all of our work is to get renewed vigor and fresh strength.

While passing through

HENDERSON

I was permitted to hear a sermon from Bro. Hutson of Petersburg, who is aiding Bro. VanDeventer in a series of meetings. Bro. Hutson is known to many of our people to be a preacher of fine ability. He at once impresses you with great earnestness. He evidently has no time for "sky-scraping" or other foolishness while preaching the gospel.

And now I am in

REIDSVILLE

listening to another Virginia preacher—Bro. Tames, pastor of the First church in Danville. I suppose this is a sort of reciprocity offering brought over by the "sacred soil" to make some amends for the high-handed depredations made in this portion of the State. Bro. Tames had made a fine start when my work called me away. The fact is, he is a strong preacher, and in this he is fortunate, for these Reidsville Baptists are used to good preaching. Bro. Howard is doing a splendid work. His sermons are excellent, and are greatly appreciated by his brethren. Dr. Taylor had just spent a day or two in the town and preached for the church. The expressions I always hear from the brethren where Dr. Taylor goes are so many reassurances that Wake Forest College is year by year growing on the hearts of our people. The best friends the College has are those who have become the best acquainted with the work it has done and with the men who are its representatives. I spent the time at the homes of a number of the brethren, and the cordial greeting I received from all will cause me to hunt an excuse to repeat my visit. The brethren, however, all renewed their subscriptions to an extent that will keep me away for sometime to come. Dr. Rominger had just returned from some appointments which he and Bro. Wingate had been filling in the interest of the Centennial of Missions. He thought these efforts were calculated to do much good in the education of many on the subject of missions.

Col. Webster, editor of *Webster's Weekly*, has always been specially kind to me. I actually shared the comforts of his room with him, and that is quite a concession for a bachelor to make. By the way, Sister Allen keeps a sort of "Bachelor's Retreat" there, only half dozen boarding at her house.

Bro. J. T. Alderman was just closing up the work of his school for the present session. The Reidsville people are much pleased with him as a teacher, and would regret exceedingly to give him up.

Bro. Alderman has gotten together some very valuable Baptist history, and will address the North Carolina Baptist Historical Society on Tuesday of commencement day at Wake Forest. J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. Chas. E. Taylor spent Saturday and Sunday in Wilmington.

....Rev. W. W. Landrum, D. D., of Richmond, Va., is on a visit to Augusta, Ga.

....Rev. W. B. Wingate has resigned the charge of the Baptist church in Greensboro, N. C.

....Hon. W. L. Wilson of West Virginia has declined the presidency of Richmond College.

....Bro. Tames of Danville, Va., is conducting a good meeting for Bro. Howard at Reidsville.

....The meeting at the Fayetteville Street Baptist church of Raleigh continues with a good interest.

....The Baptist Historical Society holds its session on Tuesday of commencement at Wake Forest.

....Dr. J. J. Hall, pastor of the Baptist Tabernacle, gave the hand of fellowship to eight last Sunday.

....Rev. J. A. Fristoe of Accomac county, Va., accepts a call to the Second church of Petersburg, Va.

....Rev. J. H. Lewellyn has moved his residence from Dobson to Pilot Mountain, Surry county, N. C.

....Dr. T. H. Pritchard of Wilmington, N. C., baptized twelve persons into the fellowship of his church last Thursday.

....The protracted meeting in Goldsboro closed last Thursday night. The meeting resulted in about thirty conversions.

....Rev. W. A. Pearson of Front Royal, Virginia, has accepted a call to the Rock Hill Baptist church in South Carolina.

....We have an interesting article from Rev. C. C. Newton, missionary at Lagos, West Africa, which will appear in our next issue.

....Gladstone goes regularly to church twice every Sunday, and he humorously calls those who go only once "Once-ers."—*Selected.*

....Mr. Council S. Wooten, now of Texas, is in our city on a visit to his sister, Mrs. G. W. Sanderlin. He speaks in exalted terms of Texas.

....Rev. D. W. Herring was in the city last week on his way to Mt. Airy. We were glad to have a short call from him in the RECORDER office.

....One lady in Louisville last week sent in her check for $500 for missions, and four other ladies joined in a check for $1,000.—*Exchange, April 28.*

....We are examining the *lives* of Spurgeon, and we expect to offer the best book that is published as premiums for subscribers to the RECORDER.

....The Baptist churches in Nashville, Tenn., extended a hearty invitation to the Southern Baptist Convention to hold their session of 1893, in that city.

....Bro. Hutson was with Bro. VanDeventer of Henderson in a series of meetings last week. The latest account is that there have been twenty-five professions.

....The University of Louisiana has opened its doors to the girls of our State who are to have equal advantages of that institution.—*Baptist Chronicle, La.*

....Rev. J. D. Newton of Thomasville called to see us last week on his return from Mt. Olive and Kenansville, where he had been on a visit to the churches in those places.

....At the First Baptist church at Winston Rev. H. A. Brown, the pastor, announced that he had decided not to accept the call to Richmond.—*State Chronicle, April 27.*

....Rev. A. C. Dixon of Brooklyn, New York, will preach at Leigh Street Baptist church, Richmond, Va., next Wednesday night.

....The Ocala Baptist church has extended a unanimous call to Dr. S. A. Goodwin to become her pastor. It is expected that he will accept.—*Florida Baptist Witness.*

....The Baptist churches of North Carolina have given more for Home and Foreign Missions the past Conventional year, which closed April 30th, than ever before in their history.

....Dr. W. B. Harrell writes that he has received in two months nine members into the Red Springs church in Robeson county, and will receive three others at his next meeting.

....Rev. S. M. Brown of Kansas City, Mo., will pay a short visit to his father, Rev. W. G. Brown, in North Carolina, before the meeting of the Southern Baptist Convention.

....Profs. J. C. Maske and L. R. Mills paid their respects to the RECORDER office last Friday while in the city to attend the match-game of baseball between Wake Forest and Chapel Hill.

....Bro. W. S. Grandy has just returned from Ocala, Fla., where he has been spending the winter with brother and sister Crawford. We are glad to see him looking so much improved by his trip.

....About one hundred delegates and visitors from this State will attend the Southern Baptist Convention in Atlanta, Ga., this week. The brethren will leave here Wednesday evening at 6:15 via Greensboro.

....Rev. B. Leggett says: "The congregations on my field are growing and the Sunday-schools are doing well. I have never seen the prospects look so bright." Bro. Leggett is one of the missionaries of our Board.

....We print on our first page in this issue a Bible reading by Rev. Geo. C. Needham on the "Resurrection," for the double purpose of giving our readers the benefit of that excellent lesson and to give an idea of Mr. Needham's work in that department.

....Cards are out for the marriage of Bro. B. P. Robertson, pastor-elect of the Gaffney Baptist church, to Miss M. Ida Osborne of Brevard, N. C. The happy event is expected to come off at high noon, Tuesday, June 7th, in the Brevard Baptist church.—*Baptist Courier, S. C.*

....It will be a great accommodation for our delinquent subscribers to pay up their subscriptions. We know the times are hard, but we hope the brethren will not throw all the burden upon the editor. With a little consideration and a little skilfulness many of our brethren might pay up their arrearages, and a great burden would be lifted from us.

....Rev. T. F. Tuttle has tendered his resignation as pastor of the Baptist church of this town to take effect August 1st. Mr. Tuttle is an able and eloquent preacher and has done much good since here and we hope that such arrangements may be made as will cause him to withdraw his resignation and that he will remain with us.—*Roanoke Beacon, Plymouth, N. C.*

....Rev. C. C. Newton of Lagos, Africa, says there had not been a baptism in the mission in two years when he came; there have been thirty-one this last year—twenty-nine of them in his own field—Lagos and Hausa Farm. There have been forty additions to the Lagos church since he took charge, and it now has a membership of fifty. There has been, too, a corresponding reduction in expenditures.

....Rev. Charles S. Farriss has resigned the pastorate of the Baptist church at Orlando, Fla., and left last Monday. His wife and baby will spend a few weeks with her father, Rev. J. B. Richardson, in High Point, N. C., while he goes to the University of Virginia, to brush up on Greek preparatory to his taking charge of the chair of Greek in Stetson University, Deland, Fla.

....Rev. A. D. Hunter writes April 26th: "We have organized a 'Centennial Mission Band' here. We had our first regular meeting last Sunday and move off with thirty-five members. Each one says how much he will pay per month for the mission work. Meetings are to be held second and fourth Sunday evenings. We are to have reading, singing and recitations in our exercises."

....Dr. L. G. Broughton of Winston writes: "Our work at Broad Street is growing. We gave contract for enlarging our church last Monday. We are to build baptistry, infant-class room, pastor's study, and also enlarge the audience room. Our congregations grow every Sunday; our prayer meetings are well attended. We have added to our church in the last two months twenty by letter."

....The house of worship of the First Baptist church of New Orleans was destroyed in the recent big fire which swept over that city. It was insured for $3,000, which will doubtless cover the loss. The furniture was saved. Several of the members lost their homes at the same time. It is intended to rebuild, but on a large scale, if help can be obtained from the denomination at large. Rev. Geo. W. Baines of Texas has been invited to the pastorate.—*The Baptist.*

....The cable dispatches announce that at a meeting in the Metropolitan Tabernacle, last Friday evening, Rev. James A. Spurgeon was invited to occupy the Tabernacle pulpit for three months. An invitation also was extended to Dr. Pierson to supply the pulpit for one year with the request that he conclude his American visit as quickly as possible so he may begin his labors at an early date. In addressing the meeting Mr. Spurgeon said that the Tabernacle was never in a more flourishing condition.—*Christian Inquirer, April 28.*

....The Ladies Missionary Societies of the First and the Tabernacle Baptist churches of Raleigh had Centennial Mission services last Sunday—at 4 p. m. at the First church, addressed by Dr. J. J. Hall, and at 8 p. m. at the Tabernacle, addressed by Dr. J. W. Carter. Dr. Durham explained the object of the Centennial Mission work at each of the meetings in a brief talk. At the First church, Bro. T. H. Briggs briefly explained the plans for raising the chapel building fund.

....Rev. W. B. Wingate addresses the following letter to the members of the Baptist church of Greensboro: "*Dear brethren and sisters*:—I hereby offer my resignation as your pastor, to take effect May 15th. For some time I have felt that I ought to retire from the ministry. For years I was in the business walks of life and long habits have created tastes and inclinations towards a business life. This is no new or sudden impulse, but my mature conviction. I trust you will consider this resignation final. For all the beloved members of our church I have a sincere affection. You have been almost too kind and patient. I thank you for it. I thank also the good people of Greensboro of every faith for their generous friendship to me and mine. I love the town and its noble people. I trust to remain among you."—*Greensboro Record, April* 28.

Some Things the Bible Does Not Say.

Matt. 3: 1. In those days came John, the sprinkler, sprinkling in the wilderness of Judea.

Look and see if it reads that way. Wouldn't it read "supremely ridiculous" if it did? Can anything imaginable be more laughable? Read it over aloud, and listen to the sound of your voice as you read. Try it again. John the sprinkler! There! Compare it with the true reading, "John the Baptist."

A friend asked me if I thought that any one really believed that "John the Baptist" sprinkled Jesus? "No, indeed," was my reply. "The bare idea is too absurd for intelligent belief." The Revised Version of the New Testament does not say "John the Baptist" sprinkled water on the Lord Jesus for baptism. Their reputation as Greek scholars forbade the revisers doing so silly a thing.

"He that hath ears to hear let him hear."

If "sprinkling" is ever used in the Bible for "baptism," this writer has never seen the place, chapter or verse. And what is more, we would walk, barefooted, forty miles to see the man who has found the place in the Bible; and we wouldn't think the price paid for it was dear at that.

The baptismal controversy would be forever settled if the foes of immersion could only show "sprinkling" used in the Bible for "baptism." Now wouldn't they chuckle with delight? And wouldn't they crow over the poor Baptists worse than the politicians do over a defeated candidate, if such reading could be found? Verily they would; for the *spirit* of persecution is not dead in the world. The Bible, however, is on our side; or, rather, *Baptists are on the side of the Bible.*

The Bible does not say, He that believeth and is *sprinkled* shall be saved; neither, he that is sprinkled in infancy and believeth afterward in maturity, shall be saved. (See Mark 16: 16.) Such reading would be a perversion of all gospel order. "He that believeth and is baptized shall be saved" reads just as Christ taught and as the Apostles preached and practiced. Why not be satisfied to do as they did about this matter of baptism? Why wish to substitute something else for the baptism of the Bible? And how is it that a christian will say, it does not matter; that something else will do as well as the act commanded? If the believer in Jesus is not commanded to be *immersed*, please tell us what he is commanded to do *after* he believes. "He that believeth and is"—what? Say, ye enemies of the Lord's baptism, say what Jesus would have us do for obedience, is the next step, in the new life. Will you say, "be baptized"? Precisely. Does that convey the true idea to your Pedobaptist mind? Will you go and be "buried in baptism"? Will you go "down into the water" to obey the Lord, as Philip taught the eunuch, and as they did, in Acts 8: 38? Come, now, you say you are Christ's disciple, and if so, of course you desire to obey him. What, then, will you do, in order to render that obedience required in the command? You are silent, and well may you be. Again we say, "He that hath ears to hear let him hear."

The Bible *does not say* that baptism is nothing, as we have heard some declare when pressed for argument; but it does say in 1 Pet. 3: 21, that it is "the answer of a good conscience towards God by the resurrection of Jesus Christ." If that "good conscience" is worth anything, then go and obey him if you are truly a believer in the resurrection of your Lord; and only can we show our belief in his resurrection, by being buried into, and raised out of, the baptismal waters, in the likeness of his burial and resurrection.

As a minister of Christ, we dare to speak as "the oracles of God" do teach (see 1 Pet. 4: 11), that God may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

W. B. HARRELL.

Dunn, N. C.

Camden and Currituck Union.

This Union will meet with the Beres church on Friday before the fifth Sunday in May. Rev. C. A. G. Thomas has been appointed to preach the introductory sermon.

The Union will meet at Beres on Friday and Saturday, and on Sunday it will meet at Corinth for the purpose of dedicating the church to the Lord. Dr. J. J. Hall of Raleigh will preach the dedicatory sermon. Bro. Hall will be with us on Friday and Saturday also. J. B. HARRELL.

Elizabeth City, April 27, 1892.

[Published by Request.]

Rev. C. A. Jenkens' Address before the Sunday-school Convention.

THE HOLY SPIRIT'S WORK IN THE PREPARATION, EXPOSITION, AND APPLICATION OF SCRIPTURE LESSONS IN THE SUNDAY-SCHOOL.

I shall treat the subject not in its mystical, but in its practical bearings; and before considering the work of the Spirit in teaching the Holy Scriptures, I shall consider the Worker Himself.

Once as I entered a Sunday-school, a young lady who had been a member of the church for some years and who was at that time a member of the Bible class, approached me with an open Testament in her hand, and, pointing to a passage in which occurred the name of the Holy Spirit, asked me to explain its meaning. She stated that she had seen it a number of times in reading the Scriptures, but that she did not understand what it meant. This young woman did not know whether this sacred name denoted Jupiter Olympus, some classic hero, or an animal. This is but an instance, though an exaggerated instance, of the ignorance that prevails respecting both the person and the office of the Holy Spirit. Some esteem him as nothing more than an emanation of the Deity, or an influence proceeding from the Father, or even a bare abstraction; while others are like those poor, untutored disciples who, when questioned by the Apostle touching their baptism in its relation to the third person of the Trinity, replied that they did not know whether there be any Holy Ghost.

The Scriptures ascribe a special work to the Spirit which is as distinct from Christ's as Christ's is from the Father's. Christ made the atonement, the Spirit applies its blessed results; Christ gave himself to men, the Spirit enables men to give themselves to Christ; Christ did a work *for* men, the Spirit does a work *in* men; Christ founded the church, the Spirit guides the church; Christ's earthly ministry is finished, the Spirit's earthly ministry has not been finished, nor will it be until the last sinner on whom rests the electing love of God is brought into the fold. Christ's mission was attested by miracles exerted chiefly on *material* objects; he turns water into wine, multiples loaves and fishes, controls winds and waves, withers a fig-tree, heals the body; while the Spirit's mission is attested by miracles exerted on *immaterial* objects, and manifested in the regeneration of the soul and in the growth of spiritual character.

1. *Preparation of the lesson.* The Bible is God's book, and in a peculiar sense the Spirit's book; for "holy men of God spake as they were moved by the Holy Ghost." Having prepared men to write the Scriptures, he prepares men to teach them. Just here Christ himself outlined the Spirit's work, saying, "He shall teach you all things"; and again, "He shall guide you into all truth." As a matter of fact, Christ taught a great deal of truth; he revealed the character of God, the plan of salvation, brought life and immortality to light, and declared the destiny of the righteous and the wicked in the world to come—in a word, he taught much truth; but it remained for the Holy Spirit to guide into *all* truth. Inasmuch, then, as inspired truth is spiritually discerned, it is clear that no one is prepared to receive or to proclaim it without a special endowment of the Spirit of truth. The Master indicated as much in his gracious promise, "Ye shall receive power after that the Holy Ghost is come upon you," and his own life was a striking illustration of its truth. The power of Jesus dates from the waters of the Jordan. Before the descent of the Holy Spirit at his baptism, even John the Baptist did not know him; he was nowhere recognized as a public teacher; he spoke no parable; he wrought no miracle; he saved no soul; he gathered about him no school of disciples; he founded no church. But after the Spirit in dove-like form rested upon him, he overcame the devil in the wilderness, snapped the chains from the wrists of men, and broke the earth's chronology in twain. He spoke in parable and lived in miracle; lepers were cleansed, the blind saw, cripples leaped as the hart, the dead lived, governors and kings trembled, a nation was moved, a world was redeemed.

The risen Lord still further emphasized the necessity of the Spirit's aid in teaching divine truth when he commanded the disciples to tarry in the city of Jerusalem until they were endued with power from on high. Though they had sat for months, or even years, at the Master's feet, and had heard his gracious doctrines, though the tragedy of Calvary was fresh in their minds, and the light of his resurrection morn had scarcely faded from their vision, they were still unfitted to proclaim to a sinful world the love of a crucified and exalted Saviour. One might think it their first duty to make haste to tell the marvellous story that had ravished their own eyes and ears and hearts, but not so; they must wait, they must pray, they must receive an unction from on high before they can proclaim with saving power that wondrous story. But, on the day of Pentecost when the Holy Spirit came upon them, they swayed the vast concourse of their hearers with such entrancing power that sinners rent the air with sighs and made the welkin ring with shouts of salvation. Even in Jerusalem, under this Holy Ghost ministry, there were daily added to the church such as were being saved, while in the regions beyond, many souls became obedient unto the faith, and churches sprang up as by some potent spell. In the light of such a revelation, I do not believe ungodly persons are prepared to teach in our Sunday-schools. A man who has himself turned his back upon Christ is not a fit person to point others to Christ; a man who has chosen the way of death is hardly prepared to teach the way of life. God delights to save men by human means, but not by human meanness. He will honor a child of grace, but not a scapegrace; and the fact is clear that a teacher should be light, not lightning, and salt, not saltpetre.

2. *The exposition of the lesson.* As a trumpet receives its music from the lips that touch it, and discharges its mission only when filled with the breath of the trumpeter, so a religious teacher should be but the vehicle through which the Spirit speaks. He operates, the teacher co-operates; and when he declares to the teacher the *intention* of the Scriptures, he demands the *attention* of the pupils. The first essential, then, in expounding the Bible, is to secure the attention of the class; for no attention means no instruction. The attentive reader of Scripture will readily recall the tireless endeavors of the inspired writers to gain the attention of mankind. How often are the most weighty truths of revelation introduced by some word or phrase calling upon men to give earnest heed. "Lo!" "Behold!" "Hearken unto me!" "Take heed how ye hear." "Him that hath ears to hear, let him hear." "Verily, verily, I say unto you." These are but signal notes to arrest the straying thoughts of men and fix them on holy verities. Philip was not commissioned to instruct the eunuch until the treasurer was ready to hear. Peter was not sent to Cornelius until the centurion was ready to receive his message. Ananias was not commanded to enlighten Saul of Tarsus until the chief of sinners was ready to hearken to the word of the Lord. A listless pupil cannot be taught. It would be as wise to hold a corked bottle in a Geyser and expect to fill it as to attempt to instill holy things into a brain closed to instruction. As the seething fountain pours over the bottle without entering, so the most precious truths, welling up from the warmest heart, will fall upon a heedless scholar without penetrating. And yet, how few teachers can either get or hold the attention of their class! The Grecian myth forcefully illustrates the fruitless labors of many Sunday-school workers. The daughters of Danaus in the lower world were required to fill bottomless tubs, or, as some say, to carry water in broken vessels. As fast as they poured in the water it flowed out, thus making their doom eternal, because their task was impossible. But how may the attention of a class be won? By attraction. Rub a glass rod with flannel until its atoms seem well nigh to burn, and it possesses a new and potent property—it attracts. The cold, inert rod, as if a thing of life, reaches out its electric arms and draws by a peculiar force other bodies to itself. O teacher! let the warming breath of the Spirit but touch your heart, let your soul tingle with electricity imparted by a Divine touch, and you will attract those whom before you repelled. On the day of Pentecost, Peter touched the multitude because the Spirit had touched Peter. Get the Spirit and you will get attention.

In teaching the lesson, present the very ideas which the Spirit has put in it. Give your pupils the pure milk of God's word, not the buttermilk of your word. The world needs Bible ideas, Bible standards, Bible morals, Bible salvation. I know that there are some who raise quite a storm about liberalism, and require us in no liberal way to be broad. But there are small people; and it is better to be deep than broad. Truth cannot be diluted, while some things, from their very nature, must be narrow. Jesus himself said, "Narrow is the way that leadeth unto life," and "Broad is the way that leadeth to destruction." Broaden the edge of your razor, and you had just as well try to shave with a spoon. In expounding the Scriptures, we need not so much the prism to separate the rays of light, as the sun-glass to concentrate them. The spectrum thrown by the prism upon the wall may be very pretty, but to warm the heart of this cold, dull earth, the burning rays of the sun-glass must converge upon it. As a bar of magnetized iron when held in proximity to a mixture of iron, copper, tin, zinc, and other metals, will, by its own affinities, separate the iron from the commingled elements, in like manner, a teacher magnetized by the Holy Spirit will discern the truth of God from the trash and rubbish of men's philosophy.

3. *The application of the lesson.* As every road in England is said to lead directly or indirectly to London, so every lesson should point to Christ. Unless we are witnessing for Jesus, we may be sure that we have not the Spirit; for our Lord showed the Spirit's part in applying the truth when he said, "He shall testify of me." The end of Sunday-school work is not cultivation, it is salvation. The cry should constantly ascend from every teacher's heart, "Lord, save my class!" The Master said, "Those that thou gavest me I have kept, and none of them is lost." He seemed to feel an intense satisfaction and—I say it with profoundest reverence—a holy pride in successfully applying his teachings to the heart of every disciple that really desired to learn of him. "None is lost!" He saved his class. But, in general, we cannot lead a soul nearer to Christ than we ourselves are. If the teacher is cold, unsympathetic, and goes over the lesson in a perfunctory way, the scholars will be cold and heedless. If the teacher is enthusiastic and spiritual, the class will catch his enthusiasm and feel his spiritual power. Like teacher, like scholar. The very atmosphere of a class should be deeply spiritual. No unhallowed jest should jar upon the solemn hour, no flippant remark should check the flow of the Spirit. Every look should be tender, every word devotional. One had just as well sow seed upon an iceberg in hope of harvest, as to expect fruit from a class whose surroundings are chilled by frivolity and irreverence. Here is the weak point in our work. Many of our young people, especially young men, having grown up in the Sunday-school without serious impressions and positive convictions, drift to the world disappointed, believing the Sunday-school to be a play-shop for children, and religion an unmeaning thing.

A wise teacher will know the effect of his teaching upon each member of his class. If one scholar is inquiring the way of life, he does not need exactly the same treatment as one that has obtained a hope. Great delicacy has to be exercised in fitting instruction to each individual case. A mistake in this particular may prove serious, if not fatal. I knew a young woman in a Southern State whose history illustrates the point under discussion. She had grown up in the Sunday-school, and seemingly was pious. She attended church services with great regularity; and, in times of revival interest, she would present herself for prayer. At her home, nothing pleased her so well as to speak with christians about her religious condition. Yet she was never satisfied as to her relations with God. She claimed to love Christ, to believe in him, and to desire above all things to be a christian. Yet, in her tears, she would exclaim that she could not feel the burden of her sins, and hence feared that she had committed the unpardonable sin. I asked her whether she had ever made a profession of religion; she replied that when a little girl she had claimed a hope, but that was all. Ah! I thought, when a little girl! That was the secret. Her teacher did not recognize the importance of guiding a *little girl* when she found the Lord; and ever afterwards the child, even when developed into womanhood, spent her life in darkness. At last, under the intense yearnings for light, the tension of her mind broke, and she became an inmate of an insane asylum—when she should have been a member of a church.

Teachers of the Holy Scriptures, yours is a noble work, yours a priceless reward. To you are committed the youth of the land; see to it that you form in them, by the Spirit's help, enduring character. There are at Vichy, in France, mineral waters noted for medicinal properties. Besides such properties, they have the peculiar power of coating with stone any object placed in them for a considerable time. If a specimen of curiously wrought design, or cross, or crown be submerged in these carbonate-bearing waters, it will, degree by degree, be incased in solid stone. The clear water seems but to touch the object and to glide away without leaving a trace behind. But such is not the case. Those fleeing waters have deposited, atom by atom, their rocky treasures, until the object rises from their action a thing of beauty and a gem forever.

But there is another fountain whose living waters, flowing not upon lifeless forms but upon immortal souls, builds up, Sabbath by Sabbath, imperishable character, more precious than stone and more enduring than monuments of brass. Every look, every word, every prayer, every influence of the faithful teacher leaves its atom of permanent character on the scholar, encasing him at length in the whole armor of God, and forming in him the image of his Lord.

Bro. Needham's Bible Readings in Greensboro.

Bro. Bailey:—I write to tell you of the season of refreshing our church and community has had from the Bible readings and studies presented by Rev. Geo. C. Needham, who has made clear many wondrous truths, and caused the people of God to resolve to study the word more faithfully and prayerfully in the future than ever before.

Night after night the interest increased as Bro. Needham won his way to the hearts of our people by his clear, spiritual exposition of God's Word; until our church at the last services would not begin to hold the throngs who came to hear him.

Many came out in the pouring rain to the farewell "Consecration" service this morning, and were more than amply repaid for doing so. Many thanks are due Mr. Fife for bringing our distinguished friend to North Carolina.

The "latch-string" will always be out in Greensboro for Bro. Needham.

Fraternally yours,

W. W. ROWE.

Greensboro, April 25, 1892.

It is set down as a fault in Thomas, not only that he was not present when the risen Lord first met with his assembled disciples, but that when he was told of the resurrection he did not believe it. We can imagine that the doubt of Thomas was a sin, but it does not thus appear in the narrative. We admit that he might have been left justly in his unbelief; and yet the fact that the Master addressed him personally and offered to give him every opportunity to convince himself of the fact of the resurrection, indicates a willingness to use extraordinary means for the conviction of an honest doubter. And it is safe to say that just here is the difference between such a doubter as was Thomas and the final unconvinced doubter of any age. Thomas was willing to be convinced; he wanted to believe the fact; he was glad, though troubled, by the announcement of the resurrection of his Lord. He doubted, not because of lack of affinity with his Master, lack of appreciation of the character of his Beloved while he was following him up and down through the country. Thomas was an honest doubter; and for this reason special pains was taken to convince him of what was adapted to give him so much joy and comfort. So, to-day, we may believe, the Lord condescends to honest doubt—that kind of doubt which may possess one who is willing to use diligence and honest effort to obtain relief from his doubt. It is safe to say that the *honest* doubter is an object of special solicitude and of special compassion. He will not long remain in that condition. The prints of the nails and of the spear will be made evident to him, and he will be enabled to say, "My Lord, and my God."—*Journal and Messenger.*

Some men belong to so many societies that they can no longer keep up with the password and grip of the old church they joined awhile back.—*Bible Reader.*

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in the judgment against you.—*Bunyan.*

Letter from Diaz.

HAVANA, CUBA, 28 April, 1892.

Dear Bro. Tichenor:—When you was here you asked me "if I had observed any reaction in my congregation?" I told you no, everything go very nicely. We have, as the sailor say "fair wind," but now let me tell you we have a great "reaction" and if it continues the big place we have here will be small in a couple of years. We have 3,000 seats in the church, and for the last three months, at every meeting, we have an average of a thousand people in it. When I deliver lectures with the magic lantern, I have sometimes more than 3,000 people. The church looks very pretty. We have electric lights in it, and, above all, "the *light of the world is shining here.*" I hold, week before last, a series of sermons every night of the week, and I had an attendence from a thousand to one thousand and five hundred—twenty-five were converted and two hundred manifested sympathy for the cause.

Mr. Paine and his wife have been here. They left here for Atlanta week before last. I hope to see them there.

The school is too large, we can't hold as we wish, and all the work is on the same way. We need more laborers, more teachers, more missionaries and more money to carry on this work. Who will come and help us? I want, for the school, an American teacher, that will be able to teach and manage the boarders—and I need a couple of ministers that understand the missionaric work and the Spanish language, for the important towns here. The Lord has open this door, and think it wise to go in as quick as posible.

On the 6 of May, of 1886, this work was adapted by the Southern Baptist Convention, in Montgomery, Ala., and day before the convention adjourned, you told me this words, "Diaz, we will not take this work from your hand, but we don't want you come like a child and lay down in our arms; try to be a man—any time the Lord open any door for you in Cuba, go right in." Well, now is the time, the Lord has open many doors before us, and we want to go in. How could we do it? Let us think about it, and pray for it, and the good shepherd will direct us.

Yours in Christ Jesus,

DIAZ.

That Letter of Spurgeon's.

We have before referred to the letter Spurgeon wrote to his little namesake, the son of the Rev. F. T. Snell, on the occasion of the latter's coming to America. The letter was sealed, with the instruction not to open it till the boy was ten years old. Now that both Spurgeon and the boy have gone to heaven, the father, at our request, sends us the letter, which is as follows:

Dear Young Friend:—I am anxious that the little ones should be saved. I heard a number of ministers pray for their dear boys and girls, and after they had done I said to myself, "I will write a letter to their children and try to make them think about Jesus."

What a joy it would be if you, dear namesake, were, while yet a child, to be saved by the Lord Jesus. He can wash away sin, and by his Holy Spirit he can do it quite as easily in the young as in the grown-up people. If we seek salvation by Jesus Christ, God will give it.

In the Bible we are told to *believe*—that is, *trust*. We trust Jesus to save us and he does save us. I want you to trust him *now*. I hope you will have a long and useful life, and trust in Christ will be a sure way to help you year by year to live happily. But you may die while yet young, and then, through faith in Jesus, you will enter heaven and be glorified with the Lord forever.

"*They that seek me early shall find me.*" That is the text for you. I hope you will seek at once and find Jesus at once. I may never see you here, but I hope I shall meet you, and your dear parents, in the land of the blessed. Yours, with best wishes,

C. H. SPURGEON.

In the upper left-hand corner of the first page of the note paper, on which the letter is written, I find: "Lord, save my little friend. C. H. S."

This is a beautiful letter, giving us a new glimpse into the heart of the great preacher, who has made the broadest and deepest mark that has been made upon the nineteenth century. The prayer has been heard, the boy has been saved, and the meeting "in the land of the blest" has taken place.—*Western Recorder.*

Aims of the Y. M. C. A.

Editor of the Recorder. Dear Sir:—I see in the issue of this week of the RECORDER an article by Rev. R. VanDeventer on "How the Y. M. C. A. Hurts the Church."

I answer, I will simply invite Mr. VanDeventer to undertake the work of the Association in his town, to enter in their "Bible Class," to lead once in a while their Sunday afternoon meetings, in fact, to learn what the work of the Association is from personal observation.

Of course, the work of the Association is going to be a failure and a great failure, if we stand outside, and do nothing for it except to find fault.

The aim of the Association is to build up young men for the churches.

If the church members should seek to do a little for the Association without taking away from their efforts for their church, the Association would be a power for Christ.

The Association is not independent of the church; it is an arm of the church.

Yours in Christ,

JOHN [illegible]

Winston, April 27, 1892.

Heaven is always in sight to the man who stands on the Bible rock.—E. P. Barrows.

Ecclesiastical Politics.

Great excitement was caused during the late meeting of the Methodist Conference in this city by an anonymous circular sent out by one of the body. This document accused other members of holding a caucus, and practicing other methods of obtaining office that are commonly supposed to belong to politics of a very "practical" sort rather than to the church of Christ. For anonymous circulars and letters, as well as for every other covert attack on men's reputations, all honorable men can feel nothing but contempt. It is to fair opposition what bushwhacking is to civilized warfare. By the usages of war the bushwhacker is condemned to be shot on sight, and a similar fate ought to overtake the anonymous assailant of other men; that is to say, on discovery he should be made to suffer social death, by being cast out of the company of all self-respecting persons. But leaving out of the account the unworthy character of this letter, one can say of it that if its author had been manly enough to sign his own name, and courageous enough to stand by his charges, much of its contents would command general sympathy.

There is undoubtedly such a thing as ecclesiastical politics, and a very nauseating thing it is. It is peculiarly rife in the Methodist Episcopal church, not because the ministers of that denomination are sinners above others, but because the opportunities for wire-pulling and the temptations to engage in it are inseparable from the organization. The great strength of the Methodist Episcopal church lies in the fact that all its forces are massed and compacted, and wielded by a few elected leaders. There is no Protestant organization comparable to it; Rome hardly surpasses it; in fact, to obtain a full parallel, even in the Roman church, one must go to the Society of Jesus, or some similar order, rather than to the secular clergy. To be one of these powerful leaders is worthy of any man's ambition. Human nature is never fully sanctified, even in the ministry, and there are plenty of men who by no means wait to have the honors and responsibilities of leadership thrust upon them. In their eyes, there is no wisdom in these words of their Master: "Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Or again, "If any man would be first, he shall be last of all and minister of all." They have, however, implicit faith in the assurance, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," though they seem to apply the words only to the things of this world. They seek without ceasing, they knock importunately, they ask everybody for vote and influence. In many cases they have their reward; they obtain the high preferment they seek, and men too modest and self-respecting, as well as too humble christians, to push their fortunes in this way, are left in comparative obscurity.

Ecclesiastical politics are not the exclusive plague of any church. Even in those denominations that have the loosest organization, there is opportunity for the wire-puller, and he does not fail to get in his fine work. It has even been rumored that in our Baptist associations and in our national societies there is manipulation of this sort, and it is at times whispered about that whoever wishes for recognition and honor in these gatherings must gain the good will of a certain small "ring" of ecclesiastical politicians. Of course, this is untrue; it is only in other denominations that such things are practiced. And yet, have we not heard weird tales of the tricks and expedients employed to gain access to prominent vacant pulpits, if haply a "call" might be obtained to these coveted posts? The ecclesiastical politician has as many shapes as Proteus, and in every one of them he is hateful.

It is no doubt true, and for the credit of human nature and christian character we rejoice that it is true, that these repellant [illegible] ministers. All the activities of the christian church would be paralyzed if it were otherwise. Did the whole ministry, or the major part of it in any denomination, engage in a shameless scramble for office and honor, that denomination would be doomed to speedy extinction. There can be no spiritual life, no conversion of sinners, no missionary zeal in a body so given over to self-seeking and personal aggrandizement. The great body of christian ministers are men of God, willing to remain in obscurity if so be his will, anxious only to be good stewards of the things committed to their charge; not unwilling to respond when called to go up higher, yet not consumed with ambition for place and pay, showing themselves worthy of wider fields and larger responsibilities by filling well the place in which God has hitherto set them. May the tribes increase.—*Examiner, (New York).*

Ask your druggist what proprietary medicine is selling right along and they will tell you King's Royal Germetuer.

Teach mankind to lift itself out of the mental conditions that create the petty frictions of daily life. It is power to control nerve force, that the slamming of a door, the dripping of water, the hissing of steam will not excite it. It is power to control mind, power to slip the dead latch against rubbish thoughts and rubbish conversation; it is power to hold the anchor of purpose, and not drift into unprofitable seas; it is power to hold self above worry, anger, jealousy, insult; it is power to hold self above irritation, selfishness, unkindness; it is power to bring happiness into the lives around you. When your words and [illegible] and thoughts of life, and [illegible] of death, then you are sowing for the world the seed of a mighty harvest.—*Mrs. Gage.*

Dr. Miles' Nervine Cures nervous headache, neuralgia, troubles and children [illegible] by all dealers.

Three Things.

I. REPENTANCE.

(1) *Commanded to all by God.* Commanded by Christ. Given by God. Christ came to call sinners to. Christ exalted to give. By the operation of the Holy Ghost. Called repentance unto life. Called repentance unto salvation.

(2) *We should be led to repentance by:* The longsuffering of God. The goodness of God. The chastisement of God. Godly sorrow work repentance. Necessary to the pardon of sin. Conviction of sin necessary to repentance.

(3) *Preached.* By Christ. By John the Baptist. By the Apostles. In the name of Christ. Not to be repented of. The present time the season for. There is joy in heaven over one sinner brought to. Ministers should rejoice over their people on their. Should be evidenced by fruit.

(4) *Should be accompanied by:* Humility. Shame and confusion. Self-abhorrence. Confession. Faith. Prayer. Conversion. Turning from sin. Turning from idolatry. Greater zeal in the path of duty.

II. FAITH.

(1) Is the substance of things hoped for. Is the evidence of things not seen. Commanded.

(2) *The objects of, are:* God. Christ. Writings of Moses. Writings of the prophets. The gospel. Promises of God.

(3) *In Christ, is:* The gift of God. The work of God. Precious. Most holy. Fruitful. Accompanied by repentance. Followed by conversion. Christ is the author and finisher of. Is a gift of the Holy Ghost. The Scriptures designed to produce. Preaching designed to produce.

(4) *Through it, is:* Remission of sins. Justification. Salvation. Sanctification. Spiritual light. Spiritual life. Eternal life. Rest in heaven. Edification. Preservation. Adoption. Access to God. Inheritance of the promises. The gift of the Holy Ghost. Impossible to please God without. Justification is by, to be of grace. Essential to the profitable reception of the gospel. Necessary in the christian warfare. The gospel effectual in those who have. Excludes self-justification. Excludes boasting. Works by love.

(5) *Produces:* Hope. Joy. Peace. Confidence. Boldness in preaching. Christ is precious to those who have. Christ dwells in the heart by. Necessary in prayer. An evidence of the new birth.

(6) *By it, saints*—Live. Stand. Walk. Obtain a good report. Overcome the world. Resist the Devil. Overcome the Devil. Are supported. Saints die in.

(7) *Saints should*—Be full of. Be sincere in. Abound in. Continue in. Be strong in. Stand fast in. Be grounded and settled in. Hold, with a good conscience. Pray for the increase of. Have full assurance of. True, evidenced by its fruits. Without fruit, is dead. Examine whether you be in. All difficulties overcome by. All things should be done in. Whatsoever is not of, is sin. Often tried by affliction. Trial of, works patience.

III. BAPTISM.

As administered by John. Sanctioned by Christ's submission to it. Adopted by Christ. Appointed an ordinance of the christian church. To be administered in the name of the Father, the Son, and the Holy Ghost. Water, the outward and visible sign in. Regeneration, the inward and spiritual grace of. Remission of sins signified by. Unity of the church effected by. Confession of necessary to. Repentance necessary to. Faith necessary to. There is but one.

(1) *Administered to:* Individuals. Households. W. A. BARRETT.

April 22, 1892.

Senator J. R. Lyle says: "After giving up all hopes my wife was cured of neuralgia and indigestion by Germetuer."

An Appeal to the Humane.

The North Carolina Society for the Prevention of Cruelty to Animals appeals to all humane people in the State for their support and assistance. This Society was organized two years ago under a legislative charter, with authority "to establish and locate branches at any place or places within the boundaries of the State." At the time of its organization, it received a donation of five hundred dollars from a non-resident of the State, who has recently, unsolicited, sent another donation of fifty dollars, with an expression of gratification at the successful work of the Society thus far. This work has been hitherto almost wholly confined to Asheville and its vicinity, but the Society has from the beginning looked forward to the time when it could extend its work throughout the State, according to the provisions of its charter.

It believes that a systematic effort to that end ought now to be made. To make the effort successful, it is absolutely necessary that every friend of the cause should lend the Society a helping hand; first, by financial support, at least to the extent of the cost of annual membership, which is at present only one dollar, and second, by active assistance in executing the plan of extension adopted by the Board of Managers. All desired information about the plan will be furnished upon application to the Secretary and Treasurer, Walter S. Cushman, of Asheville. Membership fees should also be sent to him and will be duly acknowledged.

By order of the Board of Managers:

A. M. BALLARD, *President.*
WALTER S. CUSHMAN, *Sec. and Treas.*
Asheville, April 18, 1892.

The man who called sarsaparilla a fraud, had good reason; for he got hold of a worthless mixture at "reduced rates." He changed his opinion, however, when he began to take Ayer's Sarsaparilla. It pays to be careful, when buying medicine.

A Suspicious Disposition.

There a few things more productive of evil in society than a suspicious disposition. He who is always on the watch for wrong-doing actually fosters it. He may fancy that he is a foe to evil, but, in truth, by letting it dwell in his mind, he becomes its promoter. The gross injustice he does to the innocent is but part of the injury. He stirs up resentful feelings, is the cause of quarrels, destroys friendship, embitters intercourse, sows seeds of distrust everywhere, poisons both his own happiness and that of many others.—*Ex.*

Dr. O. P. Starks of Alexander, La., says: "Had asthma from birth; tried everything; Germetuer cured me."

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

Early in the autumn I have heard three or four crickets under the hearthstone serenading each other in voices sharp and shrill, which seemed as if they were a thousand strong. They made the whole house ring. But the solid earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few skeptical minds upon this everlasting claim that our faith is detrimental, our theology obsolete, our pulpit dead.—*Austin Phelp, D. D.*

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

(Tasteless—Effectual.)

FOR ALL

BILIOUS and NERVOUS DISORDERS.

Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Ladies.

Covered with a Tasteless and Soluble Coating.

Of all druggists. Price 25 cents a Box.
New York Depot, 365 Canal St.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

USED THEM IN HIS BLOW-GUN.

Doctor—"Well, my fine little fellow, you have got quite well again. I was sure the pills I left for you would cure you. How did you take them, in water or in cake?"

Boy—"Oh, I used them in my blow-gun."

The little fellow put the nasty, great, griping, old-fashioned pills to a good use. At most, all his internal economy needed was a dose of Dr. Pierce's Pleasant Pellets. They are tiny, sugar-coated granules, easy to take, and are gently aperient, or actively cathartic, according to size of dose. As a laxative, only one tiny Pellet is required.

The "Pellets" cure Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the Liver, Stomach and Bowels.

The "Pellets" are purely vegetable, and operate without disturbance to the system, diet, or occupation.

Dr. Pierce's Pellets are the cheapest pill, sold by druggists, because they are *guaranteed* to give satisfaction in every case, or their price (25 cents a vial) is refunded. Can you ask more?

For Sale Cheap.

A magnificent edition of the Encyclopedia Brittanica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.
Dated April 24, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41 Daily ex Sunday
Leave Weldon ...	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount.	1 40 p m	6 56 p m	7 09 a m
Arrive Tarboro ...	‡2 18 p m		
Leave Tarboro...	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson....	‡2 30 p m		
Arrive Selma	3 30 p m		
Arr Fayetteville.	5 30 p m		
Leave Goldsboro.	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw...	4 14 p m		9 30 a m
Leave Magnolia..	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington.	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington.	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia..	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw...		11 11 a m	6 15 p m
Arrive Goldsboro.	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville.		‡9 10 a m	
Leave Selma.....		11 08 a m	
Arrive Wilson....	5 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro..	‡6 30 a m	12 [illegible] p m	
Leave Tarboro...		12 58 p m	
Arrive Weldon...	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8 25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10.15 a m, arriving Scotland Neck 1.05 a m, Greenville 5 30 p m, Kinston 7 40 p m. Returning, leaves Kinston Tuesday, Thursday and Saturday at 7.20 a m, Greenville 9.55 a m, Scotland Neck 2.20 p m, arrive at Weldon 5 15 p m.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.16 p m, 4.20 p m, Plymouth 8.30 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 7 30 a m, arrive Rowland 12.15 p m. Returning leave Rowland 12 15 p m, arrive Fayetteville 5.15 p m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
L. B. KEMP, General Manager.
T. M. EMERSON, Traffic Manager.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 1014½ Whitehall St.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	‡1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	‡1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	‡6 45 a m
Ar Goldsboro	3 05 p m	10 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

‡Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 5.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.05 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2.10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11.50 a m, arrive Henderson 12.45 p m; returning leave Henderson 6.30 and 9.40 p m daily except Sunday; arrive Oxford 7; 5 and 10.45 p m.

No 9, leaving Goldsboro 2.15 p m, and Raleigh 6.40 p m daily, makes connection at Durham with No 40, leaving at 7.30 p m daily, except Sunday for Oxford and Keysville.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville. Tenn.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect February 23, 1892.

SOUTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.25 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Maxton		1.27 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7.25 a m
Ar Greensboro			10.05 a m
Lv Greensboro			10.35 a m
Ar Madison			1.05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	8:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:06 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Maxton		3:32 p m	
Ar Bennettsville		4:30 p m	
Lv Madison			2:45 p m
Ar Greensboro			4:35 p m
Lv Greensboro			5:15 p m
Ar Ramseur			8:10 p m

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for May:—Italy.

Letter from Rome.

"A touch of nature makes the whole world kin" must be as true now as it ever was,—"a missionary to Africa" is a far off creature until we know him as a warm-hearted man with a merry smile who loves his kind, wants somebody to talk to and goes out to play with his horse from sheer loneliness; "a missionary to China" comes a deal closer resolved into a sweet woman whose enthusiasm does not prevent her having backache and blues.

You have given May to praying for "the woman country," but I am sure you would pray better if you knew more of the people you are praying for, and did not class them all as organ-grinders and peanut-venders. It would be a mistake to judge Great Britain by the London cab-drivers.

The church in Rome is certainly one of the "least among the cities of Judah," but there is something very like the primitive church in the nearness of the members to each other—the real brotherliness. Would you care to hear about the pastor's family? Mr. Paschetto himself is not very strong, and has a scholarly transparent look about him, light blue eyes, black hair and a rarely sweet smile which contradicts his otherwise stern, ascetic expression. Out in the daylight, the searching sunshine shows him a little bleached from midnight poring over books, and reveals those green hues in his coat which ministerial cloth is apt to assume when worn too long. He comes from Piedmont, the puritan land of Italy, and is as leal a man as ever breathed. Every heart has its door, and that of Mr. Paschetto's springs open at the touch of a girlish hand which belongs to that small woman, his daughter, Enrichetta, or Chetina, as she is usually called. In her dark plain clothes, she seems a very demure, sober person, until she takes to flirting with her grave father who cannot withstand her small wiles and graces, and, though conscientiously severe with himself on the score of spoiling, feels a great wave of tenderness and romance well up at the name "La mia Enrichetta." This little maid's hand will not reach an octave yet, and her feet dangle hopelessly over the pedals, but she practices faithfully and is becoming a brave musician while keeping a high record at school, though she still has a soft spot in her heart for dolls. Comrade to Enrichetta is the gentle blue-eyed Ludovico, whose dreamy, far-away look bespeaks the soul of the violinist and the artist. He is only twelve years old, but he holds his instrument lovingly and wields a pencil fairly. Emanuel and Paul, the two youngest, are dear, plump little men, full of ardor about their school, but retiring behind a curtain of shy blushes when spoken to by anyone but their father and mother. I don't know any little people more unsophisticated than these four, or better up in their classes; and in the public school attended by them they are always in demand by the teachers, "for so shines a good deed in a naughty world."

If the French saying, "Seek the woman," be true in evil things, it is often so in better cases, and Mrs. Paschetto reveals herself in other ways than speech, though she has a quiet humor of her own and a comical manner of telling her children's funny sayings and doings. They keep no servant; but I defy any land to produce a neater, better cared for family. Mrs. Paschetto does cooking, ironing and sewing for them all, only Mr. Paschetto's rare coats and trousers being made out of the house. She accompanies and fetches the children to and from their several schools, and the little people help her in drying dishes and cleaning up. She says she generally finds it better to black shoes herself as little Emanuel is apt to give more polish to his jacket than to the boots. Mrs. Paschetto is always neat, always cheery, works like a Turk all day, and attends every meeting (three on Sunday and five in the week), but no matter how tired or sleepy, has ever "a heart at leisure from itself to soothe and sympathize." Perhaps it is quite impossible to describe living people with dead words, so I give it up.

I hope you will remember these, and the children of our other ministers in Italy, for it is from them we hope most for the future. Ask God that this trust may be justified.

Yours sincerely, M. B.

Rome, Feb. 15, 1892.

Hon. H. J. Chamberlain of Chicago says: "Germeteur cured me of an old case of dyspepsia."

Says Bishop Walden: "Italy has above 30,000,000 of people, of whom between 25,000 and 30,000 are connected with some Protestant organization—not more than one in every thousand of the population. In 1890, six Protestant bodies reported 23,452 members, but besides these there is the mission of the Plymouth Brethren, a few small independent missions, and the several Anglican and other foreign churches. The entire Protestant force, however, must fall below 30,000. The Methodist contingent is about 3500, a little more than 1500 are found in the Wesleyan, and a little less than 1000 in the Methodist Episcopal Mission. The Waldensian Church began the work of evangelization in 1848, and reports 18,000; the Free Church of Italy, united in one body in 1865, reports 1800; the Baptist less than 900, and the 'Italian Catholic Church' about 100. Such is the numerical strength of Protestantism in Italy."

An Elevating Influence.

To evangelize the world is the mission of the church. In all that she does this end should be ever in view. Whatever is not against Christ is for him. Whatever makes known his truth is an agency for his glory, and consequently for man's good.

The American Baptist Publication Society is engaged in furnishing a pure religious literature to as many readers as it can reach, and is doing incalculable good thereby. Its effort is to furnish this matter at rates as cheap as possible. What profits are made go to the mission and benevolent work of the Society by sending forth the living minister to come in personal contact with the people.

The literature provided by it for Sunday-schools is *cheaper than any other of like grade.* It is adapted admirably to all grades of scholars. Money to provide a school with a full equipment is hard to raise, and it would be well for schools to secure supplies from this Society, knowing they thereby get as good as the best for less money, and if there is any profit it goes to help the needy over the *whole* country.

How Chinese Women Hear the Gospel.

In a former article, I wrote something about preaching the gospel to the heathen, and mentioned the congregations to be had every day to hear the preaching. But these are all men. Whether the preaching be in the chapel or on the street, the women are not allowed, by Chinese custom, to be present. The christian women, and a few others whom they specially invite, attend the Sunday services. But men cannot reach the heathen Chinese women with the gospel; this must be done by christian women. How to do this a very puzzling question. Much work is done by the consecrated women of this mission along the lines long in use here, which have been very successful.

Sometimes a little can be done by gathering the women at some suitable place where the missionaries may talk to them about Jesus and the plan of salvation. There is a room at the back door of our city chapel where the ladies go certain days in the week to meet any who come and to talk with them. At various places in the city christian Chinese women teach day schools for girls. One of the missionaries visits each of these schools one day in every week, examines the girls on the Scripture they have been studying, and talks to them about the doctrines of the gospel. It often happens that women of the neighborhood know when the missionary is coming and gather at the school to see her and hear what she may say. When school is over she receives from the girls invitations to go with them to their homes. She accepts as many of these invitations as possible, and in their homes she talks to their mothers and many of the neighbors about the way of salvation. Sometimes the room will be crowded with listeners. Of course many are drawn by curiosity to see the foreigner, and they often interject their questions of curiosity about herself, her clothing, her age, and her family. Once when Miss North and Miss McMinn were out together, they were asked if Miss McMinn was Miss North's wife. But even if they do come from curiosity it gives an opportunity to preach the gospel to them, and this is faithfully done.

At other times the ladies go out on the streets lined with residences and watch for "open doors" to carry the gospel. Sometimes they are invited to enter and received gladly; at other times doors are slammed in their faces. Sometimes the men meet them on the street and say rough things to them, or order them out of their houses. Once a man was about to shoot at Miss Whilden behind her back; another time men were about to close the gate across the street and prevent her returning home; but she firmly, yet quietly, told them they had no right to do so, and they let her pass. Miss Whilden often visits the home for old women, where are many helpless and decrepid old women. Many of these poor women, with the last flickerings of intelligence, seem to grasp the truth and believe in Jesus. It is touching to hear how some of them can scarcely remember the name of Jesus, or the words of a prayer, but they have quit worshipping idols, and in their hearts seem to have the spirit of true prayer. Several of them have made a credible profession and have been baptized. Mrs. Graves conducts a prayer meeting and a Bible class for christian women once a week, and tries to prepare them for teaching in Sunday-school and for living consistent lives.

G. W. GREENE.

Indigestion! Miserable! Take Beecham's pills.

Life is cumulative in all ways. A steady purpose is like a river, that gathers volume and momentum by flowing on. The successful man is not one who can do many things indifferently, but one thing in a superior manner. Versatility is over-praised. There is a certain value in having many strings to one's bow, but there is more value in having a bow and a string, a hand and an eye, that will every time send the arrow into the bull's eye of the target.—*Theodore T. Munger.*

South River Union.

The Union of the South River Association will convene with the Dunn Baptist church, Friday, 10 a. m., May 27. The following program has been arranged for:

Friday 10 a. m. Introductory sermon, Rev. W. R. Johnson.

11 a. m. Organization of the Union.

11:30 a. m. Address of welcome—Eldridge Lee.

Response—I. Royal.

2:30 p. m. Discussion—What does the Bible teach in 1 Cor. 9: 12; 10: 1, 2? Opened by Rev. S. C. Page.

8 p. m. Missionary sermon, Rev. W. M. Page.

Saturday, 10 a. m. What is the Bible position with reference to the whiskey question? Opened by Rev. W. R. Johnson.

11 a. m. How can we best secure an interest on the part of church members in the S. S. work? Opened by J. L. Autry.

3 p. m. Miscellaneous business of the Union.

Sunday 10 a. m. Regular exercises Dunn Baptist Sunday-school, R. G. Taylor, Superintendent.

11 a. m. Dedicatory sermon. Dr. C. Durham.

3 p. m. Sunday-school mass meeting.

8 p. m. Preaching by Dr. Durham.

Come, brethren, one and all, and let's have a good time.

W. F. WATSON, *for Com.*

A revivifying of nature's latent forces occurs every spring. At this time, better than at any other, the blood may be cleansed from the humors which infest it. The best and most popular remedy to use for this purpose is Ayer's Compound Extract of Sarsaparilla.

Montgomery County Union Meeting.

This Union meets with Bethel church on Friday, May 27, 1892. Sermon at 11 o'clock a. m., by Rev. Haywood Morris.

SUBJECTS FOR DISCUSSION.

Y. M. C. A.—William Denton, T. F. Haywood.

Missions and the Bible—Rev. W. M. Bostic, S. W. Fuquay.

Our duty to the Ministers' Relief Board—J. A. Covington, Z. P. Wright.

Missions as dependent on Pastors and Churches—Rev. G. O. Wilhoit, Haywood Morris.

What is the most successful way of making our Union a success?—D. H. Cook, W. B. Owen.

Sunday-school mass-meeting on Sunday morning at 9:30 a. m.

Missionary sermon on Sunday at 11 a. m., by Rev. W. M. Bostick.

Let every church be represented.

J. L. MCWILLIAMS,
J. W. DIXON,
Committee.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

A New Paper.

It is said that there are not fewer than 7,000 Syrians, Persians and Arabs in this city, and not fewer than 150,000 persons in North and South America who speak and read the Arabic language. On Friday, April 15, a paper published in that tongue appeared in this city. It is believed that this is the only paper printed in Arabic in either America or in Europe. Mr. N. J. Arbeely, who is officially employed as the interpreter of the Bureau of Immigration, will be the proprietor, editor and publisher of this new paper, and its name will be *Kawkab of America*, or the Star of America. Mr. Arbeely was once United States Consul at Jerusalem, and is a graduate of an American college. A portion of the paper will be printed in English. One of its aims will be to produce and preserve amicable relations between the races in America speaking Arabic, and also to give Americans a better understanding of these races. They are now the victims of a prejudice as real as it is reasonless. Frequently in this city these people suffer from outbreaks against them by other foreigners.—*Chicago Standard.*

It is a pity you fell, but its no use lying there; get up.—*Gen. Booth.*

The great lack in the preaching and work of missionaries among the Asiatics, according to a writer—Rev. S. A. Barnett—in *The Contemporary Review*, is failure to preach christianity as a religion of law as well as of grace. As a rule among Asiatics, especially in India, custom takes the place that principle holds in the Western mind. The idea that duty is to be treated as if it were enforced by armies is foreign to them. And yet the advance of christian civilization is doing something to inspire the idea of the reign of law. A Cingalese, for instance, who had had the devil-dancer to dance all night and attract the devil of disease from his body, said the next day that probably the damp was the cause of rheumatism. When the idea of moral obligation to a God of righteousness takes root in the Oriental mind the results of christian missions will be much greater. The same thing holds in Japan. The Japanese are essentially frivolous. "They live over a volcano but their talk is of flowers and their interest is in the last foreign importation. . . . There is no 51st Psalm in their language and no Puritan in their history." "I am Shintoist and Buddhist; I help both religions; I shall help the christians next year" where the words of Japanese, representing a common attitude of mind. The christianity that Japan needs to-day, Mr. Barnett insists, is that which made Felix tremble; the christ who is preached must be the Christ whose eyes are as fire; and the demand made must not be the acceptance of a form or a creed, or even of a code of morals, but of a new life. The Japanese need to be awed, to be smitten into seriousness, by the revelation of the God who is above the world, and of the hell which is underneath civilization. The men whom we most need as missionaries to day have the Puritan strain. Missionaries, whose ideas of law and plenty are vague and shadowy, cannot give the Japanese the christian conceptions they most need.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

Chowan Association.

The Chowan Association meets with the church at Ballard's Bridge, Chowan county, May 17th, 18th and 19th.

Persons coming by steamer "Lota" from Franklin or Edenton will be met at Holley's Wharf. Those coming on the Suffolk and Carolina Railroad will be met at Chowan Station.

The ministers of this Association at their meeting in Edenton April 6th, passed a resolution, requesting the Association to give the second day entirely to the Centennial of Missions.

A. W. BURFOOT.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

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Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

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"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

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In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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T POSITIVELY CURED. T

H Comm's Emulsion of Pure Norwegian Cod Liver Oil, combined with the Hypophosphites, is recommended on its merit alone. It is prescribed by many of the leading Physicians of every state in the E Union, besides being recommended by the Doctors and teachers of Medicine in Europe. This alone goes far to establish the justice of its claim to superiority. It is beyond doubt the best remedy in the B world for the cure of Consumption, and all kindred diseases. It will positively cure consumption, if used before this E fearful disease has made too much headway, particularly if it is persevered in after the arrest of the disease. Wherever there is any wasting disease of any S kind, Comm's Emulsion is the remedy. To derive the full benefit from this truly valuable medicine, it is recommended T that it be used only by the advice of an intelligent Physician. For sale by all druggists. Manufactured only by H. A. CRAIGHILL & CO., Wholesale Druggists, Lynchburg, Va.

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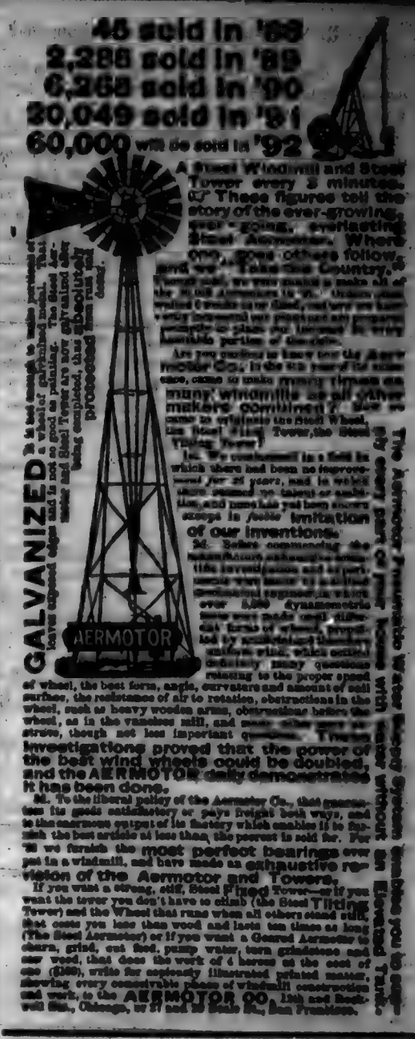

A Steel Windmill and Steel Tower every 3 minutes. These figures tell the story of the ever-growing, ever-going, everlasting Steel Aermotor. Where one goes others follow, and we are Taking the Country.

Are you going to have one the Aermotor Co. is the six years of its existence, come to make money through one many windmills as all other makers combined? Are we going to explain the Steel Wheel, the Steel Fixed Tower, the Steel Thing Power?

In your homestead in a field in which there had been no improvement for 25 years, and in which there seemed no chance or possibility, and none had yet been shown, except in feeble imitation of our inventions.

24. Before commencing the manufacture of wind mills with the present system of gearing we spent over $100,000 experimenting with gears made single, double and triple, which settled definitely many questions relating to the proper speed of wheel, the best form, angle, curvature and amount of sail surface, the resistance of air to rotation, obstructions in the wheel, such as heavy wooden arms, obstructions before the wheel, as in the vaneless mills, and to the wind passing through straws, though not less important questions. These investigations proved that the power of the best wind wheels could be doubled, and the AERMOTOR daily demonstrated it has been done.

25. To the liberal policy of the Aermotor Co., that guarantees its goods satisfactory or pays freight both ways, and to the enormous output of its factory which enables it to furnish the best article at less than the poorest is sold for. For 20 we furnish the most perfect bearings ever put in a windmill, and have made as exhaustive research of the Aermotor and Towers.

If you want a strong, stiff, Steel Fixed Tower (if you want the tower you don't have to climb) (the Steel Tilting Tower) and the Wheel that runs when all others stand still, that runs you less than wood and lasts ten times as long (The Steel Aermotor) or if you want a Geared Aermotor to churn, grind, cut feed, pump water, turn grindstone and saw wood, that does the work of 4 horses at the cost of one ($100), write for copiously illustrated, reflated matter, showing every conceivable phase of windmill construction, and work, to the AERMOTOR CO., 12th and Rockwell Sts., Chicago, or 27 and 29 Beale St., San Francisco.

Peace Institute,

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A select school for young ladies and girls. 26th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

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BELLS

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Rev. R. VanDeventer's Position Approved.

Dear Recorder:—I wish to say amen and amen to Rev. R. VanDeventer's article in your last issue on the Y. M. C. A. We do not *need*, and ought not to *have*, any other organization but the divinely organized church. If any man can find time for any work after he has done all his church requires of him, let him do it. But let him be sure that he does not give any other organization of any name, under any circumstances, the glory due the church for which Jesus Christ shed his blood. Christ formed a field wide enough for the full display of all his talents in the work of his Father through the divinely-appointed channel. There never lived a man with greater talents.

M. A. ADAMS.

Jonesboro, Tenn., April 27, 1892.

Col. L. W. Avery of Atlanta says: "I was cured of kidney troubles and paralysis by Germetuer."

On May 27th, 1892, (Friday before the fifth Sunday), the Union S. S. Convention will be held with the church at Beaver Dam, N. C. The following is the program:

Friday 11 a. m. Sermon by Rev. G. W. Harmon.

1:30 p. m. Qualifications, Aims and Rewards of the Sunday-school Teacher. By Rev. D. A. Snider and A. Marsh.

Saturday 10 a. m. The Sunday-school and Missions. Rev. A. C. Davis and G. H. Broughton.

11 a. m. Duties of Parents and Church Members in Reference to the Sunday school. Rev. A. B. Caudle and Mark Day.

1:30 p. m. The Hindrances to the Sunday-school. O. M. Saunders and B. C. Ashcraft.

Sunday. The exercises to be arranged by the Convention.

It is expected and earnestly requested that all the Sunday-schools of the Association will send messengers and reports.

COMMITTEE.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

The Orphanage.

From some statements recently made in *Charity and Children* about the financial condition of the Orphanage, it seems that the Baptists of the State are neglecting it. Surely the great host of Baptists in North Carolina could easily support the Orphanage, and that, too, without much sacrifice, if they would go about it systematically.

Of course, we are all aware that there is a general financial depression throughout the State. This has been the case more or less for three years. The cry of "hard times" is familiar to all.

Now, I submit this consideration to my Baptist brethren and sisters throughout North Carolina:

If the hard times, about which so much is said, weigh so heavily upon those who have food and raiment and some competency with which to meet the emergencies, how utterly heart rending must it be with the poor widows and homeless and helpless orphans, many of whom barely have a bed of straw upon which to rest their bodies or a crust of bread to appease their hunger!

I do not think that the thousands of Baptists in North Carolina can afford to let the Orphanage suffer with only about a hundred and twenty-five children, or even be crippled in its usefulness by the lack of proper support.

It is highly important that the Orphanage be well supported and its capacity enlarged. I believe this can be done despite the hard times; and there will never be a better time to go about it than now.

I desire that every Baptist church or Sunday school in North Carolina that has any system of helping the Orphanage, will communicate with me, either by letter through the pastor or superintendent, or otherwise, stating just how much they help the Orphanage and by what plan they do it. I shall also be glad to have suggestions from any one, either by letter to me or through communications to the RECORDER, looking to the establishing of some improved system whereby we may do more for the Orphanage and increase its capacity for taking care of the many helpless little ones who need its shelter and its training.

Brethren and sisters, we are a mighty army, or ought to be, and shall we not rise in the strength of our Leader and save the orphans?

E. E. HILLIARD.

Scotland Neck, April 28th, 1892.

The Virginia and Carolina Heat and Light Company, of Danville, Va., have made business arrangements with Mr. Geo. Allen, of Salem, Va., (who is well known in North Carolina and Virginia,) to act as general manager and agent for the company. They have erected works in North Danville, Va., and are now furnishing the brightest and best gas light ever seen, and at the low price of one dollar per 1,000 feet. They claim to be able to make this gas at an expense of twenty cents per 1,000 feet, for material used; which is less than one half the cost of coal gas. If you are interested in the subject, examine the works and light in North Danville, or write to George Allen, at Salem, Virgina.

Acknowledgments.

[illegible]—Smyrna, N C, $3.00; Grassy Creek ch, Flat River, 5.00; Youngsville ch, Central, 5.00; Winton ch, W Chowan, 6.92; [illegible] ch, Tar River, 1.00; Mt Pisgah ch, [illegible] 4.00; W M S, ditto, ditto, 5.09. Total [illegible]. Previously reported, 1,455.03. Total [illegible], 1,560.95.

[illegible] Missions—Pisgah Tree ch, Tar River, [illegible] Mountain ch, Mt Zion, 10.00; Cumberland ch, Grassy Creek, 3.50; Siloam ch, [illegible], 2.00; Ross' ch, W Chowan, [illegible] ch, Green River, 5.00; Le[illegible] Bethel ch, 1.51; W M S, Trinity ch, 3.63; First ch Wilmington, Eastern, 37.80; Good Hope ch, Raleigh, 9.00; Hoffman ch, Richmond, 1.00; Hamlet ch ditto, 50c; G W Bunn, Spring hope, N C, 80c; Concord ch, Alexander (Greene), 2.60; Union Grove ch, South River, 2.00; Magnolia ch, ditto, 1.50; Mt Gilead ch, Cedar Creek, 75c; Lawrence X Roads ch, W Chowan, 12.00; Snow Hill ch, Flat River, 2.00; Connaritsa ch, W Chowan, 23.00; New Salem ch, Sandy Creek, 1.75; Bethany ch, ditto, 1.85; Juniper Spring ch, Little River, 1.00; Bear Creek ch, Sandy Creek, 1.57; Catawba ch, 3.30; Mrs Dr J J Baxter, Chowan, 5.00; Lower Creek ch, Caldwell, 4.40; King's Creek ch, ditto, 4.75; Hibriton S S, ditto, 3 85; Worthville Missionary Workers—Maud Jackson, 1.16; Perler Leonard, 1.10; Ollie Jenkins, 1.16; Minnie Spivey, 1.00; Lovie Harper, 1.40; Bertha Williamson, 1.68; Randleman Missionary Workers—Ellen Barker, 2.12; Lesbia Alexander, 1.89; Anna Wilson, 1.15; Maud Wilson, 2.27; Ida Alred, 3.27; Rotha Pugh, 2.97; Cedar Falls Missionary Workers—Nannie Free, 81c; Ella Campbell, 1.60; Maggie Leonard, 47c; Minnie Alred, 65c; Purler Glass, 1.42; Carrie Alred, 1.07; Gracy Kenney, 88c; Lena Coward, 1.61; Ramseur's Missionary Workers—Lillie Hurley, 1.80c; Addie Steele, 69c; Jessie Burgess, 34c; W Foster, 1.62; Lou Snider, 30c; Mattie Harman, 26c; Stone Mountain ch, Green River, 3.25; Rutherfordton ch, ditto, 12.50; Bridgewater ch, ditto, 2.00; Mountain Creek ch, ditto, 3.00; Marion ch, ditto, 7.50; Old Fort ch, ditto, 5.00; Green River ch, ditto, 3.00; Montford's Cove ch, ditto, 9.85; Beulah ch, ditto, 1.05; Bethel ch, ditto, 2.10; Camp Creek ch, ditto, 93c; C B F Institute Mis Society, 12.71; Cartledge's Creek ch, Richmond, 6.00; Cumberland Union ch, Raleigh, 5.00; Mrs Kennedy, Cameron ch, Sandy Creek, 1.00; Goldsboro ch, Atlantic, 35.00; Monroe ch, Union, 25.00; Oak Grove ch, Union, 1 00; Reed's ch, Liberty, 3.00; Holloway's ch, ditto, 1.97; Lexington ch, ditto, 14.06; Shiloh ch, Beulah, 20.20; First ch, Charlotte, Meck and Cab, 8.00; New Bethany ch, South Yadkin, 5.00; Cleveland ch, ditto, 5.00; Shady Grove ch, ditto, 2.00; Providence ch, So Fork, 2.00; Red Hill ch, Anson, 1.30; Brown Creek ch, ditto, 10.63; Norwood ch, ditto, 5.74; Ansonville ch, ditto, 4.50; Mt Olive ch, ditto, 2.54; Wadesboro ch, ditto, 42.86; Jerusalem ch, So Yadkin, 3.80; Dobson's Chapel ch, Eastern, 5.00; Eaton's ch, So Yadkin, 24.67; Providence ch, Pilot Mountain, 10.00; Mt Hermon ch, ditto, 6.30; Madison ch, ditto, 15.00; Summerfield ch, Beulah, 5.50; Lebanon ch, Cape Fear, 2.65; Southport ch, ditto, 50c; Well's Chapel ch, Eastern, 7.00; Eldorado ch, Montg mery, 1.00; Star ch, ditto, 7.80; Flat River Union, Flat River, 50c; Dr W H Edwards, 7.00; Union Grove ch, Stanly, 1.20; Mill Creek ch, Flat River, 7.13; W M S, Beaufort ch, Atlantic, 10.00; Bethel ch, Mt Zion, 8.00; Newbern ch, Eastern, 18.80; Swift Creek ch, Raleigh, 1.00; Leaksville ch, 1.46; Bethel ch, Flat River, 48.31; Salisbury ch, So Yadkin, 15.00; Bloomingdale ch, Robeson, 1.04; Zion ch, King's Mountain, 13.00; Leonard's ch, ditto, 3.00; Long Creek ch, ditto, 5.00; Rocky River ch, Anson, 2.55; Gatesville ch, Chowan (Miss Knight), 20.00; Reedy Creek ch, Tar River, 10.00; Bear Swamp ch, ditto, 10.00; Fishing Creek ch, ditto, 1.00; F P Tucker and family, 1.50; Ruffin, N C, 5.00; W M S, Greenville ch, Tar River (N China), 2.50; Greenville ch, ditto, 10.00; Rolesville ch, Central, 1.30; Youngsville ch, ditto, 6.19; Sunbeams, Oxford ch, Flat River, 1.90; Warrenton ch, Tar River, 36 26; Brown's ch, ditto, 3.62; Winton ch, West Chowan, 14.68; Kinney's Creek ch, 85c; Hickory ch, Tar River, 3 70; Weldon ch, ditto, 10.00; Jefferson ch, Ashe and Alleghany, 2.50; Beaver Creek Chapel ch, ditto, 1.00; Mt Pisgah ch, Mt Zion, 6.70; W M S, ditto, ditto 9.00; Rive's Chapel ch, Sandy Creek, 2.10; Sandy Branch ch, ditto, 84c Total, 861.95. Previously reported, 3,347.83. Total this year, 4,209 78.

Home Missions—Red Mountain ch, Mt Zion, $16.00; Siloam ch, Sou h Fork 1.00; Republican ch, W Chowan, 6.25; Ross' ch, ditto, 5.00; Morganton ch, Catawba River, 6.00; Good Hope ch, Raleigh, 1.52; Mt Hermon ch, ditto, 1.67; Ramoth Gilead ch, Chowan, 23 50; Lebanon ch, Alexander, 1.95; Mt Olive ch, ditto, 45c; Lawrence X Roads, W Chowan, 1.50; W M S, Henderson ch, Tar River, 6.00; Henderson ch, Flat River, 10.15; Bear Creek ch, Sandy Creek, 1.57; Catawba ch, 3.40; W M S, Antioch ch, Robeson, 7 00; Red Spring ch, ditto, 2.25; Cross Roads ch, ditto, 5.59; Cedar Grove ch, ditto, 90c; Long Branch ch, ditto, 3.87; Mt Moriah ch, ditto, 2 00; Mt Elim ch, ditto, 6.30; Zion's Tabernacle ch, ditto, 1.15; Maxton ch, ditto, 7.37; Spring Hill ch, ditto, 8.00; Rutherfordton ch, Green River, 3.21; Camp Creek ch, ditto, 92c; Cumberland Union ch, Raleigh, 4.13; Goldsboro ch, Atlantic, 30.00; Falling Creek ch, ditto, 2.35; Monroe ch, Union, 10.00; Reed's ch, Liberty, 3.54; Holloway's ch, ditto, 4.00; Lexington ch, 9.13; Trading Ford ch, So Yadkin, 2.25; First ch, Charlotte, Meck and Cab, 6.00; Bennett's Grove, 85c; Norwood ch, ditto, 1.69; Ansonville ch, ditto, 1.08; Mt Olive ch, ditto, 2.41; Wadesboro ch, ditto, 23.10; Dobson's Chapel ch, Eastern, 2.00; Eaton's ch, South Yadkin, 4.12; Providence ch, Pilot Mountain, 5.00; Mt Hermon ch, ditto, 5 00; Madison ch, ditto, 5.00; Summerfield ch, Beulah, 3.00; Lebanon ch, Cape Fear, 2.65; Southport ch, ditto, 50c; S S, Missionary Society, 5 00; Eldorado ch, Montgomery, 1.00; Flat River Union, 4.50; Dr W H Edwards, 7.00; Union Grove ch, Stanly, 76c; Locust Level ch, ditto, 45c; Anderson's Grove ch, ditto, 1.75; Mill Creek ch, Flat River, 10.00; Bethel ch, Mt Zion, 4.54; Swift Creek ch, Raleigh, 75c; Ephesus ch, Robeson, 1.00; Leaksville ch (for Cuban girl), 3 00; Bethel ch, Flat River, 27.70; Salisbury ch, South Yadkin, 15.00; W M S, Saddle Tree ch, Robeson, 7.99; Saddle Tree ch, ditto, 3.01; Smyrna, N C, 3.20; Ruffin, N C, 4.00; Greenville ch, Tar River, 10 00; Smithfield ch, Raleigh, 4.09; Rolesville ch, Central, 1,73; Youngsville ch, ditto, 1.25; Winton ch, W Chowan, 10.05; Kinney's Creek ch, 56c; Henderson ch, Flat River, 5.75; Friendship ch, Pilot Mountain, 6.00; W M S, Mt Pisgah ch, Mt Zion, 5.00. Total, 412.70. Previously reported, 1,162.28. Total this year, 1,574.98.

Havana House—Abbott's Creek ch, Liberty, $1.55; Holloway's ch, ditto, 4.00; Pluy ch, ditto, 5.25; First ch, Wilmington, Eastern, 117.00; Shiloh ch, ditto, 5.00; Youngsville ch, Central, 76c; Mrs H T Mitchell, Henderson, 5.00; Troy ch, Montgomery, 2.37. Total, 140.98. Previously reported, 3,166.18. Total to date, 3,307.11.

Ministerial Education—Rutherfordton ch, Green River, $1.07; Roxboro ch, Flat River, 25.00; Ephesus ch, Beulah, 25.00; Clement ch, ditto, 20.00; Lexington ch, Liberty, 2.01; Jersey ch, ditto, 1.56; Eaton's ch, So Yadkin, 4.12. Total, 78.76. Previously reported, 821.50. Total this year, 900.26.

Orphanage—Emmaus ch, Mt Zion, $3.02; Anson Asso, 9.89; Union Grove church, Stanly, 1.50; Locust Level ch, ditto, 58c; Mill Creek ch, Flat River, 3.38; Weldon ch, Tar River, 7.58. Total, 24.95. Previously reported, 491.19. Total this year, 536.14.

Sunday-schools—Rutherfordton ch, Green River, 1.07; S S, Goldsboro ch, Atlantic, 4.00; S S, Lexington ch, Liberty, 1.73; S S, Kernersville ch, ditto, 68c; Mt Gilead ch, Mt Zion, 1.00; S S, Flat River Union, Flat River, 45c; S S, Selma ch, Raleigh, 75c; Weldon ch, Tar River, 4.15. Total, 13.88.

Colportage—Weldon ch, Tar River, $1.08.

Ministerial Relief Fund—Falling Creek ch, Atlantic, $2.50; Lexington ch, Liberty, 4.37; Ephesus ch, Robeson, 1.00. Total, 7.87.

Students' Aid Fund, Louisville—First ch, Wilmington, Eastern, $25.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, April 30, 1892.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28–30.
Central—Mt. Vernon ch., May 28–30.
Elkin—Rock Creek ch., June 11, 12.
Little River, Hector's Creek ch., May 27–29.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27–29.
South Yadkin—Mocksville ch., May 27–29.
Three Forks—Cove Creek ch., May 27–29.
Union—Beaver Dam ch., May 27–29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Southern Baptist Convention.

The thirty-seventh session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date May 18, as found on page 38 of *Journal* of last year is an error.

Preacher of the Annual Sermon: Rev. J. B. Gambrill, D. D., of Mississippi; alternate Rev. W. R. L. Smith, D. D., of Tennessee.

OLIVER F. GREGORY.
LANSING BURROWS,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the Railroads east of the Mississippi River, and south of the Ohio River, has authorized a Rate of one full fare for the Round Trip.

O. F. GREGORY,
Sec. in charge Transportation

The Richmond and Danville Railroad will sell reduced rate round trip tickets to Atlanta, Ga., and return at rate of one first-class fare for the round trip. Tickets will be on sale May 3d to 6th inclusive, good returning until May 17th, 1892.

Arrangements have been made with the Richmond & Danville Railroad to furnish any extra sleepers or coaches necessary for the accommodation of delegates and others who will attend the Convention. The delegates from Eastern and Middle Carolina will leave May 4th.

Leave Goldsboro, via R. & D. R. R., at 12:15 p. m.; Raleigh, 6:25 p. m.; Durham, 7:32 p. m.; Greensboro, 10:25 p. m.; arrive at Atlanta May 5th, at 12:20 p. m. This will give delegates ample time to get located and refreshed for the opening of the Convention, Friday morning, May 6th. Should they leave on next train following they would arrive at Atlanta at 11:45 p. m. Sleeping car fare from Greensboro to Atlanta will be $2.50 for double berth. Two persons can occupy one berth without any extra charge. Those who do not take sleeper will have no change of cars between Greensboro and Atlanta, as the entire train runs through without change. All who expect to attend the Convention will please write the undersigned, stating at what place they will join the delegation, and how much space they will want in sleeper, in order that ample accommodations may be provided. The rate will be one lowest first-class fare for the round trip. Tickets will be sold May 3d to 6th inclusive.

RAILROAD RATES ROUND TRIP.

From Raleigh, $14.40; Durham, 13.55; Henderson, 14.85; Weldon, 15.00; Goldsboro, 14.50; Selma, 14.50; Wilmington, 14.00; Wadesboro, 11.05; Greensboro, 11.75; Winston-Salem, 12.65; Charlotte, 8.75. Rates from other points will be in same proportion.

C. DURHAM.

PRICE OF BOARD.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fare has been obtained as follows:

Kimball House, $3.00 to 3.00; Markham House, 3.00; Ballard House, 1.50; National Hotel, 1.00; Grant House, 1.25; board at first class Boarding Houses throughout the city, 1.00.

As it is expected that the Convention will be very large, the Committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return card where he will be entertained, and on his arrival at Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with this request, we can handle the large number who attend without confusion or delay. Address,

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Atlanta, Ga.

The casting out of the devil of disease was once a sign of authority.

Now we take a little more time about it and cast out devils by thousands—we do it by knowledge.

Is not a man who is taken possession of by the germ of consumption possessed of a devil?

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BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & CO., 340 N. Cherry St., Nashville, Tenn.

500
NEW SUNDAY SCHOOLS
For 1892.

Through the liberality of a few generous persons the American Baptist Publication Society is enabled to help in the organization of new Sunday-schools, white or colored.

TEN DOLLARS

will be given in books or periodicals to each of the first 500 needy Sunday-schools founded between May and December, 1892.

CONDITIONS.

1. The School must be strictly a new school, organized within the limit of time above named.
2. It must be a Baptist School.
3. It must be unable to purchase all its supplies.
4. It must have promise of permanent existence.
5. It must not have received another grant from this Society.

Application should be made to Dr. C. C. Bitting, Missionary Secretary, 1420 Chestnut Street, Philadelphia, Pa.

B. GRIFFITH, D. D., Secretary.

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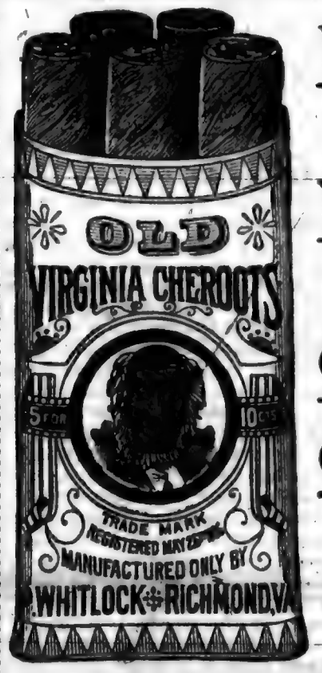
PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3200, New York City, N. Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $2.00. Send stamp for blanks. AMERICAN BUREAU OF EDUCATION, MISS CARTER, Proprietor, Cole Bldg, NASHVILLE, TENN.



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WOOL! WOOL! WOOL!

If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.
Their Goods Just Simply CAN'T BE EXCELLED.
THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

Evangelists.

I think evangelists should be paid a salary per annum, and each church they visit should pay a pro rata part of said salary and of the expense of getting to and from the church, and nothing more,—not work public sympathy by the aid of the home preacher, and give the evangelist five or ten times as much as the salary of the home preacher.

I complained to the pastor once that if he did not talk against the drain on the church members by evangelists, he would get no salary. He replied the more the members gave to other or outside objects, the more they gave to him. If he had not have been a real good christian, a man in whom I had all confidence, I might have thought he had gone in the business for pecuniary motives.

We are just through with J. C. Davis' (a religious crank) trial, in which was shown that a man with almost no money gave large amounts of money to the church, and was held up as an example to all in the matter of christian beneficence. He was tried by a jury, selected from a *venire* of 150 men summoned at an expense to the county beside the expense of numerous witnesses, court charges, &c. Then there was the expense of two experts, who said he was crazy. Experts are supposed to know the things about which they testify, and their conclusion should have been deemed sufficient. The expense of a jury was entirely unnecessary, and should be abolished in all such cases.

Mr. Simmons with Dr. Pritchard is having a real good meeting at the First church here, and I think will do great and lasting good.

I think the RECORDER improves with age.

Yours truly, D. L. GORE.

Wilmington, April 28, 1892.

Roanoke Union.

The Roanoke Union of the Tar River Association will assemble with the Scotland Neck church, on Friday, May 27th, 1892.

PROGRAM.

Friday 11 a. m.—Introductory sermon by Rev. Q. C. Davis.

3 p. m.—Relation of the Old Testament to the New. J. D. Hufham, J. F. Tuttle, J. R. Pace and Q. C. Davis.

Saturday 9 a. m.—Prayer and praise service.

9:30 a. m.—What should be the Altitude of Individual Christians towards the Questions of Moral Reform now Agitating the Public Mind? J. W. Powell, W. E. Daniel, W. A. Dunn, John E. White.

3 p. m.—The Union Meeting as an Agency for Developing the Churches. A. D. Hunter, G. J. Dowell, W. S. Ballard.

Services every night, to be announced as the meeting progresses.

A special program will be arranged for Sunday.

It is earnestly requested that all those whose names appear on the foregoing program will attend the meeting, and thus lend a hand in reviving the interest of this Union. Let us have a full attendance. It is thought that Bro. J. E. Hutson will be holding a meeting with the Scotland Neck church at that time. E. E. HILLIARD, *for Com.*

Rev. M. H. Wells of Birmingham says: "La grippe and rheumatism were quickly and permanently cured by Germetuer."

WASHINGTON, D. C., April 26th, 1892.

For the last few weeks we have been calling the attention of the readers of the RECORDER to the endorsement given the Electropoise by prominent North Carolinians, including the Chief Executive, Judge of the Supreme Court, prominent ministers, teachers, bankers, merchants, lawyers, cotton and tobacco manufacturers, together with the most intelligent and highly respected members of society in private life.

In this age of humbugs and nostrums, it is a source of great gratification to us to be able to offer you such emphatic and reliable home testimony, in support of our claims for the Electropoise.

Tennessee was one of the first States in which the Electropoise was sold, and there are more of the instruments being used there than any other State. Below we beg to call your attention to some of the testimonials given the Nashville agent, which go to show "that where best known the Electropoise is most appreciated."

We are agents for this popular treatment in North Carolina and other Southern States on the Atlantic Ocean, and will be glad to furnish any information that may be desired about the Electropoise. Very truly.

ATLANTIC ELECTROPOISE CO.,
1405 N. Y. Avenue.

SMYRNA, TENN., Nov. 19th, 1891.

Dear Sirs:—Mr. Edmondson bids me write and say that he will soon send balance on the "God-send" Electropoise. If he could not get another, $10,000 would not buy it. It seems like one almost raised from the dead to see our little boy. Three months ago he could not walk around the house, and now he can follow his father all over the farm and not feel tired. His leg was drawn till he could hardly touch his toes to the floor. Now it is almost strait and he walks with his heels down to the floor and rarely ever has a spasm, while before he never missed a day, and had from ten to thirty. I had a letter from a prominent party in your city asking about the Electropoise. I gave it all the praise I could at that time, but it was not near enough. Our son's mind seemed almost entirely gone, now his face is as bright as a sunbeam, and you can see an improvement each day. I don't believe anyone could look in his face now and tell that there was anything wrong with his mind. He has gained in flesh until he is almost round. You are at liberty to use our name, send any one to us, or they may see anyone else around here who knows the child. Hoping you may continue in your good work, and be as successful in every case, as in ours, I am,

Very truly yours,
MRS. D. W. EDMONDSON

BELL BUCKLE, TENN., Oct. 6th, 1891.

Dear Sirs:—Some time since I saw you in Nashville and promised if my wife continued to improve, to give you a testimonial. I think it my duty to speak of the wonderful merits of the Electropoise. Ten yeays ago my wife was attacked with inflamation of the stomach, from which she has never fully recovered. Has suffered ever since with a heavy aching in the stomach, scarcely ever easy. Last June she was taken with a severe pain in her shoulder, almost unendurable. A doctor was called and treated her for five or six weeks with but little benefit. The first of September I purchased a pocket Electropoise which she has used for two months and has received great benefit. The stomach trouble nearly gone, she eats anything she wants without inconvenience. Her appetite and digestion good, constipation removed, has not taken a dose of medicine in two months, the pain in her shoulder is entirely gone, her eyes have been greatly strengthened, they had been growing weaker for several years, on account of nervousness and bodily weakness. I do not think too much can be said in the praise of this wonderful little instrument.

Respectfully,
REV. R. M. WOODWARD.

CEDAR HILL, TENN., April 12th, 1892.

Dear Sirs:—For eight years I have been subject to rheumatism, I have had a number of the best doctors in my county to treat me, unsuccessfully. Last October I became so badly afflicted that I could not go about my ordinary work. Again I tried the doctors, and also patent medicines which were highly recommended for rheumatism. I grew steadily worse, and resolved to go to the Hot Springs. My doctors advised me to go there, they had done their best and could do no good. Before I could make my arrangements to go, I grew so helpless that I could not go. My feet were so swollen that I could with difficulty wear large overshoes, and my limbs swollen so that I could scarcely get my pantaloons on. I was confined to the house. A friend, who said his wife had rheumatism as bad as I had been cured by the Electropoise, suggested that I should get one and give it a fair trial. As a last resort, I did so. When I received it on the 23d of March, I had been forced to use morphine to allay the pain and enable me to sleep; the first night I used it I slept well, and have since. The swelling has left my feet and limbs, my pains have been relieved and I willingly state I have been wonderfully improved in every way, and have been able to visit Nashville and confer with you in your office. I most gratefully testify to the virtues of the Electroppise, with the hope that others may be induced to avail themselves of this strange but beneficent gift of progressive science. Gratefully yours,

JOHN H. WINN.

WAVERLY, TENN., Jan. 15th, 1892.

Dear Sirs:—I would not take any price for the little Electropoise. It has simply given me new life. I had been affected for years with a terrible case of constipation and piles, in fact, was not able to wait on my husband properly. My life was a perfect drag to me, but now, thanks to the Electropoise, I am entirely well. It has also improved my hearing which had been bad for years. I loaned the instrument to my sister-in-law for several days, it has cured entirely a terrible backache and tired feeling caused from bending over the machine, being a seamstress. Yours respectfully,

MRS. W. A. JONES.

NASHVILLE, TENN., Nov. 5th, 1891.

Gentlemen:—It is with pleasure I commend the Electropoise as an invaluable agency of cure. For several years I have suffered from obstinate dyspepsia and general debility, almost to the extent of confinement to bed. From seven weeks use of the Electropoise I have gained twenty-three pounds and feel better than I have in years.

Very truly,
G. A. FREEMAN.

Rev. H. H. Rivers, D. D., of Louisville, Ky., says: "I was cured of neuralgia by Germetuer."

NEWS OF THE WEEK.

Raleigh Affairs.

The Raleigh public schools will close May 20th.

The Young Men's Christian Association rooms were formally opened to the public Tuesday evening of last week.

Mr. Hal W. Ayer, Secretary of the North Carolina Agricultural Association, has also been elected Treasurer of the Association.

There are 284 patients in the Insane Asylum here, and twenty-six are at home on probation. It is said that the Asylum is so crowded that a number of the rooms have two beds in them, and that patients also sleep in the corridors.

State News.

A little girl died of hydrophobia, in Marion Sunday of last week.

A new plug tobacco factory will begin operations in Durham in a few weeks.

Mrs. Sallie Bunker, widow of Eng Bunker, one of the Siamese twins, died near Mount Airy, on Friday, April 29th.

The Fayetteville post office is now controlled by negroes. The postmaster and his three assistants are all colored.

Jno. C. Davis who has been on trial some time in Wilmington, for defrauding a number of people has been adjudged insane.

Governor Holt, has appointed twenty one gentlemen from this State as delegates to the National Nicaragua Canal convention at St. Louis, Mo., on June 2d.

Mr. Hinton Reams, of Granville county, committed suicide near Stems, recently by shooting himself with a pistol. Mr. Hinton was over eighty years of age.

Evangelist W. P. Fife will begin a ten days meeting in New Bern on May 12th. The meetings will be held in a large tent with a seating capacity of 3,000 people.

At Laurel Hill, Richmond county recently, Mr. John Lockany was instantly killed by the accidental discharge of a rifle, which some one carelessly placed on the ground.

One day last week in Wayne county, a negro woman locked her three year old child in her house and went to Goldsboro, twelve miles distant. When she returned she found her house and baby both burned.

The Snow patent tobacco barn company has failed and attachments amounting to between $35,000 and $37,000 have been taken out against its property at High Point, Oxford and other places. So the *Danville Register* reports.

We hear that a white girl only twelve years old was married in this county, a few days ago. The law of North Carolina expressly declares that the marriage of "a female person under fourteen years of age" is void—*Chatham Record.*

On the farm of the late T. I. Lenoir, on the East Fork of Pigeon River is an apple tree which measures three feet and four inches in diameter and has a spread of top of sixty-one feet. At the same place there are about twenty-five others that will measure from thirty to thirty-four inches in diameter. —*Waynesville Courier.*

Mr. Thomas Hartsell, of Locust Level, Stanly county was killed at his mill in a very peculiar manner on the 22d ult. A belt connected with the machinery fell off, and the engine becoming unmanageable ran at such speed that the plastering flew from the mill stone. Some of it struck Mr. Hartsell on the head, killing him instantly.

A correspondent from Morehead City to the Norfolk *Virginian* says: While excavating for the foundation of Mr. T. D. Webb's new store, on Arundell street, three skeletons were exhumed. They were lying face downward and their heads towards the north. Dr Perkins examined them and said they were Indians—two men and one woman. One of them was over six feet tall.

It is announced that a railroad is to be built from Littleton to Panacea Springs, a distance of four miles. Mr. Colin M. Hawkin's of Raleigh, who is president of the company which owns the springs, will be the leading spirit in the enterprise. The cost of the road is put down at $20,000, of which amount Littleton will subscribe $7,500.—*Henderson Gold Leaf.*

In Charlotte last Thursday night the most daring outrage was perpetrated that has occurred in that city in years. Miss Inez Sikes, the youngest daughter of a widowed mother, was knocked down by an unknown man who then cut her hair off, and made his escape. Miss Sikes had gone out in the yard about nine o'clock to get some wood to replenish the fire, and was in the act of picking up the wood when assaulted. The man made his escape but dropped the hair in the yard.

Rev. M. C. Cole, New Orleans, says: "Germetuer cured me of rheumatism and indigestion."

General News.

Roswell Smith president of the Century Publishing Co., New York died recently.

A $1,000,000 phosphate development company has been organized at Trenton, Fla.

Anarchists are being arrested and various explosives are being found in many European cities.

Confederate memorial day was appropriately celebrated in Birmingham, Ala., on the 26th ult.

Ravachol, one of the leaning anarchists arrested in Paris, has been tried and sentenced to life imprisonment.

James A. Palmer of New York has been arrested for stealing $50,000 from the firm of Tiffany & Co., Union Square.

The entire business portion of the town of Hudson, Ohio, was destoyed by fire last Thursday morning. Loss $100,000.

Rev. Dr. Downs of Boston was given ten thousand dollars by the jury on the 29th ult. in his libel suit against the Normer church officers.

Ex-Governor and Ex-United States Senator William Pinkney White of Maryland, and Mrs. Mary McDonald Thomas, were married in Baltimore on the 27th ult.

Ferdinand C. Ewer, chief clerk in the mortgage department of the Corbin Banking Co., New York City, has disappeared together with $12,000 of the Company's cash.

Senator Voorhees, of Indiana, has accepted the invitation to deliver the principal address at the formal opening of the great bridge over the Mississippi river at Memphis, Tenn., May 12th.

Deeming, the murderer arrested in Melbourne, Australia, has confessed that he committed a majority of the Jack the Ripper crimes in the White Chapel district of London.

A fire at Glenmore, N. J., on the 24th of April destroyed $125,000 worth of property belonging to R. S. Wells, proprietor of Rough on Rats. Twenty-eight horses were burned to death, one of them being valued at $30,000.

Miss Florine Ranger, and Mr. Maurice S. Wormser, of New York City were married in that city on 28th ult. The young couple received $500,000 worth of wedding presents.

The Cape Fear & Yadkin Valley railway has recorded a mortgage for $5,000,000 in Kershaw, S. C. The purpose is to extend its line from Bennettsville to Columbia in that State.—*State Chronicle.*

Mr. William Astor, the New York millionaire, died in Paris, France, on the night of the 25th ult. of heart failure. His wealth is estimated at $70,000,000. He leaves in his will $2,000,000 for each of his daughters, and about $60,000,000 to his son John Jacob.

President Harrison laid the corner stone of the Grant monument in Riverside Park New York, on the 27th ult. Addresses were made by the President, Hon. Chauncey M. Depew, and Hon. Horace Porter. Twenty-five to thirty thousand people were in attendance.

A Dr. Briggs was cleaning a lounge with naptha in the basement apartment of a five-story flat house in New York City last Thursday, when the fluid exploded. The building was soon in flames. Two ladies were burned to death, and another lady and Dr. Briggs were probably fatally burned. Loss on building $20,000.

An electric trust with $50,000,000 capital has been formed in New York. The combination comprises the Edison General Electric Company, the Thomson-Houston Electric Company and the Thomson-Houston International Company, and is called the General Electric Company.

A very disastrous fire occurred in Philadelphia, on the night of the 27th, ult., which had its origin in the Grand Central Theatre. Nearly a million dollars worth of property was destroyed including the massive eight story building occupied by the *Times* newspaper. Six persons were killed and fifty-two injured during the rush for life in the burning theatre. Col. McClure editor of the *Times* lost his valuable political library which he has been collecting for the past fifty years and which can never be replaced.

MARRIED.

KING—FURDLE—On Sunday morning, April 17th, 1892, in Clement Baptist church near Bushy Fork, N. C., by Rev. J. H. Lamberth, Mr. Willie H. King to Miss Ruthie C. Furdle, both of Bushy Fork, N. C.

BRYAN—SINGLETARY—On April 20th, 1892, at the residence of the bride's father, Mr. J. W. Singletary of Bladenboro township, Bladen county, by Rev. R. M. Hilburn, Mr. C. E. Bryan and Miss Alice Singletary.

BORDEAUX—BORDEAUX—On April 28th, 1892, at the residence of the bride's father, Rev. A. J. Bordeaux of Bladenboro township, Bladen county, by Rev. R. M. Hilburn, Mr. C. A. Bordeaux and Miss Martha J. Bordeaux.

DIED.

CLAYTON—On April 17th sister Maggie Clayton was called from time into eternity. She was about nineteen years of age, and had been a consistent member of Mill Creek Baptist church for four years. The column has been broken, but he did it who knows best, therefore let us not grieve for her with sad hearts, but bow in humble submission.

PASTOR.

DICKENS—Bro. A. D. Dickens departed this life January 13th, 1892, at his home near Broadway, Moore county, N. C., in the seventieth year of his age. Bro. Dickens professed religion while young and joined the Methodist church, and continued with them until about sixteen years ago, when he joined Juniper Spring Baptist church, and was baptized by Rev. A. N. Campbell. He remained a consistent member of Juniper Spring church till death. He leaves an afflicted wife and one son to mourn their loss. May the Lord bless and console the bereaved.

L. R. DIXON.

BAUCOM—Died, near Apex, N. C., on the 18th of last March, sister Caroline Baucom, wife of Bro. John Baucom, in the eighty-first year of her age. She united with Holly Springs Baptist church, Wake county, when she was but twelve years of age, and remained a consistent member of the same until after her marriage, when, for convenience, she moved her membership to Salem church Wake county, where she remained a consistent member until her death. She was the mother of fourteen children. Eight of the children with the husband survive her. The children are scattered over the different States of the Union. May they all, with her numerous grandchildren, strive to meet her in heaven.

H. C. OLIVE.

WRIGHT—John L. Wright was born in Wilkes county Sept. 21st, 1817, and was called to his eternal rest on March 20th, 1892, in his seventy-fifth year. Mr. Wright was well known in Rowan and adjoining counties, and highly respected by all who knew him. For several months before his death he was a great sufferer, but bore it all with marked patience. In the midst of his failing strength his faith grew stronger, and without wavering he looked unto Christ with great faith till the end came.

Bro. Wright made a profession of faith and united with the Baptist church in his early life. He afterward moved to Salisbury and united with the Presbyterian church, and was a member of said church at his death. The last year of his life he was deeply concerned about returning home to the Baptist church, as he called it. It was his earnest desire that he might be restored to health, at least enough to attend his mother church and be received into its fellowship, but was never able to enjoy that opportunity. Bro. Wright was well informed in the Scripture, and was a thorough Baptist in his views. He leaves a wife and six children, one sister and two brothers to mourn his loss. May God bless those left behind, and by-and-by call them to join their loved one in heaven.

H. S. J.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

President Andrews, of Brown University, lately delivered a fine address in Philadelphia. One of his wise sayings was as follows: "The head and front of danger is apathy to social and political duty." We are pleased that President Andrews said that. We are especially pleased because of the fact that he is a Baptist and the head of a Baptist institution of learning. If there is one thing outside of their spiritual welfare that we would like to have more impressed upon our Baptist young men, it is that they are citizens who have political duty to perform. It is one of the most striking facts of the present that there are almost no Baptists in political life. They are hardly ever in our legislatures. They never edit our political papers. And, if this great nation, with its three and a half million Baptists and its sixteen million Baptist sympathizers, were to happen upon a President who was a Baptist, it would be a modern miracle. As Baptists, we do not care to enter politics; but we would like to see more of our Baptist young men interested in public affairs. Politics needs good men.—*Baptist Witness, Fla.*

Riches are like thorns—touch them tenderly and lightly and they are harmless; rest on them and they will cut and rend and pierce you.—*Frederick A. Atkins.*

FOR SCROFULA

scrofulous humor in the blood, ulcers, catarrh, and consumption, use

Ayer's Sarsaparilla

The most economical, safe, speedy, and effective of all blood-purifiers.

Has Cured Others

will cure you.

W. H. & R. S.

TUCKER & CO.

RALEIGH, N. C.

Spring Season, '92.

DRY GOODS

— AND —

Kindred Wares.

In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out of town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

A COMPLETE

Mail Order Department.

Samples cheerfully sent, and letters of enquiry promptly answered.

GOODS DELIVERED FREE.

(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

The Home Circle.

Thanks.

To the giver of all blessings
Let our voices rise in praise,
For the joys and countless mercies
He hath sent to crown our days;
For the homes of peace and plenty,
And a land so fair and wide,
For the labor of the noonday,
And the rest of eventide;

For the splendor of the forest,
For the beauty of the hills,
For the freshness of the meadows,
And a thousand sparkling rills,
For the blossoms of the springtime
And the memories they bring,
For the ripened fruits of autumn,
Do we thank Thee, O our King.

For the wealth of golden harvests,
For the sunlight and the rain,
For the grandeur of the ocean,
For the mountain and the plain;
For the ever-changing seasons
And the comforts which they bring,
For thy love, so grand, eternal,
We would thank thee, O our King.

—*The Home.*

Cigarettes.

Do you care to know how they are made? I think I can enlighten you. An Italian boy only eight years old was brought before a justice in New York City as a vagrant, or, in other words, a young tramp. But with what did the officer charge him? Only with picking up cigar-stumps from the streets and gutters. To prove this he showed the boy's basket, half full of stumps, water-soaked and covered with mud.

"What do you do with these?" asked his Honor. What do you think was his answer? "I sell them to a man for ten cents a pound, to be used in making cigarettes." Not a particularly agreeable piece of information, is it, boys?

In our large cities there are a great many cigar-butt grubbers, as they are called. It certainly is not a pretty name, though very appropriate; for it is applied to boys and girls who scour the streets in search of half-burnt cigars and stumps, which are dried and then sold to be used in making cigarettes.

But this isn't all, nor even the worst of it. These cigarettes have been analyzed, and physicians and chemists were surprised to find how much opium is put into them. A tobacconist himself says that "the extent to which drugs are used in cigarettes is appalling." "Havana flavoring" for this same purpose is sold everywhere by the thousand barrels. This flavoring is made from the tonka-bean, which contains a deadly poison. The wrappers, warranted to be rice paper, are sometimes made of common paper, and sometimes of the filthy scraps of rag-pickers bleached white with arsenic. What a cheat to be practiced on people!

Think of it, boys; the next time you take up a cigarette, drop it as you would a coal of fire. The latter would simply burn your fingers; but this burns up good health, good resolutions, good manners, good memories, good faculties, and often honesty and truthfulness as well.

A bright boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twitchings, till finally he was obliged to give up his studies. When asked why he didn't throw away his miserable cigarettes, the poor boy replied, with tears, that he often tried to do so, but could not.

Another boy of eleven was made crazy by cigarette smoking, and was taken to an insane asylum in Orange county, New York. He was regarded as a violent and dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia.

The white spots on the tongue and inside the cheeks, called smoker's patches, are thought by Sir Morell Mackenzie to be more common with users of cigarettes than with other smokers.

"Does cigarette smoking injure the lungs?" asked some one of a leading New York physician. For his answer, the doctor lighted a cigarette, and inhaled a mouthful of smoke, blew it threw a corner of his handkerchief which he held tightly over his mouth. A dark brown stain was distinctly visible. "Just such a stain," said the doctor, "is left upon the lungs." If you ever smoke another cigarette, think of the stains you are making.

There is a disease called the cigarette eye, which is regarded as dangerous. A film comes over the eye, appearing and disappearing at intervals. And did you know that boys have been made blind by smoking cigarettes? How would you like to part with your sight, and never again behold the light of day or the faces of your friends?

Shall I give you two or three pictures? A writer greatly interested in young people (Josiah Leeds) describes a pitiful spectacle which he saw—a pale woe-begone boy, seemingly less than ten years old, standing at the entrance of an alley, without a hat, his dilapidated trousers very ragged at the knees his hands in his pockets, shivering with cold, yet whiffing away at a cigarette.

Dr. Hammond says: "I saw in Washington a wretched looking child, scarcely five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale, pinched face was twitching convulsively, his little shoulders were bent, and his whole appearance was that of an old man."—*Christian at Work.*

Easter.

[illegible] the little darling is spending such [illegible] nights slowly and pitifully wast[illegible] away by the drainage upon its system [illegible] the effects of teething, give Dr. Big[illegible] Huckleberry Cordial and a cure will [illegible] may pull a man o[illegible] but will never [illegible] Huckleberry.

My Grandma.

Please let me tell the little girls about my good old grandma, the best in the world, she is going on ninety-one years old, have knoodle-worked seventy-six counterpanes since she was seventy-five years old, and they are perfectly beautiful. All this nice work she does for nothing, for her children and grandchildren; she don't have pay for anything she can do for any body. Every body calls her "Aunt Nancy" or "Grandma, Stinson." Can any little girl beat this?

ALICE RUSSELL.

Mt. Vernon Springs, N. C.

Licorice.

WHERE IT COMES FROM AND HOW IT IS HANDLED.

Most of it is from Asia Minor, where it is found growing in great abundance all along the flat, uncultivated and uninhabited lands of the rivers Tigris and Euphrates. It is a small shrub not more than three feet high, with a light foliage, and is never found far from the water.

The season for collecting the roots is generally during the winter, although it is possible all the year round. When the root is first dug it is full of water, and must be allowed to dry, a long, tedious process, often taking a year. It is then sent to Bagdad, where it is pressed into bales and shipped to London, and from thence to America, quantities of it being used in this country in the manufacture of tobacco.

The black licorice stick or roll which we see in the confectionary and drug stores come mostly from Spain, and are made of pure juice mixed with a little starch, which prevents it from melting in warm weather, and before packing each stick is wrapped in bay leaves.

The word licorice means "sweet root," and is of Greek origin.—*Harper's Young People.*

Gov. Hubbard of Texas was cured of dyspepsia and general debility by Germetuer.

At the Table.

Young people do not always make as great an effort as they should to be at the table promptly. If a bell is rung, they begin to get ready when it rings; they should be ready to go instantly on the ringing of the bell. That is the only way—to be ready before the call is made. It is not only annoying to others, but it is most disrespectful to parents, when the children are not in their places at the meal-time. Be in your place at the right time, and be in your place with clean hands, hair neatly brushed and clothes properly arranged—above all, with a pleasant and kindly words.

One of the most strongly-marked distinctions between savages and civilized people is found in their table-manners. Savages eat like animals; civilized people meet at the table for pleasant intercourse, and not merely to be fed.—*Exchange.*

Gen. James Longstreet says: "I was cured of indigestion and insomnia by Germetuer."

Doing Errands for Christ.

"Mamma," said a little five-year-old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you have done for the Saviour?"

The child hesitated a few moments, then looked up into his mother's face and said: "Why, mother, I could have run on errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them instead, and do an errand for the Saviour; for when upon earth he said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for him.—*Herald of Mercy.*

Rev. W. G. E. Cunningham of Nashville, Tenn., says: "Germetuer cured me of la grippe."

There is a girl I love to think of. She is the girl who helps mother. In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired, stiff fingers, is a staff upon which the gray-haired, white-faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth wasting on "only mother."

And when there comes a day when she must bend over the body of her mother, hands folded, disquiet merged in rest, the girl who helps mother will find a benediction of peace upon her head and in her heart.—*Exchange.*

Her Mouth Slipped.

Little Elsie hung about her mother's visitor all day with her lips shut very tight, and sometimes with her hand over her mouth.

"What is it, Elsie?" the visitor at last inquired. Elsie unlocked her lips.

"Mama says I must keep my mouth shut. She's orfle 'fraid I shall tell you that Uncle Arthur has to sleep on the floor while you are here."—*Youth's Companion.*

Rev. Dr. Hawthorne says that he was cured of catarrh and his wife of neuralgia and rheumatism by Germetuer.

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$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter how bad it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

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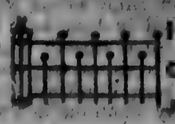
A. J. STALLINGS, Adm.



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My Trip to Hausa Farm and Return.

After some hasty preparations for my trip, as packing provisions and medicines in a case, binding some bed-clothing on top of the case, I mount my pony and leave for Hausa Farm at 9:30 o'clock.

The lagoon one-half mile wide has to be crossed in a canoe. It takes four men to put my horse in the canoe. They put him in one foot at a time, or rather, by the foot. Of course, when they had gotten four feet of him in, he was all in, being a rather short horse. The canoemen, thinking that I do not hear their language, talk freely about white men in general and Baptists in particular. We are a bad set in their estimation, but they never refuse our money. When they had said quite as much as I wanted to hear, I entered into conversation with them in their own tongue. They were soon put to silence.

We land at Ebute Meta where we have some members. One half hour with them shows that all do not think of us as the canoemen. These know my Master. The canoemen do not.

We set out—I on horse-back, and my carrier on foot. He has my supplies on his head and leads the way. The road is in good order. I had better say foot-path. There are no roads here, but only narrow foot-paths through the great forests and fields. Every now and then a village or market place is passed by the way. Many things might be said of these markets and villages, but it makes a letter too long and you won't read it.

Here is Yaba, for instance, in the midst of a community of villages surrounded by a fine farming section. There is a Wesleyan Mission house and chapel here with a church and school. Timothy is located here. He is not Paul's son, for he is a Wesleyan. He salutes us warmly, for he was truly glad to see us. It is lonely away out here where one rarely looks a christian in the face. Though only two hours from Lagos, there is not the least sign that the soil was ever trodden by the foot of civilization. The natives farm, yes, and they cannot be beaten on their kind, but alas for the kind. No horse, or plow, or hoe, or axe, or spade is used in their farming. They use something, oko, which we translate hoe. They farm for all that. The corn is growing finely. The soil is fertile. It has clay subsoil. They grow corn, peanuts, sugar-cane, rice, cocoa, coffee, &c., &c.

We meet many coming towards Lagos. They are bringing their produce to the markets. Some were carrying valuable loads while the greater part of them were not carrying ten cents worth. How will they pay board and carry anything home! Many goats and sheep are being carried. Some are led with a string while others are carried on the head. One is dragging his goat which is so fagged out that he can't walk. This goat's hide won't be worth much whatever may be said of its flesh. The bleating of sheep, cackling of fowls and gibberish of natives produces quite a confusion of sounds.

We water and feed at Idiroko. This village derives its name from the important fact that the founder built his house near an Irokeo tree. It is a very large tree and deserves the honor of having a city named after it, if great size would entitle any of these forest giants to it. There is a market here under the shade of this great tree. They sell the usual variety of an African market here, palm, kernels, palm oil, palm wine, eko (made from corn), dum boy (made from yams), &c., &c. About 100 women are sitting here and there flat on the ground by their calabashes selling anything you wish. We buy nothing, but eat our own chop and go on. I may add that there is a mission teacher here. He has a school of four scholars, while there are a hundred children playing around. They want more of his teaching. He says more come to hear me preach than attend my school. All of these teachers of whatever denomination are glad to see us. He salutes me very warmly, but we must go on.

Here as we go is Onigbagbo (Believer), a small town on our right. It has a significant name. Twenty-one years ago when the christians were persecuted and driven from Abeokuta, some of them settled here and gave this name to their town. It is to be regretted that they do not furnish to the towns around them a better evidence of the power of the christianity they professed by living up to their very excellent name. A lifeless christianity that does not lead to the forsaking of sin and living up to christian obligations furnishes a good field for the spread of Mohammedanism. These people were driven out of a city for their christianity, adopt a decidedly christian name, but are utterly lacking in power to withstand the deadening influences of Mohammedanism that are sweeping over this country. Is this to be wondered at in Africa when we remember what befell the churches of Asia Minor, which were planted by the great Apostle to the Gentiles?

We reach Hausa Farm at four p. m. Bro. Eli and the brethren are expecting us, and they have made about all the preparation that natives make for us. They had rubbed the mud floor and walls of the room with a fresh wash of clay. Their hospitality usually consists in furnishing a room for us. This, however, is our own property. I am at home. We have a lot of one acre with several houses on it. The dwellings are in very fair order, but the house of the Lord has fallen down at one corner. A storm, doubtless, proved too strong for it. It only requires a few poles be cut, a few bundles of thatched roofing to be gathered, and the members come together a day to put all in order. Alas, how often it requires more energy than a whole town can produce to repair a small breach in the house of the Lord. They can build a Mohammedan mosque. They can spend any amount on an idol feast, but the house of him whose are the silver and the gold are left in ruins. Can Africans ever be induced to do anything for themselves in a religious way? This house was built for them by a good brother. It has fallen down. They have not put it up, but are now holding their services in the dwelling house. Bro. Eli and I enter the fallen church house. He goes into one corner and takes down a gin box full of idols and cowries (shells used as money). The idols are soon given up by our converts, but the cowries are the contributions of the members. We sat down with this box of idols on the piazza. A group of interested natives gather about us. We talk with them about these idols to learn something of what their superstition leads them to suppose that these images can do for them. I take them out one at a time and we talk about each.

First comes out Isore. It is a dumpling made of mud, cowries and certain kinds of leaves worked up together and baked in the sun. It is as hard as a rock. This was Akpata's god. He put it under his pillow when he slept. It was supposed to protect him and supply all his needs. He has seen the error of his way, believed in Jesus, and I baptized him in Lagos.

The second was Ide Osun, god of brass. It consists of two brass rings worn as bracelets on the arms for security against all the ills of life. These belonged to Akpata's wife. She holds on to these, and lets her husband go when he becomes a christian. So some claim that christianity is doing more harm than good. It is bringing trouble into some homes.

The third is Ifa. It is 32 palm nuts in a plate. The priests shake the nuts up in their hands. The falling of a certain number of nuts from the hands of the priests indicates certain results which are to transpire in the near future. Ifa is one of the great gods of the Yoruba people and has many images in addition to the palm nuts.

But there are so many that I must not pursue them further. The principal gods of this town are Ifa, Shango, Egun, &c. We greatly enjoyed this talk with them about their gods. They get off good jokes on their own superstitions. They care nothing for their gods only in time of great need or danger. The heathen worship is very expensive. One man in this town a few days ago spent ninety dollars in being initiated into the mysteries and privileges of Ifa. The money was used in offerings and feasts. He received for his money and trouble an insignificant idol about three inches long, which he is to worship the remainder of his life. But this is by no means the last offering. Every trouble that rises sends him to the priest, and the priest must have a sacrifice. A small village will spend from $600 to $1,000 a year on idol worship.

We christians are offering them christianity without money and without price, and yet they prefer to spend their money for that which satisfieth not.

It is not all the cheapness of a religion that commends it to Africans. They will pay for a thing that appeals to their superstitions. They are superstitious to the bottom of their souls. They do not take readily to christianity because sin is to be given up, faith exercised in a holy Saviour, and a proper life required.

We have ten members in this town. A congregation of twenty five or thirty meets regularly every Sunday morning and evening. Despise not the day of small things. These villages in the simplicity of their life and manner present one of the most hopeful fields for African evangelization.

Before the sun sets we go through the town saluting the Bale (Governor), Obalogum (General), Elders, &c. Most of these dignitaries meet us at the door with warm salutations. They neither invite us in nor introduces us to their families, but this doesn't prevent our saluting many of their families. We come across a newly built mosque. There are no streets in an African town. The houses are all built alike. One could never find his way back home without a guide.

We have a long pleasant evening's conversation with Bro. Eli's family about various things connected with the work and an hour of worship until 10 o'clock has come. He has not eaten his supper at that late hour. He retires to another room and I hear him gobbling up his slop. Natives all eat with their fingers out of callabashes. They do not eat our kind of food, nor can we eat theirs, hence we never eat together. They do not gather as a family at the table and eat as we do, but each goes and eats when he is ready, or rather hungry, for there is not much getting ready—no table to set, no knives and forks, spoons, plates, or cups and saucers to be set in order. Their principal articles of food are palm oil chops and eko (made from corn). An American hog wouldn't eat it, because the pepper in it is too strong for him and the palm oil too rich.

I went out about 10:30 o'clock and looked about—no, I tried to look, but the darkness was impenetrable. It must not have been darker in Egypt. No light is visible except a few stars that seem to be trying in vain to light up this dark town. I shudder out in this darkness alone to think of the deeper spiritual darkness in which the people are groping. Those dimly shining stars are a figure of the few christians who are shedding, though it be but dimly, their light on this town cursed with darkness. I prayed for the town. Thank God, we can meet Christ here, and our souls fill with joy over the prospect of what he will do for Africa.

On returning to the house, I opened my Bible and read Acts 10th chapter—Cornelius and Peter's vision. May I not be sent here to night to some soul that, like Cornelius, is praying? May the time speedily come when the prejudices of Africans and Anglo-Saxons shall be so overcome by the fullness of God's Spirit that the one will send, and the other will come, and the Holy Spirit's power fall upon them and this poor lost people be saved. Even so come quickly, Lord Jesus. There is comfort in his promise, "I am with you," even in Africa.

But to bed I must go. My bedstead is too short by fourteen inches. A clock and watch about three feet from my head and mosquitoes do not help to "tired nature's sweet restorer, balmy sleep." The everlasting ticking of the watch, occasional striking of the clock and whirring of mosquitoes are good promoters of wakefulness. A pillow three feet long by two wide, ornamented with patchwork (crazy work) as hard as Jacob's pillow at Bethel contributed no little to my discomfort. It costs $2 25, but no man who would be "a big man" in this town can afford to be without one of said pillows. Mine host is a big man. The Obalogun and other officials have them. They are fashionable, and that is quite enough. People coming to civilization get so many wrong ideas. They get so many things in the wrong place for any comfort. Where the right place for such a pillow as this is I do not know, but I do not think it would add to one's comfort anywhere. Anyway I landed it on the floor. This being the only article of bed clothing mine host furnished, there is no further blame to be laid on him for my discomfort unless it be for not finding softer bamboo poles to floor his bedstead with. In spite of all, I am soon slumbering sweetly.

The congregation began to assemble for preaching before I have risen from my bed. After a bath, cup of tea and some bread, I am ready for work.

All the dignitaries of the town call on me. They are ready seated when I come out of the house. After expressing my gratification at having them come and salute me, I preach to them. I told them of our common origin, the sin of our first parents, and so our sinful state, my own experience of a work of grace from its rise on to salvation through Christ; after that, of my sense of duty to come to them and tell them of the Christ who had brought such joy and hope to my own soul. I turned, then, to their own idols which I had by me, and told them in their order about these idols, as to what they can do and what they can not do, and drew them to the only true God and his wonderful love which had led him to give Jesus to save—closing with the reading of John 3: 16, with comments. They listened attentively to the close of what I had to say. Then we have some general talk—all keeping their seats still.

One of them said, "It has been the custom of our fathers to worship these gods as it has been the custom of yours to worship Christ. We follow our fathers as you follow yours." I answered that our fathers had been idolaters as well as theirs. They worshipped gods of silver and gold made with men's hands even as these you see here. They, too, were idolaters, knowing no better than yours now, but in these latter days the gospel was preached to us to which we have given heed, and having seen the folly of worshiping gods of silver and gold, have forsaken the way of our fathers and turned unto Jesus Christ, the Son of the living God. We now wish you to do the same, and hence we declare unto you the word of the Lord that all should repent and believe on him who is able to save.

One of them said, "You say that you preach the word of the Lord and Christ the only Saviour—what about the Koran and Mohammed?" I answered that Mohammed was a great man and his book had some excellencies; but he was only a man, and of course his book was the writing of a man. Mohammed could not even save himself. Christ was not only man and the best man, but he was more than man. He was and is God. He can save. He has given his word that we may through it come to the knowledge of him and be saved. His word is clothed with his authority, accompanied by his Spirit, and when he calls on us to repent and believe in Christ, we should obey, and we must, if we would be saved.

One woman said, as I raised up before her eyes the god that she is accustomed to worship. "I do confess that I worship this idol, but I have found nothing better." I said, "But I offer you the Christ of the Scriptures. Will you bow down and worship him?" She could not decide to turn from her little god to Christ. I asked her if she would go by her little native lamp after the sun had risen? She quickly answered, "No." "Then," I said, "when you knew only these dumb idols, you could not be so much blamed for following the best light you have, but now you have a better,—Christ, who is the light of the world, has risen before you, and you should turn to him and walk by his light in all of this darkness. If you were to fall into the ocean, would you catch hold of this little stick idol, when a great boat was lying by you and men were ready to pull on board?" They all answered, "No. We should take hold of the life-boat." "Then, here is Christ, the Captain of our Salvation, who is mighty to save. Will you hold on to this little stick, or will you accept Christ?"

All of these said, "We will go away and think about these things. Many of us, doubtless, will gradually embrace your teachings, and many will go on in the old way." I said, "What! go on that way and be lost forever?"

That congregation breaks up. I have sowed the seed, but see no fruit yet. God only knows what will be in the future.

The church assembled on the porch of the mission house. We preached again from Matt. 11: 28—"Come unto me," &c.

We examine and receive seven candidates for baptism. We then proceed to the water side. The members and a few others accompany us to the baptism. The members stand on the shore making pleasant remarks as each candidate is dipped. African nature has a way of its own of dealing with very solemn subjects. An African laughs where others would weep. It was difficult for me to keep from laughing at some of the remarks made and at the behaviour of some of the candidates. I had a considerable tussle with one man before I could put him all over under the water. I may as well say that I baptized this man (while with his own consent), simply because I was somewhat the stronger of the two.

This was a happy season. We could realise fully the presence of Jesus with us. After the baptism, we talked to the candidates of their duty now in their new relation to Christ and the world. They must live close to Jesus and bring their friends to Jesus.

After some talk with one and another of the members about various things as building up the house of the Lord at their own expense and undertaking more special work for the Lord, I return to Lagos.

Excuse the length of this. I will add that word comes to me that they have repaired the Lord's house, are using it, and wishing me to come back.

We are all well and the Lord is blessing our work. Pray for us and our work.

All the family join me in love to you and to all the brethren.

Yours in Christ,

C. C. NEWTON.

The Presence of Jesus.

"It is I: be not afraid." Mark 6: 50.

These were the words Jesus spoke to his disciples, when in terror they beheld him walking out on the stormy lake of Gennesaret towards their little fishing boat. More literally the words of our Lord were, "I am I." They were words of *power*, words of *assurance*, and words of *promise*. Whenever the Lord Jesus assumes the title "I Am," he gives virtually a guarantee of his divine assistance to the full extent of our need. Thus, as Moses entered upon his trying career of law-giver and leader to Israel, he was to stand before the nation and proclaim, "I Am hath sent me to you." Ex. 3: 14. In that name was included every resource of power for the people, and every equipment of grace for their leader. For it is a title which suggests the abundant fulness, rather than the existence of God.

The Scriptures furnish many beautiful instances of the blessings which always accompany the presence of the Lord among his people:

I. IT IS SALVATION.

"Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him, for his presence is salvation." *Marg.* Ps. 42: 5. "The Lord is my light and my salvation; whom shall I fear?" Ps. 27: 1. To Peter, sinking beneath the waves, the presence of Jesus on the water was salvation.

II. IT IS POWER.

Peter again knew that the presence of the Lord was mighty, when the chains fell from his hands at the stroke of the angel, and the prison doors were opened for his liberty. Acts 12: 7, 8. Israel knew it when the power of God smote the Egyptians, but touch them not. They knew it for forty years in the wilderness, as that promised presence went before and made a way for them. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters." Ps. 114: 7.

III. IT IS LIGHT.

The Cloud of Glory was the visible token of God's presence. By day it was shelter; by night "a pillar of fire, to give them light." Ex. 13: 21; 14: 19. "Jesus is the true light, which lighteth every man that cometh into the world." John 1: 9.

IV. IT IS COURAGE.

This was Joshua's experience. "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1: 9. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isa. 43: 2. It was Elisha's strength, when he assured his timid servant, "Fear not: for they that be with us are more than they that be with them." 2 Kings 6: 16. That presence went with Shadrach and his friends into the furnace, with Daniel into the lions' den, and with Esther before the awful king.

V. IT IS COMPANIONSHIP.

Sometimes there are those about us whose presence annoys. They neither aid nor comfort us. Job felt this of his friends: "Miserable comforters are ye all." But the presence of Jesus is joyful, Ps. 16: 2; restful, Ex. 33: 14; sympathetic, Isa. 63: 9; and sheltering, Ps. 31: 20. "Lo, I am with you alway, even unto the end of the world," in all days—dark days, bright days, joyful days, sad days, calm days, busy days. All men may forsake you, and flee, but I will stand by you to the end. The brotherhship began in his life, and confirmed after his resurrection, is to abide till it be consummated in glory. Matt. 25: 40.

VI. IT IS SUCCESS IN SERVICE.

This Gideon learned when it was said to him, "The Lord is with thee, thou mighty man of valor." Judges 6: 12. This Samson sadly learned when he said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." Judges 16: 20; 1 Samuel 16: 14. This was the power by which Peter and John confounded the council at Jerusalem, who marvelled at the boldness and fluency with which such uncultured laymen, never bred to oratory, could discourse on the Scriptures; and they took knowledge of them that their companionship had been with Jesus. Acts 4: 13.

VII. IT IS FEAR.

The presence of the Lord is absolute holiness. It discovers sin, and turns man's pride into loathing. It is abhorrent to every transgressor. Cain went out from the presence of the Lord a despairing fugitive. "Behold, thou hast driven me out this day . . . from thy face I shall be hid . . . and every one that findeth me shall slay me." Job was troubled at the Lord's presence when he measured his own insignificant merit with God's righteousness. Job 23: 15. And Jonah, the deserter, was fleeing from this same awful presence when disaster overtook him. Jonah 1: 10.

Unto even such blameless characters as Isaiah, Ezekiel, Daniel, and John, the presence of the Lord turned their comeliness to corruption, and made them fall as dead at his feet. Rev. 1: 17. But oh, what shall the presence of the Lord be in the final day to those who have never "appeased his presence" with the token of acceptance—his own precious blood! Genesis 32: 20. Whither shall they flee from his presence? "They shall tremble at his presence." "They shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power," when his redeemed and waiting saints shall "be presented faultless before the presence of his glory with exceeding joy." 2 Thes. 1: 9; Jude 24.—*Rev. Geo. C. Needham's "Bible Briefs."*

Kodak Life Work.

Modern advertising has become a profession and a fine art. Probably no expression is more widely known and quoted than the happy thought which introduces the little camera, "You press the button—we do the rest." This invention marks a great advance in photography; but there is an idea similar to this in regard to life work which is false and injurious, and is especially prevalent among young people.

Many young men think there must be some quick and easy way to fame and fortune, if they could only find it. This is the secret of the eagerness with which they go into enterprises that promise quick and large returns, and I believe it is one of the reasons which lead so many into lotteries and other gambling schemes. Somewhere there is a secret spring. If they could press it, luck, chance, fortune—something—would do the rest. But the successful, substantial men of business tell a different story. They say, "Young man, success comes only after years of earnest, patient work."—*Rev. J. M. Hull in The Witness.*

After a great sorrow, quiet and meditation are necessary both for soul and body. Only the most intimate friendship is possible, being but another kind of restfulness, and therefore beneficial.—*Anon.*

The Biblical Recorder.

WEDNESDAY, MAY 11, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

CLEANSING NEEDED.

It is quite common to hear the opinion expressed that our country is favored above almost any nation on the face of the earth; that the Lord in his providence has raised up this great republic of the western world to be the home of the oppressed of all nations; the receptacle of the purest form of religious truth, and the great palladium of civil and religious liberty. There are some things true of our land, up to comparatively a recent period, that have materially helped not only our people but also the civilized world in forming such an opinion.

The system of government founded under the American Constitution was one of the wisest and best under the sun. The American felt that he was in the true sense of the word a *free* man. He called no man master. He freely discussed matters of State, and cast his ballot without regard to the wishes or the gold of political or business bosses. The press of the country was absolutely free, and the humblest citizen did not hesitate to criticise with the keenest sarcasm, if necessary, the official life and acts of public officers, from the Chief Magistrate down to the pettiest office holder. There was scarcely any pauperism among us in the earlier history of the republic. There were very few tramps upon our public highways. What foreign immigration we received seemed to be of the better class, and was readily assimilated by our people. Our forefathers had to develop a vast country, and many of them were pioneers in opening up new States that are now thickly settled. The large majority of them were tillers of the soil, and as they and their children were laborers in the fields they were a remarkably contented and happy people.

It was soon seen after the settlement of our country that the union between Church and State did not suit the genius and habits of our people, and hence, though the Establishment made a hard fight for supremacy, it was finally abolished. The necessity for the entire separation between Church and State became especially apparent after the Revolution, because such union cannot exist in a pure republic. For many years after the adoption of the Federal Constitution we undoubtedly had the purest politics and the happiest people on the face of the globe, and there was reason for Americans to boast of their government, and claim that they were a highly favored people.

One striking characteristic of our lawmakers in those halcyon days was that many of them, we may say the large majority of them, were high-toned men, often christian gentlemen. They could not be corrupted by gold, nor by party, and they placed principle and right above convenience or expediency. To have approached such men with the offer of a monetary consideration to secure their vote or influence, would have aroused their righteous indignation, and those who were so base as to make such offers would soon have ascertained that they had mistaken their men. Luxury and fast living had made no very perceptible progress among the people, and hence the majority of them were content to live within their means. Vast railroad corporations, trusts and combines, such as we have today, were then almost unknown. There were but few millionaires among the people, and the country had been so recently delivered from the galling yoke of an oppressive monarchy that there was little disposition to ape the snobbery and exclusiveness of the "higher classes" of foreign countries.

It is said that "history repeats itself," and there is no doubt of the fact that our country is now in a condition to verify the truth of the old adage in a very striking way, if the present drift of men and things continues. There is a passage of Holy Writ that carries with it more authority, however, than the wisest sayings of uninspired men, and it is: "Who can bring a clean thing out of an unclean—not one." One great trouble with our government now, and one thing eminently true of our lawmakers, is that so many of them are *wicked* men. We are glad to know that some of our Congressmen, and many members of our State legislatures, are high-toned christian gentlemen. Some are men of integrity and probity that are not ornithes. Would that the number of such men was so great as to control and shape legislation. Alas, alas! We heard a distinguished man a few days since say that if there was a place under the sun it was [illegible]. We think he put it rather strongly. We are not disposed, we hope, to be pessimistic in our views of the moral and religious condition of our seat of government, and we remember the Bible injunction to submit ourselves "to the powers that be." This we propose to do, and we desire to teach our people to do the same, whilst we do claim the right to exercise what influence we may have by doing our duty as a conservator of public morals and the establishment of pure religion among the people.

Lobbying, it is well known, has become a "fine art" in Washington City. Money, patronage, governmental positions, have been used largely to shape legislation. There is no use to disguise the fact that prominent members of Congress, not to say State legislatures, have been freely bought and sold, especially within the last twenty years of our history, like so many goods and chattels. Some men of the highest official trust "can be approached" by him who has a bribe in his hand. The immense whiskey combination is a felt power at Washington and elsewhere. Aided by governmental influence, some railroad corporations have become such huge affairs as to dictate terms to their masters, and are so oppressive and hold such unwarrantable power that some are calling for governmental control of them. The formation of immense trusts in defiance of State and Federal laws has placed such great money power in the hands of individuals, or close corporations, that many of the prime necessaries of life that the poor most need are greatly advanced in price. Some iniquitous laws bearing upon the tariff and huge abuses under the pension system are striking ponderous blows at the palladium of our liberties, and so grinding the poor of the land into the dust that it is not strange that there are ominous signs of a coming storm.

"History repeats itself." Ah, very true; and there is danger that our people will soon learn the force of this remark as they have never before. We should remember that no republic can exist permanently that is not sustained by an enlightened christian people; a people who value principle above gold; a people whose law-makers love their country and their God above self; who would as soon think of selling their birthright for a mess of pottage as to sell their vote or influence for money. Verily we have come to a pretty state of things when it is often the case that not even a town election can be held without money freely changing hands!

The remedy for this state of things is to put honest, incorruptible, and, if possible, christian men in office. That the candidate for an office is a christian man should be the very highest commendation of his character. Such a man may not always be as "cultured" as his competitor for office, yet he can be trusted behind the backs of his constituents. If there ever is a time when men need clean records it is when they propose to represent their countrymen in the halls of legislation. Some one has said, "An honest man is the noblest work of God," and the saying is especially forceful when applied to the christian man.

Put us and our children forever, while we sojourn here, in the hands of such men! "Who can bring a clean thing out of an unclean—not one!" True, oh seer of God, and we cannot have clean laws, a clean government; nor will the peace and happiness of the more primitive days of our beloved country come again until we have more clean men at Washington and in our State legislatures. May the Lord speed the day!

We have spoken our honest sentiments. The editor of a religious paper cannot be utterly silent when he sees public morals being prostituted, and the ship of State drifting dangerously towards the rock of imperialism on one side and anarchy on the other; a Scylla and Charybdis, from which may the Lord preserve us.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. A. C. Dixon of New York was in Reidsville on Thursday of last week.

....Rev. J. F. Love of Rocky Mount, N. C., called to see us en route to the Convention.

....Dr. J. L. M. Curry and wife sailed for Europe last week. They will spend two months abroad.

....Rev. F. H. Poston of Smithfield and Bro. J. J. Barnes of Leachburg called to see us on Friday last.

....Rev. Dr. J. B. Taylor of Lexington has been called to the pastorate of the church in Salem, Va.

....Dr. A. T. Cotton of Martinville was in our office on Thursday last, and reported Rev. J. S. Maynard quite sick.

....Rev. Jonathan Wood, pastor of Fayetteville Street church, this city, will leave for Colorado about May 16th, seeking restoration of health, which has for some time been failing. If benefitted by climate, will accept work in Raton, New Mexico.

....Hon. G. W. Sanderlin preached for the Baptist Tabernacle on last Sunday morning in place of Dr. Hall, who was in Atlanta.

....Rev. J. K. Howell of Yanceyville called to see us on Thursday last. He is the best of men, and is always welcome in our office.

....The Presbyterian church of Raleigh on Sunday last extended a call to the Rev. Mr. Vance of Baltimore to become their pastor.

....Rev. C. W. Blanchard has removed from Morrisville to Varina, and wishes his correspondents to note the change in his address.

....Hon. G. W. Sanderlin, State Auditor, will deliver the address at the commencement of Buie's Creek Academy on Thursday, May 12th.

....Rev. Dr. H. A. Tupper, Jr., pastor of the Seventh Street church, Baltimore, has purchased an interest in the *Baltimore Baptist*, and becomes one of its editors.

....Dr. George T. Winston, President of the State University, paid us a pleasant call on Thursday last. He invited us up to hear Dr. Carter preach the commencement sermon.

....Rev. W. B. Morton of Louisburg, N. C., says: "Having finished the work which I went to Wake Forest to do, I have moved to Louisburg, which is to be my future home."

....Hon. L. B. Ely of Missouri has succeeded in raising $40,000 in subscriptions for William Jewell College, Missouri, and thus secures $10,000 from the Baptist Education Society.

....Dr. A. E. Owen of Portsmouth, Va., stopped over in our city a day on his way to the Southern Baptist Convention, and delighted the home of the editor with his charming presence.

....Is it not surprising how many men were "intimate with Spurgeon?"—*Western Recorder*. Yes. But a brother in Philadelphia has published a book with a list of his students in it down to 1891 for your protection.

....Rev. C. A. G. Thomas of Elizabeth City writes: "Bro. Bagby was with us ten days and gave us some very fine sermons. We have had as the results, seven additions—four by baptism and three restorations—all young men."

....Rev. B. Cade of Richmond, Va., held services every night week before the Convention. There were three hundred and eighty two in the Sunday-school and three conversions among them, we learn from the *Baltimore Baptist*.

....Bro. J. H. Mills of the Baptist Orphanage tells us that he has not a single case in his hospital, and the health of his orphans never was better. We trust this good luck may attend them through the summer and for all time.—*Davidson Dispatch*.

....Dr. H. K. Carroll of the Department of the Census, Plainfield, N. J., wishes the minutes of the following Associations for 1890 or 1891 (colored): Bakersville, Berean, Mud Creek, New Berne Missionary, White Oak, Mecklenburg, Toisnot. Give this your attention if possible.

....I was glad to see that article from Bro. VanDeventer on "How the Y. M. C. A. hurts the Churches." All who keep files of the RECORDER (and every subscriber ought to do that) should read that article about once a week for a month.—*J. T. Jordan, Troy, Texas, May 4.*

....A series of meetings will commence at the Baptist church on the third Sunday in May. The pastor will be assisted by Rev. J. W. Suttle, one of our home boys, late of the Seminary in Louisville, Ky. All christians are invited to attend and work in these meetings.—*Shelby Review.*

....At the commencement of Salem Female Academy the baccalaureate sermon will be preached by Rev. W. W. Moore, D. D., of Hampden-Sydney Theological Seminary, May 22d. President Winston of the University will deliver the address before the graduating class on May 26th.

....The *Baltimore Baptist* says: "Rev. W. L. Wright (Richmond) reports seven hundred and thirty-eight in his Sunday-school, and he received nine by letter and one by experience and gave hand of fellowship to thirty. House was full in morning and at night. Some were turned away for want of room."

....Please announce that Prof. J. B. Carlyle of Wake Forest College will deliver the annual address at Roxobel Academy on June 1st. Mrs. Kennedy and I wish to thank you for the leading editorial in this week's issue. We lost our little daughter, and only child, last October, and the editorial has comforted us much.—*D. S. Kennedy, Roxobel, N. C., May 6.*

....The Rev. Geo. H. Simmons, the evangelist, closed his meetings on Sunday night at the First Baptist church. During the series of services fifty-nine members have joined the church, besides the meetings had led to accessions to the other churches. On Sunday, nine persons joined the First Baptist church, and at night Dr. Pritchard baptized eighteen persons.—*Wilmington Messenger, May 8.*

....Rev. Q. C. Davis was ordained to the Baptist ministry in Rocky Mount Thursday night of last week. The presbytery consisted of Revs. J. D. Huffham, R. T. Vann, J. W. Powell, J. F. Love and J. K. White. Rev. J. W. Powell was chairman of the examining presbytery, and Rev. J. D. Huffham conducted the examination, and Rev. R. T. Vann preached the sermon. Rev. J. W. Powell offered the prayer and presented the Bible, and Rev. J. D. Huffham delivered the charge.—*Scotland Neck Democrat.*

....Rev. H. C. Moore of Morehead, N. C., writes: "We have had another gracious revival. Rev. O. L. Stringfield did for us fearless, faithful, effective preaching. His sermons are seasoned with intense earnestness, and are brimful of gospel truth. Our people will hold him in loving and lasting remembrance. There were several conversions. I expect to baptize fifteen next Sunday in the blue waters of Bogue Sound. God be praised.

....Rev. A. A. Smith preached for the First Baptist church on Sunday last, morning and night, in place of Dr. Carter who was attending the Southern Baptist Convention in Atlanta. The morning sermon had for its theme "The Forgiveness of Sins," the text being Eph. 1: 7; and the night discourse was devoted to the discussion of Pilate's question, "What shall I do then with Jesus?" Both were strong sermons, and were listened to with profound interest.

....Rev. Travis B. Thames, the able and beloved pastor of the Baptist church of Danville, assisted the pastor of the Baptist church here in his revival meetings last week. All who heard him were charmed with his earnest and eloquent preaching. His beautiful and tender appeals to his hearers to forsake the world and walk in the paths of righteousness were quite irresistible. Mr. Thomas is a big-brained, big-hearted preacher, in the prime of physical and intellectual manhood, and is doing a good work in Danville. Fortunate, indeed, is the flock that has such a shepherd.—*Webster's Weekly.*

....The Social Union, during the commencement at Rochester, has secured for speakers Rev. Dr. Ford of St. Louis, and R. S. Colwell, D. D., of Denison University. The meeting will be in connection with the Seminary anniversaries. Dr. Ford is also to deliver the annual sermon before the Judson Missionary Society. Pres. Hill will deliver the address at the unveiling of the soldiers' monument on Decoration Day. Prof. Morey was expected to deliver this address, but by the advice of his physician he declined the invitation. Pres. Harrison and Gov. Flower will be present. The event promises to be the most noteworthy of its kind ever celebrated in Rochester.—*National Baptist.*

....Some of our Baptist ministers are developing a taste for pulpit millinery. They think that the gown gives dignity to the preacher, and they begin by wearing the baptismal robe on the evenings when they have to baptize at the close of the services. To us there is no dignity in a man's assuming a woman's dress, and the fact that judges and chancellors wear it makes it still more ridiculous. Every Baptist preacher should seek to be a man among men, rather than an official.—*Baptist.* There are a great many crazy men in this world in this day of restlessness and dissatisfaction outside the lunatic asylum. But the most laughable curiosity is the Baptist preacher who wears a gown.

....The Rev. Dr. Pierson has finally become somewhat nettled by the remarks making upon his relation to the Metropolitan Tabernacle, and the question whether he is to become a Baptist or the church is to have a Pedobaptist pastor. He has written two letters to the *Baptist* (London), in which he tries to ease off the question at issue, and avoid committing himself to anything in particular. In one of these letters he says: "When my convictions undergo any essential change, as an outspoken, genuine man, I will hope to be faithful to myself and loyal to my Lord." The *Baptist* confesses itself puzzled, however, when he uses such language as the following, relative to his emphasizing the duty of believer's baptism: "When I preach in a Baptist congregation, the unconverted portion of my hearers are supposed not to have been baptized in infancy, and are therefore, both according to Baptist and Presbyterian views, in duty bound to believe and be baptized." Dr. Pierson says that he expects to close his engagement in London and sail for America June 4th; though it is said that, while Mr. James A. Spurgeon is the pastor of the church, Dr. Pierson may return and act as the preacher.—*Journal and Messenger.*

Delightful Meeting in Wilmington.

Dear Recorder:—We have just closed one of the most delightful meetings I ever took part in, conducted by Rev. George H. Simmons and Prof. D. B. Towner and wife. Bro. Simmons is not a great preacher, but he is a good one. Some of his discourses were well constructed and might be termed superior; others were nothing remarkable as works of art or eloquence, but he is effective as a speaker and holds his audiences well. This is due as much to the intense earnestness of the man—his ardent passion for souls, as anything. He is a man of tact, judgment and taste, and it is a common expression heard here that there has been less to criticise and more to commend in the management of this meeting than usual.

As to the singing, it was a revelation to me. I never heard in all my life anything that approached it in the singing of the gospel, and could sympathize with Dr. Eaton when he wrote me that he "was never so near heaven in the flesh" as when he heard Professor and Mrs. Towner sing "Old Time Religion." They are lovely christians and most effective workers in a meeting and have special gifts for impressing and interesting children in the gospel.

I can locate about seventy who have confessed Christ, and there are others, I doubt not, whom I do not know. Fifty-nine have thus far joined our church, and more will follow.

Bro. Simmons and Prof. Towner and wife will go with me to the Convention at Atlanta, and Prof. Towner has been engaged to conduct the music on Centennial Day, which is Saturday, by the Centennial Committee, who have authority to arrange the exercises of that day.

T. H. PRITCHARD.
Wilmington, May 4, 1892.

SOUTHERN BAPTIST CONVENTION.

The Convention is holding its session in Trinity church (Methodist), because it was the largest audience room that could be obtained in the city. Its seating capacity is 1,600, and a large basement with six comfortable rooms for committees.

By 10 a. m. Friday, the 6th, the audience room was well filled. Promptly at that hour President Haralson called the Convention to order, and requested Rev. W. R. Gwaltney to conduct the opening exercises.

Prof. Towner led the singing with characteristing girations, and Mrs. Towner presided at the organ.

The enrollment of the delegates was gone through with more rapidity than usual. There are about 1,000 delegates present; and the number of visitors far exceeds that of the delegates.

On motion, Secretary Burrows was instructed to cast the vote of the Convention, and reported the election of Hon. Jonathan Haralson, the present incumbent, as President.

Dr. T. T. Eaton cast the vote for Lansing Burrows and Oliver F. Gregory as Secretaries.

The Vice Presidents were elected by ballot, and Joshua Levering of Baltimore, Gov. W. J. Northen of Georgia, Gov. J. P. Eagle of Arkansas, and Hon. L. L. Foster of Texas, were selected.

Pending the counting of the votes for Vice-Presidents, Dr. J. B. Hawthorne made a brief speech, explaining the disappointment they had experienced in failing to procure the large buildings they had expected to have. The house now occupied was through the generous courtesy of the Pastor and Stewards of the Trinity M. E. Church.

Dr. Hawthorne then introduced Gov. W. T. Northen, who delivered the address of welcome. The address was responded to by Dr. W. E. Hatcher of Richmond, Va. Both addresses were of a high order, the latter in Dr. Hatcher's happiest strain.

In the afternoon session, Dr. I. T. Tichenor read the report of the Home Mission Board, which was referred to four committees. The following is an abstract of this report:

HOME MISSION REPORT—ABSTRACT.

With a few words of cordial welcome to the Convention on holding its session in Atlanta, the headquarters of the Board, the report gives the following summary of the work of the Board during the past year:

The number of its missionaries have been as follows:

Alabama, 4; Arkansas, 28; Cuba, 11; Florida, 33; Georgia, 17; Indian Territory, 16; Kentucky, 5; Louisiana, 27; Maryland, 2; Missouri, 6; Oklahoma, 6; Tennessee, 6; Texas, 143; Virginia, 1; Western North Carolina, 17; Western Arkansas and Indian Territory, 26; West Virginia, 2; Texas Sunday-school Convention, 5. Total, 365.

The results of our work are as follows:

Missionaries, 365; weeks of labor, 10,640; churches and stations, 1,324; sermons and addresses, 46,866; prayer-meetings, 14,042; baptisms, 5,274; received by letter, 5,973; total additions, 11,247; Sunday-schools organized, 342; teachers and pupils, 17,785; religious visits, 54,336; churches constituted, 179; houses of worship built, 80; Bibles and Testaments, 4,304; pages of tracts distributed, 919,472.

This report of work, like all that have preceded it, is not complete. The reports of a few of our missionaries could not be obtained in time to embody in it.

The report presents the work done among the Indians, and urges that what is done for the red man must be done quickly ere he passes away forever from his hunting grounds.

The work among the Germans had been successful and encouraging, and the report urges that it be greatly enlarged to meet the pressing needs of this population.

The work in Cuba had continued to prosper greatly—the wisdom of the purchase of the superb theatre in Havana had been fully vindicated—and the establishment of a Girls' High School was regarded as the highest value in promoting the work of evangelizing the island.

The report urges that the time has come for greatly enlarging and extending the work in Cuba, and that the Board be given the means of entering the "open doors" to be found in every city, town and village.

The report takes the strongest ground in favor of increased work among the Negroes, and urges that there should be appointed for each State an able man to devote himself to the instruction of their ministers.

The report makes an earnest plea for work among the people of the mountain districts of our territory, and in our cities, and then urges hearty co-operation in the plan for celebrating the Centennial of Modern Missions.

It insists that experience has demonstrated the necessity of *Our Home Field*, the organ of the Board, and urges its wider circulation.

The report pays a glowing tribute to the "zeal, wisdom and consecrated tact" of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, and gives their report in full, from which it appears that these noble women have raised for Home Missions during the past year, $10,242.80, being an advance of more than $4,000 on the year before.

The report concludes as follows:

PAST TEN YEARS.

Ten years ago the Convention, then in session at Greenville, S. C., resolved to remove the Board from Marion, Ala., to Atlanta. The condition of the Board at that time excited the greatest apprehensions. Its total receipts for the year were about $32,000. It had but forty missionaries. Except those in the Indian Territory it had few west of the Mississippi river. The Baptist Convention in Arkansas was in co-operation with the Home Mission Society of New York.

Nothing had been attempted in Missouri for years, and that State seemed lost to the Board forever. Texas was divided into five missionary organizations, four of which were receiving aid from the Home Mission Society, and the fifth was paralyzed by its own dissensions. Thus the entire territory west of the Mississippi river had passed out of the hands of the Board.

East of the river Mississippi was in alliance with the Publication Society, Georgia was co-operating with the Society in New York in work among the negroes, while Florida was hesitating between remaining with the Board, or forming alliance with the same Society. The State Boards have grown vigorously, and from several of the States the Home Mission Board was excluded by action of their State Conventions. It is not to be wondered that the Convention at Greenville pondered the question whether removal or abandonment was the wiser policy. When it was decided to remove it to Atlanta, and the present Board was put in charge of its affairs, the outlook was by no means assuring. A survey of the field indicated a great defeat and a lost cause.

Impressed with the conviction that the existence of this Convention depended upon the resuscitation of its fortunes, the new Board threw itself into the arduous work before it with the determination to use every proper effort to reclaim its lost territory and make itself a support to the Convention. This could not be done without money, and our impoverished and disheartened people could not be expected to give a speedy or a liberal response to its demands. But such were the earnestness of its efforts and the happy results of its policy, that five years there was not a missionary to the white people of the South who did not bear a comission from either the Home Mission Board of the Southern Baptist Convention, or one of our State Boards in alliance with it. Its territory had been reclaimed. Texas has been united in one great Convention in hearty sympathy and co-operation with the Board. So was Arkansas, so was Louisana. A new spirit had possessed Missouri, and our cause has risen there until that State is among the strongest supporters of the Board and of the Convention. The Board has demonstrated its right to live, and had won the confidence of the denomination. It was a hard struggle; no one but those who managed its affairs will ever know how much of toil and anxiety it cost, or what unceasing labor it required. They are written in the book of God's remembrance, and will be known only at the final day.

How it has worked and how successful have been its labors may be known from the fact that in these ten years twice as much has been accomplished as in the whole thirty-seven years of its previous history. Here is a brief record of a part of its work for the past ten years:

Missionaries employed, 2,692; churches constituted, 2,290; Sunday-schools organized, 2,117; houses of worship built, 630; additions to churches, 67,166; money received and expended, $1,320,000.

May we dwell upon these figures for a moment? Twenty-two hundred and ninety-two churches with 67,169 members would not be a bad showing for a State. Half the States of the union have not so many churches or so large a membership, and the average membership of half the States in this Convention does not show an equal number. Our work for the most part has been in Florida, Arkansas, Indian Territory, Louisiana and Texas. We have been planting churches on the very borders of the wilderness which will grow like the cedars of Lebanon, or like oaks of Bashan for centuries to come.

Texas owes more to the Home Mission Board than to any other agency for her strong Baptists hosts whose churches dot her imperial domain, and the aid which she yet receives from this Board is in the language of the President of her State Board, "the very backbone of her mission work." According to the reports there have been built upon this field in the last ten years by the Board 640 houses of worship, but this is the report for seven years instead of ten. Add for the three, the report of which it is impossible to obtain, the average of the seven years reported, and you will have 910, say 900. Supposing these churches to have cost, ground and building, $1,000 each, and you will have $900,000 of church property which the labors of the Board have added to the denomination. But this is not all. The Board owns in its own right property whose value is $100,000 more. Then add the property now controlled by your Sunday-school Board, which was originated and built up by the Home Mission Board, and in defence of which it sustained the heaviest denominational conflict of the last half century, and you have a sum of more than a million of dollars of denominational property created by the Board in the last ten years. Altogether the Board has received from the churches $1,320,000 with which it has sustained nearly 3,700 missionaries, organized nearly 2,300 churches, and added 67,000 members, and in addition to this has created a property for our Baptist people equal in value to three-fourths of the entire sum committed to its hands.

While it has done this it rejoices to say that it has been helpful to its sister Board of this Convention, the Foreign Mission Board. Working in the same great field, we at home, they abroad, striving together for the glory of the same Lord and King, meeting common difficulties, sharing the same anxieties, enduring the same toils for our sin-smitten race, we have been drawn towards it by the tenderest and yet strongest ties, and joy to do anything to promote its welfare. It is therefore with peculiar pleasure that we note that where we have labored most abundantly, there it has reaped the most rapidly growing harvest.

In the last ten years Texas, Arkansas, Louisana and Florida have quadrupled their contributions to the Foreign Mission Board, while Virginia, North Carolina, South Carolina and Georgia have only doubled theirs. Ten years ago the States west of the Mississippi river gave to the Foreign Mission Board but $5,696, while last year they gave to that Board $35,854. While other influences have no doubt operated to increase their contributions, we must believe that the work of the Home Board, disconnecting these States from other organizations foreign to this Convention, has been a powerful agent in effecting this result.

With no spirit of pride or vain glory we lay this ten years' work of the Board before the Convention and at our Master's feet. We lament that we have not done more for our needy countrymen and for our Master's glory. But we trust we have done enough to inspire the confidence of our brethren in our earnest purpose to do the work they have assigned to us, and to induce them to more fully meet the needs of our work. Eight years remain before we enter the coming century. God grant that these years of our coming history may be more replete with the divine blessing than the whole half century of the past.

The Treasurers report for the year shows a total of cash receipts from the States of $74,895.18; miscellaneous receipts, $9,976.01, making a total of $84,871.19; amounts raised by "co-operative" bodies and expended in joint Mission work on the field, $68,688.40; for houses of worship on mission fields, $64,064.42.

This makes a grand total of receipts during the year of $227,281.51. The cash receipts of the Board, despite hard times, for the year just closed are $17,682.38 in excess of what they were last year.

This, under all of the circumstances is considered a very fine exhibit.

SUMMARY OF REPORT OF THE FOREIGN MISSION BOARD.

Dr. H. A. Tupper read the report of the Foreign Mission Board, which was referred to five committees. This report shows the amount collected during the past year was $114,325.80; of this amount North Carolina is credited with $8,402.76, or $999.37 more than was raised in that State last year, while the collections from all the Southern States together have advanced but $808.43 over last year.

After giving a detailed account of the work in China, Africa, Brazil, Italy and Mexico, the report concludes with the following summary:

It is with gratitude that the Board thus reports the most prosperous year on the field ever recorded. Never has there been so much preaching and teaching; never so many baptisms. The future seems unprecedently bright. That clouds have passed over some of the missions is as true as that the greatest good frequently comes from seeming evil. There is nothing that the Board sees ahead which, in their opinion, does not betoken greater progress to our work; and the prospect at home is even more cheering than that abroad. The thunder and lightning which have disturbed some in a small area of our territory have cleared the atmosphere in that limited sphere, and given promise of more healthfulness and earnestness of action. Truly, in the judgment of the Board, there has never been, in the history of the Southern Baptist Convention, interest in the cause of the world's evangelization so widespread and increasing.

Ten years ago there were 500 woman's societies that gave us $8,633.95, and no organizations for missionary contributions of the children. The Board had twenty-five foreign missionaries, thirty-one native assistants, and thirty-four stations; twenty churches, with 740 members; 126 baptisms, and contributions amounting to $647.83. Our home contributions were $49,041.02. The *Foreign Mission Journal* was a little four page paper, with a circulation of 5,000. Now the woman's societies, organized under the Woman's Missionary Union, are numbered by the thousands, and their contributions are $25,040.27; some 500 Sunbeam bands have been formed, who contribute $3,713 82; our Board has ninety foreign missionaries, seventy-seven native assistants, and some 200 stations, with 2,723 church members, who have reported 434 baptisms, and given $3,956.09; our home contributions are $114,325.80.

Dr. J. M. Frost read the report of the Sunday-school Board, which was referred to three committees.

J. W. Norton of Louisville, Ky., was elected Treasurer of the Convention, and J. P. Harvey of the same city, Auditor.

At the night session (Friday), Dr. T. T. Eaton read the report on Centennial Missions, and announced the order of exercises for Saturday.

Dr. J. B. Gambrell of Mississippi preached the introductory sermon from Isaiah 54: 3, 4, the text used by William Carey, which so stirred England on the subject of Missions. The sermon was highly interesting and stirring.

Saturday, after the opening exercises, the President announced the several committees.

The order of the day was for Centennial address. Dr. J. W. Carter of Raleigh spoke first on the subject, "The Moral Basis of Missions"—a strong speech, up to his best.

Six constituent members of the Convention were reported present, and by motion, they were invited to come forward and be introduced to the body, viz: S. G. Hillyer, Georgia; Thomas P. Smith, S. C.; H. W. Mahony, S. C.; W. H. Roberts, Miss.; C. M. Irvin, Ga.; J. T. Parks, Texas. The President introduced them in a few touching words.

Dr. J. P. Greene of St. Louis, Mo., spoke on the subject. "Can the Heathen be Saved without the Gospel?" He presented a strong and well sustained Scriptural argument that "without Christ there is no hope." His closing words were: "Oh! brethren, let us send this hope to a hopeless world."

Bro. W. H. Roberts of Miss., one of the constituent members of the Convention, made a short but a good speech.

The audience sang, "Rescue the perishing."

Dr. J. A. Broadus addressed the Convention on "How Best to Utilize the Centennial." We have got to undertake and carry out what the politicians call an educational campaign. We must bland the missionary idea with missionary information. Some of the ways of conducting this campaign are:

1. Special meetings, with visiting speakers.

2. Circulate missionary biographies and books and periodicals. You, preacher, never make a sermon for the next twelve months without one or more illustrations drawn from missions.

3. Supply yourselves with maps (large maps hung up) of all the mission fields.

4. Seek correspondences with missionaries in the fields, and send them around through the churches.

5. Conversation—talk this year about missions. Talk missions as you journey by the way—everywhere.

My second group of suggestions are: We must have greatly enlarged contributions. We need to mend our hold.

1. We need to lay more stress upon large gifts. Can't we educate some of our wealthy people to give largely to missions?

2. Can't we get something this year from every member of every church?

3. The Sunday-schools. See to it that every Sunday-school does something for missions. We need more Sunday-schools and better Sunday-schools.

4. The women. I rejoice in what they have done, and I hope they may so conduct their meetings that they will have no regrets when they read the epistles of Paul to Corinthians and Timothy.

My third and last topic is more missionaries. It is a fact that one of the very subjects about which our Saviour taught us to pray is very seldom remembered. "Pray ye the Lord of the harvest to send forth laborers into the harvest." Encourage those who are going. A century, and much to be thankful for. A century, and so little yet done. Eighteen centuries and a half, and so little done. Forgetting the things that are behind, let us turn to the century to come.

I have never heard three better speeches delivered in one day than those of Drs. Carter, Greene and Broadus. They were able, and soul stirring.

The spirit of the Convention is excellent; really the Spirit of God is manifestly with us. It is emphatically a missionary meeting.

Dr. H. C. Mabie, the representative and Secretary of Northern Anniversaries, addressed the Convention in an excellent speech full of missionary information and of an excellent spirit. The Convention is well entertained.

There was a missionary meeting in the First Baptist church to-day (Saturday) addressed by Drs. Ellis of Baltimore, and Powell of Mexico. The addresses were highly spoken of. Dr. Ellis' speech was said to have been exceedingly fine.

The remainder of the proceedings of the Convention will appear in our next issue.

The Board of Education—Its Pressing Needs.

Some two months ago we did not see how the young ministers who are being aided by the Board, could remain until the close of the session.

They are still here diligently pursuing their studies—preparing for their life work to which God has called them. They are still here because some of the churches and friends have liberally responded to our call, and because some of our people here who see the work and appreciate its importance, have recently given to it what seemed quite beyond their means, and because we have consented to go in debt some rather than let them leave.

Now so near the end of the session is the time of our great struggle in the work. We need help now and earnestly ask the brethren and friends to remember us. If our people could see our old books and run over the long list of the names of those who have been aided by the Education Board, and think of the work they have done and are doing, they would see that no agency has been more efficient in building up the cause of truth in this and other lands. A majority of the best preachers and the most efficient pastors in North Carolina were our beneficiaries. The large number we have here now will soon go forth to preach the gospel in any field to which the Lord may call them. Others are asking us if we can help them next year.

And now just a word to the churches and pastors:

Brethren, see that no one comes recommended to us for help, who is able to help himself, and who is not willing to endure hardness as a good soldier, and who would think it honor enough to preach the gospel anywhere.

We want none but humble, godly young men of solid character, who feel that they must consecrate their lives and all they are and have unto the gospel ministry.

W. R. GWALTNEY.

Fourth Section of the Tar River Union.

This body will assemble with the church at Maple Springs, beginning on Saturday before the fifth Sunday in May at 10 o'clock a. m. The following subjects will be discussed:

1. To what extent does the Scriptures place us under obligation to contribute of our means for the support and spread of the gospel? Opened by Rev W R Cullom and J A Coppedge.

2. What are the claims of our denominational papers upon us for patronage? Rev John W Sledge.

3. What is the present outlook of Foreign Missions? Rev W B Morton and Rev G M Duke.

4. What is the present condition of the Orphanage at Thomasville? Rev G W Newell and E W Timberlake.

5. How may interest in the work of the Sunday-school best be developed? C M Cooke.

A full delegation from all the churches is earnestly requested.

A. W. JACKSON, *Clerk.*

Letter from Rev. Duncan McLeod.

Dear Bro. Bailey:—The RECORDER, on its regular weekly mission, arrived last night about ten o'clock, and notwithstanding the lateness of the hour, I could not forego the pleasure of looking over to see what was being done in the Master's kingdom.

On the first page, I glanced at Bro. Needham's "Bible Brief," and Bro. Peele's "Mysteries," and on the second page your splendid editorial, and thought, Well, they will keep until morning, when I can give them a careful reading.

After reading "Personal and Other Items," which is always the first I read, I continued to glance over the remaining pages, when my attention was attracted by the heading, "Three Things," and as I glanced at the article, I thought, "Well, here's some one who wants to rival Brother Needham." But as I read more carefully, the style, and even the words, appear very familiar to me, and I said to my wife, "I've got those three Bible readings in a book"; whereupon I went to my study and took from the bookcase a little volume called "Scripture Text Book and Treasury," and on page 87 I found a "Bible Reading" on *Repentance*, on page 28, one on *Faith*, and on page 9, one on *Baptism*, which are *verbatim*, the same as Bro. Barrett's, with this exception, Bro. B. left out the Scripture references, which to my mind is the principal part of a "Bible Reading." There are 635 such Bible Readings, on as many different subjects in this little book, from which I could supply you with matter for some time to come; but I should hesitate to do so unless I should give credit to "Text Book and Treasury."

God bless the RECORDER and its editor. I missed you from your chair, Doctor, during your recent illness, and thank the Father that he has permitted you to resume labor, and pray that you may be spared yet many years in sending forth the dear old RECORDER. Yours in the work,

DUNCAN MCLEOD.

Beaufort, May 6, 1892.

Read, Think, Act.

I have just received the following letter from one of our aged beneficiaries. I send it for publication, withholding localities and names:

"———, May 4th, 1892.

Bro. Woodson:—I hope you are all well. My wife is in very feeble health, under the treatment of the Doctor, and I am in great need. I received a check March 19th. I thought I would wait as long as possible, before I would write. Mr. B——— of our place lets me have supplies by the month, looking to the check. When I get it, I always pay him as soon as I get it.

I hate very much to send to you, but it seems as I can't help it. Please send me if you can. I am your brother in Christ.

My wife is a poor afflicted creature; hardly able to be up; and it keeps me uneasy all the time. Your brother,

——— ———."

Now, dear brethren and sisters, "Read, think, act." Let me call your attention to the following passages from God's holy word, viz: Matt. 25: 35—"I was hungry and ye gave me meat. * * * I was sick, and ye visited me"; 1 John 3: 17—"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"; James 2: 16—"And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things that are needful for the body, what doth it profit? Even so, faith, if it have not works, is dead, being alone."

When you are on your knees to-night, ask the Lord what you owe the aged men and widows we are trying to aid. Do you say, "Let their churches aid them"? You see from the above letter, that they are not helping them as they should.

We have not the funds on hand to meet our next payment. This work is heartily endorsed by your Convention, brethren. Now will not every pastor in the State send us a collection from his church or churches? We have thirteen on our list. Others are applying to be placed on the list.

This is an urgent matter. It is right, dear brethren, to help the heathen; but it is wrong to neglect our aged brethren at our very doors. Contributions can be sent direct to our Treasurer, Edgar Cheek, at Durham, or through the Convention Treasurer, J. D. Boushall, Raleigh.

Please respond, brethren, at once. We long to help the old brother that wrote the above letter, and others just as worthy and as needy. Do not show the spirit of Cain and dismiss this matter with the heartless remark, "Am I my brother's keeper?" but act the part of the Good Samaritan and minister unto him by your gifts.

C. A. WOODSON, *Cor. Sec. Board.*

Sandy Creek Baptist S. S. Association.

The next session of the Sandy Creek Baptist Sunday-school Association will be held with the Moore's Chapel church, Franklinsville, Randolph county, May 27–29, 1892.

On Friday 11 a. m., Rev W G King is to preach the introductory sermon.

Rev W H H Lawhon is to preach the annual sermon on Sunday.

Rev G L Merrell is requested to prepare a written report on Colportage.

Prof R P Johnson on Sunday-schools.

Rev James Jordan on Baptist Orphanage.

Brethren W C Douglass and T M Robertson tell "Why our Sunday-schools are not more successful."

Revs W T Jones, J Q Smith and S Gilmore tell the "Need of thorough Scripture teaching."

We will write to Dr. T. H. Pritchard to be present, or send some one to give an address on "Centennial of Missions."

Each church should send delegates with contributions for Orphanage, Association Missions, and Sunday schools.

It is specially requested that all pastors of this Association be present, and also every member of the Executive Board,

O. T. [illegible]

Ore Hill, May 3, 1892.

Liberty Union Meeting.

On Friday before the fifth Sunday in May, 1892, the Union will begin with Jersey church, one mile south of Linwood, Davidson county.

The introductory sermon will be preached by Elder J. K. Fant.

PROGRAM.

1. How can a Sunday-school be kept up in a thickly-settled neighborhood? Speakers—O W Davis and Elder J M Bennett.

2. Are our Sunday-schools doing what they ought to do in the mission work? Speakers—Jefferson Lanning and Elder H Sheets.

3. What are the relations between the Sunday-school and the church? Speakers—R D Cross and Elder J D Newton.

4. Should we use Sunday-school helps? and, if so, to what extent? Speakers—Elders J A Summey and H Morton.

JAMES SMITH, *Mod.*

R. D. CROSS, *Sec.*

Eastern Association.

SOUTHERN UNION.

This body will meet with Salem church, Onslow county, on Friday before the fifth Sunday in May, 1892.

Rev R E Peele will preach the introductory sermon at 11 o'clock a m.

The following are the subjects for discussion:

1. What Should be Our Interest in the State Mission Work? Speakers—Revs R E Peele and M C Walton.

2. Should all Professing Christians be Engaged in the Sunday-school work? Speakers—Brethren H A Bland and D J Corbett.

3. What are the Layman's Christian Obligations Compared with those of the Gospel Minister's? Speakers—Rev J B Barlow and Bro J T Bland.

4. Have We Reason to be Encouraged in our Efforts to Evangelize the Heathen? Speakers—Revs T H Pritchard and S D Swaim.

SECRETARY.

WESTERN UNION.

The Western Union of the Eastern Association will be held with the church at Mt. Gilead, Sampson county, N. C., on May 27th, 1892.

Opening sermon by Rev Chaney Wells.

The following topics will be considered:

1. The Need of Thorough Preparation for the Ministry. By Rev R C Sandling.

2. The Duty of the Churches to Aid Worthy Ministerial Students. By J C Slocumb.

3. Ministerial Support—How Best Secured. By Rev W L Bilbro.

Sermon on Sunday by Rev J. L. Stewart. Collection for Ministerial Education.

O. P. M.

A Customer Secured.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest style; and the man seemed inclined to take them. When the goods had been examined and the bargain was about to be concluded, the customer inquired:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of later style, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods, and kept a good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth is a sure foundation.—*Safeguard.*

Hints to Church-Members.

Religious life needs culture. Nourish it by the study of the Bible, by prayer, and by the faithful performance of christian duty.

Make it a rule to attend at least one devotional meeting a week, besides the Sabbath services.

Connect yourself actively with some department of church work.

Consecrate to Christ's service some definite proportion of your income, as the minimum of your gifts.

Keep yourself informed as to the progress of Christ's kingdom throughout the world.

Remember the Sabbath day to keep it holy.

Cultivate, so far as you can, the acquaintance of your fellow-members in this household of faith.

In your business and your recreations, let your light shine. While in the world, be not of it.—*Anon.*

The greatest evils in life have had their rise from something which was thought of too little importance to be attended to.—*Bishop Butler.*

It never pays to do in private what you would be ashamed to have known in public.—*Exchange.*

The greatest and sublimest [illegible] simple patience.—*Horace Bushnell.*

The Work Progressing.

Dear Recorder:—I have sent circulars, bonds, &c., relative to the school to a number of brethren. I hope all will examine carefully and consider prayerfully and fill up the bonds and send to me or to Brother Pant at at once. Some are responding favorably. One of our leading brethren living in the extreme east, a minister, and by no means wealthy, writes: "I return the bond duly filled. I sincerely trust that your plan may succeed. I'm sure it ought; but brethren with ample means are often slow to respond to such enterprises, and many with smaller, are slow to see their duty. May the Lord turn their hearts to this scheme and make your school the power for good such an arrangement promises. To me it seems entirely feasible, and if accomplished, it will be more potential in our denominational development than any other agency west of Raleigh. Not to educate our Baptist girls in our own schools is in time to be swallowed up by other denominations. But I am lingering on the shadowy side. I am truly glad you are encouraged, and shall cherish an abiding interest in the enterprise, as well as pray for its success."

If all will follow the example of this dear brother, we will open next year not merely with sixty boarders and so only secure the property, but we will get the one hundred pledged, and in addition to securing the property, make such enlargement as may be needed for the accommodation of that number, and after the first year reduce the expenses for ten months to the low average of $140 per capita. Is this not a consummation most devoutly to be wished? It can be done. Send in the bonds at once pledging the sum necessary to secure the pupils, and the arrangements will be made for them. Then send the pupils at the beginning of the next school year—the last Wednesday in August—and you make its accomplishment a certainty. I appeal to all. Now is the opportunity. Do not neglect it. Do not postpone and loose it entirely. Yours fraternally,

J. N. STALLINGS

High Point, N. C., May 2, 1892.

Letter from President Osborn of the Keeley Institute.

Editor Recorder:—I have the honor to present the following for your consideration, and I trust after giving the subject matter your careful and prayerful attention it may meet with your hearty approval and endorsement.

For a number of years I have been addicted to strong drink, and I labored under the impression that I could stop drinking when I deemed it expedient to do so, or in other words when I found that it was detrimental to my health, business and happiness. I soon discovered the great mistake that I was laboring under, and that instead of being able to control my appetite, (as I had fancied myself capable of doing), the awful and dreadful reality presented itself that I was a slave to strong drink, and that strong drink was my master, and I not master of the situation.

I then determined to try Dr. Leslie E. Keeley's wonderful double-chloride of gold for drunkenness, and after taking the treatment at Dwight I find myself to-day, thanks be to Almighty God, a living monument of the Keeley cure, a cured man, a free man, restored to manhood, clothed in my right mind, and a happy man.

I represent the Institute at Greensboro as its president, and in which capacity I shall endeavor to labor assiduously for the welfare of my fellow man, and I trust be made an instrument in the hands of Almighty God to accomplish great good, (making sober men out of drunkards as the discovery of Dr. Keeley has already proven, until there shall not be left one drunkard in North Carolina.

And now to that end let me ask your prayers, and the prayers of the church, that success may crown my efforts in this grand and noble undertaking, and that through your instrumentality many may be sent to this Institute and receive the great blessing that has been vouchsafed to me. I shall be very happy to hear from you.

I am, my dear sir, with very great respect, your obedient servant,

W. H. OSBORN, *President.*

Greensboro, N. C., May 3, 1892.

Bessie H. Bedloe, Burlington, Vt., had a disease of the scalp, causing her hair to become very harsh and dry, and to fall so freely that she scarcely dared to comb it. Ayer's Hair Vigor gave her a healthy scalp, removed the dandruff, and made the hair thick and glossy.

A Model Sexton.

Josiah H. Haywood, sexton of the Church of the Unity, Boston, has recently celebrated his silver wedding. Among the incidents of the festive occasion was the reading of a letter from Rev. M. J. Savage, his pastor, in which he said:

"I propose, therefore—entirely for your own good—to suggest a few faults. If you can only manage to cure these, you will have become the ideal sexton, and you can command a salary of $10,000 a year, or perhaps more than that, by traveling with Barnum as the greatest curiosity of the age. The faults I allude to are these:

"First—You have not learned how to make the church hot and cold at the same time. You must learn how to have one pew mark seventy-five degrees Fahrenheit, and the next one to it go down where it would be uncomfortable for an Eskimo.

"Second—You do not seem to know how [illegible] free circulation, a plenty of fresh [illegible] not have any draught anywhere. [illegible] invent some way to make all the [illegible] skip the pews where rheumatic and [illegible] people sit.

[illegible] not yet acquired the art of having the church flooded with light while all the blinds are shut at the same time. This should be attended to at once, and you should not offer any such poor excuse as that it is impossible. To a sexton nothing should be impossible.

"Fourth—You must find out some way of giving everybody the best seat right in the center of the church, no matter whether the pews are full or not.

"Fifth—You must learn how to fill all the pews with strangers without making anybody 'mad' about it, and, at the same time, have plenty of room left for the regular pew-holders.

"Sixth—And, finally, you will spend your leisure time in inventing a patent church that shall be just warm enough, and not too warm; not too light, but just light enough, where all the people, whatever their mental, moral or physical condition, will be perfectly comfortable, and—crowning achievement of all—that you shall have all the seats in the middle.

"What is a sexton for, anyhow, if he can't please everybody at the same time!"—*Ex.*

Union Meeting.

The next session of the Eastern Union of the Raleigh Association will convene with Bethesda church, Johnston county, on Friday before the fifth Sunday in May, 1892.

The introductory sermon will be preached at 11 a. m. by Rev. O. C. Horton.

TOPICS.

Friday afternoon. (1) The Claims of Home Piety. Rev. J. J. Hall, D. D.

(2) What Kind of Literature Should our Sunday-schools and Church Members Use? Rev. F. H. Poston, J. M. Beaty.

Saturday, 9:30 a. m. (1) "The Need of the Holy Spirit's Presence." N. B. Broughton.

(2) Why Are Our Members so Careless about Attending Preaching and Business Meetings on Saturdays? Prof. E. G. Beckwith.

Saturday afternoon. (1) "How may we Best Guard the Doctrine of a Regenerate Membership?" Rev. O. L. Stringfield.

(2) The Progress and Needs of Mission Work within Our Own Bounds. Rev. J. W. Rose, Rev. J. L. Cottingham.

Sunday morning from 9 a. m. to 11 o'clock will be devoted to the Sunday-school work, program of exercises to be arranged by Superintendent of Bethesda school and other Sunday school workers.

Missionary sermon at 11 a. m. by Rev. O. L. Stringfield.

NOTICE CAREFULLY.

It is very important that each church be represented by delegates and contribution. Our missionaries are at work by our direction and are looking to us for the support we have promised. If we carelessly neglect them, God will hold us accountable for this want of care for his servants.

Hope every church in our Union will be mindful of our work and come with a liberal contribution.

We would once more call attention to the resolution adopted by the Union Meeting at Selma: "Each church of this Union shall be and is hereby requested to take and forward a collection by its delegates to each future session of the body; said collection to be used for Colportage and Mission work within the bounds of the Raleigh Association."

We are engaged in Associational Mission work this year, brethren, and we expect you to contribute cheerfully and liberally to build up the cause of Christ at home.

O. C. HORTON, *for Com.*

Dr. O. P. Starks of Alexander, La., says: "Had asthma from birth; tried everything; Germetuer cured me."

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*

E. K. PROCTOR, Jr., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.

Feb. 10, 1892.

Hon. H. J. Chamberlain of Chicago says: "Germeteur cured me of an old case of dyspepsia."

Resolutions Adopted by Apex Church.

Realizing the truth that our churches usually suffer loss of spiritual vitality during the years of great political commotion; and being further aware of the increased dangers which threaten us at this time, therefore

Resolved, That by God's help we will try to keep constantly before our minds the importance and the solemnity of our calling in him to the end that our christian character as individuals and as a church may not suffer by our course, nor the cause of Christ be reproached by our indiscretions.

Resolved, That we will especially seek to avoid bickerings and wranglings among ourselves, and endeavor when we feel called upon to admonish a brother to do so in love and kindness, with a purpose and desire to reclaim him, rather than demolish his arguments and expose him to ridicule and contempt.

Resolved, That we will strive to exercise moderation in all things calculated to provoke strife and contentions among us, and ever remember that we owe the most solemn duties to one another as brethren. We cannot inflict wounds upon our brethren with impunity. If we damage the christian character of a brother, or impair his influence or usefulness, we damage ourselves, our Lord and his cause.

Resolved, That man's first great duty is to his Lord, his Creator, Preserver, and Saviour; and that no avoidable cause shall draw us from his service and from those duties assigned us by him.

W. H. PENNY, JR., *Ch. Clerk.*

A veritable family medicine box, Beecham's pills.

Don't Skip the Hard Names When you Read.

Eddy was a fairly bright scholar. He could read very well for a boy of his age. He liked to read stories about birds and beasts. But he had one fault. One day his mamma talked to him about it. He would read very fast until he came to some hard word. Then he would stop, and if he could not tell at once what it was, he would skip it and go on.

"Don't skip the hard words, Eddy," said his mamma.

"Why, mamma, I don't like the hard words. I am in such a hurry to go on that I can't stop to spell them.

"That will not do, my boy," she said. "You will never be a good reader if you do not stop and spell the long words. You will never be good at anything if you do not do the hard things which come to you. When you are at work do not skip the hard things. God expects all his children to do faithfully the duty which comes to them. A boy who bravely tries to overcome hard things is a hero."

"A hero, mamma?" said Eddy, laughing. "Why, I thought a hero was a man who went to war and was a brave soldier."

"You can be a hero, dear, while you are a little boy. A hero is any one who does his best, even in such little things as spelling the hard words. You are not too young to be a true soldier of the Prince of Peace."—*Selected.*

WORTH A GUINEA A BOX"
BEECHAM'S PILLS
(Tasteless—Effectual.)
FOR ALL
BILIOUS and NERVOUS DISORDERS,
Such as Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Liver Complaint, and Female Ailments.
Covered with a Tasteless & Soluble Coating.
Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,

W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,

CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

For Sale Cheap.

A magnificent edition of the Encyclopedia Brittanica. It is well bound and is not the slightest soiled. Will sell the entire set of 25 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2500 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated April 24, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡3 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 30 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 03 p m
Leave Warsaw		11 11 a m	6 18 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		17 08 a m	
Arrive Wilson		12 10 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 08 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10.15 a m, arriving Scotland Neck 1.05 a m, Greenville 5.30 p m, Kinston 7.40 p m. Returning, leaves Kinston Tuesday, Thursday and Saturday at 7.20 a m, Greenville 9.55 a m, Scotland Neck 2.20 p m, arrive at Weldon 5.15 p m.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.15 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.30 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 7.30 a m, arrive Rowland 12.15 p m. Returning leave Rowland 12 15 p m, arrive Fayetteville 5.15 p m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.30 p m, and 11.15 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday, via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 00 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 50 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	2 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 23 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	*1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 35 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7.50 p m daily except Sunday; arrives Keysville 2.10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday, for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect February 28, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.25 p m		
Ar Greensboro	6.53 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennetsville		12.40 p m	
Lv Maxton		1.37 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7:35 a m
Ar Greensboro			10:05 a m
Lv Greensboro			10:35 a m
Ar Madison			1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	8:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:20 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:00 p m		
Lv Fayetteville	2:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Maxton		3:39 p m	
Ar Bennetsville		4:52 p m	
Lv Madison			3:45 p m
Ar Greensboro			4:55 p m
Lv Greensboro			5:15 p m
Ar Ramseur			6:15 p m

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for May:—Italy.

A Universal Prayer.

(Tune, *America.*)

"God save our fellow-men,
Save them from every sin—
Make them thine own.
From heaven, thy dwelling-place,
Look on our helpless race,
Save them through Jesus' grace,
Thou Holy One.

"O, thou impartial Friend,
On thee their hopes depend—
Thou bid'st them come.
May thousands turn to thee,
Thy true disciples be,
And ever dwell with thee
In thy blest home.

"Bless all who own thy word,
O thou, our only Lord,
'Thy will be done.'
Bid all our strifes to cease,
Let christian love increase,
Give us thine own sweet peace
Oh, make us one."

Extract from a Letter of Dr. G. B. Taylor.

"Last Saturday we had a real christian feast in which, together with the church, the angels also must have taken part, for we welcomed a new brother possessed not only of an enlightened and lively faith, but of many other excellent qualities, which, sanctified by the Holy Spirit, will be efficacious for good to the cause which, with so much enthusiam, he has embraced. He is a teacher in one of the government schools, and he has solemnly promised to inculcate evangelical principles to the youth committed to his care. While in Iglesias awaiting a change of position he encountered our colporter, Sig. Pintus, a fellow-townsman. The next Sunday he appeared at our meeting, nor did he ever miss one afterwards, while every day he was with me conversing, reading and praying, and manifesting a deep concern for his soul's salvation. He was then called to the school at Elmas, but wished before his departure to be baptized, and become a member of our church. After a vigorous examination, in which he professed his faith in Christ, and his acceptance of the truths of God's word, he was admitted to baptism and then to the Lord's Supper, after which we wrung his hand and gave him the kiss of brotherhood. We were very joyful, and asked God to give us another such day."

Ask your druggist what proprietary medicine is selling right along and they will tell you King's Royal Germetuer.

A Few Words to Our Societies.

BY A LADY MEMBER OF ONE OF THEM.

"Come, now, and let us reason together." Is our connection with the society but perfunctory? Do we pay our dues and think no further of the matter until the collector comes around again? Are we even jealous and zealous for our society that we shall give as much or more as we did last year, or as some other society does? Let me plead that this no longer be the "all" of our interest; no longer the mere paying of "dues." Let me beg you to take an interest in the work. Make it *our* work—our *Master's* work. Let us inform ourselves of what our representatives or substitutes are doing in heathen lands. Are they doing that for which they are sent? Is the Lord blessing their labors? We cannot be interested in that of which we are ignorant. When we read the "Miracles of Missions" let us encourage each other with the good tidings. Search the Scriptures for the commands, the privileges, the promises of the word. You will perhaps be surprised at the fulness of these in the Old Testament as well as in the New.

And when we read of the thousands and millions of heathen who have not heard the name of Jesus, and who are perishing daily, while we lag in obedience to the last command to his followers, to "preach the gospel to every creature," let us resolve to labor for them, to deny ourselves for them as never before. Let us pray more. The first missionary, Paul, says again and again "pray for us." The missionaries plead with us in each letter, "pray for us, pray for the new converts, pray for the heathen." Then new converts themselves set us an example, never hesitating to "pray with and for others." Let us count it but loss if we let any occasion pass that we do not use our influence for the cause. It is no excuse that we think our influence small. It is what God has given us and will increase with the using. He who had one talent was held as responsible as he who had ten. Let us labor to increase our influence.

Again, let us give as we pray, denying ourselves if need be—giving of our abundance and giving of our poverty—growing in the grace of giving, giving not because we *must*, but because we *may*. God loveth a cheerful giver. Have we but a "mite?" give it, feeling sure of God's acceptance; but be sure we are deceiving ourselves and mistaking a minimum of our abundance for the widow's "mite," which was "all she had." Will not those W. M. auxiliaries give more than "a cent a day?" Will not others who have not given that much seriously strive to do so? Each day as we read our own Bible, let us plan that we may spare or deny ourselves at least one cent for sending the gospel to the ends of the earth. The power of the many littles—the two cents a week of the "Christian Endeavors" for missions—has raised $100,000.

Oh, hasten! Thousands are perishing while we wait.—*The Missionary.*

A Good List.

Have you examined the "Catalogue of Books by Southern Authors," published by the American Baptist Publication Society? If not, it will pay you to do so. It is a brilliant array—Brantly and Boyce and Burrows and Broadus, Carter and Curry, Dagg and Dayton and Dickinson, Eaton and Fuller and Ford and Frost, Howell and Jeter and Jones and Landrum, Pendleton and Taylor and others have enriched our literature with the best offerings of their heads and hearts. Two of their publications we make special mention of, "Abstract of Theology," by Boyce; and "Gospel of Matthew," by Broadus. There is something tonical and bracing about these two publications. They put spiritual ozone into the atmosphere. Dr. Boyce's work is a genuine little theological library within itself, and it can be purchased for $3.00.

Official reports from the Vatican show that in the pontificate of Leo XIII., now in the fourteenth year, the Roman Catholic church has made substantial progress. The new positions created in the hierarchy are the following: the Patriarchate of India, 12 archbishoprics, 65 bishoprics, 43 apostolic delegations, vicarates, and perfectures. Then 10 bishoprics have been made archbishoprics. The total number of dignitaries in the hierarchy are the following: 8 Latin patriarchs and 5 of the Oriental Rite; 783 Latin Archbishops and archbishops and 52 of the Oriental Rite; 308 Titulary Bishops, 28 bishops *nullius dioceses.* The greatest progress of the church is reported from North America and England.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

A Mexican Saint.

A few miles from the village of Cos, on a little farm, lived for many years Don Abundio Rodriguez, a tall old man with straight black hair, brown skin, and the sight in one eye gone forever. With his leather jacket and pants, stockingless feet slipped into rough sandals, a broad Mexican hat, and staff in hand, Don Abundio makes a picture not easily forgotten.

When the little Protestant church was established in Cos, he became one of its most earnest members, leaving the worship of the Virgin and saints to be a follower of Jesus, and like the disciples of old, he followed him closely.

Every Thursday you could have seen him with his family in the church, (though to be there they must walk six miles), entering into the service with heart and soul. Oh, how he could sing! "Oh, happy day that fixed my choice, on thee, my Saviour and my God," was one of his favorite hymns; and if you could have watched him while singing, you would know he meant every word.

Ten years ago there were few railroads in Mexico, and when a missionary wanted to travel through the country to preach Jesus in the little towns and villages, he must go in a rough wagon drawn by mules. On one of these trips, old Don Abundio went along to drive and take care of the mules, and many were the lessons of christian love and faith he taught the missionaries on the way. In Mexico it is necessary to start very early in the morning in order to rest during the heat of the day, sometimes as early as half-past three or four o'clock. But earlier than that, this old man would wake and rise—for what do you suppose? That he might have a little time alone with God. Let me tell you of one of these morning hours, that you may know how he began every day. It is one o'clock, and in the darkness he gets down on his knees and says the Lord's Prayer; then, still kneeling, he asks, "What is the meaning of the first petition?" to which he gives the Catechism answer, and so on through all the questions and answers about the Lord's Prayer. Then rising, he sings in an unsteady voice four verses of a hymn, after which he says, "May the grace of our Lord Jesus Christ, the love of God and communion of the Holy Ghost, be this day in all our hearts. Amen."

Once he took a journey with a daughter, who living away from home, had never heard of the Protestant faith. By the time the journey was over, she too, was a Protestant, converted by his prayers and hymns.

One more story about this good old man. You must know that he is very poor, with scarcely any money, and no clothes but those he wears. Remembering this, you will appreciate what a sad thing it was when one day his blanket which Mexicans use for overcoats, was stolen. Neither the thief nor the blanket could be found, and Don Abundio was distressed indeed; but, instead of complaining, as perhaps we would have done, he only said, "The will of the Lord be done! blessed be his name for the blessings remaining."

And here is the lesson for us. If Don Abundio could bless the Lord for what to us would seem but few good things, shall not our days be full of thanksgiving for our many, many mercies!—*Selected.*

$100. Reward. $100.

The readers of the RECORDER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Character.

One mark of ripeness in character is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-christians. Bitter-spirited christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole christian church. We drag her before us and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*Spurgeon.*

Senator J. R. Lyle says: "After giving up all hopes my wife was cured of neuralgia and indigestion by Germetuer."

Will the Glad Day Ever Dawn?

When every home will be a type of heaven?

When church proselyters will learn decency?

When the gossip's tongue will cease to wag?

When the "star" preacher will go to the rear?

When the synagogue will fill up on Sunday day nights?

When business methods will prevail in the churches?

When the steady going folks will be appreciated?

When the "I-told-you-so" people will have quit the country?

When the meal in the parsonage barrel will never get low?

When every christian's life will be a sermon on the beauty of holiness?

When prayer-meetings will reach their maximum attendance in August?

When society will spurn the male profligate as it now does the female one?

When the young man will treat his own sister as he now does some other fellow's sister?—*Epworth Herald.*

The Vitality of the Bible.

The supernatural can never be disproved. The supernatural is in a higher sense the natural, it is the atmosphere in which we confess ourselves the children of God. Men say we want a Bible with no miracles, no inspiration; but the time is coming when we shall want no other Bible than one of miracle and inspiration, because it brings man nearer to God. The supernatural is the believer's home. There will always be a testing of the Bible. Reasoning men will revolve around it with their questions, but alongside of these will move those who trust, and who go on opening deeper and deeper truths to feed mankind.—*Phillips Brooks.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

An Arrow at a Venture.

One evening the Rev. Newman Hall was preaching to a crowded congregation. Somewhat aside from his usual manner, he was treating his theme in a calm and even philosophic or scientific way. Suddenly the thought flashed through his mind, "This is not what some one here may need." In an instant, and with a sort of undefined inspiration, he broke abruptly from the train of thought which he had been following, and exclaimed in some such words as these: "Perhaps there may be some poor wanderer all hopeless under the sway of intoxicating liquor who has strayed in here to night. Perhaps he has reached the point where he is just ready, and on the way to end his own life as a refuge from the horrible bondage. To such a one I call, O poor and lost one, Christ is waiting to help and save. He can and he will save and help if you but will now call upon him in your trouble and sinfulness." Having made this sudden appeal, he resumed his discourse.

Some weeks afterwards his assistant came to him and said: "I have just met a very interesting and even strange case in my visitings. I have found a poor woman, evidently near her end. She has been dissipated, and her disease is probably the result of her excesses, but she seems to be having a good hope in Jesus Christ, clearly resting on his salvation. She tells me this story. On a week-night some months since she was on her way, in her despair and agony, to one of the bridges with a fixed determination to cast herself into the river. As she went toward the bridge, she passed the door of our chapel. Seeing it lighted and hearing your voice, she stopped and stood at the door. Just then you looked up and spoke to her as if you knew what was in her mind; told her of the Lord Jesus, and urged her to come to him. She knew that you spoke to her, and she took the message to her heart. She seems by it to have been led to embrace him as her Saviour, and to be peacefully waiting till he shall take her to himself."—*Ex.*

Gov. Hubbard of Texas was cured of dyspepsia and general debility by Germetuer.

A burdened heart, with perplexing and mysterious griefs, may find the best possible relief by telling it all to Jesus. So the disciples of John when they had buried his headless body went and reported it to Jesus. John's best service to the world and to his disciples was in pointing out the Master and saying: "Behold the Lamb of God, who taketh away the sin of the world." The best service we can render our friends for the time of sorrow at our death will be in such teaching and life as will lead them to go and commune with Jesus.—*Ex.*

Gen. James Longstreet says: "I was cured of indigestion and insomnia by Germetuer."

The soul of conversation is sympathy. People should not talk to please themselves, but those that hear them.—*The Five Talents of Woman.*

When Charlemagne and his "Knights of the Round Table" were making war on the Saracens, in Africa, it frequently happened that Knights on either side would fight in single combat for the honor of their respective armies. The Saracens had been, for many years, the scourge—the dreaded invaders—of Europe, and all waged war against this common enemy.

But in these days the worst scourge that threatens us, is that dread invader, *Consumption.*

Consumption fastens its hold upon its victims while they are unconscious of its approach. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If taken in time, and given a fair trial, it will cure, or money paid for it will be refunded.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, severe Coughs, and kindred affections, it is an unequaled remedy.

For all diseases that arise from a torpid liver and impure blood, nothing can take the place of Dr. Pierce's Golden Medical Discovery. Nothing will, after you have seen what it does. It prevents and cures by removing the cause. It invigorates the liver, purifies the blood, sharpens the appetite improves digestion, and builds up both strength and flesh, when reduced below the standard of health.

Sold by druggists, everywhere.

Chowan Association.

The Chowan Association meets with the church at Ballard's Bridge, Chowan county, May 17th, 18th and 19th.

Persons coming by steamer "Lota," from Franklin or Edenton will be met at Holley's Wharf. Those coming on the Suffolk and Carolina Railroad will be met at Chowan Station.

The ministers of this Association at their meeting in Edenton, April 6th, passed a resolution, requesting the Association to give the second day entirely to the Centennial of Missions.

A. W. BURNETT.

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other scaly, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 44th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.), Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

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Reply to Rev. R. VanDeventer.

TO THE EDITOR OF THE BIBLICAL RECORDER:

Dear Bro.:—I have read carefully the article in your issue of April 27th, by Rev. R. VanDeventer, in which, by a very ingenious array of statistics, he seeks to show that the Young Men's Christian Association as an evangelizing agency is not a success. He also attempts to show that the tendency of the Association is hurtful to the churches. I wish to say in the first place that I am a member of the Baptist church and have been for nearly twenty years. For seven and a half years of that time I have been officially connected with the Association as a salaried officer and I don't think that any of my pastors will charge me with disloyalty to my church. The Association has in its representative gatherings from time to time reiterated its attitude to the church which is that all members of Associations shall give their first allegiance and their best efforts to their respective churches. This is the policy of the Association and every member is committed to it. If it can be demonstrated that the Association in any way usurps the province of, or is, in any way, antagonistic to, the church, then it will become the solemn duty of every minister of the gospel and all who love the LORD Jesus Christ to use every power that God has given them to crush it out of existence. It is an anomalous position for a minister of the gospel to occupy to profess to be a friend to an organization the tendency of which he believes to be hurtful to the church since the church is confessedly the one divinely ordained means for the evangelization of the world. But the term church in the modern definition of the word is very ambiguous. As I understand it no one denomination nor yet all the existing denominations can claim to be the visible church of Christ. Christ said "He that doeth the will of my Father which is in heaven the same is my brother and sister and mother." The disciples came to Christ on one occasion and said "Master we saw one casting out devils in thy name and he followeth not us and we forbade him because he followeth not us." Christ said "Forbid him not for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." It seems to me that in the light of these utterances of the Great Teacher we may safely conclude that every organization whether it is called a church or not that has received the seal of divine approval is a component part of the church of Jesus Christ in the world. The Young Men's Christian Association does not claim to be a church but it does claim to be a part of the visible church of Christ and it has established its claim by the fruits of its work.

The aim of the Association is expressed in a resolution adopted by the World's Conference which met in Paris in 1855, and which reads as follows:

"The Young Men's Christian Association seeks to unite those young men who regarding Jesus Christ as their God and Saviour according to the holy Scriptures desire to be his disciples in their doctrine and in their life and to associate their efforts for the extension of his kingdom among young men."

As will be seen, the prime object of the Association is the salvation of young men, and only such methods are adopted as will contribute, at least indirectly, to the end in view. It has been demonstrated by experience that the so-called secular agencies employed by the Associations in the prosecution of their work have been the means of bringing young men, who were not reached by the churches, under religious influences, and eventually leading them to accept Christ as a personal saviour and united with some church. But aside from the utility of these various secular agencies as a means of bringing young men under the influence of the churches, they possess merit in and of themselves. Man is a physical, social and intellectual, as well as a moral being, and must have facilities for development along all four lines of his nature, if he is to realize the design of God in his creation. The Association simply seeks to provide for the legitimate needs of young men in these directions.

Bro. VanDeventer quotes from a pastor in New York who says that "the Association conspicuously fails to reach the very young men who must need religion." I would like to inquire what class of young men most need religion, or whether any one class need it more than another. The mission of the Association is to all young men of whatever class or condition, and is has succeeded wonderfully in reaching some classes of men who, by reason of their occupation, are almost wholly deprived of church privileges, such as railroad men, miners, army men, commercial travelers, and college men.

The charge is made that the Association tends to draw young men from their churches. I have shown that the policy of the Association, as set forth in the official declarations of its representative gatherings, is to emphasize the priority of the claim which the church has upon the affections and service of young men. There may be some individual cases where young men have shown more interest in Association work than in church work, doubtless because they were not assigned to any work in their churches; but investigation will prove that the young men who are most active in the Association, as a rule, are most active in their churches.

It is charged that the training of the Association unfits young men for church work. There is no organization in the world except the church that is more loyal to the Bible than the Association. It is the only manual of tactics which the Association employs. If so be skilful in the use of the Sword of the Spirit, unfits young men for church work, then we plead guilty to the charge preferred.

[illegible] that a young man who works [illegible] Association, whether as an active [illegible] or as General Secretary, has to give [illegible] peculiar denominational views. [illegible] that with souls dying all around [illegible] point them to Christ without insisting that they shall accept our own peculiar denominational views? Cannot the plan of salvation be presented from God's word without giving it a denominational coloring? If this is true, then we have indeed made but little progress towards the realization of the desire of the Master, "that they all may be one even as we are one."

The criticism is made that religion is not made prominent in the Association. It is true, that with the marvelous growth and development of the Association, and expansion of the work to its present proportions, and the effort to reach young men along all the many lines of their nature, there would seem to be an undue emphasis placed upon the so-called secular features of the work. And, indeed, it is a difficult problem to prevent the means from obscuring the end. And were it not for the fact that the control of the Associations is and must always remain in the hands of christian men, this would prove a rock upon which the work would go to pieces—nay, more, would long since have been wrecked.

But statistics show that with the marvelous increase of gymnasiums, reading rooms, libraries, educational classes, receptions, entertainments, &c., there has been more than a corresponding increase in the number of Bible classes and religious services, and in the attendence upon these services.

With regard to the criticism upon the games in use in Association rooms, I would only say, that the policy of the Association is that only such games shall be adopted as will be endorsed by the conservative christian sentiment of the community, and such as can with perfect propriety be played in any christian home. Nothing that savors of, or conduces to, the gambling spirit is tolerated in Association rooms, and every precaution is taken to prevent anything of the kind. With regard to the Association doing a work that the church cannot do, I would say that the church did not do it. The young men, as a class, were largely outside the church. The work that the Association is designed to do could perhaps be done by the churches in their individual capacity, at least to some extent, but such an arrangement would involve a much larger outlay of money and effort, and the results accruing would not be correspondingly increased. Hence, on the ground of economy alone, even if there were no other reasons (which there are), it is wiser for the churches to unite, not upon an undenominational but and inter-denominational basis, in this work.

The principal point in the article by Bro. VanDeventer seems to be that the results of Association work in the aggregate, in the number of young men who are known to have united with the churches directly through the instrumentallity of the Association, are not commensurate with the amount of money expended. I admit the fact that, under favorable conditions, the reaping will be in proportion to the sowing. And I know that I voice the sentiments of all true Association men when I say, that I deplore the fact that the visible results of our work are not larger, and I trust that the criticism will have a salutary effect upon the work in creating, upon the part of Association workers, a deeper spirit of consecration. I take comfort, however, from the words of the Master, "Be thou *faithful* (not *successful*) unto death, and I will give thee a crown of life" And again, the wise man says in Ecclesiastes 11:6, "In the morning sow thy seed, and in the evening withheld not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good."

But there is a reason for the apparently small visible results of Association work. The brother only gives the statistics of young men who have been reported by the Associations who are known postively to have united with the churches as a direct result of Association effort. In many instances, young men are awakened to a sense of their condition in some religious meeting of the Association, but do not manifest it publicly, and afterwards unite with the church, and of course the Association does not report such cases. In innumerable instances, young men who profess conversion in Association meetings, and express their purpose to unite with some church, are referred to the pastor of that church, and he fails to follow the case up, or, if he does, failes to report to the Association. There are, also, a great many strangers and traveling men who profess conversion in our meetings, and it is impossible in all cases to follow them up. Then, there are large numbers of college students who profess conversion in college Association meetings and unite with the church on their return home. So it will be seen, that the statistics of young men who are known definitely to have united with churches, as a result of our work, is not a fair standard by which to judge the work, as it represents only a small percentage of the actual visible results.

I cannot give the exact number of professed conversions in the work in our State during the past year, but I know it will foot up at least three hundred. If a young man publicly professes faith in Christ in our rooms, we have a right to report it as a conversion. But, in conclusion we are not under the necessity at this late day, of demonstrating our right to an existence as a part of the church, since the work of the Association is recognized and endorsed most heartily by the leaders of the great existing churches. And it is hardly possible that these men, after careful observation of the work and a close study of the fundamental principles upon which it is based, and the place which it occupies in the world, should be entirely deluded. Hence, the Association can and will exist, and will continue to help rather than hinder the cause of Christ.

R. E. WHITE.

Durham, May 4, 1892.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Students' Aid Fund.

Editor Recorder:—At the meeting of the Convention in Goldsboro, a number of pledges were made to the Students' Fund on behalf of district Associations. Some of these have been paid, others are not yet paid. I am now on the home stretch, doing my best to get money enough to meet the bills on the first of June, and so close the session free from debt. I write to beg the brethren who have not yet responded to remember me in this emergency, and especially that the matter may be brought forward at the fifth Sunday meetings, and if possible that a collection may be taken for the benefit of the Fund. Fraternally,

WM. H. WHITSITT.

Louisville, Ky., May 2, 1892.

Atlantic Union.

The Atlantic Union meets with Smyrna church, May 27th, 1892.

It is hoped that all our churches will be well represented, and that visitors will be in attendance. All who come by rail should reach Morehead City on Thursday evening, May 26th. Our sharpies will be ready Friday morning to sail eastward to Smyrna seventeen miles away.

PROGRAM.

Friday 2 p m—Organization and reports from churches.
7:30 p m—Sermon by Rufus Ford.
Saturday 10 a m—Colportage. J H Edwards.
11 a m—Orphanage. J C Whitty.
2 p m—Opening questioning box.
Sunday 10 a m—Sunday-school mass meeting.
11 a m—Sermon by A L Stough.
2:30 p m—State Missions. G L Finch.

COM.

Col. I. W. Avery of Atlanta says: "I was cured of kidney troubles and paralysis by Germetuer."

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28–30.
Central—Mt. Vernon ch., May 28–30.
Elkin—Rock Creek ch., June 11, 12.
Little River, Hector's Creek ch., May 27–29.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhamah ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27–29.
South Yadkin—Mocksville ch., May 27–29.
Three Forks—Cove Creek ch., May 27–29.
Union—Beaver Dam ch., May 27–29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. SIX months treatment for $5.00.

Acknowledgments.

State Missions—Elim ch, W Chowan, $1.46. Previously reported, 1,599.96. Total this year, 1,601.42.

Foreign Missions—Moore's Chapel ch, $5.00; Lenoir ch (for Rev G W Greene), 2.55; Jerusalem ch, So Yadkin, 35c; Bethel ch (for Rev G W Greene), 3.92; Rockahock ch, Chowan, 35.00; Silver Springs ch, 3.10; L Johnson, 2.00; W M S, Elm Grove ch, 1.24; Louisburg ch, Tar River, 15.32; Aulander ch, 40.02; Aulander S S, 5.00; J S Memory, Whiteville, N C, 3.00; W M S, Tabernacle ch, Raleigh, 6.10; Elim ch, W Chowan (Britton), 10.70; Wall's ch, Sandy Run, 4.82; Durham ch, Mt Zion, 41.43; Laurel Hill ch, 3.20; Thomasville ch, Liberty, 90c; Mt Zion ch, Tar River, 4.42; Mt Olivet ch, 6.00; Scotland Neck ch, Tar River, 8.00; Moravian Falls ch, Brushy Mountain, 25.00. Total, 227.07. Previously reported, 4,209.78. Total this year, 4,436.85.

Home Missions—Jerusalem ch, So Yadkin, $10.00; Sunbeams Society, Wells Chapel ch, Eastern, 1.60; Rockahock ch, Chowan, 10.00; Galeed ch, Cape Fear, 25.07; Olivet ch, 25.00; Morrisville ch, Raleigh, 5.00; Salem ch, Chowan, 2.50; Elim ch, W Chowan, 3.00; Thomasville ch, Liberty, 90c; Poplar Grove ch, 1.27. Total, 84.40. Previously reported, 1,574.98. Total this year, 1,659.38.

Havana House—Bethel ch, Eastern, $6.00; Sunbeams, Reidsville ch, 3.50. Total, 9.50. Previously reported, 3,307.11. Total to date, 3,316.61.

Education—Jerusalem ch, So Yadkin, $5.80; Yeopim ch, Chowan, 10.00; Aulander ch, 7.98; Salem ch, Chowan, 5.00; Dr Timberlake, 1.00; Gardner's ch, 1.95; Rev W B Royal, Wake Forest, 5.00; Rev W H Edwards, ditto, 5.00; Caswell ch, 1.80; Bogue Chapel ch, Cape Fear, 50c. Total, 44.03. Previously reported, 900.26. Total this year, 944.29.

Orphanage—Rockahock ch, Chowan, $7.40; Poplar Creek S S, 5.00; First ch, Raleigh, Central, 15 00; Salem ch, Chowan, 4.80; Cashie ch, West Chowan, 1.49; Gardner's ch, 10.91; Bogue Chapel ch, Cape Fear, 1.75. Total, 45.35. Previously reported, 526.14. Total this year, 571.49.

Ministerial Relief Fund—Louisburg ch, Tar River, $3.90.

Sunday-school—Cashie ch, West Chowan, $1.95; Goldsboro ch, Eastern, 4.00. Total, 5.95.

J. D. SOUTHALL,
Treas. B'd, State Convention.

Raleigh, May 7, 1892.

Rev. M. C. Cole, New Orleans, says: "Germetuer cured me of rheumatism and indigestion."

Consumption carries off many of its victims needlessly. It can be stopped sometimes; sometimes it cannot.

It is as cruel to raise false hopes as it is weak to yield to false fears.

There is a way to help within the reach of most who are threatened—CAREFUL LIVING and Scott's Emulsion of cod-liver oil.

Let us send you a book on the subject; free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

SELECTIONS FOR WOMEN'S VOICES
160 pp. Choice Music. $1.00 postpaid.
NEW MUSICAL CURRICULUM
Leading Piano Instructor. $2.75 postpaid.
CAN YOU
CHILDREN OF THE YEAR
For Children's Day. 5 cts. postpaid.
POPULAR COLLEGE SONGS
130 pp. Latest and Best Songs. 50c. postp.
READ BETWEEN
THE THOROUGH BANJOIST
Best Banjo Instructor. $1.00 postpaid.
GOODRICH'S MUSICAL ANALYSIS
For Analyzing Music, etc. $2.00 postpaid.
THE LINES?
THE JOHN CHURCH CO.
74 W. Fourth Street, Cincinnati. 13 East 16th Street, New York.
Root & Sons Music Co., Chicago.

Notice.

Having qualified as Administrator of the estate of Francis Lee, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me at Wendell, N. C., on or before the 12th of May, 1893, or this notice will be plead in bar of their recovery.

D. T. LEE, Adm.

$525 Agent's profits per month. Will prove it or pay forfeit. New articles just out. A $1.50 sample and terms free. Try us. Chidester & Son, 28 Bond St., N. Y.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool On How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & CO., 340 N. Cherry St., Nashville, Tenn.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee 25 cts., send stamp for blanks. AMERICAN BUREAU OF EDUCATION, Miss CARTER, Proprietor, Cole Bldg., NASHVILLE, TENN.

Young Man
if you expect to keep up with the procession and make friends, keep a supply of
OLD VIRGINIA CHEROOTS
in your pocket. They are the PASSPORT TO GOOD SOCIETY.
Five mild, pure smokes for ten cents. 19

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

Write for samples and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

S. S. Convention, South Yadkin Association.

This body will assemble at Mocksville, N. C., on Friday before the fifth Sunday in this month.

At 10 o'clock a m, sermon by Rev. W J Hopkins.

2:30 p m. Reading and discussing reports from the Sunday-schools.

Preaching at night.

Saturday 9:30 a m. Prayer and praise conducted by J B Newton.

10 a m. State Missions, and the Duty of the Sunday-schools thereto. By L R Carroll.

11 a m. The Sunday-school: Its Officers, their Qualifications, and by whom Appointed? Led by W A Pool.

2:30 p m. The Pastor's Place in the Sunday-school. Led by J T Alderman.

Sunday 9 a m. The Sunday-school Lesson taught by L R Carroll.

10 a m. Sunday-school address by L R Carroll.

11 a m. Sermon by W A Pool.

Preaching at night.

Every Sunday-school in the Association is earnestly requested to send delegates to the Convention. C. S. CASHWELL.

Mt. Zion S. S. Association.

This Association will convene with the church at Mt. Hermon, near University Station, Friday before the fifth Sunday in May, 1892. At 11 a m, introductory sermon by Rev Dr J L Carroll.

2 p m. The Relation of the Sunday-school to the Church, and How it may be Sustained. Rev C A Woodson and Rev J F McDuffie.

Saturday 10 a m. How can the Missionary Spirit be Developed through the Sunday-school? Rev Dr T Hume and Rev J W Watson.

11 a m. Meeting of the Executive Committee of the Association.

2 p m. The Centennial of Missions. Rev Dr C Durham and Col W A Albright.

3 p m. The Importance of having a Circulating Library and Sunday-school and Missionary Periodicals in the Sunday-school. Rev A A Butler and Rev J C Hocutt.

Services for Sunday will be arranged for by the Pastor and Deacons.

As the Centennial year has begun, let every church be represented.

Respectfully, COMMITTEE.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Camden and Currituck Union Meeting.

At the Union Meeting held with the church at Ebenezer on Friday before the fifth Sunday in January, 1892, it was ordered that the several committees be appointed and sent to the RECORDER for publication.

The Moderator has made the following appointments:

On Missions—Rev J R Herald and Brother W N Gregory.

On Periodicals—Rev N P Stallings and Brother W G Godfrey.

On Sunday-schools—Rev C A G Thomas and Brother M R Gregory.

On Benevolence—Dr R R Overby and Bro I M Duncan.

On Prohibition—Rev P S C Davis and Bro B D Taylor.

On Education—Rev J B Herald and Dr R R Overby.

These committees were requested to make their reports to the next Union Meeting to be held with the church at Beres on Friday before the fifth Sunday in May, 1892.

T. B. BOUSHALL, *Moderator*.
W. E. McCOY, *Clerk*.

Central Baptist Sunday-school Association.

This body will hold its fourth annual session with Mt. Vernon Baptist church, May 27th, 28th and 29th.

PROGRAM.

Friday, May 27th, at 11 a m—Sermon by W R Gwaltney.

Afternoon—Organization, enrolling delegates, reading letters.

Discussion—S S Finances: A P Upchurch, D C Winston.

Saturday morning—Reports of committees.

Discussion—Duties of the Superintendent: T H Briggs, Prof C E Brewer.

Afternoon. Discussion—Special Training of Teachers: Rev Dr J W Carter, Professor J B Carlyle.

Discussion—The Infant Class: W H Dodd, W O Allen.

Sunday morning—Address: History of the Sunday-school—Prof J F Lanneau.

Address: Christian Homes in Relation to the Sunday-school—Rev Dr Wm Royall.

Sunday afternoon—Discussion: Sunday-school Literature—N Y Gulley, J D Boushall.

Each Sunday-school in the Association is entitled to five delegates besides the pastor of the church and any ministers among the membership. We hope there will be a full attendance.

E. G. BECKWITH,
J. R. JONES,
J. F. LANNEAU,
Committee.

Richmond Union.

The Richmond Union will convene with the church at Saron on Saturday before the fifth Sunday in May.

The subject of Ministerial Education will be discussed, and the balance of time given to Missions.

We hope for a good attendance and an enthusiastic meeting. Let every church in the Association be represented.

I expect to leave Thursday night for Atlanta. My churches (Lilesville and Rockingham) pay my expenses. To the good sisters in Lilesville, I am indebted for this kindness.

Last year the writer was sent as a delegate from this Association. About half his expenses were paid by the Association, and the remainder by one of the deacons.

In June the same brother gave his pastor a complimentary ticket to Wake Forest commencement.

These people have a *small* pastor, whose hands are held up by three of the *largest* deacons in the State—large in body and in heart. The others, if not so large physically, are as large in soul. "May their shadows never grow less."

LIVINGSTON JOHNSON.

Rev. M. H. Wells of Birmingham says: "La grippe and rheumatism were quickly and permanently cured by Germetuer."

NEWS OF THE WEEK.

Raleigh Affairs.

The old arsenal in the southwestern corner of Capitol Square was repainted last week.

General Manager Winder, of the Seaboard Air-Line, says that to secure the Atlanta-Raleigh connection, his company has spent over $7,000,000. The greater part of this amount was expended in the construction of the Georgia, Carolina and Northern Railway.

Raleigh is to have a new auditorium. The building which will be of pressed brick, three and a half stories high and basement, will be erected on the corner of Salisbury and Martin Streets. The seating capacity of the auditorium is to be 1,150. Work will begin shortly.

State News.

The "Mock Hotel" recently burned at Thomasville is to be rebuilt at once.

The people of Rockingham have subscribed $100,000 for a new cotton factory.

The hospital in Concord, after an existence of a year, has closed its doors for lack of support.

The *Jonesboro Monitor* is the name of a neatly printed eight page weekly paper just started at Jonesboro.

Two negro children were recently burned to death in a house on the Pernell farm, eight miles from Weldon.

The North Carolina Firemens' Association will hold a convention and tournament at Asheville July 13th to 15th inclusive.

Mr. Joseph Armfield, an esteemed and the oldest citizen of Kernersville, died last Wednesday evening in his ninety-second year.

The corner stone of the Abbey Catholic church, at Belmont, Gaston county, was laid last Wednesday with great pomp and ceremony.

Miss Annie Knotts of Lilesville has brought suit for $5,000 against Mr. T. J. Ingram, of Lilesville township, for breach of promise.

James Bradshaw, a young white fireman on the Western road, committed suicide in Salisbury last Friday night by drinking laudanum.

The North Wilkesboro *News* reports that negotiations are nearly completed for the location of a $75,000 bark extract works at that place.

Governor Holt is to review the troops at Charlotte May 20th. There will be a sham battle in which ten companies are expected to participate.

The House public building committee has reported favorably upon the bill appropriating $40,000 for a public building for Elizabeth City, N. C.

The Newbern *Journal* states that the oyster canning season is over, and that the amount of work accomplished is small as compared with last season.

The Southern Red and Brownstone Company was organized at Sanford recently with a capital of $50,000. The officers and stockholders are Philadelphians.

Richard M. Shaw, aged sixteen, a student at Horner's School, Oxford, son of Dr. H. M. Shaw of Shawboro, was drowned in a fish pond at Oxford last Thursday.

Mr. T. J. Holt, a young man formerly of Pittsboro, N. C., was run over by a train near Richmond, Va., Tuesday of last week. One leg was cut off, and he died Tuesday night.

It is probable that the C. F. & Y. V. railway shops will be built at Fayetteville during the summer. The estimated cost is $110,000, and they will cover twenty acres of ground.—*Ex.*

Tymon Purdie, the negro who murdered Mr. Ed. Cain in W. G. Dunham's barn near Elizabethtown Thursday night, April 28th, was lynched at Elizabethtown on the night of the 1st inst. by about one hundred masked men.

A $5,000 stock company has been organized in Charlotte to start a creamery. The factory is to be completed in sixty days. The full capacity of the factory will be 700 pounds of cheese and 600 pounds of butter a day.

Mr. Sam Jordan, while crossing Dan river at Staton's ferry Monday morning coming to Milton, had the misfortune to drop $135 out of his pocket into the river where the water was about eight feet deep.—*Milton Enterprise.*

The Confederate monument erected in the court house square at Concord was unveiled by four little girls on the 6th inst. in the presence of a very large crowd. Maj. W. M. Robbins was the orator of the occasion, and delivered a patriotic address.

Mr. Z. W. Whitehead, editor of the *Fayetteville Observer*, has sold an interest in the *Observer* to Hon. E. J. Hale, the only surviving son of E. J. Hale Sr., the original founder of the paper in 1825. Maj. Hale is considered one of the strongest writers in the South.

Mr. W. B. Glenn of Winston, who has been an inmate in the State hospital at Morganton for some time, died at that institution last Wednesday. Before the cloud came over his intellect not quite two years ago, he was considered one of the ablest lawyers in the State.

A large whale was sighted off Morehead Tuesday morning of last week. About a dozen boats equipped with fifty-two men chased the monster until the evening. The whale escaped, but it is thought he will die as two bombs were fired into him and he was also repeatedly harpooned.

A disastrous fire occurred in Newbern last Thursday night. The city market and wharf was destroyed, together with the stores occupied by J. F. Taylor, Jas. Parsons, Mr. Weston and Mr. White, also smaller buildings occupied by fish dealers and shippers. Loss nearly $25,000.

The east end of the round-house of the Seaboard Air-Line at Weldon fell in last Wednesday night, badly damaging an engine. The loss on the building is $1,000, on the engine $200. The building is comparatively new and was considered a substantial structure.

Dr. J. Mack Hays, who recently removed from Oxford to the national capital, has been offered and has accepted a position as assistant surgeon to Dr. Wm. A. Hammond in the Hammond Sanitarium at Washington, D. C., to take the place of Dr. Fisher, who is in bad health and will pay an extended visit to the South.—*Oxford Day.*

Davidson county was for a time the home of Daniel Boone, the great Kentucky pioneer. Ten miles from Lexington may be seen the cave once occupied by Boone as a rendezvous. Near the cave is the spot where his primitive cabin stood. Only the hearthstone of his cabin remains, and an effort will be made to have it exhibited at the World's Fair.

The *Charlotte News* learns that about June 1st the first issue of a monthly publication to be known as the Charlotte Medical Journal will appear. Dr. E. C. Register is to be editor-in-chief, and he will have an able corps of assistants. There is big capital at the back of it, and from the start will take its place among the ablest medical journals of the South.

A Weldon correspondent to the Richmond *Dispatch* April 30th says: "The excavators at the Great Falls canal unearthed a large number of Indian curiosities yesterday, consisting of pottery, needles, arrows, bones, and numerous other evidences of a once Indian camp on the banks of the Roanoke river. A large skull with receding forehead, in a remarkable state of preservation, was taken out; also, leg and arm bones.

Robert Jowers, a young white man living near Wadesboro, was shot and instantly killed by Davis Talbot, his neighbor, Tuesday night of last week. Jowers was at Talbot's fowl house about 10 o'clock attempting to steal chickens. Talbot heard the noise and went out at once with his pistol. He saw what he supposed was a dog come out of the fowl house and go around it. He hailed the object, and receiving no response fired. After calling again he fired the second time. A light was procured and Jowers was found dead with a bullet through his head.

The thirty-ninth annual meeting of the Medical Society of North Carolina will be held in Wilmington from May 17th to 19th. For the occasion the Richmond & Danville Railroad will sell reduced rate round trip tickets to Wilmington and return at the following rates from points named below. Intermediate points in same proportion. Tickets on sale May 15th to 19th inclusive, limited May 23d, 1892: Durham, $7.55; Henderson, $9.50; Selma, $5.45; Greensboro, $7.55; Raleigh, $7.05; Winston-Salem, $9.20. The Board of Medical Examiners will meet in the same city on the 16th.

Rev. H. H. Rivers, D. D., of Louisville, Ky., says: "I was cured of neuralgia by Germetuer."

General News.

A $75,000 fire occurred in Norfolk, Va., on the night of May 2d.

Two murderers were executed at Little Rock, Ark., on the 6th inst.

The Maryland Democratic State Convention is to meet in Baltimore June 8th.

It is stated that Mrs. Frank Leslie Wilde will build a $250,000 hotel at Augusta, Ga.

Tonitoba, West Africa, was destroyed by the British on April 28th. A number of men were killed.

The President has signed the act to prohibit the coming of Chinese persons to the United States.

The St. Louis (Mo.) Sash, Blind and Door Company's building was destroyed by fire on the morning of the 4th inst.

During the past year Chicago spent over $54,000,000 for 11,805 buildings, while New York expended over $56,000,000 for 2,837.

A fire which originated in a planing mill in Rushville, Ind., last Wednesday night, destroyed about $100,000 worth of property.

Charles Harris, journalist, who has written for many years under the *nom de plume* of "Carl Pretzel," died in Chicago on the 5th inst.

Charles Emory Smith, United States minister to Russia, returned to this country last Wednesday, and will tender to the President his resignation.

A cyclone passed through De Kalb county, Mo., one day last week, killing two persons and injuring others and doing considerable damage to property.

Halstead Watson, a Wall street broker, committed suicide at his residence in New York City, last Thursday night, by cutting his throat with a razor.

Heavy floods are doing great damage in Illinois. Never in the history of the State have the waters risen so high. The damage is estimated at $350,000.

A section of the cellar floor of a fourteen story building being erected in New York City, fell last Thursday, killing two men and injuring two others.

A Mr. Hunter of Nevada, Mo., has a collection of over 11,000 varieties of woods petrifications, &c., which he proposes to exhibit at the World's Fair.

Lawrence W. Scott, a keeper of several tigers belonging to a circus, was attacked by one of the animals in Reading, Pa., on Thursday and seriously injured.

Henry M. Miller, ex-treasurer of Crawford county, Pa., charged with the embezzlement of $50,000 of the county's funds, was arrested in Chicago last Thursday.

The Robinson Woollen Company of Kansas City, Mo., have made an assignment for the benefit of their creditors. Assets estimated at $1,000,000. Liabilities unknown.

A steamer loaded with 6,100,000 pounds of food sailed from Brooklyn, N. Y., Tuesday of last week, for the southeastern portion of Russia where the starving peasants live.

A train on the Santa Fe railroad went through a trestle bridge near Revere, Mo., on the 5th inst., causing the deaths of nine persons and the injury of more than twenty others.

On the 4th inst., in the town of Cleburn, Texas, while political speeches were in progress, a grand stand, on which were seated nearly a thousand people, fell, injuring thirty persons, some fatally.

A fire damaged St. Michael's church in West 32d street, New York, to the extent of $50,000 last Thursday. One thousand four hundred children in an adjoining school were marched out without panic.

In a little Catholic church in New York City last week was exhibited what was claimed to be a portion of the arm of Anne the mother of the Virgin Mary. Thousands of devout Catholics viewed the relic.

A cyclone, ten miles south of Topeka, Kansas, on the night of the 2d inst., did considerable damage. Several persons were killed and a large number injured. Hail fell in quantities, destroying trees, &c.

The government of Russia has offered 100,000 roubles reward for the detection of the publishers of anarchist pamphlets in which the Czar is blamed for the famine and misery now prevailing in parts of the empire.

Telegraphic reports say that the lame, the halt and the blind are again coming into Pittsburgh, Pa., in large numbers, to see Father Mollinger, the faith-cure priest. It is also stated that most of the new comers are from the South.

The rise of the Illinois river last week caused the breaking of a dyke near Pekin, Ill., fifteen miles long and protecting a strip of bottom land about two miles wide. The damage done is very great, and it is thought that several families were drowned.

Elijah Sherman, aged fifty years, who had been convicted in Bryan county Superior Court, Ga., of the murder of a young man named Butler, committed suicide in his cell last Wednesday night by butting his head against the wall and taking poison. He broke his skull.

The whole block bounded by First Avenue and the East river between 75th and 76th streets, New York, was almost totally destroyed by fire last Friday morning. The buildings were occupied by Schwarzchild & Sulzberg, wholesale butchers. Loss, estimated at $250,000.

The Light House Board at Washington gives notice that on or about June 15, 1892, in order to make it more readily distinguishable by day, the tower at Cape Charles light station, north side of entrance to Chesapeake Bay, sea-coast to Virginia, will be painted to show a red horizontal band twenty-five feet wide at a height of about sixty feet above the beach. The other parts of the tower will remain white, the lantern black.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

THOMPSON—HONEYCUTT—On April 21, at Manly Honeycutt's, the bride's father, by Rev. J. H. Hutchinson, Mr. H. P. Thompson and Miss Minnie Honeycutt.

DIED.

HOCUTT—Bro. H. M. Hocutt, a deacon of Burgaw Baptist church was called to his reward April 3d, 1892, at the early age of thirty-two. His sun went down ere it had reached its meridian, but it rank amid the prophetic splendors of an eternal dawn. If we are to know a tree by its fruits, he was truly a devoted christian. He was anxious to live that he might do more for his Master who had done so much for him, but the Lord of the vineyard said, "It is enough, come up higher." He leaves behind a sorely bereaved wife and two sweet little girls. He was laid to rest in the family graveyard beside several loved ones who had preceded him, where he sleeps till the dawning of that eternal morn.

PASTOR.

WILLIAMS—Sister Martha J. Williams, wife of A. H. Williams, departed this life March 13th, 1892. She was sixty-five years of age. Fifty years of this time she devoted to the service of her Master. In her death Burgaw Baptist church has lost one of its most faithful members. She always had a cheerful smile and a word of encouragement for her pastor. All who knew her loved her. She has left behind to mourn her loss a faithful husband and four affectionate children. May their last days be like hers.

PASTOR.

STEPHENS—On April 26th, 1892, after years of ill health, Bro. R. H. Stephens died at his residence in Wake county, N. C., in his fifty-third year. He leaves four children to mourn his loss. Bro. Stephens has been a member of Pleasant Grove Baptist church but a short while, but has lived a true christian life. He was a good father, a kind and true friend to all. We return our deepest sympathy to the bereaved boys. He expressed his willingness to go before he died, and we believe he is enjoying a better world than this. God bless, comfort, guide and gather home at last the dear fatherless and motherless children, is the prayer of the writer.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

J. H. AUSTIN.

CONSUMPTION
in its
early stages
can be cured
by the prompt
use of
Ayer's Cherry Pectoral
It soothes
the inflamed tissues,
aids expectoration,
and hastens
recovery.
Dr. J. C. Ayer & Co.
Lowell, Mass.

W. H. & R. S.
TUCKER & CO.
RALEIGH, N. C.

Spring Season,
'92.
DRY GOODS
AND
Kindred Wares.

In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out of town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

A COMPLETE
Mail Order Department.

Samples cheerfully sent, and letters of enquiry promptly answered.

GOODS DELIVERED FREE.
[Excepts Freight and Carriage.]
On all cash orders of $5 and over we will deliver goods free to nearest Express office or Railroad station.

W. H. & R. S. TUCKER & CO.
RALEIGH, N. C.

The Home Circle.

Trusting Jesus

If I could feel my hand, dear Lord, in thine,
And surely know
That I was walking in the light divine
Through weal or woe;

If I could hear thy voice in accents sweet
But plainly say,
To guide my groping, wandering feet,
"This is the way,"

I would so gladly walk therein; but now
I cannot see.
O, give me, Lord, the faith to humbly bow
And trust in thee!

There is no *faith* in seeing. Were we led
Like children here,
And lifted over rock and river-bed,
No care, no fear,

We should be useless in the busy throng,
Life's work undone;
Lord, make us brave and earnest, in faith strong,
Till heaven is won!

—*Selected.*

Little Mercedes.

It was evening in the old Spanish city of Cadiz. The hot sun had ceased to shine upon the white buildings, and the waters of the bay were tinged with the rose and violet reflections of the sunset. Little Mercedes, a girl of eleven years, was seated upon the low steps of their humble dwelling watching her mother, who was preparing the simple evening meal. "Oh, mia madre," she exclaimed, "how I wish I could have a new dress! My old one is so shabby—not really fit to wear to the cathedral service—and I am ashamed to be seen in it any more."

"My child," replied the mother, "I would gladly give you one if I could afford it, but you know we are poor, and it is with difficulty I can earn enough to procure food for us from day to day. I see no way for you to purchase the material for a dress unless you can earn it for yourself."

"That I will gladly do, my mother, if you will tell me how."

"Perhaps you might gather chestnuts for old Silvio to roast for his stall in the market," replied the mother.

"How much would a dress cost?" asked Mercedes.

"I think you would need five reals to buy the simplest material."

"'Five reals!'" exclaimed the girl. "It would take a long while to earn that amount, for old Silvio could not pay much for the nuts, I know; he is so poor himself."

However, Mercedes was determined to make the attempt, for Spanish girls, like our own, are very fond of dress and finery, and like to look well on saint's days and similar occasions. The next morning bright and early little Mercedes was up and on her way to the market, where she speedily found old Silvio lighting his fire and getting ready for his day's sales. The old man readily agreed to her eager proposal; but, as she had feared, he could pay but a small sum for the chestnuts, as his profits were very meagre and he had a hard struggle to make a livelihood. However, nothing daunted, the little girl went off to gather the chestnuts, and day after day found her at this employment.

One Saturday her little friend Carita joined her, and while she helped her in her work she told her of the new school recently opened by some good people, and to which she went every Sunday, ending by inviting Mercedes to accompany her the next day.

"What do you do there?" inquired Mercedes.

"We sing the most beautiful hymns," replied Carita, "and learn words from a book they call the Bible. It is nice," the girl added, "for they explain everything, and make it much more interesting than the dull catechism we say to Father Pedro."

Mercedes was anxious to go to this wonderful school, and, as her mother consented, Carita called for her the following day. She found a pleasant room in which some thirty or forty children were gathered, with several ladies and gentlemen for teachers. She was greatly delighted with the hymns in her own musical language, and listened attentively to the Scripture lesson. From that day Mercedes was in her place each Sabbath, and soon learned to join in the hymns with the others. Some of the children had Testaments of their own, and she longed to possess one, that she might read its precious words herself. Upon inquiring the price of a Testament, she was told it was five reals—just the sum she had almost earned for her dress.

She went home very sober that day, for she had much to think of. Could she give up the dress for which she had worked and waited so long? For a time she felt as if she could not, but then she thought of the beautiful words she heard in Sunday-school, and how good it would be to read them for herself. She asked her mother, who told her to do as she chose, as the money was her own. After a while she decided in favor of the Testament, and as soon as she had earned the last real she carried them to her teacher, and received a neat little copy of the New Testament in Spanish. Her joy was great, and she forgot all about her shabby dress as she hugged her treasure to her heart.

This is a true story. Mercedes is a real little girl in that Spanish city, and the facts are all as related. I wonder how many of our readers would prefer buying a Testament with their earnings to having a new dress, especially if they were as poor as Mercedes and had no other means of getting the former.—*Well-Spring.*

I Use it Myself.

[illegible], Fort Valley, Ga., one of [illegible] druggists there, states that he [illegible] Rogers' Huckleberry Cordial [illegible] in himself, and knows [illegible] for bowel troubles.

Profane Swearing.

Of all habits it would be difficult to name one that has less reason by provocation in it than that of using profane or vulgar language. When coolly viewed, the act of one human being calling violently on his Maker to deliver over his fellow man to condemnation is wicked in the extreme; it is a vain and irreverent use of his Maker's name, and it is the expression of a harsh and infernal wish. But leaving the wickedness out of the question, it is useless and irrational; it brings no pleasure, nor comfort, nor release. No profane swearer is ever the wiser, richer or happier for his curses. He may curse his enemies for a lifetime, without turning one hair of his head white or black by the process.

Our language furnishes all the words and terms needed to give strength and vigor to expression without resorting to oaths and curses. All the words needed to express indignation and wrath even are found in it. An oath does not give strength and emphasis to the troubled man's yea; and all the oaths and maledictions that can be imagined cannot give an atom of strength to the liar's nay. Swearing is chiefly a habit; the oath which the well-bred man utters in a moment of passion of vexation may be palliated, for it is perhaps like an accident, but for the foul body of oaths and curses that the habitual swearer pours out in ordinary conversation or on slight provocation, there is no shadow of excuse, but a shame to himself and a disgust to his acquaintances. Some men are such slaves to this vicious habit that they swear without knowing it; they converse in a dialect of oaths. They would be disgusted themselves if they could see one of their conversations taken in short-hand and put in print with coarse oaths bristling all along the line of their remarks. Profanity and vulgarity do not always go together but they are apt to. The swearer is in danger of becoming vulgar, and the vulgar man is invariably a swearer. When both habits meet in the same individual they make him intensely offensive to the pure-minded people. It is imagined by some that an occasional oath or a little vulgarity gives spice or flavor to conversation but if it does, it is a very offensive flavor. There is nothing more charming than chaste and simple language, and it is worth any man's while to cultivate the habit of testing it. An oath would not be considered a flavor to the conversation of a modest and beautiful maiden, neither can it justly hold to add to the piquancy of female conversation.—*Selected.*

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American Women and English Titles.

If the effect of English popular literature upon the young men of America is injurious, rendering them unpatriotic and contemptible, its effect upon the young woman is even more so. The extent of this injury it would be almost impossible to overestimate. For many of them the novel drawn pictures of English social life, wherein every one bows down to birth and title, and lords and high-born ladies are spoken of as if they were divinities whose recognition and favor were the chief prize of life, are utterly demoralizing, inspiring them with an impatient contempt for the simplicity of American society, in which personal worth and charm can make them queens, and with a longing to enter, even as humble suppliants, the enchanted circle where birth and title rule, and where personal worth hides behind a mask. Women thus demoralized become utterly unfit to be American wives and mothers. Their chief effort is to shape their lives on the English model; if they are poor, toadying to the rich, would be aristocratic; if they are rich, playing the arrogant English duchess to the best of their ability. Not a few of them even render themselves contemptible to men and gods, by toadying or buying (at what a price sometimes!) their way into English aristocratic circles, by shivering attendance for hours at royal receptions, in order to do obeisance to what their country has nobly repudiated; or, worse than all, by buying husbands, renouncing their birthright of freedom and equality with the best, and sinking down into subjects, liable to be called on to act as "ladies in waiting," that is, as chamber-maids. If all the sacrifices which degenerate American fathers and mothers have made to buy titled husbands for their daughters were recorded, they would form a revelation so ignominious that it would not be believed; and, after such a revelation, patriotic Americans would hardly dare to look foreigners in the face. But even without such a revelation the conduct of many of our countrywomen abroad, and especially in England, is enough to make every self-respecting American hide his head for shame. —*Prof. Thos. Davidson, in the Forum.*

Rev. Dr. Hawthorne says that he was cured of catarrh and his wife of neuralgia and rheumatism by Germetuer.

Temper.

Ruskin in a letter to young girls, says: Keep absolute calm of temper under all circumstances, receiving the thing that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is like to provoke you, thank him for it the more, as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not the least matter what happens to you—whether a clumsy school-fellow tears your dress or a shrewd one laughs at you or the governess doesn't understand you. The one thing needful is that none of these things should vex you. . . . Say to yourself each morning, just after your prayers, "Whoso forsaketh not all that he hath cannot be my disciple." This is exactly and completely true, meaning that you are to give all you have to Christ to take care of for you. Then if he doesn't take care of it, of course you know it wasn't worth anything. And if he takes anything from you, you know you are better without it. You will not, indeed, at your age have to give up houses or lands or boats or nets, but you may perhaps, break your favorite teacup or lose your favorite thimble, and might be vexed about it but for this second St. George's precept.

Rev. W. G. E. Cunningham of Nashville, Tenn., says: "Germetuer cured me of la grippe."

Woman's Rudeness to Woman.

This is written from one of the rear seats of a railroad car. The seats of the car are all occupied, but in most of the seats there is only one person, man or woman. A lady enters at the station. She does not want to sit down by some strange man. She walks down the aisle, looks inquiringly into the faces of five ladies successively, who have each monopolized an entire seat. Not one of them relaxes a muscle or makes any effort to accommodate her. Down the aisle she comes to the sixth—the last lady who is thus occupying an entire seat. At last she finds a place to sit

At the next station the car door opens again. Another lady enters and the same is repeated.

Why should women hesitate to protect and assist their own sex? Why should they so act as to drive a sister into the awkwardness of taking a seat beside some strange man, or into some other unpleasant position? [While we are penning these lines two other ladies have been forced into just such an unpleasant attitude.] Ladies want attention and courtesies—it is pleasant to receive them. Why then do they not more generally extend these courtesies one to another.—*Louisville Christian Observer.*

The Training of Boys.

The great want to-day is not opportunities, but the power to grapple with hindrances to obtain the desired objects. The men who are filling leading places in the various callings and pursuits of life are usually those who in their youth had to battle with adversity and meager opportunities, and who, by the force thus developed, have risen to their present high stations.

It is interesting to note that on this principle the sons of the royal family of Germany are required to learn a trade, some manual industry, that they may learn self mastery and be able to endure hardship. A self-indulged, easy going boy, who never knew one act of self-denial, promises little in the years of mature manhood. The boy is father to the man in that sense—*Presbyterian.*

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Mysteries, Real and Imaginary—No. 2.

DEATH.

God has seen fit not to tell us much on this subject that we should like to know. He has made it clear, however, that death does not mean extinction. "It is appointed unto men once to die, but after this the judgment," means that there is something in man that survives physical dissolution. Then we are told that the spirit returns to God who gave it; Christ committed his spirit to the Father and assured the thief that he should be with him that day in Paradise. Stephen called upon the Lord to receive his spirit, and Paul declared, just before his death, that it was far better to depart and be with Christ, and said, moreover, that for him to be absent from the body was to be present with the Lord. I know some try to explain away Christ's assurance to the thief by what he said to Mary on the morning of the resurrection; but it is evident he meant by this, that he had not ascended since his resurrection. That man is a spirit is involved in the fact that he was made in the image and likeness of God. The body, all through the Scripture, is recognized as only the temple in which the man dwells. Then God declares that he is the God of Abraham, Isaac and Jacob, and that he is not the God of dead men but of the living, and Jesus said of little children that their angels do always worship before the face of my Father in heaven. Add to this these facts: the friends and brethren of Peter thought Rhoda had seen his spirit; the experience of millions of believers who have seen their loved ones on the other shores as their souls were leaving their bodies; the parabolical teachings of our Lord, and the evidence is overwhelming. It is, therefore, apparent that all Scripture which refers to dead men as silent and ignorant, speaks of their bodies. Take, for example, "For there is no work, nor device, nor knowledge, nor wisdom, in the *grave* whither thou goest." It may throw some light on this subject to look at man from a Scripture standpoint. He is a dual being, namely, body and spirit. The soul is simply the *life* of this dual being and refers to his animal or spiritual life, and sometimes to both.

This leads us to the discussion of the next subject:

HELL.

There is a disposition, just now, to blot this place out of God's universe, but the tendency proves its existence. We not only find it in revelation and in nature, but in every human breast. There is something deep down in each of our hearts that says, if there is not a hell there ought to be. If sin is a fact, then hell is a reality, for hell is only sin run to seed. Our translators have greatly mystified this subject. There are two words in the original, one referring primarily to the grave and secondarily to the place of the departed, whether heaven or hell, the other referring primarily to a place outside of Jerusalem where the filth and waste of the city was burned, and secondarily to the unquenchable fire prepared for the devil and his angels. Some theologians have made much of the literal meanings of these words, but to handle the word of God in this way is to destroy it, and, indeed, to render all language meaningless. It is like taking an instrument to pieces to find the music, and then swearing there is no music, because this process does not reveal it. Some have asked, "Do you believe in a literal fire?" Yes, or something worse, for if fire is only a figure, God deliver us from the reality! Others ask, "Do we go to our final place of abode immediately after death?" Yes, so Jesus taught in the parable of Dives and Lazarus, and in his assurance to the thief on the cross. Objectors ask, "Why, then, the general judgment?" Because God wishes the assembled universe to see that he has been just in the condemnation of the wicked and the justification of the righteous; and standing there in our resurrected bodies, we shall be witnesses for or against ourselves according to the character we carry out of this world. And it seems to me the most awful hell that can ever horrify any soul is to stand there unwashed by the blood of Jesus. Once more, we are asked, "Is the punishment everlasting?" Yes, because sin is continuous, and evil men and seducers wax worse and worse. Dives neither desired nor promised to do any better, only prayed for a little relief and did not go to God for this. He plead that Lazarus might be permitted to do as much for him there as he had done for Lazarus here. Abraham reminded him that he was abiding by his own choice, and that the fixedness of that choice was the hopelessness of his condition.

HEAVEN.

We know as little here as other-where, but what little we do know is exceedingly precious, aye, a very heaven on earth; as little as it is, we cannot tell it. Words tremble and break down under the far more exceeding and eternal weight of glory that overwhelms us as we view from afar the third heaven where God resides—that holy, happy place, that glorious city whose builder and maker is himself. But it is not so much the place as the condition of its inhabitants. "Now are we the sons of God, and it doth not yet appear what we shall be, but when we shall see him we shall be like him." Then I have thought, or have tried to think, of the ecstacy that will fill our souls when we see Jesus. Words fail me here, for to utter my soul would lift me into glory. Some have never felt the joy of which we speak, they neither hope to know the Saviour, nor themselves, nor their loved ones and friends in that world of bliss, for not to know each other is not to know one's self or the Saviour. The long list of names in Scripture, and the register in heaven, are meaningless unless we retain our identity. What is the use of my going to heaven if I am going to be something other than myself, knowing nobody and nobody knowing me? "But," the objector says, "how could I be happy to know that my loved ones are damned, or to know those I had wronged?" You do greatly err, my friend, not knowing the Scriptures Our sins are blotted out, and as to our loved ones who are lost, we see them as God sees them. They have lost all that we loved in them, are spiritual corpses that are at once repulsive to themselves and to us. This is why they call upon the rocks and hills to fall upon them and hide them from the presence of him who sitteth upon his throne, and to whom all hearts are revealed. If Christ can be happy who died for them, you need not be uneasy about yourself. If his compassionate heart is not troubled, you can rest assured about yours. Bear in mind that a soul can never be damned till it has rotted, till it has lost all of the image and likeness of God, and is of its father the devil—in his image and likeness. To go to heaven means to be like God, to go to hell means to be like the devil. To go to heaven you have to crucify the body, to go to hell you have to crucify the soul which means the loss of both body and soul in unending agony.

R. E. PEELE.

Feeling in Religion.

Feeling is of just as much use in religion as steam is in an engine—if it drives the engine, it is good; but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people that seem to be like yard engines, that never go anywhere, but keep puffing and blowing and hissing, and running up and down side-tracks, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them after our measure: but fine feelings, quick responsive sensibilities—do you not know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sunday in church to be religious.

My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling: religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious that way.—*Joseph Parker, D. D.*

What is the Bible to You?

Tell me what the Bible is to a young christian, and I will generally tell what he is. This is the pulse to try—this is the barometer to look at if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence when the word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease. Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—*The Sunlight.*

Govern your thoughts when alone and your tongue when in company.—*Kempis.*

Consecration.

"Consecrate yourselves to-day to the Lord." Ex. 32: 29.

Fill your hands to the Lord. According to the Jewish ritual when a person was dedicated or consecrated to the Lord, his hands were filled with some present suitable to offer unto God. Hence the term consecration signified "filling up." It was an orientalism also, for every inferior when he appeared in the presence of his ruler, to bring a present in his hand.

The doctrine of consecration, as it progresses in Scripture, takes on a complex aspect. In the New Testament it reveals several distinct phases. Not apprehending this great truth in its full symmetry has led to many extravagances in christian experience.

Desire to be free from the dominion of sin is surely to be coveted more than the love of sin; and striving after holiness more to be desired than indifference towards it. Nevertheless, the soul seeking an experience of decided consecration is exposed to many serious dangers. The subtle foe is ever on the alert, ready to supply base imitations for genuine experiences. Therefore we should try every spirit, and test every confession of a professedly surrendered soul with the unerring word of God. Nor need we hesitate to condemn as false any theory or experience which makes self the prominent factor in consecration. Thinking about self, speaking of self, and glorying in self, are fruit which grow on other trees than those of the divine Husbandman's planting. Nor are we far from dangerous ground when emotions or ecstacy, produced by whatever cause, become the soul's pursuit. When such is the case, we probably shall soon drift into the spirit of comparing ourselves with ourselves, and of secretly rejoicing in our supposed attainments. Nay, more, we shall be apt to compare ourselves with others, and esteem ourselves better than they. Pride thrives on our seeming superior holiness. The truly holy man is one who is ever ashamed of himself, and would fain dismiss every thought and calculation about self from the heart: because as a real disciple he is exercised in heart and thought with Christ, his Lord and Master. His soul hungers to know more of him, to be engrossed with his varied perfections, to realize his wonderful adaptation to every need of our whole being, to lose himself in the ocean of his love, and realize the sovereign free grace of God in his exceeding kindness to us through Jesus Christ our Lord. The seraphic Rutherford, the holy Bengel, the devoted M'Cheyne, the earnest Brainerd, were truly consecrated men: peculiar in denying and not extolling self, they exulted in Christ.

There are many things which scriptural consecration include, amongst which we may mention:

I. SUBMISSION TO THE DIVINE WILL.

The seeking and doing of one's own will is a hereditary evil in the rebellious flesh of man. It is, therefore, contrary to nature to submit to God's will, the carnal mind being enmity against God. So it is entirely of grace when one is brought not only into acquiescence, but into joyful submission to God's will. For it is possible to submit with resignation and exclaim, "Thy will be done," without rising into the higher experience of delight in the will of God. There may be a joyless philosophy in acquiescence, and a sorrowing faith even in submission, but these lie below the plane of full consecration. Nor does the sentimental spirituality of Faber, expressed in the line, "I worship thee, sweet will of God," of necessity attain to the height of actual consecration. An enlightened understanding will be occupied with God himself as the object of worship, and not with any impersonal attribute or perfection of the Godhead. And the intelligent believer will seek to know the will of the Lord through his word, not to worship it, but to obey it. "I delight to do thy will, O my God," (Ps 41: 8), was the glad confession of the truly consecrated man: and no more sobering experience is there than this, correcting our flippant boasting of things beyond our measure. The soul that cannot truly say, "My delight is to do my Lord's will," knows as yet, experimentally, but a partial consecration.

II. THE YIELDING UP OF SELF.

Full consecration includes whole-hearted yielding up of life to its rightful owner. We do not like the word "surrender." It is too rough, and savors of the highwayman exacting, or the enemy demanding. It places God as in a threatening attitude with his exactions and penalties. Nor is it happily expressive of the believer's own action in the matter of consecration. The word is "yield;" a word frequently employed of trees bearing fruit, yielding all that is in them to the husbandman. In Hezekiah's letter to Israel and Judah, calling on them to observe the Passover, he exhorted them to yield themselves unto the Lord: and in Paul's letter to the Romans he urges the same duty. 2 Chron. 30: 8; Rom. 6: 13, 16, 19. Not indeed to an enemy, but to a friend do we yield, in joyful recognition that we are not our own, having been bought with a price, and are thereby called to glorify God in our body and in our spirit, which are his. 1 Cor. 6: 19, 20.

III. HUMILITY.

Full consecration begets humility. In fact the soul is thoroughly humbled in reaching thereunto. Brusqueness of manner, haughtiness of bearing, inconsideration of others' feelings, and expectation of honor above our fellows, are forms of pride endangering a close walk with God. Our God is a consuming fire, and the nearness of his presence would utterly destroy these evil things. Who would not exchange these and every rag of the far country for the sweet pure garment of humility! This is a robe which imparts to the wearer a true sense of personal unworthiness, leading such to esteem others better than themselves, and forever destroys all highmindedness. Courtesy, gentleness, patience, contentment with mean things, and willingness to be accounted unworthy, are characteristics of humility, and therefore of consecration. The spikenard will shed abroad its fragrance, and the devoted disciple, like his master, cannot be hid. He need not therefore proclaim himself.

IV. SERVICE.

Consecration is a condition of service. Indolence, as one hath expressed it, "is the rust of the soul." There may be the service of waiting, but there will be no sluggishness, nor inertness in the life of a believer whose eye is ever on the Lord. Intellect, emotion, love, conscience, will all operate in their own departments, and co-operate under the guidance of the Spirit to serve our Lord Jesus Christ. The inquiry, "Lord, what wilt thou have me to do?" will be as appropriate on our lips as the acknowledgement of our submission in confessing "Thy will be done." Ever remembering whose we are, and by whose grace we live, may it be ours to respond to the inquiry, "Who will go for us?" "Here am I, send me." Isa. 6: 8. But, in order to enter upon this experience, we must first recognize the fact that all believers are already consecrated by the purpose of the Father, by the blood of the Son, and by the sealing of the Spirit. For consecration is separation or devotement. And as we have been already separated by the sovereign, distinct, and written action of the Father, Son and Spirit, we should ever aim at the purpose for which we are thus set apart, in cleansing ourselves from all filthiness of the flesh; in putting off the old man with his deeds; in avoiding every evil way; and in walking worthy of the vocation wherewith we are called.

Thus consecration becomes reduced to a few simple practical propositions. I cannot consecrate my old nature, for that is a dead corrupt thing, which God in receiving me, on the ground of Christ's merit, has judiciously set aside. I cannot consecrate my new nature, possessed by virtue of my union with Christ, for that from the beginning was and ever will be perfectly holy unto God. But this I can and must realize: that I have been called out from the world, and all its sin and death, to be wholly set apart and devoted for the Lord's special ownership. Thus the measure of my practical, manifest consecration will be exactly in proportion to the measure with which I apprehend God's sovereign act of consecration already accomplished upon me.—*Rev. Geo. C. Needham's "Bible Briefs."*

This and That.

This has reference to the State Sunday-school Convention held at Marion, S. C. Request was repeatedly made that some one write a brief account of the meeting to various newspapers. The Convention was called inter-denominational, but the name seemed inappropriate, if not a misnomen, as there were so few denominations inter (into) the thing. So few, in fact, that it strains the truth to speak of it in the plural number. In the closing exercises when requests were made to write an account of the meeting to denominational papers—rather paper—the singular number was used, as if there were only one such paper in the State, and the one mentioned is the one that so caustically scathed another denomination about a year ago. But that was not so mortifying an omission as was made during the meeting by one of the best speakers, who said "we have one Lord and one faith," but omitted to use that important word without which we cannot be loyal or faithful to the one Lord. But as there was emphasis placed upon the terms essential and non essential, possibly that other word is what they term a non-essential—to obedience. To be sure they did not suppose that anyone thought it essential to salvation. But then, people don't usually tell of their own wrong, and as some christians do not comply with that condition of obedience—not salvation—it was necessary for the sake consistency (?) to omit the omission.

But worse than that! They not only omitted some things, they committed the egregious—shall I say mistake!—of saying that the inter-denominational convention had stimulated and originated the denominational conventions that are being held in different places! It was stated by one of the imported speakers that four years ago there was not a denominational Sunday-school convention in North Carolina, and that now the Baptists of the State have a convention, stimulated thereto by the inter-denominational convention.

Now the writer knows from personal knowledge—for he was a delegate—that the North Carolina Baptists had a Sunday-school convention ten years ago, and has now in his possession a copy of the minutes of 1882. Why will men commit such blunders by omitting to give honor to whom due?

It is on record, too, that there was a Sunday-school convention of Baptists held in South Carolina in 1861. The idea was conceived by Col. W. H. Duncan of Barnwell, S. C. The convention was held at Barnwell C. H. the second Sunday in May, 1861, with J. L. Shuck president, and W. H. Duncan secretary. Three of the original members of that convention still survive. The president was the Dr. Shuck of African missionary fame.

But notwithstanding this adverse criticism, good was done. Prof. Hamill of Illinois fully demonstrated that the normal method of teaching is superior to many of the old stilted styles of teaching.

The writer was surprised to hear many of the preachers say they never saw that style of teaching before, and earnestly and sincerely hopes that they and the superintendents and teachers will adopt the method as far as possible and practicable. Bro. J. M. Johnson of the Marion Baptist Sunday-school has long used the normal method efficiently, and if he could devote more of his time to the work, could greatly improve his method.

Prof. Hamill is a very efficient and magnetic teacher, a pleasant and forcible speaker. Though now of Illinois, he is a native of Alabama. He wore the gray in the late war, and bears the marks of warfare upon his person.

That refers to the "erratic" foreign missionary and his colleagues. About a month ago the writer received a tract from China written by T. P. C. He thought it a little strange that a tract should be mailed direct to him from China. Now it turns out that his personal friend and school-mate is a colleague of the "erratic" brother. T. P. C. visited this place a few years ago sowing his seeds of error. But I am glad the seeds were not fertile. It seems strange that such sensible men should do such strange and "erratic" things. But then I take it that most of the other brethren, at home and abroad, have more sense than to be fooled and led astray. The Kings Mountain Association and the Foreign Mission Board have acted wisely. Most of the brethren will do to depend upon. Suppose the erratics are not returned to the foreign field, will they do for home work? Would they not cripple missions if they were home pastors? Is it not evident to these brethren that no church nor Association can possibly build up the credit or claim the confidence, financially, which our Foreign Mission Board has at home and abroad? It has this credit because the great Baptist brotherhood is back of it. Certainly we all believe in the independence of our churches, but these individual and independent churches must organize, as any other army, if we would accomplish anything worth the time or worthy of the cause. These "erratic" brethren have extreme views of what they call independence. But brethren, is it not insubordination instead of independence? It is the same kind of trouble Washington had with the colonial soldiers at the beginning of the Revolutionary war. Are we not brethren, and can we not work together?

M. J. W.

The Devil's Call.

Is it not true that sometimes the devil calls a man to preach? And when he does, he calls a man whom God would never call. And for this reason he calls him—because God does not need him as a preacher. God knows he is not adapted to the work for various reasons. He will make a much better farmer, mechanic or merchant, and in these spheres he may be pious, useful and *modest*; but as a preacher he will be a failure, or tame, indiscreet, or full of self, seeking reputation or personal aggrandizement to the detriment of the church and loss of souls. In order to establish a reputation for success he may fill the church with easy-made converts with a ruinously superficial experience. With this the devil is well pleased, for the man is fulfilling his calling. Besides, the devil may persuade a good, godly, useful class-leader to become a preacher; for if he cannot induce him to sin flagrantly, he will seek to curtail his usefulness by getting him out of the proper sphere.—*N. C. in Richmond Advocate.*

The Power of Example.

If you live in the full sunshine of Christ and have him not merely playing upon the surface of your mind, but sunk deep down in it, transforming your whole being, then some men will, as they look at you, be filled with strange longings and say, "Come, let us walk in the light of the Lord."—*A. Maclaren.*

I am told by men who have been in the Indian country that very often you will find a trail over a mountain, and you will find only one footprint, as if but one man had trod the path; and I am told that the Chief goes on and the tribe follows, and they put their feet into his footprints. Our Chief has gone on before us and left us an example. We are to follow in his footsteps; and we would have continual blessing if we did not go out of the path: the trouble with most of us is that we think our way is better than his, and we are not willing to follow in his footsteps.—*D. L. Moody.*

We are never without help. We have a right to any of any good work, it is too hard for me to do; or of any sorrow, it is too hard for me to bear; or of any [illegible] It is too hard for me to [illegible]—*Beth Charles.*

The Biblical Recorder.

WEDNESDAY, MAY 18, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PREMIUMS.

We offer to all new subscribers to the BIBLICAL RECORDER who pay two dollars in advance Russell H. Conwell's Life of Spurgeon. The book is handsomely bound and beautifully illustrated, and sells for $1.50.

We also offer it to all old subscribers who have paid up arrearages, and will pay for the RECORDER one year in advance and fifty cents additional, thus furnishing an opportunity to all of our subscribers to supply themselves with this fresh and interesting book—worth $1.50—for the small sum of fifty cents. If any may wish to avail themselves of this opportunity who have paid up their subscriptions, they can have it by paying $2.50, and their time for the RECORDER will be moved up a year.

We are very anxious to increase our circulation, and we make this generous offer, hoping that many of our subscribers who are in arrears will avail themselves of this offer, and that very many new subscribers will supply themselves with this excellent work.

WHAT IS A CALL TO THE MINISTRY?

We are verily persuaded that there is a good deal of confusion abroad in the world on the above subject. This confusion has arisen partly from the fact that there are those who are encouraged to enter the ministry as a mere matter of choice, just as they would law or medicine. They look upon the ministry as a mere profession, and hence any one who shows a gift for public speaking, or as an exhorter in his prayer meeting, is at times commended as qualified for the work of the ministry, and, with no other prominent gift except that of public speech, young men often enter the work of the ministry. Facility and readiness in public speaking, whilst very desirable, constitute no proof that a young or old man is called to preach God's word.

Again, it is sometimes the case that a young man is weak physically, and has with his weakness a good deal of personal piety. In this case, as he is too weak to farm, or follow any secular avocation that requires long and arduous application in order to meet with success, he and his friends are apt to conclude that the ministry affords him the best field of usefulness, and hence, after a time, he is inducted into the ministerial office. Now, we read that the Lord of old demanded sacrifices or offerings without spot or blemish, and the Lord needs strong, active men to do his work now. Delicate men may be called to preach the gospel; but let us never forget that *because* a man is delicate and pious it does not follow that he ought to attempt the regular work of the ministry.

Again, the zeal of the new convert will at times account for the desire to enter the ministry. A great many new converts by some means imbibe the opinion that if they would do much good in the world they must devote themselves to preaching. They forget that a man may preach privately and be a good laborer in the Lord's vineyard without publicly preaching God's word. Filled with the ardor and warmth of their new-found love they are prone to attempt a work for which they are not well qualified, either by nature or grace. We have known some good men to make serious mistakes here. They rushed into the ministry like the horse rushing into battle, and after preaching for awhile found out that they were over zealous, or mistaken, and then returned to the walks from whence they came. In such cases their zeal often cools suddenly, and they are liable to become quite cold and indifferent in God's service. In cases of this kind pastors and the more experienced brethren have a duty to perform that they ought not to neglect. The zeal of the new convert may sometimes have to be restrained in this direction, just as it may be needful to urge him to effort, later in life, in the opposite direction.

Another way by which young men are inducted into the ministry is, when their *friends* decide they ought to preach, and continue to urge it upon them until they are induced to enter the work. We remember hearing a brother who was a member of a presbytery called to examine a young candidate for the ministry say that he could see no better reason why he wished to preach than to gratify his friends who thought he ought to preach. Now we do not like the appearance of this kind of a call coming from such friends. If a man had ample opportunity to study the young man in the exercise of his gifts. A man's friends have an unsafe basis on which to build such an opinion until they see in him not only talent for public speaking, but what is vastly more important, a longing to bring souls to Christ, a zeal for God's house, and for building up his kingdom, combined, as we shall see directly, with sincere conviction on his part that the Lord *requires* this work at his hands.

Another fact will at times, we think, account for young men making a mistake in entering the ministry, and that is, they belong to what are called *preaching families*. As the sire is a preacher it is natural for all concerned to conclude that one or two of his sons are to be of the same calling. Under the Old Dispensation the sons of Levi became priests in the places of their fathers, when they passed away, and some doubtless think that the christian ministry is a continuation of the Jewish priesthood, and hence it is natural and right that the sons of preachers should themselves preach. It is true that God called the successors of the priests of old to minister in the place of their fathers from a certain tribe; but it does not follow from this that God pursues the same plan in supplying his churches with preachers. He now uses more spiritual means to impress upon the minds of those whom he has called to do this work, their sense of duty. Let us remember, then, that because a young man's father is a preacher it does not by any means follow that he should be one. It is natural in some cases that he should regard the calling favorably; but before he enters the ministry he should study the situation only the more carefully to see whether he is actuated by the proper motives.

If none of these things constitute a call to the ministry, what does constitute one—how may a young, or older man, know when the Lord has laid upon him the performance of this work? In answering this question, let us remark in the outset that a call to the ministry is more a matter between the individual and his God than between any other parties. This leads us to state that a call to preach is a deep, abiding impression made by God's Spirit upon the mind, heart and conscience of a man that he would have to perform this work. This impression may be shaken off at times, but let the subject of it go where he may, it will *follow* him; and the Lord in his own way renews it, and makes it deeper and more lasting than before. This may continue through years, but, after awhile, if the man does not yield to his conviction of duty, the Lord will in some way lay his hand heavily upon him, and he will feel, "Woe is me if I preach not the gospel." The manner in which the Lord lays his hand upon him as above intimated differs in different cases. Sometimes it is bodily affliction; again it is comparative failure in earthly business.

Hence we see that this thing of a call to the ministry is emphatically a spiritual matter. It is certainly more of a matter between the young man and his God than between any other parties. And nothing will take the place of this spiritual communion between the Lord and the man he has called. It is worth more to the man than the most wonderful gifts for public speaking without it; more than the concurrent opinions of hundreds of wise, judicious, and spiritually minded persons; more than the fact that a long line of the man's ancestors have been distinguished preachers of the gospel. One great reason why we insist on this spiritual call, this real communion between God and the man he has called to preach, is, the man needs this experience in his after life as a minister. The life of the minister, like the lives of other men, has its peculiar trials and its temptations. He at times has his seasons of despondency, and may expect to be tempted to suppose that he has made a mistake in entering the ministry. It is a great help to him then to recall God's dealings with him, and to remember how he entered the work. There is nothing that gives the preacher more boldness and perseverance in clinging to and doing the Lord's work than to be fully satisfied that the Lord has called him into the ministry.

This spiritual call to the work of the ministry is not only a great help to those that preach, but a protection to the office and work generally. We are safe in declining to ordain young or older men without it. By insisting on it, we use a divine safeguard to protect our pulpits from those who would succeed better at some other calling. "Lay hands suddenly on no man," is a wise injunction.

REV. T. O. JOHNSON, brother of Mrs. Dr. J. W. Carter, and pastor of the Baptist church in Charlestown, West Virginia, preached at the First church of this city on Sunday night last. The discourse was a very instructive and comforting one on the "Exceeding Great and Precious Promises of God," the text being a part of 2 Pet. 1: 4.

FROM OUR TRAVELLING AGENT.

MARS HILL.

For twelve months I have been watching for an opportunity to visit Mars Hill in Madison county in the interest of the BIBLICAL RECORDER. The nearest railroad station is Marshall, ten miles from Mars Hill, but having previously promised Bro. T. M. Honeycutt to meet him at Asheville, we drove over from there, a distance of twenty miles through the country. It is really restful to get off the railroad at times and take a free ride and breathe an abundance of pure mountain air, stopping almost when you will to drink from a spring at the foot of a mountain. The mountain scenery in this section is unsurpassed, and there can be no time of the year when it presents a more lovely appearance than it does this present minute. Then when we add to the rare beauty of nature the thrift and prosperity of these mountain farmers, the pleasures which arise from a trip over this section is better imagined than described, especially in the space allotted to me.

While in many sections of our State the value of farms have grown less year by year, for the reason that the fields have constantly become less fertile, here in Madison county the farms have as a rule been improving steadily for the last fifteen years, and land is now worth from $20 to $30 per acre. I asked a number of farmers about the price of land, and not one put it under these figures. I expected to find small, insignificant dwellings, but on the other hand I saw a number of large and handsome houses and an abundance of out-houses to make these homes comfortable and pleasant.

I heard very little talk on politics. The truth is, the farmers seem to be too busy getting ready to harvest the wheat and clover which is growing now so splendidly on these mountain sides and in the beautiful valleys, and preparing their land for tobacco, to take a great deal of interest in public affairs.

I made my headquarters at Mars Hill, and through the kindness of the brethren I visited several points in the surrounding country. The town, while one of the oldest in this section of the State, has received the greater portion of its strength and inhabitants during the past few years. Quite a number of new residences have been built within the past two years, and others are now going up. Mars Hill as an educational center for this section has a history full of interest to every friend of education in this county. I learned from the oldest citizens here that the school at this point was among the first, if not the first, ever started in this section of the State. But for years was done what might be called foundation work. This sort of work is, however, not to be despised. Trials, dark days and sacrifices all have their places in the history of an institution of learning as well as in the life an experience of an individual. It has been reserved to this school to receive its greatest impetus and to enlarge its scope of work under the management of Bro. Thos. M. Hufham, who has had charge of the school for the past two years. He seems to at once have made his way to the confidence and respect of all the friends of the school. The success which has attended his administration as a teacher, the zeal which he is showing in all christian work, and his efforts to help out in everything which pertains to the betterment of those around him, have fully demonstrated that this confidence was not misplaced. The session which is soon to close is the best the school has ever had. A new brick building which has cost three thousand dollars is just being completed and will be used next session. Board in the town is from $6 to $8 per month, and if what I saw at the homes of the different ones is a sample, no one can complain. Bro. Honeycutt, the President of the Board of Trustees, is very enthusiastic in his plans and hopes for the success of the school. In this he is doing a fine work as well as in his churches. Nobody is in a better position to measure the influence a pastor has with his people than a representative of the RECORDER, for wherever the preacher has a hold of the hearts and confidence of his people you will always get subscribers. Counting over my list when I reached Asheville I found I had gotten twenty-five new subscribers, most of them for twelve months.

I had often heard of Bro. L. W. Hume, and it was a real pleasure to meet him and to enjoy the hospitality of his comfortable home. He is one of the landmarks in this section of the State, and has helped largely to make whatever of history the Baptists have in Western North Carolina. His mantle will justly fall upon the shoulders of his son, John R. Hume, who is a chip off the old block, with perhaps some interest added. Then here is Bro. Jacob Smith, known to everybody as "Uncle Jacob." He is the pioneer Sunday-school man in this section of the State. In fact, he originated and conducted the first Sunday school ever held in this portion of North Carolina. Having no children of his own he raised nine of other peoples from childhood till they were grown, and he says the little orphan asylum which he carried on is now and has ever been one of the greatest joys of his life. The noble benefactions, the outcome of a long life spent in the cause of his Master, will serve to keep his old age green till he shall be called to join his companion who recently passed over the river.

I have it in my heart to acknowledge with gratitude the kind offices of many other brethren whom I met for the first time, but whom I hope to meet again. But for the present I take my leave with the most pleasant recollections of Mars Hill and of the good people of that entire community.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. M. Hilliard of Thomasville was in the city last Friday.

....Rev. Dr. S. A. Goodwin of Richmond, Va., is called to Savannah, Ga.

....Dr. T. Whitfield's church in Richmond, Va., is going to build a new house of worship.

....The South River Sunday-school Association will be held at Dunn on the 26th of this month.

....Rev. J. D. Newton of Thomasville has accepted a call to Mt. Olive and adjacent churches.

....Rev. Dr. J. J. Hall baptized three persons on Sunday last at the Raleigh Baptist Tabernacle church.

....Rev. Dr. W. A. Nelson of Aiken, S. C., was in Raleigh on a visit to his daughter last week, who is quite sick.

....Dr. C. E. Taylor of Wake Forest delivered an address at Oak Ridge Academy on Thursday night, the 12th inst.

....Bro. A. B. Ervin has removed from Lincolnton to Maiden, N. C., and wishes his correspondents to note the change.

....Rev. Dr. J. B. Taylor of Lexington, Va., accepts the call to Salem, Va., and expects to move there the first of June.

....Rev. A. C. Dixon was in Asheville last week, and preached while there, to the great delight of his many friends and admirers.

....Dr. O. F. Gregory, one of the secretaries of the Southern Baptist Convention, was unfortunately sick for two days during the session.

....Rev. J. B. Newton writes: "Rev. L. G. Broughton of Winston will deliver the annual address at Fork Academy on Wednesday, May 25th."

....Rev. Thomas Dixon delivered a lecture in the Y. M. C. A. hall, in Atlanta, on Monday night, the 9th inst., to a good house. His subject was "Backbone."

....Rev. C. G. Jones of Lynchburg, Va., has been called to the First Baptist church of Chattanooga, Tenn., and has accepted the call, and takes charge the first of June next.

....On Sunday last, Rev. O. L. Stringfield baptized nine converts into the fellowship of the Fayetteville Street Baptist church. The meeting continues with much interest.

....The reports of the Southern Baptist Convention that we have seen speak of Dr. Carter's speech on the "Moral Basis of Missions" as one of "great power," "strong and stirring."

....Rev. T. C. Johnson of Charleston, W. Va., was on a visit to Dr. J. W. Carter, his brother-in-law, last week. He stopped over in Raleigh with Dr. and Mrs. Carter on their return from the Southern Baptist Convention.

....Rev. J. L. White of Asheville, N. C., preached on Sunday night during the Southern Baptist Convention at Barclay Methodist church. After the sermon he had an after-meeting and there were ten professions of conversion.

....At the meeting of the Woman's Missionary Union during the Southern Baptist Convention, Miss Fannie E. Heck was elected President of the Union, and Mrs. Jas. A. Briggs was elected Vice President from North Carolina.

....Dr. T. S. Dunaway of Fredericksburg, Va., in a pleasant conversation with the writer on the train returning from the Convention, says he is in his twenty-ninth year of the pastorate of the Baptist church of Fredericksburg.

....Cards are out for the marriage of Mr. George P. Pell, editor of the *Yadkin Valley News*, Mt. Airy, N. C., and Miss Mary Deshazo, at "Glendale," Spencer, Va., on May 25th, 1892. We acknowledge the courtesy of an invitation to the marriage.

.... Rev. Dr. J. W. Carter, on Sunday morning last, preached a most excellent sermon to the relief society of the Raleigh & Gaston Railroad from the text, "Am I my brother's keeper?" Special seats were occupied by members of the society in a body. About three thousand dollars have been expended by the society in the way of relief since its formation a few years ago. The audience of the occasion filled the church.

....At the opening of one of the sessions of the late Southern Baptist Convention, the President stood up with gavel in hand and called out: "Is Bro. Lawhon of North Carolina in the house? If so, he will please stand up." He stood up. The President then called out, "Is Bro. Lawhon of Alabama in the house? If so, he will stand up." He arose near the other, and the President said, "There you are," and took his seat. It turned out that they were brothers, and had not met before for thirty years, and neither knew the other.

....Miss L. Lazenby of Turnersburg, N. C., in enclosing a subscription to us says: "We have secured Rev. D. W. Pool as pastor at New Hope and are learning to love him very much. We trust by his leadership under Christ to go forward in the Master's work."

....Dr. L. G. Broughton preached at the Marietta Methodist church on Sunday night in the place of Rev. C. G. Jones of Lynchburg, Va., who was appointed by the Convention, and after the sermon he had an after-meeting and two persons professed conversion.

....A copy of the Minutes of the Southern Baptist Convention reached our office on Thursday after the Convention adjourned on Tuesday night. The Minutes are well gotten up, and make a good appearance. Their appearance at so early a day is a marvel of rapidity on the part of our excellent secretaries.

....Many of our Pedobaptist exchanges are saying a good deal about Mr. Spurgeon's communion, but are wonderfully silent on the subject of his baptism. If they accept one, they ought not to decline the other. As a matter of fact, however, Spurgeon was not an open communionist, as that term is popularly used.—*Central Baptist.*

....At the Southern Baptist Convention on Sunday seven of our North Carolina preachers were appointed to preach as follows: At Trinity M. E. Church, Rev. R. T. Vann; at St. James, Methodist, Drs. Durham and McManaway; at the Asbury Methodist, Dr. J. J. Hall; at the West End Baptist, Dr. J. W. Carter; at Barclay, Methodist, Rev. J. L. White; at Stone Mountain Baptist church, Dr. J. L. Carroll.

....The great Gladstone has expressed himself against woman's suffrage. He puts his opposition on the ground that there is "a difference of social office" between the sexes. This difference he declares is based "upon causes not flexible and elastic, like most mental qualities, but physical, and in their nature unchangeable. I for one am not prepared to say which of the two sexes has the higher and which the lower province. But I recognize the subtle and profound character of the differences between them, and I must again, and again, and again, deliberate before aiding in the issue of what seems an invitation by public authority to the one to renounce as far as possible its own office, in order to assume that of the other." That is a neat way to express opposition to woman's suffrage, and it may be applied in more ways than one.

SOUTHERN BAPTIST CONVENTION.

[CONCLUDED.]

At the close of Dr. Mabie's speech on Saturday afternoon, Bro. Joshua Levering of Baltimore, in a timely and graceful speech, recounting the good things of the meeting of that day, concluded by saying, "With humble thanksgiving to God, I wish to start this ($250,000 Centennial) fund with a subscription of $5,000," and presently he added another $5,000 for his brother Eugene Levering, and the amount was increased that afternoon and night to $14,000.

Saturday night Dr. B. H. Carroll of Texas delivered a strong address on "Home Missions in America."

On Sunday, the various pulpits of the city were occupied by preachers of the Convention. Your scribe had the privilege of hearing Dr. Broadus at 11 a. m. at the First Baptist church. Nearly an hour before preaching time the house was filled to its utmost capacity, supposed to contain 1,500 people. Dr. Broadus announced his text in Judges 7: 18—"The sword of the Lord and of Gideon." He said:

The hosts were gathered at the spring. I drank out of that spring, but like all civilized Americans, I dipped my cup in the spring, and drank from my cup, didn't lap like a dog. Gideon was very anxious to be assured that the Lord was on his side before he went against the Midianites. How may we rightly assure ourselves that the Lord is on our side in any undertaking? It is a hard question. We can easily deceive ourselves. Gideon felt so. He was beating out his wheat on a rock with a stick to make as little noise as possible. The angel stood by his side. The rich young fellow didn't know what to make of it. So, many a young man now feels a strong impulse to do something for the Lord's cause, and he don't know what to do about it. Gideon wanted a sign. The fleece was to be wet with dew. Again, he wanted assurance, and the Lord was patient with him, and the fleece was dry while the dew was all around. We have no right to expect such tests as these, because we have a written revelation.

How shall we know the Lord is on our side?

1. We should seek to know thoroughly God's revelation to man. Then study the great wealth of the examples in the Bible. Seek a knowledge of God's word—a perfect familiarity with all the examples and precepts. We have to charge upon men that they do not know the Bible as they should.

2. We must look to what we call the guidance of Providence. No doubt there may be a great deal of delusion in trying to understand Providence, but it is a reality. There are many here who realize that God is guiding them. He has been leading them all the way. Providence! how wonderful that in all the great affairs of the world God cares for us. But let us be on our guard how we interpret Providence. Spurgeon gives us a sermon on Jonah, in which he says Jonah saw a special providence in the ship at Tarshish. We can easily cheat ourselves in this matter. But some will say, can it be of much service since there is dan-

ger! But that is the way in God's dealings. If we earnestly seek we shall find.

3. We may pray to God to guide us. We do not know what to say about that. A very young person came forward to join the church, and when asked how she knew that the Lord would save her, replied, "Doesn't he say he will?" Ask God to guide you. The feeblest may ask God's guidance. Do you believe in prayer? You say, we do not always get what we ask. Thank God we do not. We shall be busy in eternity thanking God for what he did not let us have. He gives us what we ask, or that which is better. If you are wise, and you were to always get what you ask, you would be afraid to ask.

Put these things together and try to have some sense—good, common sense. The best thing to have in this world is good common sense. Let us cultivate good judgment. We pray for what we want, and we think it is right. How easily we may deceive ourselves. We ought to make use of those with whom we advise, and thank God for them. That other better and more beautiful nature—Oh! how valuable is the advice of our wives in all that is practical.

Can we be certain that the Lord is on our side?

That depends on how much you mean by certain. Not as certain as that two and three make five. We cannot gain the same kind of certitude as in mathematics. How ought the persuasion that the Lord is on our side affect our efforts? It stimulated Gideon to great endeavor. The sermon closed with a tender appeal to the unconverted.

Rev. R. T. Vann of North Carolina preached an excellent sermon at Trinity church at 3:30 p. m.

We also heard a grand sermon at the First Methodist church at 8 o'clock p. m. by Dr. W. W. Landrum of Virginia.

Monday.—A resolution prevailed to appoint messengers to the Northern Anniversaries at Philadelphia. Rev. R. VanDeventer of North Carolina was among the number appointed.

FINANCIAL METHODS OF THE BOARDS.

Upon the report of the committee on Financial Methods of the Boards, Dr. Mullens of Baltimore spoke recommending the Mission rooms literature in Baltimore.

Dr. Felix of Virginia spoke in advocacy of a campaign document for the Centennial work, to be prepared and generally used. He said he had asked Dr. F. M. Ellis of Baltimore to write it.

SUNDAY-SCHOOL BOARD.

Special order is for the Sunday-school Board's work. The report on Publications of the Sunday-school strongly recommended Dr. J. A. Broadus's Catechism.

The report on Future Work and Plans of the Sunday school Board was read and spoken to at length by Dr. Willingham of Tennessee.

Dr. T. T. Eaton spoke on Sunday-school Libraries. He said he found a book in his Sunday-school library that taught divorce for the most frivolous pretexts. He could find in Baptist Sunday-school libraries books that teach infant baptism, apostolic succession and baptismal regeneration. Books start impulses in the mind that lead to resolution. The Bible itself is a book. If its moral tendency had been evil, it would long ago have wrecked the world. The books to put into Sunday-school libraries are those that teach the principles we want taught.

Dr. W. L. Pickard of Alabama made a clear, ringing speech on the Theology of the Sunday-school publications. He highly commended our Board's publications.

Dr. Gambrell said he wanted to supplement Dr. Eaton's speech on libraries. He said there are books that make a boy get sick on religion and die. We want a healthy religion. Sidney Smith said there are three kinds of people—men, women, and Episcopal preachers. I think some Baptist preachers are about as bad—neither men nor women—have no muscle. They sit around and talk with the old women and let the devil run the town. They are like the fellow who had been travelling a bad road; after a while he came to a good, smooth place in the road, and he kept going back and forth over that good piece of road the remainder of the day. Some of these preachers get on the rock of predestination, and turn round and round till some of us get mixed up. Like the boy whom his father sent to put on the wagon body, and he got it on hind part before. His father wanting to instruct him, took a piece of chalk and wrote on the foremost end a big B. "Now, see here, this B. stands for before." "Yes," said the boy—and he wrote on the other end a B.—"this B. stands for behind." He closed his speech by recommending Dr. Broadus's Catechism as a means of straightening out things on that line.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Dr. J. A. Broadus introduced Dr. F. H. Kerfoot, the Treasurer, to make a financial statement. He said that the Seminary was $200,000 better off than it was three years ago.

The following are the changes in the Faculty of the Seminary:

Dr. J. R. Sampey is made Professor of Old Testament Interpretation; Prof. A. T. Robertson is made Professor of Biblical Introduction, and Assistant in New Testament; Rev. E. C. Dargan, D. D., of Charleston, has been elected Assistant Professor in Homiletics and Latin Theology.

FOREIGN BORN PEOPLE IN AMERICA.

Monday night the report on Foreign Born People in America was read by Professor Mason of the Smithsonian Institution at Washington City. His report was a well-prepared document, and he followed it with a fine speech. He said many of us had felt impressed that we ought to go to the heathen, or do something for them, but we did not go. Now, in the providence of God the heathen have come to us, and we have the opportunity to give them the gospel at home. Dr. MacGregor of Florida and Dr. M. B. Wharton spoke on the report, after which Dr. Tichenor introduced

BRO. A. J. DIAZ FROM CUBA.

He said our work in Cuba this year has been better than any previous year. Has baptizing every Sunday night. They have a membership in Havana of 2,097 and 900 in Sunday-school. They have no persecution this year.

NEXT SESSION GOES TO NASHVILLE, TENN.

The next session of the Convention goes to Nashville, Tenn., with the assurance of an auditorium that will seat 6,000 people. Dr. W. E. Hatcher of Virginia was appointed to preach the introductory sermon, and Rev. J. M. Wells of Texas alternate.

WOMAN'S WORK.

The report on Woman's Work elicited a lively discussion.

Dr. Gambrell advocates the utmost expansion of this work in Scriptural limits. There are limitations in the Scriptures. There are no accounts of women preachers there. I draw the line right here. But let us leave this subject largely to the good sense and judgment of the women. They can be trusted. Any set of women who have raised such men as we see here to-day can be trusted. And that keen common sense that saw in us so much to admire that they were willing to marry us are not to be distrusted.

Dr. Lofton said the greatest difficulty in the way of the women was the men.

Rev. S. M. Brown of Missouri spoke to the point that God never intended that men and women should work separately in the church. "Every woman ought to be a help meet to man. All methods that are successful are not Scriptural. If so, our Roman Catholic brethren are more Scriptural than any of us. He says there ought to be no classes of men or women, no division on any line—age, sex, nor any other, but all the classes ought to work through the church, which God himself has ordained.

He was followed by Dr. S. H. Ford of Missouri, Dr. Cranfill of Texas, and Dr. J. W. Carter of North Carolina.

In his rejoinder, Bro. Brown rose to his full height and power in the defense of his position.

DESTITUTION OF LOUISIANA.

The report of Louisiana shows that twenty-one of fifty-nine parishes have no Baptist church. Five of fifteen towns of over two thousand inhabitants have no white Baptist churches. Thirty court-house towns have no white churches. There are 250,000 inhabitants of the State without the gospel. The report recommends that the Home Mission Board expend not less than $10,000 in Louisiana this year.

Dr. W. S. Penick of Louisiana spoke to the report.

LABORS AMONG THE GERMANS.

Two German missionaries laboring among the Germans in Missouri were introduced by Dr. Tichenor and made a brief address. They were brethren Heflin and F. Severs. The latter stated that all the Germans who came to this country need the pure gospel.

COLORED PEOPLE.

The report of Rev. C. C. Brown on the Colored People, which was recommitted, was read.

Dr. Gambrell stated that he could not vote for the report in its present shape, and offered a resolution as a substitute for the report, which was adopted.

It was the unanimous opinion of the delegates that it was one of the best sessions ever held of the Convention. Judge Haralson presides over the Convention as a genius who knows how to manage men and keep them in a pleasant mood. He rules so gently and gracefully that no one feels restrained. God be praised for such an officer at such a time.

Woman's Missionary Union.

This body, auxiliary to the Southern Baptist Convention, held its fourth annual meeting in Atlanta, Ga., at the same time the latter body was in session.

Every year the young auxiliary becomes a more important one; every year its meetings are looked forward to with deeper interest by the Baptist women of the South, and every year greater results from its work are expected and received by the whole denomination.

It would be a mistake to think for a moment that a separate meeting meant separation in any particular from the interests of the Convention. On the contrary, the Baptist women of the South were never more closely identified with these interests than now, and the Union's work is ever drawing them more and more into, not a nominal union, but the union that comes of a thorough understanding of these aims and purposes. The whole thought of these meetings is missionary, based on recommendations of the Home and Foreign Mission Boards of the Southern Baptist Convention.

One more word of explanation: The meetings of the Union are not analagous to the meetings of the Convention, but much more so to a meeting of one of the Boards of that Convention, with four delegates and one vice-president from each State meeting with them in an annual session.

The Executive Committee, located at Baltimore, consists of a President, a Vice-President from each State, Recording Secretary, Corresponding Secretary, Treasurer, and an Advisory Committee of nine ladies. All these, with the exception of the President and Vice-Presidents, are residents of Baltimore, where the Mission rooms are located. The Executive Committee's work in 1891 was represented by 2,757 letters, 261 postals, and the sending out of 120,777 mission leaflets, mite barrels, papers, &c., in 1,122 packages to the Woman's Central Committees of the Missions of the fourteen States connected with the S. B. Convention. The figures for this year (1892) are much larger, but they are not before us.

Since the organization of the Union at Richmond in 1888, Miss M. E. McIntosh has held the position of President, and Miss Annie W. Armstrong of Baltimore, Corresponding Secretary. These ladies have given their time and strength to the work, refusing all remuneration. The great growth of the work, under their wise and self-sacrificing management, will be shown, as far as figures can show, by the fact that the Woman's Missionary Societies of the Baptist churches of the South gave to Foreign Missions in 1888, $14,516.00, and in 1892, $25,040.37; to Home Missions in 1888, $6,728.10, and in 1892, $19,242.59.

With this brief sketch of the purpose and growth of the Woman's Missionary Union, let us add an equally brief account of the fourth annual meeting which has just been held in Atlanta. Any connected account of the five meetings, each teeming with interest, would be impossible in so brief a space. As we have said, the key-note of the meeting was missions, and all its proceedings falling in tune with this work, and we will dwell particularly on this thought.

The leading question was, How can the Baptist women of the South best aid in creating a permanent Centennial Chapel Building Fund of $250,000 for Foreign and Home Missions (this being the especial Centennial work assigned them by the Convention), while continuing and increasing their contributions to the regular objects of the Convention.

The meeting was fortunate in having with them Miss Lottie Moon and Mrs. Pruett from China, Miss Mina Everett from Mexico and Miss Joerg and Miss Clotilde Diaz from Cuba, who, with hearts warm from the Mission work on their fields, could make the sacrifices necessary to come up to the full measure of the great work planned for the Centennial Year seem small.

Miss Moon, whose heroism in pushing into the northern part of China alone and fearless, has for nineteen years been an inspiration to all who read of it, spoke with a large grasp of the subject of the vast changes that had taken place in the years of her work in China. She told of the wise regency of the Queen Mother, a woman of great wisdom, of the liberal policy of the young Emperor, now two years on the throne, of the net work of telegraph wires built over the kingdom on the eve of a threatened rebellion, and looked forward to the building at no distant day of many railroads by Chinese labor and with Chinese material. In her modesty, she refrained from giving many instances of her own career, only instancing the change in the sentiments of Northern China by relating how it was not uncommon, some years ago, for the "foreign Devil woman" to be followed by six Chinese soldiers, crying, "Kill, kill," while now she goes unmolested wherever she wishes.

Mrs. Pruett told of motherhood in missions. She said the wives of missionaries were more than missionary housekeepers. If she could not go far from home, there were within ten minutes' walk of her door ten thousand women who would never hear the gospel unless they heard it from the lips of a lady missionary. They could not go to the chapels, and it would be a disgrace for the missionary to come to their homes. In these visits, which she delighted to make, her children and theirs were the thought that drew them together. From them she could teach the love of God, for the mother heart would respond to this thought, having known only of angry gods to be appeased. She told much of the hardships of the Chinese woman's lot, and appealed from it for the sympathy and love of her favored American sisters.

Miss Everitt told of the readiness, and even eagerness, to hear the gospel which she had found in her recent work in Mexico.

Miss Joerg, an American by birth, but by relationship and years of residence closely allied with Cuba and a member of Mr. Diaz's church, spoke of his wonderful work, and especially of the school for the higher education for girls, which, through the aid of the woman's missionary societies, Mr. Diaz has this year opened in large and commodious apartments in the church building of Havana. Eighteen half-orphaned girls are now being supported in it by various missionary societies (at $120 a year), thus enabling them to insure the support of the necessary teachers and offer educational facilities to ninety-eight paying pupils, many of whom came from Catholic families. She said the great need of the school was a highly educated, middle-aged American lady principal.

Mr. Diaz, speaking to the ladies in a subsequent meeting, said he had room for a hundred Baptist orphan girls at the same rate, each enlarging their ability to offer education to others. The improvement in the class and number of the congregations since the opening of the school had been marked. The course of study and hours were as follows: 6 o'clock a. m., hymns and reading Bible. 7:30, bath. 8, dictation (from the Bible. 9, reading (from the Bible). 10, Bible recitation. 11, and the following hours until 4, arithmetic, geography, etc. He justly said they had Sunday-schools seven times a week.

Miss Clotilde Diaz, sister of Mr. Diaz, who for fifteen months has been studying in La Grange, Ga., to prepare herself for the position of a teacher in this school, told of her conversion at the age of six by the teachings of her brother just returned from America; of her persecution by her mother, then a devout Catholic, and of the organization of the first Sunday-school in Cuba at the age of eight. At her request, her brother had consented to teach on Sunday any children she might gather during the week. She watched and invited every passing child, and on Sunday had sixty children, who were formed into the first Baptist Cuban Sunday-school. She compared the conversion of her mother from her bitter opposition to earnest and untiring zeal for the cause, to the bringing to life of Lazarus, and thought it a miracle hardly less wonderful.

Dr. F. M. Ellis of Baltimore on Monday made a most stirring appeal to the ladies on the importance of their work in the Centennial year. He more and more believed that the success of the Centennial movement depended on the women. He never doubted that they would fulfill their responsibility. The Chapel Card plan he considered near an inspiration. One brick (ten cents) taken by every child connected with Southern Baptist Sunday-schools, and three by every Baptist woman, would be double the sum asked from the whole Southern Baptist Convention for the permanent building fund. He told of the collection with these from a mothers' meeting in Baltimore composed of washerwomen, factory hands and day-laborers' wives. In six weeks they gave as thankofferings $88.96. None could be poorer than they, and the influence on those who gave would be greater in blessing than even on the heathen women. He plead for one year of sacrifice—plainer clothes, plainer living, better intercourse and communion with God.

Drs. Bell, Frost and Jones addressed the body on the recommendations of their Boards as Dr. Jones aptly expressed it, appearing when these various Doctors began their addresses, and disappearing when they closed them. We would like to give some thought from each, but space forbids.

Dr. Bell's reasons for the presentation of Japan as the object for the Christmas offering for next Christmas, instead of North China, which has for four years been the object of the gifts of this gift-giving season, will interest all. They were that a new and most interesting field had recently been opened there in an island of nine millions almost unreached by other missionary effort, and that the Christmast gifts, amounting this year to more than $4,000, had come in more rapidly than men or women could be found f r North China.

The climax of the meetings was undoubtedly reached in the meeting of Sunday afternoon and took the form of a collection so free and spontaneous that it was most inspiring. The number of seventy delegates, and possibly as many more visiting ladies, had been swelled by so large a number of Atlanta ladies, that the large church, the Central Presbyterian, was filled to the doors.

It was proposed to take a collection to send to Mrs. Z. C. Taylor, who had recently returned to America to have her limb amputated at the hip, a horse and buggy, that on return to her mission field, Bahia, Brazil, she might still continue her mission work by going from house to house. Money was being sent to the desk before it was asked for, when a Presbyterian lady asked the privilege of giving the whole amount. The others were unwilling to forego the pleasure of sending some testimonial to Mrs. Taylor. It was known that she wished for a typewriter that she might use the leisure moments that necessarily must come to her from her crippled condition, in writing for the mission. By a gift of fifty dollars and other large sums, the sum needed was made up in a moment. Other gifts were suggested, and finally the ladies had to be almost restrained from giving.

The election of officers for the ensuing year, which occurs at the close of the annual meeting, resulted in the election of Miss Fannie E. Heck of North Carolina, as President; Miss A. W. Armstrong of Maryland, Corresponding Secretary; Mrs. F. M. Ellis of Maryland, Treasurer; with a Vice-President from each State, Mrs. J. A. Briggs of Raleigh, being elected from North Carolina.

F. E. H.

Important Facts from the Records.

The fiscal year of the Southern Baptist Convention closed at noon April 30th, 1892. The Treasurer of each Board, Home and Foreign, summed up their figures, which show the contributions of the churches in each State to these objects. Their reports were presented to the Convention which closed its session in Atlanta last week. From these reports we gather some important lessons.

For the North Carolina churches, at least, the figures are encouraging. The Treasurer of the Home Board received during the year in actual cash $84,[illegible]70. This was $17,682.69 more than he received the preceding year.

The Treasurer of the Foreign Mission Board received $114,825.80. This was $303.43 more than he received for the year ending April 30th, 1891.

Some of the States gave more, and some gave less, than they had given the year before to each of the Boards. The North Carolina churches are

AHEAD OF ALL THE OTHER STATES

in the advancement made in contributions to the two Boards during the past year. To illustrate: The churches of Kentucky gave this year for Home and Foreign Missions combined, $2,930 more than they gave last year; the Georgia churches $2,913.90 more than last year; the Texas churches $3,204.38 more than last year; while the North Carolina churches gave to the Boards $3,399.24 more than they gave last year. This was the largest advance over last year's work made by any State in the Southern Baptist Convention.

ANOTHER COMPARISON

is creditable to our North Carolina churches. While Virginia on one border gave this year $963.61 more to the Home Board, and $10.95 less to the Foreign Board, and South Carolina on the other border gave $616.46 less to the Home Board, and $963.08 less to the Foreign Board than last year. Our North Carolina churches gave $399.39 more to the Foreign Board, and $2,603.27 more to the Home Board than they gave last year.

IT IS NOW TIME

to turn to State Missions. It will be remembered that at the Goldsboro Convention the Board was due its missionaries about $3,000. For a number of years the Board has received for State Missions, between the Convention and the last of December, from $1,500 to $2,000, and thereby discharged its indebtedness to its missionaries for services during the preceding year. This has never been done, however, without special work on the part of the Corresponding Secretary, the pastors and the churches.

The convention at Goldsboro adopted a report signed by A. G. McManaway, T. H. Pritchard, H. W. Battle, J. B. Brewer and W. H. Gwaltney, recommending that the Board of Missions and Sunday-schools be instructed to secure the services of some suitable brother to raise the needed amount for the Havana House. Then, afterwards, by a special motion, the Convention placed the work in behalf of the Havana House on the writer, with the understanding that it was to be done at once. We obeyed the voice of the Convention, the money needed was secured and sent to the Board at Atlanta in good time. To do this, however, absorbed all of December and January, and February, March and April had to be given to Home and Foreign Missions. The results are stated above. Special efforts to secure the amount needed to pay off our missionaries in the State department have therefore been necessarily postponed to the present time. The Treasurer has, since the Convention in Goldsboro, acknowledged for State Missions $1,601.42, but of this amount about $529.04 have been paid through executive committees direct to missionaries on the field on this year's work. The amount, therefore, still due the missionaries on their work of last year is $937.62. They need every dollar of this money now. They need it badly. For many years we have secured very little money for State Missions till after the Southern Baptist Convention. This is most natural. But now let us turn to State Missions.

THE UNION MEETINGS,

to be held the last of this month, can, if they will, greatly aid us with State Missions. Will not all the pastors aid us speedily? We have done exceptionally well for Home and Foreign Missions the past year, now let us do the best things possible for State Missions. C. DURHAM, *Cor. Sec.*

American Baptist H. M. Society.

The meetings of the American Baptist Home Mission Society, May 27th and 28th will be of unusual interest. The President, Hon. E. Nelson Blake of Mass., will deliver an address. Dr. Guild, of Brown University, will throw new light on Roger Williams as the great pioneer missionary to the North American Indians.

Rev. J. S. Murrow, for thirty-three years missionary in Indian Territory, will tell what has been wrought there. Dr. J. B. Hartwell of California will deal with a question of the time: "The Chinese in America." Dr. O. A. Williams of Nebraska will speak on "The West of 1792; of 1892; of 1892." Dr. E. B. Hulbert, of the Divinity School of the University of Chicago, will speak on the relation of Home Missions to the stability and perpetuity of our Institutions. Discussion will follow.

The Centenary of the Separation of Church and State will be observed on Friday evening, when Dr. H. S. Burrage of Maine will speak on Religious Liberty in the 16th Century; Dr. J. C. Long, of Crozer Seminary, on Baptist contention for this principle in America; and Dr. R. S. MacArthur of New York on the Benefits of Separation and what remains to be done. Saturday A. M. after brief consideration of work among foreign populations, there will be a free field for discussion of the Society's thirty years work for the colored people, with a consideration of its future policy.

Dr. A. H. Strong, of Rochester Theological Seminary, will preach the Annual Sermon on Sunday the 29th; "The Christian World in 1492 and the Christian World in 1892, with American Christianity as a new factory therein: or, the progress of the Kingdom in the last four hundred years.

H. L. M.

Tribute to Rev. B. Cade.

The Louisburg Baptist church, Louisburg, N. C., in meeting assembled, Sunday, the 24th day of April, 1892, unanimously adopted the following:

The Rev. Baylus Cade, who has recently left us to assume pastoral charge of the Venable Street Baptist church, Richmond, Va., was from December 1st, 1885, to April 1st, 1892, the pastor of this church, and we, the members thereof, are of mind to give expression to our estimate of Bro. Cade, and of the work he did while he was with us. He is of superior scholarship. He has strong convictions and is bold and fearless in uttering them, as well as in defending his conceptions of truth, and in insisting that our lives, in respect of our daily conduct, shall show forth the love of God in us by acts of beneficence and good for God's creatures. He stands upon Bible authority for his argument and contention that the great essential good of christianity in this life is that its representatives shall be helpful to others as well in material as in spiritual matters. Our church, during his ministry, was added to in its membership more than fifty per cent. It does not often happen that an individual, within the compass of little more than six years, make such an impression on a community as Bro. Cade has made upon this community. We shall ever remember his works and work, and we heartily commend him to whom he has become pastor and to their christian love.

This paper will be spread on the minutes of the church, and the Clerk will send a copy each to the *Chronicle* and the RECORDER, Raleigh, *N. C. Baptist*, Fayetteville, and the *Dispatch* and *Herald*, Richmond, with request for its publication.

W. B. MORTON, *Moderator*.
E. W. TIMBERLAKE, *Church Clerk*.

Appointments.

I will, Providence permitting, preach at the following times and places:

May 21, St. Joseph [illegible] eight, Stanton's Creek; 23, 11 o'clock a. m., Sandy Grove; 24, 11 o'clock a. m. and night, Ebenezer; 25, 11 o'clock a. m., Sandy Grove; night by Rev. A. J. Bordeaux; 26, 11 o'clock a. m., Lennon's Chapel; Sunday, 29, 11 o'clock a. m., [illegible] Dale; 27, 11 o'clock a. m., [illegible] Beulah, at night, Sub S. at [illegible] Oakland; 27, at night, Abbottsburg.

D.

The Drunkard's Cure.

One of the saddest commentaries on the human nature of our times is the disposition to make money out of the weaknesses of our fellowmen. The whiskey men, for instance, make their money out of the weakness of the men addicted to strong drink. Whatever cause first operated in leading the man to form it (and the causes are as numerous as the ills of human life and evils of human nature put together), once the habit is formed, the poor drunkard is, in many instances, well nigh helpless in the presence of his foe. The barkeeper, instead of sympathizing with his weak brother and hence seeking to separate him and his foe, seeks to bring them into contact, and, for the sake of gain, will daily hold the bottle to this crazy man's mouth that he may drink and die. So inhumanly heartless is this evil that most thoughtful humanitarians have come to loathe the whiskey man and his business.

To the eternal shame of human nature, another class of Shylocks have entered the market to make money out of these same men's weakness. The devil has sapped the man's manhood, has thrown him prostrate, and sits bestride him, gloating over his victim, and now proposes to let him up for a consideration. He charged him money for knocking him down, and now demands his price for letting him up. He says, you paid Mr. A., my agent, for the former service, now pay Mr. B., my agent, for the latter service. But who is Mr. B.? He is the man who helps Mr. A. to hold the drunkard down by arguing him into the belief that he has lost his strength and can't get up without help, and then proposes to give him strength by certain treatment. Sometimes he calls this "treatment" "Wooley's," sometimes he calls it "Keeley's." But it all goes on the same principle, viz: You are down and can't get up, and I can help you up, but won't do so unless you pay me.

"Fie upon you, you evil-minded man, to attack in such a manner such humanitarians as Dr. Woolley and Dr. Keely, and scores of others like them."

What times we live in, when humanitarianism is a commodity of trade—when every man who discovers a remedy which is strength for the weak, relief for the suffering, and salvation for the lost, must seek to make a fortune out of it.

Dr. Keeley is certainly not a philanthropist. If he were, he would publish his remedy to the world and let the unfortunate have the benefit of it. Surely every newspaper in the land would gladly advertise it as freely as they do recipes for chicken cholera, cabbage bugs, &c., and the country is full of doctors who would avail themselves of the remedy for their patients, and thousands of them would treat the drunkards in their communities free of charge. If there is anything in Dr. Keeley's remedy, and he is a lover of mankind, the course he is pursuing is inexplicable. A two-hundred thousand-dollar company organized in North Carolina to make money out of the poor drunkard's disease! Every newspaper in the State, whose services are needed, subsidized to aid them in finding the drunkard and inducing him to try the remedy! With the "whiskey trusts" at one end of the line and this company at the other, the poor drunkards are in a bad way indeed.

One of the marvels of this business is that certain religious newspapers, who have hooted at prohibitionists and called them cranks and fanatics, are giving whole columns of hearty commendation to this second "trust." They used to say the only remedy for the whiskey evil was moral suasion. Now they say physical treatment is the thing. I mentioned this inconsistency to a friend sometime ago, and he said, "Oh, that was an advertisement." An advertisement, indeed! It wasn't so marked. But that, I suppose, is on a par with the newspaper custom of putting in as editorial matter what some one else than the editor wrote. "For ways that are mean, and tricks that are vain, the heathen Chinee is peculiar." Yes, Mr. Hart, and some other people, too, the newspaper men in particular.

Let me be understood. I am not opposed to the Keeley remedy. I don't know it, chemically or experimentally. But I am heart and soul opposed to taking advantage of the poor drunkard's weakness and fleecing him of what little the whiskey men have left. I am suspicious, I confess, of any man who charges a high price for doing good. He appeals to every one for help in the interest of God and humanity, and puts thousands into his pocket as the result. This is the reason I have turned against Mr. Fife and all like him. When he was in my town, his friends induced me not to oppose an effort to raise for him over $200 for ten days' work, on the ground that he was in debt and wanted to go to school. That was two years ago. Now he can buy a home for $9,000, and still the collection business is pushed in connection with his work, and he hasn't gone to school any, either.

The Keeley treatment is a scheme to make money. Nobody is losing any money at it except the poor drunkards and their friends. It is ingeniously and extensively advertised. It is well and largely organized. Everything about it, in fact, indicates the keen, planning, unrelenting Shylock. The parties working at it in North Carolina will make millions out of it. They have struck the richest ore that was ever worked in the world's mines. Any one addicted to the habit of using any drug till one is conscious of losing self-control, or any one having a dear one in that condition will give all such one has for a cure. And these great philanthropists (?) will take the last thing they have or can get. But if they give value received, that is all right. No, a thousand times no. If I am the instrument of saving a man's life, or should God use me to save a soul, for all that man had I would receive. Would it be right? [illegible] it would be an outrage and a curse. If I charged [illegible] it would simply be actual [illegible] about that would [illegible] and not a soul saved.

[illegible] hand contains a testi-

monial in which are some significant points. Mr. J. G. Finley, the third graduate of the Institute in Greensboro, is the author of the testimonial. In it he takes occasion to fling at prohibitionists in such a spirit as will certainly be of great comfort to the whiskey seller. He intimates that temperance lecturers are as a rule drunkards, or at least drinkers. I have no idea that any change has been wrought in that man. He is the same old whiskey and whiskey seller lover that he ever was. A burnt child is apt to dread fire, and if one should ever go to extremes is warning against playing in the fire, it will not likely stir up enmity in its mind. Let me say to Mr. Finley and his co-partners in the Keely cure business, that the prohibitionists have done what they have not done, viz: put their motives beyond question, in that they have done their work free of charge. Whenever we charge the poor drunkards with the expenses of our campaigns, then Dr. Keeley and his partners may presume to put themselves by our side. But as long as we are willing to spend and be spent to save the drunkard, and they grow fat at the drunkard's expense, any comparison is out of place. It is significant that the friends of the Keeley cure are opposed to prohibition. If prohibition succeeds, this their craft is in danger.

Respectfully, F. C. HICKSON.

We heartily believe in the Keeley cure, and regard it as a sure remedy for drunkenness.

We publish the above, not because we approve the attack on the Keeley Institute, but that our brethren may read and form their own conclusions.—EDITOR.

Gen. James Longstreet says: "I was cured of indigestion and insomnia by Germetuer."

The Root of the Evil.

There are two things that most of us are generous, even lavish, in giving away—other people's money and our own advice. Advice costs the giver nothing; though it may be very costly to the recipient if he is fool enough to follow it. Poor, indeed, is the man who has not a coterie of kind friends who keep wisdom on tap for his behoof. No such poverty as this is likely to overtake the managers of our denominational societies. They have friends in abundance, candid friends, who do not lack courage to tell them unpalatable truths, and they are in no danger of making mistakes through lack of good advice. In the columns of two of our esteemed Baptist contemporaries pastors and laymen have been telling the secretaries and boards of managers how little these latter know about their own business and how much better the advisers could manage things if they had a chance. It has been instructive reading, on the whole, but the instruction has not been of the kind intended by the writers.

For one thing, the mass of captious criticisms and impracticable suggestions has triumphantly vindicated the good sense and intelligence of the present and past administration of our societies. Secretaries and managers are only men, and, therefore, are neither omniscient nor infallible; but taking them all in all, and viewing their work in its broad sweep, the criticisms often made seem childish when they are not something worse. We have been fortunate as a denomination in the character and capacity of men who have served us in this work.

Another thing shown by the suggestions made is that most of the critics have approached the matter from the wrong point of view. Nine-tenths of them have assumed that something serious has been done or left undone by the administrators of the societies; whereas, the real difficulty is with the constituents of the societies—the churches and individual members that make up the Baptist host. Take the one matter of the anniversaries, about which there has been so much said. The general assumption is that if the managers would do something other than they are doing—if they would omit this and add that and change the other—the anniversaries would become a greater denominational force. This, we venture to say, is a sad misconception. The root of evils generally admitted to exist in the spirit and purpose of those who attend the anniversaries. The meetings lack power because a deep, spiritual feeling, a serious purpose, an intelligent interest in the affairs of Christ's kingdom are not brought to them by delegates and visitors. The great majority go simply to enjoy themselves; they have no object more elevated than mere amusement. Is this an uncharitable judgment? Look at the facts. What sessions are best attended? Those in which the time is occupied by frothy platform oratory. What speakers draw the crowds? Those who have a reputation as "funny" men, who can tell the best stories and provoke the heartiest laughs. What sessions bring together only a handful of the older delegates? Those in which reports from mission fields are presented, and in which the important business is transacted. The lobbies and ante-rooms are filled with a chattering host, while the king's business is left to get itself done as best it may.

If the managers have sometimes yielded too much to this demand for entertainment, let us not censure them too severely for our own weakness. They are human. They want an audience, and if an audience can be attracted only by a bait of jokes and quips, shall we blame them for giving us what we so plainly tell them that we will have or stay away? No, let us be honest with ourselves for once in a way, and confess that by our laughter and hand clapping and judiciously timed absences, we have told our servants, the managers, that if they do not give us an oratorical variety show, we will not honor them with our presence. We must first of all reform ourselves, and the meetings will be reformed. Censure the program-makers and the speakers if need be; but before any man casts the first stone at them, let him be acquitted by his own conscience of any share in their guilt. Our meeting are what we make them, what we really wish them to be—not, perhaps, what we pretend to wish them, but what in our heart of hearts we enjoy and approve, whatever we may say.—*Examiner.*

Gov. Hubbard of Texas was cured of dyspepsia and general debility by Germetuer.

Central Union.

The next Central Union convenes with the Galeed church, one and one-half miles from Bladenboro, on the C. C. Railroad, on Saturday before the fifth Sunday in May, 1892. Rev. R. M. Sessoms is to preach the introductory.

SUBJECTS FOR DISCUSSION.

1. How can we best promote the missionary spirit in our Union?
2. Are the churches doing their duty in respect to temperance with their members?
3. Should not the churches pass resolutions in their bodies forbidding dances, which constitute reveling?

J. M. REGISTER, *Mod.*

F. S. AVERITT, *Sec.*

Dr. O. P. Starks of Alexander, La., says: "Had asthma from birth; tried everything; Germetuer cured me."

Caldwell County Union.

This Union will meet with the Granite Falls Baptist church on Friday before the fifth Sunday in May. Introductory preacher—Rev. I. W. Thomas.

QUERIES.

1. Is it the duty of Baptists to patronize their own schools? Speaker—W. H. Davis.
2. Exposition of Baptist church discipline. Speaker—S. C. Buchanan.
3. Associational Missions, and what are the teachings of the Scriptures on christian giving? Speaker—I. Oxford.
4. The doctrine of christian assurance. Speaker—C. M. Murchison.
5. The church member's influence. Speaker—J. H. Nelson.

A. E. NELSON, *Sec.*

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

For Sale Cheap.

A magnificent edition of the Encyclopedia Brittanica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 40, Raleigh.

CINCINNATI BELL FOUNDRY CO
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 101½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE

Dated April 24, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 30 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 06 a m	
Arrive Wilson		12 10 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 06 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8 25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Local freight train leaves Weldon Monday, Wednesday and Friday at 10.15 a m, arriving Scotland Neck 1.05 a m, Greenville 5 30 p m, Kinston 7.40 p m. Returning, leaves Kinston Tuesday, Thursday and Saturday at 7.20 a m, Greenville 9.55 a m, Scotland Neck 2.20 p m, arrive at Weldon 5 15 p m.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.18 p m, 4.20 p m, Plymouth 8.30 p m, 5 30 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 7 30 a m, arrive Rowland 12.15 p m. Returning leave Rowland 12 15 p m, arrive Fayetteville 5.15 p m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 8.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 8.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.

Southbound train on Wilson and Fayetteville branch is No 61; Northbound is No 60. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 13 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 59 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 13 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 38 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	4 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 38 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 53 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.05 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 30 p m daily except Sunday; arrives Keysville 2 10 a m. Leave Oxford 3.00 a m daily except Sunday; arrive Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:30 a m, arrive Henderson 12:45 p m; returning leave Henderson 5:30 and 9:40 p m daily except Sunday; arrive Oxford 7: 5 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect February 28, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.36 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Maxton		1.27 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7.25 a m
Ar Greensboro			10.05 a m
Lv Greensboro			10.35 a m
Ar Madison			1.05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	6:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	3:03 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		2:11 p m	
Lv Maxton		3:39 p m	
Ar Bennettsville		4:36 p m	
Lv Madison			3:45 p m
Ar Greensboro			4:25 p m
Lv Greensboro			5:15 p m
Ar Ramseur			6:10 p m

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BARGER, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for May:—Italy.

Dr. Judson's Persistency of Purpose.

In the great work of preparation for his mission was displayed, another remarkable quality on which his success so largely depended, namely, his unrelaxing persistency of purpose. The long and patient drill which he took in the structural forms and tonal modifications of a most difficult language, the careful arrangement of its grammatical inflections, and the production of grammars and vocabularies, constituted his first work. Then he made himself acquainted with the literature, including the sacred books of the people, to a degree that no one has since equaled. Then he investigated the natural history, the vegetable productions, the mineral riches, and the qualities of the soil. He omitted nothing that could contribute to the fullest preparation for the translation of the sacred Scriptures into the language of the people. All this work was done for this single and holy end.

When he was asked to arrange his vast collection of materials for publications in the interests of science, he refused to entertain the proposition, and even objected to Mrs. Judson's devoting any portion of her time for that purpose, though large remuneration awaited the work. He was ready to undertake any exploration and any service, however difficult, which tended to forward his great aim, while he steadily refused to take any place or engage in any labor which diverged from the exact line of missionary service. He could say with Paul, "This one thing I do." And he did his work so well as to secure the commendation of all competent judges, because he never relaxed his grip of it, or allowed his time or strength to be diverted into other channels.

During these stages of preparatory study he maintained daily preaching in his house or in zayats to those whom he could induce to hear him. As soon as he was able to write the language, he prepared tracts setting forth the truths of christianity in a familiar way, made translations of portions of the New Testament, and thus in season and out of season scattered the living seed by the wayside, or spoke to the people the word of life. He found many listeners, but few inquirers during the early years of his residence in Burmah. But his persistency never gave way; he continued to give out line upon line, precept upon precept, here a little and there a little, in never-ceasing streams of utterance. Some of the friends in this country became anxious because no conversions were reported, but he pointed them to the promise of God, and worked on, and waited six years to see his first convert put on Christ by baptism. This confidence in God and in the result of labor done in his name, rises to the pitch of sublimity. What a picture this calm, plodding, patient, ever watchful, ever active christian worker presents, sitting amid the unbroken night, the unrelieved dreariness of heathenism, sustained by the unshaken assurance that having sown in tears he would reap in joy! And the promise of God did not fail.

Soon the work of translating the Scriptures, for which he had made such ample and conscientious preparation, became the chief work of his life. Few men of modern times have begun this vastly important work with such thorough qualification as respects natural endowment and special culture. Line by line and word by word he went through the original text, seeking to convey to his Burman readers the exact meaning of the Spirit, till on the last day of January, 1834, he completed his most responsible and exacting task, and holding the last leaf in his hand, exclaimed, "Thank God I can now say I have attained." I seem to see the man of God bowing on his knees beside the rude table on which he had wrought seventeen toilsome and anxious years, with the last leaf of the Burman Bible still moist with the traces of the well-worn pen, beseeching God to pardon the errors of his work and make it "the grand instrument of filling all Burmah with songs of praise to our great God and Saviour, Jesus Christ." Three times he reviewed and revised his work. He states that the third and last revision, made as the result of light acquired through the studies connected with his Burman dictionary, cost him as much labor as the original translation.

The last work which engrossed his thought and time was his great Burman-English and English-Burman Dictionary. He was loth to begin it; he longed to preach the word which he had transferred to the Burman language in public places to the people. It was for this that he had gone to the heathen, and he desired most of all to preach Christ to the perishing as the Way, the Truth and the Life. But his failing voice paved the way for the conviction that, after all, God might have chosen him for the work of the study and the closet, instead of the open ways of life. Accordingly, he entered on the work in 1843, but did not practically complete it till 1850, the year of his death. —*Selected.*

Friends of Italy will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs. An especially encouraging circumstance is the introduction of the Bible into Italian schools. Schools where other languages are taught have, it is stated, adopted the New Testament as a reading book.

Doctors? Pshaw! Take Beecham's pills.

What Commentary Shall I Buy?

That is a puzzling question to many young pastors. The average young pastor has not much money to spend and he must be careful as to his investments; but he needs and must have some good commentary. Which shall he choose? The American Baptist Publication Society has issued the "American Commentary on the New Testament" which, we believe, meets a long-felt want, and gives us a splendid commentary. It is in seven volumes, and can be had for $16.00. Alvah Hovey, D. D., is the editor, and such men as Broadus, Clarke, Bliss, Hackett, Arnold, Ford, Gould, Smith, Pidge, Dargan, Stevens, Harvey, Kendrick, Winkler, Williams and Sawtelle are the writers. It combines features exegetical and practical, explanatory and expository. We unhesitatingly commend this commentary. If you cannot buy it all at one time, buy the one you most need first, and then you will feel the need of the others. The commentary will quicken your zeal for Bible study, and that cannot be said of every commentary.

Senator J. R. Lyle says: "After giving up all hopes my wife was cured of neuralgia and indigestion by Germetuer."

Hair Flowers.

Bro. Batley:—I will make a request of the sisters and lady readers of the RECORDER.

To any who will send me one dollar to help raise the debt on our church at Eagles, I will send in return a pretty spray of hair flowers; or for three dollars, will send flowers and watch-guard; or for two dollars, will send watch-guard alone (unmounted).

The debt is a little over one hundred dollars; and Mr. Eagles, to whom we are indebted for the building, has been very lenient, and has waited patiently for his money. Now he is sadly in need of it. But there are only four of us sisters to do the work, and we have exhausted almost every means of raising the money; so I have resorted to this method, trusting God to bless my efforts. I will furnish hair for flowers and guard, or will make up family hair, if sent long, straight hair, the size of finger for guards, smaller pieces, and as many colors as possible, will be prettiest for flowers.

If any should wish further information about myself or the church, I refer them to Rev. Dr. J. D. Hufham of Tarboro, and also to Brother Powell of Mildred, who is our pastor.

All money received will be acknowledged. Letters or packages sent through open mail or registerd letter, I will be apt to get.

Hoping that my sisters and friends to the cause will hear this request and come to our rescue in kindly helping us to raise this debt, I remain very sincerely your sister,

MRS. S. P. WHITAKER,
Old Sparta, Edgecombe Co., N. C.

P. S. Please enclose fifteen cents for postage.

Sunken eyes, a pallid complexion, and disfiguring eruptions, indicate that there is something wrong within. Expel the lurking foe to health, by purifying the blood with Ayer's Sarsaparilla. Cures erysipelas, eczema, salt rheum, pimples, and blotches.

Bible Statistics.

The following Bible statistics are accurately copied from a slip of printed paper that is pasted on the fly leaf of a copy of Haydock's Bibles (Dublin, 1813), in King's Inn, Library, Dublin.

More than once have statistics of the following character found their way into print, to the delight of both old and young. The statement is mainly taken from an English Bible, as given by the indefatigable Dr. Horne in his introduction to the study of the Scriptures, and is said to have occupied more than three years of the compiler's life:

	Old Testament.	New Testament.	Total.
Books,	39	27	66
Chapters,	929	260	1,189
Verses,	23,214	7,959	31,173
Words,	593,493	181,253	773,746
Letters,	2,728,100	838,380	3,566,480

Apochrypha.—Books, 14; chapters, 183; verses, 6,031; words, 125,185; letters, 1,068,876.

The Bible.—The middle book is Micah. The middle (and smallest) chapter is Psalm cxvii. The middle verse is Psalm cxviii. 8. The middle line is 2 Chronicle iv. 16; the largest book is that of the Psalms; the largest chapter is Psalm cxix. The word Jehovah (or Lord) occurs 6,855 times. The word "and" occurs 46,227 times. The number of authors of the Bible is 50.

The Old Testament.—The middle book of the Old Testament is Proverbs. The middle chapter is Job xxix. The middle verse is 2 Chronicles xx., between verses 17 and 18. The shortest book, Obadiah. The shortest verse is 1 Chronicles i. 25. The word "and" occurs 35,543 times. Ezra vii. 21 contains all the letters of our alphabet. The word "Selah" occurs 73 times, and only in the poetical books. 2 Kings ix. and Isaiah xxxvii. are alike. This fact is an internal mark of the truth of these Scriptures, being transcripts from public records by two different writers, who were not contemporaries. The same may be said of the following two coincidences: The book of Esther does not contain the words God or Lord. The last two verses of 2 Chronicles and the opening verses of the book of Ezra ii. and Nehemiah vii. are alike.

There are nearly 30 books mentioned, but not found in the Bible, consisting of civil records and other ancient writings, now nearly all lost. They never formed part of the Holy Scriptures. About 26 of these are alluded to in the Old Testament.

The New Testament.—The middle book is 2 Thessalonians. The middle chapter is between Romans xiii. and xiv. The middle verse is Acts xvii. 17. The smallest book is 2 John. The smallest verse is John xi. 35. The word "and" occurs 10,684 times. The name Jesus occurs nearly 700 times in the Gospels and Acts, and in the Epistles less than 70 times. The name Christ alone occurs about 60 times in the Gospels and Acts, and about 240 times in the Epistles and Revelation. The term Jesus Christ occurs 5 times in the Gospels.

1. The Bible was not until modern times divided into chapters and verses. The division of chapters has been attributed to Lanfranc, Archbishop of Canterbury, in the reign of William I., and by others to Archbishop Langton, of Canterbury, A. D. 1206; but the real author of this division was Cardinal Hugo de Sancto Caro, about thirty years later.

The facility of reference thus afforded was further increased by the introduction of the present system of verses; this was done for the New Testament, in 1544, by R. Stephens, a French printer, it is said, while on horseback; but long before this the Hebrew Bible had been divided into verses by a Jewish rabbi, Mordecai Nathan.

2. The two principal English versions are those of "King James" (commonly called the Protestant version) and the Douay, or Roman Catholic. The former was translated from the Hebrew and Greek in the reign of James I., A. D. 1600–1611 by 47 Episcopalian bishops and other clergy. The Douay version was translated from the Latin Vulgate, collated with the Hebrew and Greek, by 4 professors of theology in the English College at Douay, A. D. 1709.

3. The Latin Vulgate is the later translation of the Bible in common (or vulgate) use in the Catholic churches. It was made A. D. 384, by St. Hieronymus, a learned monk. It is highly esteemed by all.

4. The earliest translation known of the Bible was the version of the Old Testament called the Septuagint, into Greek, made in Egypt, 285 years before Christ, by 70 learned interpreters, from which it has derived its common title Septuagint, meaning seventy.

5. The first English translation complete of the Bible was by Wycliff in A. D. 1380. Attempts, with partial success, had before been made by the Venerable Bede, A. D. 785, who died as he finished the last words of St. John's gospel. King Alfred, A. D. 900, continued it. It had in part been translated into Anglo-Saxon even before Bede. In French a version was made A. D. 1160, for the Waldenses, by their great leader, Peter Walden. In Spanish there was one made A. D. 1280, by order of Alphonso, King of Castile. In Germany a version was made about A. D. 1640. Luther made a new translation into German of the New Testament about A. D. 1522, and the Old Testament ten years later.

6. The first American edition was printed in Boston A. D. 1752. In the time of Edward I., A. D. 1250, a copy of the Bible was valued at $164 of our currency! Now they issue at the rate of three Bibles and a half per minute, at a cost of one cent per copy. Such is one class of the benefits arising from the invention and present advanced state of the art of printing. Truly it is, and has been styled, the lever of the world.—*Notes and Queries.*

Ask your druggist what proprietary medicine is selling right along and they will tell you King's Royal Germetuer.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

Chowan Association.

The Chowan Association meets with the church at Ballard's Bridge, Chowan county, May 17th, 18th and 19th.

Persons coming by steamer "Lota" from Franklin or Edenton will be met at Holley's Wharf. Those coming on the Suffolk and Carolina Railroad will be met at Chowan Station.

The ministers of this Association at their meeting in Edenton, April 6th, passed a resolution, requesting the Association to give the second day entirely to the Centennial of Missions. A. W. BUNROOF.

Always do right, though loss is the result.

Effect of Bad Positions.

An erect bodily attitude is of vastly more importance to health than most people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether in a sitting, standing or lying position, whether sleeping or waking. To sit with the body leaning forward on the stomach or to one side, with the heels elevated on a level with the hands, is not only in bad taste, but exceedingly detrimental to health. It cramps the stomach, presses the vital organs, interrupts the free motion of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children became slightly humpbacked or severely round-shouldered by sleeping with the head raised on a high pillow.—*Exchange.*

The Book at Home.

Is there such devout and constant reading of God's holy word now? We fully believe that the beautiful custom does still exist, and that many men and women still know of this fountain of living waters, gathering about it daily for refreshment and guidance. The great company of invalids—those whom God has shut in their homes, and who hear in quietness the far-off rush of busy life—what would they do without the sacred word, and without the communion which they find in it, in lonely hours, with the Saviour whom they love and trust? Occasionally, also, we have a record of one who, in the midst of the ceaseless exactions of a business career, never failed to secure an hour of the day in which God's word was reverently read, and the enlightening influence of God's Spirit sought. Household duties, always recurring, and sometimes very perplexing, have not kept devout women srom the faithful perusal of chapters of the Holy Book. We do not believe that this good custom is dying out.—*Exchange.*

Hon. H. J. Chamberlain of Chicago says: "Germeteur cured me of an old case of dyspepsia."

How to Send Flowers by Mail.

Cut them early in the morning and let them stand in water for some hours before packing, so as to absorb moisture enough to prevent them from withering, in which case they will not need to be sprinkled after they are in the box.

Pack in a light wooden box lined with cotton batting and covered with tissue paper. Lay the flowers not on top of each other, but in rows side by side, the blossoms of each row on the stems of their neighbors, and as close as possible; cover with paper and cotton; see that the lid of the box is securely fastened, and remember to write on one corner "cut flowers," as that will insure the package being carefully and quickly handled.—*Harper's Young People.*

$100. Reward. $100.

The readers of the RECORDER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Destitution and Nobility.

Destitution is not necessarily linked to depravity. Because a man or woman is in want it does not follow that he or she is wanton. A man may be penniless without being profligate. Rags are not an infallible sign of either moral baseness or mental inability. Scandalous deeds have been done by those who have cloaked their infamous practices by imposing raiment. Whilst some of the sublimest thoughts have been conceived, some of the noblest actions performed, and some of the purest and most Christ-like lives led by men and women clad in seamy, seedy, tattered garments.—*Dr. H. Hitchen.*

If we want our liberal institutions to endure, we must have in men's hearts that love of *public* interest which alone can combat and overcome private interest, and lead men to take time to attend to the duties of citizenship—*Montesquieu.*

A contented spirit covers a man like a mackintosh in a rain-storm. It makes him impervious to petty annoyances that distress and torment those who are not thus protected.—*Methodist Recorder.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

ITCHING HUMORS

Tortures, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and permanently cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

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In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

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RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a lifelong study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

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Central, Neat, Convenient and Pleasant.

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PILES

The Southern Baptist Theological Seminary.

NEW ARRANGEMENT AS TO DEGREES AND TITLES.

The Board of Trustees have established four titles—Th. G., Th. B., Th. M. and Th. D. The first, Th. G., or Graduate in Theology, will be give to those whom we at present call English Graduates, who have completed the usual range of the theological study, except the Hebrew and Greek originals and the Seminary's peculiar course of theology in Latin text-books. The second, Th. B., Bachelor in Theology, will be given to those whom of late years we have called Eclectic Graduates who have passed in the Junior classes of Hebrew and Greek, in English Theology, Church History and Homiletics, and in any four of the other eight departments, which four in practice always include the study of the English Old Testament and New Testament. The third, Th. M., or Master of Theology will be given to those at present called Full Graduates, who have passed in not only the Junior but the Senior Classes in Hebrew and Greek, and in Latin Theology, as well as the whole range of what is included for the English Graduates. Then there is to be a fourth degree. Any student who, after becoming a Master in Theology, spends in the Seminary at least one full session of eight months in study, and has passed in at least five of the special classes which the catalogue offers outside of the general course, and who furthermore and especially presents to the Faculty an elaborate and satisfactory thesis showing new and valuable research, or original and valuable thought, upon some topic of theological inquiry, shall receive the title of Th. D., or Doctor in Theology, a title somewhat corresponding to the Ph. D., or Doctor of Philosophy, given in certain universities. One who wishes to make a special study of Old Testament, or Theology, or Church History, can select a number of special class cognate to that subject, and devote his thesis to a corresponding topic, and will thus receive his Th. D. upon his proposed specialty.

If some brethren shrink from the idea of giving the title of Doctor, because of their dislike to the honorary D. D., that they observe two differences—this is not D. D., but a different title; and it will not be honorary, but will represent a large amount of thorough work and real attainment. Perhaps one way to check the fashion of loosely giving the honorary D. D., will be to have another title that really means something.

The advantages of these titles will be twofold. They will make clearer to the students and to the general public the fact that our Seminary offers a wide range and ample variety of studies, and give credit to every man for what he has done, and will thus tend to correct the notion that because it receives many men of inferior general education, it can not do well for the firstrate college graduate. These titles will lead to inquiry and call for explanation, and even if some persons object to them, that will only occasion further explanation. And so in various ways they will help to educate the public mind into understanding that (while we should of course shrink from adopting any high sounding name), our long-struggling Southern Seminary has really aimed from the first to be a sort of Theological university. The other advantage of having these titles will be, in the way of stimulating a good many students to remain longer and take a more extended course, just as is the effect of the M. A. and the Ph. D, of some universities. A perverted ambition may work much harm, but a rightly directed ambition is a valuable and even necessary force in human exertion. It is believed that this system of titles will do some good immediately, and no little good as the years go on.

Ordination of Deacons.

The following presbytery—Rev. A. P. Hollifield, Deacons A. G. Weathers, J. M. Glasspie, L. A. Wright, P. Z. Carpenter, Wm. McCall, T. J. Dixon, G. A. Gold and S. L. Dellinger—met at New Bethel Baptist church, Cleveland county, May 6th, and ordained brethren H. F. Schenk, T. J. Ramseur and Carma Elam, deacons of said church. Rev. A. P. Hollifield preached the sermon, asked the questions and delivered the charge. L. A. WRIGHT, *Chm'n.*
S. L. DELLINGER, *Sec.*

To the Sunday-schools of the Pilot Mountain Association.

Dear Brethren:—The fourth session of the Pilot Mountain Sunday-school Association will be held with the Baptist church in Mt. Airy, May 27th to 29th inclusive. It is earnestly desired and urgently requested that every Sunday-school in the Association send a good delegation to this meeting. During this year, which is the Centennial Year of Missions, the Baptist propose a forward movement along the whole line and it is proposed to enlarge and extend our work in every direction. Let every school see that its pledges are met, and also to try to increase the amount of their pledges for the incoming year. The following are the pledges as made at the last session of the Association:

Becks, $5.00; Brown Mountain, 5.00; Broad Street, 10.00; Clemmonsville, 5.00; Friendship, 5.00; Germanton, 5.00; Leaksville, 25.00; Lewisville, 5.00; Mount Airy, 12.00; Mount Olive, 5.00; Macedonia, (pledge by Rev. P. Oliver) 5.00; Mount Mermon, ——; Mount Tabor, 5.00; Providence, ——; Red Bank, 7.00; Shiloh, 5.00; Union Hill, 2.00; Westfield, (pledge by Rev. N. J. Mathews), 5.00; Waughtown, pledge by Rev. S. [illegible] Conrad) 7.50; West Bend, ——; Winston, [illegible]; Walnut Cove, (pledge by Rev. S. F. [illegible]) 3.00; Bethel church and Sunday-[illegible]; Belphar Springs (by Rev. Alex. [illegible]) 5.00; Oak Ridge, 3.50; Peter's Creek, [illegible]; Superintendent read this letter [illegible] school. We will try to secure [illegible] over the railroads. Let us try and make this the most interesting session held.

REV. H. A. BROWN,
Chm'n Ex. Com. of the P. M. Asso.
REV. S. F. CONRAD, *Sec.*

PROGRAM.

Introductory sermon, by Rev. L. G. Broughton—Friday night 27th of May.

1. Secretary's Report on the Colportage Work for the past year, followed by general remarks.

2. The object of the Sunday-school—Rev. L. G. Broughton and J. C. Olive.

3. The Relation of the Sunday-school to the church, Revs. R. W. Crews, and R. L. Haymore.

4. Rewards and Prizes in Sunday-school Work. As to their Influence and Benefits, Rev. H. A. Brown and Prof. A. L. Crutchfield.

5. Teaching the Lesson. As to the Manner and means to be employed, Dr. W. J. Conrad and D. F. King.

Robeson Union.

Long Branch ch, May 28th and 29th.

Saturday 11 a m—Sermon by Rev Jas A Smith.

1 p m—Report on Ministerial Education. Rev A R Pitman.

2:30 p m—What is Our Duty as Christians and Citizens in Regard to the Liquor Traffic? Col T F Toon.

Sunday 9:30 a m—Sunday-school address by Frank Gough.

11 a m—Sermon by Rev W J Fulford.

The Ministers' Conference will meet on Friday preceding the Union.

E. K. PROCTOR, JR.

Eastern Union of the Raleigh Association.

This body will meet at Bethesda church, May 27th, 1892, at 11 o'clock a. m. Introductory sermon by Rev. O. C. Horton of Selma on Friday 11 a. m.

Brethren expecting to come by rail will be met by the Bethesda brethren at Wilson's Mills Friday morning and also Saturday morning. Brethren coming Thursday evening and Friday evening will be met by the Wilson's Mills brethren and entertained those nights. It is only about three miles to Bethesda.

It is hoped that we may have a large delegation at this meeting. I know that it is a busy time of year, but yet we must try to make our Union just what it ought to be. I hope that we may have quite a number of visiting brethren and sisters.

Fraternally, J. L. COTTINGHAM.

Elkin Sunday-school Convention.

This body will convene in its first annual session with church at Rock Creek, on Friday before the second Sunday in June, 1892, at 1. p. m. Sermon by Elder C. Blevins.

Organization. Address of Welcome by J. W. Myers. Response by Thos. Crabb.

Saturday 10. a. m.—Devotional Exercises by Elder W. F. Byrd.

QUERIES.

The Pastor's place in the Sunday-school? Discussion led by D. J. Roberts.

The relation and obligation of the churches to the schools, and the schools to the churches? Led by C. F. Fields.

1. p. m. By what means can the children of the surrounding country be gathered into the Sunday-school? Led by J. S. Kibby.

How can we best secure a general interest in the work? Led by A. J. Williams.

Importance of Sunday school training in developing christian character. Led by J. A. McCann.

All the schools will please send delegates. Any who wish will also be expected to make addresses. Elder C. Durham and other visitors are happily expected.

E. N. GWYN.

University Commencement.

The Commencement of the State University will occur May 29—June 1, 1892. The following is the program:

Sunday, May 29—Baccalaureate Sermon at 11 a. m., by Rev. J. W. Carter, D. D.

Monday, May 30—Annual Meeting of the Dialectic and Philanthropic Literary Societies, at 8:30 p. m.

Tuesday, May 31—9:30 a. m. Meeting of the Board of Trustees.

10 30 a. m. Meeting of the Alumni Association, Annual Address by Chas. D. McIver, Esq.

11:30 a. m. Decennial Reunion of the Class of 1982.

12 m. Oration by Hon. A. M. Waddell on the Life and Character of William L. Saunders.

8 p. m. Oration by Representatives of the Dialectic and Philanthropic Societies.

10 p. m. Presentation by Locke Craig, Esq., of Portrait of Hon. C. M. Stedman.

10:30 p. m. University Reception in the Gymnasium. (Tickets may be had of the Bursar, without charge).

Wednesday, June 1—9 a. m. Meeting of the Board of Trustees.

10 a. m. Orations by Members of the Graduating Class.

12 m. Address by Hon. Jno. G. Carlisle.

1. p. m. Reading of Reports, Conferring of Degrees, etc.

4 p. m. Athletic Sports.

8 p. M. Concert by the Glee Club.

G. T. W.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Stanly Union will meet at the Mt. Olive church, on Friday before the fifth Sunday in May at ten o'clock a. m.

Letter from Concord, N. C.

Dear Recorder:—I have been here one month. The prospect here brightens. The congregation has steadily increased all the time. There are about sixty members here, about twenty males. Sunday night the house was full to overflowing. There seems to be a christian spirit animating and inspiring these people with renewed zeal. They are not a wealthy people, but are doing something to lift the debt on the church, which is $1,000 in round numbers. A heavy mortgage depresses us. These poor laboring people will try to raise one-third of the amount this year. Already they are at work. Pray God's blessing upon this part of his vineyard. Fraternally,

J. O. ALDERMAN.

P. S. Allow me to acknowledge the following amounts collected for our benefit besides what our members have done:

M. R. Jackson, 50c.; E. A. McLester, 50c.; J. E. Hamilton, $1.00; J. S. Sapp, 50c.; Mrs. M. W. Ferguson, 25c.; Miss Hattie Ferguson, 25c.; Miss Annie Ferguson, 25c.; W. M. Corzine, 25c.; Mrs. Missouri Carter, $1.00.

J. O. A.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28–30.
Central—Mt. Vernon ch., May 28–30.
Elkin—Rock Creek ch., June 11, 12.
Little River, Hector's Creek ch., May 27–29.
Mt. Zion—Mt. Hermon ch., May 27–29.
Pilot Mountain—Mt. Airy ch., May 27–29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27–29.
South Yadkin—Mocksville ch., May 27–29.
Three Forks—Cove Creek ch., May 27–29.
Union—Beaver Dam ch., May 27–29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Acknowledgments.

State Missions—Sunbeams, Goldsboro ch, pledge, $5.00; Cashie ch, W Chowan, 4.03; Beaufort ch, Atlantic, 5.00; Sardis ch, Caldwell, 90c; Lower Creek ch, ditto, 1.30; Holly Springs ch, Raleigh, 4.57; Concord ch, Meck and Cab. 2.10; First ch, Durham, Mt Zion, 3.23. Total, 26.13. Previously reported, 1,601.42. Total this year, 1,627.55.

Foreign Missions—Jackson ch, Liberty, 55c; Liberty ch, ditto, 68c; W M S, Warsaw ch, Eastern, 1.75; Mt Gilead ch, Mt Zion, 2.18; New Hope ch, Eastern, 1.63; Oak Grove ch, 1.38; New Hope ch, Brushy Mountain, 82c; Cub Creek ch, ditto, 5.78; Salem ch, Raleigh, 6.00; Mayo's Chapel ch, 5.00; Gardners ch, 5.75; Bay Leaf ch, Central, 3.24; First ch, Winston, Pilot Mountain, 70.07; Garner ch, Raleigh, 1.00; Holly Springs ch, ditto, 14.08; Sunbeams, Long Creek ch, 1.00; S S, Bethel Hill ch, Flat River, 12.00; Robert's Chapel ch, W Chowan, 5.50. Total, 138.41. Previously reported, 4,436.85. Total this year, 4,575.26.

Home Missions—Jackson ch, Liberty, 55c; Liberty ch, ditto, 67c; Jersey ch, ditto, 2.26; New Hope ch, Eastern, 1.18; Oak Grove ch, 35c; Wilkesboro ch, Brushy Mountain, 1.73; Mt Carmel ch, Montgomery, 2.22; Garner ch, Raleigh, 75c; Oxford ch, Flat River, 13.00; Robert's Chapel ch, W Chowan, 3.12. Total, 25.83. Previously reported, 1,659.38. Total this year, 1,685.21.

Education—Cashie ch, W Chowan, $2.45; New Hope ch, Eastern, 82c; Pine Forest ch, W Chowan, 1.70; W M S, ditto, ditto, 3.30; Robert's Chapel ch, ditto, 6.00. Total, 14.27. Previously reported, 944 29. Total this year, 958.56.

Orphanage—New Hope ch, Eastern, $2.56; Griffin's X Roads ch, Cape Fear, 2.00; White Marsh ch, 87c; Mt Airy ch, Pilot Mountain, 9.65; Albemarle ch, Stanly, 3.00; S S, New Hope ch, Central, 5.05; Holly Springs ch, Raleigh, 30c; Jackson ch, W Chowan, 6.00; Mt Zion ch, Cape Fear, 2.00. Total, 31.43. Previously reported, 571.49. Total this year, 602.92.

Ministerial Relief Fund—Holly Springs ch, Raleigh, $1.40.

Sunday-schools—S S, Brassfields ch, Central, $1.25; S S, Moravian Falls ch, Brushy Mountain, 9.08. Total, 10.33.

In RECORDER, May 3rd, Jerusalem ch, $3.80 for Foreign Missions, should be 3.30. In last RECORDER, Salem ch, Chowan Asso, 4 30, Orphanage, should be 3.20.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, May 14, 1892.

RHEUMATISM
neuralgia,
and sciatica
can always be
successfully treated
with
Ayer's Sarsaparilla
A cure
is sure to follow
the persistent
use of this
medicine.
Has Cured Others
will cure you.

The old saying that "consumption can be cured if taken in time" was poor comfort. It seemed to invite a trial, but to anticipate failure. The other one, not so old, "consumption can be cured," is considered by many false.

Both are true and not true; the first is prudent—one cannot begin too early.

The means is careful living. Scott's Emulsion of cod-liver oil is sometimes an important part of that.

Let us send you a book on CAREFUL LIVING—free.

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Notice.

Having qualified as Administrator of the estate of Francis Lee, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me at Wendell, N. C., on or before the 12th of May, 1893, or this notice will be plead in bar of their recovery.

D. T. LEE, Adm.

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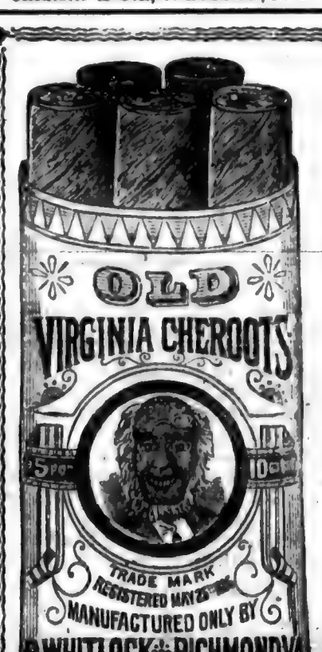

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Southern Baptist Educational Conference.

A conference of Baptist presidents, professors of colleges and universities, teachers of academies and trustees of these various institution, met according to announcement, during the session of the Southern Baptist Convention in Atlanta, Ga.

The enrollment of representative men showed the following names: Prof. W. R. Rothwell, William Jewell College, Liberty, Mo.; Prof. H. H. Harris, Richmond College, Richmond, Va.; President W. S. Ryland, Bethel College, Russellville, Ky.; President Charles L. Cocke, Hollins Institute, Va.; Prof. Thos. Hume, University of North Carolina, Chapel Hill, N. C.; President R. M. Dudley, Georgetown College, Georgetown, Ky.; President W. A. Montgomery, Carson and Newman College, Mossy Creek, Tenn.; President Charles E. Taylor, Wake Forest College, N. C.; Superintendent J. T. Murfee, Marion (Ala.) Military Institute; President R. A. Venable, Mississippi College, Clinton, Miss.; President T. S. McCall, Bethel Female College, Hopkinsville, Ky.; President A. J. Battle, Shorter College, Rome, Georgia; Vice-President A. F. Williams, Bethel College, Ky.; Prof. T. J. Dupree, So. Western Baptist University, Jackson, Tenn.; President B. F. Riley, Howard College, East Lake, Ala.; Rev. Dr. J. D. Robnett, Financial Agent Board of Trustees Howard Payne College, Texas; President Jas. Nelson, Richmond Female Institute, Richmond, Va.; President C. S. Gardner, Boscobel College, Nashville, Tenn.; Rev. Dr. G. A. Lofton and I. J. Van Ness, Trustees Boscobel College; President A. F. Baker, Pierce City College, Mo.; President F. P. Hobgood, Oxford Female Seminary, Oxford, N. C.; President L. D. Bass, Southern Female University, Florence, Ala.; Rev. Dr. W. R. L. Smith, Trustee So. W. Bap. University, Tenn., and Boscobel College, Nashville; President S. D. Jones, So. Western Va. Institute, Glade Spring, Va.; Dr. J. M. Phillips, Trustee Bethel Female College, Rev. Dr. T. D. Pittman, Trustee Howard Payne College, Texas; President Wm. G. Hix, Montezuma Institute, Montezuma, Ga.; President J. M. Bent, Liberty College, Glasgow, Ky.; President J. G. Paty, Boscobel College, Nashville, Tenn.; Will A. Cate, Margville, Tenn., Trustee Harrison and Chilhowee Normal College, Trundle's Cross Roads, Tenn.; Prof. Jas. H. Fuqua, Bethel College, Russellville, Ky.; M. M. Riley, Financial Agent Georgetown College, Ky.; Prof. J. M. McIver, Mary Sharp College, Winchester, Tenn.; President H. H. Epes, Alabama Central Female College, Tuscoloosa, Ala.

Rev. W. R. Rothwell, D. D., Professor of Moral Philosophy and Theology in William Jewell College, Mo., was elected President, and Rev. Thos. Hume, D. D., Professor of English in the University of North Carolina, Secretary of the conference.

The programme of exercises prepared and published by a committee composed of President Ryland of Kentucky, Prof. Harris and President Cocke of Virginia, was adopted, and President Taylor of North Carolina read the first paper on "To what extent may the student take part in the discipline of the College?" A republic, he suggested, is better, abstractly, than a monarchy; practically, a monarchy better for the immature or the unprepared. In the average American college students should be allowed little share in the direct management while indirectly they must have to do with the moulding of the character of the institution. How can a transitory element, the four-year-students, do the work of law-making? Nor can it settle the personal equation so as to be judicial or executive. But a true public opinion may be fostered and gradually develop self-respect and self-control. A manly set of students will regulate dishonesty in examinations and like questions. His experience confirmed these views.

President Dudley of Kentucky read the next paper on "The Affiliation of Colleges with the University." The sudden springing up of the Chicago University has excited interest in this question. Dr. Dudley thought this affiliation practicable, if such close relations of colleges and academies is possible and already realized. Affiliation relieves the financial strain on the college by confining the college within its legitimate sphere and relegating certain subjects or departments to the university, thus requiring fewer professors or making use of specialists provided by the university. This paper was discussed by Prof. Harris of Virginia, President Ryland of Kentucky, President Baker of Missouri, Presidents Venable of Mississippi and Montgomery of Tennessee, and much difference of opinion expressed. No official expression of the views of the conference was made.

Prof. J. H. Fuqua of the Department of Mathematics, Georgetown College, Kentucky, read a paper on "Examinations as Tests of Scholarships." Many graduates have no scholarships answering to their degrees. Will any examination method provide a remedy? Yes—and no. Often the examination is a mere "cram." The daily recitation may be more rigorously conducted and result in individual scrutiny. Then a system of daily review, weekly review, original application of principles and unexpected form of questions in both daily recitation and final examination may help to solve the difficulty.

The conference adjourned from Saturday night to Monday morning, when Prof. Rothwell of Missouri read a paper on "Physical Culture and College Athletics." The argument for such training and the need of endowment or adequate provision for this department were so forcibly presented that the publication of the paper was requested. It was discussed by Presidents Riley of Missouri, Jones of Virginia, Bent of Kentucky, Nelson of Virginia and Hobgood of North Carolina, and Prof. McIver of Tennessee. The practicability of military discipline in colleges was presented with special favor by Dr. Riley and others.

In the absence of the gentleman appointed to read a paper on "The Bible as a College Text-Book," Mr. F. S. Brockman of New York, International Secretary of the College Department of the Young Mens' Christian Association, was invited to address the conference. He presented the history and success of the movement to provide a special chair of the English Bible in colleges. The subject was further discussed by Dr. Hume of North Carolina.

President Riley of Alabama read the last paper on "Secondary Schools." The feasibility of establishing endowed academies or high schools as feeders to denominational colleges was urged in the paper and in discussion by President Ryland of Kentucky, Profs. Williams and Fuqua and President Dudley of Kentucky.

A committee consisting of the officers of the convention and Dr. Nelson of Virginia was requested to prepare a programme for the next meeting of the conference to be held at Nashville, Tenn., one day before the opening of the next annual meeting of the Southern Baptist Convention. Prof. Hume of North Carolina was appointed to represent the conference before the Convention in Atlanta, and on Tuesday night delivered an address before that body on the "Relation of our colleges and schools to the supply of an effective gospel ministry." The elective plan of college courses and instruction, and its relation to the flexibility and diversification of plans of education required for the variety of preachers needed in the Baptist denomination, and indeed everywhere, was presented by Dr. Hume in his discussion of the ministry suited to the age.

H.

Rev. H. H. Rivers, D. D., of Louisville, Ky., says: "I was cured of neuralgia by Germetuer."

From Lenoir.

Fourth Sunday in April, Bro. C. E. Gower of Lincolnton began a meeting in Lenoir, which continued six days and nights, with one profession of faith in Christ, and one addition to the church by letter.

The congregations were large at night but small at the day service, owing to the very busy time with farmers, and several of our members are such, living near town. Then I was so situated myself that I could not attend all the services, but it was a good meeting in several particulars. It helped the members, the preaching made a good impression on the people, the people were drawn closer together, and we hope the good seed sown will yet bring forth a good harvest. Bro. Gower did good gospel preaching and endeared himself to us all as a preacher and as a devoted, consistent christian man. We all learned to love him, and shall be glad to have him come again.

The cause in Lenoir, I think, is hopeful. We are preparing to paint our house this spring, which will make it more inviting and attractive. Our Sunday and Sunday-night congregations are good.

Last Sunday week, after services in town, I went out two miles and aided in the constitution of a colored church. I think they will build in or near Lenoir.

I. W. Thomas.

Hibriten, May 10, 1822.

Rev. M. H. Wells of Birmingham says: "La grippe and rheumatism were quickly and permanently cured by Germetuer."

Fifth Sunday Meeting at Knap of Reeds.

This body will meet on Saturday and Sunday, May 28th and 29th, 1892.

Saturday, 10:30 a m—Devotional exercises.

11 a m—Sermon by Dr R H Marsh.

1:30 p m—Our Centennial Movement. B Royster and J S Corpening.

8 p m—Family Worship. D Howard, W R Cullom.

Sunday 10 a m—S S mass-meeting.

11 a m—Sermon by Rev J S Corpening.

1:30 p m—State Missions. J D Boushall.

2:30 p m—The Importance of Union Meetings. To be discussed by the brethren.

The brethren from other churches in the Flat River Association are cordially invited to co-operate with us in this meeting, and it is earnestly hoped that all the speakers will be present and that our discussions will be stimulating and helpful.

W. R. Cullom.

Dr. Bigger's Huckleberry Cordial cures all bowel and stomach troubles and children teething. Sold by all dealers.

The Bishop of Exeter (England) recently visited an idiot asylum and "confirmed" some of the idiots. When criticised, he defended himself on the ground that, if baptism could be rightly given to unconscious infants, "confirmation" might with propriety be given to idiots. We think the bishop is right in this. There is certainly as much reason and Scripture for confirming idiots as there is for baptizing infants.—*Exchange.*

NEWS OF THE WEEK.

State News.

There are 348 students at the State University.

The Oxford *Day*, published daily, has suspended publication.

The Odd Fellows Orphanage at Goldsboro, was opened last week.

The next session of the Grand Lodge of Odd Fellows will be held in Winston.

The General Conference of the Christian church meets at Elon College May 21st.

It is stated that Mr. J. C. Kearney, will establish a canning factory at Louisburg.

The proposed new court-house for Stanly county, will cost [illegible] and is to cost $10,000.

McKethan's mill at Mallet's pond near Fayetteville, was recently burned. Loss $2,500.

The total amount realized from a land sale at North Wilkesboro last Wednesday was $16,375.

Senator Vance has been ill at Gombroon near Asheville, and is now at Washington for treatment.

The eighth annual meeting of the North Carolina Dental Society, will be held at Winston, May 24th, 25th and 26th.

A new brownstone company has been organized at Sanford, with Wm. Rackle, president and general manager.

T. S. Bradley, a clerk in the depot at Paint Rock, committed suicide on the 12th inst., by shooting himself with a pistol.

John Cox, colored, was hanged at Trenton, Jones county last Friday, for the murder of Wm. Sutton, colored, on September 6th, 1888.

Near Mt. Tabor, Forsythe county last Wednesday, James Ransom took an overdose of laudanum which resulted in his death. He had been drinking.

E. F. Moore, ex-president of the People's National bank of Fayetteville, has been convicted on a charge of false pretense, and sentenced to five years imprisonment in the penitentiary.

The town of Greenville, Pitt county, was visited by a disastrous fire on Sunday evening the 8th inst. Four houses were destroyed and a number of others endangered. Loss between $5,000 and 6,000.

Capt. John A. Richardson, collector of customs for the Pamlico district under Cleveland, and formerly register of deeds of Craven county, died at his home at New Berne, Monday of last week.

Associate Justice Walter Clark, of the Supreme Court, is to deliver the address at the celebration at the battle-ground of Guilford court-house, July 4th. He will take as his subject "The Life and Services of General William R. Davie," the great cavalry fighter of the war of the revolution.

We learn from the *Kinston Free Press* that on Saturday afternoon, May 7th, at Pollocksville, two little daughters of Mr. Samuel Hudson, member house of representatives from Jones county, were drowned while wading in Trent river. Sadie, aged eight years, got in water too deep and her sister, Flossie, aged thirteen, tried to save her, and both were drowned together.

Charlotte celebrates this week the 117th anniversary of the Mecklenburg Declaration of Independence. The celebration imbraces Wednesday, Thursday and Friday. There are numerous attractions, and large crowds will undoubtedly attend. On the afternoon of the 20th an Oration will be delivered by Senator David B. Hill, of New York, followed by Senators Ranson, Butler, Voorhees, Daniel and others.

Tryon City, beautiful for situation and perched upon a mountain, is now the subject of a big law suit. Mrs. Mary M. Cureton, daughter of Govan Mills, deceased, the widow of Dr. Thomas Cureton, formerly of Charlotte, has begun a law suit and sues for the possession of nearly the whole of Tryon City in Polk county, and she, as the only surviving heir of Govan Mills, claims title through a State grant for 350 acres of land given in 1790 to James Logan.—*Shelby Aurora.*

Col. I. W. Avery of Atlanta says: "I was cured of kidney troubles and paralysis by Germetuer."

General News.

Over $100,000 worth of damage was done by fire in Savannah, Ga., last Thursday night.

Deeming the wife murderer arrested in Melbourne, Australia is to be executed May 23d.

Heyman, Alexander & Co., yarn merchants of Bradford, Eng., have failed. Liabilities $400,000.

A marriage took place one day recently, in the head of the Goddess of Liberty on Bedloe's Island, New York.

Senator John S. Barbour, of Virginia, died very suddenly in Washington City last Saturday morning, of heart failure.

In all, fourteen persons have died from the effects of burns received in the Central theatre fire recently at Philadelphia.

It is reported that a big wall paper trust has been organized at Buffalo, N. Y., with an invested capital of about $20,000,000.

The extensive pottery works of Thomas A. Maddock & Sons at Trenton, N. J., were burned on the 12th inst. Loss $175,000.

The Confederate Soldiers Home at the Hermitage, in Tenn., was formally opened on the 12th inst. The main building will provide for 125 disabled veterans.

The Grand Opera House, Lehigh Valley freight depot and other buildings at Hazleton, Pa., were destroyed by fire last Saturday. Loss $100,000; two-thirds insured.

A. A. Jones, the railroad and express agent at Ellaville, Fla., who is also the telegraph operator, skipped last week with a $3,000 express payage belonging to Drew & Buckil, a lumber firm at Ellaville.

Immense damage to property &c., has been done by the floods in the West, especially in Missouri. At Arrow Rock the damage is estimated at 200,000. The rivers are flooding thousands of acres of land.

While the paymaster of a quarry company, was on his way to the quarries near Syracuse, N. Y., last Friday with the wages of 250 men, he was held up by two highwaymen who robbed him of $3,500, and then escaped.

That portion of the Charleston, Cincinnati and Chicago railroad which lies in Tenn., was sold at auction in Johnson City Tenn., last Thursday to satisfy a debt. It was bid in by Samuel Hunt for the stockholders for $200,000.

The magnificent new Capitol building of New Mexico, at Santa Fe, was burned last Thursday evening. The building was valued at $250,000 and is a total loss. The library, carpets, furniture, &c., on the two lower floors were saved.

A terrible explosion occurred in the coal mines of the Northern Pacific Railroad Company at Roslyn, Washington Tuesday evening of last week. Forty-three men were killed. About 250 children have been left fatherless by the disaster.

The great steel bridge over the Mississippi river at Memphis, Tenn., was formally declared open for trafic on Thursday last. It was estimated that 30,000 people were present at the exercises. Senator Voorhees delivered the address. The bridge is located on the exact spot where Ferdinand De Soto crossed the Mississippi in 1541.

The Childs-Drexel National Home for Union Printers, at Colorado Springs, Col., was dedicated on the 12th inst. The day was the 72d anniversary of the birth of Mr. George W. Childs, one of the patrons of the Home, who was present and delivered a short address. The Home is the only institution of the kind in the world.

Henry James, a mulatto twenty two years old, in the employ of a Mr. Charles Johnson of Little Rock, Ark., made an assault last Wednesday on the five year old adopted daughter of Mr. Johnson. The negro fled but was captured on Friday and placed in jail, but was afterward removed to the penitentiary. At midnight the penitentiary was surrounded by a mob of about one thousand men, who being refused admittance broke in and secured James. He was taken to the very heart of the city, and hanged to a telegraph pole. The injured child died.

Rev. M. C. Cole, New Orleans, says: "Germeture cured me of rheumatism and indigestion."

MARRIED.

ALLEN—GOSWICK—On May 12th, 1892, in Franklinton, N. C., by Elder John Mitchell, Solomon J. Allen, Esq., of Wake, and Mrs. Bessie J. Goswick of Franklinton.

LELONIS—SLEDGE—On May 11th, 1892, at the residence of the bride's father, Mr. Crawford Sledge, by Rev. J. K. Howell, Mr. A. L. Lelonis of Mississippi and Miss Mamie Sledge of Caswell county, N. C.

DIED.

OLMSTEAD—Bro. Jas. S. Olmstead was born in Walesville, N. Y., March 5th, 1820, and died at his home near Fish Dam, N. C., Jan. 1st; 1892, of pneumonia. His suffering was great, but his faith was strong.

Bro. Olmstead loved his church, and was ever ready to help his brethren in every good word and work. He was not afraid to die, having told his wife a few hours before his death not to grieve for him, the quicker death came the better. He seemed to long for something better than earth could give him. He remarked to his youngest daughter a few minutes before he expired that he would soon be at his long-sought home.

We shall miss him at Roberson Grove, but we bow with submission, and pray God's blessings upon the bereaved widow and children. May God's grace sustain and keep them till the summons comes to unite them in a brighter and better world, is the prayer of his pastor. J. F. MacDuffie.

BIZZELL—On Thursday, May 5th, our Bro. C. W. Bizzell departed this life at his residence in Wayne county, in the sixty-seventh year of his age. He was an influential citizen and was most highly esteemed by all who knew him for his upright life and pure character. In his boyhood days he gave his heart to Christ, and for at least thirty-five or forty years he had been an honored member of the Baptist church, joining first at old Bear Creek before that church was moved to the town of LaGrange. He loved his church and delighted to attend its services, and it was a great privation to him to be deprived on account of his failing strength of this privilege for eighteen months previous to his death. But during all his suffering he seemed resigned to the will of God, and greatly delighted in talking about God's goodness to him. A good man has gone, and to mourn his loss he leaves three affectionate sons, two loving daughters and a host of friends. May the troubled hearts of all be comforted as they remember that "blessed are the dead which die in the Lord." G. L. Finch.

COFFIELD—It is with sorrowing hearts that we chronicle the deaths of little nephew and neice, Cyrus Smith and Lottie Toy Coffield. Dear little Cyrus left us March 31st, 1892, aged four years, six months and twenty-five days. He was a bright, loving child. Dear little Lottie left us April 24th, 1892, aged eight years, eleven months and one day. She was loved by all.

Dear parents, do not grieve. They are not dead, but sleepeth. They have passed over the river and wait to welcome us. We have many loved ones over there, and if we are blessed to get there, oh what a happy meeting it will be. Let us all strive, and pray without ceasing, that we may be permitted to reach that happy land and be with our dear Saviour and loved ones where there is no sorrow, pain or parting. Lottie was very fond of uncle Cary, but he must give her up with sorrowing heart and submit to our dear Father's will, who doeth all things well. She was a true Sunday-school scholar, and loved the dear song "Yes, Jesus, my Saviour, is watching over me, and calling me home." She could sing it so sweet. Jesus has called them both home. Good bye, till we meet again.

Uncle Cary.

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Spring Season,

'92.

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We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out-of-town trade making it safe for us to do so.

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The Home Circle.

Quiet Lives.

How quietly the flowers bloom
On hills and vales of earth!
Shedding abroad a sweet perfume,
The mission of their birth.

In walks away from broil and strife,
Like some rich and rare,
The beauty of a quiet life
Sends fragrance everywhere.

How noiselessly the sunbeams fall
On fields and meadows green!
Brightening the cot and marble hall
With gilt and golden sheen.

'Tis not the noise that brings the day
And scatters dismal night;
'Tis love that drives dull care away
And fills the soul with light.

How silently the stars move on
In paths marked out of old!
Whence they have come and whither gone
The tale has not been told.

A life of quiet in wisdom's ways
Will send this truth abroad;
Duty proclaims the highest praise
And brings the best reward.

—*J. C. Hanes, in Richmond Advocate.*

Judge Not.

"O, mamma!" cried Jack, running into the sitting room, where his mamma was sewing, "Sidney is breaking a commandment, he is—'Thou shalt not steal,'—and I should think that he'd be ashamed of himself."

"Why, Jack," said his mother, in surprise, "what can you mean?"

"He is, truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar-bowl, and you know you told us not to."

"O," said mamma, in a tone of relief, "that's it, is it? Come here, Jack," and taking her little boy's hand, she drew him to her side. "Do you think it such a dreadful thing to break a commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say No.

"Now, Jack, I want you to see how mistaken you are; you think you would not break a commandment, but because you are so able to believe evil of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma, you said it meant saying what was not true about anyone; but Sidney was stealing, for I saw him."

"He was taking sugar, Jack, but are you sure he was stealing?"

"Yes," answered Jack, "and now I s'pose he's going away to eat it."

At that moment the door opened, Sidney came into the room, his bright, manly little face not looking at all as though he were ashamed of himself.

"Here is the sugar for Dickey, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma smiling at him; and then she turned and looked at Jack.—*Sunbeam.*

Don't Marry Him.

You have heard the old refrain a thousand times, "Don't marry a man if he drinks;" and this direction is well worth heeding, even if it has about it the appearance and flavor of a chestnut. But all sin isn't corked up in the whisky bottle, by any means, and there are other men I wouldn't marry besides the fellow whose breath too often smells of cubebs and cloves. Don't marry the young man who leaves his mother to find her way home as best she can on a dark night, while, without a word or thought of apology to the old lady, he looks after you. One of these days, when the novelty is worn off, he will leave you to go along as best you can, while he seeks his selfish enjoyment at the club.

Don't marry a man who curls a scornful lip when religion and the Bible is spoken of, and who has all the mistakes of Moses and the misdeeds of Solomon at his tongue's end. A copy of Ingersoll's lectures on the parlor-table, instead of the family Bible, is a very poor guarantee of happy family life.

Don't marry a man whose friends smile at each other when his name is mentioned and say, 'Well, we hope he'll come out all right, but he's sowing a few wild oats just now." Remember what is sown before marriage is reaped after marriage. It will be very awkward for you to be obliged to reap that crop one of these days; and, if you marry him, you will have the most of it to gather in.

Don't marry a man whose linen is more spotless than his character, whose shirt-collar is more flexible than his integrity, and whose necktie is the only immaculate thing about him. Collars and cuffs and neckties are all very well; but they do not make up a good husband, though they do very well on a tailor's dummy. Integrity of character is much more important than these things as a man is of more importance in the world than a dude.—*Golden Rule.*

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...very peculiar when you try Dr. Bigelow's Cordial you will never ... be without it again! It ... relieve all bowel affections ... vomiting

Honors to the Flag in the Navy.

I am not so familiar with the customs of the army in regard to the flag, but in the navy I know they are admirable, and decidedly worthy of emulation in civil life. You may perhaps know that the flag of a ship does not fly during the night. It is taken in at sunset; and I think the simple little ceremony which attends the hauling down of the ensign at sunset is one of the prettiest in existence. The first time I ever saw it I was sitting on the quarter-deck of the U. S. S. "Yantic," conversing with three of her officers. We had been dining together, and were enjoying the cool evening breeze under the awning. I knew that it was nearly time for "evening colors," and I was anxious to see whether the ceremony in the navy was different from that aboard a first class yacht. I speedily learned that there was a difference.

A few minutes before sundown a bugle-call sounded from the flagship, and the call was immediately repeated by the buglers of the other ships of the squadron.

"What is that?" I asked.

"That's 'Stand by the colors,'" said one of the officers.

Two sailors came aft, cast off the ensign halyards and stood by with their eyes on the flagship. In a few moments we heard bugles sounding again; for you must know that on board ship many of the commands are conveyed by a few musical notes upon the bugle. A marine came aft, and, saluting, said:

"Haul down, sir."

"All right," said the officer of the deck. "Sound off."

At that order the bugler of the Yantic blew the lovely call, "Evening Colors."

The moment he sounded the first note the officers rose from their chairs, faced the colors, took of their caps, and stood silent, in respectful attitudes, while the two seamen slowly hauled down the colors, bringing them in over the rails as the call came to an end. When the colors reached the deck and were gathered in by the seamen, and the last note of the bugle died away, the officers put on their caps, resumed their seats and went on with the conversation. Removing the cap in honor of the colors is the common form of salute in the navy. When an officer comes up from below he always lifts his cap in the direction of the quarter-deck; and all boys should remember, when visiting a man of war, that the proper thing to do when you go on board is to turn towards the stern of the ship, where the ensign always flies at the taffrail staff, and raise the hat. If the officer of the deck sees you he will return the salute; but whether any one is on the quarter-deck or not, always raise your hat when you go aboard. The salute is to the flag, not to any person, and surely every American boy ought to be proud to lift his hat to the flag of his country.—*St. Nicholas.*

Rev. Dr. Hawthorne says that he was cured of catarrh and his wife of neuralgia and rheumatism by Germetuer.

"I Know a Thing or Two."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it!—*Selected.*

Rev. W. G. E. Cunningham of Nashville, Tenn., says: "Germetuer cured me of la grippe."

A Plea for Your Wife.

Do you know the secret anxieties and sufferings of your wife? If you do not, you should. For years she has toiled indoors. She has cooked, and washed, and sewed, and dusted and swept, and waited and watched for the small pittance you have doled out to her. That pittance has not been simply a contemptible trifle in money, but a more contemptible trifle of genuine outspoken sympathy and tenderness. You are buffeted and crowded in business places of life. You have learned, amid hard usage, to grow sturdy and muscular. You are accustomed every day to dealing with things which require from you the voice of authority and decision. In all this there is nothing to cultivate tenderness of feeling, of tone, or of manner. When you come into your house you meet a timid, retiring woman, who has been shut in all the long hours, struggling against despondency. She has waited for you. The tears are already in her eyes. If the husband cannot sympathize, who will? Now, can you not drop your gruff manner and voice for the few moments you must spend at home, and be tender, gentle and confiding. Why do you not sit down and draw your wife to you, as you did when you sought her in that home which you robbed her of, but never replaced? It is not enough that you mean all this. She sees your look and manner, and hears your voice. If these are gentle, and tender, and wooing, she will open her heart to you; but if otherwise, she will repress the tear for a moment, but it will flow when you are gone.

The world is full of unspoken bitterness—all because men take things for granted. Of course, the wife can have money if she will ask for it. Of course, she will find sympathy if she will bring her burdens and unravel them. Of course she is loved, and thought of and planned for. All this is not enough; but thousands never find it out until the hearse convey the tired and worn out body of the long waiting one to the only rest she ever knew.—*Central Christian Advocate.*

"The flowers that bloom in the spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The fabled Elixer Vitæ could scarcely impart grater vivacity to the countenance than this wonderful medicine.

"Here I Am."

A lawyer had a cage hanging on the wall in his office, in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said he, "Charlie, that bird was in the cage when I went out. Now tell me about it; where is it?" Charlie declared that he knew nothing about it; that the cage door was open, and he guessed that the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and said just as plain as it could, "Here I am!" Ah, what a fix that boy was in! He had stolen the bird, and had hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his own pocket which told the story of his guilt. It was a testimony that all the world would believe. The bird was a living witness that the boy was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply; and give such testimony that we cannot deny nor explain away.—*Well Spring.*

Remember every moment of resistance to temptation is a victory.—*Faber.*

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How to Study the Bible.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." 2 Tim. 2: 15.

Other versions read:

"Handling rightly the Word of Truth."
"Rightly treating the Word of Truth."
"Cutting straight the Word of the Truth."
"Diamonds alone cut diamonds. The best commentary on the Bible is the Bible itself."—*Fuller.*

We can profitably study Scripture in four ways:

I. AS A SPECIALTY.

The Jews were commanded to make Scripture study their constant and prominent occupation. When they sat in their houses, when they walked by the way, when they lay down to rest, when they arose, the word of the Lord was to constitute the theme of their conversation. Mottoes of Scripture, like pictures, were to adorn their houses; and passages from the law, like amulets, were to be worn upon the person. Their schools were for the study of the sacred writings, and their children were to be ambitious to become doctors of the law. Deut. 6: 6-9.

Job expressed his love for God's truth when he said: "I have esteemed the words of his mouth more than my necessary food." Job 23: 12.

Jeremiah declared his zeal for the law when he wrote: "Thy words were found and I did eat them." Jer. 15: 16.

We all know the value of specialists. To succeed in medicine, music, or commerce, a man must educate himself in these departments. The christian pre-eminently should be a specialist. To tell God's remedy for sin and to prepare himself for an eternal state is his calling here. The Bible alone gives information concerning heaven and hell.

It must be a life study.
A patient study.
A prayerful study.

Be willing to spend years over one passage till its meaning is discovered. Whatever books one gathers about them, let them be chosen and collected with one definite aim—to use them as side lights to illumine Scripture. This simple principle observed by all christians would speedily empty our libraries of all fictitious, heretical and otherwise pernicious literature.

II. STUDY IN OUTLINE.

Two methods of Bible study prevail: the fragmentary and the concrete. The fragmentary snatches a passage here or there, at haphazard, often dislocating it from its vital connections. Now, because Scripture is divine and God-breathed, *blessing* must of necessity follow even this method of Bible study. Isolated precepts and promises are like dew and honey to the soul and marrow and strength to the bones. But another and higher term than *blessing* is used concerning Bible study. We are to study for *edification*. "Blessing" is like beauty and plumpness to the human body. "Edification" is the power and activity of the body. Edification means building up in the truth.

At school the pupil begins geography with outlines. No teacher asks first about towns, cities and industries. The grand divisions of the globe are first taught. Later the details of countries fill in naturally.

The Bible student must begin with *continents*. Scripture treats of three places, and only three—heaven, earth and hell. It ranks all peoples on the earth into three grand classes—the Jew, Gentile and church of God. Every human being, dead or alive, belongs to one of these three classes. To each class pertain distinctly separate promises or threatenings.

The history of the human race down to the end is divided off into great dispensations or ages. In Heb. 11: 3 we are informed that these ages were framed off and adjusted by the word of God. The Bible student must understand these ages before he can possibly comprehend God's government of the world and the reason of his long patience in delaying to punish sin.

Moses and Christ are the *two poles of Scripture*. Group around these the teachings which belong to each and much that seems obscure will be made plain. "Had ye believed Moses, ye would have believed Me, for he wrote of Me." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures concerning himself." John 5: 46; Luke 24: 27.

The denunciatory Psalms, the warfares of the Old Testament, and the outward magnificence of the old Jewish ritual must each be kept in their places. It is not at all permissible to transfer them to the New Testament or make them the rule of christian experience. It is of paramount importance to keep Israel and Zion in their own places. More confusion has arisen from misplacing and figurizing the prophecies to Israel than from any other false method of Bible study.

The *personal return of Jesus Christ* is the central pivot of all Scripture truth. Resurrection, judgment, glory on that. All doctrine is liable to be seen askew if judged apart from Christ's second coming.

Prophetic chronology is given for Israel. *Moral signs* are given for the church. To understand this will simplify many things and defend the truth of the Advent from misapprehension.

Another outline to be mastered is *the disharmonies of Scripture*. Much designed contrast prevails in the Bible. It is erroneous to expect to make all truths harmonize. Divine sovereignty and free agency can never assimilate. The costliness and freeness of salvation can never be reconciled. The mystery of predestination and choice can never be fathomed. The Word in the Beginning and the Babe in the Manger must forever stand the marvel of eternity.

A notable example of intentional disharmonies are the *four gospels*. *Matthew's* object is to emphasize the kingly character of Christ and trace his lineage through royal David to Abraham. Here, too, we behold him as the "sin offering" of Lev. 4.

Mark has another intention, and shows Jesus the servant, without any pedigree, but with a *worthy character*, the requisite of every servant. Here the word "immediately" occurs eighty times, showing how prompt was his obedience. Here he is the "Trespass Offering" of Lev. 5.

Luke describes him as man, traced back to Adam; the "Peace Offering" of Lev. 3: 7.

John has little in common with the other gospels. It is the gospel of the "Burnt Offering," cut into pieces to show the perfections of the Lamb of God. Lev. 1. It begins with Deity, and like the eagle soars away immediately to heights of heavenly mystery.

These are a few samples of study by outline. Once mastered they become as fixed in the heart as the rugged coast lines of countries are to the seaman entering port. The christian mariner who thoroughly knows the major details of his chart, rarely becomes wrecked upon the sunken reefs of heresy. The deceitful foam of some new sentiment may appear as pure as snow; but the discerning student will apprehend the cruel rock beneath, and wisely shun the peril.

III. STUDY THE ORIENTALISMS.

Not specially the monuments and inscriptions of antiquity, which are rarely accessible to the ordinary student. But study to understand those allusions to oriental custom which frequently constitute the basis of Scripture phraseology. A few examples will elucidate this idea.

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. 19: 27.

Baal worshippers rounded their beard and hair to make their faces look like the sun. Israel was to avoid the very appearance of idolatry.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." Isa. 1: 18.

A piece of cloth, tongue shaped, was tied upon the neck of the Scapegoat, called the scarlet tongue. If God accepted the atonement, this red cloth was said to turn white. No such change took place for forty years before the destruction of Jerusalem.

"And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit." Isa. 30: 14.

It is common at springs to find bits of broken water-jars used as ladles. At the public ovens in Jaffa every evening children come with sherds of pots, into which the baker pours a few hot embers with which to warm the evening meal.

"I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel." Acts 22: 3.

In Jewish schools the professor sat on a raised platform with his feet exactly on a level with the heads of the students.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24.

The truth concerning the bondage of sin is intensified by the orientalism. It was a horrid custom among the despotic rulers of Paul's day to punish certain criminals by binding them fast to a corpse. Whether they walked, or lay down, or eat, they bore about with them the digesting putrefying carcass. To this fearful burden the Apostle likens the sins of the old nature; dead, yet ever present.

The word *Evangelist*, of heathen origin, has intimate relation to the city of Ephesus. When the city was being built great scarcity of material was experienced. A shepherd, Pixodorus, feeding his flock on a distant hill, discovered a quarry of fine marble. He took a specimen down to the city. It was received with great joy. The people called him *Evangelus*, the bringer of good tidings, and paid divine honors to him. From this circumstance came the sacred use of the term Evangelist.

Thus sometimes the orientalisms of Scripture are simply curious, or interesting, while quite frequently they are profitable to unfold and intensify the doctrine of the text.

IV. STUDY CRITICALLY.

All cannot study the Bible in the original tongues. But exegetical study may be approximated by the use of a variety of translations. With several of these at command, and referring from one to the other, many different shades of meaning will be discovered; and by this method the intelligent reader can strike a balance in his own mind as to the most probable teaching of any obscure passage.

The example at the head of this paper will suffice. 2 Tim. 2: 15.

"Rightly dividing the word of truth."
"Rightly treating the word of truth."
"Handling rightly the word of truth."
"Cutting straight the word of the truth."

The terms here used are sacrificial, and refer to the orderly manner in which the sacrifices were cut up for the altar. Lev. 1.

The christian is God's priest to minister out the word of the Lord. He must know how to "give meat in due season." Matt. 24: 45. There is to be Jehovah's portion; the Levite's portion; and the offerer's portion. Sometimes the delicate surgery of reproof is committed to the christian; a dislocated limb from the body of the church is to be restored. Gal. 6: 1.

To fulfil all this, the Bible student must understand how to cut straight the word of the truth; so that with skill he may minister it for "doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16, 17.

A few examples will illustrate the paramount importance of studying underneath the English text.

"And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee: because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it." Gen. 33: 9-11.

Esau said, "I have rab"—much. I have flocks, herds, servants, and great worldly possessions.

Jacob said, "I have kol"—everything. I have God, and in him I possess more than all your wealth and honor. One was the confession of a worldling. The other was the confession of a saint.

Take another example.

"The disciple is not above his master: but every one that is perfect shall be as his master." Luke 6: 40.

Had this passage been studied beneath the surface it never would have been made to teach absolute sinlessness.

In Matt. 4: 21, it means mending broken fish-nets.

In Rom. 9: 22, it refers to the hardening process of the wicked.

In 1 Cor. 1: 10, it relates to the harmony of the church of God.

In Gal. 6: 1, it is used for the restoration of a broken limb.

In Heb. 10: 5, it describes the mystery of the incarnation.

In Heb. 11: 3, it explains the adjustment of great moral dispensations.

We must combine all these renderings to learn the meaning of perfection in Luke 6: 40.

"The disciple is not above his master, but every one shall be perfected (rounded out to fulness) as his master."

The Septuagint has: "A scholar is not above his teacher. But every one will be instructed as his teacher is."

V. THREE CAUTIONS.

1. *Do not detach Scripture.*

This is done with Psa. 14: 1. "The fool hath said in his heart, There is no God." The infidel says, "the Bible itself teaches there is no God."

This has been done with Jno. 13: 27. Jesus has been made responsible for commanding Judas to commit suicide. "What thou doest, do quickly."

2. *Do not dislocate Scripture.*

This is done by Luke 13: 24. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

By separating these verses they have been made to teach of a time *in this life* when the door of mercy is closed upon the seeking sinner.

It is done with 1 Cor. 2: 9, 10. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

By separating these verses they are made to teach that no one can have any conception of the glory of another world.

Not only should the connections of this passage be preserved, but it should be read in conjunction with the Old Testament quotation: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Isa. 64: 4.

The change of wording from Isaiah by Paul, is very noteworthy. The prophet speaks of good thing prepared for those who *waited* for the Lord. The Lord *had come* in Paul's day; he was no longer to be waited for, but *loved* and believed in as a present Saviour.

3. *Do not misapply Scripture.*

This is done when the Jewish prophecies are figurized to apply to the church.

It is done when the promises concerning the second coming of Christ are said to relate to *death*, or the *destruction of Jerusalem*, or the *descent of the Holy Spirit*.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"But ye have an unction from the Holy One, and ye know all things."—*George C. Needham's "Bible Briefs."*

Denominational Usage.

The church of Jesus Christ, like every other organized human association, must have its methods of procedure in things that concern the purpose of its existence. This is so clearly evident that argument in its behalf is surely unnecessary. A felt need of this kind must account, historically, for the early occurrence of those procedures in matters of church organization and method which ended in ecclesiasticism and hierarchy. It is safe to presume that in their earliest form methods so adopted were not only innocent, but wise. In fact, we have an illustrative example much to the purpose in early chapters of the book of the Acts. At the very beginning, in the management of affairs under the operation of the principle of "all things in common," the apostles were accustomed to have personal charge of what needed to be done. This they soon found impracticable, and even wrong. It was not fitting that they should "leave the word of God, and serve tables." An appointment was therefore made of seven persons to have the matter in charge, and out of that appointment grew the office of deacon, fully recognized, subsequently, by Paul in his letters to Timothy.

Somewhat later another need became apparent. Where questions arise within a church, found incapable of solution there, what is to be done? Such a question the christians of Antioch had to face. A very serious question, radical in its nature and consequences—Shall circumcision as well as baptism be required of converts from the Gentiles? The brethren at Antioch could not agree. Finally it was determined to seek the assistance of brethren elsewhere, not personally involved in the controversy. The brethren of the church at Jerusalem were appealed to, and especially the apostles still there were asked to help in the solution. The method proved effectual, and became an example for like procedure under like circumstances.

This must suffice to show that church life is like all other associated life. Occasions will arise which call for expedients to meet a difficulty, to guard against anticipated evil, or as ways in which to carry out more fully the purposes of the organization. We may say, perhaps, that these expedients, as adopted in the course of christian history, so various in their nature, and in many cases so extreme and objectionable in character, may be classified as either "ecclesiasticism," or usage." With Baptist churches, as is consistent and necessary where the principle of independency rules, it is "usage," not "ecclesiasticism." That is to say, certain methods and procedures are, as the result of experience, found wise, safe, and salutary. They come to be quietly adopted, not as *imposed*, but as *agreed upon*; and they grow, in time, into a kind of common law.

Now, when we come to study these usages, with a view to determine any question of propriety concerning them, it should seem that such a question might be determined in two ways. For one of these, a usage which has New Testament precedent, may be held as correct. For example, the appointment of deacons is that kind of usage. Our Lord made no mention of such an office. It came to exist as a need of churches under apostolical administration. The apostles themselves did not *enjoin* it, they *sanctioned* it, in the form it finally assumed. So in the matter of advisory councils. We cannot make use of this expedient now in the same way that the brethren at Antioch did. There were in the church at Jerusalem inspired apostles, whose decision in such a matter had apostolical authority. Besides, that was not a "council," in the sense in which the word is now employed. But *the principle* is there, and the expedient of seeking aid in the case of perplexing questions by the advice and help of brethren in other churches has in that case at Antioch full New Testament endorsement.

Another way in which to test the propriety of a usage is to examine its *consistency* with what we find in the New Testament, and so its propriety as a method in carrying on the work and purposes of the church. We will take the case of examination by the church of candidates for baptism. (1) It is, first of all, clear that in order to determine the propriety of receiving any person for baptism, it must be ascertained whether the person so in question is a believer, since the direction is to baptize only believers; in other words, a converted person, and so a fit subject for the ordinance. So that there must, of course, be examination at some time and by somebody. (2) Then the question arises, what is meant by this act of baptism, and the answer to that question may suggest what this examination shall be, and by whom. Baptism is at once a profession and a consecration. It is not only "burial with Christ," but it is resurrection to "newness of life." Where is that "newness of life" to be manifested? Where, but in those associations, fellowships and activities which are to be found in the church? Baptism, then, distinctly contemplates church membership. But the church must have a voice in deciding who shall be members. So it is clearly both suitable and necessary that the candidate appear before the church, that the church itself may hear his "good confession," and may receive him to membership in its own act of welcome. (3) But might not the baptism be previously performed by the minister, and the candidate be afterward received? Can any one think it wise, or safe, to leave the matter in that form? Suppose, after baptism, the church refuses to receive, does not agree with the minister who administered the rite. Do we not see in that direction the open door to endless confusions? If you say that the candidate *must* be received, on the ground that the minister knows better than the church can who ought to be baptized, and who not, you have in that notion the very principle of the hierarchy. The *dixit* of a minister is not, with Baptists at any rate, the mandate of a priest.—*Standard.*

Lowering the Dignity of the Gospel Minister.

Dear Recorder:—It is a most lamentable circumstance that in this age of progress in the very blaze of gospel light, that there should be, among those who have been set apart as heralders of the cross, such a manifest inclination to so lower the dignity of their calling as to bring the pulpit down to such a level as will secure the admiration of the most vulgar, and sophisticated types of humanity, to the expulsion of those who for the love of God, have been brought to the sanctuary, where their souls so much delight to dwell, that blessed retreat, where they can, leaving the cares of the word behind for a season, find sweet consolation in holy communion with God. The error to which I allude is the very common, but pernicious habit of making the sanctuary the scene of anecdote and vulgar jest. Instead of holding the gospel up to the high standard, where Christ and the Apostles held it, it is let down to the depths of moral depravity.

In many sections the practice of funny remarks, and slang allusion has become so prominent from the pulpit, that unless the preacher prefaces his sermon with a slight display of wit and humor, to draw the attention of the congregation, and then manages to hold them by interspersing his remarks with an occasional, practical joke, the verdict will be that "he has not preached." Now I desire just here to say, that I am not advocating a long faced, gloomy style of religious exercises. But I wish to emphasize the assertion that before a reformation can be effected there must be an improvement of the original model. And while the standard of Christ is being compromised, to suit the tastes and conveniences of the unconverted elements of society, can we seriously, and candidly in faith look for a positive reformation among the children of men? No this is surrendering the cause of Christ to satan, and that too on his own terms of capitulation. Should we inquire where pulpit slang originated we believe the verdict would be that those sensational evangelist (who are riding from city to city, receiving their thousands for a two weeks meeting) first introduce it, and like so many satellites revolving round one grand orb, those smaller preachers, are daily adopting the slang feature of the discourse, as being far the most prominent one.

Now brethren we have a far more excellent model, and one more worthy of imitation. That model is Christ. Hold him up to a perishing people, and imploringly, and beseechingly invite them to him who has said "Come unto me all ye that labor are heavy laden, and I will give you rest."

Yours in the bonds of love
W. S. MILLIKEN.

Excelsoir, N. C.

Sorrow for sin only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort would not sin, though escape from the consequences were possible, for his heart is changed, he is renewed in the spirit of his mind: he loves God and his service, and has [illegible] for the pleasures of sin.—*G. Waller.*

The trouble is that man will persist in trying to extend his accountability to God's actions. He will wear out brain and heart in worry over consequences which belong to God. And while thus endeavoring to do God's part, he is given to neglecting his own.—*Western Recorder.*

The Biblical Recorder.

WEDNESDAY, MAY 25, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PREMIUMS.

We offer to all new subscribers to the BIBLICAL RECORDER who pay two dollars in advance Russell H. Conwell's Life of Spurgeon. The book is handsomely bound and beautifully illustrated, and sells for $1.50.

We also offer it to all old subscribers who have paid up arrearages, and will pay for the RECORDER one year in advance and fifty cents additional, thus furnishing an opportunity to all of our subscribers to supply themselves with this fresh and interesting book—worth $1.50—for the small sum of fifty cents. If any may wish to avail themselves of this opportunity who have paid up their subscriptions, they can have it by paying $2.50, and their time for the RECORDER will be moved up a year.

We are very anxious to increase our circulation, and we make this generous offer, hoping that many of our subscribers who are in arrears will avail themselves of this offer, and that very many new subscribers will supply themselves with this excellent work.

CARING FOR THE POOR.

One of the results of the introduction of true christianity in any country is that institutions for the relief of the poor and destitute abound. There is often no special provision made for the relief of the poor and needy in the most prosperous pagan countries; and christianity has the right to claim that from its earliest introduction the religion of Christ has taught regard for and a disposition to help the poor.

We think some confusion has arisen, however, on this subject of the church caring for the poor, and the prevalence of christianity ameliorating the condition of the poor from the state of *society* that we find in some countries that are nominally christian, and yet in which we find a vast amount of mendicancy. Take, for instance, Spain and Italy. Any one who has travelled in these countries, or who is at all familiar with the travels of others who have visited them, must know that there is a vast amount of poverty among these people, and that to meet troops of beggars who make the most piteous appeals for help is one of the most common experiences of those whose business or pleasure calls them to the lands they inhabit. This state of things is certainly not to be accounted for by the introduction or prevalence of true religion among these people, but from causes for which the religion of Christ is not responsible; such as the farm government, the union between Church and State, the prevalence of aristocratic ideas, with the feudalistic repression of intellectual growth, and last, but not least, the extensive adoption of a system of faith called christian, but deficient to a great extent of the spirit of Christ, and retaining in many cases only the *form* of godliness. The prevalence of a pure form of faith among a people develops two marked facts, so far as poverty among them is concerned: one is mendicancy, or pauperism, as a national characteristic, is to a great extent destroyed; and the other is such poverty as does exist is, as a rule, provided for.

It is always an unfavorable sign, as to the material and spiritual condition of a country, to find that pauperism is on the increase. It is a well known fact that pauperism is on the increase in America, and it is a matter worthy of the most intense thought on the part of all lovers of our country to know the cause, and, as far as possible, remove the effects. There is need that the State should examine herself, and see that she is free from blame for this alarming growth of poverty among our people. There is the same need that the church should examine herself, and see to what extent she is to blame for this state of things. To expect a state of society in America, or any other country, which is utterly free from cases of human poverty and suffering, is to cultivate a Utopian dream. The Saviour said, "The poor ye have always with you," and we suppose there always will be cases of poverty and suffering among the most enlightened and christian nations of the earth. But whilst this is so, it is certainly a reflection upon both the civil government and the prevalent religious faith of any country for hordes of beggars to beset the benevolently inclined at every street corner. Strong as government responsibility is in the matter now under consideration, we wish in this article to call special attention to the church's responsibility to provide for her poor. It is a well known fact that most of the poor that beset the visitor to Rome, Madrid, Naples, and other parts especially of the Spanish and Italian peninsulas, are members of the Romish church, and it is passing strange that Rome makes in many American cities such considerable provision for the poor and unfortunate, and such insufficient in countries where for centuries she has held such complete sway.

It certainly does not speak well for any faith, for those that espouse it, to sadly neglect their poor. This remark will apply with equal force to any denomination or sect of christians that profess the religion of Christ. One thing is certain, and that is, that provision for the poor of the church, or churches, was one of the distinguishing traits of primitive christianity. If it was right and wise to provide for the poor of the primitive churches, it is right and wise now. The teaching of Christ, the first appointment of deacons, many statements in the Acts of the Apostles, and in the Epistles, abound in proof that it is right for Christ's churches, individually and collectively, to provide for the poor among the membership. As far as possible, says an inspired writer, "let us do good unto *all* men, especially unto them that are of the household of faith."

Leaving others to solve the problem of their duty in this particular direction as they may, we desire to be quite practical by saying that our Baptist people, as such, and the membership of each local church ought to be careful to provide, as far as possible, for their poor. As we hinted above, one of the main objects in the first appointment of deacons was to make better provision to supply the wants of the "poor saints" at Jerusalem. Ought not this to be a *prime* idea in the appointment of deacons in all time? We are happy to state that many of our churches have more or less ample provision to meet the wants of the poorer members; but there are others, we fear, having ample means, that make little or no provision for their suffering poor. We think that we have lost sight, to too great an extent, of two things that were true, it seems, of the primitive churches, and that ought to be true of our churches now. One was, that one of the plainest duties pertaining to the office of deacon was to look after the poor of the church; and the other was, that the church provided a fund for that purpose. There are some churches that are willing to admit that deacons should look after the poor of the church if they do so at their own expense. But this should be done at the expense of the church, the deacon only doing his duty as any other member in contributing to the fund according to his means. Where one is in need, who has rendered public service to his denomination, as in the case of an aged minister, it is perfectly right to ask the denomination to *assist* in his support.

Let every church, then, in the country, the town, or the city, have its poor fund, and let it be drawn upon to meet the pressing wants, or tide over the special misfortunes, of its poor members. There are those who see, or think they see, danger in the existence of this plan. It is an all-sufficient answer, that we have both apostolic precept and example for it. The objection that such provision would soon bring many quite unworthy persons into our churches can be met promptly from our standpoint by saying that our usage, our general polity, and our ideas of membership, demand such precaution at the doors of our churches as would expose most of those who were disposed to act the hypocrite. The church could better afford to suffer an occasional imposition than to be deficient in a reputation for charity and benevolence. It would really not be misplaced *charity*, or money thrown away, if the church sometimes unconsciously of course extended aid to some who might possibly have been actuated by mercenary motives in joining, if the result of such help should be only such reformation of life and conduct as would enable them so to live as to bring no open reproach upon the christian profession. Here there is room for that charity "that thinketh no evil," while it does not demand that we should forget Christ's words, "Be ye as wise as serpents and as harmless as doves."

At all events, the reputation of caring for the poor is one that the church ought to covet, and one that she cannot afford to dispense with, if she would fulfill her true mission on earth. It is a well known fact that some benevolent societies among men have a reputation in the line of caring for their poor. The church should see to it that no mere human organization surpasses her in this respect. Let us never forget that one great object of Christ's mission on earth was to "bind up the broken hearted; to lift the burdens that Satan, sin and sorrow have placed upon the shoulders of humanity. One way then for his people to show his spirit is not to be forgetful of the bodies of men, women and children about them. And a care for the bodies of people is often the means of saving the soul. We claim to be a great people, in numbers and in means; let us see to it that our benevolence keeps pace with our growth in numbers. Let our churches care for their poor.

CHOWAN ASSOCIATION.

This Association held its session with Ballard's Bridge church, in Chowan county, on the 17th to 19th inst. The introductory sermon was preached by Rev. R. T. Vann from Ephesians 5: 32, "I speak concerning Christ and his church;" and was an instructive and interesting sermon.

The Moderator, J. A. Spruill, and Clerk, T. J. Riddick, were re elected, and E. F. Aydlett was elected Vice-Moderator.

Wednesday was centennial day, and quite a number of good speeches were made by W. V. Savage, J. D. Hufham, R. VanDeventer, C. N. Donaldson, C. Durham and others. A handsome contribution for the Orphanage was taken amounting to $300, and Bro. Mills came away in an unusually amiable mood.

The Chowan Institute at Murfreesboro received its deserved share of attention. No one thing in all that country has done more to elevate the condition of the denomination than that institution. We had speeches on the report of the Institute from Profs. Foushee, Taylor of Wake Forest, and Brewer, W. R. Gwaltney and J. D. Hufham.

The Association was largely attended and was royally entertained. The brethren keep a standing arrangement by having a number of neat shelters under which they spread their dinners with all the conveniences of an ordinary dining room. The place looks very churchly, and no wonder, when we remember that it has past a whole century as a consecrated spot for a church of Christ.

We enjoyed the hospitable home of the two brethren Elliott and their sister, Mrs. Nowell, and their generous kindness will not be forgotten.

The country in that Chowan section looks prosperous. Much of the farming is excellent. As you pass their cotton fields the land is level, the rows are straight, and you can look down them to such a distance that they seem to come together. The country has good railroad facilities, and a vast deal of lumber has been carried out into the markets. It is the cradle of the civilization of the State, as well as of the Baptist interest of the State, and still there are few sections in the State in which you will find more signs of taking on of new life.

FROM OUR TRAVELLING AGENT.

HICKORY.

Since meeting here with the brethren of the South Fork Association last fall, I had remembered Bro. Lequeux and his people at Hickory with great pleasure. So I was prepared to spend a day pleasantly as well as profitably with these same brethren. The church at Hickory has for the last few years made fine progress; up to then, it was no more than a mission station helped largely by the State Mission Board. In due time, however, the brethren, like Martin, Whiteside, Jones and Wiggs, decided it was best for the church to rely on her own resources, and the wisdom of these brethren has been most gloriously confirmed, for the church now employs their pastor two Sundays in the month, and besides is in the closest sympathy with all the plans and objects of our Conventional work.

Progress will always attend the ministrations of an unpretentious, godly man like Bro. Lequeux, especially when he has the loyal support and hearty co-operation of such brethren as compose his church. Bro. Whiteside, whose splendid home was my stopping place, told me their house was full at every service, and it will not be long till a larger house will be necessary to accommodate the growing congregation.

I spent some time with Bro. Wiggs, who has had the great misfortune to lose his sight entirely. He inquired most affectionately after Dr. Wm. Royall, the editor of the RECORDER, Prof. W. B. Royall, and other friends in this section of the State. I was amazed at the patience and christian fortitude with which he bore his sad affliction. True, Bro. Wiggs has no eyes to see the objects around, yet the stars are not brighter than the spiritual vision by which he reads his title to that better land where not only will all eyes be opened, but where all tears shall be wiped therefrom.

Whoever starts to Western North Carolina will do well to stop over in Hickory, which in many respects is the nicest little town in that part of the State, for awhile at least. One of the best hotels to be found anywhere is here. The Bank building is a very handsome structure; in fact nearly all the business houses and dwellings present a nice, genteel appearance. The mountains seem to be exactly the right distance to appear soft and grateful to the eye.

The water is so cold and clear, and the air so sweet and pure, that you almost wish to carry a supply with you as you go away.

ASHEVILLE.

I found on reaching Asheville, that the Federal Court was in session. Not many who had business in this court had much interest in the RECORDER. Some, however, were made to know that the "way of the transgressor is hard." I noticed two young men, who were not content to wait for the "free coinage bill" to pass, but had decided to put up an establishment of their own to make silver dollars. If they had used the time properly that they are to spend in a United States prison, they could have earned more honest dollars than they had counterfeited, besides would have escaped the sin and disgrace which the breaking of the law has left upon them.

It was the time, however, to see the rich and the poor, the weak and the strong, meet together. If one will take a place in the public square in Asheville on an occasion like this, he will soon conclude that there is nothing like contentment, but that men of all sorts are striving for that they have not. Here you see a number of men who are from other States; they are clothed in the best apparel money can buy, their carriages and horses tempt you greatly to break the last of the "commandments." Servants dressed better than men ordinarily dress are at their bidding; their bank accounts are sufficient to sustain all the luxuries they may imagine or desire, and yet they are not satisfied. What is the trouble? A pale face, high cheek bones that seem to be cutting through the skin, a pair of sunken eyes and that significant cough, tell the tale, and all of this splendid wealth would be readily exchanged, if in its place could come health and freedom from pain.

Now along by the side of these are men who live in the mountains and have gotten their growth; their muscles are as strong as the rocks which surround their simple mountain home. A doctor's pill bag would be a circus to the children at home. They all eat what they want, and want what they eat, and yet they, too, are dissatisfied. Money, freedom from labor, luxury, and style are the things they desire, and for these they are ready to exchange what they now possess. Which of these are the happier and which the richer is after all a problem.

I am greatly indebted to Sister Thomas and Mrs. Ware for a pleasant ride, in which we took in the most interesting points of the city. From several points we had a most magnificent view of Asheville and the country around. The two best are, I think, from Dr. Connally's residence and from "Kenilworth Inn." From the depot you approach Asheville at a rise of 700 feet to the mile, so when you reach the square you feel that you are indeed on a mountain. But if you will start down South Main street and continue your drive till you reach the top of Beaumont, and turn your face toward the city, you will see you have put Asheville "in a hole." So mountains are only relatively high just as men are relatively great. The Baptist brethren are very proud of their new church which is now nearly completed. They claim it is the finest auditorium in the South, and so far as my knowledge goes they are right. It is certainly a beautiful church. The Sunday-school room and class rooms are admirably arranged for the work designed to be done in them. The main hall will seat comfortably twelve hundred persons. The floor is elevated, the frescoing, windows and chandeliers are beautiful beyond description. By using temporary chairs they were permitted to use the church for preaching on the night I was in Asheville. Rev. A. C. Dixon of New York, who was once pastor of the church, preached to a packed house from the text, "All things are now ready." There was no attempt at display, but the speaker took all of his time in preaching a plain, earnest gospel sermon.

The brethren are much pleased with Bro. White, who has given a decided impetus to the work in Asheville. Many of the brethren were at the Convention, among them Bro. Speight of the *Asheville Baptist*, whom I failed to see during my pleasant stay in the city.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. K. Howell of Yanceyville, N. C., was in Raleigh last week.

....Rev. J. P. Lennon of Freeman, N. C., called to see us last week.

....The Baptist Anniversaries will be held in Philadelphia on May 24th-29th.

....The commencement of Peace Institute will take place on May 29th and 30th.

....Rev. C. M. Murchison of Penelope was in Raleigh last Thursday and called to see us.

....Rev. L. Sellars of Supply and B. D. Wescott of Southport called to see us on Tuesday of last week.

....Rev. T. J. Taylor of Warrenton will deliver the address for the Oxford Female Seminary on May 29th.

....Rev. Dr. J. J. Hall will attend the Yeopim Union Meeting at Beres church and dedicate the Corinth church, near Elizabeth City, on Sunday. Any brother wishing to send his subscription to the RECORDER by Bro. Hall will please do so.

....Rev. Dr. J. P. Barrett, formerly of Raleigh, is seriously ill at the residence of his brother in Virginia.

....Dr. Charles E. Taylor attended the Chowan Association and made a good speech for Wake Forest College.

....The Sabbath-school of the Baptist Tabernacle will hold their annual picnic on May 31st in Winston, N. C.

....Dr. W. A. McDowell of Scotland Neck is, we are glad to learn, greatly improved, and will soon be well.

....Hon. W. P. Shaw of Winton was on a visit to Wake Forest and Raleigh last week, and paid us a short call on Thursday.

....Bro. J. W. Powell of Edgecombe is aiding Rev. A. A. Butler of the Second church, Durham, in an interesting meeting.

....Bro. W. B. Felton of Rockyhock was in attendance at the State Democratic Convention last week, and called to see us on Friday.

....Mr. James S. Mitchell, Rev. G. W. Newell, W. S. Farthing, W. S. Bartlett and J. H. Holliday called in to see us on Wednesday of last week.

....Rev. W. B. Oliver administered the ordinance of baptism to two candidates at Mallett's pond on Sunday afternoon last.—*Fayetteville Observer, May 19.*

....Prof. W. L. Poteat of Wake Forest College attended the Convention in Raleigh and on Friday delivered the address at the closing exercise of Rolesville Academy.

....Rev. E. E. Blount of Peru, Haywood county, has resigned the pastorate of the churches in that county to accept the call of the church at Middleburgh, Casey county, Ky.

....The commencement of Judson College will take place June 1st. Rev. J. B. White of Asheville will preach the sermon. The annual address will be delivered by D. Newton, Esq., of Asheville.

....Rev. W. R. Gwaltney was at the Chowan Association in the interest of ministerial education. The Association has three young men at Wake Forest College under the direction of the Board.

....I desire to thank my churches—Antioch, Chapel, Stovall, Island Creek and Rock Spring—for paying my way to the recent meeting of the Southern Baptist Convention. I greatly appreciate such kindness.—*J. A. Stradley.*

....The commencement exercises of Wake Forest College will take place June 7th, 8th and 9th. This closes the best session the College has ever had. The program insures a large attendance and a pleasant commencement.

....Mr. Gladstone has the right idea of church music. He is reported as saying: "There should, I conceive, be no music in church excepting such as can be devoutly listened to, and, therefore, to avoid distraction, easily joined in."

....Rev. Dr. W. A. Nelson of Aiken, S. C., and wife have returned home, their daughter, Mrs. Jordan, having much improved. It was a real pleasure to have them with us for awhile. The doctor has entirely recovered his health and is as ready to preach as ever.

....We acknowledge the receipt of an invitation to attend the commencement exercises of the Littleton High School and Business Institute, on Thursday and Friday evenings, May 26th and 27th. Hon. G. Sanderlin will deliver the literary address on Thursday night.

....No young preacher has made a better impression on his brethren than has Rev. W. V. Savage, who is now stationed at Columbia, N. C. Bro. Savage is well pleased with his field, and his brethren are delighted with their pastor, and so the work, as might be expected, is going forward.

....Nothing touched us more at Atlanta than the devout and impressive manner in which Rev. W. R. Gwaltney of North Carolina conducted the opening exercises of the Convention. It is positively ennobling to look at as pure and honest a man as Gwaltney is.—*Dr. Hatcher, in the Baptist.*

....Rev. Calvin S. Blackwell, Ph. D., accepts the call to the Randolph Street church and will enter upon his work at an early date. Church and pastor deserve congratulations. We shall hear good tidings from this wise and eloquent preacher, and the young and heroic church.—*Religious Herald.*

....Drs. Overby and Hufham did some of their best work at the Association. It seems that during the many years the brethren have led in all the work of the Association, they have not only grown in grace and in knowledge, but have year by year strengthened their hold upon the confidence and affection of their brethren.

....Rev. A. D. Hunter writing from Greenville, May 19th, says: "Our cause is growing in this county. We have recently received seven men and one girl. I am to baptize five next Sunday. One of the latter men in the county is one of them. Bro. Hutson had to leave us after eight days to go to the bedside of his sick mother, eighty one years old, in Richmond."

....Bro. Richard Webster of Pittsboro, N. C., in renewing his subscription writes the following letter, which we highly appreciate: "The RECORDER has become a necessity to me. I have been a reader of it over since its infancy, and although it has been good all the while, it seems to me that it continues to improve. Every week there is something in the dear old RECORDER for the children, the young people, the middle aged, and especially for those like myself that have almost reached their four score years. I think you would be encouraged in your God-given work if you could know how much we old folks enjoy reading the paper that tells us so much about the coming of our Father's kingdom. May you be spared many years yet to battle for the truth."

...Dr. R. H. Lewis, late president of ...on College, has accepted a position to ... in Kinston College. He will teach ..., rhetoric, literature and physics. ...h the addition of Dr. Lewis, Kinston ...ge will have one of the strongest faculi... in the State. Dr. Lewis and his family ...expected to move back to Kinston about ...middle of June.—*Free Press.*

...I always feel that to start the year's ...k properly I must attend the meeting of ... Chowan Association. I get such an in...ation when I meet with this body as I ... in no other part of the State. And I at...ute it in no small degree to the influence ...ich the Chowan Female Institute has ex...d all over this section of the State.—*Dr. ... E. Taylor at Chowan Association.*

...Rev. J. F. Love of Baltimore writes: ...am pleasantly domiciled at 1114 Madison ...e., where you will please send the paper, ... where I shall be pleased to welcome ... and any other of my dear North Caro... friends who may visit Baltimore. Our ...k here started off hopefully yesterday. ...r heart's desire is to glorify God and be ...rumental in saving some souls in this ...at city."

...The commencement exercises of Ox... Female Seminary will take place June ... 1892. On Sunday evening, May 29th, ...sermon before the Maggie Nutt Mission... Society will be preached by Rev. D. W. ...ring of China. On Tuesday evening the ...ual address before the Calliopean Society ...be delivered by Rev. T. J. Taylor of ...rrenton, N. C. On Wednesday evening ...annual concert will be given.

...The pulpit of the Baptist church was ...upied Sunday morning and night by ...v. J. B. Hartwell, D. D., of San Fran...co, Cal., now in charge of the Baptist ...sions to China on the Pacific Coast, who ...ached two eloquent and highly instruc... sermons before large congregations. ... Hartwell is the uncle of Rev. J. H. Ed...rds, of this city, with whom he is spend... a few pleasant days.—*Goldsboro Head-...t, May 19.*

...It will be of some accommodation to ... committee and more pleasing to the ...legates who expect to attend the Sunday-...ool Convention of Pilot Mountain Asso...tion to come on the train which arrives ...Mt. Airy 5 p. m. May 26th. If they wait ... the night train it will be 11 or 12 o'clock ...ore they will arrive here. We are ex...ting a large delegation and quite a num... of visiting brethren. Come, brethren. —*J. R. Pruett.*

...The commencement of Shaw Univer... took place on the 18th. This is one of ... leading colored schools in the South, ...rly five hundred students being in atten...ce during the last session. There were ...eral graduates, all of whom acquitted ...mselves creditably. We congratulate ... Tupper upon his wise management of ... institution. The school is very pros...rous, and has a first class corps of teach... who seem to enjoy their work.

...The article on the fifth page, entitled ...Why Build Mission Chapels?" is not a con...bution to the "Woman's Missionary De...rtment," but was sent direct to us from ...ro. League. Our sisters during the Cen...nial year, will aid in securing the pro...ed "chapel building fund." The article ...Bro. League, while it appears on the same ...e, does not belong to the woman's col...n. The subject discussed is an impor...t one, and we ask for the article a careful ...rusal.

...A commercial traveller recently re...rked that notwithstanding the large num...r of churches in Raleigh, not one had a ...rectory in the hotels inviting strangers ...o spent the Sabbath in the city to attend ...urch. This is in marked contrast with ...at is to be seen at the hotels in many ...her cities, where you will find the hours ... service and for Sunday-school neatly ...med and hanging on the walls of the ho... office. And in some cities members of ...e different churches visit the hotels and ...company strangers to the church of their ...oice.

...W. P. Shaw is a trustee of the Indus...al and Training School for young ladies ...hich was organized at Greensboro last ...riday. The following is the faculty: Presi...ent, Prof. Chas. McIver; Principal Male ...acher, Prof. J. O. Alderman; Mathe...atics, Miss Gertrude W. Mendenhall, B. ...; Natural Sciences, Miss Dixie Lee Bry...t, B. S.; Ancient Languages, Miss Viola ...oddie, L. I.; Physical Training, Miss ...riam Bitting, M. D.; Vocal Music, Miss ...ssie Worthington; Industrial Art, Miss ...elle Fort; Domestic Economy, Miss Edith ... McIntyre.

...All hands will agree that the Trustees ... the Seminary made a wise selection when ...ey elected Bro. E. C. Dargan Associate ...ofessor of Homilitics and to the chair of ...tin Theology. It was a genuine surprise ...him and to his friends. We regret very ...uch to see him leave the State, but we ...el that he is called to a great work, one of ...tal importance, and we believe he is the ...ry man for the position. The Seminary ... to be congratulated. We are sorry for ...e Citadel Square church, a noble people, ...ho know how to treat a pastor and who ...ill be greatly bereaved in Bro. Dargan's ...moval.—*Baptist Courier.*

Columbus Union.

This body is to convene with the church ... Porter Swamp on Saturday before the fifth ...nday in May, 1892. Introductory sermon ... Rev. Haynes Lennon.

The subject of Ministerial Education will ... discussed, and a collection taken for that ...ject.

We hope the brethren will remember that ...e Board stands in special need of funds ...st now, and act accordingly.

COMMITTEE.

Christ Who is Our Life. Col. 3: 4.

BY REV. F. P. MOORE.

Christ the God-man had a hand in all creation. Christ was present with the Father when at his command light flashed out over the dark expanse where old chaos reigned supreme. Yea, before the "morning stars stars sang together and the sons of God shouted for joy," the Son was present with the Father surrounded by his eternal glory and matchless splendor. The world with all its teeming millions of objects, animate and inanimate, visible and invisible, and the innumerable worlds rolling in illimitable space were all made by Christ the Lord. We read in John 1: 3—"All things were made by him, and without him was not anything made that was made." Of a certainty we can say, Jesus Christ is the source of all life, temporal, intellectual, moral and spiritual.

We read in John 3: 4—"In him was life, and the life was the light of men." The Lord Jesus, then, truly is the author of life, the restorer of life, and maintainer of life. But the life here meant is spiritual life. Christ is our life, in that,

I. He is the author of spiritual or eternal life. He saves from death—by dying as our substitute, also by freeing us from the power of Satan. Man has violated God's righteous and divine law; its condemnation rests upon him, and its penalty is death, eternal death. The wrath of God abides on him—a righteous curse and a righteous wrath rest upon the shoulders of the transgressor, because the "law is holy and the commandment holy, just and good." Rom. 7: 12. Man is justly condemned, and all of his doings and all his sufferings cannot remove the curse. Poor man, with all the the thunder of Sinai rolling over his head, and the forked lightnings striking terror to his soul, he realizes his utter helplessness to silence those eternal thunders, following which comes the whirlwind of everlasting destruction, and upon the condemned victim falls the mantel of the "blackness and darkness forever." We read, Rom. 6: 23—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The violation of God's law implies eternal death, and eternal death involves eternal suffering. Man stands totally depraved with the horrors of eternal death hanging over him; but in his helpless state, God "sends his Son made of a woman, made under the law to redeem them that were under the law." Gal. 4: 4, 6.

Man by his disobedience had dishonored the law, but Jesus Christ rendered perfect obedience to the law, and so magnified it and made it honorable. Isa. 42: 21. He showed to the witnessing worlds that it was a good, just and holy law by his keeping it, and by suffering its penalty, death. He bore the curse of the law for us. He took our place. The innocent took the place of the guilty, that the guilty might go free. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

Turn your eyes to Calvary, and behold your substitute, and think of the greatness of the atonement. "Behold the lamb of God which taketh away the sin of the world." Look at him "who was wounded for our trangressions, bruised for our iniquities, and the chastisement of our peace was upon him, and with his stripes we are healed." Think of the Lord Jesus, who to rescue us from eternal death, "his own self bare our sins in his own body on the tree." What infinite love manifested! Love high as heaven, deep as hell, and wide as the universe. Eternal agony which should have fallen upon us, God poured out upon his own Son, whom it pleased him to bruise for us.

Our finite minds are unable to grasp the greatness of the atonement. But if you would catch a faint glimpse of the magnitude of Christ's sufferings on the cross for us, peer into the dark abyss of woe, and behold "sweltering in the flames" thousands of lost souls, some of whom have now been there thousands of years. They are there paying their debt to Divine justice, and when thousands of millions of years shall have rolled away, their debt will still be unpaid—their guilt towards God still remain the same. A long eternity of fire unquenchable will be their portion. Christ's sufferings were infinite, and therefore as great as the sufferings of his people would have been through all eternity in the regions of the lost.

Jesus Christ, in a few moments, satisfied the claims of the law. At the cross "truth and mercy met together, justice and peace embraced each other." The moment a man is enabled to trust the Lord Jesus as his personal Saviour, as his substitute, that same moment is he entirely justified from all guilt and freed from all punishment. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. We find the benefits of the atonement can not be received by works or any acts of the creature, but flow into the soul only through the channel of faith. Paul says, Rom. 4: 5—"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Christ in his death became our life, and in his word we find the terms of the covenant of redemption. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36. So the man who is "dead in trespasses and in sins" is made to live by coming in contact with Christ, the author of life, by being united to him by a living faith. Christ is a part of the believer, dwells in him in the person of his Spirit. "I am the vine, ye are the branches." The believer's life is united with Christ the head, and no power can destroy or separate that glorious and happy, vital and living union. The head pledges his own eternal existence on that of his members who compose his body. "Because I live, ye shall live also." In the language of Luther, "If we perish, Christ perisheth with us." The believer is dead to the love and practice of sin, and his life the blessed and eternal life which he now possesses, as God's gift, is "hid with Christ in God." All christians can say with Paul, "I live, yet not I, but Christ in me." He turns men from "darkness to light, and from the power of Satan unto God." Acts 26: 18. He has conquered the power of darkness. Satan has great power, but his power is not omnipotent. Christ hath set bounds that he can not pass over. "Christ sways the sceptre of universal empire," and is head over all things from the smallest to the greatest. "All power is given unto me in heaven and in earth." Satan may tempt and harass God's people, but he can not destroy: his power is limited, and the Lord Jesus makes his grace sufficient for the christian in all his trials. The world is not a "friend to grace" to help the believer on to God. This life is the christian's battle-ground, and foes beset him on every side, and use all their endeavors to make him disloyal to his Captain, who, when here, "was in all points tempted like as we are, yet without sin." Heb. 4: 15. The conflict will last till death, or till Christ comes to take his people from this scene of suffering. The believer, midst the fiery trials which may assail him, the weakness and corruption of the flesh, can ever look to the Lord Jesus and rely upon his precious promises, trust his unchanging grace, and have the joy of his blessed Saviour ever flowing into his soul, knowing that soon all his enemies will be conquered through the strength of his Lord. He looks into the glorious beyond and beholds no enemy, but himself a conqueror; no cross, but a glittering crown; no sword, but a palm of victory; no tempest gathers there, but a serene and cloudless sky in which has risen to shine forever the Sun of Righteousness. He knows that soon he will gaze upon his Redeemer's glory, and shine even as he shines. "For we shall be like him when we shall see him as he is." The living Christ enters the soul of the believer and he is "changed into the same image, from glory to glory." Christ's mission to earth was to give life. "I am the life." "I am come that ye might have life, and that you might have it more abundantly." "Know ye not yourselves how that Jesus Christ is in you."

Out of his fullness we have received "grace for grace," love for love. Christ is our life, as has been shown by the atonement, by rescuing us from under Satan's power, by quickening us by his Spirit, who dwells in every believer. 1 Cor. 6: 19. Christ is the giver of the Holy Spirit, and sent him after he ascended on high. The Holy Spirit brings life to the dead soul, implants within the germ of life; and from the Holy Spirit within flow out the fruits: faith, love, joy, peace, &c. The Holy Spirit is a comforter, and abides forever. John 14: 4. The christian, though in a world of sin and sorrow, has the comforting presence of the Holy Spirit to bear witness with his spirit that he is a child of God, is indeed born from above, and will ere long reach his "Father's house on high." The Spirit does not testify of himself, but takes the things of Jesus and shows them to us. "He shall glorify me: for he shall receive of mine and shall shew it unto you." "He shall not speak of himself, but whatsoever he shall hear that shall he speak." "Christ in you the hope of glory." I cannot refrain from quoting from a sermon delivered by the world's greatest preacher, now with the Lord:

"Christ in you! What a wonder it is that he should deign to come under our roof! 'Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, that the king of glory may come in.' Give the honor which his entrance brings with it! He glorifies the place where his foot rests even for a moment. If Jesus doth but enter into your heart, his court comes with him; honor, and glory, and immortality, and heaven, and all other things follow where he leads."

II. As Christ is our life, we should make him the only object and the chief end of our life; so that all our powers may be absorbed in him, as shown by our fellowship with him and our love towards him.

We need to remember at all times that we are not our own, but are bought with the precious blood of Jesus; therefore our only motive in living should be to glorify him. Whatsoever we do should be done to his glory—to the advancement of his cause on earth. God's purpose in giving us life is that we abide in Christ our life and glorify him by "bearing much fruit"—our souls flowing out in love to our Lord and Saviour, manifested by our words and actions, and show to those by whom we are surrounded that we have been with Jesus, and are one with him. "Every one that loveth is born of God," and are his "workmanship, created in Christ Jesus unto good works." Happiness comes to the believer only when he is walking with his Lord, and enjoying his fellowship. The christian's usefulness and happiness depend upon his fellowship with the Lord Jesus. We have all we need when we "abide in him." Our Lord does not dwell in a divided heart; he must and will have all the heart or none. He does not stay where he is not a welcome guest, as he never intrudes. If we want to enjoy the company of our blessed Master, the "meek and lowly Jesus," our hearts must be "humble and contrite," for he makes his abode in no other. Isa. 57: 15. It should be our highest aspiration to be absorbed in Christ, in order to reflect his glorious light. We should count everything but loss, as nothing, in order to win him. We should rejoice when we have fellowship with his sufferings, that we are counted worthy to suffer for him. We should "follow him through evil as well as good report." As the temperature of the planets is increased as they approach the sun, so is the love of the christian increased as he draws nearer his Lord. We need to get very close to Christ, and ever behold him and his wondrous love, that we may be changed into his likeness, grow more and more like him as the days go by. We can not look upon him, "our life," our "all and in all," without loving him, and the more we love him, the more beautiful and lovely does he become to our souls, and the more strongly do we desire to be swallowed up in love to him. Love begets love. If we feed upon Christ, the more we will hunger and thirst after him, for nothing but him can satisfy the soul; and this deep and eternal longing after the Lord is not painful, but is joy to the soul. May we make our delight in him, desire his presence more and more, thirst after him even as the chased deer "pants after the water-brooks." The true believer desires to live only for Christ. It is his only purpose in life to promote his glory and advance his kingdom. For him to live is Christ. Christ to him is heaven, and heaven to the soul redeemed would be a place of weeping without Jesus, for he is the joy of heaven. The believer has a faint glimpse of his Lord here; but he earnestly desires to behold him face to face, that he may see him in his glorious beauty, "be like him," and ever more behold him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Mission Work of the Southern Baptist Convention.

We give below the increase made in the work of the Boards of the Convention in the last ten years. No fact speaks more strongly of the wisdom of their management, and of the divine blessing upon their labors, than these figures. It will be seen that the cash receipts of the two Boards have increased about an equal amount, the increase for the Foreign Board being $63,168, and that of the Home Board $66,051.

INCREASE FROM 1882 TO 1892.—FOREIGN BOARD.

Number of missionaries: In 1882, 31; in 1892, 172. Receipts: In 1882, $51,157; in 1892, $114,325. Baptisms: In 1882, 124; in 1892, 434. Church members: In 1882, 1,022; In 1892, 2,728.

HOME BOARD.

Number of missionaries: In 1882, 38; in 1892, 365. Cash receipts: In 1882, $18,120; in 1892, $84,171. Co-operative work: In 1882, $10,250; in 1892, $68,683. Additions by baptism: In 1882, 119; in 1892, 5,274. Additions by letter: In 1882, 214; in 1892, 5,673. Total additions: In 1882, 333; in 1892, 11,247.

There are certain conclusions borne out by these figures which will commend themselves to all our people.

1. While the receipts of the Foreign Board have a little more than doubled, the number of their missionaries has increased five and a half times, their baptisms three and a half times, and the number of their church members more than two and a half times. As the receipts are increased, the number of workers and the results of their work are increased in a much larger proportion. This arises from the fact that in mission work, as in every other business, there are fixed expenses which must be incurred, whether the work is large or small, and these expenses do not increase proportionately with the increase of the work.

2. The increase of membership has been far greater proportionately in the foreign field than in our home churches. The increase of the white Baptist churches within the territory of the Southern Baptist Convention from 1882 to 1892 was 308,121, or about thirty three per cent., while the increase of the churches under our Foreign Mission Board was two hundred and fifty per cent. in the same time.

3. In our home field while the cash receipts have been increased four and a half times, and the co-operative work of the Board six and a half times, the number of missionaries has increased ten times, and the additions to the mission churches have risen from 333 in 1882 to 11,247 in 1892. No comparison can be made in the work of church building on the mission field, as the Board in 1882 did little in that direction, and made no report of its work, while in 1892 $64,000 were raised and expended in this work. This sum is almost entirely net gain in this department. Such facts should silence all adverse criticism, and bring every lover of our Lord in cordial and active sympathy with the work of the Convention.

I. T. TICHENOR.

Dedication and Ordination.

On Sunday, May 15th, 1892, the church at Pleasant Grove, seven miles below Rockingham, was dedicated.

The sermon was preached by Rev. T. M. Bailey, D. D., of South Carolina. Brother Bailey is a full flooded Irishman, and has just enough of the brogue to make his speech fresh and attractive without detracting from it. His sermon was a gem, and was greatly enjoyed by the vast congregation.

The dedicatory prayer was offered by the writer.

At the conclusion of the morning service, a very beautiful dinner was spread in the grove, of which all partook.

Bro. Bailey and the writer were requested to act as a presbytery to examine Bro. I. S. Boyles, with a view to ordaining him. After a very satisfactory examination, the presbytery recommended that he be ordained, which was done in the Rockingham Baptist church on Sunday night.

Bro. Bailey preached a strong and stimulating sermon on christian work. The writer delivered the charge. Dr. Bailey offered prayer, the hand of fellowship was given by the presbytery, and Bro. Boyles pronounced the benediction.

LIVINGSTON JOHNSON.

P. S. Bro. Boyles is pastor of the church which was dedicated on Sunday morning.

We call attention to the advertisement of valuable property for sale by W. J. Wingate of Wake Forest, which appears on the seventh page of this issue.

Yeopim Union.

This Union expects to meet with the church at Yeopim on Friday before the fifth Sunday in May. Rev. Josiah Elliott is to preach the introductry sermon, Rev. W. P. Jordan, alternate: Rev. C. J. Woodson the missionary sermon, Rev. W. B. Waff, alternate.

SUBJECT FOR DISCUSSION.

1. What are the duties of our churches to our Education Board? To lead, brethren W. B. Felton and C. A. Donaldson.

2. Our work in Mexico. Assigned to, W. B. Waff and C. S. Vann.

3. How can we best induce our members to better attend Saturday meetings? To open, J. M. Forehand and Josiah Elliott.

JOS. T. WAFF, *Clerk.*

Union Meeting.

The Union meetig of the Mecklenburg and Cabarrus Association will be held with the church at Mathews, beginning on Friday before the fifth Sunday in May.

QUERIES.

What relation does the Sunday-school sustain to the church? C. Gresham.

How can we attain a higher development in christian usefulness among our members? Rev. J. A. Alderman.

Is there not a great tendency on the part of the church towards worldliness? H. V. Massey.

How can we best utilize this Centennial Year of Missions? Rev. A. G. McHanaway.

The need of the Holy Spirit in our Sunday-school and church work. Rev. A. W. Crabtree.

J. W. D.

Convention Bound by the Contract.

After the death of Rev. Thomas Meredith, his family attempted to continue the BIBLICAL RECORDER, with Rev. T. W. Tobey as editor. This arrangement failed to give satisfaction.

The paper was then bought by a joint stock company, who employed an editor; but the views of the stockholders were divergent, and the people said all these able men ought to make a more satisfactory paper.

When the Convention met in Smithfield about the year 1853, it was agreed that Rev. J. J. James should buy the paper and publish it as the organ of the Convention, and that the Convention should pledge him and his successors its good will and patronage. This contract was to continue so long as the paper should be efficient and faithful.

So those who compose the Convention are still bound by the contract, and the BIBLICAL RECORDER is still entitled to the patronage and support of all persons represented in the Baptist State Convention.

J. H. MILLS.

Sunday-school Convention.

The Brier Creek Sunday-school Convention will be held at the following time and place:

Place—Mt. Vernon church, North Iredell, N. C.

Time—Saturday before the fifth Sunday in May, 1892, beginning at 9 o'clock a. m.

QUERIES.

1. What relation has a Sunday-school to Christianity? D. C. James.

2. What are the chief sins that tend to retard the growth of Sunday school work? W. A. Myres.

3. What benefit is a Sunday-school to a church? W. M. Goforth.

4. Is not the Sunday-school work secondary to the gospel? R. W. Wooten.

5. Is the command, "Go ye into all the world and preach the gospel," as given by Christ to his people, exclusively to the Ministry or to the church? T. W. Paris.

Let all the schools be represented.

REV. I. HOLLAR, *Chm'n.*

M. A. MITCHELL, *Secretary.*

Letter from Forest City, N. C.

Dear Recorder:—Please give space for a line from this corner of the kingdom.

This part of the old North State is showing signs of improvement along every line. Am glad to note that no line of industry or enterprise has outstripped the Baptist cause. I can see signs of development in my field such as I have not heretofore seen. Our little mission church at King's Mountain is hard at work trying to pay the debt on her unfinished house which stands yet on the wood blocks upon which it was framed. No pillars, not yet plastered, and in debt, and damaging for want of painting. But this is a noble, self-sacrificing little band, and under God they will succeed.

The Lord is signally blessing their efforts. On last Sunday, in the presence of a large concourse of people, your scribe had the pleasure of burrying fourteen converts with Christ in baptism, who afterwards received the right hand of fellowship in our little mission church. Pray for us.

Sincerely, T. BAILEY.

Forest City, N. C., May 19, 1892.

A brother in a State south of this and who is unwilling his name should be mentioned, has promised to give $20,000 to the Centennial Missionary Fund, designating the same for special work under our Foreign Mission Board. This makes about $40,000 thus far secured on the fund proposed. This is a good beginning, but it needs to be vigorously followed up.—*Western Recorder.*

The Teachers' Assembly will hold a two weeks' meeting this year at Morehead City, commencing June 21st and closing July 6th. Secretary Harrell is actively engaged in making preparations for the gathering.

Isn't There a Difference?

There must be something radically wrong about the growing sentiment as to what constitutes faithful preaching, if we are to judge by the preaching of Christ and his Apostles. The preacher who can please everybody is considered by many to be the man for the nineteenth century. His gun is to be well charged with powder, but he is to be very careful not to use any gospel *bombs*, for fear he might injure somebody's business, or interfere with somebody's pleasure. Some people are very fond of preaching providing it is all thunder and no lightning. The writer once heard a fine sermon by one of our best preachers on the subject of intemperance. A member of the church said: "He ought not to have preached such a sermon." The writer has been asked not to say in the pulpit that Christ and his Apostles were Missionary Baptists; and not to say anything about certain sins of which some of the congregation were guilty for fear somebody might be offended. I wonder what such "tender-footed" Baptists would have done if they had lived in the days of the martyrs. Some of our dear brethren seem to think they must preach to please everybody, or their preaching will be a failure. Is it right to preach to please men? Paul said, "For if I yet pleased men, I should not be the servant of Christ." Gal. 1: 10. Jesus said, "Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." Luke 6: 26. Paul's charge to Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke," is just as binding on us as it was on Timothy. 2 Tim. 4: 2. Of course, we are to "reprove, rebuke" people in love, but still some are simpletons enough to get mad. Our Saviour and his Apostles did not preach without giving offence. Can we? The church-member who expects his or her pastor to preach to please everybody, is expecting him to do what Christ could not do while he was on earth.

A great many people don't like to hear a preacher preach about "the exceeding sinfulness of sin," repentance, the judgment and hell. They want him to preach "peace, peace, when there is no peace," reformation instead of regeneration, and all love and no law. All this is a trick of the Devil to try to marry the world to the church.

Brethren, let us try to please the Lord and be dissatisfied only when we displease him.

I love the RECORDER because it fearlessly "hues to the line and lets the chips fall where they may." The RECORDER has done and is still doing a noble work in "earnestly contending for the faith which was once delivered unto the saints." J. R. PACE.

Bethel, May 19, 1892.

Persecution of Christians at Wenchow Near Ningpo, China

Serious trouble has broken out at one of the mission stations in the neighborhood of Wenchow. Only a week before the troubles began the popular feeling in favor of christianity was most encouraging. During the visit of the Rev. W. E. Soothill nearly a thousand people assembled to hear the preaching. It took nearly a quarter of an hour for them to settle down to quiet and order. Addresses lasting for about three hours were kept up. When most of the outsiders had taken their departure, the remaining enquirers and christians had a meeting for prayer, and over one hundred knelt down. Sixty-six have given in their names as enquirers, although the work in that locality is only fifteen months old. Six were examined and baptized, and the day's work appeared to be most satisfactory.

On the 14th instant, however, some of the villagers came down in haste to Wenchow to report that, while holding the usual christian service, about seventy of the more disaffected among them had come to the chapel and smashed up lamps, furniture and everything they could lay hands on. The hymn-books and Testaments were taken out and burned and the christians were brutally attacked, one being kicked most severely and left senseless on the ground.

On the 15th instant further persecutions were reported. The two leading men of the village led their adherents out again, and this time every christian house was despoiled. Only four were injured the previous day. The inmates were driven out, young and old, and the doors closed and sealed up. Those families who denied having anything to do with christianity were unmolested. Nearly twenty houses were thus closed and the people left without homes. In one case the wind blew a door open and the marauders thought its owner had opened it to show he was a convert to christianity. The house was attacked, and the occupant maltreated while his property was destroyed, although he had not accepted christianity at all.

While the English missionary was writing to his Consul on the subject, another deputation of converts came to say that in four other villages near Wenchow a similar attack had been made on a house, of which the christian owner had refused to make a feast for the idols on the occasion of his wedding. The rowdies poured filth into his rice pans, broke everything they could find, knocked his wife down, and threatened to leave nothing standing the next evening.

In both these cases the motive seems to be that the tendency of christianity is to displace idolatry, and thus the idols and temples will be neglected. The prosperity of the place being supposed to depend on these idolatrous arrangements, which have been kept up for ages, it is feared that if idols or temples are neglected, the heaviest public calamities will be the result. These occurrences show, however, that the work of the missionary is progressing.—*N. China Herald*, Feb. 26, 1892.

Headache yields to Beecham's pills.

A Truth

The way to deal with the Papacy is to consume it with the spirit of God's mouth, and wait, for its complete destruction, till "the brightness of his coming." The Bible, God's word, is the "breath of his mouth." This breath shall consume the Papacy.

Statistics.

Italy has an estimated population of 30,947,806. About 100,000 are of French origin, 4,000 of German origin, 60,000 of Albanian origin, 25,000 of Greek origin and 8,000 of Spanish origin. The Roman Catholic is nominally the ruling State religion, but perfect religious freedom is secured to the adherents of all creeds.

A Beautiful Custom.

We call the Chinese heathen, and yet they have some customs that would do credit to a christian people. On every new year's morning, each man and boy, from the emperor to the lowliest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanks her for all she has done for him, and asks a continuance of her favor another year. They are taught to believe that mothers have an influence for good over their sons all through life.—*Exchange.*

The Shamrock Ireland's Emblem.

The Shamrock, Ireland's emblem, is a trefoil, or three-leaved grass, much resembling our white clover. According to tradition, when St. Patrick landed near Wicklow, in 433, the pagan inhabitants were on the point of stoning him to death; but, having obtained a hearing, he endeavored to explain to them the Trinity in Unity, but they could not understand it. At last he stooped and picked a trefoil (Shamrock) and said: "Is is not as possible for the Father, Son and Holy Ghost to be one, as it is for these three leaves to grow upon a single stalk!" The Irish were convinced, and the Shamrock was adopted as the national emblem. —*Exchange.*

The Deadly Cold Bed.

If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping on damp or cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets traveling men, and if they are wise they will invariably insist on having their beds aired, even at the risk of causing much trouble to their landlords. But, according to *Good Housekeeping*, it is a peril that resides also in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family, often suffer the penalty of sleeping in cold rooms and chilling their bodies, at a time when they need their bodily heat, by getting between two cold sheets. Even in warm summer weather a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in its elements of murder and suicide.—*Scientific American.*

Many a young lady has been sacrificed upon the altar of a mother's vanity Some mothers are afflicted with a sinful pride and a cruel ambition. They desire their daughters to shine in society, and to eclipse all others in brilliant displays. To this end, they encourage them to follow fashions that jeopardize not only their lives, but their modesty, and to engage in popular amusements and vices which common sense must teach may lead to ruin and shame. A beautiful girl lay dying. Turning to her mother she said: "Mother, I am almost gone. It was that last ball that you forced me to attend that has brought me to this. Oh, mother, teach sister to be good, not gay." God pity such a mother!—*Alabama Advocate.*

There is a touching story told of a young naval lieutenant in connection with General Wolseley's attack on the Egyptians' stronghold at Tel-el Kebir. The army was marched at night across seven miles of sandy desert. It was a dark clear night; there was no moon, but the stars shone out. Lieutenant Wyatt Rawson had been detailed because he was used to navigating by the stars, to guide the army across the desert to the enemy's entrenchments. With his eye on the stars he steered the force as he would have steered his ship. So accurately did he lead that the first gleam of breaking day revealed to the British troops the long line of solid earthworks three hundred yards ahead. The assault, within half an hour, put the earthworks and the Egyptian army into the possession of Wolseley's troops. The skillful "steerer," charging with the men he had led, went across the ditch, up the embankment, and over the first line of earthworks. Then he fell, shot through the body. "Didn't I lead them straight, general?" he asked, as the commander-in-chief bent over him. When the pastor or Sunday-school teacher falls, how blessed is it to be able to appeal to our Great Leader with such confidence as this, knowing that the one end had been kept constantly in view. In christian work let every one who has the guidance of others be sure to "lead them straight."—*Christian Inquirer.*

For the conduct of life habits are more important than maxims, because a habit is a maxim verified. To take a new set of maxims for one's guide is no more than to change the title of a book; but to change one's habits is to change one's life. Life is only a tissue of habits.—*Amiel.*

A Balky Horse

Remember a horse thinks, but can entertain only one idea at a time. His idea to stop is fixed, and all the ordinary methods to make him go on he resists as so many additional grievances. Now, do something to please him; give him a piece of bread, or an apple, or lump of sugar; you change the current of his thought, and he forgets the first idea and goes on. That is true horse philosophy.—*Exchange.*

Just as we Are.

Remember that the time for self-examination and self knowledge is, after all, very short. Soon we shall know the great secret. We may masquerade it for a little while in the dress of a saint, but death will soon strip off the covering, and at the Judgment we shall stand just as we are.—*Spurgeon.*

If you want a stalwart christian character, plant it right out of doors in the great field of christian usefulness, and through the hot sun of trial may try to consume it, it will thrive until it becomes a great tree, in which the fowls of heaven may have their habitation.—*Talmage*

"WORTH A GUINEA A BOX."
BEECHAM'S PILLS
COVERED WITH A TASTELESS AND SOLUBLE COATING.
For SICK HEADACHE,
Dizziness, or Swimming in the Head, Wind, Pain, and Spasms at the Stomach, Pains in the Back, Gravel, and flying Pains in the Body, Rheumatism, etc.
Take four, five or even six of Beecham's Pills, and in nine cases out of ten, they will give relief in twenty minutes; for the pill will go direct to and remove the cause, *the cause* being no more nor less than wind, together with poisonous and noxious vapours, and sometimes unwholesome food.
Of all druggists. Price 25 cents a box.
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Good all the time. It removes the languor of morning, sustains the energies of noon, lulls the weariness of night.
Hires' Root Beer
delicious, sparkling, appetizing.
Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure. J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

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Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 84. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.
Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.
JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.
Dated May 19, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 30 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 08 a m	
Arrive Wilson		12 10 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.
Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.
Trains on Wasmington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.05 p m, arrives Washington 8.45 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.
Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.18 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.
Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 7 30 a m, arrive Rowland 12.15 p m. Returning leave Rowland 12 15 p m, arrive Fayetteville 5.15 p m. Daily except Sunday.
Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.
Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 8.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 6.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.30 p m, and 11.15 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.
Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.
Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.
Train No 79 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.
JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 00 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	12 15 p m	11 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*8 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 40 a m
Lv. Winston-Salem	‡8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	11 57 a m
Ar. Statesville	*1 52 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 56 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 30 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	5 50 p m
Ar. Augusta	9 30 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	8 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 28 a m
Ar Winston-Salem	*11 40 a m	‡1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	1 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	‡8 45 a m
Ar Goldsboro	5 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkesville	5 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

‡Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.03 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.46 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.
Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leaves Durham 7.15 a m daily except Sunday; arrive Oxford 9.10 a m. Leaves Durham 7 50 p m daily except Sunday; arrives Keysville 2 10 a m. Leaves Oxford 8.00 a m daily except Sunday; arrive Durham 5.00 a m.
Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.
No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville
Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.
On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.
SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect February 28, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.35 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bannertsville		12.40 p m	
Lv Maxton		1.27 p m	
Ar Fayetteville		2.57 p m	
Lv Ramseur			7.25 a m
Ar Greensboro			10.05 a m
Lv Greensboro			10.35 a m
Ar Madison			1.05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	2:06 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		3:11 p m	
Lv Maxton		3:32 p m	
Ar Bannertsville		4:29 p m	
Lv Madison			9:45 p m
Ar Greensboro			4:35 p m
Lv Greensboro			5:15 p m
Ar Ramseur			8:10 p m

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for May:—Italy.

Women and the Centennial of Missions.

One hundred years with their changing seasons have rolled around since the humble Baptist cobbler, under the leadings of Divine providence, inaugurated the great world-wide movement of modern missions. As the new century begins, the Baptists of the world desire to erect their Ebenezer of gratitude, and say "Thus far hath the Lord helped us." Then they wish to convert the pillar of triumph into an altar of sacrifice, and to dedicate themselves afresh, as they continue to obey their Lord's injunction, "Preach the gospel to every creature," "Teach all nations."

The Centennial of Modern Missions is just about to begin. The year from May '92 to May '93 will be signalized by the most widespread and enthusiastic missionary campaign that has been known since the days of the Apostles. Already the work for North Carolina has been organized, speakers have been appointed, and programs published. Now what can Baptist women do to enhance the success of the movement? This is a practical question. Let us talk it over and try to answer it.

Well, first of all, as our pastors say, we are not apt to help it in the way of public speaking. We would not if we could, and we could not if we would. The feminaphobia, which seems to afflict a few of our brethren, is surely only a hallucination. But they are distressed needlessly. The Baptist women of the South have no desire to preach or to become platform orators. Were we as obedient from the heart in all things to the teachings of the Apostle Paul as we are to certain passages of which we are, perhaps, too frequently reminded, we would be profoundly and practically orthodox. And these things we teach to our daughters and our grand daughters. But in some natural and womanly place we can surely fall into the grand procession. Where? How?

1. *Talk about the Centennial.* Let it get a warm place in our hearts. Then "out of the abundance of the heart the mouth speaketh." If we talk up the meetings which are to be held in our neighborhoods, invite the people privately to attend, and seek to get them into sympathy with the movement beforehand, our influence in the social circle—and some have been kind enough to say that it is not without its potency—will be used for the glory of Christ.

2. *Help cheerfully in the meetings.* Any "big meeting" (to speak after the manner of colored people) brings its special burdens upon the ladies of the community. And many a time it costs no little struggle to defer the work planned for the day and forget selfish interests in the exercise of hospitality. The preparation of guest chambers, superintendence of culinary operations and the invasion of the routine of family life often involve sacrifice. But shall we not carry these burdens joyfully for our Lord's sake? And sometimes we entertain angels unawares.

3. *Disseminate missionary information.* People will be apt to have a keener appetite for the facts about missions during the next few months than they have had for a long time past. Missions will be in the air; a thing to be discussed. Ignorance will be neither bliss nor honor. Now the lessons that we have learned through our societies will help us to be useful. We may not know very much, but in conversation, at home and abroad, we can modestly impart what we do know. And now will be the time to make judicious distribution of our wealth of missionary literature, some of the best of which may be had for the asking. Would it not be delightful to see even some of those ultra conservative people who look askance upon woman's work, getting some really intelligent views of the matter.

4. *Give more liberally than usual.* Let us try to signalize the year with unusual offerings. It is, and will probably continue to be, a very hard year with almost all of us. But where there's a will there's a way. Self-denials may become our sweetest pleasures, if for Christ's sake. The little sums that each of us can make or save, if we do our best, will swell into a surprising aggregate. Rivers are but the sum total of innumerable rills that flow in silver threads from hidden springs. "She hath done what she could." Let that be said of each of us.

5. *Visit the closet often*—the closet where God has engaged to meet us and to answer the prayer of faith. Here let us remember the toilers in heathen lands, many of whom we know personally, and all of whom we have learned in our woman's meetings to think about with interest and sympathy. Let us plead for more laborers in the harvest field—a band of earnest workers to crown this Centennial year.

6. *Woman's work for missions should be greatly stimulated by the general movement.* Can we not utilize and give permanence to the interest aroused by the discussions in newspapers and on the platform? Let us try to double the number of societies and largely to increase the numbers and efficiency of those already in existence. What a pity it will be if the enthusiasm of our people shall be allowed to expend itself in mere sentiment! But if our societies are made to serve as "storage batteries" as well as dynamos, this need not be.

MRS. C. E. TAYLOR.

Wake Forest, N. C.

No experience makes one grow old so fast as struggling to keep down the voice of conscience. No one can do this without wasting the strength of his life.—*Dr. M. E. Dunning.*

Why Build Mission Chapels?

In the consideration of this question, perhaps it will be well to state the reasons generally assigned for this work and see how they apply to the case in hand.

1. They are generally set forth as an evangelization agency, i. e., in the sense of getting the gospel in contact with the people. If there is no place in which to gather the people together, how will you preach to them? As a preliminary to the answer, it is important to call attention to one thing, viz., the fact that we are sure to look at the matter from the standpoint of development in christian countries. Being familiar with no other conditions, we naturally look at the matter from this standpoint—that the conditions are radically different, hardly needs to be said; and we should come to study the matter with this in view. But we shall also see that there are certain principles applicable to all conditions.

The "chapel" as an evangelizing agency is opposed to the idea contained in the word missionary, i. e., one sent. This, of course, means to people. When we build a "chapel," the idea is to preach to people who come to it. This is only going half way. We have come to the country to be sure, but we have not got to the people. In fact, we thus say to the people, "You must come to us." This naturally enough they will not do to any great extent, only such as are attracted by curiosity. Even on this one may build, but how much better to enter the wide open door of street and village preaching where you are hampered by no curious surroundings and can use your full force. This door to the people is always wide open and using it is fulfilling the true idea of the missionary.

The missionary is always looked upon with more or less suspicion, usually a great deal. Building chapels, and indeed houses of any kind, especially after a foreign pattern, only serves to increase this suspicion. Witness the destruction of foreign houses in riots. The best way to allay this suspicion is to mingle in an unobtrusive way as fully as possible with the people. Let them see just what is being done. Secrecy is bad in any cause. Get the gospel in personal contact with as great a number as possible and trust to its leavening influence. For this, the "chapel" is not fitted. It tends to seclude one, and makes it that not only the missionary is looked upon with suspicion, but those who are seen to have dealing with him as well.

In order to build a chapel, land must be bought. This in many cases is a disturbing feature. This applies quite as well to dwelling houses as chapels.

If for any reason, itinerating and street preaching are impracticable, it is much better to rent. In most cases this will be found easier and to possess fewer hindrances in the way of creating suspicion.

2. Another reason assigned is that those to whom the missionary goes will need to be instructed in worship. Granting for the moment that this is true, is a chapel necessary? Is it not a real hindrance to true worship? It makes an impression on the mind that is both local and temporal. Whether you make the chapel an object lesson in worship or not, you cannot escape the result. You have certain times and this place. Every one knows how great a hold this sort of thing has on Romanism. In this respect the chapel is a real hindrance to the establishment of true worship. It is, of course, possible to eradicate this impression, but it will cost no small effort. Would it not be better to avoid making it? "The hour cometh when neither in this mount nor at Jerusalem—but in spirit and in truth." This points to the time when God should be better known and so much more truly worshipped. Knowledge of God doesn't come of worship, but true worship comes of knowledge. This is an important distinction. Witness the hollowness of worship the heathen gives their divinities. It follows, then, that it is not ours to instruct with respect to worship, but of knowledge of God. Who that begins really to know God in any of his attributes will not also begin to worship him?

3. Another reason assigned is that of assembling together of those who embrace christianity. "If there is not a chapel provided, where will they meet?" Read Paul's epistles and see. "Salute Priscilla and Aquila * * and the church in their house." Rom. 16: 5. The home is the natural place of gathering together. As the number of believers grows, they will be perfectly able to provide a place for worship, and will do it if only allowed, and be far better for it. The bond of sympathy existing between true believers will draw them together. Until they are drawn by true interest, i. e. until the Spirit of God moves them no human agency will avail, but may seriously hinder. One thing we need to learn—when to let a one, when to trust God to work out his own purposes and not to attempt to apply our own ideas. If it should be objected that this would preclude preaching the gospel, it is sufficient to say that preaching the gospel is not human agency, but the Divine plan.

4. Another reason assigned is, that it will take a heavy burden off the shoulders of those who are not fitted for bearing it. One says, "Thousands of churches at home call on others to help them build; on whom shall the feeble hands of converts from heathenism or Romanism call in their much sore need?" What is the "sore need"? Of a house to be sure. This takes several things for granted:

(1) The idea that a house is indispensable to the progress of the gospel;

(2) That the way the work is carried on at home is the way it ought to be done;

(3) That the converts are not able to build for themselves.

Each of these is quite a large assumption. A great deal of the inefficiency in our christian lands can be traced to this localizing tendency. Many suppose when they have helped to prepare a house and to procure a man to preach in it, that their duty is done. The result that a very large per cent. of people are almost entirely out of range of the gospel, because it is thus fenced in. This is true notwithstanding the fact that such a large part of the people are predisposed from education to attend the place of worship. How often does the appeal come, "Oh, if we only had a house, how things would go!" The house is provided, but somehow things don't seem to go as they were expected to.

No one seems to have called in question the way in which calls are made and help given at home. If some one will take the trouble to investigate, they will find that the churches that have gone to work and helped themselves and made no calls on others are the efficient churches whether they are large or small. This is necessarily true. Besides the reflex influence, the effect of a company of believers going to work and exerting themselves to the utmost of their ability, however small, will be tenfold greater than a similar company in the enjoyment of that which has been furnished by some one else. The effect of this calling on others is getting to be that the greater part of christian activity is spent in helping one another and thus centralizing the influences instead of spreading them abroad.

As to the assumption that the converts are not able to build for themselves, it is unfounded. They are able to build exactly what is appropriate, i. e., the importance of a house will not be exalted to the detriment of the work. If any one cares to inquire into the matter, the evidence will be furnished.

5. Another reason assigned need scarcely be mentioned, yet a great deal is made of it. "We should build because other denominations do, and we will be left behind if we do not." Yes, other denominations sprinkle even babies. The Catholics have images. But a reason of this kind is really too absurd to call for further comment. There is no better illustration of the futility of houses of worship to produce a robust christianity than Catholicism. If we propose to follow their plans in order to succeed, then this building of churches is a move in the right direction. Shall we follow it?

So much for the reasons usually assigned for this work. There are some things to be added. Perhaps the most important thing is the spirit of dependence engendered in the adherents. We come to them and tell them that they have a great burden on their hands, viz., the building of a house, and we propose to take it off. They would never have known it was a burden if they had not been told. But being told, they discover it is, and also discover a great many other burdens that need to be carried. Not that the converts from heathenism have an inordinate desire to be helped. I believe truly that this is not the case. But before they attempt to take the first step, some one comes along and in the goodness of his heart proposes to carry them, and so they never learn to go. It is not wise. Give them the food of the gospel, and let them have all the means of developing their strength possible. If there are any burdens to be borne, let them bear them in the spirit of him who bore the burden of their sins and trust him for their strength. When there is the true spirit of service for Christ, there will be no trouble nor complaint of burden in preparing such a place as may be needed. Where there is not that spirit, prepare a place never so beautiful, and it will not produce that spirit.

So often it is urged that such and such a place ought to have so much better accommodations than they have. Do their accommodations comport with their means? Then they need no better. If not, what they need is not a better place, but a better spirit. Every chapel that is built in a foreign land becomes a source of discord just as soon as an interest is started in another place and thus stands as a barrier against the real progress of the gospel.

By no means a small consideration is the fact that the money would be much better invested in sending men. The gospel ought to be self-propagating and will be if we will be content to use the Divine plan, i. e., "the foolishness of preaching." Building chapels is not preaching, but tends to create suspicion, to produce wrong ideas of worship, to enervate those for whom they are built, to foment discord, to consume funds that should be used in spreading the truth, and above all to diminish faith in the simple preaching of the word.

The conclusion, then, is, that there is no sufficient reason for building "mission chapels."

THOS. J. LEAGUE.

Pingtu, China, March 25, 1892.

(Post-office, Chefoo, China.)

Advice to Mothers.

Dr. Biggers' Huckleberry Cordial should always be used for children teething. It sooths the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for the bowels. Try it.

True repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform; they resemble a man traveling a dangerous path, who frequently starts and stops, but never turns back.—*Thornton.*

Power of a Christian Life.

The late Rev. C. H. Spurgeon furnished the following beautiful illustration:

"I was in Italy, and in crossing the Alps with my wife, the sun was so hot it scorched her face. She asked me to get her some elder flower water. I started off to a chemist, and as I did not know a word of the Italian language, I looked through the jars and bottles in his shop, but could not find anything of the kind. I tried to jabber something in French, but the chemist did not understand me, because it was no language at all. I went down to a little brook that ran through the town, and walking along the edge I came to an elder flower tree. I got a handful of flowers, walked off to the shop, and held it up to the man, and he knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, 'This is the life of Christ, this is the joy of being a christian,' you will be much more likely to make converts."

Are we giving to Italy babbling imperfect speech, or the odor of a Christlike life?

The Tract Fund.

The Tract Fund of the American Baptist Publication Society is over $66,000. What is that worth to our denomination? Just this: The income of that fund will enable the Society to place one thousand pages of tracts for free distribution in the hands of three thousand pastors and missionaries and colporteurs every year. There is something stimulating in this great work of tract distribution. Gracious results are seen on every hand. Our pastors and missionaries and Sunday-school teachers ought to use them more freely. The mission of the tract is silent, but sure and mighty. In no way is our Society more truly "an engine of Power."

A TREASURE HOUSE.

The American Commentary on the New Testament, issued by the American Baptist Publication Society, complete in seven volumes, is a treasure house of biblical knowledge to any preacher or family. It costs only $16.00 for the entire set.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.

Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

$100. Reward. $100.

The readers of the RECORDER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Education of Women.

In our land where education is free as air, we can scarcely appreciate the lack of it in Italy. In a letter from a highly cultivated Italian lady, she says:

"As regards a desire for knowledge, it is reduced to the smallest proportions. I may say that those in the lowest station of life have become the only class who study at all, and these mostly obtain positions as teachers. Not that I despair of Italy's future, no doubt it will one day afford to women a means of proper culture. * * Professional schools have met with comparative success for girls of inferior social position. Some in Rome have even obtained her Majesty our beloved Queen's encouragement."

He is most powerful who has himself in his power.—*Seneca.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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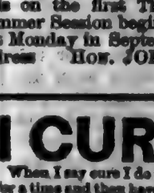
ABSOLUTELY PURE

HOW BABIES SUFFER

When their tender Skins are literally On Fire with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

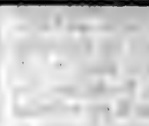


CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.



PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 24th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

$1.00 per meal; $1 a per day.

PILES Remedy Free. Sufferers 10 Years Cured in 10 Days. Have no pay. Have no pay. Have no pay

What Have You Done?

Being myself a subscriber to the BIBLICAL RECORDER, and also having established the Keeley Institute at Greensboro, I of course read the article of F. C. Hickson with regret that he had not first visited and ascertained by personal investigation whether or not his theories are true or false. Facts always tell, and our doors, and even our books, are always open for proper investigation, and we believe that gentleman would do the work very impartial and well.

As to the profits of the Institute, I wish to simply state that the writer is still in his winter clothes, very unlike most gentlemen otherwise engaged, and for very obvious reasons, as the banker will tell him.

In the next place, Dr. Keeley parted with the right to conduct an Institute in North Carolina sometime last October for a very inconsiderable sum of money, and has not had one dollar's interest in it since that time.

The fact that a company has been organized with a capital stock of $200,000, only serves to show the full amount in which each patient who takes the treatment is protected from malpractice and quackery, and is the strongest argument the Company can produce to the public as a guarantee of the skilful treatment of our patients while here. It is also the basis of assessments as well as dividends. In other words, the faith of our Company in this treatment is backed by its money. It is the strongest recommendation that the Keeley treatment can have, outside of its general good results. These gentlemen of wealth are willing to put up their money as a pledge of their sincerity, and they have done so, for the Company is now duly organized and fully bound by the laws of North Carolina. They can do nothing more, for nothing more is asked of them. So much for his false philanthropy.

It goes for nothing to say that the poor inebriate and his friends must pay for the treatment. They have for years been devoting all their means and energies to pay for poor "old whiskey." It goes for less to say that Dr. Keeley should give his discovery to the world. He has already done so, and has also given the only safe and certain method of administering his remedies by recommending the Institute system. By the way, the Institute system has been adopted by all fakes, imitators and impostors.

Now let us suppose that Dr. Keeley had been silly enough to publish his discovery and scatter it broadcast. It would have fallen into the hands of reputable and disreputable physicians alike, and in common parlance the world would have had it. It would not be free of charge, however, for good and bad would have taxed up regular fees, and counting a three weeks' course to consist of eighty four visits and eighty-four prescriptions, plus fifteen dollars' worth of medicine, and anybody can calculate the cost. The treatment would not be free any more than physicians' services would be free during the misfortune of any ordinary sickness or even an epidemic. It would cost every poor drunkard more than it will cost him to attend the Keeley Institute and pay the regular charge, and he would not have a dollar's guaranty against malpractice should he fall into the hands of a quack.

As to the charge against against Col. J. G. Finley, who has taken the treatment here, I this day met him, and so intimate are our relations, that I am constrained to say that if all men were as he now is and has been since Nov. 24th, then there would be no use for even one little copper still in the whole earth, and "temperance" would cease to be the standing theme. I am proud of Col. Finley: his fine presence, his warm friendship, and finally as my ideal of a cured man. I wish all reformers were as free from their cups as I know Col. Finley to be.

I shall not mention the privations borne in behalf of the drinking people by those who are associated with me in this great work. Come, brethren, and see us for yourselves, and know us and our work and its merits as well as its supposed demerits.

We wish to concede that "prohibitionists have done their work free of charge," and in the same sentence will also insist that the Keeley Institute has never "passed the hat." We hope that the two together will finally reach and save the whole earth beneath the towering arch of our evangelical religion and the cross of great Redeemer.

Good brother, what have you done for the drinking masses of our native North Carolina?

W. H. ELLER,
Manager Keeley Inst., Greensboro.

What Dr. Keeley Says.

Dr. Lester R. Keeley, the inventor of the bichloride of gold treatment for drunkenness, was the guest of the Brooklyn Tabernacle last Sunday evening. He delivered a speech on his cure, and afterwards was questioned by Dr. Talmage. Among others the doctor or divinity put this question to the doctor of medicine: "But, I must press you for an answer. Why do you keep it a secret?" "I looked upon it in this way. After years of study I do not wish to allow this secret to go into the hands of more quacks than now pretend to be in possession of it. If physicians had it they would add to it, and druggists would want to make it up in large quantities. Druggists, in making it up, if they should lack one little ingredient, would not hesitate to substitute something else. Thus the discovery would be corrupted, and I should be denounced as a charlatan and a fraud. That is the reason I do not give it to the world. Lots of people would like to know it, but they never will. Only three know it, and more never will. It is kept for the sake of women and children. I ask [illegible] woman here to-night if this little ray [illegible] should be quenched because an im[illegible] is made for it?"—*Examiner.*

LADIES
[illegible] Malaria, [illegible] and Liver Complaints.

Stanly Union.

This Union will meet at Mount Olive, on Friday before the fifth Sunday in May at 10 o'clock a. m.

Introductory sermon to be preached by Elder D. C. Denny.

First topic for discussion: Are our churches strict enough in dealing with their members for unchristian conducts. Leading speaker—P. G. Hartsell.

Second: What is the duty of the Stanly Association in the matter of State Missions? First speaker—D. C. Denny.

Full Delegation from all the churches solicited.

Come out and encourage the Union by your presence.

J. F. HODGE, *Mod.*
C. L. COGGIN, *Sec.*
WM. CALAWAY.
E. F. EDDINS.
Committee.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Anson—Polkton ch, May 28-30.
Central—Mt. Vernon ch., May 28-30.
Elkin—Rock Creek ch., June 11, 12.
Little River, Hector's Creek ch., May 27-29.
Mt. Zion—Mt. Hermon ch., May 27-29.
Pilot Mountain—Mt. Airy ch., May 27-29.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Ruhama ch., July 29—31.
Sandy Creek—Moore's Chapel ch., May 27-29.
South Yadkin—Mocksville ch., May 27-29.
Three Forks—Cove Creek ch., May 27-29.
Union—Beaver Dam ch., May 27-29.

Will not some of the brethren in the other Sunday-school Associations, inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

A Card.

Having been informed that there are many ladies who say that they have asked us to change their old style trunk to the roller-tray, and that we have refused to accommodate them, we beg to say that we would like very much to oblige them, but we cannot make the charge with credit to ourselves, the roller-tray trunks being made in every way superior to the ordinary trunk.

Very respectfully,
H. W. ROUNTREE & CRO.
Richmond, Va.

Evangelical meetings are being held in the Newbern Presbyterian church.

Richmond and Danville Railroad.

Round trip tickets to the Commencement of Peace Institute, Raleigh, N. C., and return will be sold from May 27th to 29th, and limited to June 1st, at the following rates from points named, intermediate points in same proportion:

Asheville, $9.65; Durham, 1.50; Goldsboro, 2 50; Marion, 8.05; Charlotte, 6.55; Greensboro, 3 95; Lincolnton, 7.35; Winston-Salem, 4 85.

To the University Commencement, Chapel Hill, N. C., round trip tickets and return will be on sale from May 28th to June 1st, limited to June 3d, at the following rates:

From Asheville, $8.75; Durham, 95; Greensboro, 2 90; Lincolnton, 8.15; Raleigh, 2.25; Charlotte, 6.00; Goldsboro, 4 35; Henderson, 3.15; Marion, 7.35; Winston Salem, 3.95;

Meeting in Greenville.

The meeting at the Baptist church up until Monday had been conducted by Rev. J. E. Hutson, of Richmond, Va. There had been up to that time some seven or eight conversions. On Monday afternoon Mr. Hutson received a telegram announcing the extreme illness of his mother, and in consequence he left yesterday morning to be by her bedside. Providence permitting he may return towards the latter part of this week and continue the meeting on through the next week.

Rev. Mr. Hutson had been in Greenville for the past eight days holding this meeting. He was here ten years ago, and some of the best and most influential men of the town were converted under his preaching and are now pushing forward in the christian race. Mr. Hutson is much loved here and no minister who has ever held a meeting here has done any better work than he. As an evangelist he uses no clap-trap methods with which to catch people and count them as converts. His methods are gospel to the core and no man but a confirmed hypocrite can accept his invitations without feeling that he is acting with the eye of his God upon him and is indeed responsible to him for the truthfulness of the step he is taking. As a preacher he is plain, simple, and unostentatious, and yet strong, forcible, and convincing. He takes no man for his pattern. His style is peculiarly his own, and he seems to have but one model and that is his Master Christ Jesus. We have never listened to a man who is a clearer thinker, a more astute, and yet common sense reasoner than is Mr. Hutson. His arguments are invincible and always carry conviction of their truthfulness. In fact his preaching is pure, simple, plain, practical, unadulterated gospel of Christ Jesus. No people can hear him preach without being better. His words and godly life are an inspiration to every one with whom he comes in contact.

Many were the hearts that were sad on Monday night when they knew that he had been summoned to the bedside of his sick mother, and therefore must leave us, and numerous will be the prayers that he may soon come among us again. God sustain him in the noble work which he is doing.—*Greenville Reflector.*

From Johnston County, N. C.

Dear Recorder:—I baptized seven at Clayton on the second Sunday, and two were received from other churches. The church seems to be in good condition spiritually and handles her pastor very kindly.

The exodus fever is "the most troublesome thing" we have to contend with, especially at Selma; the brethren will keep on the move to larger and better places. They can easily find the larger, but they will be troubled more in finding better places.

Dr. J. B. Robertson and family are about to exchange a home in Clayton for one in Winston, N. C. The church and community will lose much if they do go, but the church and town of Winston will gain. We hope to be able to worship in our new home at Princeton on the third Sunday in July. It will not be finished, but will be in such condition that we can occupy it.

Yours fraternally, O. C. HORTON.
Selma, May 19, 1892.

Acknowledgments.

State Missions—Third ch, Durham, Mt Zion, $1.00; Ditto, ditto (Associational), 2.00; Sunbeams, Eureka ch, Chowan, 1.00; Chowan Association, 86.54; Cash col at Chowan Association, 16.03; Berea ch, Chowan, 10.00; Mt Pleasant ch, ditto, 10.00; Creswell ch, ditto, 12.00; Sunbeams Cedar Rock ch, 62c; W M S, Apex ch, Raleigh, 1.80; Harrellsville ch, West Chowan, 4.97; Columbia ch, Chowan, 30.00; Sound Side ch. ditto, 12.00; Mt Gilead ch, Mt Zion (Associational), 2.02. Total, 189.98. Previously reported, 1,627.55. Total this year, 1,817.53.

Foreign Missions—Robinson Grove ch, Mt Zion, $1.48; Sunbeams, Eureka ch, Chowan (Miss Knight), 1 50; T B Bray, Fall Creek, N C, 1.00; Chowan Association, 53.33; Creswell ch, Chowan, 5.37; Mt Pleasant ch, ditto, 3.45; Sunbeams, Cedar Rock ch, 75c; Yadkin ch, Caldwell (G W Greene), 2.30; Murfreesboro ch, W Chowan, 3.56; Apex ch, Raleigh, 9.61; W M S, ditto, ditto, 1.80; Morganton ch, Catawba River, 10.00; Hermon ch, Union, 1.50; Middle Swamp ch, Chowan, 2.18; Warren Plains ch, Tar River, 5.60; J N Singletary, Bladenboro, N C, 5.00; Harrellsville ch, W Chowan, 13.28; Columbia ch, Chowan, 26.45; Sound Side ch, ditto, 9.30; Tyson's Creek ch, Sandy Creek, 1.20; Ephesus ch, ditto, 1.00; A Friend, Cary, N C, 1.00. Total, 160.60. Previously reported, 4,575.26. Total this year, 4,735.92.

Home Missions—Sunbeams, Eureka church, $2.75; Seaboard ch, W Chowan, 2.55; T B Bray, Fall Creek, N C, 1.25; Chowan Association, 35.97; Union ch, W Chowan, 5.00; Sunbeams, Cedar Rock, 75c; Apex ch, Raleigh, 3.11; W M S, ditto, ditto, 1.80; Sunbeams, ditto, ditto, 4.40; Hermon ch, Union, 1.50; Warren Plains ch, Tar River, 1.40; W M S, Corinth ch, ditto, 2.05; Harrellsville ch, West Chowan, 2.32; Forest Home ch, Ashe and Alleghany, 1.39; Trading Ford ch, South Yadkin 2.00; Columbia ch, Chowan, 17.50; Sound Side ch, ditto, 6.00; Corinth ch, Flat River, 3.94. Total, 95.68. Previously reported, 1,685.21. Total this year, 1,780 89.

Havana House—Mt Gilead ch, Mt Zion, 2.25.

Education—Third ch, Durham, Mt Zion, $3.50; Sunbeams, Eureka ch, Chowan, 3.00; Seaboard ch, W Chowan, 2.12; Harrellsville ch, ditto, 3.04. Total, 11.66. Previously reported, 958.56. Total, 970.22.

Orphanage—W M S, Greensboro ch, Beulah, $5.00; T B Bray, Fall Creek, N C, 1.25; D L Gore, Wilmington, N C, 10.00; Brassfields ch, Central, 10.00; Lebanon ch, Cape Fear, 2.00; Harrellsville ch, W Chowan, 4.30; Ephesus ch, Sandy Creek, 1.12. Total, 33.67. Previously reported, 602.92. Total this year, 636.59.

Ministerial Relief Fund—Third ch, Durham, Mt Zion, $1.00; D L Gore, Wilmington, N C, 5.00; W M S, Apex ch, Raleigh, 2.93. Total, 8.93.

Sunday-schools—Sunday-school, Mocksville, N C, $1.76.

Students Aid Fund, Louisville—Mt Holly ch, Mt Holly, N C, 1 00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, May 21, 1892.

CONSTIPATION
and other
bowel complaints
cured and prevented
by the prompt
use of
Ayer's Cathartic Pills
They
regulate the liver,
cleanse the stomach,
and greatly assist
digestion.
Dr. J. C. Ayer & Co.
Lowell, Mass.

A Comfort to Mothers & Infants.

Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions

MRS. I. C. WALTERS,
Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

Scott's Emulsion of cod-liver oil is an easy food—it is more than food, if you please; but it is a food—to bring back plumpness to those who have lost it.

Do you know what it is to be plump?

Thinness is poverty, living from hand to mouth. To be plump is to have a little more than enough, a reserve.

Do you want a reserve of health? Let us send you a book on CAREFUL LIVING; free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.
34

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR. PARKER & CO, 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,
Morphine and the Whisky Habits,
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

$525 Agent's profits per month. Will prove it or pay forfeit. New articles just out. A $1.50 sample and terms free. Try us. Chidester & Son, 28 Bond St., N. Y.

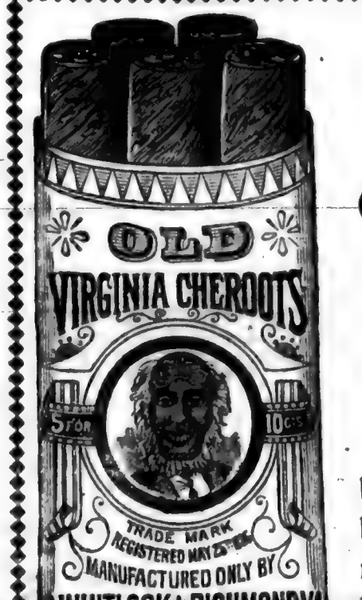
The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool On How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $1.00. Send stamp for blanks. AMERICAN BUREAU OF EDUATION, Miss CARTER, Proprietor, Cole Bldg., NASHVILLE, TENN.

THE ROLLER TRAY TRUNK
THE MOST CONVENIENT TRUNK EVER DEVISED.
The Tray is arranged to roll back, leaving the bottom of the Trunk easy of access.
Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.
If your Dealer cannot furnish you, notify the manufacturers,
H. W. ROUNTREE & BRO., Richmond, Va.



OLD VIRGINIA CHEROOTS
10 CENTS FOR FIVE
Smoked on all occasions by SHREWD MEN who believe in getting their money's worth, who also know a good thing when they see it. 21

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.
Their Goods Just Simply CAN'T BE EXCELLED
THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

Rheumatism.

A famous English traveller when asked what were his impressions of American people answered that "outside of rheumatism they were the happiest people on earth," for if any people are afflicted with this disease, as a class, more generally than the American, medical statistics fail to show it. Rheumatism is a specific fabril disorder, accompanied by acute inflamation of the white fibrous tissue, surrounding the joints, of which several are afflicted simultaneously or in succession. The disease so familiar that its own definition does not define it half so well, as the experience of many thousands of our countrymen. The two great and most common forms are the acute or inflammatory and the chronic. It is most common in districts what are subject to severe climatic changes. Extreme cold may be productive of rheumatism, by interfering with the secretory functions of the skin allowing unhealthy substances to accumulate in the blood which sooner or later are sure to form the exciting cause of a rheumatic attack. However, damp changeable weather may be regarded as the most dangerous promotion of the disease, and nine times out of ten victims of the trouble will tell you, that, there cases were brought about by exposure to dampness. Rheumatism may also be inherited or may arise form the suppression of some eruptive disease or discharge resulting from disease. The sufferings of a person afflicted with inflammatory rheumatism are varied and practically indiscribable in their intensity, while ignorant treatment is apt to bring about complications with the heart which are most dangerous, but notwithstanding the sufferings of the inflammatory stage the victim of chronic rheumatism is more to be pitied. In this condition one must be always prepared for an attact of the enemy, while approaching storms or periods of damp weather may be as readily foretold by twinges of pain in the affected parts as by the record of a barometer. Having contracted a case of rheumatism the question now arises, "how are you going to cure it?" You know by the experience of others that medicine won't do it. By the same medium you know that lotions liniments and saves are equally ineffective and dangerous, as they are apt to cause the disease to scatter and fall upon the heart. You are so situated that a change of climate is impossible even if it would prove of value, which it seldom does. To sum the matter up concisely you are face to face with a disease which is practically incurable by the old methods. If you think this statement is too broad look around among the afflicted who have exhausted the science of specialists and the ignorance of quacks and in their present condition, find the living testimony of its truth. Let us attract your attention to a new method, one far in advance of medical science and destined through its common sense principles to become the greatest curative invented of the age. It speaks best in its results; without further explanation we therefore submit the following: we have many other testimonials from grateful people who have been cured by the Electropoise and if you desire we will mail them to you with other information about the treatment. We particularly desire to correspond with those who have lost faith in other methods of cure.

Very respectfully,
ATLANTIC ELECTROPOISE CO.
Washington, D. C.

THE ELECTROPOISE.

[From Franklin, (Tenn.) Review and Appeal]

We have heard and read a great deal about wonderful cures performed by the Electropoise. Having some curiosity as well as anxiety to learn something more of its curative power than can gathered from advertisements and rumors, the editor of the "*Review and Appeal*" called on Dr. W. H. Morgan, an eminent dentist of Nashville, who is dean of the Dental Department of the Vanderbilt University, and formerly President of the National Dental Association. Having heard that the doctor had been greatly relieved of rheumatism, the editor asked, "Doctor what can you say about the Electropoise as a curative agent?" The doctor is a modest man, and somewhat averse to going into print, and particularly to recommend any nostrum or remedies. He replied: "I can only tell you about my own case. I have constitutional rheumatism, and have suffered more or less all my life. My right leg was dwarfed a little from suffering with it in boyhood. From 1860 to 1890 I was never in any conscious moment free from pain, except during a severe illness. For several years I have been so I had to use a crutch and stick to walk at all. I have been so badly afflicted with rheumatism that I could not, with my crutch and stick walk more than fifty yards. Mr. DuBois called on me and asked me to try the Electropoise. I promised because I had failed to get any substantial relief from the treatment prescribed for me by eminent physicians. I commenced the Electropoise with no faith in it. In two weeks I was better and almost free from pain. I have been using the Electropoise for ten months, and though I am seventy-three years old, and have suffered all my life, I can now walk a little without crutch or stick; I can with a crutch and stick, walk half a mile. My digestion has become good, and a heart trouble incident to my rheumatism, which manifested itself in a loss of a beat occasionally, and a pulse always as high as ninety and sometimes as high as one hundred per minute, has given away and has given me no more trouble. My pulse has come down to within the seventies per minute and my health is in every respect greatly improved.

It is stated that Asheville is to have a Keeley Institute for the cure of the liquor habit.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

NEWS OF THE WEEK.

Raleigh Affairs.

The *Enterprise* states that most of the material to go into Mr. Frank Page's hotel at Raleigh will be furnished from Sanford.

Ex-Governor John P. St. John, of national reputation, will address the citizens of Raleigh and vicinity next Thursday night at eight o'clock at Metropolitan Hall.

The Raleigh *Chronicle* says: Application was made to the directors of the Insane Asylum here for the admission of John C. Davis, the ex-lawyer of Wilmington. It was decided to admit him. The chief reason was the order of the judge that Davis be taken to the Asylum. After he is cured he is to be regularly tried for his crime.

The Democratic State Convention was held in this city last Wednesday and Thursday. The delegation was the largest that ever assembled in the State, numbering 1,007. At twelve o'clock Wednesday, Chairman E. C. Smith called the convention to order. Mr. Lee S. Overman, of Salisbury was made temporary chairman, and R. M. Furman of Asheville, temporary secretary. Later Ex-Governor Jarvis was made permanent president, and vice-presidents by districts, W. D. Pruden, Yancy T. Ormond, C. C. Lyon, A. H. Merritt, W. W. Kitchen and R. D. Gilmer. W. G. Burkhead, R. M. Furman, Z. W. Whitehead and C. F. Wilson were made permanent secretaries. The platform was read by W. M. Robbins Wednesday evening. It embraces the following planks: demanding free coinage of silver, opposed to dealing in futures of all agricultural and mechanical productions; demanding the abolition of national banks and the substitution of legal tender treasury notes in lieu of national bank notes, demanding financial reform, and the enactment of laws that will remove the burdens of the people, prohibiting the alien ownership of lands and that the lands belonging to railroads and other corporations in excess of such as is actually used, and needed by them be reclaimed by the government and held for actual settlers only, that Congress issue a sufficient amount of paper currency to facilitate the exchange through the medium of the United States mail, demanding that taxation, national or State, shall not be used to build up one interest or class at the expense of another; demanding graduating tax on incomes, &c. The platform was unanimously adopted amid great applause. The nominees of the convention are as follows: For Governor, Elias Carr of Edgecombe; for Lieutenant Governor, R. A. Doughton of Alleghany; for Secretary of State, Octavius Coke of Wake; for Treasurer, Donal W. Bain of Wake; for Auditor, R. M. Furman of Buncombe; for Superintendent of Public Instruction, John C. Scarborough of Johnston; for Attorney General, Frank I. Osborne of Mecklenburg; Presidential Electors for the State at large, C. B. Aycock, of Wayne; and R. B. Glenn of Forsyth. The following delegates for the State at large to the Chicago Convention were elected: Messrs. Joseph P. Caldwell, E. C. Smith, John D. Bellamy and Hon. Wharton J. Green. The alternates elected are Hon. Jas. H. Merrimon, Mr. E. B. Jones, Hon. Paul B. Means and Col. T. W. Strange. The delegates chosen by the Congressional districts to the National Convention are as follows: First District—Wilson G. Lamb and W. P. Roberts; Second—F. W. Barnes and S. B. Holloway; Third—W. S. Cook and Matt Moore; Fourth—F. H. Busbee and Jas. W. Pou; Fifth—John W. Graham and John L. King; Sixth—James T. LeGrand and E. S. Lattimer; Seventh—Marshall H. Pinnix and W. H. Williams; Eighth—W. W. Scott and C. B. Watson; Ninth—Kope Elias and R. M. Furman.

State News.

The Granville Iron Mine Co., with a capital stock of $100,000, filed article of incorporation at Oxford last Wednesday.

George Beck, a white man aged about thirty years, living ten miles southeast of Lexington, was killed by a falling limb from a tree on the 16th inst.

Mr. Constantine Davidson, a well-known citizen of Mecklenburg county, was accidentally drowned in the Catawba river at Moore's Ferry recently.

It is stated that caterpillars have taken complete possession of certain farms in Robeson county, actually compelling the owners to leave the premises.

Gov. Holt has appointed twenty delegates from this State to attend the National Silver Convention, which meets at Washington, D. C., May 26th and 27th.

The sensational case before the superior court of Anson county, Miss Annie Knott, suing T. S. Ingram for $5,000 damages for breach of promise, resulted in a mistrial.

Mr. Manliff Jarrell, one of the oldest citizens of High Point, and the proprietor of Jarrell's hotel, died in High Point, on the 16th inst. of paralysis. The hotel will be run by his widow.

Richard D. McCotter, of Pamlico county, a member of the Legislature in 1888, was shot in the back of the head and killed by some one unknown, last Thursday at his place thirty miles below Newbern.

Six men have been arrested on suspicion of being the murderer of the late deputy marshal Miller, not to speak of the dozen or so bush-whackers who have been "jumped" and unsuccessfully pursued.—*Lenoir Topic.*

Comptroller Lacy of the First National Bank of Wilmington, which suspended on the 24th of November last, has issued a circular assessing the stockholders of the Bank, one hundred dollars on each and every share of stock held by them at the time of failure. The full amount of the capital stock of the Bank was $250,000.

We passed a house on the Thomasville road last week that Mr. Mack Allred of this place sold in 1890 for 7,000 pairs of horse shoes. The man who bought the house on these terms has paid for it and Mr. Allred has almost disposed of his horse shoes.—*High Point Enterprise.*

Three Granville county men recently lost $1,000 by the "green goods" swindle. One of them C. D. Wilkins, agent of the R. & D. R. R., at Wilkins, used about $350 of the company's money. He was arrested and placed in jail. His relatives have now adjusted the matter by paying the company the amount embezzled by him.

The first brick in the Deaf and Dumb School building at Morganton was laid with appropriate ceremonies on the 16th inst. Maggie Ray Legrand and Robert Craton Miller, two little pupils of the Institution for the Deaf and Dumb and the Blind at Raleigh, laid the brick. The new building is to be completed in the summer of 1893.

We very much regret to learn that Mr. Alfred Autry and wife, living near Thomasville, Ga., while on their way to church last Sunday, were thrown from a buggy by a runaway horse, and both killed almost instantaneously. Mr. Autry and wife were natives of Cumberland, and had only moved to Georgia about two years ago.—*Fayetteville Observer, May* 19.

The 117th anniversary of the signing of the Mecklenburg Declaration of Independence, was celebrated in Charlotte Wednesday, Thursday and Friday of last week with great demonstration. The attractions were many and varied. On Friday it was estimated that 40,000 people were in attendence. On that day Senator David B. Hill of New York delivered an address.

Near White Oak in Bladen county, Sunday the 15th inst., Alex. Gilmore, a notorious negro outlaw from South Carolina, entered the home of Rev. William Brunt, and, finding no one there but his daughter, drew a pistol and ordered her to prepare him a dinner, which she did. After eating, he snatched up the remaining cooked food, and with an oath leaped from the door to make his escape to the woods near by. Miss Brunt grabbed a double-barrel shot-gun and fired, striking Gilmore with thirteen buck-shot in the back, from the effects of which he died in a few minutes. It is stated that there is a reward of $300 offered by the State of South Carolina for Gilmore, which amount Miss Brunt may receive.

At the meeting of the Grand Lodge of Odd Fellows in Wilmington recently, the following officers were elected: J. D. Bellamy, Jr., of Wilmington, Grand Master; W. D. Gaster of Fayetteville, Deputy Grand Master; W. C. Douglass of Carthage, Grand Warden; B. H. Woodell of Raleigh, Grand Secretary; R. L. Jones of Wilmington, Grand Treasurer. J. F. Bruton was elected Grand Representative to the Sovereign Grand Lodge, which meets in Portland, Oregon, next September. The Grand Lodge appropriated $3,500 for the use of the Odd Fellows Orphan Home, just established at Goldsboro. Reports showed that there were eighty-seven lodges in the State, a net gain of sixteen for the year. The total membership is 3,668, an increase of 901 for the year.

General News.

Spain has cancelled the prohibition of the importation of American pork which has been in force for many years.

Hampton Institute, Virginia, closed its twenty-fourth year last Thursday with a class of thirty-seven grapuates.

The Presbyterian General Assembly, comprising the synods of all the Southern States is in session at Hot Springs, Ark.

The organization of the South Carolina Cotton Oil Company at Charleston has been completed with a capital stock of $350,000.

Joseph I. Tice was electrocuted at Auburn, N. Y., on the 18th inst. He was the State's ninth victim. Tice died instantly and it is believed without pain.

The National Convention of the Brotherhood of Locomotive Engineers was held in Atlanta, Ga., recently. Five hundred delegates, representing every State in the Union, attended.

Miss Esther Jacobs of New York, once a noted concert singer, has brought suit for $50,000 against Henry B. Sire, a New York real estate dealer and millionaire, for breach of promise.

Mrs. Mary Larsen, a miser, aged eighty-one years, was found dead in her home in Williamsburg, N. Y., recently. The police discovered nearly $12,000 in securities and cash in her rooms.

The late William Astor bequeathed to churches, charitable organizations and the Astor Library together, $150,000. The bulk of his vast estate, about $60,000,000, goes to his son, John Jacob Astor.

The editor of the *Dramatic News*, New York City, has brought suit against George P. Rowell & Co., advertising agents at 10 Spruce street, New York, for $20,000, for alleged misrepresentation and libel.

Thousands of stonecutters in the New England States are on a strike. In New York City and Brooklyn alone, it is estimated that 10,000 men are idle because of the lockout and its attendant strikes.

The Pittsburgh *Dispatch* announces that the Carnegie iron and steel interests about Pittsburg will be consolidated under the management of Henry C. Frick. The combined capital will be about $35,000,000, and 12,000 to 14,000 hands will be employed.

England has given notice that she will accept the invitation received from the United States to send delegates to a conference for the purpose of examining into what measures can be taken to increase the use of silver in the currency systems of the nations of the world.

Ferdinand N. Ewer, Clerk in the office of the Corbin Banking Company, Broadway, New York, who disappeared a few weeks ago with $11,350 of the company's funds, was captured near Chatham, N. Y., last Thursday. When arrested, Ewer had in his possession $10,215 of the stolen money, which was returned to the Banking Company.

Great loss of life is the result of the heavy rains in the Western States. At Sioux City, Iowa, and vicinity, it is estimated that thirty-five persons were drowned. At Leeds, Iowa, nine persons were drowned. An old sailor succeeded in saving twenty-seven lives. The loss to the railroads in Iowa is $200,000. The floods also prevail in portions of Missouri, Nebraska, Arkansas, Illinois and Kansas. Great damage to crops has ensued.

In all cases, where a mild but effective aperient is needed, Ayer's pills are the best. They improve the appetite, restore healthy action, promote digestion, and regulate every function. No pill is in greater demand, or more highly recommended by the profession.

DIED.

IVEY—Died, at his home near Bladenboro, N. C., May 15th, 1892, Mr. John Ivey, aged eighty years. Mr. Ivey was a highly esteemed citizen and a kind neighbor, and leaves many friends to mourn his demise. H.

GREEN—Mrs. E. W. Green, wife of W. D. Green, died at her home in Davie county, May 14th, 1892. The deceased had been greatly afflicted for several years prior to her death. She leaves a record that encourages us to hope that her spirit is now where afflictions are not known. T.

SINGLETARY—Sister Mary E. Singletary, wife of M. B. Singletary, was summoned to her final rest May 15th, 1892, in the fiftieth year of her age. She was a consistent member of Hickory Grove Baptist church, and was loved and respected by all who knew her. She was an affectionate wife and a loving mother, and leaves a devoted husband and one son to mourn her loss. She was kind in disposition, loving and obliging to her neighbors, and will be greatly missed among her many friends and relatives. But sorrow not as those who have no hope. H.

CAPLIN—Sister Estelle Caplin, after a brief illness, died at her home in Salisbury, N. C., on May 8th, 1892. It was in the midst of life that she was called to her reward, being only twenty-four years old. In her departure the husband has lost a true wife, the children a mother whose life was hid in Christ, and who would have been a safeguard to them amid the storms of sin and uncertainty over life's sea. May the God of all peace abide with the widowed mother, brothers, husband and dear little children who are left behind. Her death was beautiful, peaceful and calm, and now she is at home waiting and watching for the good and the true. PASTOR.

COOPER—Died, at her home near Warsaw, N. C., May 6th, 1892, sister Mary L. Cooper, in the sixty-fourth year of her age. About thirty years ago she united with Johnson's Baptist church, and was a consistent member to the hour of her death. She suffered great pain from her afflictions, which she experienced for more than a year prior to her departure, but she bore it all with patience, ever exhibiting that meekness of character which it is so blessed to possess. Three sons survive her, and one of them an invalid that will very much miss a mother's care, for she had watched and cared for him as only a mother can for more than forty years. But her sufferings are over; she has gone to her reward, and to receive a home in that city which hath foundations, whose builder and maker is God. B.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Valuable Property FOR SALE
At Wake Forest, N. C.

The Wingate home place—the most delightful and prettiest home, just improved and beautified, adjoining College campus right in town, and yet from location retired and quiet—slightly rolling in every direction. No case of fever ever known on premises. Best well of water, splendid shade and lawn. Over an acre of finest garden with every variety of large and small fruits most carefully selected and full bearing; seven-room house in perfect condition; all necessary out houses; splendid barn and stable; everything large and roomy. Visitors to commencement are invited to inspect the premises with a view of purchase. Correspondence invited. Easiest terms of payment. Only reason for selling is to move away from Wake Forest. Address
W. J. WINGATE,
Wake Forest, N. C.

SELECTIONS FOR WOMEN'S VOICES
160 pp. Choice Music. $1.00 postpaid.
NEW MUSICAL CURRICULUM
Leading Piano Instructor. $2.75 postpaid.
CAN YOU
CHILDREN OF THE YEAR
For Children's Day. 5 cts. postpaid.
POPULAR COLLEGE SONGS
130 pp. Latest and Best Songs. 50c. postp.
READ BETWEEN
THE THOROUGH BANJOIST
Best Banjo Instructor. $1.00 postpaid.
GOODRICH'S MUSICAL ANALYSIS
For Analyzing Music, etc. $2.00 postpaid.
THE LINES?
THE JOHN CHURCH CO.
74 W. Fourth Street, Cincinnati. 13 East 16th Street, New York.
Root & Sons Music Co., Chicago.

An Opportunity to get the Best

Life of Spurgeon
FREE.

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Elegantly Illustrated.

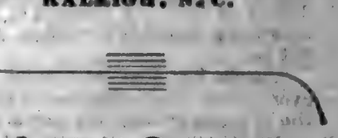
It Sells at $1.50.

We give it to all new subscribers. For $3.00 you will get the BIBLICAL RECORDER for one year and the Life of Spurgeon. To old subscribers who pay their subscriptions one year in advance, and fifty cents additional, we will give the book.

MEDICAL DEPARTMENT
—OF THE—
University of North Carolina.

Third session will begin Sept. 1st, 1892. Instruction in Chemistry, Physics, Anatomy, Histology, Physiology and Materia Medica. Dissecting material furnished by the State. Practical microscopic work in the Biological Laboratory. For catalogue or other information, address
DR. R. H. WHITEHEAD,
Chapel Hill, N. C.

W. H. & R. S.
TUCKER & CO.
RALEIGH, N. C.



Spring Season,
'92.

DRY GOODS
—AND—
Kindred Wares.

In beginning our Spring business, we desire to say that our preparations for this season have not in the least been curtailed.

We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out-of-town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

A COMPLETE
Mail Order Department.

Samples cheerfully sent, and letters of enquiry promptly answered.

GOODS DELIVERED FREE.
(Except Furniture and Crockery.)

On all cash orders of $5 and over we will deliver goods free to nearest Express office or railroad station.

W. H. & R. S. Tucker
RALEIGH N. C.

The Home Circle.

"Dina Chide the Mither."

Ah! dinna chide the mither;
Ye may na hae her lang:
Her voice, abune your baby rest
See softly crooned the sang:
She thocht ye ne're a burden,
She greeted ye wi' joy,
An' heart an' hand in carin' ye,
Noun' still their dear employ.

Her han' has lost its cunnin',
It's tremblin' now and slow,
But her heart is leal and lovin',
As it was lang ago!
An' though her strength may wither,
An' faint her pulse beat,
Nane will be like the mither,
So steadfast, true, and sweet!

Ye maun revere the mither,
Feeble, an' auld, an' gray;
The shinin' ones are helpin' her
Adoon her evenin' way!
Her bairns wha wait her yonder,
Her guds mon gone before;
She wearies—can ye wonder!—
To win to that braw shore.

Ah! dinna chide the mither!
Oh, lips, be slow to say
A word to vex the gentle heart
Wha watched your childhood's day;
Ay' rin to heed the tender voice
Wha crooned the cradle sang;
An' dinna chide tae mither, sin'
Ye may na hae her lang!

—*By Margaret E. Sangster.*

A Postal Museum.

A space has been cleared in the building of the postoffice department in Washington for a postal museum, which is intended to show how different nations carry the mails. Many foreign governments have already forwarded to Washington exhibits of their methods, which consignments include costumes of letter carriers, which in Europe are very gorgeous and military, specimen letter boxes, miniature mail vehicles, superb photographs of foreign postoffices, statuettes representing people engaged in transporting mail after various fashions, and many other interesting things.

From India comes a set of finely executed figures in papier mache. One of them shows a postal runner in British India carrying a bag of letters, and with a long spear in his hand, from which little bells dangle.

The weapon is for his defense against the wild animals that infest the jungle through which he is obliged to pass, though one would think it a poor tool for coping with a striped tiger of Bengal, while the bells are intended to frighten cobras and other venomous serpents.

Another statuette represents the same runner in the act of paddling across a stream in his customary manner, on a raft made simply of four big corked jars of earthenware fastened together.

Other mail carriers are seen riding on camels, which easily travel eighty miles a day, or in light carts drawn by Indian buffaloes over rough roads where horses could not go.

Austria has sent an exhibit comprising everything imaginable that has to do with the business of carrying the mails, even to postmark stamps, ink pads, and the written music of the bugle calls by which the postmen in that country announce their arrival.

Canada has sent a full set of mail-carriers' uniforms, with Winter caps and collars of real Astrakan fur, leather leggings, scarlet chamois skin under waistcoats for cold weather, and gold buttons.

Italy, Spain, Germany, France and Switzerland have sent contributions for the museum. So have Russia, Turkey and Persia, and others are expected from elsewhere.

In the museum will be illustrated various primitive methods of carrying the mails now and in ancient times. One model will show the native postal runner of South Africa, who bears the letter intrusted to his care in a split stick, which he plants upright in the ground when he pauses to rest. He consumes little food, but much tobacco; and his endurance is wonderful. He wears no clothes, but covers his naked body with oil, afterwards rolling in the dust, so that the flies will find him too unpleasant to bite. He carries the letter in the manner described, so that it will not get greasy; and, while swimming with one hand across the stream, he holds the missive out of water with the other.

Another type shown will be the messenger of Scriptural times frequently referred to in the Bible, who conveyed royal messages by word of mouth. It is incredible how swiftly information or orders could be transmitted in this way across the country, every man being obliged by law to immediately forsake his occupation and run and tell the next person along the line of communication.

The Bedouins practice this method of conveying intelligence at the present day. If there is news for an individual, each one who hears it communicates it to all his neighbors; and they spread it in every direction until the man is found for whom it is meant.

Other models in the new museum will represent the wonderful postal couriers who carry royal messages in China. They are the most rapid riders in the world, and have been known to make the entire distance of three thousand miles from Lassa, the capital of Thibet, to Pekin, in twenty-five days.

They have a right to seize, by imperial requisition, any horses on their routes, no matter to whom the animals belong. One hundred miles a day is about the average [illegible] of travel.

They eat and sleep but little, dismounting [illegible] in a while to smoke a little opium. [illegible] their point of departure, each [illegible] had his dispatches placed in [illegible] of his robe, which is sealed upon [illegible] that he cannot open the [illegible] journey.

[illegible] also be shown miniature relay [illegible] at the stations are on [illegible] their routes in Siberia; dog teams, sleds, snowshoes and skates, all of which are employed for the same purpose in the frozen Arctic; also canoes, in which the people of the South Sea Islands, who have no kind of writing, carry the news. The Esquimaux have no postal system at all.

When the museum is complete it will be one of the sights of Washington, instructive as well as interesting. There is a fine postal museum of this sort in Berlin, on which a great deal of money has been spent.—*Golden Days.*

A Charm of Youth.

If young people only knew it, nothing renders them so charming as a beautiful deference to their elders. The girl who, as naturally as a flower to the sun, turns to her father and mother, anticipating their wishes and yielding her own desires in ready consent to their will, is simply irresistible. The stronger the nature the finer and sweeter it becomes if this grace of obedience give it its final and crowning charm.

Foreigners understand this as our American girls do not, or shall we say as American mothers fail to do? The pretty English girl looks up to mamma for direction and accepts mamma's guidance in perfect docility until her wedding day. The German, the Swiss, the French, the Italian girl of good family, is solicitous to please her mother, and wears the grace of filial courtesy as if it were a decoration. The manners of our young countrywomen are often at fault in this regard. "How unamiable, crude and unformed is the younger Miss Ransom," said a dignified Dutch matron to the writer, in criticism of a young lady born with the traditional silver spoon and educated in one of our best seminaries. "Her tone of patronage, and her supercilious air in addressing her mother, mark her as insufferably ill-bred."

Girls little know, when they snub their mothers or assert their independence of these older, wiser heads, how disagreeable an impression their conduct makes. The young man looking for a wife will do well to avoid the pert, flippant young woman in her teens or her twenties who fancies that she is sufficient in herself and scorns the advice of her mother.

Character is often indicated by apparent trifles. The girl who brings a shawl to wrap around her mother's shoulders, who slips a cushion in the precise angle to receive a tired back, or remembers a hassock for her mother's feet, will one day make a loving wife to the man whose heart shall safely trust in her. She will do you good, and not evil, all the days of her life. For true wearing qualities, warranted to last through all stress of weather, we recommend the girl who is the tender, thoughtful and deferential daughter at home.—*Mrs. Margaret E. Sangster.*

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Systematic Exercise.

Only systematic exercise prepares us for those emergencies upon which the prolongation of life often depends. A citizen who despised exercise was awakened at midnight by a cry of fire; hastily raising a window and looking out he saw the building next to his own was in flames. He hurried about the house gathering his valuables, carried them into the street and fell dead. A clergyman, finding himself left by a train and liable to miss an important appointment, carried a carpet bag the short distance of three mile, reached his destination breathless, and in a few moments died.

No one can foresee when an unusual exertion will be demanded of him, either in self-preservation or in aid of those whom he loves, or in some deed of common humanity, or jointly with his neighbors and townsmen in preserving their homes from destruction by fire. Had exercise no other value than that of keeping men in condition to endure unusual strain, it would be an ample compensation for the time and exertion it requires.

But it is a pleasure, it is the best improvement of leisure, it is a promoter of good morals, and closely connected with health and longevity. William Cullen Bryant continued his exercises till he was past eighty; Mr. Gladstone never omits his bath and exercise; John Ericsson, though working twelve or fifteen hours a day, always walked the streets of New York from ten o'clock in the evening until midnight for exercise.—*The Chautauquan.*

Brotherly Kindness.

A London paper says that a young man had a younger sister by the name of Jessie, who was sent to a fashionable boarding-school. When she went away, he remarked that he hoped she wouldn't acquire any of the affectations so often learned in such places.

For almost a year he had no fault to find upon this score. Then came a letter signed "Jessica," instead of Jessie. He replied as follows:

"Dear Sister Jessica: Your welcome letter received. Mammica and papaica are well. Aunt Maryca and Uncle Georgica started for Glasgowica yesterday. I have bought a new horse. You ought to see it. It is a beauty. Its name is Maudica.

Your affectionate brother, RAMICA."

The sister's next letter was signed Jessie. *Exchange.*

There are many people who can never tell what they think of anything until they see what the papers have to say about it.—*Sam's Horn.*

Influence.

How great our silent influence! We daily meet our fellow beings, and they are being affected for good or evil by what we say, by what we do, and by what we are. A bunch of fragrant flowers in the parlor will soon saturate the atmosphere of the entire room. And we can no more prevent our influence going out than the flower can prevent its fragrance. You made a striking remark this morning in the presence of little boys, and that will be fresh in their minds for fifty years! The fact of your wending your way every Lord's day to the house of prayer, though you speak not to any one by the way, will soon make an impression upon the mind of every rational person who observes you. If your neighbors regard you as a good man—and they will if you are good—you will soon have a secret magic power over them. And it does not require, in order to be influential, that we have great talents, great wealth and great oratorical power. Moses was the meekest man of his generation; John the Baptist was raised in obscurity; Paul was often in abject want of the commonest blessings of every day life; and these men exerted the greatest influence of any men in their day. And an important item is, that our influence does not die with us, but it goes on, for good or evil, according as we have lived, after we shall have passed away. Paul and Paine are dead, but they are exerting wider influences now than when they lived. And can we afford, in our short probationary state, to sow a crop of tares, which will thrive and bloom, and bring forth a crop after we are gone?—*Ex.*

Take Time.

The common mistake with the young is that they count too much upon genius and chance. They have heard that Napoleon overran Italy at twenty seven, and William Pitt was Prime Minister at twenty-four years of age, or they have fallen into the habit of waiting for something to turn up. But the greatest geniuses in art, in literature, in science, in war, and in statesmanship, have been men of indomitable industry; and as for chance, the least likely thing to turn up in age is the lost opportunity of youth. The seed of future greatness is sown in darkness. The young man who is destined to win the world's applause is hidden now in silent preparation. He knows that if he understands his subject better than anybody else, or if he can do a certain kind of work better than anybody else, there can be no doubt at all about the ultimate recognition of his superiority. There is no element of chance in a calculation of that sort. The critics, when they conspire to that end, may occasionally puff a nobody into a fleeting, factitious celebrity, but will strive in vain to write down the man who comes before the public with something really well done. If the critics carried the fate of authors or artists in their hands, they would have crushed Byron and Keats, Wordsworth and Browning, Rosetti and Millet. If the workman is his own critic, if he has an eye to his own faults, if he compares his work with his ideal rather than with the performance of his inferiors, there is no other critic of whom he need be afraid.—*Selected.*

The girl whose heaven is society is usually the girl whose society is not heaven.—*Bible Reader.*

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Public Prayer.

The following extracts from the interesting life of the Rev. Charles Hadden Spurgeon, by Dr. George C. Lorimer, minister at the Temple, Boston:—

But though we can give no adequate account of the real source of Mr. Spurgeon's power, or, so far as that goes, of any exceptional teacher's peculiar charm, we can specify some elements that seem to have been inseparable from its exercise.

Most prominent among these was his manner of prayer. When I first heard him, and it has been so ever since, his petitions impressed me more than his sermons. There was about them a simplicity, directness, dignity, a subdued fervor and childlike confidence; and such an absence of bombast and stereotyped phrase that I was irresistibly drawn, as the people manifestly were, to a throne of grace. He seemed to be talking with God, reverently and humbly as became a creature, and yet boldly and trustfully as became a saint. No complimentary rhetoric was employed as though to assure the Infinite of his continued good opinion; no theologizing, like the recital of a creed, to satisfy heaven and earth—especially earth—with his doctrinal soundness; no stamping, no gesture, as though the divine attention could be caught by the tricks of the Forum; but instead, an earnestness too real for stilted speech, a solemnity too deep for presumption, and an appreciation of the privilege of the souls' commerce with the Unseen, too high for it to be used in any other way than in tenderly voicing common human needs in the ear of the listening Father. It appeared to me that he preached well, because he had prayed well; and that he compelled the people to listen to his sermons because they had, of necessity, joined in his supplications.

I remember hearing once—I never wanted to hear him again—a very pompous clergyman who seemed to take great pleasure in introducing into his supplications a large number of unfamiliar words, who also sought by means of antitheses, alliterations, grandiloquent phrases, and other tricks and artificialities of the rhodomontade rhetorician to win "the ears of the groundlings." As I listened for a while I felt that these verbal pyrotechnics were not designed for heaven, but for earth, not for the Creator, but for the creature. This impression was deepened when I afterward read some specimens of this gentleman's declamatory piety in print. It seemed evident that it had met its proper destiny, reported for a newspaper, to be admired and praised by those who regard devotion only as a literary effort. We have all heard of that famous Boston prayer which was said to be finest ever addressed to a Boston audience. But even that memorable performance "paled its ineffectual fires" in the presence of the verbal coruscations and bombastic terminology which was deemed suitable for the ear of him who is the Author of speech. I grew sick at heart when, as I listened to the close, and felt that "sacred silence" would have been more helpful to all serious souls than this glittering chatter, and this many and mighty-syllabled twaddle, which displayed more affectation than dependence, and more vanity than heartiness.

It seems to me that ministers cannot be too careful as to their manner in public prayer. In that solemn service they are seeking to voice the cares, the woes, the trials and the sins of the people, and at the same time they are seeking an audience of the compassionate Father, who neither desires a eulogy from their lips, nor a parade of showy words.

Surely their language, under such solemn circumstances, ought to be simple and easily understood on the part of those who are supposed to adopt it as it flows from the lips of the supplicant; and certainly it should glean throughout with honesty and sincerity, presented as it is to a Being who sees through shams and abominates them. Long and complicated sentences are out of place, turgid and swelling expressions are equally intrusive, and scraps of poetry are as incongruous as they would be in the mouth of a drowning man when calling on his friends to save him from a watery grave. Some ministers are discursive in their prayers, others are informing; some exhort, others are dictatorial, and others modestly suggest what is becoming in the Almighty, while others manifest a free and easy familiarity, which is absolutely incompatible with reverence. These ought not so to be.

The pastor should always try to realize that praying is not preaching. The style, the action, and the voice appropriate to a spoken discourse, are not in keeping with the more solemn privilege of supplication. It may be legitimate in the former to startle the hearer by well executed climaxes, by bold figures, by gorgeousness of word-painting; and it may be pardonable, when trying to move him, to employ all the arts of the trained conscientious orator. I have no criticism to offer on these points. The gifts of eloquence and of dramatic expression are among the highest conferred on man; they are to be valued, and they are to be earnestly employed; but they were never designed by their Author as means of approach to a throne of grace. He is not to be startled, or roused from lethargy, and were he to be so swayed and influenced it certainly never would be accomplished by declamation.

In prayer there should be absolute immobility. The position once taken, whether standing or kneeling, should be retained to the end. There should be no shuffling of the feet, no movements of the hands, no restless twitching of the fingers, no shaking of the head, and, in a word, no action whatever. The body should be as a thing forsaken. It should not be thrust before the worshipper, distracting his attention from the petitions being offered, and disturbing the communion between him and his God. Not the slightest gesticulation should recall its existence. For the time being it should be extinct. The voice, also, should be subdued and low; firm and distinct, but never harsh or loud. Elocution, generally a snare, and in prayer almost a sacrilege, ought to be avoided. The attention given to varied modulation, to excessive emphasis, to musical intonations, renders difficult the due concentration of mind on the Supreme Being, whose presence and blessing are being sought. A merry song at a funeral is not more out of place than are elocutionary gymnastics in prayer. Sometimes clergymen who are anxious to discharge with decent propriety all the functions of their sacred office go to professed teachers of the art of reading and speaking for instruction. These guides who make orators, or claim to do so, but have never been able to make themselves orators, undertake to show ministerial students how to pray, when, in many instances, they themselves are profoundly ignorant of its first principles. The public petitions which are fashioned and delivered by the rules laid down by such men, are generally stilted in style, and distinguished more by sound than by sound sense, and as a whole are offensive to modesty and spirituality. Thrust away all cheap artificialities. The voice needs only the pathos that springs from real sympathy with the sins and sorrows of the world, and only the music that is born of spirituality, and the emphasis that comes from sincerity and earnestness; qualities these which no elocutionist can impart. In all of these respects, however, Charles H. Spurgeon was a model; for not one of the blemishes referred to in these reflections and strictures could be detected when he approached God with pleadings on behalf of the people.

Patience.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way. A man who is traveling in a dark night on a country road does not have the whole road lighted at once by the lantern he carries. It shows him only one step; but as he takes that the lantern is borne forward, and another step is lighted, and then another, and another, until, in the end, the whole way has been illuminated, and he is safe at his destination. God's word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step. Then, when we have taken that, it will show us another; and thus on, till it brings us out into the full clear sunlight of the coming day. We need to learn well the lesson of patience if we would have God guide us.—*Epworth Herald.*

The worst economy in church finances is to scrimp the minister's salary. A couple of hundred dollars saved there is poorly saved, for that sum may mean to him all the difference between an easy mind and elastic spirits and a sense of anxiety and depression that detracts from all his work. That last hundred or two is the oil that makes the machinery run without friction. It is not a bad thing, either, to give the minister a little more than has been agreed upon. A trip to denominational gatherings with all the bills paid for the parson and his wife acts like a tonic for the rest of the year.—*Boston Watchman.*

There must be something wrong with the religion of the man who finds it easier to give a dollar to the theatre than he does to give a dime to the church.—*Rose's Horn.*

The History of Theological Education in the United States.

It is not the object of the author of this communication to give anything like a full and complete history of this subject. The limits of a newspaper article would be too restricted for such a purpose, had the writer ample material and the ability to do the subject justice. His intention is to give some facts and some general information upon the history of theological education in our country. The first regularly organized theological institution in the United States was established at Andover in Massachusetts. The Theological Seminary of the Reformed Dutch church in New Brunswick, N. J., however, claims to be the first Protestant theological school established in this country. The Andover Theological Seminary originated from the old Phillips Academy, which was incorporated by the legislature of Massachusetts in 1785, and in which the ology to some extent seems to have been taught. The Andover Seminary was chartered by the legislature of Massachusetts in 1807, and appears justly entitled to the claim of being the oldest Protestant school of theology in the United States.

The founding of this school at the time was due to the conduct of the authorities of Harvard University in appointing Dr. Ware, a Unitarian, as Hollis Professor of divinity in that institution. Mr. Hollis, a wealthy Baptist of England, endowed a chair of theology in Harvard College, but it has been occupied by anybody except a Baptist.

Neither he, nor any of the friends of orthodoxy in his day, ever supposed that a Unitarian would hold the place of divinity professor in the College founded by the Puritans in 1634, less than twenty years after the landing at Plymouth.

At the beginning of the present century the Unitarian controversy was quite rife in both New England and Old England.

The talented and distinguished Rev. Robert Robinson of England drifted from the moorings of orthodoxy and became a Unitarian. The immortal Andrew Fuller, the father of Baptist theology in modern times, was called out to meet in single combat Dr. Priestly, the Unitarian champion. Unitarianism came near rending into pieces many of the Congregational churches of Boston. It is not surprising, then, that such men as Drs. Spring and Pearson, Prof. John Phillips, Judge Niles and others of the old time Calvinists, grieved and alarmed at the theological situation and prospects, should regard it as the wisest course for the advocates of the old Puritan orthodoxy to establish a separate school from Harvard for the education of divinity students.

The efforts of the above named parties and their coadjutors culminated in the establishment of the celebrated Andover Theological Seminary.

But this school of the prophets is noted as not only being the first school of theology founded in this country, but also as the birth-place of the missionary spirit and the missionary enterprise in the United States. Here Nott, Mills, Newell and Judson, students at the Seminary, became enthused with a desire to preach the gospel to the heathen. From this school came the first missionaries sent from the United States to heathen lands. It furnished the Baptist denomination of this country with their first two foreign missionaries, Judson and Rice.

Andover has also been noted for the ability and reputation of its professors, many of whom have been amongst the foremost scholars and theologians of America. But the Andover press must not be omitted, as it was for a long time, and perhaps is now, the most famous in the country, printing the Bible and other literature in some twelve or fifteen different languages. More than 400,000 works of the Andover professors have issued from this press. The American Tract Society printed its first tracts here. The first temperance paper was started here in 1829. The Bibliotheca Sacra was published here for forty years.

The first professors of this school were Rev. Leonard Woods, D. D., and Rev. Dr. Eliphalet Pearson. Among the corps of professors since have been the celebrated Moses Stuart from 1810 to 1848, the most distinguished Greek and Hebrew scholar of his times and the author of some critical commentaries on portions of the New Testament Scriptures; the Rev. Dr. E. Robinson, author of Researches in the Holy Land; also Rev. Edward Dorr Griffin, D. D., Rev. Ebenezer Porter, D. D., Rev. Austin Phelps, D. D., Rev. Greenough Thayer Shedd, D. D., L. L. D., Rev. John Putnam Gulliver, D. D., L. L. D., and others of equal merit.

The Andover Theological Seminary has at this date fifteen teachers and professors in its various departments, and a library, the most interesting, perhaps, connected with any theological school of this country, consisting of 47,000 printed volumes, 18,000 pamphlets, and a small collection of manuscripts.

More than 3,300 students have received instruction at this institution, and nearly 2,000 have graduated, and these have gone to the very ends of the earth preaching the gospel. See History of Higher Education in Massachusetts by George Carey Bush, Ph. D., to whom the writer is indebted for his information.

The movement in theological education has become more or less popular with all denominations of christians, and more than one hundred theological schools have been established in this country after the plan of Andover. The Congregationalists have seven such schools, and the Presbyterians have thirteen.

The oldest Baptist theological school in the United States is the Newton Theological Seminary at Newton Centre, Massachusetts. This institution was organized in 1825 with the Rev. Irah Chase and Rev. Henry J. Ripley as instructors, who constituted the faculty for six years. In 1834, Rev. J. D. Knowles, author of a Memoir of Ann Haseltine Judson, was added to the corps of instructors, and Rev. Barnas Sears, afterward President of Brown University, and still later agent of the Peabody Fund.

Upon the death of Prof. Knowles in 1838, Prof. Horatio B. Hacket, then a Professor in Brown University, and one of the most eminent biblical scholars among the Baptists, was elected to succeed him.

More than seven hundred students have obtained, in whole or in part, their theological education at this institution. Of this number sixty have received appointments as missionaries to foreign fields, about fifty-five have occupied prominent positions either as presidents or professors, while a large number have been useful as authors or editors. (Cathcart).

Hamilton Theological Seminary was founded at Hamilton, N. Y., in 1820, by the Rev. D. Hascal as teacher in ancient languages, and Rev. Dr. Nathaniel Kendrick as teacher in theology. Out of this institution grew Madison University and Colgate Academy.

Rochester Theological Seminary was founded at Rochester in 1850. Its first two professors were Rev. Thomas J. Conant, D. D., and Rev. John S. Maginnis, D. D. Dr. Conant was one of the ablest Greek and Hebrew scholars in this country, and his superior scholarship was called into requisition in the Bible Union revision of the Scriptures, in which movement he was a conspicuous actor. This institution, says Cathcart, owes more of its character and success to the Rev. Ezekiel Robinson, D. D., L. L. D., professor from 1853 to 1872, and president from 1868 to 1872, than to any single man.

Crozer Theological Seminary was established in 1868. It is the gift of the Crozers. Rev. H. G. Weston, D. D., was chosen president of this institution and still acts in that capacity. This school is doing a good work for our denomination.

The Baptists of the South had no regularly organized theological school until 1859. Prior to that time a theological school was commenced at Covington, Ky., under the presidency of Rev. S. Lynd, D. D., but continued in operation only a short time, as the valuable property donated to it conditionally, by some neglect or oversight of the Baptists, passed out of their hands into the possession of the Roman Catholics. During perhaps a score of years preceding the establishment of the Theological Seminary at Greenville in 1859, some of our denominational colleges in the South had theological departments connected with them for the instruction of ministerial students. But such auxiliaries to theological education did not meet the demands of the rising ministry among the Baptists of the South. Many of our leading men, prominent among whom was the late Dr. J. B. Jeter, were enthusiastic advocates of theological education, and by pen and tongue succeeded in inducing the Baptists in our Southland to found a school of theology at Greenville with four professors—James P. Boyce as chairman of the faculty, John A. Broadus, William Williams and B. Manly, Jr. It had twenty-six students at the first session and thirty-six the second session. The war coming on suspended operations which were not resumed until 1865, when it was opened with a full faculty and only eight students. The financial embarrassments that operated against the success of the institution would not have been overcome but for Dr. Boyce, who for a long time was its life and power. Notwithstanding the obstacles to its prosperity, it has in recent years met with the most remarkable success, having at this date more than two hundred students and an able and full corps of professors. It stands in the very front rank of the best theological schools of our land. Of the original corps of professors, only one survives, the Rev. J. A. Broadus, D. D., L. L. D., one of the ablest scholars and best preachers in the denomination, North or South. The rest have passed from the toils of earth to the reward of heaven. The late Dr. Basil Manly passed from the shores of time on the same Lord's day that witnessed the departure of the Spirit of Charles Haddon Spurgeon to the better land.

The young and rising ministry of our Baptist Zion have advantages which the fathers never dreamed of. Where much is given, much will be required. May they meet the demands of the churches and of the age, and may the spirit of Elijah rest upon them.

The following brief summary will close this article:

The number of theological schools in the United States is 141, with 686 professors and 6,989 students of divinity. Of these the Methodists have twenty-one schools with ninety instructors and 1,122 students; the Baptists, eighteen, with ninety-six instructors and 1,845 students; the Presbyterians, eighteen, with 108 instructors and 981 students; the Roman Catholics, twenty, with 103 professors and 1,051 students; the Protestant Episcopal Church, twelve, with sixty-seven professors and 338 students; the Congregationalists, ten, with fifty-eight professors and 142 students; the Lutherans, thirteen, with forty-seven instructors and 713, and the Christian Campbellite, seven, with eighteen professors and 315 students.

Farnham, Va. R. W.

The Christian in Politics.

Can the christian be a politician? Yes, he can be—ought to be. The trouble with the politics of this country to-day is that they are given over too much into the hands of unchristian men. But he must be a christian politician, and not a political christian. I think it is true beyond a doubt that when a christian enters actively into politics he has many temptations to fight, and should, therefore, ever keep in mind the Scripture, "Thou God seest me."

Self-seeking, time-serving, corrupt men have had such sway in politics that they have almost ruined the good name; and now many good men are saying, "Politics have become so corrupt we will have nothing to do with them." That is all wrong. Good men should take hold with the determination to purify them. This is a christian duty. As lovers of God, and all that is pure, noble, holy, we must be lovers of country and good government. A true christian is a patriot. But where is the patriotism of that one who stands aloof and turns the country and all her interests over into the hands of bad men? And in such case, where is obedience to him who said, "Render, therefore, to Cæsar the things that are Cæsar's."

Yes, christians ought to be politicians so far as to use every legitimate endeavor to get good men into office. If we had good men in office we would have better laws; and the laws that be, in many instances, more faithfully executed. If there were more christians in Congress I do not believe the unwise, and, to my mind, unjust, Chinese exclusion bill would have become a law, and there would be no necessity for petitions for such laws in reference to the World's Exposition as the christian people of this nation are asking for. We want men to make our laws who "fear God and keep his commandments."

Let me add, however, a word of warning, especially for the benefit of christians. This is to be a year of great political excitement, already the steam is getting pretty high. Here and there on the streets, and about country stores, may be seen groups of men talking politics, and frequently in a spirited manner. The christian will have to keep a jealous watch care over himself, lest he say and do things that he will regret, and in bitterness of soul have to repent of after the heat of contest has cooled down and the smoke of battle has cleared away. Even now the sin is being repeated, that in every year of great political excitement is committed, that of talking politics on the Sabbath, and even at church. It is our duty to be interested in all matters pertaining to good government, but we must not become over-zealous. "Let your moderation be known unto all men."

Let us be politicians, but *christian* politicians.

J. R. JONES.

Milton, N. C., May 31.

Prayer.

It has been said that prayer is the key to heaven. This is true; for the fervent prayer of a righteous man availeth much. How many christians are there in the world who, when surrounded by the many trials and temptations of this life—when it seemed as if all earthly friends had failed—have gone to the throne of grace and poured forth their sorrows and trials to the blessed Saviour, and while struggling with God in their closet have had the Spirit descend upon them, and have felt that their prayers were answered, and that they could meet their trouble with a calm, smiling face, knowing that God was doing that which seemeth best to him for their good? How much better christians would be if we trusted more in the power of prayer! Are you in trouble? Do your feet grow weary at times, or are the cares of life pressing around you as so many sorrows and trials? If so, go to your closet, and on your bended knees pour out your troubles to God in prayer; tell him all the burden on your heart, and believe he will descend and meet you, and will bless you; and as you rise to your feet you will be able and ready to meet your troubles and trials, and will feel, of a truth, that there is "power in prayer."—*Merritt.*

Let Your Light So Shine.

A Japanese Senator recently got hold of a copy of an exposition of part of the Bible. Reading it attentively, he pronounced christianity a fine thing in theory, but the question was, would it work practically? Thinking about it, he became dissatisfied with his life, and while in this State took a trip from Okayama to Osaka. On the same steamer was Miss Barrows, and he heard she was a christian, and so watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that christianity was right in practice as well as good in theory; and on returning home he hunted up a missionary and made a public profession of faith, and has since been active in persuading others. Miss Barrows did not know she was watched, or that anything specially depended on her deportment. Had she behaved as many church members [illegible] away from home, this Japanese would have been repelled, and would probably resolved the conclusion that fair christianity might be in theory, but was a failure in practice. We never [illegible] prayers are upon us. "Let your [illegible]"—*Exchange.*

The Biblical Recorder.

WEDNESDAY, JUNE 1, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

PREMIUMS.

We offer to all new subscribers to the BIBLICAL RECORDER who pay two dollars in advance Russell H. Conwell's Life of Spurgeon. The book is handsomely bound and beautifully illustrated, and sells for $1.50.

We also offer it to all old subscribers who have paid up arrearages, and will pay for the RECORDER one year in advance and fifty cents additional, thus furnishing an opportunity to all of our subscribers to supply themselves with this fresh and interesting book—worth $1.50—for the small sum of fifty cents. If any may wish to avail themselves of this opportunity who have paid up their subscriptions, they can have it by paying $2.50, and their time for the RECORDER will be moved up a year.

We are very anxious to increase our circulation, and we make this generous offer, hoping that many of our subscribers who are in arrears will avail themselves of this offer, and that very many new subscribers will supply themselves with this excellent work.

THE LORD'S LEADERSHIP.

When the Lord delivered his people from Egyptian bondage, and they commenced the long journey before them, he gave them a visible sign of his presence, and of the fact that he was leading them in the pillar of cloud by day and the pillar of fire by night. Later on, the Ark of the Covenant was added to the visible signs of the Lord's presence. These signs were necessary, because God was leading a people who had just been delivered from the most servile bondage. Their former masters, the Egyptians, had used many means to suppress and oppress them; and of course their bodies and minds had been greatly neglected, and the vast majority of them were ignorant and simple-minded people. They were easily influenced for good or for evil, and especially for the latter. They were easily led astray, and one day were ready to make the welkin ring for Moses and for God, and on another ready to bow down to a golden calf and defile themselves by idol worship. It followed that, notwithstanding the striking evidences of God's presence, this people were hard to restrain from evil, and were a difficult people to control and to lead. Whenever they or their human leader Moses were in any doubt that God was leading them, and hence that they were going in the way he would have them go, they had only to cast their eyes to the pillar of cloud, or the pillar of fire, to be reminded that the Lord was with them. The mass of this people then were entirely too wicked, unspiritual, and carnal, to journey with anything like a contented mind and heart without visible signs of God's presence.

After they reached the promised land the pillar of cloud and the pillar of fire were removed and only the Ark remained; but God, as if to remind them forcibly of his presence and leadership, sends the angel Jehovah, armed from head to foot, who revealed himself thus panoplied to Joshua and the hosts of Israel, near Jericho, just before the conquest of the land commenced. Here we have evidence that the Lord knew that his people had made some advance from their degraded condition when first delivered from Egyptian bondage. The Ark, which was the centre of worship, remained as a reminder of God's presence among the people; but during the conquest of Canaan God required them to remember the *promise* of his presence and leadership as given in the conversation between Joshua and the Captain of the Lord's hosts at Jericho. Thus early in the history of his people God was teaching them to walk in part by *faith*, and not wholly by *sight*. The visible evidences of God's presence and leadership continued, however, with opportunities for the increased development of faith throughout the Old Dispensation. Through all these centuries God was preparing his people for a spiritual kingdom and for his spiritual reign over the hearts and consciences of men. Even for some hundred years within the period of the New Dispensation God continued to use supernatural and visible means to strengthen the faith and confirm the hope of his people and to hasten the spreading of his kingdom. [illegible] visible miracles that [illegible] to the eyes of the people ceased, [illegible] kingdom has been growing [illegible] Lord is carrying on his work [illegible] and just as truly as in ancient times; but he is doing it through means that are spiritual, to a much more marked extent, than formerly. Let us not forget that the church of Christ is the church *militant*. The church is now fighting the battle of the Lord. She is conquering this world for her King, and each one that he has called from death unto life has some part in this holy warfare. Good old Bunyan was right in representing the christian as an armed soldier in the *service* of his king. We are not our own; we have been bought with a price. We owe service to the Captain of our Salvation. We are subject to the leadership of the Captain of the Lord's hosts. In this warfare some are needed as spiritual guides or leaders, and many are needed in the ranks. Some are needed at the bedside of the wounded, or at the cot of the sick, or in the hospital.

In this service, and in this spiritual warfare, men have their place and women theirs. God may not call the gentler sex to press to the very front of the conflict; he may not, and does not, call upon gentle woman to assume the leadership among his soldiers by rushing into the pulpit and letting her voice be heard in din of the conflict; but she can bind up the wounds of those that the Lord calls to the front, help furnish the sinews of warfare, and in a thousand channels make her influence felt, just as may be the case with the patriotic woman in time of secular warfare.

One special object we have in view in writing on this subject is to impress brethren, and sisters, too, with the fact that God now *leads* his people just as truly as he did of old in the wilderness. We are sure that one thing that causes even our preachers much trouble and perplexity in their work in different places, is to be satisfied that they are where the Lord has placed them, and hence, that he has work for them to do at such places. It is often the case that those who are not ordained preachers of the word are directed in God's providence, or by his leadership, to places or localities where he needs them, and where he has work for them to do. For instance, God may often direct an intelligent, gifted Baptist, to some town or community where our people are weak, where the church is composed mostly of poor, uninfluential men and women. If God has sent him there he expects, and the denomination expects, the Baptist to play the *man*. This he does when he at once, at whatever *apparent* cost of social recognition, or even worldly success, *fully identifies* himself with his humble brethren and sisters in Christ, and in his own person and work furnishes a kind of church helper and leader that such people may sadly need. But he does not do this when he, (alas, too often true), shows a want of moral courage, and dodges his duty by frequenting other places of worship, or perhaps places of amusement, and scarcely showing in any way his fellowship for his people. If God has placed you then, brother, where you see that you are needed, as a Sunday-school superintendent, clerk of church, or for any other important place in church work, or if you are needed only as a "high private" in the rear rank, be a *man*, be a true soldier of Jesus Christ, and discharge faithfully your duty. The true soldier will not refuse to go where he is needed; nor will he flinch when he reaches the post of duty. If the doctrines or principles held by your church or denomination of people are precious, and worth contending for in a place where they are already well established, they are doubly precious in another where they are struggling for a foothold and for life. All honor to men or women of social, intellectual and spiritual power, who locate in a community where the Baptist cause is weak, and who at once throw themselves into the scales with their people, and thus count for what they are worth in the establishment of the truth.

And it is all a mistake to suppose that they suffer for this course in the estimation of sensible christian people. If a man for any honest scriptural reason is dissatisfied with his church connection, then it is both manly in him and his duty, to change his church connection but while he claims to be a member of any particular denomination, he should always, regardless of time or place, range himself promptly with his people. Those who would proselyte him, not because they they think he is in error, but simply because they want him for his wealth and influence, in the end, respect him much more for being true to his people, and true to his convictions. For a man to be a mere creature of circumstance is to lose respecpect for himself, and when he is known, the respect of the community in which he lives.

"HIGHER CRITICISM" occupies a great deal of attention in our Northern religious newspapers and assemblies. If less attention were paid to "higher criticism" the Lord's kingdom would be benefitted and there would be fewer higher critics.

REV. A. W. PRICE DEAD.

Rev. L. Johnson of Rockingham sends us the following sad letter, dated May 27th:—

"A gloom has been cast over the little town of Wadesboro by the death of Rev. A. W. Price, which sad event occurred this morning. Funeral services will be held from the Baptist church this evening. The remains will be taken to his old home in Marion, S. C., for interment. For six weeks his precious life trembled in the balance. During that time his sufferings were great, but he bore them without a murmur. Several times he was heard to pray that he might depart and be with Jesus. His sufferings are over, his work is done. It was touching and beautiful to see with what untiring devotion this sorely stricken people ministered to their beloved pastor. All was done that loving hearts and willing hand could do. A more extended notice will be sent later."

Bro. Price was in the prime of manhood—a most exemplary young man and splendid preacher. We with thousands of others mourn his early death. God be merciful to the bereaved ones.

THE life of Spurgeon is a prolific theme for writers at this time. The number of books on the subject continues to increase. This is well. Spurgeon was the greatest preacher of this the best of the centuries. His life can be studied with profit by all christians from the time of his conversion to his death. His great work was accomplished by humble, implicit faith in God and his word. At this time too great stress cannot be placed upon such a life. We commend the subject—the life of Spurgeon—to all the sensational preachers and "higher critics." If each of these could be induced to write a book upon this subject perhaps the effect would be as was the case when a certain atheist undertook to read the Bible that he might be prepared to annihilate it, and by it was himself annihilated—he became an humble christian.

PERSONALS AND OTHER ITEMS.

....Rev. J. F. McDuffie of Durham was in Raleigh for a few hours last Thursday.

....Rev. Dr. W. W. Landrum of Richmond, Va., will spend July and August in Europe.

....Bro. J. G. Barkley and wife of Rocky Mount are in feeble health. He is eighty-two years of age.

....Rev. J. S. Dill of Los Angeles, California, has a very impressive sermon in the *Leader* of May 19th.

....A daily edition of the Philadelphia *National Baptist* was published during the Baptist anniversaries.

....The general convention of the Christian church was in session at Elon College in this State last week.

....Rev. C. J. Jones, of Virginia has been called to the pastorate of the Baptist church at Edenton, N. C.

....Dr. Hume of Chapel Hill is to deliver the commencement address at Richmond Female Institute, June 5th.

....Judge Winston has promised us a number of articles on practical subjects. His first appears in this issue.

....Rev. Dr. H. M. Tupper, after a most pleasant session of Shaw University, leaves for the North on Wednesday, June 1st.

....Rev. J. B. Boone, agent of the Baptist Female University, attended the Baptist Anniversaries in Philadelphia last week.

....The regular annual meeting of the Board of Trustees will occur at 9 a. m. on Wednesday of commencement week, viz: June 8th.

....Dr. Broadus has resigned his position on the International Sunday-school Lesson Committee on account of the pressure of other work.

....Any person, male or female wishing a position as school teacher, would do well to correspond with J. D. Yates, Williams Mill, N. C.

....Prof. B. F. Sledd of Wake Forest College will open a summer school at Wake Forest in the modern languages. We wish him great success.

....Rev. J. A. Speight, editor of the *Asheville Baptist*, has had the degree of D. D. visited upon him by Rutherford College.—*Charlotte Observer.*

....Rev. D. W. Herring, missionary to China, called to see us on Friday last when on his way to attend the Oxford Female Seminary commencement.

....The closing exercises of the Southwest Virginia Institute were held May 29th, 30th and 31st. Rev. R. R. Acree, D. D., preached the baccalaureate sermon.

....Rev. G. S. Williams, formerly pastor of the Tabernacle church of this city, is now in charge of the strong church at Bristol, Tenn., and is doing good work there as he did here.

....We are pleased to note that Dr. F. H. Ivey is succeeding at Berean church, Augusta, Ga. There are few stronger preachers than the doctor, as the brethren in North Carolina well know.

....The revival services at the Baptist church continue with unabated interest. Up to Tuesday evening there were ten conversions, three backsliders restored. There have been ten additions, five for baptism and five by letter.—*Shelby Review, May 27.*

....At the Missionary Union in Philadelphia, on last Wednesday night there were nineteen missionaries, just received by the Board on the stand, all of whom expect to go out soon.

....May the 22d, was the seventeenth anniversary of Rev. Dr. W. E. Hatcher's pastorate of Grace Street church, Richmond. Five persons were baptized and the series were largely attended.

....The Trustees of the State Agricultural and Mechanical College, colored, met last Wednesday and elected Rev. J. O. Crosby, Ph. D., president. The college is located in Greensboro.

....The annual commencement exercises of Bethel Hill Institute, Bethel Hill, N. C., were held May 31st and June 1st. The sermon was preached on May 31st by Rev. W. J. Shipman of Houston, Va.

....There were four conversions at the First church last Sunday night after Rev. J. L. White had preached a most excellent sermon—twelve are now awaiting baptism at this church.—*Asheville Baptist.*

....Rev. R. L. Patton of Morganton writes: My school closed here Thursday. Bro. J. L. White gave the address. His subject was "Yokes." It was the best speech made in Morganton for many years.

....Please see the list of Associations to be held this year (times and places of meeting) on another page, and if corrections are needed, write at once to the Corresponding Secretary and give him the needed information.

....The Second Baptist church Sunday-school, of Richmond, Va., unveiled a marble tablet in honor of Hon. H. K. Ellisson, on Sunday May 22d. He was for forty-five years the superintendent of that Sunday-school.

....The Minutes of the late Southern Baptist Convention are now in the Mission Rooms in this city ready for free distribution. If you wish a copy send four cents in stamps to pay postage and a copy will be sent you at once.—*C. Durham.*

....I have just heard that Rev. R. T. Bryan is on his way to this country, and that without the consent of the Board at Richmond. Our North Carolina boys seem to have heard of method of missions.—*Dr. Pritchard, in Charity and Children.*

....Bro. J. E. Peterson of Goldsboro called to see us last Wednesday. He reports considerable activity and progress in the Lord's work in and around Goldsboro. Bro. Peterson is one of the most earnest and efficient workers among the Baptist laymen of the State.

....Rev. J. L. Sproles of Shelby, N. C., wrote us last Wednesday the following good news: "We are in the midst of a gracious meeting. God is richly blessing us in the conversion of sinners and reviving of christians. The meeting is held as a straight out Baptist meeting. Will write you a full account next week."

....Mr. Elias Carr, the nominee of the Democratic party for Governor of North Carolina, was in the city last week, and called to see us. We have been friends for twenty years, but really never expected to see him Governor, though eminently fitted for the distinguished position. The office sought the man in his case.

....The North Missouri Institute of Salisbury, Mo., Prof. G. C. Briggs, formerly of North Carolina, President, will hold its annual commencement June 6th. Rev. J. P. Green, D. D., of St. Louis, will preach the annual sermon. The address before the literary societies will be delivered by Hon. Thos. T. Crittenden of Kansas City, Mo.

....At a meeting in Raleigh on January 26th, 1892, it was moved that the Executive Committee of the Board of Trustees of Wake Forest College meet at the College at 9 a. m. on Tuesday of commencement week "to hear reports of committees and prepare business for the meeting of the Board of Trustees in full session."—*J. C. Scarborough.*

....Rev. Dr. H. M. Wharton of Baltimore, who is to conduct a revival service in Tryon Street Baptist church, beginning Monday next, is now meeting with unusual success in Portsmouth in a revival there. Dr. Wharton is an able and eloquent speaker, and a rare treat is promised to all in hearing him next week.—*Charlotte Observer, May 27.*

....Rev. D. S. Williams of Texarkana, Ark., now eighty-three years, has moved to Allenaville, Ky. He was once president of our Convention. He writes: "The dear old paper has all the vigor and energy of its youth, and I do hope that it may ever be a blessing to the cause of the Master in the dear old State of my nativity. God bless you and the dear old RECORDER."

....The Baptists of Asheville with Rev. J. L. White and Rev. J. Q. Adams as their leaders, are keeping step with the advance of things about them. The First church is just finishing one of the finest houses in the State, and the French Broad church is doing a good work. Evangelist Simmons, with Professor and Mrs. Towner, is beginning a meeting with them.—*Baltimore Baptist.*

....Rev. A. B. Hunter writes: "Ten have joined the church of late—seven since Bro. Hutson came. He was here about one week. His work here was good. His preaching was sound and scriptural. We were very sorry that his mother's illness took him away in the midst of the meeting, as we had hoped he could continue at least two weeks. He and family have our sympathy in their affliction."

....A brother, in a State south of this, and who is unwilling his name should be mentioned, has promised to give $90.000 to the Centennial Missionary Fund, designating the same for special work under our Foreign Mission Board. This makes about $40.000 thus far secured on the $250.000 proposed. This is a good beginning, but it needs to be vigorously followed up.—*Western Recorder.*

....Dr. Parkhurst's sympathizers held a large and enthusiastic meeting, recently, in Cooper Union hall, New York City.

....For the commencement of Wake Forest College the Seaboard Air Line will sell reduced rates as follows: Charlotte, $6.95; Durham, $2.85; Forest City, $9.45; Henderson, $1.50; Lattimere, $8.95; Lincolnton, $7.90; Maxton, $5.75; Raleigh, 85c; Rutherfordton, $9.65; Sanford, $2.90; Shelby, $8.60; Weldon, $3.75; Wilmington, $7.30. Tickets to be sold June 4th to 7th inclusive; final limit June 11th.

....Rev. A. C. Dixon says in the Baltimore *Baptist* of May 26th the following: "Last Sunday I spent with my parents in Shelby, the home of my childhood. At 11 a. m. not less than 3,500 people gathered in the grove of the court house square and listened for more than one hour to a sermon on the text, "Come, for all things are now ready." Before me were hundreds whom I knew in childhood, and the tender memories of the past made preaching the gospel they love a pleasant task."

....A resolution was introduced by Rev. Dr. J. M. King of New York before the quadrennial conference of the Methodist Episcopal church in session at Omaha and adopted declaring "that the appropriation of money by the national government for ecclesiastical education was not in accordance with the principles of the constitution and that the churches should refuse to receive money from the government for the education of the Indians." This is good doctrine for any and all ecclesiastical bodies.

....On his return to Atlanta from Richmond, whither he had been on denominational business, Rev. I. T. Tichenor stopped over and spent Sunday last in Raleigh. In the absence of Rev. Dr. Carter at Chapel Hill, Dr. Tichenor kindly consented to preach in the morning for the First church of this city. The discourse was a stimulating one, and urged a more thorough consecration of the means and energies of Baptists in the propagation of the gospel of Christ. The sermon was based on Acts 4: 33–37.

....The Annual Meetings of the Baptist churches of England were held in London the first week in May. The report of the Council of the Baptist Union showed a slight growth in the denomination, the members having increased from 330,163 to 334,164. There has been a falling off in the number of pastors from 1,874 to 1,841, but an increase of 155 local preachers. The amalgamation of the "General" and "Particular" Baptists had been accomplished successfully during the year with satisfactory results.—*Independent.*

....Rev. Thos. Dixon, Jr., delivered the literary address before the Literary Society of Crozer Theological Seminary last week. Subject, "The Preacher of the Future." The New York *Examiner* says of the address: "The story is told that the late Dr. Magoon once said that the way to be eloquent is to get chock full of the subject, then pull out the bung and let nature caper. That, I should judge, is Mr. Dixon's plan." He was certainly full of the subject, and he as certainly spoke with great freedom and force. The preacher of the future, as he described him, is probably about such a preacher as he himself is. His stories were pat, and exceedingly well told, his manner was bold, nervous, and energetic, and his matter was weighty. He said nothing which his cooler judgment might not have approved, but even if he had much could be pardoned to one who speaks with so great rapidity and intensity. His address will be remembered and will do good."

....The San Francisco *Chronicle*, quoted by the *Journal and Messenger*, publishes an account of "The Wilson Baptismal Party." After telling of the elaborate decorations of Mr. Alexander W. Wilson's house, and of the guests assembled, the *Chronicle* says: The ceremony of baptism according to the Presbyterian creed was then performed, and the youngsters—Bernice Drucker Wilson and Alexander August Wilson—were received into the christian fold and placed under the guardianship of their respective sponsors. After the ceremony the guests amused themselves in dancing to excilent music furnished by Yanke's band until 12 o'clock, when the doors leading to the spacious dancing room were thrown open, revealing a most beautiful supper. Wine flowed freely, and mirth, joy and good wishes were enjoyed by all." The paper stated that "the ceremony of baptism" was performed by the "Rev. Dr. Mackenzie," but what were his relations to the dancing and the wine, the paper did not state. This whole performance may be taken as a sample of much of the fashionable religion of the day.—*Western Recorder.*

....Rev. W. C. Lindsay in the *Baptist Courier*, writing on the "dead line of forty" says: "I went to the Convention in Atlanta and, of course, heard the usual amount of talk about the dead line of forty. Let me explain to the uninitiated that this phrase expresses the idea entertained by some that the churches do not want as pastors ministers who are over forty years old. May I venture a suggestion to the brethren who think thus? First. Since the churches desire young men, *be young*. The churches are right about it. It is an inexcusable weakness to grow old now. Only lazy men can grow old. How can a live man grow old with new people, new ideas, new methods, new discoveries, all about him? It is impossible! What the churches want is a live man; and with present surroundings one can have, and ought to have, more life at sixty than at thirty. Stay young. Second. Since you are to be shelved at forty make yourself a home *before that time*. Take a field, or create a field, and make yourself necessary to it; so necessary to it that they *can't* let you go. Root yourself in the hearts of individuals and families. Get your grip and hold it. Frolic with the young and pray with the dying. Plant new crops and wear out books."

From Our Correspondent at Philadelphia.

Dear Recorder:—The Home Mission Society gave considerable emphasis to the work in the South among the colored people, and quite a number of colored brethren spoke, among them White of Georgia, Roberts of South Carolina, Toomer of Arkansas and others. Some of them spoke well, and all hopefully of their race. Dr. Wayland offered a set of resolutions setting forth the oppression of the colored people in the South, which was very much in keeping with his former utterances on that subject.

Dr. J. D. Fulton offered a set of resolutions concerning the World's Fair, with severe strictures on the Catholics.

Dr. H. L. Morehouse offered his resignation as Secretary of the Home Mission Board, which was reluctantly accepted. Complimentary resolutions were passed concerning him, and his salary was, by the vote of the Society, continued for twelve months.

Dr. C. R. Henderson of Detroit, Michigan, was elected to the Secretaryship.

On Friday night the session was held in Grace Temple church, Russell H. Conwell, D. D., pastor. The house is the largest church edifice in the city, has four thousand sittings, and fills the bill of a substantial, comfortable and spacious building. The anniversary sermons will all be preached in this building on Sunday.

On Friday night the subject was the "Celebration of Religious Liberty." Dr. Burrage had suffered an accident and could not be there, but sent his paper which was read by Dr. Cranfill. Dr. J. C. Long read a closely prepared paper. Rev. T. Edwin Brown read the memorial resolutions to Congress, and Dr. MacArthur of New York seconded them by a strong and enthusiastic speech, and the resolutions were passed by a rising vote.

Saturday afternoon the American Baptist Education Society held an inspiring meeting, both in the report of the Secretary and the addresses by the giants—Dr. Welling, President of Columbian University, Washington City, Dr. A. H. Strong of Rochester Theological Seminary, New York, Dr. Harper of the Chicago University, Dr. Morse of the same institution, and Dr. E. G. Robinson.

Another session will be held to-night at 7:30, to be addressed by Dr. Taylor of Vassar College, on Female Education, and Dr. F. H. Kerfoot of Louisville, Ky.

The spirit of the meetings seems to be good. But the contrast with the Southern Baptist Convention is striking in many respects.

The next meeting of the Anniversaries goes to Denver, Colorado. J. B. B.

Wake Forest Commencement.

The commencement will begin Monday, June 6th, with the Class day exercises of the Senior Class at 8:15 o'clock p. m. Orator—O. H. Dockery, Jr. Prophet—I Hardesty. Poet—W. A. Garland. Historian—J. P. Spence. W. B. Daniel is President, and Robert Lide (of S. C.) is Secretary.

The Executive Committee will meet Tuesday morning, and the Alumni Address will be delivered at night by Dr. Ramsay of Georgia.

On Wednesday the Trustees will meet. At 11 o'clock a. m., Hon. J. W. Bailey of Texas will address the Societies. His fame as an orator of great popular power, and as the youngest member of Congress will doubtless draw numbers to hear him. The Baccalaureate sermon will be preached at 8:15 p. m. by Rev. C. H. Jones of Tenn. A brief meeting of the Students' Aid Association will be held Wednesday night after the public exercises.

On Thursday at 11 o'clock a. m. will begin the exercises of Commencement day. Social reunion at 8:15 p. m. Marshal of the Philomathesian Society—D. M. Prince, F. P. Hobgood, W. A. Smith. Euzelian Society—Geo. W. Blanton, W. A. Jones, A. S. Joyner. Music by First Regiment Band, Virginia.

The N. C. Bap. Hist. Soc. adjourned at Goldsboro to meet at Wake Forest on Tuesday of Commencement week. This meeting will probably be at 4 p. m., Tuesday.

The R. & D. R. R. officials have agreed to sell return tickets at reduced rates to Raleigh from all their stations in the State from June 4–7, good until June 11th. The Seaboard Air Line will doubtless do the same, though I have not yet received a reply to my formal application. It is hoped that excursion trains will leave Raleigh on Wednesday and Thursday at 10 o'clock, returning after the exercises at night. Announcement will be made in the daily papers.

The Alumni meeting after the address on Tuesday night is likely to be of unusual importance and interest.

ANNUAL CATALOGUE.

The Annual Catalogue for '91–2 is published to-day. Copies will be sent to all old students whose addresses are known at the College. If you know of any young man who ought to receive one, please mention his address on a postal card. The work of the past session is nearly ended. Planning and work for the session of '92–3 has already begun. Now let all the friends of the College co-operate together to bring together at Wake Forest next September the Baptist young men of North Carolina who are prepared to receive Collegiate training and who really wish to secure it.

CHARLES E. TAYLOR.

Wake Forest, May 28, 1892.

Moneys Received for Endowment.

Please acknowledge as received for the Endowment under proposition of Mr. J. A. Bostwick, the following:

May 3d, 1892, Rev. C. B. Justice, $12.50; Miss Annie E. Justice, 12.50; May 24th, 1892, Mrs. James G. Burt, 25.00.

THOMAS H. BRIGGS,
Treasurer Wake Forest College.

Raleigh, May 25, 1892.

Ex-Gov. St. John in Raleigh.

Ex-Gov. St. John of Kansas, who was nominated on the Prohibition ticket for the Presidency, spoke in Raleigh on last Thursday to a large audience. The Governor is a man about fifty-five years of age, of medium size, gray eyes, hair and moustache, and weighs about 175 pounds. He has a good voice, well trained, strong, distinct and without a brogue. His points are well put, his humor bright and abundant, his anecdotes fresh and well told. His address was interesting and pleasing.

He paid his attentions to four political parties—the Democratic, Republican, Prohibition, and People's or Third party. He declared that the two old parties were unworthy of the support of patriots and christians. He commended Cleveland as the best President this country has had in our generation, and as a man far ahead of his own party. He declared himself against all tariff legislation and an out and out free-trader. He said the Prohibition party was the great party of the future. He spoke in eulogy of the Third party and in favor of nearly all the planks of its platform, though he was silent about the pension matter and woman's suffrage. It may be that he speaks in favor of these in other latitudes.

The Prohibition party, it is said, pays Gov. St. John's expenses for going over the country making speeches, but it is evident, after hearing him, that the Third party people ought to pay at least half of his expenses.

In many of his statements, the Governor was inaccurate. He stated that the consumption of intoxicating liquors, *per capita* in this country, had largely increased in the past thirty years. This may be true in the West where there is a large foreign population (though this is doubtful), but it is not true in North Carolina and in other parts of the South. It is manifest that the use of liquor, as a beverage in the South, has been on the decrease since the war. Before the war, it was almost impossible to have a large secular gathering of the people in the South where there was not an exhibition of more or less drunkenness, especially on muster days and during court week. There is also less private drinking among the Southern people now than before the war. Then it was thought the proper thing to set out the decanter to all visitors, and its daily use by members of the family was apt to be pretty general. Now it is hardly respectable in polite society to set out strong drink to visitors, and the milder drinks on social occasions are more under the ban than formerly.

Gov. St. John in his address made another mistake, but which is frequently made by prohibition speakers, in holding up to the contempt of the people the license system, State and National, required in the sale and manufacture of intoxicating liquors, claiming that the government is in partnership with the man to whom the license is granted. This is not true. The license system is a distinct advance in the temperance movement. Strike it down where it exists (and where prohibition has been voted down), and it will hurt the temperance cause to an incalculable extent.

Prohibition here among our people, divorced from politics, commends itself. It has and will succeed best as an independent proposition. While prohibitory laws may be evaded, still there is less intoxicating liquors used where prohibition prevails than under any other system. Prohibition of the sale of liquor as a beverage is an end to be sought for the highest good to all the people, yet the advance already made under existing laws ought not to be underrated. The political parties in this State, in their platforms a few years ago, demanded the abolition of the internal revenue laws of the United States. This doctrine should not be subscribed to. While the internal revenue laws ought to be properly and justly enforced, they ought not to be abolished. Their abolition would mean the free manufacture of intoxicating liquors; the free manufacture would mean the free use of intoxicating liquors; a copper-worm still would be upon many large plantations, and the people would be very much as they were in regard to intoxicating liquors before the war.

The license system, while not the best system, is a distinct advance in the temperance movement, whether State or National, and when a license is required for the sale or manufacture of liquor, the government is not in partnership with the man who gets the license. It is a police and repressive measure, and no man understands this better than the man who has to get the license.

There is too great a tendency apparent on all sides to decry that which exists as worthy only of contempt if there is something new to be proposed. This is not right nor wise. This is the main fault with Gov. St. John's speech here; while bright and entertaining, it is open to criticism along this line at several points. J.

Candor.

The closing exercises of the Candor Academy came off yesterday, the 25th. The exercises were seen by a large number of people, estimated at fifteen hundred or two thousand. The declamation by the young men, and the music rendered by the young ladies, were very good. They did credit to themselves, showing they possessed fine mental gifts.

Mr. J. W. Dixon is one of the students of Wake Forest College, and for the number of years he has been teaching, his school at Dover, Moore county, was one of success, and for the time he has been at Candor he has beyond all doubt shown that he has but few equals as a teacher.

Miss Mary Turner, the music teacher in the school, is well prepared to meet the demand of any young lady wishing to receive instruction in this department. She is also well up in the department of drawing, as has been shown by the drawings executed by one of her students in school.

I can heartily recommend Mr. Dixon and his school to all parents wishing to have their daughters and sons educated.

The annual address was delivered by Rev. J. W. Patton of Liberty, N. C. It was simple, plain and practical. He spoke in an easy way, and made his address very pleasant. It will do much good, as it was the very thing that was needed in this community.

The social gathering in the school building last evening was very large and was one of much pleasure to the students and young people.

Best wishes to Mr. Dixon for his future success as teacher. May he live long and do much good in his noble calling.

W. A. BARRETT.

May 26, 1892.

Commencement of Salem Female Academy.

The commencement exercises of the ninetieth annual session of Salem Female Academy closed here at noon to day.

The ceremonies began last Sunday when Rev. Walter W. Moore of Hampden-Sidney, Virginia, delivered the Baccalaureate sermon in the Moravian church at 11:30 a. m., and Rt. Rev. Edward Rondthaler preached in the same place at 7:30 p. m. Both sermons were of a very high order.

Monday and Tuesday evenings were devoted to the reading of essays by the members of the graduating class.

On Wednesday there was a formal meeting of the Alumnæ of the institution in Academy chapel, which was followed by a social reunion.

In the evening a grand concert was given, the conspicuous feature of which was the rendition of Handell's oratorio, "The Messiah," under the directorship of Prof. Paul Schmolck. This was so well rendered that those competent to judge say its equal has never been produced outside the great musical conservatory of Germany. It was certainly worth the travel of a thousand miles to hear.

Thursday's exercises embraced the salutatory by Miss Emma Kapp of North Carolina, the class essay by Miss Blanch Wood of North Carolina, the annual address by Dr. Winston, President of the University of North Carolina, and the valedictory by Miss Ava Stroup of Texas. All of these were excellent. The salutatory was especially fine. Dr. Winston made a pleasing reference to the close relations existing between the State University and the Academy, in which he said that "in 1819 a young man graduated at the University, and in 1820 a young lady graduated at the Academy; that in 1822 these two were united in marriage, and in 1846 occupied the White House together." Many great men have delivered orations here on such occasions, but no one ever made a better impression than Dr. Winston. His address, which related to the educational interests of the State, was indeed admirable.

The following are the names of the graduating class:

North Carolina—Hattie Adams, Daisy Brooks, Edna Fisher, Agnes Fogle, Ella Hege, Emma Kapp, Frances Leach, Christiana McFadden, Blanche Morgan, Lizzie Patterson, Bessie Purnell, Annie Penn, Loni Siddall, Sadie Siceloff, Tilla Stockton, Onie Terrill, Florence Tise, Blanche Wood, Hessie Yancey, Lillie Yancey.

Florida—Annie Adams, Carrie Ollinger.

Georgia—Lillian Crenshaw, Mamie Lewis.

Tennessee—Ollie Fain, May Franklin, Alice Gillespie, Alice Rawlings.

South Carolina—Mary Clark, Ethel Morris, Mary Wood.

Texas—Cleora Hewson, Eldred Mallory, Fannie Pace, Ava Stroup.

Virginia—Annie May.

Alabama—Mary Stillwell.

The session just closed was one of the most prosperous in the history of the Academy. The total enrollment reached 327, representing twenty-one States and the Dominion of Canada. The graduating class numbered thirty-seven, and the degree of A. B. was conferred upon nineteen post graduate students. All this shows that Salem Female Academy maintains its old position among the foremost institutions of the country devoted to the higher education of women.

This institution has in its principal, Rev. John H. Clewell, one of the livest and best educators in the South.

J. C. S.

Salem, May 26, 1892.

Franklin's Essay on How to Keep a Full Purse.

The following essay, written by Dr. Benjamin Franklin, more than a hundred years ago, is of as much importance now as when written, and the advice, if followed, would work a great revolution in the financial condition of many people. D. M. L.

"THE WAY TO MAKE MONEY PLENTY IN EVERY MAN'S POCKET.

At this time, when the general complaint is that 'money is scarce,' it will be an act of kindness to inform the moneyless how they may reinforce their pockets. I will acquaint them with the true secret of money-catching, the certain way to fill empty purses, and how to keep them always full. Two simple rules, well observed, will do the business:

1st. Let honesty and industry be thy constant companions; and secondly, spend one penny less than thy clear gains.

Then shall thy hide-bound pocket soon begin to thrive, and will never again cry with an empty void; neither will creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze them. The whole hemisphere will shine brighter, and pleasure spring up in every corner of the heart. Now, therefore, embrace these rules, and be happy. Banish the bleak winds of sorrow from thy mind, and live independent. Then shalt thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand; for independence, whether with little or much, is good fortune, and placeth thee on even ground with the proudest of the golden fleece.

Oh, then, be wise, and let industry walk with thee in the morning, and attend thee until thou reachest the evening hour for rest. Let honesty be as the breath of thy soul, and never forget to have a penny, when all thy expenses are enumerated and paid; then shalt thou reach the point of happiness, and independence shall by thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand that offers it wears a ring set with diamonds."

Rev. C. W. Blanchard Vindicated.

WHEREAS, A difference has occurred between our brother and pastor, Rev. C. W. Blanchard, and Mr. R. L. Steed, in a settlement of a financial transaction, and there are many things being said derogatory to the christian fairness and integrity of Bro. Blanchard. We have carefully inquired into the whole affair and find that in our judgment Bro. Blanchard has intended nothing but that which is just and right between man and man and before God, as evidenced by his willingness and proposition to leave the case to referees and abide their decision, and also by the certificate of the Justices of the Peace who tried the case, stating that he acted in a spirit of fairness. Therefore,

Resolved, That we (the members of Pleasant Grove Baptist church), in conference assembled, do hereby express our unshaken confidence in our esteemed brother, Rev. C. W. Blanchard, as a citizen, christian and pastor, and request all lovers of truth and christianity to unite with us in defence of his character against any unjust assault. And that these resolutions be placed on our church record, and a copy sent to the BIBLICAL RECORDER for publication.

The above was unanimously adopted by the church and congregation assembled at Pleasant Grove Baptist church May 23d, 1892. H. W. NORRIS, *Mod. pro tem.*

W. H. H. JONES, *Clerk.*

Quarterly Statement.

During the past three months I have made 309 religious visits in and around Raleigh, and found eleven families without the Bible, thirty neglecting church, one of whom said he had not been to church in more than twenty-five years. I talked on religion with 879 persons, in which there seemed to be a proper appreciation of it. I gave over sixty thousand pages of excellent tracts, and in every case they were kindly received. With many the reading of these has quickened to a better christian life and work for others. Three weekly cottage prayer-meetings are being held, in which one was converted, and others are seeking the Lord. Forty-one dollars have been voluntarily sent to me or the committee to aid in my support, and help secure Bibles and tracts, and thirty dollars' worth of them have been carefully selected to meet the needs of all classes, which we hope to be able to get soon, and also more Bibles.

The need now is great for this house to house and face-to-face talking, just as Paul saw it, and says, "I ceased not to warn every one night and day with tears." Acts 20: 31. As evil is active to ruin souls, let the wise and good be more active with loving truth and prayer to save them. "Help us to help each other, Lord." I am willing to live sparingly myself, if need be, to do my part, if others will say and act as Paul said and done—"Without ceasing I have remembrance of thee in my prayers night and day." 2 Tim. 1: 3.

W. J. W. CROWDER, *Colporter.*

Ordination.

Pursuant to the call of Shelby Baptist church, a presbytery of brethren from the neighboring churches met on Sunday evening, the 22d, for examining and setting apart fully to the work of the gospel ministry our Bro. J. W. Suttle.

The examination was conducted by the pastor of the church after a most rigid order. His christian experience and call to the ministry proved highly satisfactory. He was found to be sound in the faith and orthodox as to church polity.

The ordination sermon was preached by the pastor, J. L. Sproles, at the request of the candidate, and Bible presented.

The ordination prayer was offered by Rev. G. W. Rollins, a co-laborer of Rev. Joseph Suttle, grandfather of the candidate.

The charge was delivered by Rev. J. M. Bridges, who had the pleasure of baptizing the said brother several years ago.

After laying on of hands by the presbytery, the congregation sang,

"On Christ the solid rock I stand,
All other ground is sinking sand."

The benediction was pronounced by the candidate.

Bro. Suttle is in charge of the 17th and Main Mission, Louisville, Ky. He will return to his work in a few days.

We thank God that he has called another one of of our young men into the ministry. We trust and have reason to believe that he is calling two more of our number into his work. J. L. SPROLES.

Shelby, May 24, 1892.

Sunday-school Associations.

The following are the times and places of meeting of Sunday-school Associations:

Elkin—Rock Creek ch., June 11, 12.
Robeson—Big Branch ch., Aug. 3, 4.
South Fork—Mt. Bethania ch., July 29–31.

Will not some of the brethren in the other Sunday-school Associations inform me at once of the time and place of meeting of their next Sunday-school Association, so that I may publish the same and make arrangements to be present if possible?

C. DURHAM, *Cor. Sec.*

The Convention *Teacher* this year is running three series of articles as follows: On "Missions," by F. M. Ellis, D. D.; on "Bible Character," by W. R. Hatcher, D. D.; on "Sunday-school Instruction," by John A. Broadus, D. D. The June number has the first of three articles from B. H. Carroll, D. D., on "My Infidelity and What Became of It?" and the second of four articles from Prof. J. R. Sampey, D. D., on the "Old Testament's Prophets." In July Dr. Hiden will begin a series of articles on "Great Themes in Simple Statement," and Dr. H. G. Weston a series on the "Acts of the Apostles." See advertisement in another column of this issue.

The commencement exercises of the Chowan Baptist Institute began on May 31st. Rev. R. VanDeventer of Henderson preached the Baccalaureate sermon.

The exercises in connection with the commencement occasion of Peace Institute, Raleigh, are in progress. Rev. C. M. Payne of Concord preached the sermon before the graduating class on Sunday morning last in the First Presbyterian church of Raleigh.

ST. ANNAS ASYLUM, New Orleans, La., Sept. 5th, 1891.

MR. CHAS. A. CONRAD.

Dear Sir:—A feeling of gratitude for my own recovery and a hope that others may benefit by my experience leads me to give you a history of my case of rheumatism and of the efforts made to cure or relieve me. I have suffered from rheumatism for nearly twenty years, which grew worse, until suffering and poverty drove me to the charity hospital, where I remained under treatment three months. I was then discharged, with the assurance that I could never walk again without crutches, as I was then doing, my rheumatism having grown worse while I was there—all the joints of my right leg swelled to more than double the natural size.

I was then offered a home in this institution which I accepted last April.

I am now sixty-one years of age, had always, until crippled by this disease led an active life, supporting myself comfortably, and became very unhappy living on charity. Hearing this, several ladies who were acquainted with me and what I had done during the war, wrote requesting the officers to treat me with the Electropoise, and I have now had eleven treatments of two hours a day, three times a week. After the third treatment all pains disappeared, I threw away my crutches and am now able to walk entirely without assistance. I feel sure that in a very short time I shall be able to leave the Asylum and make my own living. In addition to this my general health has been much improved and is as good as could be expected of any one my age.

Very respectfully,
MRS. MARY E. WILBERT.

The facts stated by Mrs. Wilbert in the proceeding communication, in so far as they relate to her residence in this city (St. Annas) asylum, her condition when she came here, for she could not walk without her crutch, and now she goes up and down stairs without assistance, induces me to give my testimony to the fact of her having derived great benefit from her treatment with the Electropoise. Her eyesight has also been wonderfully improved, for she could do nothing without glasses, and now she can thread a very fine needle without them.

Respectfully, M. E. ODDEN,
Matron of St. Annas Asylum.

For all information regarding the Electropoise, write to Atlantic Electropoise Co., Washington, D. C.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2–3.
Pilot Mountain—Shiloh church, Aug 4–6.
Richmond—Laurinburg, Aug 4–6.
Beulah—Ruffin, Aug 9–11.
Yadkin—Cross Roads church, Aug 15–18.
Flat River—Island Creek, Aug 16–18.
Liberty—High Point, Aug 24–25.
Brushy Mountain—Moravian Falls church, Aug 26–27.

September.

South Yadkin—Bethel, Iredell county, Sep 6–8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8–10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13–15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15–17.
King's Mountain—Gastonia, Sep 23–24.
Sandy Creek—Bethlehem church, Sep 23–24.
Green River—Old Fort, Sep 29–Oct 1.
Alexander—Taylorsville, Sep 29–Oct 1.

October.

Brier Creek—Lewis church, Oct 6–8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6–8.
Atlantic—Newbern, Oct 11–13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12–14.
Elkin—Elkin, Oct 13–15.
Anson—Rocky River church, Oct 20–22.
Cape Fear—Shady Grove, Bladen co, Oct 20–22.
Raleigh—Smithfield, Oct 27–29.
Eastern—Emma's Chapel, Onslow county, October 4–6.
Tar River—Louisburg, Oct 4–7.
Sandy Run—Floyd's Creek church, Oct 6–8.
Union—Waxhaw, Oct 6–8.
Mecklenburg and Calvarrus—Cold Water church, Oct 13–15.
Montgomery—Forks of Little River church, Oct 13–15.
Mt Zion—Olive's Chapel church, Oct 13–15.
South River—Autryville, Oct 13–15.
South Fork—Catawba, Oct 25–26.
West Chowan—Mt Carmel church, Oct 26–27.
South Atlantic—Shallotte church, Oct 27–30.

November.

Roberson—Pah Shaf, Nov 1–3.
Little River—Bully Springs church, [illegible] east of Jonesboro, Nov 3–6.
Beaufort—Straits, Nov 3–6.
Columbus—Concord, Nov 4–6.

If mistakes have been made in the above will not some one write me at once and give correct corrections?

Will not some member of the "Associational committee" in each Association [illegible] special addresses have to be made on the "Centennial of Missions" on the "Centennial of Education," on the "Centennial of [illegible]"?

C. DURHAM.

Talks About Land.—No. 1.

BY JUDGE R. W. WINSTON.

LAND OF THE FARM.

North Carolina is chiefly concerned with agriculture. Therefore my first talks will be about the land of the farm. In our Code this is called the landlord and tenant act.

Now we all know that when a man rents his land to another, all crops made on the land are deemed to be in the possession of the landlord until (1) all rents are paid, (2) the advances are paid, (3) all the stipulations of the renting are performed.

Some practical questions arise in this connection. Suppose that in May, 1892, a merchant sells the tenant two tons of fertilizer with which to make the crop; takes a chattel mortgage on the same, and has the mortgage registered. Suppose that, after May, 1892, the landlord advances meat and meal to the same tenant. At the end of the year there is not crop enough to pay both. Which loses, the merchant with his mortgage registered before the supplies were advanced, or the landlord? The statute provides that the lien of the landlord shall be ahead of all others, so he will be paid first.

Again, suppose that, near the end of the year, the tenant neglects the crop after it is made, suffers it to waste, and does not house it. What remedy has the landlord? As the statute provides that the land-owner has title to all crops, it would occur to anyone that he might seize the same at any time. But, in the above circumstances, our courts have held that the land-owner cannot seize the crop before the end of the year, if by agreement his rent is not due till then. But if no agreement is made as to when rents are due, in the circumstances above set forth, the landlord can seize the crops in November or December, or perhaps earlier. Quite an interesting little case occurred down in Edgecombe a few years ago.

F. M. Leigh owned a tract of land. Van Riddick became the cropper of Leigh. Van Riddick wanted some advances to make the crop, so he executed, in January, an agricultural lien to a merchant named Thigpen. In June the crop "got in the grass." So Van Riddick gave it up and left.

Mr. Leigh, the landlord, then said to Thigpen, "You had better have Riddick's crop made, or you will lose your debt." Thigpen replied, "You go ahead and cultivate the crop, pay yourself rent and advances and expenses, and pay me the balance." "If I do, you shall not have one cent." "We will see," says Thigpen.

Leigh, the landlord, did cultivate the crop, and after paying his rent and all the expenses, the sum of fifty dollars was left over. Now who was entitled to it?

The court held that the merchant got nothing. For, Thigpen had only the right to have his advances paid out of Riddick's share of the crop. But Riddick had no share, so Thigpen had nothing.

If the tenant removes any portion of the crop from the land without permission, without giving the land owner five days' notice, and not having paid the rent, he is liable to a criminal action. So also if the landlord unlawfully, wilfully, knowingly, without process of law and unjustly seizes the tenant's crop, when the tenant owns nothing, he may be indicted. Appealing to the criminal law is not, however, pleasant. Besides the land-owner has a still better remedy of which he is doubtless not aware. Let us see. Down in Pitt county, in 1879, a Mr. Belcher rented his land to one Butts. Belcher the landlord, and Butts the tenant, had the cotton ginned and baled. One bale was sold by consent of Belcher. The other bale Butts sold without Belcher's consent to a merchant named Grimsley. Now Mr. Grimsley did not know, when he bought and paid for the cotton, that Butts owed Belcher and that Belcher had any lien on the bale of cotton. Belcher demanded the cotton of Grimsley, and finally sued him. Mr. Grimsley said, "I bought the bale of cotton in the open market, just as I had bought hundreds of other bales. I did not know that Mr. Belcher had any lien on the cotton." It matters not, said the court. It is a question of title, and Belcher has the title. *Caveat emptor*, let the purchaser beware, applied with full force to that case.

In our tobacco counties much tobacco is sold by tenants, and sometimes without the landlord's consent. In all such cases the warehouseman or purchaser is responsible to the land-owner for all tobacco sold.

My next paper will speak of the reciprocal legal duties and responsibilities of the land-owner and his laborers, or "hands."

The Judiciary Committee of the House of Representatives has made a divided report with reference to the proposed amendment of the Constitution empowering Congress to make a uniform law of marriage and divorce. The majority of the committee opposes, and the minority favors, the amendment. It is to be hoped that the House will side with the minority. When the Constitution was shaped, there was substantial unanimity among the States regarding marriage and divorce, and the present clash of laws was unforeseen. The social and property complications that are possible under our existing laws almost pass belief when they are plainly stated. It is absurd to give to Congress power to legislate on a question like bankruptcy, for example, while denying to it power to legislate on the more fundamental and universally important question. It is true that a national law might be defective; it might approach nearer to the laxity of some States than to the stringency of others; but it would have this inestimable advantage: it would do away with the present [illegible] and settle the legal status of [illegible] and child. It would [illegible] facilities for travel, de[illegible] effectually and for[illegible]

Scattering Thoughts.

BY SCATTERHEAD.

"Zaccheus came down and received him joyfully."

There is a mighty coming down with the sinner before Christ comes to abide with him. Christ don't climb up after a sinner stuck up on a high "perch." The sinner may have to climb up over many obstacles to get a view of the Lord, and when he gets a good view of him, he is very willing to accept the invitation to "come down." A man who does not care enough for Christ to make an effort to see him, will certainly not have him for his guest. Christ don't want the sinner to do any tidying up in his house before he enters; but all he wants is for the poor fellow to see what an awful mess it is in, being filled with all kinds of loathsome objects. The sinner generally tries his hand towards fixing up his house, and make it nice for the Lord; but he always finds all his gilding and scouring don't add to the looks, but the more he works the worse it looks. Christ tells the sinner that he alone is able to cleanse it, and that he will make it fit for his presence when he enters. The sinner finds he makes a mighty sorry out towards house cleaning, and the simple creature has during all his fixing, and trying to fix, kept the blessed Lord outside. Heap of "old self" has been sticking to the sinner. Christ enters when the sinner views his undone condition and is made to cry out in the earnestness of his soul, "Come in, blessed Master, take full possession—none of self but all of thee." Christ steps in at once, the house is thoroughly cleansed by his blood, and he becomes a welcome friend.

Christ's entrance gives joy. There never was any joy in that house till Christ entered. Some people think religion is to make people wear monstrous long faces and look powerfully blue. I don't see how anybody can be joyful and wear a cloud of mourning. I think when joy gets on the right side of a man (the inside), it is powerful apt to show through on the outside. The poet had the right view of the matter when he wrote, "Religion was never designed to make our pleasures less." Christ gives life, joy, and everything that has any lasting pleasure in it. Christ don't want to see his people moping about and trying to appear as ugly as possible. It is unnatural for a true christian to act thus, for of all creatures he has the greatest reasons to be the happiest, since Christ is a guest at his house. Some blue brother might say, "How can I be happy when I feel so badly, and look so mean and ugly; for I took a peep at myself the other day in my dusty mirror and I got awfully scared, for seemed to me I looked like a fellow 'dodging the grave-digger.' Besides something tells me that I can't do anything for Christ, that he does not want the like of me working for him, as I am too unworthy to engage in his work. That something tells me, too, that the best thing for me to do, if I don't want to make a fool of myself, is just to hie to the shade of the trees, put on a beclouded face three feet long, and grumble and growl at the Lord's workers. I am putting in good time doing nothing but finding fault with others, especially with some who seem to be doing exceedingly awkward work for the Lord, but they appear happy, I don't see why, I am not happy, too." There are lots of christians just this way. Some want to be shouting happy all the time, and want to glide into heaven without a struggle.

Christians can suffer and be happy, too. I guess Paul and Silas suffered after they had been brutally beaten, but they got mighty happy a few hours afterwards, being in jail, too, yet they sang songs unto the Lord at a late hour. They had the best of company. Paul tells us to "Rejoice in the Lord always." The Sun of Righteousness always brings joy and gladness.

Joy beaming in the face of a christian advertises his Lord's business and shows to sinners there is something in religion, or that the person with whom Christ abides has something the world can not give. Gloomy brother, let the joy of the Lord flow into your soul, so that you may attract sinners to Christ, that they may see you "have been with Jesus." Joy is a very scarce article with the christian when his sins committed remain unconfessed and the communion is broken down between him and Christ. I read in the word that sinners are all saved by grace through faith. I find, too, that people, who possess a living faith, are right apt to show it by their works. I think that when Christ comes in to abide, that we are pretty apt not to keep back anything from him. We want him to have our houses, lands, money and all. If Christ is a guest, we are mighty liable not to forget to carry our purse to "meeting" on Sunday, and if we are have it, we are more likely to drop a dollar into the hat than a copper. I don't know much, and what I do know is mighty scattering, i. e., spread out thin. But I have found out from experience that the Lord is a splendid "paymaster." He pays us for all the work we do for him. Joy is the coin he pays his laborers. If we want joy, we must all the time keep in company with Christ, and do his work whatever he bids us, and he will shine upon us with his approving smile and gladden our hearts. We need not be praying and praying for joy, expecting it to come, when we are not willing to work. Prayer means action. When we are working for the Lord, we are very apt to forget self, and our thoughts are placed upon Christ, and before we know it our hearts are filled with his love. I think if we would look at Christ more, we would feel a good deal better, and I am inclined to think we would wear a bright countenance, in short, get to be better looking.

Boils, abscesses, tumors, and even cancers, are the result of a natural effort of the system to expel the poisons which the liver and kidneys have failed to remove. Ayer's Sarsaparilla stimulates all the organs to a proper performance of their functions.

Information to Ladies.

A load of rings destroys the symmetry of a beautiful hand. A single stone in a good setting adds much to a hand's elegance and beauty.

Jewelry should never be worn in the morning, nor much of it in the street. Diamonds have their place only with married ladies—then only on grand occasions—but in the street never at any time.

Young ladies have adopted pearls, and opals may be worn, unless the old superstition is against them. Youth needs no adornment; freshness and beauty are the greatest of all decorators, and simple dressing enhances all faces.

The use of cosmetics, perfumery in excess, penciling the eye-brows and bleaching the hair, do not assist nature in any way; but a good wash for the face once a day with corn meal gives lustre to the skin, tone to the flesh and color to the cheek.—*Ex.*

It is astonishing how soon the whole conscience begins to unravel if a single stitch is dropped; one little sin indulged makes a hole you could put your head through.—*Charles Buxton.*

"WORTH A GUINEA A BOX."
Covered with a Tasteless and Soluble Coating.

BEECHAM'S PILLS
are a marvellous Antidote for Weak Stomach,
SICK HEADACHE,
Impaired Digestion, Constipation, Disordered Liver, etc., found also to be especially efficacious and remedial for FEMALE SUFFERERS.
Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St.

A Family Affair
Health for the Baby,
Pleasure for the Parents,
New Life for the Old Folks.
Hires' Root Beer
THE GREAT
TEMPERANCE DRINK
is a family affair—a requisite of the home. A 25 cent package makes 5 gallons of a delicious, strengthening, effervescent beverage.
Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine Hires'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LARSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
P. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. L. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by
W. T. CHEATHAM, JR.,
HENDERSON, N. C.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE.
B. M. WOOLLEY, M.D.
Atlanta, Ga. Office 101½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.
Dated May 19, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 13 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 30 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 30 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 08 a m	
Arrive Wilson		12 10 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 08 a m	1 30 p m	8 30 p m
Arrive Tarboro	‡6 20 a m	12 15 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.53 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.05 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albamarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.18 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.56 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 7 30 a m, arrive Rowland 12.15 p m. Returning leave Rowland 12 15 p m, arrive Fayetteville 5.15 p m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6'00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.30 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 76.

Southbound train on Wilson and Fayetteville branch is No 61; Northbound is No 60. Daily except Sunday.

Trains No 77 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE.

In Effect January 17, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 30 a m
" Burkeville	5 06 p m	5 00 a m
" Keysville	5 44 p m	5 44 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 13 p m	10 19 a m
Lv. Goldsboro	12 15 p m	†1 35 p m
Ar. Raleigh	1 55 p m	5 45 p m
Lv. Raleigh	*6 40 p m	*3 05 a m
" Durham	7 44 p m	5 07 a m
Ar. Greensboro	10 15 p m	9 46 a m
Lv. Winston-Salem	*8 40 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 15 a m	11 57 a m
Ar. Statesville	*1 53 a m	*1 09 p m
" Asheville	6 55 a m	5 59 p m
" Hot Springs	8 55 p m	7 44 p m
Lv. Salisbury	*12 28 a m	*12 05 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 27 p m
" Greenville	6 10 a m	5 34 p m
" Atlanta	12 20 p m	11 45 a m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 07 a m	5 50 p m
Ar. Augusta	9 00 a m	9 15 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*1 00 p m
" Columbia	10 50 p m	4 10 p m
Ar Charlotte	3 05 a m	8 00 p m
Lv Atlanta	*8 50 p m	*9 00 p m
Ar Charlotte	6 40 a m	7 50 p m
Lv Charlotte	7 00 a m	8 20 p m
Ar Salisbury	8 27 a m	9 45 p m
Lv Hot Springs	*5 22 p m	*12 39 p m
" Asheville	2 40 a m	4 25 p m
" Statesville	7 07 a m	9 17 p m
Ar Salisbury	8 00 a m	10 12 p m
Lv Salisbury	*8 37 a m	*9 55 p m
Ar Greensboro	10 20 a m	11 58 a m
Ar Winston-Salem	*11 40 a m	†1 18 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 32 p m	1 20 a m
" Raleigh	1 25 p m	7 00 a m
Lv Raleigh	*1 30 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 28 p m
Lv Greensboro	*10 30 a m	*11 38 p m
Ar Danville	12 10 p m	1 10 a m
" Keysville	2 52 p m	4 15 a m
" Burkeville	3 36 p m	4 57 a m
" Richmond	5 30 p m	7 15 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.40 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.00 p m daily; leave Keysville 6.00 p m; arrive at Oxford 8.05 p m, Henderson 9.05 p m, Durham 9.35 p m, Raleigh 10.45 p m. Returning leave Raleigh 9.15 a m, Durham 10.25 a m, Henderson 10.05 a m, Oxford 11.45 a m; arrive Keysville 2 00 p m, Richmond 5.30 p m. Through coach between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.20 p m. Leave Durham 7.15 a m daily except Sunday; arrives Oxford 9.10 a m. Leaves Durham 7.50 p m daily except Sunday; arrives Keysville 2.10 a m. Leaves Oxford 3.00 a m daily except Sunday; arrives Durham 5.00 a m.

Additional train leaves Oxford daily except Sunday 11:50 a m, arrive Henderson 12:45 p m; returning leave Henderson 6:30 and 9:40 p m daily except Sunday; arrive Oxford 7:35 and 10:45 p m.

No 9, leaving Goldsboro 2:15 p m, and Raleigh 6:40 p m daily, makes connection at Durham with No 40, leaving at 7:50 p m daily, except Sunday for Oxford and Keysville

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville, Augusta and Greensboro (via Asheville) and Knoxville, Tenn.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, Raleigh and Greensboro, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and between Washington and Augusta.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect February 28, 1892.

NORTH BOUND.	No. 2. Daily Ex. Sunday.	No. 4. Daily Ex. Sunday.	No. 16. Daily Ex. Sunday.
Lv Wilmington	9.50 a m		
Ar Fayetteville	1.55 p m		
Lv Fayetteville	3.00 p m		
Lv Sanford	4.35 p m		
Ar Greensboro	6.55 p m		
Lv Greensboro	7.15 p m		
Lv Walnut Cove	9.00 p m		
Ar Mt Airy	11.15 p m		
Lv Bennettsville		12.40 p m	
Lv Marston		1.27 p m	
Ar Fayetteville		3.37 p m	
Lv Rambeur			7:05 a m
Ar Greensboro			10:05 a m
Lv Greensboro			10:35 a m
Ar Madison			1:05 p m

SOUTH BOUND.	No. 1. Daily Ex. Sunday.	No. 3. Daily Ex. Sunday.	No. 15. Daily Ex. Sunday.
Lv Mt. Airy	6:00 a m		
Lv Walnut Cove	8:11 a m		
Ar Greensboro	10:00 a m		
Lv Greensboro	10:30 a m		
Lv Sanford	12:45 p m		
Ar Fayetteville	3:00 p m		
Lv Fayetteville	3:04 p m		
Ar Wilmington	7:05 p m		
Lv Fayetteville		3:11 p m	
Lv Marston		6:32 p m	
Ar Bennettsville		8:32 p m	
Lv Madison			2:45 p m
Ar Greensboro			4:55 p m
Lv Greensboro			5:15 p m
Ar Rambeur			9:10 p m

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

An Appeal.

The Centenary Committee has recommended raising $250,000 as a special Centennial Fund; $125,000 for a church building fund for the Home Board, and $125,000 as a permanent fund for the Foreign Board, to be used for "Chapel Building, Scripture Translation, and other permanent investment." It is especially for this latter fund that I make an appeal.

We can reasonably and confidently appeal to the churches for a

BUILDING FUND:

(1) *Because we wish only to help our converts to put up chapels.* I do not believe in using foreign money to build chapels in the various towns and villages where we have members. When the number of believers in a place becomes too large to meet comfortably in a private house, they should endeavor to build or secure a house for themselves. But in China our converts are poor, and would often feel such an undertaking to be beyond their strength. If, however, we had a fund from which, for instance, we could appropriate $100 on condition that they would raise $200, it would be an incentive to the native christians to exert themselves to build. In the large cities ground is very high in price and a much larger proportion than one-third would generally be needed. Thus we should follow the plan pursued by the Education Society in the United States and make a small sum be the means of raising a larger one. This principle of *help* does not pauperize as a complete gift would tend to do, but would on the contrary be an incentive to develop the grace of giving among our converts.

(2) *Because chapels for the heathen will be needed in larger towns and cities where foreign missionaries reside.* We must distinguish between a church house and a preaching hall. The former should be built and owned by the native christians, while the latter is a part of missionary machinery. A building fund would be helpful in securing such chapels and halls for preaching to the unevangelized masses, and are needed in heathen lands even more than mission halls are required in destitute portions of our cities at home before a church is gathered in the neighborhood.

(3) *Because our chapels are cheap.* The money spent on putting a steeple on some of our churches at home would build several good, substantial chapels where the gospel could be proclaimed to the heathen and christians could gather on the Lord's day. Brethren who give to the fund may rest assured that none of their money would be lavished on costly church buildings or expensive adornments.

(4) *Because our chapels are used six days in the week.* Christians at home are so accustomed to seeing the churches, or at least the main audience room, opened on Sundays only, that they forget the loss of capital involved in leaving a large hall unoccupied for six days in the week. Here, on the contrary, we use our chapels every day except Saturday. Thus a sum contributed for a chapel goes six times as far toward accomplishing the end for which it is given as it would if put into a church building at home.

(5) *Because missionary dwellings are needed as well as chapels.* Experience has proved that it is the best economy to provide healthful, pleasant homes for missionaries. It is the heighth of extravagance to pay the passage and outfit of a family and their salary for two or three years and then have to pay their passage home before they accomplish any work, just because they have been living in an unhealthful house. A comfortable home is needed to enable most missionaries, and especially ladies, to stand a trying climate and to have vigor sufficient to carry on efficient work. I am not pleading for ease or self-indulgence, but simply for a business matter, a matter of dollars and cents. So I say nothing about the christian love which would lead those who are living in pleasant homes in America to furnish a comfortable shelter for those who are bearing the heat and burden of the day.

(6) *Because stereotype plates of the Scriptures, printing presses and other "plant" for christian literature are needed.* I need say nothing of the importance of a christian literature, especially among nations like China, India and Japan which have a heathen literature of their own. All know its importance. Mission money could not be more judiciously expended than in providing books and tracts and especially Scriptures for the people.

Let these few facts suffice to call attention to the importance of this "Permanent Fund." Christians, may we not count on your earnest, liberal help?

R. H. GRAVES.

Canton, China.

Your Dignity.

When your mate does something to annoy you, it wouldn't be strange if you made a move to pay him back. He has insulted you, you think; and it doesn't agree with you to be insulted. You don't like to have your dignity hurt. My little friend, did you ever think of it, what a shaky, rickety affair your dignity must be that it gets hurt so easily? If you have in your yard a flower that is weak and puny, hardly strong enough yet to be called a flower anyway, you put in stakes about it, or something of the kind, for its protection, so that nothing will injure it. When the flower gets grown to any respectable size, you pull up the sticks, and feel that it is sturdy enough now to take care of itself. It is a good deal so with your dignity, only if you have enough of it to make it worth talking about, it will probably be able to take care of itself and go without stakes; but if it is only a dumpy, puny thing, then is when you have to take care of it lest it get hurt. That is why boys and men fight, and girls, and once in awhile women talk when they are insulted, not because they have so much dignity, but as little, and that little not quite able to be depended upon. The boys have an admiration even for a dog that is composed and priately enough not to be fretted and made to show his teeth by the little barking cur that is trying to worry him. Even from your mastiff, my little friend, you and I can learn a lesson, and see that it is not because we are so great and so grand, but because we are so puny and silly, that we make such an ado when some one has spoken ill of us or done us a wrong. Worth is its own testimonial, and conscious strength dispenses with a revolver, and needs no dog.—*Rev. C. H. Parkhurst, D. D.*

Danger to the Vines.

While I was walking in the garden one bright morning, a breeze came through, and set all the flowers and leaves a-fluttering. Now that is the way flowers talk; so I listened.

Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why!" said a dozen all together; for they were like some other children who always say "Why" when they are told to do anything. Bad children those!

The elder said, "If you don't, they'll gobble you up; trust me for that."

So the flowers set themselves a-shaking till the caterpillars were all shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one; and she said to herself:

"Oh, that's a beauty. I'll keep that one."

The elder tree overheard her, and called out quite sharply:

"One caterpillar is enough to spoil your beauty."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings after I passed the rose again. There was not a whole leaf on her; her beauty was gone. She was all but killed, and had only life enough left to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas, I didn't think one caterpillar would ruin me."

One sin indulged has ruined many, as the one caterpillar spoiled the rose. Do not spare a sin because it is a pleasant sin, or you will come to grief.—*S. S. Visitor.*

Things Worth Knowing.

Save your cold tea; it is excellent for cleaning grained wood.

Wild mint scattered about the house will rid it of rats and mice.

Hot solution of salt and vinegar brightens copper and tinware, also bath-tubs.

Mirrors should not be hung where the light shines directly upon them.

Warm soap suds will keep the bugs from house-plants and make them grow very fast.

To remove finger-marks, putty stains, etc., from glass, put a little soda in the water with which you wash it.

New tins should be set over the fire with boiling water in them for several hours before food is put into them.

To remove rust from knives cover the blades with sweet oil for a day or two, and then rub with a lump of fresh lime.

To keep linen from turning yellow put it away rough dry after washing and bleaching well and rinsing in blue water.

Dish-towels and dish-cloths should be washed, scalded and thoroughly dried every day, or they soon become musty.

A broom may be kept in good condition for a long time if it is washed once a week in clean hot suds, and then hung to dry.

Never sun feather beds. Air them thoroughly on a windy day in a cool place. The sun draws the oil and gives the feathers a rancid smell.

If troubled with headache, try the simultaneous application of hot water to the feet and back of the head.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

The Sympathy of a Child.

A child's eyes! those clear wells of undecided thought—what on earth can be so beautiful? Full of hope, love and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender. The man who never tried the companionship of a little child has carelessly passed by one of the pleasures of life, as one passes a rare flower, without plucking it, or knowing its value. The child cannot understand you, you think; speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return, it will take it in true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are wrong or it to attract the love which you seek; but its whole soul will incline to yours and engraft itself, as it were, on the feeling which is your feeling for the hour.—*Sel.*

Good Manners.

Never try to outshine, but to please.

Never press a favor where it seems undesired.

Never intrude ill health, pains, losses or misfortune.

Never intentionally wound the feelings of a human being.

Never talk or laugh aloud in public places or upon the street.

Do not ask another to do what you would not do under similar circumstances.

Never omit to perform a kind act when it can be done with any reasonable amount of exertion.

Do not make witticisms at the expense of others which you would not wish to have made upon yourself.

Remember that good manners are thoughts filled with kindness and refinement and then translated into behavior.

Be rude to none; rudeness harms not even the humblest and poorest to whom it is directed, but it injures the exhibitors.—*Ex.*

The world, the flesh, and the Devil—what opposers to progress in the divine life! Which is the worst? Perhaps most would answer the Devil? But is he? Is not the flesh the greatest foe to man's spiritual interest? It is the instrument through which the world and the Devil work against both God and man. Read the dark catalogue of sins as recorded in the fifth chapter of Galatians—all the works of the flesh.

$100. Reward. $100.

The readers of the RECORDER will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one hundred dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Japan.

Across our broad continent, and away beyond the rolling Pacific, there lies a group of islands, Jipangu. "The Land of the Sunrise" the Chinese call the empire which comprises this group.

For six hundred years the gates of the Island Empire were closed to all foreigners, and it is only since the year 1854 that anything definite has been known of a nation whose well-authenticated history reaches back to the captivity of the Jews. The Japanese are very proud of the history of their country, and boast that it has never been conquered by any other nation; and that despite its teeming treasures of gold, silver, and precious stones, it has held the world in abeyance for 2,500 years, and during that time has had but one civil war.

They are also extremely proud of their fine scenery, and justly so. Girt round by the ocean rolling in its restlessness, or sleeping in the sunlight, it reflects on its broad bosom the over-arching canopy and the azure mountains refulgent and glowing with the tints of an ever-varying sky. Peaceful rivers flow through the country, bringing life and moisture to the rice fields and tea plantations.

The religious history of Japan, so far as it relates to christianity, has been a singular one. The story of Commodore Perry's expedition is familiar to all and needs no further mention. It was in the year 1859 that the doors of the nation were slightly ajar and a missionary of the cross slipped in. But not until 1864 do we hear of a converts baptism in Japan. From that time until the present christianity has been making some progress, and now the number of professing christians is roughly estimated at twenty-eight thousand.

The government of Japan is under an Emperor, or as they call it the "Mikado." This nation has had 123 Mikados, nine of whom have been women; and the reigning Emperor can trace his descent directly from the first Mikado. This nation is now in a transitional state. She has placed ancient religions, customs and civilization in the balance against Western progress and christianity. Time will prove which will outweigh the other. The social position of women in Japan is more favorable than in other Asiatic nations. Female education is not neglected. In its moral and material advancement Japan is being influenced more directly, perhaps, by America than by any other nation. Grave responsibility rests upon us, and a glorious opportunity stands open before us. We must pray to God to give us grace to point these sons of the East who are knocking at our doors to the bright and morning star, and may they turn their faces to it, and see its heavenly light.

The Japanese have frequently been called the "children of the Orient" because of their playful, contented disposition. They smooth over hardships by a pleasant smile, and appear to us very happy. We cannot but feel drawn toward them, for are they not intelligent, lovable, and do they not possess many virtues which are to admired? But though so cleanly, refined and cultured, they are not christians; and for this reason alone we should feel deep interest in them, and strive to teach them of Jesus Christ, our loving Saviour. It is so sad to think that they have no love for the dear Saviour who died for them. As they now are many of them will live and die without faith in Jesus; and the Bible has told us "there is none other name under heaven given among men" whereby the sinner can be saved. To that country we must send more missionaries to tell the "good news" The Southern Baptists have only two brethren, with their wives, as missionaries in Japan, and they are asking for others to come over and help in the great work. Shall we not send them! Let us each and every one pray to our Heavenly Father to raise up men and women who will say, "Here am I, Lord, send me, send me." Then let us be willing to send them. May the time soon come when there will be not a few, but many, christians in the "land of the rising sun."

ZOA LEE RIGGSBEE.

Durham, May 18, 1892.

Japan—Its History.

For hundreds of years the gates of Japan were closed against all foreigners, and for thousands of years her records were unread by any except the chosen scholars of the land. It is less than forty years ago that anything at all definite was given to the world concerning a people whose well-authenticated history it is claimed antedates that of Greece or Rome. When the mighty Babylon was in its glory these people were laying the foundation of an empire that should witness the rise and fall of more than a score of the great eastern kingdoms.

Like that of other ancient nations, the history of Japan begins with a mythological period. According to the holy books of Shinto, the world, in the beginning, had no form, but resembled the inside of an egg. The white portion become heaven and the yellow portion became earth. A plant, resembling a reed, then appeared, and became a god, or *Kami*. This god was the first of a line of spiritual beings who ruled the universe for millions of years, ending in a god and goddess Izanagi and Izanami. From their union sprang the islands of Japan, the mountains, seas and all the natural objects of the empire. What pretends to be the authentic annals of the country begins about 660 B. C., though there is no native documentary proof of this. No Japanese writings antedate the seventh century.—*Rev. H. A. Tupper, Jr.*

The Help America has Given to Japan.

It was American diplomacy that, at great expense, peacefully secured the opening of Japan to the world; and the American conscience which refunded the sum of nearly $750,000 unfairly—in connection with England, France and Holland—taken in unjust indemnity; which example none of the other powers has followed. It was American private generosity that maintained Japanese students at school in this country during civil wars at their own home, an act which so deeply touched the Japanese heart that the Mikado's embassadors, in 1873, declared in writing, "it will do more to cement the friendly relations of the two countries than all other influences combined."—*Rev. W. E. Griffis in Gospel in all Lands.*

Japanese in San Francisco.

The Japanese christians in San Francisco have pledged $5,000 toward a church building and will raise it. They are contributing toward this sum by the month. Upward of twenty preachers have been sent out from this mission to Japan and the Sandwich Islands. The last month they have averaged above one convert per day. For two years there has been a continuous revival.—*Missionary Review.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder.

ABSOLUTELY PURE

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of blood purifiers and humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

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WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, listless, all-gone sensation, relieved in one minute by the CUTICURA ANTI-PAIN Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

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A select school for young ladies and girls. 34th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D.,
Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

H. G. ROOT, M. C., 183 Pearl St., N. Y.

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BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction mailed free, and learn how they can be cured at home by writing DR. PARKER & CO., 240 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Fewer men ever trouble and more women suffered.

OPIUM.

Morphine and the Whisky Habit.

Their cause, effects and cure. This is a valuable and interesting book, free to those very prevalent diseases. For short time only. Address DR. C. [illegible] Co., 240 N. Cherry St., Nashville, Tenn.

Acknowledgments.

State Missions—St Paul's church, Catawba River, $1.00; W M S, Inwood ch, Raleigh, 1.00. Total, 2.00. Previously reported, 1,817.58. Total this year, 1,819.58.

Foreign Missions—New Hope ch, $10.00; St Paul's ch, Catawba River, 3.00; W M S, Cape Fear ch, Cedar Creek, 1.40; W M S, Inwood ch, Raleigh, 1.00; W M S, Oxford ch, 6.35; Mt Gilead ch, Eastern, 2.40; S S, Mt Pisgah ch, Mt Zion, 1.05. Total, 25.20. Previously reported, 4,735.92. Total this year, 4,761.12.

Home Missions—New Hope ch, $5.00; W M S, Warren Plains ch, 4.00; Mt Gilead ch, Eastern, 3.00; Mt Pisgah ch, Mt Zion, 2.13. Total, 14.13. Previously reported, 1,780.89. Total this year, 1,795.02.

Education—Chowan Association, $56 74. Previously reported, 970.32. Total this year, 1,026.96.

Orphanage—S S, Elon ch, Flat River, $1.65; W M S Inwood ch, Raleigh, 1.00. Total, 2.65. Previously reported, 636.59. Total this year, 639.24.

Ministerial Relief Fund—Dyrartsville ch, for Ministerial Board at Durham, $1.00.

Sunday-schools—S S, Elon ch, Flat River, 39c.

Centennial Missions—S S, Mt Pisgah ch, Mt Zion, $2.84.

In last RECORDER, $2.93 for Ministerial Relief Fund from W M S, Apex ch, should be Ministerial Education.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, May 28, 1892.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

NEWS OF THE WEEK.

Raleigh Affairs.

L. A. Littman & Co., dry goods dealers, assigned last Thursday to Mr. D. Rosenthal.

Alfred Tate, a colored member of the city board of aldermen, died at his home here last Thursday evening.

Mr. C. H. Lewellyn, a member of the city police force, and a good citizen, died Tuesday morning of last week.

State News.

A new passenger depot is being built at Pineville.

The Central hotel, recently burned at Wadesboro, is to be rebuilt at once.

Mr. Ludwick, of Rowan county, recently lost by fire his grist, cotton and saw-mills. Loss estimated at $6,000.

License to practice medicine was granted to forty applicants, by the State Board of Medical Examiners, at Wilmington recently.

The State Convention of the King's Daughters was held in Wilmington recently. The next annual meeting will be held in Oxford.

The Democratic State Convention, recently held in Raleigh, unanimously ratified the nomination of Hon. Geo. A. Shuford, to be Judge of the 12th district.

The Newbern *Journal* of May 24th states that Mr. Thos. Clark, of Pamlico, about seventy-five years of age, has been arrested on suspicion of being the man who killed Mr. R. D. McCotter.

John D. Davis formerly of Raleigh, charged with embezzlement at Richmond, Va., gets two years in the penitentiary. There were a number of charges against him, to two of which he plead guilty.

The eighteenth annual session of the North Carolina State Dental Association was held in Winston last week. The meeting was well attended. The next session of the Association will be held in Raleigh.

A wreck occurred on the Murphy branch of the W. N. C. Railroad near Bryson City on the 24th ult., instantly killing engineer J. A. Hunt, and injuring others. A broken rail caused the engine to leave the track and turn over, with the result stated.

The Wilmington *Messenger* says that the claims against the First National Bank of Wilmington, which suspended on 24th of November last, will aggregate $550,000 and this will probably be raised to $600,000 by including the cost of winding up the affairs of the bank which will probably be $50,000.

On May 21st a cyclone did great damage in the Cashie Neck district of Bertie county. Houses were blown down and away, trees three feet through were twisted from the ground. The eight year old daughter of Mr. J. W. Pritchard, was killed, her neck and legs both being broken. Her mother and brother were also injured. Damage was also done to stock, poultry, &c.

Our fellow-townsman, Mr. W. P. Gilmer, has invented one of the best things in the way of a corn-planter we have ever seen. It lays off the ground, drops the corn and covers it at the same time, and saves the labor of two men and one horse, and does the work of dropping the grain much butter than can possibly be done by hand. By a simple lever under the right handle of the plow you can control the supply of corn and drop it in hills any distance apart that may be desired.—*Mt. Airy News.*

General News.

Barrels made of paper, are finding ready sale in England.

Queen Victoria celebrated her seventy-third birthday on May 24th.

[illegible] and Queen Louise, the [illegible] of Denmark, celebrated their [illegible] wedding on [illegible] 26th ult.

[illegible] hundred deaths from cholera occur [illegible] at Astrakan, one of the capitals of [illegible]. The population of the city is [illegible], and can't last long at that rate.

Six persons attempted suicide in New York City last Thursday night. Two of them died, and the others will probably die.

The Hon. Sir Charles Parker Butt, President of the Probate, Divorce and Admiralty division of the Queen's High Court of Justice, died in London on the 26th ult.

Last Friday night the city of Wellington, Kan., was visited by a disastrous cyclone. About fifteen persons were killed and many others injured. Over one hundred buildings were demolished. The money loss is put at $700,000.

Among the public benefactions of Mr. T. Jefferson Coolidge, the new minister to France, are $40,000 for a public library in Manchester-by-the-Sea, his country home, and $115,000 for the Jefferson physical laboratory at Harvard.—*N. Y. Tribune.*

Nebraska celebrated last Thursday night the twenty-fifth anniversary of that State. At Lincoln, the capitol of the State, a big industrial parade was one of the features of the celebration. Gov. Boyd delivered an address, showing the rapid growth of the State.

A dispatch from Montevideo, in the province of Uruquay, South America, reports that the Brazilian turret ship Solimoes was wrecked off Santa Maria, near the mouth of the Rio De La Plata, on the southeast coast of South America, while en route to Malto Grosso, and that but five of the crew were saved, 120 being drowned.

A remarkable lynching is reported to have taken place in Louisana recently. An old negro man went to a planter and told him that he had murdered a man, and requested the planter to hang him for committing the deed. The negro procured a rope, helped to adjust it around his own neck and requested the planter to pull him up. His request was complied with and the negro was soon a corpse.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

The Rambler has received a good many ideas of late (and surely there is not one by whom ideas should be more cordially and enthusiastically welcomed). He had labored under the impression that, for getting a knowledge of the meaning of the Bible, it was a great advantage to be conversant with the original languages of the Scripture, and even to have studied the Bible in the tongues in which it was written, and that it was a further advantage to have acquainted one's self with what has been written by learned men, who have devoted their entire lives to the critical study of the Scriptures.

But the Rambler has been attending a number of meetings of clergymen, conferences and the like, and he has become satisfied that the only men who know nothing about the Bible, and whose judgment is hopelessly vitiated and worthless, are the men who have devoted their entire life to the study of the Bible. To say that a man is a scholar, that he is conversant with Greek, and Hebrew, and Syriac, is as much as to say that he knows nothing about the Bible, and that what he does know is erroneous. The Rambler has become convinced that the true way to become a qualified interpreter of the Bible is to have a warm heart, to be fluent in prayer meetings, to be a successful exhorter, and to have some slight knowledge of King James, without allowing one's self to be perplexed by any of the results of modern research, to be satisfied with "the plain Anglo Saxon of the Apostle Paul."

In these views the Rambler has been reinforced by reading in an eminent religious quarterly an article upon "Common Sense and the Higher Criticism," from which he gathers that if a person has common sense, to which perhaps should be added piety, he is fully equipped for the interpretation of the Scriptures and for the determining of all difficult points as to the several books of Scripture, their authorship, their date, their integrity. Common sense is all that is needed to assure us whether a certain epistle in the Scriptures is genuine and authentic, and whether a certain word of a certain verse, or a special reading in a disputed passage, has the best manuscript authority.

While all this is gratifying to the Rambler, yet there is a painful side to it. Surely it is a pity that we have invested $3,369,728 in the theological seminaries, in view of the fact that the professors in these institutions and their graduates are plunged in an abyss of ignorance and darkness as to the meaning of sacred Scriptures. Surely this money may have been better employed. The Rambler could suggest a dozen places in which this sum would have done more good.—*Dr. Wayland, in National Baptist.*

A GREAT REMEDY.

What Rev. Sam P. Jones Says About Dr. King's Royal Germetuer.

"I returned from Tyler, Texas, on March 12th. I find my wife has been taking Royal Germetuer two weeks to the great rebuilding of her physical system. She is now almost free from the distressing headaches with which she has suffered for twenty years. Surely it has done wonders for her. I wish every poor suffering wife had access to that medicine."

Later he writes:

"My wife who was an invalid from nervous sick headache has been entirely cured by six week's use of Dr. King's Royal Germetuer. Her health is

REV. SAM. P. JONES.

perfect. In three weeks two of my children were cured completely of nasal catarrh. IT IS TRULY A GREAT REMEDY."

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used.'

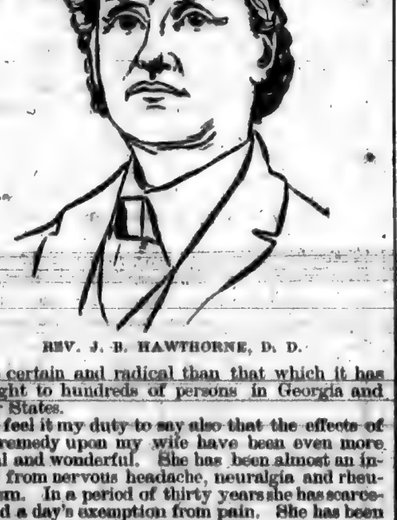
The Grand Old Warrior Endorses It.

"I have suffered for months from insomnia and indigestion, and failing of relief, was induced to try Dr. King's Royal Germetuer. I am now relieved, and I hope permanently so.

Yours, JAMES LONGSTREET."

What Dr. J. B. Hawthorne Says About Dr. King's Royal Germetuer.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years. I am in possession of information which warrants me in saying that the relief which I have experienced from the use of the medicine is not



REV. J. B. HAWTHORNE, D. D.

more certain and radical than that which it has brought to hundreds of persons in Georgia and other States.

"I feel it my duty to say also that the effects of this remedy upon my wife have been even more signal and wonderful. She has been almost an invalid from nervous headache, neuralgia and rheumatism. In a period of thirty years she has scarcely had a day's exemption from pain. She has been using Germetuer about two months. A more complete transformation I have never witnessed. Every symptom of disease has disappeared. She appears to be twenty years younger, and is as happy and playful as a healthy child. We have persuaded many of our friends to take the medicine, and the testimony of all of them is that it is a great remedy.

J. B. HAWTHORNE,
Pastor First Baptist Church."

General G. P. M. Turner, late attorney-general of Memphis, Tenn., writes of his wonderful cure of rheumatism: "I have entirely recovered my health. When I left Hot Springs I weighed 100 pounds. I now weigh 219 pounds. My skin is as clear as a crystal, and my kidneys are in perfect order, also my liver and bowels. My daughter has also been cured of dyspepsia. I am in perfect health, all owing to Royal Germetuer."

Gen. Turner has been a great sufferer for ten years—from rheumatism.

During that time he was treated by the most eminent physicians in Memphis and New York and spent several seasons at Hot Springs without benefit. Among the physicians who treated him was Dr. Agnew, of Philadelphia, President Garfield's able attendant.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

It purifies the blood, invigorates and tones up the general system and is as pleasant to take as a glass of lemonade.

Write to us for one of our books of testimonials.

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eczema, and all other
blood diseases,
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It will
relieve and cure
dyspepsia, nervous
debility, and that
tired feeling.

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will cure you.

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of Kolher Stamps of the very funniest BROWNIES, (some five or six in a sets) specially drawn and copyrighted (1892) by Mr. Cox, ink pad; 200 page paper—all securely packed in neat wooden box. If your dealer doesn't keep them, send us your name, address and $1.00.

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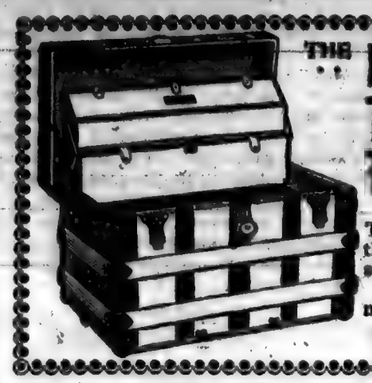

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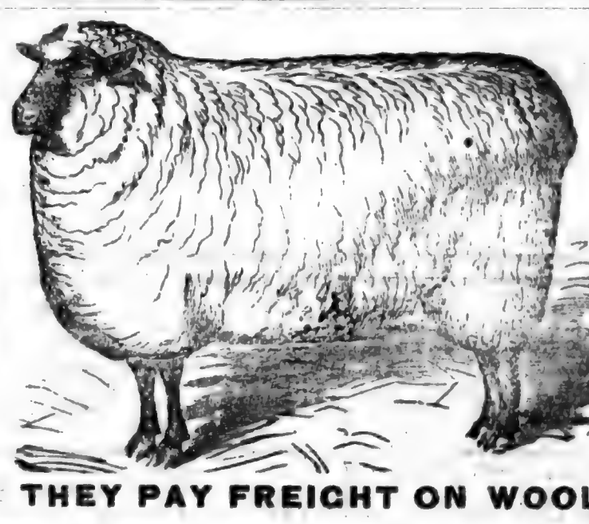

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N. C. Baptist Historical Society.

I trust we shall have a good representation of our brotherhood at the meeting of the North Carolina Baptist Historical Society to be held at Wake Forest College Tuesday of commencement week. It may be that despite sickness in his family we shall have the pleasure of hearing the eloquent Battle who was appointed to deliver the annual address. We confidently hope to receive instruction and impulse from Prof. Alderman of Reidsville, who, we are informed, has been making some special studies.

The atmosphere of culture will aid toward the success of the meeting. Let us begin to know our history that our denominational spirit may be rightly nourished and guided. It is time that we ourselves write this history. To this end trustworthy material must be prepared. The collection of the Society at Wake Forest begins to be useful. We must enrich it by well-attested contributions.

THOS. HUME,
President N. C. Bapt. Hist. Soc.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

MARRIED.

HOWELL—STROUP—On May 18th, 1892, at the bride's father, by Rev. J. A. Hoyle, Dr. A. W. Howell and Miss Margarett L. Stroup, all of Gaston county, N. C.

LANE—AUSTIN—On May 25th, 1892, in Monroe, Union county, N. C., by Rev. G. W. Harman, Mr. Walter A. Lane and Miss Lily M. Austin, all of Monroe.

BUTLER—CHRISTIAN—On May 26th, 1892, at the residence of Mr. A. W. Holloway, Raleigh, N. C., by Rev. J. F. McDuffie, Rev. A. A. Butler and Miss Annie M. Christian, all of Durham, N. C.

BURTON—THAXTON—On May 24th, 1892, at Lea-Bethel church, Caswell county, N. C., by Rev. J. K. Howell, Mr. D. K. Burton and Miss L. D. Thaxton, daughter of H. S. Thaxton, all of Caswell county.

McCAIN—HAYWOOD—On May 22d, 1892, at the residence of Mr. J. A. Winston in Franklin county, N. C., by Rev. W. B. Royall, Mr. J. H. McCain of Asheboro, N. C., and Miss Mary E. Haywood of Franklin county.

DIED.

PHELPS—Departed this life near Rosemead, N. C., May 22d, 1892, Rosa L. Phelps, daughter of Charles and Fannie Phelps, aged ten years and nine months. Her father being dead, she had been living with her grandparents for sometime, who were much devoted to her. Grandpa and grandma can never see Rosa again in this world, but can meet her in the sweet by and by. A FRIEND.

TIMBERLAKE—On May 24th, 1892, at Youngsville, N. C., Mrs. Phœbe Timberlake, wife of Mr. George Timberlake, in the 31st year of her age. She was a faithful wife and mother, a pure-hearted christian woman. She was conscious to the last, and was not afraid when she came to the valley of the shadow of death, for Christ, the good Shepherd, was with her. She leaves behind with aching hearts a husband and three little children. The kind Father above look down in pity upon them.
R.

PATTERSON—On May 7th, 1892, at Youngsville, N. C., Mrs. G. C. Patterson, in the 27th year of her age. She was a member of the Youngsville Baptist church, and in all the relations of life was a model christian. From the day that she gave her heart to Christ she seemed to identify herself with every interest of his kingdom, and the sweet influence of her artless piety must linger long in the places of her earthly sojourning. God grant that this sore bereavement may be sanctified to the eternal good of the devoted husband.
R.

PEARCE—On Feb. 1st, 1892, at his residence near Rolesville, N. C., Bro. John Pearce, in the eighty-first year of his age. As a servant of God he was faithful to his obligations, so far as he understood them. In his dealings with his fellowmen, he was honest and kind. He enjoyed, therefore, a good share of their affection and confidence. The Rolesville Baptist church sustains a serious loss in this good man's death. His aged companion still lives. The Lord deal gently with her. R.

NEEDHAM—At the home of her parents, Mr. and Mrs. Alex. B. Needham in Columbia, N. C., May 15th, 1892, Miss Jennie Needham. She was a consistent member of the Baptist church at Columbia, and although a mere girl, was loved by all who knew her for her peculiar beauty—physical, mental and spiritual. She died a victim of measles and la grippe, after an illness of just one week. All of beauty, joy and light seem gone out of our lives; but Divine grace through faith, directs us to mourn not our loss, but rather rejoice at her gain, and to prepare to meet her. With her latest breath she sang "Coronation," and now we think of her as one of the crowned saints in glory, and resignedly say, "Not our will, but thine, be done, O Father."
ONE WHO LOVED HER.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Tributes of Respect.

WILSON LODGE, No. 226, A. F. and A. M.

CASE—Whereas, it has pleased Almighty God, in his inscrutable providence, to remove from this terrestrial to the celestial Lodge our esteemed friend and brother, L. H. Case; therefore, be it

Resolved, That while we, the members of Wilson Lodge, deeply deplore his untimely decease, we submissively bow to his will who doeth all things well.

Resolved, That we extend our heartfelt sympathy to the bereaved family, believing that their loss is his eternal gain.

Resolved, That in his death we recognize the loss of an honest, honorable citizen, a social, genial gentleman and companion, and a loved and honored brother. We will ever cherish his memory as a sacred and pleasant trust, and hope that when life is done, that we may meet him in the holy Lodge above, where parting comes no more.

Resolved, That the usual badge of mourning be worn for thirty days, that these resolutions be spread on the minutes of our Lodge, and also that copies be sent to the bereaved family, and to the *Landmark* and BIBLICAL RECORDER with request to publish them.

N. T. SUMMERS,
R. R. REID,
J. G. WEATHERMAN,
Committee.

GAY—The subject of this sketch was born in Northampton county, N. C., on Dec. 22d, 1822, and departed this life April 19th, 1892, having lived sixty-nine years, three months and twenty-seven days, nearly filling man's allotted time on earth, three score years and ten.

Thus passes away one of the purest and noblest men who ever lived in our community. Bro. Gay was known and respected by all the people of his neighborhood and county for the many admirable and christian qualities he possessed. He was a man of extensive influence among his countymen, often giving such pure and wholesome advice when called upon, and ever being ready to lend a helping hand to the needy and distressed. It always seemed to be his pleasure to relieve the distressed. He felt it a christian duty belonging to all who love their Saviour and desired to follow his commands, to always be ready to relieve the wants of those who were distressed and needy, and of such Bro. Gay was ever ready to respond.

Bro. Gay was elected deacon of the Mt. Carmel Baptist church in the year 1877, and filled that office with pride and punctuality as long as he lived. His walk was pious, his thoughts pure and his manner gentle; his advice always good and influence extensive and felt, especially among his brethren in the church.

It is well known that Bro. Gay was a Baptist—not an ordinary Baptist, but one of strong allegiance to his church, which could not be lessened or modified by any human surroundings. He never failed to let it be known even in the most worldly surroundings, yet with the modesty and gentleness of the true man, that he was a christian and that he belonged to a Baptist church. He always attended his church and generously aided in its support. His brethren and sisters will long remember his unselfish consecration and devotion to its highest and best interest. He will be sadly missed by his family and church and a multitude of friends. No worthy object of benevolence was ever presented to him in vain. His contributions extended to every good work. He leaves a large number of friends who will sincerely mourn his death, and a wife and family of grown-up children, nearly all settled in life, who, in honor, virtue and piety, are a monument worthy of such a husband and father.

May God our Father, who ever watches over his flock, be a husband to the widow, who so faithfully attended to the wants of her dear husband in time of his sickness, which was of a long duration, being by his bedside watching and tenderly nursing him through the weary months of his illness, and a Father to the children, who will so sadly miss the counsel and good advice of an indulgent father.

C. L. N. STEPHENSON,
L. B. STEPHENSON,
E. W. EDWARDS,
Committee.

WILLIFORD—To the death-roll of Connaritsa Baptist church has been added the name of Bro. J. J. Williford, who departed this life at his home near Hexalena, Bertie county, N. C., March 26th, 1892, in the forty-fifth year of his age. His pastor and church, desiring to make some public expressions of his exemplary life, appointed a committee to draft resolutions, who reported the following at the May conference:

As a servant of God, Bro. Williford was an untiring worker, a sympathetic and devout christian, an affectionate husband and father, liberal hearted, kind to his neighbors, dutiful to his church, and faithful to his country.

At the age of fourteen Bro. Williford was received into the fellowship of the church at Connaritsa, and for thirty one years lived a consistent member, and being noted for his christian deportment, won for himself many friends. Having laid his remains in their last resting place, we want to say, that although his disease caused him intense suffering at times, yet he endured it patiently, and was ready when the summons bid him come home, to give additional evidences of his christian graces which characterized him through life, and that his brow was marked with that peace which surpasseth all understanding. As a church, we

Resolved, 1st. To bow in humble submission to the will of our Heavenly Father.

2d. That this church will hold in her memory the vacant seat at the window, caused by the death of our brother for whom we cherish so much respect and brotherly love.

3d. That we extend to the bereaved family our condolence, praying that the protecting arms of a loving Saviour may ever be around them, and the hope of a happy reunion with husband and father may serve to console them through life.

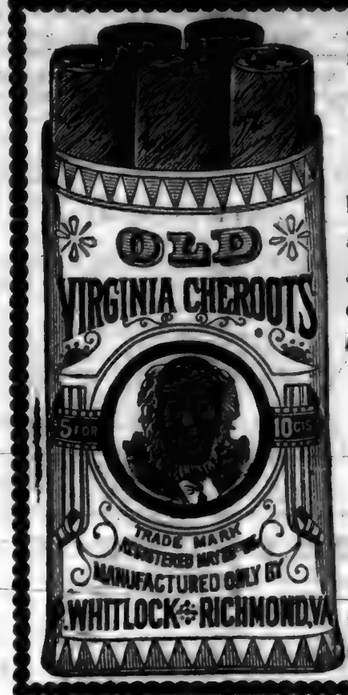
4th. That a copy of this tribute be forwarded to the BIBLICAL RECORDER for publication, one spread on the church record, and one sent to the bereaved family.

E. B. LASSITER,
J. H. EVANS,
JOSIAH EARLY,
Committee.

Approved by the church.
A. J. DUNNING, *Clerk.*

Professional pickpockets got in their work at Charlotte during the celebration on May 20th. Mr. J. M. Toms, of Rutherfordton lost $195. Rev. C. B. Justice also of Rutherfordton was relieved of $32. Mr. D. B. Harrell of Ellenboro, was relieved also of $105. Rev. Dr. Bays of Concord, lost his purse containing $85, while on his return from Charlotte.

W. L. Jeter, representing the Nantahala Marble and Talc Co., has been in the city the past week, exhibiting samples of marble taken from the company's property, and selling stock. The company is capitalized at $1,000,000, and about $700,000 worth has been taken. The property will be developed. The marble is inexhaustible and very beautiful.—*Asheville Democrat.*



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For a man to carry a foul smelling pipe in his best suit of clothes when he can enjoy the fragrant aroma of

OLD VIRGINIA CHEROOTS,

FIVE FOR TEN CENTS,

and offend no one, not even his wife. 22

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Hot Springs, Arkansas,

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STATEMENT OF THE DRS. BLAYDES:

"We have made use of BUFFALO LITHIA WATER with patients of this institution in many obstinate cases of Gout, Rheumatic Gout and Rheumatism with uniformly excellent results, and in diseases of Uric Acid Diathesis regard it as an invaluable remedy. Its action in this class of cases indicates certainly the possession of some extraordinary property."

The peculiar action of this water as a nervous tonic and exhilarant gives to it especial value as a restorative in all exhausted or enfeebled conditions of the nervous system.

As a remedy in Bright's Disease of the Kidneys, Renal Calculi, Stone in the Bladder, Chronic Inflammation of the Bladder, and other kindred diseases, it is safe to say that this water has no superior, if indeed it has any equal.

Dr. Algernon S. Garnett, Surgeon (retired) U. S. Navy, Resident Physician, Hot Springs, Ark.

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"I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course, the remedial agent is its contained Alkalies and their solvent properties.

"Hence it is a prophylactic as well as a remedy in Nephritic Colic, and forming Calculi, when due to a redundancy of Lithic Acid."

The late Dr. Thomas P. Atkinson, Ex-President Medical Society of Virginia.

"My experience with the different waters has satisfied me that among sufferers from Gout, Rheumatic Gout, Rheumatism, and diseases generally dependent upon a Uric Acid Diathesis, a much larger percentage are relieved by the BUFFALO LITHIA WATER than by any of the Hot Waters. Experience has shown this Water to be a powerful agent for the removal of Vesical Calculi. It has proved equally efficient in effecting the solution and preventing the deposition of the Phosphatic and the Uric Acid Sediment.

"When used at an early stage, while enough of the renal structure remains to answer the purpose of purifying the blood, it is of decided efficacy in Bright's Disease of the Kidneys, and, indeed, in some cases where the destruction of the Kidney has been greater, its use has resulted in partial restoration and prolongation of life."

Water in Cases of One Doz. Half-Gallon Bottles, $5.00 F. O. B. Here.

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We are carrying larger and more varied lines of Dry Goods and Kindred Wares than we have usually done; our large out-of-town trade making it safe for us to do so.

Our purchases have been made direct from the manufacturers, both at home and abroad, thus securing to our patrons the very best and latest in quality style and design, and the goods will be sold at prices guaranteed as low as any house in America.

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Samples cheerfully sent, and letters of enquiry promptly answered.

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On all cash orders of $5 and over we will pay postage free to nearest Express office or railroad station.

W. H. & R. S. TUCKER & CO.
RALEIGH, N. C.

The Home Circle.

"Be Ye Patient."

All day long in the Master's vineyard,
I had labored with heart and hand;
And by earnest and strong endeavor,
Had finished the labor planned.
But at nightfall my soul was a-weary,
With the cares of the long, long day;
For it seemed that my toil had been useless,
And my pearls had been cast away.

Then I thought of the rest eternal,
Where God, and the angels dwell;
And I prayed, "O tenderest Father,
Who loveth his children so well:—
All day with the cold and thankless,
I have labored as best I may;
But to-night, I am heart-sick and tired,
Now give me thy rest, I pray."

Then down on my spirit, was wafted
The breath of a limitless calm;
And I felt, all at once, thro' my weakness,
The strength of the infinite Arm;
And a voice said, "O toiler take courage!
No labor is useless and vain,
Tho' thorns spring where roses should brighten,
And weeds, where thou searchest for grain.

"Thy labor is Christ-like and holy,
If rendered with patience by thee;
And the love which thou bearest my weak ones,
I hold it as given to me."
Then I bowed me with humbler praying,
And "Father, forgive me," I said.
"I asked thee for rest, when I needed
But patience, my pathway to tread."

Then heaven, through the nightfall leaned nearer,
Till mine eyes caught its turrets of gold,
And earth in its splendid reflection
No longer looked thankless and cold
And patience, that hour was given me,
To follow the pathway he trod;
Which I know, at the last, winding upward,
Will lead me to heaven, and to God.

—*Eva B. Pillsbury.*

Lizzie's Rebellion.

This was the first of it: Four-year-old Dewey, in his long white night gown, was kneeling by mamma's knee, saying his prayers, and when to "Jesus, tender Shepherd, hear me," he added "God bless papa and mamma and little sister," Lizzie who was sitting on mamma's lap, like any other two-year old baby, piped up, to every one's surprise, "Not little sister; little sister take care her's se'f."

This Lizzie repeated every evening, and she grew so naughty and rebellious over it that grandma said: "It's only a baby freak, and it soon will be forgotton if we don't seem to take any notice of it.

So every night for some time Dewey waited until his little sister's blue eyes were fast asleep before his prayer was uttered. One morning, after several weeks had slipped by in this way, the two children were at play in the grain room at the barn.

"Don't leave little sister, Dewey," and "Don't climb baby," said mamma, as she left them and ran across the garden to a neighbor's.

Lizzie, who was as fond of climbing as if she had been made with claws like a kitten instead of with these plump, dimpled fingers and toes, paid no attention to her mamma's words, but scrambling upon a rickety chair, she soon gained the top of a high bench, and from there climbed upon a hogshead, over the open top of which was thrown a large piece of sacking, perhaps to keep the chickens out of it. Instead of the firm foundation she expected to find, there was nothing to hold her and down she went nearly to bottom, upon a few bushels of oats. But she was not hurt, and not very badly frightened.

"Oh, oh, Lizzie!" shrieked Dewey. "Are you dead? Are you dead, Lizzie?"

"No," came the smothered answer. "I'm awful s'prised."

Pretty soon she called again: "Are you crying, Dewey? What are you crying for."

"Oh, yes," sobbed the little boy; "I don't know what to do. I can't get you out, and I mustn't leave you to go to mamma. Oh, dear!"

"Why don't you pray?" said Lizzie, encouragingly. "Tell God Lizzie's tumbled into a hole where she can't take care her's se'f."

Just then the butcher appeared in his white frock, and seeing Dewey's grief, he inquired what the matter was. Then, as he reached down his long arms and lifted Lizzie by her upreached hands, she sobbed for the first time: "Oh, thank you, God, for coming down for me. I'll let Dewey ask you to take care of me every time now."

And she did. And that was the last of it. —*The Sunlight.*

How to Please.

"One great source of pleasing others lies in our wish to please them," said a father to his daughter, discoursing on the "small sweet courtesies of life." "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention.

"The whole world is like the miller of Mansfield, who cared for nobody—no, not he—because nobody cared for him,' and the whole world would do so if you give them the cause.

"Let the people see that you care for them by showing them what Sterne so happily called the same courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing.—*Selected.*

Bad Bowels.

The very expression implies suffering. Every mother knows the anxiety over this trouble, and every mother does not know that Dr. Biggers' Huckleberry Cordial will relieve all bowel troubles.

A Word to Boys on Making Noise.

Of course you must make it. Certainly you ought to make a great deal. Who would wish "a soaring, humane boy" to creep about on tiptoe, and talk under his breath? I, for one, would not give "tuppence" for a boy who could not shout loud enough to make me tremble lest the roof should fall.

But are there not occasions when, if unselfish, a boy would take thought for others? Suppose a headache is going on in the next room, might one not remember that heavy boots squeak and clatter, and that a loud voice makes pain unbearable? When there is illness in the house, "the word for your guidance is mum, mum, mum!"

There are boys whose lives are cast in a boarding-house—one of the drawbacks to which is that courtesy makes it but fair to the other boarders that each person should go through the halls and down the stairs less like a whirlwind than some of us would like.

And how about one's conduct during school hours? Probably the head master will take care of himself and of you when in the school-room. But how about the class room where a young woman teaches? Very often she is new at the business. Possibly she does not know everything about boys. You may have seen such a teacher.

Now any one with half a brain—even an idiot—has wit enough to see how he may disturb that new teacher. It is absurdly easy to scrape one's feet on the floor. It takes but little skill to cluck in one's throat so deftly that it is hard to tell where the noise comes from. To talk half aloud to the next boy is neither witty nor wise. If you were to meet your teacher on the street you would take off your hat in a twinkling. You would step out into the mud if the sidewalk were too narrow for two. Why should you lay aside your chivalrous courtesy because she happens to teach you Geometry or Latin? You would deal sharply with any lad who undertook to annoy your mother or your sister. How, then, does it happen that you yourself worry a lady with unseemly noise, as if you were a boor and not a gentleman?

What of noise in a public assembly? Can anything be more ill-bred than to giggle and whisper when the business of the evening is to hear music or a lecture? It is by no means boys alone, nor girls either, for that matter, who sometimes disturb others in this fashion.

I remember a whole audience being once so annoyed by a number of persons laughing and talking while a prayer was going on, that a general burst of hissing made the displeasure known. Don't you think those chattering individuals must have wished the ground would open and swallow them? And the mortification served them right.

And if it is rude to thoughtlessly make a noise in a public hall, how much worse is it when the building is a church? And yet there are young folks who, coming into a pew, a part of them together, behave so irreverently, that one almost thinks them a parcel of—no, we don't insult the heathen, who, at least, bow before their idols' shrines awe-stricken.

One wonders what sort of parents permit their children to stray from one church to another with no older person as a guardian. But since there are boys and girls who have this undesirable liberty, might they not do well to remember the words, "The Lord is in his holy temple, let all the earth keep silence before him!—*Harper's Young People.*

Sleeping in Lighted Rooms

Among the most pernicious habits of foolishly tender mothers is that of keeping a light in the room in which little children are supposed to be trying to go to sleep for the night. It is true that there may be now and then an abnormally timid or nervous child, for whom a light at such a time is a necessity, but the vast majority of infants are readily accustomed to going to sleep in the dark; and the habit once formed need not be broken over, unless illness intervenes to overthrow all rules and routine.

The arguments against the burning of gas, a kerosene lamp or candle, in the room where a child is trying to sleep are manifold. In the first place, most oculists are agreed that the eyes are better off in the natural twilight of a sleeping apartment at night than one lighted even faintly by artificial means; secondly, lights attract insects during the larger part of the year in these latitudes; thirdly, they heat the air and use up its oxygen, vitiating it for the helpless sleeper; fourthly, the habit once acquired is almost impossible to break, and is often inconvenient to indulge while traveling or visiting.

On the other side it is urged that the child likes it—which in Solomon's time would surely have been thought a plea of little weight—and that it is convenient to have a light in the room in case anything is needed there. A sick child requires, of course, different care from a well one, but there would be fewer sick children if the practice of keeping lights burning in their sleeping rooms during a whole or a part of the night were to be abolished.—*Selected.*

If you desire a beautiful complexion, absolutely free from pimples and blotches, purify your blood by the use of Ayer's Sarsaparilla. Remove the cause of these disfigurements and the skin will take care of itself. Be sure you get Ayer's Sarsaparilla.

How to Start a Balky Horse.

A correspondent says that the way to start a balky horse is to take up one of his fore feet and strike the shoe a few times with a stone. He claims to have started several horses in this way which have stubbornly resisted more violent efforts to make them move. He also says that he has never known this simple method to fail.—*Our Dumb Animals.*

The nominal christian life that costs nothing is not worthy of the name. There must be self-restraint, discipline, severe schooling. There must be struggle, the agonizing effort. If you are to reach the goal and win the prize, you must put every energy of your life into the race. There must be sacrifice of indolence and self-will and personal ease. Too much pampering spoils many an earnest christian. Every noble life is a struggle from beginning to end. Only those who resist and fight and overcome are successful in life. This is true in every sphere—in business, in study, in professional life and in spiritual life. Are we resisting sin, overcoming temptation, living victoriously in trial? If not, we are not living worthily.—*Bits of Pasture.*

He that is habituated to deceptions and artificialties in trifles, will try in vain to be true in matters of importance: for truth is a thing of habit, rather than of will. You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere—*F. W. Robertson.*

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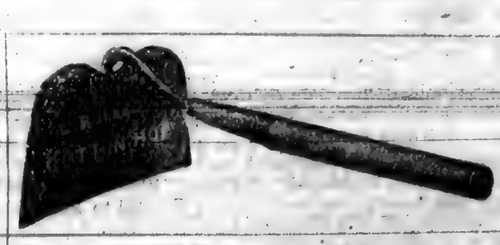

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Read before the Shanghai Missionary Conference.

Dr. M. T. Yates on Native Agency.

IS NATIVE AGENCY, AS IT IS GENERALLY EMPLOYED BY MISSIONS IN CHINA, SCRIPTURAL? AND AS A METHOD OF MISSION WORK IS IT CALCULATED TO ADVANCE THE BEST INTEREST OF EVANGELIZATION AMONG THE CHINESE?

Native agency, as a method of mission work, is an important factor for good, or for almost irreparable evil, according as the agents are true or false, *i. e.* work for the salvation of men as for wages. This method has, to some missions to a large, and with others to a smaller extent, been common to all, from the time they began to have disciples, more than thirty-five years ago. A hasty glance at the history of its introduction, development and perpetuation, may assist us in the study of this question.

Its introduction was the most natural thing in the world. When missionaries first commenced the study of Chinese, having no books to assist them in the spoken language, they naturally found much difficulty in presenting their views of religious truth, and ardently desired native helpers whom they hoped would be able to command the necessary language. For this much needed help they worked and prayed. In process of time, after frequent calls and sundry inquiries about the new religion, what a man should believe, and what was necessary to join the church, etc., there were some—many of them doubtless having an eye to business—who were *willing* to adopt the new religion; and who at once had the courage to talk to their countrymen about it, too. "It was a good thing, for it taught morality, and Confucius did that." The unsophisticated missionaries naturally rejoiced over this long desired accession, and urged the new disciples to speak to the people about the love of God, and Jesus Christ, the Saviour of men. This they did in the presence of the missionaries, denouncing with great volubility the dumb idols in the temples, and urging the people to forsake these false gods and turn to the worship of the true and living God, of whom they themselves evidently had a very imperfect knowledge. Such fluency and devotion, however, charmed the missionaries beyond measure, and they desired to see it displayed daily. Nothing could please the new disciples better; "but they did not have much time to devote to it, for they had to work to support their families," etc. The jubilant missionaries thought that the little matter of a few dollars per month for a support should not be allowed to stand in the way of securing the services of helpful native assistants. And when they learned that it would require but eight or ten dollars per month to support a man and his family—which was no more than they paid their heathen teacher of the language—they were in a state of mind to be generous; and cheerfully engaged them at the higher figure; for the amount seemed small, and they wished their assistants to be comfortable and presentable.

Thus, at an early stage of our work, men were, unwittingly, *employed* as assistants in mission work, just as other employees were engaged, and their wages fixed at eight or ten dollars per month.

By the jubilant missionaries, these accessions—some of whom promised to become fair preachers—were regarded as evident tokens of the Divine favor, but by their Chinese friends, all of whom estimate the value of an acquisition by its capacity to render material aid in this life, they were regarded as extremely fortunate men. But neither they nor their envious friends had any idea of consecration to God, nor of the true nature of the service required at their hands. They simply held themselves ready to obey orders; in a word, to render a perfunctory service for a consideration. This method of work has been handed down, and is to-day the bane of native agency. For the agents have developed but little or no taste or heart for spontaneous religious work among their own people, and have but little sympathy with their own churches. They served their employer and not their Lord and Master. *They* walked by sight; for with them it was a sure thing at the end of the month, while the *missionary* walked by faith. And, from the earlier days till now, he has ardently hoped and prayed for a manifestation of the spiritual power in the hearts of his native agents. But alas, it is not in Chinese human nature to place as high an estimate on the things not seen as upon the things that are seen. Who could have supposed that the small allowance for this anomalous class of so-called christian workers would have engrossed their affections and excited the cupidity of unworthy applicants for church membership! The sequel shows, when too late, that it did, and that the amount was more than double what many of them were earning before.

ITS DEVELOPMENT (BY THE NATIVES.)

In course of time, these early assistants, if they proved to have ability and energy, were promoted, and in due time were ordained to the full work of the ministry, and put in charge, as pastors of churches or out stations, and in most cases their allowance was increased. From the time they were entrusted with responsibility they were, by virtue of their position, the ushers of the church, and practically, so far as the natives were concerned, in full command of the mission and churches.

The good fortune of these men soon became a subject of remark and their position an object of desire. And very naturally others turned their attention to this line of business—called by the natives, *Keaw Mung-Sang-e*—church business—for much of their time was their own for other business, the pay was not only good but sure at the end of each month and the work to be done was not of a laborious character, only a little talking. [Just here, in brackets, allow me to say that I know of no vocation in which a man, native or foreigner, who is destitute of energy and true consecration, can, if so disposed, live a more limpid, languid, lazy and comfortable life, than in that of a so-called worker among the heathen.]

At this stage, if the missionary could command the means, and was disposed to heed the suggestions and blandishments of his native preachers, in regard to extending his work, the process of development was, and still is, simplicity itself. Persons who wished to enter the foreign religion applied to the native pastor or assistant, and expressed a wish to become a christian, and asked for instruction. He taught them generally, and especially what they were to believe; and what was necessary to join the church, etc. When they were supposed to be sufficiently advanced in the knowledge of these things, they were brought to the missionary, who finding them endorsed by his trusted native preacher, and able to stand a very creditable examination, gladly received them into the church. If they were diligent in the study of the Scriptures and were attentive to their religious duties, it was only a matter of time when many of them on the recommendation of the native preacher, were employed as preachers, colporters, chapel keepers, bible-women, boatmen, house servants, or in some other capacity in the mission.

It has always been difficult to resist the plausible argument that when native disciples are employed by the mission, they are better able to keep the Sabbath, and have more time to attend to their religious duties. Moreover, it is more seemly to have christians rather than heathen in the employ of the mission and church. Thus some missions acting in concert with the suggestions of their native brethren—whose recommendation is *prima facie* evidence that the applicant is worthy—have a large portion of their more intelligent members in the pay of the mission. And if they have not a supply of suitable men in their own churches to meet their demand for native agents, they do not object to receive applicants from the churches of other missions. This fact verifies the result of my own investigations, that all our missions have been prospected by would-be native agents, to find where men and money are freely used, and where the highest pay is given, just as a gold field is prospected for rich deposits. To check this roving spirit on the part of native disciples, was the object of the resolutions which were adopted at one of our monthly conferences more than a year ago, and good results have followed.

Thus the development of this method is seen to be simple, adroit and effective. Its natural tendency is towards a co-operative society for the good of the interested parties.

The sanguine missionary, who has not had the time, or who will not take the trouble to study the character of the people, and the motives by which they are actuated, sees, or thinks he sees, the wisdom of this method in its results which are attested by larger accessions, and consequently by a more lively interest in every department of work. He sees that numbers incite emulation, and he is so favorably impressed with the importance of the system, from its results, that he deems schools of a high grade, from its results, that he deems schools of a high grade, from which to secure a class of better educated agents, an absolute necessity. And schools are inaugurated. Thus, in his co-operative system, each new scheme that involves the expenditure of money in the building of houses, and the employment of men, adds eclat to the mission and the working of the method of mission work by native agency.

This is doubtless a certain kind of success. But judging from its results, when rightly interpretated, is it *religious success?* Is it a work of grace? Does it make honest, earnest, and God-fearing men? (men who are zealous for the christianization of their own people.) If not, then it is a success not in the direction in which we are trying to move, and calls loudly for serious consideration and re-adjustment. The less sanguine missionary has all along had *grave* doubts about the expediency, and even of the sanity of the method that can receive into the sacred office of a religious teacher, inexperienced young men just out of school, and men from any class of society who have been but a short time professing christians. He has looked in vain for what he would regard as good results from such a class of anomalous christian (?) workers. The *evil* results are manifest. He has abundant proof that the whole system from the temptation it presents to all church members to seek and expect employment, or some temporal good from their connection with the church is disorganizing and destructive of all honest efforts to secure anything like discipline and voluntary work in his own mission where this method is not freely used. Of late years I have been giving special attention to this matter of native agency, and by the signs of the times around me, and by my own experience with the three or four whose work I have attempted to direct, as well as by inquiries I have received, verbal and written, from missionaries far or near, as to the best method of infusing more of the life and power of religion into their native assistants and church members; I am more and more confirmed in the opinion that the connection of the large and increasing staff of native assistants, with the missions in China, is with a very large proportion of them, a business relation—an easy way of making a comfortable living—and that the influence of a very large proportion of them is, for the want of consecration, *against* the introduction of the pure religion of our Lord Jesus among the Chinese. For they, in common with all Chinese, are so extremely mercenary, that all who join the churches, where their influence, so far as the natives are concerned, is paramount, cannot but be influenced by their manner of life. Even those who come in from the purest of motives, will, in their ignorance, soon fall into line with those who have preceded them. For "a little leaven leaveneth the whole lump." It has taken a generation to develop the true animus of this method, and show us that the whole membership of our churches, male and female—except an honorable minority—are *expectants* for some temporal good from their connection with the churches; and it must be evident to all who will give this subject serious consideration, that it is only a matter of time, and not a long time either, when this system will, not covertly, but openly, have the control of all our work among the Chinese, and leave us with nothing but the outline of our respective church systems to contemplate.

This has been as natural as its introduction by the early missionaries, and development by native assistants. Reinforcements from home naturally adopted the methods of their seniors on the field, which had been virtually adopted by their respective mission boards or committees. They were not in a position to investigate anything. And most of all, they naturally took it for granted that the preachers and other assistants were all right; in fact, they learned of them, and when, from various causes, they were left in charge of the mission—perhaps in many cases long before they had much experience or knowledge of the language—their whole time and attention were directed mainly to keeping the machinery of a large staff going. And perhaps they were too much enraptured with their method or busy work, to consider the effect of all this rush and whirl of business, upon the spiritual growth of young churches taken from among the heathen, who had had no previous religious knowledge. And very few missionaries live long enough on the field to witness the development and matured fruit of any method or system of work that was inaugurated in their term of service. Hence, the results of the last thirty-five years' experiment are, to use the mildest terms, spiritual apathy to the fact that men, with an eye to business, have been imported into the mission work, and that the business faculty has been cultivated to the neglect of the spiritual element.

Now it is no derogation of the integrity of the missionaries who introduced and perpetuated this method of employing native assistants, to say that some of those assistants who were active during the process of development, and who were trusted to an almost unlimited extent, have proved to be *knaves* and *hypocrites;* with some of whom gain or pleasure was godliness, nor to say that others who are now actively employed, whose moral idiosyncracies have not been detected—a thing difficult to do among a people who under all circumstances, will shield each other—are doubtless equally guilty. The extent of the malady with which the churches in China have been inoculated during the years of development, cannot be estimated. The evil is probably most virulent in missions where its presence is least suspected. The Chinese are very plausible and adroit in concealing such matters, even under the closest surveillance.

One serious error that has been unwittingly committed, has been such a free use of money in the employment of native assistants, as to make it, rather than the gospel, the attracting power. The missionaries are not alone responsible for the existing state of things. A certain amount of responsibility must be charged to the account of the home churches and foreign mission boards, who must have results, or prospective schemes of work, programs, commendable methods, or something else sensational, to excite and keep up the interest at home. But in all this, the missionaries, who are at the same time the bellows and the trip hammer, are responsible. If there are no results, and the interest at home declines, they are the persons who have failed to meet expectations.

But the *grand mistake* that has entailed the evils described, and that by the schemes to which some are inextricably committed, is destined to be handed down, is this: the large numbers of native assistants now in the employ of the different missions—some having over a hundred—have been *called and put into the ministry, or put into the place of a religious teacher, by the missionaries themselves*, and not by the Lord of the harvest. The necessary qualification of heart and spirit—consecration—seems to have been ignored. The Scripture teaches that "it is not by might, nor by power, but by my Spirit, saith the Lord." Again, "Except the Lord build the house, they labor in vain that build it."

Therefore, having for many years closely watched the developments of the methods and systems now in general use; and scrutinized the few assistants in my connection, most of whom are paid by the native church, and observed that none of them, after much teaching and training, have improved much in preaching power since they commenced, and that none within the range of my acquaintance have developed into able and reliable ministers of the New Testament—to whom a church or mission station could be safely intrusted without oversight—I have, after patient and prayerful consideration of the whole subject, come to the conclusion that the free use of foreign money in connection with mission work, in the employment of native agents, and in schemes for the education of heathen young men and women in English and the sciences, and in Chinese classical literature, in order that they may be better prepared for the work of native agency, if they become christians while in school, *is the bane, yea, the dry-rot of modern missions.*

The history of the past justifies me in the use of this strong language; for it is a lamentable fact that *most* of those who join the church while in school, and from whom so much was expected, have, after they left school, utterly failed to meet expectations. All their aggressive religious enthusiasm evaporated; and they were left without any heart to work for a change in the religious condition of their countrymen

These schemes, etc., read well at home; for they are consonant with home ideas and home methods; but as evangelizing agencies, they are not sound in China, where the ballast of previous religious knowledge is wanting. Being destitute of a true moral sense, the Chinese are another people. And we can not safely entrust to a native the responsible work of converting his countrymen to Christ without manifest evidence of true consecration. Hence, in my judgment, it will require many more years in the wilderness, before the Chinese can be trusted with sacred things, for with the ordinary assistant, a good living, with light work, is the inspiration. A little observation, and the slightest test, in the way of a reduction of wages for want of fidelity, will prove it. With the young men in the schools, places of emolument in government or corporation employ is the goal to which most of them aspire. If they fail of this they have the position of compradore in a foreign firm; or, as a last resort, native agency to fall back upon. As in the past so in the present, and so it will be in the future. Many of them will join the church while in the school; but when they go out into the busy and wicked world, and partake of the spirit of their new companions, and are fortunate, or unfortunate enough to secure lucrative employment, most of them, following the national instincts, fall into the Chinese slough of iniquity—*polygamy, or something worse.* This is the history of a large proportion of this class who could secure the means, in the past. They may become men of great influence in public positions, and be of great service in developing the resources of the country, and some of them may not worship idols again; but they can not, it seems, live moral lives and maintain their position among their fellows.

In this hasty sketch, I have endeavored to set forth the truth, according to my experience and observation for thirty-six years, in regard to the introduction, development and perpetuation of the method of mission work for the evangelization of the Chinese by means of paid native agency.

Is this method, as now employed, Scriptural? When we consider the character of many of the agents who have been employed for years; their manifest want of spiritual power in their ministrations; and their general apathy in regard to the spiritual interest of their own friends and countrymen; a negative answer almost goes without saying, for there is neither precept nor example in the New Testament, nor practice in the churches, with which we are severally connected at home, for such an anomalous class of religious teachers. There, no man is employed to preach who does not, by his interest in spiritual things, give credible evidence that he is called of God. Do our native assistants, as a rule, show more spiritual interest in the religious condition of those about them, than is required to attend to the routine work assigned them? "Lay hands suddenly on no man" was an Apostolic injunction. Have we not violated this injunction by putting men—not against their wishes—into the ministry before they had time to develop a spirit of consecration? They did not have time to decide whether or not they would be able to withstand the temptations of a sinful world. This experience they had to learn in the employ of the mission. Hence, we have no reasonable grounds to be surprised at lamentable failures. Now if these things be so, this method is not spiritual. "Moreover, it is required in stewards that a man be found faithful." Do we act as though we considered our assistants faithful? If so, why keep them under surveillance? Some of them are really good men, but not effective preachers. They have grown in the knowledge of the Scriptures—for they have been carefully taught—but they have not grown in grace, in love to God and the souls of men as we had reason to expect. Theirs is a kind of negative goodness that is neutralized by the combined influence of the majority; for the mass of them confine themselves to the routine work assigned them, and show no spontaneous desire and effort for the spiritual good of others. They are too easily satisfied with a service that will secure to them their monthly wages. Now, do not these considerations, and much more that might be adduced, go to show that the employment of such men as preachers of our holy religion is not Scriptural?

Again. As a method of work, is native agency, as now employed, calculated to advance the best interest of evangelization among the Chinese? What is your experience in this matter? I am persuaded that if we had the courage of our convictions, many, for reasons already assigned, would unhesitatingly say, No. For one, I am now thoroughly convinced that the system as a whole—for want of consecration on the part of a large majority of the agents—is *damaging* our cause with the Chinese people. For, as it is generally known that they are called or employed and supervised by the missionary; that they are paid out of the mission and not by the native church, they are looked upon as foreign employes, as *hirelings*, in a depreciative guise. And as they are generally regarded as the exponents of our holy religion, we have no reason to be surprised that their spirit and manner of presenting it in the first instance, are not calculated to recommend it. No better scheme could be devised for secularizing our religion and for destroying all cordial christian sympathy between the employed and unemployed portions of our churches. Jealousies there are, and will be, but no christian love.

Therefore, native agency in mission work, as it is now generally employed by missions in China, is not calculated to promote the best interest of evangelization among the Chinese.

What then? Dispense with native assistants altogether? By no means. Native assistants, under certain Scriptural conditions, will become indispensable factors in the evangelization of the Chinese, but after an experiment of thirty years, it is manifest that they not only will not, but can not, attain to the conditions required, under the present methods. To secure the native ministry that will do the work required, we must reconstruct our whole system of work, and commence anew, and on the basis of *voluntary workers.* And to do this effectively, it will be necessary to cut off absolutely and forever not only all *claims* of the natives upon the foreign treasury, but all *expectations* of temporal aid from the missions. Christ says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Now we know that parasites do not bear fruit. The plant may be thriving and look well, and so the parasite that draws his nourishment from our missions, may be very promising; but if either of them fail to bring forth the fruit of the true vine, then let us purge it and be rid of parasitism that is directly and indirectly sapping the very life of the vine we are laboring to plant in this vineyard; for it is manifest that many of them do not bring forth the fruit of the Spirit.

To find voluntary workers, the men whom God has called to teach and preach the gospel, let the churches, in class, be thoroughly trained in the Scriptures, till they know God, and Jesus Christ whom he has sent; know his condescending love to them and to all men, in revealing himself to a lost world; know his promises, and the glorious reward that awaits the faithful and active in his service; know and realize the obligation under which they are placed to do all that is in their power to make known the great love of God as displayed in the gift and dying love of Jesus Christ. All these points should be taught till they are not only known intellectually, but till they are apprehended in the mind and heart; till the members of the class can see and realize that christianity is something *more* than the mortality of their time-honored systems, that morality is only a test of christianity, but it is not christianity; that a man may be, to all appearances, a strictly moral man, and yet be spiritually dead, a mere parasite—in a word, that a true christian is distinguished by a personal and voluntary [illegible] toward Christ and his cause and [illegible] without which the individual is [illegible] dead, and has no right to [illegible] things, and draw his support from [illegible] or church.

Again during this period of voluntary [illegible]

CONTINUED TO THE SECOND PAGE.

The Biblical Recorder.

WEDNESDAY, JUNE 8, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE NORTH CAROLINA BAPTIST HISTORICAL SOCIETY.

This Society was organized at Reidsville, N. C., in 1885, during the session of the Baptist State Convention, which met at that place. Rev. J. S. Purefoy was its first President, and continued as such until the temporary suspension of the Society in 1889. During the four years that elapsed between these dates the proceedings of the Society were not regularly kept, or if so, have been lost. The latest recorded meeting before that held at Goldsboro of last year was that held at Durham, N. C., Nov. 26th, 1887. At this latter meeting Dr. T. Hume delivered the annual address.

The Society was reorganized during the session of the Baptist State Convention at Goldsboro last November. Dr. T. Hume was elected President, J. C. Caddell, Secretary, and Prof. W. L. Poteat, Treasurer. Tuesday of the Wake Forest commencement week was set as the time for the next meeting of the Society. Rev. H. W. Battle is expected to deliver the annual address. Rev. J. T. Alderman, who is in possession of important historical facts bearing especially upon North Carolina Baptist history, will also make an address on that occasion.

The meeting at Goldsboro was a spirited one. The Society was not only re-organized, but its special work was resumed, with a determination to push it to success. The selection of officers was a wise one. We are satisfied, however, that the old officers did the best they could under the circumstances and under the peculiar difficulties with which they had to contend. Our people are continually *making* history, but they have been slow to record it so as to be reached by the generations that follow. There are those again who do not see the importance of preserving State denominational history, considering it unimportant when placed by the side of more general denominational history, forgetting the importance of State documents in preparing general histories. It is to be remembered, too, that it has only been since the overthrow of the Establishment in America that our people have found a land and a country in which they enjoy real civil and religious liberty, and hence immunity from persecution. It has been then within the last fifty years that Baptist historians have given special attention to Baptist history, and the result is that we have several works, more or less exhaustive, which contain such a record of the past struggles and triumphs of our people, as well as the present prospects and possibilities that are before us, as to fill our hearts with gratitude to him who has led us through the wilderness of trial and given us in these latter days a goodly heritage.

In the Wake Forest library is a place for the books and documents of the Society. A more suitable place for the collection and preservation of such documents could not be found. We are informed that there are already some valuable documents collected there. It is well to have the records of our denominational history, both State and general, collected and preserved at our leading State institution, where they will be easily accessible to the young men who, under God, will have much to do with moulding the future civil and religious history of the State. We are sure that the wide awake President of Wake Forest College would only be the happier to place in the hands of his students books and documents that furnish the strongest evidence that they are identified with a people who, by God's blessing, have been a mighty factor in developing the civil and religious history of the world. It is a fact that none can deny that many of our young men, otherwise bright and intelligent, are not well informed in Baptist history. If the truth were known, some who have drifted into other folds that they imagined had more ecclesiastical and historical prestige than the Baptists, have done so partly from ignorance of the great people who have a history of which they are not ashamed; a people who have ever been the stern and uncompromising foes to civil and ecclesiastical tyranny, and friends to freedom of conscience and worship; a people who, though they do not assume lordly airs as they point to their historical record, yet claim truthfully that their hands have never been [illegible] with the blood of persecution.

[illegible] important do we deem the subject of [illegible] history, and so important is it that [illegible] especially should be better [illegible] that we think it should be made a specialty in the course of instruction in our Seminary at Louisville, and in our Baptist theological schools in other sections of our great country. This suggestion is made with no intention whatever to question the wisdom of the Board of Trustees, or the competent president and professors who control the course of instruction at our noble Seminary. President Broadus, and his able assistants, are fully abreast with the theological progress of the age; and yet, we know these men well enough to risk saying that they do not object to kindly suggestions from the brotherhood at large. Of course Baptist history is taught to some extent in our Seminary, under the general head of "Church History;" but it is a well known fact that the standard church histories of the day, such as Mosheim's, Neander's, &c., are by Pedobaptist authors, and while these authors were men of undoubted ability and average fairness, yet it is asking more than human nature usually grants to expect these men, and others like them, to do full justice to our people. The most charitable reader of Mosheim can but notice that he was not careful to distinguish between the many pious men and women whom Rome anathematized because they would not practice her baptism and accept her doctrines, and whom she called Anabaptists, and those filled with the fanaticism of Carlostadt, or even the mad men of Munster. It should not be forgotten also that American, and other *translators* of standard histories, are quite prone, by translation and *copious* foot-notes, to insinuate thrusts, here and there, at a people on whom the author did not intend the record to reflect, and who really may not have been in his mind when he wrote. It is indeed a contemptible piece of ecclesiastical charletanry to attempt to hold a great denomination responsible for the folly or fanaticism of any body of men who figured in past civil commotions, because of some possible similarity of name or doctrine. Baptist history has, we verily believe, never been fully written; we need not expect to find it in the writings of Pedobaptist authors; it is a big theme; it should be written by a competent hand, and its study should be a specialty in the course at our Seminary, and the book containing it should be in our libraries. Benedict's, Cramp's, Armitage's histories of the Baptists, while containing much valuable matter, are not entirely satisfactory as histories. If we were called upon to lay our hand on the man among us best prepared to give us the work we need, and one that should be included in the course of the Seminary in which he is an honored professor, we would select Dr. W. H. Whitsitt of Louisville, Ky.

But we have wandered from our subject. This is a right, however, often exercised by preachers and editors, even if it is rather reluctantly admitted by the people. We are glad to know, then, that the North Carolina Baptist Historical Society is reorganized. We bid it God-speed in rescuing from oblivion documents and records that throw light upon our past history in North Carolina and in other States. Those who heard Dr. Whitsitt at our State Convention at Henderson, and those who have read the articles contributed by our State historian, Jno. W. Moore, for the RECORDER, must be impressed with the fact that there is much even of North Carolina Baptist history not yet written.

Let all of our people, then, cheerfully aid the Society in their important work. This can be done by sending the Secretary old church records, scraps of history, bits of old manuscripts, recollections of older brethren committed to writing, etc., etc. A hearty sympathy and co-operation on the part of our people will tell materially in the accomplishment of the Society's plans.

FROM OUR TRAVELLING AGENT.

PILOT MOUNTAIN S. S. ASSOCIATION.

This Association closed a pleasant session at Mt. Airy Sunday night. The program was a good one, suggesting a discussion of the specific and legitimate work of the Sunday-school. More thought as to the "fitness of things" ought to be exercised in making programs than we sometimes find for our public meetings. Many speakers who are careful about what they say are often hampered and fail to say what they wish to say, and what ought to be said, because of the inappropriateness of the subject to the occasion.

I was glad to meet Dr. T. H. Pritchard at Greensboro on his way to the Association to make a speech on Foreign Missions. We practically had charge of the train till at Walnut Cove we were heavily reinforced by brethren Brown, Broughton, Conrad and Martin of Winston, Bro. D. F. King of Leaksville, and some other good laymen whose names I do not now recall.

We reached Mt. Airy at eleven p. m. and found the brethren in force at the depot ready to send us to homes for the session. It was found on organization that nearly all the schools were represented—most of them by delegates and only a few by letter.

The body was permanently organized by electing Rev. L. G. Broughton president, and Bro. Martin secretary and treasurer.

Bro. Broughton made a good presiding officer, giving as he did zest to the discussions, which, without this quality in the moderator, would often drag and be uninteresting.

Bro. Martin protested strongly against being made secretary, but the brethren knew best, and so they put it on him, then he behaved quite nicely and did his work admirably. Men who shrink from public duties are often the very best men for the positions. Men who are over anxious to speak are just the men whom very few want to hear.

Dr. Pritchard having to leave on Saturday morning, his speech was put on for Friday night. This was the Doctor's first visit to Mt. Airy, and while all enjoyed the excellent address, the many who had never heard him before were very profuse in praise of the effort. We were all benefitted, for a good speech at the beginning of a meeting like this carries with it a momentum which is felt in all subsequent exercises. At the close of the address Bro. Brown, with that spirit of manly unselfishness and noble magnanimity which characterizes all dealings, offered a resolution of thanks for the Association to Dr. Pritchard for his excellent address. Bro. Brown is in fine spirits, and seemed to enjoy all the exercises of the meeting—always in the rear and yet always in the lead. Speaking for myself, I can but feel some innocent, modest congratulations that "Old Virginy" did "get left" one time.

Bro. D. F. King made several interesting and practical talks on the Sunday-school work. He is at home on this subject, and is thoroughly in earnest about using the best means to carry forward the work. He is well posted on all denominational work, genial, kind in disposition, and is at all times careful of the feelings and respectful toward the opinions of his brethren, yet strong and aggressive in his convictions of what is right and expedient.

On Saturday night Bro. L. G. Broughton preached the introductory sermon from the text, "Thy word is a lamp unto my feet and a light unto my pathway." The sermon was first class from beginning to end. Among its excellent features was the evidence of honest and careful preparation on the part of the speaker. His arrangement was natural and suggestive, and his presentation was strong and vigorous. Brother Broughton is giving himself to his work, and with the blessings of health he is destined to be one of the ablest and most useful men in the denomination.

Bro. S. F. Conrad never fails to meet with his brethren when there is work for the Master to be done in his Association. He is always ready to do his part of the work, and the sacrificing if necessary. I know of no man in the State who is more zealous for the success of the Baptist cause than Bro. Conrad. He preached an excellent sermon to a large audience in the Baptist church Sunday morning.

Dr. J. W. Conrad of Winston is the superintendent of the Sunday-school of the First church in Winston. His speech on "How to Teach the Lesson" was evidence of the wisdom of his people in putting him in the position he now holds.

The brethren gave Bro. Mills and the ten orphan children who are giving some entertainments at different churches, a hearty reception. Sunday night was given to Bro. Mills, and after his talk, which is always strong and effective, and some exercises on the part of the children, a collection was taken amounting to about sixty dollars for the Orphanage.

Every one seemed to have a good time, and the brethren and citizens of the town did everything possible for the comfort and pleasure of those who were present.

FORTY-FOURTH ANNUAL COMMENCEMENT OF CHOWAN INSTITUTE.

The large attendance of the members of the Board of Trustees was one of the encouraging features of the commencement. The conversations I had with different members of the Board were only so many reassurances of the great future which the Institute holds. An institution of learning has gone a long ways toward success when it possesses the real love and hearty co-operation of its friends and those who direct its course.

The annual sermon to the graduating class was preached on Tuesday night by Rev. R. VanDeventer of Henderson from the text, "That our daughters may be as corner stones, polished after the similitude of a palace." The appropriateness of the text was not more striking than were the strong and apt illustrations of the preacher. The sermon was one full of thought, and from beginning to end wore the most unmistakable evidences of careful painstaking labor. That portian of the discourse which defined how and in what the real strength of woman consists, her sphere of operation and nature of her work, would find a grateful response in every Southern audience.

WEDNESDAY MORNING.

This is commencement day, and a more perfect day could not be imagined. The beautiful campus, with its lovely flowers and songs of the birds, seem to be vieing with the music of the piano and the beauty of the girls in the college building.

At 10 o'clock the chapel was full to overflowing to listen to the following program:

Processional March—Marche Aux Flambeaux (four pianos) Clark, Misses Willis, Copeland, Garrett, Britton, P. Baker, M. Timberlake, B. Brewer, Joyner.

Celebre Minute de Mozart (two pianos) Arr. by Babbaerts, Misses Mamie and Jessie Brewer.

Chorus—Sunrise, White, by the school.

Inst. Solo—Nocturne, Op 48, No. 1 Chopin, Miss Salsbury.

Vocal Solo—Si Tu Savais, Romanza, Balfe, Miss Fannie Penny.

Essay—"A Life of Duty versus a Life of Pleasure," Miss Bettie Frank Brown, Murfreesboro, N. C.

Inst. Duo—Sonate in D Major (two pianos), Misses Norfleet and Cannady.

Vocal Solo—Ah! I've Sighed to Rest Me, from Il Trovatore, Miss Alma Penny.

Ints. Solo—Souvenird' Amerique, Josefly, Miss Briggs.

Vocal Duet—Over the Hawthorn Hedge, Glover, Misses Bullock and Cannedy.

Essay—"The New South," Miss Julia Hinton Nowell, Bertie county, N. C.

Inst. Solo—Ballade in A flat, Fr. Chopin, Miss Phelps.

Vocal Solo—Darling, Millard, Miss Maggie Ferrell.

Overture—Sarguio (four pianos), Arr. by Burchard, Misses Daughtrey, Speight, C. Timberlake, Bishop, A. and M. Ferrell, Bunn, F. Penny.

Vocal Quartet—Moonlight on the Lake, White, Misses A. and M. Ferrell, A. Penny, Bullock.

The diplomas were presented to Misses Bessie F. Brown, Murfreesboro, N. C., Julia H. Nowell, Bertie county, and William A. Phelps, Henderson, in some well chosen remarks by Rev. R. VanDeventer.

The report of President Brewer showed the session just closed the best the Institute ever had. The part of the report which related to the health and progress of the girls was particularly cheerful—not a single case of serious sickness in the school during the session. One of the interesting features of the occasion to me was to witness the healthful and vigorous appearance of the girls.

At 12 o'clock W. W. Kitchen, the orator of the occasion, was introduced by E. F. Aydlett of Elizabeth City in words which placed the speaker under large obligations to the audience. Some of us, however, who had known Mr. Kitchen before, and had heard him on other occasions, felt no sort of doubt that the speaker would fail to meet the highest expectations of his hearers. After some preliminaries well suited to the occasion, the speaker announced as his theme "The glory that is not man's." He had the good opinion of his audience, having last year performed some platform duties at Murfreesboro on a similar occasion. The position the speaker maintained was one which would be held by every true Southern man—not claiming for women a place along with reformers, statesmen, warriors and inventors, and yet recognizing that they have ever had a part in all the struggles in which men have engaged for liberty, reform, and for the advancement of the cause of christianity.

At the close of the address a basket of beautiful flowers were presented to the speaker by Judge B. B. Winbourn of Murfreesboro, N. C.

The following program for the concert Wednesday speaks for itself to lovers of music:

Processional March—Marche des Tambours (three pianos), Smith. Misses Johnson, J. Nowell, Fox, Bush, Heath, Majetti.

Salutatory—In French. Miss William A. Phelps, Henderson, N. C.

Chorus—Away, away, away, the morning freshly breaking, Masaniello. By the school.

Overture—Lalla Roukh (three pianos), arr. by Charles Pollet. Misses H. and M. Vann, K. and I. Newsome, Joyner, Dickerson.

Vocal dcett—Hear me, Norma, Bellini. Misses Garrett and Biggs.

Recitation—"Where's Annette?" Aden. Miss Virginia Green Joyner.

Vocal Quartet—Moonlight will come again, Will. L. Thompson. Misses B. Brewer, Montford, Ferrell, Phelps.

Inst. Solo—L'Africaine, Franz Bendel. Miss Brewer.

Vocal Solo—Queen of the night, Torry. Miss Alice Ferrell.

La Sonnambula, Op. 9 (three pianos), Fesca. Misses J. and B. Brewer, Biggs, Cannady, Norfleet, Daughtrey.

Vocal Solo—Bobolink, Bischoff. Miss Bullock.

Recitation—"The Confessional", W. W. Story. Miss Caroline Ferrell.

Grand Quartuor Concertant (four pianos), Gounod. Misses J. Brewer, Phelps, Salisbury, B. Brewer.

It is always some temptation to make special mention of some who do their part extraordinarily well, but the part of each one was so well done, reflecting great credit upon the capacity of the girls, as well as upon the competency and faithfulness of teachers, that it would appear out of place to mention specially the name of any individual.

At ten o'clock the exercises closed. Two hours were given by President Brewer in order that another program *not written* might be executed in the parlors and on the verandas, and as no one has given any authentic account of these last proceedings, my report must close here. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. Thomas Hume delivered the address before the Richmond Female Institute June 9th.

....Rev. Thomas Dixon, Jr., was arrested in New York Thursday last on a charge of criminal libel.

....Rev. Dr. Felix of Lynchburg delivered the address before the Roanoke Female College June 1st.

....The revival at Shelby resulted in twenty additions to the church—fourteen by baptism and six by letter.

....Rev. Dr. J. C. Hiden of Eufaula, Ala., is called to the pastorate of the Grove Avenue church, Richmond, Va.

... Tickets are out for the marriage of Miss Effie Broughton and Mr. Charles B. Park on Wednesday, June 15th.

....Rev. Dr. C. Durham went to Apex, N. C., on Sunday and preached the ordination sermon of Rev. J. E. White.

....Rev. L. R. Carroll of Warsaw was in Raleigh on Wednesday last. He reports the Rev. W. M. Kennedy critically ill.

....Rev. H. T. Williams of Seaboard will deliver the annual address at the close of the Woodland High School, June 15th.

....Prof. T. M. Hufham, President of Mars Hill College, was in Raleigh Monday on his way to Wake Forest College commencement.

....Bro. Dotson A. Glenn of Hendersonville is on a visit to his parents in Watauga county, and to his wife's relatives at Mountain City, Tenn.

....Rev. E. E. Blount, of Middleborough, Ky., writes: "The RECORDER is dearer now than ever. I am kindly treated here, and much work is here to do.

....Rev. J. F. Tuttle of Plymouth went up to High Point last week. One of his daughters were among the graduates of the High Point Female College.

....Dr. John Mitchell returned from High Point Friday where he went to preach the sermon before the High Point Female College. He also visited the Orphanage at Thomasville.

....The churches of North Carolina have done, during the past year, exceptionally well for Home and Foreign Missions. Now let all unite in efforts to do the same for State Missions.

....Prof. Collier Cobb instructor in Geology in the Massechucetts Institute of Technology Boston, Mass., is on a visit to his father, Rev. Dr. N. B. Cobb, and friends in North Carolina.

....Rev. C. G. Jones and family of Lynchburg left for Chattanooga, Tenn., on the 31st ult. He writes: "I may change States, but I never lose interest in the RECORDER or the Baptists of North Carolina."

....When I was first ordained I thought it a capital mistake in any church needing a pastor not to call me. Now, after some years in the ministry, I think it a mistake when any church calls me.—*J. R. Maynard.*

....Rev. H. L. Morehouse, D. D., resigned the Secretaryship of the Home Mission Board. The resignation was accepted, and he was made honorary Secretary; Dr. C. R. Henderson, of Michigan, was elected Secretary.

....The commencement exercises of Judson College at Hendersonville closed last week. Rev. J. L. White preached the sermon, and J. D. Murphy of Asheville delivered the address. There were three graduates.

....The infant child of our former townsman Capt. B. M. Denmark, of the A. C. L., which died at Tarboro Tuesday evening was brought to this city yesterday evening at 3:15 o'clock and interred in Willow Dale cemetery.—*Headlight.*

....Dr. J. L. Carroll of Chapel Hill came down to Raleigh Tuesday of last week, and on Wednesday morning, June 1st, united in marriage Prof. W. E. Weatherly of Chattanooga and Miss Gustavia Carroll, daughter of Bro. O. J. Carroll of this city.

....The Caldwell Union at Granite Falls was largely attended, and was a great success. Brethren Murchison of Penelope and Gower of Lincolnton visited the Union and were gladly received. The Baptist church house at Granite was dedicated on Sunday.

....The House of Representatives of the United States has voted that during the Columbian Exposition no intoxicating liquors shall be sold in any building owned by the government, and that the government exhibit shall not be open on Sunday.

....The new church at Coleraine will be dedicated on the third Sunday of this month. Rev. C. W. Scarborough and Rev. T. G. Wood will be present and will assist in the dedication. The services will continue the whole day. Brethren Scarborough and Wood will do the preaching.

....Minutes have been sent to all the Sunday-schools that were represented in the Convention at Winston. All schools that were not represented will be supplied if they will address a card with name and postoffice of their superintendent to Rev. N. S. Jones, Salisbury, N. C.

....Dr. G. W. Sanderlin is in great demand as a commencement orator. He has spoken at a number of schools and colleges this year. Wednesday of last week he went up to Oxford and delighted the young men of the Horner School, and on Friday spoke for Messrs. Morson & Denson school of Raleigh.

....Dr. W. A. Montgomery has resigned the presidency of Carson College at Mossy Creek, Tenn. We have not learned what he will do. He is a strong man of varied and valuable experience, and he should not be allowed to be idle long.—*Western Recorder.*

....Rev. A. L. Stough and the Kinston church seem to be making good progress. They have recently completed a parsonage, bought a new church lot at the cost of $1,500 and paid for it, moved the old church on the new lot, remodelled the house, and now the congregations are large and growing.

....Brethren who are arranging for Centennial meetings can secure the services of Dr. A. E. Owen to make addresses in any part of the State on any Tuesday or Friday, but not on Sunday. He will go to any part of the Portsmouth Association on any Monday or Thursday.—*Religious Herald.* Dr. Owen is the best of the Centennial orators of Virginia.

....Rev. Thomas Dixon has made two very taking addresses. His work is spoken of very favorably by many good people here. He has an engagement by which he gets $10,000 for 100 lectures, and, to use the words of another, "he is reaching hundreds of young men in New York whom no one else reached until Dixon came along."—*Religious Herald.*

....The Union Meeting of the Atlantic Baptist Association, which occurs every fifth Sunday, was held last week with the Smyrna Baptist church, in Carteret county, beginning Friday and ending Sunday night Rev. I. E. Johnson, who was the only delegate of the Goldsboro Baptist church, was chosen Moderator of the meeting, which, we learn, was very successful.—*Goldsboro Headlight.*

....Our brethren are now gathering at Wake Forest. This commencement is the completion of the most prosperous year in the history of the College. During the session 233 students have been enrolled. There are about thirty graduates—the largest class ever before graduated. Good work has been done by both faculty and students. The commencement exercises promise to be attractive and well attended.

....The Chicago University, it is published, will commence work in October next with seventy regular instructors, besides forty fellows, who may be employed in supplementing the teaching force. Each fellow receives from $300 to $500. Up to date fifteen hundred students have indicated their wish to enter the University in October. It is believed there will be at least one thousand students to commence with.

....Dr. Lorimer in his life of Spurgeon, calls attention to the great preacher's dislike of over-discussion after a worldly sort. "Lead us not into temptation" meant to him very much like keep us away from committee meetings. He reduced his large committee, formed for the erection of the Tabernacle, to smaller and smaller dimensions until at last he had about a half dozen loyal trusty souls who believe in the thing. With that cordial, faithful backing, he went ahead and achieved success.—*Standard.*

....The commencement exercises of the Theological Seminary took place on Thursday of last week in the Broadway church. There are seven full graduates, beside eclectic and English graduates—R. E. L. Aylor of Virginia, A. M. Croxton of South Carolina, C. G. Elliott of Alabama, J. S. M. Finch of South Carolina, E. B. Hatcher of Virginia, R. A. Mahan of Kentucky, and B. P. Robertson of South Carolina—three from South Carolina, two from Virginia, one from Kentucky and one from Alabama.

....The Methodist General Conference decided that hereafter laymen and ministers shall be seated separately, each constituting a separate house. The basis of representation is one minister and one laymen for each forty-five ministers. The arrangement of separate houses was made at the request of the laymen, who claimed that in a single house they were not so well known and not so readily recognized as the ministers, and therefore had less influence in the discussions. The new plan appears to be generally approved.—*Journal and Messenger.*

....The church at Dunn was dedicated on Sunday, May 29th, 1892. Rev. W. F. Watson, the popular pastor, made a statement about the beginning and progress of the work in that place. Dr. C. Durham preached the sermon and Bro. Wm. Bland lead in the closing prayer. This new church, of about one hundred members, has not only built and paid for in full for one of the best houses of worship in the State, but on the day of dedication showed their appreciation of the aid received through our Board of Missions by taking a collection for State Missions.

....The Churchmen in this hamlet are the influential population. They are not dissenters seeking for "society." They carry an ancestral Prayer-book. There is nothing finer of its sort than the seasoned, inherited Virginia Episcopalianism. And there is nothing so forbidden, repulsive, small as the *parvenu "novi hominis"* with pockets puffed with pelf, pushing into the pews of the grandees of the Colonial Period. The ex-negro traders and overseers fumbling to find Sexagesima Sunday is a sight to make an angel lose his morning meal of manna through his mouth.—*Dr. Lafferty, in the Richmond Christian Advocate.*

....The Presbyterian General Assembly has remanded the case of Dr. Briggs to the New York Presbytery for trial. When the case first came up in New York, the Presbytery voted not to proceed to trial, with the hope of avoiding difficulty. The instructions now require it to investigate the case and come to a decision one way or another, from which decission an appeal can be taken. The Assembly has declared Dr. Briggs' chair vacant *de jure*, since it refused last year to consent to his election. The friends of Dr. Briggs are seeking to take the seminary out of the denomination, and retain control of the property.—*Journal and Messenger.*

....Laziness and selfishness are twin brothers. Let us learn a lesson from the great school-house of nature. The heart, the most important organ in the body, is spent for the other members. The heart never gets any of the blood which passes through it. It is simply a medium through which to transmit life-giving power to the other members of the body, and the moment it stops to drink up its own blood, death comes to the entire body. Just so is the position of the christian. He is a medium through which God transmits his life-giving power to the church.—*Rev. L. G. Broughton at S. S. Convention, Mt. Airy, N. C.*

....Dr. Geo. C. Lorimer in speaking on "Baptist Missions the Sequence of Baptist Principles" before the Missionary Union at Philadelphia, May 24th, said: "A Baptist is compelled to engage in foreign missions because of his fundamental beliefs which are: 1. The supremacy of christianity among the religions of the world. 2. The supremacy of the Bible among the authorities of the world. 3. The supremacy of humanity among the warring races of the earth. We have no right to discuss the wisdom of foreign missions. God decided that before we were born. We only have to go, and if need be, die in preaching, as God has commanded."

....Last Sunday was observed as "Children's Day" in the First Baptist church of Raleigh. In the morning, Pastor Carter preached a forcible sermon on the "Duty of Parents to their Children," taking as his text the latter clause of Eph. 6: 4—"But bring them (the children) up in the nurture and admonition of the Lord." At 4 p. m. a large congregation assembled to witness the interesting exercises of the Infant Class and small scholars of the Sunday-school. Bro. W. H. Dodd conducted the exercises, aided by Sister Dodd at the piano. The children performed the program admirably, and showed the careful training given them by their teachers. The pulpit was beautifully festooned by flowers and evergreens. A mission collection was taken, and the large audience retired well pleased with the entertainment.

....Rev. Thomas Dixon, Jr., has made a gift to the Euzelian Society of Wake Forest College of his portrait by the noted New York artist Albert James Conant, one of the first portrait painters of America, and the same who painted the famous portrait of Henry Ward Beecher, which hangs in Plymouth church. Mr. Dixon's portrait is life size, and represents the young pulpit orator in the act of speaking. His face is turned slightly to the right, and he holds his notes in his left hand, while his right, according to his usual custom, is half thrust in his bosom. Mr. Conant has not many paintings, and this is one of his very finest. It is doubtful whether as a work of art the portrait is surpassed by any painting in the South, and the Euzelian Society showed its appreciation of the gift and giver by promptly insuring the painting for $1,000.—*News and Observer.*

Dr. Carter at Chapel Hill.

The Baccalaureate sermon at the University this week by Dr. J. W. Carter, Pastor of the First Baptist church in Raleigh, met all the demands of the great occasion, and gave high satisfaction to all who heard him. In fact, it was declared by many to be the very best commencement sermon they had ever heard; while others declared it, without any qualification whatever, the best they ever heard on any occasion.

The text was from Psalm 85: 11—"Truth shall spring out of the earth; and righteousness shall look down from heaven." Notwithstanding the morning was quite rainy, the chapel was well filled with an intelligent and critical audience, which testified its hearty appreciation of the sermon by giving unflagging attention to it during the hour and ten minutes the great preacher devoted to the discussion of the subject. It was understood that the Senior Class would ask a copy for publication.

At night, Bro. Carter preached again, notwithstanding the rain, to an appreciative congregation, an exceedingly interesting sermon on the death of Moses. Of course, the Baptists were delighted that the representative of their denomination acquitted himself so well; but the people and students generally will join with them in giving a hearty welcome to Dr. Carter whenever he can come to Chapel Hill again.

J. L. CARROLL.

Chapel Hill, June 1, 1892.

Union Meeting.

Dear Recorder:—We have just closed one of our old-time Unions. This body has had an honorable history. Organized fourteen years ago, it was the agency through which a large part of the remarkable progress in the Lord's work throughout this section was achieved. For some years, nearly every session witnessed the dedication of a new church. But latterly, the Union seems to have fallen into "innocuous desuetude." The recent meeting was an effort to revive its ancient spirit, and the result was most gratifying. Bro. A. C. Davis' fine introductory sermon set the tune for the whole meeting. There wasn't a dull session nor a dull speech, barring the writer's brief effort. The discussions were spirited and stimulating, and the sermons of Davis, Hunter, Dowell, Hufham and White were of a high order.

The Union went back to its old habit and started another church building, Bishop Hufham engineering the collection. It was a joy to see him in his old pulpit, among his old flock, and with the ease of nature raising money for the Lord's kingdom. We expect to dedicate another house of worship at our next session.

Arrangements were effected among our pastors for the Centennial campaign, which we hope to begin the middle of July.

R. T. VANN.

Among the Brethren.

On Tuesday, May 24th, we left home for the purpose of dedicating the Corinth church, situated near Elizabeth City, and took in a few interesting features on the way. It was our pleasure the same night to meet friends at the Baptist church in Franklin, Va. A more noble set of loyal Baptists can nowhere be found than are the brethren of this growing town, and to all true workers everywhere it may be said: "The saints of Franklin salute you." Their pastor, Bro. McCutcheon, has a firm hold upon his people, being cheered with the heartiest co operation of all his members. It is pleasant to recall such men as J. A. Gay, A. L. Gardener, I. W. Northfleet, and others like them. The Camp brothers, at least three of them, are here also and have found that religious liberality and business success work well together.

Leaving Franklin, the next day we were soon at Portsmouth with our friend, Rev. Geo. E. Truett. What a gem his new church is! How much it reminds us of the unflagging zeal of the pastor and the fidelity of his people. With Bro. Truett we attended H. M. Wharton's meeting at Bro. J. W. Daugherty's tabernacle. The building was crowded. It is superfluous for us to say that H. M. Wharton is one of the most successful evangelists of the present day. We never knew any person to object, either, to his preaching methods, or the results from his meetings. He is always safe, sound, earnest and skilful. It is no wonder that the calls are numerous and urgent which come to him for aid in revival work. We want him ourselves.

On the next day we started for Elizabeth City, reaching there in time to attend prayer-meeting. Rev. C. A. G. Thomas greeted us kindly, showing us many courtesies. It was our privilege to preach for him Sunday night, finding a full house, which is the kind of a house they always have there. Bro. Thomas has worked like a hero for his church, and although showing the effects of his arduous toils, his shadow does not grow less, while he is as strong and hopeful as ever for future service.

The next morning found us at the Berea church attending the Camden and Currituck Union Meeting. It was a great joy to greet once more the dear brethren of this Union Meeting. Rev. Dr. Overby seems to have renewed his youth and preached, and talked, and worked like a young man full of ardor and consecration. More than thirty years has he labored in this Union Meeting, foremost in every good word and work. Long may he be spared to bless those churches by his presence, counsel and example. Berea church is not the old dilapidated building we knew in recent years but a commodious and exceedingly tasteful house, an honor to the neighborhood, and a standing memorial of the prayers, tears and labors of their worthy pastor, Rev. Josiah Elliot. It has been remarked that God made but one Josiah Elliot, and all who come in contact with the man are impressed by the sweetness of his disposition, self forgetfulness, and his devout spirit. The Union Meeting has been strengthened greatly by the coming into it of the Rev. J. B. Harrell, of whom we shall speak presently. Bro. Thos. B. Boushall made an excellent presiding officer and the meetings were so largely attended that on the Saturday it looked more like a great Associational gathering than anything else. And well did the brethren and sisters of Berea church entertain all who came. Considerable interest was manifested in all the departments of denominational work. Bro. Harrell made an excellent speech on Foreign Missions. Bro. Stallings got in some words for the Orphanage. Many kind things were said of the BIBLICAL RECORDER and its editor. It was a pleasure to preach to the brethren and take a part in their discussions. Only they invited us to make too many speeches.

As we have before intimated, the object we had in view in making this trip was to dedicate the Corinth church. The Union Meeting adjourned on Saturday from the Berea church to assemble at the Corinth church Sunday morning. And such an assemblage! The vast crowd was estimated from twelve hundred to twenty-five hundred persons. Probably the more correct number will be found half-way between these figures. Of course, only a small part of this great gathering could find accommodation within the church building, which was not only packed to its utmost capacity, but the doors and the window openings were also crowded. Bro. Harrell is the beloved pastor of this new church. It was his invitation which led us to go and spend a little while in these parts. He has the love and prayers of the people in the churches where he ministers, and no man more thoroughly deserves the confidence and esteem of all his people than does he. We expect to hear great things of his work in the future. We shall long recall the personal attention which he and his excellent wife gave us. By the sight of the vast crowd the members and friends of Corinth church might have feared that their provisions might fail to meet the demand soon to be made upon them; but those long and well-laden tables stretching away in four different directions stood the test for more than two hours while the people gathered by turns around them, and all seemed to leave satisfied. In the evening Dr. Overby preached an exceedingly timely sermon on the duties of a deacon, and at the close of his sermon some four brethren were solemnly set apart to the office thereof.

Notwithstanding heavy rains had fallen and the weather was exceedingly threatening, we filled on Monday night a rather impromptu appointment made for us to speak at the Ramoth Gilead church. When leaving Elizabeth City for this little run some fifteen miles away we were assured it would be in vain, as nobody would come out in such weather; but they came, and remembering our fondness for flowers when in other days we preached to this dear people, we found the pulpit, the stands and the table occupied with some of the choicest boquets upon which our eyes ever feasted. While we talked to these friends, it was no small satisfaction to know that their love and prayers have followed us in our work.

Returning home, we attended prayer-meeting at Dr. Owen's church in Portsmouth. He was the first to welcome us to this great Southland. It was out on the water as we were coming from Washington we met strangers to each other, but have been friends ever since. May heaven's blessings continue to rest upon him, his home and his church!

Many personal incidents of the trip we can not enlarge upon, but one brother started to walk nine miles to see us and did walk six miles of that way. Some whom we once knew have fallen asleep and are awaiting the first resurrection.

Mrs. Hall accompanied us on this pleasant journey, and at the home of our dear friends, W. N. Gregory and wife, late of South Mills, now of Elizabeth City, we found hospitality and kindness never to be forgotten.

J. J. HALL.

Oxford Female Seminary.

Commencement exercises there began with the address at 8:30 p. m. before the Maggie Nutt Missionary Society at the Presbyterian church by Rev. D. W. Herring, missionary to China. It was most fitting that he should make this address; for about eight years ago, shortly after Miss Maggie Nutt had graduated at this school, he had sailed with her as his bride to far-off China, where they have since labored as missionaries.

The address was on China, her people, her condition morally, intellectually, religiously, closing with and earnest appeal for this benighted band. The address was excellent, full of vivid description; of instructiveness burning with a quenchless enthusiasm, and with love for China's perishing millions. We are sure that those who heard the address must feel a keener interes in the work in that land. One of the best passages in his address was the ridicule bestowed on the politicians who would pass the bill to prevent Chinese immigration. The Society owes Mr. Herring a debt of gratitude for his address.

THE CALLIOPEAN SOCIETY.

Tuesday evening was given to the entertainment furnished by this Society. The opera house was full to overflowing, with an attentive and appreciative audience. The exercises opened with prayer by Rev. Joseph Bialock. Then Misses Helen Cannady, Beatrice Harris, Willie Harris, and Ora Jones played a piano quartet.

Prof. F. P. Hobgood introduced the orator for the evening—Rev. T. J. Taylor of Warrenton, N. C. Mr. Taylor took as his subject "Woman, her history, qualities, sphere, duty and opportunities." It has rarely been my pleasure to listen to so admirable an address. No young lady could have listened carefully to such a speech without having a loftier conception of woman's mission on earth. When the address was over—Miss Eva Minor played beautifully. After which, the young ladies of the Society gave a calisthenic drill entitled "The charge of the Light Brigade." It is not too much to say that this was one of the finest calisthenic exhibitions I have ever witnessed, and one cannot too highly compliment the faithful teacher, Miss Mattie Roundtree, who trained them.

COMMENCEMENT DAY.

At 10:30 a. m. on Wednesday, the commencement exercises were opened with prayer by Rev. T. U. Faucette. Then followed a beautiful Overture, Eurganthe, Weber, played by Misses Eva Minor, Lou Long, Carrie Hobgood and Mary Currin.

There were five English graduates—Misses Cornie Petty, Susie Blalock, Willie Harris, Pattie Bass and Maggie Howard. Each read her essay as given below:

Essay—Music hath its Power. Cornie Petty.

Essay—Breaking Doors. Willie Harris.

Essay—The Theory of Life. Pattie Bass.

Class History. Susie Blalock.

Class Prophecy. Maggie Howard.

These essays were highly appreciated by the audience. The one on "Theory of Life" was particularly good.

The music of the morning was very fine. Miss Susie Blalock sang sweetly a production by Rossini. Miss Cornie Petty, besides playing a piano solo, sang beautifully Una Voce Poca Fa by Rossini. Then Miss Lonie Currin gave an exquisite rendition of Concerto in G Minor—Sec. piano accom. Mendelsson.

Miss Cornie Pettie graduated in both instrumental and vocal music, and Miss Lonie Currin in instrumental music.

The morning closed with the awarding of distinctions and diplomas. In awarding the diploman, Rev. C. A. Jenkens made a very humorous and appropriate speech.

THE CONCERT.

Wednesday evening the concert was given at the Opera House. The following young ladies took part in it: Misses Ora Jones, Alvado Green, Annie Cheatham, Susie Gooch, Ella Petty, Marie Dennis, Lizzie Outlaw, Florence Cullier, Willie Harris, Carrie Hobgood, Ruth Ferrebee, Cornie Pettie, Susie Blalock, Eva Carlton and Eva Minor.

The pieces were all well rendered, but the following were specially enjoyed:

Sonata—Op. 26, Beethoven. Marie Dennis.

Soiree et Bal.—Pattison. Carrie Hobgood.

Polacca Brilliante—Weber, Op. 72. Lizzie Outlaw.

Vocal Trio—Down in the Dewey Dell. Smart. Cornie Pettie, Susie Blalock, and Marrie Dennis.

Waltz song—Pattison. Cornie Petty.

Polonaise in E Major—Liszt. Eva Minor.

Miss Marvin, the musical instructor, is one of the best that ever taught at the Seminary. Besides the instruction she received in this country, she spent two years at the Royal Conservatory of Berlin, and her work declares her faithfulness.

President Hobgood will introduce, next session, stenography and type-writing. Greater attention will also be given to physical culture than ever before. The teacher of physical culture will take a summer course in the North to perfect her knowledge in this line of work.

A class for Bible study will also be opened with Rev. C. A. Jenkens as teacher. This will insure to all the graduates of the Seminary a good degree of Bible knowledge, a thing for which College graduates are not always conspicuous.

The services of Mrs. M. Parham of Henderson, N. C., a most accomplished teacher, have been secured for next session as Lady Principal—a capital selection.

With a strong faculty, a beautiful and healthy location, in the midst of a cultured and moral community, Prof. Hobgood confidently hopes to carry on the school at Oxford to the highest prosperity, in which good work we all bid him God speed. He says the outlook is exceedingly hopeful.

H.

Roxobel Academy.

The commencement exercises of the Roxobel Academy were held in Sandy Run church on the first of June, no other building in the town being sufficiently large for the purpose. The school stands in close association with the church. From 10 a. m. till half-fast eleven at night, with two intervals, the interest of the crowded house never flagged. The address was delivered in the morning by Prof. Carlyle of Wake Forest, and was a model of what such an address should be. The theme was "True Success in Life," the conditions of which, according to the Professor, are common sense, courage and character. It combined the ideal and the practical in such a way as to be deeply interesting and instructive, and the points were abundantly illustrated by historical and every-day examples. The people were greatly charmed with the substance of the address as well as with its spirited delivery.

The scholars acquitted themselves to the delight of everybody, the recitations and declamations being of a high order of merit, the older scholars especially surprising the adult portion of the assembly by their debate on "the silver question." The boys took hold of the subject in a masterly way, and put the salient points on both sides before the audience in a manner to make the older talkers of politics open their eyes.

The essays and the musical part of the exercises were given at night, the house being again crowded, and the country people staying till the close, though they could not reach home before midnight.

Rev. A. Cree, the Baptist minister, gave a brief closing address, and distributed the prizes to the successful competitors, with an appropriate word to each, one of his own little daughters bearing off a silver cup as a prize. Mr. Cree took occasion to remark on the obligation under which the community lay to such a worthy teacher as Bro. Kennedy, and also to Sister Kennedy who teaches the music class. He thought Bro. Kennedy showed the qualities desiderated by Prof. Carlyle in his address, and needed in the management and tuition of a school, no less than scholarship, for success, common sense, courage and character.

The result of the session's work shown throughout the day were of a high character, and promise well for the future prosperity of the school.

Next session begins in September.

Dinner was provided in the church grove by the ladies, and large though the crowd was, added one more testimony to the fact, that Sandy Run hospitality never fails.

A.

A Revival at Shelby.

I commenced a meeting here on the third Sunday in May, which lasted twelve days. It seemed that everything one could imagine came up to detract and draw away from the interest in the meeting. But we determined to hold the meeting in spite of the "world, the flesh and the devil." The Lord was with us.

There were sixteen conversions. Twenty were added to the church—fourteen by baptism and six by letter. Others will join soon.

I buried with Christ by baptism these fourteen precious converts last Friday evening.

This was a straight out-and-out Baptist meeting, conducted by the pastor, with the assistance of Rev. J. W. Suttle, who was set apart during the meeting to the full work of the gospel ministry.

This meeting closed in the old Baptist fashion with a sermon on "Believer's baptism." Many christians of a different faith were impressed with their duty on this subject. We await results.

Yours sincerely, J. L. SPROLES.

Shelby, May 31, 1890.

Sunday-school Union.

The S. S. Union of the churches of the King's Mountain Association was held this fifth Sunday with Zoar Baptist church. It was largely attended, and great interest manifested in the discussions of queries and plans for Sunday-school work.

I succeeded in raising $25.00 for our Seminary (Student's Fund) and $15.59 for Associational Missions.

The next meeting will likely be held with the New Hope Baptist church.

Sincerely, J. L. SPROLES.

We call attention to the advertisement of the Mt. Airy White Sulphur Spring, which appears in another column. People seeking health, pleasure, or a delightful place to spend the hot season, are recommended to correspond with the proprietors of this well-located summer resort.

We call attention to the advertisement of Prof. B. F. Sledd's "Summer School of Education," to be found on the [illegible]

(CONTINUED FROM THE FIRST PAGE.)

ing, let each church be required and encouraged to meet, at stated periods, for worship among themselves, without the restraint of a foreigner or non-church members, and talk freely about what they have learned about the true God, and of his Son Jesus Christ, the Saviour of the world, and of their obligations to their own people who are blinded by superstition. They will of course have to be led a few times, for it is not enough in religious matters to tell a Chinaman what to do; he must be shown how to do it. It will not be long before some of them, if they have the love of God in their hearts, will be moved with emotion, and come to the front as leaders; and soon they will be recognized and acknowledged as such. Thus we may hope to see grow up a unity and communion of spirit in the church, that would promise well for our future work. If this spirit of consecration does not show itself, then we must wait for native helpers till it is manifested. When these natural leaders, who manifest the spirit of true consecration, come to the front, and show a desire to devote a part or all of their time to persuading men to become christians; if they are men of good report from without, and are cordially endorsed by the native church; let the *church*, where they hold their membership consider and decide upon the amount of support they should receive, and raise the amount among its members. In this way there will be mutual sympathy, and the church will feel that it has a work. In process of time, if it is deemed desirable to place one of such consecrated and tried men over a small church at an out-station, if such church be unable to raise the amount required for his support, then such church might be assisted by other churches, or by the mission, till it is able to meet its own expenses. In this way we might hope to secure a native ministry on the voluntary basis, that would be an important factor in the evangelization of the Chinese. But, by relying on the long-tried method, there is no hope of attaining this result. The experiment of more than thirty years is enough to prove this to one and all. We can not raise the dead.

Literary.

"*The Papal Controversy.*" Just from the press is the most remarkable book on Romanism in existence.

The proposition which reads, "Resolved: that the Roman Catholic church is the true church of God," was affirmed in the *Church Progress* for eighteen weeks, then it ignominiously retreated, though it had engaged for a six month's discussion. The *Church Progress* ranks among the ablest Roman Catholic papers on the Continent. Besides an able editorial staff, it has the endorsement of seven bishops and two archbishops of the Roman church. After the *Church Progress* retreated from the field of battle, in confusion; the *American Baptist* occupied the space slotted to both papers, in exposing the false claims of the Roman church, to the close of the twenty-six weeks agreed upon for the discussion. This thrilling work contains a vast number of quotations, from Roman Catholic authors showing the blasphemous claims of that Bloody Babylon. In addition to the regular discussion, the Book contains valuable Appendixes, filled with quotations from Papal Sources. Furthermore: The work contains a copious index to the arguments of both sides, as well as to the valuable quotations cited from Roman authorities. Also, it contains a Glossary, giving condensed definitions of Roman Catholic ordinances, ceremonies, holy days, priestly garments, etc. This Glossary is a very valuable addition to the book. The Papal Controversy contains 688 pages in clear type, on good paper, put up in three styles of binding. Terms—Nice English cloth, per copy, $2.50; Half American Morocco, per copy 3.00; Full American Morocco, per copy 3.50. The work is sold through canvassing agents, to whom it is sent on such liberal terms that an active agent can make excellent wages.

Outing for June is as pure and refreshing as the shades and breezes of the woods and waters it loves so well. It is pre-eminently a magazine for the home circle, and richly deserves its great success, for matured and growing minds are alike benefited by its honest teachings, which ever point the way to the safest of all earthly sanctuaries—nearest to Nature's heart. The number is superbly illustrated, the frontispiece (famous white-winged *Gloriana*) and many other engravings being artistic gems. The contents are as follows: "Through Muskoka Marvel-lands," by Ed. W. Sandys, illustrated; "Inter-city and International Cricket in America," by Thomas Wharton, illustrated; "Experiences in Amateur Photography;" "A. H.," by Wm. Hinckley; "Evolution of the Forty-six-footer" (concluded), by Geo. A. Stewart, illustrated; "By Wheel from Havre to Rouen" (concluded), by J. W. Fosdick, illustrated; "June Rides," by Jessie F. O'Donnell; "Harry's Career at Yale" (concluded), by John Seymour Wood, illustrated; "Sadie and Sentiment" (continued), by Wenona Gilman, illustrated; "The Maryland National Guard," by Hanson Hiss, illustrated; "From the German Ocean to the Black Sea" (continued), by Thomas Stevens, illustrated; "Nova Scotia as a Summer Resort," illustrated; "Miscellaneous Jumping," by Macolm W. Word, illustrated: and the usual editorials, poems, reports, etc.

The Fashion Journal. "*La Mode de Paris*" and "*Album des Modes*," so well-known as the publications giving the choicest fresh styles one month in advance of all other journals, appear to be growing just as fast as too popular. The demand for them is so unanimously that the publishers, A. Black & Co., 4 West 14 Street, New York, found it difficult to keep up with the increasing demand each month, and claim that the American ladies are now buying their journals to such an extent that most of the newsdealers are entirely out of them by the fifth of the month. As all of the plates are made in Paris by the best artists, the publishers claim that it requires considerable time to catch up with such an increased demand. We agree with our lady friends that these are superior fashion journals. We suggest to them to become regular subscribers, thus making sure of receiving their journal each month, and securing that valuable book, "Dressmaking Simplified," that is given as a premium to each subscriber paying $3.50 in advance for either "La Mode de Paris" or "Album des Modes" for one year. You may place the order through your news agent, or send direct to the publishers.

The Cosmopolitan for June, furnishes in variety of subject and popular treatment, an attractive standard. The magazine is leading a movement for the solution of the problem of Aerial Navigation, and Hiram S. Maxim, the inventor of the Maxim gun, one of the greatest American inventors, explains in this number how it is possible to build without further discussion a flying machine which will travel through the air at the rate of 100 miles per hour; this without the aid of any gas. Those interested in the labor problem will find in Carroll D. Wright's article some new and suggestive points.

The June *California Illustrated Magazine* will be exceptionally interesting. Among the articles with a summer flavor will be one on "The Region About Lake Tahoe"—beautifully illustrated; "The Excitement of Capturing the Famous Jew Fish, the Game Fish of California," by the editor of the *Californian*; the second on "The Glaciers of America, showing the wonders of the Malaspena Glacier. Mrs. Flesher will write on "Art in Japanese Swords" a richly illustrated paper showing some of the gems of the famous collections of the day. Other illustrated papers will be on "The Seal Fisheries," "The Pearl Fisheries of the Californian Gulf," "Thorwaldsen," etc. The Californian Illustrated Magazine Co., San Francisco, Cal.

Bro. Bailey:—Thinking you would be glad to hear from this part of the moral vineyard, I have concluded to send a note of the last meeting of the Robeson Union, which in attendance has grown to the proportions of an association.

This Union met Saturday, May 28th, with the church at Long Branch—Rev. M. A. Stevens is the pastor. Striking evidence of well directed zeal and christian activity is exhibited in the extension and improved appearance of their commodious building, and in the way they entertain a Union.

At 11 o'clock the introductory sermon was preached by Rev. Jas. A. Smith—subject, "The Holy Ghost,"—a sermon of great power, inspiring and consoling.

Recess of forty minutes to partake of the sumptuous repast spread by the members of the church. I cannot begin to enumerate, but if eating fish will make one a fisher of men, you will certainly hear from one Rev. some day "on this line," if his mouth don't get "filled with wind."

At 1 p. m. met. Rev. A. R. Pitman, moderator, Rev. W. A. Humphrey, clerk. Devotional exercises by the moderator. Next, report on ministerial education, offered and ably discussed by Rev. A. R. Pitman, followed by Rev. Jas. A. Smith, Bro. E. K. Proctor and Rev. F. H. Martin in able and eloquent addresses. This discussion certainly did good. Then the duty of church members as citizens and christians, with regard to the liquor traffic, was discussed by Rev. W. J. Fulford and brethren Proctor and Toon.

Then the needs of the State Mission Board was plainly put by Rev. F. H. Martin and a collection taken up. Result, six dollars. If Bro. Martin don't take up a collection, you may know there is no need.

Adjourned to meet at 9:30 a. m. Sunday morning in Sunday-school mass meeting. Benediction by Rev. R. A. Moore. There was great improvement in the amount of money sent up by the various churches. God is to be thanked that evidence of faithful preaching "the grace of giving" begins to bring in its rewards.

Sunday morning was cloudy and threatening, notwithstanding a large audience gathered to hear Bro. Frank Gough address the Sunday-school children and workers, which he did in an earnest and forcible manner.

Mass meeting dismissed by benediction by Rev. Mr. Hursey.

At 11 o'clock exercises opened by Rev. R. A. Moore, and missionary sermon was preached by Rev. W. J. Fulford. Those who have heard Bro. Fulford knows what we enjoyed. Collection taken for ministerial education—amount, $6.60. Singing, "Am I a Soldier of the Cross." Benediction by Bro. Martin. It was certainly a profitable season. Every one who was appointed on the program faithfully discharged his duty. Absenteeism is playing out in this Union.

It is the custom of the ministers of this Association to meet in ministers conference on Friday before the Union to discuss subjects pertaining to the good of the work, and confer with one another. This conference met Friday morning at 11 o'clock. Devotional exercises by Rev. A. R. Pitman. Reading 15th Psalm. Prayer by Rev. I. P. Hedgepeth. Minutes of previous conference read and approved.

Subjects taken up as per program.

1. The best financial system for churches. Opened by Rev. W. A. Humphrey, who gave a very instructive address on the subject, followed by Rev. F. H. Martin and Rev. R. A. Moore.

2. Perils of the church. Rev. I. P. Hedgepeth presented this subject very clearly, and laid especial stress on the influence of those in the church who were never converted.

3. The importance of the deaconship was plainly presented by Revs. A. R. Pittman, R. A. Moore and I. P. Hedgepeth.

4. The duty of ministers with reference to the popular vices of the day. Bro. F. H. Martin discussed this subject in a very interesting and profitable manner and from every standpoint. It was an impressively solemn scene when all the ministers present covenanted together to oppose more earnestly and vigorously every form of popular vice and sin. Benediction by Bro. Martin.

This meeting will long be remembered by all present. I verily believe the Holy Spirit was present in his power, and lasting good has been done.

Yours in Christ, T. F. TOON.

"WORTH A GUINEA A BOX."

STILL ROLLING

St. Helens, England, is the seat of a great business.

BEECHAM'S PILLS are made there. They are a specific for all Nervous and Bilious Disorders arising from Weak Stomach, Impaired Digestion, Disordered Liver, and all Female Ailments.

THEY ARE COVERED WITH A TASTELESS AND SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

A Tonic and A Pleasure:

That's the happy combination found in

Hires' Root Beer

You drink it for pleasure, and get physical benefit. A wholesome, refreshing, appetizing, thirst quenching drink.

One package makes five gallons.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure. J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR., HENDERSON, N. C.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 878, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited. WM. F. FOX, Manager.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2500 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 20 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 26 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 00 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4.22 p m; arrive Scotland Neck at 6.15 p m, Greenville 6.52 p m. Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.08 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.30 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 6.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 13 p m	10 11 a m
Lv. Goldsboro	4 00 p m	†4 15 p m
Ar. Raleigh	6 00 p m	6 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 43 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	11 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 30 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	*12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 8.30 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 3.15 p m, Durham 4.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leaves Durham 5.45 a m daily except Sunday; arrive Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11.05 p m, arrive Henderson 11.50 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect May 30, 1892.

NO. 50'ND DAILY No 1.	MAIN LINE.		NO. 50'ND Daily No 2.
11 45 p m	Arrive	Wilmington Leave	4 30 a m
8 00 p m	"	Fayetteville "	8 15 a m
6 40 p m	"	Sanford "	9 43 a m
4 45 p m	"	Climax "	11 59 a m
4 05 p m	"	Greensboro "	12 39 p m
3 13 p m	"	Stokesdale "	1 27 p m
2 45 p m	"	N & W Jt, Wal Cove "	2 50 p m
1 24 p m	"	Rural Hall "	3 30 p m
12 00 m	Leave	Mt Airy Arrive	4 45 p m

No 3. Daily	BENNETTSVILLE DIVISION		No 4 Daily
10 50 p m	Arrive	Bennettsville Leave	5 25 a m
9 57 p m	"	Maxton "	6 18 a m
9 26 p m	"	Red Springs "	6 53 a m
8 43 p m	"	Hope Mills "	7 33 a m
8 26 p m	Leave	Fayetteville Arrive	7 50 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 50 p m	Arrive	Ramseur	Leave	7 15 a m
6 05 p m	"	Climax	"	9 10 a m
5 05 p m	"	Greensboro	"	9 05 a m
3 25 p m	"	Stokesdale	"	12 15 p m
2 10 p m	Leave	Madison	Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.15 a m, and have about five hours in Raleigh, returning reach home same day.

Trains Nos 1 and 4 breakfast at Fayetteville, Nos 1 and 2 dinner at Walnut Cove, No 1 supper at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Some Things the Bible Does Not Say.—No. 2.

There is so much that the advocates of "sprinkling for baptism" claim as Bible authority for the practice, (when there is not a shadow of it to be found in the Bible), that it is difficult to name or to refer to all the things that the blessed book *does not say* in regard to the subject of baptism.

This writer has never yet been able, among other absurdities claimed, to find in the statement of John's baptizing "in Enon, near to Salim," (John 3: 23) that he went there because he wanted to select a place for baptism where there was water enough "to furnish the beasts that the people rode" (!) as is vainly pretended by some. In fact, the record does not show that there were any beasts there at all; but it does say that John was "baptizing in Enon near to Salim, because there was much water there;" "many waters," (says the Rev. Ver.) and that "they," the people, "came and were"—not sprinkled—(as it is said they were by the despisers of the New Testament baptism,) but that "they came and were baptized," that is, "they came and were immersed." So say scores of Pedobaptist authors on the meaning of the word "baptize."

We have better authority, however, than these—even Paul the apostle. Hear him in Rom. 6: 4, 5, "Therefore we are buried with him by baptism," (Rev. Ver., "through baptism,") "into his death," &c. And in the next verse, "For if we have been planted together," (that is, buried,) "in the likeness of his death," (as we were when we were immersed in his name,) "we shall be also in the likeness of his resurrection."

Tell me where is the likeness to a burial and a resurrection in the sprinkling of a few drops of water on the head of a baby, or on an adult, either? We may be sure that the great forerunner of Christ did nothing so foolish and absurd "at Enon near to Salim," nor at any other place in all the land of Judea where he baptized.

It is astonishing how utterly blind men can be when they are determined not to see that which would overthrow their prejudices and bigotry.

We once asked a learned Presbyterian minister, the Rev. Dr. Owen of this State, who had renounced his Pedobaptism and became a Baptist, why it was that for so many years he had failed to see the plain meaning of baptism as the Lord Jesus commanded it? Looking up from the book he held in his hand, and gazing thoughtfully into my face, with solemn voice, he replied, "The scales of prejudice were over my eyes like a veil for twenty-five years, and nothing but the grace of God, in answer to the prayers of my wife, and my own willingness at last to know the truth, removed them; and when removed, I saw—not 'men as trees walking,' but I saw that the baptism of the New Testament was one, and that the 'one baptism' was immersion, or a burial in water. Since then I preach Jesus and the resurrection as I never did before."

And so would all true preachers of Christ who are to day in the ranks of the "sprinklers" preach him if they would hear the voice of their Lord calling them and saying, (Rev. 18: 4,) "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Among the many other things the Bible does not say, but things that are taught by "the enemy," and the people of course deluded thereby, is this: The Bible does not say "there is one Lord, one faith," and three baptisms, nor three acts, each called baptism. Look in Eph. 4: 5, and see if it reads that way. If it reads "one baptism," how can there be three? especially when the three are all entirely distinct and different from each other? Sprinkling, pouring and immersion are certainly three acts. Can these all be the "one baptism" of the Bible? Is baptism a trinity? If it is, then why not put the trinity on the same candidate to be baptized, in order that he, she, or it, may get the una-triune baptism? If the individual is only sprinkled, then it goes without saying that he, she, or it, is only one-third baptized.

In order, however, to avoid this supreme piece of folly, the aforesaid advocates of sprinkling and wetting say another thing that the Bible does not say, namely, that sprinkling, pouring and immersion are "modes of baptism," and the right of choice is granted to the person to be baptized; but they don't say by whose authority.

Why not grant the same right to choose as to how one shall be saved, whether by faith, or by works, or by both faith and works? Why not? And why not give "the baby" the right to choose its own "mode of baptism" also? Will you people who say you believe in sprinkling for baptism say to this that the babe is not capable of exercising any choice in the matter?

Well, then, leave it at home and put it in the cradle and rock it to sleep, and wait till such time as it can choose Christ first, and then hinder it not to obey the truth in the "one baptism," as many are sinfully doing, even now, to-day, all over this land.

Again, the Bible does not say a solitary word, either "less or more," anywhere in all its chapters about "modes of baptism." There are no modes of baptism, in the sense in which that term is used. Baptism is immersion—a burying in water—one act, one thing. Can it possibly be imagined that sprinkling is a mode of immersion? Can one be immersed by sprinkling? If not, neither can one be baptized by sprinkling. Away, then, with all this froth and stuff about the "modes of baptism," so-called. Baptists know no "modes of baptism." With us, and with the Bible, baptism is one act—immersion only. The mode of that immersion is wholly unimportant—non essential. Baptists do not dispute or contend about "modes" of anything. We leave that to the advocates of the unscriptural and Popish dogma absurdly called "infant baptism."

Let the people have light; yes, let all the people have the light of God's word; and what the Bible does not say, or enjoin, or command, let no man, who would be approved of Christ in the great day, either hold or teach as an article of faith or practice. Cast it aside forever.

The people of God should be a unit—they must be. The apostolic doctrine of *Eis Kurios, mia pistis, en baptisma*, "one Lord, one faith, one baptism," is the grand slogan consecrated in the precious blood of saints and martyrs, unto which, as unto a holy battle-cry, "the sacramental hosts of God's elect" must rally as one man, that "the armies of the aliens may be put to flight," and Jesus, the Great Law-Giver, the Eternal King in Zion, be owned and crowned in earth and heaven "Lord of all," throughout the ages of the ages. Amen.

W. B. HARRELL.

Dunn, N. C., May 28, 1892.

Interest in Bible Study.

It is a remarkable fact that what a recent writer has said should be so strictly true—namely, that the "mental energy of our day is directed mainly to the investigation of biblical questions." If the Bible had been like other books, interest in it might have been exhausted long ago. The only other instance of persistent hold upon studious inquiry which any one would just now think of comparing with the biblical books is that of the writings of Shakspeare; and in this case the parallelism fails as soon as a crtain critical and biographical interest in these writings has been named. Even this sort of interest is for the most part limited to a certain class. Upon the other hand, it may be said with truth that there is no class of intelligent people to whom questions outside of the mere commonplaces of practical life appeal at all upon what are termed "biblical questions" do not lay hold with commanding and persistent force. What we say is, indeed, most true of those who are most remarkable in point of intellectual eminence, and for whom scholarly research has most of fascination. It would be difficult to account for this solely from the strictly literary characteristics of the Bible. There is, indeed, always, and for a certain class of minds especially, something very attractive in an ancient literature, representing the thought and faith and life of peoples who have long ceased to have more than a mere name in history, whose monuments are seen in ruined cities, in buried libraries, in temples and palaces of which there remains scarcely one stone upon another. Yet interest in this kind of literature is limited to comparatively a few, while even with these the enthusiasm at first felt cools with familiarity. The Bible is in some respects such a literature. There may be passages in it which belong in date to the world before the flood. It represents conditions of human life long passed away. It tells of heroes and statesmen and poets and prophets contemporaneous with the most ancient of those with whom ordinary history deals. How men thought and felt and wrote thousands of years ago it records in a literature remarkable for its elevated tone and its perfection of form. But there are other such literatures. How comes it that the Egyptian, Assyrian, Grecian and Roman literatures fail utterly in commanding the sort of interest which even the Old Testament books excite, or in gaining, as these do, more and more of commanding eminence in the intellectual life of the world? There is no other witness for the Bible so wholly unimpeachable, so conclusive in its testimony, as the Bible itself. The voice of God in the world is known from all other voices, and men recognize it even while they refuse to confess it. "The Word of the Lord"—how much that phrase meant in the time of the old prophets; how much it means still. The thrilling echoes of it all the world's clamor fails to drown. The "still small voice" which proclaims a divine realty and presence, is heard over all the din of human life, and is for every soul of man a message or an admonition, a menace or a hope.—*Chicago Standard.*

Indigestion, Dizziness. Take Beecham's pills.

Meeting in Bayboro.

We have had a good meeting in Bayboro. Rev. H. C. Moore of Morehead City did the preaching. Christians prayed earnestly and effectually. Bro. Moore preached the gospel with power. The Holy Ghost did his great and good work. Sinners believed and were saved.

I have baptized ten and think others will follow soon. God be praised for it all.

Bro. H. C. Moore is a good preacher. He is an exception for one of his age and experience. He has endeared himself very much to our people, and will be held in loving remembrance by us all.

God bless you and your paper.

THOS. J. LEARY.

Bayboro, May 21, 1892.

Our Books Won't Last.

Experts are predicting that the books of to-day will fall to pieces before the middle of the next century. The paper in the books that have survived two or three centuries was made by hand, of honest rags, and without the use of strong chemicals, while the ink was made of nut-galls. To-day much of the paper for books is made, at least in part, of wood-pulp treated with powerful acids, while ink is a compound of various substances naturally at war with the flimsy paper upon which it is laid. The printing of two centuries ago has improved with age; that of to day, it is feared, will within fifty years have eaten its way through the pages upon which it is impressed. A heartless publisher who threw out this hint added the sardonic comment that the question was highly unimportant to the great majority of authors.—*New York Sun.*

A holy life rebuts scepticism.

Cheerful Christianity.

Cheerfulness becomes a christian. Gratitude for the great salvation should fill him with joy. With the assurance of Christ's great love for him and all the blessed hopes he has for this life and that which is to come, he ought to abound in joy. If there is no jubilant emotion in our souls, we need to examine ourselves. The absence of the joy of salvation comes from a lack of faith or because there is unrepented sin on the conscience.—*Christian Inquirer.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*

E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.

Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

At the first indication of disorder, the deranged or enfeebled condition of the stomach, liver, or bowels, should be promptly rectified by Ayer's Cathartic Pills. These Pills do not gripe, are perfectly safe to take, and remove all tendency to liver and bowel complaints.

He who receives a good turn should never forget it; he who does one should never remember it.—*Charron.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIDGES, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Japanese Carpenters.

The Japanese carpenters do very neat work. At the Centennial Exhibition in Philadelphia, in 1875, there was a Japanese house put up by carpenters from Japan, and not a nail was used in building it. The pieces of wood were beautifully fitted together. Most of the houses in Japan are made of wood. The stone of the country is very hard. It is expensive to dress and transport it, and most of the people could not afford to have stone houses. The wooden buildings are best when an earthquake shakes things up, and earthquakes are quite common in Japan; but the wooden buildings are worst when a fire occurs. Sometimes the half of a great city in Japan has been burnt at one time. You may be sure that the carpenters have plenty to do then.

Is Japan Fickle?

"During the last thirty years no one country has been so ceaselessly under the public eye as has Japan. And yet very few people understand the Japanese. The first Mikado ascended the throne 660 years before Christ, and from that time to this there has remained an unbroken succession, though what may be called the war of the roses threatened at one time to break the direct line. Never has Japan been conquered. Never has any nation so nearly obliterated christianity within her borders as did Japan 200 years ago. Catherine de Medici, in the fearful massacre of St. Bartholomew's Eve, signally failed as compared with them.

"Quick to see the advantages that would accrue to them, they employed, in A. D. 287, Korean teachers to instruct them in Chinese literature and language, and to-day Chinese is the classical language of the people. From Korea also they learned the use of the Potter's wheel. The art of making Satsuma ware is a lost art in Korea, because when the Japanese conquered Korea they brought all who understood the art to Japan, and, planting a colony in the province of Satsuma, compelled the Koreans to make the china and to instruct the Japanese in its manufacture. Thus it is to day—electric lights and telegraph, foreign ships and war tactics, foreign postal and school systems, foreign dress and wines are readily adopted. And the world looks across the water in amazement, and exclaims, 'Behold, a miracle! A nation is changed in the twinkling of an eye from a state of semi-barbarianism to the full splendor of civilization!'

"But the nation has not changed. New clothes don't make a new man. Social life is just as impure, the marriage laws as loose, passions as unbridled, and their beautiful etiquette covers as many sins as of yore. The whitening of the outside of the sepulchre does not prove that it is not full of dead men's bones and all uncleanness."—*Selected.*

Japanese Fashions.

The Kimono or tea gown worn by the Japanese women is tight enough to hamper them seriously in active movements, for around it a piece of dressing material is wound several times so tightly that it is impossible for them to take any but very short and shuffling steps. This makes them almost as awkward and helpless as if they were Chinese women with crippled feet, and one can hardly wonder that, notwithstanding their natural conservatism they willingly followed the example of the Empress, when on Nov. 1, 1886, she appeared for the first time at a public entertainment in "foreign" costume. The consequences, however, were not what had been expected. It would be as easy for a leopard to change his spots as for a nation of women to suddenly discard a costume they have worn for countless generations and adopt another of an entirely different pattern, and wear it with ease and comfort; not to speak of grace. No caricature could do justice to the bad figures, the ill-fitting garments, the screeching colors, that have run riot in Japan during the last four years.—*Gospel in all Lands.*

Flowers in Japan.

At the approach of one of our own flowery seasons, it may be interesting to us to know something of the flora of Japan.

The Japanese roses are not to be compared with our own, but there are many flowers that are extremely beautiful. The azalea and the iris abound; the ditches along the roads are full of the white or the purple lotus; in the woods are to be found camellia trees thirty feet high and covered with flowers, white, red, pink, and variegated; one of the temples in Tokio is celebrated for its wistaria which there falls in clusters two feet or more in length; and no such chrysanthemums are to be found in the world. Of the chrysanthemum there are more than 200 varieties, and this is the flower chosen for the imperial crest. Above all other flowers, however, the Japanese admire their plum and cherry blossoms; every spring great crowds of people cross the river that flows through Tokio to visit Mukojima and walk under the over-arching branches of the cherry trees laden with lovely blossoms.—*Selected.*

Conference in Japan.

In the opinion of this conference, the supreme and consuming need of mission work in Japan at this very time is for more laborers to devote themselves to direct evangelization by coming into personal contact with the unevangelized masses, and through the medium of their own vernacular.

So say the Baptist missionaries in conference assembled in Japan. And ought not Southern Baptists to furnish a goodly number of these laborers? Are we to leave Brunson and McCollum there by themselves, contenting ourselves with merely having a mission in Japan? What say the young preachers who a few years ago were anxious to go? What say others? There will be men wanted during 1892 for this field. May God turn the hearts of some thitherward.—*Foreign Mission Journal.*

In all the Japan Protestant missions, the first of this year, there were reported 408 missionaries and 89,380 converts.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

Everything that is shameful, mortifying, and humiliating for the Skin, Scalp, and Hair of Infants and Children, the Cuticura Remedies will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cause the early loss of hair to grow, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

BACKACHE SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
H. G. ROOT, M. C., 183 Pearl St., N. Y.

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BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

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Their cause, effects and cure. This is the a valuable and interesting book. [illegible] these very prevalent diseases [illegible] short time only. Address, DR. C. [illegible] Dr., 340 N. Cherry St., Nashville, Tenn.

The Forward March.

Dear Recorder:—No doubt hundreds of brethren who attended our Convention at Atlanta, have returned to their homes resolved to do more for the Master in our great missionary work than ever before. After seeing and hearing our great preachers, they return with something of their zeal and inspiration, feeling indeed that, though they can never reach their sublime heights in oratory and persuasion, yet they, too, can "press forward to the mark of their high calling" in entering more earnestly into the great work of giving the gospel to all men, and letting the light shine into the darkest corners of the earth. They feel truly that "it is not a vain thing to serve the Lord," and, therefore, never more to "grow weary in well doing." They may not be able to give like the Levering brothers of Baltimore, $5,000 each for the spread of missions in this Centennial year, yet they can give willingly of their means, as they have ability, or, having but little of these, there are still ways and means, with little outlay, of accomplishing mighty things in the cause. Our loved leader, Dr. J. A. Broadus, in his great speech at the Convention, on "How best to utilize the Centennial," touches the key note in this forward march. He says: "First, special meetings, with visiting speakers. Second, circulate missionary biographies and books and periodicals. You, preacher, never make a sermon for the next twelve months, without one or more illustrations drawn from missions." Words from the great and good Dr. Broadus, who has stood in the "fore front" of the battle for so many years are worthy of all acceptation.

In this connection, a few more words in regard to the proposed second edition of the "Life of Rev. Daniel White" (the author having gathered much more concerning his great missionary work than he possessed when the book was written), enlarged and improved by sketches of the lives of his coworkers who wrought so gloriously with him for the spread of the gospel among the perishing, such as Rev. Luther Rice, Rev. R. T. Daniel, Rev. John Monroe, Rev. J. O. B. Dargan, Rev. Wm. Dossey, Hon. Alfred Dockery (who, despite the historian's unjust strictures, was a mighty man of God, great, and as good as he was great), besides others whose deeds tended to spread the light in that benighted time, with portraits when they can be had.

The proposition was to issue so soon as fifteen brethren or sisters subscribed ten dollars each, to be paid when the book was in the printer's hands. The name of each contributor with amount to appear on the frontispiece page of the book, and to reimburse them, fifty copies to be sent to each as soon as printed. Cheering words have already been received by the writer, from two of which he can not refrain from making a few extracts, more than anything else to show the "forward march" elements in the work and the good its spread among the people would do in this Centennial of Missions. Rev. Henry Sheets, among many other encouraging words, says in a letter of recent date:

"Dear Bro. McNeill: I have just read your proposition, made through the RECORDER, in reference to issuing an enlarged and otherwise improved edition of the Life of Rev. Daniel White. I do most earnestly and sincerely hope that you may get such encouragement as will give us the book. It is bound to do good. * * * I have to tell my churches about the help I derive from the work. I will be one to pay ten dollars when the work is issued, and feel like saying that I believe I can sell an additional fifty copies. I will help you all I can for the good I believe it will do."

Such expressions mollify the soul as with ointment.

Here, too, are a few extracts from a late letter from a brother I never saw, but an article from whose pen in the RECORDER I admired. The letter is dated Excelsior and signed W. S. Milliken. He says among many other good things:

"Bro. D. McNeill, Montpelier, N. C.: In the fall of 1887 I was presented with a copy of your Life of Rev. Daniel White. After these many years, I take the liberty to say to you, how much I thank God for this little book, and how I congratulate you as its author, for your faithful portrayal of the life and character of this noble, self-sacrificing pioneer Baptist, who, for the cause of the Redeemer endured persecutions and all along through life, demonstrated to the world, what might be accomplished for God by an *entire* consecration to his service. * * * What a blessing to christianity would a wider circulation of this little volume prove! How many who, for the lack of faith, can not put their whole trust in God, might be strengthened and built up in a more holy faith by the life of this grand old servant. I think I could sell fifty copies of your enlarged edition. God bless your efforts."

Such expressions cheer an author's heart. An enthusiastic brother says: "I feel sure our Association would gladly undertake to have the second edition issued."

Yet, while the brother and the Association would deserve commendation, it would hardly meet the end aimed at so effectually as to have it widely distributed by workers in a number of Associations, willing in the cause of missions to show their faith by their works. Still, if enough do not speedily respond to make out the amount named, then the Association's aid for the balance will be gladly accepted, for it is the author's desire to have a superb and large edition issued, costing fully that amount, and the printer to have the names of those ready to respond to his call as the work progresses. Eleven are yet needed to insure its issue. The writer would like to hear from any willing to aid, that he may decide whether another edition shall issue or not, and how much more additional to what is written and what has been gathered and is collecting concerning the other workers named above, he may inform.

DUNCAN MCNEILL.

Montpelier, N. C.

Talks About Land.—No. 2.

BY JUDGE R. W. WINSTON.

THE LAND OF THE FARM.

Often, at the end of a bad crop year, the landlord, for compassion's sake or out of prudential considerations, will not collect all his rents and advances. To do so, would leave nothing for the tenant's family to "go on" during the next year. So a bargain is struck that the tenant may keep his corn and wheat and use the same to assist in making another crop.

Can the landlord hold this year's crop to pay last year's rent?

This is a question often arising and not settled until the year 1890. At that time a case arose from Edgecombe county involving this question, and our Court held that the landlord could hold this year's crop with which to pay last year's rent, if it was a part of the contract of renting for the new year.

Just at this time of the year farmers are likely to have much trouble with their "hands." The crop season is now well advanced. Wages are higher in May and June than they were in February and March. The "hand" who made a bargain to work all the year 1892 at nine dollars a month is dissatisfied now because day labor is in demand at fifty cents a day. Doubtless he forgets the cold weather, when he was warmed and housed and fed and paid, for doing little or nothing.

So the all-important agricultural question arises, "If the hand hires for the year at so much a month and leaves, without excuse, before the end of the year, can he recover for the work actually done"? Not to obscure the point, we will first answer the question, "Yes."

And now we proceed to trace the development of the legal principle out of which has grown the doctrine laid down above. By the old law, if a person, of his own volition, failed to complete a special contract, he could not recover for the part actually performed. Let us illustrate by an old and very familiar case.

On July 31st, 1793, a sailor named Cutter went on board a ship at Kingston bound for Liverpool. Powell, the captain, gave him a note for his services which read as follows: "Ten days after the ship, Gov. Parry, myself mate, arrives at Liverpool, I promise to pay to Mr. T. Cutter the sum of thirty guineas, provided he proceeds, continues and does his duty as second mate in the ship from hence to the port of Liverpool." Cutter performed his duty until the 20th of September, about one week before the ship arrived at Liverpool, when he died. The ship refused to pay his personal representative anything. Suit was brought. The Court held that the defendant was not liable, not even for the work done. Now this was a "hard case," but it did not prove a "quicksand."

About twenty years ago a case arose in Wilmington in which our Court said that the rigid rule of law expounded in Cutter against Powell ought to be relaxed, and that the party ought to pay such remuneration as the benefit conferred is really worth.

This idea having gained lodgment in the minds of our Court, has been often recognized since. Doubtless, a recollection that "rigorous law is often rigorous injusice" induced the departure.

Finally in 1886, this case came up from Hertford county. Mr. Baker employed Webster Chamblee, for the year 1885, at ten dollars a month. Webster left in September, 1885, without excuse. At that time he had been paid twenty dollars, and if he was entitled to recover at all, seventy dollars was the amount due him. Baker suffered no damage because Webster left. Our Court held that Webster was entitled to seventy dollars. "If," say the Court, "by the terms of the contract, certain sums are due on the performance of certain parts of the work, separate actions are maintainable for each. And though the contract and consideration be entire by the apparent terms of the agreement, yet such may be the circumstances as to entitle the plaintiff to a ratable compensation for part performance.

So the inference is that compensation is payable weekly or monthly, unless there is a clear and distinct understanding that compensation as a unity is demandable only at the expiration of the full period of service."

This principle is approved by the Court in another case of very recent date from Vance county.

So that the farmer can only protect himself against these hands who would leave him in the grass, by making a contract for the year and stipulate that "the wages are due and payable at the end of the year as a unity and not otherwise." And when he pays the hand anything during the year, he must take a written receipt "that the payment is not intended to change the terms of the bargain or to recognise the divisibility of the contract."

Much has been said about making it a misdemeanor for a hand, wilfully, unlawfully and without excuse, to leave his employer. Indeed, it was thought that Sec. 3119 of the Code did in effect so provide. But it plainly does not, as was held in State vs. Daniel in the year 1885. As to whether such an act, if passed, would be constitutional or even expedient, is a question for the Legislature.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Hon. J. G. Blaine resigned his position as Secretary of State last week. The same was promptly accepted by President Harrison. The resignation was a surprise to the country.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Associational Missions—Raleigh Association.

Mr. L. O. Louge. Dear Brother:—I send you check for $50.98 from the following churches:

Clayton, $10.50; Wilson Mills, 40c; Johnston Antioch, 1.00; Bethany, 25c.; Princeton, 1.00; Selma church, 10.00; Selma Ladies Missionary Society, 16.74; Clyde's Chapel, 2.25; Live Oak, 46c; Shiloh, 2.00; collection at Union, 6.48. Total, 50.98.

Yours truly, J. M. BEATY,
Sec. and Treas. East. Un., Ral. Asso.

Acknowledgments.

State Missions—South River Asso, $5.19; Yanceyville ch, Beulah, 2.50; Scotland Neck ch, 15.00; Porter Swamp ch, 1.19; Jefferson ch, Ashe and Alleghany, 3.00; Beaver Creek ch, ditto, 2.00; Society ch, So Yadkin, 3.50; Yadkin Valley ch, ditto, 1.00; W M S, Independence Hill ch, Meck and Cab, 1.25. Total, 34.63. Previously reported, 1,819.53. Total this year, 1,854.16.

Foreign Missions—Yanceyville ch, Beulah, $2.50; Brier Branch ch, Cedar Creek, 50c; Cedar Creek Asso, 3 31; Yadkin Valley ch, 1.00; Rutherford ch, Green River, 12.64; Newbern ch, 9.15; Porter Swamp ch, 84c; For Geo W Greene from D C Harmon, 5.00; Geo Raten, Three Forks Asso, 1.00; W M S, McAlpine Grove ch, Robeson, 7.00; W M S, Siloam ch, Eastern, 5.00; Mrs J W Fleming, Culler, N C, 2.00. Total, 49.94. Previously reported, 4,761.12. Total this year, 4,801.06.

Home Missions—Yanceyville ch, Beulah, $2.50; Cape Fear ch, Cedar Creek, 1.51; Rutherford ch, Green River, 2.50. Total, 6.51. Previously reported, 1,795 02. Total this year, 1,801.53.

Havana House—Zionville ch, Three Forks, $1.25.

Education—Rutherford ch, Green River, $1.00; Cleveland ch, So Yadkin, 5.00; Columbus Union, ditto, 2.00; New Bethany ch, ditto, 2.00; Shady Grove ch, ditto, 2.00; Milton ch, Beulah, 5.00; Shiloh ch, ditto, 5.35; Chapel Hill ch, 20.00. Total, 42.35. Previously reported, 1,026.96. Total this year, 1,069.31.

Ministerial Relief Fund—Core Creek ch, Three Forks, $6.75.

Students Aid Fund, Louisville—Trinity ch, So River, 50c; Antioch ch, ditto, 1.00; Baptist Chapel ch, ditto, 50c; Cannon ch, ditto, 1.00; Clement ch, ditto, 1.00; Eastern Union, Raleigh, 12.50. Total, 16.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 5, 1892.

That Your Hair
may retain
its youthful color,
fullness, and beauty,
dress it daily
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Ayer's Hair Vigor
It cleanses the
scalp, cures humors,
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MT. AIRY
White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through this beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop-over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $30.00 per month. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

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Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions: that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

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to this paper will be one of the best investments you ever made if this notice is the means of getting you to adopt OLD VIRGINIA CHEROOTS as your only smoke. They are rich, pure and sweet. Five for ten cents—NOT ten cents for one. 23

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The Broadus Catechism.

A Catechism of Bible Teaching, by John A. Broadus, D. D., LL. D. Just published by the Sunday-school Board under the order of the Southern Baptist Convention. Price 5c., single copy or in quantities. This will be the leading catechism in the Sunday-schools and in the home circle.

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From the Sunday-school Board of the Southern Baptist Convention at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all its great missionary enterprises.

Address, BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.

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PROPRIETORS OF THE
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Teacher and Quarterly.

Prof. H. H. Harris, LL. D., of Richmond College, president of the Foreign Mission Board of the Southern Baptist Convention, will furnish for the last half of 1892 the Expository Notes and Hints to teachers in *The Baptist Teacher*, and will also prepare *The Advanced Quarterly* for the same period. The able, scholarly, and practical work of Prof. Harris in this line during several years past, is worthy of great praise, and has won for his many friends and earnest commendations from all parts of our country. His studies, travels in Palestine, and experience as a teacher serve to qualify him in an eminent degree to give acceptable treatment to the lessons in the Acts and the Epistles, which forms the course. The American Baptist Publication Society, Philadelphia, has done well to retain him in its editorial corps.

The Atlantic Union.

This Union met at Smyrna, Carteret co., May 27th. A fair delegation was present, who was greeted by good and at times overflowing audiences. The work reported was for the most part encouraging. Bro. Ford's discourse Friday night was good.

The meeting considered and emphasized the need of spirituality, colportage, religious newspapers, our Orphanage, Sunday-schools and State Missions. The addresses were short and to the point.

We made trial of the question box feature, which proved to be both interesting and instructive, not without a little amusement, however, as it was decided *again* who Melchisedec was *not*.

Bro. Whitty raised about twenty dollars for the orphans and Associational Missions.

The Smyrna people dispensed a generous and bountiful hospitality. Thanks to the A. R. R. Co. for rates, the Morehead City saints for two nights' entertainment in their christian homes, and free transportation going and returning on the Sharpie. Brethren Edwards, Stough and McLeod had sickness in their families. Bro. Leary was too feeble to go. The Lord's blessing upon them all.

Next session goes to Trenton.

Pollocksville, N. C. J. H. V.

A Travelling Man's Experience.

ATHENS ALA., April 4th, 1892.

Gentlemen:—After having chronic diarrœa for three years, terminating in ulceration of the bowels and abcess on my liver, and finally consumption of the bowels prostrating me, and causing me to be confined to my room or bed for three to four months at a time, and in addition to three troubles I had hemorrage, bleeding from a teaspoonful to a teacupful. All this time I had the best medical advice and attention. However, I continued loosing flesh and strength, getting down from 210 pounds to a mere skeleton of myself. On June 6th, 1890 I received a pocket Electropoise, discarded the use of all medicines and stimulants. Since that time I have used nothing else, eating anything I want and as much as I please. On September 15th last, I commenced following my regular vocation, i. e., that of a drummer. I have travelled every day when it was necessary losing no time from my business. I am now weighing 187 pounds and still improving, and by continuing the use, of the Electropoise I hope to fully regain my former health. I have also used the Electropoise in my family with great satisfaction and this is the first winter I have ever gone without a cold, all of which I attribute to the Electropoise.

Yours truely,
JOHN E. LOGWOOD.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

NEWS OF THE WEEK.

Raleigh Affairs.

There are now forty veterans in the Soldiers Home.

At a meeting of the city Board of Aldermen last Friday night, a committee was raised to prepare plans for a new and suitable station house, an important sanitary measure relating to sewerage was adopted, and the name of Martin street was changed to Park Avenue. A resolution was also adopted and a committee appointed to arrange for a fourth of July celebration.

The Raleigh Male Academy closed its sixteenth year last Friday. There were 130 pupils enrolled and an average attendance of 111 during the session. A large number attended the closing exercises. Dr. G. W. Sanderlin, the orator of the day, delivered a fine address greatly pleasing the audience. Messrs Hugh A. Morson and C. B. Denson are the principals of this excellent school.

Mr. E. G. Clifton, son of our townsman, Mr. W. V. Clifton, has received the high honor of winning the position of House Surgeon to the New York Cancer Hospital. There were only two positions, and a large number of competitors, and the examination was quite rigid, several graduates from Harvard, Yale and Princeton competing. The hospital is one of the finest in New York City, and requires a very high degree of skill.

State News.

A Mrs. Ophelia Ridenhour, living about nine miles from Salisbury, killed herself recently by jumping into a well.

Mrs. Troy Phillips, living near Lumberton, while at a well last Thursday, was struck and instantly killed by lightning.

A correspondent of the Wilmington *Star* says that the report that Alex. Gilmore, colored, was killed by Miss Brunt is false.

A drunken negro man, after making a small negro boy drunk, attempted to drown him in a creek near Charlotte. He was arrested and tailed.

The flouring mill of B. T. Caplan, at Salisbury, was totally destroyed by fire Monday night of last week. Loss $8,000 to $10,000; insurance $2,700.

A severe wind storm did considerable damage at Yadkin College, and vicinity recently. The roofs of tobacco barns and other buildings were blown away and in some cases the buildings were almost entirely demolished. Much valuable timber was blown down.

Col. L. L. Polk, president of the National Farmers Alliance, and editor of the *Progressive Farmer*, has written a letter to Hon. S. B. Alexander, president of the executive board of North Carolina State Alliance; tendering the resignation of the *Progressive Farmer* as the official organ of the State Alliance of North Carolina. The cause of the resignation is that the executive board of the State Alliance at its recent session at Raleigh expressed its dissatisfaction at the attitude of the *Progressive Farmer* towards the Third Party. Col. Polk states that the paper in severing its official connection with the State Alliance in no measure abates its allegiance to the principles held by the Alliance order.

The commencement exercises at the State University last week were pleasant and successful. On Monday, the baccalaureate sermon was preached by Rev. Dr. J. W. Carter of Raleigh. On Tuesday Prof. Chas. D. McIver delivered the address to the alumni association. The principle event of that day was an eloquent and able address delivered by Hon. A. M. Waddell, of Wilmington, on the life and character of Hon. William L. Saunders. The address to the graduating class was delivered on Wednesday by Hon. Harris Taylor, of Mobile, Ala., Senator Carlisle being unable to attend. Mr. F. C. Mebane, of Madison, was the valedictorian of the class but delivered an oration instead of a valedictory address.

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MARRIED.

BOYLES—NORMAN—On May 26th, 1892, in the Baptist church at Roberdel, by Rev. L. Johnson, Rev. J. S. Boyles of Pilot Mountain, and Miss Etta Norman of Roberdel.

YOUNG—SMITH—On June 2d, 1892, at the residence of Mr. W. P. O'Neal in Wake county, by Rev. W. B. Royall, Dr. Lawrence B. Young and Miss Alice G. Smith, both of Wake county.

BROWN—STOREY—On the 26th of May, 1892, at the residence of the bride's father, Mr. Jas. B. Storey, by Rev. W. B. Waff, Mr. Geo. A. Brown of Winton, N. C., and Miss Rosa A. Storey of Gates county, N. C.

DAVENPORT—TILLERY—On June 1st, 1892, at the residence of the bride's brother in Rocky Mount, N. C., by Rev. Geo. J. Dowell, Mr. David F. Davenport of Hamilton, N. C., and Miss Maggie C. Tillery of Rocky Mount.

DIED.

HOGGARD—Departed this life April 27th, 1892, Mrs. H. E. Hoggard, aged sixty-five years and ten months. She was the daughter of Rev. Thomas Hoggard. She professed faith in Christ at the age of sixteen years, and connected herself with the Bethlehem Baptist church, Hertford county, N. C. She lived the life of an exemplary christian and she died triumphantly. She was a loving, devoted wife and mother, an exemplary, kind and devoted neighbor. She left eight children and several grandchildren to mourn her loss. May an Allwise Providence uphold, comfort and support the bereaved husband and children.

She is now reaping her reward for a well-spent life here. May this dispensatian of God redound the honor and glory of God and the salvation of souls. She cannot come to you, children, but you can go to her. Prepare to meet her in the land of the blest. May her life and character stimulate not only her family, but her friends and neighbors, to renewed efforts in advancing the cause of that Saviour whom she loved so dearly and served so faithfully. R. T. STEPHENSON.

DEVANE—Dr. J. Stewart Devane, who died at his home in Bladen county January 26th, was one of the best friends I had in this world, and I mourn his loss with a sorrow deep and tender. He was born in Sampson county April 28th, 1830; was baptized at Bear Marsh church, Duplin county, August, 1855; married a daughter of Dr. James Dickson in 1856, and graduated at the Charleston Medical College in 1857. My intimacy began with him at Wake Forest in 1853, where he was distinguished for his excellent literary taste and fine social qualities. He was assistant surgeon in the Confederate army during the late war, serving faithfully in that responsible position till he was honorably discharged on account of failing health. He was a man of wide reading on general subjects; an experienced and learned and very skilful physician, and a useful member of society. It was as a christian, however, that he was most distinguished, and so earnest and faithful was he as a church member that he was licensed to preach, and he often spoke, and with power, too, of the claims of the gospel upon his fellow men. As I dismounted from the train to attend his funeral, one of his neighbors said to me, "Well, doctor, we have lost our best man." And an intelligent colored man also said to me that he was the best friend his race had in all that section, and he believed he had gone to heaven. We laid him in a grave hard by the noble Cape Fear, the river he loved so much; and his loving pastor, the Rev. E. W. Wooten, and many faithful friends aided in this last act of affection to the memory of an excellent man.

T. H. PRITCHARD.

GUTHRIE—Departed this life in Germanton, N. C., Saturday morning, April 16, 1892, Sister Mary Guthrie, the beloved wife of Bro. J. Guthrie. Sister Guthrie died in her seventy-ninth year. She had been a member of the Baptist church for fifty years. Sister Guthrie had been in feeble health for over a year. During her entire sickness she submitted so cheerfully to the will of God that she was never heard to complain, and she gave her friends and loved ones as little trouble as possible in ministering to her wants. She passed away calmly, and lovingly trusting in her much-beloved and tender Saviour. The path by which our sister made the journey of life leaves no sad memorials that she has passed along it, and could we but penetrate the veil that conceals the abode of the blessed dead and catch a glimpse of that life beyond the grave, we would recognize Sister Guthrie among the ransomed spirits, who realized that to be absent from the body is to be present in the Lord. Sister Guthrie was an affectionate mother, a devoted wife, kind neighbor, a true christian, and trusting friend. She was devoted to her church, and the pleasure and great joy of her life was to have preachers visit her home. It was a home indeed, and many of the brethren who may read this will remember the home and her kindness to them. It was a sad day when we laid her in the tomb at Red Bank church, her spiritual home while living. In a sense she was the mother of this church, and it seemed that all the members realized that their mother in the Lord had been taken from their midst. The large concourse of people which followed her remains to their last resting place and the manifestation of universal sorrow at her funeral, is a higher tribute to her worth than any memorial from the pen. Her death was the peaceful sleep of God's beloved, and she has only gone home—sweet home—where she will greet us again by-and-by. May God in his mercy and tender compassion sustain the bereaved husband and loving children, and prepare them for a happy meeting beyond the grave. C. C. H.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4-6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-23.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

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The Home Circle.

I Wonder Why.

I wonder why
The white clouds stay up in the sky.
The birds light low that fly so fast,
The downy thistle falls at last,
But the clouds are always high.
I wonder why.

I wonder how
The little bird clings to the bough!
Sometime at night when I awake
And hear the tree-tops moan and shake,
I think, "How sleep the birdies now?"
I wonder how.

I wonder why
We leave the fair earth for the sky!
I wish that we might always stay;
That the dear Lord might come some day,
And make it heaven! Yet we must die.
I wonder why.

—*Mary A. Lathbury.*

Beautiful old Age.

We rarely hear old age referred to as beautiful. We speak of childhood as beautiful. A grace still more attractive is associated in our minds with youth. Even ripened manhood and womanhood have superior charms; but we gloomily anticipate age as the period of mental degeneracy and physical decay. The freshness of life is wasted; the bloom gone from the cheek, the light from the eye, the vigor from the step. Patient, quenchless love may retain its respect, and still perform the offices of kindness; it may even discern a spiritual beauty back of furrowed cheek and lusterless eye; yet, in the common estimation, old people are a burden to themselves, and, however much the faithful heart may revolt at confessing it, a burden to their friends. But is this estimate correct? On the contrary, we are convinced it is very far from true. Undoubtedly there are instances where old age is not only uninteresting, but positively repulsive. There is neither outward comeliness nor inward grace.

The unhappy subjects have lost all relish for life. Existence has grown to be a burden moodily borne, and yet is often convulsively clung to from spectral fears of the dying hour. Such an old age—impatient, exacting, unloving and unlovely—exhales no fragrance and exhibits no bloom. It is a sapless trunk, which spreads no grateful foliage and bears no luscious fruit. But such is by no means the universal experience.

Innumerable are the instances where the evening of life exhibits a richer radience than even its purpling morn—its declining sun suffusing the western sky with an almost supernal glow. Recurring to such instances, it is no extravagance to speak of old age as beautiful. It may be so richly adorned with rarest virtues as to prove surpassingly attractive. We know how the picture of home life is heightened in interest by the variety and even contrast of elements which it presents. We should certainly miss from it the face of blithesome childhood, but with no less regret the snowy locks of benignant age. Many a household is blessed with the lingering presence of an aged inmate who proves its very center of attraction and happy influence—and when that revered form is missed, at length, from the familiar place, and the arm-chair is vacant, there is an uprising of a sorrow as profound and real as sore bereavement can ever bring. But a beautiful old age is not adventitious. It is the outshining of a beautiful character. It springs from the harmonious assemblage of lovely traits—traits which are due to the patient, wholesome discipline of a life-time. Those who are younger cannot give too careful consideration to this fact. We shall reach old age sometime if God spares us. The frost of its stern winter will invest us sooner or later. But they need not quench the genial warmth within. Nor need they rob the outward life of its bloom and sweetness. A pure youth and a manly manhood will conduce to a refulgent old age.—*Bishop W. X. Ninde.*

Regularity of Habit.

One of the most difficult of all minor habits to acquire, says an able writer, is that of regularity. It ranks with that of order. The natural inclination of most persons is to defer until the last possible moment, or put it off to another time, where this can possibly be done. Yet habits of regularity contribute largely to the ease and comfort of life. A person can multiply his efficiency by it.

We know persons who have a multitude of duties, and who perform a vast deal of work daily, who set apart certain hours for given duties and are there at the moment and attend rightly to what is in hand. This done and other engagements are met, each in order, and a vast deal accomplished, not by strained exertion, but by regularity.

The mind can be so trained to this that at certain hours of the day it will turn to a particular line of duty, and at other hours to other and different labors. The very diversity is restful when attended to in regular order. But let these run together, and the duties mixed, and what before was easy is now annoying and oppressive, and the exact difference between many is at this point. There are those who confuse and rush, and attempt to do several things at once, and accomplish little, while another will quietly proceed from one duty to another, and easily accomplish a vast amount of work. The difference is not in the capacity of the two, but in the regular methods of the one as compared with the irregular and confused habits of the other.—*Scientific American.*

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A. J. Brink, Oxford, N. C.

The Diamond Duke.

The squire was reading the newspaper in the chimney corner. In it was a paragraph stating that a nobleman had just died in Paris, who was spoken of as the "Diamond Duke." This eccentric nobleman had converted most of his wealth into diamonds and other equally useless property, and for years devoted most of his care and thought to guarding them.

He constructed a house like a fortress The most of his stones were kept in small iron chests in fireproof vaults in its cellars. The most valuable of the diamonds were placed in a small casket, in the wall at the head of his bed, and when he touched a button, descended into a well a hundred feet deep.

When he was younger it was said that the duke frequently appeared at the opera wearing his rarest diamonds, and guarded by a policeman. But in his later years he seldom took them from their hiding-places, and feared to trust even the police.

"He was mad!" said the squire, laying down his paper. "To invest all his money in shining stones that bring in no interest! And to spend his life in worrying lest they should be stolen! Now he's dead, and what good do his shiny stones do him, eh?"

The squire presently laid down his paper and left the room. His old neighbor, who had listened to his emphatic condemnation of the duke, shook his head as he looked after him.

"I don't see that the duke was madder than the squire. He has been saving and scrimping for years to buy land, hoping it will rise in value. He doesn't till it. It's of no use to anybody, and he spends his time watching the papers in hopes of a boom. He has neither chick nor child to leave it to, and some day he'll die, and it will go to some relation he never saw!"

Susy Hobbs, a bright eyed school girl, listened to her uncle but said nothing. If the squire was mad, what was her uncle? He had had for years a frantic ambition to hold office in the small city in which he lived. He wanted to be mayor, and he incessantly worked and schemed and neglected his business to gain that empty honor.

"And suppose he should die like the diamond duke?" thought Susy. "What would the office be worth to him then? How men do waste their money and strength!"

Meanwhile Susy, who had no money, but whose capital was healthy youth and time, spent all her mornings in making tidies and embroidery which nobody cared to keep and the rest of the day in reading vapid novels, or in sleep.

The madness of the diamond duke is not a rare ailment, nor confined to any country or class. It has its counterparts varied in degree and character, in almost every human life.—*Youth's Companion.*

Inappropriate Words.

Inappropriate words may convey the meaning unmistakably, but are not in accordance with the English idiom.

A Frenchman, while looking at a number of vessels, exclaimed, "See what a flock of ships!" He was told that a flock of ships was called a fleet, but that a fleet of sheep was called a flock. To assist him in mastering the intricacies of the English language, he was told that a flock of girls was called a bevy, that a bevy of wolves is called a pack, a pack of thieves is called a gang, and a gang of angels is called a host, while a host of porpoises is termed a shoal. He was told that a host of oxen is termed a herd, and a herd of children is called a troop, and a troop of partridges is termed a covey, and a covey of beauty is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of bullocks is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshipers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a crowd, and a crowd of gentlefolks is called the *elite*. The last word being French, the scholar understood it and asked no more.—*Ex.*

Confess What you do not Know.

The late E. A. Freeman, England's masterly historian, said, with characteristic force:

"I never could understand why any man should be ashamed to confess his knowledge of what he does know or his ignorance of what he does not know."

And he never pretend to that besetting sin of some literary men, to seem to know something on every imaginable subject suggested in conversation.

What a sound maxim! For the man who never confesses ignorance cuts himself off from many opportunities of acquiring information; and he who pretends to know what he is really ignorant of, excites and deserves contempt. Prompt acknowledgment of a blunder, is the simplest way to avoid its consequences.

"However did a person of your intelligence come to make such a mistake?" asked a listener to one of our foremost speakers.

"Blank ignorance, sir," was his very sensible reply.—*N. Y. Ledger.*

Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., was for years a martyr to headache, and never found anything to give her more than temporary relief until she began to take Ayer's Pills, since which she has been in the enjoyment of perfect health.

Elder, care for the flock; younger, be subject to the elder; and let all live humbly and watchfully.

Let not sin reign in your mortal bodies. It only ruins where it reigns. Do not allow yourself to be brought under its despotism.

Kissing Mother.

A father, talking to his careless daughter, said:

I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

And then the midnight kisses with which she routed so many bad dreams as she leaned above your pillow, have all been on interest these long, long years.

Of course she is not so pretty and kissable as you are; but if you had done your share of work during the past ten years, the contrast would not be so marked.

Her face has more wrinkles than yours, and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear old face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast.

Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late!—*Exchange.*

Rothschild's Maxims.

The elder Baron Rothschild had the walls of his bank placarded with the following maxims:

Shun liquors.
Dare to go forward.
Never be discouraged.
Never tell business lies.
Be polite to everybody.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never appear something more than you are.
Take time to consider and then decide positively.
Carefully examine into every detail of your business.
Then work hard and you will be certain to succeed in life.—*Exchange.*

Endure persecution for righteousness' sake.

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Having qualified as Administrator of the estate of Francis Lee, deceased, late of Wake county, this is to notify all persons having claims against said estate to present them to me at Wendell, N. C., on or before the 12th of May, 1893, or this notice will be plead in bar of their recovery.
D. T. LEE, Adm.

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Duty of Deacons.

The official duties of deacons are not specified in the New Testament. In the sixth chapter of Acts a *general* law of service is given with a *special application* to the Grecian widows who "were neglected in the daily ministrations." Deacons are to prevent or remove all hindrances to the full and faithful preaching of the word of God by their pastor. It was important that these widows should not go hungry, but infinitely more important that the multitude should have the Bread of Life. For the apostles personally to have supplied the needs of the former, would have been to neglect the greater needs of the latter.

Good and eminent brethren have attempted to limit the service of deacons to three tables: the table of the Lord, of the pastor, and of the poor; and the only semblance of Scripture basis for it is the word "*tables.*" There is no more authority in Scripture for the deacon's serving specifically any one of these tables than there is for any other member of the church.

A certain eminent minister of my knowing, feeling himself unsuited for pastoral visiting, and believing it should be done, has found comfort in deciding that it is "the business of the deacons." It is equally true that there is no Scripture authority for this as the special duty of deacons. What, then, you ask, are their special duties? This question the deacons are to decide, and if they be the wise and good men they should be, they will not tarry in doing so. Their duties are as varied and numerous as are those secular claims of their church, which must be met, but which if met by their pastor would take him from his sacred work of "preaching the word of God."

If the spiritual-eyed deacons watching with keen and loving interest the face of their pastor, finds there a shadow of care, let them delicately enquire the cause. If it is found to be a salary too meager for his support, then let them meet and promptly see that it be removed, lest he preach less powerfully "the word of God."

Few things are more calculated to render less joyous and forceful a refined pastors preaching than the consciousness of indebtedness he is unable to pay. The more consecrated a pastor is to his great work, the more sensitive he is to every secular influences which would bring him down. Let the deacons see to it that their pastors mind and heart are kept sweet, tender, and strong from the secular burdens of the church. The deacon's primary relation is to his pastor, and if he magnifies this relation, his relation to his church becomes all the more tender and efficient.

The offices of pastor and deacon are closely linked. In the same chapter Timothy writes what God wants both to be in character. As the deacon reads—as he should read—what God wishes his pastor to be, he will strive all the more earnestly to be what God would have him to be.

The office of deacon involves that nature of service which relieves the pastor of secular anxiety. He is to watch and see when a specific application of the general law laid down in Acts is to be made. We are now more able to apprehend and appreciate those weighty words in the sixth chapter of Acts: "Men full of wisdom and of the Holy Ghost."

Why such great enduement if their mission was simply that of serving "tables?" No; a higher and broader service is theirs, less in dignity only to that of the pastor. What an inestimable blessing to pastor and church are a body of truly wise, alert, thoughtful and godly deacons. They deserve everybody's help and love. The usual service done by a deacon I would not belittle. It may be well, by virtue of his prominence, for him to serve at the Lord's table, take the collections, &c., but his fullness of wisdom and of the Holy Ghost call for larger and more intricate service. It may become his duty to aid his pastor in the work of visitation, provided such work becomes overtaxing to the pastor's strength. Whatever may weaken or strengthen his pastor's influence and power as a preacher of the word should receive his first and loving care.

C. N. DONALDSON.

Norfolk, Va.

Begin the Day with God.

One hour of the morning is commonly worth two hours of the evening.

A man of average duration of life sees about ten thousand mornings in the course of his existence. He begins ten thousand days; and as the after conduct of the day depends so much upon a right start, it is vitally important to begin each day with God. Morning piety has much to do with the whole current of one's every-day religion.

The eyes which open after a night's slumber should turn heavenward. "In the morning will I direct my prayer unto thee, and will look up," exclaimed the devout Psalmist. He begins the day unwisely who leaves his chamber without a secret conference with Christ, upon whom he is to depend for strength. The true christian goes into his closet for his armor; he knows not what sudden assaults of temptation may be before him, so he puts on his panoply. He needs his spiritual "rations" also for the day's march. As the oriental traveler sets out for his sultry journey over the sands by loading up his camel with food under the palm tree, and by filling his water jars from the cool fountain at its roots, so doth the christian wayfarer draw his early supplies from the unexhausted spring.

Morning is the golden hour for devotion. The mind is fresh. The mercies of the night provoke to gratitude. A buoyant heart which is love with God makes its earliest flight, like the lark, toward the gates of heaven. Thankfulness, dependence, faith and humility all prompt to early and tender interviews with him who waits on his throne for our morning orisons. We all recall Bunyan's beautiful description of his pilgrim who "awoke and sang" in that "chamber of peace" which looked toward the sun-rising. If the Egyptian Memnon made music when the first rays of light kindled on his flinty brow, a living christian heart should not be mute when God causes the outgoings of his mornings to rejoice.

No pressure of household duties or of business should crowd out prayer. An eminent christian told me that it was his rule to get a good, quiet half hour in his chamber on his knees and over his Bible before he met his family, and then he went into his business, as Moses came down from the mount, with his face shining. Doctor Arnold of Rugby had a favorite morning hymn which opens with these stirring lines:

> "Come, my soul, thou must be waking;
> Now is breaking
> O'er the earth another day
> Come to him who made this splendor;
> See thou render
> All thy feeble powers can pay."

Closet devotions are the fit precursor to family worship. Family religion underlies both the church and the common wealth. No christian government, no healthy public conscience, no Bible philanthropies, no godly church life, can exist without God in the household. Let me be assured that a family altar stands in every home, and I care little what political party bears rule at the seat of government. The picture which Robert Burns drew of household worship tells us the secret of old Scotland's "grandeur that makes her loved at home and revered abroad." No prelude to the day is so powerful in its sacred influence as the union of loving hearts around the throne of grace. Family worship is a strong seam well stitched on the border of the day to keep it from raveling out into contention, confusion and ungodliness. Wise is that christian parent who hems every morning with the word of God and fervent prayer. When the inroads of wealth and fashion crowd out family devotions in the morning and the weekly prayer-meeting in the evening, there is but small hope of rearing such households in the nurture of the Lord. The "church in the house" is the best feeder of the church in the sanctuary; home religion is the sheet anchor of our nation's well-being.

When the early devotions of the morning have equipped us for the day's work, let us shoulder up the day's duties cheerfully. God will both direct the path and lighten the loads, if we trust him. The happiness of each day depends very much on a cheerful start. The man who leaves his home with a scowl on his brow, a tart word at his wife and a snap at his children, is not likely to be pleasant company for anybody during the day, and is apt to return at night with the acid flavor of a vinegar cruet. More than cheerfulness is required for many a day behind whose veil are concealed sudden shocks or powerful temptations. Unexpected trials may break on us ere the sun goes down. Little do we know what the day may have in store for us. Let us, then, make ready every morning by putting ourselves under the wing of that loving Lord and Saviour who promises, "Lo, I am with you alway." We can not tell when we shall see the last sunrise, nor how soon we may hear from our loved ones the last "Good morning." Begin every day as if it were end in eternity.—*Dr. T. L. Cuyler.*

It is our past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed us into a deeper moral print; the lives we have led have left us such as we are to-day.—*Dr. Dykes.*

Day-time religion is more abundant than night-time religion. The sick often needs help at night; do you give it?

Falling Away.

Assuming as correct the view held by some interpreters as to the originating motive of the epistle to the Hebrews, a clue is there found to some difficult passages in the epistle itself. This view is that the epistle was written not simply as a discussion in general of the relations of christianity with Judaism, but with especial and direct reference to a recognized disposition on the part of Jewish christians in certain quarters to look backward upon what they had left, instead of forward upon that for which they had a right to hope;—even, perhaps, to the extent of actual falling back into the old Judaic legalism. With what intensity the Jews clung to the old religion, and no less during the centuries since that time, is well known. It is easy to see what danger must have existed, in the case particularly of those yet immature in christian experience, and in view of the many powerful influences soliciting them to this kind of falling away, that the church should be forsaken for the synagogue.

In two ways the author of the epistle appears to meet this tendency with a view to some effectual check upon it. One of these is to show that Judaism and christianity, Moses and Christ, are not antagonisms, but that the true meaning of the one is found in the other. The better a christian the better a Jew. For a christian Jew to turn back was to go from the new dawn into the old twilight; to move, not toward the glad, bright future, but backward into the dim, groping past. What was more, it was to forsake that in which was the whole hope of salvation. The "sacrifice for sins" was not in the time-worn Judaic ritual, but in that act of redemption by the suffering Christ, which it was the one purpose of that ritual to shadow forth.

But another momentous truth in this connection is urged—the necessary effect of apostasy. Here the writer brings to view the operation of a principle in man's nature, and a danger of which human life is full of warning. "If they fall away it is impossible to renew them again unto repentance"—unto that "change of mind," all whose convictions and motives, and profoundest spiritual forces they have "trodden under foot." There may have been many instances of this quite within the power of the writer to name by way of example. In what he says, he intimates in language very striking what a terrible thing *apostasy* must be. And thousands and thousands of instances since his day confirm the truth of his words. It is not safe for men to trifle even with ordinary conviction; how much less with the results of that "enlightening" of the Spirit of God, which, even when it stops short of actual regeneration, nevertheless places the subject of it in a position from which to go back is to plunge into a darkness of soul and a hardness of heart, far more terrible than even that out of which there had been this seeming recovery.

The familiar passages in the epistle to which we here refer, are perhaps too often studied as mere proof-texts bearing upon doctrinal disputes. It may be doubted if the writer of the epistle had any such in view at all; if in the words used there is any designed anticipation of questions in theology to arise in later ages. He writes with reference to a condition of things under his own eyes, and in warnings which bore upon dangers then patent to the christian teacher. All the same, apostasy is always apostasy, and the same word of warning is good for every age, and for the tempted soul under all those conditions which so often involve issues of eternal destiny.—*Standard.*

He Stood the Test.

In a suburb of Boston there lives a certain German laborer. He has a wife and six children. They live in a little rented house, for he has never been able to save enough to purchase a home of his own. He leaves very early in the morning for his daily task in a large factory and returns to his home late each night. It is a home and not merely a stopping place, for our friend is an earnest christian, and with his wife, who thoroughly sympathizes with him in his religious life, brings into it all that he can of comfort and cheer. His children are a bright, contented little flock, thoroughly enjoying the humble comforts they have, and knowing little of those that wealth may bestow or rob them of.

Our friend has just passed through a trial and test of character which proves him honest and sterling. His employer at the factory came to him one day recently, and the following conversation ensued:

The manufacturer said: "It is your turn to work next Sunday, and I shall expect you to be here."

Our friend replied: "I cannot work on Sunday. I am a christian and a member of the church."

"I can't help that," was the answer. "You must work on Sunday; all the men in my shops have to take a turn at it."

"I cannot do it," was the quiet answer.

"Then you must call at the office and get your pay Saturday night and consider yourself dismissed," said the manufacturer, turning on his heel and walking away.

It was a week of great anxiety to this christian father. On the one hand, there was the family to be considered. How could he see them suffer! And yet they must suffer if he were dismissed from his position. He did not care much about himself. He could stand it, but how could he bring suffering upon his wife and children? But on the other hand, stood his christian obligation, the public covenant with the church, and, more than that, the secret soul-covenant with the Redeemer. He determined to remain loyal to his Lord and trust him for the result. Saturday afternoon came. His employer approached him again, urging him to reconsider his determination and take his turn at Sunday work. He still refused.

"Well, just take it for to-morrow and I will excuse you after that. You see I have said you must do it or leave, and it would break down the discipline of the factory if I did not keep my word. I will not compel you to do it again."

"No," said the sturdy christian, "I can not work even a single Sabbath, and so must leave to-night."

"What church are you a member of?" said the employer.

The workman told him.

"Have you any more of your sort of christians in that church?"

"I hope so," was the reply.

"I wish I had the factory full of them," said the employer. "You just stay right on. I won't bother you any more with Sunday work."

He stood the test.—*Herald and Presbyter.*

"What Led Me into the Ministry."

Rev. Dr. C. Durham, under the above heading says in the *Baltimore Baptist* of June 1st:

"After my conversion, which occurred when I was sixteen years old, the desire manifested itself that I should preach the gospel. The war had commenced, and with the enthusiasm that prevailed among the young men of the South, I enlisted in the Confederate Army. As we had no chaplain in our regiment, I conducted religious exercises for our men, and became a student of the New Testament. Without any one ever suggesting to me that I should preach, and simply from the study of God's book, I can recollect as if yesterday, the impression that Paul's words made upon me: "Woe unto me, if I preach not the gospel." After the civil war I returned home. I suppose because of the fact that three of my brothers were lawyers, the natural desire came to me that I should enter the legal profession. I then declined to take part in any religious service, refusing even to pray when called upon. One evening an old Baptist minister called upon me, and during the conversation, which ensued, said, "I always give this advice to young men who think of entering the ministry, stay out of it if you can be satisfied to do so." This was some comfort to me, howevere, for a while, but I found shortly that I could not be content. I found myself at one time thinking of a certain passage of Scripture, and before I knew it, I had a sermon in my mind. Went church on the following Sunday, and met the minister who was talking to some of the brethren on the outside of the building. He told me, as I passed, that he wanted me to preach for him that morning. Without answering him, I entered the church, and took my accustomed seat. As he passed up the aisle to the pulpit, he touched me on the shoulder, and said "come." I did and preached. I was absent on the next preaching day in another part of the country attending to some business for my mother, and the church met, and without any request of suggestion from me, licensed me to preach the gospel. I entered college and endeavored to carry out no doubt the desire instilled in me by my Creator."

Bad Books.

Never under any circumstances read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feeling and emotions. Reading trashy, second-rate books is a grievous waste of time also. In the first place, there are a great many more first-class books than you can master; and in the second place, you can not read an inferior book without giving up an opportunity of reading a first-rate book. Books, remember, are friends, books affect character; and you can as little neglect your duty, in respect to this as you can safely neglect any other moral duty that is cast upon them.—*Old Homestead.*

Sad disfigurements are possible in the attempts which people make at being religious. A picture of this is seen in the case of the scribes and Pharisees of Jerusalem: "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Put the picture on canvas and you see the disfigurement at once. Mouth pushed out towards the Master, and the heart turned away and far behind. The mouth and the heart must face toward the Master, and draw near him together to make a pleasing picture. Religion cannot go into a book or into words. It is only in a heart. A book or words may speak of it only, but can never possess it.—*Christian Inquirer.*

Look out for the Foxes.

In the "Song of Songs" is a touch of Hebrew poetry which sounds as if it were a verse from the ballard of a vine dresser. If translated literally, and put in rhythmical form, it would read:

> "Catch us the foxes,
> Foxes the little ones,
> Wasting our vineyards.
> When our vineyards are blossoming.

The mischievous foxes nibbled away the blossoms, or else devoured the tiny and tender grapes, so that the vintage was destroyed. This recalls the sad experience of the good people of Nebraska and Kansas, whose grainfields were devastated by so insignificant a creature as the grasshopper. Great mischief may be wrought by very small agents.

The real danger with the most people is not from enormous and heaven-defying sins. It is from what we call little sins, and often regard as mere faults, foibles, or infirmities.

Big sins frighten us; little ones steal in unobserved, like the insects that eat out the fiber of solid furniture in Cuba, and when the strain comes the timber maps, and fills the eye with dust. More than one minister has lost his place by little artifices that engendered a suspicion of his square, solid honesty. Thousands of christian parents destroy all their religious influence over their children by their ebullitions of bad temper. This is not a mere foible. Bad temper is an ugly, venomous sin—it is a sin against the central, cardinal christian grace of love. Look at the mischief that is often wrought in a congregation by a hurtful tongue of censoriousness that embroils a neighborhood and poisons the reputation of fellow-members of Christ's fold. Envy is often accounted a small sin; so is a pistol ball small, but if lodged in a human brain it is deadly. A very able and excellent minister once left a church because they had practiced on him a petty piece of stinginess; he rightly concluded that if they acted meanly in one act, they could not be trusted to deal fairly by him in other things. Foxes do not loom very large or make a loud noise, but they can strip the Lord's vineyard as clean as the weevils will strip a wheat field, if they are allowed to have full swing. How does spiritual declension began with a christian? It commonly begins with small offenses against the laws of absolute purity, or conscientiousness; it starts with occasional neglects of christian duty and occasional acts of self-indulgence. When robbers want to plunder a house, they hoist a small boy up into a window, and he unbolts the door for the gang. Let us look out for Satain's imps slipped in at the open windows of our hearts.—*Theo. L. Cuyler.*

The Christian Altruist.

The man who lives for self is to be pitied, the man who lives for others is to be praised, the man who lives for Christ is to be crowned.

Christ stands pre-eminent, not merely like Saul, head and shoulders above his fellows, but immeasurably above men of all centuries, in spiritual insight, moral outlook, power of sympathy; and ability, outlook, and sympathy to others.

Napoleon I. said, "The gospel possesses a secret virtue, a something which works powerfully, a warmth which both influences the understanding and penetrates the heart. The gospel is no mere book, but a living being with an agency, a power which conquers all that opposes it. Here lies the book of books upon the table; I do not tire of reading it, and do so daily with equal pleasure. The soul charmed with the beauty of the gospel is no longer its own possession; God possesses it entirely; it is he who directs its thoughts and faculties; it is his. What proof of the divinity of Jesus Christ. Yet in this absolute sovereignty he has but one aim; the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander. But here is a conqueror who draws all men to himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race. What a miracle! The human soul with all its faculties, becomes an annex of the existence of Christ."

Egoism centers in self. Altruism pours self out upon others. Christian Altruism gives of self to others, but takes in of Christ. The first works for self in the dark. The second works for others in the dark. The third works for others in the light, and becoming better, is able to do better for others. The lowest type of character the world has ever seen is the Egoist. The highest is the christian Altruist. Work for humanity in the name, for the sake of Christ, broadens, deepens, enriches character. The higher the motive the nobler the life; the highest motive possible to us is, "In his name."—*O. P. G., in Young People's Union.*

The demand of the times is an increased supply of real, genuine men and women—helpers of humanity—burden-bearers; those who, like the good Samaritan, will aid a distressed fellow-being; who, like Job, will search out for those in need and supply their wants; who will visit and help the sick. How scarce such men and women

Life is worth living if you live for others as well as yourself.

The Biblical Recorder.

WEDNESDAY, JUNE 15, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OWING to the pressure upon our columns, we are compelled to surrender most of our editorial space, and to omit our usual variety of reading matter this week.

DEATH OF COL. L. L. POLK.

The announcement of the death of Col. L. L. Polk, which occurred at Washington City last Saturday morning, will be received with deepest sorrow, not only here in North Carolina where he was so well known, but throughout the entire country. Perhaps no North Carolinian has even stood more prominently before the people of the United States or weilded a wider influence. His death came as a personal bereavement to thousands of homes in every section of the country.

Col. Polk was sick but a short time—about ten days—the cause of his death being blood-poisoning resulting from diuretic trouble of long standing.

The life of Col. Polk is an interesting one. He was born in Anson county April 24, 1837. His father, Andrew Polk of Irish extraction, died when his son Leonidas was fourteen years of age. His mother died when he was an infant. He received a fair academic education in the schools of his native county, and for one session was a student of Davidson College in this State. Thus equipped, and endowed with great natural ability, he started life and made his way to the front rank of the public men of the nation.

His public career commenced in 1860. In that year he was elected a member of the Convention which took North Carolina out of the Union. After the State had seceded, he entered the army of the Confederate States, enlisting in the 20th N. C. Regiment. He continued in the military service until 1864, when he was elected a member of the Legislature. After the war he edited a paper in Anson county, and was, we believe, elected to the Legislature two or three times prior to 1877. In that year he was made Commissioner of Agriculture. This office he resigned in 1880, and became associate editor of the *News and Observer*. In 1884 he established the *Progressive Farmer*, since which time the paper has attained a wide circulation and great influence, especially in this State.

Col. Polk was one of the leading spirits in the organization of the Farmers' Alliance in this State in 1887. Since then, he has been President of the order in this State for two terms. From that office he was elected President of the National Farmers' Alliance and Industrial Union of America, which position, by re election, he held at the time of his death. Besides his prominence in political life, he was also prominent in the councils of his denomination, and was twice elected President of the Baptist State Convention of North Carolina.

As will be seen, his life has been a busy, exciting one from the time he entered upon the duties of manhood in 1860 until its close. It is wonderful that his health did not give way before it did. Col. Polk was gifted with eloquent speech—was at home before an audience, and his enthusiastic, ardent Irish nature led him to undertake too much work wherever his affections were enlisted. The work he laid out for himself was more than his physical strength was equal to, and the consequence was, as is usual under such circumstances, a sudden breaking down and death.

While Col. Polk engaged in many hard contests, in which the feelings of men were aroused, yet on account of these we do not believe he carried malice in his heart towards any. In his intercourse with his fellows, there was the genial smile, the cheerful word, and hearty greeting, which marked the broad charity of the christian character, and these gave him a personal magnetism which attached men to him, and held them. Peace to his memory! In the grave all divisions are buried, and over his grave his friends and those who love him will mourn with deep sorrow.

Col. Polk's remains arrived in Raleigh from Washington City on Sunday afternoon last, and the funeral services were held at the First Baptist church at four o'clock. It was one of the largest funeral gatherings ever seen in Raleigh. Dr. J. W. Carter, aided by Drs. T. E. Skinner and J. J. Hall, conducted the services. The pall-bearers from a distance were: Senator Peffer of Kansas; Senator Irby of South Carolina; Dr. C. [illegible], Chairman Ex. Com. Nat. Farmers' Alliance; Congressman Baker of Kansas; Congressman Moses of Georgia; Congressman Alexander and Branch of North Carolina; Congressman Stackhouse of South Carolina; J. H. Turner, Secretary Nat. Ex. Com. Farmers Alliance; Congressman W. A. Keighan of Nebraska; O. M. Kem of Nebraska; and W. F. Gwynne of Tennessee. The local pall-bearers were: Messrs. J. M. Heck, G. M. Allen, W. J. Peele, S. O. Wilson, H. E. King, N. B. Broughton, A. J. Dalby, W. S. Barnes, G. W. Sanderlin and John E. Ray.

To the widow and children, our neighbors, we tender our sincere sympathy in this their great bereavement. May the God of the fatherless and widow guide and keep them.

PERSONALS AND OTHER ITEMS.

....Bro. A. R. Foushee of Roxboro called to see us on Wednesday last.

....Rev. Dr. J. W. Carter's sermon preached at the University is to be published in pamphlet form.

....Rev. Dr. C. F. James of Roanoke becomes President of the Roanoke Female College, Danville, Va.

....The *North Carolina Teacher* for May has a good picture of Hon. J. C. Scarborough, the future superintendent of public instruction.

....Prof. A. Poindexter Taylor, son of Rev. Dr. J. B. Taylor of Salem, Va., becomes President of the Jeter Female Institute, Bedford City, Va.

....Rev. Dr. J. W. North, of the Western North Carolina Conference, M. E. Church, South, died at his home in Cleveland county on May 29th, aged about sixty four years.

....Rev. L. A. Crandall, D. D., has offered his resignation as pastor of the Euclid Avenue church of Cleveland in order to accept a call to the Memorial Church of Chicago.

....We are in receipt of a number of orders for the Life of Spurgeon. Our first order has been exhausted. We are looking for a new supply every day, and the brethren will receive the book at once.

....Rev. J. B. Richardson of High Point, Rev. C. A. Woodson of Durham, Rev. M. A. Adams of Jonesboro, Tenn., E. S. Moore of Selma, J. S. Allen of Richmond, Va., J. A. Taylor of Dunn, called to see us last week.

....Bro. John E. Ray, President of the Institute for the Deaf and Blind at Colorado Springs, Colorado, attended commencement at Wake Forest College last week, and is spending a few days with his father and friends in Wake county.

....It is understood, we believe, that Dr. S. W. Duncan accepts the foreign secretaryship of the Missionary Union. The desire of his brethren has been toward him in this behalf since it became known that Dr. Murdock was to retire.—*Standard.*

... The church at Charleston, South Carolina, though with much regret, releases their pastor, Dr. E. C. Dargan, to become Associate Professor of Homiletics and Latin Theology in the Southern Baptist Theological Seminary.—*Baptist and Reflector.*

....Rev. W. A. Pearson of Front Royal, Va., who has accepted the call of the Rock Hill Baptist church, will arrive here this week and preach in his church next Sunday morning. Mr. Pearson will be accompanied by his wife and seven children.—*Baptist Courier.*

....Rev. Dr. C. Durham has received a letter from a North Carolinian now living in the "far west" saying, "If you would like to make a pilgrimage to the 'Holy Land' it would be a great pleasure to me to furnish the means for you to do so." Dr. Durham has replied that while for years he has desired to visit the "Holy Land," the pressure of work during this Centennial year of modern missions is too great for him to accept such a privilege.

... One act of the General Conference of the Methodist Protestant church at Westminister, recently, is significant. The discussion was on the report of the Committee on Ritual, and a minister moved that the word "obey" be stricken from the marriage service. He said he was willing to let it remain if it be put in twice so as to require the man to obey as well as to honor and comfort and keep their wives. By a vote of 35 to 26 the word was stricken out, and the women delegates voted with the majority. —*Independent.*

....W. W. Vass, Jr., the valedictorian of the '92 graduating class at Wake Forest College, a Raleigh boy—a son of W. W. Vass, Esq., Treasurer of the Seaboard Air Line—and the youngest member of his class. This honor was won in the largest and one of the ablest classes ever graduated from that institution, and this fact alone reflects double credit on the successful contestant. Mr. Vass was editor from the Eu. Society of the *Wake Forest Student*, and is one of the ablest young writers in the State; the diction of the address was elegant and the delivery graceful and effective. Mention has before been made of the election of J. W. Bailey, son of Dr. C. T. Bailey, as editor of the *Student* for '92 and '93. This election is always zealously contested for and only merit wins. It is an honor to young gentlemen to carry off this prize.—*State Chronicle.* The Graduating Class at Chapel Hill this year contains sixteen members, that of Wake Forest thirty-six, which is the largest class ever graduated there. Major Vass's son, Will, a grandson of Dr. James McDaniel, who was for many years the President of our State Convention, and who is only nineteen years old, takes the first honors and delivers the valedictory of his class, which is an unusual distinction considering the size of the class. —*Dr. T. H. Pritchard, in Charity and Children.*

....Rev. W. J. Sholar of Hamilton, N. Y., will graduate June 15th. He has been called to Brooklyn, N. Y., and accepted the call.

....Rev. J. O. Alderman of Concord reports the work progressing hopefully in his field. He has received four by letter recently.

....Rev. D. W. Herring has presented his resignation as a missionary to China to the Foreign Missionary Board, Richmond, Va., at its last meeting, and the same was accepted.

....Prof. W. L. Carmichael, who has been teaching at Fair Bluff, gave us a pleasant call last Saturday. He gave a good report of the work at that place. His present address is Royal.

....Prof. W. J. Ferrell, Principal of Wakefield Academy, and A. R. Foushee of Roxboro, were elected trustees at the meeting of the Board last week to fill the places made vacant by the death of brethren George W. Thompson and S. S. Lea.

....Rev. W. M. Kennedy, a much beloved, well known and useful minister of the word, died at the residence of his son, Dr. Kennedy, in Warsaw, Duplin county, on the 6th inst. He had been in declining health for about two years. His age was near sixty-seven years. An obituary of our deceased brother is in hand which, for want of room, we are compelled to defer till next week. We sympathize with the bereaved.

....Rev. W. C. Tyree of Durham, N. C., writes: "I arrived in Durham last Friday, and have entered upon my work, I hope, with very encouraging prospects. I preached Sunday to large and responsive congregations. My people here gave me a most cordial and affectionate welcome, and I feel assured of their earnest and prayerful co-operation. I have received several kind letters from brethren welcoming me to this State, which I appreciate very much. I trust the Lord may enable me to be an efficient pastor in this promising and important field, and I wish to identify myself heartily with our general State work." We extend a most hearty welcome, both for the RECORDER and the Baptist brotherhood of the State, to Bro. Tyree.

WAKE FOREST COMMENCEMENT.

There was a larger number of visitors to enjoy the "class day" exercises than have ever been present at this stage of commencement before.

Mr. O. H Dockery, the chosen orator for the class, made a fine impression on his audience both as regards the matter his speech contained as well as the admirable manner in which the speech was presented. Mr. Dockery's style is clear, argumentative, and carries with it a force that might be considered rare for one so young.

W. A. Garland, the poet of the class, read an original poem, which was listened to with interest by the audience.

Mr. J. E. Spence disclosed the history of the class of '92 in a way which was interesting and very characteristic of students at college.

Mr. Hardister, whom the class chose to prophesy as to the future career of its members, went about his work in somewhat of a unique way, but which was highly entertaining to all present. The young, beardless graduate placed himself thirty years into the future, and then found himself surrounded by a condition of things almost as startling as that in Bellamy's "Kooking Backward." In the place of the buildings we now have at Wake Forest the prophetic acumen of the speaker saw great granite buildings with electric lights and all other modern improvements, and in his address made in the twentieth century he congratulated his audience on the good fortune which had come to so many of his old class-mates of '92, placing them in the highest places in church and in State. The speech was well received, and showed real genius on the part of the speaker.

TUESDAY EVENING.

Dr. Ramsay of Georgia, who was to have delivered the alumni address, failing to come, the address was delivered by Prof. J. B. Carlyle, Professor of Latin in Wake Forest College. After being introduced in a spirited speech by Dr. J. B. Powers, President of the Alumni Association, the speaker announced as his subject, "The Mission of the College Man in North Carolina." The speaker declared that our State in point of education was far behind many of her sister States; that a large number of her citizens who by their votes were to decide the honor and prosperity the State should enjoy could not so much as read the ballots they cast on election day, and in view of this condition of things the college graduate ought to lead in the matter of perfecting as well as dignifying a first-class common school system.

The speaker dwelt with special emphasis upon the duty of educated men to lay hold upon the public economic questions, and discuss them for the good of the public from a scientific as well as a patriotic standpoint. That, too, it devolved upon our educated men to preserve for posterity the historic records of our State. We have the records of men whose lives have done honor to the State and to the world, and in many cases their labor and sacrifices are to pass away forever unless preserved by men who are being educated.

The speaker dwelt with enthusiasm upon the duty of our North Carolina college men to spend their lives in our own State, for there is none better, rather than go to the wild west, or in the already crowded and stagnated cities.

The speech was good from beginning to end, and the unstinted applause and hearty congratulations to the speaker left no suggestion that anybody felt any regrets at the failure of the speaker who was elected to perform this duty to be present.

At the close of the address a session of the alumni was held in Memorial Hall. After completing the routine work of the association, there was an interesting discussion by a number of gentlemen looking to the closer organization and more effective work of the alumni of the College.

On motion of Rev. W. R. Gwaltney, a banquet will be served in the dining halls of the Yarborough House in Raleigh at the annual meeting of the Baptist State Convention in Raleigh next December.

Mr. W. E. Daniel of the class of '78 was elected to deliver the alumni address before the association next June. If, however, he should fail to put in his appearance, which has come to be so frequent with men who accept these duties, the occasion will be saved by the alternate, Mr. W. W. Kitchen of Roxboro, N. C.

WEDNESDAY MORNING.

This is a typical commencement day. A light rain last night has done away with dust, and the air is fresh, and all things seem to be aiding to give visitors and students a pleasant time.

News came yesterday that sickness had prevented Congressman Bailey being here, as previously announced, to deliver the oration before the literary societies. Dr. Taylor, after announcing that the audience would be led in prayer by Dr. J. D. Hufham, stated that what had happened might look like a disappointment, yet he had the satisfaction of stating that we had six alumni of the college who had kindly consented to speak ten minutes each on topics which had been assigned them. The first speaker, Hon. John C. Scarborough, told of the needs of our common schools. The speaker said we had a great State, with a million and a half population, and sixty-five per cent. of these are white people. The towns and cities are to a great extent provided with public schools, but those who live in the country have not, in many sections, been provided with any schools. The average school term in the State is less than twelve weeks out of the fifty two. This subject of public education is specially important to the Baptist and Methodist denominations, as they are composed largely of people who live in the country. Mr. Scarborough made an earnest appeal to the colleges in the State to show greater earnestness in behalf of common school education.

Hon. C M. Cook was the next on the program. Subject, "How to supply the needs of our schools." The speaker said to find the *how* was the puzzling point in nearly all discussions. Plenty of people can point out difficulties, but to find the remedy is another question. Our schools are supplied in one particular, and only one—we have the children by a good large majority, and nearly everything else is to be supplied. We need good county superintendents. This will secure good teachers, and this will mean better schools. Continuing, the speaker said the best interest of the common schools was, after all, vested in the good women of the State. Men were not willing to sacrifice for the education of their boys, but mothers were always ready to make any sacrifice for the sake of sending their children to school. Capt. Cook's speeches are always strong, practical and original, and his remarks on this occasion were roundly applauded by the audience.

The subject, "More and better academies," was assigned to Dr. J. D. Hufham. The subject could not have been better placed. Dr. Hufham has for years led in this particular phase of education. The speaker alluded with much feeling to the condition of the University just after the war, also to Wake Forest College. He had felt for years that we needed the academies to come between the common schools and the colleges and University; that the best endowment our colleges can have are well-manned academies which shall serve as feeders for their support.

Dr. T. H. Pritchard made an eloquent appeal for the higher education of the girls. He believed we had made a mistake in not providing better for the education of our girls. If any had to be deprived of an education it ought to be the boys and not the girls. The speaker declared in a most emphatic manner that our Baptist people were making a great mistake in not at once establishing a seminary of high grade in Raleigh for the education of girls.

"Our College, its work and its needs," was responded to by Mr. E. E. Hilliard of Scotland Neck and Hon. G. W. Sanderlin. Mr. Hilliard fully sustained his growing reputation as an orator. He emphasized forcibly and with fine effect the necessity of individual effort on the part of the College representatives, and that the aggregation of these individual efforts must constitute the highest success of the College.

A North Carolina audience always hails with real pride the appearance on the rostrum of Dr. Sanderlin. He had spoken in eighty-five counties in North Carolina, and that from Wake Forest College had gone out streams which were educating and up-lifting humanity in every section of the State. Wake Forest needs no other president than the one she now has. The Baptists in the State are ready to follow him whithersoever he goes. Wake Forest needs no better boys, but only more of them. These will be supplied as the interest in our common schools shall increase and our academies be built up.

Amid deafening applause the exercises of the morning were closed.

WEDNESDAY EVENING.

At 8 o'clock a large audience assembled in Memorial Hall to listen to the baccalaureate sermon by Rev. C. H. Jones of Knoxville, Tenn. He is the youngest man who ever preached here on an occasion of this sort. Taking his youthful, student-like appearance, it would seem that this might have been his own graduating day. After singing, and prayer by Rev. Dr. Carter, he took as his text 1 Samuel 17: 39, 40. The members of the graduating class, as well as the readers of the RECORDER, will appreciate the following reference to the sermon which Dr. Wm. Royall made by request of the writer:—

Taking David and his sling as the occasion of his remarks, he made "Consecrated Individuality" his subject, and by an ingenious chain of analogies deduced lessons of moment for the benefit of young men. The call for a "man" was emphasized—a man, not a class or mass of men, a man to meet the giant—a man endowed by God and specially equipped for the specific work in hand.

In terse and beautiful language he painted the scene and the coming conflict, the man's strength in his seeming weakness, the ground of his confidence in its apparent groundlessness and the impulse which drove him to the contest.

In David's individual case the pebble and the sling were more potent than Saul's armor. Each is strongest on that good point which distinguishes him from his fellows. One's strength may be another's weakness.

When the oil from the horn held by some Samuel has flowed down into the soul, and the Spirit of the Lord comes with it, then follows intensified individuality—a dauntless preparedness for any work, toil, suffering which needs be met in championship of a great truth and a great cause.

"This one thing" enlists all the powers, sympathies, prayers of him in whose bones the fire burns. Concentration of forces, specialization, the gathering up to a focus of all energies and potencies for some high and noble venture—these are God appointed harbingers of a brighter day for a languishing cause or a down-trodden principle of right.

Moral intensity in the law, in medicine, in the pulpit, in citizenship, in every good cause, God demands, all times call for.

Upon the educated young men of to day rests a responsibility augmented by the conditions of a complex civilization of which preceding ages had no conception—a civilization involving problems the solution of which must devolve, under God, upon the men who can by virtue of education analyze and measure them.

But no sketch can do justice to either the argument or the style of this magnificent address.

There was a logical coherence and consecutiveness, a faultlessness and finish in diction, a felicity in word-painting, and a grace and manliness in delivery which seldom meet in such admirable and exquisite proportions.

THURSDAY MORNING.

This is commencement day. Everything conspired to make this one of the most pleasant and cheering occasions. Several prominent gentlemen occupied seats on the rostrum.

After giving, at the entrance of the hall, the "college yell," the largest class which has graduated in the State since the war, filed up the main aisle and took their places on the rostrum amid great enthusiasm from the audience. Dr. Taylor presented Rev. J. B. Richardson of High Point, who led the audience in prayer, in which he gave most devout thanks for the prosperity of the College, and invoking a continuance of these blessings for yet greater and wider usefulness for the College.

At this juncture Dr. R. H. Marsh read some extracts from the report of President Taylor, stating that the session just closed had been the best the College had ever had. Two hundred and thirty-three students had been in attendance during the year; the work of the students had been exceptionally well done; there had not been a single case of serious discipline during the entire year; that the parents of no student had been advised to discontinue their son for failure to make proper use of his time at College.

At the close of Dr. Marsh's remarks, which elicited the most hearty applause, the following program was gone through with in a manner which reflected the highest credit on the speakers and the training they had received:—

Salutatory—G W Paschal, Chatham.

Oration—We are Drifting, whither? C D Graves, Selma.

Oration—The Coming Man. James Long, Union county.

Oration—Napoleon's Greatest Marshal. O H Dockery, Jr, Richmond county.

Oration—A Meeting and a Farewell. J W Millard, Goldsboro.

Oration—A Disciple of Peace. S P Spence, Elizabeth City.

Valedictory—W W Vass, Jr, Raleigh.

Thesis—A Plea for Woman. M A Adams, Wilson county.

Thesis—Mutatis Mutandis. H T Aydlett, Camden county.

Thesis—Buddha and Buddhism. E T Barnes, Wilson.

Thesis—Do the Stars Revolve about a Common Centre? J G Blalock, Granville county.

Thesis—Oxygen. W R Bradshaw, Burke county.

Thesis—Should the United States Annex

Canada! D A Bridges, Grayson county, Texas.

Thesis—The Story of the Cosmos. J C Clifford, Davie county.

Thesis—La Nation Dispersee. R N Cook, Cabarrus county.

Thesis—Evolution of our Idea of Nature. J S Corpening, Burke county.

Thesis—Our Heritage. W R Cullom, Halifax county.

Thesis—Frederick the Great. W B Daniel, Northampton county.

Thesis—Polar Lights. D D Dougherty, Watauga county.

Thesis—The Memory. W A Garland, Macon county.

Thesis—Catholicism. J E Green, Cleveland county.

Thesis—The Chemistry of Character. I Hardesty, Wake county.

Thesis—Grecian Literature—its Influenee. A P Harris, Montgomery county.

Thesis—Ku-Klux-Klan. E V Howell, Caswell county.

Thesis—The Convention and Its Constitution. R Lide, Orangeburg county, S C.

Thesis—A Phase of Politics. R E Major, Bedford county, Va.

Thesis—Charlemagne. J A Mason, Richmond county.

Thesis—Sherman in South Carolina. J G Mills, Wake Forest.

Thesis—Pope Leo XIII. vs. King Humbert. R L Moore, Burke county.

Thesis—The Discovery of Neptune. O J Peterson, Sampson county.

Thesis—The Swamp Fox General. E S Reaves, Marion county, S C.

Thesis—Three Reasons why One Should Study Greek. E F Rice, Beaufort.

The Sage of Monticello. G A Sowell, Lancaster county, S C.

Thesis—The Potentiality of Woman in Literature—Her Advantages. J T Thomasson, Ashe county.

Thesis—Why We Have Been Misrepresented. S C Welsh, Haywood county.

Thesis—The Probable Future of Nations. J A Williams, Caswell county.

MERIT ROLL.

Absent from no duty during fall term: M O Carpenter, L R Mills, Jr, G W Paschal. Absent from no duty during spring term: E J Harrell, T B Lambeth, G E Lineberry, S W Oldham, R H Savage, F E Parham, C D Peterson. Absent from no duty during past session: W R Bradshaw, R W Haywood, J F Swann, H Long.

At the conclusion of the orations, Dr. Taylor, after reading the degrees which had been conferred on the class, delivered the following baccalaureate address:—

"WHAT THE WORLD HAS A RIGHT TO EXPECT FROM A COLLEGE GRADUATE."

Thirty-six more college graduates! Does the world need so many? Is not the supply outgrowing the demand? The reports that come every June from a hundred colleges, and such a numerous class as this, standing where twenty years ago was only three, might for a moment suggest that it is an open question. But only for a moment. In this presence our judgment are easily be guiled. When, however, we go forth into the crowded activities of trade, of agriculture, of manufacture, we see things in a truer light. For the right sort of college graduate the demand is far greater than the supply. Roughly estimating, there is in North Carolina to every thousand of population one college graduate. For each one who has a true Master's or Bachelor's degree there are in our State probably fifty score who have never received credentials of scholarship of equal value.

This consideration suggest a grave responsibility. Often have I addressed you as college students. To day, for the first time, and, as a body, for the only time, do I speak to you as college graduates. And now, while you feel the joyous elation in the wearing of your new laurels, I would remind you that every honor brings also its burden, that each one of you is in a sense a representative man, standing as one among a multitude who have not had your opportunities, and that where much has been given much will be required.

If any of you have dreamed that life is only beauty, may you awake as you enter upon its activities and find that life is also duty. *Much will be required!* The thought is not a sombre, but it is a serious one. There is nothing in it to depress. There is much that should stimulate.

May I be allowed to suggest at least three things that the world has a right to require and expect in a college graduate?

First, *Scholarship.* This goes without saying. Yet it is worth while to emphasize it. The diplomas in your hands are guarantees of attainments which are creditable to you now. They represent many, many hours of patient toil, as you have bent over the microscope or test-tube, or untangled the puzzle of a sentence or solved the intricacies of a problem, or stood for the first time with uncovered heads before the majesty of a moral of physical law. But if, ten years from now, you have not by study reading, observation, reflection and travel, made large new acquisitions, these bits of parchment will be reproaches. They will cry out for shame against you. We have sought in vain to train you, if you have not learned to set a modest estimate upon your powers and present attainments, and to form some ideal, large and true. Crudities and sophomoric affectations you doubtless have, as all your predecessors have had. And the world will good humoredly tolerate them, and laugh at them for a while. Then, if, when there have disappeared like thin veneering amid the hard knocks of life, it does not appear after all you have the genuine, solid, accurate scholarship which the world has a right to expect in a college graduate, the procession will still move on, but you will not be in it. The Muses yield their secrets and powers only to patient wooing. The price of true scholarship you will find in the future as you have found in the past to be arduous and continued labor.

Second. The world will require large *common-sense and practical activity* of the graduate. I do not say that the world expects it, but it longs to see it and will surely demand it as a condition of success in any career. The days are not far gone when the college-bred man was popularly supposed to be an amateur, unfamiliar with labor and the practicalities of life. Some, even now, imagine him to be an efferminate creature to be kept under glass, handled delicately with sugar tongs, and laid away in tissue-paper. They will hardly think this of the graduates who have played foot ball. The truth is that part of the good in physical culture and college athletics is in their tendency to develope activity and vigor and endurance in habits of life as well as in the body. If this be true, some of you have earned the right to become heroes, and to get to your goal.

Mr. Andrew Carnegie, in a recent article, said "I have inquired and searched everywhere, in all quarters for the college graduate, but find scarcely a trace of him." One trouble, with Mr. Carnegie was, I imagine, that he did not look high enough; for the graduate, especially when willing to go in at the bottom, has a way of getting to the top. And the millionaire's sneer is, after all, a compliment. He not only looked too low, but he looked in the wrong direction. Success in life with him means the acquisition of money, and nothing but that. But the wealth of the Indians could not buy a ticket for a back seat at the panorama which is forevere passing before the eye of a true scholar and thinker. The intellectual, as well as the spiritual life of a man consisteth not in the abundence of things that he possesseth. May your ideal of a successful life be higher than that of the man who measures all things by a money standard, and regards with contempt the nectared sweets of scholarship.

Of course there is a modicum of truth in the criticism. We do need to get more thoroughly rid of the idea that only so called professional men need be college graduates. Especially in the South is it desirable that thoroughly educated men should pursue technical courses of study and devote themselves to manufacture and the better tillage of the soil. We have had false pride enough among our young men. It has begotten sloth and extravagance. And their child is poverty. Young men, be examples, I charge you, to your generation, in the exaltation of labor and the display of common sense. The thousand people whom each of you represents have a right to expect it of you. Let witlings scoff. Let butterflies of society sneer. Your time to laugh will come later.

Third. The world has a right to look for *character* in a college graduate. Why, especially in him? you ask. Because he has come to see things—all things—in their wider relations. In whatever department he has studied he has found law. If he has done no violence to his reason, he has discerned a Law Maker. He has found himself environed with obligations. There is something anomalous, almost monstrous, in the sight of a man who has given several years to the study of nature and man and human thought, as revealed in language and philosophy, who has found himself encompassed with stupendous forces and unvarying laws, and who can yet think lightly and speak flippantly and irreverently. Deep moral earnestness is a natural result of thoughtfulness and application to study. Unless a young man has poisoned his moral and intellectual life, or put a mortgage upon himself by the formation of evil habits, his culture, especially culture in a christian college, under christian influences, may be expected to reveal itself, not only in his genuine scholarship and true manliness, but also in his exalted character. Young gentlemen, do not forget that each of you stands for a thousand who have not had your chance. You have no right to be vicious or unfaithful in trusts or uncharitable in judgment. Sad enough for any man to be bad. But that a college graduate, with his opportunities for moral development and with the eyes of so many upon him should ever make shipwreck—alas, alas! Young men, you will not, surely you will not. God help you, that you may not.

And need I remind you that in order to have character you must have convictions? On the lips of men are a thousand plausible generalities about largeness and broadness. They are lurking places for fatal fallacies. They will not help in character building. Better some definite beliefs, some well defined principles, some certain hope than a wide and trackless moor without a signboard or a finger post, over which to make life's journey.

Despise not the path trodden by your fathers and mothers. You have come, through their love and sacrifice, to know more of language and science and philosophy than some of them know, but in the things that, after all, are the best and the highest, they can still be your teachers. That path is still straight and narrow. It can never be otherwise, for it is the path of virtue, and it leads to heaven. Other paths, broad and alluring, will open before you. But in them you can never satisfy the deeper hunger of your natures, as your hearts come to pant and cry, as they surely will—for you are his off-spring—for the living God. In them you may have spotless reputations, but you cannot form the shapeliest characters. In them you may make real some dream of selfish ambition, but the highest aspirations you can never fulfil. For it is only as our lives connect themselves with the plans of the Eternal, that they can reach their fullest and most exalted dignity.

Successive classes, as year after year they have gone forth from these halls, have, with rare exceptions, proven themselves to be men of character and have developed in usefulness. This hour closes the best session and crowns the largest class that the college has ever known. See to it, I charge you, as I bid you farewell—for we have a right to expect it of you as Wake Forest graduates—that each of you shall become a centre of illuminating, purifying, sweetening influence, and, in order to this, strive to be men, not only of true learning and intelligent industry, but also of high, heroic, truthful, honest, stainless character.

The concert in Memorial Hall and the gathering in the Literary Society Halls were the closing scenes of a most enjoyable and successful commencement.

J. C. C.

Peace Institute.

On the last day of beautiful May, Peace Institute closed one of the most prosperous years of its history. It had an enrollment of 188 pupils, eighty of whom were boarders.

This school had its origin in the boarding and day school for young ladies, established at Hillsboro, N. C., in 1838, by the now venerable, Rev. Robert Burwell, D. D., and his sainted wife, Mrs. Anna Burwell, "who may justly be regarded as the *Mother of Peace.*" Afterwards they moved the school to Charlotte, N. C.; and again in 1872, for climate and other reasons, they moved it to its present location at Raleigh, N. C., where for nineteen years it has continued to dispense the benefits of its liberal culture, through scholarship and charming accomplishments to thousands of the noblest young women of North Carolina and the South. Until two years ago the Institute was controlled and managed by Rev. R. Burwell and his gifted and accomplished son, Capt. Jno. B. Burwell, as associate Principal. Owing to the great age of the former and the failing health of the latter, two years ago the Institute passed into the control of Capt. James Dinwiddie, one of the old Artillery officers of Jackson's Corps in the Army of Northern Virginia, who is a Master of Arts of the University of Virginia, and a teacher with twenty five years of experience.

The Institute is one of the best equipped in the South with new furniture, modern appliances, and twenty-one new pianos.

Prof. A. Bauman, one of the most gifted of Southern music teachers, is Musical Director, and is assisted by his no less gifted wife, by Miss S. McIlwaine (a pupil of Hahr, Sherwood and Howard), and by Miss S. Marguerite Howell, for four years a pupil of Sieber (in Voice) and Schwenka (in Piano) at Berlin, Germany. Miss Emma B. Bock, a graduate from the School of Design in Philadelphia, is Directress of the Art Department.

Every department of the school is in charge of a specialist.

The commencement exercises of 1892 were held May 30th, with the following

PROGRAM:

Double Quartette—"Hail! Alma Mater!" Misses B. Oates, E. Watkins, K. Belvin, W. B. Graves, F. Hunt, B. Watkins, M. Merrimon, L Cordon, M. Gaskill.

"Chanson Hongroise." Miss Mamie Salzman.

Announcement of distinctions.

"Come to the Woods"—Duet. Misses Emm and Bettie Watkins.

"Paraphrase de Concert." Miss Alice Kant Tinsley.

Presentation of prizes.

"Storm and Sunshine." Miss Laura Cordon.

"Reverie." Miss Lucy Lewis.

Awarding certificates of proficiency. a. "Serenade." b. "Gitana." Miss Bonnie Oates.

"Hungarian Fatasie"—Duo. Misses Bessie Dinwiddie and Florence Hunt.

Awarding diplomas.

Awarding medals.

Trio—"Breathe Thou One Sigh." Misses W. B. Graves, B. Oates and L. Cordon.

Benediction.

There were seven full graduates and seven partial graduates. The full graduates were Misses Lottie Allen, Katie Belvin, Irene Burwell, B. C. Dinwiddie, Clara Knox, Maud Merrimon, and Mamie Withers.

The Deportment and Scholarship medals were awarded to Misses Maud Merrimon and Annie W. Mebane; the English Essay medal, to Miss Maud Merrimon; the Burwell Latin medal, to Miss B. C. Dinwiddie; the Everitt Mathematical medal, to Miss B. B. C. Dinwiddie; the W. S. Primrose medal for improvement in penmanship, to Miss Lillie McKinnon; the medal for best writing, to Miss L. Duffie Conn; the medal to the best French scholar in Graduating Class, to Miss Anna Yates; the Art medal, to Miss Anna Stronach; the Vocal Music medals, to Misses Bonnie Oates and Laura Cordon; the Instrumental Music medals, to Misses Florence Hunt and B. C. Dinwiddie.

The annual concert occurred on May 31, 1892, and was one of the best ever given in the Institute. The following was the

PROGRAM:

Part I.—Chorus: a. "Summer Night," b. "Joy, Success, Ever Bless." Vocal Class.

Overture to "Freischutz"—six pianos. Misses M. Salzman, M. Ashley, J. Pope, G. Whaley, M. Dinwiddie, M. Watkins, N. Shiveley, L. Allen, P. Morris, D. Agnew, D. Vick, A. Rankin.

"Spring-tide." Miss Emm Watkins.

"Let Us Meet the Spring"—Trio. Misses Katie Belvin, Bettie Watkins, Mamie Gaskill.

Overture to "Midsummer Night Dream," six pianos. Misses L. Lewis, B. Wharey, J. Holt, C. Brown, A. K. Tinsley, E. Timberlake, M. Woolcott, M. Barber, M. Gaskill, K. Stronach, H. Uzzell, L. Wynne.

a. "The Wanderer," b. "I'll Follow Thee." Miss Bettie Watkins.

"Brindisi" Waltz—duet. Misses Bonnie Oates and Laura Cordon.

"Concertato" Duo Fantasie in Una—six pianos. Misses F. Hunt, E. K. Jones, C. Knox, M. Withers, E. Burwell, M. Tomlinson, M. Watkins, D. Vick, B. Dinwiddie, E. Watkins, M. Heartt, N. Cannon.

Chorus: a. When the Fragrant Roses Bloom, b. Mandolinata. Vocal Class.

Part II.—"Symphonie in C, opus 21—six pianos. Misses B. and M. Dinwiddie, E. and B. Watkins, F. Hunt, M. Salzman, A. K. Tinsley, M. Watkins, M. Fleming, L. Lewis, M. Gaskill, N. Shively.

"Mio Fernando"—from "Favorita." Miss Laura Cordon.

"Mountain Riders"—duet. Miss Maude Merrimon and Bettie Watkins.

Rigoletto. Miss Florence Hunt.

"Stella"—Valse Legende. Miss Bonnie Oates.

"Scherzo Brilliant." Miss Bettie Dinwiddie.

"I am Tatania"—from "Mignon." Miss Willie Brown Graves.

Presentation of Bauman medals.

Double Quartette, "Spring Dance." Misses B. Oates, W. B. Graves, F. Hunt, K. Belvin, E. and B. Watkins, M. Merrimon, L. Cordon

ANNUAL ALUMNÆ MEETING.

The annual meeting of the Alumnæ was held in the ladies' parlors of the Institute on Saturday evening, May 29th, 1892. It was an enthusiastic meeting of the loyal daughters of grand old Peace. Fifty-four of Peace's honored daughters were present, and there were tender and touching scenes, when mothers of families, long separated in the battles of life, fell upon each other's necks, and with tears of joy renewed the friendships of theirs school days.

COM.

High Point Female College.

Dear Recorder:—The commencement exercises of High Point Female College were pronounced by every one fully equal to the very best ever witnessed anywhere.

They began on Friday evening, May 27th, by drills, songs, and dialogues of primary pupils under the management and direction of the teacher, Miss Kate Stallings, who had so perfectly drilled the little ones that no mistake was made by any. There were some recitations and some music, too, which was finely executed to the delight of the audience; but the closing piece, the cantata, was the crowning piece of the occasion. It is not too much to say that every one was charmed.

Saturday evening the spacious chapel was well filled with an appreciative audience to hear the recitations of the Elocution Class and music by the music pupils. Every one performed her part splendidly. Penelope's Sym was very enjoyable, and the whole reflected the highest credit upon the teachers who had the training of the young ladies.

Sunday morning was dark, lowering and rainy, but the chapel was well filled to hear the commencement sermon by Dr. John Mitchell of Wake Forest from the text, "She hath done what she could." It was a gospel sermon, full of Jesus, and of most tender and beautiful descriptions of the love and devotion of Mary and the tender love and appreciation of her act and her motive by the Master, with a most forcible and eloquent application to all and especially to the young ladies of the College.

At night, Elder C. S. Farriss of Florida preached a most eloquent and impressive sermon from the text, "Almost thou persuadest me to be a christian." There was a good audience and the preacher was at his best. Truly North Carolina lost a most noble and talented brother when Bro. Farriss went from her borders, but Florida received the gain. Bro. Farriss, as is known to many, is editor of the *Witness*, the Baptist paper of Florida, and is making it one of the very best of our papers. He is also Professor elect of Greek in Stetson University, the great Baptist school of Florida. Bro. Farriss is destined to stand amongst our most celebrated men, and is and will be a great honor to our State and to his Alma Mater, Wake Forest College.

Monday evening was devoted to drills, recitations and music. The success of the previous evenings was equalled if not surpassed. The music was excellent, showing that Miss Ford, the musical directress, had faithfully and correctly drilled her pupils. This was apparent to every one from beginning to end, not only on this, but on the former evening, and again on Tuesday when some pieces of difficult music were admirably performed. The Elocution Class showed now, as before, that a master hand had drilled them, and the benefits of physical culture were clearly seen in the grace of expression exhibited by all. The exercises concluded with the "Aesthetic Drill" by this class with their teacher, Miss Minnie Stallings, at the piano, directing with her exquisite touch the movements of the young ladies, which were so graceful and perfect, as to convince the audience of the great benefits derived from physical culture. The opening exercise was the "Patriotic Drill," which was splendidly executed under the direction of Miss Kate Stallings, the teacher.

Tuesday came, bright and beautiful, and brought a full house. After an invocation by Elder J. K. Fant, the President delivered rewards, promotion cards, and distinctions; then diplomas in particular schools as follows:

In French, to Misses Lula Vann of Rich Square, and Etta Ring, Elkin, N. C.; in Moral Science, to Miss Josephine Thomas of Cumberland county, N. C.; in English Language and Moral Science, Miss Alice Liles of Rockingham county, N. C.; and in English Language, Natural Science, Moral Science and History, to Miss Mary F. Cousar of Marion county, S. C.

The Graduating Class was then introduced, and Miss Kate Daniel of Mullens, S. C., delivered a very appropriate salutatory, and read her graduating essay. Subject: "I'll Paddle My Own Canoe." Miss Mable Wiles of High Point, N. C., read her graduating essay. Subject: "Flowers." Miss Pattie Tuttle of Plymouth, N. C., read her graduating essay. Subject: "What Next?" and delivered a very feeling and appropriate valedictory address. The young ladies treated their subjects ably and read them well. The President delivered diplomas to Misses Daniel and Wiles, both having finished the six schools of English, conferring on them the degree of B. L.; and to Miss Tuttle, who had finished the six schools of English and schools of Latin and French, conferring on her the degree of A. B.

Dr. Mitchell, by request of the President, delivered, in a very appropriate address, Bibles to the graduates.

The Scholarship medal was delivered by Rev. C. S. Farriss to Miss Lelia Turner of Statesville, N. C.; and the Deportment medal, by Rev. J. F. Tuttle to Misses Carrie Dunn of Riceville, Va., and to Miss Texie Walters of Person county, N. C.

Hon. J. F. Spainhour of Boone, N. C., was then introduced, and after a few humorous and apposite remarks, announced his subject: "Woman's Rights." The speaker condemned the popular idea on that subject and showed in an hour's forcible address the reasons for the false notions on the subject in New England and other Northern latitudes and what her true rights are, condemning with much force the injustice heretofore done her, and pleading for her rights for the future. The speaker pointed out the proper reasons for separate education, showing it to be a matter of different physical training and management, affecting the health of our girls in college, &c. The address was admirable in conception and was very forcibly delivered. The exercises were interspersed with choice music elegantly rendered.

The finale of this most successful series of exercises was a splendid rendition by the Singing Class under the direction of their teacher, Miss Bettie Stallings, of the Cantata, Esther, the Beautiful Queen. The personations were as follows: King Ahasuerus, Miss Kate Daniel; Queen Esther, Miss Etta Ring; Haman, Miss Lelia Turner; Zerish, Miss Minnie Grimes; Zerish's daughter Ida, Miss Vera Idol; Mordecai, Miss Pattie Tuttle; Mordecai's sister, Miss Josie Thames; Propheteas, Miss Elsie Summer; Scribe, Miss Blanche Tuck; Harbonah, Miss Mamie Ford; Guards, Miss Dora Austin, Annie Parks, Blanche Tuck, Bessie Liles; Herald, Miss Maggie Vann; Queen's Attendants, Misses Carrie Dunn, Lena Pepper and others; Hegai, Miss Sallie Williams; High Priest, Miss Alice Liles; Zerish's Attendants, Misses Ada and Bessie Crocker, Lula Vann and May Wiles; King's Pages, Misses Minnie Pickett and Connie Charles; Queen's Pages, Misses Rhett Leach and Maggie Callum; Chorus, class. Each acted her roll most successfully.

So ended the third annual commencement of High Point Female College. To say that all were pleased inadequately expresses the appreciation of the audience—they were delighted.

The chapel was beautifully decorated with evergreens and flowers, the work of the pupils, to the general good conduct and diligence of whom the President bore the strongest testimony.

The Art Gallery was open to inspection during the commencement, and many admired the array of beautiful crayons and paintings executed during the year—the first five months under the charge of Miss Dixie Leach, and the last five months under Miss Minnie Stallings. The verdict rendered by all was that the Art exhibit was equal to any at any similar institution and on a footing with all the excellent things enjoyed at the commencement.

The prospects for a full attendance next year are most flattering. Every room will probably be full.

OBSERVER.

Literary.

Charles H. Spurgeon: his Faith and Works. By H. L. Wayland. 12mo, 315 pages. Price, $1.25. American Baptist Publication Society.

The lamented death of Mr. Spurgeon has awakened in the minds of a vast number a desire to become more fully acquainted with his history, his character, his aims, his works, and his success. At the same time it has stimulated many christian authors to the very laudable effort to prepare for these interested parties memoirs of this eminently successful minister of the gospel of Christ. We have seen more than a dozen of these memoirs, and the cry is still, "They come." Even the most imperfect of these works can scarcely fail to be useful. They all hold up an example that is worthy of careful study, and will undoubtedly incite many to zealous imitation—a consumation devoutedly to be wished. This work of Dr. Wayland is one to be especially commended to the notice of pastors and evangelists, to Sunday-school teachers, to young men and young women, to all the followers of Christ of whatsoever age or capacity. It is a book for all christian workers, and every believer in Christ ought to be a real worker for him. We cannot attempt to present an analysis of its valuable contents. It must suffice to say in what respects we believe it would be found profitable to any active christian reader. First, it is adapted to awaken in every real believer a desire to know what gifts the Lord has entrusted to him for use in his blessed work. It is to be feared that many have never thought of inquiring as to the number or the kind of talents that their Lord has given them. Second, it would lead him to ask, "How can I use these talents entrusted to me by my Lord, so as most successfuly to promote the spread of the gospel, for salvation of men, and the glory of my Redeemer!"

Board of Missions and Sunday-schools.

There will be a meeting of this Board in the Mission Rooms in Raleigh, on Friday, June 17th, 1892, at eight o'clock p. m.

J. C. SCARBOROUGH, *Pres. of Board.*

The acknowledgments by Treasurer Boushall of the Baptist State Convention have been crowded out this week. The following are the aggregate amounts received: For State Missions, $68.26; Foreign Missions, $64.54; Home Missions, $63.84; Havana House, $3.85; Education, $72.40; Orphanage, $4.63; Ministerial Relief Fund, $4.09. The receipts in detail, making these aggregates, will be given next week.

See advertisement of Washington and Lee University, Lexington, Va. The Academic departments and Schools of Law and Engineering open Sept. 9th.

Thoughts—No. 2.

BY SCATTERBRAD.

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

Our Master meant to teach us that we should not bother our minds too much with the things of this world. He knew that we poor creatures would think more about our eating, drinking and things to wear, than about eternal matters. It is very natural for us to think about something good to eat; and some put their whole thoughts on good things to drink and fine things to wear. I reckon if a fellow could tabernacle here all the time, he could afford to pester his mind mostly about such matters. But a fellow hardly gets settled down in this "clime" till he gets orders to move out, and he is certain to obey orders. I believe this drinking and eating business is carried on too much in America for the good of the people. The Lord has told or promised his people if they would mind their own business and work, that "their bread would be certain and water sure," in short, he says he will feed them and that they will not starve. He does not say though that he will feed them on nicknacks, such as ice-cream, cake and pie. A man generally has a hankering after such things not best for him. The Lord knows best what things a man should have; and when he gets to meddling with things forbidden he'll be pretty certain to find it out sooner or later. I think the Lord wants the house he stays in to be healthy and sweet. Good digestion will make a clear mind and a healthy body, and there won't be much room in the house for the "blues." It is a mighty hard matter for us to hold up on eating, especially on such things as taste good. Temperate habits will make doctor bills little.

We are commanded to be temperate in "all things." I reckon this does not mean we should be temperate in such things forbidden for us to use. Surely it don't mean we must swear a little—to be temperate in that; and just steal a little, and be temperate in that sleight-of-hand performance; and drink moderate-size drams, and be temperate in the Devil's venom. Lots of things the Lord wants us to abstain from, and he says strong drink is one. I am very certain he does not want his children to engage in any thing that will defile the house or temple that he lives in. I am not certain, but I believe he has his eye on tobacco as being a very unclean thing for his children to use. It is a very good medicine if kept away from the mouth. Many people can't give any money to the Lord's cause, but they do spend lots of money of money for tobacco. It is a preacher's business to try to get the people to live like decent folks ought to, but I have heard tell of some preachers leaving a good deal of sign where they have been, as, they say, some of them know how to spread "tobacco paint" on people's floors.

I reckon people expect too much of preachers any how. I used to think that a preacher was an uncommon creature, but I am now forced to believe that at best he is a poor sinner "saved by grace." I am very un easy for fear lots of the preaching men are not much acquainted with the Lord, judging from their fruits. Christ was the best preacher that ever walked up and down this world. He is a perfect model for everybody to imitate, and preachers would do well to imitate him as best as they can. I don't believe Christ worried much about the "luxuries" of this world. He was a very poor man, too. He did not own any house, and don't suppose he wore very fine clothes. I reckon if he were here now, he couldn't preach unless he had on a "sweep tail" coat buttoned up to the chin, and put on airs in general. I am very certain he would look nice and decent, and don't believe his chin would be stained with tobacco juice. Preachers ought to wear nice clothes, but I don't know that they are bound to advertise themselves by the kind of clothes they wear. I think the best way to let the people know that we are the Lord's servants is, to possess much of his Spirit and quietly do his work. Christ put in all his time doing good. His mind was not occupied about worldly honors, big salaries, what he should eat, or what he should wear. Some of our preachers do a heap of work, live very slim, and wear seedy clothes; but some of the brethren in hollowing distance of the preacher fare sumptuously every day and wear fine linen, too.

It is a very hard matter to get things on a right balance in this "low ground of sorrow." Things will be adjusted pretty soon. It is a very hard matter for us to keep from worrying, especially about things we can't help. This continual fretting and worrying about things not under our control, shatters the nerves of lots of people, and hurries them to a premature grave. It is best not to "cross a bridge till we get to it." It is best for us to trust the Lord and do our duty, and he will make things all right for us. He don't mean for us to trust him and then sit down and fold our hands and expect him to give us the things we need. Faith and works are very apt to keep together. Bro. Watts "hit the nail on the head" when he wrote, "Make the service of the Lord your delight, and he'll make your want his care." The Lord never forgets his own. He don't want us to live lives of carefulness, but lives of trust. If we trust the Lord and do good, we will be fed and wear apparel that will protect the body, too. Of all things that fly, swim, creep or walk, man is the meanest, since old Satan has been prowling around. Satan, they say, is getting meaner, and I guess man is, too. The Lord tells us to learn a lesson from the birds about not putting our mind so much on how we are to "keep soul and body together." Many of us, too, are wondering how it will be with us when we come to die. That's none of our business; but it is our business to live for Christ every day, and if we do, he will be close to us when we die. "We can lean our head upon his breast, and breathe out our life sweetly there."

Some Things Novel at the Northern Anniversaries.

1. Dr. George Dana Boardman preached the annual sermon before the Missionary Union. His text was Eph. 2: 15. He announced that he would follow his usual custom, and he proceeded to read and comment upon the chapter from which his text was taken. In doing so he read his Bible lesson and turned his leaves deliberately through the whole exercise: to us it possessed the virtue of novelty at least.

But may not many of our brethren who often indulge in extemporaneous comments while reading Scripture lessons take a hint? Not necessarily to read the exercise, but to prepare it thoroughly, so that it should not fall below the reading of an ordinary commentary.

2. Another new observation was that of *female ushers*, apparently young ladies. Some things we can learn to like after long custom. There is one favorable feature about that—it is pleasant to be manipulated by gentle, soft hands.

3. Another delightfully novel scene was the choir of two hundred in Grace Temple church. The organ is large, has usual elevation in the rear of the pulpit, and descending from the organ to the platform of the pulpit are ranged in order the seats of the singers. Among the choir there are to be observed maturely looking men and women, but many young men and ladies, with a goodly number of boys and girls. We like choirs when they are large enough and representative enough. But a fossilized choir in a church is the end of progress.

It was inspiring to sit in the Grace Temple church, filled with four thousand people, and find yourself enveloped with music, plain and simple, to which a christian heart could respond. J. B. B.

Meeting of West Chowan Ministers.

At a meeting of the ministers of the West Chowan Association, held at Margarettsville, N. C., it was decided to canvass the Association in behalf of Missions, beginning Tuesday after the third Lord's day in July, and to continue the work for fourteen days as follows:

Tuesday, July 19—Seaboard, Jackson at night.
Wednesday, July 20—Potecasi.
Thursday, July 21—Roberts' Chapel.
Friday, July 22—Meherrin, Murfreesboro at night.
Saturday, July 23—Mt. Tabor, Winston at night.
Sunday, July 24—Ahoskie, Union at night.
Monday, July 25—Hebron.
Sunday, July 31—Brantley's Grove, Harrellsville at night.
Monday, August 1—Ross'.
Tuesday, August 2—Lawrence's X Roads Cashie at night.
Wednesday, August 3—Republican, Lewiston at night.
Thursday, August 4—Connaritsa, Aulander at night.
Friday, August 5—Sandy Run.

The following brethren were selected by the Bertie Union Meeting as speakers:

Elder C. W. Scarboro: Subject—The History, Success and Prospects of our Missions to the Heathen.

Elder L. M. Curtis: Subject—God's Providence in Baptist Missions.

Elder C. N. Donaldson: Subject—Biblical Idea of Missions.

Elder B. Craig: Subject—Missions as Dependent on Pastors and Churches.

C. W. Scarboro, *Mod. Min. Conf.*
B. Craig, *Clerk.*

Graded Helps.

The arrangement of its Sunday-school literature by the American Baptist Publication Society is helpfully suggestive. Here we see *six grades* provided for—enough, but not too many, for any school that would do its work thoroughly and systemically. The provisions for each separate grade are full and, in every respect, complete. *Primary, Intermediate, Advanced, Senior, Teacher, Superintendent*—all are well equipped for the best work of which they are capable. It would seem impossible for any Sunday-school to use *such* helps and *so arranged*, without becoming itself better managed and more helpful to every individual connected with it.

The Woman's Home Missionary Society as usual gave a large part of its words to denouncing the wickedness of Southern whites and wringing their hands over the woes of the colored men. One prayer even was devoted to telling our sins to the Lord. It would seem they have called South God-forsaken, so long as they have come to believe he has indeed so forsaken us as to know nothing of what goes on in this part of the earth, and to need to be informed by them. It seems passing strange that women and *white* women should denounce the mobbing of colored fiends who have assaulted white maidens, and have no word of sympathy or pity for ladies so foully wronged.

While the speaking sisterhood have set Paul aside, yet there seems to be always an uneasiness about him. He will not down. He is in the air as it were, and somebody is sure to introduce his name. This time it was Dr. Lorimer, who introduced the Apostle. He said: "What Paul said? Well as another has said, 'Paul—yes—why—Paul meant—Paul intended—I say Paul meant to say—Brethren, I don't know what Paul did mean! He did not cover the case.' I look in the earnest faces of these godly women, and I can better believe we have a mistake in exegesis than that they have mistaken their work."—*Western Recorder.*

Ayer's Hair Vigor is a universal beautifier. Harmless, effective, and agreeable, it has taken high rank among toilet articles. This preparation causes thin and weak hair to become abundant, strong, and healthy, and restores to gray hair its original color.

Moneys Received for Lenoir Church.

I desire to acknowledge through the Recorder the following amounts contributed to aid in painting the Baptist church house in Lenoir, for which we as a church return to the contributors our most sincere thanks:

Prof. E. P. Moses, Raleigh, $2.00; Morganton Sunday-school, per Rev. H. D. Lequeux, 3.35; Mr. Thomas of Ala., 50c.; Prof. J. S. Hill, Butler, Tenn., 3.00; Jas. Eller & Son, Berlin, 1.00; A. H. Eller, Winston, 1.00; North Catawba, per J. V. McCall, 4.25. Total, 15.10. I. W. Thomas.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vomitings, Sickness of the Stomach, Bilious or Liver Complaints, Sick Headache, Cold Chills, Flushings of Heat, Lowness of Spirits, and All Nervous Affections.

To cure these complaints we must remove the cause. The principal cause is generally to be found in the **stomach and liver**; put these two organs right and all will be well. From two to four Pills twice a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

Of all druggists. Price **25 cents a box.**
New York Depot, 365 Canal St.

Say Hires
Do you Root
Drink Beer?
SOLD AND ENJOYED EVERYWHERE.

POKINE.

I have used the within remedy (Pokine) with great success. James H. Lassiter.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure. J. L. H. Missillier.

March 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. Dowtin.

Henderson, N. C., March 7, '91.

Mr. W. T. Cheatham:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, Zack Davis.

Mr W. T. Cheatham, Jr.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. Mitchell.

January 19, 1891.

W. T. Cheatham, Jr.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, Charles G. Hurroughs.

Henderson, N. C., Sept. 16, '91.

Mr. W. T. Cheatham, Jr.:
Your rheumatic cure, Pokine, has completely cured me. I. M. Green.

Mr. W. T. Cheatham, Jr., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. Kelly.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

Do You Want a Teacher?

TEACHERS' EXCHANGE,
Box 978, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 25 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

CINCINNATI BELL FOUNDRY CO
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2300 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B.M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
Wm. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE
Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 1.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	‡4 15 p m
Ar. Raleigh	6 00 p m	8 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	‡8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 48 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	11 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 30 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	‡12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

‡Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leave Durham 5.45 a m daily except Sunday; arrive Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11:05 p m, arrive Henderson 11:50 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 13 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect May 30, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 45 p m	Arrive	Wilmington	Leave	4 30 a m
8 00 p m	"	Fayetteville	"	8 15 a m
6 40 p m	"	Sanford	"	9 43 a m
4 45 p m	"	Climax	"	11 50 a m
4 05 p m	"	Greensboro	"	12 30 p m
3 18 p m	"	Stokesdale	"	1 27 p m
2 45 p m	"	N & W Jt, Wal Cove	"	2 50 p m
1 24 p m	"	Rural Hall	"	3 20 p m
12 00 m	Leave	Mt Airy	Arrive	4 45 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 50 p m	Arrive	Bennettsville	Leave	5 25 a m
9 57 p m	"	Maxton	"	6 18 a m
9 26 p m	"	Red Springs	"	6 52 a m
8 43 p m	"	Hope Mills	"	7 33 a m
8 26 p m	Leave	Fayetteville	Arrive	7 50 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 50 p m	Arrive	Ramseur	Leave	7 15 a m
6 05 p m	"	Climax	"	9 10 a m
5 05 p m	"	Greensboro	"	9 35 a m
3 25 p m	"	Stokesdale	"	12 15 p m
2 10 p m	Leave	Madison	Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have about five hours in Raleigh, returning reach home same day.

Trains Nos 2 and 4 breakfast at Fayetteville; Nos 1 and 2 dinner at Walnut Cove; No 1 supper at Fayetteville.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Letter from China.

Dear Bro. Bailey:—Perhaps there is less need of our writing you now, as, for the first time in many years, you have a man in the State from this mission. An American mail has just arrived—not distributed yet. By this mail we hope to hear from Bro. Herring and family as having arrived at the homes of their friends in North Carolina. Some who desire to know more of the Chinese and of our work may hear them. From indications we had before they left, we think it likely that you may hear more about some of the "next cities" than about ours.

I confess that I have strong sympathy with the desire to go into some of the "next cities," but it is not because of scarcity of work in the cities already entered. We want to increase this work and at the same time have a hand in giving the gospel to to some who make up the millions in the interior of this great empire.

If Bro. Herring goes to the interior I know the Shanghai mission will sustain a severe loss, but the field is the world. I believe Bro. Herring was called to Shanghai. Now I believe he is called on further. I have prayed that inland work might be begun by the Southern Baptists. I did not start with the thought that my right hand man and fellow worker might be the one called to begin the undertaking, but if this is the Lord's will, let it be done, and let all the people say amen.

A new party of missionaries passed through Shanghai last week for West China. They were from the Evangelical Foreign Missionary Society, New York. In the party there were four Baptists. The leader of the party was a Baptist from Dr. Gorden's church, Boston, I understand. I don't know the circumstances, but it seems a little strange that other people should be called upon to send our brethren to the foreign field. If we work together wisely I don't see why the Baptists might not send every man called from among their ranks.

One thought about the thousand men for China. We asked the Lord for these men, and it seemed as if the Lord heard before we called. For a while they came thick and fast. Then the "heathen raged," and the question, Is it prudent to go to China now? was raised. In our perplexity we went to the Lord. The hinderances were checked. I think we learned this lesson: we must have the strength of the Lord, for he is tens of thousands. There are many in this city and like places who see the light, but love darkness. There is much prayer that God's spirit may come in great quickening power upon these who love darkness, and upon us who proclaim the truth to them. Join us in this prayer.

Don't understand me to say that we are in any less need of laborers. We want missionaries for Shanghai and Soochow early this fall, and we expect to see them.

Yours fraternally,
E. F. TATUM.

Shanghai, China, May 10, 1892.

That Speech.

Your correspondent, Mr. J. C. Caddell, some weeks ago gave an account of his visit to Mars Hill, and made many kind remarks about the work at this place. I suppose his modesty would not allow him to speak of another feature of his visit, but I propose to see that justice is done.

Having been acquainted with Bro. Caddell in my College days, I know something of his powers as a speaker. He was, therefore, pressed into service to deliver an address on education. A good crowd gathered on Sunday night to hear him. The effort was almost wholly *extempore*, but one would never have judged it to be so unless he had been told. The speaker said what most fitted time and place, and was heard with unabated interested interest from beginning to end.

We should be glad to have such a representative of the RECORDER among us again.
THOS. M. HUFHAM.

On Sunday, May 15, the Romanists of Brooklyn dedicated one of their newest church edifices, St. Augustine's. The new bishop paid this doubtful compliments to his venerable predecessor:

"His soul," said Mr. McDonell, "may yet linger in the purifying fires of purgatory, and if there, the prayers of his late flock will help his spirit to the heavenly throne of his Maker, where he will never cease to intercede for you."

We are not wholly averse to seeing Romanists erect elegant houses, for we believe Protestantism in some form will yet be entrenched in them. As Westminister Abbey and the old cathedrals of England have been converted from Rome to Protestantism, so the popish cathedrals of the United States will yet ring with Luther's hymn, and a pure gospel will be preached in their pulpits. It is more than likely that the child is already born who will be some Dwight Moody conducting revival services in this St. Augustine's church.—*Christian Inquirer.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Credit makes larger bills than cash.

Three Good Business Rules.

Never sign a paper without reading it, and if, after reading it, you do not understand it, have it thoroughly explained before you put your signature to it, says an exchange. It is best to get some third person who is not interested in the matter at all to explain the meaning of what is not clear, or to point out words that may have two meanings in the document.

Always make a memorandum in your little book of any contract you undertake for money, or any agreement to work. It saves much trouble to keep a memorandum-book, and put down the dates when you either pay or receive money. Whenever money passes on account, set it down. If any money or thing of value goes through your hands, give a receipt for it and make a memorandum. Your receipt settles the amount that passes, and that can not be disputed. When you pass it to a third party, get a receipt and keep it. This form is as important in the transfer of income, trust money or valuables among your own family as with other persons.

Never allow any person to do any service for you without first agreeing upon the cost to you. This rule strictly adhered to will save you many annoyances.—*Dry Goods Chronicle.*

Baptists have no sympathy with the Episcopalian idea of ordination. To them the claim of some nameless grace, derived from the apostles through a succession of Roman Catholic priests, many of whom were ordained when they were mere boys, and others of whom were the most wicked of men, seems the most arrogant humbug. We are fortunately free from this superstition. Yet the word succession or successor is often properly used among us in its more common signification, and is possibly sometimes misunderstood for the Episcopalian idea of succession, by which is meant an unbroken chain of ordinations. The Baptist churches of to day are the successors of the apostolic churches in the sense that they hold the same beliefs, have the same objects, and fill the same place in the world. The ministers of to-day are successors of the preachers and teachers of the days of the apostles, in the sense that they are preaching the same gospel and carrying on the same work. But when we call them successors, we do not mean that they are connected by a chain of laying on of hands, or by any mystical thread. Even if it could be proved that there nas been an unbroken chain of Baptist churches from the apostles down, it would not affect the Baptists of to day, one way or another. Our commission is from the Lord himself, and the New Testament is the justification for our existence. We regard it as particularly fortunate that none of the early Methodists were ordained by the Bishops of the Church of England. Had John Wesley been a Bishop, the Methodists might have been tempted to claim some mystical power through the Romish priests and the corruption of the middle ages, which would have greatly weakened their hold on the people and interfered with their success. The less we have to do with superstition the better.—*Journal and Messenger.*

HAWTHORN, FLA., June 23rd, 1890.
Rev. H. H. HOUSTON, Nashville, Tenn.

Dear Brother:—Yours of June 30th received. I have had almost two years' experience with the Electropoise, and must say that it far surpasses even skillful medication; and I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks' duration, in from one to three nights. It is impossible to have chills while using the Electropoise properly. I have treated more than fifteen cases, the majority being typhoid-malaria, curing them in from two hours to four days. Diarrhœa, dysentery, and cholera morbus I have cured in from one hour to eight generally. Rheumatism in from three hours to three days, in one case making the patient throw away his crutches and straighten his deformed limbs.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are placed all around me and I am treating people day and night. It is giving me influence here as nothing else can. My confidence in the treatment is almost unbounded; it cures promptly and permanently. The certificates of cure could be made stronger than are given in the circulars.

By all means put the instruments in the hands of our missionaries that they may go forth like our Saviour, preaching and healing the sick. Your fraternally,
C. N. MORROW.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

Help Asked for Maxton.

A little band of Baptists at Maxton, Robeson county, N. C., ask that you help them build a church. This is an important railroad junction, and it is desired to build a house of worship worthy of the goodness of the Lord, and commendable of the great Baptist brotherhood.

ROBESON BAPTIST ASSOCIATION,
January 19th, 1892.

We are acquainted with the membership of the First Baptist church at Maxton, N. C., and do cheerfully recommend them to the brethren as earnest and zealous workers, and request that their petition for aid in building a house of worship be liberally responded to. A. R. PITTMAN, *Mod.*
E. K. PROCTOR, JR., *Clerk.*

Address O. S. Hayes, Clerk and Treasurer First Baptist church, Maxton, N. C.
Feb. 10, 1892.

Rev. Sam Jones says: "My wife and daughter were cured of headache and catarrh by Germetuer."

In the General Conference of the Methodist Episcopal church at Omaha, last week there was a serious consideration of abolishing the five-year limit to the pastorate—among Southern Methodists it is four years. It was claimed, and justly, we think, that if a pastor is doing good work at a place there is no reason in removing him arbitrarily at the end of that period to make room for a new man. It was claimed also that the five-year limit creates the presumption that the pastor will remain for that length of time, whereas his work is done and he ought to leave before. This is getting near Baptist ground, though there is still a chasm which separates us. The question comes: Who is to determine when the pastor's work is done? The Methodists who say the bishop. *We* should say the pastor himself and the church.—*Baptist and Reflector.*

A gentleman, under forty years of age, whose hair was rapidly becoming thin and gray, began the use of Ayer's Hair Vigor, and in six months his hair was restored to its natural color, and even more than its former growth and richness.

The man who pays his rent has to hustle; and he who don't pay his rent has to keep moving.

The best way—pay as you go.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Synopsis of Address Delivered by Dr. F. M. Ellis Before the Womans' Missionary Union, Atlanta, May 9th.

It affords me more than usual pleasure to appear this morning in the interest of the work with which you are interested. I speak of a crisis in the Centennial movement. We are engaged in attempts to awake enthusiasm, it's but the stepping stone; to arouse enthusiasm is one thing, to utilize it is another thing.

The Baptists of the world have undertaken to raise as a thank offering this Centennial year in addition to their regular contributions, these amounts:

We stand to day with pledges of $350,000 to memoralize the Centennial movement. England has committed herself to one-half million dollars, so it may it be safely assumed they will raise that in addition to their annual amount. Canada one fourth million. Northern brethren have pledged themselves for one million. We stand committed for $250,000 and 100 additional missionaries. A corresponding increase to the home field in all $400,000. These sums aggregate $1,900,000. This is a tremendous sum for people who have never raised $1,000,000. Can this be done? There is something startling about it, but when we know that fifty cents from every Baptist would do it, it does not seem so startling. Now, reducing and limiting it to our own Southern Baptists, can this be done. I am going to be practical.

I am satisfied that the base of this pyramid is the broad basis of conviction. When we reflect that this sum requires but thirty-two cents from every member, it does not seem impossible. No Baptist but what can do this. It can be secured by self-denial. If the North can raise its sum, which is $1.25 for each, can we not raise our sum? We have as much money in the South as they have in the North. If brethren in the North can do this as they think they can, can not we? We can if we will. What we can do, we should do. The standard which God sets before us is, that we should do what we could. God passed this encomium upon her. She hath done what she could. We never accomplish anything for God according to our ability, but he says the same of us. Now, will we do it? If we can and ought, will we? Suppose we accomplish this work, what will be the result? Wonderful advancement, most beautiful display of love and affection. It will be worth all sacrifices, all self-denial. The question is a personal one of individual responsibility. If every woman will do two things, do her own personal best and get others to do their best. In every thirteen members of the Moravian church there is a missionary. You see its not a question of ability but willingness.

This Centennial year furnishes the most magnificent occasion since Pentecost. Now we are preparing for the reception of our King. We are waiting for the bridegroom to return to claim his bride; we want a part in it; we want more self denial than ever before.

We are in the nearer approach of the bridgroom than we ever dreamed. What will you want with possessions when Jesus comes? Now, if consecration shall require of you sacrifice, its the hastening of the coming of Christ. This is the conception of this movement; it lifts me out of myself, yet this is the great impulse. To place ourselves where we ought to be is another point in the movement. When the Holy Ghost begot the idea in Cary, he secured his society of six, and with this little handful around him, just half the number of the Apostles, this truth took hold of this man in Kettering and he started out.

No sooner had they stepped forth than God's blessing came down. Ought we not now step forward and take the front place in this movement. To glorify our denomination? No, no, what is this leadership, what is the reason for this. I think we, as Baptists, come nearer to teaching the whole truth. I wish the day would come when we would preach the whole truth. If we reach that point of consecration of preaching the whole truth, God will honor us. If this Centennial movement fails, what then? I believe the Holy Ghost has been with us. We have placed ourselves in such a position that retreat is impossible. We are willing to confess it may have been enthusiasm. We can not pass such a resolution and fail to keep it.

We must not retreat, we must meet it. A crisis is now upon us. Shall we meet it, having promised as leaders. If success is attained, it won't be done by passing resolutions at big conventions. What is necessary, personal work, prayer. We must get on our faces; we must pray as never before. You christian women must not minimize your forces, it must be prayed for. It must be constantly planned for. These plans must be taken before God. Take them to him. You must be sure you have a message from him. A sacrifice must be made. I thank God for the providence he has placed upon us. I believe the success depends upon you. You are here before God, before Christ to know his will. Its the mightiest undertaking you ever assumed. The Holy Ghost has put it upon you, go forward.

You have as much or more power over the church than ministers. You mould the church. I am not eulogizing woman, God forbid. I would as soon think of complimenting the Apostle Paul. You have long desired to do something, now the opportunity has come. God has invested you with gifts—womanhood, wifehood, motherhood,—these are the elements, and by organization you have them united.

Sentiment is an excellent thing. Your work wants more than that if it amounts to anything. A poor organization if pushed, accomplishes more than the best one if allowed to run itself.

Now for the aim: The Chapel card is so simple, we think we see all there is in it at one glance. But the longer you look at it, the more you see in it. This simple conception of this card has in it all the elements to move the world—the aim. We number 1,800,000 as constituents of card plan. You will use for the definite aim, one brick for one child, three for every woman. Its a possible thing for these women to lay upon the altar an offering of $250,000; if its our enterprise it will fail, if its his it will go. I have seen in my church an illustration; we can do good things, we can do large things there. In a little way the most magnificent collection was taken two weeks ago. There was a company of mothers, poor washer-women (most of them,) and I gave out certificates for $88.96. You can touch the poorest people in the land for Christ.

I am aware I am not talking to poor washer-women; I am talking to capitalist's wives, to minister's wives, and to wives of influential men.

The reflex influence will be more than on heathen women yonder. Its the most practical realization of living for Christ. You don't know, perhaps, what it is to daily walk with Jesus. A mother will take her boy and leave him with Jesus, as she left her sins. I believe its in the power of these women to say, 'I'll wear the poorest garment for Jesus, and these cards will come back filled by christian women.' There are women who can lay upon this altar to God a thousand dollars. Remember that $5 to some women will be more than $1,000 to others. My front door key is but a small rivet of steel, yet it unlocks a large door and lets me in to my house. The key to the treasury is a small rivet of steel, yet it unlocks the door to millions. So this chapel card is a little thing, but you can fit it into the wards of the lock of God's grace and turn back the bolts to untold treasuries.

A Mission Board was in debt for $60,000, and women were called upon to save it; their money was freely given, but the woman who took the collection, had blazing from her throat and sparkling in her ears and on her white fingers, $40,000 worth of diamonds. May he lead and keep you for Christ's sake.—*Baptist Basket.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

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To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as THE

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Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

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"How to Cure Blood Humors" mailed free.

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In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

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JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

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University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

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Their cause, effects and cure. There is the title of a valuable and interesting book, just published on these very prevalent diseases. Sent free for short time only. Address DR. J. W. PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

Rev. A. W. Price.

Abraham William Price was born at Conway, S. C., Jan. 28th, 1858. When quite young he made a profession of religion, and with his conversion came his call to the ministry. He felt the need of preparation for the work and determined to begin at once the prosecution of his studies. In this, however, he was destined to be disappointed; for when he was fourteen years of age, his father died and left a widow and three children, of whom the subject of this sketch was the eldest.

Although he was a delicate, fragile youth, the support of the family devolved upon him. He bore this heavy and unexpected burden without a murmur until he was eighteen, at which time his mother died, and the other children were able to take care of themselves.

When about nineteen years of age, he entered Ashpole Institute, then under the control of Rev. Stinceon Ivey. He attended this institution for perhaps two years, after which he went to Wake Forest. He hadn't been at Wake Forest many months when his health gave way, and all his friends, even his physician, thought that he could not recover. After weeks of great suffering he was partially restored; but his physician told him it would not do for him to resume his studies. With an aching heart he was forced to give up the long cherished hope of a full course at Wake Forest.

After resting for sometime, he regained about his usual health, and determined to go at least a year to the Seminary. Here again he was doomed to disappointment. When the session was a little more than half spent, his health gave way, and once more that precious life trembled in the balance. When he was able to travel, he came home, and in October, 1882, took the pastoral care of Antioch church in Marion county, S. C. From Antioch he moved to Mullens, and became pastor of a group of churches with Mullens as a centre. From Mullens he removed to Whiteville, N. C., of which church, in connection with some others, he was pastor for four years. From Whiteville he was called to a field comprising Laurinburg, Spring Hill and Alma churches. He came to this field and settled in Laurinburg, N. C., in November, 1887. He was called to Wadesboro and removed to that place in August, 1891. From Wadesboro on the 27th of May last, he was called to heaven.

In the death of Bro. Price, the denomination has lost one of its strongest men.

Though he was a young man when he died, he had developed into a preacher of marked ability. His mind was intensely analytical, and his powers of discrimination exceptionally fine, enabling him to draw the finest distinctions. His sermons were homiletical gems, and bristled with fresh and original thoughts.

We have few preachers who are as gifted in the use of English as was Price. He was never at a loss for a word, and it was always just the *right word*.

He was modest and unassuming in his bearing, and hence would not make so good an impression on strangers as some men of less modesty and less ability. To be appreciated, it was necessary that he be known, and when best known he was most appreciated.

The life of A. W. Price should be an inspiration to young ministers in many ways. In the first place, it should encourage those whose circumstances and surroundings absolutely prohibit them from thoroughly preparing themselves for their work. Now I do not mean that his example should cause young brethren to be indifferent about their preparation. On the contrary, it should stimulate to greater endeavors in this respect; for there was never a more earnest advocate of ministerial education than he. Twice he hazarded his life in seeking that preparation of which he so much felt the need, and only gave it up at last when forced to do so by physical weakness.

To a man who is prevented by circumstances beyond his control, from taking a regular course at a literary institution, the example of Bro. Price is encouraging; for though his college course was cut short by failing health, he didn't give up the work of preparation, but prosecuted his studies in connection with his pastoral duties. In this way he attained to quite a considerable degree of scholarship.

Again, his example should help us to surmount difficulties. Much of his best work was done while suffering physical agony. I remember to have heard him say on one occasion, that he had never spent one single day free from suffering. And yet, although he was such a sufferer, there is no man in North Carolina, perhaps, who has done ten years of harder or more effective mental labor. But now his sufferings are all over, and he has entered upon the "rest that remaineth for the people of God."

LIVINGSTON JOHNSON.

REV. T. P. LIDE ON THE DEATH OF BRO. PRICE.

Editor of Biblical Recorder:—My heart was deeply saddened when I saw the announcement to-day in your columns that Rev. Abram William Price was dead. He was born in Conwayboro, S. C., where he lived for several years, moving from there in early boyhood to Marion county in the same State, where he grew up to manhood. He was a bright, intelligent boy, and much devoted to his widowed mother. He worked as a farm hand for several years, and in every employment was faithful and had the entire confidence of his employers. He lived with me first as hired boy, and afterwards more in the capacity of a pupil and as a member of my family. It was my privilege to bury his mother, and to baptize himself, his sisters and his brother. I also baptised his wife, preached his ordination sermon, and married him. He was married to Miss Pauline Watson of Marion county, S. C., who still survives him. His constitution was frail. He was never robust in body or uniform in health. A stroke of lightning when quite a young lad, seemed to have impaired his health, and his course, at Wake Forest College and the Southern Baptist Theological Seminary, was cut short by extreme illness. He had the measles three times, the last time very seriously. He suffered intensely from an attack of acute dyspepsia, and through much weakness did his Master's work. When his father in law died, in coming to his funeral during an intensely cold spell of weather, his two little children contracted pneumonia and died. He has had to pass through deep waters.

He served very acceptably as pastor some churches in Marion county, S. C., from whence he removed to Fair Bluff and Whiteville, N. C. From Whiteville he moved to Laurinburg, where he served as pastor. From Laurinburg he moved to Wadesboro, where he had but fairly begun his work when God took him. In every pastorate he was faithful and greatly blessed in building up the cause. The churches he served in Marion county, S. C., and in Columbus and Robeson counties of North Carolina, will long feel his impress for good.

His mind was bright, vigorous and grasping. He was a fine sermonizer and a good preacher. He was a workman that needed not to be ashamed. His character was beautiful. Deep, earnest piety made him lovely in life and mourned in death.

My spiritual son in the gospel, farewell! Many hearts will long be saddened because you have been taken from this earth, and heaven will be nearer and brighter because you are there. T. P. LIDE.

Elloree, S. C., June 2, 1893.

TRIBUTE OF RESPECT BY WADESBORO CHURCH.

WHEREAS, It hath pleased Almighty God to call to his reward, Rev. A. W. Price, the Wadesboro Baptist church, of which he was the beloved pastor, offers this tribute of respect:

Abraham William Price died on Friday morning, May 27th, at 2 o'clock. About eight weeks before his death, he was suddenly stricken with meningitis. When first attacked, his life was despaired of, and sorrowing friends gathered around his bedside, thinking that every hour the end would come. Before many days had passed, there was a change for the better, and hopes were entertained of his recovery. These hopes, however, were destined to be shattered; for soon there came a relapse, which, if possible, was more severe than the first attack, and after two weeks of anxious watching, the end came. The "last great monster," which most men regard with terror, was to him a "welcome messenger." Several times during his last illness he prayed that he might "depart and be with Christ." Of him it may be truly said as of God's servants of old, "he fell on sleep." He died as peacefully as a little child falls to sleep in its mother's arms. He "leaned his head on the Saviour's breast and breathed his life out sweetly there."

Though his stay among us was so short (having been here about ten months), he had won his way into the hearts of all our people. His delicately refined nature, his cultured manners, his gentlemanly bearing, his tender regard for the feelings of others, his easy and graceful style of conversation, made him the central figure in whatever company he was thrown. As every good citizen should do, he took a lively interest in whatever was for the well-being of his community. A young man himself, he was the special friend of young men, and eagerly seized upon every opportunity by word, by example and by personal contact, to inspire them with exalted aims and pure aspirations. Nor yet was he unmindful of the old; but many a ray of sunshine did he bring into the lives of those over whom the shadows of evening were lengthening. All—young and old, rich and poor—found in him a friend. As a preacher, we do not think it exaggeration to say he had few equals in the State. He was practical and pungent, fresh and vigorous, and at times surpassingly eloquent. He was a man of unusual modesty. A less modest man with his ability would have occupied much more prominent positions. But despite his modesty, he was rapidly coming to the front and his ability was being recognized throughout the State.

Wishing to give some expression to the high regard and esteem in which we held him, therefore

Resolved 1. That in the death of Brother Price, Wadesboro has lost one of its most useful citizens; our church an able, earnest, faithful and efficient pastor, and our denomination one of its strongest preachers.

Resolved 2. That while this is a mysterious providence, past our finding out, yet, with crushed hearts, we bow to receive the stroke, knowing that he who sends it "doeth all things well."

Resolved 3. That we tender to the sorrowing widow and darling little child our sympathies and prayers, and commend them to the love and care of that one who has promised to be a Father of the fatherless and a Judge of the widows.

Resolved 4. That a copy of these resolutions be spread upon our minutes, and a copy sent to the BIBLICAL RECORDER, Wadesboro *Messenger and Intelligencer*, and the *Baptist Courier*, with requests that they publish the same.

W. J. MCLENDON,
F. C. ALLEN,
L. JOHNSON,
E. A. COVINGTON,
Committee.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The Ladies' Home Journal for July will contain the literary debut of Bret Harte's young daughter, Miss Jessamy Harte. She will give a most entertaining description of "Camp Life in the Adirondacks," in which it is claimed every evidence shows itself of inherited literary tendencies not unlike those evidenced in Bret Harte's earlier work. Miss Harte is a girl still in her teens, and has artistic as well as literary proclivities, as one of the illustrations accompanying her first article shows.

The Examiner on Dr. Kerfoot.

The *Examiner* of New York has the following comment on Dr. F. H. Kerfoot's address before the Education Society:

The other address was by Professor F. H. Kerfoot, D. D., of Louisville. He spoke on the work of the society from the Southern point of view. His speech was a bucket of cold water. A bucket? That does it injustice—a barrel, a hogshead, a river! Dr. Kerfoot is personally that genial kind of man called by everybody "a good fellow." We all love him, we of the North no less than those of the South, but the mildest thing that can be said of his address is that he made the mistake of his life in writing and reading it. He represented the attitude of the South towards the society as one of doubt, of suspicion, of fear. They are awfully scared, these good Southern brethren, lest the society shall do something—they don't know what—that will interfere with Baptist liberty and orthodoxy. One would naturally have inferred from his remarks that Northern benefactors, through the society, have been cramming money down the throats of unwilling Southern people. Now there is an impression in these parts that Southern institutions have take gratefully, not to say eagerly, all that they have received, and would have taken a good deal more in the same way had the society been able to give it. The impression to be gathered from Dr. Kerfoot's address was that if the society will behave itself properly, the South will condesend to accept as much more money as it will give. One cannot believe that the South is so narrow, so suspicious, so hostile to those who would be its benefactors, as this address represented it. If it is, it must expect to see its educational institutions continue to languish, and to be outstripped by those that display a more liberal and trustful spirit.

The towns of Titusville and Oil City, in the Oil Creek Valley of Western Pennsylvania, were visited by a terrible disaster somewhat similar to the Johnstown horror, on the 5th inst. A large dam situated at Spartanburg, seven miles from Titusville, broke, and the waters soon flooded Titusville, causing heavy loss of life and damage to property. A large oil refinery exploded, and the burning oil added to the horror of the scene. At Oil City, eighteen miles from Titusville, a similar horror occurred.

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This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through it is beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $30.00 per month. Children under 12 years, and servants, at half rates. Address
JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

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The Broadus Catechism.
A Catechism of Bible Teaching, by John A. Broadus, D. D., LL. D. Just published by the Sunday-school Board under the order of the Southern Baptist Convention. Price 5c., single copy or in quantities. This will be the leading catechism in the Sunday-schools and in the home circle.
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From the Sunday-school Board of the Southern Baptist Convention at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all its great missionary enterprises.
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—OF THE—
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Theological Seminary,
LOUISVILLE, KY.
Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

Letter from the S. B. T. Seminary.

Since I have been at the Seminary, the RECORDER is a more welcome visitor, that I may keep up with the spirit of the work at home.

The most successful session in the history of the Seminaary closed last night. We have had during the year 236 students; thirty-three of this number graduated with either the English eclectic or full degrees. Our closing exercises were pleasant and encouraging. The prospects for an increased number of students next session are hopeful, and with the rapid progress in the erection of the new building, it is expected that it will be ready for use next session.

I hope every young minister in our State, who has finished his studies at Wake Forest or other schools, will make special efforts to come to the Seminary next October. Dr. Broadus, who is acknowledged chief among New Testament instructors, can not last always, and those who expect to get the benefit of his instruction should come without delay. I want the future ministry of North Carolina, as well as that of the present and past, to stand on par with that of any other State. To do this, we must avail ourselves of equal advantages.

The spirit of the age demands, as never before, a thoroughly equipped and strong ministry. The Seminary puts a man in possession of the best means and methods of accomplishing this without spending half of his life in learning what are the best things to study and what not to study, and the best methods to accomplish the greatest possible work.

Much time and talent are lost by not knowing that the same work may be done otherwise. Will our young ministers not deny themselves of flattering advantages, and overcome disadvantages, to spend at least some time at the Seminary before entering permanently upon the work of life?

On account of having some outside work in connection with my Seminary work, I shall spend the vacation in Kentucky.

With best wishes for every interest for the Master's cause in North Carolina, I am,

Yours fraternally,

C. J. THOMPSON.

Louisville, Ky., June 3, 1892.

Letter from Rev. A. W. Crabtree.

Dear Recorder:—I moved the middle of April to this place (Hornet), twelve miles southeast of Charlotte, near Wilson's Grove and Arlington churches, where Rev. J. E. King preached last year and did everything in his power to gain both churches over to the Second Adventists, but the brethren kicked against it and threw the gentleman out. Some of the members were in favor of King. I think I can gain back most of them. We had to turn out one woman for following him.

Everything is moving on smoothly. I baptized three into the fellowship of Wilson's Grove since I have been here, and received five at Arlington by letter.

I also desire to say that the good brethren and sisters have not been thoughtless of their pastor. They have "pounded" me from the time I got here until now. I can not tell the good things they have given me. They are noble people in every way. I wish all our churches would remember their pastors thus.

May the Lord bless our churches. I love my churches and work because my churches love me and help me to work for souls.

Pray for us that we as churches and pastor may overcome all the seeds of heresy before it takes root in the hearts of the people.

A. W. CRABTREE.

Hornet, June 4, 1893.

To the Ministers of the Raleigh Association.

After correspondence with ministers in the various sections of our Association, I am advised to announce a postponement of the mission canvass agreed upon at the conference held in April last, until the month of September.

A conference of the ministers of our Association is called to meet in the Mission Rooms in Raleigh, on Wednesday after the fourth Sunday, June 29th, at 2 p. m., to definitely fix the time and schedule of meetings for the mission canvass of our Association.

N. B. BROUGHTON,
Secretary of Conference.

Mr. A. M. Carroll, son of Dr. J. L. Carroll of Chapel Hill, has been appointed a Fellow in Greek for the year '92 and '93 in the Johns Hopkins University of Baltimore. We note with pleasure this preferment of a North Carolina boy.

A Wonderful Instrument.

Curative results, starting in their seeming impossibility, have marked the history of the Electropoise since its introduction to the public, as a method of treatment for all disease.

For years the public prints have been full of advertisements, detailing the value of nostrums without merit, in which medical charlatans have endeavored to interest the public. In the face of the prejudices which have been aroused by these impostors, the unqualified statement, that, the Electropoise is for the cure of all diseases, needs, and has, evidence in its support, some of which is subjoined.

The Electropoise, it should be remembered, is merely a factor in its system of cure—a medium for the transmission of the treatment by Electrolibration, which in its method of application can only be defined by the broadest terms of universality.

The absorption into the system of hydrogen and other positive gases—malaria—contained in the atmosphere, causes the physical disturbances known as disease. To cure, the electric poise of the system must be restored by the absorption of the negative gases. With the Electropoise we so fix the electrical condition of the body that oxygen—the vitalizer—the most negative substance in the world, is absorbed.

The accumulation of morbid matter, causing the disturbance, is combustible, and when brought into contact with the requisite supply of oxygen, combustion follows in the tissues of the body, so generating vital force, and enabling every organ to properly perform its normal functions.

The blood passes through the lungs to have the impurities which it has gathered up in the course of its circulation through the body, burned out by the oxygen which we inhale with the breath. The Electropoise causes this combustion to take place in the capillaries, by the oxygen absorbed at every pore, so that the blood returns to the lungs with this work more than half done, thus eradicating the cause, and in consequence effecting the cure of disease.

To these facts, (we no longer say theory, for a theory proven is a fact) we invite the attention of all who are interested in getting well, and staying well.

Do not believe what we say, or accept our statements; read this: "Unless about ten thousand men, mainly professional men, lawyers, doctors, editors, preachers and all classes, including the writer, are very much mistaken, the Electropoise effects cures, and gives relief, where all other known remedies have failed. Especially is it efficacious in the case of delicate women and feeble children. I have used one of the Standard Electropoises for the past two years and find it invaluable as a curative agent." Letter from Rev. Zephaniah Meek, D. D., editor of the *Central Methodist*, Catlettsburg, Ky.

Below we publish some of the testimonials supporting the claims made for the Electropoise, and invite your investigation.

We have successfully treated thousands of patients and have testimonials covering the cure of nearly every form of disease; many of these we have permission to use and will be glad to mail them to interesting parties.

We especially invite correspondence from those who have been treated in vain; who have found no relief in change of scene and climate; who have been pronounced incurable; who are desperate, for it is in chronic cases of this description that the Electropoise is most successful.

Remember the Electropoise is not subject to error of diagnosis, ignorance or carelessness of administration. It enlists nature at once in the cause of the suffering, and draws its remedial agency from the great storehouse of vitality, which heretofore undiscovered or unapplied, now opens a rosy pathway to the suffering through the desert of disease to the ever beautiful oasis of good health, perfect womanhood and robust manhood.

In regard to convenience and economy the Electropoise stands without a peer in any method of treatment. It is easily applied, and treatment can be taken at home either night or day as the patient may elect.

In its use there are no doctors bills to pay, no druggests account to settle, no expensive appliances to be bought. It is ready at all times for immediate use, and we have testimonials from patients who have owned instruments for an extended time, and in whose families diseases, differing widely in their character, have appeared in the interim, who state that they have all been so successfully treated and cured by the Electropoise, that they have not purchased an ounce of medicine since they have had the instrument.

In the introduction of this treatment founded upon discoveries far in advance of all the "theories" of the past, we invite the most searching investigation by an intelligent and discrimnating public. Write us for further information and testimonials, your correspondence will be held strictly confidential and our advice will cost nothing.

Respectfully,
ATLANTIC ELECTROPOISE CO.,
Washington, D. C.

BURLINGTON, N. C., July 9, 1891.

I have been suffering with pulmonary consumption for more than three years, unable to perform any manual labor, and was finally closely confined to my bed, without hope of recovery. Commenced using the Electropoise last March, and I am now able to walk around any where I wish. It has proved a wonderful success in my case. To those who are suffering I say try it.

THOMAS BOSWELL, Glencoe Cotton Mills.

WILLIAMSTON, N. C., March 7, 1892.

I have found more relief, in Bright's Disease, from a few months' use of the Electropoise than from all patent medicines, physicians' prescriptions, mineral waters, "faith-healing," sea voyages and a winter residence in a warmer climate.

SYLVESTER HASSELL.

(Rev. Mr. Hassell is pastor of Baptist church and associate editor of "*Gospel Messenger.*")

WATSON & BUXTON, Attorneys at Law,
Winston, N. C, Sep. 16, 1891.

JAS. H. WEBB, Sec'y.,
1405 New York Avenue,
Washington, D. C.

Dear Sir:—I have been using one of your Electropoises for four years, upon a little invalid son, who has been afflicted with a pulmonary trouble and a dropsical tendency. I have found great relief for him in the use of the Electropoise, when the doctors have failed to give him any permanent relief, and I am satisfied that but for its use we should have lost him.

I have never seen it fail to reduce his fever, or to bring sound sweet sleep. I would not be without it for many times its cost.

Yours truly, J. C. BUXTON.

Mr. Buxton is also President of First National Bank, Winston, N. C., and is one of the foremost men of the South.

WILMINGTON, N. C.

JOHN N. WEBB, Esq., Washington, D. C.

My Dear Sir:—For the benefit of those who suffer from Nervous Debility I would say that in my opinion no medicine will give the permanent relief to be obtained from the use of the Electropoise. I have had one in my family for nearly a year, and do not hesitate to say it is invaluable to us.

In my own case of Nervous Dyspepsia which was attended with all the horrors incident to the disease in its worst form, I found it gave me relief when everything else failed, and I feel confident its use laid foundations for the good health I now enjoy after three years of suffering such as few men could stand. Very truly yours,

W. R. FRENCH.

The National Republican Convention at Minneapolis last week nominated President Harrison on the first ballot. The nomination was then made unanimous. Whitelaw Reid of New York received the nomination for the Vice Presidency.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4-6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 23-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections!

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

DIED.

SORRELL—Died, at Flint, Wake county, Saturday night, June 4th, at 12 o'clock, Mrs. Elizabeth Sorrell, aged sixty-three years, relict of the late Jacob Sorrell. The funeral and burial took place Monday at 2 p. m. at the family burying ground, and was attended by a large concourse of relatives and friends to show their love and respect for this most estimable lady, whom they will miss so much.

BURKE—Miss Sallie E. Burke, daughter of Mr. and Mrs. R. M. Burke of Franklinville, N. C., died May 16th, 1892, aged twenty-eight years. For six years she was a professor; was a good girl, and loved by all. Father, mother, four brothers and four sisters are bereft. May the Lord sanctify this bereavement to the good of the bereaved.

G. L. MERRELL.

WILLIAMS—Miss Emma P. Williams, daughter of Bro. Noah Williams and wife, fell asleep in Jesus on May 26th, 1892, having a few months before completed her twentieth year. About eight years ago she professed faith in Christ and united with Cool Spring Baptist church, Gates county, of which she continued a faithful member till called away by death.

She loved the church, the missionary society, and the Sunday-school—indeed she took great delight in attending all kinds of religious services. She was a loving, obedient daughter, kind and gentle in disposition, and very helpful to her mother in watching over and in working for the other children. How sorely her absence will be felt by those who best knew her real worth. Her death was a very happy one. She seemed to have had some premonition before taken down sick that she would not live long. Though naturally desiring to live, when the end came on she met it without fear or dread.

She expressed a wish for her pastor. Her mother said, "Do you want him to come and pray for you?" "No," she said, "I want to hear him talk some like I have so often heard him talk." She sang and prayed, and then her spirit left its tenement of clay and went to dwell with Jesus.

"She sleeps in the grave, and how sweet are her slumbers,
Away from life's conflicts, temptations and woes;
No fettering clay her freed spirit encumbers,
O blessed are they who in Jesus repose."

W. B. W.

Tributes of Respect.

WHEREAS, It has pleased Almighty God in his kind providence to remove from our midst on May 7th, 1892, sister Mollie Ellis Patterson, one of our purest and most beloved sisters; therefore be it

Resolved 1. That while we, the Woman's Missionary Society of the Youngsville Baptist church, mourn the loss of our dear sister in the church and Society, also the examples of purity and candor which she exhibited in her daily life, yet we bow in humble submission to the will of him who "doeth all things well," for we have the sweet assurance that all is well with her.

Resolved 2. That we mingle our tears with the heart-broken husband and grief-stricken relatives, and commit them to the tender love and mercy of our Heavenly Father. We earnestly pray that they may imitate the example of her whose life was full of love and sunshine, and whose "sun sank to rest in a cloudless sky."

Resolved 3. That a copy of these resolutions be tendered to the bereaved husband, and also sent to the BIBLICAL RECORDER for publication.

MRS. T. L. MOSS,
MRS. S. H. WINSTON,
MISS LILLIE MITCHELL,
Committee.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

DUNSMORE BUSINESS COLLEGE OF Staunton, Va.
Will begin its 21st session Sept. 1, 1892. Incorporated by the Legislature of Virginia, November 29, 1884. Has the best home reputation, and its graduates easily find positions. Circulars and testimonials free. J. G. DUNSMORE, Pres.

ANNOYING!
To Housekeepers, Storekeepers, all Classes of People, including Bald-Headed Men.
What is It?
FLIES! FLIES! FLIES!
The country is full of them, but Ander's "Tar Heel Stickumfast" is rapidly bringing them down. This is a wonderful preparation with which the best fly paper can be made at a cost of less than a half cent per sheet, and guaranteed to excel anything ever invented to catch flies. Is made by simply spreading on old newspapers. They go for it, and all stay when they get there. Eight ounces will last a month; five lbs. all the season, in large house or store. Price, prepaid: 8 oz, 25c; 5 lbs. $1. Highly endorsed by all who have used it; 5,000 flies were caught on a piece of the paper 20x30 inches. Sold by druggists, or send direct to manufacturer if your druggist does not keep it. Address J. L. ANDERS, Mfgr., Winston, N. C.

Valuable Property FOR SALE
At Wake Forest, N. C.
The Wingate home place—the most delightful and prettiest home, just improved and beautified,—adjoining College campus—right in town, and yet from location retired and quiet—slightly rolling in every direction. No case of fever ever known on premises. Best well of water, splendid shade and lawn. Over an acre of finest garden with every variety of large and small fruits most carefully selected and full bearing; seven-room house in perfect condition; all necessary out houses; splendid barn and stables; everything large and roomy. Visitors to commencement are invited to inspect the premises with a view of purchase. Correspondence invited. Easiest terms of payment. Only reason for selling is to move away from Wake Forest. Address
W. J. WINGATE,
Wake Forest N. C.

Summer School—Co-education.
WAKE FOREST, N. C.
From July 5 to August 6. Elementary and Advanced Courses in FRENCH and GERMAN. Special courses in ENGLISH for teachers. Access to Library and Reading-room under the usual conditions. Special boarding-accommodations for Ladies. Terms: for one language, $10; for all courses, $15. Board may be had for $13 per month. For further particulars, address
PROF. B. F. SLEDD, Wake Forest, N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool and How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

An Opportunity to get the Best
Life of Spurgeon
FREE.
BY RUSSELL H. CONWELL.
Over 600 Pages.
Handsomely Bound.
Elegantly Illustrated.
It Sells at $1.50.
We give it to all new subscribers. For $2.00 you will get the BIBLICAL RECORDER for one year and the Life of Spurgeon. To old subscribers who pay their subscriptions one year in advance, and fifty cents additional, we will give the book.

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BLAZER SUITS,
—AND OTHER—
Travelling Requisites.
WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.
Blazer Suits.
Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.
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Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.
Dress Materials
For Evening and General Wear.
Trunks, Bags, Grips & Canvas Telescopes.
Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.
Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.
W. H. & R. S. Tucker & Co.
RALEIGH N. C.

A Comfort to Mothers & Infants.
Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions
MRS. I. O. WALTERS,
Wake Forest, N. C.
Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

WASHINGTON & LEE UNIVERSITY, Lexington, Va.
LAW SCHOOL
WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
J. A. Graves, Prof. Com. and Stat. Law, etc. Rudolph Tucker, Prof. Equity, Constitutional Law, etc.
Opens Sept. 8. For Catalogue write to
G. W. C. LEE, President.

The Home Circle.

The Faithfulness of God

"For he hath said, I will never leave thee nor forsake thee." Heb. viii: 5.

Great God of love, through all my various days,
Whate'er befall, I pray remember me;
That light from heaven may shine on all my ways,
And guide me on the path that leads to thee.

Should dark or lonely be my onward road,
Do thou with peace my aching bosom fill;
O keep me ever near thee, gracious God,
That I may feel thy presence, and be still.

I cannot fear, if thou art ever nigh
To bear each burden, and each anxious care,
To hearken to my breathing and my cry,
And all my trials and my sorrows share.

Only, dear Lord, with cords and bands of love
Draw me, and bind me to thy sacred feet;
Raise heart and mind and soul to things above,
Then all thou sendest will to me be sweet.

If life be mine,—why then to thee I live;
If death should come,—why then to thee I die;
Whate're it be, I hail what thou dost give,
Though shines the sun, or clouds obscure the sky.

—Canon Bell, D. D., in Sunday at Home.

The Robin in Church.

It was the night before Christmas, and snow was falling. They did not mind it in happy homes, where lamps were lighted and fires burned cheerily, and tables were spread for tea. But a little robin, cold and hungry, hopped about wearily, seeking shelter and food. Our robins fly away South before snow comes, but this was in a country across the sea, where the robin stays all the year.

The little bird lighted on window-sills and tapped with his beak, but was hardly heard. Once, two little girls looked out of the window and saw him, but it was so cold that they quickly ran to the warm fire, and birdie flew away.

After a while an old man came along in the path that led up to the village church. Robin hopped behind him, and when he opened the door, birdie was close by, and went in without being noticed. Oh how warm and comfortable the church was! The Sunday-school children had been there with their teachers trimming the church with holly and mistletoe, and singing Christmas carols. The fire was to be kept all night, that the church might be warm for the Christmas service. The old man put on fresh coal and went home. Birdie hopped about in the firelight, picking up some crumbs he found on the floor. Some cakes had been given to the children. How welcome this little supper was to the hungry robin you can guess. Then he perched on the railing of the stairs and tucked his head under his wing—a very sleepy and happy bird. In the morning his bright eyes espied, first thing, the scarlet holly berries. There was indeed a royal feast in robin's eyes, enough to last for many weeks of wintry weather.

The hours flew on, and the happy children came, and sang their Christmas carols. Just as the first verse was finished, a clear, rich, joyous song burst from birdie's little throat, high above among the green branches. No one had seen him, and what a sweet surprise it was. The minister raised his hand to keep silence while birdie sang, and then, opening the Bible, read in reverent tones:

"Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young: Thine altars, O Lord of hosts!"

"This time," said the minister, "our favorite bird, our little Robin Redbreast, has found a lodging and breakfast in the church where we come to pray for our daily bread. Snow is all around, covering the ground and bushes; he was cold and hungry, and might have perished in the storm, but the good All-Father, in his pitying love and tender care, guided the tiny wings hither.

"The little bird praised him in its joyous song. Shall not we, with far greater reason, praise him gladly?"—*Mrs. M. O. Johnson, in Our Dumb Animals.*

The Proper way to Sit.

A proper sitting position requires that the spine shall be kept straight, and that the support needed for the upper part of the body shall be felt in the right place. Therefore, sit as far back as possible in the chair, so that the lower end of the spine shall be braced against the back of the rest. If this back is straight the shoulders will also rest against it; if not they will have no point of support, and it will be found that they do not need it. This position makes no strain upon the ligaments of the spine. It allows a proper position of the shoulders, consequently of the chest, consequently of the lungs, stomach and every other organ of the body.

Their work is carried on naturally and comfortably, as is also the circulation of the blood, which in a wrong sitting position is seriously interfered with. With the feet resting squarely upon the floor, the hands resting easily upon the lap, perfect equilibrium, and consequently perfect rest of the body, is secured. There is no strain upon any part of the body; no muscle or organ is requested to do more than its legitimate amount of work. The arms should never be folded: for this position not only causes a strain upon the spine, and all other evils already referred to, but, in addition, places the weight of the arms upon the stomach and the diaphragm, thereby increasing the labor of digestion and respiration. Placing the hands behind the back, if possible, is a good attitude to take occasionally, giving, as it does, the fullest expansion to the whole upper part of the body.—*Ladies' Home Journal.*

Ayer's pills for a bad liver.

A Case of Thoughtlessness.

The other afternoon I got into a car of the Sixth Avenue Elevated road, going up town. At the next station above where I entered the car, a father and mother and a boy about five or six years old got into the same car. A seat was given to the mother, who made room for the boy beside her; after a time the father got a seat, and tried to persuade the boy to come over to him. The boy very irritably refused, and with pouting lips clung closer to his mother. A few stations further on, a seat beside the mother was vacated, and then the father changed his seat to the vacant one beside his wife. Each moved, and the small boy was persuaded to kneel between them and look out of the window. No sooner was he comfortably settled than the father began amusing himself by pulling the boy's ears, pinching his cheeks, shoving his elbows off the window-sill, pulling his feet. At every manifestation of anger the father would throw his head back and laugh. At last he made the boy cry, and his enjoyment reached a climax, as he now kept saying in an audible whisper, "Cry baby! cry baby!"

The poor little fellow was a painful object. He was very thin, had tiny bones, and was evidently worn out nervously, and without doubt his physical condition was due entirely to the thoughtless cruelty of his father, a big, healthy, careless, fun-loving man—I had almost written monster—selfish and dense to every finer emotion. The patient expression on the mother's face, as she mechanically soothed the boy, proved that the experience was too common to even arouse comment in her own mind.

The next morning I picked up the *Tribune*, and turned at once to a report of the doings at Chautauqua; the proceedings of the Woman's Club were reported, the principal subject being the training of children. "Q. How would you break a child of the habit of teasing?" A. By breaking older people of the habit of teasing the child," were questions and answers that brought vividly to mind the incident of the evening before.

What a future of rasped nerves and false standards of amusements was being established through a father's thoughtlessnes.—*Christian Union.*

Sick Room Suggestions.

Never stand or sit at the head of the bed, or where the patient will be obliged to turn even his eyes to see you; place yourself where he can look into your face. I have seen people enter a sick room and take their stand out of sight, under the mistaken impression that they would not attract attention; but invalids are peculiarly sensitive to an unseen presence, and they will turn their head, or even try to raise themselves on the pillow, in the effort to ascertain who has come into the room. Keep a small table spread with a white cloth, upon which to lay glasses, spoons and bottles; this should be, if possible, in an adjoining room, or, if that is not feasible, as far as can be from the bed. Always use the same utensils, washing them as soon as possible after using, for if they are carried away, in nine cases out of ten the article that you need will not be on hand when required; and waiting at such times is almost torture. It is well to have a napkin or soft towel always at hand. Ask your physician to write out his directions; do not depend upon your memory. You will find it a great assistance to keep a daily record, both for your own use and for information of the doctor. The following is merely a suggestion: 1 p. m., quinine; 2 p. m., beef tea. If the patient is sleeping quietly when the hour for medicine or nourishment arrives, except in very extreme cases, it is better not to waken him, as few remedies are so valuable as sleep. This, however, is a point for your physician to decide. Follow implicitly the physician's directions.—*Good Housekeeping.*

Are Married People Happy?

Do you think married people are happy, Uncle Jack? "Dat ar 'pends altogedder how dey enjoy demselves; if dey hab chilluns an keep Dr. Biggers' Huckleberry Cordial, dey are certain to be, for hit will cure de bowel troubles and the chillun teething.

Two Kinds of Girls.

There are two kinds of girls. One is the kind that appears best abroad—the girls that are good at parties, rides, visits, etc., and whose chief delight is in all such things; the other is a kind that appears best at home—the girls that are useful and cheerful in the dining room, the sickroom, and all the precincts of home. They differ widely in character. One is frequently a torment at home; the other is a blessing. One is a moth, consuming everything about her; the other is a sunbeam, inspiring life and gladness all along her pathway. Which will you strive to be?

May you make the wise choice while young in years!—*The Sunlight.*

Nervousness.

Learn to keep still outwardly, even as to hands and tips of the fingers, as to feet and head, and you will find rest and quiet coming to the mind as a result. Sit when you sit and stand still when you must stand. No one can tell how much of the beautiful serenity of the Quakers comes from the outward stillness and quiet of their worship. Do not allow yourself to move nervously fast, and the more nervous you are, the more deliberate all motions should be. When the scissors slip to the floor, the knot you were sure you had made at the end of your basting thread is not there, the button-hole-twist kinks, knots, and, taking on a life of its own, becomes a self-flinging lasso in pursuit of any game, and the needle going through perilously hard, finally snaps into three pieces—in short, when, to use Gail Hamilton's felicitous phrase, the "total depravity of inanimate things" is manifestly in the ascendant, that is the time for delay and dallying. When you are waiting for a train, don't keep perpetually looking to see if it is coming. The time for its arrival is the business of the conductor, not yours. It will not come any sooner for all your nervous glances and your impatient pacing, and you will save strength if you will keep quiet. After we discover that the people who sit still on a railroad journey reach that journey's end at precisely the same time as those who "fuss" continually, we have a valuable piece of information, which we should not fail to put to practical use.—*Anna C. Brackett, in "The Technique of Rest."*

Good fruit, though it does not constitute the goodness of the tree, is necessary to demonstrate that it is good.—*Dr. Bunting.*

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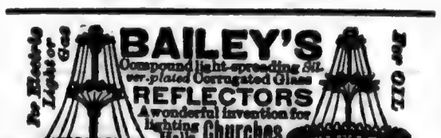

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The Gospel Problem.

BY REV. L. G. BROUGHTON.

Text—"That they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. 6: 18.

The Apostle Paul in this letter to young Timothy is giving him plain directions as to how (1) he shall act himself, (2) how he shall teach others to act. Timothy was a young evangelist. He was to come in contact with all characters of men, and Paul exhorts him as to how he shall instruct them with reference to riches living and what shall do for the Lord. He lays special stress on *works*, and hence we want to consider "working for the Lord," or the "gospel problem."

I. GOD HAS ORDAINED TO SAVE THE WORLD BY THE AID OF MEN.

This has ever been true since the dawn of time. Look at God's dealings in the past. Take the history of the flood. The world was in great wickedness. God must destroy it. Noah was selected to prepare an ark in which to preserve seed with which to replenish the earth. He could have opened the heavens and let an ark down for this purpose, but he did not see fit to do so. Again, the children of Israel were promised the Promise Land for an inheritance, and Moses was selected to guide them. On their way they perish for water. Moses was selected to take the rod, strike the rock, and get water. Again, they were bitten by fiery serpents and were dying. Moses was selected to erect the brazen serpent which should be the antidote to the poison.

These are some of the many examples of God's dealings with men in Old Testament times. How was it in the days of Jesus Christ. His very first step in his ordained work was led by man. Listen at John over in the plains of the Jordan crying, "Prepare ye the way of the Lord and make his paths straight." Then, again, when he would give the world that sublime lesson which then was the antetype and afterwards become the type of his burial and resurrection, without which no man could have been saved, he selected John and was by him burried in and resurrected from the river Jordan. Again, the heathen Gentiles must have the gospel preached unto them. He then, through the church at Antioch, set apart Paul and Barnabas to carry the gospel to this people.

MY IDEA OF ELECTION.

This about constitutes my idea of election. God elected Noah to build the ark because of his fitness; Moses to lead the children of Israel because of his fitness; John to be the forerunner of Christ because of his fitness; Paul and Barnabas as missionaries to the Gentiles because of their fitness; and so he does to day. He elects men to their individual work because of their individual fitness or qualification. But as for the individual salvation, independent of individual effort, I do not believe the spirit of Jesus Christ or his disciples or apostles afford the slightest shadow of foundation.

II. THE WORK THEN OF SAVING THE WORLD HAVING BEEN COMMITTED TO MAN, HOW SHALL IT BE DONE?

This is the question of importance to every child of God. If the proposition in the beginning is true that God has ordained to save the world through human instrumentality, what, then, is the individual duty, and how shall it be done?

(1) Through the church and its allies. But have we not been trusting to this means for nearly nineteen hundred years? And still the world is not saved. Something, then, is radically wrong. Either the gospel is at fault and needs helping up, or our church is at fault and needs helping up. Mr. Gladstone, the world's greatest statistician as well as statesmen, said sometime ago that he was convinced that in eighteen months he could get a message from Her Majesty the Queen of England into every tongue and country on the globe, and could have it read by two-thirds of the population of the world. Now what's the matter? We have been nearly nineteen hundred years in trying to spread a message from the Lord Jesus Christ, and still we have failed to reach the world. Now this is the gospel problem. Let us try to solve it.

(1) The church has misunderstood its mission. The notion has prevailed and prevails to day to a great extent that the purpose of the church is to take care of its subjects, and that it has absolutely nothing to do with going out and dealing with other subjects; or in other words, that the duty of the church is simply to take care of religion, and then religion will take of the world. Now I do not believe in any such a mission. I believe the duty of the church is to reach men. What would you think of the sun, the true source of light, if he was to say to himself, "I am the only true light, and therefore I must take care of my own light, and not go down into the marshy places where the malarial germs are active, with my purifying rays, lest I be contaminated with the poison?" What, again, would become of those districts? They would stagnate and die. And yet good men argue that way. "Take care of religion. Don't go into the marshy places of life. Keep out of those slums. Don't take religion in there, it will become contaminated." Did Christ die for religion? Nay, religion is an invincible principle; it is eternal. It needed no Christ to die for it, but he died for men. So the church must live for men. And that church which does not let its influence be felt in the affairs of men is but the devil's play ground, and he smiles at its delusion. I believe in the church being felt in all matters that pertain to men, politics, business and manners of living. Why, it has gotten so that if a good man dares to dive into politics he is to be branded as a prodigal. Lets away with that idea, and realize our power, and take out of the hands of the devil this territory he has so long occupied.

A CHURCH ON WHEELS.

Again, there are a great many people who seem to have a wrong conception as to what the church is. I did for a long time. There are lots of people who think this house we worship in to-day is Broad Street Baptist church. I don't think so, and I'm glad I don't, for if I did I would resign before night. I would not serve as dead a church as this is with old wood walls, common pews, ugly furniture. But this is not the church of which I'm pastor. Broad Street church is a mounted church. It is on human wheels, and sometimes I see it as I go my rounds in the sick room, down in the alley, away out on the edge of the city in the business houses. Yes, wherever I go around the city thank God I occasionally run up on my church. This is what makes me stay here as your pastor, and it is what is giving you power. Mr. Edison has invented a magnificent instrument with which he detects gold veins in the earth, but so long as Mr. Edison lets his beautiful instrument remains in his office it is powerless for good, but the moment he carries it out into the gold regions its power is drawn out and the gold is obtained. So is the church God has invented. It has more than sixty cells—it has thousands of cells. The electric fluid of God's grace is stored away in those heart cells of the individuals composing this great battery, the church, but so long as they stay still rejoicing over the grandeur of the magnificent box (the building) which holds them together they are powerless for doing their work. But the moment they are carried down into the soul regions of our city or country the power is drawn out and the souls are reached. Oh, let us not worship our old church buildings. There is no power in them.

PARALYSIS.

Why is it that the old storage battery is about playing out in the treatment of paralysis? Because paralytic patients will not come to the doctor's office for treatment, and he wants a portable battery—one that he can take around with him more easily. So with the church. We want a church that can go out and apply its current to the old paralyzed sinners on the streets, in the stores, and everywhere.

"A SPIRE A THOUSAND FEET HIGH."

A brother said to me the other day he wanted a church at Broad Street with a spire on it a thousand feet high, so that he could see it from every direction of the city. Well, I have not time here to discuss spires, but there is this I do say: I had much rather have a church whose spire I could see *in* every portion of our city than *from* every part of our city. Church spires with gold crosses on them never will save a soul; but I tell you what will—the cross of Jesus Christ in the heart. The most sickening sight to me is to see a cross on a church spire and its members at the theatre or at the ball. If you want to put a cross anywhere, put it in the heart; that's the place for it.

(2) The church in the past has been afraid of methods and fact. And hence you hear of apostolic and non-apostolic methods. I believe that Christ established all that was needed to save the world so far as his ordinances, &c., were concerned, and I believe no man has the right to change one of them to suit any convenience. But so far as methods are concerned, when there is no sin in them of themselves, I believe he has left that to man. Look at Paul when among the Jews. He wouldn't eat any meat. Why? Not because it was bad meat; not because there was any harm in meat; no incompatibility between Jew meat and his digestive organs. But because by so doing he might catch a Jew.

LEARN A LESSON FROM THE DEVIL.

We need not be afraid to study his plans. Christ says, "Be ye wise as serpents and as harmless as doves." The serpent is the devil, or compared to him. Study him. Learn a lesson from him. Go down the street—see that elegantly painted front; a bright lamp burns all night in front of the door; flowers growing in flower pots; boquets on the counter; music in the rear. Why? To catch men. Look at our mens' social clubs—tapestried walls, carpeted floors, &c. Why? To catch men.

THE CHURCH AS AN EDUCATOR.

I believe the church should do more along this line. John 8: 32, "The truth shall make you free." We have failed to get the good out of this passage of Scripture because we have tried to divide the truth. It can't be done. Truth is truth. Truth is eternal, and truth is God. So whatever of truth we know, we are in part helped to be free Why so much vice in our factory districts? Because they are not taught the principles of virtue and honesty. I believe, then, in making the church an educational center to help it reach the people for God. I believe, then, in having in connection with our churches, where needed, reading rooms, gymnasiums, libraries, medical dispensaries, &c. In other words, having a Y. M. C. A. of its own, and if it can't run a Y. M. C. A. of its own, I think the church should take hold of those we have and use them for this purpose.

MORE ZEAL.

Again, in order to do the work we need to have more zeal and earnestness. I know that men will call us cranks and fanatics if we are zealous, but that's nothing. I stood the other night and looked at that great, strong crank which was attached to the electric power engine. By means of this crank a thousand lights were kept burning and a whole city kept from falling on the wayside in the dark. Oh, if I could only be such a crank for the Lord as to light up a city for God. A man called me a crank the other day because I said in a sermon that girls for doing the same amount and kind of work as men do ought to get as much pay, and yet Christ says "the laborer is worthy of his hire." Somebody is a crank. Who is it? Christ, me, or the man?

MORE MISSIONARY.

Again, the church to reach the world must be more missionary—not more foreign missionary or home missionary or State missionary. But more of the general spirit of missions. God set us the example when in heaven he looked down here and saw a great world lost without Christ, and he had a convention up there and decided to send a missionary to the world. He came and stayed till there was riot in the world and the mob killed the missionary. But he left some followers, and the heathen have been trying to kill them every since, but they haven't succeeded yet. Lets keep the work of Christ. Start missions at home—right at our church doors. God has so fixed it that we can be two missionaries at once. We can do home mission work and can send some one to do foreign missions for us.

MORE HUMILITY.

Finally, we need more humility in our work. (1) Reach the common people. I know a church in this State that made its brags over not having any poor folks in it. If it had said no religion, too, it would have been complete. I would not serve a church that stuck its poor off in a chapel to worship. The common people, so called, compose the greater part of the world, and its the fate of the Baptists to get them. I'm glad of it. They have got more religion than rich folks. They have got bigger souls. They will hold more grace. I think Christ was talking about poor folk's souls when he told them to fill up the water pots and it took so much water to fill them. Jesus was a common man, the son of a house carpenter. Carey was a common man. That's the reason his soul held such a big idea as missions. Eighty per cent. of the rich folks of Winston-Salem are in the churches, and less than twenty per cent. of the so-called common folks. This means something. Christ said it was a miracle when he was here for the poor to have the gospel preached unto them, and so it is to-day. Talk about the days of miracles being past! Not till the poor have the gospel.

(2) Be less formal. Formality is our curse. This thing of showing out at church! I can't stand it. I heard of a man who was a sailor. He come in Sunday morning, and his wife persuaded him to church. They went in and every pew was rented, and the usher asked him for his "ticket." He said he didn't have any. "Well, you can't get in." "What church is this?" said the man. "It is Christ church, sir," said the usher. "Well, then, he is not at home to-night, is he?" said the sailor, and went away and never was saved. Such abominations as this will have to be put under our feet before the world is going to be saved. Let us study the church problem.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

Notes and Comments.

The Southern correspondent of the *National Baptist*, in one of his letters "from the South," tells several things which we imagine will be news to not a few readers of that paper. The writer says that he has lived in various States of this Union—North and South; that he has always felt much interest in the welfare of the Negroes, and he candidly states that he is acquainted with no part of this country where the Negroes have better opportunities to get on in the world than they have in Virginia. Then come the following observations:

And this is due to

THE SOCIAL CONDITIONS IN THE OLD DOMINION.

I was born, reared and educated in Virginia, and was never out of the State before the late Civil War. I have held pastorates in different parts of the State, and I know the general social conditions better than I do those of any other part of our country. And I can confidently say that I am acquainted with no region where there is less of race prejudice against the negroes than there is in Virginia. Many excellent people, I am sure, are seriously misinformed on this subject. For instance: Not long ago, I read a charming article from Rev. Edward Eggleston. It was one of the *Forum's* series on

"FORMATIVE INFLUENCES."

In that article Mr. Eggleston said: "My father had been bred a planter's son, and, of course, a white-handed stranger to all manual labor." Now, Mr. Eggleston's father was bred in Eastern Virginia, and when I read that sentence, I could not help thinking how strange it would be to many a planter's son who was bred in the same region. I knew a great many planters' sons, for I was one of them, and I have known scarcely one who did not, now and then, take a hand at plantation work. Raking, binding and shocking wheat; dropping, thinning, plowing, cutting, shucking and housing corn; worming, hoeing, stripping and prizing tobacco; chopping wood—"all these things have a most familiar sound to the ears of thousands of planters' sons, who, on plantations swarming with negroes, were not too white handed to do any, or even all of them, when occasion required." The idea that the sons of planters in Virginia were a white-handed and idle aristocracy, who scorned to work with "niggers" in the field, is a mere romance, so far as my rather extensive personal knowledge, experience and observation go True, we did not eat with the negroes, nor did we sleep with them, but we went to church with them, we sat under the same preachers, we hunted, fished and frolicked with them. I have sat on the banks of the now classic Rapidan with negroes all day long, fishing, before and since emancipation, and it never occurred to me that I was doing anything improper or peculiar. In not a few lines of work negroes *now* are usually and decidedly preferred in Virginia and other parts of the South.

That Edward Eggleston is a man of decided ability, and of high character, scarcely any intelligent reader is likely to question. Such a man can not lightly be suspected of intentionally misrepresenting the people among whom his honored father had been bred. And yet he has evidently allowed himself to be utterly deceived as to the habits of the whole planting population of the great State of Virginia. The stupid phrase "plantation manners," which is so current in certain parts of the county, and is meant as a slur upon the conduct and character of Southernors generally, is a libel upon George Washington, Thomas Jefferson, James Madison, James Monroe and John C. Calhoun, who were all planters, and lived on their plantations. Jefferson's "plantation manners" were especially elegant and courtly. Madison's manners made him the idol of all his neighbors, and were the admiration of every visitor at his elegant country seat, "Montpelier," in Orange county, Va. Calhoun's manners were the charm of every young man who came in contact with him. No man in South Carolina was ever so beloved by all classes of the people. That men whose manners captivated the courts of the most refined nations of Europe, as did Jefferson's, should be sneered at as unmannerly boors and country bumpkins, is one of the most grotesque absurdities of this age.

One of the ancient classical authors—a heathen, of course—tells us that the "KNOW THYSELF" descended from heaven; and there are various passages of Scripture which teach us the supreme importance and the extreme difficulty of attaining to self-knowledge. In illustrating this point, one of our Southern preachers tells the following amusing anecdote:

We once knew a man who was fond of manufacturing stories in order to cast ridicule upon people whom he disliked. He had great reverence for old Mr. Jesse Powers, a Methodist preacher, who was known and read of all men as one of the salt of the earth. There was another Methodist preacher in the neighborhood; and our story-telling friend had no great respect for his sincerity; so he told the following anecdote, which was probably "made out of whole cloth," but still illustrates the point before us: Brother Powers and Brother Thompson were riding along the road through the southwest mountains of Virginia, when Brother Powers said despondently, "My brother, I am afraid I am in a very bad way spiritually. I am so full of worldly thoughts and feelings, that I can not even pray without being interrupted by thoughts of the world. Is it ever so with you." "No, indeed!" said Thompson. "When I determine to have a season of communion with my God, I never allow the weak and beggarly elements of this sinful world to come into my soul, and drive out the thoughts of my Maker." "Ah," said Brother Powers, "that is a blessed state! I wish it were so with me. Now, brother, if you will dismount from your horse; give me the bridle; kneel down here in the road, and make a prayer of five minutes, and then tell me, on the honor of a Methodist preacher, that you have not had a worldly thought during the prayer, I will give you my horse." Now, Bro. Powers was well mounted, as the circuit-riders in that mountain country commonly were. Brother Thompson at once gave his reins to Brother Powers, dismounted promptly, knelt in the road, and prayed very devoutly for about two minutes; and then, pausing in his prayer, looked up, with great anxiety in his eyes, and said, "Brother Powers, did you say the saddle, too?"

From the *Religious Herald* we clip this sharp bit of criticism:

The New York *Mail and Express* tells the public that Wm. L. Marcy was Secretary of State in the Cabinet of President Polk. It is a well-known fact that Mr. Marcy was the Secretary of War in that administration; and it was as Secretary of War that he distinguished himself in the memorable controversy with Gen. Winfield Scott. Marcy was Secretary of State under Pierce; and in the latter part of 1853 he greatly added to his already splendid reputation by his very able correspondence with the Austrian Government on the subject of the release of Martin Koszta by Capt. Ingraham of the United States Navy. If Mr. Marcy was ever Secretary of State under Polk, the editor of the *Mail and Express*, is probably the only individual in these United States who ever found it out.

And this reminds us that the New York *Tribune*, some time since, published a sensational story about an interview that one of its correspondents had with President Lincoln, after the capture of Jefferson Davis. The correspondent asked Mr. Lincoln, "What will you do with Jeff. Davis?" And then we are told what President Lincoln said. Now, as Mr. Lincoln had been dead about a month when Mr. Davis was captured, the *Tribune* was giving the public a fine specimen of a *ghost story!*

That the editor of such a paper as the New York *Tribune* should have been taken in by so stupid and palpable a fraud, is really surprising. There is not much reason for surprise at the error of the *Mail and Express;* for the editor of that paper is famous for publishing editorials or subjects that are beyond his ken. Indeed, he quite frequently tells what *nobody* knows. SPEX.

A correspondent of the *Examiner* speaks of Prof. A. T. Robertson as "bright, oratorical, hyper-orthodox." We cheerfully agree that Prof. Robertson is bright and oratorical; but as for his being "hyper-orthodox," that is another question. The expression "hyper-orthodox" carries the idea that a man can be too orthodox. As well talk of a man's being hyper-honest, hyper-truthful or hyper-faithful. Prof. Robertson is orthodox through and through, but not a bit more so than he and everybody else ought to be.

What sort of words will the slack-twisted brethren invent next? Prof. Robertson is no more orthodox than he is honest, truthful and faithful. If then he be hyper-orthodox, he is equally hyper-honest, hyper-faithful. And the question arises how orthodox does the *Examiner's* correspondent think a man ought to be? and how honest? how truthful? and how faithful? Would he claim that people are hyper-moral? Would he advocate being honest only to some extent? We heard of a preacher out West who preached the funeral sermon of a sharper, and said, "This gentleman was as honest as circumstances allowed." We might infer that the proper degree of orthodoxy is to be as orthodox as circumstances allow.—*Western Recorder.*

The Power of the Bible.

The libraries of the world are full of dead books. But the Bible remains as full of youth as the most recent literature. As an example of its hold upon the reading world, the following facts are eloquent: In 1891 the new publications on theology, biblical exposition and other lines suggested by the Scriptures, numbered in England 580 and in the United States 588.—*Ex.*

Good Morning.

Don't forget to say "Good morning!" And say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "Good morning!" heartily spoken, which helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it.—*Selected.*

Verily, when the day of judgment comes we shall not be examined as to what we shall read, but what we have; not how carefully we have spoken, but how prayerfully we have lived.—*Thomas à Kempis.*

The Biblical Recorder.

WEDNESDAY, JUNE 22, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.

J. C. CADDELL, AGENT AND CORRESPONDENT.

DOCTRINAL SERMONS.

Such is the name given in modern religious parlance to that class of sermons that are devoted in the main to the discussion of peculiar denominational tenets and the consideration of controverted points wherein one denomination differs from another or from all others. To call such sermons *doctrinal* is, however, somewhat a perversion of the proper scriptural and literal meaning of the word. The word doctrine, in this connection, is more properly applied to the teaching of the Bible; so that if a preacher preaches God's word faithfully, every sermon will be a *doctrinal* sermon. The custom of using the expression "doctrinal sermons," in the limited sense above mentioned, has become so general, however, that we will for convenience accept it, and give the expression, in this paper at least, the meaning now usually applied to it.

Almost any minister, in the active work of the pastorate, or in evangelistic work, will feel constrained from time to time to preach, in whole or in part, such sermons. Indeed, there seems to be a *necessity* for them. Paul's preaching was intensely doctrinal, and he was constantly under the necessity of preaching such sermons; even such as we are now considering. In this age of divers faiths, and of many, and sometimes warring creeds, there must of necessity, then, be more or less of such preaching. It is perfectly natural that men should at times attack doctrines different from those they hold. This results from several causes. One is zeal for the truth; another is natural pugnaciousness; and another still is an unquiet conscience. Men that have a zeal for what they conceive to be the truth, and an ardent desire to see the truth in its purest form prevail, are moved, through a sense of loyalty to God and his truth, to attack such forms of error as tend to destroy or compromise that truth. For this they have not only scriptural example, but also command. Christ himself earnestly condemned error. So did Paul, Peter, James, John, and the rest of the apostles. "Earnestly contend for the faith, once for all delivered to the saints," and other passages like it furnish proof that there is Scripture command for such sermons.

And again, as intimated, some men are naturally of a controversial turn of mind. So was the great Luther, and many distinguished preachers since his day. The Lord needs people of different types and dispositions in his service. Men of bold, lion-like character, when possessed by the spirit of the Master, have often done invaluable work in building up his kingdom. It is natural also, as stated above, when a man's conscience is not at rest as to any doctrine or practice which he or his people hold, and for which scriptural authority is claimed, for him to be ready for an argument with any one who may differ from him. Fearing at times he is wrong, he is disposed to seek light by testing his doctrine in the crucible of fair discussion, and if it will not stand the test he secretly proposes to abandon it. There is, then, we repeat, and as long as human nature remains the same, there will be a need that such sermons should be preached from time to time.

Right here we would ask and try to answer two questions:—

1. When, or how often, should doctrinal sermons be preached.

2. How, or in what spirit, should they be preached.

In answer to the first question, we may say that there are those among us who claim that distinctly doctrinal sermons should never be preached; but that doctrine (in the limited sense in which we are now using it,) should be preached in any ordinary sermon when the proper discussion of the text demands it. In other words, that doctrines should be preached naturally and incidentally at any time, without any previous notice, which may put those who differ from the preacher on their guard. To some extent this is a good plan. It was, we believe, to a marked extent, the plan of Spurgeon, who was one of the greatest of modern preachers. It is to be noticed, however, that this plan, even if followed as a rule, has to be departed from at times, when the preacher's faith, or that of his people, may be so boldly and persistently [illegible] in a given community that the demand for full and prompt reply, and for a clear exposition of the leading doctrines of [illegible] is imperative, and cannot be [illegible] without injury to the cause he loves. Such an occasion arose near the close of Spurgeon's useful life, and the man rose equal to the occasion, when he preached his grand sermon against the theory of baptismal regeneration.

A minister may be holding quite a successful meeting in a town or community where his doctrines are little understood. His success at once excites the opposition to those who find *their* doctrines antagonized and jeopardized by his; hence they take it on themselves to "fill the air" with all sorts of rumors, and even misrepresentations, as to what he and his people believe. Such reports, if suffered to continue spreading, may seriously cripple his work and hinder his success, and in this case no one can blame the man for a candid, plain statement of his doctrines, and a manly *defense* of them. To trust to the *gradual* process of reply would not meet the demands of the occasion. To fail to reply at all would be a seeming admission of the truthfulness of the reports. We would say, then, in a general way whenever a preacher is satisfied that the time, place, or occasion, demands such a sermon, after proper deliberation and prayer, he should preach it. There is certainly need of prudence and deliberation in this thing, and times or places may demand such sermons oftener on the part of some ministers than on the part of others. Some pastors are located in communities where they and their doctrines are well known and well established, and where their predecessors had to engage in the sharp work of religious controversy. Others are where they and their creed are little known, and where sharp antagonism will be met. Of course one may seldom need to preach such sermons, while the other will often have to contend, in no ambiguous terms, for the faith he holds.

In answer to the second question, we would say that such sermons should always be preached in the spirit of Christ. Dr. Broadus, the distinguished President of our Theological Seminary, once, when speaking to some young men under his instruction, about preaching such sermons, used about the following words: "Brethren, when you feel constrained to preach sermons of this kind, remember that you need for them *more grace and prayer* than for any other kind." Right here lies the secret of the fact that doctrinal sermons at times fail to do good, and sometimes do actual harm. The preacher, and especially the young and inexperienced, at times finds himself filled with what he conceives to be righteous indignation when some "neighboring pastor," forsooth of another denomination, attacks roughly some favorite doctrine of his people. Forthwith he announces, with gusto, that "he will reply to the sermon" at such a time and place, (often on the following Sabbath.) He at once goes to work with pen, pencil and *authorities*. He is in a fever of excitement. He can hardly sleep at night; much is expected of him; the cause of his people is in jeopardy; he seems to think they stand or fall with him, &c. He gets more indignant at the brother that attacked him as the week passes. He may pray—yes! but he prays for *victory*. When the following Sabbath comes he rushes into the pulpit and hardly utters a dozen sentences before his face is flushed. He stamps the floor, pounds the Bible, talks rapidly, and, in plain English, is *mad*. He will in such a temper be apt to call others hard names and use abusive and sarcastic epithets. The sermon may be a *hot* one; very convincing to his own people; but will hardly convince or win those that oppose.

Before preaching such sermons, then, the minister should pray very earnestly for the spirit of the blessed Master. He should ask the Lord to enable him to reach the heads and hearts of those who oppose; that he may not only vindicate his own people, but convince and win others, to his views. Instead of calling others hard names, and using abusive epithets, let him show toward them rather the spirit of the great apostle when he wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved," &c. Such sermons often convince the mind and win the heart of the bitterest opponent.

ACCORDING to a report in the Minutes of the Baptist State Convention for 1840, signed by D. S. Williams, Cor. Sec., there were in North Carolina at that time twelve thousand anti-Mission Baptists and twenty-four thousand Missionary Baptists. They were then called *anti-effort* and effort Baptists. There are now about ten thousand anti-Mission and three hundred thousand Missionary Baptists in North Carolina. Here is a demonstration that missions develop and multiply a people who do what they can to give the gospel to the destitute.

WE shall thank brethren in different parts of the State for a postal giving any item of interest in their section for publication.

PERSONALS AND OTHER ITEMS.

... We print an excellent letter from Sister Yates this week. It should be read by all.

....Rev. Dr. L. G. Broughton's church in Winston has given him a month's vacation.

....Dr. Skinner went down to Morehead last Saturday to attend the Teachers' Assembly.

....Rev. I. T. Newton paid us a very pleasant call on his way home from Wake Forest College.

....Rev. Dr. J. C. Hiden accepts the pastorate of Grace Avenue church, Richmond, succeeding Dr. S. A. Goodwin.

....Prof. T. R. Crocker, who graduated from Wake Forest in 1890, has accepted the chair of Greek in Turlington Institute.

....Rev. Tiberius G. Jones, D. D., will preach the commencemet sermon at Williams and Mary College on the 26th inst.

....Prof. Collier Cobb, lecturer in Harvard University, has been elected to the Chair of Geology at the University of North Carolina.

....Dr. B. H. Carroll preached the commencement sermon at Richmond College on the 20th inst. Dr. Ellis delivered an address on the 21st.

....The members of the Baptist church are making arrangements to repaint their church building at an early date.—*Murfreesboro Index.*

....Please acknowledge as received for Bethel church, $6.50 from Oxford Baptist church. Thank you, dear brethren.—*J. R. Pace, Bethel, N. C.*

....Rev. J. H. Hildreth of Wilmington is at Southport assisting Rev. A. T. Howell in a protracted meeting in the Baptist church at that place.

....Prof. J. H. Horner, one of the foremost educators of the South, died at his home in Oxford Monday evening, the 13th inst., of paralysis of the heart, after a sickness of two years.

....The programme of the celebration of the battle of Guilford court house is on our table. We notice that Hon. Walter Clark will deliver an oration on the life and services of Gen. Wm. R. Davie.

....Rev. Frank M. Royall, a Wake Forest graduate who has been attending the Seminary, Louisville, and soon to be a missionary to China, preached two fine sermons at Roxboro, Sunday, the 12th inst.

....Of the thirty six young men who graduated at Wake Forest week before last there are fourteen prospective preachers, twelve teachers, five lawyers, two doctors, one pharmacist, two business men.

....President G. C. Briggs of the North Missouri Institute has just closed a most successful session of his school. Prof. Briggs is a Wake Forest boy, and we are glad to hear of his well deserved success.

....On June 8th the Board of Trustees, after two years searching for a suitable man, decided to again offer the presidency of William Jewell College to Rev. Dr. J. P. Greene, pastor of the Third Baptist church of St. Louis.

....Rev. Dr. H. M. Wharton of Baltimore returned home sick from North Carolina last Saturday. He is confined to his bed this week and his physician says he will not be fit for work for several weeks.—*Richmond Dispatch.*

....The library of the late Rev. A. W. Price is now for sale at a greatly reduced price. Any brother in need of books would do well to confer with Mrs. Pauline Price, Wadesboro, N. C., who will furnish a list of the books to any one desiring it.

... Rev. Dr. Pritchard is now a permanent resident of Wrightsville, it being his intention to reside there both summer and winter. He comes up to the city every day, however, on an early train and returns in time for supper.—*Wilmington Star.*

....Rev. W. J. Wilkie died on Sunday, 5th inst., at his home on Hooper's Creek, and was buried at the church of that name on Monday. He was sixty-two years of age, and had been in the ministry for about forty years.—*Charity and Children.*

....The Roanoke Union of the Tar River Baptist Association was in every sense of the word a success. The preaching and speaking was very fine. The brethren of Scotland Neck know how to get up an interesting programme.—*J. R. Pace, Bethel, N. C.*

....There will be an educational rally at Mars Hill, July 6th, 1892, in the interest of the college. Rev. J. L. White, Hon. John W. Starnes and J. Q. Tilson will be present and deliver addresses. Dinner on the ground for all. You are specially invited. —*T. M. Honeycutt, Chm. Com.*

....We have just received a very pleasant note from Bro. Bryan. He says "the RECORDER is our dearest paper, and Bro. Bailey is to us the RECORDER." He has been sick for a good while, and his doctor advised him to come home, but the Board has persuaded him to wait till 1893.

....At Tryon Street Baptist church, Dr. A. G. McManaway pastor, baptismal services were held Sunday, 12th inst. Eight persons were received into the membership of the church. Twenty-seven in all have been received as the result of the meeting just closed.—*Charlotte Observer.*

....We acknowledge the reception of an invitation to the marriage of Miss Mary Lilian White and Prof. J. H. Simmons of William Jewell college for June 15th at Thomaston, Ga. It would give us pleasure to be present, but as this cannot be we send our kindest wishes.—*Central Baptist.*

....Hon. Eli T. Stackhouse, Congressman from the Sixth South Carolina District, who attended Col. Polk's funeral, and was one of the pall-bearers here on that occasion, died suddenly of heart failure in Washington last week.

....Mr. W. A. Montgomery of Warrenton has received the degree of A. B. from Johns Hopkins University. He will return in the fall to study for Ph. D., making Greek his specialty. As a student of languages, Mr. Montgomery has few equals in the South.

....As a result of the Fife meetings in Goldsboro, 316 persons have joined the churches, 144 going to the Methodist church, 80 to the Baptist, 55 to the Presbyterian, and 14 to the Episcopal. Many from the country will join churches in their own neighborhood.

....A good sister who taught a school in a destitute section, and had the RECORDER sent to her, writes: "I boarded with a Disciple, was surrounded by Primitives, Freewills, Quakers, etc. Your paper was such a comfort to me, and made teaching easier. I could not live up here without it."

....Rev. P. S. C. Davis reports good work at his church at Shiloh. He has baptized two converts within the past few weeks. His church started off splendidly with its pledges, raising twenty dollars for the Orphanage on the first Sunday, leaving nearly that amount in the treasury for some needy Board.

....It gives us pleasure to announce that Rev. Dr. Pritchard, who tendered his resignation as pastor of the First Baptist church of Wilmington, was prevailed upon by a large number of his congregation to reconsider. At a congregational meeting on Sunday, the 12th, he announced that he would withdraw his resignation.

....Dr. J. E. Todd of Mark's Creek township, Wake county, died at his home on June 15th, 1892, from cancer on his face. He had been a great sufferer for the past year. He was a faithful and consistent member of Hephzibah church, a zealous christian worker in church and Sunday school, a kind neighbor, and a good citizen.

....While a student at Wake Forest last session, I preached for the brethren at Mars Hill. The Lord has blessed us in our work. The fourth Sunday in June we will have a Centennial Mission day. Bro. Butler is to be with us, and a large congregation is expected. I hope and pray that our people may be aroused to a deeper interest in missions. —*A. J. Taylor, East Durham.*

....Rev. C. H. Strickland, D. D., of Sioux City, Ia., expects to summer in Europe. His generous parishioners provide the funds and grant as much time as is necessary to see Europe and the Holy Land. They know how to appreciate the three years' faithful service of Dr. Strickland. In that time 308 persons have been added to the membership of the church, and $30,000 given to general denominational benevolences.

....Hazing received at least a temporary check at Yale College recently. A young man from Nebraska was being initiated into one of the College societies, and was required by the older members "just for fun" to run as hard as he could down one of the city streets. While doing so he came at full speed against the pole of a wagon, and died shortly after from the effect. This murder it is thought will stop hazing at Yale until the present crop of ninnies at that institution is succeeded by another one.

....There is abundant room in this country for Unitarian missionary enterprise. About $20,000,000 might easily be expended by that liberal body in the establishment of a half dozen small churches in this State. They have only one at present. Our Congregationalist brethren also find this an excellent field for the expenditure of missionary funds. Their success is almost equal to that of the Unitarians.—*South Carolina correspondent of Examiner.* The erratic and liberal brethren have a hard time in the South.

....On Monday night, June 10th, Rev. Dr. Geo. Cooper of Richmond, Va., celebrated his silver wedding and the seventh anniversary of his pastorate at the First Baptist church. At the conclusion of the celebration Dr. Cooper was presented with a bag of several hundred new silver dollars from his congregation. In his sermon Sunday morning Dr. Cooper presented to his hearers some very interesting church statistics. He had received 497 members during the seven years of his stewardship, and in all this time had missed only three services from sickness.

....Rev. J. A. Howard preached a forcible and practical sermon at the Baptist church Sunday morning on the relation of the individual member to the whole body of the church. He condemned the idlers, grumblers, and those who will not do their part. As the body cannot be healthy unless each member does its work, so it is with the church. All cannot be leaders; some must be privates. Find what your duty is and do it. Each member is responsible for the work of the church to the full extent of his ability. If things do not go right it is their duty to do all in their power to make them go right.—*Webster's Weekly.*

....Rev. H. M. Wharton, D. D., editor of *The Baptist* of Baltimore, who conducted a tour to the Holy Land, has written the results and observations of his travels in a book of 500 pages, entitled "A Picnic in Palestine." The book is now in press and will be ready about July 1st. It will be illustrated with nearly forty engravings made expressly for the book, and taken by Dr. Wharton himself. It will be printed on heavy paper and handsomely bound. The book will be written in Dr. Wharton's well known breezy manner, and will be amusing, entertaining, and instructive. Messrs. Wharton, Barron & Co., of Baltimore, are the publishers, and announce that it will be sold only by subscription.

....We said two weeks ago that the Baptist pastors of Louisville declined to consent that the Baptist Congress should meet in this city unless guarantees were given that the foundations should not be attacked. It would have been well to add that the assurances were given and the meeting would have been held but for trouble in agreeing on a date. But some of the brethren, including some editors, felt that it was very narrow and behind the times generally in us to demand any such assurances. We believe something here in Louisville, and we propose to stand by our faith. If people assail our faith they will have to do so without any help from us.—*Western Recorder.* You are right, brother. It will make no difference if the Congress is never held.

....Sister Nancy Price, long a resident of Raleigh, died at the home of her son Albert in Petersburg, Va., on Friday morning, June 17th, 1892, at 3 o'clock, in the seventy-third year of her age. For many years she had been a widow, and resided alternately with her son in Petersburg and with her daughter in Raleigh, sister P. C. Hardie. The remains were brought to this city and interred in Oakwood cemetery on the afternoon of the day of her decease. Three children survive her—two sons, William and Albert, and one daughter, Sister Hardie, who were all in affection and service that children could be to a devoted mother. Sister Price was the relict of Bro. Albert W. Price, Sr., and for a great portion of her life had been a follower of the blessed Redeemer. We extend our sympathies to the bereaved.

....Dr. T. H. Pritchard, in *Charity and Children*, has the following to say about Wake Forest College: "I will say that a rather unpleasant impression was made on the Trustees by the revelation of the fact that sixteen thousand dollars worth of notes given by students for tuition still remain unpaid, and the opinion prevailed that some of these young men who had been helped by the College, and also by the fund Mr. Bostwick had provided for their aid, were not as mindful of their honor as they should have been. If there is any debt in this world that should be regarded as sacred, it is one of this kind, and as a friend of the College, and from a regard for the reputation of these young men, I appeal to them to pay these debts of honor. I quit College owing nearly seven hundred dollars. Judge Faircloth was also deeply in debt for his education. So was the Hon. J. C. Scarborough. But we paid every dollar of our debts, with interest, and most of these young men can do the same."

Letter from Sister Yates, Shanghai, China.

Dear Bro. Bailey:—In the RECORDER of March 30th, there were two things that gave me great pleasure. The first was, that you continued to improve and would soon be able to take up your accustomed work.

The other was, the answer of the King's Mountain Association to Mr. Bostick's proposition.

I have nothing against Mr. Bostick, but I am strongly opposed to the plan he proposes, because I am sure that it "tends to break down all organized effort in our denomination." I rejoice greatly in the assurance that North Carolina Baptists adhere firmly to *united* effort, and have confidence in the management of the Board; that "there is no disposition on the part of any of our North Carolina churches to do Foreign Mission work other than through our Board at Richmond."

I can not make out what our discontented missionaries have to complain of, for the Board has been exceedingly kind to all whom the churches have placed under its care and direction. If I were to find fault, it would have to be that it is too indulgent—allows its missionaries to do too much as they please. In looking back over the forty years of my life in China, I can not recall a single word or act of arbitrary control towards any one of us. Yet, it has not been because provocations, many and grave, were wanting.

Neither am I clever enough to see what advantages these discontented brethren expect to secure. They claim that under *their* plan, the home churches would know all about the work, take more interest in it, and send out more laborers. The churches would know what their missionaries chose to tell them—neither more nor less. Whatever they could do under the proposed plan, they can do under the old. What hinders their giving information to the churches and associations now? I know that many of us do write frequently—we are glad to do so—and I believe that the churches know more than they are credited with. Faultfinding is a tool that never turns out good work. The tool that we all need to handle most is described in the thirteenth chapter of 1 Corinthians.

I am very glad that the Bryans are to remain at their post. Mr. B. is very, *very* poorly, but the fact that he is so much needed makes me hope that his health will soon be restored. His one fault is overwork. Whatever he undertakes is done with soul, mind, and strength, and there is so much need for work all around him, he can not refrain long enough to get well; but he has promised to be more careful, and I am hopeful.

There are many more things I would like to talk about, but dare not, except face to face.

My Anne joins warmly in "love to Bro. Bailey and family." She is looking well and is happy. I am unusually strong—have been so for several months—and have the satisfaction of being of some little use. Mr. and Mrs. Tatum and babies, *two*, are well.

Greatly longing to hear that you are quite well again, I am yours sincerely,

ELIZA M. YATES.

Shanghai, China, May 10, 1892.

Evangelist Fife is to begin a meeting at Rocky Mount June 23d.

Sister Sarah J. P. Parker, aged fifty-three, died near Jackson, N. C., June 13th, 1892.

A Model Pastor.

Reference has been frequently made in the RECORDER to the work of Bro. Josiah Elliott. It might be well to give a brief sketch of his work as an encouragement to the humble workers in our State. It was my pleasure and privilege to live under the same roof with him for a year and sit at his table for six months. He was not a preacher then, only an humble and consecrated layman, selling books and hauling goods to support an invalid wife.

I have known him to stop his daily work to haul wood and beg provisions for the indigent poor of his county, and to visit the neglected and sorrowing in the highways and hedges.

This model layman has become a model pastor. He has never been to academy or college, but he has learned in the school of faith. He has had very few opportunities of culture, yet he is a better preacher than some who have had splendid opportunities, and is a harder student than others who have their walls decorated with college diplomas.

Bro. Elliott was born in Perquimans county, near the town of Hertford (his present home), some forty odd years ago. He had been in the ministry about eight years. During this period, has served some nine different country churches. Two of these he has served the whole period of his ministry; two he has served seven years, one he has served six years, another five, and another three, and two others one year each. During the eight years he has repaired four houses of worship and built four. Two of which were on new fields of labor. He has also planned and started two others, which have been completed. He has assisted in organizing two new churches and in re-organizing two others. The entire cost of the above work has been $5,440, all of which has been raised without any of the modern methods. He has preached as many as twenty-eight funerals in five months. During the first thirty months of his ministry, he married forty-four couples riding thirty-five miles to perform one service. As opportunity afforded he has had appointments in fourteen different school houses. He attends from five to nine protracted meetings yearly, and visits from thirty-two to forty-four families every month. For two years he has served six congregations. Every church he serves would gladly have him remain and several which he does not serve would be glad to have him serve them.

Bro. Joe. Elliott is a noble example for every country preacher. His pastoral power, added to the preaching ability of many brethren, would wonderfully develop the churches and advance the Master's kingdom.

While Bro. Elliott has many of the Bible blessings resting upon him, he also has one of the Saviour's woes, viz: "Woe unto you when all men shall speak well of you." If Bro. Joe. Elliott would combine with the many splendid elements in his pastoral work, a little more firmness in the administration of church discipline, his churches would more rapidly develop, and he would soon have swept from his head this woe which the Saviour had pronounced upon him.

"Joe Elliott" stands to-day as a living monument of encouragement to every humble worker. What he is doing, many other humble workers can do through the grace of the Lord Jesus Christ. May the Lord bless and help all the humble workers in every part of the world to do the Master's work with all their might.

CHAS. A. G. THOMAS.

Elizabeth City, June 14, 1892.

Bethel Hill, N. C.

Dear Bro. Bailey:—It is very gratifying in looking over the columns of the RECORDER to see reports of progress in the Master's work from different parts of this great nation, and especially from our own State.

But while I see many places mentioned which are making great efforts both on educational and spiritual lines, I know of none that is more worthy of mention than Bethel Hill, N. C.

These people, for some time past, have seen that in order for one to be most efficient in the Lord's work the mind and heart must both be cultivated, and for this cause they are and have been making great efforts for the improvement of the minds and hearts of the young and growing up generation.

The Bethel Hill Institute, located at Bethel Hill, under the supervision of Rev. J. A. Beam, stands high among the institutes of the State. The able and efficient principal, with his able assistants, make it a very desirable and beneficial school for cultivating both mind and heart, as the principal lays special stress upon cultivating both together.

Bro. Beam is also making a special effort to aid young men studying for the ministry. He not only offers them a school in which they can get excellent training, but he makes special arrangements so that they have a great advantage financially. And in addition to his efforts, his church (Bethel), seeing the great necessity of ministerial education, has, sometime since, agreed to help some young men by boarding them, and, for some time, has been doing so.

About two years ago, by some influence brought to bear upon him, your scribe was influenced to write to Prof. Beam, and, after time for a short correspondence, was invited to the Bethel Hill Institute under the proposal of the church. With the invitation he also asked that we go by Wake Forest and be received by the Board of Education, and then to Bethel Hill.

So on January 20th, 1891, we turned our back upon home and loved ones and started for Wake Forest, and on the 21st we reached our destination, where we were taken in and cared for with that kindness which made us feel that, though all faces were strange, we had found some good old "father in Israel" at Wake Forest.

After spending the night, and being examined, we started for Bethel Hill, and on the morning of the 23d we were among the hills of Person, and soon in the day reached Bethel Hill. There we found the doors of the houses of those good people thrown open with their good things heaped before us, of which they shared freely with us. They were not concerned only about the support of our physical body, but concerning our spiritual development also, which was very encouraging and helpful to us. After spending about one and one-half years with them, we have left them to enter another school, but we feel that there shall always be a heart of thankfulness to them, and especially to God, for the kindness bestowed upon us while at Bethel Hill.

We pray that God may continue to bless Bro. Beam and his school, and all the efforts of the Bethel Hill people for the development and preparation of the young for doing noble work in "the vineyard of the Lord." Yours in Christ,

J. C. GILLESPIE.

Henrietta, N. C., June 16, 1892.

Institutes for Colored Preachers.

The Baptist State Convention in session at Goldsboro last November passed the following:

"*Resolved*, That we request the churches connected with this Convention to give one collection during the Conventional year to aid our colored brethren in mission work and ministerial education, and that this money be expended through our Board of Missions."

The Board, believing the churches will furnish the needed means, have arranged for ten *Institutes* to be held during this summer. Five hundred dollars have been appropriated for the work—fifty dollars for each Institute.

The Home Mission Board of Atlanta has agreed to pay one-half of the above amount. We will need, therefore, to secure from our churches for this specific work two hundred and fifty dollars, and we ask the pastors to bring it to the attention of their churches, and give them an opportunity to comply with the request of the Goldsboro Convention.

After consultation with the Board of Missions of the colored Baptist State Convention, the Professors of Shaw University and other judicious colored men, the Board has agreed upon the following

PROGRAM FOR INSTITUTES.

1. Elizabeth City, May 31st to June 12th. Prof. A. A. Smith of Shaw University, Rev. N. W. D. Norman (col.), pastor at Plymouth, Rev. C. A. G. Thomas.

2. Charlotte, July 9th to 16th. Rev. J. O. Crosby (col.), President of Greensboro College, Prof. A. A. Smith, Rev. A. G. McManaway, Rev. D. M. Austin.

3. Weldon, July 11th to 18th. Rev. P. F. Maloy (col.), State Missionary, Rev. R. I. Walden (col.), Rev. T. J. Taylor.

4. Winton, July 19th to 26th. Rev. J. A. Whitted (col.), Principal of Normal School, Warrenton, Rev. Luke Pierce (col.), pastor at Winton, Rev. C. B. Williams.

5. Roxboro, July 26th to Aug. 2d. Prof. A. W. Pegues (col.), Professor in Shaw University, Rev. R. H. Harris (col.), pastor at Milton, Rev. J. H. Lamberth, Rev. J. J. Lansdell.

6. Greensboro, July 26th to Aug. 2d. ——, Rev. P. F. Lewis (col.), pastor at Salisbury, Rev. R. R. Moore and Rev. J. K. Fant.

7. Rockingham, July 20th to Aug. 5th. Prof. A. A. Smith, Rev. P. F. Malloy (col.), Rev. L. Johnson.

8. Magnolia, Aug. 2d to 10th. Prof. A. W. Pegues (col.), Rev. I. M. Powers (col.), pastor at Wallace, Rev. O. P. Meeks.

9. Wilmington, Aug. 22d to 30th. Prof. N. F. Roberts (col.), Prof. in Shaw University, Rev. L. T. Christmas (col), pastor at Wilmington, Rev. T. H. Pritchard.

10. Newbern, —— to ——. Prof. A. A. Smith, Rev. Rufus Ford.

Prof. A. A. Smith has charge of the Theological Department in Shaw University, is well equipped, is a splendid brother, and is devoting his life to the best interest of the colored people of the State. We most heartily commend him to the brethren.

The colored brethren named are thoroughly qualified for their work and deeply interested in it.

The local brethren named, pastors of our churches (white) where these Institutes are held, are most earnestly asked to attend and render whatever aid that may be in their power and report to our Board their impressions of the work and the workers.

The Institute in Elizabeth City has been held, and Rev. C. A. G. Thomas writes: "I have been to the Institute for the colored brethren, and it gives me pleasure to testify that the work done by Prof. Smith is first class and will be of great benefit to the colored preachers. They need just such work as he is doing, and its influence will be felt upon the churches. Several years of this summer work will greatly bless the colored people of our section. I think the money is well spent." C. DURHAM, *Cor. Sec.*

The Centennial Movement.

The extra efforts that will be made during this Centennial year may be of lasting benefit to the cause of missions, and they may not be. Whether they help or hinder the cause, depends upon the character of the work done. If the work shall be educational, permanent good will be accomplished; otherwise, but little, if any, good will be done, and more than likely harm will come out of our efforts.

If in all our efforts we endeavor to throw light on the general subject of missions, and on our duty in regard to it as that duty is taught in the Scriptures, instead of trying to stir up the people with pathetic story and thrilling incident of missionary life, there is no doubt but that we shall lay the foundation for greatly enlarged missionary work in the future.

Enthusiasm is what is needed, but enthusiasm created by exciting narrative will soon die out, and reaction may take place that will make the task of raising money for missionary purposes harder after this year than it is now. But enthusiasm that is the result of increased knowledge of the subject of missions will not die out, but rather go on increasing in intensity in all the years to come.

I believe that the money used to pay the expenses of the great "rousement" missionary meetings that are being held in various places in some of the States, would do a great deal more good if it was expended for the publication and free distribution of the addresses made at such meetings, and also for such other literature as would inform the people. These large meetings held mostly in the cities and large towns will never reach the masses of the people in our Zion. But if good missionary literature be put into the hands of all our pastors and active lay brethren, with instructions to give it away, and they do it judiciously, the people will be reached and educated as they can not be in any other way, and an impetus given to the cause of missions that will be felt for years to come.

I wish our churches would constitute themselves into reading circles, and read all the missionary books and periodicals they can during this year. They might raise funds and buy missionary libraries and give out the books weekly or monthly to be read and returned just as we do in Sunday-schools, and thus give many who are not able to buy books, the advantage of good stores of missionary information. In this way we might make out of many who now feel very little interest in missions, real good missionary christians.

Brethren, let us all do our best, and in the wisest way this year for missions, and make the Centennial of Missions a grand success.

J. R. JONES

Milton, June 14, 1892.

Letter from Southwest Virginia.

Dear Recorder:—A communication from this place can not be very full of Baptist news, for Baptists are not very abundant hereabouts, neither is any sort of religion prevalent. However, I have a good church trained by the indefatigable J. R. Harrison to a high standard of activity in all christian work. Our cause here owes its existence as well as prosperity to this same Harrison. Ten years ago he found here hardly the nucleus of a Baptist church and a public sentiment most adverse to our people. To-day we have a self-sustaining church to which more than twenty-five additions have been made in the last year, and which is the banner church of this region in the matter of beneficence.

Besides, there is a flourishing academy for boys which catalogued last session between fifty and sixty pupils, and also the Southwest Virginia Institute, which has, under the presidency of Prof. Sam. D. Jones, achieved a business success and a scholastic position of which any community might well be proud. The session just closed has been in the highest degree satisfactory. With every room filled, with almost absolute health and faithful work under competent and distinguished teachers, the great school has moved on most smoothly and pleasantly. Of the two full graduates, one was was a North Carolinian—Miss Nannie Winston of Oxford, and the other, Miss Josie Weston of Boykin's, Va., was born in North Carolina. Another North Carolina girl, Miss Martha Knight, carried off the diploma of graduate from the department of music, and still another, Miss Emma Gooch, gained distinguished honors in the School of Art. You see how well the old North State girls do on the sacred soil of Virginia. Send us a few dozen of the same sort next session.

Speaking of the achievements of your girls reminds me that the highest and most distinguished honors of Hollins were gained this year by Miss Lottie, the daughter of Bro. D. F. King of Leaksville, N. C., one of my own girls. We take off our hat to the Old Tar-heel State. Now, let your young men make as good a record, and the future will be well.

I read the RECORDER with unfailing interest and pleasure, and am greatly delighted that the health of the editor, my old-time friend and college mate, is so much restored. May blessings be on you.

J. W. MCCOWN.

Letter from Bro. J. O. Alderman.

Dear Recorder:—I have been much surprised in this field since coming here. Certainly it is a mission field, but a much more hopeful than I expected to find. The brethren are few, but united and ready to work. They are all doing something financially, except some few who have been for a long time on the retired list. They are also beginning to take more interest in the church work. We have had some three or four additions by letter since I came, and expect several more in the near future.

Last Tuesday night about 8:30 o'clock I answered the door bell and found quite a number of brethren on the porch burdened with baskets, boxes, cans, &c. In they went to the dining room and just piled the table full of provisions of a durable and appreciated kind. It was indeed a pleasant surprise to us. We had just gotten at home here in our new home, Mrs. Alderman having been here some over a week. We shall find our new home one of pleasant associations and large opportunities.

My people are as appreciative and ready to be helpful as any among whom it was ever my lot to live.

The RECORDER grows more interesting every week. God bless you in a long life and work. Fraternally,

J. O. ALDERMAN.

The Summer School in connection with Oak Ridge Institute (Book Keeping, Shorthand, Type-writing, and Telegraphy) will open June 29th. Address J. A. & M. H. Holt, Oak Ridge, N. C.

A Statement from Rev. D. W. Herring.

Dear Bro. Bailey:—Under "Personal and Other Items" of last week's RECORDER, it was stated that I had presented my resignation to the Foreign Mission Board and it had been accepted. I would like to say, in explanation, that this does not mean that I do not intend going back to China as a missionary. I was compelled, on conscientious grounds, to offer my resignation when the Board declined to endorse the following plan (see below) for extending mission work into the interior of China. It was not occasioned by any personal difference with the Board. Their failure to endorse these principles and provide that they be put into operation, will probably necessitate other resignations. This movement will do no violence to the foreign mission work of the Board, for it will from its very nature be gradual in beginning, only keeping pace with the number who, being called of God and seeing the Scripturalness of it, rise up and say to the churches who are willing, "Here am I, send me."

I hope it will not prove the occasion of controversy. I am in this country in behalf of the unreached *millions* of China, and am ready to present this matter to the churches in person wherever I am asked to do so. I hope the pastors and brethren generally will give me this privilege; for a personal presentation of it will be much more satisfactory; then I can explain it fully.

The necessity for this movement, so far as it concerns the people on this side of the water, is that our present work is projected and run from the standpoint of wealthy city churches and men of high salaries; this is projected with especial reference to the country churches. We claim that there ought to be *one* department of our Foreign Mission work that so accommodates itself to our country people, in the simplicity and economy of its workings, that they may know and appreciate all about it.

Yours faithfully, D. W. HERRING.

Mt. Airy, June 16, 1892.

To the North Carolina Baptist Pastors and Churches.

Dear Brethren and Sisters:—At our last Board meeting (June 3d), we appropriated every cent ($75.00) we then had in the treasury to our beneficiaries. We now have fifteen on our list, including three widows. It takes about one hundred and thirty-five dollars for us to make a single payment; and it is our earnest desire to make monthly payments to them. This we can not do, unless the pastors and churches scattered over the State come to our aid. When we made the last payment, we were anxious to send each one ten dollars, but could send only two of them over five dollars for want of funds.

I was requested by the Board to address this letter to you, hoping to have a general response from you in the near future. The fact that we have three widows on our list, ought to appeal strongly to our sisters for help in this work. Will not the pastors call at once on their churches? If the pastor forgets or neglects it, will not some member in each church call attention to our needs. We know that a great many of our worthy pastors have been *intending* to help our aged brethren or their widows. Well, dear brethren, *now* is the time.

I am proud of North Carolina's record this year. She has given more to Home and Foreign Missions than ever before. Our people have been among the foremost in liberality to the heathen; but in all candor, brethren, is it anything to our credit for it to be known that some of our aged preachers are suffering for the necessaries of life?

Again we say, will not every pastor and every church in the State let us hear from them. Remember, brethren, that your Convention has heartily endorsed this work, and recommended that you contribute regularly for it as for any other denominational work. It would carry great joy to my own heart and into the humble homes of our aged brethren, if you would let me hear from you promptly. All contributions sent direct to our Treasurer, T. E. Cheek, will be acknowledged quarterly in the RECORDER. If sent to J. D. Boushall, Raleigh, they are acknowledged weekly. Brother, sister, before you lay the paper down that contains this appeal, ask the Lord what he would have *you* to do in this work.

For the Board, yours in Christ,

C. A. WOODSON, *Cor. Sec. Board.*

Ordination.

Pursuant to the call of Zion's Hill Baptist church, a presbytery of brethren from the neighboring churches met on Saturday, the 11th day of June, to examine and set apart to the work of the gospel ministry our Bro. A. J. Bordeaux.

The examination was conducted by Rev. J. M. Register, the pastor, assisted by Rev. G. C. Cains and Rev. D. H. Hilburn. His christian experience and call to the ministry proved satisfactory. He was found to be sound in the faith and orthodox as to church polity.

We had Bro. Bordeaux to preach for us, after which the presbytery proceeded to ordain him.

The charge was made by Rev. J. M. Register. The Bible was presented by the writer, and the ordination prayer was made by Rev. G. C. Cains, after which the presbytery laid their hands on the good brother and sang a hymn, and the pastor called on Bro. Cains to pronounce the benediction.

Bro. Bordeaux is preaching at Yorkville and Zion's Hill. He made a powerful speech at the Central Union at Galeed on missions. The oldest people present at the Union say it was the best speech on missions they ever heard. We do thank God that he has sent this good brother and earnest worker among us. Yours in Christ,

D. H. HILBURN.

Bladenboro, June 18, 1892.

Death of Rev. Wm. Kennedy.

Rev. Wm Kennedy calmly and peacefully entered his final rest at the residence of his son, Dr. Kennedy, in Warsaw, on the 6th inst. His health had been on a steady decline for two years or more, and with patient resignation to the will of God he was longing for the summons to come. While his disease attacked the brain and rendered him more or less oblivious to earthly surroundings, he was clear to the last on religious topics and spent his closing days in prayer and communing with Jesus.

His funeral was preached by the writer from 2d Tim. 4: 7, 8. The faithful old minister was truely an exemplification of the Text. He was born in Duplin county, in August 1825, being nearly sixty-seven years of age.

He was converted and baptized when about twenty-years old by Rev. Jesse Howell, in a meeting at the Johnson church. He soon manifested a call to preach the gospel and was licensed and ordained when about twenty-three years old. With no collegiate course and little other early education than he received at his mother's knee, by his native ability, his apparent consecration and diligent study of the Word he was at once sought out by the churches, holding as his first pastorate Island Creek and Concord.

He has made a record that may put many a college graduate to the blush. He early learned the secret of making himself indispensible to the churches; he was enlisted heart and mind in their welfare; he was never without a call, serving during his long ministry nearly every church in the Eastern Association, and some that are now in the Atlantic and South River. He served the Mt. Holly church thirty consecutive years and the Riley Creek thirty-nine years, the latter refusing to dissolve the pastorate until he died. He had here a most successful pastorate, baptizing over 100 at one time, and having constant accessions annually. He baptized 112 at one meeting while in charge of Well's Chapel. The number of conversions under his ministry were very large, and the number of baptisms many hundred.

Perhaps no preacher who ever lived in the Eastern Association was so thoroughly enlisted in local and State missions. While holding pastorate he did a great deal of general missionary and colportor work in this section. He was invited to preach before the Southern Baptist Convention in Raleigh, was often a delegate to that body and the State Convention. During the war he undertook a self appointed and self denying mission in the camps and hospitals about Wilmington. He served as chaplain of the Seaman's Bethel in Wilmington for a time until his health failed.

Faithfulness was his leading characteristic. He was an untiring unceasing worker. He was loyal to duty and to God. A striking instance of his devotion was exhibited in his refusing the offer of a collegiate education by a friend, in order that he might take care of his widowed mother. He was as true as steel to Bible truth, earnestly contending for the faith, yet most courteous and knightly in its deliverance.

He took a lively interest in educational matters, and specially Warsaw High School, which he and his son had under charge from '84 to '87.

He was an ardent temperance advocate; was a delegate to the first prohibition convention ever held in this State in 1865, and stumped this and other counties for the constitutional amendment in 1881.

He was married to Margaret Johnson in 1853, who survives him and who has been a most noble helpmeet. Two sons and a daughter are also his survivors. One dear daughter who was cut off in bright young womanhood, to whom he was devotedly attached and made every sacrifice to educate, stood ready to greet him on the glory shore.

O. P. M.

We invite attention to the advertisement of the Oxford Female Seminary in another column. The advantages it offers are many. Its location is unsurpassed. Oxford is noted for the refinement and culture of its social life, and is used by many people as a summer resort. The course of study is comprehensive and its standard of graduation high; and it is the purpose of the president to advance these still higher. The degrees conferred are B. A. and G. E. The B. A. degree corresponds to full graduate, and the G. E. degree to graduate in English. A course of study in the Bible for one year has been arranged for the senior class, and such others as may wish to join. In arranging this course the assistance of Dr. John A. Broadus of the Southern Theological Seminary, and of Dr. W. R. Harper of the Chicago University, were secured. Both of these distinguished Bible students, as well as many other scholars, warmly commend the introduction of the study of the Bible into the school. Typewriting and stenography will be taught next session. Physical culture will be made even more prominent. The teacher of this department is now visiting schools of this class in the North to learn the most approved methods. The faculty is a strong one, holding diplomas from five or six of the leading schools of this country, while the piano teacher received her training in the Royal Conservatory of Berlin, Germany. The Baptists of North Carolina are to be congratulated that the outlook of this old and renowned institution was never more hopeful than now. The catalogues are now ready for distribution. They can be secured by application to the president.

The rapid and healthy growth of the University during the past year is one of the best signs of continued progress. The institution is taking rank with the [illegible] country. Young men who desire to fit themselves for useful careers in life, should write to President Winston at Chapel Hill for full information. See ad.

Talks About Law.—No. 3.

BY JUDGE R. W. WINSTON.

FIXTURES.

What is a fixture? For our purpose we will say, "A personal chattel affixed to real estate which may not be removed against the will of the owner of the land."

A tenant purchases and attaches tobacco flues to his landlord's barn. Are the flues fixtures? A mortgageor puts a new engine in the mortgaged mill. Is the engine a fixture? A man sells his farm. When the purchaser comes to take possession, the vendor claims all the apple and peach trees. Are they fixtures?

The landlord forbids the tenant removing manure raised during the year. Is manure a fixture?

This term "fixtures" has a different meaning in its application to different parties—as vendor and vendee, mortgageor and mortgagee, heir at law and executor, landlord and tenant. The right to remove and detach is recognized as between landlord and tenant when it would not be between the other relatives.

The public are disposed to make the actual affixing of the chattel to the freehold, rather than its use and the relationship existing between the parties the test of a fixture. Nor is this popular mistake entirely without sanction in the early opinion of some of the judges.

And here again we may pause to observe that progressiveness is not more the law of life than it is the life of law.

"Anciently," say our Court, "the law was more strict in respect to making things erected upon and attached to the land, directly or indirectly, a part of the freehold, than in modern times. As civilization has advanced and trade and other industries have multiplied, there has been a growing relaxation of the strict rule of law in their favor." Generally speaking, any tenant, at the end of his tenancy, may remove any addition that he has made to the land from his own funds and in furtherance of his business.

Some years ago the Western N. C. R. R. obtained permission to erect a ticket office on the lands of another. After a while the R. R. was moved. It demanded the house. The land owner said "Not so, it is a fixture." But the Court held that it was not a fixture. This was between landlord and tenant or lessor and lessee.

Now let us see as between a vendor and vendee of land. In Mecklenburg county in 1877 Davis sold certain mining property to Vallentine. Vallentine bought an engine and machinery, affixed the same to the land, to test it. Davis then became bankrupt and was sold out. Moore bought the mining lands at public auction. Moore claimed the engine, &c. So did Vallentine. The Court was called on to say if they were fixtures, and held that they were, because of the relationship and vendor and vendee. Says the Judge: "Where a mortgageor or vendee makes improvements and erects fixtures, he does so for the purpose of enhancing the value of the property, and having made this addition to the land, he is not at liberty to subtract it on the ground that by his own default he is not able to get the title. Such is not the law. When a tree is planted, or a house is built, or a steam engine is annexed to the soil and is used as a part of the freehold, it becomes a part of the land and can not be severed except in special cases."

So our Court has held that, as between vendor and vendee, a plank, which was put down and used as a floor in a gin-house, was a fixture, whether nailed or not. Had the plank been laid down to dry or for safe-keeping, it would not have been a fixture.

We are now, perhaps, ready to answer the questions suggested in the beginning of this article.

If a tenant buys tobacco flues and attaches them to the barn in the usual way at the end of the year, they are the tenant's.

If the mortgageor or vendor does the like, the flues become fixtures and can not be removed by him. So, on the death of a party, the flues in his tobacco barns, no doubt, go to his heir and not to his administrator. So, if a mortgageor or vendor puts in an engine in the usual way, it is a fixture. Fruit trees are fixtures and no doubt can not be removed though planted by him. A tenant will be entitled to all the manure that he raises from his stock, provided he removes it before he leaves the premises. After his term has expired and he has left the land, the law, doubtless, would presume that he had abandoned the manure and he could not get it.

The Best Made Better.

For the past twenty years many persons have thought and said that *The Baptist Teacher* was the best of its kind. Now, they say that the *best* has been made *better:* that the last copy of the *Teacher* is superior to any of its preceding numbers. Editorials, contributions, lesson notes, Editor's drawer, library notes,—all its contents, from beginning to end, are up to the very highest point of excellence. How the American Baptist Publication Society can furnish a monthly for only fifty cents a year is what puzzles the average newspaper proprietor.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and so living as to make the world happier and better for our living in it.—*Pliny.*

When the blood is loaded with impurities, the whole system becomes disordered. This condition of things can not last long without serious results. In such cases, a powerful alterative is needed, such as Ayer's Sarsaparilla. It never fails, and has no equal.

Life is too short to be spent in enmity or regretting wrong, private.

A Note of Warning and Information.

The Southern Baptist Convention has set out to celebrate the Centennial of Missions by raising a special fund of $250,000 for permanent work of the two general Boards—the Home and Foreign. A strong committee has in hand the raising of this money, and this committee is aided by committees in each State, and these in turn by committees in each district association, and in some cases by committees in the local churches.

For a year past, all over the country, there has been carried on a campaign of education on missions, all tending to the preparation of the people for the raising of this fund. Their attention has been awakened and their interest excited. Very many people, both young and old, will naturally be anxious to have a part in this special work, and will as naturally turn such gifts as they may be able to make to missions in this direction. The Centennial Permanent Fund will probably absorb the attention of the people, and possibly draw to itself the larger part of their gifts, *and just therein lies a danger.*

While the Centennial Fund is being spoken for, written for and given to, it is possible that our people will lose sight of the fact that a large and increasing work has to be carried on by the Foreign Mission Board—a work that will require for its maintenance and extension not less than $16,500 a month, and a work that in addition has begun the year hampered with a debt of some $16,000. If the Centennial Permanent Fund shall absorb the contributions necessary for the carrying on of the regular work of the Board, it will be a serious calamity and one that may involve very serious consequences. So I beg to call the attention of the brethren to several facts:

1. The Centennial Permanent Fund is a special fund, and can not be used for the current expenses of the Board.

2. If current expenses for enlarged work fall off in amount, an enlarged debt will be entailed on the general work, and no increase in missionary force will be possible.

3. The Convention has expressed the desire that the Centennial year shall be marked by the addition of one hundred missionaries to our present force, and the Foreign Mission Board is laboring in that direction.

4. The Permanent Centennial Fund had best be known as the "Chapel Building Fund," or "Permanent Fund," at least as far as the Foreign Mission Board is concerned. For the term "Centennial Fund" for our Board will embrace as well the fund designed for the enlarged work of the year.

5. We state now that all Centennial funds sent to our Board, unless designated as for "Permanent Fund" or "Centennial Chapel Fund," or "Chapel Building Fund" will be considered by us as designed for this enlarged work. Therefore,

6. All persons sending funds to the Foreign Mission Board for any part of the Centennial work, will do well to designate very clearly exactly how they wish them used.

7. The "Permanent Fund," "Centennial Chapel Fund" and 'Chapel Building Fund," all three meaning the same thing, and all three here given, because they have been used in the papers—so far as the Foreign Mission part is concerned, will be used for chapel building on foreign fields, Bible, tract translation and distribution, and such other work as may be of a permanent nature. All not needed at once will be invested and held as a permanent fund, to be drawn for these purposes as needed, the interest meantime being used, and the principal, so long as not used, serving as an emergency fund should the Board at any time be in need and be unable to find relief from the ordinary sources of supply. This emergency fund will be used only as collateral on which money may be borrowed in time of special pressure, and will not be used for current expenses. T. P. BELL, *Assist. Sec.*

Richmond, Va., May 31, 1892.

Stanly Union.

The Stanly Union will meet at Locust Level church, on Friday, July 29th, 1892, at 10 o'clock a. m. Introductory sermon to be preached by Rev. P. G. Hartsell, Rev. J. F. Hodge, alternate.

PROGRAM.

First query—Is the Union a benefit to the Association? Speakers: E. F. Eddins and D. S. Morton.

Second query—Who shall attend the Union? Speakers: E. D. Teter and John W. Griffin.

Third query—What is the duty of a lay member of the church? Speakers; John M. Miller and J. C. Denny.

Fourth query—What is our duty concerning Foreign Missions? Speaker: D. S. Morton.

The opening speakers may speak ten minutes, others only five minutes.

L. G. LEWIS,
WM. CALAWAY,
P. G. HARTSELL,
Committee.
J. F. HODGE, *Mod.*
J. W. NANCE, *Sec.*

A minister, now in heaven, once wrote an article for one of our religious papers under the heading, "The Loving Kindness of God." A blundering printer set it up, "The Loving Hindrances of God," and the careless proof-reader overlooked the error. The editor wrote an apology to the author. But he replied that the mistake was evidently providential. It had set him thinking that God's hindrances were often the most precious tokens of his love.—*Interior.*

As a blood-purifier, the most eminent physicians prescribe Ayer's Sarsaparilla. It is the most powerful combination of vegetable alteratives ever offered to the public. As a spring and family medicine, it may be freely used by old and young alike.

God denies a christian nothing but with a design to give him something better.—*Cecil.*

"WORTH A GUINEA A BOX."

Sleepy.

If a man is drowsy in the day time after a good night's sleep, there's indigestion and stomach disorder.

BEECHAM'S PILLS by removing the waste matter which is clogging the system, will cure all Bilious and Nervous Disorders, and will quickly relieve Sick Headache.

Covered with a Tasteless and Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

The Last Drop

Is as good as the first. No dregs. All pure and wholesome. The most popular drink of the day.

Hires' Root Beer.

A perfect thirst quencher.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure. J. L. H. MISSILLIER.

MARCH 6, 1891

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,

HENDERSON, N. C.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

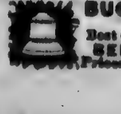
WM. F. FOX, Manager.

Summer School—Co-education.

WAKE FOREST, N. C.

From July 5 to August 6. Elementary and Advanced Courses in FRENCH and GERMAN. Special courses in ENGLISH for teachers. Access to Library and Reading-room under the usual conditions. Special boarding-accommodations for Ladies. Terms: for one language, $10; for all courses, $15. Board may be had for $12 per month. For further particulars, address

PROF. B. F. SLEDD, Wake Forest, N. C.



BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Best Copper and Tin School and Church BELLS, PEALS AND CHIMES. Prices and Terms Free. Name this paper.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

CINCINNATI BELL FOUNDRY CO CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 101½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE.
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	*4 15 p m
Ar. Raleigh	6 00 p m	8 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 43 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	11 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 30 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	†12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.05 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leaves Durham 5.45 a m daily except Sunday; arrives Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11:05 p m, arrive Henderson 11:50 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect May 30, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.		NO. BO'ND Daily No 2.
11 45 p m	Arrive	Wilmington Leave	4 30 a m
8 00 p m	"	Fayetteville "	8 15 a m
6 40 p m	"	Sanford "	9 43 a m
4 45 p m	"	Climax "	11 50 a m
4 05 p m	"	Greensboro "	12 30 p m
3 13 p m	"	Stokesdale "	1 27 p m
2 45 p m	"	N & W Jt, Wal Cove "	2 50 p m
1 24 p m	"	Rural Hall "	3 20 p m
12 00 m	Leave	Mt Airy Arrive	4 45 p m

No 3. Daily	BENNETTSVILLE DIVISION		No 4 Daily
10 50 p m	Arrive	Bennettsville Leave	5 25 a m
9 57 p m	"	Maxton "	6 18 a m
9 26 p m	"	Red Springs "	6 52 a m
8 43 p m	"	Hope Mills "	7 33 a m
8 26 p m	Leave	Fayetteville Arrive	7 50 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.		No 16 Daily ex Sunday
7 50 p m	Arrive	Ramseur Leave	7.15 a m
6 05 p m	"	Climax "	9 10 a m
5 05 p m	"	Greensboro "	9 35 a m
3 25 p m	"	Stokesdale "	12 15 p m
2 10 p m	Leave	Madison Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have about five hours in Raleigh, returning reach home same day.

Trains Nos 3 and 4 breakfast at Fayetteville; Nos 1 and 2 dinner at Walnut Cove; No 1 supper at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Ordination of Bro. John E. White.

At the request of the Baptist church of Apex on the 5th of June, a presbytery met at Apex for the ordination of Bro. John E. White to the gospel ministry. The presbytery consisted of Revs. C. Durham, Wm. B. Royall, J. M. White and J. W. Millard. After a full and satisfactory examination, the ordination was proceeded with at the morning services.

Dr. Durham preached an excellent sermon, after which the ordaining prayer was offered by J. W. Millard, and after the laying on of hands, Dr. Royall delivered the charge. Bro. J. M. White delivered the words of welcome to the ministry, the candidate being his own son. The benediction was pronounced by Rev. J. E. White, who preached a sermon that evening at eight o'clock.

Bro. White is the popular young pastor at Wilson. He is a young man of excellent abilities, having taken a high stand at Wake Forest while a student there. He was orator both of his Society and his class, graduating in 1890, as a student for the law. He has given that up, however, and has given himself wholly to the work of God. May he accomplish much. J. W. M.

Wake Forest, June 7, 1892.

The following testimonial is from a lady, one of a family which is widely known and highly respected in the city of Summerville, and its neighboring cities. A large number of immediate relatives of the family, residing in Cambridge, together with many others, have voluntarily visited to testify to their knowledge of the strict verity of the facts stated.

SHEELDONVILLE, MASS., Sept. 23d, 1890.

Rev. A. L. Bosworth. Dear Sir:—You wish for a plain statement of my case, to help you in your work of saving life, and I have been benefitted so much that I am very willing to give it. I hope others may be benefitted as much as I have been, and I feel sure there can be no doubt as to the result of the treatment if the directions are carefully and rationally followed.

I had been ailing for the last twelve years, ever since I had scarlet fever. I had been to several physicians, one doctoring me for one complaint, another for another; all saying the stomach was the cause of the trouble. At last, three years ago, I was taken to bed with nervous prostration and inflammation of the stomach. I was in bed six months and then got up only to find life a burden, and was able to go merely from bed to couch. I had the advice of three among the best doctors in Boston, men standing at the head of their profession, with reputations for skill in such diseases, and they did all they could for me. I kept "going down hill," however, and in January, 1890, was taken to bed again, I and every one else thought for the last time. My physician thought there was no help for me, as my stomach refused all food. For the last three years before that time, I had lived on milk, not a morsel of solid food having passed my lips. After being taken down this last time, I had not a drop of any kind of food pass my lips for five weeks, and grew so weak that I could not certainly have lived another week longer, had we not providentially heard of the Electropoise.

You remember when my father first spoke to you about letting us have one of your instruments, you were very unwilling to do so, fearing it was too late to benefit me; but merely as an act of humanity, and as you felt there was no other earthly help for me, you consented to let me try one. We speak often of your discouraging manner, and how you would not let us hope for any good results, I was so very weak.

We applied it first on the 13th of March, 1890, and at that time I weighed but fifty pounds, having fallen in weight from one hundred and fifty; was given up by my physicians, and was too weak to move in bed without assistance. My death was expected at any time.

I commenced to gain from that point; slowly at first, so slowly as to get at times nearly discouraged; but if I had a very poor day or two, perhaps I would see a marked improvement the next day, which helped me to keep my courage.

On the second day after applying the Electropoise, I began to eat; very little at first, only a teaspoonful of milk at a time. I kept increasing the quantity of milk and gaining in strength a little every day, and three weeks after commencing the treatment, was able to sit up a little. Now at the date of this writing I am taking two quarts of milk a day, a little fruit and a very little bread, and I weigh one hundred and one pounds, having gained fifty-one pounds in six months. Before using the Electropoise, my blood was almost black, and so sluggish it would not flow, while now if by chance my skin is broken, the blood will spurt from the wound and is a bright red, almost as bright as a pigeon's blood.

I owe all my improvement to the Electropoise; and could you now see me walking and driving about and enjoying life, you would hardly believe it could be the same girl you saw posed as a skeleton on March 13th last. Most gratefully yours,

MISS LENORE BELLE HITTINGER.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

Yadkin Association.

The next session of the Yadkin Association will meet with the church at Cross Roads, Yadkin county, about seven miles north of Mocksville, Thursday, Aug. 18th, and include the 21st, instead of Aug. 15—18, as stated by the minutes of the Association. I don't know to whom the error is due.

The Clerk of each church in the Association will receive letter blanks. Brethren, please see to it that they are properly and accurately filled. Fraternally,

R. R. DAY, *Clerk.*

Wake Forest, June 8, 1892.

"I can forgive, but I can never forget!" a sort of forgiveness, let me tell you, that isn't worth the name. It is base coin; and whenever you feel in that way toward anybody, you may as well take a long breath, and think seriously before you say the 'forgive us our trespasses' in the Lord's prayer. —*Margaret Sangster.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Report of the Womans' Central Committee for Second Quarter, Ending May 31, 1892.

Atlantic Association—Beaufort, $10.00; Newbern, 9.15; Goldsboro, 10.00; Sunbeams, Goldsboro, 5.00; Pollocksville, 6.00.

Beulah Association—Sunbeams, Reidsville, $3.50; Yanceyville, 9.00; Greensboro, 10.00; Trinity, 3.63.

Central Association—First ch., Raleigh, $69.63; Mt. Vernon, 3.00; Wake Forest, 39.80; Hopkins' Chapel, 3.27; Mt. Hebron, 1.95.

Cape Fear Association—Cedar Creek, $1.40; Galeed, 4.00.

Chowan Association—Sunbeams, Eureka, $8.25: Middle Swamp, 20.00; Reynoldsoo, 2.61; Elizabeth City, 5.54; C. B. Institute, 12.71.

West Chowan Association—Elim, $2.45; Mt. Tabor, 9.40; Buckhorn, 11.38; Pine Forest, 9.30; Aulander, 26.18.

Eastern Association—Warsaw, 1.75; Sunbeams, Long Creek, 1.00; Mt. Gilead, 5.40; First ch, Wilmington, 20.13; Barlow, 50c; Wells' Chapel, 1.60; Mt. Olive, 3.00; Mt. Holly, 1.00; Sunbeams, Mt. Olive, 1.09; Bethel, 1.50.

Flat River Association — Henderson, $18.15; Concord, 6.46; Sunbeams, Oxford, 1.90; Oxford, 6.35.

Meck. and Cab. Association—Charlotte, $36.85; Independence Hill, 1.25.

Mt. Zion Association—Berea, $10.42; Mt. Pisgah, $19.00; First church, Durham, 5.00.

Pilot Mountain Association—Shiloh, $2.00; Mrs. Turner Morehead, 13.00; Leaksville, 4.46; Sunbeams, Winston, 10.00.

Raleigh Association — Apex, $7.18; Sunbeams, Inwood, 3.00; Green Level, 4.00; Tabernacle, 25.55; Holly Springs, 5.00; Morrisville, 7.10; Sunbeams, Apex, 4.40; Garners, 1.05.

Robeson Association—Cedar Grove, 95c; Antioch, 7.00; Saddle Tree, 8.01; Fayetteville, 9.85; Sunbeams, Lumberton, 4.90; Back Swamp, 4.40; Ten Mile, 2.21; Lumberton, 11.00; McAlpine Grove, 7.00.

Tar River Association—Warren Plains, $7.14; Poplar Springs, 4.15; Rocky Mount, 1.08; Sunbeams, Cedar Rock, 2.12; Corinth, 2.05; Greenville, 2.50.

Richmond Association—Spring Hill, $7.35; Rockingham, 6.85.

No Association Given—Elm Grove, 1.24; Union, 1.00.

Western Convention—Buncombe Asso, Berea, $3.00.

DIVIDED AS FOLLOWS:

Foreign Missions	$362.09
Home Missions	128.21
State Missions	53.63
Education	18.08
Orphanage	35.56
Christmas Offering	12.25
Louisville Seminary	5.00
Expense fund	4.15
Total	$618.97

Letters written, 117; "Talks" sent out, 3,600; leaflets, 2,710; Centennial Chapel Building Fund Cards, 661; Centennial Chapel Fund Self-denial and Thanksgiving Boxes, 428; Prayer Topic Cards, 231; new societies, 18; societies reporting, 77; decrease from last quarter, 18; decrease in amount reported last quarter, $554.98. Total of Christmas offering, $368.03.

MISS FANNIE E. HECK, *Pres. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. C. C.*

Japan's Condition and Needs.

A great deal is said nowadays about the recent progress of Japan since she emerged from her Rip Van Winkle sleep of two hundred and fifty years of seclusion. She is represented by most historians as having thrown off feudalism in a day, disarmed her samrai (military class,) deposed her daimios, (lords,) set up a foreign style of government, established schools, and, in fact, adopted, in a marvelously short time, Western civilization. She is painted by the tourist as a land of charming, æsthetic little people of exquisite urbanity, who love to sit under the cherry trees in springtime and sip tea out of cups that vie with egg shells in minuteness, and, in fact, live a kind of holiday life. The fine art, embroideries, paintings and lacquer, are all described in such glowing colors that the reader might almost begin to fancy that Japan was a fairy land, which an old magician laid her wand upon, saying presto, change! and lo! mediævalism, with all its darkness, disappeared, and Japan became a new country, advanced in all Western science, culture and enlightenment, ready to take her place among the foremost nations of the earth. Now is this true? we ask. Japan has made wonderful progress since Perry came, we admit. But the customs, superstitions and prejudices were not to be dissipated like the mists, in a day, by the rising of the sun, in the shape of the government decreeing that Western civilization must be adopted. A revolution is going on in Japan, and as is always the case under such circumstances, the country is in a ferment, religiously, politically and socially. But it is only with the former question that we now have to deal. All sects are struggling for the mastery. Buddhism, like a sleeping lion, feeling the pain at the attempts of other sects to deprive it of its claw, has awakened and begun to roar, rallying its followers and seeking to make proselytes as never before. Shintoism and other forms of idolatry are rampant. Unitarianism and Universalism are aggressive. Skepticism and infidelity are rife among the upper and educated classes. Especially are they affected by men of culture who have studied abroad and think it a proof of their superior minds and advantages to declare themselves ardent followers of Huxley and Spencer. I quote from a brochure recently published in Japan by F. Kanamori on "Present and Future Christianity in Japan." The author was educated in the christian schools of Japan and America. He says that in Europe and America, in his opinion, there is a tendency to the creation of an impassable gulf between men of learning and ordinary believers in christianity. He believes that there is some truth in the Bible, but much falsehood; but that the truth should be combined with that found in other religions and a new and better belief be evolved, and that it rests with Japan to do this. To quote his words in an apostrophe addressed to the Orient: "Thou art poor and depressed. Thou wert left behind by thy brother Occident in the race of civilization. But thou needst not grieve; fortune has already turned; thou hast now in thy hands all the religions of the world, and it is in thy power to smelt and recast them into a great new faith. Thou shouldst aspire to become mother of the twentieth century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission." Now this is the kind of sauce that is served up to the reading and thinking public in Japan. But there are a large majority yet who do not read, and it consists mostly of women, whose duty it is to keep the house, obey the male members of the family and their mothers-in-law, if they have them, and bring up the coming generation of Japan. Now how are we to reach them? for if they are rather inaccessible to the newspapers by reason of their ignorance, they are often visited, admonished and exhorted by the priests of a corrupt and idolatrous religion. It is hard to get them to go to church to hear preaching, and the only way to reach them effectually is by visiting constantly from house to house and unfolding to them patiently, tenderly, lovingly, the wonders and mysteries of God's truth. Now you say, why there are several hundred missionaries in the little Island of Japan; why can't they tell them? Well, the majority of them are busy school teaching, while in Japan the wives of the missionaries are hardly to be counted on as an active force in the field. They say that with housekeeping and children they have no time for outside work, and this is really true, I suppose, in many cases. But you see it leaves very few workers among the women who need it so much. I tell you, my friends, my heart goes out in pity to these poor, ignorant Japanese women. They know no God but those wretched, ugly stone images that they worship so assiduously, offering to them and binding upon their necks their dead babies' clothes, in order to propitiate them and cause them to treat their children kindly. Isn't it almost enough to melt a heart of stone? Go think of it in silence and alone, and in the light of the resurrection day, and then ask yourself the question if you can face them then with a perfectly clear conscience? We want single women in the field to help us in this work—women of strong characters and consecration. Are there not some who will come? What are you doing at home—teaching school? making the home bright by your presence? We need you here to shed rays of gospel light into these darkened souls that shall lighten up their lives and shine on through eternity. I have often thought that a sufficient reward for a life of the greatest sacrifice would be meeting those redeemed ones in heaven who were first shown the way by us. Weigh the question well, pray over it, and answer to God and your conscience whether you ought to come or not.—*Mrs. Sophie Boatwright Brunson, Kobe.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

ANNOYING!

To Housekeepers, Storekeepers, all Classes of People, including Bald-Headed Men.

What is It?

FLIES! FLIES! FLIES!

The country is full of them, but Ander's "Tar Heel Stickumfast" is rapidly bringing them down. This is a wonderful preparation with which the best fly paper can be made at a cost of less than a half cent per sheet, and guaranteed to excel anything ever invented to catch flies. Is made by simply spreading on old newspapers. They go for it, and all stay when they get there. Eight ounces will last a month; five lbs. all the season, in large house or store. Price, prepaid: 8 oz., 25c; 5 lbs. $1. Highly endorsed by all who have used it; 5,000 flies were caught on a piece of the paper 20x30 inches. Sold by druggists, or send direct to manufacturer if your druggist does not keep it. Address J. L. ANDERS, Mfgr., Winston, N. C.

MT. AIRY

White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through this beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop-over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $30.00 per month. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 0 N. Cherry St., Nashville, Tenn.

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES!

Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

University Law School.

The Spring Term begins January 5th, 1892, and ends on the first Thursday in June, 1892. The Summer Session begins July 1st and ends on the last Monday in September, 1892. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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MIRTHFUL MUSIC A new and most excellent collection of new and original Quartets, arranged in pleasing style for Male Voices. Price, 40 Cents Postpaid.

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CHORUS KING The latest book by this well known writer and chorus director. It contains, by H. R. PALMER, music of a high order, both original and selected, and will be found most acceptable for chorus and class work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS A collection of songs for the Elementary Department prepared by C. F. JOHNSTON, Supt. of Music in the Public Schools of Cincinnati. Bright fresh music, all of which has been thoroughly tested in the school room. Price of Numbers, 10 Cents by Mail.

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THE JOHN CHURCH CO., Cincinnati, O.
Bond & Sons Music Co., 200 Wabash Ave., Chicago. | The John Church Co., 19 E. 16th St., New York.

The Need of Houses of Worship in West Arkansas and Indian Territory.

Polk county, Arkansas, borders on Indian Territory. Dallas is the county site of Polk and is the centre of a great circle, 140 miles in diameter, in which there is not one town with a baptist house of worship. In one town Baptists and Odd Fellows are partners in a house; in another, Baptists and Campbellites. But in their separate right, Baptists do not own one town house of worship in all this great circle. Think of it! One hundred and forty miles in diameter!

Paul and his Master cultivated the towns: Should not other Baptists imitate them?

Other denominations own houses in most towns in this great circle. In Dallas, both Methodists and Presbyterians have houses. Baptists preach and hold their Sunday-school in a Presbyterian house. They have a day school under direction of the church, in an old residence, a little way out of town, and there they hold prayer meeting each Sabbath afternoon.

Note four facts: 1. One year ago the only Sunday-school in Dallas was a Union School with a Methodist superintendent. He came to the Baptist conference, and, expressing the wish of himself and his pastor and the Presbyterian pastor, requesting that the school be turn into a Baptist school. The proposition was accepted and there was born a Baptist school, nourished by Kind Words literature, in a Presbyterian house—and that is still *the home of this Baptist child!*

2. One of the lady teachers, a widow with seven children, lives two and a half miles away, attend regularly and walks nearly every time. An aged, intelligent sister, five miles away, is prompt at her church meetings, walking generally.

3. A gentleman, not a professor of religiong, proposed to give $500 if the Baptists will build a $2,000 house, with rooms for church and school purposes.

4. Dallas is the centre of the highest and healthiest county South of Arkansas river. Several railroads pointing this way will finally bring a dense population to this healthy region.

Does not this central town need a Baptist house? The poor members here will do their best—and who will help them to raise $1,500 that they may secure the other $500? *Who will speak first!*

How many other towns and country points need to be mentioned if we had space! Look at the crowds of whites that are pressing into the Indian domain! The beautiful Indian Territory, including Oklahoma, is rapidly increasing in population, and internal improvements. Seven railroads are already there. Invaluable coal fields are being opened. Towns and cities are born like magic. Think of 125 railroad cities, towns and depots, all in Indian Territory! But not more than one in twenty five (out of Oklahoma) has a Baptist church house in it. If there are seven railroads now, how many will there be when the whites become citizens of this Indian land?

Nine towns have churches without houses. Purcell, the large Southern gateway to Oklahoma, Vinita, the crossing of two great railroads, Tilihena, a strong shipping and trading point, and Hartshorn, the beautiful young mining city are all without houses. And so is Eufaula, the old home of the great missionary, H. F. Buckner. South McAlester, with two railroads, and coal beyond estimate, is rapidly becoming a large city, but has no Baptist church nor house.

What must the future be in this railroad Territory if these railroad towns remain without Baptist houses of worship? Oh, how many other towns and promising points in the country that need houses! Missionaries are asking for tents in which to hold meetings. Who will help some and soon, and then again, 'till the Lord's houses are built?

E. L. COMPERE.

Union Meeting and Dedication.

The Camden and Currituck Union met with the Berea church, Pasquotank county, on Friday before the fifth Sunday in May.

Dr. J. J. Hall of Raleigh preached the introductory sermon from Acts 27: 23. It was an excellent sermon, and I trust it will do good.

The churches were well represented, and the congregations were large each day.

The Union seems to be doing a great deal of good, and increasing steadily in interest and power, as the objects of the Convention are kept before it and discussed at every meeting.

A colporter has recently been employed who gives all his time to this work, from which we are looking for good results.

Brother Hall was once a member of this Union. The brethren tell me he was held in high esteem while among them. Of course, everybody was glad to have him visit us again, and to listen to his stirring speeches on the various subjects that came before the Union.

On Sunday, the Corinth church was dedicated. The Union Meeting adjourned on Saturday in order to be present and take part in the exercises. The congregation was large. Some supposed there were more than two thousand persons present.

At ten o'clock Dr. Hall preached the dedicatory sermon from Luke 19: 9. The sermon was very appropriate and full of thrilling interest. Revs. Dr. Overby, P. S. C. Davis and Josiah Elliott were present and took part in the exercises.

A collection was taken to which the people generously responded. More than four hundred dollars were raised in cash and pledges to pay the amount due on the church, which almost pays the debt. We feel grateful for such liberality.

After a bountiful dinner, the congregation returned to the house where four deacons were to be ordained. Dr. Overby preached the sermon, in which he ably described the character and duties of deacons.

Now just a few things about the history of the church. It was organized last August, less than ten months ago. I became their pastor in September. At that time they numbered thirty five poor brethren and sisters. But from the first they have had a mind to work, and the Lord has signally blessed them until they now number seventy-five. They have a large and flourishing Sunday school, and a missionary society which numbers one hundred.

The church at Elizabeth City gave them their old house of worship. They used some of the timbers. But besides this gift, the house cost between twelve and thirteen hundred dollars, all of which the church had raised when dedicated, except a little over five hundred dollars, and they have not called on another church for a cent. By the help of the Lord, they have erected a beautiful house of worship. I believe they are as worthy a band of brethren and sisters as can be found. May God continue to bless them, and may he enable them to do an abundance of good in the world.

J. B. HARRELL.

Elizabeth City, N. C.

Revival at Worthville.

I held a meeting at Worthville, commencing on May 15th, and which continued till the next Friday night

Rev. Henry Sheets came down and helped me. He did most of the preaching, and certainly did it well. Every one was pleased with his preaching.

We had a good meeting. Seven have joined the church. I baptized five last Sunday, and two were sick. I think there are others who will join soon.

Rev. J. D. Hackney was with me all the time. He is a regular worker in a meeting. May the good work go on.

G. M. WEBB.

Randleman, June 12, 1892.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Acknowledgments.

FOR TWO WEEKS.

State Missions—Powell's Point ch, Chowan, $9.25; Geo J Dowell, 10.00; Liberty ch, Sandy Creek, 1.85; Bertie Union Meeting, 8.30; Cashie S S W M Society, 1.20; Salem ch, 2.50; Union Meeting, 6.38; Mt Airy ch, Pilot Mountain, 10.25; Ore Hill ch, Sandy Creek, 75c; W M S, Oxford ch, Flat River, 11.18; Robeson Union, Robeson, 60.0; Potecasi ch, West Chowan, 15.00; Poplar Springs ch, Tar River, 6.40; Jerusalem ch, South Yadkin, 9.50, 10.40—19.90; Margarettsville ch, W Chowan, 2.00; Stovall ch, Flat River, 8.50; Farmington ch, So Yadkin, 11.00; Murfreesboro ch, W Chowan, 5.43. Total, 126.49. Previously reported, 1,854 16. Total this year, 1,980.65.

Foreign Missions—Piny Forest ch, Cape Fear, $1.92; Philadelphia ch, 3.07; Beaver Dam ch (for G W Greene), Three Forks Asso, 10 00; Milton ch, 5.00; Cashie ch; W Chowan, 3.30; Liberty ch, Sandy Creek, 1.55; Bertie Union Meeting, 2.05; Central Brunswick Asso, 6.67; W M S, Mt Airy ch, 5.00; Alex County Asso (for G W Greene), 14.61; W M S, Ten Mile ch, Robeson, 1.80; W M S, Raft Swamp ch, ditto, 5.62; Sunbeams, Lumberton ch, ditto, 3.35; Bethel ch, Tar River, 1.31; Margarettsville ch, W Chowan, 6.00; Swift Creek ch, Raleigh, 1.14; Salem ch, South River, 2.28; Dunn ch, ditto, 50c; Concord ch, ditto, 50c; White Oak ch, ditto, 48c. Total, 76.75. Previously reported, 4,801.06. Total this year, 4,877.81.

Home Missions—Piny Forest ch, Cape Fear, $6.41; Ore Hill ch, Sandy Creek, 25c; Galeed ch, Cape Fear, 4.00; Bladen Union ch, Cedar Creek, 2.00; Ashpole ch, Robeson, 7.16; Antioch ch, ditto, 80c; Bear Swamp ch, ditto, 1.85; Back Swamp ch, ditto, 3.75; Cedar Grove ch, ditto, 82c; Centreville ch, ditto, 50c; Hog Swamp ch, ditto, 2.00; Jackson Swamp ch, ditto, 1.68; Long Branch ch, ditto, 80c; Mt Elim ch, ditto, 1.38; Mt Zion ch, ditto, 2.30; Maxton ch, ditto, 3.25; Pleasant Hill ch, ditto, 2.00; Pleasant Grove ch, ditto, 1.20; Piney Grove ch, ditto, 1.65; Providence ch, ditto, 2.40; Pleasant Hop ch, ditto, 1.00; Red Springs ch, ditto, 1.00; Saddle Tree ch, ditto, 5.59; Spring Hill ch, ditto, 1.00; White Pond ch, ditto, 1.25; Robeson Union, ditto, 6.30; Ten Mile ch, ditto, 2.00; W M S, Pollocksville ch, 2.50; Mocksville ch, South Yadkin, 5.00; Dunn ch, South River, 1.00. Total, 72.34. Previously reported, 1,801.53. Total this year, 1,873.87.

Havana House—Tolarsville church, Robeson, $2.85; Salem ch, So River, 13c. Total, 2.98. Previously reported, 3,320.11. Total this year, 3,323.09.

Education—W E Royal, $21.90; Olive's Chapel ch, Mt Zion, 2.00; Rev H A Brown, Winston, 20.00; Bertie Union Meeting, 2.05; Buckhorn ch, W Chowan, 14.00; Waughtown ch, Pilot Mountain, 2.70; J A Day, Island Ford ch, Yadkin, 2.00; Third ch, Durham, 4.00; Smithfield ch, 5.75; Potecasi ch, W Chowan, 7.00; Laurinburg ch, Richmond, 6.00; R P Thomas, W Chowan, 5.00; Salem ch, South River, 3.25. Total, 93.65. Previously reported, 1,069.31. Total this year, 1,162.96.

Orphanage—Central Brunswick Union, $3.33; Ten Mile ch, Robeson, 1.30; D L Gore, Wilmington, N C, 10.00; Salem ch, So River, 1.76; White Oak ch, ditto, 1.78. Total, 18.17. Previously reported, 639.24. Total this year, 657.41.

Ministerial Relief Fund—D L Gore, Wilmington, N C, $5.00; Dunn ch, South River, 1.00; Murfreesboro ch, W Chowan, 5.33; Jackson ch, West Chowan, 3 58; from two aged widow sisters, 50c. Total 15.41.

In RECORDER of June 8th, $3.00 for Home Missions, from T S Memory, should be J L Memory; $7.50 for Foreign, State and Home Missions from Yanceyville church, should be W M S, Yanceyville church.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 16, 1892.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Baltimore on June 14th had a destructive fire, starting at Bay Line wharf at foot of Union Dock. An oil warehouse, a furniture factory building, &c., were destroyed, and several vessels damaged. Loss, $400,000.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

For Bilious Attacks
heartburn,
sick headache,
and all disorders of
the stomach, liver,
and bowels,
Ayer's Cathartic Pills
are the
safest, surest,
and most popular
medicine for
family use.
Dr. J. C. Ayer & Co.
Lowell, Mass.

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Opens Sept. 8, 1892. Pupils from 15 States. Terms moderate. Location beautiful. Climate splendid. Faculty full. All departments thorough. Teachers of Instrumental and Vocal Music are graduates of Conservatories of Germany. Special Elocution and Art teachers. For catalogue, address
Rev. Jas. Willis, A. M., Prin., Staunton, Va.

WASHINGTON & LEE UNIVERSITY, Lexington, Va.
Academic; Law; Engineering. Opens Sept. 8
For Catalogue address G. W. C. LEE, President.
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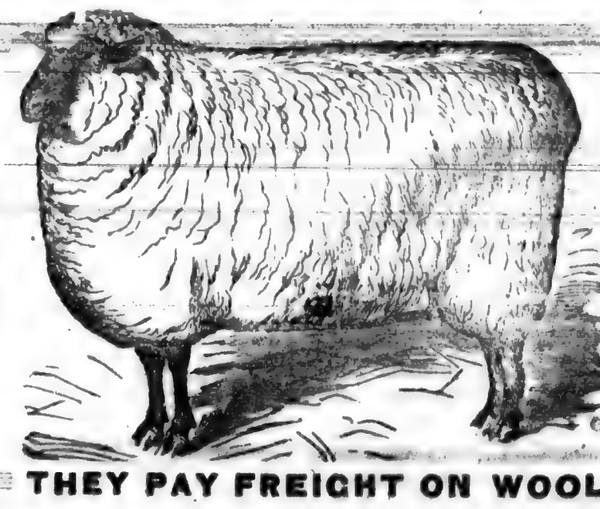

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Ordination.

In accordance with a request from Wake Forest church, a presbytery was called by Antioch Baptist church June 12th, 1892, to set apart Bro. A. T. Denny to the full work of the ministry. The presbytery consisted of Revs. J. A. Beam, J. H. Lamberth, J. J. Lansdell, F. M. Royall and G. T. Watkins. The presbytery was organized by making Bro. J. J. Lansdell chairman, and Bro. G. T. Watkins secretary. After a satisfactory examination of the candidate, the ordination services took place as follows: Sermon, J. A. Beam; prayer, J. J. Lansdell; charge, J. H. Lamberth; presentation of Bible, F. M. Royall; benediction by candidate.

J. J. LANSDELL, *Chmn.*
G. T. WATKINS, *Sec.*

NEWS OF THE WEEK.

Raleigh Affairs.

Raleigh is to have a new cotton mill. The contract has been given out.

Several mad dogs were killed here last week. Fortunately no person was bitten.

Raleigh's centennial will be celebrated in October, according to an attractive program.

Walter Hall, a negro boy, was burned so badly last week that he died, his clothes igniting while starting a fire with kerosene oil.

A meeting has been called in Raleigh tomorrow, the 23d, to organize a Polk Memorial Association to build a monument to the memory of Col. Polk.

At a meeting of the Ladies' Memorial Association last week, the selection of Gen. D. H. Hill as the subject of the next memorial address May 10th, 1893, was confirmed.

The commencement exercises at the Agricultural and Mechanical College last week were pleasant and interesting. Dr. Charles W. Dabney, President of the University of Tennessee, delivered the address on Thursday. Subject—"The Advantage of a Technical Education."

State News.

The North Carolina Teachers' Assembly will convene at Morehead City June 21st to July 4th.

Asheville will have a "gala week" July 11th to 16th in connection with the firemen's tournament.

It is stated that cigarettes cannot be bought in Laurinburg. The merchants of the town won't keep them.

Mr. Harry E. Gallant, of Charlotte, was drowned while bathing at Portsmouth, Va., on Monday of last week.

Alex. Whitney, a white murderer, was taken from the jail at Albemarle, on the 9th inst., by a mob and lynched.

The Democrats of the Ninth Congressional District have renominated Hon. W. P. Crawford to succeed himself in Congress.

Johnie Ware, aged fifteen, son of Mr. W. P. Ware of Reidsville, was accidentally drowned in a pond near that place last Wednesday.

A company has been organized in Washington, D. C., with a capital of $500,000, for the purpose of developing mineral lands in North Carolina.

Dr. J. R. Brown, a prominent citizen of High Point, was run over and killed by a freight train at that place last Saturday. He leaves a wife and three sons.

The trustees of the Colored Agricultural and Mechanical College, at a recent meeting at Greensboro, elected Prof. C. H. Moore as vice-president, at a salary of $900 a year.

The United States Commissioner of Fish and Fisheries has had 260,000 shad fry deposited in Catawba river at Morganton, and 150,000 in the Yadkin river near Salisbury.

An election was held at Southport, on the 13th, on the question of voting $25,000 to the Brunswick, Western and Southern railroad, which resulted in favor of the subscription.

Mr. H. A. Gudger, Grand Master of the Grand Lodge of Masons of North Carolina, has called a meeting of the Grand Lodge at the Oxford Orphan Asylum, June 24th, to celebrate St. John's day.

The Asheville *Citizen* states that it cost the Richmond and Danville railroad thirty thousand dollars above gross receipts last year to operate the Murphy branch of the Western road.

Large shipments of truck are being made from Newbern. On Tuesday of last week the Atlantic and North Carolina railroad carried about thirty car loads, and the steamer Neuse took out 4,100 packages.

At the recent session of the Western North Carolina Teachers' Association at Waynesville, the following officers were elected: John W. Starnes, president; R. L. Madison, secretary; Mrs. R. L. Madison, treasurer.

The following ordinance is in force in the town of Washington: "Any boy under fifteen years of age found on the streets after ten o'clock at night, without consent of parents or guardian, shall be subject to a fine of two dollars."

The annual meeting of the North Carolina teachers opens at Morehead to-day, the 22d. Hon. T. W. Mason is to deliver the opening address, and this will be followed by the annual address by President Hagh Morson. The session will hold from June 22d to July 4th.

Arrangements are being made by Maj. S. D. Finger, State Superintendent of Public Instruction, to prepare for the World's Fair, a map of the State on which will be located in proper colors and designated in some way, all the public and private school-houses and colleges in the State.

A memorial desk of Virginia Dare, the first white child born in America, is to be exhibited at the World's Fair. The timber for the desk will be cut from the site of "Old Fort Raleigh" on Roanoke Island where Virginia Dare was born in 1587.

On Tuesday of last week a terrible wreck occurred at Lonesome Valley fifty-five miles from Knoxville, Tenn., on the K. C. G. & L. Railroad. Two engines and seventeen freight cars fell through a 135 foot trestle. Engineer J. T. Allison, and fireman James R. Shelton, of Waynesville, N. C., was instantly killed, and nine others were injured. [Since the foregoing was in type, we have seen it stated that Allison and Shelton were not killed.]

The Grand Lodge of Knights of Pythias held their annual meeting in Wilmington last week. The following officers were elected for the ensuing year: Past Grand Chancellor—J. M. Sherwood of Raleigh; Grand Chancellor—C. D. Benbow of Greensboro; Grand Vice-Chancellor—E. A. Ebert of Winston; Grand Prelate—Rev. J. T. Lyon of Gibson's Station; Grand Keeper of Records and Seals—Jno. L. Dudley of Wilmington. Grand Master of Exchecquer—John Ward of Raleigh; Grand Master at Arms—S. H. Hill of Goldsboro; Grand Inner Guard—W. W. Wilson of Raleigh; Grand Outer Guard—S. B. Bundy of Monroe. The next annual meeting will be held at Winston.

General News.

The President of Venezuela has resigned.

A $300,000 fire occured at Elizabeth, W. Va., on the 15th inst.

Emin Pacha, the explorer, is reported to have died recently in the interior of Africa, of small-pox.

The Peoples' Mutual Assurance Fund Co., at Louisville, Ky., has failed for $50,000. Assets small.

The President has appointed Chauncey M. Depew of New York to succeed Mr. Blaine as Secretary of State.

H. L. Loucks, of South Dakota, first vice-president of the National Farmers' Alliance, has succeeded Col. L. L. Polk as president.

During a wind storm at Chicago, Ill., on the 13th, a building was blown down, killing several people and injuring several others.

Two large glass factories at Muncie, Ind., were destroyed by fire on the 18th inst. Loss over $400,000: insurance about $150,000.

Mr. Emmons Blaine, son of Ex-Secretary Blaine, died of blood poisoning in Chicago on the 18th inst. His death was sudden and unexpected.

Father Joseph Mollinger, celebrated as a worker of marvellous cures, and a zealous priest of the Roman Catholic church, died on the 15th inst.

An accident on the Chicago and Quincy Railroad, three miles from Gladstone, Ill., last Saturday, caused the death of four men and the injury of several others.

Reports from St. Petersburg as to the harvest prospects of Russia show that the general outlook is worse than it was in the early summer of 1891. There is great danger of another famine.

The affairs of the Richmond and Danville Railroad Company have been placed in the hands of receivers, composed of F. W. Huidekofer, of Washington, and Rueben Foster, of Baltimore.

Fourteen officers and seamen of the United States cruiser Boston were killed on the 13th inst., at the Mare Island navy-yard, San Francisco, by an explosion in the house where the shells are charged.

Judge Bright Morgan, of Hernanda, Miss., was shot dead on an Illinois Central train last Saturday morning by Henry Foster, a lawyer. Morgan was en route to the convention at Chicago as a delegate.

David A. Parrock, deputy clerk of the courts of Buckingham county, Va., committed suicide on the 16th inst., by shooting himself through the head with a pistol. He leaves an estate worth $10,000.

The Southern portion of the State of Minnesota, was swept by a disastrous cyclone last Wednesday evening. Many homes were destroyed, fifty persons are reported killed and about one hundred were injured.

During a thunder storm at Chicago, Ill., on the 16th inst., lightning struck the Grant monument in Lincoln park in the corridors of which a number of people had sought shelter. Three persons were killed and a number injured. The monument was slightly damaged.

An uncompleted bridge over the Licking river opposite the twin cities of Covington, Ky., and Newport, fell into the river on the 15th carrying with it about forty workmen. Twenty-five or thirty were killed. Several others were injured. The contractors of the bridge were among those killed.

Prof. Charles F. Richtel, of Bridgeport, Conn., proposes to make for the Chicago World's Fair, if the necessary funds are raised a life size automaton of Columbus. The automaton will be so constructed as to deliver a speech, with all the gestures, motions of the eyelids, lips, head, body and legs, that the living Columbus would use were he to address the crowd. Professor Richtel has taken out over two hundred patents since he invented the parlor skate when fifteen years old.

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MARRIED.

BROOKS—NEWELL—On June 8th, 1892, at the residence of the bride's father, in Roxboro, by Rev. Geo. Watkins, Mr. T. C. Brooks and Miss Daisy L. Newell.

WILLIAMS—MILLER—On June 5th, 1892, at the residence of the bride's mother, near Pool, Rowan county, N. C., by Rev. G. W. Henderson, John L. Williams and Mary L. Miller.

SELLERS—GRAVES—On June 15th, 1892, in Yanceyville, N. C., by Rev. J. R. Jones, Mr. T. L. Sellers of Burlington, N. C., and Miss Lila, daughter of W. B. Graves of Yanceyville, N. C.

ALLEN—HARRISON—On June 14th, 1892, in the Baptist church at Rockingham, by Rev. Livingston Johnson, Mr. W. E. Allen of Greensboro and Miss Pearl Harrison, daughter of Rev. T. Harrison of Rockingham.

PARK—BROUGHTON—On Wednesday evening, June 15th, 1892, at the Baptist Tabernacle, Raleigh, N. C., by Rev. J. J. Hall, assisted by Rev. L. G. Broughton, Mr. Chas. B. Park and Miss Effie L. Broughton, both of Raleigh.

PATRICK—LEWIS—On June 8th, in Hendersonville, N. C., at the residence of the bride's parents, by Rev. Scott Rathburn, Mr. Geo. L. Patrick of Athens, Ga., and Miss Katharine Lewis, daughter of Dr. and Mrs. Richard Lewis.

DIED.

FLINDLEY—Departed this life May 29th, 1892, Thomas D. Flindley, aged twenty-eight years. He died at his father's in Orange county. He professed faith in Christ four years ago, and joined Ashpole Baptist church. His hopes grew brighter and brighter, so his latter days were his happiest. He died on Sunday night and entered that Sabbath that has no night. We extend our sympathy to the bereaved family. A. J. TAYLOR.

RAGSDALE—Departed this life May 26th, 1892, Bro. Smyth G. Ragsdale, in the seventy-six year of his age. Bro. Ragsdale had been a member of the Baptist church for more than forty-eight years, and had lead such a life as never to bring reproach upon the cause of Christ. He was a man of firm convictions, and had great reverence for what he believed to be right. The writer of this had been a close neighbor of the deceased for nearly forty years, and can truthfully say if Bro. Ragsdale was not a good man and a christian he would not know where to find one. Bro. Ragsdale leaves a feeble wife and five sons to mourn his loss. But they mourn not as those who have no hope, for their loss was his eternal gain. He only sleeps to awake at the resurrection. W.

Adoniram, N. C., June 14, 1892.

BREVARD—On June 6th, 1892, at 5 o'clock, our beloved friend, and faithful member of the Baptist church, Mrs. C. E. Brevard of Charlotte, N. C., passed away to enter her eternal rest, the home for which she was fully prepared. The gold was refined, the dross consumed, and she was ready for the summons, "Come up higher." She was universally beloved by old and young, rich and poor, ever ready to help in time of need, ever willing to sympathize with the sorrowful, to "weep with those who weep, rejoice with those who rejoice," ever ready to give a timely warning or word of advice. Her mission was indeed one of love and mercy. Her influence was such as will tell for good in eternity, and it can be said of her that earth has been made better because she has lived. She was a woof no ordinary cast of character—of strong principles, of deep convictions, and of unusual intellectual abilities. Up to the time of her death her mental vision was as clear as ever in her life, and her faith was staid on Christ. Earth has lost one great attraction, but heaven seems nearer, only a hand's breadth, as it were, over which we will all soon pass.

She had been waiting her Father's summons for sometime. Being in her eighty-first year, and on account of increasing infirmities, she knew her change would come soon. Only a few weeks before her death, in a most precious letter, she said: "I have been more infirm, more feeble, during the past winter, but God has not forgotten to be gracious. I have kept up, resting more or less during the day, and am trying so to live as that when it shall please him to call me away it may be well." Her friendship was such to be valued above many precious things, and the writer, with a host of others, very deeply and sorrowfully feels the loss, but at the same time believes it will ripen into something more perfect. When we clasp hands on the eternal shore may I receive the blessings which she so often besought for me, and may her mantle of goodness fall on some of us.

LOULA KENDRICK.

Tributes of Respect.

The following resolutions were adopted by the Columbia Baptist Sunday-school, to wit:

WHEREAS, It has pleased our Heavenly Father to remove from our midst on Sunday morning, May 15th, 1892, our beloved sister, Jennie Needham; therefore

Resolved 1. That while we cannot understand the dispensations of God's providence, yet we remember that his ways are not our ways, and while our hearts are saddened by our loss, yet we bow in humble submission to his will.

Resolved 2. That in the death of Jennie Needham this Sunday-school has lost one of its most earnest and devoted members and one of its most loved teachers.

Resolved 3. That we send a copy of these resolutions to the BIBLICAL RECORDER for publication; that a copy be sent to the family of the deceased, and that a copy be spread upon the records of this school.

Respectfully submitted,
W. V. SAVAGE,
LEMUEL BASNIGHT,
JOE L. SPRUILL,
Committee.

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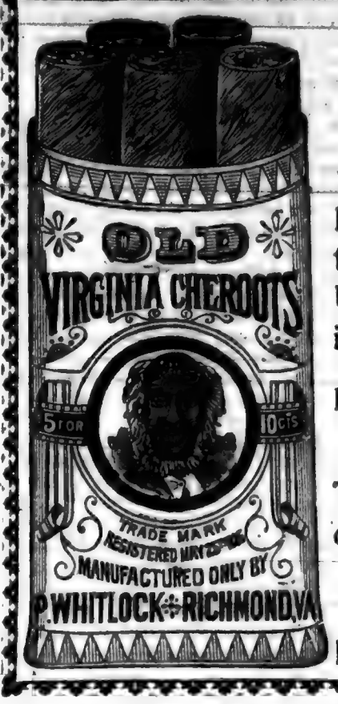

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Miss M. W. Rountree, Typewriting, Stenography and Physical Culture.
Mrs. M. Parham, English.
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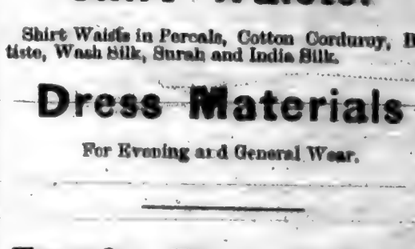

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The Home Circle.

Youth and Age.

In summer the luxuriant foliage made
On window and on roof a pleasant shade;
But darkened half the sky's ethereal blue,
And shut the horizon from my longing view.

In autumn, tho the trees are stripped and thin,
They let the sun and cheerful daylight in.
Through the bare boughs the heavens are smiling clear.
And distant views, long lost, again draw near.

Youth glances from a shadowed window-pane,
And counts the nearest view sufficient gain,
Age sees through time's frail wrecks and crumbling bars
The eternal splendor of the sun and stars.

—C. P. Cranch, in Scribner's Magazine.

Do not Hide the Bible.

"Oh, don't do that, please!" said Mabel Coy to her chum Rose King, as they were arranging their room at the Oak Knoll Seminary, at the beginning of the school year.

"Don't do what, pray?" asked Rose, opening her large black eyes very wide.

"Excuse me, please, I must seem very abrupt, but I thought you were about to put your Bible at the bottom of that pile of books."

"And what if I do? It is my own Bible."

"I did not think of that, it was simply that I have been brought up to never put anything on top of a Bible."

"You look too sensible to indulge in such superstitions."

"It is not superstition, it is reverence."

"The Bible is only a book."

"The Bible is God's only book. It should never be hidden or put on a high shelf, or wedged into a case. It should be in plain view, unobstructed, ready to be opened by any person at any time."

"I never heard of any such a thing. Where did you get such ideas?"

"It is one of our most cherished family traditions. Papa is a minister and an editor; his study table may be piled high with papers, but the Bible will be free, on its own particular corner. The habit was taught him in his childhood. He says that early love and reverence for God's Book made him anxious to read it, and resulted in making a minister of him."

"And I fancy it has helped to make a preacher or a lecturer out of you," said Rose, laughing.

"Am I lecturing you? I beg your pardon. I was only attempting to excuse my seeming rudeness and to defend my position. Please allow me to say further that this thoughtfulness about the Bible has awakened a reverence and love for it that has stimulated me to read it, and I love God and his Son, our Savior, better on account of knowing him better than I should had I not a knowledge of the holy Scriptures."

Mable spoke with such serious sweetness that Rose could not forget her words. Then, too, the sight of Mabel's Bible on a dainty little tripod stand in a corner was a constant reminder.

Hanging to one side of the stand was a small portfolio shaped basket containing a Sunday-school quarterly and a Christian Endeavor topic card: "So that I may know just where to find them," said Mabel. "So much valuable time may be wasted in hunting for things."

Rose's Bible was on her study table, with her other books, and was not often in requisition, for she usually read a story or wrote letters during the time Mabel spent over her Bible.

Presently, one evening there came to Rose, by express, a tiny, old fashioned claw-footed candle-stand, and, as she finished reading the note that accompanied it, she exclaimed:

"Oh, Mabel, I shall have to tell you how I happened to receive this pretty gift. I do not in the least deserve it. You see I wrote home all about your reverence for the Bible"—Mabel noticed with pleasure that she did not say superstition—"and grandma writes in reply that the idea is such a beautiful one, she is sure it cannot help being a benefit to any person who will follow it out in practice, and so she sends me the little old stand that came from England, and has been in our family for generations, and she hopes it 'will help to remind me how much the Bible meant to our Puritan ancestors, and that I shall not lose sight of the fact that this government, founded on Scriptural precepts, can only be sustained by a Bible-reading and Bible-loving people.' Now, isn't that quite a preachment from one's sweet little old grandma, and wasn't it lovely in her to rob her room of its greatest treasure for poor little unworthy me?"

"Indeed it was," replied Mabel, assisting to remove the wrappings from the little stand. "What a beauty it is! Now, in appreciation, you must make yourself her greatest treasure; you can do it by making yourself a Bible reader and a Bible lover."

"But I don't know how to do that."

"Read the Bible with me a half hour regularly every day. Try to read it prayerfully and understandingly."

"But, Mabel dear, I am not a praying girl."

"You ought to be. It is entirely your own fault that you are not, and it is a fault very easily overcome."

Just then the evening mail was brought to the door, and several letters full to Rose's share.

"After looking them over she said: "I think, Mabel, my conscience will not be quite clear until I have confessed that in every letter I have written this term I have indulged in some merriment about you and your Bible, and it has been the means of my finding out that my friends consider me a very frivolous young person indeed. They all say how beautiful your spirit of reverence is, and that Bibles are so common in this day and generation, that people fall into a habit of treating them with disrespect. They are all rejoicing that I have a roommate who is a christian, and trust that my bad habit of turning all serious subjects into ridicule will not entirely prevent you from influencing me for good. Now, is not that a fine record for a young woman of my age and advantages?"

"Is it true?" asked Mabel, softly.

"Oh, yes, you know it is, although you have made very few attempts to approach me on serious subjects. But, Mabel, dear," she went on, with some hesitation, "I was very much affected by hearing your prayer for me last night. You thought me sleeping, and your voice was very low, but my hearing is acute, and I understood every word. Now, I want to know if you believe that God was listening to your prayer?"

The young girl looked astonished at the query, but she replied quickly.

"He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

"Is that in the Bible?"

"Certainly. It is in that beautiful eleventh chapter of Hebrews. It is all about faith, you know."

"I do not know anything in particular about the Bible; I never cared to know before. Do you think, Mabel, that God would listen to me were I to pray to him, seeking to be one of his followers?"

Mabel turned to her little stand, opened her Bible, turned to the passage she wanted, and read aloud:

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Whosoever believeth on him shall not be ashamed. For whosoever shall call upon the name of the Lord shall be saved."

"Can everything be answered out of the Bible, Mabel?"

"I do not think there can be any doubt about it."

"Well, from this time on I am resolved to not be ashamed, but to make the Bible the guide of my life, and not only pray, but live also, as he would have me. How strange it is that your exclamation begging me not to cover up my Bible should have led me to this decision."

"Nothing in the providence of God is strange," replied Mabel.—*Northwestern Christian Advocate.*

Keep Your Daughters Young.

Mothers should try to prolong their daughters childhood as much as possible. Life's troubles will come to them fast enough. And, even from a selfish point of view, a daughter who is childlike in manner and in thought is much more of a comfort to a mother than an immature little woman can be.

It is natural, no doubt, for a tired woman, who has no mother or sister near, to tell her troubles to her little girl; to let her know that the butcher and baker want their bills settled, and that that speculation of papa's has delayed the payment; to remark on the conduct of Aunt Elizabeth as "unkind;" to point out the shabbiness of the parlor furniture; to wonder whether the poor-house is the future destination of the family, etc. But it is cruel, nevertheless, as many natural things are. Little, pale, grave-looking girls, with a premature sense of responsibility, are the outcome of this sort of thing, and the depth of shame and sorrow of which the little heart is capable, may be read in the sad eyes.

Perhaps it is even worse than this to dilate to a child on the faults of friends and acquaintances; to point out the spite or meanness of people the child is disposed to like: to arouse the desire for revenge, which awakens in every young soul at the thought of wrong or injustic. Afterward the mother may learn that she was mistaken, and forgive and forget; the child seldom does.

It is said that in China there are strange dwarfs of grotesque shape, kept for the amusement of the Emperors, who were made so by being imprisoned at birth in jars made for the purpose, the forms of which the wretched creatures took in growing, they being originally no different from other children.

Effects as distorting as these are produced on the young heart and mind by fitting childhood's budding love and faith and confidence to the narrowness of adult life—to its greed of gold, its inordinate value of appearance, its suspicion of others, or to the sad knowledge of what life really is.

If you love your daughter, let her laugh and prattle. Rejoice with her; do not make her weep with you. There are a thousand things to teach her that are bright and good and elevating, and you had better go back to your own youth, and help her dress her doll like Miss Elfrida Jane, who seems so lovely in the child's eyes, than tell her that Miss Elfrida Jane paints her cheeks, and is not all she ought to be in conduct. You had better read "Cinderella" and "Puss in Boots" with her, and believe with her that a good fairy might come down the chimeny at any time and evolve a golden coarch from a yellow pumpkin, than to teach her prematurely that the world is a sad place and its dwellers most evil-minded persons.

Keep your little girl young and hopeful, and they will help you to keep so, too.—*New York Ledger.*

A Wholesale Groceryman.

Mr. T. D. Meador of the firm of Oglesby & Meador, thinks it is just as important to fortify against the sudden attacks of the bowels, as against the robber that invades the household. He says Dr. Biggers' Huckleberry Cordial is a weapon, a dead shot to bowel troubles.

How to Visit the Sick.

These visitations are intruded upon the patients, and often so unpleasantly that requests are made that they should thereafter be forgotton. How this contrasts with that sweet visitation which is done in cheerfulness, which may only be indicated by the presentation of a bouquet of flowers, or some fruit, with the kind wishes that it may buoy up the spirit and help to nourish them into health again—or by the reading of a pleasant gospel story, and thus become their confident and loved and looked-for friend, placing themselves in relations with the patients, that they may increase their joys and mitigate their sadness and sorrows; and instead of driving them, lead them by tenderness and love into the pleasant pasture and quiet waters when death is inevitable. Many such I have seen, whose visits are daily expected when life is ebbing, whose appearance is hailed with pleasure, and whose absence is a sad disappointment. Surely this should be sufficient to teach all visitors to the bedside of the sick the value of cheerfulness, and to beware of that demeanor that saddens the patient, tends to nullify the effects of all medicine, and to deprive the weary one of that hope which points to heaven and leads, through Christ, the way.—*Exchange.*

A Good Character is Best.

"It is a jolly knife," said Ted, admiringly.

"There are three blades, besides the cork screw," said Tom. "It could not have cost less than half a dollar."

"What made him give it to you?" asked Ted, curiously and suspiciously. "I wish he had taken it into his head to give it to me."

"Why, I'll tell you," said Tom, laughing. "I gave him my red alley for it and an old medal. I told him the medal was silver and the alley was real marble; and he thinks he got a bargain. He's awful green."

"Oh," said Ted, "that alters the case. I would not have it at that price if you gave me a hundred dollars as well."

"Why not," said Tom, "if he's such a dunce to believe everything you tell him?"

"He's welcome to sell his knife how he likes," said Ted, turning on his heel; "but I would not sell my character for all the knives in the world."—*Exchange.*

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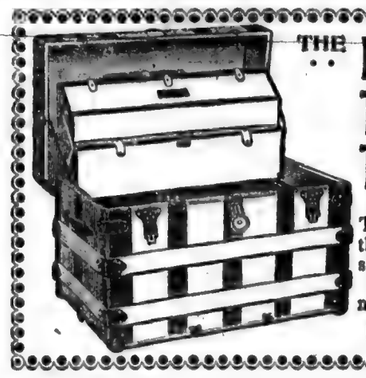
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The Deaconate.

Mr. Editor:—I was glad to see in your last issue a discussion of the Deaconate. It needs discussion.

It is of momentous consequence that God's will, in church organization and church work, should be rigidly adhered to and executed.

The church, of necessity, has a two fold relationship, first, to God, second, to the world.

Natural reason would dictate that what is separate and distinct should be kept apart from what is separate and distinct. Hence, "the relationship to God" should be kept separate and distinct from the "relationship to the world."

All governmental analogy, responsive to this dictate of reason, puts over every separate and distinct relationship an officer, qualified by endowment, by training, by experience, to discharge effectively the duties of the relationship: for example, matters between nations or states require a foreign or state department, and the supervision and management of an officer adapted to, and qualified for, its duties. Hence, according to reason and analogy, the relationship which the church sustains to God should be separate and distinct from the relationship it sustains to the world, and an officer should be put over each fully qualified to discharge the duties of each.

Therefore, reason and analogy would warrant us in expecting in the church as many kinds of offices as the church has relationships, to-wit, two, one over the relationship to God, and one over the relationship to the world.

Again. Offices derive their just power and authority from the sovereign will. The church is sovereign; therefore, church officers derive their just power and authority from the church.

The church has two departments, one growing out of the relationship to God; the other, out of the relationship to the world.

The church, in the exercise of its sovereignty, appoints an officer over each department.

Now, as each department or relationship, being separated distinct from the other, is to be so kept so the officers thereof must be separate and distinct, which proves that no official relationship exists between them; for each is appointed directly by the church, and each must be responsible to the church only.

The conclusion of natural, analogical reasoning is then, that a church has two kinds of officers entirely separate and distinct from each other, each appointed by the church, and each responsible to the church, with no official relationship whatever. This conclusion is apparently natural, logical, and politic.

Now, what do the Scriptures teach? Do they affirm the natural argument, or do they disaffirm it?

So far from the official duties of deacons not being specified in the New Testament, as your correspondent asserts, they are expressly and definitively prescribed. They are "to serve tables." The necessity of this service originated the office.

The "general law of service" given in the sixth chapter of Acts defines and limits the duties of deacons. That general law commands them "to serve tables."

So that in fact the official duties of deacons make up the law, while the law defines and limits their duties.

What, then, is the law? Serve tables. What are the duties? To serve tables.

The deacons, therefore, are to serve tables, nothing more, nothing less.

What is meant by serving tables? A correct answer will level all obstacles and solve all difficulties.

When deacons were first appointed, there was no room for difference of opinion, here, because it was plain and apparent what serving tables meant.

Can there be two opinions now? Let us see.

A church has two kinds of officers, to-wit, bishops and deacons; each kind appointed to preside over a separate and distinct departments or relationships—the bishop over the spiritual department, the ministry of the word and prayer, and the deacons over the temporal department, serving tables.

There are no other officers than bishops and deacons, and no other business than the ministry of the word and prayer, and serving tables. These two comprehend all the officers, and the whole business of a church.

Does a church have spiritual affairs? Yes. Does a church have temporal affairs? Yes. Has God made provision for the oversight and management of each? Yes. God's plan is perfect, because it is the product of the perfection of attributes. What officer presides over each? Does each officer have much or little to do with each other? Now for God's word.

1st. "It is not reason that we should leave the word, and serve tables." What was serving tables? A provision for the body. What was the nature of that? Temporal. Should a bishop attend to that? Should he have anything to do with it? No. Why? Because it is not *reason* that he should leave the word and serve tables. He must not leave the word—that is spiritual. He must not serve tables. Why? Because it is not reason that he should serve tables. He must not leave the word, which is spiritual, and serve tables, which is temporal, because it is inconsistent with his office, and all contrary to reason and common sense.

Here, then, is the principle, which draws the line between that which is spiritual and that which is temporal. The bishop is to stick to the word. Why? Because reason demands it. The bishop is not to serve tables. Why? Because reason forbids it.

God, therefore, has put the bishop over affairs spiritual; and has declared it *unreasonable* for him to *attend to anything else—he must not leave the word.*

2d. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But *we* will give ourselves continually to prayer, and the ministry of the word."

Here the idea is repeated and emphasized. It is not only unreasonable for the bishop to serve tables or temporal affairs; but he has not the time. Prayer and the ministry of the word demand, and must have his constant, uninterrupted, *continual* service.

The bishop, then, is uncontrovertibly God's officer for the spiritual affairs of the church. It is unreasonable for him to leave them—leave the word—and he hasn't the time if it were not, because they (prayer and the ministry of the word) demand, and must have, his constant, uninterrupted, continual service.

But what has become of the deacon? What has become of the temporal affairs of the church? Was not the deacon appointed to serve tables? Yes. What do you mean by serving tables? Simply this—no more, no less:—

The church has a two-fold relationship—first, to God, second, to the world. The bishop is the officer of the first, for he must not leave it, must give his whole time and attention to it; and the deacon is the officer of the second, for he was appointed for that purpose, and that the bishop might give his whole time and attention to the former.

Now for the conclusion, suggested by reason, analogy, principle, and the word of God. "Serving tables" is what is not comprehended within the terms, "word," "prayer, and the ministry of the word"; and as to serve tables was originally to perform a temporal service, which was unreasonable for the bishop, and which he did not have the time to perform; and as the bishop was not to leave the word, but give himself continually to prayer and the ministry of the word; and as thus the temporal affairs of the church remain unadministered; and as the principle and the original design assigned the deacons to the discharge of temporal duty; so now must the deacon be charged with the duties growing out of the relationship of the church to the world, that the bishop may discharge the duties growing out of the first relationship, of the church to God. In other words, the official duties in the church are two fold—first, spiritual, second, temporal. The bishop is charged with the first, the deacons with the second.

To *serve tables* means to serve the temporal affairs of the church, contradistinguished from the spiritual. The bishop is the officer for the latter and the deacon for the former.

Where can there be found a line of Scripture which militates against this conclusion?

Reason and analogy, therefore, run hand in hand with the word of God. In the world, temporal affairs must be administered—the relationship to the world. So in the world, which is fast hastening to the eternal purification, eternal affairs must be administered—the relationship to God. The sovereign church, with Christ as the head, governs all; but according to reason, analogy, and the word of God, the one relationship has its officers, to-wit, the deacons, and the other its officers, to-wit, the bishops.

What, then, is a church, according to God's plan?

A church is an organization of baptized believers, with scriptural doctrines and ordinances, and its officers, bishops and deacons. Such organization has a two-fold relationship, first, to God, second, to the world. The bishop presides over the former, the deacons, the latter, thus securing the most harmonious, efficient service, and enabling the church to move and act, under God, according to the eternal fitness of things, in the achievement of his all-wise, glorious purposes.

Has the bishop anything to do with the deacons as such? No. He is the church's deacon; and *vice versa*—no official relationship—appointed by the church, responsible to the church. How puny and insignificant the habitual phrase of the present unstable time, "My deacons!"

One or two more observations, and I have done.

1st. Our conclusion secures men qualified for the respective offices. Men of "honest report" were to be deacons—men who, in their business relations, dealt justly by all men, and whom all men could trust in business affairs—men of honest report. The temporal affairs of a church require the management of just such men, and just such ought to be selected—men qualified by endowment, by training, by experience for just such business. What do preachers, as a rule, know about business?

2d. The bishop is to give himself *continually* to prayer and the ministry of the word; he hasn't the time for anything else. Yet "my deacons" can't hold a meeting without the bishop. No scheme, no plan, no enterprise, no repairs, no improvement, no entertainment, no suggestion, in reference to the temporal affairs of the church, but what the bishop must lead off. You can't put a weathercock in a church steeple, but the bishop must have a hand in fashioning its breeze-noting proportions. You can't have a financial plan for a church, unless it be the handiwork of the bishop, or, at least, have his approving stamp upon it. And yet, *and yet*—AND YET—he is to give himself *continually* to prayer and the ministry of the word! The Lord thought his time would be taken up *altogether* with that—he doesn't think so.

3d. Why these conclusions in reference to deacons can't be correct, because their qualifications prescribed by the great Apostle, negative any such idea. Well, the Lord doesn't think so, anyway, no matter what learned theologians may say. Why? Because the Lord says "to serve tables" requires men *full* of the Holy Ghost and wisdom. Full! Does coming up to the qualifications prescribed by the Apostle make a man already *full* of the Holy Ghost any *fuller*—*full* of wisdom, any *fuller*?

The fact of the business is, the Lord knows what's best; and we had better not try by our supposed power and right of adaptability to advancing civilization, and such like tomfoolery, to alter, amend, improve, supplement or tamper with God's plan.

CONSERVATIVE.

Reciprocal Indwelling.

The orator is conscious of the presence and appreciation of his audience, even when his intellect is most busily engaged in furnishing the thought which he is uttering. The business man, absorbed in counting up his books, whilst his wife is quietly occupied with her work by his side, is aware of her sweet presence at the very moment when he is adding up the longest column of figures. The young mother may be very busy about the house, arranging the rooms in the upper stories, but her heart is always on the alert for the cry of the babe, whose crib is beside the kitchen fire. So we may be fully occupied in thought and act, and yet our heart may be abiding in holy and blessed communion with the Lord as a "living, bright reality."

"More present to faith's vision keen
Than any earthly object seen,
More dear, more intimately nigh,
Than e'en the closest earthly tie."

But before this blessed consciousness of the presence of Christ can be ours, we must know experimentally the meaning of the apostle's words, "Christ liveth in me" (Gal. 2: 20.) In point of fact there is a lovely reciprocity in this indwelling. We abide in him because he abides in us. In the translucent depths of Southern seas the voyager is aware of the infinite variety of sponge-growth waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, while the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ and Christ in the believer. Take the common iron poker from your fireside and place it amid the fiery bed of burning coals, and soon it becomes red-hot because the fire is in it whilst it is in the fire. Shall the time not come when we shall learn the secret of a life of ardent devotion and glowing zeal, because we have mastered the lesson of the reciprocal indwelling of the saint and the Saviour? This was the secret of the human life of Christ. He dwelt in his Father's love whilst there rang through his being the glad consciousness that he did always those things which gave pleasure to his Father's heart. And the Father dwelt in him, manifesting his divine presence by words of grace and works of power. Have you ever truly realized that Jesus Christ is literally within you—the divine tenant and occupant of the inner shrine? Do not feel obliged to dilute or water down this wondrous fact as if it were too marvelous to be accepted in its literal force. We can not understand it; we can not reason it out with our poor logic; we can not account for it; we can only sit down in amazed wonder and exclaim, "Wherefore is this come to me that I should be a temple for the Lord God of Hosts?" And when once we can realise the literal force of "in you," we shall enter upon the glorious and perpetual enjoyment of "ye in me." The two are reciprocal; and the measure of our appreciation of the one is the measure of our enjoyment of the other.—*Rev. F. B. Meyer, B. A., in "Christian Living."*

The Great Obstacle to Missions.

There is no nobler enterprise than that of christian missions. It is invested with a grandeur and importance whose contemplation should expand and elevate every intellect, warm every heart, fill every mouth with argument. It inspired with divine ardor the heart of Jesus. It fired the soul of his great Apostle to the Gentiles, Paul, and the souls of all his brave, self-sacrificing coadjutors. It was the passion of Carey and of Judson, of Schwartz, and of Henry Martyn. It furnishes the mightiest motives and incentives to high and sublime endeavor on the part of every true church and of every true believer.

What is the great argument for foreign missions? It is not that myriads and millions of pagan people are in a deplorable state of individual, social, civil and moral degradation, and need our civilization, our literature, our laws, our philosophy and science, our art, our manners and customs, our superior political institutions to ameliorate and improve their earthly condition. These things, however important in themselves, are comparatively trivial. If the present scene of things were the boundary of our being—if it were all of life to live on this earth, and all of death to die and be buried in it, then were there little to choose between the heathen and ourselves. This brief span of life being measured, this little and life's fitful fever being over, all, both they we, would sleep equally well the sleep that knows no waking. But "it is not all of life to live, nor all of death to die." We are destined to the infinite and the everlasting.

What, then, is the great argument for foreign missions? Is it not that the heathen are benighted and lost, and need to be saved? That they are in constant, imminent, pressing peril of being "punished with everlasting destruction from the presence of the Lord, and from all the glory of his power," and, as nations forgetting God, of being "turned into hell?" That the gospel provides the only means of rescuing them from that unspeakable, inconceivably dreadful doom? And that its Divine Author commissions and commands those who have received the gospel and enjoy its inestimable blessings, gratefully and magnanimously to give it to all the destitute and the perishing; to go into all the world and make proclamation of it, telling all men that whosoever believeth and is baptized shall be saved, while he that believeth not shall be damned?

But in these sceptical times of ours, this great argument for missions is being shorn of its power. Indeed, with many, its force is already broken and spent. And this, we think, is the great obstacle to the successful prosecution of the missionary enterprise. Many openly oppose the Bible doctrine of future retribution, ridicule and denounce it; others secretly and silently reject it; while others, still, not a few, with commendable honor and candor express strong hope that it will be ultimately found untenable. They cry out with Tennyson,

"O yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

——That good shall fall,
At last, far off, at last, to all,
And every winter change to spring."

And, to reinforce and strengthen their warm and generous, however illogical and unscriptural, trust, of whose validity they still stand painfully in doubt, they sophisticate their minds, and solace their hearts with the grateful and reassuring thought that, if their "larger hope" be fallacious, the light that leads astray is light from heaven, again exclaiming with the poet,

"The wish that of the living whole,
No life may fail beyond the grave,
Derives it not from what we have
The likest God within the soul?"

The greatest essayist of our times, John Foster, and, as we have just seen, the greatest poet, Tennyson, illustrious scholars and preachers like Dean Stanley and Canon Farrar,—not to speak of the famous American pulpit and platform orators, Theodore Parker, E. H. Chapin, Henry Ward Beecher, and many more,—have all been sceptics upon this subject. And the effort to break the force of the doctrine, if not utterly to set it aside, by the device of a second human probation and other sophistries, is familiar to all. The popular evangelist talks perpetually of the love and tenderness of God, hardly ever of his severity and wrath; much of the glory of heaven, little of the gloom of hell. And the pastors of the churches are becoming, in this respect, more and more like the loose and superficial evangelist.

In regard to all of which it may be summarily and justly said, that questions like this, essentially logical, judicial, and scriptural, are to be determined not by the sentiment or sympathy of the philanthropist and man of feeling, the fancies of poets, or the speculations of philosophers, but by the standards of truth and law, the sovereign and immutable decrees of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This failure of faith in the Bible doctrine of future retribution, is, doubtless, the leading cause of the flagging zeal and the meagre contributions of so many of our people. And, unless their faith shall be renewed and revivified, we may not hope to see a sustained and triumphant progress in missionary work, and the glorious consummation of the conversion of the world. In this, as in all other things, it is true, that while all things are possible to faith, to unbelief nothing is possible.—*T. G. Jones, D. D., in Western Recorder.*

We find in the *Christian Worker* the following suggestive paragraphs taken from an article by Rev. Frank Russell, D. D.: "The Greeks had three words which in the New Testament were translated 'neighbor.' They were very much alike. One used four times means the 'person on the border;' one, used but once, means 'those living round about;' and another used sixteen times, 'those living near.' * *

"Our christian religion has no burden that can be compared with our duty to our neighbor, 'those living near,' and our christian history shows no neglect so great. Our communities do not engross the attention of the churches to any degree commensurate with this scripture teaching and command. By no means have we anywhere overdone the work in remote fields, but when we are informed that in the Sandwich Islands more than sixty per cent. of the population are, every Sabbath, in the pews of christian churches, and in the Fiji Islands, that more than eighty per cent. are communicants of christian churches, it is time that we busy ourselves in the consideration of the religious condition of 'those near us' in every community.

"The 'reforms' that have gone out from the churches have become largely independent of them, and largely antagonistic to them. Likely the churches have been too conservative. The genuineness of the kingdom was evidenced when Jesus was on earth by the poor having the gospel preached to them. Preaching and healing social disorders were to go together. But the reforms have drawn away from the churches and are seeking to heal the community, with no particular aid from the churches excepting pecuniary aid, and the great number of neighbors who seek the healing from their disorders are commonly seeking more from other directions than from the churches.

"The churches busy themselves in their own sanctuaries and about their own affairs, but mostly with affairs that do not engross the neighbors. The Christ that is the object of worship within the church walls seems other than the one who went about among people, who never found the faults of society among the toilers, the poor and the ignorant.

"The churches are divided and many stand apart while the neighbors have more and more come together for their own defense. The Apostle said he heard of divisions. Alas! it would not be hearsay now. It is a downright fact. Multiplying and fostering divisions so engrossing that the neighbors are neglected. * * The field to which the churches must turn with united forces is open. It cannot be worked without the combination of our forces. It is too large.

"The unreached neighbors are too many, and their wants too many and pressing. Nearly a dozen "people's churches" have grown already out of the cry that comes from their neighbors. (Are there any real churches of Christ that are not "people's churches?") Nearly a dozen theological seminaries are struggling for church sociology. It is forced upon the platforms of nearly all great religious gatherings. The Kingdom is coming, but it will not come until the churches open the way into the field of those living near, and love neighbors as themselves."

Variety in Serving.

The service of God demands variety. Religion does not signify that the energies of the soul should operate forever through the same channel. Duty is not an endless round of repetitions. To be zealous of good works is not to do the same thing over until it becomes mechanical. Stereotyped prayers repeated in every prayer-meeting for twelve months will bring the spiritual thermometer to zero. The brother who has nothing to tell in the love-feast but that he was converted thirty years ago discredits progressive religion. Others will think that the curse attached to adding anything to the Bible rests upon adding anything to one's experience. A fertile garden yields fruit in rich variety. Every branch of the true vine is expected to bear fruit—rich, ripe and various. A barren fig-tree is another name for a barren nature. The fate of each is the same—"Cut it down; why cumbereth it the ground?"—*Rev. J. M. Hawley, in Richmond Advocate.*

Shabby Ways.

We once overheard a conversation between two ladies who were returning from a large and fashionable church. The sole topic of conversation was the singing of the choir. One singer was praised, and another was criticised, and if we had not known they had been to church, we would have concluded they had been attending an opera. If it is not the singing that is talked about on the way from church, it is [illegible] weather, the bonnets, the dresses, [illegible] dulgence of such [illegible] talk, which [illegible] Sunday is doubly wrong and sinful. In best way Satan could devise to [illegible] effect of a good sermon.—*E.*

The Biblical Recorder.

WEDNESDAY, JUNE 29, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.

J. C. CAIDELL, Agent and Correspondent.

BAPTIST AGREEMENT IN DOCTRINE.

As a people there is, and there has been for centuries, a remarkable agreement among us in Scripture doctrine. So true is this that one who is a good judge of the creeds and faiths of the day will generally know a Baptist preacher simply by hearing him preach. This is as it should be. "If the trumpet give an uncertain sound, who shall prepare him for the battle?" There *must* be a uniformity of faith among a people that take the Bible alone for their guide and the foundation for their religious belief. We have claimed before what we now claim, that if all denominations of christians would lay aside formulas, written creeds, decisions of councils, &c., and make the word of God alone the rule of faith and practice, as well as the ultimate standard of appeal in deciding controverted points, there would be "one Lord, one faith, and one baptism."

For this uniformity of faith among our Baptist people we are profoundly grateful to him who has led us through the wilderness of trial and persecution to religious liberty, and to the goodly land that is now our heritage. Time is too precious, and souls too valuable, for us to be wasting time and jeopardizing souls by continual theological disputes among ourselves. We should never forget the force of the Scripture passage, "How can two walk together except they be agreed?"

From time to time there arise among us, however, young and well trained men, or older men, with a broad streak of controversy running through them; and these brethren are rather prone to disturb the peace of our sion. In one way or another they are at the bottom of the controversies that spring up here and there. Several reasons, we think, can be assigned why they pursue this course. One is that some of these men are fresh from the halls of *literary* institutions, where they have enjoyed first-class literary advantages, have graduated perhaps with honor, and have entered the ministry with little or no theological training. Some of these become fine preachers. They study theology after entering the ministry. But others are not so well informed, especially in theology; and carrying the habits of the lyceum, or the literary society, into the ministry, it is not long before they are handling some well established denominational doctrine with gloves off. We honor these young men, and we thank God for their talent, but we would sincerely caution them to be careful how they attack a well established denominational doctrine or tenet. There are others among us with both literary and theological training, or neither, who are disposed at times to take issue with their people on some well-defined doctrine or on points of denominational usage. We thank God for every true preacher of his gospel. To the trained and the untrained, to the learned and the unlearned, we would say be careful, brethren, how you cross lances with your brethren. The inclination to do so is at times very strong, especially among young and brilliant preachers. But we insist on caution here, for several reasons we may mention:—

One is, that the *consensus* of good and pious men for centuries past as to what the plain teaching of the Bible, especially on vital questions, is apt to be right. It is not reasonable to suppose that God would have given, for the guidance of his people in all ages, a book beyond the comprehension of even plain, unlettered men. Particularly is this true as to the commands he would have them obey and the statement of those doctrines on which their salvation depends. It is to be remembered, too, that some of our young men are educated partly at the expense of the horny-handed sons of toil, and it does not show a lively sense of gratitude for them to expend their intellectual and theological ammunition in trying to batter down the solid walls of their fathers' faith.

Another reason is, that when young and brilliant preachers pursue this course, it is calculated to reflect somewhat upon the school at which they were trained, to grieve the professors who taught them, and deepen the groundless prejudice against [illegible] and even literary training.

[illegible] another is, new converts love to [illegible] among whom there is harmony [illegible] does add to the prestige and [illegible] any particular denomination to [illegible] well established system of faith [illegible] people, and such harmony and [illegible] from uniformity of doctrine and practice. Controversies must come from time to time, especially between the advocates of different creeds, but they should be conducted, as a rule, by experienced and devout men. We would guard our young and brilliant preachers against them, especially when they may divide and confuse their own people.

A FEW POINTS ON THE NORTHERN BAPTIST ANNIVERSARIES.

The recent session of the different societies under which our Northern Baptist brethren are working was held in Philadelphia, Pa., May 24th to 28th. Concerning this great gathering of Baptist hosts, we make a few notes:—

When Dr. G. W. Northup, President of the Missionary Union, read the list of *committees*, there was not a single *lay* member on the list. Dr. H. L. Wayland promptly protested against laymen being ignored in the appointment. A motion to approve was promptly rejected, and the list was referred back to the president, who excused himself for neglecting the laymen in the first appointment by saying "he had but a minimum of responsibility in the matter." This is quite interesting reading. Has not the "cut and dried" method about run to seed among our Northern brethren? Is there a tendency among them toward clericalism? Why should the president of an august body leave to others the appointment of important committees? Who is the power behind the throne? Quite interesting, all this!

The Missionary Union proposes work this year involving an expenditure of $600,000. We thank God for the numbers and the liberality of Northern Baptists. They are not so numerous as Southern Baptists—especially when we count the colored Baptists—but they are superior to us in liberality. This can be easily explained. They have more means, and a larger proportion of their membership are educated men and women.

The most successful mission of this Union is the Telugu Mission. Dr. Clough, one of the most remarkable missionaries of modern times, has recently raised in America fifty thousand dollars for the enlargement of the mission work among the Telugus, and fifty thousand dollars for the endowment of a high school at Ongole. The Union is also meeting with gratifying success in Burmah, Assam, China, Africa, and in Germany, Denmark, France, Russia and Spain.

It is also gratifying to note that the receipts of the Home Mission Society were over five hundred thousand dollars. This Society made a cheering report at the recent Anniversaries, and the program of the proceedings was quite attractive. The work that this great Society is doing for the evangelization of our own home people, including of course the large number of foreigners that are yearly reaching our shores is quite important, and commends itself to all who love our doctrines and who realize the important relation that America seems to occupy to the evangelization of the world.

It gives us pleasure to note that the receipts of the Bible and missionary departments of the A. B. Publication Society were about one hundred and forty thousand dollars; and that in the publishing department the total amount of sales was largely over five hundred thousand dollars. We are glad to see the Society thus prospering, though of course it has lost some of its Southern patronage since our Convention has put its Sunday-school series on a firm basis. Well, well, there is no need of jealousy here. Our Convention is abundantly able to sustain such a series, and at the same time give the Publication Society at Philadelphia much encouragement, especially in the line of its books. The Baptist Book Concern at Louisville, Ky., no doubt is also a worthy enterprise, and should receive the encouragement of our people. It is not wisest, we think, to have all of our Sunday-school and general denominational literature prepared by *one* house.

Rev. E. G. Beckwith, Assistant Professor of Mathematics at Wake Forest College, died Saturday, June 25th, 1892. His body was taken through this city Sunday on the way to Clayton, where the funeral services were conducted on Monday by Rev. Dr. Wm. Royall. Brethren W. H. Pace, W. G. Upchurch and C. Durham, members of the Board of Trustees of the College, with Bro. T. H. Briggs, Treasurer, and other friends from this city and other places, accompanied the remains to Clayton. A more extended notice appears elsewhere in this paper from the pen of Dr. C. E. Taylor.

Rev. Dr. R. R. Overby will preach in the new Baptist church at Indianton, Camden county, N. C., on his next regular appointment, and on the second Sunday evening in July at half past two o'clock.

FROM OUR TRAVELLING AGENT.

EDENTON.

A ride on the boat from Franklin, Va., to Edenton affords plenty of opportunity to reflect. I was the only passenger, except a colored friend, who took passage, and he seemed to be enjoying his ride to an alarming extent, when he was informed by the colored porter that the ticket he held sent him to the other end of the boat, and this left me in undisputed charge of the cabin. However, after I had tried all the sofas and most of the chairs, examined the organ, read over the rules for pilots, and about everything else I could get my hands on, the boat had reached Tunis, and there I found Dr. Winston, who was waiting to go on our boat to Edenton. He had made up his mind to revel all alone in the memories of the scenes of his boyhood along the Chowan where he once worked among a school of herring instead of a school of North Carolina boys. But he very generously abandoned this anticipated luxury, and entertained me in a most royal manner for the entire trip to Edenton. We both felt very much at home in this pleasant little city by the water's edge—he, because he was constantly meeting his old friends and receiving the most flattering evidences of pleasure at his coming,—and as for myself, I remembered I was at the birth place of the Biblical Recorder, and where the interest and appreciation of it have been sacredly preserved as it has come down from sire to son. This, when added to a pleasant personal acquaintance with a good number, of course made me feel quite at home. The fine catch of fish here in the spring has put everything in good shape, and I heard very little complaint at the scarcity of money. In other words, the people have had unlimited coinage here because they have had something to sell. I should not wonder, after all, if one of the secrets of the want of money with a great many is, that they have nothing to give in exchange for it, and therefore don't have any.

My eyes have feasted for the last week upon the finest fields of corn I have ever seen—hundreds and hundreds of acres that nothing but floods or hail-storms can prevent from making a splendid crop. Then as you pass the wharfs on the rivers and the depots on the railrords, the platforms are crowded and jammed with potatoes, cabbages, peas and beans. The catch of fish has been unusually fine at all the fisheries in this section. This, taken with the fine prospect of the growing crop, has done much to put people in a good humor.

Dr. Pruden, who is always clever enough, but just now is unusually felicitous, has for some months been engaged in the arguing of a very important suit, which has been decided in his favor.

Several of the young men in Edenton were away on a pleasure trip to the Northwest, so we saw little of the boat sailing and other amusements, which adds so much to the pleasure of a visit to Edenton. Bro. Jones, the new pastor, has already gotton into his work. He is busy visiting and getting acquainted with his people. The brethren speak well of his preaching ability, and are delighted with his enthusiasm in his pastoral work. Bro. Jones is quite a young man. He has the best physique of any preacher in the State, and seems to be a student. This is fortunate, for the man who follows R. T. Vann, needs all the help he can get. Bro. Pendleton was very kind to me; he left his work to help me work for the Recorder.

From here I go to Elizabeth City. Somethings I saw and heard there will appear next week. J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. A. E. Owen delivered the oration at Blacksburg College the 21st inst.

....We are pained to hear of the continued serious illness of Bro. R. McBrayer.

....Rev. Dr. B. H. Carroll of Texas in passing through this city called to see us.

....Rev. Dr. T. E. Skinner preached in the Baptist church at Morehead on Sunday last.

....Rev. W. B. Morton of Louisburg made us a pleasant visit on the morning of the 22d inst.

....The Baptists of England have already raised $400,000 towards their Centennial fund.

....Dr. W. A. Nelson is at Shelby resting. We hope to see the Doctor entirely recovered shortly.

....Rev. N. B. Cobb is on a visit to Sampson county, and will deliver addresses on missions during his stay.

....Rev. J. E. Hutson of Richmond, Va., is conducting a revival at Scotland Neck. The meeting will last two weeks.

....Rev. J. M. Bridges of Shelby, assisted by Rev. J. O. Hoyle of Grove Station, is conducting a revival at McAdensville.

....Rev. Samuel C. Clopton tendered his resignation as pastor of Clay Street Baptist church, Richmond, Va., to accept the pastorate of the Parker Memorial church in Anniston, Ala.

....Let every pastor in North Carolina preach a sermon before the close of this year from Carey's famous text, Isa. 54: 2, 3.

....Rev. W. Z. Richards, pastor of the Windsor Baptist church, has tendered his resignation, much to the regret of that community.

....Rev. Richard Edwards was ordained to the full work of the ministry at Millfield church, Southampton county, Va., on Saturday, 18th inst.

....It has been decided to open Judson College on the 5th of next October. Bro. J. R. Starnes has been chosen to succeed Dr. Lewis as president.

....Rev. Dr. M. M. Landrum and wife have just returned from an extended pleasure trip South. Dr. Landrum's health is very much improved.

....Rev. Rufus W. Weaver, a member of the Senior Class at Wake Forest next year, will supply the Greensboro Baptist church during the summer months.

....We enjoyed a very pleasant visit from Professors Sledd and Mills of Wake Forest on the morning of the 25th. Prof. Sledd was on his way to Morehead.

....Rev. C. A. G. Thomas will spend the next three weeks at Leaksville, N. C. He stopped a few days in Portsmouth on his route to the hills of North Carolina.

....Rev. N. S. Jones of Salisbury has a vacation commencing with this week, and will go to Morehead City, and spend a part of the time in Raleigh and vicinity.

....Professor F. P. Hobgood called in to see us on his way to Morehead, Saturday morning, 25th. The Professor says that the outlook for his school was never brighter.

....We notice with pleasure the announcement in the Franklin, Tenn., *Review Appeal*, of the marriage of Bro. John T. Paris of Atlanta, Ga., and Miss Nettie Courtney.

....Revs. VanDeventer, Cobb, Willcox, Cullom and Morton have finished canvassing the churches of the Tar River Association. There was a good attendance, and much interest expressed.

....Dr. T. T. Eaton, editor of the *Western Recorder*, expected to start on an extended tour through Europe on June 29th to return early in September. Our best wishes shall attend him.

....The Pine Forest church, Rev. M. L. Green, pastor, in Northampton county, will be dedicated on the second Sunday in August next. This is the outcome of the mission work of our Board.

....The annual meeting of the Orphanage will be held on Wednesday, July 20th, 1892. The usual sermon, address, exercises by the children, and reduced rates on railroads may be expected.—*Charity and Children.*

....The Baptist congregation of this city has granted Rev. L. R. Pruett a leave of absence, and Rev. D. W. Herring will fill his pulpit. Mr. Pruett and family have all gone to Cleveland county.—*Mt. Airy News.*

....Rev. L. M. Curtis reports everything moving along hopefully in his part of the vineyard. He says the brethren are getting ready for the campaign of missions in the West Chowan, and the laborers seem to be busy and contented.

....The brethren had a splendid session of the Elkin Sunday-school Association at Rock Creek church, June 11th and 12th. They had fourteen schools represented and engaged Rev. E. N. Gwyn as their Associational Sunday school missionary.

....Rev. C. M. Billings of Wake Forest preached two good sermons at the Leaksville Baptist church, Sunday morning and night, 19th inst. After the service at night, the ordinance of baptism was administered by Rev. A. L. Betts to five converts.

....The rite of baptism was administered by Rev. J. H. Edwards Sunday evening at Neuse river to twenty five candidates in the presence of a very large audience. Seventeen more were baptized at the church that night.—*Goldsboro Headlight, June 23.*

....Rev. Dr. J. L. Burrows, "the old man eloquent," of Augusta, Ga., is visiting at Dr. J. H. Redd's, and will preach at the Baptist church next Sunday at 11 a. m. We bespeak a large congregation for the noble old soldier of the Cross.—*Webster's Weekly.*

....Missionaries sent out by the Baptists of the United States have received into the fellowship of Baptist churches more members than have been received into Pedobaptist churches by all the missionaries sent out by all the Pedobaptist churches in the United States.

....We were glad to see Prof. George W. Manly of Denison University. He represents the University as in fine condition, having just received an addition of $65,000 to its funds. Dr. Manly will spend his vacation among his old friends in Kentucky.—*Western Recorder.*

....Rev. J. W. Wildman of Virginia has accepted the call to the pastorate of the Baptist church here, recently extended to him by a unanimous vote of the congregation. He will arrive here and take charge of the church about the first of August.—*Wadesboro Messenger and Intelligencer.*

....We have a circular on our table announcing that the tenth general conference for the promotion of christian life and service will be held at East Northfield, Mass., from Aug. 1st to Aug. 15th, 1892. In the absence of Dr. Moody, Dr. A. J. Gordon of Boston will conduct the conference this year.

....Rev. Mr. Hildreth of Wilmington has been assisting Rev. Mr. Howell of the Baptist church at Southport, for the past two weeks, in a series of revival meetings. A number of conversions have been made and several additions to the church. The meetings have been very successful and productive of great good.—*Southport Leader, June 23, 1892.*

....Rev. Dr. H. T. Hudson died suddenly Monday morning, the 20th inst., at Morganton. Dr. Hudson was one of the most prominent Methodists in the State. He is the author of two very popular works on Methodist doctrine, "The Methodist Armor" and "The Shield." As editor and associate editor of the *Raleigh Christian Advocate*, his writings have been praised.

....On Thursday night, the 23d inst., a reception complimentary to Sisters Fannie E. Heck and Mrs. J. A. Briggs was given by the Ladies Mission Society in connection with the First church in this city. This action was owing to the promotion of the two sisters—Sister Heck being elected President of the Woman's Missionary Union at the late session of that body in Atlanta, Ga., and Sister Briggs the Vice-President from North Carolina. Only sisters were present, and the occasion was a pleasant one.

....The First Baptist church revival, which has been conducted by Rev. J. L. White for the past two weeks, increases daily. Last evening's service was attended by an audience that packed the large auditorium. The conversions amounted to between thirty and forty, and nearly two hundred people requested prayer. The subject was "The sin against the Holy Ghost," and was treated by Mr. White in a masterly way. At this service there were six baptisms. Fourteen persons joined the church yesterday.—*Asheville Citizen, June 20.*

"The receipts from the *Nashville Christian Advocate* were only one thousand and eight hundred dollars above the cost of its publication."—*Arkansas Methodist.* This will surprise nearly everybody but the men engaged in conducting church papers. But the purses that pay the printer and the paper-maker are seldom as fat as a fretted frog. The "Old Richmond," with Lee by the inkhorn and with Early, Smith and Cowles as managers, sunk nineteen thousand dollars despite a larger list than has now!—*Richmond Christian Advocate.*

....Rev. J. B. Boone made a visit to Salisbury on Sunday, the 19th inst., and preached morning and evening to his old church, which he organized in 1877, and of which he was pastor till 1883, when he left to take charge of Judson College. He reports commendable progress in the church; the building has been improved; and the church property has been greatly enhanced by the addition of a parsonage. It is located on an eligible lot, contiguous to the church, and is a well constructed home containing seven rooms. Rev. N. S. Jones, the pastor, has displayed sound judgment and good taste in the location and construction of so convenient a parsonage. He has built a pretty cage for some bird.

....On last Sunday morning Rev. J. L. White and his people entered the spacious audience room of their new building. It is the largest, as it is by far the finest, room of its kind in the State. Its capacity is fifteen hundred seats, and it should be said to the credit of the popular pastor that he filled the room at the first service, and at night had to bring in extra seats. The pews are circular and of a stately hardwood finish. There is a fine gallery in the front, but the choir is behind the pastor, while the baptistry is at his right. The whole finish is pleasing in the extreme, and cost about $35,000. Great credit is due the membership of the church for undertaking such a laudable enterprise. The Baptists of Asheville are in the front and still moving.—*Asheville Baptist.*

....The Baltimore *Baptist* of June 9th editorially denounces the men and the aims of the Baptist Congress as follows: "It is an institution gotten up by certain ecclesiastical mugwumps of the North, which they seek to palm off upon the public a lot of sickening and damning heresies. The inspiration of the Scriptures, the atoning sacrifice of Christ, the regenerating influence of the Holy Ghost, doctrines as dear to the christian as life itself, are hawked by them with as much indifference as the weather predictions of a last year's almanac. . . . It is time that the mask was torn from this child of the devil, misnamed 'Baptist Congress,' and we here and now warn the brethren of this insidious enemy. The thing for these men to do is to leave our denomination, with whose doctrines they are not in accord, and forever cease to use its name for their nefarious purposes."

Meeting of the Centennial Committee of the Southern Baptist Convention.

Dear Bro:—The Centennial Committee of the Southern Baptist Convention met in Richmond June 22d and 23. All were present except Dr. Pritchard. A resolution was passed to correct the impression that the proposed centennial fund, $250,000, ($125,000 each for the Home and Foreign Boards) for permanent work, an endowment fund, only the interest of which can be used. Calling it a permanent fund has led to this mistake. It is not an endowment, but it is for Bible translation, chapel buildings, church edifice fund, and other permanent work, as distinguished from the current work of supporting missionaries. If, however, any one shall contribute a special sum, designating it as a permanent fund, his wishes will be respected.

Dr. H. H. Harris was made chairman *pro tem.* during the chairman's absence abroad. Dr. T. P. Bell was made treasurer.

A programme was adopted for the Louisville meetings, which were fixed for October 2d, 3d and 4th.

Drs. F. M. Ellis, J. B. Hawthorne and W. D. Powell were chosen to travel during October, November and December to raise the $250,000, and also to arouse missionary zeal and increasing the number and size of the contributions along the regular channels. For the regular work is to be enlarged in addition to the special Centennial fund of $250,000 for permanent work.

Fraternally, T. T. Eaton.

Asst. Prof. Exum Gray Beckwith.

Sunday, June 26th, the chapel in which we gathered morning after morning during the past session, and where we worship to-day, is hung with mourning. Our beloved brother, Prof. Beckwith, is dead. Last night, about 11 o'clock, his spirit passed from earth to heaven. Our hearts are heavy, and the somber drapery is a fitting emblem of the gloom that hangs over our whole community. But as the sable hangings are interwined with white, so our sadness is mingled with sweet, inspiring, hopeful thought. For the glory of his triumph in death irradiates even our sense of irreparable loss.

Brother Beckwith had been in rather feeble health for some days, but completed the session's work, finished looking over his examination papers, attended the last faculty meetings held before commencement, and then succumbed. He was not able to attend any of the commencement exercises, and was compelled reluctantly, to call upon one of his colleagues to perform the duty which devolved upon him, as Keeper of the Rolls, in making out the term reports. But his illness (gastritis) was at no time alarming until Friday, when very serious symptoms appeared. All that skill and tenderness could do for him was done. Dr. Burke Haywood was summoned from Raleigh for consultation, but he could do nothing more than approve the remedies already prescribed.

All day Saturday he was aware that his end was near, and he looked death calmly and fearlessly in the face. His suffering at times was very great, but was patiently borne. Again and again he turned his thoughts from himself and expressed grateful recognition of services rendered by his attendants.

Before the end came, he talked freely, and, as one who knew him well says, more eloquently than he had ever heard him speak. He bid his sisters and brother and other friends good-bye, exhorting all to holy lives and to preparation for heaven. He spoke of the good influences which had been about him at Wake Forest, and expressed gratitude for kindnesses which had been shown him. His physician asked him if he was perfectly conscious of all that he was saying. He replied that his mind was entirely clear and that, if he had the strength, he could solve a problem in mathematics as well as he ever could. He was then asked if he knew of his real condition and was satisfied. He said that he knew that he was dying; that he was not satisfied with his life as a ground of confidence that he had trusted in Christ as his Savior and trusted him still; that if it were the Lord's will he would like to preach to the people again about heaven and hell and the Saviour, but that he did not fear to die. These are but a few of the expressions used by him, as reported to me, which show that his faith was strong and his hope firm as he passed out from among us.

"O death, where is thy sting? O grave, where is thy victory?"

These closing scenes were the natural and fitting end of a singularly pure and consecrated life. Prof. Beckwith was the son of christian parents, and was reared in the atmosphere of a sweet christian home. In early life he gave his heart to Christ and followed him faithfully to the end. From 1877 to 1882 he was a student at Wake Forest, and few students have ever been more assiduous in labor or punctual in duty. In 1882 he represented the Phi. Society as one of the anniversary debaters, and received his degree as Bachelor of Arts. During the two following sessions he was both Tutor and student. In 1884 he took the Master of Arts degree. The next session he spent at Johns Hopkins University, Baltimore, in the special study of Physics and Mathematics. During 1885–6 and 1886–7 he was Principal of an Academy at Clayton, N. C. In the latter year he was elected Assistant Professor of Mathematics in Wake Forest College, and held the position until his death. On Dec. 16, 1888, he was ordained as a minister of the gospel at Mount Moriah church, where he has since served as pastor. Other churches in Wake and Franklin counties have also enjoyed his services.

Prof. Beckwith was not a showy man, but he was true to the core. He could always be depended on as a friend and a helper. He was quiet and unobtrusive in manner, but prompt and efficient in the discharge of every obligation. Hundreds of young men who have passed under his instruction will bear testimony that he spared not himself in his efforts to help them. Everybody was compelled to respect his religion. He lived it as well as preached it. There was no taint of agnosticism in his convictions. His faith was old-fashioned in its objects as well as in its intensity. Few of us will ever forget the prayers he offered at our morning devotions in the chapel—how he seemed sometimes in utter oblivion of self, to be pressing through the presence chamber of the King right up to the throne!

How little I dreamed, last Sunday, that I should be writing this. We had hoped that he would soon be able to leave his room and carry out the plans he had formed for the summer. And now his chair and his pulpits are vacant, and his work on earth is forever done. But his influence has not ceased. In many a heart, as this letter is read by those who knew him, and as he is remembered in after days, will rise aspirations for better lives and purer characters, and many will offer the prayer, "May my last end be like his."

Prof. Beckwith's funeral will be preached to-morrow in Clayton by Dr. Wm. Royall, and his remains will be laid to rest by the side of the wife and babe who went before him to the better land.

CHARLES E. TAYLOR.

Bro. T. Dixon pleaded not guilty of libel of Koch, June 27th, before the court of general sessions of New York, and was allowed until July 5th to submit his demurrer.

"A Kindly Remembrance."

The kind way which Bro. R. H. Gower of Mount Moriah church and Sunday-school thinks of his brethren under a financial burden, is worthy of mention and imitation. His own words best explain what we wish said:

"I enclose you money order for four dollars and twelve cents. The school ordered the sixty-two cents more than the amount required for a window in the church sent also. A special prayer was also offered that God's blessing might accompany the gift. I feel that the giving was a blessing to the school, and trust the receiving may be a blessing to you and the cause at Princeton."

How kindly the brother writes, and backs up what he writes with a prayer-accompanied contribution to those in need. Bro. Gower added many other encouraging words; but the above speaks his feeling and help. I know the little true and tried flock at Princeton will join me in the desire that heaven's richest benediction may rest upon Brother Gower, his school and loved ones.

THERE ARE FORTY OR MORE SUNDAY SCHOOLS within the bounds of the Raleigh Association, and if each would follow the example of Bro. Gower's school, the aggregate would lift much of the burden resting on the tired shoulders of the little church in Princeton. Will not each superintendent bring our needs before his school and give those who will an opportunity to help us? We have spent about four hundred dollars on our house, and still lack about two hundred more to secure windows, doors, floor, ceiling and seats. We have been moving slowly on the work because we wished to keep out of debt. We are very much in need of our new house, because the house we have been and are still worshiping in will not seat more than one hundred persons when packed to discomfort; and there are more than double this number in the little town. Help, help, help, is what we need now from Sunday-schools, churches, individuals, until we say *enough*.

We have a very small membership, and they are very much like the Lord usually converts and calls into his service, namely, poor men and women, but they are rich in faith and good works. They have done nobly to get as far as they have with this work, and they are worthy of help. Because few in number, poor and not located in a large city, are not reasons why they should live out in the cold, or worship all their earthly existence in a little borrowed or rented house. We want a meeting of days in August, but it is not worth our while to make the effort unless we can have more room for the people. Hope the Lord will move the brethren to sympathize and help us with their money until we can get in our house. All amounts sent us will be acknowledged in the RECORDER, and the givers shall have a place in our gratitude and prayers.

Any wishing to help us, can send money to me by postal note or money order, Selma, N. C., or by registered letter to N. D. Wells, Princeton, N. C. O. C. HORTON.

Selma, June 22, 1892.

Resignation of Rev. D. W. Herring.

At the meeting of the Board held June 7th, the resignation of Rev. D. W. Herring of our Central China Mission was accepted by the Board. The circumstances leading to this action are in brief these:

Last fall Bro. Herring wrote, asking permission of the Board to return to this country. As some time would intervene before there could be a meeting of the Board, the Corresponding Secretary wrote, urging that he postpone his return, as it was certain that quite a number of missionaries would be in this country during the year, forced home by sickness. This letter Bro. Herring received. Meantime the Board met and endorsed the Secretary's action by declining the request of Bro. Herring, on the same grounds assigned by the Secretary. Bro. Herring did not await the action of the Board, but decided to come anyhow. The proper course in such case would have been to obtain the consent of the mission to his return, provided any sufficient grounds therefor could be assigned. This Bro. Herring did not do. A telegram from a station near Washington made known to the officers of the Board that he had arrived in this country. After sometime he came to Richmond and requested a hearing for certain views and plans of work which he had conceived. A large committee, composed of the members of the committee on China missions and some other members of the Board was called to give to Bro. Herring the hearing he desired. This was done for hours. He had his views printed, and on this printed matter he enlarged as he felt advisable.

The paper presented embraced about these points: A number of missionaries were to be enlisted who should go into the interior of China, live in Chinese style as to homes, clothing, &c., and by constant itineration preach the gospel far and wide, no chapels or schools were to be erected and established, and no native helpers of any kind employed.

Probably the Board might not have been unwilling for brethren to try this new plan of work, even though in their judgment it was not specially promising of permanent results. If some brethren felt that they could probably do good work in this way, it might be worth the experiment. And the Board's policy has always been to allow its missionaries the widest liberty as to methods to be adopted on their fields, believing that they are in their respective fields, other things being equal, the best judges of such methods.

But Bro. Herring added to his plan this—that these missionaries were to be directly supported by individual churches or groups of churches, entirely independently of the Board, which should have nothing to do with the money—unless to forward it to the missionary "without cost," and have no control over or direction of the missionaries. In short, the Board was to endorse and assist him in special work, which should be entirely independent of itself either as to support or direction. It must assist him in the inauguration of a work which in its ultimate results would be to disintegrate the work of the Southern Baptist Convention, and open the way for the destruction of all organized work by our denomination, by doing away with all Boards and remanding all missionary work to individual churches, dealing directly with the individual missionary—just the idea advanced by Dr. T. P. Crawford in his tract, lately noticed in the *Journal*, "Churches to the Front."

The next day after the presentation of these views, Bro. Herring addressed a letter to the Board, stating that if they declined to adopt his views and carry out his plan, his resignation was before them and he would consider his relations with them at an end. The Board has not held a regular business meeting since, until the one held on the 7th of June, and at that meeting, as before stated, his resignation was accepted, as the Board was not prepared to enter on any such scheme of evangelization.

The Board parts with Bro. Herring with sincere regret, as he has always been held by them in high esteem, and their best wishes will ever accompany him.—*T. P. Bell, in Foreign Mission Journal.*

Death of Rev. James Brumfield.

Just after two o'clock last Saturday morning this aged servant of God breathed his last. When the morning sun next beamed upon his vision it was the Sun of Righteousness flashing the white splendors of heaven upon his spirit, beating upon him, around him, and above him with great billows of surging light; and his oft-prayed petition was heard: his soul was filled "full of unutterable glory and of God."

He was an aged minister of God. For many years he has been infirm, but he spoke for the Master and prayed for his people as he could summon strength to come to his sanctuary. For several weeks his strength had been slowly failing and his end was not unexpected. Death came to him as the crowning day of his life.

Rev. James Brumfield was born July 1, 1806, in Pittsylvania county, Va. His youth was spent in that State. In early youth he went to Richmond and learned the trade of cabinet making. The first outfit of type cases used long ago in the *Religious Herald* office was the work of his hands. In our own office are several cases made by him many years ago for the *Yorkville Inquirer*. In his young manhood he became a licensed minister of the gospel and through the prime of his life and the evening of his days he proclaimed the blessed words of life from Virginia, through the Carolinas, to Georgia.

His last days were spent in retirement here with his children.

The foregoing is but an imperfect sketch. In fact, we have not attempted to make it full, since a more worthy memorial of him is contemplated in the near future.

The funeral services were conducted at the Baptist church last Sunday morning by the pastor, Rev. F. C. Hickson, in lieu of the regular service. The children, grandchildren, and great grandchildren of the deceased were present, and a vast concourse of other relatives and friends.

At the last meeting which he attended he spoke of the brightness of his hope and his nearness to the eternal shores, and closed by exhorting all his hearers to meet him there. Very appropriate then was the hymn "Meet me There," with which the service opened. The text on which the funeral discourse was based is found in 2 Timothy, 4:7, I have fought a good fight, I have finished my course, I have kept the faith.

In the course of his sermon the pastor paid a striking and eloquent tribute to the pioneer ministry—these men of God who had wrought in the very vanguard of American civilization and made possible and effective the work of Patrick Henry and Washington. The pastor also presented an outline of the labors of his co-worker in the gospel, gave an incisive analysis of his character, and in strong and pathetic words pronounced a most just and tender eulogy on his unselfish goodness.

Dr. E. E. Boyce followed with a few words, full of the hope that is in him. He spoke reminiscently of his dead friend, and mentioned especially a conversation the two held some time since under the shade of a tree. It really seemed that when the holy gates swung ajar to admit the soul of the saint just departed gleams of the heavenly glory within had flashed upon Dr. Boyce's soul and made it rejoice in hope.

Rev. C. W. Robinson followed and by means of an impressive illustrative incident paid a brief but beautiful tribute to the character of his departed friend.

The body was viewed by the friends of the family and lay in the church until the afternoon. It was then born away to Dallas where a brief service was held in the Presbyterian church. In the public cemetery of that church his ashes were laid to rest beside those of his sainted wife, there to repose in peace until the trump shall call them forth to a new and eternal life.—*Gastonia Gazette.*

Souppernong Union.

The Souppernong Union Meeting commenced with the church in Columbia, Tyrrell county, on Saturday before the fifth Sunday in May, 1892.

The introductory sermon was preached by Rev. J. Tynch from Isaiah 52:1.

The session was a very profitable and interesting one.

Several queries was discussed which will be profitable to the churches composing the Union Meeting. The pastor of most of the churches in the Union Meeting, Rev. W. V. Savage, is doing good work.

The next session will convene with the church on Roanoke Island on Saturday before the fifth Sunday in July, 1893. Rev. W. V. Savage is to preach the introductory sermon, Rev. J. F. Tuttle alternate.

J. A. SPRUILL, *Mod.*
H. A. LITCHFIELD, *Sec.*

Meeting at Southport.

We have just passed through a feast of good things from the Lord. It was a great refreshing and reviving work of the Holy Spirit.

Bro. Jenkins preached the word for one week. We then rested one week, but saw the harvest was ripening; so Bro. Hildreth came and the Holy Spirit with him, and he preached the word for two weeks. The results are, the church was revived. Six joined on profession of faith, and two by letter. Others are deeply interested in their soul's salvation. Bro. Howell baptized five happy converts last night in our new pool built in the church, and we are looking forward to the baptizing of others soon. The Lord be praised for all his goodness and mercies.

Bro. Howell is a fearless worker for the Lord. He is doing a great work for God in this field, and he needs more help than he is getting. The Mission Board has cut off from this field when at the very time there was a probability of carrying this section for the Baptists.

Bro. Howell preaches and lives the Bible, and hence Baptist principles are bound to be built up with such a godly man at the helm. Our Pedo brethren don't like him, he preaches the Bible too plain. He is making greater sacrifices than any minister in North Carolin. The Board should aid him in his work.

The church has spent a good deal of money on their house since Bro. Howell has been here. The ladies have given the church a nice communion table and silver set. We are few in numbers, but energetic for the Lord. D. I. WATSON.

Southport, June 24, 1892.

Commencement of Washington and Lee University, Lexington, Va.

Washington and Lee University completed on Wednesday, June 15th, the most successful session for twenty years; and the commencement was of unusual interest.

On Sunday, June 12, the Baccalaureate Sermon was preached by Bishop G. W. Peterkin of West Virginia. On Sunday night, the address before the Young Men's Christian Association was delivered by Senator A. H. Colquitt of Georgia.

The Annual Regatta between crews of the Harry Lee and Albert Sidney Boat Clubs took place Monday evening, and the prize cup was won by the Harry Lee crew.

The contest betwden representatives of the Graham-Lee and Washington Societies for the Society Orator's Medal occurred on Monday evening. The judges awarded the medal to Mr. J. B. Andrew, A. B., of Missouri, the representative of the Graham Lee Society.

The event of Tuesday was the address before the Literary Societies by Prof. Edward S. Joynes, LL. D., of the University of South Carolina. His subject was "The Uses of the Literary Society," and it was handled in a manner that elicited the admiration of the large and cultivated audience.

Wednesday, the 15th, was commencement day proper. Degrees were conferred by the Trustees on forty-two graduates, of whom eighteen were in the Academic and Engineering Departments, and twenty-four in the Law School. The diplomas were delivered by the President, Gen. G. W. Custis Lee. Then followed the Alumni Oration by Hon. James Hay.

An elegant banquet was given by the University to its Alumni and friends on the afternoon of Wednesday. Hon. J. Randolph Tucker, Professor in the Law School, presided, and toasts were responded to by Ex-Governor Fitzhugh Lee, Hon. H. St. G. Tucker, Hon. W. A. Anderson, Prof. E. S. Joynes, Prof. H. A. White, Prof. James A. Fishburne, Col. A. Marr, and others.

The honorary degees of Doctor of Divinity was conferred by the Board of Trustees on Revs. R. H. Fleming and J. H. Hundley of Virginia: Revs. Scolly Moore and A. M. Cackley of West Virginia; and Rev. John A. Preston of Alabama. The honorary degree of Doctor of Laws was conferred on Bishop E. R. Hendrix of Missouri; Bishop G. W. Peterkin of West Virginia; Judge W. J. Robertson of Virginia; and S. M. Jackson, Esq., of New York. COM.

Joyful Experience of Goldsboro Church.

Dear Recorder:—I write a line to tell you of our joyful experience as a church. Over eighty cards of preference for the Baptist church were handed me at the close of the Fife meeting. Fifty-nine have been received and a number of others are to follow. At least two thousand people assembled to witness the baptism in Neuse river yesterday afternoon.

I shall try to give you next week some account of the most wonderful revival meeting that it has ever been my privilege to labor in and enjoy. Yours truly,

J. HARTWELL EDWARDS.

Goldsboro, June 20, 1892.

Letter from Rev. Jonathan Wood.

Dear Bro. Bailey:—I arrived here all safe but tired out, about four weeks ago. I have accepted the charge of the church here, and am right much pleased. The Baptists here will compare well with our people in the South. I find the church here sound and quite stable.

My health, I think, is improving; indeed, I am much better than for sometime, and I am exceedingly hopeful over the prospect of being benefitted, if not cured. Bro. John E. Ray and the friends in Colorado have never told half the wonderful things that have been done here. Please send my RECORDER to this place. I can't tell you how lonely I feel out here and how much I miss the paper. I will be glad sometime to tell you more about this great country.

Love to all the brethren and remember me and my work in the West to our Father.

Truly yours, JONATHAN WOOD.

Raton, New Mexico, June 22, 1892.

Letter from Rev. C. W. Matthews.

Dear Bro. Bailey:—I have been on this field a year and a half. Looking back over the past, I can see where progress has been made. My churches are now in a prosperous condition, for which I praise the Lord.

I leave here Aug. 15th. On Sept. 27th, I expect to go to Crozer Theological Seminary. You may say in the RECORDER that between Aug. 15th and Sept. 27th, I shall be glad to aid pastors in meetings in North Carolina. They may address me at Creeds, Princess Anne county, Va.

I am truly glad that I have this little privilege of going to the Seminary. The way looks a little dark, but God whose I am and whom I try to serve, can turn the darkness into light. How consoling are his "exceeding great and precious promises,"—"I will guide thee with my counsel;" "I will guide thee with mine eye," and "I will never leave thee nor forsake thee." I *must* go, so pray for me. Affectionately yours,

C. W. MATTHEWS.

Creeds, Va., June 24, 1892.

Program of Mission Meetings.

Tuesday, July 19—Seaboard, Jackson at night.
Wednesday, July 20—Potecasi.
Thursday, July 21—Robert's Chapel.
Friday, July 22—Meherrin, Murfreesboro at night.
Saturday, July 23—Mt. Tabor, Winton at night.
Sunday, July 24—Ahoskie, Union at night.
Monday, July 25—Hebron.
Sunday, July 31—Brantley's Grove, Harrellsville at night.
Monday, Aug. 1—Bethany, Coleraine at night.
Tuesday, Aug. 2—Ross'.
Wednesday, Aug 3—Lawrence's Cross Roads, Cashie at night.
Thursday, Aug. 4—Republican, Lewiston at night.
Friday, July 5—Conaritas, Aulander at night.
Saturday, Aug. 6—Sandy Run.

For the remainder of the program, see RECORDER of June 15, 1892.

C. W. SCARBOROUGH, *Mod. Mis. Conf.*
B. CRAIG, *Clerk.*

It is instructive to consider the opinions of leading men of the world on religious and ecclesiastical questions. Speaking of the fact that the Baptists of New York City have not kept pace with the population, and so have been getting relatively weaker year by year, the New York *Sun* says some noteworthy things. The editor attributes this falling back to a "steady decay of doctrinal conviction," and to a desire for more æsthetic worship. We commend this view to the *Christian Inquirer*, if the editors are in such a frame of mind that they can bear reading the editorial in question. It is in the New York *Sun* of June 15th. Editor Dana says of the New York Baptists: "They need the spark of genuine religious faith and zeal to kindle them into activity, not the favor of men." Baptists can make but a poor fight along the æsthetic line. It takes the Gospel and earnest faith to enable Baptists to succeed. Some denominations can succeed, according to their style of success, without much religion, but it takes a good deal of sure enough, old fashioned, love-God-and-hate-the-devil religion to enable Baptists to succeed. Editor Dana, shrewd man of the world that he is, sees this, and it would be a good thing for our cause in New York if the Baptists there could be brought to realize it.

In the same connection Editor Dana speaks of the Presbyterians of the metropolis, and says: "Briggsism and Parkhurstism are destroying their vitality. We expect to see a steady defection and a rapid decline among them from this time forth. When a christian church questions the very foundations of the christian faith and tolerates the most wanton violation of the essential principles of christian ethics, its day of doom is near at hand." Again: "The Protestant outlook in New York will not be hopeful until the Protestant churches learn that only by changing the hearts of men can religious agencies be made effective." Still again: "Their first need is that they shall really and sincerely believe in the system of doctrine and the way of salvation they preach. They need a revival of true and genuine and enthusiastic faith."

This is not the language of a "narrow and bigoted zealot for orthodoxy," but the view of a clear-headed man of the world, who has evidently thought much on the subject. What is needed is not more æsthetics, or more "liberal views," but "a revival of true and genuine and enthusiastic faith." The trouble is that a man who holds to a doctrine with any firmness of grasp is considered by some to be "narrow" and "old fogy;" while the man who believes least and holds to that with least tenacity is "advanced," "liberal," "broad," "abreast with the times," etc., etc. No solid achievement is possible to persons in that state of mind. A creedless, æsthetic church is no match for human depravity. The promise is "according to your faith be it unto you," not according to your fine philosophy or your fine taste. All history is one long confirmation of this truth. Froude says: "A living, genuine belief is the best of all possessions." Sir Humphrey Davy said: "I prefer a firm religious belief to any other blessing." Even Prof. Huxley says: "No man who has studied history, or even attended to the occurances of every-day life, can doubt the enormous practical value of faith." And, of course, the stronger and firmer the faith, the better.—*Western Recorder.*

After religious services on Sunday last before the Teachers' [illegible] Bishop Lyman presiding, the sum of [illegible] was contributed, the sum of [illegible] divided between the Orphanage, [illegible] Charlotte and Earlham [illegible] each [illegible] and those receiving $1.0[illegible]

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Thoughts—No. 3.

BY SCATTERHEAD.

HIS PLACE.

"That he might go unto his own place."

The old saying that has been in the world for a long time must be a true one, at least I have never heard it disputed, and that is, "Birds of feather will flock together." Like will attract like. Bad fellows are very apt to keep company with other fellows as bad or worse than themselves. People are very certain to go where they feel free and easy. I think a man who has Christ in his house would feel very mean if he should catch himself in a whiskey-shop. I don't know, but it strikes me that he would feel about as bad as Jonah did in the whale's stomach. I think the poor fellow would soon be "vomited" out to a place that would be more congenial to that "heaven-born" principle within. A person is pretty certain to go where he has a strong desire. I think every fellow has his own place in this world, and I guess he will be certain to have it in the next. The drunkard's place is in the bar-room, and that place very often leads him to other places made up of like fellows, such as the jail and the "big pen," and he generally visits "down the country," and the poor fellow never gets able to pay his "fare" back. Some fellows have a great thirst after all kinds of amusements and worldly pleasures, and they are very glad to have church members tell them that there is no harm in a nice dance where both sexes take part; no harm in a civil game of cards, and no harm to take a middling-size dram. It appears to me that a christian in sight of Christ would not wink at such things. Some people are very hilarious when practicing gymnastics for the "old fellow." The card-player generally manages for Satan to win his soul, and the moderate dram-drinker very often prepares himself for that country where the citizens want water very much, but a single drop don't reach that hot and parched, miserable and "God forsaken" place.

I always had the idea that a christian would feel very lonesome in any place where the folks might be cutting up their capers to entertain old Satan. It seems to me that a lover of the Lord is very well satisfied when he is in company with others who are wanting to get nigh the Lord Jesus. There seems to be a harmony of spirits when such is the case. Christians are very apt to mix together, as they feel they are brethren in the Lord, are one in him, have a common interest, and heaven for their sure and final home. We generally can form a pretty good idea of the character of a man by watching the kind of company he keeps. Some people talk very nice when the sun is shining, but when night "darkens the streets," we might take them for the "sons of Belial" by their wandering forth in bad company, being filled" with strong drink and other meanness. Some church-members are well pleased when present at some social gathering, circus, or political meeting; but if they happen to "pop in" at a prayer-meeting, they look very uneasy and dissatisfied, and they appear to wish they were somewhere else.

Yes, every fellow has a place that he likes to go to in this changing world. Every one has "his own place" in this world, and has "his own place" in the next. I think a man fits himself for hell, or lets Christ fit him for heaven. Now a man may stay in good company in this world nearly all the time and be as mean as "Old Nick" wants him to be. Old Satan acts wonderfully dignified among good folks, and how he can talk religion is a sight, and he can preach big sermons, too. But he is very apt to find "his own place" in a short time. I have my mind on Judas as he kept the best company for three years that this world ever had, but I am inclined to think the poor fellow felt very much cramped. The other followers of Jesus seemed to place much confidence in Judas, making him treasurer. Some people think Judas done some big preaching, too, but I don't know about that. I guess he was very much like some preachers now-a-days going about and acting very religious, getting their names in the papers, but think more of the almighty dollar than they do of their Master and lost souls. Judas had a great itching after the "filthy lucre," and his sort have not found their own place in that other world yet. Judas didn't stay among good folks because he liked the company. I know it kept him in a very great strain to act so well for three years, but sometimes he would forget himself and show his covetous heart. I reckon Judas must have staid with Christ expecting some big office in his kingdom. I guess he thought he would "feather his nest well" if he could be treasurer or something else. My pastor says every man has the root of covetousness in his house, and the best thing to kill it out is to give. I think he is about right. Judas fooled lots of people for a while, but when he found out he couldn't do what he wanted, he flung off his mask and the people got a good look at him, and the poor fellow got very impatient to get to "his own place." He got there, and I have not heard of his getting out. I don't think that place was built for him, but I think he prepared himself for it by letting Satan be the biggest man in his house. The "bad place" was not made for man, but was made for Satan and his army, after he got very proud and thought himself bigger and more powerful than the Almighty, so much so, some say, he raised a big war in heaven, and the old rascal thought he would take the throne by storm. I suppose he soon found out the source of all power. Brother Poole says: "There is a disposition now among men to want to blot out hell, but still after all there is deep down in the heart something that say, 'if there is not a hell, there ought to be.'" I agree with the brother. It is as natural for an unsaved man to go to hell, "his own place," as it is for water to run down hill, for that is the proper place for him to go to, because his whole heart prepares him for the place. A person not washed in the "blood of the Lamb" would feel very uncomfortable in heaven; he would feel all out of place, and heaven would be a hell to him.

We are all living for heaven or hell. Both places begin in this world. Every one goes to "his own place" when he leaves this world—the place to which he is fitted to go. It will be as natural for the redeemed to go to "his own place," heaven, as it is for the "sparks to fly upward," because the heaven-born nature within can't be satisfied with anything short of a fullness of Christ. He is the great magnet and will draw all to him that are a part of him, no difference how small the ones may be. The eternal fitness of things has decreed that like will attract like, that every one goes to "his own place."

Where will your place be?

First of a Series of Books on Old Testament.

The Preacher's Complete Homiletic Commentary on the Old Testament (With Critical and Exegetical Notes). By Twenty Distinguished Homilists. Vol. I., Genesis. By Rev. J. S. Exell, M. A., and Rev. T. H. Leale, A. K. C. Cloth, 8vo, 747 pp. Price $3 00. New York: Funk & Wagnalls Company.

This is the first volume of an extensive work of twenty volumes on the Old Testament, printed from imported plates obtained from the publishers in London, where the entire work has been issued after years of preparation. In this great Commentary, by various authors, is found a sermon outline or homiletic suggestion on every paragraph or verse of the Old Testament that can be turned to use in the preparation of a sermon. Abundant choice selections of illustration, etc., from many eminent sources other that the authors of the volumes, are the volumes, are also given. Except in some introductory, critical, and explanatory notes preceding each chapter, no foreign words, such as Hebrew and Greek, are used. The type is large and clear, and books convenient to handle.

From "Open Window," May, 1892.

DARIEN, N. Y., March 16th, 1892.

Dear Shut-In Friends:—As I read your letters each month, my heart goes out in sympathy to you, and knowing so well how hard it is to bear all this pain and weariness, I feel as though I must tell you of that wonderful curative agent, the Electropoise, which is so successful in bringing strength to long unused limbs, and peace and quiet to tortured nerves. Perhaps I can best tell you what it will do by telling you about some of the cases I have used it on. One, a little girl who had hip disease. She had had it four years, and was almost a helpless cripple. When first taken sick, she was under the care of one of the most successful physicians in New York State for several months; he kept her on a stretcher for sixteen weeks with a four-pound weight on her foot. Then he and six other prominent physicians pronounced her incurable. By the treatment with the Electropoise the limb was strengthened and lengthened, it has filled out with hard, solid flesh, and she is fast outgrowing her lameness.

Another case is a man sixty-five years old, bent nearly double and drawn nearly out of shape with rheumatism. He suffered terribly, could not labor or walk but little. Now after treatment with the Electropoise, he can straighten up, work all day and walk without any pain. I have other cases of rheumatism, spinal injuries, nervous troubles, &c., that I am treating, and knowing how much I help them, I hope that none of the "Shut-in" Friends will give up till they have tried the Electropoise, for it will do all that is claimed for it.

Very truly, MRS. K. M. ELLIOTT.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

"Natural Fruit."

A farmer who had neglected the mental and moral training of his only boy, and excused himself for it on the ground that the boy would make a stronger man if left to form his own character, had his attention called one day to the one tree in his orchard that bore "natural fruit." It had grown up unwatched and uncared for; it was broken by the storms and scarred by rude treatment; it had never been grafted or pruned, and the result was a tree that marred the beauty of his orchard, and fruit that could only be used in making vinegar. Looking upon it with disgust, he thought: "If my boy is left to himself, he will one day bear fruit like that; and, as in the case of the tree, the fault will be mine. He needs grafting and pruning, and a good rich soil in which to grow, and loving care and protection; one natural fruit tree is enough. God help me to be a better husbandman and father."—*Exchange.*

Many a poor sufferer who submits to the surgeon's knife, in consequence of malignant sores and scrofulous swellings, might be cured, without an operation, by taking Ayer's Sarsaparilla. This remedy expels from the blood all the impurities by which disease is generated.

Fear of Sin.

One of the evidences of regeneration is a fear of sin. Little regard is paid to the earthly parent who is ready to overlook offences. But God's mercy leads men to fear him. "There is forgiveness with thee, that thou mayest be feared." When God forgives, we are impressed by the sense of his holiness, and we see sin in its most terrible aspects. When we realize that without the shedding of the blood of his Son there is no remission, then sin becomes to our view exceeding sinful, and we shrink from violations of God's law.—*Christian Inquirer.*

Price 1 "Worth a Guinea a Box." 25c.

BEECHAM'S PILLS

Dislodge Bile,
Stir up the Liver,
Cure Sick-Headache,
Female Ailments,
Remove Disease and
Promote Good Health.

Covered with a Tasteless & Soluble Coating.

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Fun For Two.

All children enjoy a drink of

Hires' Root Beer.

So does every other member of the family. A 25 cent package makes 5 gallons of this delicious drink. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
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From July 5 to August 6. Elementary and Advanced Courses in FRENCH and GERMAN. Special courses in ENGLISH for teachers. Access to Library and Reading-room under the usual conditions. Special boarding-accommodations for Ladies. Terms: for one language, $10; for all courses, $15. Board may be had for $13 per month. For further particulars, address
PROF. B. F. SLEDD, Wake Forest, N. C.

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A magnificent edition of the Encyclopedia Brittanica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Train on Scotland Neck Branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.10 p m, Greenville 6.52 p m. Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.35 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE.
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	‡4 15 p m
Ar. Raleigh	6 00 p m	8 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	‡8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 43 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	1 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	4 30 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	1 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	‡12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

‡Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leaves Durham 5.45 a m daily except Sunday; arrives Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11:05 p m, arrive Henderson 11:59 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 26, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.	NO. BO'ND Daily No 2.
11 10 p m	Arrive Wilmington Leave	4 50 a m
7 55 p m	" Fayetteville "	8 22 a m
6 10 p m	" Sanford "	9 43 a m
4 18 p m	" Climax "	11 44 a m
3 50 p m	" Greensboro "	12 25 p m
2 58 p m	" Stokesdale "	1 22 p m
2 30 p m	" N & W Jt, Wal Cove "	2 33 p m
1 22 p m	" Rural Hall "	3 02 p m
12 00 m	Leave Mt Airy Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION	No 4 Daily
10 20 p m	Arrive Bennettsville Leave	5 30 a m
9 25 p m	" Maxton "	6 20 a m
8 57 p m	" Red Springs "	6 58 a m
8 13 p m	" Hope Mills "	7 38 a m
7 56 p m	Leave Fayetteville Arrive	7 55 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.	No 16 Daily ex Sunday
7 20 p m	Arrive Ramseur Leave	7 15 a m
5 40 p m	" Climax "	9 10 a m
4 45 p m	" Greensboro "	9 35 a m
3 10 p m	" Stokesdale "	12 15 p m
2 00 p m	Leave Madison Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Sunday-school Convention.

The Brier Creek Sunday-school Convention met with Mt. Vernon church, North Iredell, May 28th, 1892, at 10 o'clock a. m. The Convention opened by reading and singing, and prayer by Rev. J. P. Gwaltney.

On motion, the officers were elected, viz: Rev. I. Holler, chairman; M. A. Mitchell, secretary.

Reports from the various schools were brought forward and read—from Cranberry, Damascus, Grassy Knob, Holly Springs, Lewis, Mt. Pisgah, Mt. Vernon, New Prospect, Shady Grove, Sweet Home, Shiloh, Rocky Springs, Rock Hill, Union, Zion, and a branch school of Mt. Vernon—all of which showed excellent work on the part of said schools. There were verbal reports from Mt. Sinai and Denniville.

The queries were considered and discussed respectively by the leaders, W. A. Myers, W. M. Goforth, R. W. Wooten, J. P. Gwaltney and T. W. Paris. In the discussions other speeches were made by Rev. I. Holler, J. E. Myers, M. A. Mitchell and T. L. Jennings. The speeches were interspersed with good singing, which made the meeting one of much interest.

Rev. S. S. Goforth, one of the committee, reported on the propriety of having colportage instituted among us. The matter was deferred indefinitely.

The chairman appointed S. S. Goforth, W. A. Myres and W. A. Goforth a committee on queries, who are expected to report at the Association.

No other Convention will be held this year, but Sunday-school mass-meetings will possibly be held with some of the churches.

Rev. J. P. Gwaltney, the excellent pastor, in co-operation with the church at Mt. Vernon, well did their part in making this an interesting and beneficial Convention.

There was preaching Sunday by Rev. W. A. Myers, after which they held the church communion.

REV. I. HOLLER, *Chmn.*
M. A. MITCHELL, *Sec'y.*

Don't fool with indigestion. Take Beecham's pills.

Can't Help It.

A little girl often followed her father around, when he came into the house with this question, "Father, what can I do for you?" And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her asking, "Child, why do you ask that question so much?" "O father," she answered with tears in her eyes, "Because I can't help it." It was love that put the question; and her readiness to undertake whatever he set her about, was proof of the genuineness of that love; she wanted always to be *doing something* for her father.

People sometimes are in doubt whether they love God or not. I will tell them how they can find out. Are you often asking your Heavenly Father the same question this little child was asking her earthly father? Is it one of your first thoughts, "Lord, what wilt thou have me to do?" And do you keep on asking, because you can not help it? It so fills your heart that it must come out. And you not only ask, but are on the look out all the time to hear what he says, and do what he bids. This is the way to know whether you love God or not. And if we love him, and trust in the Lord Jesus Christ who died for us, we shall keep his commandments—that is, do what he says. This is the proof of the genuineness of our love. Can not all the children try themselves by this test, and learn if they really love God?—*S. S. Baptist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for June:—Japan.

"And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; membership, 15; baptisms, 3; schools, 1; scholars, 45. Mission founded in 1889.

Study Topics.—Attitude of Japan towards christianity. Japan as a mission field. Its religions. S. B. C. missions and missionaries. Japanese customs. Yet much land to be possessed.

Recommendations of Foreign Board.

The following are the recommendations of the Foreign Board to the Woman's Missionary Union, S. B. C., adopted at Atlanta, May, 1892, as a basis of Foreign Mission work for the present Conventional year:

1. That all the female missionaries of the Southern Baptist Convention, in foreign lands, be presented to the Woman's Missionary Societies for their support. Number, 54. Total of salaries, $32,400.

2. That Woman's Mission Societies assist in collecting the Centennial offering of $125,000 to be expended in chapel building, Bible translation, and other permanent work; and that this general effort be considered as including the special effort already making for chapel in Rio Janeiro, Brazil.

3. That the object for the next Christmas offering be the increase of missionary force in Japan.

The following letter from the Foreign Board more fully explains the purport of the recommendations:—

RICHMOND, VA., 1892.

To the Woman's Missionary Societies:—

DEAR SISTERS:—The Foreign Mission Board has asked several things of you this year, some of which are quite large. And we made these large requests because we have confidence in your zeal, enthusiasm and consecration to the work and, as well, in the wisdom and enterprise of those who have the direction of your work. Our first request of you is that you will provide enough money to meet the salaries of all the lady missionaries on our various fields of labor. This will involve the raising of something over $32,000, as our force now stands, with a steady increase, as new missionaries are from time to time sent out. This may seem a large sum, but not an impossible one to those who have made up their minds to attempt great things for God, even while they expect great things from him—expectation and effort mutually reaching upon each other. We trust that this general work of providing for the current expenses of our missions will not be lost sight of in the special efforts that are to be made during the year. If we should have a permanent fund in hand at the end of the year, yet have to report a large deficit on our current work, it would be very unfortunate. Please remember that all along through the year your missionary sisters will have to be fed and clothed and housed as every year.

Another request we have made of you is that you will assist in raising the $125,000 special fund, which is needed by our Board for the erection of church houses. Our little bands of brethren and sisters, in many places, are destitute of the church home which we find so sweet a place as, from Sunday to Sunday, we gather to worship God. A part of this fund we shall need for Bible and tract work,—the work in foreign fields which at home is done by our Sunday-school and colportage Boards, with the additional expense attached to translating and printing. Still another part of the $125,000 we shall need for our permanent work, embracing a large number of items that constantly demand attention at our hands. Prominent among these ought to be a permanent invested fund to be held as an emergency fund by the Board,—interest only being used for current expenses—to save us from possible financial disaster in times of money stringency. Your good business sense will show you the necessity for this.

Our third and last request of you is for a Christmas offering this year for Japan. This is our baby mission, but is rapidly becoming a quite vigorous baby. Our two missionary brethren and their wives have just made their location, after learning the language, and already God is giving them blessing. Listen to Mrs. Brunson: "We are thankful to be able to send you good tidings. Sixteen men and women have been baptized and come into our ranks since the first of January. There are about twenty-five church members in all. There are others awaiting baptism and twenty-three or more enquirers. We have regular work in three cities and are preparing to go immediately into two other places."

These brethren are at work in a new field, little worked by any christians, in the island of Kinshin, where are upwards of 9,000,000 souls. They ask for seven men and some ladies to occupy the fields now open. The mission ought to be made a strong one at once. A strong mission now insures, under God, large results later on. Will you help us on the next "Gift-giving" day, by gifts to Jesus for this work?

Praying God's blessing upon our common work, yours and ours, I remain, for the Board, yours sincerely,

T. P. BELL.

Moravian Missions.

By the rescue of 1,500 souls from heathenism in the course of the past year, the number of converts reaches nearly 90,000. The income was £8,866 in 1890. There are 135 stations of the missions in Greenland, Labrador, among the North American Indians, in the West Indies, America, South Africa, Australia, North West India, Thibet and Alaska; the congregations numbering 87,263, of whom 40,000 are British subjects; of European and native missionaries, 355 are employed in the several fields. In 113 Sunday-schools are some 15,000 scholars, and in 285 day schools 20,629 children are under instruction. Four young Moravian missionaries are on their way to the newly established station on Lake Nyassa.

The Close of Judson's Life.

It is well known that Dr. Judson while in this country was ill at ease, and longed to be gone from scenes which distracted his mind from the work that had now become engrossing. The country was strange to him after an absence of nearly a generation; the men whom he met were personally strangers to him; even those with whom he had corresponded during the early days of his residence in the East had gone to their rest, while few of those connected with the American Board when he sailed from Salem were alive; he was somewhat averse to public meetings, in which he could take no part on account of the weakness of his voice; the strain of eulogy and laudation which was so common in all references to him and his work was distasteful to him; he was not as free as he wished to push on the work of the dictionary, and he was eager to complete his arrangements for the care of his children, and go back to the country of his choice and the scenes hallowed by trial, suffering and holy companionship, that he might finish the work which could be done better in Burma than anywhere else.

The story of his marriage to the gifted lady whose genius was exalted and refined by her association with him, need not be told here. She commemorated him as her "Angel Guide" in one of the sweetest domestic poems in the English language, and also contributed some of the most valuable personal notices of his character, opinions and work, which enrich the pages of the biographies of President Wayland and of his son, Dr. Edward Judson. Nor need I dwell longer on the brief years spent in suffering and toil after the return to Burma. The wiry frame was losing its tension, the step was becoming unsteady, the strength of former years was wasted, but he would not rest, and he could not die till his great work, the Burmese Dictionary, was in such a state of forwardness that his death could not diminish its value. And so he worked early and late until the spring of 1850 saw the dictionary practically completed. Alas for us that his life and his work were destined to close together! He consented to take a sea voyage in the hope of recruiting his wasted energies, but they were too far spent. The light flickered faintly in the socket, and finally, on April 12th, went out. So he literally died at his post, with the harness on. He died comparatively young, but if it be true that

"That life is long which answers life's great end,"

his brief stage expands into immortality. He went to the East to found a church of converted natives, and to translate the Bible into their language. The church that he founded abides on the Rock of Ages, and the word which he translated for its direction, upbuilding and sanctification, liveth and abideth forever.

Most impressively are we reminded by the career of Adoniram Judson how great a thing a human life may be when consecrated to duty; how lofty in aim, how grand in action, how heroic in endurance, and how wide and high and beneficent in results. What monument does he need? His deeds will keep his memory fresh through all coming generations. Judson reared his own fittest memorial, of material more enduring than marble. No words of eulogy can add to the measure of his fame, which will grow with the lapse of years, while the results of his work will go on augmenting to proportions which only eternity can disclose.—*Exchange.*

Notes on Mexico.

The Republic of Mexico is divided into twenty seven States, two territories, and a Federal District with an estimated population in 1889 of 11,632,924.

The principal cities are Mexico, with a population of 329,535; Guadalajara, 95,000; Puebla, 78,530; San Luis Potosi, 62,573; Guanajuato, 52,112; Leon, 47,739; Monterey, 41,700; Aguascalientes, 32,355; Merida, 32,000; Oaxaca, 28,827; Colima, 25,124; Pachuca, 25,000; Durango, 24,800; Celaya, 24,670; Morelia, 23,835; Queretaro, 23,520.

About one half of the people are Indians and the others are Spaniards or of mixed races.

Children of Spaniards and Indians are called Mestizos. Children of Mestizos and Spaniards are called Castigos. Children of Castigos and Spaniards are called Espanoles. Children of Spaniards and Negroes are called Mulattos. Children of Mulattos and Spaniards are called Moriscos. Children of Negroes and Indians are called Zambos.—*Gospel in All Lands.*

Help for Africa.

It is a matter for congratulation that the seventeen powers most interested exchanged on February 2d, at Brussels, the ratification of the agreement to prevent the traffic in slaves and in intoxicating drink in the Congo Free State. The United States Senate after a long delay agreed to it on January 11.—*Gospel in All Lands.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

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Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

ANNOYING!

To Housekeepers, Storekeepers, all Classes of People, including Bald-Headed Men.

What is It?

FLIES! FLIES! FLIES!

The country is full of them, but Ander's "Tar Heel Stickumfast" is rapidly bringing them down. This is a wonderful preparation with which the best fly paper can be made at a cost of less than a half cent per sheet, and guaranteed to excel anything ever invented to catch flies. Is made by simply spreading on old newspapers. They go for it, and all stay when they get there. Eight ounces will last a month; five lbs. all the season, in large house or store. Price, prepaid: 8 oz., 25c; 5 lbs. $1. Highly endorsed by all who have used it; 5,000 flies were caught on a piece of the paper 20x30 inches. Sold by druggists, or send direct to manufacturer if your druggist does not keep it. Address J. L. ANDERS, Mfgr., Winston, N. C.

MT. AIRY

White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through this beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop-over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $30.00 per month. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 0 N. Cherry St., Nashville, Tenn.

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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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MIRTHFUL MUSIC A new and most excellent collection of new and selected Quartets, arranged in pleasing style for Male Voices. Price, 40 Cents Postpaid.

NATIONAL SONGS OF IRELAND A book of the best Edited by M. J. MURPHY. of the military and patriotic songs of Ireland, selected from one of the finest collections of Irish music in this country, with Piano accompaniments, arranged by eminent musicians. Octavo. Price, $1.00 by Mail.

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PART ANTHEMS A collection of new and easy sacred Anthems, the special feature being the absence of Solos throughout. Price, 60 Cents by Mail.

CHORUS KING The latest book by this well known writer and chorus director. It contains many By E. E. PALMER. music of a high order, both original and selected, and will be found most acceptable for church and choir work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS A collection of songs for the Beginning Pupils in Primary Schools, prepared by C. F. ARMSTRONG, Superintendent of Public Schools of Jackson, Mich. Contains the Best Songs for Opening and Closing Exercises, Calisthenics, Marches, Motion Songs, etc. Price, 30 Cents by Mail.

PUBLISHED BY—

THE JOHN CHURCH CO.,
Root & Sons Music Co.,
Cincinnati. 117 Wabash Ave., Chicago.

Intelligent Home Testimony.

BURLINGTON, N. C., July 11, 1891.

After using the Electropoise for a month or two I can safely say that it is a great remedy for weakness and general debility. It certainly has helped me greatly.

MRS. H. B. EULISS.

The great bugbear of the medical profession is the disease known and classed as Female Complaints. They have long since been given by the general practicioners to the specialist, and yet how many women have sought and sought in vain for a cure that would relieve their ailments. In no class of disease has the Electropoise been more successful than in the treatment of chronic diseases of females, cases which have been pronounced as absolutely hopeless, and which have been treated by the most eminent physicians in the country; both with medicine and knife. Of these diseases, Uterine and Ovarian troubles largely predominate, and to the tonic effects of the Electropoise the success of the treatment must be laid. If the muscles of the parts affected are relapsed, artificial supports are worse than useless, affording only the merest temporary relief, usually followed by excrutiating agony when removed even for a brief space of time. Neither can drugs permanently cure with any degree of certainty and hence recourse is had to the surgeon's knife, in spite of the fact that medical statistics show that the fatality in operations of this discription is fearfully high, especially when the disease is located in the ovaries. Even the surgeon's skill, however, is not a radical cure, and many ladies have left the operating table invalids for life. The frequency and gravity of these diseases are not to be overlooked or neither should any remedy which can relieve or cure them be passed by without an investigation into its merits. In treatment by the Electropoise there are many points to be considered, first the theory, which is established upon scientific and philosophical facts, drawing as it does from the storehouse of nature, in the surrounding atmosphere, the vitality, without which, a cure cannot be effected. Next, the convenience of the treatment, without drugs, without mechanical appliance or support, it can be applied day or night. Next, the economy of the treatment. There are no doctors' bills to pay. No druggists' account to settle. No patent appliances, loaded down with royalties, to be bought. None of the incidentals which amount to a considerable sum to be purchased. All of the above are done away with, but the most important fact to be considered are the definite and certain results of the treatment. The Electropoise cannot be properly classed as "electrical." It does not generate electricity, nor does in conduct this force to the person under treatment. It is devoid of current, shock, and usually sensation, until the symptoms of change arise. Even if connected with a battery no current could be maintained as only a single cord is used, making it impossible to complete a circuit. A current would destroy the wonderful effects belonging to the Electropoise. It causes the absorption of oxygen through the skin and membranes of the patient, attracting hydrogen and causing combustion in the tissues of the body which generates vital force and stimulates every function of the body. We prefur not to publish testimonials of diseases of this private nature, but if you will call on us we will gladly give you advice and information relative to your own case and produce evidents of the most wonderful cures affected in others. We hold all consultations strictly confidential and never use name or testimonial except by permission.

HILLSBORO, N. C., June 25, 1890.

I have used the Electropoise in my family for over a year and am thoroughly convinced it is the surest cure for any disease that is curable, and it is better for women than anything else. I use it for every ailment and it has always given relief at once. I can recommend it to any one who is sick.

Very respectfully,
MRS. JOHN KIRKLAND.

STATESVILLE, N. C., June 13th, 1892.
MR. JOHN N. WEBB,
Washington, D. C.

Dear Sir:—For the past two years I have been a great sufferer from Asthma; my first attack lasted five months, second eight months. Two of our best doctors did all they could for me but could do me no good. I had been confined to my room and bed for about seven months when a friend brought me an Electropoise, but my faith was'nt as large as a "mustard seed," in fact I told my wife the next morning to take it back to your agent, that I would not use it; but after a considerable amount of begging I consented to try it longer. Next morning our little boy, five months old, was taken very sick with bronchitis, so bad that he would not notice anything, and had a high fever. I treated his bed according to directions and placed him in it and in fifteen minutes his fever fell six degrees and his pillow was wet with perspiration, slept nicely for an hour, awoke seemingly as bright as ever, next day as well as he ever was. Two of my neighbors children were taken the same way and were sick for two or three months. You may be sure my faith was as large as a mountain and I went to using the 'poise myself and in two months I was well, and as I have said to friends that ask me about it, it is the wonder of wonders. Please excuse this long letter and if you thing any part of it worth using as a testimonial you are welcome to it.

I have many acquaintances all over the country and if any should see this and need the Electropoise I hope they will not hesitate but get one at once. Hoping the Electropoise Company may succeed far above their expectations, I am, yours truely,
THAD. SUMMERS.

For all information regarding the Electropoise, write to the Atlantic Electropoise Co., Washington, D. C.

The Dixon Case.

As most people know, Rev. Thomas Dixon, jr., of this city, has been prosecuted by Excise Commissioner Koch, for alleged criminal libel. This Koch has been noted as one of the worst of the Tammany officials with whom our city has been cursed; he stands charged, in judicial utterances, with wilful refusal to do his duty; and he was indicted for malfeasance in office, escaping trial only by a technicality. Mr. Dixon's description of Koch, which was purely incidental to his main purpose, may have lacked something in discretion, but he only said in Dixonese what Judge Barrett and other authorities have published to the world in judicial opintons. It is hard to believe, therefore, that the courts will pronounce his words libellous, when he can so easily prove them to be true, and when they were evidently spoken with a good motive. The law says that under such circumstances utterances damaging to a man's reputation are not libellous.

The preliminary hearing was held last week before Justice Grady, to determine whether there is sufficient evidence of a crime having been committed to hold Mr. Dixon for the action of the Grand Jury. And who is Justice Grady? A notorious Tammany politician—one of Koch's "pals," in short—who made himself so odious some years ago that Mr. Cleveland, then Governor, adopted the extraodinary expedient of writing a letter to the then Tammany boss, asking as a personal favor that Grady be retired from public life. This was done, and New York had a respite from Grady until Mayor Grant appointed him Police Justice, with a salary of $10,000 a year—a fair proportion of which, doubtless, goes to the Tammany campaign fund. This is the man before whom a reputable minister is compelled to plead his case. Why, it is as if Mr. Dixon had denounced a notorious buncosteerer, and was arraigned for his offence before a fellow-craftsman for trial. Such is the position to which the rule of Tammany has brought New York. No one can characterize the criminals that rule us as they deserve without danger of being haled before their fellow-criminals who have been made judges to answer for his offence.

Justice Grady showed that his "pal" Koch had not trusted him in vain. Mr. Dixon's counsel had provided plenty of justification for all that had been said against Koch in the shape of judicial opinions and other public documents. The learned Justice refused to admit any of this evidence, on the ground that only the decisions of Judge Barrett and others were competent testimony, and that no one had a right to use a judicial opinion to the defamation of another's character. This is a strange law, even for a Tammany police court—that the use of judicial opinions may be defamation of character and is not protected by law. If this ruling of Grady's ever gets before Judge Barrett, or any other Supreme Court Judge, it will be interesting to note what they have to say on this new reading of the law of libel.

Of course, the Tammany officials will in the end accomplish nothing by this prosecution. They can put Mr. Dixon to some temporary inconvenience and cause him some expence; but they will only make themselves more ridiculous than ever, establish more fully in the eyes of the public their own ill-desert, and promote that revolt of public spirit which will soon result in the downfall of the Tammany rule. That organization has enjoyed so long an impunity that it fancies that it owns the city. Some of its members forget what the more astute of its leaders know, that its power results only from the indifference and disunion of the good citizens of the town. A united and determined minority can almost always rule, save in those exceptional crises when the majority are forced by self-interest or in self defence to unite; then they become irresistible. One of those crises seems to be rapidly approaching in New York. It needs only a few more examples of reckless tyranny, of cynical defiance of public sentiment, of persecution of any and all who try to remedy things, to rouse the citizens of New York to united action. They only need to be roused to administer to Tammany a much needed defeat, and to dislodge that rapacious organization from the fat offices on which it feeds and by the proceeds of which it is held together. The persecution of Mr. Dixon will do much in this direction.—*Examiner.*

NEW YORK, June 22.—Justice Grady rendered his decision this morning in the case of Rev. Thomas Dixon, jr., who was arrested on the complaint of Excise Commissioner Joseph Koch, who charged him with criminal libel. The Rev. Mr. Dixon is held for the grand jury. He was, however, paroled in the custody of his lawyer. Justice Grady said he failed to find during the examination that Koch was individually responsible for the delay of the Excise Board in giving its decision upon saloons that were open on election-day.

NEW YORK, June 24.—The grand jury this afternoon found an indictment against Rev. Thomas Dixon, formerly of North Carolina, for an alleged criminal libel upon Excise Commissioner Koch. The libelous matter, which was published in circular form and also delivered during the course of the sermon preached May 29, declared that "Koch was the biggest scoundrel of all the board" and "should be in the penitentiary."

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

At one o'clock a. m., last Sunday, the oil-house near the C. F. & Y. V. station at Greensboro caught fire, and the entire building and two hundred barrels of oil were destroyed. The oil flowed in a stream down the street. Great excitement prevailed. Loss not stated.

Acknowledgments.

State Missions—Jonesboro ch, Sandy Creek, $2.05; Island Creek ch, Flat River, 19.30; May's Chapel ch, Sandy Creek, 2.29; Rives' ch, ditto, 1.00; Sandy Branch ch, ditto, 97c; New Union ch, Montgomery, 1.43; Gray ch, ditto, 1.62; Columbus Co Union Meeting, 65c. Total, 29.31. Previously reported, 1,980.65. Total this year, 2,009.96.

Foreign Missions—Midway church, Central, $2.50; Harris Chapel ch, Tar River (Centennial), 61c; Quankie ch, ditto, 1.33; Bear Swamp ch, ditto, 5.25; Littleton ch, ditto, 1.50; Lettie Spainhour, 3.00; Sunbeams, Reynoldson ch, Chowan, 7.00; Smyrna ch, 2.20; Berry's Grove ch, Mt Zion, 6.23. Total, 29.62. Previously reported, 4,877.81. Total this year, 4,007.43.

Home Missions—Total this year, $1,873.87.

Education—Columbus Co Union Meeting, 60. Previously reported, 1,162.96. Total this year, 1,163.16.

Orphanage—Columbus Co Union Meeting, $1.00; Sound Side ch, Chowan, 5.00; Mrs S E Riggan, 2.00; S S, First ch, Raleigh, Central, 15 00; S S, Lebanon ch, Cape Fear, 2.50. Total, 25.50. Previously reported, 657.41. Total this year, 682.91.

Ministerial Relief Fund—Mrs L E Riggan, $1 00.

Sunday-schools—Rutherfordton ch, Green River, $1.00

In RECORDER, May 18, $9.08 from Sunday-school, Moravian Falls ch, for Sunday-schools, should have been for Foreign Missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 25, 1892.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A disastrous railroad wreck occurred at Harrisburg, Pa., on the 25th inst., in which about fifty persons were injured. Twelve or fifteen people have died, and others may die.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

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neuralgia,
and sciatica
can always be
successfully treated
with
Ayer's Sarsaparilla
A cure
is sure to follow
the persistent
use of this
medicine.
Has Cured Others
will cure you.

STAUNTON FEMALE SEMINARY
Opens Sept. 8, 1892. Pupils from 15 States. Terms moderate. Location beautiful. Climate splendid. Faculty full. All departments thorough. Teachers of Instrumental and Vocal Music are graduates of Conservatories of Germany. Special Elocution and Art teachers. For catalogue, address
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WASHINGTON & LEE UNIVERSITY, Lexington, Va.
Academic; Law; Engineering. Opens Sept. 8
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WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
C. A. Graves, Prof. Com. and Stat. Law. J. Randolph Tucker, Prof. Equity, Constitutional Law, etc. Opens Sept. 8. For Catalogue address
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"The Sales of
'Old Virginia'
Cheroots
Have reached 200,000 A DAY, and are CONSTANTLY INCREASING. They are made of Carefully Selected Leaf, and smoke Sweet to the End. FIVE for TEN CENTS." 26

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IF Musical Perfection is what you seek in buying a Piano write us about Lowest New York Prices —OF THE— STEINWAY, and take no other.
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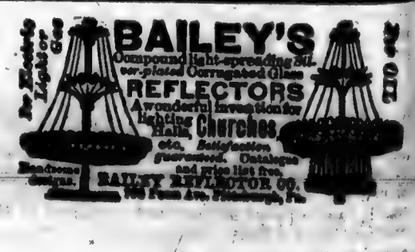

"Doctrinal Sermons."

Bro. Bailey:—I want to give my hearty approval of your editorial on "Doctrinal Sermons." I know from practical experience that you are correct in what you say. I remember on one occasion in my pastorate of a church, that for some time before I was called as pastor of that church the brethren had permitted a preacher of another denomination to have monthly appointments, and he had organized a church in the same church building. This was the condition of the church when I was called as pastor. Being young, and not knowing just what to do, and how to do it, I went to an old minister and asked him to tell me what to do, and he said, "Preach a doctrinal sermon and bring them in or drive them out." I went also to another minister and asked him to tell me what to do and how to do it, and he said, first get them to love me and to love to hear me preach, and then in my sermons make a strong point of doctrine and preach it in the love of the truth, and because it is the truth. I did as the last brother told me, and at the close of my protracted meeting that year, I baptized all of them but two.

I was called to the charge of a church, and the congregation at first was quite small, but the third or fourth appointment the house was packed, and the minister in charge of the church in the community of another denomination, being moved by a feeling of jealousy, made a strong talk on baptism, communion and final perseverance of the saints.

When I went to my next appointment, the brethren who had heard him began to tell me what he said. I said to them to keep quiet, and that his talk would be the cause of my baptizing some of his members. On my next appointment I preached a sermon from 1 Peter 1: 5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last day." I did not mention any denomination by name while preaching, and it was one of the strongest doctrinal sermons I have ever preached. At the close of the discourse, and as I was coming out of the pulpit, one of the leading members of this minister's church came to me and complimented my sermon highly, and that year I baptized several of the leading and best members of his church.

I commenced preaching in a settlement where there were no members of the church of which I was a minister, and at the close of the meeting I opened the doors of one of the churches of which I was pastor, and received members and baptized them into the membership of that church. The next year we organized a church. This being done, I felt it to be my duty to tell the people what was the doctrine of the church thus constituted in their midst, in order that they might know what it was. I preached a number of sermons on the doctrine of my church, and that church to day is one of the best of our country churches.

When, where, to whom, for what, in what spirit, and how to preach, are points that should be considered well before preaching what are called "doctrinal sermons."

W. A. BARRETT.

Candor, June 23, 1892.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

MARRIED.

BROWDER—WISE—On June 8th, 1892, in Winston, N. C., at the residence of Mr. Will. Moseley, by Rev. H. A. Brown, Mr. D. H Browder and Miss Limmie Wise.

HOLDING—FOWLER—On June 22d, 1892, in the Wingate Memorial Hall, Wake Forest, by Rev. W. B. Morton, Mr. W. W. Holding and Miss Columbia Fowler, both of Wake Forest.

MAYNARD—BEAVERS—On June 23d, 1892, at the residence of the bride's father, R. M. Beavers, Chatham county, N. C., by W. S Olive, Mr. D. W. Maynard of Apex, N. C., and Miss L. Dora Beavers.

DIED.

BAZEMORE—Mrs. Artimecia Bazemore, widow of the late Jesse Bazemore, fell asleep in Jesus, from an attack of paralysis of the brain, at her home in Bertie county, N. C., in the sixty-third year of her age. Sister Bazemore had been a devoted member of the Baptist church for forty years. She leaves three sons and four daughters and a host of friends and relatives to mourn her departure.

L. M. CURTIS.

WIXON—Died, Sunday, June 19th, at 3 a. m., Willie McDermott, infant son of Samuel and Ella Wixon, aged seven months and seventeen days. Little Willie heard the voice of Jesus saying, "Suffer little children to come unto me," and he has gone home to God. Services were held at the residence of the parents Monday, June 20th, at 10 a. m., conducted by the writer, assisted by Rev. Mr. Proctor, and the little body was laid to rest. May the divine blessing rest upon the bereaved.

C. J. JONES, JR.

Edenton, N. C., June 20, 1892.

SCOTT—On Thursday night, June 16th, 1892, our Sister H. P. Scott departed this life in the sixty-sixth year of her age, leaving to mourn her loss several affectionate children and many other relatives, and a host of friends. For more than two years she had been a sufferer, and death was really a relief to her. More than forty years ago she gave her heart to Christ and joined the Freewill Baptist church. Twenty years ago she united with the Missionary Baptist church of La Grange. Since her conversion she has lived a devoted christian, and while we shall miss her on earth, we rejoice to feel that our loss is her eternal gain. May God in mercy bless and comfort the sorrowing and bereaved children.

G. L. FINCH.

WHITE—Mrs. Olelia White entered into rest after a painful illness of ten days, in the thirtieth year of her age, leaving the fragrance of a good name and a noble record of christian service and devotion. She leaves a husband, two little children, and many friends and relatives to mourn her departure. "Blessed are the dead who die in the Lord."

C.

PARKER—Fell asleep in Jesus, near Jackson, Northampton county, N. C., June 12th, 1892, our dear and beloved sister Sarah J. P. Parker, aged fifty-three years. Sister Parker was baptized into the fellowship of Mt. Carmel Baptist church when quite young, and there remained a consistent member until the hour the death warrant came and summoned her to her final and everlasting place of rest. She leaves a devoted husband and a number of relatives and friends to mourn her loss. She was a kind and affectionate wife. She was kind in disposition and obliging to her neighbors and friends. She was ever ready and willing to do what she could to relieve those who were in trouble and distress. She will be sadly missed by her husband and the many friends who knew her. During the number of weeks of her illness she seemed to be conscious of her death. She would occasionally call her husband to her bedside and talk to him and tell him that she would soon be gone to her long sweet home. She told some of her friends and relatives to meet her in heaven. She said all was well, and that she would soon be at home where there was rest for the weary. She lived the life of an exemplary christian. Her christian character was without spot or blemish, hence we have the assurance that she is in the land of bliss, where there is no more sorrow nor pain or death, and where parting is not known.

N. A. PARKER.

NEWS OF THE WEEK.

Raleigh Affairs.

The expenses of the State penitentiary for the quarter ending May 31st, 1892, were $49,954 83. The earnings of the quarter were $34,631.87.

Col. A. B. Andrews has been appointed General Agent of the Receivers of the R. & D. R. R., with general supervision of all the properties of the system.

Monday night of last week, a small house occupied by Mr. Robt. E. Lancaster, was destroyed by an incendiary fire. An attempt was made to burn the house the night previous.

The street railway is to be extended to the National cemetery. It is said that the street car company will arrange a park for the colored people. Raleigh will then have three parks.

We acknowledge the receipt of a copy of a novel entitled "Love in the Mists" by Mr. Walter L. Womble of this city. It can be had by addressing A. Williams & Co., Raleigh, N. C. Price twenty-five cents.

The publication of the *Progressive Farmer* will be continued by Mrs. L. L. Polk, owner, with Mr. J. L. Ramsay editor, and Mr. J. W. Denmark business manager. The policy of the paper will remain unchanged.

Mr. E. A. Heartt, of Durham, brother of Chief of Police Chas. D. Heartt of Raleigh, died at his home Tuesday, the 21st. The funeral services were held in Durham last Wednesday morning, and the remains were interred in Oakwood cemetery, this city, Wednesday evening.

Thursday evening last at a meeting of the friends of the late Col. Polk, held here, the "Polk Memorial and Relief Association" was organized. Its object is to raise funds for a monument over the grave in Oakwood Cemetery and to assist the family as far as may be thought proper. Trustees and an executive committee were elected.

A "St. John's" program of exercises was observed in this city last Sunday night by the Masonic fraternity at the church of the Good Shepherd. The different Masonic bodies assembled at their Hall and marched in a body to the church. The rector, Rev. Mr. Pittinger, made an address, after which a collection was taken, to be equally divided between the Oxford Orphan Asylum and St. John's Hospital of this city.

State News.

A box factory is to be erected at Statesville.

The Pearce Granite Company, Salisbury, has failed.

Mr. B. F. Tipton, editor of the Mt. Holly *News*, died recently.

Two little boys of Mr. Dolph Sigmon at Hickory were killed by lightning on the 19th inst.

Mr. J. E. Newsome was drowned in Abbott's Creek, near Lexington, Monday of last week.

Hon. Elias Carr, Democratic nominee for Governor, is to speak at the Red Springs Fair on Aug. 19th.

Judge David A. Barnes, of Murfreesboro, died on the morning of the 24th inst., aged seventy-three years.

Floral hall, at the Goldsboro fair grounds, was completely destroyed by fire last Wednesday night.

A large iron mine near Knap of Reeds, Granville county, is soon to be operated by a Pennsylvania company.

A stock company, with a capital of $8,000 or $10,000, has been organized at Salisbury to build a roller flouring mill.

Mrs. Betsy Chambers of Haywood county, aged ninety years, recently attempted suicide by cutting her throat with a razor.

Abner Hargrave, a negro, under the influence of liquor, was run over and killed by a train at High Point Tuesday night of last week.

Mr. John W. Mauney, of Salisbury, died of consumption at his home last Thursday.

Mr. Wm. J. Currie dropped dead from a wagon while driving near Hobgood one day recently. Heart disease was the cause of his death.

The large and costly brick building on Buffalo Creek, five miles northeast of Shelby, formerly used as a paper mill, is to be utilized as a cotton mill soon.

Henry Merame, a farmer, aged fifty-four years, while working in a field at Clemmonsville, Forsyth county, fell dead just after taking a drink of water.

W. M. Shelton, on Sunday the 19th inst., shot and instantly killed a young man named Tweed, of Madison county. An old grudge was the cause of the killing.

The colored teachers of North Carolina held their assembly in Charlotte last week. A number of the most representative men and women of the colored race attended.

Carthage and vicinity was visited by an electric storm Saturday before last, which destroyed several telegraph poles, and killed a cow belonging to Rev. W. F. Watson.

Mr. W. L. Clay, foreman of the Charlotte *Observer* office, died of typhoid fever in that city on the 19th inst. Mr. Clay was twenty-one years of age, and a native of Hickory.

The remains of Engineer Shelton and Fireman Allison of Waynesville, who were killed in the wreck on the K. C. G. and L. railroad, were carried to Waynesville for interment.

Jas. L. Taylor, general passenger agent of the Richmond & Danville railroad, has resigned to accept a confidential position with the Pennsylvania Central railway company. Col. W. A. Turk succeeds to the duties of the office.

Mr. Will Sellers of Charlotte, aged twenty years, was drowned in a shallow creek near that city last Friday. He attempted to cross a log over the stream, and it is thought had an epileptic fit and fell face downwards in the water.

A fruit and vegetable train of the Atlantic Coast Line was wrecked near Weldon one night recently. Ten cars were demolished and potatoes, apples and other fruits were scattered in every direction. The loss was considerable, reaching into the thousands.

Capt. C. M. McLoud, a well known citizen of Asheville, died at his residence in that city on the 20th inst. Capt. McLoud served one term in the legislature, and was for a time chairman of the Democratic Executive Committee.

The Raleigh *News and Observer* says that a few days ago at Hillsboro a young colored boy about fifteen years old drowned himself in very peculiar manner. He had stolen some money from Mr. Parks, of that place and on being detected he ran to a pond and divesting himself of his clothing jumped in and drowned himself.

Two brothers, living in the western section of Stokes county, went to New York three weeks ago after green goods, and were met at the depot by the man they were looking for. They were conducted through miles of streets to an obscure building, and were taken into a room one at a time and relieved of $300 each at the point of a pistol. —*Charlotte News.*

At Lenoir Monday, the 19th, a colored well digger, started to clean out a well. While he was near the bottom of the well the rock wall caved in, and he was buried thirty-five feet under ground. A large force of hands set to work at once to relieve him. At intervals they could hear him speak. After eight hours of hard work they drew him up alive and almost unhurt. The wall caved below and above him, but two large rocks formed an arch just over his head, which kept him from being crushed.

General News.

Fonseca, president of Brazil, is dying.

Cholera is spreading in the manufacturing suburbs of Paris.

Senator Voorhees of Indiana is seriously ill with neuralgia of the heart.

The master mechanics convention was held at Saratoga, N. Y., last week.

G. Barker & Co., bankers of London, Eng., have failed. Liabilities estimated at $3,250,000.

Mr. V. E. McBee has been appointed general superintendent of the Richmond and Danville railroad.

Palacio, ex-dictator of Venezuela, has been driven from his native land, and is now at Martinique, on his way to Europe.

Rev. Dr. Mendenhall, editor of the *Methodist Review* of New York, while in Chicago recently, was suddenly attacked with brain fever and died.

An accident on the Big Four railroad, thirteen miles north of Niles, Mich., last Wednesday, caused injuries to fifteen people. None were killed.

Peasants in Paltavia, a government in South Russia, are praying for rain. The crops are blighted, and sheep and cattle are dying for want of fodder.

A New York dispatch of the 22d says that Walter G. Oakman has been appointed receiver of the Richmond Terminal by Judge Addison Brown, of the United States Court.

Several incendiary fires occurred in Cleveland, Ohio, one day last week. Loss about $36,000. On the 23d four alarms were sent in during a single hour. All of the fires were in a radius of a half mile.

Five persons are believed to have been killed, and twenty are known to have been injured, by a landslide on a railway near Monte Sasso, Italy. Several houses were buried, and five of the inmates are missing.

Fifteen persons were scalded to death by the explosion of a war ship at Brest, France, on the 21st.

Edwin J. Ryan, clerk in the United States Express Company's office at Washington City, absconded with $30,000 on the night of the 21st inst. The money was in three packages, shipped by business institutions of Washington to business parties of other cities. The United States Express Company has made good the amount stolen.

The *Monroe Enquirer* of the 16th says: "On last Thursday night the residence of Mr. William J. Blackmon, who lives in the White Bluff neighborhood of Lancaster county, S. C., was entered and robbed of $10,000. Mr. Blackmon, who is seventy years of age, was forced to open his safe, and the robbers, after securing the money, shot him through the neck and left him for dead."

A big counterfeiting gang was unearthed at San Francisco, Cal., last Wednesday by the arrest of two of the leaders. They were captured while at work, and all the apparatus for making spurious coin was found. It seems that the gang was composed of about a dozen men who had been at work over a year, and it is thought that they have in that time put over $100,000 worth of counterfeit money in circulation.

A dispatch from San Antonia, Texas, states that Dr. J. R. W. C. Love, an American residing in the city of Mexico, will arrive shortly at San Antonia for the purpose of instituting suit in the United States courts for the recovery of 6,000,000 acres of land in Northern Texas, including that portion on which Dallas and Fort Worth are located. Dr. Love claims that this land was granted to Col. Ruben Ross, an ancestor, for services. Its value is estimated at $1,000,000,000. A number of the heirs of Colonel Ross, living in Louisiana, Texas, New York and California, are interested with Dr. Love in the proposed suit.

At the National Democratic Convention in Chicago last week, ex-President Grover Cleveland of New York was nominated for President on the first ballot. Gen. Adlai E. Stephenson of Illinois received the nomination for Vice-President. The parents of Gen. Stephenson were natives of Iredell county, N. C., and moved to Christian county, Ky., two or three years before he was born. The Washington *Post* says as follows in reference to Gen. Stephenson: "He is a lawyer of excellent standing and long practice; he has had six years' experience as a representative in Congress; he discharged efficiently the duties of an important office under Mr. Cleveland; he is an honest, plain man of the people, who is exceedingly popular wherever known."

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Miss Lizzie Lowndes, (Sauveur School of Languages), French.
Miss M. W. Rountree, Typewriting, Stenography and Physical Culture.
Mrs. M. Parham, English.
Miss Bettie Jordan, Elocution.
Miss Jennie Marvin, (Royal Conservatory of Berlin), Piano and Organ.
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Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

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Nashville, Tenn., Oct. 31, 1891.

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The Home Circle.

The Morning Time.

The world was new in the morning time
And movement was rhythm, and sound was rhyme,
And we never dreamed of a sunnier clime
  Than our natal spot of earth;
The arching sky had a sweep sublime,
And bobolink's song was a sylvan chime,
And stars were lights God set to shine,
  O'er places of good men's birth.

In the morning time Jack and the Bean
Were gospel truth, and giants, I ween,
Were as real things as ever were seen
  By any human eyes.
And fairies, dancing around their queen,
In robes of flashing silvery sheen,
Were sprites that lived in the woodlands green
  On the borders of Paradise.

Our childish faith was content to think
That dew was made for the flowers to drink,
That the mountains blue were the furthest brink
  Of the universal world;
That garden odor was the breath of the pink,
That darkening night was the sun's huge wink,
As behind the hills we saw him sink
  Like a giant downward hurled.

In the morning time the thunder's peal
Was naught but the rumbling chariot wheel
Of the storm king's march for woe or weal
  Across the vaulted sky;
The rainbow arch was a solemn seal,
Whose blessed assurance all might feel
That the wrathful storm would bless and heal
  All things ready to die.

In the morning time the whispering trees
Were talking together about the breeze
That swept from the land where all things freeze,
  And prophesied of death;
Then mermaids lived in unknown seas,
And grandfather's stories were sure to please
As, with eyes wide open, about his knees,
  We listened with bated breath.

Oh, the morning time! the morning time!
When faith was simple and trust sublime,
And we never dreamed of a sunnier clime
  Than our natal spot of earth;
Then all things living were half divine,
And every dell was a sylvan shrine,
And stars were lights God set to shine,
  And life was endless mirth.

—Bayliss Cade, in N. Y. Herald, June 19.

Does it Hurt a Boy?

"Does it hurt a boy to read novels?"

Take a clean sponge and dip it into a running gutter, and what is the result? The sponge can be cleaned and purified again, but only after much labor.

The human mine, my lad, is a sponge, and it soaks up the good, bad and indifferent with the same relish.

The great trouble with novels is the false ideas and vicious theories. It is the same with all serial stories in the so called boy's papers, and it is so to a certain extent in many of the boy books. In the first place, the boy, no matter what his age, is always made to perform feats of valor, which common sense teaches you is impossible. He never acts or talks like a boy. His adventures as a hunter, detective or runaway, are too improbable.

Nevertheless, as you read you find yourself half believing, at least, and the next thing is to wonder why you can't be a hero. The story makes you dissatisfied with school and home and family government, and the first thought is to run away or plan some adventure. Even if you say to yourself that you won't believe a word of the story, the mind will still soak up many of the false theories and absurd ideas, and later on in years it may cost you something to get rid of them.

If a stranger should tell you that as he was passing over a certain bridge spanning a creek, he saw a gold watch lying in the water, but was in too great a hurry to stop, you would probably believe the story. If you had positive proof that the man was a brazen liar you would still find yourself wondering how deep the water was, who lost the watch, and whether any one had secured it. Your common sense tells you there are no such beings as ghosts, but you have read and heard of them, and probably expected to feel them clutching at your throat.

A story which is put forth for a boy to read should, although it may be purely fiction, contain nothing exaggerated or improbable. The hero may be brave without overdoing the thing. You may find in the paper almost any day instances where boys have displayed great heroism at fires, or have risked their lives to save others. These things are possible and probable, but this making a boy drive off a band of Indians, or break up a gang of robbers, or capture a ship load of pirates, is against common sense.

Let me instance some other evils. In a book recently published by a very respectable Eastern house, and having for its author a person with a "Rev." before his name, he tells about a sailor falling down the "middle companionway." He meant hatchway, but some day some one of his boy readers will say something about the "middle companionway" and find himself the butt of ridicule. The same author speaks of a sailor in his hammock. Hammocks are never used aboard of a merchant vessel, but the men have births. He has the crew gathered around the man at the wheel to sing and smoke and yarn it, when every boy who ever heard of discipline aboard ship knows that no sailor is permitted aft unless called there by strict duty.

In another book put forth by an equally respectable house, the length of the Mississippi river is wrongly given. Arkansas is put on the wrong side of the river, and the distance from Vicksburg to Baton Rouge is not correct by thirty miles.

Such instances as I have related befog a boy's mind and lead him into error, and he had better have spent his time in playing marbles.

Let me ask you how much better off you would be to sit down to a grocery for three hours each evening and listen to some man tell lies, knowing all the time they were lies? Would that improve your mind? Many of the novels are no more improving than such grocery tales.

Now let me ask you what makes an intelligent, well posted man? School education, to begin with. If we learned nothing after we left school, the world would slip backwards. His mind goes on, day after day, week after week, picking up scraps of history, politics, travel, botany, astronomy, and so forth, and by and by he is a human encyclopedia. He may read love stories and adventures all his days and be no better off. Indeed, he will be far worse off.

"Well, what shall a boy read?"

There are one or two boy papers of good moral tone. The heroes are not exaggerated, and the adventures are not improbable. If the story is of mining, the author gives some valuable information in regard to minerals and how to mine. If it is of hunting, you are taught how to make snares and traps, and are given the principles of taxidermy. If it is of boating, you are taught the principles of sailing and rowing. If it is of the sea, you are given the correct names of ropes and yards and sails, and the habits and traits of the people of other countries are correctly stated.

There are a few books which are true to every-day life. Read these, and if you have further time take history, or something else which is certainly to return some benefit—a daily paper—with its news from every foreign country—its home happenings—its discussion of all matters of interest—its incidents and accidents, its geography, history, grammer and orthography combined.

Think of these things, my boy. If you were going to be a boy forever, the case would be different. No one would expect anything great of you. But, as the years roll on, you have got to pick up the colleges and factories and railroads and general business of the world and keep them moving. Will such trash as "Buffalo Bill's Last Shot" or "The Demon of the Gulch" aid in fitting you to carry out the trusts which will be turned over by and by? Your excuse that you read them to pass away time is a poor one. You have no right to throw away an hour's time to the detriment of your future. —*M. Quad, in Free Press.*

The Remedy for Worrying.

A correspondent of the *Advance* relates this incident with its lesson: "Last night I had a long talk with a lawyer, distinguished and able. He is now fifty years old. I remarked as to his apparently vigorous health. 'Yes,' he said, 'I am perfectly well. Two years ago I turned over a new leaf. I have broken down to or three times in my life, and I knew that unless I did something I should break down again.'

"'And what did you do?' I asked.

"'I made up my mind that I would not worry about my business.'

"'And were you able, by this act of your will, to stop all worrying?'

"'Yes,' he replied, 'I was. No matter how hard a case I have, or how discouraged the outlook is in any line of the business, I never let it trouble me out of the office. Why, the other night I slept twelve hours.'

"I stood in astonishment before this wise jurist and strong man, in admiration for such determination. Not every man, possibly, has this power of will; not every man at fifty can give up worrying. But I believe most men, by the supreme power of will, could cause themselves to worry much less than they do."

A Physician from Iowa.

Dr. H. Hunk, Nevarda, Iowa, states: Have been practicing medicine fifteen years, and of all the medicines I have ever seen for the bowels Dr. Biggers' Huckleberry Cordial is by far the best.

Salt for the Throat.

In these days when diseases of the throat are so universally prevalent, and, in so many cases fatal, we feel it our duty to say a word in behalf of a most effectual, if not positive cure for sore throat. For many years past, indeed we may say for the whole of a life of more than forty years, we have been subject to a dry, hacking cough, which is not only distressing to ourselves, but to our friends and those with whom we are brought into business contact. Last fall we were induced to try what virtue there was in common salt. We commenced using it three times a day, morning, noon and night. We dissolved a large tablespoonful of pure table salt in half a small tumblerful of water. With this we gargled the throat most thoroughly just before meal time. The result has been that during the entire winter we were not only free from coughs and colds, but the dry, hacking cough had entirely disappeared. We attribute these satisfactory results solely to the use of salt gargle, and most cordially recommended a trial of it to those who are subject to diseases of the throat. Many persons who have never tried the salt gargle have the impression that it is unpleasant, but after a few days' use no one who loves a nice, clean mouth, and first-rate sharpener of the appetite will abandon it.—*The Household.*

Things Worth Knowing.

Clean piano keys with a soft rag dipped in alcohol.

To clean a black silk dress use a sponge dipped in strong black tea, cold.

Take egg stains from silver by rubbing with a wet rag which has been dipped in common table salt.

To clean a tea-kettle, take it away from the fire and wash off with a rag dipped in kerosene, followed by a rubbing with a dry flannel cloth.

To clean ceilings that have been blackened by smoke from a lamp, wash off with rags that have been dipped in soda-water.

To mend cracks in stove-pipes, make a paste of ashes and salt, with water, and apply. A harder and more durable cement is made of iron filings, sal ammoniac and water.—*Ex.*

Dont's for Grammarians.

Do not say "He speaks bad grammar," but "He uses poor English."

Not "I am real ill," but "I am really ill."

Not "I feel bad," but "I feel badly."

Not "Hadn't ought," but "Shouldn't have."

Do not begin all remarks with an exclamation such as "Well!" "Say!" "Oh!"

Do not say "I'm going, I don't believe," but "I'm not going, I don't believe."

Not a "Free pass," but a "pass;" not "new beginners," but "beginners;" not "elevated up," but "elevated."

Not "I am through dinner," but "I have finished dinner."

Not "It is too salty," but "It is too salt."

Not "It is tasty," but "It is tasteful."

Not "light complected," but "light complexioned."

Not "He don't come to see me," but "He doesn't come to see me."

Not "Who are you going with?" but "Whom are you going with?"

Not incorrectly "She wrote to Nell and I," when you say correctly "She wrote to me." —*City and Country.*

Impure blood is the cause of innumerable maladies. Hence, one of the greatest benefactions to humanity was the discovery of Ayer's Sarsaparilla, which, more than any other medicine, has saved America from becoming a nation of invalids.

How One Physician Treats Burns.

The doctor hears a great outcry as he nears a boarding house, and some one calls, "Run for the doctor, quick!" but he is at hand, and goes within. A child had been playing near the stove while the breakfast was in preparation, and upset a dish of hot gravy. The result is a blister as large as a man's hand, extending from *umbilicus* to *epigastrium;* child is two years old. Its writhings are very similar to convulsions, its screams arousing every one in the house. The doctor, cool and collected in that babel of confusion, takes from the shelf an unbroken package of saleratus, pours half of its contents into a tin wash dish, adds enough water to this to make a thick paste, and covers the burn with the mixture, making the application half an inch thick. As soon as this is applied the child stops crying, and is free from pain. Leaving orders to keep the child quiet all day, and not to allow the soda to become dry for eight hours, he quietly leaves the room.—*Dr. C. S. Cope.*

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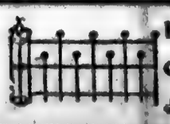

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Paul's Three Missionary Journeys.

"But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." Acts 9: 15, 16.

Paul was one of the most remarkable men that ever lived. He had all the elements of a great character. He possessed a burning zeal, unflagging perseverance, inflexible will, fixedness of purpose, decided convictions, unbounded enthusiasm, self-reliance, and genius of the highest order. He had all the endowments of a great leader. These very qualities, when arrayed against christianity, made him a no mean opponent. When converted to the cause of Christ, they made him one of the most influential and successful advocates of the christian religion. As a persecutor of the church, he was sincere, earnest, uncompromising and laborious. When he became a christian, we see these elements conspicuous in his character and conduct. He was unselfish and self-sacrificing. He was not a hypocrite. There was no duplicity in his conduct. His religion was no pretence. We discover perfect sincerity and an unquestioning faith throughout his whole ministry. "We believe, therefore we speak." He had an ardent love for Christ and his cause, yet he was no enthusiast. He could say, in justification of the zeal of himself and his co-laborers, "For the love of Christ constraineth us. Because we thus judge that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

He had the most implicit faith in the gospel. The truths of christianity were not dim shadows, but actual verities, and he consecrated all powers of his being for their defence and promotion. Great men are not needed on all occasions. Some one has said, "God does not need many tall cedars in his forest." America needed only one Washington, and God raised him up and qualified him for his work. All this and more was emphatically true of the great Apostle to the Gentiles. As God had a special design in the conversion of Paul, so he had in the training and preparation for his mission in the church. He was a chosen vessel when but a youth, while he was studying at school in his native city, Tarsus. His Greek training and Greek culture prepared him to grapple in after times with the subtleties of Stoic and Epicurean philosophers. His training under the far-famed Gamaliel made him master of the Jewish polity, Jewish theology, and Old Testament teaching. When converted to christianity, he was enabled by his profound erudition in the Old Testament Scriptures, to discover the true relation between the Mosaic economy and the Christian dispensation, as is clearly demonstrated in that master treatise entitled the Epistle to the Hebrews.

As a chosen vessel to carry the gospel to the Gentiles, he performed his mission, not seeking personal ease or aggrandizement. He was not above working at tent-making at Corinth and elsewhere. He inured himself to hardship, making journeys on foot through sandy deserts, over hills and valleys, across swollen streams, exposed to summer's burning heat and winter's icy cold. He did not shrink from dangers. He was often exposed to perils in the wilderness, perils by land and sea, perils from robbers, and perils from false brethren. No sinister motive could be impugned to him, for he coveted no man's silver or gold. As a missionary, he was a model for every missionary who should come after him. We turn now to our subject:

I. PAUL'S FIRST MISSIONARY JOURNEY.

The first regular mission for the conversion of the Gentiles was organized at Antioch. The church at this important city on the Orontes was destined to share with the church at Jerusalem the honor of sending out missionaries to preach the gospel in the regions beyond. It is somewhat remarkable that this city was the starting point of each of Paul's three missionary journeys. The mission enterprise conceived and put into operation by the church at Antioch was not quixotic or romantic in its origin. It had the sanction and command of the Holy Ghost. "The Holy Ghost said, Separate me Paul and Barnabas unto the work whereunto I have called them." There was a special conviction of duty that influenced those men of God in giving themselves to the work assigned them. On the other hand, the church was convinced of her duty in the premises, and hence by prayer and fasting and laying on of hands set Barnabas and Paul apart for the work.

Paul with his companion set out on his first missionary tour about A. D. 45. Sailing down the Orontes, they came to Seleucia, the seaport of Antioch, named after one of the generals of Alexander the Great. Hence they sailed to Cyprus, an island in the Mediterranean Sea, lying almost due south from Seleucia. Landing at Salamis in the southeast of the island, they preached the word of the Lord in the synagogue of the Jews. Here it may be remarked that Paul and his colaborers in their missionary journeys always availed themselves of the privileges of the synagogues. The Jews of the dispersion had their places of worship in every city, where they dwelt in sufficient numbers and enjoyed the protection of the Roman government.

Leaving Salamis and traveling west to Paphos at the western extremity of the island, the two apostles meet with their first opposition. It was from Elymas the sorcerer who sought to turn away from the faith the deputy Sergius Paulus. He was smitten with blindness by Paul. This miracle doubtless profoundly impressed the devotees of heathenism at Paphos where a magnificent temple, dedicated to Jupiter, existed at the time of Paul's visit. This man is but a specimen of all who deal in the black art. They have always opposed the gospel. Superstition, sorcery and necromancy can not stand the full blaze of gospel light.

The missionary partly having left Paphos and sailing a little northwest across the sea of Pamphilia, reach Perga on the coast of Pamphilia. Here we have the first intimation that John Mark, a nephew of Barnabas, had accompanied the apostles on their missionary tour. We are informed that at Perga he left them and departed for Jerusalem. Perhaps he grew weary in the work, or became discouraged as we sometimes become in our times. This was the ground of Paul's refusing to take him in the second missionary journey.

Leaving Perga and going due north into the interior, they came to Antioch in Pisidia. Here on the Sabbath day they went into the synagogue and Paul, by invitation, addressed the assembly. How gladly he embraced every opportunity to preach Christ and him crucified. We have a synopsis of this remarkable sermon recorded in Acts 14th chapter. Paul preached again the next Sabbath, as his preceding sermon had greatly moved his hearers.

But another enemy appears on the stage, destined to follow him up, mar his success, and even endanger his life. The apostles having expressed a prefence for the Gentiles as hearers, served still further to exasperate the Jews. This bigoted race stirred up the people against Paul and Barnabas, and compelled them to leave. They shook off the dust of their feet against them and came to Iconium. Here they remained sometime preaching the gospel with success, the Jews in the meantime opposing them and finally succeeded in their expulsion from the city.

They next came to Derbe and Lystra, cities of Lycania. At Lystra, Paul healed a cripple, whereupon the priests of Jupiter prepared to offer sacrifices to Paul and Barnabas. This was prevented with difficulty. Here Paul does not hesitate to antagonize boldly heathenism. There is no compromise of truth—no policy seeking—no hunting popularity at the expense of truth, duty and consistency, but a firm, decided stand for the right. The fickle populace come and go. They vacillate from one extreme to another. Awhile ago they took Paul and Barnabas to be gods, but now, influenced by the Jews, they take them for devils or impostors, and stone Paul, leaving him half dead. After his recovery, he and Barnabas came to Derbe. They now think of returning to Antioch. A few days after this, they pass again through Lystra, Iconium and Antioch of Pisidia, ordaining elders in every city and confirming the churches that had been established.

Thus we gather that they had abundant success, notwithstanding the violence of their enemies. And so the gospel faithfully preached will be crowned with success. This successful yet trying journey was but the harbinger of success in many a missionary tour undertaken since that day. From Antioch in Pisidia the missionaries travel to Pamphilia and come to Perga and thence to Attalia on the sea coast where they took shipping, and having sailed to Antioch, reported to the church by which they had been recommended to the grace of God. What was the nature of this report we can only conjecture. Thus ends the first missionary journey.

II. PAUL'S SECOND MISSIONARY JOURNEY.

The first missionary journey lasted about two years. It was about ten years later before the second was undertaken. During this interval the celebrated council, referred to in Acts 15th chapter, was held at Jerusalem. The decrees of this council were made known by the apostles and missionaries sent in the regions around. It was perhaps a short time after their return from the council, that Paul proposed to Barnabas to visit again every city and place they had gone in their first journey and see how the brethren were doing. During the ten years which had elapsed, these feeble churches had contended with much opposition, persecution, declension, and defection. They might well represent the condition of some newly constituted churches on heathen soil at this day. Paul knew what they had to contend with, hence his solicitude. Perhaps some of the feebler bands had become extinct, others were scattered abroad, and many of the young disciples had gone back to the beggarly elements of the world. A difficulty occurs just as they are about to set out. Barnabas wished so take Mark with them, but Paul was violently opposed to this. Hence, Barnabas, having separated from Paul, took Mark and sailed to Cyprus and the history of the missionary operations closes at this juncture.

Paul took Silas as his companion and colaborer and departed being recommended by the brethren to the grace of God. They travel by land up through Syria and Cilicia confirming the churches. Tarsus, Paul's native city, lay in his route, but we are not informed of his visiting it. His parents were perhaps dead, and in all probability most of his relatives were dead. He had a married sister living at Jerusalem. A prophet, however, is not without honor save in his own country, among his own people and his own kin. Be this as it may, Paul's zeal for his Master's cause transcends all love of home and kindred. He wishes to save souls and hence hurries on, regardless of social enjoyments and love of pleasure, across the mountains to Derbe and Lystra, that he may see the faces of his brethren once more and know how they stand.

At Lystra, Timothy whom Paul afterwards called his own son in the gospel and to whom he writes his last epistle, was ordained to the christian ministry. Afterwards extending their journey, they preached the gospel throughout Galatia and Phrygia and planted churches in those regions. To the churches in Galatia, Paul afterwards wrote the Epistle to the Galatians. Passing through Mysia, they came down to Troas on the sea-coast. From this place they essayed to go into Asia and Bythinia, but the Holy Ghost suffered them not. Here a vision of a man in Macedonia, crying, "Come over and help us," was seen by Paul and Silas. Convinced that it was their duty to cross the sea and preach the gospel in a new continent, they took ship and sailed for Philippi, a seaport on the river Strymon. The first fruits of their ministry here were the healing of the soothsaying damsel, the conversion of Lydia and her household and the jailer and his household. These were the original elements of the Philippian church to whom Paul afterwards wrote an epistle. Persecution awaited them also in this journey, for at Philippi Paul and Silas were cruelly beaten and cast into the dungeon. But they rejoiced that they were accounted worthy to suffer for shame for the name of Jesus.

Upon their release, they left the city, journeying along the northern coasts of the Ægean sea. Passing through Amphipolis and Apollonia, they came to Thessalonica, one of the most important cities in northwest Greece. Here entering the synagogue, they reasoned with the people three Sabbath days in succession from the Scripture and succeeded in forming a church to which his first two epistles, I. and II. Thessalonians, were written. Being driven by their common enemy, the Jews, from the city, they go by night—sent by the brethren—unto Berea, where the people were more noble than those at Thessalonica, inasmuch as they search the Scriptures to see whether the things spoken by Paul were so or not. But the Jews of Thessalonica came hither, stirred up the people so that the brethren sent Paul away to go as it were by sea, but Silas and Timothy abode there still. Paul's journey was now due south, down the coast of the Ægean sea as far as Athens, whither he was brought by the brethren. Here he was surrounded by Grecian idolatry, the statues of gods and heroes being seen on every hand. It was a city of thirty thousand gods. The satirist Juvenal said in derision of Athens that it was more easy to find a god there than a man. Here on Mars Hill he encounters the Stoics and Epicureans, the philosophers of the times, and discourses with them on the christian doctrine of a resurrection from the dead, a doctrine received by some but rejected by the many. A few only were converted to the cause of truth and righteousness, among whom was Dyonisius, the Areopagite, and a woman named Damaris.

Leaving Athens and going west, they cross the gulph of Corinth to Corinth, the largest, wealthiest, the most pleasure-loving and corrupt city of all Greece. Here was the famous temple of Venus, the goddess who was supposed to preside over that licentious city. Paul labored here a year and a half and succeeded in establishing a flourishing and vigorous church, to whom he afterwards wrote two of his principal epistles. Leaving Corinth in company with Aquila and Priscilla, they cross the Ægean sea almost due east to Ephesus, a famous city in Asia Minor. Here the party tarried only a short time, Paul having in the mean time preached in the Jewish synagogue. The missionary party now leave Ephesus, going southeast across the sea to Cesarea and then up the coast to Antioch from whence they had set out. The apostles proceeded from Cesarea to Jerusalem and from Jerusalem to Antioch.

III. THE THIRD MISSIONARY JOURNEY.

Paul departed from Antioch, went through Galatia and Phrygia in order, strengthening the disciples; then he turned due west and passing through Asia as before, came to Ephesus where he labored two years, a longer time than he spent at any other city during his missionary tour. Here he was eminently successful, a flourishing church was established to which he addressed the Epistle to the Ephesians. Ephesus, at that time, was the most celebrated city in the east. Here was the celebrated temple dedicated to Diana. To this city the inhabitants of all parts of Western Asia resorted and from all parts of the civilized world. The people of Northern Africa and Southern Europe visited it. And all were eager to purchase silver shrines of Diana. Hence, the making of silver shrines was a profitable business at Ephesus, until the preaching of Paul turned the people away from idolatry. Here exorcising evil spirits and various other dark arts whre practiced. But such was the influence of the gospel that large numbers, who followed such business, brought their books and burnt them. Demetrius and his colaborers in the same business of making silver shrines, seeing their craft in danger from Paul's influence, set the whole city in an uproar and stirred up the people against Paul. After the disturbance had been quieted, the Apostle went into Macedonia, visiting perhaps Philippi, Thessalonica, Berea, and other places in Greece, then came to Corinth where he remained a short time, again retracing his steps, traveling up the west coast of the Ægean sea, and then due west to Philippi, from which place he sailed across the sea to Troas. At this latter place he preached until a late hour at night and broke bread with his disciples. Here he restored to life Eutychus who, during a deep sleep, had fallen from the third story and been killed. Leaving Troas and going south, touching at Assos, Mitylene, Chios, Samos, and Trogyllium, he came to Miletus where he had that tender and touching interview with the elders of the Ephesian church, whose faces he was destined to see no more. He then leaves for Jerusalem, passing by Coos, Rhodes and Patara, and taking another ship at Phenice, he and his party sailed to Tyre, and from Tyre to Ptolemais, and thence to Cesarea, where he spent a short time with Philip the Evangelist, and then went to Jerusalem where he was arrested, and, after several years' imprisonment, sent to Rome to appear before Nero. After his release, he may have visited Spain and Italy. On his second trial before Nero, he was beheaded, having written just before it to his beloved Timothy.

Paul stands before the christian world as the model missionary.

R. W.

Farnham, Va.

What Many Christians Need.

The man who is empty himself cannot fill others The professed christian who can hardly stand up on his feet is not likely to do much effective work in his Master's vineyard. How can the poor brother who is trying to keep his farthing candle from being blown out, how can he so "*shine* as to glorify God," and be an illuminator to guide other people to the Saviour? Such feeble, grasping christians may count on a church roll, but they count very little anywhere else. There is but one cure for this spiritual emptiness. It is not to attend more prayer-meetings or hear more preaching, for putting sermons into some souls is like pouring water into a sieve. What such empty souls need is a fresh inpouring of the Spirit of Christ.

(1) Those who really want this and seek aright for it, can have it; and one mark will be an increase of faith. The disciples asked for such an increase, and so may we. A feeble faith may move a mole hill, but it cannot stir a mountain. It can say "*perhaps* God may hear, or *perhaps* I can do some good, or *perhaps* I may get out of the quagmire of doubt and debility." Now faith is just the taking in of Christ into the soul, and the more of Christ the more strength. To grapple with "stubborn sins," to conquer debilitating doubts, to carry a heavy load, to take hold of "hard cases" and try to bring them to Christ, to do all such feats is given to those who are filled with might in the inner man. Luther spent three hours a day in prayer that he might have the stamina for his wrestle with the giant on "the seven hills." Charles G. Finney tells us in his antobiography how he was once pleading with God to remove the difficulties that obstructed his path, until he says that "his flesh trembled on his bones and he shook from head to foot." Then there came a full tide of assurance into his soul, a "great lifting up," and a sweet calm of entire trust; from that room he went forth into one of the most powerful revivals that he ever witnessed, and the whole town of A—— was moved by his preaching. Spurgeon used to give an account of a blunt and earnest minister—somewhat of the same fibre as John McNeil—who was sent into a desperately irreligious region. He called together the people, and in his first sermon he said: "Look here, my friends, you may wriggle and twist and set yourselves against this gospel as much as you like, but before this time twelve-month hundreds of souls will be converted here. I have asked this of the Lord, and he has given it to me." Spurgeon says that the sturdy faith of this bold man of prayer received its reward, and within the year there were several hundreds of hopeful conversions. The pastor who believingly asks for such a rich harvest this year, and soaks his gospel seed in prayer, will not come into the Lord's barns with an empty wagon. Let the Sunday-school teacher pin this promise into her class book: "All things are possible to him that *believeth*."

(2) With increase of faith will come an increase of spiritual vigor. When I found that a tree in my yard bore more blossoms than fruit, I had the gardener dig around it, and put a bushel or two of fertilizer to reach its roots, and the next July it was crimsoned on every limb with cherries. The more abundant life in the tree yielded the more abundant fruit. The simple reason why any christian does not yield the fruits of the Spirit is the lack of inward vigor. The soil of his soul has become impoverished. He needs the tillage of prayer, honest self-examination, the subsoiling of repentance and a new inpouring of the Spirit of Christ. "If a man abide in Me, he shall bring forth much fruit."

It is the debilitated folks who catch all the fevers that are going, and a physician can do little for a patient who has not vitality enough to slough off the disease. An immense proportion of all our church members are in the hospitals, or off on furlough, or too feeble to carry a weapon. Their disease is a low vitality, and some are dying of "heart failure." The only recovery of all these pitiable invalids must come from the tonic which Jesus Christ gives when he gives his quickening Spirit. There is really no such thing as a genuine revival for a christian or for a church except by a living again of Christ in their souls, and a living again for Christ in their daily conduct. Listen, O, ye invalids and impotent folk and idlers, to this trumpet-call of the Master: "I am come that he might have life, and that ye may have it more abundantly!"

(3) With this increased vigor of heart-life will come more genuine joy. There is no sunshine for those who will keep their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a miserable lot of moping and grumbling and sour-spirited christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace christianity, he might well reply: "No, I thank you, I have troubles enough now without being troubled with such a peevish and doleful religion as yours seems to be." What a letter of recommendation some christians carry in their cheerful countenances! What a brace of joyous prisoners were those two apostles who sang their duet down in Phillippi's dungeon at midnight! Those early christians managed to draw oil out of the flintiest rocks, and the black waves of persecution phosphoresced with the sparkles of bright joy. They were filled with Christ, and so their joy was brimming over. Now here are three things which thousands of those who call themselves christians need; and these three things—more faith, more vigor, and more joy—are all within your reach. Your Lord and Saviour offers to you them all when he offers to you an "abundant life." Are you ready to let him bestow in his own way and on his own terms? Then it is yours!—*T. L. Cuyler, D. D.*

Conversions in Olden Times.

Some things have changed. Conversion in the time of Jesus, the Author of our glorious religion, was not a mental exercise or an intellectual process. It was changing one's way of living, dropping a style of conduct and taking up another style, in imitation of another man who lived that other style. Conversion, to-day, is a series of mental exercises which are supposed to ultimate in a better mode of acting. In the olden times the mode of acting preceded the mental exercises. The man, to day, feels so and so, or thinks he does, and therefore does so and so. We have got the cart ahead of the horse. We look for happy feelings before we have done that righteousness which alone can bring happiness of mind. The joy of the Lord is only known to those who live the life of the Lord in its goodness.—*Dan Mac, in Young People's Union.*

When and What to Read.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—*Golden Censer.*

Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to his throne. If that tie is all sundered, all broken, he [illegible] worthless atom in the universe, the [illegible] attractions all gone, his destiny [illegible] and its whole future nothing but [illegible] desolation and death.—*Webster.*

The Biblical Recorder.

WEDNESDAY, JULY 6, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.

J. C. CADDELL, AGENT AND CORRESPONDENT.

PROTRACTED MEETINGS.

The time is rapidly approaching when protracted meetings will be held with many of our churches, especially those in the country. The subject of protracted meetings has often been written upon, but as such meetings have much to do with the life and progress of our churches there is need that we refer to them from time to time, even at the risk of some repetition of ideas. There are some who doubt the wisdom of the system, especially as applied to city churches which have stated service every Sabbath. We do not propose here to enter into any argument as to their utility. It is sufficient here to say, that with some possible tendencies that are not helpful such meetings have been, and are likely to continue, as a great means of building up the doctrines and principles that we hold dear. A church should, as far as possible, be in a continual state of revival, and no pastor ought to be satisfied if there are additions to his church only once during the year; but still, guarding against possible evils that may at times be connected with such meetings, let us continue them, and make them productive of as much good as possible. It is with a view of being helpful to our brethren then that we offer, in regard to such meetings, some suggestions.

One is, when the time is determined beforehand, as is the custom of many churches, let the members meet at least four or five times at church, or at private houses, and pray especially for the divine blessing on the meeting. Such meetings prepare the church for the protracted meeting. When the church is thus prepared, the members are interested from the beginning, and it does not require a week's service to get the church in proper condition for the meeting. At these meetings the ungodly are often impressed, and even they are better prepared for the meeting when commenced.

Another suggestion is, that, as a rule, it is best to leave it to the pastor as to what ministerial help he should have. People have their preferences, and they often differ as to the man needed. If the pastor *asks* the opinion of his members, of course they are at liberty to give such freely; but it is often the case that some who are not thoughtful, go to their pastor and *urge* him to secure the assistance of a man that he does not know personally, or knowing, may decidedly prefer some one else. There ought to be entire harmony and congeniality between the men conducting a meeting; and the pastor is decidedly the best judge as to the man or men he needs to labor with him.

And again, we would suggest that *all* the members of the church attend *from the very commencement* of the meeting. It is not treating your pastor or your church right for you to absent yourself from the meeting when he and they are engaged in a life and death struggle with the powers of darkness in your community. You and your children are exposed to danger as long as there are sin and wickedness about you. God commanded his servant to cause Meroz of old because the inhabitants thereof "came not up to the help of the Lord against the mighty." If you are ever needed, then brother or sister it is when your people are making special effort to build up the kingdom of Christ in your community. Nothing but providential hindrance can justify your being absent.

Again, we would suggest that you let the meeting, while it shall last, be the topic of prayer and conversation. To succeed in anything people must be in earnest. The protracted meeting is no exception to the rule. If your heart is in the work, then you will watch for opportunities to talk with the unconverted about their souls. Surely this is right. As soon as Philip found Christ he looked for his brother Nathaniel that he might bring him to Christ. It does not speak well for you or your religion if you are ashamed to tell others about the Savior.

Finally, respond cheerfully to any sensible request your pastor may make as to what he would have you do in the meeting. A sensible preacher is not apt to make a *foolish* request; and hence, if he makes a request of you, especially a *public* one, it is extremely mortifying to him for you to refuse compliance. We have known some good meetings crippled by church members refusing publicly to comply with some reasonable, earnest request of the pastor. If you have confidence enough in a man to ask him to serve you as pastor, you ought to *respect* him enough to comply with any sensible request he may make of you. We have known church members to keep their seats, even when the pastor asked that all who were "willing to pray and work for the success of the meeting" should rise or kneel at their seats. Ah, what a trial to any man's patience or faith!

A POPULAR MISTAKE.

It is quite a common opinion among those who have had no actual experience in mission work among the heathen, to suppose that the heathen are longing for the bread of life, longing for the gospel of Christ. The cry of the "man of Macedonia," seen by Paul in the vision of the night, "Come over into Macedonia and help us," is supposed to voice the general desire of the heathen world to hear the gospel preached. It is a fact, however, that some of our most experienced missionaries, especially among distinctly heathen people, testify to, that this popular theory about the heathen being so anxious to hear the word of life is mostly mere fancy, and as a matter of fact they have no natural desire to hear the gospel, are often quite indifferent to the message of Christ's embassador, and often quite averse to even hearing the word of life.

This state of the heathen mind and heart, if it exists, ought to be known not only to the missionary but also to the people at home. Knowing this fact will help the home people to understand better some things that now often puzzle them. One is why missionaries have to labor so long on some fields with but little evidence of success. Judson had to toil earnestly in Burmah for seven years before baptizing his first convert. Our missionaries have labored long and faithfully in China with results, not as encouraging as some may have expected. So it is, to a greater or less extent, in other mission fields we occupy.

Whether there is a more perceptible longing for the word of life in countries that are somewhat christianized, is a question on which our missionaries have not spoken so plainly. If this article passes under the eye of Powell of Mexico and Taylor of Italy we would be glad to hear from them as to this matter. At all events, the gospel seems to be making rapid progress in Mexico and in Cuba. Yet we believe that our missionaries in other countries under the spell of Romanism are equally faithful with those in the countries mentioned. The fact that God has raised up in Cuba a native ministry may explain to some extent the rapid progress of the truth in that country, and may be a reminder to the Christian world that we should pray more earnestly for such men in other lands and in those already occupied by men from our own country. It is a joy to notice that the truth is also making rapid progress in some lands distinctly heathen.

There are many problems connected with the mission work that are worthy of our closest attention, and we are glad that they are being studied in this Centennial year as never before. Let us think often of our missionaries, both native and foreign, and when we pray for their success, let us not forget to ask the Lord to make the people to whom they preach anxious and willing to hear the word.

PERSONALS AND OTHER ITEMS.

....Rev. Thomas Dixon, Jr., preached at Wilmington on Sunday, June 26th.

....Dr. Thos. E. Skinner returned from a week's stay at Morehead, on Tuesday, June 28th.

....Prof. J. C. C. Dunford made us a pleasant visit on his way to the Assembly at Morehead.

....Rev. J. W. Lynch of Danville, Kentucky, is supplying Rev. Thomas Dixon's pulpit during this month.

....Rev. George E. Truett of Portsmouth has been called to the pastorate of College Hill church, Lynchburg, Va.

....A brother writes us that the people in Durham are well pleased with the new pastor of the First church, Bro. Tyree.

....Rev. J. B. Pruitt, of Onancock, Va., who is on a visit to his friends in North Carolina, called to see us on June 29th.

....Rev. J. A. Speight, D. D., met his brother at Windsor and assisted him in ordaining three deacons on Sunday, June 26th.

....Rev. Dr. A. T. Pierson preached his farewell sermon to more than six thousand people in Spurgeon's Metropolitan Tabernacle recently.

....Rev. J. W. Millard, a member of the class of '92, Wake Forest College, has been called to the pastorate of the church at Rocky Mount.

....We had a pleasant visit from brethren Blanchard, Horton, and Rose, who met in Raleigh, June 29th, to confer about canvassing the Associations for missions.

....Rev. J. F. MacDuffie, East Durham, writes us that the Lord's cause is prospering in his part of the vineyard. Last Sunday, Dr. C. Durham preached the dedicatory sermon at the new church at Mt. Adar. This church is completed, and every dollar of debt for the building paid, and it has only thirteen members.

....In a recent issue of the *Regular Baptist*, a Primitive, or "Hardshell," Baptist paper in Mexico, Mo., we notice an editorial thoroughly favoring missions and Sunday-schools.

....Rev. F. H. Martin, of Lumberton, starts this week on a three months trip to Virginia to hold protracted meetings. His address while in Virginia will be Gilliamsville, Va.

....Prof. J. Rufus Hunter called in to see us on his way to Apex to attend a family reunion. Bro. Hunter has been located at Oshkosh, Wis., the past year, and reports a successful year's work.

....Dr. W. P. Jacobs, D. D., President of Thornwell Orphanage, Clinton, S. C., will attend the annual meeting of the Orphanage at Thomasville, and deliver the annual address on the 20th inst.

....The British and Foreign Bible Society issued 13,000 copies of the Bible, in whole or in part, for every working day during the past year. The Society has printed the Bible in nine new languages this year.

....Rev. Walter Gilmore of the Baptist church, preached his first sermon here on last Sunday night. Mr. Gilmore is a promising young minister and made a good impression here.—*Sanford Express.*

....Rev. V. I. Martin, who has just graduated from the Southern Baptist Theological Seminary, will supply the church at Lumberton during the absence of the pastor, Rev. F. H. Martin in Virginia.

....We were glad to see Rev. L. G. Broughton of Winston in the city. Bro. Broughton's church has just given him a summer vacation. He preached for the Baptist Tabernacle on Sunday morning last.

....Bro. T. S. White died on the morning of the 28th ult. His funeral was preached by Rev. C. A. G. Thomas, and his remains were taken to Hertford for burial. In the death of Bro. White, his church lost a worthy member.

....Rev. A. T. Howell writes us that he has just closed a glorious meeting at Southport. He baptized five and received two members last week. He says that the Lord is blessing his labors, and there will be more converts to follow.

....The ladies of the Baptist church who some time ago undertook the herculean task of building a parsonage, on the lot belonging to that denomination, have made splendid progress. The building will be a beautiful one, and is nearing completion.—*Wilson Advance.*

....In our last issue we made the statement that Bro. J. R. Starnes had been chosen to succeed Dr. R. H. Lewis as President of Judson College. We should have said that Bro. Starnes had bought the College, employed a faculty, and proposed to run it as usual.

....The West Chowan Sunday-school Association will assemble with Brantley's Grove church July 29—31, 1892. See program in this paper. The brethren at Ahaskie Depot, on Norfolk and Carolina R. R., will furnish free transportation to the church to all visiting brethren.

....A Chinese Sunday-school of about thirty members in Brooklyn has given $150 in less than twelve months, and another in New York has given recently $100 to support a missionary in South China, and in Boston, Mass., a school has given $114.50. These facts show the liberality of Chinese christians.

....The brethren at Lenoir have just finished their house of worship, and now have the best located and neatest church-house in the town. The congregations are large, and Rev. I. W. Thomas, the missionary pastor, under appointment of our Board of Missions, is doing a good work there and feels greatly encouraged.

....Rev. T. J. Taylor says: "We have been holding meetings with reference to the Centenial of Missions in the Warren Union, Tar River Associatian. Eleven churches have been visited and there are five others to visit. The people seem interested. Elders Cobb, VanDeventer, Wilcox, Callum, Purkinson and myself were in the work."

....A New York press dispatch, dated June 30th, to the *News & Observer*, says that the indictment which was found against Rev. Thomas Dixon, Jr., formerly of North Carolina, and pastor of the Twenty-third Street Baptist church, for criminal libel upon Excise Commissioner Koch, was dismissed this afternoon by Judge Martine, upon the recommendation of the district attorney.

....According to a report of Rev. C. R. Hager of Hong Kong, in the July number of the *Missionary Herald*, the 161 Chinese church members, now in California, gave last year for all benevolence, $6,290.40, or $30.07 for each member. It was divided as follows, viz: for church expenses, $2,195.75, or $13.73 a member; for Home Missions, $1,918.45, or $11.88 per member, and Foreign Missions, $2,181.20, or $13.54 per member. These people are poor and labor with their own hands to make an honest living, and these facts prove the sincerity of their love.

....The Venable Street Baptist church did a handsome thing last week. Their pastor, Rev. Baylus Cade, brought his family to Richmond from North Carolina, and when he had reached his house which he had fitted up for their occupancy, he found his people in full and riotous possession. They had opened every door, entered every room and were rolling around like a swollen river. They had put a neat and elegant touch on the furniture, loaded the larder with the richest supplies and had everything ready for Mrs. Cade to walk in and feel at home. All hail to the generous people! God bless them.—*The Baptist.*

....J. B. Bostic on his return here from Shelby, brings painful news of Col. R. McBrayer and Rev. Dr. W. A. Nelson. Col. McBrayer is very low, and is not expected to live more than a few days. His mind is greatly impaired, and only at intervals is he able to recognize his friends and relatives. Dr. Nelson, Mr. Bostic says, is critically ill and the physician have about given up hope. The doctor is suffering from nervous prostration and heart trouble.—*Asheville Citizen.*

....The First and Tabernacle churches of Raleigh enjoyed a rare treat on Sunday last in listening to the preaching of Dr. B. H. Carroll of Waco, Texas. In the morning, Dr. Carroll occupied the pulpit of the First church, and the discourse was based on a clause of Acts 16:28—"Do thyself no harm." The real thought of the sermon was that one should be Scripturally true to himself, and then it follows that he will be helpful, certainly not harmful, to others: if one harms himself, then he wrongs others. The Philippian jailer to whom the words of the text was addressed, was stopped in his purpose to kill himself, and first giving his heart to God, he then performed acts of kindness to Paul and Silas, whose feet a few hours before he had confined in the stocks in the inner prison. The illustrations were impressive, and the preacher earnest and impassioned throughout. At night in the Tabernacle, the story was read of Jonah's preaching to the Ninevites, and also the Saviour's comment thereon, together with his mention of the visit of the queen of Sheba to Solomon, as found in the twelfth chapter of Matthew. These Scriptures constituted the text of the occasion, and the lessons drawn, presented in the clear and forcible manner of the preacher, will not soon be forgotten. May the blessing of the Most High attend these two efforts of our dear brother, and also be with him in all his future labors.

....Edgefield, May 28.—Old Edgefield is having a rousing revival meeting at the Sheppard-Hart Opera House, in the very heart of town. The meeting is conducted by Rev. A. B. Watson, Methodist pastor, Rev. J. N. Booth, Baptist, and Rev. J. M. Plowden, Presbyterian, and the song service is ably led by Bro. Marshall and Rrs. R. H. Mims. This makes a fine team. All pull together, and pull hard for right and the paths of christian peace—they bearded the lion in his den. Edgefield has made much progress since she has got the railroad, progress spiritually as well as materially. And one thing is being much impressed on all minds by this meeting, that is, that whiskey selling and whiskey drinking is being classed in its proper place. A few years ago it was not considered improper for a gentleman to go in a bar-room and take a drink. It is not so now; opinion has changed much for the better. Bor. Booth has planted himself boldly on the fight against the demon drunkenness, and is proving a very David against this destructive Goliath. He is improving in his work, and the longer he stays here the more everybody likes him, except the enemies he makes by warfare against sin. The meeting has done much good here among all denominations. The preachers have not been spouting fort high reaching sky-rockets of abstract theology, but treat directly of practical evils in particular, and are letting the people of Edgefield know that they are referring to the wickedness as it exists—not in California nor in the abstract—but in Edgefield. The large Opera Hall is full to over flowing at night, and much demonstration testifies general benefit. May to good Lord send down showers of blessing here.—*A. S. T., in Baptist Courier.*

A Good Day in Reidsville.

Dear Recorder:—Yesterday, June 26th, was a glorious day here. Early in the morning, it was dark and threatening, but later the clouds were gone and the sun shone with unusual splendor. By eleven o'clock the church was filled with listeners eager to hear that venerable old man, Dr. J. L. Burrows, who preached a telling sermon. It ought to make any one a christian to hear that saint, now ready for heaven, say in tender tones, "The Lord thinketh upon me. However lowly or humble, he thinketh about you.

In the afternoon, that kind and gentle christian woman, Miss Lottie Moon, spoke to the *ladies* (no one else) about her work in China. They were pleased with her talk, and came from the meeting determined to work more for the Master. Miss Moon has been on the field for about twenty years, and is at home getting much-needed rest. It is an inspiration to any one to come in touch of a noble woman who has been so long on the mission field. She is happy and cheerful about her work, and pleads earnestly for more workers.

At night, Rev. D. W. Herring spoke to a large congregation about the needs of the field. He placed before the church what he thinks to be the best method of advancing the cause of our Master in the interior of China. He spoke earnestly and with power. He feels that he is being led by God in the movement, and if we trust in God he will lead us aright.

The church here is truly a Missionary Baptist church, for they live to advance the cause of Christ. The members and pastor *work* for missions, *talk* for missions, and *pray* for missions.

Bro. Howard preaches the pure, old-fashioned gospel and makes it practical. He is very earnest and zealous and does with all his might what he feels to be his duty. We all love him and feel he will do great things here for the Lord.

I would be glad to correspond with any brother thinking of going to the Seminary in October, and will be glad to answer any question about it that I can.

I hope to spend the greater part of the summer here working for my Master in the interest of missions.

Yours in Christ,

F. M. ROYALL.

Reidsville, June 27, 1892.

Wake Forest College.

HUNDREDS OF YOUNG MEN

and others in North Carolina have within the last few days received catalogues of Wake Forest College. It is hoped that to very many, at least, they will prove interesting, containing, as they do, not only a brief record of the past session, but also information in regard to the ten independent "schools," the plans of the several professors, the requirements for degrees, and the incidental advantages of student-life in the institution. Two things may be said, I believe, about the College in its present condition. First. The course of instruction is as extended and thorough as that of any college in the South. Believing this, I can conscientiously and earnestly advise young men to avail themselves of its advantages, —especially Baptist young men, for it is their own institution, though every year it gives us pleasure to welcome others to the opportunities it affords. Second. Our students, as a rule, enjoy their life at the college. Enduring friendships are formed and there is a strong *esprit du corps* which binds together the whole student body. A number of young men when leaving the College, a few weeks ago, told me that the years they had spent here had been the happiest of their lives. And, best of all, some told me that they had enjoyed personal religion more during the past session than they had ever done before. Now let us all go to work to

FILL UP THE GAPS

created in our number by the final departure from the College of a very large graduating class and others who will not be able to return. If the alumni—that is, all old students—and other friends of Wake Forest will stimulate young men to aim for collegiate education, and will urge young men from Baptist families to attend their own College, the next session will surely be more prosperous than the last was. Already I know of many new men who are going to be on hand Sept. 7th, when the fall term opens, to take the places of old students who will not return.

THE GENERAL CATALOGUE

upon which, for some months, I have spent every hour I could command from other duties is now completed. The manuscript is in the printer's hands and part of the work has passed through the press. It will soon be ready for distribution. Orders are already coming in. The cost (thirty cents each) will barely cover, if it does cover, the printing and postage. The labor of preparation has been freely given, because the compiler has been satisfied that such a general roster of all students, with a brief record of their lives would be helpful in all the future work of the College. Of course the work is very imperfect. Many I have been able to learn nothing about. Concerning many more the record is briefer than I would gladly have it. But honest and repeated efforts have been made to secure information. When it is lacking, the fault is not with the compiler. In ordering, please, if convenient, send postal notes. Two cent stamps, however, will be accepted.

BOSTWICK LOAN FUND.

Recent references in some of the papers have led me to make a somewhat detailed examination of this fund. The results have been gratifying to me, and they doubtless will be to others. The Treasurer's report, May 1, '92 shows that the fund holds students' notes for loans for the payment of tuition fee to the amount of $8,712. But of this amount, $3,851 is due by young men who were students here last session. They have had absolutely no chance, as yet, to meet their obligations. And $1,960 is due by students who left the College just one year ago. This leaves only $2,901 as the amount due by young men who have been away from College as long as two years. And a number of these, I know, from their own statements, were compelled to borrow money—some of them at a high rate of interest—in order to meet their board bills and other expenses. They are paying these private obligations first. My opinion is that a very large percentage of these notes will be paid. And yet, after all this is said, it is doubtless true that some could have paid more on their notes than they have done. And still more could keep the small amount for interest paid up. At this point, by the way, I happen to know that the founder of the fund has been somewhat disappointed. And I am glad to know that the Trustees have made arrangements to collect, as promptly as possible, without any undue pressure, interest and principal.

COLLEGIATE EDUCATION

will always give to a man who has health, brains, and character the ability to pay for it after he has secured it. And our Bursar's books show that we have seldom misplaced confidence in giving to a student temporary indulgence in the payment of some of his fees. But we consider a student's note as good business paper, and not as fictitious or sentimental. It will be a bad day for higher education in the South if it should ever come to pass that in the competition for patronage free tuition should be given under the cover of meaningless notes.

DO YOU WANT A TEACHER?

Several of our graduates whom the Faculty can highly recommend are seeking work in the school-room. Some are men of maturity; some have had experience as teachers; all are men of good scholarship and character. I shall be very glad to put parties desiring efficient service in academies of schools in correspondence with these young gentlemen as well as with several undergraduates who are seeking employment.

CHARLES E. TAYLOR.

On Saturday night last, Rev. Thomas Dixon, Jr., lectured before the Teachers' Assembly at Morehead City. Subject—"Backbone: or the Courage of Convictions." On Sunday morning, he preached to a large congregation, followed by a collection of $44.00, which is to be divided between four Orphanages in the State.

Nothing New Under the Sun.

The "Preacher" declares (Eccles. 1: 9) that "there is no new thing under the sun," but that "the thing that hath been, it is that which shall be." And every now and then in our experience and observation, we are led to say that the "Preacher" was right. One, to read the utterances of the evolutionists of our day would be led to believe that they at least had arrived at some entirely new ideas concerning the origin of things about us. But even they are echoing the thoughts of old Greek philosophers. Dr. B. H. Carroll, in his articles in our Convention *Teacher*, entitled "My Infidelity and What Became of It"—a series of articles well worthy of being read by all our young men—thus connects the old and the new on this subject: "As to the origin of things, the philosophy of Democritus, developed by Epicurus, more developed by Lucretius, and gone to seed in the unverified hypothesis of modern evolutionists." So evolution is old, and Darwin, Huxley and Tyndall only followers of the ancients.

But has there not been something entirely "new under the sun," or at least in the sphere of missions and mission methods developed of late by some of the missionaries of our Board in China? Is not this idea of the churches supporting missionaries on the field without the intervention of any board or boards a bran new idea in missions? Was it ever conceived of by any mind of man in all these hundred years of Foreign Mission work until within the last few months, or years at most? It has been emphasized as a new departure in missions. Has ever anything like it been known before? To the records let us go and see.

Away back in 1859 there was some trouble in our African Mission, and as a result several missionaries from that field came home, handed in their resignations, and forthwith proceeded—one of them at least—to suggest a better way of carrying on our mission work than that which had been sought out and wrought out by all the consecrated men and women who had been laboring in many fields during many years. That this new departure in mission methods created no little stir among the brethren, appears from the fact that at the meeting of the Southern Baptist Convention in this year 1859, no less than three resolutions on the subject were introduced into the Convention. The record—I quote from the minutes of the Southern Baptist Convention, 1859—says: "On motion of Bro. W. H. Clark, missionary to Africa, *Resolved*, That a committee of three from each State connected with this Convention be appointed to revise our present system of missionary operations, and report such changes and modifications, if any, as may be deemed necessary, and report at this session if practicable."

This Bro. Clark was one of the missionaries alluded to above. For this a substitute was offered as follows: "*Resolved*, That a committee of one from each State in connection with the Board be appointed to inquire whether any changes can be made in our present missionary organization that will add to its efficiency, and report during the present session of this body." The body then adjourned till afternoon, when both resolution and substitute were laid on the table.

At once, a brother from Alabama, where Bro. Clark had been making some stir among the brethren on the subject of the Board's faults and failings, offered the following: "Whereas, It has been suggested that improvements can be made rendering our system of missions more efficient, and several good brethren, as well as members of the Mission Boards, are desirous of perfecting the same as far as possible; be it therefore *Resolved*, That a committee of fifteen be appointed by the President, who shall consider and report to this Convention whether any and what improvement can be made in our system of missions and missionary operations." "On motion of Bro. A. M. Poindexter, *Resolved*, That each person having changes to submit touching our missionary organizations, be requested to present them in writing to the committee."

Now, what was all this about? What changes were to be made that called forth all this flutter? The report of the committee of fifteen reads exactly as if the changes proposed to be made were just such as are now being urged by tract and otherwise upon our Board and churches, viz., the support of missionaries by churches independently of the Board, which should however be required to forward all funds from such churches to such missionaries free of charge. Here is the report of the committee:

"The committee to whom was referred the resolution of the Convention, directing them to inquire whether any and what improvements can be made upon the present system of missions and missionary operations, have had the same under consideration, and have instructed me to report as follows:

Upon such consideration as your committee have been enabled to bestow upon the subject referred to them, no plan has been suggested, and none occurs to the committee, contemplating a change in our present system of missions or missionary operations not subject to objection. Through the blessing of God upon the past labors of the Convention, such progress has been made in the diffusion of gospel light, as calls for profound gratitude to the Father of Mercies; and, inasmuch as change is undesirable in itself, only as a means of accomplishing some greater good, therefore, we recommend the adoption of the following resolutions:

1. *Resolved*, That in the judgment of this Convention, it is inexpedient to make any change in the existing plans of missionary operation.

2. *Resolved*, That in case any churches, associations, or other bodies entitled to representation in this Convention, should prefer to appoint their own missionaries, and to assume the responsibility of defraying their salaries and entire expenses, that the respective Boards are authorized, under our present organization and fundamental rules, to become the disbursing agents of the bodies so appointing missionaries, to become the disbursing agents of the bodies so appointing missionaries and appropriating funds, whether such contributions be intended for the civilization or the evangelization of the heathen; provided that such expenses of forwarding the money as have to be specially incurred, be borne by the contributors."

So it appears that even in the matter of the trying, by dissatisfied missionaries, to revolutionize the methods of mission boards, there is nothing new under the sun.

T. P. Bell.

Richmond, Va., June 27, 1892.

Letter from Rev. T. C. Britton, Soochow, China.

Dear Dr. Bailey:—As the summer comes on, we hear of the opposition of the literary class of Chinese against foreigners, manifesting itself in riots in the Fukien province. But we are thankful that we have had continued quiet in this part of China during the winter and spring, and hope that the people will not renew, this year, the proceedings of last summer. Yesterday the natives observed the first of their three great annual feasts, it being the fifth day of their fifth month. They stopped work about noon, and gave themselves up to feasting and amusements the rest of the day. Of course they are naturally bolder in the expressions of their hatred toward us on such occasions than usual. But they soon settle down to their work, and all goes on as before. In connection with our work here in the city—study of the language, daily chapel services, and street and house to house preaching—we have been very much interested in, and have made some efforts toward, the evangelization of the towns and villages near by. When I am away in this work, our native preacher carries on the work at our chapel; and I keep it up when he is away. Our mode of travel is by native boats. The towns are generally built along the banks of a canal, stretching some times a mile or two, with one main street, on which we preach and distribute the Scriptures to the people. And the villages are scattered all through the country, for nearly all those outside of cities and towns live in small villages for protection. I hope soon to be able to give your readers more particulars about these country places, the great number of them, their population and our work among them. We had a good day here last Sunday. There were eight members present. After Sunday-school, a large number of outsiders came in, and our native preacher preached a good sermon from Gal. 6: 4 and 14, and we had communion. In the afternoon I preached to the people from the words, "Behold the Lamb of God, which taketh away the sin of the world." After the meeting was over, one of our members, a widow lady, invited the women to stay a while and talk with them about their souls' interests. Until the first of this year, we employed this sister to do gospel work among the women here, but she is employed by others some distance away now, still she comes to her church once a month, each communion Sunday, and works just as earnestly as before. It is encouraging indeed to us to see how zealous and faithful she continues to be in trying to win souls to Christ. The native preacher also invited the men to sit a while with him in his study on Sunday evening to talk with them about the doctrine. We almost always invited the people to sit with us in our rooms on the street after services. Some of our most satisfactory work is done in these personal conversations.

How strange to think of Shanghai without our friends the Herrings! And how we miss his occasional visits and help, which used to cheer us in our work so much! We do pray and hope that our people will give heed to his pleas for *more laborers*.

Fraternally, T. C. Britton.

Soochow, China, May 31, 1892.

More About the Fife Meeting at Goldsboro.

Dear Recorder:—I promised to write you further as to the Fife meeting in Goldsboro. It was the most remarkable one I have ever attended in its deep spiritual power. Bro. Fife honors the word, and appeals continually and mightily for the help of the Spirit. God has certainly honored him in making him instrumental in awakening Goldsboro as it has never been awakened before. Now after the lapse of weeks I rejoice to testify that the work gives ample evidence that it is of an enduring character.

Our church has been richly blessed, and has more than held its own. Of the 191 who are reported to have joined the various churches the Sunday after the revival meeting closed, 54 were received by our church. We have now received 60, and we are expecting a number of others, as they are coming every Sunday.

That was a remarkable day in the history of our church. The whole morning hour was taken up with the reception of members, after which we held a brief thanksgiving service and extended the hand of welcome to the young converts. The church had just received 23 members as the result of the meeting in which Bro. W. B. Oliver aided us.

A remarkable fact is that a large proportion of those received are young men and men in middle life. They have gone to work too. Our men's prayer meeting on Monday night is largely attended, and quite a number of the new converts take an active part in the service.

I want to say this: Bro. Fife strengthened the hands of the pastors in Goldsboro. He so magnified the Word of God and so completely eschewed sensational methods that there was no abrupt transition from the revival meetings to the regular work of the churches. I pray God's blessing upon him wherever he may go.

J. Hartwell Edwards.

Goldsboro, July 2, 1892.

Crucifying the Lord Afresh.

The Jews had long prayed for the coming of Messiah and the kingdom of God. But when Messiah came they killed him. We of to-day pray "Thy kingdom come;" and it may at least be questioned whether, if the kingdom should come in the guise of a proposed modification of the established order in religion and society, we would not refuse it and crucify its King. As a matter of fact, if the Holy Spirit would make to us some rich new gift either in the realm of thought or method, He must run the gauntlet of Orthodoxy or Baptist Usage, or both. It is doubtless well that we should be slow to modify traditional opinions and traditional methods. But we require constantly to assure ourselves that accessibility to new truth is one of the virtues. Heresy against the truth may lurk in a method which has come to us from our fathers as well as in a new line of thought. It is no more likely that the men of fifty or a hundred years ago were infallible than that we are. In fact, neither they were infallible, nor are we. And we are therefore left to the leadership of the Holy Spirit as our only resource. We are accustomed to the thought that the Holy Spirit has expressed Himself in the Bible. So He has; but I know of no more blighting heresy against the Bible and its teachings concerning the Holy Spirit than the view which confines His ministry to a period which closed eighteen hundred years ago. Many among us, in the interest of what they call "The Truth," practically deny the New Testament and Old Testament teaching concerning the presence of God's Spirit in His world, in His church, as a vital and blessed and enormous equipment for life's battles and duties. And if I could do but one thing for christendom to-day, I would give it the sense and the vision of a very present God; so that while Mr. Spencer is defecating God to "a pure transparency," men might know their Father which is in heaven and on the earth and in the hearts of His children—the life of their life, imparting the infiniteness of His eternal being to their finiteness, to their folly His wisdom, to their restlessness His rest. So that it is in the utmost loyalty to the Bible that I add this word: if we did not have a Bible, the Holy Spirit in the use of surrendered minds and hearts could make one to-day.

"God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

And the point of what I am trying to say is this: that to reject the Spirit of God in spiritual men to-day is to repeat the attitude and the sin of the Pharisee in his rejection of Jesus; it is to crucify the Lord afresh.

And now for the application of my little sermon. Some months ago our brother Bostick, and more recently, our brother Herring resigned their appointments as missionaries of the Foreign Mission Board. This serious step seemed to these brethren necessary because, if I understand the situation, the Board did not sympathize with their effort to distribute the pressure of responsibility for our missions, nor with their intention of a more aggressive evangelism into the interior of China. This last is true, I know, in the case of brother Herring. When brother Bostick's proposition to the churches of his native association was published, it was promptly pronounced "erratic," and suspicions of his sanity were expressed. While in North Carolina on a recent visit, I heard of similar suspicions with reference to brother Herring. Now, I offer no criticisms; but I desire to give a word of testimony. I recently enjoyed the privilege of extended conversation with a man who has within the past eighteen months made a tour of the East, and of our missions in Central and Southern China, India and elsewhere. He told me that D. W. Herring impressed him as an ideal missionary, and as in many respects, the finest man he met in the East. When such a man comes home consumed with a zeal for the millions who have never heard the gospel, his head teeming with facts gathered on the field and his heart burning to tell his story to the churches and so to stir their laggard missionary spirit—is it fair to such a man that his suggestion of a more aggressive and Christlike evangelism among the heathen should bring upon him the suspicions of his brethren? Pharisees who had lost their sense of brotherhood with publicans and sinners, and who therefore had no sympathy with Jesus in his efforts to save them, could ill afford to express their disapproval, since their criticism was a boomerang, more fatal to themselves than to him.

There can be no question that the distribution of the pressure of responsibility for our missions is one of the crying needs of our mission work. One of the speakers at the recent centenary celebration in Philadelphia said: A pressure of $500,000 at the mission rooms in Boston registered on the individual purse only twenty-five cents. And for my part, I uncover my head in the presence of men who, under what they believe to be the call of the Holy Spirit, propose to meet this need, while at the same time they seek with a consecration far too rare among us to press on like Paul to meet the ever-pressing needs of the heathen. God give these men speed, and save their brethren at home from the sin of embarrassing their work.

Edwin M. Potrat.

New Haven, Conn., June 30, 1892.

From Forest City, N. C.

Dear Recorder:—Let me give you a few dots from this part of the Lord's vineyard.

On last Saturday and Sunday, Elder T. Dixon of Shelby was with us at High Shoal and Henrietta, and notwithstanding the fact that he is more than three score and ten years of age, he seems to have young life in him, especially in the pulpit. He did some good preaching while among us. Sometime ago Bro. Dixon manifested a desire to erect a monument at the grave of Drury Dobbins, who was one of the pioneer preachers of this country. He went to work to collect the sum of two hundred dollars, which he said was necessary for the purpose. Our two churches gave him over forty dollars while among us.

At High Shoal we have a new church-house, built during last year, and we believe it is the best country church in all this up country. Come up and see us.

On the third Sunday in May, one of our members at King's Mountain stated before the church that they owed a debt of fifty dollars, and the money was needed, and, said he, "if the church will pay twenty-five dollars in thirty days, I will pay twenty-five dollars." So the brethren went to work and the debt was paid.

It is hard to imagine the importance of of our work at King's Mountain. The town began to be settled about nineteen years ago. It now has a population of eight hundred or one thousand.

The town was captured by four denominations, and about three years ago the Baptists went to work. Now they have a lot located in the centre of the town and on it an unfinished house. They have fifty-six members; twenty-four of these have been added to the church since last October.

Baptist churches are scarce in this section of the country. Three miles northwest is Patterson's Grove church. Gastonia is eight miles northeast. East and southeast is a large section destitute of Baptist preaching. Grover church is eight miles south, and Bethlehem church five miles southwest.

King's Mountain has one cotton mill in operation and one other in course of erection.

The town is growing and should not be neglected. Send your contributions to aid in completing the house to P. P. Hoke, treasurer of building committee, King's Mountain, N. C. Brethren, can't you help this little struggling band? Try, and God will bless you. Don't forget to pray for us.

I am yours in the work,

T. Bright.

Forest City, June 28, 1892.

Resolutions of Respect.

Whereas, the Supreme Ruler of the universe in his mysterious providence has seen fit in his wisdom to remove from us on June 25, 1892, our beloved pastor, E. G. Beckwith, therefore

Resolved 1, That we bow in humble submission to the will of Him who "doeth all things well," and that in his death we lose a pastor in whose daily life was exhibited the true principles of the religion he so loved to preach; and that we hold in loving remembrance his wise counsel, his unswerving devotion to the best interests of those under his charge, and we will strive to emulate the example of humility, candor and purity and holiness which it was ever his desire to instill into the hearts and lives of those with whom he came in contact.

2. That in the preaching of the blessed gospel of Christ he was—while possessing a powerful and towering intellect—plain, honest, practical and intensely earnest in dealing with the souls of men; that we feel keenly our bereavement from the fact that we asked and obtained in Mt. Moriah church his ordination to the full ministry of the gospel, and that he had been with us ever since his ordination to counsel, guide and encourage us in every effort to strengthen the Master's kingdom; and the church has been strengthened, united and prosperous under his ministry.

3. That we deplore his loss to the Baptist denomination as one who ever stood firm and true to the faith "once delivered to the saints," yet charitable and inoffensive to those who saw fit to differ with him.

4. That as an educator in our denominational College—Wake Forest—his influence upon the young men of the country will be felt for years to come, and that the good influence of such counsels, and such a life can be fully revealed only in eternity.

5. That we tender to his bereaved parents, brother and sisters our sincere and heartfelt sympathy in this their sad affliction and commend them to the tender care of our loving Father, and may he pour in the oil of his consolation and bind up the broken and bleeding hearts till they shall meet him again in the beautiful land beyond, where sorrow will be forever past.

6. That a copy of these resolutions be sent to the family; that they be spread upon the minutes of our church, and that a copy be sent to the Biblical Recorder with the request to publish.

In conference at Mt. Moriah Baptist church, Saturday, July 2d, 1892.

N. R. Pool,
Jas. Bryant,
Troy Baucom,
Hezekiah Pool,
Thos. Johns,
Committee.

R. H. Gower, *Moderator.*
J. M. Baucom, *Ch. Clerk.*

Tribute to the late Rev. W. M. Kennedy.

Whereas, It has pleased our Father to remove from earth to heaven our beloved brother and former pastor, William M. Kennedy, we, Caswell Baptist church in session June 26th, 1892,

Resolve 1st. That we extend to his beloved wife and family our tearful and heartfelt sympathy in their sad affliction.

2d. That we bow in humble submission to the will of the Master who knoweth and "doeth all things well," knowing that our beloved brother was a great sufferer for the last few years of his life—so patient, submissive. Profiting by his noble example, we hope to meet him in that better land where parting is no more.

3d. That a copy of these resolutions be sent to his family and to the Biblical Recorder and *Baptist* with the request that they be published.

W. D. Malpass,
J. D. Larkins,
J. G. Parker,
Committee.

A Profitable and Interesting Meeting.

Dear Recorder:—The Woman's Mission Society of Mt. Gilead church, Sampson county, had a very profitable and interesting meeting on the third Sunday in June. After the sermon, most of the congregation remained for and hour to hear the report of improvement made by members of the Society on "talents" which were given them last fall. One dollar and fifty cents was divided into five cent pieces, and thirty members received these to "improve" in any way they might think best. In nine months, some made a little more than two dollars. All, except one, made something, and the total amount reported was $36.17.

This was done by ladies in a farming community, and each individual made her own improvement in her own way.

The meeting gave us an opportunity to speak of the work of missions. The point was emphasized that the Society is not separate from the church, but a part of the church at work. By this work of the ladies, the whole church was stimulated and instructed.

No plan will work well without willingness and consecration; but we thought to mention this work might suggest to some one a plan which may be a means of grace and of raising money also.

Mt. Gilead church is prospering under the pastorate of Rev. Chas. Hopper. A more consecrated, earnest, hopeful band of christians I do not know. May God bless them.

W. E. Crooker.

Mt. Olive, July 2, 1892.

The Meeting at Scotland Neck.

Dear Recorder:—Bro. J. E. Hutson has just left us after eleven days of meetings. He did some of the best preaching I ever heard. He has grown much both in force and tenderness since I heard him last. Through torrid heat and floods the people came to meeting; but just as the work of grace was fairly beginning, the preacher had to leave us. Six have been baptized, and five others are awaiting for baptism next Sunday night. Some twelve or fifteen others have made professions, some of whom will join the Methodists, while others still will unite with us.

Pastors Dowell, Hunter and Ballard were with us several days to our delight, while our former pastor, Dr. Hufham, gladdened us with his presence and greatly aided us through most of the meetings, administering baptism meanwhile. R. T. Vann.

Scotland Neck, July 1, 1892.

Prof. E. G. Beckwith.

Just this little sprig of acacia, my dear, departed brother, would I lovingly lay upon thy grave. I could not be there, for I did not know it, to place a single flower upon thy bier, or to drop a tear beside the open grave. So now I may reverently lay this token of love upon the tomb that contains thy dust. So seldom have I ever been to the College Hill without meeting thee, but now how changed! In mind I place myself in the campus, among the trees, but thy genial smile, from out that loving heart, I do not see. Ah! what means this feeling of loneliness which creeps over me now? It's the absence of one of my most loved and loving mates. Where art thou, my dear brother? Hark! I hear a heavenly whisper, "He is not here; the Lord had need for him, he has been advanced to the higher class."

M. J. Willoughby.

Union Meeting of the Little River Association.

The next session will be held with the church at Benson, July 29th—31st, 1892. This is our

PROGRAM.

Friday, 11 a. m.—Sermon by Rev. J. A. Campbell.

2 p. m.—Organization of the Union, followed by a discussion of the history, progress and future prospects of the mission work of our Association, led by Rev. A. N. Campbell.

Friday night—Ordination of Rev. E. B. Johnson to the ministry.

Saturday 9:30 a. m.—Prayer and praise meeting for thirty minutes.

10 a. m.—The Benefits of the Church, the Gospel and Religion to the People, States and Nations, led by Rev. Allen Betts.

11:30 a. m.—Sermon.

2 p. m.—Continuation of the morning subject.

3 p. m.—Sermon.

Saturday night—Sermon.

Sunday 9:30 a. m—Sunday-school mass meeting.

11 a. m.—Sermon.

2 p. m.—Sermon.

Night—Sermon. J. M. Holleman.

Apex, N. C.

The catalogue of Southwest Virginia Institute for young ladies, located at Glade Spring, Va., is on our table. An examination of it shows a faculty of eighteen officers and teachers, coming from the best schools of the land, among them we note, Vassar College, New England Conservatory of Music, Boston; University of Virginia, Richmond College, Virginia Agricultural and Mechanical College, Charlemange College, Paris, France; Academy of Arts, Paris, and others. Surely with such a corps of teachers the work must be thorough and effective. The home comforts and table fare, under the present management, has attained to an enviable reputation for its excellence. There were present the past session one hundred and twenty boarders. This is the school which our brother Rev. J. R. Harrison has labored so faithfully to establish, the motto—"The highest and broadest culture at the lowest cost," and he should and rejoice in its success.

Talks About Law.—No. 4.

BY JUDGE R. W. WINSTON.

MARRIED WOMEN.

A married woman is the law's favorite. A married woman is often protected when a man, or a single woman, would not be. And a single woman is often bound by a contract not binding on a married woman. Let us see what the law on this subject is.

And first, as to the contracts of a married woman. Before proceeding, it is, perhaps, proper to say that no reference is had to a married woman who has taken out papers and become a free trader; nor to a woman abandoned by her husband, &c. These women can contract just like single women; and our courts have held that the statutes permiting them so to do are not in violation of our constitution.

Here is Mrs. Jones at her home in the country. Mr. Jones has gone to the town to market his produce. Along comes an agent selling flowers and grape vines. Mrs. Jones is both prudent and economical; but the agent offers everything so cheap that it will be a real saving to give him an order. The smart agent carries off the wife's name signed to an order for ten dollars worth of grape vines and flowers.

Now this contract does not bind the wife, nor does it bind the husband. For no such woman is capable, without the consent of her husband, to make a contract, except for her necessary personal expenses or for the support of her family. Flowers and fruit trees are neither "necessary personal expenses," nor "for the support of her family." Hence the contract is not binding.

So far seems to be clear sailing. But in what a state of uncertainty is the legal profession over other questions arising under Sec. 1826 of the Code! The long and the short of that section seems to be about this: A married woman cannot under any circumstances bind her separate real estate, unless she is privately examined as required by law.

As to her personal estate, (1) she can bind this without her husband's consent for her necessary personal expenses, or for the support of her family; (2) or she may bind her separate personal estate to pay *his* debts, and of course hers, if she sign a paper specifically charging her personal estate and the husband joins in the note.

A case arose some years ago from Forsyth county in which our court was called on to say what is meant by the words "for the support of her family," and the judicial interpretation put upon them was very restrictive. A married lady was running a boarding house "for the support of her family." She went to merchant Clark and purchased meat, flour, &c., with which to feed the boarders, and thereby get money with which to support the family. The debt not being paid, Clark sued. "You can't sue me," she said, "I am a married woman." "But these things were for the support of your family."

The court held otherwise, and said that the statute did not embrace goods "bought for the successful prosecution of a business from the profits of which such support is to be obtained."

It has reference only to food and clothing, &c., for the family.

Married women are protected by the law in other ways.

If you give your bond to a man, and he does not collect anything on it in ten years, it is out of date. But if it had been to a married woman she could have sued on and collected the bond fifty or more years afterwards, if she were still married. No statute of limitations runs against a married woman.

Again, if a man and his wife engage in a fight with some one, the law is so tender with the sex that it presumes that the wife fought under the husband's directions. And, if she did not "egg on" the fight, and was not the aggressor, she would not be guilty. This is so of misdemeanors, even when the wife is not fighting to protect, but to assist the husband.

It used to be said that a husband could correct his wife, if the instrument of correction be not larger than his thumb. But this is not the law.

The law is loth to raise the curtain on domestic privacy, and will not do so unless the husband treat his wife cruelly, or do her serious or permanent injury.

Knowledge of this part of the law is of little practical use, we are glad to say, in conservative old North Carolina, where the twain are still, usually, lovingly one.

In old times it seems to be thought that a medicine must be nauseating to be effective. Now, all this is changed. Ayer's Sarsaparilla, one of the most powerful alteratives, is agreeable to most palates, the flavor being by no means medicinal.

Figs and Thistles.

The man who starts out to use up the Bible will be too old to enjoy his victory by the time he gets through with it.

We will never do much for others until we find out how much God has done for us.

Everything we do for Christ has something to do with making us like him.

It doesn't take the man who is anxious to serve God long to find a place to go to work.

If churches were built without back seats it would be hard to get a backslider into one.

You say the Lord's prayer every day, eh? Well and good; but how much of it do you live?

The surest way to take deadly aim against the world is to be looking straight into heaven when you pull the trigger.

If we don't know that Christ will bear all our burdens, it is time we were getting better acquainted with him.—*Ex.*

For a disordered liver, try Beecham's pills.

Removing Care from the Pastor's Face.

Bro. Bailey:—I notice in your issue of the RECORDER of June 15th a communication from Rev. C. N. Donaldson telling what deacons should do. It seems to me that there is one very important goal to which the brother wishes to lead the deacons, namely: "To watch the face of their pastor and see if there is a shadow of care there, and if so remove it," &c.

I am not, and have never been, a deacon. I do not possess the qualifications for one, and if I must be continually peeping through smoke of a ten-cent cigar to see if there is a "shadow of care" upon my pastor's face, may the good Lord deliver us from such a work.

I have nothing to say against our ministers. As a rule they are a godly, sacrificing set of men. Yet, they are human, and some of the poorest financiers I ever knew were preachers. I believe that our pastors should have a liberal support, but I do not want any preacher for my pastor whose face never has a "shadow of care" upon it. Let us have a closer relation between pastor and people.

More money should be used for the ministry, but in a majority of cases it should be used for more and better preaching. An absurdity for the very last "shadow of care" to be removed from the pastor's face while some of our dear ? members are in the county poor house, and many more calling for help. It is absurd to remove every "shadow of care" while the money some of them spend for cigars in one day would buy all the sugar and coffee many families use a month.

I have written in no controversial spirit, but it seems to me that the brother expects too much of the poor deacons in his own favor.

Now, Bro. Bailey, just one word about the RECORDER, and I shall have had my say. I have been reading the RECORDER for about twenty-five years, and I find it has become one of the indispensables. The longer I read it the better I love it. It does seem to me that any man who will not take and read the RECORDER has a deranged mind. The first three articles contributed by Judge Winston is worth a year's subscription.

CASHIE.

We not unfrequently hear some one speak of an "old fashioned revival." The question arises how far back must we go in order to find such meetings? Is not the allusion based upon that reverence for old methods which if introduced now would produce consternation? The chief characteristic of the old fashioned revival was that God poured out his Spirit abundantly, and he is just as willing to do that now as he has ever been. It is only our unbelief that hinders the mighty manifestation of God's power.—*Central Baptist.*

The best universities cannot teach us the divine art of sympathy. We must walk in the deep valleys ourselves, and then we can be guides to other souls. We must feel the strain and carry the burden and endure the struggle ourselves, and then we can be touched, and can give help to others in life's sore stress and poignant need.—*Rev. J. R. Miller.*

Sufferers from chills and fever, who have used quinine as a remedy, will appreciatiate Ayer's Ague Cure. This preparation, if taken according to directions, is warranted a sure cure. Residents in malarial districts should not be without it.

To do a thing simply in pride is ignoble. Remember the rock whence you are hewn.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

~~South Yadkin—Bethel, Iredell county, Sep 6-8.~~
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 13-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadborne, Nov 4-6.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

"WORTH A GUINEA A BOX."

BLIND.

They are blind who will not try a box of

BEECHAM'S PILLS

for the disorders which grow out of Impaired Digestion. For a Weak Stomach, Constipation, Disordered Liver, Sick Headache, or any Bilious and Nervous ailments, they take the place of an entire medicine chest.

COVERED WITH A TASTELESS AND SOLUBLE COATING.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St. 12t

Outfit that very properly contains a supply of

Hires' Root Beer

which adds to the enjoyment of all the other dainties, and makes a picnic a picnic indeed.

A 25 cent package makes 5 gallons of this very popular beverage.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's Wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

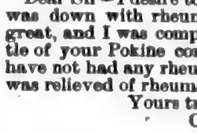
MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

Do You Want a Teacher?

TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.



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SIXTY STYLES FOR
CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3505, New York City, N. Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee low, send name for blanks. AMERICAN BUREAU OF EDUCATION, Miss CARTER, Proprietor. Cole Bldg. NASHVILLE, TENN

For Sale Cheap.

A magnificent edition of the Encyclopedia Brittanica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 46, Raleigh.

CINCINNATI BELL FOUNDRY CO
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2300 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 50 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

CONDENSED SCHEDULE,
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 08 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	*4 15 p m
Ar. Raleigh	6 00 p m	8 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	†8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 55 p m
" Hot Springs	10 43 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 06 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 25 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	No. 12
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	11 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 30 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 28 p m
Ar Greensboro	10 20 a m	10 28 p m
Ar Winston-Salem	*11 40 a m	†12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.28 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leave Durham 5.45 a m daily except Sunday; arrive Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11:05 p m, arrive Henderson 11:59 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent
W. A. TURK, Div. Pass. Agt., Charlotte, N.C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect June 26, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 10 p m	Arrive	Wilmington	Leave	4 50 a m
7 55 p m	"	Fayetteville	"	8 22 a m
6 10 p m	"	Sanford	"	9 43 a m
4 18 p m	"	Climax	"	11 44 a m
3 50 p m	"	Greensboro	"	12 25 p m
2 58 p m	"	Stokesdale	"	1 22 p m
2 30 p m	"	N & W Jt, Wal Cove	"	2 33 p m
1 22 p m	"	Rural Hall	"	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 20 p m	Arrive	Bennettsville	Leave	5 30 a m
9 25 p m	"	Maxton	"	6 20 a m
8 57 p m	"	Red Springs	"	6 58 a m
8 13 p m	"	Hope Mills	"	7 38 a m
7 56 p m	Leave	Fayetteville	Arrive	7 55 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	"	Climax	"	9 10 a m
4 45 p m	"	Greensboro	"	9 35 a m
3 10 p m	"	Stokesdale	"	12 15 p m
2 00 p m	Leave	Madison	Arrive	1 05 p m

Train No 9 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Emergency Men.

I lately spent a part of an afternoon in the Massachusetts Firemen's Convention. It was interesting to look into the faces of the men who listen for the gong, and share with their noble horses in the hurry to the fire. But the thing that most interested me was an exercise by Professor Gulick of Springfield, in which he showed what could be done for those injured in accidents. He had a class of twenty young men from the Christian Training School, who, so far as acting could do it, demonstrated what could be done in saving life. Drowning, broken limbs, cut arteries and veins, and burns, were all treated before us. Men were carried down a ladder from a burning building, and those who drop in fainting spells or rave in fits were cared for.

The beautiful part of it all was, that there were no scientific appliances. Handkerchiefs and torn up clothing and suspenders were used for bandages. Two poles and a blanket made a good stretcher. A fireman's axe converted a rough board into splints, and a knot in a bandage was pressed so hard on an artery that the life blood could not waste. I thought how much life could be saved if only common people knew how to use common things. We cannot all be skilled surgeons, but we may save life till the surgeon comes, and I was so glad those firemen saw christian men do this. Then came another thought, in the spiritual world there is a call for emergency men. There are broken bones because of wrecks, there are bleeding veins cut by some sharp knife or splinter—there are those drowned in the whirlpool of unbelief, and others are burned by lust and appetite. Who can save them? The trained soul surgeons are not at hand, and there are not enough of them. The need is that our young people know how to bind up a wound with truth as common as a handkerchief. That they know how to make bandages of the garments of a common salvation, and splints for broken bones out of a rough experience with the common axe of the word.

Ah! What a help it would be to the hospital surgeons if every patient was brought in with emergency bandages. In many cases all he would have to do would be to replace with smoother material, and assure the patient of his hopeful condition. So with the pastor to whom his workers come bringing those who have been treated by themselves.

I suggest to our Educational Committee of the Young People's Union, the training of emergency men. "What would you say to one who is alarmed by danger or sickness?" "How would you treat a soul almost to be consumed with the fire of appetite?" "How would you resuscitate a christian who was drowned in the pleasures of the world?"

Let every society have an emergency committee, and that a committee of the whole. —*Rev. Dr. A. Blackburn, in Boston Watchman.*

Ending at the End.

A man goes up stairs at night in the dark. He has a pitcher of ice-water in his hand. After he reaches the top step he lifts up his right as if there were another step there. Upon find that there are no more steps, he puts his right foot down rather disappointedly on a level with his left foot and splashes some of the ice-water upon his sleeve, his vest, or his slipper. There is a moral to this. It is always well to stop when you reach the end of a thing. When a man is preaching, it is best for him to stop when he has reached the end of his sermon. If he stops just a little before the end, all the better, sometimes. This will be apt to make his hearers wish there was more. There are cases in which the gift of discontinuance is quite as valuable as the gift of continuance. —*C. L. Williams, in Young People's Union.*

The New Catechism.

"Catechism of Bible Teaching" was prepared by Dr. John A. Broadus, at the joint solicitation of the American Baptist Publication Society and the Southern Baptist Convention, in order that there might be something a little different from the catechisms in existence, and better calculated to come into a more general circulation.

The catechism is comprehensive while brief, exact and yet not technical in its expressions, and is written in that popular, familiar style which is so characteristic of Dr. Broadus. A change has been made from the ordinary style of catechisms in the type and arrangement of questions and answers, both being printed alike, and taken together, will form an entire paragraph. We trust that it will find its way into a very general circulation, and thus do the work for which it has been provided. Order from any of the Houses of the American Baptist Publication Society.

Luther used to teach his children to read the Bible in the following way: First to read through one book carefully, then to study chapter by chapter, and then verse by verse, and lastly word by word; for, he said: "It is like a person shaking a fruit tree: first shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."—*Exchange.*

When Napoleon went on the field of Marengo, it was late in the afternoon, and he saw that the battle was really lost; but looking at the western sun he said, "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near the setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—*Dr. W. M. Taylor.*

Centennary of Missions.

The Centennial Committee of the Southern Baptist Convention met in Richmond June 22d and 23d and considered various matters pertaining to the progress and prospects of the work entrusted to their hands. The following items are of some interest to the public.

To meet a difficulty that has arisen in several quarters growing out of certain language heretofore used, it was

Resolved, That it is the sense of this Committee that the words "permanent centennial fund of $250,000," as used in our last report to the Southern Baptist Convention were not intended to designate an endowment fund, the interest of which only shall be used, but a fund for "Bible translation, chapel-building, a church edifice fund, and other permanent work." If therefore any donor of a special sum shall see fit to direct that his gift be invested and only the interest expended, his wishes must be sacredly observed, but without such specific instructions these gifts will be turned over to the Boards for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

In response to a communication from the Foreign Board setting forth the fact that a large part of the money now coming in is sent for the Centennial fund, and that if it should be all held for permanent work, the Board would be greatly embarassed for means even to support missionaries now on the field, and utterly unable to send out others, it was

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instructions to their agents, and by use of their own publications, and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Several papers for publication in tract form, and a programme for a mass meeting in Louisville, Ky., Oct. 2d-4th, the one hundreth anniversary of the organization at Kettering, were considered and adopted.

Steps were taken to secure the services of several distinguished speakers for a series of meetings in a number of States immediately following the Louisville meeting and continuing until December. The details for these require much correspondence before any public announcement can be made. As indicating in a general way the design of these meetings, it was

Resolved, That the representatives of this Committee be and are hereby instructed in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising of a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

The subscriptions taken at Atlanta during the Convention were turned over to Dr. T. P. Bell, Asst. Sec. F. M. Board, for collection. The subscribers are earnestly requested to assist him in this work, and particularly in remitting to state if they desire any particular designation of their gifts.

In view of Dr. Eaton's proposed absence for two months in Europe, the undersigned was designated as chairman *pro tem.* of the Committee. H. H. HARRIS.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

We are told that India and China can wait while we evangelize our own country. But they can not wait. They are in a crisis. They are just waking from the sleep of centuries. The church is responsible to them and for them. And the church can not afford to wait to evangelize them. The highest life of the church depends on its extending all its energies toward them. Those teeming millions can be saved by the church now in the near future, and what shall we answer for their souls if they are not?—*F. M. Journal.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for July:—Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.80. Twenty-one missionaries added to the force in the field.

Study Topics.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel Building.

Two Pennies a Week.

Two cents a week and a prayer
A tiny gift may be,
But it helps to do a wonderful work
For our sisters across the sea.

Five cents a week and a prayer
From our abundant store,
It was never missed, for its place was filled
By a Father's gift of more.

Ten cents a week and a prayer;
Perhaps 'twas a sacrifice,
But treasure came from the storehouse above
Outweighing by far the price.

Pennies a week and a prayer;
'Twas the prayer, perhaps, after all,
That the work has done and a blessing brought,
The gift was so very small.

Pennies a week and a prayer,
Freely and heartily given.
The treasures of earth will all melt away;
This is treasure laid up in heaven.

Pennies a week and a prayer
A tiny gift may be,
But it helps to do such wonderful work
For our sisters across the sea.—*Ex.*

The Two Cables.

The two cables that hold us to the home land are our letters and the prayers of our friends. We become quite reconciled to the deprivation of a daily mail and to the reception of a mail from America but once in seven or ten days. The postman's welcome rap, however, suddenly transports us to the land whence we came. Voices and sights with which we have been familiar come freshly to mind. We behold, as in a vision, the fireside, the church, the circle of friends from which we emigrated. Were it not for that mail bag, with its messages of affection and its news-laden publications, we should be hermits indeed. The reading of the mail over, we relapse into the new world into which we have come, to emerge again when the correspondence must be answered. Thus we pass from world to world, held always by the strands of that cable.

The other cable is the prayers of our friends. As it is always sunrise and sunset at some two points on the earth's surface, so two streams of prayer, morning and evening, are always ascending to the throne of grace. On these streams we know we are borne. In the foreign field one realizes, even more vividly than at home, that there is a "common mercy-seat;" also, that around that common mercy-seat, "friend holds fellowship with friend;" not fellowship in the sense of the spiritualist, that face meets face or spirit meets spirit, but fellowship in the sense that each worshipper engages in the same holy act, in the same holy place, with the same holy result. They pray, we pray; the God of missions hears. When a day of particularly deep peace is given us, it may be the midst of trying circumstances, we know that the incercessors are "striving together with us, in their prayers to God for us."—*F. M. Journal.*

Two Cents a Week.

A missionary in China says that any church society of sixty members, each giving two cents per week, could preach yearly, through a native preacher, to fifty thousand persons. He knows of five societies who have adopted the plan, and working together provide a floating-chapel and dispensary, a christian doctor, and two native preachers; and during last November and December they preached in one hundred villages, and gave medical aid to more than one thousand persons. Here is an opportunity for doing good that brings one very near to the work. In addition to the usual gift for missions, why not unite with fifty-nine others in the support of a native preacher? Divide the sixty in sets of ten each, one of whom shall be treasurer and secretary.—*Gospel in all Lands.*

Hold on, hold fast, hold out to the end.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

ANNOYING!

To Housekeepers, Storekeepers, all Classes of People, including Bald-Headed Men.

What is It?

FLIES! FLIES! FLIES!

The country is full of them, but Ander's "Tar Heel Stickumfast" is rapidly bringing them down. This is a wonderful preparation with which the best fly paper can be made at a cost of less than a half cent per sheet, and guaranteed to excel anything ever invented to catch flies. Is made by simply spreading on old newspapers. They go for it, and all stay when they get there. Eight ounces will last a month; five lbs. all the season, in large house or store. Price, prepaid: 8 oz., 25c; 5 lbs. $1. Highly endorsed by all who have used it; 5,000 flies were caught on a piece of the paper 20x30 inches. Sold by druggists, or send direct to manufacturer if your druggist does not keep it. Address J. L. ANDERS, Mfgr., Winston, N. C.

MT. AIRY

White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through this beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cool as the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop-over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $25.00 and $30.00 per month, and $8.00 and $16 00 per week. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 0 N. Cherry St., Nashville, Tenn.

BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Best Copper and Tin Bells and Chimes. BELLS, PEALS AND CHIMES. Prices and Terms Free. Name this paper.

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Elegantly Illustrated.

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We give it to all new subscribers. For $2.00 you will get the BIBLICAL RECORDER for one year and the Life of Spurgeon. To old subscribers who pay their subscriptions one year in advance, and fifty cents additional, we will give the book.

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POPULAR COLLEGE SONGS. Contains 100 pages of the latest College Songs which the Banner Quartettes have sung prominently before the public. Price, 50 Cents by Mail.

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THE JOHN CHURCH CO., Book & Sheet Music Dep. 40 and Walnut Ave., Chicago.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Acknowledgments.

State Missions—Mars Hill ch, W Chowan, $14.00; Mooresville ch, South Yadkin, 8.00; Aulander ch, West Chowan, 8.00; J R Leak, Rich Square, 4.96; King's Creek ch, Caldwell, 1.50; Shiloh ch, Raleigh, 75c; Oxford ch, Flat River, 8.23; Bethlehem ch, W Chowan, 2.67; Cape Fear ch, Cedar Creek, 2.00; Rock Spring ch, Flat River, 10.70. Total, 60.81. Previously reported, 2,009.96. Total this year, 2,070.77.

Foreign Missions—Sandy Run church, West Chowan, $7.83; W M S, Holly Springs ch, Raleigh, 2.10; Green Level ch, ditto, 1.70; W M S, Inwood ch, ditto, 2.00; Carmichael S S Union, Robeson, 1.00; Rutherfordton ch, Green River, 11.45. Total, 26.08. Previously reported, 4,907.43. Total this year, 4,933.51.

Home Missions—Sandy Run ch, W Chowan, $6.80; W M S, Wake Forest ch, Central, 17.30; Green Level ch, Raleigh, 1.45; Rutherfordton ch, Green River, 2.85. Total, 28.40. Previously reported, 1,873.87. Total this year, 1,902.27.

Education—Ahoskie ch, W Chowan, $10.00; Cross Roads ch, Robeson, 5.73; Republican ch, W Chowan, 10.00; Rutherfordton ch, Green River, 95c; Bethlehem ch, W Chowan, 10.55. Total, 37.23. Previously reported, 1,163.16. Total this year, 1,200.39.

Orphanage—Spring Hill ch, Richmond, $7.73; Aulander ch, W Chowan, 3.47; S S, ditto, ditto, 6.01; W M S, Inwood ch Raleigh, 2.00; Elim ch, W Chowan, 5 22; S S, Bethlehem ch, ditto, 7.00. Total, 31.42. Previously reported, 682.91. Total this year, 714.33.

Centennial Fund—W M S, Holly Springs ch, Raleigh, $1.50.

Sunday-schools—Rutherfordton ch, Green River, 95c.

Colportage—Green Level ch, Raleigh, $2.23.

Ministerial Relief Fund—Louisburg ch, Central, $2.81; Bethel ch, Tar River, 62c. Total, 3.43. Previously reported, 194.08. Total this year, 197.51.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 2, 1892.

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

Raleigh Affairs.

An institute for the treatment of drunkenness will be established in this city, it is reported.

A movement is on foot to erect a monument in the Capitol Square in memory of the Confederate soldiers of North Carolina.

Governor Holt has made requisition on the Governor of Tennessee for William H. Shelton, who is wanted for the murder of Grant Tweed in Madison county last month.

State News.

It is proposed to organize a naval batallion at Fayetteville.

Messrs. Duke Sons & Co. of Durham recently shipped 4,000,000 cigarettes to Japan.

Col. Julian S. Carr has just endowed a new perpetual scholarship at Davidson College.

The name of the town of Pigeon River in Haywood county has been changed to that of Canton.

Mr. Sample S Brown, the largest dry goods merchant in Greensboro, failed recently for $60,000.

Lightning destroyed a house in Salisbury one night recently, causing a loss of one thousand dollars or over.

The firm of Ray & Davenport of Asheville has made an assignment. Liabilities, $6,000; assets believed to be much larger.

Mrs. Bettie Cannady of Summerfield committed suicide Sunday morning, the 26th ult., by cutting her throat with a razor.

It is reported that the Norfolk and Western Railroad Company will push its road from Winston south by way of Thomasville.

Roland Walker and Thos. Nicholson of Rocky Mount, both about eighteen years old, were recently drowned while bathing in Tar river.

Rosa, the ten-year-old daughter of Mr. J. J. Billings, who lives about seven miles north of Roaring river, was killed by lightning on June 22d, during a thunder storm.

Mr. R. M. Furman, Democratic candidate for State Auditor, has retired from the *Asheville Democrat*. The paper will be continued by Messrs. F. M. Messler and D. W. Furman.

Mr. M. D. Radford, living three miles from Ledger, was killed by lightning on the 18th ult. Mr. Radford was about twenty-four years of age, and a member of the Baptist church.

A colored man named Sam Frazier, living on Mr. D. F. Southerland's plantation in New Hope township, Wayne county, was killed by lightning one night recently while [illegible]

The next meeting of the North Carolina Press Association will be held in Charlotte July 27th and 28th.

As we go to press this morning (July 1st), we learn that the C. F. & Y. V. depot at Jonesboro was destroyed at 3 o'clock this morning by fire. It was struck by lightning. Nothing saved.—*Sanford Express.*

George Adams and Walter Ware, both colored, were drowned in an iron mine near Gastonia, recently. Heavy rains caused a creek to overflow, and the waters poured into the mouth of the shaft, with the result stated.

The "Davis Brothers Company" with a capital stock of $150,000, paid up stock of $40,000, was established at Henderson on the 1st inst. Its business will be to buy, sell, export, manufacture and otherwise handle tobacco.

While bathing in Flat Creek, Granville county, Walter Evans, white, aged fifteen years, was stricken with some mysterious disease and sank to the bottom. His younger brother got him out on the bank, but he died in a few minutes.

A certain Frank Meares of Robeson county returned home from Lumberton the other day and found his wife sick in bed and dinner not ready. He flew into a passion and brutally struck five of his little children. It is thought that two will die.

Craighead church and school-house located on the Carolina Central railroad, one mile east of the city limits, was burned to the ground Wednesday night with all its contents of furniture and books. Among the latter were some valuable volumes contributed by the late Dr. A. W. Miller.—*Charlotte News.*

A most terrific hailstorm visited Weldon and vicinity on the 25th ult. Windows were broken and fruit and growing crops were killed. On the penitentiary farm near Weldon two men were struck by lightning. Smith, an overseer, was killed instantly, and a convict was badly injured. The hailstones were said to have been unusually large.

A Weldon special of June 27th to the Richmond *Times* says: "There are several people in this county, the children of Mr. W. H. Shields of Scotland Neck, who are heirs to an estate in France said to be worth $40,000,000. They are descended from the Dupre family, their mother being of that name. The family was banished from France by Louis XIV, and came to this country."

Mr. Joe Willis is our authority for the following bit of news: Two brothers, Cage and Oliver Smith, met here recently for the first time in their lives. Oliver is thirty five years of age and Cage is forty two. Both have spent their lives in this country, and at one time they were employed by one man, but they had never spoken to each other before. Cage lives at Cape Lookout, and Oliver lives in Morehead City.—*Morehead City News.*

General News.

An epidemic of cholera in Central Asia threatens to spread.

At a meeting of laborers in Pittsburg, Pa., on the 1st, 150,000 workers attended.

The Norwegian Cabinet have resigned. Their resignations have been accepted.

A receiver has been appointed for the Mobile and Birmingham Railroad company.

Twenty New Jersey election inspectors were sent to the penitentiary on the 28th ult.

Great destitution prevails in Catahoula and Concordia parishes, La., on account of floods.

The National Bank at Goshen, N. Y., has closed its doors. The cashier is reported gone with a big surplus.

A fire at Seattle, Wash., Monday night of last week did damage to the extent of four hundred thousand dollars.

A scarlet fever epidemic is spreading in London. On the 1st inst., there were 2,430 patients in six of the public hospitals.

The Carnegie Iron Works at Philadelphia, Pa., shut down on the 30th ult. Thirty-eight hundred men were thrown out of employment.

Comptroller of the Currency Lacy has retired from official life to accept the position of President of the Bankers National Bank of Chicago.

Senor Don Manuel Antio Matta, who was minister of foreign affairs at the time of the Baltimore imbroglio, died of apoplexy on the 23d ult.

Mr. Geo. McC. Witherspoon Jr., a successful farmer of Lancaster, S. C., was instantly killed by lightning during a thunder storm on the 28th ult.

Commander Edward F. Stone, one of the oldest surviving naval officers of the Mexican war, died in Washington City recently at the age of sixty-nine years.

The World's Fair Commission is bankrupt. There is not a cent in the treasury, and several officers of the commission have gone without their salaries for several months.

The Omaha Third Party Convention has placed the following ticket before the country: For President—John B. Weaver of Iowa; for Vice-President—Jas. G. Fields of Virginia.

Hon. John W. Foster has been appointed to succeed Hon. James G. Blaine as Secretary of State. Mr. Foster is a lawyer by profession. He has served as minister to Mexico, Russia and Spain.

The large battle-ship *Texas* was successfully launched at the navy-yard at Norfolk, Va., on the 28th ult. Twelve thousand people witnessed the event. The *Texas* is the first battle-ship of the new navy.

The people of Guadalajara, Mexico, and vicinity have recently been very much terrified because of very severe earthquake shocks. About one hundred buildings were wrecked, and a number of people were injured.

A dispatch from Calmes Mill, Texas, states that three negroes, having confessed to nameless crimes, were taken from their guards who were carrying them to jail, by masked men near Spurgis, Texas, and all three were shot to death.

A letter from La Sale county, Texas, eighty miles southwest of San Antonia, states that there has been no rain in that section in three years. The wells are all dry. The prairies are bare. All the cattle and sheep have been shipped to other States. A call for food has been made.

A large portion of Rock Island, Ill., adjacent to Rock River has been inundated, because of the heavy rains. It is estimated that fully two hundred families have been driven from their homes by the rising waters. The Mississippi river is very high.

Four persons ascended in a balloon at the Crystal Palace, in London, Eng., on the 29th ult. At the height of one hundred feet the balloon burst, and its occupants were thrown to the ground. One person was instantly killed and the others were terribly injured.

The negroes in Guadaloupe county, Texas, have organized a new party, which has no connection with any of the political organizations now existing, and is in fact opposed to all of them. A platform was adopted which calls for negro nominations for every office within the gift of the American people from President down to constable.

While a number of colored men were engaged in erecting a brick wall on the Winston building in Lynchburg, Va., last Wednesday, the wall gave way, and twelve men were buried in the ruins. Three were killed, four badly hurt, and the others slightly injured. Among those killed was J. H. C. Winston, a prominent business man of the city.

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may retain
its youthful color,
fullness, and beauty,
dress it daily
with
Ayer's Hair Vigor
It cleanses the
scalp, cures humors,
and stimulates a
new growth
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TAKE A COURSE IN THE SPRAGUE CORRESPONDENCE SCHOOL OF LAW. (Incorporated.)
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REV. DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.
Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

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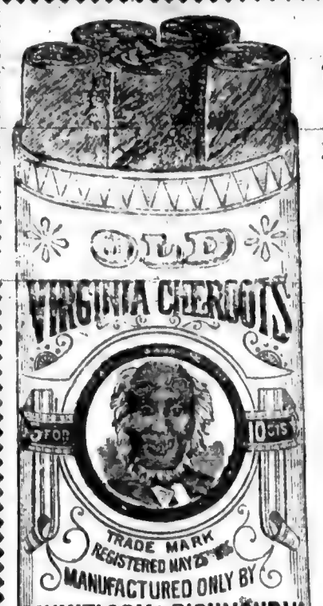

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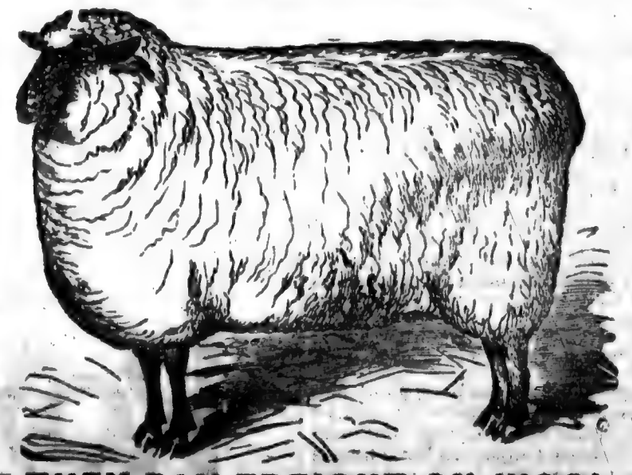

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Constitution of the Sunday-school Missionary Society of the First Baptist Church of Raleigh, N. C.

ADOPTED SUNDAY MORNING, JULY 3, 1892.

Thanking God for his great goodness in a christian land, and determined this Centennial Year of Missions to enlist for life in the endeavor to give these blessings to others in obedience to Christ's last command, we, the First Baptist Sunday-school of Raleigh, organize ourselves into a Missionary Society with the following constitution:

ART. 1. This Society shall be called "The Sunday-school Missionary Society of the First Baptist Church of Raleigh, N. C."

ART. 2. Its object shall be, during the Centennial Year of Missions, to aid the Centennial Permanent Fund for Home and Foreign Missions, and for the following years to aid State, Home and Foreign Missions.

ART. 3. Its members shall be the members of the First Baptist Sunday-school of Raleigh and their friends, said members having agreed to aid the objects stated.

ART. 4. The dues of the Society shall be one cent a month, or amounts individually pledged to the Mission Leaders.

ART. 5. The officers shall be the officers of the Sunday-school, the Superintendent being the President, and the Treasurer, Secretary and other officers of the Sunday-school filling the same offices in the Society. Each teacher shall become a Mission Leader, selecting from his class such assistants as he may need.

ART. 6. The duties of the President, Secretary, Treasurer and Organist shall be those usual to such officers. The duty of the Mission Leaders shall be, with the assistance of a Class Treasurer, to gather and report the contributions of their classes, to prepare the monthly missionary exercises, when their classes shall be called upon to lead, and to endeavor unceasingly to interest and inform their classes in the work of all our mission fields.

ART. 7. The meetings, not to exceed one hour in length, shall be held once a month, immediately after the close of the Sunday-school or on Sunday afternoon.

ART. 8. The monthly exercises shall be arranged and taken charge of by each class or group of classes, in turn, under the direction of the President.

SUGGESTIONS.

The committee reporting the constitution for the consideration of the School—Dr. J. W. Carter, J. C. Marcom and J. M. Heck—offered the following suggestions:

1. That each class become a stockholder in the Permanent Fund during the Centennial Year. Chapel cards and certificates can be had free from the Woman's Central Committee of Missions, Raleigh, N. C.

2. That the younger members of the Society be urged to earn and give their own money to the Society.

3. That the meetings be brief, varied and interspersed with singing by the whole school.

4. That the Secretary send names of officers and quarterly report of amount of contributions to the Woman's Central Committee of Missions, Raleigh, N. C., who will, on the receipt of the same, send them free each month a package of missionary literature, which will assist in preparing the exercises for the monthly meetings.

5. That all money be sent in the name of the Society to Mr. J. D. Boushall, Treasurer Baptist State Convention, Raleigh, N. C.

Missionary Canvass in Roanoke Union.

PROGRAM.

Weldon, July 25—R. C. Davis, J. E. White.

Enfield, July 25—W. E. Daniel, R. T. Vann.

Battleboro, July 26—J. E. White, T. M. Hufham.

Rocky Mount, July 26—A. D. Hunter, R. C. Davis.

Toisnot, July 27—T. M. Hufham, A. D. Hunter.

Wilson, July 27—G. J. Dowell, R. C. Davis.

Tarboro, July 28—A. D. Hunter, J. E. White.

Hamilton, July 29—J. D. Hufham, J. E. White.

Williamston, July 31—J. D. Hufham, G. J. Dowell.

Scotland Neck, July 31—W. E. Daniel, E. E. Hilliard, 11 a. m.; R. C. Davis, 8:30 p. m.

Conoconary, Aug. 1—10 a. m., W. E. Daniel, R. C. Davis; 2 p. m., E. E. Hilliard, R. T. Vann.

1. If any speaker finds it impossible to fill any appointment, please notify me promptly.

2. Let the speakers set for any place correspond with one another and arrange the lines of discussion for each, so as to avoid overlapping each other.

3. Pastors, please make the appointments known.

4. All meetings will be at night save the exceptions above printed.

R. T. VANN.

Scotland Neck, N. C.

The Word "Deaconate."

Dear Editor:—The word "Deaconate" has appeared in the columns of your paper recently. May I ask who is the maker of the word? And what necessity is there for its coming into our language? Can the word be found in any dictionary of the English language? I have consulted Worcester and Webster, but it is not given by either of them; they give "deacon-hood," "deaconry," "deaconship," and "diaconate," but not deaconate. While the friends are telling us of the Scriptural duties of a church officer, let us be clearly informed as to what the office is that he is to fill. Let us guard our ecclesiastical words with strictness.

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MARRIED.

YOUNG—HUDSON—On June 22d, 1892, at the Third Baptist church of Durham, by Rev. J. F. MacDuffie, Mr. W. E. Young and Miss Nannie Hudson.

BELL—LEE—On Dec. 1st, 1891, at the residence of the bride's father, Robert Lee, by Rev. Wm. Brunt, Jno. M. Bell of Fayetteville and Miss Annie S. Lee of Bladen county, N. C.

KINLAW—TATUM—On Jan. 6th, 1892, at the residence of the bride's father, D. S. Tatum, by Rev. Wm. Brunt, Jno. A. Kinlaw and Miss Cora Tatum, both of White Oak, Bladen county, N. C.

McNEIL—SUTTON—On Sept. 29th, 1891, at the residence of W. J. Sutton, Bladen county, N. C., by Rev. Wm. Brunt, A. L. McNeil of Alabama and Miss Annie Sutton, daughter of Daniel Sutton.

JENRETTE—REGAN—On Nov. 11th, 1891, at the residence of the bride's father, in White Oak Township, by Rev. Wm. Brunt, Isaac Jenrette of Brunswick county and Miss Amaretta Regan of Bladen county, N. C.

DIED.

EVANS—Near Williamsoro, N. C., June 27th, 1892, Walter G. Evans, son of Thomas Evans, died suddenly while in the creek bathing, aged fourteen years, ten months and twenty-eight days. His death could not be described. He was loved by many, who are left to mourn his loss. May God bless his beloved family through life. P. T. S.

WESTER—Alwise Providence saw fit on May 31st to call to his own embrace little Siddie Cornelius, infant son of A. B. Wester. His short life, only thirteen months and seven days, was enough to entwine himself about many loving hearts which now feel an aching void that God alone can fill. The Lord comfort the bereaved father and loved ones.

AUNT BETTIE.

KNOTT—"The one shall be taken, and the other left." Little Grover Cleveland and his twin brother, Allen Thurman, came to the home of brother and sister Fielding Knott in Granville county, N. C., July 29th, 1889. In this double gift a spring of new, peculiar and deep joy was opened; and from that birth-hour until the sad Sabbath night, June 27th, 1892, in which they were parted, they cost the happy family nothing but tears of thankfulness and a double source of delight. They were the last of more than a dozen children, and God set the beautiful and lovely twins in the midst of the household to be a fountain of light and life springing up in joyous pride and constant blessedness. The names given them were most appropriate, not to say prophetic, for they ruled well and nobly in the family. In early childhood the heart tendrils of one unconsciously took hold on father and of the other on mother. Cleveland was papa's shadow and little man, and Thurman mama's.

Both of the boys had superb health and spent much of their time in frolicsome and happy play.

On Saturday they were in the store-room, busy with the cook and full of glee and happiness. With what sure and uplifting pride and satisfaction were the rollicking and frolicking ways and plays of the twins watched! Double-boys engage in the same sports and pleasures as other children, except they seem to get out of everything a double-fold portion. Such is the privilege and mystery of twin-life. How sad that they should be separated in this unity and community of life, labor and happiness! It seems like a real division of self, part on this side and part on the other side of the river. Presently, as dinner was in preparation, Cleveland espied a little chicken that had roguishly wandered into the cook-room. Immediately he went for the intruder with his accustomed vim and courage. In the hot and hasty pursuit, by some untoward means, a vessel was upset that contained some hot liquid. He had thrust his little hand into it, and its contents were scattered over the floor and upon himself. The scalds on his hand, leg and back were painful but not serious. Out of anxiety and precaution the family physician was called, and soon the burns were nicely dressed and the little sufferer slept in comfort. "He will be all right in a day or two," said the physician—"nothing serious." Sunday came and went, but brought not the expected relief and rest. At night some alarm was occasioned by symptoms of fearful complication, just how or what no one could tell. All that could be done by skill and affection was unavailing, and before day death came to the relief of the little sufferer. How soon that which seemed of little moment issued in a dark, dreary and mysterious dispensation of untold trouble and sorrow! The family and friends were startled as by thunder out of a clear sky, as by unearthly darkness at noon-day. Cleveland is dead—the beautiful bud all full of tenderness, fragrance and promise is blasted, and the light, the joyous and lovely light of the double-star has gone down in darkness and gloom! On Monday afternoon, June 27, we bore away the darling child to his burial in the family cemetery hard by his late home.

Now that the twins are separated, and so suddenly, what can be said to comfort the bleeding heart? It is hard to fill an empty crib—one that grew deeper until it deepened into a grave. But the tender flower, cherished so tenderly and lent so briefly to adorn the home, is now transplanted to the "kingdom of glory" where it will expand into more wondrous beauty and loveliness than is possible for earth culture. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." A child's work on earth is not finished when it dies. The heart-ache stillness of an empty crib or a little mound exerts an invisible and untold power in moving to action or restraining from evil. The blessed memory of sainted darlings will awaken and cherish the hope of a blissful reunion in immortality. "I shall go to him, but he shall not return to me." "Thy son liveth," cometh from the arms of the great Shepherd and alike challenges comfort and following. "A little child shall lead them" has often, in infinite blessedness and sanctified sorrow, led weary feet "up higher," to the hill-top of glory, all decorated with angelic buds plucked from an earthly garden. "Let not your hearts be troubled;" a lovely cherub, in the shining band of little ones, watches and waits to welcome "dear father and mother" into everlasting habitations. Breathe softly nature's just lament:

"I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak, with a silent speech,
Of the little boy that died.

"We shall all go home to our Father's house—
To our Father's house in the skies,
Where the hope of our soul shall have no blight,
And our love no broken ties;
And one of the joys of our heaven shall be
The little boy that died."

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A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blessed with content and health,
Untried by lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close,
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep,
Bring sleeping draughts on the downy bed
Where luxury pillows its aching head.
The toiler simple opiate deems
A shorter route to the land of dreams.

Better than gold is a thinking mind,
That in the realms of books can find
A treasure surpassing Australian ore,
And living with the great and good of yore,
The sage's lore and the poet's lay
The glories of empires passed away;
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrine of love the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold,
And centre there are better than gold.
—By Father Ryan.

Lilly's Enemy.

"Mother, there is such a disagreeable girl at school; she pulled my hair this morning, and called me a cry-baby," said Lilly, looking up with tearful eyes into her mother's face. "Oh, you cannot think what a horrid girl she is; nobody likes her. I wish Mrs. Marsland would send her away from our school;" and Lilly's iron came to a standstill.

"What is the name of the dreadful girl, and where does she live?" asked Mrs. Rushton, putting her arm around her little daughter in token of sympathy.

"She is called Dora Hilton, and lives in Grange road with her grandmother. I think her father and mother are dead."

"Poor child!" said Mrs. Rushton.

"Mother, why do you call her 'poor child?'" cried Lilly excitedly; "she is my enemy."

"Isn't she a poor child if she has no parents? Now, suppose you were to try to turn this enemy into a friend?"

"Oh, mother, I couldn't."

"I think you could. What did Jesus tell you to do our enemies?"

"He told us to love them," answered Lilly, hanging her head; "but really I could never love Dora Hilton."

"Have you tried?" asked Mrs. Rushton, gravely. "When Dora pulled your hair and said rude things, what did you do?"

"I—I made faces at her," stammered Lilly, ashamed at the recollection.

"That was not very kind. Well, now, to-morrow try a different plan. Watch for an opportunity to help Dora in some way, and if she speaks rudely, answer pleasantly."

Lilly thought this advice very hard to follow, but resolved to try. The very next day came an opportunity.

Dora had forgotten her spelling book, and tried to borrow one in order to look over her lesson before the class.

But none of the girls would lend a book, for they all disliked Dora.

Lilly hesitated a moment, and then went quietly to her.

"You may have my book," she said pleasantly. "I know my lesson."

Dora looked very much surprised, but took the book without even saying "Thank you," and Lilly felt just a little mortified.

That night Lilly added to her usual evening prayer these words: "Oh, dear Lord Jesus, help me to love my enemy!" and somehow she felt very happy as she crept into bed.

For several days Lilly continued to do little kindnesses for her disagreeable schoolfellow, whenever she found an opportunity, but without much apparent result.

One afternoon as she was walking home from school, she heard a voice calling: "Lilly—Lilly Rushton, wait for me. I want to speak to you."

It was Dora, who came up breathless with the haste she had made.

"Tell me why you have been so pleasant to me this week?" she began abruptly.

"Because I want to make you my friend instead of my enemy," answered Lilly quaintly; then seeing that Dora looked puzzled, she told her what Mrs. Rushton had advised.

"I would like very much to be your friend," cried Dora. "I will never tease you again."
—*Child's Companion.*

Woman's Temper.

There are men who suppose they have all the annoyances. They say it is the store that ruffles the disposition, but if they could only stay at home as do their wives, and sisters and daughters, they would be all the time sweet and fair as a white pond lily. Let some of the masculine lecturers on placidity of temper, try for one week the cares of the household and the family. Let the man sleep with the baby on one arm all night, and one ear open to the children with the whooping cough in the adjoining apartment. Let him see the tray of crockery and the cook fall down stairs, and nothing saved but the pieces. Let the pump give out on wash-day, and the stove-pipe, when too hot for handling, get dislocated. Let the pudding come out of the stove as stiff as a poker. Let the gossiping gambler of all classes come in and tell all the disagreeable things that neighbors have been saying. Let the lungs be worn out by staying in doors without fresh air, and the needle be threaded with nerves exhausted. After one week's household annoyances he would conclude that his business is heaven, and the clatter of noisy men sweet and rich as Beethoven's symphony. We think Mary of Bethany a little to blame for not helping Martha get the dinner. If women sympathize with men in the troubles of store and field, let the men also sympathize with the women in troubles of housekeeping. Many a housewife has died of her annoyances.—*Ex.*

The Value of Time.

One morning, when Benjamin Franklin was busy in the press room on his newspaper, a lounger stepped into the book store and spent an hour or more looking over the books. Finally he seemed to settle upon one, and asked the clerk the price.

"One dollar," the clerk replied.

"One dollar," echoed the lounger, can't you take less than that?"

"One dollar is the price," the clerk answered.

The would-be purchaser looked over the books a while longer and inquired, "Is Mr. Franklin in?"

"Yes, he's busy in the printing office," the clerk replied.

"Well, I want to see him," said the man.

The clerk told Mr. Franklin that a gentleman was in the store, waiting to see him. Franklin soon appeared and the stranger said:

"What is the lowest, Mr. Franklin, that you can take for that book?"

"One dollar and a quarter," was the prompt answer.

"One dollar and a quarter! Why, your clerk asked me only a dollar just now."

"True," replied Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised, and, wishing to end a parley of his own seeking, said: "Well, come now, tell your lowest price for this book."

"One dollar and a half."

"A dollar and a half! Why, you offered it yourself for a dollar and a quarter."

"Yes," said Franklin, coolly, "and I had better have taken that price then, than a dollar and a half now."

This was a way of trade which took the man quite by surprise. Without a word he laid the money on the counter, took his book and left the store.—*Exchange.*

If I Were You, my Boy.

I wouldn't be ashamed to do right any where. I would not do anything that I would not be willing for everybody to know.

I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

I wouldn't go into the company of boys who use bad language.

I wouldn't get in the sulks and pout whenever I couldn't have my own way about everything.

I wouldn't let any other boy get ahead of me in my studies.

I wouldn't abuse little boys who had no big brother for me to be afraid of.

I would learn to be polite to everybody.

I wouldn't cry for anything when mamma or papa told me it was not good for me.

I would try to see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nicely.

I would try to learn something useful every day, and whenever I saw men making anything I would watch to see how they did it.

I would keep my hands and face clean and my hair brushed without having to be told to.

I would be respectful to old people, and behave so that my parents would not be ashamed of me.

I would be in earnest about everything. When I had to work I would do it with all my might. I would study with all my might.

I would read books and papers which would want to make me know something and do something which would benefit other people.

I would have as good a time as I could in this world, but I wouldn't tell lies, nor steal, nor be mean to anybody.

I would pray every day, and I would ask Jesus to make me a good boy and show me how to go to heaven.—*Exchange.*

People Who Travel.

Change of climate or water very often affects the bowels seriously. If on the first symptoms of any disturbance you would take Dr. Biggers' Huckleberry Cordial much suffering might be saved.

Treatment of the Ear.

The human ear is a much more delicate organ than most people suppose. It is extremely dangerous to interfere with it by the use of ear-picks or any of the various instruments used for the purpose of cleaning it from wax. The wax is a natural secretion, and unless the ear becomes diseased, it does not accumulate any faster than is necessary to protect the passage from the entrance of insects and various particles which might otherwise be forced in and tend to interfere permanently with the hearing.

The greatest care is necessary in washing the ears of little children. They should be washed outside, but on the inside only so far as the finger, wrapped in a soft towel, will go. The practice of forcing a hair-pin, or any other hard instrument, into the ear passage is fraught with danger of injuring the membrane, causing permanent deafness. Earache is a malady of childhood, and causes most distressing pain. The simplest remedy for it is to take a little cotton, dipped in warm sweet-oil, and put it in the ear passage.

A danger that may arise from doing so simple a thing as this is that minute particles of the cotton may be left in the ear. To prevent this, some physicians advise making a little wad of the cotton and wrapping it in the finest and thinnest linen cambric that can be found, and dipping this in warm sweet-oil. In case of intense pain, a few drops of hot laudanum or camphor may be used with the oil.

When foreign bodies get into the ear, they should be removed by syringing them out with warm water. To attempt to remove anything from the ear passage by forcing an instrument in is a rash thing for any one except an aurist to undertake. The best medical practicioners refuse to treat affections of the ear or eye, but send their patients to specialists.—*New York Tribune.*

If you put your son under the tutorage of an ungodly teacher and he is allowed to walk under council and influence of his life for a time, you need not be surprised to see the young man standing in the way of sinners rather in that of the just. And a little later he will be found in the seat of the scornful. He will dishonor the God and the church of his fathers.—*Statesville Christian Advocate.*

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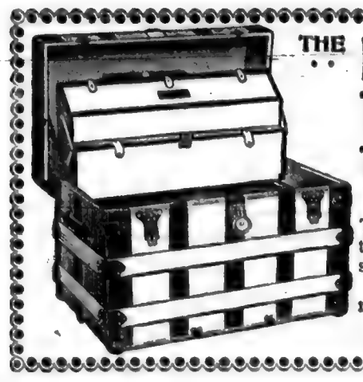
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The Christian's Royal Inheritance.

BY REV. GEORGE J. DOWELL.

Text—"Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 21—23.

How great is this word *all!* It is as high as heaven, as deep as hell, as broad as the universe of God.

When God said to Abraham, "Lift up thine eyes and look northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever," that was a great grant. When he said to him further, "I will make thy descendants to multiply as the stars as heaven for multitude," the promise was greatly magnified. When Zaccheus stood before the blessed Saviour, and said, "Behold, Lord, I give half of my goods to feed the poor, and if I have wronged any man, I restore unto him fourfold," that was a noble resolution. When Herod promised the dancing damsel that he would give her anything she might ask of him, even to the half of his kingdom, it was a great promise, because he was rich. But all these promises sink into the utmost insignificance when we compare them with the inheritance contained in the text—"All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."

1st. It becomes us to consider for awhile some of the things which belong to the christian:

Abraham, with his great faith; Moses, with his meekness; Job, with his patience; David, with his sweet songs of Zion; Solomon, with his proverbs of wisdom; Paul, with his deep learning, indefatigable labors, toils and sufferings; Apollos, with his burning eloquence; Peter, with his sternness, inflexibility and fixedness of purpose; and John, the beloved disciple, leaning upon the breast of Jesus, whose character, life, influence, death and resurrection, all, are written for our instruction, encouragement and guidance in holy and divine things and to make us better, wiser and happier here and hereafter. Let us study these characters, improve our minds and hearts by profiting where they excelled in excellence and virtue, and thus grow to higher attainments and perfection in christian life.

2d. The world belongs to the christian. This world upon which we live; which Satan claimed as his, when the old deceiver did not own a single foot of it. "The earth is the Lord's and the fullness thereof." This world then, humble follower of the Lord Jesus, belongs to you. It is yours to enjoy, to improve, to beautify, to adorn. Your Father has given it to you—with all its majestic forests, its boundless plains, its fertile fields, its silvery lakes, its babbling brooks, its meandering streams, its beautiful rivers, its grand old oceans, its rugged hills, its towering mountains, grand and sublime as they are, lift up their hoary heads and bathe them in the azure sky.

Use this world, but do not abuse it. Cut down these forests if you will, and with the timbers you take therefrom, build your ships with which to sail the briny deep and transport the goods from one country to another, and thus carry on the commerce of the world. Plow the land and till the soil, until its surface, tickled by implements of husbandry, shall laugh into a harvest that shall feed all flesh. Dig down the hills, throw up high places in the valleys, throw bridges across the rivers, bore holes through the mountains, and thread the country like network from town to town, and city to city, till iron bands of steel and ropes of wire shall unite the world and bring distant lands together. Sink shafts into the bowels of the earth, extract her ores of iron, silver, gold and valuable metals. Go down into the deep, and there fill your commissaries with the flesh and oil of the inhabitants which dwell beneath the white-capped waves of old ocean, and get all the good out of earth you can, and if you use this world as, not abusing it, God don't care, for the world is yours.

3d. The Bible is yours. What would we do without this blessed book? It is to us poor mortal souls as a book of directions. When a manufacturer constructs a machine, he also constructs and publishes a book which tells how to run and manage it. We are as machines wound up by God the great Manufacturer, which are self-propelling; and God puts into our hands the blessed Bible, which tells us to preserve self government and how to do it. As a chart to the navigator, as a compass to the sailor who travels unknown seas, as a lamp to the feet of him who travels in the dark, so the Bible is to us. Says one: "Some are always looking for the hard and mysterious things in the Bible, but I am not like they. I read the precious word like I eat fish. I eat the flesh and lay the bones aside. Some are always trying to eat the bones and never seem to relish the meat. I have the powers of digestion only to enjoy the meat. I shall in the future have the ability to digest the bones, till then I'll be content." "I love the Bible," said an old lady, "because it is God's holy word. It is the book that condemned me, and the book that acquitted me, the book that showed me I was a sinner, and the book that led me to the Saviour."

I love the Bible as a book of biography. It deals with the ideas and the conduct of men. And it is true biography. It does not show the true and leave out the false. It shows the good and the bad side of men. It shows them all around from every phase and every standpoint. All biographies, more or less, flatter—not so this. I take up this Bible and I read of Abraham, the man of great faith, the father of the faithful. Well, I say, "What wonderful faith this man had!" I think of it, I admire it. I then think of how little faith I possess, and then I say, "Can I ever attain to such wonderful faith?" My heart sinks as I remember how weak I am, how many times I am brought to doubt and to fear lest I be deceived. I read on, and I find where even Abraham dissembled, where even he hesitated and faltered, and tried to deceive—and then I am encouraged—not because I am glad that Abraham sinned, but that human nature is the same to-day it was in the days of Abraham.

I read of the patience of Job. Well I say, "I never can attain to such a degree of patience." I read on, and I remember my impatience, and how easily I sometimes lose my self-control. Well, I say, "I never can govern my temper, and control my feelings as he." Ah! as I discover that this patient man grew impatient, lost his temper and his patience, cursed the day that he was born, the mother who brought him into the world, the sun which gave light upon that occasion, I am encouraged. Not, that I am glad that Job sinned, but that human nature has always been the same, and he who was forgiven gives me encouragement that if I go to God as he did, I may be forgiven too.

As I read of David, the man after God's own heart, I say, "I never can attain to such goodness." But as I read of the wickedness he committed in taking Uriah's wife, and having her husband put to death, I say, "Well, God will forgive me if I only put my trust in him." And so I read of imperfection in Paul, Apollos and Cephas, and though the people were divided in their estimation of them—some saying, "I am for Paul," others "I am for Apollos," and others "I am for Cephas"—Paul asks the question, "Is Christ divided?" and then I seem to hear the Apostle say to them, "No, no, but all things are yours," &c.

4th. Life is yours. You see I have put the Bible before life, because life without the Bible would be a complete failure. Go back to the days of ancient Greece or Rome, and as you behold the gross ignorance, the beastly sensuality, the licentiousness and murders that existed everywhere, as victims reeking in their own blood stained the altars of their bloody gods; as I behold the purity and virtue of vigorous men and beautiful women trodden under the heel of public opinion as an unholy thing; when I see lewdness and debauchery sold at a premium, I feel that human life without the Bible were a ten thousand fold greater curse than blessing.

It is a great responsibility to live. To be in this world and required to keep the moral law. To possess life with all its possibilities and all its responsibilities. To be the children and wards of God, and yet the custodians of our own bodies. To be the the architects of our own success or failure. The creators of our own happiness or misery. Life does not consist in mere existence, the accumulation of wealth, the gratification of inordinate desires, or the acquisition of public esteem; but in the establishing of character, the exercise of faith, the performance of good works, and development in spiritual growth—expansion in divine life. My brother, see that you live right. Make Christ your model. A good name is better than precious ointment, more fragrant and more diffusive, better than great riches, more desirable and more enduring.

5th. The church is yours—with all her deeds of glory, her sufferings, her trials, her triumphs or defeat. Whatever of good she has done in the past, or may do in the future, her toils, her sacrifices, her prayers, her tears, her blood, her consecrated talents of head, heart and wealth, all belong to the christian as a part of his inheritance.

What are you doing for your church? Are you helping it or are you hindering it? Are you helping it to be better, or are you helping it to be worse than its average sister? Are you helping to purge it of drones, hypocrites and wrong doers? Are you cultivating and fostering in it a spirit of charity, gentleness and love? Are you stirring its heart with the spirit of missions, the wail of the orphan, and the cry of the needy? Do you recognize the church as the body of Christ, and do you see that none of the members suffer? Do you remember he died for his church, the bride, the Lamb's wife? God grant you may love the church as Christ loved it. Let every christian learn the song and sing it out of a full heart:

"I love thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer saved,
With his own precious blood."

And let him remember her at a throne of grace.

"For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given,
Till toils and cares shall end."

Glorious old church, fight on, struggle on, till the last son of Adam shall be redeemed; till Zion shall resound with the loud hosannas of those who shall sing the praises of their Lord, as they shall come up from the east and the west, the north and the south, having washed their robes and made them white in the blood of the Lamb.

6th. Afflictions are yours. Shall the christian pass through the world and have no sympathy with its sufferers? No. God intends they, too, who love him may be made perfect through suffering. Abraham, Job, Moses, David, Daniel, Paul, Peter, and Christ tasted, yea, drank of the cup, and we are no better than they. Affliction is God's refining pot, and it is meet that we should pass through it, that the dross may be consumed and the pure gold may be all the more precious and brighter by the fierce contact.

Two painters were frescoing a wall. One stepped back from the wall to the edge of the scaffold to view his work. He was so intent with what he had succeeded in accomplishing that he was just ready to step off backward. His fellow-workman, seeing his immediate danger, seized his brush and daubed the paint upon his work, while thus he was engaged in admiring it. Filled with anger, he rushed forward and cried out with flushed cheek and blood in his eye, "Why did you spoil my work?" "To save your life," was the reply, and then the man was satisfied. Ofttimes, as we are viewing the work of our own hands, does our Heavenly Father see we are so much engaged in it that we neglect the proper observance of those laws which are necessary for the preservation of our own spiritual lives, and as we thus idolize self, he comes and with the brush of affliction dashes destruction over our premeditated follies, and we may cry out with bitter disappointment until we realize that he did so to save our lives, and then we rejoice that our lives have been most mercifully preserved even if our work has been lost.

As the shepherd in Switzerland when his flocks have eaten the grass in the valleys so low that there is no longer good grazing, tries by various means to get them up the mountain side; when he can not toll them by calling or feeding, sets his dogs upon them to frighten them up, but to no avail; then, as a last resort, takes a little lamb in his arms and climbing over the rough and rugged places to a certain distance desired, holds out the lamb while it bleats, and thus attracts the attention of the mother sheep, which begins the ascent, followed by another and another, until the whole flock has left the closely-nipped grass, and now wades among that which has heretofore been uncropped, and which is sweet and luxuriant, and now the whole flock is in greener pastures, and are all again united and together; so God sometimes by affliction takes the little lamb, the infant babe, from its mother's breast and transplants it into the green pastures of heaven, where the mother looks by faith, and then the father is drawn, and another and another, until all the family are saved, one by one, never more to return to these low grounds of sorrow, but to enjoy the green pastures and to lie down by the still waters of heaven forever.

"Afflictions, though they seem severe,
Are oft in mercy sent."

7th. Death is yours—with all its destructive tendencies. It tears down this house which God has built and lays its different members low in the dust. It makes the body, once so young and spry and beautiful, lie in the dark and narrow tomb. It stops the plow in its unfinished furrow. It stops the workman and leaves the house to decay ere it is completed. It scatters household joys and frustrates our hopes and plans and purposes. It regards not our bitter sighs, heeds not our groans, and cares not for our crying. And yet death is given us of the Lord. He has changed death so that it is not now what it used to be. Once it was our enemy, but now it is our friend. Once he was to be greatly dreaded, but now he is to the christian a welcome messenger. He is a ferryman who comes to take us across the river. He is a servant sent to tell us the Master hath invited us to dine with the King. It is the voice of God saying to us,

"Servant of God, well done,
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter the Master's joy."

Jesus ran his arm down Death's throat and jerked out his sting. So it does not have the same power over the body now that it used to have. Jesus laid down in the grave, and when he left it he left it supplied as a dormitory, so that the christian may lie there and remain.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

8th. The resurrection is yours. The christian need not fear the grave, now since Jesus has risen from it. For awhile he may lie there, but he need not be afraid, for Jesus hath promised to be with him. He may take the sheet left there by Christ and lie down in it. We may take the napkin left there by the Saviour and wipe every tear from his eyes. The resurrection is a part of the christian's inheritance. "Because I live," says Christ, "ye shall live also." The seed may be planted, but a new body shall be given it in the resurrection. The body may die, but like the grass, it shall spring up again into newness of life and beauty. As the worm seems to die and then lives in the butterfly, so our bodies shall fade and die apparently, but in us are the elements of life which cannot decay, but which shall take on different forms of existence in the resurrection state.

The body, sown in weakness, shall be raised in power; sown a natural body, it shall be raised a spiritual body; sown in corruption, it shall be raised in incorruption; sown in dishonor, it shall be raised in glory. The battle-scarred and dusty soiled veteran shall be newly uniformed and promoted by the resurrection. The scattered family shall there be reunited. We shall know each other. We shall forever dwell together without the thought of parting.

"There shall we see and hear and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

9th. Heaven is yours. The land that is fairer than day, where the sun never sets, the moon never wanes, where the inhabitants know nothing of sickness, sorrow nor death. Where every employment is a blessing; every word a benediction; every movement promoting that growth which rejuvenates and makes and perpetuates our youth; a state of felicity; a place of happiness; a land of plenty and a home of peace and rest. We may speak of its pearly gates, its golden streets, its river of life clear as crystal proceeding from the throne of God and of the Lamb. But no conception can approach it, for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the glorious things which God has in reservation for his children. Like Sheba's queen when she had come from the remotest parts of the earth to see and hear Solomon, we will when we see the beauties and glories of heaven, exclaim, "The half has never been told." This is in part the christian's royal possession.

Now in conclusion:

10th. Upon what condition are all things yours? If ye are Christ's. Having Christ, we possess everything. Without Christ, we are nothing. With Christ, we are rich; without Christ, we are poor, very poor. Are you Christ's? If so, I congratulate you—because you are his; because you have turned your back upon sin and sinful things; like Moses, who refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the children of God than to enjoy the pleasures of sin for a season, you have like him chosen the wealth of heaven in preference to those of earth; the service of God rather than the service of the wicked one; and upon this condition I congratulate you. "All things are yours; whether Paul, or Apollos, or Cephas, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ's is God's."

The Conversion of Zaccheus.

It is useless to talk about loving Jesus Christ and trusting him, and having the sweet assurance of forgiveness, and a glorious hope of heaven, unless these have made you break off your bad habits of whatsoever sort they may be, and cast them behind your backs. Strong emotion, sweet deep feeling, assured confidence in the sense of forgiveness and the hope of heaven, are all very well. Let us see your faith by your works; and of these works the chief is,—behold the evil that I did I do it no more: "Behold! Lord! the half of my goods I give to the poor." There was a young ruler who could not make up his mind to part with wealth to follow Christ. Zaccheus has so completely made up his mind to follow Christ that he does not need to be bidden to give up his worldly goods. The half given to the poor, and four-fold restoration to those whom he had wronged, would not leave much. How astonished Zaccheus would have been if anybody had said to him that morning, "Zaccheus! before this night falls you will be next door to a pauper; and you will be a happier man than you are now."

So, dear friends, like him, all of us may, if we will and if we need, make a sudden right-about-face that shall alter the complexion of our whole future. People tell us that sudden conversions are suspicious. So they may be in certain cases. But the moment when a man makes up his mind to change the direction in which his face is set will always be a moment, however long may be the hesitation, and the meditation, and the preparation that led up to it.—*Rev. Alexander Maclaren, D. D.*

You are invited at church the worst seats you know there will be the fewest there.

"Things not in Hell."

We use this mode of argument to describe the severity of the punishment of the lost. The negative side shown will give us a clear notion of the affirmative. All places and things may be known by the qualities they have or those that they do not have.

Things not in hell are indeed very numerous, and so are those that are in that place equally many. Thousands of people think only of gay and pleasant society, where the splendor of fashion allures and youthful beauty charms, where all the talk is on themes of love, expressed in language of finest romance style, and their lives are dreamed to be like the grandest victors in novel fiction. Some delight in that company where only the chaste are found, and where all that tends to riotness is excluded. Others strive for those who are conversant on high lines of knowledge, and nothing amuses them but this sort of things, mixed up glowing colors. But these are things not in hell. There will be no gaiety, no pleasure, no moral, and no beauty in that empire of misery. Here, we may find sympathizing friends when the hand of sickness comes, or when we are bowed down in common sorrow. Should we be swept into the vortex of poverty, or the strong arm of the law, hurry us away to the gloomy walls. Then, so soon as the calamity comes, some kind friend lends a helping hand or speaks a word of comfort. And the angel of hope never forsakes us, no matter how heavy the shower of tears, or how dark the prison walls. Some ray of grace divine shines away the mist of trouble. These are things not in hell, for there will be no friends, no comforters, no hope or mercy there. Truth or veracity, the foundation of confidence—as treacherous as the world is, there can be found in church, state and trade, a current of truth. There are men in every trade who will comply with their word and stick to their contracts. Some statesmen may safely be confided with the rights of the people. Some churchmen would go to the stake rather than deny the faith they profess. These are things not to be found in the world of woe, for there the father of lies will abide, and penal vengeance be evermore poured out on the faults. Love, the golden chain that binds mankind in common interests, or the silver cord which ties hearts together at the hymenial altar. Love entwines its silver threads about all our hearts and harmonizes a thousand would be discords. It keeps subdued untold powers of hate and revenge; it makes labor sweet, and is a strong opiate against pain. It has reared hospitals in the land of war, houses for the sick and homeless, and clothed the poor and fed the hungry. It is a boundless source of good. But love is a thing that will not be in the land of eternal woe. There will not be one cord of love in all that populous place, nor one spark of kindness left in one soul. Hope, the time antidote against despair, a sort of perpetual stimulant to our being. No matter how often our hopes are blighted, we hope on; it rises "Phœnix like." The day may be ever so stormy and the night dark and dreary, yet we hope for the light of morning and the calm, cloudless day. Let the long train of adversity come sweeping over us in its most devastating form, taking liberties, friends and relatives; yet hope will mount above its wake and look for a better day. Some one has said,

"Auspicious hope! in thy sweet gardens grow
Wreaths for each toil, a charm for every woe."

But there will be no hope in hell. Peace is the good news from heaven, whose echo has never ceased and whose harmony was set by the minstrel angels. Peace hushed the long cries of Punic wars and dried a thousand tearful eyes. It stopped the flow of arterial blood and diminished the dying groans. In every age it has scattered the red clouds of national revenge and quieted the cannon thunders. Its balmy wing has stilled ecclesiastical rage and quashed the most exciting factions of church. The hearts that have been made glad, and the souls that have been rejoiced by peace, are past all human computation. Sad to say, there is no peace in the long home of the lost; no cessation of mourning or mitigation of pain. All people are striving for happiness, and the wise and good Father has provided it for us if we would but take it on the terms offered. He has given us the diversified landscapes variegated by every color pleasing to the eye. Rich vegetation, ranging from the magnificent historic oaks to the small pavanding flowers from the blooming trees down to the tiny daffodil; small rosaries of the mountains on to the blossoming plains of cactus, all designed for happiness. The air is often loaded with rich fragrance from the meadow; the music of the delicate feathery people pour forth in gladdening strains; even the marshes and quagmires at times put forward flora's nicest colors and anthems of charming melody to rejoice us here. But these are things not in the land of the banished, for there will be no objects giving pleasure to that unpenitent people.

"In hell there will be no beauty to delight,
No splendors of grace divine;
There can no rest be found,
For all the time that eternity is round."

Some people are [illegible] nature for putting [illegible] thank her for putting [illegible] down.

The Biblical Recorder.

WEDNESDAY, JULY 13, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE resignations of Elders G. P. Bostick and D. W. Herring, two of our North Carolina missionaries in China, and their purposed plans of work, have, to some extent, made necessary the discussion of these things in this State.

It should be taken for granted that all, whether they be brethren on the foreign fields or at home, who discuss these plans, have an equal right to their opinions, are equally sincere, fallible and earnest—desiring to do only the things which will glorify our Lord in the advancement of his kingdom on earth.

We number brethren Bostick and Herring, and many of their kindred in this State, among our warm personal friends, and have for them personally nothing but the kindest feelings. These brethren have been to China for a few years, mingled freely with the people, studied the "plans and methods" of mission work, and have formed their opinions about the people and the work in China. They have also formulated, published, and, we think, extensively circulated their "plans and methods" of work for the government of the Baptist Conventions, Associations, churches and brethren in this country.

We have given the best thought of which we are capable to these "plans and methods," and have gone over again very carefully the present "plans and methods" of the Southern Baptist Convention. Our desire has been to find the differences in these "plans and methods," their advantages and disadvantages, and to present the results to our readers.

The study of these questions has shown that the "plans and methods" agree in some things, and that they differ very widely in other things.

They agree (1) in the recognition of the Bible as the one Book to guide us in mission work; (2) in the supreme authority of Jesus Christ to command his people to give the gospel to all the world; (3) in the obligation of his people to obey to the extent of their opportunities and ability; (4) in the loss of the pagan and a very large part of the papal world without the gospel as we believe it; (5) in the obligations now pressing upon us to send out, as the Lord may call, more missionaries to the heathen; (6) in the desirableness of more and better missionary intelligence among our churches, and the larger realization of individual responsibilities; (7) in the necessity for more earnest prayer to God, more liberal giving of our means, and greater consecration; (8) in the reduction of the expenses of the work, in every way possible, consistent with human wisdom, and the safety and efficiency of the missionaries; (9) in the full reliance on the gospel as the power of God unto salvation to every one that believeth; and (10) in the necessity for the presence and power of the Holy Spirit in missions at home and among the heathen.

They differ (1) in the practical wisdom of sending missionaries *at once* into the *interior* of China; (2) in the practical wisdom of the Southern Baptist Convention purchasing and holding property—houses of worship and dwellings for its missionaries—in China; (3) in the practical wisdom of aiding, under any circumstances, poor, intelligent, pious Chinamen who feel impressed to preach the gospel to their own people; (4) in the organization and support of schools for the Chinese; (5) in the requirements for missionaries to wear Chinese clothes and live in Chinese houses and eat Chinese food; and (6) in the relation the missionary is to sustain to the local home churches, and the authority he is to have in fixing his own salary, his fields of labor, and the kind and extent of the information given to the churches about himself, his needs, plans, work, and the people among whom he lives.

Wherein these plans differ, the force and example of mission work in the New Testament, the sober judgment of, perhaps, ninety-five per cent. of all the missionaries sent out, and the practical wisdom of almost all of those at home, who have given time and intelligent study to these questions, are against the Crawford-Bostick-Herring plans.

There are thirty-four general Protestant organizations, like the Foreign Mission Board of the Southern Baptist Convention, in the United States, five in China, twenty-seven in England and sixteen in Germany, doing mission work among the heathen, and they are all working practically on the same "plans and methods" as our Board at Richmond. If there is, therefore, any one thing on which we seem to have the consensus of opinion of the missionary Protestant Christian world it is on the "plans and methods" of mission work in heathen lands.

The organizations referred to above had in 1891, according to reports now before us, 11,388 stations, 7,921 missionaries, 40,083 native laborers, and 726,883 church members, and they received for their work $11,106,714. These *natives*, converted heathen, gave last year to the Lord's cause $652,624.

Then, too, it should be remembered that what is called the "new departure" in missions, as presented by brethren Crawford, Bostick and Herring, is not in any true sense a new thing. These plans, in substance, have been before the various denominations and mission boards for about fifty years. They have been before the Southern Baptist Convention at times and in various ways since 1859—more than thirty years.

We have examined Rev. C. H. Carpenter's book, "Self Support," Dr. T. P. Crawford's books and tracts, heard him before the Southern Baptist Convention at Montgomery and in this State, talked with him for hours at our home about these plans, talked with brethren Baldwin and Powell before they went to Africa and when they returned, have read the tracts and letters of brethren Bostick and Herring, and have talked with Bro. Herring about these things since his return, and have had an earnest desire to know the truth,—to see the best "plans and methods,"—but we have not found a sufficient reason for changing our present plans and methods.

To our judgment the Crawford, Bostick, Herring plans and methods are necessarily open to the most serious objections, some of which are pointed out by Rev. W. B. Oliver in an article on the fifth page of this paper, and others may be referred to by us in a later issue.

PARENTAL CONTROL.

It is admitted freely by the wisest students of the social, civil and religious problems of all ages, that family life, and the training children receive from their parents, have much to do with the religious life and prosperity of nations. The home life and training of English and American children, we verily believe, have had much to do, under God, with the power and influence of the two peoples, and have been potent factors in the mighty achievements they have accomplished. These things being so, it is a matter of the gravest importance that our people should continue so to train and develop the minds and morals of their children as to give the generations to come the advantage in this respect enjoyed by those that have gone before.

If we were asked, however, to state what we think is one of the most serious facts connected with modern family and social life, we would say that it is that such a large number of boys and girls are growing up and taking their places in the ranks of humanity for the battle of life without having been subjected to proper parental control. We may be safe in saying that owing to the multiplication of Sunday-schools, and the increased facilities for imparting religious instruction, that parents are now giving possibly more attention to the religious training of their children than formerly. The same is true of the intellectual training of their children. In the matter of *parental control*, however, we think that parents of to-day are decidedly behind their predecessors. It is not an uncommon thing for boys eight or ten years of age to smoke or chew tobacco, roam at will over the country, or around our towns and cities. From these ages, on to sixteen or eighteen, they are assuming the airs and cultivating the habits of men; and often long before they reach twenty-one they consider themselves men in every respect. What is true of boys in this respect is true, though perhaps not to so great an extent, of the girls of our land. Instead of being properly curbed, they are often actually encouraged by their over-indulgent mothers to assume the *role* of young ladies. They receive beaux almost before they cease wearing short dresses. They are allowed the liberties of grown young ladies in attending church, or perhaps theatres and balls.

The result of all this is that the country is beginning to abound with quite a number of *premature* men and women, and also with men and women who, after they become of age, are not so well prepared to assume the actual duties of life, and especially the responsibility of raising families, because of the defective home training they have received. Having never learned themselves to obey, they are not prepared to command.

One very evident cause of the remissness of parents as to exercising proper parental control is found in the fact that children now quite early in life have often made quite rapid progress at the schools they attend, and hence may be superior to their parents intellectually, so far as book knowledge on some subjects may go. Knowledge is power, and it is rather natural for the young who have, or think they have, this power to show a consciousness of it to that extent that they do not show proper respect for their parents. Education does not consist alone in cramming the mind with what is learned from books. The school of *experience* is one of the best in the world; and boys and girls and young men and women, while still with their parents especially, should remember that after all they are much wiser than they are themselves as to the practical duties of life, and it is quite proper, yea commanded in God's word, that they should not only honor and respect their parents, but *obey* them. Father, mother, if you love your sons and daughters, then control them; and do not loose the reins of parental control until they can at least be called young men and women. It is a beautiful sight to see grown men and women honoring and obeying their parents. It is a sad thing to see, what may now often be seen, boys and girls almost ignoring the counsel and authority of those who, in the providence of God, are their natural protectors, counsellors and guides.

WE have heard some strange things lately in regard to what are called Baptist Congresses. Our Virginia brethren have had several. Other States have also given some attention to such assemblages for religious discussion. North Carolina has had one, and for some reason seems to be in no haste for another. Our Northern Baptist brethren have, we believe, one on a large scale, which had a *lively* session at Philadelphia recently, just before the Baptist Anniversaries. A distinguished writer North asserts that utterances were heard from some leading brethren who attended that Congress, which for *liberal* or *advanced* views of some Bible questions, were as radical as anything said or written by Dr. Briggs, with whom our Presbyterian brethren are having no little trouble. This particular Congress has, by some means, acquired such a reputation for advanced views, or enlarged (?) thoughts on Bible questions, that permission having been asked to hold a session in one of our leading Southern cities the brethren thought it more prudent to state that they were not willing, unless assurances were given in advance, that the foundations of their faith should not be attacked.

These things must convince us that there are brethren among us that are determined it seems, if there is any glory, honor or wisdom in being *advanced* thinkers in the line of theology, not to be outstripped by Dr. Briggs or any one else whose views are exciting christians, if not disturbing the peace of Zion. This drift among some of our brethren evidently needs watching; and if there are those among us that are not of us there ought to be conservatism enough among our people, and zeal enough for the pure gospel doctrines "once for all delivered to the saints," (and as a rule properly interpreted by the saints), to enable us to rid ourselves promptly of those who injure instead of help our cause. We have, the brethren will remember, been doing a little quiet boasting of our ability to rid ourselves of those whose are not of us, or who attack our doctrines, and yet wish to remain among us. We are likely, brethren, soon to have our ability to do this thing severely tested. We actually have the means of acting more promptly than many of the leading denominations about us, because each Baptist church is sovereign and independent, responsible to no master but Christ, and hence can readily exclude, if so desired, the disseminator of error or heresy. Our churches ought to be firm, and they ought to be prompt. Failure to be either would present us before the world as a great host *beseeching* and begging for years spies in our camp to leave, when in a day, or in an hour, we could rid ourselves of them by *putting* them out. Let the needed work be done, and even Baptist Congresses would find that they are responsible to the churches for their utterances.

BY THE act of the Legislature of 1889 the county commissioners of the several counties of the State upon petition of one fourth of the qualified voters of any county, town or township, are required to submit the question as to whether or not spirituous liquors shall be sold in such county, town or township. The act provides that no such election shall be held except in 1889 and every two years thereafter. The time for the election is required to be on the second Monday in June. The Legislature thus fixed a time when no other elections are to be held. Under the law an election can be held next June, and the question ought to be pressed then all along the line. Many counties, towns and townships in the State already enjoy the blessings of prohibition, and the territory can and no doubt will be largely increased next year. We call attention to the matter now that the friends of prohibition may be thinking about it laying their plans for action.

FROM OUR TRAVELLING AGENT.

ELIZABETH CITY.

Just one year ago I was here at the dedication of the new Baptist church. Then I had only a day or so to spend in the town, and this was largely occupied in attendance upon the public services of the occasion, and when Dr. Hatcher was not preaching or speaking I felt I was entitled to a share in the social refreshments which he dispensed like he can do when at his best. So I left the town without knowing as much about it and the good people who have made it as I do now.

I will tell something here that is not usual with me—that is, the RECORDER had a quarter of a hundred more subscribers when I left the town than when I went there. I tell this for the sole purpose of rendering to Bro. Modlin his proper credit, for without the faithful aid which he gave me I should have done far less with much harder work. I hope sometime to be able to record accounts of my work that can be placed alongside of what I see from other newspaper men. It is a common thing to see where some prodigious editor has been to a certain town and put his paper into *every* Baptist family in the place as well as in many homes in the country round about. This makes me feel bad till I happen to go there and find that he didn't get them all, and find too that I am in the same fix when I leave.

I found Bro. Thomas in a splendid humor. His people had decided for him to take a rest of a few weeks among the hills of the up-country. Who can measure the magnanimity of a congregation who will say to a brother like Thomas, "You go take a rest." But the action of his congregation is not based on any signs of failing health (evidently not), but upon what their preacher has done in good, honest, solid work. When it comes to be decided on this ground, Bro. Thomas, without question, is entitled to all the rest he gets. I do not know any church in the State where better work has been done, or that seems to possess a better future, than the church in Elizabeth City. The pastor is one of the strongest and most faithful preachers in the State. I spent several days with the pastor and among the brethren. Bro. Aydlett, an old college friend, made himself useful to me as well as providing me a nice home in his pleasant family for a good portion of the time I was in the town.

My heart has just been made sad on learning of the death of Bro. T. S. White. He had gone on a short trip to Nag's Head when I was at his home and spent a night with his family. It would be hard to find a place where you would feel more at home than in the family of Bro. White. The church has lost a whole-hearted, zealous member, the town and community a broad-minded, honest, public-spirited citizen. We take this occasion to tender to Sister White and her four bright interesting children our heartfelt sympathy in this their greatest of earth's sorrows.

Bro. J. B. Harrell carried me on Sunday to one of his country churches. The road led through the finest farming section I ever saw. The eye can never tire looking at the wilderness of corn which hedged in the road on either side. Bro. Harrell has a most desirable field, consisting of three country churches. After all, I should not wonder if such a field as this is not the most desirable one for a preacher, and especially for a young man. Pastorates of this sort are going to be more popular in the future than they have been heretofore. The churches are being better built, are nicer and more comfortable, a large number of them are now provided with Sunday-school rooms and other conveniences. I am glad to note this improvement. It makes some difference what sort of a place we go to hear the gospel preached. The child which is taught to observe order, system, and cleanliness in the home, though it be an humble one, has its love and respect enlarged and intensified for this home, and has a great advantage over one in whose home these things have been disregarded.

In a short interview I had with Brother Cahoon he gave me a most encouraging account of the business prosperity of the town and community. One drawback, however, he said the town had had from the act passed by the last legislature, which practically broke up the oyster interest in that section. This he hopes will be promptly remedied when the next legislature meets, and in that case much business and capital will at once be added to the various interests of the town.

J. C. C.

DR. CUNNINGHAM, the head of the great Presbyterian University of St. Andrews, Scotland, has written a book on "The Growth of the Church in its Organization and Institutions," and on page 173 this great Presbyterian scholar says: "Baptism means immersion, and it was immersion. * * * Unless it had been so, Paul's analogical argument about our being buried with Christ in baptism would have no meaning." On page 184, Dr. Cunningham says: "Immersion was the only mode of baptism in the Apostolic church." He again says: "Infant baptism is never heard of during the first one hundred and fifty years of the church's history."

PERSONALS AND OTHER ITEMS.

....Rev. J. D. Newton of Mt. Olive has been resting at the Orphanage.

....Rev. R. T. Vann and wife of Scotland Neck are spending a week at Nag's Head.

....Rev. J. H. Yarboro has changed his address from Trap Hill to Booneville, N. C.

....The Foreign Mission Board paid the salary of Rev. G. P. Bostick to June 1st, 1892.

....We regret to announce the death of Bro. J. I. Hopkins of the Concord Baptist church.

....Rev. L. R. Pruett of Mt. Airy preached in the Shelby Baptist church on Sunday, 10th inst.

....Dr. C. E. Taylor, President of Wake Forest College, has gone on an extended trip North.

....Bro. W. A. Montgomery of Warrenton will deliver an address at the Orphanage on the 20th inst.

....Rev. E. P. Jones, son of Dr. J. Wm. Jones of Atlanta, Ga., has been appointed missionary to Brazil.

....We are glad to hear the good news from Rev. J. R. Jones that the cause in his field is moving onward.

....Rev. C. G. Wells of Warsaw has been tendered an honorary scholarship by the Baptist University of Chicago.

....Dr. J. B. Hawthorne of Atlanta is supplying the First church of Richmond, Va., in the absence of the pastor.

....Rev. C. A. Jenkens of Oxford made us a pleasant visit on his way to Warsaw where he will hold a protracted meeting.

....The Foreign Mission Board paid the expenses of Rev. D. W. Herring and family from China to this country—$576.70.

....Rev. R. E. Peele is assisting Rev. J. D. Newton in a protracted meeting at Kenansville, which began Sunday the 10th inst.

....The salary of Dr. T. P. Crawford as a missionary in China, under appointment of the Board, was discontinued April 1st, 1889.

....The church at Smyrna has called Rev. B. H. Matthews of Asheville. He has accepted, and will enter on his duties in September.

....Rev. George M. Tolson, formerly of Columbia, S. C., writes us that he is well pleased with his new pastorate at Lancaster, S. C.

....On May 30th, Bro. Bostick, in a letter, wrote: "I have drawn a draft for $1,000, which covers the $600 for our home expenses," &c.

....Rev. B. W. Spilman has resigned the pastorate at Smyrna, Davis Shore and Woodville, and expects to enter the Seminary in Louisville next fall.

....Rev. William R. Johnston of Cedar Creek is dangerously ill with typhoid fever. We hope Bro. Johnston will soon be able to attend his churches.

....Rev. J. F. Love of Baltimore has just returned from North Carolina, where he attended the funeral of his mother, an excellent christian woman.

....Rev. J. A. Campbell has been re-elected superintendent of the public schools of Harnett county. We hear that Brother Campbell's churches are doing very well.

....Nine members have been baptized into the fellowship of the church at Smyrna as a result of the meeting held there the first week in June, in which Bro. H. C. Moore did the preaching.

....The church at Davis Shore on Friday, June 24, 1892, granted license to Bro. Chas. B. Paul to preach the gospel. He is a young man of decided ability. He will enter Wake Forest in September.

....The Warren Union will meet at Sulphur Springs church, Warren county, on Friday before the fifth Sunday in July. Rev. Dr. N. B. Cobb will preach the introductory sermon.—*T. J. Taylor.*

....Before the approaching political campaign is really opened, let every pastor in North Carolina preach from 1 Tim. 2: 2, last clause—"That we may lead a quiet and peaceable life in all godliness and honesty."

....A report of Southern Female College commencement in the *La Grange Reporter*, says: "At night, Rev. J. A. Smith of North Carolina preached a splendid sermon at the Baptist church before the College Missionary Society."

....A brother says: "Our church is awake on the subject of missions, and will contribute this year twice as much for missions as it has ever done before." This is just the thing to be accomplished in every church in the State this year.

....It is said that the Baptist Seminaries at Newton, Upland, Rochester, Hamilton and Chicago teach that alien immersion is valid, and that the Southern Baptist Theological Seminary at Louisville, Ky., stands alone in its opposition to alien immersion.

....The great missionary enterprises of modern times are the outgrowth of a desire to get nearer to the Scriptures in faith and practice; and, if the world is to be evangelized, it will be done most largely by the churches which are nearest to the Scriptures in faith, polity, worship and life work.

....At the session of King's Mountain Association, 1852, the following was adopted: "*Resolved*, That the first day of January be set apart as a day of fasting, humiliation and prayer for the spread of the gospel, and that the churches be requested to assemble at their respective meeting-houses on that day to engage in religious worship." The next year two newly organized churches were received into the body and the number of persons baptized in the Association was 377.

....Rev. Jasper Howell, Jr., a ministerial student of Wake Forest College, at present travelling in Florida, preached at the Baptist church of Pensacola on Sunday, the 3d inst. Bro. Howell was known at College as a good student and an earnest church-worker.

....Mrs. S. F. Williams, wife of Captain Williams of the steamer "Plymouth," died yesterday morning at 2:30 o'clock. She was one of the sweetest flowers of our Baptist flock, and her death is a sad blow to our church.—*Williamston Cor. News & Observer, July 8.*

....Through the agency of Mrs. Mamie Hatcher, the American Baptist Publication Society has presented Clyde's Chapel Sunday-school with a beautiful library of twenty-five volumes. The church and Sunday-school join Mrs. Hatcher in sincere thanks to the Society.

....In Rev. G. P. Bostick's letter of resignation, Jan. 12th, 1892, to the Foreign Mission Board, he said: "When we shall have had ample time to hear from you, and shall have been authorized to draw an amount sufficient to defray our expenses to our homes, we shall consider the mutual responsibilities and obligations between ourselves and you at an end."

....Rev. A. T. Hord of Glenville, Jackson county, writes: "The RECORDER still fills the place of a personal letter from a large number of the brethren. Rain is plentiful; crops looking well. This is a delightful place in summer. No need of ice in this section. My vacation closes with this month. Prof. E. G. Beckwith's death was a sad surprise to me. I am sorry to see so much disagreement as to plans in our China mission work. It is bound to cut down the large amounts looked for during the Centennial year; but may the Lord overrule all to his glory."

....Rev. A. L. Stough began a revival last week at his church in Kinston. We clip the following interesting note about his church from the *Kinston Free Press:* "The Baptists of Kinston have moved their old church to their new lot, and will use it for services until they can build the new church. Afterwards it will be used for Sabbath-school purposes. The parsonage is on one corner, the old church next to it, and the new church is to be built on corner of Gordon and McIlvane streets. We hope to see the building going up very soon. These are some of the improvements and new buildings that have been completed or are in process of construction now or which are contemplated in the near future. If any are omitted, it is unintentional."

Kinston.

We take the following from a letter in the Kinston *Free Press*, June 30th.

Kinston has five white denominations. The Disciple church is about completing a neat brick house of worship; the Methodists and Episcopalians have good houses; the Presbyterian church has been recently organized, and is yet both without a house and a regular pastor.

I began my labors with the Baptist church last February. I met a warm reception. The church having been a long time without a pastor, has thrown a large amount of anxiety and labor on me, but the indications are encouraging and hopeful. The membership numbers among them a noble set of women, and not a few first-class men. The church is strong, united, evangelical, abounding in good works.

The Sunday-school under the conduct of James McDaniel, assisted by a corps of excellent and efficient officers and teachers, is interesting and profitable. We have a sensible and agreeable choir, something that is not found in every congregation. I doubt very much whether our deacons can be surpassed anywhere. At our prayer meetings we have good attendance and earnest attention. Our Sabbath congregations have been steadily increasing, until we begin to think we may need more room soon for our growing congregation.

The church has purchased and paid one thousand five hundred dollars for a lot centrally located, and we are getting up funds to build an edifice worthy the present strength of the body. The old house has been removed to the new lot, and we are remodeling it. We have already made considerable improvements in the comfort of the house, and additional convenience.

We are principally fitting it up to accommodate our flourishing Sunday-school, to provide suitable accommodations for our young men, general weekly prayer meetings of religious and social gatherings of any kind.

My people are very kind. They know how to show kindness to a pastor and a pastor's wife. After boarding several months with an excellent Baptist family, we are pleasantly situated in a new, cozy and well arranged parsonage. We brought but little furniture with us. Some of the kind sisters furnished all that was needed, besides some not absolutely necessary. They furnished such articles as bureau, washstands, chairs, matting for parlor floor, window shades, clock, bed comforts, etc. We had our first meal in the parsonage on the morning of the 28th of May. The night before our people pounded us with more than fifty articles of groceries, and as we have been happy recipients of kind tokens every day since then, we are almost full to overflowing in the pantry and almost everywhere.

Who would not feel encouraged by such constant generous tokens of esteem, growing congregations, and withal, by some cheering signs of spiritual blessing!

I feel grateful that it fell to my lot to be a citizen of Kinston, and pastor of the Kinston Baptist church.

The Lord has been truly good to his unworthy servant. A. L. STOUGH.

Kinston, June 7th, 1892.

Facts as Seen by the Foreign Mission Board.

In an article headed "Crucifying the Lord Afresh," from the pen of our honored brother, Edwin M. Poteat, at New Haven, Conn., in the RECORDER of July 6th, my eye falls upon these words: "Some months ago our Bro. Bostick, and more recently our Brother Herring, resigned their appointments as missionaries of the Foreign Mission Board. This serious step seemed to these brethren necessary because, if I understand the situation, the Board did not sympathize with their effort to distribute the pressure of responsibility for our missions, nor with their intention of a more aggressive evangelism into the interior of China. This last is true, I know, in the case of Bro. Herring."

With regard to "the intention of a more aggressive evangelism into the interior of China" by our beloved Bro. Herring, the *Foreign Mission Journal* for July said: "Probably the Board might not have been unwilling for brethren to try this new plan of work, even though in their judgment it was not specially promising of permanent results. If some brethren felt that they could probably do good work in this way, it might be worth the experiment. And the Board's policy has always been to allow its missionaries the widest liberty as to methods to be adopted on their fields, believing that they are in their respective fields, other things being equal, the best judges of such methods. But Bro. Herring added to his plan this—that these missionaries were to be directly supported by individual churches or groups of churches, entirely independent of the Board, which should have nothing to do with the money, unless to forward it to the missionary 'without cost,' and have no control over, or direction of, the missionaries. In short, the Board was to endorse and assist him in special work, which in its ultimate results would be to disintegrate the work of the Southern Baptist Convention." In other words, as Bro. Herring was told, he was asking the Board "to commit suicide," which they could not do to please our brother, in fidelity to the trust imposed by the Southern Baptist Convention.

In reference to our brethren resigning because "the Board did not sympathize with their effort to distribute the pressure of responsibility for our missions," I remark that this statement is inconsistent with the constant endeavors of the Board "to distribute the pressure of responsibility" by getting individuals, churches and associations to support missionaries, as witnessed by our Roll of Honor; by requesting our Vice-Presidents to secure approval of our quotas by their State organizations, etc., etc. As conclusive against both reasons assigned by our Brother Poteat for the resignation of brethren Bostick and Herring, I quote from the records of the Board: "That it should be distinctly recorded that the recent separation between missionaries and our Board was not because of differences in missionary views, but because their plans and utterances were antagonistic to the work of the Board."

These brethren, who have gone from us, have the affectionate regards and the earnest prayers of the Board.

H. A. TUPPER, *Cor. Sec.*

Richmond, Va.

Valuable Suggestions.

The following valuable suggestions were made and adopted at the late meeting of the Centennial Committee, in Richmond, which I sincerely hope every pastor, superintendent and teacher will carefully consider. I take it they were prepared by Dr. F. M. Ellis of Baltimore and they strike me as eminently wise and practical. It is absolutely necessary if any great advance is made during this Centennial year, that we shall, as far as possible, reach the old and young in all our churches and Sunday-schools, gathering up the little sums, as well as the larger ones. We are satisfied that the chapel card of the Woman's Missionary Union, if urged in all our Centennial meetings, will do this work to a large extent.

May I ask, as a member of the State Centennial Committee, that in all the meetings you shall hold—and we hope that every Baptist church in North Carolina will hold one or more such meetings—that you will see to it that this plan is explained and pushed by two effective speakers—one for Woman's Mission Societies and one for the Sunday-schools, each combining the Home and Foreign interests.

We ask that special emphasis be laid upon the following points:

1. The scope and purpose of the card plan.
2. Its simplicity being easily understood by all.
3. The ease with which the youth of our schools may be reached and instructed by this plan.
4. Its adaptation to reach and unify the efforts of the christian women of our churches, as well as many women in our congregations.
5. The success of this plan, so far as it has been tried.
6. The channel it offers for personal offerings, by individuals filling these cards themselves, and for gathering the offerings of others by soliciting their aid in filling up one or more cards.
7. As a means of interesting and training the youth of our churches and Sunday-schools in missionary benevolence and thus educating the coming church.
8. As a means of securing the $350,000 Chapel Fund.

The Centennial Chapel Cards are free, so are the certificates, circulars and leaflets "Annie's Bricks" and "Miss Keziah and her tracts," and can be had by application to Maryland Baptist Mission Rooms, No. 10 East Fayette St. Baltimore, or to Miss Fannie Heck, Raleigh, or to me at Wilmington.

Other printed helps for speaker may be purchased at cost from the Mission Rooms.

T. H. PRITCHARD.

We regret to learn that Dr. A. R. Vann of Wake Forest has suffered a relapse, and is again seriously ill.

A Letter of Elias Dodson's.

GRAHAM AND BURLINGTON IN 1862.

Dear Bro. Bailey:—This morning I came across one of Rev. Elias Dodson's letters to my father under date of Aug. 21, 1862. Its allusions to the war and to missionary work in Graham and Company Shops (now Burlington) may be of interest.

Referring to the payment of an obligation, he says:

"A man owes me but his money is in Baltimore and he can't get it till the war is over. Perhaps he may never get it. But I hope the Executive Committee will pay their missionary to Graham and Company Shops as soon as they can. Even if the war closes, the refugees may buy summer retreats and have an interest in the country around Graham for a long time. * * There are several Baptist refugees at Graham. Now is the very time to build up an interest. I always preach in the court-house at Graham. We could have a meeting house both at Graham and at the Shops in a few years. The first year the hull could be put up, the second the house could be ceiled and plastered, &c. * * I consider the Company Shops not far less important than Raleigh or Fayetteville. I expect some of the head workmen get salaries almost equal to our judges. All the workmen get good salaries and most of them have no horses to feed. Salaried men can always give. * * If we cultivate the Company Shops, it will yield a good harvest. Even the cotton and shoe factory near Swepson's ought to be cultivated. Much of the strength of Leaksville church is from Morehead's factory. One of the men in this factory has been an agent for the RECORDER for several years. When the fish shoal we should carry a net. The southern and northern part of Caswell ought to be cultivated. It is a wonder that some of the rich Baptists as they ride through the destitute sections as they go to court don't think of this passage of Scripture, 'The wilderness shall become a fruitful field.' When a man is converted all his property is converted. We have men and money enough to make every wilderness in the Beulah Association a fruitful field and then give to other purposes besides. The more a man sows the more he reaps. The more money we pay out the stronger we shall become. The money that has been laid out for missionaries in the Beulah Association since 1844 has paid one hundred fold."

The letter is sealed with red wax and bears the clear post mark "Clemmonsville, N. C., Aug. 23," over the two five cents Confederate postage stamps.

Yours truly,

W. L. POTEAT.

Yanceyville, July 4, 1892.

Letter from Pasquotank County.

Dear Brother:—Thinking that you would perhaps be glad to hear from this corner of the vineyard, I will endeavor to tell you a few things that we are doing, or trying to do, for the cause of Christ.

A revival has just been in progress at Manteo on Roanoke Island. Our own beloved pastor, Bro. Josiah Elliott, has been assisting in the work. I have not yet heard of the results, but have reasons to hope for glorious ones.

Meetings have not commenced in this county yet, as country people are very busy attending to their growing crops. God has been very good to them this year, as the broad, green fields of waving corn, rice and cotton bear witness. We are now beginning to look forward with the most joyful anticipations to the time when, our toils over, we can go to God's sanctuaries and there labor for the salvation of precious souls.

Meetings will commence at Olivet church on the third Monday in this month. We are working and praying for the presence of the Holy Spirit. O how earnestly christians ought to pray before they enter a revival! We should not wait until we get in a meeting to get aroused to our duty, but should begin to pray weeks beforehand and when the time comes, go work in the strength of the Lord with our own hearts overflowing with the joy of salvation.

I cannot understand why people claiming to be regenerated by the blood of Christ can be so indifferent as regarding the salvation of souls. We see precious souls, souls that Christ had died to reclaim, living with ears closed and eyes blinded by the gods of this world, going down to an eternity of death, yet with hands folded, christians stand idling away the noonday of life with the harvest field stretched before them. If there is one cry which I would like to send ringing down the christian ranks to-day, it is "Wake up! wake up! wake up!" Wake up to the fact that souls are starving for the bread of life, and that it is your duty to break this bread to the hungry multitudes.

Wake up and realize that you are not warring against flesh and blood, but against the principalities and powers of darkness. The Devil is pleased when he sees christians sleeping at their posts.

Wake up to the knowledge that God has put in your hands the gospel of Jesus Christ, the invincible "sword of the Spirit," and that you are an armed and equipped soldier of the Cross. Conquer in the name of Christ.

Let us determine to make the year 1893 the grandest for glorious results in the history of the Baptist denomination in North Carolina. Let us determine to grow, not only in numbers but in the strength of the Lord and in consecration to his service. We can do it. *Christ is with us and our strength lies in prayerful devotion to his cause.*

Yours fraternally, O. L. GRAVES.

Let State Missions be before the churches for the next three months. In a report to the Baptist State Convention in 1880, Bro. Barzillai Graves said: "State Missions is of *infinite* importance, because on the proper management of State Missions must depend the efficiency of our efforts made abroad."

Removing Care from the Pastor's Face."

Bro. Bailey:—Under the above heading is a short criticism in your issue of the 6th, signed "Cashie," provoked by my recent article on "The Duty of Deacons."

"Cashie" must have been in an unlovely mood when reading my article, for he has entirely misconstrued its language and spirit. I had not the slightest reference to myself, or my own experience, in what I wrote. My pastorate is among a kind and appreciative people, who pay their pastor's salary and in many ways show him honor and love. My deacons are also kind, considerate, christian *gentlemen*. So I am not the pastor whose face wears the "shadow of care" on this score.

God is so exceedingly and abundingly good to me that I have but little cause or time for shadows of care. I can assure "Cashie" that I never experience one of these shadows behind the curling smoke of a *good cigar*, especially if it is the courteous gift of some kind friend or brother, as is usually the case. If, however, in the exercise of my personal liberty in an occasional smoke, I cause my brother of weak conscience to offend, I won't smoke any more, *provided he will write me the fact and provided he is not a crank.*

"Cashie" says, speaking of the pastors: "Some of them spend for cigars in one day what would buy all the sugar and the coffee many families use in a month."

Now I can't speak for my fellow pastors, for I don't know how many cigars any of them smoke, nor what they *pay for them*—this is none of *my business*; but for myself, I can say, reversing my critic's words, the money I spend a month for cigars would hardly support a family *one day* in sugar and coffee. And if this I did, to the neglect of giving to the needy, I would smoke no more "as long as the world stands." I have known men who were too righteous (?) to smoke, and yet too stingy to do much for "sweet charity" or Christ. "Cashie" seems to prefer as his pastor one who at times wears shadows of care. I can't see why shadows of care add either beauty or pleasure to any one. It pains us to see them, and it should ever be our joy to try to remove them. Christ would have us full of his joy, and to rejoice evermore.

"Cashie" says: "Some of the poorest financiers I ever knew were preachers." This, I doubt not, is true, and may be accounted for by the probable fact that said "preachers" never had enough money at any one time to test their financial capabilities.

It is the duty of every minister to magnify the Scripture, "Owe no man anything," so that with a strong, clear conscience he may preach the doctrine of common honesty among men now so much needed.

"Cashie" says: "It seems to me that the brother expects too much of the poor deacons in his own favor." As this is *personal*, I will say, that I neither demand nor ask personal favors of my deacons. My article was written to honor the deacon, and to lift his service to a higher plane, and among other kind things said: "They (true deacons) deserve everybody's love and help."

"Cashie" makes three statements in his piece, which I heartily endorse:

1. The churches "need *more* and *better* preaching."
2. "The longer I read the RECORDER, the better I love it."
3. "I do not possess the qualifications for a deacon."

The man who can't "peep" hard enough to see his pastor's smiling face behind the shadows of a "ten-cent cigar," and who hasn't the courage to sign his name to such criticisms as he has written, is not the man "I want for *my*" deacon.

"I have written in no controversial spirit." Had "Cashie" discussed the merits of my article or its subject, I might have so written. C. N. DONALDSON.

Norfolk, Va.

Montgomery County Union Meeting.

This Union meets with the church at Star, on Friday before the fifth Sunday in July, 1893.

Introductory sermon at 11 o'clock, a. m., on Friday by Rev. Martin Leach.

SUBJECTS FOR DISCUSSION.

How can we induce our members to be more attentive to Saturday meetings. W. B. Owen, D. P. Morris.

The Bible plan of giving to the Support of the Gospel Ministry. Rev. M. Leach, J. M. Wright.

What should be done with our Superstitious members? Rev. W. M. Bostick, J. F. Crowder.

The duty of the offender to the offended and the offended to the offender, and church. T. F. Haywood, Rev. W. M. Bostick.

The action a church should take toward members who cultivate malice one to another. Rev. Haywood Morris, S. W. Fuquay.

All the churches are earnestly requested to send delegates.

J. L. MCMILLIAN,
J. W. DIXON,
Committee.

Bricks Without Straw.

An Egyptian task the Baptists of the South are imposing on their Foreign Mission Board. The Conventional year, beginning May 1st, saw the Board with a deficit of $16,989.34. Since that time, only $7,756.54 has been given by the churches. Consequently the deficit has grown to $39,164.36, as large as it generally is by January. And it is growing larger week by week. There is a limit beyond which it cannot grow.

Will the churches force the Board to the limit? Will the friends of missions leave the Board to bear this burden?—to incur this danger? Is it wise? Is it necessary?

H. A. TUPPER, *Cor. Sec.*

Richmond, Va., July, 1892.

Forewarned, Forearmed.

Dear Recorder:—There are several Mormon preachers going through the county preaching their doctrines, and I write to caution the Baptist churches against opening their doors for them, or to those of any other denomination who are preaching the doctrines of Satan. They generally come in the name of "Latter-day Saints," and usually go first to the Baptist churches and ask permission to preach in their houses. Several churches, not knowing that they were Mormons, have let them preach in their houses; but as soon as they found that they were Mormons they closed their doors. They are very cautious at first not to advance the doctrine of polygamy. Their object, is to get a following first, and then they will, no doubt, preach that it is right for a man to have a multiplicity of wives.

Dear brethren, there is no doctrine in the world more demoralizing to society or more injurious to the church of the living God, than Mormonism; therefore be on the look-out for these emissaries, and when they come don't permit them to use your houses of worship, neither go to hear them, for their doctrines are the doctrines of Satan.

Yours in Christ,

A. J. BORDEAUX.

Bladenboro, July 5, 1892.

The Highest Good.

Men have always sought the highest good. It is the object of most eager search to-day. What this highest good is has been variously defined. It is usually understood to be fullest satisfaction, supremest happiness. To have this is to possess the most that man needs, the best that he can attain. The way to get it has been variously described. Some have said that the highest good can be gotten only through intellectual knowledge. The maxim is, "To know is to be happy." Self-knowledge is best knowledge. Hence, to know thyself is the true way to highest happiness. Others have said that æsthetic culture is the only method by which the object of life can be reached. The maxim is, "Seek the refinement of the beautiful." In the beautiful the human mind finds a serene interest. Hence, to have æsthetic refinement is to possess the true source of the highest good. Others, again, have thought that the attainment of the highest good can be realized alone by way of a proper adjustment of the relations which people of this world sustain to one another. This is the socialistic theory, whose maxim is, "Put thyself in a relation of equality with thy fellow-men." Since those who have an abundance of this world's goods have the largest means by which they can satisfy their wants, they have the essentials for fullest happiness. Hence, an equal distribution of the plenty of the present lifetime is the assured possession of the highest good.

It must be noted that these several views presuppose a specific idea of man. The first regards him a creature whose supreme capacity is intellect. His greatest need is, therefore, intellectual. The second judges him to be a creature whose most excellent capacity is the æsthetic. His deepest want is, therefore, a thirst for ideal refinement. The third estimates him to be a creature whose finest capability is socialistic. His loftiest aspiration is, hence, centered in socialism.

Christianity proposes to man the true good, a good which answers not merely for his intellect, or æsthetic faculty, or social capability, but his entire nature, mental, moral and spiritual. This highest good is Jesus Christ. To have him, is to be altogether satisfied, to be supremely happy. Without him, there is always a want, which can never be satisfied. With him, the deepest needs of man are completely met. Without him, there is perpetual unrest. With him, perfect peace and lasting joy. Philosopher and socialist alike fail to find the highest good for man. It is neither in the human intellect nor in human society. It is in Jesus Christ. He is the substantial good, the eternal portion of the human soul. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls."

So long as men seek the guidance of scientific speculation in search of the highest good, they will be disappointed. So long as they depend on the temporary adjustment of social relations for a realization of their condition which will give supreme satisfaction, their expectation will fail them. No doubt our highest happiness is dependent on our right relation. But this relation is primarily a right relation with God. This secures the right relation with our fellow-men.

The law is: "Thou shalt love the Lord thy God with all thy soul and mind and strength, and thy neighbor as thyself." This law is the fundamental principle of true socialism, through which alone Adam and his posterity can be perfectly happy. The disturbances in the social world, and the general unrest among men, can never be quieted by any humanistic devices. These disorders, which in our day are alarmingly prevalent, will continue to increase in force, despite every expedient which may be devised for their cure. Christianity is the only solution of human difficulties and aspirations. Jesus Christ is the only true answer to the needs of man.—*S. S. Times and Messenger.*

The Central Association will meet this year at Wake Forest College. This will be the first to meet (Aug. 4—5), and with [illegible] N. B. Cobb to preach the introductory [illegible] brethren J. W. Carter and R. T. [illegible] make special addresses on Missions. [illegible] who attend may expect the best [illegible] things.

See advertisement of Wake [illegible] to be found on the second [illegible] session will open on Sept. [illegible]

Notes and Comments.

Among the most striking characteristics of the system of religion which we call "New Testament Christianity" is its intense personality at all points. Jesus and Paul do not discuss "the nature of virtue." Christianity, as taught by Christ and the apostles, embodies the virtues, and gives them to us alive and at work in some personal character. The sum of the virtues is found in the historical Christ. Self-sacrifice is inculcated, not in vague and misty eulogies upon the abstract idea of self-sacrifice—not in transcendental rhapsodies upon the idea of the absorption of the conscious soul in God—but by real instances of unselfish sacrifice for the good of others. Paul knew nothing of a "Nirvana" which so absorbs the personality of man as to destroy his consciousness and reduce him to a condition hardly to be distinguished from annihilation. But he knows of the "house not made with hands, eternal in the heavens." The Mohammedan Mystic poet sings:

God is the universal sea of being!
All beings, e'en the countless hosts of heaven,
Are wasted, just like splinters on the ocean.
Is the vast sea of Deity in tempest?
Then all his splinters dance upon the billows.
Will he, the Parent deep, dry up these fragments?
He throws them to some mountain's arid summit.
Or, will he merge them in his own abysses?
Then must they yield as stubble in the burning.

And again:

Because to die is truly sweet (believe me),
The Koran doth prohibit suicide.
To me, death pours out life with pearly brightness,
And for diversity gives unity.

Such poetry as this is utterly unintelligible to the average christian, who has not spent a good deal of time in pondering over the wild vagaries of pantheistic philosophy. How different, in tone and substance, are the words of Jesus: "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Jesus evidently thought of heaven as a place. His words are clear cut and definite; and so they not only kindle the imagination, but stir the heart.

In discussing "the trial of Jesus," one of our religious magazines gives us the following paragraph:

"The calmness and serenity which all the evangelists exhibit, in their accounts of this extraordinary trial, are among the most striking points of these narratives. We have little or no comment from these writers upon the very remarkable transactions which they record. They confine themselves almost exclusively to relating carefully what was said and done. Peter's fall was grievous; but not one of the evangelists mourns over it. The treatment of Jesus was shamefully outrageous; but no evangelist utters a word of indignation. Caiaphas was a superlative scoundrel; but even John does not say so. The facts are allowed to tell their own terrible tale, and the narrators fall quietly into the background. The story seems almost *to tell itself*. And this is one of the most powerful internal evidences of the good faith, as well as the competency, of the narrators."

Yes; Dean Swift and Daniel Defoe possessed, in a most wonderful degree, the faculty of realizing imaginary scenes and persons, and thus of giving the air of truth to their fictitious stories. But did any grown man of fair intellect and respectable culture ever take "Gulliver's Travels," or "Robinson Crusoe," for veritable history? And yet the keenest critics—men of the widest learning and the deepest research—have devoted their lives to the vain attempt to destroy the historical character of these four gospels.

"The 'Mythical' theory, the 'Tendential' theory, and sundry other theories, advocated by able men, have had their day; and even the great body of educated men in the Christendom of to day do not know that such theories have ever been held. In the mind of educated Christendom, Strauss and Baur are names without meaning. The only tenable theory of the gospels is that they are trustworthy histories."

And here is another paragraph from the same writer:

"The records which the evangelists give us of the trial of Jesus differ considerably each from the other, in matters of detail; and yet there is an air of truthfulness, which no candid reader can miss, in every one of the narratives. There is very little comment in any of them. 'Analysis of character,' 'discussion of motives,'—so dear to the modern historian and novelist—are almost utterly foreign to the spirit of these writers. They confine themselves almost entirely to the task of telling what the several characters said and did; and the reader is left to infer the motives from the sayings and doings of the several persons who acted in the scene. We are not told what we ought to think of these persons. The evangelists do not argue to prove that Pilate did wrong; nor do they use harsh epithets in their statements as to the conduct of the priesthood. Suppositions are not indulged in; opinions are not expressed; feeling is suppressed; and then we have the hard, solid facts, unincumbered with speculations of any kind. And these characteristics make the evangelists the best *witnesses* in the world, so that the gospels are the best attested histories that exist."

Why any human being should accept as history Sallust's account of the conspiracy of Catiline, and yet reject the fourth gospel, is a question which any logician ought to find it exceedingly difficult to answer. But logic has probably little to do with the conclusions reached by most infidels. A *bad life* is the greatest objection to the Bible.

Unselfish spirits perform generous deeds.

West Chowan Sunday-school Association.

This body will meet with Brantley's Grove church, July 29–31, 1892.

PROGRAM.

Friday 11 a. m.—Introductory sermon by Rev. T. G. Wood.

12 a. m.—Organization, adoption of constitution, &c. To prepare constitution—Prof. J. B. Brewer, Rev. C. W. Scarboro.

2:30 p. m.—Reading letters, and hearing reports from schools.

3:30 p. m.—General subject: The Model Sunday-school. (a) Superintendent—W. C. Parker, Rev. L. M. Curtis. (b) Teachers—J. A. Buxton, Rev. M. L. Greene.

Saturday 9:30 a. m.—Prayer and praise service.

10 a. m.—(c) Scholars: who should they be; their duties?—A. J. Cobb, Rev. S. F. Bristoe. (d) Literature: Lesson Helps—Hon. W. P. Shaw, Pres. J. B. Brewer. Libraries—J. P. Freeman, Dr. — Jenkins. Catechisms—C. W. Mitchell, Rev. H. T. Williams.

2 p. m.—(e) Infant Class—Rev. C. W. Scarboro.

3 p. m.—Mission Schools in Our Own Territory—Langley Taylor, Rev. W. P. Jordan.

4 p. m.—Question box. Conducted by W. P. Taylor.

Sunday 10 a. m.—Song service. Conducted by J. E. Matthews.

11 a. m.—Sermon to children by Rev. C. B. Williams.

It is earnestly requested that all the brethren whose names appear on the above program will attend the meeting and deliver short, spicy, pointed speeches on the subjects assigned to them.

R. P. THOMAS, *Chm'n Com.*

From Hiawassee, Ga.

Our "Central Committee, on Mission Work" are getting about their business. They are appointing local committees in every county.

The church work in North Georgia, is on the move up. Sunday schools are numerous with large attendance. The mission spirit is growing stronger. General love and work in the Master's vineyard grows rapidly.

Our literary schools are more and more bent for the moral. This, we think, is proper.

The Hiawassee Association, will be held with Bell Creek church this year, beginning two days before the second Sunday in August. It will be near the North Carolina line, about three miles from Hiawassee, and five or six miles from Hayesville, N. C. Brethren, come over and be with us.

HOWELL C. STANDRIDGE.

Another Window.

Here is a check for three dollars and a half, from Brother N. B. Broughton, Raleigh, for a window in Princeton house of worship. Thanks, brother. Hope some one else will follow your example before another week has gone into history. Should my pleading become otherwise unanswerable, just call into service "crank, enthusiast, fool, or beggar. People, good people too, are continually using the above and similar terms when argument and reason have failed. These usually succeed in sending the pleader away silent and empty-handed. But we don't want or need moneyless contributions. We need money to finish our house, and would be very thankful for several more responses like Brother Broughton's

O. C. HORTON.

Selma, June 30th, 1892.

Beecham's pills cure bilious and nervous ills.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2–5.
Pilot Mountain—Shiloh church, Aug 4–6.
Richmond—Laurinburg, Aug 4–6.
Beulah—Ruffin, Aug 9–11.
Flat River—Island Creek, Aug 16–18.
Yadkin—Cross Roads church, Aug 18–20.
Liberty—High Point, Aug 23–25.
Brushy Mountain—Moravian Falls church, Aug 25–27.

September.

South Yadkin—Bethel, Iredell county, Sep 6–8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8–10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13–15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15–17.
King's Mountain—Gastonia, Sep 22–24.
Sandy Creek—Bethlehem church, Sep 22–24.
Green River—Old Fort, Sep 29–Oct 1.
Alexander—Taylorsville, Sep 29–Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4–6.
Tar River—Louisburg, Oct 4–7.
Brier Creek—Lewis church, Oct 6–8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6–8.
Sandy Run—Floyd's Creek church, Oct 6–8.
Union—Waxhaw, Oct 6–8.
Atlantic—Newbern, Oct 11–13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12–14.
Elkin—Elkin, Oct 13–15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13–15.
Montgomery—Forks of Little River church, Oct 13–15.
Mt Zion—Oliver's Chapel church, Oct 18–20.
South River—Autryville, Oct 19–21.
Anson—Rocky River church, Oct 20–22.
Cape Fear—Shady Grove, Bladen co, Oct 20–22.
South Fork—Catawba, Oct 20–22.
West Chowan—Mt Carmel church, Oct 25–27.
Raleigh—Smithfield, Oct 27–29.
South Atlantic—Shallotte church, Oct 27–30.

November.

Robeson—Fair Bluff, Nov 1–3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3–5.
Stanly—Silver Springs, Nov 3–5.
Columbus—Chadbourn, Nov 4–5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

(Tasteless—Effectual.)

For Sick-Headache, Impaired Digestion, Liver Disorders and Female Ailments.

Renowned all over the World.

Covered with a Tasteless & Soluble Coating.

Ask for Beecham's and take no others. Made at St. Helens, England. Sold by druggists and dealers. Price 25 cents a box. New York Depot, 365 Canal St.

When "old Sol" makes all things sizzle,
Drink Hires' Root Beer.
When dull care makes life a fizzle,
Drink Hires' Root Beer.
When you feel a little dry,
When you're cross, and don't know why,
When with thirst the children cry,
There's a sweet relief to try—
Drink Hires' Root Beer.
A 25 cent Package makes five gallons.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,

HENDERSON, N. C.

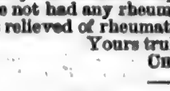
Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.



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CEMETERY & LAWN
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J. W. RICE, ATLANTA, GA.

PILES Remedy Free. INSTANT RELIEF. Final cure in 14 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3260, New York City, N. Y.

TEACHERS Register NOW and secure situations in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $2.00. Send stamp for blanks. AMERICAN BUREAU OF EDUCATION, [illegible], NASHVILLE, TENN.

For Sale Cheap.

A magnificent edition of the Encyclopedia Britannica. It is well bound and is not the slightest soiled. Will sell the entire set of 26 volumes for $40. Only reason for selling is that owner has another set. Address C. W. V., Box 40, Raleigh.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 testimonials.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 101½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4.22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.30 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

CONDENSED SCHEDULE.
In Effect May 29, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 08 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 10 p m	8 10 a m
" Greensboro	10 15 p m	10 12 a m
Lv. Goldsboro	4 00 p m	†4 15 p m
Ar. Raleigh	6 00 p m	8 05 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 29 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 43 a m	8 10 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	5 52 a m	5 45 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	11 10 p m	12 45 p m
Ar Charlotte	3 10 a m	5 15 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 30 p m	*12 39 p m
" Asheville	9 00 a m	3 30 p m
" Statesville	2 50 p m	7 8 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	†12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 p m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.30 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.50 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.36 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.40 p m. Leaves Durham 5.45 a m daily except Sunday; arrive Oxford 7.45 a m.

Additional train leaves Oxford daily except Sunday 11:05 p m, arrive Henderson 11:50 p m; returning leave Henderson 7.00 a m daily except Sunday; arrive Oxford 8 00 a m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. JAS. L. TAYLOR, Gen. Pass. Agent.
W. A. TURK, Div. Pass. Agt., Charlotte, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 26, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.	NO. BO'ND Daily No 2.
11 10 p m	Arrive Wilmington Leave	4 50 a m
7 55 p m	" Fayetteville "	8 21 a m
6 10 p m	" Sanford "	9 43 a m
4 18 p m	" Climax "	11 44 a m
3 50 p m	" Greensboro "	12 25 p m
2 58 p m	" Stokesdale "	1 22 p m
2 30 p m	" N & W Jt, Wal Cove "	2 33 p m
1 22 p m	" Rural Hall "	3 02 p m
12 00 m	Leave Mt Airy Arrive	4 25 p m

No 8. Daily	BENNETTSVILLE DIVISION	No 4 Daily
10 20 p m	Arrive Bennettsville Leave	5 30 a m
9 25 p m	" Maxton "	6 20 a m
8 57 p m	" Red Springs "	6 51 a m
8 18 p m	" Hope Mills "	7 38 a m
7 56 p m	Leave Fayetteville Arrive	7 53 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.	No 16 Daily ex Sunday
7 20 p m	Arrive Rameour Leave	7 15 a m
5 40 p m	" Climax "	9 10 a m
4 45 p m	" Greensboro "	9 35 a m
3 10 p m	" Stokesdale "	12 15 p m
2 00 p m	Leave Madison Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

The New Departure.

Rev. W. B. Oliver, pastor of the Fayetteville Baptist church, has the following timely editorial in the *North Carolina Baptist* of June 29th:

Readers of the *Baptist* have been informed as to the nature of the work to which some of our missionaries wish to pledge our churches. Briefly stated, the *plan* is to have the churches, individually or in groups, send out, support and direct the labors of missionaries, without the intervention of Boards or Agents, and to make the missionaries directly responsible to the home churches, there being no immediate supervision of them and their labors.

The *ideas* in this proposed plan are (1) to bring the churches into nearer and more vital relation with the missionaries and so with the mission work, (2) to dispense with Board officials and other salaried agents, thereby saving large expense, and further to make the amount contributed to each worker equal only to his necessities, so doing away with stipulated salaries; (3) to secure to the missionaries greater freedom as to the selection of fields and methods of prosecuting their labors.

That the brethren who champion this proposed change are thoroughly conscientious and actuated by the purest motives, should not for a moment be doubted. That their knowledge of the work, gained by actual experience, entitles them to a patient hearing and gives their suggestions great weight, is self evident. That the system hitherto in vogue with our people has its imperfections and needs more attention than has been given it; that there are grounds for criticism and complaint on the part of the missionaries, is very probable. But that this "new departure" is the remedy for the existing ills, or the wisest thing for our people to do, is questionable.

For some months the *Baptist* has anxiously awaited the development of the plan which is now laid before us. It has been ready, and now stands prepared to give hearty indorsement and the full strength of its efforts to any move which could be shown to be a real advance step. It has offered its columns to brethren on both sides the question, that it might get the situation intelligently before the people, and draw out suggestions for good. It has hoped to see this Centennial year marked by a grand growth and improvement in contributions, workers and methods.

But if this plan proposed meets our hopes, we are too blind to see the fact. With the light of this writing we are compelled to say that we don't like the proposition, because we cannot satisfy ourselves that it will accomplish the desired ends, and there is entirely too much at stake to take the risk of experiments which may be foolish.

The first plank in this platform is to do away with organization, and thus lose the inspiration of united effort. It throws each church or group of churches into single-handed conflict with a foe, of whom they know nothing. It does bring the church into nearer relation with its own missionary, but isolates it from all other workers. The foreign field then becomes to that church, not the world, but the particular town or province where its missionary is laboring. It would have no more interest in any other worker than it would have in the pastor of another church a thousand miles away. The only result of such a step would be a narrowing of scope, a weakening of general interest and a consequent decline in activity. Nor do we understand how there would be the same unity among the missionaries themselves as at the present. Rivalries and disputes for chosen points, overlapping work and wasted energy, might not be the result of this disintegrating idea, but they are among the possibilities.

And who is to gather for and furnish to the brethren at home the information which they so much need, which is the very life of missionary activity? The missionary? Ah, but will he write, can he survey more than he sees on his *own* field?

Again, we very much doubt the economy of this move. Instead of a central Board and a general treasurer, there must needs be a directing agency, a collector and disburser for each group. Time and responsibility are involved—these command *money*. Then the cost of transmitting the money to the worker will certainly be augmented, or all the business principles of every-day life are at fault. And to leave the question of remuneration open is to put the missionaries into possible embarrassment and hinder their usefulness, to make them necessarily uneasy at times, and it is a bid to the weaker side of poor, susceptible human nature.

We cannot say what is best as to freedom of judgment for the missionaries. We do not belive in papacy or episcopacy; but we do know that here in this land of many blessings, it is necessary to sometimes restrain and sometimes overrule the decisions of good men by advice, counsel and even show of authority. Our pastors are not entirely foot loose, certainly our State missionaries are not. And we doubt the expediency of sending men to fields, the conditions of which are altogether new, with *carte blanche* to do as they please. Guided by the Holy Spirit? So are we at home—yet we err, even when helped by our brethren.

Responsible to the churches? What can the churches know, save through the missionary, and who is to point out his mistakes?

And our greatest dread is the reaction of a single failure, the discouraging effects of hopes unfulfilled. We believe the churches will be injured.

However, we are open to conviction, and despite brother Herring's expressed desire that there should be no debate, the *Baptist* earnestly urges friends of the "new departure" and foes to it, to express their views that in a multitude of counsellors we may find wisdom and safety.

If Christ is in you, somebody will be sure to see him and love him.—*Ram's Horn.*

From Little Alice Russell.

Dear Recorder:—Perhaps some of the good people who sent me money for the church at Mt. Vernon Springs, would be glad to know what I am doing for the church.

I am getting money very slowly, owing, I suppose, to the hard times. And there are so many begging in the RECORDER, I feel sometimes I will be set aside. While many churches must cost thousands of dollars, I would be proud of a thousand dollar church. I want the good people to know I am still at work. Some of the good ladies wrote me they would try and collect some money for me. I will be so glad when they send it, so I can report the same in the RECORDER.

Mt. Vernon Springs is a healthy summer resort, and I wish every pastor who reads the RECORDER could visit this Spring, and as many others as could, that they might see what is needed, I do believe some of them would help me beg.

I am not going to give it up on my part, and hope if any one has any spare money to give to churches, they will send it to me. Although I am young, I feel I am working for a good cause. It is not often I am absent on church-meeting days. When I look at the old mother church, my heart aches for a new one, although our pastor tells us many good things in the old building.

With love and best wishes,

—ALICE RUSSELL.

Mt. Vernon Springs, N. C.

A Home Comfort.

Looking at the beautiful and instructive pictures, the bright and entertaining stories, the pithy, pointed teachings, the solid, wholesome reading, in these four papers, *Our Little Ones*, *The Sunlight*, *The Young Reaper*, and *Our Young People*, we say surely, surely, every family in all this land can supply itself with the choicest reading, suited to every child's understanding. The American Baptist Publication Society will send either or all these papers to your home for *almost* nothing. Send your name and get samples. Do give your children clean, pure, nourishing, mental food.

Robeson Union and Robeson Baptist Sunday-school Association.

The exercises for this occasion will be held July 29th, 30th and 31st, 1892, at Big Branch church. The following is the programme:

ROBESON UNION.

Friday, 11 a. m., sermon by Rev. V. I. Masters.

1 p. m., report on State Missions by Rev. J. A. Smith.

2 p. m., report on Ministers' Relief Board by Col. T. F. Toon.

3 p. m., general business.

SUNDAY-SCHOOL ASSOCIATION.

Saturday, 11 a. m., sermon by Rev. J. O. Gough.

1 p. m., "The value of early training in Sunday-schools in the salvation of souls." Rev. R. A. Moore.

2 p. m., "How can we make our Sunday-schools more useful." Frank Gough.

3 p. m., "The need of Sunday-school mission work and colportage in our bounds." Rev. A. R. Pitman.

Sunday, 10 a. m., lesson for August 7th, with blackboard exercises. Robert D. Caldwell.

11 a. m., "The qualifications and duties of superintendents and teachers." Rev. W. J. Fulford.

12 m., sermon by Rev. W. W. Willis.

Each church is entitled to three delegates to the Union. Each Sunday-school is entitled to two male and one female delegate to the Sunday-school Association.

COM.

Ayer's pills promptly remove the causes of sick and nervous headaches. These pills speedily correct irregularities of the stomach, liver, and bowels, and are the mildest and most reliable cathartic in use. No one should be without them.

Meditation.

The worth of christian meditation is seldom emphasized in instructions for the christian life, and yet it is plain that it occupied a very large place in the lives of the prophets and of the apostles. A truth that we have heard stated or read in a book does not begin to become our own until it has lain in the mind, and thought and emotion have closed about it. Meditation is to truth what the soil, and moisture, and sunlight are to the seed; by repeated thought upon it the truth germinates, sends out its tendrils and takes root in the soul and becomes fruitful. Ministers tell us to act on the truth we have, but we do not have the truth until, by its germination within us, it begins to identify itself with our own lives. To hear a sermon or read the Bible without subsequent meditation is like sowing a seed on a marble mantelpiece instead of in the garden.—*The Watchman.*

Live for Something.

Lost—yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes; no reward is offered, for they are gone forever.

We read the above advertisement some days since in an old magazine, and were impressed with the thought that if we all looked at time thrown away in this light there would be very few of the precious hours wasted in idleness and frivolous amusements, but that they would be devoted to an earnest endeavor to improve ourselves and those around us.

If every school boy or girl in the land could realize that every hour wasted is lost forever, surely they would try much harder than they do to improve them while they may. The mill will never grind again with the water that has passed, and we can never add to our store of knowledge by the improvement of hours that are gone. We may in after life regret the waste of valuable time, but all of regret can never bring it back.

Youth is the period of life when we are prepared, if we ever are, for life's trials and conflicts. Let us then improve our opportunities while we have them; let us work while it is day, while the sun shines, then when the night comes we can rest. We should do all the good our hearts and hands find to do, then in the end, when the battle of life is over, we can hear the plaudit of the Master, "well done."

Then let us live for something—yes, for something worthy of life and its opportunities, for noble deeds and achievements. We are in the world to make every hour count in making the world better; to lift it up to higher levels of enjoyment and progress; to make its hearts and homes brighter by devoting our best thoughts and actions to that end. The measure of human achievements has always been proportioned to the amount of human daring and doing.

Be practical, be earnest. Deal with the questions and facts of life as they really are. What can be done and is worth doing do it with dispatch. What cannot be done, and would be worthless, if it could, leave to the dreamers and idlers along the walks of life. Don't think that little things are trifling and that great occasions only are worthy of your best thoughts and endeavors. It is the little things of life that make up its happiness or misery, its joy or its sorrow.

Live for something. Make every day count something to the world because you are in it, with kind feelings, pleasant words and noble offices. Life is short, but short as it is one may do glorious work within its narrow limits. Then let us live for something every hour of our existence in keeping with the grand possibilities in reach of our personal action.—*C. C. Richardson, in the Old Homestead.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.

Temporal Needs.

It mattered something to Christ that people who had attended all day on his ministry should not go away hungry, and drag out a weary journey home, fainting for want of food, and he said to his disciples: "I have compassion on the multitude. I would not send them away fasting, lest they faint by the way." No one could appreciate more highly than he the spiritual needs of men. He was ready to die to meet them, and yet, though the spiritual needs towered immensely above the temporal, they never buried them out of his sight. His attention to these simple bodily needs wonderfully exalts these needs, and marks them as eminently worthy of our devout and careful study. You may put a gospel sermon and an invitation to eternal life into a loaf of bread. When to feed a hungry, seeking multitude, warranted his drawing upon his divine resources, we need not hesitate in deciding that care for men, that they be fed, is a proper object and warrant for our drawing upon the resources of his Providence, over which we are made stewards. Applied christianity must prove a most valuable handmaid to doctrinal and experimental christianity. Bolted hearts may be battered open by bread thrown by christian hands.—*Christian Inquirer.*

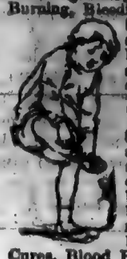
Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,



CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Secy, Leaksville, N. C., for catalogue, before disposing of your wool.

MT. AIRY

White Sulphur Spring.

This celebrated summer resort will open June 15th. The hotel has been thoroughly renovated, new furniture placed in every room in the building. The Spring is at the foot of the Blue Ridge Mountains. In front is a beautiful park of meadow land covered with grass and flowers, and through this beautifully valley flows the Ararat River. Up this lovely valley blows from the mountain tops a grateful breeze, which makes cover on the beds necessary during the warmest summer nights.

The property has recently been purchased by a stock company with an abundance of capital. No pains or expense will be spared which can add to the comfort and pleasure of those who come to spend the summer in the most beautiful mountain region to be found in the world.

Guests will be met at Mt. Airy, the terminus of the C. F. & Y. V. R. R., and conveyed to the Spring without any stop-over at the hotel.

Special rates furnished by all railroads to persons coming to the Spring. Board, $25.00 and $30.00 per month, and $8.00 and $16 00 per week. Children under 12 years, and servants, at half rates. Address

JORDAN & BROWN, Props.

In a private letter from Dr. L. G. Broughton appears the following: "After spending three weeks at the Mt. Airy White Sulphur Spring I was convinced of the untold value of the water, especially in the treatment of dyspeptic conditions of the lower bowels and in cronic liver and kidney troubles."

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM,

Morphine and the Whisky Habits,

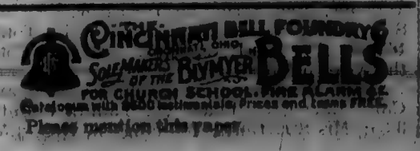
Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

A Comfort to Mothers & Infants.

Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions

MRS. I. O. WALTERS,
Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.



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An Opportunity to get the Best

Life of Spurgeon

FREE.

BY RUSSELL H. CONWELL

Over 600 Pages.

Handsomely Bound.

Elegantly Illustrated.

It Sells at $1.50.

We give it to all new subscribers. For $2.00 you will get the BIBLICAL RECORDER for one year and the Life of Spurgeon. To old subscribers who pay their subscriptions one year in advance, and fifty cents additional, we will give the book.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 11 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

BOOKS OF MELODY

MIRTHFUL MUSIC A new and most attractive collection of new and original music in all styles for Male Voices. Price, 60 Cents Postpaid.

NATIONAL SONGS OF IRELAND A book of the best and patriotic songs of Ireland, selected from one of the latest collections of Irish music in the country, with Piano accompaniments, arranged by eminent musicians, Chorus. Price, $1.00 by Mail.

POPULAR COLLEGE SONGS Contains the choicest of the best and latest College Songs which the famous Glee Clubs have brought prominently before the public. Price, 50 Cents by Mail.

APT ANTHEMS A collection of new and serviceable Anthems and Sentences, the special feature being the absence of Solos throughout. Price, 50 Cents by Mail.

CHORUS KING The latest book by this well known writer and chorus director. It contains many of the best By H. R. PALMER, maintains a high order, both original and selected, and will be found most acceptable for church and class work. Price, 75 Cents by Mail.

SONGS FOR PRIMARY SCHOOLS A collection of songs for the Kindergarten, prepared by C. F. [illegible], Supt. of Public Schools of Cincinnati. Bright tuneful songs, which has been successfully tested in the school-room. Price, 30 cents by Mail.

THE JOHN CHURCH CO.,
Elm & Race Streets, Cincinnati, O.
26 & 28 Bond Street, New York.

New Advertisements.

We call special attention to the advertisement of the Medical College of Virginia. This old, eficient and honored institution is about entering on its fifty fifth session, and we urge upon our young men who purpose studying for the profession to write to Dr. Cullen for catalogue and other information. The professors and other instructors of the College are selected from the best practitioners in Virginia.

You can study law now by mail. Twenty-five years ago the idea of giving a man a legal education by mail would have seemed preposterous. To-day it is not only possible for a person to acquire an extensive knowledge of law at home, but it is possible for him to become a highly capable lawyer by this unique and yet most practical method of study. See advertisement of Sprague Law School in this paper.

Hollins Institute, a School for young ladies, located six miles from Roanoke, Va., at a charming place in a region redolent of health and picturesque natural scenery, has maintained an untarnished record and continuous prosperity for fifty years. It is the oldest and most noted female school in Virginia, and its recent improvements have made its equipment both complete and extensive. For information not contained in advertisement, address Chas. L. Cocke, Superintendent, Hollins, Va.

Oak Ridge Institute has just closed its fortieth year, having had an enrollment of three hundred students. This school has had phenomenal success, probably because it was the first school in the State that combined with a thorough Classical course of study, a practical Business Department. In point of buildings and appliances, it is the best equipped school of the kind in the South. See ad. elsewhere.

We direct the attention of our readers to the advertisement of the Louisburg Female College to be found in another column. After reading the adv., write to President S. D. Bagley, Louisburg, N. C., for a catalogue.

See in another column the advertisement of Littleton High School. Prof. Bagley is a fine teacher, his school is well situated, and possesses all the advantages necessary to fit young men with first-class preparation for college classes or business.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Union Meeting.

The Western Union of the Eastern Association will meet with the church at Siloam, Sampson county, N. C., on July 29th, 1892.

Topics, State and Associational Missions.

Opening sermon by Rev. C. T. Hopper.

First topic: The Proper Relation of Associational Missions to the General State Mission Work. L. R. Carroll.

Saturday.—Second Topic: The Mission Work of Rev. R. E. Peele.

Sermon by Rev. C. G. Wells.

Third topic: The General Destitution of our Association. Rev. W. L. Bilbro.

Sunday.—Sermon by Rev. O. P. Meeks.

Collection for Associational Missions.

C. E. DANIEL, *Clerk.*

Mt. Zion Union Meeting.

The Union Meeting of the Mt. Zion Association will convene with Yates church three miles west of Durham, July 29-31, 1892.

Friday, 11 a. m.—Introductory sermon by Rev. W. C. Tyree.

SUBJECTS.

1. Foreign Missions. Rev. J. F. MacDuffie and Col. W. A. Albright.
2. Centennial of Missions. Rev. W. C. Tyree and Rev. A. A. Butler.
3. Associational Missions. Rev. C. A. Woodson and W. S. Roberson, Esq.
4. The relative importance of the Mission Work at home and abroad, and the effect of the one upon the other. Dr. J. L. Carroll and Rev. J. W. Watson.

Brethren, bring up some money for Associational Missions. In this, we are behind.

COMMITTEE.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Western Union.

The Western Union of the Raleigh Association will meet with Mt. Hermon church on Friday before the fifth Sunday in July, 1892.

PROGRAM.

11 a. m.—Devotional services.
11:30 a. m.—Organization.
2 p. m.—Duty of the Church to the Young. By L. D. Bancom.
3 p. m.—Is our Custom of an Annual Revival Season for a few weeks Scriptural? By Rev. H. W. Norris.
Saturday, 9:30 a. m.—Devotional service.
10 a. m.—Are our People properly in Sympathy with the work of our Board of Ministerial Education? By Rev. W. R. Gwaltney.
11 a. m.—Associational Missions. By N. B. Broughton.
1:30 p. m.—Criticisms on our present Sunday-school Methods? By C. H. Utley.
Sunday morning exercises to be provided for by Superintendent of Mt. Hermon Sunday-school.
11 a. m.—Sermon by Rev. H. W. Norris.

As the meeting of the Executive Committee was held so late, we were compelled to appoint the leaders in debates without consultation. We earnestly request each one appointed to be present, or arrange for some one to come in their stead.

Please send a liberal contribution for Associational Missions as the Board is in much need of help just now.

Let each church see to it that the letters to the Union are properly and completely filled. The records that will greet the churches in a few days will be incomplete in some respects because so many churches either failed to send letters or left so much of their letters unfilled.

Don't fail to send minute funds as the records will be scant in proportion to the amount received for publication.

C. W. BLANCHARD, *for Com.*

Dedication of Mt. Adar Church.

Mt. Adar church (house of worship) was dedicated Sunday, July 3d, 1892. Dr. C. Durham preached the sermon to a very large and deeply interested congregation at eleven o'clock a. m.

The following report was made by the Treasurer just before the sermon:

"The amounts collected for the church building have been as follows, viz: Miss Mattie Compton, $213.60; Miss Viola Vincent, $30.45; Mrs. A. L. Malone, $159.97; G. F. Blackman, $52 05; W. H. Whitted, $170.09; Rev. J. F. McDuffie, $105.38. Total, $720.54. Every dollar of the cost of the house is paid.

W. H. WHITTED, *Treasurer.*"

This church is located in Orange county about ten miles north of Mebane's. This church and the friends in the neighborhood deserve great credit for this work.

COM.

South River Union.

This Union will meet with the Spring Branch church, Sampson county, N. C., on Friday, July 29, 1892. The following program has been arranged:

Friday 11 a. m., introductory sermon by Rev. W. F. Watson.

1:30 p. m.—Organization of Union.

2:30 p. m.—Address of Welcome, N. A. Layton. Response, W. B. Maloy.

3 p. m.—Discussion of query: How can we best utilize the Centennial Year of Modern Missions? Rev. J. O. Tew.

Saturday, July 30, 10 a. m.—Query: Is our present system of monthly preaching for the churches Scriptural? Opened by Bro. E. S. Herring.

11 a. m.—Query: What do the Scriptures teach in Matthew 18: 15, 16, 17? Discussion opened by A. F. Howard.

2:30 p. m.—Miscellaneous business.

Sabbath, 9:30 a. m.—Sunday-school mass meeting.

11 a. m.—Missionary sermon by Rev. Dr. W. B. Harrell.

Brethren will please clip this program from the paper and reserve it for information.

JOHN B. DOWNING, *Sec.*

Caldwell County Union.

This Union will meet with the King's Creek Baptist church on Friday before the fifth Sunday in July. Introductory preacher, Rev. J. H. Nelson.

QUERIES.

1. Can a dissatisfied member withdraw from the church? Opened by Rev. J. S. Gwaltney.
2. Are our churches strict enough in dealing with members for unchristian conduct? Opened by Rev. W. H. Davis.
3. Importance of christian education: to what extent should we as Baptists exert ourselves to this end? Opened by Bro. J. T. Howell.
4. Origin and progress of Modern Missions, and our duty in regard to the same. Opened by Rev. I. W. Thomas.
5. Our duty as christians and citizens in regard to the liquor traffic. Opened by Bro. Joe Powell.
6. How shall we best develop our people in christian liberality? Opened by Bro. F. P. Coffey.

A. E. NELSON, *Sec.*

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburg. GEO. A. MACBETH & Co.

Acknowledgments.

State Missions—Amis Chapel ch, Flat River, $10.50; Capeheart's ch, W Chowan, 17.50; Seaboard ch, ditto, 4.00; Cashie S S Mis Society, W Chowan, 2.80. Total, 34.80. Previously reported, 2,070.77. Total this year, 2,105.07.

Foreign Missions—Roxboro ch, Flat River, $36.91; Ephesus ch, Beulah, 48.44; Clement ch, ditto, 25.00; Concord ch, Meck and Cab, 1.50; New River ch, Ashe & Alleghany, 1.40; Cold Water ch, Meck and Cab, 600; Sunbeams First ch, Wilmington, Eastern, 5.00; Wake Forest Mis Society, Central, 6.28; Jackson ch, West Chowan, 4.68; S S, Mt Olive ch, Alexander (Greene), 3.00; Globe ch, Caldwell, 7.76; C H Wheless, Rock Spring ch, Tar River, 3.00; Mrs S H Burtt, Wilmington, N C, 3.17. Total, 165.69. Previously reported, 4,907.43. Total this year, 5,073.12.

Home Missions—Concord church, Meck and Cab, $1.69; Cross Roads ch, Yadkin County, 3.85; Mrs S H Burtt, Wilmington, N C, 1.52. Total, 6.75. Previously reported, 1,902.97. Total this year, 1,909.03.

Education—Previously reported, $1,200.30.

Orphanage—Brassfields ch, Central, $9.00; Collection Teachers' Assembly, Sunday, June 26, '92, 5.06; S S, Wake Forest ch, Central, 2.00; S S, First ch, Raleigh, 15.00; S S, Cashie ch, West Chowan, 1.80; S S, First ch, Fayetteville, Robeson, 1.84. Total, 34.70. Previously reported, 714.33. Total this year, 749.03.

Centennial Chapel Fund—Sunbeams Reidsville church, $2.95; Sunbeams Green Level ch, Raleigh, 5.00. Total, 7.95.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 10, 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

For Boils, Pimples
carbuncles,
scrofulous sores,
eczema, and all other
blood diseases,
take
Ayer's Sarsaparilla
It will
relieve and cure
dyspepsia, nervous
debility, and that
tired feeling.
Has Cured Others
will cure you.

REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G HILL.
Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by
KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

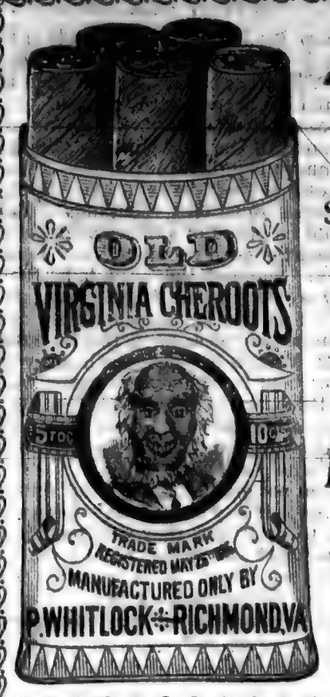
STAUNTON FEMALE SEMINARY
Opens Sept. 8, 1892. Pupils from 15 States. Terms moderate. Location beautiful. Climate splendid. Faculty full. All departments thorough. Teachers of Instrumental and Vocal Music are graduates of Conservatories of Germany. Special Elocution and Art teachers. For catalogue, address
Rev. Jas. Willis, A. M., Prin., Staunton, Va.

WASHINGTON & LEE
UNIVERSITY, Lexington, Va.
Academic; Law; Engineering. Opens Sept. 8
For Catalogue address G. W. C. LEE, President.

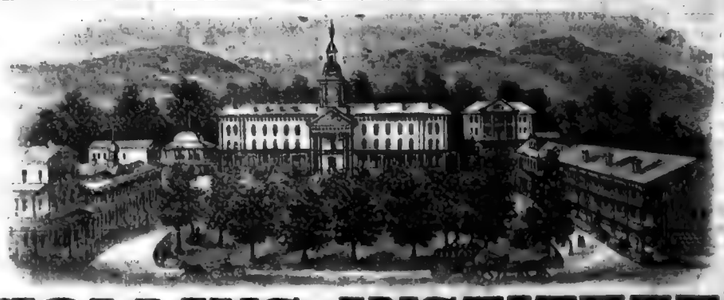
LAW SCHOOL
WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
C. A. Graves, Prof. Com. and Stat. Law. J. Randolph Tucker, Prof. Equity, Constitutional Law, etc. Opens Sept. 8. For Catalogue address
G. W. C. LEE, President.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

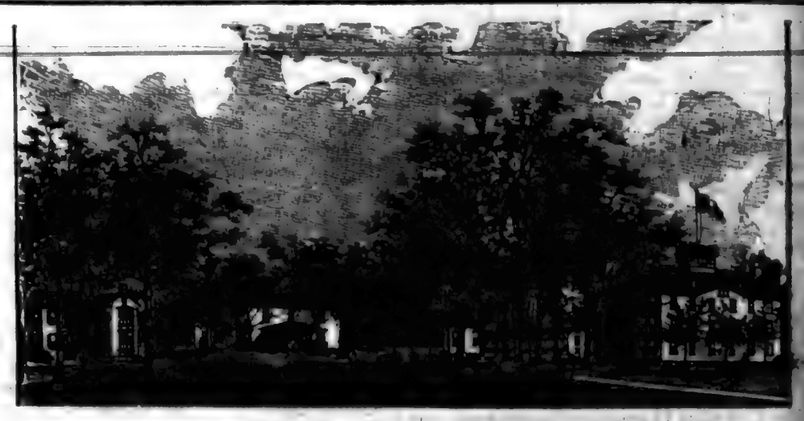
Wanted.
A Situation as Teacher by a Peace Institute graduate who has had experience in teaching music, penmanship, arithmetic geography, history, etc Can teach higher branches. Best of references given. Address
"TEACHER,"
716 North Person Street, Raleigh, N. C.



A High-Toned Smoke
Suited to the Taste of every Man, and
Ladies Do Not Object to Them.
FIVE
Mild, Pure and Sweet Smokes
FOR
TEN CENTS.



HOLLINS INSTITUTE,
BOTETOURT SPRINGS, VA.
For Young Ladies. Opens September 14th, 1892. 30th year. 27 Officers and Teachers. Preparatory, Collegiate, Philosophical, and Literary Departments. Conservatory Course in Music. Art and Elocution School. Beautifully situated in Valley of Virginia, on N. & W. R. R. near Roanoke. Climate unexcelled. Elegant Equipment. Write for illustrated catalogue to CHAS. L. COCKE, Supt., Hollins, Va.



HORNER MILITARY SCHOOL, OXFORD, N. C.
Modern buildings, hot and cold baths, gymnasium, healthful climate, beautiful surroundings, numbers limited. A model home school for boys. Catalogues sent on application.

Southwest Virginia Institute
FOR YOUNG LADIES,
GLADE SPRING, VIRGINIA.
"The Highest and Broadest Culture at Lowest Cost." Eighteen officers and teachers. Buildings excelled. Health record unsurpassed. Home comforts. Good fare. Ten Schools. 120 boarders. Low prices. Ninth session opens 15th September, 1892. If you would see how replete this institution is, write for catalogue to REV. J. R. HARRISON or
S. D. JONES, *Principal.*

ESTABLISHED 1865.
CHAS. M. WALSH,
Marble Works, Monuments, Tombs, &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woollen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.
EXCELLED. Woolen Goods CAN'T BE
THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

Yadkin Union.

The Union Meeting of the Yadkin Association will be held with the Shady Grove church, commencing on Friday, July 29th, 1892. Rev. E. J. Adams is to preach the introductory sermon. All the churches are invited to send delegates and contributions.

J. H. FLEMING, Sec.

Boonville, July 6, 1892.

NEWS OF THE WEEK.

Raleigh Affairs.

The new dormitory at the Agricultural and Mechanical College is near completion.

At a meeting of the Democratic Executive Committee, held here last Wednesday, ex-Congressman F. M. Simmons, of Newbern, was elected chairman of the Committee.

Tal Lashley, a young white man, was shot and seriously injured by some unknown person very early on the morning of the 5th while on a street in the eastern section of the city.

The name of Martin street was recently changed to Park avenue. Mayor Badger states that the change was illegal and that at the next meeting of the Aldermen they would undo what had been done.

The colored firemen of the State will hold their annual meeting in this city on August 8th and 9th. Companies are expected from Wilmington, Newbern, Monroe, Durham, Greensboro, Henderson and Warrenton. There will be various kinds of races.

State News.

Dr. J. H. Gilkey, a prominent physician of Marion, died at his home at that place on the 2d inst.

A fire in Gastonia Tuesday night of last week destroyed an entire block of buildings. Loss about $5,000.

Mr. A. J. Smith, an esteemed citizen of Reidsville, and ex-Treasurer of Rockingham county, died at his home from consumption recently.

The following are the officers of the North Carolina Teachers' Assembly for the ensuing year: Prof. J. J. Blair, of Winston, President; Dr. B. F. Dixon, of Greensboro, vice-President; Maj. E. G. Harrell, of Raleigh, Secretary and Treasurer.

The State Tobacco Convention, was held at Morehead last week. A good number of tobacco markets were represented. The officers elected for the ensuing year are: Col. Burgwyn of Henderson, President; and G. E. Webb of Winston, Secretary and Treasurer.

On the night of June 30th the store of Mr. W. N. Harrelson, a prominent merchant of Yanceyville, and Treasurer of Caswell county, was entered by burglars who succeeded in blowing open the safe, and escaping with $408, $232 of this amount belonging to the county fund and $176 to the school fund.

The celebration at the battle ground of Guilford Court House on the 4th inst., was a great event. Judge Walter Clark delivered an oration on the life of Gen. William R. Davie. The oration will be published in pamphlet form. Short addresses were made by Judge McCorkle, of Statesville, Gen. Barringer and others. The crowd in attendance was estimated at 6,000 persons.

John Stillwell, a well-known miller of Mt. Holly, was shot through the heart and instantly killed on July 8th by Edgar A. Fitchte, a young jeweller of the town. Fitchte with Mayor Lentz and acting Marshall Underwood attempted to arrest Stillwell for an unlawful act, when he suddenly advanced on Fitchte with his hand in his pocket and swearing that he would "fix him." Fitchte warned Stillwell not to crowd him, but he continued to advance with the result already stated. Fitchte surrendered to the mayor.

General News.

A $25,000 fire occurred in Baltimore Tuesday evening.

The New York City street paviers strike after several weeks duration has ended.

Isaac Cooke & Sons, cotton brokers of London, Eng., have suspended temporarily.

In Baku, a Russian port on the Caspian Sea, the deaths from cholera number one hundred daily.

The Highland Hotel at Staunton, Va., was burned with all its contents on the 7th inst. Loss $6,000.

A $500,000 fire occurred in San Jose, Cal., several days ago. It was started by a thoughtless boy with a cigarette.

Two men, murderers, were taken from the jail at Vicksburg, Miss., Tuesday night of last week and hanged by a mob.

A bill was introduced in the Kentucky Legislature one day last week prohibiting the employment of Pinkertons in that State.

The President has approved the bill appropriating $50,000 for the erection of a statue of Gen. W. T. Sherman in Washington.

The Grant powder works near San Francisco exploded last week, killing over one hundred Chinese and three white men, it is reported.

The steamship City of Chicago, was totally wrecked on the Irish coast near Old Kinsale Head, recently. The entire cargo was lost.

At Albany, N. Y., on the 8th instant, W. J. MacDonald, a railroad section boss, tried to extort a check for $3,000 from Judge J. H. Clute, at the point of a revolver. The Judge grappled with McDonald, and held him until an officer came to his assistance.

The negroes of Jacksonville, Fla., insurrected last week, and the militia was called out to quiet them. A number of arrests were made.

A large storage warehouse, at River Point, R. I., together with 6,700 bales of cotton and 1,000 pieces of cloth, was destroyed by fire recently.

The post-office, national bank, Parker house and forty business firms, at Pocomoke City, Md., were burned out last Wednesday. Loss $100,000.

The city of St. Johns, N. F., has been nearly destroyed by fire. Several persons were burned to death. The estimated loss is $20,000,000.

The eleventh annual convention of the Christian Endeavor Society, was held in New York City last week. Immense crowds attended the sessions.

Over one hundred and fifty deaths from cholera have occurred in Paris, France. The epidemic prevailes in twenty-four communities of the great city.

Mrs. Annie Broderick and her three children were suffocated in a fire at their home in New York City last Thursday. The fire was caused by the explosion of a kerosene lamp.

The People's Party Convention was held in Omaha, Neb., recently. Gen. John B. Weaver, of Iowa was nominated for President, and Gen. Jas. G. Field, of Virginia for vice-President.

Suit was filed at West Point, Miss., one day last week, against the Richmond and Danville railroad, lessees of the Georgia Pacific, for $73,000, State and county taxes for the years 1886 to 1892 inclusive.

Gen. John Bidwell, of California, received the nomination for President, and Dr. J. B. Cranfill of Texas, the nomination for vice-President at the National Prohibition convention recently held in Cincinnati, Ohio.

On motion of Senator Hill the date of the dedication of the World's Columbian Exposition, at Chicago, was changed by the Senate from the 12th to the 21st of October, the latter being the real date of the discovery of America.

The Sultan has affixed his signature to a decree giving to an English capitalist permission to build and operate a railroad from Acre to Damascus, in Palestine. The length of the line is 120 miles, and it is estimated that the cost will be about $9,000,000.

The Southern Educational Association, convened in Atlanta, Ga., last week. The new officers elected are: Maj. W. F. Slaton, of Atlanta, President; Frank Goodman, of Nashville, Secretary; E. G. Harrell, Raleigh, Treasurer.

A wall 300 feet long and thirty feet high running along the side of the New Port News railroad yard at Memphis, toppled over last Friday and fell upon a Pullman car, in which conductors Hunter and Hogan and a porter named Ball were asleep. The car was crushed in and all three men were killed.

Recently Andrew Carnegie, proprietor of the Homestead Iron Mills, Pennsylvania, decided to lower the wages of his three thousand employees. A general strike ensued, and the mills were taken possession of by the strikers. The mill-owners forthwith employed three hundred Pinkerton guards to regain possession of and protect the mills. A fight between the Pinkerton's and strikers ensued in which twenty-two persons were killed and over one hundred wounded. The strikers were victorious and the Pinkertons were captured and put under arrest. At present great excitement prevails, and the State militia is daily expected, as the sheriff is powerless.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

MARRIED.

McDANIEL—WATERS—On June 8th 1892, in Kinston, at the residence of J. A. Pridgen, by Rev. A. L. Stough, Mr. James A. McDaniel and Miss Laura Waters, all of Kinston, N. C.

BLAND—FOUSHEE—On June 29th, 1892, at the residence of the bride's father, W. F. Foushee, Pittsboro, N. C., by Rev. J. W. F. Watson, Mr. Robert W. Bland and Miss Lula L. Foushee, all of Chatham.

DIED.

ALDERMAN—At his home in Duplin county, June 10th, 1892, Bro. Amos Alderman, aged seventy-seven years and two months. His was the life of a quiet and yet a truly good man, the influence of which will be seen still in the lives of those who came in contact with him.

I. T. NEWTON.

MATTHEWS—In Raleigh, N. C., on July 8th, 1892, Mrs. Emma Matthews, wife of J. F. Matthews, in the 29th year of her age. She was the eldest child of the late Barney and Narcissa Jones, was a member of the Baptist Tabernacle and died in full hope of salvation through Christ. She was confined to her bed for a long time, but bore her sufferings patiently and with christian resignation.

ETHERIDGE—At his home on Roanoke Island, Dare county, N. C., June 29th, 1892, John Allen Etheridge. He was a faithful member of Roanoke Island Baptist church. His death was very sudden, having lived but a few days after he was taken sick. His death cast a sadness and gloom over the community. He will be missed in the Sunday-school, prayer meeting, and community. He leaves two sisters and several children to mourn after him. A good man has gone to his reward. May we prepare to meet him. His body was taken to the church and his funeral preached by the writer, and buried with the Rodbey of the K. O. O. F., of which he was a member. May the bereft ones be comforted in that he is not dead but sleepeth.

P. S. C. D.

CHAPPELL—Died, June 22d, at his home in Perquimans county, Bro. Isaac Chappell, in the eightieth year of his age. He was for years an earnest and faithful member of Chappell Hill church. The religion of the Saviour was seen in his life and in his afflictions, which were long and severe. A large crowd gathered at the funeral to say goodbye. He leaves an aged and afflicted widow, with one hundred and seven children, grandchildren and great-grandchildren to mourn their loss. The good Lord bless all.

A. W. B.

LEARY—At his residence, on July 4d, 1892, Deacon Samuel Leary went to that home prepared for the final faithful. He was born in Camden county, N. C., Nov. 30th, 1807, where he spent all of his life, and died in his eighty-fifth year. Bro. Leary was the oldest member of Shiloh church, having joined between fifty and sixty years ago; was made deacon, and died senior deacon of the church. He was ready for every good word and work, not only in his church, but community. He raised some orphan children, some of whom are among the leading members of Shiloh church. He leaves a widow and eleven children, all of whom are members of the church except one.

God be praised for such a life as his for imitation and encouragement. He will be sadly missed by the church, his pastor and the community in which he lived. A large concourse of his brethren, sisters and friends were present at his funeral, which was conducted at the house by his pastor from 2 Tim. 4: 7, 8, the words selected by himself. May grace be given to his widow and dear children.

P. S. C. D.

COCKMON—Fell asleep in Jesus, near Flint Hill Baptist church, Moore county, N. C., July 1st, 1892, our kind and beloved sister, Mary Cockmon, aged sixty-seven years. Sister Cockmon joined the church at the age of twelve years. She lived a consistent christian life. All the time she strove and fought against the great adversary of souls. As a wife and mother she was kind, affectionate, and devoted. As a christian she was a model. Always ready to help build up the kingdom of Christ in the earth. She never seemed to grow weary in well doing. As a neighbor she was ever ready and willing to do what she could to relieve those who were in trouble and distress. We are ready to exclaim as did Solomon in his proverb, "Who can find a virtuous woman? for her price is far above rubies. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She openeth her mouth with wisdom; and in her tongue is the law of kindness. Her children arise up and call her blessed; her husband also, and he praiseth her." She will be greatly missed by her husband, children, and many friends who knew her. As her christian character was without spot or blemish, we believe that we can safely say, therefore, that she is in the land of bliss, where there is no more sorrow, pain or death, and where parting is unknown. Her funeral was conducted by the writer.

K. C. H.

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Little Things.

A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower!

A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm!

A step begins the journey long,
A weak head oft outwits the strong,
A gull defies the angry sea,
A word will set a captive free!

A hornet goads the mighty beast,
A cry of "fire" breaks up a feast,
A glass shows wonders in the skies,
A little child confounds the wise!

A straw the wild wind's course reveals,
A kind act oft an old grudge heals,
A beacon light saves many a life,
A slight will often kindle strife!

A puff of smoke betrays the flames,
A pen-stroke o'er will blight a name,
A little hand may alms bestow,
A message small brings joy or woe!

The widow's mite a great gift proved,
A mother's prayer has heaven moved,
"Then let us not," the poet sings,
"Despise the Gospel of small things."
—Mrs. M. A. Kidder.

A Plucky Ride.

It was late in the fall of 1777 that a foraging party from a British camp in Philadelphia made a descent upon the farm of Major Rudolph, south of that city. Having supplied themselves well with provender, one of the soldiers happened to espy a valuable cow in the lane leading to the barn-yard, and poor Sukey was immediately confiscated.

Now, this happened to be the pride of the farm, and was claimed as the exclusive property of Miss Anne Rudolph, aged twelve years. Of course, no other animal on the estate was so important as this cow, and confiscation by the soldiers could not be tolerated. So Miss Anne made an impetuous dash for her recovery; but finding the men deaf to her entreaties, and the sergant proof against her indignation, the spirited child rushed to the stable, saddled her pony, and was soon galloping toward the city, determined to appeal to the commander-in chief of the British army.

Meanwhile, poor Sukey trudged along, her reluctant steps quickened now and then with a gentle prick with a point of a bayonet in her well-rounded side.

To reach the city before the foraging party was the one thought of the child, as the pony went bounding along the old Chester road at a pace that soon brought her within the British lines. She was halted at the first outpost by the guard, and the occasion of her haste was demanded. The child replied:

"I must see the General immediately."

"But the General cannot be disturbed for every trifle. Tell me your business, and, if important, it will be reported to him."

"It is of great importance, and I cannot stop to talk to you. Please let go my pony, and tell me where to find the General."

"But, my little girl, I cannot let you pass until you tell me whence you came and what your business is within these lines."

"I came from Darby, and my business is to see the General immediately. No one else can tell him what I have to say."

The excitement of the child, together with her persistence, had its influence. General Washington was in the neighborhood with his ragged army, watching the opportunity to strike another blow for the liberty of the colonies. The officer well knew that valuable information in the movements of the rebels frequently reached the British commander through families residing in that country. Here might be such a case, and the consideration determined the soldier to send the child to headquarters. So summoning an orderly, he directed him to escort the girl to the General.

It was late in the afternoon by this time, and Cornwallis was at dinner with a number of British officers, when "a little girl from the country with a message for the General" was announced.

"Let her come in at once," said the General, and a few moments later Miss Anne Rudolph entered the great tent.

"Well, my little girl, I am General Cornwallis," said that gentleman kindly. "What have you to say to me?"

"I want my cow!"

Profound silence reigned for a moment, then came a burst of laughter from all the gentlemen around the table. The girl's face reddened, but she held her ground, and her set features and flashing eyes convinced the General that the child before him was one of no ordinary spirit.

With ready tact the General drew from her a narration of her grievance. "Why did not your father come?" he asked.

"My father is not at home."

"And have you no brothers?"

"Both of my brothers are away. But, General," cried she impatiently, "while you keep me here talking they will kill my cow!"

"So your brothers also are away! Now, tell me, child, where are they?"

"My eldest brother is with General Gates."

"And your other brother, where is he?" inquired the General.

"Is with Harry Lee."

The girl's eyes fairly blazed as she spoke the name of gallant "Light Horse Harry Lee."

"But General, I want my cow!"

"Ah, ah! one brother with Gates and one with Lee. Now," said the General, severely, "where is your father?"

"He was with General Washington," answered the little patriot, "but he is a prisoner now."

"So, so. Father and brothers all in the Continental army! I think, then, you must be a little rebel."

"Yes, sir, if you please. But I want my cow!"

"Well, you are a brave little girl, and you shall have your cow, and something more too." Then, stooping forward, he detached from his garters a pair of brilliant knee buckles, which he laid in the child's hands. "Take these," he said, "and keep them to remember that Lord Cornwallis can appreciate courage and truth, even in a young rebel." Then, calling an orderly, he instructed him to go with the child through the camp in search of the cow, and when he should find the animal to detail a man to drive her home again. So Miss Anne returned home in triumph with her cow. And those sparkling knee buckles are treasured by her descendants as a memento of Cornwallis and the Revolution.—*Wide Awake.*

Ayer's Pills possess the curative virtues of the best known medical plants. These Pills are scientifically prepared, are easy to take, and safe for young and old. They are invaluable for regulating the bowels, and for the relief and cure of stomach troubles.

Spoiled Children.

Spoiled children are not the product of effete civilization. They have always existed, literally since the beginning of our race, for the first child was Cain, and in the light of his subsequent career, we cannot doubt that Eve allowed the wonderful little creature his own way in everything. Original sin was then so new, so fresh, that the baby had it in its undiluted potency, and the young mother, most hapless of women, never had a mother of her own to guide and instruct her. Other instances of spoiled children could be easily cited from the Scripture records—Jacob, his mother's darling, and Absalom, the pride of David's heart, coming at once to mind—but it is not necessary to turn to the past, we have the species always with us; perhaps in our own homes may be found choice, well-developed specimens.

There are rigid disciplinarians who believe that a child should never be permitted to have its own way, even when that way is a good one, neither injurious to itself nor disagreeable to others. Were theirs the universal rule originality would be totally suppressed, and the law of love become obsolete. Brought up in the frigid atmosphere of sternness and constant repression, a child may learn to behave with perfect propriety, but it is none the less a failure, and a pitiable one.

The little ones are entitled to loving care, to tender caresses, and sweet words of endearment. It is only when love becomes injudiciously indulgent that the process of spoiling begins. It is so easy to give way to little exactions, to laugh at the naughty yet winsome actions, that the rosebud is surrounded with prickly thorns, the kitten's sharp claws are grown before we awaken to the fact that our own precious darling is a high private at least, if not a commanding officer, in the great army of *enfants gates*. It sounds better in French—the foreign syllables are less downright—but there is no softening the hard reality away. And then, with a remorseful consciousness that it is *our* child who has become a "nuisance"—the favorite term applied to the spoiled children of other people—we enter hurridly and energetically upon the task of rooting up the noxious weeds which are choking the growth of all that is sweet and attractive in the youthful character. And with a sight of contrition we deplore our own failures, and resolved to be more vigilant. We will not, we must not, let the little darlings be ruined by inefficiency. And so, taking courage, we begin over again, looking cheerfully forward to the days when, as grandmothers, we can exercise the privileges of that dignity, and spoil to our heart's content. —*Harper's Bazar.*

Hints for Boys.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy without a single recommendation?" "You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book, which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding, showing that he was honest and orderly.

When I talked with him I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet like that handsome little fellow's in the blue jacket.

Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation he could give me." —*Exchange.*

The Eluegrass Country.

John H. Jones, Tuttle, Ky., writes: I have been selling medicine for seventeen years, I pronounce Dr. Biggers' Huckleberry Cordial the best I ever sold. It gives joy to every mother.

Those who give to the world thoughts which enrich and cheer and comfort men, never come to work.—*H. W. Beecher.*

Be Accurate.

Not long ago we advised girls to keep accounts. Boys need do as well, and in these days no well-ordered business is conducted without a set of books.

No boy can afford to grow up without proper training in money matters, and nothing is so helpful as a set of private accounts in which every cent is accounted for.

On one occasion a man presented to Mr. Webster a bill for payment.

"Why, Mr. N——," said the statesman, "it seems to me that I have paid that bill."

Mr. N——protested that it had not been paid, and Mr. Webster told him to call in a few days and he would attend to the matter. After the man had gone, Mr. Webster asked his clerk to look over a quantity of bills and see if he could find a receipt for the amount. To his surprise two receipts were found, indicating that the bill had been paid twice.

In due time Mr. N——called, just at the dinner hour, as it chanced, and Mr. Webster invited him in to dine. After the meal was over they proceeded to the business in hand.

"Mr. N——, do you keep books?" Mr. Webster inquired.

"No," was the reply.

"I thought so," said Mr. Webster. "Now I advise you to keep books. If you had kept books you would have known that I had this receipted bill,"—showing him one.

Mr. N——was greatly surprised and mortified, and apologized as best he could for his mistake.

"Yes, it is always a good plan to keep books," continued Mr. Webster, showing him a second receipt.

Then, knowing Mr. N——to be an honest man, and not wishing to annoy him, he suggested that perhaps receipted bills had been presented, but really left unpaid, and insisted that Mr. N——should take the money. —*Exchange.*

Ideas.

"How easy that is. I might have done it myself if I had only thought of it." Many a time I have hear that remark made, and the words "if I had only thought" have lingered in my ears.

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Brunel, the great engineer, who invented the machine which was used in the excavation of the Thames tunnel, was one day watching the movements of an insect known as the naval woodworm when a brilliant idea occurred to him.

He noticed that the insect bored its way into the wood by an extraordinary mechanical device. With the aid of the microscope he ascertained that the insect had a pair of valvular shells in front, and, with the aid of its foot, gave a forward and rotary motion which acted as a gimlet, the small pieces of wood passed back to the mouth of the insect and were thrown out.

This, thought Brunel, is just what I have long been wanting, if I can produce it in an enlarged form. After a great deal of labor and many failures, a boring machine was satisfactorily finished which excavated the Thames tunnel.—*Our Sunday Afternoon.*

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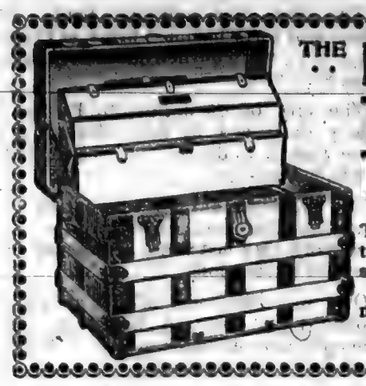

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Cæsar's Dues, or Our Duty to Civil Government.

BY REV. J. R. JONES.

"Render, therefore, unto Cæsar the things which are Cæsar's." Matt. 22: 21.

This text, which is a part of the reply of Jesus to a question propounded by the Pharisees, with which they hoped, but did not succeed, to "entangle him in his talk," suggests the subject that I want to consider.

Cæsar in this passage represents civil government. Let us notice the fact,

I. THAT WE ARE UNDER OBLIGATION TO CIVIL GOVERNMENT.

This is true because of the benefits we derive from it. Its object is to protect our rights, our lives, property and liberty, and to help us in many ways. But for its protection there would be for us no security, no peace, no happiness. We retire at night to rest and sleep without fear, or even thought of being molested and harmed during the night, because the government has placed around our homes a strong and ever watchful guard. Our sleep is sweet and refreshing, because we fear no danger. At every corner of our possessions, it has stationed a sentinel who says to the would be intruder: "Thus far shalt thou come and no further;" and he dares not approach nearer for fear of arrest and punishment. We have rights that are natural and sacred that are protected. It says to him who attempts imposition or infringement upon these rights, "Hands off." And so about them is set a hedge that cannot be crossed without punishment to the offender. For these and other benefits the government has claims upon us, that we as citizens must satisfy or be untrue.

II. WHAT ARE THESE CLAIMS?

1. *Obedience.* It would hardly seem necessary to stop at this point, but there seem to be some loose notions in regard to obeying laws held, even by people who are considered clever citizens, such, for instance, as this: "The law is a bad one; I was opposed to its being enacted, and did what I could against it, and, therefore, I do not feel under obligation to keep it." With feelings of this sort, some can, with easy consciences, run illicit distilleries, or deal in unstamped tobacco, or violate other laws. Whether the laws are what we would have them be or not, so long as they do not interfere with conscience in religious matters, we are bound by considerations of the best interest of the country, and the fact that such obedience is enjoined in the Scriptures, to obey them. For the general welfare of the country, obedience to a bad law is better than its violation. Paul in his letter to the christians in Rome says: "Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Rom. 13: 1, 2.) Again, he says: "Therefore, ye must needs be subject, not only for wrath, but for conscience' sake." (Verse 5.) In his letter to Titus, he writes: "Put them in mind to be subject to principalities and powers to obey magistrates, to be ready to every good work." (Titus 3: 1.) The Apostle Peter, in his first letter, exhorts the brethren as follows: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him." (1 Peter 2: 13, 14.) In view of this instruction, I cannot see how any reasonable person, especially a christian, can be otherwise than entirely submissive. From these Scriptures we learn that law is to be obeyed, not only because it is best for the country, but on the ground that government is an ordinance of God, and that it is to be obeyed not only from fear of punishment, but for conscience' sake. To violate law, then, is not only to sin against government, but against God, and to do violence to conscience. Personal objection to law does not give the right to violate it. Laws are made by our representatives and are our laws, and whether they suit our own notions exactly or not, to be good and worthy citizens, we must obey them. Let us all, then, in respect of obedience, be faithful and true to Cæsar.

2. *Honor.* Peter, in his letter to christians, exhorts them to "honor the king." That for us means to honor the government. This must be done if for no other reason than that it is an ordinance of God. To dishonor it is to dishonor God. All conduct, therefore, that reflects upon the honor of our government should be rebuked by all good citizens. I am sorry to see that lynching is becoming more and more common in our country, and that encouragement is given to it by some of our respectable newspapers. "Lynch law" is a most palpable reflection upon our government, and in a high degree dishonoring to it, and when carried to its logical results would destroy all law and order and bring anarchy and ruin.

The same is true of "mob law." No man nor band of men has the right, under any circumstances where there is law, to take the law into their own hands and take the life of a fellow citizen. I know that now and then a crime is committed that seems to justify lynching, but it does not. And whatever some men may think of such a proceeding, I believe that in the eyes of God it is murder. We have laws to reach all crimes, and as we value security and good order, and respect the laws of God, we must let these laws take their course and bring offenders to justice and to punishment. Public sentiment, instead of winking at such a crime in any way, should crush it down and out of existence if possible. No good citizen should ever utter a word that can be interpreted as favoring it.

There are other ways of dishonoring government that might be mentioned, but I will not do it now. I have said this much on the crime of lynching because its toleration is such a black spot on our civilization.

3. *Financial support.* No government can be administered without expense. Men who give their time and labor to it must be paid for their services. Navies must be kept up, public buildings erected and kept in repair, public schools supported where there are any, and also other public enterprises; and all of these things are to be supported out of the public treasuries. Now the money that goes into these treasuries must come from the people, and it is the duty of every citizen, except such as are exempt, to pay his proportional part into the treasuries. When the government is economically administered, the benefit we get from it fully compensates us for its cost. To dodge the tax-lister and collector, and in this way get out of paying taxes, or to fail to render a full account of our taxable property for taxation may be considered a sharp trick, but it is cheating the government out of its just dues, treating our fellow citizens with injustice, sinning against God, and wronging our souls. Cheating is cheating whether an individual or a government is the victim. We are to "pay tribute to whom tribute is due, custom, to whom custom." (Rom. 13: 7) Government should be economically administered, and no more money than is actually necessary to so run it ought to be required of the people. An extravagant disposition of public funds is unjust to the taxpayers, and when disposed of for party purposes, it is a shame, a disgrace, a crime, and a sufficient reason to put the party so using it to the blush. But when an amount necessary to run the government properly is called for, we ought not to mind paying our part of it. Indeed, to be honest, we must do it.

4. *To make the government the best possible.* If God has ordained that civil government shall exist, it is man's duty to render it as pure and efficient as possible. He has not ordained any particular form, but that best suited to the people to be governed accords with his will. Now the only way to make our government pure and efficient is to fill its offices with men qualified in heart as well as in head. I want to see the time when our affairs of State shall be intrusted to only good men, men honest and true, large-hearted and brave, men who lose sight of party and self-interest in their concern for the welfare of their country when intrusted as public officers with its interests. Now I hear somebody say, "You will never see that day." Well, it may be that I shall not, but for such a day we ought to work. No man who is full of sectional or partisan feeling is fit to make laws, nor is he fit to execute them, and no such men are worthy of being brought to the front in political affairs.

At this time when political excitement is so great, and party feeling or prejudice is coming to the surface, there is danger of being more interested in the success of party than in the welfare of the country. We want good laws, but we cannot depend upon bad men to make them. We want these faithfully executed, but we cannot depend upon bad men to do it. Good men make good laws, and good laws honestly executed make good government and happy people. "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." (Prov. 29: 2.) So let us act wisely in the exercise of our suffrage, and try to select only good men to be our law-makers and rulers. Now and then you will come across a person who says he has quit voting. Politics have become so corrupt, and times get no better whether one party or another is in power, and so he has become disgusted with the whole thing and quit. Now that is not wise or right. It is true, if we are christians, our "citizenship is in heaven"; but so long as we live in this world and in this country, we are American citizens, too; and as beneficiaries of the American government, we are under the most binding obligation to be faithful and true to it in every particular, and nowhere do we have a better opportunity to correct its errors than at the polls. Yes, let us in every proper way use our best efforts to make the government the best possible and thus discharge our duty as citizens and christian citizens. If there is corruption in the government, let us try to get it out.

5. *Our prayers.* In his first letter to Timothy, Paul said, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2: 1, 2.) For all the officers of our government from the lowest to the highest it is our duty to pray, and frequently pastors should, in their public prayers in church, lead the congregations in such prayers. The responsibilities on many of them are heavy, their duties laborious, and to some of them temptations to do wrong are great and not easily resisted. Let us pray for their health, their lives, and that they may be able to resist every temptation to evil, and be divinely guided in the discharge of duty.

Yes, we are indebted to Cæsar: let us render unto him the things which are his, and thus be true and faithful citizens; and may God help us so to do.

Letter from Rev. G. P. Bostick.

Dear Bro. Bailey:—I have read in the RECORDER of March 30th Bro. Durham's account of our resignation to the Foreign Mission Board and *his reasons* (?) for the step. Will you kindly allow me a statement regarding the whole matter in your paper, including *my reasons* for the course I have pursued.

Bro. Durham says that a meeting was held in Shelby, March 28th, to consider my proposition. Bro. Sproles, the Secretary of that meeting, gave me the names of twenty-three churches out of thirty composing the Association, as represented in said meeting. On the copy of the resolutions sent me, he said, "This settles the matter."

This led me to some study as to whether that meeting was representative or not. I see that the meeting only *recommended* to the churches. The local churches, to which I addressed my appeal, have an aggregate membership of more than four thousand. I think the meeting in Shelby could not have had more than four hundred in it, perhaps not so many. But perhaps it was a delegated meeting, and so really *represented* the churches. Thirteen, however, out of the twenty-three churches, said to be represented, hold regular monthly meetings, according to the minutes of the Association, only for the first or fourth Sundays in each month and Saturday before. The Shelby meeting was held on Friday before the fourth Sunday in March, and my appeal to the individual local churches of the Association reached Shelby on Thursday before the first Sunday in March. So that all these thirteen churches could not have ordered any action at a regular meeting, and there were seven other churches that were not even claimed to be represented. But perhaps the pastors and brethren felt at liberty to act for these churches, but does that certainly settle the question for them? It does seem to me that for me to appeal to the local churches is more in accordance with the New Testament idea as understood by Baptists than was the action of "the few brethren" in Shelby. I ask Baptists to judge for themselves. It seems to me at this distance that there was some unwillingness to allow the subject to come before the local churches. It also seems to me that matters were hurried in order to have Bro. Durham in the meeting; at any rate, that no member of that meeting has the right to accuse me of acting hastily in the matter. I decided a year ago to take this step ere long, and took the step after most earnest, candid, prayerful consideration of the question for six months. My father, S. E. Bostick, knows that I wrote him last October my intention to resign and depend directly upon the churches. Bro. Bell also knows that I gave intimation to him nearly a year ago of the same intention. Now the action of the Shelby meeting was just twenty-one days after my letter reached Shelby, and it must be first printed and distributed to widely separated churches.

Whose action, then, was most hasty? I want just here to say, too, that my action was not the result of the Board's resolutions, but only hastened by them. The idea has been put forth that I resigned *because* of these resolutions. This is utterly untrue. I decided to resign before I wrote the article that gave rise to the resolutions.

Bro. Durham says in regard to the resignation: "Bro. Bostick went to China three years ago, and was, from the beginning of his work there, as it seems, under the influence of the erratic Dr. Crawford. Dr. Crawford for about six years has not been connected with our Board." In this language is contained two erroneous statements: first, that I have from my arrival here been under the influence of Dr. Crawford; second, that Dr. Crawford for six years has not been connected with our Board. As to mistake first, I desire to say that I reached Tungchow July 18th, 1889, and Dr. Crawford reached America about the same time, and I never saw him till he returned July 8th, 1890; and had no communication whatever with him except a short note left in Yokohama in which he did not mention mission methods. Mistake second. I do not know why Bro. D. said this, but I know that it is not correct, because (1) the same mail that brought Bro. D.'s accusation brought also a letter from Dr. Tupper to Dr. Crawford, informing him that his name was dropped because of a tract "Churches to the Front," which he had recently written and circulated; (2) I am now treasurer of the missions and find in the books that regular appropriations for salary and work were made by the Board for Dr. C. up to end of 1889. He did resign his salary and responsibility for regular work early in 1889, but he has since done much regular preaching, which has been reported to the Board; (3) he has been chairman in our mission meetings most of the time since he returned in 1890.

I desire now to say that I and the other young missionaries coming here recently have come with an idea that Dr. Crawford was about half crazy, and I believe that all of them would unite with me in saying that this aged servant of God is badly misunderstood and grossly misrepresented at home. With me this idea that he was wrong was strengthened by a remark made to me by an officer of the Board the day I was received to the effect that Dr. C. was not in harmony with our work, but that by special effort I could get along with him. All this made us glad that we were to get to housekeeping before he returned. This we had arranged to do early in June, 1890, but a few days before that, God called my dear wife up to her home on high, and so I was left by this providence in the home of the Crawfords for another year and a half. I was surprised to find that I could get along so easily with him. This erroneous idea about Dr. C. seems to be in the atmosphere at home, and somebody is responsible for it. I do not believe that the simple proclamation of his views would give such an idea. I wish to say that coming in contact with him, strongly prejudiced against him as I was, and having lived with him for a year and a half, gives me a right to an opinion about the man. Certainly it does seem that I should be as well qualified to speak as those who have never seen him, or at most only for a few days, and yet who speak so strongly against him. He will soon go up to heaven to await the coming of those who have said so many harsh things about him. I do feel that if many others could have lived with him for a time they would have been saved from many unkind and I think untrue words about him.

Bro. D. says: "Bro. Bostick's resignation is only the culmination of a number of unfortunate circumstances for which the Board in Richmond and the churches of the King's Mountain Association were in no way responsible and over which they had no control." I do not certainly know exactly what he means by "unfortunate circumstances," but I suppose he means the death of my wife and the consequent separation from my only darling child. If that be his meaning, then I am just finding out that God's children are to look upon the dealings of a loving Father as "unfortunate circumstances." My creed is different from that. Those *were* days of deep sorrow, and yet I *know* that I realized the precious presence of the Holy Spirit as I never did before. If I know anything, I do *know* that in those days I was drawn nearer to God, and that those "unfortunate circumstances" did turn out to my spiritual good. It all made me more anxious to know and do God's will. My days of purest joy have been my days of keenest sorrow. Now, if my resignation "is the result of all *these* circumstances," then I shall be all the more assured of God's guidance in it all, and thank God for the circumstances.

Has he any arguments against my position? Then why not use them? I know it is much easier to cry an individual down as "erratic," "crank," and thus cover up his cause, than to meet with arguments his arguments, but I have not found such the most Christ-like nor the best logic. Let us come to this question with arguments, and not thrust off the discussion by a few words like "crank," "hasty action," "soured," &c. If my statements in "circular letter" are wrong, who is willing to prove them incorrect? If they are false, somebody can show them to be so surely.

Now I desire briefly to give the developments that have led up to our resignation. My sainted wife and I heard Dr. Y. J. Allen of Shanghai lecture at length in Durham in 1888, concerning his school work in Shanghai. We agreed heartily that his work was not *our idea* of mission work. The RECORDER stated substantially our ideas the next day after he lectured in Raleigh. We reached Japan to find that much of mission work consisted in that like his—free schools run in style, with the graduates often employed to do religious work to save them to the churches. This made ours, to many peculiar views, stronger. In Shanghai we saw much to further confirm us; and we lived in Tungchow by the side of one of the best schools in China and could see for ourselves. Mrs. B. wrote over the *nom de plume* "The Modern Paul" an article for the RECORDER, showing how disgusting to her were some of the methods pursued. As my views developed, I wrote them to the Board and to individuals. The usual reply from the Board was to the effect that these matters were none of my business, and individuals would say that these are matters for the Board. So it went on till about a year ago, an officer of the Board wrote me a very strong and earnest letter exhorting me to throw off Dr. Crawford's influence, and making accusations against him which he failed utterly to substantiate. He said Dr. C. went on *attacking the Board in public and private and yet continued to hold a position under and draw a salary from it.* It was this last sentence that caused me to decide to sever my connection from the Board. Why? Because I failed to find proof of any of the attacks alleged against Dr. C., unless to express views different from those held by the Board be considered an attack. The officer in his reply to my reply failed still to give any proof of such attacks except his own declaration. I did find recorded in printed document what I think might be construed as attacks on Dr. C. Here, then, was my situation: I must cease to be connected with the Board or decide never to advocate any views different from theirs; or else do so at the risk of being accused of making attacks and still taking salary from them.

My views of mission policy had then become strong convictions—principles which I felt I must advocate. Hence my decision and resulting action. *I had not yet written the article which gave rise to the Board's resolutions.* Deciding to resign led me of course to think what I should do to continue my God-given work. My mind fell upon the plan for churches, or groups of churches, to do their own work. I believed such to be Scriptural, and hence practicable. This plan I wrote to the Board, asking them to turn their attention to bringing such relation between churches and missionaries. The officer to whom it was sent, I suppose, failed to present it to the Board. He replied, "I do not think your plan will work." I wrote this to the Board now about nine months ago. Thus my views have developed. "I *believed*, therefore have I spoken" and *acted*. Discuss the question and do not slap at *me*.

I am curious to see how the people are to account for Bro. D. W. Herring's views, so similar to mine and with which I am in heartiest sympathy, especially since he has neither lost his wife, nor been compelled to separate from his only child nor lived with Dr. Crawford. He lives five hundred miles from us, and communication is seldom.

I ask my brethren to read carefully my statements, and then judge if my resignation is the result of "a number of unfortunate circumstances." I earnestly desire to be and do right.

I should not have said the words about Dr. Crawford I have, but for the fact that he was made responsible for my sins (?). I know his name in this letter so frequently will not give it strength with the people, but I am for truth and justice before success.

I stand ever ready to turn from any error when convinced that I am wrong, but slaps and cuts and utter disregard for arguments are by no means convincing *to me*, except as they convince me of the weakness of the cause of my opponents.

Praying God's blessings upon all and that we may ever seek and find right paths,

I am yours in Christ,

G. P. BOSTICK.

Chefoo, China, May 16, 1892.

Please Keep Before the People.

RESOLUTIONS OF THE CENTENNIAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.

(Adopted June 22d and 23d, 1892.)

* * * * *

Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of $250,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

* * * * *

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

* * * * *

Resolved, That the representatives of this Committee be hereby instructed, in addressing the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of life for Christ and giving systematically for the promotion of his cause.

* * * * *

Richmond, Va.

"All Right," "Cotton King," AND OTHER

The Biblical Recorder.

WEDNESDAY, JULY 20, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ISLAMISM.

In the writings of A. M. Mackay, pioneer missionary of the C. M. S. of England to Uganda, Africa, we find the following passage: "We know what Islam has been in the past, and to-day it is not different. It has been the ruin of many fair lands, and besides has this strange venom in it, that people may with comparative ease be led to embrace christianity when simply heathen, but when Islam has put its vile name on them, though ever so superficially, there is no doing anything with them after that."

There is evidently much food for thought in the above passage. One thought suggested is, that if the above position in regard to Islamism is correct, England's support of Turkey, in maintaining her position as a leading power in Europe and Asia, is rather a *peculiar* course of action for a christian nation to pursue. It is a well-known fact that the Turkish power would long since have collapsed but for the moral and material support of England and France, especially of the former. It may be readily replied that the preservation of Islamism from Russian ambition, or aggression, is its preservation from a civilization and a religion not much superior to that of the Turks themselves. There is some force in this remark; but still, Russian civilization, and the form of religion taught by the Greek church, would undoubtedly be some improvement on the Mohammedan system. Besides, as Mohammedanism has made its conquests principally by the *sword*, it would seem that when that system is unable to defend itself longer by the means by which it acquired power, that Providence has decreed its overthrow, and hence, that a christiad nation ought not to support its power or throw itself in the way of the march of providential events.

It may be claimed further that England is influenced in her course by reasons of statecraft, and what she does as a State is not, as a rule, governed by religious considerations. Well, to say the least of it, this is rather an anomalous position for a christian nation to occupy. Cromwell made no special claim to piety, nor was England noted under his protectorate for being the most christian of nations; but that distinguished man did a manly thing when he notified the Duke of Savoy that the senseless persecution of innocent men and women on the continent for religious reasons "must cease." Even Henry VIII., with all his crimes, acquired the title of "Defender of the Faith;" and since England has broken off the shackles of Romanism, and is recognised as one of the leading christian nations of the earth, it is, we repeat, passing strange that she is so fully identified with the perpetuation of a civilization and a system of religion which even missionaries from her own borders admit, place a people in such a state that they are harder to be reached by the truth, as it is in Christ, than veritable heathen themselves.

Some may claim that there is not much point to to this reasoning because these remarks are based upon the statements of *one* man, and he, like others, may be quite mistaken in his estimate of the moral power of Islamism. Let it be understood that we have seen just such statements from other missionaries, and in this, as in other matters, we generally have a better foundation for an opinion than the unsustained views of one man. Islamism has been on trial for many centuries, and the world has had good opportunity to study it as a system, and understand the nature of its fruitage. It is a fact that some of the finest portions of the world have been blasted by its prevalence. Asia Minor was once one of the most populous and prosperous countries on the face of the globe; but it is far from being such now. Palestine, which for centuries has been under its shadow, seems to be under some nightmare of death. Turkey in Europe, once the seat of powerful and prosperous pagan nations, seems to be stagnated in material and religious growth. It is a fact that cannot be denied that missionaries meet such great obstacles to success in countries where this system prevails that more than one has said, that up to date at least, that missions to Mohammedan countries have been almost entire failures. The terrible fanaticism that this people display, when aroused and their relentless destruction of those who oppose their faith, are still calculated to shake the faith of any one in what are called the redeeming traits of the system they perpetuate.

We opine that the estimate of many as to Islamism is based upon little else than the *poetic license*, such as Edwin Arnold used in "The Light of Asia," or upon the exceedingly liberal analysis of the motives and peculiarities of its founder (Mohammed) as found in that rather remarkable book, "Heroes and Hero-Worship," by Thomas Carlyle. The "Sage of Chelsea" had rather a fondness for differing from the common estimate of men as to the character of some distinghed persons even when he did not have the opinion of his "ould mither" to sustain him. As we voyage over life's main, let us remember that we may pass a Sylla here, and a Charybdis there, in the literary and religious world. There are literary, poetic, and even theological sirens. If genius rescue a Cromwell's name from a nation's "Index Expurgaton's" and place him where he deserves to be, among the heroes of his country's history, we should be on our guard when the same facile pen portrays the worth of a skeptical Frederick or a fanatical Mohammed. We should not allow our admiration for the strange, the romantic, or mystical, to bias our minds and obscure our intellectual and spiritual vision when fascinating pens give to others virtues which they did not possess, and claim for them, or the systems of which they were the founders, a merit which the facts of history or practical experience will not justify.

We can but think that a nation has gained *some* light when Islamism is introduced where the rankest forms of heathenism have prevailed; but if it be true that its prevalence rather hinders than helps the gospel of Christ, as Mackay and others seem to think, there is only greater need that those who have and who preach the truth should send it at once to those who have it not. Christian nations and christian denominations have a responsibility toward the heathen which they cannot shirk and be just before God. And let us remember that God seems to reckon as truly with nations and denominations as with individuals. Its a fearful thing to be "weighed in the balances and found wanting."

THEN AND NOW.

At the Baptist State Convention held in Hillsboro, 1868, the Board of Missions, through the Corresponding Secretary, Dr. W. T. Walters, presented the following:

"*Resolved*, That in the department of State Missions the denomination ought to expend not less than *twenty thousand* dollars annually."

Elders J. J. James, J. B. Solomon, F. M. Jordan, E. Dodson, J. C. Hiden, R. R. Overby, W. T. Walters and John A. Broadus made interesting and strong speeches, and the resolution was unanimously adopted.

The Convention has, ever since that resolution was adopted, been working towards the use of the amount of money in State Missions in North Carolina which the brethren assembled at Hillsboro in 1868 said "*ought* to be expended annually in this department."

It is sincerely hoped that this full amount may be furnished the Board for *State Missions* during the Centennial of Modern Missions. The Associations are soon to meet, and among other important things for their consideration, *State Missions* should be regarded just as Rev. Thomas Meredith put it in a report to the Convention in 1836. He said:

"The State Mission department constitute one of the most important branches of operation in which the Convention is engaged. It is that on the success of which depends, to a great extent, the success of all the others. It is to this that we must look for the cultivation of the soil from which *alone* our resources can be obtained. It is this, therefore, to which the attention of the Convention should be directed as a matter of radical interest."

The Board has this year one hundred missionaries under appointment, and they are located in *thirty-two* out of the *forty* Associations connected with the Convention.

IN the *Advanced Quarterly*, published by the Southern Baptist Convention, for the third quarter, page 8th, in the lesson for July 17th, on the expression "for the remission of sins," the following is the comment: "In order that our sins may be forgiven." On page nine, baptism is defined thus: "Baptism is an evidence of repentance and a public profession of faith in Jesus."

"Does baptism procure forgiveness or the new birth?

"No, baptism only represents regeneration and forgiveness like a picture. John 3: 5; Acts 2: 38." (Page 39.)—*Broadus Catechism.*

Is this of Dr. Broadus consistent with the comment in the *Quarterly?* If not, which is correct?

THE suggestion in the Baptist State Convention, out of which came the BIBLICAL RECORDER, was made by Dr. Samuel Wait, in a report submitted at Rive's M. H., Chatham county, Aug. 6th, 1833.

OBJECTIONS TO THE CRAWFORD-HERRING-BOSTICK PLANS.

The objections to the Crawford-Bostick-Herring plans are weighty and many. We will here notice only three of these objections.

1. These plans are, it seems to us, a departure from the Scriptures—*against the examples in mission work given in the New Testament.* Baptists have but one book of authority to guide them. They cannot afford to depart from the Scriptures. Wherever that book leads, they must follow. To do otherwise they must give up their splendid history. The *one great* thing in the temptations of Christ was to influence him to do *something contrary* to the Scriptures. In each temptation, therefore, Jesus said "it is written." The strongest, the most universal, and the most stealthfully presented temptations of this age to christians is to depart from the Scriptures.

The second temptation in the series, (Matt. 4: 1-10), as presented to Christ, was to a *presumptuous faith*—"cast thyself down," &c. This presumptuous faith, too, was to be based on Scripture taken out of its connection, misquoted, and misapplied.

This, to us, seems to be the Crawford-Bostick-Herring plans of missions. Go *at once* to the *interior* of China, say they, to Africa, and let your personal influence with some home church, or a group of churches, and their personal attachments to you, be the basis of your expected support in mission work. Cast yourself off from the Boards, get away from all Consuls of all christian governments of the world, say these brethren, and be not like Paul and Diaz, hiding their faith by claiming protection from a human government. Have faith, say these brethren, and live in Chinese houses, wear Chinese clothes, and eat Chinese food. Live like the people is their great plea. How will this plan work in Africa?

A returned missionary from Africa, who left there in April, told us less than a month ago that most of the people in his section lived literally without houses and without clothes—perfectly nude. According to these plans, therefore, our missionaries must live like these people.

No, brethren. God forbid. This is not the way to lift up the fallen. But this is the logical necessity of the Crawford-Bostick-Herring plans. Can we adopt them? Who will say yes? In Acts 13: 1-4, we have a mission committee, or board, of *five* members whose names are given—Barnabas, Simeon, Lucius, Manaen and Saul. Two of this board, as it seems from the position of their names in this record, the chairman and secretary were called by the Spirit as missionaries to go to the heathen. In 1 Cor. 16: 1-4 we have another committee, or board, to *execute* for the churches a special and a very important work. This work was the appropriation of the donations of the churches—the wise disbursement of the contributions of the churches. In Gal. 2: 7-9 we have the division of the work into State and Foreign Missions, and a division of the leading workers for these two departments.

The Crawford-Bostick-Herring plans are in conflict with our understanding of these Scriptures.

2. These plans are in *opposition to all general organized work among us as a denomination.* Dr. Crawford in his tract, recently published and extensively circulated, shows his opposition to the existence of the Southern Baptist Convention, to the State Conventions, and to the Associations. In the letter of Bro. Bostick to the churches of the King's Mountain Association the same things are stated, and in Bro. Herring's published plans the same things are necessarily involved.

In Luke 16: 8, as a rebuke to christians for their lack of a wise foresight in their plans for the Lord's work, it is said, "the children of this world are in their generation wiser than the children of light."

The first great and indispensable work of Carey and Fuller, before the former went to India, one hundred years ago, was to arrange some general organization through which the friends of missions in and out of the churches could intelligently combine and wisely direct their energies and means in this great work.

Fuller's work in perfecting and directing the general home organization was no less important and necessary than was the work of Carey in India.

Judson's work in Burmah was a glorious success, but made so under God's guidance and blessings through Rice's work in arousing the home churches and in organizing and directing the work in this country. But for Rice's work here, which resulted in the general organization for Foreign Mission work, Judson could not have remained in Burmah.

We have a most striking illustration of the power of proper organization in our Baptist work in North Carolina.

According to Morgan Edwards there were individual Baptists in this State as early as 1695, but there was no organized Baptist church till 1727. The first church in this State was organized by Paul Parmer in 1727, and was composed of thirty-two members. This was thirty-two years after there were individual Baptists in the State.

The Sandy Creek Association was formed in 1758, the Kehukee in 1765, and the Yadkin in 1790. According to Benedict there were in North Carolina in 1790, sixty-three years after the first church was constituted, three Associations, ninety-four churches, seventy-seven ministers and seven thousand members.

According to Rev. Thomas Meredith, as published in his address, bound with the minutes of the first session of the Baptist State Convention, there were in this State in 1830, one hundred and three years after the organization of the first Baptist church in the State, 14 Associations, 272 churches and 15,360 members.

Now in 1842, only twelve years after the organization of the Baptist State Convention, there were in the State, according to the Minutes of the Convention, 33 Associations, 600 churches, 314 ministers, and 31,923 members.

For more than thirty years our fathers were feeling about for a general organization like the Convention through which they might combine and direct their mission and educational work. Their efforts were crowned with a glorious success. For in *twelve years* after the Convention was organized they had established and partly endowed Wake Forest College, established and widely circulated the BIBLICAL RECORDER, and had so successfully conducted their mission work as to have made a larger gain in the number of Associations, churches, preachers and members than had been gained in the one hundred and three years from that date back to the organization of their first church by Paul Parmer in 1727.

For almost eighteen hundred years the churches had no general organizations through which to combine and direct their effort at home or abroad to give the gospel to the heathen nations; and hence up to the dawn of Carey's work the Scriptures had not gone into more than twenty languages, and almost nothing, really, had been done to arouse the churchs or to give the gospel to the heathen. In the last one hundred years, through these general organizations, more has been done to give the Bible and the living ministry to the heathen world than had been done in *the fifteen hundred years* before it

Notwithstanding all this, the Crawford-Bostick Herring plans would, if carried out, destroy all general organized work, and in this respect put the churches in the worst form of practical "hardshellism."

3. Then, if the Crawford-Bostick-Herring plans, in opposition to all general organizations to give the gospel to the heathen are the scriptural and wise things in Foreign Missions *the same must be true with State Missions, orphanage work, educational work at Wake Forest, Murfreesboro and Louisville, Ky.* Their positions are true or they are untrue. If true, they will apply, must apply, to all departments of our work. No one has ever been able to see how it would be possible, under existing circumstances, for the denomination, on the Crawford-Bostick Herring plans, to publish and distribute the Scriptures, the Sunday school literature, and establish and manage the colleges and seminaries, orphanages, and the mission work at home and abroad.

These brethren are philosophers after the order of philosophers before the days of Bacon. It was the custom of that day for the philosophers to form their theories and then go manfully to work to so explain all things so as to bring out harmony and beauty. For centuries they kept the world in confusion. When Bacon came to the front he taught these men not to form their theories *first*, but to know the *facts* in nature *first*, and then construct their plans upon the facts. The facts are against these plans. The judgment of almost all the missionaries are against these plans. Dr. Yates, notwithstanding Bro. Bostick's statements, said of these plans in a letter June 1st, 1886: "I have discussed these peculiar views with him (Dr. Crawford) more than once, and *rejected them* as absurd for Central China missions."

These views which Dr. Yates *rejected as absurd* are the same as advocated now by brethren Bostick and Herring.

PERSONALS AND OTHER ITEMS.

. . . Read carefully the article by Bro. Bell in this issue.

. . . . We regret to hear that Rev. C. J. Woodson is unwell.

. . . . Rev. C. A. Woodson of Durham has returned from a two week's trip to Virginia.

. . . . This is the year to be humble, prayerful, hopeful and faithful in the Master's work.

. . . . Rev. Thomas Dixon, Jr., and wife will spend their entire vacation at Nag's Head.

. . . . We are under many obligations to Bro. J. F. Tuttle for a nice club of subscribers.

. . . . Rev. H. W. Norris called to see us while in the city attending the Teachers' Institute last week.

. . . . The Pilot Mountain Association will meet with Shiloh church at Pinacle Station, on Thursday, August 4th.

. . . . Mr. W. J. Simons, a son-in-law of the late Dr. Wingate, and merchant, died at Wake Forest on Monday, July 18th.

. . . . Dr. William Royall of Wake Forest returned from Saratoga last week, where he attended the National Teachers' Convention.

. . . . We are glad to report Rev. Dr. W. A. Nelson as improving. He hopes to return to Aiken, S. C., the 25th of September.

. . . . Rev. C. A. G. Thomas of Elizabeth City writes that he is enjoying a very quiet and delightful rest. Bro. Thomas preached at Greensboro on Sunday, the 10th inst. He returned to his pastorate last week.

. . . . We call attention to the Resolutions of the Centennial Committee of the Southern Baptist Convention furnished in this issue.

. . . . Revs. W. E. Crocker and C. F. Hopper began a protracted meeting at Mt. Gilead, Sampson county, on Friday, the 15th inst.

. . . . Rev. J. L. White is meeting with great success at Asheville. He has large congregations, and is baptizing every Sunday night.

. . . . Rev. N. P. Stallings of Colnjock has been granted a vacation. Bro. Stallings attended the Grand Encampment of Odd Fellows last week.

. . . . Rev. O. L. Stringfield passed through Raleigh on the morning of the 15th on his way to assist Rev. J. W. Rose of Pine Level in a protracted meeting.

. . . . Rev. H. C. Moore resigned the church at Morehead City on the 10th inst., to take effect Sept. 1st, when Bro. Moore will enter the Seminary in Louisville.

. . . . A brother writes us that the church at Warsaw is having a good meeting just now, and that "Bro. Jenkens is greatly loved by all the people of Warsaw."

. . . . The church at Alma, near Maxton, has decided to move its membership to Maxton. With this arrangement Maxton will have services twice each Sunday.

. . . . It was an "Honorary Fellowship" in English in the University of Chicago to which Rev. C. G. Wells was appointed, and not a "scholarship," as we stated last week.

. . . . Rev. J. W. Millard was at Berea church last Sunday and took part in the ordination of Rev. T. M. Leary. Bro. Millard aided Bro. Leary in a meeting at that place last week.

. . . . *The Harrisonian*, published by the Literary Society of the Southwest Virginia Institute, is on our table. This magazine is indeed a credit to the girl editors and their noble institution as well.

. . . . Let every pastor preach a sermon soon from 1 Thes. 4: 11, 12—"Study to be quiet * * do your own business * * work with your own hands * * walk honestly * * that ye may have lack of nothing."

. . . . At the International Missionary Union held at Clifton Springs, New York, in June last, there were present 103 returned missionaries, representing thirteen denominations, and the mission fields in sixteen foreign countries.

. . . . Rev. J. N. Booth of Edgefield, S. C., is spending a month in North Carolina, and made us a pleasant call on the 14th. Bro. Booth will aid brethren Stringfield and Wilson in protracted meetings during his stay in this State.

. . . . Rev. J. B. Boone, Financial Secretary of the Female University, has been granted a leave of absence from the duties of his office for the month of August. Bro. Boone intends spending his vacation in the western part of the State.

. . . . Rev. T. M. Duncan and Rev. Asa Brown met at Obids, Ashe county, on May 16th, 1892, and organized a Baptist church of seven members. We hope that by the help of the Lord this will make a strong church. It is in charge of Rev. T. M. Duncan.

. . . . In the death of Hon. Reuben McBrayer, not only Shelby and Asheville, but the entire State sustains a loss that will long be felt. A patriot, a christian gentleman, a model citizen has been called away and the State can ill spare such a man.—*Shelby Review.*

. . . . Rev. A. D. Hunter of Greenville has turned his field over to Bro. R. D. Carroll for the summer. Bro. Hunter will be at Cary for a while. If any of the churches need a supply, we would advise them to call on Brother Hunter, as he is a first-class preacher.

. . . . We are pleased to learn that Rev. T. M. Duncan is moving on with his work at the mission station known as the "Wilderness." His church is composed of twenty-two members, and they have the reputation of being good workers. This church has been lately named "New River."

. . . . Mrs. Edgar Mallary, daughter of Dr. W. A. Nelson, died at Shelby, N. C., last Saturday. She had come from her home in Georgia to attend her sick father, and a few days after her arrival was stricken with typhoid fever, from which she died. Our sympathies are extended to the bereaved.

. . . . Three Trustees and one Professor of Wake Forest College have died since the Commencement in June. Of the Trustees, Col. L. L. Polk died in Washington City, Hon. Reuben McBrayer died at Shelby, and Rev. R. R. Savage died in Hertford county. Prof. E. G. Beckwith died at the College.

. . . . "Seaside Sermons," a series of seven sermons by Rev. H. C. Moore of Morehead, is on our table. Bro. Moore compiled this pamphlet with the hope that enough money might be realized from its sale to enable him to attend the Seminary. It will be sent to any address prepaid at twenty-five cents per copy.

. . . . Mr. Silas Cobb's gift of $150,000 to Chicago University led Mr. Martin A. Ryerson to cable from Paris, "I will give $150,000 more." Mrs. Elizabeth G. Kelly and Mrs. Nancy S. Foster have each given $50,000 for buildings for the women's department.—*The Watchman.* The University now has five millions of dollars.

. . . . We have space only for the announcement of the following fifth Sunday meetings, and will give programs in next issue: Yeopim Union, at Salem church, July 30; Mecklenburg and Cabarrus Union, at Olivet church, July 29; Annual S. S. Convention of the South Fork Association, at Mt. Ruhama church, July 30; Nash and Franklin Union at Hickory church, Nash county, July 30; Atlantic Union at Trenton, July 29; and Eastern Union of Raleigh Association at Johnston Antioch, July 29.

....At the first session of the Baptist State Convention, there were present fourteen delegates representing seven counties; the second session there were forty five delegates present representing seventeen counties; and at the third session there were present eighty eight delegates representing thirty counties.

....Rev. G. P. Bostick resigned Jan. 12th, 1892, but drew on our Foreign Mission Board for his salary up to June 1st, and in addition to his salary, he drew on the Board for $600 "to defray our expenses to our homes." This is one reason the Board, and the brethren who knew this fact, thought that he was coming home.

....Rev. G. P. Bostick, in an article in another column of this paper, says Dr. T. P. Crawford was in this country in 1889 and 1890. This is a mistake. Dr. Crawford was here in the winter of 1885 and '86. He attended the Southern Baptist Convention (minutes before us) in 1886, and then the files of the RECORDER show that he was in Raleigh in February, 1886.

...."Next Sunday will be one year since Mr. Booth was called to the pastorate of the Baptist church at this place, and he hopes to see every member of his congregation present on that day. Mr. and Mrs. Booth will leave after next Sunday to spend a vacation near Raleigh, N. C., their old home. We hope they will have a most pleasant summer outing of it."—*Baptist Courier*.

....Rev. I. S. Boyles writes from Rockingham: "My field of labor in Richmond Association is very promising. I baptized eighteen here at Roberdel church a short while ago, and will baptize six more into the same church next Sunday evening. Some of these candidates come from Methodist and Presbyterian homes, clearly indicating that the Baptists command respect in this vicinity. I rejoice and take courage."

....Rev. John J. Nouri, D. D., a priest of the Greek church, who landed at San Francisco a few days ago from the steamer China, in the course of a voyage around the world, reports that he, in company with others, discovered on April 25th last, on one of the great domes of Mount Ararat, the genuine Noah's ark. It is a great vessel—ship—over 900 feet long and 100 feet high. Most of it is under snow about fifty feet. It is on the top of this great mountain 18,000 feet high, where, perhaps, no man, for four thousand years, has ever gone.

Letter from Rev. A. D. Hunter.

BROTHER POTEAT'S VIEW ENDORSED.

Dear Recorder:—I say amen to what Bro. E. M. Poteat said in the RECORDER of last week. I believe in being careful about changes. At the same time there is often lost power by running in ruts. We sometimes change methods, &c., in our home work; may it not be as needful abroad? The opinions of such men as Geo. P. Bostick and David W. Herring are, to say the least of them, worthy of a serious consideration. These are men who know the work in China, and whose hearts are thoroughly in the Lord's work.

I have not yet met Bro. Herring since his return. I knew him well before he went to China. I loved him. So far as I have yet understood matters, I am in favor of his working in China as he thinks best. If he feels he should go to the interior, then I want him to go. He has travelled a good deal in the interior and knows more of its needs and prospects than we do, or even the Foreign Mission Board. I believe Bro. Herring is in advance of most of us in this matter.

WHITE HALL CHURCH.

It was my pleasure recently to be at Seven Springs a few days. While there I conducted services for our people at White Hall which is close by.

Bro. Finch and a few members have been working to build a meeting-house at this place. With some more help they hope to complete it by the end of this month. It has been a worthy effort, and those who have helped I am sure will be glad of the work in the future. For three services the Presbyterians kindly gave us the use of their house. Bro. Taylor of Warrenton is to aid Bro. Finch in a meeting at this place soon. May the present seven become many sevens.

BRO. STOUGH AT KINSTON.

On my way home I met Bro. Stough who is now pastor of our church at Kinston for the first time. He was just beginning a meeting. I was glad to meet with his people in one service. I am impressed that Bro. Stough is the right man in the right place. I think things are brightening up in Kinston.

Back to my post again, having been called away for two weeks on account of a sick family.

ANTIOCH CHURCH.

I was with Antioch church last Saturday night and Sunday morning. Twenty-two have joined the little band in the last twelve months. It is a good and true church and our Lord is blessing it.

REV. EXUM G. BECKWITH.

I have been made sad over the death of this good and noble brother. He was in every way a true man.

I was with him about one hour on Thursday of Commencement at his own home. I thought he would soon be out. So did he at that time. Surely God is beyond us in his providences. How mysterious! Reared in a few miles of each other, and becoming members of Holly Spring church, I knew him well in early life and well since.

Blessed be thy rest, my dear brother! Gone to meet thy loved ones and to be with our Saviour forever! A. D. HUNTER.

Greenville, July 19, 1892.

The sum of $155.77 has been paid to the B. M. Relief Board during second quarter, 1892. Detail receipts given next week.

The Centennial Chapel Card Plan

A good plan is essential to success in any undertaking; and particularly in such an one as that proposed by the Centennial Committee of the Southern Baptist Convention to aid in raising the $250,000 for missions. To be effective, the plan for this work must be simple, easily understood and practical. Such is the Chapel Card Plan. Let me explain: This plan embraces two simple cards with a picture of a chapel on them, having a red foundation representing fifty squares, or bricks. These cards are to be distributed to all that will take them, to be filled up. Each square, or brick, represents ten cents, i. e., when you give ten cents, or solicit ten cents from any one, you run a pin through one of the squares, and when you have given fifty ten cents, or gotten others to give them, and have punched fifty squares—one square for each ten cents—your card is filled. You then return this card—thus filled—with the five dollars collected, to the Superintendent of the Sunday school, or the President of the Missionary Society, and you will receive a "Certificate" upon which is an excellent engraving of William Carey. This you may keep as a memorial of the Missionary Centennial. There are *two cards* because one is for Foreign Missions and the other is for Home Missions. You can take either card, or both, and receive a Certificate for as many cards as you will fill out.

This Card Plan seems to me to be one of the simplest and most practical of plans that I have ever seen. I don't see how it can be improved. It is adapted to all, old and young, rich and poor; to the family, the Mission Band, the Mission Society, the Sunday-School, and to the church. To the rich and to the poor—those who are able can fill out a card, or even a hundred of the cards for themselves. Those who are less able can fill out one card, or even a part of a card, and then ask their friends for the other dimes until the fifty are secured, returning the card with the five dollars and receiving a Certificate. Families may take a card for each member of the family and together fill them up, the parents helping the children. Missionary Bands and Circles may become soliciting agents, by means of these cards, for the Centennial fund, and fill out as many as they can, receiving in exchange for the funds they raise, Certificates as receipts, and as mementos of this first Centennial of Modern Missions. So with Sunday school scholars, teachers and classes. Each one can do individually what he or she can to fill a card and then solicit the balance. Classes as classes may fill up a card and thus secure a Certificate for their class, as a class. Teachers can fill out a card and receive the Certificate for the class, or the scholars can fill out a card for their teacher and present the teacher with a certificate.

The ways of filling up these cards are very, very many. But if we do the best we can with this Chapel Card plan, pastors must be interested in urging it in sermons and addresses, and encouraging as many of their people as can to take cards to fill them up. Much depends upon the superintendent in keeping the Chapel Cards before the school, in explaining and urging it, and encouraging those who are using them. Teachers can help the pupils in a score of ways. Take an interest in this work of their scholars, and stimulate them on by timely encouragement and cheery counsels. Parents can help their children by giving them aid and helpful advice.

I am satisfied that if this Chapel Card plan is pushed as it may be, and ought to be, we shall be amazed and surprised at the magnificent result that will crown this work for the Centennial Fund. The success of the plan everywhere that it has been fairly tried, has been cheering and surprising. If you are not using it, begin at once. Send for Cards and Certificates to the Maryland Baptist Mission Rooms, No. 10 E. Fayette St., Baltimore, Md., and you will promptly receive the cards and all the explanations you need to have. They ought to be used in every family, Mission Band, Circle and Society, Young People's Society and Sunday-school; in every Baptist church of the South. Scatter these cards among our young people and the women of all our churches. Then push the work of filling them up and of gathering in the funds. Remember every card that is filled means five dollars for missions. Let us circulate and fill up at least 100,000! That will be $500,000 for the saving of the lost and the glory of God. Let us all work and all work together.

F. M. ELLIS,
For Centennial Committee S. B. C.

The Deaconate.

Dear Bro. Bailey:—An important Cabinet meeting had been called, by the President, to discuss a very grave matter of State. While awaiting the incoming of the President, the various members engaged in the consideration of the vital question, which had brought them together. Daniel Webster, the Premier, was addressing himself, concernedly and with massive dignity, to the Secretary of the Navy. Right in the midst of the argument, and while a pause was made, before beginning a different presentation, the Hon. Secretary who, though a profound and brilliant statesman, was too frequently given to levity and untimely jocoseness, remarked the inaptness of *brass buttons* on Mr. Webster's waistcoat. With impatient severity Mr. Webster eyed the offending Secretary, and then scorched him with the fiery exclamation: *You incorrigible trifler!*

Small things may be made modestly apparent by the use of great ones!

Permit me to commend the above incident to the careful meditation of Bro. A. E. Owen.

The "*brass*" it requires to coin and use, now-a-days, a seemingly very simple and expressive word, might be accurately estimated by the quantity contained in a row of vest buttons—especially if one or two dictionaries were at hand as aiders and abettors. CONSERVATIVE.

Two Deaths

Elizabeth City has been greatly shocked in the death of T. S. White. He was taken sick Saturday morning, June 25th, and died Tuesday the 28th. His funeral was preached in the Elizabeth City Baptist church by the pastor and his remains taken to Hertford for burial. "Trim" White was one of the most popular men in his town. He had his faults, but these to a great extent were covered by as many noble traits as one can find in any person. He was one of the most devoted husbands and fathers I have ever known. In every relation of home life he was thoughtful and faithful. The devotion to wife and children grew stronger with every passing hour. As a citizen, he was full of enthusiasm in every public interest, and gave life to every enterprise in which he enlisted. As a member of the church, he was attentive and liberal, and entered heartily into every effort to advance the interests of his Saviour. We shall greatly miss him in the work of the church. To his pastor he was a friend. He talked his pastor up. He earnestly defended his pastor against criticisms and faultfinding. I have never known a man to talk up his pastor and church more than he. Would to God that every christian possessed this element of character. He was one of the most hospitable men I have ever known. I could always count on him for entertainment of brethren when the occasion demanded it. I have broken bread at his table on special invitation more than in all the homes of Elizabeth City. Whenever he had special company, he sent for his pastor, and whenever he had an extra good dinner he asked his pastor to enjoy it. He was kind and liberal to his fellowman in distress. I have never known him to refuse an appeal for help. He was always ready to help the suffering. I never knew him to speak evil of his fellowman. He always had a good word for every one. No man will be missed more than T. S. White. I think he was left an orphan, and never had the advantages of on education, yet he became one of the most useful citizens. Had he early advantages, he might have taken a place among the prominent men of his State. May God's rich grace sustain the bereaved friends.

On the first of July Mrs. Amelia Love, mother of Rev. J. F. Love, quietly passed into "Our Father's House." In the absence of the pastor, the funeral was preached by Dr. R. R. Overby in the Elizabeth City Baptist church on Sunday, July 3d. Sister Love had been sick a long time. About the first of June her children were summoned to her bedside, and there with the pastor they bowed in prayer as was thought for the last time. But there was a change for the better, and she lingered a few weeks longer Her death was triumphant and she is now at rest. Sister Love was a woman of noble character, and has raised some noble boys, one of whom is a preacher, another is a deacon, and others consistent christians. Her last concern was for those of her children out of Christ. While not able to engage actively in church work, yet she was a great helper to pastor and church. Though detained at home a great deal by sickness, whenever she heard the church bell ring, her prayers from the home would blend with those from the church and ascend to the throne. Her prayers were a source of strength to pastor and church. She loved her pastor and church, and like Bro. White, talked them up. During the building of the new church, the pastor could visit but little. Sister Love did not censure or criticise, but kindly made excuses for him and encouraged him in his work. Her greatest work was done in the quiet of home life, and in doing that work for God's glory, she did more than many who figure in prominent places. Mothers, true mothers, are the great need of the world. Sister Love was a true and faithful mother, a pure and noble wife, and her aged husband and her children rise up and call her "blessed." She will be greatly missed by her children, but the presence and power of her influence will abide with them.

Elizabeth City Baptist church is sadly bereaved in the loss of Bro. White and Sister Love, but the work is the Lord's, and though he calls the workers home, yet we believe he will fill the vacant places with others who will carry on the work to the glory of his name. CHAS. A. G. THOMAS.

Leaksville, July 7, 1892.

Coleraine Church Dedicated.

The church at Coleraine was dedicated on the third Sunday in June. The sermon was preached by Elder C. W. Scarboro. His subject was "The Mission of the Church." Bro. Scarboro is one of our best men, and always preaches the truth as it is in Christ. After the sermon a collection was taken which amounted to $87.13, which paid off all the indebtedness of the church.

After a short recess, Elder T. G. Wood preached an interesting sermon; especially that part of it wherein he charged the deacons as to their duties. Among these duties, he particularly charged that they should keep the dogs out of the house of the Lord. After the sermon, brethren Dr. W. B. Watford, J. W. Outlaw, D. Evans, and — Novel were each set apart to the office of deacon. Elder B. B. Williams led in the ordaining prayer. S. F. BRISTOW.

Coleraine, July 12, 1892.

Wake Forest Board of Trustees.

There will be a meeting of the Board of Trustees of Wake Forest College in the Baptist Mission Rooms at Raleigh, on Tuesday, July 26th, 1892, at 10 a. m., for the purpose of electing an Assistant Professor of Mathematics and of attending to some other matters of importance.

R. H. MARSH, *President*,
R. H. ROYALL, *Secretary*.

Brother and Sister J. O. Clive's babe Louise Clive died in Mount Airy on June 16th, 1892, aged twelve months and sixteen days. We sympathize with the bereaved.

Elder R. R. Savage Dead.

Through our tears we have looked on the grave of one who lived among us, was a member with us till he went up higher, and was for a score of years our pastor. We feel that few churches have had such a helper as was our Brother Savage.

His life helped us. He pointed us to heaven and led the way. Pure in conversation, just in all his dealings, bearing about with him a sense of the dignity attaching itself to a christian, his life took hold upon us, lifted us higher, and made us crave to know more of his Lord. We saw him in the vigor and hopefulness of life, we saw him during seven years of feebleness of body, when we thought and he thought that he was liable to die at any moment, and in health and in sickness we saw him the same brave, trustful, uncompromising servant of God. He, like his Master, could love those who fought the right, and fought him as the champion of right. We thank God for such a life.

We point with pride to his life work. His was not dead faith, but such faith as produced works. His preaching was of a high order—clear, biblical, forcible. His first pastorate was in Virginia, but many churches in the West Chowan Association were blessed by his labors and elevated by his life.

For about twenty five years he was actively engaged as preacher and pastor, and with remarkable wisdom he guided and developed the charges committed to him. No one would have guessed that he desired to lead, and yet, because of his superior wisdom, his brethren would put him in the front, and time has shown what a wise leader he was. Bro. Savage carried the work of our Convention on his heart. Neither our mission work, Wake Forest, nor Chowan Baptist Female Institute ever had a more loyal friend, nor a more faithful worker.

One of the beautiful traits of our Brother Savage was his thoughtful, fatherly concern for others. He thought and planned for those about him as if they had been his special charge. Many of his neighbors could tell how in temporal and in spiritual affairs he has been to them as a father. When continued feebleness drove him from the pulpit and pastorate, how bravely did he try, to the very last, to do what he could. How helpful he was to his church in all its plans and works, how he carried his pastor on his heart, and gave good counsel, encouraged, sustained!

Bro. Savage was in his sixtieth year. He died suddenly at his home, Como, Hertford county, N. C., July 7th, 1892. A widow and five children are on the way to him. One of his sons, W. V. Savage, preaches the gospel his father loved.

Through us Buckhorn church makes this attempt to express her appreciation of the life and character of our departed brother, and to express her sympathy with his sorrowing loved ones. We believe Bro. Savage was prepared to die, and that he has gone before us to be with Christ. His chair is vacant, but the memory of him, like sweet music, fills our souls and stimulates to better things.

T. E. VANN,
R. J. TAYLOR,
E. G. SEARS,
C. W. SCARBORO,
Committee.

Southern Union of Eastern Association.

This body met with Salem church, Onslow county, on Friday before the fifth Sabbath in May, 1892. Rev. F. T. Wooten preached the introductory sermon.

Be it remembered that Salem church is our missionary field, and we feel profoundly grateful to Almighty God that deep spirituality characterized the entire session. Also a deep interest was manifested in the discussion of queries, which were animating, and we trust will result in much good.

At the request of Salem church, a presbytery consisting of Revs. S. D. Swaim, M. C. Walton, F. T. Wooten, J. T. Jenkins, D. F. Aman and Benjamin Ward, was appointed to ordain Bro. J. H. Dobson. The charge was delivered by Rev. S. D. Swaim. First, heed to self; second, heed to doctrines; third, heed to hearers. The Bible was presented by Rev. M. C. Walton. Prayer by Rev. F. T. Wooten. Welcome, by Rev. J. T. Jenkins, based upon 1 Tim., 4th chapter.

The following contributions were made: Orphanage, $8.65; State Missions, 52c.; ceiling Salem church, 14.60; literature for Salem Sunday school, 1.51; Total, $20.28.

There were six services held, three baptisms, sacrament administered at Sister C. A. Williams' house near Snead's Ferry, where the baptizing took place at the request and for the benefit of her aged mother, Sister Eliza Pollock.

OUR NEXT SESSION

will be held with Long Creek church, Pender county, commencing on Friday before the fifth Sunday in July, 1892.

Rev. J. T. Jenkins to preach the introductory sermon at 11 o'clock a. m.

The following subjects are for discussion:

1. Why does preaching have so little effect upon sinners? Speakers—Rev. J. T. Jenkins and Bro. J. D. Larkins.

2. Have we reason to be encouraged in our efforts to evangelize the heathen? Speakers—Rev. Dr. T. H. Pritchard and Bro. Jno. G. Parker.

3. Missions as dependent on pastors and churches. Speakers—Rev. R. E. Poole and Bro. J. T. Bland.

4. Missions and the Bible. Speakers—Revs. S. D. Swaim and M. C. Walton.

SECRETARY.

Now that the season is here when farmers are having their wool made into winter goods, let us again remind you of the fact that you can't do better than to send your wool to the Elkin Woolen Mills, whose advertisement appears elsewhere in this paper. We know these gentlemen to be thoroughly reliable, and they make beautiful goods.

Some Things in Richmond.

The weather is warm, see enough. But maybe the RECORDER will not be displeased with a few lines about "*Some things in Richmond.*"

The position which you take in regard to the new methods of prosecuting Foreign Missions, advocated by brethren Herring and Bostick, gives, I think, satisfaction to all the brethren here. There can be no doubt, it would seem, in the mind of any one who has made a careful study of the matter, that the Foreign Mission Board is pursuing exactly the right course in its management of our work in foreign lands. The Board's management of the work has been complained of, as I understand, upon the ground of its allowing too little liberty to the workers on the fields. This complaint is most unjust to the Board. If the Board has erred in any way, it would seem to be in respect of having given its men more liberty than they have at all times used wisely. So far as this scribe can see, the Baptists of this city, and of the whole State of Virginia, are loyal to the Foreign Mission Board; and they are right glad to be assured by the RECORDER that their brethren in the "Old North State" mean to stand squarely to the front, and gloriously help forward the work of enlargement during this *Centennial Year*.

The outlook for work in this city was never more hopeful than it is now. Grace Street church is soon to have the best appointed, and the best adapted, and the best furnished house of worship in the whole South. It would be hard to praise Dr. Hatcher and his church too extravagantly for this splendid achievement in church building.

Grove Avenue is soon to take up with a better heart and more enthusiasm the work of occupying its splendid field of usefulness under the leadership of its new pastor, Dr. Hiden. If this church shall fail to do great things in the future, it will not be for want of a magnificent field. There can be no finer situation for church work found in the city than that of the Grove Avenue church. Dr. Hiden should be a happy man, and Grove Avenue should be a happy church.

Clay Street church has gone into sables for Clopton; and it would be strange indeed if it had been otherwise. Fifteen years of loving, wise, patient preaching and pastoral work has endeared Cloptón to the members of his church and congregation, as few men have been endeared to their people. But the Clay Street brethren do not mourn "as those which have no hope." They know that nothing but good can come to one who is so faithful and devoted; and they are determined to use the inspiration they have been gathering from his ministry during all these years in building them a new house of worship in a new and better location.

The new churches, Randolph Street and Barton Heights, are forging forward with the strides of young giants, and great things are expected in the near future in connection with them. Bro. Jolly of Kentucky comes to Randolph Street in September, and Dr. R. H. Pitt, late the successful and beloved pastor of the Venable Street church, goes to Barton Heights in October.

The "Tar Heel" brother who reigns at Leigh Street is having things very much his own way; and is leading his people most nobly and most wisely. North Carolina may righteously exact from Virginia many good things in exchange for W. L. Wright.

But the one thing that seems to me to promise most for the Baptists of Richmond and the South, is the management of the Richmond Female Institute. Dr. James Nelson is certainly a clear case of the right man in the right place. The Institute buildings are now undergoing extensive and thorough repairs to accommodate the large number of young ladies who are expected to come from all quarters the ensuing session, and the Baptists of Richmond are co operating with Dr. Nelson in a determination to make the Institute the first school for women in the South. Several of the distinguished Professors in Richmond College will assist in the future in the instruction of the Institute's classes, and no pains or money will be spared in the effort, not only to maintain the high character the school has already won, but to make it more and more able to do the work for the education of women in the South which our section has needed so long. Dr. Nelson has the right idea of female education, and no one who entrusts a daughter to him needs to fear that thoroughness of cultivation will be sacrificed to the attainment of a few showy accomplishments. He understands that the ornamental elements of a woman's education are rationally made to set off and beautify real, substantial culture, and he will manage the Institute so as to secure both thoroughness and elegance of cultivation in the young ladies entrusted to him.

Those of us who are appointed for work in this great city are expecting great things from the Richmond Female Institute, and our great interest in its work must be my apology for writing so much about it.

I lovingly greet all with whom I labored in North Carolina in the past.

HAYLEY CARR.

Camden and Currituck Union Committees.

Pursuant to a former resolution of the Camden and Currituck Union Meeting, the Moderator appointed the following committees to report at the next Union Meeting to be held with the church at Providence on Friday before the fifth Sunday in July, viz:

On Missions—Rev N P Stallings and W G Godfrey.

On Periodicals—Rev P S C Davis and Simeon Pritchard.

On Sabbath schools—Bro E W Smith and N A Jones.

On Benevolence—Revs G A C [illegible] and Dr R R Overby.

On Education—Dr R R Overby and J B Harrell.

On Prohibition—[illegible] and John Brooks.

T. B. ROBERTSON,
W. E. MCCOY, Clerk.

[Taken from advance proof of Foreign Mission Journal by permission.]

The Bostick Tract Reviewed.

Our North China Mission has, of late, been prolific of letters and tracts written against the interests of the Board, from whose treasury some of the writers have been and are drawing their salaries.

The latest we have received from there is a tract entitled "Mission Facts and Figures," by G. P. Bostick. On the title page, just below the above title, are these words, "Peruse! Ponder! Pray! Perform!" Now we propose to examine as well.

In the beginning of his tract Bro. Bostick indulges in some figures. It is often said that figures do not lie, and we believe that is true. But it is equally true that figures may be so used as to make very false impressions on the minds of readers. Bro. Bostick so uses the figures of the Board's report for 1890-'91 as to seem to warrant him in asserting, as he does, that the Board, in the prosecution of the work entrusted to it, spent "*fifty nine* per cent. of all money raised for foreign missions by Southern Baptists" "otherwise than in sending out and sustaining missionaries on the field."

In order to arrive at his conclusion Bro. Bostick uses these figures to suit himself. He says that of the whole amount reported as raised, "$16,787.64, or about *fifteen* per cent. of the whole was used for home expenses." But he does not give his readers any idea as to the various items covered by that term "home expenses,"—a thing which common controversial honesty should have suggested his doing when he was using the figures for an assault on the Board's work. He did not tell how much of that was expended by State Boards in the collection of funds for our Board, which expenses came to our treasurer only in the form of receipts, as vouchers, and not in cash. He did not tell how much was expended in printing the information about the work, that the people might know about it. He just sweeps all into a lump and says here is fifteen per cent. used by the Board in home expenses, leaving his readers to imagine what they please.

Then he goes on to show how many missionaries were in the field and how much these ought to have cost, and then striking a balance between what the work did cost and what he says it ought to have cost, concludes that "*forty four* per cent. of the entire amount sent to the various missions is in excess of the necessities of the missionaries." Here again he uses figures to suit himself. He says "there were that year, *in all fields*, seventy two men and women receiving support through them (the Board.) There were also a few resting at home at that time, but the Board have no regulations by which I can know how much is spent upon such. Some of them have been at home for several years, and I suppose make their own support. Among the seventy-two reckon five, who came to China in the latter half of the year, as on the field the whole year, while I do not count two who left Brazil in the early half of the year. So the seventy-two are the only ones who can be counted as certain." So he fixes up his figures on missionaries, counting in some, counting out others, ignorant whether or not any in this country were being aided by the Board as they sought health for their return, and ignoring altogether the very heavy expenses of missionaries to and from their fields of labor—an omission we are particularly surprised that Bro. Bostick should have made, for our Board has had more fault found with it about not furnishing enough money for outgoing missionaries by the very brethren who are criticising the Board in the North China Mission than by all our other missionaries put together.

Next, Bro. Bostick, undeterred by the fact that he knows nothing about the condition of things on other fields than his own, and has had only a very short period of observation on that, calmly decides to allow "$700 to cover all living and working expenses for each worker in China, $800 for each one in Japan, Africa, Brazil and Mexico, and $1,000 in Italy." Multiplying the number of missionaries in each field by what he sees fit to allow to them, he arrives at the conclusion that only $55,100 was needed to support all our missions. According to this reckoning, the outfits and travelling expenses of the missionaries, we suppose, are to be provided by the ravens and the railroad and steamboat companies, and the children of the missionaries are to be put in orphan asylums.

But we get at the animus of the whole business when we come to see what Bro. Bostick objects to in our expenditures. He says that we do not pay our missionaries such salaries as to allow them to live luxuriously. "Where then does the $48,000 excess go?" An excess, we say by way of parenthesis, a large part of which lies only in Bro. Bostick's *figures*, not in fact. He replies, "much of it goes to run schools, buy lands and build school-houses and chapels for the natives, to hire native men and women to do religious work," &c. Now it is all plain. Bro. Bostick has imbibed Dr. Crawford's views of mission work, which have been before the Board and before the brethren ever since Dr. Crawford's tour through this country in 1886, and all this is to prove that we ought not to help native christians to rise above their terrible surroundings, but simply preach to them, and when they believe, turn them loose to struggle unaided and alone against the fearful odds which surround them. It is the self-support idea run mad. And along with this, Bro. Bostick in this tract is urging the view presented by Dr. Crawford in his tract "Churches to the Front," noticed in a previous issue of the *Journal*, viz: that we should have no boards at all, but individual churches or groups of churches should support their own missionaries without the intervention of boards.

But we must desist. We notice only one other point in Bro. Bostick's tract, which point has been made by himself, Dr. Crawford, and every one who tries to show that our Board's work is carried on on wrong principles, in that native helpers are employed in some missions.

He quotes Dr. Yates. He says: "The sainted M. T. Yates, who needs no introduction to Southern Baptists, writing at length on this special evil, about four or five years before his death, calls it '*the bane, yea, the dry rot, of modern missions*,' and in the same connection says: 'Therefore native agency in mission work, as it is now generally employed in missions in China, is not calculated to promote the best interest of evangelization among the Chinese.'" And Bro. Bostick prints Dr. Yates' article in connection with his own views. We presume that Bro. Bostick is ignorant of the fact that Dr. Yates, protested against such use being made of his paper, when in 1886, Dr. Crawford quoted it as supporting his peculiar views. Certainly, if Bro. Bostick had known this, he would not so have used the paper. But let us look at the history of this matter to prove our assertion that Dr. Yates repudiated such use of his utterances. In the *Foreign Mission Journal* of April, 1886, the editor, Prof. H. H. Harris, referring to Dr. Crawford's plan, submitted by him to the Board, says: "He (Dr. C.) refers for support to Dr. Carpenter's book on 'Self-support in Bassein,' and to a paper by Dr. Yates on 'Native Agency.' * * * * * Dr. Yates presented before a Conference of Protestant missionaries at Shanghai, some years ago, a pungent and able protest against the employment of *unconsecrated* men, and against the 'free use of money in the employment of native assistants, so as to make *it*, rather than the gospel, the attracting power.' This paper has been reprinted at Dr. Crawford's request, as being 'in the line of his lectures and plans.' We respectfully submit that he had no right to make such use of it, certainly none without the approval of its author. We quote a sentence to show the position Dr. Yates really occupied. 'What then?' he asks, 'dispense with native agents altogether?' He answers in italics, '*By no means*,' and proceeds to discuss the method of testing their consecration and the best plan for assisting those who stand the test." But some one may say, that is Dr. Harris' view; what did Dr. Yates say about it? Bro. Bostick says, "These were his views then, and it is generally known that he became even more disgusted with the whole system as he neared the close of life. For his views in full on this subject, see the BIBLICAL RECORDER of February 24, 1886." So he did, with the employment of *unconsecrated* men. But that he was very far from sympathizing with the views of Dr. Crawford, as then put forth, or as now put forth by Bro. Bostick, is clearly shown by the following extract of a letter written by him "June 1st, 1886," and printed in the *Journal* of August, 1886. He says: "Since I have seen Dr. Crawford's appeal to the Convention, I have been much concerned about the effect of the re-publication of my paper to be used in connection with Dr. C's rules, under article 5. I have discussed these peculiar views with him more than once, and *rejected them* as absurd for Central China missions. I am very anxious to hear from the Convention. Dr. C. had no authority to quote me as supporting his views. There are evils to be abated, in which we agree, but he has not made them prominent."

We trust that the brethren who have adopted and advocate Dr. Crawford's views will henceforth cease to quote Dr. Yates as their advocate. After the statement above, from Dr. Yates himself, it will not be honest.

And the letter of Mrs. Yates, published in this paper of June 22d, will throw still further light on this question. We hope it will be read and pondered.

T. P. BELL.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-9.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-23.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-6.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

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I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.
Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by
KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by
W. T. CHEATHAM, JR.,
HENDERSON, N. C.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

IRON FENCE
SIXTY STYLES FOR CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

PILES Remedy Free. INSTANT RELIEF, Final cure in 10 days. Never returns; no purge no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3508, New York City, N.Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee from 1 cent stamp for blanks. AMERICAN BUREAU OF EDUCATION, MISS CARTER, Gaskill Bldg. NASHVILLE, TENN.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect July 3, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 30 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	†7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 23 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 28 a m	*12 06 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 45 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 08 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	*12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2.30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect June 26, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.	NO. BO'ND Daily No 2.
11 10 p m	Arrive Wilmington Leave	4 50 a m
7 55 p m	" Fayetteville "	8 22 a m
6 10 p m	" Sanford "	9 43 a m
4 18 p m	" Climax "	11 44 a m
3 50 p m	" Greensboro "	12 25 p m
2 58 p m	" Stokesdale "	1 22 p m
2 30 p m	" N & W Jt, Wal Cove "	2 33 p m
1 22 p m	" Rural Hall "	3 02 p m
12 00 m	Leave Mt Airy Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION	No 4 Daily
10 20 p m	Arrive Bennettsville Leave	5 30 a m
9 25 p m	" Maxton "	6 20 a m
8 57 p m	" Red Springs "	6 58 a m
8 13 p m	" Hope Mills "	7 38 a m
7 56 p m	Leave Fayetteville Arrive	7 55 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.	No 16 Daily ex Sunday
7 20 p m	Arrive Ramseur Leave	7 15 a m
5 40 p m	" Climax "	9 10 a m
4 45 p m	" Greensboro "	9 35 a m
3 10 p m	" Stokesdale "	12 15 p m
2 00 p m	Leave Madison Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

...ity of Division in Our Denominational Life.

...Romanism is a great hierarchy with human ...dship and doctrinal corruption. Church ...story traces the centralizing germ to its ...itage in the Romish church. Its milder ...m is seen in Episcopacy, and yet milder ...Methodism and other Pedobaptist sects. The genius of the Baptist denomination is ...nd in its organic or ecclesiastical divis...s with doctrinal and spiritual unity. ...Divide and be one" is the doctrine of Bap...ts; "unite and be one" is that of Roman...s. The former is the result of union to ...invisible head; the latter of union to a ...ible head. Individual liberty and growth ...e the fruits of the former; narrowness and ...very the fruits of the latter. Baptists ...y divide and subdivide till organic weak...ss is the result; but far better this than ...ntralized power with human pride and ...ctrinal impurity.

Our growth as Baptists has been on the ...e of organic division with doctrinal and ...iritual unity. Our cause in many of the ...lds has suffered much for want of such ...vision, and other peoples are to-day in ...ongholds over which our flag might have ...en floating. Many of our pastors are living ...o selfishly for a *single church*, and not ...ough for their *denomination*, thus circum...ribing too much their freedom in Christ ...d that of their church. No true church ...eth unto herself. The law of church *in...pendence* involves the equally beautiful ...w of *interdependence*. The weak and the ...ong are equally parts of a common whole ...unity. Greater emphasis should be given ...e Apostolic language, "They had all ...ings in common." We are to teach the ...rld the distinction between true and false ...mmunism. Looking above at night, we ...hold a common and universal brother...od—suns, planets and systems, with infi...e divisions, and yet perfect unity and ...rmony. "One star differeth from another ...r in glory," and yet all are stars, and all ...e moving together for the glory of God. ...ch is our great Baptist brotherhood of in...viduals and churches. The Scripture, ...triving together for the faith of the gos...," recently quoted by a noted preacher in ...of of centralized power, has its noblest ...fillment, not in a specific but a general ...se. Brethren of America are as truly ...triving together" with the brethren of ...ina for "the faith of the gospel" as were ...e brethren in the little church at Philippi.

"Though sundered far, by faith we meet,
Around one common mercy seat."

Paul's epistles were for all the brethren ...cattered abroad," while addressed to a ...al church. There are no Scriptures ad...essed to great churches as such.

There are two evil extremes to which our ...ptist idea of church independency may go. ...st, the evil of pride and presumption ...m centralized wealth and knowledge. ...cond, the evil of attenuated ignorance and ...esumption often seen in small churches. ...ide of knowledge is as evil as pride of ...orance. Spiritual strength, from per...al union to Christ, is the remedy for ...h. The Bible no where premiums or...nic power *per se*. Five thousand mem...rs were for a time in the church at Jeru...em. It was during the great Passover ...son, and no doubt the bulk of those added ...the church were of the "Dispersion." ...ese soon returned to their distant homes. ...e church in its normal state could not ...ve been materially strong, for soon after ...find Paul gathering collections for the ...r saints of Jerusalem. This church cer...nly gives no proof of centralization.

...t is said of that great military strategist, ...poleon, that he overcame his enemy by ...ing on his army in detail, and that such ...the tactics of the Devil in opposing the ...y of God. This I believe to be true, and ...reveals the *wisdom* of Napoleon and the ...*dy* of the Devil. Judged by results, the ...vil's tactics have proven to be a delight...failure against the true Israel of God, ...ether few or many in number. The track ...the centuries is everywhere marked by ...ords of his defeat. Successful he has ever ...n against great organic or centralized ...wer in the christian world, while the little ...leon Bands have been victorious in every ...flict. The first christian churches sur...ed and made conquests wherever they ...re planted so long as they were spiritually ...ong. So jealous was God of his power ...ough human weakness, he permitted ...secution to visit the church at Jerusa...m that his children might be "scattered ...road." They went everywhere preaching ...gospel, and were everywhere successful. ...k of the Devil overcoming the armies of ...d in detail because of organic divisions! ...posterous! Why Paul whipped him, ...gle handed, in a hundred encounters. So ...brave Martin Luther with all the Devil's ...gdoms against him led by a corrupt Ro...h hierarchy. Why have we not a thou...d such heroes in this nineteenth chris...n century? Because men fear to leave ...*human* center and cleave unto the *divine* ...ter. "Ye shall all leave me alone, and ...I am not alone," is the voice of all God's ...atest heroes from Enoch to William Ca...y. "Scatter, and yet be strong; divide, ...d occupy; go, and conquer," is the voice ...our Leader. The smallest Baptist church ...more than a match for the Devil if it be ...anted on good fighting ground. Did you ...er think how few of them died? I never ...ew of one to die. It is painful to note how ...en good and wise men will use the Scrip...res at times in support of a pet theory. A ...tain lovable and eminent minister, who ...vocates greater centralization of Baptist ...wer, is wont to quote against those who ...ve the temerity to differ from him, and in ...oof of his views, the Scripture, "Mark ...em who cause divisions." Again and ...ain has this quotation been made against ...e organic division of a great Association ...the State with effect among certain hear...s. Now, the words quoted have no refer...ce whatever to organic divisions, but to ...octrinal schism. The entire passage reads ...us: "Now I beseech you, brethren, mark ...em who cause divisions contrary to the ...*ctrine* which ye have learned." Romans 16: 17. Brethren should be exceedingly cautious not to use the word so as to hinder the spread of Christ's kingdom among men. There is far less danger now among us in *scattering* than in *centering*; in *going* than in *staying*, whether at home or abroad. Have not our churches staid at home long enough to prove their apostolic succession in doctrine and polity? Is it not time for them to go forth, giving *better proof* in Holy Ghost power and zeal for a lost world?

If, during this Centennial year, greater emphasis shall be placed on divinely centered men and women who count not their lives dear for Christ, it will be well.

C. N. DONALDSON.

Norfolk, Va.

When, by reason of a cold or from other cause, the stomach, liver, and kidneys become disordered, no time should be lost in stimulating them to action. Ayer's pills act quickly, safely, and surely. Sold by druggists and dealers in medicine.

Medicine for the Hair.

To brush and brush and still to brush is the best medicine for the hair, remembering always that it is the hair and not the scalp which is to receive the treatment, writes Mrs. Mallon in the July *Ladies' Home Journal*. Upon the brush used depends a great deal. In the first place it must be immaculately clean, and one's brush should be washed as religiously as one's face. The comb should be coarse, so that it will disentangle the hair if it is snarled, but if the hair is well brushed the comb really is of very little use. A fine comb is never advised. The brush should have long, soft bristles that go through the hair, taking with them every particle of dust and leaving behind them a glow that is beautiful.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for July:—Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.80. Twenty-one missionaries added to the force in the field.

Study Topics.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel Building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Cocoanuts.

I wonder how many of the readers of *Children's Work* have gone nutting? Those who have done so, I am sure will agree with me that it is great fun. When I was a boy I would walk over the hills for a full half day, and feel well rewarded if I brought home a quart of chestnuts or a half bushel of walnuts. Now I am a man, I believe I like to go nutting as well as ever; but I can not climb as I did thirty years ago, so I am obliged to have the boys climb for me.

There are no chestnuts, hickory-nuts or walnuts in Africa, but there are nuts of other kinds, and plenty of them, too. At Gaboon there are a good many cocoanut-trees, and all the people are fond of the nuts. A cocoanut-tree does not ripen up all its crop at one time like a walnut-tree, but it has blossoms and nuts of various sizes, all at the same time. The nuts grow in bunches just like great bunches of grapes, with from twelve to twenty nuts in a bunch. A tree growing in good soil will bear about twelve or thirteen of these bunches in a year. Each nut is encased in a thick husk, so that each as it comes from the tree is as large as a man's head. This husk is green until the nut becomes ripe, when it turns a dark brown color.

The trees, as you know, have no limbs, and are as difficult to climb as a very tall telegraph pole; yet some of the young men can go up them quite easily, especially under the stimulus of a reward. There is always rejoicing among the people when they are ordered to get the cocoanuts, for they know that all will get a share. The stem that holds the bunch is thick and tough. When this has been chopped in two, the nuts come down with a great splash and roll over the grass to quite a distance. We are all careful to stand some little distance from the tree, so the nuts will not fall on us. Some people say the water in the cocoanut is very cool and refreshing, but I have not found it so in my experience. When the nut is grated and a little boiling water is strained through it, it makes a sort of milk which tastes well in coffee.—*J. H. R.*

An Inside View of an African Boy's Life by an African Prince.

"A willing, cheerful obedience to our elders was required, or else we suffered harsh and horrible punishment, such as make me shudder now as I think of them. How many times have I beheld with tear-filled eyes and sympathetic heart, some young companion tied hand and foot to a post for some childish fault. He was left there for hours with the hot rays of the burning sun pouring down upon his uncovered head and body.

Here he would hang sometimes, if he was thought worthy of severer treatment than usual, till he was almost exhausted for want of food and drink. I have known some boys to remain tied in such manner for a day at a time. We dared not approach too near to him, nor offer him any food; for if we did, we would suffer the same punishment, with an extra blow or two thrown in. Sometimes an iron is heated to a white heat, and the miserable little culprit is made to take the iron thus heated in his hand. It burns deeply into the flesh, and if he does not lose the whole hand, he loses the use of it for a long, long time, and carries the scars for life. * * *

You may understand, then, that boys and girls were very careful not to give offence, and to obey always. The Vey boys stand much in fear of their elders, and have the utmost respect for them. I often think that the African boys and girls might give the civilized boys and girls a few lessons in showing respect and reverence to those who are older than themselves. * * *

When I was eight years old, I was taught to use the bow and arrow. The proudest day of my life was when I became the owner for the first time of a bow and a quiver of nicely sharpened arrows. What gay times we used to have, in spite of all the constant, ever-lurking fear of punishment, which we could not shake off.

Sometimes fifty, often one hundred of us boys, would practice shooting at a target, standing at a distance of forty feet or more. The target was a round piece of tiger-skin, with a diameter of about one inch and a half. The boys would shoot at this target in turn, the boy whose arrow pierced the bull's eye, taking all the arrows of those who tried before him and failed. Often when I was the lucky boy, the others would cheer me till they were hoarse, carry me about the town on their shoulders, and placing a wreath of palm-leaves about my forehead, after the manner of the early Greeks in their sports, would declare me a hero or king. I cannot tell you with what a glow of pride and dignity I wore my honors, till some other boy won them from me by greater skill."

After telling of his wrestling, swimming and hunting contests, Besolow says: "I can recall my mother's tender eyes and her gentle voice, when she drew my brothers and me about her, as lovingly as any white mother could, and talked to us of our father and the respect and duty we owed to him. She told us to be true, brave soldiers always, and to die rather than show one trace of fear in battle or in contests of any kind. She taught us of our gods; the respect we must show to the moon; the reverence in which we must hold the sacred crocodiles; and the love and worship we must feel for Carnabah, chief and king of all gods. How our childish eyes would open wide with horror when she told us, in stirring tones of the penalties we would bring upon ourselves by disrespect to any of these gods."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

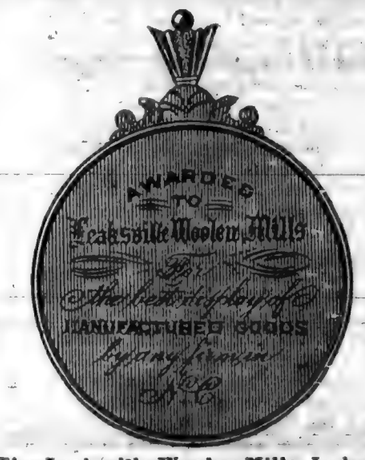
Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczema, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK,

Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.



The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

MOUNT AIRY

White Sulphur Spring,

A DELIGHTFUL

Health and Summer Resort

The hotel at this famous resort has just been furnished with a nice selection of new furniture and an entirely new outfit throughout.

The water at this Spring is claimed to be superior to any of the kind in the State, and equal to the Greenbriar White Sulphur of Virginia.

It is situated at the base of the Blue Ridge mountain, and the beautiful Ararat river flows through the grounds near the Spring, affording such delightful sports as boating, bathing, etc.

A few hours ride carries you to the wonderful cave, the "Devil's Den," the far famed "Pinnacles of Dan," and other elevated points on the summit of the Blue Ridge. Near by is the Pilot Mountain, capped with that lofty and wonderful freak of nature, "The Pinnacle."

Board first-class. Rates, $25.00 and $30.00 per month, or $6.00 and $10.00 per week; children under 12 years, and servants, half price. These rates also apply to families and parties. Laundry and livery stable convenient to the Spring.

Guests will be conveyed from the trains to the Spring over a new and beautiful road. Parties in South Carolina can reach Mt. Airy via the C., S. & N. R. R., which connects with the C. F. & Y. V. road at Bennettsville, S. C. Close connection at Greensboro with the R. & D., and at Walnut Cove with the N. & W. Road.

Trains arrive at Mt. Airy at 4:45 in the afternoon, affording sufficient time to reach the Spring before night. Ample mail, express and telegraph facilities. The Spring is now open. Address

JORDAN & BROWN, Props.
Mt. Airy, N. C.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.

T. A. Slocum, M. C., 183 Pearl St., N. Y.

BROKEN DOWN men and women suffering from any form of CHRONIC DISEASE, can secure a valuable work on their affliction (sealed) free, and learn how they can be cured at home by writing DR. PARKER & CO., 340 North Cherry Street, Nashville, Tenn. Better write to-day; delays are dangerous. Please state your trouble and how long afflicted.

OPIUM.

Morphine and the Whisky Habits,

Their cause, effects and cure. This is the title of a valuable and interesting book, just published, on these very prevalent diseases. Sent free for a short time only. Address, DR. C. W. PARKER & Co., 340 N. Cherry St., Nashville, Tenn.

A Comfort to Mothers & Infants.

Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions.

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Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

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RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

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MIRTHFUL MUSIC A new and most excellent collection of easy and spirited style for Male Voices. Price, 50 Cents Postpaid.

NATIONAL SONGS OF IRELAND Edited by M. J. MURPHY. A collection of the best lively and patriotic songs of Ireland, selected from one of the finest collections of Irish music in this country, with Piano accompaniments, arranged by eminent musicians. Octavo. Price, $1.00 by Mail.

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THE JOHN CHURCH CO., CINCINNATI, O.
East & Sons Music Co., 1 The John Church Co., 19 E. 16th St., New York.

New Advertisements.

We call attention to the following advertisements in this issue:

Monroe High School has a complete and well arranged curriculum for high school work. There are six well equipped teachers, three in the Literary, two in the Musical, and one in the Business Department. To those who are preparing for college, or for any line of commercial work, or for the ordinary walks of life, this school presents good advantages.

Richmond Female Institute, located in the historic metropolis of the South in one of the most charming and retired residential portions of the city, offers surpassing advantages for the higher education of young women. Has a large and able faculty, including several eminent Professors of Richmond College. Unexcelled for Literary, Scientific and Artistic advantages. Health record remarkable. There has never been the death of a pupil in the School. No effort spared to make the home-life of the young ladies pleasant. The buildings, which cost about $65,000, are undergoing important repairs and improvement. Grounds ample for out-door exercise. For catalogue and information, apply to James Nelson, D. D., President, Richmond, Va.

Oxford Female Seminary's catalogue is before us. As Lady Principal, Mrs. M. Parham has been selected, and no better selection could possibly have been made. For twenty years she has been Co-Principal of the leading school of Henderson. She is gentle, refined, has rare tact in governing, possesses a large fund of common sense, and is withal a woman of real culture. Happy is the girl who has her guiding care and moulding influence. In the Music Department a superior course is offered, and facilities first class are provided. The teacher of Piano and Organ received all the training to be found in her native city of Albany, N. Y., and then spent two years in the Royal Conservatory of Berlin, Germany, under the instruction of Moszkowski, one of the great teachers of the world. She uses his method of teaching. The teacher of Vocalization received training in the Philadelphia Conservatory. The feature of uniformity of dress pleases us. This prevents extravagance and rivalry, and appears better.

Horner Military School has received the highest endorsements from Presidents Geo. T. Winston, Charles E. Taylor and John F. Crowell.

The Dunsmore Business College of Staunton, Va., will begin its twenty-first session Sept 1, 1892. This College ranks with the best institutions of its kind.

Col. Thomas B. Schnatterly's Experience With the Electropoise.

Having served twelve years in the Senate and House of Representatives of the State of Pennsylvania, the Hon. Thomas B. Schnatterly is consequently a well known man in that State. He has been at frequent times engaged in the construction of railroads for Tom Scott.

He was treated for Loco Motor Ataxia by the most learned and distinguished physicians, that eminent nerve specialist, Dr. S. Weir Mitchell of Philadelphia, and the distinguished diagnostician, Da Costa, and also by Dr. Thurston of the Queens' Army of England.

The very best medication was resorted to in his case: had a plaster paris jacket built on him, wore it three weeks, was stretched by Dr. Mitchell's improved spinal suspensory stretcher from Feb. 1889 to July '90, he was cauterized with white heat cautory once each month for twelve months, and as many as twenty-eight burns at one time. From the Orthopoedic Hospital in Philadelphia he went to Hot Springs, Ark., in May 1889 and began bathing. He grew worse daily. He had made all preparations for death, as they did not think it possible for him to live.

In reply to inquiries concerning his experience with the Electropoise he wrote the following to Mr. E. M. Ware, 2049 Mervine St. Philadelphia:

Hot Springs, Ark., Nov. 24th, 1890.

Mr. E. M. Ware, Dear Sir:—I began the use of the Electropoise on the eight or tenth of July. I was obliged to quit bathing and was full of despair; was growing worse daily, and could not rise up with crutches. Had a constriction around the chest, continuous pain and paroxysms paralysis of the bladder; was growing numb about the waist, and the muscles of the left leg were badly wasted. In the first charge it attacked the bladder, and one by one each nerve in turn, and now the constriction of the chest is gone; have regained control of the bladder both as to retention and incontinence. My feet have lost the wriggle and I can place them where I desire; sensation is slowly returning in feet and knees. The muscles of the atrophied leg are filling up, and look almost normal; complexion much improved, gastric trouble in stomach and liver gone, appetite improved, and can rise upon my feet without any aid whatever; can balance on each hip joint and step out like a child.

I consider this most remarkable improvement in my case, because I thought I was beyond hope, and I do not feel that I have yet given it a full test.

It certainly will revitalize; it drove out a vast amount of eruptions and my bladder improvement indicates that it attacks the cause. By all means give it a trial.

Yours truly,
T. B. SCHNATTERLY.

Chas. Blackburn, the negro who brutally murdered his wife in Greensboro on April 19th last, was hanged last Thursday.

DYSPEPSIA,
Indigestion and Stomach disorders are
RELIEVED BY
All dealers sell it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Have you a Pittsburgh, Rochester, Duplex, or a Student Lamp?

Do they work satisfactorily?

Do your Lamp Chimneys break? You get the wrong sort!

The RIGHT ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimney, which have given universal satisfaction.

Resolutions of Respect.

WHEREAS, Our Heavenly Father, on June 25th, 1892, called to his reward, our beloved pastor, Rev. E. G. Beckwith; therefore

Resolved 1. That our faith in God leads us to believe implicity that "all things work together for good to them that love God," and while viewed from our stand point, we mourn the loss of a beloved pastor, one whose life was an example to all his congregation of real living religion, a preacher just in the prime of a vigorous young manhood, in the morning of life, with such a promising field of usefulness before him, it seems to our short sighted vision that he was cut down almost in the beginning of his life-work, leaving a good, noble and grand race unrun. Yet we know that with God no accidents occur, no lines are unfinished, but all is perfect, complete and beautiful; and while our hearts sorrow for the loved pastor, we shall greet no more on earth, "By faith we take a view of brighter cenes in heaven." We pray "Thy will be done."

Resolved 2. That in his death we have lost an efficient pastor, an able preacher of the gospel, the Baptist denomination one of its most valuable workers, Wake Forest College an earnest, faithful teacher, and the State a son of whom she might well be proud.

Resolved 3. That we tender his parents, brothers and sisters our heartfelt sympathy in their bereavement. May our Heavenly Father enable them to see even in this sad affliction traces of his love, and may they be led by the memory of the life of their son and brother to lives of consecration to the Master's service on earth and at last may the entire family be reunited where parting is no more.

Resolved 4. That a copy of these resolutions be sent to the family, that they be spread on the church minutes, and sent to the BIBLICAL RECORDER and *N. C. Baptist*, with request to publish.

By order of Perry's Creek church in conference, Sunday, July 3, 1892.

M. R. PERNELL,
T. H. GRIFFIN,
C. WINSTON,
Committee.

R. O. PERNELL, *Moderator.*
S. M. GILL, *Church Clerk.*

Jellies, Jams, and Preserves.

What to preserve? and how to do it? are questions satisfactorily answered in "Ayer's Preserve Book." Recipes for the newest, most delicious and, at the same time, economical jams, jellies, and preserves are contained in this book. Ayer's Preserve Book mailed to any address on receipt of a two-cent stamp by J. C. Ayer Co., Lowell, Mass.

NEWS OF THE WEEK.

Raleigh Affairs.

A good fire-works display was witnessed by several thousand persons here on the night of the 12th inst.

It is reported that Mr. Josephus Daniels will begin the publication of a weekly paper in this city next month.

The Electic a new monthly paper has made its appearance in this city. It is well filled with miscellaneous reading.

The North Carolina Monumental Association was permanently organized here last Friday. The object of the Association is the erection of a suitable monument in the Capitol square to the memory of North Carolina's dead.

The premium list for the State Fair of 1892 has been received. It will, as soon as seen, assert itself to be one of the most interesting documents ever issued by the State Agricultural Society. The premiums are more numerous than ever before and are the most liberal ever offered; and there are premiums for everybody to compete for. Railroad rates will be one cent per mile, and special trains will be run. H. W. Ayer, Secretary, at Raleigh, will send lists and particulars to all who want them. During the week the city of Raleigh will celebrate its one hundreth anniversary. This will be characterized by gorgeous allegorical floats, trade floats, decorative scenes and brilliant illuminations and fire-works that have never been equalled in the South.

General News.

Wm. E. Gladstone will again be England's premier.

Cyrus W. Field, died Tuesday morning of last week, at his country home, Dobbs' Ferry, N. Y.

The tug boat Frankie Folson capsized and sunk on Lake Peoria, Ill., on the 12th inst., and about twenty-five people were drowned.

The Grand Camp of Confederate Veterans of Mississippi met in Jackson on the 12th inst. Chief Justice Campbell of the Supreme Court, delivered the annual address.

The Senate passed the Bland Silver Bill, but the House voted down the proposition to give it a hearing. This ends the matter so far as this session of Congress is concerned.

It is reported that twenty non-union men were killed in the Frisco mine explosion, in Idaho recently.

William Harley, a bridge carpenter, killed Annie Goodwin with a club in Memphis, Tenn., on the 12th. Every bone in her body was said to have been broken. The murderer is in jail.

The citizens of Halifax, N. S., forwarded 1,100 barrells of food supplies and 35,000 feet of lumber to the St. John, N. F., suffers on the 12th inst. The naval authorities also shipped tents to shelter about 15,000 people.

William Grant, colored, was shot and killed by Aaron Frankfurter, a young Hebrew, at Danville, Va., on Tuesday night of last week. The shooting was claimed to have been in self-defence. Frankfurter was cut in several places.

The steam-ship *Wilmington* which plies between Victoria, B. C., and Portland, Oregon, was seized at Astoria, Oregon, several days ago by special agent Mulkey. The Captain and crew were arrested, and 902 cans of opium (about $5,000 worth) were secured. The seizure of this large quantity of opium is one of the largest ever made by United States officers.

A terrible rainstorm visited the Chamonnix valley, France on the night of the 11th inst. The river Arve inundated its banks causing great damage and loss of life. At St. Gervais, the famous health resort, over 150 people were drowned. The celebrated baths were destroyed and at least half of the buildings in the place were demolished. Hundreds of domestic animals were drowned.

CONSTIPATION
and other
bowel complaints
cured and prevented
by the prompt
use of
Ayer's Cathartic Pills
They
regulate the liver,
cleanse the stomach,
and greatly assist
digestion.
Dr. J. C. Ayer & Co.
Lowell, Mass.

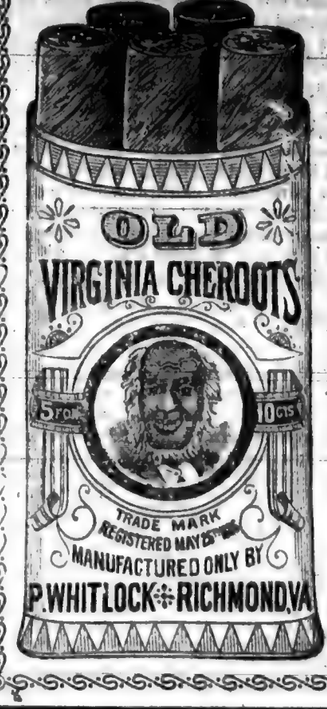
LITTLETON HIGH SCHOOL
— AND —
BUSINESS INSTITUTE.
College Preparatory Course, Commercial Course, together with Telegraphy, Penmanship, Shorthand and Typewriting. The number of students last session was fifty per cent. in advance of any previous year. Prices low. Opens Aug. 22, 1892. Write for catalogue to
L. W. BAGLEY, Principal,
LITTLETON, N. C.

A Classical and Commercial School
OF HIGH GRADE.
Elegant Buildings and thorough Equipments. Large patronage from all the Southern States. Beautiful and healthful situation in view of the mountains. Over 300 Students last year. Terms Reasonable.
Summer School (Business College Course) opens June 29.
Fall Term begins August 16.
For Illustrated Catalogue, address,
J. A. & M. H. HOLT, Prins.,
OAK RIDGE, N. C.

SALEM FEMALE ACADEMY,
SALEM, N. C.
The Oldest Female College in the South.
The 91st Annual Session begins September 1st, 1892. Register for last year 327. Special features: the Development of Health, Character and Intellect. Buildings thoroughly remodelled. Fully equipped Preparatory, Collegiate and Post Graduate Departments, besides first-class schools in Music, Art, Languages, Elocution, Commercial and Industrial Studies.
JOHN H. CLEWELL, Principal.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

WASHINGTON & LEE
UNIVERSITY, Lexington, Va.
Academic; Law; Engineering. Opens Sept. 8
For Catalogue address G. W. C. LEE, President.
LAW SCHOOL
WASHINGTON AND LEE UNIVERSITY, Lexington, Va.
C. A. Graves, Prof. Com. and Stat. Law. J. Randolph Tucker, Prof. Equity, Constitutional Law, etc. Opens Sept. 8 For Catalogue address
G. W. C. LEE, President.



Some Men
Pay
TEN CENTS FOR A CIGAR THAT IS NO BETTER THAN AN
Old Virginia
Cheroot.
THEY ARE SOLD
FIVE
FOR
TEN CENTS.

Richmond Female Institute,
RICHMOND, VA.
Located in one of the most cultivated and historic cities of the country, offers surpassing advantages for the higher education of young women.
The school was organized in 1854 by Dr. Basil Manly, and has held, for a long time, a prominent place among the educational institutions of the South.
Its faculty is composed of able and experienced teachers, several having added to the broadest home culture years of study and residence abroad.
Several of the most distinguished professors of Richmond College teach in the Institute.
Richmond offers the rarest advantages for literary, scientific and artistic studies.
The health record of the Institute is remarkable. For now nearly forty years there has not been a death of a pupil in the school.
No effort is spared to make the home life of the young ladies in every way pleasant.
The people of Richmond evince the liveliest interest in the school, and the trustees, composed of some of the most prominent Baptists of the South, among whom are Drs. H. A. Tupper, W. W. Landrum, W. E. Hatcher, J. M. Frost, and others, propose to do great things for it in the near future.
As the school has a large local patronage we can afford to offer lower rates than any other institution of like grade in the South.
For terms and other information apply to
Rev. James Nelson,
President Richmond Female Institute, Richmond, Va.

MEDICAL COLLEGE OF VIRGINIA,
RICHMOND.
The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months.
For catalogue or other information write to Dr. J. S. DORSEY CULLEN,
Dean of the Faculty and Professor of Surgery.

SOUTHERN FEMALE COLLEGE
Faculty of Twenty-one. Liberal, Fine, and Practical Arts. Library, Museum, Observatory, extensive modern equipment. Eclectic, Regular, Full Courses. Modern Languages spoken. 3 Languages, 11 Sciences, 11 branches of Music taught. 185 PRIVATE MUSIC PUPILS; Two Art Studios. Boarders from Canada, the States, Cuba, I. T., and Mexico. Healthful and homelike. Early application is necessary. Send for Illustrated Souvenir, History, and Catalogue. Session resumes September 28.
CHAS. C. COX, PRES'T. LaGRANGE, GA.

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CHAS. M. WALSH,
Marble Works, Monuments, Tombs, &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and name limit of price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

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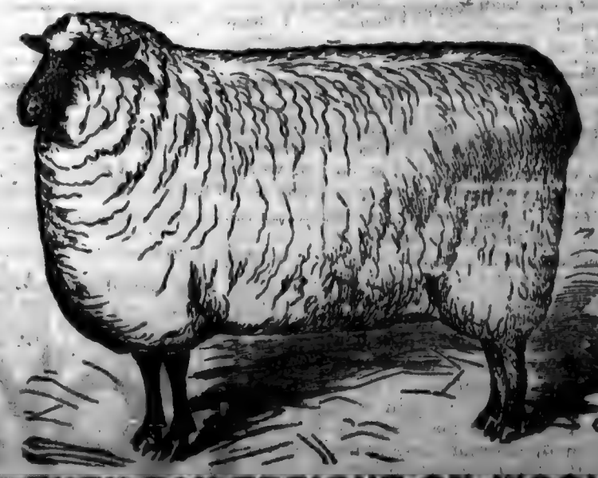
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company
PROPRIETORS OF THE
Elkin Woollen Mills.
THEY DO THE LARGEST
Custom Business
IN THE STATE.



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THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

Acknowledgments.

State Missions—Ebenezer church, Chowan, $10.00; Robert's Chapel ch, W Chowan, 7.63; Shiloh ch, Beulah, 7.60; Milton ch, ditto, 6.70; New Hope ch, Brushy Mountain, 67c; Shiloh ch, Chowan, 14.02; Rocky Spring ch, Caldwell, 2.50; Burlington ch, Mt Zion, 2.57; Forestville ch, Central, 15.00. Total, 66.69. Previously reported, 2,070.77. Total this year, 2,137.46.

Foreign Missions—Bay Leaf ch, Central, 3.85; W M S, Tabernacle ch, Central, 7.85; Sweethearts' ch, W Chowan (T C Britton), 20.00; W M S, Mt Olive ch, Eastern, 2.95; Sunbeams, ditto, ditto, 55c; Mt Carmel ch, Brushy Mountain, 1.00; Beaver Creek ch, ditto, 93c; Pleasant Home ch, ditto, 82c; New Hope ch, ditto, 49c; Rocky Spring ch, Caldwell, 2.50; New Hope ch, Central, 7.37. Total, 50.31. Previously reported, 4,933.51. Total this year, 4,983.82.

Home Missions—Brantly's Grove ch, West Chowan, $8.00; W M S, Mt Olive ch, Eastern, 2.45; Zion Hill ch, Brushy Mountain, 1.63; Walnut Grove ch, ditto, 2.00; W M S, Henderson ch, Flat River, 5.45; New Hope ch, Central, 5.82. Total, 24.35. Previously reported, 1,902.27. Total this year, 1,926.62.

Education—Robert's Chapel ch, W Chowan, 2.74; New Hope ch, Central, 69c. Total, 3.43. Previously reported, 1,200.39. Total, 1,203.82.

Orphanage—S S, Rich Square ch, West Chowan, $3.98; Forest Home ch, Ashe and Alleghany, 1.94. Total, 5.92. Previously reported, 714.33. Total this year, 720.25.

Ministerial Relief Fund—Canetuck Chapel ch, Eastern, $4.00; Cumberland Union ch, 1.15; Member Edenton ch, Chowan, 1.00. Total, 6.15. Previously reported, 198.51. Total this year, 203.66.

Sunday-schools—Warren Plains church, Tar River, $1.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 16, 1892.

Dr. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. SIX months treatment for $5.00.

Confederate Veterans' Re-Union, Wrightsville.

The Richmond & Danville Railroad Co., has instructed its conductors to pass free all pensioners of the State of North Carolina over their lines, en route to the Confederate Veterans' Re-Union at Wrightsville, August 16th to 20th, inclusive, upon presentation of a certificate signed by the Clerks of the Superior Courts of the various counties that the holder thereof is a pensioner of the State of North Carolina and his name regularly appears on the pension roll.

MARRIED.

MACK—PARKER—At the residence of Mr. A. T. Stevens of Holly Spring Township, by Rev. H. W. Norris, Dr. W. L. Mack of Orangeburg, S. C., and Miss Mary Parker of Wake county, and daughter of the late W. C. Parker of Raleigh.

DIED.

BROWN—March 9th, at the residence of her son, deacon Isaac Brown, in Warsaw, Mrs. Sarah Brown, aged eighty-six years. She retained an unusual vigor of mind and body, was deeply devoted to her family, her church and Bible. The sudden call at the midnight hour found her with "lamp trimmed and burning." O. P. M.

STRICKLAND—May 12th, at Warsaw, Louisa, wife of Deacon Strickland. She was born Aug. 25th, 1825; was converted among the Methodists in 1842, afterwards joining the Baptist church of New Hope. She bore with Christian fortitude the lingering disease that ended her life, and has entered into the "rest that remaineth for the people of God."

O. P. M.

UPCHURCH—Died at the residence of Mr. J. J. Barrow, near Youngsville, N. C., May 4th, 1892, Miss Jane Upchurch, having about reached the appointed limit of human life. She was unselfish and kind-hearted, and sincerely loved by those who had the best opportunities of knowing her. She testified before her death to a well-grounded hope of eternal life through Jesus Christ. R.

SANDIFORD—Died, near Forestville, N. C., June 15th, 1892, Miss Ailsey Sandiford, in the seventieth year of her age. A pure-hearted, humble christian, she died as she had lived, trusting in Christ. A few days before, from the same house and from bleeding hearts, a bright little child, Clarence Nuckels, was borne by the angels to the good Shepherd's arms. R.

FOUNTAIN—Willie J. Fountain peacefully fell asleep in Jesus July 5th, 1892, at his home in Southport, N. C. He was born in Darlington, S. C., in 1839. He joined Mechanicsville Baptist church at the age of fourteen. Shortly after this he moved his membership to Darlington church where he remained for many years. He died a member of Ansonville Baptist church. He was a faithful, consistent member of the church for forty-eight years. He was for many years superintendent of the Sunday-school in his church. He was deacon of his church twenty-seven years, being elected and ordained in 1865. He filled the office with pride and punctuality. His walk was pious, his thoughts pure, his manners gentle, his advice always good, his influence extensive and felt among his brethren in the church. Our brother bore his long sickness with patience and endurance. He battled long and arduously, and has now gone up to get his crown. He taught us how to live by his life and how to die by his death. He leaves a large family and a host of friends to mourn their loss. Now may the God of all grace be a husband to the widow and a father to the children. "Precious in the sight of the Lord is the death of his saints."

A. T. H.

BOYETTE—At his residence near Warsaw, June 20th, deacon Wm. Boyette. He was born Feb. 1st, 1819; was converted and baptized in 1845, along with Bro. Wm. Kennedy, during the revival conducted by Rev. Jesse Howell at the Johnson church. He was ordained a deacon in the Johnson church, and since 1869 served the Warsaw church in that capacity. He was strongly attached to his children, and made great sacrifice to educate them. One of his sons, James, is a successful medical practitioner. Two are dentists—Dr. Frank, at Clinton, and the youngest, Charles, at Mt. Olive. He leaves another son and two daughters. His last sufferings were very protracted and severe, and his prayer could but be that he might soon enter into that blest abode where dwells no pain nor sorrow. He was buried with Masonic honors, after a sermon by the writer. We commend his aged widow to the Holy Comforter.

O. P. M.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Staunton Military Academy,
—STAUNTON, VA.
A Military School for Young Men and Boys.
Handsome Illustrated Catalogue mailed on application.

Situation Wanted.

A lady of refinement and culture desires a situation as companion or governess in a small family. References exchanged. Apply to Rev. C. T. Bailey, Raleigh, N. C.

Apex High School
(MALE AND FEMALE,)
opens August 8th, 1892. Tuition per term of five months: 1. Primary, $7.50; 2. Intermediate, $10.00; 3. Higher English; $12.50; 4. Classic, $15.00; 5. Music, $15.00. Board per month, $7.00 to $8.00. Special attention given to classes preparing to teach or to enter college. For catalogue and particulars address
B. D. BARKER, Principal.

MONROE HIGH SCHOOL,
MALE AND FEMALE.
The course is Classical, Mathematical, Scientific, Musical and Business, including Typewriting and Shorthand. Buildings, desks, pianos, wall maps, globes and slate blackboards new and elegant. Thorough and cheap. For catalogues, address the Principal. Fall term opens Aug. 22.
L. D. ANDREWS, Principal,
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ALBEMARLE
Female Institute,
CHARLOTTESVILLE, VA.
Large corps of Superior Teachers. Best advantages in Literary, Musical and Art Departments. Attractive surroundings. Healthful and accessible location. Lowest terms. Order catalogue.
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CHOWAN
Baptist Female Institute,
MURFREESBORO, N. C.
Parties having young ladies to educate will do well to consider the following facts:—
The Institute offers superior advantages in Literature, Science, Music and Art. Only the best talent is employed to give instruction in the different departments.
The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.
The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.
This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.
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The Home Circle.

Creeping up the Stairs.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah, it touched the tenderest heart-strings,
With a breath of force divine,
And such melodies awakened,
As no wording can define;
And I turned to see our darling,
All forgetful of my cares,
When I saw that little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees,
Till at last she reached the topmost,
When o'er all her world's affairs,
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble, earnest strife;
Onward, upward reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet.
By their side may be no rail:
Hands and knees may often pain us,
And the heart may often fail.
Still above there is the glory,
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

—Selected.

A Little Girl's Talk.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

"I have two silver ten cents and a paper one."

Her brother said: "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten cents look so dirty and shabby. No; I'll give good things."

So she had put one ten cents in her pocket when some one said:

"I hope we can raise that $300 for home missions to-day."

Then that little girl gave a groan.

"O, this is home mission day! Then that other ten cents has to go too." And then she went to get it, with another doleful groan.

I said; "If you feel so distressed about it, why did you give it?"

"O, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made my mind up to."

Now this little affair set me to thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

Wanted—A Boy.

Wanted a boy, a brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who doesn't know more than his parents; one who has the courage to say no, and stick to it; one who is willing to begin at the bottom of the ladder and work upwards; one who thinks it would be unmanly to smoke; one who thinks an education is worth striving for; one who is willing to obey his superiors; one who knows his home is better than the street; one who doesn't believe the marvelous tales told in the story paper, and will not read the vile stuff; one who won't cheat in a fair game; one who won't be a sneak and do a mean act unseen; one who won't spend every penny he earns or gets; one who thinks he should respect himself and keep himself in decent appearance; one who won't attack an old man because he is feeble and defenceless; one who won't torture dumb animals; one who won't steal; one who won't swear; one who won't listen to or repeat nasty stories; one who won't revile or jeer at drunken persons on the street; one who won't do a dirty act for another boy who is too cowardly to do his own meanness; one who loves to do right because it is right. Wanted—a boy, a whole-souled, earnest, honorable, square boy. Where can he be found? Does he live in your neighborhood? Is he a member of your family? Do you know him?—*American Teacher.*

"I was prostrated with a severe bilious complaint," writes Erastus Southworth, of Bath, Me. "After vainly trying a number of remedies, I was finally induced to take Ayer's Pills. I had scarcely taken two boxes when I was completely cured."

Whenever the truth of God touches the heart of man, it makes a shining mark for the devil to shoot at.—*Farm's Horn.*

A Fable.

A little girl and boy were once sitting on a flowery bank, and talking proudly about their dress.

"See," said the boy, "what a beautiful new hat I have got. What a fine new jacket and trousers, and what a nice pair of shoes; it's not everybody that's dressed so finely as I am."

"Indeed," said the girl, "I think I am dressed finer than you, for I have on a silk cape and a handsome feather in my bonnet. I know that my dress cost a great deal of money."

"Not so much as mine," said the boy, "I am sure."

"Hold your peace," said a caterpillar crawling on the hedge; "you have neither of you any reason to be proud of your clothes, for they are only secondhand, and have all been worn by some creature or other, of which you think meanly, before they came into your possession. Why, that silk first wrapped up such a worm as I am."

"There, miss, what do you say to that?" said the boy.

"And that feather," exclaimed a bird, perched upon a tree, "was stolen from or cast off by some of my race."

"What do you say to that, miss?" repeated the boy. "Well, my clothes were neither worn by birds nor worms."

"True," said a sheep that was grazing close by, "but they were worn on the back of some of my family before they were yours; and as for your hat, I know that the beavers supplied the materials for making that article, and, my friend, the calves and oxen were killed, not only to furnish meat for your table, but also leather to make your shoes with."

See the folly of being proud of your clothes, since we are indebted to the meanest creatures for them; and now consider how thankful we ought to be to God, who has given us wisdom rightly to use the materials which the creatures supply.—*Our Sunday Afternoon.*

The Face on the Dollar.

Anna Willess Williams, the original of the goddess on our silver dollar, was born in Philadelphia during the Civil War, writes Alice Graham McCollin in the July *Ladies' Home Journal.* Her mother was of southern birth, the daughter of Dr. Arthur H. Willess, a wealthy slave owner of Maryland, who, while his daughter was still unmarried, suffered financial reverses. When nineteen she married Henry Williams, of Philadelphia, and removed with him to his native city. Mr. Williams soon became affluent, but through some mismanagement he lost all his property, and his daughter, Anna, the youngest of nine children, was born under most adverse circumstances. While she was still but a child her father died, leaving his widow, although in delicate health, with the strongest determination to care for and educate her children, and it was entirely through the endeavors of her mother that Miss Williams received her education.

Early in 1876 the Treasury Department secured the services of Mr. George Morgan, an expert designer and engraver, who had previously been connected with the Royal Mint of England. He was assigned to duty at the Philadelphia Mint upon the design for the new silver dollar which was soon to be issued. He gave his attention first to the reverse side, for which a design of the American eagle was afterward selected, hoping that a suitable idea would occur to him for the head of the Goddess of Liberty, which, it seemed proper, should be used as the principal figure on the coin. After considerable delay and frequent change of plan, it was decided that, if possible, the head should be a representation of some living American girl. In the pursuit of his duties Mr. Morgan had been thrown into the society of Mr. Thomas Eakins, an artist of considerable reputation, and the similarity of their interests became the foundation of a warm friendship between them. It was through Mr. Eakins' influence that Miss Williams, a friend of his family, was induced to pose for Mr. Morgan for the designs of the Goddess of Liberty. The sittings took place at the residence of Mr. Eakins, on Mount Vernon Street, below Eighteenth, in November, 1876. It was some time before the cap, with its sheath, was decided upon.

How Many Eggs to a Pound?

Eggs vary in size and weight. Some eggs will weigh as much as six to the pound, and others twelve to the pound. Eight eggs to one pound is considered the standard. The Minorca and Black Spanish lay the largest eggs. When we take the weight of the egg into consideration, we find that the work done by some hens is enormous. A hen laying six eggs that weigh a pound does twice the service performed by one producing eggs that require twelve to weigh a pound, provided they equal each other in the number of eggs layed. It is the exception that six eggs will weigh one pound, yet it has happened frequently. If eggs were sold by weight, the poultry men would be benefited, as he would prefer to keep hens that lay large eggs, thus securing the greatest return before the hens begin to moult. It costs more to produce a large egg than a small one, and the farmer should have this advantage in his favor instead of permitting the customer to receive more than a fair proportion.—*Farm and Fireside.*

No Time to Soothe Her Own Baby.

Nurse (to fashionable mother).—The baby is very restless, m'am. I can't do anything with her.

F. M.—She's teething I suppose.

N.—Yes'm. I think if you was to take her in your arms a little while it might soothe her.

F. M.—If impossible. I haven't time to spare. I am just making ready to attend a meeting of the Society for the Prevention of Cruelty to Animals. Give baby some of Dr. Biggers' Huckleberry Cordial.

What He Had Lost.

A naturalist, who is both an ardent student in his branch of science and absent-minded to a degree which keeps his family on the alert, recently celebrated his silver wedding. Many guests were invited for the occasion, and the house was made ready for the reception of the company.

Just as the first guest arrived, one of the daughters was sent to summon the father, who had not come from his study. Care had been taken that he should be reminded to dress in time, so he was all ready, and so at the summons of the daughter he came to the parlor.

When they reached the room, the daughter noticed that her father carried in his hand a small wooden box, and as he shook hands with the nearest guest she saw him drop it. The cover rolled off, but she gave a sigh of relief when she saw that the box was apparently empty.

The naturalist, however, uttered a cry of dismay, and instantly went down on his hands and knees in an attempt to gather up something.

"Have you spilled anything, father?" she asked.

"Spilled anything!" he echoed, in evident indignation at her calm tone. "I have lost fifty fleas that I have just received from Egypt!"

The effect of this intelligence on the family was nothing in comparison to the effect the catastrophe had upon the company before the evening was over; and the only thing that the naturalist said to his friends in answer to their congratulations upon his happy married life, so his daughters declared after all was over, was to ask that if they carried away any of his Egyptian fleas they would return the insects to him.—*Youth's Companion.*

Beecham's pills sell well because they cure.

To Resuscitate a Drowned Person.

The body when recovered should be laid face downwards with a bundle of clothes, very often those belonging to the patient, placed under the forehead, another under the pit of the stomach, when a steady pressure in the back will eject all the water. Then turn over the body, face up, taking both the arms work them slowly from the body till they touch together over the head. At the same time let another person in unison press on the stomach immediately below the ribs. This is to produce an artificial respiration. Keep fanning and do not let a crowd gather around. While this treatment can be applied by anyone, a doctor should be sent for immediately. If the person does not come to immediately, do not become discouraged, but continue this until hope is gone or until successful. The body should not be rolled on a barrel as the little vitality left will be shaken out by this.

By the method here given, aided later by a physician, a person can be resuscitated after being under water for five minutes.—*Norfolk Landmark.*

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Some Thoughts About the Bible.

Like Tabor, it is a mountain apart. It needs no argument, no analysis to persuade the spiritual mind that the breath of God is in this Holy Book; whether its vital truths be uttered in prophecy or narrative, whether intoned from the sepulchre or the crypt, whether thundered from Sinai or syllabled from Mars Hill, whether spoken by the tongue of him who spake as never man spake, or by the superb advocate whose convincing logic brought Agrippa to the confessional, it is of world topping pre-eminence. To the scholar and to the antiquary, to the philosopher and poet, it engages the loftiest meditations of the mind. Nor have the refinements of agnostic and theorist defaced its beautiful proportions. The dramatic dialogues of Plato descended into a materialism out of touch with the inspired writings of this blessed Book. German moralists in their vain endeavors to fashion an æsthetic religion have lost themselves and their theses in the mazes of a theology that has never saved one human soul, and the Bible of the Buddhist and Mahommedan are feeble counterfeits of this Book of Books.

To the historian and critic forty authors have prepared a banquet where every intellectual taste may be gratified. In its investigation the intellect rests upon a literature so grand that no plagiarist has ever dared to imitate it upon a book of poems so transcendently beautiful that God himself must have guided the pen and conceived the thought that inspires sentiment and syllable. In grandeur of imagery, in delicacy of tone, in tenderness of sentiment, in beauty of ideal, in power of narrative and description, in dramatic effect, in prophecy and inspiration, the voice of the Great Jehovah hath declared it to be the handiwork of him who hath fashioned the heavens and earth. He who hath prepared a habitation for man exceeding in loveliness and grandeur the most labored designs of human skill, a palace more gorgeous than Alhambra, its nave the picturesque earth, its dome the bejewelled heavens, its facades the emerald mountains, its shrine the altar of the vicarious sacrifice, and its Great High Priest, God, over all forever more. Every verse in the Bible is wedded to music; every paragraph is a divine symphony, and every page breathes a poem as superb and lofty as if the soul of Homer and the genius of Anacreon melted into one thought had impressed their beauty and imagery upon consonant and vowel. It abounds in sunshine and in shadow, in beauty of allegory and metaphor, with ever shifting scenes of tumult and repose, with sunlit pictures spread with a rich carpet of flowers and flowing streams, with storms and cascades, and now and then like some angry sea breaking fiercely upon a promontory of rock, stately in its isolation, the deafening roar of the frantic waters dying out in a whisper of melody. For forty centuries its entrancing beauty has delighted patriarch and prophet, and when science and nature have essayed in vain to engage the meditation of moralist and skeptic these have turned instinctively to catch one gleam of hope from its imperishable riches.

Inspiration has raised its literature above the researches of the learned and wise. Its intellectual labors are peopled with images. It fashions the most beautiful models. It discovers an avenue to the throne-room of God, and pagan and believer pursue with unflagging footstep their well-beaten paths to the audience chamber of the Great King. Here are the foot-prints of the antiquary and the pilgrim.

At a period antedating the diffusion of Bible literature the old religions were dead from the pillars of Hercules to the Ninth Cataract and a blight as vicious as put its poisoned tongue upon the empire of Pharaoh Thothnes cast a deadly shadow over fane and minaret and altar. Only in Jerusalem the temple service survived, and its Urim and Thummim, its feast days and its fasts, and its attractive and gorgeous ceremonial pointed to a hierarchy that was to blaze forth in all the splendor of imperialism in which effete kingdoms were to be absorbed and the children of Abraham were to rule the whole world, and a Royal Messiah should be their king. The ages weary in their flight had been burdened with the promise. Judea sorrowed because of the long deferred coronation. Our king delays his coming had been reverentially whispered, and its softened echoes falling now and again upon the receptive ear of priest and people quickened the devotion of those who watched and waited for him their Lord. Virgil was scarcely less prophetic than the seers of Holy Writ, scarcely less devout than the sacrificing priest at the altar, pointing as unerringly the way of life as if his matchless poem were truly the link between the pantheism of the pagan and the religion of the christian. A higher animation inspired him than a love of the woodland gods, imparting to verse and trope and rhythm a religious passion as if athwart the coming centuries the radiance of his royal approach had already begun to dazzle his expectant vision. The rhetorical beauties of the Bible are the accompaniments of genius—prophecy and poem suggest neither vain glory, nor self love. The trend of each thought is toward one grand monumental truth—that the God man coronated by the hand of an omnipotent father with the diadem he wore in heaven should be Lord of Lords and King of Kings, and its chronicles but record the step of each pilgrim foot toward Calvary's crest.

"From everlasting to everlasting thou art God." Thou has encrowned the brow of night with a thousand iridescent gems, each ray an emitted thought, each twinkle a benediction. The foundations of thy empire are as limitless as thy mercy, and here thou art God and Saviour. The tired pinion has sought surcease from its flight, and the wearied eye rests upon scarred piles whose enamelled cones and whose riven sides once echoed the alarums of human strife. Here are temples and moulderings ruins where emprise and exalted energy once ruled the hour. Sheep graze around the profaned altars where captive kings were slaughtered, and silence profound and fearful reigns in that arena where eighty thousand maddened men and women counted the pangs of wretches tortured in frightful reality to represent some prometheon fable. The very monuments arise like fungi starting forth from the seamed base of some noble ruin to tell of human savagery and decay. As an intellectual production the most exquisite creature that ever leaped full winged from the mind of man has been lost to the world of letters, and the fame of Sheridan has been sadly dwarfed because it cannot be reproduced. For three days and more the parliament of Great Britain stood poised upon every trope as if it were the very pinnacle of human excellence. For three days and more the impugned and lacerated character of Warren Hastings was pinioned fast to the tenter hook of invective while all India stood agape at the recital of wrongs she never suspected she had suffered. From the shrine of oratory falls with mellowed cadence upon the ear the inimitable exordium of Sir James McIntosh which once had the power to extirpate from the revolution the poison of its sting. How supremely dazzling the aureole in which the oration on Mars Hill is enshrined—"Him whom ye ignorantly worship declare I unto you." What all pervading pathos in the farewell sermon in the upper chamber of Troas. What ravishing music in the chords of the lyre when Israel's king swept its strings to the melody of the anthem that sent its thrills through every space of God Almighty's cathedral. "The voice of the Lord is on the sea: the God of glory thundereth. The Lord is on the mighty deep; the voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them to skip also as a calf; Lebanon and Sirion like a young unicorn. The Lord sitteth upon the water torrent; yea, the Lord sitteth King for ever."

Beside the merely pastoral and descriptive poetry of the Bible, there are other passages well calculated to have buoyed the wing of Plato in his long and ethereal flight, and to have bulged the Saxon muscle of Shakespeare in his mightiest efforts. "Behold the fear of the Lord that is wisdom, and to depart from evil is understanding." Do you ask for tenderness? "And Ruth said to her mother-in law, Entreat me not to leave thee." Do you ask for pathos? "And Cushi said, Tidings, my Lord, the king." Do you ask for natural and affecting narrative? "A certain man had two sons." I could willingly extend these thoughts to other species of composition. We have God's great anthem of Revelation. For the pensive there is the dirge of Jeremiah and the cloud-capped drama of Job. For the sanguine and hopeful, there sounds the blithe voice, and there beats the affectionate heart of old Galilean Peter; and for the contemplative there spreads like an abysmal joy the page—sunny, ecstatic, boundless, of John. Who can ask a consecration more intense than can be found in the Epistles of Paul? And for those whose poetic fancy craves a banquet more exhilarating than is the dew of Hermon and Boz-rah's red wine. I can name one genius after another that the Bible kindled, if it did not create. That Bible was Milton's poetic might. That Bible was the struggling vital force which, after years of rapt devotion, after years of mysterious mutterings, shot its pyramid of flame into old England's dingy hemisphere, and poured its living truth adown the russet steep of puritan theology.

That Bible was the torch that on the hills of Renfrewshire fired the young spirit of Pollok himself, both sacrifice and altar pile, till England spied the light and wondered at the brief and brilliant beacon.

The central truth proclaimed by Jewish rabbis was to be crowned by fullest fruition. Prophecy had prepared the grain for harvest, and the prince of the house of David, even Shiloh, was soon to sit upon his throne forever. All nations from Jerusalem to further Ind were to come under his dominion. As ages passed, the fascination of the grand Messianic hope grew even more hallowed, and became the deepest passion in the hearts of all Jewry. But beyond the gates of Jerusalem the centuries became blacker with their flight. Here were despised principalities that had not heard of this Prince, and to which the far-stretching highways that rayed out from the golden mile stone scarce reached their hithermost boundary. Here Jacob had wandered. Here Joshua had gathered the tribes to hear the law from the rounded hill-top. Here had been the gathering place of the children of Israel; and here, profaned as were the testimonies, these barren lands were to witness the marriage of nature and religion. Creeds and ceremonials, types and shadows were to be swept away, and the universal presence of this King of Kings was to make the whole world his shrine. Here the coming of Christ was to be marked by a sublimer event than the ministry of John, for the world was to behold for the first time in all the centuries the end of all national and tribal wars, the perfect union of all dominions under one sceptre. The fierce partheon and the savage of further Ind lived in peace and all secure under the shadow of the Roman eagle. And still there is but one covenant between God and man. The natal morn approaches. There is the odor of incense in the sanctuary, but there is no sound of pipe or timbrel. The opalescent sky gives forth only its accustomed lustre, and the long ramparts and bastions and blackened rocks about Jerusalem give forth no voice. The Eastern sky is luminous with a preternatural glow. A full raged star bursts with a thousand gleams upon Zion's Holy Hill and upon the valley of Jehosaphat, and shoots myriad spores of flame upon minaret and tower. A thousand eyes are turned toward the Divine Herald. What is the portent? Shall the great city be given to the plough share? Shall the dogs of Romans still further defile the beard of our fathers? rave the people. See it has motion. The Khan in Bethlehem is now lit up with an aureola of glory, and above its top is poised in mid-air this wonderful beacon. The minstrelsy of the upper air, an orchestra of suns and planets and stars are intoning an anthem, the like of which was never before heard in Jerusalem. "Glory to God in the highest. Peace on earth, good will toward men." Ah, now we comprehend. The lion of the tribe of Judah, him of whom the prophets spake, has come. Momentarily the Levitical priesthood and ceremonial ear are shaken to their foundations. The temple service is forever ended. The smoking lamb, prone upon the altar, has been cast out, for oblations of burnt offerings are no longer needed. One other covenant is now to be added to the covenant of works, and all symbols and types and shadows are now to be swallowed up in the antetype. The typical covenant between God and a typical people is accentuated upon this natal morn. Prophecies are sealed up and finished. The middle wall of partition between Jew and Gentile is broken down; even the vessels of sacrifice are carried into captivity into Babylon. Now has come the perfect freedom from all bondage, from the unjust exactions of ecclesiastical law.

Universal nature has suspended her organic law that she might send her own heralds to proclaim the triumphal march of this Prince of Peace, first to his throne and then to his cross, and to adorn the divine pageant.

Astronomy that had mapped out the pathway of the stars hurried through unmeasurable space her own glorious courier that he might convey the pilgrims to the manger, and on the natal morn led the orchestra of heaven in the divine anthem, "Glory to God in the highest."

Gravitation, until now jealous of her exclusive empire over air and water, tenacious of her mastery over storms and tides, lays a pathway over the deep that the footprints of the incarnate God might for all time to come hallow the blue waters of Galilee. Chemistry, the youngest of the sisterhood at the behest of the Great Physician, sent its life-giving oxygen into the collapsed lungs of Jairus's daughter, and turned water into wine at the wedding feast in Cana.

Geology tore asunder her stratified rocks and loosed the iron cerements that coffined her realm that pilloried in shame, the hills and valleys and chasms might groan with audible anguish when the bleeding, gasping, dying Messiah cried "It is finished."

D. WORTHINGTON.

The tree that bears the choicest fruit stands continually in the sunshine, without which the fruit can never evenly ripen and mature. So he who bears heavenly fruit must continually live in the light of the "Sun of Righteousness," without which he can never accomplish anything, but is as the severed branch withering away.—*Rev. C. W. Bibb.*

The moment humility undertakes to carry a flag, it kills itself.—*Ram's Horn.*

Brother Herring's "Disturbing Element."

Dr. Pritchard, writing in *Charity and Children* of last week about Bro. Herring's ill-advised work, says with much point:

"It strikes me as not a little unfortunate that just at this juncture when we want all our strength brought to bear upon the Centennial movement, this disturbing element should be introduced among our churches."

But why let it be introduced among them? It is not necessary. Our pastors can keep it out, and ought to do so. I certainly propose to keep it out of the church here, and also out of the Mt. Zion Association, if possible. Hardly any church would suffer it to come in over the pastor's vigorous protest, and our pastors can keep it out of the Associations. So if this disturbing element comes in anywhere, the pastors will be largely responsible for the evil consequences. Whatever may be said to the credit of Bro. Herring, he is not loyal to our mission work, and should not be recognized otherwise than as unfriendly to it. Suppose that when Gen. Grant was organizing his "On to Richmond" campaign, or when Gen. Lee was preparing for his advance into Pennsylvania, and was striving through all possible channels of influence to rally to his place in the ranks every soldier belonging to his army, some captain, who had abandoned without leave his command at some distant post, had appeared in either camp full of the conceit that he knew more about the business than anybody else, and that the whole plan of organization and warfare was a mistake, and had set about the work of disaffecting the companies and regiments and persuading them to break themselves up into guerrilla bands and go out and fight according to their own notions of time and place and method—what would have been the result? *He would have been shot in less than twenty-four hours for desertion and disloyalty.* And what would have been thought of the captain who would have permitted this man to lay before his company his disloyal sentiments and propositions? And is it hard to guess how severe the censure would have been had he called his company together and coolly and deliberately invited him to do so? The application is easily made. Is such conduct any less criminal in the army of the Lord? It is painful to cast the imputation upon Bro. Herring; but that is the real attitude in which he stands before our people. Nor will it avail for him to insist that he is better prepared to form correct opinions than others. Granting, for the argument, that to be true; it yet remains as a fact well known that the wisest are not always in command. Many men who carried muskets in the armies alluded to knew much better how things ought to have been done than some who wore the shoulder straps and carried swords. But patriotism, ardent love of the cause, led them to put their own judgments aside and make the fight, even unto death, on the plans already adopted. They knew full well that the campaign being opened, there was no time for reorganization and change of plans. Far better had it been for Bro. Herring's reputation, usefulness and memory as a missionary, if his love for the cause had prompted him to take the same view of the situation, even from his own standpoint, and bravely remain at his post as the noble Bryan is heroically doing. The Scriptural injunction, "Let every soul be subject unto the higher powers," applies in religious as well as in civil life. Love for the Lord's work should keep us all at it whether it be going on according to our notions of propriety or not.

These are my views respecting "this disturbing element," and this is my notion as to the proper disposition of it. Keep it out at all hazards. J. L. CARROLL.

Chapel Hill, July 19, 1892.

Thoughts—No. 4.

BY SCATTERHEAD.

LOVE OF THE WORLD.

"Love not the world, neither the things that are in the world."

I would say, by using a great-big word, that worldly-mindedness is the prevailing sin among the Lord's people of the present day. A great many christians act as though they expected to tabernacle in this country "forevermore, world without end." The world and all that is in it wouldn't satisfy some folks. I reckon the things of this world will satisfy the soul about as well as a big drink of salt water would allay thirst. This world is a splendid thing in its place, but I am pretty certain it is too big for a christian to carry to heaven. When I was a little shaver, I looked at the pictures in a book my good father had. "Religious Emblems" was the name of the book, and among the pictures that made an impression on my mind was one which showed a poor fellow carrying the world in his right hand and dragging a cross in his left hand. With such an outfit he had set out for heaven. I didn't believe then, and don't yet, that he ever got there, as I think there was a very big smash-up on the way by the world's rolling over him and crushing him to pieces. The word of the Lord says, "Ye can not serve God and mammon." Most of the people would be very anxious to get to heaven if they could take the world along too, and if such people could get there they would be greatly dissatisfied. I guess many of them would think much about pocketing the gold and other valuable things of that glorious place. Many church-members, judging from their talk and actions, seem to have about all their interest in this world, and if they have any claim in that "better country," they don't appear to place a very high estimate upon it, or they would talk about it more. "Out of the fullness of the heart, the mouth" is very apt to speak. Some brethren are much bent on chasing the dollar in order to gratify the desires of their nigh neighbor, Mr. Self; they believe in working all they can and keeping all they can. Mr. Wesley said, "Make all you can, save all you can, and give all you can." Sometimes you can find a member of a church who is a "regular skinner" and a first-class "nickel trap" accuse some brother across the way as being very covetous. A right covetous man generally wants the people to believe that he don't have any special fondness for the "filthy lucre." A man with a big beam in his own eye can see a mote in his brother's eye, and how big the mote does look to him!

If a preacher wants to please the people, he must keep his mouth shut about money. Some preachers, who never preach against the sin of covetousness and the duty of christian giving of their means to the Lord's cause, growl very much about their churches not giving them a decent support. A good preaching brother told me one day that his preaching always brought the money, and he was made to believe that he was doing the Lord's work, and that preacher comes down on the sin of covetousness with a vim. Some preachers say they don't want any money for preaching, and I don't believe they ought to have any, for their preaching is so sorry it is not worth paying for. I would hate to offer one of that sort a piece of money if I didn't want him to take it, for I tell you he would pocket it as quick as a chicken would swallow a grain of corn. Some people carry their heart in their pocket book, and a minister can preach about heaven and the like, and some such people may get very happy and shed tears as big as grapes; but just let the preacher mention money and they will look as though they had been eating crab-apples. Shoddy goods are not much profit, so is cheap religion. If religion don't get the whole man, pocket-book and all, it is not of much account. A christian should realize that the goods of this world in his possession don't belong to him, but are loaned to him by the Lord, and he should be willing for the Lord to draw on him at any time, whether it be for one-tenth, one-half, or all. The Lord knows his business, and his Spirit is to guide us into all truth. We should rejoice that the Lord has given us the exalted privilege of worshiping him by giving of our means, whether little or much in proportion as he prospers us. A christian who does not give at least one tenth of his income to the Lord's cause, is falling short of his duty.

Most of the preachers in our country get very small salaries, but some preachers as well as other sinners think a vast deal of the things and pleasures of this world. I have seen some ministers who seemed to place most of their mind upon the things pertaining to this "low ground of sorrow." The word of the Lord says, "Set your affection on things above, not on the things of earth." There can not be any union between the love of the world and the love of God, as they are in direct opposition to each other. The cross of Christ and the world are not friendly; therefore they can not be companions. The world seems to get the mastery of us many times, as there is a great deal of "Old Adam" belonging to us.

To love the world is to have our mind placed upon the pleasures, &c., more than things above, and to take a deeper and greater interest in things earthly than in things heavenly. We as followers of the Lord Jesus must be *in* the world yet not *of* the world; must be busily engaged in the duties required of us during our sojourn here, but must not let our mind be absorbed by them; engaging in its innocent pleasures, but not to be ensnared by them. Young christians as well as older ones should not let their minds run out too much after the amusements and pleasures of this world. There are several things they can not engage in—such as drinking wine or strong drink, theatre going, dancing, playing cards, &c. Some think a christian should not engage in playing croquet, base-ball and such like; the danger in these things is getting too big a craze for them. A person has no right to waste too much of his time in sport; but if he needs exercise, an out-door game is very well. Some people condemn innocent amusements, but seem to think it is all right to sit around stores and other places, and tell smutty jokes. "Foolish jesting" is to be avoided.

We as christians expect to spend eternity in heaven, and I think it is our duty to "lay up our treasures" there in our permanent home. We ought to "endure as seeing him who is invisible. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

A blind or deaf man has infinitely more reason to deny the being, or the possibility of the being, of light or sounds, than an atheist can have to deny or doubt of the existence of God.—*Clarke.*

Try to keep clear of prejudice, and be willing to alter any opinion you may hold when further light breaks upon your mind. Be not clever beyond precedent, or weak beyond measure, who never sees reasons to change his judgment of men and things.—*Dearworth.*

The Biblical Recorder.

WEDNESDAY, JULY 27, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OVERDONE

In our cursory reading we lately came across the name of a distinguished preacher of another denomination with such a display of titles before and after his name that we have been led to look into the matter of preachers bearing titles to that extent, that we are forced to the conclusion that the thing is largely overdone. That our readers may see for themselves the aforesaid array of titles we will give them, in connection with the convenient name "Smith," which in this case certainly refers to no member of the large and honorable family that bears that name. Here it is: Rt. Rev. Theophilus Balfour Smith, D. D., S. T. D., LL. D. We are pretty sure our readers will agree with us in saying, after they have read the above string of titles with the full name of the party bearing them, "overdone." A rather critical mood strikes us sometimes, and we are rather inclined here to pass a string of criticisms upon such a string of titles.

How about Rt. (Right) before Rev? There are quite a number of sensible brethren who object to Rev. before the minister's name, preferring what they claim as a more biblical title, "Elder." We admit that we have never been specially partial to the title "Rev.," but have submitted to it as gracefully as possible. We can but be a little amused to think of the amazement and worry that beset the aforesaid sensible brethren when they occasionally see, in the current religious literature of the day, such a name as the above with such a string of titles. But honestly, while accepting "Rev." we must ask what need is there of such words as Right, or Very, before Reverend? If a man is "reverend," is it not enough to call him such? Do those who place such titles before preachers' names mean to imply that they are more reverend than ordinary preachers? Such words before Rev. smack strongly of pride and ecclesiastical conceit. It is rather a matter of surprise to some how men of undoubted ability can consent to such superfluous words before their names.

And how about the full name—Theophilus Balfour Smith? There may be times in a man's life when his full name should be given. When in infancy he receives his name, and it is recorded in the family Bible, it is proper that it should be given in full. When he graduates at college, is married, or dies, it is again eminently proper that his name should be given in full. But we respectfully submit that the age is too fast, and we have to read too many things that make us "tired," to be under the necessity of reading the full name of any man every time we see it in print.

How about the D. D.? We must touch lightly here, for our over-indulgent friends insisted on bestowing this title, years ago, on the editor of this paper; and we have been trying, as best we can, to measure up to the dignity which the title demands since receiving it, whilst admitting that worthy brethren can be found who question its scripturalness. We must admit further that we sometimes question whether ministers should bear more than one title, and we are decided in saying that such an array as occurs in connection with the above name is altogether superfluous. D. D. and LL. D. after a minister's name ought to be sufficient; but to add S. T. D. is certainly overdoing the title business. These letters are an abbreviation of the Latin words *Sacræ Theologiæ Professor*, which may be translated Professor, or Doctor of Divinity, or more literally, Doctor of Sacred Theology. The brethren who bestow this title with the D. D. seem disposed to assert more than once that the bearer is a D. D., or that he is master of a more sacred kind of theology than the ordinary run of preachers.

"Overdone," then, must be the verdict of a thoughtful public. Verily, the age for faded religious aristocracy and theological coddling has passed, and if those who are so exceedingly fond of bestowing titles upon those who are regarded important church functionaries do not wish to make themselves and those on whom they bestow them ridiculous in the opinion of an enlightened and progressive people, let them be a little more chary in bestowing them.

REV. J. M. HILLIARD declined to allow his name to go before the Trustees at Thomasville last week for re-election as Treasurer of the Orphanage. Bro. Hilliard made a most faithful and efficient Treasurer during the past year.

EDITORIAL PETS.

The relation of the editor of a religious paper to the ministers of the State, or territory from which he draws his patronage, is *peculiar* in some respects. Considering the manner in which these faithful men often work for the paper he edits, and how they back the editor in his efforts to extend its circulation, considering the constant messages they send him, and he sends them, with the fraternal spirit existing between them, that relation is quite similar, in some respects, to that existing between a father and his family. On this account we consider it in rather bad taste and of questionable policy for an editor to show plainly that he has *pets* among the ministers who patronize his paper and give their influence to its circulation. It is certainly unwise for a father to have pets in his family, and bestow more marked attention on some of his children than upon others. Jacob's partiality for Joseph of old was the cause of much trouble to him and to his household, though there was possibly more excuse for it than can be found in christian households of today. The father *at heart* may possibly love some one of his children better than others because of an obedient spirit, superior attainments or superior gifts, but he ought to have tact and *heart* enough to keep his preferences to himself, and not offend or disgust the other members of his family by a marked exhibition of the same.

The RECORDER would doubtless be more popular with some ministers who are its patrons if it would spend more time in praising and petting a few favorites, scattered here and there over the State from which it draws most of its patronage. We freely admit that there are some ministers more gifted than others. There are some whose influence and good will are worth more to the paper than others; and there are others who are so prominent in denominational work that their names necessarily appear more frequently in these columns than those of other worthy and good men who are faithful toilers in the Master's vineyard. But it is equally true that the RECORDER, under the present management at least, has never gone into the petting or puffing business, and it does not propose to do so.

We wish we could say as much of some of our cotemporaries. It is positively nauseating to read in some of these the constant mention and the fulsome praise of their pets. Of course, any editor, in his column of "Personals," will from time to time mention by name, and in even a complimentary manner, some of the faithful and successful preachers of the gospel; but there is a well-defined limit within which this thing should stop. Do our editors who have their pets among ministers or laymen ever remember that if only those whom they are so fond of praising worked for them or their papers that they would soon be among those who had failed in making a success of the religious paper.

It is manifestly unjust to ask the great mass of ministers who support a paper to work faithfully for it, and then let them see that their labors are not appreciated, or that they have a small place in the editor's heart, when he exhausts his praise and bestows special notice upon the few, some of whom actually leave to others the pushing of the work that adds to his patronage. The editor, then, who forgets or ignores the persons or the work of the humbler brethren whose patronage and influence are given to him and his paper, does not show the heart and soul that the man who fills his place should possess. Such a spirit is like that shown by the city dude who dodges around the street corner to avoid meeting his "country aunt." He may save his social standing, as he supposes, and his white hands from a sturdy grasp; but he only incurs the contempt of sensible spectators who witness his want of manliness and moral courage.

AIM AT RESULTS.

On May 28th, A. D. 30, at a great gathering of Baptists in the city of Jerusalem, Elder Simon Peter preached a powerful sermon on the crucifixion of Christ, and the same day there were added unto them about three thousand souls.

At the Central Association in Georgia in 1828, Elder Adiel Sherwood preached a great sermon, and about four thousand people were converted, among whom were John E. Dawson and his wife.

Many years ago in Wales, at a Baptist Association, Elder John Elias preached a rousing sermon, and about twenty-five hundred were added to the churches in that vicinity.

The Associations will begin to meet next week. Let the brethren in preaching, in speaking, in writing reports, and in planning for work at the Associations this year, *aim at results.*

FROM OUR TRAVELLING AGENT.

ANNUAL MEETING OF THE ORPHANAGE AT THOMASVILLE.

The writer reached Thomasville at eleven o'clock Tuesday night. The Trustees met on Tuesday morning and re-elected Bro. Mills as general manager; and upon the resignation of Bro. Hilliard, Bro. S. H. Hall of Yadkin county was elected to act as Treasurer for the ensuing year.

There were hardly as many present this year as last, owing, it may be, to the fact that crops are later this year, and farmers are busy harvesting wheat and finishing up other crops.

The train on which Dr. Jacobs was to have reached the Orphanage—9:30 a. m.—was detained till 2 p. m.; so the Doctor and Bro. Montgomery changed places on the program as to the time of delivering their addresses. The address of Bro. Montgomery ought to be printed. The preparation of such an address costs much hard and patient labor, and on this account it contains much thought that is rich, invigorating and abiding. Before taking up his subject, "Charity as taught in the New Testament," he dwelt at some length upon the abuse and misuse of the term as practiced by different ecclesiastical bodies during the earlier portion of the world's history, and thus having fortified himself by a splendid array of historical facts, he proceeded to show us "a more excellent way." From this point to the close of the address the speaker stood by the Book, and in language warm and chaste commended charity as Christ taught it and as Baptists believe it.

After dinner Dr. Jacobs arrived, and the large arbor was again crowded to listen to his speech, which was the closing exercise of the day. Dr. Jacobs' speech, which was devoted first to the duty we owe the orphan in providing him a home, and then his support, and the development of his moral and christian character, was listened to with the closest interest by the entire audience.

Dr. Jacobs' face at once impresses you with the purity of his character, the goodness of his heart and the earnest purpose he has in his work.

I was glad to see so many of the people who live in this immediate section present at this meeting. Their presence and their baskets, which always come well filled, attest the interest which they feel in the institution.

I see from a correspondent in the *State Chronicle* that he urges that the legislature ought to donate $5,000 to the Orphanage at Thomasville. Without any question this correspondent has the good of the Orphanage at heart. Yet there is hardly a Baptist in the State who would not oppose the taking of five cents at the hands of the State to carry on this orphanage work. Other denominations can do as they choose about using State aid to carry on the orphanage work, but as for the Baptists I feel very safe in saying we want none of it in ours.

CHAPEL HILL.

This was my first visit here in the interest of the RECORDER. I found everybody enjoying the rest which is so restful to a college town in the vacation season. The cool shade, of which there is a great abundance, and the splendid water, are objects of much interest here just now. I met quite a good number of Wake Forest boys here taking the summer course in law. Dr. Manning tells me this is one of the best sessions he has yet had.

I found Dr. Carroll in his usual good spirits. He made my stay on the Hill pleasant indeed, and notwithstanding the extreme hot weather, he went around with me to see all the brethren, and as a result I got a number of new subscribers, which I greatly appreciated.

DURHAM.

After waiting at University Station two hours for a delayed train, I reached Durham in time to begin the last of my work for the week. The new hotel is now well under way, and the travelling public are looking forward with no little interest to the time when it will be ready for use. I understand the building will, all told, cost some $25,000 or $30,000. Business here as elsewhere is very quiet. Durham has recently had three or four large excursions, and this has taken away a large amount of money which would otherwise have gone to help along business.

The Durham brethren of the First Baptist church have for many years been most fortunate in securing first-rate men for pastor of their church. I was there but a short while before I found that the same good fortune had been theirs in the calling of Bro. Tyree, the present pastor. Brethren Albright, Reams, and a number of others, told me the church was entirely satisfied, and that his sermons were on the very highest order, and that his work as a pastor was just such as the church loved and greatly needed. After spending a short while at the parsonage and hearing him talk, and seeing the kind of woman he has for his mother, I was not surprised at the flattering accounts given me by the brethren. Earnest, faithful, and conservative, under him the cause in Durham will go steadily and safely on.

WAKE FOREST.

I was glad to meet Dr. Taylor, who is just home from a few days rest at Nag's Head. We all feel better at the evidences of renewed strength and helpful rest which this recreation has produced, and very much sympathize with him as he takes charge of the "peck" of letters which awaited his return.

Dr. Taylor, or some member of the faculty, will attend all the Associations possible in the interest of the College. If the crop should turn out as well as the prospect now would indicate, we shall have quite a large number of new students in the fall.

Every Baptist in North Carolina, who has a son to send to College, ought to send him to Wake Forest. This ought to be, because, in the first place, there is nothing to be gained in point of opportunity for securing better facilities or more thorough instruction in the State than we get here at our own College. Then, too, the College is strong in proportion to the extent of its patronage; a great number of true, loyal men who love and work for the prosperity of a College is, after all, its greatest and best source of strength. The greater the number of our Baptist people who patronize and sustain the College, the greater power will the College become and the greater will be the influence of every man who has ever graduated, or who may graduate there in the years to come. In view of this, let us not only urge our young men to go to college, but let us see to it that they go to Wake Forest College.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Brethren Poston and Rose are in the midst of a hopeful revival at Four Oaks.

....Rev. J. N. Boothe is preaching with Bro. J. N. White at Cumberland Union this week.

....Rev. O. L. Stringfield went to Mt. Vernon on the 23d inst. to hold protracted meetings.

....Rev. Dr. W. W. Landrum of Richmond reached Scotland last week on his trip to Europe.

....In what will consist the reward of the saints in heaven? Will not some one give us an article on this subject?

....Rev. A. D. Hunter of Greenville called to see us on Thursday last. Bro. Hunter's address at present is Cary.

....Rev. W. B. Morton of Louisburg is at Wrightsville as chaplain of the military company from the former place.

....Rev. J. Walter Kenney and Miss Irene Allen were married at the home of the bride in Piscah, S. C., July 26th.

....We were glad to see Brethren Noah Biggs and Dr. R. M. Johnson of Scotland Neck in our office on the morning of the 20th.

....The bill in favor of the Sunday closing of the World's Fair passed Congress last Tuesday, the 12th inst., by a good majority.

....There are fifty-two white Missionary Baptist Associations in North Carolina. This would make one for each week in the year.

....Dr. J. W. Carter closed, at the First Baptist church of this city, on last Sunday night, a series of sermons on "Great Things."

....Rev. G. P. Bostick, in a letter dated Tung Chow, China, June 8th, says: "I feel no leading of the Spirit of God towards America."

....The Wharton & Barron Publishing Company, Baltimore, have purchased the *Baptist* and the entire stock of Wharton, Barron & Co.

....We will discontinue our premium offer of the life of Spurgeon by Conwell after July 31st. Bear this in mind and avoid trouble.

....The new Found Baptist church, near Leicester, was dedicated Sunday, the 17th, by Rev. Hardy Plemmons, assisted by Rev. A. B. Hawking.

....Rev. C. A. G. Thomas, of Elizabeth City, has been unanimously called to the pastorate of the Greensboro church, and has accepted the call.

....This is the year for every pastor to preach from Rev. 21: 8—"All liars shall have their part in the lake which burneth with fire and brimstone."

....Rev. A. T. Robertson is spending the present month in rest and study at his home in Iredell county. We are glad to hear that Bro. Robertson is enjoying good health.

....Rev. O. P. Meeks went down to Warsaw Monday to administer the ordinance of baptism to a number of candidates for church membership.—*Clinton Caucasian*, 21.

....Bro. Hildreth writes us that he is getting along well with his work at Point Caswell. Bro. A. T. Howell is preaching for him at a revival at that place this week.

....There are forty Baptist Associations connected with the Baptist State Convention. The Central, Pilot Mountain and Richmond County Associations will hold their annual sessions next week.

....Emory Storrs said well, "When hell drops out of a man's thinking, morality drops out of his politics." And he might have added out of his practice.—*Western Recorder.*

....Mrs. Dr. Wm. Royall, who had been in feeble health for the last year, died at her home in Wake Forest Sunday morning. Further notice of her death will appear in our next issue.

....Politics seem to be making God's people forget about the extension of his kingdom. Receipts of Foreign Mission Board less than last year to same time. The Lord's work to the front!

....Prof. John B. Brewer, president of Murfreesboro Baptist Female Institute, was elected last week a trustee of the Orphanage to fill out the unexpired term of Hon. Reuben McBrayer, deceased.

....Rev. A. T. Howell of Southport writes us that he had a gracious meeting at Lebanon church, the week ending July 18th. Fifteen members were received into the church. Rev. J. H. Hildreth aided in the meeting.

....Rev. Geo. W. Harmon, pastor of the Baptist church at Monroe, began a protracted meeting at that place, Sunday, the 17th. Since last Sunday he has been assisted by Bro. Gwaltney of the church at Wake Forest.

....Bro. J. R. Thomson, of Keith, N. C., desires a position as assistant teacher in some good school. Bro. Thomson has spent two years at Wake Forest and would be an able assistant to any one needing help.

....Rev. Livingston Johnson addressed a card through the Wadesboro *Messenger and Intelligencer* last week to the Baptist churches of the Anson Association strongly urging the union of the Richmond and Anson Associations.

....Institutes for the colored preachers have been held at Elizabeth City, Weldon, Newbern and Charlotte. These Institutes are held under the auspices of our Board of Missions. Let each pastor take one collection for this work.

....Brethren Blanchard and Oliver held a very interesting and profitable revival at Salem church near Apex, last week. Many were saved and the church greatly revived. Bro. Oliver should rejoice at the growth of the interest there under his management.

....The "address" of Dr. Yates published in Bro. Bostick's tract was delivered before the Shanghai Missionary Conference, mainly Pedobaptists, to correct the mistakes of the Pedobaptists in mission work. It did not have reference to our Baptist work.

....Rev. J. B. Marsh, pastor of Mt. Grove Baptist church, called in to see us Monday on his way home from his regular monthly appointment at that place. He has been in feeble health for sometime and we were glad to see him looking better.—*Hickory Mercury.*

....In 1855 the missionaries of the Board in the State Mission work were Elders R. B. Jones at Charlotte, A. D. Blackwood at Wadesboro, J. J. James at Goldsboro, Haynes Lennon at Lumberton, W. M. Wingate at Franklinton, W. T. Brooks at Henderson, and others in the country.

....Rev. W. L. Wright preached morning and night to large audiences at Leigh street. His Sunday-school numbered about 600. He will take his vacation in August. Rev. J. D. Hart will supply his pulpit. There were seventy baptisms in Leigh Street church during the last associational year.—*The Baptist.*

....Rev. A. E. Owen of Portsmouth has been preaching two series of sermons, one on the Doctrines of the Baptist, and the other on the Ten Commandments, before large congregations. He will preach two more sermons on each series. We were glad to hear of the good condition of his church.

....The views of mission work now advocated by brethren Bostick and Herring are the views about which Dr. Yates, in a letter to the Foreign Mission Board, dated Shanghai, China, June 1st, 1880, said: "I have discussed the peculiar views with Dr. Crawford more than once, and *rejected them* as absurd for Central China Missions."

....The "address" of Dr. Yates, re-published in this paper a few weeks ago by Bro. Herring's request, and published by Bro. Bostick in his tract, is the same that Dr. Crawford had published in the RECORDER in February, 1880. But Dr. Yates, on June 1st, 1880, said: "Dr. Crawford had no authority to quote me as supporting his views."

....Rev. Dr. Arthur T. Pierson, writing to the Metropolitan Tabernacle Church from on board ship, says: "If he who has so wonderfully led us all thus far should clearly turn my face to you again it will give me only happiness once more to 'abide and continue with you for your furtherance and joy of faith.'" Dr. Pierson was called to the Tabernacle last week.

....In the letter of the *Baptist Standard*, a Kentuckian urges the Texas Baptists in the newspaper matter to remember the motto of the State of Kentucky, "United we stand, divided we fall." But how is a preacher who thinks he has not been sufficiently praised in a paper to "get even," except by starting a cheaper paper?—*Western Recorder.*

....Rev. C. A. G. Thomas, of Elizabeth City, N. C., preached at the Baptist church here last Sunday morning and night. Both sermons were good, logical and food for saint and sinner. His style is easy, articulation good, illustrations apt, somewhat of an orator and may truly be called one of our greatest preachers both physically and mentally. Those who have heard him here say they are not surprised at his wonderful success in Elizabeth City since hearing him preach.—*Piedmont Herald.*

....Warsaw church has had a gracious revival. Rev. C. A. Jenkens aided the pastor. Nine were added to the church.

....Rev. J. M. Bridges, assisted by Rev. Charles Durham, of this place, began a second revival meeting at McAdensville last Saturday closing Tuesday evening. On Sunday seven converts were baptized and eight more on Tuesday. There are several others to be baptized at the next meeting. Mr. Bridges, assisted by Rev. J. L. Sproles, will begin a meeting at Ross's Grove tomorrow.—*Shelby Review, of the 22d.*

....An Episcopal preacher, being called upon to open a political convention with prayer, was troubled by the fact that there was no prayer in his book for that sort of meeting. Finally he concluded that the prayer which came nearest to his needs was a prayer for those at sea. And those who have attended such meetings will see some fitness if the prayer in the prayer-book has any reference in it to storms.—*Western Recorder.*

....A brother writes us that Dr. T. P. Crawford was at the Southern Baptist Convention at Fort Worth, Texas, in 1890, and that he heard him talk there in a tent. We have looked very carefully over the minutes of that year and fail to find the name of Dr. Crawford among the delegates, or visitors, or in the minutes in anyway. We never heard of Dr. Crawford being in this country except in 1886.

....The report of the Board of Missions to the Convention in 1854 said: "State Missions is the foundation of every other benevolent enterprise, and upon its success depends in a great degree that of Foreign Missions and Education." The writer of this report was N. J. Palmer, a prominent lawyer of Milton, a man of great usefulness, and who died only five days before the Convention met before which his report was presented.

....At 11 o'clock Monday morning (18th) ground was broken for the handsome new building of the Baptist church at the corner of Maine and Spring streets. Brief ceremonies were performed and were witnessed by quite a number of members of the congregation and others. Rev. J. S. Hardaway, pastor, offered a prayer, asking the blessings of God on the work, and Rev. R. I. Devin, founder of the Oxford church, threw the first spadeful of dirt.—*Oxford Ledger.*

Rev. H. C. Horner and Rev. W. A. Barrett, called to see us last week, they are on their way to Peace's Chapel church four miles west of Kittrels, where they will spend a few days in a protracted meeting. Bro. Horner is pastor of the church. The brethren expect to work in meetings at the following places: Peace's Chapel church, Granville county; Arbor church, Vance county; and Deep Creek and Flint Hill churches, Moore county. Bro. Horner is one of the students of Wake Forest College and quite promising as a preacher of the gospel.

....Another Baptist newspaper has ended its days. The *Chronicle*, of Kansas City, has suspended publication, and has delivered its effects, with its good will, into the hands of the proprietor of the *Central Baptist*, St. Louis. The *Chronical* lived for two and a half years. It was ably edited by Rev. C. H. De Wolf. The proprietors spent several thousand dollars, and struggled hard to build up upon this field a newspaper which should equal in ability and worth other great Baptis newspapers which come to us from the East. But failure has now for the third time come to such an attempt. Who will be the next man willing to pay for newspaper experience?—*Cor. Examiner.*

The Next Session of the Theological Seminary.

It is a question of the gravest importance to many a young minister in North Carolina right now whether he ought not to spend the year following in theological study at Louisville, Ky. More dedends upon it than merely the question of a few more years in school as a finishing off of one's education. What every young minister needs now is a thorough acquaintance with the Bible. Now, a few years in the Seminary will not teach you everything in the Bible, unless you have as loose a hold upon religion as the Unitarian preacher who said he had long ago finished preaching everything in the Bible. Our troubled times need not new prophets and new revelations, but earnest, consecrated preachers, with a real and hence a fresh hold upon God's truth. A Seminary course will break up the ground and open the field for systematic and effective study of the Scriptures. Young ministers who have finished their course of College study and who are thinking of going at once into the pastorate would do well to ponder whether their usefulness will not be diminished if they deprive themselves of such a course of training. Others who are already settled in active pastoral work should consider whether after all they cannot do as others have done who have resigned their charges or obtained a leave of absence for eight months and spend it in hard work in Louisville.

At this distance from October 1, the outlook is for an even larger attendance than was the phenomenal one of last session. I hear of many yonng men of talent and consecration from North Carolina, who will spend the next year at the Seminary. I write this in the hope that it may lead others of the two classes mentioned above to weigh the matter seriously. Even a wife and family are not insuperable obstacles, as they can be provided for in the city or with relatives at home.

Those who need financial aid should write to Dr. W. H. Whitsitt, who will pay the board of those who need it. Catalogues can be obtained from A. D. Almond.

May the Seminary become a mighty factor for good for North Carolina Baptists in training many other ministers for great usefulness and devotion to the cause of Christ.

A. T. ROBERTSON.

So. Bap. Theo. Sem., Louisville, Ky.

The Baptist Young People's Union of America.

THIS LODY HELD ITS FIRST ANNUAL CONVENTION IN DETROIT, MICH., JULY 14—17, 1892—WHAT WAS SAID AND DONE—CAN THE SOUTH BE IN IT?

Dear Recorder:—Your readers have doubtless heard something of the national organization of our Baptist young people known as the B. Y. P. U., and will perhaps be interested in some account of what was said and done at the International Convention recently held at Detroit. After an interesting travel of about 700 or 750 miles going from New Brunswick, N. J., by way of New York, Buffalo, Rochester, Niagara Falls, Paris and London in Canada, in company with delegates from New York, Connecticut, Illinois and other States, I reached Detroit on the day on which the Convention began, and remained till the close, and can therefore say something of what was said and done. The delegates from this section seemed to be of the right kind. As we journeyed along in full view of the beautiful Hudson river, Catskill mountains, lake Erie, lake Ontario and lake St. Clair, all on board joined in hymns of praise to the Creator and Preserver of all, and in earnest prayers for God's presence and blessing to be manifest in the Convention to which we were going. The delegates in all who were present in Detroit numbered about 5,000. It was indeed an inspiring sight to see five thousand young Baptist people assembled from many States of the Union and from many parts of Canada for the purposes of this Convention. The objects of this organization of Baptist young people as outlined by the printed constitution and other publications are as follows: The unification of Baptist young people; their increase in spirituality; their stimulation in christian services; their edification in Scripture knowledge; their instruction in Baptist history, and their enlistment in missionary activity through existing denominational organization.

The following States have formed State Unions and were represented by delegates and banners in the Convention: Maryland, New York, Connecticut, Massachusetts, California, Iowa, Illinois, Rhode Island, Texas, Pennsylvania, Arkansas, Nebraska, Oregon, Ohio, Wisconsin, Minnesota, Washington, New Jersey, North and South Dakota, Indiana, also, Indian Territory, District of Columbia, Canada, and possibly others that I do not now recall.

Dr. Lansing Burrows spoke for Georgia and some other States that have no State organization of Baptist young people, and named the Stars and Stripes as their banner. This created great enthusiasm. The leaders of different States were with the banners and colors of the respective States by young ladies dressed in white escorted to the platform, where, as the roll call of the States was heard, short reports were made by the different leaders of the condition of Baptist affairs in the States which they represented with reference to the young people. Space will not permit of my giving even a brief outline of their short talks, and I can do no more than mention some of the subjects that were discussed by the Convention in its different services.

Rev. Kerr B. Tupper, D. D., of Denver, Col., spoke on "The Supreme Mission of Baptists." "The Educational Possibilities of the Baptist Young People's Movement" in three addresses were presented by Rev. John D. Humpstone, D. D., Brooklyn, N. Y., Rev. E. E. Chivers of Buffalo, N. Y., and by Rev. R. G. Boville, Hamilton, Ont. Rev. D. D. McLaurin of New York City spoke on "The Baptist Young People's Union of America: its Principles and its Mission." Others spoke on "The New Century of Missions," and Rev. J. B. Gambrill of Meridian, Miss., pleased the audience greatly with an address on "Young People and the Stewardship of Money." Others spoke on "Systematic Benevolence," "Young People and Home Missions," "Young People and Foreign Missions," and the veteran missionary hero of India, Rev. John E. Clough, and other missionaries present, made short addresses.

The most important work of this movement is represented in the educational scheme to be found in the weekly symposium found in the official paper of the movement. It aims to educate the young Baptists of the country in the Bible and its collateral history. This scheme is a very practical one, and, when fully understood, must please all the people. For it must be confessed that there is but little systematic work of this nature done by the young people of our churches, and that as a result of the loose methods or absence of any method of instruction of this kind, there is great weakness, not to say ignorance among us as to Baptist doctrine and history. This work, and the great emphasis laid apon *loyalty to the New Testament*, will, if I mistake not, commend itself to all Southern Baptists.

And I wish here to call attention to this important fact, that there were no *women speakers on the program* of this Convention, and the new Board of Managers are all *men*. The Detroit papers came out with big head lines announcing the fact that the *women were not in it*, when the fact became known. It looked like an effort on the part of these papers to excite some feeling on the subject, but the effort failed. I give it as my opinion that if our Southern men would come more freely into such movements of our Northern people and quietly make their sentiments and convictions on this and kindred subjects known, the little leaven would soon leaven the whole lump. But this must be done with discretion and tact. This being the case, is it not unwise to stand aloof from Northern conventions and movements of this national and international character? Is it not the duty of our Southern men and churches to be in these movements for the good they can do, in the way of rectifying some things that they may deem improper? But I think that there will be, and already is, a call for great charity and tolerance of honest convictions that may differ from those that we may hold dear. Dr. Gambrill of Mississippi, in his address, said the South was coming in, and would take a through ticket, and "would endorse the omen religiously and otherwise." How about that statement from Dr. Gambrill? Dr. Lansing Burrows of Augusta, Dr. J. B. Eager and Dr. Tupper, three other distinguished Southern men, were active in the Convention, but they said nothing of that kind. One Southern man (I did not learn his name) spoke of the prejudice in his section against women taking part in public meetings, and asked the Convention to pray that this prejudice of the South might be broken down. The Convention did not hear the request, and I for one am glad it did not. That was the most disagreeable reference that was made during the whole Convention to the existing state of affairs in the South, and I am ashamed to say, was made by a man who claimed to be a Southerner. The leaders of the movement do not appreciate such references, and after talking with the General Secretary, who is the editor also of the official organ of the movement, I am convinced of the fact that his sympathies are to some extent with the Southern view of this woman question. This is encouraging. The South can consistently and heartily endorse and come into this young people's movement. It will be for the good of both the North and the South to have them do so.

A question box was established during the Convention, and some one asked this question, which was never satisfactorily answered: "If the Creator intended women to be public speakers, why did he not give them a suitable voice?"

By a resolution reported by Bro. Geo. B. Eager of Montgomery, Ala., chairman of committee on resolutions, and adopted by the Convention, a district secretary will be employed during the coming year to enlist all the Southern States in the B. Y. P. U. A., and Dr. Burrows assured the Convention that in another year they would all be in it. It is a good thing. And now is the day of opportunity for the South to cave in and help to mould and fashion the character of those who are to be the leaders of the Baptist hosts of America and of the world in the years to come. In my humble judgment, the Christian Endeavor movement has been of incalculable benefit to the world, but this Baptist organization of young people has much more in it to recommend it to the Baptist people.

My communication is already too long, so I must close, though there remains much to be said, that some of your readers would be glad to hear. The Convention was enthusiastically Baptistic and full of the missionary spirit. It was good to be there.

M. V. MCDUFFIE.

Notice.

PLEDGES MADE AT THE SOUTHERN BAPTIST CONVENTION.

At a recent meeting of the Centennial Committee of the Southern Baptist Convention, I was appointed "Treasurer"; and the duty assigned me of collecting and paying over to the Boards the pledges made for the Centennial Fund by brethren at the Convention in Atlanta. Dr. Eaton turned over to me pledges made on scraps of paper and cards, amounting in all to $1,237. The list of large pledges taken down by the Secretary of the Convention he did not have, but thought it was in the Secretary's hands. I have written to Dr. Burrows, but he states that that list was turned over to the committee along with the scraps and cards. So I am unable to carry out fully the purpose of the committee, not being able to secure the list of pledges. I can only say that if brethren who made pledges will send me amounts they promised, *carefully* designating the object to which they wish the money given, I will carry out their wishes. In case they have paid these amounts through their church or State treasurers, a card notifying me of the fact will be acceptable. A circular letter will be sent to the brethren whose pledges I have in hand. T. P. BELL.

Baptist or Presbyterian?

Dear Recorder:—I know a Baptist church in North Carolina, in whose manual occurs the following sentences:

"The Standing Committee shall consist of the deacons and an equal number of members annually chosen, together with the pastor, clerk and treasurer. The Standing Committee will attend to all matters of discipline, visit parties who may be at variance, endeavor to reconcile and remove difficulties, and failing in this, shall invite the parties before the church, and shall present a statement of the case with their advice to the church. No case of discipline shall be brought before the church until it has first been considered by the Standing Committee."

The usual course of proceeding in this church is for the Standing Committee to try the case and recommend to the church what it ought to do, without submitting to the church any of the evidence in the case.

Now I want to know from Dr. William Royal, Dr. R. R. Overby, Dr. J. D. Hufham, Rev. J. T. Albritton and Dr. C. Durham, whether this church acts in accordance with the Scriptures and according to Baptist usage? Let us hear from you, brethren, promptly. T. H. PRITCHARD.

The Chowan Baptist Female Institute, under the efficient management of Bro. Jno. B. Brewer, will begin its next session on Sept. 14th. This well-known institution has enjoyed an unbroken and prosperous career for nearly half a century, sending out over two hundred graduates from its halls. Its past session was an exceedingly prosperous one, and during the time no case of serious sickness occurred. Its faculty is composed of teachers of proven merit, and in every way the Institution possesses the essentials of a first-class school. For further information, see advertisement in this issue.

The Eastern Association and Foreign Missions.

I have been informed that efforts will be made to induce the churches of the Eastern Association to co-operate with the advocates of the so-called "new departure" in Foreign Mission work.

Probably, a more important question will not come before our churches for several years to come. I have not time to write much about it, and what I may say in this article will not be said in defence of, or opposition to either the Foreign Mission Board or the missionary plan set forth in the prospectus issued and circulated by the brethren who have recently withdrawn from that Board; but I shall endeavor to answer the question—"Ought the Eastern Association to undertake the appointment and support of a missionary to China, sent out in accordance with the views set forth in the above prospectus?"

If we can do this work, in addition to the work we are doing now in co-operation with the Foreign Mission Board, it might be a wise thing to undertake it. But, *can* we take on this additional work without detriment to our other foreign work? I think not. Our contributions to the foreign work fall under $1,000 by several hundreds. How, then, can we hope to continue our present contributions to the *general* work and add thereto a sufficient amount to support a man engaged in this *special* work? It is evident that we cannot now hold on to the general work in co operation with the Board and, at the same time, carry on the special work suggested in the "new departure."

Therefore, to undertake this special work with any hope of success, we must cease to co-operate with the Board in their efforts to evangelize the nations, and must expend all our money that has hitherto been going to the support of our missionaries in Africa, Italy, Japan, Mexico, and other nations, upon this one special work in a small section of the interior of China. This being the case, I believe that our churches should continue to work in co operation with the Board, increasing, meanwhile, their missionary information, growing in prayerful earnestness, and enlarging their gifts to the cause of general evangelization.

The unwisdom of the Association's engaging to support a missionary working under this new plan is so manifest to my mind, that I feel it to be my duty to advise my brethren against the undertaking. True, Baptist churches are independent bodies and can do as they elect; but my faith in the practical good sense of the Baptists of the Eastern Association leads me to hope that they will continue to work according to the plans which are the outcome of the combined wisdom and experience of our consecrated fathers, and which have received the sanction of the great Head of the Church in the gracious results that have been accomplished under their working.

Do not forget the two principal reasons why I think the Association should not engage to support a missionary working under this new plan.

1st. We would have to withdraw from co operation with the Foreign Mission Board. Would it be wise to do this? The Board is composed of fallible men, and their plans may need amendment. If so, let us not withdraw from the Board or seek its distruction; but rather let us seek to correct and improve their plans, where correction and improvement are needed. Surely, the combined wisdom and piety of the Southern Baptist Convention are equal to the task.

2d. Another reason why the Association should not engage to support a missionary under this new plan is, that such engagement would involve the abandonment of all other foreign work and the concentration of all our contributions upon this special work and workers. For this reason, if for no other, I would oppose, as I did in 1884, at Pollocksville, the Association's appointment and support of a missionary to any foreign field. Whenever individuals or organizations are sufficiently strong to carry on the general work with this special work added, it may be wise to make the addition. But if the adoption of this special work compels withdrawal from the general work, such adoption would be, to my mind, a very unwise thing, even though it should be done in co-operation with the Foreign Mission Board, for the simple reason that the great command of our Redeemer, instead of retaining its world embracing significance, would mean, to us,—"Go ye into an insignificant area in China and preach my gospel to the dwellers therein." To abandon the general mission work which takes in, as we are able, "all the world," "all nations," and take up this special work, is to confine to a selfish, narrow scope of meaning the broad command of our Redeemer, and to deprive ourselves and our children of the educational and stimulating influences of the general work of the Southern Baptist Convention.

What I have written has been written in opposition to the oppointment, by the Eastern Association, of a missionary to China under the "new departure," and not in opposition to our seceding brethren or their plans as set forth in their prospectus. If any individuals or churches, strong enough to add to their general work this special work, desire to engage in the latter, let them do it, and may God bless them in it!

JNO. T. ALBRITTON.

Mt. Olive, N. C.

A Word from "Cashie."

Dear Recorder:—Please say to Rev. C. N. Donaldson that his abuse of my criticism is not argument. Neither is it maintaining the point he made.

I am "*crank*" enough to ask the brother to do so, and until he returns to the subject which I criticised and proves from the Book that the duty of deacons is to watch their pastor's face to remove *every shadow* of care from it, I shall give all my space in the RECORDER to matter of more importance than anything that has been contributed by either of us. CASHIE.

From Edenton, N. C.

Dear Bro. Bailey:—I have almost finished my second months' labor with the Edenton Baptist church, and feel very much encouraged at our progress in that time. Coming as I did, a stranger to the ministry and laity of North Carolina, I would have been inclined to feel just a little lonesome had it not been for the pressure of the work awaiting me—work which must necessarily arise where a church has been without a pastor for five months. But I feel that there is very little room for lonesomeness now; my members have spared no effort to make my wife and myself feel at home, and admirably have they succeeded.

We have added nine members to our church, and hold five letters for reception soon. Our congregations are large, at times testing the capacity of our church edifice; our prayer-meetings are well attended, and the interest we believe to be increasing, while we pray for greater results and nobler efforts.

On Sunday evening, July 17th, we had the privilege of hearing a fine sermon from Rev. R. T. Vann, the former pastor of this church, who is spending a few days with us visiting his many friends. A crowded house showed appreciation of past labor.

Hoping soon to meet other fellow-laborers, and asking the prayers of all for our success in Edenton, I close for this time.

C. J. JONES.

Edenton, July 20, 1892.

From Iredell County.

Bro. J. D. Robertson, who has recently closed his second years study at Wake Forest, has, during the past week, preached seven sermons at this place, which, considering the fact that he has preached but a few times before, and has, as yet, had no theological training, were excellent, and well received by the people.

When we think of his completing the four-year course at College, and then the three years at the Southern Baptist Theological Seminary, we can but look for a strong man in the forward ranks of the master's cause.

We are grieved that his health compels him to rest a while that he may be able to be with us in our protracted meetings at Society and Bethel churches, Iredell county, during August.

We have, during the past month, received six members at this place—two by letter, and four by baptism. Bro. Robertson's sermons have, we trust, been used of God to quicken the church to greater earnestness in christian work.

Bro. J. M. Ballard of Berea church this county, a short time since, met my appointments at Society church, and at Teague's school house in Rowan county, preaching very acceptably to them.

Bro. W. A. Wilson is ont again on crutches, having been laid up with an old affliction since the first of the year. W. J. H.

Mooresville, N. C.

Rev. E. E. Blount Returns to North Carolina.

This brother came from the mountains of North Carolina to this State, and began work as pastor of Middleburg church for half his time on the fourth Sunday in May. The unusually hot weather of last month proved too great a shock to his health, which gave way, and compelled him to return to the cool climate of Western North Carolina. We give him up with sincere regret. He made a very fine impression on our people, and began his work with bright prospects of great usefulness in our midst.

His abilities as a preacher of the gospel, his consecration and zeal for the Master's cause were soon observed, and his services were in demand for the remainder of his time at McKinney. These two churches constitute a good field, and they give him up with much sorrow. We hope that it is the Lord's will to restore his health and send him back to us soon. W. J. WARD.

Somerset, Ky.

Stovall Baptist Church, Granville County, N. C.

This church has recently enjoyed a precious season of refreshing from the Lord. The meeting began on the second Sunday in July. Bro. J. H. Lamberth of Roxboro, N. C., did the preaching. He preached the Word simply, fervently, effectively. The Word preached was blest of God to the edification of christians, and the conversion of sinners. More than forty professed faith in Christ. About thirty were received for church membership, twenty-two were baptized. Persons from eight to seventy-eight years of age confessed Christ. Among the baptised were some of the best citizens of the county. God be praised.

J. A. STRADLEY, *Pastor.*

Receipts of B. M. Relief Board, Second Quarter, 1892.

Third Baptist church, E. Durham, $1.00; J. D. Boushall, Treasurer, 50.00; "Let not your right hand know," &c., 50.00; Mrs. G. W. Mosely, 1.00; J. D. Boushall, Treasurer, 29.14; Mt. Zion Union, 3.77; S. H. Smith, 1.00; Ladies' Aid Society, Berea church, 1.21; First Baptist church, Durham, 9.04; Third Baptist church, E. Durham, 1.00; New Hope church, Eastern Association, 3.61. Total, $155.77. T. E. CHEEK, *Treas.*

Durham, July 18, 1892.

The Lumberton Baptist church recently adopted resolutions of respect to the memory of their late Deacon Solomon Crump. For twelve years he faithfully as a deacon served that church. We will insert the resolutions next week.

The Apex High School opens August 8th. For terms see advertisement in this paper. For catalogue and other particulars address the principal B. D. Barker, Apex, N. C.

Pilot Mountain View.

Dear Bro. Bailey:—I write you to say that the Pilot Mountain Association will meet with Shiloh church at Pinacle Station on Thursday, August 4th. Pinacle Station is the nearest point to reach the Pilot from the railroad. Professor Crutchfield's school is located here. This is the livest, most aggressive point on the C. F. & Y. V. railroad west of Greensboro. We desire a good delegation from abroad. We want the College and all the Boards well represented. Dr. Taylor, Rev. W. R. Gwaltney, Profs. Poteat and others will receive a cordial welcome. We would be glad to have a number of the brethren visit us. The RECORDER especially will meet a hearty welcome at our Association.

The Baptist cause in Winston is in a healthy condition. Bro. Brown seems to grow stronger as his pastorate becomes longer. It was my privilege to hear him preach on the communion question during my stay at home. In my judgment he preached the ablest and most convincing sermon on the subject I ever heard.

Dr. Broughton is having a good hearing at Broad Street. Our membership has very much increased, while the average attendance of our Sunday-school has nearly doubled.

Winston is on a great building boom. I suppose not less than two hundred new houses will be built during the year. Many very large buildings are being erected. More anon. Yours fraternally,

S. F. CONRAD.

Winston, N. C., July 25, 1892.

Atlantic Union.

This Union meets at Trenton, Jones county, on Friday, 29th inst.

11. a. m.—Ordination of deacons. Exercises to be conducted by Refus Ford.

1:30. p. m.—Devotional Services, by the pastor, participated in by brief remarks from Elders Ward, Nobles and Johnson. Topic based on Romans 8: 26.

2. p. m.—Organization. Second. Reports from fields on Spiritual condition of churches.

3. p. m.—Colportage and religious literature. Speakers J. E. Peterson, M. S. Webb and J. M. Wooten.

4. p. m.—Questions, resolutions, &c.

8. p. m.—Sermon by Elder D. McLeod.

Saturday 9:30 a. m.—Praise service, conducted by the moderator of meeting. Scripture lessons found in Heb. 6: 9,20. Expository and experimental remarks by Elders Albritton, Nelson, and Leary.

10. a. m.—Our Orphanage. Speakers—J. T. Edmonson, J. C. Whitty and J. H. Mills.

11. a. m.—Foreign Missions. Speakers—J. Hartwell Edwards, H. C. Moore, B. W. Spillman.

1. p. m.—Home Missions of Southern Baptist Convention—A. L. Stough, G. L. Finch and D. McLeod.

Each of the brethren are expected to speak on Missions at Piny Grove on Saturday night and Sunday morning, at Polloksville on Sunday evening and make the round with us. Delegates should ask for special rates to Core Creek and return. Notifiy J. H. Vernon, Polloksville, *the day you read this, of your intention to come* or take your risk.

COMMITTEE.

Program of the S. S. Convention of the South Fork Association.

This Convention will be held with Mt. Ruhama church, beginning on Friday, July 29th.

11 a. m.—Sermon by J. B. Marsh. Text Prov. 22: 6.

Adjournment for dinner.

1 p. m.—What are the essential characteristics of a successful Sunday-school? J. J. Payseur and J. A. Kanady.

1.45 p. m.—Who should defray the expenses of the Sunday-school? C. H. Harris and W. W. Bridges.

2.30 p. m.—How to make a country Sunday-school a success. D. P. Bridges.

3.15.—The relation of Sunday-school work to missions. J. B. Marsh and W. B. McClure.

Saturday, 9 a. m.—Should our State Sunday-school work have independent organization? C. M. Murchison.

9.45—The uses and abuses of Sunday-school helps. J. S. Bridges.

10.30—What advantage in catechetical instruction? F. C. Hickson.

11.15—What relation do pastors sustain to the Sunday-school? J. T. McLean and J. F. Click.

12 m.—Adjournment.

1 p. m.—What are the elements of weakness in our Sunday-school work? Essay, Miss Florrie Graham.

1.45—How can the Sunday-school be helpful in the Centennial of Missions? Rev. W. J. Wyatte.

2.30—Can a church fulfill her mission without a Sunday-school? J. E. Woodruff.

3.15—Who is responsible for failure in Sunday-school work? C. E. Gower and W. T. McCoy.

Speaker appointed twenty minutes—the remainder of the time given to general discussion.

Preaching to be arranged by the church.

Representatives—as many as you will send from your Sunday-school or church.

J. F. MORRIS, *Pres.*,
J. A. HOYLE,
W. A. GRAHAM,
Committee.

Ayer's Hair Vigor has no equal, in merit and efficiency, as a hair dressing and for the prevention of baldness. It eradicates dandruff, keeps the scalp moist, clean, and healthy, and gives vitality and color to weak, faded, and gray hair. The most popular of toilet articles.

So live that, sinking in thy last long sleep,
Calm, thou may'st smile whilst those around thee weep.

Mecklenburg and Cabarrus Union.

The next Union Meeting of the Mecklenburg and Cabarrus Association will be held with the Olivet Baptist church, beginning on Friday before the fifth Sunday in this month. Introductory sermon by Rev. J. O. Alderman.

QUERIES.

How should the church act towards members who can, but do not, contribute to her support? I. W. Durham.

Home Missions. Rev. A. G. McManaway.

How can we best utilize the Centennial Year of Missions? Rev. J. O. Alderman.

What is the best method in the management of our church finances? C. Gresham.

Who should be in our Sunday-schools? T. J. Renfroe.

What should be the end in view in all our Sundap-school work? Rev. A. W. Crabtree.

COMMITTEE

Yeopim Union Meeting.

The Yeopim Union Meeting expects to hold its next session with the church at Salem, commencing Friday before the fifth Sunday in July. Rev. C. N. Donaldson to preach the introductory sermon, Rev. C. J. Woodson alternate. Rev. C. J. Jones to preach the missionary sermon, Rev. A. W. Burfoot alternate.

Subjects for discussion as follows:

1. What benefit do we derive from reading the Bible, and how can we induce our people to read it more? To lead the discussion: Brethren A. Parish and A. W. Burfoot.

2. The Centennial of Missions; what has been accomplished, and how should it affect us? Brethren W. B. Waff and W. B. Felton to open the discussion.

3. Our Baptist literature, and how can we better increase its circulation? Brethren Josiah Elliott and W. Myers to lead.

JOS. T. WAFF, *Clerk.*

STATESVILLE, N. C., June 13, 1892.

Mr. John N. Webb, Washington, D. C.

Dear Sir:—For the past two years I have been a great sufferer from asthma, my first attack lasting five months, second eight months. Two of our best doctors did all they could for me, but could do me no good. I had been confined to my room and bed for about seven months, when a friend brought me an Electropoise, but my faith wasn't as large as a mustard seed, in fact I told my wife the next morning to take it back to your agent, that I would not use it, but after a considerable amount of begging, I consented to try it longer. Next morning our little boy five months old was taken very sick with bronchitis, so bad that he would not notice anything, and had a very high fever; I treated his bed according to your directions, and placed him in it, and in fifteen minutes his fever fell six degrees, and his pillow was wet with perspiration, slept nicely for an hour, awoke seemingly as bright as ever, next day as well as he ever was. Two of my neighbors' children were taken the same way, and were sick for two and three months. You may be sure that my faith was now as large as a mountain, and I went to using the Electropoise myself, and in two months I was well. I have often said to friends that asked me about it, it is a wonder of wonders. Please excuse this long letter, and if you think any part of it worth using, you are at liberty to do so. I have many acquaintances all over this country, and if any should see this, and need the Electropoise, I hope they will not hesitate but get one at once. Hoping the Electropoise Company may succeed far above their expectations, I am

Yours truly, THAD. W. SUMMERS.

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-23.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

"WORTH A GUINEA A BOX."

STOP THIEF.

Dyspepsia is stealing the roses from many ladies' cheeks, and making many men's faces blanch.

BEECHAM'S PILLS will arrest the rascal, and restore health, vigor and color; they will cure Sick Headache, *acting like a charm* on the Stomach, Liver and Kidneys. Price 25 cents a box. Covered with a Tasteless and Soluble Coating. New York Depot, 365 Canal St.

A Family Affair

Health for the Baby,
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New Life for the Old Folks.

Hires' Root Beer

THE GREAT TEMPERANCE DRINK

is a family affair—a requisite of the home. A 25 cent package makes 5 gallons of a delicious, strengthening, effervescent beverage.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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BLAZER SUITS,

—AND OTHER—

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WE HAVE MADE UNUSUAL PREPARAtions for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

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Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

Dress Materials

For Evening and General Wear.

Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

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WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.

Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by

KING'S ROYAL GERMETUER CO., Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, ZACK DAVIS.

MR W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR., HENDERSON, N. C.

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TEACHERS' EXCHANGE,

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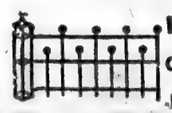
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited. WM. F. FOX, Manager.



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PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3500, New York City, N. Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $2.00. Send stamp for blanks. AMERICAN BUREAU OF EDUCATION, Miss CARTER, Proprietor. Cole Bldg, NASHVILLE, TENN

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect July 3, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 15 p m	10 11 a m
Lv. Goldsboro	4 00 p m	+7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	+8 25 p m	*8 50 a m
" Greensboro	*10 25 p m	*10 20 a m
Ar. Salisbury	12 18 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	8 00 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 28 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 28 p m
" Greenville	6 10 a m	5 35 p m
" Atlanta	12 25 p m	11 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*4 45 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 08 p m
Ar Salisbury	4 00 p m	8 05 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 25 p m
Ar Winston-Salem	*11 40 a m	+12 10 a m
Lv Greensboro	*10 30 a m	*12 01 a m
Ar Durham	12 24 p m	2 00 a m
" Raleigh	1 23 p m	3 00 a m
Lv Raleigh	*1 28 p m	+8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 45 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 46 p m	4 15 a m
" Burkeville	3 31 p m	4 57 a m
" Richmond	5 30 p m	7 10 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.50 p m; arrive Keysville 1 05 a m, Richmond 7.10 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Knoxville via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

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SOL HASS, Traffic Manager. Washington, D C.
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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 26, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 10 p m	Arrive	Wilmington	Leave	4 50 a m
7 55 p m	"	Fayetteville	"	8 22 a m
6 10 p m	"	Sanford	"	9 43 a m
4 18 p m	"	Climax	"	11 44 a m
3 50 p m	"	Greensboro	"	12 25 p m
2 58 p m	"	Stokesdale	"	1 22 p m
2 30 p m	"	N & W Jt, Wal Cove	"	2 33 p m
1 22 p m	"	Rural Hall	"	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 20 p m	Arrive	Bennettsville	Leave	5 30 a m
9 25 p m	"	Maxton	"	6 20 a m
8 57 p m	"	Red Springs	"	6 58 a m
8 13 p m	"	Hope Mills	"	7 38 a m
7 56 p m	Leave	Fayetteville	Arrive	7 55 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	"	Climax	"	9 10 a m
4 45 p m	"	Greensboro	"	9 35 a m
3 10 p m	"	Stokesdale	"	12 15 p m
2 00 p m	Leave	Madison	Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Nash and Franklin Union.

The joint session of the Nash and Franklin Union will meet with the church at Hickory, Nash county, N. C., on Friday before the fifth Sunday in July, 1892.

Friday 11 a. m.—Introductory sermon, Rev. A. G. Willcox; alternate, Rev. R. D. Harper.

2 p. m.—Organize and discuss the following subjects:

Is the field for missionary work in our Union fully occupied? Revs. J. W. Sledge and R. D. Harper.

Is the annual call of pastors Scriptural? B. F. Drake, Rev. G. W. Newell.

Saturday 9:30 a. m.—Service of song. Bro. Deans.

10 a. m.—Does the reading of religious literature add to the efficiency of church members? Revs. R. C. Davis and W. B. Morton.

11:30 a. m.—Sermon. Rev. J. W. Sledge.

2 p. m.—Devotional exercises.

Are we discharging our duty to the heathen in giving them the gospel? Revs. J. A. Bridgers and — Jones, R. A. P. Cooley.

Sunday 9 a. m.—Sunday-school mass-meeting and Orphanage.

11 a. m.—Sermon. Rev. G. W. Newell.

2 p. m.—Sermon. Rev. W. B. Morton.

A full delegation is earnestly desired, and the public cordially invited.

G. M. DUKE,
J. A. COPPEDGE,
Committee.

Union Meeting.

The next session of the Eastern Union of the Raleigh Association will be held with Johnston Antioch church, Johnston county, N. C., July 29–31. Introductory sermon by Rev. F. H. Poston at 11 a. m.

TOPICS AND QUERIES.

Friday 2 p. m.—(1) The need of more prayer and prayer-meetings. Rev. J. L. Cottingham, Rev. J. W. Rose.

(2) The power for christian work: what is it, and how obtained? N. B. Broughton, J. M. Broughton.

Saturday.—Devotional exercises from 9:30 to 10 a. m., conducted by R. H. Gower.

(2) What is a Missionary Baptist? Rev. F. H. Poston.

(3) What is the duty of a church to its pastor? J. M. Beaty.

2 p. m.—(1) What kind of people would we be without the Bible and preaching? O. C. Horton, O. L. Stringfield.

(2) Ought christians to abstain from the use of intoxicating liquors as a beverage? Rev. O. L. Stringfield, Rev. Worley Creech.

(3) Election of officers for the ensuing year and other miscellaneous business.

Sunday morning.—(1) Topic, Sunday-schools. Talks by R. H. Gower, J. M. Beaty, F. S. Moore, Rev. J. L. Cottingham.

(2) Missionary sermon at 11 a. m. Appointment of preacher to be made at the Union. O. C. HORTON,

Per Suggestions of Committee.

Selma, July 12, 1892.

Garret or Parlor?

The garret is a storage place for the refuse of the household. To its gloom and dust and cobwebs are consigned the broken, wornout or useless articles which we do not care to destroy. I saw two old-fashioned spinning wheels not long ago. One was in the garret. It was broken, and lay upon its side just as it had fallen when carelessly tossed aside many years before. The other was in an elegant parlor. Every broken part had been carefully repaired. Here and there were little touches of color and bright bunches of ribbon. The old wheel held the post of honor in the beautiful room. It wore its love-tokens as proudly as a gray old veteran might display his bronze medals of honor. The lady who saw me gazing at the old wheel said tenderly: "It belonged to my grandmother. Its music accompanying her voice was my mother's lullaby. The touch of her hands made it holy. My mother prized it above gold. She gave it to me. I keep it in my best room. It is one of my treasures. When I see it I think of my sweet mother and my dear old grandmother. Both are in heaven now."

May I introduce to you a saintly old man? He is an aged minister. He wears a crown of snowy hair. He sits in enforced idleness because of the touch of disease and the weight of years. He looks back upon a long life full of faithful and honorable service. He thought not of self, but with loving and heroic devotion sacrificed his own hopes and purposes that he might minister to others. He is poor, although he has made many rich. Does he sit in the parlor surrounded with tokens of appreciation and affection? Alas! no! He sits in the garret, lonely, neglected and almost forgotten. Fellow-christian, when your minister retires, shall it be to the garret or to the parlor?—*Rev. J. Benson Hamilton.*

A lady, whose hair came out with every combing, was induced to give Ayer's Hair Vigor a faithful trial. She did so, and not only was the loss of hair checked, but a new and vigorous growth soon succeeded that which had gone.

Cashie's Late Article.

Dear Recorder:—I read "Cashie's" letter in your issue of the 6th inst. I do not know who "Cashie" is, but it seems to me that he is inclined to be a little harsh and somewhat inconsistent.

I do not believe that Bro. C. N. Donaldson manifested any egotism or selfish motive whatever in his late article on "The Duty of Deacons," but rather wrote with an eye to the glory of God.

I would not in these lines be understood as advocating the use of tobacco; it is a disagreeable habit, but it seems to me that "Cashie" is a little inconsistent in his views. Have not I as much right to smoke a cigar, if I wish to do so, as any deacon or layman of my church? And is not the money paid me for pastoral work as much mine to use as I see fit, as either the deacon or layman has to use his money as he sees fit?

A great many deacons, and laymen, too, think that the money paid their pastors is a sort of charitable donation. I spurn the degrading idea that pastors are supported by charity.

"Cashie" says that some preachers are poor financiers. Yes, they are; but the false impression comes from the fact that many preachers have no money to manage.

He says: "It is an absurdity for the very last shadow of care to be removed from the pastor's face while some of our dear members are in the county poor-house." This alone is enough to make visible a care upon the face of any pastor. Certainly this case could and ought to be removed. I think it is utterly absurd for any church to allow its poor to spend their days in the county poor house.

"Cashie" calls them "our dear members." No, they are not very dear, or they would not be in the county poor-house.

I would suggest to "Cashie" that he, and his church too, if they have any of their "dear members" in the poor-house, deny themselves of some things in order to take said members out of such a place, or, in the first place keep them from ever being sent there.

I never could understand what reasons the pot has for calling the kettle black.

C. W. MATTHEWS.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for July:—Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.80. Twenty-one missionaries added to the force in the field.

Study Topics.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel Building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Recommendations.

The following recommendations of the Home Board to the Woman's Missionary Union, S. B. C., were adopted at Atlanta, Ga., May, 1892, as a basis of Home Mission work for the present Conventional year:

"1. That Woman's Mission Societies make moneyed contributions (through the Board) for the support of missionaries and their families on the frontier and elsewhere.

2. That boxes of clothing and other useful articles be sent to frontier and other needy missionaries. (Number of boxes sent last year, 123. Value, $6,776.44.)

3. That Woman's Mission Societies and Bands assist in collecting the Centennial Offering of $125,000, to be expended in chapel building.

4. That the Cuban School for Girls (boarding and day school) now thoroughly established, continue to receive the aid of Woman's Mission Societies. Support of a boarding scholar, $120 per year."

The following letter from the Home Board more fully explains the purport of the recommendations:

TO THE WOMAN'S MISSIONARY UNION, WHEN CONVENED IN ATLANTA, MAY 6, 1892.

Dear Sisters:—We are deeply grateful to you for the interest you have taken in the work of Home Missions, and the generous aid you have given to it. Year by year we have seen and felt your increasing help. Allow us, at your annual meeting this Centennial year, to lay before you a few suggestions as to how you can help in our work for the coming year:

1. Your work of sending boxes of clothing and other valuable articles to our frontier Missionaries has brought help and sunshine to many homes. There comes to me even as I write a letter from one of those you have aided, in which are these words: "I do not know how we could have lived had it not been for the timely aid of the Woman's Missionary Union. God bless those sisters, they seemed to know precisely what we needed." We are sure you will continue this help which has been twice blessed, blessing alike those who give and those who receive. The Board is gratified to see that the value of the boxes sent to these missionaries has increased from $4,419 last year to $6,776 this year, and we will be rejoiced to see a similar increase during the coming year. The meagre salaries the Board has hitherto been able to give these men who endure such hardships for the gospel, are utterly inadequate to supply their families with such comforts as they ought to have. They furnish only enough to meet their bare necessities. If our Baptist women throughout the South could turn in this direction a part of the money they so freely contribute to the Lord's work, we are sure such an offering would be well pleasing to him who said, "I was hungry and ye fed me." Nowhere are there more fruitful fields or larger returns for our sowing, than those where our frontier missionaries labor.

2. The Cuban School for Girls is now thoroughly established. It is occupying a part of the building purchased for a house of worship, comprising a space about twenty-five feet wide by one hundred and twenty long, two stories high, and has good facilities for instruction for not less than one hundred pupils, with dormitory, dining room and culinary department for the twenty-five girls it is proposed to support while acquiring their education.

Bro. J. S. Paine of Boston, a Baptist brother who visits Havana every year, usually spending several weeks in the winter in that city, and who has thorough knowledge of our work there, says, in a letter to us, that nothing we have done in Havana has so much advanced our cause in the estimation of the people of Havana, and especially of the classes of the non-Catholic population, as the opening of this school. The gift of five hundred dollars by an unknown contributor for its benefit, corroborates this testimony. Those who best understand the feelings of the people towards it, think it will not be long before this school can be made entirely self-supporting. To reach this point of self-support will require that it be made equal in every respect to the best Catholic schools in the city, and this will demand an increase of teachers and an enlargement of its present facilities for imparting knowledge. We shall be grateful if our sisters will continue their contributions to this good work. Brother Diaz and others from Cuba who will attend the Convention, will no doubt speak to you about this school.

3. It is known to you that it is proposed to collect during the Centennial year $125,000 for the Home Mission Board to be expended in houses of worship needed in our mission fields. There is no more important part of our work than this. There are more than a thousand churches within the territory of the Southern Baptist Convention which have no houses of worship. In Oklahoma, few if any of our churches have houses in which to worship, and they are compelled to use school-houses and private dwellings in winter, while the groves, "God's first temples," furnish them places of meeting in the summer.

We should be glad for our sisters to enter heartily into this movement. Already an admirable plan has been adopted and placed in the hands of your Board for execution. The good work is begun, and we hope for a liberal part of the sum to be raised from our Ladies' Societies, and the Sunday-schools of our churches.

Your brother in Christ,
I. T. TICHENOR, *Cor. Sec.*

"Will 1892 be fraught with as mighty missionary interests as 1792? Is there a William Carey somewhere, ready to call us to fresh endeavor and holy enterprise? Is there for the church of Christ a great awakening coming? Our hearts glow with wonder and adoration as we see what God has wrought in the past one hundred years, but there are millions of heathen still in darkness, and the mass of the professing church is still steeped in apathy at home. * * If we, individually and collectively, take Carey's two historic sentences, 'Expect great things from God,' 'Attempt great things for God,' and live them out, 1892 may see things far greater than any seen as yet. Catching the echo of Expectation and Endeavor, let us go forward fearlessly but humbly in the name of the Lord."

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Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

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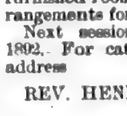

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MEDICAL DEPARTMENT

—OF THE—

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MRS. I. O. WALTERS,
Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

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Centennial Work in Tar River Association.

Dear Recorder:—Monday after the second Sunday in June was the time for the pastors of the Warrenton Union to begin a canvass of the churches.

At 11 a. m., Dr. Cobb and myself met with the church at New Bethel. This church is going to do more than ever before for the work this year. They take a good many copies of the *Foreign Mission Journal*. We got the church to appoint a Centennial Committee, who promised to see every member of the church and try to get a contribution for Home and Foreign Missions.

At 3 p. m., we met the church at Sulphur Spring, put the work before them, and took what subscriptions for the *Journal* we could get.

Tuesday morning, after a ride of fifteen or twenty miles, we drove up to the Reedy Creek church, where we found the people waiting.

In the afternoon, we went to Macon and had a meeting at night.

Wednesday morning found us on our way to Gardner's, where we met Bro. Perkinson, and where we had a most enjoyable meeting. At this church a large number of the brethren and sisters pledged themselves for certain amounts in addition to their regular contributions to the work this year.

Brethren Perkinson and Rodwell helped us in our way to Enterprise, where we met the church in the afternoon.

At night, we met brethren Taylor and Cullom at Littleton, but the rain interfered with our plans, and we did not realize what we hoped at this point. Some one suggested, as an argument against the wisdom of so great an undertaking in mission work this year, that it would be impossible to do next year enough to prevent disaster; that the churches will fail to respond, because the effort of this year will not be repeated, and the humiliation of recalling the missionaries will be a necessity. But just the work that has been and will be done this year can be done next year and every year as long as necessary. The plan is feasible. It will pay.

IMPRESSIONS.

The people are interested in missions. It was a very busy time. The crops demanded the farmers' attention; but they left their fields to come to church. They willingly made the sacrifice of their time to drive from five to twenty miles to take the preachers to the next church. Any action taken by our people to bring about indifference in the churches now interested must be deplored, because such action will be hurtful.

If I were able I would not let the noise about methods reach the churches; not that I believe in keeping information from them, but I don't believe the discussion profitable.

I would not keep the churches from advancing. I don't believe the plans suggested are progressive. The plans suggested don't strike me as Scriptural. Paul went through Asia Minor, and ordained elders in every church. He certainly exercised some authority over the churches he planted. He had something to do with the work of putting men in charge of the churches. His plan was under the direction of the Divine Mind. We can ask for no better one. He found a young man in his journey in Asia Minor (true, he had a Jewish mother). He employed him. "Him would Paul have to go forth with him." We find that he continued with him from place to place. Acts 17: 14; 18: 15. Paul calls him his work fellow. Rom. 16: 21. He controlled his movements. He sent him to the Corinthian christians with a message, 1 Cor. 4: 17. It was his purpose to send him to the Philippians. Phil. 2: 19.

The methods suggested are not new ones. The Moravians tried something like it before Carey went to India. Carey made some changes and he thought improvement in the Moravian plan. Judson improved upon the plan of Carey. We have in the present methods of the Foreign Mission Board the result of the wisdom and experience of all the past. Why go back to the methods tried one hundred years ago? It seems to me like giving up the improved methods of farming of to-day and going back to those of a century ago.

It seems to me that Paul did combine charity with the gospel. "Every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea, which they also did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11: 29, 30. The only difference, it was the converted heathen sending charity to the converted Jew.

The churches were willing to appoint Centennial committees in every church we visited, who said they would try to get a contribution from every church member.

The people would give money if they had it. Many subscribed for the *Journal;* many others said they would do so, but did not have the money to spare. When the harvests are gathered, we may and do expect the gifts, and expect them to continue through the years.

My church in Henderson has shown their interest in the "Chapel Card." The Sunday-school has taken hold of it, and in October we expect to have a meeting to gather in the cards and money and issue the Centennial certificates.

We are now interested in building a chapel for our Mission, which promises well. You see we are not only talking missions and chapel building, but are practically engaged in it.

R. VAN DEVENTER.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Mr. W. R. Davis, director of the Naval Battalion Band, Charlotte, N. C., on July 23d, received a notification from the Bank of England that he was heir to £18,000—near $90,000 in our money.

NEWS OF THE WEEK.

State News.

A fire in Newbern, early last Thursday morning caused a loss of about $1,200 to $1,500.

B. F. Grady, has been re nominated for Congress by the Democrats of the Third District.

Mr. Michael Easter, of Advance, Davie county, was thrown from his wagon on the 15th inst., by a runaway horse, and killed.

The *News* has it on good authority that Mt. Airy will build two new $15,000 tobacco factories the coming fall.—Mt. Airy *News*.

The Atlantic Coast Line proposes to build a $78,000 passenger station at Fayetteville. Besides this a large freight depot will be erected.

Mr. Asbury Waldrop, was drowned recently while bathing in Green river in Polk county. He at one time represented Polk county in the Legislature.

Marion Robertson, a well known farmer of Spring Creek, Madison county, committed suicide on Tuesday of last week at Paint Rock, by hanging himself with a grapevine.

J. O. Foy, of Winston, has sold his paper the *Twin City Daily Sentinel*, to W. F. Burbank of New York City for $10,000. It is an afternoon paper with the United Press service.

Mr. Monroe Butler, who lived about three miles from Windsor, committed suicide on the 18th inst., by shooting himself in the head with a pistol. He was sixty-two years old, and leaves a wife and seven children.

A burglar entered the jewelry store of Jos. Nations in Mt. Airy, on Tuesday night the 19th inst., and succeeded in carrying away ten watches, six pistols, eighteen razors and a lot of gold chains, &c. He made good his escape.

A large planing mill, and five hundred thousand feet of lumber, belonging to J. M. Cummings, situated on the N. & W. R. R., two miles from Winston was destroyed by fire early on the morning of the 21st. Loss estimated at $10,000.

On July 4th, 1886, at Hasty, Rockingham county, during a negro row, Henry Harris colored, shot and killed another negro. Harris made his escape, and nothing was heard of him until a few days ago when he was captured in Henry county, Ala. The negro was jailed at Rockingham, N. C., on the 17th. He confessed to the murder at Hasty, and also to two others, one in Georgia and the other in Alabama, but claims that they were committed in self defence.

At the recent meeting at the State Firemen's Association in Asheville the following officers were elected for the ensuing year: T. A. Green of Newbern, re-elected President; Geo. S. Powell of Asheville, first vice-President; T. A. McNeill of Fayetteville, second vice President; Dr. J. W. Griffith, re elected Secretary and Treasurer; E. G. Parmelle of Wilmington, Statistician. The next Convention of the Association is to be held in Wilmington.

The grand Encampment of Odd Fellows was recently held in Winston. The following officers were elected: George H. Glass of of Raleigh, Grand Patriarch; T. E. Reynolds Winston, Grand High Priest; Jas. L. Yopp of Wilmington, Grand Senior Warden; P. H. Pellitier of Newbern, Grand Junior Warden; T. W. Blake of Raleigh, Grand Treasurer; T. E. Phillips of Fayetteville, Grand Scribe; Jas. P. Sawyer of Asheville, Grand Marshall; W. H. Flowers of Fayetteville, Grand Inside Guard; Rev. N. P. Stallings of Coinjock, Grand Outside Guardian; C. B. Edwards of Raleigh, Grand Representative to the Sovereign Grand Lodge.

General News.

Mrs. Rose Terry Cooke, the poetess and story-writer died recently at the age of sixty-two.

The will of W. W. Backus, of Yantic, Conn., bequeaths nearly his whole fortune of $300,000 to charitable organizations, &c.

The Louisville, (Ky.,) Bagging Manufacturing Co., made an assignment last Thursday. Liabilities $70,000; assets, nominally, $126,000.

On June 17th the Great Sangier Island, belonging to Holland was partially destroyed by a volcanic eruption. Reports now say that 2,000 of the inhabitants were killed.

A large oil warehouse, in St. Louis, Mo., together with its contents, which consisted of cars, tanks and thousands of barrels of oil, was destroyed by fire on the 22d. Loss about $200,000.

Henry C. Frick, chairman of the Carnegie Steel Company, while in his office at Pittsburg, Pa., last Saturday was shot and stabbed by Alexander Bergmann, a Russian Jew. Frick, it is thought, will recover. The would-be assasin is in jail.

Richmond and Danville Railroad.

To those going to the North Carolina Military Encampment, Wrightsville, N. C., tickets to Wilmington, N. C., and return will be on sale July 21st, to 28th, inclusive, limited returning August 1st, 1892; to the second Encampment will be sold August 3d to 11th, inclusive, limited returning, August 15th, 1892; and to the Confederate Veterans' Re-union, Wrightsville, N. C., will be sold August 14th, 15th, and 16th; limited returning August 23d, 1892, at the following rates: From Waynesville, $11.75; Asheville, 10.45; Statesville, 8.60; Salisbury, 8.30; Greensboro, 4.75; Reidsville, 6.70; Winston-Salem, 5.95; Wilkesboro, 8.15; Durham, 4.75; Henderson, 6.25; Oxford, 6.25; Raleigh, 4.75; Selma, 3.60. Rates from intermediate points in same proportion.

Acknowledgments.

State Missions—Damascus ch, Brier Creek, $3.00; Olive Chapel ch, Mt Zion, 2.85; Miss L D Thagard, Manly ch, Sandy Creek, 1.00; W M S, Carey ch, Raleigh, 4.00; St John's ch, W Chowan, 10.00; Providence ch, Chowan, 5.00. Total, 25.85. Previously reported, 2,137.46. Total this year, 2,163.31.

Foreign Missions—W M S, Lexington ch, Liberty, $5 95; W M S, Greensboro ch, Beulah, 5.00; S Mis Soc, Henderson ch, Flat River, 5.00; Deep Creek ch, Anson, 3.53; Brown Creek ch, ditto, 45c; Lilesville ch, ditto, 1.64; Manly ch, Sandy Creek, 4 60; W M S, Cary ch, Raleigh, 2 00; W M S, Aulander ch, W Chowan, 5.00; W M S, Spring Hill ch, Richmond, 6.50. Total, 30.67. Previously reported, 4,983.82. Total this year, 5,028.49.

Home Missions—W M S, Lexington ch, Liberty, $5.00; Manly ch, Sandy Creek, 3.48; W M S, Carey ch, Raleigh, 3.00; W M S, Aulander ch, W Chowan, 5.00; Providence ch, Chowan, 5 00. Total, 20.48. Previously reported, 1,926.62. Total this year, 1,947.10.

Education—Manly ch, Sandy Creek (Shaw Univ), $2.05; Galeed ch, Cape Fear, 6.88. Total, 8.93. Previously reported, 1,203.82. Total this year, 1,212.75.

Orphanage—Roberdel ch, Richmond, 83.00; St John's ch, W Chowan, 12.50; D L Gore, Wilmington, N C, 10.00; S S, State Line ch, Flat River, 2.50. Total, 28.00. Previously reported, 720.25. Total this year, 748.25.

Centennial Fund (Home Missions)—W M S, Aulander ch, W Chowan, $5.00.

Centennial Fund (Foreign Missions)—W M S, Aulander, W Chowan, $5.00.

Ministerial Relief Fund—D L Gore, Wilmington, N C, $5.00. Previously reported, 203.66. Total this year, 208.66.

In RECORDER, July 6, Elim ch, Chowan, $5.22 for Orphanage, should be W M S of that church.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 23, 1892.

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croup,
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bronchitis, asthma,
and hoarseness
cured by
Ayer's Cherry Pectoral
the safest
and most effective
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family.
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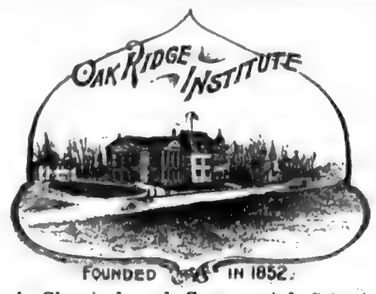

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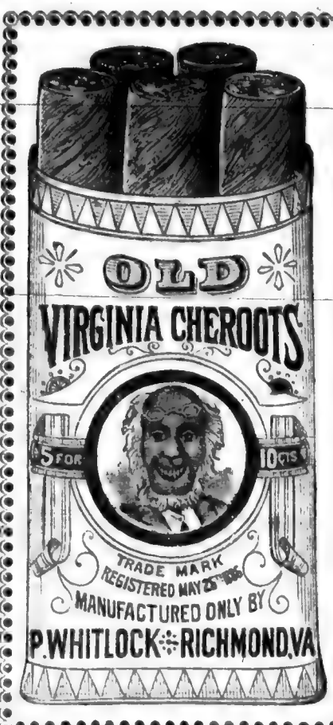

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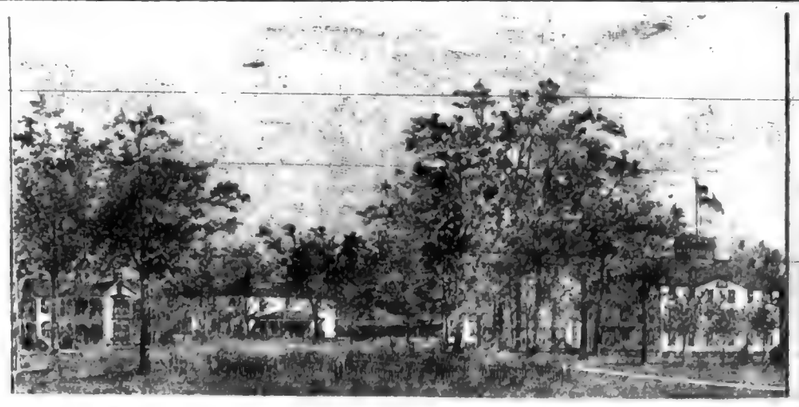
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Liberty Union Meeting.

The next session of this body will be held with the church at New Friendship, on Friday before the fifth Sunday in this month (July). Introductory sermon will be preached by Elder J. M. Bennett.

QUERIES.

1. Ought not our leading laymen take a more active part in our Union Meetings? Speakers—C. W. Davis and R. D. Cross.

2. To what extent has the public a right to a preachers time and services? Elders H. Morton and Thos. Carrick.

3. Is it probable that a converted man will fail to attend his church, or give for religious work, when properly instructed? Elders J. A. Summey and J. K. Fant.

4. Would it be beneficial to our denomination for our members better to inform themselves on Baptist history and distinctive Baptist principles? Elders J. M. Bennett and J. N. Stallings.

It is requested that all the churches be represented. On Sunday, the new house is to be dedicated.

R. D. Cross, *Secretary.*

"Continual dropping wears away the stone."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

You can stop it. Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

You will pay a nickel a chimney more; and your dealer will gain in good-will what he loses in trade; he will widen his trade by better service.

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MARRIED.

CURTIS—COOKE—On July 20th, 1892, in Swepsonville, N. C., by Rev. O. T. Edwards, Mr. W. C. Curtis and Miss Daisy B. Cooke.

SHEPHERD—VICKERS—On July 13th, 1892, at the residence of the bride's father, in Durham, N. C., by Rev. A. A. Butler, Mr. John Shepherd and Miss Lucy Vickers.

HINTON—MURRY—On July 21st, 1892, by Rev. J. A. Stradley, assisted by Rev. C. A. Jenkens, Mr. W. A. Hinton of Durham and Miss Lillie F. Murry of Granville county.

DIED.

PERRY—Sister Isabel Perry departed this life in the eighty-seventh year of her age. She was a member of Chappel Hill church, and attended the services faithfully as long as she was able. For months before her departure, like a babe waiting for the coming of mother, so she patiently waited for the coming of Jesus. The writer often visited her home, and frequently read and prayed with her.

A few days before her sun went down to rise no more, she said after prayer, "I am ready to go." And as she lived, so she died. She was the light of her daughter's home. They lived so happy. But alas, the Master came and called for her.

She was beloved by all who knew her. The day of her funeral, the large crowd which gathered at the house and followed her to the grave was a proof of the love of God's people for his dear old saint. She leaves two children one afflicted son and one daughter. God bless her daughter for her faithfulness to her mother. Many relatives are left to mourn the loss of a light which for all these years had not failed to light up the pathway which leads to heaven. We shall miss her out of our church and her home, but we thank God for her Christ-like life. Though she is gone, yet her influence will live while time shall last. May the blessings of God rest upon the home, and may he sanctify her death for the good of those left behind. She is not dead, but sleepeth. JOSIAH ELLIOTT.

Tributes of Respect.

WHEREAS, On the morning of July 12th, 1892, the angel of death summoned the spirit of our brother, Reuben McBrayer, from earth to mansions above; therefore, be it

Resolved, That in the death of Bro. McBrayer our Sunday-schools lose an earnest worker; this church a consecrated member; the board of deacons a wise counsellor; the cause of education, the Orphanage and missions a faithful advocate, and the entire Baptist interest of Western North Carolina a bright and shining light.

That in this bereavement we submissively bow to the will of our Heavenly Father.

That the sorrowing wife and fatherless children have our prayerful remembrance at a rich throne of grace.

That a copy of these resolutions be sent to the family of our deceased brother, and be also spread upon our church record.

That a copy be sent to the *Asheville Baptist, Charity and Children* and the Biblical Recorder with request to publish.

Done by order of the First Baptist church of Asheville, N. C., July 17th, 1892.

E. A. WRIGHT,
J. R. PATTERSON,
J. H. TUCKER,
Committee.

To the W. M. Warden and brethren of Lenoir Lodge, No. 233, A. F. & A. M., your committee appointed to prepare resolutions in memory of Bro. John W. Isler, who died on July 12th, 1892, submit the following:

Resolved, That while we keenly feel the loss of this exemplary brother, who for many years has been a faithful member of Lenoir Lodge, we bow in humble submission to the dispensations of the Supreme Architect whose goodness and omnipotence we reverently acknowledge.

Resolved, That in the death of our brother, masonry has lost a devoted patron, our Lodge one of its strongest pillars, the community a citizen highly esteemed for his many good qualities of head and heart, and his family a husband and father whose affectionate devotion death alone could sever.

Resolved, That we tender our heartfelt sympathy to the bereaved family, and commend them in this their hour of great distress to the tender mercies of him who has promised immortal life beyond the grave.

Resolved, That we wear the usual badge of mourning for thirty days; that these resolutions be placed on the records of the Lodge; and that a copy of the same be sent to the family of the deceased, and to the *Kinston Free Press, Goldsboro Argus* and Biblical Recorder for publication.

J. M. HADLEY,
H. M. MCDONALD,
D. C. MURCHISON,
Committee.

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The thirty-fourth annual session of this well-known and excellent school will open on Tuesday, Sept. 6th, 1892. Dr. James succeeds Capt. J. T. Averett as president, the latter retiring on account of feeble health. The new president is a B. A. of Richmond College, a full graduate of the Southern Baptist Theological Seminary, and for three years has conducted, with notable success, the Alleghany Institute, of Roanoke, Va. Faithful and competent teachers. The buildings will be thoroughly renovated, repaired and painted, and the dormitories will be nicely carpeted and provided with new furniture. Pupils shall be thoroughly and wisely taught, and shall have every needed academic facility and domestic care and comfort. The city of Danville is now considered one of the healthiest cities in the South. It is in every way admirably adapted to the location of a first-class female college. Catalogues furnished upon application

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The 42d Annual Session Opens Aug. 31, 1892.
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Miss Lizzie Lowndes, (Sauveur School of Languages), French.
Miss M. W. Rountree, Typewriting, Stenography and Physical Culture.
Mrs. M. Parham, English.
Miss Bettie Jordan, Elocution.
Miss Jennie Marvin, (Royal Conservatory of Berlin), Piano and Organ.
Miss Annie Shepherd, (Philadelphia Conservatory), Vocal Music.
Miss Sue Hall, (Cooper Union Art School, New York), Art.
Mrs. Lula Jeter, Matron.
The degrees conferred are B. A. and G. E., the former corresponding to Full Graduate, and the latter to Graduate in English.
Charges per session of forty weeks: Board, fuel, lights, washing, full English course, Latin, French, Freehand Drawing and Physical Culture, $170. The above with music, $220.
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The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.
The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars
This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.
The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address
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Located in one of the most cultivated and historic cities of the country, offers surpassing advantages for the higher education of young women.
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Several of the most distinguished professors of Richmond College teach in the Institute.
Richmond offers the rarest advantages for literary, scientific and artistic studies.
The health record of the Institute is remarkable. For now nearly forty years there has not been a death of a pupil in the school.
No effort is spared to make the home life of the young ladies in every way pleasant.
The people of Richmond evince the liveliest interest in the school, and the trustees, composed of some of the most prominent Baptists of the South, among whom are Drs. H. A. Tupper, W. W. Landrum, W. E. Hatcher, J. M. Frost, and others, propose to do great things for it in the near future.
As the school has a large local patronage we can afford to offer lower rates than any other institution of like grade in the South.
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JUDGE J. J. DAVIS, Louisburg, N. C.
I prize it highly, and would not be without it for many times its cost.
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I have found great relief for him (his son) in the use of the Electropoise, when the doctors had failed to give him any permanent relief, and I am satisfied that but for its use we should have lost him.
HON. J. C. BUXTON, Winston, N. C.
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COL. J. M. L[illegible], Wadesboro, N. C.
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The Home Circle.

To Thee.

"Lord to whom shall we go?"—John vi, 68.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In Thy once-opened fount.
I bring them, Saviour, all to Thee,
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read;
A faithless, wandering thing,
An evil heart indeed,
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee.
Thou wilt not only share,
But bear it all for me.
O loving Saviour, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Saviour, now to Thee.

My joys to Thee I bring,
The joys Thy love hath given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to Thee,
For Thou hast purchased all for me.

My life I bring to Thee,
I would not be my own;
O Saviour, let me be,
Thine ever, Thine alone.
My heart, my life, my all, I bring,
To Thee, my Saviour and my King!

—Francis Ridley Havergal.

"Hold Fast Tom."

AN INCIDENT IN BRITISH NAVAL HISTORY.

The Dutch garrison at Jamestown, on the island of St. Helena, in the year 1673 were awaiting the opening of a siege from a fleet of British ships under Captain Richard Munden. The Dutch had given their whole attention to the attack in front, feeling sure that this was the only point from which they could be assailed. And they reasoned well; for everywhere else the coast was merely one great precipice of several hundred feet, rising so sheer out of the sea that it seemed as if nothing without wings could possibly scale it.

But they might perhaps have been less confident had they seen what was going on just then at the opposite side of the island.

When the English ships first advanced to the attack, the hindmost of them, while still hidden from the Dutch by the huge black pyramid of Sugar-loaf Point, had lowered several large boats filled with armed men, which instantly shot away round the great rocky bluff of "the Barn" as fast as eight oars apiece could carry them.

Away they went past headland after headland, while every eye was fixed upon the rocky shore, as if seeking something which was not easily to be found.

At length, just when they rounded the bold, craggy promontory of King and Queen point, a dull boom reached their ears, followed instantly by the thunder of a sustained cannonade. At that familiar sound the sailors clenched their teeth savagely, as they looked up at the tremendous precipices that seemed to shut them out from all hope of taking part in the battle.

"Can't we get up *anywhere*?" growled the captain of the frigate, who was in the foremost boat. "We're disgraced forever if they do the job without us."

"With your honor's leave," broke in a stalwart young topman, touching his thick brown forelock, "I think I could get up that rock yonder, and fasten a rope for the rest to climb by." [The capture of Gibraltar by Sir George Rooke, in 1803, was aided by a feat of the same kind.]

"What up *there*?" cried the captain, glancing doubtfully from the young sailor's bright, fearless face to the tremendous height above. "Well, my lad, if you can do it, I'll give you fifty guineas!"

"It's for the honor of the flag, not for the money, sir!" answered the seaman, springing from the boat to the lowest ledge of the terrible rock.

Up, up, up, ever higher he clambered, with the rising wind flinging his loose hair to and fro, and the startled sea birds whirling around him with hoarse screams of mingled fear and rage. To the watching eyes far below, the tiny points of rock to which he clung were quite invisible, and he seemed to be hanging in mid-air, like a fly on the side of a wall.

And now he was two-thirds of the way up the precipice; and now he was within a few yards of the top; and now his hand almost touched the highest ledge, when suddenly his feet were seen to slide from under him, and in a moment he was swinging in the empty air, grasping a projecting crag with the strength of desperation.

"Hold fast, Tom!" yelled his comrades, as they saw him.

Tom *did* hold fast, and the strong hands that had defied the full fury of an Atlantic gale to loosen him from the slippery rigging did him good service once more. He regained his footing, and the indrawn breath of the anxious gazers below sounded like a hiss in the grim silence as they watched the final effort that brought him safely to the top.

The rope was soon fixed, and the last man had scarcely mounted when the daring band were hurrying across the ridgy interior of the island towards the spot whence the cannonade still boomed upon the evening air. And there it was at last, as they crowned the farthest ridge, the tall masts standing up through billowy smoke, and the batteries marked out amid the gathering darkness by the flashes of their own cannon. A deadly volley of English musketry cracked along the cliff, and several of the Dutch were seen to fall, while dismay and confusion spread fast among the survivors. Thus caught between two fires, with the British ships thundering upon them from below, and the British marksmen shooting them down from above, the defenders had no chance; and at length brave old Van Gebhardt, with a look of bitter grief on his iron face, slowly hauled down the Dutch flag in token of surrender.

"Mynheer," said he to the English captain, as the latter came marching into the fort at the head of his men, "my followers have done all that men could do; but yours have done more."

"And if we had *not* done more, we could never have beaten the gallant Dutchmen," answered the captain, taking off his battered cocked hat with a polite bow.

Thus it was that the English regained St. Helena, over which the British flag flies to this day. Nor has the brave fellow who led that daring attack been forgotten; for when I visited the island, I found that the crag which he scaled (and a very grim-looking crag it is) still goes by the name of "Hold-fast Tom."—*David Ker, in St. Nicholas.*

The True Legacy.

There sometimes goes out of this life a character so finished, so complete, that one looks with envy at the children who inherit as a legacy the memory of such a parent. We hear a great deal of the moral education of children; the greatest moral educator in the home is the character of the parents. If children know only truth, honor, the law of kindness in the home, it gives them their standards; it makes the footrule by which men and women are measured; it represents the only world in which they could live. It is commonly said that the child who hears only the purest English at home would speak only the purest English if he never opened a grammar. Is it not equally true that if a child found in the home the same exactness in morals and ethics that is demanded in language, he would be as strongly protected against contamination in the one case as in the other? But how may parents hold themselves as rigidly to the grammar of morals as they do to the grammar of language?

Death is sometimes spoken of as a robber. It can not be, if it leaves to us an ideal that has stood the test of life. When the silence we call death comes to one who has lived a rounded life, whose purpose has been to give impulse to higher, nobler living to all within reach of his influence, there is left a legacy more valuable than crowns. When children in the full knowledge of manhood and womanhood can say "my father," "my mother," knowing that it will bring to the listener's mind an ideal man or woman; that the vision will rouse, if only for the moment, a desire for a higher purpose in life, no kingdom conferred by inheritance can offer the joy that knowledge brings. If only for this, is not the effort for character worth the struggle to gain it?

The strongest incentive to character building is the example of those whom we love. Every boy, while his knowledge is confined to his home, sees a hero in his father; every girl believes her father the finest type of man; "mother" represents to the children the perfect woman. Can money, or place, or power, gained by the sacrifice of truth or honor, ever compensate a child for the loss of perfect truth in the character of a parent?

When death comes to a life crowned with honor and the influence that, like incense, comes as a tribute to an honorable life, love is grieved, but the promise to such is too rich, too inspiring, for death to leave more than a shadow. But when death enters, and the children sit with the knowledge that the influence of that life has been for evil, then the bitterness of death is known only to the children; to say "my father" or "my mother" and blush in one's soul at the thought of what these words represent, robs life of its possibilities of joy or happiness. "Blessed are the dead who die in the Lord . . . for their works do follow them." The children follow in the paths made and kept luminous because father and mother have walked in them.—*The Christian Union.*

Father.

Loss of sleep sustained from anxiety spent over the little one so slowly and pitifully wasting away from the effect of teething, unfits you for business, why not try Dr. Biggers' Huckleberry Cordial.

Boy in Demand.

One day Tommy had been asked to do several chores about the house. He was wanted to bring in wood, hunt eggs, run errands, etc. He grew tired of it at last, and upon some new request he said, half impatiently, half jokingly:

"Well, I think here's a boy in pretty good demand to-day."

"Good articles are always in demand," replied one who heard him.

"Oh, yes; I s'pose so," said Tommy, as he marched off to do this favor also, evidently thinking it was a little tiresome. The demand seemed to press a little hard upon the supply.

Yes, Tommy, "good articles are always in demand." This is true the world over. People like to choose the best they can find; not only the best things, but the best men. Good lawyers, good doctors, good teachers, good merchants, good mechanics, good farmers, good preachers, will all find that the great world has plenty for them to do. They are in demand.

But worthless things have poor sale. They may go a-begging. Men don't want them. The lazy, the disobliging, and the careless are not often asked to do much, when better hands may be had.—*Western Christian Advocate.*

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A Proper Protest.

Of course, family discipline should always be maintained in the household. Children should render obedience to their parents. But parents are not infallible, as this incident shows:

A small boy got a sliver in his foot and his mother expressed her intention of putting a poultice on the wound. The boy, with the natural foolishness which is bound up in the heart of a child, objected to the proposed remedy.

"I won't have any poultice!" he declared.

"Yes, you will," said both mother and grandmother, firmly. The majority was two to one against him, and at bedtime the poultice was ready.

The patient was not ready. On the contrary, he resisted so stoutly that a switch was brought into requisition. It was arranged that the grandmother should apply the poultice, while the mother, with uplifted stick, was to stand at the bedside. The boy was told that if he "opened his mouth" he would receive something that would keep him quiet.

The hot poultice touched his foot, and he opened his mouth.

"You—" he began.

"Keep still!" said his mother, shaking her stick, while the grandmother applied the poultice.

Once more the little fellow opened his mouth.

"I—" But the uplifted switch awed him into silence.

In a minute more the poultice was firmly in place, and the boy was tucked in bed.

"There, now," said the mother, "the old sliver will be drawn out, and Eddie's foot will be all well."

The mother and grandmother were moving triumphantly away, when a shrill voice piped from under the bed-clothes:

"You've got it on the wrong foot!"—*Ex.*

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Nothing is so glorious in the eyes of mankind, and ornamental to human nature, setting aside the infinite advantages that spring from it, as a strong, steady, masculine piety.—*Addison.*

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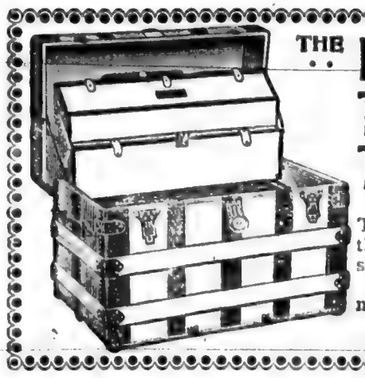

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A Little Sermon on a Big Text.

"Let brotherly love continue."—Heb. 13: 1.

Whether this text be considered an exhortation or a command, this is certain, it sacredly binds each christian to live in love with all other christians. Not to do this is to sin against God, and against christian love, the most sacred of all ties.

No one can become a christian without loving God and his fellow christians. *Religion is love.* In the moment of regeneration all sin and hatred is driven out of the heart, and love takes full possession. The requirement of the text is that we let this love continue.

1st. It is the *nature* of love to *abide.* "Now *abideth* faith, hope, love; these three, but the greatest of these is love." One prominent reason why love is the greatest is, that it abides through life, death and eternity. The true christian never ceases to love. "God is love," and when we become christians, we partake of God's nature. God continues forever. God is love. The christian partakes of God's nature, therefore it is the nature of love to "abide." Christian love is pure like God. It contains no element of decay. This love delights to "continue" in a pure heart.

2d. Love may be *driven* away. "Love suffereth long—is not easily provoked," but still by continued abuse and insult it may be driven away. Not God's love from his people. That never ceases. But "brotherly love"—love between brethren, is often driven away. There are many things in business, in politics, in religion about which they differ, contend, grow angry, and hatred comes in and drives out love.

In an observation of more than thirty years, I have never seen a time when the requirement of the text needed to be more carefully considered. Never, perhaps, in the history of the country has the political caldron boiled more hotly than now. New and exciting issues are upon us. Heretofore political contests, especially in the South, have been mainly between white and black voters. This political difference, on account of other differences between the races, has not seriously hindered brotherly love. But political issues are upon us now that are dividing the white race—neighbor against neighbor, church-member against church-member. How careful we should be not to allow these differences to disturb "brotherly love." There ought not to be any disturbance. Nearly all the white people of the South are agreed that "reform" is necessary. They desire it and are working for it. If possible, they are determined to have it. On this they all agree. But the thing about which they differ is the *method* by which reform can best be secured. Some think their method is the only way to get it, others think it can only be secured in an entirely different way. Let not differences in regard to mere method prevent brotherly love from continuing. But if these differences are debated in unguarded words, they will engender strife, which will either kill or chill "brotherly love."

Love is too pure and gentle to dwell in hearts filled with unkindness and bitter strife. Let us not drive this precious inhabitant from our bosoms. Without it we are miserable and sinful.

Let us cheerfully recognize the fact that each citizen has a right to think, talk, and vote as he believes is right, provided he does so with due regard to the rights of others who may differ from him.

I have lived until gray hairs are on my head, but never yet have I spoken an unkind word or cherished an unkind feeling towards a fellow christian on mere political grounds. I can vote against a brother, and still live with him in peace as a neighbor, and work with him in love as a christian. During this heated campaign, let us daily, hourly strive to "Let brotherly love continue."

J. A. STRADLEY.

The child who has been taught that the end of Bible study is to be able to answer such questions as, Who caused the axe to swim? will throw the Book into the cellar when he has outgrown his boyish love for conundrums.—*Bible Reader.*

Turning the Holy Spirit Out of Church.

"Out with the heretics" has been one of the cries of the religious zealot. The first charge made against the first christian preachers was that they were drunk. People in Corinth said of Paul that he was out of his head. His faith was fanaticism, they said.

Well, the heretics and the fanatics have gone out; and not infrequently the Holy Spirit has gone out with them. He was turned out of the Church of Rome with Martin Luther; and the Church of Rome has been barren of any great spiritual conquests since. The Lutheran church turned the Holy Spirit out with Baron von Walz, who in the latter half of the seventeenth century sought to found a "Society of Jesus to promote Christianity and the Conversion of Heathendom;" and to this day the Lutheran church of Germany has been barren of any great spiritual conquests among the heathen. In the middle of the eighteenth century, the English Establishment turned the Holy Spirit out with John Wesley; and to this day the Episcopal church in England has scarcely learned the meaning of the word evangelism. In the middle of the present century the Wesleyan Methodists repeated the folly of the Establishment of a century before, and Rev. William Booth had to find other connection for the noblest evangelistic agency of our times. When J. Hudson Taylor, the founder of the China Inland Mission, himself a Baptist, sought to go into the interior of China with the aid of missionary societies in England, he early found that to be impossible; and to do the work he felt he was led of the Spirit to do, no other alternative being left him, he organized and has since maintained the most vigorous and the most aggressive mission in China. There are between thirty and forty societies doing work in the empire, and the China Inland Mission, one of the youngest (1886) has about one quarter of all the missionaries in the field. It is worth while to transcribe here one of its distinctive principles. "The direction of the work in the field is carried on, not by home committees, but by senior and experienced missionaries, who help and guide as they are able, those who have less experience in the Lord's work in China."

All these examples carry their warning and exhortation to us of to-day. They have a special significance for the Baptists of North Carolina in view of current public discussion of brethren Bostick and Herring. It is a very striking fact that again and again in the history of missions men who have frankly accepted the New Testament have had to leave their denominational connections and have died under suspicion of insanity. Nevertheless, their testimony has not been lost, and the impression of their lives upon the heathen cannot be obliterated. William Burns is oftener spoken of by the Chinese than any other man, "because he was, in his own person, a living proof of christianity," so says Prof. Christlieb. Burns, perhaps more than any other man, influenced Hudson Taylor. George Bowen, of whom Dr. William Hanna of Scotland says, that "he exhibited a degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole field of missionary labor;" and John Crosset of North China, whose life among the natives and the impression of whose death upon them were thought worthy of mention to the department of State in Washington, are other examples.

The denominations from which these men went out might, in every case, have retained them, and have shared the enthusiasm their life and labors have created. *It requires an apostle to plant a gospel;* and we have read the history of christianity to very little purpose if we insist on muzzling and chaining every apostle that appears among us. The moment a man, a board, a denomination, closes its system of thought, or method against modification, and proceeds to defend it against the world, that moment it expels the Holy Spirit and enters definitely on the process of fossilization. Our salvation to usefulness in the advancing kingdom depends upon an enlarged and constantly enlarging sympathy with the infinite variety and manifoldness of the operations of the infinite Spirit of God. I would rather be Paul than the Judaizer who blocked Paul's progress; and words from Paul shall close this brief plea for larger sympathy for what are damned by many minds by being "new plans:" "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

E. M. POTEAT.

July 21, 1892.

A Lost Opportunity.

Whenever we hear a preacher beating round the bush for the first fifteen minutes of his thirty, we always mourn the opportunity lost. The minutes are few enough at best in which he is permitted to reach the hearts and consciences of men. They ought not to be wasted in trivialities which have no spiritual import, and without which the sermon would in every way be better.—*The Interior.*

Those that do the will of God heartily will do it speedily; while we delay time is lost, and the heart hardened.—*Henry.*

Resting in the Rockies.

I am Western. My brother of the Palmetto State visited my home in St. Joseph. He was assured that I am thoroughly Western. My college class-mate, Rev. Ed. M. Poteat of New Haven, declared, upon looking at my big, rough gold watch, that my watch was indicative of a Western horseman.

But I cherish the Old North State forever. When J. B. Boone was pastor in Moberly, Mo., we North Carolinians had a bounteous Tar-Heel banquet in Warrensburg in the home of the tallest and handsomest North Carolinian in Missouri, L. M. Berry. We had a speaking meeting in the Baptist sanctuary. We invited all the people to hear us tell yarns and preach.

Last June, at William Jewell College, Prof. R. P. Rider did name a dinner for North Carolina. It was a feast worthy of any State. J. Henry Simmons, Charles Lee Smith, Mrs. A. J. Emerson were among the honored guests. Hurrah for the good Old North State!

A few days ago wife and I visited Manitou and the Garden of the Gods, only a few miles from Colorado Springs, the home of my old friend, John E. Ray. It was utterly impossible for us to go to see him in his home. We were attending the *Nineteenth National Conference of Charities and Corrections* in Denver. I desire to name a few points in the deliberations of this unique Conference.

1. The Conference is attractive. It is composite. It is national. It is representative. It has Hebrews, Roman Catholics, Agnostics, Unitarians, Baptists, Congregationalists, etc. It represents all creeds, no creeds and self confessed cranks. It is a unity in diversity. Over half a thousand members had as many methods of doing things, but the diversity of opinion as to how to do did not interrupt the unity of purpose in charity. It was unity only in charity, and in charity it was a unity. That is worth attention.

2. The Conference was optimistic in hope, in sympathy, in work. Belief in men is emphatic. The pauper, the criminal, people poor in heart, in goodness, people delinquent in every way, can be up lifted, can become patriotic citizens, can be conformed to the divine order. We are interested not only in pauperism but in the pauper, not only in crime but in the criminal, not only in dependency but in the dependent. We work as if we believed in our work and in its certain success. That is worth attention.

3. All human life whether defective, dependent or delinquent was precious beyond all price. The cost of needed attention is not debatable. The baby hastily folded in a shawl by the hands of shame and left to sob and cry on your door-step is more precious to the Almighty Father than all the gems of the sea, than all the gold of the mountains. Contending over the expense of love, over the cost of love's inevitable ministry, is like reproaching the love of God, the expense of God's love.

4. In the work of charity and correction, wisdom, logical sense, systematic and persistent effort are essential to success. Indiscriminate almsgiving is hurtful. The gushing giver, the gusher helper is a nuisance. He is a protracted meeting calamity-howler. Take your pauper man. He is homeless, disheartened, misanthropic, rebellious. He needs more than bread, more than shelter, more than a dole.

a. Awaken in him a vivid conception of a home which exists in spite of sin; a home where love abounds, where lovely children dwell, where God is worshipped. That will arouse his manhood somewhat if you teach him correctly.

b. Awaken him to the fact that he is a member of society. His neighbors have claims upon his manhood, upon the utility, the active helpfulness of that manhood. He has something to give to his fellows.

c. He is a citizen. The government has claims upon his patriotism. He has rights, privileges, protection, liberty. His fellow-citizens have a right to expect him to be patriotic, true, noble, heroic. He can be. He must be.

d. There is a divine order. Awaken in him a sense of it. He can be conformed to it. He can rank as a citizen of the kingdom of heaven.

Almost three weeks ago we came to Estes Park, a vale in the Rocky mountains of northern Colorado. Here with wife and our two children, Maysie and Alfred, I rested last summer. Here we are again. The Park is about thirty miles' stage ride from Lyons, the mountain terminus of the "Burlington Route" railroad. Its western boundary is the snowy continental divide. In the divide is Long's Peak about three miles high. Long's altitude is 14,271 feet above the sea. It is loftier than Pike which juts against the plains in southern Colorado. We visited Pike and Manitou and the Garden of the Gods this summer. Pike is 14,127 feet above tide water. Pike has a cog-wheel railroad. That is, there is between the iron rails of the road, a couple of bars of tongued steel into which a cogged wheel beneath the locomotive engine works. This means safety in the ascent and descent. But Long has no railroad. It lacks forty miles of mountains of having a railroad. On July 23d, 1891, I spent seventeen hours going up and down Long. I spent about a dozen hours amid snow and ice. When I reached the summit I was in the shadow of nothing in the world. There's room at the top. There's not much else. I don't care to live three miles above my brethren on the sea shore. I came west to go up. I've been on the Rockies and Nevados. I've been high enough.

Away from the strife of fashion and the weary extravagance of wealth, one in Estes Park may rest. The snow keeps the atmosphere cool. A fire every evening and two blankets every night are needed in the summer. If you want anything to eat besides oats and grass and game and Irish potatoes, you must pay two prices for it. No orchards, no gardens, no farming here. Deer, elk, bears, lions, mountain sheep, badgers, coyotes, ground-hogs, chipmunks, ptarmagans are here, and trout glance in all these clear, cool streams from the snow. The sky is clear as opal. The air braces like a tonic. The thunder has echoes. The mountains declare the glory of God.

N. R. PITTMAN.

"Here am I, Send Me."

Dear Recorder:—For years I have felt that I was called to fill what some may be pleased to term a very inferior mission. However this may be, I am constrained to make a plain, matter-of-fact statement. I shall not trouble the reader with a long account of the severe trials and conflicting emotions with which I have for years been troubled before finally adopting my present course; but shall give as briefly as possible the culmination of these ordeals, and leave the reader to judge the purity of my motives and the merits of those for whom I would by God's mercy help to reclaim from sin and ruin.

First. I feel that I am called to preach.

Second. I feel that this call is directed to certain classes of persons not usually met by the ordinary ministers of the gospel.

Third. I believe these classes are to be found in dark and unenlightened neighborhoods in the country; in the slums of our towns and cities; in our common jails and other prisons; in places where liquors are made and sold; in all places where the tendency naturally would make the mean worse, the wretch an outcast, the thief a robber, and the murderer a fiend.

Behind my convictions to reach these classes there remains one other problem which I submit to my christian friends for solution. I am able to live at home, owe no man anything, and ask no alms; but I am not able to "go out into the highways and hedges and compel them to come in" at my own charges.

I am not wanting or expecting any stipend for my services; but I believe that in neighborhoods where I could hope to accomplish anything for God, brethren can be found who would be willing to contribute something toward defraying my necessary travelling expenses, if, in doing this, they could feel assured that the gospel would be faithfully presented to those worse than the heathen and at their very doors.

I want to preach to these people from house to house, on the streets, by the way, anywhere, everywhere, whenever and wherever a fallen sinner will hear me.

Now should any whose hearts yearn for the lost of their own town or neighborhood, chance to see this, I hope they will correspond with me. I want to do this work not for any reward, but because I believe God wills it, and will himself reward me in heaven hereafter.

Those wishing references can write the pastor or any member of the Baptist church at this place.

Yours for the fallen,

J. M. TAYLOR,
Rutherfordton, N. C.

A Word to Young Men.

I am young myself, and feel an interest in others. I wish to adorn the religion I have professed, and I wish others to do the same. I feel an interest not only in those who are professors of religion, but in all young men. In John 1: 2-14, the writer alludes to young men who are strong, and have overcome the wicked one. Now with this, let us remember that our Saviour says, "Let your light so shine that others may see your good works." Let us realize the responsibility resting upon us, and as we desire the salvation of others let us remember that we have an influence for good if we live up to our privileges, and therefore abstain from the very appearance of evil. Let us not visit such places as the ball, and especially the bar-room, to destroy our influence for good. Our dear Lord has told us to work in his vineyard. He has shown us that there is much to be done, and we desire to do our part. Now let us remember that the first qualification we need, to work successfully, is to have the confidence of others. If we live right we will help others to Christ. We must look to the Lord for supporting grace to enable us so to live, and to the Holy Spirit to enlighten and guide us. I have heard of a young man who was seen to go into a bar-room, and soon afterwards to a prayer-meeting where he led in prayer. One said, "that prayer did not touch me." When asked why, he told that he saw him in the bar-room. Let us avoid all such places and company, that we may have the respect of others and do them good. Let us work together for the advancement of our Lord's cause to save our fellowmen from ruin.

Yours in christian love,

Globe, N. C. A. E. CROOM.

A Colored Ministerial Institute.

LETTER TO DR. C. DURHAM.

Dr. Durham, Dear Brother:—I am glad to say to you, your Board of Missions and to the brethren of the white Baptist State Convention, that the Institute held at Weldon, N. C., conducted by Rev. R. I. Waldon and myself, associated with Rev. T. J. Taylor of the Warrenton Baptist church, was a decided success. I never in all my life saw pastors take more interest in any work than in the work done in this Institute. This Institute has done more to strengthen the pastors of this portion of the State than any other work we have attempted.

There were twenty ministers in attendance, all of whom were pastors in charge except one or two. You have done the grandest work you could do for us.

P. F. MALOY.

Raleigh, July 19, 1892.

RESOLUTION ONE.

WHEREAS, Our brethren of the white Baptist State Convention of North Carolina have done so much for us in making a grant of five hundred dollars to be used in conducting Ministers' Institutes for our special and immediate improvement in the ministry; and whereas, we as pastors are hereby solemnly impressed that this is our greatest need to fit us for our responsible duties in the ministry, and that more has been done through this grant to awaken an interest in us to improve our ministry than any other means afforded us:

Resolved, That the white State Convention and its excellent Board of Missions have our most humble thanks and appreciation for their faithful christian beneficence to us as colored pastors of the Neuse River Association. We pray that God will bless the gift and the givers.

W. R. MASON of Weldon,
S. HICKS of Rocky Mount,
Committee.

RESOLUTION TWO.

WHEREAS, Our brethren of the white Baptist State Convention have done such a noble work for us in furnishing for our ministerial improvement, ten Institutes, to be conducted in different localities of the State; and whereas, we, through their beneficence to us, now see clearly our duty to strengthen this work for another year by our own contributions; therefore

Resolved, That we go home to our fields and lay the matter fully before our people as to its vast importance, and take a collection from each of our churches for ministerial education.

S. HICKS, Rocky Mount.

From Salisbury, Missouri.

CROSS-BEARER'S MISSIONARY READING CIRCLE.

For years, the missionaries and Home secretaries have felt the need of a better knowledge of missions among christians. Their efforts have been greatly hindered by a lack of sympathy with the enterprise.

The above named organization was established for the purpose of "lessening the reproach" by extending information through a systematized and carefully selected course of reading.

A handbook and other particulars as to how to organize and conduct local circles, the books of the course, the publishers of the same, requirements for membership, &c., will be sent on application to the Secretary, Rev. Z. M. Williams, A. M., St. Joseph, Mo.

M. L. GRAY.

Salisbury, Mo.

Bible Influence.

The following incident illustrates what the Bible does among the most desperate men. When the Texas forces, while retreating before the army of Santa Anna, had reached the town of San Felipe, on the Brazos, Gen. Houston ordered the town to be burned in order to prevent the supplies it contained falling into the hands of the enemy. A merchant seeing no hope of saving his goods, told the soldiers to help themselves. Among them was one of Houston's scouts, known for his reckless daring. On the counter was a Bible of moderate size which, up to that moment, had found no market. The scout picked it up with the remark, "Boys, I'll take this for my share." It was a rich joke for that godless crowd. The book was an awkward addition to his knapsack, and often he thought of tossing it into the prairie, but for some cause for which he could not account, he clung to the book.

The war over, he returned to his home. The book was placed on a high shelf and orders given to his children that no one should take it down. Years passed on. No man in Colorado was more familiar with the gaming table and race track than the Texas scout. One day time hung heavily on his hands, and, without knowing why, the Bible was taken down and its pages opened. The first verse fastened on his heart. He read till his soul ached out his sins. He read until the light of the Saviour's love was shed abroad in his heart by the Holy Ghost. His last days were spent in hunting up his old comrades in sin and leading them to Christ; and when death came, it found him ready to answer the Master's call.—*Central Rep.*

God may cast thee down, but he will not cast thee off.—*Cuyler.*

"All Right," "Cotton King," AND OTHER

The Biblical Recorder.

WEDNESDAY, AUGUST 3, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"GONE TO SEED."

We recently heard of a leading evangelist who had been requested by the pastor and members of a certain church to hold a meeting with them. He was expected several times, but disappointed them, and finally, when pressed for a positive assurance as to when he would go, he wrote that he could not go unless two or three of the leading members of the church would give their note, or become responsible for a certain amount of money, thus assuring him in advance that the collection would not fail even if the meeting did. We are informed that the church did the sensible thing, and promptly declined the proposal, and informed him that his services were not needed.

We have purposely withheld the name of this evangelist, and also that of his denomination. We are not fond of what appears personal abuse; but we have some decided views about this matter which we will not hesitate to express. We are not among those who cry down the persons and the work of evangelists. We believe the office and the work of divine appointment; and we believe that some of them are good and true men, and are doing much good by way of strengthening the churches and reaching unconverted men and women. But while this is so, there are some things about the plans and methods of even good and successful evangelists that need attention. Let it be remembered that if they are true men they have, or ought to have been, called of God to the work of an evangelist, just as others are called to the work of a pastor. If they claim a divine call to this work, then they ought to go where the Lord directs them, whether in the crowded city, the quiet village, or the most obscure parts of the land. Now, it is a not ceable fact that most of the modern evangelists go only to the large towns and cities. Occasionally we find noble exceptions to this rule; but these, like angel visits, are few and far between. Now why is this? Are the souls of city people more valuable than those in the country? Has God called them to preach to the more cultured to the neglect of the poor and unlettered? One proof of the divinity of Christ's mission was, "Unto the poor the gospel is preached" Is the servant above his Master? Has Christ authorized evangelists to show his preachers a more perfect way of preaching his word? The truth of it is, this constant and marked preference of evangelists for town or city audiences, and the large amounts that are given them at the close of their meetings, have created a wide spread *fear*, if not opinion, that after all the money question is an, if not *the*, important feature with many of them. It is possible too that men who have not yet entered the ministry, and who have rather crude notions, or none at all, of what a call to the ministry is, may be led by the large amount of money they suppose can be reached through this channel to enter the ministry, and commence the work of an evangelist. It is a well known fact that men followed Christ for awhile for the loaves and the fishes. It is also a well-known fact that men have entered the church, and even the christian ministry, in China and other heathen lands, "for the money that is in it." Ancient human nature, Chinese human nature, and American human nature, are all the same. One of the Latin poets has written,

"Oh cursed desire of gold!
What will thou not compel the hearts of men to perpetrate?"

And there is as good ground for this question now as in the days of yore.

Now we cannot afford to be misunderstood on this particular subject. We do not mean to hint that all evangelists who habitually prefer city pulpits are mercenary; nor do we mean to intimate that they have entered the ministry prompted by mercenary motives. We are willing to admit that as most of them are preaching at their own cost, and as they are not sent out by associations, conventions, conferences, &c., with stated salaries, there is need that they should be compensated for their services. The plan to hold such meetings in cities too has become so common that many, we suppose, conform to it partly because it is the custom. But after making all the allowance that these facts, and others like them, demand, still the fact stares us in the face that the successful evangelists especially could afford from time to time to hold meetings in obscure and neglected sections of the country. Some of them get such compensation for their services at one or two cities as will nearly support them for twelve months, and the aggregate of their yearly collections is at times quite large. Why, then, can they not give some of their time to country churches? It is possible that some of them think that holding meetings at obscure places would hinder them in their general plan of receiving invitations to important places. Such an opinion shows a want of sense and of moral courage. Did not Christ preach in obscure places? Did he not preach to the woman of Samaria? Is the servant better than the Master? If a man has real merit his thoughtful regard for the poor will only add to his reputation. When it is known that the common people hear a man gladly, the millionaire is more anxious to hear him.

It would doubtless sometimes be best for associations, conventions, synods, etc., to provide for the support of evangelists. This would enable some of them to be less concerned about their own support, and give them better opportunity to labor where they expected little or no compensation for their labor, and less excuse for not doing so. There are questions involved in this matter of evangelistic work that churches ought to face, and face promptly. The number seems to be multiplying, and evangelists are becoming much more common than they were a few years ago. If a man feels impressed by God to do this work, he ought to go forward and do it, even though at first discouraged by the churches, or by his fellow ministers. But the system needs study and ventilation.

As to the brother alluded to in the commencement of this paper, we would not be too harsh in our judgment. The matter of compensation for his services may have so often claimed his attention that it had become too much a matter of business with him. But let the extenuating circumstances be what they may have been, yet the fact faces us that the said evangelist did wrong. Could he not trust the Lord and his brethren? Is the gospel a matter of merchandise? Will the day ever come in the religious history of this country when the reputable minister of Christ shall say to any church or pastor soliciting his services, "So many sermons for so much money." But even that kind of proposition would not be more objectionable than to stipulate that the price expected should be secured by a note signed by the leading members, or what amounts to about the same thing, a written promise to see the amount paid.

We are willing to admit that there are churches among us, and doubtless among other denominations, that are entirely too careless in paying the evangelist, or the visiting pastor, for his services. There are churches that will allow ministers to travel some distance by railroad, or otherwise, at their own cost, and then pay little or no attention to their compensation. It is just possible that the evangelist in question was dealing with a church that had the reputation of not being liberal; but still there was no good excuse for his course, and its general adoption would bring the evangelist and his work into deserved disrepute.

It strikes us that nothing is better calculated to draw the hearts of a congregation toward a man than for him to preach the gospel earnestly to them, and prove by his conduct that he is thinking far more of souls than for his own personal compensation. If the preacher is an evangelist, and dependent upon his labors for a support, and that fact is known to the brethren, and emphasized near the close of the meeting, he will generally be well paid for his services. It may not be amiss to add here that we seriously question the wisdom of the plan adopted by some evangelists of collecting for orphanages or other benevolent institutions that are not located where the meeting is held. This remark is intended to apply to all such cases, but especially when the benevolent institution for which the evangelist solicits contributions is supported principally by his collections, and is called *his* orphanage or asylum. Evangelists, like other ministers, should not lay themselves open to the suspicion of being mercenary. There is room for this, especially when the collection is general, and for the evangelist, and it is left to *him* to decide what part of it shall go to the benevolent institution.

PROF. W. J. FERRALL, for several years associated with Rev. O. L. Stringfield in the excellent Wakefield High School, was last week elected to the chair of Assist. Professor of Mathematics at Wake Forest College to fill the place made vacant by the death of Prof. Beckwith. Bro. Ferrall is a graduate of Wake Forest and was known throughout his career there as a talented student and a man of high moral character. We know his election will give general satisfaction.

LACK of interest in missions largely depends on lack of knowledge. Increase the knowledge of missions, and the interest in missions will be greater.

CO-OPERATION IN MISSION WORK—OUR FATHERS AND THEIR WORK

Thirty-nine years ago the Board of Missions was located at Milton. At that time Dr. A. McDowell was the President of the Board, and Nathaniel J. Palmer was the Corresponding Secretary of the Convention. In the report of the Board to the Convention for that year is the following:

"A considerable amount of missionary labor is performed through the agency of the Associations, of which neither the Convention or its Board receive any account. While we rejoice to know that the work is done, we would respectfully suggest to the Associations engaged in this benevolent work the propriety of allowing their missionaries to come under the appointment of the Convention. The Associations might raise their funds, select their missionaries, designate the fields in which they wish them to labor, and recommend the amount to be paid them, and merely refer their appointment to the Board of Missions by which the missionaries should be commissioned and paid, and to which they should report at the end of each quarter.

The report of the Board of Missions would then exhibit in one connected view all the missionary labor performed in the State, and the missionaries thus appointed would be lead, from their connection with the Convention, to speak more frequently of the Convention and its work, the tendency of which would be to remove prejudice, disseminate correct information and to engender a spirit of more enlarged benevolence among our churches."

The above suggestions in the report of the Board of Missions lead to the appointment of a committee to report on "the co-operation of the Associations with the Convention." The committee reported in substance:

"We heartily approve of that part of the report of the Board which relates to the co-operation of the Associations with the Convention, and would here respectfully suggest some reasons why all the Associations in the Convention should refer the appointment of their missionaries to the Board of the Convention.

1. The report of the Board of Missions could then show at one view the whole amount of missionary labor performed in the State, and what were its necessities.

2. Our knowledge of these matters would be most complete and satisfactory, and as our interest in these matters must depend upon our knowledge of them, this plan would most likely give us the widest and most unselfish interest in missions.

3. It is believed that the Board of Missions, from a more extensive acquaintance with the preachers in the State, could in many cases procure an efficient missionaary from another section of the State where there may be an over-supply, when one could not be found within the bounds of the Association where he was specially needed, and, if he could be found, the Board would appoint him at the request of the executive committee of the Association in which he was to labor.

4. If the Association is too weak to supply all of the destitute territory within its bounds, the Board of Missions can aid in its work, and if the Association is strong and can do more than supply its own destitution, or if it has no destitution to engage its efforts and means, then their connection with the Convention would afford them the best means of wisely disbursing their contributions to State Missions.

5. If they attempt to co operate with the Board of Missions in four of its departments—Colportage, Sunday-schools, Home Missions, Foreign Missions—and act independently of it in the fifth—State Missions—confusion and conflict of interest will often occur. It is, therefore, sincerely hoped by your committee that every Association within the bounds of the Convention will allow their missionaries to be appointed by the Board of Missions of the Convention so that there may be union, concert and harmony in all of our operations.

6. We mean by co-operation that each Association might raise its own funds, select its own missionaries, designate the field in which they wish them to labor, and recommend to the Board the amount to be paid, and refer their appointment to the Board of Missions by which they should be commissioned and paid, and to which they should report at the end of each quarter.

ELDER THOS. S. YARBOROUGH,
ELDER W. H. JORDAN,
DR. WM. M. CRENSHAW,
Committee.

After interesting remarks by Elder Thos. S. Yarborough, J. J. James, Wm. Hooper and James B. Taylor, and others, the report was unanimously adopted."

J. J. Lansdell, F. H. Ivey, L. C. Perkinson, R. I. Devin and C. J. Nelson, so far as we know, were the only delegates present when the above report was adopted by the Convention, who remain among the living. Our fathers were sagacious and unselfish men, and their one purpose was to advance the Baptist cause in all parts of North Carolina.

The committee and the Convention planned more wisely than they knew. In all the years since the above report was made we doubt whether any committee ever saw the road to denominational success in State Mission work more clearly, or presented it more wisely, than did this committee in the above report.

It is just the plan of co-operation between the Associations and the Board of Missions in State Mission work which has been prosecuted so wisely and successfully through the past thirty-nine years. It is likely to be continued through the time to come. "They rest from their labors; and their works do follow them."

FROM OUR TRAVELLING AGENT.

MOREHEAD.

The sea breeze was in lively demand here last week. Not many are here now, and the crowd has not been very large at any time during the summer. The boatmen have done very little, and consequently are not in the best of humor.

I came for work and not for pleasure. I was not so much disturbed by the offensive management of the hotel of which I heard so much complaint. Personally I have nothing to complain of. I was not a guest of the hotel, and yet I was politely invited by a colored gentleman, *specialia gratia*, to the privileges of the hotel. When, however, I saw that many others, as worthy as myself or any one else, who were on the inside were stood aside, I confess my appreciation of my compliment (?) was very limited.

I found Bro. Moore pretty well broken down with his work at protracted meeting in one of his country churches. He was, however, as he always is, ready to help me in my work for the RECORDER. I went to Morehead soon after Bro. Moore took charge of the work there. We then had not more than a half dozen subscribers. Now thirty-five members of the Baptist church here take the RECORDER. It is the banner church in the State in subscriptions to the RECORDER in proportion to the membership of the church, and as might be expected the pastor gets his salary and the church is meeting all of its pledges and obligations. Bro. Moore has been thinking of spending some time at the Seminary, but about this he is not yet fully decided.

If a good Baptist young man will go to Morehead and open a school he can make it a success. There are plenty of boys and girls there now to support a good school. All that is necessary is for a capable man to take hold and go to work. There is also a fine opening here for a young physician to build up a first-rate practice.

GOLDSBORO

is said to be the hottest town in the State. There is, in fact, no just cause for saying this. It has come about because the trains meet here about the middle of the day, when Main street is at its hottest, and this is the only part of the town seen by the passengers. On other streets in different portions of the town it is just as pleasant as in many other towns in the State.

Bro. Edwards, the pastor of the Baptist church, is getting ready to go to his old home in South Carolina to spend a month's vacation which the brethren have given him. I do not know of any one who needs or deserves a little rest more than Bro. Edwards. He is greatly encouraged in his work at Goldsboro. Within the past year one hundred and fifty members have been added to the church, while there has been a general revival of the Baptist cause in the country around Goldsboro.

The Atlantic Association is now one of the best organized in the State, and there is to be no changing front nor stacking arms to consider any new plans or methods of doing our work.

I was sorry to find Bro. J. E. Peterson suffering with rheumatism. For two months he has, for the most part, been confined to his room. He is better now, and the brethren hope he is soon to lay aside his crutch and take his place among them again.

Bro. Leary is in feeble health. He is, however, bearing his suffering with that patience and resignation which comes from a life spent in the service of the Master.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. A. A. Butler has been called to the Second Baptist church of Durham.

....Revs. R. E Peele and J. D. Newton held a good meeting at Berea, Duplin county, last week.

....Our thanks are due Bro. E. D. Burgess of Fordoche, La., for a nice club of subscribers.

....Rev. C. B. Williams, the pastor at Winton, passed through Raleigh on the morning of the 18th ult.

....Rev. Dr. Burrowa has returned to his home in Augusta, Ga., after a pleasant visit of a month to Virginia.

....Bro. Irving Hardesty who graduated from Wake Forest last commencement succeeds Prof. Ferrall at Wakefield.

....We are glad to hear of the good work being done by Rev. J. R. Moore at Jonathan's Creek church, Haywood county.

....Rev. E. B. Johnson of Harnett county died on the afternoon of July 30th. He was to have been ordained on the night before.

....We were glad to see Bro. S. C. Humphries of Person county, in our office last week. Bro. Humphries was in town for the purpose of seeing the State Experiment Farm and other model farms in this county.

....Miss Alice Fort, a teacher in the Wake Forest Female Academy, died on Monday morning last. Also, the mother of Mr. T. R. Jernigan, editor of the *State Chronicle*, died on Sunday last at her home in Winton, Hertford county, aged eighty years. We tender our sympathy to the bereaved.

....It is not change of methods in missions that is now needed, but enlargement of practical efforts that is required.

....All correspondence in reference to the Baptist Almanac should be addressed to Rev. N. B. Cobb, D. D., Raleigh, N. C.

....Rev. J. A. Mason of Conclave, N. C., left last week for Meridian, Miss., where he takes charge of Pleasant Hill Academy.

....Dr. Peyton H. Hoge of Wilmington has been elected to the chair of Pastoral Theology at Hampden-Sydney Union Seminary.

....Rev. N. S. Jones of Salisbury, having spent his vacation in preaching in this section of the State, returned to his pastorate to day.

....At the meeting at the Baptist church at Red Springs week before last twenty persons were converted. Rev. R. E. Peele did the preaching.

....Mrs. Dr. Kingsford of New York is dead. She was for many years a distinguished teacher in Washington City and Richmond, Va.

....The most powerful of all agencies in mission work in China, is the private personal efforts of native christians.—*J. M. Mitchell, LL. D.*

....Bro. H. E. Coppell has removed from Dudley, S. C., to Beaver Dam, Union county, N. C., where he opened the Marshville Academy on August 1st.

....Rev. W. B. Oliver of Fayetteville has been granted a leave of absence for the month of August by his church, and will spend it in Virginia.

....Bro. E. E. Hilliard of the Scotland Neck *Democrat* was elected President of the North Carolina Press Association for the ensuing year last week.

....Rev. Geo. Watkins, assisted by Rev. Jos. Blalock has been carrying on a very interesting revival at Mill Creek church during the past week.

....Rev. Ed. M. Poteat of New Haven, Conn., is supplying at present for his father in law, Dr. A. J. Gordon, of the Clarendon Street Baptist church, Boston.

....The brethren of the Goldsboro church have given their pastor a months' vacation. Bro. Edwards and family will leave for his old home in South Carolina on the first of August.

....Rev. J. T. Jenkins of the Brooklyn Baptist church, Wilmington, has been granted a vacation. He left last week for Winston, his old home. Bro. S. D. Swaim will supply his pulpit.

....The many friends of Rev. Jonathan Wood, who left Raleigh some months ago on account of ill health, will rejoice to hear that he has regained his health and strength at Raton, New Mexico.

....Rev. R. B. Collier of Broadway church, Baltimore, has been granted a vacation by his church. Bro. Collier intends visiting his brethren in Virginia and North Carolina during the next four weeks.

....We call attention to the advertisement of Mrs. I. O. Walters in this issue. Sister Walters is well known and thoroughly reliable and can guarantee her invention to do all that is claimed for it.

....During this week and the next we will send out circular letters to all of our subscribers who are behind. We hope they will promptly respond to this request as we need the money immediately.

....Bro. W. A. Garland of Haywood county has been elected Vice President of Judson county. Bro. Garland has had experience in the school-room, and is a full graduate of Wake Forest College.

....The church at New Friendship, four miles south of Salem, was dedicated last Sunday. This church was to have been dedicated some months ago, but on account of bad weather the exercises were postponed.

....Rev. D. MacIver of China says that "seven eights of all the conversions that have occurred in his mission have been traceable to the influence of native christians on their heathen friends and neighbors."

....We have received the Oak Ridge Institute catalogue for 1891–'92. It is very handsomely gotten up. If you are thinking of attending a good high school next session, write to Messrs. J. A. and M. H. Holt, Oak Ridge, N. C.

....The following numbers set forth the proportions of convicts and criminals among the professors of the three great religions of Southern India: There is one criminal among 447 Hindus; one among 722 Musulmans; one among 2,500 christians.—*Madras Weekly News, Jan. 16, 1887.*

....At the meeting of the Board of Trustees, who met at Raleigh last week to elect an assistant Prof. of Mathematics at Wake Forest College, were: Prof. Jno. B. Brewer, Prof. F. P. Hobgood, Robt. E. Royal, Prof. Taylor, P. A. Dunn, Prof. L. R. Mills, Hon. Geo. W. Sanderlin, Dr. C. Durham, Hon. Jno. C. Scarborough and Dr. T. E. Skinner.

....Our Baptist friends look forward to a profitable session of the Richmond Association which commences here August 4th and continues through Sunday. Several important questions will come before the body, one of which will be the advisability of uniting with some larger Association, this containing only ten churches.—*Laurinburg Exchange.*

....Bro. C. A. G. Thomas resigned the care of the church here (Elizabeth City) on yesterday to accept a call extended by the church in Greensboro. The resignation was accepted, and I have heard he will preach his last sermon here on the second Sunday in August. Bro. Thomas has done a great work here, and will be greatly missed.—*J. B. Harrell.*

....In 1851, the Baptist State Convention was held in Wilmington; and, on Sunday night, they held a great meeting in the interest of State Missions. Elder L. C. Hinson spoke on "The destitution of ministers in the State," Elder J. B. Solomon on "The means of supply," Elder Wm. Hooper on "The general subject," and Elder J. J. James on "The great need of Baptist preaching in different sections of the State."

....Bro. J. S. Joyner of Franklinton died suddenly at his home on Friday, July 29th, at 6:10 p. m. He was about fifty-five years of age. He was a member of the Baptist church in Franklinton, and a most prominent and useful worker therein. Truly, a splendid man and brother has been taken from the earth, and we sincerely deplore his death. He leaves a family, with whom and the church and community of Franklinton, we sympathize in their common loss.

....Rev. L. G. Broughton, having spent three weeks at Piedmont Springs, has gone to the White Sulphur Springs at Mt. Airy, where he will remain until the second of August, when he returns to his pastorate at Winston. Bro. Broughton, assisted by Rev. J. J. Hall, pastor of the Baptist Tabernacle of this city, will begin a series of meetings at the Broad Street church, Winston, on the third Sunday in August. The addition to the church building will be completed by that time.

....In a lecture by Sir W. W. Hunter, who is high authority on the statistics of India, on the progress of religion in India, it is said: "The increase in the province of Bengal, during the nine years preceding 1891, was as follows: General population, 10.89 per cent.; Mohammedans, 10.96 per cent.; Hindus, 18.64 per cent.; native christians, 64.07 per cent. In British India as a whole, the vote was: Increase of general population, 8 per cent.; increase of christian population, 30 per cent." These are eloquent figures.

....Rev. P. A. Eubank, of our African Mission, has asked to be allowed to retire from the work in Africa, "for a year or two at least," and his request has been granted. Bro. Eubank has been driven to this action by the claim of his child upon its parents. Rev. J. A. Brunson, of our Japan Mission, also retires from the work. Bro. Brunson, after a long protracted and severe struggle, mental and spiritual, has been led to conclude that he made a mistake in thinking that he was called of God to be a missionary, and so, feeling that he is not where the Lord would have him, he comes out like a man and says so, and asks to be released. He assures the Board that he is in heartiest sympathy and accord with it in its plans of work, and promises his best efforts in behalf of that work at home.—*Foreign Mission Journal.*

Institutes for Colored Ministers.

Dear Bro. Durham:—I snatch a moment to give you my impressions of work done in the *Institute* at Winton, as conducted by Rev. J. A. Whitted of Warrenton. Let me say that I was more than favorably impressed. The character of the work was admirable—Bro. Whitted is a born teacher, and I believe incalculable good to the colored Baptist ministry of the State will result from these summer schools.

The attendance was surprisingly good—just double that of last year—and shows the growth of interest in this work among the ministers themselves.

I was present, and rendered what aid I could, and I tell you it was no holiday season, but a busy time. Standing before a black-board, lecturing, quizzing, and being quizzed for six or eight hours daily this hot weather is anything but funny and refreshing.

The exercises consisted of Lectures, and Bible Readings, and Doctrines and Discipline, Pastoral relations and Duties. Scripture exegesis was made prominent, also methods of preparation and delivery of sermons.

I was a little apprehensive at first as to my reception among them in the role of instructor, but their cordial greeting, and apparent enjoyment of my labors speedily convinced me that my fears were groundless. They even volunteered a vote of thanks for my presence and instruction.

So far as my observation goes our colored pastors as a rule seem peculiarly grateful for the appropriation for these Institutes, and make any sacrifice to attend them. Great good has resulted, and great good will yet result from the work you have enabled them to do this summer. THOS. G. WOOD.

Murfreesboro, July 26, 1892.

The above is a report made at our request. These Institutes are being held under the auspicies of our Board of Missions.

C. DURHAM, *Cor. Sec.*

From Colorado.

Dear Bro. Bailey:—The *Central Baptist* has broadened into a real, and I hope, a permanent Kansas constituency. Missouri Baptist are prospering right along. We have a strong list of educational institutions. We have a Baptist orphanage and a great Baptist sanitarium.

William Jewell College has secured Dr. John P. Greene, pastor of the Third Baptist church of St. Louis, for President. He is the strongest man among us. The Third church is the best Missouri church—not the largest, but the most beneficently felt among Missouri Baptists. L. B. Ely has added by the help of the Education Society and the liberality of Missouri Baptists, $40,000 to William Jewell's endowment.

My Patee Park church in St. Joseph grows. More than seven years have we grown together. How I enjoyed a visit from Prof. J. Henry Simmons is beyond all words. He and Charles Lee Smith honor North Carolina Baptists in Missouri. Fraternally,

N. R. PITTMAN.

Estes Park, Col., July 16, 1892.

State Missions—Our Fathers.

"The future success of this Convention depends very much on State Missions. With the map of the State before us we have divided the State into twelve sections, each of which will be a field sufficiently large for one missionary to occupy. We therefore recommend that a missionary be appointed for each of these sections, and act under written instructions from the Broad, unto whom they should be amenable.—*John Culpeper, Sr., Ch. Com.*"

Report to Convention, 1833. The State was divided into twelve sections, and a missionary was appointed for each division.

"We lament to find so much diversity of opinion among our brethren on this subject,—but if we wait for unanimity of sentiment, we shall be called from our listless inactivity to account for our stewardship, and thousands of our fellow men pass into eternity unprepared, and nothing done.—*Wm. P. Biddle, Ch. Com.*"

Report to Convention on State Missions, 1835.

"State Missions is a work of immense importance. If this is suffered to languish, all the others will suffer with it. The success of Foreign Missions will be found identified with the success of State Missions. When State Missions prosper, all of the other objects prosper, and when State Missions decline all the other objects decline with it. We regard State Missions as the ground work and support of all the other objects of the Convention.—*Samuel Wait, Ch. Com.*"

Report to Convention, 1841.

"Your committee considers our State Missions department the *main spring*, not only of the successful movements of this Convention, but indeed of all our religious and denominational operations in the State. It is the legitimate province of our State Mission department to cultivate the soil on which we are to depend for the support of all other departments and operations. Your committee would recommend that the office of *Agent* and Corresponding Secretary be united in one person—that he be required to give his whole time to the work—that he be paid liberally for his services—that he be located in some central and convenient position—that he have near him, and near to each other, a small but an efficient Board—that to these the whole business of State Missions shall be confided—that they be required to meet statedly at least once a month—and that they be directed to give a full and detailed report of their proceedings at each annual meeting of the Convention. —*T. Meredith, Ch. Com.*"

Report to the Convention, 1845.

"The work of State Missions lies at the foundation of the whole missionary enterprise. The supply of men to preach the gospel at home and abroad must begin here—the means for sustaining our Foreign Missions must be derived from strong and faithful churches here. Success in the labors of State missionaries is a sure pressage and pledge of enlarged ability to support all of our missionary and benevolent enterprises at home and abroad.—*Wm. H. Shaw, Ch. Com.*"

Report to Convention, 1849.

"It is to State Missions that we are to look for an increase of effort in foreign lands. Cultivate our own waste places, and that will enable *us* to extend our efforts to more distant and barren fields.—*D. S. Williams, Ch. Com.*"

Report to Convention, 1850.

"The number of missionaries under appointment of the Board is altogether inadequate to meet the wants of the destitution, and instead of seventeen we ought to have at least one hundred missionaries constantly in the field."

Report of the Board, 1866.

C. DURHAM, *Cor. Sec.*

Meeting in Warsaw.

Rev. C. A. Jenkens of Oxford has just closed a very interesting and successful meeting with us at Warsaw. The method of conducting our meeting was a new departure. On the previous Saturday church meeting we had a reunion or annual roll-call of the membership with an all-day basket meeting. This brought out a large attendance and inspired christian fellowship. Bro. Jenkens came to us fresh from a new experience with his own churches. He became deeply impressed over a year since that the old method of preaching directly to sinners over a disorganized and dead church membership was the great cause of failure and inefficiency on the part of our churches. Scores would be added, but the church would gain little or no increase of spiritual life. Five to ten would still go on vainly trying to perform what a hundred ought to do; the church was full of deadheads; the new members soon became discouraged or relapsed into sinful habits; the fact of church-membership was no longer a guaranty of a correct life. Our brother became convinced that this state of things could be revolutionized by appealing more directly to the individual membership; getting them to break off evil habits, to take a more active part in public worship, and through a consecrated church to reach sinners. He succeeded beyond his most sanguine expectations in thus leading his churches into marvelous activity and power. Pursuing these methods in Warsaw for a few days, he has succeeded in arousing and organizing this church as it has never been before. The church is quickened with a new life.

A large number of backsliders have been reclaimed, nine were added, and we believe that blessed results will continue to follow in the months and years to come.

We earnestly commend Bro. Jenkens to any church that desires a similar work. He has special qualifications for this work, and would readily engage in it as often as he can be spared from his own field.

At Clinton on Thursday night we ordained C. P. Johnson as deacon with the aid of Rev. J. L. Stewart and Rev. J. Hartwell Edwards of Goldsboro. Bro. Edwards gave us a very instructive and interesting sermon on the Diaconate, which our people much enjoyed. We rejoice at his great success upon his field, and we are glad his church has voted him a month of needed rest and recreation.

O. P. MEEKS.

Some Thoughts as to the Mission-Methods Controversy.

And above all have fervent charity among yourselves.

Why should there be any disagreeable insinuations made against those who differ with us as to methods of mission work? Does any one really believe that D. W. Herring or G. P. Bostick are actuated by any other than pure motives in what they are doing and aim to do? When they were appointed missionaries of our Board, I with many others rejoiced at the appointment, because I believed them to be God-fearing, consecrated men; nor do I think they have ever done or said since shaken my steadfast conviction that they are consecrated to the great work of missions.

Does any one question, does any one question the consecration of our honored Board? We believe that they most earnestly desire the glory of God in the work they are doing for missions.

If what I have said be true, and I do not believe any but an extreme man doubts it, then there is no place for insinuations and doubtful and unexplained charges; and they should be entirely left out in what is said and written in all this matter. Suppose that brethren Herring and Bostick do criticise existing methods, why should we lose the sweetness of our spirit? Brethren Herring and Bostick are not infallible; indeed, it is a question whether *any* man, or set of men, is. I do not think we ought to hesitate to accord even to a missionary the right of private judgment, and especially where his view differs from ours only in the methods of missions. He should also be at liberty in all candor to express that judgment if he wishes to do so. More than that, I think the greater the effort to suppress an honest conviction, the greater and more overwhelming will be the reaction against any such spirit. All real Baptists will desire to know what all the talk is about, and they *are going to know*—and knowing will not be apt to hurt them, unless a devilish spirit gets in.

As to brethren Herring's and Bostick's views concerning mission work, I have this to say: I have thought over what they propose, viz., to refer the mission work to the individual churches, or groups of churches, alleging that a Board is unscriptural and unbaptistic; and, so far as I can see, their objection is not well founded. I do not see how a body of men deputed by the churches to carry out the wishes of the churches can rightly be considered as unscriptural. The work we are attempting—I might say are *doing*—could not be carried on by single churches, and to have a group of churches is, in my conception of it, the same thing as having a Board. This proposal, then, I regard as ruinous to all organized mission work. For my part, look at it as I may, I can not see how we can dispense with our Board. This is *my* judgment, and I claim the right to express it without presuming to claim infallibility.

But I write this article not to discuss the views of Herring and Bostick on the methods of missions, but rather to say that both Herring and Bostick are our brethren—honored and beloved in days past, and as worthy of our respect and affection now. They are qualified by piety, intelligence and experience for a notable work in China, and every effort should be made to save them for that work. They should not be alienated and estranged, but drawn with the cords of love. Nor should we criticise or condemn their plan of an Interior Mission. Their desire to penetrate into the heart of China bearing the message of salvation, in the spirit of Isa. 54:2, 3, the text that formed the basis of Carey's great sermon on evangelizing the heathen. I, for my part, would be glad to see such a department opened *under the Board;* and my heart would rejoice to see Herring and Bostick appointed as its first missionaries. I wonder if such a wish is wholly chimerical?

Be that as it may, these men are our brethren, and if we can not, or will not use them, I hope that God will in some way use them for the advancement of his kingdom in China.

In conclusion, I most heartily pray that God may avert from our mission work these unhappy dissensions, and cause what has already occurred to prove to have fallen out for the furtherance of the gospel.

JNO. S. HARDAWAY.

July 23, 1892.

Christ is King in Zion—No Pope for Baptists.

If Dr. J. L. Carroll was angry when he wrote the article in the RECORDER of July 27th, headed *Brother Herring's "Disturbing Element,"* then he ought to apologize. But if he expressed his cool and deliberate sentiments, then he ought not to be a member of a Baptist church. He might suit very well to preside over a Roman Catholic inquisition, but is not a proper man for an undershepherd among those who recognize Christ as their only king and lawgiver.

It is not my purpose in this article to discuss the so called new departure in missions. But I would just say that I am glad that at least some intelligent Baptists have concluded that it is not absolutely necessary to the salvation of their souls to do everything dictated by our leaders.

Religious leaders are a good thing if we know how to use them. We ought to esteem them very highly for their work's sake and follow them just so far as they follow Christ, remembering that each individual must decide for himself after giving their views a prayerful consideration.

J. A. B. L. HURLEY.

Gastonia, July 28, 1892.

A Word to Young Ministers.

CERTAIN VIEWS OF PASTORAL DUTY.

I am led to believe that there is harm done by our preachers leaving their churches to go out to lecture or hold protracted meetings, or on other trips for several days, without asking permission of their churches. I think the pastor should politely ask permission of the church, or a majority of his hearers, as the church may agree, on the matter. If the church leaves the matter to the deacons, then he asks them and not the church as a body.

I think, further, that the church should give the pastor a living salary, and all the money or other contributions given the pastor, while working on those outside trips, less his expenses, he should give to his own church when he returns, with an itemized list of receipts and expenses.

Preachers are held up as models of religion, honor and honesty, and it is easy for common mortals to think the pastor loves to be gone because it helps him financially, &c. JUSTICE.

Churches of the Baptist Association can support Bro. Herring.

Dear Bro. Bailey: A good deal has been said in the RECORDER recently against the plank of brethren Bostick and Herring. I want to speak as *one* pastor of the Eastern Association. I have not been in this Association long, but am of the opinion that when Brother Herring comes down and offers himself to the churches of this Association they will except him enthusiastically. I think they can do it without being "disloyal" to anybody. Each church is an independent body and if one or more of these churches see fit to send one of their flock to China and pay his expenses and salary, they have a right to do so. This seems to me to be the example which the apostolic churches gave us.

This Association is able to support a missionary and still do as much for all other objects as it is now doing, and I believe it will do it. I understand that there is one church that has been giving only $25.00 for State Missions, but has effected a plan by which it can and will give Brother Herring more than ten times that amount. Some people don't understand how much it costs to send the money to missionaries; hence they do not give as freely as they will when they know that every dollar goes *directly* to the missionaries. Let the Board stand as it is and those who want to work through it, do so. Bro. Herring has been invited to visit my church and he is welcome to lay his plans before my people and I will advise them to contribute what they can toward his support. Fraternally, J. T. JENKINS.

Wilmington, July 26, 1892.

REV. DR. THOS. HUME, of the Chair of English at the University of North Carolina, writes us the following interesting letter from Glens Falls, N. Y.:

I have been delivering a course of lectures on the English drama, on English idioms and the development of English Prose from the fourteenth century to the present time, and am (naturally) glad that they have been largely attended. This is the third year of my connection with this National School of Methods of Teaching at Glens Falls, N. Y. Twenty-two lecturers and professors are employed to discourse on subjects of practical value to public school teachers and superintendents and to private school teachers and college men, and it happens that I am the only Southerner in the faculty. But everybody is full of hospitable kindness. The town is lovely for situation, and there could be no happier combination of opportunities for home study and much recreation than its nearness to Saratoga, to Lakes George and Champlain, and to the Hudson River, affords. Delightful outings are arranged by the faculty, many "sociables" are held, and a course of evening concerts and humorous and literary lectures from eminent men is provided. The neighborhood is that illustrated by the pen of the romancer, Fenimore Cooper, and abounds in Indian and French legendary associations. Electric cars take you for a mere song through a succession of villages, like Sandy Hill and Fort Edward, where you find the spring near which was murdered Jane McRea, the victim of an Indian horror, and her grave well tended in the cemetery and all manner of revolutionary remains. This town of ten or twelve thousand people has a $90,000 Y. M. C. A. building. Your correspondent addressed a large company in its beautiful hall last Sunday afternoon. The Baptist church edifice here is a model of simple elegance and convenience. Its pastor, Dr. Gow, is strong, devout, eloquent. I expect to preach for him before our community of teachers next Sunday. To-night we hear George W. Cable give readings from his own novels illustrative of Creole life in the South. You know how popular, too, is the representation of the negro character and dialect in the magazines and by lecturers and elocutionists.

The Education Board.

This Board aided forty-two young ministers last year—more than were ever helped before at any one time in the history of the College. To carry this large number, the Board was compelled to incur a debt. And now while we are paying off this debt, more than sixty young men are calling on us for help next year. Nearly all of these are most highly recommended to us by those whom we know to be men of character. But to more than half the number of applicants we have been compelled to say, we can not help you. The Board has adopted thirty for next year, but we shall not be able to carry them long and meet the liabilities already upon us, unless we have liberal responses from the churches. As the Associations are now beginning to meet, will not the churches remember this call. W. R. GWALTNEY.

Resolutions Rescinded and Withdrawn.

WHEREAS, The Harrellsville Baptist church in called conference, composed of about fifteen members, passed resolutions requesting the pastor's (Rev. C. N. Donaldson) resignation upon the basis of rumor emanating from Henry Clay Sharp; and whereas, Henry Clay Sharp has, in writing, withdrawn his language reflecting upon the character of our pastor, pronouncing his insinuations both *unjustifiable* and *wrong*, and expressing deep regret therefor; therefore be it

Resolved, That the Harrellsville Baptist church does now in regular conference *rescind* and *withdraw* said resolutions.

Resolved, That we sincerely hope no injury will come to the pastor's future ministry.

These resolutions were passed by Harrellsville Baptist church in regular conference, the 2nd day of July, 1892.

DOCTT TAYLOR, *Church Clerk.*

Warren Plains Church.

Bro. Bailey:—Pastor W. R. Cullum met his flock on Saturday, July 16th, and during conference tendered his resignation as pastor of Warren Plains Baptist church. The members knew that Bro. Cullum expected to attend the Theological Seminary and that his resignation would come, but were not prepared to cheerfully grant its acceptance. As pastor he has not only the love and esteem of his flock, but the entire community has learned to respect him as a man striving to do good as his Master did while on earth.

Rev. W. G. Y. Parker preached on Sunday, and Monday Rev. N. S. Jones came among us and assisted in conducting the meeting until Friday night. Brother Jones preached the New Testament truths in a plain, unmistakable way, carrying with it conviction to sinners and encouragement to believers. The meeting was truly a good one, and as a result of the meeting, Bro. Cullum baptized on Sunday eight believing christians, most of whom were grown people, and there are several more who have not yet united with any church. Notwithstanding the weather was warm and the building small, the congregations were large and attentive to the word of God. During several services the house was packed, and enough people outside to have filled a building as large. By the grace of God we are going to build a new house for his worship to seat the congregations that attend upon his service at this place, many of the timbers being now upon the ground.

God be praised for the work at this place.

T. R. W.

Warren Plains, July 28, 1892.

Preaches More and Gets Less.

I happened to hear these words by some brethren: "Rev. J. R. Maynard preaches more and gets less pay than any other preacher in the country."

They, doubtless, had reference to the salary I get. As to doing more preaching than others, I am unable to say; but I can say that I have not yet done as much preaching as I have desired to do. I love to tell the "old, old story." Brethren, if I don't get big money for doing the Lord's work, I get big blessings, and look forward to receiving greater ones. The Lord never fails to pay us. He doesn't fail to pay men according to their real worth.

Owing to my disadvantages in life, I know that I can not expect the pay that I might have received had I gone to college and been sharpened up. The world likes style and fashion, but the good Lord don't give anything for these. He measures up the wheat and lets the chaff go. Some of we little fellows need more money than we get; but can not afford to quit our calling because the people don't do their duty. We don't get much encouragement, only as the Lord helps us.

I think we are helpful to some of our young college preachers, they always seem glad to see and beg us to feel at home. We help them in being good listeners to their instructive preaching. I have been with Rev. J. M. White a few days in a meeting at Cumberland Union. Bro. White is a learned man, and he knows how to use his power for good. When I am preaching in his presence, I feel that he is helping me up with his prayers. Lord, give us more such men. God knows that I love a true christian.

J. R. MAYNARD.

Morrisville, N. C.

The August number of the *Baptist Home Mission Monthly* is certainly a most valuable one. For some years the August issue has been an "Educational Number," and this is, without doubt, the most interesting and complete one ever issued. It contains accounts of the educational institutions of the Home Mission Society for the colored people and the Indians, and is fully illustrated, showing the principal school buildings, as well as the group of the last graduating class (ten in number) of Leonard Medical School, Shaw University, Raleigh, N. C., the only medical school for the colored people under control of the Baptists. Every one interested in the important educational work of the Society should secure a copy of this number, which we are informed will be sent free to all applicants. It shows what the Society is doing for the colored people and the Indians, and should be preserved for reference. The *Monthly* has been greatly improved lately, and is indispensable to all wishing to keep themselves informed of the great Home Mission work of the American continent. Price, fifty cents per year. Address, American Baptist Home Mission Society, Temple Court, N. Y. City.

See advertisement of Alleghany Institute, Roanoke, Virginia, to be found on the ninth page; also on the same page a representation of the new building of the Hollins Virginia Institute, Botetourt Co.

Talks About Law.—No. 5.

BY JUDGE R. W. WINSTON.

NOTES AND BONDS.

Laymen, by which is meant every one except lawyers, have a fair knowledge of many departments of the law.

But with the general principles that govern and control negotiable instruments, commonly called bills, bonds and notes, they have a scant acquaintance.

Such knowledge no man of affairs can afford to be without. A mistake here is often vital.

Every farmer should write and place these words above his hearthstone: "If I sign any note, the law will make me pay it, if some innocent person has bought it before due; and this, even if I received nothing on the note, or even if I was forced to sign it, or if it was a gross fraud on me."

This sounds like hard law, but it is necessary to protect society, and is the wisdom of the ages.

Now do the principles laid down above, apply to any paper or property other than negotiable instruments. Let us see: If a man steal your horse and sell him, you can claim your horse in any body's hands. No matter that the purchaser has paid full value for the horse and had no knowledge that it was stolen, it is your horse and the purchaser's misfortune.

But if a note be stolen, and transferred by the thief to a third person, in the usual course of business, before due, and for value, the person, so acquiring the note, may hold it against the world. As a wise Judge once said, a note "is a courier without luggage."

"Negotiability" means three things:

(1) That the title is in the innocent holder of the note;

(2) That you, who gave the note, can not set off any thing against such holder;

(3) That you can not show, as against such innocent holder, for value, that there was no consideration for the note.

Ignorance of these three principles brings woe to many unsuspecting persons; and knowledge of them is putting money in the purses of many sharpers.

Let us apply these principles to some cases, decided in our State. But it will scarcely be necessary to go to the books for illustrations, for the images of churn-notes, and wire-fenced notes, and beehive-notes, and other patent notes, come trooping before many of us to our sorrow.

Mr. Tillery, down in Halifax, one fine day, was at his place of business. Fink came in. For one hundred dollars, Fink would give a formula by which lubricating oil might be made at half cost. The trade is made. Tillery gives his note at ninety days for $100. Fink pockets the note, jumps into his buggy, says "Mix a white substance with ordinary oil in proportions of one-half each," and off he goes. Before the ninety days were out, Fink sold the note to Mr. Applegarth. Applegarth sued Tillery on the note. "No," says Tillery, "it was a fraud; I won't pay it." But our Court said, "The mere fact that the payee of the note may have perpetrated a gross fraud upon the defendent in obtaining the note from him, can not affect the course of justice," and Tillery had to pay the one hundred dollars.

Now we will examine a case "harder" than the foregoing:

In Rowan county in 1885, Mr. Michael bought a tract of land. He lacked $750 of paying for it. He executed his note for $750 to the vendor.

Before the note fell due, a bank acquired it. Michael did not know this fact, and paid the vendor the $750. Afterwards the Bank sued Michael. "Why," said he, "I have already paid that note."

"Not so," say the Court, "the Bank owned the note when you paid it; and it is your folly to have trusted a dishonest man."

This case teaches another lesson of great value to men who owe money on notes, to-wit: Never pay anything on a note until the credit is entered on the note itself. A receipt will not do in all cases; for your very receipt would not be good against your own note in the hands of an innocent purchaser of your note before due, as already explained. So well are these things known to the agents who sell patent rights and to some others, that they discount all notes as soon as may be and at the nearest Bank.

A curious case once fell under my observation:

A man died, supposed to be wealthy. His lands were sold by his heirs at law, within two years, to Mr. Greene of Vance county. Mr. Greene paid all cash but $3,000. He gave his notes for $2,000 due in one, two, three and four years. The executor sold his notes before they fell due. Then it was found that the estate was insolvent. Greene's land was needed to pay the debts of the estate. So Greene must, inevitably, have lost his land, all the cash he had paid, and have had the $3,000 to pay on his notes; but the case was compromised. And now Mr. Greene signs no more notes.

Verily, a note, like a dollar bill, passes from hand to hand; and when you put your name to one you will have it to pay if you are able.

As an after dinner pill, to strengthen the stomach, assist digestion, and correct any bilious tendencies, Ayer's pills are considered the best. Being sugar-coated, they are as agreeable as any confection, and may be taken by the most delicate.

Are You Waiting?

When you want an answer, wait for it. Ah! there is a good deal of wisdom here. How often do we go to the throne of God in prayer, begging for some favor, and how often do we rise from our knees and straightway forget all about the matter we have laid before Him! Why is this? Because we are not held in earnest. We want blessings; we ask for them half-heartedly, as though we did not expect them at God's hand; and too often we do not wait for the blessing to come in God's time and way.

If you want a favor you must wait for it. "It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lam. 3: 26). When trouble overtakes us, it may be that we turn to God in prayer, but we are also apt to run to and fro into all companies with our complaints, aggravating our calamities, and quarrelling with the disposals of Providence concerning us. Be that far from you and me! Hope in the Lord! The difficulties that lie in the way of your relief may seem insupportable, but wait on the Lord in confident expectation, acquiescing in the Divine disposals, and you will not wait in vain.

Whatever you do, grow not remiss in your attendance upon God. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, upon the Lord." (Psalm 27: 14). Keep close to God and to your duty. "The Lord is good unto them that wait for him, to the soul that seeketh him." (Lam. 3: 25). Are you waiting by faith? Are you waiting by prayer? Are you waiting by humble resignation to his will? Those that wait upon the Lord have abundant reason to be of good courage. "Wait on the Lord and keep his way." (Psalm 37: 34). That is the secret of happiness. Duties are ours; events are God's. If we conscientiously observe our duty, we shall be able cheerfully to refer ourselves to God for the disposal of all events; and in thus attending to the motions of his providence, we shall be enabled carefully to observe them, and conscientiously to accommodate ourselves to them. "Rest in the Lord, and wait patiently for him." Reader, are you waiting?—*Selected.*

A Rectified Mistake.

"The members of our church are very stiff." That is what *she* said. "Your statement is not a fair one. *Some* of the people are 'stiff,' and some of them are very cordial, and the cordial ones far outnumber the 'stiff' ones. Would it not be much wiser and fairer to say, "The members of our church are very cordial?" That is what *he* said. And he added other words—he was her pastor: "For the next three months, instead of looking for cordiality, suppose you spend your time in being cordial; look up the shy and the strangers, and greet them warmly; expect nothing for yourself, and do your best to make others happy and at home in the church. Try this for three months and see how it will work." She tried it, and it worked well. The plan is commended to others.

When one tenth or even one quarter of the people of a church are wanting in cordiality, the statement that "the church is cold and unsocial" is both untrue and injurious. —*O. C. S. W., in Young People's Union.*

Dr. Bigger's Huckleberry Cordial cures all bowel and stomach troubles and children teething. Sold by all dealers.

If every suffering lady who reads the Biblical Recorder knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Nothing sharpens the arrow of sarcasm so keenly as the courtesy that polishes it; no reproach is like that we clothe with a smile and present with a bow.—*Chesterfield.*

Associations.

TIMES AND PLACES OF MEETING.

August.

Central—Wake Forest, Aug 2-5.
Pilot Mountain—Shiloh church, Aug 4-6.
Richmond—Laurinburg, Aug 4 6.
Roanoke—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 26-27.

September

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 13-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Roberson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper correction?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Associations on the "Centennial of Modern Missions"?

C. Durham, Cor. Sec.

"WORTH A GUINEA A BOX."

JARS

In the family are more often the result of *disordered digestion* than most people know.

BEECHAM'S PILLS *will keep peace in a family*, by curing Sick Headache, Weak Stomach, Impaired Digestion, Disordered Liver, Constipation and all Bilious and Nervous Disorders arising from these causes.

Covered with a Tasteless & Soluble Coating.

Of all druggists. Price 25 cents a Box.

New York Depot, 365 Canal St.

A Tonic and A Pleasure:

That's the happy combination found in

Hires' Root Beer

You drink it for pleasure, and get physical benefit. A wholesome, refreshing, appetizing, thirst quenching drink.

One package makes five gallons.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine Hires'.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling Requisites.

We have made unusual preparations for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

Shirt Waists.

Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

Dress Materials

For Evening and General Wear.

Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH N. C.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

STUDY LAW AT HOME.

Take a Course in the Sprague Correspondence School of Law. (Incorporated.)

Send two cents (stamps) for particulars to J. Cotner, Jr., Secy. Detroit, Mich. 509 Whitney Block.

REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. Thomas G Hill.

Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by

King's Royal Germetuer Co., Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. James H. Lassiter.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. Missillier.

March 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. Dowtin.

Henderson, N. C., March 7, '91.

Mr. W. T. Cheatham:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully, Zack Davis.

Mr W. T. Cheatham, Jr.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully, F G. Mitchell.

January 19, 1891.

W. T. Cheatham, Jr.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, Charles G. Burroughs.

Henderson, N. C., Sept. 16, '91.

Mr. W. T. Cheatham, Jr.:

Your rheumatic cure, Pokine, has completely cured me. I. M. Green.

Mr. W. T. Cheatham, Jr., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully, J. A. Kelly.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W T. CHEATHAM, JR., HENDERSON, N. C.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

IRON FENCE

SIXTY STYLES FOR CEMETERY & LAWN

CATALOGUE FREE

J. W. RICE, ATLANTA, GA.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns; no purge, no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3508, New York City, N.Y.

TEACHERS Register NOW and secure positions in the Colleges, Seminaries and Schools of the South and Southwest. Vacancies are occurring every day. Registration fee $2.00, send stamp for blanks. AMERICAN BUREAU OF EDUCATION, Miss CARTER, Proprietor, Cable Bldg., NASHVILLE, TENN.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect July 24, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 30 a
" Burkeville	5 06 p m	9 06 a
" Keysville	5 49 p m	9 44 a
Ar. Danville	8 01 p m	12 06 n
" Greensboro	10 10 p m	10 11 a
Lv. Goldsboro	*4 00 p m	*7 45 p
Ar. Raleigh	6 00 p m	11 35 a
Lv. Raleigh	*6 15 p m	*7 00 a
" Durham	7 28 p m	7 38 a
Ar. Greensboro	10 00 p m	10 00 a
Lv. Winston-Salem	*8 25 p m	*8 10 a
" Greensboro	*10 30 p m	*10 30 a
Ar. Salisbury	12 10 a m	12 00 n
Ar. Statesville	*2 35 a m	*1 00 p
" Asheville	7 50 a m	5 35 p
" Hot Springs	10 30 a m	7 07 p
Lv. Salisbury	*12 00 a m	*12 00 n
Ar. Charlotte	2 00 a m	1 30 p
" Spartanburg	5 00 a m	4 35 p
" Greenville	6 10 a m	5 35 p
" Atlanta	11 25 p m	10 30 p
Lv. Charlotte	*2 10 a m	*1 45 p
Ar. Columbia	6 07 a m	6 00 p
Ar. Augusta	9 37 a m	9 35 p

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a
" Columbia	10 50 p m	11 35 p
Ar Charlotte	3 10 a m	4 30 p
Lv Atlanta	*6 50 p m	*8 05 a
Ar Charlotte	6 40 a m	6 00 p
Lv Charlotte	7 00 a m	6 30 p
Ar Salisbury	8 27 a m	8 10 p
Lv Hot Springs	*7 25 p m	*12 30 p
" Asheville	9 00 a m	2 30 p
" Statesville	2 50 p m	7 01 p
Ar Salisbury	4 00 p m	7 51 p
Lv Salisbury	*8 37 a m	*8 25 p
Ar Greensboro	10 20 a m	10 20 p
Ar Winston-Salem	*11 40 a m	*12 10 a
Lv Greensboro	*10 30 a m	*11 05 p
Ar Durham	12 24 p m	1 09 a
" Raleigh	1 23 p m	2 00 a
Lv Raleigh	*1 38 p m	*8 45 a
Ar Goldsboro	3 05 p m	12 30 p
Lv Greensboro	*10 30 a m	*10 40 p
Ar Danville	12 10 p m	12 45 a
" Keysville	2 50 p m	3 35 a
" Burkeville	3 31 p m	4 19 a
" Richmond	5 30 p m	6 30 a

+Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.20 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.30 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.38 a m daily except Sunday; arrive Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D C. Washington, D C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect June 26, 1892.

No. 50 Daily No 1.	MAIN LINE.			No. 52 Daily No 2.
11 10 p m	Arrive	Wilmington	Leave	4 50 a
7 55 p m	"	Fayetteville	"	8 32 a
6 10 p m	"	Sanford	"	9 43 a
4 18 p m	"	Climax	"	11 44 a
3 50 p m	"	Greensboro	"	12 25 p
2 58 p m	"	Stokesdale	"	1 22 p
2 30 p m	"	N & W Jt, Wal Cove	"	2 33 p
1 22 p m	"	Rural Hall	"	3 09 p
12 00 m	Leave	Mt Airy	Arrive	4 26 p

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 20 p m	Arrive	Bennettsville	Leave	5 30 a
9 35 p m	"	Maxton	"	6 30 a
8 57 p m	"	Red Springs	"	6 58 a
8 13 p m	"	Hope Mills	"	7 39 a
7 55 p m	Leave	Fayetteville	Arrive	7 55 a

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 30 p m	Arrive	Ramseur	Leave	7 15 a
5 40 p m	"	Climax	"	9 10 a
4 45 p m	"	Greensboro	"	9 55 a
3 10 p m	"	Stokesdale	"	12 15 p
2 00 p m	Leave	Madison	Arrive	1 05 p

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.05 a m, and have 2 hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

Rheumatism.

We have heard and read a great deal of late about the wonderful cures performed by the Electropoise. Having some curiosity as well as anxiety to learn something more of its curative power than can be gathered from advertisements and rumors, the editor of the *Review and Appeal* called on Dr. W. H. Morgan, an eminent dentist of Nashville, who is dean of the dental department of the Vanderbilt University, and formerly President of the National Dental Association. Having heard that the Doctor had been greatly relieved of rheumatism, the editor asked, "Doctor, what can you say about the Electropoise as a curative agent?" The Doctor is a modest man, and somewhat averse to going into print, particularly to recommend any nostrum or remedy. He replied: "I can only tell you about my own case. I have constitutional rheumatism, and have suffered more or less all my life. My right leg was dwarfed a little from suffering with it in boyhood. From 1886 to 1890 I was never in any condition almost free from pain, except during a severe illness. For several years I have been so that I had to use a crutch and stick to walk at all. I had been so badly afflicted with rheumatism that I could not walk with my crutch and stick more than forty yards. Mr. DuBois called on me and asked me to try the Electropoise. I protested, because I had failed to get any substantial relief from the treatment prescribed by eminent physicians. I commenced the Electropoise with no faith in it. In two weeks I was better, and almost free from pain. I have been using the Electropoise for ten months, and though I am seventy-three years old, and have suffered all my life, I can now walk a little without crutch or stick; I can with a crutch and stick walk half a mile. My digestion has become good, and a heart trouble, incident to my rheumatism, which manifested itself in the loss of a beat occasionally and a pulse always as high as ninety and sometimes as high as one hundred per minute has given away and has given me no more trouble. My pulse has come down within the seventies per minute, and my health in every respect has been greatly improved."—*Franklin, Tenn., Review and Appeal.*

Said President Porter, of Yale College, "Don't drink; don't chew; don't smoke; don't swear; don't deceive; don't marry till you can support a wife. Be earnest; be self-reliant; be generous; be civil; read the newspapers; advertise your business; make money, and do good with it; love God and your fellow-men."

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to Miss FANNIE E. HECK, Raleigh, N. C.

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and *vice versa*. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Six Reasons for Observing the Missionary Centennial.

BY R. T. VANN.

1. It is a memorial, and God favors the right kind of memorials. The Passover and the Lord's Supper were divinely appointed memorials. God often *reminds* his people of Abraham and David, and Mary must always be *remembered* for her service of love.

2. It is a blessing to remember great and good men. What a power for good is the history of Washington! And Carey stands second to none in moral grandeur.

3. We are all interested in *men;* and the careers of the pioneer missionaries will be sure to awaken interest, and thus increase the popular information on missions.

4. The Centennial effort is a missionary protracted meeting, designed to accomplish for mission work what the ordinary protracted meeting does for the general work.

5. It is likely to reach very many Baptists who have been doing nothing for missions.

6. A great revival of the mission spirit will be followed by a general revival in the churches and a mighty enlargement of the kingdom of Christ.

Our Opportunity.

An opportunity is a responsibility. A great opportunity and a great responsibility lies in the celebration of the Centennial of Modern Missions. It is not only a memorial of things past. It is the opportunity that shall decide the triumph or failure of our missions in the coming century. To fail to do the great things planned for this year is to cripple our missionary work for the next fifty years.

Southern Baptists have set before them two objects. 1. To send to the mission fields one hundred new missionaries. 2. To raise a permanent and chapel building fund of $250,000 for Home and Foreign Missions.

These things cannot be done without a great awakening. From whence? From whom? The first christian church was not prepared for mission work until endued with the Holy Spirit. We must be touched and awakened by this Spirit. The awakening must come to the great sleeping mass of the church. These things cannot be done by the few, but by the many; by you and by me.

As far as we fail to come up to the full measure of this opportunity, in so far will this effort be a failure. If we do not help, we hinder. Better be dead than stand in the way of God's onward moving church. He who is not for us is against us. The cry is, Forward!

Country Work for Women.

[Extracts from a paper read by Mrs Ament, A. B. Mission, before the Peking Miss. Association.]

Will you join us in a trip to the country? The pastor is about to visit a village in which there is a small company of believers, and he thinks it wise to take his wife with him, that she may meet and instruct the women of the village.

Year after year streams of men come up to the capital to seek employment, or to transact business. Many of them stray into the street chapels and get a few ideas about the "Jesus religion;" and, in course of time, some of them may become inquirers. The pastor, or country helper, visits them; and ultimately they unite with the church. But it is not often that a Chinaman is found who will take pains to explain the doctrine to the women of his family; much less teach them to read. On occasion of public services in the neighborhood, inquiries as to their families only succeed in bringing a few old women and their grandchildren within sound of the preacher's voice. So that the question of work for women in the country is one of the most important problems in the evangelization of North China, and one full of difficulties that are hard to overcome.

We will take our children with us. In all work for the children in country homes, yes, for their mothers, too, it is a help to have with us two small disciples who have a genuine interest in the little heathen children, and whose presence disarms fear and dislike.

The foreign food box, with its compartments for coffee, milk, butter and self-raising flour, and made to fit the cart, is an adjunct not to be despised.

With its aid we can make use of many native products, and still preserve health and strength for the work undertaken.

Upon hearing of our arrival in the village, the people throng us. The pastor draws off the men and boys, while the "foreign lady" is given a seat on the hastily-swept kang, and an infusion of willow leaves is prepared for her.

A few words spoken in Mandarin, reassure our hostess; our picture book adds to the interest and, if at a loss for a text, we have only to listen for a few moments to the talk of those about us.

Is it wrong to allow precious time to slip away in general talk? Surely no time is wasted which gives a clearer knowledge of the interests and superstitions of those for whom we work, and without which knowledge our talk is like a thrust in the dark.

While listening to them, it will not be long before something will be said which will suggest a theme.

After talking and singing with them for a little time, we determine to relieve the hostess who is beginning to wonder how she is going to get leisure to cook her meal. We get down from the *k'ang*. In answer to inquiries, we say that it is a good plan to take exercise every day, and that we are about to walk.

Wondering at this foreign peculiarity, the women separate while we take a turn about the little village. Entering it again by some new road, we run across one of our recent auditors. She is busy on the threshing floor, and asks us to stop.

The evident pleasure at receiving a call from the missionary is a decided contrast to the treatment to which most of us are accustomed in our Peking work, and constitutes one of the charms of such a tour.

In the country it is rare that more than one family occupies the same court. So there is less fear of ridicule if foreigners enter. Then there is the traditional difference between simple-minded country folk, and the reserve of those bred in a great city. But explain it as you will, a welcome awaits you in the country and goes far to compensate you for the inconveniences incident to a tour.

Our new friend cheerfully rolls a sheaf of grain stalks along for us to sit upon, and in the shade of her silos we linger till the husband or brother in law comes up with more sheaves of millet, and in a gruff voice complains of her slow progress; then we move on, fearing to bring down further reproof upon her if we stay and hinder her work. Across the road is a company of girls and women washing their clothes in the little stream that runs through the village, and beating them with wooden rollers. Here we find texts ready to our hand—"Living Waters," "The Need of Soul Cleansing," "Wash me and I shall be whiter than snow."

We must not forget, however, to search out the women who are not free to come to us; the young women approaching the time for their marriage, who are kept closely at home. The young and middle-aged wives and mothers, whose lot it is to tend the pigs, harness themselves to the domestic donkey (alias mill) and grind the corn. Sometimes we find her weaving rush baskets, the baby creeping about at her feet. Sometimes she is out in the corn field; her garment sewed into a bag to receive the white pods. So the morning passes. We refresh ourselves with a noonday meal and again set out; this time looking up the women met and instructed on the last tour.

Here is one with the inevitable shoe-sole in her hand.

She, at least, can sit down and listen while she weaves the long thread to and fro.

We will read her a bit of the good book, explain it simply, and perhaps others will come in. Yes, here they are—the sisters-in-law—one with a bit of a baby buttoned up in her *kua tzu*, to keep it warm, only its head peeping out.

How well they listen to the first few words as we read a parable and begin to explain it. But now some one calls—all run out and leave the missionary alone.

Ah! here they are, come back and more women with them. We will begin again; accept the frequent interruptions and the irrelevant inquiries with patience, remembering how undisciplined are the minds of these women.

Perhaps, as not long since, a brawl occurs in the court-yard, and voices of the combatants drown the sound of the gospel message. The missionary's efforts at peace-making being successful, it is the natural thing to follow the affair by a pointed discourse on the love and reverence which ought to exist between mother and son.

A noisy child, whose mother is straining her ears to hear, gets a hard blow on the side of the head. This leads on to a few points about the delicate structure of the ear, which is endangered by such rough usage and of the moral effect of rude treatment upon the child. So what might at first have appeared as a hindrance, will often prove the missionary's opportunity; the incident being remembered by those who witnessed it, and the teacher's advice referred to long after it was given.

We are encouraged by finding the desire for the truth stronger and the enjoyment of the little prayer-meetings greater; some going from house to house with the missionary, as she seeks out the "shut in" women; till the last places visited will hardly contain the number thus gathered.

By night some of the women will have attended more meetings than there are days in the week, and helped in the volume of song that has ascended.

Hymns, written in a bold hand upon strong paper, which may be pinned to the wall before us, are a help in the singing.

Though the progress is slow here, it is not time wasted; since the music is a comfort to the singer though torture to the musical ear of the teacher.

The oft repeated words of Jesus' loving care and saving grace will find their way to other hearts, which the singer could not reach by spoken words.

So the days go by, and our allotted time having passed, we must go back to duties in the city. After repeated visits of this kind to a village, we find it easy to select a few of those whose interest seems genuine to spend a few weeks in Peking, to study the doctrine. Here knowledge of their home surroundings will stand us in good stead and help us to adapt our teaching to their needs. But the number of those who can leave home is necessarily small, and the need of other such visits will therefore remain.—*Woman's Work in the Far East.*

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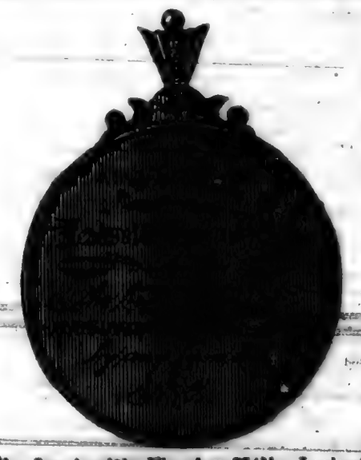

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The Foreign Mission Board and Rev. D. W. Herring.

As it now appears to me, the Board is right and Bro. Herring wrong. The only evidence, looking to the contrary, is the disinclination on the part of the friends of the Board to allow Bro. Herring to be heard. If the Board is right, as I now believe it to be, certainly its officers and friends will be able to demonstrate to the satisfaction of the denomination that Bro. Herring's position is wrong, and the sooner Bro. Herring is given an opportunity to present his side and answers thereto are made, the better it will be for Foreign Missions and its Board. Just so soon as the great masses of the denomination feel that there is behind the Board and its management something that the Board is trying to conceal from the people, just so soon will confidence be shaken, and when confidence is shaken, contributions will fall off. Of all religious denominations, Baptists hate rings worse, and delight in being acquainted with the inside workings of all their Boards more. They believe in open and free discussions of all questions, and that any other course is pursued by persons having in charge any of the work of the denomination, just in that proportion is the work crippled.

A few years ago, a proposition was made by one good brother in the Tar River Association to another to talk over and arrange beforehand any changes which it might seem desirable to make in any of its work, so that public discussions of such could be avoided. The proposition, I do not doubt, was made with good intentions, nevertheless, being wrong in principle, was rejected. The reply was: "No, sir, whatever is done by the Tar River Association ought to be done in open session—before the great body of its members—discussed freely, fully, and aboveboard, and not arranged beforehand, and so long as I remain a member of it such shall be done."

This brother had the right view of Baptist polity—the right idea to get the hearty, cordial and liberal support of the denomination; for my observation is that, when questions are discussed fully and openly, there is little danger but that the people will decide them right, and having done this, will give their hearty support accordingly.

Let Bro. Herring be heard in our Union Meetings—in our Associations—in our State Conventions—in the Southern Baptist Convention—through our religious papers. Let the friends and officers of the Board meet his arguments and satisfy the denomination that he is wrong, and the matter will end. If it can't be done, let's adopt Bro. Herring's views and revolutionize the present method of Foreign Mission work. What we all want—certainly what we all ought to want—is to convert the heathen, and the best method of reaching them ought to be desired by all.

Since the above was written, my attention has been called to Dr. Carroll's article in the RECORDER of July 27th, in which he expresses merciless condemnation of Brother Herring. It was an old Roman maxim that he who condemns a man *unheard* is unjust though he condemn justly. According to this truth—a self-evident one—Dr. Carroll stands convicted, by his own confession, of the grossest injustice. He says that an army officer, acting as Bro. Herring has done, "would have been shot in less than twenty-four hours for desertion and disloyalty," adding, "Is such conduct any less criminal in the army of the Lord?" I do him the credit to suppose that he would inflict this sentence only *metaphorically* since the spirit of the times render it inexpedient to advance such sentiments as his article implies. He accordingly takes upon himself the two-fold office of passing sentence and himself carrying it into execution.

I do not like his figure, which savors too much of Salvation Army tactics; but, to continue the same figure, we Baptists acknowledge Christ as the Great Head of the Church, and our first allegiance is due to him, loyalty to him and to his truth being the highest duty. It is related that the Czar of Russia on one occasion, wishing to show the German Emperor the perfect discipline of his subjects, called on one of his officers and commanded him to jump out of the window. The fatal order was unhesitatingly obeyed. The German monarch then called in one of his officers and gave the same command. "Is it for the Fatherland?" was the query. When told it was not, he refused to obey, choosing to preserve his life for the service of his country. So Bro. Herring owes a higher allegiance to what he believes to be his duty than to the Foreign Mission Board. The Board is only the instrument for the extension of Christ's kingdom and the evangelization of the world. Is the instrument of more value—to be more honored—than the work itself?

As I have already said, with the lights before me, I believe the Board to be right. But of Bro. Herring's consecration and devotion to his work and of his perfect sincerity, I have not the slightest doubt. And I do not see how he, with his convictions, could consistently act otherwise than he is now doing.

It is needless for our brethren to become panic-stricken as to the effect of this "disturbing element" upon the work of the Centennial year. The efforts of one man, if he be in the wrong, can not avail against the prayers and labors of God's people. If he is in the right, God speed him. If by investigation, he is found to be in the wrong, the Board will be on a firmer footing and will enjoy the confidence of the people to a greater extent than before.

E. W. TIMBERLAKE.

Louisburg, July 27, 1892.

The People's or Third party Convention of Franklin county in session at Louisburg have nominated candidates for the Legislature and for the county offices.

Ordination.

Dear Bro. Bailey:—On the 16th of July, a presbytery met at Berea church for the examination of Bro. T. M. Leary, preparatory to his ordination to the full work of the gospel ministry. Rev. J. F. McDuffie of Durham was Moderator, and Rev. J. W. Millard of Goldsboro was Secretary. The next day was appointed as the time for the ordination. The sermon was preached by Bro. Millard, after which the prayer and charge were delivered by Bro. McDuffie.

In the afternoon of that same day, a new presbytery was formed, by the addition of Bro. Leary to the two former brethren for the ordination of three deacons for the Berea church in Durham county. These brethren, W. C. Mason, H. J. Pope, and P. H. Massey, after a satisfactory examination, were then ordained, Bro. J. W. Millard being the Moderator of the presbytery, the prayer being offered by Rev. J. F. McDuffie, Bro. Leary delivering the charge.

Bro. Leary is a young missionary brother in the eastern portion of the State, and is at present a student at Wake Forest College. He is serving the church at Berea faithfully as pastor, and the church having lately become the mother of the new church at Efland, lost to it some of her former deacons, called for the ordination of three new ones for her own service. Thus making herself ready for active service, the next week was devoted to a protracted meeting. In this week's work, I helped Bro. Leary, preaching twice a day. As the one most competent to judge, I can say that never in the time I have known the good people of this church, have I seen them so thoroughly aroused to the work of the Lord. There were some dozen professions, which however represent only a part of what was really accomplished. May God help this band of noble christians in their labors for him.

JUNIUS W. MILLARD.

Apex, July 26, 1892.

Beulah Association.

The next session of the Beulah Baptist Association will be held with the Ruffin church, August 9th, 10th, 11th, and 12th. We give representatives of the different boards, schools and papers a cordial invitation to be present. To the persons who have been associated with the work of the Ruffin church, we extend a special invitation to be present, viz, Rev. C. Durham, Rev. W. R. Gwaltney, Rev. N. S. Jones, Rev. J. T. Jenkins and Rev. W. L. Wright.

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Foreign Missions—Piney ch, Liberty, $5.00; Coleraine ch, W Chowan, 10.00. Total, 15.00. Previously reported, 5,023.49. Total this year, 5,038.49.

Home Missions—Murfreesboro ch, West Chowan, $2.70; Brown Creek ch, Anson, 6.00; Lilesville ch, ditto, 4.58. Total, 13.28. Previously reported, 1,947.10. Total this year, 1,960.38.

Education—Piney ch, Liberty, $9.27; First ch, Raleigh, Central, 84.36. Total, 87.63. Previously reported, 1,212.75. Total this year, 1,300.38.

Orphanage—S S, Republican ch, W Chowan, $4.00; H W Bazemore, 1.00. Total, 5.00. Previously reported, 748.25. Total this year, 753.25.

Ministerial Relief Fund—Oxford ch, Flat River, $5.33; Lilesville ch, Anson, 2.70. Total, 8.03. Previously reported, 208.66. Total this year, 216.69.

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Raleigh, July 30, 1892.

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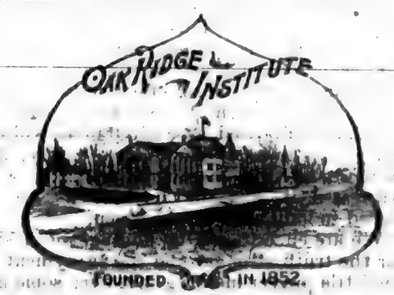

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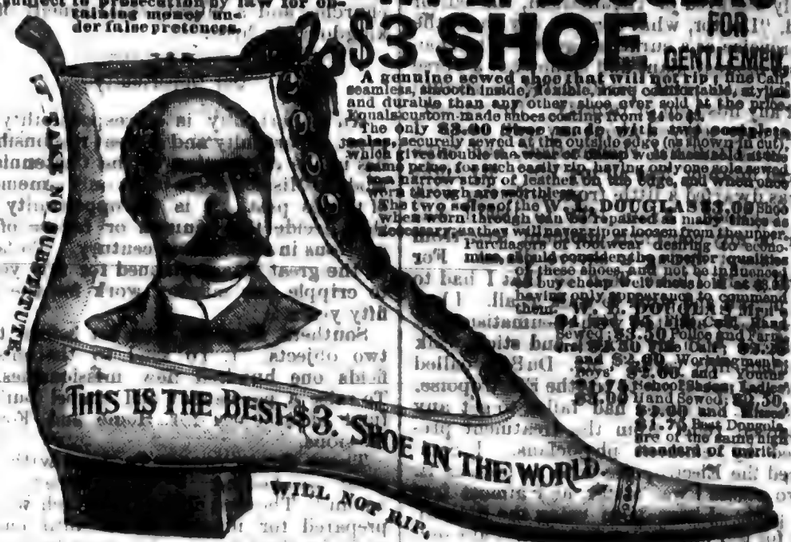

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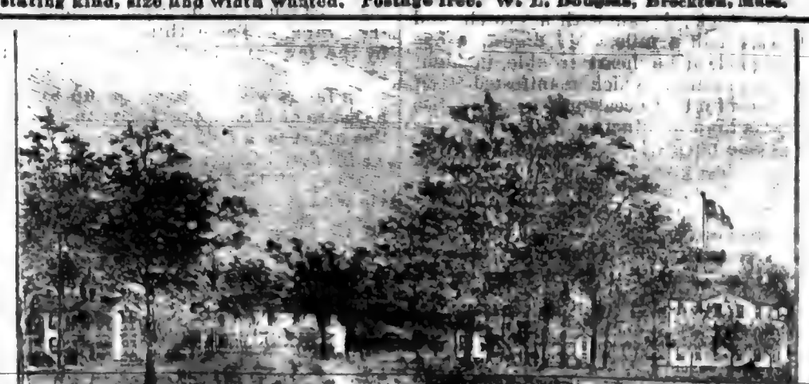

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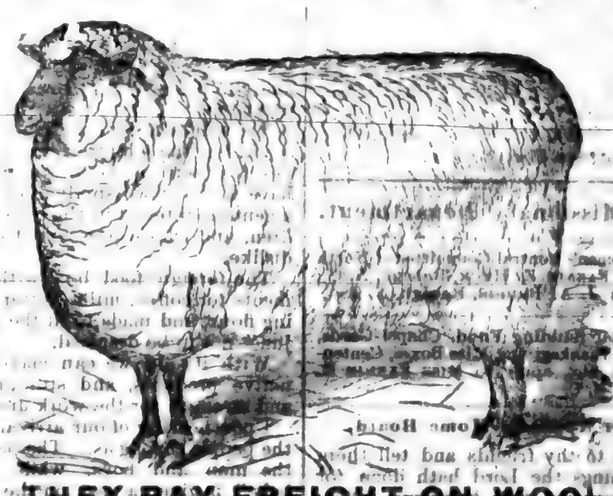
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The above is a good representation of the new building of the Southwest Virginia Institute, Bristol, Virginia.

The Richmond Pastors at an Association.

One of the speakers complained that the Richmond preachers occupied all the time of the body, and seemed to manage every thing their own way. All who were present must have sympathized with the remark. It was really painful to see how they struggled for the floor. Nothing whatever could be done with Clopton. He spoke at length and with disheartening frequency. Dr. Whitfield was a sight to see. He spent his entire time endeavoring to get the eye of the Moderator. Joel Tucker seemed to think that if he did not have a hand in everything that went on, it would certainly go wrong. Dr. Cooper spent all three days in front of the Moderator, getting up and down. Landrum, of course, was simply irrepressible. Cade consumed a vast amount of valuable time in useless disputation. We never saw the mild-mannered Hutson so utterly unmindful of the rights of others. He was everlastingly talking. Bro. Hines was like a jack-in-the-box and spent about half the time talking. We were particularly outdone with Dr. Hatcher for the way he acted about the Orphanage when it was under discussion. Brethren will remember that he was evidently opposed to hearing Dr. Woodfin. And when Dr. Woodfin was through, they will recall that there was a vast throng of speakers clamoring for the floor, but that no amount of pleading could induce the Doctor to give way to anybody. We never felt ashamed of the Doctor before. Brother Wright, too, gave us no end of worry in the same line. But the man of all others who was absolutely unmanageable, who seemed utterly and hopelessly incorrigible, and who consumed, we judge, about two thirds of the entire session, was Bro. Kirk. When it is remembered that the churches represented by these brethren form so feeble and inconsiderable a part of the Dover, their conduct becomes all the more reprehensible. The Richmond brethren must take a back seat. —*Religious Herald.*

NEWS OF THE WEEK.

Raleigh Affairs.

Fourteen grape growers are shipping grapes from here now.

The North Carolina Pharmaceutical Association meets here Aug. 10th.

The Republican State Executive Committee met here last Thursday. A resolution was adopted directing the chairman to issue a call for a State Convention at Raleigh, Sept. 7th, to take such action regarding the nomination of a State ticket as in its wisdom it shall determine.

State News.

There are seventy railroads in the State, and their total length is 3,548 miles.

The contract has been let for the building of a new court-house at Albemarle, to cost $8,500.

The North Carolina Confederate Veterans will have a re union at Wrightsville, August 10th to 20th inclusive.

J. C. Moore, dealer in general merchandise at Asheville, has made an assignment. Liabilities about $10,000.

Wm. H. Shelton, the murderer of Grant Tweed in Madison county several weeks ago, has been captured in Georgia.

Mr. M. F. Trotter got $3,500 damages for injuries received in the wreck at Rural Hall last winter. He sued for $20,000.—*Charlotte Observer.*

A young man by the name of Bean, was killed by a boiler explosion at the saw mill of Redding & Henlee, a few miles below Asheboro last Thursday.

A large bark extract plant is to be erected by a wealthy syndicate at North Wilksboro by March 1st 1893. Employment will be given to about 150 operatives.

A canning company at Southport is putting up clams. It is said that this new industry is proving quite profitable, both to the company and to the local boatmen.

The First and Second Regiments of the State Guard ended their encampment at Wrightsville last Thursday, and this week the Third and Fourth Regiments will go into camp.

About two weeks ago, Mr. Fab. Sasser of Fork township, Wayne county, was assaulted and fearfully beaten by Mr. Willis Brogden, a neighbor. Sasser has since died, and Brogden is in custody charged with murder.

Ellen Smith, a young white woman of Winston, was found dead in the woods near that place on Thursday July 21st. She had been shot through the breast. Peter McGroff, white, is thought to be the murderer. He has not yet been captured.

The planing mill and dry-kiln of W. E. Miller at Alma three miles below Maxton were destroyed by fire, together with 50,000 feet of dressed lumber on the 28th ult. Two cars already loaded, one dwelling and two other small houses were also burned. Loss about $15,000.

W. S. Hay, junior member of the tobacco manufacturing firm of Bitting & Hay, of Winston died suddenly on the 29th ult. He complained of a pain in the head, and summoned a physician, who gave him a small dose of morphine. It is thought that the patient increased the dose, which caused death.

There will be an Alliance pic-nic at Barber's Grove near Auburn, N. C., on the 19th of August, 1892. The speakers for the occasion are President Marion Butler, State Alliance, Hon. C. W. Sanderlin and N. B. Broughton, Esq. Everybody is invited to attend and bring a basket of provisions. [W. H. Hamilton, A. M. Bryan, J. B. Wilson, Committee of Arrangements.]

William Smith a young citizen of Lincoln county, was murdered near Trinity church, nine miles from Lincolnton recently. Robt. Jonas is thought to be the murderer. A warrant has been issued for his arrest, but he has thus far escaped apprehension.

A caboose attached to a freight train on the Norfolk & Western railroad jumped the track early last Thursday morning while crossing a trestle over the Dan river. J. B. Hamilton, flagman, and Mack Cockran, brakeman, were killed. Both men lived in Virginia.

The twentieth annual session of the North Carolina Press Association convened in Charlotte last Wednesday. The sessions were pleasant and profitable. The editors were royally entertained by the citizens of Charlotte. The following officers were elected for the ensuing year: President—E. E. Hilliard; Vice-Presidents—1st, Jerome Dowd; 2d, H. A. Latham; 3d, F. M. Williams; Secretary and Treasurer—J. B. Sherrill; Executive Committee—S. A. Ashe, H. A. London, Josephus Daniels, E. E. Harper and T. R. Manning; Orator—W. F. Marshall; Poet—Jerome Dowd; Historian—J. P. Caldwell; Delegates to the National Press Association—T. R. Jernigan, W. F. Tomlinson, G. W. Blount, J. A. Thomas; Alternates—H. A. Murrill, J. T. Griffin, T. R. Manning and J. A. Robinson. The next meeting of the Association will be held in Newbern in the month of May, 1893. After the close of the meeting in Charlotte, a large number of the editors left on an excursion to Washington City, New York City and other places of interest.

General News.

Mr. Gladstone is reported ill.

Over twenty thousand men are on strikes in New York City.

William F. Harrity, of Pennsylvania, is chairman of the National Democratic Committee.

At a bull fight at San Luis Potasi, Mexico, on the night of the 29th two men were killed by a bull.

A terrible fire which started in Bay City, Mich., on the 25th ult., destroyed $1,500,000 worth of property.

Moses Beach, formerly Proprietor of the New York *Sun*, died at Peeksville, N. Y., Monday July 25th.

Over three thousand flood sufferers in Louisiana are being supplied with provisions from New Orleans.

Almost the entire business district of Iron River, Wis., was burned on the 26th ult. Loss $200,000.

A mammoth cracker bakery in New York City was burned to the ground on the 26th ult. Loss $500,000.

The very warm weather last week caused hundreds of deaths in New York, Chicago, Philadelphia and other large cities.

Forty-two deaths occurred in New York City from heat between 2 o'clock p. m. Thursday, and 11:30 o'clock a. m. Friday.

Victor Freiman, a young German, committed suicide at Niagara Falls, N. Y., on the 27th ult., by throwing himself into the river.

An explosion in the Springfield (N. J.) celluloid works on the 28th ult., caused the death of several persons and demolished several houses.

Two blacksmiths in Atlanta, Ga., drank carbolic acid last Thursday under the impression that it was whiskey. One is dead, and the other will die.

The Japanese residents of Boise City, Idaho, have been compelled to leave the city by order of the police. The Japanese came from the small-pox camp at Nampa to Boise City.

The negroes of Western Tennessee are emigrating by hundreds for Oklahoma. Farmers in certain counties are unable to secure laborers at any price to harvest their crops.

The President has issued a proclamation requesting the observance of Oct. 21st as a general holiday in honor of the four hundreth anniversary of the discovery of America.

Twenty large oil-tanks near Washington, Pa., containing thousands of barrels of oil, were partly destroyed by fire on the 29th ult. The loss is not yet known, but will be very heavy.

Col. H. Clay King, the murderer of David H. Poston, at Memphis, Tenn., on March 10th, 1891, is under sentence to be hanged on the 12th inst. Both men were prominent lawyers.

The steamship City of Paris, recently made the trip accross the ocean from Queenstown to New York in five days, fifteen hours and fifty-eight minutes, thus beating the western trips across the Atlantic.

Chas. H. Page, broker, of Philadelphia, was shot and instantly killed in his office by Robert Kennedy a customer. Directly after the murder Kennedy committed suicide by blowing out his own brains with a pistol.

Two men committed a felonious assault last Wednesday on a newly married woman in the presence of her husband, whom they had bound and gagged, near Jacksonboro, Tenn. On Friday night a mob of one hundred men took the fiends from jail and hanged them to a tree.

Cholera has decreased in towns in Russia in which it first made its appearance, but in those places most recently affected it is increasing rapidly. In Kooban, the most seriously affected of the western districts, there were eighty-six new cases and twenty-four deaths Wednesday. In Dagheston, on same day, there were 379 new cases and 154 deaths, and in Tirek 388 new cases and 208 deaths.

Alice Mitchell, the young girl who murdered Miss Freda Ward, in Memphis, Tenn., some time last year, was on trial at Memphis last week. The jury gave in a verdict of insanity, and Alice Mitchell will be sent to an insane asylum. Should she be released at any time she can be then placed on trial on the charge of murder, as she was only tried as to her mental soundness or unsoundness at the time of her trial, the question as to her mental condition at the time of the commission of the homicide not being touched upon during her trial.

The *New York Herald* has announced a novel plan for the present presidential campaign. To the person who most nearly predicts the popular plurality of either Cleveland or Harrison, it will give a free trip around the world, paying all expenses; to the person making the second best prediction it will provide a trip to London, Paris and return, and the third best prediction will be rewarded by a trip to London and return. Competition is open to residents of all parts of the United States, the only conditions being that the prediction must be made on a ballot which is printed in the *Herald* every morning. Any one can make as many predictions as he has ballots.

MARRIED.

WHITE—BUXTON—On June 27th, 1892, in Jackson, by Rev. Thos. G. Wood, assisted by Rev. R. E. Peele, Dr. J. Herbert White of Elizabeth City and Miss Ruth Buxton of Jackson, N. C.

DIED.

NEEDHAM—Went home to heaven July 18th, Jennie, infant daughter of Mr. and Mrs. A. B. Needham, of Columbia, N. C. Only two months ago we buried all that was mortal of our darling Jennie, her oldest sister; and now her little namesake has joined her. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

BROTHER.

SAUNDERS—Little Johnnie T. Saunders, son of W. L. and Lillie A. Saunders, was taken from the arms of his fond parents and borne to the bosom of Jesus on June 30th, 1892. Not quite two years had he been here when God took him.

He was too promising a flower
To bloom upon this earth,
And God did give him angel power,
And bright celestial birth.

The world was all too bleak and cold
To yield him quiet rest;
God brought him to the Shepherd's fold,
And laid him on his breast.

There, mother, in thy Saviour's arms,
Forever undefiled,
Amid the infant cherub band,
Is thy beloved child.

J. B. M.

ISLER—It is with a sad heart that I announce the death of our beloved brother, Col. J. W. Isler, which sad event took place at his residence in Wayne county on Tuesday, July 12th. He was one of our purest and best men and was held in high esteem by all the people of this entire section of the State, and had repeatedly represented his county in the State legislature, and held other high positions of public trust. It is saying a great deal to say that he was a good and pure man, but I go further and say that he was an earnest and devoted christian.

Bro. Isler was in his sixty-second year, and for many years he had been a devoted christian and a faithful member of the La Grange Baptist church, being at all times the friend and helper of his pastor, and often will this writer miss his fatherly advice and substantial encouragement in our church work. Death came in an unexpected moment, but we feel confident that it found him ready with his hope and trust well grounded in Christ.

He leaves a faithful and devoted wife, five loving and affectionate children to mourn their loss, and with them in this their deep sorrow is the loving and tender sympathy of a host of sorrowing friends. May the God of all consolation and grace sustain them.

G. L. FINCH.

Tributes of Respect.

Resolutions of Lumberton Baptist church on the death of Solomon Crump:

WHEREAS, The Lord in whom we trust and who causeth all things to work together for good to them that love him, has seen fit in his wisdom to call from labor to rest our beloved brother and deacon, Solomon Crump; therefore

Resolved 1. That we gratefully accept with reverence and humility, all of God's dealings with us and his own, and in this loss to us as a church, we bow in humble submission to his wisdom; that in the death of our brother, we lose a member in whose every-day-life the true principles of christianity were exhibited; that as a deacon of the church for twelve years, he has faithfully used his influence "for the faith which was once delivered to the saints" in its apostolic purity, always humble in his work and kind and just in his dealings with all men.

Resolved 2. That we extend to his widow and children our sympathy in their loss, and commend them to the God in whom their loved one trusted, as a comforter who can heal all sorrows and give solace when all human words and deeds have failed. We specially point them to the power of Christ in the life of their departed husband and father, and trust that his life as seen by them in his home, in his church and in the community may be a source of joy for their consideration and an example leading them to greater faith and increasing love for the Saviour.

Resolved 3. That a copy of these resolutions be sent to the family; that they be spread upon the records of our church, and that a copy be sent to the *Robesonian* and BIBLICAL RECORDER with the request to publish.

C. P. FLOYD,
JOHN FOUGH,
C. B. SKIPPER,
E. H. PROCTOR, JR.

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Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
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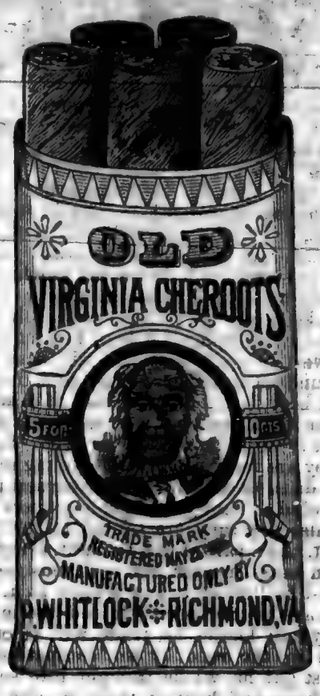

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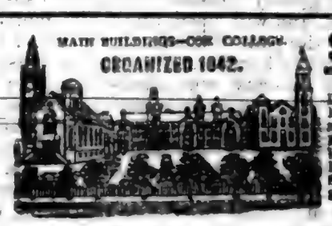

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The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her), no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.
This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.
The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address
JNO. B. BREWER, President.

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Miss Lizzie Lowndes, (Governor School of Languages, French.
Miss M. W. Rountree, Typewriting, Stenography and Physical Culture.
Mrs. M. Parham, English.
Miss Bettie Jordan, Elocution.
Miss Jennie Merrill, (Royal Conservatory of Berlin, Piano and Organ.
Miss Annie Shepherd, Philadelphia Conservatory), Vocal Music.
Miss Sue Hall, (Cooper Union Art School, New York), Art.
Mrs. Lula Jeter, Matron.
The degrees conferred are B. A. and B. S., the former corresponding to Full Graduate, and the latter to Graduate in English.
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The Home Circle.

Transverse and Parallel.

My will, dear Lord, from Thine doth run
Too oft a different way;
'Tis hard to say, "Thy will be done,"
In every darkened day.
My heart grows chill
To see Thy will
Turn all life's gold to gray.

My will is set to gather flowers,
Thine blights them in my hand;
Mine reaches for life's sunny hours,
Thine leads through shadow-land.
And all my days
Go on in ways
I cannot understand.

Yet more and more this truth doth shine
From failure and from loss:
The will that runs transverse to Thine
Doth thereby make its cross.
Thine upright will
Cuts straight and still
Through pride and dream and dross.

But if in parallel to Thine
My will is set to run,
All things in earth and heaven are mine;
My will is crossed by none.
Thou art in me
And I in Thee,
Thy will and mine are one.

—Selected.

The Right Boy in the Right Place.

In answer to your question I would say that in order for a boy to achieve any permanent success in the business world, he must have

1. High moral character. I know how one may thoughtlessly say, "What do some immoral and irreligious business man care about a boy's character? They have none of their own, and they think light of it in their employes." This may possibly be true in a few cases, but in the vast majority of instances, shrewd business men want those in their employ whom they can trust. They feel safe only when they are thus surrounded. Who wants to put any responsibility upon a morally weak person? He will fail you in some critical moment. He is well compared to "a weak jointed pair of tongs, such as pusillanimously cross their legs, let their burden drop and pinch the hand that trusts them." Did any business man, however indifferent he might appear to high moral purposes, ever go out to a horse race and look about among the young men gathered there for a boy in his office? Did he ever select a partner for his skill in playing billiards in the saloon? Does he select for a trustee to care for his children's property the man who spends most of his time in the social club? To ask such questions is to answer them. Within a few days one of the wealthy merchants of our city, who makes no claim to religious principles and seldom attends any church, told me that it was his chief concern to have about him in his office men of the highest character, and he would have no others. Recently a bank was to be examined for some special purpose, and the president told all the clerks they must work on the Sabbath. One young man refused. He said he would work till 12 o'clock Saturday night and commence work again Sunday at midnight, but to work on the Lord's day was against his principles. The president told him that he should be discharged if he disobeyed, and, although he had a widowed mother dependent upon him, he chose to lose his place rather than go contrary to his conscience. Now note the sequel. Within a week, a capitalist called upon this president and asked him if he could name a trustworthy man for a bank cashier, and he recommended in the strongest terms possible the clerk he had discharged. His loyalty to the right gave him his advancement. And this is always true. It is the boy of unflinching integrity that, when the "hard times" come, keeps his place when others are discharged; and that is sure to be advanced in the prosperous days.

I have a young manufacturer in my Bible class, who is able to sell what he makes at a higher price than any of his competitors. And what is the secret of it? The father's name for half a century has stood for all that is honorable in the business world, and the son is known to have inherited the same sturdy principles. The whole product of his mill is always sold, because it is known that he will deliver the best that can be made, without any attempt to reduce the quality, and this on his simple promise without any written guarantee.

2. He must be careful of his companionship. It is impossible to overstate the importance of this. The old maxim runs, "A man is known by the company he keeps," and it is a fair judgment. A young man's companions will ordinarily make or ruin him. Because it is so important, the business man asks, "Where are my clerks at night?" and, "With whom do they associate?" These are the test questions. When the day's work is over, when the tension is off, and he is allowed to do as he will without restraint, then you may know what the young man really is.

3. As a rule he must not be reared in a home of wealth. We often hear expressions of pity for the poor boy, but the rich boy is to be pitied a hundred fold more. Every business man knows that in the vast majority of cases the lad that has come from a home of luxury is useless. His father's money is about all there is to him. He has been trained to have all his wants gratified; he has little ambition; he lacks any incentive to be industrious. The poor boy, on the contrary, has been trained to habits of frugality. He is conscious that he must make his own way in life, for there is no one to help him, except as he earns promotion. This thought, ever present, is the constant spur which prevents him from yielding to the temptation to be idle and indifferent, until those permanent habits are formed which finally give him his character and his business standing. When I want a boy, I always pass by the one who presents himself in kid gloves, and take the boy whose jacket sleeves may have been outgrown, but who has a pair of hands that are not afraid of honest work.

4. He must be dead in earnest. Every mercantile interest is now so crowded that there is not the slightest chance for success for the heedless and indifferent. We often hear the remark made that everything is free in this country and that all places are open. But this is a falsehood; there is nothing open here, for very long at least, except to the boy who works. The idler and the dawdler might as well emigrate. The young man who puts his whole soul into his business and makes his employer's interest his own, is bound to suceed; you can not keep him back. But every business man knows how difficult it is to find such a boy. Advertise to day and you will have fifty or a hundred applicants. Then look them over, and how few there are that you will consider for a moment. You can see at a glance that there is no "snap" or "go" to them. They are for the most part young men that are drifting with little or no earnest purpose in mind. They never get anywhere in particular, for they are sailing for no definite port. As a part of this thought, every young man must master his own business. He must be "all at it and always at it." It is the age of the specialist, and the man who only half knows his trade will be outstripped in the race by his competitors. He must put his whole thought into some one business and keep it there, or else he will fail. The man who tries to carry on two or three will never succeed in either. The truth of this is seen in the mercantile failures, for they are almost all due to the fact that men have gone into outside things with which they were not familiar. Paul's motto, "This one thing I do," is as good a maxim for the young man in business as in religion.

5. He must, in order to master his own business, study the broad questions which are so important to the whole mercantile world. He should study the problems of free trade and tariff; the silver question; emigration and the shifting of population; transportation; the proper adjustment of capital and labor. There is no end fo literature upon all these questions, and it is within the reach of all. It broadens a young man thus to come into touch with the world; it will greatly increase his value to his employer, and will open up to him more certainly the path of honorable success. I have in mind as I write one of the best business men in this city, who started as a poor boy with only a poor grammar education, but he put his first earnings into books and his time into reading them, until he is thoroughly posted on all business questions, and his counsel and advice are constantly sought. What my friend has done, any young man may do if he will.

6. One final thought. Every young man ought to have an earnest desire to achieve success. It is a worthy ambition to work towards having an "interest in the business." Putting it on no higher plane, a young man's chance of reaching goal is increased many times by entering at the beginning of his life into the divine partnership with Jesus Christ's offers. No young man can open his heart to the incoming of the Spirit of God, without its enlarging and blessing him in every way. His mental faculties are enlarged with the spiritual. He has better judgment, he is cooler in an emergency, he is more ready in resources. As the mind reacts upon the body, and especially as he is taught to believe that that body is sacred because it is the dwelling place of God, he will be physically a stronger man because of his religious convictions. He will care for it more wisely. He will use his whole being as a trust. He is strong always, because he is conscious that his life is a plan of God; and that there is a divine will leading him on. The world often wonders how some men accomplish so much, but there intimate friends know the reason, because they talk freely with, and take their guidance from, him who is wisdom and power. "Godliness is profitable for the life that now is;" and other things being equal, the young man who, in the whirl and excitement of the daily business, never forgets the Silent Partner above, will be the victor. "Come up higher" will be the summons to him in the marts of trade, and the same words will be repeated with a richer, fuller meaning when he enters the real life beyond.—*Samuel B. Capen, in The Advance.*

Old Alabama.

W. C. Lourd, Leesburg, Ala., writes: My little babe, ten months old, was almost dying from teething, gave it Dr. Biggers' Huckleberry Cordial. The happiest result followed. Every home should have it.

Great Borrowers.

There is a class of persons in the world who are *great borrowers*—borrowers of trouble. Such have been thus well described: "They have the foolish habit of always borrowing trouble from the future. The trials of to-day are not enough; they must send a telegraph into the future, to inquire what may be to-morrow. Such men are frightened at their own shadows. Their fear leads them to suspect a foe where they find a friend—like the man in the fog, whose heart beat because he saw a monster form approaching on his path, which he found to be his "*Brother John.*" While there is prudential wisdom in preparing for the *worst*, there is equal wisdom in always hoping for the *best*.

Some one has said, "The greatest troubles he ever had were *were those that never happened.*" They were supposed or anticipated troubles that haunted him like so many ghastly specters, but which vanished as he approached them. The one who dwells in this realm of imaginary evils is a very unhappy person.—*Christian Standard.*

In putting new glass in windows, much difficulty is often found in removing old putty. Pass a red-hot iron slowly over it and it will come off readily.

A Second Thought.

Look over your morning paper and you receive the impression that the world is filled with crime and disaster. You lay it aside with a feeling almost of despair. But you were abroad all day yesterday, threading miles of streets and mingling with thousands of people, and you saw no crime committed. You did see, however, enough of duty done, of kindly helpfulness, of cheerful self-sacrifice in time, convenience and service, to have filled a dozen newspapers with the recital of them. Here are columns of the papers filled for weeks with the doings of one woman who is said to have poisoned her husband. Well, you know of some wife whose daily self sacrifice for a helpless husband would furnish materials of noble heroism for a volume; but such devotion is so common as to pass without comment. Wifely devotion is no "news," while wifely infidelity *is* news, and there is a deep, hopeful, reassuring meaning in it It would be a bad world if it had to be raked all over every day to find good deeds sufficient to fill a newspaper.—*Christian Standard.*

Ayer's Ague Cure never fails to neutralize the poison of malaria, and eradicate them from the system. This preparation is purely vegetable, contains no harmful ingredients, and, if taken according to directions, is warranted to cure fever and ague. Try it.

You should expect temptations; you should not be afraid of them; for although the Devil can tempt you against your will, he can not conquer you, unless you consent to be conquered.—*Peschoud.*

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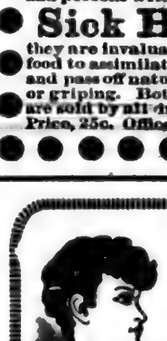
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$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter how bad it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.
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Church Committee on Discipline.

As Bro. Pritchard has asked for a prompt reply to his question concerning the church committee on discipline and its duties, I herewith submit my views for what they are worth.

I believe that a standing committee on discipline, whose duties are clearly defined and faithfully performed, is very helpful in the administration of gospel discipline, for several reasons.

1. Many alienations and difficulties among brethren are avoided or healed by the timely intervention and counsel of the committee.

2. Offenders against morality and religion are more promptly arraigned before the church that has such a committee. Brethren generally are very reluctant to report offenders to the church, and offenders too frequently ascribe their arraignment to malice or ill-will. But when offenders are reported by a committee in the discharge of official duty, the offender has less ground for the charge of ill-will or malice.

The appointment of such a committee, however, does not release any member of the church from obligation to work for the peace and harmony of the church by seeking to remove misunderstandings, settle personal difficulties, and prevent alienations among brethren. Nor is any member released from the obligation to report public offences either to the committee or the church.

While I believe it to be wise for brethren to report public offences to the standing committee, by them to be brought before the church; yet it is every member's right to report to the church.

To the question, "Whose duty is it to arraign a public offender?" Dr. Mell makes the following answer: "Any one who witnessed the act, or has heard the rumor of it, or has felt the effect of it. On no plea of obscurity, or youth, or sex, can church-members excuse themselves for silence and inaction, while public offenders are wounding Christ in the house of his friends." *Cor. Ch. Discipline*, pp. 38, 39.

As to the rule,—"No case of discipline shall be brought before the church until it has first been considered by the standing committee," it strikes me as being violative of scriptural church polity; and, therefore, it should be repealed or modified. The law concerning personal offenders, as expressed in the eighteenth chapter of Matthew, requires the aggrieved brother, who has taken the gospel steps to reclaim the offending brother and has failed in the effort to bring the matter *before the church*. According to the foregoing law, he could not obey his Master, for the standing committee are thrust between him and the church.

According to scriptural church polity, no committee can try cases of discipline. They can only act as peace makers where alienation exists or is about to arise, or counsel brethren who are in danger of going astray, or investigate damaging rumors or charges against members and report to the church when necessary.

The trial must be by the church. The accused has the right to demand a hearing, to meet the evidence against him, and have a fair and impartial trial before final action is taken in his case. Says Dr. J. L. Reynolds, in *Church Polity*, page 224, "Trial by jury is justly regarded as the palladium of personal rights. In a christian church, a member, when arraigned upon any charge, enjoys the benefit of trial by a jury of his peers, composed of all his fellow-members."

I wish to add a word or two on the make-up of the committee on discipline.

When other capable brethren are to be had, it seems to me unwise to have the committee to consist, in whole or in part, of deacons. These have their specific work—to serve tables—enough to fill their hands, if they understand their duties and try to discharge them. Dr. Gill has misled many brethren by his own misconception of the duties of the deaconship. Among other things pertaining to the office, he places these: "To exhort, admonish, and reprove; * * * to reconcile differences between one member and another, and to prepare matters to be laid before the church at church meetings, when needful." These are not the peculiar duties of deacons, but duties growing out of the obligations of church-membership, and binding upon other brethren as well as deacons.

The pastor is the last man in the world to be placed upon a committee on discipline. It is his solemn duty never to allow his name to be placed there.

In personal matters between brethren the pastor should maintain the strictest neutrality, decide questions of order, and clearly announce, from pulpit and chair, the scriptural teachings bearing upon the case, and at the same time keep within his own breast his opinion of the facts in the case, and of the guilt or innocence of the parties at variance.

In dealing with public offences the pastor should be governed by the same principles as in private offences.

I close with a quotation from Dr. Mell's *Corrective Church Discipline*:—

"In the pulpit and the chair, the pastor bears, in many respects, the same relation to the church in the trial of public offenders that the judge upon the bench does to the court in the trial of criminals. To the pastor it is reserved to see that the trial is commenced and prosecuted upon gospel principles. From the beginning to the end, he is to intimate no opinion, publicly or privately, of the guilt or innocence of the accused who pleads not guilty; but to hold the scales of justice even. The Saviour has devolved upon his *churches*, and not upon his ministers, the responsibility and the duty of condemnirg and putting away from them wicked persons." pp. 59, 60.

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Centennial Children's Day.

The Baptists of the world propose to celebrate the second of October, 1892, as the Centennial Anniversary of the birth of Modern Missions. On that day was organized, in a private parlor in Kettering, England, by twelve apostolic men, a society whose fame has filled the earth and whose blessings have reached almost as far as the race of man extends. In Great Britain, in Canada, in Burmah—throughout the world this day will be commemorated. The Baptists of the South will observe it in a great convention in Louisville, Ky., and the Centennial Committee propose to render it forever memorable in the history of the Baptist Sunday-schools of the South by making it the "Children's Day of Centennial Offering."

Let us make this a great day in missionary work; and to this end we earnestly appeal to every Sunday school superintendent and teacher in the entire South to weigh the following considerations: If we are going to make this Centennial year a success; if the cause of missions is to be moved forward permanently, we must reach and interest the young, teaching them the facts of missions, and inducing them to give to this blessed cause.

We believe that the Chapel Card will do this latter work more effectually than any single instrumentality, and for the following reasons: The Card Plan is so simple that it can be easily understood. It affords a convenient opportunity of appealing to all classes, and of gathering up the small sums, as well as the large, and thus helping us raise the Centennial Fund of $250,000.

We respectfully suggest that this Children's Day be observed by every Sunday-school in the South. A beautiful Centennial program, handsomely illustrated with a series of pictures relating to William Carey's life, has been specially prepared and published. It contains hymns, original and copied, recitations, appropriate Scripture selections, etc., furnishing a complete and varied exercise for the day's celebration. The programs will be furnished free, in numbers sufficient for each scholar to have a copy, to every Sunday school in the South which will promise to take up a Centennial collection for Home and Foreign Missions on October 2d, (or other convenient day), or will press the Chapel Cards previously distributed or initiate their use. We would further suggest that the Chapel Cards be distributed beforehand, so collections upon them, in part if not in whole, may be reported upon this day. Also that the occasion be utilized to give out cards to all, young and old, who have not yet received them.

We confidently believe that a very large sum will be gathered into the treasury of the Lord by the general observance of this day.

The Centennial Chapel Cards are free; so are the certificates, circulars and leaflets, "Annie's Bricks," and "Miss Keziah and her Tracts," and with the Centennial Children's Day Program, can be had by application to Maryland Baptist Mission Rooms, No. 9 W. Lexington St., Baltimore.

T. H. PRITCHARD,
For the Centennial Committee.

The armor which God provides for us we ought to put on. We need to study, to pray, to worship; we need home influence, Sunday school influence, church influence, to fit us for the fighting, which we cannot shirk if we would like to. However strong we feel in the Lord, we are not strong enough to meet our enemies with anything less than a full suit of spiritual armor, and the approved weapon which God proffers us.—*H. C. Trumbull.*

The Saviour says: "Why call ye me, Lord, Lord, and do not the things which I say."

Spiritual Photography.

Have you a camera?—If so, I am glad for you. The use of a camera not only gives relaxation and amusement, adding zest to needed physical exercise, but is most helpful in expanding mind and heart as well. Even a slight study of artistic effects in forming a picture will lead to a new appreciation of every scene in nature. It is surprising what charms present themselves to one who has begun to be educated in his love of the beautiful. Single objects, quiet nooks, graceful lines, odd shapes, as well as lofty hills and extended vistas appeal to his imagination.

But I do not intend to dwell on the artistic advantages of a camera. Let me simply offer one or two spiritual suggestions.

1. The sensitive plate. This is the foundation of photography. Without it no picture is possible. A glass plate is covered on one side with a delicate film, so sensitive to white light that a very short exposure, even through a small aperture, is enough to stamp a permanent impression. Accordingly, these plates must be carefully kept in the dark until the time comes to take the picture. They are transferred in the darkness to the plate-holder of the camera, and the camera itself is simply a dark box with every ray of light excluded, so that when the plate-holder is in position, the only chance for light to enter is through the little hole in front. This hole is covered by a cap, which is removed when the picture is being taken.

Now suppose these precautions are not taken, what results? The plate is spoiled. If light finds its way to the plate before the picture is taken, the sensitiveness of the film is lost, and the picture, if taken, would be indistinguishable in a "blur" or "fog." How many pictures have been thus spoiled, let amateur photographers say!

Now, the heart is a sensitive plate, designed to receive permanent, spiritual impressions. How sensitive it is, let parents, Sunday-school teachers, and all who have to do with children, say. How sensitive it is, let every one of us say when God has touched by affliction, disappointment or distress. It will not do, then, to expose these hearts of ours to evil influences, lest we destroy our sensitiveness to good. Many and valuable pictures have been missed, all because the heart had lost its freshness and susceptibility. Is there not here an explanation of much of our chastisement? God sends trouble and sorrow to renew the sensitive film, and to prepare us again to receive with tender hearts impressions of good. My friend, if your heart is thus sensitive, keep it so. Guard it carefully. Expose it not to every passing picture, but wait for noble themes, grand imaginations, permanent truths.

Is there here a suggestion to parents also? Be exceedingly cautious what pictures are offered to the sensitive hearts of your children. Much as has been said of the comparative value of early training, in the light of this thought it has not been too much. Heaven gives the child-nature a very delicate film, and now is the time for beautiful life pictures to be made.

2. The dark room. From this goes forth the sensitive plate to receive its impression, and back to it comes again to be "developed" and "fixed." What a mysterious process! How we hang over the plate with wonder in the harmless red light as the picture gradually appears on the film. What subtle agencies are hydroquinone and hyposulphite of soda, working in the darkness to bring out and render permanent the impression which has been made! And when at last the plate is brought forth, a clear, fine negative from which numbers of prints can be taken, what satisfaction is ours!

There is a spiritual "dark room," the closet. It is there in the presence of God, apart from the world, where right impressions are to be deepened and fixed. From the closet we go forth with hearts sensitive to truth and the varied lessons of experience; back to it we come that the good we receive may become a part of us forever. The "dark room" is where many plates are found to be worthless. So we shall find that in the closet we must reject many pictures which were treasured outside.

That which comes from the "dark room" is the negative. Against this, sensitive paper is placed in the light, thus receiving the picture. From the closet we go forth to find sensitive natures pressed against us on every hand to receive our influence. Remember that you are but a negative. God's light streaming through you does the blessed work. So God is in the dark and God is in the light! Yes, "the darkness and the light are both alike to thee."

Have I forgotten the most blessed application? Dear reader, do you wish your life to have its highest possible charm and usefulness? Then, if you have not already done so, seek your closet and pray that God may make your heart sensitive to his blessed Son, pray that Christ may be "formed within you" that so you may become the medium of transferring his divine likeness unto all within your reach.—*Rev. E. P. Burtt, in The Watchman.*

To be truly sensible of sin, is to sorrow for displeasing of God, to be afflicted that he is displeased by us more than that he is displeased with us.—*Bunyan.*

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.—*Ruskin.*

Spiritual Habit.

Physically, we are constantly doing things without any thought. That is, we have done certain things so often that we continue to do them from force of habit. There should be a cultivation of spiritual habits in the same direction. What more practical and beautiful prayer could be offered than the one Dr. Arnold of Rugby prepared for his daily use before going into the schoolroom? It was as follows:

"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine; that, as through thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind can not consciously turn to thee to commit each particular thought to thy service."—*Young Men's Era.*

How to Increase Your Happiness.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer.*

Nothing Can Hinder Prayer.

Nothing can destroy or detain a real prayer; its flight to the throne is swift and certain. God the Holy Ghost indites our prayers, God the Son presents our prayers, and God the Father accepts our prayers, and with a Trinity to help us in it, what cannot prayer perform? I may be speaking to some who are under very severe trials—I feel persuaded I am—let me beg them to take this promise to themselves as their own; and I pray God the Holy Ghost to lay it home to their hearts and make it theirs, "I will never leave thee nor forsake thee." God will not fail you though you fall yourself. Though you faint, he faintest not, neither is he weary. Lift up your cry, and he will lift up his hand. Go to your knees, you are strongest there; resort to your chamber, and it shall be to you none other than the gate of heaven. Tell your God your grief, heavy to you, it will be light enough to him. Dilemmas will all be plain to his wisdom, and difficulties will vanish before his strength.

Oh, tell it not in Gath, that Israel can not trust in God; publish it not in the streets of Askelon, that trouble can dismay those who lean upon the eternal arm. With Jehovah in the van, O hosts of Israel, dare you fear? The Lord of hosts is with us, the God of Jacob is our refuge. What man's heart shall quail, or what soul shall faint? Lift up the hands that hang down, and confirm the feeble in heart. "Be strong; fear not. God is with you; he will help you and that right early."—*Spurgeon.*

An opportunity came to you to be saved. Oh! how bright and attractive it was as the Spirit of God gently warned your heart and urged you to accept it. It was an awful hour with your soul. The Spirit sweetly urged you on with all his gentleness and love, to yield your heart to Christ. Your friends seeing your indecision, came and plead, but all in vain. The Devil laughed with hellish glee as he saw you refuse the offer of eternal life. The Spirit spread his wings and took his flight. Time rolls on. The years come and go. An opportunity presents itself again, but no Spirit stirs your heart within to accept it; you see nothing attractive in it; you care nothing for it. It is a gem indeed, but not to your eye. Others grasp it with joy, but it is a cold, dull, lifeless thing to you. "My Spirit shall not *always* strive with man." Gen. 6: 3—*Prisoners of Hope.*

Trust God for the future of humanity. The world was not made in jest, nor does the kingdom of God rest on a contingency. Faith, as well as love, casteth out fear. Two boys were talking together of Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove!" God drives the chariot of human progress, and it mounts as it advances. God is in his world, not outside of it. He is redeeming it from sin. He is making men. He is fulfilling his holy and beneficent purpose. Fear not, but believe and hope, for the power as well as the glory is his to whom be glory forever and ever.—*Philip S. Moxom.*

Brother talker, do something. Good doing makes forcible speech.

Summer Vacation.

Will you take your religion with you when you leave home this summer for your vacation? Will you, in some very substantial way, let people know that you are a christian? Will you stand up for Jesus, and refuse to engage in such amusements as will bring reproach on you as a professing christian and dishonor on your Master?

Will you make choice of a summer resort where you can have spiritual helps, so that you may come home in the fall greatly strengthened and better prepared for christian work than ever before?

If you have been weak, and wanting in courage in the past, will you turn over a new leaf this summer, and take a bold stand for Jesus?—*Epworth Herald.*

The Evening Service.

With good air, good light, good preaching and good music there may be a successful evening service in any church which is not already overworked without it on Sundays. Of course above all the aim must be to stir men's spiritual natures. Mere entertainment, whether as an end or a means, never succeeds in filling a church after the novelty has worn off. The music must be kept devout, the sermon simple and earnest, the prayers rich in faith and love and pleading, the saints interested in the service for sinners and the minister sympathetic with those on whom the church does not yet get a saving hold. Where churches do not crowd one another, they can usually have the ear of the people if they want it. A church intensely in earnest and aggressive keeps the pews filled. A minister full of faith and of the Holy Spirit keeps the church earnest. Such a minister and such a church united have a commanding influence in the community.—*Congregationalist.*

Wise Words.

God lights no man's house who shuts up all the windows.

The right kind of a man is never hurt any by persecution.

Take the nails out of the church and down goes the steeple.

The man who works for God always gets his pay in advance.

The surest way to win the love of people is to become lovable.

Whenever a wise man makes a mistake it teaches him something.

When Christ fills us the first thing he does is to empty us of self.

If you are willing for God to use you in his own way he will do it.

The man who tears one leaf out of the Bible will soon disbelieve it all.

When the last hypocrite dies, the devil will not own a foot of ground on earth.

Some of the organ's sweetest notes come from pipes that can not be seen.

Going down low to work for Christ seems very high up from where angels look.

On the day that a man finds out that he is a fool, he has become a near neighbor to wisdom.

The man who does not believe in a hell always has material enough in his heart to start one.—*Ram's Horn.*

A Heavenly Message.

During the early ministry of Charles H. Spurgeon, he was invited to preach in the vast Crystal Palace at Sydenham. He queried whether his voice would fill the immense area, and, resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat, as he reached the stage this came to his mind: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words, he felt sure that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later, Mr. Spurgeon's brother and co-worker was called to the bedside of a man, an artisan, who was near his end.

"Are you ready?" asked the minister.

"Oh, yes!" answered the man, with assurance.

"Can you tell me how you obtained the salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and thought myself entirely alone. I was without God and without hope. All at once I heard a voice coming from heaven which said: 'It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By the hearing of these words, I was convinced of sin; Jesus Christ appeared to me as my Saviour. I accepted him in my heart as such at the same moment, and I have served him ever since."

This voice was from heaven, though human lips uttered it; and God's word shall not return to him void, but shall prosper in the thing whereto he sends it.—*Our Sunday Afternoon.*

The elements of a manly course do not consist in wealth, birth, blood or intellect; but in a manly effort for the promotion of virtue, a manly interest in the elevation of the race and in a manly submission to the government of God.—*D. O. Elder.*

The Biblical Recorder.

WEDNESDAY, AUGUST 10, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CHRISTIAN FELLOWSHIP.

The Apostle Peter exhorts christians to "love one another, with a pure heart, fervently." This command, if studied carefully by us, will be found to be quite forceful and strong in its demands. The necessity for obeying it becomes stronger when it is placed alongside the many commands in God's word that plainly teach the same great duty. There are two words in the Greek language that may be translated "to love," one is *phileo* and the other *agapas*. The first means a love largely composed of regard or admiration; such love for instance as an American feels for Gen. Washington; the other, love of the most tender, affectionate kind, such as a man feels for his wife and children. It is a significant fact that Peter here uses the latter verb, and hence exhorts christians to feel one for another that kind of love that they feel for the members of their own household. How many of us love our fellow-christians in this manner!

Let the reader notice, however, that the apostle makes his meaning plainer, and the passage stronger, by using the phrase "with a pure heart." What does this mean? Well, many things, and among them a heart without guile, without hypocracy, a heart that is not fickle and changeable, a heart that is moved to sympathy and love not by fleshly reasons; a heart that loves for the Master's sake, and hence, has a charity that hides the faults of even rude and unpolished disciples, and loves them over and through them all. Again, we may ask how many of us love our fellow-christians "with a pure heart?" How often is there policy mixed with our love! How often do we have men's "persons in regard because of advantage," and for fear that this quotation from God's word may not be well understood we would attempt to throw light on it by asking how often do we greet our rich brethren effusively and our poor brethren coldly, or perhaps not at all! How prone we are to feel indifferently toward the brother or sister whose early training and social standing are not all that could be desired, and *gush* over those who have enjoyed superior advantages! Ah, well, the Master has shown us how to do these very difficult things, for he loved the poor nameless woman who bathed his feet in her tears even as he did the rich nobleman who came with the question, "Good Master, what shall I do that I may inherit eternal life?" loved the poor sinful woman of Samaria well enough to preach to her one of the noblest sermons recorded in the New Testament, and when she spoke of the Messiah who was to come, said to her, with a plainness seldom used with the great or noble, "I that speak to thee, am he."

Once more, let us notice that the apostle uses the word *fervently*. What a strong word this is to close a strong sentence with! It is like a strong armed man driving a nail, and then with one mighty blow clenching it. What fervor and warmth breathe through the whole sentence, and especially the last word. The language is as strong perhaps as the pen of inspiration could make it; and we do not hesitate to say that few of us have learned to love in the manner here enjoined. And one great secret why we do not love the disciples of Christ more dearly is, we do not love the Master as we ought. If we love the father it is easy to love the children, though there may be great diversity in their gifts of mind and heart, and even in their personal appearance.

It was quite common in the sad centuries when the people of God often suffered even martyrs' deaths for the truth's sake, to hear the remark, "Behold how these christians love one another." Did the christians of old love one another better than they do now? Possibly they did, because persecution and suffering do at times draw people nearer to God, and hence, nearer to one another. But why should we wait for these things to teach us the duty of love? Why can we not love the Master well enough to love his people as we should? What a mighty power would the existence of more love among Christ's disciples have for good upon the ungodly world! Ah, how often do christian millionaires have their own off-spring "clothed in purple and fine linen, and faring sumptuously every day," while only a few doors from their homes are the orphan children of their brethren in rags!

We are sorry to say it, but there are some human societies that put to blush some of the churches of Christ. We were reading a speech made by a prominent Mason, at a recent public Masonic celebration, during which he related an incident showing the prompt relief this ancient order extended to some suffering orphan children. As well as we remember the incident, the facts were about as follows: In a certain town, in the more northern section of our country, three weary and travel-worn children were seen trudging along the snow-covered streets, and having stopped in a certain portion of the town to rest, their weary and helpless condition soon attracted a crowd about them. The oldest was a girl, and she related their sad story, that their father had died and left them penniless in another State. Their mother had preceded him to the grave. Before their father's death, he had told them of some relatives that lived in another State, and they were trying to reach their homes on foot. Whilst she was relating her sad story a Mason in the crowd happened to notice the Masonic badge on a little pin with which she fastened a faded shawl around her shoulders. He asked her where she got it, and she told him that her father had belonged to some society, and gave her the pin before he died telling her to keep it as it might be of some service to her. Instantly the news spread that these helpless waifs were the orphan children of a dead Mason, and a handsome purse was soon made up for them; and, after being well fed and clothed, they were placed on the train and sent to their relatives; some one doubtless writing in advance to learn their whereabouts.

The point we make here is that the crowd, or the Mason, ought not to have waited to see the wonder-working badge upon the person of the helpless orphan. Their appearance itself should have appealed in strong terms for the help they needed. We honor the Masons for their benevolence; but the church of Christ should suffer no human society, organized among men, to surpass her in deeds of charity or benevolence. Now if the orphan alluded to had incidentally said in her sad recital that her father had died a christian, would that statement have had the same effect upon those that heard, that the sight of the badge had upon those who understood its meaning? In some christian communities; in others it would not. And let it be understood that where true christianity exists that the sight of such suffering will move to action, and procure help, even without the spectators knowing that the sufferers are the off-spring of christian parents; for the Scriptures instruct Christ's followers in these words: "As ye have opportunity, do good unto all men, especially to them that are of the household of faith." In this christianity has the advantage of masonry or any other human organization. She extends, or should extend, her shield of protection over the suffering and the helpless, even when she can discover no badge of fellowship.

But again, we say, we are far from the standard in this respect that our Master would have us reach. A little honest self-examination at times, brethren, is amazingly helpful. In no line do we need it more than in that of christian love. When Christ said to his disciples, "A *new* commandment I give unto you, that you love one another," we do not suppose he meant to teach that that commandment had never been given before, but that the great duty of loving one another was to be so prominent in the New Dispensation that it came with the force of a new commandment. In this rushing, selfish age, there is perhaps no commandment that is more frequently forgotten. It would help the average christian, day by day, to repeat Christ's words, "All things therefore whatsoever ye would that men should do to you, do ye even so to them." The thirteenth chapter of 1 Corinthians contains wholesome doctrine that we would do well to heed.

CENTRAL ASSOCIATION.

This body met with the Wake Forest church on Tuesday, August 2d. The morning was devoted to religious exercises. In the evening the body proceeded to organize by re-electing last year's officers, viz.: Bro. N. Y. Gulley of Franklinton, Moderator; Prof. C. E. Brewer, Clerk and Treasurer; Bro. W. B. Royall of Wake Forest, Historian. They are excellent officers, as was attested by the business-like dispatch with which they executed their duties.

In the absence of the Moderator elect, who was detained at home, Bro. Phillip Johnson was chosen temporary Moderator, and he, with the aid of an advisory committee, proceeded to appoint the various committees.

The report of the committee on periodicals was read and discussed Tuesday afternoon, and our thanks are due the brethren for the good words that were said for the RECORDER in our absence.

At night, Dr. Cobb of Raleigh delivered the introductory sermon, and held the closest attention of the people throughout his discourse.

On Wednesday morning we had good speeches from brethren Taylor, Scarborough, Durham and Gwaltney on education. After the speeches, the Association pledged itself to support seven ministers at Wake Forest College next year. The First church at Raleigh will support three, the church at Wake Forest two, and the rest of the Association will undertake to support two. The other Associations will do well to follow the example of the Central in this matter.

Bro. Gwaltney stated in his speech that while there were about seventy applications for help from the Board, as the finances now stood, they could hardly aid more than thirty.

If every Association would pledge itself to support one minister while at college, we believe that almost every application for aid could be granted and incalculable good would be done.

Wednesday afternoon was devoted to the celebration of this Centennial year of Missions. Brethren VanDeventer of Henderson and Carter of Raleigh made ringing speeches, and held the attention of the people for more than two hours.

Wednesday night was given up to devotional exercises. Bro. Tyree of Durham preached, and the sermon was enjoyed by all.

On Thursday morning Bro. W. H. Edwards made an earnest appeal for the Orphanage and was listened to with marked attention. He was followed by Dr. Cobb on the colored ministers' institutes. He told of the good that had been done in other sections, and made a good speech in behalf of the education of colored ministers at Shaw University.

Thursday, at 12:30 o'clock, the Association adjourned, after one of the most harmonious and profitable sessions ever held. The spirit of the meeting was excellent, and the people of the Hill cannot be thanked too much for their unbounded hospitality. The next session was unanimously voted to the church at Flat Rock.

FROM OUR TRAVELLING AGENT.

PILOT MOUNTAIN ASSOCIATION.

The Association met on August 6th at Pinacle, a new church built by Rev. S. F. Conrad. A nice little village has sprung up here at the foot of Pilot Mountain, containing now several good stores, one or two tobacco factories, and a number of neat and pleasant dwellings. Brother Crutchfield has established a good school here, the academy is new and nicely equipped for the accommodation of students, last session the school was good, and already he has assurance of all the pupils he can accommodate.

Our train brought about fifty delegates and visitors on the day before the Association met. Bro. Culler met us at the depot, and it was only a few minutes before we were all quartered at our homes for the session. By eleven o'clock Tnursday there was a large crowd present, every church in the Association being represented.

The introductory sermon was preached by Rev. H. A. Brown from Titus 2: 11, 12. The sermon was just such a one as Brother Brown's brethren would have expected of him—full of the plain, nourishing truths of the gospel, and was an inspiration to us all during the entire session.

Brethren D. F. King and Valentine were re elected Moderator and Clerk.

All the churches were represented, and I think all reported the pledges of last year collected, and some even paid more.

On Friday from 9:30 to 10 a. m., the report on Periodicals was read by Rev. W. H. Wilson and discussed. The RECORDER is no where more earnestly and enthusiastically recommended and *supported* than by the brethren of this Association. There were few delegates present who were not subscribers to the RECORDER, and the high appreciation which the brethren showed for the paper was to me a joy and a real source of strength and encouragement in my work.

10:30 to 11:30 a. m. was the time devoted to the discussion of State Missions. The report was read by Bro. C. Haymore, who followed with an earnest speech for the enlarging of this work in the Association. His heart is in the work, and there are no two brethren in the State who have done more to advance the State Mission work than brethren Haymore and Conrad. The worth of brethren who are content to do the Master's work in the highways and among the lowly will not be known till the day of final accounts. Dr. Durham followed in an interesting and instructive account of our State Mission work from its inauguration to the present year. And even to Dr. Durham, with all of his enthusiasm for the work and confidence in the judgment and liberality of the brethren, was, I think, surprised on the roll-call of the churches to hear the delegates increase their pledges fifty per cent. over what they gave last year.

Previous to the reading of the report on Foreign Missions, Bro. Herring spoke to the Association on the plans and methods which are advocated by him and Bro. Bostick for carrying on the mission work in China. Bro. Herring's plans contemplate the utter breaking up of all organized plans as they now exist for doing our Foreign Mission work. He severely criticised the Board and its managers. With his views of the Board and its management, I do not think he could have done otherwise than to dissolve his connection with it. While very few, so far as I could learn, agreed with Bro. Herring, yet the Association gave him a patient and respectful hearing.

Bro. L. R. Pruett read the report, and made a splendid speech, earnestly urging an enlargement of our work upon the present plans by providing more means and a greater number of men to go to the foreign fields.

Dr. Durham's speech on Foreign Missions surpassed any effort I have ever heard on the subject. Comprehensive, plain, simple in illustration, conservative in tone, and above all full of the spirit of him in whose name all our work is to be done.

The brethren were glad to have with them Prof. W. L. Poteat of Wake Forest College, who came up to the help of the Association in several of the discussions. Especially were we glad to hear him speak for Wake Forest College when education was being discussed, We hope to see him at other Associations.

Bro. W. R. Gwaltney made one of his very best efforts in behalf of ministerial education, and met, as he always does, a liberal response on the part of all the churches.

Prof. F. P. Hobgood spoke in the interest of Oxford Female Seminary. He is in fine health, and delighted with the prospect of his school for next session.

At this stage of the proceedings I am compelled to leave, with a number of other brethren, who cannot remain over for the exercises of Sunday.

The Association was a great success and a season of much pleasure to the brethren. We had preaching each night of the session, —on Wednesday night by Bro. Wilson, Thursday night by Bro. Rufus Weaver, and on Friday night by Bro. L. G. Broughton. Bro. Conrad and his people took care of the Association in a royal manner. Every one seemed to think *he* had been specially provided for. My home was with Brother Moore, upon whom and his interesting family, we left our benediction for their kind attention and boundless hospitality during the pleasant stay I had with them.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Prof. Fristo of the Columbian University is dead.

....Dr. Hufham of Tarboro was at Wake Forest last week.

....Bro. J. N. Boothe is with Bro. Stringfield at Mt. Moriah.

....We regret to hear of the serious illness of Rev. Jno. C. Wilson.

....Bro. J. H. Mills is sick, and has gone to Cleveland Springs to recuperate.

....We enjoyed a pleasant visit from Bro. J. Q. Bryant of Bynum's, N. C.

....Rev. William S. Ballard and R. T. Vann are holding a protracted meeting at Hobgood.

....Rev. H. D. Lequeux has resigned his charge at Hickory and the Baptists there are without a pastor.

....Bro. N. B. Broughton aided Bro. Corble at Waxhaw, Union county, in a good meeting last week.

....Brethren W. C. Tyree and Gwaltney called in to see us on their way from the Central Association.

....Rev. Dr. A. E. Owen of Portsmouth, Va., has been very sick, but is now, we are glad to say, improving.

....Bro. Billings of Danville, Va., made us a pleasant visit on his way to hold a protracted meeting at Bay Leaf.

....Our thanks are due Rev. W. G. Hopkins, of Mooresville, for a nice club of new subscribers to the RECORDER.

....Rev. J. C. Hiden of Eufaula, Ala., took charge of the Grove Avenue church, Richmond, Va., on Sunday last.

....In another column, President Winston of the University tells of the advantages offered by that institution.

....Mrs. Wingate, widow of the late Rev. Dr. W. M. Wingate, died at Wake Forest last Saturday, and was buried on Sunday.

....The school building at Wakefield will be ready for occupancy Sept. 5th. The prospects for the next session are bright.

....Bro. Matthews expects to take charge of the church at Smyrna at an early day. He is at present at the Normal School of Staunton, Va.

....Revs. W. B. Royall and S. J. Porter have been engaged in good meetings in their section. They will hold a meeting at Forestville in a few days.

....There are a great many protracted meetings being held just now, and may precious showers of converting and reviving grace result therefrom.

....The Baptist church of Leaksville has called as their pastor Rev. J. B. Richardson of High Point. We understand that Bro. Richardson will accept.

....Rev. R. W. Weaver has been engaged in a protracted meeting at the Baptist mission, Greensboro, for the past two weeks. About twenty-five have professed faith in Christ.

....A protracted meeting will be held at Independent Hill Baptist church, beginning next Sunday. Rev. J. A. Hoyle, assisted by several local preachers, will conduct the meeting.

....Rev. Walter Gilmore, who has been preaching and teaching in different parts of the State since he graduated from Wake Forest College two years ago, will attend the Louisville Seminary this fall.

....Colorado is to make the experiment of a General Divinity School at Boulder, the seat of the State University. The idea is to have a theological instructor for each denomination. Rev. Kerr B. Tupper represents the Baptists.—*Ex.*

....Hon. J. J. Davis, one of the Associate Justices of the Supreme Court of North Carolina, died at his home near Louisburg, Franklin county, last Sunday night. A good man gone.

....Bro. J. M. Hilliard, who has been Treasurer of Thomasville Orphanage, will be associated with Dr. J. N. Stallings as business manager and treasurer of High Point Female College.

....The next session of the Leaksville High School and Business College will open Septr 5th with a full corps of experienced teachers. We hear that the prospects are bright for the coming session.

....We are glad to hear that Rev. J. C. Rockwell, the pastor at Newport, Tenn., is well pleased with his field. The Newport church has built a handsome pastorium since Bro. Rockwell became its pastor.

....Rev. G. A. Sowell of Wake Forest conducted a good meeting at Oak Grove church the last week in July. Six professed religion, and four were added to the church. This week Bro. Sowell is engaged in a meeting at Mt. Olivet.

....Dr. Durham was at the Central Association and entertained the people with good speeches on almost every subject that came up while he was there. Bro. Durham had to leave on Wednesday afternoon to attend the Pilot Mountain Association.

....Rev. C. W. Cooper, pastor of the Disciples's church at Asheville, united with the First church, Raleigh, last Friday night. Bro. Cooper will continue in the ministry, and we cordially recommend him to any church that may need a pastor.

....Rev. Dr. J. W. Carter has been granted leave of absence by the First Baptist church of Raleigh until the first Sunday in September. He left Raleigh on Tuesday morning last for West Virginia, where he will spend his vacation with his mother and others.

....Rev. Dr. C. R. Henderson resigns the pastorate at Woodward Avenue church, Detroit, to accept the position of Recorder and Lecturer on Sociology in Chicago University. The Doctor recently declined the position of Secretary of the Home Mission Board of New York.—*Ex.*

....Bro. W. B. Wingate left Greensboro on the morning of the 4th inst. for Denver City, Col., for the purpose of probably going into business there. The *Workman* says "We regret the loss of Bro. Wingate to this community and State," in which expression we heartily join.

....On Wednesday morning of the session of the Central Association, the ladies held a missionary meeting in the lower chapel. This meeting was largely attended and much interest shown. Talks were made by Mrs. Dr. Carter, Miss Fannie Heck and Mrs. T. H. Briggs of Raleigh.

....Brother Stringfield writes us that he closed a glorious meeting at Mt. Vernon on August 1st. Twenty-one professed faith in Christ. Bro. W. H. Reddish, a ministerial student of Wake Forest College, rendered valuable service in the meeting. Bro. Stringfield went to Mt. Moriah on the 6th inst. to begin another meeting.

....Rev. Dr. Hume, of North Carolina, preached at the Baptist church yesterday. As is well known Dr. Hume is a speaker of great power, and his sermon was listened to with close attention. Professor Sawyer, who has a well cultivated, smooth and rich baritone voice, sang in the choir.—*The Morning Star, Glenn Falls, N. Y.*

....Rev. D. W. Herring, who was announced to preach at Brooklyn Baptist church to-morrow, in a note to Mr. Alfred Alderman, received yesterday, says that he cannot fill the appointment on account of the sickness of himself, his wife and youngest child. Mrs. Herring is very sick with typhoid fever, and the baby dangerously ill.—*Wilmington Star, Aug. 6.* Bro. Herring has our sincere sympathy, and we hope for the speedy recovery of himself and family.

....Mrs. Maggie Nutt Herring, wife of Rev. D. W. Herring, died at the home of her father in Mt. Airy, on Sunday afternoon last at seven o'clock, where she had been since her return from China. Sister Herring had been sick two weeks with typhoid fever. Her little daughter Margaret preceded her one week, having died the Sunday before. She leaves three children, all boys, the youngest being about two months old. We extend our sincere sympathy to the bereaved.

....We learn from the Wilmington *Messenger* that on the 5th instant, while resting in the pavilion at Ocean View, Dr. W. A. Nelson was struck half an inch under the lower lid of the right eye by a stray bullet fired at a target. The bullet was extracted by a sharp knife, and rallying, he returned to the Island Beach Hotel. Here while at the supper table a telegram was handed him from Nashville, Tenn., announcing the death of his brother, Hon. Anson Nelson. The latter was distinguished in Tennessee and had been a journalist in the cities of Knoxville and Nashville. Death also bereaved Bro. Nelson of a daughter some four weeks ago. We sympathize with our brother in his afflictions.

....The *Tribune* lately published an article on the New York clergy in which there appeared the following: "What do you think of our New York clergy?" I asked a dear old country parson visiting the city, who has not changed the least of his views for the last forty years. "Well," he said saidly, "I found a few believers among them, but, dear me, how friendly they are with the heretics. They visit and joke with them just as though they were sound in the faith. I don't understand it." Whereupon the *Sun* commenting on the above, remarks: "It is no wonder that this old country parson was sad, and he would perhaps have been yet sadder if he had heard a remark that was recently made by another parson here. 'I am an Episcopalian clergyman,' he said, speaking slowly, 'an Episcopalian, with leanings toward christianity!'"—*Inquirer.*

If to College—Where?

Just now the question is being considered many households as to the future of lads and young men. Parents ask themselves whether a son has those inclinations that it may be well for him to go to college, and whether having had a college education it will be serviceable for his success in life should he devote himself to commercial pursuits.

Every year is showing us that education is advancing in the appreciation of our people and that, whether attained in school or college or elsewhere, that a disciplined mind well stored with knowledge is indispensable to influence and usefulness. There can be no doubt that college life in many ways contributes to the making of a man. The boy who goes from a village in which he has gained a reputation for smartness will lose much of his self esteem by the friction of college life. While honest endeavor in emulation of his associates will be rightly rewarded, the vanities and weaknesses of a man are sure to be discovered, and unless he is impenetrable in feeling and comprehension, they will be corrected. It may be doubtful whether a college education will enhance a man's ability for money-making. Many a grab-all little country merchant or city dealer could give surer direction for getting rich than the faculty of a university, but it is certain that if a young man has right principles education will give him qualifications for usefulness that otherwise he could not possess, and thus his life will be ennobled and his happiness augmented. Much, however, depends on the institution to which a young man goes. One who is viciously inclined or lazily disposed will probably find some congenial associates in any school. But there are colleges where christian influences are dominant and where a young man in the critical period of his life will be helped to fight a good fight.

There are institutions which have a great reputation, but no college can make a man great who has no capacity and concentration of mind. While we hear much of Yale and Harvard, it is to be remembered that but a small percentage of the hundreds of men whom they graduate become famous. In a great college there is far more opportunity for a so called student not to do his work properly than a small one. The men who just now are taking the front rank as educators received their college training in institutions comparatively little known, as they are sometimes scornfully stigmatized, "one-horse colleges." President Schurman, of Cornell, was graduated at Acadia College in Nova Scotia; President Harper, of Chicago, recognizes Muskingum College as his *alma mater*. The Republican candidates for the highest places in our government are both graduates of Miami University in Ohio, a college which certainly has had very limited renown. The "stuff" must be in men if they prove successful in life, and, while we would not claim that all colleges will alike develop a man's powers or awaken his enthusiasm, yet we do claim that, after all, very much depends on himself whether he is a failure or a success in life.

When choosing a college parents ought to consider where the best moral and religious influences will be exerted. Young men must learn to endure temptation, but there is no need to place them where there are multiplied enticements to wrong doing. Nor ought denominational considerations to be overlooked. Young men may be sent to colleges where all the influences are, not perhaps intentionally, but nevertheless are really and perpetually antagonistic to their denominational training. If the principles parents hold are valued by them, they desire their children to walk by the same rule and mind the same things. When they place sons and daughters at school they ought to remember the influence association may have on their church relations. We have academies and colleges, of which we have cause to be honestly proud, and no Baptist can find just excuse for sending son or daughter to institutions under the control of other denominations—*Christian Inquirer*.

We answer the above inqdiry by saying, send your boy to Wake Forest College. In every respect it is the college for the sons of Baptists in North Carolina. It is the equal of any college, if not the superior, in its moral influence as well as in its educational ability. Its reputation may not be as great as some colleges further North, but you will very seldom hear of a Wake Forest graduate who is not a man and a christian and a success in life.

Meeting at Social Plains.

Dear Bro. Bailey:—May I say through the RECORDER to those who would like to hear of the Lord's work, that he very graciously and abundantly blessed us in a meeting at Social Plains last week. When I took charge of the church the first of this year, it was in a very low state spiritually and every other way; indeed, the church had nearly gone down.

We began a meeting there on Saturday before the fourth Sunday in July, and closed on the fifth Sunday with a glorious revival, which reached all the members of the church, and many others who were present from other churches. There were seventeen professions during the meeting, eleven joined the church for baptism, and we expect others to join at our next meeting. The Lord be praised for his mercies to the children of men. R. D. HARPER.

Dukes, Aug. 5, 1892.

We call special attention to the advertisement of Messrs. Julius Lewis & Co. of Raleigh as a firm of old standing (twenty-five years) and of proven reliability. They come to your notice with great inducements for your patronage, viz., one of the largest stocks at very low prices. For anything in the hardware line, you would do well to see them or write before purchasing.

Elder R. R. Savage.

In the death of this man, many North Carolina Baptists did not know how great a loss they sustained. For, looked at all round, he was one of the most remarkable men that has yet appeared in their history.

Born in Virginia, he graduated from Wake Forest; and immediately after the war, on the recommendation of Elder A. McDowell—name illustrious and venerable—took a pastorate in the Chowan Association. Here all his subsequent life was spent and most of his work was done.

Bro. Savage's intellect was of a high order. Clear and vigorous thought, logical method, cautious statement, and transparent honesty characterized his public utterances. Upon these qualities, and upon no tricks of rhetoric or twisting of facts or trifling with the emotions, did he rely for effect. And while never affecting oratory—his mind was not cast in that mould—these elements of style gave him great power as a preacher, especially with thoughtful people. His breadth of thought and clearness of perception, together with his well-known caution, made him exceedingly wise in council. So that his suggestions in the Convention and in the Board of Trustees of the College always received respectful consideration; while the Association and C. B. F.-Institute very largely took their policy from him: such was the regard entertained for his judgment by those who knew him best.

But perhaps his moral and religious character was even more remarkable than his intellect. Entering the service of Christ at an early age and the ministry on leaving college, he gave his life to faithful, patient toil till disease prostrated him six years ago. He ever took an active interest in the work of the denomination. He rarely failed to attend its meetings, and for many years, till disabled by sickness, served upon the Boards of Trustees of the College and C. B. F. Institute, being the president of the latter body.

He was eminently just and upright. He loved righteousness and truth and hated even the appearance of meanness. No man more keenly enjoyed the approbation of his fellows, but none ever saw him turn aside from duty to secure that approbation. While he delighted to commend all merit and goodness, he never flattered nor fawned; nor could he be moved by these arts. In any given case the only available appeal to him was through his judgment and consoience.

He was far above the littleness of envy or jealousy. With nothing like condescension but with fatherly interest, he recognized the merit and encouraged the efforts of his younger brethren. And it was beautiful to observe with what sincere delight he hailed their rising power. Never self seeking, he did not covet leadership; but when thrust upon him, he quietly assumed the responsibility and gave the cause his patient, earnest care.

Very broad was his benevolence and generous was his sympathy. Deserving need never appealed to him in vain.

And yet, so quiet was he withal, so unobtrusive, that comparatively few in his own State appreciated his value. Those best knew the flavor of his fruit who lived beneath his shadow.

"There are some hearts like wells, green mossed and deep
As ever summer saw,
And pure their water is—yea, pure and sweet:
But you must come to draw."

Such was he. And so his own people cherish his memory not only with fragrant love but with that tender reverence also which great characters always inspire. Love and reverence! Add now a gratitude that never can forget how much it owes to him, and you have the motives that prompt this humble tribute. R. T. VANN.

Union Meeting of the Mt. Zion Association.

This body convened with Yates' church, three miles from Durham, on July 29th. The introductory sermon was preached by Rev. W. C. Tyree of Durham.

On Friday evening and Saturday, the subject of missions was discussed by Rev. Dr. Carroll, Rev. A. A. Butler, and Rev. S. C. Tapp.

Sunday morning there was a Sunday-school reunion, which was opened by a speech from Rev. S. C. Tapp. He clearly showed that no one except a christian ought to be a teacher in a Sunday-school. His logic was clear, style easy, and illustrations apt.

After some talks from some other brethren, the Union was closed by a sermon from Rev. John Cough of Virginia. X.

The *Baptist Teacher* for September is out and full of good things. Clearly without intention, the Rev. William Hurlin states a double truth in the title of the leading contributed article in the September issue. He sets forth the work of the Holy Spirit as described in the Book of the Acts, but equally true it is that the presence and power of the Spirit is shown in the acts or work of the Apostles. Mr. Weddell follows the first article with one of his crisp and brief essays in recognition of the Spirit in personal experience. Mr. Cheney brings to mind "the memorial ordinance," with glimpses of the past, and a suggestive outlook especially addressed to young christians. Dr. McDonald, in his terse and forcible manner, discusses the ordinance of baptism as being for believers only. The third, concludes the excellent articles by President Weston on principles of interpretation of the Scriptures. Mr. Hull clearly indicates some of the numerous opportunities of the Sunday-school teacher. A little gem of song closes the list for this month. No one can well afford to be without this valuable periodical, so full of variety and excellence. It costs but fifty cents per year in clubs of five and more and is published by the American Baptist Publication Society.

One Month from To-day.

One month from to day the new session at Wake Forest will begin. I already hear of many new students from almost every part of North Carolina, as well as from the adjoining States. The outlook is hopeful.

THE CENTRAL ASSOCIATION

met at Wake Forest last week for the first time in thirty-four years. It was no small pleasure to have our brethren with us. Eloquent addresses were delivered by brethren Vandeventer and Carter on Foreign Missions, McManaway and Cobb on Home Missions, Durham on State Missions, Gwaltney on Education, and Gulley on Sunday-schools. Meeting before any of the other summer associations, the Central moves forward in several respects and invites her sisters to follow her example in the larger work she has undertaken. Bro. Tyree, the new pastor of the Durham church, preached a sermon of unusual freshness and spiritual power. The Association was a success.

METHODS IN MISSIONS.

Bro. Hardaway of Oxford very nearly expressed my views in his article in the RECORDER. Brethren Herring and Bostick are good men and true. Their piety and consecration no man can question. And they are not crazy. But they are liable to errors of judgment and to mistakes in their plans. So are we all. My own opinion is that they are making a mistake in cutting loose from the organized work of the Southern Baptist Convention. The Baptists of North Carolina have had an object lesson in the independent work of brethren Baldwin and Carson Powell. I know personally most of the Foreign Mission Board in Richmond, and have confidence in their wisdom. And I cannot see how we can hope for perpetuity in our work in China or elsewhere without organization. The individual dies; the Board lives. But the logical outcome of Bro. Crawford's plan would be the destruction of Boards, Conventions, and even our Associations. I am sorry that brethren Bostick and Herring, whom I esteem and love, have committed themselves to independent methods which necessarily antagonize what our fathers and we have been painfully toiling to build up through so many years. Yet as they begin their experiment, unfortunate though, as a matter of judgment, I consider it, I can but pray God's blessing on them and their work. Meantime when the regular Foreign Mission work of our Convention seems in danger of suffering grave and permanent injury, I feel as if I want to labor more earnestly and give more largely than ever before for its support.

SISTER M. E. WINGATE

was laid to rest this evening by the side of her husband, Elder W. M. Wingate. She was one of the most unselfish of women, always ready to sacrifice her own ease for the comfort of others. She was ready and willing to die. There have been several deaths in the town and neighborhood during the summer, but there has been only one case of typhoid fever. The health of the community is now excellent.

C. E. TAYLOR.

Wake Forest, August 7, 1892.

Fort Barnwell Church in Craven County.

Dear Recorder:—I have just returned from holding a twelve-days meeting at the Fort Barnwell church in Craven county. We feel the Lord blessed our humble effort. The church was very cold, they having been without a pastor for over a year. (Some churches being neglected so long might have been so frozen, we would not have been enabled to thaw them out even with *this* July.) This little band has been holding together as best they could without a shepherd, and they deserve much credit for their faithfulness. Our principal aim in this work was to get the members of the church to fully realize their christian duty. The Lord blessed this humble effort. The members reconsecrated themselves to the work and promised to be active christians in the future. This church was reorganized in 1854, and they had neither declaration of faith nor constitution. A committee had been appointed by the church. We had a conference and adopted a declaration of faith and constitution, and elected the following additional officers and appointed the following committees: two deacons—brethren J. W. Lane and W. H. Carr; a finance committee and a special committee. We revised the roll and put everything in good working order.

We also organized a woman's missionary society with the following officers: President—Miss Lizzie Biddle; Vice-President—Mrs. Caroline Carr; Secretary—Miss Rosa Lane; Assistant Secretary—Mrs. F. H. Dawson; Treasurer—Miss Everline Lane.

We found the members of this church willing to do their christian duty when instructed.

If we are allowed to state our humble opinions (we hope we can do so without creating any controversy or stir under the present mission excitement), this Fort Barnwell mission field has been neglected by our Mission Board already too long for the good of the work in this section. If our humble opinion is worth anything (and ours is the opinion of some very good people who live in this section of Craven county), this mission field needs attention right now as bad as China, Africa, India, or any other foreign field. In our wild excitement or enthusiasm for Foreign Mission work among the heathen, I am afraid we are neglecting our own. I believe in Foreign Missions, but I say God help us save some of the perishing souls of Eastern North Carolina, who need the simple gospel of the Lord Jesus Christ.

I hope our Mission Board will help this field as soon as possible, and when they do send a pastor, I hope they will make special contract that he is to visit his people as well as preach to them.

We were assisted a few days ago by Bro. R. D. Carroll of Greenville. We predict a bright future for Bro. Carroll, and hope Eastern North Carolina will secure his services on some good field. He is a sound, practical preacher. There were eight professions and five added to the church. For these blessings we praise the Lord and take courage. JNO. T. EDMONDSON.

Resolutions Adopted by Mt. Ruhama Baptist Church.

We, your committee, appointed to draft resolutions relative to the removal of the Association from Catawba to Newton, beg leave to report the following:

Resolved 1. That we oppose the removal of the Association, as ordered by a part of the Executive Committee, without the sanction or knowledge of the churches.

2. That we request our sister churches to appoint their delegates to Catawba, in accordance with the proceedings of the last session of the Association and in conformity to the constitution.

3. That a copy of these resolutions be sent to sister churches for consideration, and to the BIBLICAL RECORDER for publication.

W. J. WYATT,
W. B. MCCLURE,
J. D. CALDWELL,
Committee.
A. M. SETZER, *Sec.*

August 1, 1892.

Letter from Rev. G. P. Bostick.

Dear Bro. Bailey:—In the *Foreign Mission Journal* of May, 1892, I find an editorial headed "A strange movement in North China," the closing words of which are: "But if Bro. Bostick determines to remain in China as an independent missionary, we think he should seek some other field of operation than that occupied by the missions of our Board. It would hardly seem right for him to stay there and reap the fruits of the labors of missionaries of the Board in all the years that are gone. He ought to lay his own foundations and build thereon, and not on ours. And especially is this true when all precedents in such movements go to show that the presence of such an independent worker on the field occupied by the missionaries of the Board he leaves, is a prolific cause of friction and confusion."

I desire to say a few words about this language in the BIBLICAL RECORDER, because I am more immediately concerned with North Carolina Baptists, as having been supported by them since coming to the field. 1. This language assumes that I am to set up an independent work for myself against that of the Board. I have had no such idea at all, but mean only to work on as before. The Board can have the results, if they desire them. 2. This language seems to smack of the idea of working to glorify self or the Board. I came to China to work for Christ, my Master. This I mean to do as long as he permits me to remain in China; or wherever I go my first purpose shall be, by the grace of God, to glorify him, who has done so much for me. I have no sympathy whatever with independent workers who seek their glory before that of Christ; and I have just as little sympathy with the body that so labors as with the individual. It does seem to me that we have gone to such a point in our work for the Lord that much of it is done with the idea to glorify man rather than God. Witness the many memorial churches, windows, colleges, &c., to men, which would not have been erected unless some individual should be greatly glorified thereby. 3. The language of the *Journal* states that "all precedents" in such cases as mine go to show that such missionary is a source of friction and confusion. I think the writer simply fails here of being in accord with the facts of history. He speaks of "all precedents" as though they were numerous. I do not know one parallel case in all the history of our operations. The only case that is in any respect like mine is that of Bro. Cook, who was quietly called back from Africa without any explanation given to the public for his recall. He afterwards turned Campbellite and returned to Africa, and I learn has given trouble. But his case is by means parallel to mine. I am a Baptist, and expect to remain one till death, as I now see things. I do not know what the writer means by "all precedents." Our Board has a few self-supporting missionaries, but I cannot suppose the editor means to refer to these.

I desire now to say to my brethren and sisters in North Carolina that my present purpose is to remain here and work on as heretofore. When God's finger points away from this field I stand as ready to leave it as I was to come to it. At present there are only three such Southern Baptist missionaries in this province of 36,000,000 souls who can preach Christ—and two of them can do so only imperfectly as yet. Only one of these is now connected with the Board. Why should the two who do not receive money through the Board leave these people, where seeds have been sown for so many years and seek a new field? I do not know how long I can remain here, as no church or churches have as yet signified their purpose to support us. I verily believe that such a support will be sooner or later forthcoming. I ceased to receive any salary from the Board May 31st. In accepting our resignation, they authorized me to draw an amount sufficient for the journey to America. For this I drew $600, which is about the amount which Mr. and Mrs. Sears spent in coming last autumn. This I am using while we wait for further action from the churches at home. Should no support come, so that we are finally *compelled* to return we look elsewhere than to the Board for the means to do so. I desire, too, to say that in the last year and a half my wife and I have given back to the Board of our regular allowance $350. Besides, I am acting as Treasurer of the Mission here from May 31st to Sept. 30th without taking any salary from the Board. This is owing to a mistake of the Board in failing to inform Bro. King, who was appointed my successor, of his appointment and to send him a Letter of Credit.

I make these statements so that my brethren who know me may understand exactly what are my purposes. It would be pleasant to me to work at home again—indeed it would have been pleasant, yea delightful, to have remained in Durham when I left, but God called me here, and I am remaining here on my faith in him and his churches. I do not approve the plans operated by the Board. I do not believe that such a Board is in accord with New Testament ideas of mission work. See Acts 13: 1. Certainly the Board is stimulating but little advance in the work. See the efforts put forth during last Conventional year in printing, in rousing meetings, big speeches, &c., with an increase from 1,250,000 people of only $800! I do not believe the present plan is putting proper honor upon God's individual churches. I believe in getting back to that plan by which these bodies are honored. I believe it can be done. Hence my present position.

I am well. Will my brethren pray for me? I love them as of old, and shall still do so, though they may think me wrong in my ideas. Affectionately,

G. P. BOSTICK.

Chefoo, China, July 1, 1892.

The Faces of the Children.

It strikes us often that the faces of children are much better than the faces of adults. Aside from the physical charm of the rounded lines, and the grace and buoyancy of their movements, there is a charm of soul in children, as a class, which seems to be gone in adults as a class.

They are candidly inquisitive, these little souls. They enter on the pursuits of facts and truths with a disconcerting straightforwardness. They express their likes and dislikes freely and emphatically. They take pleasure in living, and find the world good with a relish that is not wholly due to undiminished physical vigor, but also to their moral qualities. Above all, they have a faculty of loving which finds utterance in little unstudied movements, in attitudes of worshipful adoration, and in ecstacies of stormy caresses. They have enough love to spare to answer the smile of a passing stranger with an arch and wistful look that seems to say: "I like you, and if you will stop and play with me, I am ready to love you." Their intellectual natures also are superior. They are brighter, subtler, more imaginative, more inquiring, on their standard of life, than adults are on theirs. The experience of the scribes in the temple is a very common one. Grown people are often taken off their feet by the remarks of children and pushed off far beyond their usual depth of intellectual bathing by the questions of the little ones.

Now, every child is a promise of things to come. It is the swelling lily bud that lets the white beauty of the flower peep out through the green wrap. Why do the blossoms in the flower garden of the world so seldom fulfil the promise of the buds? Why are the flowers so often stunted, frayed at the edges, and wilted before they are half open? Why is the candor of the child's brow gone from the face of the man? Why is the faculty of love which regards the presence of a human being as cause sufficient for delight and love, chilled into distrust and indifference? Why these eager, narrow, cunning, sensual, greedy faces that pass in a long stream down-town? Why does one so seldom meet with a face in the crowd that gives one a sensation corresponding to that which one has constantly in watching the children in the park?

Verily, "the world lieth embedded in wickedness." The children represent man as he comes from the hands of God. Even with generations of wrong and suffering preceding him, there is still so much sweetness, strength and goodness in man. But then the world lays its hands upon him. It polishes down the child's candor into the man's prudence; the child's generosity into the man's calculation; the child's love into the man's politeness; the child's quick sense of equity into the man's conformity to the laws of society. The child is man as God makes him. The man is man as the world finishes him. The child is God's possibility; the man is society realization of it.

Look at the faces of the children. Then look at the faces of men and women, and answer these questions: "Does the totality of human life as it exists make for good or evil? Is sin a power? Is the wages of sin the destruction of life? Is the world in need of redemptive forces? Are you an incarnate force of redemption?"

Every child is a thought of God in the flesh. When we pray, "Thy will be done on earth," this is included in it, that the possibilities which lie in children shall become actualities. The kingdom of God perfected will be the kingdom of perfected childhood. For the Master said: "If ye would enter the kingdom, become matured children."—*Examiner*.

It is scarcely possible that any of our readers will take our playful paragraph in the last *Herald* about the Richmond preachers at the Dover seriously. Still, for fear some who were not there may not see the point, we will take the precaution to say that the city bishops were unusually quiet. Many of those named in our attack (!) were almost entirely silent, some were not present during the entire session, others were present only a part of the session, and yet others spoke seldom and briefly. We have known a great many preachers in our time, but we have never known a more brotherly group than those who preside over the Richmond churches. And we feel compelled to add that when publicly criticised—and as it seemed to us unjustly so—they bore it in perfect good humor. But we suppose this caution is hardly necessary.—*The Religious Herald*.

Thoughts—No. 5.

BY SCATTERHEAD.

REST.

"Come ye yourselves apart into a desert place, and rest awhile."

Rest comes in very nice to a fellow after he has been doing a lot of hard work. Rest is sweet to the weary. Some people seem to want to put in about all their time resting. I reckon there are very few lazy folks in the world, but the number of folks who are born tired, and want to put in their full time doing nothing aint scarce. Just lots of people hunting and scouring this world for rest, and the poor deluded creatures never find it. People are not apt to find it when they are just hunting for it. I never heard tell of rest coming to a fellow when he was busily engaged doing nothing. Rest is a sweet balm only to tired folks. If anybody wants to get acquainted with rest, just go to work pretty hard, and you'll be pretty certain to know it when it visits you. The body needs rest when tired. So does the mind; so does the soul.

The disciples of the Lord had been doing some pretty hard walking and preaching too, and the Master told them they needed some rest. Preachers rode a foot-back in those days. I suppose it was no disgrace for a fellow to travel around that way; if it was the disciples were along in powerful good company.

This is a wonderful fast age since everything has got to be run by steam and lightning. Just catch a preacher walking, now, and he is put down for a tramp in nine cases out of ten. I think a preacher ought to do the Lord's work, even if he does have to exercise his legs a little. It is a mighty hard matter to ride in a car when a person has no money, or when there is no railroad; and it is a powerful hard matter for a fellow to ride fast when he has no horse to ride.

I don't remember of reading that the apostles preached to the people to join the church and do better, or just quit their "meanness" and join the church; but I think they told them to repent. If a fellow repents he is dead certain to quit his "meanness," but he may quit the meanness in sight of the people and be called a very nice fellow, and yet know no more about true repentance than old Satan himself.

Well, at any rate, the apostles had been out on a mission trip preaching repentance, healing the sick, and doing all the other work their Master told them to do, and they came to Jesus and made a report of their work to him. His kind and loving heart knew what his poor tired laborers needed—rest for the whole man. He did not tell them to go off to some fashionable watering place and rest, but he says to them out of a heart overflowing with tender love, "Come with me into a desert place and rest awhile." He wanted them to rest with him—in his company. He very well knew there would be no rest to them unless he was in their midst. He deeply sympathized with his poor weary followers. They had met with lots of hard trials, and had been called low-down fellows because they were the followers of the despised Nazarene. They came to the Master "weary and heavy laden," but he gave the rest for which their souls yearned. He took them for a little while into a quiet place, aside from the busy world, and they received the needed rest. All the true soldiers of the Lord who fight daily get much wearied from the severe conflicts, and need a few minutes rest for their souls at least three times a day. They need to turn aside from the world and be alone with the Lord Jesus—talk with him, feast on him, and rest in him. The christian alone with the Lord, though but for a few minutes, gets new strength for the further work and trials which await him. Christ should get more precious to the christian every day he lives, and he should want to love him more and more; and I believe he does if he is walking close to him. The more a christian is in company with Jesus the more he feels the need of him, and the more he wants to be with him. Jesus alone can satisfy his soul. No rest aside from the Lord Jesus. Over-worked laborers of the Master need a vacation, perhaps, once a year in order to rest up and so be prepared to do better work in the Lord's cause. A change of places and work is one way to get the needed rest. The Lord does not want his ministers and workers to go where he cannot accompany them. The Lord does not tarry very much at some of the big and noted watering places. Satan is might apt to be the biggest fellow there. Somehow or other he gets such people in the notion to just turn themselves loose for a spell and have a big time to please him, and they serve him to his utmost satisfaction. I don't know, but I expect the old fellow induces some of the Lord's children who are seeking rest to peep in the ball room where the people are "closely" engaged in satanic worship. I don't believe it is very safe for a person to try to see every thing. The Lord says don't look upon the wine, and I guess it is not right to look upon the dance. Mean things might fly in when we open the windows. I heard tell of a man once who was sort of a preacher and a splendid horse trader. When he would start off to trade horses he would tell his companions that they must lay down their religion till they would get back home. Now that may be the way with some of the church members who visit the great summer resorts. They don't want to be bothered with their religion at such places, because they are bound to try to enjoy themselves; so they just leave it at home. Some people's religion is a sight of trouble to them, especially where they are trying to keep it themselves. I always thought the Lord was the one to keep a fellow's religion, and if a fellow is pretty certain he is keeping it for him he don't care much about going where his Master is not a welcome guest. I am no Solomon, but I have noticed that the kind of religion a person could lay down at will was very suitable to grease the track that leads to Satan's headquarters "down below." Some people do have a wonderful chance of religion, so called, while Christ is an entire stranger to the heart. "Christ formed in the soul the hope of glory," is what I call the genuine article, and the person who has experienced such never gets as much as he wants, but is all the time thirsting after more. Christ dwelling in the believer is religion indeed.

Now if the brethren are bound to rest, be powerful sure you have Christ with you. You may go to some of the watering places and find the needed rest, and I know you will if you can hear the Saviour's lovely voice say, "Come and rest awhile, I will keep near you and will give you the needed comfort and rest." It seems to me there is some "salt" needed powerful bad at some places, and the kind that is mighty strong. I am sorter of the opinion a fellow's "righteous soul" would be powerfully vexed to see so much wickedness. But the Lord must have witnesses to testify for him. It takes a great deal of Christ in any one to denounce sins where they are so popular and prevalent. He alone can give the strength needed. Christ alone gives rest to the fainting and weary soul. Many, yes all, of the soldiers of the Lord Jesus are growing tired from the conflicts of their warfare, and desire to enter into that eternal rest prepared for them. Soon the great Captain will come and take his weary laborers home to ever enjoy his comforting presence in endless peace, joy and rest. "There remaineth therefore a rest to the people of God."

OFFICE OF MAUNEY BROS. & PLONK,
General Merchants.
KING'S MOUNTAIN, N. C., June 28th, 1892.

Dear Sir:—I take great pleasure in saying that, from the use of the Electropoise, I have been greatly benefitted. For several years I have been a great sufferer from Nervous Prostration, with yearly attacks of fever, followed by almost continued indigestion. My lungs are also affected and for six months before using the Electropoise, I suffered from frequent congestions of the lungs; but since using the Electropoise I have not had a single congestion, and am now far better in every respect than I have been for several years. Long live the Electropoise man!

Very truly, R. S. PLONK.

The Help of Prayer.

Prayer does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but prayer preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the Devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim him as your father, though he seem cruel, and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is slow; the force of prayer is cumulative. Not till this life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooke.*

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Associations.

TIMES AND PLACES OF MEETING.

August.

Beulah—Ruffin, Aug 9-11.
Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling Requisites.

WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

Shirt Waists.

Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

Dress Materials

For Evening and General Wear.

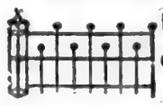
Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. Tucker & Co.

RALEIGH N. C.



IRON FENCE
SIXTY STYLES FOR CEMETERY & LAWN
CATALOGUE FREE
I. W. RICE, ATLANTA, GA.

REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.
Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by
KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 26, 1892.

SO. BOND DAILY No 1.		MAIN LINE.		NO. BOND Daily No 2.
11 10 p m	Arrive	Wilmington	Leave	4 50 a m
7 55 p m	"	Fayetteville	"	8 22 a m
6 10 p m	"	Sanford	"	9 43 a m
4 18 p m	"	Climax	"	11 44 a m
3 50 p m	"	Greensboro	"	12 25 p m
2 58 p m	"	Stokes'ale	"	1 22 p m
2 30 p m	"	N & W Jt, Wal Cove	"	2 33 p m
1 22 p m	"	Rural Hall	"	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily		BENNETTSVILLE DIVISION		No 4 Daily
10 20 p m	Arrive	Bennettsville	Leave	5 30 a m
9 25 p m	"	Maxton	"	6 30 a m
8 57 p m	"	Red Springs	"	6 58 a m
8 13 p m	"	Hope Mills	"	7 38 a m
7 56 p m	Leave	Fayetteville	Arrive	7 55 a m

No 15 Daily ex Sunday		FACTORY AND MADISON BRANCHES.		No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	"	Climax	"	9 10 a m
4 45 p m	"	Greensboro	"	9 35 a m
3 10 p m	"	Stokesdale	"	12 15 p m
2 00 p m	Leave	Madison	Arrive	1 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE,
In Effect July 24, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11
Lv. Richmond	*3 00 p m	*3 30 a
" Burkeville	5 03 p m	5 00 a
" Keysville	5 42 p m	5 44 a
Ar. Danville	8 01 p m	8 05 a
" Greensboro	10 10 p m	10 11 a
Lv. Goldsboro	*4 00 p m	*7 45 p
Ar. Raleigh	6 00 p m	11 30 p
Lv. Raleigh	*6 15 p m	*7 00 a
" Durham	7 22 p m	7 58 a
Ar. Greensboro	10 00 p m	10 09 a
Lv. Winston-Salem	*8 25 p m	*8 50 a
" Greensboro	*10 20 p m	*10 30 a
Ar. Salisbury	12 12 a m	12 00
Ar. Statesville	*2 35 a m	*1 09 p
" Asheville	7 50 a m	5 58 p
" Hot Springs	10 30 a m	7 37 p
Lv. Salisbury	*12 22 a m	*12 05 p
Ar. Charlotte	2 00 a m	1 30 p
" Spartanburg	5 00 a m	4 18 p
" Greenville	6 10 a m	5 24 p
" Atlanta	11 25 p m	10 30 p
Lv. Charlotte	*2 10 a m	*1 50 p
Ar. Columbia	6 07 a m	6 00 p
Ar. Augusta	9 37 a m	9 35 p

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12
Lv Augusta	*7 00 p m	*8 15 a
" Columbia	10 50 p m	11 35 p
Ar Charlotte	3 10 a m	4 20 p
Lv Atlanta	*8 50 p m	*8 05 a
Ar Charlotte	6 40 a m	6 00 p
Lv Charlotte	7 00 a m	6 30 p
Ar Salisbury	8 27 a m	8 10 p
Lv Hot Springs	*7 35 p m	*12 30 p
" Asheville	9 00 a m	2 30 p
" Statesville	2 50 p m	7 01 p
Ar Salisbury	4 00 p m	7 51 p
Lv Salisbury	*8 37 a m	*8 25 p
Ar Greensboro	10 20 a m	10 30 p
Ar Winston-Salem	*11 40 a m	*12 10 a
Lv Greensboro	*10 30 a m	*11 05 p
Ar Durham	12 24 p m	1 00 a
" Raleigh	1 23 p m	2 00 a
Lv Raleigh	*1 28 p m	*8 45 a
Ar Goldsboro	3 05 p m	12 30 p
Lv Greensboro	*10 30 a m	*10 40 p
Ar Danville	12 10 p m	12 45 a
" Keysville	2 50 p m	3 35 a
" Burkeville	3 31 p m	4 19 a
" Richmond	5 30 p m	6 20 a

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.10 and 10.40 a m. Returning leave Richmond 3.30 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.30 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.30 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Oxford 9 40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

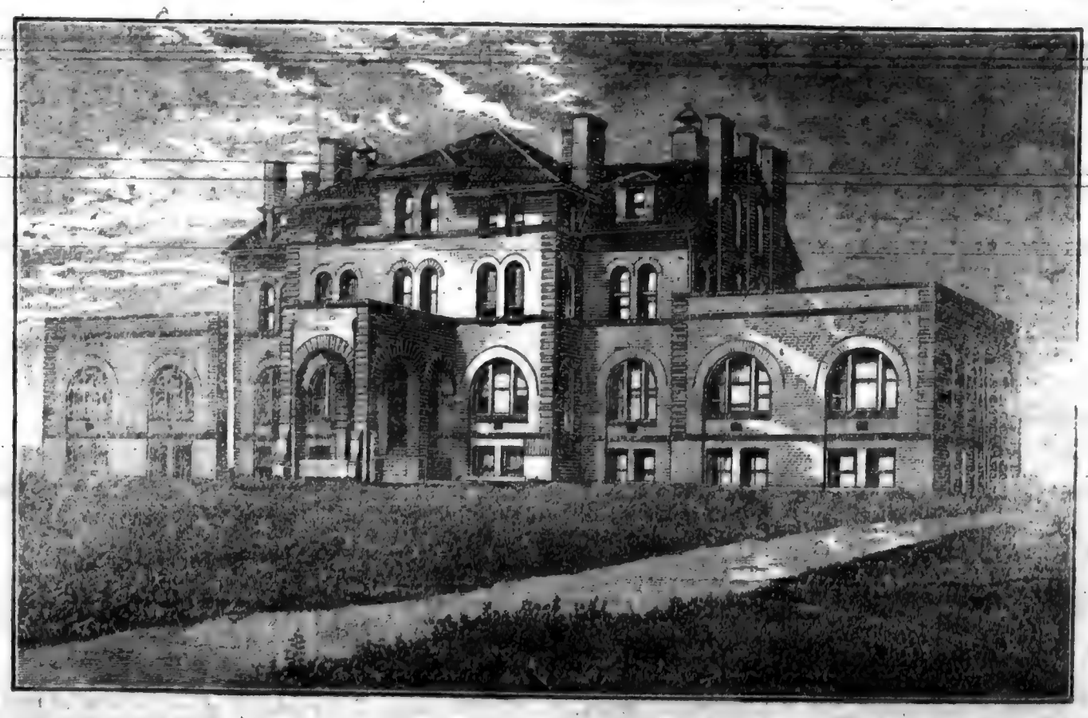
SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York. Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D C.



The North Carolina College of Agricultural and Mechanical Arts

will begin its fourth session on September 2d, 1892, with increased equipments and facilities in every department. Its work is steadily improving, and the College offers greater advantages to the young men of the State for less cost than any institution in the South. Total cost for county students $100.00, for pay students $180.00. For catalogues, etc., address,

ALEXANDER Q. HOLLIDAY, President, Raleigh, N. C.

The Wm. Carey Missionary Movement Chronologically Stated.

"E. G.," a London correspondent of the *Chicago Standard*, has just completed a series of articles to that paper on the great William Carey missionary movement of one hundred years ago. We clip the following from the closing article:

Carey was succeeded at the Harvey Lane church by one whose name is not remembered at this writing, and then by Rev. Robert Hall. "It was from Harvey Lane pulpit that Hall discoursed with such stately eloquence on the death of Princess Charlotte, and to the same chapel distinguished men from all parts of the country came to hear the greatest orator of his day. But we doubt whether any association is so memorable as the designation of Carey and Thomas for the work whereunto the Holy Spirit had called them! The morning of March 20 was spent in prayer. In the afternoon 'Brother Thomas preached from Psalm xvi, 4, and a public collection was made for the mission.' At night Bro. Hogg, then of Thrapstone, 'delivered a suitable discourse from Acts xxi. 14, and after him Bro. Fuller addressed the missionaries from John xx. 21.' The Kettering pastor, in preaching from this text, 'Peace be unto you, as my Father sent me, so send I you,' dwelt on 'the *objects* you must keep in view, the *directions* you must observe, the *difficulties* you must encounter, and the *reward* you must expect.' In closing Mr. Fuller said, 'We shall meet again. Crowns of glory await you and us.'"

In closing these articles, which we hope have been interesting to the readers of *The Standard*, we make up a chronological summary, which may serve to help the memory in connection with one of the greatest movements in the world's history:

MISSIONARY CHRONOLOGICAL TABLE.

1761—August 17. William Carey born at Paulerspury, Northamptonshire.

1765—Northamptonshire Association—First meeting at Kettering.

1775—Carey apprenticed as a shoemaker at Hackleton, when fourteen years old.

1779—Carey converted to Christ at Hackleton, when eighteen years old.

1781—Carey a member of the Baptist church at Hackleton.

1781—June 10, married at Piddington.

1782—June, at Northamptonshire Association at Olney, Carey met some friends from Earls Barton, and engaged to preach there, continuing to do so some three and half years.

1783—Oct. 5, baptized by Dr. Ryland in the River Nen at Northampton.

1784—At Nottingham the "Monthly Concert of Prayer" was inaugurated.

1785—July, Carey joined the Baptist church at Olney.

1785—Carey moved to Moulton, to preach to the church.

1786—Licensed to preach by the Olney church.

1786—Carey wrote the "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens."

1787—Carey became a member of the church at Moulton, and was ordained as pastor.

1789—Carey moved from Moulton to Leicester as pastor of the Harvey Lane Baptist church.

1791—April 27. Northamptonshire Association Ministers Meeting held at Clipstone, where Baptist Missionary Society was born. Sutcliff and Fuller preached sermons. Carey proposed a question, "Whether it were not practicable, and our bounden duty to attempt somewhat toward spreading the gospel in the heathen world."

1791—June 16. At Northamptonshire Association at Oakham, Sutcliff and Fuller requested to print the sermon preached at Clipstone.

1792—Carey's "Enquiry" published at Leicester.

1792—May 31. At Northamptonshire Association held at Nottingham, Carey preached his great sermon "Expect great things from God, attempt great things for God." The subject which was introduced at Clipstone was revived and a resolution made, "That a plan be prepared before the next ministers' meeting at Kettering, for forming a society among the Baptists for propagating the gospel among the heathen."

1792—Oct. 2. Northamptonshire Ministers Meeting at Kettering the society formed in Mrs. Beeby Wallis' house styled: "The Particular Baptist Society for Propagating the Gospel among the Heathen." Rev. John Ryland, Renold Hogg, William Carey, John Sutcliff and Andrew Fuller, appointed a committee, three of whom were empowered to act in carrying into effect the purposes of the society. Rev. Renold Hogg was appointed treasurer and Rev. Andrew Fuller secretary. Subscriptions amounted to £13. 2s. 6d.

1792—Oct. 21. Second meeting of the Primary Society at Northampton, when Rev. Samuel Pearce of Birmingham was added to the committee.

1792—Nov. 13. The meeting of the Primary Society at Northampton, when the name of Dr. John Thomas, the Bengal missionary, was brought before them in a letter from William Carey.

1792—Thomas arrived in England.

1793—January 10. "Another committee meeting at Kettering, when the secretary reported the results of his enquiries respecting Mr. Thomas, which were satisfactory to all present." Decided that Carey and Thomas should go to India as missionaries.

1793—March 20. Farewell meeting in Harvey Lane Chapel, Leicester, to Carey and Thomas. Andrew Fuller addressed the missionaries.

1793—March 24. Carey left Leicester.

1793—June 13. Carey and Thomas set sail on board the "Princessa Maria," a Danish East Indiaman, and after five months' voyage landed in India.

1799—Joshua Marshman and William Ward with other missionaries brought to Bengal by the pious Captain Wickes of Rhode Island.

1800—Krishna Pal, the first convert baptized in the river Ganges, with Carey's son Felix the last Sunday in 1800.

1800—Fort William College at Calcutta founded by Lord Wellesley. Carey professor of Bengali.

1803—First Sunday-school opened in India.

1823—William Ward died.

1834—June 9. William Carey died after forty-one years of missionary service.

1837—Joshua Marshman died.

1842—May 31, June 1 and 2. Jubilee of the Baptist Missionary Society held at Kettering. Report after fifty years: Mission stations, 157; missionaries, 71; teachers and native preachers, 127; members, 30,000; scholars, 18,000; Scriptures translated in forty languages and dialects; copies issued in the year 1841, 85,000. Slavery abolished August 1, 1838.

1892—May 31, June 1, 2, 3, Centenary celebration at Nottingham, Leicester and Kettering. Total income since the society was founded, £2,413,566, or about $12,000,000. At the present time: missionaries, 126; evangelists, 754; stations and sub-stations, 625; members, 50,957; Sunday scholars, 26,798; Scriptures translated into fifty-six languages and dialects.

In 1845 the church at Harvey Lane in Leicester erected a new edifice in Belvoir street at the time Rev. J. P. Mursell, the pastor, was at his best as one of the celebrated preachers of the country. Rev. Mr. Thew is now the esteemed pastor, but is absent on account of ill-health. Carey, Hall and Mursell were all wonderful men and the tablets with inscriptions, erected on both sides of the pulpit in the Belvoir Street Chapel indicate the estimate in which they were held by the loyal and loving people of the church. The following is the inscription on the Carey tablet:

In memory of the
REV. WILLIAM CAREY, D. D.,
who entered on his work
as pastor of this church A. D. 1789,
and left his native country
as a missionary to India A. D. 1793
where he rose to the highest eminence
as an oriental scholar.
Devoted to the ministry of the gospel
among the heathen,
he was chiefly engaged in
the translation of the sacred Scriptures
into the various dialects of the East, and
became professor in the
Sanscrit, Bengali and Mahratta languages.
He was distinguished by elevated piety
indomitable perseverance and disinterested
benevolence,
and having built for himself
by his vast attainments and great labors
a bright and imperishable monument
died at Serampore 9 June, 1834,
Aged 72 years.

"Expect great things, attempt great things."

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and *vice versa*. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

How Indians Bury Children.

One who roamed the Northwestern territory years ago relates the following pathetic story of the burial of a papoose near Seattle, which he happened upon by hearing the mother's lament:

"Creeping nearer," he said, "I saw two squaws in the door of a tepee cowering over the embers of a dying fire. Both were wailing, keeping the wake for the dead, and one held clasped to her breast a little stiffly-bound bundle. Starting in a low, gurgling sound, their wail rose louder and louder on the still night air, until at last it culminated in a prolonged shriek. It came and went, and came and went again; that lament for the dead over the little body, incased in its stiff wrappings, that had been all the world to her.

"To-morrow would see it pass from her sight forever—to-night it was cradled in her arms. After a little the passionate lamentations subsided, and by and by the mother began to croon to herself a lullaby, used by the women of the Flatheads for hundreds of years. Roughly translated, it runs thus:

Swing, swing, little one, lullaby;
Thou'rt not alone to weep;
Mother cares for you—she is nigh.
Sleep, my little one, sleep;
Gently, gently, wee one, swing;
Gently, gently, while I sing,
E-we-wa-wa, lullaby.

"In all my life I have never heard anything so heartrending. Silently I stole away and left the mother rocking her dead baby in her arms.

"Next morning when I resumed my journey I came upon the two squaws, who were arranging the grass for the dead baby. Bending over the tightly-swathed bundle, they kissed it again and again, then sobbing, began to throw in clods of earth until the grave was filled; then leaving meat and berries for the child's nourishment, they kissed the ground and slowly turned their steps toward the darkened tepee, never again to hear the patter of the little restless feet, the baby voice or the clasp of the tiny hands. The baby tongue was stilled forever, and in that Indian mother's heart was an unutterable longing, a grief that could never be healed.

"The Indians always bury with their children the little playthings they have loved in life. Among the Flatheads especially, the toys and small belongings of the children are sure to be placed under the little tent which is placed over each dead body."—*Helena, Mont., Herald.*

The Last of Her Race.

Old Jennie, the last representative of the famous Rogue River Indians, now living in this country and quite advanced in years, is making a burial robe, after the custom of the distinguished members of the tribe, in which to be laid away when the summons shall come and she shall pass to the happy hunting-grounds, where the white man is not and fire-water is unknown. The ground-work is of fine buckskin and is superbly decorated with the various kinds of money used by the tribe for generations past, and richly ornamented in a pleasing and skillful manner, with jewels, pebbles, beads and other valuables used and admired by the tribe in the past. The robe when completed will weigh fully fifty pounds, and as a relic or reminder of the peculiar customs and practices of a nation of people now practically blotted from existence, is most valuable, and should be preserved. With this commendable purpose in view, Mrs. Rowena Nichols, who has been employed by the world's fair committee to paint the Table Rocks, has procured a number of sketches of this interesting subject, and will paint a life size picture of old Jennie, wrapped in her gorgeous cerements, and thus happily preserve a sacred custom about to pass forever into oblivion. Old Jennie was born and raised at the foot of Table Rocks, and during the wars was once captured by the whites, and later rescued by her people. She lives about a mile and a half from Jacksonville, up Jackson creek, and to hear her tell, in that peculiar and impressive Indian style, the grievous outrages and nameless wrongs perpetrated upon her people, and their consequent annihiliation from the face of the earth, would touch the stoutest heart with sympathy, and almost make one wish he could face again the brawny braves who fought and died for this fair heritage, and for which sad fate old Jennie's heart goes out in bitter wails. This painting will be a valuable object lesson as indicating the fast fleeting cycles of time, and the rapid mutations of human customs and usages, and will serve as a most fitting companion piece to the Table Rocks, where Jennie was born and grew up, chiefly on war-whoops and camas, clad only in the free raw material of innocence and a copper complexion, happy in her native simplicity and blissfully ignorant of modern civilization.—*Jacksonville Times.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world.

POTTER DRUG AND CHEM. CORP., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

Say Hires Do you Drink Root Beer?

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A Tasteless and Soluble Coating,
completely disguising the taste of the Pill without in any way impairing its efficacy.
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The Last Say of "Cashie."

Dear Bro. Bailey:—I have been from home, and the RECORDER of July 27th is just to hand, a week old. I considered myself as done with the attack that I made upon Rev. C. N. Donaldson's communication in your issue of June 15th. But it seems that I have stirred up a hornet's nest, as it were, in the person of Rev. C. W. Matthews. Therefore, I beg a little space just this once, and I am done.

So far, my criticism, made in love and for the sake of truth, remains unrefuted, and not only so, but untouched. I write this as a recapitulation. Brother Matthews wrote briefly, and, of course, his kind heart will accord me the same privilege. "It is a bad rule that will not work both ways." Ordinarily, I like frankness in speech.

In my communication of July 6th, I thought that I wrote plainly enough to be understood by any unbiased intellect. So now, I will try to write so that Bro. Matthews can understand me. He says: "Have I not as much right to smoke a cigar as any deacon or layman of my church if I wish to do so?" I have nothing to do with anybody's cigars, tobacco or money. Here is the point I made, which was understood by all with whom I have talked: We usually call our pastors at a stipulated salary. After their services are rendered and they have received their pay for such services, then, if they see fit to throw away their money, they have no right to expect the deacons to furnish more money to remove their care. These were my sentiments, and I have no acknowledgments to make.

Speaking of our members in the Baptist churches living in the poor house, Brother Matthews says that "Cashie" calls them "dear members," and then goes on to say: "No, they are not very dear," &c. If you will hunt up your paper and look up my communication, you will find immediately after the word "dear" a note of interrogation; if you do not know what it means, please make it a study until you get off to the Seminary.

He says: "I would suggest to Cashie that he and his church, too, if they have any of their 'dear members' in the poor-house," &c.—while I only conveyed the idea that it was absurd for the last "shadow of care" to be removed from *any* pastor's face while their dear (?) members of *any* church were cared for by the county.

Now, Bro. Matthews, you made a suggestion to me; now, let me make one to you: Magnify this Scripture, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thess. 4: 11. Paul was "harsh" and "inconsistent," was he not? He might have been if he had also advised us to not suffer ourselves to become a mouth-piece for some one else.

Where preachers have, or "receive no money" for their services, in many cases deserve as little as they get. I know of no such preachers or churches.

May the Lord give us the spirit of generosity, that we may do more for pastors where they deserve it; more for the evangelization of the world and for every other worthy object.

Now, Bro. Matthews, I expect to write no more upon this subject. If you see fit to trim up your "goose quill" again, please confine your remarks to the subject: That the duty of deacons is to place the pastor above temporal care, and not be flying around and catching at straws.

I shall now dismiss the subject as unworthy of further consideration.

As you were curious to know "who Cashie is," I will now assure you that I have written in a kind spirit, and only wrote at first to attack error, and cheerfully subscribe myself DAVID EDWARD MODLIN.

Baptist Representation at the University.

—What a gratifying change hath time wrought in this particular! Thirty years ago, when I was a student here, the Baptists had very little, if any, representation in the Board of Trustees, and none whatever in the Faculty. Now they are well represented in the Board of Trustees, and also in the Board of Visiters, and have *five* men—good men—in the Faculty. Our Brother Collier Cobb, who leaves the Hill this morning, informs me that he has accepted charge of the department of Geology to which he was recently appointed, and will remove here by Sept. 1st. With him in that department and Professors Hume in English, Gore in Natural Science, Toy in Modern Languages, and Dr. Whitehead in Medicine, our Baptist people could not well ask for more.

In respect of Faculty representation, we have as much as, if not more than, any other denomination. All ground of complaint in this particular being removed, it strikes me that a larger Baptist representation in the student body is now in order. Ought not the relative representation to approximate equality as nearly as possible?

J. L. CARROLL.

Chapel Hill, Aug. 4, 1892.

P. S. I would be glad to be informed by parents, or other friends, of the coming of Baptist students to the University, the time of probable arrival, &c., that I may be better able to give them proper attention.

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Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
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In this day when brazen-faced, short-haired women stand before political conventions is very different business to what Paul conceived to be the duty and glory of women.—*Rev. H. A. Brown in the introductory sermon at the Pilot Mountain Association.*

In your blood you'll find Beecham's pills.

To the Brethren Attending Associations and Centennial Meetings.

Dear Brethren:—As has been stated time and again, the great object of our Centennial of Missions will fail of being attained unless our people are lifted to a higher plane of knowing, thinking and doing in missions. I mention first the *knowing* because this lies at the basis of the thinking and doing. Unless people know something about a work to be done, they will neither think much about it nor do much for it. Hence, one of the most important things you can do is to induce the people to procure and read missionary literature. And especially should they be induced to read and inform themselves about our own work, to which they are asked to give and for which they are asked to pray.

May I not, then, earnestly urge upon you to see to it that every Association or Centennial Meeting you take part in or attend, the claims of the *Foreign Mission Journal* are presented and subscriptions taken? The *Journal* is a thirty-two page magazine, full of information not obtainable elsewhere about our own missionary operations, together with such accounts of the work of other missionary bodies as space allows. It is published at the following rates: Any number under ten, 50 cents each. From ten to twenty-five, 30 cents each, and for any number over twenty-five, 25 cents each. Every subscriber receives his paper in a separate wrapper, and in making up clubs the subscribers can be gotten at any number of postoffices. You can take subscriptions and forward names and money at our expense. Almost any one who tries can get up a club at each meeting at club rates.

I sincerely trust that many brethren will thus help me to swell the subscription lists of the *Journal*. Sample copies can be had by dropping a postal card of request to

Yours truly, T. P. BELL,
Richmond, Va.

South Fork S. S. Association

This Association met with Mt. Ruhama church, July 29, 30. Reports of ten Sunday schools were received and read.

Several of the appointed speakers were absent.

The following resolutions were offered and unanimously adopted:

WHEREAS, Our late Sunday-school and Colportage work has been greatly neglected by the Mission Board of the Baptist State Convention; and whereas, there is no more important work for Baptist churches in North Carolina than the Sunday-school and Colportage work; therefore

Resolved 1. That it is the sense of the S. S. Convention of the South Fork Association, that our State Sunday-school work should have independent organization, with a separate Convention, separate Board and Corresponding Secretary.

2. That a copy of these resolutions be sent to the BIBLICAL RECORDER and *North Carolina Baptist* for publication.

A. N. SETZER, *Sec.*

Southern Union of Eastern Association.

This body met with Long Creek church, Pender county, on Friday before the fifth Sunday in July, 1892. Rev. R. E. Peele preached the introductory sermon.

Much interest was manifested in the discussion of queries, especially No. 3—Missions as dependent upon pastors and churches.

The following contributions were made: Orphanage, $7.23; State Missions, $5.20; Foreign Missions, $3 52 Total, $15.94.

Our next session will be held with Jacksonville church in Onslow county, commencing on Friday before the fifth Sabbath in October, 1892. SECRETARY.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

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Acknowledgments.

State Missions—Western Union, Eastern, by Rev N B Cobb, $2.00; Mt Zion Union, 5.71; Rolesville ch, Central, 2.15; Wake X Roads ch, Central, 1.91; Brunswick Union, Cape Fear, 16.35. Total, 28.12. Previously reported, 2,465.81. Total this year, 2,493.93.

Foreign Missions—Mt Harmony ch, Flat River, $3.00; Rolesville ch, Central, 50c; Sunbeams, ditto, ditto, 1.50; W M S, Youngsville ch, ditto, 6.00; Fair Bluff ch, 3.75; W M S, Long Branch, Robeson, 3.65; W M S, Saddle Tree ch, ditto, 3.10; W M S, Lumberton ch, ditto, 18.50; Sunbeams, ditto, ditto, 2.50; Rutherfordton ch, Green River, 10.55; Wake Cross Roads ch, Central, 75c; W M S, ditto, ditto, 1.44; W M S, Rockingham ch, Richmond, 8.00; Sulphur Springs ch, Alexander, 6.24. Total, 69.48. Previously reported, 5,038.49. Total this year, 5,107.97.

Home Missions—Mt Harmony ch, Flat River, $3.00; Rolesville ch, Central, 4.00; Fair Bluff ch, 3.00; Rutherfordton ch, Green River, 2.50; W M S, Wake Cross Roads, Central, 1.45. Total, 13.95. Previously reported, 1,960.38. Total this year, 1,974.33.

Education—Columbus Union, Cape Fear, $3.00; Ashpole ch, Robeson, 2.00; Back Swamp ch, ditto, 8.55; Big Branch ch, ditto, 3.04; Bear Swamp ch, ditto, 3.00, Cedar Grove ch, ditto, 42c; Centreville ch, ditto, 1.00; Cheerful Hope ch, ditto, 1.40; Hog Swamp ch, ditto, 1.00; Jackson's Swamp ch, ditto, 1.71; Long Branch ch, ditto, 2.04; Maxton ch, ditto, 5.00; Mt Elim ch, ditto, 2.05; Mt Zion ch, ditto, 1.61; Pleasant Grove ch, Robeson, 53c; Providence ch, ditto, 5.78; Piney Grove ch, ditto, 1.00; Red Spring ch, ditto, 1.75c; Raft Swamp ch, ditto, 1.75; Saddle Tree ch, ditto; 4.18; Spring Hill ch, ditto, 5.00; Tolarsville ch, ditto, 2.45; Zion's Tabernacle ch, ditto, 1.20; Mt Tabor ch, W Chowan, 2.50; Rutherfordton ch, Green River, 80c Total, 62.76. Previously reported, 1,300.38. Total this year, 1,363.14.

Havana House—Raft Swamp ch, Robeson, $7.14; W M S, ditto, ditto, 4.65. Total, 11.79. Previously reported, 3,323.09. Total to date, 3,334.88.

Orphanage—Columbus Union, Cape Fear, $1.00; Sandy Creek Union, 2.61; S S Convention, W Chowan, 7.53; Rutherforton, Green River, 3.00; Wake Cross Roads ch, Central, 49c. Total, 14 63. Previously reported, 753.25. Total this year, 767.88.

Sunday-schools—Rutherfordton ch, Green River, 80c.

Centennial Fund (Foreign Missions)—Macon ch, Tar River, by Rev N B Cobb, $1.04.

Ministerial Relief Fund—Rock Spring ch, Sandy Creek, 1.15; Ten Mile ch, Robeson, 27c; Bladen Union, Cedar Creek, 1.35; Louisburg ch, Tar River, 2.86. Total, 5.63. Previously reported, 216 69. Total this year, 222.32.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 6, 1892.

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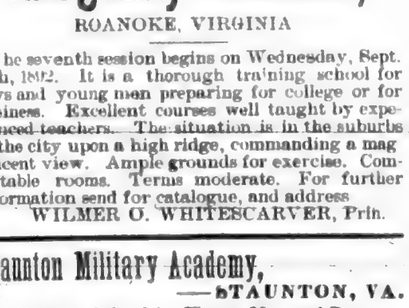

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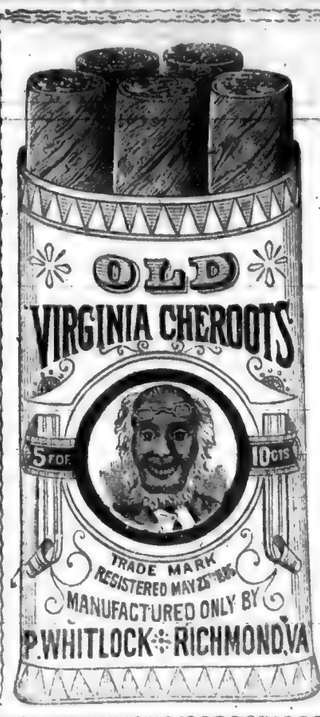

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High Point Female College.
The next Annual Session will begin September 14th, 1892. Elder J. M. Hilliard, late Treasurer of the Thomasville Baptist Orphanage, has become interested in the institution, and will be Business Manager and Treasurer. A full corps of excellent teachers, representing the best schools.
A CHRISTIAN HOME
for all that attend, where they will have advantages for culture equal to the very best, at charges lower than those at most colleges. Write for Kastalian and for catalogue. Address
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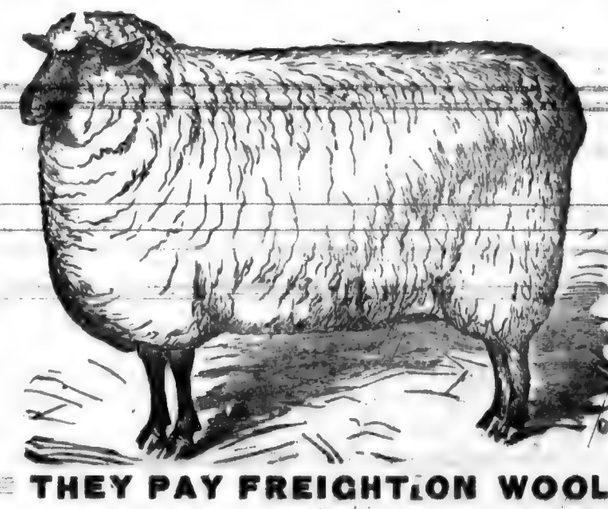

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CHAS. C. COX, PRES'T. LaGRANGE, GA.

We call attention to the advertisement of High Point Female College, which appears in this issue. Elder Hilliard, who becomes Business Manager and Treasurer of the institution, is a gentleman of the highest character, and as Treasurer of the Orphanage at Thomasville, which position he declined to fill longer, as well as by his past life, has won a high reputation as a splendid business man and able financier. The Faculty represent the Cincinnati Conservatory of Music; Cooper Union Art School, New York City; Tryman's School of Elocution and Physical Culture, Chicago; Southern Baptist Theological Seminary, Wake Forest College, University of North Carolina, and others. The best of advantages will be afforded at the most reasonable rates, and all who attend will find a *christian home* where the best of care will be given for physical comfort and well-being as well as for general culture. The Bible will be taught as a text-book, and the utmost care exercised for the moral and religious training of pupils.

As a hair dressing and for the prevention of baldness, Ayer's Hair Vigor has no equal in merit and efficiency. It eradicates dandruff, keeps the scalp moist, clean, and healthy, and gives vitality and color to weak, faded and gray hair. The most popular of toilet articles.

NEWS OF THE WEEK.

Raleigh Affairs.

There were thirty-eight deaths and thirty-six births in this city during the month of July.

The city Board of Alderman has appropriated $2,000 for Raleigh's centennial celebration.

On Tuesday night of last week a burglar entered the residence of Mr. Thomas Pence, and took from under the pillow of the bed on which he was sleeping, $140 in cash and a watch.

Gen. Adlai E. Stephenson, the Democratic nominee for vice-President is to speak in this city on August 31st. A special invitation has been sent Mr. Cleveland to be present on the occasion.

We have received the first number of *The North Carolinian*, a new Democratic weekly paper published in this city. Mr. Josephus Daniels, formerly of the *State Chronicle*, is editor and proprietor. The paper presents a neat appearance. Subscription, two dollars a year.

The Wake Democratic county Convention was held here Tuesday of last week. The following county ticket was nominated: for Sheriff, M. W. Page; for Register of Deeds, Millard Mial; for Treasurer, L. O. Lougee; for Coroner, Dr. A. J. Buffalo; for the Senate, H. C. Olive; for the House of Representatives, Maj. C. H. Clark, Fred L. Merritt and Walter Grimes.

The Wake county People's or Third Party Convention was held here last Saturday. The following nominees for county offices were made: For Sheriff, W. H. J. Goodwin of Swift Creek; for Register of Deeds, Geo. L. Tonnoffski of Raleigh; for Treasurer, Robt. N. Wynne of Raleigh. The legislative ticket nominated is as follows: For the Senate, Rev. H. W. Norris; for House of Representatives, Rufus Barbee, B. B. Buffalo and John W. Smith.

State News.

Albert Johnson, colored, fell in a well at Winston on the 5th inst., and received fatal injuries.

Col. Alfred M. Waddell, is to deliver an address to the ex-Confederate veterans at their reunion at Wrightsville, Aug. 17th.

Leonidas McKnight, who attempted to murder the wife of the sheriff of Surry county in February, 1891, has, after being chased through ten States, been captured.

The rice fields at Orton and Kendal plantations continue to make an unusually fine appearance, and the crop prospects are for an unusually heavy yield.—*Southport Leader.*

Mr. Lawson H. Harrell, proprietor of the Shelby Marble Works, and a member of the Baptist church at Shelby, was struck and killed by lightning while on the street in that place, Monday of last week.

At Palmersville, recently, a gun was accidentally discharged while in the hands of George Coggin, aged eleven years, the load of shot striking John Palmer, aged eight years, and killing him instantly.

During a rain and thunder storm on Aug. 3d, ten persons were shocked by a current of electricity at the home of a Mr. Phillips, in the southeastern part of Caldwell county. Miss Dorcas Phillips was killed. The others recovered.

A child of Mr. Riley Stewart, of Shiloh township, is peculiarly afflicted. It has an affection of the head and about two weeks ago one of its eyeballs burst out and last week the other one burst out. Notwithstanding this it is thought it will get well.—*Statesville Landmark.*

Richard Oliver, while under the influence of liquor, was confined in the lock-up at Taylorsville, one night during January, 1891, without sufficient bedding, fire or anything to eat. He sued the town for $2,000. The case was tried in Alexander court last week. The jury gave Oliver $300.

The State Prohibition Convention was held in Greensboro last week. A full ticket was nominated as follows: For Governor, J. M. Templeton of Wake; for Lieutenant Governor, W. G. Candler of Buncombe; for Attorney General, E. K. Proctor of Lumberton; for Auditor, D. B. Nelson of Buncombe; for Superintendent of Public Instruction, B. C. Root of Guilford; for Secretary of State, J. W. Long of Randolph; for Treasurer, J. B. Bonner of Beaufort.

General News.

The bill appropriating $2,500,000 for the World's Fair at Chicago is a law.

The first session of the Fifty-second Congress adjourned last Friday night *sine die.*

Cholera is causing riots in certain parts of Russia. Several days ago a mob destroyed a hospital, and scattered the physicians. Troops restored order.

Frederick Kaysar, an aged miser, said to be worth a quarter of a million dollars, hanged himself to a tree at Dayton, O., on the 3d inst.

Henry C. Frick, manager of the Carnegie Steel Company, who was shot and stabbed by Alexander Bergman while in his office in Pittsburg, Pa., a short time ago, has so far recovered as to be able to attend to business at his office.

Papers have been signed in New York for the construction of a new pipe line which will likely become a very formidable rival to the lines of the Standard Oil Company. The new line is to start at Bradford, Pa., and will run to Newbury, N. Y. The line will be two hundred and twelve miles long and will cost about $12,000,000.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

MARRIED.

LOYD—NOBLIN—On July 20th, 1892, at the home of the bride in Granville county, by Rev. Jno. H. Couch, Mr. S. T. Loyd and Miss Amy Noblin.

FOY—HUBBARD—On August 2d, 1892, at the residence of Mr. G. T. Hubbard of Caswell, by Rev. J. R. Jones, Mr. Will H. Foy of Reidsville and Miss Fannie B. Hubbard.

DIED.

BARNHILL—Sister Martha A. Barnhill died with paralysis, on July 28th, 1892. She was a charter member of Hawbuff church, Bladen county, and was in her sixty-third year. Her funeral was preached by Rev. R. M. Hilburn. A FRIEND.

STONER—Little Mackie, infant daughter of Mr. and Mrs. J. M. Stoner. She was born Dec. 2d, 1890, and died July 31st, 1892, aged one year, seven months and twenty-nine days. Grieve not for the little babe, she has only joined the dear mother and little sister gone on before. God knew best, and heaven is the brighter for her presence to-day. R.

JOYNER—In Franklinton, N. C., July 29th, 1892, of Bright's disease, Capt. J. S. Joyner, son of W. H. and Julia T. Joyner, aged fifty-three years and nine days. Truly a good man and a useful man has fallen among us, and we greatly deplore his loss. He leaves a wife and three children (two sons and a daughter), two brothers and one sister, and a large circle of relatives and friends to mourn his departure.

He was a faithful husband, a kind and indulgent parent, and a true friend.

In the death of Capt. Joyner, Franklinton looses one of her most energetic and progressive and best citizens, and the poor a true friend and helper.

In the morning of life he gave his heart to the Saviour, and for nearly forty years had been an active member of the Baptist church, and for about twelve years held the office of deacon in his church. He loved his church, and was ever ready to help in every good word and work; and at the last was actively engaged in securing a new house of worship, and his death is a great loss to the church. But let us hope and pray that, though the workman is taken away, the good work will go on, and the house will soon be built. Our brother rests from his labors now. He sleepeth in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

JOHN MITCHELL.

Tributes of Respect.

To the Wake Forest Lodge, No. 140, I. O. O. F.:

Your committee, appointed to prepare resolutions in memory of our beloved Bro. W. J. Simons, who died the 18th day of July, 1892, submit the following:

WHEREAS, Almighty God, in his infinite wisdom and justice, has called unto himself Bro. W. J. Simons. While deeply deploring the loss of such a noble and kind-hearted brother, we bow in humble submission to the will of him that doeth all things well.

Resolved, That, our order has lost one of its most faithful members, his family a dear husband and a beloved father, and the community a most highly esteemed citizen.

Resolved, That a copy of these resolutions be sent to the family of the deceased brother, that they be copied upon our minutes, and a copy sent to the BIBLICAL RECORDER with the request to publish.

R. P. DICKSON,
W. W. HOLDING,
D. W. ALLEN,
Committee

Our brother, W. R. Jones, died at his home in Wake county, July 10th, 1892. He was forty-four years old, and leaves a devoted wife and a most interesting family of nine children.

Bro. Jones had been a consistent member of the Baptist church for twenty-four years and faithful in every relation.

His funeral was preached by his pastor, Rev. J. M. White, to a very large audience, from the text, "Comfort one another with these words," 1 Thess. 4: 18.

The community and the church at Swift Creek, of which he was a member, most heartily sympathize with the dear family so sadly bereaved.

Tender and affectionate in his family, kind and obliging to his neighbors, indulgent to the poor, liberal to his church and pastor, who can fill the vacancy made?

Cut down in the midst of his usefulness, we halt and wonder at the mysterious providence, yet we believe that God does all things well; therefore be it

Resolved 1. That Swift Creek church bow in humble submission to his divine will.

2. That we will hold in affectionate remembrance the good deeds and lovely character of our deceased brother.

3. That we extend to the bereaved family our condolence, and pray that the protecting arms of our sympathizing Lord may ever be around them, and that they may be cheered through this dark hour and life by the bright hope of a happy reunion in the sweet by-and-by.

4. That this memorial tribute be placed on our church record, a copy sent to the family, and also to the BIBLICAL RECORDER.

W. H. STRAIN,
J. P. MASSEY,
C. H. UTLEY,
Committee.

WANTED.

As a partner in a good and well-established newspaper and job office, a good printer who is a member of the Baptist church. A fine opportunity. No capital required. Address, at once,
PIEDMONT HERALD,
Leaksville, N. C.

WANTED.

A lady of experience desires a position as teacher in school or private family. Teaches the usual English branches, French, Mathematics and Music. References required. Address, stating terms, MISS GEORGIE RYLAND, St. Stephens, King and Queen county, Virginia.

What the University Offers to Young Men.

CHAPEL HILL, N. C., July 28.—Within the past two months over a thousand letters have been received at Chapel Hill inquiring what the University offers to young men. Let us answer this question briefly, for the benefit of the thousands who have not written, and who do not know how easily they may secure within North Carolina the very best opportunities for broad and liberal culture.

THE UNIVERSITY OFFERS TO YOUNG MEN:

1. Five general courses of study; each differing from the other, and each furnishing a broad, liberal education. There is a Latin and Greek course, a Latin course, a Science course, a Literary course, and a Mathematics (or Engineering) course. Each of these courses secures a degree, and requires ordinarily four years of study. The variety of courses is intended to meet the needs of various young men who have different kinds of preparation and different purposes in life. In each course the studies of the first two years are fixed, but the studies of the last two years may be selected mainly by the student under the advice of the faculty. A student is thus enabled, not only to select a course of study carefully arranged to give him general culture, but also to shape that course by wise selection in the last two years so as to fit him for some special profession.

2. Six brief courses of study; each requiring two years of study and arranged for the benefit of young men who have not the time or the means to spend four years at college. These courses are intended to supply the briefest possible preparation for business, for law, for teaching, for farming, for medicine, for journalism; and each course includes only those studies essential to the profession selected.

3. Three professional courses; in Engineering, in Medicine and Pharmacy, and in Law. Each of these courses furnishes special technical training under accomplished and experienced teachers.

4. An unlimited number of special courses. These special courses are on any subject that the student desires. He may confine himself to one subject, if he prefers. A great many students have taken special courses in Chemistry, fitting themselves to be chemists; while others have taken special courses in drawing and draughting, or in English Literature, or in Greek, or in Philosophy, or in History. Any study taught in the University may be selected for a special course, and it may be pursued as long as the student desires.

5. Graduate courses. These are offered in all studies to graduates of colleges or universities who wish special advanced training to fit themselves better for professional life, or for literary careers, or for teaching in colleges. Five students pursued these courses last year, two ministers, two teachers and a journalist.

THE UNIVERSITY OFFERS HELP AS WELL AS INSTRUCTION.

1. It offers time to those whose property is not now available.

2. It offers sixty scholarships to needy young men of talent and character.

3. It offers loans of money to the very needy who show unusual talent.

4. It offers free tuition to young men afflicted with bodily infirmity, to bona fide public school teachers, to the sons of all preachers, and to young men intending to become preachers.

5. It offers advanced instruction free to the graduates of colleges.

THE UNIVERSITY OFFERS AN EQUIPMENT, which is a guaranty of good honest work. Its equipment includes:

1. A Faculty of twenty-two professors and instructors, who represent the culture of twenty of the foremost American and European Universities.

2. Five Scientific Laboratories, on which ten thousand dollars have been expended recently, supplied with modern apparatus for training as well as illustration. There are laboratories in Chemistry, Geology, Mineralogy and Physics.

3. A Library of thirty thousand volumes, open five hours daily to all students.

4. A Reading-room well supplied with magazines, papers and reviews.

5. A Gymnasium, large and well furnished, in charge of a trained instructor in gymnastics.

6. Buildings, nine in number, affording ample room for dormitories and lecture halls

7. Athletic Grounds for base ball, foot ball, running, tennis, and other athletic games, large, well graded and well kept.

8. Literary Societies comparable to any in the country. Their halls contain fine collections of oil portraits of members who have been eminent in all departments of life in the State and in the nation. There are sixty portraits.

9. Societies for special culture, the Elisha Mitchell Scientific Society and the Shakspere Club, which offer unusual facilities for original research and study.

10. A Young Men's Christian Association, which meets five times each week, is active, healthy and useful.

THE UNIVERSITY OFFERS A DISCIPLINE based upon manliness and self-reliance. There is no system of spying, nor of demerits, nor of unnecessary and petty interference with student life, nor of compulsory pledges. The discipline aims to develop character through the education of the conscience.

THE UNIVERSITY OFFERS A BROAD AND MANLY SPIRIT. It places citizenship, manliness and humanity above sectionalism, sectarianism, and political partisanship. It is a State institute, governed by the Legislature, and it invites to its opportunities of culture all the youth of the State, of whatever religious faith, political belief or geographical section. It is a little world in itself, a sort of miniature state, where young men of all classes, conditions, faiths, temperaments and talents mingle freely together on terms of equality, breathe the atmosphere of liberal culture, and learn the priceless lessons of self-reliance, of respect for the opinions of others and of love for truth. There is no place where a young man learns so quickly that he must stand on his own merits.

GEO. T. WINSTON.

MEDICAL COLLEGE OF VIRGINIA
RICHMOND.

The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months.
For catalogue or other information write to Dr. J. S. DORSEY CULLEN,
Dean of the Faculty and Professor of Surgery.

CHOWAN
Baptist Female Institute,
MURFREESBORO, N. C.

Parties having young ladies to educate will do well to consider the following facts:—
The Institute offers superior advantages in Literature, Science, Music and Art. Only the best talent is employed to give instruction in the different departments.
The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.
The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars
This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.
The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address
JNO. B. BREWER, President.

58th Annual Session of
WAKE FOREST COLLEGE
Will open Wednesday, Sept. 7, 1892.
Ten independent "schools" in Languages, Sciences, Literature, and Philosophy. Twelve Professors. Chemical and Biological Laboratories. Library of 10,000 volumes. Excellent Literary Societies. Athletic Club, with Director of Physical Culture, and well equipped Gymnasium. 233 students and 36 graduates last session. For catalogues or special information, address Prest. Charles E. Taylor, Wake Forest, N. C.

Peace Institute,
RALEIGH, N. C.
A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

Louisburg Female College,
LOUISBURG, N. C.
[Founded 1857.]
Next session begins September 1st, 1892. Full and strong Faculty. Music Teachers from Conservatory. Art and Elocution Teachers from Academy of Arts. Special Teachers for Penmanship, Stenography and Typewriting, Telegraphy and Business Department. Large brick buildings—fifty rooms. Well shaded campus of twelve and one-half acres. The whole Literary Course, with board, washing, lights, fires, and physical culture, $140 for session of ten months. Extra studies in proportion. No extra charge for business course to pupils in other departments. Apply for catalogue to S. D. BAGLEY, President,
Louisburg, N. C.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

Virginia Military Institute,
LEXINGTON, VA.
54th Year. State Military, Scientific and Technical School. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degrees of Bachelor of Science and Civil Engineer in Technical Courses. All expenses, including clothing and incidentals, provided at rate of $36.50 per month, as an average for the four years, exclusive of outfit. New Cadets report Sept. 1st.
GEN. SCOTT SHIPP, Superintendent.

HOLLINS INSTITUTE
BOTETOURT SPRINGS, VA.
For Young Ladies. Opens Sept. 14, 1892. 50th year. 17 Officers and Teachers. Preparatory, Collegiate, Philosophical, and Literary Departments. Conservatory Course in Music. Art and Elocution School. Beautifully situated in Valley of Virginia, on N. & W. R. R. near Roanoke. Climate unexcelled. Elegant Equipment. Write for illustrated catalogue to
CHAS. L. COCKE, Supt., Hollins, Va.

WARD Refined Christian Home. THOROUGHLY ORGANIZED. Course of study thorough and practical. Steam heated. New Pianos, modern improvements. No school in the South or West can offer a more elegant home or pleasanter surroundings. 21 IN FACULTY. FOR YOUNG LADIES. School opens Sept. 1, 1892. For catalogue address Rev. B. H. Charles, D. D., PRESIDENT, Nashville, Tenn. SEMINARY

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns. No purge, no salve, no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3500, New York City, N. Y.

A graduate of Peace Institute would like to take charge of a good private school for the coming year. Address Miss B., care BIBLICAL RECORDER, Raleigh, N. C.

OXFORD
Female Seminary,
OXFORD, N. C.
The 42d Annual Session Opens Aug. 31, 1892.

TEACHERS AND OFFICERS:
F. P. Hobgood, A. M., President.
Mrs. M. Parham, Lady Principal.
Rev. C. A. Jenkens (Univ. of Virginia,) Mathematics, Natural Science, the Bible.
Miss Lizzie Lowndes, (Sauveur School of Languages), French.
Miss M. W. Bountree, Typewriting, Stenography and Physical Culture.
Mrs. M. Parham, English.
Miss Bettie Jordan, Elocution.
Miss Jennie Marvin, (Royal Conservatory of Berlin), Piano and Organ.
Miss Annie Shepherd, (Philadelphia Conservatory), Vocal Music.
Miss Sue Hall, (Cooper Union Art School, New York), Art.
Mrs. Lula Jeter, Matron.

The degrees conferred are B. A. and G. E., the former corresponding to Full Graduate, and the latter to Graduate in English.
Charges per session of forty weeks: Board, fuel, lights, washing, full English course, Latin, French, Freehand Drawing and Physical Culture, $170. The above with music, $220.
Apply for catalogue to
F. P. HOBGOOD, President.

Apex High School
(MALE AND FEMALE,)
opens August 8th, 1892. Tuition per term of five months: 1. Primary, $7.50; 2. Intermediate, $10.00; 3. Higher English; $12.50; 4. Classic, $15.00; 5. Music, $15.00. Board per month, $7.00 to $8.00. Special attention given to classes preparing to teach or to enter college. For catalogue and particulars address
B. D. BARKER, Principal.

MONROE HIGH SCHOOL,
MALE AND FEMALE.
The course is Classical, Mathematical, Scientific, Musical and Business, including Typewriting and Shorthand. Buildings, desks, pianos, wall maps, globes and slate blackboards new and elegant. Thorough and cheap. For catalogues, address the Principal. Fall term opens Aug. 23.
L. D. ANDREWS, Principal,
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ALBEMARLE
Female Institute,
CHARLOTTESVILLE, VA.
Large corps of Superior Teachers. Best advantages in Literary, Musical and Art Departments. Attractive surroundings. Healthful and accessible location. Lowest terms. Order catalogue.
W. F. DICKINSON, Principal.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.
MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.
HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ERNIE DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.
JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.
HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. [illegible]

Price, $1.00. For sale by druggists. Mail orders filled promptly by
W. T. CHEATHAM, JR
HENDERSON, N. C.

TEACHERS Register NOW [illegible] Arlington, Va. [illegible] Miss CARTER, Proprietor.

The Home Circle.

I Bide my Time.

I bide my time. Whenever shadows darken
Along my path, I do but lift my eyes,
And faith reveals fair shores beyond the skies,
And through earth's harsh, discordant sounds hearken
And hear divinest music from afar,
Sweet sounds from lands where half my loved ones are.
I bide—I bide my time.

I bide my time. Whatever woes assail me,
I know the strife is only for a day;
A Friend waits for me on the way,
A Friend too faithful and too true to fail me,
Who will bid all life's jarring turmoil cease,
And lead me on to realms of perfect peace.
I bide—I bide my time.

I bide my time. This conflict of resistance,
This drop of rapture in a cup of pain,
This wear and tear of body and of brain
But fits my spirit for the new existence
Which waits me in the happy by and by,
So, come what may, I'll lift my eyes, and cry:
I bide—I bide my time.
—Ella Wheeler Wilcox.

Dishonest Practice.

A few years ago a well-known financier died in New York. His family were overwhelmed with grief. He had been a faithful and tender husband and father. The servants of his household stood sobbing around the door of his chamber when he was dead. He had been always, they said, kind and just to them.

When the estate was settled there was not the claim of a penny against it from any tradesman. Butcher, baker, all persons whom he employed, had been paid cash day by day.

One of his maxims had been, "It is dishonest to owe a poor man for his labor. That is his capital. Pay him cash or allow him interest."

Yet this man, who in his individual dealings was scrupulously honest and kind, had gained his fortune by shrewd, remorseless management of a great corporation that controlled a monopoly, and fattened on the necessities of the people. The public was preyed upon by the monster as by some ravenous beast, and a whole community suffered that it might grow rich and powerful.

This man used to try to answer the reproaches of conscience by saying, with a laugh:

"I am not personally responsible. I keep my own hands clean. You must not look for a soul or conscience in a corporation."

His peculiar moral blindness is a common disease, and his method of reasoning a popular one.

Corporations, town councils, even school committees will be guilty of unjust, cruel and sometimes dishonest acts from which the individual members would turn with indignation in a private transaction. A merchant who would scorn to cheat a customer by adulterating his goods will join a corporation in watering stock, and thus, by enriching himself, will rob every ignorant purchaser who may afterward become a shareholder.

The corporation, it is true, has no soul of its own, but the soul of each member is responsible for its acts if he aids and approves them. He forgets, too, that there will come a day of reckoning when God will deal, not with rings, or clubs or firms, but with each man who has belonged to them.—*Youth's Companion.*

Boys that Succeed.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him?"

"Perhaps I shall," replied the merchant; "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned two or three days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully and systematically the exact duties assigned which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. H., I have finished all that work. Now what can I do?' I was a little surprised, but I gave him a little job of work, and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it. Willingness to do more than the assigned task is the chief stepping-stones to commercial success.—*Selected.*

Ayer's Hair Vigor is cleanly, agreeable, beneficial, and safe. It is the most elegant and the most economical of toilet preparations. By its use ladies can produce an abundant growth of hair, causing it to become natural in color, lustre, and texture.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos. W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

Failure and Success.

More than ninety per cent. of the men who go into business fail. This statement, while true, is misleading, because it seems to indicate that the men who are in business are the remaining ten per cent. This is not the case, for the reason that almost all of the successful men whom you may know have been, earlier in their careers, numbered among the more than ninety per cent. of failures. Young men are apt to be overconfident. They either think too highly of their own powers, or else they underestimate the difficulties which they presume to overcome. Hence they go into business without due preparation—and fail. The successful men are, as a rule, those who were big-brained enough to gather useful lessons from their experiences, but especially were they plucky and self confident enough to try again.

The founder of the Baltimore *Sun*, who died worth $20,000,000, was unable to make his first venture pay, and Charles A. Dana, the principal owner of the New York *Sun*, would probably now be a Chicago journalist instead of a famous New York one had his Chicago venture not proven a failure. The late Dr. Agnew, whose reputation as a surgeon was as wide as the world, and of whom you may have heard in connection with the illness of President Garfield, whose physician he was, tried the iron business, and failed so badly that for years his income as a surgeon went to pay his debts. Men, as well as boys and girls, have to "try, try again."—*Harper's Young People.*

Value of Even Teeth.

Speaking with distinctness and comfort depends much upon a full and even set of teeth. If they are crowded and irregular, or there is now and then one missing, it effects the voice at once, and is very annoying to others who are obliged to listen to it. Public speakers often fail to produce the effect they desire upon their hearers from this cause and are not conscious of it themselves. Nothing contributes more to the beauty of the features than a perfect, regular, clean set of teeth, while a neglected, diseased mouth disgusts every beholder. Such things are noticed nowadays much more than formerly and good teeth and a sweet breath are considered indispensable to every lady and gentleman.

Filling the teeth is the only means of preserving them when decay commences. The science of dentistry is now so far advanced that the skillful operator can save and restore the teeth even where they have been badly decayed and abscessed. Some wonderful cases have been presented in the last few years of teeth seemingly beyond the hope of saving, where the science and skill of modern dentistry has restored them again to usefulness, much to the joy and surprise of the patients. Fifty years ago the great study of the dentist was how to make artificial teeth; now, according to the *Domestic Monthly*, all the resources of science and art are brought to bear, and the whole force of dental education at the present day is centering upon the one great work of saving the natural teeth.—*Exchange.*

The Dude.

There are certain insects inhabiting the air which surrounds this mundane sphere whose existence has never been satisfactorily accounted for, so useless and pestiferous are they. In like manner it is beyond the ken of the average mortal to assign a good reason for the presence on this earth of that contemptible excrescence, the professional dude. Every one is familiar with his appearance, for he is omnipresent. Dudes throng our city streets. They carry their heads aloft and sniff the air. Their feeble mustaches are carefully waxed and curled. Their stiff standing collars reach unto their capacious ears. They swing huge gold-headed canes. They strut and amble with the air of kings. They pose in front of hotels and churches, and ogle every woman who chances to pass. What should be the attitude of the self respecting christian girl toward the silly, addle-pated creature we call a dude? What should be the reception accorded him by christian homes? Some dudes should be pitied, for they have not enough brains to be much else. Others have grown up in a social environment which gave them no opportunity to learn anything of a broader, more sensible, and more useful life. With others again it is but a boyish freak, out of which the victim will grow when a few more months have passed. Nevertheless, the dude *should be persistently shunned* by a sensible girl, and every attention from that source emphatically repelled *until he learns to be a man.* Better far the friendship of the young fellow who walks all day in the furrow. Better the companionship of the man whose hands have been made callous at the blacksmith's anvil or the carpenter's bench or with the miner's pick. A dude and a *man* are two different things.—*Epworth Herald.*

The Old Grandmother insists on the mother giving the little one Dr. Biggers' Huckleberry Cordial. She knows it will cure both young and old of all bowel troubles, and not constipate as many preparations do with injurious effect.

Great Young Men.

Charles James Fox was in parliament at nineteen.

The great Cromwell left the university at Cambridge at eighteen.

John Bright was never at any school a day after he was fifteen years old.

Gladstone was in parliament at twenty-two, and at twenty-four was lord of the treasury.

Henry Clay was in the Senate of the United States, contrary to the Constitution, at twenty-nine.

Washington was a colonel in the army at twenty-two, commander of the forces at forty-two, President at fifty-seven.

Judge Story was at Harvard at fifteen, in Congress at twenty-nine, and Judge of the Supreme Court of the United States at thirty-two.

Martin Luther had become largely distinguished at twenty-four and at fifty-six had reached the topmost round of his world-wide fame.

Webster was in college at fifteen, gave evidence of his great future before he was twenty five, and at thirty he was the peer of the ablest man in Congress.—*Young Men's Era.*

The Village Politician.

Sittin' on a cracker box, a barrel or a keg,
Chawin' on tobacker he has been obleeged to beg;
Whittlin' of a splinter while a workin' of his jaw,
Sayin' what a pity his opinions ain't the law;
Runnin' the hull country as 'twas never run before,
Turnin' out the rascals while he spits upon the floor;
Showin' of the President egzackly what to do,
Keepin' things in general from gittin' in a stew;
Grumblin' over Wall Street, monopoly, and work—
Wife at home a hoein' in the cornfield like a Turk;
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Givin' to the other side a mighty sick'nin' dose;
Talkin' tariff and reform, McKinley and protection,
Swearin' that the earth won't move a peg before election;
Givin' lazy Congressmen a needed rakin' over,
Settin' there in Washington like well-fed pigs in clover;
Givin' Gould and Vanderbilt a pointer here and there,
Showin' just how surely one can be a millionaire;
Payin' off the nation's debt as easy as a wink,
Borrowin' a dime to get himself another drink.
Spankin' little Chile just to show her how it feels,
Sassin' back Great Britain for pesterin' our seals,
Tellin' of the Czar to let them Nihilists alone,
Helpin' Kaiser William to prop up his shaky throne,
Buildin' a great navy with an hour or two of guff,
Lettin' the hull world know that we're rabid, rude and rough;
Gettin' off his high horse, though, when home he goes to dinner,
Dodgin' of his creditors like an ordinary sinner;
Jumps to hear his first born yell, "You'd better watch out, dad!
Flour 'nd coffee's plum give out, 'nd mother's mighty mad."
—*Brown Perriman in Yankee Blade.*

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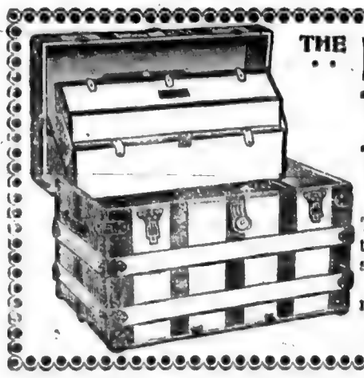

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Christ at the Door.

A SERMON, PREACHED SUNDAY EVENING, JULY 10, 1892, AT UNION CHAPEL, MANCHESTER, BY THE REV. ALEXANDER MACLAREN, D. D.

"Behold! I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." —Rev. 3: 20.

Many of us are familiar, I dare say, with the devoutly imaginative rendering of the first part of these wonderful words which we owe to the genius of a living painter. In it we see the fast shut door, with rusted hinges, all overgrown with rank, poisonous weeds, which tell how long it has been closed. There stands, amid the night dews and the darkness, the patient Son of Man, one hand laid on the door, the other bearing a light, which may perchance flash through some of its chinks. In his face are love repelled, and pity all but wasted; in the touch of his hand are gentleness and authority.

But the picture pauses, of course, at the beginning of my text, and its sequel is quite as wonderful as its first part. "I will come in to him, and sup with him, and he with me." What can surpass such words as these? I venture to take this great text, and ask you to look with me at the three things that lie in it; the suppliant for admission; the door opened; the entrance and the feast.

1. Think, then, first of all, of that suppliant for admission.

I suppose that the briefest explanation of my text is sufficient. Who knocks? The exalted Christ. What is the door? This closed heart of man. What does he desire? Entrance. What are his knockings and his voice? All providences; all monitions of his Spirit in man's spirit and conscience; the direct invitations of his written or spoken word; in brief, whatsoever sways our hearts to yield to him and enthrone him. This is the meaning, in the fewest possible words, of the great utterance of my text.

Here is a revelation of a universal truth, applying to every man and woman on the face of the earth; but more especially and manifestly to those of us who live within the sound of Christ's gospel, and of the written revelations of his grace. True, my text was originally spoken in reference to the unworthy members of a little church of early believers in Asia Minor, but it passes far beyond the limits of the lukewarm Laodiceans to whom it was addressed. And the "any man" which follows is wide enough to warrant us in stretching out the representation as far as the bounds of humanity extend, and in believing that wherever there is a closed heart there is a knocking Christ, and that all men are lightened by that Light which came into the world.

Upon that I do not need to dwell, but I desire to enforce the individual bearing of the general truth upon our own consciences, and to come to each with this message—the saying is true about thee, and at the door of thy heart Jesus Christ stands, and there his gentle, mighty hand is laid, and on it the flashes of his light shine, and through the chinks of the unopened door of thy heart comes the beseeching voice, "Open! open unto me." A strange reversal of the attitudes of the great and of the lowly, of the giver and of the receiver, of the divine and of the human! Christ once said, "Knock and it shall be opened unto you." But he has taken the suppliant's place, and, standing by the side of each of us, he beseeches us that we let him bless us, and enter in for our rest.

So, then, there is here a revelation, not only of a universal truth, but a most tender and pathetic disclosure of Christ's yearning love to each of us. What do you call that emotion which more than anything else desires that a heart should open and let it enter? We call it love when we find it in one another. Surely it bears the same name when it is sublimed into all but infinitude, and yet is as individualising and specific as it is great and universal, as it is found in Jesus Christ. If it be true that he wants me, if it be true that in that great heart of his there are a thought and a wish about his relation to me, and mine to him, then, then, each of us is grasped by a love that is like our human love, only perfected and purified from all its weaknesses.

Now we sometimes feel, I am afraid, as if all that talk about the love which Jesus Christ has to each of us was scarcely a prose fact. There is a woeful lack of belief among us in the things that we profess to believe most. You are all ready to admit, when I preach it, that it is true that Jesus Christ loves us. Have you ever tried to realize it, and lay it upon your hearts, that the sweetness and astoundingness of it may soak into you, and change your whole being? Oh! listen, not to my poor, rough notes, but to his infinitely sweet and tender melody of voice, when he says to you, as if your eyes needed to be opened to perceive it, "*Behold!* I stand at the door and knock."

There is a revelation in the words, dear friends, of an infinite long-suffering and patience. The door has long been fastened; you and I have, like some lazy servant, thought that if we did not answer the knock the Knocker would go away when he was weary. But we have miscalculated the elasticity and the unfailingness of that patient Christ's love. Rejected, he abides; spurned, he returns. There are men and women in this chapel to-night who all their lives long have known that Jesus Christ coveted their love, and yearned for a place in their hearts, and have steeled themselves against the knowledge, or frittered it away by worldliness, or darkened it by sensuality and sin. And here they are again to night once more brought into the presence of that rejected, patient, wooing Lord, who courts them for their souls as if they were, which indeed they are, too precious to be lost, as long as there is a ghost of a chance that they may still listen to his voice. The patient Christ's wonderfulness of long-suffering may well bow us all in thankfulness and in penitence. How often has he tapped or thundered at the door of your heart, dear friends, and how often have you neglected to open? Is it not of the Lord's mercies that the rejected or neglected love is offered you once more, and the voice, so long deadened and deafened to your ears by the rush of passion, and the hurry of business, and the whispers of self, yet again appeals to you, as it does even through my poor translation of it?

And then, still further, in that thought of the suppliant waiting for admission there is the explanation for us all of a great many misunderstood facts in our experience. That sorrow that darkened your days and made your heart bleed, what was it but Christ's hand on the door? Those blessings which pour into your life day by day "beseech you, by the mercies of God, that ye yield yourselves living sacrifices." That unrest which dogs the steps of every man who has not found rest in Christ, what is it but the application of his hand to the obstinately-closed door? The stings of conscience, the movements of the Spirit, the definite proclamation of his word, even by such lips as mine, what are they all except his appeals to us? And this is the deepest meaning of joys and sorrows, of gifts and losses, of fulfilled and disappointed hopes. This is the meaning of the yearning of Christless hearts, of the stings of conscience which come to us all. "Behold! I stand at the door and knock!" If we understood better that all life was guided by Christ, and that Christ's guidance of life was guided by his desire that he should find a place in our hearts, we should less frequently wonder at sorrows, and should better understand our blessings.

The boy Samuel, lying sleeping before the light in the inner sanctuary, heard the voice of God and thought it was only the gray-bearded priest that spoke. We often make the same mistake, and confound the utterances of Christ himself with the speech of men. Recognize who it is that pleads with you; and do not fancy that when Christ speaks it is Eli that is calling; but say: "Speak, Lord! for thy servant heareth!" "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in."

2. And that leads me, secondly, to ask you to look at the door opened.

I need not enlarge upon what I have already suggested; the universality of the wide promise here—"If any man open the door;" but what I want rather to notice is that, according to this representation, "the door" has no handle outside, and is so hinged that it opens from within, outwards. Which, being taken out of metaphor and put into fact, means this; you are the only being that can open the door for Christ to come in. The whole responsibility, brother, of accepting or rejecting God's gracious word, which comes to you all in good faith, lies with yourself.

I am not going to plunge into theological puzzles, but I appeal to consciousness. You know as well as I do—better a great deal, for it is yourself that is in question—that at each time when your heart and conscience have been brought in contact with the offer of salvation through faith in Jesus Christ, if you had liked you could have opened the door and welcomed his entrance. And you know that nobody and nothing kept it fast except only yourself. "Ye will not come to me," said Christ, "that ye might have life." Men, indeed, do pile up such mountains of rubbish against the door that it cannot be opened, but it was they that put it there; and they are responsible if the hinges are so rusty that they will not move, or the doorway is so clogged that there is no room for it to keep open. Jesus Christ knocks, but Jesus Christ cannot break the door open. It lies in your hands to decide whether you will take or whether you will reject that which he brings.

The door is closed, and unless there be a definite act on your parts it will not be opened, and he will not enter. So we come to this, that to do nothing is to keep your Saviour outside; and that is the way in which most men that miss him do miss him.

I suppose there are very few of us who have ever been conscious of a definite act, by which, if I might adhere to the metaphor, we have laid hold of the door on the inside, and held it tight lest it should be opened. But, I fear me, there are many of my present hearers who have sat in the inner chamber, and heard the gracious hand on the outer panel, and have kept their hands folded and their feet still, and done nothing. Ah! brethren, to do nothing is to do the most dreadful of things, for it is to keep the shut door shut in the face of Christ. No passionate antagonism is needed, no vehement rejection, no intellectual denial of his truth and his promises. If you want to ruin yourselves, you have simply to do nothing! All the dismal consequences will necessarily follow.

"Well," you say, "but you are talking metaphors; let us come to plain facts. What do you want me to do?" I want you to listen to the message of an infinitely loving Christ who died on the cross to bear the sins of the whole world, including you and me; and who now lives, pleading with each of us from heaven that we will take by simple faith, and keep by holy obedience, the gift of eternal life which he offers, and he alone can give. The condition of his entrance is simple trust in him, as the Saviour of my soul. That is opening the door, and if you will do that, then, just as when you open the shutters, in comes the sunshine; just as when you lift the sluice in flows the crystal stream, into the slimy empty lock, so—I was going to say by gravitation, rather by the diffusive impulse that belongs to light, which is Christ—he will enter in wherever he is not shut out by unbelief and aversion of will.

3. And so that brings me to my last point—viz: the entrance and the feast.

My text is a metaphor, but the declaration that "if any man open the door" Jesus Christ "will come in to him," is not a metaphor, but is the very heart and centre of the gospel. "I will come in to him," dwell in him, be really incorporated in his being, or inspirited, if I may so say, in his spirit. Now you may think that that is far too recondite and lofty a thought to be easily grasped by ordinary people, but its very loftiness should recommend it to us. I, for my part, believe that there is no more prose fact in the whole world than the actual dwelling of Jesus Christ, the Son of God who is in heaven, in the spirits of the people that love him and trust him. And this is one great part of the gospel that I have to preach to you, that into our emptiness he will come with his fullness; that into our sinfulness he will come with his righteousness; that into our death he will come with his triumphant and immortal life; and he being in us and we in him, we shall be full and pure and live for ever, and be blessed with the blessedness of Jesus. So remember that embedded in the midst of the wonderful metaphor of my text lies the fact which is the very centre of the gospel hope, the dwelling of Jesus Christ in the hearts even of poor sinful creatures like you and me.

But it comes into view here only as the basis of the subsequent promises, and on these I can only touch very briefly, "I will come in to him and sup with him, and he with me." Well, that speaks to us in lovely, sympathetic language, of a close, familiar, happy communication between Christ and my poor self which shall make all life as a feast in company with him. We remember who is the mouthpiece of Jesus Christ here. It is the disciple who knew most of what quietness of blessedness, and serenity of adoring communion there were in leaning on Christ's breast at supper, casting back his head on that loving bosom; looking into those deep sad eyes, and asking questions which were sure of answer. And John, as he wrote down the words, "I will sup with him, and he with me," perhaps remembered that upper room where amidst all the bitter herbs, there was such strange joy and tranquility. But whether he did or no, may we not take the picture as suggesting to us the possibilities of loving fellowship, of quiet repose, of absolute satisfaction of all desires and needs, which will be ours if we open the door of our hearts by faith, and let Jesus Christ come in?

But, note, when he does come he comes as guest. "I will sup with him." "He shall have the honor of providing that of which I partake." Just as upon earth he said to the Samaritan woman, "Give me to drink," or sat at the table, at the modest village feast in Bethany, in honor of the miracle of a man raised from the dead, and smiled approval of Martha serving, as of Lazarus sitting at table, and of Mary anointing him, so the humble viands, the poor man's fare that our resources enable us to lay upon his table, are never too small or poor for him to delight in. This King feasts in the neatherd's cottage, and he will even condescend to turn the cakes. "I will sup with him." We cannot bring anything so coarse, so poor, so unworthy, if a drop or two of love has been sprinkled over it, but that it will be well-pleasing in his sight, and he himself will partake thereof. "He has gone to be a guest with a man that is a sinner."

But more than that, where he is welcomed as guest, he assumes the place of host. "I will sup with him, and he with me." You remember how, after the resurrection, when the two disciples, moved to hospitality, implored the unknown Stranger to come in and partake of their humble fare, he yielded to their importunity, and when they were in the guest chamber took his place at the head of the table, and blessed the bread and gave it to them. You remember how, in the beginning of his miracles, he manifested forth his glory in this, that, invited as a common guest to the rustic wedding, he provided the failing wine. And so, wherever a poor man opens his heart and says, "Come in," and I will give thee my "best," Jesus Christ comes in, and gives the man his best, that the man may render it back to him. He owes nothing to any man, he accepts the poorest from each, and he gives the richest to each. He is guest and host, and what he accepts from us is what he has first given to us.

The promise of my text is fulfilled immediately when the door of the heart is opened, but it shadows and prophecies a nobler fulfillment in the heavens. Here and now Christ and we may sit together, but the feast will be like the Passover, eaten with loins girt and staves in hand and the Red Sea and wilderness waiting to be trodden. But there comes a perfecter form of the communion, which finds its parallel in that wonderful scene when the weary fishers, all of whose success had depended on their obedience to the Master's direction, discerned at last, through the gray of the morning who it was that stood upon the shore, and, struggling to his side, saw there a fire of coals, and fish laid thereon, and bread, to which they were bidden to add their modest contribution in the fish that they had caught; and the meal being thus prepared partly by his hand and partly by theirs, ennobled and filled by him, his voice says, "Come and dine." So, brethren, Christ at the last will bring his servants to his table in his kingdom, and there their works shall follow them; and he and they shall sit together for ever, and for ever "rejoice in the fatness of thy house, even of thy holy temple."

I beseech you, listen not to my poor voice, but to his that speaks through it, and when he knocks do you open, and Christ himself shall come in. "If any man love me he will keep my commandments, and my Father will love him, and we will come and make our abode with him."

"He Leadeth Me, O Blessed Thought."

Dear Bro. Bailey:—Perhaps some notes taken while out on an evangelistic tour would interest your readers.

June 1, 1892.—Brother and Sister Pierce came down from Yangchow, Sister Pierce to stay with Mrs. Bryan, while Pierce and myself, with our native helper, Brother Ma (Horse), make an evangelistic trip to preach to those who have no regular opportunity of hearing the gospel.

June 2.—Morning prayers. Read Romans, 10th chapter. Believing that God guided us to this appropriate chapter, we resolved to take it as our guide, and to go forth with a heart's desire and prayer to God that the Chinese might be saved, preaching the crucified and risen Jesus as the only Lord and Saviour for all men.

We started at 9 o'clock a. m., and intended sailing up the river, but found after several tacks, that we could make no headway against wind and water. We then concluded that God had some work for us to do nearer home, and sailed across the river to one of my regular stations at Chih hao-keu. A few people were already in the tea shop drinking their morning tea. We soon attracted a large and attentive audience by singing, "Jesus loves me." After preaching and distributing hymns and tracts, we left the people to discuss what they had heard, and we returned to our boat.

While we ate our dinner and rested, our boatmen took us up the river to Kwa-tseu, another one of my regular stations. Our audience was small, but attentive. The wind being against us, we changed our course and sailed up the Grand Canal to San-ts'a-ho. Bro. Ma said, "Why not follow our Saviour's example by preaching from the boat?" We adopted his suggestion. While we sang, "Jesus loves me," "One there is above all others," "Come to Jesus just now," the men, women and children came flocking in from every direction. As I looked upon the hungry multitude, I longed for some of the criticisers of "mission methods" to help us preach. We preached until our throats warned us to stop. The people still lingered. We gave them some hymns and tracts and bade them good-night. With tired bodies and happy hearts, we sat down to our evening meal, thanking God for the privileges of the day. We did not remain awake long enough after retiring to find out whether our board beds were hard or soft.

June 3.—From San-ts'a-ho we took a branch canal back to the river. Our boatmen started at daylight, and by the time we had finished breakfast and morning prayers, arrived at Poh-Shwang. Our singing soon collected a large audience on the bank of the canal. There were many boys in the crowd, and I hope we sowed some good seeds in their youthful hearts. I was amused to notice the tricks they played on each other. Slyly throwing stones into each other's baskets, and putting them on each other's heads, and the innocent looks they could assume when the culprit was sought. A boy is a boy the world over.

Our next point was Shung ch'ai, where we had a good audience and an interesting service. It was now time to refresh the physical man with dinner and rest. Our boatmen sailed on to Kin Kiang while we were thus pleasantly engaged. I awaked just in time to hear some one pay Brother Pierce a compliment at my expense. He said, "This man (Pierce) can speak our language, but that man over there cannot." To prove that I could, I raised up and said, "Would you like to hear me preach?" One man replied, "We have eaten our thin rice." I hope that I am better understood sometimes, but it is very difficult to lead a Chinaman's mind away from material things. After the usual service of preaching and distributing tracts, we sailed on to Ta ma-tau. Here we left our boat and walked to Ichen about two miles away. This small walled city was almost completely destroyed during the last rebellion, and has never recovered. It is a dead city, dead and buried. On entering the city, we met one of our church-members, who invited us to drink tea with him in a tea-shop. The people crowded in to see us, and we took advantage of the occasion to preach to them. May God use our efforts to give spiritual life to this spiritually and commercially dead city. The few people in the city were largely engaged in making silk. Many groups of men, women and children were preparing the cocoons for the reel by taking them from the bunches of straw, where the silk-worms had deposited them, and removing the outer coating of rough yellowish silk. The reel is very simple but ingenious and well adapted to the Chinaman's use. The ancient Chinese must have had more ingenuity than the present generation. The memorising system of education, and undue regard for the ancients, have about destroyed their thinking powers. The reel is worked by the foot, and has an attachment for uniformly distributing the silk over the wheel, which is perhaps the forerunner of the bobbin reel on our latest improved sewing-machines. The cocoons are thrown into a pot of boiling water and stirred around with chop-sticks. Threads of silk adhere to the chopsticks, and are pulled through little iron rings to prevent the cocoons from being lifted out of the pot while being reeled; then carried over the distributing attachment to the wheel. After the work has begun, the threads which collect on the chopsticks are simply brought into contact with those passing on to the wheel, and, being wet, they adhere and are carried on. New cocoons are added when necessary, and those from which the silk has been wound are removed with a sieve dipper. The skeines of silk are then sold by the pound to the weavers.

We passed through the city and returned to our boat at Ta-ma-tau to find the largest audience of the day waiting us. After I had preached, Bro. Ma, although sick, insisted on preaching, too. He preached longer than was good for him, and insisted on going on, but I put my arm around him and said, "The spirit is willing, but the flesh is weak." While distributing the tracts, one man came up and said, "Give me one, I know you." I replied, "Yes, I know you. You are the man who cursed me when I was here last year, but I preach a doctrine of love and forgiveness, and will also practice it. Come forward and I will give you two tracts. I hope you will hereafter know me as a friend and treat me as such. It was now about dark, and fearing the crowd might not disperse, we concluded to move down the canal a little way to spend the night. As we moved away, the boys and roughs threw some mud upon our boat, and tried to throw some of the mud (curses) of their hearts upon us, but this black mud fell back blacker still into their own hearts. Thus closed another day of hard work and glorious privileges.

June 4.—Sz-Yen-Keu, at the juncture of the canal and river, 7:30 o'clock a. m. While taking a walk to advertise our arrival, we came across a Chinese woman in a rage. A Chinese woman in a rage defies description. A gentleman ran up and began vigorously fanning her with a large palm-leaf fan to cool down her anger, and his efforts soon proved successful. Such a method of cooling down anger might be useful in other countries also. Try it!

We returned to our boat, and, by singing, soon succeeded in drawing a large audience, to whom we preached Jesus and the resurrection. God's Spirit seemed to be present, and I knew that good was accomplished.

We next sailed down the river to Soh-Er-Wei. We were now sailing homeward, and being very tired, felt inclined not to stop, but duty prevailed. We had a very good meeting in a tea-shop. While we were preaching, our Father changed our head-wind into a favorable wind, which took us home by 2 o'clock p. m.

The evening was cloudy and cool, and we all concluded to go out to the bamboo-grove temple. This temple was destroyed during the last rebellion, and is now being rebuilt. We were delighted with the cool shade and the clear spring water, but the scene in the temple made our hearts ache. Idols in every stage of completion on every hand. Here some mortar, there a wooden frame; there some of the mortar smeared over a frame; there a man giving the finishing touch to a large image of Buddha. O God, hasten the day when China shall know thee!

June 6.—We agreed to go with Brother Hunnex by two of his country stations, so we sailed down the river to San-ts'a. After preaching to a small audience under a willow tree, we returned to our boat, and

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 17, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

LIBERAL PROMISES.

From the accounts we have of the recent enthusiastic meeting of the B. Y. P. U. A. held at Detroit, Michigan, we learn that some honored brethren from the South were quite liberal in their promises in behalf of the Baptist churches of the Southern States in the matter of co-operation in pushing the work of that organization. One or two brethren it seems were quite liberal in promising that the South would come "into it," not only in the matter of co-operation, but also in the matter of endorsing the plan of the sisters taking an active part in the public discussions at the annual meetings, and especially in the meetings of local societies.

As highly as we respect some of the brethren present at that meeting, who were supposed to represent the churches composing the S. B. Convention, yet we do object to brethren promising so much for the South, unless they are sure that they have a good foundation for such promises. And we very much question this habit of the brethren pledging the South to fall in with a movement like the B. Y. P. U.

In the first place, no one in particular has the right to authorize them to make such promises. We have no Pope among us whose mandate we must hear, *nolens volens*. Our State and general conventions have only *advisory* power; and hence, the real power to authorize such promises rests with the churches. Have the churches spoken on this thing? Until they do, no one has a right to even try to commit them to any special course. There is nothing against which the average Baptist church will *kick* more promptly than outside *dictation*, even though it be attempted by good and honored brethren. If the brethren had been clothed with the authority of some modern bishops, they could with some better show of reason have made large promises for their section of country.

And again we claim that it smacks strongly of presumption for these, or other worthy brethren, to promise such a huge constituency, and the largest body of Baptists on the continent to pursue any particular course of action. Cæsar, on the banks of the Rubicon, Napoleon, treading like a caged lion the shores of that mockery of a monarchy, the sea girt isle of Elba, had within them thoughts that might well cause an empire to tremble, because upon their decision hung the fate of nations. Did any of these brethren feel like Cæsar or Napoleon when they decided for a great section and people what course they would pursue?

An honored correspondent thinks that so far as the part the sisters are destined to take in pushing the work of the Union, and in its public meetings, the South would do well to identify herself with the movement, that her influence may be felt to the extent that the sisters will be properly restrained. He may possibly be right; and if the South by joining in, could exert the influence he thinks is within her reach, it might be a wise thing for her so to do. But we must confess that we are rather skeptical about our well-known conservatism being respected to such an extent, were we fully committed to the movement. We are really surprised to learn that the women were not "in it," so far as the program for the public exercises of the recent meeting was concerned. But what assurance can be given that all such meetings shall be equally free from such unscriptural innovations. In this case it may be best to "make haste slowly."

At all events, we shall watch this movement closely and *kindly*, and if we become satisfied that it would be for the best interests of the vast multitude of young people in our churches, and for the churches composing our Convention, we shall not hesitate to espouse it heartily. We rejoice in every evidence of the prosperity and progress of our brethren North. We are really and truly one people; but still, Southern Baptists should stand firmly by the work at home and heartily sustain the Convention that needs their means and directs their benevolence.

Dr. J. W. Carter, at the meeting of the Board of Missions and Sunday-schools last November, when they were arranging appropriations in State Missions for this year, said that this would likely be a hard year on State Missions. Cannot the pastors and churches see to it that this important work is not neglected?

Let "Missions" be the watchword all along the line. The gospel must be given to the world.

FASHIONABLE PREACHERS.

As strong churches increase, and a large number of our members, especially in city churches, become wealthy, and hence able if disposed to indulge in even the foibles of fashion, there is a decided tendency on the part of some of our preachers to assume the airs and manners of the *fashionable preacher*. We were very forcibly impressed with this fact in studying the picture of a prominent Southern preacher not long since. The face, and that part of the person that could be seen in the picture, gave every evidence of receiving no little attention from the man represented. The features were classical, rather delicate, and almost feminine in cast. The hair was glossy, rather long, and seemed to have been curled and twisted after the manner of stage actors. The eyes—ah, the eyes!—oh, the eyes!—had a dreamy, far-away look. The whole make-up of what we could see impressed us that he was what the ladies would call a handsome, *sweet* man. If the picture had shown the whole person, there might have been other developments in the way of dress; the exquisite cut of the coat, the elegant fit of the pants, the coy exhibition of kid gloves, jeweled fingers, and the immaculate appearance of the gaiters on the feet, might have lightened our opinion, and that was, "this is a fashionable preacher."

Well, we are no misanthrope. Certainly we can lay no claim to excellence in personal beauty; but we do not on that account envy others; and we would honestly guard, especially our younger brethren, against being ambitious to be considered pulpit exquisites. Male exquisites, in any walk of life, are rather a worry; but the pulpit, of all places, is the most unsuited for them.

We like to see our brethren neat and tidy. We do not object, when their salaries will permit, and their people demand it, that they should appear abroad and live at home in the style that their means and his will justify; yet they can at all times and in all places show that they are more anxious to be considered good and faithful men than fashionable preachers. Ye brethren that are proud and extra fashionable, think sometimes of your poor suffering Master, and the prophets description of him, how that his visage was marred, "and when we shall see him, there is no beauty in him, that we should desire him." What a contrast could be noticed between the photograph of humble Nazarene, as he appeared on earth, when placed by the side of some of the fashionable preachers of our day! We have an abiding conviction that the fashionable preacher does not do much good. Some of the grandest men we ever listened to were plain, but neat in dress, homely in face, but mighty in spirit.

RICHMOND ASSOCIATION

In company with President Brewer, of Chowan Baptist Female Institute, the Recorder representative attended the Richmond Association which commenced at Laurinburg on Thursday, 4th of August. We reached the Association Friday morning. The body had organized by the election of that old veteran among our Baptist people in the Southern part of the State, Bro. J. B. Covington, of Rockingham, as Moderator. Bro. Archie Johnson, of the Laurinburg *Exchange*, was made Secretary.

The Laurinburg church is the fruit of our State Mission work in recent years. A few years ago we had no church here, now there is a prosperous and hopeful band of believers. Our Brother Lucas who was for a long time the only Baptist in the town delights to tell of the progress of the Baptist cause at Laurinburg. It is an interesting recital.

The Laurinburg saints have recently built for themselves a new church house. It is a gem. We have seen no where a neater or more comfortable church building. It would be worth the while of those who may desire to erect a cheap, attractive and comfortable village church, to get points from pastor Kesler about his Laurinburg house.

The Richmond Association is a small body. It has nine churches and three ministers—Revs. Livingston Johnson, M. L. Kesler and I. S. Boyles. The attendance of delegates at its recent session was small, still there was a lively interest in the matter before the Association by the delegates and the people of the town of Laurinburg. Good work was reported by the churches for the objects of the Convention during the year. The pledges of the churches for the Associational year were met, and showed contributions amounting to eighty five cents per capita.

The discussion of the various objects of the Convention before the Association was interesting, able and instructive. It was participated in by Rev. Livingston Johnson, W. J. Fulford, M. L. Kesler, I. S. Boyles and Rev. Mr. Moorman, pastor of the Methodist church in Laurinburg, also by brethren J. M. Brewer, J. B. Covington, Duncan McNeill, W. G. Quackinbush, Archie Johnson, J. H. Austin and Dr. Watson.

Dr. Pritchard favored the Association with his presence on Friday night and spoke with great acceptability to the brethren on the Centennial of Missions. He gave a history of the movement of Modern Missions and emphasized the necessity for the organization of the centennial work in the churches and Sunday-schools. He made a strong speech.

President Brewer represented Chowan Female Institute, and did it well. This is the first time he had been in this section of the State. He was called out several times by the brethren and made a favorable impression for himself and his excellent school by his kindly hearing and sensible speeches. There are several girls in the Laurinburg section who ought to attend one of our female schools, and it is probable Bro. Brewer will get some of these girls into his school next session.

The hospitality of the people of Laurinburg in entertaining the Association was all that could be desired. Our home was with Bro. Geo. W. Goodwin. He and his good wife know how to entertain the brethren, they have done so much of that kind of service. At this home Bishop Kesler, pastor of the Laurinburg flock, resides. He has not followed the example of those other young ministers of the Association, Johnson and Boyles. Perhaps he thinks a "bird in the hand is worth two in the bush." At any rate, Kesler is in a good place now and knows it.

For some time this Association has had under consideration the advisability of joining with its neighbor, the Anson Association. At this session a resolution was adopted favoring the same, and a committee consisting of Revs. L. Johnson and I. S. Boyles and brethren J. H. Williamson, W. W. Bostick and W. R. Covington was appointed to confer with the churches and effect the union. It is probable that the union will be an accomplished fact and that there will be no other meeting of the Richmond Association.

Through the kindness of Bro. Geo. W. Goodwin, we were shown the country about Laurinburg. It is a splendid farming section. The lands are level, friable and easily tilled. They retain what is put upon them, and are very productive. We have seen no such crops anywhere in the State as those about Laurinburg. The homes of the people appear to be comfortable. We suppose these farmers come as near making farming profitable as it is possible to do. They ought to be thankful to their Scotch ancestors for settling where they did. No doubt they are.

QUERIES.

Bro. Bailey:—Please answer these queries and oblige.

1. Does the Bible forbid kinfolks marrying?

2. Did the children of Israel remain in the wilderness forty years after the return of the spies from searching the promised land? Yours truly, Jno. Cain.

Cypress Creek, Bladen Co., Aug. 6.

Answer.—Marriage with near relations had been allowed before the giving of the Law, but was prohibited by the Mosaic Law. Levirate (brother-in-law) marriages were common in the patriarchal period, but were regulated by Moses. See Deut. 25: 5-10.

No. The Israelites had been already nearly forty years out of Egypt when the spies were sent from Kadesh Barnea, where the Israelites dwelt for thirty seven years—a region mountain locked, and well watered, embracing a plain and valley large and rich enough to support the three millions and their flocks.

FROM OUR TRAVELLING AGENT.

The Beulah Association met with the church at Ruffin. Two years ago Bro. S. F. Conrad began preaching here in an old tobacco barn to a mere handful of Baptists gathered up in the neighborhood. Now they have a beautiful house which has cost them $2,000, and is neat, well arranged, containing Sunday-school rooms and baptistry. This is at present a mission point, but will before long be self-sustaining and one of the best working churches of the Association.

The introductory sermon was preached by Dr. James, President of Roanoke Female Seminary, from Luke 10: 26.

Dr. Roninger, who has for several years served so acceptably as moderator of the Association, was again elected, as was also Bro. J. H. Tucker, the former clerk.

The only business after the organization was the discussion of Periodicals. The report was read by Bro. J. H. Lamberth, who made a strong and enthusiastic speech for the Recorder. Bro. Lamberth don't expend all of his energies in speeches either, but sees to it that his people take the Recorder, just as he looks after other departments of our work. Other brethren spoke to the report, earnestly urging all of our people the necessity of taking our denominational paper.

An "omnibus" report, said to contain a reference to all our mission work, was read and discussed by brethren Pritchard and James in the forenoon, and by brethren Durham and Howard in the afternoon.

Bro. Howard made a very earnest speech, in which he advocated the plan of any church, Association, or individual, doing mission work on a line independent to any existing Board or other organization. His plan, if I understood him correctly, does not contemplate the abolishing of our Boards, but a continuance to support and co operate with them. And while we think Bro. Howard will fail to impress his views as a whole on very many Baptists in the State, yet every one who hears him will be impressed by his honesty of purpose, by his earnest desire to enlarge and hasten on our mission work, and by the excellence of his speech viewed from his standpoint.

We had a good practical discussion on State Missions, participated in by brethren Howell, Wood, Lambeth, R. W. Brooks and Durham. The pledges of the churches were considerably over what they did last year; and besides this, there were some new plans put on foot which insure more and better work being done on the mission ground of the Association.

Bro. Gwaltney having to leave before the general subject of education was reached, was invited to make some statements on ministerial education.

The brethren were glad to welcome Prof. W. L Poteat to a place in his old home Association. He was listened to with interest when he spoke on general education and for Wake Forest College. A prophet is not always without honor in his own country. The truth is, if he is of any *profit* he is honored anywhere.

Bro. J. K. Howell, in the absence of Bro. Mills, spoke in behalf of the Orphanage.

Bro. R. W. Brooks spoke for Sunday-schools. He is a good, all-round church worker, and is especially interested in the Sunday school work.

The few Baptists here have sacrificed till sacrificing has come to be a pleasure to them, and this copy of the Recorder is sent to old and new subscribers to express the gratitude of *all* the brethren for the kindness received by the brethren and friends in and around Ruffin.

In Dr. Tucker's house there seemed to be always room for one more, and it looked sometimes as if we could hold an extra session of the Association. This was especially noticeable when the time came to cut watermelons or when the supper bell rang.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. A. Campbell is holding a meeting at Hector's Creek.

....Rev. Carter H. Jones has been spending a week at Nag's Head.

....Dr. Hawthorne of Atlanta preached in Richmond on Sunday, the 7th.

....Rev. J. B. Boone is at Independence Hill engaged in a protracted meeting.

....Dr. A. G. MacManaway of Charlotte has resigned the pastorate of the First Baptist church.

....The Bethel Hill Institute will open the third week in September. A full attendance is expected.

....Rev. C. N. Donaldson has been called to the pastorate of the Salem church for the balance of this year.

....We regret to hear of the sudden death of Mr. Norman L. Shaw, Jr., son of Bro. N. L. Shaw of Warrenton.

....Rev. C. A. G. Thomas, late pastor of Elizabeth City church, should be addressed at Greensboro hereafter.

....Revs. C. W. Scarborough and W. V. Savage have been conducting a protracted meeting at Roberts' chapel.

....Rev. J. N. Booth has returned to his pastorate in South Carolina after a pleasant vacation spent in this State.

....Dr. Cobb has just returned from a meeting at Sharon. He goes this week to Goldsboro to bring his family home.

....We are glad to present to our readers this week two interesting letters from brethren Bryan and Britton of China.

....Rev. J. J. Lansdell, assisted by Rev. S. C. Tapp, is in the midst of a promising revival at Providence, Person county.

....Rev. C. A. Jenkens closed a very successful protracted meeting at Mountain Creek last week. There were about thirty conversions.

....Rev. Dr. C. A. Stakely, of Washington, D. C., is to preach at Association Hall for Rev. Thomas Dixon through the month of August.

....Bro. A. Wiles of Wilmington writes that Rev. N. A. Calihan will begin a protracted meeting at New Britton church on the 20th inst.

....Bro. J. R. Denton is in the second session of a flourishing school at Dysartsville. He has for a long time made teaching a profession.

....Dr. A. E. Owen left Sunday for Providence where he will deliver an address to the people of the Virginia Association of Martha's Vineyard.

....Prof. H. H. Harris, of the Chair of Greek at Richmond College, has been invited to take charge of the department of Greek at the Texas University.

....Dr. Thomas Hume of the University has been invited to deliver twelve lectures before the National School of Methods which meets at Chicago next year.

....Rev. Dr. J. J. Hall, of the Raleigh Baptist Tabernacle, has been granted a leave of absence for the month of August, and left for the Northern cities last week.

....Mr. C. L. Haywood, a graduate of Wake Forest, and late principal of the Bryson City Academy, will become a teacher in the Raleigh Male Academy this fall.

....Prof. J. R. Hankins, of Howard-Payne College, Texas, a graduate of Wake Forest College, was married to Miss Minda Chamblee of Wake county, Aug. 10th.

....The church at New Friendship was dedicated on July 31st. Bro. F. H. Jones preached the dedicatory sermon, which we hope to be able to furnish our readers soon.

....Hannah Emerson Ashe, wife of Capt. S. A. Ashe of the *News and Observer* of this city, died Saturday afternoon, Aug. 13th. We extend our sincere sympathy to the bereaved.

....Prof. J. L. Kesler has been elected to the professorship of Greek and Latin in Howard Payne College of Texas. He has accepted the position, and will leave shortly for his new field.

....Rev. J. A. Beam is off holding protracted meetings. He closed a splendid meeting at Olive Branch, Flat River Association, Sunday, the 7th. There were over twenty professions.

....The Flat River and Yadkin Associations meet this week—the former at Island Creek, Granville county, Tuesday to Thursday, and the latter at Cross Roads, Yadkin county, Thursday to Saturday.

....We are glad to hear of the progress made by the First church at Chattanooga, Tenn. Since Rev. C. G. Jones took charge of it there have been thirty additions. The church will try to raise $1,000 for the Centennial fund.

....Rev. Geo. D. Staton, a highly useful Baptist minister of Woodlawn, a suburb of Birmingham, Ala., while preparing to go to his pulpit on Sunday morning, Aug. 7th, fell suddenly dead. Dr. Staton had been preaching over thirty years.

....We thank Bro. Moore of Moncure for his kind words about the Recorder. Bro. Moore writes that he is in full sympathy with the Foreign Mission Board, but hopes that the brethren will deal gently with brethren Bostick and Herring.

....The Young People's Society of the Twenty third street church (Rev. Thomas Dixon, pastor,) has voted to disband and organize a Christian Endeavor Society. Unless wise counsels prevail, hurt will come to the young people of our churches by a conflict between two great forces.—*Watchman.*

....Last Sunday, Dr. T. E. Skinner occupied the pulpit of the First Baptist church of this city, morning and night, in the absence of the pastor, Dr. J. W. Carter. In the morning, Rev. O. L. Stringfield preached in the Baptist Tabernacle. Rev. C. W. Cooper occupied the pulpit of the Fayetteville Street church at night.

....Take care when the "confidential" brother wants to "tell between you and me" the faults of his pastor. Preachers have faults and a good many of them, but that is no reason why you should encourage a man, to injure his pastor, in a "sneaky" way. We abominate the man who would stab his pastor in the dark.—*Central Baptist.*

....Rev. A. D. Hunter has resigned the pastorate of the church at Greenville. In the resignation of Bro. Hunter the Greenville church loses an able pastor, and one whose place will be hard to fill. This church is one of our best, and we hope that the efforts of Bro. Hunter in finishing the house of worship, and general church work, will not be stopped by his resignation.

....Rev. C. W. Matthews writes us under date of August 5th: "I have just baptized twenty happy converts and restored two, as the results of a seven days meeting with my Oak Grove church." Brother Matthews preached twice a day for a week during this revival, and is at present engaged in a meeting at Lake Drummond church. On the 20th he begins a revival at Harrellsville church.

....Rev. J. A. Bradley has held meetings with three of his churches. Rev. J. H. Lamberth aided him at Stovall. About forty professed faith. Rev. R. VanDeventer aided him at Rock Spring. Twenty professed faith. Rev. J. S. Hardaway aided at Amis Chapel. Twenty-five professed faith in Christ. Each of these churches think they had the best preaching. All of these brethren did good preaching.

....Rev. G. W. Greene, in a letter dated Canton, China, July 6th, 1892, says: "It seems to me there has been enough said in the papers about methods of mission work, and it would be better, instead of criticising our brethren and their methods of work, to tell what we are doing, how we are doing it, and how the work is succeeding. Results alone can decide some of these questions, and in respect to some of them it will take a long period of years to decide finally. But we cannot afford to flitter away time in fruitless discussion, which will leave every one more fully convinced than ever that his way is right, and will distract attention from the main issue, the activity of men, women and money to carry the good news to the heathen."

....Pastor P. T. Hale has just closed a good meeting with his own church, the South Side, of Birmingham, Ala. Although without ministerial aid, the Holy Ghost revived the church, and twenty-three were added to the membership. Their new building, which will be the largest Baptist church in the State, will be dedicated the third Sunday in September, Dr. P. S. Henson of Chicago preaching the sermon.

....The committee appointed at the Southern Baptist Convention at Atlanta, Ga., to consider the propriety of reducing the size of that body and to report the best method of doing it, if deemed advisable, meets at Mont Eagle, Tenn., on the 20th inst. The committee is composed of Dr. Falk of Tennessee, Dr. Burrows of Georgia, Dr. Carroll of Chapel Hill, N. C., President Dudley of Georgetown College, Ky., and Gen. Eagle of Arkansas.

....Bro. James Bryant Jordan, aged fifty-seven years, died suddenly at his home in this city last Friday afternoon. Bro. Jordan had for many years been an exemplary member of the First Baptist church of this city. The funeral services were conducted on Saturday afternoon by Rev. Dr. Thos. E. Skinner, assisted by Rev. J. N. Cole of the Edenton Street M. E. Church, and Rev. Dr. F. L. Reid of the *Christian Advocate*. We extend our sympathy to the bereaved.

....Rev. C. C. Haymore, writing to us from Mt. Airy, August 9th, of the death of Sister Herring, states that he and Brother Pruett conducted the funeral service of our late sister on the afternoon of the 8th, and that it was one of the largest he had ever seen in Mt. Airy. Bro. Herring left on the morning of the 9th for his father's, carrying with him two of his children, leaving the baby with Mrs. Wingate. Bro. Herring needs the sympathy and prayer of all the brethren.

....Who wrote the "Life of John Bunyan" as it is published in a cheap edition of Pilgrim's Progress by Butler Bros., New York and Chicago? On page 38 and 39 of the "Life of John Bunyan," which is published at the first of Pilgrim's Progress, an effort seems to have been made by the writer to place the Baptists of that age with persecutors.—*E. F. Jones, Zionville, N. C., Aug.* 4, 1892. We would be pleased to have the foregoing inquiry answered by any of our readers.

....Rev. J. W. Carter, D. D., now pastor of the Baptist church of Raleigh, N. C., is to spend his vacation in West Virginia, and will preach in Parkersburg August 14th. Dr. Carter has many warm personal friends in West Virginia, and in no other one place are they so numerous as in Parkersburg, where he was pastor for twenty-five years. Pastor R. B. Smith is now at his father's on a short vacation. In the three months he has been with this church he has done good work and has got a good hold on the people. Rev. Mr. Morris, a class-mate, preached last Sabbath, and Dr. Carter is to preach next Sabbath.—*Journal and Messenger.*

....Dr. Overby writes: "Since I saw or heard from you I have been *very sick*, nigh unto death. My family thought I was dead at one time. I suppose if Dr. Ferebee had not been at home I must have died. But he was there; the Lord's time had not come. I preached last Sunday for the first time in five weeks. My strength comes very slowly. I was at Providence last week. Wood conducted meeting for me. I was too feeble. Had a good meeting. Eighteen added to the church." We know that every one will join us in thanking God that Bro. Overby has been spared, and hoping that he may live to do great good yet.

....Rev. K. C. Horner and Rev. W. A. Barrett have held successful meetings with Pace's chapel church, Granville county, and Arbor church, Vance county. Bro. Horner will help Rev. G. L. Merell next week in a meeting at Friendship church, Moore county, and Bro. Barrett will help Rev. Martin Leach next week in a meeting at Maple Springs church in Randolph county. These brethren will meet each other again on the third Sabbath in August at Deep Creek church, Moore county, and they will hold a meeting with the church the following week. May the Lord bless these brethren and help them to do much good in the Master's cause.

Nine More Baptists.

In some sections the above number would seem small, but in this section where the Missionary Baptists are "the sect" nearly "everywhere spoken against" the number don't seem so small.

Dr. Hufham and the writer closed a good meeting at Lane's school-house the 5th Sunday in July. Five were baptized by the writer, and quite a number of others made a profession of faith in Christ.

We closed a good meeting here at Bethel last night. The writer baptized four, and quite a number of others were deeply affected. Bro. J. H. Johnson of Bethel and Bro. J. F. Tuttle of Plymouth aided the writer. It was the first time that we had ever met Bro. Tuttle, but his stirring gospel sermons and his pleasant company will be long remembered by us all. J. R. PACE.

Bethel, August 12, 1892.

Catalogue of Wake Forest College.

The General Catalogue of W. F. College has been published, and copies have been mailed to all who have sent in their orders. Hereafter the price will be fifty cents a copy. We do not care to make anything by the publication of this volume, but we are very anxious not to lose anything. The book is larger than was expected when thirty cents was mentioned as the price. It is now certain that the actual cost, including everything, will be nearly fifty cents a copy.

CHARLES E. TAYLOR.

Wake Forest, Aug. 15, 1892.

Letter from Rev. T. C. Britton.

Dear Dr. Bailey:—We have been here in this Japanese mountain town a little over a week, trying to get a rest preparatory to our work in Soochow next fall and winter. For over a week before we left home, I preached daily in our chapel, while our native preacher was away on an evangelizing tour. I had a great many personal talks with the people, as I opened my little street room to receive them for conversation. As I was thus brought in close contact with a few among the millions of China, I was impressed as never before with their awful condition for want of christianity. While there are some who will argue for their doctrines to the end, there are others who seem to be so hardened and dead that you cannot get them to think at all. They will assent to all you say, and afterwards not even remember anything they have heard. Of the first class I met an interesting case on June 22. He held that we can know absolutely nothing about the future after death. He worshipped nothing and had perfect peace of heart. In his mind, the converts to christianity were in exactly the same error as the devotees to the idols in China. His main objection to Jesus and his religion was the condition of one of his friends who had been a christian about ten years. His friend was getting on well before he believed in Jesus. He had good business, plenty to eat, nice clothes, a wife and two sons. But since he went off after the doctrine of Jesus, he has become a "wreck." Although he could say nothing against the character of his friend, he said that his wife and two sons had died, no one would employ him, all his earthly goods were spent; and, when he was exhorted to give up his faith in Jesus, he clung the closer to him and rejoiced in hope of the happiness to come.

Although it is so sad to see their minds darkened with error, as this man's was, yet I rather have them to think and oppose the doctrine we bring than for them to be so dead as not to think at all.

It is now nearly three years that we have been the only Baptist missionaries in the great city of Soochow. I wonder if the Lord has not said to any one in North Carolina to come and be our co-worker in giving the pure gospel to these thousands. When the Lord speaks, let us not resist.

We hope to return home about the middle or last of August.

Christian greetings to all our friends in our native State. Fraternally,

T. C. BRITTON.

Arima, Japan, July 14, 1892.

From Africa—Letter to Bro. C. Durham.

Dear Bro. Durham:—It has been long since we had a letter from your pen. We write now simply to stir up your mind by way of remembrance.

It has now been more than three years since we left you all to come to the Dark Continent. What wonderful experiences have come to us in these years! but in them all the Lord has upheld and prospered our efforts.

It has been with great interest that we have noted the growth of our work in every department at home, and we have rejoiced greatly in the success of your work in the Board of Missions. The watchword of the churches of Christ to day is "Missions." Thank God for the growing interest in missions—State, Home and Foreign. They are all aiming at one great end—the evangelization of the world.

There are new fields opening to us faster than we are prepared to go in to work them. Just the other day Ijebu, having a population of 100,000, was opened up. No missionary was allowed to do work there until it was humbled by British arms. Last week a man came to me asking that we bring them the gospel. He will take me to the chief of his city and assure me a warm reception. I would go at once if I had not more work on my hands than I can do here.

This morning a blacksmith in a village some miles away comes and insists on my going to his people to preach the word and open a station. I could not go because I have more work on my hands than I can do.

Week before last I received letters from a town some miles away begging me to come to see them. I have not found the time to go.

I tell all of these people to read the word and pray God to give them light, but you can see that I need some one to help me in my pressing work.

There is a special interest in our work in Lagos. Last week we baptized five, and this week inquirers are coming to me daily.

We are greatly in need of cheap chapels in which to hold our meetings during this rainy season. The town will give us lots on which to put the houses.

We are all well now and very busy, but happy in our work. All my family join me in love to you and family, and we ask you to remember us kindly to our friends. Ask the brethren of the churches to pray for our work. We need more missionaries.

Hastily, &c. Yours sincerely,

C. C. NEWTON.

Lagos, West Africa, June 27, 1892.

A Word from Moravian Falls.

Dear Recorder:—School opened here August 8th.

The Brushy Mountain Association will begin here Aug. 25th. We hope that a good number of the brethren from the eastern part of the State will come, and all who intend to come will please write Bro. R. A. Spainhour, and he will meet them at Wilkesboro. W. R. BRADSHAW.

Moravian Falls, Aug. 8, 1892.

The North Carolina College of Agriculture and Mechanic Arts begins its fourth session on the first Thursday in September. See large advertisement in another column.

See advertisement of the University Law School to be found on the seventh page.

Stopped from Preaching.

Dear Bro. Bailey:—Please allow me space in the RECORDER for a statement.

In 1890-'91, while in the Montgomery County Association, preaching at Troy and other churches, I had to resort to manual labor for about one-half of my support, as all other ministers who preach there have to do. I was advised to buy a small lot of land and farm on a small plan. I went to one of the members of my church and bought four and a quarter acres of land near Troy. The lot being in an undesirable shape, I bought one and one-seventh acres from another person joining his lot, which made both lots about a square. I went to another member of my church who was lending out his money at eight per cent., and he advanced the money to pay for all of the land and the expenses. I entered into this agreement with Mrs. Blake, the one I bought the four and a quarter acres from: "She shall have the refusal of the land when sold, with improvement and enhanced value." I invested about $380 in a house and other improvements on the line between the two lots, as I thought. They say I missed the line sixty feet.

In the spring of '91, I saw that I could not pay the debt on the property, and I went to Mrs. Blake and told her my condition, having failed to collect my salary for the previous year. She showed me no good-will nor sympathy, but said: "You have damaged my land." I had cleared, fenced, plowed and planted part of the lot. That is the way I had damaged it. She would not offer me any more than I gave her—eleven dollars per acre. The land I bought from her for eleven dollars in '90 would have sold for fifty dollars in '91. Railroad surveys, turpentine works and other improvements greatly enhanced the value of the land, besides the improvements I put on it. I sold the property and paid off the indebtedness. When I finished my year's work, I came to the Anson Association.

In February, 1892, I received a letter from a brother, stating that I had been brought under the censure of the church for falsehood and unfair dealing, too, and with Mrs. Blake, and that I had better come over and attend to the matter. I thought if there was much of it, the church would act on the Bible plan, and the difficulty would be settled all right, but when I heard again, they wrote me to stop preaching. I went over the next meeting and explained the matter to the church, as I had done by letter, asking the church to forgive the error they saw I had committed, if any; but they failed to hear me by letter or in person, saying the charge is well founded, first, because you did not build on the line; second, because you did not offer her the four and a quarter acres without these additional improvements. I did not promise to do either.

Why I did not do this: first, because by her own hearty consent, all the property was mortgaged to Bro. A. for the money to pay her for the land and to pay for part of the improvements; second, I could not have divided and sold any part of the property without consent of the mortgage-holder; third, the highest offer she made was the same I gave her (eleven dollars per acre). This is the foundation on which the well-founded and unpardonable charge was made, and not one of them will deny it.

Is it right that I should be stopped from preaching, and held under the censure of the church? Should I be damaged and slandered for what my conscience and friends taught me was right in the sight of God and man?

I feel like I am due this explanation to those churches and congregations to which I have preached, and also to the faculties which have taught me.

Many have heard of the trouble, but know not the truth about it.

Yours truly, W. M. THOMPSON.

Lilesville, Aug. 2, 1892.

Letter from Alabama.

Dear Bro. Bailey:—It has now been nearly twelve months since I was in your office, and although I promised you while there I would write to the RECORDER, I have put it off until now.

Connellsville is a little mining town about thirty miles southwest of Birmingham, and I can proudly say we have the best and most quiet mining camp in Alabama.

I have been here now two years, and in that time we have built a neat little house of worship and have preaching by Baptist ministers twice a month and also a flourishing Sunday-school of about seventy members.

The RECORDER reaches me every Thursday night, and it always seems like a friend from home.

I was very sorry indeed to learn of the death of Sister Williams, wife of Capt. Williams of the steamer Plymouth, and a member of my father's church in Williamston, N. C. Sister Williams was one of the purest and sweetest christian spirits that I have ever known. It was a benediction for any one to be associated with her. The world is made poorer by her death, but heaven will be made more glorious. Hers was indeed a rare character. In the service of her Master she diligently did "with her might what her hands found to do." Her heart went out with pity and tenderness after the erring and unfortunate ones, and many a barren life felt the comfort of her sweet compassion. For her is needed no monument of marble or stone, for she has written for herself a memorial in the hearts of her many friends. For her the buds of promise she placed in other lives, the thorns she plucked with wounded hands from beneath unwary feet, have bloomed into glorious and perpetual beauty into the paradise above. For her the pearly gates were opened, and she now sits in sweet communion with him "who doeth all things well." May God mercifully with his favor look upon the grief-stricken family. W. R. D.

Connellsville, Ala., Aug. 12, 1892.

Meeting at Seven Springs.

Dear Bro. Bailey:—I have just returned home after aiding Bro. Finch in an interesting meeting at Seven Springs, a young but promising mission station. During my stay I was the guest of Mr. Simmons and his lady, one of the best and noblest of ladies. It was a joy to me to see her present herself as a candidate for baptism with a young lady from another denomination. I suppose Bro. Finch will report the result of the meeting when it closes.

We have at Seven Springs a nice house, and conveniently located about midway between White Hall and the Springs. This house stands as a monument to Bro. Finch's energy and perseverance. He is doing a noble work. I think the State Board did a wise thing in sending him to this field. He is making sacrifices. May I not ask and expect the sympathies, prayers, and support of brethren in more favored localities. I fear the development now going on at Seven Springs and at Union will be checked if he withdraws from this important field. Should he feel constrained to do so, the church that will secure his services will be fortunate in so doing. I hope, however, that he may be sustained where he is. It would be very hard to supply his place. I left the meeting early because I was too hoarse to preach.

A. L. STOUGH.

Kinston, N. C., Aug. 10, 1892.

The Late Mrs. Herring.

Dear Recorder:—I cannot express to you how sad my heart was made to feel when I read in your columns of the sad death of our dear sister, Mrs. Maggie Nutt Herring. Although I had never had the pleasure of knowing her personally, yet when I read of her death, I felt almost like I had lost a mother, for she was indeed the mother of our Missionary Society at Oxford Female Seminary (or at least, it bears her name) of which I was a member last session. How glad we were to hear of her visit to her old home and wished that we might see and know her before her return to her work. But now her work is finished and we must so try to live as to be able to see and know her in heaven. Her husband, in his talk before our Society at the last commencement, said that among the many invitations he had had to preach and lecture in different places since his arrival in North Carolina he felt that he could not refuse the one to preach the sermon before the Maggie Nutt Missionary Society for that name was very dear to him; but how much dearer that name will be to him now.

Having heard several of the girls express a desire to see Mrs. Herring, I feel that I can rightly say that we all feel very sad over her death.

May our Father comfort the bereaved family and teach them to realize that he doeth all things well, and that he knoweth when his children are weary of this earth and kindly takes them home. M. E. B.

Meeting at Macedonia—Mistake Corrected, &c.

Dear Bro. Bailey:—To day we closed an interesting and profitable meeting at Macedonia in Forsyth county. Bro. W. H. Wilson did the preaching to the satisfaction of both church and congregation. The people will be glad to see him again. Two additions by baptism. Several anxious souls were left. May the Lord lead them on.

You may always depend upon the older brethren of the Pilot Mountain district for loyalty to the RECORDER. Some of us are much wearied with new departures, especially those so remote from Bible teaching. We mountain Baptists have no better sense than to try to follow the teaching of the Book, though men in high places may advise otherwise. In this age of wild excitement, we want to stand firm on Bible grounds. New notions and measures may divide the brethren and cause some trouble, but unless they are based on God's word, they cannot last very long. There is satisfaction in being right and doing right.

Tell Bro. Caddell to be more careful in his statements. He makes our good brother S. F. Conrad the founder of the church at Pinnacle. The church was built several years ago before we had any railroad, under the pastoral charge of Bro. W. H. Beamer. It never had any help from our State Board, so far as I know. A great work has been done through the Board, but let us give honor to whom honor is due. The Lord help us all to be faithful and true to his cause and to all our brethren.

The above mistake was an oversight. Many such have been made, still they grieve good and true men. One who loves the cause more than self wishes no honor except what is due. P. OLIVER.

Dalton, Aug. 12, 1892.

Letter from Rev. J. F. Love in Baltimore.

Dear Recorder:—Will you allow me to say to my North Carolina friends that I survived "the hot week" and am still on "praying ground and pleading terms!" This is saying much, for the city's mortality for that memorable week was 547. And how our Baptist hosts broke for the sea-shore (more water!) and mountain! It is thought never before have so many people left Baltimore as have left this summer. There is a general dearth of pew occupants in the churches. The First church is represented by these summer wanderers in several States and in Europe.

The writer and the indefatigable editor-pastor Barron are about the only representatives of Baltimore pastors (Baptist) now in the city. Dr. Ellis is at the North, Dr. Williams at Ellicott City, while Rowland, Tupper, Fulton, Henson, Mullins, Collier and others are scattered far and wide. A chorus of RECORDER readers will ask, "Well, where is Wharton?" He is not resting—*he don't do that.* He is down in Virginia reveling in an old-time camp meeting. Bro. Hines, who is known and loved in North Carolina, though not a pastor at present, is here among us and is living and preaching the gospel to the edification of many. He preached at the First church on a recent Sunday in the absence of the writer, and, said an intelligent hearer afterwards, "If you had never done more than preached that sermon, you would not have lived in vain."

On every hand can be heard loving reference made to North Carolinians who formerly *filled* Baltimore pastorates. Doctors Pritchard, Sanderlin, Dixon, Poteat, what a galaxy! Without exception, brilliant, learned, sound and true. Not a crank among them! They have left their impress upon the Baptist thought and life of this city. Would that we had the faith to cry for a double portion of the spirit of any one of them. But our space is full. "Heaven's blessings attend Carolina."

J. F. LOVE.

Baltimore, Aug. 11, 1892.

Bro. J. B. L. Hurley's Letter Indorsed.

Dear Editor:—I wish to indorse Bro. J. B. L. Hurley's letter in your paper of this week. Why should Bro. Carroll or any of the other brethren wish to keep Bros. Herring, Bostick and others agreeing with them from being heard? Is it because they wish to try to keep the masses of our denomination from hearing of the needs of our mission work in China and of other ways of carrying it forward, or is it because Bros. Herring and Bostick have seen fit to differ with the Board, and for this reason they must not be heard? The fact that Dr. Yates did not adopt Bros. Herring and Bostick's plan is no argument against them, because when the Lord has a special work to be done or a great reform to introduce he does not raise up a dead person to carry forward the work, but calls out a man suited therefor and a man that is generally well equipped for the work, and gives him faith and courage to take hold.

Bro. Carroll's reference to Bro. Herring as a deserter and deserving of death is unjust. Bro. Herring has not deserted the cause of missions, neither his allegiance to our Saviour. He may have deserted from the opinions of Bro. Carroll in following the guidance of the Holy Spirit. Should he be shot for this?

Bro. Carroll and all others agreeing with him cannot prevent Bro. Herring from being heard by the churches in many places. If Bro. Herring can show us a better, cheaper and more Apostolic plan of mission work what argument can be brought against adopting it? If he cannot I do not think he will ask us to adopt it.

We are not doing mission work to please the Board or any other men or set of men but because our Master commanded it. The plan that is nearest Apostolic methods and will promise the greatest results at the least expense should be the plan that all will agree to. Yours sincerely,

D. W. ALDERMAN.

Doctor Carroll Unfortunate in his Article.

Dear Bro. Bailey:—It appears to me that Dr. Carroll was very unfortunate in his article concerning Bro. Herring's methods of mission work. The Doctor wishes to down the brother, and the club he uses is persecution and not argument. This is extremely unfair and is unbecoming in Dr. C. or any other Baptist minister.

Baptists say to their brethren, "If you have anything to say, say it;" Roman Catholics say to their brethren, "If you have anything to say that agrees with us, say it; if not, keep silent."

If Brother Carroll thinks Bro. Herring is wrong, he has a right, and it is his duty, to show wherein he thinks so. On the other hand, if he thinks he is wrong and can't show it, then it appears to me it becomes him to hold his peace.

Because we as Baptists have made wonderful progress both at home and abroad, is no reason why we should claim that our methods of propagating the gospel are perfect. It may be that our methods can be improved upon, and it seems nothing but fair and right to let Bro. Herring improve upon them if he can.

As for myself I am in favor of letting Bro. Herring go ahead, and I expect to do all that I can toward helping him. After his methods have a fair trial and fail to succeed, then I shall turn my back upon them, but not until then. F. T. WOOTEN.

Keith, August 12, 1892.

Parents, guardians, and young men who are anxious to get an education would do well to send at once for a catalogue of Thompson School and Business College, Siler City, N. C. This is one of the few first-class boarding-schools of North Carolina for young men and boys, with military training. The new and handsomely illustrated catalogue, one of the neatest of the season, shows an enrollment of 253 students during the past year, and an increase of patronage of five hundred per cent. in eleven years. The school is well equipped and is located in a beautiful and healthful community on the C. F. & Y. V. R. R., thirty-five miles south of Greensboro. This school is highly endorsed and recommended by a majority of the best educators of North Carolina. The catalogue shows that the school has a thorough literary course, with special preparation for the University, Trinity, Wake Forest, or Davidson College. The Business College work includes a complete Commercial Course, plain and ornamental penmanship, telegraphy, short-hand, and type-writing. The catalogue also shows that the expenses of this excellent school are very reasonable. Good board is quoted at eight dollars per month. The Fall Term begins Aug. 24th.

If you are interested upon the subject of handling and manufacturing wood, read the advertisement of the Leaksville Woolen Mills, which you can find on our 4th page. After reading it, if you are further interested, write to Mr. Hiram Foard, Secretary Leaksville Woolen Mills, Leaksville, N. C., for catalogue and full information.

(CONTINUED FROM THE FIRST PAGE.)

that a larger audience would collect around us while we were eating our dinner, and we were not disappointed. There is always some one in every Chinese audience, who assumes the position of explaining everything, whether he understands or not. He saw me look at my watch, and at once told the people that it would run several weeks without being wound up, and must have cost seven or eight dollars. It was the double-case gold watch given me at the Convention at Reidsville. He missed it about as far on our bananas—said they were foreign soap. Imagine the surprised looks when we began to eat them. After dinner, we tried to give them some spiritual food. We were frequently called "Kwai tsza" (men, [illegible] or children stealers). I turned their own gun on them, and they seemed to wince under its fire. Told them that the whole country was full of Kwai-tsza, not foreign but native. The wicked men and women at their doors leading their children astray, taking away their sons and daughters and leaving moral wrecks unworthy of the name of son and daughter. There were some striking illustrations of the fact before me in the livid, hollow-eyed, opium eaters and opium eaten skin and bones. I warned them, too, against the head of all the Kwaitsza, the Devil, and pointed to Jesus as the only way of escape. While we were enjoying a needed rest, our boat sailed on to Kien-pih. Our songs soon brought a very large audience around our boat and gave us another blessed opportunity of pointing them to the Lamb of God who taketh away the sin of the world. We concluded to walk back to Tan-t'u while our boat sailed around. The boys escorted us to the end of the street and bade us good-by with curses too filthy to mention, and threw stones after us to accompany us farther. It was a beautiful walk over the smooth stone-paved road. Birds were singing, pheasants crowing, flowers blooming, lovely sunset view inviting our gaze from the hill top. "Every prospect pleases and only man is vile."

June 7.—We left the river and sailed north up a canal leading to the Grand canal. Our first stopping place was Sa-teu-Kai. Although the people were very busy gathering in the wheat and the barley, our songs soon attracted a good audience. Some one kindly brought us a bench, and Bro. Hunnex stood on it and preached Christ as our best friend. There were many boys and girls in the audience, and they listened attentively, while eating their parched beans and radishes, to the special words I addressed to them. If you think of coming to China, learn to interest children. The grown people are also very childlike.

We next preached in a tea-shop at Sz-Kia chiao, one of brethren Chappell and Pierce's regular stations. I enjoyed this meeting very much indeed—spoke over an hour. Being the last speaker I did not encroach upon any other speaker's time, but fear I tried their patience.

Bro. Hunnex, not being able to accompany us farther returned to Chinkiang by wheelbarrow. We regretted to lose so good a helper and so pleasant a companion.

Bro. Pierce, Bro. Chen and myself sailed on to Hwah kia-ch'a, after a parting word of prayer and thanksgiving with Bro. Hunnex. A great many men and women were sitting around tables gambling, but the people were very friendly. They took us into the tea shop and asked us to preach. Even the dogs seemed friendly. A large company escorted us to our boat, and not one cursed us as we sailed away—a rare exception. We sailed on about two miles and anchored for the night. It was a beautiful moonlight night, and Pierce and I could not resist a pleasant chat on deck about home experiences in protracted meetings. Thus closed another busy but happy day.

June 8.—Preached and distributed tracts first at Lah-tsah-keu, and then sailed on to Sao-poh. This is quite a large and busy town. While walking through the streets to advertise our arrival, we passed an idol shop. I asked the price of a very ancient looking one. The old man replied that it was not for sale, but had been left by some one to be repaired. I remarked, "What a great man you must be—able to repair the gods, or what worthless gods you worship, man made and by man repaired." The people saw the point. We enjoyed a preaching service at the end of the street under a willow tree on the bank of a small lake.

On our way back to our boat we passed a store with an idol sitting on the front counter. I asked if it was a god, and the merchant said, "Yes." I then asked the idol his honorable name, but received no reply. Then with a loud voice asked again, and again very loud. The crowd began to laugh. One man said he is made of wood, and can not hear. I then asked, "How can he hear when you pray to him?" May God use the object lesson to show them the folly of idol worship!

From Sao-poh we sailed north up the Grand canal. The country east of the canal is very fertile and densely populated. Many of them have never heard the gospel. The canal bed is higher than this country, and the people live in constant dread and danger of being flooded. The Yellow river, "China's Sorrow," sometimes sends its surplus waters this way. The weak places in the banks have been strengthened by stones, bricks and reeds. We noticed many great piles of reeds at different places ready for an emergency. Would God they could see their greater danger, and prepare for it by repentance and faith in Christ! We next preached from our boat to a large audience at Lu king. Bro. Pierce, being a newcomer, and not knowing the Chinese reverence for the written or printed character, sat down on a tract. A teacher in the audience saw it and became very indignant. I explained to him that Pierce was a new arrival, and that we had no such reverence for characters in our country, but this did not satisfy him. He kept talking about it, telling it to every new arrival. Bro. Chen could not [illegible] him. Finally I went ashore and asked him to read my passport. Then said, "You see that the Emperor knows that I am in China, and commands all his people not to hinder but to help me if necessary; but you, a man of no authority, dare thus to obstruct our great and important work. You accuse us of sitting on the characters; but you do far worse, you sit on the meaning of the characters." I then quoted his own ancient classics, and showed that he was violating them by his actions. "Your own great Confucius has said, 'All within the four seas are brethren,' but you treat me like an enemy." I then called him elder brother, and insisted on his coming on our boat and having a cup of tea. As the Chinese say, "he lost his face," insisted that he was not trying to hinder our work, and left. We then had a good time preaching to the large audience, which he collected for us.

We reached Tse-lo about dark. Thinking that it was too late to preach, we asked our boatmen to sail on by moonlight to Kao-yin, the end of our journey. But God had a work for us to do, and had the small native gunboat to stop us. We sat out on deck to wait for the audience that we felt God would certainly give us. No audience assembled. A blind beggar passed by. We hailed him, hoping that the people would assemble to see us do a good deed. He received his money and passed on, and still no audience. We then concluded to go to the barber's shop near by and get a shave, hoping that the people would assemble to see a foreigner shaved. This plan succeeded, and we had a very precious service by moonlight. "He leadeth me, O blessed thought."

June 9, Kao-yin.—This is the next walled city on the Grand canal above Yangchow, thirty-five miles from Yangchow. It contains about one hundred thousand inhabitants. We hope to open a station here in the near future, and thus come one step nearer to our North China Mission. Who of you, dear readers, will come to occupy this place? The China Inland Mission have a station here occupied by a few single ladies, but what can they do among so many? More about this city another time.

After an interesting service from our boat at the south gate of the city, we concluded to walk around to the north gate and return through the city. On our right sat the ladies in front of their huts making their morning toilets, washing their faces, and combing their hair. On our left, the west, just across the canal, stretching farther than the eye could see a beautiful lake. It reminded us of the ocean, and carried our thoughts homeward. Just before reaching the north gate we came across a very touching picture, an old woman, partially paralyzed, sitting in the door of a small straw hut, and her son feeding her on rice with a spoon. The young man was an opium smoker, and having no money to buy opium, had planted the poppy, from which opium is made, in front of his house. He begged me to inform him how to extract the opium from the pods. My ignorance was my bliss on that occasion. He had cut gashes in the pods, and as the juice ran out, would wipe it off with a rag, and then boil it out of the rag in water and evaporate the water. I urged him to give up opium and accept Christ as his Saviour from that and every other sin. A good audience gathered around us, which gave an opportunity to preach. An old Buddhist priest urged us to do a good deed helping the old woman and her son. We at once agreed to give two dollars if he would give one. He made excuses, but we insisted that he who had lived off the people for sixty years and had urged us to give, must give, too. He had to give or "lose his face." We gave the young man the three dollars, and in spite of our protest, he insisted on beating his head on the ground in front of us as a grateful acknowledgment of the gift. The old priest insisted that I was a Chinaman.

Proceeding a little farther, we found that our Father had prepared another audience for us under a cluster of trees. We preached to them, returned through the city to our boat, and hoisted sail for Yangchow. The favorable wind drove us rapidly along and brought us to Yangchow by 8:30 p. m. Bro. Chappell was chatting the gospel to some guests in the large guest hall—the best way to preach. We refused his kind and pressing invitation to spend the night, because we wished to start by daylight next morning.

June 10, Kwa-tseu.—While preaching to a good audience in the tea shop, a pompous, conceited man, with a mustache, came up to us, feeling and combing the down on his lip, and began feeling Pierce's satchel. He asked, in a very condescending way, "What kind of skin?" I replied, "We have not come to discuss skin matters, but heart matters." He turned red in the face, burst out into a big giggling laugh, and said to his friends, "I have struck my head against a sharp nail"—got the worst of it. They replied, "They are preachers, and are a great deal wiser than you are." He and his friends made a big row with the landlord over one cent and a half, which they ought to have paid. I have seen a big street fight over one-tenth of a cent.

We had a good audience at Chih-hao ken, and then went to Hung-chiao. Instead of going to my regular tea shop, we preached in a graveyard in the centre of the village under some trees. It was a good pulpit from which to preach Jesus and the resurrection.

We arrived at home at 6 p. m. to receive a sweet welcome from our loved ones.

Thank you, dear reader, for accompanying us on this trip. Hope you have enjoyed it as much as I have. R. T. BRYAN.

Ayer's Ague Cure is an antidote for malaria and all malarial diseases, whether generated by swamp or sewer. Neither quinine, arsenic, nor any other injurious drug enters into the composition of this remedy. Warranted to cure fever and ague.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

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RALEIGH N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

WANTED.

A lady of experience desires a position as teacher in school or private family. Teaches the usual English branches, French, Mathematics and Music. References required. Address, stating terms, MISS GEORGIE RYLAND, St. Stephens, King and Queen county, Virginia.

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GEN. SCOTT SHIPP, Superintendent.

REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.

Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by

KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

Louisburg Female College,

LOUISBURG, N. C.

[Founded 1857.]

Next session begins September 1st, 1892. Full and strong Faculty. Music Teachers from Conservatory. Art and Elocution Teachers from Academy of Arts. Special Teachers for Penmanship, Stenography and Typewriting, Telegraphy and Business Department. Large brick buildings—fifty rooms. Well shaded campus of twelve and one-half acres. The whole Literary Course, with board, washing, lights, fires, and physical culture, $140 for session of ten months. Extra studies in proportion. No extra charge for business course to pupils in other departments. Apply for catalogue to S. D. BAGLEY, President,
Louisburg, N. C.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE,
In Effect July 24, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 10 p m	10 11 a m
Lv. Goldsboro	*4 00 p m	†7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 20 p m	*10 20 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 p m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	9 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 20 p m
Ar Winston-Salem	*11 40 a m	†12 10 a m
Lv Greensboro	*10 30 a m	*11 05 p m
Ar Durham	12 24 p m	1 02 a m
" Raleigh	1 23 p m	2 00 a m
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 50 p m	3 35 a m
" Burkeville	3 31 p m	4 19 a m
" Richmond	5 30 p m	6 20 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.55 a m daily except Sunday; arrive Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect August 10, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv	N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar	N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 23 p m	"	Maxton	"	6 30 a m
8 52 p m	"	Red Springs	"	7 03 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 03 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	Lv	Climax	Lv	9 10 a m
4 45 p m	Lv	Greensboro	Ar	10 00 a m
4 25 p m	Ar	Greensboro	Lv	10 30 a m
3 10 p m	Lv	Stokesdale	Lv	11 55 a m
1 45 p m	Leave	Madison	Arrive	12 45 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. B. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

An exchange says: "Once in a while we meet with people who are just religious enough to want everybody else to do right." For our part we wish there were more such people in this world. One great trouble is that people do not wish other people to do right, and will spend time and money and thought in trying to lead others to do wrong. It would make a vast difference in the police court reports in our cities if everybody had religion enough to want everybody else to do right. We have met a few men who would sin themselves, yet scrupulously refrained from inducing or tempting others, but they were very few. However it may be with misery, wickedness loves company. But we wish there could be just now more such religion in the churches, and that more christians were anxious everybody else would do right. Too many are asking in lazy indifference, "Am I my brother's keeper?" and caring not a copper spangle whether others do right or wrong. They are perfectly indifferent to Achan's presence in the camp, and when Israel is defeated because God is not indifferent, they are rather indignant with the Joshua who disturbs Achan.

In speaking of some wrong which is making its way into the churches, the *Examiner* says in substance—we are quoting from memory—that the terrible thing was not the wrong-doing in itself, but the apathy and indifference of those who knew it to be wrong, but would do nothing to hinder its spreading. The indifference of those who themselves hold the truth to any down-grade in the churches is far worse than the error. "I would thou wert hot or cold," teaches us that God is better pleased with a man who is wrong than with one who holds the truth and is too indifferent or too cowardly to contend earnestly for it.

Peace is a great thing for churches and nations, but it must not be peace at any price. There was peace in Zebulon when the thousands kept rank and were not of a double heart, and that is true peace. There is the peace of a graveyard, and that is the case in too many of our churches. Being dead the members care nothing for the purity or discipline of the church.

We must not cry peace where there is no peace. "Ye that love the Lord, hate evil." And hate is a very energetic passion, far removed from indifference. There is nothing which innovators and false brethren brought unawares are fonder of than of crying peace and liberty. They advocate error, they pollute the simplicity of the church's old established worship, and then when protest is made by the faithful, they cry out that the protestors are making a disturbance. Wolves might as well denounce the dogs for making a disturbance by defending the sheep.

Wanted, in all the churches, brave, watchful, faithful ones who are religious enough to wish everybody else to do right.—*Western Recorder.*

A Contrast.

The price of a Bible, fairly written, with commentary, was, in the year 1274, from $150 to $200, though in 1240 two arches of London Bridge were built for $125. In the year 1272 the wages of a laboring man were less than four cents a day, while the price of a Bible at the same period was about $180. A common laborer in those days must toil most industriously for thirteen long years if he would possess a copy of the Word of God. Now the earnings of a portion of a day will buy the cost of a beautifully printed copy of the sacred oracles. What a contrast! What an illustration of the power of the press!—*The Worker.*

If out of order, use Beecham's pills.

Associations.

TIMES AND PLACES OF MEETING.

August.

Flat River—Island Creek, Aug 16-18.
Yadkin—Cross Roads church, Aug 18-20.
Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 26-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-6.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?
Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Mission"?

C. DURHAM, Cor. Sec.

Out of Sorts.

Some people are always "out of sorts." The weather is always just what they don't want. I met one of these men awhile ago, a farmer, who raised all manner of crops. It was a wet day, and I said:

"Mr. Nayling, this rain will be fine for your grass crop."

"Yes, perhaps; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said:

"Fine day for your corn, sir."

"Yes, but its awful for the rye. Rye wants cold weather."

Again, on a cold morning, I met my neighbor, and said:

"This must be capital for your rye, Mr. Nayling."

"Yes, but it is the very worst weather for corn and grass. They want heat to bring them forward."—*Dr. Todd.*

Let the boy buy and sell occasionally. If he loses or gains, his experience will be valuable to him in after life.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BURGESS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and *vice versa*. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

The "Great Shrouding" Ceremony.

"On the 6th day of the 9th month, the venerable lady Zee Kiung-wei left this world. To-day, at 4 o'clock, the Great Shrouding Ceremony will take place.

"Moo Niang-niang (my Chinese name) is respectfully invited to be present."

So ran a Chinese note of invitation, bearing my name in native characters on a little red leaf pasted in the corner.

Zee Kiung-wei, a widow, had been for some time a member of our church, and so had her only child, a girl of eighteen, the sender of this invitation; but all their relatives were heathen. A week previously the sick woman had been brought to a hospital close to our home, where every care and comfort were provided for her. The day before her death, however, her brother had insisted on her return to her dwelling in a narrow noisome street of the native city, that she might escape the misfortune, as the Chinese consider it, of dying away from home; although both native and English doctors had assured him her only hope of recovery was destroyed by such a proceeding. Pitiful it was to have her daughter clinging to us in agonies of tears when obliged to submit to this cruel measure.

So when next morning we received the foregoing notice, we decided to be present at the encoffinment of the body, partly for the poor girl's sake, partly in the hope of being able to hold some christian service on the occasion.

We found a dense pack of people in the narrow alley outside, in the courtyard, and inside the house. Relatives of the dead were distinguished by white cloths wrapped bandage-like around their heads. At the doorway stood a mandarin's empty chair, red parasol, and torches and other such paraphernalia, intended to indicate the spirit's approaching departure. A band of musicians were in the courtyard, and these from time to time set up the doleful discord, which could surely seem music only in the ears of a bagpipe seasoned Highlander. In the entrance room stood a huge wooden coffin, its head towards the door: and near it we found Zee Siao tsia, the orphaned daughter, clinging to a kind native woman belonging to a missionary household. The former invited us to an inner room to view the body—a most strange spectacle! Head and face, enveloped in white wadding, looked like a large snow-ball. With a touch of pride Zee Siao-tsia told us that four dollars' worth of cotton-wool had been thus applied. Thickly padded also was the body beneath its raiment of rich red silk and many-colored massive embroidery, resembling that of a bride. On the feet were white socks with scarlet soles.

Several members of our native church were among the crowd in the outer room, and without difficulty my husband obtained quiet there, while he read a few verses of Scripture and spoke of the christian hope in the hour of death, and briefly prayed. Immediately afterwards, while the appointed female mourners broke forth into loud wailing, burying their tearless faces in voluminous calico cloths, the corpse was carried in and laid on benches beside the coffin spread with a very large coverlet of quilted crimson satin. This was wrapped around it, leaving the head exposed, and was secured by thick red silken cord, laced over it in an elaborate pattern. Then several similar quilts were laid within the coffin, and some copper cash deposited thereon.

At the lifting of the corpse to place it inside, there was a fresh outburst of woeful howling, and at this point Zee Siato-tsia was arrayed in a robe of coarsest sack cloth. The body with its massive envelopment having been accidentally inserted somewhat sideways, much pushing and pulling and squeezing was required to bring the head into position on the rest scooped out in the centre to support the throat. This accomplished, the wadding was slit open in front to disclose the poor dead face, and then a bridal crown, a marvellous construction of scarlet silk laden with spangles, was fixed upon the head, and a pair of embroidered crimson satin slippers were laid beside the feet. Sheets of paper about a foot square were now spread over the corpse, layer above layer. Then a quantity of sawdust was shovelled in with tin pans. When the coffin seemed almost filled up with this, the paper beneath was carefully cut down the centre and turned back upon the sawdust on either side, forming a solid padding, which seemed to leave no inch of empty space; but yet another crimson quilt was forced in, and then the huge lid adjusted, not with nails, but four wooden clamps. As we turned away from that strange scene with its mingling of genuine grief with the gruesome and grotesque, we noticed behind the coffin-head a table holding lighted candles and bowls of food with a pair of chop-sticks provided for the spirit supposed to hover still in the neighborhood of its material tenement.

We left the kindly woman before mentioned with poor Zee Siao-tsia, Chinese etiquette forbidding the orphaned girl to quit her home for several weeks. It is our hope that ere long she may be allowed to join our little band of native helpers in mission work.

As I turned from that strange scene, there came forcibly home to me a passage from a work lately written and widely read:—

"One depth of human experience there is, which only christian faith can attempt to sound. We live in a world of bereavement.

"There is no flock, however watched and tended,
But one dead lamb is there:
There is no household howsoe'r defended,
But has one vacant chair.

"When the flock thins, and the chair empties, who can heal the grief-stricken? In that hour the gospels of the world are on trial. In the presence of death, how will they act? Act? they are blotted out of existence. Philosophy, politics, social reforms are no more! There is crape on the door—the world withdraws—it has no mission. So awful in its loneliness was that hour that the Romans paid a professional class to step in with its mummeries and try to fill it. But that is Christ's own hour. Next to righteousness christianity's grandest word is comfort. Never was Renan nearer the mark than when he spoke of the Bible as 'the great book of the consolation of humanity.' Christ's programme is 'to bind up the broken hearted.... to give the garment of praise for the spirit of heaviness:' so that whatever else his gospel means, it is first of all an evangel for suffering and sorrowing men."—*Alice Jane Muirhead, London Mission.*

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ABSOLUTELY PURE

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Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

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FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster

The Last Drop

Is as good as the first. No dregs. All pure and wholesome. The most popular drink of the day.

Hires' Root Beer.

A perfect thirst quencher.

Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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Disordered Liver, etc.

They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

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LOUISVILLE, KY.

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ROANOKE FEMALE COLLEGE

DANVILLE, VA.

C. F. JAMES, B. A., D. D., President.

The thirty-fourth annual session of this well known and excellent school will open on Tuesday, Sept. 6th, 1892. Dr. James succeeds Capt. J. T. Averett as president, the latter retiring on account of feeble health. The new president is a B. A. of Richmond College, a full graduate of the Southern Baptist Theological Seminary, and for three years has conducted, with notable success, the Alleghany Institute, of Roanoke, Va. Faithful and competent teachers. The buildings will be thoroughly renovated, repaired and painted, and the dormitories will be nicely carpeted and provided with new furniture. Pupils shall be thoroughly and wisely taught, and shall have every needed academic facility and domestic care and comfort. The city of Danville is now considered one of the healthiest cities in the South. It is in every way admirably adapted to the location of a first-class female college. Catalogues furnished upon application.

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A Comfort to Mothers & Infants.

Having invented a shirt and band combined for new born infants, which has proven such a comfort to myself and friends, I feel it my duty to offer it to the public. Enclose 25 cents for pattern and full instructions.

MRS. I. O. WALTERS,
Wake Forest, N. C.

Mrs. Walters is the widow of the late Rev. Dr. Walters. Mrs. C. E. Taylor highly recommends the shirt and band.—EDITOR.

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after five days examination, for other music, if any of this proves unsuitable, but no money will be refunded. Copies to be exchanged must be in perfect condition, or we will not accept them. The list is as follows:

SONGS.

MY LADY'S WINDOW. Neil. 40 cents.
THE BIRD AND THE RAIDER. Jamison. 40 cents.
SUNSHINE AND SHADOW. Ranoch. 40 cents.

PIANO MUSIC.

BOW KNOT POLKA. Hunt. 40 cents.
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Complete catalogues furnished free on application. Mention this paper.

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Read & Sons Music Co., 160 Wabash Ave., Chicago. The John Church Co., 5 E. 16th St., New York.

Colored Ministers' Institute in Rockingham.

Dear Recorder:—Prof. Smith of the Shaw University recently held an Institute in the colored Baptist church of this town. I am sorry that previous engagements prevented me from attending regularly; but the time I was able to spend with him convinced me that Bro. Smith's instructions were very helpful to the colored pastors who attended. The attendance was smaller than it otherwise would have been from the fact that many of the country pastors were engaged in their protracted meetings just at the time the Institute was held. The instruction given was just such as the colored pastors most sadly need. In brief, well studied and compact lectures, he gave them the outlines of theology in such a plain, simple way, that they readily took hold of it, as the examinations in these lectures proved.

He also instructed them in pastoral duties, homiletics, exegesis, &c., in a way that was very helpful indeed. All the way through he emphasized the importance of elevated christian character among the colored ministry. I venture the assertion that many of those who were present learned more in two weeks about the systematic study of God's word, and their duties as pastors, than they had learned during their entire ministry. It is my honest conviction that the Board is doing a grand work, and is meeting a long felt want among the colored brethren of the State.

This Institute put this idea into my head: Wherever these institutes are held, the local pastors should do all they can to aid the brethren who are sent to conduct them. In those communities where the State Board cannot have a representative, the local white pastors could do a noble work by devoting, say a week, to the instruction of the colored pastors. If the white pastors in an Association, for instance, would decide upon some convenient plan, meet together and spend a week in instructing the colored brethren, they would do great good in giving to this crude race a sound, definite system of theology.

It is a work which, I feel sure, will be appreciated by our colored brethren. I always preach to them when I have an opportunity, and never preach to a more appreciative people. Any instruction their white brethren may offer will be gladly received.

I make this suggestion, not as a substitute for the institutes, but as the next best thing in those communities where institutes cannot be held.

L. JOHNSON.

Rockingham, Aug. 12, 1892.

An Interview with Mr. G. W. Kendal of New Orleans.

Mr. G. W. Kendal the well known lawyer, was connected with the naval branch of the Union forces during the war, and was with the fleet engaged in operations around Vicksburg. He was exposed to many hardships during the campaign and contracted a disease of the bowels. On account of the lack of medical and bodily comforts the disease became aggravated, and before the proper treatment could be procured it had involved itself into acute dysentery, accompanied with hemorrhoids. Mr. Kendal said "for seventeen years I have travelled through the country consulting every physician who had obtained any prominence in treating diseases of a similiar nature, and I visited all the springs that were noted for their curative properties, but nothing did me any good. For the last seven years of that time, I was confined to my bed. Last September, a year ago, I first heard of the Electropoise. My attending physician had given up my case as hopeless. I was emaciated to such an extent that I could not bear the weight of the bed clothes, and I had been suffering from insomnia for a long time, for thirty two days I neither ate nor drank anything but a pint of champayne each morning.

My physician claimed that the mucous membranes of my stomach had been eaten away, and that death was inevitable. My tongue was swollen and cracked and the entire alimentary passage, the doctors said, was in a similar condition. Worn out from, continual watching, my daughter left the room one morning, while I was asleep, during which the doctor said I would pass away, and while waiting for the worst to come, she suddenly thought of the Electropoise, which she had seen used with good effects while a professional nurse in Florida during the yellow fever epidemic of 1888. She determined to try one, and hastily went out to purchase one before it was too late.

In two weeks I began to feel it, and two months from the time I began using it, I could walk from my home on Keleric street to Canal street. My old malady had entirely left me. I now eat three hearty meals a day and enjoy sound sleep. I have not been troubled with hemorrhoids since, and feel as well as I ever did in my life.

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

'Pearl top' and 'pearl glass,' our trade-marks—tough glass

[illegible] & Co.

Meeting at Clement.

We began a series of meetings at Clement church in Person county on the fifth Sunday in July. These meetings continued five days, and were enjoyed by all who attended them. Bro. George T. Watkins aided the pastor and did good preaching.

Nine joined the church and many were asking for prayer when we closed.

J. H. L.

Roxboro, Aug. 8, 1892.

Roper News.

Dear Recorder:—We have just had one of the most interesting meetings at this place that it has ever been my privilege to enjoy. On Sunday I was assisted by Dr. Bogert of Edenton, and on Monday, Bro. W. Savage came and staid with us during the week, holding Bible meetings in the day and preaching at night. The gospel was preached with power, souls were converted, and a general interest was manifested by the citizens. Some have been baptized, and several received by letter. More are to unite with us at our next regular meeting. Our church building is nearing completion, only plastering and painting yet to do, and then we will have a neat, comfortable house of worship. This has been an up-hill work, but in the most trying times we have not been discouraged, but have persevered, until now success has crowned our efforts, and although we do feel proud to see a Baptist church in this place, yet with humble hearts we give God the glory, for it was in him and through him that all was accomplished.

Brethren, pray for us, that this work may not be in vain in the Lord.

JOSEPHUS TYNCH.

South River Union.

This Union met with my church at Spring Branch. It was a most excellent meeting, and from the interest taken in Foreign Missions, I believe this Association will support a man on the foreign field. The brethren "have a mind to work."

GOOD MEETING AT SPRING BRANCH.

From the Union we continued the meeting until yesterday (Sunday.) My father, Rev. A. N. Campbell, was with me three days and did most of the preaching while present. I had no other ministerial aid, but was aided by a number of brethren in the prayer-meetings and frequent talks of power, together with a large host of brethren and sisters ready to do what they could.

It was a glorious meeting. Yesterday I baptized fifteen. One was restored. The church was greatly revived, and I think will take on new life. A prayer-meeting is to be organized for the young men and any old ones who are not accustomed to leading in public prayer.

This church now has over three hundred members, and, although not well developed in every respect, still, in many respects it is a blessing to a pastor to have such a people. Most of its members are poor, none are rich, but for the three years that I have been serving the church, I have never been there that some one did not give me some money. When sometimes sickness has kept me from going, they have sent me money. May the Lord's blessings rest upon them.

Next week, I am to hold a meeting at Hector's Creek. Pray for us

Fraternally, J. A. CAMPBELL.

Please Keep Before the People.

RESOLUTIONS OF THE CENTENNIAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.

[Adopted June 22d and 23d, 1892.]

* * * * *

Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of $250,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

* * * * *

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

* * * * *

Resolved, That the representatives of this Committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

* * * * *

Richmond, Va.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Acknowledgments.

State Missions—South Yadkin Asso, $35.00; Mt Zion Asso, 154.57; Rev J G Johnson, Ashe and Alleghany, 2.00; Sandy Creek Asso, 11.35; Stanly Union, Stanly, 1.05; Pilot Mtn Asso, 519.00; Beulah Asso, 77.57; Reidsville ch, Beulah, 54.62; Mt Vernon ch Central, 5.25; Union ch, West Chowan, 15.00; Central Asso, 8.86; Jackson ch, West Chowan, 2.60; S S Mis Soc, Cashie ch, ditto, 1.34. Total, 888.21. Previously reported, 2,493.93. Total this year, 3,382.14.

Foreign Missions—Pilot Mtn Asso, $45.80; Cash collection, 7.00; Beulah Asso, 35.27; Mt Vernon ch, Central, 3.11; Central Asso, 9.83; Mountain Creek ch, Flat River, 20.85; Southern Union, Eastern, 3.52; Cashie ch, West Chowan, 4.60. Total, 129.98. Previously reported, 5,107.97. Total this year, 5,237.95.

Home Missions—Pilot Mtn Asso, $32.25; Beulah Asso, 19.32; Central Asso, 9.55. Total, 61.12. Previously reported, 1,974.33. Total this year, 2,035.45.

Education—Beulah Asso, $19.29; Pilot Mtn Asso, 91.80; Central Asso, 2.60; Bethel ch, Mt Zion, 1.23. Total, 114.92. Previously reported, 1,363.14. Total this year, 1,478.06.

Orphanage—Union Meeting at Hickory, $3.21; Southern Union, Eastern, 10.87. Total, 14.08; Previously reported, 767.88. Total this year, 781.96.

In last RECORDER, Mt Tabor ch, W Chowan, $2.50 for Education should be $12.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Aug 13, 1892.

That Your Hair
may retain
its youthful color,
fullness, and beauty,
dress it daily
with
Ayer's Hair Vigor
It cleanses the
scalp, cures humors,
and stimulates a
new growth
of hair
Dr. J. C. Ayer & Co.
Lowell, Mass.

Position Wanted.

I desire to secure a position as assistant teacher in some good school. I spent the past two years at Wake Forest College. Can give good references. Address J. R. THOMSON, Keith, N. C.

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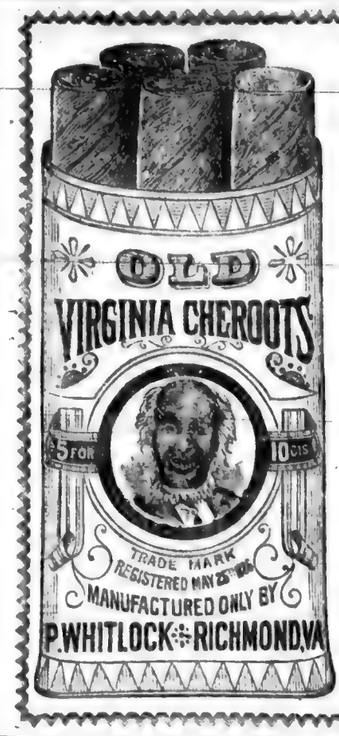
58th Annual Session of
WAKE FOREST COLLEGE
Will open Wednesday, Sept. 7, 1892.
Ten independent "schools" in Languages, Sciences, Literature, and Philosophy. Twelve Professors. Chemical and Biological Laboratories. Library of 10,000 volumes. Excellent Literary Societies. Athletic Club, with Director of Physical Culture, and well equipped Gymnasium. 283 students and 36 graduates last session. For catalogues or special information, address Prest. Charles E. Taylor, Wake Forest, N. C.



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will not scent up your clothes like an old pipe. They are fragrant as a rose, pure and sweet.

The great number we make enables us to give you

Five Better Smokes For TEN CENTS

than you can get in any other way, unless at five times the cost. 7

HORNER MILITARY SCHOOL, OXFORD, N. C.

Modern buildings, hot and cold baths, gymnasium, healthful climate, beautiful surroundings, numbers limited. A model home school for boys. Catalogues sent on application.

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Chatham Manufacturing Company,
PROPRIETORS OF THE
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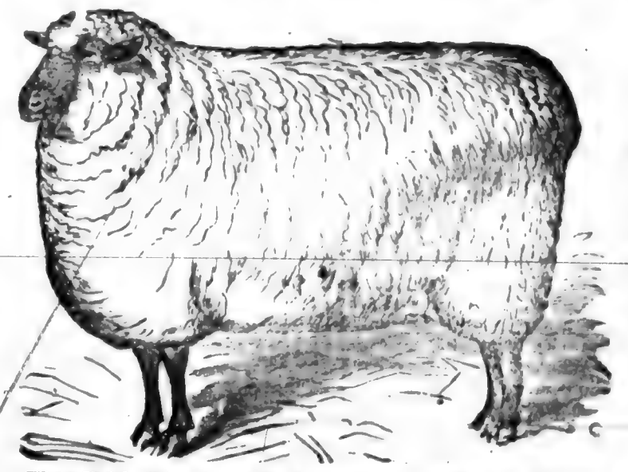

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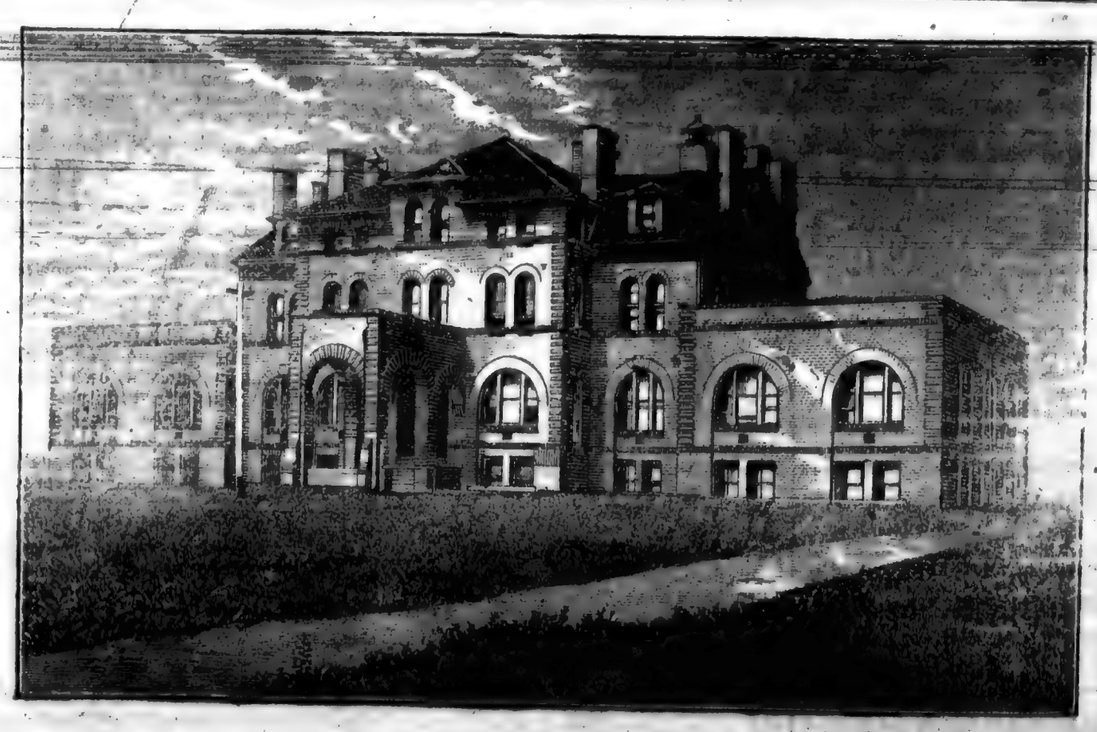
THEIR GOODS JUST SIMPLY CAN'T BE EXCELLED.

THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.



The North Carolina College of Agricultural and Mechanical Arts

will begin its fourth session on September 2d, 1892, with increased equipments and facilities in every department. Its work is steadily improving, and the College offers greater advantages to the young men of the State for less cost than any institution in the South. Total cost for county students $100.00, for pay students $180.00. For catalogues, etc., address,

ALEXANDER Q. HOLLIDAY, President, Raleigh, N. C.

NEWS OF THE WEEK.

Raleigh Affairs.

The colored State Firemen's tournament was held here Tuesday and Wednesday of last week.

Mr. W. F. Stroud of Chatham received the nomination for Congress of the Fourth District Congressional Convention of the People's party held here on Monday last.

Prof. J. R. Chamberlain has resigned as professor of chemistry at the State Agricultural and Mechanical College to become superintendent of the Caraleigh Phosphate Works here.

We failed to mention last week the work of the Democratic Convention of the fourth congressional district which was held here August 3d. B. H. Bunn of Nash was renominated for a third term in Congress. Mr. Ed. S. Abell of Johnston was chosen Elector.

The last grand excursion of the season will leave Raleigh for Richmond on Wednesday the 24th inst., at 7 o'clock a. m., under the management of the Hope for all Lodge No. 2645 of the G. U. O. of O. F. Special cars for white and colored people and plenty of ice water and other conveniencies furnished. Round trip $2.75.

The North Carolina Pharmaceutical Association met in this city last Wednesday. The annual election of officers resulted as follows: President, H. R. Chears of Plymouth; First Vice-President, N. D. Fetzer of Concord; Second Vice President, J. Hal. Bobbitt of Raleigh; Third Vice-President, W. G. Thomas of Louisburg; Treasurer, A. J. Cooke of Fayetteville; Secretary, F. W. Hancock of Oxford; local Secretary, F. A. Bobbitt of Winston. Executive Committee: P. W. Vaughan, J. L. Pryor, Geo. C. Goodman, W. G. Thomas and F. W. Hancock. Member of the Board of Pharmacy: W. H. Wearn. The next meeting of the Association will be held in Winston in August, 1893.

Mr. J. D. Boushall, who for eight years has been Chief Clerk to the State Auditor, has tendered his resignation to take effect on September 1st. Mr. Boushall will enter the practice of the law in Raleigh, and has accepted an association with Mr. W. H. Pace, and these gentlemen have formed the law firm of Pace & Boushall. Mr. W. S. Stallings, pension clerk in the Auditor's office, has also resigned. Auditor Sanderlin has appointed to succeed Mr. Boushall, Mr. T. P. Jerman Jr., now Executive Clerk to the Governor. Mr. Jerman will be succeeded in the Governor's office by Mr. W. W. Vass Jr. Mr. Vass is a son of Maj. W. W. Vass of this city and a graduate of Wake Forest College at its last commencement.

State News.

The Newbern colored fair was held last week.

The yearly meeting of Friends of North Carolina was held at High Point last week.

"The Sheltering Arms" is the name of a childs hospital recently opened at Wilmington. It will most likely do a good work.

A typewriter factory, in which Hon. W. C. Whitney is a stockholder, is to be built at Bessemer City, N. C.—*Mt. Airy News.*

Mr. George Hall's saw-mill at Ivanhoe, N. C., together with a quantity of lumber, was destroyed by fire on the 6th inst. Loss about $10,000.

The Normal College building, at Graham, Alamance county, was recently destroyed by fire. The property belonged to Rev. Dr. D. A. Long.

Wm. Shelton, in jail at Marshall, Madison county, for the murder of Grant Tweed, died in his cell on the night of the 13th inst., of heart disease.

Mr. Archie McLean, who lived near Mt. Moriah church in Robeson county, committed suicide recently by cutting his throat with a razor and then shot the top of his head off.

On the 13th inst., about six miles from Morganton, near Mt. Pleasant church, Wash Erwin colored, murdered another negro named Cannon. Officers are in pursuit of Erwin.

Dr. W. T. Cheatham, of Henderson, the retiring President of the North Carolina State Medical Association has been appointed vice-President of the Pan-American Medical Congress for North Carolina.

During a family row near Fayetteville Tuesday night of last week, Hugh Jackson shot and killed Sam McFadyn, his father-in-law. Jackson surrendered himself to the officers and is now in jail. He says the killing was in self-defence.

Part of the Asheville street railway has been torn up by order of the city Board of Alderman. The company had been ordered to pave between the rails, but had not done so. A big suit for damages will be brought by the company it is thought.

General News.

Five suicides occurred in St. Louis, Mo., one day last week within an hour.

Two men outraged a white woman at Louisville, Ky., then murdered her and through her body in the river.

A Judge Hutchinson of Chelsea, Mass., has disappeared. His creditors find that his liabilities amount to $220,000.

Train robbers, armed with dynamite bombs held up a train about fifteen miles from Fresno, Cal., several days ago, and secured $30,000.

At Helmitta, N. J., a manufacturing village, twenty deaths have occurred within a week from a disease which seems to be epidemic. The afflicted have some of the symptoms of cholera. The physicians appear to be puzzled as to the proper way to treat the disease, and the residents of the place are becoming alarmed.

It is announced that the management of the Northern Pacific and Wisconsin Central railways will be shortly consolidated. The latter road will become part of the Northern Pacific.

On Sunday, the 17th inst., there were reported from all the cholera infected districts of Russia 4,261 new cases of the disease. On the same day 2,177 persons died of cholera.

A ferry boat plying between the mainland and Sullivans Island, at Charleston, S. C., was swamped Tuesday, of last week, and the Captain and seven passengers were drowned.

The Knights Templar Conclave was held in Denver, Col., last week. There was an unusually large attendance. Hon. Hugh McCuady of Corunna, Mich., was elected Grand Master.

Governor Buchanan of Tennessee has commuted the sentence of Col. H. Clay King, who was to have been hanged on August 12th for the murder of D. H. Poston, to life imprisonment.

It is stated that strict enforcement of the anti lottery law and consequent exclusion of lottery matter from the mails has reduced the revenues of the New Orleans postoffice $103,000 per annum.

A magnificent grain elevator and mill belonging to Theodore Chase & Co., on Thirty-fourth street and Eleventh avenue, New York City was destroyed by fire on the 12th inst. The loss on stock, building and machinery reached $1,500,000.

Under the act of Congress authorizing the President to invite foreign naval powers to participate in the naval review to be held in New York next April, the State department at Washington, has issued invitations in the name of the President to the naval powers of the world.

The Arabs of Central Africa are in a state of insurrection against the whites. A number of white persons have been killed, and great anxiety is felt for the Protestant and Catholic missions and for expeditions under Captain Jacques and Captain Joubert, which were sent out to suppress the slave trade.

A special to the New Orleans *Picayune* from San Antonio, Texas, August 11th, says: "Heavy general rains have continued several days over southwestern Texas, covering the drought region, the lower Rio Grande and extending into Northern Mexico, where it has not rained for three years and where much suffering existed. The down-pour is invaluable, breaking the extended drought, and ending much misery."

At Fall River, Mass, about two weeks ago a terrible and mysterious murder occurred. A. J. Borden and wife, two aged people, were butchered in their home, in the very heart of the city during broad daylight. Lizzie B. Borden, daughter of the murdered couple has been arrested and is in jail charged with the terrible crime of homicide. Her trial will be continued August 22d.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

MARRIED.

HANKINS—CHAMBLEE—On Aug. 10th, 1892, at the residence of Mr. William Chamblee, the bride's father, in Wake county, by Rev. W. B. Royall, Mr. J. R. Hankins of Virginia and Miss Minda D. Chamblee of Wake.

DIED.

PRUETT—Willis Glenn, infant son of Rev. L. R. and D. S. Pruett, died at Mount Airy on July 25th, aged seven months.

SMITHWICK—Laura Turner, little daughter of Dr. and Mrs. D. T. Smithwick, of Smithfield, died on July 17th, aged eleven months.

FORD—Died, at the Baptist parsonage, on Sunday morning, Aug. 7th, Harriet Ivey, infant daughter of Rev. Rufus and Mrs. Harriet Ford of Newbern, N. C. "My beloved has gone down into his garden to gather lilies."

J.

NORWOOD—Sister F. A. E. Norwood, the beloved wife of Bro. J. T. C. Norwood of Granville county, N. C., was born Oct. 6th, 1833, and died July 28th, 1892, in the fifty-ninth year of her age. She was a meek and earnest christian, a faithful wife, a devoted mother, a kind, generous neighbor. Shortly before she died she said, "I am still trusting in Jesus; I lean on him alone." No soul that thus trusts can be lost. J. A. S.

McCULLERS—On the 10th inst. from the Baptist church at Clayton, N. C., little Genevieve, infant daughter of D. H. and Lizzie L. McCullers was laid to rest in the family burying ground, the funeral services being conducted by J. N. Boothe of Edgefield, S. C. The messenger came suddenly and after only three days of suffering, the babe was dead. The death occurred on the 8th at Holland, Va., where the parents were visiting relatives. May he who loved little children so tenderly while on earth console the sorrow-stricken hearts of papa and mamma, and teach them that after the bitter comes the sweet.

J. N. BOOTHE.

TODD—Sister Sallie F. Todd departed this life July 24th, 1892, in the sixty-fourth year of her age. She was a member of Holly Grove Baptist church for more than forty years. She was afflicted with consumption for a number of years, but with her long afflictions she never murmured, but patiently waited for the summons to come up higher. Truly a mother in Israel is gone. As she lived, so she died. She leaves three sons and one daughter to mourn the loss of a mother.

She will sleep, but not forever,
There will be a glorious dawn;
They will meet to part no more,
On the resurrection morn.

A. FRIEND.

YARBOROUGH—On Friday, the 5th inst., Sister Rebecca E., wife of Bro. J. J. Yarborough, after a long illness, was called to her home in heaven. Sister Yarborough was nearly seventy years of age; had been married forty-four years, and had been a believer in Christ about fifty years. An affectionate wife, a fond mother, and kind neighbor is gone, leaving a husband, four sons and one daughter to mourn their loss. May the Lord help them to bear their sore bereavement.

J. R. J.

TEAGUE—Evans Teague, son of R. Q. A. and Bettie Teague, died near Farmington, Aug. 9th, 1892. Bro. Teague was nearly eighteen years old. He was converted and joined the church six years ago. He was quiet, humble, steady. He was liked by all. During my four years' pastorate at Farmington, I found him always ready to do his part, yet unassuming. He was a good boy; good, because Jesus lived in him, and he lived by faith in Jesus. Some young men seem to think they must be excused for "sowing their wild oats." Evans didn't sow his. As a church, a Sunday-school, and as a neighborhood, we have laid to rest one of our best.

"Brother, thou art gone to rest,
We will not weep for thee."

PASTOR.

FORT—At Wake Forest, N. C., July 19, 1892, Miss Alice Fort, in her 39th year. She was the daughter of Mr. Junius W. Fort, deceased, and Mrs. Frances C. Fort. She was a graduate of Chowan Baptist Female Institute, and a member of the Forestville Baptist church.

At Wake Forest, N. C., August 1st, 1892, Miss Mollie B. Fort, in her 36th year. She was the sister of Miss Alice Fort, was also graduated from Chowan Baptist Female Intitute, and belonged to the Forestville church. These dear sisters were "lovely and pleasant in their lives, and in their death they were not divided." They were both endowed with superior intellects, which had been well trained, and were being usefully employed. Their names have become familiar to many through their connection for several years past with the Wake Forest Academy. Their adorning, however, was "in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." Pure in heart, they see God. The Lord comfort the heart-broken mother and the devoted brother!

R.

Tributes of Respect.

Resolutions of Flat Rock church on the death of Alfred Hampton:

WHEREAS, The Supreme Architect of universal nature has seen fit in his wisdom to call from labor to rest our beloved brother Alfred Hampton; therefore be it

Resolved 1. That we gratefully accept with reverence and humility all of God's dealings with us and his own, and in this loss to us as a church, we bow in humble submission to his wisdom. That in the death of our brother we lose a member in whose walk of life the principles of christianity were manifest. That as a clerk of our church for many years he was faithful, a cheerful giver, and a friend to the poor.

Resolved 2. That we extend to his widow and children our sympathy in their loss, and commend them to the God in whom their loved one trusted, as a comforter who can heal all sorrows and give solace when all human aid shall fail.

Resolved 3. That a copy of these resolutions be sent to the family; that they be spread upon the records of our church; and that a copy be sent to the BIBLICAL RECORDER for publication, with a request that the *Statesville Landmark* copy.

M. A. ROYALL,
A. J. MARTIN,
Committee.

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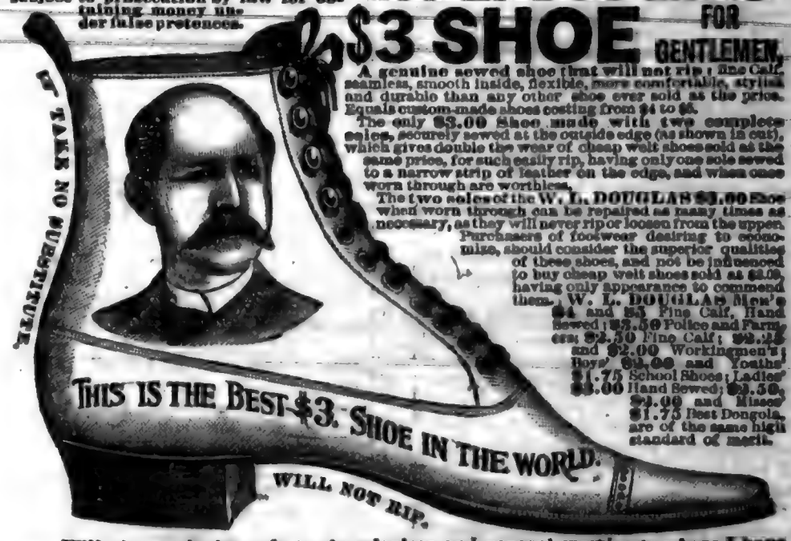

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The Home Circle.

Retrospection.

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then we may count that day well spent.

But if, through all the livelong day,
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace,
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

A Recipe for a Day.

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of morning gold
Dissolved in the morning air.

Add to your meal some merriment,
And a thought for kith and kin;
And then as your prime ingredient,
A plenty of work thrown in.

But spice it all with the essence of love,
And a little whiff of play:
Let a wise old Book and a glance above
Complete the well-made day.
—By Amos R. Wells.

Jack's New Year Giant.

The holidays were ended. The little candles on the Christmas tree had burned out. The visit to grandma's was over, and the New Year party broken up. Even the story books had been read through, and now, on this bright, cold second day of January, there was nothing for Jack to do but to collect his scattered books, put them in his school-bag and trot back to school.

"Oh, oh!" sighed Jack; "it feels very dull to go back to school. I wish I was Jack the Giant-killer, and had nothing to do but climb a bean stalk."

But when he glanced slyly at the dining room window, on his way out of the door, there was no sign of a bean-stalk, though he had dropped a whole handful of beans out there on purpose.

"Well, boys, a happy New Year!" said Miss Lucy as the boys chattered noisily into the school-room, and "Happy New Year!" echoed all the fresh young voices.

After a sober little talk about the old year that was gone and the New Year that was coming, Miss Lucy said: "There is one job I've laid out for you this year, boys, and that is to kill a giant."

Jack started. Had Miss Lucy heard him talking to himself a little while ago?

"I won't tell you the giant's name now," said the teacher, "but I will let you know if I see him around."

As I told you, Jack didn't feel a bit like going to school, and he missed his spelling, and got his sums wrong, and blotted his copy book, until Miss Lucy had to give him several ugly marks on his report.

"Ah, Jackie!" she said, "that giant has met you in the way and got the best of you."

"Is it Giant Laziness, Miss Lucy?" asked one of the older boys.

"That's his name, Frank, and here is the sword to kill him with," and Miss Lucy wrote across the blackboard: "Not slothful in business, fervent in spirit, serving the Lord."—*Exchange.*

In Love With his Mother.

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy to turn out badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife, but the boy who is the lover of his mother in her middle age is a true knight, who will love his wife as much in her sere-leaved autumn as he did in daisied spring time.—*The Watchman.*

Is This So?

Your business keeps you from your family in the week, and your family keep you from God on Sunday and prayer-meeting nights. Pray tell me where does God come into your life?

You are all right on the tax books, but all wrong on the church books. Do you love Cæsar more than you love God, or do you fear him more?

You are mighty careful of your commercial honor. You pride yourself on it, but if the men who credit you knew how you were behind with God, it would rattle your credit mightily.

If you were to make the same money-talk to your merchant, that you make to the stewards of your church, you would have to do a cash business. Nobody but a fool would credit you.—*Silas Pepper, in Tennessee Methodist.*

The Little Orphan.

Mrs. Seago, one of the trustees of the New Orleans Orphan Home gives Dr. Biggers' Huckleberry Cordial for the relief of all bowel troubles. She never suffers herself to be without it.

God makes rainbows out of those whom we despair of. Have patience, worker.

Women and the World's Fair.

Mrs. Potter Palmer in an exhaustive article on the World's Fair in the July *Ladies' Home Journal*, states that: This exhibit in the Woman's Building will illustrate the history of women from the time of the cliff-dwellers through the mediæval ages, when, though her mind was not developed, her delicacy of touch was made useful in copying the elaborate manuscripts of the day and in making the rich illustrations that accompanied them in books of poetry; in textile fabrics, wonderful embroideries, drawn work, rare laces and celebrated tapestries, which have been famous in every country and period. The board will endeavor to secure, through its home and foreign committees, the originals, reproductions, or illustrations of various famous objects made by women which have had important influence on the epoch in which they were produced, such, for example, as the celebrated Bayeux tapestry, made by Matilda of Flanders, the best and most complete history of the conquest of England by her husband, William the Conqueror, and which is constantly referred to by every authority treating of the military science, arms, accoutrements, manners and customs of that day. An effort will also be made to procure a reproduction of the famous doors of Strasburg Cathedral, which were the work of Sabina von Steinbach, sister and assistant of the architect. Permission to make the copy has been officially asked by the board from the German Government, and it is intended to use the doors for the main entrance of the Woman's Building. These illustrations will follow in historical cequence down to the present time, when her active brain is educated to cope with the scientific problems of the age, and her trained hand to make the delicate machinery of the watch. Such an exhibit as this has never been made, but so quick are the French people to seize an idea, that since the announcement of the plans of the Lady Managers in Paris, last June, an exhibit illustrating the history of woman's progress has already been arranged for next year in the Palais de l'Industrie, so that, though the board of Lady Managers has the honor of originating this idea, it will not be the first to put it into practical execution. Beside the foregoing extensive exhibit, women will have another opportunity of displaying work of superior excellence in a very advantageous way in the Woman's Building, over which the board of Lady Managers will exercise complete control. In its grand central hall—the Gallery of Honor—will be grouped the most brilliant achievements of women of every country and in every line of work.

Grease Spots in Carpets.

In the weaving of pile fabrics a little oil is occasionally used to facilitate the movement of the wires, and a very careless weaver may in handling the oil can allow a few drops to fall on the fabric. No mark of this may appear at the time, but when the carpet is on the floor the dust which would otherwise be swept off by the broom is attracted and held by the oil, and a spot becomes visible. When the spot is on or near the edge of a breadth there is another explanation. Sometimes the cars in which carpeting is carried South or West have been previously used for the transportation of oil, and the bottoms of these cars are liable to become saturated with the drippings and leakage of oil barrells. Woolen carpeting placed in such cars may absorb the oil, and the fact may not become evident to the dealer until a carpet so damaged has been laid on a floor or shown in his salesroom often enough to catch some dust.

When such spots appear in ingrains one explanation may be that the wool was not properly scoured. But, of course, in most instances where complaints concerning spots are made the cause need not be looked for outside the house in which the carpet is laid. Children or careless servants are responsible for most of these spots, as well as for a great deal of the "sprouting." Fortunately the remedy for the trouble is simple. A mixture consisting of equal portions of chloroform and ether will remove the spots at once.—*Carpet Review.*

True Courtesy.

True courtesy which has been called "the beauty of the heart," sometimes suggests, even to the uneducated, graceful ways of putting their words that excite wonder and admiration. "Are you not very cold, my poor boy?" said a sympathetic young lady to a shivering shoe-black. "I was till you smiled, miss," was the clever and flattering reply.

In conversation, true courtesy is often forgotten in the general anxiety of people to speak rather than to listen; they may seem to be attractive, but the absent look in the eyes betrays the reverse. Good listeners, especially if youthful, are thought worlds of by garrulous old people. We should not reply to a recital of the troubles of others by a long list of grievances of our own; nor when shown anything in which the owner takes pride, spoil the effort by ungraciously referring to something superior in the same line which one has seen or may possibly possess. A constant endeavor to be easily pleased is essential to politeness, and when annoyances arise, then is the value of tact seen at its best in preventing general discomfort. Especially is this valuable acquisition or attribute useful when we have to find fault—always a difficult thing to do well—when the effect is lost, or worse still, may be really injurious because of the way in which it is done.—*Selected.*

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How They Worked It.

A beggar sat on a stool near a curbstone offering lead pencils for sale. Near him stood a ragmuffin, selling newspapers. Both were miserably clad and it was bitterly cold.

A nice looking old man came down the street. The newsboy ran up to him and the old man purchased an afternoon paper. The beggar held out his hat and cried out for alms.

The old man looked at the beggar for a moment and was about to pass on without giving him anything. The miserably clad newsboy looked up at the comfortable old man with surprise in his eyes. Then the boy pushed his hand in his pocket, pulled out five pennies, and dropped three of them into the beggar's cap.

This unselfishness immediately touched the old man's heart. He put his hand into his well-lined pocket and gave the boy and the beggar each a quarter, then passed on with something like a tear in his eye.

The boy and the beggar tried it with success on everybody who passed along the street that afternoon.—*Kate Field's Washington.*

Elephants.

California, already noted for its big products, proposes to try the experiment of raising elephants. A "farm" for these huge creatures will soon be established by one of her citizens, who is sanguine that elephants can be trained to a great deal of service, among others the novel work of picking oranges. He describes, in glowing terms, how the animal could reach all over the tree with his trunk and deposite the fruit in a basket tied on his back, accomplishing more in one day than a force of ten men. In the East the elephant is already used to a large extent as a beast of burden, and his intelligence is of so high an order that it is not impossible he may be taught to do many things which require skill as well as strength. But we do not share the belief of the projector of the elephant farm that they will ever be driven in the harness like horses. In imagination he hears California cabmen crying out, in the near future, "Keb, sir! Keb! Nice close keb and rapid elephant!" But that mode of transit would prove altogether too slow for Americans, of whom Max O'Rell says "They never travel, they only *arrive!*"—*Exchange.*

Who is a Gentleman?

A gentleman is a person not merely acquainted with certain forms and etiquette of life, easy and self-possessed in society, able to speak and to act and move in the world without awkwardness, and free from habits which are vulgar and bad in taste. A gentleman is something beyond this—that which lies at the root of every christian virtue. It is the thoughtful desire of doing in every instance what others should do unto him. He is constantly thinking, not indeed how he may give pleasure to others for the mere sake of pleasing, but how he may avoid hurting their feelings. When he is in society he scrupulously ascertains the position and relation of every one with whom he comes in contact, that he may give to each his due honor, his proper position. He studies how he may avoid touching in conversation on any subject which may needlessly hurt their feelings, how he may abstain from allusions which may call up a disagreeable or offensive association. A gentleman never alludes to, never even appears conscious of any defect, bodily deformity, inferiority of talent, of rank, of reputation in the person in whose society he is placed.

He never assumes any superiority to himself, never ridicules, never sneers, never makes a display of his own power or rank or advantages, such as is implied in habits or tricks or inclinations which may be offensive to others.—*Christian Endeavor.*

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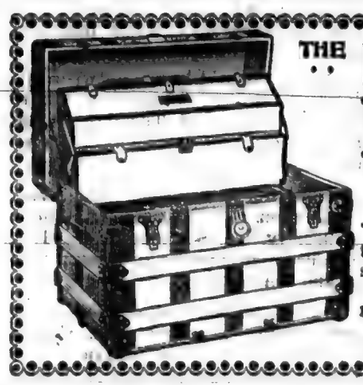

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Sunday-school Instruction in Bible Doctrine.

Two serious mistakes are often made in regard to doctrine, and every parent or other teacher of the young ought to guard against them.

The word "doctrine" is borrowed from the Latin, and simply means teaching. We commonly use it to denote any complete or systematized teaching upon some subject. Thus when we speak of the Bible doctrine of atonement or repentance, we mean the entire body of Bible teaching upon that subject, and this body of teaching is presented in books on theology. From the nature of the case, such a systematic statement of a doctrine has to be made in a somewhat abstract form, collecting all the particular teachings of the Bible upon that subject into general statements. Hence, many people get the idea that Bible doctrine can be taught only by general and abstract statements, which are of necessity ill-suited to the youthful mind, and apt to involve difficulty for all persons not trained to systematic thinking. A good many ministers appear to hold that if they preach on a certain doctrine of the Bible they must necessarily present a comprehensive and systematic view, and this will be hard for most persons to follow with interest. If they would only present a certain portion of a great doctrine, or a single aspect of it, or exhibit the doctrine in relation to some other doctrine or to some duty, the discussion would not be so difficult nor strike the general hearer as so dry. Besides, the essential and fundamental facts involved in any great Bible doctrine usually admit of being stated in a very simple and practical way, and it is extremely important to give these main facts wherever they are naturally suggested by any lesson or discussion, fixing them firmly in the minds of all pupils and hearers, and by no means thinking it necessary on all occasions to state the general doctrine in which the facts are included.

The other mistake lies in supposing that doctrines are necessarily to be regarded as matters of controversy. Multitudes of people, if they hear that a minister preached on a certain occasion a doctrinal sermon, will understand as a matter of course that it was a sermon on some question of doctrinal difference and dispute. This unfortunate mode of speech and conception must have arisen from the fact that many ministers rarely discuss any doctrine of the Bible except those which are matters of dispute in their relations to other denominations, or to other men of their own connection. Now, it would be a very unworthy thing if a minister should, through timidity or a mistaken courtesy or spurious charity, abstain from discussing some doctrine simply because certain persons present or living in the same community believe and teach otherwise. But it is surely a thing to be regretted to have people supposing that a doctrinal sermon is necessarily a sermon about disputed doctrines. Is it not possible to avoid both extremes? And do not *all* the great doctrines of the Bible call for judicious explanation and enforcement and application?

But how can a Sunday-school teacher, or parent teaching young children, give any interesting and helpful instruction as to a Bible doctrine? The great matter is as above intimated, to seize the essential facts and fundamental conceptions involved in his case, and to teach them again and again, gradually preparing the mind of the child for taking a higher and broader view of these facts and truths in their relation to each other, and as together constituting the general Bible doctrine in regard to the subject involved. Thus: If you begin with talking to children about the extent of the atonement, you cannot interest their minds, but you can constantly repeat as suggested, by a lesson or passage quoted or what not the great and blessed fact that Christ died for us, to save us from our sins, and that if we turn from our sins and trust in him we shall be saved. Then, after awhile, some passage or some inquiry will lead you to raise the question whether Christ died for all men or only for some, and you can quote Scripture to show that he did die for all in such a sense that every one who repents and believes in him will surely be saved. You can say that his death is sufficient to save all, and if any are not saved it will be because they do not take him as their Saviour. It may be five years before you will think it appropriate to introduce the further thought involved in God's eternal election of those who will actually be saved through faith in Christ's atonement. "What then?" some one may say. "Are we to avoid the difficulties involved in the question?" If you do not know how to do this—to present what the youthful mind can seize as practical facts and rest on with practical benefit, without going on to every related difficulty,—you will make a very poor teacher, whether in Sunday-school or day school. You do not think it necessary in teaching geography to discuss in every lesson the question whether our earth was condensed out of nebulæ, or what is the historical relation of man to the lower animals. If children raise questions themselves pertaining to some great Scripture fact or truth, we can sometimes give them a passage of Scripture that will suffice for the present, or in some cases treat them as now prepared to receive an attempted explanation, or can say (as we must often do in other teaching) that they can understand that better when they get older, or can affectionately urge that we must not neglect great practical truths and personal duties because some questions may be asked about them that are hard to answer. Teachers are often perplexed and sometimes disheartened by the many questions asked, which they have difficulty in answering, but on the whole, this is a matter of rejoicing, as showing some mental alertness on the part of the pupils, and some kind of interest in the subjects involved. Doubtless some teachers unwisely encourage such questions, and others unwisely repress them, and here, as everywhere, we must simply try to do our best.

Any Sunday-school teacher or parent teacher might find it well worth while to go through a catechism of Bible doctrine, with pencil in hand, and carefully mark the points in one lesson or another which it would seem desirable to bring out in teaching the children. There would be room for reflection as to how far the said teacher understands this particular subject, and what would be the best mode of explaining it, and especially to think up illustrations from the Bible or from any source that would help the child in regard to this matter. Of course it would be still more profitable to read a small treatise on Bible doctrine, such as Dagg's "Manual of Theology," or Pendleton's "Christian Doctrine," or one of the more elaborate works studied by ministers. But the great mass of teachers are not likely to read such works, and even where they do not use a catechism in teaching they might use it with considerable profit in preparing to teach.

And is it not very desirable, in families and in Sunday-school classes, to use some catechism as a text-book? This can be done in connection with the International Lessons by taking from the catechism a few questions to be studied in addition to the Bible lesson. In fact, the International Series always contemplated such a use of questions from a catechism in addition. Various lesson helps for different denominations add some catechism questions to each Bible lesson. Some schools use in this way a catechism selected by the teachers as a whole, and in many cases a particular teacher chooses a catechism apparently suited to the particular class. Where teachers or parents are thus choosing for themselves, the suggestion may be made that it is not always best to begin with the first lessons of a catechism, because some later lessons may present doctrines in a less abstract form, and likely to interest more readily the minds of children. After thus getting a pleasant taste of the thing, the pupils may be better pleased to go back to the beginning and study it as a whole. And teachers themselves may have a like experience.—*John A. Broadus, D. D., in The Teacher.*

What Difference Does it Make?

What lover of Jesus does not rejoice in the growing spirit of fraternity among the various denominations? Unseemly wrangling, bitter strife, unholy controversy among the various sects—these, so far as our observation extends, are very rare in our day and time. Christians no longer bring shame upon their Lord and disaster to his cause by hot debates, distinguished mainly for abundance and variety of intemperate speech. In a gratifying degree we have learned to differ in undiminished mutual respect and confidence. The great, underlying basis of Christian unity is, perhaps, more fully recognized than ever before. In this we do rejoice, yea, and will rejoice. It is not the purpose of this article, nor of any that may follow, to disturb the delightful comity which now prevails among the denominations. On the contrary, we hope, so far as our influence extends, to aid in deepening and perpetuating it.

The query which heads this article is quite frequently heard in these "piping times" of inter-denominational peace and brotherhood—"What difference does it make? Methodists, Baptists and Presbyterians travel by different routes, but all are bound for the happy land of Canaan. It is a matter of small concern which train you take, if only you reach the right destination." It is a fact, we think, that changes from one denomination to another are much more frequent now than heretofore, and are accomplished with much greater ease. Now, we have no word of reproach for one who changes his denominational relationship because of change in doctrinal views. Such a course adopted honestly and in the fear of God is entirely creditable and honorable. But it is not uncharitable to suspect that many of these changes are born of other and inferior, not to say unworthy, considerations. Convenience, ambition, caprice, disappointed hopes, these and other circumstances too frequently exert a controlling influence.

Regarding these facts as symptomatic of an unhealthy and essentially vicious sentiment, we purpose to make an earnest plea for the revival of a healthy and vigorous denominationalism.

And first of all we wish to emphasize the fact that the present gratifying fraternity among the denominations is not born of the recreancy of any set of christians to their peculiar tenets. If this be its origin, if christian people have, in order to secure a seeming and superficial fraternity, sacrificed their loyalty to Christ and his word, then mutual condolence and common humiliation and shame, rather than congratulations, would be in order. But such brotherhood as exists is only possible upon the basis of mutual confidence and esteem. These will be inevitably and justly destroyed when we show ourselves disloyal to the truth. Not to the abandonment, but to the stout and kindly maintenance and persistent exposition of distinctive doctrines, is the existing inter-denominational comity due. We love each other more generally and more sincerely because we understand each other better. And we are better understood because we have made ourselves understood. Hence as friends of christian unity we make our plea for christian fidelity. For union on any other basis would be dishonoring to Christ and disgraceful to us.

In expressing our hearty respect for the denominational spirit we are anxious not to be misunderstood. We have not the least patience with that superficial view which thoughtlessly insists that these differing denominations are necessary and which further maintains that the fact that they differ is a blessing to the world. On the contrary, we believe the divisions most unfortunate, and that no day will be so bright as that which shall witness concord of doctrine and feeling among all christians everywhere. But any attempt to hasten the coming of that day by proposing the sacrifice of loyalty to Christ will prove unspeakably disastrous to the very end sought. And if christian unity could be conceivably thus secured, it would be bought at a price infinitely dear.

Peace is often only possible as the result of war. We are strongly inclined to think that our present peace is the result of preceding conflict. If Baptists enjoy in large measure the respect and esteem of their Pedobaptist brethren, it is because they have earned it, in a measure compelled it. We do not wish to write one unkind word in these articles, but we feel compelled to say that when our missionaries have gone into communities where the Pedobaptist tide was always at the flood, they have quite generally had to win their way to public favor, not only unaided but too frequently opposed and bitterly opposed by their brethren of other faiths. While the minister was a stranger, and the Baptist band few and feeble, and the place of worship a dark and dingy hall, or perchance a room in some private house, there were frowns and frowns and sometimes sneers. When the new house of worship had been erected and the congregation had grown and the minister had become well-known, and the success of the enterprise was assured, then ensued smiles and fraternity.

Now we make no complaint of this. We are not whining. We do not even claim that the conditions being reversed, the Baptists would have acted differently. We will go further. We are rather inclined to the sturdy doctrine that it is the duty of men and denominations to earn and command respect and confidence before they are vouchsafed to them. Our point is this, that we have won the respect we enjoy, not by surrendering or obscuring our peculiar views, but by contending manfully and loyally for them.

That such contention has not always been marked by the graces and amenities of polite life is freely conceded. Our fathers did not contend for the faith in full evening dress. They were not courtiers, seeking by devious and patronizing ways the favor of those who were stronger than they. They did not

> "Crook the pregnant hinges of the knee
> That thrift might follow fawning."

They were not bland and silken diplomats presenting their cause with indirect speech and sinuous manner. Sturdily and, for our fastidious age, almost too sturdily they advocated, defended and—*horribile dictu*—sometimes attacked! But that has passed. Now, instead of earnest contention, we have an indolent indifferentism which lazily and complacently congratulates itself that the smoke of battle has cleared away. It is not thought a matter of importance as to how the conflict has been decided. There is a lull in the fighting, and after all "What difference does it make?"

It may be well for us to notice, in passing, the sentiment so often heard, that if we all denominations are bound for the happy land of Canaan, it makes little difference as to which we join.

We venture the suggestion that we have prepared the soil for such seed as this by careless teaching. We have not made our protest clear and strong against the mischievous notion that the chief end of living is to get to heaven when we die. We might learn a nobler view of life and duty from our Presbyterian friends who teach their children in the Shorter Catechism that the chief end of man is to glorify God and enjoy him forever. He can be glorified of course only by a life of obedience, and we must glorify him if we hope to enjoy him.

All this is very simple and fundamental, but we respectfully suggest that it is necessary in religion and in the science of government to frequently recur to fundamental principles.

We shall next week notice some of the sources of denominational indifference.—*Religious Herald.*

Thoughts—No. 6.

BY SCATTERHEAD.

"I raked in thirty of them."—*Elder Eager-to-count.*

The above words, as you are aware, are not found in our Father's Book, but were uttered by a Baptist minister not over forty miles from me, after he had been holding a big meeting and had managed by powerful hard raking to count thirty additions. I don't know how many of the number the Lord added to the church, but I am seriously of the opinion the preacher did most of the adding and counting, and the Master stood back and let the preacher do all the work. Some men are so very industrious, they want to do their own work and the Lord's work, too. Satan is a very near neighbor and on very friendly terms with such preachers. We as servants of the Lord should remember at all times the words of our blessed Master, "Without me ye can do nothing." "We are workers together with him." The Lord uses his servants in saving souls, &c., and it is his will that they preach the word, and he has promised to take care of the results. He don't want his servants to worry so much about counting. It is very easy and pleasant to work when the Master is aiding in the work, and such work will stand the fire. We should on all occasions hide behind the cross and keep the Lord Jesus in front. All our glory should be in him. Our only aim should be to live for his glory and advance his cause. Lots of preachers are now holding big meetings in order to do some very large counting, as they think they can't be called successful ministers unless they can manage to "rake" in great numbers in the churches. Some ministers are very anxious for a big name abroad. I am rejoiced to hear of good meetings when I have the assurance the Lord has been there and added the saved to the church. I think many of our churches ought to get over as far as subtraction and work under that rule awhile before we get back to addition. It takes a very good revival and much of the Lord's presence to work by the rule of subtraction. One of the Lord's servants, accompanied by the Spirit of the living God, went to a certain church and held a series of meetings, and there were no additions, but the Lord by the guidance of his Spirit enabled the church to withdraw fellowship from several disorderly members. Sometime after the meeting, some one asked the minister if he had a good meeting, and he replied, "Yes, the Lord was with us, and we had a wonderful revival of religion, so much so, we turned out all the dead material, but there were no accessions to the church." Let us all pray for more such preachers, men who are willing to do the Lord's work of whatever nature it may be. Many churches in the land are opening their doors very wide, and the consequence is, it is very hard to tell some of the church members, away from the meeting-house, from the very worst sinners outside the pail of the church.

Our people are getting too loose in discipline. I can hear some Baptist people quoting the Scripture which says something about the tares and wheat growing together till the harvest. The Saviour never intended us to believe the world was the church, but many people are of that opinion, judging from their words and actions.

Some people believe in holding a protracted meeting once a year in order to get sinners converted. Many folks believe in lying in the shade all day till the sun goes down, and then want to do a day's work in an hour. Great good has been done in revival meetings, but the great trouble with most of them is, they don't last long enough. I believe the right sort ought to last 365 days in a year, and this year on the account of so much politics, one day more should be added. Christians need their spiritual strength revived or renewed every day, and if they will walk with their Lord and Master, he will give them the needed strength sufficient for the trials and duties of each day. He does not save people and place them in his vineyard to spend their time doing nothing. He knows if they don't work regularly, they will soon get fat and kick off the harness. These spasmodic people never accomplish much good, but they do cause some of the Lord's steady laborers to idle some of their time watching the powerful work they are doing under a big head of steam. Alas! a big collapse soon follows.

Christians should preach to sinners every day by their godly lives. Sinners will read us every day whether we pray and read our Bible or not. Living Christ *every* day is the power needed to lead souls to the Lord Jesus. Our Lord should be our daily companion, so as to have the continual guidance of the Holy Spirit, and be prepared every day to faithfully warn sinners whenever a favorable opportunity presents itself. Many churches, preachers and lay-members don't really expect sinners to be saved only in their big protracted meetings, and the natural consequence is they put off their working and their praying, to a great extent, till *their* appointed time comes around for an ingathering of souls, and they endeavor by the help of all the steam they can muster to do a year's work in a week. No wonder that it takes a whole year for them to rest after living through such a meeting. How flat things do fall after one of these high-pressure meetings! It strikes me it would be a wonderful blessing to the cause if many of our warmed-up members could be called away about the close of one of these good meetings. Sinners seem to have the idea, too, that christians are concerned about their eternal welfare only one time in the year; and Satan tells them they need not seek the Lord till the protracted meeting, as that is the only favorable time. Many sinners die and go to hell before the meeting comes off, and many pass through the meeting unsaved. God comes to the sinner through his word and Spirit, and tells him he is lost, ruined and condemned, and to flee at once from the wrath to come, and to believe in the Lord Jesus Christ and be eternally saved. Satan tells the sinner that it is all right for him to get salvation, but that he has plenty of time and just wait till a more "convenient season," and then attend to the matter. May the Spirit of our God forcibly impress sinners as well as christians that *now* is God's time to save sinners—to-day, not to-morrow, next week, next year. "To-day, if ye will hear his voice, harden not your hearts."

Thousands of souls are drawn into the churches during many of the exciting meetings, who are deceived and will enter hell, and all the time thinking they are on their way to heaven. May we so live that the world will take "knowledge of us that we have been with Jesus." May the Lord revive us every day during our sojourn here, so that we may be prepared to do his work, and soon we will hear his welcome voice, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Faithfulness in Humble Places.

That is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us.

It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came; and one boat, that should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on the bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen and a guide. All night long she sat by the candle, trimmed it when it flickered down and spun.

So many hanks of yarn as she had spun before for her daily bread she spun still, and one hank over for her nightly candle. And from that time to the time of the telling of this story (for fifty years through youth, maturity, into old age) she had turned night into day. And in the snow-storms of winter, in the serene calms of summer, through the driving mists, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of that small candle. However far the fisherman might be standing out at sea, he had only to bear down straight for that lighted window, and he was sure of a safe entrance into the harbor. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved.

Surely this was finding chance for service in a humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, gleaming from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.—*Home and Fireside.*

The Bible is not primarily an arsenal of proof texts, nor is it at all a collection of formulæ stated with mathematical precision. It is a book of hints, of suggestions, of inspirations, of clear lights and deep shadows. The revelation is so given that a man who is willing to know the truth, and to follow the hints the Bible gives him, will find himself walking in a path of increasing light. Unsuspected spiritual verifications of the truth he finds in the Word will constantly report themselves in the soul of such a man. It is high time that the barren theme touching the errancy of the Scriptures should give place all along the line to a triumphant vindication of the great Protestant principle of the *sufficiency* of the Scriptures.—*The Watchman.*

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REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
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LONG AND SHORT PASTORATES.

The question of long or short pastorates is one that has earnest advocates on both sides. There are those who are entirely infatuated with plan of long pastorates; and hence, have little patience with those that prefer short ones. There are others that are strongly attached to the plan of short pastorates, and sincerely question the wisdom of long ones. Either plan may be pushed to an extreme. Speaking in a general way, we decidedly prefer pastorates of reasonable length, and sometimes we think it best that they should be, in the true sense of the word, long pastorates. There are some arguments in their favor which we wish to mention:—

One is, the long pastorate enables the pastor to get a grip on his congregation that the pastor who stays one, two or three years cannot obtain. The minister who year after year visits the homes of his people, who ministers to them in sickness and in health, in prosperity and in adversity, is soon regarded by them not only as a spiritual comforter and guide, but is also looked upon in the light of a father to a family. The children and the young people of the community and of his congregation all know him, and if he has good traits and shows them kindness, they learn to love him. When he preaches special sermons to the unconverted, or has a series of meetings with his church, and invites them to come to Christ, they are more apt to hear his voice than that of a stranger. Here Christ's words will apply with force, "And a stranger will they not follow, but will flee from him, because they know not the voice of strangers." We would here inject the remark that pastors act wisely when they do most of the *inviting* during protracted meetings. Justice to the passage just quoted compels us to add that the stranger that Christ speaks of is a man who is a stranger to him and his people also. There is, we admit, a spiritual bond between christians that enables them to know one another, though strangers in the flesh. But still we remember that the unconverted are not united to the minister by this bond, and it is a fact that they will hear the voice and respond more quickly to the invitations of a man with whom they are acquainted. And after all, even christians do not as a rule become so spiritual as not to be more or less influenced by natural ties, and the man who is acquainted in person with a people has advantages that are not be ignored over the stranger.

Another argument in favor of the long pastorate is that it takes a minister some years to find out the good and weak qualities of his people, their virtues, their foibles, and their besetting sins. This is true of all his congregation, whether in or out of the church. After he has learned these things he is much better prepared to know what kind of spiritual food they need than while he is a stranger to them. A physician must know the exact nature of the disease with which his patient is suffering before he is prepared to doctor him intelligently. The preacher, while giving due time and labor to the bodies of his people, is specially a doctor of souls. How can he doctor them properly, then, until he knows their spiritual condition? When a minister thus knows a people, we repeat, he has an advantage that a stranger can never possess, and it is one that should be pressed for what it is worth, and that is a great deal.

Another argument in favor of long pastorates is that if the Lord calls a man to a field, (and that is *our* theory), he usually has a work for him to do which requires time and labor. The ancient prophets were fair prototypes of modern preachers; and it is a fact that while the active duties of their office often compelled them to travel, and at times persecution drove them from their homes, yet, as a rule, they seem to have had settled places of abode. It will not do to plead Paul's example, for he was a missionary. Other preachers of apostolic times were evangelists, and it was expected of them that they would abide at no particular place long at the time. The divine idea or plan, as to the pastoral relation, seems to carry with it the idea of permanency. For instance, suppose a pastor is successful on a given field, and a number of younger members especially of his congregation profess under his preaching and join the church. They are thus naturally attached to him and he to them. Who is so well qualified to train them for usefulness as church members as the man under whom they professed and who baptized them into the fellowship of the church? To whom will they respond so cheerfully in every good word and work?

And we may mention under this head that christians need to be impressed with the importance of the pastoral relation. A pastor should not be called until the church seeks earnestly the Divine guidance. When the God-given pastor comes, he comes by God's direction. He is his messenger; the undershepherd of Christ. He is Christ's embassador, and speaks in his name, and has come to do his work; and hence, the pastoral relation is one which is not to be lightly formed or lightly broken. There are churches, and pastors too, that have such a poor conception of this relation that they form or break it as a mere matter of convenience.

One more argument we would mention in favor of long pastorates is, that not only the minister's personal acquaintance and contact with his people, but also *that of his family*, enables him to accomplish a work that he could not do at times without their aid. The tender ministrations of the pastor's pious and consecrated wife, or daughters, especially in the homes of the poor and afflicted; the social ties they form with other members of the congregation will tell, and sometimes tell mightily in the sum total of his work, and often have much to do, so far as human agency goes, with the secret of his success. There are churches that seem to think that it is a misfortune for a minister to have a family, and especially a large one, forgetting that the christian qualities of his wife, and the social and intellectual gifts of his children, are often so many ties that bind him to his people and enable him to get a hold on the community that he could not get without them.

The arguments used in favor of long pastorates naturally suggest some against short ones. Of course, while we prefer reasonable permanency in the pastoral relation, we would say that there *may* be times when the pastorate should be short. Christ has men to do special work, and it is at times the case that the work at a given point can be done in a few years, or in less time. Notwithstanding churches and pastors are often exhorted by the experienced not to enter hastily or lightly into the pastoral relation, yet it is a well known fact that a good many do so. One result of this is that it often happens that after a pastor has taken charge of a given work, that he reaches the conclusion, after a year or so of labor, that he is not adapted to it or the people to him. In this case he does right to arrange for another field. And again, it may happen that a church may find, after they have called a man, and he has served them long enough for them to judge of his gifts, that they have made a mistake, and that he is not really the man they need. In this case a courteous hint can be made in a very quiet way, through one of the deacons, that the church desires a change. This ought to be a *last resort* however, and ought never to be used if it is at all probable that the pastor will not relieve the situation by tendering his resignation.

It may not be amiss here to add that one reason why short pastorates prevail to the extent that they do among our own people can be found in the influence of other denominations upon them. The church polity of some denominations demands frequent changes in the pastorate. The frequent coming of new men sent by other denominations to a community naturally begets the desire on the part of quite a number of our people to have a "new man" for themselves, and hence the restlessness that demands a change of pastors. It is a significant fact, however, that some of the most distinguished men of those denominations that advocate frequent changes in pastors, are clamoring for the abrogation of the church statutes that fix the limit of pastoral service at any given place. This they do because they are convinced of the advantages of the system of long pastorates.

DEATH OF MRS. C. M. TOLSON.

The news comes to us from Gadsden, Ala., of the death of this excellent christian lady, which occurred in Gadsden on the morning of Aug. 16th, 1892. She was a daughter of Rev. Thomas Meredith, the founder of this paper. She was a loved and favored child of her father, and aided him much in his office and editorial work. Possessing a mind similar to that of the great editor, she wielded a ready pen, and with ease and grace was at home in the execution of literary labors. Beautiful in person, gentle in spirit, cultured in intellect, and charming in manner, she at once impressed the beholder that she was a very superior woman. Not long after the death of Bro. Meredith in 1850, she married and removed with her husband to the State of Mississippi to reside. After the war the family made Gadsden, Ala., their home, where they at present reside.

In the death of Sister Tolson, five children mourn the loss of one of the best of mothers. One of these is Rev. George M. Tolson, formerly pastor of the Brooklyn church, Wilmington, N. C., but now pastor of the Baptist church in Columbia, S. C. The remaining four—two sons and two daughters—are well known in business and social circles. To all these, together with the sister, Mrs. B. M. Zimmerman, of Birmingham, Ala., we extend our sympathy in this their sad hour of bereavement.

We copy the following from a paper published in Gadsden, which shows the esteem held for our deceased sister there:

"Died, in our city, on the morning of the 16th inst., Mrs. Claude Tolson. How much of sorrow these words express, is known only to the bereaved family and our citizens generally. A resident of Gadsden for some twenty years, she had by her quiet demeanor and lady like deportment, won a large place in the esteem and affection of our entire people. As a mother, kind and true, her memory is to-day enshrined in the hearts of her children. Gentle and cultured, and a 'keeper at home,' her place will be hard to fill in this community. Having reared all her children to mature womanhood and manhood, and having attained to three score and four years, she often of late expressed a willingness to depart this life and enter upon the eternal state. A member of the Baptist church from her girlhood, her christian character was without blemish. So we may rejoice even amidst our tears, knowing that our loss is her gain. In the faith she cherished we have committed her mortal remains to the silent house of the dead, knowing that 'them that sleep with Jesus will God bring with him.' R."

We regret very much to hear of the sudden death of Mr. J. A. Bostwick of New York. He was injured in trying to save his horses from a burning stable and died fifteen minutes afterwards. Mr. Bostwick was sixty-one years of age and was born in Delaware county, N. Y. He was a member of the Baptist church and was well known for his liberality. Some years ago he gave Wake Forest College $50,000, and lately made the offer of one dollar for every two that the North Carolina Baptists raised for the College; by this arrangement the endowment of the College was increased $40,000. In his death Wake Forest College loses one of its best friends. We clip the following editorial from the *New York Herald*:

"The tragic death of Jabez A. Bostwick, the Standard Oil Trust magnate, was accompanied with circumstances that were peculiarly sad. After a life of intense business activity he had practically retired to the enjoyment of well earned rest. He had amassed a fortune that was very considerable, and in his remaining years had intended to divert much of it in the channels of charity. He had already given largely in that direction, and many thousands of his fortune had been donated to church enterprises. He was still a comparatively young man and there was no reason to anticipate his death for many years to come. The element of doubt that attaches to the cause of his death is another sad circumstance attending it. Probably nothing will definitely determine that question but a post mortem examination."

FROM OUR TRAVELLING AGENT.

THE FLAT RIVER ASSOCIATION

met with the church at Island Creek, in Vance county. The very dry weather, which is burning up the tobacco, kept many away who are accustomed to attend the meeting of this Association.

The introductory sermon was preached by Rev. J. H. Lamberth from 1 Tim. 3: 15.

There were a good number of brethren present from other Associations—brethren VanDeventer and Hufham from the Tar River, Dr. Taylor of Wake Forest, and Bro. Gwaltney, who represented the Board of Education.

The report on periodicals was read by Rev. J. A. Stradley who, together with several other brethren, made strong speeches for the RECORDER. The RECORDER has no stronger or loyal supporters than the ministers and brethren in the Flat River Association.

Brethren Durham, VanDeventer and McManaway spoke on the Centennial of Missions.

Dr. Taylor made a speech on general education which ought to be printed and read by every person in the State. The speech, while brief, contained some most valuable and practical suggestions as to the value and necessity of an education in order to help to secure the relief from the financial and other troubles which are being so sorely felt by our people.

Bro. Gwaltney, under this subject, made a very earnest plea for the cause of ministerial education especially.

A special report was read commending Oxford Female Seminary and Bro. J. A. Beam's school at Bethel. The report was ably discussed by brethren Jenkens, Hardaway, Lamberth and Beam.

There seems to be a new awakening of interest all over the Association upon the subject of education, and especially is this true in regard to these schools in the bounds of the Association.

The Orphanage was represented by Bro. J. A. Stradley.

I have never seen money so scarce as it seemed to be among the brethren. There was, however, no scarcity when it come to providing for the accommodation of those who attended the Association. There was a most bountiful supply on the ground for everybody. The only question which seemed to perplex the visitors was whose table they should stop at. We are grateful to several brethren who helped us in our work, and shall remember with great pleasure brethren Jesse Kelly and Henry Shanks, whose homes we enjoyed while at the Association.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Geo. A. Sowell will enter Crozer Theological Seminary this fall.

....Rev. S. C. Tapp filled Bro. Richardson's pulpit at Burlington on last Sunday.

....Rev. A. T. Howell has resigned his churches at Southport to take effect Oct. 1st.

....Rev. Thomas Dixon, Sr., is in the midst of a promising revival at New Prospect church.

....Rev. C. S. Farriss of the *Florida Baptist Witness* is studying at the University of Virginia.

....The resignation of Dr. McManaway has been accepted by the Tryon street church, Charlotte.

....We were glad to see Bro. Blanchrrd of Durham in our office Monday on his way to assist in a revival at Princeton.

....Rev. G. A. Kennard has been called to the church at Portsmouth, Va., of which Rev. Geo. E. Truett was pastor.

....Rev. Geo. M. Duke has been called to the pastorate of the church in Rocky Mount, N. C., and will take charge Nov. 1st.

....Revs. W. S. Ballard and R. T. Vann held a meeting at Hobgood week before last which was very largely attended.

....Received from Pilot Mountain Association $13.52, as ministerial aid by the kindness of Mr. L. Marshal.—*John H. Caudle.*

....A successful meeting was held by Revs. J. T. Edmondson and C. J. Nelson last week in Greene county, resulting in seven conversions.

....We are glad to hear the good news that Rev J. M. Hollerman of Benson church has baptized nineteen converts as a result of a recent meeting.

....Rev. J. A. Howard, pastor at Reidsville, has gone to Carrollton, Ga., to be absent four weeks. During his absence Rev. Frank Royall will fill his pulpit.

....We had a pleasant visit from Dr. W. H. Edwards of Wake Forest, who stopped over to see us on his way to hold a protracted meeting at Mt. Gilead last week.

....Rev. W. T. Jolley, recently called from Ashland, Ky., to the Randolph Street church of Richmond, has just sustained a sad loss in the death of a younger brother.

....Rev. T. Bright has resigned the pastorate of High Shoal, Henrietta, King's Mountain and Patterson's Grove churches, with the intention of attending the Louisville Seminary this fall.

....We are glad that Dr. J. N. Stallings, president of High Point Female College, has made satisfactory arrangements to continue that institution. See the advertisement elsewhere in this issue.

....Rev. D. D. MacLaurin, of the Church of the Epiphany, New York, has been unanimously called to succeed Dr. C. R. Henderson as pastor of the Woodward Avenue church, Detroit.—*Inquirer.*

....Rev. J. M. Bridges closed a good revival some weeks ago at Pisgah church, South Carolina, resulting in twenty-one conversions. Bro. Bridges was ably assisted by Rev. Chas. H. Durham of Shelby.

....Rev. Jno. H. Couch has just begun work on his new field in the Appomattox Association, Virginia. His postoffice address is Pamplin City, Va. Brother Couch writes that he will not return to the Seminary next session.

....On Sunday last, Dr. T. E. Skinner occupied the pulpit of the First Baptist church of Raleigh, morning and night, and the Tabernacle church had for their preachers, Rev. A. D. Hunter in the morning, and Rev. C. W. Cooper at night.

....The new Baptist church at Eureka is nearing completion and its pulpit will be occupied for the first time next Sunday by Rev. C. J. Nelson, of this city, to whose untiring efforts the building of the edifice is due.—*Goldsboro Headlight of* 18.

....Mr. W. B. Daniel, an A. M. graduate of Wake Forest at its recent commencement, takes charge of the Louisburg Male Academy for the coming year. Brother Daniel is a scholar of pronounced ability, and will make a success of his school.

....As chairman of the committee on hospitality, I say to all delegates and visitors who wish to attend the Association, that they will be met at Rock Cut and Troutman. W. train, 1 p. m., E. 2 p. m., due at Rock Cut, and Troutman 12 m.—*John Setzer.*

....During the past two weeks Rev. M. A. Stephans, the pastor of Raft Swamp Baptist church, assisted by Revs. R. A. Hedgpeth, Joseph Fisher and V. I. Masters, has been engaged in a glorious revival. Twenty-seven members were added to the church by baptism and twelve by restoration as a result.

....Rev. D. W. Herring, who has been sick the past week at the residence of Mr. Alfred Alderman, is still confined to his bed. His physician says he has a mild case of typhoid fever, with no bad symptoms, and is getting along as well as could be expected.—*Wilmington Messenger*, 17.

....I assisted Rev. M. A. Stephens in three meetings, viz: Long Branch, Mount Elam and Raft Swamp. The results of the meetings were good. Sixty-five professed conversion and united with the churches. I am now principal of the Raft Swamp High School, Rowe, N. C.—*R. A. Hedgpeth.*

....Rev. Mr. White, pastor of the Baptist church, after preaching a most excellent sermon on the text "What think ye of Jesus," on Sunday night, opened the doors of the church and two persons were received, and by him were baptized—the first service of the sort he had ever done, and he did it beautifully and impressively.—*Mirror.*

....We are informed that Rev. C. A. Woodson, who for the last three years has been located at Durham, is thinking of resigning soon the churches he is now serving. We should be glad to have Bro. Woodson remain at his present field, but if he is fixed in his plan of going elsewhere, we can heartily commend him to any church in need of a pastor. Bro. Woodson is thinking of entering the work of an evangelist.

....The Clay Street Baptist church has not as yet called any one to the vacant pastorate. The general committee met Sunday for that purpose. They are in favor of calling Rev. Alfred Bagby, of Suffolk, Va. There will be a meeting of the entire congregation next Sunday, when it is likely that a committee will be selected to extend officially the call of the church to Rev. Mr. Bagby.—*Richmond Dispatch, Aug.* 18.

....The Citadel Square Baptist church has called Rev. D. M. Ramsey, of Tuscaloosa, Ala., to be the successor of Dr. R. C. Dargan, who will soon leave for Louisville, Ky. Bro. Ramsey is a native of Lenoir county, this State, and is well known by a number of our people. He was educated at Richmond College and the Southern Baptist Theological Seminary, and is a scholarly and eloquent preacher.—*Baptist Courier.*

....We hear that Rev. C. W. Matthews is intending to attend the Seminary this fall, and is now endeavoring to raise money to support himself and family while there. Bro. Matthews has ordered a box of Dr. Wharton's widely read book, "Pulpit, Pew and Platform," and Moody's sermons, and will offer them to the people in the West Chowan Association. He hopes in this manner to raise a good amount of money, but as he has only six weeks before he will leave for Louisville he cannot raise enough to support himself and family a year, and will gladly receive contributions. We heartily commend Bro. Matthews and his books to the good people of the West Chowan.

....We learn that President Brewer of the Chowan Female Institute has secured the services of the following new teachers for the coming session: Miss Ida Hadley of Pulaski, N. Y., a graduate of Cornell University, will teach Natural Science and Modern Languages; Mrs. E. Harrison of Nashville, Tenn., who has had five years special training for her work in New York and Philadelphia, and has taught several years in leading institutions of the South, will have charge of Elocution, Literature, English and Physical Culture. She taught in Shorter College, Rome, Ga., last session. We are glad to hear that the prospects for the fall session are good.

....Rev. Thomas Dixon, Jr., has been lecturing at the Michigan Chautauqua, Bay City, where a correspondent of the *Christian Herald* says the Baptist had a three-days' innings. He makes this statement concerning Mr. Dixon: "His long, lean, lank form, tightly clad in clerical black; his rugged, mobile, Abraham Lincoln-like face; his vehement gesticulation, which opened a white gap at his left armpit before he closed here; his rapid and often stormy oratory, and the varied, always interesting, and at times intensely exciting content of his picturesque speech, have been greeted with tempestuous applause whenever he has taken or left the platform of this assembly."

....Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal; but when he died, the government drapped all its flags to half mast, in honor of the man who had done more for India than any of their Generals. The Universities of England, Germany and America paid tribute to his learning, and to-day Protestant christianity honors him as one of its noblest pioneers.—*Presbyterian.*

Gracious Season at Boiling Springs.

Dear Recorder:—We have had a gracious revival of religion in our church. Our pastor, Rev. G. P. Hamrick, has just ended an eight days' meeting. During that time some earnest work was done both by pastor and members.

The church is greatly revived, and many of the unsaved were brought to Christ. Fourteen have already been baptized, and eight others are to be baptized on the fourth Sunday.

Our church is in a flourishing condition. We have a very flourishing Sunday-school, and have our own pastor who preaches for us each Sabbath. With best wishes for you and your valuable paper, I remain

A READER OF THE RECORDER.

Boiling Springs, Aug. 18, 1892.

Why Baptist Boys Should go to Wake Forest.

The next session of Wake Forest will open in a few weeks and I want to mention two or three reasons why the Baptist boys of our State should attend it.

Scholarship and character form the substance of all true education, or—rather, there can be no true education without them.

Wake Forest offers scholarship. The different courses of study offered furnish the widest range for the gratification of individual tastes and aptitudes. At the same time care is taken that no change shall be made and no substitution allowed at the expense of broad, thorough scholarship. Wake Forest points with pride to its sons scattered all over North Carolina and other States. The work they are doing shows the breadth and character of the scholarship imparted by the College. Institutions as well as men should be judged not by *promise* but *performance*. By this standard Wake Forest is willing to be judged.

Wake Forest offers character. Its courses, methods, discipline, all seek to develop in the student feelings of honor and manliness and habits of self-control. If the student has the elements of manhood in him a course at Wake Forest will make him a man.

Wake Forest belongs to the Baptists. Founded by the wisdom of our fathers, hallowed by their prayers, supported by their sacrifices and devotion Wake Forest has ever been the property of North Carolina Baptists. In a broad, liberal spirit it seeks to magnify Baptist views and to instil in its students a warm love for the religion of their fathers. The writer once heard a man who was holding on to a lamp-post for support, warmly criticizing denominational colleges for their lack of breadth. Such breadth as that man possessed Wake Forest does not offer. But it offers the breadth that comes from thorough scholarship based on christian character.

These are my reasons. Baptist boys should go to Wake Forest because it gives them the best scholarship; because it helps them in building character; because it is a Baptist College and seeks to strengthen and perpetuate Baptist principles; because the times demand trained minds and hearts and Baptist boys must be ready to do their part in the world's conflicts. We want two hundred and fifty students next session. Let every Baptist young man in the State, who is ready for our classes, come.

J. B. CARLYLE.

Evidently a Mistake.

Dear Recorder:—Your reply to Jno. Cain in this week's paper, concerning the forty years wandering of Israel, is evidently a mistake Deut. 2: 14, says their journeyings after they left Kadesh-Barnea was thirty-eight years, and God at the time of the spies' return told them that their children should wander forty years, and they themselves should all die in the wilderness, Num. 13: 31-34.

Briefly, the story of the migration seems to be about as follows: After crossing the Red Sea, the nation journeys directly, though by easy stages, to Mount Sinai (a few weeks' journey) where the ten commandments are given, the tabernacle and furniture manufactured and set up and laws made for the government of the nation. The journey is then taken directly to the promised land, which was reached, at Kadesh-Barnea, in about sixteen months after the first Passover. Here a halt is made, the people are numbered (so as to be ready for dividing the land among them) and spies are sent to find out the best way of attack, &c. Their report so dismays the people that they choose a new captain to lead them back to Egypt. Neh. 9: 17) For this cowardice God sends them back into the wilderness where they "wander" until all who were over twenty years old at the time of the revolt, are dead. Of these thirty-eight years we know almost nothing, Num. 15 to 32 contains almost the whole. The nation then, chastened and purified, returns to the promised land but by another route. Again a halt is made on the very border, the laws are repeated by Moses, the census is again taken, and, Moses dying, Joshua leads the nation through the Jordan. Four days before the fortieth anniversary of the Passover, Joshua, however, also sent over spies but only two who went secretly and to Jericho and were saved by Rahab.

There is a solemn lesson for the church and for all christians in this story of Kadesh. When the Lord places great opportunities before us, we must instantly go forward, or the blessing may be lost. The present time is sometimes referred to as "the Kadesh-Barnea of Missions," God grant the church may not now as it did them, fail for want of courage. Yours truely,

THOS. C. DIGGS.

Meeting at Lisbon.

Dear Recorder:—We have just closed a glorious meeting of seven days with the church at Lisbon, Sampson county. I was assisted five days by that noble, consecrated son of the mountains, S. D. Swaim, who will long be remembered at Lisbon, especially by those tender boys and girls who gave him their hands and said: "We are going to follow Christ." The pastor, too, will long remember his faithful, persuasive sermons that drew him nearer to the Lord each day of the service; and then when Sunday morning came, the writer took twenty-three happy converts down into the beautiful Kahara and baptized them on a profession of their faith.

I am glad to say that the church at Lisbon is alive to every good word and work. A pastor never finds it hard to preach when a congregation is praying and working like the one at Lisbon.

M. C. WALTON.

Wilmington, Aug. 16, 1892.

Rev. Thomas Dixon, Jr., has purchased a site at Nag's Head, and will build a cottage and make that his summer home hereafter.

Why not to College?

In a recent issue of the RECORDER appeared an article—"If to College, Where?" As I read it I thought that there might be many who were trying to decide whether or not it would be better for them to go to college at all. To such I would present the question, *Why not to college?*

It sometimes happens that a young man's father is able to help him, but will not do so because he desires to leave his children a sum of money as a legacy. If, however, it becomes a question as to whether he shall leave them money or education, it requires little time to decide which would be better. Under these circumstances a young man would make more in a short time with an education than his father could lay up for him in a life time. A graduate of a college rarely gets less than $500 a year for his services; a large number get $700 or $1,000, some make more. Now make a simple calculation on the basis of the smallest amount mentioned. If a man's salary is $500 a year his income is the same as if he had $6,250 invested at eight per cent. Or if his salary be $1,000, his income is the same as if he had $12,500 invested at eight per cent. He has expended on his education, say, $1,000. Is there any investment that will make so large a return as this?

Take another case. A young man's father is not able to send him to college, but has credit and is willing to standh is security. Under these circumstances one can borrow money sufficient for his expenses at college. He will be able to return it in a few years after graduation and will enjoy the advantages of an education all his life.

Many young men have no resources but their own. How are these to obtain an education? If they have shown themselves worthy, some one may usually be found who will lend money, secured by a life insurance policy. I have known persons to do this—borrow money, give notes, and take life insurance in favor of creditors. Many young men will find very little trouble in securing an education in this way.

Wake Forest College is doing a great deal for indigent young men in this and adjoining States. While it has no connection with the boarding houses and therefore can do nothing for students in this direction, it can and does make the payment of tuition as easy as possible. When necessary, notes are taken for tuition, bearing interest, payable at some date subsequent to graduation.

It will be observed that I have considered the money aspect only of this question. It deserves to be discussed from other points of view, but I shall not do so now.

I have written this much in the hope that some young man, who is not decided what to do, may decide at once to begin the work of obtaining an education

CHAS. E. BREWER.

Wake Forest, Aug. 17, 1892.

From Chincoteague Island, Va.

Dear Recorder:—We have here on this Island two Baptist churches. One (Beulah) is without a pastor. As Mrs. Pruitt and I are spending summer here, I am supplying said church.

But I will leave here early in September, and the church must have a pastor at once. The church has thirty nine members, and the prospects for growth are *very bright*. Under wise leadership, it will number over one hundred in two years. The salary is five hundred dollars and a parsonage. Board is very cheap. The climate is delightful, and the people are healthy and vigorous. People are summering here from many parts. The population of the Island is about 4,000. It is situated from mainland seven miles. A pastor here has plenty of time for study and recreation. Gunning and fishing are fine. The people, as a general thing, are not educated. They want a plain, practical preacher—a kind of noisy brother. While they enjoy *noise*, they want thought, too. They shake hands, shout, talk, and like for the preacher to shout a little occasionally. A man could support a large family here on five hundred dollars.

Now what brother will suit this field? Will be glad to correspond with any one you may suggest. The church will call the man I recommend. *It is a good field.* The house of worship is new—cost about $3,500.

I have accepted a call to Wisconsin, and go there early in September. The church of which I am to take charge is a fine church, and offers a good salary. I will write you occasionally from that far-away State.

Yours, &c., J. B. PRUITT.

Chincoteague Island, Va., Aug. 15, '92.

Enon Church in Onslow County.

Dear Recorder:—The Lord has graciously blessed one of my churches, Enon in Onslow county. The meeting commenced on Saturday before the fifth Sunday in July, and from the start the Holy Spirit was with us. The people seemed to be moved.

On the Tuesday after, our dear Brother Swaim came to our assistance and did the preaching with demonstration of the Spirit and with power. The word was sent to the heart, and sinners cried, "What shall I do to be saved?" Bro. Swaim is an eminent preacher, and long will he live in the hearts of our people.

On Sunday, the writer buried in baptism twelve happy souls. Four joined who were not ready for baptism, and two were restored—in all, eighteen accessions to the church.

To God we give the glory for the work which he has done. BENJ. WARD.

Ward's Mills, Onslow co., Aug. 10, '92.

See advertisement of the Raleigh Male Academy in this issue. This school has long enjoyed the reputation of being the best preparatory academy in the State. This year Mr. C. L. Haywood, a Wake Forest graduate, has been employed as assistant.

Please Read and Act.

Let me call the attention of my brethren and sisters all over the State to the following brief note, received a few days since, from one of our aged beneficiaries. For obvious reasons I leave out his name and office.

———Aug. 11th, 1892.

My Dear Bro. Woodson:—I will drop you a few lines to inform you that I have been waiting to hear from you for some time; but I have not heard anything, and I suppose the cause is the churches have been so slow to respond to the relief of the poor old preachers, therefore it is impossible for you to send them anything. I hope the good Lord will incline them to help, as we need help. Your brother in Christ,

This note speaks for itself. Our aged brother is right in supposing that the cause of our delay in sending him help is the slowness of the churches in sending the needed funds. I am glad to see that a larger number of the churches are responding to our appeals; but the amounts sent are as yet far too small to enable us to send, as we desire, monthly remittances to the old preachers and widows we have on our list. Our Board brethren are only your servants, and the servants of your State Convention. We can only pay out the funds you send us. Why should we let these aged men suffer for the necessaries of life? Will not the Sunday schools give us a monthly collection? Will not all the churches in the bounds of the Convention come to our aid? There is not a sweeter or nobler charity than to lighten the cares of an aged minister of Christ. But is our giving to them a charity? Is it not rather a duty?

Fraternally,

C. A. WOODSON, *Cor. Sec.*

Amende Honorable.

Brother J. D. Hufham stated before the last Baptist State Convention in Goldsboro that the name of Bro. J. McDaniel's paper was the *Intelligencer*. I arose to correct him, and affirmed that the name of the paper was the *Messenger*.

Subsequent investigation has satisfied me that Bro. Hufham was right as well as myself, and that I am due him an apology for correcting him.

Brother McDaniel published *two* papers in Wilmington. The first was called the *Wilmington Messenger*, and was printed about 1843, and the second was called the *Religious and General Intelligencer*, and was printed about 1849–'50.

I saw several copies of the *Messenger* in the home of sister Polly Chasten of Duplin a few years ago. The minutes of the Goshen (now called Eastern) Association for 1843 bear the imprint of the *Messenger* office.

The minutes of the Union Baptist (now Eastern) Association for 1849 and '50 were printed at the *Intelligencer* office. The minutes of '49 contain the following:—

"Whereas, we have learned that Bro. James McDaniel designs publishing a religious newspaper in the town of Wilmington to be entitled *The Religious and General Intelligencer*, therefore

Resolved, That we recommend said paper to the patronage and support of this Association."

The *Messenger* was published about the time of the suspension of the BIBLICAL RECORDER. In the issue of the latter, dated May 11th, 1844, appears a prospectus announcing the discontinuance of the *Depository*, (a monthly published by Bro. Meredith,) and the resumption of the RECORDER's publication.

I state the above facts in justice to Bro. Hufham and the Convention as well as myself. JNO. T. ALBRITTON.

Mt. Olive, N. C.

From Elizabeth City.

Dear Recorder:—The cause of the Master is moving on gloriously in this section of the Old North State. I attended a protracted meeting week before last at Whiteville Grove in Perquimans county. Brethren Elliott, Burfoot and Spence preached the truth with such force and eloquence, and the Holy Spirit worked with such great power, that we had the pleasure of seeing many souls born into the kingdom of the Lord. Twenty-five souls, the most of them fresh with the dew of dawning manhood and womanhood, followed the blessed Master in baptism. The church was strengthened and revived. Several years ago, when Bro. Josiah Elliott took charge of it, it had been torn by strife and had suffered so much from other bad influences, that its light was almost extinguished; but the spark remained and it was soon fanned into a bright blaze of religious fervor, and to-day Whiteville Grove ranks with the strongest churches of the Association.

Last week I attended another of Bro. Elliott's revivals in this county at Berea. Here it seemed that God was even more lavish with his blessings than formerly. On Saturday evening especially, it seemed that the windows of heaven had been opened, and sinners, with tears of penitence flowing down their cheeks, came flocking to the mercy-seat of God. The gospel call, as sounded by our dear Bro. Burfoot and accompanied by the Holy Spirit, was irresistible. On Sunday morning, about thirty were buried in the Pasquotank in the solemn rite of baptism. Others were restored to the fellowship of the church, who had previously been expelled.

Meeting is in progress at Ramoth Gilead, one of Bro. Harrell's churches in the northern part of this county, this week, and a glorious meeting is anticipated.

Dr. Blackwell of Norfolk preached at the Baptist church at this place on Sunday morning and evening. He presented the gospel in simplicity and purity, and the people were much pleased with the services.

The cause of the Lord is progressing in this fair portion of his kingdom, and the harvest is not yet ended. We feel confident that many more bright sheaves are yet to be garnered into the harvest home before the summer is ended. May God be praised. He is among his people.

Yours fraternally,

CHAS. L. GRAVES.

Elizabeth City, Aug. 15, 1892.

Day of Usefulness.

We see it sometimes stated that a preacher resigns charge of his church because "his work is done," or his "day of usefulness is past." When does a true worker in God's vineyard finish his work? When he is ready to be offered up, when he is ready to receive the crown, when he has finished his *course*. If one becomes anxious about higher earthly rewards, about bigger church, more latitude for the exercise of his talents, more renown as a preacher he may *get his* reward. When his preparation for Sunday's ministrations is lastly of Saturday night's study of the great northern dailies and Congressional Record, with a dash of the sensations of the day, to the neglect of the old, old story, and the visitation of the sick and distressed of his congregation, then he *will* find that his day of usefulness is at an end. When he is engaged in secular employments and his mind engrossed in the success of enterprises not connected with the pastorate of the church, picking flaws in rival schemes, going to Associations for the purpose of pushing those pet objects, then his day of usefulness is past, and he ought to resign his pastorate. But if the pastor is full of the God called mission of proclaiming the *gospel* of the Son of God, the glad tidings of saved by grace, imbued with the love of Christ and the spirit of the Master, sympathizing with the poor and distressed, the sick and the afflicted, day after day visiting such with words of counsel and comfort, no Sunday will find him unprepared with the bread of life with which to feed the flock, and words of love to awaken the sleeping sinner. His day of usefulness is never past, and his work is not done till called to higher fields and richer rewards, fast by the throne of God. B.

Cartledge's Creek and Saron Churches.

It may not be but right that the readers of the RECORDER read a short account of two very beneficial and delightful meetings in Richmond Association—one at Cartledge's Creek church and the other at Saron.

The Cartledge's Creek meeting, which began on the fourth Sunday in July and continued about one week, resulted into a great revival of the church and over forty bright conversions. A goodly number have joined the church, and many others will follow soon. The baptizing will occur on the fourth Sunday in this month.

Bro. L. Johnson aided me one day, Bro. M. L. Kesler two days, and Bro. Wallace four or five days. They all did noble work. They preached the truth with pathos and power, and thus won the hearts of the people.

The Saron meeting commenced first Sunday inst, and closed Saturday. God sent just such showers of blessings every day that the church needed. At least forty professed faith in Jesus. The conversions are bright and happy and command the confidence of all. Twenty-eight have already come into the church, and twelve or fifteen more will follow. I will baptize them on the first Sunday in September next.

Bro. Wallace was my help at Saron. He is my college-mate. God is blessing our efforts in this great work of soul-saving. To God be all the praise and glory. I rejoice and feel greatly encouraged.

Sincerely, I. S. BOYLES.

From Aulander.

Dear Recorder:—We have just closed a very fine meeting of one week with the church at this place. Four have been received, and perhaps others will follow, and the church was greatly revived and strengthened. Dr. Hufham was with us preaching twice a day during the week. The Doctor was in fine health and preached with unusual power and sweetness.

The Aulander Female Academy is nearing completion. Miss Chetta Darden, a first-class lady of rare culture and wide experience, has been unanimously elected to the principalship, and the school will open Sept. 14th. She is to be assisted by a music and art teacher, to be secured yet.

Our Male Academy will also open about the same time with a thoroughly competent man at its head.

The foundation has been laid for our new hotel, which will be pushed to an early completion.

We have just closed our missionary canvass, and are much gratified with the result.

The Ladies Missionary and Aid Society of Aulander Baptist church will give a Feast and Broom Drill, Thursday night, Sept. 14th, in the interest of the schools—the proceeds to be used in the purchase of desks, &c.

L. M. CURTIS.

Aulander, Aug. 15, 1892.

King's Mountain Association—A Request.

Dear Bro. Bailey:—As chairman of the committee chosen by the Gastonia Baptist church to provide entertainment for the messengers to the King's Mountain Association, which convenes with us on the 23d day of September next, I would beg you to give me the space in your columns to make a request of the church clerks, namely: That they furnish me, as early as *two weeks* before the Association meets, the names of their delegates, and state whether they will come by rail or private conveyance, which is very important to us.

Fraternally, JOHN C. SQUIER,
Lock Box 325.

Gastonia, Aug. 15, 1892.

Revival at Providence.

Bro. Bailey:—The church at Providence, Person county, which I serve as pastor, held a protracted meeting, commencing on Saturday before the first Sabbath in August and closing the second Sabbath. I was present most of the time, but on account of feebleness from a long case of malaria, could render but little service except to superintend the services.

Brother Tapp of Orange county, a young brother who is just entering the ministry, did most of the preaching. At the close of the meeting I baptized seven. It is estimated that some fifteen or sixteen obtained a hope during the meeting, of whom it is expected that others will soon be baptized. Besides those converted and baptized, it is confidently believed that the meeting will be of great benefit to the church, in strengthening the graces of the Spirit, in unifying the membership and reclaiming wandering sheep. J. J. LANSDELL.

ANOTHER ACCOUNT.

During the past week, our pastor, Rev. J. J. Lansdell, has held a series of meetings with Providence church of Person county, N. C., assisted by Rev. S. C. Tapp, who is an earnest and consecrated young minister, and, in the writer's opinion, one of the most gifted and talented. As I sat beneath the sound of his voice day after day, I could but believe that we would hear more of him yet, and feel the weight of his influence more and more as time rolls on.

Our pastor being indisposed and feeble, Bro. Tapp occupied the pulpit, preaching two sermons a day, and for eight days he very forcibly, beautifully and tenderly presented the truths of the precious book to the edification of christians, and conviction and conversion of sinners. Many found peace by trusting in Jesus, and our church is in a most healthy condition—an excellent christian spirit prevailing among the members.

Our hearts are glad, and we give all the praise and honor unto him who loved us and gave himself for us. E. A. H.

Aug. 15th, 1892.

Associational Union of the W. M. S.

During the late session of the Central Association at Wake Forest, N. C., the local Woman's Missionary Society invited all the representatives from other Societies to meet in the small chapel on Wednesday morning. The meeting was well attended, there being a large number of ladies present, though very few other societies were represented.

Our Vice-President, Mrs. Lanneau, opened the meeting, and Mrs. Dr. Carter of Raleigh read a chapter from the Bible, and made appropriate remarks.

A feeling and impressive prayer by Mrs. Walters was followed by a talk from Miss Fannie E. Heck of Raleigh, who is known all over the State as an enthusiastic worker for missions.

The principal work of the morning was the organization of the Annual Associational Union of the Women's Miss. Societies. The organization of this Associational meeting was freely discussed, and all present seeing what a help it would be to have annual reports from all these Societies, a committee was appointed to draw up a constitution, which was unanimously adopted.

The following statistical report, read by Mrs. T. H. Briggs of Raleigh, will show the number of Societies already in working order and the amounts contributed; and by another year we hope to report a Woman's Miss. Society in every church in the Central Association. In this Association there are now twenty-three churches and eighteen societies. Of these, six are Sunbeam Miss. Societies. There are, therefore, twelve churches which have Woman's Miss. Societies, and eleven which have not. These societies have given and reported under their own names, the following amounts:

Cypress Chapel, $4.07; Brassfields, 3.00; Flat Rock, 3.00; First church, Raleigh, 374.61; Hopkin's Chapel, 3.27; Mt. Hebron, 1.95; Perry's Chapel, 4.65; Wake Forest, 150.91; Youngsville, 6.50; Rolesville, 14.30; Sunbeams, First church, Raleigh, 9.93; Sunbeams, Wake Forest, 20.52; Sunbeams, Rolesville, 23.38; Mt. Vernon, 5.60. Total, $625.69.

Number of societies reporting, fourteen. Societies failing to report; Sunbeams, Franklinton, New Hope, Wake Cross Roads and Clifton School-house. We do not think these societies have ceased entirely to exist. Wake Cross Roads has been recently organized or reorganized.

Ladies in any of the churches desiring to organize Miss. Societies would do well to communicate with Miss Fannie E. Heck, Raleigh, N. C.

L. L. R., *Sec. pro tem.*

Souppernong Union Meeting.

This body met with the church on Roanoke Island, on Saturday before the fifth Sunday in July, 1892.

The introductory sermon was preached by Rev. W. V. Savage.

The churches were fairly represented. We had a pleasant and profitable meeting.

The next session will be held with the church at Sound Side, Tyrrell county. Rev. J. F. Tuttle to preach the introductory sermon, Rev. A. W. Burfoot, alternate.

M. MAGETT, *Mod. pro tem.*

H. A. LITCHFIELD, *Sec.*

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse, and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smile in it. Remember that a dew-drop glistening in the sun is just as beautiful as a rain-bow.—*Rev. C. H. Parkhurst, D. D.*

Talks About Law.—No. 6.

BY JUDGE R. W. WINSTON.

THE STATUTE OF FRAUDS.

"Law is the perfection of reason," says my Lord Coke. This observation applies to the great body of our laws, which is called the common law; it can have little meaning when applied to the statute laws.

The truth of these remarks will perhaps more fully appear when we consider such a subject as the Statute of Frauds.

No amount of reason will lead one to the conclusion that the title to land can not pass except by a written instrument; and yet we know that if A buys B's dwelling verbally for one thousand dollars, pays half cash, and agrees to pay the balance in six months, and has a dozen witnesses to the trade, B can "back out," if he so wishes, and A can not make him comply with the bargain. True, A can get his five hundred dollars back, but he can not force B to give him a deed. The reason for this is simply that the Legislature has so said.

In 1649 Charles the First was executed. Twenty-nine years thereafter, or, as the law books put it in 29th Charles the Second, the famous statute, called the Statute of Frauds, was enacted in England. Much of this statute has since been enacted in North Carolina. And of it the great Lord Nottingham has said, that "every line was worth a subsidy"; on account of which remark, and because it has been the fruitful source of so much litigation, William Smith, a genial English law writer, was minded to say that "every line has cost a subsidy."

Instead of giving the words of our North Carolina statute, which are long, dull and involved to the lay mind, let us illustrate by examples what the law under this head is:

(1) Twelve men witness a verbal sale of a house and lot or farm, and all the money is paid, by way of earnest money, and yet the seller is not bound, unless the contract or some note or memorandum thereof is in writing and signed by the seller or by his agent lawfully authorized.

(2) Every lease of land for more than three years is void unless in writing.

(3) John Smith goes into a store with a friend and says to the merchant, "Let my friend Jones have ten dollars in goods, and if he does not pay you, I will." The merchant lets Jones have the goods. Jones does not pay the bill, and so Smith is sued. Now Smith is a bad man and does not try to pay his debts, but he is a sharp one and employs the best legal talent. When the trial comes off, Smith's lawyer pleads that the contract, not being in writing, is void, as it was a promise to pay the debt, default or miscarriage of another. And such is the law.

(4) If an executor or administrator make a promise, not in writing, to pay the debt of the deceased, no action can be brought on the promise.

(5) No retailer of liquors by the small measure can collect more than ten dollars on open account for the sale of such liquor.

Such, in brief, is the general scope of the famous Statute of Frauds, passed more than two centuries ago, its object being to suppress fraud and perjury.

These principles seem simple and easy of application. But, as our next talk will show, they present, in the hands of our discriminating and progressive courts, and under the varying circumstances of each case, as many phases to the mind as does the variant and revolving kaleidoscope to the human eye.

The Work in Robeson Association.

Dear Recorder:—A young South Carolinian is supplying the pulpit of Rev. F. H. Martin at Lumberton, for the summer, and comes to ask space in your columns.

Bro. Martin is devoting a "vacation" to revival work in South Carolina and Virginia, in both of which places his labors have been abundantly blest. Brother and Mrs. Martin are much beloved by the saints in Lumberton, and their return, on or before Oct. 1st, will be anticipated with much pleasure.

The church here is in a prosperous condition, a notable feature being the number of young people who take an active interest in religious work.

The summer meetings among the churches of Robeson Association have been general and well-attended, and many souls have been hopefully converted. The hot weather does not discourage the brethren of Robeson, when it comes to going to church.

The writer assisted Bro. Lennon in a meeting at Antioch this week. There were sixteen professions of faith. Bro. Lennon is eighty years of age, and has been pastor at Antioch for the remarkably long period of fifty years. He preached his first sermon there. Age begins to tell on this venerable servant of the Lord; but his head is yet erect, his lip firm, his mind active, and his voice clear and ringing in denouncing sin and inviting men to Jesus.

The BIBLICAL RECORDER is an esteemed visitor in many homes in this county.

V. I. MASTERS.

Lumberton, Aug. 11, 1892.

A Precious Meeting at Cool Spring Church.

Dear Bro. Bailey:—We closed a precious meeting at Cool Spring church, Gates county, last Sunday. Bro. C. B. Williams did most of the preaching, and did it well, too. The church seemed much revived. Forty-two were added to the church by baptism and five were restored. There were other professions, but some were kept from baptism by sickness.

Sincerely yours,

W. B. WATT.

Reynoldson, N. C., Aug. 10, 1892.

The Mind Cure

The theory of the mind cure may do for some hysterical cases, but for chronic bowel complaints, cramp, colic, diarrhœa, dysentery, Dr. Bigger's Huckleberry Cordial is the surest and best cure. Keep it.

The Mt. Ruhama Resolutions.

In your issue of Aug. 10, you publish certain resolutions from the Mt. Ruhama church in the South Fork Association, about which it seems to me a word ought to be said.

I do not think there should have arisen any controversy on the question. The churches at Catawba and Newton are the only ones directly interested in the matter. The Newton church is more convenient to Mt. Ruhama than the Catawba, and so to all the churches in the Association but two. The Mt. Ruhama church gives no reason for opposing the change, neither does it have any reason for opposing it—they simply did it to gratify the pastor. The churches at Newton and Catawba both had good reasons, and when these reasons were presented to the Executive Committee, the change was made. As for the constitution, there is not a word about any change being forbidden. We had the recent example of the Board of the State Convention in changing last year from Raleigh to Goldsboro according to the wish of the churches, and yet nobody thought of passing any resolutions. Such a course has been pursued by Baptists from time immemorial, and this is the first time I ever heard of a church denouncing it.

The Association will no doubt be held at Newton unless some unforeseen difficulties prevent us from getting our house completed.

We have just closed an excellent meeting of seven days at Belmont church in Gaston county. I had the efficient services of Rev. A. McA. Pittman of Black Stocks, S. C.—a "Tar Heel" whom we have loaned to South Carolina. The visible results of the meeting were ten baptisms and one by letter. The church was cemented together with stronger bonds, and we hope for enlarged usefulness in the future.

I begin to morrow a meeting in my Mt. Holly church. M. P. MATHENEY.

Lincolnton, Aug. 13, 1892.

Letter from Rev. R. O. Fry.

Dear Recorder:—I have been greatly revived during this vacation.

I went to a Sunday-school Convention at Palmerville Baptist church on Saturday, the 6th inst., in which the young ladies took an active part in reading essays and in speaking. All did their part well, and held the large crowd in perfect quiet. These essays we suppose grew out of the good school of which Bro. Edding is principal at that place.

Next day was a beautiful Sabbath, and a large crowd was present. We engaged the morning in Sunday-school speaking. I preached at 11 o'clock. At night I preached to a good audience at New London.

On Monday I began assisting in a protracted meeting at Kendall's Baptist church. The meeting was one of the best, if not the best meeting I was ever in, and resulted in a good many conversions, and upwards of twenty pledging that they would not stop until they would find Christ precious to their souls; besides this, others who had wandered and left the church were made to come forward and asked to be reclaimed; and it was a shower of pure refreshing to all. The attendance was said to be much greater than known in a long time. The house was filled to overflowing day and night. I found the church surrounded with the most hospitable people I have ever visited. I was greatly gratified in the work. I did all the preaching. Bro. Denny is pastor and a faithful worker. May the Lord bless him and the good people around Kendall's church. R. O. FRY.

Aug. 13, 1892.

Associations.

TIMES AND PLACES OF MEETING.

August.

Liberty—High Point, Aug 23-25.
Brushy Mountain—Moravian Falls church, Aug 25-27.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

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I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.

Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully, W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly, CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. J. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

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CONDENSED SCHEDULE.
In Effect July 24, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 10 p m	10 11 a m
Lv. Goldsboro	*4 00 p m	*7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 88 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	*8 25 p m	*8 50 a m
" Greensboro	*10 20 p m	*10 30 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 55 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 23 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 p m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*7 25 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 37 a m	*8 35 p m
Ar Greensboro	10 20 a m	10 20 p m
Ar Winston-Salem	*11 40 a m	*12 10 a m
Lv Greensboro	*10 30 a m	*11 05 p m
Ar Durham	12 24 p m	1 02 a m
" Raleigh	1 23 p m	2 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 50 p m	3 35 a m
" Burkeville	3 31 p m	4 10 a m
" Richmond	5 30 p m	5 20 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.35 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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CONDENSED SCHEDULE.
In effect August 10, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv N & W Jt,	Wal Cove	Ar	1 55 p m
1 52 p m	Ar N & W Jt,	Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 23 p m	"	Maxton	"	6 30 a m
8 59 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 02 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	Lv	Climax	Lv	9 10 a m
4 45 p m	Lv	Greensboro	Ar	10 00 a m
4 25 p m	Ar	Greensboro	Lv	10 30 a m
3 10 p m	Lv	Stokesdale	Lv	11 55 a m
1 45 p m	Leave	Madison	Arrive	12 45 p m

Train No 9 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Testimony in Favor of the Wake Forest People.

Mr. Editor of the Biblical Recorder:—Having lately attended an Association at Wake Forest, I wish to state through the RECORDER a few facts which are due the people of Wake Forest.

Now I had been told that the people of that community were somewhat "stuck up" and unsocial towards the more common class; and of course I was upon the lookout for something of the kind. I not only failed to see anything of that sort, but found the people of Wake Forest (after mingling and commingling for some time as a church delegate and visitor), to be one of the most social and communicative, generous and urbane people to be found anywhere in the country.

Now the object of this scrap is to say to any who may be called to visit this people on any religious, educational, or, indeed, upon any honorable business, will receive a generous and hospitable reception.

Yours kindly, LOFTIN ADAMS.
Bay Leaf, Aug. 2, 1892.

A Parable Against Persecution.

And it came to pass after these things, that Abraham sat in the door of his tent about the going down of the sun.

And, behold, a man bowed with age came from the way of the wilderness, leaning on a staff.

And Abraham arose and met him, and said unto him, "Turn in, I pray thee, and wash thy feet, and tarry all night; and thou shalt arise early on the morrow, and go on thy way."

But the man said, "Nay; for I will abide under this tree."

And Abraham pressed him greatly; so he turned, and they went into the tent. And Abraham baked unleavened bread; and they did eat.

And when Abraham saw that the man blessed not God, he said unto him, "Wherefore dost thou not worship the most high God, Creator of heaven and earth?"

And the man answered and said: "I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a god which abideth always in my house, and provideth me with all things."

And Abraham's zeal was kindled against the man; and he arose, and fell upon him, and drove him forth with blows into the wilderness.

And at midnight God called unto Abraham, saying: "Abraham, where is the stranger?"

And Abraham answered, and said: "Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness."

And God said: "Have I borne with him these hundred ninety and eight years, and nourished and clothed him, notwithstanding his rebellion against me, and couldst not thou, that art thyself a sinner, bear with him one night?"—*Benjamin Franklin.*

The Bible in the House.

A good man once entered a house in Germany and found it very wretched—no fire, no furniture, no food. Everything bore the appearance of utter poverty. But, glancing round, he saw in a neglected corner a copy of the Bible. When he went away, he said to the poor inmates:

"There is a treasure in this house that would make you all rich."

After he had gone, the people began to search the house for what they thought must be a jewel, or a pot of gold; and finding nothing, they went to take up the very floor, in hopes of discovering the hidden store of wealth, all in vain.

Some days after, the mother lifted up the old Bible, and found written on the flyleaf of it, "Thy testimonies are better to me than thousands of gold and silver."

"Ah!" she thought, "can this be the treasure the stranger spoke of?"

So she told her thoughts to the rest; they began to read the Bible; they read of the love of God in sending his Son to die for sinners, became changed in character, and a blessing came in to stay with them.

The stranger returned to find poverty gone, contentment and peace in its place, and a hearty, christian welcome, while, with grateful joy, the family told him:

"We found the treasure, and it has proved to us all that you said it would."—*The Sunlight.*

Mr. A. N. Partin, of Enfield, N. C., who had typhoid fever, and was left in a very weak condition, writes:—

You can use my name in regard to the Electropoise, for I know it is a great thing for sufferers. I used nothing else, and, though I was so weak I could not get out of the house without help, in four days I was able to walk a mile (to my store), and work all day. It was Saturday, too—our busiest day. I have been steadily at work ever since. I was very thin. My friends did not think I would live a month when I began the use of the Electropoise. I am now fat and well, and quite up to my usual weight. Yours, very truly,

March 31, 1893. A. N. PARTIN.

There is no doubt about it. The nature of reading, the kind of books and papers read by a family or individual, tells the character of such either for good or bad. Is it not surprising that so many of our people who profess to be christians read little or no religious books or papers? The abundance, variety and cheapness of good religious reading at the present day knock the last prop from under the arguments (?) of so many who have run in the old grooves so long. The study of the Bible is the urgent need of our times. Light is what is needed. The pulpit, the press and the Sunday-school are the great forces that under God are to bring the world to Jesus.—*E. P. P., in Richmond Advocate.*

Known by Your Works.

What a curious place the cemetery would be if each grave were marked by the weapon chosen for life's war, the tool used in life's toil. The shining needle would gleam over the grave of Dorcas. The curious rod would tell of the work of Moses. The boat and net, the story of Peter the fisherman and fisher of men. Black tent cloth and a Bible would be the monument of Paul.

If only we could get the weapon used by each one, what a library of biography the cemetery would become. The brewery would be the coat of arms of one, the distillery of another, the saloon of still another. Here lies one with a pack of cards on his grave; they sum up his life. Another has a bat and ball. Life would thus be summed for each by that which was most to him in life. With the fidelity of a photograph, the grave would tell the truth, the monument would bear witness to facts, not fancies.

In real life we are known by what we do, not by what friends say of us. If the monument lies, yet men know the truth, and with a shrug and a smile pass on. The Judge of all the earth knows the exact truth; our works follow us into the land of judgment. "I know thy works," comes out again and again in the Revelation. The work we do, the tools we use, the motives that urge, are all known to the Judge of all. —*O. P. G., in Young People's Union.*

Christ lays hold of the very foundations of society, and works his upward way to the very topmost stratum, taking with him all men, women and children—poor, feeble, homeless, lost; and never resting until he has brought within the circle of his sovereignty, and the hopefulness of his benediction, men of every grade and quality.—*Joseph Parker.*

Each day brings its own duties, and we must meet them as they come. The leaving off till to-morrow plan is ruinous, alike to business and character.—*Ex.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and *vice versa*. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Chinese Sunday-school.

The following account of the opening of a Chinese school is taken from the *New York Examiner*:—

Under the providence of God the way was opened in April last for the establishment of a mission for the Chinese in Mott street, New York. The work undertaken was on a small scale, advisedly so. An apartment of three rooms was secured in the tenement house No. 19, and these were repaired and furnished for use. It was proposed to hold English classes tri-weekly, on Tuesday, Thursday and Saturday, in the afternoons for Chinese women, and in the evenings for Chinese men. On Sunday a Bible school was to be held at 3 p. m., for Chinese women and children, and a second Bible school at 6:30 p. m. for Chinese men, the latter service to be followed by a gospel service in the Chinese language.

The mission opened on Sunday, July 10th, with a meeting to consecrate the rooms. Friends of the enterprise were invited. The rooms accommodated fifty people, and we anticipated that with our American friends and a few Chinese who desired to come that the seats would be nearly all taken. Yet before the time had arrived for the meeting to begin the rooms were packed to their utmost capacity by the Chinese alone, and but few Americans succeeded in gaining an entrance. In the street below were twice as many Chinese who also wished to attend, but could not get in.

At the close of that meeting we remained to pray that our gracious Heavenly Father would give us the building known as the Chinese Theatre, at Doyer street, for our men's classes, and for the gospel meeting. This building has a seating capacity of about 350, and is admirably adapted to our work. We knew that it would be impossible to hold so large a meeting again in our small rooms in Mott street. On the following Thursday the Lord answered our prayer, and the use of the Theatre was given us temporarily, free of rent.

On the succeeding Lord's day the Rev. Jue Hawk, a Chinese clergyman, was advertised to preach in the Chinese Theatre, and 400 Chinese men gathered to hear him. The audience was most respectful and attentive, and were seemingly much impressed with the earnest words of the preacher. Last Sunday night Rev. Mr. Hawk again preached to an audience quite as large, notwithstanding the unusual heat.

The first attempt at the Men's Bible school was made last Sunday night, and 110 Chinamen were graded and divided into seven classes, under Rev. Arthur Folsom, Rev. Jue Hawk, Mr. A. Freeman, Mr. Bunte, Mr. Strong, Mr. Franklin J. Ward, and Dr. John Bernard Busteed. In the room were almost a hundred more Chinese men whom it was impossible to grade and classify, as the teachers had more pupils than they could well handle as it was.

The work thus opened up before us is almost overwhelming. God has multiplied by ten the number whom we had expected as the outside possibility. Where we looked for possibly thirty attendants at our gospel service after months of persevering labor and persistent prayer, God has given us at the outset four hundred. Where we hoped for twenty at our Bible school (but had pledged ourselves not to be discouraged if there were but half that number) the Almighty has sent us two hundred.

The Japanese and Chinese in America.

The Chinese in this country come almost wholly from one province of China, but the Japanese come from all over the Sunrise kingdom. Very few people know how large a number of Japanese there are in this country. These are not only scattered through the schools and colleges of the East, but they are also engaged in commercial occupations in California and the West. Since almost all of the Japanese who come here are in pursuit of an English education, rather than to make money, a better and more intelligent class come than is the case with the Chinese. The Presbyterians have a very vigorous mission for the Japanese in California, under E. A. Sturge, M. D., and his wife. Four former members of this mission are now practicing physicians in Japan, several are teaching in Japanese schools, one is a professor in the Agricultural College in Osaka, one is an interpreter in Honolulu, and two are evangelists among their own people in this land. One is just graduating from the Young Men's Christian Association training school at Springfield, Mass., while two others are taking the regular course in the Princeton Theological Seminary. The Japanese Young Men's Christian Association of San Francisco, connected with this mission, now numbers ninety members. The same mission is just about to begin work among the 500 Japanese living in Portland, Oregon.

Miss Maggie Culbertson is doing a noble work in San Francisco for Chinese girls and women. A shameless slavery prevails among the Chinese. Miss Culbertson uses the authority of the law to get these women and girls free, and then takes them into her Home for protection and for training. She has already rescued 350 girls and young women. Most of them are under sixteen years of age. The girls are trained industrially and receive also christian instruction, so that when they leave the Home they are capable of supporting themselves.—*Ex.*

The Great Centennial Meetings in England.

The Baptists are awake to the importance of the centennial movement, and meetings are being held throughout the kingdom at the various churches. The great meeting was at the Crystal Palace, and all London knew about it.

A missionary flame is being kindled in all of the churches that ought to set all ablaze with enthusiasm.

Besides the meetings, cheap missionary literature is being circulated, and it is a frequent occurrence for ministers to advise their members to read such a book or such a tract and tell them where to get them. Our preachers do not take refuge behind the excuse "that they do not wish to make their pulpit the medium for advertising," but plainly tell them where and whom to buy from. Then again their efforts are not spasmodic—an occasional sermon on different fields, but every sermon preached has some reference to the great movement.

The children's festival has been a splendid success. It was held on Saturday, July 23d, at the Crystal Palace, where there was a scene that must live for years in the memories of all that were present. There were processions with streaming banners, and lively strains of music; the great Handel Orchestra was in the galleries, and their music was marvellous and enchanting. The sound made by coming of the children was termed by one of the papers "like the sound of many waters." The programme was opened by the Stockwell Orphanage choir; they sang their pieces with the accompaniment of bells with great success; how they did sing, and the memories that they awakened of the great Spurgeon were touching and tender.—*Baltimore Baptist.*

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All children enjoy a drink of

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So does every other member of the family.

A 25 cent package makes 5 gallons of this delicious drink. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they WILL CURE a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.

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Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

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DANVILLE, VA.

C. F. JAMES, B. A., D. D., President

The thirty-fourth annual session of this well-known and excellent school will open on Tuesday, Sept. 6th, 1892. Dr. James succeeds Capt. J. T. Averett as president, the latter retiring on account of feeble health. The new president is a B. A. of Richmond College, a full graduate of the Southern Baptist Theological Seminary, and for three years has conducted, with notable success, the Alleghany Institute, of Roanoke, Va. Faithful and competent teachers. The buildings will be thoroughly renovated, repaired and painted and the dormitories will be nicely carpeted and provided with new furniture. Pupils shall be thoroughly and wisely taught, and shall have every needed academic facility and domestic care and comfort. The city of Danville is now considered one of the healthiest cities in the South. It is in every way admirably adapted to the location of a first-class female college. Catalogues furnished upon application.

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JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

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after five days examination, for other music, if any of this proves unsuitable, but no money will be refunded. Copies to be exchanged must be in perfect condition, or we will not accept them. The list is as follows:

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MY LADY'S WINDOW. NEIL. 40 cents.
THE BIRD AND THE MAIDEN. JAMESON. 40 cents.
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Notes from Ashe County.

Dear Recorder:—For the first time in my life, I am on a vacation. I am resting in the mountains of Ashe county. My churches in Caldwell county voted me the month of August for rest. Bro. Isaac Oxford is filling my appointments for this month.

The weather is cool here compared with July weather east of the ridge, and fire is acceptable of mornings. The weather is also dry here, amounting almost to a drought in places. The corn crop is promising, and only needs a little more rain. The small grain crop is good, and also the fruit crop. I am enjoying apples, peas, plums, and some peaches. Also, blackberries and huckleberries are plentiful. It is refreshing to be here and drink the cold water and breathe the pure mountain air, but our pleasure has been mixed with sadness.

The day we reached this county the sweet little babe of our brother-in-law, Wm. Howell, died about three hours before we reached his home, and I had to remain over to attend the funeral. It was so sad. Then last Sunday, I was asked to conduct a memorial service at Forest Home church in memory of Franklin Plato Eller, who died at Chapel Hill on June 15th, 1892. He was a son of Bro. James Eller of Berlin, this county, and brother of A. H. Eller of Winston. Plato was twenty-three years old, and had he been spared, would have graduated with distinction next year. He had just been chosen one of the editors of the *University Magazine* for next year, and was at the time of his death president of his class. He had distinguished himself as a debater, and had won a medal as a speaker, and was also to have spoken as the representative of his society at last commencement, but was prevented by sickness. President Winston, in a letter to his brother, said that Plato, in some important particulars, was the strongest and most promising young man in the University. Hon Kemp Battle, Dr. Whitehead and several of the students have written the relatives highly eulogistic and deeply sympathising letters. Plato was not a member of any church, but at different times and places had been an earnest penitent, and the latter part of his life was so pious, pure and upright, and he was such an attentive Sunday-school student, such a regular attendant upon the preaching of the gospel and so devoted to the services of the Young Men's Christian Association of which he was a member, that it seems to me we must reasonably conclude he had made Christ his Saviour. His favorite song was, "Jesus, lover of my soul." The bereavement falls heavily upon his dear parents, relatives and many friends. May the Lord comfort and sustain them.

It was a treat to meet Bro. Dolly Eller, as we familiarly call him, of Winston. He sought and obtained religion in a meeting at Forest Home church some sixteen years ago, in which it was my happy privilege to labor with the pastor. Dolly has, I am glad to remark, ever adorned his religion with a pure and pious life. He is a successful lawyer and business man, and a most liberal brother with his means. Bro. Jas. and Sister Eller have reared a most exemplary family of children. They have but one daughter, and she married a worthy Baptist preacher of Virginia, David Hubble, whose field of labor is east of Lynchburg, and who is doing a good work for the Master.

Bro. W. H. Eller of Nebraska, but latterly of the Keely Institute, Greensboro, is here on a short visit. He is a capital man, I take it.

I have made a brief visit to Jefferson, and looked into the faces of, and shook hands with my many friends there. The brethren there and elsewhere in the county speak tenderly and affectionately of Bro. D. W. Thomasson, who was the efficient missionary under the State Board for several years at Jefferson and parts of Ashe county. It is generally lamented that he had to leave the field. The brethren are hoping he will visit them at the meeting of the Ashe and Alleghany Association. Bro. J. C. Johnson is preaching to Bro. Thomasson's churches, and the brethren think well of him.

I have been informed, since coming to this country, that the Rev. Mr. Harrison Blankenship, who took Hamilton Walter's wife about a year ago and ran away with her, and about whom the newspapers had so much to say for a time, is in the Jefferson jail serving a twelve-months' term, and is engaged in the study of law while in prison. During my visit to Jefferson, it never occurred to me to make any inquiries, but he is certainly in jail just where he ought to be. I suppose it is true that he is studying for the practice of law. It is said he has a fine mind, but is uneducated.

I have met Bro. T. M. Duncan, who is pastor of Forest Home and Friendship churches and some mission points, and find him greatly encouraged in his work. He is a good brother and earnest worker.

The Ashe and Alleghany Association will hold its next session with Bethel church, eight miles south of Jefferson.

I am glad brethren Durham, Caddell and other brethren, coming to our mountain Associations, can reach them this year with so much less travel and expense than last year. They will come to the Caldwell at the Yadkin church, seven miles north of Lenoir, on Thursday before the second Sunday in September. Then go on Monday following twenty-three miles to Boone, then out Tuesday morning six miles to Meat Camp church, where the Three Forks meets. Then it is about fifteen miles to Bethel, where the Ashe and Alleghany meets on Thursday, the day the Three Fork closes, and from Bethel it is about twenty miles to Wilkesboro, the nearest railroad station. We hope a number of the brethren from abroad will visit all three of these Associations.

Yours truly, I. W. THOMAS.

Fleetwood, Aug. 17, 1892.

DR. BOSCHEE'S HORSERADISH COMPOUND cures all bowel and stomach troubles and children teething. Sold by all dealers.

Reply to W. M. Thompson.

Dear Bro. Bailey:—I see in the RECORDER of the 17th inst. a communication from W. M. Thompson which I think calls upon me to explain.

In the year 1890 I contracted with Mr. Thompson to let him have a lot near Troy at eleven dollars per acre, which was less than one half of what I was offered for it through others. I did not want to sell the land, and so told him, but thinking he would make a very good accession to our church and cause, although I did not have much faith in his staying long, I did contract with him upon condition he did remain and keep it, to take the above named price. He was to build on it a cheap house, but on the special agreement that if he could not pay for it, or wanted to sell, I was to have it back by paying for the improvement which he said he would put on it. Subsequently he bought a lot adjoining it, upon which he put the improvements. He did nothing to improve mine except he cut the wood off it and sold it, and fenced a part of it. The contract was drawn up by Rev. W. M. Bostick, who surveyed the land and drew up the papers with the bond for title and specifications, which bond was changed by Mr. Thompson leaving out the contract. Mr. T. presented the bond to me to sign. I supposing it was the bond Mr. Bostick wrote, as per agreement, believing he would not make a false impression, I signed it without examining it, but found afterwards it was not the one he wrote, and did not contain the agreement in full. He (Mr. T.) refused to let me have the lot back as per agreement, unless I would take both lots and pay him therefor five hundred dollars. I told him I would leave it to three men to say what the improvement was, if any, and I would pay it.

In his communication he intimates he wants the truth to prevail, which I hope will. If there is any doubt about the truthfulness of this communication, I can establish it by undoubted witnesses.

NANCY M. BLAKE.

Troy, N. C., Aug. 18, 1892.

Warwick Church.

We have just closed a week's revival at Warwick church, resulting in sixty accessions, fifty-one of these being for baptism. This makes seventy additions to this church during the past six months. Rev. W. P. Jordan was with me and aided me during the meeting. He gave to the large and attentive crowds the *old gospel* with marked simplicity, clearness and power.

CALLED TO THE PASTORATE OF SALEM CHURCH.

I have been unanimously called to Salem church, Pasquotank county, and I will take this church instead of the Harrellsville, which I have just resigned. This puts all my work in one (the Old Chowan) Association, which is preferable.

C. N. DONALDSON.

Warwick, Aug. 15, 1892.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are made of tough glass that costs four times as much as common glass; and the work on them costs a good deal more than the work on common chimneys, just as the work on a dress is proportioned to cost of stuff.

The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

Pittsburg. GEO. A. MACBETH & CO.

Eureka Church.

On the fifth Sunday in July the church at Eureka in Gates county commenced a meeting of days. We had no ministerial help, but the Lord met with us and greatly blessed us. Every day of the meeting was good; but on Saturday we had a pentecostal blessing. Christians were made happy and sinners were made to tremble with fear. Fifteen were added to the church—thirteen by baptism and two restored. The Lord be praised for his goodness to the children of men.

W. P. JORDAN.

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It is not strange that Beecham's pills are so universally and favorably known when one considers that the manufacturers make use of over 14,000 advertising mediums, and spend about $550,000 through them every year. Such liberal use of the press is bound to have results, and proof is seen in the exceptional facilities found necessary to employ in the manufacture of the pills, in order to meet the enormous and increasing demand: among them, the pill machine which shapes 15,000 pills per minute. And, furthermore, in the fact that the average quantity kept in stock is 8½ tons, which means about 77,684,200 pills always ready for shipment.

Acknowledgments.

State Missions—Cub Creek church, Brushy Mountain, $4.60; Mt Pleasant ch, ditto, 1.00; Ballard's Bridge ch, Chowan, 7.71; Bethel ch, ditto, 5.50; Beulah ch, ditto, 3.65; Centre Hill ch, ditto, 1.50; Cool Spring ch, ditto, 5.00; Eureka ch, ditto, 2.00; Great Hope ch, ditto, 2.00; Hertford ch, ditto, 5.00; Macedonia ch, ditto, 3.73; Mt Sinai ch, ditto, 2.00; Reynoldson ch, ditto, 5.00; Olivet ch, ditto, 1.00; Rockahock ch, ditto, 5.00; Salem ch, ditto, 6.00; Whiteville Grove ch, ditto, 3.00; Warwick ch, ditto, 20.00; Yeopim ch, 2.90; collection U M, ditto, 7.18. Total, 93.77. Previously reported, 3,382.14. Total this year, 3,475.91.

Foreign Missions—Beaver Creek ch, Brushy Mountain, $1.15; Mt Pleasant ch, ditto, 2.60; Potecasi, W Chowan, 2.00; Rev C Durham, First ch, Raleigh, Central, 5.00; Thomasville ch, Liberty, 1.06; South River Asso, 3.30; Whiteville Grove ch, Chowan, 3.00. Total, 18.11. Previously reported, 5,237.95. Total this year, 5 256.06.

Home Missions—Mt Pleasant ch, Brushy Mountain, $1.65; Moravian Falls ch, ditto, 25.00; South River Asso, 5.17; Whiteville Grove ch, Chowan, 3.00. Total, 34.82. Previously reported, 2,035.45. Total this year, 2,070.27.

Education—Potecasi ch, W Chowan, $8.00; Cool Springs ch, Chowan, 2.80; Reynoldson ch, ditto, 2.00. Total, 12.80. Previously reported, 1,478.06. Total this year, 1,490.86.

Orphanage—S S, Bethlehem church, West Chowan, $6.38; S S, First ch, Raleigh, Central, 15 00; D L Gore, 10.00; South River Asso, 40c; Mt Sinai ch, Chowan, 5.00. Total, 36.78. Previously reported, 781.96. Total this year, 818.74.

Ministerial Relief Fund—D L Gore, $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Aug 20, 1892.

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40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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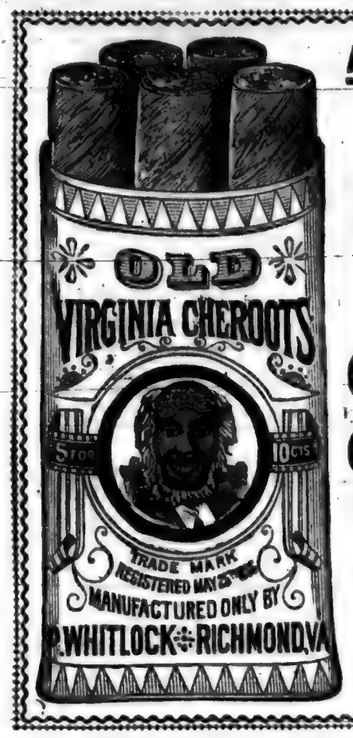

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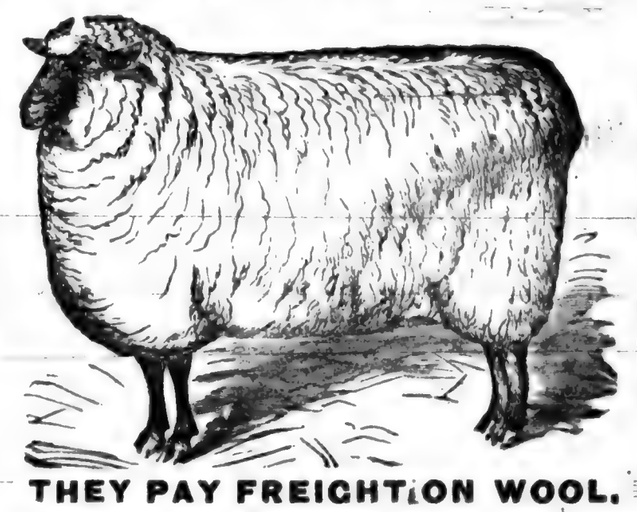

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The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months.
For catalogue or other information write to Dr. J. S. DORSEY CULLEN,
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High Point Female College.
The next Annual Session will begin September 14th, 1892. This institution has a full corps of excellent teachers, representing the best schools, and is
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J. N. STALLINGS, D. D., President, High Point, N. C.

From Randleman, N. C.

Dear Recorder:—We have had a good seed sowing and harvest-gathering meeting here. It continued every night for two weeks. There were about fifteen conversions and seed sown, which I trust will help some souls to be ripened and prepared for the garner of eternity. I baptized six on Thursday night.

Our cause here, I think, is gradually growing, and even now our congregation is as large as any sister church can boast of. Notwithstanding the fearfully warm weather, the work seems to be prospering all along the line. Faithfully, G. M. WEBB.

Randleman, Aug. 15, 1892.

South Yadkin Association.

Visitors from a distance to the South Yadkin Association by railroad on the Western N. C. R. R., will get off at Rock Cut, and they will be met by J. T. Eudy or J. F. Ostwalt, on Tuesday, the 6th day of September, whom they will please notify by card at Rock Cut, Iredell county, N. C.

Those coming on the A. T. & O. R. R., will please notify John Setser or J. D. Cook, at Long Ford, Iredell county, N. C., and they will be met at Troutman, N. C., on Tuesday, Sept. 6th, 1892. W. A. POOL.

Statesville, Aug. 15, 1892.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Mr. Geo. W. Watts of Durham has given $5,000 to the Presbyterian Orphans Home, located near Charlotte.

For a sluggish and torpid liver, nothing can surpass Ayer's Pills. They contain no calomel, nor any mineral drug, but are composed of the active principles of the best vegetable cathartics, and their use always results in marked benefit to the patient.

NEWS OF THE WEEK.

Raleigh Affairs.

The Soldiers' Home now shelters forty-six veterans.

Trains ran into the new Union depot here on Sunday last for the first time since its completion.

The date for the meeting of the Democratic Clubs of the State has been changed from August 31st to September 16th, because the latter date is more convenient for General Stephenson, and other prominent men to be here.

The trustees of the Agricultural and Mechanical College have placed Prof. Emory of the Experiment Farm in temporary charge of the Chair of Agriculture, to succeed Prof. Chamberlain, who recently resigned. The College will open Sept. 1st.

The mammoth acid building of the Caraleigh phosphate mills, two miles south of this city was destroyed by fire early last Thursday night. The loss is estimated at $27,000 or possibly more, almost if not entirely covered by insurance. The building is to be replaced as soon as possible.

The State Peoples' party convention was held here Tuesday of last week. The following ticket was nominated: For Governor, Dr. W. P. Exum, of Wayne; for Lieut. Governor, R. A. Cobb, of Burke; for Secretary of State, Dr. L. N. Durham, of Cleveland; for Auditor, T. B. Long, of Buncombe; for Treasurer, W. H. Worth, of Guilford; for Supt. of Public Instruction, Rev. J. W. Woody, of Guilford; for Attorney General, R. H. Lyon, of Bladen; for Electors for the State at large, Marion Butler and Harry Skinner.

State News.

Peter Pegraff, the Winston murderer, is still at large.

A mad dog bit several men and a number of dogs in Charlotte last Friday.

A movement is on foot to establish a furniture factory at Fayetteville.

Over eight hundred veterans attended the encampment at Wrightsville last week.

Mr. Thomas H. Hoke, a prominent and useful citizen of Lincolnton, died on the 18th inst.

It is now stated that Gen. Adlai Stephenson will fill his North Carolina appointments beginning September 15th.

Thieves robbed a special contribution box in the vestibule of Trinity church, Asheville, one day recently. The amount stolen is not known.

Fred Sherrill, colored, was shot at Winston on Sunday, the 14th inst., by Thomas Vinson, who made his escape. Sherrill died last Friday. The mayor of Winston has offered a reward of $100 for the arrest of Vinson.

The *Landmark* says the government has condemned the finish of the wood-work in the interior of the Statesville public building and some of the outside work also, and workmen are now making the necessary changes. This additional work will cost the contractors about $1,960.

Mr. William H. Grainger, a prominent citizen of Columbus county residing near Mt. Tabor, was stabbed to the heart and killed by his nephew, Vance Spivey, on the 12th inst. Both men were on their way home in a cart and got into a dispute about something, which ripened into anger, followed by the result stated. A posse is scouring the woods for Spivey.

Jas. W. Telfair, colored, was drowned while surf bathing at Ocean View, near Wilmington last Thursday.

Robert King's store and dwelling near Triangle, Lincoln county, was recently burned. Loss about $5,000.

Albert Goss, colored, in attempting to cross a log over Abbott's creek, in Davidson county Tuesday night 16th inst., fell into the water and was drowned.

The contract has been awarded at Hendersonville, for the erection of a first-class town-hall. The building is to be completed by February 1st 1893, and will cost $8,000.

On the main street in Mt. Airy last Saturday, Thomas Allison, receiver for a tobacco factory there, shot and instantly killed W. H. Brown, shipping clerk for the large tobacco concern of Sparger Bros., also of Mt. Airy.

Mr. Jack Overton, of Fayetteville, a Confederate veteran, on his way to the Veteran's Encampment at Wrightsville Monday of last week, was accidentally drowned at Point Peter. He attempted to step from the wharf to the ferry boat but fell. He had been drinking.

Silas Steele, aged about seventeen years of Germanton, Stokes county, committed suicide on the morning of the 20th inst., by drinking laudanum. For some misdemeanor, his mother gave him a thrashing and threatened to bind him out. The boy took his life in preference to being bound out, according to the report.

The State Farmers' Alliance Convention was recently held in Greensboro. The officers elected are as follows: Marion Butler, President; T. B. Long, of Buncombe county, vice-President; W. S. Barnes Secretary and Treasurer, and Dr. C. Thompsom of Onslow, was elected State Lecturer.

Mrs. Athey, a widow lady with five children, living near Cleveland, was robbed recently of $380, the money she had been saving up for fifteen years past with the purpose in view of buying her a home. She kept her money in a satchel in the closet of her bed room, and while she was absent at a neighbor's for a short time, the money was stolen.

The Railway Commission has rendered the following important telegraph decision: "That telegraphic messages transmitted over a line from one point in this State to another point also in the State do not constitute commerce between the States, although traversing another State in the route, and are subject to the rate prescribed by the commission."

Wesley Jones, a bachelor living the life of a recluse, near Walnut Cove, died last Friday night. A stranger purporting to be from Virginia came to Mr. Jones place about a month ago and has been living there ever since. This stranger now turns up with a will from Jones in which he leaves him all his property. He also holds deeds to all the lands of the deceased man. The people of the neighborhood suspicion foul play and the matter will be investigated.

At Pleasant Garden, a station twelve miles from Greensboro, Tuesday of last week, a brutal murder occurred. Mr. Salathial Swaim, aged about eighty-six years while dozing on the front porch of a Mr. Coble's house, was shot in the head and almost instantly killed. The assassin then robbed his victim of $500 in greenbacks which he had on his person and escaped. Several men were arrested for the crime and lodged in the Greensboro jail. Charles Reynolds, one of the men under arrest has confessed that he shot Swaim and that his cousin Julius Reynolds planned and instigated the crime. Julius Reynolds has also been jailed. The murdered man had just settled up his estate and expected to leave this State soon for the west to be with his children.

General News.

A $175,000 fire occurred at Geneva, O., on the 19th inst.

A $200,000 fire occurred at Delta, Fulton county, O., on the 18th inst.

Six men were killed and fifteen injured, in a railroad accident near Warsaw, O., on the 15th inst.

The greatest rate war on record is being waged by Southern railroads. Rates are being cut down quite low.

Congressman John G. Warrick, of Ohio, the successor of William McKinley, died in Washington City on the 14th inst.

The Chilian government has appropriated $75,000 to pay indemnities for the attack made upon the crew of the cruiser Baltimore.

A Union Pacific special train from San Francisco loaded with $20,000,000 in gold from the San Francisco mint reached New York City recently.

William R. Cole, a railroad engineer, shot and killed his wife and child at Savannah, Ga., on the 17th inst., and then attempted suicide, but failed.

An earthquake shock caused consternation in Pembrokshire, the extreme southwestern county of Wales last Wednesday night. Houses were rocked, but no great damage was done.

At Griffin, Ga., last Wednesday night five children left at home locked up by their parents, were burned to death. It was reported that the house was set on fire by incendiaries.

Logan Murphy, a seventeen year old boy murderer, was taken from jail at Winchester, Ky., by a mob on the 16th and hanged from a railroad bridge. Murphy killed his own father was arrested, tried, and sentenced to be hanged, but was given a new trial. While in jail he seriously injured one fellow prisoner and stabbed another one to death.

Grindelwald, a Swiss village was almost completely destroyed by fire on the 19th. A large hotel thronged with American and European tourists was demolished, but fortunately no one was injured.

Very early on the morning of the 15th inst., over one hundred cars on the Erie and Lehigh Valley railways at Buffalo, N. Y., were destroyed by fire. The loss was very great. The cars were set on fire by striking railway switchmen. The New York Central switchmen also struck. The strikers caused trouble by suspending freight travel. Gov. Flower ordered out 25,000 of the State troops to protect the property of the railroads. It is feared that the strike will extend all over the State. The roads involved are now seven, viz., the Erie, New York Central, West Shore, Lake Shore, Buffalo Creek, Lehigh Valley, and Nickle Plate.

Last Saturday morning shortly after midnight, Mrs. Lizzie B. Hicks, a respectable widow lady of Richmond, Va., accidentally killed her sixteen-year old daughter. A few nights before, Mrs. Hick's hen-house had been robbed, and this morning, hearing noises in the yard, she arose, armed herself with a 38 calibre revolver, and crept to a back window to listen. While standing there, she heard a slight step behind her. Very much excited, she turned, and seeing a figure standing close to her, without a sign or word she raised her pistol and fired. She then discovered that she had shot and killed her own daughter, who had followed her.

Mr. Gladstone, who is Prime Minister and First Lord of the Treasury of England, has completed his cabinet, which is as follows: Secretary of State for Foreign Affairs, Earl Roseberry; Lord Chancellor, Baron Herschell; Chancellor of the Exchequer, Sir William Vernon Harcourt; Home Secretary, Herbert Henry Asquith; Secretary of State for India, Earl of Kimberly; Secretary of State for the Colonies, Marquis of Ripen; Secretary of State for War, Right Hon. H. Campbell Bannerman; First Lord of Admiralty, Earl Spencer; Chief Secretary of State for Ireland, Right Hon. John Morley; Secretary of State for Scotland, Right Hon. Sir George Otto Trevelyn; President of the Board of Trade, Right Hon. H. H. Fowler; Postmaster General, Arnold Morley; President of the Council of Education, Arthur Herbert Dyke-Acland. Lord Houghton is Vicoroy for Ireland.

The East Tennessee miners caused serious trouble during the past few days. At Tracy City, on the morning of the 13th, a mob of 150 miners captured the stockade in which 390 convicts were confined. The convicts were placed in box cars ready to be shipped to Nashville. The miners then burned the stockade and cut the telegraph wires. On Monday, the 15th inst., about three hundred armed miners marched into Inman, a little mining town, and proceeded to the coal mines where 272 convicts were at work. The miners captured the guards and placed them in custody. They then carried the convicts to Victoria and placed them in box cars and started them to Nashville. At Tracy City the coke ovens were pulled from the ground, causing great damage. An attack on the stockades at Oliver Springs was made on the 16th. Two guards were fatally injured and eight miners were shot. At Coal Creek on the 18th a conflict between a small number of State troops and over 3,000 miners occurred. Ten miners were killed and many others injured. Six soldiers were killed and several injured. Four hundred of the miners have been arrested and are under guard. At last accounts the hostilities had ceased.

Ho! traveller, take Beecham's pills with you.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

MARRIED.

JORDAN—BULLARD—On August 17th, 1892, at Benevolence church, by Rev. E. W. Wooten, Mr. Willis N. Jordan and Miss Sallie Bullard.

WHITE—ELLIOTT—On August 10th, 1892, in Bethel church, Perquimans county, by Rev. A. W. Burfoot, Mr. C. F. White and Mrs. Mattie Elliott.

DIED.

PAGE—On August 9th, 1892. Mr. W. J. L. Page departed this life in Perquimans county, N. C., after a severe attack of dropsy at the heart. He was a member of Greenwood church. He was very often heard singing the hymn, "Yield not to temptation," &c., and the last he said was that he was going home to glory to live with his Master.

W. J. B.

COBB—Sarah M. Cobb departed this life near Floral College on July 29th, 1892. She was eighty-six years old, and a member of the Mount Moriah Baptist church, and lived in strong allegiance to her church, which could not be lessened or modified by any surrounding. She never failed to let it be known even in the most worldly surrounding, yet with the modesty and gentleness of the true woman. She passed peacefully away to that Father who ever watches over his flock, and who is a husband to the widow. She was a good mother, and her children will sadly miss her good advice. J. W. C.

PEARCE—On the fourth Sunday in July, 1892, Cecil D. Pearce died after four weeks of suffering. She was sixteen months and one day old. Little Cecil was the daughter of W. J. and Jeanette Pearce of Chesapeake City, Va. Sister Pearce, with her babe, was visiting at the home of her father, Bro. John Felton, in Gates county, at the time of the little one's death. Who, but those who have experienced it, can imagine the grief of the mother's heart in returning to her home without her precious babe? How desolate home now seems without the prattle of the little one! But God knoweth best, and he transplanted the little bud to bloom in his garden above, where it will be forever safe from the blighting frosts of sin, and where no evil can ever befall it. Then weep not, loved ones, your little Cecil is not lost, only gone before to await your coming at the pearly gate.

W. B. W.

ELLIS—Mrs. Louise B. Ellis, wife of A. D. Ellis, died at her home in Louisburg, N. C., July 21st, 1892. She was born in Wake county, Dec. 4th, 1821. At the age of twenty years she joined Rolesville Baptist church and afterwards held her membership with the Flat Rock and Franklinton and Corinth Baptist churches. At the time of her death she was a member at Louisburg. More than fifty years of her life were thus spent in the service of Christ. As she grew in years she grew in the all-sufficient grace of God, which enabled her to triumph in death.

She was a kind neighbor, an affectionate wife, a loving mother, a devout christian, and will be greatly missed by the two sons and one daughter, but most of all by him who has enjoyed her companionship for more than fifty years. A good woman has gone to rest. Her example is an inspiration to those who are left behind. All is well. M.

DIXON—Miss Dora Dixon, aged sixteen years, died at the residence of her father in Wilson on Friday night, Aug. 12th. Amiable, gentle, unpretending, she was loved by all who knew her. Self-sacrificing in her attentions upon her sick brother, she contracted the disease which proved too much for her wasted energies. She was a sweetly devoted christian and with resignation to the Master's will received the last summons, and sank to rest "like flowers at the set of sun." A large concourse followed her remains to the Baptist church in whose baptismal waters she had been buried in the likeness of her Saviour only a few months ago, and the pastor delivered one of the sweetest, tenderest, most comforting funeral sermons we have ever listened to. It is natural for us to weep at the grave of our loved ones, but when such as she is called upon to put on immortality, our weeping is not as of those who have no hope. All feel assured that she is with the saints in glory, and that should give solace to mourning friends, and soothe the throbbing temple of anguish and bereavement.—*Wilson Mirror.*

WESCOTT—Died, at the home of his brother, in Southport, N. C., August 14th, 1892, S. Walter Wescott, aged twenty-six years. Truly a good and useful man has fallen from among us, and we greatly deplore his loss. He leaves an invalid father and mother, two brothers, seven sisters, and a host of friends and relatives to mourn his departure. He was so kind, thoughtful and faithful to his invalid father. While he was the youngest son, yet it was Walter on whom Frank M. Wescott leaned for support in this world. While he did not join the church until recently, yet by his daily walk and conversation a great many thought him a member of Bethel Baptist church. He was so devoted to the church and Sunday-school in which he was reared. He never was given to any immoral habits, never left the family fireside to seek a fortune, but was born, reared and buried in a space covering three hundred yards. He was kind to all the family, and a true friend to all mankind, never speaking evil of any.

In the death of Brother Walter Wescott the community has lost a good citizen, the church and Sunday-school a devout member, and the family a dutiful son and an affectionate brother.

To the grief-stricken family we can only say as the poet:—

"Thou art gone to the grave; but we will not deplore thee,
Since God was thy ransom, thy guardian, thy guide:
He gave thee, he took thee, and he will restore thee;
And death has no sting since the Saviour hath died."

D. I. WATSON.

Tribute of Respect.

On Sunday morning, August 21st, 1892, the First Baptist Sunday-school of Raleigh adopted the following tribute to the memory of the late Bro. James B. Jordan:

JORDAN—In memory of James B. Jordan. A son of Chesley and Catherine Jordan; born near Wake Cross Roads, March 24th, 1835; died in Raleigh, N. C., August 12th, 1892, aged fifty-seven years, four months and nineteen days.

Brother Jordan died after a spasmodic illness of about nine hours. He was thus suddenly called away! But he was ready for the summons. In his youth he gave his heart and life to the Saviour, and was baptized into the fellowship of the Baptist church at Rolesville by the Rev. P. W. Dowd. Here he commenced to labor for the Master. He conducted prayer-meetings, and for about two years was Superintendent of the Sunday-school. For a score or more years he has been a member with us, and during this time he has shown himself to be a true servant of God. With accustomed regularity he has filled his seat in the prayer-meeting, at the service for preaching, in the conference meeting, and in the Sunday-school. In his Sunday-school class he understood much about the lessons, gave freely his views on the portion of the Word studied, and thus added much to the interest of the class exercises.

Brother Jordan, beyond most men, was fortunate in his disposition. He was even-tempered all his life. He felt kindly towards all, and had a cheerful word for everybody with whom he came in contact. One of his beautiful traits was his love of children. He would greet them with winning attentions as he met them here and there. These attentions drew their hearts to him; and it was touching to behold some of these as they carried their floral offerings to be laid on the casket containing the remains of their departed friend.

While on earth, he travelled towards heaven. In conversation pure, in deportment correct, in temper serene, his life took hold of us and helped us. We have seen him well, we have seen him sick, and we have seen him prostrate by dangerous accident, yet never heard we a murmur escape his lips. A widow, son and daughter survive him. The son has a family of his own and lives in Henderson, N. C., and the daughter resided with her parents. Owing to the sudden fatal illness of Bro. Jordan, neither of the children could be with him in his dying moments—the son being at his home in Henderson, and the daughter absent on a visit to relatives at Old Fort, N. C. In response to telegrams, both hurried to the stricken household, the son arriving before, and the daughter after sepulture. There was no more devoted and attentive husband and father than was our deceased brother. We sorrow with his bereaved family, and pray that God's richest consolations may be poured into their wounded hearts.

Through us the First Baptist Sunday-school of Raleigh makes this effort to give this sketch and estimate of the life and character of its departed member, and to express its sympathy with his loved, sorrowing ones. We believe that he has gone to be with his Saviour. His sudden death should stimulate each member of this School to give earnest heed to the solemn warning of the Saviour, "Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Respectfully submitted,

DAVID B. JONES,
WILLIAM H. PAGE,
JAMES H. ALFORD,
Committee.

Raleigh Male Academy.

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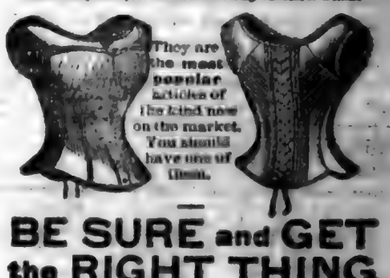

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The Home Circle.

Home Mission Hymn.

Look from Thy sphere of endless day,
O God of mercy and of might;
In pity look on those who stray,
Benighted in this land of light.

In peopled vale, in lonely glen,
In crowded mart by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

Send forth Thy herald, Lord, to call
The thoughtless young the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold.

Send them Thy mighty Word to speak,
Till faith shall dawn and doubt depart,
To awe the bold, to stay the weak,
And bind and heal the broken heart.

Then all these wastes, a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise.
—William Cullen Bryant.

Boys' Pastimes in Other Lands.

All peoples and tribes, civilized, barbarous, and savage, have games. Some races, however, are proverbially grave and solemn, and their pastimes are in accord with this character; others are naturally lively, and a greater degree of license prevails accordingly in their sports.

The North American Indian is generally believed to be a grim and sober creature, but even he has an eye for fun, and the Indian lads have a game of their own, which they call *Baggataway*. It is played by a ball of stuffed skin, and a curious bat that looks something like a "hocky," having a net of reindeer hide between the handle and crook of the hocky. The French colonies called the bat a *crosse*, and in time the game very naturally came to be called "La Crosse." It has now become the national game of the Canadas, and is a popular pastime in the country during the summer and fall.

But the Indian boys play it all seasons of the year, in the summer on the green meadows, and in the winter on the ice. When they have a game of *Baggataway*, they stake out a field hundreds of yards long, and they have a great many players on a side, each having a captain. The game is to start the ball from the centre, and to throw it between the goals. As the Indians play, it is rather a rude game, not a few of the young braves getting knocked down, and sometimes being sadly hurt.

In the long winter evenings when food is plentiful, and everybody is merry, the Esquimau boys play at *noo gloo took*. This is done by taking a piece of walrus ivory as large as a man's middle finger, piercing it with several holes, and suspending it by a stout sinew string from the roof of the *igloo*, or hut. The other end is attached by a taut cord to some heavy object on the floor. One of the players then puts up something as a prize—a reindeer coat, or a pair of walrus tusks. The playing party places themselves in a circle around the perforated ivory cylinder, armed with long sharpened sticks, or iron ramrods, with points small enough to pierce the holes. At the shout of "yi! yi!" from the leader, the sport begins. The object of each player is of course to be the first one to thrust his stick through the cylinder. Some times the jobbing and thrusting continues several minutes before any one is successful. Finally, some lucky fellow cries "yi! yi!" and pushes the cylinder aside to show that he is the winner, when the game is at an end.

Another pastime that amuses the Esquimau boys very much, called "reindeer hunting," is a little more violent and exciting. They select a long and gentle slope on a hillside, and place at the bottom a number of reindeer antlers. These are stuck upright in the snow, singly, or in groups, in such a way that a sled well guarded can dash between them without knocking any of them down. The boys gather with their sleds on the top of the hill, each lad having three or four spears, or a bow with as many arrows. They start together down the hill, each boy's object being to knock down as many antlers as possible with his spears or his arrows. Down, down, they go, and as soon as a boy is within effective shooting distance he begins to discharge his arrows, or throw his spears. Even after his sled has passed the antlers, an exceptionally skillful lad will turn round on his sled and bring down an antler by a bolt. When they have all reached the bottom of the hill, they retire to the rows of antlers, where each boy selects his prize, and places it by itself. If any of the antlers have been accidentally knocked down by the sledges, they are reset, and the boys proceed to the top of the hill for another dash, and so they continue until all the antlers have been "speared."

The Pacific islanders are the most expert of all people in swimming and aquatic games. The most popular pastime indulged in by the young folks of these islands is the hardy sport of surf flying. The Hawaiian lad practices this sport upon a surf board, which he calls *papa he nalu*—"wave sliding board." It is made of fine light wood, equal in length to the swimmer's height, about a foot wide, and is preserved with the greatest care. Sometimes the swimmers play in the measured surges that beat upon the sand beaches of the bays. But oftener they choose a spot where immense billows driven in by the trade winds, break furiously upon a rocky coast. Each boy taking his swimming board under him plunges into the surf, and strikes out for the deep water half a mile or so from the shore, diving under the great waves until he arrives at the calm water outside the reef. There he waits, lying flat upon his board for the big wave that he knows will come in regular succession. When it comes he allows himself to be launched forward with inconceivable velocity toward the shore. A score of his companions, rushing madly onward with him. Forward, forward, through the swirl and the foam he rushes, till he is within a single board's length of the scarred and blackened lava cliffs, when with an almost imperceptible backward movement of his hands, he retreats into the heart of the wave, and presently he is seen making his way again into the surf to mount another billow.

The Thibetans have a pastime somewhat akin to tobogganing, that they indulge in at the season of lama carnival. A long cable twisted of leather thongs is stretched from a high point in the battlements of Patala, the palace temple of the Grand Lama at Lhasa, slanting down to the plain, where it is strongly moored. Down this huge hypothenuse the young folks and the men slide from top to bottom. But they use no sled. Lying on the chest, which is protected by a breastplate of strong leather, and spreading their arms as if to swim, they descend with the rapidity of an arrow's flight. The Grand Lama himself is always a witness of this performance, which is called the "dance of the gods." Occasionally fatal accidents occur, but the sport is none the less popular on that account. The pastime prevails more or less over the whole Himalayan plateau, and is known in the neighborhood of the Ganges as *Barat*.

The national sport of the Fiji Islanders is the swing. A tree is selected on the banks of a deep stream, a lake, or the ocean, and to it is fastened a number of lengths of native-made rope, with long loops in the free end. Placing a foot in one of these loops, the little Fijian swings off through the arc of a circle of fifty or sixty feet in diameter. When he reaches the extreme end of the rope, and while still suspended high in the air, he lets go of the rope, falling with a splash into the water. Both sexes indulge in the game, which is an innocent diversion, and wholly free from any risk to life or limb.

Among the outdoor amusements of boys in China, that of kite flying is carried to a degree of perfection unseen in any other country. The kites are made in a variety of forms, as of birds, butterflies, or fishes; and the flyers often try their skill in bringing down each other's kites, in imitation of hawking. Football is another favorite pastime; and a game called jang, which is of very ancient date, and is played with two wooden toys in the form of a pair of shoes, one of which is placed on the ground, and its fellow thrown from a distance, the object being to insert one within the other. He who succeeds in doing so is the winner.—*Fred Myron Colby, in Our Young Folks.*

Women as Telegraphers.

In the work of receiving and sending messages women do equally as good work as men, writes John B. Taltavall in the July *Ladies' Home Journal*. They may not be capable of such phenomenal bursts of speed as the male telegraphers, but at the same time extraordinary speed is not so much an element of success or necessity as accuracy and the ability to maintain a fair average rate. They perform really creditable work, and a great point in their favor is their reliability. As yet women have not been successful in the handling of press reports. Day and night the Associated Press and the United Press send many thousands of words to the newspapers in all parts of the country, and the wires are almost exclusively in charge of men. The immense amount of matter to be handled necessitates a very high rate of speed, forty eight words a minute being maintained for hours at a stretch. A woman's strength is hardly equal to such a task. Since the introduction of typewriters into the telegraph offices, women have taken kindly to the machines, and in their use have become proficient. The typewriter reduces the labor very materially.

Care of Umbrellas.

"The wise man always carries an umbrella," is a well known old saw, said an umbrella manufacturer, and it is not a bad one, either; but the wise man who carries an umbrella is still lacking in wisdom if he doesen't place it, when it is wet, handle downward to dry. Show me an umbrella that has holes worn in the silk about the ring at the top, while the material is still intact throughout, and I will show you an owner of an umbrella who doesn't deserve to own one, not if it is a good one; and show me an umbrella that has holes in it along the ribs before natural use of it should make them come there, and I will show you an owner who carries his umbrella more for the sake of appearance than for utility.

A wet umbrella placed handle down drips the moisture from it at the edges of the frame, and the material with which it is covered dries evenly, and leaves no spot still soaked with water. If it is stood handle upward the water runs down to one spot at the top, where the strong cloth lining about the ring holds a good deal of it, and in a comparatively short time rots the material, and it breaks easily.—*Exchange.*

Cheerful Service.

A gentleman once met a little girl carrying a big baby boy on her back on a hot summer day along a dusty country road. Her face was glowing with heat, and her hair was flowing in the summer wind. The gentleman was struck with the romping, fresh child, but thought she was overburdened. He stopped her and asked if the baby was not too heavy. She looked up through a mist of golden hair and a wave of smiles, and said, "Oh, he is not the least heavy, he is ma brither." Love was the spring that made her burden light, her duty well done. If we love others we shall find no hardship in serving them.—*Exchange.*

Many bodily ills result from habitual constipation, and a fine constitution may be weakened and ruined by simple neglect. There is no medicine for regulating the bowels and restoring a natural action to the digestive organs, equal to Ayer's pills.

Railroad Jack.

THE STORY OF AN INTELLIGENT DOG.

Railroad Jack is attached to the railway mail service, and has a roving commission. He is about seven years of age, and ever since his second year he has been one of the greatest travellers of this country. Jack has a great fondness for mail-bags. He never cares long for any particular one, but seems to have an idea that the entire business is under his charge, and he is perpetually travelling about to make sure that everything goes right. Jack hails from Albany, and his name in private life is Owney; but Railroad Jack is his travelling name, and the one that has become famous. He wears a broad leather collar, which has attached a nickel plated badge reading, "Post office Owney, Albany, New York"; but beyond this distinguishing mark, Jack is a citizen of the entire country. Albany, however, is very proud of her representative, and Jack condescends to make his headquarters there, where there is a special apartment for his use.

Five years ago Jack made his first trip. He went to Boston by way of the Boston and Albany Railroad, and since that time has always regarded that route with special favor. His experience happened in this manner: A certain mail-bag in the Albany Post office took his fancy, and when the bag was carried to the station, Jack went along with it. When it was thrown into the baggage-car, Jack followed, and he stuck by that particular bag until it reached the Boston post-office. This done, Jack's attachment was over, and that very same night he took another mail-bag under his protection, and saw it safe to its destination in Maine.

As this was Jack's first trip, he was not acquainted along the lines, and for three weeks he was unheard from. Then he walked into the Albany post-office one day, wagging his stumpy tail, and saw that a certain bag was all right. Everybody was much amazed over his wonderful trip, but it turned out to be a mere run around the block compared with his later travels. The fondness for roving was awakened in Jack's heart, and a short time after he went away again, and was absent two months. The men that knew him regarded him as lost this time without doubt; but one day they read in a paper that Jack had arrived in New Orleans. He was identified by his collar, and for the first time Jack began to receive newspaper notoriety.

Then he left New Orleans, stopping over here and there when it pleased him, and by degrees he travelled the length of the country. And where do you suppose he ended this wonderful journey? Away up north, at St. John, New Brunswick. There is no doubt of the truth of this, for the newspapers kept track of him all the way, and he became famous. Just think of this wonderful dog going that distance by himself! Since that time he has been to San Francisco, and has covered the entire length and breadth of the United States. He has visited nearly every large city in the country, and has gone through the Eastern States so often that every railroad postal clerk knows him.

Jack is a thorough Yankee in his tastes, and decidedly independent, but seems to like the East the best, especially the Boston and Albany Railroad, upon which he made his first trip. He is never molested, but allowed to do as as he pleases, and is always well treated. It would not be well for any outsider to meddle with the bags Jack has in charge, and Jack seems always to know what man has the right. He was in a wreck once, and was thought to have been killed; but when the mail-bags reached their destination, Jack was with them. A little while ago he paid a flying visit to New York, and then started East again, where he is probably now travelling.—*Harper's Young People.*

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Memorial Sermon by Rev. F. H. Jones.

PREACHED AT NEW FRIENDSHIP CHURCH, FORSYTH COUNTY, N. C., JULY, 1892, AT THE DEDICATION OF A HOUSE OF WORSHIP BUILT IN MEMORY OF REV. WM. TURNER, WHO HAD BEEN PASTOR OF SAID CHURCH FORTY YEARS.

Text—"And they took knowledge of them, that they had been with Jesus."—Acts 4: 13. Read 1 Kings 8: 12 to 66.

Every teacher leaves his impress upon his pupil. The views, the theories, the principles and the habits of the pupil are very much the same as those of the teacher. His style, diction or manner of address partake largely of the character of his teacher. The pupil carries his teacher about in him; in other words, the teacher lives in his pupil.

Principals of high schools, professors of colleges, and those who are at the head of our higher institutions of learning, are, therefore, very anxious to retain their pupils a sufficient length of time to make them accurate and thorough in all they have studied, so that each pupil may become a proper representative of his teacher and a correct exponent of the school in which he has been taught. Plato was the pupil of Socrates, and his views on almost every subject were precisely the same as the teachings of Socrates. Pyrrhus was with Alexander a great part of the time of his career as a commander of armies, and was, after the death of Alexander, his successor. He was an admirer of Alexander; he understood his tactics, embraced his plans, and caught his spirit. So that Alexander may be regarded as his military teacher. And did he not leave his impress upon his pupil?

Rollins says: "When we behold Pyrrhus fighting his battles we may think ourselves spectators of the vivacity, intrepidity and martial ardor of Alexander."

The fact to which we allude is no truer of any teacher in all the universe than of him whose precious name is mentioned in our text—Jesus. He was a teacher of divine appointment. At his transfiguration, God recognized him as his son and as our teacher. Hence he said, "This is my beloved son, hear ye him." He was a teacher who came from heaven and was perfect in all his ways. He gathered around him those who had been prepared by the teachings of John to receive him, and also others who had been converted under his own ministry; told them to take his yoke upon them and learn of him. They followed him from place to place. He gave them mighty exhibitions of his power, remarkable displays of his wisdom and wonderful manifestations of his divinity. He instructed them in every truth and on every subject pertaining to their work and well-being in time, and to their happiness in great eternity. Peter and John, to whom reference is had in the text, witnessed his transfiguration, were present when he agonized in the garden, saw him crucified, saw him after he rose from the dead, witnessed his ascension, were instructed to teach all nations and to preach to every creature. Peter began this work on the day of Pentecost, and three thousand were converted under his first sermon. Soon thereafter he and John were going into the temple at the ninth hour, it being the hour of prayer. As they passed along they healed the impotent man who was at the gate of the temple. And he rose up and went with them into the temple, walking, leaping and praising God. The people asked by what power, or in whose name, was the impotent man made whole? Peter told them that it was not by his power or by John's power that this man was cured, but by the power of Christ he had been made whole. "Yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

As they preached Christ to those who came near, five thousand believed. The priests, the captain of the temple and the Sadducees being grieved that they taught the people and preached through Jesus the resurrection from the dead, they laid hands on them and put them in hold (prison) until next day, for it was now eventide. The next day Peter and John were brought before the Jewish Sanhedrin and were asked how the impotent man was made whole. Peter again told them it was through Christ: urged upon them the importance of receiving Christ and said, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." And we are told, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled and took knowledge of them, that they had been with Jesus."

Jesus had left his impress on these two disciples. They were so much like Christ in their teaching, and in the spirit they manifested, that the members of the Jewish court were impressed with the fact that they had been with him and learned of him. And was not this true in an eminent degree of the godly man to whose memory this excellent house has been erected? In the homes he visited, upon the minds of the people with whom he conversed, and to whom he preached, he left the impression that he had been with and learned of Jesus.

I. The great work of the christian is to show that he has been with Jesus.

1. This truth is taught by precept.

In the one hundred and fifth Psalm David says, "Make known his deeds among the people." That is, what you have seen and learned of Christ you must make known to others. The cities around Jerusalem were built on the hill-tops and could be seen by all in the surrounding community. So Christ would have his people stand up and above the world in christian morals, that their light and influence may be felt and seen by all in the surrounding country. Christ said to his disciples, "Ye are the light of the world, men do not light a candle and put it under a bushel, but on a candlestick, that it may give light to all that are in the house; therefore, let your light shine before men, that they may see your good works and glorify your Father which is in heaven."

Christians are light reflectors for Christ. The sun in the solar system is the source of all natural light and heat. The moon and stars receive their light from the sun and reflect it upon the earth. So, Christ is the source of all spiritual life and light. Believers act as the moon and stars. They receive and reflect the light of Christ upon this world, covered by the darkness of sin, and thus they light up the way of the sinner to the cross, and through the cross to heaven.

2. The examples of the earthly christians illustrate this fact.

After the Jews had conversed with the man to whom Christ had given sight, they were impressed with the fact that he had been with Jesus and was one of his disciples. Hence they said, "Thou art his disciple, but we are Moses disciples. We know that God spake unto Moses, as for this fellow, we know not whence he is."

After Andrew saw Jesus and talked with him, he met his brother Peter, and said to him, "We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." John 1: 41, 42.

After Phillip had followed Jesus for a season, he met Nathaniel and said unto him, "We have found him of whom Moses in the law, and in the prophets, did write, Jesus of Nazareth, the son of Joseph."

"Nathaniel said, Can there any good thing come out of Nazareth? Phillip saith unto him, Come and see." John 1: 43, 46.

Nathaniel went, was converted, and acknowledged Christ, saying, "Thou art the Son of God; thou art the king of Israel." John 1: 49.

The woman of Samaria brought many of her friends to Christ by saying, "Come and see a man that told me all things that ever I did." John 4: 29. They were convinced that she had been with Jesus; were induced to go and see him, and seeing him, they believed, and became his followers. The conduct of Paul, Silas and Timothy while at the house of Lydia was such as to impress the people with the fact that they had been taught by Christ, and that he had sent them forth to teach the people the way of life. Hence the young damsel exclaimed, "These are the servants of the most high which show unto us the way of salvation." Acts 16: 17.

How much like Andrew, Phillip, Timothy, Paul and Silas, was our lamented brother Turner. Wherever he travelled and preached, he made the impression that he was a servant of the Most High God, and that God had sent him forth to show unto the people the way of life.

II. What will help us to make this impression?

1. A strict adherence to the truth.

Aristotle, a Grecian philosopher, was asked what a man gained by uttering a falsehood. He said, "To be discredited when he utters the truth." Aristotle was right. When a person has established the reputation of uttering falsehoods the people do not know when to rely on what he says, though he may sometimes speak the truth. He is, therefore, seldom believed.

Petrarch, an Italian poet, when about to qualify as a witness in court was addressed by the judge as follows: "As for you, Petrarch, your word is sufficient." It should be thus with all professed christians. If we have the confidence of those around us, we cannot retain it if we do not adhere to the truth, much less will we convince them that we have been with Jesus. Two little girls were baptized at the same time. One was not very careful about telling the truth. She would equivocate and prevaricate, magnify and exaggerate. The people doubted her conversion; they were not sure she had been with Jesus. The other little girl always spoke the plain truth. All the people had confidence in her. One lady said, "I would as soon take that little girl to be a christian as any of the eight who joined the church when she did." Another said, "She has been with Christ, and has felt the power of God in her little heart."

Bro. Turner illustrated this christian virtue in his life. He always aimed to speak the truth, and was scrupulously careful about making false impressions. He sometimes preached on the sin of lying. I heard him on one occasion as he showed its results in this life and in the world to come, and the people were greatly moved as he repeated with great emphasis and power the text, "All liars shall have their portion in the lake that burns with fire and brimstone." His hatred to lying and love of the truth added strength to his character.

2. It will help you in this work to be faithful in meeting your obligations and in fulfilling your promises.

Never subscribe to build a school house, a meeting house, to missions, to support the pastor, or any object, without intending to meet your obligation. Never suffer your name to go on a merchant's book, or to a note, without intending to pay. Promptness in meeting our pecuniary obligations will inspire the people with confidence in us. But the world will not believe that piety exists where honesty is unknown. You can find some honest people who are not christians, but you will not find a christian who is not honest. It has been said that "an honest man is the noblest work of God." This was a prominent feature in the character of brother Turner. He was very particular about fulfilling all his promises; prompt and faithful in meeting all his pecuniary obligations. The brother who delivered his funeral address said, "Now if we had the world full of just such men as this man was, we should not have any more financial panics, trusts and monopolies; we should not have any more combines of men for the purpose of cheating and defrauding their fellow-men." Such was the confidence of the people in brother Turner's faithfulness in financial matters that he could have gotten credit for any reasonable amount at any place where he was known. Now if we are all as particular as he was, in fulfilling our promises and in meeting our pecuniary obligations, it will help us to convince the people we have been with Jesus.

3. Holy boldness is also an element of success in the christian life.

We should preach an obey the truth at all hazards. This trait was prominent in the characters of Peter and John. They had not enjoyed the advantages of education and culture in early life. They were preaching an unpopular doctrine, "Christ a crucified and risen Saviour." By so doing they knew they subjected themselves to persecution and death. They were threatened and commanded not to preach or teach in the name of Jesus. But Peter and John said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things we have seen and heard." And they prayed, saying, "Grant unto thy servants that with all boldness they may speak thy word." They were not deterred by a desire to be popular, by the threatenings of their enemies, nor by the fear of persecution and death; but in preaching the truth they evinced a moral heroism that secured the respect and esteem of all around them. Hence we are told that when the Jewish council "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus."

What was the character of our deceased brother in this particular? Did he fail to declare the truth for fear of antagonizing some one's opinion; for fear of opposition; or of being made unpopular? Nay, verily. But he preached what he conceived to be the truth, regardless of the surroundings. Therefore those who were made christians and Baptists under his preaching were made so not by convenience but from conscientious convictions of the truth.

Brother Turner could have truthfully made Paul's declaration to the elders, his closing words to the people at all his places of preaching, namely, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." He preached the truth, but did it in the spirit of kindness and love. The young ministers of the present day would do well to catch his spirit and copy his example in this as well as in other things.

4. Spiritual-mindedness and a godly conversation are great auxiliaries in christian work.

Peter speaks of a time when all earthly things shall be dissolved and pass away, and says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The same apostle exhorts the christian wife to win her ungodly husband to Christ by her godly conversation. He says, "As he which hath called you is holy, so be ye holy in all manner of conversation." Again Paul says, "Only let your conversation be as it becometh the gospel of Christ." Godly conversation grows out of spiritual-mindedness. If, then, we are spiritually-minded, we shall not find it difficult to be upright in our walk, and godly in our conversation. One could not associate with Elder William Turner, even for a short time, without receiving the impression that he was a spiritually minded man. When I was just starting on the christian life, I spent a night at his home in Waughtown. He talked to me about the cause of Christ, about the Scriptures, my conversion, baptism, and my impressions to preach. His conversation was so much about heavenly things, his spirit was so kind, and his advice so good, that I felt I had met a man of God. He helped me in my christian life; he strengthened my faith; and he aided me in deciding whether I was called to preach the gospel.

Paul's expression, "They that are after the spirit do mind the things of the spirit," was illustrated in the life of our beloved brother. Oh, that we had more men and ministers like Bro. Turner in this particular! More spiritually-minded brethren and sisters who would help the young as they are starting in the christian life. This is another way to convince the world we have been with Jesus.

5. Have your heart full of the Holy Ghost.

What was the secret of the success of the prayer-meeting and Peter's sermon on the day of Pentecost? "They were all filled with the Holy Ghost and spake as the spirit gave them utterance." When Peter preached the sermon under the influence of which five thousand were converted and the Jewish council were so powerfully impressed, Luke tells us he was filled with the Holy Ghost. And was not this one of the secrets of Bro Turner's power as a preacher? The brother who made such a beautiful and appropriate address on the occasion of his burial, told us he had learned from Bro. Turner that it was his custom to commune with God in secret prayer at least three times every day. I heard him say if he could have his preference he would talk very little to the people before preaching, because he preferred going from his knees in his closet directly into the pulpit. This was another secret of his power. He came to his congregation with his heart warmed by heavenly fire, with his words sharpened by the power of God, with his thoughts seasoned with an unction from the Holy One, and with his whole being imbued with the directing, comforting, and saving power of the Holy Spirit. Let prayer-meeting conductors, Sunday-school teachers, pastors, evangelists and preachers of all kinds, and all who attempt to do anything for Christ and humanity, like Peter and John, Paul and Turner, seek the power of the Holy Spirit to help them in their work.

6. Cherishing and manifesting the spirit of love will also aid us in leading the world to Christ.

Christ says, "These things I command you that ye love one another." So it is not only our privilege to love God and his people, but also our duty. In proportion as we cherish and manifest this spirit, in like proportion do we show that we have been with Christ and are his disciples. Christ said, "By this shall all men know that ye are my disciples, if ye have love one for another."

Dr. Doddridge asked his little girl why everybody loved her. She replied, "I love everybody." And was not this the reason so many loved our departed brother? He was so full of kindness and love he drew the people to him wherever he went. This enabled him to wield such a wonderful influence on them for good.

A great philosopher once had a little boy dying. He took his little hand and said, "Darling, do you love me?" His son answered, "Yes; but I love Jesus more." This led the philosopher to Christ.

Love was the ruling passion of Bro. Turner's heart and the chief ornament of his life. He was converted before he reached his twentieth year, and entered upon the duties of the ministry when a young man. He travelled and preached extensively. He had been pastor of churches in Davidson, Yadkin, Davie, Forsyth, Guilford, and perhaps in other counties. He, perhaps, generally had the largest congregations of any minister who preached in these counties in his day. Many, (I do not know how many, perhaps thousands), professed under his ministry. About one thousand of these he baptized with his own hands. I am under the impression that he preached more funerals and married more people than any minister in North Carolina in his day. He was very popular, and was sent for "far and near."

Rev. J. B. F. Mays, who heard him preach several sermons at Enon, said to me, "William Turner in some respects is the best preacher I ever heard. I wish I could preach as well as he does." Rev. R. H. Griffith, who was pastor of the Baptist church in Charlotte, N. C., for several years, and who labored with Bro. Turner in several meetings, when speaking of him said, "Bro. Turner has a vein of piety running through his heart as big as my arm." The first time I saw him and heard him preach was at Island Ford, Yadkin county, N. C. His sermon was logical, strong, pathetic, full of scriptural quotations, and made a deep impression on the congregation. Most of us were in tears while he preached. One man accepted Christ during the sermon. He went to Bro. Turner when he closed and said, "I have been seeking Christ twelve years; you have been with him and have shown him to me to day as I never saw him before."

He preached my only sister's funeral. He was tender and very helpful to us in our bereavement. I was with him in meetings of days at Jersey, Abbott's Creek, Summerfield, Waughtown, New Friendship, White Plains, and perhaps at some other places. I rarely ever met him, talked with him, and heard him preach that I was not impressed with my own unworthiness, felt like I wanted to be better, and said as I went away from him, "I wish I was as good as Bro. Turner." He trusted in Jesus for salvation, and combined in his life the six elements suggested in the lesson of to-day as contributing to the strength of christian character, and as aiding us in leading the world to Christ. These made him the meek, humble, Christ like, godly man and strong preacher that he was. May we not conclude that what Daniel said is true of him, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

I loved him as I have loved few men on earth. A prince in Israel has fallen. Let us follow him as he followed Christ. It seems to me you could have shown your appreciation of him and your gratitude to God for him in no better way than by erecting this excellent and beautiful house to his memory.

Quietness.

It was autumn time. An educated christian lady, warned by the rapid progress of disease, resigned her place as instructor in a ladies' seminary, and returned home to die. No medical skill could avail. The unwasting love of a mother might soothe the sufferer, but could not arrest that fever which was daily consuming vital force. Each symptom was tenderly watched with alternations of hope and fear; at one time the varying changes giving encouragement, at another causing painful apprehensions of a speedy departure.

One Sabbath day, as the mellow light of autumn crept softly into the sick chamber, the patient sufferer called her sister to her bedside. She said: "I do not know how soon the end will come; but there is one thing that has given me trouble. It is the quietness—almost unconcern—with which I view the future. I cannot understand it. Surely, my heart ought to be always engaged in prayer; but it is not so. I seem to be resting, with only an occasional thought of death. This freedom from solicitude about myself and spiritual things gives me concern. Why should it be so? Even as I recall the mercies of God, I seem not to be moved in an unusual way; the love of Jesus is no more than I enjoyed in health; the Bible is the same as before. I seem to be quietly resting—that is all. Is this right, or am I mistaken as to my religion, after all these years of profession? The Bible was forthwith opened; and such passages as these were read: "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls;" "In quietness and confidence is your strength;" "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever;" "The ornament of a meek and quiet spirit, which is in the sight of God of great price," etc. It was given her while listening to such Scriptures to see a new meaning in spiritual quiet; all that the heart was expected to do was to "be still" before the Lord. Now the light broke upon her soul, producing an increased peace. It was no longer a temptation to her that she could not always enter with intense earnestness into the prayers offered in her sick room. She now began to realize the blessed privilege of quietness in sickness. Why should she grow faint? The Lord was her keeper; he was at her right hand; the floods could not overwhelm her; she knew whom she had believed, and that he was able to keep that which she had committed unto him. The hour of departure came, finding her still resting—an hour so welcome to the waiting child of God. It came, as does the close of a beautiful autumn day, crowned with golden fruitage, calm in loveliness, as the autumnal sun gently sinks away behind the hills—so she died in quiet peace. Heaven burst upon her view. "Thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that shall not be taken down."

Here is a lesson for us all. If in life we are wholly devoted to God, the end is always the same. "Mark the perfect man, and behold the upright; for the end of that man is peace." Our Saviour will say to us in our failing strength, "My peace I give unto you."—*Journal and Messenger.*

We see the statement frequently made of the effects of a sermon: "He captured the audience." The question forces itself on us: Did the preacher capture the audience for himself, or for Christ? There is much of both of these businesses going on. Men are striving to capture audiences for Christ; this is a difficult and unpopular work. Others capture the audience for themselves. Quite another business is this capturing audiences for ourselves than for Christ. It is well for the newspaper to give the praise to the men who capture the audience for themselves. So they have their reward, but it is not of God.—*Nashville Advocate.*

The daughter's purity is safe whose christian mother shares every secret of her heart; that son's character is hedged about, who has for his most confidential friend a christian father. They are in danger who wear a mask in the presence of kind parents, and uncover the heart and inner life only to those who have no right to such confidences. —*United Presbyterian.*

The Biblical Recorder.

WEDNESDAY, AUGUST 31, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CHILDREN IN PROTRACTED MEETINGS.

Some allusion in these columns has been made to the above subject, but the matter is one of such importance as to deserve separate discussion. It is the custom of a large majority of our churches to hold protracted meetings annually, and oftener if the needs of the congregation seem to demand. At these meetings the children of course attend, and it is a question of no little interest what part of the preaching, praying, exhorting, and general work of the meeting, if any, should be directed to their special benefit. So far as church members are concerned, there is danger of their adopting, in regard to children attending such meetings, one of two extremes. One is to ignore almost entirely the presence of the children, and to make no effort whatever to reach them; the other is for the preacher and parents, Sunday-school superintendents, Sunday-school teachers, and all to unite in a regular and systematic effort "to work them in" the church. Like most other extremes, each one of the above, so far as a plan of work is concerned, is wrong in theory and in practice.

There are some good Baptists who, knowing the nature of children, and how prone their susceptible natures are to be stirred by the warmth and excitement of a protracted meeting, and how prone they are to profess religion *because* their play-mates or school-mates do so, are opposed to the plan of making any effort whatever to reach or influence them during such meetings. To be candid we think that there is force in this reasoning; but still we think that these good brethren are mistaken in holding the opinion that no effort whatever should be made to reach them. Children are indeed tender-hearted, and very susceptible to religious impressions, or what may pass for such. They are undoubtedly very imitative, and if one boy or girl who is quite young professes religion in a protracted meeting, there is an undoubted tendency for his or her play mates to do so, and the influence may spread until nearly every child in the community is reached, and if not restrained, even the little tots of four or five years are strongly disposed to drift into the juvenile current of excitement. There is danger of this in any meeting, and, considering the theory of some denominations as to the wisdom of "opening the door to the children," and that no further need should be felt, by the youthful applicant especially, than the desire to live a christian life, there is imminent danger of filling the churches with unconverted material. We have heard of zealous men of other creeds, sometimes preachers and sometimes laymen, who are in the habit of attending protracted meetings with the special view of working the children into the church. This we think is exceedingly unwise, especially when they are worked in simply to get them under the control of some particular denomination, without any special regard to a change of heart.

The nauseating extreme to which this thing is carried by some denominations will doubtless largely account for the position assumed by some of our brethren, and that is, we repeat, that it is best during protracted meetings to make no effort whatever to reach the children. We think that during such meetings parents, pastors and Sunday-school superintendents act wisely to speak a few words of encouragement to and show proper interest in children that they honestly think are old enough and intelligent enough to understand the plan of salvation, and especially such as show before or during such meeting any real concern about their souls. A failure to do this may be a cause of life-time regret to the parent, not forgetting the fact, however, that over zeal in this direction may act with equal force as a cause of regret. To get little boys or girls into the church and then to let the sad fact dawn on them, and on their parents, that they are unconverted, are often followed by utter indifference, and sometimes by skepticism on the part of the children and regret on the part of parents. Even the youthful heart is much better prepared to receive the truth when it has not been beguiled into a false or premature profession of religion than it is *after* such profession has been made and the soul thrown into an attitude of false security. Then again the sinner in the church is a hybrid. He is a continual worry to the church; he cannot and will not live the christian life, and he will not go to the world where he belongs. He might, if in a Baptist church, willing or unwilling, but it is a well known fact that he could stay as long as he pleased in some churches if his life approached even common decency.

As to the other extreme, we stand squarely with the great bulk of our people, and contend that there should be no *special* plan on the part of pastors, parents, Sunday-school superintendents, etc., to reach children during a protracted meeting. Such a plan persistently followed by any people will be the means of filling their churches with unconverted material, and cause those who adopt it no little trouble, and the cause of Christ no little harm, even from those who wish it well. Those who are foolish enough to advocate this plan should never forget that there is a zeal not according to knowledge; and people are just as liable to that kind of zeal now as in the days of Paul. The false notion that it is wise thus to get children under the influence of the church and thus prevent them, like stray sheep, from going to other denominations would, if pressed to its legitimate results, utterly destroy the New Testament theory that the church of Christ is a receptacle for *converted* souls, and make it an institution to entrap unwary and inexperienced people, and force them to accept a creed long ago prepared for them by man rather than by God. The feverish haste with which children are hurried into some churches smacks strongly of popery which deprives the child, when incapable of action, of the liberty of choice, and besides exhibits the fact that those who show such haste have often an abiding conviction that some of their principles will not bear the analysis of maturer judgment. If our doctrines will not stand the test of maturer years; if we have so little faith in God as to anticipate him in a work that he alone can do, by a miserable expedient of our own, for fear that he will not do it to suit us, we show not only a want of faith, but also a want of common sense and religion. Ah will the time ever come in the history of the world when man will cease to meddle with his fellow man's conscience, even when that conscience has assumed no abnormal shapes! We live in the glare of the nineteenth century, it is true, but we may see hiding in the shadows that are still left some hideous forms of the past that only await the opportunity to grasp the power they have lost. "Truth crushed to the earth will rise again," and so will error, if we give it half of a chance.

PREACHERS IN POLITICS.

Under this caption, Rev. J. R. Maynard, Morrisville, N. C., says:

"When the Lord called me to preach his gospel, I believe he meant it. I have not yet had any inclination to go into politics. I don't think the gospel and politics mix well together. I tried ten years to get the Lord to excuse me from preaching, thinking perhaps I could do something else better; but I felt 'Woe unto me if I preach not the gospel.' In some way I hope the good Lord will provide for me to continue preaching, and that I shall not have to resort to politics. I would rather repair wagon-wheels, which I sometimes do. Paul made tents for a livelihood. I know I am a weak vessel, but I think the preaching of the gospel is too great a thing for me to engage in politics. Certainly we want good men to conduct the affairs of government; but preachers can't do this, without incurring damage in the estimation of many people."

We have noticed that some of our preachers are becoming very active in politics. Some are running for office, and others are going as delegates to conventions. We are of the opinion that every good citizen ought to go to the polls and aid in putting good men in office, and thus preserve the best interest and prosperity of the country; but we doubt if the best interest of the country demands that preachers of the gospel should assume any such relations to political organizations. We feel quite sure that the cause of Christ is not promoted, but on the other hand is damaged by preachers appearing as active partisans and seekers of public office. Let us render to Cæsar his own, but let us see to it that the sanctity of our churches is not to be invaded nor our work retarded by any worldly organization. This can be done in no other way than by our preachers knowing their places and staying in them.

We take the following extract from a letter of Rev. Dr. M. M. Marshall, Rector of Christ Episcopal church, Raleigh, written to a political manager in this city, assuming, we think, a sound position for the christian minister:

"Speaking only for myself, and without presuming to judge any one who may think differently, I have always acted on the principle that it is unseemly for a clergyman to take a more active part in party politics than to exercise the right and duty of every good citizen to vote."

IT was stated in one of our exchanges last week that Rev. I. N. Phelps of Albany, New York, had been called to Elizabeth City. This is a mistake. The church has extended a call to no one as yet. Mr. Phelps has been preaching for the church the past two Sundays as supply.

QUESTION.

A, being a church-member in regular standing, commits a grievous sin, confesses that he sinned, says he is sorry for it, has prayed over it, and hopes and trusts that God has forgiven him for it, and asks the church to forgive him. Also, he promises, by the help of God, never to commit the sin again. Now this is the first time that A has ever offended the church. What ought the church to do with A? NERO.

ANSWER.—If the sin committed brings reproach upon the church, fellowship should be withdrawn. But if the offence be of such a nature as not to bring reproach upon the cause, and the offender displays the spirit mentioned in the question, his penitence and promise should be accepted as satisfactory, and the matter dismissed from further notice. The skirts of the Lamb's wife, the church, should be kept clean and white, and no member should be kept in the church who has dishonored it by scandalous and reproachful conduct. If, afterwards, the excluded person should convince the church by his manner of life that he was again worthy of membership, and should make application for restoration, let his request be granted.

PERSONALS AND OTHER ITEMS.

....Dr. Carroll of Chapel Hill has returned from Monteagle, Tenn.

....The church at Greenville has accepted the resignation of Bro. A. D. Hunter.

....Rev. C. W. Cooper will supply the church at Rocky Mount from now till November.

....Dr. Thomas Hume has returned from an extended trip North, to his home at Chapel Hill.

....Revs. W. B. Royall and S. J. Porter are holding revivals in the northern part of the county.

....Prof. J. C. C. Dunford has accepted the presidency of Fairview College, Buncombe county.

....Rev. H. Alfred Bagby of Suffolk, Va., has been called to the Clay street church of Richmond, Va.

....The foundation of the new Baptist church at Oxford is completed and the work is being pushed.

....We are sorry to hear of the serious illness of Rev. A. J. Taylor of Wake Forest College, at Durham.

....Dr. J. J. Hall has returned from his trip to Buffalo, N. Y., and took charge of his church last Sunday.

....Rev. Thomas Dixon, Jr., delivers his well-known lecture on "Fools" in Elizabeth City on the night of September 1st.

....Rev. J. R. Harrison of Virginia will assist Dr. J. J. Hall in special meetings, commencing the first Sunday in October.

....We were pleased to see Prof. Collier Cobb, the newly elected Professor of Geology in our State University, in our office.

....Rev. J. A. White of Taylorsville, N. C., opens school in the Baptist college building on Sept. 5th, and has a prospect for a fine school.

....Bro. Speight of the *Asheville Baptist* has changed the form of his paper, and leaves off the D. D. in his title. A decided improvement.

....Rev. J. S. Dill is stopping at San Francisco, Cal., for a while before locating permanently. We hope to publish a letter from him soon.

....Revs. W. S. Ballard and R. T. Vann closed a good meeting at Conoconary last week resulting in two restorations and eleven baptisms.

....We are glad to hear that Rev. J. T. Fletcher formerly of Ashe county, N. C., is getting along so well in his adopted home, Edge Water, Va.

....Rev. H. R. Hawthorne, son of Dr. J. B. Hawthorne of Atlanta, has been called to the pastorate of Hebron church, Nelson county, Virginia.

....Rev. W. J. Fulford assisted Rev. K. Barnes in a meeting at Piney Grove, South Carolina, week before last, resulting in ten additions to the church.

....Rev. S. D. Swaim writes: "The most of the churches in our Association (Eastern) have been feasting upon the riches of God's grace during the last few weeks."

....Prof. J. H. Simmons of William Jewell College has returned to Liberty, Missouri, after a pleasant vacation spent at the home of his mother at Wake Forest.

....Dr. Peyton Hoge has declined the professorship in Union Theological Seminary, Virginia, and will remain in Wilmington. A new and strange proceeding.

....Dr. Hawthorne, who has been filling the pulpit of the First church, Richmond, in the absence of the pastor, Dr. Cooper, preached his last sermon there Sunday.

....We were glad to see Pres. T. M. Hufham of Mars Hill College in our office last week. We learn that the prospect for his school for the coming year is excellent.

....Dr. R. R. Overby and Rev. A. W. Burfoot closed a good meeting at Sandy Hook church. Bro. Burfoot did most of the preaching. This is a new church built this year.

....Rev. Jos. Elliott of Hertford writes that he has been baptizing candidates for four consecutive weeks and although his voice is weakening he has planned four more weeks of meetings.

....Rev. Dr. Skinner occupied the pulpit of the First church, Raleigh, on Sunday last. Rev. C. W. Cooper preached at night for the congregation of the Fayetteville Street Church.

... In the absence of the pastor, Rev. J. T. Jenkins, who has been granted a vacation, Rev. M. L. Kesler occupied the pulpit of the Brooklyn Baptist church, Wilmington, last Sunday.

....Prof. H. H. Harris the popular professor of Greek at Richmond College has declined his invitation to Texas, and will remain at Richmond much to the delight of his Virginia friends.

....Rev. F. H. Martin of Lumberton, this State, is aiding Rev. Mr. Reams of the Buckingham Baptist church of Gold Hill, Va., in a protracted meeting. Thus far there have been several conversions.

....Rev. M. C. Walton and Rev. S. D. Swaim held a revival at Lisbon church, Sampson county, the second week in August, and as a result twenty-three were baptized into the fellowship of the church.

....Rev. O. L. Stringfield spent last week in a good meeting at Inwood, this county. We are informed that Bro. Stringfield baptized ten on Sunday last, and that about twenty had made a profession of faith.

....The *Index* of August 8th reports the rumor that Dr. E. W. Warren of Macon, Ga., is in a dying condition at his home in that city. The hearts of Baptists in and out of Georgia will be sad at this announcement.

... If the Chicago Seminary is to be a part of the new University, and the views of President Harper about inspiration are to be taught, then the young men had better stay away from Chicago.—*J. W. P., in Baptist Courier.*

....Rev. T. J. Taylor of Warrenton reports a very good meeting at Brown's church week before last. Eleven were baptized and others will follow. On account of sickness Bro. Taylor was compelled to close the meeting earlier than was intended.

....Dr. P. S. Henson, of Chicago, is engaged to preach the dedicatory sermon of the South Side Baptist church, Birmingham, Ala., Sunday September 11th prox., and to deliver one of his famous lectures Monday following.—*Baptist and Reflector.*

....Our types had it that the Feast and Broom Drill given by the Ladies' Missionary and Aid Society of the Aulander Baptist church would take place the 14th of September. It should have been the 1st of September. We thank them for an invitation.

....We call attention to the advertisement of the Baptist Sunday-school Board in this issue. Their publications have been used all over the South for many years and have always given satisfaction, and their price is so low that any school can afford them.

....We learn from the *Oxford Ledger* that the members of Mountain Creek Baptist church, Granville county, recently brought their pastor, Bro. C. A. Jenkins, a gift of twenty-three loads of wood. This is a gift the members of this church are accustomed to make every year.

....Dr. J. B. Gambrell has been employed to edit the *Guardian*, which will hereafter be published in New Orleans. It is said he will also be president of the "Southern Baptist Training Institution," a school intended to be theological. See Bro. Burgess's letter on another page.

....Bro. Broughton of Winston writes that the meeting at his church is progressing finely. Last week was set apart as a week of prayer. Dr. Hall began assisting last Tuesday. The house of worship is about completed, and has a seating capacity as large as any in the city.

....We regret to hear of a painful accident to Rev. E. W. Wooten of Wooten, N. C. He was sitting in a piazza leaning against a post when his chair slipped from under him and threw him out of doors, causing the fracture of two ribs, says the *Morning Star*, Wilmington.

....Bro. Jno. B. Brewer writes: "The fall session of the Chowan Baptist Female Institute opens on Wednesday, Sept. 7th. It will be best for girls to come the day before. Come via Boykins, Va., and the Murfreesboro railroad. All intending to attend the next term should take note of this."

....Rev. E. J. Edwards has resigned his position as travelling agent of the *N. C. Baptist*, and goes to work this week on *Charity and Children*. Bro. Edwards made a good agent for the *Baptist*, and will do much for the good of the Orphanage. *Charity and Children* is to be congratulated.

....Rev. B. G. Covington, who has been pastor of the Baptist church at Florence, S. C., for the past nine years, resigned Sunday the 14th inst., on account of broken-down health. The resignation was laid on the table for thirty days, and in the meantime Rev. Covington has been granted a vacation.

....The protracted meeting at Providence closed last Sunday. There were several professions of faith in Christ during the meeting. The pastor, Rev. W. H. Wilson, was aided by Mr. J. R. Kallam. Mr. Kallam is a Wake Forest student, and is a promising young man.—*Piedmont Herald, Aug.* 25.

....*The Watchman* of August 27th has following pen picture of Rev. W. L. Wright who preached at the Vineyard last week: "Mr. Wright has a striking appearance; he is tall, erect and wiry, has coal black hair and beard, has a keen eye, is strong and virile in speech and full of Southern fire, and his forcible, enthusiastic delivery held the attention of his audience from the start to the finish. The people went away talking of the practical truths spoken."

....We acknowledge receipt of an excellent address, entitled "Christian Young Men," delivered by Rev. Jasper Howell, Jr., at the Y. M. C. A. Hall in Pensacola, Fla. Bro. Howell has spent most of the past summer at Pensacola, and we notice very many complimentary things said about him by the papers of that place.

....We regret very much to hear that Rev. A. T. Denny is very ill with malarial fever at Cool Springs, near Hillsboro. Bro. Denny had just completed his junior year at Wake Forest College last June, and has been holding meetings this summer. We hope and pray that he may be spared to the work for which he has just been so well prepared.

From Wake Forest.

Vacation is nearly ended. One week more and the students will be coming in. How natural it will be to see the chapel filled with young men, to hear the college bell, to enter again the regular but delightful routine of college life. How pleasant to greet again returning students and to welcome new men as they come.

How many will there be? I am frequently asked. No one can tell. I have on my list the names of many new students, and I hear more vaguely of others whose names have not yet reached me. Some are still weighing the question as to whether they will attend college at all or not. Others are undecided as to what college they will attend. If this should happen to fall under the eye of one of the first class, I would like to say to him that I have had hundreds and hundreds of men, young and old, to express to me their joy and gratitude that they had been college students, and that I have never yet known any man to be sorry for it. For the other class I have no words of entreaty. Student-life at Wake Forest we consider a privilege. To it we cheerfully welcome all who are prepared for our classes and who have acquired habits of self-control. Wake Forest, as long as it offers equal advantages with other colleges, seems to be the natural home of a North Carolina Baptist young man. But if one goes elsewhere, we have no quarrel with him. We have had and expect to continue to have large numbers of students every session. And of course it is gratifying to see how wide a field of usefulness the College occupies. At the same time I feel more and more persuaded as the years go by that the reputation best worth having is independent of mere numbers. The test that will reveal the true value of the work of an institution of learning must be qualitative rather than quantitative. And I believe that the twelve Baptist men who constitute the faculty of Wake Forest feel an earnest desire that in faithful and thorough instruction the session of '92-'3 shall be better than any other session in the history of the College. All of the professors are now at the College except Prof. Ferrell, who will arrive within a few days. The health of the town and surrounding country is excellent. Crops are suffering from long continued lack of rain. But as I write it seems as if the blessed showers were about to fall.

C. E. TAYLOR.

Literary.

The Fifth Gospel. By J. M. P. Otts, D. D., LL. D. Author of "Laconics," "Nicodemus with Jesus," ect. Fleming H. Revell Company, publishers, Chicago and New York.

The idea of the author, who is an eminent minister of Alabama, is that the land of Jesus so harmonizes with the four gospels as when rightly understood to be really a fifth gospel. He visited Palestine evidently with this thought in mind, and came back with the conviction that a book could be written which should aid in bringing out a clearer conception of the circumstances under which our Saviour lived and labored, suffered and died. His purpose was not to make an ordinary book of travels, but to follow the footsteps of Jesus over the Holy Land. So he begins with Bethlehem and finishes with Calvary and Mount Olivet. We have found the book really inspiring.—*The Baptist.*

The Sermon Builder. By Rev. Geo. S. Anderson. Louisville: Baptist Book Concern.

This volume was prepared originally as a series of lectures for the Ministers' Institute at East Lake, Ala. Their purpose is to show the inherent principles which belong to all public discourse. That the work has been well done is shown in the favor with which the volume has been received, a second edition having already been called for. A careful student of the principles named by Bro. Anderson is sure to be helped in his sermon building. The style is clear and strong and we cheerfully commend the book as one likely to be serviceable to all public speakers. Several skeleton sermons given illustrate the principles laid down in the volume. The book may be obtained of the author at Auburn, Ala.—*The Baptist.*

Trumpet Blasts, or Mountain-top Views of Life. By Rev. T. DeWitt Talmage, with an introduction by Rev. Russell H. Conwell. Published by Hubbard Publishing Company. Sold by subscription only.

This book comprises a collection of Dr. Talmage's most famous essays, embracing every variety of subject and treatment, and are wonderful in their vigor and diversity. "The most earnest reasonings, delightful narratives, fearless denunciations of wrong and inspiring appeals for the right," and many instructing episodes of the author's sojourn in the Holy Land are set forth in the well-known preacher's most eloquent manner. All will be benefited by this book; it contains consolation and hope for the old and advice for the young. Taken all in all, it is Talmage's greatest work. The introduction by Mr. Conwell, who is well-known to many of our readers as the author of Conwell's life and works of Spurgeon, is admirably done.

A Tar-Heel Boy at the Louisiana Baptist State Convention.

The Louisiana Baptists met in convention at the Valence Street church, New Orleans, on Friday, Aug. 19th, 1892. Rev. E O. Ware of Alexandria was elected President, and Rev. G. W. Hatfield of Arcadia was elected Secretary and Treasurer.

We were able to be present only a small portion of the time, and thus missed much that was important and highly interesting. Neither will our limited space allow us to give a detailed account of what we heard. Compared with our own Convention, the Louisiana body is a small one, but in earnest consecration to christian duty, they stand well to the front.

Among distinguished visiting brethren, were such men as Revs. D. J. Purser of Birmingham, Ala., J. B. Grambrell of Mississippi, L. L. Morris of Waco, Texas, and our own beloved Tichenor of Atlanta, Ga., and Bell of Richmond, Va. We say our own, for they, indeed, belong in a certain sense to the whole Southern Baptist Convention.

The general routine work, such as all who are familiar with the working of different State conventions would expect, was gone through with in regular order, and among these reports was interspersed much that was new and original, yet withal enjoyable to the purest christian taste. On Sunday, nearly all the Protestant pulpits were filled with Baptist preachers. We hardly knew where to go, but at last we were glad we concluded to stay at the Valence Street church, for Dr. Purser preached in the morning from "I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." To attempt description of this sermon, were vain. We only wish that every Baptist—in fact, every man in this whole country who loves the name of Christ—could have listened to just such a sermon.

Dr. Tichenor preached at night, and that statement alone is sufficient reason why we chose to remain at the same church. Text, Acts 4: 32–37 verses. He gave us the deepest exegesis in such plain language that the most ignorant could not fail to understand. He showed us plainly how—far from the design of forming a commune—the early christians sold all they had and laid it at the apostles' feet because of the great crisis—the gathering of those who needed elementary christian instruction before they departed to their several homes. The subject was placed in a clearer light than we ever saw it before.

New Orleans, the crescent city, in which the convention was held, is one of the most beautiful, richest, and yet one of the wickedest cities in the world.

The little band of Baptists here are having a hard, hard struggle, as their brethren throughout the State are also having, but they will, we think, under God, be the means of a great triumph for right.

The times already look brighter and the trusty watchmen of Zion, by faith and certain hopeful signs, already see better times coming.

Last, but not least, there is to be a Theological school on the chatauqua plan established at New Orleans at an early date, under the direction of Drs. J. B. Gambrell, L. L. Morris and others. This is intended specially to benefit active Baptist ministers who have never had advantage of a liberal education.

E. D. B.

Maple Spring's Church.

This church is in Randolph county, and is thirteen miles southeast of Ashboro. It has been my pleasure to help the pastor of this church in a few days' meeting. I am glad to say that, as a minister of the gospel, I have been helped by having met Brother J. M. Leach, the pastor, and Rev. and Bro. John A. Summy. The sermons of Bro. Summy and the exhortations of Bro. Leach were good and strengthening to the church and were blessed of God in the salvation of sinners. These two brethren are doing a great and good work in this part of the State, and may God continue to bless them as preachers of the gospel, and prosper them in their work until all this section of the State shall be developed into the saving truth of the gospel.

The meeting has benefited the church. Some were restored and about eight made a profession of faith in Christ. Three persons were baptized—an old man an two little girls. God be praised for his blessings on the preachers, the church, and for saving sinners in this meeting.

Thanks and christian love are extended to Bro. James Harper and family and to others who treated us so kindly in their homes.

I am now in a meeting with Deep Creek church, Moore county. Rev. K. C. Horner is helping me and is preaching as usual good, truthful sermons. The meeting thus far is encouraging. Several have asked for the prayers of christians. I will give you the results of the meeting when over.

I will go from here to Flint Hill church. Bro. Horner will go with me.

W. A. BARRETT.

August 23d, 1892.

Baptist Grove Church.

Dear Recorder:—The Lord has abundantly blessed one of my churches, Baptist Grove, Harnett county. The meeting commenced on Saturday before the second Sunday in August, and continued for a week. From the start the Lord was with us. The Holy Spirit moved the people, revived the church and touched the hearts of sinners.

More than thirty souls were saved. On Sunday last, I buried twenty-two happy souls in baptism, and received one by letter—in all twenty-three additions to the church.

To God we render all the praise and glory for the work he has done for this people. May the blessings of God be with and upon all his followers.

R. J. BENNETT.

New Hill, Aug. 26, 1892.

Newspaper Experience.

We notice, says the *National Baptist*, Philadelphia, Pa., that the *Baptist Chronicle*, Kansas City, Mo., has transferred its subscription list to the *Central Baptist*, St. Louis. It was established by Revs. Edward Ellis and R. R. Williams, D. D., both able men. After loosing in it thousands of dollars, these brethren sold it to Revs. C. H. DeWolfe and R. P. Stephenson, who in their turn sunk thousands of dollars, and now are compelled to abandon the enterprise. In doing so, these brethren give the result of their experience in words full of significance for readers of religious papers everywhere, which we condense:

There are a good many otherwise worthy people who want to get somthing for nothing, or a great deal for a very little. They seem to think it a desirable point gained if they can succeed in getting their religious paper for twenty-five or fifty cents less than the regular price, when they must know that this amount represents all, or more than all, the profit of the year's subscription. It is a matter of no concern to them how the publisher is to live, when all the profits of his thought and labor are taken from him. In their selfish greed they do not care for the interests and rights of their brother. If by this process, repeated in hundreds of cases, he is reduced to bankruptcy or beggary, it does not concern them. The losses incurred in this way, together with the losses caused by those who, through downright dishonesty, defraud the publisher of his just and hard earned dues, make the successful publication of a weekly paper a doubtful enterprise. One of the crying needs of the times is a revival of honesty among the members of our churches, a revival that will awaken among christians the conviction that to be Christ-like is to be honest and just and upright in the business affairs of life.

The demand for cheap papers is based upon false or ignorant notions of their cost, enforced by the selfishness above alluded to. Those who make this demand, insist that the quality of the material shall be maintained, and that the brains used shall be above the average. The best of everything at less than a living price is the demand of many. We publish the *Chronicle* at $1.50, when we ought to have had $2, and yet hundreds of our readers seemed to think that they were being defradued to the amount of about fifty cents a year, and were constantly seeking to secure the paper for less than the regular price, and in one way or another many of them succeeded. There could be but one result. Two dollars a year is as cheap as papers of the size and quality of the *Chronicle* or the *Central Baptist* can be published, and a decent recompense be made to the publishers. We sincerely hope that no christian man who is disposed to be just, not to say generous, will complain when he is required to pay less than four cents a week for a first-class religious paper.

We are not unaware that there are very good papers published at one dollar per year; but we are not unaware also that they are published at a great loss, with a hope of securing a large list that will ultimately pay the loss, a hope that is very often unrealized.

Meetings Engaged In by Rev. A. W. Crabtree.

Dear Recorder:—I commenced a meeting at the Old Oak Grove Baptist church in Mecklenburg county on the fifth Sunday in July. This church was once Baptist property, but the organization dissolved. I carried on the meeting until Thursday, on which day brethren Austin of Charlotte and Alderman of Concord joined me, and we reorganized the church with fourteen members, and Friday night I broke the meeting, and I will baptize four or five there on the first Sunday in September.

I went from there to Hopewell on the first Sunday in August and stayed five days. One joined for baptism and two were restored, and the church was thoroughly revived.

I left Hopewell on Friday and landed at Arlington on Saturday morning, and ran a meeting for twelve days. The first two days the meeting was cold, but on Monday the house seemed to be filled with the Holy Ghost, and he remained on us for ten days. The result was forty baptized and nine restored. Arlington has something over two hundred members, and they have called me for another year. They think they will have preaching twice a month next year. Bro. D. M. Austin preached three sermons the first of the meeting which left a good impression. They would like to see him back again. I never saw a church so thoroughly at work.

I go to Wilson's Grove to-night to begin a meeting. I pray that we may have a good meeting, for this is the place where John E. King sowed a large a large crop of the seeds of *heresy*. I hope you will offer a special prayer to God in our behalf.

A. W. CRABTREE.

Hornet, Aug. 26, 1892.

Union and Seven Springs Churches.

Dear Recorder:—I have recently closed two good meetings. The first was at Union church, at which place Rev. A. G. Willcox was with us and preached us some strong gospel sermons. He is a delightful preacher and one of our very best pastors. Twelve were received into the church during this meeting.

SEVEN SPRINGS.

At this point, Rev. A. L. Stough came to be with us, but had to leave after two days on account of the condition of his throat. After he left, we carried the meeting on for several days without ministerial help. The Lord was with us and gave us a great blessing. We organized a church here a few months ago with seven members, and at this meeting it was my pleasure to baptize eight others. Our building is not completed, but it is so we can use it, and the outlook for our cause is hopeful. Will not all who have given me subscriptions for our work here send me the money at once, as we very much need it at this time?

SNOW HILL.

I hope to hold a meeting with this church beginning on the third Sunday in September. Rev. A. D. Hunter is to do the preaching for us. Our Snow Hill people are anxious to establish a field in Greene county, and have a preacher to give his whole time to it.

There are several points that could be occupied with great profit, I think, and with an encouraging outlook to build up a self-sustaining field in a few years. We think that, with the help the Board of Missions would probably give, we might start a good man if he could be had, on a salary of $400 or $500 per year. If there is any brother who feels that he would be willing to undertake the work on this field, I would be glad to have him write to me here in La Grange, or to Prof. J. B. Williams, Snow Hill, N. C.

Rev. Jno. T. Edmundson of Goldsboro, who recently entered the ministry, has been doing fine work, holding meetings in various sections of our Association. He would make a good pastor for some of our vacant churches.

The house of worship at Eureka in Wayne county is nearly completed. Rev. C. J. Nelson who is in his seventy seventh year, has borne nearly all the expense in putting up this house, and it will stand as a monument to his memory long after he shall have gone to his reward. God be praised for such brethren, who not only give themselves but also sacrifice their means, to build up the Lord's Kingdom.

Send Bro. Nelson a subscription to help him in his work.

G. L. FINCH.

La Grange, August 23d 1892.

Why Not to College Now?

In a recent number of the RECORDER appeared an article headed, "Why not to College?" Just along the same line, let me ask, *Why not to College* NOW?

I believe a great many of our young men make mistakes just at this point. Now I would not for a moment advocate burrying a young man off to College before he is prepared to enter; far from it, but at the same time I do not believe it is best to endeavor to make such preparation as will enable one to graduate at college in two years' time.

In the first place, delays are dangerous, and unless a young man has set his face like a flint toward a collegiate education, there is great danger of his becoming persuaded that he knows enough already without going to college; and it is not infrequently the case that the young man's father, having already been to considerable expense in keeping him at the academy so long a time, becomes persuaded of the same thing. And then, too, the young man frequently begins to teach in the common school and to make a little money of his own, and soon begins to argue that a bird in the hand is worth two in the bush; he finds examples of men who have succeeded in making themselves felt in the literary world without a collegiate education, forgetting at the same time that these same men would have accomplished still more had they thoroughly prepared themselves; a longing to get out into the world takes possession of him; and alas! too often is it the case that a pair of bright eyes charms him, and it is needless to say that that young man never gets to college.

In the second place, two years is too short a time to spend at college even if one can graduate in that length of time. It takes a student some time to become used to new surroundings and college methods, for they are quite different from what he finds at the academy. He meets with the same difficulties when he joins one of the societies. And, if in addition to these things, his first year at college is his junior year, there will be a still greater demand on his time, and but little opportunity for reading and digesting what he has read and studied. The next year being his senior year in college, his thesis will demand considerable amount of his time.

And then again, if one puts off going to college until he is getting up in years, his mind is not so vigorous, and he cannot accomplish nearly so much. So, then, I would say by all means prepare yourself before going to college, but just so soon as you have made the needed preparation, waste no time, but go at once.

I simply make these few statements because during the present vacation I found some young men who ought to enter Wake Forest College in September, but who will, I fear, fall victims to some of the mistakes cited above.

J. C. MASKE.

W. F. College, Aug. 26, 1892.

Colored Institute at Magnolia.

The recent colored Institute at Magnolia was interesting and profitable to those who attended it.

Prof. A. W. Pegues is an excellent instructor for his race and well qualified to conduct these Institutes.

While it is impossible to secure the attendance of many of the colored preachers who need such instruction, yet it is a move in the right direction.

We need such Institutes among the white brethren, also.

O. P. MEEKS.

Clinton, Aug. 22, 1892.

Visits to Red Springs Discontinued.

Dear Recorder:—The Baptist church at Red Springs, having secured the services of a resident pastor, as well as teacher for the "Baptist High School" at that place, just opened, our visits as supply pastor for the church will be discontinued in future.

The outlook for our cause at this celebrated watering place is hopeful, and the Rev. Bro. Spence will locate among a most excellent people there. Fraternally,

W. R. HARRELL.

Dunn, Aug. 23, 1892.

The Yadkin Association.

It was my privilege to attend the one hundred and second session of this body, which met with Cross Roads church in Yadkin county. This Association has thirty-four churches and about three thousand members.

Bro. Durham said in his address on the question of Ministerial Education, that the Lord had "plant-beds" from which he drew the preachers and sent them to other fields. The old Yadkin seems to be one of the Lord's plant-beds both for preachers and churches. It has not been many years since the South Yadkin was formed from this body, and some five or six churches went into the Pilot Mountain Association, and yet she has enrolled thirty four churches!

The Yadkin Association covers a fine territory of country—having the old Yadkin river about half encircling Yadkin county, with a number of other large streams flowing through it. It is a grand territory for Baptists—plenty of beautiful streams for *baptism*, good productive lands, fine and healthy climate, interspersed by mountains and beautiful valleys.

There are some noble spirits in this body, and in the Association there was manifested an aggressive disposition "to lengthen its cords and strengthen its stakes." There is a lack of thorough and effective organization in the Association, which I think in a few years will be corrected.

Several active and thoroughly consecrated young preachers would find here a grand field for usefulness and territory ripe for the gospel sickle. Many of these young churches could be developed and made strong and active bodies. At present they are somewhat behind in benevolence and pastoral support, but with proper leadership would soon advance on all lines.

There was some little friction over the whiskey question, which will be righted by the time they meet again.

The hospitality of the people at Cross Roads was unbounded, and this I may say is characteristic of this Association. They are so kind and sociable that one naturally falls in love with them.

Sunday was a great day for the "Centennial of Missions." After the writer of this had made some observations upon "the Bible on Missions," Bro. Durham, with his map of the world displaying the progress of christianity, held the close attention of his audience for more than an hour. Bro. Durham is held in very high esteem among the Associations, and is growing in the confidence and the support of the people every day.

I have attended three Associations, and so far as I can learn, the *third party* idea of our denominational work is finding very few followers. The tried sling of David (working through Boards) is better to us than the untried armor of Saul. Put wise and prudent men on the Boards who have the cause of the Master at heart, and we will do a good work. More anon.

S. F. CONRAD.

The "campaign of education" has been in progress for some months, and ought to begin to bear fruit in increased collections for the Boards, and inasmuch as it concerns particularly Foreign Missions, we should naturally look for increased contributions to this object. But what are the facts?

We give a comparative statement of contributions to Foreign Missions from the principal States in the Convention. The first sum named was given from May 1st to August 23d 1891; the second, from May 1st to August 23d, 1892:

	1891.	1892.
Alabama	$ 548 66	$ 948 02
Arkansas	217 29	197 78
Florida	109 50	41 00
Georgia	1,206 10	2,286 84
Kentucky	864 43	922 41
Louisiana	89 09	.....
Maryland	348 17	1,553 02
Mississippi	713 48	546 68
Missouri	2,813 80	1,155 29
North Carolina	939 75	336 55
West. North Carolina	265 24	247 27
South Carolina	2,659 68	1,866 83
Tennessee	1,156 16	776 61
Texas	1,551 57	1,546 16
Virginia	2,657 48	2,100 74

These figures are disheartening and alarming. Alabama goes ahead of last year (we use round numbers) $400; Georgia, $1,000; Kentucky, $50; Maryland, $1,200. But this ends the list of the States increasing their contributions. All the rest are behind last year, and some of them very much behind. For example, Missouri falls short $1,600, North Carolina $600, South Carolina $800, Tennessee $400, Western North Carolina $20, and Virginia $500. This is the year of enlargement, of enthusiasm, of education, of Centennial meetings and speeches, and yet the receipts of the Foreign Board for the States named are more than $1,000 less for the period from May 1st to August 23d than for the corresponding period last year. The Board is now in the banks for nearly $39,000. These facts are full of solemn significance. The money for this great work must come, and must come promptly, and in liberal measure, or the work will be seriously crippled.—*Religious Herald.*

Meeting at Shiloh.

Dear Recorder:—We closed a ten days' meeting at Shiloh to day. From the beginning, the church seemed willing to work, and we had a good meeting. Some eighteen or nineteen persons professed faith in Christ. Fifteen have been approved for baptism and seven baptized. The church is much revived, and I trust ready to do better work in the future.

Brethren T. J. Hudson and W. J. Sledge, Wake Forest students, helped us in the meeting, and did good work.

Fraternally,

J. R. JONES.

Milton, Aug. 23, 1892.

Baptismal Regeneration.

Why write an article under such a title in this enlightened age? For divers reasons, the so called enlightenment of this age is not so universal as some would have us think. Many are enlightened upon almost any thing and every thing but the Bible. Hence they are not truly enlightened. There is much more religion abroad in the land than real christianity. There is religion and religion, but an appalling lack of christianity. Any one believing that baptism is in any sense *necessary* to salvation may be *very religious*, but is in fact an idolater. To trust anything else than Jesus Christ for salvation is idolatry and dishonors Christ. The Campbellite brethren, and some others, believe that baptism applies the work of the Holy Spirit in salvation, thus making it necessary for the Holy Spirit to have help in saving or regenerating a soul—according to their view. While they do not teach that baptism is the primary agent in salvation, they do teach the importance of water as secondary or helping. Now is that not dishonoring God? Jesus Christ is the only Saviour (Acts 4: 12), and the Holy Spirit the only agent or energy in that work (John 3: 8). A great many believe that baptism *is* necessary to *salvation*, else why do parents impose the rite they call baptism upon their children? The Bible emphasises the importance of immersion of believers as a christian duty, one of the "works" by which they are to show their faith, voluntarily submitted to as a loving service in the name of a loving Saviour. Surely no intelligent Baptist, who reads the Holy Bible, will hold for a moment that baptism is necessary to salvation, or that it aids the Holy Spirit in salvation! Baptists believe in salvation *first*, then baptism as a *duty*.

My reason for writing this article is this: I conducted a meeting at a certain Baptist church, and at the baptism which followed, I embraced the opportunity of reading the passages of Scripture authorizing the ordinance, from Matt. 3: 13—17, and 28: 18—20; Acts 2: 38, 41, 42, and 8: 12, 36, 39; Rom. 6: 1—5; 1 Cor. 15: 12—19, 29, 30. Commenting briefly upon these, I took occasion to say that baptismal regeneration, or salvation, is nowhere taught in the Bible. I stated that the passage of Scripture that looks most like teaching baptismal regeneration is in the last chapter of Mark, 16th verse, and that that ought not to be in our Bibles, because from the eighth verse to the close is not in the oldest manuscripts. Hence that is not divine authority for the doctrine of baptismal regeneration. I was informed afterwards that several objected to what I said about said passage, and seemed hurt if not offended. That is why I write this article, to explain to those wounded brethren. Some of them say I ought not to have said it. Why not? Shall a preacher omit the truth because stating it will hurt somebody? Far be it from me to fail to declare the whole truth. Shame upon any minister that would fail to speak the whole truth for fear of offending. I was sincere in the statement, anxious to state the truth, without the least shadow of a thought of controversy, and was greatly surprised when I heard that objection was raised. But I am glad I made the statement, because if they did not know what I stated, they ought to know. I trust it will lead to a careful study of the Bible. Everybody ought to know that while the verses from the eighth to the close of the last chapter of Mark are in Westcott & Hort's Greek original, these verses, 9—20, are in brackets, showing that Mark did not write them; and the Revised Version states in the margin, that "the two oldest manuscripts, and some other authorities, omit from verse nine to the close."

Now, why should anybody lift up his hands in holy horror at this fact, as if that lessened the authority of Holy Scripture? Nobody need have less confidence in the Bible because men have found out that some little interpolations have crept into the manuscripts by the carelessness of transcribers. Do we not all know that it was more than a thousand years after the Bible was first written before the art of printing was invented? and nobody had a copy of the Scriptures only as it was copied from a copy in possession of some one else, or from the original copy in possession of the church of Rome? A strong argument in favor of divine protection of the Book is the fact that so few of these interpolations crept in, and that the original copies have been preserved. None of the few that did get in, affect the plan of salvation in the least. God protected the Bible and kept out baptismal regeneration by preserving these "oldest manuscripts."

M. J. W.

In Greensboro at Work.

Dear Bro. Bailey:—We have gotten settled down to work at last, and we are pleased with the place, people and prospects. The people have been very kind in their attention, and in filling our pantry with many needful things. The work begins with bright promises and we hope to see the cause going forward and prospering.

It was a sad struggle to leave the dear people in Elizabeth City, but I hope to soon know and love the people of Greensboro as dearly as I loved them.

"The Welcome Service" on Sunday afternoon, which was participated in by the various preachers of the town, was very cordial and pleasant to the new pastor and I hope, profitable to the people.

The weather is hot and dry, and there is much sickness among the people.

May the Lord bless the RECORDER and its editor.

Your friend and brother,

CHAS. A. G. THOMAS.

Greensboro, August 8, 1892.

Next week Rev. J. W. Rose will tell of the needs of Pine Level Baptist church. The church-house needs repairing, and the membership are unable to pay for the material needed for that purpose. They are doing all they can. Bro. Rose at Pine Level will receive [illegible]

What Difference Does It Make?

We pointed out last week that the very gratifying spirit of fraternity among christians of differing faiths was due to their loyalty to their peculiar views. We wish now to say further that out of this prevailing peace there may come, if indeed there has not already come, deplorable indifference. It is an unquestioned fact that our young Baptists are more poorly informed as to the distinctive views of the denomination and the grounds on which they are held than ever before. This is true despite the fact that they are much better off in general culture. It is not out of place, therefore, for us to inquire into the causes of this ignorance and indifference.

We would name as the first and the most obvious the comparative silence of the pulpit on these themes. Ministers hesitate to disturb the delightful calm by discussing controverted subjects. Other ministers will answer and neighbors will perhaps be brought into the discussion, and there will be general unpleasantness. It is so much better to have the peace of a community unbroken. Now this is an amiable weakness, but it is a *weakness*, nevertheless. If the matters about which we differ are unimportant, then, of course, we do wrong to make them prominent. But so long as we regard them of sufficient importance to justify separation from the rest of the christian brotherhood, we cannot be silent concerning them without guilt. Moreover, has it never occurred to our brethren that the readiness of other denominations to respond to any presentation of the peculiar views of Baptists shows conclusively that their hostility to them is not dead, but simply slumbering, and slumbering very lightly indeed?

Another reason for the slight attention which is now paid to denominational doctrines is the fact that the attacks upon the foundations of religion have been so numerous and persistent in recent years as to divert our attention from these differences. We have had to join forces against a common enemy. But just here is a fact full of significance. The so called liberalism in religion has been most successful among Baptists, precisely where denominational sentiment has been weak. Add to this the further fact that the Baptists who began by sympathizing with these "advanced" views have usually ended by going into other communions, and the inference is plain that one way to resist the attacks of this insidious enemy is by strengthening the denominational walls. And this is exactly what we should have naturally looked for. Discarding the authority of the Bible on the general truths of christianity, they the more easily dispose of it, so far as it touches distinctively denominational doctrine.

This liberalism, falsely so-called, has not made much headway in the country for which, mainly, we write. Still it has had its effect. We are all conscious of a certain vaguely defined, atmospheric influence which it exerts upon us. A stout and stalwart Baptist said in our hearing not long ago that he was not aware that he regarded denominational tenets as less important than he formerly regarded them, but he was conscious that the discussion of them was less to his taste. This illustrates what we mean.

Now, the "liberalism" which teaches us to be careless of the truth is false and misleading. The fact that it wears the garb of amiability does not alter its essential character. It is dishonest to give away what does not belong to us. The truth is ours not in fee simple, to be disposed of according to our tastes and whims, but ours as a solemn trust to be transmitted to others unimpaired and unaltered.

This "liberalizing" influence is very soothing and seductive. Those who succumb to it suggest with smiling complacency the surrender of what has heretofore been regarded as vital and important truth. "Why contend? Why not make everything pleasant by capitulating? The day of bigotry is passed and the brotherhood of humanity has come. Doctrine is a small matter, and the creeds are outworn. It is all a mistake to disturb yourself or trouble others with your peculiar notions." They insist that the day of theological conflict has passed and the smoke of battle has cleared away, and they have not energy or interest enough to inquire as to the issue of the battle. It is enough for them to enjoy lazily the *dolce far niente* and rest in the assurance that fighting has ceased.

Now, what observant reader is there who has not heard in one form or another these sentiments, and what introspective reader is there who is not conscious of their subduing influence? We earnestly believe that this lethargic and stagnant calm will breed miasmic and mephitic vapors. If "peace hath her victories," she has also her special sources of weakness and demoralization.

We must resist this evil. If the truth for which we alone are contending is not worth the fight, it were better to abandon it and align ourselves with brethren who would in such case agree with us, and together with them contend for other truth.

There is yet another cause of the diminished attention which we are paying to denominational doctrines. It is found in the prevailing notion that action is more important than belief, that conduct is more valuable than creed. The cry is for something practical. There is undisguised disgust for theories. The elementary truth that faith precedes action, creed goes before conduct, and theory is antecedent to practice, is forgotten. The very wisest find themselves growing impatient when it is proposed to discuss the constitution of the christian church or the ordinances as they were delivered. They clamor restlessly for larger missionary gifts, for heavier endowments for colleges and seminaries, for increased contributions for orphanages and hospitals. The christian world is following James and leaving Paul as it once followed Paul and ignored James. The only true course is to follow both. Now we certainly have no quarrel with James, and we rejoice that very rapidly indeed the world is coming to his irresistible conclusion that "faith without works is dead." But we have also great respect for Paul and for the Pauline view of doctrine. We are confident that the present blessed and beneficent activities of christianity are the matured fruit of christian doctrines. And if these activities are to be perpetuated, we must carefully watch and tend the tree of which they are the fruitage. We view, therefore, with some apprehension the disposition to ignore the causal relation between doctrine and practice. If this tendency is not arrested, it must result in ultimate exhaustion.

What is true in a general way of doctrines held by Baptists in common with other evangelical christians, is equally true of doctrines held by Baptists alone. Our peculiar doctrines have for us precisely the same basis as those we hold in common with others. If any distinction is to be made, it ought to be in favor of our distinctive views, since these have the same Scriptural basis and we alone are propagating them.

Do we mean then to say that our denominational activity in missions, in benevolence, in education, is dependent upon the vigorous maintenance and propagation of our distinctive views? That is precisely what we do mean to say. For when we abandon these doctrines, we are guilty of disloyalty to Christ, and the christian activities that have their foundation in disloyalty to Christ cannot and ought not to continue. We will go further. Not only denominational activity and development, but denominational existence also depends upon the vigorous and persistent presentation of the phases of doctrine which brought it into existence. Further discussion of this must wait for another article.—*Religious Herald.*

RICHMOND, VA., Aug. 10, '91.

I began the use of the Electropoise about fifteen months ago, being at that time a pitiful victim of nervous prostration. After months of suffering (under the best medical advice) my condition was very feeble, the action of my heart very bad, and all other organs deranged. I was sustained from day to day by the use of strong tonics and unlimited stimulants. In desperation, I applied the Poise one night, with little faith or hope, and I began to improve at once, and have never since that time touched a drop of stimulants or a grain of medicine. In three months I gained thirty-eight pounds, and weigh more now than I ever did, and my health is restored. My wife has the greatest confidence in the instrument, and it has cured her of neuralgia, from which she suffered much. She and our five children have used absolutely no other remedy since the day I began its use. We apply it on the first complaint of any kind, and so far with uniform success.

Yours truly, W. Y. MORDECAI

It is nobler far to do the most commonplace duty, in the household, or behind the counter, with a single eye to duty, simply because it must be done; nobler far, I say, than to go out of your way to attempt a brilliant deed, with a double mind and saying to yourself not only, "This will be a brilliant deed," but also, "and it will pay me, or raise me, or set me off, into the bargain." Heroism knows no "into the bargain."—*Ex.*

Arsenic and quinine are dangerous drugs to accumulate in one's system, and it is to be hoped that these poisons, as a remedy for ague, have had their day. Ayer's Ague Cure is a sure antidote for the ague, is perfectly safe to take, and is warranted to cure.

Good thoughts are blessed guests, and should be heartily welcomed, well fed and much sought after. Like rose leaves they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

Associations.

TIMES AND PLACES OF MEETING.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-18 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

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—AND OTHER—

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Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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REV DR. HAWTHORNE'S EXPERIENCE WITH GERMETUER.

"I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years."

I was troubled with indigestion and blood poison in the form of pimples on my face. I took two bottles of King's Royal Germetuer and it cured me entirely. THOMAS G. HILL.
Nashville, Tenn., Oct. 31, 1891.

Rev. M. H. Wells, of Birmingham, writes "that daughter and I were cured of neuralgia and rheumatism by the use of Germetuer after all known medical and climatic remedies had been used, by the use of Germetuer."

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Troubles, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases, Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia and General Debility.

For sale by all druggists at $1.00 per bottle. Manufactured by
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Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.
MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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CONDENSED SCHEDULE,
In Effect July 24, 1892.

SOUTHBOUND.	DAILY.	
	No. 9.	No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 01 p m	8 06 a m
" Greensboro	10 10 p m	10 11 a m
Lv. Goldsboro	*4 00 p m	†7 45 p m
Ar. Raleigh	6 00 p m	11 30 p m
Lv. Raleigh	*6 15 p m	*7 00 a m
" Durham	7 22 p m	7 58 a m
Ar. Greensboro	10 00 p m	10 00 a m
Lv. Winston-Salem	†8 25 p m	*8 50 a m
" Greensboro	*10 20 p m	*10 20 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 p m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY.	
	No. 10.	No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 00 p m
Lv Charlotte	7 00 a m	6 30 p m
Ar Salisbury	8 27 a m	8 10 p m
Lv Hot Springs	*7 25 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 37 a m	*8 25 p m
Ar Greensboro	10 20 a m	10 20 p m
Ar Winston-Salem	*11 40 a m	†12 10 a m
Lv Greensboro	*10 30 a m	*11 05 p m
Ar Durham	12 24 p m	1 02 a m
" Raleigh	1 23 p m	2 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 30 a m	*10 40 p m
Ar Danville	12 10 p m	12 45 a m
" Keysville	2 50 p m	3 35 a m
" Burkeville	3 31 p m	4 19 a m
" Richmond	5 30 p m	6 20 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.38 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Oxford 9.40 a m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

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CONDENSED SCHEDULE.
In effect August 10, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv	N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar	N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 23 p m	"	Maxton	"	6 30 a m
8 52 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 02 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	Lv	Climax	Lv	9 10 a m
4 45 p m	Lv	Greensboro	Ar	10 00 a m
4 25 p m	Ar	Greensboro	Lv	10 30 a m
3 10 p m	Lv	Stokesdale	Lv	11 55 a m
1 45 p m	Leave	Madison	Arrive	12 45 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. R. KYLE, Gen. Pass Agt.
J. W. FRY, Gen. Manager.

Wealth and Character.

Christianity has become a mighty power in modern civilization, and has worked wonders in changing the thought and character of men. Our best laws are based upon the moral principles contained in God's Word. It is not necessary to argue this. Yet, although the teachings of christianity have become a controlling power in the world, there is a wide difference between the teachings of Christ and those of the world as respects the importance of wealth and character. The estimate the world places upon wealth is very great, while the teachings of the Master place more stress upon character, purity, nobleness. The world thinks lightly of it if a man lay unclean hands upon the property of another and appropriate it to his own use. Under the Mosaic dispensation, which men say was the basis of the modern ethical system, the penalty attached to an act of dishonesty or criminal greed, and the penalty incurred by impurity of life, were quite different. In the case of dishonest wealth, in whatever way taken, the punishment was simply a restitution of what was taken, not an added fine, while the penalty for impurity was death by stoning. At the present day society imprisons, in a few instances, the dishonest man, but does not trouble itself about the purity of life or character. All through the Word of God we see how much more highly it estimates character than wealth.

The Bible does not lay much stress upon riches, but modern society has come to regard the rights pertaining to it as the highest and holiest. A wall of protection has been thrown around the possessions of men, and thus wealth has been raised in the estimation of the world as the highest earthly good. Thus the world looks upon wealth. God looks at it in a different light. "What shall it profit a man if he gain the whole world and lose his own soul?" or "What shall a man give in exchange for his soul?"

While there are men who have gained wealth honestly, and who have at the same time builded up a grand christian character, the majority of those who obtain great wealth sink character and purity and justice in the all-absorbing pursuit of that the love of which is indeed the root of all kinds of evil. The world has reversed the teachings of the Bible on this matter, and will suffer for it. We have known men who have succeeded in gathering great fortunes and who have along with honesty grown stronger in character, and have shown that it is possible for a man to be rich and yet have the approbation of God. But while we have seen one such, on the other hand we have seen a hundred who, as their pile of gold went up, their souls and character went down. Men cannot be satisfied with a reasonable, natural growth in riches; it must be in mighty strides, and no difference at what cost. The pursuit of gain becomes more and more engrossing, and all kinds of deceptions and sharp methods are made use of to deprive men of what by right is theirs. Gradually God, and everything good and honest, is shut out of their mind and the foundation falls from under them. The world places the highest estimate upon wealth, God upon character. The former perishes, the latter does not, and hence is the greater and better of the two.—*Rev. E. Herbruck, Ph. D., in Illustrated Christian Weekly.*

What folly! To be without Beecham's pills.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

Subject for August:—Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 865; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and *vice versa*. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Centennial Children's Day.

SUNDAY-SCHOOL CELEBRATION, OCT. 2, 1892.

Dear Fellow Workers:—It is earnestly desired that this Centennial year shall be made memorable by the enlistment of *every one*, young and old, in the cause for which Christ came into the world. Kettering, England, October 2d, 1792, witnessed the consecration of twelve men to his work. What honor to God if we could assist in making Sunday, October 2d, 1892, witness the greater triumph of all our young people engaged in a missionary celebration of the day and contributing their money to the cause! To make this possible a complete programme of exercises suitable for the occasion will be supplied free to every school on request, with the condition that, when used, a collection shall be taken for the Centennial Fund and all of the collection taken shall be divided between the Home and Foreign Boards, S. B. C.

To make this plan a success will require the aid of every lover of missions. May we count on your hearty co-operation?

Yours in christian service,

T. H. PRITCHARD,
For Centennial Committee.

For Centennial Children's Day Programs, address Miss Fannie E. Heck, Raleigh, N. C.

Centenary Celebration of Baptist Missions.

Last week we gave an account of the Centennial celebration of the children of the Baptist Sunday-schools in and around London. This week we give a most interesting account of the Centennial meetings at Kettering, England.

The account is written by Dr. A. T. Pierson, editor of the *Missionary Review of the World*, a celebrated Presbyterian preacher of this country, who, it will be remembered, was acting as supply in Spurgeon's pulpit at the time of his death. Says Mr. Pierson:

One of the great milestones of the ages has just been left behind in the onward march of the centuries.

The centennial anniversary of the organization of the Baptist missions under the lead of William Carey marks an epoch in history; we hope it may prove a new birth-hour for a nobler age of missionary endeavor.

Providentially detained, much beyond my expectation, on the shores of Britain, I had the rare privilege of being personally present at Nottingham, Leicester, and Kettering, and taking part in the hallowed celebration of that great week which has already passed into history as among the most memorable ever known since apostolic missions began at Antioch, with the voice of the Spirit and the call of the Church separating Barnabas and Saul to the work of evangelization in the regions beyond! The arrangements were singularly happy, and the programme was well carried out. New inspiration must have been imparted to all good work for God, and many lives will feel the impulse to a more heroic endurance and endeavor. As the celebration was one of those great events which the scribe of history records in large characters, even the programme of proceedings should be preserved.

Much of the attraction and interest which invested these exercises cannot be conveyed or even caught by the pen of the readiest writer, any more than the subtle, evasive bloom or aroma of a flower; but with such an array of names, many of which belong to more than one continent, and are, in fact, familiar to the world; and with such an occasion and theme to evoke the best that was in the speakers, our readers need not to be assured that it was worth crossing the sea to be present when William Carey's grand work had laid upon it the century's capstone.

One of the main features of these meetings was the crowds attending. A list of some three hundred delegates was published, and they represented the whole earth—all parts of the United Kingdom; Africa—the Congo, etc.; various countries of Europe; also Asia—India, China, Japan, Burmah, Turkey; again, the West Indies—Jamaica, and other islands of the sea; America—the United States, the British provinces; and Australia—New South Wales, New Zealand, and other parts of the habitable globe. Delegates and visitors from every section of the earth and every great people were there; but these were a small part of the real attendance. At Nottingham and Leicester the crowds found no building adequate; and so it would have been at Kettering, but for a very spacious tent capable of holding five thousand, which was at times taxed to its capacity. The opening meeting at George Street Chapel, Nottingham, was one for prayer, and properly set the key-note for the week. By 9 o'clock the Mechanics' Hall was filled with breakfasters, and up to 10 o'clock at night, in two gatherings that proposed to be successive, but were near being simultaneous, the interest continued unabated; and so it was, day by day, the beautiful weather seeming God's smile on the occasion. At the last meeting I attended at Kettering, the enthusiasm seemed still rising to a higher floodmark, if possible, than ever.

Another notable feature was the general excellence and high tone of the addresses. We missed Dr. McLaren, of Manchester, and some other illustrious men. What Spurgeon could have contributed to such an anniversary one could only sorrowfully imagine.

The missionary addresses—those by missionaries—were especially enjoyable and profitable. As the representatives from India, China, Africa, Jamaica thrilled the vast audiences, one could not but remember against what odds and oppositions Carey himself wrestled as he went forth the pioneer of British missions. To think of the six thousand men and women from christian lands, and the seven times as many converts from heathendom, now laboring for a world's evangelization—how like the five loaves and two fishes among the five thousand seemed the little band of missionaries among whom Carey stood a leader! And how that "thirteen pounds, two and sixpence" of 1792 has multiplied over one hundred thousand times in 1892! In fact, how has the world opened to the gospel since Carey had to seek Danish protection in India! Where now can we not go! How grandly like Pentecost's tongues of fire is that multiplication of the translations of the Bible into at least six times as many languages and dialects as when Carey began translating! One of the main blessings of these gatherings was this, that the contrast between 1892 and 1792 was made vivid and almost visible as the missionary laborers told of the wonderworking of God. The very antithesis of history was a provocation to love and good works, and compelled one to feel ashamed at the lack of modern enterprise for God.

The interest of this great anniversary had, of course, three centres—Nottingham, Leicester, Kettering—because in a different way Carey and the work of missions was linked with each place. At Nottingham, May 30th, 1792, in the old Baptist chapel, Park street, Carey preached that great epoch-making sermon from Isa. 54: 2, 3. That chapel stands and is as it was, save that the pulpit and pews are removed and part of the gallery. The baptismal font is to be seen, though used now as part of the appurtenances of a pharmacy. As one stands in that sacred room, which may be fifty feet by thirty, and remembers what took place there, the conviction takes shape involuntarily that it ought to be still a place of worship, or at least a museum of missionary relics, sacred to the memory of Carey and his work.

At Leicester the interest gravitates toward Harvey Lane Chapel, where Carey preached, and the little humble home opposite, where he dwelt. It fell to me to preach the sermon at this hallowed place, and, like Dr. Glover in London and Dr. Clifford in Nottingham, before me, and Dr. Landels at Kettering after me, the old text of Carey was still the theme, never more needful than now as a signal-bell for missions. That gathering in Harvey Lane Chapel, on that memorable afternoon of June 1st, none of us will ever forget. The place was crowded to repletion by one of the most devout, prayerful, intelligent audiences ever assembled. Much prayer had preceded, and the place seemed fragrant, almost alive, with God's presence. The sermon was a simple, unstudied address, strictly textual and expository, and aspiring to no literary merit or intellectual display; yet a more beautifully receptive assembly of hearers I never addressed.

Such hearing compelled the speaker to do his best, for it evoked whatever was best in him. I felt that day more than ever the contribution of a hearer to the power of the pulpit. It was easy to preach where others were praying and hearing as only praying people can. The silence was awful, and when broken it was only by a faint and indescribable murmur, not so much of applause or appreciation, but of what might be called *audible hearing*, when any precious truth of the inspired Word touched sympathetically the great heart that throbbed in the meeting.

At Kettering the interest largely centres not only on the Fuller Chapel, but on widow Beebe Wallis' cottage, standing, where, on October 2d, 1792, the actual meeting was held, when those twelve obscure men drew up their missionary compact, and the thirteen pounds and half crown were laid on the table, and the table became an altar of offerings. That cottage is a kind of Mecca to missionary pilgrims, and it ought to be a missionary training school. It reminds one of Antioch and the mysterious voice which said, as those primitive christians fasted and prayed, "Separate Me Barnabas and Saul to the work whereunto I have called them." Here, while most of the Church of God slept in indifference, those "apostates of the anvil, loom, and cobbler's bench" undertook to organize a society for a world's evangelization. Think of that first offering—less than *sixty-five dollars!*—yet that offering probably represented more real prayer and self-denial than any similar sum collected since. How touching is the suggestiveness of that verse, Acts 2: 42, where we are told that those first pentecostal converts "were in constant attendance on the apostles' teaching, and the fellowship [contribution?], and the bread-breaking and the prayers." Four elements in primitive worship—teachings, fellowship in offerings, the Lord's Supper, and prayer! What an apostolic meeting that was at Kettering on October 2d, 1792!

May we not well ask ourselves what is God's portrait of a true church, and see what prominence is given in that earliest sketch to the element of *praying* and *giving?* They are associated so closely with the teaching and sacrament that they become sacramental; and for one I cannot imagine any act as more truly sacramental in the sight of God than when money, hallowed by prayer, is laid on that altar of missions that so sanctifies the gift. To such sacramental praying and giving does not that meeting of a century ago at Kettering provoke us all! and is there any lesson of the century more vital to the new century now opening!

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FRANK J. CHENEY.

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The thirty-fourth annual session of this well-known and excellent school will open on Tuesday, Sept. 6th, 1892. Dr. James succeeds Capt. J. T. Averett as president, the latter retiring on account of feeble health. The new president is a B. A. of Richmond College, a full graduate of the Southern Baptist Theological Seminary, and for three years has conducted, with notable success, the Alleghany Institute, of Roanoke, Va. Faithful and competent teachers. The buildings will be thoroughly renovated, repaired and painted, and the dormitories will be nicely carpeted and provided with new furniture. Pupils shall be thoroughly and wisely taught, and shall have every needed academic facility and domestic care and comfort. The city of Danville is now considered one of the healthiest cities in the South. It is in every way admirably adapted to the location of a first-class female college. Catalogues furnished upon application

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NEWS OF THE WEEK.

Raleigh Affairs.

The Richmond and Danville railroad is converting the old union passenger depot here into a large freight depot.

Governor Holt, last Wednesday, appointed Judge Jas. C. MacRae of Cumberland county to be Associate Justice of the Supreme court, to fill the vacancy caused by the death of Judge J. J. Davis.

State News.

A new bank was opened at Weldon recently and $1,800 was received on deposit the first day it began business.

Col. P. N. Heilig, a useful citizen of Salisbury, was taken suddenly ill while at church Sunday night, the 21st inst., and died in half an hour.

Green Nichols of Rocky Mount was struck by a train in that place Tuesday of last week and was so badly injured that death resulted shortly after.

Jim Ellis, an eighteen-year old negro boy, while in a drunken stupor was run over and killed by a train near Henderson Monday night of last week.

The fall term of Trinity College will begin at Durham, in the new buildings, September 1st, but the dedication has been postponed till Oct. 5th or 12th.

Joe Bradley, alias John Butler, was arrested and jailed at Fayetteville last Thursday night charged with the murder of L. D. Taylor at Bennettsville, S. C., a short time ago.

Rev. N. B. Hunnicutt, a well-known minister of the Christian church, was stricken with apoplexy Sunday, the 21st inst., while preaching in Johnson county, and soon died.

A number of prominent business men in Asheville played a game of baseball several days ago and raised $175 for the Confederate veterans monument to be erected at Raleigh.

The residence of Sheriff R. R. Ross at Asheborough, Randolph county, was recently destroyed by fire. There was some insurance on the building, but the loss was considerable.

The Wilmington *Star* says that the rice crop on the Cape Fear river is unusually fine and far better than any in the last few years. The crop in South Carolina, Georgia and Louisiana is also fine.

An encounter between Bill Butler and Queen Dyson at Pine Log, about two miles from Whiteville, which took place recently, resulted in Butler receiving injuries from which he will likely die. Both men had been drinking.

Colonel John Willis Johnston, a prominent citizen of Halifax county, was found dead in bed at his residence near Weldon last Friday morning. He was about sixty-three years old. Heart failure was the cause of his death.

Dr. Chas. Duffy, Sr., of Catharine Lake, died at the home of his son, Dr. Chas. Duffy, Jr., in Newbern last Wednesday night. He was eighty-four years of age, and was one of the most upright and respected citizens of Onslow county.

Cæsar Cobb and Dick Whitsett, both colored, got into a fight over some trifling matter near Brown's Summitt, Guilford county, last Thursday. Cobb struck Whitsett on the head with an axe, and physicians say that the latter cannot possibly live.

Dr. Thomas F. Wood, one of the most prominent physicians in North Carolina, died in Wilmington on Monday, August 22d, aged about fifty-two years. Dr. Wood was secretary of the North Carolina Board of Health and editor of the *Medical Journal* published in Wilmington.

The Asheville *Gazette* reports the case of Mrs. M. A. Jordan vs. the city of Asheville for $20,000 damages as taken up Tuesday, the 23d inst., in the Superior Court. Mrs. Jordan was injured in 1887, while walking on Merrimon avenue, by a defective plank. The jury gave Mrs. Jordan no damages.

Mrs. William Sides, son and daughter, living near Clemmonsville, were poisoned last week by drinking coffee in which arsenic had been placed. They were critically ill for a time, but it is thought they will recover. No arrests have been made. A man who would have inherited the ladies property is suspicioned.

To the meeting of Democratic clubs of North Carolina in Raleigh, the Richmond & Danville R. R. Co. will, Sept. 14, 15 and 16, and limited to Sept. 20, 1892, sell tickets to Raleigh at the following rates: From Charlotte, $7.45; Durham, 1.65; Greensboro, 4.30; Goldsboro, 2.75; Lincolnton, 8.40; Marion, 9.40; Rural Hall, 5.95; Selma, 1.65; Winston-Salem, 5.60. Intermediate points in same proportion.

The Belmont Hotel at White Sulphur Springs, near Asheville, was burned to the ground last Wednesday night. There were 138 guests in the building, and all of them, with the exception of perhaps half a dozen, made their escape without being injured. Mrs. Dr. Von Ruck of Asheville was badly hurt, and her sister was fatally injured, dying the next day. Three other persons each had a leg dislocated by jumping from the windows. All the guests lost their baggage. A lady from Charleston, S. C., lost $5,000 worth of diamonds. Another guest lost $3,000 in cash. Other guests lost money. The building cost $60,000, and was insured for $35,000. The furniture belonged to Dr. Von Ruck, the lessee of the hotel, and was valued at $44,000. The furniture was insured also for $25,000. The hotel was the property of the West Asheville Improvement Company.

Last Wednesday, on Mill Creek, just across the Wayne line, in Johnston county, Luther Britt, aged 23, was struck in the head with an axe by Chas. Faircloth, aged 17, causing concussion of the brain. Both are white. Britt is not expected to live, and his assailant has made good his escape.

General News.

Ex-Gov. Lewis Lowe of Maryland died on the 23d inst.

Urdaneta has declared himself Dictator of Venezuela, and has appointed Casanas as Minister of the Interior.

Gertie Carmo, a daring female aeronaut, fell from a trapeze bar attached to a balloon at Detroit, Mich., last Thursday, and was instantly killed.

The inhabitants of Gloucester, Mass., celebrated with appropriate exercises the 250th anniversary of the incorporation of that city last Wednesday.

The cost to the State of New York for the military protection of the railroad property at Buffalo, N. Y., during the switchmen's strike, will amount to nearly a half million dollars.

Thirty Hebrew families, comprising nearly the whole population of the village of Ziontown, N. J., are on the verge of starvation. They have had no work for several weeks, and are without money.

Edwin Carlin, a sailor, of San Francisco, Cal., will enter a claim with the State Department at Washington against the government of Ecuador for $50,000 for false imprisonment and other indignities suffered by him when in Ecuador in 1888.

Considerable fighting has been going on in Venezuela recently between government troops and revolutionists. A bloody battle took place August 16th near Villa de Cura, in which 1,500 persons were reported to have been killed or wounded.

The big strike of railway switchmen at Buffalo, N. Y., was declared off at eleven o'clock last Wednesday night by Grand Master Sweeney. Gov. Flower has offered a reward of $100 for the conviction of each man who destroyed the railroad property.

Four young men, composing a hunting party, were found murdered on the bank of Caney Creek in the Indian Territory, recently. Each one had been robbed. A Mr. Cherry, agent of the Willimantic Thread Company of Connecticut, was one of the victims.

The Wallis-Lispenard Cotton Picker and Machinery Company has been incorporated at Tenton, N. J. The company has a capital of $10,000,000. They purpose utilizing the inventions of James W. Wallis of Memphis, and George Lispenard of Brooklyn, on cotton picking machinery.

Wagner's paper box factory and other buildings on Prince, Greene, Wooster and Spring streets, New York City, were destroyed by fire last Saturday. Loss $250,000. One young white woman lost her life in the flames. Another woman, and several firemen, were badly injured.

A fire in the Metropolitan Opera House, New York City on the 27th inst., destroyed the stage and auditorium. Loss about $300,000. The fire originated in the paint room, but it is not known how. The auditorium was the finest in the world. The stockholders say the building will be rebuilt at once.

William H. Roberts and Neill McCallum, of the Finance Trading Company of New York, were arrested last Wednesday, charged with passing fraudulent commercial paper. It appears that many persons have been swindled by them. The *New York Herald* says that "Roberts came came from Marion, N. C., where the Finance Trading Company had a branch, through which, it is alleged, most of the questionable dealings were conducted."

The dread disease, cholera, has made its appearance at the two great ports at Hamburg, Germany, and Havre, France. Three hundred cases and one hundred and twenty deaths were reported at Hamburg on the 23d inst. All precautions are being taken by the authorities of the Treasury Department at Washington to prevent the introduction of the disease into this country. No real fear is expressed that the cholera will reach the shores of the United States.

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Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Bladen Association.

A convention of churches is called to meet at Brown's Creek church, two miles South of Elizabethtown, Bladen county, on the 15th day of September, to consider the matter of organizing "The Bladen Baptist Association." All Baptist churches interested, and especially all within the limits of Bladen county, are requested to send three delegates to this Convention.

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DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

South Yadkin Association.

This Association will meet with Bethel church, Iredell county, N. C., on Tuesday after the first Sunday in September, 1892. Delegates and visitors coming by rail will be met with conveyance at Rock Cut on the Western North Carolina Road, and at Troutman on the Atlantic, Tennessee and Ohio Road. Persons anticipating attendance will please notify Bro. John Setzer, Longford, Iredell county, N. C., on what day they will arrive and at which station above named.

W. J. HOPKINS

Caldwell County Association.

The undersigned committee on hospitality will see that any one representing the various objects of the Baptists, and wishing to be present with the Caldwell County Association commencing on Sept. 8th, 1892, will have conveyance from Lenoir to the Yadkin church, if they will notify us at what time they will be at Lenoir. The trains arrive at 11:50 a. m. and at night.

A. E. NELSON,
C. F. CHILDERS,
J. K. FARTHING,
Committee.

Patterson, Aug. 20, 1892.

Next Saturday, the 27th, is the first anniversary of the horrible disaster at Bostian's bridge, in which twenty-two persons lost their lives and thirty were injured—one of whom, B. M. Estes, Jr., of Memphis, Tenn., died a few weeks ago from the result of injuries received at that time—making a total of twenty-three.—*Statesville Landmark, August 25.*

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University Law School.
40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.
This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.
The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address
JNO. B. BREWER, President.

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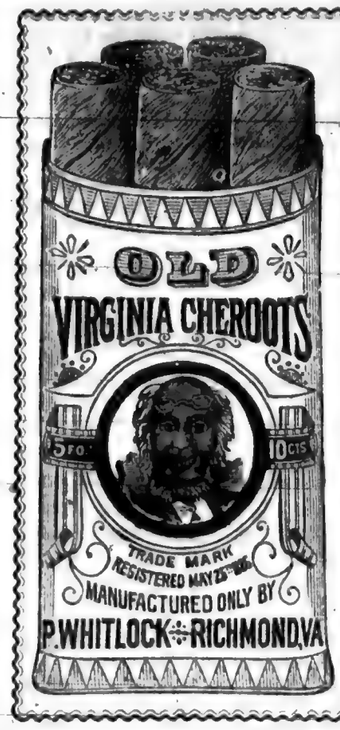

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Modern buildings, hot and cold baths, gymnasium, healthful climate, beautiful surroundings, numbers limited. A model home school for boys. Catalogues sent on application.

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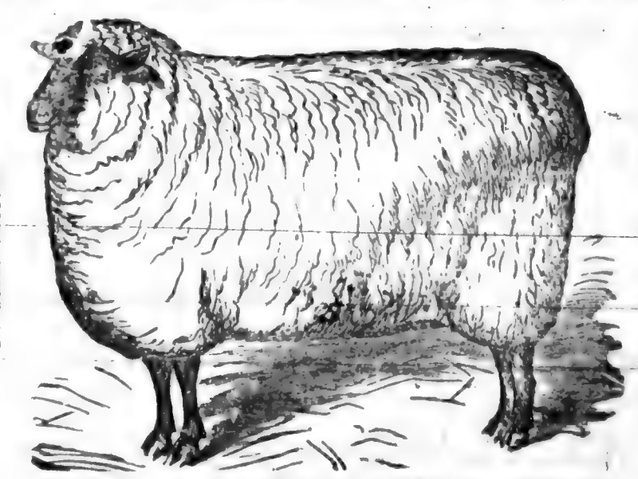

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The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months.
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High Point Female College.
The next Annual Session will begin September 14th, 1892. This institution has a full corps of excellent teachers, representing the best schools, and is
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for all that attend, where they will have advantages for culture equal to the very best, at charges lower than those at most colleges. Write for Kastalian and for catalogue. Address
J. N. STALLINGS, D. D., President, High Point, N. C.

Good Meetings.

Dear Recorder:—We are profoundly grateful to see that the political harangues of the distempered politicians of our country at the present, has not drawn away the minds of our people from their spiritual needs, and all along the lines the Master's work is prospering in the hands of his people.

SALEM.

On the third Sunday in July, Rev. W. S. Olive began a series of meetings with Salem church (Raleigh Association), aided by the writer, brethren J. N. Booth and J. M. White also being present for about two days, doing some excellent preaching. The meeting closed at the end of one week with the interest steadily increasing each day, resulting in about thirty confessions of faith, and many who had been wandering for many years in prodigality, returned to serve in the Father's house.

On Sunday morning, the writer administered the ordinance of baptism to sixteen candidates, the pastor necessarily being called away.

MT. PISGAH.

On Monday morning following the fourth Sunday in July, we joined Bro. Olive at Mt. Pisgah church (Mt. Zion Asso.), to spend another week with glorious results. About fifteen professed, many backsliders were reclaimed, and a general revival of religion filled the community. About seven applied for membership at the close of the meeting, and others will follow doubtless when the ordinance is administered.

MORRISVILLE.

Monday following the fifth Lord's day in July, we joined Bro. Olive in work for several days with Morrisville church (Raleigh Association), where, we trust, good work was done. While results were not so evident as they had been at the other places, the interest increased each day to the close of the meeting. The church was revived, and it is to be hoped that the vicinity will not lose the impress of the good work done there.

Without asking his consent, I would like to say that Bro. Olive is one of the best country pastors of my knowledge, and has proven the worth of devoting one's whole time to his charges. I do not only believe that he has proven that our churches will take care of the preacher who does it, but has shown that it is the means of rapid and permanent spiritual growth in the churches. May many others follow his example.

C. W. BLANCHARD.

Varina, Aug. 24, 1892.

High Point Female College.

Our music teacher is a graduate of the Cincinnati Conservatory of Music in instrumental and vocal music, also in Theory and Harmony.

Our Art teacher is a graduate of the Woman's Art School of Cooper Union, New York, where she has pursued post-graduate studies for several years. She was a member of the Students' Art League, and a pupil of the Academy of Design. She has studied also under the best masters in New York.

Our Elocution and Physical Culture teacher graduated at Lynan's School of Oratory and Physical Culture, Chicago, and was afterwards Assistant Principal of that institution, and subsequently studied in London, where she gave public readings.

Our teachers of the Literary Department are of the very best.

Mrs. Stallings will devote her time and attention to caring for the comforts and health of the pupils. In this she will be assisted by Miss Kate Stallings.

The School will be better than ever before.

The Bible will be studied as a text-book.

All our teachers have had successful experience as teachers, and are earnest, pious members of Baptist churches.

Respectfully soliciting the patronage of all, with assurance that no pains will be spared to give the very best possible results for all placed under our care,

I am sincerely, &c.,
J. N. STALLINGS, *President*.

Acknowledgments.

State Missions—Third ch, Durham, Mt Zion, $5.31; South River Asso, 129.17; Yadkin Asso, 80.15; Patterson Grove ch, King's Mountain, 2.00; New Bethel ch, ditto, 3.08; King's Mt'n ch, ditto, 2.00; Winton ch, W Chowan, 7.85; Forest Home ch, Ashe and Alleghaney, 2.25; Concord ch, Meck and Cab, 2.56; Buckhorn ch, W Chowan, 8.65; Aulander ch, ditto, 5.34; Cross Roads ch, Robeson, 5.52. Total, 253.88. Previously reported, 3,475.91. Total this year, 3,729.79.

Foreign Missions—Sunbeams, New Hope ch, Eastern, $3.60; Yadkin Asso, 52.04; Hebron ch, W Chowan, 10.00; Zionville ch, Three Forks, 10.00; Cool Springs ch, ditto, (Greene), 10.00; Pleasant Grove ch, 2.00; Patterson Grove ch, ditto, 2.00; Corinth ch, King's Mountain, 4.00; New Bethel ch, ditto, 5.00; Beaver Dam ch, ditto, 2.60; King's Mountain ch, 2.00; Winton ch, W Chowan, 10.06; Sunbeams, Lumberton ch, Robeson, 1.65; Aulander ch, W Chowan (Britton), 4.10; W M S, Oxford ch, Flat River, 13.55; Holly Springs ch, Little River, 6.00. Total, 138.80. Previously reported, 5,256.06. Total this year, 5,394.86.

Home Missions—Yadkin Asso, $1.35; W M S, Holly Springs ch, Raleigh, 2.50; Zionville ch, Three Forks, 5.00; Patterson Grove ch, King's Mtn, 1.00; King's Mtn ch, ditto, 1.00; Buckhorn ch, W Chowan, 3.63; W M S, Buckhorn ch, ditto, 5.20. Total, 19.68. Previously reported, 2,070.27. Total this year, 2,089.95.

Education—Yadkin Asso, $9.90; New Bethel ch, King's Mountain, 5.00; Patterson Grove ch, ditto, 2.00; Winton ch, W Chowan, 9.45; Griffin's Cross Roads ch, Cape Fear, 76c; Brassfields ch, Central, 5.00. Total, 32.11. Previously reported, 1,490.86. Total this year, 1,522.97.

Orphanage—Cool Spring ch, Three Forks, $1.75; Winton ch, W Chowan, 9.61; Shiloh ch, Raleigh, 1.70; Island Creek ch, Flat River, 2.15; Buckhorn ch, W Chowan, 9.52; Sunday-school, Aulander ch, ditto, 11.94; Griffin's Cross Roads ch, Cape Fear, 1.26. Total, 37.93. Previously reported, 818.74. Total this year, 856.67.

Ministerial Relief Fund—Yadkin Asso, $7.88; Boone ch, Three Forks, 2.47; Brush Fork ch, ditto, 6.64. Total, 16.99. Previously reported, 227.32. Total this year, 244,31.

Centennial Fund (Foreign Missions)—W M S, Wake Forest ch, Central, $5.00.

Centennial Fund (Home Missions)—W M S, Wake Forest ch, Central, $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 27, 1892.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
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MARRIED.

HELMS—PHILLIPS—On Aug. 23rd, 1892, at the residence of Mr. John M. Phillips, the bride's father, by Rev. A. W. Crabtree, Mr. E. L. Helms and Miss Lula M. Phillips, both of Mecklenburg county, N. C.

DIED.

JARVIS—Sister L. E. Jarvis of Cedar Grove church, Wilkes county, N. C., died in Concord, N. C., August 15th, 1892. She leaves seven children to mourn the loss.
J. O. A.

GILL—Died, at her home in Wake county, July 30th, 1892, Mrs. Lizzie H., wife of Mr. George E. Gill, aged thirty-one years. Her character was beautifully indexed in her face. Her life reflected the love of God in her heart. How unfathomable the loss that falls upon an affectionate young husband, a helpless babe, fond parents, devoted brothers and sisters, and a multitude of friends. Her spirit is with the Lord. Her body rests in the family burying ground at the home of her father, Mr. James T. Hunter, near Neuse. R.

BATTON—Doctor Parker Batton, adopted child of J. B. Batton, died in Concord Aug. 20th, 1892, aged eleven months and twenty days. The little one has gone to rest.
J. O. A.

WINFREY—Brother Chas. M. Winfrey departed this life July 21st, 1892, at the age of thirty-eight years and six months. He united with the Baptist church early in life, and was for twenty-seven years a consistent member of the church at Cleveland, Rowan county. He was a good neighbor and a devoted husband. He was not afraid of death, but met it cheerfully. A mother, three brothers, three sisters and wife are left to mourn his departure.
D. P. BRIDGES.

KEIVER—Richard Jewell, little daughter of Mr. and Mrs. D. P. Keiver of Salisbury, N. C., died Aug. 8th, 1892, aged one year, eleven months and fifteen days.

"A bud of beauty nipt by death!
O no! but upward borne,
Where no rude wind or poisoned breath
Can blast a flower of paradise."
"Though earth may boast one gem the less,
May not e'en heaven the richer be?"
N. S. J.

MOORSE—On July 3d, 1892, the death angel visited the home of H. F. and Etta Moorse, Stem, N. C., and plucked its sweetest flower, little Alva Warren, who fell a victim to that dreadful disease, cholera infantum. He was sick only two days, but his suffering was great, until just before died he seemed to be easy. His papa seeing he was nearly gone, turned his little face to his, then he smiled and passed away as quietly as going to sleep, making his short stay on earth one year, one month and fifteen days.

Thou art laid at rest, my darling babe,
Never to know earth's woe,
Never to know the sorrows and cares
That we in our grief know.
E. M.

Tribute of Respect.

Salem Baptist Sunday-school, in memory of Bro. H. C. Howell, who died at his home near Apex, N. C., July 30th, 1892, in the eighteenth year of his age, submits the following:—

WHEREAS, The Lord in whom we trust, and who doeth all things well, has seen fit to call from labor to rest our dear brother who for two years had walked such an upright life, and even on his death bed exhorted those around him to trust Christ and live for him; therefore

Resolved 1. That we bow in humble submission to divine will, feeling that our loss is his gain.

2. That our school has lost one of its most earnest workers, the church a consecrated member, and the parents an affectionate son.

3. That we extend to the loved ones our warmest sympathy in their sad bereavement.

4. That a copy of these resolutions be sent the family, to the BIBLICAL RECORDER for publication, and a copy spread on the records of this school.

S. S. ROGERS,
L. HELEN EDWARDS,
M. LALON MAYNARD,
Committee

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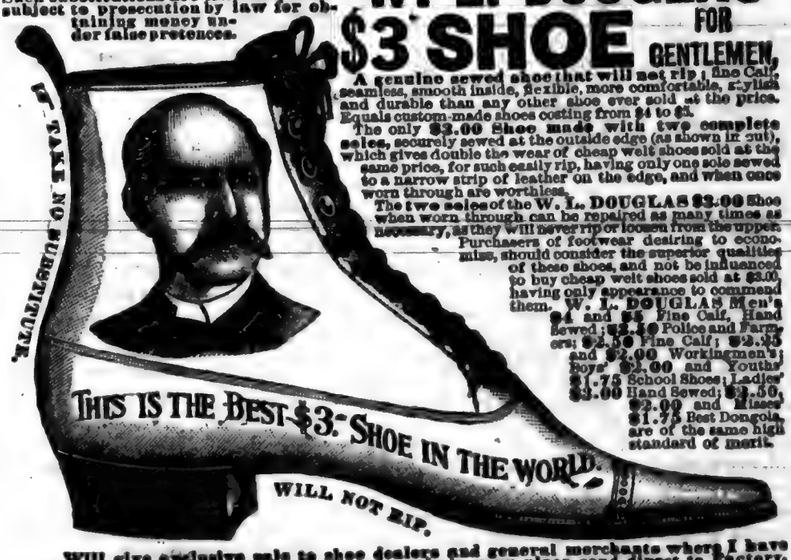

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A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.
The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.
The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper.
Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingman's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola are of the same high standard of merit.

Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

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A Catechism of Bible Teaching by Rev. John A. Broadus, D. D., just published by the Sunday-school Board, under order of the Southern Baptist Convention. Price, 5c. sing'e copy or in quantities. This will be the leading catechism in the Sunday-school and in the home circle.

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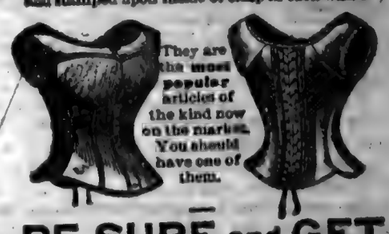

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MORSON & DENSON, Principals.
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The 14th Annual Session begins Monday, Aug. 29th, 1892. Pupils thoroughly prepared for college or for business life. For particulars, address the Principals for catalogue.

PILES Remedy Free. INSTANT RELIEF. Final cure in 30 days. Never returns; no purge; no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3590, New York City, N. Y.

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I have always found relief from its use.
GOV. THOMAS M. HOLT.

I have tried it pretty thoroughly in my own family and have observed its effects on others. I believe that every afflicted person who can, would do well to give it a trial. REV. F. L. REID,
in Raleigh Christian Advocate.

I am much pleased with the effects of the Electropoise. Mrs. Dick has been improved greatly in health and strength by its use.
JUDGE R. P. DICK, Greensboro, N. C.

It is of priceless value to me for the health it has given. I consider it a special providence to me. MISS MARY McN. BUIE,
Fayetteville, N. C.

I prize it highly, and would not be without it for many times its cost.
REV. R. C. BEAMAN, Durham, N. C.

I have found great relief for him (his son) in the use of the Electropoise, when the doctors had failed to give him any permanent relief, and I am satisfied that but for its use we should have lost him.
HON. J. C. BUXTON, Winston, N. C.

The "little doctors" sold in this community are selling others. All six are giving more than satisfaction. It has been a blessing in my family.
REV. J. K. FANT, High Point, N. C.

I can never cease to be thankful for its wonderful results, used now for two years on every member of my family.
C. A. CARLTON, Statesville, N. C.

Since using the Electropoise I have not had a single congestion, and am now far better in every respect than I have been for years. Long live the Electropoise man.
R. S. PLONK, King's Mountain, N. C.

The Electropoise has benefitted my rheumatism, besides improving my general health very much.
REV. J. C. ROWE,
Monroe, N. C.

I take great pleasure in warmly recommending the Electropoise
COL. JNO L. CANTWELL,
Wilmington, N. C.

I apply it to my whole family from baby up, and it has never failed in its results.
ED M. PAGE, Wilson, N. C.

I have found more relief from a few months use of the Electropoise in Bright's Disease than from all patent medicines, physicians' prescriptions, mineral waters, "faith healing," sea voyages and in a winter's residence in a warm climate.
REV. S. HASSELL,
Williamston, N. C.

I never lose an opportunity for a good word for the Electropoise, as my wife is a substantial living testimony to its efficacy.
COL. J. M. LEWIS,

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ATLANTIC ELECTROPOISE COMPANY, Washington, D. C.

The Home Circle.

Day by Day.

With staff and shoon I journey,
Uphill the way I take,
Past many a tangled thicket,
O'ergrown with brier and brake;
And oft my feet are weary,
And oft my steps are slow,
But day by day I'm nearer
The land to which I go.

The foes who hate my Master
Have spread the path with snares,
In hope to stay my progress
And catch me unawares.
But ever to my spirit
New light and strength are given,
For never hosts of evil
Shall bar my road to heaven.

Far worse than all temptations
That lure me from without
Are grewsome clouds and terrors
That compass me about.
Dear Lord, thine eye can measure
The strife of fears within,
And thou canst guide me safely,
Unscathed by shame or sin.

With staff and shoon I journey,
And still before mine eyes
The Lord who goes before me
Holds up a radiant prize.
And though I faint and falter,
I yet shall overcome,
And win with saints and angels
The endless rest at home.

And sweet it is when tired,
Because the way is long,
To pause beside a mile-stone
And lift a pilgrim's song;
For who shall lose his courage,
However steep the way,
Who, with the Lord to help him,
Fares onward day by day?

—Margaret E. Sangster.

Joe's First Temptation.

Deacon Jones kept a little fish market. "Do you want a boy to help you?" asked Joe White one day. "I guess I can sell fish."

"Can you give good weight to my customers and take good care of my pennies?"

"Yes, sir," answered Joe. And forthwith he took his place in the market, weighed fish, and kept the room in order.

"A whole day for fun, fireworks and crackers to-morrow!" exclaimed Joe, as he buttoned his white apron about him the day before the Fourth of July. A great trout fish was flung down on the counter.

"Here's a royal trout, Joe. I caught it myself. You may have it for ten cents. Just hand over the money, for I'm in a hurry to buy my firecrackers," said Ned Long.

The Deacon was out; but Joe made the purchases for him before, so the dime was spun across to Ned, who was off like a shot. Just then Mrs. Martin appeared. "I want a nice trout for my dinner to-morrow. This one will do. How much is it?"

"A quarter, ma'am." And the fish was transferred to the lady's basket and the silver piece to the money drawer.

But here Joe paused. "Ten cents was very cheap for that fish. If I tell the Deacon it cost fifteen he'll be satisfied, and I shall have five cents to invest in firecrackers."

The Deacon was pleased with Joe's bargain, and when the market closed each went his way for the night. But the nickle in Joe's pocket burnt like a coal; he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but, walking rapidly, tapped at the door of Deacon Jones' cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him, but he told his story, and with tears of sorrow laid the coin in the Deacon's hand. Turning over the leaves of the Bible, the old man read:

"'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.' You have my forgiveness, Joe. Now go home and confess to the Lord: but remember, you must forsake as well as confess. And keep this little coin as long as you live to remind you of this first temptation."—*New York Mail.*

You can never have a really good complexion until the impurity is cleansed from your blood. What you need is a thorough course of Ayer's Sarsaparilla, which is absolutely free from all harmful ingredients, and therefore, perfectly safe.

Hot Day Fancies.

"When we talk of heat," asked a young lady, suddenly, of a company well provided with palm leaf fans and soothed by the influence of recent ice cream, "what do you think of? What place? What time? What scene rises instantly before your fancy?"

Her friends roused themselves to respond to the question, and here are some of their replies:

"A new concrete sidewalk at noon, with the sun beating down on it, and one's heels sinking in, and the heat reflecting in one's face, and the air prevaded by the smell of tar."

"The desert, with an exhausted caravan struggling to reach a mirage that hovers on the horizon, but doomed to perish of thirst, as the man and camel whose bleached bones they are passing perished before them. I think it is the rememberance of some picture I saw when I was a child."

"Washing dishes in the kitchen when the mercury stands at ninety out of doors and a hundred and something within, and your hands are all soapsuddy and greasy, so that you can't even lift them to your face to wipe away the perspiration, and you are so tired and cross and miserable that you would cry if you weren't ashamed to."

"The deck of a becalmed yacht, with a heavy sea, and a long slow roll, and the work so hot that it burns the hands; the sun high, the sky cloudless, the sails hanging with not a breath to stir them; the victim prostrate, and deathly sea sick with no consciousness in the present save of heat and nausea, and no expectation for the future but of probable sunstroke."

"Standing alone in the middle of a wide, hot field flaming with scarlet lilies, and listening to the locusts in the grass."

"Walking along a country road between treeless, barren pastures, with no living thing in sight but an ox team lurching slowly on its way in a cloud of yellow dust. The time, noon."

"A night in August, when coolness has not come with darkness, and one cannot sleep and can hardly breathe, and it seems as if morning would never break."

There are times when it is too hot to think of anything but the heat. The simple question answered above is one that may then bring forth some curious replies, and afford a respite from disputes concerning the accuracy of differing thermometers or vain utterances upon the advantages of Arctic exploration.—*Youth's Companion.*

Lead and Encourage the Boy, But do not Coerce.

Let your boy feel that you are always ready for him, always interested in his plans, however wild they may be. You can no longer command him. If that has been your only hold, then may God have mercy on you and on him. His judgment is beginning to grow, perhaps. Encourage it. Take him into your councils. It will not hurt you to ask his advice about family matters. See how kindly he will take to being looked up to. Do you not like to have your friends put confidence in you? He is only another you. If his self respect be small, you are cherishing its growth.

How do you treat the tender plants in your garden? Do you keep sunshine away from them, and step on each tender little shoot as it lifts itself up to the unknown light of a great and strange world? And as the plants gain strength and courage to stand alone, do you nip off their leaves savagely, and water them with a flood that they have hard work to stand against? Do you leave them to droop for a bit of encouragement, to grow awry for want of a little support to guide them till strong enough to stand alone? Or do you furnish props on every side, and leave the fullgrown stem a derision to beholders?

Never let your boy feel that the household is complete without him. He may prefer anything and everything to his home, but when his "reason grows," he can not help coming back to it, if you are faithful to your trust. Never indulge in despair, however hopeless the case may seem, but keep a beautiful trust in him that will shine in your welcome. He may not be worthy, but he will grow to it.—*H. L. Hastings, in The Christian.*

Simplicity in Speaking.

Benjamin Franklin, in his autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," on subjects that may possibly be disputed: saying, rather, "It appears to me, or, I should think it so, or so, if I am not mistaken." This habit, he said, was of great advantage to him in persuading people to adopt his views, and also helped him to gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinions. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.—*Selected.*

Names of States.

Maine takes its name from the province of Main, in France, and was so called as a compliment to the queen of Charles I. Henrietta, who was its owner.

New Hampshire takes its name from Hampshire, England. New Hampshire was originally called Laconia.

Vermont is French (verd mont), signifying green mountain.

Massachusetts is an Indian word, signifying "country about the great hills."

Rhode Island gets its name because of its fancied resemblance to the Island of Rhodes, in the Mediterranean.

The real name of Connecticut is Quon-ch-ta but. It is a Mohegan word, and means "long river."

New York was so named as a compliment to the duke of York, whose brother, Charles II, granted him that territory.

New Jersey was named for Sir George Carter, who was at that time governor of the Island of Jersey, in the British channel.

Pennsylvania, as is generally known, takes its name from William Penn; the "sylvania" part of it means woods. Literally it is "Penn's woods."

Delaware derives its name from Thomas West, Lord de la Ware.

Maryland was named in honor Henrietta Maria, queen of Charles I.

Virginia got its name from Queen Elizabeth, the "Virgin Queen."

The Carolinas were named for Charles (Carolus) II.

MEANINGS WORTH REMEMBERING.

Florida gets its name from Kanunas de Flores, or "Feast of the Flowers."

Alabama comes from a Greek word, and signifies "Land of Rest."

Louisiana was so named in honor of Louis XIV.

Mississippi is a Natchez word, and means "Father of Waters."

Three or four Indian interpretations have been given for the word Arkansas, the best being that it signifies "Smoky Waters," the French prefix "Ark" meaning bow.

Tennessee, according to some writers, is from Tenasea, an Indian chief; others have it that it means "River of the Big Bend."

Kentucky does not mean "Dark and Bloody Ground," but is derived from the Indian word "Kain-tuk-ae," signifying "Land at the head of the River."

Ohio has had several meanings fitted to it. Some say that it is a Suwanee word meaning "The Beautiful River." Others refer to the Wyandotte word, Oheza, which signifies "Something Great."

Indiana means land of Indians.

Illinois is supposed to be derived from an Indian word, which was intended to refer to a superior class of men.

Wisconsin is an Indian word, meaning "Wild, Rushing Waters."

Missouri means "Muddy Waters."

Michigan is from an Indian word, meaning "Great Lake."

The name Kansas is based on the same as that of Arkansas.

A VALUABLE LIST.

Iowa is named from an Indian tribe, the Kiowas; the Kiowas were so called by the Illinois Indians because they were "across the river."

The name of California is a matter of much dispute. Some writers say it first appeared in a Spanish romance of 1530, the heroine being an Amazonian named "California."

Colorado is a Spanish word, applied to that portion of the Rocky mountains on account of its many colored peaks.

Nebraska means shallow waters.

Nevada is a Spanish word, signifying "snow-covered mountains."

Georgia had its name bestowed when it was a colony, in honor of George II.

The Spanish missionaries of 1524 called the country now known as Texas "Mixtecapah," and the people Mixtecas. From this last word the name of Texas is supposed to have been derived.

Oregon is a Spanish word, signifying "vales of wild thyme."

Dakota means "leagued" or "allied tribes."

Wyoming is the Indian word for "Big Plains."

Washington gets its name from our first president.

Montana means mountainous.

Idaho is a name that has never been satisfactorily accounted for.—*St. Louis Republic.*

The Life of a Child.

Mr. W. F. Fain, a large commission merchant, says he owes the life of his child to Dr. Biggers' Huckleberry Cordial. It always gradually checks the bowels and does not constipate as many do.

Polly's Joke.

Some years ago I possessed a parrot which, among its other accomplishments, could mimic perfectly the cook's call for Kitty, the household cat

Polly's cage hung usually in the kitchen, and Kitty's favorite mode of exit in the summer was through the adjoining window and along the wooden partition fence which ran up to it.

No sooner would Polly observe Kitty sunning herself at the end of the fence or in the yard, than up would go the cry: "Here Kitty, Kitty! Here Kitty, Kitty!" and the deluded quadruped hardly ever failed to respond by dashing rapidly toward the window.

Then that mischievous parrot would chuckle and flap its wings and yell, "Ho, ho, ho!" thereby clearly demonstrating its intense enjoyment of the practical joke played upon the credulous cat.

Do you think that Polly did not laugh? If so, I don't know what a laugh is.—*New York Telegram.*

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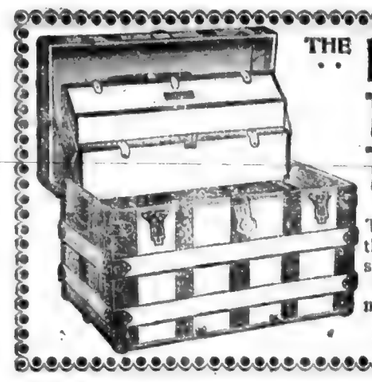

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Monteagle Assembly, Tennessee.

Perhaps a few lines concerning this popular summer resort would not be uninteresting to the readers of the RECORDER.

I have just returned from a trip to this interesting point to meet a committee appointed at the late session of the Southern Baptist Convention at Atlanta to consider and report upon some constitutional changes affecting the size of the body. I found it an exceedingly attractive spot. From Cowan, a station on the N. C. & St. L. Railway, between Chattanooga and Nashville, a branch line, twenty miles long, climbs Cumberland Mountain, clinging closely to the walls of uprising rock that look down upon a peaceful scene far below. Seven miles bring us to Sewanee, the seat of the Episcopal University of the South. Fourteen miles bring the traveller to the coal heights where rests Monteagle, 2,200 feet above sea level. The grounds are quite extensive, there being one hundred acres within the enclosure. From the main entrance near the depot walks and drives wander through the grounds past the amphitheatre, a cool, airy building, holding from one thousand to twelve hundred people, where the public exercises are held, out among the homes and cottages that nestle amid the trees or stretch along the shaded highways. Of these there are about one hundred and twenty-five, generally occupied by families, some preparing their own food by the use of coal oil stoves, while others take their meals at the restaurants opened on the grounds.

The Monteagle Assembly was organized ten years ago for "the advancement of science, literary attainments, Sunday-school interests, and the promotion of the broadest possible culture in the interest of christianity without regard to sects or denominations. Hence it is provided that the Board of Trustees shall be constituted of four representatives of each christian denomination recorded upon the roll, if there be so many. The members of the Assembly are those named in the certificate of incorporation, together with those elected by the Trustees, after having paid the membership fee of twenty-five dollars. The members elect the Trustees and commit to them the general oversight of all the interests of the Assembly which must be non-sectional and inter denominational. As the general welfare of society, and not individual profit, is the aim of the organization, the charter provides that no revenues shall be divided among the members, but all shall be expended to advance the interests of the Assembly. The means, assets and income must needs be used for beneficent purposes."

In the summer school fourteen departments are organized, offering more than fifty courses of instruction by distinguished specialists in educational work. Besides these there are courses of lectures, conferences and concerts provided. The Sabbath services are very much as they are at home, consisting of Sunday-school exercises and a morning and evening sermon by prominent ministers previously engaged. Dr. Lansing Burrows, of our committee, was the appointee for the morning of the Sabbath we spent there, and gave us a fine sermon on the vision in the first chapter of Ezekiel. He lectured also by appointment on Monday and Tuesday nights following. Dr. Craig, one of the Presbyterian pastors at Atlanta, was the appointee for the Tuesday night sermon, but he failing to come to time your correspondent was requested to fill his place. The audience was large but very attentive, and had a goodly number of ministers in it. Twilight prayers are had every evening, and it is a pleasant sight to see the large companies of young and old who gather to participate in them. These services have been conducted during the present season with much spirit and devout enthusiasm by Capt. Pilcher, a member of the First Baptist church of Nashville. A highly moral and religious atmosphere pervades the entire place. Arrangements are provided for innocent games and amusements, but card-playing and dancing are positively forbidden. Persons of doubtful character are not allowed to locate on the grounds. Every possible precaution is taken to make it a pleasant and attractive summer home. The surroundings are adapted to promote the welfare of the bodies, minds and souls of all who resort thither. If there be a place on the earth better suited to help at the same time the threefold nature of man, I have never seen it.

Our Baptist denomination is well represented in the management of the institution. Bro. A. P. Bourland, a professor in the Peabody Normal Institute at Nashville, is the business manager, and there are four Baptists among the Trustees. I found many of them among the visitors, among them two preachers—Dr. Loftin of Tennessee and Dr. Sproles of Mississippi. These were invited to sit with our committee in the places of Dr. Dudley, who was in Europe, and Gov. Eagle, who was critically ill in Kentucky. And I wish to make particular and grateful mention of the fact that the Assembly management furnished the members of our committee with free entertainment while there.

J. L. CARROLL.

Chapel Hill, Aug. 20.

A Layman's Talk to his Church on the Eve of a Protracted Meeting.

BY T. D. HOLLISTER, WINSTON, N. C.

Brethren:—In view of the fact that we are soon to begin a season of prayer to God for an outpouring of his Spirit among us, I have selected for our lesson to-night the fifteenth chapter of John, verses 1—8, as follows:

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Christ here gives a very striking and unmistakable illustration of the fact that the saving of souls has been put into the hands of his people. Note, my brethren, that Christ says, "I am the true vine," and then, "Ye are the branches." Now you all know that no fruit grows upon the vine itself, but the little branches that grow out from the vine, and that draw their life and sustenance from the vine, they bear the fruit.

It is said that in a portion of Italy along the Mediterranean, there has for many years existed a most beautiful custom among the peasants. It is this: Whenever or wherever they eat an orange or a peach along the highway, in the lanes or fields, wherever it may be, they stop and, making a little hole in the soil, plant the seed. The result of this practice is that everywhere along the roadsides, lanes or hedges, wherever one may chance to go, there is an abundance of sweet, delicious fruit, *free to all.*

Suppose, my brethren, we should apply this practice to our spiritual lives. Oh! how quickly the gospel of our Master would spread over our land. Ever since our Saviour planted the tree of life on Calvary near two thousand years ago, his people have been partaking of its fruit. Have we been planting the seed? I am afraid not, my brethren; I must confess I have not.

This is not as God designs it. He never intended that we should be the recipients of his blessings to hoard them up. All nature belies this idea. There is no covetousness in nature. All nature receives but to give out again in some beneficial form. Even the grave, that dread receptacle, in which we are accustomed to think all things are hidden away forever—must give up its dead to a glorious life beyond.

My brethren, let me try to impress you to-night, as I am impressed, with the duty you owe to God. Plant your seed, scatter it among the sons of men; it will take nothing from you, it will add to you.

There is no waste material in nature—no idle effort. We see the rain gently falling upon the soft earth. We consider it lost, but it is not so; the earth drinks it up and is refreshed; it percolates through the soil, the sand, the clay, and away down in the valley, perhaps, it trickles out a clear, sparkling rill of water, all of its impurities gone. It creeps along among the mosses and the ferns that crowd eagerly along its pathway, giving health and pleasure as it goes. It meets a little brother rill coming down from the other side, and, clasping hands, they go along together, getting stronger as they go, and others joining them on the way. They wander on through the meadows and cause the luxuriant grass and the beautiful flowers to grow. The little fish begin to play in the waters—little fish, it is true—but they are promises of better and greater things by-and-by. On still they go, others joining them, until the cattle come and bathe in them—on until they grow strong enough to turn the wheels of our mills and factories. Then they broaden out and steamers and ships sail on their bosom, carrying our commerce to and fro, thus on to the great ocean where nations use them, carrying the products of trade to all the world, and, most beautiful thought yet, they carry the gospel of Christ to every clime. But is the work ended here? No. The sun vaporizes the waters of the ocean, the vapors form clouds, the clouds again rain upon the earth, and the same mission of beauty and benefit begins over again.

God has blessed me the past few days by permitting sickness to keep me at home. It *has* been a blessing to me, for it led me, while being kept from my daily pursuits, to lay aside all thought of worldly affairs and to think of him.

Through my mind has been running a little passage of Scripture: "In the morning sow thy seed, and in the evening withhold not thy hand, for who can tell whether this or that shall prosper, or all alike prove good." This Scripture fills my heart with conflicting emotions. First, a joy unspeakable, that to *me*—poor, weak, sinful, unworthy *me*—has been given the glorious privilege of sowing seed to the Master's gathering.

Then comes the thought, How are you using this privilege? Are you doing your duty? I can but answer, No!

My brethren, my heart is full of this subject to night. I wish I could feel sure of your sympathy, that you could feel as earnestly as I do about it. Christ says in the sixteenth verse of the chapter from which I read—"that ye bring forth fruit, and that your fruit should remain, that whatsoever ye ask of the Father in my name, he may give it to you." Can you ask a greater promise than this? Can you want greater assurance than this, that the blessing we all so much desire—an outpouring of God's Spirit among us—is within our reach. Let us, this night, start my brethren to prepare our hearts for this. May God help us all to do this, and I wish I could know that from now on as we go through life, we could plant the seeds of the tree of life along our way so thickly, that long after we had passed from among men, our pathway might be traced by the rich delicious fruit of salvation, growing along the way.

What Is the Good of Religion?

We use the word "religion" in this connection, as it is usually among us to-day, as synonymous with regeneration or christianity. This question is an every-day one that comes up in practice as well as in theory. Christians and sinners in all gospel lands have to meet the issue.

1. The non-believers have continuously declared there is no good in it. They have lectured on the subject with all the skill and power that men and devils could marshal; wrote great books in rhetorical and logical style; taken up some of the sciences and tried to impeach its value. They have called in the help of philosophy to bear false witness; beseeched the firm strata of mother earth to dispute it; and stooped down to the fossil remains, invoking a lie from their funeral heaps. O, how they strive to believe a lie that they may be damned, and thereby prove the infinite value of religion, by their non-belief and condemnation. They have made great sacrifices of wealth. They called the minds of the people to the great Diana temple in days of old, and calling us to-day to the thousands of like sacrifices in the construction of great houses; all for the purpose of saying there is no good in religion. They have originated thousands and thousands of amusements to attract the eyes of the world from the beauties of religion. And in their last resort they will rear up gods made by hand, and organize a system of worship made by man, and thus shut their eyes and stop their ears, lest they should say there is good in the christian religion. They have arrayed all the mistakes of the professed votaries of religion in magnified colors to perfect their erroneous hypothesis. They point us to their multitudes for proof of the position. They charm us with the harmony of sounds that we may not hear the good news of salvation, and give us the waters of Lethe when our friends die lest we catch therefrom some rays of salvation's sun. They stop their ears to the words of the dying good like the murderers of Stephen. But never once do they tell of the bright hopes of their most devoted in the world to come. "Eat, drink, and be merry, for to-morrow you may die," is their motto. They are good students of the Devil, and make all effort to promulgate his diabolical notions.

But alas! by sin all went astray; by transgression all were morally prone to iniquity; and without religion all must sink down to hell.

2. But religion is the antidote for sin, and the sure remedy for an aching heart. It is the soul's refuge city, the cabinet of hope, and the metropolis of faith. Religion is that boon for which the long line of martyrs were made, and their lives and deaths stand more durable than the solid base of Hermon. There we see in the history of antiquities the faithful making sacrifice:—Abraham laying his only son upon the altar of offerings in obedience to his Master, his soul so full of the glory of religion that his Lord's word was the one thing supreme; David, who served his God in war, in government and in song, because of the good of religion; Daniel, who would not deny the promises of salvation, though the great of earth conspired against him; Noah, who stood alone in defense of its realities; the Hebrew children could not be harmed, nor Elijah's God ignored, because they confided in the abiding hope. Prophet after prophet rose in confirmation of the blessed theme until Shiloh came. Its votaries continue through the flames of fire, the seas of water, and the wrecks of empires. Apostles left homes and friends, refused wealth and honor and followed the great teacher of religion. It will make men love their enemies, pray for them that despitefully use you, and do good for evil. Persecution cannot stop it, nor dungeon's walls quench it. Though you cast them down in poverty's vale, or bind their feet in stocks, they will give thanks, and sing praises to their God. No amount of troubles can hush their songs, nor can death's cold hand make them any great alarms for it is the gate to endless joys. All persons but unregenerate men and devils are interested in religion. The rich man was desirous that his brothers obtain it, and not come to him; the angels rejoice at man's acceptance of it; the Triune God was interested in the establishment of salvation; the Lord Jesus left the glory he had with the Father to perfect it; he suffered and died to complete it, and set to it the seal of its worth. He rose on the third morn and went home to the Father to perpetuate it forever. Its importance is well expressed by the poet who said:

"It is religion that can give,
Sweetest pleasure while we live;
It is religion that can supply
Solid comfort when we die."

H. C. STANDRIDGE

Slippery Places.

President Edwards delivered a discourse of tremendous solemnity and power to the impenitent from the text, "Their foot shall slide in due time." But even the paths in this life have their dangerous places, and God's people must keep fast hold of God's hand if they would walk safely. The christian who thinketh that he standeth must take heed lest he fall. One of the saddest sounds that smites upon the ears of a pastor of a church is the fall of some church-member whose feet have slipped, and he has gone down maimed and half dead.

1. A state of self confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. They exaggerate their own strength and grow presumptuous. Other people may fall; not they. So boastful Peter felt when he uttered the vainglorious vaunt, "Though all men forsake thee, Lord, yet will not I!" He was the very first to forsake his Master under the fire of the scoffers. He learned to his sorrow what a wretched weakling was Simon Peter without Jesus Christ. So dangerous is this self-confident temper of mind that I have always had the most anxiety for those who entered the church with a very glib account of themselves, in which the little word "I" and "I" was painfully prominent. These fluent talkers have often been the first to stumble; some of them ended in mere smoke. The young convert who has the poorest opinion of himself often comes to stand highest in the opinion of others. In Bunyan's marvelous allegory—which I fear is not studied as much as it once was—poor, modest "Mr. Fearing" managed to reach the Celestial City, though with such a low estimate of his own graces that he lay outside of the gate trembling, and was almost afraid to knock; but his Lord "carried it very lovingly with him" after he got in. On the other hand, rattling "Mr. Talkative" never reached heaven at all, and self-conceited "Mr. Presumption" was left lying on the road with a pair of iron fetters on his heels.

Sometimes God sees a secret pride in the hearts of his own people which needs to be chastised. This may be the reason why he often sends sore affliction on those who stand prominent before the world. They were in danger of stumbling through over confidence, and in mercy to them he brings them into a "Valley of Humiliation." A stoop has often saved from a fall. Too much "top-hammer" is perilous in any ship.

2. This leads me to say that worldly prosperity is a very slippery place to the average christian. When a man begins to grow rich in money, especially if it flows in rapidly, he is very apt to grow poorer in grace. This is not true of every one. There are some followers of Christ, like James Lennox, and William E. Dodge, and the late Mr. Fayerwether, to whom God can trust an immense income without its spoiling them. Gold is too often a hardener of the heart. When a church-member embarks in a hot race for wealth, his ambition is likely to swell with his income; the higher he rises in prosperity the more he leans over like a tall tower whose altitude is too great for the breadth of its base. Every prosperous christian ought to pray every night and morning: "O Lord, I am in a dizzy place. When my foot begins to slip, let thy mercy hold me up!"

3. In these days many in our churches are in terrible peril from sinful conformity to the ways of the world. Self-indulgence takes the backbone out of them. A luxurious style of living, an absorbing round of social pleasures, and of dancing, dressing, and drinking entertainments are generally fatal to the spirituality of those who are decoyed into them. Wholesome recreations are good for body and soul; yet there are few christians who can be trusted to stand firm in such slippery places as the theater, the ball-room, or the wine parties. Sooner or later the Devil is likely to trip them up. At fashionable summer resorts and in foreign travel this sort of christians venture over the line, and say to themselves: "We are away from home; nobody knows me here; I will 'see the elephant' for myself." With the same style of apology they venture into speculations and schemes that are no better than gambling. Ah, when the tempter gets the professed christian into such snares of sophistry and self-deception, he is already on the edge of the precipice. The man who does not feel every hour, "My Master sees me, and I am his representative before the world," is already a backslider.

4. Since this world has so many temptations, where is the safeguard? There is only one; it is this: *Keep close to thy God.* If the ice is thin, stay off it, and you will never be drowned. If there is ever a strong undercurrent drawing you into sin, cry unto God for help, and swim out of it! When you feel any strong inclination drawing you toward any dangerous place, pursuit, or practice, then set your foot down firmly and say to yourself: "No! not one inch farther!"

The safest rule for a christian is to practice total abstinence from everything that leads into slippery paths. Never go where you cannot ask Jesus to go with you. Never undertake what you cannot ask Jesus to help you. Never try to see how close you can drive to the edge of the precipice without going over. And whenever stern duty requires you to go where the path is icy or perilous, then remember the Psalmist's prayer: "When I cry unto thee my foot slippeth; then, O Lord, let thy mercy hold me up!"—*Dr. T. L. Cuyler.*

Do Your Best.

We have elsewhere alluded to some of the very serious embarrassments with which our Board has been met in this Centennial year of missions. There is another which we think of sufficient importance to merit a separate treatment. It is the smallness of our receipts and the consequent accumulation of a heavy indebtedness early in the fiscal year. The Board brought over from last year a debt of over $16,000, a sum which has grown larger week by week ever since the opening of the year. Consider—from May 1st to July 15th, when the accounts for publication in the August *Journal* were made up, the receipts had been only $9,024.50. How little more has been added during the succeeding month may be seen by referring to the "Receipts" of this issue. In the conduct of a growing work, such a state of things must necessarily greatly embarrass those entrusted with the work and drive them to call a halt in their advance movement.

How is this state of things to be remedied and the treasury of the Lord replenished? Certainly, not by crying hard times and lamenting our inability to do great things for the relief of the Board. Nor will the remedy be found in lamenting the indifference of the great mass of our people. That does not increase receipts. The best way in which you, reader, can help the cause is to do your best under the circumstances. Your gift may not be large, indeed it may be very small, yet it will help to bring about a better state of things. A number may be moved to do their best, and all these gifts coming together would relieve the trouble and help forward the work. Have you ever done your best for this cause? Do it now. The very best of very many is sorely needed. And let that best be done at once, for the need is pressing. Let each reader of the *Journal* do his or her best for foreign missions *right now*, and a better state of things will be inaugurated.—*Foreign Mission Journal.*

Golden Silence.

Long ago wise men perceived the idea that while "we are masters of our unspoken words, our spoken words are masters of us," and that silence may sometimes be more serviceable than speech. He is a wise man who can practice self-restraint at the right time. It may save him many a bitter regret, not having to remember hasty words which he would gladly recall and have unsaid. Silence may sometimes be the most effectual reply to unjust reproach; for actions speak louder than words, and will convince the gainsayer more quickly than mere argument. Nor is silence necessarily a sign of cowardice, though there is such a thing as a cowardly refusal to speak up where a principle is involved. It may often require the highest sort of moral courage to press the lips tightly together, and keep down the ready retort, at the risk of being misjudged. Many a man regrets for years afterward, that he forgot at a critical time to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips," "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—*Moravian.*

It can hardly be said that a man loves God much who does not love his word at all.—*Bible Reader.*

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—*Cudworth.*

Some of the people who are the most anxious about the recognition of friends in heaven are the ones who shake hands with two fingers in church.—*Ram's Horn.*

Kind looks, kind words, kind acts and warm handshakes, these are the secondary means of grace when men are in trouble and fighting their battle.—*Dr. John Hall.*

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 7, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

HELP IN PROTRACTED MEETINGS.

This subject is quite a practical one, and now while so many of our pastors and churches are, or expect soon to be, engaged in protracted meetings, and are more or less exercised as to what help shall be secured, a brief discussion of it may be timely, and we hope helpful, to our brethren. Some pastors attempt to conduct such meetings without any ministerial help, hoping thereby, as one good result, to draw out working talent of their own members. Well, the plan may at times be a wise one, especially when a pastor is a new man on his field of labor, and has good working talent among his members that he can draw on; but still, as a rule, people expect the pastor to procure ministerial help in protracted meetings, and are disappointed if he fails to do so. People naturally like some variety, even in preaching, and to some extent the judicious pastor will not ignore such desire.

As to the help secured, it is generally one of two kinds—first, that rendered by visiting or neighboring pastors, and secondly, that rendered by regular evangelists.

So far as securing the help of neighboring pastors is concerned, as we have before remarked, the pastor is generally the best judge as to what man he needs. The pastor is sometimes placed in an embarrassing position when over-zealous members rush to him before, or as soon as it is decided to hold a meeting, and make a special request that he invite Bro. ——, who is a special favorite with them, to aid him in the proposed meeting. This is not wise. The pastor may not even be acquainted with the brother, or, knowing him, may decidedly prefer some one else. It is almost impossible for two pastors to work harmoniously together unless they are adapted one to another, and there are hearty concord and agreement between them as to the conduct of the meeting, etc. If you approach your pastor on that subject then, brother, always show deference to his wishes and preferences by saying something like this: "If it meets your approval, or if you think he is the man for the work, I would be glad if you would invite Bro. —— to assist you; but still, I am perfectly willing to leave it to you," etc. This does not cramp the pastor, and leaves him free to act without the unpleasant reflection that he has disregarded your wishes. We rather doubt the wisdom of volunteering such requests; but at the same time the thoughtful pastor will usually show proper regard as to the wishes of the church, and may at times wisely inquire of them as to their preference, giving them to understand courteously at the same time that *his* choice *may be* different from theirs.

After the pastoral help has been secured, and the meeting commenced, it is quite important that the visiting brother should know just what the pastor expects of him, or just what he would have him do in the meeting, and what specific part of the exercises the pastor prefers reserving for himself. The failure of the pastor to state these things, and hence the failure of the visiting pastor to understand just what is expected of him, is, we verily believe, the cause of much confusion and sometimes awkward situations in protracted meetings. No sensible pastor will place himself and his church entirely in the hands of the visiting pastor, it matters not who he is, or what his reputation as a minister may be. Such a course usually terminates with the church, and even the visitor, having a lowered opinion if not contempt for the pastor.

Something like the following plan, then, is a wise one for the pastor to adopt. Let him have a candid conversation with his visitor at the very opening of the meeting, and let him tell him plainly just what he wishes him to do, so far as the public exercises are concerned. Let the visiting pastor cheerfully comply with his requests, and not vary from them unless asked, it matters not how strongly inclined he may be to do so. It is decidedly best for the pastor to inform his help that, as a rule, he will conduct the opening devotional exercise, if such is held before regular service. It would be well to ask the visiting minister to give one, or, at most, two invitations to the unconverted at the close of his sermon, and when he sees the result of such invitations, cheerfully to give way to the pastor, that he may close the meeting as he thinks best, and he usually knows best how to do so. It is not in good taste for the visiting pastor to ask the church at large to pledge or promise much and such things for the meeting more than once, if at all, because it is more properly the pastor's duty. It is especially unwise for the visiting pastor to go so far as to make such a request as this: "Let every member of this church who is willing to pray and work for the success of the meeting, come now and give the pastor their hands as an evidence of their willingness to do so." Let the pastor do that, brother, and if he does not think of the importance of thus arousing the church, suggest the plan to him kindly, thus pushing him forward, and having generosity enough to give him credit for what you conceive to be a wise thing. Do not jump up with afterthoughts, and after suggestions, when once the pastor has taken charge of the meeting and is nearly ready to close.

As to the visiting evangelist the case may be somewhat different. If he have a State or national reputation, and is noted for being helpful to pastors, the local pastor may safely give him a little more rein than is given to the visiting pastor. The evangelist may be a "professional" or specialist, and is supposed to have made protracted meetings such a study that he is well skilled in conducting them, and in this case the pastor, we repeat, can safely turn over to him some of the work that he reserves for himself when assisted by a brother pastor. But even in the case of a "distinguished" evangelist, the pastor is not wise to place himself and his church entirely in his hands, to run the whole concern according to his own methods. The pastor should never let the reins entirely go, but by word and deed should help the evangelist and the church to understand that he is and proposes to remain at the helm as long as he is pastor. His failure to do so will help to convince the church that he is not as well qualified for the position he holds as he might be.

In enforcing the plan of work above alluded to, the pastor will sometimes encounter opposition from some of his more thoughtless members, or from the visiting pastor or evangelist. If a pastor or evangelist accepts an invitation from a pastor to aid in a meeting with his church it is tacitly understood that he goes to him and his church not to control things in general, but rather to be controlled himself. Even though the visiting minister be quite superior to the pastor in experience, spiritual and intellectual gifts, yet it is a beautiful thing to see him submit cheerfully to the requests of the pastor. The Bible says, "Condescend to the brother of low estate;" and such circumstances as those alluded to above give our most talented ministers a good chance to obey this command. If any of our dignified brethren think they could not thus submit to the direction of the humbler minister of Christ, they are not under any constraint to accept his invitation. Here, as in other duties of life, the talented minister has a fine chance to cultivate that charity that "believeth all things, hopeth all things, endureth all things."

QUERIES.

Dear Bro. Bailey:—Please answer the following queries:—

1. Has an Association the right, according to the Bible and Baptist usage, to so amend her constitution as to enact a law for the government of the churches composing her body, at the same time having an article in her confession of faith declaring the old and new testament to be the word of God and her only rule of faith and practice.

2. Would it be in harmony with the Bible and Baptist polity for the Association at the next session to call on the churches to know which of them had adopted the law, and cut off or withdraw from all who had failed to adopt the law.

Yours in Christ, W. G. Brown.
Cross Roads, N. C., Aug. 26, 1892.

Answer.—To both of the above questions we say, No.

FROM OUR TRAVELLING AGENT.

LIBERTY ASSOCIATION.

This Association has made much progress during the last three or four years. The last session at High Point was by far the best session in many respects the body has yet held. There seems to be no division among the churches as to methods of work, and it is owing to this largely that the churches are going forward in all the work.

The introductory sermon by Rev. H. Sheets was in every respect calculated to start off the work of the Association on the right line. A good, strong sermon, one well prepared and appropriate to the occasion, goes a long way to secure a good session of an Association.

Bro. James Smith of Lexington was re-elected Moderator, and that was the right thing to do, for he is one of the best presiding officers I have seen in the State. The system and firmness with which he carries on the business of the Association adds much interest to the proceedings, besides giving to each object its due amount of consideration.

There was no day set apart for Centennial work, and yet this was combined in all the discussions on missions. This seems to be a better way than to consume an entire day talking on the Centennial of Missions, for it substantially puts the Centennial feature before the Association, and at the same time it has a specific direction to the churches, inducing them to pledge more liberally for next year's work.

Brother Fant, under whose ministry the church at High Point has greatly grown in numbers and in strength, gave us a most cordial welcome to the homes of the Baptists and citizens of the town, and no one failed to realize fully all that was implied in what the speaker said, and while the formal response was tendered by Brother S. H. Thompson, now of Virginia, the more substantial acknowledgement was made from day to day by each one of us as we enjoyed the kind hospitality of the good people of the town.

A delayed train made it necessary for Bro. Durham and myself to leave High Point and go by the way of Statesville and Taylorsville in order to reach the

BRUSHY MOUNTAIN ASSOCIATION

Friday morning. A drive of fifteen miles through the country from Taylorsville through a drenching rain brought us to Moravian Falls, where we spent the night with Bro. Spainhour. Crops are fine in this section, and have not suffered for rain as they have further east.

We found quite a large number of brethren in attendance on the Association. Besides the brethren who usually attend to represent the denominational work, quite a number of Associations had sent messengers to the Brushy Mountain.

It was inspiring to note the interest which was manifested in the discussion of the various subjects which came before the Association. One thing that impressed me favorably was that the churches gave about the same for all objects. State, Home and Foreign Missions seemed to be regarded as of equal importance, as was shown in the pledges which were made.

A splendid discussion was had on education, Bro. Gwaltney representing specially the Board at Wake Forest—other brethren speaking upon general education.

Bro. J. F. Spainhour in a very excellent and forcible speech plead for the education of the Baptist girls in the State.

Bro. C. A. Jenkens was here in the interest of the Oxford Female Seminary, but was compelled to leave before the discussion on education was taken up. He, however, in the sermon he preached and the personal contact which he had with the brethren made a most favorable impression both for him and the institution he represented.

Bro. Bradshaw has just opened his school at Moravian Falls, and has a fine prospect for a good school. Bro. Turner, the principal of the academy at Boomer, was present looking after the interest of his school. These two schools are doing fine work for the Association and for Wake Forest College, and will continue to grow in favor and in patronage, as they deserve to do.

On Sunday was the discussion by Dr. Durham of State Missions. The house could not seat over half of the large crowd which came from all over this mountain region. Several brethren made good speeches on the subject of periodicals, and also helped me in other ways to secure a fine list of new subscribers. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Dr. A. G. McManaway is on a trip to Little Rock, Ark.

....Dr. John A. Broadus is resting at Rawley's Springs, Virginia.

....Rev. A. C. Dixon has retired from the editorial staff of the *Baptist*, Baltimore.

....Rev. J. B. Boone and wife returned from their trip to the mountains on September 2d.

....Prof. William Royall, D. D., of Wake Forest College, has been to Shelby for his health.

....Rev. J. W. Wildman has gone to Wadesboro and began his work there as pastor last Sunday.

....Our readers will rejoice to hear that Bro. Herring is recovering from his attack of fever at Wilmington.

....It is thought that Dr. McLaurin will accept the call recently tendered him to Wood Avenue church, Detroit.

....Rev. J. L. Cottingham is holding a meeting at Bethlehem church, this county. He baptized twelve last Sunday.

....Wake Forest College opens to-day with a prospect of enrolling more new students this year than ever before.

....Rev. B. H. Dement has been called to the church at Lexington, Va., and is holding a protracted meeting there now.

....Rev. J. M. Bridges has been assisting Rev. J. A. Hoyle in a meeting at the new Baptist church at Maiden, Catawba county.

....Dr. V. N. Seawell of Villanow passed through Raleigh Sunday on his return from Goldsboro, where he attended the funeral of his twenty-one-year-old son. We extend our warmest sympathy to our brother.

....The executive committee has called a meeting of the Board of Trustees of Shaw University for Sept. 13th.

....We regret to hear that Bro. F. P. Moore of Globe has sustained a heavy loss in the burning of his large barn and stables.

....Rev. H. A. Brown of the First church, Winston, filled the pulpit of the Tabernacle, Raleigh, on Sunday last, in the absence of Dr. Hall in Winston.

....We are glad to hear that Rev. Geo. E. Truett, pastor of the College Hill Baptist church, Lynchburg, Va., is getting along well with his work.

....Rev. C. W. Matthews has been obliged to give up his plans to go to the Louisville Seminary this fall on account of the recent illness of his wife.

....Bro. Lewis Scotten of Holloman's Mills writes us that he feels that he has been called to preach, and would like for some of the brethren to write to him.

....The clerk of each Association ought this year to have the minutes printed and in the hands of the people in ten days after the Association adjourns. Why not?

....Revs. L. M. Curtis and B. Craig have been holding a good meeting at Republican church, Bertie county, resulting in thirty professions and seven restorations.

....Rev. Thomas Dixon, Jr., preached his last sermon for the summer at Nag's Head Sunday, 28th ult., and resumed his regular pastorate in New York last Sunday.

....Among those baptized as a result of the meeting held at New Prospect church by Rev. Thomas Dixon, Sr., assisted by Rev. N. Moss, was a lady seventy-two years of age.

....We are glad to learn that Rev. T. J. Taylor, the pastor at Warrenton, has recovered from his recent sickness, and held an interesting meeting at Steedsville last week.

....Rev. Dr. J. W. Carter of the First church, Raleigh, has returned from his vacation, which he spent at his former home in West Virginia, and occupied his pulpit on Sunday last.

....We are glad to announce that Bro. A. D. Hunter has decided to extend the time at which his resignation as pastor of the Greenville church goes into effect until the last of December.

....The Oxford Seminary has opened under the most favorable auspices, more boarding students being present on the first day than were there at any time during the last spring term.

....The meeting at Winston conducted by Revs. Drs. Broughton and Hall is very promising so far. There were several conversions last week, and the meetings will be continued through this week.

....We were glad to see Rev. I. T. Newton, who passed through this city on his way to Wake Forest College Monday. Bro. Newton has spent a great part of his vacation working among the churches.

....Rev. G. L. Finch has resigned the pastorate of his churches at La Grange and Snow Hill, the resignation to take effect November 1st. Bro. Finch is ready to work wherever the Lord may direct him.

....Rev. Dr. John A. Broadus has refused all engagements to supply pulpits, and has been spending the summer months in his study at Louisville, Ky., hard at work upon the "Life of Dr. J. P. Boyce."—*Watchman.*

....We were pleased to see Rev. J. R. Maynard in our office Monday. He reports having closed a good meeting at Collins Grove, this county, resulting in eight baptisms. He is called to Shady Grove church next year.

....Rev. L. Johnson writes: "I was in the midst of a most glorious meeting at Lilesville, but after the fourth day was obliged to give up and come home. There were between thirty or forty penitents and very profound interest.

....Dr. J. B. Solomon has removed from Owensboro, Ky., to Hawesville, of that State. He preaches twice a month at Hawesville and once at Lewisport. Bro. Solomon writes: "God bless my native State and the Recorder."

....A protracted meeting was commenced at Brooklyn Baptist church at Wilmington, Sunday, August 28th, and has been continued all last week. The meetings were conducted by Rev. M. L. Kesler of Lauriburg, assisted by Rev. S. D. Swaim of Wilmington.

....The Pilot Mountain Association was held August 4th to 7th, 1892, and to-day, Sept. 1st, a copy of the minutes are before me. In these there is only one serious defect—there are no *additions* of any of the tables of statistical information.—*C. Durham.*

....During the month just passed we have been sending out notices of expired subscriptions to many of our subscribers. Some have answered our call very promptly, and merit our thanks, others have not. We need the money, and hope all who are able will pay us as soon as possible.

....The Gastonia church cordially invites all representatives of Baptist enterprises to attend the King's Mountain Association which meets here on Sept. 22d. If they will notify either myself or Bro. J. C. Squier they will be met at the depot and entertained during their stay.—*F. C. Hickson.*

....Rev. Adoniram Judson remained in India *thirty-three* years, after he first went out, before he returned to this country. He was present at the General Convention in New York City in November, 1845, and the Southern Baptist Convention in Richmond in 1846, and in both of these great meetings "he did not consider it his duty to take any part in the controversies of the hour on mission methods."

....Rev. W. H. Sledge reports a very good meeting having closed at Kerr's Chapel on Sunday, resulting in some additions to the church and a good many conversions. He says there seemed to be a general awakening by the Holy Spirit, and that the glory belongs to God.—*Leaksville Gazette, Sept. 4.*

....There is only one book on theology—viz: "Systematic Theology," by A. H. Strong, President of Rochester Theological Seminary. We most earnestly urge every Baptist preacher in North Carolina to purchase and master this book. No book, of human origin, that we have examined, is so stimulating to *mind* and *heart*.—*C. Durham.*

....Dr. W. A. Nelson is slowly recovering, and will remain in the city for a while, hoping to get his strength back. Our people, regardless of church relations, believe in this good man, and confide in him as they do in but few men. All of us pray that long years of usefulness may be given to both himself and wife.—*Asheville Baptist.*

....We are pained to learn from Bro. N. P. Stallings that his little son, ten years old, received an injury from a fall while spending a few days at his grandparents, from which he died on last Sunday. Brother and Sister Stallings were on their way to their home in Camden county. We extend to them our heartfelt sympathy in this sore affliction.

....In the biography of William Carey by Joseph Belcher, page 145, it is said that Carey saw before his death *two hundred and twelve thousand* copies of the Scriptures issued from his press in Serampore. These were in *forty* different languages, the vernacular tongues of *three hundred* and *thirty millions* of people, of whom more than *one hundred millions* were British subjects.—*C. Durham.*

....Rev. C. S. Farriss, of the *Florida Witness*, and professor elect of Greek in DeLand University, is pursuing some special studies at the University of Virginia. He will occupy the Baptist parsonage and supply for the Charlottesville pastor during his vacation. A number of recent baptisms have rejoiced the heart of pastor Turpin.—*Baptist Courier.*

....In his circular of January 14th, 1892, addressed to the churches of the King's Mountain Association, Rev. G. P. Bostick says: "If you will raise $600 yearly and put into the hands of my brethren I will become your missionary. My wife will look to her Association for a similar amount." This is the salary Bro. Bostick thinks will be needed under the "new plan," and is *the same* that the Board pays under the present plan.

....On the third Sunday in August Elders I. T. Newton, our pastor, and J. M. Alderman closed a good meeting which had been in progress nine days at New Hope church, Central Association. Eleven persons professed faith in Jesus Christ and five were added to the church. Others will likely be added at our next meeting. The church was greatly revived. The spirit of the Lord was with us. To God be all the praise.—*W. H. Boykin.*

....It was given out that Bill Fife, the evangelist, was to have commenced a meeting here on the 20th of last month. The meeting, however, did not commence, because, as we are informed, the church people of Shelby did not feel like complying with his unreasonable and exorbitant demands. Fife wanted the people here to guarantee him $200, pay his singers, rent and erect a tent to be furnished with seats after the manner of a circus tent, and to pay all incidental expenses. This was declined.—*Shelby Review, Sept. 2.*

....Rev. Frank Royall's sermon at the Baptist church Sunday morning was one of the best that he has preached here. His subject was "The Judgment." It was a touching, tender discourse, full of kindly admonition to prepare for the final day. The sermon at night was the last that Mr. Royall will preach here before he returns to college. As our readers know, he is being prepared for missionary work in China by the Reidsville Baptist church and will be supported in that field by this church. He gives promise of great usefulness, being a young man of ability, zeal and piety.—*Webster's Weekly, Aug. 30.*

....We clip the following account of the meeting at Dr. Broughton's church of Winston from the *Sentinel* of the 1st inst.: "Another crowded house greeted Dr. Hall last night. 'A waiting Saviour' was his theme. The text was from Rev. 3: 20, 'Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and sup with him and he with me.' The preacher said it was evident from the text that God was desirous of recognition. It was to this end that the great plan of salvation had been ordained. The Saviour's attitude is not that of the beggar at the door of the king, but the king at the door of the beggar. His standing indicates a possibility of his eventual departure if the door is not opened. If the door of the heart is kept closed against the spirit's influences then the doors of heaven will be closed against that soul when it presents itself for admittance to the celestial city. The greater portion of the audience remained to an after-meeting during which there were ten professions and much interest manifested."

Sandy Creek Association.

All delegates and visiting brethren who expect to attend the Sandy Creek Association to be held at Bethlehem church, Moore county, N. C., commencing September 22, 1892, coming by railroad, and want conveyance from Carthage to church will please inform the committee on hospitality on what day and hour they want to leave Carthage, and they will be met with a conveyance.

Daniel Hannon, *Chm'n Com.*

P. S. Direct all letters to Carthage, N. C.

The Associations and their Work.

The second day of August, 1892, found the representatives of the churches gathering in the Central, the first Association to hold its annual meeting this summer.

EIGHT ASSOCIATIONS

have been held. The writer has attended seven of them. With a single exception these meetings have been above the general average in interest and in missionary zeal. The contributions from them all will be, we hope, an advance on any previous year's work.

DURING SEPTEMBER

eight other Associations will be held. At each of these, except the King's Mountain, we hope to meet the brethren and talk with them about the Master's work. No department should be neglected. State, Home and Foreign Missions, with Sunday-schools and Colportage, must be kept before the churches, and the needs and results in each of these departments made known to the people.

STATE MISSIONS

should, however, be made specially prominent till the Convention in Raleigh next December. The Board has under appointment this year one hundred missionaries, located in thirty-four, out of the forty, Associations connected with the Convention. This work has been arranged for on the financial basis of fifteen thousand dollars, and, with the two thousand dollars brought over from last year, we will have to secure about seventeen thousand dollars for State Missions this year. To do this will require the united efforts of all the Associations and churches and brethren and sisters in the Convention.

NINETEEN ASSOCIATIONS

will hold their annual sessions in October, and four in November. There will be, therefore, from two to six Associations held every week till the second week in the month of November. At these thirty-one Associations yet to be held, there will be gathered between 50,000 and 75,000 people. At these meetings are given the finest possible opportunities to inform, to unify, to stimulate and lift up our people to larger views of their responsibilities and opportunities, and to impress our denominational principles and work on the general public.

THE CLERK

of each Association should have the minutes published and distributed to the churches *fifteen* or *twenty days* after the adjournment. The minutes are published for use, and the sooner they are in the hands of the people the more helpful they are to the churches. It is useless to spend so much money in painting minutes each year, if the churches have to wait from four to eight months, as they do in many cases, before they can see them. All statistical tables should be properly arranged as complete as possible, and in each column all additions should be made. On the outside or cover page the time and place for the next session should be stated. The name and post-office of the superintendent of every Sunday-school should be printed in the minutes. This is not done by many of the clerks.

IF NEW HOUSES OF WORSHIP

have been built during the year, the minutes should show the facts—the name of the church, the county in which it is located, and the cost of the same. If houses of worship have been repaired, the facts should be stated in the minutes. Why not?

THE MONEY

for the various objects, as received and acknowledged in the RECORDER up to the last of August, 1891:

State Missions	$ 5,060 97
Home Missions	2,124 92
Foreign Missions	5,958 80
Total for these objects	$13,144 69

You can see from the Treasurer's report to the end of August, 1892:

State Missions	$ 3,729 79
Home Missions	5,413 04
Foreign Missions	5,404 86
Total for these objects	$14,547 69

The advance in these objects *combined* this year, up to the last of August, over last year's receipts, is $1,403, but $1,331.18 *less* has been received this year for State Missions. Let pastors and churches see to it that the work of State Missions is kept before the churches till the Convention.

C. DURHAM.

Mt. Gilead Church.

Dear Recorder:—We commenced a meeting with Mt. Gilead church, Mt. Zion Association, on Friday before the third Sunday in August, which continued twelve days. There were twenty-five professions.

The baptizing will take place on the third Sunday morning in September at ten o'clock. We expect to baptize about twenty. The church was greatly revived. The congregations were large and the interest widespread. The Lord be praised for the precious manifestations of his grace and goodness.

Fraternally, W. H. EDWARDS.

Wake Forest, Sept. 2, 1892.

God's Blessing at New Prospect.

Dear Recorder:—I must say to you that the good Lord has blessed us once more at New Prospect church. We commenced a meeting on Saturday before the second Sunday in August, and it continued two weeks. I don't know how a meeting could be better in this world than this one was. Thirty-eight joined—thirty-seven by experience and one by letter. I baptized thirty-six the last day, which was last Sunday. Our church numbers over three hundred. I have been the pastor for about thirty-seven years.

T. DIXON.

The Education Most Desirable.

An education to be desired, must not only be broad, but it must be *safe*. Is an education obtained under the auspices of a denomination, really less broad than that obtained otherwise? An honest consideration of this question on the part of those who have been pleased to hold with the affirmative, would greatly broaden their heretofore narrow views concerning denominational colleges. There is no denominational college worthy of the name that does not encourage the widest and most thorough investigation of the whole range of subjects of learning, both human and divine, and to the extent of their financial resources these are taught. Can there be any training broader than that? They do assume the duty of pointing out to the student the difference between wisdom and folly, and the difference between safe and unsafe conclusions, especially commending the wise and safe.

The widest ocean has shores and along these shores are harbors and shoals and reefs and rocks. A captain of a ship with a valuable cargo would be an object of pity, if he only knew how to sail in an open shoreless sea. He must know where the dangers are and how to steer through them into the safe harbors. Denominational training seeks not only to make thorough scholars in all the departments of learning, but also to point out the nature of the results of knowledge—the safe and the dangerous, and commends most heartily the safe harbors of thought. It forces the acceptance of no recommendation. It is not only deeply interested in the broadest culture, but also especially in that culture which will result in the wisest, best, and most useful living; not only *to know well* but *to live well*.

General secular education is not even so broad as denominational, for the former is concerned with knowledge in its application to the issues of time, while the latter includes that and also leads the student on to investigate that wisdom that has to do with eternity—the home of the soul.

How many talented young men, magnificently trained mentally and physically, have started out grandly on life's wide sea, and have made sad shipwreck of their lives because their culture did not extend widely enough to include those indispensable moral restraints that insure a safe voyage. They were well trained for the open sea, but for the shores, the hidden sands, the rocks—how deficient! Those denominationally trained are not exempt from similar fates, yet they are less likely to occur.

The safest education is that which causes a young man to recognize that moral restraints over individual conduct is not only manly but absolutely essential to that high type of manhood called gentleman. There are many who advocate this "broad education," so called, who would repel with indignation the charge of not being gentlemen, yet they are morally base. Their broad education simply means one without the necessity of allegiance to God in purity of life—without anything personally religious.

To parents, the saddest calamity is to be disappointed in their sons, and such a misfortune rarely falls upon those whose sons deem it manly for their actions to conform to wholesome moral restictions. Not a few discreet and pious parents have been disappointed in the career of their sons at college. It is because their sons are only too glad to throw off the close home restrictions to follow those more reckless in the attainment of various immoralities. What a young man gets at college depends upon what he carries there. However his outward conduct may have been before his parents, if he carries a deep under strata of loose views of virtue, of honor, and of devotion to duty, he is very likely to come away having "sown to the wind and reaped the whirlwind." No college is responsible for such failures. In spite of parental training, their aspirations were low and unworthy, and college training develops what is already in the boy. It does not make new boys.

To parents, Wake Forest College offers this safe training for their sons. It exhalts that knowledge that makes wise unto "safety." No other advantage can compensate for the one of safety.

To all young men of honor, whose bosoms thrill with a lofty purpose, and who desire to be fitted to do manfully their part in the real work of life, Wake Forest College offers a most inviting opportunity. Among her sons are numbered men of the most liberal views and widest influence.

W. J. FERRELL.

Needs of Pine Level Baptist Church.

This church has been struggling under a very great difficulty ever since its organization—that of having only the hull of a very commonly built house out of rough lumber to worship in.

Bro. John Worley, who has gone long ago to heaven, owned only two and a half acres of land, with a home upon it. He mortgaged it to secure a debt incurred in building said house of worship, until Rev. Dr. W. B. Harrell, the then pastor in charge, could raise the money and pay the debt off. They used their house a number of years without any glass windows in it. I think it was about six years ago, while Rev. J. K. Howell preached for them, they put some in.

About that time, Bro. D. H. Graves of Selma got up a very large Sunday-school and needed an infant-class room. Through his influence and liberality, the Sunday-school added a piece to the end of the church similar to the old building, out of rough material. Bro. Graves did a good work in the Sunday-school, but very little strength was added to our church. We could not hope for our denomination to gain influence and strength in any community under similar circumstances, especially where we are surrounded with strong opposition.

I have been trying to preach for this little church something over a year; and many times have the cold winds coming through the open floor and walls, and the rain falling through the roof, caused us to shiver, while we were trying to worship our Lord and Master. I have prayed to the Lord more than once to open a way to better the condition of his house at this place, when I knew I had nothing to lean upon but the omnipotent possibilities of God. This improvement seemed to be an impossibility for our little church to make, for the membership is very poor, most of them working for small wages, with large families to support. After much prayer to the Lord, and talking with his people, he put it into the heart of the leading member of the church to undertake rebuilding. So we have taken off the old plank and have put the old house in shape. We have about half of the weather-boarding on, and about half of the shingles ready. We have not any money, but the brethren are doing what they can with their own hands. We are very much in need of some money to buy the material which we can't get out ourselves. We don't know where the money will come from. But we are hoping, praying and believing that the Lord will put it in the heart of some of his people who have money to send us some. We don't need but one hundred dollars.

Now, brethren and sisters, who will send me five dollars for Pine Level church? Who will send one dollar? All moneys received will be acknowledged in the RECORDER.

Yours for Christ,

J. W. ROSE.

Pine Level, N. C.

A few Dots from Durham.

Dear Bro. Bailey:—I have lately held two successful meetings with my churches near Durham. Altogether, there were thirty-one professions, restorations, &c. I had the assistance of Rev. Thos. Leary of Morehead City, N. C. "Tom" is a good preacher, and bids fair to be a useful man in the ministry. We have great occasion to thank the Lord for his signal blessings bestowed upon pastors and churches throughout the State. I expect to aid the pastor at Glady's, Va., the week following the second Sunday in September. I pray the Lord's blessing on the work there. Glady's is near one of my boyhood homes, and you can imagine what a joy it will be to me to preach to the people that live amid the hills and valleys where I roamed and fished and hunted when a boy. It is said "Distance lends enchantment to the views," but it is never so when one thinks of the scenes of his early life. I have lately enjoyed the sweet but sad pleasure of visiting the homes of my childhood (one in Botetourt, the other in Campbell county, Va.,) and as I walked again the familiar paths that I trod when a thoughtless happy boy, and gazed upon the scenes that greeted my eyes when I had read but little from life's book, there were within me thoughts—oh well, I will not trouble you with them, or try now to describe them!

OUR CHURCHES

here seem to be prospering. In fact Durham is on another boom; a solid one, this time I think. Bro. Tyree at the First church is succeeding finely. His preaching and pastoral gifts have enabled him thus early in his pastorate to get a firm hold upon the affections of his people. The pastors at the Second and Third churches are, I believe, doing well. There is considerable cry of "hard times" among the farmers, but the recent rains will brighten their prospects. I will close with

A SPECIAL REQUEST

that any member of our Ministers' Relief Board, who may attend any of the Associations this fall, to be so kind as to represent our Board at such meetings. And I hereby earnestly request some friend of our work to represent us at the next meeting of his Association. I have written to a good many, but at some of the Associations we have had no one to speak for our aged brethren. This request is made especially of pastors and prominent laymen. If any lack information, let them write to me and I will send it by return mail. It will not be in my power to visit many Associations this fall.

C. A. WOODSON.

Independence Hill Church.

Dear Recorder:—We have just passed through a gracious meeting of nine days, conducted by our pastor, Rev. J. A. Hoyle.

Rev. J. B. Boone did the preaching, and did it well. Bro. Boone is much beloved by our people. He was at one time pastor of our church.

There were nine additions by baptism, and the christians were edified and brought nearer to God and each other. There are still those who came up for prayer, and yet say they are unsaved.

Brethren, pray for us at Independence Hill, Mecklenburg county, N. C.

J. F. HAWKINS.

Aug. 24, 1892.

A Gracious Season in Concord.

Dear Recorder:—I have been in some good meetings this summer. I have been working with Rev. G. W. Rollins in his churches. But I specially want to mention a meeting which we held at Concord church, for I have never been in such a meeting before. Twenty-one have already been baptized, and others are waiting for an opportunity. The meeting continued to get better, and we were forced to stop on account of another appointment.

The great secret of the success was, that the church seemed to be united and all willing to work for the same end.

I know of no church in this part of the State that is in any better condition than Concord seems to be. The Lord did so graciously and tenderly pour out his blessings upon us. May such blessings ever be over them. Yours in the work,

J. E. GREEN.

Mooresboro, Aug. 31, 1892.

Letter from Rev. J. G. Fisher.

Dear Recorder:—A few lines from this portion of the State may be of interest to your readers.

It may seem to some as the *North Carolina Baptist* is published down here and some of us are connected with it, that we have lost interest in the RECORDER; but not so: it is still one of the most welcome visitors we have, and we expect it to come to our houses as long as we live. We thank God and take courage and pray God to still bless it in its mission, and make it still more powerful for good than ever before.

I give some facts in connection with my work for the last few weeks:

At McAlpin's Grove church in the Robeson Association, we had a good meeting. At the close, I baptized eight and two were restored. Brother A. R. Moore of Red Springs preached four good sermons during the meeting.

At Providence church, Robeson Association, we continued a meeting nine days. At the close of the meeting, it was the privilege of the writer to baptize twenty-four, and one has been baptized since. Among the number was a man eighty three years old. The writer was assisted most of the time by Bro. J. H. Cobb of Chadbourn who did real good, earnest work, which was highly appreciated by his many old friends and the people at large.

At the request of the church at Raft Swamp, I assisted the pastor, Rev. M. A. Stephens, a few days. During his meeting, twenty seven were baptized and twelve restored. Revs. V. I. Masters and Hedgepeth assisted part of the time. We heard them highly spoken of. Bro. Stephens is one of the most honest and beloved workers we know of. He is a man of much power and has given his time this year entirely to study and his work, notwithstanding he is a man of family and living in the country.

At the call of Green Springs church, my mother church (where I have been going ever since its organization in my boyhood days), I went to assist our pastor, Rev. D. S. Bullard. At the close of the meeting of nine days, at the request of the pastor, it was my privilege to baptize eight persons, among whom were two of my sons, Matthew Yates and Joseph Harrison.

The Spirit of the good Lord was present in great power in all these meetings, and to God be all the glory.

Now a word to all the churches of the Cedar Creek Association. Dear brethren, please remember it is only a little over one month till our annual meeting. This being the Centennial of Missions, let every church and pastor go to work as we have never done before, and let every church respond cheerfully to the request of our Corresponding Secretary of Missions and raise double what they have done heretofore.

Dear brethren, let not the stir and discussion on the departure in missions cause us to withhold a cent from the treasury of the Lord, but let the discussion go on until we all know just where our money goes, and who gets it, and how much every man gets, and the time and labor given for it. While the brethren are writing on and discussing the subject, it does seem it would be better for them and the cause if they would be a little more careful to respect the feelings and opinions of others. Why not let the Foreign Mission Board settle the whole matter by giving through the RECORDER a plain, simple itemized account of all last year's work, and let the minutes of the next Convention give the same for this year? These things have got to come before the people, and the sooner the better.

I remain yours as ever,

J. G. FISHER.

Roslin, Aug. 26, 1892.

New Hope and Flat Rock Meetings.

Dear Recorder:—On Saturday before the second Sunday in August a series of meetings was commenced with the church at New Hope, (Central Association), and continued nine days. Nearly all the preaching was done by Bro. J. M. Alderman of Duplin county.

As a result of the meeting there were five added to the church by baptism and others are expected to follow soon.

On Saturday before the third Sunday, a meeting began with the church at Flat Rock, Central Association, and continued nine days, resulting in thirteen additions by baptism and one by restoration. Others to be baptized next meeting. Two of those baptized will take letters to other churches.

At this meeting most of the preaching was done by brethren Alderman and J. V. Deveny. Visiting brethren rendered valuable aid by exhortation.

Brethren Alderman and Deveny preach as though they really believe that a minister is not instrumental in the salvation of souls by making a "racket," but by preaching the word as it is, and praying the Holy Spirit to apply that word to the hearts and consciences of men. Fraternally,

I. T. NEWTON.

Wake Forest, August 29, 1892.

Accessions in Five Meetings.

Roanoke Island, Shiloh, Bethel, Oak Ridge, Northwest—102 members added.

At Roanoke Island, Rev. Josiah Elliott helped me. There were added nineteen to the church. Much revived.

Oak Ridge, Revs. C. S. Burgess and Gid Brey. Six accessions.

Shiloh, Rev. R. R. Overby, D. D., C. B. Williams, C. S. Burgess, Gid Brey. Fifty-four added. Church in good condition.

Bethel, Rev. C. S. Burgess was with me. Six added to the church.

Northwest. Seventeen accessions. Revs. C. S. Burgess, Josiah Elliott, J. F. Tuttle and N. M. Munden were with us one day. Church much revived.

I go to help Rev. G. C. Davis at Elm City, N. C., in a few days. Pray for us, christian.

P. S. C. DAVIS.

News from My Field.

Dear Recorder:—I give a few words from my field.

CUMBERLAND UNION.

The meeting last week in July was protracted near a week. Three young men were added by baptism, and one was restored. Bro. J. R. Maynard was with me and preached effectively Monday and Tuesday. Bro. J. N. Boothe of Edgefield, S. C., preached three days and captured the congregation by some very forceful sermons. North Carolina could ill afford to lose this growing young brother.

APEX.

Here we protracted a week after the first Sunday. Bro. J. W. Millard did most of the preaching. He has effectually won *all* without exception. There were some ten or twelve confessions, seven baptized, and one was restored. The church, I feel, is on a higher plane of christian living than ever before. The church here has, in past years, gone through some severe trials, but it is to day *stronger* and better organized, perhaps, than ever before.

SWIFT CREEK, WAKE COUNTY.

We protracted here after the third Sunday in August. I had no ministerial aid, except Bro. Millard preached once for us. The church seemed to be in the Spirit, and the power of the Spirit was manifested each day. There were some ten or twelve professions. Seven additions resulted. Others are looked for. This meeting was remarkable for the perfect quiet that prevailed all through. But the Spirit did his work.

CARTHAGE, MOORE COUNTY.

I propose to protract there from the second Sunday in September, and shall need some ministerial aid. Pray for us that the Holy Spirit may work in us effectually there

I want to bear testimony here to the credit of the brethren of the churches where meetings have been held. They gave politics a back seat in all these meetings and consecrated themselves to the "one thing" of serving the Lord. Shame upon the christian whose religion is second to any other consideration.

May His kingdom come.

J. M. WHITE.

A Good Meeting and a New Church.

I commenced a meeting at Pittman's School-house, three miles east of Whitaker's, Edgecombe county, the second Sunday in August. So far as the writer was able to find out, this was the second Missionary Baptist meeting ever held in this section of the country. Large and attentive congregations attended the services, and nearly all seemed to be moved by the gospel.

Dr. Hufham came to hand in time to give the congregation one of his convincing Bible readings on Baptist doctrine.

Five were buried with Christ in baptism by the writer, and quite a number of others expressed their intention of joining soon.

On the last night of the meeting, the following brethren met and organized a Missionary Baptist church: Dr. J. D. Hufham and C. J. Austin of Tarboro, Q. C. Davis of Elm City, Noah Biggs and E. E. Hilliard of Scotland Neck. The church was duly organized with eight members. Two others joined afterwards. The prospects are good for a strong church at that place.

We also expect to organize a church next Sunday at Lane's School-house.

Brethren, the Lord is opening the way, shall we not possess the land? All we need is money to build churches, and more missionaries with grace, grit and gumption.

J. R. PAGE.

Bethel, September 1, 1892.

From Towns County, Ga.

Dear Recorder:—We are rejoiced to write you that God is blessing his people with revivals all along the lines.

Our Hiawassee Association was attended with many good brethren all working in unity of spirit and in the bonds of love. A glorious revival of religion has been realized with the church with which it convened.

Also, at Macedonia, there is now in progress a splendid meeting, and at many other churches in the vicinity.

As I read your paper and ours, I see that God is hearing and answering the prayers of Zion far and near, and the wandering children are turning home.

Let us praise God from whom all blessings flow, and by his grace onward to victory go.

H. C. STANDRIDGE.

August 27, 1892.

Messrs. Julius Lewis & Co. of Raleigh have conducted a hardware business for twenty-five years, and they promote the interest of the farmers by giving them the best goods at the lowest prices. They carry one of the largest stocks in the State. Read their advertisement to be found on the eighth page of this paper, and write to them or call in person. We recommend the firm to the public as gentlemen of the highest character and excellent merchants.

We call attention to the advertisement of Mr. Edward Fasnach, Jeweler and Optician. Persons needing fine jewelry will find here the best and most reliable goods at the lowest prices. We have known Mr. Fasnach for twenty years, and commend him to our readers and the public generally.

Owing to the sickness of the Treasurer, Bro. J. D. Boushall acknowledgement of moneys received by him appear this week. They will be given in our next issue.

No thoroughly occupied man was ever miserable.—*London.*

Centennial Meetings in Raleigh Association.

At a conference of the pastors of the churches composing the Raleigh Baptist Association, it was determined to hold mass-meetings at convenient and central points during September, with a view to giving information and interesting our people in the great work of missions. Brethren and sisters from all the churches surrounding are earnestly urged to attend the appointment nearest to them, and to come prepared to spend the day. Addresses will be delivered by those named, and others who may desire to do so.

WESTERN SECTION.

Speakers—Rev. Dr. J. J. Hall, Rev. O. L. Stringfield, Rev. O. C. Horton, and Rev. J. L. Cottingham. Times and places of mass-meetings are as follows:

Tuesday, Sept. 20, Green Level church; night, Apex.

Wednesday, Sept. 21, Mt. Hermon; night, Morrisville; Thursday, Sept. 22, Mt. Zion; night, Cary.

Friday, Sept. 23, Collins' Grove; night, Holly Springs.

Saturday, Sept. 24, Pleasant Grove.

Sunday, Sept. 25, Swift Creek; night, Bethel.

EASTERN SECTION.

Speakers—Rev. C. W. Blanchard, Rev. F. H. Poston, Rev. J. M. White, and N. B. Broughton. Times and places of mass-meetings are as follows:

Monday, Sept. 26, Mt. Moriah; night, Clayton.

Tuesday, Sept. 27, Shiloh; night, Smithfield.

Wednesday, Sept. 28, Carter's Chapel; night, Selma.

Thursday, Sept. 29, White Oak.

Friday, Sept. 30, Johnston Antioch.

Saturday, Oct. 1, Hephzibah.

These addresses will embrace the following subjects:

"The Fields now Occupied, and the Success of Past Effort in Occupying Them." Rev. Dr. J. J. Hall for the Western Section, and Rev. C. W. Blanchard for the Eastern.

"The Need of the Gospel for the Heathen." Rev. O. L. Stringfield for the Western, and N. B. Broughton for the Eastern.

"New Fields to be Occupied, and the Demand for Same." Rev. O. C. Horton for the Western, and Rev. J. M. White for the Eastern.

"The Work at Home." Rev. J. L. Cottingham for the Western, and Rev. F. H. Poston for the Eastern.

It is hoped that these meetings will be great occasions for blessing and information. Let prayer be made in all the churches, and let us come together expecting the Holy Spirit's presence and power.

For the Conference,
N. B. BROUGHTON, *Secretary.*

Yadkin Association.

This body met with the church at Cross Roads, Yadkin county. The weather was very dry and the roads very dusty, but that did not keep the brethren at home, and by eleven o'clock the house was full and thirty churches were represented.

The introductory sermon was preached by Rev. J. H. Lewellyn from the narrative of the five loaves and two fishes. We regret very much to note that Bro. Lewellyn has moved from the Old Yadkin Association, as he has been the great leader in that Association for more than a quarter of a century. It is to be hoped that he will not forget the Old Yadkin Association and the people with whom he has labored so long, and will continue to visit them till the Angel shall call him home to receive his reward.

A large number of visiting brethren were present: Brethren Frost, Wiseman and others, from South Yadkin; brethren Tharp, Millsaps, V. M. Swaim and others, from Brier Creek; Rev. J. H. Lewellyn and Rev. S. F. Conrad from Pilot Mountain.

The report on Periodicals was read by Rev. Mr. Edwards, who, together with several other brethren, made speeches for the RECORDER, *North Carolina Baptist* and *Charity and Children.*

State Missions was then discussed by Maj. Foot, K. Thompson and R. B. Day. A collection was taken up, during which time Dr. C. Durham came and was called on for a speech, and the audience was pleasantly entertained by him for a short time.

The report on Temperance was read by Bro. M. P. Davis, and a heated discussion followed, after which the Association appointed a committee to visit the churches in the Association which hold in their fellowship members who manufacture and sell spirituous liquors, and endeavor by persuasive means to get them to withdraw fellowship from such members if they will not quit. We hope this committee will be able to bring about the desired results, and we trust they will not neglect their duty.

Bro. Millsaps made a short speech on general education, followed by Doctor Durham with a strong speech both on general and ministerial education. But with all the warm speeches and the knowledge of the advantages and benefits which education brings to a people, I fear the educational interest in the Yadkin Association is growing less.

The work of the Orphanage was discussed by brethren S. W. Hall and Frost with great warmth and earnestness. It is to be hoped that the time is not far in the distance when the Baptists of North Carolina will support the orphans without having to be talked to and begged so much.

The Foreign Mission work was discussed by Rev. R. F. Conrad and Dr. C. Durham on Sunday morning.

We found the brethren very scarce of money, or they said they were, and we are sure they told the truth, for it is very scarce in this country; but when it came to providing for the accommodation of those who attended the Association, there was no scarcity. There was a most bountiful supply on the ground for all who were in attendance. It was a perplexing question with the visitors whose tables they should stop at.

We are thankful to the brethren for their subscriptions to the BIBLICAL RECORDER, and it will ever be with pleasure that we call to memory the names of Bro. Howell, John Bailey, and many others whose names I have not the space to mention, with whom I met and stopped with while at the Association. J. A. M.

New Bethel and Ephesus Churches.

Dear Recorder:—On the First Sunday of this month we closed an eight days' meeting at New Bethel church, resulting in twelve or thirteen converts. The church was greatly revived. Rev. J. N. Boothe preached for us two days. Rev. R. R. Day was with us all the week, and did most of the preaching. He preaches sound gospel.

On the third Sunday, we also closed a meeting at Ephesus of eight days' continuance, resulting in eight converts. This was a precious revival, and all of God's children seemed to enjoy it. Rev. A. D. Hunter was with us several days, and did some able preaching. Rev. D. D. Edwards was with us all the week, and also did some good earnest preaching. "Praise God from whom all blessings flow."

Next week we are to be with the church at Cotton Grove. J. R. MAYNARD.
Morrisville, Aug. 25, 1892.

Appeal for Africa.

It is important that a man and wife should go to Lagos, on the coast of Africa, where brother C. C. Newton, with his family, is "holding the fort" alone, while he and they are needing rest and change of climate. And at each of the three interior stations, Abbeokuta, Ogbomoshaw and Awyaw, there is only one family. Brethren Lumbley and Pinnock at the first and third stations, respectfully, each needs a man and wife sent to help them. Brother C. E. Smith of Ogbomoshaw writes: "Please hurry up and send a man and his wife to be with us here at Ogbomoshaw. We don't want to stay here alone. Is there no one in all the South who will come?" Each of these consecrated men of God in telling of the hardness and troubles of his field, while each has a brave, hopeful spirit, writes pathetically: "Do beg the brethren to pray for us."

All cannot go to Africa to be missionaries. But all can pray, and all can give something to send missionaries with. Will not our people test more profoundly the blessedness of self-denial for him who lived and died for us?—*Foreign Mission Journal.*

Bible Arithmetic.

Addition.—Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.—2 Peter 5: 7.

Subtraction.—Laying aside all malice and all guile and hypocrisies and envies and all evil speaking, desire the sincere milk of the Word, that ye may grow thereby.—1 Peter 2: 1, 2.

Multiplication.—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.—2 Peter 1: 2.

He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruit of your righteousness.—2 Cor. 9: 10.

Division.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6: 17, 18.—*Selected.*

Many people, not aware of the dangers of constipation, neglect the proper remedy till the habit becomes chronic, or inflammation or stoppage results. A dose or two of Ayer's pills in the beginning would have prevented all this.

Associations.

TIMES AND PLACES OF MEETING.

September.

South Yadkin—Bethel, Iredell county, Sep 6-8.
Caldwell County—Yadkin church, seven miles north of Lenoir, Sep 8-10.
Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-6.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling Requisites.

WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

Shirt Waists.

Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

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For Evening and General Wear.

Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

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RALEIGH N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

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North Carolina Sends Greetings to Georgia.

What one of her Most Prominent Citizens Writes About one of Georgia's Great Remedies.

TO THE PUBLIC:—After several months' use of King's Royal Germetuer, I must pronounce it in many respects the most marvelous medicine I have ever seen or known for the multitude of its remedial virtues.

First, drawing upon experience, I know that it will cure catarrh. I succeeded the Rev. Dr. Hawthorne as the pastor of a Baltimore church just twenty-one years ago. Removal to a colder and more changeable climate, with want of care in protecting myself, brought on an attack of catarrh that has continued with me ever since until I commenced taking Royal Germetuer some months ago, from the use of which I am now quite entirely well.

2. It is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

3. I have never found a better nerve tonic and general invigorator. It gives healthful and refreshing sleep, and as a cure for insomnia ought by all means to take the place of the bromides, chloral and other deleterious if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public and especially outdoor speaking. In fine, I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it, and been made well nigh "every whit whole," I can but adopt the language of the queen of Sheba and say: "The half has never been told." Very respectfully,

G. W. SANDERLIN,
State Auditor North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Trouble, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia, and General Debility.

You will find King's Royal Germetuer for sale by all druggists. Price One Dollar per bottle.

KING'S ROYAL GERMETUER CO,
Atlanta, Ga.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

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F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*3 50 p m	†7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	†12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect August 10, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv	N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar	N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 22 p m	"	Maxton	"	6 30 a m
8 52 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 02 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	Lv	Climax	Lv	9 10 a m
4 45 p m	Lv	Greensboro	Ar	10 00 a m
4 25 p m	Ar	Greensboro	Lv	10 30 a m
3 10 p m	Lv	Stokesdale	Lv	11 55 a m
1 45 p m	Leave	Madison	Arrive	12 45 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Embarrassments and Discouragements.

An honored brother from South Carolina, writing to the Corresponding Secretary, says: "Truly our Centennial of missions seems to bring with it embarrassments and discouragements that will keep us from forgetting or undervaluing those experienced a hundred years ago. May we prove ourselves worthy successors of those wise and noble men!"

The centennial year has indeed brought to the Board and its friends very serious embarrassments and discouragements. The intense political excitement which exists all over our southern country, producing, as it has done and is doing, bitter feeling and serious alienations between neighbors and even church members, is not conducive to spirituality and to that sort of thoughtfulness which must lie back of any great work in the extension of the Lord's kingdom. Cæsar is receiving too much of the time, attention and resources even, of the Lord's people this year, and there is danger that they will forget to "render to God the things that are God's." Then, again, our people are laboring under the depressing effects of last year's meagre crops, in some places, and low prices for farm products, in all places. There has been a most severe and crushing money famine in the South, and the people have in many cases not known where their daily bread was to come from. And most of us have not yet learned how to "consider the lilies of the field," nor to "behold the fowls of the air," as we ought, and are afraid to try the plan of the widow, who cast into the Lord's treasury all her living, and by that act cast herself on God.

These things would seem to be enough to embarrass and discourage the board and the friends of missions in their proposed forward movement. But, if possible, still worse things have come upon us. As perhaps never before in the history of our Board, have sickness and threatened breakdown invaded the ranks of our missionaries and forced them to come home for rest. Others have been forced by conscientious convictions to resign, either temporarily or permanently. The brethren of the Board have been made to groan in spirit, as from one field after another have come tidings that this missionary must come home and rest, or break down and be lost to the work for good, or that that one has already broken down and must recuperate or give up all hope of future work.

These facts, added to those already mentioned, seem enough for one year. But yet other things have come upon us, even more trying still. Honored and trusted brethren have chosen this year, when the leaders of our hosts, assembled in Convention, had determined to try to bring the denomination at large up to a higher plane of working and giving for the extension of Christ's kingdom, to advance and enforce new plans of work, and in so doing to give utterance to charges and insinuations which tend to shake the confidence of the brethren in the wisdom and prudence of those who have been entrusted with the work. The sweeping charges which have been made against the Board and its work have necessarily produced this effect on many brethren who have heard them, but have no opportunity to investigate their correctness. A feeling of suspicious unrest has been awakened in many bosoms concerning the work, while many men who have sought excuses for not giving to it have caught up the unguarded statements of the advocates of a new departure and have magnified them into far more than they really meant. It seems a pity that the brethren who want new methods of missions adopted could not have waited until after our Centennial year, to sow the seeds of distrust in the minds of those who were just awakening to larger and better doing in the kingdom of our Lord. But all these embarrassments are upon us, and upon us in the Centennial year, and we must face them. They have not come by chance—there is no chance in the kingdom of our Lord. They have been permitted to come upon us just now for some good and wise purpose, the which may God enable us to see and appreciate.

Certainly these things call for an humbling of ourselves before God and a confession of our weakness and insufficiency, preparatory to a mighty crying to him for the manifestation of his power and grace.

They call upon us for renewed consecration of ourselves and our substance to the work, that when others fail and fall back, we may be ready to close up our ranks and move onward. They call upon us for patience, and the exercise of brotherly kindness towards brethren who may seem to us to be all awry in their views and plans and who are yet earnest and true men. Yea, and patience even with those who may seem to us to be opposers of the work, for opposition sake, or even from more unworthy motives.

May we indeed, in the midst of all these embarrassments and discouragements, "prove ourselves worthy successors of those wise and noble men," whose deeds we celebrate in the Centennial. May we have the same sublime trust in God, the same patient endurance of evils, the same calm determination to move forward in Christ's work, the same thorough consecration of self and self's all to the Lord. Then shall we see the glory of the Lord and behold the manifestation of his power. A Red sea of difficulties seems to roll before us as we try to advance in our appointed work, and from some even of the leaders of the host come words of doubt and despondency, yet above all the tumult and confusion of sounds, it seems to us that the clear tones of our God are heard saying, "Go forward." Forward let us go, and as surely as with Israel of old will the way open before us and the pillar of cloud lead us. Let every man of the Lord gird up his loins anew and prepare to "go forward."—*Foreign Mission Journal.*

Have Beecham's pills ready in the household.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

It doesn't take much of a christian to praise the Lord when the sun is shining.—*Ex.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

For Centennial Building Fund, Chapel Cards, Self-denial and Thanksgiving Mite Boxes, Centennial Literature, etc., apply to MISS FANNIE E. HECK, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for September:—Africa.

And he (the Ethiopian) said: "I believe that Jesus Christ is the Son of God." Missionaries, 11; native assistants, 6; stations, 6; churches, 4; membership, 111; baptisms, 31; schools, 3; scholars, 124.

Study Topics.—One nation's share in the rum curse of Africa. Duty of American christians in evangelizing Africa. Obstacles an incentive, not an excuse, for missionary effort. The Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Lessons from Carey's Character.

It is a very noteworthy fact that the man whom God chose to inaugurate this magnificent work of organized modern missions was not one whom men would have selected. The simple truth is, *he never does;* for his own standards of qualification are essentially different from those of men. Carey's election of God to this great trust was an illustration of the grand principles stated in 1 Cor. 1: 26–29. There were in Carey five great elements of fitness for this work, and not one of them defies imitation, and that is the blessed encouragement for us all. The five elements were character, acquaintance with the word of God and the facts of man, resolution, education of self, and yielding of self unto God. Let us glance at these five requisites.

Character underlies everything. Reputation is but its reflection and echo, and oftentimes untrue and unfair. The character is the man himself as he is; the reputation is the man as others take him to be. We may all well care little for the reputation if we take care of the character. No man has ever wrought for God, from the days of Abel until now, who has not had this cornerstone beneath his work—character. To *be* rather than to *seem*, to be what God would have us be, that is the first condition of doing what he would have us do. Carey was a genuine man. He represented that sterling worth which we call by the name of character, and instead of his lowly calling or sphere or station in life degrading the man, the man dignified the calling and glorified his humble surroundings.

He next cultivated acquaintance with the word of God, on the one hand, and the facts about man on the other. He found the remedy before he understood the need; but as he studied Cook's "Voyages Round the World," and kindred books, and gathered information of the destitution and degradation of man, he saw that in that inspired, infallible, universal gospel he had the sovereign panacea for all human ills, wants, and woes. Few things are more sublimely instructive in all history than the sight of that humble cobbler at Hackleton and Moulton, sitting on his bench with a shoe on his lap, halting in his work to cast a glance at the open pages of Cook's "Voyages," as the book lay on the end of the bench; then, as the blows of his hammer fell on the sole of the shoe, his mind was reflecting on the misery of the millions of the pagan peoples and the way to reach and remedy their degradation. Absent-minded, indeed! but not idly, indolently dreaming. He was a spiritual discoverer and inventor, planning one of the master enterprises of the ages. The spark of a divine life was in his soul, and the fuel of facts became just so much inflammable material to take fire and burst into flame, and so that conflagration in Carey's soul has lit up the darkness of a world and started fires burning in every christian church.

Resolution, indomitable resolution was a third element of his power. The will makes giants for good and monsters for evil—a hero or a Nero; and where there is a will there is found a way, or a way is made. Nothing possible to be done is impossible to him who wills it. Carey's biographers may attribute to him genius, but he disclaimed genius; he said, "All I can do is, I can P-L-O-D." And plodding was his secret. His firm and fixed resolve made him strong against the ridicule of such as Sidney Smith and the opposition, or what is something worse, *vis inertiæ*, of even his own Baptist brethren. He determined to do, and so he did. He could wait, because willing was behind his waiting.

Education, self-acquired, was another secret. What is education? As Professor Shedd says, "Not a dead mass of accumulations, but power to work with the brain;" and, therefore, all true education is self-acquired. No university curriculum can make a scholar. Is it not the true scholars that make the university? It is time we understood that a man may be truly educated, like C. H. Spurgeon, who never saw college halls. Whatever makes the hand cunning and skilful in mechanic arts or fine arts; whatever makes the tongue attractive and persuasive in oratory, or the pen mighty to convince and control; whatever enables a man to evoke and then use his own powers for God and man—that is education, and such was Carey's self-knowledge and self-mastery.

Yielding of self to God was the last, not least secret; and I am more and more convinced that what in the last analysis determines the measure and even manner of use God can make of a man in his work, is more nearly than anything else *self-surrender.* Self-will is the subtle factor in us that to the last resists God's will. He who bows and yields, who can honestly ask, "What will *thou* have me to do?" and then as honestly declare, "My meat is to do the will of him that sent me and to finish his work," is the instrument, or, better still, *agent* whom God is ready to employ. From his conversion at Hackleton to his decease in India, Carey knew but one purpose: to do the will of God; and so God found in him a vessel prepared to be used.

In all these five elements of success there is not one that every one of us may not possess, and hence Carey's life is a universal, eternal lesson to every one who aspires to service.—*A. T. Pierson, in Missionary Review.*

The American Baptists on the Congo.

Their farthest station is near where the Congo crosses the equator. They have also a station at Leopoldville, on Stanley Pool, and a number of others on the caravan road from Leopoldville, down to Matadi, the footpath 230 miles long, by which everything that goes or comes between the Upper Congo and the Atlantic must be carried on the heads or shoulders of bare-headed, and bare-footed Africans. They have about thirty missionaries, and also own a steamer, the Henry Reed, and around some of their churches whole communities have been brought under the influence of christianity. Banza Manteka and Lukunga have have been especially blessed. Mr. Richards, their pastor, said of the first named: "The glorious fact is that Banza Manteka is no longer a heathen country, but more christian than any I am acquainted with."—*Missionary Review.*

The Rum Curse in Africa and the Brussels Treaty.

America has a lamentably large share in Africa's wretched rum trade. During the year ending June 30th, 1891, from Boston alone, there was shipped to the French and British possessions in Africa, the enormous quantity of 808,739 gallons of rum, valued at more than $964,000.

Some of us have been fondly dreaming that the Brussels Treaty had put an end to all this, or would put an end to it as soon as it came fully into operation; but it is only a dream. It is provided in the treaty that the traffic shall not be introduced in the territory covered by the treaty where it does not now exist; but where it does exist, it is to be regulated by a tax imposed upon its importation, the tax amounting to about eleven cents a gallon, to be possibly increased after three years to twenty cents a gallon. What is a tax like that imposed upon stuff so vile that when they tried to preserve the body of a gorilla in it during transportation from Africa to Liverpool, it was found on opening the cask that the hair and skin had been burned from the body as if by vitriol!

To the credit of the plenipotentiaries of the United States, be it said that they asked for the total prohibition of the traffic; and to the shame of the congress be it said that this was considered "the greatest possible satisfaction" that could be afforded them.

Let it be said to the credit of the British East African Company that it entirely tirely prohibits the passage of ardent spirits into the interior through its territory, and near the coast places heavy restrictions upon licensing liquor shops.

But not even the Congo Free State is delivered from the curse of rum; and what is necessary will not be done until an awakened christian sentiment, crystalized into something more than speech, shall stop the flood at its fountain, and deliver, not Africa only, but all lands from the curse.

New Guinea.

At a meeting held by native christians at Port Moresby recently, the collection (which was for missions) consisted of $37.00 in money, 320 spears, 65 shell armlets, 92 bows, 170 arrows, besides drums, shell necklaces, feathers and other ornaments, all of which have of course, a marketable value as curios. This may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.—*Missionary Review.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

When "old Sol" makes all things sizzle,
Drink Hires' Root Beer.
When dull care makes life a fizzle,
Drink Hires' Root Beer.
When you feel a little dry,
When you're cross, and don't know why,
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Tribute of Respect.

MRS. MINNIE EDDINS ROBERTS
AND
MRS. MAGGIE NUTT HERRING.

"Rare are roll tary woes;
They love a train, they tread each other's heel."
"Death loves a shining mark, a signal blow."

Forcibly were we reminded of the truthfulness of these lines; for in the same week we heard of the death of these noble women—verily, two of the noblest of earth. To write about them is a mournful pleasure, and may be a comfort to those left behind, for I regard their lives as a priceless heritage and as worthy of emulation. They brightened the world while they lived, and they showed us how to die.

I knew both well. I met Mrs. Roberts *nee* Minnie Eddins for the first time in 1872, when she became my pupil in Raleigh Female Seminary. The friendship thus begun between pupil and teacher continued till her death, and many pleasant days have I spent in her elegant and charming home.

She was descended from a noble ancestry. Her father was James Bolivar Eddins, a grandson of William Eddins, who was one of the Revolutionary heroes of South Carolina. Her mother was Adelaide Alice, daughter of Col. George W. Williams, a distinguished lawyer of South Carolina. On her mother's side she was allied to one of England's noblest families. Her father died when she was a child, and her mother afterwards married Col. L. M. McAfee. She thus grew up in a refined christian home, and all the advantages that wealth could procure were hers.

She possessed good intellectual endowments. Her personal appearance was very attractive. She had a frank, open countenance that let you see into the depths of her soul, and everything you found there was noble.

She made a profession of religion while a student in Raleigh, and was baptized by Dr. Pritchard. Her christian life thus begun grew brighter as the years went by.

On the completion of her course in school, she returned to her home in Shelby, N. C., where in 1874 she was happily married to Mr. W. J. Roberts, one of Shelby's best and most prominent citizens.

She was always ready for every good work, and her pastor did not hesitate to call on her for any service that she was able to perform. Her special work, however, was as organist and leader of the choir of the Baptist church. For this she had rare talents. Her voice was a sweet and unusually sympathetic soprano of wide range and great volume. This had been assiduously cultivated under the instruction of Prof. Bohlman, the distinguished teacher of music in the Raleigh Seminary. When a pupil there, the announcement that she would sing, filled the largest audience room in the city. This voice she used in the service of her God She delighted to sing for her friends because her singing gave them pleasure. On the occasions of two Baptist Conventions in Shelby, I had the pleasure of being her guest, and I remember with what ease I obtained her consent to sing for my friends in attendance upon the Conventions. On my last visit I observed that she was singing sacred songs exclusively; and I felt that while some were preaching the gospel, she was as effectively singing it.

During her last moments, though in the grasp of death, and while yet in the full possession of her faculties, she tried to sing, and failing in this, she moved her fingers as if touching the keys of the piano, and thus she passed away to join the heavenly choir.

MRS. MAGGIE NUTT HERRING.

This lovely woman was born Dec. 17, 1864, and was reared in a refined, christian home. In October, 1876, at the early age of twelve years, she was baptized. Her christian life thus began early, and continued earnest and devoted till her death. In September, 1880, she entered Oxford Female Seminary, graduating with high honors in 1883. While here she was noted for sweetness of disposition and attention to duty. No one of her teachers ever thought of reproving her. In recalling her manner of life here, I can say that she swerved not from the line of duty. If I mistake not, soon after her graduation, she met for the first time the man who was destined to be her devoted husband. Rev. D. W. Herring had been invited by the pastors and a few of the laymen of this Association to spend a few weeks in making addresses on Foreign Missions with the purpose of exciting a deeper interest in missions among the churches. Miss Nutt, in company with some of her schoolmates, attended some of these meetings, which had a marked effect. An engagement to marry Mr. Herring resulted, which was consummated on Aug. 26, 1885. While a good deal was being said, and justly too, in praise of Mr. Herring, I wrote for the RECORDER that he had married a woman every way worthy of him, for we all felt that she was admirably fitted to be the wife of a missionary. I met her not long before she was to sail for China. She seemed very happy. She felt that she was walking in the path of duty, and a sweet restfulness possessed her. Her life in China is known to all—the case with which she acquired the language, her helpfulness to her husband, her sympathy with him in his work, and her sound, practical sense. The Herrings were spoken of by competent visitors, such as Dr. Mabie, as among the foremost missionaries in China, and a part of this praise was due the wife. If there had been occasion, I doubt not that she would have equalled Mrs. Ann Hasseltine Judson in all those self-denying, heroic qualities that characterized this noble woman.

Returning to America on April 11, 1892, she had the unspeakable misfortune to lose her eldest daughter, Margaret, a little over four years of age. Before the child died, the mother sickened and sadly yielded to the dread disease, giving up her life on August 7, 1892. What a loss to her stricken husband, to her three little children, one of whom is just two months old, and to her parents! The hearts of the Baptists of North Carolina go out in deepest sympathy for these. And what a loss to the world! Beautiful in person, beautiful in mind, beautiful in heart, we shall not soon "look upon her like again."

Her Alma Mater will perpetuate her memory; and may the Maggie Nutt Missionary Society continue its existence till there shall be no need of missionary societies.

F. P. HOBGOOD.

The East Bend Meeting.

Dear Recorder:—I commenced a meeting of days at East Bend, Yadkin county, on the 21st of this month. Bro. W. H. Wilson of Madison, N. C., was with me and did all the preaching. His sermons were all good and greatly enjoyed by the large number of people who attended every service. Several of the best people (morally) in the town and community were enabled to make a public profession of their faith in Christ. The interest was rapidly developing, when I had to close, because of the sad intelligence reaching me that my mother was not expected to live, and about the same time I was taken very sick, and am yet confined to my room. But the good seed has been sown and the harvest will be sure to come. I expect to baptize several at my next appointment—third Sunday in September.

The East Bend church is made up of good material and at this time is in good working order, and I hope the progress of the church will be of such a nature during the year that all the sister churches may take knowledge of her and move forward in every good work.

C. C. H.

Mt. Airy, Aug. 30, 1892.

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What to preserve? and how to do it? are questions satisfactorily answered in "Ayer's Preserve Book." Recipes for the newest, most delicious, and, at the same time, economical jams, jellies, and preserves are contained in this book. All practical, having been tested by one of the most noted culinary authorities and housekeepers of the day. Ayer's Preserve Book mailed to any address on receipt of a two cent stamp by J. C. Ayer & Co., Lowell, Mass.

Deep Creek Church.

Dear Recorder:—This church is located in the southeastern part of Moore county. I have just closed a meeting of seven days there. The meeting was one of spiritual power and much good to the building up of the church, the restoring of wandering members, and the saving of sinners. Eight or ten made a profession of Christ, and six were baptized, five of whom joined the church. The baptizing was performed by Rev. K. C. Horner, and though it was the first he ever baptized, he did it neatly and in good order. A large number of people witnessed the baptismal scene, and it is hoped that it had its impression on them for good.

I am now at Flint Hill church, and though we have had but one day's meeting, several asked for the prayers of the christians in their behalf. This is the church where Bro. Horner has his membership, and the people are just as anxious to hear him preach the gospel here as they were at any place where we have been. I will give you the results of this meeting when it is over.

W. A. BARRETT.

Horner's, Aug. 29, 1892.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

God's Thunder.

Do the thunder-storms disturb you? It is God's thunder and God's lightning. It is in his hand and works not without his direction and control, and he cares for you, and will let no harm come to you. If he sees that the time has come to take you to himself in the heavenly home, seek not to escape him. Though you should escape these, your breath is still in his hands. Destruction might come in any one of a thousand ways, should he withdraw his protecting care. Think not, then, of the thunder and the lightning as objects of terror, but as displays of the wonderful working of God. Sit in some protected nook as the storm is passing, watch the bright flashes from cloud to cloud, listen to the mighty voice, meditate upon the wonder-working of your Heavenly Father, stand in awe in the presence of the Infinite and worship him, but do not fear; for he is your loving God, your bountiful Benefactor, your Redeemer and Friend.—*Exchange*.

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Green River Association.

The Green River Association convenes with the Old Fort Baptist church on the Westen North Carolina Railroad, on Sept. 29th—Oct. 1st of this year.

All expecting to attend will please send their names to Dr. B. F. Landis, Chairman of the Committee on Hospitality, by Sept. 25th, stating whether by rail or private conveyance, so that homes may be arranged without any trouble or inconvenience to them or the committee.

M. M. LANDRUM, *Pastor*.

Marion, Sept. 1, 1892.

Pine Forest Church Dedicated.

Dear Recorder:—On the second Sunday in August we dedicated the church at Pine Forest. Bro. B. Craig preached the sermon. Brethren R. B. Collier and Samuel Robinson of the Concord Association, Va., aided in the dedicatory services.

We protracted the meeting the next week, Bro. Craig doing the preaching, and Bro. Collier assisting. The meeting lasted five days. At the close I buried eleven with Christ by baptism, and I think there are others who will follow.

God be praised for all that he has done.

M. L. GREEN.

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Hollins Institute.

The improvements and additions to its accommodations previously announced are now completed at a cost of $30,000, making an aggregate of 180 rooms.

The New Art Building, Dining Room, with culinary attachment, Society Halls, Infirmary Rooms and Parlors are much admired by all visitors. The accommodations are for a full faculty of some 30 persons and 180 boarding pupils. About 40 rooms are used for Music and Art alone. Over 30 pianos (three grand) and other instruments are used. The school affords first-class accommodation for both officers and pupils, and is now prepared to give greater satisfaction, and do better work than ever before in its long history. Young ladies who wish to spend the summer in this climate, preparatory to commencing the next session, will find this a most delightful home, with advantages of superior mineral waters. They and their immediate relatives will be accommodated at regular school rates for board. There are already some of these classes present. The region around is redolent of health and abounds in picturesque mountain scenery. The faculty is composed of ladies and gentlemen of high social position, broad scholarship, and great variety of talent and adaptedness. They devote their whole time to the interest of the school and the advancement of their pupils. The 50th annual session will open Sept. 14th. P. O., Hollins, Va. CHAS L. COCKE, Supt.

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The Institute offers superior advantages in Literature, Science, Music and Art. Only the best talent is employed to give instruction in the different departments.

The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.

The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.

This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.

The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address

JNO. B. BREWER, President.

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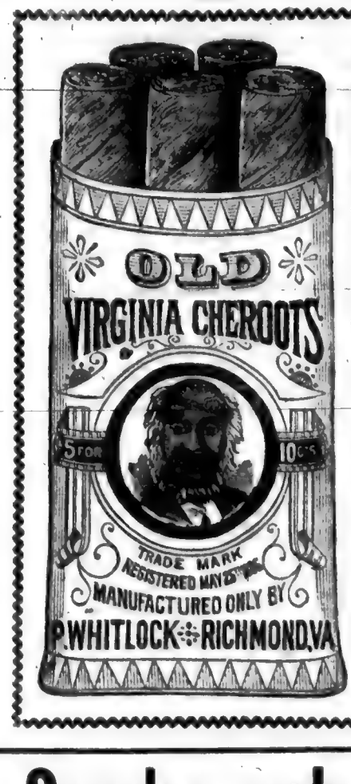

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[illegible] REFERENCES:—Profs. S. D. Gross, D. Hayes Agnew, Wilson Parker, W. H. Pancoast, Dr. Thomas G. Morton, and Surgeon-Generals of the U. S. Army and Navy. A "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. L. B. BEELEY & CO., 23 South 11th Street, PHILADELPHIA, PA.

Reasons Why the South Fork Association Should not be Removed.

Rev. M. P. Matheny, in his paper, the *Christian Worker*, comments at length on the resolutions adopted and sent out by Mt. Ruhama church, and asks for reasons why it should not be removed. I, being the Secretary and a member of Mt. Ruhama church, feel it my duty to reply, and ask space in your most excellent paper for that purpose.

First, I will say that Mt. Ruhama church duly considered the matter before taking any action whatever. And, after electing a council, and fully enquiring into the matter, adopted the resolutions sent to the churches and published in the BIBLICAL RECORDER.

The first and greatest reason why the Association should not be removed, is to preserve agreement and satisfaction. Brother Matheny will remember that the report of the committee on Place and Preacher, was so considered; there being dissatisfaction on the part of some of the churches. And to remove the Association to Newton would again cause hard feelings and dissatisfaction.

Second, the Executive Committee has no power to change any of the proceedings of the Association and Catawba being the place for the Association to meet as designated by itself, was through a committee, it would be injustice to remove it.

Bro. Matheny says: "Mt. Ruhama church would prejudice the minds of the other churches." Now, I think Bro. Matheny's assertion without foundation, and would ask him to publicly retract it, for Mt. Ruhama has no prejudice herself nor does she seek to prejudice others.

It would be well for Bro. Matheny and the members of the Executive Committee that ordered this removal, to remember that a Baptist church is an independent organization and that we do not have Bishops and bosses, but that we do the Lord's work in an humble manner.

In conclusion, I would ask the churches and Bro. Matheny to prayerfully consider this matter; so that when we meet, we may meet in unity and oneness of purpose. I trust that I have not written too long a letter and that it may have a hearty reception in the hearts of all christians.

Fraternally, A. W. SETZER.

Newton, N. C., August 17, 1892.

P. S.—Since writing the above, I see stated in your paper, by M. P. Matheny, that Mt. Ruhama church passed those resolutions simply "to gratify her pastor," which is quite false. I would have Bro Matheny to know that Mt. Ruhama does not transact business simply "to gratify her pastor." I think, my dear brother, you have gone too far with this, and the best thing for you to do for your individual welfare and for the cause of Christ, is to retract some of your wild assertions—do not jump at a conclusion; wait till you hear both sides. If you founded your assertion on your own experience, you had better stop and consider. To be frank, Sir, I think you are wrong.

You state that the Association will be held with the Newton church, I take the liberty to inform you that the South Fork Association will convene with Catawba church. I deem it unnecessary to say more except to ask you to retract that gravely false assertion "they did it to gratify their pastor."

A. W. S.

Since March 1st, 1892.

In the last six months I have made 624 family visits, 35 of whom were without the Bible, 68 neglected church, talked on religion with 1,787 persons, and distributed over 122,000 pages of tracts and papers, which has been done for $125. A gentleman to whom I gave the excellent tract, "Dying Drummer Boy," told me he loaned it to 44 persons, and three of them were led to Christ by the Holy Spirit's blessing. Two, who read "Temper Is Everything," gave me each one dollar to circulate this good tract, and another gave two dollars to circulate 3,000 pages of the same tract. The tract, "How Long Have I to Live?" was given to an unconverted man on the street, who was expecting death to be near, as he was neglecting all the means of grace, and yet he died in less than a month. One Sunday afternoon in my visits I found forty-seven children, thirty-three of whom said they had not been to church or Sunday-school that day. I find a great need for increase of interest with parents in church and Sunday-school work.

Cottage prayer-meetings are increasing in number and usefulness. I have aided in securing homes to four more unfortunate children, making now thirty-eight in all. What a change and blessing to these! I am encouraged by the commendation, counsels and prayers of the pastors of the different denominations. Let us help each other while we are together, and when we are gone, it will be as "bread cast upon the waters," to be seen after many days, and all for the glory of God.

W. J. W. CROWDER, *Colporter.*

Committee—J. T. Pullen, W. S. Primrose, Jos. C. Brown, Charles Root, Alfred Moring.

Seminary Students: Notice.

I am engaged in collecting the names of those who intend going to the Southern Baptist Theological Seminary the last of September, and who wish to get reduced rates. If ten or more of us will meet at Greensboro, N. C., and go together, we can get a reduction of about $5.75. Those who intend going and wish to take advantage of the reduced rates, would do well to drop me a postal *at once*. I wish to secure the ten as soon as possible. JOS. C. BLALOCK.

Beres, September 1, 1892.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MONROE STATION, M. E. Church, South,
Rev. J. C. Rowe, Pastor,
MONROE, N. C., Feb. 13, 1892.

Mr. W. H. Witherspoon:

Dear Sir;—Five months ago I bought an Electropoise of you for the treatment of muscular rheumatism, pain in the right side and chest and the unpleasant results of grippe. The use of the Electropoise has relieved the pain and greatly benefitted the rheumatism, besides improving my general health very much. I prize it very highly, and have used it in my family for colds and grippe, and obtained satisfactory results in every instance.

Yours truly, J. C. ROWE.

NEWS OF THE WEEK.

Raleigh Affairs.

The work of rebuilding the burned acid house at the Caraleigh Mills south of this city, is in progress.

Raleigh's Centennial celebration will take place on October 19th and 20th. Hon. Kemp P. Battle will deliver the oration on Wednesday the 19th. His subject is "The First Hundred Years of Raleigh." On the 20th a civic military and industrial parade will take place. Mr. W. S. Primrose, will deliver an industrial address. At night a grand pyrotechnic display will be exhibited. On Friday the 21st inst., the corner stone of the Confederate monument to be erected in the Capitol Square will be laid with appropriate exercises. There will also be a military prize drill. All of the committees are doing good work. A very large crowd is expected.

State News.

We see it stated that diphtheria is epidemic in Orange county.

A movement is on foot to build a non denominational female college at Salisbury.

Joe Benson, white, of Dunn, N. C., was killed in a saw-mill explosion at Benson, last Friday.

The Commissioner of Agriculture estimates that this State produced 700,000 bales of cotton last year.

Rev. James D. Hall, a well-known Presbyterian minister, died in Gaston county, recently, aged ninety years.

A Miss Kate Petter, while visiting her sister Mrs. Lyles, in Brunswick county recently, was struck and killed by lightning.

The Coast Line has completed its depots at Pactolus and Whichard on the Washington branch of their road.—*Greenville Reflector.*

Elizabeth Young, colored, of Union county, recently gave her twelve year-old niece a very severe whipping, which resulted in the child's death, shortly after.

Gov. Holt has offered a reward of two hundred dollars for William and John Dockery, Jr., wanted for the murder of Andrew Bryson, in Cherokee county.

The Wilmington *Messenger* notes the first bale of new cotton brought to that market on Thursday August 25th. It graded middling and brought seven cents.

The State Chemist will make a complete exhibit at the World's Fair of soils from this State, taken from sixteen districts, illustrating the best for cotton, corn, wheat, fruit, truck, etc.

James Grogan, accused with the murder of Wesley James, near Walnut Cove, was arrested Sunday, August 28th, and lodged in the jail at Danbury, Stokes county. Grogan had been wanted for four years in Henry county, Va., for several unlawful acts.

Mr. Guy Maxwell, son of Col. D. G. Maxwell, of Charlotte, was drowned in the lake at Latta Park in Charlotte, Friday night August 26th. Mr. Maxwell and a friend were in a boat and it capsized. He was in his twenty-third year.

Charles Reynolds and his accomplice Judge Merrimon Headen, who murdered and robbed old man Swaim at Pleasant Garden, a short time ago were tried at Greensboro last week. Both men were convicted and sentenced to be hung on Thursday, Oct. 20th.

The Washington *Progress* learns that Hon. F. M. Simmons, of Newbern, has been employed to bring a suit of damages against the town of Washington for the death of Mr. Noah Gibbs, who died, some suppose, from being confined in the town lockup some time ago.

The annual meeting of the stockholders of the North Western North Carolina Railroad Company, was held in Winston last Friday. The total stock of the road is $1,406,000. The president's report, showed the road to be in first-class condition. Col. A. B. Andrews was re-elected president of the road.

Mr. Isaac Osborn, of Mitchell county, was called out of his house Sunday night, Aug. 28th, and was literally riddled by bullets from about a dozen Winchesters in the hands of men, whom, it is said he had reported for "blockading." Revenue officers had recently destroyed a distillery in the same vicinity.

Leonidas McKnight, was convicted of burglary in the first degree by the jury at Surry county court held recently at Dobson. He was sentenced to be hung Oct. 21st. McKnight burglarized the home of W. S. Taylor, in Mt. Airy, a year ago last January and almost beat to death Mrs. Taylor, an old lady whom he robbed of about $2,000.

Work has been begun on a new railroad in this county, and is being rapidly pushed. It is a road to run from Gulf up Deep river to Fair Haven in Moore county, a distance of ten or twelve miles, and is being constructed by the Glendon & Gulf Mining & Manufacturing Company, which was incorporated at the last session of our State Legislature.—*Chatham Record.*

Zeb Vance Walser, of Lexington, has brought suit against the Western Union Telegraph Company for damages for non-delivery of a message from the Comptroller of the Currency on the 17th of December last, by which failure Walser alleges he missed the receivership of the First National Bank of Wilmington, which failed in November, and which position pays $200 per month and commissions.—*Exchange.*

General News.

Deodora da Fonseca, first president of the republic of Brazil died August 27th.

Roanoke, Va., was damaged to the extent os $50,000 by a cloudburst on the 22d ult.

Talt Hall, the Kentucky desperado and murderer, who is known to have killed 13 was hanged at Newton, Va., on the 2d inst.

George William Curtis, editor of *Harper's Weekly*, died at his residence in West Brighton, Staten Island, N. Y., on the morning of the 31st ult.

The biennial meeting of the Supreme Lodge of Knights of Pythias was recently held in Kansas City, Mo. The gathering was very large.

A big tobacco combine, to be known as the Leaf Tobacco Company, was formed at Louisville, Ky., Aug. 31st. The capital stock is placed at $2,500,000.

A telegram from Marquite, Mich., dated Sept. 1st, says: "The steamer Western Reserve, bound for Cleveland, broke in two off Au Sable banks, near Deer Park, Tuesday night. Twenty-six persons were drowned."

According to a late sensus report, the negroes in the United States number, 7,470,000, of whom 956,989 are mulattoes, 105,135 quadroons, and 69,936 octoroons; 589,000 live in the Northern States.

Two more cholera-stricken vessels have arrived at New York harbor, the Normania and Rugia from Hamburg having buried twelve passengers at sea and having on board six persons stricken with the scourge.

Twenty tons of gunpowder, on board a vessel, lying at anchor off Greenock, Scotland, exploded on the 3d inst. The vessel was destroyed but fortunately none of the crew were killed, although several were injured.

At Tokushina, Akoagun, Okuyama and other places in Japan, floods and earthquakes have caused fearful loss of life and property. Hundreds of people have been drowned and thousands of homes have been destroyed. Thousands of people are being fed by the government.

Augusta, Ga., was visited by a distructive fire on the 27th ult. A residence, drug and seed store, furniture warehouse, crockery store, music and sewing machine room, a photograph gallery, law office and the Augusta *Chronicle* building were completely destroyed. Loss about $300,000, generally covered by insurance. The *Chronicle's* morning edition was worked off while the building was in flames.

The secular papers contained accounts last week of a terrible calamity that visited the family of a Mrs. Wilson, in Madison county, Ga. Mrs. Wilson had gone to a spring near her home, with her little babe. While there she heard screams from the house. She returned at once leaving the baby at the spring. When she reached the house she discovered two of her children dead, and a third dying from the effects of rattle-snake bites. In the meantime the baby at the spring crawled into the water and was drowned.

On Tuesday night, Aug. 30th, the steamship Moravia from Hamburg, Germany, arrived in New York harbor. On the trip of thirteen days, twenty children and two adults died of cholera. The ship physician said that "cholerine" was the cause of the deaths, but many admit that it was the genuine Asiatic scourge. The Moravia and her passengers have been quarantined, and every precaution is being made to prevent the entrance of the disease in New York City. Emigration from Hamburg will be stopped. On Sept. 2d, there were 926 new cases of cholera and 116 deaths in Hamburg. President Harrison has cancelled his electioneering tour in New York State and is now in Washington to confer with his Cabinet about the best means to be used to prevent the introduction and spread of the disease in this country.

Who rules in this town?
Depends on the question up.
The lamp-chimney question—what sort do you break?
Whatever sort your dealer deals in.
How, do you think, he selects his chimneys?
He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.
Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.
Pittsburg. GEO. A. MACBETH & CO.

MARRIED.

GLENN—FERGUSON—On Aug. 11th, 1892, by Rev. W. Atkinson, Mr. J. H. Glenn and Miss Marzela F. Ferguson, all of Wake county.

DIED.

DANIEL—Near Forestville, August 28th, 1892, Miles Daniel, an aged and respected citizen, leaving a wife and numerous relatives and friends to mourn their loss, which we hope is his gain. His death, though sudden, was not unexpected, for his health for a time had been feeble, and he expressed willingness to go when his hour should come. L. C.

MITCHELL—At the residence of her father, Mr. A. C. Mitchell, in Youngsville, Aug. 27th, 1892, Miss Mary W. Mitchell, in her 22d year. She will be lovingly remembered as a dutiful daughter, an affectionate sister, a true friend, a sweet-tempered christian. The sorrowing family have the warmest sympathy of the community. May they all meet her in heaven. W. B. R.

BELL—At her residence, near Shiloh, Camden county, N. C., sister Jane E. Bell, wife of Andrew Bell, and daughter of S. W. and Mary A. Williams, departed this life August 1st, 1892. She was born Sept. 21st, 1871; became a christian in 1885, and died trusting Christ. She was a kind and loving wife, a dutiful child, a quiet neighbor, and a true christian. "She is not dead but sleepeth." May grace be given to the sorrowing ones. P. S. C. D.

JENTRY—Died, Tuesday evening, August 23d, 1892, brother Robert L. Jentry, in the twenty-second year of his age, leaving to mourn his loss an affectionate wife, a father, and a number of brothers and sisters. Bro. Jentry was a pious, consistent member of East Bend church, Yadkin county, and was loved not only by the members of his church, but by all who knew him. He died a triumphant death. His last words to me, his pastor, were, "All is well." His last words to his wife were, "Mollie, come to me; I am gone." He took her into his arms and kissed her good-by, and said, "Lord, take me quickly," and his breathing ceased at once. He has gone to meet a mother and to await the coming of a devoted wife. C. C. H.

HALL—Sister Lucy N. Hall was born the 19th of September, 1810. The great event of her life occurred in her twenty-seventh year when she gave her heart to the Saviour, and was buried with him by baptism by Elder David Minus, into the fellowship of the Beaver Dam church. She gave her hand in marriage to Rev. A. Hall, Sept. 27th, 1831. Quite a large family blessed this union consisting of seven daughters and four sons, the only surviving son being our honored brother, H. L. Hall, the very popular Register of Deeds of Cumberland county. By them all, she faithfully discharged a devoted mother's duty, and the precious influence of her life is still wielding a power over them for good. For near fifty-five years she enjoyed the priceless honor of fighting the christian warfare as a member of the church militant. As she approached the end, she seemed perfectly resigned to the Master's will and ready, because of her faith, to go out to meet the Lord. She fell on sleep Aug. 26th, 1892, at the ripe age of eighty-one years, ten months and twenty-nine days.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

W. F. WATSON.

Tribute of Respect.

The following was adopted by the Baptist Sunday-school of Franklinton, N. C., Sunday, August 14th, 1892:—

WHEREAS, It has pleased our Heavenly Father to take to himself our beloved brother L. S. Joyner; therefore

Resolved 1. That while we feel so keenly our loss and mourn so deeply the separation, we humbly bow in submission to the will of him who loved our departed brother, and still loves us, feeling assured that all things work together for good to them that love God.

Resolved 2. That in his death our community has lost one of its most useful and beloved citizens, the poor a friend, the Baptist church a faithful officer, and our Sunday-school an earnest and faithful teacher.

Resolved 3. That we sympathize with the family in this dark hour of their affliction, and pray God to care for the widow and the fatherless, and lead them safely through life and make them a united family in heaven.

Resolved 4. That a copy of these resolutions be sent to the bereaved family, and also to the BIBLICAL RECORDER with request to publish the same.

N. Y. GULLEY,
MRS. CALVIN PRITCHARD,
MISS BERTHA MORRIS,
Committee.

E. M. WARD, *Sec'y.*

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The Sunlight. 6 cts. and 18 cts. per year.

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BE SURE and GET the RIGHT THING
If your dealer hasn't them write to us.
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ROANOKE, VIRGINIA.

The seventh session begins on Wednesday, Sept. 14th, 1892. It is a thorough training school for boys and young men preparing for college or for business. Excellent courses well taught by experienced teachers. The situation is in the suburbs of the city upon a high ridge, commanding a magnificent view. Ample grounds for exercise. Comfortable rooms. Terms moderate. For further information send for catalogue, and address
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High Point Female College.

The next Annual Session will begin September 14th, 1892. This institution has a full corps of excellent teachers, representing the best schools, and is

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for all that attend, where they will have advantages for culture equal to the very best at distance lower than those at most colleges. Write for Knotaform and for catalogue. Address
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Ready to follow God's command,
Ready to labor heart and hand,
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Ready the seed of truth to sow.

Ready to cheer the sad and weak,
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Ready with songs to praise our King,
Ready with all we have to bring.

Ready as soldiers, firm and true,
Ready our Master's work to do,
Ready to hold our banner high,
Ready to dare, and do, and die.
—Eliza H. Morton, in Our Young Folks.

The Impregnable Word.

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so!"
"Just one," said he; then said, with twinkling eye,
"That anvil wears the hammer out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.
—The Current.

A Birthday.

While once stopping with a friend, the birthday of a young girl connected with the household occurred. Having purchased a Bible for her, I went in the kitchen and presented it. As she thankfully received it, I said to her: "How long is it since you were born?"

"Sixteen years to day, sir," she replied.

"And how long since you were born again," I continued.

The girl hung her head and gave no answer.

"You say it is sixteen years since you were born. Cannot you tell how many have passed since you were born again?"

I could see her bosom heaving as she attempted to answer me, but words would not come, although she tried; at last she burst into a flood of tears. When she had partly recovered from her emotion, I asked her why she was so deeply affected by my question. In answer she told me she was an orphan, and that her father and mother had loved the Lord, and were now in paradise. As for herself, she said, she had not been born again, though she longed and prayed to have her sins forgiven. Since her mother died, she added, no one had spoken to her about her soul.

"My child," I said, "how glad I am that God has begun a good work in you!"

"Oh," she said, "don't imagine that, for I am very wicked, and seem to grow worse."

"But," I asked, "did you not say that you longed to be born of God, and saved from sin?"

"Yes, indeed, I do," she sobbed.

"And do you think that Satan gave you that desire?"

"Oh, no," she answered, "I am sure he did not."

"Well," I said, "may God help you to understand his way of salvation. I suppose you have been trying to be good by praying, and by other ways."

"Yes, I have been trying to be better."

"But," I continued, "God does not expect you to save yourself. He has sent his only begotten Son to be your Saviour. Now, to make it simple to you, you know what a gift is; you have had several to day, and you have been made happy by receiving them. I have just given you this Bible. When I held it out to you, you understood what I meant by saying, 'This is a birthday present.' You simply took it, and said, 'Thank you, sir, it is very kind of you.' You did not need to prepare yourself to take the gift, nor did you have to work for it or pay for it. Well, just so you must receive God's gift of salvation through his Son Jesus Christ."

"Do you mean," said the girl, "that I can accept salvation just as I accepted this Bible?"

"Why, yes," I replied. "Does not God say that whosoever receiveth his Son has now everlasting life?"

"Oh," she said, after a few moments of silence, "Oh, I see it now; I do accept Jesus as my Saviour. I understand that just as you were kind enough to give me this Bible, so God was kind enough to give me his Son, and that just as I took the Bible from your hands, so I must accept the salvation he freely offers. I do accept it. Oh, how happy it makes me!" And then she began to weep again, but this time her tears were tears of joy.—*Our Young Folks.*

"M. A."

According to a New Zealand paper, the Rev. Hugh Price Hughes, M. A., never fails to have these initials written after his name; but sometimes in places where Masters of Arts are rare, the cabalistic letters fail to make their proper impression.

A deacon in an out-of-the-way township read to his congregation the written notice of Mr. Hughes's visit thus:

"The pulpit of this church will be occupied on Sunday next by the Rev. Hugh Price Hughe's Ma."

He added the gallant reflection, "And we have no doubt the old lady will give us a very telling discourse."—*Youth's Companion.*

The only way to cure fever and ague is either to neutralize the poisons which cause the disease or to expel them from the system. Ayer's Ague Cure operates in both ways. It is a warranted specific for all forms of malarial disorders, and never fails to cure. Try it.

The Young Man who Will be Wanted.

If we could only get the ear of that boy in school, or that young man in college, we would say most earnestly to him, that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when you will be needed, a most important opportunity, when, if you are ready, you can enter into a great life-work, a time which taken at its flood will lead on to fortune and fame. This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly occurring in religious work, in educational work, in business, in professional life, or in politics and the service of the country, possibly in war. You may be wanted never so much, but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the place. You will certainly be wanted, and you should be ready to respond at the right moment. The important places require men of character, fixed principle, education, power. No man gets mental power and discipline without hard, stern work, and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There in no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them, and the world will not wait for you if you are not ready.

Many an old man to-day is looking back to see another in just the one place which was designed for him, and in which he might have been perfectly content, happy, and useful—in which he might have done a great and important life-work, and achieved distinction—but when opportunity's hour struck he was not ready, and he now feels that his life has been a failure, because he neglected to prepare himself for the time when he would be wanted. The late Prof. H. B. Smith used to say to his students: "Young gentlemen, have a hobby, have a hobby!" *i. e.*, have some one line of study of which you will be master, where you will stand *facile princeps*, and when opportunity calls, you will be the one wanted. Always study with this thought in mind, that before long the opportunity will occur when you will be wanted.—*The Javelin.*

What Every Man Ought to Know.

A writer in *Harper's Bazar* says: While the things a woman should know are many, those with which a man should be familiar are legion. The courtesy which should animate the bearing of a man toward a woman is so rarely seen in its full perfection that its possessor is usually described as a "gentleman of the old school,' and his manners are commented on for their rarity.

Yet the habits that mark the true gentleman are not so difficult to acquire as to account for the comparatively small number who own them. Their neglect arises usually from carelessness, or from a selfishness which places personal ease ahead of the comfort or gratification of others, for unselfishness lies at the root of the best breeding. Selfishness it is which hinders a man's taking the trouble to remember to stand aside and let a lady precede him in entering or leaving a room; which keeps him in his seat while she is standing, whether in a public conveyance or in a private parlor. He does not recognize the spring of his actions by this name. His excuse is always ready: "I never thought of it." "Why should she not stand as well as I?" Or perhaps, hardest to deal with, "What is the use of bothering about such things?"

To begin with, let it be roundly stated that no part of the toilet should ever be performed in public.

All such operations as cleaning or cutting the nails, picking the teeth, removing shreds of dried skin from the face or hands, pulling out stray hairs from the beard or scalp, should be performed in the privacy of one's own apartment, not on the street, in the car or boat, or in the drawing room. Some men consider they are quite justified in scraping and paring their nails in the presence of their families, assembled at the breakfast table, if they preface the action with a perfunctory "Excuse me," or "By your leave." Others do not take the trouble to apologize even thus slightly. And without pessimism it may be affirmed that only exceptionally does one find a man who will not pick his teeth after a meal, if not before guests or in a public restaurant, at least in the presence of his family. There are still households in which it is considered quite a touch of elegance to pass a glass of toothpicks as the final course of a meal.

Abstinence from the above-mentioned "small vices," and from others of the same school, may be termed the first step in good breeding. Such avoidance is among the things a man ought to know and to practice. But there are other observances needed to give grace and finish to a man's demeanor. One of them is the prompt removal of the hat, not only when meeting an acquaintance on the street or on coming into the house, but at other times—in a horse-car, when tendering a seat to a lady, and when she acknowledges the kindness by a bow or word, in an elevator or a hotel corridor when a woman is present, and when kissing a woman, be she *only* one's wife, sister or daughter.

There are other things which every man ought to know—trifles, perhaps, but of consequence in making or marring the ease of others. Reference has already been made to the graceful custom of rising when a lady enters the room, and remaining standing until she is seated; of opening the door for a lady, and then stepping aside while she enters or leaves the room.

Among the small but unpleasant mannerisms which vex the housewife's soul is the custom some hosts have of urging their guests to take a second supply by the assurance, "There is plenty more where this came from," or "There is a great quantity here." Every housekeeper resents this remark as an implication that there has sometimes been a scarcity of supplies.

Do all these items seem such trifles as to be unworthy of notice? Yet they are powerful agencies in forwarding or destroying the happiness of a man's home, of the women therein, and everyone else with whom he is thrown into contact. Even if the "big brother, man," does not clearly see the necessity, for his own sake, of yielding courtesy, may he not, as a concession to feminine weakness, make a slight sacrifice to his personal inclinations?

One of the Smith's.

Are you Owen Smith? "Oh, yes, I must be, I am owin' everybody!" But I owe more to Dr. Biggers' Huckleberry Cordial for curing me of the cholera morbus and dysentery.

A Bashful Little Girl.

Abbey was a very bashful little girl, and she always kept out of the way of strangers if she could. One day her mamma expected a call from an old friend, the Rev. Mr. Cobb, and Abbey made up her mind that she should be out of sight, for she was particularly afraid of a clergyman; but it chanced that Mr. Cobb rung the front door bell just when there happened to be nobody to go to the door but bashful little Abbey.

"O mamma, dear, must I go?" asked Abbey.

"Yes, dear; run right along."

"I sha'n't know what to say," said Abbey, in a flutter.

"Just ask him in," said mamma, "and say, 'Will you take a chair, Mr. Cobb? My mamma will be down in a moment.' Then you can come right upstairs."

In another minute Abbey had opened the front door, and the visitor had walked into the parlor.

Abbey's teeth almost chattered, but she tried to recollect what her mamma had told her to say, and stammered out: "Mr. Chair, please take a Cobb, and mamma will be here in a moment!"

It was well for her peace of mind that poor little Abbey never discovered the mistake she had made, but mamma overheard it from the head of the stairs as she started to go down.

As for the Rev. Mr. Cobb, he became one of Abbey's best friends, but he never let her know that she had called him a chair and invited him to take a cob.—*Our Little People.*

Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life, a thing of flesh and blood. —*Gladstone.*

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Tiny Liver Pills
stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an antibilious medicine. In malarial districts their virtues are widely recognized as they possess peculiar properties in freeing the system from that poison. Price, 25c. Office, 39 Park Place, N. Y.
USE TUTT'S HAIR DYE;
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WHITE HANDS.
Nothing will WHITEN and CLEAR the skin so quickly as
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The new discovery for dissolving and removing discolorations from the cuticle, and bleaching and brightening the complexion. In experimenting in the laundry with a new bleach for fine fabrics it was discovered that all spots, freckles, tan and other discolorations were quickly removed from the hands and arms without the slightest injury to the skin. The discovery was submitted to experienced Dermatologists and Physicians who prepared for us the formula of the marvelous Derma-Royale. THERE NEVER WAS ANYTHING LIKE IT. It is perfectly harmless and so simple a child can use it. Apply at night—the improvement apparent after a single application will surprise and delight you. It quickly dissolves and removes the worst forms of moth-patches, brown or liver spots, freckles, blackheads, blotches, sallowness, redness, tan and every discoloration of the cuticle. One bottle completely removes and cures the most aggravated case and thoroughly clears, whitens and beautifies the complexion. It has never failed—IT CANNOT FAIL. It is highly recommended by Physicians and its sure results warrant us in offering
$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter how bad it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.
Put up in elegant style in large eight-ounce bottles.
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University Law School.
40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

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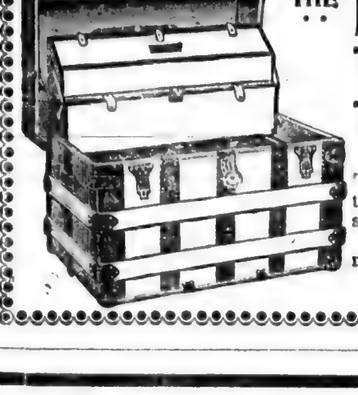

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Talks About Law.—No. 7.

BY JUDGE R. W. WINSTON.

THE STATUTE OF FRAUDS.

All contracts to sell or convey any lands or any interest in or concerning them, shall be of no effect, unless such contract, or some memorandum or note thereof, shall be put in writing and signed by the party to be charged therewith, or by some other person by him thereto lawfully authorized.

In 1863, Chas. Craig left Wilmington for Nassau. Before going, he executed a deed to Thomas Craig, his brother, to a tract of land. Charles alleged that Thomas paid him nothing for the land, and that it was verbally agreed, at the time of the execution of the deed, that if Charles came back to the State, Thomas should give up the land. Charles returned from Nassau. He demanded the land back. Finally Charles sold the land to Bonham. Bonham sued Thomas Craig. But he did not recover the land. Having knowingly conveyed the land, it cannot be shown, by word of mouth, that there was an agreement to recovery. If Charles had alleged and proven that Thomas defrauded him, or deceived him into executing the deed, equity would have relieved him.

"Received, April 21st, 1863, of George Thornburg five hundred dollars on account of sale of my Lenoir lands owned by myself and J. W. Trauseau." Signed by William Masten.

The same land was soon afterwards sold to pay Masten's debts. But Thornburg sued Masten for a deed, and contended that the little receipt contained the contract. Masten's lawyer replied that the "consideration" of the contract was not expressed. But our Court held that the consideration need not be expressed in the memorandum of the contract.

Away up in Haywood county in 1872, a Mr. McCracken sued another Mr. McCracken. The cause of action was that the plaintiff had agreed, by word of mouth, to erect a mill-dam, saw-mill and fixtures on the lands of the defendant; that he did so; and that the defendant had agreed, also by parol, to convey certain lands to the plaintiff in consideration thereof. The action was not to recover the land, but damages for breach of the contract. But, say the Court, "What is the difference between compelling one to part with his property and mulcting him with damages if he tries to exercise ownership over it?" So he recovered no damages.

Now suppose that your agent signs your name to a contract to convey land, and he had no written authority to do so, does this bind you?

In October, 1880, the North State Mining Company, through Eames, its agent, agreed to buy certain mineral lands in Ashe county. The agent delivered, in part payment, certain drafts; these were not paid, and suit was brought to recover on them. The defendant denied that it contracted, and pleaded the statute of frauds. But the Court said that the defendant must pay and that the agent can bind the principal, although the principal's name is not mentioned in the writing, and even if no writing, authorizing the agent to buy, were shown. This leads us very near to a principle of law exemplified daily. How is a man who bids and buys at an auction sale of land, bound? He signs no writing.

Down in Edgecombe in 1866, the auctioneer said, "Put it down to James S. Long;" whereupon the clerk of the sale enters on his sale list, in the presence of Long, "Rayner tract to James S. Long at $40 per acre."

Now, how is Long bound? Well, the advertisement of the sale is the "memorandum of the contract"; then, the auctioneer is the agent of the buyer and enters the bid in his presence. So the purchaser is bound, notwithstanding the statute of frauds.

So it has been held that a judgment may be assigned by parol; and then the parol purchaser may have execution to issue, and under it the land be sold.

Again, one party may sign a writing relating to land and thereby become bound in law, while the party with whom he contracts may not have signed and will not be bound.

Very often one person, relying on the word of another, will build a house on that other's land, before a deed is executed. Then, perhaps, the land-owner dies, or refuses to execute the deed. What remedy has the aggrieved party? He cannot get the land because the statute is in his way. Equity, that guardian of the oppressed, steps in, and says to the land-owner, "You shall not hold and enjoy the land, thus improved, without compensation for the additional value which these improvements have conferred on the property; it is against conscience that one man shall be enriched to the injury of another, induced by his own act."

Suppose there be two or more writings that contain the contract, can you offer parol evidence to connect the writings? No, you cannot. Unless the writings themselves show their connection with the subject matter, you cannot connect them by word of mouth.

Another interesting question arose: One can bind himself with respect to a contract relating to land only by some writing, can he abandon such a contract by word of mouth? Yes. Our Court say "that this opinion that a parol discharge of a written contract within the statute of frauds is available in equity to repel a claim upon that contract, to which the mind of Lord Hardwicke came so reluctantly, is since firmly established by many authorities."

So much for this one section of this famous statute, which is said to owe its origin to Sir Matthew Hale, its object being to "prevent the facility to frauds and the temptation to perjury held out by the enforcement of obligations depending for their evidence upon the unassisted memory of witnesses."

Its consideration has carried us somewhat into the niceties of the law; but the knowledge is not unimportant. However, our next "talk" will be more chatty.

Thoughts—No. 7.

BY SCATTERHEAD.

"They shall mount up with wings as eagles."

Satan is the fountain head of all meanness. He is very industrious, and this is about all the good we can say of him. He uses all of his endeavors to keep this world in a perpetual storm, arising from his hellish rage, in order to envelop the earth in midnight gloom and "Egyptian darkness." But thanks be unto our God there is a sure, peaceable and quiet habitation far above the murky mists and thundering storms of the valley, engendered by Satan's fury, and that dwelling place is in God. "Lord, thou hast been our dwelling place in all generations."

It is said of the eagle that it soars above the storm-cloud and rests its pinions in the peaceful calm, where it can look down upon the raging storm and feel secure from danger. The true christian, like the eagle, mounts up above the world, and the trials and afflictions cannot harm him, because his dwelling place is in the most high God, whose will it is to lift up his children to the "heights of peace and trust." "The name of the Lord is a strong tower, the righteous runneth into it and is safe." A very safe dwelling place indeed, and Satan and all his imps combined cannot batter down the fortress. Sometimes we stray off from home, our God, our abiding place, and Satan wounds us with his darts. We are promised safety only when we are abiding in our God. It takes some very big storms to drive some christians into their place of refuge, but the Father wants his children to stay at home, without their wandering away, and then have to be driven back by a furious storm. Afflictions and trials will generally make a christian travel very fast towards his only place of safety. Many christians are very well satisfied to remain in their tower while Satan is "spending his shafts" and bellowing around.

Some christians, as soon as the storm is over and all looks very pretty below, soon find themselves midst the things of the world, trying to drink in its pleasures, and very soon they'll forget about "their refuge and strength," and their communion will be broken, and very soon they will be into some kind of meanness, and then it won't be very long before they'll see that they have lost something they once enjoyed—some say religion, but David said it was not salvation that he lost when he had committed such great sins against his God, but that he lost the joy of salvation. If David had gone and fought his enemies as he was accustomed to do, he would not have fallen into temptation, and would have been saved from much bitterness of soul. Satan is a very *busy* fellow around an *idle* christian.

I'll say right here, some church members who live very crooked lives, are very ready to show up David's sins, in order to excuse or justify their wicked conduct. If they would only repent like David, the Lord, and christians, too, would be exceedingly glad to excuse them. Let us endeavor "to mount up as on eagle's wings," and strive to stay up in company with the Lord Jesus and be occupied with him only. The christian dwells in a secret place—a hidden place. What a glorious and exalted privilege to be hidden "with Christ in God,"—safely and sweetly hidden from the annoyances of earth. We need to set our "affections on things above, not on the earth." We ought to remember that we are not citizens at this world, but foreigners—our citizenship is in heaven, from "whence also we look for the Lord Jesus Christ, who shall change our vile bodies." If we are true christians, everything will grow more and more unsuited to us in this vale of sorrow, as we are here only as "exotics," and we must bear up to things adverse to our heaven-born natures as best we can till the appearing of our Lord, or till we shall "fall asleep in Jesus." Christ alone must be the object of our affections "over all and in all." He alone can satisfy the cravings of our hearts. Let us endeavor to see naught but Jesus, and ever behold his lovely face from which "streams the light of knowledge of the glory of God." He is the object of our faith, hope and love. Let us strive to know more of that heavenly joy and rich blessedness which comes from seeing Jesus only. When we are beholding him we are kept at peace midst the howling tempests of this mortal life. In him we have all we need. "Unto you, therefore, which believe, *he is precious.*" We must drop self and let our souls soar into God's presence, so that we may have our hearts and minds centered upon our Saviour, ever rejoicing in him with "joy unspeakable and full of glory." Christ Jesus was the object Paul was pressing on to while he was working and suffering for him—"counting all things but dross for the excellency of the knowledge of Christ Jesus." He had something in Christ more than the world could give, and he ever "pressed toward the mark for the prize of the high calling of God in Christ Jesus." Dwelling in the presence of our Lord, we can always be enabled to rejoice, even if the "fig tree does not blossom, and there is no herd in the stalls," for by faith's eye we "look upon things not seen but eternal." May we by God's grace live above the corroding cares of the world, and may we ever "look unto Jesus the author and finisher of our faith." If we walk with our Lord, our prayers will always be in accordance with his will, our lives will be fruitful, and we will be much used by the Master for his glory and in leading souls to him. May we dwell in the presence of our King and so be prepared to do his service.

Lovable Christians.

There is no line of eulogy in the Bible that is more to be coveted than this single line, "the disciple whom Jesus *loved.*" The original possessor of this precious encomium was John the evangelist, and the inspired writer of five wondrous books of holy Scripture. There is a very false conception of him in many minds, as if he were a mild, effeminate person, lacking in all the robust qualities of an athletic manhood. On the contrary, he was peculiarly bold and energetic and outspoken—one of two "sons of thunder." He was a man of flaming zeal for his Master's glory, and of red hot hatred for everything false and wicked. And yet he was the author of three marvelous love letters which have the effusive sweetness of the pressed honeycomb. There seems to have been a peculiar inner sympathy between Jesus Christ and this favorite disciple; he penetrated more fully into his Master's mission, understood mere deeply his Master's character, and partook more of his Master's spirit than any other of the twelve. He was the planet that rode nearest to the sun. That "leaning on the breast of Jesus" at the paschal supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart that their outward embrace was as natural as the kiss of a husband and a wife.

John might have sat for that portrait which Paul afterward painted when he described the christian character as possessing "whatsoever things are true, whatsoever things are just, whatsoever things are honest," and then adds as a finishing touch, "whatsoever things are lovely and are of good report." This word "lovely" does not occur elsewhere in the New Testament. It signifies what is dear to any one, and the phrase "things of good report" signifies that which wins admiration and approval. We might paraphrase the expression, and render it—"be *lovable;* so live as to win converts to your Master." Every christian is, or ought to be, a representative of Jesus Christ before the world. He has been well styled "the world's Bible"—and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible but attractive to all who study him. Is this always so? Is the religion of every good man and good woman truly lovable? We fear not. Some men's piety has quite too much of the flavor of the "old Adam" still lingering about it. Others sour their religion with the acidity of censoriousness, and their conversation sets every one's teeth on edge. After an hour's talk with them, you find yourself almost insensibly prejudiced against some of the best people of your acquaintance. A fly has been dropped by these censorious dyspeptics into every pot of fragrant ointment, and a smirch has been left by their uncharitable tongues on the fairest characters. There is quite too much lemon and too little sugar in the composition of such people to make them agreeable to anybody. Only half converted themselves, they convert no one else.

Somewhat akin to these are a class of knotty and crabbed christians whom everybody respects, and almost nobody loves. In my early ministry I had a most conscientious and godly-minded officer in my church who rigidly practiced whatsoever things were true and whatsoever things were just, and whatsoever things were honorable. He was honest to a farthing, and devout to the very core. I never knew him to do a wrong deed, and I scarcely ever knew him to do a pleasant one. There was a deal of good, solid and most excellent meat in him, but no one liked to prick his fingers in coming at it. The rugged old chestnut bur christian might have been a great power in the church; but even the children in the street were afraid to speak to him; and so he went sturdily on his way to heaven, praying and working and growling as he went, reminding me of his famous countryman, Thomas Carlyle. If there had been a few drops of the Epistle of St. John distilled into him, he would have made a grand specimen of a christian, and probably he has become sweeter and mellower by this time in the warm atmosphere of heaven. That good man did more than make a mistake, he committed a sin by destroying a large part of his influence for *winning* others to Christ. As a soldier has no right to wet his powder or to blunt his sword when he goes into battle, so no christian has a right to make his religion offensive when he might make it attractive. His personal influence is a trust and a talent which he is bound to use for his Master. "He is wise that *winneth* souls," and no one of us is likely to win anybody until we have won both their respect and their affections. Influence is never to be gained by compromising with other people's sins, or conniving at their wrong-doings; trimmers and time-servers are only repaid with contempt. The price of permanent love is fidelity to the right of an unselfish aim to do good to others.

A lovable christian, therefore, is one who hits the golden mean between easy, good-natured laxity on the one hand, and stern or uncharitable moroseness on the other. He is sound and yet sweet; he is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful prejudices, nor does he repel people by doing a righteous act in a churlish or bigoted fashion. The blessed Jesus is our model here as as in everything else. Was not his the sinless and ineffable majesty of holiness that awed his followers at the same time that his gentle benignity inspired their deepest loyalty and affection? If Jesus were now upon our earth the most wretched outcasts would be drawn to him; and the lowliest beggar child would be glad to climb upon his knee and to kiss that sad, sweet countenance of purity and love. There would be nothing in this derogatory to his dignity as the Son of God. Christ Jesus was love incarnate. By as much as he abhorred sin he loved sinners, and sought to save the guiltiest. He never spurned the vilest from his presence. When hard-hearted Pharisees scoffed at him for eating with publicans and sinners, his reply was that he came into the world for that very purpose—to seek and to win and to save those who were lost. Let us copy Christ. Let us learn from him how to combine the most unbending sense of justice, purity and loyalty to God with the lovable attractions of a sunny face, and kind words, and cordial courtesy, and unselfish sympathy with the most sinful as well as the most suffering.

Who are the best loved people in the community? I answer unhesitatingly they are the *unselfish.* They are those who have drank deepest of the spirit of Christ Jesus. They are those who have the most effectually cut that cursed cancer of self out of their hearts, and filled its place with that love that "seeketh not its own." This beautiful grace sometimes blooms out in most unexpected places. It was illustrated by the poor lad in the coal mine when a fatal accident occurred, and a man came down to relieve the sufferers, and the brave boy said to him, "Don't mind me; Joe Brown is a little lower down, and he's a'most gone; save him first!" There are enough "Joe Browns" who are lower down in poverty, and ignorance, in weakness and in want than we are, and christianity's first duty is to save them. It was to save sinners from sinking into the deeper pit of hell that Jesus died on Calvary. He who stoops the lowest to rescue lost souls will have the highest place in heaven. Will it not be these unselfish spirits who will have John's place up there on the Saviour's bosom and will be "the disciples whom Jesus *loves?*"—*Dr. T. L. Cuyler, in the Independent.*

God's Help.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variableness in the love. Our lives may change; our consciousness of his love may fade out, but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience, in the life of a true christian, from the heart of which a message may not instantly be sent up to God, and back to which may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long, steep life-ladder, looking down upon us in serene calm and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart in his eye. He comes instantly to our help and deliverance when we are in any need or danger.—*Bits of Pasture.*

The Situation—A Crisis.

In the last RECORDER was a statement in figures about the contributions of the Baptist churches connected with our Convention for State, Home and Foreign Missions from the session in Shelby to September 1st, 1891, and from the session in Goldsboro to September 1st, 1892. From this statement it is seen that the churches have given more for Home and Foreign Missions this year than they gave last year; but for State Missions they have not given so much. This falling off in State Missions has made it very hard on some of our missionaries who have been almost wholly dependent on the Board. That the pastors and churches may know just how it is with these faithful men I give a private letter just received from one of them:—

Rev. C. Durham, Raleigh, N. C.:

DEAR BROTHER:—I am very sorry to write to you this time, but I can't live on air. It was my bad fortune to have nothing to depend on when I came here except what I should make. I had no cash on hand. I am becoming very much in the condition of a man who finds it necessary to improve his finances or move to another place or else suffer. I don't see how I can remain here much longer with no money. Surely I know that the Board is trying to do the best it can with nothing with which to do. But I am now compelled to make some turn somehow, for I can't many days stay here as it is. If the Board *can't* pay me anything I shall be compelled to seek some other means of support. For nearly five months I have had to live on $68.81 and credit and furnish a house, for I have a family. I don't want to complain. But I can't see my way much further. Bills are over due, and duns are things that I can't convert into effective sermons.

I appreciate the circumstances of the Board, I think, so don't be too harsh at my complaint, but let me hear whether I may depend on any money and how soon.

Fraternally, ———

We cannot, my brethren, afford to neglect our own State Mission work. There is too much involved in it for us to allow it to fall behind. For sixty years this work has been supported, and from year to year enlarged, until now we have missionaries in almost every destitute section of the State. Through this work the foundation has been laid for our present and future denominational prosperity. From January 1st, 1893, to May 1st, 1893, can be given by pastors and churches to collections for Home and Foreign Missions. This will bring in these funds before the Southern Baptist Convention in May next. But September, October and November should be given to collections for State Missions.

Brethren, please do not forget, or neglect, or postpone attention to State Missions. We must not carry a debt to the Convention this year. C. DURHAM.

The Door Unlocked.

Some time ago I wanted to enter a strange church with a minister a little before time for service. We procured a key, but tried in vain to unlock the outside door with it. We concluded we had the wrong key, and sent to the janitor for the right one. But he came and told us the door was already unlocked. All we had to do was to push, and the doors would open. We thought ourselves locked out, when there was nothing to hinder us from entering. In the same way we fail to enter into love and fellowship with God. The door we think is locked against us. We try to fit some key of extraordinary faith to open it. We try to get our minds wrought up to some high pitch of feeling. We say we have the wrong key, must feel more sorry, must weep more. And all the time the door is ready to open, if we but come boldly with humble earnestness to the throne of grace. We may enter freely at once, for his heart is not shut against us. We must enter without stopping to fit our key of studied faith, for his mercy says, "Whosoever will may come." We must enter boldly, trustingly, not doubting his readiness to receive us just as we are. He is willing already, and we must not stop to make him willing by our prayers and tears. —*Exchange.*

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent, and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. . . . Rest assured, my fellow christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to his truth. . . . You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven [illegible] —*Spurgeon.*

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 14, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE SUNNY SIDE.

Notwithstanding the occurrence of events which from time to time disturb the peace of our Zion, there is a sunny side to the situation, and we desire to look at it in this paper. It is well to do this at times, because the editor of the religious newspaper sees so much error from within and without, that he is often constrained to battle against it, knowing that things that are going wrong need to be opposed, while those that are going right can be let alone. On this account the editor of such a paper so often appears as the opponent of error, and the champion of some truth that may be threatened, that he may be mistaken for a downright pessimist, and even some of his warmest friends may suppose that he is rather disposed to see the dark instead of the sunny side of things that are passing. Well, he would be a poor watchman indeed that did not sound the trumpet when danger approached, and he would be a poor editor indeed that always fed his people on soft, sweet generalities, and never grappled with any of the real issues of the day, or failed even to tell them sometimes about possible faults among themselves. But now for a glance at the sunny side of the situation.

1. Our people are growing rapidly in numbers, influence, and, we hope, piety. A rapid increase of numbers is not always an encouraging sign; but if such numbers are reached by gospel means, and are given as the manifestation of the divine blessing, it is quite an encouraging fact. We think we use gospel means to reach the people. It is a well known fact that we insist on repentance toward God and faith in our Lord Jesus Christ as absolute conditions for baptism and fellowship in our churches. It is equally well known that such conditions are not insisted on by some other denominations, so that here and there, by the easy terms of admission they propose, they may increase more rapidly than our people. When it is remembered that we in no case depart from the New Testament models, that we have only one Lord one faith and one baptism; not trying to furnish others according to the *preferences* of the candidates for admission into our churches, it is a source of continual joy to us that our people are growing so rapidly. Baptist polity and Baptist preaching seem to suit the people, and they are flocking to us by the thousand. The Lord's signal favor is resting upon our pastors and congregations at this time. From many portions of the State, and of our country, come tidings of the outpouring of the Spirit and large ingatherings of precious souls. The baptismal waters are often disturbed, and pastors and churches are rejoicing over large additions to their membership. This demands not only joy and gratitude on our part, but should give us the spirit of devout praise and thankfulness to the Lord of life and glory who hath sent these blessings upon us.

The fact is also evident that our people are growing rapidly in influence and power. The time has been when our people were called, in many places, the "poor and ignorant Baptists," and as far as possible some of our friends (?) of other denominations are continuing this cry in communities where our people happen to be weak, and where their doctrines and principles have not permeated society. This convenient cry has about subsided in most places, and where it is still indulged in it happens to show the ignorance of *those who use it.* In other communities where our people are strong and influential the cry about the poor ignorant Baptists is succeeded by the cry, "Ah, they are selfish; they will not commune with us." What a transformation! Centuries ago the fathers of those who now indulge quite freely in this remark did not care at all about communing with us; in fact, were often more disposed to scoff at or persecute us; but now their descendants are grievously *hurt,* (so they say), because we do not commune with them. Well, brethren, some strange things have happened in this world, and this is among them.

We say it with no disposition to boast, but with humble thankfulness to God, the Baptists have become a mighty power in this land, and we may say in the world. We number in America over 3,000,000; and when it is remembered that we do not count the children, or those under the watchcare of the church, but simply *real* members, we have great occasion to say, "The Lord hath done great things for us, whereof we are glad." Our ministers, in point of zeal for their work, talent and preaching power, will not suffer in a comparison with those of any denomination in this or other lands. Our theological and literary schools are first-class in their faculties and general appointments. One of the best endowed colleges in America is a Baptist institution. Some of the ablest scholars in America are Baptists. The principles for which our fathers contended, and for which many of them suffered persecution, and even martyrs' deaths, have so triumphed, especially in this highly-favored country, that many who once opposed us have adjusted their creeds to that condition of things they find in a free country, and are actually trying to divide with us the honor, which under God belongs to us more than to any other people. We hope our people are growing in piety, but on this we prefer to let others speak.

2. The missionary zeal of our people is increasing. Considering the weak beginning of the modern mission work, and that God has signally honored the Baptists by making them what they have a right to claim, the pioneers of modern missions, we are forcibly reminded of the words, "For God hath chosen the weak things of the world to confound the mighty," &c. Just now there is some disturbance in the missionary atmosphere. Honored brethren think they have found a new and better way of pushing this divinely appointed work than that endorsed by our Associations, State and General Conventions. While we respect the men, and honor their convictions, yet we think their ideas or plans are not at all new ones. Time and again their feasibility has been tried, and here and there may have met with temporary or partial success; but, as a rule, have not worked satisfactorily. We are verily persuaded that much confusion has arisen on the great work of preaching the gospel to the heathen by confounding Christ's directions to his disciples that he first sent forth to preach among the people of their own country, (see Matt. 11), with the later and fuller instructions, (see Luke 23: 35-37, Matt. 28: 19, 20), with Paul's exposition of what the great commission meant as it affected the heathen, "How shall they hear without a preacher, and how shall they preach except they be sent."

3. Our people are growing in benevolence and liberality. This again is a source of great joy to us. Giving is a part of religion. God gave his only Son for the world, and the genius of Christ's religion requires a liberal spirit on the part of his disciples. We are far from claiming that there are no covetous spirits among us. There are rich church members among us that refuse to give to the Lord's work according to their means. They pay but little attention to the orphan's cry; they give but little for the great work of missions; the cheaper the preacher the better he suits them; but still we thank God when we remember that this is not true of a great host of our people, and that many that once seemed more or less covetous are growing in liberality. Here and there the rich are giving by the thousand into the Lord's treasury; but after all in one thing, as to giving, we are defective. We have never yet been able to reach systematically the *masses* of our membership. Oh, how many of our poorer or humbler members are robbing themselves of the blessing that comes with the gift of even the widow's mite! How to reach every member of every Baptist church, and secure regular gifts for the Lord's treasury, is a question yet unsolved. May the Lord hasten the day of its solution! When that day comes, our Boards will not be cramped, and our general work will be pushed with an energy and efficiency we have not yet reached.

PERSONALS AND OTHER ITEMS.

....Rev. E. D. Johnson of St. Paul is very sick.

....Rev. D. W. Herring is now rapidly improving.

....Wake Forest College, opened with one hundred and fifty students.

....Rev. T. J. Taylor expects to hold a meeting with his church at Warrenton next October.

....Bro. S. Huffman of Morganton spent a day or two in Raleigh last week, and called to see us.

....Rev. O. L. Stringfield, will aid Rev. G. W. Coppedge, in a meeting at Ephesus church, this week.

....Rev. Dr. J. W. Jones and family returned to Atlanta on Monday. They spent the summer in Virginia.

....We enjoyed a very pleasant visit from Bro. J. F. MacDuffie, pastor of the Second Baptist church, Durham.

....Rev. Mr. Daniel of Memphis, Tenn., has accepted the call to the First Presbyterian church of this city.

....The church in Elizabeth City has called the Rev. Dr. C. L. Blackwell of Norfolk, Va. He accepts the call.

....The Baptists of Maxton have decided to begin the erection of a church at once on the lot in front of their chapel.

....Rev. W. G. Jones, after passing the summer months at Jamaica Plain, Mass., has returned to Newton Centre, Mass.

....We are gratified to learn that the brethren at Wadesboro are delighted with their new pastor, Rev. J. W. Wildman.

....Prof. J. B. Carlyle passed through Raleigh Saturday on his way to see his mother in Robeson county, who is very ill.

....We learn with regret that Rev. J. H. Edwards, pastor at Goldsboro, is quite ill at the residence of his brother near Cheraw, S. C.

....Rev. G. W. Harmon recently conducted a meeting at Herman church, Union county. There were three accessions to the church.

....Bro. J. A. Beam, of Bethel Hill reports that his churches were never in a better spiritual condition than they are at present.

....Rev. I. W. Thomas, after spending a month in Watauga and Ashe counties, has returned to Caldwell and resumed his ministerial work.

....Revs. E. F. Rice and James Long, who graduated at Wake Forest last June, are attending the Rochester Theological Seminary, New York.

....Rev. James Gazaway Ryals, D. D., of the theological chair of Mercer University, died Friday night at his home near Cartersville, Ga.—*Index.*

....Our sincere thanks are due Rev. C. A. Jenkens of Oxford for a good club of subscribers. Bro. Jenkens is working for the RECORDER in all his churches.

....Rev. T. J. Taylor, of Warrenton requests us to say that the next Warren Union will meet at Quankie church, on Friday before the fifth Sunday in October.

....Rev. J. P. Spence, a recent graduate of Wake Forest, is now pastor of the Baptist church at Red Springs. Bro. Spence has also opened a school at that place.

....Rev. W. E. Crocker has returned to the Seminary at Louisville. It is stated that Bro. Crocker will enter the foreign field after spending another year at the Seminary.

....Rev. J. M. Bennett will begin a protracted meeting at Holloway's next Sunday. He will be assisted by Revs. Thomas Carrick and R. D. Cross.—*Lexington Dispatch.*

....Rev. W. R. Gwaltney of Wake Forest passed through Raleigh on his way home from the Associations and made us a pleasant call. Bro. Gwaltney has been resting for a week.

....Rev. Charles W. Cooper of Indiana is regularly stationed at Rocky Mount till November. The *Phœnix* states that he delivered two very fine sermons Sunday morning and night, August 4th.

....Rev. William J. Sholar began his ministry at the old First Point or Noble Street church, Brooklyn, N. Y., on Sunday, the 4th inst. He was given a hearty welcome and cordial reception.

....Bro. W. H. Edwards has resigned the pastorate of Rock Spring church, to take effect December first next. He has been called to the charge of Wake Cross Roads church, and will probably accept.

....Rev. Z. D. Harrill, the pastor of the church at Forest City, assisted by brethren G. W. Rollins, T. Bright and S. A. Bridges, recently held a meeting at that place. There were four accessions to the church.

....Rev. A. T. Denny passed through Raleigh last Monday on his way to Wake Forest. He has recently been quite sick with fever, but is rapidly regaining his strength, and will soon be himself again.

....Rev. H. D. Lequeux, who has been pastor of the Baptist church at Morganton for some time, has joined the Presbyterian church. Mr. Lequeux came to the Baptist church a few years ago from the Methodists.

....The Baptists in and around the Metropolitan Tabernacle church, London, are much stirred up over the question of Dr. Pierson's return. They prefer that Rev. Thos. Spurgeon should become their pastor.

....Rev. James E. Hamilton, Ph. D., formerly pastor at Vineyard Haven, Mass., takes the "Head Fellowship in Philosophy" in the Chicago University.—*Inquirer.* This University promises to have more professors than students.

....Rev. Dr. M. B. Wharton and wife of Norfolk, Va., arrived here the latter part of last week on a visit to their son, Mr. M. B. Wharton, Jr. Dr. Wharton went South Saturday morning, leaving Mrs. Wharton here.—*Graham Gleaner, Sept.* 8.

....Rev. J. M. Bridges, who has been engaged in revival work in Spartanburg county for the last two weeks, returned home Wednesday. He conducted three meetings. There were forth three conversions and he baptized twenty.—*Shelby Review, of 9th inst.*

....Rev. W. S. Ballard closed his meeting at Dawson's last Sunday. There were sixteen persons baptized and others were restored to the fellowship of the church. It was said to be the best and most gracious meeting held in the church for a long time.—*Scotland Neck Democrat, Sept.* 8.

....Prof. T. M. Hufham has been sick and did not get to the French Broad Association until nearly the close of the session. Bro. Hufham has the universal esteem and confidence of the people, and by degrees he is putting Mars Hill College on a plane of efficiency that will hand his work down to the coming ages as a blessing both to the heads and hearts of the people.—*Asheville Baptist.*

....Under date of Sept. 10, Bro. J. B. Brewer says: "Chowan Institute has opened much better than its friends anticipated. Its patronage is extending to new sections. All the teachers are on duty, and those who have recently been added to the faculty are making a fine impression. The pupils seem ready and anxious to work. The indications are that this will be one of its most successful sessions."

....Rev. G. M. Duke of Nash declines the Democratic nomination to the Senate in an admirable card published in the Scotland Neck *Democrat* of the 8th inst.

....Rev. C. D. Peterson of Clinton, N. C., has done much good preaching this summer, but finds himself unable to return to Wake Forest College to complete his education, which he is anxious to do. He would like to have a country pastorate or a good school. Write to him at Clinton, N.C.

....Dr. W. H. Strickland of Sioux City, Iowa, has been on a trip to Europe. A few days ago he passed through Chicago on his return home. In company with Mr. Edward Goodman of *The Standard,* and Prof. Robert E. Harper of the Chicago University, he crossed the ocean on the "City of Paris."—*American Baptist.*

....We learn from the Wadesboro *Messenger-Intelligencer* that on Sunday, the 4th inst., Rev. T. S. Wright closed a five weeks' series of protracted meetings with his churches in Anson county, viz: Deep Creek, Rock Spring, Mount Olive and Peachland. During these meetings there were sixty conversions and thirty received into the various churches by baptism. The spiritual condition of all the congregations was greatly revived, and much and lasting good was accomplished.

....In last week's RECORDER you said: "In his circular of January 14th, 1892, addressed to the churches of the King's Mountain Association, Rev. G. P. Bostick says, 'If you will raise $600 yearly and put into the hands of my brethren I will become your missionary. My wife will look to her Association for a similar amount.' This is the salary Bro. Bostick thinks will be needed under the 'new plan,' and is *the same* that the Board pays under the present plan." It is not the same the Board pays under the present plan, for in addition to this ($600 for himself and $600 for his wife) the Board would allow $100 for his child, and besides pay the salary of his teacher of the languages, travelling expenses, &c. But what is more to the point, this proposition was made to this Association before the "new plan" was agreed upon.—*J. P. H.*

....Dr. J. B. Cranfill of Texas, prohibition candidate for Vice-President, in his paper, the *Texas Baptist Standard,* replies as follows to some of his brethren who think that a man cannot be a christian and vote for any other than the prohibition nominees: "Now and then some good prohibitionist is liable to say that no christian man will vote either of the old party tickets. As a matter of fact, a man may be a christian, and a good christian, and vote the ticket of any political party that now appeals to our people for their suffrage. A christian may even be in favor of a monarchy. A man might possibly favor woman suffrage and yet at last find a welcome at the gate of heaven. As a matter of fact the religious realm and the political realm are totally separate and distinct, and no man is to be judged in his christian life by what he conscientiously believes in his political life. We should remember, though in the heat of partisan contest, that the man who holds an opinion contrary to our own is just as honest as we are, is fully as conscientious and as truly consecrated to his God as if his lines of thought were similar to our own. Not only should there be tolerance of opinion among our people, but there should be tolerance of the expression of opinion. No cause is worth fighting for that cannot stand the attack of an adversary, and no man ought to be so jealous of his party faith as to fear its downfall on account of criticism by those who hold to a different political tenet. Let discussion be free and full, and let it be conducted in love, and no harm will come of it." We are glad that he has more sense than some of his followers in this State.

Here and There.

The brethren of the First church, Durham, have been very fortunate, and seem to be very well satisfied in their selection of a pastor. Bro. Tyree is a lovable brother, and so far as we have gotten acquainted with him, he has captivated us.

Bro. Butler, at the Second church, has the profound respect and confidence of his brethren. All things are working well, since he pulled the load out of the last "bad" place. He and his lovely little wife have settled down in the parsonage to do good, honest work for the Master.

We are in the midst of a glorious revival here at the Third Baptist church. Brother Blanchard, with his big head, heart and soul is magnifying his office and Master by doing some honest work for his people. Sinners are being convicted, mourners are being converted, and backsliders are being reclaimed. Last night the house was thronged, and many could not be admitted for lack of seats. Thirty-seven have professed conversion up to date. Eighteen have joined the church. There was greater interest manifested last night and yesterday than at any time before. The meeting continues on this week. Bro. W. S. Olive has been doing the preaching for us. He wields the "Sword of the Spirit" with power. He knows no man after the flesh, but cuts down irrespective of condition, and then directs them to the Great Physician for remedies to heal them. He is a good preacher.

I closed my last series of meetings on the fourth Sunday night in August at Mt. Hermon. We had a good meeting. Bro. A. J. Taylor's sickness was a hindrance to the meeting in the beginning, but towards the last of the week he commenced convalescing, and the attention of the church was directed to the sinners, and we had a very successful meeting.

At Roberson Grove we had one of the best meetings ever known in the history of the church. Eleven joined—seven by experience, three by letter, and one by restoration.

As usual, we had a good meeting at Bethesda. The church was alive and ready to work. We invited the Master to come and be our guest, and he remained with us throughout the meeting. Fifteen joined by experience, two by letter, and one by restoration.

In addition to the above, we held meetings at Mt. Adar and Belvin's school-house, mission stations under the supervision of the Mt. Zion Association. One professed at each point, and we trust good seed were sown, the result of which will be seen after awhile.

Bro. Taylor is much better, and we hope will soon be all right again. He has been very near the point of death, but the doctors and the good Lord raised him. He rendered very efficient aid on my fields. He bids fair to become one of our best preachers. Consecrated in soul and body, he loves his Master's service, and goes forward fearless to conquer sinners for Christ.

J. F. MACDUFFIE.

East Durham, Sept. 5, 1892.

LATER.

Sept. 10—Meeting still continues here. About fifty have professed. Closes Sunday night. There will be, I suppose, thirty or thirty-five additions to the church. Baptizing Sunday night. J. F. MacD.

Literary.

A Picnic in Palestine. By Rev. H. M. Wharton, D. D. Published by the Wharton and Barron Pub. Co., Baltimore, Md. Price, cloth, illustrated, $2.00.

We have examined this book with no little interest. The fact that it dwelt with the Holy Land, and that it came from the pen of Dr. Wharton, justly well known for his many widely-read books and lectures, was enough to excite the interest of any Baptist.

The book in itself is in every way deserving of the greatest success, being told in Dr. Wharton's easy, graceful style, and treating of a subject in which all are interested, it stands in our opinion as one of the most interesting of books.

Dr. Wharton says in his preface: "I have endeavored to take the reader with our party, seeing and hearing and having a good time as we did." As far as we were concerned the author's efforts were in no way in vain. We would advise all who have had that longing, which comes to all christians, to see the Holy Land, to read this book, for although many of us can never enjoy the privilege of a sojourn in Palestine, the book will come next to compensating our loss, and in this it will be a priceless consolation.

A Picnic in Palestine is well and nicely bound in cloth, and has thirty-two excellent illustrations.

The Meeting at Broad Street, Winston.

Dear Recorder:—Our meeting at the Broad Street church continues with great interest. We have been meeting nearly three weeks, including the week of prayer. The church and community were ready for the work. On Sunday, the 28th of August, Dr. J. J. Hall of Raleigh was expected, but did not come until Tuesday following. The disappointment was not in the way of the work of the Holy Spirit, for on that the first night of the meeting, God gave us five conversions, and on Monday night he gave us five more. Tuesday, Bro. Hall came and remained until to day, Friday, Sept. 9th.

During the progress of the meeting, we have had in all between sixty and seventy converts, and the whole city has been shakened by the Spirit of God, and before the meetings close, we hope to be used of God in bringing scores yet into his kingdom. I shall do the preaching next week, aided in the work by Bro. Brown of the First church.

Let me say a word for Dr. Hall, not that he needs or wants it, but because he deserves it. God blessed him while here. His preaching was powerful. He preaches the love of Jesus with great power and tenderness, and by his lovely, tender and affectionate disposition, coupled with his pulpit power, he has won a lasting place in our hearts. The last night of his stay was one long to be remembered here.

We will occupy our new baptistery Sunday night for the first time and hope to wonderfully trouble the water.

Yours, &c., L. G. BROUGHTON.

Glen Alpine, N. C.

Dear Recorder:—Rev. C. E. Gower of Lincolnton has just closed a meeting here in which there were five converted. The church is greatly encouraged and revived. The baptizing was attended by all the denominations here. To say the least, the meeting was appreciated by all, and especially is Bro. Gower esteemed and regarded as a man in the right place. He was with us a week and made many friends, but his engagements elsewhere demanded him so that we could not keep him longer.

I would that Western North Carolina had more such men than she has, for there is a great work to be done in this part of the State for the Master. With men who combine culture and talent for the cause of Christ, as well as preaching the plain, sound gospel, there is an attraction that tells for good, and such a man is he who has just left us. WM. E. DODD.

Glen Alpine, Sept. 5, 1892.

Endorsed Resolutions.

The Baptist church at Macedonia unanimously endorsed the following:

Resolved 1. That we oppose the removal of the Association, as ordered by a part of the Executive Committee, without the sanction or knowledge of the churches.

2. That we request our sister churches to appoint their delegates to attend at Catawba, in accordance with the proceedings of the last session of the Association and in conformity to the constitution.

3. That a copy of these resolutions be sent to the sister churches for consideration and to the BIBLICAL RECORDER for publication.

J. MULLEN, *C. C.*

Derr, Sept. 6, 1892.

Another Word to Sunday-school Superintendents.

Dear Brethren:—Suffer a word of exhortation. We have sent out to the eight hundred Baptist Sunday-school Superintendents of the State a circular, appealing to them to try to get the children interested in the Centennial of Missions; also copies of the constitution of children's missionary societies, and notified them, through the papers, of the selection of the second of October as the children's Centennial day, and I come to say now that the date chosen is near at hand, and yet I fear, from the responses we have received, that many of you have forgotten it or fail to appreciate its importance. The program for Centennial day is a most interesting one, and if adopted at once and properly carried out, will, I doubt not, awaken much enthusiasm and bring in a large amount of money. These programs you can have free of cost by simply writing to Miss Fannie E. Heck of Raleigh; Miss Annie Armstrong, No. 10 East Fayette St., Baltimore, Md., or to myself, Wilmington, N. C.

Remember, you can either start the work in your school on this Centennial Day, if it has not already begun, or you can get reports and collect the money by the Chapel Card plan that day. What we want is to get the matter properly before the children of the churches. We sincerely believe this is an excellent plan to impress the little folks, it may be for life, with interest in this grand and glorious enterprise, and we entreat you not to let it go by unimproved.

And remember also, that the money given by what we call the Chapel Card plan does not go especially to the erection of chapels at home or abroad, but to the general Centennial Fund. This is simply an easy plan we have adopted for the children to work on. Your brother in the Lord,

T. H. PRITCHARD.

We append the following hints as to preparation for the Centennial Children's Day, which will be helpful to Superintendents and Sunday-schools:

1. For many schools there are in this Service more songs and recitations than can profitably be used. In some instances it may be desired to introduce other things than those herewith furnished. In such cases the Superintendent, of course, will leave out enough of this Service to bring the whole within a proper time limit.

2. It is manifest enough that as much depends upon the thoroughness with which such a service as this is prepared, as upon the excellence of the Service itself. Many a good Service is spoiled from being poorly rendered. Therefore begin the preparation sufficiently long beforehand to be sure that it will be mastered.

3. While the music will be generally familiar to the schools, it should be thoroughly practiced with the words to secure a rousing rendering of the vigorous pieces.

4. Be just as careful to see that the recitations given out are committed to memory. Put the matter in the hands of one who will be responsible for it, and who is the best qualified to drill the speakers. There should be no prompting when it comes to a final rendering.

5. It would be well to decorate the church with flowers, or autumn leaves. One of the finest effects is made by banking the pulpit with them. Appoint the committee on decoration in ample time.

6. In many places it may be desirable for the church to unite with the school in the celebration.

7. Certificates will be awarded at this time to those who have completely filled their Chapel Cards. Therefore the Superintendent should urge collections upon the Cards from now till October 2d, that this part of the exercises may be a success. If the school is not supplied with Chapel Cards, send for number desired to Maryland Baptist Mission Rooms, 9 West Lexington St., Baltimore.

NOTES FOR CENTENNIAL ADDRESS.

One hundred years ago, God put it into the heart of William Carey, an humble cobbler, schoolmaster and Baptist preacher of Moulton, England, to carry the gospel to the many millions of heathen in the world, especially to those in India. At this time, the christian world was asleep on the subject of missions, and Carey found little or no encouragement in his efforts to awaken any interest in this cause. But the fire had been kindled in his heart by the Spirit of God and could not be quenched, either by the sneers and ridicule of opponents, or by the discouraging doubts and fears of friends. In May, 1792, at the Baptist Association at Nottingham, he preached a powerful sermon from Isa. 54: 2, 3. From the text he deduced these thoughts: 1. Expect great things from God and 2. Attempt great things for God. This was God's trumpet blast, summoning his people to work.

The immediate result of the sermon was a resolution "to prepare a plan, to be laid before the next meeting, for forming a Baptist Society for propagating the gospel among the heathen." At a meeting held at Kettering, October 2d, 1792, a society was organized by twelve Baptist preachers and a collection taken amounting to 13£, 2s., 6d.—about $65.00. On June 13, 1793, William Carey and wife with Dr. John Thomas sailed for India, and began the great work of foreign missions, which has grown until all denominations are engaged in it, and its results are being seen in thousands and hundreds of thousands of saved souls all over the world—not to speak of the many who have gone to praise their Saviour in glory.

It is meet that the Baptists, whom God so signally honored in the inauguration of this work, and whom he has so blessed in it ever since, should celebrate the Centennial of that time when he called them out as his leaders in the world's evangelization. While Baptists in the other parts of the world are observing this Centennial, Southern Baptists—the largest body of them in the world—must not fail.—*T. P. Bell.*

FIRST SCHOLAR—JAPAN.

In 1638, after the massacre of the Roman Catholics, and expulsion of the Portuguese and Spaniards, because of plots against the government, this decree was issued: "So long as the sun shall warm the earth, let no christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the christian's God, or the great God of all, if he violate this command, shall pay for it with his head." In 1852, Commodore Perry was sent by the United States government to look into the alleged maltreatment of some wrecked sailors, by the Japanese. "In 1853, on the Lord's day, he, with a squadron of seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, he laid thereon an open Bible and read the one hundredth Psalm. So without firing a gun, or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world and the evangel of God." There are now 527 Protestant missionaries in Japan, 274 churches, and 29,663 members.

SECOND SCHOLAR—CHINA.

Robert Morrison was the pioneer missionary to China. He entered Canton in 1807, employed by an American merchant, working by day for his employer, and at night by the light of his earthern lamp, seeking to give the Chinese the gospel in their native tongue. In seven years he produced a translation of the New Testament Scriptures, and the same year baptized his first convert. Several missionary societies soon entered the field, but their labors were restricted in many ways, till the war of 1856 opened the country to trade and to the missionary as well, giving protection and access to the people. Since that time, missions have prospered, and now we find Morrison's first convert, joined by a host numbering 36,000 church members, who gave last year $44,000 for the spread of the gospel in their own land.

THIRD SCHOLAR—AFRICA

"From Afric's glowing shores I come,
Where flows the lordly Nile
Where mountain-heights pierce heavens dome
And fair green valleys smile.
And there, how few the hearts that know
The Saviour's love and grace;
In heathen darkness, still they go
With hopeless, joyless face.
Oh! in the light you can bestow,
Give my poor land a place."

FOURTH SCHOLAR—ITALY.

"Italy is the land of great Cathedrals and splendid churches. Some of these have cost hundreds of years of labor and millions of dollars. St. Peter's in Rome, one of the largest Cathedrals in the world, with standing-room for more than fifty thousand persons, was founded hundreds of years ago, and is still unfinished. It is grand and beautiful beyond description, and cost the enormous sum of fifty million dollars, more than every Baptist church house in the Southern States. While we would not for a moment pretend, or even wish to imitate them in the building of fine churches, still we do earnestly desire, and greatly need, simple and comfortable houses of our own, which, however unpretending, the people will recognize as churches, places dedicated to the worship of God. A religious meeting in the hired shop, or a private room, is, perhaps, an unknown thing in Italy, except among Protestants, and yet this is just the kind of meeting we are forced to have at most of our stations."—*John H. Eager.*

FIFTH SCHOLAR—BRAZIL.

The country is inhabited by whites, blacks and Indians. The Brazilians are chiefly descendants of the Portuguese. The negroes number several millions, and the majority of them were slaves until May 13, 1888. The Indians are found in the forests of the great interior, and many of them are cannibals. The true white Brazilians are the dominant race. They are intelligent, progressive people, emotional, nervous and impulsive. They are hospitable, courteous and sympathetic. They follow European manners and customs in food and clothing. South America has but one Protestant missionary to every 400,000 of her deluded and ignorant souls. "How shall they hear without a preacher?"

SIXTH SCHOLAR—MEXICO.

The open world for Mexico!
O, Church of God, ring out the cry:
The light, the life, the truth, the way,
For darkened souls that fall and die!

Ten million souls! and papal hands
Have closed the book, shut out the light—
The open Bible for that land
For ages wrapped in awful night!

The open Word, the Word of God,
Whence all truth, light and life must flow,
Arise, O, Christian world and give
The life, the light to Mexico!

Our sister nation bound in chains!
Men going down to endless woe!
And shall the Church of God withhold
The Word of God from Mexico!

—Mary G. Crocker.

RECITATION—LITTLE CHAPEL BUILDERS.

We children can work this Centennial year
To help build the chapels for God,
Where people may hear about how to be saved
And start on the heavenly road.

Each one of us young folks can fill up a card—
Won't you?—won't you?—and won't you?.
(Offering the card in different directions)
Let's work and make money and buy all the bricks—
That's what little people can do.

Then, we'll get a Certificate-You know what that is!
A Certificate. It's a—Here's one to see.
(Showing one)
And we'll be awful glad when we're grow up to know
That Centennial builders were we.

Please take a card, every one, little and big,
Let's work just as hard as we can!
And as we prick holes in our bricks we shall feel
So glad that we ever began.

Alice Armstrong.

MISSIONS IN SOUTHERN STATES, STATE MISSIONS AND COLORED PEOPLE.

Missionaries 304, working among native population in cities, country, mountains and frontier, among colored people, German, French, Mexican and Swedes. Dr. J. Wm. Jones says: "From this teeming, pushing, prosperous, growing "New South" of ours, from the 'red men' of the forest, whose hunting grounds we possess, from the negroes of the South, who are neighbors and friends, from our sons and brothers, who have migrated from their old homes, and from the foreigners who are crowding into our States, and who must have the gospel, or they will be a constant menace and peril to our free institutions, there come imperative demands that our churches give to the Home Mission Board of the Southern Baptist Convention warmest sympathies, most fervent prayers, and liberal contributions to aid in the grand work to which God has called us, and in which he is so richly blessing us."

For further information, see Convention minutes.

CUBA.

The Havana church has a very interesting history. It was built for a theatre, and of course a central location was desirable, so the people could readily come to it. The large and convenient audience room needed to be built back from the street, so noises could not disturb performances. And it is just these things which make it suitable as a church for the people. Being built back from the street is essential, because the Cuban law will not permit religious services to be held so they may be heard from outside. The theatre was valued at $100,000. The owner failed and was not able to keep it. When Dr. Tichenor was seeking to make arrangements about a church for Havana, this theatre was for sale; but its location, size and elegance seemed to put it entirely our of reach. Dr. Tichenor, unsuccessful in securing any place, either lot or building, was about leaving the island, but was detained one day longer by some harbor laws unknown in America. On that day, to his great surprise, the theatre was offered to him for $60,000. The providence of God seemed very plainly marked in preparing for the establishment of a successful church in Cuba, which would, from the first, command the respect of the natives. $40,000 have been paid on the amount agreed upon. The last $20,000 will be due in December, two months from now. If we are busy collecting money on our Chapel Cards, we can help finish the payment for this church, for whose possession by the Baptists, God seems to have specially made the way.

Biblical Museum Not Biblical on Baptism.

Dear Recorder:—Please allow me space for an honest inquiry.

We have often seen the Biblical Museum recommended by Rev. C. Durham through the columns of the RECORDER as being very helpful to ministers and Bible students. Feeling the need of such helps as those books are said to be, I bought them, thinking them orthodox, as they stand so highly recommended. But I find them unsound in doctrine. See notes on Mark 1: 6—"The people were baptized in the river as in the desert; within the banks of the one, and within the boundaries of the other; not being put into the water, or into the earth." Also on Mark 1: 10—"Coming up out of the water," he says: "Proceeding from the water up the inclining shore of the river. . . . The meaning is simply that our Lord walked up the ascending bank away from the water of the river." Such delusions and perversions of God's holy word!

Why do our bookstores keep such books for sale? Why do our brethren recommend such books? Who can tell to what denomination James Comter Gray, the author, belonged? Are not the Baptists able to have orthodox literature of their own?

Respectfully, D. S. MORTON.
Whitley, N. C.

Resolutions of Elizabeth City Church.

The following preamble and resolutions were adopted by the Elizabeth City Baptist church on Sunday morning, August 21st, 1892:

WHEREAS, Our pastor, Rev. C. A. G. Thomas, who has served us for the past three and a half years, has resigned his charge here and accepted a call to the Baptist church at Greensboro, N. C.; therefore, be it

Resolved 1. That we recognize in Brother Thomas a strong and fearless preacher of the gospel, a kind and faithful pastor—one always ready to administer material as well as spiritual aid to the needy, and one whose labors with us have been crowned with wonderful success, to the glory of God and to the building up of his church.

2. That while we sincerely regret to part with Bro. Thomas and his family, and feel that a vacuum has been created that will be hard to fill, we at the same time congratulate the church at Greensboro upon being so fortunate as to secure him for pastor.

3. That our prayers and sympathies shall go with Bro. Thomas and his family in their new field of labor.

4. That these resolutions be spread upon the minutes of the church, and a copy be sent to the BIBLICAL RECORDER for publication.

E. F. AYDLETT,
G. W. BROTHERS,
F. F. COHOON,
Committee.

South Fork Association.

In accordance with the mutual and unanimous agreement between the churches at Catawba and Newton, the Executive Committee have changed the meeting of the Association from Catawba to Newton. The date to remain as published in the minutes.

J. THOS. MCLEAN,
Clerk So. Fork Association.

Lincolnton, Sept. 3, 1892.

We are glad to learn that the prospects are fine for a good attendance at Bethel Hill Institute. This excellent school will open Sept. 27th. Rev. J. A. Beam is principal, and he is doing good work at Bethel Hill. We learn that at least ten young ministers will attend the Institute. See advertisement in this paper.

The Sweet Singer's Voice Hushed!

DEATH OF MRS. MINNIE EDDINS ROBERTS.

I have never had a sadder duty to perform than now falls to my lot in having to write of the death of that noble, matchless christian woman. She left this earth at 1 p. m. Friday, August 12th, after a few weeks' illness.

Miss Minnie Eddins was born at Yorkville, S. C., March 10th, 1855. She was the daughter of James Bolivar Eddins, the grandson of the South Carolina Revolutionary hero, William Eddins, who was not only a brave soldier but a consecrated and eloquent preacher. Her mother, *nee* Adelaide Alice Williams, was a daughter of Col. Geo. W. Williams, one of South Carolina's most distinguished lawyers.

Miss Eddins was educated at Yorkville Female College, at Charlotte Female College, and at the Raleigh Female Seminary under Prof. F. P. Hobgood. She took a thorough course in music under Prof. Bohlman, graduating with highest honors in 1873.

In 1873, she kindly consented to make a tour of the State with Miss Carrie Jenkins, for the benefit of the Oxford Orphan Asylum. Her wonderful soprano voice created a sensation wherever she went, and by general consent she has been since styled "The Mocking Bird of North Carolina." This high honor she carried to the day of her death. Unlike most singers, all of her notes were sweet. She had but to open her mouth, and the melody would pour forth.

While at school in Raleigh she made a bright profession of religion, and was baptized by Dr. T. H. Pritchard into the fellowship of the First Baptist church.

On Dec. 22, 1874, she was married to our dear Brother William Joshua Roberts. She then connected herself with the Baptist church in Shelby, and through her prayers in a few years, she saw her husband baptized into the fellowship of the church with her.

She leaves a husband and three sons to mourn her loss—Willie W., aged seventeen, James Eddins, aged seven, and George Williams, aged two years. She had the sweet pleasure of seeing her oldest son a consistent christian before she died.

She never recovered from the loss of her mother. The mother lived in the daughter, and the daughter in the mother. The daughter leaned on the mother. A cloud seemed to rest over her ever after her mother's death.

In reference to herself she said: "My friends, who know me best, can speak of my qualities." She asked her friends to be kind to her children, remembering the mother in the grave.

Her friends say they never saw one who had such a heart for humanity—gentle, kind and loving to all. Among her last words, she said, "I'll soon be passed through the gates of the new Jerusalem." "What a glorious meeting with my mother!" She regretted to leave her husband and children behind.

The funeral services were held at the Baptist church on Saturday afternoon, conducted by her pastor, Rev. J. L. Sproles.

Just as the sun was sinking in the west, we laid away this honored christian woman beside her mother in the Shelby cemetery. Upon her grave, among the many flowers, was placed by kind friends a beautiful floral offering representing "Gates ajar."

Is it possible that we are never again on earth to hear the sweet voice of Sister Roberts! That sweet voice, the pride of North Carolina, so soul-inspiring, so bird-like, so angelic and so heavenly is now hushed in silence on earth, but in heaven, when *we* have passed through the gates of the new Jerusalem, we shall hear Her in the "grand hallelujah" of the redeemed.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

By her pastor: J. L. SPROLES.
Shelby, Sept. 7, 1892.

Gracious Meeting at Mars Hill Church.

Dear Recorder:—On the third Sunday in August we commenced a meeting of days with the church at Mars Hill in Bertie county, and continued for eight days. Bro. S. F. Bristow did the pulpit preaching for us, and did it to the satisfaction of all who heard him. Bro. D. Gilliland was with us, and helped greatly in the singing.

We had truly a good meeting, one long to be remembered. Thirty-nine were added to the church—thirty-five by baptism and four restored.

Mars Hill is a grand old church, and is doing a noble work for the Lord. She is on the upward move, doing more and more every year. She is represented in China, and will soon be able to take care of her own missionary. God speed the day.

W. P. JORDAN.

Meeting at Cedar Branch Church.

At the request of the pastor, Bro. Legget, I wish to report a gracious meeting at Cedar Branch church, Martin county. It was my privilege to preach from Monday till Saturday, and all along it was manifest that the Lord was with us.

On Sunday, Bro. Legget baptized sixteen young persons, ranging, I should say, between fifteen and twenty-two years of age. Bright, promising young people they are, and it may be expected, at least, that some of them will be heard from in the future. This good man has been sowing the seed for years, and so the harvest is already begun.

J. F. TUTTLE.

Plymouth, N. C., Sept. 7, 1892.

"As Ye Have Opportunity, Do Good."

It is a vain thing to withhold present benefaction in expectation of some better opportunity in the future. A friend once refused us a thousand dollars for Foreign Missions, because he expected "to turn the thousand over" and give us two thousand the next year. But supposing greater ability in the future, the question is, What is the demand of the present? Bread and meat and clothing are worth more to our missionaries now than convenient chapels will be next year. Does any one ask, "Do our missionaries lack food and raiment?" They certainly would if they depended on the churches to supply their necessities, and they certainly will in a short time if the churches do not send money to the Foreign Mission Board to return the $39,000 they have borrowed to supply with other things this bread and clothing. Banks have no indefinite amount of patience, and any day the Board may hear, "No more renewals of notes, no more discounts." What then as to the living of the missionaries? It is humbling to write this, but is not the truth more humbling? And serious minds begin to inquire, whether it might not be well for the Board, instead of allowing missionaries to draw upon the Board in advance, to forbid all drawing on our Treasurer and to send money to the missionaries, as in other times, when the churches send money to the Board. But will the churches force so retrograde a movement by their indifference and injustice? Will they not awake to the obligation upon them and do their duty to our missionaries and to the cause of Christ they represent promptly and fully? If any have funds of the Lord to be given to Foreign Missions this Centennial year, the Board begs that they will not wait to give, but give now, and give to the support of the present work. It is mockery to talk of giving later for chapels or anything else, while there is now so pressing, so perishing need for money to keep the work alive. Without hesitation, we say that the Foreign Mission Board prefer $50,000 now for the support of their work rather than $100,000 later for the erection of chapels: they prefer that at the end of the year they shall have received $150,000 for the support and enlargement of their work rather than that they shall have received only $100,000 for this work and $100,000 for chapels and distribution of Bibles. Each contributor will exercise his personal judgment, but those who know best of the work urge that every dollar that can be given now, be given, though there may not be a dollar more to give for the "Permanent Fund."

This is to be wisely considered only after the current necessities of the work are satisfied. There is no wiser law than the law of necessity. So imperative is necessity that it passed into an adage among the ancients: "There is no law to necessity"—this is paramount to all else. The wise, the needful thing, the thing of absolute necessity for God's people to do for their Foreign Mission work is to send their fullest offerings *now* as the best possible celebration of the centenary of the modern revival of Foreign Missions.

H. A. TUPPER, *Cor. Sec.*
Richmond, Va.

Macedonia and Maiden Meetings.

Dear Recorder:—I held a week's meeting with Macedonia church, Lincoln county, commencing on the third Sunday in August. The Holy Spirit was present from the beginning. The church was revived and the members were brought closer together than they have been for a long time, and say that this was the best meeting they ever had in their church. During the meeting ten converts were received for baptism.

From here I went to Maiden. Allow me to correct an error in your last issue. It was stated that Rev. J. M. Bridges assisted me in the meeting. Bro. Bridges was called over to Spartanburg, and Rev. C. H. Durham of Shelby, N. C., now at Wake Forest, took the place of Bro. Bridges. He was with me several days, but was taken sick and had to leave. Bro. Durham is a power now in the Lord's work, and gave satisfaction to all who heard him. We were all sorry to see him leave us. Maiden is a mission church—only organized July, 1891, with twenty-seven members. We now have about sixty-five on our roll. Eleven were baptized at the close of the meeting on Sunday. About forty professed faith in Christ during the meeting, and we look for quite a number to follow in fellowship. Our new house is completed except the painting. Our seating capacity is about five hundred, but does not seat the congregations. Truly the Lord is doing a great work at this place through his servants. Fraternally,

J. A. HOYLE.

Iron Station, Sept. 6, 1892.

The W. L. Douglas Shoe Co., of Brockton, Mass., have moved into their new factory. Their business has increased so rapidly that more room was needed. The new factory contains 50,000 square feet of floor room exclusive of office room. Mr. Douglas proposes turning out 8,600 pairs of shoes daily as soon as he gets well settled in the new building, but for the present the daily capacity will be 3,000 pairs. Mr. Douglas attributes a large measure of his success to the liberal use of printer's ink, and will spend $150,000 for advertising this year.

The Horner School of Oxford, N. C., begins the Fall Term with flattering prospects. The enrolment of students the first week is larger than ever before in the history of the institution. Every appointment of the School is complete, and no expense seems to have been spared to make the School a model in every respect. Messrs. Horner and Drewry are progressive educators, and the students prepared by them take high stand at the different colleges.

Dr. Charles G. Hill of Baltimore offers one hundred dollars for the best essay on North Carolina history by students in the University of North Carolina.

What Difference Does it Make?

It is our purpose now to offer several reasons why Baptist lips should never frame such a question as that which stands at the head of this article.

They have a history which forbids it. There is grave reason for suspecting that the fact that Baptists have a history is unknown to the great mass of the denomination. There is yet graver reason for the fear that even among those who know of its existence, few are familiar with the noble and illustrious record. Now the history of an individual, of a people, is never insignificant. And a constant reference to it will help very much in the way of warning or encouragement.

It so happens that the history of our fathers emphasizes on every page and in every paragraph the value of our peculiar tenets. The era of good-will had not begun when they lived, and suffered, and died. Nobody then complained that they taught restricted communion, for none of their christian brethren would have entertained for a moment the idea of recognizing them in any way as worthy of respect and affection. There were "none so poor as did them reverence." They stood for our peculiar views at the cost of social and political ostracism and too often of violent persecution. The jails opened for them, the lash awaited them, the fagots flamed about them. There is not a distinctive doctrine of the denomination that has not been baptized in the sacrifices, the sufferings, and even the blood of our denominational fathers. All this could have been easily avoided. It was only necessary for them to remain silent, as so many of their degenerate sons are doing. But silence was from their standpoint cowardice and treachery. They preferred to speak and suffer.

And shall the remembrance of them have no influence upon us? Shall we quietly surrender, or ignobly ignore, or foolishly undervalue what has been bought so dearly? Surely they thought these peculiar doctrines of great importance and through shame and suffering bore their clear and unwavering testimony. Before we remand these doctrines to the category of non-essentials we do well to remember our history. It has a message for us which we ought to hear with respect.

Moreover, there is a great general fact illustrated by our Baptist history which ought to be constantly borne in mind. Baptists have grown in numbers and influence wherever and whenever they have laid proper stress upon those phases of doctrine peculiarly theirs, and they have failed to grow wherever these views have been put in the back-ground. We may not stop here to verify this statement, nor is there any need that we shall do so. The merest tyro in denominational history knows that it is true and the slightest reflection will enable him to discover the reason for it.

The logic of the situation demands that we shall emphasize our distinctive tenets. We are maintaining a separate existence. On the surface of things we are guilty of schism. It does not matter, so far as this argument is concerned, whether the other bodies of christians went out from us or we separated from them. Here we are, divided and subdivided, and this in the face of the expressed wish and prayer of Christ that his disciples might be "one." Now, the fact that we thus maintain separate denominational existence is a perpetual challenge to us to show the grounds of separation. If we fail to respond to this challenge, which we ourselves invite and provoke, one of two results will follow. The people to whom we preach will either conclude that we cannot show good reason, or else they will suppose that it "makes no difference." So that our silence as to our peculiar views creates and promotes the very indifference which we deplore. Only the gravest and weightiest reasons could justify us in separating from the entire christian brotherhood. No questions of expediency, of mere policy, should be permitted to bring about, or to perpetuate, the direful divisions which now characterize the disciples of Christ. If then we have the "gravest and weightiest" reasons, what right have we to hide them?

There are various theological reasons why Baptists should in all christian fraternity and faithfulness persistently and prominently present their peculiar doctrines. We have already insisted that these doctrines have for us the same scriptural basis as the truth which we hold in common with the great body of evangelical christians. We cannot therefore ignore them, for we would thus impugn the authority of the Scriptures.

Moreover, let us again call attention to the fact that the doctrines which are peculiar to the Baptists are lost to the world if Baptists do not maintain and propagate them. It is quite certain that our brethren of other faiths will not perform this service. On the contrary they are logically and naturally found opposing them. If, then, we hold valuable truth, with a clear Bible basis, which is not held but is on the contrary opposed by other christians, the duty of making that truth known is imperative.

There is yet another aspect of this subject which ought to claim serious attention. The doctrines which are distinctively ours are important parts of the system of christian truth. When they are taken out, inevitable disarrangement and confusion follow. We are not contending for trifles. Such questions as the constitution of the christian church and the preservation of the ordinances in their original purity and monumental significance are not to be lightly set aside. The history of christianity abundantly shows that when these doctrines have been perverted, and there has been present no counteracting influence, inevitable and wide-spread demoralization has followed. We are not then mere bald literalists, tithing mint and anise and cummin and neglecting the weightier matters of the law. Among the doctrines which we alone are responsible are matters of the utmost importance in their relation to the general system of christian truth and to the progress of a pure christianity. If our peculiar views had no such significance and value, if we held them simply because they were taught in the Bible, we should still be compelled to hold them. For once the sole and supreme authority of the Scriptures is denied, we are loose from our moorings with a wild and uncharted sea ahead of us. But when to this plain teaching of the word there are added the intrinsic value of these distinctive truths, the importance of the function they discharge in the general system of christian truth, and the important part they played in the history of christianity, the argument for giving them prominence and emphasis in our teaching and preaching is quadrupled and ought to be irresistible.

Later on we hope to say something more in detail as to the nature of these doctrines, and the manner in which they ought to be presented.—*Religious Herald.*

Not a Fire-Escape.

It is a great mistake to suppose that christianity is merely a fire-escape, of value only to the soul, and that not until after death. Religion is a spiritual illumination, blessing the home and society with a quiet helpfulness in the present life and giving to us a foretaste of heaven. The fact is that heaven begins in this world, and the spiritual atmosphere which we breathe is the same in kind which shall surround us hereafter. There are some professing christians who would be asphyxiated if they should reach heaven.—*St. Louis Christian Advocate.*

People who live in new countries are liable to be prostrated by malarial fevers. Inhabitants of cities, by reason of bad drainage and unwholesome odors, suffer from similar diseases. Ayer's Ague Cure is warranted a specific for all malarial poisons.

Please Keep Before the People.

RESOLUTIONS OF THE CENTENNIAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION

[Adopted June 22d and 23d, 1892.]

* * * * *

Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of $350,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

* * * * *

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

* * * * *

Resolved, That the representatives of this Committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

* * * * *

Richmond, Va.

Associations.

TIMES AND PLACES OF MEETING

September

Three Forks—Meat Camp church, six miles east of Boone, Sep 13-15.
Ashe and Alleghany—Bethel church, ten miles south of Jefferson, Sep 15-17.
King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg Oct 4-7.
Brier Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling Requisites.

WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

Shirt Waists.

Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

Dress Materials

For Evening and General Wear

Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. Tucker & Co

RALEIGH N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

LITTLETON HIGH SCHOOL

—AND—

BUSINESS INSTITUTE.

College Preparatory Course, Commercial Course, together with Telegraphy, Penmanship, Shorthand and Typewriting. The number of students last session was fifty per cent. in advance of any previous year. Prices low. Opens Aug. 22, 1892. Write for catalogue to

L. W. BAGLEY, Principal,
LITTLETON N. C.

Raleigh Male Academy.

MORSON & DENSON, Principals.
C. L. HAYWOOD, Assistant.

The 14th Annual Session begins Monday, Aug. 29th, 1892. Pupils thoroughly prepared for college or for business life. For particulars, address the Principals for catalogue.

North Carolina Sends Greetings to Georgia.

What one of her Most Prominent Citizens Writes About one of Georgia's Great Remedies.

TO THE PUBLIC:—After several months' use of King's Royal Germetuer, I must pronounce it in many respects the most marvelous medicine I have ever seen or known for the multitude of its remedial virtues.

First, drawing upon experience, I know that it will cure catarrh. I succeeded the Rev. Dr Hawthorne as the pastor of a Baltimore church just twenty-one years ago. Removal to a colder and more changeable climate, with want of care in protecting myself, brought on an attack of catarrh that has continued with me ever since until I commenced taking Royal Germetuer some months ago, from the use of which I am now quite entirely well.

2. It is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

3. I have never found a better nerve tonic and general invigorator. It gives healthful and refreshing sleep, and as a cure for insomnia ought by all means to take the place of the bromides, chloral and other deleterious if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public and especially outdoor speaking. In fine, I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it, and been made well nigh "every whit whole," I can but adopt the language of the queen of Sheba and say: "The half has never been told." Very respectfully,

G. W. SANDERLIN,
State Auditor North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Trouble, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia, and General Debility.

You will find King's Royal Germetuer for sale by all druggists. Price One Dollar per bottle.

KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

P-O-K-I-N-E.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.

J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.

Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:

Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,

ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:

Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,

F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:

Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.

Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:

Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:

Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,

J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C.

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Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*3 50 p m	*7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	5 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.30 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect August 10, 1892.

SO. BO'ND DAILY No 1.	MAIN LINE.			NO. BO'ND Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv N & W Jt,	Wal Cove	Ar	1 55 p m
1 52 p m	Ar N & W Jt,	Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 22 p m	"	Maxton	"	6 30 a m
8 53 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 02 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
7 20 p m	Arrive	Ramseur	Leave	7 15 a m
5 40 p m	Lv	Climax	Lv	9 10 a m
4 45 p m	Lv	Greensboro	Ar	10 00 a m
4 25 p m	Ar	Greensboro	Lv	10 30 a m
3 10 p m	Lv	Stokesdale	Lv	11 55 a m
1 45 p m	Leave	Madison	Arrive	12 45 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Snuffers.

Snuffers and snuff dishes are almost forgotten. Time was when it was thought high art, an operation requiring much dexterity, deftly to take the burnt top of the candle or lamp wick off, without snuffing out the light.

In the old time church, lighted by candles set in hooks, it used to happen that about the middle of the service they would require snuffing. This generally occurred about the middle of the sermon. Then in came the janitor with his short steps, and commenced the performance. The preacher was literally nowhere. No matter what his ability, or the importance of his theme, or the interest of the congregation, all this paled before the snuffing of a few tallow candles. How everybody watched until the last one was snuffed, and if one happened to go out it caused a profound sensation. Going back into Old Testament history we find snuffers mentioned nine times. In the Holy Place of the Tabernacle stood the seven branched golden candlesticks, its only light, and to keep it bright, Moses was commanded to make snuffers; they were to be of pure gold, and made after the pattern shown him in the Mount, whilst it is understood that they were to be used by consecrated priestly hands. That light in its seven-fold form typified the perfect illumination of the Holy Spirit shining in the church.

In the christian, whose body is God's temple, that same spirit dwells in his glorious enlightening influences. That light within is manifest through the character, and in word and action becomes human. But the light is hindered, dimmed by reason of the poor medium through which it shines, so needs the snuffing process. The point is that in the reproving of the erring brother and sister, the snuffers used should be of pure gold, the same material as the candlestick and Mercy Seat and cherubim are made, fashioned after God's pattern, and are used by hands that are holy to him. Let me explain more fully. Each brother and sister has his or her faults. Here, it is a passionate temper, there is stinginess, again indolence, or in another untruthfulness. Even meanness may be found dimming the light of some of God's servants. Now, how are these things to be corrected? We cannot, ought not, to leave them alone; for the prevalence of them hinders the usefulness of the individual and hurts the whole of the church.

We all know how these things have often been met, by a censorious, unchristian spirit, driving the soul far away. When the little lad, who had done wrong, received a passionate whipping at his mother's hands, and was then sent by her upstairs to ask Jesus to take his naughty temper away, got there, he was heard to pray, "Jesus, take away my naughty temper," and then added, "and please take mamma's away too." That was not snuffing the candle with snuffers of pure gold.

Let him who undertakes this work, do it in the spirit represented by that precious metal.

Without the alloy of selfishness, or pride, or temper, or meanness, but in the spirit of him who is "the pattern shown to us on the Mount," and having hands that are clean for God's service.

How did Jesus administer the reproof? See the poor woman taken in adultery, as she is dragged into his presence. The men around her, her accusers, who wanted to snuff her light out, were as bad as she. Jesus heard the accusation with pain. Then, looking the men full in the face, said, "Let him that is without sin cast the first stone at her." They slunk out of his presence like whipped curs. Then to the woman, see the pure gold of his snuffer, the sincerity of his spirit, "Doth no man condemn thee, neither do I condemn thee, go and sin no more." Here is another example: "If one be overtaken in a fault, ye which are spiritual (having the pure gold) restore such a one in the spirit of meekness, considering thyself lest thou also be tempted."

Sometimes after the candle had been snuffed, a most obnoxious perfume filled the room, and on investigation it was found that the snuffers had been left open. Then the smouldering wick had emitted the smell. Close the snuffers—close the snuffers! Don't go to a brother and sister and then come away, and right under the noses of friends hold what you have snuffed and tell what you have done. How often that fault, which would have been corrected if the spirit of love had reproved it, has had another spirit exhibit it to this and to that one until the whole community has been offended. Oh, if the light be dim, then lovingly, carefully, in the spirit of Christ, with hands given up for God to use, go to that member and seek personally to remove the clogging cause. Don't go to others first, nor yet last, unless you are sure 'twill do good, but directly to the offending one; and having carefully snuffed the wick, don't tell anybody what you have done, but close the snuffers.—*Rev. H. W. Childs, in Journal and Messenger.*

Weak stomach strengthened by Beecham's pills.

A certain gentleman when offered a package of infidel publications, answered as follows: "If you have anything better than the 'Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the 'Ten Commandments,' or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will make this world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."

What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.—*Bulwer-Lytton.*

The richest treasures of earth cannot compare with the delicate, cultivated susceptibility of gathering a rich harvest of thought and feeling out of life and nature. The inner experience is all we have absolutely for our own, all we can count upon as enduring. The power to hear the song of summer, to feel the small thrills and vibrations, is only one of the keys that open all spiritual privilege.—*Christian Register.*

In the long run, the safest thing is the right thing. And in the long run, the wrong thing is the worst thing.—*Wayland Hoyt.*

Catarrh Can't be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for September:—Africa.

And he (the Ethiopian) said: "I believe that Jesus Christ is the Son of God." Missionaries, 11; native assistants, 6; stations, 6; churches, 4; membership, 111; baptisms, 31; schools, 3; scholars, 124.

Study Topics.—One nation's share in the rum curse of Africa. Duty of American christians in evangelizing Africa. Obstacles an incentive, not an excuse, for missionary effort. The Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Graves of Congo.

Rev. Herbert Probert tells us in his "Life and Scenes in Congo," that in many parts of Africa the dead are buried beneath the floor of the native hut, but in Congo "they bury their dead on the edge of the forest, beneath the shade of graceful palm-trees, or the overhanging branches of the huge baobab, in a spot whence the evil spirits have been scared by the firing of guns. On the top of the mound they place bottles, jugs, dishes, wash-basins, demijohns, etc. All these are empty, and if the traveler will approach and examine them, he will find that each article has a hole in the bottom. I asked a native who was with me when I visited some graves, 'Why do you break holes in all the things you put on the graves?'

"'Thieves, white man. We break holes, and then no one will steal them.'

"'Don't you think it is very wrong to steal?'

"'It is very wrong *if we are caught.*'

"'Why do you put all these things on the graves?'

"'Perhaps the spirits of those who are buried here might want them.'

"'Why do you shoot over and around the grave when you bury?'

"'To frighten away the bad spirits.'

"'Do you really think you can frighten them away?'

"'Yes, power is with the Nganga. He can do it.'

"'Why do you think there are evil spirits around the grave?'

"'Sometimes the Nganga can see them.'

"'Why are you so much afraid of evil spirits?'

"'They come and steal our spirits, white man, when we die; they stole the spirits of those whom we buried.'"

Poor superstitious people! All their lifetime in bondage to such fear! Who will go to tell them, as Mr. Probert did, that "only the great God in heaven can help them to live, and make them ready to die?"—*The Helping Hand.*

The Meeting-House and the Missionary.

Two facts ever confront us in mission work, especially in the New West. The first is that we cannot gain a foot hold in a community, we cannot build up a church, we cannot even rally all the Baptists till we get a house of worship. It is comparatively useless to spend much money on mission fields where we have no meeting houses. There are frequent changes of population—the people "fold their tents like the Arabs and as silently steal away,"—the membership of a church is present to-day and gone to-morrow. But the cases are comparatively rare in which a Baptist church has become totally and permanently extinct that had a meeting-house, while multitudes without houses have died leaving no sign. The identity of church life is established by a local habitation. By means of this the church takes "root downward and bears fruit upward."

The second fact is that the churches in the New West, as a rule, are as unable, unaided, to build meeting-houses as to support pastors. In western towns the religious element is very weak both numerically and financially. I can recall town after town with a population of from one thousand to five thousand in which there are not more than one hundred professed christians all told, and possibly not a dozen of any one denomination. The Baptists are often late to enter the field. They cannot under the specious plea of "Union" Church rally all christians. They often encounter the most bitter prejudices. "Interdenominational fellowship" is a grandly significant phrase. But in the New West the modest Baptists would oftentimes be grateful for simple christian courtesy, till they may show that they are not the Ishmaelites of the ecclesiastical world. We may as well accept the situation—our principles are unpopular till fully understood. It takes time for us to get a foot-hold. Our growth at first is naturally slow. Consequently, the Baptists more than any others need help in the erection of houses of worship.—*Home Mission Monthly.*

Heathen Giving.

Among the Centenary contributions received by the English Baptist Missionary Society was one from the native Congo church at San Salvador, amounting to £33 14s. 3d. (about $165) forwarded by the deacons of the church, Nlekai and Kivitidi, with a letter thanking the Society for the gospel which has done them so much good, and with the prayer that it may help to send out more missionaries "to those that are in benighted lands like ours." The subscription list is printed in full, and contains the names of forty-five native men and women, whose offerings were all in goods, the largest being "one pig and one piece of cloth." This certainly is a remarkable offering from people just out of heathenism, who, it is said, took up the matter entirely by themselves, and with great self-denial, but with equally great joy, made their large contribution.

Some such giving by our christians in this country would make our Centennial effort a glorious success. Many of our farmers could give a pig or a calf to this cause. Many a christian woman could give the price of the piece of cloth intended for a new dress. Self-sacrifice will accomplish the work.—*Foreign Mission Journal.*

Two Points of View.

Scarcely one hundred years have elapsed since the organization of the first Protestant Foreign Missionary Society. Now there are over two hundred doing work in different parts of the heathen world, with a force of over 6,000 foreign workers and 30,000 native helpers. Then there was not a Woman's Missionary Society in America. Now there are in Great Britain and America 19,286 auxiliaries and 5,193 bands, with an aggregate income in 1886 of $1,221,649.

Heathen religions are not dead, and by no means idle. The followers of the False Prophet are yearly making thousands of converts. A Mohammedan University at Cairo, Egypt, five hundred years older than Oxford, with a roof supported by 400 pillars, contains 10,000 students; and minor schools with great influence are scattered throughout many parts of Africa.

They have had war in Africa between the Roman Catholics and Protestants. The King of Uganda, a Catholic, collected a large force and undertook to drive the Protestants out of his realm. The result was that the Protestants gave them a genteel thrashing and let him know that they would not give up their religion and preferred not to leave the country either.—*Baltimore Baptist.*

As long as we refuse warm, loving sympathy with Christ's missionary purpose, and hold aloof from earnest co-operation with him in missionary enterprise, we shall have poor, dwarfed spiritual life, and be faithless to the great work that God has put into human hands.—*Rev. Geo. Wilson.*

Lost Opportunities.

In every one's life there are certain opportunities, certain chances, which once past, never return. The mistake of a lifetime is easily made. The turning of a corner, the refusal of advice; the neglect of the intimations of God's providence; the disregard of his word; the grieving of his Spirit for a single hour, may shift the course of a life, and turn its brightness and its beauty to sorrow, darkness and distress. How many lives there are which might have been filled with sunshine and gladness, but for some fatal mistake, some sad and ruinous failure, some silly caprice, some hasty word, some foolish error, made in a moment, but never to be repaired. And often these mistakes are made unthinkingly, and unnoticed until it is too late to remedy them. The gate of opportunity may stand open to-day; if we enter, it is well; if we neglect it, we may mourn and lament of folly, but can never correct the error.

The Lord is giving us opportunities from time to time; he is giving us opportunities to-day, they are before us if we will take note of them; if we will heed them, they are for us, if we neglect them, the time may come when we shall mourn their loss; and One who sees things more clearly than we can see them, will say, "Oh, that thou hadst known, even thou in this thy day, the things that belong to thy peace; but now they are hid from thine eyes."

What then shall we do with the opportunity of to-day? It is before us, it is upon us. Are our eyes open to see it; are our hearts open to embrace it; are we ready to heed the voice of God; and listen to the words he speaks? Are we ready to obey the command which he gives us to day, and so be ready for the blessing that to-morrow shall bring? There is no hour when disobedience, or neglect, or carelessness, or sin is safe; there is no moment which is of little importance. "Behold, now is the accepted time. Behold, to day is the day of salvation."—*Exchange.*

To rise in the morning with a bad taste in the mouth and no appetite, indicates that the stomach needs strengthening. For this purpose, there is nothing better than an occasional dose of Ayer's Pills taken at bed time.

Explorers state that probably one third of the people inhabiting the Congo basin are cannibals.

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PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

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Noon
Night

Good all the time. It removes the languor of morning, sustains the energies of noon, lulls the weariness of night.

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Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

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Labors of Brother J. J. Pasour.

Dear Recorder:—For the last three months our pastor, Rev. J. F. Morris, has been prostrated by a malignant tumor. During this time his four churches have been acceptably supplied by Bro. J. J. Pasour, a Wake Forest student. He has done excellent work, and we hear nothing but praise of him from all the churches where he held meetings.

At Hickory Grove church, Gaston county, Bro. Pasour held a meeting without any ministerial aid, which resulted in a gracious revival of the church, and ten additions by baptism.

At Bruington, he was assisted by Brother Wyette, a most excellent brother. This was a good meeting, with several conversions and one addition.

At Link's Chapel church, assisted by Bro. Wyette, Bro. Pasour had a gracious meeting. Fifteen were added by baptism, two by letter, and one was restored.

Bro. Pasour is a poor boy, was raised in this community, and is now a beneficiary at Wake Forest. He is a most promising brother, and we earnestly appeal to the people of the South Fork Association to arise in their might and give him liberal aid in his struggle to secure an education.

Bro. Wyette is a good brother and a good preacher. He is much beloved by our people. He came to us from the Methodists, for whom he had preached seventeen years. He is now a whole souled Baptist, but his preaching sometimes betrays the fact that he has been a Methodist: we hope that time will remedy this. J. T. MORRIS.

Stanly's Creek, N. C.

South Fork Baptist Church.

Dear Recorder:—A successful revival meeting was held at South Fork Baptist church during the last week, conducted by Elders E. Blevins, I. W. Landreth and D. Eller.

There was considerable interest manifested, both with the church and the unconverted. A great many penitents presented themselves at the altar for prayer, of whom nine were converted. Among the number converted was one man sixty nine years old, who has joined the church, and says he intends, with God's help, to fight the battle for Christ the remainder of his days.

Brothers and sisters, pray for us, for we are in a hard part of the vineyard.

Yours in Christ, S. A. WADDELL.

Topia, Sept. 5, 1892.

Dedication on Oct. 2, 1892.

Dear Recorder:—The church at Lawrence's X Roads will be dedicated the first Sunday in October. Rev. L. M. Curtis will preach the sermon. There will be all-day services.

S. F. BRISTOW.

Colerain, Sept. 6, 1892.

Baptism and Remission.

Can baptism procure remission of sins? No! Is baptism essential to remission, or to salvation? No! But salvation is essential to baptism; for the saved only can properly be baptized.

It would be quite wrong for us to say that Peter, in Acts 2: 38, intends to have us understand that baptism is means, by which we obtain forgiveness; or that baptism is in order to or necessary for obtaining forgiveness. He means that baptism is a christian duty to be performed and is a figure "figure" or symbol of sins washed away and, consequently, of salvation. (See 1 Peter 3: 21.) So, in Romans 6: 5 Paul calls baptism a "likeness" of Christ's death and resurrection.

Forgiveness and salvation can NEVER, indeed, be obtained by a mere form, rite or ceremony, such as baptism is. It can be obtained through repentance and faith only; and these always go together. All through the Bible, over and over again, it is said that *salvation by forgiveness comes to us through or by means of* FAITH. "The just shall live by faith." (Gal. 3: 11) "Believe on the Lord Jesus Christ and thou shalt be saved." (Read Acts 3: 19; 8: 22; 10: 43; 11: 18; Rom. 3: 26.) When Peter was preaching to the household of Cornelius, he said (Acts 10: 43) "To him (Jesus) give all the prophets witness, that through his name (through him,) whosoever believeth on him shall receive remission of sins,"—or forgiveness. (See also Rom. 3: 25) We are never told that baptism can save us: only as a figure or symbol, can it represent sins washed away and salvation. (It was this very thing that Paul contended about at Antioch, so earnestly, Gal. 2: 5,) when some Jews from Jerusalem said to the Gentile converts, "Except ye be circumcised, after the manner of Moses, ye cannot be saved." He KNEW that salvation *is due to no mere rite*, such as circumcision or *baptism;* but to *faith*, as you can read plainly, in Galatians 2: 16. Baptism or circumcision are works or deeds: and we are not saved by works or deeds, but "*by grace, through faith.*" (Gal. 2: 8, 9; 1 Tim. 2: 9; Titus 3: 5)

Remember, now, that Christ died and made atonement for sin, that God might forgive and save all who repent and believe in Jesus; that is, have faith in him. Because Christ died, God can be just and yet be the justifier of the ungodly (Rom. 3: 26) forgiving, and acquiting them of guilt, because of the imputation of Christ's righteousness to them. (See Rom. 3: 28; 5: 9.) Baptism, to which Christ has commanded all believers to submit, is a public sign or symbol that the person has *repented* of sins and professes to have *faith* in Jesus and intends to be his follower, in his life. Baptism is, therefore, merely a *sign* or *symbol*, that his soul is regenerated and that his sins are washed away, or forgiven by the Lord.

Baptism cannot possibly regenerate the soul, or procure forgiveness. It is not essential to salvation. Cornelius believed and was regenerated and forgiven, in Cæsarea, *before he was baptized.* The penitent thief was saved *without being baptized*, because he had faith in Jesus and begged for mercy and salvation. We have been teaching you these truths for twenty-five or thirty years, as thousands can testify, and we have written this so plainly for you, because a few words appeared in the *Advanced Quarterly* page eight, which seem to teach that baptism procures forgiveness. And yet in a dozen places in the *Advanced Quarterly* for 1892, you will find it stated most plainly *that salvation and forgiveness always come by faith and never by baptism or any rite or deed whatever.* It would be impossible for us knowingly to teach you anything so unscriptural as regeneration by baptism; or that baptism procures, or is in order to, the forgiveness of sin. Any one reading carefully the exposition of Acts 2: 38, in the *Advanced Quarterly* can see, plainly, that we meant to teach that remission comes through *repentance*, and that baptism is a sign or token of faith and a public profession of it But, still the expression, "in order that your sins may be forgiven," though used as the means of "unto the remission of sins," and referring to repentance alone, as is plainly shown by the sentence following, was an unfortunate and loose expression. And, as it gives a wrong impression of my meaning, I am sorry I used it. I do not believe the passage contains anything in support of "Campbellism," and I desire to say so in the plainest terms.—*S. Boykin, in Kind Words.*

Not "In Order That."

In the exposition of the Sunday school lesson in the *Advanced Quarterly* occur a few words, in connection with Acts 2: 38, which have caused complaint among some of our honored brethren. We are not surprised that complaint has been made. The words were a surprise to us, not having been seen until the whole issue was mailed and in the hand of the schools—beyond our recall. This is our first opportunity for any public mention of the matter. The exposition was prepared by Dr. Samuel Boykin, who is as much surprised and grieved over the matter as we are. We do not sanction, for one moment, any interpretation of that passage which even seems in harmony with the views of Alexander Campbell and his school. In writing his notes, which necessarily are very brief, Dr. Boykin inadvertently used the expression "in order that," but even then he had no allusion to baptism, having previously, a few lines before, said that baptism is "a sign and token." He utterly repudiates the view which makes baptism in any sense a cause or agency in the remission of sins, and so requests us to say this publicly for him. This statement is not necessary for those who know him, and others may accept it in the fullest confidence. We are amenable to our brethren, and cheerfully acknowledge their right to call us to account. And it is quite refreshing to find the doctrinal conscience of our people so sensitive and ready to demand sound doctrine. Sound doctrine—even soundness in speech and expression—is of the utmost importance, lying at the base of all christian life.—*The Convention Teacher.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

Acknowledgments.

State Missions—W M S, Pollocksville, $2.25; Henderson ch, Tar River, 20.60; Warlick's ch, South Fork, 1.00; Brushy Mountain, 6 82; Bethlehem ch, 8.78; Sandy Creek Asso, 3.89; Carey ch, Raleigh, 2.60; Morganton ch, Catawba River, 8.00; Beaver Dam ch, Three Forks, 5.00; Republican ch, 10.00; Bethel ch, Flat River, 13.13; Enon ch, ditto, 12.90; Flat River Union, ditto, 8.23; Fellowship ch, ditto, 6.00; Hester's ch, ditto, 11.28; Mary's Chapel, ditto, 75c; Mt Zion ch, ditto, 23.35; Olive Grove ch, ditto, 75c; Pleasant Grove ch, ditto, 5.00; Poplar Creek ch, ditto, 14 60; Poplar Creek S S, ditto, 6.29; Y M C E, Henderson, 2.31; Bethany ch, West Chowan, 12.00; Sunbeams, Carey, 1.00; Cashie S S Miss Soc, West Chowan, 3.46; Cashie ch, West Chowan, 4 90; Beaufort ch, (part of pledge), 5.00; Mt Zion ch, 124.55; Roberts' Chapel, W Chowan, 3.84; W M S, Yanceyville ch, Beulah, 2.00; W M S, Mt Tabor ch, West Chowan, 1 40; Sunbeams, Cedar Rock, 48c; W M S, Mt Tabor ch, West Chowan, 1.40; W M S, Morrisville ch, Raleigh, 2.00. Total, 335.46. Previously reported, 3,729.79. Total this year, 4,065 25.

Foreign Missions—Liberty Asso, $44.71; Ephesus ch, Sandy Creek, 1.52; Warlick's ch, South Fork, 2.00; Penelope ch, ditto, 2.00; W M S, Warren Plains ch, 3.00; W M S, Garner ch, 2.00; Brushy Mountain, 13.81; Corinth ch, 12.77; Antioch ch, Flat River, 4.45; Bethel ch, ditto, 50c; Bethany ch, ditto, 1.55; Enon ch, ditto, 21.09; Enon S S, ditto, 8.61; Florence Avenue ch, ditto, 6.99; Fellowship ch, ditto, 5.50; Grassy Creek ch, ditto, 6.07; Grassy Creek S S, ditto, 3.19; Hester's ch, ditto, 17.85; Hester's S S, ditto, 5.00; Mt Zion ch, ditto, 32.90; Pleasant Grove ch, ditto, 5.00; Poplar Creek ch, ditto, 13.30; Poplar Creek S S, ditto, 6.28; Tally Ho ch, ditto, 2.20; Y M C E, Henderson, 2.31; Meherrin ch, W Chowan, for T C Britton, 25.00; Mt Zion ch, 124.55; W M S, Red Bud ch, Tar River, 2.00; Cane Creek ch, Mt Zion, 1.30; Mrs M J Blackwood, ditto, 1.00; W M S, Yanceyville ch, Beulah, 2.00; Rutherfordton ch, Green River, 12.15; Reidsville ch, Beulah, 95.76; Sunbeams, Enon ch, Yadkin, 16.00; Sunbeams, Cedar Rock, 50c; W M S, Morrisville, Raleigh, 2.00; Antioch ch, Yadkin, 10.00; W E Stone, Raleigh, 24.00; Greenville ch, Tar River, 8.50; W M S, Tabernacle ch, Raleigh, 11.40; Sunbeams, First ch, Wilmington, 14.00. Total, 579.32. Previously reported, 5,394.66. Total this year, 5,974;18.

Home Missions—Liberty Association, $23.14; Brushy Mountain, 5.62; Jackson ch, West Chowan, 3.60; Bethany ch, Flat River, 1.75; Enon ch, ditto, 14.00; Florence Avenue ch, ditto, 6.99; Fellowship ch, ditto, 5.50; Hester's ch, ditto, 7.87; Mary's Chapel, ditto, 75c; Mt Zion S S, ditto, 34.99; Olive Branch ch, ditto, 11.00; Olive Grove ch, ditto, 50c; Pleasant Grove ch, ditto, 5.00; Peace Chapel, ditto, 1.00; Poplar Creek ch, ditto, 7.00; Tally Ho ch, 2.25; Sunbeams, Carey ch, 50c; W M S, Yanceyville ch, Beulah, 2.00; Rutherfordton ch, Green River, 3.75; Sunbeams, Cedar Rock ch, 45c; W M S, Morrisville ch, Raleigh, 1.87; Newbern ch, Eastern, 6.75; Sunbeams, First ch, Wilmington, 10.00. Total, 155.78. Previously reported, 2,089.95. Total this year, 2,245.73.

Orphanage—S S, Yeopim, $5.00; S S, First Baptist ch, Raleigh, 15.00; Cape Fear ch, Cedar Creek, 3.03; Republican S S, 2.50; Sunbeams, Carey ch, 1.00; Carthage S S, 3 70; Cane Creek ch, Mt Zion, 35c; Bethel ch, ditto, 1.35; W M S, Mt Tabor ch, W Chowan, 20.00, Total, 51.93 Previously reported, 856.67. Total this year, 908.60.

Education—Liberty Asso, $38.33; Brushy Mtn Asso, 4.46; Brushy Mountain ch, 75c; Enon ch, Flat River, 8.00; Hester's ch, ditto, 5.25; Mt Zion ch, ditto, 23.00; Mill Creek ch, ditto, 5.60; Olive Branch ch, ditto, 11.00; Poplar Creek ch, ditto, 6.60; Tally Ho ch, ditto, 2.00; G W R Hendren, 170.00; Amis Chapel ch, Flat River, 3.50; Salisbury ch, (pledge) 10.00; Ramoth Gilead ch, Chowan, 15.00; Roberts' Chapel ch, W Chowan, 5.54; Rutherfordton ch, Green River, 1.10. Total, 330.13. Previously reported, 1,522.97. Total this year, 1,853.10.

Colportage—Liberty Asso, $52.00.

Centennial Chapel Fund—W M S, Aulander ch, W Chowan, 20.00; W E Stone, Raleigh, (For. Miss.) 5.00.

Ministerial Relief Fund—Louisburg ch, Tar River, $1.36. Previously reported, 244.31. Total this year, 245.67.

Havana House—Liberty Asso, $1.32. Previously reported, 3,334.88. Total this year, 3,836.20.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Sept. 10, 1892.

P. S.—On account of sickness, I was unable to make a report last week. J. D. B.

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The improvements and additions to its accommodations previously announced are now completed at a cost of $30,000, making an aggregate of 180 rooms.

The New Art Building, Dining Room, with culinary attachment Society Halls, Infirmary, Rooms and Parlors are much admired by all visitors. The accommodations are for a full faculty of some 30 persons and 180 boarding pupils. About 40 rooms are used for Music and Art alone. Over 30 pianos (three grand) and other instruments are used. The school affords first-class accommodation for both officers and pupils, and is now prepared to give greater satisfaction, and do better work than ever before in its long history. Young ladies who wish to spend the summer in this climate, preparatory to commencing the next session, will find this a most delightful home, with advantages of superior mineral waters. They and their immediate relatives will be accommodated at regular school rates for board. There are already some of these classes present. The region around is redolent of health and abounds in picturesque mountain scenery. The faculty is composed of ladies and gentlemen of high social position, broad scholarship, and great variety of talent and adaptedness. They devote their whole time to the interest of the school and the advancement of their pupils. The 50th annual session will open Sept. 14th. P. O., Hollins, Va. CHAS L. COCKE, Supt.

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Parties having young ladies to educate will do well to consider the following facts:—

The Institute offers superior advantages in Literature, Science, Music and Art. Only the best talent is employed to give instruction in the different departments.

The situation is one of remarkable beauty. There are twenty-eight acres of land within the corporation, but so located as to give the school all the privacy of the country, while near enough to the town to secure any advantages it may offer.

The health record is unsurpassed. During the last ten years there have been two cases of pneumonia, one of typhoid fever (brought by the pupil with her) no case of diphtheria, scarlet fever or measles. Chills have been strangers, and bilious fever almost unknown. The average of medical bills since the organization of the school has been about twenty five cents per pupil for the scholastic year. The amount paid for medical bills by the entire boarding patronage the past session was ten dollars.

This institution is the unencumbered property of the Baptists, and is the only property owned by them in the State used exclusively for the education of girls.

The dormitories have recently been refurnished, and only two pupils occupy the same room. Parties leaving points east of Charlotte, Danville, Richmond and Washington reach the school the same afternoon via Boykins, Va., and the Murfreesboro railroad. As the property is unencumbered, the charges can be made very moderate. Board, literary and music tuition, if paid in advance, are two hundred dollars for scholastic year. The fall session begins on Wednesday, Sept. 7th. For catalogue or additional information, address

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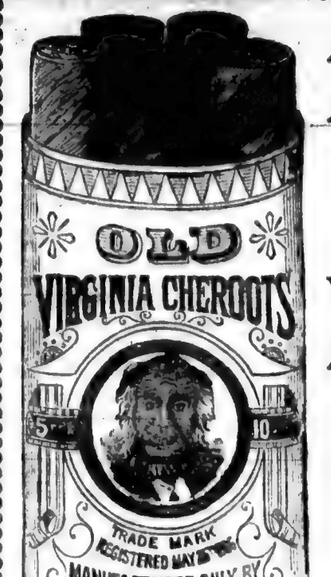

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THE BROADUS CATECHISM.
A Catechism of Bible Teaching by Rev. John A. Broadus, D. D., just-published by the Sunday-school Board, under order of the Southern Baptist Convention. Price, 5c. sing'e copy or in quantities. This will be the leading catechism in the Sunday-school and in the home circle.

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From the Sunday-school Board of the Southern Baptist Convention at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all its great missionary enterprises.

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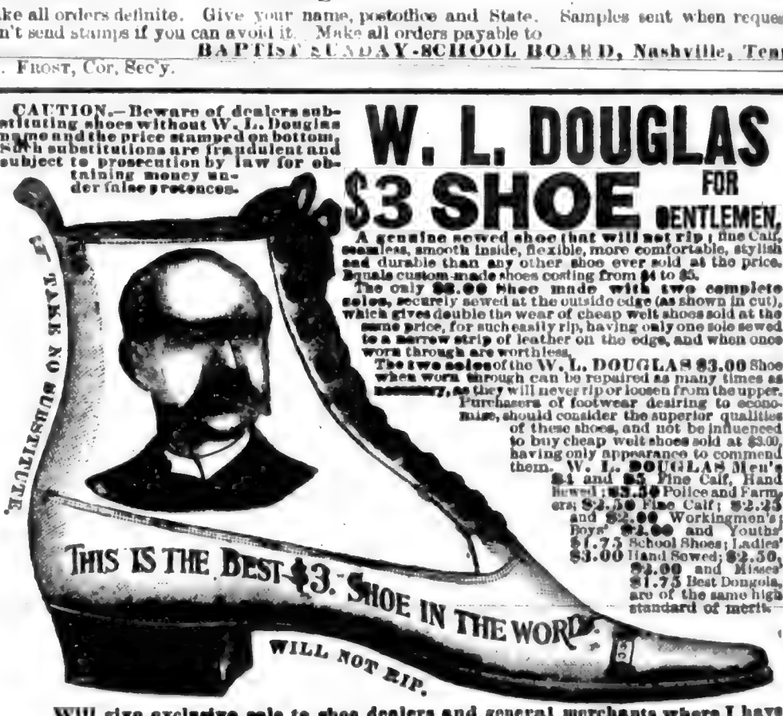

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The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper.

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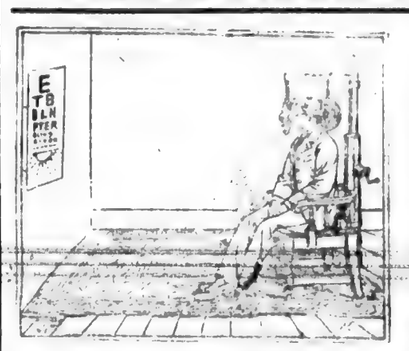

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S. D. JONES, Principal.

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The next Annual Session will begin September 14th, 1892. This institution has a full corps of excellent teachers, representing the best schools, and is

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J. N. STALLINGS, D. D., President, High Point, N. C.

Eastern Association.

Dear Recorder:—I wish to state through your columns that I have been authorized to say that the committee of arrangments will meet the ministers and delegates, who cannot go by private conveyance, that wish to attend the next session of the Eastern Association to be held held with Emma's Chapel at Richland's, Onslow county, Oct. 4—6, 1892, at Jacksonville, the nearest point, which is fifteen miles from the Wilmington, Onslow and East Carolina Railroad. Those wishing to accept this kindness will please notify T. D. Shaw (Richlands), chairman of the committee of arrangements for the church.

I also wish to state that the Cape Fear and Yadkin Valley Railroad has kindly consented to give reduced rates to Wilmington on that occasion, tickets being good from Oct. 3d to Oct. 8th. I have also written to the Wilmington, Onslow and East Carolina R. R. and the W. & W. R. R., for the same favor, but as yet have not had a definite answer, but will write the RECORDER as soon as I hear from them.

It is earnestly desired that every church in this Association be represented by delegates and letter at this session.

Introductory sermon to be preached by Rev. J. L. Stewart on Tuesday, Oct. 4th, at 11 a. m., and missionary sermon on Wednesday by Rev. R. E. Peele.

OLIVER BLACKBURN,
Clerk of the Eastern Association.
Ingold, Sept. 8, 1892.

The annoyance of breaking lamp-chimneys need not be borne.

Get tough glass chimneys. Macbeth's "pearl top" and "pearl glass" are tough against heat; they do not break, except from accident.

They are also clear, transparent, not misty or milky; they fit and stand upright; shape and proportions are right to direct the draft upon the flame.

They cost a little more than rough and wrong chimneys of common glass that break continually.

Pittsburg. GEO. A. MACBETH & CO.

Dear Bro. Bailey:—Please permit me to say to Bro. A. W. Setzer that when he gets so he can write in the spirit of Christ, I will answer him. Truly,

M. P. MATHENEY.
Lincolnton, Sept. 9, 1892.

SUMTER, S. C.

For two years past Mrs. E. has suffered with what was regarded as malarial attacks, which began about May and continued through the summer and fall. Her sickness last summer was more severe and more protracted than that of the year before, and we, therefore, looked forward with apprehension to its return the present season. Early in the year she began the use of the Electropoise, and has continued to use it ever since without the use of other remedies. At present her health is excellent, and there are no indications of the return of her malady.
REV. N. W. EDMONDS.

AIKEN, S. C.

The Electropoise has worked wonders in my household. I introduced it to Mrs. Cuthbert last March as a remedy for rheumatism, and since then she has laid aside stick and crutches and is able to attend to all of her household duties. Another member of my family by using it is better than she has ever been, and I myself find it an admirable tonic when tired out after three services on the Sabbath. Several parties have invested in this instrument because of our experience and expression of opinion.
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NEWS OF THE WEEK.

Raleigh Affairs.

The Democratic State Executive Committee met here Tuesday, 6th inst. The object of the meeting was to decide whether the committee should nominate a candidate for Associate Justice or call a convention to make the nomination. It was decided by a unanimous vote that the committee should nominate. Judge James C. McRae, who was a short time ago appointed by Gov. Holt to fill the vacancy, was then nominated by acclamation. Resolutions of respect to the memory of the late Associate Justice, Joseph J. Davis, were adopted.

The Republican State Convention was held here last Wednesday. J. V. Walser of Davidson was made permanent chairman, and W. D. Baker, colored, secretary. The following State ticket was nominated: For Governor—David M. Furches of Iredell; Lieutenant Governor—James M. Moody of Haywood; Secretary of State—Rufus Amis of Granville; Treasurer—H. C. Dockery of Richmond; State Superintendent of Public Instruction—E. C. Parrish of Guilford; Auditor—Hiram D. Grant of Wayne; Attorney General—Thos. L. Purnell of Wake; Associate Justice—William S. Ball of Guilford; Judge Superior Court, Twelfth District—W. L. Norwood of Haywood.

Prof. J. H. Kinealy, Professor of Mechanics and Mathematics in A. & M. College, has resigned to accept a similar position in Washington University, St. Louis, Mo.

The State Board of Education met here Tuesday of last week, and ordered General Lewis, its engineer, to survey at once thirty thousand acres of State swamp lands in Craven county, which will be sold.

Thos. P. Devereux received the nomination for elector, and John Sanders for Congress, at the hands of the Republican Congressional Convention for the Fourth District, which met in this city last Thursday.

State News.

The sorghum crop in this State is a very large one this year, exceeding last year's crop.

It is stated that in the near future a handsome school building will be erected at Elkin.

The Ocean View Hotel Company proposes to build a $150,000 hotel on the banks near Morehead City.

A Lenoir merchant is filling an order for $20,000 worth of poplar and other timbers for a New York firm.

A Miss Eddens of Onslow county, aged forty years, committed suicide recently by swallowing "Rough on Rats."

A boiler explosion at a saw-mill near Aberdeen recently, killed Robert Adams, and seriously scalded another man.

The Concord fair was held last week. The exhibit was stated to have been ordinary. Financially, the fair was a success.

The office of superintendent of the Western North Carolina railroad has been abolished, and the management falls into the hands of Capt. V. E. McBee.

Ethel, the three year old daughter of Herman Jones of Gray's Creek township, Cumberland county, was killed by lightning recently. Also, another child was stunned.

Lester Chambers, colored, left her three-year old baby girl in her home two miles from Salisbury and went to town. On her return she found the child burned to death, leaning against the bed, and the bed on fire.

Misses Ona Patterson and Ella Houston, members of Hopewell Presbyterian church, Mecklenburg county, are on their way to San Francisco, where they will sail as missionaries to San Francisco.

Branning's mills at Edenton were destroyed by fire on Saturday, the 3d inst. The large mill, dry kiln, and between three and four thousand feet of lumber was consumed. Loss about $200,000; insurance small.

Edward Brown and John Noell got into a quarrel near Asheville last Wednesday night, over a woman to whom both had paid undue attention. Noell knocked Brown down with a stone and left him. Brown died from the effects of the blow Thursday night.

Last Saturday, during a circus parade in Winston, Minnie Merrick, a circus girl, while riding in the lion cage, was attacked and painfully injured by a lioness. The enraged brute gashed the girl's head in two places and also bit her in the face.

The Board of Directors of the North Carolina Railroad, in special session at Goldsboro last Wednesday, declared a two per cent. dividend on the capital stock of the road to be paid Oct. 1st. This is the first dividend that the road has been able to pay, and it carried $24,000 into the State Treasury. W. S. Chadwick is president of the road.

The Lenoir *Topic* of the 7th contains the following strange statement: "It may be remembered that, several months since, *The Topic* published an eloquent and touching funeral oration, delivered at the grave of his wife near Banner Elk, Watauga county, by Mr. S. M. Dugger, the author of the popular and attractive book, the 'Balsam Groves of the Grandfather.' Several weeks ago Mr. Dugger's infant child died, and, instead of burying the body in a grave by itself, he opened the grave of his dead wife, removed the top of the coffin, and laid the little child gently to rest in the arms of its sleeping mother."

General News.

Cholera is on the decrease in Russia, Persia and Hamburg, Germany.

John G. Whittier, the poet, died at Hampton Falls, N. H., on the 7th inst., aged eighty-two years.

Mrs. John A. Logan has undertaken the task of raising $1,000,000 from the women of this country for the American University at Washington City. This is a national institution founded by the Methodists, and $10,000,000 is expected to be secured for buildings and endowments.

The Scandia, another vessel from Europe, reached New York harbor several days ago, with thirteen cholera patients on board. Thirty-two deaths from the disease occured on the voyage, and two more died after reaching the harbor. Gov. Flower and Dr. Jenkins, health officer, have purchased Fire Island for the State, to be used as an asylum for cabin passengers from cholera-infected ships.

The daily secular press of the country has devoted large space in giving details of a prize fight between the pugilists Sullivan and Corbett at New Orleans recently. The championship of the world was wrested from Sullivan by Corbett, besides a purse of $35,000. These two men pummeled each other for more than an hour, and the contest was witnessed by thousands of spectators. Some rejoiced and some wept over this first defeat of Sullivan, and one poor man is reported to have committed suicide because he lost all his money and property on the issue.

If every suffering lady who reads the BIBLICAL RECORDER knew how easily and pleasantly she can be relieved she would suffer no longer. Send 2c. stamp to Mrs. Jos W. Ashby, Mt. Airy, N. C., for free sample, or $1.00 for one month's treatment sent in plain wrapper. Six months treatment for $5.00.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

MARRIED.

PETREE—CREWS—On Sept. 6th, 1892, at Germanton, N. C., by Rev. R. W. Crews, father of the bride, Rev. D. H. Petree and Miss Roberta Crews.

GARRISON—DAVIS—At the residence of Mr. Wm. F. Davis, in Caswell county, N C., by Rev. T. W. Strowd, Mr. Thos. G. Garrison and Miss Fannie B. Davis.

PETTY—BOOKER—On Sept. 1st, 1892, at the residence of Mrs. Ann Booker, near Chapel Hill, in Orange county, N. C., by Rev. T. W. Strowd, Mr. R. S. Petty and Miss Nannie L. Booker.

DIED.

LEIGH—Little Marion, infant daughter of Mr. and Mrs. W. W. Leigh, was born August 15th, 1891, and died August 22d, 1892, aged one year and seven days. Little Marion heard the voice of Jesus saying, "Suffer little children to come unto me," and she has gone home to God. God lent this little one to her parents for a short while, then called her to live with him forever in that home where sorrow never comes. EVA GREEN.
Thomasville, N. C.

SHAW—Norman Leslie Shaw, Jr., only son of Capt. N. L. Shaw of Warrenton, N. C., died at Drurysville, Va, on August 11th, after a brief but violent attack of typho-malarial fever.

Norman was in the sixteenth year of his age. About eighteen months ago he professed faith in Christ and united with the Warrenton Baptist church. He had been a faithful Sunday-school scholar nearly all his life, and was an active member of the Young People's Missionary Society. He attended Prof. Bagley's school in Littleton during the last session preparing himself for a business career. Soon after leaving school he secured a position at Drurysville and went there to live. Just before he passed away he was asked if he was afraid to die. He answered, "I am not afraid; I am ready to die, but I wish I could see papa once more." These were his last words. We believe that he has gone to be with God.

His remains were brought to Warrenton for burial. A large number of sympathizing friends followed him to his last resting place. May our Father comfort the bereaved family.
T. J. TAYLOR.

GOMAR—On August 30th, 1892, sister Lydia A. Gomar, wife of Bro. Dempsey Gomar, died after a long and tiresome illness, being about thirty-six years of age. Sister Gomar was taken with dropsy last January. Much was done for her relief, but she continued to get worse. Two or three months ago, having secured the services of a distinguished dropsy physician, she soon began to get better, and would probably have entirely recovered had not the doctor himself been taken very sick and was thereby prevented from attending her for some time. A few weeks ago she began to grow worse, and suffered much till death came to her relief.

About ten years ago she professed faith in Christ and united with Eureka Baptist church, Gates county, N. C., and through the remainder of life was an earnest, active christian, ever ready to help on the work of the Master. Some days before her death, thinking the end was near, she called her loved ones around her and bade them good-by, earnestly urging one of her brothers, who was not a christian, to get ready to meet her in heaven.

She leaves a husband and three children, an aged father and mother, and a host of relatives and friends to mourn their loss.

"Dear as thou wert, and justly dear,
We would not weep for thee;
One thought shall check the starting tear,
It is, that thou art free.

Triumphant in thy closing eye
The hope of glory shone;
Joy breathed in thy expiring sigh,
To think the race was run.

Gently the passing spirit fled,
Sustained by grace divine;
Oh, may such grace on us be shed,
And make our end like thine."
W. B. WAFF.

Tribute of Respect.

Died, near Mapleton, on April 12th, in the sixtieth year of her age, sister Martha L. Cross. She joined the Baptist church in early life, and was a consistent member until her death. Since the organization of our W. M. Society she has been an esteemed and faithful member of it; therefore, be it

Resolved 1. That in the death of our sister this society and church have lost a loyal member, the pastor a true friend, and the people, both white and colored, a kind neighbor.

2. That we humbly submit to this dispensation of an unerring Providence, believing that our loss is her gain, as we feel sure she is now with those she loved best.

3. That these resolutions be recorded on our minutes, and that a copy be sent to the BIBLICAL RECORDER for publication.

MRS. W. N. WIGGINS,
MRS. J. E. JONES,
Committee.

In behalf of W. M. Society of Mt. Tabor church, West Chowan Association.

WHEREAS, It has pleased Almighty God to remove from our midst on July 29th, sister Mary Eliza Fairless, one of our purest and most beloved sisters; therefore be it

Resolved 1. That we, the Ladies' Aid Society of Christian Harbor church, mourn the loss of our dear sister in the church, Sunday-school and Society, also the example of purity and candor which she exhibited in church work. She was confined to her bed five months, yet there was not a meeting past that she did not send her contribution. We bow in submission to the will of him who doeth all things well, for we have the sweet assurance that all is well with her.

Resolved 2. That we mingle our tears with the heart-broken husband and children, and commit them to the tender love and mercy of our Heavenly Father. We earnestly pray that they may imitate the example of her whose life was full of love and sunshine, and whose sun sank to rest in a cloudless sky.

Resolved 3. That a copy of these resolutions be tendered to the bereaved husband, and also sent to the BIBLICAL RECORDER for publication.

Done by order of L. A. Society.
MRS. J. R. WHITE, *Com.*

WHEREAS, The Supreme Ruler of the universe in his mysterious providence has seen fit in his wisdom to remove from us on June 24th, 1892, our beloved brother and deacon, S. E Cole; therefore we, the members of Lystra Baptist church,

Resolved 1, That we bow in humble submission to the will of him who "doeth all things well," and that in his death we lose a deacon in whose daily life was exhibited the true principles of the religion he so loved and practiced; and that we hold in loving remembrance his wise counsel, his unwavering devotion to the church to which he belonged and to the Baptist cause; that we will strive to emulate the example of humility, candor, purity, and holiness, which it was ever his desire to instill into the hearts and lives of those with whom he came in contact.

2. That while holding and filling the office of deacon he was plain, honest, practical and intensely earnest in dealing with the souls of men; that we feel keenly our bereavement from the fact that we have lost such a good man, and that he had been with us so long to guide, counsel and encourage us in every good work for the Master's kingdom.

3. That we deplore his loss to the church and the community in which he lived, and to the Baptist denomination as one who ever stood firm and true to the faith once delivered to the saints, yet charitable and inoffensive to those who saw fit to differ with him.

4. That as a model christian his influence upon the young people of this community will be felt for years to come, and that the good influence of such a man and such a life can only be rebuilded fully in eternity.

5. That the church tender its sympathy to the bereaved family in this their sad bereavement, and commend them to the Heavenly Father who will keep them 'til they meet him on the other shore where parting is no more.

6. That a copy of these resolutions be spread on the minutes of our church, and a copy be sent to the BIBLICAL RECORDER with request to publish.

Done in conference July 20th, 1892.
J. J. JENKINS,
P. M. PEARSON,
J. W. WATSON,
Committee

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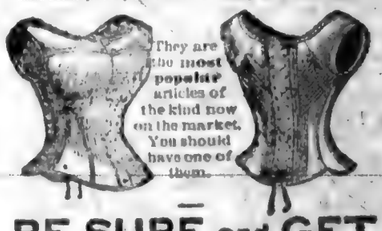
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The Home Circle.

Rest.

When the long night of weariness and pain
Is full of bitter thoughts, and doubts that sting,
Do we not long to hear some holy strain
That far-off angels sing?

When every golden deed the heart hath planned
Is darkened by the fears of failing powers,
And all our life seems like a barren land,
Unblessed by sun and showers;

When every word that loving lips have said
Sounds to the morbid fancy, falsely sweet;
And every truth that we have heard or read
Seems poor and incomplete;

When the one thing whereon our hopes are set
Is still withheld, although we pray and weep,
Until we murmur "Can the Lord forget
Or doth the Master sleep?"

When the old sin that we have nearly crushed,
Arrayed in all its fearful might appears,
And yearning voices that we thought were hushed,
Call from departed years;

Then, like an evening wind the unperceived
Beareth an odor from the rose's breast,
Comes the remembrance: "We which have believed
Do enter into rest."

And our eyes close, and all the phantom throng
Of doubts and troubles vanish into air;
And the one face that we have loved so long,
Smiles on us calm and fair.

The face that in our darkest hour is bright,
The tranquil brow that never wears a frown,
The steadfast eyes that never lose their light
Beneath the thorny crown.

So at his word the clouds are all withdrawn,
The small, sharp pains of life are smoothed away;
After the night of weeping comes the dawn,
And then, his perfect day.

—Sunday Magazine.

"Business is Business."

There is a man who lives in the city of New York who has accumulated quite a fortune by simply advising people what to do. There always will be a large number of persons who are unable to rely on their own judgment. Others come to a conclusion with ease and certainty.

A young man had accumulated $1,000, and was debating whether he should buy a small candy store with it or whether he should lend it on a mortgage. The latter he knew was a secure way. The other promised great profits. In this perplexity he saw an advertisement: "Advice given to those going into business."

After stating his case, the counselor said: "My fee will be five dollars in advance."

When this was paid, he asked:—

"Do you understand the candy business?"

"No; I did not think it was necessary. I expect to supervise it merely."

"Then you will lose all your money in three months."

"You think I had better lend the money on the mortgage?"

"I do not say that. What is your business? that is, what do you perfectly understand?"

"I know the pickle business through and through. I can make pickles of all kinds, but I do not like it."

"Never mind what you like. Go and get a small place and make pickles. Go from hotel to hotel, restaurant to restaurant, and sell them. In ten years come back and see me. You will have ten thousand dollars at least."

"Here is a card. I want you to put it where you can see it a hundred times a day." These were the words on the card: "Business is business. Men don't do what they like; they do what they can."

The card had a strange fascination for him. He read it with care as he walked along the street. As he studied it new light seemed to enter his mind.

He found a dingy basement, and began to arrange for his operations. Of course, vinegar must be got, several barrels of it. Some was offered him at ten cents a gallon, some more was shown at five cents. "Which shall I take?" He thought of the words on his card. He seemed to see people testing his pickles, and, not liking them, depart without buying. "They will know good vinegar," thought he; and so he bought the honest stuff.

In a few days several tubs of materials were ready; and he knew he must market them. Now he greatly dreaded to face strange people and push his goods upon their notice. He never had courage when a boy, and now as a young man he felt more timid, it seemed. But he thought of the words of the card and entered a restaurant. The evident manager was a blooming young woman; and the pickle dealer was more afraid of women than men. But "business is business" repeated itself over and over and over in his mind.

The answer to his statement was that his pickles would be tried, and, if found all right, would be purchased.

"Glad I got that good vinegar," thought the young man; and he began to feel there was a certain power in the maxim his adviser had given. He began to feel a courage he had never expected in meeting people and trying to sell his goods to them.

Calling at a store to get, if possible, an order for pickles in bottles, he was quickly and rudely met with: "Don't want to see any such stuff." Noticing the utter dismay on the young man's face, the merchant said, short and sharp: "Don't you know enough of business to put up your goods attractively?"

As he retreated, ruffled and disheartened, the maxim repeated itself over and over, with this additional sentence: "It is business to put up goods attractively." He sought out a lithographer, and had some handsomely colored labels printed.

"They will buy the bottles," said a friend, "just for the picture you have on them."

When he had gained sufficient courage, he sought out again the merchant who had rebuffed him. "I have come to make you a present of a box of fine pickles."

"Why do you make me a present of them?"

"Because you gave me advice that is worth a great deal."

The morning of one Fourth of July came, and he pondered whether to go to his store or not. All at once he thought: "People going on picnics will want pickles." It was the magic words on the little card that ran through his mind. He found as he had thought, a large number of buyers waiting for him.

The little card was consulted in all sorts of weather. If a man made a proposition to him of any kind and he was in doubt, he would go and look at the words, though he knew them by heart already. One day a cheese merchant came to persuade him to buy his stock.

"People," said he, "who buy pickles always buy cheese. You will do a big trade."

It was a temptation. He went and looked at the words, and studied them intently, trying to think out their application to the case in hand. "Men do what they can," he reflected. "I would like to sell cheese; but I know I can sell pickles." Then he returned. Now he was resolute and firm, although by nature easily bent and swayed by the words of others.

"Business is business," he said. "I am in the pickle business. If I cannot make money in this I shall quit and go into something else; but I will not have two kinds on my hands."

It was a turning point. After this he could refuse all influence to go into something that seemed at the time more lucrative. He was not only industrious; it is plain he had a fixed principle of action. Of course he was successful. All men who put industry and mind to their work are bound to be successful. When the ten years were up, of course he had the ten thousand dollars, and more too.—*Treasure Trove.*

A Life Wasted.

About thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth and married her. They returned to New York, and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve her God faithfully; but, as Mrs. L——, she had troops of flatterers. Her beauty and dress were described in the society journals; her *bon mots* flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuit—literature, or art, or the elevation of the poor classes—but L——and his wife lived solely for amusements. They dressed, danced, flirted, hurried from ball to reception and from opera to dinner. Young girls looked at Mrs. L——with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning alone from California, when an accident occurred on the railroad train in which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Blank has said it was one of the most painful experiences of his life.

"I had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe me.

"'I must go home,' she said imperatively, 'to New York.'

"'Madame, it is impossible. If you are moved it will shorten the time you have to live.'

"She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station with the stove, stained with tobacco, in the midst.

"'I have but an hour, you tell me?'

"'Not more.'

"'And this is all that is left me of the world? It is not much, doctor,' with a half smile.

"The men left the room, and I locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on me in a frenzy:—

"'To think all that I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late, now. I've only an hour!' She struggled up wildly. 'Why, doctor, I did nothing—nothing but lead the fashion! Great God! The fashion! Now, I've only an hour! An hour!'

"But she had not even that, for the exertion had proved fatal, and in a moment she lay dead at my feet.

"No sermon that I ever heard was like that woman's despairing cry, 'It's too late!" —*Selected.*

A Stranger in a Strange Land.

A. Black, Jr., writes from Andalusia, Alabama, that he was taken with dysentery of the bloodiest type. Doctors were called in to no effect. A stranger suggested Dr. Biggers' Huckleberry Cordial, and to its use he owes his life.

Marriage.

We deplore the fact that because of the fearful extravagance of modern society many of the best people conclude that they cannot possibly afford to marry. We are getting a fearful crop of old bachelors. They swarm around us. They go through life lop sided. Half-dressed, they sit around cold mornings, all a-shivering, sewing on buttons and darning socks, and then go down to a long boarding house table, which is bounded on the north and south and east and west by the Great Sahara desert. We do not pity them at all. May all their buttons be off to-morrow morning! Why do they not set up a plain house of their own and come into the ark two and two? The supporting of a wife is looked upon as a great horror. Why dear friends, with right and healthy notions of time and eternity it is very easy to support a wife if she be of the kind worth supporting. If she be educated into false notions of refinement and have "young ladies' institutes" piled on her head till she be imbecile, you will never be able to support her. Everything depends on whether you take for your wife a woman or a doll-baby. Our opinion is that three-fourths of the successful men of the day owe much of their prosperity to their wife's help. The load of life is so heavy it takes a team of two to draw it.—*Exchange.*

Japanese Hair Pins.

The chief distinction between the appearance of the male and female Japanese lies in the hair, writes W. P. Pond in the July *Ladies' Home Journal.* The men shave nearly the whole of the head, while the women allow it to grow, and even add to it by art when required. It is then twisted and coiled into elaborate and fantastic patterns which few eastern hairdressers could imitate or equal. The hairpins used are not so much for confining the locks in their places as for actual adornment, and are very fashionable. They are of enormous size, seven or eight inches in length, and half an inch wide, and are made of various substances, tortoise shell, carved wood and ivory, many of them being composed of carved figures adroitly pivoted so as to appear to dance at every breath drawn by the wearer. Others are made of glass, and are hollow, and nearly filled with some brightly colored liquid, so that at every movement of the head an air bubble runs from one end of the pin to the other, producing a most curious effect in a strong light. Sometimes an extra fashionable woman will wear a dozen or more of these pins in her hair, so that at a little distance her head looks as if a bundle of firewood had been loosely stuck into it. The higher in rank the Japanese woman the more elaborate her coiffure is likely to be.

Give the Boys a Trade.

Go where you will and you will find youths entering manhood without any equipment for the struggle before them. Tens of thousands of them hope to become merchants when they have no aptitude whatever for commercial affairs, and are doomed to lives of bitter toil and grinding poverty. This ought not to be. Everybody in America is justly entitled to a trade, and he ought to have the chance to master one. Many sons of poor parents and many orphan boys are compelled to forego the inestimable benefits of apprenticeship, and these ought to be assisted by wise philanthrophy, but very many more fail to improve the great opportunity of becoming a skilled worker, and so drift into the laboring army to become helpless victims of poverty all their lives. Boys in town and country, learn a trade. It will be your surest and best friend through life. Parents, in whatever else you come short, don't fail to see to this matter. You will be insuring the happiness and comfort of your sons, the welfare of those who come after them, and discharging a solemn duty you owe to society and the country.—*Ex.*

How to Fatten Poultry.

Prof. Corbett says that although the manner of fattening poultry may seem plain, yet there is, nevertheless, a right and a wrong way, a long and a short mode of accomplishing the object desired.

Never let poultry forage or shift for themselves for at least ten days before killing, for they are apt to range in the barn-yards and pick up filthy food, which permeates all through the bird, its flesh frequently becoming so tainted that it is unfit to be eaten.

The best method for steady and regular profit, or for domestic use, is to keep them constantly in high feed from the beginning with plenty of clean, cool water; then they are always ready for the table, with but very little extra attention, their flesh will be juicier and richer in flavor than those fattened from a low and emaciated state, always commanding quick sale, at the highest prices in the market, a healthful, flourishing and restorative food.—*Ex.*

Let us pray for those who never pray for themselves. God's power can do for them weat is far beyond our power.—*Spurgeon.*

VERTIGO.

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

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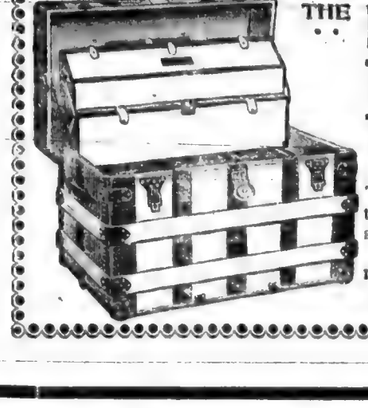

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The Baptists and the Bible.

The following address was delivered by Dr. A. E. Dickinson of Richmond, Va., at the Centennial meeting of the Goshen Baptist Association, recently held at County Line Baptist church, Caroline county, Va.:

Baptists have always and everywhere been the champions of an open Bible. Others have maintained the supreme authority of the Bible, but Baptists have always and everywhere stood for something more than that. They are satisfied with nothing short of the sole authority of the sacred Scriptures. Our beliefs concerning God and duty must come from the Bible since there is nothing else to give us any light worth having on these great themes. And right here lies the fundamental principle upon which are based the doctrines that separate us from all other Christian communities. We put the Bible before everything else because it is what it claims to be, a full and sure revelation from God. Whatever may be one's theory of inspiration, if he believes that holy men of old spake as they were moved by the Holy Ghost, he will wish to hear and heed what the Holy Ghost says. Right here is the starting point for every true Baptist. He has no pet ideas of his own about church organization. The ordinances of the gospel are nothing to him, except as they constitute a part of the only revelation God has given to man. It is because it is the Lord's baptism and the Lord's supper that we let them stand just as the Lord gave them in his own revealed word. We love our own children and all the dear little ones around us and seek for them the largest possible good. It is from no lack of prayerful interest in them that we withhold church membership from them until they give evidence of a new heart. The revealed word makes faith and repentance and a new heart prerequisites to baptism, and we dare not teach otherwise. We have no right to do it. And, besides the inspired volume closes with denunciations upon all who add to or take from its teachings. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book." Thus speaks God to us in the last chapter of the last volume of the books which go to make up our Holy Bible.

THE APPARENT INCONVENIENCE OF THE BAPTIST IDEA.

In many particulars, the Baptist idea of church polity seems to fall short of what is most needed, when we come to the actual test with the material God has given us to work upon. From a human standpoint the most convenient arrangement for governing our churches would seem to be that used with such marvellous results by the Roman Catholics—just as from a human standpoint the most effective form of civil government would be a despotism. Instead of all the trials and tribulations we now have in nominating and electing the man we would have to serve us, how much easier to let some one man and his children after him rule over us. That would save us from manifold inconveniences, especially about election times. And so, too, in administering the affairs of the churches of Jesus Christ. Instead of putting the care and responsibility of the government of the churches upon superior officers as they are called—Presiding Elders, Bishops, and the like, and leaving them to direct and control, Baptists leave every local church to control its own affairs, because, when we turn to the New Testament, we see nothing more plainly taught there than that such ought to be the case. Whatever may be the real or apparent evils of our Baptist church polity, the churches founded by the inspired apostles seem to have been of the same kind. Then the power to govern was lodged in each little local church. You will search the Divine record in vain for great officials and privileged classes with special rights for interpreting the word of God and for ruling over God's elect. The great ecclesiastics who rule and reign in splendor and power, hold a high place in their respective sects and denominations, but they have no place in the New Testament church polity after which our Baptist way of doing things is modelled.

BY THEIR FRUITS YE SHALL KNOW THEM.

If the tree is to be judged by its fruit, we are not afraid of that test as to our church polity and that of others. Without any such human appliances as they have for unifying and directing their forces, the Baptists hold together very closely, and they are growing every day into more loving accord, as they work together for common interests affecting the glory of their great King.

To many this is a great mystery. They do not see how it is possible for a denomination numbering millions to be so solid and compact, without any authoritative standards or any ecclesiastical powers. Instead of falling to pieces like a rope of sand, these thousands of little republics, each separate and distinct and independent of every other, are as wide awake and effective in diffusing the gospel at home and abroad as are any of the great Pedobaptist denominations, with their strong Episcopal or Presbyterial governments. How is this? Why is this? The secret of it all is to be found in the theme now under consideration.

THE BAPTISTS AND THE BIBLE.

If others have a book, so have we, and it is our confession of faith, our discipline, our creed, our standard—and that book is the Bible. That book holds us together and makes us one people, one in faith and one in practice; and the more closely we follow its word of command—the more we regard it as our supreme and sole authority in all matters of faith and practice, the more we shall be drawn together and the more we shall be led of God in all the great work committed to us.

So far from looking to great ecclesiastics for guidance, Baptists have ever recognized the fact that heresy is most likely to develop its rankest forms among religious leaders, and they have ever sought to guard such tendencies by giving people an open Bible, and by encouraging them to form their own views of its teachings by sedulously searching for themselves its sacred pages.

Baptists allow no doctrine which cannot be sustained from God's word; they countenance no custom contrary to its teachings. With them the word of God is not only supreme, but sole and alone in matters of faith and doctrine.

Here and there you may find a Baptist church with its articles of faith, but these are simply declarations of what such a church believes the Bible to teach, and no one claims for them any ecclesiastical authority whatever.

To the Bible the Baptist points as the sole and efficient source from which he draws his creed. He will not only point to the book, but he will give you the chapter and verse, and many chapters and verses, all of which unmistakably tell what he believes and why he believes it.

THE LOGIC OF OUR POSITION

As illustrating the logic of our denominational positions, let me say that it is not a mere accident that Baptists have always been the promoters and champions of religious liberty. Believing as they do they were of necessity compelled to be the advocates of soul freedom. We might say they could not help it. That doctrine was wrapped up in the Baptist idea; that every man must repent for himself, believe for himself, and be baptized for himself, and that no man or devil or angel—no power on earth, in hell or in heaven—has any right to interfere with our own personal obligation to do what God in his word enjoins upon us. As effect follows cause, so the logic of the Baptist position compels us to be as we ever have been, the unwavering advocates of soul freedom.

And, right here, let me add that to refuse baptism to the infant and leave it to follow its own convictions, as it grows to years of accountability, follows as logically from our position in regard to soul freedom. To take an infant out of its mother's arms, and by mere physical force baptize it, without its knowledge or consent, is as antagonistic to our views of soul freedom as to inflict physical punishment upon the same infant after he has grown to years of maturity because he refuses to believe as we do.

Baptists believe that one must be called out of darkness into light by the power of God—must be born again—and that prior to this mighty life giving change no one has any right to assume the name of a disciple. They believe that the blood comes before the water, and that faith and repentance and a new heart are essential to a proper observance of the ordinances. The Baptists believe this, and they are the only people on earth who do believe it.

As to what is baptism, and where it belongs in the christian system, and the Lord's supper and its place, we point to our Lord's commission and to the practice of his apostles. If they made faith and baptism precede the supper we dare not invert the divine order, or in any way deviate from it.

A PEDOBAPTIST'S REMARK.

A Pedobaptist clergyman said to a Baptist brother, with whom he was having a very pleasant talk: "I wonder very much that you Baptists have not a far greater following. I know you have millions of adherents, but it is a wonder to me that you have not many more millions. Your denominational platform is unique and one of the most striking that was ever put before any people. Your preachers, when they baptize, rarely do more than read from the New Testament a collection of verses bearing upon that subject, after which they give in the baptism of the candidate what seems to be an object lesson upon all they have read. And then, when you are asked about infant baptism, you generally content yourselves by challenging your Pedobaptist brother to produce in all the New Testament a single passage which either directly or indirectly teaches infant baptism—a challenge which has never been successfully met. Then, as to your church government, what can be more in keeping with our democratic way of doing things than is your way of leaving every church free and untrammelled *to do just as it pleases?* I repeat, it is a wonder to me that millions more have not given in their allegiance to this Baptist platform."

In reply to that very apt and striking remark of an honored Pedobaptist brother, it may be said that the explanation of our failure to grow and multiply as we should have done, is to be found in the fact that Baptists have not supported the Bible as strongly as the Bible has supported the Baptists. Our theory is right, and that is a great point gained. Theory underlies practice, and as long as the theory is good, we may hope that it will work its way into the life and character of those who maintain it. Baptists were a very feeble band when Neander, the great church historian, said of them, "There is a great future for the Baptists." How wonderfully they have grown since the day upon which Neander uttered that prediction, and yet we have scarcely begun to reach up to the great things which the God of the Bible has placed before us. But thank God if our principles are in accord with his divine word, they will yet get a mightier hold upon us, who too feebly champion them, and upon the multitudes who now reject them. Like leaven they will leaven the whole lump, sending their quickening power into all sects and sections, the world over.

LEAVENING THE LUMP.

I do not say that all good people will, in the coming ages, leave their respective denominations and come to us and wear the Baptist name. That may never come to pass, but a thing almost as desirable will, I doubt not, take place. Whatever is scriptural in our teachings will, in God's good time, be appropriated by others and be incorporated into their systems. Something like this has been going on for generations, and the good work has by no means ceased. Doctrines for which, in by-gone ages, Baptists endured stripes and imprisonment and death have become the possession of the christian world. They are not only held by others now, but believed so firmly that the bare suggestion that there ever was a time when they did not hold to these truths is repelled with more or less of feeling. This process will go on in the coming years, until the happy day shall dawn, when there will be no Baptist peculiar views, since such views will belong equally to all God's dear people.

And yet there may be then as now many denominational names. It is not the name Baptist for which we are contending, (that name you know was given us by our enemies), but for the things for which that name stands, and if others accept our doctrines we will not quarrel with them as to the name.

In politics, if a man votes as you do, you do not care very much whether he wears your party name or not. It is the vote you wish. The influence he may exert over others with whom, for the time being, he is associated may be more potential than if he were to come right over and wear the name of the party with which he casts his vote. He may do the better "missionary work," as the politicians sometimes designate such services, by lingering nominally at least with his old associates.

And thus, while Baptists would of course greatly prefer that all who take their doctrine should also take their name, and stand shoulder to shoulder with them, bearing the heat and burden of the day, still they must look with profound gratitude upon the great and ever growing multitudes in other communions who really are Baptists in everything except the name. They believe as we do as to immersion being the only Bible baptism. They reject as we do infant baptism, and hold as we do that no one has a right to the ordinances unless he comes as a penitent believer, and they are holding too with more or less tenacity other things which the world calls "Baptist peculiarities," as it once counted us heretics and schismatics for our peculiar views as to religious liberty.

THEORY AND PRACTICE.

While good comes from a true theory, evil and only evil is likely to flow from a false theory. It has been well said that no one can point out the precise period when the Roman Catholic corruptions began. They crept in very slyly one by one, and often grew out of natural, if not praiseworthy impulses, but with this came the widespread ruin which the Roman hierarchy has brought upon the human family. It was all wrapped up in the false theory with which it started, that the church had the right to change and modify the ordinances and teachings of the word of God.

And what better thing can we now hope from Pedobaptist denominations except as we influence them? If they have a right to substitute sprinkling for baptism, and infants for penitent believers, and hierarchies for the New Testament form of church government, they have the right to make other sweeping changes until the blessed book itself is swept away. When once you begin to deviate from the strict teachings of the inspired word, who can tell what the end will be? How often even good people deceive themselves or are deceived by others with such declarations as these: "It does not matter so you are sincere," or that one thing is more convenient than something else—or that the strict observance of a Scriptural command is not essential to salvation and the like. And yet who would apply the same kind of reasoning to other things? We know well enough that sincerity in the man who takes the wrong medicine does not save him from its effects, and no loving child will be found obeying his parents simply from the fear of being disinherited.

A HOPEFUL INDICATION

One of the most encouraging indications of the progress of Baptist principles is to be found in the fact that our adversaries substantially concede almost all that we claim, only they think that we err in holding too firmly to the strict letter of God's word, and that we make it too much a matter of conscience to follow it literally and fully. Dr. Lyman Beecher wrote to his son Edward, whose conscience seems to have been a little troubled as to baptism, saying: "I have reason to believe that through excess of conscience many a man has been worried till he became a Baptist."

Some time since a tired Baptist preacher went off on a steamboat seeking rest and refreshment for body and mind. He met among the passengers an old Pedobaptist friend who was constantly worrying the tired preacher by attempts to draw him into discussing the baptismal question, but presently the Baptist turned upon him and with no little emphasis asked: "If this very moment it were revealed to you from heaven that you could never enter there without Scripture baptism, what would you do?" The Pedobaptist brother paused a moment and then replied: "I would beg the captain to haul in the boat that you might immerse me here and now." Of course that carried the whole point and made further discussion of the subject unnecessary. There are multitudes like him in Pedobaptist denominations who cannot rid themselves of the conviction that the baptism of the Baptists is the baptism of the New Testament.

Baptists stand for the ordinances as they were delivered, and attach to them no more importance than is given them by the inspired writers. If we emphasize them, it is because Christ and his apostles did the same thing. We follow in their footsteps. And besides, as we look over the history of the church, we find that wherever and whenever Baptists have failed of doing this, the most serious evils have come to the cause of God.

AN ILLUSTRATION FROM THE GOSHEN.

Of the truth of what I am saying, this old Goshen Association, whose Centennial we are now celebrating, affords many illustrations. We stand to day upon the very soil over which the Craigs and Waller and Webber and many more were hurried to gloomy dungeons, and in almost every instance the men who were foremost in those diabolical persecutions were the "*Parish parsons.*" Often when the hearts of the sheriffs and other civil officers were moved with pity at the beautiful martyr spirit with which those old Baptist preachers went to jail and lingered there half starved, the parish preachers would be clamoring for yet other and severer punishment, and why? You know why. It was because for long years Pedobaptism had enjoyed undisputed sway in all the counties covered by this Goshen Association, and it had worked out the same results here that it has wrought everywhere else under the same conditions. Almost the entire population had been brought into the church—brought in without the least regard to what the Bible teaches about such great matters. The church and the world had come to be one, and New Testament religion had disappeared from the land.

Then it was that God sent these brave Baptists, who rejoiced to suffer with their Lord. Much of the good that our Pedobaptist brethren are now doing is due largely to the faithful and persistent protest which we make to the evils inherent in their respective systems. We hold them back from the logical results of their teachings. We keep their errors from running to seed, and thus save them from the untold calamities which always and everywhere follow where such views are not thus antagonized. If to day Baptists were to abandon the field and give up the struggle, in a generation or two Pedobaptists would have brought into the church every child in the land, and once in, there they would remain, and soon the church and the State would be as much one here in America, as they are to-day in other lands where Baptist principles are unknown, as much one as they were when the pioneers of this Association, sentenced to close confinement, passed through the streets of Fredericksburg on their way to jail singing:

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller."

A FEW INQUIRIES.

A few inquiries suggested by the subject in hand, may fitly close this address.

Are Baptists doing their part in printing and circulating the Bible? Freely we have received, freely we should give. The Bible has done everything for the Baptists, and yet it may be a question whether others, who believe in courts and councils and standards of one sort and another, along with the Scriptures, are not outstripping us in giving the gospel to the people?

Are Baptists adhering as strictly to scriptural order, in their denominational work, as the logic of their position demands? Are there not tendencies to distrust and abandon the primitive church and its polity? Are we not taken up too much with mere temporary expedients without caring much whether they conform to Scripture principle and precept? While our theory, that baptism and church membership are only for the regenerated, is all right, is not our practice of hurrying masses of those who afterwards prove to be not regenerated, through the forms of church membership, all wrong? Every such addition from the world lowers the standard of piety just as the placing of a block of ice in this room would lower the temperature. When loaded down with unconverted material there is nothing for a Baptist church to do but to die, and the sooner it dies the better. Others may and do grow without spiritual power. Their ecclesiastical machinery is so elaborate and so well adjusted that it will run about as well without vital godliness as with it. That is, so far as apparent growth and worldly influence are concerned. Rome and State churches everywhere are proving the same thing as are other sects which have virtually set aside the Bible.

Again, are Baptists who owe their existence to the Bible and who are shorn of their power when it loses its authority, any more reverent in their interpretation of the sacred word than others, or any more earnest in studying its truths and in imparting them in the home and in the school, and to all over whom their influence reaches? Lewis Craig, and others of your old Goshen Baptist brethren, were once arrested by the sheriff of Spottsylvania county, and when they came before the court the prosecuting attorney said: "May it please your worship, these men cannot meet a man upon the road, but they must ram a text of Scripture down his throat." That's the way the men who laid the foundations of this Association felt about the Bible. But I fear that not many of their descendants lay themselves liable to the charge brought against Lewis Craig and his colaborers.

Are Baptists more than others expressing in their lives the principles of the Bible? Are they more loyal friends of righteousness, or sturdier foes of evil? Do the sweet humanities and charities of religion, of Bible religion, flourish more among Baptists than elsewhere?

As Baptists grow in numbers, in wealth, in social power, are they not in great danger of forgetting the secret of their strength? Alas for us that so often our children turn away from the old faith, carrying all the treasures won for them by their Baptist fathers to others, where they may be used with the most telling effect against us. With the increase of culture and wealth, if we are wise, we shall strive more than ever for the humble zeal and quenchless fervor and abundant labors which characterized our Baptist fathers.

NEED OF WISE LEADERS.

If what has been claimed in this address is true, the Baptists ought to be the most wide-awake, pushing, enterprising people in the world. We ought to prepare for the great multitudes that are sure to flow into our ranks. We shall need larger church buildings, and more of them. We shall need ten dollars for denominational schools and colleges where we now have ten cents. And our mission work at home and abroad should be enormously extended. To do all this we must have God given leaders. No people need leaders as the Baptists do. Never since Christ ascended to heaven has any Baptist cause failed of great prosperity which was in charge of wise and energetic leaders. But the God of the Bible is not likely to come down and work miracles for the Baptists.

If we put the wrong men in charge of our churches and schools and colleges and boards and papers, and then wait for them to die that we may fill their places with men better suited to lead in such matters, if we are too cowardly to assume our share of the responsibility needed to bring about desired changes and modifications, then there can be no Baptist progress. There is a man for every position, a God-made man. When he and the place meet, the victory is assured. No longer then can there be any question as to men and means for carrying forward the work. No people follow more magnificently than the Baptists if they have a sure enough leader, and no people hold back more stubbornly than they if they lack faith in those who undertake to lead them.

Finally, in this Centennial year of Foreign Missions, as we tell over and over the story of Carey and Judson and Rice, let us bear in mind that *they* and many more of the brightest lights among our Baptist worthies were won to our faith by the Bible. The Bible has made more Baptists than all other books ever printed. As certain as we build upon "the impregnable rock," as certain shall this doctrine of ours win in the great fight. We need only to be faithful to our great trust to secure full and complete triumph for the Baptists and the cause.

In the worst trials God often makes the sweetest discoveries of himself.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 21, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

SEVERAL queries have been sent to us inquiring into the right of an Association to drop from their membership a church that retains members in fellowship who make and sell spirituous liquors. In answer to them all we say an Association is not a law-making body. It is simply a missionary body, organized for the purpose of combined effort in propagating and disseminating the gospel; and hence they have nothing to do with the discipline of the churches. Every Baptist church must be allowed to exercise its own discipline. It is the prerogative of the church to do that and not the Association. The Association has no more right to pass a law to regulate the discipline in regard to making and selling liquor than it has to pass one to regulate the discipline in regard to adultery, swindling, or any other sin.

While the foregoing is true, still an Association can use proper means to influence a church, by counsel and suggestion, whenever manifest unscriptural or harmful practice is in vogue therein; and should such efforts fail to produce a reformation, then the Association can protect itself and vindicate true religion by withdrawing fellowship from such church.

ANY departure from primitive faith and practice, just like any attempt to improve the simple words of Revelation, is to be looked upon with caution, and sometimes with suspicion. There are some customs becoming quite common among our churches which certainly have no precedent in New Testament times, and hence they need careful study on the part of our people before adoption. It quite often happens that some leading Baptist church, catching a certain plan or idea from some other church that is considered quite *advanced*, liberal, intelligent, etc., or from organizations that are not baptistic, sets the example in the way of an innovation, and other churches all over the country thinking that such plan or practice is "nice and harmless," fall into line at once and adopt it. Thus it at times happens that almost before one is aware of it the whole denomination is committed to something which is an evident departure from the models of apostolic times.

At the risk of being considered rather pessimistic, we desire to state candidly that we have serious doubts about the propriety and scripturalness of some customs that are now prevailing to some extent among us, and yet are not so firmly established as to be considered really baptistic. One custom to which we allude is that of having *formal*

INSTALLATION SERVICES

when our pastors occupy new fields. We emphasize the word *formal* for a reason. We do not object to a gathering of a few representative brethren and sisters, at some simple service, when the new pastor is inducted into the pastorate. But to suspend services at most or all of the churches of the community, to ask the pastors of all other denominations to attend, to have a combination of all of the choirs of the town, with speech-making, feasting, and a general flourish of religious trumpets, strikes us as being a decided departure from Scripture simplicity and of quite questionable religious taste.

Besides the main argument against this custom which is, as just intimated, that it has no encouragement in Scripture command or precedent, it is open to objection on other grounds. In the first place, if the ministers and people of the various denominations are invited, it is expected of course that nothing will be said that will grate in the least upon their feelings. If a sermon is to be preached by the pastor, or by a visiting minister it would be considered in bad taste to say anything "*doctrinal*," as it is called. If the pastor should dimly outline his ideas, plan of work, etc., he would be expected not to make a *dim* allusion to any intention of antagonizing any of the many faiths of the town or community. Is this best; can Baptists afford it? And then, under the pressure of what seems to be almost an ovation from people of all creeds, is there not great danger of the incoming pastor making quite liberal promises, and of giving quite liberal assurances, and if he departs, or seems to, from them, will he not be accused of bad faith?

In the second place, does not the whole thing smack too much of the idea of honoring the servant at the expense of the *Master*? If there is any spirit that ought to characterize the minister of Christ, above any other, it is the spirit of humility. The installation or recognition service as it is now often conducted certainly has no tendency to humble God's servant, but rather to "unduly exalt him." We have no account whatever of Timothy, Titus, or any other settled pastors of New Testament times, being installed when they took charge of churches. The "kingdom of God cometh not with observation." Christ went to different towns unheralded. When Spurgeon went to London there was scarcely a "churchman" in the city that knew him or paid any attention to his coming, and yet there is not a churchman on the Island that does not now know and feel his power. Brethren are fond of praying and preaching about preachers "hiding behind the cross," but in the installation service the preacher, if anybody, is brought to the front, and the cross, if present at all, is relegated to a *dark corner*. If any such service is held then at all, let it be simple; and it is decidedly wiser, we think, for the services to be of such an order as to *honor Christ*, and keep the preacher in the background.

Another custom, quite the rage now in many Baptist and other churches, is to have a grand display of sympathy, feeling, speech-making and present-giving at the

FAREWELL SERVICES

of departing pastors. Here again we plead for simplicity, and for the absence of formality and ostentation. Why should the retiring pastor talk so much about his leaving the church? Why should he and others make the religious "welkin ring" for weeks over his going? Why should the dear brethren and sisters be crying over him like he was their Saviour, and his going would be something like the going of Christ himself. Spurgeon was right in saying that a minister should always so preach to a church as to have the members more *in love* with Christ than himself, so that they as readily fell in love with any other true messenger of Christ as they did with him.

It is true that Paul once had a "farewell service," but it was quite a simple and *private* affair, for he called the elders of Ephesus down to Miletus, and there on the seashore delivered his farewell talk. Christ preached a farewell sermon to his disciples, but that was still more private, and came spontaneously in the path of duty, unheralded, and with no straining after effect. Such as these we heartily commend. More beautiful than the brightest gem is the tear of sympathy and affection that flows for one who has made no conscious effort to bring it forth. Deliver us from a program in which *crying* is an *expected part* of the exercises, and hence arranged for. It is about as heartless and as open to criticism as the plan of an English preacher of a theatrical turn, who had his manuscript marked here and there in such a way as to enable him to show off to the best advantage in the delivery of his sermon, and among other indices this was found, "*Weep here.*" If brethren then will have farewell services, let them be simple and in good taste. Let them invite no popular outburst of sympathy, and if the recipients of presents and expressions of good will, it would certainly be in better taste not to regale the public with any account of them through the papers.

Another plan becoming more or less common among us is that of building

FINE AND COSTLY CHURCHES

to reach the poor of our great cities. A few years since Dr. Judson, son of the distinguished missionary, A. Judson, resigned a good pastorate and went to labor among the poor of New York City. That was a noble act of a noble man. But even such men sometimes make mistakes, and we fear that Dr. Judson has made one in building a costly church which has been erected as a memorial to his father. Adoniram Judson needs no costly building to perpetuate his fame. His monument is the Bible in the Burmese language, and his life of self-denial; and that costly church, doctor, will hardly do the poor of New York the good that some ten or dozen plainer structures would have done scattered over the city *among* the poor, and which might have been built with the money put into one. When a denomination of christians have no showing in a large city, and when their prestige and power as a people are not known, then it is wise for them to build *some* churches which are up to the demands of the age and the needs of the intelligent and cultured part of the population. We consider the sixty thousand dollars paid by our Home Mission Board for a suitable place for worship in the city of Havana, Cuba, as money wisely spent. But the Baptists are well known in New York. Their churches will compare favorably with the churches of the leading denominations represented there, and if our people in New York, or any other large city where they are as well known as they are there, wish to reach the poor and neglected, let them build plain and neat buildings among them, and near their homes.

If preachers cannot be found to fill all such pulpits, let the churches send out their consecrated laymen and active workers to push the Sunday school work and hold religious services. This blessed work thus done would stop the rapid multiplication of societies by giving those who fritter away their time and means upon them, something practical to do for Christ.

THE GENERAL CATALOGUE of Wake Forest College by Dr. C. E. Taylor is an interesting and valuable publication, and makes a book of 199 pages. Those interested in the history of the College, its alumni and students should get a copy of this excellent Catalogue. It embraces a period from the foundation of the College in 1834 to 1892, and contains the names of all the Trustees of the College and their officers, all the professors and other instructors, all the graduates in annual classes, who have matriculated at Wake Forest, with a short historical account of each since leaving College, their societies, counties, towns, occupations, degrees, removals and present addresses. Copies will be mailed post paid, by Dr. C. E. Taylor, Wake Forest, on receipt of fifty cents. This amount will barely cover the cost of publication. In getting up this Catalogue Dr. Taylor has performed a valuable service to the College and its friends, which we know they will appreciate when they see the Catalogue.

THE crops in some sections of North Carolina are poor; in other sections we learn they are good; but we believe in all sections of the State the people have this year made a greater effort to raise home supplies than at any time since the war, and have succeeded. While the price of the money crops, cotton and tobacco, is very low, the people of the State have more to live upon the next year than in some other years when they got better prices for their products. On this account what money does come into the State from the money crops we are glad to believe will not be hurried out again as rapidly as formerly, and the dearth of money will not be so great. We trust such will be the case. Certainly the lack of money in this State for the past year with short money crops, low prices and inadequate food crops have been quite appalling to the people in their secular business as well as in the Lord's work.

FROM OUR TRAVELLING AGENT.

SOUTH YADKIN ASSOCIATION.

We found all the churches well represented at this Association, and a good start was taken by a splendid sermon by Rev. W. A. Pool of Statesville.

Several of the brethren spent the night before going to the Association with Bro. J. C. Turner, who made us welcome to his pleasant home in Statesville. Those who know Bro. Turner can form a correct idea of the real hospitality to be enjoyed at his home.

The discussions of the different interests were freely participated in by a large number of the brethren, and the most perfect harmony seems to be in all the churches. They not only desire to see the work enlarged and accelerated, but so far as I saw there seemed to be perfect agreement as to the methods to be used in doing this work.

Bro. John B. Holman, who has been the moderator of the Association for years, is one of those level-headed men, whose consistent christian character, and fair and open dealing make him a power in whatever position he holds.

Bro. L. R. Carroll is here, and made a very able speech on Foreign Missions. Bro. Carroll is probably as well posted on this subject as any man in the State, and when you add to this the fact that his heart is full of love for all christian work, his very presence seems to inspire the whole Association.

On Wednesday Dr. Durham was appointed to preach; took a text and then made one of his best *speeches* on Foreign Missions.

On Thursday Bro. Matheney was on the program to *speak*, and he preached a most excellent sermon. This Jonah proceedings were not excepted to by the brethren, but both sermon and speech were well received by all who heard them.

Bro. Stallings is with us, and expects to go on the entire trip over the mountains in the interest of High Point Female College and education in general, and certainly we are glad to have him with us. The clear and forcible manner in which he deals with this subject will not soon be forgotten by those who listen to him.

Thursday we leave for the

CALDWELL ASSOCIATION,

which we reached on Friday morning. The Association was already organized, Bro. I. W. Thomas having been elected moderator, and Bro. J. V. McCall, the old clerk, still in his place. Bro. Thomas makes a first-rate presiding officer, and Bro. McCall, who is sheriff of his county, is one of the best clerks in the State.

This session is a very great improvement over that of last year, both as regards the number present and the amount of work reported by the churches.

We did not hear the introductory sermon preached by Bro. J. C. Crisp, but heard it well spoken of by the brethren.

We had a splendid discussion on education and upon Wake Forest College, participated in by Dr. Stallings and other friends of the institution.

I can see that our people are showing a growing interest in the prosperity and success of the College, and are always glad to hear it discussed as one of the objects of the Convention. There ought to be no Association in the State at which Wake Forest College is not *specifically* presented to our people. If the Baptists of the State do not take care of the College, who will?

Bro. Edwards is succeeding well in his new work for the Orphanage. He is faithful and well adapted to his work, and will be of great service to the Orphanage. The brethren never fail to ask about Bro. Mills, whom they have heard so often in behalf of the children at the Orphanage.

The Association increased their pledges largely over what they did last year. This was specially marked in Foreign Missions and in Ministerial Education.

Dr. Durham left us on Saturday to attend the Stony Fork Association. This Association has been anti-missionary, and for the first time in its history on last Sunday took a collection for Foreign Missions and appointed delegates to the Baptist State Convention. It looks now that the time is not far distant when this entire mountain section will be in line with all of the denominational work.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Jasper Howell of Lenoir has returned from Florida.

....Rev. S. W. Mitchell has moved from Cooper's to Asheville.

....Rev. H. A. Bagby has declined the call to Richmond and will remain at Suffolk.

....Rev. Dr. W. A Montgomery, formerly of Mossy Creek, Tenn., is now at Bowman, Ga.

....The Shelby *Review* states that Rev. Thos. Dixon, Sr., has been elected pastor of Elizabeth church.

....Rev. G. W. Harmon preached the dedication sermon of the new Shiloh Baptist church Sunday.

....Rev. J. E. White of Wilson was on a visit to his parents in Apex, last week and called to see us on Thursday.

....Prof. Mills of Wake Forest called to see us on Saturday. He reports one hundred and sixty five students at the College.

....Rev. O. Churchill of Moncure was in Raleigh on Friday last to hear the speaking. He is seventy-two years old, well and hearty.

....Dr. Thos. Hume of the University has been invited to deliver twelve lectures before the National School of Methods at Chicago next year.

....Rev. L. M. Berry has removed from Columbia, Mo., to Boonville, Mo., and requests that his friends address him at the latter place in future.

...."Talks About Law" by Judge Winston are widely read, and generally appreciated. A brother writes us that they have been worth $1,000 to him.

Rev. Dr. H. M. Tupper, President of Shaw University, returned to Raleigh several days ago from Massachusetts, where he has pleasantly passed the summer.

....The Baptist State Convention of North Carolina meets with the Tabernacle church, Raleigh, on Thursday evening after the first Sunday in December, 1892.

....Bro. Lang Tayloe of Hertford county was in Raleigh last Wednesday and called to see us. His visit here was for the purpose of entering his daughter in Peace Institute.

....Bro. H. C. Edwards of Woodland, Northampton county, has our thanks for a good list of renewal subscriptions, with the cash. Bro. Edwards is one of the RECORDER'S best friends.

....Rev. F. M. Royal, writes us from the Seminary, at Louisville, September 15th, as follows: "New building not yet finished. Old building repaired. The faculty are expecting a large number of students this year."

....Bro. Thomas L. Dozier of Southport writes us September 8th as follows: "Our good pastor, Bro. Howell, has had a week's meeting. Much success. Ten have joined us in the work at Bethel church."

....Rev. A. B. Caudle conducted a splendid meeting at the new church near Mr. A. J. Griffin's in Buford township last week. A large number professed conversion and joined the church.—*Monroe Inquirer, Sept.* 15th.

....Bro. E. W. Timberlake, Louisburg, N. C., requests all persons who expect to attend the next session of the Tar River Association, to inform him at once of their intention, and also on what day they will reach Louisburg.

... Bro. J. B. Richardson, High Point, Sept. 15th, 1892, says: "A little cyclone dropped down on 'Meadow Branch' church in Union county on the 13th inst. and completely unroofed it, doing no other damage in the community. This church-house is one of the best country houses I know. It seats six hundred."

....Rev. William Bland has removed from Hawley's Store to Autryville, N. C.

....We are informed by Mr. J. A. Ware who had all the correspondence with Bill Fife with reference to the latter's holding services here, that no word was said about the amount he should be paid, nothing being said even about his expenses.—*Shelby Review, Sept.* 9, '92.

....Rev. J. R. Jones, Milton, N. C., September 12th, 1892, writes: "On yesterday I baptized eleven persons into the fellowship of Shiloh church. They make the number of accessions to the church this summer twenty, eighteen by baptism, and two by restoration. There are two or three others to be baptized."

....Rev. C. G. Jones, pastor of the First Baptist church of Chattanooga, Tenn., delighted good and attentive congregations at the Baptist church Sunday morning and night with splendid sermons. The sermon of the morning was pronounced, by many competent judges, to be one of the best ever preached in Chatham.—*T., Chatham.*

....During the past two weeks we have attended five Associations—all in the western part of the State—two of them west of the Blue Ridge—viz., South Yadkin, Caldwell, Stoney Fork, Three Forks and Ashe and Alleghany. At each of these Associations the attendance was large, the brethren hopeful and the spirit of missions good. —*C. Durham.*

....Bro. F. S. Stine of Petra Mills, Caldwell county, writes: "There was a five days' meeting held with Antioch church, commencing the fourth Sunday in August, conducted by the pastor, Rev. D. W. Pool, assisted by Revs. Jas. Shaver, C. C. Pool and Solomon Gwaltney. The meeting resulted in sixteen additions by baptism, and others by letter, number not known."

....Bro. J. H. Austin, Rockingham, September 15th, 1892, writes: "We have had a glorious meeting and Hoffman and all the surrounding country were greatly revived by the presence of God's Spirit during the week. Four confessed Jesus as their Saviour. We closed Friday night, leaving eleven penitents inquiring the way of life. May God bless and save them with all others who want to be saved."

....Rev. T. B. Thames, pastor of the First Baptist church, Danville, Va., together with his wife and little son, had a narrow escape from serious injury last Wednesday. They were out for a drive, and one side of the shafts becoming detached, the horse made a sudden spring upsetting the vehicle and throwing all of the occupants out. Mrs. Thames and the boy escaped unhurt. Mr. Thames was painfully, though not seriously injured in the back.

...."Will the Chicago University receive negroes as students? Please answer in the *Recorder.*" Yes; the University of Chicago will make no distinction on account of race or color. We happen to know of a colored young man from Louisville who is arranging to enter, and who has received every assurance of being cordially welcomed. Among the students at Chicago there will be an increasing number of negroes from the South.—*Western Recorder.*

....Rev. J. M. White of Apex, N. C., has accepted work in Edgefield, S. C. He becomes principal of the Edgefield High School, and will serve probably one or two churches in adjoining communities. His correspondents will hereafter address him as above. This leaves a vacant pastorate—Apex, Carthage, Swift Creek and Cumberland Union. Bro. C. W. Blanchard also will move to Durham. Who will fill the void created by the removal of these brethren?

....Rev. Dr. A. G. McManaway arrived in the city yesterday morning from Little Rock, Ark. Dr. McManaway will remain here a few days packing his furniture and having it shipped, after which he will go to join his family in Virginia. He begins his pastorate in Little Rock the first Sunday in October. The church is one of the largest and most influential in the city, and under Dr. McManaway will, no doubt, still increase in number and usefulness.—*Charlotte Observer, September* 10.

....Rev. J. K. Fant, High Point, N. C., Sept. 17, 1892, writes: "We have had a meeting that was uplifting and infilling. Bro. D. M. Austin did the preaching, and mightily did he magnify the Lord—Christ never seemed so precious as now. High Point Female College has started out under the most favorable auspices. We are delighted with the new faculty, and are encouraged to say that those who are committed to their care will do well. Let there be no hesitation.

....Rev. J. B. Marsh of Abernathy, writes as follows September 14th: "Bro. W. E. Crocker is aiding me in a meeting at Olivet church, preaching the word acceptably, and the Holy Spirit is using the word to the conversion of souls. Ten have professed trust in Christ, and the number of inquirers larger to-day than any time since the service commenced. I have just read your cheering editorial in this week's RECORDER, "Sunny Side" I wish you could have spoken more confidently of our growth in piety. But I fear you could not truthfully."

....Rev. Dr. C. S. Blackwell, on the eve of his departure for Elizabeth City, N. C., writes: "I closed a meeting some days ago at Blackwater, Va., but half of the church is in North Carolina, and baptized twenty-five. I close my pastorate with the Third church, Norfolk, to-night (Sept. 11th), after baptizing two at the last service. During the fourteen months with this church, ninety-four have been added to its membership. I leave it with all of its departments of work thoroughly organized. I begin my work in Elizabeth City next Lord's day. I leave Virginia fresh from the waters of baptism, and pray for God's blessing upon my work in North Carolina."

Board of Education.

This Board needs immediate help. Forty-two young ministers were aided last year, more than ever received help at any time before. They appealed to us for assistance, and their churches highly recommended them and urged us to adopt them, and we did so, and we do not regret it. Several of them are now settled in their fields doing excellent work. I have recently seen some of their work, and know whereof I speak. Others of them have returned to the College, and are making diligent application in preparation for their life work.

We have about seventy applications for help this year, but we owe a debt on last year's work, which we are providing for as rapidly as we can, and can see our way so far as to adopt only thirty this year. More than forty have earnestly called on us for aid, and their pastors and brethren have written me asking that help shall be given them if possible, and telling us that the young men are not able to pay their own way, and that they are young men of promise—indeed, they give them all the recommendation we could ask. But the way does not yet seem open to aid more than the thirty already adopted. We must avoid going in debt. And besides those who wish to come, we have already here five who cannot possibly pay their own way longer than Christmas, if that long. Without aid they must leave, and so far as we can now judge, we have never had better young men here than these.

Brethren, what shall we say to them? Shall we let them leave with such meagre preparation for their responsible calling? Are they as well prepared as they should be to become leaders of the Lord's people, the pastors of Christ's churches, his undershepherds to feed the church of God which he has purchased with his own blood? Brethren on the farm, in the office, in the store, if God should call you to preach his gospel, you will know what it is to need all the preparation possible to proclaim the unsearchable riches of Christ to a lost world. And if like nearly all the young men whom God is calling in his ministry, you should be poor and unable to educate yourself, you will know something of their embarrassment.

No work of our denomination has been more blessed of God than our Education Board work. For the last ten years a majority of our best preachers and pastors in North Carolina were once our beneficiaries. The best preachers and pastors who have come to us from other States were aided by the Education Boards of these respective States. All but two of the missionaries who ever went from North Carolina to foreign fields were our beneficiaries. Our grand old College has furnished the men who have built up the churches in the destitute places, are to-day filling acceptably our strongest preaching places, and taken all together they compose the most efficient body of preachers in the State, and these for the most part were aided by our Board. No one can look over the list of ordained Baptist preachers in North Carolina, and learn where they came from, and the help they had, can ever find it in his heart to say, that he has no sympathy with our beneficiary education. But why need I say this? No thinking liberal Baptist is wanting in hearty sympathy with this work. But, brethren, here is the trouble: we need help *now*. We must not let these young men leave, and surely we ought to say to more of these applicants, "Come, and we will help you get ready for your God-given work." Several of the Associations last year at their annual meetings promised us help, but it has not yet been given. Brethren, please send it now.

W. R. GWALTNEY.

Report of Meetings by Rev. J. H. Hildreth.

Dear Recorder:—Our meeting at Point Caswell resulted in ten additions by baptism. Bro. A. T. Howell of Southport did the preaching. He is a power in the pulpit, and will long be remembered by the church and people at this place.

I have just closed a series of meetings with my churches at Willard and Mt. Holly, which resulted in three additions at Willard, and four at Mt. Holly. Brother Howell did the preaching at both of these places, and we were all edified and made better by the sweet gospel sermons which he preached for us. Fraternally yours,

J. H. HILDRETH.

Point Caswell, Sept. 14, 1892.

Our Vacation.

On the morning of July 1st, Mrs. Martin and I left our pleasant home in Lumberton for a three months' vacation, to be spent in South Carolina and Virginia, doing evangelistic work.

Our first meeting was held in Orangeburg county, S. C., in which thirty-six souls were happily converted. We spent three days in the city of Orangeburg, preaching twice a day. We could not remain longer, as we had to meet our next engagement at Concord, Va.

Here the Spirit of God was with us in great power. I feel interested in this church, because it was my privilege, under the blessing of God, two years ago, to hold a meeting there, which resulted in the awakening of the church from a five years' slumber to an earnest, faithful work. They called a pastor, and to-day Concord is numbered among the best churckes in that community, and averaged last year over a dollar per member for missions. Our meeting there this summer resulted in thirteen conversions.

Our next meeting was held at Keysville, Va. This was in many respects a remarkable meeting. After the first day every place of business, with the exception of one barroom, was closed, and at every service that large church was crowded. Many christians, who were following Christ at a distance, renewed their vows, and started out with renewed energy to live and work for God, and forty-five souls were converted. Our meeting here lasted eight days.

From Keysville, we went to New Hope, where we had another glorious meeting, which resulted in thirty-four conversions, and the reclaiming of a large number of backsliders.

We then came to Mt. Zion, my wife's old home church, and held our next meeting. The result was twenty-three conversions.

We managed to hold out a few days at our next engagement (Buckingham), and during that time there were seven conversions.

We had to come to my father-in-law's and take some rest, as the doctor told me my strength would not permit me to work any more this summer. So I had to refuse quite a number of invitations to hold meetings at other points. We will rest several weeks and return to our home in Lumberton on Oct. 1st. Bro. V. I. Masters, who is supplying for me, will then return to the Seminary.

F. H. MARTIN.

Gilliamsville, Va., Sept. 13, 1892.

South Yadkin Association.

The recent session of this body was a feast of good things to Bethel church and that portion of Iredell county.

Pastor and people regret not being equal in expression of gratitude to the deserts of the delegations and visitors.

The Spirit seemed to lead, and everyone followed in sermon, speech and song, during the whole meeting, with such earnest discussion, tender sympathy, and with such cheery disposition, that it was sad when we witnessed the close drawing near.

Bro. Durham's missionary sermon on Wednesday, and Bro. L. R. Carroll's running history and vivid incidents of modern missions Thursday will, in many minds, remain while life lasts, and be an inspiration to every lover of the work who heard them.

These were not the only striking and sweeping speeches, but space will not allow mention of all.

When we thank you all with full hearts and quickened energies, we still have somewhat against you, brethren and sisters. While there was a goodly number of you, and our lives are made brighter by your presence with us, yet there were not enough of you to fill the homes prepared for you, and those who came did not stay long enough to help us eat half the fatted calves, shoats and lambs. While the sideboards groan under the unused sweets throughout the land of Bethel. Come again when the fruit is not all killed, and the mellon crop is not a failure, and we will make your stay more pleasant.

W. J. HOPKINS.

September 10, 1892.

Meeting at Pantego.

Dear Recorder:—On the 19th of August, accompanied by Rev. B. B. Williams, we went down to Pantego, and on Saturday night began a meeting which lasted seven days.

Bro. C. W. Matthews came to our aid on Monday night and preached one sermon during his stay. Subject—"The Two Builders." Matt. 7: 24—27. But for the fact that he is kin to us, we would tell what an impression this sermon made upon the people.

Bro. Williams gave us the fundamental doctrines of the New Testament church, and his sermons were impressive and instructive. His discourse on "The Office of the Holy Spirit" was superb, and gave Campbellism some death dealing blows. Three came to us from the Campbellites and one by baptism.

The meeting was a good one for the Baptists of Pantego. But the salary of the missionary is not enough. It would be about all he could do to get along if the salary was doubled.

Others have expressed a desire to come to us from the Campbellites.

There are very many people here who belong to no church. Hence, Pantego is an important mission field. It is an absolute necessity that the salary should be increased, in order to enable missionaries who go there to do better work. Will not the Mission Board take this matter deeply to heart?

J. R. MATTHEWS, *Missionary.*

Meeting at Cherry's Hall.

Dear Recorder:—On the third Sunday in August I began a meeting at a place known as Cherry's Hall near Coakley in Edgcombe county, and continued it two weeks, closing on Monday night after the first Sunday in this month. We had Dr. Hufham and Bro. J. W. Powell to assist us part of the time. We have no church in that vicinity, and until last March, when your unworthy servant began to preach there, those people knew nothing of the Missionary Baptists or their doctrine; and when we began to talk about holding a meeting there, the people hooted at the idea, saying those who lived in that neighborhood would not attend a protracted meeting. For the first few days our congregations were indeed small; but, bless God, though we had heavy thunderclouds and rains, the crowd continued to increase until there were very few persons in the whole community who did not get into the meeting. They were very attentive to the services, and there were great manifestations of the Holy Spirit's working in the minds of the people.

We received three for baptism, and there were other professions, but these are held back from uniting with the church by those who have control of them. Let us pray the Lord to remove the scales from their eyes and expand the hearts of those would-be christians who stand as obstacles between Christ and their children. We hope to see a Baptist church organized there before very long. The Lord has poured out his Spirit on the people of that community, and if we could have continued the meeting a few days longer, we feel sure there would have been other accessions, but circumstances compelled us to stop. The last week of the meeting was exceedingly warm and interesting, and the congregation kept steadily increasing. There was one profession, and six who asked for prayer on the last night of the meeting.

Though that community has heretofore been possessed of a conglomeration of religious notions, such as Episcopalians, Methodists and Kehukee Baptists, there is very little doubt now that the Bible as taught by the Missionary Baptists has a greater hold on the minds of those people than any other denomination, and the Lord is going to give us that country, brethren, if we properly tend it; for all of which let us "Praise God from whom all blessings flow."

Yours in Christ,

J. H. JOHNSTON.

Bethel, Sept. 9, 1892.

Center Hill Church.

Dear Recorder:—I have just been in a most delightful meeting at Center Hill in Chowan county. It was indeed a glorious harvest of souls. Bro. Josiah Elliott is pastor of the church. Brethren Burfoot and Jordan assisted in preaching the word in its simplicity and purity.

The result was a general revival of the church and thirty-one professions of faith. We felt that the Lord was indeed with us in our humble efforts.

Center Hill church is the fruits of Bro. Elliott's progressive spirit. He organized and built it in the midst of a strong Methodist community, and without even the encouragement which might have been expected from his own faith and order. It is in the midst of a wide-awake, progressive, God-fearing people, and is destined to be our enduring monument to the founders long after they have entered into the great beyond. It was dedicated last fall, and this is its first revival.

The writer carried away with him many pleasant memories of the place and its people whose kindness to one who has just started forth as an humble proclaimer of the gospel of peace will serve to encourage him to pursue with renewed zeal the calling which God has placed upon him.

Bro. Elliott was taken seriously ill during the meeting, but thanks be to God, he was enabled to lead the candidates down to baptism on Sunday morning.

That God may bless Center Hill, and especially those who have just professed Christ, is the prayer of a brother in Christ.

Yours fraternally,

CHAS. L. GRAVES.

Hertford, Sept. 8, 1892.

From Rev. C. W. Blanchard.

Dear Recorder:—The second Lord's day in August we began a series of meetings with Pleasant Grove church (Raleigh Association), which lasted a week. The blessing of God rested upon us from the beginning of the services, which were well attended. About twenty made professions of faith, and the whole community seemed to be filled with the Holy Spirit. We look for the church to receive several additions by baptism.

This is an interesting church, in fine spiritual plight, devoted to their Master's work and the shepherd that goes in and out among them. It is with sadness that the writer is compelled to leave this church after serving it for five years with so much pleasure and, we trust, with some profit; but our field at Durham demands more time than we have been able to give it, and we have to leave this dear people and our mother church for a season in the hands of, we trust, a better shepherd. May the blessing of God ever be upon the church and its leader.

THIRD CHURCH, DURHAM.

On the fourth Sunday night in August, we began services with the Third church, Durham, which lasted for two weeks. Rev. W. S. Olive did most of the preaching and delighted all who heard him plead so earnestly for his Master's claims. Large congregations attended the services throughout, and good order was a special characteristic of the throng.

About fifty confessed Christ, twenty-five united with the church, twenty-one were baptized on Sunday night, Sept. 11th, and others await the ordinance at our next meeting.

This church has a bright future, and we believe we have made no mistake by casting our lot with such a people. We will spend most of our time with this church another year.

C. W. BLANCHARD.

Varina, Sept. 13, 1892.

Raleigh Association.

CENTENNIAL MISSION MEETINGS POSTPONED.

Rev. J. M. White, one of the speakers appointed for the proposed mass meetings to be held with churches in the Raleigh Association, will leave in a few days for South Carolina, his new field of labor. Rev. J. L. Cottingham, Rev. O. C. Horton and Rev. Dr. Hall are so engaged in work upon their own fields that they cannot fill their appointments. Others of the speakers find it difficult to enter upon the work.

Therefore, in view of these facts and for other causes that appear to be much in the way of a successful and profitable canvass of the churches, as proposed, the appointments for mass meetings are hereby recalled, and the same will not be held until further notice.

For the conference:

N. B. BROUGHTON, *Secretary.*

Raleigh, Sept. 17, 1892.

Rev. W. E. Penn has greatly reduced the price of his song books, and the sales now run over two thousand a month. He is selling a good song book, one that contains no unsound doctrine. See advertisement in this paper.

Revival.

Bro. Bailey:—Revs. J. A. Hoyle and C. H. Durham, commenced a series of meetings at Maiden Baptist church on Saturday night before the fourth Sunday in August, which continued eight days. Bro. Durham did most of the preaching until Friday: then he was taken sick, and on Saturday left for home. Bro. Hoyle continued the meetings until Sunday. The Holy Spirit seemed to be present to bless and encourage the christians, and awaken the ungodly. We had large congregations the whole time, and great interest was manifested in the services. Over thirty persons professed faith in Christ, during these meetings.

On Sunday, Elder Hoyle baptized twelve happy converts in a pool in the presence of a large concourse of people. Three were received by letter. Others are expected in a short time to follow their Saviour.

The faithful little band of Baptists at Maiden have struggled hard, endured many privations, and made sacrifices in order to build a house for the Lord at this place, and there is still a small debt on the building. But the Lord has abundantly blessed their labors; to him be all the glory.

A. B. ERVIN.

Maiden, N. C.

From Berea Church.

Dear Bro. Bailey:—We have many things which call forth our most profound gratitude to our Heavenly Father. Under the leadership of Bro. Josiah Elliott, we rebuilt our house, making it larger and more comfortable.

The membership of our church is increasing. Thirty seven by baptism and restoration this year. We have large attendance at our services—preaching one Sabbath and Saturday before in each month, and prayer meeting every Sabbath night at the church. In these prayer meetings the young brethren are very active and useful.

The Sunday-school interest is increasing. Bro. G. W. Ward, a young lawyer, by request came out last Friday to a picnic at the church and favored us with one of the best addresses on Sabbath-school work we ever heard. The house was packed, but for thirty minutes quietness pervaded the entire audience, from the youngest to the oldest. A father at the close of this address said, "I will for the future attend Sunday-school and also bring my children." Others decided to do likewise.

I think we are stronger spiritually than ever before. The church is united in her work, both pastor and people. Last Saturday we elected pastor for the year '93. One hundred and forty-seven votes were given by private ballot, and every one of them for Bro. Elliott. He has served us four years. He has a grip upon the people and the people upon him. This meeting on Saturday, Sept. 10th, will never be forgotten. God bless this union.

We have laid plans to raise more money for missions this year than ever before in one year. God bless all the pastors and churches and make them one is my prayer.

SIMEON PRITCHARD.

Elizabeth City, Sept. 13, 1892.

Need of the Sandy Creek Association.

During this week the delegates from all parts of the Sandy Creek Association will be leaving home to attend the meeting of this body at Bethlehem church in Moore county.

Dear brethren, I trust that you will not think I wish to make myself conspicuous, or assume the hated quality of being dictatorial; but in love for human souls and in honor to our common Master, I desire to call your attention to the pressing need in our Association—the preaching of the word.

As is well known to the ministry, but perhaps not quite so well known to some of the laity, there is alarming destitution of the gospel as we hold it, and even in any form, in the Association. There are sections in Moore fifteen or twenty miles square with scarcely a church of any denomination, and surely not a Baptist church.

The same thing can be said of Randolph with equal truth.

Now, brethren, this ought not to be. If we have the truth, which we certainly have if the Bible be true, then we should give it to others, especially those immediately around us.

I venture the assertion that gray-headed men in the bounds of the Association have never witnessed a baptism by a Baptist minister. This unoccupied territory will soon be occupied by some one of the leading denominations. Why not by the Baptists? What is there to hinder the selecting and sending out at least two good men to preach the gospel of Jesus in the destitute parts of Moore and Randolph? This much is needed outside of a good energetic man to travel as colporteur.

Objections to this may be urged on the ground that we are not able to pay missionaries to do the work. How silly the argument! He who holds all things in his hands is able to supply all our wants. It is the Lord's work, and he will not see it fail if we undertake it in his name. He has commanded us to go and preach, which should be enough for us to obey. We have stood still long enough; let us go forward. Let us try it, and God's word for it, we will soon see the reward of our efforts in a great harvest of souls and an ingathering of men and women into the church of Christ.

W. F. FRY.

A living, loving christian—true of tongue, honest of heart, pure of conduct and yet lovable in daily life, is the most unanswerable argument for christianity. He is indeed the "world's Bible," and he needs no commentary.—*Zion's Advocate.*

I never knew one who made it his business to lash the faults of others that was not guilty of greater ones himself.—*Addison.*

Literary.

Conwell's System of Oratory. A Practical Exposition of the Principles of the Science of Effective Speech. 74 pp. Published by Henry Neil, 118 S. Seventh St., Philadelphia.

This is a suggestive text-book, prepared by Horace G. McKean, with the special permission of Russell H. Conwell, President of Temple College, Philadelphia, and originator of the system. The work treats of oratory pure and simple. Conwell's system is a natural system, and has stood the test of years. Also, the system is logical, laying the foundation in "premises," then advances to the "conclusion" by use always and only of the true manners and workings of strict logical precision. The work is embodied in eight chapters, and the subjects are as follows: 1. The Uses of Language. 2. The Divisions of the System. 3. On Introduction. 4. On the Statements of Facts. 5. On Conclusion. 6. On the Appeal, or Peroration. 7. On Illustrations. 8. Some Eminent Orators. The work closes with some remarks to students. Every young minister should acquire, if possible, a knowledge of the principles of effective oratory, and a study of Conwell's System will be very helpful to him in securing such knowledge.

The Forum for October will contain an article on the Cholera, how it has been prevented and may be prevented, with a statement of preceeding epidemics, by the eminent Dr. Lewis A. Sayre, who was resident physician of the City of New York when the disease came to that port in 1866.

La Mode de Paris and *Paris Album of Fashion* are $3.50 per year each. They are the most artistic Fashion Magazines published. *La Couturiere* is a fine home journal for $3.00 and *La Mode* is only $1.50 per year. An important fact to remember is that the three former publications contain each month a lesson on some popular garment with valuable practical suggestions. You can generally get single copies from your newsdealer, but if you fail to get them there, write to the publishers, Messrs. A. McDowell & Co., 4 West 14th St., New York.

The *Review of Reviews* for September is so edited as to remind its readers that there are, even in a presidential year, many other topics besides politics that claim a share in the general attention. In timeliness, freshness and originality this September issue of the *Review* is fully equal to any of its predecessors. It is a remarkably general testimony, on the part of the readers of this enterprising periodical, that every succeeding number is a fresh surprise, and a welcome one. Among the many interesting articles of this number, we notice the following: "Strikes and their Remedies," "A King's Daughter Among the Lepers of Siberia," "How Miss Bentley Lifted the Czar." The illustrations are abundant and generally well executed.

The *Californian* for September is a striking number. It contains a sensational expose of spirit photograpy, from the pen of the well-known scientist, Dr. Elliot Coues of the Smithsonian Institute. Dr. Coues slashes the bogus spirit photographers without mercy, and makes most entertaining reading—having traced down all the fraudulent pictures. The illustrations to this paper are striking and will create consternation in the army of frauds who prey upon unsuspecting people. Higher education in California is well illustrated in a well-written article on Throop University. Dr. Simms the well-known author and scientist has an interesting article on India. The magazine contains many other attractions, and is splendidly illustrated. Published in San Francisco. $3.00 a year.

In the *Baptist Teacher* for October are three contributed articles which will repay a careful reading. Dr. Hovey, in his usual careful style, discusses the doctrinal teaching of the lessons for the quarter. Attention is called to that portion of his article which ticle which treats of the sphere of obedience in uniting with Christ's church. Dr. Pidge speaks interestingly of the character of Paul, with especial reference to the practical shrewdness which characterized his ministry and life. Dr. Gifford tells us of angelic messengers—those ministers of his who do his pleasure—who are far more concerned, perhaps, in affairs pertaining to us than we think. The *Teacher* is exceedingly useful and helpful, and ought to be the helper in every Baptist school in the land. It is a compact commentary upon the lessons, giving concisely the best thoughts of the most competent scholars. This number, we are sure, will be found of interest and help to all to whom it may come. Published by the American Baptist Publication Society at the remarkably low price of fifty cents in clubs of five or more.

Ten Windows Needed for St. Joseph Church.

Bro. D. J. Clark, Clarkton, N. C., says that ten windows, at a cost of three dollars each, are needed for the new St. Joseph Baptist church. He asks: "What church, Sunday-school, friend or brother will put one window in our church, to be named in their honor, if desired, or left with us. We want them in the next twenty-five days." Who will assist this struggling church by contributing enough for one or more windows. Amounts can be forwarded to Bro. Clark at Clarkton, N. C. Bro. Clark also requests that all promised amounts of help be sent him.

Tar River Association Meets Oct. 5th, 1892.

The Tar River Association meets in Louisburg on Wednesday, Oct. 5th, instead of the 4th, as has been published in the RECORDER. The Wilmington and Weldon and Raleigh and Gaston Railroads will sell tickets at reduced rates to delegates and visitors.

Letter from Rev. E. F. Tatum in China.

TO BE READ TO THE YADKIN AND THEN TO THE SOUTH YADKIN ASSOCIATION.

Dear Brethren and Sisters:—When I come to think of it, I find it has been two years since I have written to you. I have waited a long time, but you will forgive me to some extent when you remember that the former letter has not been replied to. But I did not ask for a reply, did I? I should delight to receive a letter from you. The Association might request some one to write, or, better, some one might volunteer to do so. If a letter from me next year should be desirable, yours with some questions concerning desirable information would help me to write it.

I must be excused for speaking of a new experience that was mine on last Sunday. I had the pleasure of baptizing a Chinese convert. This is my first, and it has been a great blessing to me and to all of us concerned. In this reaping I have entered into the joys of sowers who have gone before. The candidate was the daughter of Deacon Wong. Some of you, no doubt, remember how, some years ago, with fullness of joy Dr. M. T. Yates made us acquainted with Deacon Wong. He had just built his chapel and was constantly preaching, in his peculiarly earnest way, the glorious gospel to his fellow countrymen. Deacon Wong is most seventy five years old. Often he is in feeble health, but when strength of body permits, he may still be found three days per week testifying to the truth that has made him free. His wife and two of his daughters are christians. He has one other daughter and one son who are out of the fold. Let us pray that he may early see them consecrated christians.

While I write to you I remember that my friend and brother, D. W. Herring, is very likely somewhere in North Carolina. I hope he may be present at your meetings. If so, don't take time to read letters; get him to speak to you from the fullness of his heart. He may talk to the churches on the subject of sending himself with others to the interior of China. Whatever it may cost me, or the mission at Shanghai, I say send him. I believe in sending missionaries to the interior, because it is obeying the Master's command to preach the gospel to every creature. Plenty of work to do here, to be sure. Let us do this and not neglect that. If the Southern Baptists are to have a part in this interior work, I see no use in waiting to begin. Others are going forward and God is blessing their efforts. It is in the *going* that we may claim the presence of the Master.

If Brother and Sister Herring are sent to the interior, the Shanghai Mission will be left with only three foreign workers, Mrs. Yates, Mrs. Tatum and myself. Pray the Lord to send us some workers to be associated with us here. Mrs. Yates' health has been good and she has been very active and very helpful. She is feeble since summer has come, and will be obliged to leave us for a cooler climate for two or three months.

By the last mail came the BIBLICAL RECORDER containing a reprint of an essay read some years ago before the Shanghai Missionary Conference by Dr. M. T. Yates on "Native Agency." Of him it may truly be said: He still speaks. His warnings are timely. They cause me to think seriously of the character of the work we are doing here now. Are we using foreign money to employ pastors and evangelists with little or no regard to the office of the Holy Spirit in the matter? Are we putting the heathen under obligation to us by our good treatment of them in boarding schools, &c., and then catechising them into the church—having a name to live, but are dead? No; I am sure we are not. Mrs. Yates and Mrs. Tatum have their day-schools. Mrs. Tatum meets women and children in the women's chapel twice a week. These are not supported by the Board. The Bible with its gospel truths are constantly taught with the prayer that the obligation to believe these truths may come from the spirit of God.

My work is the study of the language and preaching, preaching, preaching. I distribute (by selling, not by giving away, except in rare cases,) gospels and christian tracts.

We have a church of about eighty members, one native pastor and two deacons. This native pastor is paid a salary of seven dollars per month by the native church. This pastor and I preach alternate Sundays to the church. We have Sunday-school every Sunday morning at 10 o'clock. Ours is an evergreen Sunday-school. Is yours of this kind, brethren? Besides the Deacon Wong spoken of above, we have a young Deacon Wong, who, by the way, is our Sunday-school superintendent. He, too, preaches at his own charges.

The church here buys the Sunday-school papers, pays its sexton and sends a collection of more than one dollar monthly to a poor widow who lives in Quin Sau, some fifty miles from Shanghai. One widow, a sister in our church, is employed by Mrs. Yates as a day-school teacher. In the face of these facts, I do not see how the Shanghai mission could be regarded as getting a following for the loaves and fishes. We labor and pray to the end that such as are saved may be added to the church.

Closely allied to the subject of using money to employ natives comes the question of how much we shall accept for ourselves. For two and a half years we have accepted four hundred dollars each. I promised you I would tell you if I found that insufficient. Circumstances have changed some. We have two children now. Alice Joy of 1890, Eva Rich of 1892. Sometimes I think it might be better for the work and all concerned for us to accept one hundred dollars more per year. For example: I doubt the wisdom of missionary wives sitting down to sew day after day where Chinese tailors may be employed so cheaply. In the meantime we try eight hundred for another year. We are allowed one hundred dollars extra per year for the support of each child. Should the question concerning the wisdom of accepting more grow into a conviction, if left to myself, I shall act upon it.

My fraternal greeting to all—the children not excepted—who are watching and working for the coming of the Master's kingdom. We have reason to expect to see great things done in China in the near future if God's children are faithful. May the good Lord enlarge our desires, increase our faith and quicken our zeal as we remember that in this work may be applied the principle of the injunction, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." We have the key to a bountiful harvest. The Lord bless us, and help us to be faithful to the end.

Yours fraternally, E. F. TATUM.
Shanghai, China, July 12, 1892.

Orthodoxy or Heterodoxy—Which?

Dear Recorder:—The pastor of a certain Baptist church was away on account of sickness. During his absence, his church was supplied by a young man who had not been ordained to the ministry. While the pastor was away, the regular time for the celebration of the Lord's Supper came on, and the deacons made their preparations, went to the church, and with the young man who had been preaching for them, celebrated the Lord's Supper in the absence of their pastor, without any ordained minister. The man who preached for the church in the pastor's absence is a member of the church. He officiated with the deacons in the celebration of the Supper.

Now, will Revs. Dr. J. D. Hufham, Dr. T. H. Pritchard, John T. Albritton, C. A. Woodson and J. J. Lansdell tell us whether this church was orthodox in its practice or not?

Brethren, will you please answer the following questions through the RECORDER, by Dr. Bailey's permission?

1. Did this church act inconsistently with Scriptural teaching?
2. Is such action in a church contrary to Baptist usage?
3. Has a church the right to ask any one in whom it may have confidence, and whom it may choose to officiate in the celebration of the ordinances?

The above mentioned church has no desire to depart from Bible teaching. Nor from Baptist usage. It only wants to know the truth with reference to the matters mentioned above that it may act accordingly.

Will the brethren whose names appear in this article tell us through the RECORDER what they think about the matter? Speak out, brethren, please.

Fraternally, R. D. CARROLL.

Centennial Notice.

The Baptist churches of Louisville will entertain, during the Centennial Missionary Meeting which convenes in the Walnut Street Church October 2d, 1892, appointed speakers, officers and Boards of the Convention, State Boards, State Centennial Committees, returned and appointed missionaries.

Persons of the above classes who expect to attend will please notify at once M. D. Jeffries, 612 Gray St., Louisville, Ky., that they may be assigned homes.

Railroad rates will be full fare going, one-third returning on certificate. Hotel rates per day have been secured as follows:—

Galt House, $3.00; Louisville Hotel, $3.00; Willard, $2.00; Hotel Kentucky, $2 00; Fifth Avenue, $1.75; Southern, $1.00; Planters, $1.00; Metcalf House, $1.00; Sennings, $1.50; Waverly, $1.50; Bellevue, $1.25. Boarding houses from $1.00 to $1.50 per day.

J. W. WARDER,
J. G. BOW,
M. D. JEFFRIES,
Committee.

No person should travel without a box of Ayer's pills. As a safe and speedy remedy for constipation and all irregularities of the stomach and bowels, they have no equal, and, being skillfully sugar-coated, are pleasant to take, and long retain their virtues.

Associations.

TIMES AND PLACES OF MEETING.

September

King's Mountain—Gastonia, Sep 22–24.
Sandy Creek—Bethlehem church, Sep 22–24.
Green River—Old Fort, Sep 29–Oct 1.
Alexander—Taylorsville, Sep 29–Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4–6.
Tar River—Louisburg, Oct 4–7.
Brier Creek—Lewis church, Oct 6–8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6–8.
Sandy Run—Floyd's Creek church, Oct 6–8.
Union—Waxhaw, Oct 6–8.
Atlantic—Newbern, Oct 11–13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12–14.
Elkin—Elkin, Oct 13–15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13–15.
Montgomery—Forks of Little River church, Oct 13–15.
Mt Zion—Olive's Chapel church, Oct 18–20.
South River-Autryville, Oct 19–21.
Anson—Rocky River church, Oct 20–22.
Cape Fear—Shady Grove, Bladen co, Oct 20–22.
South Fork—Catawba, Oct 20–22.
West Chowan—Mt Carmel church, Oct 25–27.
Raleigh—Smithfield, Oct 27–29.
South Atlantic—Shallotte church, Oct 27–29.

November.

Robeson—Fair Bluff, Nov 1–3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3–5.
Stanly—Silver Springs, Nov 3–5.
Columbus—Chadbourn, Nov 4–5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

Travellers' Outfits,

BLAZER SUITS,

—AND OTHER—

Travelling Requisites.

WE HAVE MADE UNUSUAL PREPARATIONS for those who will leave home this summer, providing materials and wares suited for travellers at home or abroad, visiting the sea shore or mountains.

Blazer Suits.

Blazer Suits, Shirt and Blazer, in Serge, Flannel and Cravenette, invaluable as a travelling dress.

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Shirt Waists in Percals, Cotton Corduroy, Batiste, Wash Silk, Surah and India Silk.

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Trunks, Bags, Grips & Canvas Telescopes.

Water-proof Over-Garments, Walking Shoes, Riding Gloves, &c.

Cash with the order, of $5 and over, we will deliver goods free (except Furniture and Crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. Tucker & Co

RALEIGH N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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—AND—

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College Preparatory Course, Commercial Course, together with Telegraphy, Penmanship, Shorthand and Typewriting. The number of students last session was fifty per cent. in advance of any previous year. Prices low. Opens Aug. 23, 1892. Write for catalogue to

L. W. BAGLEY, Principal,
LITTLETON N. C.

For weak or inflamed eyes or granulated lids use **OUR OLD RELIABLE EYE WATER**
does not burn or hurt when applied, by mail 25c.
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WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D., Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 30 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡3 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.30 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 08 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*3 50 p m	*7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 00 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*3 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrive Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sundays arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect September 10, 1892.

No. 50 Daily No 1.	MAIN LINE.			No. 50 Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 13 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv	N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar	N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 22 p m	"	Maxton	"	6 30 a m
8 52 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 02 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
6 35 p m	Arrive	Ramseur	Leave	7 15 a m
4 55 p m	Lv	Climax	Lv	9 05 a m
4 00 p m	Lv	Greensboro	Ar	9 50 a m

No 17				No 18
9 10 a m	Ar	Greensboro	Lv	3 55 p m
7 55 a m	Lv	Stokesdale	Lv	5 13 p m
7 10 a m	Leave	Madison	Arrive	6 05 p m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

The Need of United Prayer for the Success of the Centennial Movement.

Let it be constantly borne in upon all interested in this Centennial of modern missions, that the end sought is the glory of God. Success depends, therefore, upon the blessing of God. Think of what is proposed. It is thus proposed to more than double the work of our two Missionary Boards. It is hoped to interest, to a greater extent than ever before our Associations, churches, religious papers, the brethren, the women and youth of our churches, the children of homes and Sunday-schools, in mission work at home and abroad. How can this be done apart from the special blessing of God.

The need of prayer must be acknowledged by all, but the need of a season of united prayer, so far as possible by all our people, may not seem so obvious to all. It was the united prayer of the disciples at Pentecost that brought in the "Promise of the Father." Great movements in the past that have concerned Christ's kingdom have been the subject not only of *individual* prayer, but objects of which the united petitions of the church universal have sought the Divine blessing.

Assuming, therefore, the need of such a union of God's people in prayer for his blessing upon our Centennial movement, (1) because it is God's work, (2) because without his blessing we cannot succeed.

The Centennial Committee have decided to ask our churches to observe the first week in October, and especially the first Sabbath in October as a time of special, earnest, united prayer for God's gracious blessing upon the efforts now employed to lead forth our people to a fuller dedication of themselves, and a larger consecration of their means to the great work of the churches of Christ—the evangelization of the nations. Let this urgency of Divine help move our pastors to press this great need upon their people. Let our churches everywhere set apart the first Sabbath, and the succeeding days of that week of October, to believing prayer to the God of missions for a great blessing upon our Centennial movement. Let this prayer find a welcome place in the petitions of our family altars and in our closets. We may not meet as churches on this Sabbath in many places throughout the South—then as soon after as possible let the assembled church earnestly pray for God's blessing on this great work in which our people are so deeply concerned. Brethren, God's Spirit can move the hearts of our people as they have never been moved before. He can incline them to give to the cause of missions as they have never given. He can touch the hearts of children and youth, of parents and teachers upon the "Children's Centennial Sunday" as they have never been touched before. Let us believe this, and in his faith beseech him to thus graciously manifest his blessing and power.

F. M. Ellis,
In behalf of Centennial Committee.

Office of York Enterprise,
Yorkville, S. C., Aug. 14, '91.

Atlantic Electropoise,
222 King St., Charleston, S. C.

Gentlemen:—For the past five years my wife has been a sufferer from dyspepsia. So completely did the disease make a wreck of her former self that life was almost despaired of. Her nervous system was almost entirely destroyed, and the slightest noise would throw her into a nervous spasm, which would last for an hour. Medical skill failed to bring any relief.

Through the recommendation of an eminent divine, we were induced to try the Electropoise. After a persistent use of the instrument, the effect has been wonderful. Her nervous system has been restored to its almost normal condition; her digestion is wonderfully improved; she is rapidly gaining in flesh; and, upon the whole, is making a rapid recovery, which speaks volumes for the wonderful curative powers of the Electropoise, as her case was considered hopeless. If any are skeptical on the subject, let them try the Electropoise, and its wonderful powers will quickly dispel all doubts.

Yours truly, W. M. Propst.

A fifty-page book containing information and testimonials, free, on application.

Atlantic Electropoise Co.,
1405 New York Avenue,
Washington, D. C.

Why Should the Board Fuss about the New Plan of Missions?

Why should the Board make such a fuss about the new plan of missions? And about Bro. Herring and others that are on that side? The Sanhedrin commanded that the Apostles preach no more in the name of Jesus Christ. And when the Sanhedrin threatened their lives because they did not obey their command, Gamaliel, a Pharisee, arose and said unto them, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." Acts 5: 35. "And now I say unto you, refrain from these men, and leave them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5: 38, 39.

Now, opposing brothers, would it not be better for you to act toward this new plan of missions as Gamaliel advised the Sanhedrin to act towards the Apostles? Don't be uneasy about this work, and I pray you don't abuse it any more, for if it is of men, it will come to nought, and if it is of God, who can overthrow it?

Think of the sin that will rest upon you for fighting again God! My humble prayer is, Lord, lay not this sin to their charge.

Lucy.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the Biblical Recorder.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of slow and set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

Catarrh Can't be Cured

with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. Cheney & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Important.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for September:—Africa.

And he (the Ethiopian) said: "I believe that Jesus Christ is the Son of God." Missionaries, 11; native assistants, 6; stations, 6; churches, 4; membership, 111; baptisms, 31; schools, 3; scholars, 124.

Study Topics.—One nation's share in the rum curse of Africa. Duty of American christians in evangelizing Africa. Obstacles an incentive, not an excuse, for missionary effort. The Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

West Africa.

From a recent letter in the *Foreign Mission Journal* from Rev. C. C. Newton, missionary at Lagos, West Africa, we gather information that should drive us to earnest prayer. The tribal wars are blockading roads, keeping supplies and money from brethren Lumbley, Pennock and Smith, who are at Abbeokuta and Ogbomishaw.

The need of more money and more missionaries has been reiterated until it has almost lost its meaning to some of us; but if we make it a subject of prayer, the Holy Spirit will bring its importance anew to our remembrance, and we can earnestly plead with our God to send men and money to spread the news of his salvation. But some one has reminded us that prayer is a costly experiment, and none can really pray and not give. "Thy kingdom come" means much when prayed in the right spirit.

The Arabs are found mostly in Egypt, but are scattered through North and Central Africa. The Zulus in South Africa. They are well built and fine looking. The Kabyles are dwellers in Algiers and Tunis, light in color and intelligent as well as industrious. The Kaffirs occupy the greater portion of South Africa and are agricultural. The Berbers are found in Morocco, Tunis and Tripoli. Hottentots are found in South Africa. In disposition they are mild and timid. The Moors of Morocco are handsome and intellectual, but often cruel and revengeful. The Abyssinians are a fine, strong race of a copper color. Copts of Egypt are considered to be the descendants of the ancient Egyptians. In complexion they are darker than the Arabs. The Fellaheen of Egypt are the laboring classes of the country. The Nubians are slim and well made and are a roving people.

There are 591 languages and dialects in Africa. But it is estimated that less than one hundred translations of the Scripture will meet all the needs of the people. Of this number sixty-six translations have already been made.

The Morning Light is Breaking.

A CENTENNIAL MISSIONARY EXERCISE.

[We often pray and sing of the morning light, yet fail to learn how fast its bright beams are driving away the darkness of the heathen world. It is to tell of this, that the following exercise has been prepared.]

SUNG BY THE CONGREGATION.

"The morning light *is* breaking,
The darkness disappears;
The sons of God are waking
To penitential tears.
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

RECITATION.

The morning light is breaking,
And we our song of praise
To Thee, the nations waking
With joyous hearts would raise.
While, hark! from every nation
Eight hundred thousand strong,
Joining our acclamation,
The grateful praise prolong.

CONGREGATION.

"Rich dews of grace come o'er us
In many a gentle shower;
And brighter scenes before us
Are opening every hour.
Each cry to heaven going
Abundant answer brings;
And heavenly gales are blowing
With peace upon their wings."

RECITATION.

Rich dews of grace refreshing
Pacific's thousand isles;
Samoa's thirty thousand
With new found blessing smiles.
From Madagascar's darkness,
From martyr's blood and shame,
Another sixty thousand
Their dauntless love proclaim.

CONGREGATION.

"See heathen nations bending
Before the God we love,
A thousand hearts ascending
In gratitude and love.
While sinners now confessing
The gospel call obey,
And seek the Saviour's blessing,
A nation in a day."

RECITATION.

See heathen nations bowing
No more to gods of stone;
In China forty thousand
Bow to our God alone.
Japan, from tottering idols,
To Jesus turns away,
And thirty thousand bending
Own Christ's most gracious sway.

CONGREGATION.

"Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay.
Stay not till all the lowly,
Triumphant reach their home,
Stay not till all the holy
Proclaim, 'The Lord is come.'"

RECITATION.

Blest river for the healing
Of these dark nation's sins,
Mid India's many millions,
A hundred thousand wins;
And Afric's lands of darkness
Have felt thy healing wave;
Ten thousand poor and lowly
Proclaim thy power to save.

On flow our hearts with praises,
Jehovah, God and King,
Let every Christian nation
Their grateful tribute bring.
The Lord of victory hastens!
A century proclaimed
To every heathen nation
The Saviour Christ is named.

F. E. H.

A list of the cargoes of vessels on their way from the United States and Europe to Africa which stopped at Madeira in one week has been published. It is enough to make one wonder the fate of Sodom and Gomorrah does not come upon us. Observe, this is the record for one single week: 960,000 cases of gin; 24,000 butts of rum; 80,000 cases of brandy; 28,000 cases of Irish whisky; 800,000 demijohns of rum; 26,000 barrels of rum; 30,000 cases of old Tom; 15,000 barrels of absinthe; 47,000 cases of vermuth. It will surely be more tolerable for Sodom in the day of judgment than for nations which allow their people thus in cold blood to destroy their weaker brethren in order that they may make money.

The Native Missionary Society in the province of Imerina, Madagascar, has raised $15,000 during the past ten years, and sent out twenty-three agents. And this is followed by a revival in Antananarivo, the capital city. "He that watereth shall himself be watered."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

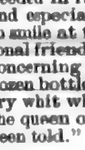
BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. Potter Drug and Chem. Corp., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by Cuticura Soap. Absolutely pure.



HOW MY SIDE ACHES! Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

North Carolina Sends Greetings to Georgia.

What one of her Most Prominent Citizens Writes About one of Georgia's Great Remedies.

To the Public:—After several months' use of King's Royal Germetuer, I must pronounce it in many respects the most marvelous medicine I have ever seen or known for the multitude of its remedial virtues.

First, drawing upon experience, I know that it will cure catarrh. I succeeded the Rev. Dr. Hawthorne as the pastor of a Baltimore church just twenty-one years ago. Removal to a colder and more changeable climate, with want of care in protecting myself, brought on an attack of catarrh that has continued with me ever since until I commenced taking Royal Germetuer some months ago, from the use of which I am now quite entirely well.

2. It is, as claimed, really a positive cure for stomach troubles, such as indigestion, dyspepsia, sick headache, etc. This I know from experience.

3. I have never found a better nerve tonic and general invigorator. It gives healthful and refreshing sleep, and as a cure for insomnia ought by all means to take the place of the bromides, chloral and other deleterious if not dangerous drugs. It is a fine tonic for public speakers, taken both before and after speaking, as I know from experience, and no other tonic or stimulant is needed in rallying from the exhaustion of public and especially outdoor speaking. In fine, I used to smile at the enthusiastic testimonials of my personal friends, Rev. Drs. Hawthorne and Henson, concerning Royal Germetuer, but having used a dozen bottles of it, and been made well nigh "every whit whole," I can but adopt the language of the queen of Sheba and say: "The half has never been told." Very respectfully,

G. W. Sanderlin,
State Auditor North Carolina.

We are endorsed by thousands of our best known people, and are authorized in saying that Germetuer will permanently cure Rheumatism, Neuralgia, Indigestion, Bowel and Liver Trouble, Female Diseases, Catarrh, Asthma, Bladder and Kidney diseases. Skin diseases, such as Scrofula, Eczema, etc., Paralysis, Epilepsy, Erysipelas, Insomnia, and General Debility.

You will find King's Royal Germetuer for sale by all druggists. Price One Dollar per bottle.

KING'S ROYAL GERMETUER CO.,
Atlanta, Ga.

Crozer Theological Seminary

UPLAND, PA.

(P. O. address, Chester, Pa.)

A complete and thorough course of instruction; furnished rooms; convenient and satisfactory arrangements for board; excellent library.

Next session begins Wednesday, Sept 28th, 1892. For catalogue and further information, address

REV. HENRY G. WESTON, D. D., LL. D.,
Chester, Pa.

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RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

SOUTHERN BAPTIST
Theological Seminary,
LOUISVILLE, KY.

Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 236, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

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OF MUSIC,
Founded by Dr. Eben Tourjée. Carl Faelten, Director.

Music, Elocution, Fine Arts, Literature, Languages and Tuning. A safe and inviting Home for lady pupils. Send for Illustrated Calendar.

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The Cincinnati Bell Foundry Co.
Cincinnati, Ohio.
Sole Makers of the Blymyer Bells
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Catalogue with 2500 testimonials. Prices and terms free.
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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

POKINE.

I have used the within remedy (Pokine) with great success. James H. Lassiter.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. Missillier.

March 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. Dowtin.

Henderson, N. C., March 7, '91.
Mr. W. T. Cheatham:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
Zack Davis.

Mr. W. T. Cheatham, Jr.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. Mitchell.

January 19, 1891.
W. T. Cheatham, Jr.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
Charles G. Burroughs.

Henderson, N. C., Sept. 16, '91.
Mr. W. T. Cheatham, Jr.:
Your rheumatic cure, Pokine, has completely cured me. I. M. Green.

Mr. W. T. Cheatham, Jr., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. Kelly.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
Henderson, N. C.

IRON FENCE
ORNAMENTAL
CEMETERY & LAWN
CATALOGUE FREE
J. W. ROSE MFG. CO.

October 2d, 1792.

October 21, 1792, was the day on which the first collection for the conversion of the heathen was made.

In the house of Mrs. Wallis, in Kettering, England, there was a meeting of twelve men, who that night made an offering of 13£ 12s, and 6d, about $65.00 in our money, for the world's conversion. Among these men were William Carey, Andrew Fuller and Dr. Ryland. They organized then and there the first society for preaching the gospel among the heathen, and William Carey became their first missionary. Since that time the christian world has been awakened to this great work, and thousands of godly men and women have gone into heathen lands to preach the gospel. And hundreds of thousands of those born in countries where the name of Jesus was not known, have become children of God. This work of giving the gospel to all people is the greatest work in which men and women ever engaged, and God has abundantly blessed them in it.

OCTOBER 2d, 1892,

will be just one hundred years since the first collection was made. The 2d of October comes on Sunday, and it is a good time to take another collection for this work. The first contribution was made by twelve men, but in this one, taken just one hundred years after, the twelve hundred thousand christians of the Southern Baptist Convention should join. What a glorious thing it would be if this could be done—then twelve men, and now twelve hundred thousand—a hundred thousand now for one in 1792. But we cannot hope for this. All cannot be induced to join in this offering, but let all who can unite and make an offering to God on Sunday, October 2d, just one hundred years after the first offering was made.

SUNDAY SCHOOLS

are especially desired to make this day the day in which they will make a liberal offering to God for this work. How many Sunday schools could give a sum equal to that given by the twelve men who made the first contribution? If thirteen individuals or classes would raise each five dollars, that would make just that amount. How many Sunday-schools will do it?

CHILDREN'S DAY.

It is proposed to have as many as possible of our Sunday schools devote this day to thinking, and talking and praying about mission work, and to make their offering to the Lord. Let every Superintendent who is willing to help in this cause send to the Maryland Baptist Mission Rooms, 9 West Lexington St, Baltimore, Md., and he will receive in return Centennial programs and other literature that will aid him in this matter. Drop a postal card there, telling how many teachers and pupils you have in your school, and you will secure a prompt response that will gladden your eyes and your heart.

I. T. TICHENOR,
For Centennial Committee.

If you are not able to make arrangements to observe Sunday, October 2d as Centennial Children's Day, do not hesitate to appoint the nearest suitable time, sending for the programs, etc., as above.

Meeting at Dawson's.

Dear Recorder:—Our pastor, Rev. W. S. Ballard, with the assistance of Rev. R. T. Vann, has just closed one of the best meetings we have ever had since our church was organized about twelve years ago. Fourteen were baptized, two restored, and the church greatly revived. We feel that the blessings will continue.

Rev. Mr. Ballard is one of the most godly, consecrated men I have ever known—full of zeal, seasoned by tenderness, love and gentle kindness. His sermons rarely ever fail to reach the heart. Oh, for a world full of such men of God! And how we love him! And Bro. Vann—well, he is simply a power, close, logical, cogent in reason, chaste, elegant and clear in diction, with only an occasional flight of oratory, but always eloquent.

We had a good team, and through their instrumentality God has greatly blessed us at Dawson's. God be praised.

O. C. STALLINGS.

Dawson's X Roads, Sept. 8, 1892.

OFFICE OF MERCHANT MILLS,
Jas. D. McNeill Prop.,
FAYETTEVILLE, N. C., Aug. 16th, 1892.

My Dear Sir:—I gladly give you my opinion of the Electropoise. I consider it Sciences' best gift to man. It has been of such wonderful benefit to me that I feel as if I could not say too much in its favor. A very severe attack of Grippe in the winter of 1890, left me with a shattered nervous system and almost no digestive powers at all, and for eighteen months, people in Hades had as much fun and as good a time as I did. I tried Allopathic, Homœopathic and "jam of the fence" remedies all to no good. The Electropoise has made me almost myself again and I believe will eventually make me a better man. It has been used on every member of my household of seven children from the youngest, up to their mother (who is also a convert) with marked beneficial results; so much so, that I have not paid one penny for drugs since it entered my house, the first of last March. I have recommended it to many who have taken my advice and I have never known of any one to regret having done so. It is the most economical physician on earth, I would not be without one under any circumstances.

Yours truly,
JAS. D. MCNEILL.

A fifty-page book containing information and testimonials, free, on application.
ATLANTIC ELECTROPOISE CO.,
1405 New York Avenue,
Washington, D. C.

Meetings.

OLIVE BRANCH, MT. ZION ASSOCIATION

We began a series of meetings at Olive Branch church on the third Sunday in July and continued until Friday following. The meeting resulted in a glorious revival in the hearts of God's people, and also in eight accessions to the church. Some who were backslidden were made to rejoice and take up their cross.

MT. CARMEL, MT. ZION ASSOCIATION.

The meeting at Mt. Carmel was a success. The christians seemed much revived and strengthened. Seventeen united with the church, including three restored. The meeting began on the first Sunday in August and closed the second.

EMMAUS, SANDY CREEK ASSOCIATION.

The meeting began at Emmaus the fourth Sunday in August and closed the first Sunday in September. Over twenty professed faith in Christ. Nineteen were added to the church. Christians worked earnestly, and consequently greatly rejoiced. I think I can safely say that in this church is a set of the most zealous young workers I know. Rev. C. V. Brooks of Wake Forest College was with us and did good work. He is small of stature but large hearted. He will not soon be forgotten by the people around Emmaus.

OLIVE'S CHAPEL AND SWEPSONVILLE.

It was my pleasure to be in a glorious meeting with Rev. J. W. Millard at Olive's Chapel, Mt. Zion Association. Rev. J. C. Wilson, who is pastor there, was sick during the meeting, and was not with us after Monday. At this place some twenty or twenty-five professed faith in Christ, and sixteen joined the church.

I was also in a good meeting with Rev. O. T. Edwards at Swepsonville.

I have been greatly rejoiced as I have seen the lost coming home to God and am much encouraged in the Master's great and glorious work.

God be praised for his unspeakable love—to him be all the glory forever.

W. A. SMITH

Sept. 12, 1892.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Catawba County Fair, Newton, N. C.

For above occasion, the Richmond & Danville Railroad will sell tickets and return to Newton, N. C., from Sept. 26 to 30th inclusive—good to Oct. 1, 1892, at following rates from points named:

From Charlotte, $1 40; Greensboro, 2 00; Marion, 1 10; Asheville, 1.90; Durham, 3 20; Raleigh, 3 60; Winston-Salem, 2 60.

Rates from intermediate points in same proportion.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

A Minister Excluded.

Dear Bro. Bailey:—As the undersigned were appointed a committee to publish a brief statement of the proceedings of Gold Hill Baptist church, Rowan county, N. C., in the exclusion of Rev. J. C. Denny, please allow space in the RECORDER for the following:

Certain rumors were circulated against his moral character as to truth, which the church, feeling it a duty, decided to investigate. Therefore, an investigation committee was appointed, and Rev. J. C. Denny was notified to meet with the church and answer such charges as might be preferred against him. He refused to meet the church, which he had not favored with his presence for years. Although he had never belonged to any other Baptist church and had regularly represented this church in the sessions of the Stanly Association and in Union meetings, he denied being a member of this church, and said this church had no right to discipline him. Though he would not meet the church, he wrote to the church an abrupt letter in which he cast several gross insinuations upon the church and pastor, Rev. W. G. Morton.

The evidence was at hand to substantiate the report against him, the church unanimously excluded him on a charge for contempt.

Done in regular conference on September 10, 1892.

L. D. MCCARNES,
J. M. CROSS,
Committee.

Roanoke Union.

This body will meet with the church at Mildred, Oct. 28—30, 1892.

Friday, 11 a. m.—Sermon by Rev. C. W. Cooper.

2 p. m.—The Deacon and his Duties. J. D. Hufham, J. R. Pace.

3 p. m.—Covetousness in the Churches—Its Cause, Curse and Cure. G. J. Dowell, W. S. Ballard.

4 p. m.—The Influence of Literature upon Morals. R. T. Vann, J. E. White.

8 p. m.—Sermon by A. D. Hunter.

Saturday, 9:30 a. m.—Prayer and praise.

10 a. m.—Intemperate Church Members, and How to Deal with Them. J. H. Johnson, E. E. Hilliard.

11 a. m.—Our Orphanage and Its Needs. J. D. Hufham, G. L. Parker.

2 p. m.—Our College and Its Relation to the Rising Ministry. R. T. Vann, Q. C. Davis.

3 p. m.—The Relation of our Boards of Missions to our Churches. J. D. Hufham, A. D. Hunter.

8 p. m.—Sermon by Q. C. Davis.

Sunday 9:30 a. m.—Mass-meeting addressed by the brethren.

11 a. m.—Sermon by R. T. Vann.

8 p. m.—Sermon by J. E. White.

J. W. POWELL.

Flint Hill Church.

Dear Bro. Bailey:—This church is in Moore county, about ten miles northwest of Carthage. I have just closed a meeting of eight days with this church. The meeting was one of much spiritual good to the church and in the salvation of sinners. Twenty-one made a profession of faith in Christ, and fifteen joined the church and were baptized by Rev. K. C. Horner. Nearly half of the professions were made by heads of families, and the rest were grown young ladies and gentlemen. The congregations were large every day of the meeting, and the members of other churches took part in it, and aided much in the work. The meeting was one of great influence for good, and I believe others will join the church who received impression in the meeting.

Rev. K. C. Horner is a member of this church and did some good preaching, though it was to his own father, mother, sisters, brothers, and those with whom he grew up to manhood. The sermons he preached had their influence for good.

I am now at Candor, Montgomery county, and Bro. Horner is with me. He preached a good sermon to night. Will let you hear from me when this meeting is over. God be praised for his blessings.

W. A. BARRETT.

Candor, Sept. 5, 1892.

Acknowledgments.

State Missions—W M S, Lilesville ch, Anson, $1.00; Ditto, Inwood ch, Raleigh, 2.00; Siler City ch, Sandy Creek, 2.37; W M S, Mt Pisgah ch, Mt Zion, 1.50; Smyrna ch, 1.94. Total, 8.81. Previously reported, 4,065.25. Total this year, 4,074.06.

Foreign Missions—W M S, Lilesville ch, Anson, $2.50; Ditto, Inwood ch, Raleigh, 2.00; Ditto, Mt Pisgah ch, Mt Zion, 3.00; Potecasi ch, 33.00; Lenoir ch, Caldwell, (for G. W. Greene), 17.20; Concord ch, 1.78; Sunbeams, First ch, Central, 3.97; W M S, First ch, Durham, 45.00; Smyrna ch, 1.80. Total, 110.25. Previously reported, 5,974.18. Total this year, 6,085.43.

Home Missions—W M S, Lilesville ch, Anson, $1 00; Ditto, Inwood ch, Raleigh, 1.00; Ditto, Mt Pisgah ch, Mt Zion, 1.50; Lenoir ch, Caldwell, 6.00; Smyrna ch, 1.73. Total, 11.23. Previously reported, 2,245.73. Total this year, 2,256.96.

Orphanage—Reboboth ch, $1 94; Columbia ch, N. C, 4.00; Pine Forest ch, W Chowan, 10.00; Mt Carmel ch, Mt Zion, 1.75; Poplar Springs ch, Tar River, 5.27. Total, 22.96. Previously reported, 908.60. Total this year, 931.56.

Education—Jonesboro ch, Sandy Creek, 76c; Albemarle ch, 1.00; Lenoir ch, Caldwell, 11.50. Total, 13.26. Previously reported, 1,853.10. Total this year, 1,866.36.

Ministerial Relief Fund—W M S, Inwood ch, Raleigh, $2.00; Smyrna ch, 5.00. Total, 7 00. Previously reported, 245.67. Total this year, 252.67.

Centennial Fund (Home Missions)—Smyrna ch, $2.00.

Colportage—Smyrna ch, 53c.

CORRECTIONS: In last RECORDER, the sums $124.55 each for State and Foreign Missions from Mt Zion ch, should be Mt Zion, Flat River, interest on Slaughter Fund. Mt Tabor ch, W Chowan, for Orphanage, $20.00, should be $10.00. $1.40 for State Missions, Mt. Tabor ch, West Chowan, was entered twice, once in error.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Sept. 17, 1892.

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scrofulous humor in the blood, ulcers, catarrh, and consumption, use
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The most economical, safe, speedy, and effective of all blood-purifiers.
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The best Oat for the Southern and Middle States. Hardy, standing the winter nearly as well as Wheat. Yields on good land, from 50 to 70 bushels to the acre, of fine heavy grain, weighing from 35 to 40 lbs. to the measured bushel. Furnishes excellent fall, winter and early spring grazing without injnry to the grain crop.
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If You Don't Believe It, TRY THEM. 12

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In clubs for one year each as follows: Convention Teacher, 50c.; Kind Words, Weekly, 50c.; Semi-monthly, 25c.; Monthly, 16c.; Child's Gem, 25c.; Lesson Leaflets, 10c. Per quarter each as follows: Quarterlies, Advanced, 3c; Intermediate, 2½c; Primary, 2½c; Picture Lesson Cards, 4c; Bible Lesson Picture, size 28x18 inches, $1.25.

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A Catechism of Bible Teaching by Rev. John A. Broadus, D. D., just published by the Sunday-school Board, under order of the Southern Baptist Convention. Price, 5c. sing'e copy or in quantities. This will be the leading catechism in the Sunday-school and in the home circle.

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From the Sunday-school Board of the Southern Baptist Convention at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all its great missionary enterprises.

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For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.
HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.
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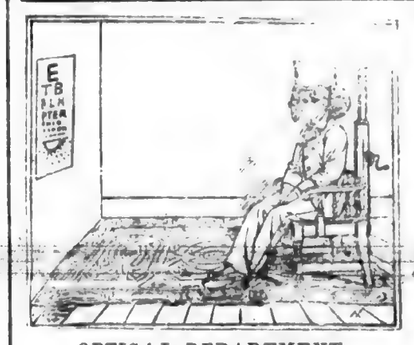

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The Fifty-fifth Annual Session of the above-named institution will begin September 27th, 1892, and continue six months.
For catalogue or other information write to Dr. J. S. DORSEY CULLEN,
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M. M. LEMMOND, *President.*

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NEWS OF THE WEEK.

Raleigh Affairs.

It is rumored that *The Progressive Farmer* is soon to be sold.

The insane asylum here now has the largest number of inmates in its history. The number is 326.

Last Friday was a notable day in Raleigh's history. The occasion was the visit of Gen. Adlai E. Stephenson, Democratic nominee for Vice-President, and party. The distinguished guests were given a warm welcome. The attendance on the occasion was very large, many citizens of other counties being present. The speaking took place at the grove in front of St. Mary's school, and the procession was large and imposing. In the absence of Gov. Holt, Gen. Stephenson was introduced by Col. Thos. S. Kenan. Gen. Stephenson's speech was attentively listened to by the large crowd. Gen. Chas. Adlai Ewing of Illinois was also present and spoke.

State News.

The North Carolina W. C. T. U. met in Greensboro last week.

Goldsboro is to have a complete and uniform system of sewerage. The contract has been let.

It is said that North Carolina has double as many cotton factories as any other Southern State.

Miss Dora Powell of Greensboro, N. C., was run over and killed by a train at Poughkeepsi, N. Y., recently.

The Branning Manufacturing Company of Edenton will, it is learned, rebuild their mill which was recently destroyed by fire.

The house of Canon Smith, Farmington, N. C., was completely destroyed by fire one night recently while Mr. Smith was at church.

Mr. Albert Waller, a young white man, was killed by a falling tree while coon-hunting on Mr. Jesse Jackson's place in Lenoir county recently.

Abram Kennedy, colored, was run over and killed by a train near East Durham, Sunday, the 11th inst. He was in a drunken sleep on the track.

A blind lady, Mrs. Fentress of Durham's Creek, Beaufort county, fell accidentally from a piazza recently and sustained injuries which caused her death.

A fire recently destroyed a cotton gin, eighteen bales of cotton and a wagon, belonging to Mr. Hector McLean of Laurinburg. Loss, $2,000; no insurance.

The Treasury Department has awarded to Robert Clark of Peoria, Ill., the contract for heating and ventilating the public building at Statesville. His bid was the lowest—$6,000.

Mr. Donald McRae, Sr., a prominent and influential citizen of Wilmington, died at his summer residence in Linville, Mitchell county, last Wednesday night, aged nearly sixty-seven years.

The Easternfield Trial Club and Sporting Society of New York and Philadelphia has purchased 10,000 acres of land near Jamestown, Guilford county, and will erect at once a $100,000 club-house.

Charles Reynolds, the young white man who is condemned to be hanged in Greensboro on October 20th for the murder of Solathiel Swaim at Pleasant Garden, expresses a desire that he be hung publicly.

A Mr. Cromartie, a guard on the penitentiary farms across the Roanoke river from Halifax, was killed by a cyclone on Sept. 13th. Considerable property was destroyed in Halifax and Northampton counties.

The Lexington *Dispatch* learns that the Silver Valley mines are being pushed to great success. About seventy-five hands are employed, and they are mining from ten to sixteen tons of solid ore per day.

Evangelist Fife expects to commence a ten-days meeting at Weldon on Sept. 25th.

Mr. Martin Lane, of Wayne county, was accidentally killed on the tram-road of Mr. T. T. Gooding, in Craven county recently. He was working alone and it is supposed he accidentally fell in front of the truck and the wheels passed over him.

"Pegleg" Williams, the "nigger trader," has been quietly working up business in this State and South Carolina, and says that he has got 5,000 negroes enrolled and ready to be moved to Mississippi, Louisiana, Arkansas and Texas.—*Charlotte News.*

Thos. H. Allison, who shot and killed W. H. Brown on the streets of Mt. Airy, Aug. 20th, was taken from the jail at Dobson, the county seat of Surry, Monday night, the 12th inst., by a band of masked men and hanged to a tree about two miles from the town.

O. M. Cawthorn of Selma, Ala., while stopping with his bride at Hickory, shot and killed Sam Tully colored, in front of the Hickory Inn, on the evening of the 10th inst. Cawthorn claimed that the negro insulted his wife. Cawthorn surrendered to the officers, but afterwards made his escape.

The *Chatham Record* reports the work of a destructive wind-storm in Baldwin township, Chatham county, on the night of Sept. 13th. The Haw river bridge at Pace's mill was blown from its brick tiers and the mill unroofed. Many buildings were destroyed and trees blown down. A schoolhouse was blown to pieces near Mr. John Mann's.

The Wilmington *Messenger* of the 18th contains an account of a rattlesnake plague in Shallotte township, Brunswick county, about fifty-five miles from Wilmington. Within the past sixty days three negroes and one white woman have been bitten and killed by these venemous reptiles. Numbers of horses, cattle and dogs have also been killed by these snakes. The reptiles are of very great size. The *Messenger* says that the facts stated above are vouched for as true.

General News.

A half million dollar fire occurred at Albany, N. Y., on Monday of last week.

Ex-Gov. Thos. H. Watts of Alabama died at his home in Montgomery on the 16th inst., of heart failure.

Three persons were burned to death in a Montreal, Quebec, hotel, on the 12th inst. Loss on hotel $10,000.

The wife of President Harrison is very ill at Loon Lake, N. Y. Serious apprehensions are entertained as to her recovery.

Five deaths from cholera in New York City have been reported since our last issue. No new cases have been reported in a day or two.

Nine persons were killed and thirty-five injured in a railroad wreck at West Cambridge Junction, Mass., on the night of the 10th inst.

Congressman Springer of Illinois says that during the past fifteen years there have been over 6,000 strikes and lockouts in the United States.

A number of large building societies in England have failed. The liabilities aggregate nearly $30,000,000. Many poor men lose a life's savings.

A fire at the Brooklyn (N. Y.) navy yard on the 17th inst. did $500,000 damage. The machinery for the new cruiser Cincinnati was totally destroyed.

The corner-stone of the monument to Christopher Columbus was laid at Eighth avenue and Fifty-ninth street, New York, last Friday, with imposing ceremonies.

Several train robbers, of the notorious Dalton gang, were arrested near Deming, N. M., recently. The rewards for the capture of the robbers amount to $22,000.

Mr. Archibald J. Campbell and Frazier Morrison were drowned in the Appamattox river, a few miles below Petersburg, Va., during a gale on Tuesday night of last week.

Three men were suffocated by sewer gas in a sewer at Jersey City, N. J., on the 12th inst. Two of the men were attempting to rescue the third man when death overtook them.

The Bohemia from Hamburg reached the New York quarantine last Thursday night. Eleven children died from cholera on the voyage. No new cases have been reported on the vessel.

A fire in the printing establishment of James B. Long of Albany, N. Y., who is State Printer, destroyed many original copies of State reports on the 12th inst. The total loss is estimated at from $250,000 to $300,000.

Four sisters, living at North Adams, Mass., together with their little neice, were tried in a police court several days ago for shoplifting. They were all well dressed and refined looking women, but they wanted pretty trinkets, so each one committed theft in order to get them.

The four-masted schooner, Benjamin A. Van Brunt, owned by parties in Manasquan, N. J., was sunk at Fall River, Mass., on the 11th inst. by the steamer Providence. The sunken vessel cost $58,000. There was little insurance on the vessel and none at all on the cargo.

The life of Roswell P. Flower, Governor of New York, was threatened several days ago by a box of giant powder so arranged that it would explode when opened, sent him through the mail by some unknown person. With the package he received an anonymous letter warning him of the character of the package. The package was sent to police head quarters, where it was soaked in water, and then opened. Twenty detectives are at work on the case.

Moszko Kaufman, a native of Roumania, not quite fifteen years old, working in New York City, saved his money for three years so as to pay the passage of his mother and sisters from their native land to this country. The poor boy expected his mother and sisters on the steamer Scandia, but when the vessel reached port, it was learned that his mother had died on the voyage from cholera, and that his sisters were ill with the disease.

Mr. Hanna, the American consul at La Guavra, Venezuela, called on foreign warships to compel Dictator Mendoza to release other consuls who had been arrested. This move was successful and Mendoza ordered the consuls to be released. He then resigned the Dictatorship, proclaiming Guillermo Tell Villegas Pulido, a nephew of ex-Villegas, as President and a member of the Federal Council.

The Peary North Greenland Expedition reached St. Johns, N. F., on the 11th inst., safe and well with one exception. Mr. Verhoeff, one of the party, went off alone on a geological trip, expecting to return in two days. Failing to return by that time, search was made for him, but with no avail. It is thought that he lost his life in a glacier. The expedition was a very successful one, the plans being carried out almost to the letter. Lieut. Peary reached a point on the east coast of Greenland many degrees higher than had before been reached by an explorer.

One of the troubles of life is the breaking of lamp-chimneys.

Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them,

"Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

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MARRIED.

BOST—WILSON—On Sept. 4th, 1892, by Rev. J. O. Alderman, Mr. Alfred W. Bost and Miss Matilda W. Wilson, all of Cabarrus county, N. C.

RHOADES—CARTER—On Sept. 12th, 1892, at the residence of Mr. F. P. Smith, in Concord, N. C., by Rev. J. O. Alderman, Mr. James E. Rhoades of Charlotte, N. C., and Miss Elena Carter of Concord, N. C.

DIED.

DUPREE—On Sept. 7th, 1892, Sister Sarah Dupree, wife of Bro. W. R. Dupree, of East Durham, passed into rest in her twenty-ninth year. She leaves a companion and five little children to mourn her loss, the youngest being four days old at her death. She was a bright christian and ripe for the Master's use.

C. W. B.

HALL—On July 13th, 1892, passed from earth to heaven, bright-eyed little Royall, only son of brother and sister R. N. Hall. He was a good and dutiful child, and though only seven years, seven months and seventeen days old, his mental and moral qualifications were unusually flattering for a bright future. Weep not, loved ones, he is with the angels.

PASTOR.

MIZELLS—Cynthia A. Mizells was born Aug. 8th, 1811, and died Sept. 5th, 1892. She was a faithful member of Lawrence's Cross Roads church, Bertie county, N. C. The writer does not know how long she had been a member of the church. She united with us by letter in 1882 from Green's Cross Roads church. We buried her in the church yard, Bro. John Williams reading the burial service. Weep not, dear children, but strive to meet mother in heaven.

J. W. LONGDALE.

PEARCE—Died, at his home in Bertie county, N. C., Aug. 11th, 1892, Mr. Richardson Pearce, in the eightieth year of his age. Brother Pearce started life a poor boy, but by his own exertions he amassed sufficient property to live at his ease the last years of his life and leave a goodly sum to his bereaved wife and children. He made a profession of religion when he was somewhat advanced in life, united with the Methodist Episcopal church, and from that time to the day of his death he remained an earnest, consistent member of that body of christians. He was liberal and unsectarian in his views, charitable in disposition, never turning a deaf ear to any appeal for any worthy object, especially liberal to the poor of his community, many of whom will sadly miss his aid.

He leaves a wife, three children, eleven grandchildren, and a host of friends to mourn his death; but we sorrow not as those who have no hope, but as those who believing in Christ as our Saviour, and believing too that our friend and brother has gone to dwell with Christ, believe that we shall meet him again in that fair beyond, where sorrow and trouble are never known, with our Saviour and loved ones, may we all spend an eternity of bliss, praising our Heavenly Father who doeth all things well.

FRIEND.

MITCHELL—Mary W., daughter of A. C. and Sallie Mitchell, departed this life at Youngsville, N. C., August 27th, 1892, in the twenty-first year of her age. For several months she had complained of not feeling well, but not until she was forced to yield to typhoid fever did we feel any anxiety about her. During the few weeks she was confined to bed she was quiet and patient, and so peaceful and happy that when the end came we felt that she had gone to be with God. For three years she had been a consistent and devoted member of the Baptist church, and her daily walk proved that she was trying to follow in the footsteps of her Saviour. She was kind to all, willing and ready to help those who needed help, and always had a smile for every one she met. We all loved Mary, and those who knew her best loved her most. She has not ceased to communicate with us, though the visible chain is broken.

From that bright sphere, from that calm region, from the bowers of the life immortal, she speaks to us. For her the storms of the pilgrimage are hushed to silence, fierce tempests cease to blow; all is blessed sunshine, calm and sweet repose, there in her home above. We feel desolate, and our hearts are full and overflowing with grief, but we know our loss is her gain.

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The leaves may fall,
The flowers may fade and pass away,
They only wait through wintry hours
For coming of the May.

The bird-like voice whose joyous notes
Made glad these scenes of sin and strife,
Sings now an everlasting song
Amidst the trees of life.

And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life—there are no dead."

AUNTIE.

Tribute of Respect.

A. J. Smith was born in Rockingham county about thirty-four years ago. In early life he attended Sunday-school and church at old Hogan's Creek, where he learned the principles of the christian religion. The church was moved to Reidsville about 1870. Young Andrew Smith was among the first to join the church after the removal. He was then about fifteen years old. His life and character were of unusual purity and chastity. He loved the Lord and his gospel. As a public officer Bro. Smith had the implicit confidence of all. He was a faithful deacon and always looked well to the interest of Christ's lambs in the church. His liberality was accompanied with a heavenly grace that made his soul happy in his work. In the midst of his sore trials he looked to Jesus for help, and experienced the soul thrilling joy of his presence. Many of the traits of his life and character were examples for young men just starting in search of life's greatest good. Lives of the pure and redeemed are given to us as examples of God's goodness and love. His married life of five years was happy, and his noble companion has sustained an irreparable loss. He spent thirty-four years on earth and has gone to spend eternity with God.

M. A. ALLEN,
C. A. ROMINGER,
T. M. TUCKER,
Committee

Bethel Sunday-school met on Sunday, Aug. 21st, and passed the following resolutions in regard to the death of Bro. S. W. Wescott:

WHEREAS, It has pleased our Heavenly Father in his infinite wisdom to remove from our midst our beloved Bro. S. W. Wescott, who died Aug. 14th, 1892.

Resolved 1. That in his death Bethel Sunday-school and church have lost one of their most faithful members, the family a beloved son and brother, and the community at large a kind and sympathizing friend and neighbor.

Resolved 2. That while we deeply deplore the loss of one who seemed so well fitted for great usefulness, we have a well-grounded hope that our loss is his eternal gain.

Resolved 3. That the highest tribute of respect which loving hearts can pay him will be to emulate his example by a consistent walk and faithful discharge of the various duties of life, and like him to strive earnestly for that crown which awaits those only who are faithful unto death.

Resolved 4. That a copy of these resolutions be placed on the Sunday-school records, one sent the bereaved family, and one sent to the BIBLICAL RECORDER for publication, with request that the *N. C. Baptist* copy.

B. D. WESCOTT,
W. A. PRICE,
JNO. WESCOTT,
A. E. WESCOTT,
Committee.

Southport, N. C., Sept. 9, 1892.

"Just and true are thy ways, thou king of saints."

WHEREAS, He who holdeth the destinies of men in his hands, and who ruleth in the kingdom of nature and grace, even God the Father Almighty hath so ordered in his wisdom that the shadow of death should again rest upon our Sunday-school in the removal of one of our most faithful members, Mary W. Mitchell, from our ranks to the ranks of the glorified;

Resolved 1. That we feel that some tribute is due to the memory of one who was so faithful in her duties in every relation of life, a life that was so attractive in its modest worth and which shone among those admitted to the more intimate circle of her acquaintance.

Resolved 2. That we shall miss her quiet example, her kindly greeting, her modest deportment and the many quiet graces which made up her christian character.

Resolved 3. That we will strive to emulate the good we saw in her; her evenness of disposition, her serenity of temper, her unselfishness of spirit.

Resolved 4. That we extend to her family our most heartfelt sympathy in their bereavement, commending them to him who doeth all things well, and who will show them hereafter the things that are unsearchable to us now.

Resolved 5. That a copy of these resolutions be sent for publication to the *Gold Leaf*, the BIBLICAL RECORDER and the *Methodist Protestant*, and that a copy be sent to the parents of the deceased.

F. R. HARRIS,
R. R. SATTERWHITE,
F. S. HARRIS,
Committee.

The foregoing resolutions were unanimously adopted by the Henderson Methodist Protestant Sunday-school on September 11th, 1892, and they were ordered to be spread upon the minutes of the school.

B. R. TAYLOR,
Sec. M. P. Sunday school.

Henderson, N. C., Sept. 12, 1892.

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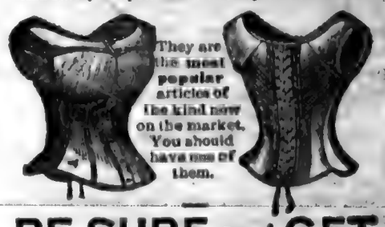

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The Home Circle.

The Way of the World.

Did you ever notice, my little lad,
That the reddest apple on all the tree
Has always swung from the highest limb
Just to plague good people like you and me?
You may look and long, you may scold and sigh—
You will find as we all have found, in time,
That looking and longing will not avail,
If you get the apple you will have to climb.

Did you ever notice, my little lass,
That the sweetest rose is hedged about
With the sharpest thorns? If you gather it
You must conquer the thorns, or do without,
But the poison flower has no guarding thorns,
And the deadly fruit ever lowest lies.
They grow in our path within easy grasp,
With a fatal beauty to longing eyes.

You must learn this lesson and learn it well,
'Tis a lesson that all the world must learn,
Whether big or little, or rich or poor,
You'll meet it no matter which way you turn
In this queer old world, the best things hang high.
So high that we must climb to reach,
But the vile lies low in easy grasp,
And the choice to be made, God leaves to each.
—Florence A. Jones.

A Singular Example.

Who has not been touched by the sight of one or more of God's dear disciples, seated here and there in our Sabbath congregations, who by their eager, sympathetic, intelligent look and reverent attitude seem to catch every sentence and every word that the minister utters, as alternately they watch his lips and the responsive faces of the people? Alas, they are deaf; communication through the ear is denied them, but the quickened organ of the eye comes to their aid, and even they drink in the preached word with avidity. They are also, hardly without exception, constant attendants at church; and their wholesome example is not always lost upon the thoughtless and indolent.

On Saturday night, while journeying between two large cities, the trains missed connection, and we were obliged to spend Sunday in the village where we were detained. It was a cold, blustering day, and as we entered the church, after a long and laborious walk, we were surprised to see so large a congregation gathered. Presently we were impressed with the evident enthusiasm of both the minister and people. We could not fail to notice, also, the hearty and reverent way in which the large, well-trained choir performed their part.

In an arm chair, just in front of the pulpit, sat a venerable, white-haired man. His devout manner was striking, while at the same time he seemed to be greatly interested in all that was going on about him; but it was apparent to me that, during the sermon, his enthusiasm was drawn more from the faces of the congregation in front of him, as his gentle eyes roved continually from one to another, than it was from the words of the speaker.

Little by little I became interested in him, and was glad to find him, immediately after the benediction was pronounced, at my side proffering his hand, with a cordial smile lighting up his strong, rugged face.

"It's no use for you, madam, to say a word," he said, "for I am as deaf as a post; but I'm glad to see you here, and I'm glad you enjoyed the sermon. I know that you did enjoy it, for I saw the pleasure and appreciation showing out of your eyes.

"I noticed your glance at me now and then, and I knew that you were wondering why I sat in that conspicuous place. Strangers are always puzzled over it; so I generally tell them myself, at the same time letting them know how cordially they are welcomed to God's house.

"You see, madam, when I began to grow deaf, I took to sitting nearer and nearer the pulpit; and at last took to sitting where I do now, in one of the deacon's chairs. For a time I could hear there quite well; but after awhile the sermon became only a confusion of sounds to me, and soon I could not hear at all, not even when close to the pulpit.

"But, thanks to God, my eye sight was good, and I derived great comfort from looking at the faces of the people. The love of God was in my heart, and as the love in their hearts was set on fire by the dear pastor's words, the light shone through the windows of their souls, and my heart was set all aglow from the warmth that I had caught from them. So, you see, every one in the church who shows himself interested helps me to hear and enjoy. I have gained a great deal from you this morning, and I want to thank you.

"Some folks wonder why I come to church at all, when I cannot hear a word; but I tell them that I come not only for my own profit, but for the sake of my example. My life-long habit of attending, and love for the house of the Lord, will not let me stay at home. I am a church-member; my place is in his temple on his holy day, and while he graciously gives me strength to get there I shall be present, although I cannot hear a word."

"He is known through all the village and country-side as 'Father' Harvey," said the pastor, who came up to greet me just then; "and it would be impossible for me to tell you all the good his example has done in influencing people to come out to church.

"If any one is tempted to stay at home from meeting on Sunday, or from any one of the week-day church gatherings, on account of the weather or for some other unchristian excuse, the sight of 'Father' Harvey's old white great-coat fluttering down the street will shame them into starting out.

"'If that poor, old, lame, deaf saint hasn't got any excuse to stay at home, I'm sure I haven't one,' they say; and they hasten to prepare themselves for the service.

"Then, too, the dear old brother knows every face in the congregation as an artist does the keys of a piano. He says: 'If there is one gone, it makes a discord, and I lose a part of my enjoyment.' Then he makes it his business to look up the missing member, and to inquire, in love, into the cause for the absence; and he presses home the absentee's responsibility in the premises in such a kindly and winning way that the brother or sister's seat is not vacant again without a very good reason.

"'Father' Harvey was always extremely fond of music, especially that employed in the service and praise of God in his courts and in the social meetings of the church; and it is owing largely to his social influence and loving counsel that our large choir are all church-members, and sing indeed with the spirit and understanding; and any frivolity on their part during divine service is something unthought of in this house.

"We call him 'Father' Harvey in great affection, for we feel that his example and his talk are a great blessing to the entire community, and very profitable to us who are more immediately associated with him in the church."—*Morning Star.*

A Father's Lesson to his Son.

One day Robert's father saw him playing with some boys who were rude and unmannerly. He had observed for some time a change for the worse in his son, and now he knew the cause. He was very sorry, but he said nothing to Robert at the time. In the evening he brought from the garden six rosy cheeked apples, put them on a plate, and presented them to Robert. He was much pleased at his father's kindness, and thanked him. "You must lay them aside for a few days, that they may become mellow, said the father; and Robert cheerfully placed the apples in his mother's store room.

Just as he was putting them aside, his father laid on the plate the seventh apple, and desired him to allow it to remain there.

"But, father," said Robert, "this apple will spoil all the others."

"Do you think so? Why should not the fresh apples rather make the rotten one fresh?" said the father; and with these words he shut the door of the room.

Eight days afterward he asked his son to open the door and take out the apples. But what a sight presented itself! The six apples which had been so round and rosy-cheeked were quite rotten, and spread a bad smell through the room.

"Father," cried he, "did I not tell you that the rotten apple would spoil the good ones? You did not listen to me."

"My boy," said the father, "have I not told you often that the company of bad children will make you bad? Yet you do not listen to me. See in the state of the apples that which will happen to you if you keep company with wicked boys."—*Exchange.*

A Well Meant Warning.

Not long ago I saw a young man come out of church with a nice young girl, and as soon as the sidewalk was reached he rolled a cigarette, struck a match, and complacently puffed his noxious smoke to the disgust of those walking behind. If I were that young lady never would I walk with that young man until he had learned that it shows a lack of good breeding to smoke in the company of a young lady. The other day I saw a young gentleman call for a lady to take her driving. He assisted her into the buggy and then deliberately crawled over her lap to his seat. I saw a young man and young lady walking on the street the other night. He held her arm in that demoralizing grip called the "clutch," and so near were they to each other that the Siamese twins would have blushed to have been seen in such close propinquity. I mentally thanked God that that girl was not my sister. Girls beware of the "clutch." It is too familiar, breeds contempt and the young man loses respect for you.

Much of the ill manners young men of this day display results from the want of a dignified and womanly stand on the part of young women. If I see a young man squeezing or pinching a young lady's arm while talking to her, I feel sorry for that girl. She has her standard. If I were a young woman I would enforce respect from every man. He should not bring me to his level and thus be able to boast with his associates of the liberties he has taken with me. How many foul, blighting things do young men say of young ladies with whom they are intimate. A true gentleman will never say anything derogatory to a young lady's character, nor will he compromise her in any way. I fear there way be some grounds, however small, for the damaging disparagements, and that the young lady has lowered her standard. I again urge that a young woman cannot be too modest, or too discreet. Young woman, raise your standard of virtue and morality high.—*Exchange.*

The Effect of Warm Days and Cool Nights.

A leading physician writes that he has noticed warm days and cool nights always affect the bowels, and suggests some preventative remedy. Dr. Biggers' Huckleberry Cordial is the one.

"He's a Little Fellow."

Walking down the street the other day I saw a newsboy seated on a grating in the sidewalk, up through which came a little warmth from the basement below. He had something beside him covered up with a dirty, ragged old handkerchief, and as I sat down alongside he cautioned:

"Look out, now; don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there on one of the iron bars, huddled up and half frozen, was a little brown sparrow, just able to fly.

"Where did you get him?"

"In the street out there. Got so cold he was tuckered."

"What will you do with him?"

"Get him good and warm and let him go. He is such a little feller, and so he orter have a fair show."

"And he shall!" said I.

I added my efforts to Jack's, and after a few minutes the bird began moving about in a lively manner and giving vent to his satisfaction in a series of chirps. Jack lifted him, gave him a toss in the air, and away he sailed for his nest under a cornice.

"He's all right now, Jack."

"Yes, 'cause he's had a boost. Boys kin git along almost anyhow," said Jack, as he shivered in the cold blast sweeping up from the river, "but birds are such little fellers that we've got to sort o' h'ist and tote 'm round now and then. He's all right now, and we're all right, and goodbye to you."

"Goodbye, Jackie," I said, involuntarily raising my hat as the tattered, kind-hearted chappie flew round the corner.—*Exchange.*

Reading the Bible.

When Mr. Hone, who wrote the "Every-day Book," and was of skeptical views, was travelling through Wales, he stopped at a cottage to ask for a drink of water, and a little girl answered him: "O yes, sir; I have no doubt mother will give you some milk. Come in."

He went in, and sat down. The little girl was reading the Bible. Mr. Hone said: "Well, my little girl, are you getting your task?"

"No, sir, I am not," she replied; "I am reading the Bible."

"Yes," said he, "you are getting your task out of the Bible."

"O no," she replied. "It is no task to read the Bible; I love the Bible."

"And why do you love the Bible?" said he.

Her simple, child-like answer was: "I thought everybody loved the Bible."

Her own love for the precious volume had made her innocently believe that everybody else was equally delighted to read God's word. Mr. Hone was so touched with the sincerity of that expression that he read the Bible himself, and, instead of being an opponent to the things of God, came to be a friend of divine truth.—*The Pacific.*

Cherish Your Girlhood.

Dear girls, don't be so often wishing you were grown up women that you will neglect your girlhood. In the rush and hurry of these fast times, there is danger that you will reach and strain after "young ladyhood" too much.

Be girls a while yet; tender, joyous, loving, obedient, and industrious. Womanhood, with its privileges and power, its burdens and its trials, will come soon enough. On this point, one has said:

"Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come, you will meet them, I trust, as true women should. But oh, be not so unwise as to throw away you girlhood. Rob not yourself of this beautiful season, which, wisely spent, will brighten all your future life."—*Exchange.*

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The Presidential Nominees.

The nominees of both political parties furnish a fresh illustration of the fact that the small colleges of the country turn out more distinguished men in proportion than the larger colleges. Both Benjamin Harrison and Whitelaw Reid are graduates of Miami College, Oxford, O. Mr. Cleveland is not a college man and Mr. Stevenson entered Center College at Danville, Ky., but did not complete the course. Perhaps one explanation of the record in favor of the smaller colleges is this: they are patronized generally by men of moderate means, who rely on their own exertions rather than on the money of rich parents to put them through.—*The Exponent.*

It is an old story of the Scotch Presbyterian who said: "That the devil is bad, you can tell by his very name, for if you take away the d, it is evil, and take away the de, it is vile, and take away the dev, it is ill; so that he is an ile, vile, evil devil!"

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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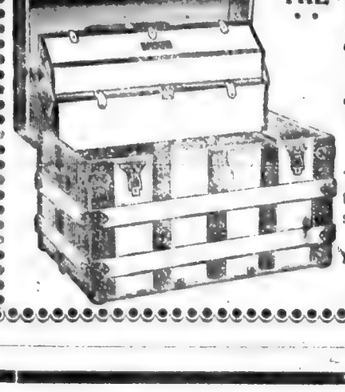

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Talks About Law.—No. 8.

BY JUDGE R. W. WINSTON.

DIVORCE LAWS.

With one consent, historians agree that Alfred was the wisest, best and greatest of English kings. His title to this distinction rests in a large measure upon a "most great and necessary work" which he executed in a masterly manner. "He reduced the whole kingdom under one regular and gradual subordination of government." That masterpiece of judicial polity, the subdivision of England into tithings and hundreds, if not into counties, had its birth in his brain.

He recognized the fact, which characterized the patriarchal days, that the family is a unit of which the father is the head; that the sum total of these units is the State; and finally, that the purity and goodness of the State exactly equals the purity and goodness of its component parts.

These principles are simple, but they are basal. Alas! how much wiser we have grown than were our parents!

A bird's-eye view of our American laws on the subject of divorce will disclose the fact that the family fireside, in many States of the Union, possesses not the charm and beauty and purity that once sanctified it.

Before proceeding, it is proper to state that good old North Carolina, conservative in all things, is also slow and conservative in wrong doing. She practically holds to the New Testament rule and will not grant a divorce, unless the marriage vow is broken. In South Carolina when a man and woman are joined together, they cannot be torn asunder.

We all know that a statute of a State is simply the enactment of the will of a majority of the people of that State into law.

So that a statute is what the people think and wish. What must be the state of society of Dakota, where a husband may get a divorce if his wife slanders him, or is cruel to him? Or in Pennsylvania even, where desertion and cruelty entitle one to a divorce? Or specially in Utah, where the frail marriage tie is unloosed, "whenever it is made to appear that the parties cannot live in peace and union."

We in North Carolina are made to feel the evil of these immoral laws. For "full faith and credit" must be given to the judgments of courts of other States.

Sometimes it will happen that a man, divorced by the laws of Utah or Dakota, will marry again. Perhaps he was a resident of New York before going to Utah, and perhaps he did not serve an actual notice of his suit upon his New York wife. Such a divorce would not be good in New York, and perhaps in some other States.

If he and his new wife set out on a bridal tour, in some States, as Dakotah and Utah, they would be married, but in other States, as New York or South Carolina, they would not be married!

Hence an effort has been made to have the Congress pass a uniform law regulating divorce. But this cannot be, because the views of the South generally differ so much from the views of the North and West.

The tendency of divorce legislation is towards evil, rather than better, things—as witness the "advanced" thought bought at great price and elaborately spread on the pages of the *The Arena*, *The Forum*, and other magazines. There we learn that it is cruel and barbarous to compel husband and wife to live together when love is dead.

There a dozen short-haired women, in Bloomer costumes, will cackle to their own satisfaction, and the editor will gravely denominate their mental output "a symposium"!

Col. Ingersoll, the arch-infidel, "by merit raised to that bad eminence," is a leader of thought along this line, as well. To purify their thoughts and chasten their style, we commend the opinion of Lord Stowell, delivered in a celebrated divorce case: "To vindicate the policy of the law is no necessary part of the office of a judge; but if it were, it would not be difficult to show that the law, in this respect, has acted with its usual wisdom and humanity, with that true wisdom, and that real humanity that regards the general interests of mankind. For though in particular cases the repugnance of the law to dissolve the obligations of matrimonial cohabitation may operate with great severity upon individuals, yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility. When people understand that they *must* live together, except for a very few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know that they cannot shake off; they become good husbands and good wives from the necessity of remaining husbands and wives; for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that, upon mutual disgust married persons might be legally separated, many couples who now pass through the world with mutual comfort, with attention to their common offspring and to the moral order of civil society, might have been at this moment living in a state of mutual unkindness, in a state of estrangement from their common offspring, and in a state of the most licentious and unreserved immorality. In this case, as in many others, the happiness of some individuals must be sacrificed to the greater and more general good."

Indeed we have often wished that all men and women, who are "advanced thinkers," might come together in one place. They think that man is a machine, that can of itself attain perfection, and that if you will put away all temptation he will attain unto it. Of course, they would abolish God the first thing; then women would vote; then when love died between man and wife, a pair of couples would swap around; whiskey and opium would be dumped into the sea (a good thing perhaps); then everybody should be educated; and then—why then, man is perfect!!

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

"A dwarf on a giant's shoulder sees farther of the two," was not said of morals.

Honest, conservative, God-fearing North Carolina, and States sister to her in simplicity, the day may not be remote when you shall be called upon to stay the tide of infidelity, licentiousness and lawlessness that are corrupting the life of some of your rich, self sufficient and godless sisters.

Truth-Given Freedom.

SERMON BY REV. J. E. WHITE, WILSON, N. C., SEPTEMBER 18, 1892.

Text—"Ye shall know the truth, and the truth shall make you free."

When pride and conscious guilt shake hands they seal their friendship with a lie. Here on this occasion in the temple, under the burning words of Christ, conscious guilt has smitten the hearts of the Jews, and they have summoned pride to ease them. The result is a flaring, impudent lie, thrown right into the teeth of Christ. Christ has just uttered the words of the text, "Ye shall know the truth, and the truth shall make you free." They answered him, "We be Abraham's seed, and were never in bondage to any man." This was plainly a lie, and they were bound to know that Christ knew it. But they stoop to it just the same in order to interrupt him and turn the current of his preaching into a channel more comfortable to themselves. A mean low, dishonest subterfuge. Will any one suppose that they had forgotten the long years of Egypt and Pharaoh? Or the time of the Judges when they were in frequent bondage to the neighboring nations, or the seventy years in Babylon, or their present bondage to the hateful rule of the Romans! And yet to confuse and distract Christ they have the colossal impudence to say, "We were never in bondage."

I have read here to you these very words which Christ uttered to the Jews, "Ye shall know the truth, and the truth shall make you free,"—words throbbing with the same power that filled them on that day, nearly nineteen hundred years ago. Has any one present who has heard them as I read been dishonest enough with himself to take refuge in the trumped-up reflection, "I am not in bondage to anybody; I am as free as I want to be!" If there is, I charge such an one to consider carefully what he is, what his character is, what his habits are, what the tendencies of his nature are, and if after a *conscientious* scrutiny of himself he can honestly pronounce himself free in every respect that a man ought to be, I am ready to acquit him of any intentional subterfuge.

This is an important utterance: "Ye shall know the truth, and the truth shall make you free." We are not to understand it as a declarative sentence. It is an implied condition. The force of the *if* in the preceding verse is conveyed by attraction to that which follows.

Christ never meant to force the truth or a knowledge of the truth on any man. It is said somewhat in the same sense employed by the physician as he hands a bottle of medicine to a patient with the injunction, "You shall take this now and it will cure you." The condition is implied. The patient does not understand that the doctor is coming to pour it down his throat. Just so with this text. Christ has looked upon you, has seen the shackles of habit, the manacles of sin on you, beholds you a slave to wicked influences and vicious associations, and has said, "Ye shall know the truth, and the truth shall make you free." No man is to think that Christ is going to force the truth into his brain and understanding, but that a knowledge of it can come only through a desire to know it, and the application of one's self to its acquirement.

The word "*know*" is the pivotal word of the text. It is not the word that we use so lightly and frequently in our common parlance. "To *know* the truth" is to go a great ways beyond an introduction to it. We use the word very loosely. We say we know a man, and if asked to tell something about him, his character, &c., we can hardly get through a dozen sentences. It is not knowledge. The truth is that the knowledge which is required in this text is of a much deeper nature than that required by any of the ordinary relations of life. It embraces not merely the offices of the five senses, but the whole heart and nature. It means not only the apprehension of the truth, but an appropriation of it. It means that the whole nature is to be infused with the truth, filled with it till there is no room for other masters. The freedom then comes naturally.

Reference here is plainly not to truth as an all-embracing term, nor to a truth as an isolated fact, but to *the truth*—the truth as it is in Christ. Unmistakably the Saviour meant the true understanding of the purpose of his kingdom, the complete comprehension of his mission, and the full acceptance of his gospel. It was *the truth* towards which in concentric circles all human life must tend, as swallows circling around a chimney. It was the door of salvation—the city of refuge for the escaped slave.

Although all truth of whatever nature was related to it, in that both came from God, yet this was the selected truth that led not only to God's presence, but to the inner fold of his heart. "Ye shall *know the truth*." It is to be observed also that while very properly much stress is to be laid on the word *know*, the repetition of the word *truth* as the subject of the last predicate prevents misconception of the true meaning. It is not the knowledge that makes free, but the truth; not the knowledge of it, but the thing itself. Christ evidently meant that there should be no mistake here. The exact relation which our knowledge and understanding of the truth, and even our appropriation of it, bears to the result, is very plain. It is the relation that the taking of the medicine bears to the physiological conditions that follow. The power of the effect is traceable not to the taking, but to the nature of the drug. Knowledge is power of a certain kind, but not the power of salvation. No mere knowledge of the Bible can make a man free. The devil can quote Scripture, and it is understood that his friend Col. Ingersoll has a very accurate textual knowlege of the Bible, but who will claim that either are free?

"Him the almighty power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion down
To bottomless perdition; there to dwell
In adamantine chains and penal fire."

And his follower who with impious arm dares to mail his blasphemous utterance with the thunder of God's word and truth, walks the streets of New York no freer than his master—the slave of a slave, bound, manacled, shackled, and held with chains more invincible than those which held his fit prototype Prometheus to the cold rocks of Mount Caucasus.

"The vulture at his vitals
And the links of the lame Lemnian festering in his flesh."

Few men in this land of enlightenment but have a more or less accurate knowledge of the Bible. But it cannot be urged too strongly that the truth requires a warmer resting place than cold intellectuality before it makes free. Theologians are not always disciples. Disciples they are of a system, but not of Christ. To Christ as one of the actors in the play they may pay a certain kind of devotion, but it is the play they worship after all. To him as an abstract moral force they do some reverence, but the living Christ, the personal vital center of spiritual life, they do not see.

The marked characteristic of christianity is that it is not a method, but it is Christ—his personality, his character. Mohammedanism is method—the Koran is the center of the system. The character of Mahomet has but little to do with Mohammedanism, and this distinguishing feature of christianity is its strength.

Not to knowledge, then, are you to look, my friend, but to the truth. It is a warmer light than the cold torch of intellectual belief that reveals a saving Christ. It is a burning, yearning eye that finds the rich pearls of liberty in God's word. It is a heart surcharged with want and need that wears the diamonds of his truth. Study the Book of Truth not for its beauty, though beautiful it is, but for its Christ. He is there throbbing in every word, but discern him, and not the glass through which he is to be seen. The Bible is the mirror. See the reflection, not the mirror. In that is light. In that is liberty.

"And the truth shall make you free." The truth does this work as all other mightily. The slavery is great, the dungeon strong, the watch alert, the freedom therefore is high wrought. It is not æsthetic, but at the same time it is of a nature as much higher than mere manual freedom as soul is superior to hand of flesh. It is the exultation of all that is good in a man, the lifting up of his better nature. It is the emancipation of soul. Every man is conscious of the superiority of these higher qualities in him. To impute to him their absence is to offer the grossest possible insult—such an insult as no man has the right to offer. I have heard a man say very recently that "a negro didn't have any soul." I felt like placing my finger to my lips and saying solemnly, "Hush, you are invading the realm of God with unhallowed feet." No man has the right to say that. In whatever there is human mind there is human soul. No man can define it, and yet you do not doubt its existence. It is something felt, not seen. Have you a soul? Do I insult you by asking? Yet, man, do you dare to treat God's holiest gift to you so impiously as to let this gift of gifts remain in chains and slavery. I have looked at the beautiful mocking bird drooped and silent in its cage, and thought, "Poor bird, within that tiny breast is locked the richest stores of music and song, needing only the billowy fields, the swinging cradle of the tree top, and the expanding liberty of the summer air to call it forth." Thus in your soul, brooding in its prison house of sin, there is melody divine, melody that would stir every pulse of life if the truth but free it. It is not necessary for you to spend any time trying to trace soul's captivity to its commencement. It is enough for you to know that it is being sunk to deeper dungeons every day of your life. Its slavery is progressive downwards. I have not said that this is the natural condition of man's soul. Just the opposite. The true condition of man is liberty. The geologist sometimes find imprisoned in stone a live toad. How the toad got there is a great mystery, but it is no greater mystery than how man becomes incarcerated in sin. The geologist breaks the rock and the toad leaps out and away. It is very plain that that was not its true home. Its home is by the bubbling brookside, in the waving grass or on the green earth. It is so with your soul. Its home is not in this dark prison house of sin. Its place is the liberty spoken of in the text.

THE FREEDOM OF GOD'S MORAL UNIVERSE.

There are yet in every man's nature some voices that speak a celestial language, some verses of a song sung by divine humanity long ago in the palmy days of its freedom, some emotions that tell of a diviner nature. Dr. Parker has in his *Ecce Deus* well expressed this truth: "Man was cut out of the very heart of God. His erectness, faculty of speech, dominion over inferior life, and power of reasoning upon the future, have a strange light of divinity lingering upon them even now. Man is as a fallen god upon the earth. In his wildest talk there are accents and snatches of expression which must have come from heaven. His magistracy is a blurred reprint of an ancient charter; his thinking is the dim light which struggles through an eclipsed genius. He does not know himself as a fallen member of the heavenly hierarchy; he gropes and flounders as though he had lost something; and now and again there come through his daily life gushes of tenderness and glitterings of mind which have a deep meaning—a meaning which makes the heart sore and sad as it vainly tries to piece itself into wholeness and render the ciphers into intelligible language."

Yet, whatever may have been the true state of man, we see him as he is to-day immured in the veriest slavery of thought, nature and habit.

It would seem as he feels, as every man does, the pulsing of a nature intended to be free, and the longing of a soul to which at least some conception of its possibilities now and then must come, that when freedom was offered he would gladly accept it. But sin has taught him a strange perversity. As the flesh pots of Egypt blinded many Israelites to the fact that they were slaves, the pleasures of sin have blinded men to the real tyranny of their condition. And this unconscious slavery, this satisfied serfdom of the human heart is the darkest problem with which christianity has to deal. Oh, if men would only see, only feel their chains. See! See! There it is—a wide, deep dent in your character—an open gash almost. The chain of habit, a lie told, a fellow wronged, a vice seeking action—it is tearing your soul. The links are pressing deep—slowly, slowly, but surely, surely, they are approaching the vital part, tightening its hold and fold like a python killing its prey. It presses on till every drop of life-blood is squeezed out, and then the devil, his work accomplished, drags what his chains hold down with him to its hell of remorse—alive, but helpless forever. Men, men, be men, not slaves. Realize what is before you. In your reason, you do not doubt it. In your calm thinking moments, you see it. Is evidence of any worth? Is testimony to be heard? Hear the voices of thousands telling that a sin-infested life is an enslaved life, and that in the freedom which the truth brings, every want is satisfied. Hear even the voices of those who have lost hope ringing out from the darkness of despair, crying, "Back! back! Come not here!"

"And the truth shall make you free." How does the truth do this? Well, how does the Keeley Institute at Greensboro make a man free from slavery to the whiskey disease? Well, you answer, "They inject into his system a preparation called bichloride of gold which destroys the taste or love for whiskey." In the same way the injection of the truth destroys the love for sin. The love for it destroyed, its power is gone, and therefore we are no longer slaves to it. It does it not only for single sins, but all the whole realm of sin is fenced off, and labeled by our quickened consciences—sin. It does even more than that. It follows the natural law that two things cannot occupy the same space at the same time, and as soon as the power of sin is driven out a new standard is set up in its place—the standard of love for Christ and men. It is not a new nature in the most accurate sense of the term. It is the old nature transformed—the forces of the old nature turned in another direction. The love that before was given to the devil is now given to Christ. It is re creation out of old material.

No new slaves were made to fit the new conditions after the emancipation proclamation. Old slaves became new free men. And the man whom the truth makes free ought to throw into the current of the new life's direction all the energy and force and bounding buoyancy of spirit that characterized the old life. True religion is not æstheticism. True christianity is not dyspepsia. If you were an athletic devil man, be an athletic Christ man. And keep up the training. The truth when it commences its work of making free begins at the right place. It begins from the center and works outward. The heart as the seat of motive is the point of attack. Systems of morality adopt a different plan of campaign. They strive for the out posts. Instead of cutting off the base of supplies they capture, or attempt to, the pickets. And in this lies the cause of their failure. A captured picket line, as every old soldier knows, is very far from meaning a captured army. The truth takes possession of that which supplies the motive. It captures the heart, possesses it for Christ, and hands and tongue and feet responding naturally to the hearts suggestion are found employed in christian work. It gives a new law—love. There is no such thing as liberty without law. The freest people are those with whom law is most sacredly observed. Our statute books are the very bulwarks of our civil liberty. Outside of law are torches and mobs and anarchy. Law is no restraint to the honest, virtuous citizen. Only rogues feel its restraint. The law of love enacted in the heart of man gives every freedom that the heart wants. It supplies every condition of liberty that it can demand. When the heart breaks over this law of love it has entered not the realm of liberty, but the realm of license. A man who loves God supremely, and his neighbor as himself, may do exactly what he pleases—all that his love moves him to do. The truth in establishing this law of perfect love drives out fear. The life thus entered walks its highway with dauntless tread. The sun shines before it, lighting up all its hedges and forms that used to fashion themselves into ghosts, and robbers take angels wings as we approach. Two boys see as they walk along the road a large misshapen object in the fence corner. One goes up to the cause of their terror, puts his hand on it, and finds that it is only a black stump. He knows the truth, and the truth has made him free, and he pursues his course without fear. The other boy, affrighted when he sees it, takes off his hat and burns the wind—a slave to terror, a slave to fear.

My friend, the truth will free your life of all these hideous phantoms of dread and terror. It will teach you to know them and understand them. The freedom it brings is the freedom of peace. It will give you rest. Freedom from care is not what you want. Care is the chastener of life. But the truth will pour a flood of light, star light, heaven light, divine light, upon your cares; duties are seen to be love, and the responsibilities that now weigh like millstones will become but the steadying ballast of a love lit life. Care is a blessing if we but see it. It is worry that galls us. The truth casts out worry, kicks it down the back steps headlong. Phillips Brooks, with much truth, has said, "Care is the gentle sunshine, waking you to the beautiful, real world, in the morning. Worry is the mosquito that bites you during the night."

The world needs this liberty—such liberty as never arm of conqueror established or pen of liberator proclaimed. Let but the freeness of this truth-wrought liberty touch your life, and the hand of the love it brings stray among the mute strings of its harp, and the awakened slumberer joy within you shall rise unbidden at the music's irresistible strains, shouting, "I'm free, I'm free." "Love rules his kingdom without a sword." It is into this kingdom that the truth calls you. More love—more love. Hate is hell. Love is heaven.

"More love to thee, oh Christ,
More love to thee.
Hear thou the prayer I make
On bended knee,
This is my earnest plea,
More love to thee,
More love to thee."

Earth recedes and heaven approaches. The skies bend down and gather the soul to its vaulted bosom, up to the freest air man ever breathed. It is into such liberty as this that we invite you. It is for the coming of this freedom to all the earth that we pray. Come this liberty. We invoke it with all our ardor. Let a sickened earth feel thy healing touch. Let enslaved hearts receive thy freedom, thy kingdom, love kingdom, Christ's kingdom on earth as it is in heaven.

Honor is like the eye, which cannot suffer the least impurity without harm; it is a precious stone, the price of which is lessened by the least flaw.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 28, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TRAINING NEW CONVERTS.

It is evident that one of the great duties pertaining to the pastor's work and office is to feed Christ's sheep. He is the shepherd of the flock, over which the Holy Ghost has placed him, and as far as possible he should look after and care for the members of his flock. This remark is especially true of the young and inexperienced members, or new converts regardless of their age. So far as these are concerned there are three great duties of such paramount importance that the pastor ought to insist upon their performance with great earnestness. He should advise them :—

1. To be regular and faithful in attending the public worship of the sanctuary, the prayer meeting, the Sunday-school, and all gatherings of the church at work. Christ has appointed the church, the public gatherings of his people, the prayer meeting, and other agencies for the comfort, encouragement and safety of his people; and if the new convert neglects attendance at church, prayer meeting, &c., he robs his soul of one great means that God has provided for his growth in grace. If public worship had not been necessary, then no provision for it would have been made in the Jewish synagogue or the New Testament church. If prayer meetings had not been necessary, then the Master had not encouraged them, and the early christians had not been found in the "upper room" praying. It is well and wise, then, for new converts to resolve, by the Lord's help, to be regular and faithful in attending God's house, to hear the preaching of his word, and other gatherings of his people. He needs society, and christian society is the kind he should seek. If he prefers in its stead the society of the ungodly, or that of the world, it will not be long before his feet begin to slide.

2. To read their Bibles regularly and systematically. How can the mariner regulate his course on the stormy sea without his compass? How can a man walk securely in a dark night without a light to guide his footsteps? No more can a christian journey through this life without the Book which is as a lamp to his footsteps. The christian should endeavor to read God's Holy Book every day; but what he does read, whether only a few verses or a chapter, or more, let him read devoutly and prayerfully, trying to take in and be benefitted by what he reads. It is wise at times to read a whole book of God's word at one sitting, at others the reader may read only a few verses, but the point is to read reverently, carefully and devoutly. If one would be a strong christian, if he would be kept from many snares that the enemy lays for his soul, if he would be helped every day and hour in his christian pilgrimage, he must read God's word.

3. To be regular and faithful in *private* prayer. Christ says "but thou when thou prayest enter thy closet, and when thou hast shut thy door, pray to thy Father in secret," etc. This teaches the convert that he must have his Bethel, his private place of prayer, at his home. Those who can pray publicly should use that talent, but after all, the great place for prayer is at our homes. Prayer is truly the christian's vital breath; he cannot live without it. It is just as impossible for the spirit to live without prayer as for the body to live without breath.

Besides these all-important duties, there are of course others of a collateral kind, many of which spring out of the faithful performance of the above, that the pastor would do well to call the attention of the new converts to. Among these one of very great importance is that he should insist that the new convert at once place himself in full sympathy with the people among whom he has cast his lot. To do this he should be encouraged to read Baptist history, denominational literature, and especially his denominational paper or papers. How can a man be an intelligent supporter of the principles and doctrines of a people that he knows little about? How can he be an intelligent Baptist and keep in line with his people when he does not even read his State paper? The pastor is very much in his own light, and certainly neglects one great means of developing his new converts, when he fails to place in their hands at once, if possible, his denominational paper. If he is (or thinks he is) too poor to take it, it would be a wise investment for his church to pay for it. It will be soon appreciate its value, and then he will pay for it himself.

SEVERAL communications, for want of room, cannot be printed in this issue.

ADMINISTRATION OF BAPTISM.

Baptism is a very solemn and impressive ordinance. It is a symbolic representation of the burial and resurrection of Christ, and also includes the idea of our death to the old life and resurrection to the new. Owing to the solemnity of the ordinance, pastors should be careful to remind the giddy crowd of sight-seers that often go to the baptism that it is not a pic nic, a frolic, or a time and place for light and giddy talk and laughter, such as one may sometimes see among the unconverted, or even among professed christians, who are not unwilling by misbehaviour to defeat the force of the impression that the administration of the ordinance, in the manner that Christ commanded, always makes upon those who reverently witness it. Paul says, "Let all things be done decently and in order." This will apply to baptism as well as other christian duties. There is nothing indecent about baptism, as some shallow-headed people have claimed; but still it is wise, and a christian duty, that such arrangement be made for its administration as that it can be performed with comfort and convenience on the part of the convert and the administrator. Baptisteries are generally in order. When the church is located near a river, or large stream of water, a suitable place can usually be found. We use the word *usually* as above advisedly, because such places cannot always be found ready to hand even in large streams. In this case it is a duty that any church of Christ should be ashamed to neglect to find or provide a suitable place, even though the providing of it cost the members some labor and expense. To call a company of converts and a crowd of people to a place where the banks of the stream are deep and slippery, the bottom a foot deep in slimy mud, or covered with rough, sharp rocks, or where the bottom is so uneven, that the candidate and administrator are in danger of going beyond the proper depth, and then expect the baptism to be administered in an impressive manner is to expect something that does not often happen. We have seen pastors placed in such unsuitable places to administer baptism that even their own members would laugh at their slips or blunders as they call them. Our people ought to be ashamed of this, when with a little labor or expense they could provide a suitable place for baptism.

Those who oppose us are delighted when they see blunders or slips in the administration of the ordinance, and it does really seem as if some of our people delight in giving them such opportunities. What church that respects itself, or the Master, would be content to have the pastor administer the Lord's Supper, one ordinance of Christ, with soiled linen on the table, with stale bread, and with rusty vessels to hold the bread and wine? If we are thus careful about the Lord's Supper, (and we ought to be), why not exercise proper care about the place of baptism and the proper administration of the other great ordinance of the Master? We will close with the practical suggestion that a church that has no baptistery had better go miles to find a suitable place in a clear running stream than resort for convenience sake to some of the miserable, muddy ponds, or other places, that are sometimes used for baptism. The people in the days of Christ journeyed, as did the Master, some distance to be baptized of John in Jordan. They can afford now to go a few miles rather than select an unsuitable place, or with some little expense they can provide one nearer home.

THE SUPREME COURT.

The Supreme Court of North Carolina was first established in 1818. It has had altogether twenty nine judges, including the present incumbents. In running over these judges we find the following interesting facts as to their nativity, ages and religious persuasion :—

Chief Justice Taylor was born in England, Chief Justice Ruffin, Judges Hall and Shepherd were born in Virginia, and Judge Boyden in Massachusetts. The other twenty-four were native North Carolinians. Judge Settle was the youngest judge, having ascended the bench at thirty-seven. Next came the elder Ruffin, Pearson, Murphey, Shepherd and Clark, who all went on at forty-two or forty-three. Judge Nash went on at sixty-three, and was in his seventy second year when made Chief Justice. Judge Smith went on the bench at sixty-five, Ashe at sixty-six, Boyden at seventy-four, and yet served two and a half years. Smith and Ashe were each in their seventy-fifth year when elected the second time. As to religious persuasion, five were Presbyterians—Nash, Reade, Dick, Smith and Avery; two Roman Catholics—Gaston and Manly; one Methodist—Clark; one Baptist—Faircloth; two members of no church; and the remaining eighteen, being nearly two-thirds of the whole number, were Episcopalians.

THE NEED OF PRACTICAL RELIGION.

Notwithstanding this has been styled "the utilitarian age," it is true that the greatest need among our churches to day is practical religion. If our religious theories could be put into practice it would work a revolution in our land. The doctrines of our different denominations have been so thoroughly discussed that they are understood, both by those who accept them and those who reject them.

But it would astonish almost any one to know how very many professors of religion neglect to practice the commonest duties in life.

1. Personal piety lies at the foundation of the whole system, and let any pastor undertake the task of ascertaining how many of his flock have good systematic habits of piety, and he would perhaps be alarmed at the result. Let him start thus and ask every member he meets: "Do you read your Bible and pray regularly every day?" Many will have to say "Well, sometimes I don't have time to read my Bible every day," and many would be the evasions that he would meet. In fact, many young church members can be found, who have no Bible, and who have no fixed habits of daily devotion at all. And the pity is that it is not confined to the young.

2. Home religion, or family religion, is the most important department of all, and it is the most sadly neglected. It will be safe to assert that the majority of the heads of families in our churches have no regular system of home religion. Very many fail to read the Bible and pray in their families daily, and some not at all. And there are some who do not even ask a blessing at their meals.

The cause of Christ is suffering more for the lack of the practical exercise of religion in the homes of church members than from all the forms of infidelity combined. Every member of the household receives the benefit of family worship. Consequently when it is neglected every one suffers the loss of it.

3. In business relations there is a sad neglect of practical religion. So many fail to impress upon their fellows, with whom they come in contact, a proper regard for their welfare, but instead, the rule is for every man to get all he can for himself, and to get the best of every bargain. Such a course among professors of religion has a bad effect upon the world. If christians generally could be aroused at this point and induced to act upon the example set before them by the Master, a great forward movement would be seen all along the line of the Lord's hosts.

4. In our church work there is, in many instancies, a great need of the practical, many golden opportunities are lost to church members by being indifferent towards their brethren.

In many cases they do not allow themselves to become acquainted with each other.

On one occasion, a city pastor found it necessary to preach a sermon to his charge from the text, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Heb. 13: 2). He pointed out some instances in which he had found his brethren living near together and not knowing each other. The effect of the sermon was to set quite a number of the members to hunting up their neighbors, and soon a great many surprises were reported and instances were found where brethren were living in adjoining houses and yet strangers.

How can we obey the plain injunction in Gal. 6: 10, "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith," unless we be willing to know strangers who come into our midst.

Great remission is often found in some of our churches in the neglect of wayward members and new members generally. Not infrequently our pastors and church workers fail to work up these classes until they fall under the discipline of the church. A boy thirteen years old joins the church, his father is not a christian, his mother a nominal member of the church. At eighteen years old the young man is reported at a deacon's meeting as a delinquent, he doesn't attend church, nor Sunday-school, he is set down for discipline. A committee is sent to notify him to appear at the next conference, and show cause why he should not be expelled. He fails to come, some one moves to withdraw fellowship from him. But inquiries are made and these facts come out: the pastor has not had any special conversation with him on his church relations or religious condition. The superintendent of the Sunday-school and all the teachers have failed to go to see him and invite him to attend Sunday-school, and no one has urged him to attend prayer meeting. Now, where is there the most blame, on the part of the young man or, on the part of the church? "As we sow, so shall we reap," and is not the fault of that young man the legitimate harvest of such sowing?

There are many other things that might be appropriately mentioned, but enough has been said for the present. The remedy is plain and simple. Let pastors and church workers devote their arguments less to theories and direct them to practical godliness, and let the efforts be turned in the direction of persuading their church members to practice religion in their lives, in their homes and in their business relations. It is not a very popular thing to do, but it is the right thing to do.

QUERIES.

Bro. Bailey:—I want to know if a second ordination of a deacon is required where the brother elect once served his church as deacon and was relieved of the responsible position at his own request.

I also wish to know if a church has a right to reconsider a case like the following: An excluded member applies for restoration and letter of dismission. The request is granted, but shortly after, and before the letter is delivered, the brethren hear rumors of unbecoming acts on the part of applicant, committed before restoration, and which would have induced a more thorough looking into the request of the applicant had they been known to the brethren before the restoration and granting letter.

JNO. P. BOYD.

Polkton, N. C., Sept. 9, 1892.

ANSWER.—To first query, we say, it is not; and to second, we say, it has.

FROM OUR TRAVELLING AGENT.

THREE FORKS ASSOCIATION.

Tuesday morning the rain was pouring down in torrents as we made our way to "Meat Camp" church, where the Association was held. The house, however, was full of people who had come through the rain to be at the Association.

"Meat Camp" creek, from which the church was called, took its name from the custom of the Indians who were accustomed to meet here for the purpose of cooking and curing the wild game which they killed in these mountain forests.

Wednesday we had a perfect day—fair, cool, and no dust,—and the people came in crowds from all directions in buggies, wagons, steer carts, and on foot. Only a small portion of the crowd could be accommodated in the church, so while the delegates were doing the business of the Association a great multitude spent the time under the tall poplars, magnificent oaks and walnut trees which have stood here for centuries. A considerable number of our Tennessee brethren were here; in fact, some churches in the Association are just across the line. More men who were over six feet tall came to this Association than I have seen in any portion of the State. I wish I knew how many old soldiers I saw who lost a limb in the war. There were certainly more than I ever saw at any other like gathering of men.

Bro. A. C. Farthing, who has been moderator of the Association for fifteen years, declined to serve longer, and Bro. W. S. Farthing was elected in his stead. He has represented his county in the legislature, is very popular with his people, and makes a good presiding officer.

After the discussion of Foreign Missions by brethren Durham, Spainhour and Jones, a letter from Bro. G. W. Greene, missionary to China, was read to the Association. This body last year pledged for the support of Bro. Greene more than three hundred dollars. I do not know the amount pledged this year, but think it considerably under this amount. The amount for the other objects were about the same as last year. But for the stringency in money matters we should see a great increase in all the departments of our work. I met many brethren who would delight in doubling all of their contributions if they only had the money with which to do it. For the past two weeks I have seen scores of young men who are longing for an opportunity to go to school in order to fit themselves for better work, and yet they are kept away from college for the want of means to pay necessary expenses. These are the men who ought to be looked after by such of our schools and colleges which, by the aid they may get from the State and other sources, are enabled to lessen the expenses of education.

Dr. Stallings was here in the interest of education. His efforts were highly appreciated by the Association, and we think he secured several girls for his school at High Point.

The RECORDER is much appreciated in this Association, and by the special kindness and interest which several of the brethren manifested we secured a number of new subscribers.

Thursday evening, in a bran new hack and a pair of good horses, we start for the

ASHE AND ALLEGHANY ASSOCIATION.

We were among the first to reach the church next morning, having gotten up early enough to see a good size frost Friday morning. Mr. Hamilton, a leading citizen of Ashe county, was very kind to us, took us in at 9 p. m., gave us a good supper, and started us on our way at 7 next morning.

This was a much larger gathering than we saw at this Association last year. Bro. Fields was again elected moderator, and exhibited his accustomed skill for business and interest in the work of his Association. He has represented his district in the State Senate for many years, and has recently been nominated again for the same office. When enough of the State and National offices are filled by men like W. C. Fields, then there will be reform indeed in politics.

This Association has shown marked improvement every year since its organization, six or seven years ago, and this year it will do more than it has done in any previous year.

The business of the Association being practically over, we take another early start for the nearest railroad point, and thence to Raleigh on the 2 a. m. train Sunday morning. The rails and wood-piles at six in the morning were white with frost, and my travelling companions were in their overcoats buttoned clear up to the neck.

The mountains could never be more beautiful than just now. The people have plenty of hay, corn, fruit and honey, but money is exceedingly scarce, more so than I ever saw it before. This will not always be so. It will not be many years before steel rails will be laid over and through all of this magnificent section, and this splendid timber, fruits, cabbages and minerals will be distributed all over the world. So far as the Baptists are concerned they will participate largely in any future development which may come to this section, for they well nigh possess this entire section, so far as churches and school houses tend to give possession. Every few miles you pass a church, and it is hardly worth while to ask what denomination it is, for nine out of every ten are Missionary Baptist. J. C. C.

PERSONALS AND OTHER ITEMS.

....Eighteen missionaries left Boston last week for the foreign field.

....The Tar River Association meets in Louisburg, Oct. 5th, 1892.

....Rev. B. Craig has resigned the pastorate of Mt. Tabor church.

....Dr. T. T. Eaton, editor of the *Western Recorder*, has returned from Europe.

....A protracted meeting is in progress at the Baptist church in Edenton, N. C.

....Rev. E. J. Edwards baptized nine orphans at Thomasville on the 19th inst.

....Rev. O. P. Meeks began a meeting at Rowan church, Sampson county, last Monday.

....Rev. Tom Dixon of New York delivered a lecture in Richmond, Va., last Monday night.

....Rev. O. T. Edwards was made moderater of the Sandy Creek Association at its last session.

....Rev. R. E. Peele recently held a meeting at Maxton. There were a number of professions.

....Rev. C. A. Woodson of Durham aided Rev. William L. Fitcher of Virginia in a meeting last week.

....Rev. D. P. Bridges of Catawba will attend the Southern Baptist Theological Seminary at Louisville.

....Rev. Chas. A. G. Thomas, Greensboro, writes September 19th: "Baptized two last night and had a packed house."

....Rev. F. R. Underwood, lately of North Carolina, is now missionary to the James River Association, Virginia.

....It is published that Rev. Dr. G. C. Lorimer will receive a call to the Regent's Park Baptist church, London, England.

....Rev. Jno. W. Suttle, on account of ill health, has resigned his charge at Louisville, and returned to his home in Shelby.

....W. C. Douglass, a rising young lawyer of Carthage, was made clerk of the Sandy Creek Association at its session last week.

....Mrs. Stella W. Blalock will be united in marriage to Mr. A. D. Harris on October 5th, at Gardner's church, Warren county.

....Rev. W. J. Sholar, pastor of Noble Street Church, Brooklyn, N. Y., was the guest of Capt. C. P. Powell at Oxford last week.

....Rev. J. S. Hardaway of Oxford has recently been called to mourn the death of his father, J. S. Hardaway, of Amelia county, Virginia.

....Rev. Mr. Huneycutt recently baptized ten persons in Rocky river, as a result of a protracted meeting at Log Cabin, Tyson's township, Montgomery county.

....Dr. N. B. Cobb preached a fine sermon at Manly last Sunday morning on Foreign Missions, and the congregation made a large contribution for that object.

....Revs. Thomas Carrick and N. S. Jones held a meeting with Jersey church, Linwood, last week. We have not yet learned the results of the meeting.

....Rev. J. R. Harrison, the Virginia Evangelist, will hold a series of meetings with the Tabernacle Baptist church, Dr. J. J. Hall, pastor, commencing Oct. 1st.

....The Atlantic Association meets on Tuesday, Oct. 11th, at Newbern. Brethren who intend going will write a postal to the pastor, Rev. R. Ford, Newbern, N. C.

....Rev. J. A. Hursey of Ashpole, N. C., was in Raleigh a day or two last week visiting his friend, Mr. Thad Ivey, and called to see us. We were very glad to see him.

....Rev. Wm. H. Strickland is pastor of three churches in or near Decatur, Ga. His health is not good, but is better than it was last year, and he preaches every Sunday.

....Rev. S. H. Thompson of South Boston, Va., will assist Rev. J. K. Howell in a protracted meeting at Providence, beginning on the first Sunday in October.—*Caswell News.*

....Bro. Oliver Blackburn, Clerk of the Eastern Association, writes: "The Wilmington, Onslow and East Carolina Railroad has consented to pass delegates, who wish to go to the next session of the Eastern Baptist Association at Richlands, via Wilmington, from Wilmington to Jacksonville, round trip tickets, for $2 00—good for five days."

....The Alexander and the Green River Associations meet this week—the former at Taylorsville, and the latter at Old Fort. Dr. Durham expects to be at both of these meetings.

....Rev. A. T. Denny of Roxboro was taken sick recently while on his way to Wake Forest College, and has returned home. He was accompanied by Rev. R. R. Day.

....Rev. W. M. Gilmore, a graduate of Wake Forest College in the class of '91, was ordained to the work of the gospel ministry on last Sunday at the Sandy Creek Association.

....Rev. F. H. Poston intends to begin a series of meetings at the Baptist church in Smithfield on the first Sunday night in October. Rev. O. L. Stringfield is expected to aid him.

....Rev. C. S. Cashwell closed his meeting at Cana on last Sunday. He was assisted by Rev. S. F. Conrad. Fifteen persons connected themselves with the church.—*Davie Times, Sept.* 23.

....Rev. F. H. Martin will return to his church in Lumberton, Oct. 1st. During his summer vacation, Rev. V. I. Masters supplied the pulpit, and greatly endeared himself to the people.

....Tickets are out for the marriage of Miss Julia Evelyn, daughter of Major and Mrs. Wm. A. Graham, and Mr. Slaughter W. Huff, on Wednesday evening, October 5th, at Forest Home, N. C.

....Rev. A. A. Newhall of Southern Pines, a returned missionary from the Telugu country, attended the Sandy Association, and added much to the interest of the session by his speech on missions.

....The Sandy Creek Association at Bethlehem church last week was the best session of that body for many years. The spirit and the work of missions are being developed in this body as never before.

....Mr. Daniel Shepardson, Jr., youngest son of the Rev. Dr. Shephardson of Granville has been elected assistant pastor of the First Baptist church, Chicago, of which the Rev. Dr. P. S. Henson is pastor.—*Ex.*

....Delegates to the Eastern Association will come to Jacksonville, Onslow county, by way of Wilmington. Conveyances, sufficient to accommodate all, will be at Jacksonville Monday and Tuesday.—*R. E. Peele.*

....Rev. Mr. Wharton baptized eight persons on Sunday last in the creek near the Baptist church. There was a large crowd present. Others will be baptized at the same place next Sunday.—*Waynesville Courier, Sept.* 22.

....A "Womans' Missionary Society" has been recently organized at the Baptist church, this place (Magnolia, N. C.) It is in good condition (membership of thirteen), prospect good for more. Mrs. R. P. Hamblin, President, Miss Annie Glission, Secretary.

....The widow of Bro. Ira Beckwith, deceased, and daughter, Miss Mollie, left Raleigh on last Thursday morning for Providence, R. I., which latter place will be their future home. We commend these worthy Baptist sisters to the Baptist people of Providence.

....A correspondent of the Leaksville Woolen Mills Company, writing from Harrellsville, September 14th, and desiring to exchange wool for cloth, failed to sign his name to the letter. If this is seen by him, he will oblige the manufacturers by letting them here from him at once.

....At a meeting of the Executive Committee of the Board of Trustees of Agricultural and Mechanical College held in Raleigh on Thursday last, Prof. B. Irby of Georgia and Prof. Wallace Riddick of Wake county were elected to fill the places of Prof. J. R. Chamberlain and Prof. J. H. Kineally, resigned.

....Bro. J. M. Prim of Silver writes: "A very interesting series of meetings has closed at Holloway's church. The pastor, Rev. J. M. Bennett, was assisted by Rev. Thos. Carrick of Lexington." Night and day services were largely attended, much interest was manifested, and at the close of the meeting ten were baptized by the pastor.

....Prof. Chas. Lee Smith of William Jewell College, Liberty, Mo., writes: "William Jewell College opened with two hundred students. Three hundred will probably be enrolled this session, the largest attendance in the history of the College. All are delighted with the new President, Dr. S. P. Green, who comes to us from St. Louis."

....The new Southside Baptist church at Birmingham, Ala., was dedicated on Sunday, the 18th inst., Dr. P. S. Henson of Chicago preaching the sermon. Rev. Dr. P. T. Hale, the pastor, is a good worker. The membership of the church has increased in two years from 171 to 538. This is the first (white) Baptist church of brick in the entire county.

....Rev. C. W. Matthews writes us from Harrellsville, September 19: "We have just closed a good meeting here conducted by Rev. B. Craig, assisted by the writer. Five have been received for baptism, and we had three more confessions last night." Bro. Matthews left Harrellsville last Wednesday to attend the Crozer Theological Seminary, at Chester, Pa.

....Rev. G. A. Sowell writes us from Seymour, Conn., September 19th, as follows: "We leave to-morrow for Crozer Theological Seminary Chester, Pa. Have had a pleasant visit to this delightful country. This State is much in need of Baptist preachers of pluck and unswerving perseverance. The great mass of the people here seem eager for the gospel of our fathers. The RECORDER is a most welcome visitor to our house—more welcome indeed than ever before."

....Bro. J. D. Newton, writes: "Died at the home of her father and mother in Duplin county, N. C., September 2, 1892, Miss Mary Tignor, daughter of Rev. John T. and Mrs. Dorcas Albritton, aged twenty-three years. She was a devoted member of Mount Olive Baptist church, and a beautiful christian. May the Lord bestow needed grace upon the bereaved in this sad hour."

....Please state in your paper that it is requested, that all parties expecting to attend the Mecklenburg and Cabarrus Association, write to Rev. J. O. Alderman at Concord, N. C., at which place parties coming by rail will get off. Please let the names of all attending by rail be sent in at once so that arrangements may be made for conveyance to the church.—*J. O. Alderman.*

....Rev. J. H. Edwards and family have returned to their home at Goldsboro, after an extended visit to relatives near Cheraw, S. C. The *Baptist Courier* says: "Over one hundred have been added to the membership of the church of which he is pastor, and a second Baptist church has been organized in the town. Bro. Edwards attended the Ridge Association and was frequently called out to speak."

....I wish to state through your columns, that I have been authorized to say, that the committee of arrangements will meet the ministers and delegates, who expect to go by rail, that wish to attend the next session of the Mt. Zion Association, to be held with Olive's Chapel church, Wake county, Oct. 18 to 20th, 1892. Those wishing to accept this kindness, will please notify the undersigned at Apex.—*James H. Olive, Chairman Committee.*

...."Bible Day" is the second Sunday in November. The schools and churches should by this time be perfectly familiar with the fact. A carefully prepared programme has been printed and is furnished free on condition that the contribution shall be made for the Bible work of our denomination, and that the money received shall be forwarded promptly to Dr. Bitting, Bible Secretary of the American Baptist Publication Society, Philadelphia.

....The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $16,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $2,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Sept. 30th, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $6,210.72, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $6,135.70. Brethren, please *aid us in this work* NOW.—*C. Durham.*

Letter from Sister Crawford in China

Bro. Editor:—May I ask space in your columns to lay some recent events of our missionary life before the readers of the BIBLICAL RECORDER? I need not begin farther back than my husband's visit to the United States in 1885. He made this visit under a sense of duty and at his own expense for the purpose of trying to induce our Baptist Boards and churches, North and South, to consider some serious evils connected with our Foreign Mission methods, and to urge them to adopt, if possible, what is called the "native self-support policy." This policy is in short, preach Christ, and let adjuncts alone, or, as Dr. Ashmore says: "Give the heathen the gospel, and let them develop their own civilization." In other words, it means to evangelize the world without the accompanying inducements of foreign money in employing native preachers and Bible women, in building chapels, carrying on schools, hospitals and other charitable institutions which should have a natural growth on the native soil. Mr. Crawford's "self-support" ideas began upon our arrival at Hong Kong early in 1863 from what we there heard regarding the ways of certain "native assistants," and grew with his years and experience until they reached their present form.

A careful study of Scriptural principles and methods of work, with a determination to do God's will wherever recognized at all hazards, also led him stage by stage to the conclusions set forth in his recent tract, 'Churches to the Front." The publication of this tract, as he anticipated, caused the Foreign Mission Board to drop his name from the roll of their missionaries. The views therein expressed did not originate, as insinuated in the May number of the *Foreign Mission Journal*, from "wrath" engendered by the failure of his efforts to introduce the "self-support" policy, or from any personal grievance (for he has none), but from "many years of observation in connection with missionary operations and deep seated Baptist convictions," as clearly stated on the twelfth page of the tract.

To challenge the Scripturalness, wisdom or practicability of his position is legitimate and open to all; but, without proof, to impugn his motives and turn aside to personal attacks and inuendoes, as various persons have been doing, is, to say the least, unbrotherly. As lately said in the *Baptist and Reflector*, freedom of the press is one thing, license another, and so of speech. When christian men feel at liberty to defeat a measure by making such attacks upon its supporters, it is surely time to call a halt and study the Golden Rule. Because a man advocates new or unpopular views, may he therefore be called "half crazy", "off in mind," "crank," "erratic," and the like? Many brethren in this way attempt to defeat his arguments by trying to undermine the confidence of the brotherhood in his motives and personal character! Surely such "campaign tricks" should not prevail among the children of God. Mr. Crawford and the other faithful missionaries, of whom these harsh things are now being circulated, are, as they believe (each from his own point of view), bravely contending, at the sacrifice of their own interests, for great principles involving the well-being of the church of God and the success of Foreign Missions. They criticise public methods, not individual men. If their views are wrong, let them be met by arguments and facts, not by personal insinuations and attempts to suppress freedom of speech.

Mr. Crawford determined at the beginning of his efforts for reform not to turn aside to defend himself under any provocation, but to keep steadily on in pushing the principles for which he was contending. Early in 1889 he wrote the Secretary of the Board, resigning his salary and the responsibilities of the work which he felt unable to bear. That he has "since continued to associate himself with the missionaries of the Board" is gladly admitted. With whom else should he associate except with Baptist brethren of the same faith and order, laboring in the same field? That he has tried to "direct the policy" of these missionaries is not true, unless the free expression of his opinions on matters of public concern (a right held sacred by every true man) be so construed; for he has never voted since then on a single question coming before the mission, and has no means whatever for putting pressure upon them, even if he so desired.

On account of the publication of the tract, "Churches to the Front," Dr. Tupper wrote Mr. Crawford a kindly-expressed letter (as his letters have always been), informing him that his name would be omitted in the list of missionaries where it had remained by courtesy since his retirement from responsibilities in the spring of 1889. It left me in doubt as to what would be done with my name until a few days ago, when the June number of the *Foreign Mission Journal* was received, dropping his and retaining my name. I then wrote the Board as follows:

"Dear Dr. Tupper:—Since seeing your letter of April 7th to my husband, informing him that on account of the publication of his tract 'Churches to the Front,' his name had been removed from the roll of missionaries, I have been waiting to know what disposition had been made of mine. By the mail just in, I see from the *Foreign Mission Journal* that my name has been retained, and I now write to ask that at the next meeting of the Board the relations and responsibilities hitherto existing between that body and myself may terminate. Though henceforth identifying myself fully with the 'Gospel Mission' movement, it is our desire to live and labor in most cordial and fraternal relations with all our Baptist brotherhood. We expect to continue our work for the Master here, as members of the Tung Chow Baptist church, as in the past. The Board is welcome to the results of these labors. We shall leave them with God and be content. It will also be our care and study to keep the 'unity of the Spirit in the bond of peace,' both among missionaries and the natives. It is not possible for us to transfer to others the personal respect and confidence of the community which we have acquired by nearly thirty years of going in and out among those for whom we have laid down more than our lives many times. We shall, as heretofore, try always to use these for no selfish ends, earnestly striving to bring souls to Christ and bring them up in the faith as God may give us opportunity.

With our best wishes for yourself and all the members of the Board, and with high appreciation of all your labors and anxieties in our behalf through our many years of service in this heathen land, believe me, as ever, yours sincerely,

M. F. CRAWFORD."

As stated above, it is our purpose to remain and labor in this field as heretofore, not for personal convenience, but because the necessities of the work demand it. Should duty call we shall not hesitate to remove to the ends of the earth. Should we and the Bosticks "seek some other field of labor," as suggested in the May *Journal*, there would be only one man left for Tungchow and Hwanghien, and he as yet unable for want of the language to shepherd these little flocks and preach to the heathen of this region. This would be an irreparable loss to the denomination. By the blessing of God and the support of the churches either directly or through the Board, we all hope to remain at our posts, and pray to be largely reinforced immediately. In laboring for our Lord, does it matter whether the missionaries derive their support in one way or the other? Surely the Baptist denomination has not become so consolidated, centralized and controlled, that a matter of this kind can make a breach of fellowship between them.

It is not my purpose to enter the controversial arena. As hitherto, I shall bend my energies to the presenting of Christ as the way of life to these perishing people. At the same time I do not ignore the fact that I owe some duties on the other side of the Pacific, and will not shrink from speaking when it seems to me right to do so. We are thankful to say that we do not need to ask pecuniary aid ourselves, as we have an income sufficient to maintain us in the same simple style to which we have adhered throughout our more than forty years of missionary life. We are both as good—as sane—as orthodox—and as worthy as in the days when we were "so much honored and beloved." M. F. CRAWFORD.

Tungchow, China, August, 1892.
(Chefoo P. O.)

Help! Help!!

Dear Recorder:—To one accustomed only to do quietly the work assigned him, it is sometimes difficult to tell others of his struggles, lest, in so doing, he seem to be giving undue prominence to it. Now, I have a somewhat similar feeling in breaking the silence to speak to my brethren all over North Carolina about our needs at Washington.

First, about Washington itself. Well, let me say at once, it is one of the most enterprising, progressive towns of the east, with a population of between 4,000 and 5,000, and having the promise of a more rapid growth than at any period of its history.

Other denominations—Presbyterians, Disciples, Methodists and Episcopalians—are well established, having well located, commodious and attractive houses of worship; while we can scarcely claim organic representation, and have to worship in an old dilapidated building that many of our better-to-do farmers would not use as a barn. This is not now, neither has it been, the fault of the few Baptists in Washington. They are now, and have been, powerless to help themselves, and yet, so far as I know, no general appeal has been made for them. Strange to say, too, this is true, while some other places of nothing like its promise have been helped, possibly to their injury. But enough of this.

Brethren and sisters in the Lord, I am profoundly stirred over this matter. If as Baptists we are to do anything worthy of mention in Washington, we *must have a better house.* The "Lord's hidden ones" there have not lost hope. They still have faith in God and their more favored brethren and sisters. They have said to me, "Tell them of our condition, and ask them to help us."

It is a modest request—not what, looking to the future, would be desirable, but simply what will meet present necessities. We ask only $1,000 or $1,200 from abroad, hoping to raise $300 or $400 on the field. With this amount we can so remodel and repair the old building as to give our work a show of permanency and supply a present need. This done, we can with confidence leave the future to provide for itself.

What say you, my brethren? Shall we cry in vain for help? I am persuaded, not; for one good brother, whose heart and purse are always open to the cry of the needy, has said, substantially, "Provide for the other, and look to me for the last one hundred dollars." Will no other brethren follow the example of this brother? Are there not many pastors who will aid us in this work? And may we not look for responses from a host of churches and Sunday schools? Brethren, if you could but see the imperative need for this thing, and then what there is of promise in it, I am sure you would make haste to help us.

Once more, I ask it for the dear Master's sake, as I am sure it will be for his glory. Remit to Mrs. M. I. Riley, Washington, N. C., or J. F. Tuttle, Plymouth, N. C.

Plymouth, N. C. J. F. TUTTLE.

Revival in Lilesville Church.

Dear Recorder:—We closed a most gracious meeting at Lilesville last Saturday. Bro. Harman came to assist me Monday after second Sunday in August, the regular time for holding the meeting; but as I was too unwell to be there, he was unwilling to continue the meeting, and after preaching a few most excellent sermons, he closed.

Saturday before the second Sunday in September we began again, and on Monday Bro. Wildman of Wadesboro came to my assistance. Bro. Wildman has evangelistic gifts to an eminent degree. His preaching is plain, simple and forceful; his manner is very winning, and he has enough generalship to manage a congregation admirably. He resorts to none of the tricks and methods of the modern evangelist; but relies on the old gospel, accompanied by God's Spirit, to do the work. There was no "high pressure," no excitement, but a deep quiet interest throughout the entire meeting.

There were thirteen professions and as many more anxious inquirers when the meeting closed. Bro. Wildman has completely won the hearts of all my people, and the Wadesboro people are enlarging the parsonage and making it more comfortable with the hope that they are settling a pastor for life. It was a real treat for me to have Bro. Wildman with me for a week as he was my pastor in by-gone days.

About a year ago the young men of Lilesville church organized a weekly prayer-meeting, which has been a means of spiritual devotion to those who took part in it.

This year the Lilesville church has preaching twice a month, instead of once, and are so well pleased with the change, that I don't think they'll ever be satisfied to go back to once a-month preaching.

Providence permitting, will administer the ordinance of baptism next Sunday.

Fraternally, L. JOHNSON.

Rockingham, September 21, 1892.

Gracious Meetings.

Dear Bro. Bailey:—I commenced a meeting at Waxhaw on the 30th of July, which lasted six days. Bro. N. B. Broughton of Raleigh was with me three days and done some good gospel preaching.

He is a good brother and a good preacher, and he holds a place in the hearts of our brethren and sisters. No additions during the meeting, but I baptized two yesterday and two more restored. We have had additions at this place at almost every meeting this year.

On the first Sunday in August, I began to assist Bro. D. A. Snider in a meeting at Macadonia, which lasted six days. Five were added by baptism.

On the second Sunday I began a meeting at Mt. Pleasant. Here I had no help. We had a gracious meeting. Five more added by baptism. Others will join.

On the first Sunday in September, myself and Bro. J. W. Little held a meeting at a newly-organized church in this county. This was the best meeting I have been in, in many years. Thirty-seven by baptism and four by letter were added. The Holy Spirit was with us from the first—conversions at every service, at home, in the field, on the road, and everywhere. At some of the services, every unconverted person present come forward for prayer. We go there again next Wednesday the 21st of September to baptize. The work is still going on in the community. Many others have sent me word of their intention to be baptised. On Wednesday next, when we return, the meeting will be carried on a few days more. This is a point where there has been no Baptist preaching. One man and his wife, aged seventy-six and seventy-nine years, were converted and joined the church. Most of the people who joined the church are fathers and mothers. Many were converted who did not join during the meeting, but will unite with us at next appointment.

God bless you, Bro. Bailey, and the dear old RECORDER which is as a letter of good news from friends every week.

Yours in Christ, A. B. CAUDLE.

Acknowledgment of Favors Received.

Dr. Bailey:—Please allow me space in the columns of the RECORDER to make some acknowledgment of the favors received at the hands of our white Baptist brethren. Permit me to say that it is with a great deal of pleasure that I note the increase of brotherly co operation among the white and colored brethren of North Carolina. So deep rooted is that feeling of friendship that it cannot be overwhelmed by the surging and boisterous tide of political strife. When I think of the fact that the white Baptist State Convention set apart such a large part of its funds for the better equipment of our colored ministry (together with the most hearty endorsement of that act by the people at large), I am forced to believe that we are in the midst of those who would have us advance to the highest civilization known to man. For truly there is no theory of government, no human ingenuity, that can lift a people into higher realms of purity than adherence to christian principles. I rejoice to see wise and sagacious statesmen eloquently pleading in Senate halls in behalf of my people, but I am more willing to leave our cause to the righteous consideration of a God fearing people, moved by motives of purity and love and actuated by the sublime teachings of christianity.

But to the point. I am at present engaged in building Belton Creek church, a colored Baptist church at Clay, Granville county, N. C. This church was organized several years ago. It was once very strong. The first building was upon a piece of land for which they could never get a deed. Finally, they moved out into a log school house. In consequence of this removal, many members deserted, while others went into open sin. The church was in this condition, when I was called about fifteen months ago.

My first step was to arouse the church spiritually. We had a seven-days' meeting. Twenty were happily converted, the most of whom united with our church. It was a gracious outpouring of God's Spirit which caused many souls to consecrate themselves to the service of the Master.

Now for the house of worship. Having done what I could among my members and people, I called upon the members of Corinth (white) Baptist church. They directed me to their forests, there to cut and hew such timbers as I needed. Even the widows gave timber. We gathered sills, sleepers, scantling, rafters, &c., and carried them to the piece of land for which we had bargained.

When we attempted to pay for the land, we were surprised to hear the words: "I'll give you the land, keep your money to aid you in building."

Surely, there is no community in all the land whose people are more interested in the spiritual elevation of the colored people.

We raised our church, and were ready for lumber that could not be sawed near by on account of dry weather. So the second Saturday in September found me seated in the conference of Corinth (white) Baptist church. After the business was over, I was voted permission to present my work. Notwithstanding the large amount of lumber given, yet they were so much interested in my talk that they voluntarily gave me five dollars, which was, indeed, a great help at that stage of the work. They expressed the willingness to give me twenty-five dollars had they known I was coming.

Brethren, when you pass Clay on the Durham and Northern Railroad, you will see a nice church building which stands as a monument to the generosity of a christian community.

May this spirit of brotherly love continue till it shall pervade every part of our common country.

In our prayer-meetings, while building, we have had four conversions and several inquirers.

Our meeting commences on the fourth Sunday in September.

Thanking you for this opportunity, I am

Yours for Christ, T. O. FULLER,
Pastor Belton Creek Church.

Sixty-five Dollars Less.

Sixty-five dollars less has been received by the Treasurer for State Missions this year than was received by him for the same object up to this date last year. While this is doing well, under the circumstances, the fact will serve as a reminder of the *special object*—State Missions—that should be kept prominently before our churches for the months of October and November. With a united effort we can go to the Convention this year without a debt on our State Mission department. We ought, most certainly, to have the hearty co operation of every pastor and church in *this work during the months indicated above*, and, if we have it, all will be well, and we will have no debt on State Missions this year. Brethren, please do not forget or postpone, or neglect this work. C. DURHAM, *Cor. Sec.*

A question for North Carolina Baptists: Who is to write the biography of our missionary to China, Matthew T. Yates? Shall his labors perish from the earth, or lie in scattered minutes and periodicals, in an inaccessible form to the general reader? See what the English did for their Carey, Marshman and Ward and others. Judson died in 1850 and behold the different pens which chronicled his labors and success—[illegible] Boardman and others. Yates lies after near forty years of missionary work, and not a line, so far as known, has been written! Brethren, this ought not to be.

Acts 5: 38.

John Wesley was called the "quiescence of turbulence," because of the advice he gave, especially in times of excitement. Like men in our time, because of their influence, can pour "oil on the troubled waters." About the same thing might be said about Gamaliel. When there was a probability that trouble would occur, when the distant sound of thunder warned of the coming storm, a few words from this great man scattered the clouds and the sky was clear again for awhile. Might he not have used his influence to better advantage? He did the cause of Christ a kindness—did he? He only said "Let them alone." He was not for the cause of Christ, he simply was not against it. If the cause were left to such friends, a million would not advance it.

Gamaliel's policy was to let the matter alone. It, with the advice of Pilate's wife to have "nothing to do with that just person," is the policy of many church-members to-day. What per cent. of our churches know the work intimately? How many of them are absolutely ignorant of the interests the churches are trying to foster? Many of them will absent themselves in order to keep from taking any part in important church affairs, and are very prompt to declare they had nothing to do with it. They disclaim any interest in the transaction, and congratulate themselves that none of the responsibility can rest upon them.

When people form a partnership, and transactions are made in the name of the firm, each one is responsible, it don't make any difference if each one is not present; but when people join the church, they say I will let the thing alone and I will not be responsible. This is not a question to be settled by human law, but if they were taken before the divine tribunal, the righteous Judge would put upon them their part of the obligation.

The policy of Gamaliel was faulty because the matter concerned every Jew. This new doctrine meant to establish the fact that Jesus was the Messiah; that the Jews crucified the Son of God; that when the Messiah came to his own people, they would not receive him. They could not keep quiet; they could not let this thing alone. If it were established, they would be looked upon as guilty of the blackest crime. Their future as a nation demanded that they should not let these men alone.

There are questions that come up before us for settlement. The policy of some is moderation. The policy of others is indifference. What should be our attitude?

Suppose the Presbyterians in the North should listen to some modern Gamaliel, and let Dr. Briggs alone, what would be the result? What does the issue involve in the matter?

Suppose the Baptists in the South, a few years ago, had listened to some Gamaliel and let Dr. Toy alone, what would have come of it? Will any one say the people made a mistake in dealing with that question. Have we not a similar question before us now? Can we afford to be silent on the subject of mission methods, to let those alone who threaten disorganization?

Let the churches be christian in their attitude, but let them be firm in the defence of what proves to be best.

Gamaliel's policy was faulty, because it did not settle the question before them; it did not adjust matters. It answered for the present, but to-morrow the troublesome question was before them again. Is it true that the "easiest way is the best way?" We have seen questions settled in this way in our yearly meeting, only to come up at the next meeting for settlement, and so on until adjustment was made. As we look into our lives and see hidden vices, no one will listen to the tempter's voice "let them alone."

Should a sinner come to ask you what to do to be saved, you would not advise him to let the question of salvation alone. When these vital questions come up for settlement, as God's children and custodians of the truth, let us seek adjustment on Scriptural grounds.

Gamaliel's policy followed would not discharge his obligation.

For Pilate to wash his hands before the people, saying "I am clear of the blood of this man," did not cleanse him from any part in this the world's tragedy. He had the power to save Jesus' life. It would have brought on him the curses of the Jews, no doubt, and involved him in other ways, but he would not have been responsible for the death of Jesus.

The community may be benefited by the godly lives of others, but how about the obligation you are under to help people to be better in your community? The gospel will be given to the heathen, but how about the obligation you are under to give the gospel to the heathen? The kingdoms of this world shall become the kingdom of our Lord and his Christ, but are you not under obligation to help the kingdom of the Lord to come? Can you let these things alone?

Gamaliel's policy followed will cause men to miss a great opportunity to defend the truth. If the truth is in question, it is your concern. If the truth is on trial, it is your duty to defend it. Can we be true and loyal servants of the Lord and adopt the policy of Gamaliel?

TRUTH.

Separate.

How fitting a designation for christians. They are called to separateness as a duty. "Come out from among them, and be ye separate." They are actually separated by the spirit and motive of their lives. "They are not of the world, as I am not of the world." They are to be separated finally by divine provision and providence. "And they shall gather out of his kingdom all things that offend, and them which do iniquity." There is and there will be no violence in this separation of men. The entrance of sin as a spirit and practice into the human heart separated men from God. This is a separation of antagonism, an irreconcilable antagonism. If any men are saved, they must be separated by the tendency and spirit of their lives from the lost mass of men. Birth to God does thus constitute an actual separateness of christians from the world. The development of the christian spirit and character, of the Christlikeness in men separates them more widely from the unchristian world. The development, in the unsaved, of their sinful tendencies separates them further and further from the christian. Each class naturally moves apart from the other. Each is an unwelcome and disturbing element to the other. Left to themselves they gravitate asunder toward a complete and final separation.

There is an element of judicial righteousness in the fact of final separation of the two classes. As no herdsman would herd together wolves and sheep, lions and oxen, so no justice will allot to the christian and the unchristian an eternal mingling. Heaven can be heaven only to such as are heavenly in character. To the ungodly it is unsuited. They do not gravitate toward it. They who will not go in the way toward heaven because their hearts are not in accord with it, would not enter it if they stood before its open door. If they were by authority forced into it now, it would fail to please them. The very characteristics which make it suitable to God and holy angels and redeemed men, would fatally mar it for the unchristian. Heaven itself repels the class of people who find christian society and Christ's lordship repulsive now. The worst of all violence done to the sinner is the murderous violence of his own sin. This is more than a menace, a threat or a sentence against him. It is an actual attack upon him. "Sin when it is finished bringeth forth death." The feet of the sinner are continually sliding now. It is of the very nature of sin that is a downward way, a way on which sliding is natural and easy. They have slidden away from the innocence of childhood, the hopefulness of youth, toward the hardness of confirmed habits. They are sliding away from heaven, away from God, away from those who are on their way to heaven, to sad separateness.—*Christian Inquirer.*

Fishing for Souls.

A poor, half clad boy was fishing for trout. With amazing success he kept drawing in the fish. A student sat upon the hillside watching the boy. He returned to his boarding-house, and in a half hour was back at the stream, adjacent to the boy, having with him new fishing tackle with modern appliances, excellent bait, etc. The student threw out his line, but did not get a single bite. He changed his position closer to the boy, fished another hour, and no success whatever. He then drew near to the side of the creek, seated himself upon a convenient rock, and patiently held his fishing rod, now and then examining his bait, until all the afternoon had passed away, and he caught nothing.

Just as the boy was about leave with his "big haul," the student exclaimed:

"My young fellow, how is this? I've caught no fish, and yet I have splendid tackle. How is it that you, with your rude fishing-pole and twine string, catch the fish?"

The boy replied: "It is not my old fishing rod, nor twine string, nor the bait, nor the hook that make the trout bite; but I kept hiding myself under the bushes while I was fishing. The fish will not bite, and you won't catch 'em, so long as you don't keep yourself out of sight."

The illustration and application of this incident is a peculiarly suggestive lesson for those who are "fishers of men."

One may have culture, intellectual endowments, style of address, elocution, reasoning powers, rhetorical attractions and admirable gifts, winning much attention to themselves, and wonderful words of encomium and praise about themselves, yet prove to be dead failures so far as winning souls to Christ is concerned.

In all work for Jesus, reader, "keep yourself out of sight." Let the people see "Jesus only."—*Exchange.*

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Associations.

TIMES AND PLACES OF MEETING.

September

King's Mountain—Gastonia, Sep 22-24.
Sandy Creek—Bethlehem church, Sep 22-24.
Green River—Old Fort, Sep 29-Oct 1.
Alexander—Taylorsville, Sep 29-Oct 1.

October.

Eastern—Emma's Chapel, Onslow county, October 4-6.
Tar River—Louisburg, Oct 5-8.
Briar Creek—Lewis church, Oct 6-8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6-8.
Sandy Run—Floyd's Creek church, Oct 6-8.
Union—Waxhaw, Oct 6-8.
Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River, church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-23.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Charlotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourn, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

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Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	3 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.32 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.35 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.06 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 8.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 08 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*3 50 p m	*7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	†12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.50 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.50 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York. Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. **W. A. TURK,** Gen. Pass. Agent, Washington, D C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect September 10, 1892.

SO. BOUND DAILY No 1.	MAIN LINE.		NO. BOUND Daily No 2.
11 00 p m	Arrive Wilmington	Leave	5 00 a m
7 45 p m	Leave Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive Fayetteville	Leave	8 27 a m
6 00 p m	Lv Sanford	Lv	9 48 a m
4 13 p m	" Climax	"	11 44 a m
3 45 p m	Lv Greensboro	Ar	12 15 p m
3 40 p m	Ar Greensboro	Lv	12 25 p m
2 57 p m	Lv Stokesdale	Lv	1 22 p m
2 30 p m	Lv N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv Rural Hall	Lv	3 02 p m
12 00 m	Leave Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION		No 4 Daily
10 15 p m	Arrive Bennettsville	Leave	5 40 a m
9 22 p m	" Maxton	"	6 30 a m
8 52 p m	" Red Springs	"	7 02 a m
8 06 p m	" Hope Mills	"	7 43 a m
7 46 p m	Leave Fayetteville	Arrive	8 03 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.		No 16 Daily ex Sunday
6 35 p m	Arrive Ramseur	Leave	7 15 a m
4 55 p m	Lv Climax	Lv	9 05 a m
4 00 p m	Lv Greensboro	Ar	9 50 a m

No 17			No 18
9 10 a m	Ar Greensboro	Lv	3 55 p m
7 55 a m	Lv Stokesdale	Lv	5 13 p m
7 00 a m	Leave Madison	Arrive	6 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Marston, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Calm Thought.

There is nothing which makes so great a difference between one man and another as the practice of calm and serious thinking. To those who have been unaccustomed to it there is required at first an effort; but it is entirely in their own power to repeat this effort if they will and when they will. It becomes every day easier by perseverance and habit—and the habit so acquired exerts a material influence upon their condition as responsible and immortal beings. In that great process, therefore, in which consists the healthy condition of any man as a moral being, there is a most important step, of which he must be conscious as an exercise of his own mind.

You feel that you have here a power, however little you may attend to the exercise of it. You can direct your thoughts to any subject you please; you can confine them to objects which are before you at the time, or occurrences which have passed during the day—or you can send them back to events which took place many years ago. You can direct them to persons whom you are in the habit of meeting from day to day, or to those who are separated from you by thousands of miles. You can place before you persons who lived, and events which occurred long before you came into existence, and you can anticipate and realize events which are not likely to occur until you have ceased to exist. Study these wondrous processes of your mind; observe what power you have over them, and what consequences of eternal importance must arise from exercising them aright.

If you can thus think of any subject you please, why cannot you think of God—of his power, his wisdom, his holiness, his justice—of his law, which he has written in your heart, and in his revealed word? Why cannot you think of and realize the period when you shall lie down in the grave—and that tremendous moment when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live, and shall arise to judgment? Such truths as these, duly considered or thought of, could not fail, under divine influence, to exercise a powerful effect upon all our habits of thinking and acting in this life.—*N. Y. Ledger.*

OXFORD, N. C., Aug. 4th, 1892.

Dear Sir:—You ask me about the Electropoise. In reply will say, that I had rheumatism in both shoulders so bad that I could not put on my coat without help, and from the use of the Electropoise a short while I am glad to say that I am entirely well. I recommend it to all who suffer with rheumatism. Respectfully, R. F. KNOTT.

HENDERSON, N. C., July 29th, 1892.

Dear Sir:—I have been suffering with grippe, and by a short use of the Electropoise find that it has benefited me a great deal. I would recommend it for rheumatism, as it has done me more good in the short time I have used it than all the other remedies I have ever used. My wife says it is the greatest remedy she ever tried for swollen ankles and that it gives her a good appetite and makes her sleep well.

Very truly, JOHN D. CLARK.

OXFORD, N. C., Aug. 19th, 1892.

Dear Sir:—I have suffered much from indigestion within the past three years, also from inability to sleep. I have used much medicine and have been to the Springs with only temporary relief. I began using the Electropoise about three months ago, and now have a good appetite, sleep well and feel better than I have done within three years past. While using the Electropoise I have used no medicine whatever.

Very truly, LAWSON KNOTT.

A fifty-page book containing information and testimonials, free, on application.

ATLANTIC ELECTROPOISE CO.,
1405 New York Avenue,
Washington, D. C.

The Undying Book.

Nothing in the history of literature is so remarkable as the divine vitality which seems to pervade the book of God. No book has lived so long, or encountered such opposition; passed through such conflicts or spread so widely; and no book has maintained its existence with a hundredth part of the vigor which this book exhibits. It does not exhaust its energy, it does not grow old, it does not become obsolete; it lives in perennial freshness. The generations that have gone found it precious; the generations that remain find it equally precious, and whoever shall come after us shall find it is still the living and abiding word of God. Says Bishop Jewel:

"Cities fall, kingdoms come to nothing, empires fade away as smoke. Where are Numa, Minos, Lycurgus? Where are their books, and what has become of their laws? But that the Bible no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein surely here is a very singular providence claiming our attention in a most remarkable manner."—*Christian.*

Preachers and Politics.

In the opinion probably of the majority of people, the clergyman in politics is altogether out of his sphere. It seems to them to be incongruous, out of all accord with the fitness of things. If a man is called to preach the gospel of Jesus Christ, he is certainly not called to go upon the hustings to advocate protection or tariff reform, or any other political issue. The two spheres of action are wide apart, one pertaining to the things of this world and the other to the things of the eternal world. The kingdom of Christ, to which men are called into the ministry for the specific purpose of advancing, is a spiritual kingdom. It is not of this world. If one who is in the ministry is disposed to enter political life, he ought to quit the ministry. The preacher who goes into politics under the impression that he is going to infuse religion into it will, sooner or later, discover that so much politics has been infused into his religion, that but little of the latter is left.—*United Presbyterian.*

Centenary of Baptist Missions.

1792—OCTOBER 2—1892.

This meeting will be held in Louisville, Ky., with the Walnut Street church. The two vacancies will be supplied. There will be devotional exercises at the beginning of each session. Except Sunday morning and night, the brother who presents a topic will leave at least half an hour for general discussion in five-minute speeches.

Sunday, Oct. 2, 10 a. m.—Address of Welcome. Pastor T. T. Eaton.

10:15 a. m.—Results of a Century of Missions. Prof. H. H. Harris, Richmond, Va.

11 a. m.—Sermon on Moral Basis of Missions. Rev. F. M. Ellis, D. D., Baltimore.

3 p. m.—State and Fate of the Unevangelized. Rev. R. H. Harris, D. D., Columbus, Ga. Followed by general discussion.

7:30 p. m.—Condition of Papal Lands. Rev. J. V. Cova of Cuba, Rev. W. D. Powell of Mexico.

Monday, Oct. 3, 9:30 a. m.—America as a Factor in Missions. Rev. W. Pope Yeaman, D. D., Columbia, Mo.

11 a. m.—Needs of the Home Field. Rev. B. H. Carroll, D. D., Waco, Texas.

3:30 p. m.—Missionary Methods. Rev. B. D. Gray, Hazlehurst, Miss.

7:30 p. m.—Beginnings of Modern Missions. Rev. J. B. Hawthorne, D. D., Atlanta, Ga.

Tuesday, Oct. 4, 9:30 a. m.—Commerce and Missions. Prof. O. T. Mason, Washington, D. C.

10:45 a. m.—Our Centennial Fund. (To be supplied).

3:30 p. m.—Moral Heroism in Missions. Rev. P. S. Henson, D. D., Chicago.

7:30 p. m.—The Outlook of Missions. (To be supplied).

9 p. m.—General conference and closing exercises.

Catarrh Can't be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for September:—Africa.

And he (the Ethiopian) said: "I believe that Jesus Christ is the Son of God." Missionaries, 11; native assistants, 6; stations, 6; churches, 4; membership, 111; baptisms, 31; schools, 3; scholars, 124.

Study Topics.—One nation's share in the rum curse of Africa. Duty of American christians in evangelizing Africa. Obstacles an incentive, not an excuse, for missionary effort. The Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

How Majuta Found the Light.

Some years ago, among the low trees on the banks of the Congo, lived a little boy named Majuta. He was about twelve years old, though if you had asked him his age, he would probably have told you 144 moons. He was an active, bright little fellow, brown in color, with big black eyes, and kinky hair. His mother, Fida, had been a belle in her tribe, and had in her youth done everything possible, according to the African taste, to make herself more beautiful. She had had many long cuts made with a sharp knife on both cheeks, and in the cuts had been rubbed a powder, so that when they healed, there were long, deep scars. Perhaps we would think these horrible, but they considered them beautiful; and her upper lip had been drawn out to a great length, and kept out by a lovely round ivory plate fastened on it, so when she was angry she had no need to put out her lip and make a shelf, as some of our little boys and girls do, for she had her shelf there all the time.

Her hair was brushed straight up and plastered so thickly with grease that it stayed up beautifully without any need of hairpins or combs, and her teeth which had in her youth been filed to sharp points, had become black from the breaking of the enamel. Perhaps this hurt her as much as our dentists' work hurts us, and I think she must have had a great deal of toothache, but you know one must sometimes suffer to be beautiful.

Majuta's father, Lolo, was a large, strong warrior, with many beautiful gashes on his face, too, and he wore a goatee braided into a rat-tail on his chin, and when he went to war, he painted himself in various colors, and hung a necklace about his neck made of the teeth of men he had killed in other battles, and was so dreadful looking that it made his enemies tremble even to see him, and he gave such a loud, fierce war-cry, that I think even Majuta was a little afraid, though he was very proud of him, and longed for the time to come when he too could have his face marked and his teeth filed.

Then Majuta had a sister, too, Ludi, who wore her hair braided into little knots, much as you sometimes see the little "picanninies" wear in our Southern States; and her face was marked with little cuts, and through each of her ears were two bars of ivory instead of only one earring, as perhaps your sister has. She and Fida both wore a long fringe made of coarse grass, tied around their waists for a dress, but little Majuta wore nothing at all; so when he got up in the morning he never was tempted to forget to button his shoes, or to put on his collar and necktie.

They lived, or at least slept, for they spent all their days out-of-doors, in a small, round house, thatched with palm leaves and coarse grass, and ornamented all around with a triple row of skulls which showed the number of foes Lolo had killed; and they raised fields of manioc, which Fida and the children cultivated.

The women and children did all the work among the people, and the men attended to the fighting, and since they had nothing else to do, they fought a great deal, just to keep busy. In the morning, Fida and Majuta and Ludi, got up early and dug the manioc or cassava roots, which are large tubers, just about the color of potatoes outside, but inside white like cocoanut. These they dry for three or four days, then bruise them and make bread of them.

The cassava, boiled, tastes very much like an underdone or watery potato, and is not nearly so nice as the tapioca, which is made from it, for our market. Then they roast plaintains or bananas, and yams, which are much like our sweet potatoes; and these constitute their morning meal.

But this diet of vegetables gets very monotonous, and the kinds of game in the forests good to eat are so few and so very hard to kill with their simple weapons, that sometimes they long for meat so intensely they do not know what to do; and it was this craving originally that led them, long ago, to commit a dreadful crime, which at first seemed as horrible to them as it does now to us. This was the crime of cannibalism. But they have now for so many years eaten the enemies they have killed in battle, or when they had none of these handy, have killed their slaves for food, that they now think nothing of it.

Well, Fida and Majuta and Ludi got up early one morning, and after taking a morning dip in the river, prepared breakfast, and when it was ready, called Lolo. He had also been up early, polishing his spears, tightening his bow-strings, and dipping his arrow-heads in poison, for he was going to battle the next day.

After breakfast was over, they gathered another supply of manioc and bruised it, in preparation for more bread, and then, after working in the fields until about ten o'clock, they all took a long nap, for in this part of Africa the sun is too hot for work in the middle of the day. After they awoke, Fida and Ludi busied themselves with braiding some of the coarse grass into hampers in which to carry their vegetables and fruit, while Majuta watched their father in his preparations for the next day.

Lolo got ready all his weapons, and then decorated himself so as to look as fierce as possible, and then went off to bring the "nganga nkissi," or charm doctor. These poor, ignorant creatures, who do not know of God, believe in a great number of spirits—a rain spirit, a cloud spirit, a thunder spirit, a spirit of sickness, and in fact a spirit for everything, and the charm doctor is supposed to have great influence over all these. So, whenever anything important occurs, he is sent for, and comes dressed in the most fantastic attire possible, with feathers in his hair, and necklaces of fish-bones, snake heads, teeth and egg-shells, strung about his neck, shoulders and breast, and with wild-cat or leopard skins hanging from his waist.

* * * * * *

However, Lolo purchased a leopard's claw and hung it upon a string about his neck, as a protection from danger, and after most of the others had done the same, the "nganga" went away, and Majuta crept out from his hiding-place much relieved.

Just before sunset the warriors were to set out on their march to the country of their enemies, and they were all about to start, when a hideous cry rang out all around them. It was the war cry of their foes, who had crept silently up and surprised them. In an instant all was uproar and confusion. Poor Majuta and Ludi fled to the shelter of their house, and there, hidden with their mother, saw their father fall, pierced with a spear. The battle continued a long time, until all of Majuta's tribe were either killed or made prisoners, except a few who fled. Among these was Majuta, though Fida and Ludi were both captured and taken off to be slaves, and finally killed and eaten.

Majuta, full of sorrow, made his way stealthily down the river, hiding in the swamps by day and walking by night, eating ground-nuts and such wild fruits as he could find. Fidally, after many days wandering and much suffering, he saw before him one of the mission-stations of the Upper Congo. Here, although he approached with fear and trembling, he was taken in, fed and cared for. He was taught about Jesus, and soon learned to love him, and to look with abhorrence upon his own former life, and is now a most useful missionary himself to all his former neighbors.

This is the story of Majuta, but I wish to say a few words to you about the missions established in Congo Land, on the lower Congo where the tribes are not cannibals, among the fierce tribes of the upper river. It is impossible for us here to realize the sufferings of white men and women in Africa. The climate is hard upon them, and they all suffer, and many die from fever. There insects of almost all the stinging varieties fairly swarm; snakes, poisonous and otherwise, are everywhere, while the forests abound in dangerous animals. The natives themselves, too, are a constant source of danger, for many of them are very suspicious of the white man, and to fall into the hands of most of them would mean certain death.

However, some few devoted souls have gone there, and they report most encouraging progress, although they constantly need more money and more workers. The natives are very sincere and single-hearted in their conversions. Once a christian, they never go back to heathenism, and they cannot understand any middle ground. Every man is to them either a child of God or of Satan, and when, in answer to their question, "Are you a child of God?" you give any response but a hearty "Yes," they promptly exclaim, "Then you are a child of the devil." This whole-heartedness is very encouraging, and it behooves us all to keep them ever in our hearts, helping with our prayers and singing ever for their aid and support, "Our hearts, our hands, our voices, our pennies, too, we bring."—*Clara B. Sears, in Children's Work for Children.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

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PIMPLES, blackheads, red, rough and oily skin prevented and cured by CUTICURA SOAP.

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In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

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RALEIGH, N. C.

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JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

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Theological Seminary,
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Session of eight months begins first day of October. All studies elective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 230, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address Rev. William H. Whitsitt; for catalogues or other information, Rev. John A. Broadus, Louisville, Ky.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSELLEM.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
JACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by
W. T. CHEATHAM, JR.,
HENDERSON N. C.

IRON FENCE
CITY RETAILS FOR CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA GA.

A Baltimore Letter.

Through the RECORDER, which seems to grow better as the years go by, I am pleased to note week by week the indications of Baptist advance all along the lines in the Old North State. Everything considered, perhaps the Baptists of no other State are doing better service for our Lord.

The signs of the times, however, seem to indicate that the Baptist churches of our country are now developing enterprise and consecration as never before since Apostolic times. It looks like the Centennial year of modern missions may do much to bring on the golden era of christianity and prepare the way for the second coming of the Lord.

But I simply took pencil in hand to give the RECORDER a few Baltimore news notes. And first of all, I wonder if many outside of Maryland know that we have a Baptist Orphanage in this city? Over the door of 109 West Lanvale street, we read with thankfulness "Baptist Orphanage." This institution came almost as the kingdom of God cometh, "without observation." There were no meetings called to consider the matter, no long newspaper discussions of the subject; but the first thing most of us knew the above named sign was out. A sufficient explanation is to say that Dr. H. M. Wharton is at the head of the enterprise. And this is also a sufficient guarantee that the institution is bound to live and prosper. There has been no loud begging in its behalf and no lack of means for its support. The work is being well done, and everything runs like clockwork. And here we have another illustration of the old saw, "The best way to do a thing is to do it."

And this leads me to say that the Brantly Memorial church, of which Dr. Wharton is pastor, dedicated on last Sunday one of the best, if not the very best, of all the Baptist church houses in this city. When Bro. Wharton took hold of this interest, it was a weak mission enterprise without church organization. Under his ministry they "out of weakness were made strong"—not strong in worldly goods, but strong in numbers, in the grace of God and in a mind to work. The beautiful house in which they now worship and work, costing over $50,000, is a striking attestation of their strength; and the splendid location of this house is likewise an attestation of their far-sightedness and wisdom. Last Sunday was a day of joy and gladness to church and pastor; and all our churches in the city, I hope, join in hearty congratulation and bid them God speed.

Others of our churches are doing notably well. Among these we can only take time to name Lee Street, Pastor Mullins, and Fuller Memorial, Pastor Henson. Until within the last two years, the last named had rather a discouraged and discouraging history. The recent prosperity enjoyed shows, I think, in a most striking way, the advantage of good leadership. How much depends upon the right sort of leadership! This is the secret of success in many churches and of failure in others. Ministers who cannot lead and organize and set their people to work, whatever their piety and ability, must largely fail of the best success.

Our dear Bro. Love, well known in Eastern North Carolina where he served his apprenticeship in the ministry, is doing well as Dr. Williams' lieutenant at the old First church, and winning the hearts of all who meet him by his manly and modest deportment.

But time would fail me to tell of all our good churches and ministers, and of the good work they are doing for God and humanity. A. J. HIRES.

Baltimore, Md., Sept. 20, 1892.

Tribute to Rev. J. M. White.

Apex Baptist church, in conference Sunday night, Sept. 18th, 1892, adopted the following:

WHEREAS, In separating with our brother and pastor, Rev. J. M. White, we wish to give this expression of our confidence in, and appreciation of, him:

Resolved, That it is with profound gratitude to our Heavenly Father that we acknowledge his protecting care over us, the prosperity he has given us, and the peace and brotherly love that has existed among us during the three years' pastorate of Rev. J. M. White.

Resolved, That we still hold Bro. White in high esteem, and commend him to all wherever he may go, as a christian brother, able minister and faithful expounder of gospel truth. We wish for, and will ever pray for his success wherever he may go, and will at all times hail his return to us with joy. Our best wishes attend him and his interesting family. They are an accession to the church and to society, of which any community may be proud.

Resolved, That a copy of these resolutions be spread upon our minutes, and also be sent to the BIBLICAL RECORDER for publication.

W. M. PENNY, JR., *Church Clerk.*

Union Association.

The Union Association will meet with the Waxhaw church, one and a half miles south of Waxhaw Station on the C. C. & N. Railroad, on Thursday before the second Sunday in October, at eleven o'clock a. m.

Visitors coming by rail will please notify Bro. W. J. McGuirt at Waxhaw, N. C., and they will be met at the Station with conveyance to the church.

We invite brethren of the State Board, the RECORDER brethren, and any others who feel interested, to come and be with us.

A. B. CAUDLE, *Pastor.*

Monroe, Sept. 19, 1892.

LADIES
Reading a book or children who want health
in an unusual taste
BROWN'S IRON BITTERS.
It is necessary to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Southern Business College, Asheville, N. C.

This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 13,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

Efforts are made to secure good positions for all worthy graduates of this institution.

Rates of tuition and board for students quite reasonable.

For further information, address,

M. M. LEMMOND, *President.*

A Meeting of Young Preachers.

On the second Sunday afternoon of September, about thirty young preachers of Wake Forest College met in the small chapel, and gave brief accounts of their work during vacation. Not one of them has been idle during the summer. Some have sold good books, some have taught school, some have labored on the farm, and some have preached all the time, and all of them have labored more or less in protracted meetings. As they told of the number of professions of faith in the several meetings in which they were engaged, I counted 450. The hour was thus delightfully spent, and not more than half of the young men had spoken. If we could have heard from all, doubtless we could have counted two or three hundred more professions; I have heard from several of these, and they report many conversions where they labored.

Since the second Sunday in this month, several others of our young ministers have come in, and they report many good meetings out of which they have just come. All report the churches strengthened, and some church difficulties of long standing entirely removed.

I think it safe to say that nearly one thousand people have professed conversion in meetings in which Wake Forest young preachers have labored this summer. One of them baptized sixty at the close of one meeting which he conducted himself. I have been in sixteen counties this summer, and have heard of much of this work on the fields. W. R. GWALTNEY.

Work in Robeson County.

The Lord continues to bless my work in Robeson. The congregations that I have served for some time may be considered in a state of revival all the time, are constantly receiving additions, manifest a perceptible growth in grace and concert of action, con contributions, good works, etc.

I expect to use our nice new house of worship the next time I visit Bloomingdale, a new organization.

I had the pleasure of giving the right hand of fellowship to seven new members at Cape Fear church, Cedar Creek Association, recently.

I have two more meetings to hold for my people. They and the Lord are good to me, and I am "happy on the way."

Yours in Christ, R. A. MOORE

Red Springs, Sept. 20, 1892.

DR. BIGGER'S HUCKLEBERRY CORDIAL cures all bowel and stomach troubles and children teething. Sold by all dealers.

Bertie Union.

The next session of this body convenes with Harrellsville church, on Friday before the fifth Lord's day in October.

Elder J. N. Hoggard is appointed to preach the introductory sermon, Elder C. W. Scarboro, alternate. Elder T. T. Speight, the missionary sermon, Elder C. B. Williams, alternate.

SUBJECTS FOR DISCUSSION.

1. Should any difference be observed in discipline between drunkenness and other flagrant immoralities? To Dr. Wm. Early and Elder Scarboro.

2. What is a pastor's duty to the church and community? To Bro. W. P. Shaw and Elder C. B. Williams.

3. What do we mean by a good moral character? To Bro. C. W. Mitchell and Elder Cree.

4. (Brought over from last meeting). Our mission in Africa: its history, success and prospects. To Bro. Fouchee and Elder C. B. Williams. A. J. COBB, *Sec*

"Not by Might or Power."

Great are the exertions made to replenish the exhausted treasury of the Foreign Mission Board, to enable it to meet the heavy expenses of the evangelizing work in pagan and papal lands.

But the hearts of the people do not open in liberal response to the most earnest appeals.

Should not the appeals now be made directly to God? "Not by might nor power, but by my Spirit, saith the Lord."

H. A. TUPPER, *Cor. Sec.*

Richmond, Va.

Acknowledgments.

State Missions—Liberty ch, Sandy Creek, $2.15; Connaritsa ch West Chowan, 6.00; Sawyer's Creek ch, 30.00; Noah Biggs, 80.00; Cool Springs ch, Mt Zion, 1.11; Raleigh Asso, 161.50; Macedonia ch, South Fork, 5 00; W M S, Wake Forest ch, 17.80; Hebron ch, West Chowan, 10.00; St John's ch, West Chowan, 5.00; W M S, Lumberton ch, Robeson, 7.00; Liberty Asso, 163.81; Caldwell Asso, 50.81; Moden ch, South Fork, 3.00; South Yadkin Asso, 29.00; Tar River Asso, 1,476.65; Three Forks Asso, 12 81. Total, 2,061,64. Previously reported, 4,074.06. Total this year, 6,135.70.

Foreign Missions—Newbern ch, Eastern, $5.00; W M S, Louisburg ch, Tar River, 1.40; Galeed ch, Cape Fear, 11.76; Round Hill ch, Green River, 5.00; Pleasant Hill ch, ditto, 6.60; Rutherfordton ch, ditto, 11.00; Liberty ch, Sandy Creek, 81c; Connaritsa ch, West Chowan, 6.00; W M S, Apex ch, 8.40; Mis Soc, Henderson ch, 4.82; South Yadkin Asso, 26 90; Hebron ch, West Chowan, 5.00; Sunbeams, Lumberton ch, Robeson, 2 05; W M S, Cedar Grove ch, ditto, 1.77; W M S, Long Branch ch, 5.00; Rev D C McMillan, 50c; Stony Fork Asso, 7.21; Mission Home ch, Ashe and Alleghany, 2.60; Caldwell Asso, for G W Greene, Canton, China, 7.40; Three Forks Asso, 46.17; Nelson Greene, for G W Greene, China, 2,00; Adam Greene, ditto, 2.00; L W Farthing, ditto, 5.00; J J T Reece, ditto, 5.00; Rufus Smith, ditto, 1.50; James Isaacs, ditto, 50c; Henry Grogan, ditto, 50c; Solomon Younce, ditto, 1.00; W S Farthing, ditto, 5.00; L C Wilson, 2 50. Total, 190.39. Previously reported, 6,085.43. Total this year, 6,275.82.

Home Missions—Marion ch, Green River, $2.25; Round Hill ch, ditto, 2.00; Rutherfordton ch, ditto, 6.75; South Yadkin Asso, 19.75; Three Forks Asso, 12 72. Total, 43.47. Previously reported, 2,256.96. T tal this year, 2,300.43.

Orphanage—Rutherfordton ch, Green River, $2.40; Sunbeams, Apex ch, 10.00; So Yadkin Asso, 35c; Rockingham ch, Richmond County Asso, 10.00. Total, 22.75 Previously reported, 931.56. Total this year, 954.31.

Education—Liberty ch, Sandy Creek, $1.62; Connaritsa ch, West Chowan, 10.00; South Yadkin Asso, 84.50; Island Creek ch, Flat River, 6.30; Hebron ch, West Chowan, 2.00; Ten Mile ch, Robeson, 1 64; Tolarsville ch, ditto, 1.04. Total, 57.10. Previously reported, 1,866 36, Total this year, 1,923.46.

Sunday-schools—Sunday-school Board of Southern Baptist Convention, $44.27

Centennial Fund—W M S, Sawyer's Creek ch (Foreign Missions), $10.00; W M S, Wake Forest ch, 5.00.

Ministerial Relief Fund—Mis Soc, Winton ch, $5.00. Previously reported, 252.67. Total this year, 257.67.

In last RECORDER the amounts acknowledged from Lenoir ch, Caldwell Co Asso, should be Caldwell Co Asso simply.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Sept. 24, 1892.

CONSUMPTION
In its early stages can be cured by the prompt use of
Ayer's Cherry Pectoral
It soothes the inflamed tissues, aids expectoration, and hastens recovery.
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For Sale or Rent.
My store building, cottage dwelling, all necessary out houses, on lot of four acres. Connected by private telephone with Wake Forest, 4 miles. For further particulars, address
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Sept. 23d, 1892.

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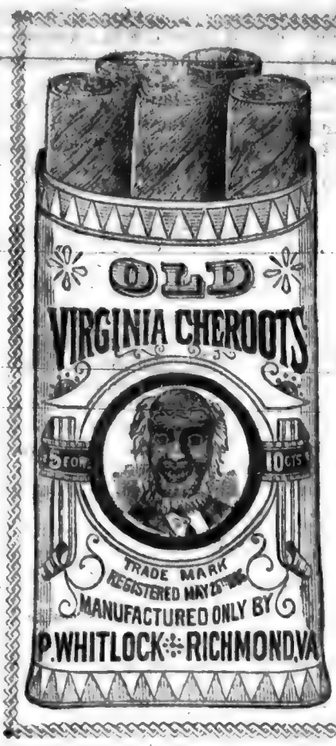

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OLD VIRGINIA CHEROOTS
are the correct thing and establish you as a man of good taste and breeding.
FIVE FOR TEN CENTS. 13

TOBACCO HABIT
For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.
HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days
EASILY CURED

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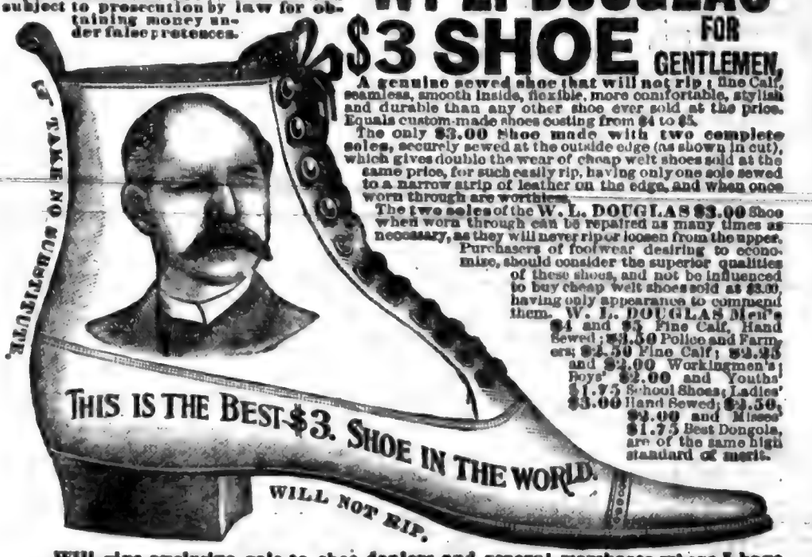
W. L. DOUGLAS $3 SHOE FOR GENTLEMEN,
A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.
The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.
The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper. Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00 having only appearance to commend them. W. L. DOUGLAS Men's $4 and $3 Fine Calf, Hand Sewed; $2.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.


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RICHMOND.
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For catalogue or other information write to Dr. J. S. DORSEY CULLEN, Dean of the Faculty and Professor of Surgery.

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Patented Feb. 23, 1886. See Patent Stamp on each Waist.
TAKE NO OTHER.
REMEMBER THE GENUINE
JACKSON CORSET WAISTS
ARE MADE ONLY BY THE
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P. COWPER, Adjuster.
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PILES Remedy Free. INSTANT RELIEF. Final cure in 10 days. Never returns. (No purge, no salve; no suppository. A victim tried in vain every remedy has discovered a simple cure, which he will mail free to his fellow sufferers. Address J. H. REEVES, Box 3260, New York City, N. Y.

DOUBLE Breech Loading $7.50. RIFLES $3.00 WATCHES GUNS BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. Cincinnati, O.

The *Baptist* claims that the *Western Recorder* has made an "unfair attack" on the B. Y. P. U. in commenting on the pledge each member is expected to take. The pledge is "to take some part in the services aside from singing, if it be possible to do so with sincerity and truth," and the RECORDER interpreted this to mean that all the members, including the girls, were "not only to speak or pray in one meeting, but to do so in every meeting of the society."

The *Baptist* objects to this and says that a girl may comply with her pledge by reading a passage of Scripture, and also that if she be so opposed to public speaking that "it is not possible to do so with sincerity and truth," she may be excused. "It is," says the *Baptist*, "a question she alone must decide."

It is a case of tweedledum tweedledee. To have a girl pledge herself to take part in every meeting, aside from singing, "if it is possible to do it with sincerity and truth," comes very near to insisting that she shall speak or pray, or both, and it is so understood generally. The girl who refuses to do these things, out of respect for New Testament teaching, is simply tolerated, the whole influence of the society being thrown in favor of speaking and praying. Else, why have such language in the pledge at all?

To say "it is a question she alone must decide," is very wide of the mark, since it is a question the Holy Spirit has long since decided for her. As well say to a woman who proposes to join a Baptist church, that whether she will be immersed or not "is a question she alone must decide;" or to a woman who wishes to be ordained to the ministry that "it is a question she alone must decide." Baptists have not in the past been in the habit of having the commands of God to be alone decided by the individual, and it will be a sad day for the denomination if this principle shall prevail.

The simple, and undenied and undeniable fact is, that the whole trend of this B. Y. P. U. is in favor of having the women speak and pray in mixed assemblies. And it is difficult to resist the conviction that the slight qualification, mentioned by the *Baptist*, is put there simply to catch those Baptists, particularly in the South, who are not "sufficiently advanced" to believe that it is a matter of little or no importance whether they obey the commands of God or not. The great mass of the Baptists, in the South at least, still believe that the Bible is a seriously written book, and that what it teaches we are solemnly bound to believe and to do. —*Western Recorder.*

You are right, brother. That is the main object of the society, and of all others lately organized, whether B. Y. P. U. or the Y. P. S. C. E.

Peace Institute.

My Dear Friends:—A "Prince and a great man has fallen this day in Israel." Prof. A. Baumann, on this the 20th anniversary of his connection with Peace Institute, has laid down his armour and is now at rest. No words can express our loss—a loss not only to Peace Institute, but an irreparable loss to his family and friends, to the church, the State and the South.

We shall supply his place immediately, as far as it can be done, by the ablest man we can find, and we beg our friends and patrons to stand by dear old Peace in this her saddest hour of trial.

We shall spare no effort or expense in honoring Prof. Baumann's memory by maintaining the high standard of his department.

Hopefully, but sadly,

Yours, &c.,

JAS. DINWIDDIE.

NEWS OF THE WEEK.

Raleigh Affairs.

Judge A. S. Merrimon is seriously ill.

The Supreme Court granted license to practice law to twenty-eight applicants last Saturday.

Dave Ayers, colored, of Selma, was run over by a train here Monday night of last week, and almost instantly killed.

On Friday the penitentiary board made its statement for the quarter ending August 31st, showing total earnings $23,959 and expenses $40,000.

The City Board of Health has issued an order prohibiting the importation into the city of second hand clothing during the existence of cholera in the United States.

The Trustees of the State University met here last week and accepted as a gift the library of the late Dr. Thomas F. Wood of Wilmington, which is valued at $5,000. Two scholarships named in honor of Dr. Wood, and each conferring free tuition were at once established.

Professor Albert Baumann, for many years instructor of music in Peace Institute, here, died early last Friday morning of congestion of the lungs, aged sixty-two years. Prof. Baumann was a native of Germany, and was one of the most successful music teachers in the country. He was a member of the Presbyterian church, and has also acceptably filled for twenty years the position of organist of his church. His death is generally lamented.

State News.

The Burke county fair opens at Morganton October 11th and will continue four days.

Mr. W. P. Fife the evangelist, is to conduct a meeting at Mocksville beginning Sunday October 9th.

It is estimated that the cotton crop of the State is the poorest grown for the past ten years and probably a longer period.

O. M. Cawthorn, the white man who shot and killed the negro Sam Tully at Hickory a short time ago has been captured at Selma, Ala.

Mr. Eugene L. Harris, who went from this State to Alabama, has been called to the Robeson county secretaryship of the Y. M. C. A.

A Buncombe county farmer recently lost $400 in trying to buy $1,000 "green goods." He sent his money on to "headquarters" and received a box of sawdust in return.

The opening of the Normal and Industrial school at Greensboro, has been postponed from September 7th to October 5th, because of a failure to get in the heating apparatus in time.

Mr. Pierre Cox, son of Gen. Wm. R. Cox, died at the residence of Mr. Parker in Warrenton last Thursday night. Mr. Cox was in his twenty-sixth year. His remains were carried to Raleigh for burial.

In Union township, Wilkes county, recently, a seven-year-old son of John Milans, shot and killed his little sister two years of age. It is not known how the accident occurred, as the children were alone at the time.

Bradley Murray, of Gastonia, aged seventeen years, accidentally shot and killed himself while examining a pistol Sunday before last while on his way to church. It is not known why the young man carried a pistol, as his parents had forbidden his having one.

Week before last, the thirteen-year old daughter of Mr. Wesley Phillips, who lives near Pittsboro, Chatham county, was abducted from her home by a man who called himself James Chathams. Chathams borrowed a horse and buggy from a Mr. Watson and asked the girl to take a ride. After some hesitation she consented to go. Chathams was discovered at Darlington, S. C., and arrested and placed in jail. He was finally lodged for safe keeping in the jail at Raleigh, as it had been rumored that if Chathams was placed in the Chatham county jail he would be lynched. The young Phillips girl is now at home. She states that Chathams forced her to go with him and had abused her.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH & CO.

MARRIED.

RHODES—ROGERS—On Sept. 21st, 1892, in Oak Hill Township, Granville county, N. C., by Rev. J. A. Stradley, Mr. Mark A. Rhodes and Miss Bettie C. Rogers.

KING—THOMAS—On Sept. 18th, 1892, at the residence of Mr. Dallas Alford, East Durham, Durham county, N. C., by Rev. M. H. Ellen, Mr. G. H. King and Miss Mattie Thomas.

JONES—JORDAN—On Sept. 15th, 1892, at the residence of the bride's father, Mr. Lennox Jordan, by Rev. E. W. Wooten, Mr. Alexander Jones and Miss Mattie Jordan, all of Columbus county.

CHRISTOPHER—SCOTT—On Sept. 18th, 1892, at the residence of the bride's father, in Orange county, N. C., by Rev. R. R. Day, Mr. Alex. Christopher and Miss Alice Scott, all of Orange county, N. C.

DIED.

DODD—Dr. G. H. Dodd was born Nov. 30th, 1837, and died at his home in Clayton, Johnston county, N. C., Sept. 6th, 1892, aged about fifty-five year. He was a member of Clayton Baptist church, and leaves one child to mourn the loss of a father. His funeral was preached on the 7th, and his body laid to rest by the side of his companion who had gone before. O. C. HORTON, *Pastor.*

MARTIN—Sister E. A. Martin, beloved wife of Mr. J. H. Martin of Warren county, passed away on the first day of May. She became a christian in early life and united with New Bethel church. Some years ago she united with Brown's church. She loved her church, and was a faithful Sunday-school worker. She was a good woman and highly esteemed by her neighbors. May God bless her bereaved husband and children.

T. J. TAYLOR.

THOMAS—At her home in Nash county, N. C., Aug. 8th, 1892, Mrs. Elizabeth Thomas departed this life after a sickness of a few days. She was a daughter of the late Rev. W. H. Edwards and wife of Mr. A. Thomas. She leaves a husband, eleven children, a number of brothers and sisters, and many friends to mourn her death. She had been a consistent follower of her Lord for thirty-nine years, and was a true Baptist. She had sore trials and troubles in life, and died rejoicing in her faith in the Saviour. She was fifty four years of age. COM.

GREEN—Cynthia Green departed this life Sept. 14th, 1892. Sister Green was a consistent member of the Baptist church. She first joined Colerain church, and remained there thirteen years. She then took letter to Mars Hill, and there remained until her death. She leaves behind a christian husband and three children to mourn her loss. Weep not; she is not dead, but sleepeth. Sister Green died at the age of eighty. The funeral services were conducted by the writer in the presence of a large crowd of relatives and others. Sister Green was loved by all who knew her. It is a glorious thought that we have mothers in in heaven. S. F. BRISTOW.

DICKENS—On Sept. 8th, 1892, at High Point, N. C., Mrs. Amelia Belle, the beloved wife of Frank A. Dickens, was called home to heaven, after an illness of two weeks. She was twenty-three years, eleven months and twelve days old. She professed conversion about six years ago, and was baptized by Rev. Henry Sheets into the fellowship of Rich Fork church.

During her illness she frequently spoke of dying, but when her husband would tell her that it grieved him to hear her speak of death, she would refrain from speaking of it for a time. Just before dying she said she saw the Tree of Life, and its fruit was indeed as crystal, that she gathered thereof with both hands. A devoted wife, an affectionate daughter, and loving friend has left us.

"'Meta,' thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
As it floats among the trees."

J. M. P.

CARLYLE—The sickle has been thrust in, the ripe fruit of the harvest has been gathered. One by one the landmarks of maternal love, truth and piety are being removed; but those who were reared under the shadow of her influence show to posterity the value of such godly women as Mrs. Annie Carlyle, relict of the late Irvin Carlyle. She peacefully, trustfully fell asleep on the 10th inst., aged fifty-two years, five months and one day, surrounded by her devoted and honored children and friends, and was laid to rest in the family burying ground on the quiet Sabbath following, Rev. A. R. Pittman, her pastor, conducting appropriate services. Seldom such a concourse of sorrowing relatives, neighbors and friends follow one to her last resting place, all vying with each other to do her honor.

Little acts of loving, tender affection by some neighbor, or *ante bellum* servant, more beautifully and more truthfully attested her worth than rearing a shaft of finest Pareen marble could have done. When such a woman leaves this for a higher, better home, one suited to the full expansion of her consecrated sanctified powers to work for the Master, she deserves the honor of loving remembrance, for "she did what she could." T.

HARRELL—Sister Harriet Suzan Harrell, wife of Bro. J. P. Harrell, Union, N. C., departed this life Sept. 6th, 1892.

She remembered her Creator in the days of her youth, and at the age of fourteen gave her tender heart to Jesus and united with Mt. Tabor Baptist church. From that time her life was spent in the service of God. Her life was filled with the fragrance of heaven, and all who mingled with her caught some of the balmy sweetness which emanated from her Christ-like, consecrated life. She was good and gentle, cheerful and happy. For the last five years of her life she was afflicted, but in the darkest hours of affliction's night her heart was the spring of joy and gladness, her face was the reflector of radiant cheerfulness. She was not moved, for she trusted in her God and her soul's anchor of hope was fixed within the veil. Her death was a glorious triumph. For two or three weeks she knew she must soon meet the monster. She was perfectly resigned to the will of God, though she was loth to leave two little girls in the world without a mother to love and train them. The day she died she shouted to God, and told her weeping husband she was going to dine in heaven that day. She has gone, but gone, we all believe, to feast her immortal spirit on the perennial fruits of bliss and glory. G. B. WILLIAMS.

Tributes of Respect.

At the regular meeting of the Young People's Missionary Society of Warrenton Baptist church, Warrenton, N. C., Sunday evening, August 14th, 1892, the following resolutions were offered and adopted:—

WHEREAS, The Supreme Being has seen fit in his wisdom to call to rest our young and much beloved Bro. N. L. Shaw, Jr., therefore be it

Resolved 1. That we gratefully accept with reverence and humility all of God's dealings with us and his own. That in the death of our brother the Society has lost one of its most faithful members.

Resolved 2. That we extend to his family our sympathy in their loss, and commend them to the God in whom their loved one trusted, and who has been called home to a house not made with hands eternal in the heavens.

Resolved 3. That a copy of these resolutions be sent to the family; that they be spread upon the records of our Society, and that a copy be sent to the BIBLICAL RECORDER and *Charity and Children* for publication.

G. M. FOOTE,
W. T. FLEMING,
W. G. WILLIAMS,
Committee.

WHEREAS, It pleased God Sept. 6th, 1892, to take from us our music teacher, Mrs. Dr. J. R. Rogers.

Resolved 1. That while we intensely feel the loss and lament the departure of our friend and teacher, we meekly say to him whom she served, "Thy will be done."

Resolved 2. That in her death the village loses a genuine supporter of its social interest, and we a faithful associate and teacher, and a sympathizing friend.

Resolved 3. That we sympathize with the bereaved in this dark hour of affliction, and pray that our Heavenly Father may make this a blessing to all.

Resolved 4. That a copy of these resolutions be sent to the bereaved husband, to the BIBLICAL RECORDER and the *North Carolina Teacher* for publication, and that we publish the same in our *School Journal.*

Read and adopted by the school September 15th, 1892.

EDNA HUDSON,
LOTTIE UTLEY,
EMMA PARKER,
Committee

Apex, N. C.

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LETTERS FROM REPRESENTATIVE NORTH CAROLINIANS.

NEWTON, N. C., Aug. 12th 1892.

Dear Sir:—I feel it my grateful duty to testify to all sufferers, particularly the weakly, worn-down females, of the great benefits that I have derived from the faithful use of the Electropoise. I have been raised from such a depth of suffering and misery that those who knew my condition a few months since consider me a walking wonder. I had suffered for several years from a distressing affliction peculiar to my sex, and for a year past my whole system had been involved. Constipation, most obstinate digestion, fearful periodical headaches, and worst of all, sleeplessness and nervousness, which no remedies would relieve. I had the best medical attention, and just lived on tonics and medicines, but found little even temporary relief. I could not walk to my nearest neighbors for three months, and suffered almost agony when on my feet. So much for my condition when in April last I began using the Electropoise. In one week I could sleep soundly all night with no nervous attacks, and now am entirely relieved of my distressing female trouble, constipation and headaches; appetite and digestion good, and I have walked two miles without inconvenience; my sleep is sound and refreshing, and my complexion is good. I have used the Electropoise with great success in my family, have cured croup, bronchitis, cramp and inflammation of the kidneys, with which my family have suffered. Several others here are using the wonderful little instrument with like success. I only recommend it to others from what it has done for me and mine.

Suffering worn-out wives and mothers are to be found everywhere, and I earnestly beg such to try the Electropoise—the womans friend. Where can you find one sufferer from female complaint who has been cured and her health built up by medicines and instruments? Yet many can be found who are to-day well and strong from a few months use of the Electropoise without medicine. I feel that under a kind providence I owe my life and health to the 'Poise, and I bid adieu to medicine, for I have my doctor and medicines always here in the never-failing Electropoise. It is cheap at any price, for it cures where other remedies fail.

Most respectfully, MRS. J. M. BROWN.

STATESVILLE, N. C., Sept. 10th, 1892.

Mr. John N. Webb:—Several weeks ago my husband was very violently attacked with Renal Calculi. The paroxisms coming on at frequent intervals caused him intense suffering. I minutely treated him with the Electropoise, relying upon my own judgment until I could communicate with you. So soon as your letter directing me in his case came, I followed your instructions to the letter, and although his case was a critical one (and my son a physician in the house with me) I stuck squarely to the 'Poise, and never gave a dose of medicine, relieving him altogether with the Electropoise. In a few weeks he was gradually restored to health, and his recovery was a marvel to his many friends, who never expected to see him up again. During his sickness he passed fully as much as three full tablespoons of sharp stones, often several at a time, but they gradually dissolved, and finally passed without pain. He is now able to go to his office and resume his business. What a blessing is the Electropoise to suffering humanity! Wonderful, wonderful in its magic effects, silently and surely reaching and arresting the most obstinate diseases, and causing pain and suffering to flee away. Would that every sufferer would possess this God-sent remedy, and try its wonderful effects, which are far reaching out to overstep the medical profession. Every word that I have written can be relied upon as a true statement of facts which I have experienced in my own home. The case of my husband is a marked one, he having passed the average of human life. Very sincerely yours,

MRS. C. A. CARLTON.
Endorsed by Mr. C. A. Carlton.

OFFICE OF MERCHANT MILLS.
JAS. D. MCNEILL, Prop.
FAYETTEVILLE, N. C. Aug. 10th, '92.

My Dear Sir:—I gladly give you my opinion of the Electropoise. I consider it solomon' best gift to man. It has been of such wonderful benefit to me that I feel as if I could not say too much in its favor. A very severe attack of grippe in the winter of 1891 left me with a shattered, nervous system, and almost no digestive powers at all, and for eighteen months people in trades had as much fun and as good a time as I did. I tried allopathic, homopathic and "Jain of the fence" remedies, all to no good. The Electropoise has made me almost myself again, and I believe will eventually make me a better man. It has been used on every member of my household of seven children from the youngest up to their mother (who is also a convert) with marked beneficial results; so much so that I have not paid one penny for drugs since it entered my house, the first of last March. I have recommended it to many who have taken my advice, and I have never known of any one to regret having done so. It is the most economical physician in earth. I would not be without one under any circumstances. Yours truly,

JAS. D. MCNEILL, Cape Fear Mills.

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FEVER. Shall we not send you a special circular for prevention and cure of Fever and Cholera. **CHOLERA.**

Correspondence Invited and Held Strictly Confidential. ATLANTIC ELECTROPOISE COMPANY, Washington D. C.

The Home Circle.

The Resurrection.

The seal is broken from the tomb,
The stone is rolled away;
Dispelled are all the shades of gloom;
Breaks o'er the earth new day.

The Son of God has rent the veil
In triumph from the dead;
No more may death our faith assail
Or chill our souls with dread.

The sepulcher is now the gate
Of glory full confest,
Where shining angels joyful wait
To bear us to our rest,

"The Way, the Truth, the Life," we sing—
Our risen, reigning Lord;
With holy hosts we tribute bring
And hymn his conquering word.

Bring anthems high to every shrine,
Bring joy to every home;
Fill all the earth with songs divine;
The Lord has rent the tomb.
—Rev. F. Denison, in Christian Secretary.

Why I Totally Abstain.

What led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come in contact, and I concluded that what has resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the most brilliant literary men dethroned from splendid positions owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupy positions which hundreds would strive a life-time to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who two years ago, easily comanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink, that editors are now afraid of his articles, and, although he can to-day write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. And that is only one instance of several I could recite here. I do not hold my friend up as a terrible example; he is only one of a type of men who convince me and may convince others that a clear mind and liquor do not go together.

Then, as I looked around and came to know more of people and things, I found the always unanswerable argument in favor of a young man's abstinence, i. e., that the most successful men in America to-day are those who never lift a wine-glass to their lips. Becoming interested in this fact, I had the curiosity to personally inquire into it, and of twenty-eight of the leading business men in the country whose names I selected at random, twenty two never touched a drop of wine of any sort. I made up my mind that there was some reason for this. If liquor brought safe pleasures, why did these men abstain from it? If as some say, it is a stimulant to a busy man, why did not these men, directing the largest business interests in this country, resort to it? And when I saw that these were the men whose opinions in great business matters were accepted by the leading concerns of the world, I concluded that their judgment in the use of liquor would satisfy me. If their judgment in business matters could command the respect and attention of the leaders of trade on both sides of the sea, their decision as to the use of liquor was not apt to be wrong.

And as opportunities come to me to go around in homes and at public places, I find that I do not occupy a solitary position. The tendency to abstain from liquors is growing more and more among young men of to-day. The brightest young men I know, young men who are filling positions of power and promise, never touch a drop of beer, wines or intoxicants of any sort. And the young man who to-day makes up his mind that he will be on the safe side and adhere to strict abstinence will find that he is not alone. He has now the very best element in business and social life in the largest cities of our land with him.—*Edward W. Bok, editor Ladies' Home Journal.*

Another Cashier.

Mr. R. M. Farrar of the Merchants Bank, Atlanta, says to have money is to save it. In the use of Dr. Bigger's Huckleberry Cordial for all bowel troubles, he saves doctor's bills and prevents a panic of suffering.

Silenced by a Prayer.

"We were a round dozen of the gloomiest passengers that ever got together in a Pullman car one warm June night coming up from Atlanta over the Piedmont Line," says a writer in the Philadelphia *Times*. There were several reasons for the surly dullness, which deepened as the evening wore on. The weather was clammy and uncomfortable, while to open the windows was to invite a coat of soot and showers of cinders. Moreover, the supper at Charlotte had been undeniably bad.

With such conditions it was not to be wondered at that an air of gloomy moroseness pervaded the car. The only party who did not openly evince any evidence of discontent was a group of a sad-faced man, a woman with a subdued countenance, and a tiny tot of five, apparently the daughter of the man and the niece of the lady. We all knew well enough why they were so quiet. In the baggage-car was a rough box, and the little girl clutched tightly a bouquet of the same tuberoses we had seen carried in with the coffin.

By and by there were sounds of a slight disturbance from the back part of the car, which caused everyone to turn his eyes thither. In the middle of the aisle stood a little fairy form, clad in a snowy night dress, her golden curls shaking over her shoulders by the rocking of the car, while her blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, distinguishable above the rumble of the train: "Papa and auntie, I must; mamma told me to before she went to sleep." Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. The little tot got down reverently upon her knees by the side of the berth, clasped her tiny hands and began:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,"

and so on through it all until the final "amen," adding: "God b'ess papa and auntie and poor 'ittle Annie, whose mamma has gone away."

Then, unresisting, they tucked her into the berth. There was no more story telling, no more grumbling, no more growling that night. The train rumbled on with the sleeping mother in the baggage car and the sleeping orphan.—*New York Advocate.*

A Touching Incident.

There is a family in one of our large cities dependent upon a little child for their present sunshine. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful, when the grave family physician called them together in the parlor, and in his solemn, professional way intimated to them the truth there was no help.

Then came the question who was to tell her. Not the doctor. It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother who was to be left childless and alone. Not the young husband who was walking the floor with clenched hands and a rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with, unnoticed by them all, and asked gravely:

"Is mamma doin' to die?"

"Then without waiting for an answer, he sped from the room and up the stairs as fast as his little legs would carry him.

Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his little head on his mother's pillow.

"Mamma, is you 'fraid to die?" he asked, in sweet, caressing tones.

"Who—who—told—you—Charlie?"

"Doctor and papa, and gamma—everybody," he whispered.

"Mamma, dear little mamma, don't be afraid to die, will you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid."

"Just shut your eyes in the dark, mamma; teep hold of my hand—and when you open 'em, mamma, it will be all light there."

When the family gathered awe-stricken at the bed side, Charlie held up his little hand, saying solemnly:

"Hush! My mamma doin' to sleep. Her won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother awoke she had passed beyond, and, as baby Charlie said:

"It is all light there."—*Selected.*

Women in the Garden

There are many women living in the country who would be glad to do something to earn a little money. Though it were but a little, it would give them a feeling of independence, especially those who are obliged to ask father or husband for every penny they need. To those whose husbands or fathers have land, I would say, why not coax them to let you have a small plot near the house for your own use, that you may raise a few vegetables to sell? Then when they are in extra good humor persuade them to plough or spade up the ground for you some day when they are not too busy elsewhere. If ploughed, of course they will harrow it for you, and then you can begin a garden for profit and pleasure, for I think you will find it a pleasure also to watch your garden grow and gather the fruit of your labors. First rake the soil until it is fine and even, then with a line stretched the desired length, mark with a pointed stick the rows for various kinds of vegetables, leaving a space between to walk when sowing and cultivating, a narrow path made by pressing the feet in the soil each side of the line. The place between each row for the planting of seeds must be determined by the kind of vegetable to be raised. Much can be learned by watching some one who understands the art lay out a garden or patch. If you are a novice at the business, do not attempt to cultivate too large a space the first year, or try to raise too great a variety of vegetables.

Unless one has been accustomed to use the hoe and rake occasionally, she will find it beyond her strength to work very long at a time at first, and so will become discouraged. But soon the fresh air and moderate exercise will not only strengthen the muscles, but if one's health is not perfect will tone up the whole system, especially the nervous system. I know from personal experience that they are excellent tonics for both body and mind.

If you live near a village or town, so much the better. You will be likely to find a ready market for all first-class vegetables you can find time and strength to grow, provided they are put up in attractive shape when offered for sale.—*Exchange.*

As a general rule, it is best not to correct costiveness by the use of saline or drastic medicines. When a purgative is needed, the most prompt, effective, and beneficial is Ayer's Pills. Their tendency is to restore, and not weaken, the normal action of the bowels.

Pin Feathers.

Corn is the best food for sitting hens.

Give the egg shells back to the hens.

Pounded or ground bone is a good egg-forming food.

The artificial incubator is growing in favor with farmers.

Fresh water should be given to your chickens at least once a day.

Your young chickens will relish milk. Give them all the sweet milk they will take.

It is economy to keep your fowls in thrifty condition, neither too fat nor too lean.

If your fowls eat feathers, they should be given meat, bone and chopped vegetables.

Much of the disagreeableness ordinarily arising from the care of fowls may be obviated by keeping the houses as clean as possible.

Wheat in moderate quantities will make hens lay. It is much better than corn, but like corn it will make them fat if enough is given them.

If you are a small fruit raiser, or apiarist, you may add another branch to your business by starting a poultry yard. These three make an excellent triangle.

A small poultry raiser says that last year from sixty hens he sold 496 dozen eggs for $75 83 and 175 chicks for $41.77. He retained 102 pullets, valued at $43.70 and used $2 64 worth for table. In all $163.94. His expense was $96 21, leaving a net profit of $67.73, or over one dollar each for his hens.

Persons contemplating raising chickens for the New York market, says the "Poultry Monthly," are reminded that from March 1 to May 14 broilers of one to one and a half pounds bring more per pound than heavier weights. About May 15 they begin to decline, and after June 1 those weighing two pounds and over, bring more per pound than chicks of less weight.

One of the best fowls we have, says the "*National Stockman*," is the Houdan, layers equal to the Minorca, and beautiful in plumage and form. They are more suitable to the farmer's needs than the Polish, but in both these breeds the crests on their heads make them easy victims to that cruel enemy, the hawk. In comparison with any of our useful fowls we are sure the Houdan will hold a high position.

When hens are first allowed to run out after confinement for the winter, if they have not had an abundance of green food or good clover hay, says the "*American Cultivator*," they will sometimes eat so greedily of the grass that they find, and which is dead and dry, that it will pack their crops and they become "crop bound." There is but one remedy. Cut open the crop with a sharp knife, remove the hay and sew up the wound. But a hearty feed of cabbage leaves is a preventive of the trouble, and that is better than a cure.—*Exchange.*

A Child's Early Influences.

Nothing is so easily spoiled as a child. Walk with your little babe a few nights when you wish to put it to sleep; or accustom it to rocking, then attempt to put it to sleep without this habit, and see how difficult it will be to get it to sleep. The parent must from the beginning of the child's existence do those things to which the child is to conform. It is allowing children to have their own way during the first few years of their lives that makes them so hard to control. Before they are able to talk they are being molded by the actions of those around them.

It is therefore highly important that from the beginning the best influence and example should be about the child. It is a serious mistake in parents to commit their children wholly into the hands of a nurse. No parent can afford to do this, even though they have a very kind and careful nurse. Every mother desires that her child bear the impress of her own image. This cannot be when it is with the nurse more than with the mother.

Few people have any idea of the extent of the part performed by nurses in the formation of society. Many a mother wonders where her son or daughter learned these things, or formed that habit, or heard such and such an expression. Let her listen a few minutes at the nursery door and all will be made plain.—*Housekeeper.*

The foregoing contains golden words. A great need of the day is the sensible and faithful mother, one who will not transfer her responsible office to the hands of a nurse. How many mothers there are who will carefully guard their pantries from servants, but who do not hesitate to commit their children to them. How much more important is the child than the pantry or the wardrobe!

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To R. D. Carroll.

In the RECORDER of September 21st Bro. R. D. Carroll calls on me and other brethren to say whether a certain practice which he mentions is orthodox.

By way of refreshing the memory of the reader, I will re-state the case. During the absence of the pastor, a church employed a young man who was a member of the church, and not ordained, to conduct the services of the church. During the time he served the church the regular time for observing the Lord's supper came on, and the church authorized the young brother to officiate in administering the supper. This, I suppose, is a true statement of the case. There is one sentence in Bro. Carroll's communication that is not quite clear to my mind. It is this: "He officiated with the deacons in the celebration of the supper." The most natural conclusion from that statement is, to my mind, that he acted the part of a deacon with the deacons of the church. But I suppose the fact is he acted the part of an elder, and the deacons acted their part as deacons.

In passing, I take the liberty of saying that I have no great fancy for the word "orthodox." It is a technical word, and has been much abused. Whenever I see or hear it used I am reminded of the old pun, "my doxy is orthodoxy, and your doxy is heterodoxy." But the questions put by Bro. Carroll make the matter plain so far as his particular inquiry is concerned. I re-state the questions:—

"1. Did this church act inconsistently with scriptural teaching?

2. Is such action in a church contrary to Baptist usage?

3. Has a church the right to ask any one in whom it may have confidence, and whom it may choose to officiate in the celebration of the ordinances?"

As to the second question, I would unhesitatingly say, *It is.* That is, so far as my information extends. This, however, does not necessarily make it right or wrong, but it does raise a strong presumption that it is wrong. I have lived long enough to set quite a high estimate on Baptist usage, because the Baptists from the days of John the Baptist until now have taken the Scriptures alone to regulate their usage. That has caused, from time to time, a careful study of the Scripture on points pertaining to usage, and I think our predecessors through whom usage has been handed down had quite as much sense and grace as most of us in the present decade. It is proper, however, for all people, Baptists especially, at all times, to settle for themselves the teaching of the Scriptures, and better for them to conform their acts to such teaching.

As to the third question, the answer to that depends to a great degree, if not entirely, on the answer to the first question. If it is contrary to the teaching of the Scriptures for a church to celebrate the Lord's supper in the manner stated by Bro. Carroll, then the third question amounts to no more or less than asking the question, has a church the right to do wrong? This brings us to a consideration of the first question.

This involves the teaching of the Scriptures on the subject. When the supper was instituted none were present but the twelve, Matt. 26: 20. After the resurrection, and just before the ascension of the Lord, he gave his great command to the eleven in Galilee, and in it is this: "Teaching them to observe all things whatsoever I have commanded you." Among the things commanded was the Lord's supper. But this throws no light on the particular question in hand, except that the Lord's supper was to be observed. Paul says, 1 Cor. 11: 23, "For I received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread," &c., down to and including v. 25. We gather here that the Apostle Paul received a revelation from the Lord concerning the supper, and what he received from the Lord he delivered to the church at Corinth. In v. 2, same chapter, we have these words: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." By "ordinances" I suppose the apostle meant whatever he had established in the church, including the Lord's supper. Acts 20: 7, Paul and his company being at Troas, it is written: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." By the expression "to break bread," I have no doubt the Lord's supper is meant, for I don't see why there should be an assembling of the disciples just to partake of a common repast. But who presided at the Lord's supper on this occasion—provided it was observed—we are not informed.

So that we search in vain for an example in the New Testament of an elder presiding at the observance of the Lord's supper. In fact we are not informed who presided at any time except when it was instituted, when Christ himself presided. But we are left to settle the matter on general principles. To the ministry is given "the ministry of reconciliation," 2 Cor. 5: 18, and baptism and the Lord's supper are a part of that ministry. It is the symbolical part. With the preaching of the gospel, wherever it is successful, the ordinances always follow. They are object lessons, teaching the same gospel truth by symbol that is taught by word. It is only on these general principles pertaining to the office of the ministry that I conclude that the administration of the ordinances, the Lord's supper included, belongs to the ordained ministry. As to baptism, I think that rather clearer.

It may as well be observed before concluding that the ordinances, although given to the church by the ministry in virtue of their office, still the apostle makes the church their custodian, and they are to be kept as originally delivered by the apostles. I think a church may appoint one to administer baptism or the Lord's supper in the absence of the pastor, but I do not think a church has the right to appoint a person who is not officially qualified; and with the present lights before me, I think an ordained minister, in good standing, alone is qualified for that service.

Now, I have had my say. I hope the other brethren can do better.

Roxboro, N. C. J. J. LANSDELL.

Thoughts—No. 8.

BY SCATTERHEAD.

"What shall I render unto the Lord for all his benefits?"

"Honor the Lord with thy *substance*, and with the first fruits of all thine increase."

I once heard a "Hard Shell" preacher say in his sermon that "man is like a hog under a big acorn tree, champing and champing and eating the acorns, and never taking time to look up to see where the acorns came from." His illustration of man's ingratitude, though a little homely, is very apt. Man is the biggest hog on this terrestrial ball. I have often wondered how the Lord has endured man so long. Truly God's patience is not like ours. I have often thought of man's unthankfulness, and I was stirred up a few days ago by hearing a brother talk on this subject. Satan's imps entered a lot of hogs when our Saviour was here, and they all ran into the sea and were drowned, i. e., the hogs, not the evil spirits. The people of that country entreated the Lord to leave after the death of their hogs, as they thought a heap more of their hogs than they did of Christ. Jesus left them, and it is not recorded that he ever visited them again. It is an awful thought that Jesus, for the last time, has "passed by." He can't stay where he is not wanted. There are lots of Gadarenes left in the world.

We as followers of the Lord Jesus must make a very big effort to keep down the hog nature in us, and the best way for us to do this is to often consider what the Lord has done for us. It seems to be a hard matter for us to appreciate in a very small degree God's goodness towards us, on account of our worldly occupations, and mixing up so much with the world, and like the hog under the tree, we are prone to forget the many benefits and mercies received. We ought to review every day, not once a year only, the untold blessings God has showered upon us during our stay in the world, and especially, since we started out on the pilgrimage to our "Father's house" on high, we need often to take a retrospective view of the way by which we have been led by our Lord, so that the spirit of gratitude may not only be kept alive within us, but increase more and more until it would kindle in a "holy flame" to ever burn upon the altar of our hearts, so that there might continually well up in our souls a song of thanksgiving such as uttered by the Lord's ancient servant: "Bless the Lord, O my soul: and all that is within me bless his holy name." Our thankfulness must not be by *spurts*, but should be *constant*, neither should our praise be for special blessings alone, but should be universal for all benefits received—"Giving thanks always for all things unto God, and the Father, in the name of Jesus Christ." Eph. 5: 2. We cannot recall all the benefits received, but we must give thanks for all. Many times we bow in prayer and beg the Lord to give us everything we want, and fail to thank him for the untold blessings already received. What selfish hearts we possess! We are very full of wants, too. Our God has not promised to supply our wants but all of our needs, "according to his riches in glory by Christ Jesus."

Unthankfulness in any one is a good sign that Satan is a right welcome guest. Some of us may be pretty good at figuring, but I don't know that we have the ability to add up the blessings received. If we would endeavor to cultivate a spirit of gratitude, we would be a great deal happier, and many of the sorrows of life, real as well as imaginary, would flee away like darkness before the sun. It is said every dark cloud has its silver lining. We very often find what we are looking for. I guess if we are looking for blessings, we will stand a good chance to obtain them. Let us all endeavor, by God's grace, to abide in his presence, ever praising him for his goodness and wonderful works unto the sons of men, ever looking upon the bright side of things, knowing that all things shall work together for our good. The Lord, by his grace, has brought us thus far on our journey and will lead us the balance of the way.

We look back along the road and thousands of untold blessings rise up to our view, all given by a merciful God and a loving Father. Innumerable temporal blessings have been bestowed upon us all along our pathway. Food, raiment, health, good parents, kind friends, are the common blessings received, and many things we have been kept from, such as sickness, death, sorrow. From our infancy the Lord has unceasingly provided for us. His tender and loving care has ever been about us. But why have we received all these blessings? Have we deserved them? No, I would answer, whilst in the dust I bow, and cry aloud, *wrath* we all deserve. Surely he has not dealt with us as we deserve, and of a certainty we say, "He is slow to anger and plenteous in mercy." Many of us have been down upon beds of sickness, but the Lord in his mercy has raised us up, and we are still in the land of the living, where there is life, where there is hope. We look around us and we behold many graves, and some of them filled by our friends unprepared for eternity. Why are not our bodies in their graves and our souls in hell? Brother, why is it you are not that drunkard wallowing in the mud, or that felon behind the bars, that convict with his chains, or that poor heathen bowing down to "stocks and stones," who has never heard the way of life and salvation? Seriously consider these questions, and may the Holy Spirit enable you to give the true answers.

Let us constantly think of the spiritual blessings received. "Thanks be unto God for his unspeakable gift"—the gift of his Son. All our blessings come through the Lord Jesus, the greatest gift ever bestowed upon man. Think of the magnitude of God's love—so loved us as to give his only Son to rescue us from eternal death. "God is love." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8.

We need to thank our God every day for the gift of his precious word of truth, which makes known to us our duty to God and to our fellowman. Our hearts should constantly be filled with thankfulness to our Father for the gift of the Holy Spirit whose mission it is to "reprove the world of sin, and of righteousness, and of judgment," to guide the Lord's people into all truth, and who does not testify of himself, but takes the things of Jesus and shows them to us. All of us who are now children of God, remember the times when we were "without hope and God in the world," were on the broad way which led to hell, and the Holy Spirit came to us through the word, and showed us our lost, ruined and helpless condition, and revealed unto us the Lord Jesus as our only Saviour, and our faith taking hold on him, we found life eternal, were enabled to rejoice in him with "joy unspeakble and full of glory." A quiet peace took possession of our souls like a peaceful calm after a raging storm. We found our life, our hope, our faith, our love, all centered in Jesus only. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

When can we get through thanking our God for benefits received? I am very certain thanksgiving will continue through all eternity in the home of the redeemed. Gratitude is very good soil for love to flourish in, and I am very certain if we are truly grateful, we will love the Lord, and will honor him with our hope and trust, service and substance, too. It would be a very good thing all through the day for us to have our minds fixed upon the Lord Jesus Christ, "who was rich, yet for our sakes became poor, that we through his poverty might be rich." Some church-members who possess a portion of this world's goods, talk much about walking in the Master's footsteps, but are greatly afraid to give to the Lord's cause a few dollars, as they seem to think they might land into the "poor-house" sometime if they are not very saving; they seem to forget the poverty of Christ while in this world—so very poor he had no home here, though maker and owner of all things.

Our blessed Saviour denied himself of earthly enjoyments for our sakes. He was the only perfect man that dwelt long in this world, and we all rejected him and murdered him to get him out of the way. All who have not repented and believed on him are charged with the guilt of the murder of God's dear Son. Our God should have the best we have. He freely gave his best to us. He spared not his own Son, but delivered him up for us all. Every thing we have ever enjoyed came from God. "Every good and perfect gift is from above." How can we be satisfied to withhold anything from him? We are his stewards. We belong to him, being bought with the price of his own blood; so then our hearts, time and money all belong to our Lord, and all should be used in his service. If we love God we will be very apt to show it by our actions anyhow, as it is said, "Actions speak louder than words." God's children all favor him, and they will be moved by his love within their hearts to imitate him, especially in the grace of giving. Giving is God-like. If we have no disposition to give to the Lord's cause, we may know of a truth that we are no kin to God. Considering the mercies of God in the right way will move us to give our first, and our best, and our all to the service of our God.

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice." Brother, if you are not doing anything for the Lord's cause, you had better examine yourselves in the light of God's word.

"Bless the Lord, O my soul, and forget not all his benefits."

[Published by Request.]

Quench not the Spirit—1 Thess. 5: 16.

THE SUBSTANCE OF A PRAYER-MEETING TALK, AFTERWARDS WRITTEN OUT FOR THE CHINESE RECORDER.

We often speak of hindrances to our work; but are they not, for the most part, of an outward nature? Our work is a spiritual work; the chief desire of every one of us is the salvation of souls; then, if there be hindrances of a spiritual nature, they must be most important, because they have to do with the very cause of all the results we hope to accomplish. Now, I believe in the sovereignty of God, and yet I believe it is possible to hinder the Spirit, otherwise this caution would never have been given. If we would not quench the Spirit, we should rely *wholly* on him for the conversion of souls. But working for this end, do we not in fact rely a great deal on material means? The Chinese are thoroughly materialistic. Whether he be Buddhist, Taoist or Confucian, or all combined, as is generally the case, the average Chinaman looks for present and material good in connection with his religious action. The popular expression "eat the religion," shows that they expect all who join the religion, that is, those who identify themselves with it, will simply patronize it when they have occasion to live of it. While the methods of christian missions are not responsible for the prevalent expectation thus expressed,—for it was here doubtless even before the Catholics began missionary work,—yet is it not quite possible that our way of working through charitable institutions, good in themselves, undertaken and diligently prosecuted with the best of motives, with the glorious end, the salvation of souls, in view, is fostering this base materialism that is absolutely opposed to the work of the Spirit? Do they not mistake the *means* for the *end*?

But there is another way of hindering the Spirit, and it is all the more dangerous because it is more subtle, in that it is not so material but partakes more of the nature of philosophy. The class spoken of above join the church for gain. There is another class of persons who join, and are not hypocrites as those are. These *think* they are christians. They have accepted christianity as a system of truth, as a religion, but have not yet accepted Christ as their personal Saviour. That is, they have never been born again. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit," (John 3: 6). I am indebted to my non-professing teacher for calling my attention to the important distinction between believing in christianity and believing in Christ. Talking with him one day about his soul's welfare, I asked him if he believed; he, an honest, noble fellow, replied, "Yes, I believe, but I do not believe like you believe." Then he proceeded to explain what he meant. He had come to believe in christianity as a system of truth, I might say as the truth. Comparing it with the other religions with which he was acquainted, he saw it was true; they were false, and that was as far as he had gone; while he saw that I was trusting in Jesus as my Saviour, having swung off on him and given my life to his service. May it not be that many of our church members are right where he was? It is painfully suggestive to hear them speak so often of believing the doctrine (*tau-li*) and so seldom of believing on Jesus. Some of us complain that some of the native christians, even some of our preachers, do not tell out their spiritual experience. Have they had it? We wonder why more of them do not feel their responsibility to the Saviour of their souls. Have they made that personal transaction with him that involves responsibility? This responsibility is a tremendous effect that must have an adequate cause, even the Spirit himself. We wonder that some of them do not show more life. Have they been made alive in Christ Jesus, and does the life-giving Spirit dwell within them? What means this dead formalism we sometimes feel in our native prayer meetings, where they go through with the same motions that we do here? Does the Spirit himself make intercession for us with groanings which cannot be uttered?

Let us preach Christ, a personal Saviour, more and "doctrine" less, and certainly this is along the line of the Spirit's workings; for it was to show unto us the things of Christ that he came.

Further, when our fathers in the work first came to this land, they saw an enormous need of preachers. They perhaps almost felt as though a machine that could preach the gospel would be better than nothing. Any way, in some cases they proceeded to manufacture them. Alas! some of these preachers were worse than machines; for machines are dead, while they, though dead towards God, were alive towards evil. Now, I am not finding fault with these pioneer missionaries. I would vie with any man in honoring them. Let him that would criticise them improve on what they have done even now. We would, probably, have made greater mistakes, for they were wise men. With the light they have given us, and having been warned against their mistakes with almost their dying breath, some of us find it hard not to follow in the wake and be pressed forward beyond the lead of God by what seems to us the appalling need. Not long ago I was talking with a missionary belonging to a denomination that believes in God's calling men into the ministry, as to what was his principle of selection of men for his theological school; his answer was to the effect that now in the beginning the emergency was so great that we could not always wait for God to call them. But if God doesn't know the need, who does? We shall gain nothing *spiritually* by going ahead of him. We shall quench the Spirit.

Having lost our pastor, I was leading our church in prayer that God would call us one, if not from among our preachers or even our members, then from without, wheeling some sinner right about as he did Saul and sending him forth as a chosen vessel. But the other day I was reminded by one of our preachers that in that prayer I could not have been sincere, that it must have been for effect; for God could not call a man and put him into this work here in that way. Now that brother had been led to that conclusion by observing the method usually pursued in making preachers, and though he would grant that in a sense God must call them, there must be a certain process of turning them out. They must go through the mill, and in this case, as that of the heathen gods of old, they grind slow. I am afraid of a system that produces such an impression, lest it quench the Spirit. For it is no matter how diligently we *preach* the doctrine of a divine call, it is what we *practice*. *Who* makes our preachers? The natives know. Some of them are of God, as their works do show.

But that which most vitally concerns us is, what effect do our methods of work and dependence upon material helps, whether in making converts or preachers, have upon us personally in our spiritual life? If I pray God to convert men and yet depend on a school or some other means of making these converts, the prayer is a farce and damaging to my spiritual life. If I pray God to give us a pastor or an evangelist and yet go right on and appoint one myself, conscious of his showing no evidence of having been called of God, it reduces my prayer to solemn mockery and destroys my confidence in my own sincerity. I knew of one dear brother missionary making shipwreck of his faith. The first symptom of his drift toward infidelity was to doubt the power of the gospel unattended by some material help, to save the Chinaman. That naturally helped to lead him to doubt its Author and to cease to regard him as divine. Thanks to the grace of God, his is a rare case; but anything that tends to help toward infidelity is to be shunned; it is sin to doubt. Who of us have not felt that out here there was a tendency to shrivel up spiritually? A good many things are attributable to the climate, but certainly this is not. May it not be that one of the causes is the reflex influence of our work, that it is too materialistic?

Those of us who may be engaged, not so much in charitable work or in making native preachers and directing them, as in preaching the gospel ourselves, are subject to the same danger of quenching the Spirit. We may, in our routine of preaching to the heathen, fall into not only neglecting mental preparation, but what is worse, to neglecting *heart* preparation, the enduement with power from on high. This work of discipling all nations may become—the tendency is for it to become—so humdrum that we fail to claim the promise, "Lo I am with you alway." The fact is that we should never let the habit of preaching, the power of using the language and otherwise accommodating our message to the heathen audience, or *any other thing*, keep us from leaning *hard* upon the present Lord. Our greatest need, we all know, is the Spirit's presence and power; then, instead of quenching him, we should give him room in our hearts and work, and do all that God's word requires, in order to get him to come and abide.

"Come Holy Spirit, come,
With all thy quickening powers."

D. W. HERRING.

I Have Not Got Any.

Dr. Horace Bushnell was an invalid during the last years of his noble and useful life, and when people in Hartford inquired of him, "How is your health?" he used to reply playfully, "I have not got any." This might be the honest answer of many professed Christians in regard to their souls. Their spiritual pulse is feeble; their appetite for God's word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever patient would enjoy a slice of roast beef or a plum pudding.—*Dr. T. L. Cuyler.*

The past cannot be changed, but the future is still in your hands. Use it to doing better.

The Biblical Recorder.

WEDNESDAY, OCTOBER 5, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A NOTE OF WARNING.

There is a tendency now rather noticeable among our theological students to seek, or at least prefer, town or city pastorates, and consequently to avoid village and country fields where they expect more labor and smaller salaries. This tendency needs watching and curbing, not only on the part of students themselves, but also on the part of the professors who instruct them. It is a well-known fact that a great many of our pastorless churches write to the president or professors at our theological seminaries to recommend to them students suited to the demands of their fields of labor. The faculties of such schools, of course, often answer such letters by commending some student whom they think competent to perform the work. More or less of this is to be expected, and often pastorless churches can in this way be supplied; but still there is need of some caution here on the part of those who write letters of inquiry, and on the part of those who answer them. It is well for our theological schools to be what they are expected to be—centers for the thorough training and development of our coming ministry; but they are not expected to be regular depots for the supply of pastorless churches, and they should be rather careful not to acquire a reputation in this line.

The above remarks are intended to apply especially to the faculties in charge of our theological schools, and even of literary schools at which there are ministerial students; but there is a tendency among theological students to prefer and to seek good pastorates, soft places, which needs curbing, even more than rather indiscriminate recommendations on the part of professors who teach in such institutions. Students who have a decided preference for soft places are in great danger of actually seeking such places, and hence, making direct overtures themselves, or through their friends, for them. There is great need of care and caution in these matters, and there are reasons why professors and students should be careful, lest the tendency referred to become more perceptible than it is now. We give a few such reasons:—

1. A theological student, it matters not though he be a regular college or seminary graduate, is as a rule young and inexperienced. He is generally unmarried. When he settles down in his pastorate, if not engaged, he is apt to begin at once to look around that he may find a wife to help him in his work. Very often he may fancy some member of his flock, and soon there is talk of a match between the pastor and Miss —. The parents may oppose it. The pastor's attention may be very much to the grief of other young men, and possibly, of other young ladies in the community; and before the affair is adjusted the pastor's influence may be seriously crippled, and usually he has to find a new field soon after he finds a wife. During this struggle, being young and not having learned to control his temper, he may say some very *unministerial* things to those who oppose him. Not only in matters of the heart, but in the general work and business of the church he may differ radically from his deacons or other leading members, and may bring reproach on the cause by having several "church fusses." All this might be avoided if the brother had gone to an humbler field, and the church had made a wiser selection. Some young and inexperienced pastors do remarkably well, even in important pastorates; but it is not always the case by any means, and as a rule even the talented young minister would do better to commence work in an humbler sphere, and if he has talent and capacity he will soon find, or be called, to more important work. An humbler field may not be so near a sinecure, but it develops the young minister, and gives him an experience that will be invaluable in a more important pastorate.

2. The marked development of this tendency necessarily creates a prejudice against theological schools in the minds and hearts of older brethren, or those who have not enjoyed the advantages of special theological training. A great many of our ministers, including some of our ablest men, have never had regular theological training, and it is quite important that there should be hearty sympathy and co-operation between this class of men and those trained or developed at our theological schools. They are constantly thrown together in the active work of the ministry, in Associations, Conventions, &c., and if there is a want of sympathy and co-operation between them, this [illegible] to that extent crippled, and the progress of the gospel impeded. Now it is often the case that older and more experienced ministers who live near important pastorates, and who are well qualified to fill them, are overlooked by churches, and perhaps a beardless youth is called from the seminary who, in many respects, is not as well qualified for the work as his older and more experienced brother. The continual recurrence of such as this is well calculated to create in the minds of these older brethren a prejudice against theological schools in general; and they are often not slow in showing it by withholding from their younger brethren that sympathy and co-operation that would be very helpful to them.

We sincerely hope we are not misunderstood in these remarks. Our sympathy and our heart go out toward our younger brethren. We are a warm friend to sound theological seminaries; yet we are writing some things we think that need to be written, and we are only showing, we think, real friendship for our young theological students when we remind them that many preachers are talented theologians who never received a theological course. They have learned theology as thoroughly, and sometimes more so, than even the well trained theological student. The difference is, they have been laboring for a long time to acquire what the seminary has given the student in a few years. If there are soft places in our Zion, if there are easy pastorates, without controversy they ought to be enjoyed, as a rule, by those who have borne the heat and burden of the day, if they are competent to fill them. Beyond a doubt, age and experience ought to tell for what they are worth in the ministry more than in any other calling. But strange to say they are more at a discount. Some churches have learned the force of this remark by sad experience. But again we say, men who have toiled long and faithfully in the ministry, and whose mellowed wisdom, mental and spiritual culture, fit them for important pastorates, ought not by any means to be ignored when safe and judicious pastors are needed. It is manifestly unjust that men, who by toil, labor and prayer make good pastors, should be pushed aside just when they are capable of doing effective work for the Master in favor of even the seminary graduate who is young, strong and vigorous, and capable of doing if need be pioneer work. And after all, it is a grand thing for a young and talented minister to build on his own foundation; to make by God's blessing a good pastorate of his own. This shows superior ability, piety, and manhood on his part, and furnishes undoubted evidence that he is vastly the superior of the man who lingers at college, at the seminary, or at home, and works the professors or his friends for all they are worth until he finds a soft place or an easy pastorate.

FROM OUR TRAVELLING AGENT.

KING'S MOUNTAIN ASSOCIATION.

The meeting of the Association was a real joy to the brethren and sisters of Gastonia. After every one had been provided with a pleasant home there still remained plenty of room, and nobody had as many delegates and visitors as had been provided for and wanted. The church here is small in the number of its members, but under the administration of Bro. Hickson these one hundred members are doing a work second to only one other church in the entire Association. The total amount sent up during the year for all purposes by the church at Gastonia, as shown by their letter, was $1,400, an average of $14 per member. I have not seen in the State a church where the members seem to be more united or possessed the spirit for work in a greater degree than does the church in Gastonia.

Maj. H. F. Schenck was again elected moderator, and the good judgment which led the Association to re-elect their old officers was seen in the entire proceedings of the Association. A good moderator who can stimulate discussion when the interest of the Association requires it, and who will indicate his desire to stop it at the proper time, is invaluable to an Association.

This Association contains a large number of ministers, besides a good number of active laymen, and on this account we had the most thorough discussion of all the objects which came before the Association.

If space allowed, it would be well to outline many of the speeches of the brethren who spoke on the different subjects. They were strong and to the point.

When Bro. D. M. Austin had spoken the time allowed him on State Missions, the entire Association would have voted an extension of time. His presentation of the subject was clear, vigorous and forcible, and was followed by liberal pledges by the churches and a good contribution by the audience.

Bro. F. C. Hickson made one of the finest speeches on Foreign Missions we have ever heard on the subject. Being himself once a missionary he is in possession of some facts in regard to the methods of doing missionary work which will be of much real benefit to the entire denomination in the State, so we have asked Bro. Hickson to furnish a manuscript of his argument to the RECORDER, and this he has kindly consented to do at as early a day as it can be prepared.

We had a "field day" on education. The discussion was led by Rev. W. R. Gwaltney, and he was followed by brethren Hamrick, Stallings, R. H. Griffith of South Carolina, and J. B. Boone.

Bro. C. A. Jenkins was here in the interest of Oxford Female Seminary, and had talked to the brethren privately about the school at Oxford, and was on his way home when the discussion came off.

Bro. Mills, in addition to the special work he did for the Orphanage, made a very practical and interesting talk on Home Missions.

We had, as the moderator declared, a first rate discussion on periodicals, which was participated in by brethren Matheney, Hamrick, and several lay brethren, whose speeches were appreciated especially.

We were especially glad to see brethren T. Dixon, S. E. Bostick, B. Blanton, and some other of the old landmarks, whose health and vigor have been so wonderfully preserved. The places now filled by these men will soon have to be occupied by others. The question may well be asked, will the men who are to come after them do their part as well as those who have gone before.

A fit conclusion of a most delightful session of the Association was the Sunday-school mass-meeting Sunday morning conducted by Bro. Moore, the superintendent at Gastonia. Bro. Moore is a very handsome man, and this is not to be overlooked in the selecting of a Sunday-school superintendent. All other things being equal, a good looking man has great advantages in this position over his less fortunate brother. But better than this, Bro. Moore's heart is in his work, and I learn that nearly every member of Gastonia Baptist church is also a member of the Sunday-school.

All the pulpits in the town were filled Sunday morning and night by brethren who were in attendance at the Association.

Every courtesy and kindness possible was extended by the citizens of the town toward the Association, and was duly appreciated by all present. I enjoyed especially a home with my old college friend, Bro. Marshall. He has a model home, with nothing to do but edit a paper, keep the politics of his county straight, and take care of a beautiful pair of twin babies.

I am indebted to Mrs. Dr. Hoffman for a delightful ride over the town, as well as a pleasant ride to the old homestead of her father, Bro. D. A. Jenkins. This is one of the finest farms and most delightful country homes in the State, where the children, as many as can, meet once a year to keep in mind the memories of a pleasant home.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. J. L. M. Curry was in Asheville last week.

....Read Miss Fannie Knight's letter from China.

....Rev. W. P. Fife is holding a big meeting at Weldon, N. C.

....E. W. Timberlake, Esq., of Louisburg was in Richmond recently.

....The completion of a railroad from Jaffa to Jerusalem is announced.

....Dr. Pritchard writes some very interesting notes to the *Central Baptist*.

....Rev. J. A. Howard of Reidsville returned from his vacation last week.

....Dr. A. E. Owen of Portsmouth, Va., will aid in a meeting at Winston, N. C.

....We regret to hear of the extreme illness of Bro. A. R. Vann of Wake Forest.

....The Baptists of St. Louis have spent $13,000 in improving their orphans home.

....Rev. N. S. Jones is conducting revival services at the Baptist church in Salisbury.

....Rev. Dr. W. R. L. Smith of Nashville, Tenn., goes to the Third church of St. Louis.

....Bro. A. C. Dixon expects to attend our Baptist State Convention in this city in December.

....Bro. R. D. Cross of Marsh, N. C., has entered the Seminary at Louisville for a two years course.

....Prof. L. R. Mills of Wake Forest called to see us last Saturday. He reports all well at the College.

....Rev. Baylus Cade of Richmond, Va., received one by letter recently. There are 308 in Sunday-school.

....The A. & N. C. R. R. will pass delegates and visitors to the Atlantic Association at reduced rates.

....Rev. Carter Helm Jones has returned from Nag's Head, where he spent his vacation, and is preaching with renewed zeal and energy to great congregations at the First church, Knoxville.

....Dr. C. E. Taylor was among the number present at the Ministers' Conference held in New York. He spoke feelingly of the late Mr. Bostwick and his great work in the South.

....The Baptist church at Peachland has unanimously called Rev. T. S. Wright to serve the church another year.

....E. F. Aydlett, Esq., of Elizabeth City, N. C., was in Raleigh last week attending the Supreme Court.

....Mr. Vernon Howell, a graduate of Wake Forest College last June, has gone to Philadelphia to study pharmacy.

....Rev. W. R. Gwaltney attended the Alexander and Green River Associations in the interest of ministerial education.

....Rev. T. Bright left Forest City last Wednesday for Louisville, Ky., where he expects to take a course in theology.

....Rev. R. B. Collier reports a good meeting at Fountain Creek church, Va., with about twenty-seven professions of faith.

....Rev. W. T. Jones, pastor of several churches in the western part of the State, is visiting his father, Mr. J. H. Jones, at Wilmington.

....Rev. C. S. Cashwell, assisted by Rev. S. F. Conrad, held a meeting at Cana, Davie county, recently. Fifteen persons joined the church.

....Mrs. J. A. Bostwick has sold her country home in Long Island where Mr. Bostwick lost his life, for $100,000.—*Christian Herald.*

....Rev. W. R. Cullom of Creedmore, Granville county, has left to attend the Southern Baptist Theological Seminary at Louisville, Ky.

....Prof. Wallace C. Riddick has arrived and assumed the duties of the Chair of Mechanics at the A. and M. College to which he was recently elected.

....Mr. J. A. Holloman of the *State Chronicle* and Miss Minnie Kerner of Kernersville were married at the Yarborough House, this city, last week.

....Mrs. A. E. Montague, Mrs. Sallie A. Hooker and Mrs. E. E. Hilliard, of Scotland Neck, are on a visit to their kinsman, B. F. Montague, Esq., of this city.

....Rev. J. A. White, who has done good work for the church at Blacksburg, S. C., and other churches in that community, has removed to Taylorsville, N. C.

....There was a great Centennial meeting in Louisville last Sunday. A large crowd was present. This is the first meeting of the kind the Baptists ever had.

....A protracted meeting is being held at the Baptist church, West Norfolk, by the pastor, Rev. A. B. Dunnaway. The church is insufficient to hold the congregations.

....Rev. W. B Oliver has recently returned from Virginia. The Sunday after his return he delivered a discourse on "Political Fanaticism among Church Members."

....Dr. C. S. Blackwell is holding a protracted meeting with his church in Elizabeth City, N. C. The congregations are very large, and great good is being accomplished.

....Bro. Theodore Wood of Peachland, who has been ill since the middle of June, has so far recovered as to be able to resume his work, teaching congregational classes in vocal music.

....Rev. Dr. E. E. Hoss, editor of the Nashville *Christian Advocate*, is to deliver the sermon at the dedication of the grounds and buildings of Trinity College at Durham, the 12th inst.

....A preacher recently asked a college president what he thought of his sermon. "I heard in it what I never hope to hear again." "What was that?" "The clock strike twice."—*Standard, Sept.* 29.

....Rev. A. W. Burfoot of Hertford writes Sept. 27th: "I have just closed a good meeting at Great Hope. Fourteen added. Bro. Elliott helped me. I go to Yeopim this week. Bro. C. J. Jones is to help me."

....Elder D. W. Herring is still sick of typhoid fever, this being his fifty-third day in bed. He is now improving from his relapse, and we hope he may be out in a few weeks.—*J. P. Herring, Wilmington, Oct.* 1.

....Rev. J. C. Stowell, who once preached in North Carolina, was tried by a council convened with the church at Springsboro, Pa., and vindicated by that body of the charges brought against him by members of his church in Kane, Pa.

....If Baptist parents, who have girls in the State Normal and Industrial Female College at Greensboro, will drop me a postal to that effect, I will take pleasure in rendering any service in my power and give them a hearty welcome to our church.—*Chas. A. G. Thomas.*

....I baptized ten at Yates's as the result of a meeting in which I was aided by Rev. W. C. Tyree of First church, Durham. The First church had a first-class Centennial Day, Oct. 2d, and closed at night with a large mass meeting of all the Baptist churches of Durham.—*C. A. Woodson.*

....Rev. S. P. Huff of Westmoreland county, Va., after spending several days in Raleigh, left Monday night for Machpelah, where he will on Wednesday evening officiate at the marriage of his son, Bro. S. W. Huff of Raleigh and Miss Julia Evelyn Graham, daughter of Maj. W. A. Graham.

....Sunday was a good time at the Tabernacle church of this city. Rev. J. R. Harrison of Virginia, commenced a series of meetings and was encouraged by a crowded house. The work opens well, and promises to be a great meeting. Mr. G. T. Thompson is assisting in the music. He is a sweet singer, and an earnest worker.

....Last Sunday was "Children's Day" at Wake Forest for the Centennial of Modern Missions, and $65.51 was reported as collected by the little folks. We have heard a great deal of talk and a number of heavy speeches on the Centennial; but this is the kind of fruit such speeches should produce. Let the brethren from now on discuss the needs of our work and take collections to meet the urgent demands of the Boards.

....If our ministers would do their whole duty in the matter of training and developing their churches, they would have no trouble in obtaining a decent support; neither would there be any trouble in providing for the other objects of our work.—*Rev. T. Dixon, at King's Mountain Association.*

....The ordination of Rev. Jno. T. Edmundson in the Baptist church Sunday night was an impressive ceremony and was largely attended. The ordination sermon was preached by Rev. Junius Millard, brother-in-law of Mr. Edmundson, and was an able and eloquent effort.—*Goldsboro Argus, September* 29.

....There were several conversions as a result of a protracted meeting conducted by Rev. Thomas Carrick with Jersey church, near Linwood, recently. Baptism will be administered the third Sunday of this month. Rev. N. S. Jones of Salisbury, who was expected to assist Bro. Carrick in the meeting, was prevented from attending by sickness.

....Rev. Arthur T. Pierson, D. D., will return to London about Nov. 1st, and occupy the pulpit of the Metropolitan Tabernacle during the winter. The statements that he has been called to the pastorate, temporarily or permanently, are now said to be without foundation; in other words, "As to the published statements, not one true paragraph has appeared yet."—*Zion's Advocate.*

....Sister Bettie Bell died on Friday, September 30th, at the North Carolina Hospital near Raleigh, aged sixty-two years. Her death was sudden from heart trouble, but the dread messenger did not come upon her before she was ready for his approach: she had been a faithful follower of Christ many years. She was the relict of the late John Bell and sister of brethren Rufus and Dr. J. B. Dunn of this city. She leaves one son to mourn her death.

....Dr. T. H. Pritchard is attending the meeting of the Centennial Committee now in session at Louisville, Ky. By invitation of the brethren of the First church in Charlotte, he stopped over and preached Sunday at eleven o'clock, and at night took part in the dedicatory services of the new Presbyterian church. He also spent a day at the Green River Association and made one of his best speeches on the Centennial of Modern Missions.

....President Hobgood of Oxford Female Seminary writes: "As I wrote you previously, Oxford Seminary opened under the most favorable auspices. The number of boarding students has been and still is steadily increasing, and is now nearly double the number that we found here on resuming charge last January. The history of the Seminary clearly shows that it occupies an important place in the educational system of the State, and that it is firmly established in the hearts and minds of our people. Many valuable improvements have been made to put it fully abreast of the times."

....The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $10,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $2,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Oct. 7th, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $7,011.00, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $6,249.90. Brethren, please *aid us in this work* NOW.—*C. Durham.*

....The following editorial notice is printed in a Baptist paper a little north of us: "Thursday evening of this week at the St. Peter's Episcopal church on the corner of Druid Hill Avenue and Lanvale street, will occur the quarterly meeting of the city C. E. Union. Let all our societies be on hand. One great advantage the C. E. societies have over the others, is that they can attend both C. E. and the B. Y. P. U. Conventions. They thus have a double advantage which our Baptist societies other than C. E., and which our C. E. societies that are not in the B. Y. P. U. do not enjoy." Well may the editor add: "After this we will have the unique and novel service of 'The Salutation of Flags.'"

....The Roxboro *Courier* of Sept. 29th says: "At a regular business meeting of the Baptist church held at the church last Monday night, Rev. J. H. Lamberth handed in his resignation as pastor of the church. He has been pastor for a little more than seven years, and during that time has built up the church greatly. He is a good preacher, and very popular, not only with his denomination, but with others, and has the reputation of being a hard worker. Mr. Lamberth has a host of friends who will regret to see him leave this field. The resignation will not be acted on until the Monday after the fourth Sunday in October." Bro. Lamberth's congregation has granted him a month's vacation, and we learn he expects to occupy the time in evangelistic work.

....The steamer Pavonia, with the missionary party, did not sail from Boston until a little after noon on Sunday, owing to causes connected with quarantine delay. The party included sixteen for the Telugu Mission in India, two for Assam, four for Burma, and three for the Congo. The following is the list: To Madras, Rev. D. S. Bagshaw and wife, Rev. W. S. Davis and wife, Rev. W. A. Stanton and wife, Rev. A. H. Curtis and wife, Rev. J. Dussman and wife, Rev. F. H. Levering, Rev. P. G. Guernsey, Mrs. O. R. McRay, Miss S. J. Kurtz; to Calcutta, Rev. S. A. Perrine, and wife; to Rangoon, Miss M. Sheldon, Miss F. E. Palmer, Miss N. Garton, Miss A. E. Frederickson; to the Congo, C. B. Antisdel, Thomas Adams, Miss Bessie Gardner. Rev. W. E. Hopkins and wife, G. P. Dudley, and C. R. Marsh are going later with R. Maplesden to the upper part of India, and W. M. Young and wife are also going. Many of the friends of the departing missionaries accompanied them to the steamer, and there bade them farewell.—*Zion's Advocate.*

....The Western Baptist Convention meets in Hendersonville on October 19th.

....The First church, Raleigh, and its Sunday-school, are in the midst of the Centennial campaign. The exercises thus far have been both educational and practical. On Sunday, July 3d, the Sunday-school resolved itself into a missionary society, its members thereby enlisting *for life* in the endeavor to give the gospel to others. The constitution then adopted imposed the duty of aiding the Centennial Permanent Fund during the centennial year, and afterwards to aid State, Home and Foreign Missions. The different classes pursue their own methods in the raising of funds. On each fourth Sunday in every month the school devotes the day's study to the life and work of some illustrious missionary, and the classes take a mission collection. Then in the church prayer-meeting on the following Wednesday night, the Sunday-school topic is discussed for the instruction of the church-members and others who may be present. The lay brethren unite with the pastor in making short talks on these occasions. The fourth Sunday in August, the life of William Carey was the subject of study by the Sunday-school. In the church prayer-meeting succeeding, Carey's work was discussed by the lay brethren. On the fourth Sunday in September, Adoniram Judson was the Sunday-school topic. In the church prayer-meeting on the next Wednesday night, the lay brethren made short talks on Judson, Boardman, and the three wives of Mr. Judson, followed with a summary by the pastor. On October 2d last, Doctor Carter, preached a stirring missionary sermon from Isaiah 54: 2, 3—the same text from which William Carey preached his memorable sermon at Nottingham, England, May 31, 1792. The day (being the hundredth anniversary of the first Baptist missionary society formed in Kettering, England,) was observed as "Children's Day," and instead of the usual sermon at night, that time was given to the Sunday-school, and the exercises were performed by the children of the school, under the direction of the Assistant Superintendent, Bro. J. D. Boushall. Mrs. W. H. Dodd conducted the music on the occasion. The house was crowded, and the audience was greatly pleased. Information was given on the mission work in Japan, China, Africa, Italy, Brazil, Mexico, &c., in short speeches by the young people. The exercises were interspersed by singing on the part of the children and by the congregation. A number of the children received certificates for $5.00 collected in the "missionary barrels." The pulpit was beautifully festooned with evergreens. On canvass in the rear of the stand were the words and figures, "Centennial of Missions: 1792—1892." A "string of facts" was stated by a number of the children, imparting missionary instruction; such as that William Carey acquired a knowledge of forty languages, and lived to see God's word given in the vernacular of one-third of the people on the globe; that a million of heathen had been saved; that there were fifty thousand heathen saved in 1891; some facts about the cause in China and Japan; that there were seven thousand missionaries and thirty thousand native helpers now working among the heathen; that the Scriptures had been translated in 265 languages—much of this being done in the past one hundred years; that the Southern Baptists would endeavor to send, as the result of this year's work, one hundred additional missionaries to the foreign field, &c. The services closed by taking a mission collection, singing the doxology, and pronouncing the benediction.

64 Days and $10,750.10 Needed.

It is now only sixty-four days to the next Baptist State Convention, and in addition to all acknowledged in this paper, we will need $10,750.10 for

STATE MISSIONS

to take us to the Convention without a debt on this department. Eighteen Associations have already been held and have done well. There are yet

TWENTY-THREE ASSOCIATIONS

to be held before the Convention. Each pastor can greatly aid us just now. Please tell the people the facts about the work, the workers and their needs. My heart is burdened this year as never before with the work before us. Brethren, pray for us.

C. DURHAM.

Dots.

On Monday, Sept. 12th, 1892, I rode twenty-five miles to preach the funeral sermon of Brother Thomas Wallace, of Duplin county, and for many years a leading member of Island Creek Baptist church. He was a good man, and his death is an irreparable loss to his family and church. He was about seventy-five years of age, at the time of his death which occurred Sept. 10th, 1892, from heart failure. It was a sad duty to the pastor, to bury a brother who had, for ten years, been faithful, loving, serving helper in every good work that engaged the pastor and his people. In the midst of my grief over the death of my daughter Mary, who fell asleep in Jesus Sept. 2d, 1892, I had to preach the word of consolation to broken hearts over the loss of a beloved father and brother. A very large audience listened attentively and, I trust, profitably, as I preached from Rev. 21: 1–4.

A PROTRACTED MEETING,

previously appointed, was begun at Piny Grove church, Sampson county, Sept. 17th and closed Sept. 23d, with four accessions to the church. Brother J. E. Boyette, a man of sterling worth and deep piety, came over to us from another denomination. Brother Peele had promised to aid me, but failed to come. After the meeting had closed, he wrote me that he was broken down by hard work at the time he should have been at Piny Grove.

JNO. T. ALBRITTON.

Mt. Olive, Sept. 24, 1892.

Resignation of Rev. J. B. Boone.

TO THE FINANCE COMMITTEE OF THE BAPTIST FEMALE UNIVERSITY:

Brethren:—On account of the continued financial pressure upon our people, rendering it almost impossible to collect money, and at the same time impelled by an ardent desire to devote my entire time to the work of preaching the gospel, I deem it my duty to tender to you my resignation as Financial Secretary of the Baptist Female University, to take effect the 1st of October.

With my hearty sympathy in the important work in which you are engaged, and with best wishes for your personal welfare,

I am yours respectfully,

J. B. BOONE,

Fin. Sec. Baptist Female University.

Raleigh, Sept. 30, 1892.

For the reasons stated above, the Finance Committee have accepted the resignation of Bro. Boone as Financial Secretary. In doing so, they desire to express their appreciation of the work done by him for the University during the past year of unexampled financial stress among our people. They desire also to say that the collection of the remaining subscriptions will be pressed by them, and they hope to finish paying for the site selected for the University by the meeting of the Convention in December.

W. N. JONES,
J. N. HOLDING,
C. J. HUNTER,
Fin. Committee.

Letter from Rev. W. R. Cullom.

Bro. Bailey:—I am now on my way to the S. B. T. Seminary, where I hope to spend a year. It is a great cross to me to leave my churches, but I leave them in good hands, and for the most part in good working condition, so I shall expect them to do some good work while I am away.

I have recently closed meetings with all my churches. Rev. N. S. Jones helped me at Warren Plains, and Rev. W. C. Y. Parker at Knap of Reeds and Concord (Flat River Association), and at Corinth (Tar River Association.) Both these brethren did faithful work, and the Lord greatly blessed our efforts. I have had the pleasure of burying sixty with their Lord in baptism this summer, and "still there are more to follow."

Brethren C. M. Billings and R. R. Day will take charge of my work for me while I am away. Very truly,

W. R. CULLOM.

Asheville, N. C., Sept. 30, 1892.

There Need Be No Hesitation.

Dear Recorder:—I thank Bro. Fant for the commendation he gives our Faculty in your last issue. He closes by saying: "Let there be no hesitation."

I desire to say, *there need be none.* Each member of the Faculty is a specialist in her department, exceptionally well qualified by natural endowment and by the most thorough training and extensive experience for her position. All are earnest christians, members of the Baptist denomination, selected with special reference to their personal piety as well as to their thorough qualifications otherwise.

There need be no hesitation as to the *continuance* of the institution. I have just returned from a canvass of two weeks and have secured enough pupils to insure its success. Let the friends of the school send in their daughters and work for the institution, and the school will not only live but soon be in a most flourishing condition.

Our terms are so exceedingly low that any person of moderate means can patronize us, notwithstanding the hard times. Let all write for terms. We ought to have every room filled at once.

Fraternally, J. N. STALLINGS.

Fem. Col., High Point, Sept. 23, 1892.

Letter from Rev. O. W. Matthews.

Dear Bro. Bailey:—We arrived here last Tuesday night, and were immediately taken up to the Seminary, where we found Dr. B. C. Taylor ready to help and make us feel at home.

Chester Seminary is, perhaps, situated in one of the most beautiful places in the United States. Situated on a hill, rising above the city of Chester and the Delaware River, it presents to the eye quite a picturesque scenery. It is surrounded by beautiful cottages, the most lovely of which are occupied by the faculty, and others are occupied by students who are here with their families. We were hoping to rent one for ourselves, but long before we came they were rented, and so we were compelled to rent a house, at a very high price per month, in the city. This is the only objectionable feature we have found.

We enjoyed the last few days we spent in North Carolina and Virginia splendidly. We had the pleasure of preaching to the people of my old mother church (Conaritsa) the day before we left. Four or five professed faith in Christ that afternoon. After the sermon we had a general handshaking. Some whom we have known from childhood, whose loved ones are waiting for them on the other shore, told us how happy they were with the prospects of soon being at rest with them and Jesus.

Last Sunday we preached our farewell sermon to the dear Oak Grove and Knott's Island people of Virginia. Oh how we were grieved to part with them. They were all the while so kind to us. They not only paid our salary monthly, but fed us free. God bless them, and may he soon send them another shepherd who will do better for them than we have ever been able to do.

In this short time we have begun to love the work of the Seminary. Though the way looks dark, we are trusting in God, and we are thankful that he led us here. We must confess that we never felt so humble, and so dependent upon the mercies of the Lord before.

Before I close this letter it may not be out of order to say that Rev. Braxton Craig, aided by Rev. W. W. Holden and the writer, conducted a meeting at Harrellsville Baptist church the week preceding the third Sunday in this month with good results. Bro. Craig did most of the preaching. He is an enthusiastic and earnest worker, possibly too much so for his physical being. Five were received for baptism, and there are others to follow; perhaps by this time they have been received and baptized. We greatly enjoyed working with the Harrellsville people. They are among our best friends and sympathizers.

Affectionately yours,

CHAS. W. MATTHEWS.

315 Fourteenth St., Chester, Pa., Sept. 29.

Dedication and Revival Meetings.

Some time ago my church at Roberdel in Richmond Association was dedicated to God. At the close of the dedicatory sermon, preached by Rev. M. L. Kesler, about eighty dollars were subscribed for paying the church indebtedness. I am glad to state that nearly all the amount subscribed has been paid up and we feel sure that the remainder will be paid early. Thanks to the people for their help.

Recently we conducted a meeting of a few days at Roberdel, which resulted in great good. It has been my great delight to baptize over thirty at this place since last May. My little band of workers here are earnest and energetic.

The meeting at one of my country churches, Pleasant Grove, was a success—twelve or fifteen conversions, and last Sunday I baptized nine there.

Bro. W. C. Wallace aided me in both of these meetings and did good work. He has returned to Wake Forest to resume his studies. May he be successful.

Since I commenced labor here last January, God has blessed the work to the conversion of many souls, nearly one hundred of whom I have baptized. I feel much encouraged, and shall push on with renewed zeal. To God I ascribe all the praise.

Sincerely, I. S. BOYLES.

Rockingham, Sept. 21, 1892.

Colerain Baptist Church.

Dear Recorder:—On Tuesday after second Sunday in August, Bro. Bristow, our pastor, aided by Bro. Herbert Williams, began a meeting with this church, holding evening and night services. Bro. Williams did the preaching and did it well, as only a consecrated man of God could do. The meeting lasted a week, resulting in a thorough revival of the church, and an addition of five by baptism. If the apparent good to the church should prove to be permanent, Bro. Williams' work among us will be a crown of perpetual rejoicing to him, and a work for which this church and this neighborhood should forever hold him in grateful remembrance. His simple, plain style of placing the truths of God's word before the people, and his earnest and forcible way of entreating them to accept, seems to us to imitate the simplicity of Peter's preaching on the day of Pentecost when thousands were made to exclaim, "What must we do to be saved?" He must indeed be a servant of the meek and lowly Jesus, for mingling with him socially inspires one with a feeling that he has been in the presence of a good and holy man. Would that the lives of all our preachers could so strongly impress the people. We hope to have Bro. Williams in our midst again.

I cannot close without speaking a word of congratulation for our pastor, Bro. Bristow, who has been with us the past year, and has endeared himself to our church, and is beloved by the whole community. His kind and gentle demeanor, his unselfish and holy life have already rooted him deeply in the affections of this people. In attestation of their appreciation of him, this church in conference on Saturday before the third Sabbath in this month extended to him unanimously a call for the next year. He has done a good work for us, and may his labors continue to be as prosperous for the next year as they have been for the past, is my prayer. A. P. W.

Colerain, Sept. 28, 1892.

Who Shall Administer the Lord's Supper?

In the RECORDER of Sept. 21st, Brother R. D. Carroll calls upon me, with other brethren, to answer some questions concerning the administration of the Lord's Supper.

Answer to the first question: It may not be anti-scriptural, yet it is generally so considered, for an unordained brother to administer the Lord's Supper. Christ, the Head of the Church, was the first administrator. Baptists generally believe that the pastor or under shepherd, or one officially qualified to act as such, should administer the ordinance to the flock. Departure from this rule is considered an irregularity, and one for which there is no good excuse in a country filled with Baptist churches and ministers.

Answer to the second question: For an unordained brother to administer the Supper, is contrary to Baptist usage.

Answer to the third question: A church has a right to invite any one it may choose to administer the Lord's Supper, provided such an one is officially qualified for the work.

As to the deacons, their presence and assistance did not detract from the irregularity of the proceeding. Any brother can pass the emblems around among the members. Custom, and not Scripture, has imposed this work upon the deacons. It is unfortunate that some deacons think this to be the sum total of their official duties.

Dr. Reynolds says: "The distribution of the bread and wine at the Lord's Supper, in which they (deacons) are now employed, is a mere matter of custom or convenience, and forms no part of the original design of the office."—*Church Polity*, pp. 135, 136.

Dr. Howell says of deacons: "They generally receive, at the Lord's Supper, the bread and the wine from the hands of the pastor, and distribute them to the communicants. This, however, is not by authority, but only as a matter of convenience. Any other person might do the same thing."—*Deaconship*, p. 75.

While it is generally believed among Baptists that it is neither essential nor improper for deacons to receive from the administrator the emblems for distribution among the communicants, they also believe that the administrator should be the pastor or some other ordained minister. The observance of the Lord's Supper, with any other administrator, would be generally regarded as an irregular proceeding.

Dr. Mell, one of the clearest thinkers and hardest students of church polity the Baptists have ever had, says: "Some believe that any church member is authorized to administer the ordinances; but, with very general unanimity, Baptists hold that only ordained ministers are authorized to do so."—*Cor. Ch. Discipline*, p. 88.

A contrary policy would bring the ordinances into disrepute.

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Holly Mount.

Bro. Editor:—This is the name of a Baptist church in Montgomery county, and it is in the southeastern part of the county. I have had the privilege and the pleasure of being in a meeting of eight days with this church and her pastor, Rev. H. M. Ingram.

I wish to state something about this part of our dear Old North State before I give the result of the meeting.

I have been in several States of the Union, and I am glad to be able to say that this State has been favored by the hand of the great Creator, and that within her limits he has made just as beautiful mountains, hills, rivers, creeks and fruitful dales as can be found in any of the other States.

About two miles west of Holly Mount church is one of the most beautiful groups of hills that I have ever seen. Looking into the distance from the top of the highest of these hills impresses the mind with the greatness of God in creation and in his power to hold them in his hand. Among these hills are some fruitful farms and pleasant homes occupied by happy and hospitable families. I am not surprised to hear some sing the sweet song, "I love my mountain home," &c.

The meeting was one of much spiritual good to the church, and eight or ten made professions of faith in Christ. On September 24th, the pastor baptized twelve. A large number of people witnessed the baptismal scene. The writer stood on the bank of the stream near the place of baptizing, and preached a sermon from 2 Peter 3: 18—"But grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory both now and for ever."

God be praised for his temporal blessings, and most for his spiritual blessings. Thanks are truly tendered to Bro. D. A. Thompson for his kind treatment given us during our stay at his pleasant home, and also to other friends for the christian regard shown. I know that I have been made a better man and the more prepared to grapple with the trials of this life by having been in the company of the members of Holly Mount church.

W. A. BARRETT.

Camden, Sept. 27, 1892.

From Stanly County.

Dear Recorder:—On the third Sunday in September Rev. Haywood Morris began a series of meetings at Dicksville school-house in Stanly county, aided by G. W. Henderson, who did all he could to honor the Lord's cause, and in leading sinners to Christ.

The Lord was in the work to own and bless the preached word. Twenty-two professed faith in Christ, and a large number of these are good, well-to-do people, who will become members of the Ebenezer and Palmersville Baptist churches.

This was the first meeting ever held at this place. Bro. H. Merris had gone there and preached three sermons during the summer. The harvest was ready for the reaper, and it was easy to gather. Brethren, may the Lord enable us to sow the good seed in other destitute sections. G. W. H.

Black Creek Church.

Dear Recorder:—Black Creek church has just closed a series of meetings with gratifying results. Rev. George J. Dowell of Williamston, N. C., (brother of our pastor, C. L. Dowell,) came to us on Wednesday before the third Sunday in August, and preached day and night for eight days. His sermons were strong, earnest and helpful to the large congregations that attended the meetings. As a result of the meeting, our church has been greatly revived, and the earnest labor of our consecrated pastor has been rewarded by the ingathering of many souls—seventeen by baptism, five restored, and we will doubtless reap more good results. P. P. CHAMBERS.

Dovesville, S. C., Sept. 10, 1892.

South Fork Association.

This body will hold its regular session (Oct. 20—23) with the church at Olivet, six miles south of Catawba Station on the Western N. C. Railroad, at which point delegates and visitors will be met, if they will send their names and time of arrival to I. A. Litten, Shawnee, N. C.

It is unnecessary to give any reasons for going to Olivet; it is sufficient, that there are good and sufficient reasons, and that the Olivet church cordially accepts it.

On behalf of the Exec. Committee,

J. S. BRIDGES, *Chairman.*

Mt. Gilead Church.

Dear Recorder:—On the third Sunday morning in September there gathered a large crowd of earnest persons at Taylor's bridge on Haw river, Chatham county, to witness the ordinance of baptism, which was administered to twenty-one persons, all of whom were grown, and some fifty and sixty years old, except three or four, who were about twelve and fourteen years of age. This number makes the total membership of Mt. Gilead church two hundred.

The writer will serve this church during the ensuing year as pastor. It has never been my privilege to labor with a more earnest, consecrated band of christians than these. Devoted to their Master's cause they are ready to make great sacrifices for its advancement. Their unbounded hospitality is seen and appreciated by all who go among them. W. H. EDWARDS.

Wake Forest, Sept. 24, 1892.

Railroad Across the Sahara.

One is surprised at learning that the French are pushing their way rapidly toward Lake Tchad in Central Africa. Already the trains run inland 250 miles to the oasis of Biscara. If now the British would build their road to Lake Victoria, Central Africa would soon be a well-known region.—*Missionary Herald.*

Literary.

Gospel from Two Testaments. 450 pp. E. A. Johnson & Co., Providence, R. I. Price, $1.25.

A book of expository sermons by Baptist ministers on the International S. S. Lessons for 1893. The work is edited by President E. Benj. Andrews of Brown University, and its contributors include some of the ablest preachers in the denomination. This book will prove helpful to two classes of biblical students, teachers in Sunday-schools and ministers engaged in preaching. Judges of expository preaching will find in the volume many rich and model specimens of this. The lessons of each quarter form a beautiful unity. Those of the first quarter are historical, sketching in a most interesting way Israel's career after the captivity. The studies of the second quarter present many of the Old Testament's finest moral teachings. Some of the knottiest problems of the Book of Job are discussed in a masterly manner by Dr. Judson and Rev. Geo. E. Merrill. The third group offers an entertaining *resume* of Paul's missionary labors after his call to Europe. The fourth group, more doctrinal, is taken up with fresh studies in the epistolary parts of the New Testament. This volume should do much to stimulate love for the Bible and to further the christian graces in all who read it.

A New Harmony of the Four Gospels in English. Revised Edition. By Rev. Geo. W. Clark, D. D., 12mo., 302 pages. Price, $1.50. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

Twenty-two years ago Dr. Clark gave his Harmony of the Gospels to the public, and especially to our own denomination. It has had a large sale, and has sustained itself among standard works of its kind. In the interval between that period and the present, the life of Christ has been studied as never before. Farrar, Geikie, Andrews, Edersheim, and others, have written on the wondrous story, and in Sunday-school helps the ground has been again and again gone over. Also, during this interval the Revised Version of the New Testament has appeared, throwing new meaning on the word.

The progress of a quarter of a century must of necessity throw new light on familiar paths, and cause some modification of positions once securely held. It was felt then by the author of the Harmony, as well as by others, that the times were not only ripe for, but really demanded a revised edition. This edition has now been made. All recent Harmonies have been consulted, and all helps have been employed in order to make it as perfect as possible. In his preface the author says: "While the general arrangement of the text remains substantially the same as in the first edition, certain changes have been made to facilitate study, and get more closely into accord with the majority of recent harmonists." By virtue of these changes the Harmony can now be used in conjunction with all standard Harmonies.

At the bottom of the pages the readings of the Revised Version are given, thus grouping for the student the rendering and harmony of the several passages considered. Supplementary matter has been added, sustaining by argument and authority the arrangement made, although this matter has been reduced from that in the old edition.

The work has been well done and is a credit to the learning and industry of its author. No pains have been spared, either by him or by the publishers, to make this Harmony complete. In it we have a work the equal of the best. It is one that our denomination will not need to pass by for any other, and one which, like that whose place it takes, will find a large circulation among all, of whatever denomination, who desire a good Harmony of the Gospels.

We call attention to the advertisement of Mr. David Rosenthal which appears in this paper. He is a first class merchant, and you will always find his house full of the very best goods, and his prices, as stated in his advertisement, are as low as the lowest. We take pleasure in commending him to our people and the public generally.

If your church or school-house is in need of a good bell, we believe you can get what you want from the Cincinnati Bell Foundry Company, Cincinnati, O. This firm manufactures the celebrated "Clymer Bells." See advertisement in this paper.

Rutherford College and its Degrees.

W. D. Kirkland, Editor of the *Southern Christian Advocate*, an organ of the M. E. Church, South, published at Columbia, S. C., is making an exposure of this institution and its methods, of a very remarkable character. More than a page of its issue of July 21st is devoted to an excoriation of its Faculty that makes one hold his breath while reading it. Nearly as much space is taken up in the issue of Sept. 1st with an expression of favorable opinions of the criticism, congratulations, thanks and endorsement by two or three dozens of preachers, college officials, lawyers and others, some offering confirmatory testimony, others wanting to pay the expenses of a defence in a threatened suit for libel, and others offering gratuitously their services in such suit, &c.

The last article is in the issue of September 15th, and is headed "The Degree Peddlers." I quote, as specimens of its character, two sentences in the concluding paragraph:

"Its degrees and titles are evidently on the market for sale, and can be purchased by *anybody* at very cheap rates."

"No self-respecting man can afford to wear a title coming from such a rotten source, even if it has been bestowed *without consideration*."

The necessity for such publications must be very humiliating to every friend of sound education and worthy educational institutions. The Faculty and Trustees of "Rutherford College, so called" owe it to themselves and to the public to answer to this fearful indictment of their management, or else surrender the charter of the institution. If these charges are false, let it be so shown. If they are true, the charter of the school ought to cease and determine.

By the way, in conclusion, would it not be a good thing for the cause of sound learning to have an Educational Commission, charged with the duty of looking after the schools chartered by the State and seeing that the powers granted them are not applied to unworthy ends?

J. L. CARROLL.

Chapel Hill, Sept. 20, 1892.

From Georgia.

If your correspondent writes you upon the topic that of all others engages universal attention and excites universal remark, he will discuss *politics*. Aaron's rod swallowed up all the rods of Pharaoh's magicians, which was good, as one big snake is not so pestiferous as many snakes of moderate size—but politics seems to absorb, swallow up everything. Pastors are complaining of failures in protracted meeting efforts, lack of interest in the great cause of missions, smallness of congregations and general apathy on every subject save politics.

This scribe knows of more than one country church that abandoned the time honored "August protracted meeting," and held none at all because the "primary was on." He knows of one pastor who last Sunday pounded and "lambasted" the "third party" from his pulpit, calling that the gospel. He knows three other preachers who are running (!) for office in their county on "the third party" issue. He has the word of the venerable clerk of one of the largest district associations in the State for this: "In several instances Baptist preachers are leaving their pulpits and going into the political arena."

When delegates to Associations are being voted for, "third partyites" won't vote for Democrats, and *vice versa*, and I have heard "third partyites" say, "I wouldn't believe a Democrat on his oath." And I heard a Democrat who felt sure he could not get an impartial verdict at the hands of a "third party" jury. These I hear often.

These things are as true as they are sad. Near me are two brothers, one of each of the above named parties. One is a Baptist preacher and offering himself for judge of the Court of Ordinary on the "third party" ticket. His brother refuses to vote for him. I hear of churches divided upon this issue and running in pastors on these questions. Just last week a good pastor was thrown overboard for being a Democrat, and another "Peoples' party" man chosen, and so its town and city against country, and *vice versa*. When will it end? I know not. What will it do for the Master's cause? Paralyze it. What can we do to arrest all this? Nothing, so far as I can see, but pray.

Our District Associations are in full blast. Dr. Gibson, Bro. Hatcher, and other agents, are trying to attend two and three a week, presenting their different claims with varied success.

The *Christian Index* has much improved of late, furnishing its readers with editorials and correspondence of high character. The owner and proprietor has four gentlemen in the field actively canvassing, and declares that he must have five thousand new subscribers this fall and winter. With 350,000 Baptists in Georgia this ought to be accomplished easily.

Mercer University is just about to open with most flattering prospects.

The death of Dr. J. G. Ryals removes one of our most useful ministers, and leaves vacant the chair of theology in our Mercer University. I have heard of no one mentioned as his successor. The young ministers whom he taught are all greatly attached to him and mourn sincerely his loss. He and Dr. Mell were devoted friends.

But to conclude, I greatly enjoy the RECORDER. Never knew it when it was better and stronger than now. I read it eagerly every week, and, like Oliver Twist, cry for more. SKYE.

September 20, 1892.

"Behold I Stand at the Door."

One of the most beautiful of Holman Hunt's many beautiful pictures is one which represents our Lord clothed in a robe of purest white, with a sweet, benignant countenance, patiently knocking and waiting at a quaint, iron-bound door-way, which is overgrown with briers and thorns. This is, alas! a too faithful representation of the unregenerate human soul, barred and bolted against its rightful Lord, and overgrown with obstructions to his entrance. And yet all the while he stands "knocking, knocking, O how fair!" seeking admission by every means, seeking to arouse the conscience, to bend the stubborn will, to woo the reluctant spirit. Every sorrow we have known, every providence of God, every sickness and bereavement, has been a summons and a call to open wide the door of the heart.

What wonderful condescension, to seek, by a thousand means, to win our love and gain admission to our hearts! What a gracious promise: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If we will but hush the wild din of sorrowful pleasure, the confusion of worldly employments; if we will but listen to that voice of soft entreaty; if we will but hearken to that mild beseeching; if we will but open the long-barred heart, he will come in and dwell with us not as a transient guest, but as an abiding presence.

He will dwell with us, even though in a cottage of poverty, and will make it evermore a palace of delight. "Will dwell with him, and he with me." When the earthly home of this tabernacle is dissolved, then will he receive us into the many mansions of his Father's house, which he has gone to prepare for us, there to abide with him forever.

Are there any who read these words who still keep the Saviour knocking at the door of their hearts? How unkind! how perilous! If we open not, then will even *his* patience become exhausted, and he will turn sorrowfully away. And if this heavenly guest thus turn away and leave us to ourselves, then will enter in seven devils worse than the first, and will take possession of the soul, and sinful riot will reign there.

How long will you keep him without? If you propose ever to open wide the door, why not now? The time is fast coming when it will be forever impossible. Soon the last knock will be heard, the last entreaty will be uttered, and death will knock with mailed hand and will not be denied; death, that knocks with equal hand at the palace of the king or the peasant's cot.—*Epworth Budget.*

Mr. T. E. Wiley, 146 Chambers st., New York City, says that Ayer's Sarsaparilla cured him of a dry and scaly humor, from which he had suffered intolerably. He adds: "I have not now a blemish on my body, and my cure is wholly due to Ayer's Sarsaparilla."

The only hotel in Jerusalem is kept by a man from Philadelphia, and its pilgrim visitors are numerous. The guides are said to be well versed in the Bible, and the conversations at the hotel tables are largely about Biblical scenes, characters and localities.—*Selected.*

Rev. Dr. W. R. L. Smith of the First church, Nashville, Tenn., will probably be called to the pastorate of the Third church, St. Louis, Mo.

Associations.

TIMES AND PLACES OF MEETING.

October.

Eastern—Emma's Chapel, Onslow county, October 4–6.
Tar River—Louisburg Oct 5–8.
Brier Creek—Lewis church, Oct 6–8.
Catawba River—Zion, eight miles northwest of Morganton, Oct 6–8.
Sandy Run—Floyd's Creek church, Oct 6–8.
Union—Waxhaw, Oct 6–8.
Atlantic—Newbern, Oct 11–13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12–14.
Elkin—Elkin, Oct 13–15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13–15.
Montgomery—Forks of Little River church, Oct 13–15.
Mt Zion—Olive's Chapel church, Oct 18–20.
South River—Autryville, Oct 19–21.
Anson—Rocky River church, Oct 20–22.
Cape Fear—Shady Grove, Bladen co, Oct 20–22.
South Fork—Catawba, Oct 20–22.
West Chowan—Mt Carmel church, Oct 25–27.
Raleigh—Smithfield, Oct 27–29.
South Atlantic—Shallotte church, Oct 27–31.

November.

Robeson—Fair Bluff, Nov 1–3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3–5.
Stanly—Silver Springs, Nov 3–5.
Columbus—Chadbourn, Nov 4–5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

The hypophosphites of lime and soda combined with cod-liver oil in Scott's Emulsion improve the appetite, promote digestion, and increase the weight.

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

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RALEIGH, N. C.
Central, Neat, Convenient and Pleasant.
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WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE.
B. M. WOOLLEY, M.D.
Atlanta, Ga. Office 104½ Whitehall St.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.
Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.
JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.
Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 30 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 06 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*8 50 p m	†7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	*8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	†12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect September 10, 1892.

SO. BOND DAILY No 1.	MAIN LINE.			NO. BOND Daily No 2.
11 00 p m	Arrive	Wilmington	Leave	5 00 a m
7 45 p m	Leave	Fayetteville	Arrive	8 02 a m
7 20 p m	Arrive	Fayetteville	Leave	8 27 a m
6 00 p m	Lv	Sanford	Lv	9 48 a m
4 18 p m	"	Climax	"	11 44 a m
3 45 p m	Lv	Greensboro	Ar	12 15 p m
3 40 p m	Ar	Greensboro	Lv	12 25 p m
2 57 p m	Lv	Stokesdale	Lv	1 22 p m
2 30 p m	Lv	N & W Jt, Wal Cove	Ar	1 55 p m
1 52 p m	Ar	N & W Jt, Wal Cove	Lv	2 33 p m
1 22 p m	Lv	Rural Hall	Lv	3 02 p m
12 00 m	Leave	Mt Airy	Arrive	4 25 p m

No 3. Daily	BENNETTSVILLE DIVISION			No 4 Daily
10 15 p m	Arrive	Bennettsville	Leave	5 40 a m
9 22 p m	"	Maxton	"	6 30 a m
8 52 p m	"	Red Springs	"	7 02 a m
8 06 p m	"	Hope Mills	"	7 43 a m
7 46 p m	Leave	Fayetteville	Arrive	8 03 a m

No 15 Daily ex Sunday	FACTORY AND MADISON BRANCHES.			No 16 Daily ex Sunday
6 35 p m	Arrive	Rainseur	Leave	7 15 a m
4 55 p m	Lv	Climax	Lv	9 05 a m
4 00 p m	Lv	Greensboro	Ar	9 50 a m

No 17				No 18
9 10 a m	Ar	Greensboro	Lv	3 55 p m
7 55 a m	Lv	Stokesdale	Lv	5 13 p m
7 00 a m	Leave	Madison	Arrive	6 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. B. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

The Century's Story.

BY THE REV. J. J. HALL.

The second day of October, 1892, has passed away. It meant much as the centennial day of an event which has done more for the good of the world and the awakening of the church of Jesus Christ to its responsibility than any other one thing during the past one hundred years. And, yet, it is well that we observe the Centennial *year* rather than the *day*, as many churches and Sunday-schools that did not fall in line in observing that day still have an opportunity of raising some memorial to celebrate in fitting manner all that the second day of October commemorated. We look back with devout gratitude to God for what has been accomplished since the consecration in Kettering, England, of twelve men to the work of giving the gospel to the heathen.

A great man is the gift of God. We thank him for Paul, Luther, John Bunyan, C. H. Spurgeon, and many others. Shall the church ever cease to thank him for William Carey? In the *Teacher* of September, we have so choice a summary of the results that have followed that humble effort one hundred years ago, that I insert it in part here. What do we now see?

"One hundred and fifty missionary societies are at work. They have an annual income of $11,000,000. There are 7,000 foreign missionaries, assisted by 35,000 native helpers, now laboring in the different mission countries. The native converts number about 1,000,000, while the adherents of christianity will number over 3,000,000. The Bible has been translated into 250 languages and dialects. The leaves of that tree are being scattered throughout the world, and the nations are being healed. Carey rests from his labors, but his works do follow him. What a grand following! More than a million souls, who sat in the regions of darkness and in the shadow of death, have seen a great light and walk in the strength of a new life. Millions more have caught up the theme, "Attempt great things for God; expect great things from God," and with joyful voices repeat the refrain, while they move on to new fields and more glorious triumphs. Carey the cobbler, Carey the christian, Carey the preacher, Carey the missionary—look at the throngs that bless him, at the honors that crown him."

But this is only one half the story. Who can tell what deliverance from the curse of heathendom means to the millions thus saved? Who can measure the blessing that is yet to come to the world by the fresh wave of holy enthusiasm that is coming to the churches during this centennial year. Never before were so many persons going forth as missionaries as are going to day. Never before so much literature devoted to this subject, nor so much thought given. And never before so many efforts as are now being made to give the gospel to the world. Some brethren are alarmed over proposed changes in our work; and without much prayer, love and caution, great evil may result. But God is at work among his people, and from it all more good will come to his cause. Let no one make it an excuse to be personally indifferent. Let us stand by our Boards until God shows us a better way. They are manned by men who have the work at heart and need our prayers, encouragement and heartiest co operation.

The world's redemption must not tarry through our negligence. Let the pressure upon our souls of a great cause bear us forward in this work, and the knowledge that it is given us to hasten the day of our Lord.

Catarrh Can't be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the *mucous surfaces*. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

"I Say Unto You."

It makes all the difference *who* says a thing. If you could get near enough to a king or queen to hear them say anything, you would listen with all your might. And if they began, "I say," you would lean forward to make sure of hearing what they had to say. But if they said "I say to *you*," I am sure no one would need to tell you to pay attention.

Now, the Lord Jesus says over and over again, "I say unto you." It was not only that he did say it a long time ago, but whenever you look at the words, he is saying it still. For his words are not dead; these are *live* words, just as much as if he had said them a minute ago. For he says they are spirit and life, and that they shall never pass away. So when you come to "I say unto you," remember Jesus means it, and that he really means you to pay the same attention to what comes next as if he were speaking aloud to you.

And then remember it always means "I say unto *you!*" not only the disciples who went up to him in the mountain, but each of you who are just beginning to be one of his learners, for that is what "disciple" means. Some of the things he says may be a little more than you can understand yet, but they are said to you all the same. When I was a little girl, I had a gold piece given to me. If it had been a penny, I might have put it in my own little purse, and spent it at once; but, being gold, my dear father took care of it for me, and I expect I forgot all about it. But one day, when I was grown up, he called me into his study and gave me the very same piece of money, reminding me how it had been given me when I was about as big as the back of the chair. And I was very glad to have it then, for I understood how much it was worth, and knew very well what to do with it.

Now when you come to some saying of the Lord Jesus that you do not understand or see how to make any use of for yourself, do not think it of no consequence whether you read it or not. When you are older, you will find that it is just like my gold piece, coming back to you when you want it, and are able to make use of it. But how good it is of the Lord Jesus to have said so many things that are just what will help you now! Be on the lookout for them every time you read, and see if you don't find something every day which is for you now.—*Frances Ridley Havergal.*

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church at Reynoldson on Friday, October 28th, Rev. C. J. Woodson to preach the introductory sermon, Rev. A. W. Burfoot alternate, Rev. C. N. Donaldson the missionary sermon, Rev. W. P. Jordan alternate.

SUBJECTS FOR DISCUSSION.

1. Are our protracted meetings a blessing to our churches? If so, how often should we hold them? J. H. Parker and C. N. Donaldson.

2. How can we abolish the use of intoxicants among our members? C. J. Jones and W. H. Bufkin.

3. Our mission work in Africa, and should we enlarge our work there? W. B. Waff and W. W. Knight.

JOS. T. WAFF, *Clerk.*

HILLSBORO, N. C., Aug. 9th, 1892.

My Dear Sir:—I have used for nearly five years your Electropoise with best results upon myself, especially for nervousness and nervous prostration where its results were wonderful; also for colds, rheumatism, &c. I have also observed its effects upon others in nervousness, debility, sores, &c., some of which I regard even more remarkable than my personal experience. I would not be without it. Most truly,

JAMES NORWOOD.

MAXTON, N. C., Aug. 13th, 1892.

Dear Brother:—You ask me about the Electropoise. One of my children has been troubled with eczema on arms and shoulder; medicine did not assist it. In the last eight weeks it has been assisted and almost removed by the Electropoise.

Yours truly, A. D. BETTS.

NEWBERN, N. C., July 17th, 1892.

My Dear Sir:—I take pleasure in recommending the Electropoise. I began the use of one the first of September last, discarded medicine entirely, and am much improved in health. Am under lasting obligations for the good it has done me.

Very gratefully yours,
WM. G. BOYD.

A fifty-page book containing information and testimonials, free, on application.

ATLANTIC ELECTROPOISE CO.,
1405 New York Avenue,
Washington, D. C.

The Influence of the Heart.

A man's heart—that is what makes him, that is what determines a man's choice at all the great critical points in life. A man's heart it is that settles what his home is to be, that chooses the partner that is to be his, for better, for worse, for him, for her. It is a man's heart that chooses fleshly, that chooses spiritually; that chooses unselfishly, that chooses selfishly; that chooses for the outward appearance, or chooses for heart worth. It is a man's heart. Oh, you say, there is not much heart in a great many of these things. I beg your pardon, there is; plenty of heart, but it is base, worldly, greedy, grasping heart; or silly, selfish, vain, flattered heart. When a man's life shows little or nothing of the echoes of lofty, generous, chivalrous thought, purpose and endeavor, we constantly use a false expression, saying, "He has got no heart." How is that a score of men that are your daily associates or friends, all of them educated pretty much on the same level, similar to one another in manner, of the same deportment, and even the same politics—how is it they are all so unlike you? Is it that the one man's talk is tiresome and wearisome? How is it that you feel as if he were made of wood! How is it that the other man has that glow and sparkle that sends a thrill through you, that stimulates you, that makes you think, that so brings out responses that you admire your own cleverness? What makes the difference? Why, it is not the amount of grammar the one learned more than the other, or that the one has read more books. No, not that. It is the inner core and the kernel of the one man compared with what is inside the other. Heart, heart, rich heart! for out of the heart in every deed and truth are the ripe, supreme issues of life—life social, life personal, life earthly, and life eternal.—*Prof. Elmslie.*

Never Questioned.

The scholarship, clearness, and doctrinal soundness of the *American Commentary* published by the American Baptist Publication Society, are freely acknowledged by all who are acquainted with it. They represent the highest scholarship in the simplest form. Thousands of preachers and families are ordering them. You will never regret making the purchase. They can be bought separately or for $16.00 for the entire set.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for October:—Colored People.

"Open thy mouth * * * and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with, but for, the negro?" The best christians, the best citizens. Help that help others to help themselves, the best help. Participation of the colored people in the Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

An Interesting Statement.

Another still more hopeful sign is the success of the colored people in helping themselves. This is of the most importance. "Wards of the Nation" as a watchword for the future would be an injury and blight to the colored people. Self-help and self-development and self-guidance are essential in all proper progress. The colored people are disposed to build up their religious enterprises. They need help, counsel and direction in securing their own development. Upon the whole I think they have done well.

I have faith and hope in God for the solution of all the enigmas and doubts and darkness that surround the future of the colored people. One may well avoid theorizing, but when the past is considered that Divine Providence allows such a large number of Africans to come into this land, and place them in close relationship with a superior people for an education and development, which seemingly could be had in no other way, and then allowed this relationship to be broken up and a new career to be opened, then we may well confess that he works beyond our knowledge. The christian may rest in hope that the same provident care will work out the great, strange problem. No man need prophesy what their future shall be, for prophecies shall fail; but the plain, simple facts of duty to God, to help the weak, to raise up those that be bowed down—are upon us. A great problem but a great opportunity, let us wisely and patiently do what lies in our power. Let no rude interferences "bate one jot of heart or hope" in joining hands with all good people, in the great work of helping the colored people in every way which fairly promises good for them. I have written these things, praying that God may stir the hearts and hands of our people in this large field.

Let us cherish kindness and patience. Let us aid them by counsel and contributions in their work. Wherever there is an open door for usefulness and help, let us enter it for their good and the glory of Christ. Methods and opportunities will suggest themselves to the earnest, hopeful, helpful spirit which we should constantly increase and cherish.

WHAT OUR ATTITUDE SHOULD BE TO THEM.

When emancipation came they had been in the United States 255 years. What was their condition? I speak of those in slavery. Physically, they were the best cared for laborers that the sun ever shone upon. From infancy to old age, they were free from all anxiety as to the future. It mattered not to them that commercial panics swept over the land, or failure of crops brought disaster and ruin, they were unaffected by either; come what might, food and raiment and a home was sure. In sickness they were nursed by tender hands, in old age supported, and in death decently buried. Their daily contact with christianity taught them its divine lessons. The rest and spiritual refreshment of the holy Sabbath came to them with the benedictions it bore to the master, more highly favored, but counterbalanced by weightier responsibilities. With a modern exaction of work, they literally "took no thought of the morrow." True, there were exceptions. There were masters who cared not for the souls of their servants (they were unconcerned about their own), and even among them it was not uncommon that provision was made, at their expense, for the religious instruction of their servants.

Gratitude for their fidelity in the past forbids that they should be overlooked in our benevolent efforts for the good of mankind. They were our servants and were faithful; they cultivated our fields; they nursed our children; they guarded our families in times of danger; they ministered to us in temporal things. Is it an unreasonable appeal to Southern men and women to minister to them in spiritual things?—*Rev. William McIntosh.*

Missions.

Think of this: during the first 350 years of the christian era, more than 60,000,000 prayers ascended for the second coming of Christ. From one voice, our Lord's five million voices in 330 years had caught the refrain. In 500 years the one voice had become 30,000,000. In the year 1892, the one voice has increased ninety fold! To-day 450,000,000 christians are praying, "Thy kingdom come!" And every time we *pray* thus, we hasten the coming. There is a burning fire of enthusiasm in the thought. Christians outnumber the Confucians, Buddhists and Taoists combined. Four-fifths of the territory of the earth is under christian control. Think what could be done by the united, determined, enthusiastic cuort of each individual of 450,000,000 christians! We who are praying, yet not doing, are hindering his coming.

"And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come." Matt. 24: 14. Some of us are afraid of that time. Afraid, though they pray daily, "Thy kingdom come." We tremble at the words, "then shall the *end* come." Let us consider. When his kingdom comes, *his will* will be done on earth as it is in heaven, and it is his will that all men shall be saved. It will be the end of the kingdoms of the world. An end to sinful luxury and corruption in high places—an end to the grinding tyranny of capital over honest labor—an end to injustice and man's inhumanity to man—an end to bitterness and jealousy and contention among churches and christians—an end to cruelty to God's dumb creatures—an end to pestilence—for God's money will be used so justly that Russia's starving serfs, England's famished Hindus, and Italy's filthy Lazaretto shall be warmed and fed, and clothed and saved instead of existing as a perpetual hotbed of contagion for the world. God send the end.—*L. C., in Florida Witness.*

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

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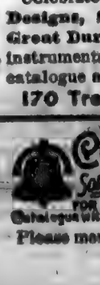

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I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR. W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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Letter from Sister Fannie Knight, Pingtu, North China.

Bro. Bailey:—I have this week made my fifth visit to a village about seven miles from Pingtu city, called *Mentsen*. I believe I have not told you anything about the interest at this place. Some of the men of the village heard the gospel several years ago, and received several religious books from the hands of some missionaries. Since that time they have been talking about the things contained in these books as well as what they heard the missionaries say on that occasion. One woman also had heard. She came to the city on the tenth of Chinese sixth month, now more than a year since. On that day she sought to speak to me and ask about what she had heard of the gospel. There were so many people and the press was so great, she did not get to talk with me, or hear much except what she heard from other women present at that time, after a few weeks she again came to my home. I instructed her as well as I could and gave her some books including a copy of the New Testament Scriptures. She said her husband was a reading man. She came to see me again and again, each time begging me to go to her village, visit her home and remain several days. I went, the people flocked to see me and many were anxious to hear. At the time of my third visit I spent three days. During this visit I could scarcely find time to eat. It was teaching, talking, singing, and visiting other homes in the village most of the time during the day and night found me tired, so tired. On the third day of this visit Mrs. League and Mrs. Sears went out. The crowd was immense. *Mentsen* is a large village containing many people and it seemed to me most of her inhabitants with many people from neighboring villages turned out to see the "foreign women."

Since that time I have endeavored to take the people by surprise so as to avoid so many curiosity seekers. My last visit was a good one. Many came to see me and seemed anxious to hear. I want to visit them again in the fall and spend several days.

August 8.—I went yesterday to visit the christians at Saling, I was with them during morning and afternoon services. At the time of the first service one of the native brethren read first chapter Epistle of James and made some very appropriate and impressive remarks. He exhorted his brethren and sisters to patiently and earnestly press forward in the Master's service asking for help of the Lord to overcome all temptations. He pointed out many Scriptural examples of patience, perseverance and faith which overcame all temptations. He told them they must be tried like unto gold tried by fire in order that they may become purified and fit for the Master's use. In the afternoon they held a Sunday-school service. These morning and afternoon services are held every Sunday in the home of one of the native brethren. I suppose there is not a happier body of christians anywhere than these Saling brethren and sisters. It does one good to visit them. They hope to build a small chapel sometime in the future. Concerning this matter they proceed slowly, of course. It is Chinese nature to move slowly in most things. Besides, these brethren and sisters have not much of this world's goods. But we want them to help themselves all they can. We want them to become strong. I believe if brother T. J. League can remain here and carry on the work as he has begun we shall be able to have this work to "stand alone" in the course of ten or twelve years, and we ourselves press into the interior. Bro. League is a man who looks deep into mission work, and he endeavors to build upon sure foundation—using only gospel methods and looking to God for increase.

I am alone in Pingtu at present. The other members of our mission are in Tungchow. I keep almost perfectly well. I hope to go to Tungchow and spend a few days with the friends there. It has been nearly two years since I had the pleasure of such a visit. With christian love and best wishes for all my brethren and sisters in the home land, and praying that it may please God to give you yet many years in which to serve him on earth. I am sincerely

Your friend and sister,

FANNIE KNIGHT.

Pingtu, North China, Aug. 5, 1892.

Southern Business College, Asheville, N. C.

This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 13,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

Efforts are made to secure good positions for all worthy graduates of this institution.

Rates of tuition and board for students are reasonable.

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M. M. LAMBETH, *President.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

Sunday-school Board.

We have made a new contract for printing our Sunday school literature for 1893. The prices which are much reduced by virtue of increase in circulation, take effect with the issue of the fourth quarter of this year, by which we will save several hundred dollars. We have no charges to pay for room rent, fuel, light, or porter's care—all this being allowed us, notwithstanding the low prices made for printing.

We are trying to conduct the business entrusted to us by the Southern Baptist Convention in a business like way, such as will win and maintain the confidence of our people.

The Board has decided to expend during this Convention year the sum of three thousand dollars in the interest of Sunday school missions. In appropriating this amount the more needy districts must of course be first considered, and yet it seems to us only fair that each State should have some recognition. The Board therefore decides, for the present at least, upon a kind of double policy, namely, to return to each State a per centum upon the basis of its cash patronage, and then to make such further appropriation, as we may be able, to the more needy fields. In pursuance of this policy, ten per cent. of our cash receipts for May, June and July, the first quarter of the Convention year, has been appropriated, each State receiving its pro rata. In addition to the one thousand dollars given in this way, we have also appropriated one hundred dollars to Florida and five hundred dollars to Texas. In this matter we are acting in conjunction with the existing State organizations as required by the instruction of the Convention. While neither the amount sent to any one State, nor the aggregate sum of these amounts is large, yet it shows what may be done, and indicates, in part at least, the line along which we can direct our future policy. We are also giving away a large amount of Sunday-school literature—this, however, only to *mission schools* as recommended by the proper authorities in their respective States.

The Sunday-school Board, as a part of the Convention machinery, is a business which is not only self maintaining from the first, as shown by its report at the last sessions of the Convention, but may easily be made an influential factor in the interest of our denominational enterprises, helping all our work and hindering none. Its power to do good increases with the patronage it receives; and every order for Sunday school supplies becomes a direct contribution to missions and to the advancement of all the interests of the Convention.

As to the literature, we are aiming all the while for its improvement. We are making the periodicals missionary in the broadest sense. The quarterlies contain missionary lessons relative especially to the mission fields of the Convention. *Kind Words*, the illustrated paper for children and young people, devotes the fourth page in every issue, both in weekly and semi monthly editions, to missions, under the energetic management of Miss Alice Armstrong for the Woman's Missionary Union. *The Convention Teacher*, a monthly in the series for teachers and families, is growing rapidly in popular favor. Its expositions of the lessons for 1893 will be made by J. C. Hiden, D. D., Gordon B. Moore, D. D., E. C. Dargan, D. D., and Henry McDonald, D. D.—each taking three months, in the order named. Besides this, we will have twelve articles from B. H. Carroll, D. D.; twelve from Wm. E. Hatcher, D. D.; twelve from F. M. Ellis, D. D.; several from John A. Broadus, D. D.; and twelve missionary articles following the Mission Card by twelve different writers, with other articles from time to time, and the Book Review department a specialty.

God helping us, the literature shall be eminently worthy of the place which is being so liberally given it in our Sunday-schools, and shall be for the furtherance of the cause of Christ. Our constant, careful and most watchful aim is to make the work of the Sunday-school Board, as Dr. J. B. Gambrell was kind enough to say for us, "constructive rather than destructive." The need for building is so great in almost every direction, and at almost every point, as to call for the centering of the united energies of our people. Our Sunday-schools should be missionary bodies in the noblest sense. Here we should aim, not only to discover the missionary himself, who shall carry the glad tidings of salvation to the remotest bounds of the earth, but also to grow the conviction, the missionary sense of duty, which shall transform our home churches into a base of supplies such as is worthy of the noble work and commensurate with our obligations.

For doing this God has surely opened to us a great door, and has thrown upon our work the light of his approving smile. There are difficulties here as well as in every other undertaking; but in this, as in all else, difficulties call not for abandonment, but discretion, patience and prayer, with mutual confidence and helpfulness.

With reference to the policy which the Board has adopted in making its first appropriations, or with reference to any other part of its work, we would gladly receive suggestions which any of the brethren feel inclined to make, whether it be to approve or disapprove.

For the most part, these suggestions, we modestly venture to say, will do the greatest good, if they can be sent directly to the Board, and not communicated through the papers.

We desire to adopt the plan which is the best under the circumstances, and this can be best determined in the wisdom which comes from a multitude of counsel. We earnestly desire to be in touch with our brethren, and have them feel the utmost freedom, in dealing with us in regard to any matters which we may have in hand pertaining to the interest of our Master's cause, and we assure them that any suggestion which they may make will be received in the kindest spirit, and will be given the most considerate attention.

Feeling sure the Board will grow in power as the years go on, we desire to direct its energies along the line most acceptable and effective.

J. M. FROST.

Middleburg.

Dear Recorder:—We are having a great meeting at Middleburg. The Baptists, Episcopalians, Methodists and "Christians" have united in a protracted meeting, and already fourteen have professed conversion, and about fifteen others have presented themselves as enquirers. The interest and the congregations are increasing daily. There has not been such a religious awakening in Middleburg for many years.

The preaching has been done by Rev. Peter Clapp, Rev. W. Jenkins and myself. We now have four services a day—at 10 and 11 a. m., and 2 and 8 p. m.

N. B. COBB.

Notes on the University.

Before another issue of *The Standard*, the doors of the University of Chicago will open to students and its educational work will begin. On Saturday morning, October 1, the classes will meet for the first time and at noon the first chapel service will be held. There will be no formal public opening, but the work will begin as quietly on Saturday morning as on any succeeding day. After deliberate consideration this method of beginning work was adopted, the president and trustees feeling averse to any public display. A hundred members of the various faculties are on the ground. The schedule of recitations has been already prepared and printed. The students are coming in daily and getting settled in their rooms in the dormitories or elsewhere, and the classes will meet and the work go forward without confusion and with perfect regularity from the beginning.

The candidates for the freshman class were examined on Thursday, Friday and Saturday of last week in the University chapel, and when *The Standard* reaches its readers the candidates for admission to the academy will be undergoing examination at Morgan Park. The three academy dormitories are ready to receive students and will be well occupied. The work of the academy will begin as quietly as that of the University and on the same day and hour.

The past few weeks have witnessed extraordinary activity on the University campus. Hundreds of workmen have been engaged in pushing the buildings to completion and preparing the grounds. President Harper and his assistants established their offices in the recitation building, Cobb lecture hall, about the first of the month, and have met and examined students, conferred with professors, entertained visitors and organized their work amid the rush of workmen and the thunder of the construction of a great building. Little by little order has emerged out of confusion, and it is now believed that on the last day of September the last workman will lay down his tool and surrender the completed structure to the professors and students.

But the workmen will not leave the campus. No less than eight new buildings are now going up in different parts of the grounds. The first of these to be completed will be the temporary gymnasium and library, which will be ready for occupancy in November. The walls of the Kent Chemical Hall are now ten feet above the ground. The foundations of three women's halls are now in and the excavation is made for a fourth. The foundations of the Walker Museum and of the Snell Dormitory for undergraduates are being laid. The Field Biological Laboratory and the Ryerson Physical Laboratory will be begun as soon as the plans can be completed, probably within sixty days. For a year to come the campus will present a busy scene, and a curious and interesting one. Hundreds of students and hundreds of workmen will fill every part of it and make it one of the liveliest places in the great city.

It is not possible at this time to give any very accurate statement as to the number of students. It being possible for students to enter at the beginning of any six weeks term, the numbers will increase throughout the year. It is known that many new Freshmen will enter six or twelve weeks late. The Divinity School is quite certain to have two hundred students, and all the departments will open well.

Large as the numbers will be, they would have been very much larger had the requirements for admission been lower. Correspondence has been had with nearly three thousand students who expressed a desire to enter. Very many of them will spend another year in preparatory studies and report for entrance next year. Meantime the University will have as great an attendance as it is prepared to care for during its first year. Thereafter it will be ready to receive all who come prepared to take its courses.—*T. W. Goodspeed, Secretary, 1212 Chamber of Commerce, Chicago, in Standard.*

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use "Hood's improved process;" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred families. Anyone will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars around home in a few days. I will mail sample of fruit and complete directions to any of your readers for thirteen two-cent stamps, which is only the actual cost of the sample, postage, etc., to me. Mrs. Henry Griffith, New Concord, Ohio.

Sandy Creek Association.

The Sandy Creek Association met with Bethlehem church, four miles west of Carthage, September 22, 1892. Introductory sermon by Rev. W. T. Jones, from Rev. 2:7. The sermon was good and to the point. Rev. O. T. Edwards was elected moderator, and W. C. Douglas, clerk. The former moderator, W. H. H. Lawhon, thanked the brethren for relieving him of his office which he had held for nearly twenty years. Brother Lawhon is not like some of our brethren in the State, who are not satisfied, with holding the Lord's offices, but are seeking to hold the offices of Cæsar, but we think Brother Lawhon is a man like the "Master," willing to do what is best for the Lord's cause.

The usual reports came up in their regular order, and we had a good many good speeches, and especially those made by Dr. Durham on State, Home and Foreign Missions, and Dr. Mitchell and Rev. F. P. Hobgood on Education. All the objects of the Convention received a collection, and while the collections were not large, we noticed, that nearly all gave something.

Rev. A. A. Newhall was with us and gave us two good talks on the "Telugu Mission."

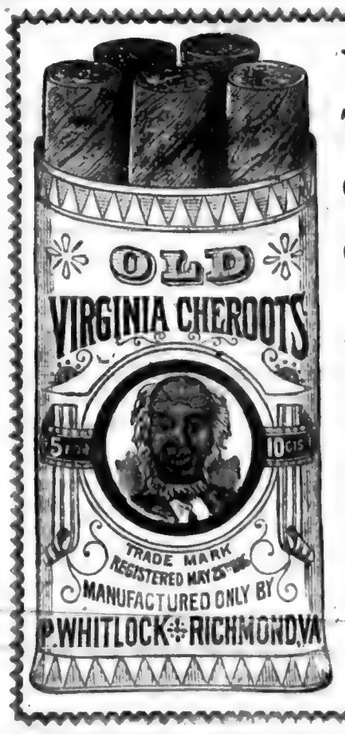
The newspaper brethren were out in full force. Subscribers were taken for the RECORDER, *North Carolina Baptist* and *Charity and Children*.

We did not hear but one sermon at the stand and that was good, for it was preached by Dr. Cobb, and he can always give us something good; and I understood that Bro. Fisher preached a good sermon on Friday evening at the stand.

I forgot to mention the sermon that was preached by our young Brother, Walter M. Gilmore, at the stand, after the Association adjourned on Saturday evening. The young brother's sermon was well gotten up, and delivered with much earnestness and reached the people. Brother Gilmore was set apart to the full work of the ministry on Sunday morning by a Presbytery appointed by the Association.

Dr. Mitchell and the writer did the preaching on Sunday.

J. M. H.



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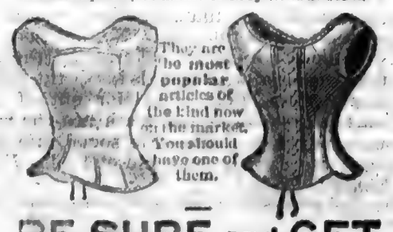

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Robeson Association.

Visiting brethren who expect to attend the Robeson Association, which meets in Fair Bluff Nov. 1st, will please notify me by postal card. J. A. SMITH.

Fair Bluff, Oct. 1, 1892.

Union Meeting of Liberty Association.

The next Union Meeting of Liberty Association will convene with Abbott's Creek church on Friday at eleven o'clock before the fifth Sunday in October, 1892, Elder Thomas Carrick preaching the introductory sermon.

PROGRAM.

1. Can our churches hope for a revival of religion when we fail to exercise strict discipline? Speaker—Elder H. Sheets.
2. What is meant by "Modern Missions"? Speaker—Elder Thomas Carrick.
3. What is the duty of our deacons, and are they doing their duty? Elder J. K. Fant.
4. If it is right to give to the Lord's cause, why not take public collections? Elder H. Morton. COM.

Centennial Day at Mt. Zion Association.

The program provides for an opening address by Prof. J. W. Gore at 10:30 a. m., to be followed by Dr. Thos. E. Skinner on the Life and Character of Dr. M. T. Yates.

After the recess, Rev. W. C. Tyree will speak on the Result of One Hundred Years of Foreign Mission Work and its Lessons. Dr. Thos. Hume will follow him with an address on the general subject.

These services will come on the second or third day of the session as the Association shall determine. This will be on the 19th or 20th of October.

The Association meets at Olive's Chapel in Wake county, commencing Oct. 18th.

J. D. CARROLL, *Chm'n Cen. Com.*

From Rockingham

Dear Bro. Bailey:—We raised $65.00 yesterday for missions. That, you remember, was the amount raised by those twelve men one hundred years ago. Bro. H. C. Dockery generously proposed to give $25.00 of the amount. In five minutes the whole amount was raised. In addition to this the Sunday school sends $8.00, and the Woman's Missionary Society perhaps as much more. I believe that contributing to foreign missions is necessary to keep our churches in a healthful condition at home. As Dr. Broadus says, "christianity is essentially missionary. It must grow at the circumference or it will die at the center."

L. JOHNSON.

Rockingham, N. C., Oct. 3, 1892.

State Fair, Raleigh, N. C.

For above occasion, the Richmond & Danville R. R. Co. will sell tickets to Raleigh, N. C., and return, at rates given below. Tickets include one admission to Fair Grounds, and must be stamped by proper agent at the Fair Grounds before being valid for return passage. From Charlotte, $4.10; Concord, 3.70; Salisbury, 3 30; High Point, 2.50; Greensboro, 2.70; Burlington, 1.70; Durham, 1.30; Selma, 1.30; Goldsboro, 1.50; Oxford, 1.70; Lincolnton, 4 50; Asheville, 6.10; Marion, 5.10; Statesville, 3.70; Winston-Salem, 2.70; Wilkesboro, 4.30; Rural Hall, 3.10; Reidsville, 2.70. Rates from intermediate points in same proportion. Dates of sale, October 17th to 21st, inclusive; limit, returning, October 24, 1892.

Have you a Pittsburgh, Rochester, Duplex, or a Student Lamp?

Do they work satisfactorily?

Do your Lamp Chimneys break? You get the wrong sort!

The RIGHT ones are the "PEARL GLASS," made by Geo. A. Macbeth & Co., Pittsburgh, makers of the celebrated "Pearl-top" lamp chimney, which have given universal satisfaction.

NEWS OF THE WEEK.

Raleigh Affairs.

The Bedal Institute here has been removed to Tarboro.

Chief Justice Merrimon who has been very ill, continues to improve.

W. H. Jernigan, Co., I, Twenty-sixth N. C., regiment, died at the Soldiers Home here last Wednesday night.

The Wake county tax lists show that $9,576,293 worth of property is held by white people, and $419,837 worth by negroes.

General J. B. Weaver, Third Party candidate for President of the United States, and Mrs. Lease his co adjutor in the campaign, addressed a large crowd at Brookside Park in this city last Thursday. Many persons from neighboring counties were present.

During the past few months, a number of people here have been troubled with thieves. Small articles of almost every description have been taken from houses during the day time. The police have captured two little negro boys, who, it appears, have committed these thefts. A large amount of the stolen property has been recovered, it having been concealed in the homes of the two boys.

State News.

The Edenton fair will be held October 25th to 28th.

The Catawba county fair, held last week, is reported a complete success.

A new cotton factory is to be established at Durham, making four at that place.

A syndicate of Northern physicians contemplate building a sanitarium at Mt. Airy.

The Oxford & Coast Line Railroad Co., has been reorganized and work on its road resumed.

The Tarboro Water Works Company, at Tarboro, has been incorporated with a capital stock of $60,000.

A man-eating shark, seventeen feet in length was caught at the Hammocks near Wilmington last Wednesday.

A basket factory has been erected at Wilmington, which will have a capacity of 15,000 baskets a day, it is said.

M. R. Lang, merchant at Greenville, with a branch store at Wilson, has made an assignment. His liabilities aggregate about $40,000.

Gov. Holt offers a reward of $200 for Alonza West, of Madison county who is charged with the murder of Matt Rector in that county September 16th.

Mr. J. W. M. Barefoot and industrious young farmer of Ingram's township, Johnston county, was accidentally drowned one day recently while seining in Hannah's creek.

The milling plant of Julius Stroup in Lincoln county, which included flour, corn, saw and shingle mills, was destroyed by fire on Tuesday of last week. Loss, $4,000; no insurance.

Mr. Neill McMillan, formerly of Robeson county, was shot and killed in Georgia on last Friday, by a negro outlaw whom the sheriff ordered him to arrest.—*Laurinburg Exchange.*

The management of the Three C's road has just awarded the contract for construction of four splendid iron bridges to the Phœnix Bridge Company of Pennsylvania.—*Shelby Review.*

A little negro child was accidentally run over and killed by a train near Greensboro several days ago. The mother in trying to save the child, was struck by the engine and badly hurt.

The negro, Redman, who killed Frank Spicer, white, some time last spring, by almost decapitating him with a razor, was tried at Wilkes court recently and sentenced to the penitentiary for ten years.

A Mrs. Catherine Williams of Bladen county committed suicide recently, by drowning herself in a canal. She tied her hands together and laid down in the water which was about six inches deep.

Jack Edwards an engineer on the Western road, and Will Cowan got into a fight at Asheville several nights ago over politics. Edwards was badly cut and died from the effects of his wounds some time after. Cowan was jailed.

Mr. Alexander Holt, a brother of Gov. Holt, died suddenly at his home at Burlington, last Saturday morning aged fifty-seven years. The gentleman just deceased was the fourth son of the late Edwin M. Holt, who was founder of plaid manufacturing in the South.

We have been shown by Mr. J. A. D. Stephenson a beautiful diamond which was found in Silver Creek township, Burke county. It is a very interesting crystal, the faces being so wonderfully wrought that it appears to be almost spherical.—*Statesville Landmark.*

On September 22d a committee of five men from Boston, members of the Ninth Massachusetts regiment, arrived at Shelby, and there restored to the Cleveland Guards, Company E, Twelfth North Carolina regiment, the flag captured from it at the battle of Hanover May 27th 1865.

The trial of Willis H. Brogden for the murder of Fab. F. Sasser, recently came off at Goldsboro. Brogden was convicted of manslaughter and sentenced to six years imprisonment. An appeal to the Supreme Court was granted him under a $5,000 bond, and he was released from jail.

Mrs. Elizabeth Taylor, aged sixty-six years died at her home in Dilworth, a suburb of Charlotte Sunday, the 2d inst. The *Charlotte Observer* states that last Saturday the deceased told her relatives that she would die Sunday at six o'clock. Her prophecy came true to the day and hour.

Circulars are coming to Charlotte exposing the workings of watch-cigar schemes in Winston. A pack of sharpers have settled down there, and it is said that nearly 1,000 persons in the State have been duped by the brass watches and cabbage-leaf cigars put out by them.—*Charlotte News.*

Some unknown person or persons entered a store in Mooresboro Tuesday night of last week and blew open a safe with ordinary gunpowder. The safe was robbed of $600 of guano notes belonging to a Mr. Scruggs, and of $740 in cash belonging to Thomasson & Co. Suspicion points to Chauncey Proctor, a notorious burglar and escaped convict, who is said to have been lurking in the neighborhood.

A company of Northern capitalists, who own 70,000 acres of land in Madison county, in order to bring the farmers and especially the lumber from that rich forest region nearer a market, have decided to build a twenty-four inch gauge railroad from Hot Springs through the cliffs and mountains of that region in a northeasterly direction twenty-two miles in length. It is proposed to have the road completed by 1893, and the cost is estimated at $150,000.

To Cumberland county and Bordeaux Vineyard, through Mr. A. S. Huske, of this city, has been awarded the contract to furnish North Carolina's scuppernong grape exhibit at the World's Fair in Chicago. Accordingly Mr. Huske made a shipment of 500 to 1,000 lbs. yesterday, by express, directly to the Union Cold Storage Company, of Chicago, where the grapes will be kept in perfect condition until the great Exposition opens next April.—*Fayetteville Gazette.*

General News.

New York City is entirely free from cholera.

Stuart Knell, a Roman Catholic, has been elected Lord Mayor of London.

Patrick S. Gilmore, the well known bandmaster, died recently in St. Louis, Mo.

A cloud-burst at Brunswick, Ga., on the 28th ult. damaged property to the extent of $20,000.

Cholera continues its ravages across the water, but the disease has greatly decreased in extent.

Half of the business portion of North Bend, Neb., has been destroyed by fire. Loss, $50,000.

Nine persons were killed and nine others injured in a railroad accident at Shreve, O., on the 21st ult.

Four persons were killed and several injured in a recent fire in a Jewish Synagogue, New York City.

A Confederate monument was unveiled with appropriate exercises at Greenville, S. C., on September 27th.

It is reported that nine negroes and two white men were killed in a recent race war in Calhoun county, Ark.

About thirty small cottages were destroyed by fire in New Orleans, La., one night last week. Loss, $50,000.

The corner-stone of the Jefferson Davis monument to be erected in Richmond, will be laid some time in May, 1893.

A terrible typhoon in Japan is reported to have destroyed nearly 5,000 houses and caused the deaths of many people.

The yellow river (Hoang Ho) in China has again overflowed its banks inundating twelve towns and causing great loss of life.

General Diaz was last week publicly declared President of the Republic of Mexico for four years more, commencing Dec. 1.

Gen. Carl Muller, the last surviving officer who took part in the battle of Waterloo, died on the 30th ult., aged ninety-nine years.

A Captain Andrews sailed from Atlantic City, N. J., on July 20th in a sixteen-foot dory and arrived safely at Lisbon, Spain, on Sept. 21st.

Daniel Dougherty, the celebrated Philadelphia lawyer and orator who died recently left an estate to his wife during her life valued at $140,000.

Mrs. Harrison, wife of President Harrison, continues ill, but there is some improvement in her condition since her return to Washington from Loon Lake.

Rockaway Beach, the famous summer resort near Brooklyn, N. Y., was visited by a very destructive fire on the 20th ult. The losses aggregate over $800,000.

Gen. John Pope, one of the commanders of the Army of the Patomac, for many years a resident of St. Louis, died at the Soldiers' Home at Sandusky, O., recently.

The new Spanish minister to the United States Senor Enrique Dupuy de Lome was formally presented to the President last Friday by the Secretary of State.

The Lima Car Works at Lima, Ohio, were destroyed by fire on the 28th ult., together with two hundred and ten cars. The gross loss is estimated at $100,000.

A San Antonio, Tex., dispatch says: "The overflow of the Rio Grande river continues to cause a great amount of damage in the neighborhood of Rio Grande city."

A wreck on the Western railroad near Opelika, Ala., Sept. 27th, caused the death of two men and the injury of others. The wreck caught fire and several cars were destroyed.

Nancy Hanks, a celebrated mare, trotted a mile in two minutes and four seconds on a regulation track at Terre Haute, Ind., on the 28th ult., thus breaking all previous records.

The anarchist Bergman, who attempted to assassinate Henry C. Frick, of the Carnegie Iron and Steel Co., at Pittsburg, has been sentenced to twenty-one years imprisonment.

Col. W. P. Cannady, at one time mayor of Wilmington, N. C., and ex sergeant-at-arms of the United States Senate, committed suicide in Washington City Tuesday of last week by blowing out his brains.

A lone highwayman held up a stage about thirty miles from Creede, Col., one night last week and made about a dozen passengers hand over their cash to him. He also secured $100 from the driver.

The large factory of the Singer Sewing Machine Company at Elizabethtown, N. J., was damaged by fire last Wednesday to the extent of over $300,000. About seven hundred men are thrown out of work by the fire.

Thirty-three of the Homestead, Pa., strikers are to be tried for treason. This is the first time that the charge of treason has been brought in any State for acts arising from a strike or labor trouble. It is stated that counter charges may be brought against the Carnegie Company.

Frank Sweeney, grand chief of the Switchmen's Mutual Aid Association, was defeated by the convention for re-election at Dallas, Texas, last week. George W. Wilson of La Crosse, Wis., was elected in his stead.

The Grand Army of the Republic held its annual gathering at Washington City recently. Vast crowds attended. Seventy thousand men took part in the annual parade. Gen. A. G. Weissert was elected commander-in chief of the Army. The next gathering will be at Indianapolis.

Train robbers wrecked a train near Osage City, Kansas, several days ago which resulted in the killing of five persons and the injury of over twenty-five others. One million dollars was in the express car of the train, which was being taken from the city of Mexico to Boston. The sum of money was so completely covered up by the debris as to prevent the robbers from obtaining any of it, and it was subsequently recovered and sent to Boston.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

The Baptist missionaries of Japan, at their recent Conference, voted to reiterate their appeal for the twenty-three men for Japan. They note especially the facts that there are more than 63,000 Shintu preachers, and 92,000 Buddhist preachers and priests; there are more than 65,000 heads of temples, not counting the females, who alone outnumber the Protestant missionaries by over 100; the increase of Shintu preachers from 1884-89 was greater than the present membership of all the Protestant churches. There is also a specific appeal for Northern Japan, where there is only one Baptist worker to 500,000 people, and where they wish especially to occupy the city of Hakodate.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Acknowledgments.

State Missions—Cedar Fork ch, Mt Zion, $1.42; Maiden ch, South Fork, 2.00; W M S, Henderson ch, 3.60; Sandy Creek Asso, 2.06; Bethlehem ch, W Chowan, 10.00; Sandy Creek Asso, 56.18 and 4.44—60.62; South Yadkin Asso, 11 00; John D Davis (pledge), 5.00; W M S, Rock Springs ch, Asso Missions, 5.10; Mt Gilead ch, Mt. Zion Asso, 3.50. Total, 114.20. Previously reported, 6,135.70. Total this year, 6,249.90.

Foreign Missions—Pleasant Hill ch, Green River, $11.95; Rutherfordton ch, ditto, 11.30; W M S, Reynoldson ch, Chowan, 3.00; Cane Creek ch. Mt Zion, 5.20; Sandy Creek Asso, 137.89; Elon ch, West Chowan, 4.00; W M S, Warsaw ch, 5.75; W H Edwards, Central Asso, 7.50; Mars Hill ch, West Chowan, 26.50. Total, 213.08. Previously reported, $6,275.82. Total this year, 6,488.90.

Home Missions—Rutherfordton ch, Green River Asso, $8.59; Star ch, Montgomery, 5.00; Sandy Creek Asso, 48 64; Bethel ch, Eastern, 1.25; W H Edwards, Central, 7.50. Total, 70.98. Previously reported, 2,300.43. Total this year, 2,371.41.

Education—Palmersville ch, Stanly, $1.23; Rutherfordton ch, Green River, 6.33; Warsaw ch, 4.25; W M S, Beaufort ch, Atlantic, 8.00; Rock Springs ch, Flat River, 7.00; Bethlehem ch, W Chowan, 4.56; Mt Airy ch, Pilot Mountain, 5.04; Sandy Creek Asso, 48.21; Bethel ch, Eastern, 1.08; Mars Hill ch, West Chowan, 12.50. Total, 98.20. Previously reported, 1,923.46. Total this year, 2,021.66.

Orphanage—Republican S S, W Chowan, $2.50; Cane Creek ch, Mt Zion, 40c; S S, Rock Springs ch, Flat River, 2.75. Total, 5.65. Previously reported, 954.31. Total this year, 959.96.

Sunday-schools—Rutherfordton ch, Green River, $2.43; Sandy Creek Asso, 57c. Total, 3.00.

Ministerial Relief Fund—Sandy Creek Asso, $5.78. Previously reported, 257.67. Total this year, 263.45.

Centennial Fund—Back Swamp ch, Robeson, $6.31.

Havana House—Ebenezer ch, Union, $3.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct. 1, 1892.

MARRIED.

ALLEN—KNOTT—On Sept. 21st, 1892, at Stovall, N. C., by Rev. C. A. Jenkens, Mr. W. C. Allen of Berea and Mrs. Ida J. Knott of Stovall.

DIED.

COOPER—Little Berta, daughter of Erastus and Lou Cooper, died July 21st, 1892, aged nine months and twenty-one days. Dear little Berta, we miss thee. MAMA.

WRIGHT—Samuel Jasper Wright died on August 23d, 1892. He was seventeen years, nine months and eleven days old. He was a member of the McAdensville (N. C.) Baptist church, having united therewith about three years ago. He belonged to the church choir, and will be much missed. He leaves a widowed and godly mother, two brothers and a sister (all good Baptists) to mourn his death. But they mourn in hope of meeting him in the heavenly home beyond the skies. He was a popular young man, and his influence was for good. His body has been committed to the ground to await a happy resurrection.

K. W.

EURE—Minnie E. Eure, daughter of Bro. Elmore Eure and wife Sophia, died of typhoid pneumonia on Sept. 15th, 1892, aged six years and nine months. Minnie being the only young child in the family, was the pet of the household, and almost idolized by her parents. She loved to sing "O how I love Jesus," and in her last illness would ask her mother and sister to get "The Story of the Bible" and read to her about Jesus. Now she is forever safe with him in heaven. May the Holy Spirit comfort the sorrowing ones and sanctify this bereavement to their good.

W. B. W.

PERKINSON—In Raleigh, N. C., September 16th, 1892, just as the day was drawing to a close, Mr. Benjamin J. Perkinson quietly and peacefully breathed his last. He was in his sixty-fourth year and was a consistent member of the Baptist church for forty years, walking uprightly in the fear and admonition of the Lord. He possessed a hospitable and generous nature, adorned by christian graces that held him in the highest respect of all who knew him. He was confined at home for more than nine months, suffering continually, but was patient to the last, and when the summons came he was ready, and felt that he was guided safely across the dark river to the blissful joys of paradise. He leaves a wife and six children, along with many friends, to mourn their loss. May the protecting arms of a loving Saviour be around them and keep them until they are called to join the loved ones gone before. The funeral was conducted at the residence by Dr. J. J. Hall and was attended by a large concourse of sorrowing friends. The remains were interred in the family burying ground four miles from Raleigh, N. C. COM.

MOIR—Mrs. Ruth Moir, Sr., died in Leaksville at the residence of her step son, Mr. Alex Moir, on Sept. 17th, 1892. On the following day her remains, followed by a large concourse of sympathizing friends, were laid to rest in the old family cemetery beside her departed husband, Rev. D. E. Field officiating at the funeral. Sister Moir was a daughter of Zachariah and Ruth Strong, and was born near Leaksville on March 25th, 1815, being at the date of her death in her seventy-eighth year. After arriving to mature age, and having given her heart to Jesus, she was on the fourth Sunday in July, 1841, baptized to fellowship in the Leaksville Baptist church by Rev. John Robertson. She, from the day of her baptism, entered actively into the work of the Master. She was diligent in the prayer meetings and Sunday-school, and as a punctual attendant on her Saturday church meetings she excelled all others.

Sister Moir was a Baptist from Bible convictions, and while she was charitable to all who saw fit to differ with her, she on all occasions stood firm for the faith once delivered to the saints. She was liberal with her means, always contributing to all the enterprises of the church, never turning away the poor empty. Her house at all times was a refuge for the weary preacher.

In June, 1854, she was united in marriage to Mr. John Moir, one of Leaksville's most popular and enterprising citizens, who, after marriage, was converted, and became a useful and honored member of the Baptist church. C. G. J., Sr.

Tributes of Respect.

WHEREAS, In the unerring providence of our Heavenly Father he has seen fit to send among us the angel of death, and remove from our midst three most worthy members of the Woman's Missionary Society of Wake Forest, our dear friends and co-workers, Mrs. Elimbeth Royall, Misses Alice and Hollie Fort, therefore

Resolved 1. That while we regret deeply the loss of members so valuable, and sincerely mourn the death of friends so highly esteemed, we will bow in humble submission to this heavy stroke laid upon us by the allwise Creator.

2. That though deep sorrow fills our hearts, and clouds hang thickly over us, yet we can rejoice because we believe it is well with them, for they have entered into the rest that remaineth to the people of God.

3. That we extend our heartfelt sympathy to the bereaved families, and pray God to comfort them in this hour of deep affliction.

4. That a copy of these resolutions be sent to the families of the deceased, and to the BIBLICAL RECORDER for publication.

H. B. POWERS,
E. J. POTEAT,
L. M. BREWER,
Committee.

RHEUMATISM
neuralgia,
and sciatica
can always be
successfully treated
with
Ayer's Sarsaparilla
A cure
is sure to follow
the persistent
use of this
medicine.
Has Cured Others
will cure you.

For Sale or Rent.
My store building, cottage dwelling, all necessary out houses, on lot of four acres. Connected by private telephone with Wake Forest, 4 miles. For further particulars, address
J. W. PERNELL, Pernell, N. C.
Sept. 23d, 1892.

BUCKEYE CYCLE CO CINCINNATI O.
want an Agent in your Place.
We will sell you a BICYCLE at manufacturers' prices if you will try to sell our goods. Please write for Catalogue and full information.
EVERY WHEEL WARRANTED.

Asthma
The African Mahn Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cures Guaranteed or No Pay. Export office, 191 Broadway, New York. Package Trial Cure, FREE by Mail, as long as they last. DOCTORS CO., 182 Vine St., Cincinnati, Ohio.

GUNS BICYCLES $18
DOUBLE BARREL SHOT GUNS $7.50
RIFLES $3.00
WATCHES

The Home Circle.

Pathways Through Life.

You say that your life is a failure,
Your future holds naught that is sweet,
That the troublous years bring little but tears,
And always, always defeat.

Mistakes—aye, sins you call them—
May cover your past like a pall,
But the soul that is strong to outlive its wrong
Is the bravest soul of all.

You long to go forth in the battle,
But your feet are fettered quite;
Remember, who serve in the corps of reserve
May be able as those who fight.

You chafe to enter the races
For pleasure and gold and fame;
Yet many who win 'mid the plaudits' din
Find the prize but an empty name.

The toil that is yours seems fruitless,
Your days are dreary and long;
But the lowliest duty may glow with beauty
When wrought with a cheerful song.

The world's best sweets are denied you,
You have tasted earth's cup of woe;
But who suffers to give that others may live
Has the noblest life, I trow.

Oh, let us, my friend, do bravely
The work that to us is given,
And smile in belief that what causes us grief
May keep us the closer to heaven.

The pathways we traverse are many,
And some are by barrenest strand;
But with vision grown wide we shall wonder we sighed,
For they led to the Beautiful Land.

—Emma C. Dowd in the Ladies' Home Journal.

Money for Everything but Books.

It is an undeniable fact that, in the better circles of society, and even in those of the very elect, the amount of money actually spent for books is pitiably small. People will find means to gratify their lower tastes, and will surround themselves with all so-called objects of refinement, while their mental pabulum will remain meager in quantity and poor in quality. A woman who will not object to spending thirty dollars for a bonnet or two hundred for a dress, will deem a book for a dollar a luxury she cannot afford, and will not hesitate to beg or borrow it, rather than make this prodigious outlay.

For some occult reason, many people consider books expensive. They regard them not as luxuries, nor as necessities, so much apparently as curosities—valued more for their variety and bindings than for their contents. As a consequence, the number of books in the average household is extremely small.

Families that possess everything in the way of luxury and elegance, allow their minds to starve in a desert of magnificence; and the man of culture who passes much time in such a household, longs for some oasis of books where he may slake his intellectual thirst. Yet in these same houses there is lack of nothing else to minister to the desires. The table is furnished with every delicacy to tempt the palate; the walls are hung with paintings that almost cheat one into a belief in the reality of the scenes they depict; the wall paper, the furniture, and the decorations are marvels of artistic skill—every ordinary taste being gratified at the expense of the higher ones.

This state of things comes largely from a false notion of culture. Culture cannot be acquired by merely surrounding one's self with objects of beauty and refinement. It can be attained only by thought rightly directed. It is the outcome of ideas, and no mind can be considered cultured in any serious sense that has not become familiarized with many subjects by study and reflection. It is through books, more than through any other one means, that genuine cultivation is attained.

Henry Ward Beecher says that though a man may cultivate many tastes merely because his neighbors do so, he is not likely to buy books unless he wants them. There may occasionally be some illiterate Mr. Potiphar who constructs cunningly devised shelves, consisting merely of backs of books, to impress his neighbors, but in general books are bought because there is a need felt for them. They are in reality the greatest possible evidence of refinement that a house can contain; and yet there are houses by the hundreds in any city, where it would not be safe to ask for a dictionary or an atlas, and as for an encyclopedia, he would be rash, indeed, who would hazard the request.

Any one who would realize vividly the disposition that exists between the desire for dress and that for literature, may be taught a profitable object lesson by stopping, first, into some dry-goods store, and, secondly, into some bookstore in any one of our large cities. In the former he will see struggling humanity by the score—elbowing one another, and often with scant courtesy, to secure the so-called essential things of life. In the latter he will find very few, relatively speaking, examining the products of literary labor. It may be alleged in reply that the first-named things are the necessities, and the second the luxuries of life, and that while we must have the clothes, we can do without the books. Yet books are not luxuries merely, nor can we afford to be without them. They are necessaries as well, and half the articles bought for wearing apparel, especially by the wealthy, could, with more propriety, be deemed superfluous.

People do not realize the necessity of *owning* books. This is often true even of great readers. There is a satisfaction in possessing the books that one reads that cannot well be overestimated. If a book makes any impression upon its reader, that impression will be strengthened by possession. In the case of novels, it is somewhat different, and yet, unfortunately, novels form the staple of the average private library.

Dictionaries, atlases, and encyclopedias should always be at hand and frequently used. Let the habit be once formed of endeavoring to settle questions as they suggest themselves by reference to authority, and much may be done in the direction of acquiring culture. It has been truly said that the difference in intelligence between two families at the end of ten years, if the one family has and uses "Webster's Unabridged Dictionary" and the other does not, will be marked. Much greater will be the difference if the family possesses a well-selected library for easy and convenient reference.

Great influence is exerted upon children especially, by surrounding them with good books at an early age. The love of reading is a habit, and grows from intercourse with books, and a fondness for reading is almost a warrant against the lower tastes and desires of youth.

A great work yet awaits the philanthropically disposed individual who shall strive to induce the American people to surround themselves and their children with good books—books that will help to mold in generous outline the generation of the future.

"Books are," says Cicero, "the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity." These words of the illustrious Roman were never more suggestive than at the present time, and are as significant as any that can be addressed to the people of to day.—*Exchange.*

Poor but Pure.

In the early days of American art there went from Boston to London a young man of luminous genius and a pure heart. He was poor in everything but character. The inspiration of the great masters of painting which he saw filled him with a high sense of his calling; he desired to paint nobly, and leave an influence that would help mankind. Among the pictures that he painted was one that was in itself pure, but such as a sensuous mind might pervert by an evil interpretation. To a good mind its influence was good; to an evil imagination it might be made food for evil.

A connoisseur of rank and wealth came to this young man's studio, saw this picture, and purchased it. The money relieved the young artist from pressing needs, and the compliment at first made him happy. But when the picture was gone the artist began to think of the bad influence it might have over the weak and tempted. His conscience began to torture him; he could not rest. He went at last to his patron.

"I have come to buy my picture back."

"Buy it back? Did I not pay you well for it? Do you not deed money?"

"Yes, I am poor. But art is my life. Its mission must be good. The influence of that picture is not good. I cannot be happy with it before the eyes of the world. It must be withdrawn if I can recall it."

The patron admired the heroic purpose of the young artist's life, and sent back the picture. The dialogue was like that we have given, though not in the exact words. The young artist became great, and his character came to command the respect of the two nations.

This man corrected his first mistake in life, and never repeated it. He died full of years and honors, and was buried by torchlight in the old cemetery in Cambridge, Mass. It is said that the moonlight fell upon the bier as the last rites were being performed, revealing a face so morally and spiritually beautiful as to be of itself an artistic inspiration.—*Hezekiah Butterworth, in Chautauquan.*

A Georgian in Texas.

G. R. Wallace, Sherman, Texas, writes: Have been using Huckleberry Cordial for many years. We consider it the only safe and reliable medicine for the bowels and children teething.

Horace Greeley on the Misery of Being in Debt.

Among the many good things which Horace Greeley wrote for the *New York Ledger* is the following vivid article on the misery of being in debt:

To be hungry, ragged, and penniless, is not pleasant; but this is nothing to the horror of bankruptcy. All the wealth of the Rothschilds would be a poor recompense for a five years' struggle, with the consciousness that you had taken the money or property of trusting friends—promising to return or pay for it when required, and had betrayed their confidence through insolvency.

I dwell on this point, for I would deter others from entering that place of torment. Half the young men in the country, with many old enough to know better, would "go into business"—that is, into debt—to-morrow if they could. Most poor men are so ignorant as to envy the merchant or manufacturer whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades that insolvency which sooner or later overtakes most men in business; so that it has been computed that but one in twenty of them achieves a pecuniary success.

For my own part—and I speak from sad experience—I would rather be a convict in State prison, a slave in the rice-swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties and is substantially free from debt.

Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable; but debt is infinitely worse than them all. And, if it had pleased God to spare either or all of my sons to be the support and solace of my declining years, the lesson which I should have most earnestly sought to impress upon them is: "Never run into debt! Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents, and can get no more for a week, buy a peck of corn, parch it, and live on it, rather than owe any man a dollar!"

Of course I know that some men must do business that involves risks, and must give notes and other obligations; and I do not consider him really in debt who can lay his hands directly on the means of paying at some little sacrifice all he owes; I speak of *real* debt—that which involves risk or sacrifice on the one side, obligation and dependence on the other—and I say, from all such let every youth humbly pray God to preserve him evermore!

There can be no health for either mind or body so long as the blood is vitiated. Cleanse the vital current from all impurities by the use of Ayer's Sarsaparilla. This medicine recruits the wasted energies, strengthens the nerves, and restores health to the debilitated system.

A Happy Home.

The first year of married life is a most important era in the history of man and wife. Generally, as it is spent so is almost all subsequent existence. The wife and the husband assimilate their views and their desires, or else, conjuring up their dislikes, they add fuel to their prejudices and animosities forever afterwards.

"I have somewhere read," says the Rev. Mr. Wise, in his "Bridal Greetings," "of a bridegroom who gloried in his eccentricities. He requested his bride to accompany him into the garden a day or two after their wedding. He then drew a line over the roof of their cottage. Giving his wife one end of it, he retreated to the other side, and exclaimed:

"'Pull the line!'

"She pulled at his request, so far as she could.

"'Pull it over.'

"'I can't,' she replied.

"'But pull with all your might,' still shouted the whimsical husband.

"But vain were all the efforts of the bride to pull over the line so long as her husband held the opposite end. But when he came round and they pulled at the same end, it came over with great ease.

"'There!' as the line fell from the roof, 'you see how hard and ineffectual was our labor when we both pulled in opposition to each other; but how easy and pleasant it was when we both pulled together. It will be so with us in life.'"—*Exchange.*

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

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$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter how bad it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.
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Talks About Law.—No. 9.

BY JUDGE R. W. WINSTON.

HOW TO WRITE YOUR WILL.

A person, under twenty-one years of age, is not capable of making a will. One, more than twenty-one years of age, being of sound mind, may make a will; and this applies to married women. But no man can, by his will, cut his wife out of her dower; nor can any woman, by her will, deprive the husband of his right of courtesy.

We are told that three things in this life are certain—death, dower, and taxes.

The husband's right of courtesy, which is his right to use and occupy, during life, all the lands that his wife owned, is not so certain; because, a husband, having no children, has not this right.

A deed conveying land is good, without a witness; but a will is not good, unless it has two witnesses, who signed the same in the life time of the testator, at his request and in his presence.

There is but one exception to this rule. If a man write his will himself and write his name in the body of the will or at its end, and the same is found among his valuable papers and effects after his death, or if it shall have been lodged in the hands of any person for safekeeping, it is a good will. It is then called a holograph will, and will pass personalty and realty.

It will not tend to confuse matters, if we state that there are besides two kinds of wills, which need not be in writing at all, and which are effectual to pass personalty only.

One is called a *donatio causa mortis*. A father for example, dying, hands his gold watch to his son and says this is to be yours. The watch is the son's. The other kind of will, the law calls nuncupative.

By this will, one may dispose of all his "belongings" except land. It comes about in this wise: A man is in his last sickness, and at his own home (unless he is on a journey, &c.), he calls up two witnesses specially to bear testimony as to his will, and to them he confides the disposition of his property, and dies. This must, generally speaking, be put in writing in six months after the death of the party.

Suppose that one makes a will and afterwards marries, what effect has the marriage on the will? Why it absolutely revokes it; and the man dies without a will.

Suppose that a child is born to a couple after the father's will is made, what effect has this event on the will? It does not revoke it; but it lets in the child just as if the father had left no will.

Suppose that one of the witnesses to the will is named as a legatee therein, does this vitiate the will? No. But the witness loses his legacy.

Suppose that a father makes his will, and leaves his son John a farm and certain other things, suppose that John dies first, does the legacy to John lapse? This depends; if John has children, it does not lapse, but goes to his children. But if John had had no issue, it would have lapsed and gone back to the father's estate.

How long may a man tie up his estate by will? A very rich man, named Peter Thellusson, in England, once tried the law in this respect. He appointed trustees to manage his estate, and directed that it be turned over and over, and finally given to a particular person, then unborn.

His heirs appealed to the law and broke the will. And the rule since then is this: A life or lives in being, and twenty-one years thereafter, is the limit of perpetuity. That is to say, you may tie up property until the youngest person living, naming him, shall have died and until twenty-one years thereafter.

A long will is a dangerous thing, unless drawn by a lawyer.

Roscoe Conkling's will was a model of brevity: "I give my entire estate, real and personal, to my wife to do with it as she pleases."

The great Tilden's will was successfully attacked; so was A. T. Stewart's and James K. Polk's.

A clause in the will of our profound North Carolina lawyer, R. F. Moore, however, withstood the legal probe. On the contrary, a will, drawn with great care, and disposing of large interests, prepared by our profoundest Chief Justice, was lately declared by our courts to mean what the draughtsman did not intend to say.

We often hear the expression, "The law makes the last will." What does this mean?

First, as the land: It means that the wife gets her dower herein; which is one-third part in value of all the land, at any time owned by the husband; or, that the husband gets his courtesy, which has already been explained; and that all the other lands are equally divided among the children. We will not discuss the law of descents, when there are no children.

Second, as to the personal estate: If there are more than two children, the widow shall have a child's part; if not more than two, then the widow gets one third. If no children or issue of dead children, the widow gets half.

On the death of the wife, the husband gets all of her personal estate. This is the law's will.

Let us conclude with a case that happened in North Carolina in the fifties. All will agree, too, that it was a pity that it occurred as it did.

Maxwell Chambers gave, by will, $200,000 to Davidson College, a handsome bequest. But at that time the Trustees of the College, by its charter, could not, at any one time, own real and personal property exceeding $200,000. The College owned valuable property before the Maxwell Chambers bequest; and so the College lost nearly all of it. Nor did an act of the Legislature, passed soon after, extending the amount that the College might own, help matters. So Mr. Chambers' heirs got the property.

Faith.

If all the doctrines of the Bible were blotted out, God would still have his witnesses, and man would still be without excuse for disobedience. So deeply has every principle of God's spiritual kingdom been implanted in the nature of man, that to be entirely ignorant thereof would be to forget self and to ignore the teachings of daily surroundings.

The God of nature is the same as the God of grace, and, being unchangeable, the same yesterday, to-day, and forever—it is but natural that we should expect to recognize (in some points at least) his handiwork wherever seen. He calls himself our *Heavenly Father*. Why? To impress upon us the vast difference between himself and our *earthly father*, as well as to illustrate and enforce by our own experience the various duties growing out of this relation of child to parent, namely, dependence for food, for instruction, for guidance, for control, for assistance, for correction, &c. Man recognizes the necessity of this law of our temporal being and cheerfully yields thereto, rendering unto his earthly father that homage and obedience which the law demands until such a time when he shall be freed therefrom. And even then his freedom compels a deeper, broader and more affectionate reverence. So is it also in every other God-given relation of human life as well as in every principle underlying the government of our Father's kingdom, whether in the family, in the community, in the State, or in the general government, whether in the individual or in the church as governed by the laws of our Lord Jesus Christ.

Faith is no exception to this rule. With its nature, necessity and requirements, men are perfectly familiar in *every-day life*. It lies at the very foundation of society. It is the connecting link in all the commercial, industrial, social and religious transactions of the world. See how God has interwoven it into every part of life, into the experience of every man, woman and child upon the face of the earth. Indeed it is one of the first intelligent acts of human life, long before the tongue can give expression thereto, or the infantile mind can formulate an idea thereof, as the child fondly, trustingly clings to the parent in moments of sorrow, suffering or fear. Nor is there any new principle involved in what is called Bible faith. God requires the very same kind of confidence and reliance in himself as the infant must and does place in its affectionate, long-suffering, providing parent. "Except ye be converted and become as *little* children, ye shall not enter into the kingdom of heaven." What a beautiful object lesson is thus placed before us almost everywhere and in almost every household to teach and enforce every principle, and the application thereof, of God's spiritual kingdom. Circumstances and conditions make no difference in these requirements, because *all* have realized and experienced the innocency, the affection, the confidence and the obedience of childhood. Let us continually recall and faithfully practice the lessons then taught us, turning our thoughts heavenward as *to our home*, our affections and obedience Godward as to our loving Father.

Some tell us that faith is simply *belief on testimony;* but how far short of the faith of which we speak and without which no one shall see God does it come. Such is but the *beginning* of faith, and indeed but the *smallest part* of it. The child who only believes that one is his father on the testimony of others and gives no other evidence thereof, believes only in theory, and practically denies the fact. Yet such is the faith of the greater part of the christian world to day.

There must also be *confidence* in the thing or person believed, drawn largely from personal observation or experience, or both. Take this away and you remove the link that holds together the chain that binds man to man; you make earth a hell in lifting every man's hand against his fellowman, against nature and against God, forcing him down to the confines of dark despair. And yet men may be fully persuaded as to these elements of faith and still be unbelievers in the sense of not being saved. Thus far the devils believe, and believing, tremble.

There must also be the element of *trust.* We must not only believe *what* God has said, but we must also trust God *to do* what he has promised. For instance: I may believe my friend to be *perfectly honest and capable*, and yet be unwilling to trust him with my property or life. God wishes, yea, demands, that we trust him with all that we are, all that we have, and all that we ever expect to be, whether of a temporal or spiritual nature; a trust that permeates the *whole life*, giving to every thought an inspiration, to every word an air of deep devotion, to every act a sweet cadence of unfaltering allegiance, to every feeling a devotedness of undying love, and to the whole life a constancy of filial obedience that finds in itself the smile of God, and hence its greatest joy, its chief delight. This is the magic wand of christian life smoothing its rough places, rounding its sharp corners, leveling its hills and mountains, bridging its caverns, and building a highway for man's passage from earth to heaven, erecting all along the journey many a wayside inn where the sweet refreshments of God's unspeakable love are supplied to cheer, comfort and strengthen the way-worn traveler in his toilsome pilgrimage, thus affording many precious foretastes of the blessings reserved in our Father's house on high. This is the power that turns darkness into light, sorrow into joy, trouble into peace, weariness into rest, and death into life eternal.

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink,
Of any earthly woe"

It is the staff upon which the christian leans, the food upon which he feeds, the garment that protects him from the chilling blasts of infidelity, the shield that wards off the fiery darts of the world's temptations and enmity, and his refuge in every hour of grief or pain, his watchword at the gates of death, he enters heaven by faith. "Lord, increase our faith." Unbelief brought into the world all the unnumbered evils that have befallen our race; hence God only asks us to undo what we did in Adam—*believe.* Christ says, "Ye believe in God, believe also in me." No new thing is required, but simply that the exercise of this old familiar, social and business principle be applied spiritually. It calls into being no new powers, but simply sanctifies and uses the old powers to the glory of God and for the good of our fellowmen. A father on one occasion called to his son, who was playing with a companion near by, and bade him hold out his arm to receive some bundles to carry home. The boy promptly obeyed, and as the father placed bundle after bundle upon his outstretched arm, his companion said to him, "James, you have enough of those bundles." Turning upon him a face beaming with loving confidence, he replied, "My father knows what I can carry." Thus should we, when our Heavenly Father lays upon us the burdens of life, turn with holy trust and say to the fainting hearts within us and to the doubting ones around us, "Our Father knows what we can bear, for it is his hand that places them upon us and it is his strength that enables us to bear them."

Let us, then, be sure that our faith is founded on the word of God, and that all our works are the fruits of faith. O God, give unto each one of us a child like faith, simple, earnest, active faith, that knows no fear, feels no doubt, and hesitates at nothing in doing whatever our Father's cause may require, and our Father's word may command. God speaks on this wise:

Mark 11: 12—"Jesus saith, have faith in God." John 14: 1—"Ye believe in God, believe also in me." Acts 14: 22—"And exhorting them to continue in the faith." Rom. 3: 27—"Where is boasting, then, it is excluded. By what law? Of works? Nay, but by the law of faith." Gal. 5: 6—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Eph. 4: 5—"One Lord, one faith." Heb. 10: 39—"Let us draw near with a true heart and full assurance of faith." Heb. 11: 6—"Without faith it is impossible to please God." Heb. 12: 2—"Looking unto Jesus, the author and finisher of our faith." James 2: 17—"Even so faith, if it have not works, is dead."

V. D. M.

Bro. R. D. Carroll Answered.

Dear Bro. Bailey:—I notice in the RECORDER of September 21st that Bro. R. D. Carroll asks of me, and of several other brethren whom he calls by name, whether a certain church that administered the Lord's Supper in the absence of the pastor—a young unordained minister officiating—was orthodox in its practice? He follows this question by three more specific questions bearing upon the action of said church.

I may answer all the questions asked by saying that in the case mentioned the church did wrong, and its action was contrary to Baptist usage and Scripture precedent so far as I understand them.

C. A. WOODSON.

A Valiant Soldier of the Cross Fallen.

On July 12th, 1892, at the home of his brother, Dr. Evans McBrayer, Col. Reuben McBrayer died. He died in the full triumphs of faith. Like a ripe shock of corn, he was ready for the garner.

He professed faith in Christ during a meeting held in the Shelby Baptist church by Rev. W. A. Nelson twelve years ago. He was baptized by Rev. J. A. White, then acting as a supply for the church. From the time of his connection with the church he has been active in its every department. He commenced the study of law in Shelby, N. C., under the talented, though now lamented, Plato Durham. Afterwards he graduated at Pearson's Law School on June 3d, 1873. Pearson was well known as one of the most distinguished jurists in the United States, his decisions even being quoted in the English courts.

On December 18th, 1877, he was married to Mary E. Fulenwider of Shelby, N. C. They were blessed in their happy union with six children, three boys and three girls, the oldest now being fourteen years old, and the youngest a bright little girl of eighteen months.

He was one of the founders of the Baptist Female College in Shelby, N. C. At his death he owned half of its stock, the property being valued at $10,000. He was one of the moving spirits in the erection of the handsome brick church at Shelby, his individual subscription being $500.

In 1889 he moved with his family to Asheville, N. C., to engage in the practice of his profession. Soon after, he and his wife connected themselves with the First Baptist church. In connection with Bro. Melke, now deceased, and their beloved pastor, Rev. W. A. Nelson, he commenced the movement of building the handsome new church in Asheville of which the Baptists of that city and of the State of North Carolina are so justly proud. His individual subscription to it was between five and seven hundred dollars. After Bro. Melke's death he acted as chairman of the building committee.

He was liberal in giving to all objects of charity, never turning a deaf ear to the cry of the poor. He was always found in his seat on the Lord's day in the sanctuary unless providentially hindered. He was ever ready to speak a word for Christ in prayer meeting, at church, or on the streets. He never gave any uncertain sound as to where he stood on moral, political and religious questions. As a lawyer he maintained the strictest integrity, as a deacon he faithfully discharged his duties to his church, as a husband he was devoted, as a father he was affectionate; as a citizen and lawyer, conscientious in the discharge of his duties; as a christian, consecrated to his Master's cause.

In addition to his work in his church, he was always present, unless prevented, with his class at the West End Mission, among the poor, often going when not physically able. He was one of the regular supporters of Miss Green, sent out as a missionary to China by the First Baptist church of Asheville.

For eighteen months before his death his friends saw that his health was failing. Soon it was found that he was suffering from Bright's disease of the kidneys. Like a wounded bird, he came home to Shelby to die. For three months he lay in his bed waiting for the summons. He was constantly attended by his brother, Dr. Evans McBrayer, who, giving up his large practice, devoted himself lovingly to his brother's case. Noble act of a noble man. His aged mother, of whom we cannot say too much, watched with him and waited upon him as only a mother can do. At last she was forced to lay her darling baby boy away to rest. His partner in law, Robert L. Rybum, was an almost constant attendant at his bedside.

At last, quietly and peacefully he passed away, trusting alone in the finished work of Jesus, of which he so delighted to converse. He has left a noble heritage to his family in a good name and a worthy example. May they ever emulate his virtues, and then meet him again in that world where death never enters. May God comfort the heart of his disconsolate widow.

J. L. STROLES.

How to Love God.

A woman once said to her pastor, "I do love God very much, but want to love him more. How can I?"

"You must become better acquainted with him," was the reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.

"Study the Bible more," he said. "God speaks to you, reveals himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you had been with him as John and Peter and Mary were."

"And pray more. Tell him all your joys and troubles and needs. He will answer you, and every answer will draw you closer and closer to him.

"Then try to please him in everything you do and say. We always love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.—*Word and Work.*

A Stolen Bible.

Some years ago there lived, in a peaceful mountain home, an Arabian vine-dresser. His life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and forced away from his budding vines and quiet home. The change in his life was bad for him, and before long he had become as rough and reckless as any of his comrades, the Mussulman soldiers.

While the company with which he served was out on one of their foraging expeditions, they attacked a small christian village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soldier was very fond of reading, and he took away several books, choosing them hap-hazard, regardless of their contents.

One of the books thus carried off proved to be a Bible. He scarcely glanced at its contents till the war was over; but as soon as he was allowed to return home, and he was away from the excitement of camp life, he began to read the stolen Bible. Then he determined to read it carefully. As he read, his attention and interest grew, and soon he said to himself, "This book is far better than the Koran," and he was filled with wonder at its contents.

Then he began to wonder at himself; for in the study of his word God revealed himself to the young soldier, and in its light the poor man saw the sinfulness of his own heart and life. He had no human teacher, but earnestly he studied and searched God's word. It taught him to pray, and to whom to pray. It taught him his sinfulness, and pointed him to the Saviour. He came to the Redeemer of whom he read, and was soon rejoicing in him as his own Saviour and Friend.

His family and friends were most indignant when they found that he had "turned christian," and persecuted and insulted him as much as they could. They mobbed him in the streets. They destroyed his carefully kept fruit trees. But nothing could shake his faith and his love to his God.

An English minister heard of his distress, and gave him employment. More and more precious did the Bible become to the persecuted Arabian vine dresser. Prayerfully he studied it, and rapidly did he "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Three years afterwards he was happily settled as a christian teacher and preacher, in a Syrian village on Mount Lebanon; and among the converts there under his charge were some who had been his bitterest enemies and persecutors, when first he began to serve the Lord.

This is just one proof that "the word of God is quick, and powerful, ... piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—*Selected.*

The Business of the King.

"The King's business requires haste."—1 Sam. 21: 8.

And yet there is no other business about which average christians are so easy. They "must" go their usual round, they "must" write their letters, they "must" pay off their visits and other social claims, they "must" do all that is expected of them, and then after this and that and the other thing is cleared off they will do what they can of the King's business. They no not say "must" about that, unless it is some part of his business which is undertaken at second hand and with more sense of responsibility to one's clergyman than to one's King. Is this being faithful and loyal and single-hearted? If it has been so, O let it be so no more. How can "Jesus *only*" be our motto when we have not even said "Jesus *first*?"

The King's business requires haste. It is always pressing, and may never be put off. Much of it has to do with souls that may be in eternity to-morrow, and with opportunities which are gone forever if not used then and there; there is no convenient season for it but to-day. Often it is not done in the spirit of holy haste. . . . Delay in the Lord's errands is next to disobedience, and generally springs out of it or issues in it. "God commanded me to make haste." Let us see to it that we can say, "I made haste, and delayed not to keep thy commandment." . . . We find four rules for doing the King's business in his word. We are to do it—first, heartily; second, diligently; third, faithfully; fourth, speedily. Let us ask him to give us the grace of energy to apply them this day to whatever he indicates as our part of his business, remembering that he said, "I must be about my Father's business."

Especially in that part of it which is between himself and ourselves alone, let us never delay. O, the incalculable blessings that we have already lost by putting off our own dealings with the King! Thus hasting, we shall rise from privilege to privilege, and "go from strength to strength."—*F. Ridley Havergal.*

Every unkind speech comes from an unkind thought, and every unkind thought is the creation of an unloving mind. One who condemns freely thereby shows that he thinks harshly.—*Indiana Farmer.*

Silence is not always golden. There are sins of omission as well as commission, and silence is often one of them.

The Biblical Recorder.

WEDNESDAY, OCTOBER 12, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

OUR PREACHERS.

As a matter of fact, the large majority of our ministers are men in moderate circumstances, and quite a number are poor men. This is more or less true of other denominations, especially those that have the best hold on the masses of the people. It seems also that the large majority of those whom the *Lord* calls to preach his gospel are from the humbler walks of life, and as a rule are not from wealthy families. Many of our brethren in the ministry may wonder why God in his providence seems to have so ordered things. Some may think this is not the Lord's ordering, but that most of our ministers are in humble circumstances because of the stinginess, or else the poverty, of the churches they are serving. We do not pretend to assert that there is no force in this remark, and we readily assert that many of our ministers deserve a better support than they receive, and that they would receive such more frequently than they do but for the stinginess of some churches and the possible poverty of others. But still we claim that there is force in the reasoning that the Lord would have most of those whom he has called to the work of the ministry to remain in moderate circumstances. When we think of it properly, there are decided advantages accruing to the cause of Christ by this arrangement. Among others we may mention the following:—

1. For the mass of our preachers to be in such circumstances, places them in closer sympathy with the masses of men than they would be otherwise. It would doubtless be an unmitigated misfortune for our preachers as a class to be wealthy. The large majority of the human race are in moderate circumstances, many are poor in this world's goods, and this condition of things may continue to the end of time. Now place a wealthy preacher before an average congregation and let him exhort his hearers to bear up under adversity, to endure the trials and tribulations of life that come from excessive taxation, failure of crops, privation or poverty in their homes, and his words fall almost still-born on the congregation, because they know that because of his circumstances he knows little by personal experience about the trials that he speaks of; but let a preacher rise before them whom they know is one with them in trials, tribulations, suffering, and his words will have much more effect than those of his wealthy fellow laborers in the gospel ministry. When the prophet of old cried, "I am the man that hath seen affliction," he at once makes a strong plea for the attention of those who were passing through affliction. There is indeed a fellowship in suffering. One great reason why the suffering and poor of this world are drawn, as they often are, to Jesus Christ the Saviour, is they know "he was a man of sorrows and acquainted with grief," and hence prepared by his own personal experience to sympathize with them, and feel for them, as they pass through the waters of affliction, or as poverty and want invade their homes. There is no use to disguise the fact that the poor, suffering, toiling men and women of this world have many burdens and cares to which the rich are strangers. Hence they are more willing to listen to the man who suffers with them and whose personal experience prepares him more or less to sympathize with them.

2. The possession of riches is fraught with great danger to a man's spirituality. This is true of any man, and hence true of the preacher. We have known men who, while they were in moderate circumstances, were faithful as church members, zealous in church exercises, prayer meetings, &c.; but when they became rich they were very careless about attending church, were seldom seen at the prayer meeting, and exerted but little spiritual influence among the membership of their church, and sometimes seem to drift back to the world. This shows that there is real danger to our spirituality in the possession of riches. Christ knew what he was talking about when he taught the difficulties connected with a rich man entering the kingdom of heaven. Instead of being a cause for regret, then, that so many of our preachers are poor men, it may after all be a cause for thankfulness.

3. It is a well-known fact that the possession of wealth brings additional, and sometimes *great* care, to the minds of those who have it. We contend that the minister should have a proper support from his church or churches, for otherwise the care on his mind about a temporal support, the education of his children, &c., may greatly hinder him in his work. On the contrary, it is, as a rule, best for him not to be rich, for the care that wealth engenders would be greatly more in his way than some anxiety about temporal things. And anxiety about a temporal support would be apt to drive him to the Lord in prayer, whilst anxiety about how to retain or how to increase his wealth would be apt to have no such effect on him. The life, then, in which the minister is relieved from the constant care which the possession of wealth necessarily brings, is best adapted to his spirituality, activity, and usefulness in the Master's service.

4. And again, the christian's life is, or ought to be, largely one of faith or trust in God; and if the minister is in moderate circumstances he is better qualified to look to the Lord for his daily bread, and to teach his people to walk by faith rather than by sight. One great thing in the way of the constant joy and happiness of even God's people is their failure to regard the plain teaching of Christ as to what they need to eat, drink and wear. God feeds the fowls of the air; shall he not much rather feed his *own children?* He clothes the lily of the field with a beauty that surpasses Solomon's raiment when seen in all his glory; shall he not then clothe those whom he hath redeemed? If the minister, then, is in a condition to teach by personal example that he is leading a life of trust in God, and is not hoarding the wealth of the world as if there was no God to provide for him, then it follows that he has more influence with the people whom he is serving when he exhorts them not to be too much concerned about the things of this world, but to lay up for themselves treasures in heaven "where moth and rust do not corrupt, and where thieves do not break through nor steal."

These words are written partly to comfort and encourage our poor toiling ministers who are working on faithfully year after year in the Master's vineyard with barely enough to support themselves and their families. They are certainly written with no desire to encourage any of our churches to be covetous, and to withhold from their faithful shepherds what is justly their due. Very few of our churches are so poor but that they could give the pastors who are serving them a proper support. They need not expect faithful and efficient service without it. Pastors, after all, are men, and it is just a matter of impossibility that they should come before their people with bright faces and preach as earnestly and effectively as they otherwise would when they know that home supplies are nearly exhausted and they have not the means of purchasing more. And we again exhort church members to remember that what they pay their pastor is not *charity*, but simply the discharge of a *debt* due him for services rendered. Do you think you have done a charitable act when you pay your physician for medical service? No more have you done a charitable act when you pay your pastor for his time and labor among you.

FROM OUR TRAVELLING AGENT.

The Green River Association met at Old Fort at the foot of the Blue Ridge. The Presbyterians and Methodists had each held a conference there during the present year, yet we found the greatest abundance for the support of the Association, and all the citizens of the town anxious to participate in the entertainment of the delegates and visitors to the Association.

Dr. M. M. Landrum has greatly improved in health, and was again elected Moderator of the Association. The former clerk was also re-elected. He is the nominee of the Democratic party of his county for the legislature, and if he is as constant in his efforts to get votes in the day as he is in snoring and keeping his bed fellow awake at night, he will be elected beyond question.

The brethren had an extensive "Centennial program." They do not seem to be very much moved by these centennial services. The truth is, our people want to learn about the work to be done, and not so much about the old brethren who have long ago passed away.

Every Baptist must ever hold dear the lives of the men who did so much to carry the gospel to the heathen, but the recital of the history of these men is certainly not the best way to send the brethren and churches forward in their work.

The Association showed great earnestness in all the departments of our work. Bro. Mills went home with a good contribution to the Orphanage. Bro. Gwaltney found that the brethren had not lost any interest in the Board of Education.

Brother C. B. Justice was in good shape; preached a most excellent sermon, and was, as he usually is, useful and enthusiastic in all the exercises of the Association.

From here I go to the Tar River. This was the first opportunity I had ever had to be at this Association. For extent of territory, the number of churches, and for the intelligence of the body as a whole, excell any other Association in the State. Certainly no gathering of people ever met with a more cordial reception or were better entertained than that extended to us by the people of Louisburg. To those of us who knew the people of the town, this was no surprise. Dick Yann was at his best when he preached the introductory sermon Wednesday night.

Bro. VanDeventer spoke Thursday on the part Baptists have taken in missions for the past hundred years.

Bro. W. A. Montgomery read a paper on the relation of the schools to our Foreign Mission work. The Association requested that this be printed in the Biblical Recorder.

Bro. N. B. Cobb delivered an interesting address on woman's work in missions.

Bro. Mills presented the claims of the Orphanage, and the church and individuals pledged something over $500, to be paid by the first of January.

The subject of State Missions was being discussed when our leaving time arrived. This is the choice work of the Association, and there will be no letting down on this work.

Bro. Woodson was much encouraged by the sympathy and aid he received for the board of disabled and worn out ministers.

Profs. W. B. Royall of Wake Forest, Brewer of Murfreesboro, and Hobgood of Oxford, were present in the interest specially of education.

Leaving Louisburg at 11 a. m., at 11 p. m. our train had reached Waxhaw, on the G. C. & N. R. R., two hundred miles away, where the Union county brethren were holding the Union Association.

Bro. B. C. Ashcraft, the youthful moderator, did his work well. Bro. R. Redfern, the old clerk, was again elected.

I was impressed with the spirit of work which seemed to possess the brethren. Nobody seemed to be called on to talk for "buncombe," but the work of the Association was pressed from the beginning to the close.

Bro. J. B. Richardson of High Point contributed much to the interest of the meeting by the part he took in the discussion of the different objects of the Association.

Bro. Stallings was here in the interest of High Point Female College, but he always helps in any work which the brethren lay upon him. He has made a most thorough and earnest canvass for his school, and richly deserves all the success he may obtain.

Bro. G. W. Harmon and others did me valuable service in aiding me to obtain a good list of subscribers to the Recorder.

J. C. C.

PERSONALS AND OTHER ITEMS.

....The Tennessee State Convention meets in Knoxville, Oct. 12.

....Rev. J. I. Kendrick, of Charlotte has returned to the Seminary.

....Bro. Smith of Salisbury made us a pleasant call last Saturday.

....Rev. O. L. Stringfield, pastor of the church at Hephzibah, has resigned.

....The church at Marietta, Ga., is erecting a house of worship to cost $12,000.

....Rev. H. M. Wharton, D. D., of Baltimore, will aid Dr. Hatcher in a meeting.

....Hon. C. B. Aycock of Goldsboro gave the Recorder office a pleasant call Monday.

....Rev. L. C. Brickhouse of Sandy Bottom, Va., writes us a very interesting letter.

....A church of twenty-three members has been organized in Hanna county, Texas.

....Rev. J. K. Fant of High Point, N. C., is assisting in a meeting at Kernersville, N. C.

....Philadelphia is to have a hospital to be called "The Baptist Hospital in Philadelphia."

....Rev. Baylus Cade of Richmond attended the Tar River Association which met in Louisburg.

....The Atlantic Association convenes at Newbern this week. A very pleasant time is anticipated.

....The Baptist church in Culpepper, Va., was destroyed by fire on the 8th inst. It cost $14,000.

....Rev. W. H. Sowell, of Athens, Texas, has left that place to attend the Seminary at Louisville, Ky.

....Rev. R. T. Bryan has been stationed at Shanghai by the Foreign Mission Board of Richmond, Va.

....Dr. Chas. E. Taylor passed through the city yesterday on his way to the Atlantic Association.

....Rev. Thomas Dixon delivered a lecture in Freemason Street Church, Norfolk, last Tuesday night.

....Rev. R. C. Reed, D. D., has resigned the pastorate of the Second Presbyterian church at Charlotte.

....Prof. Gaines of Richmond College has returned from his trip to Europe, very much improved in health.

....The Sunday-school of the Second church, Richmond, expects to raise $5,000 for the Centennial fund.

....Dr. T. E. Skinner of Raleigh will deliver an address at the Mt. Zion Association on Wednesday, Oct. 19th.

....Rev. C. B. Justice preached the introductory sermon at the meeting of the Green River Association.

....Brethren J. E. White and J. A. McKaughan called to see us on their return from the Tar River Association.

....The great Chicago University opened with three hundred students. One thousand are expected within two weeks.

....Rev. J. L. White, of Asheville, will assist Dr. Cooper in special meetings to be held in November, in Richmond.

....Bro. J. B. Boone attended the Tar River Association and preached for the brethren in Weldon on Sunday.

....The General Association of Kentucky Baptists will meet with the First Baptist church in Covington, Nov. 12, 1892.

....Rev. D. M. Ramsey, the new pastor of the Citadel Square church, Charleston, S. C., is preaching to large congregations.

....It is generally understood that Dr. Pritchard will accept the call to the Tryon Street Baptist church.—*Charlotte Observer.*

....Dr. J. R. Graves of Memphis, Tenn., is very feeble, and expects to go to the Sanitarium at Battle Creek, Mich., for treatment.

....Dr. J. B. Hawthorne, during his pastorate at Atlanta, Ga., received over sixteen hundred people into his church.—*Kentucky Baptist.*

....Dr. A. G. McManaway reports a fine outlook in his new field at Little Rock, Ark. He began a protracted meeting there on the 6th inst.

....Dr. T. H. Pritchard, of Wilmington, has received a unanimous call to the pastorate of Tryon Street Baptist church, Charlotte, N. C.

....Dr. J. L. M. Curry, of Washington, D. C., was in the city last week in the interest of Shaw University and while here called to see us.

...The church at Southport, N. C., is without a pastor and desires to secure one. For particulars write to Bro. D. T. Watson at that place.

....Rev. J. T. Crocker, a Methodist minister, was run over and killed by the vestibule train near Jamestown on Monday morning of last week.

....Rev. W. R. Gwaltney, of Wake Forest, who has been attending Associations in the western part of the State, called to see us last week.

....Dr. W. D. Powell, of Mexico, will spend the first two weeks of the month speaking in Texas in the interest of the Centennial of Missions.

....Dr. H. A. Tupper of Richmond has returned from his trip in the Rocky Mountains, and is again at his work in the Foreign Mission Rooms.

....One hundred years ago, not more than twenty versions of the Bible were in use, and now there are about 350 versions in whole or in part in use.

....The Southern Baptist Theological Seminary has opened with two hundred students. This is the best opening in the history of the institution.

....The new house of worship at Colesbury, Ky., was dedicated in September. The church was built mainly through the labor of Seminary students.

....Rev. J. S. Hardaway, the greatly beloved pastor of the Baptist church, preached an unusually good sermon to his flock on Sunday morning.—*Public Ledger.*

....One hundred years ago there were practically no converted heathen, now there are about one million, and five millions of adherents to the christian religion.

....The address of Rev. A. E. Dickinson on "The Baptists and the Bible," has been published in tract form, and can be obtained from Rev. R. H. Pitt, Richmond, Va.

....We learn that a very successful revival meeting was held with Waughtown church, Forsyth county, last week, conducted by Rev. W. H. Wilson of Madison.

....Rev. D. S. Williams having passed several months with his children at Allensville, Ky., has returned to Arkansas. His address is 1,114 W. Water St., Little Rock.

....Rev. W. L. Wright of Richmond preached his first anniversary sermon Sunday. Baptized seventy eight and has only preached sixteen sermons elsewhere.—*Baptist.*

....Visiting brethren who expect to attend the Columbus Association, which meets in Chadbourn Nov. 4th, will please write me a postal card directed to Chadbourn.—*T. J. Cobb.*

....Rev. H. W. Battle of Petersburg writes us a very interesting letter. We are always glad to hear from Bro. Battle, who is so much beloved and sadly missed in North Carolina.

....A series of meetings is to be commenced at the First church, Winston, on the 18th inst. Rev. H. A. Brown, the pastor, will be assisted by Rev. O. L. Stringfield of Wakefield.

....The Tar River Association pledged more than ever before for Associational Missions. It also obligated to support two young men on the Board of Education at Wake Forest College.

....Bro. S. W. Carter of Leaksville, N. C., says: "I cannot afford to miss the weekly visits of the dear old Recorder. It seems to me that it grows better as the years pass by. Some of the editorials recently have been worth a year's subscription to the paper."

....Rev. William M. Sorrell, of Carey, N. C., has organized a church at Mount Olivet. A house has been bought and a protracted meeting will be held this week.

....Dr. F. M. Ellis of Baltimore says that the "moral basis of missions" is found (1) in the benevolent nature of God, (2) in the character of the work of Christ, and (3) in the commission of Christ.

....The Baptist church at Deadwood, S. D., was recently destroyed by fire. The building had just been completed, and was valued at $12,000. It is supposed to have been the work of an incendiary.

....The sessions of the Baptist Centennial of Missions at Louisville were interesting and well attended. Many able speeches were made. Dr. Pritchard did not speak, being prevented by indisposition.

....William Jewell College, Missouri, opened with two hundred students. All are delighted with the new President, Dr. J. P. Green, and the most prosperous session in the history of the College is expected.

....Brother and Sister C. B. Edwards returned Thursday of last week from Portland, Oregon, where Bro. Edwards attended the Sovereign Grand Lodge of Odd Fellows as grand representative from this State.

....Joseph Ernest Renan, author of the celebrated "Life of Jesus," formerly professor in the College of France, died on Sunday, October, 2d, at Paris, at the age of sixty nine. He was a leading infidel. He knows better now.

....A leading man of Mexico married his own sister. For $30,000 the Pope gave him authority for the marriage. For $16,000, a man in Mexico obtained permission from the church of Rome permission to marry his neice.—*W. D. Powell.*

....One hundred years ago it required five months for William Carey to make the voyage from England to Calcutta, but it can now be made in two weeks. It was about one year after his departure before the news of his safe arrival reached London.

....Rev. Arthur T. Pierson, D. D., will return to London about November 1st, and will occupy the pulpit of Metropolitan Tabernacle during the winter. The statement that he has been called to the pastorate, either temporarily or permanently, is without foundation.

....Rev. L. G. Broughton, of Winston writes us: "We are having additions every Sunday morning and night, open "church doors" at every service. Our membership has increased about two hundred per cent. since March and still they come in. Our Sunday-school is also increasing.

....Rev. D. P. Bridges of Catawba is now in Louisville, Ky. He desires that his correspondents should address him at that place, 1,116 Eighth St. He writes October 5th: "I am now just beginning work in the Seminary, and am very busy. We have about eight North Carolina boys here now."

....Rev. J. B. Marsh has just paid the church at Piedmont a visit and we think we captured him, as he has captivated us. He preached an able sermon Sunday morning on Missions, and at night preached and administered the Lord's Supper to three hundred members. We hope he will accept our call.—*F. M. Allison, Piedmont, S. C., Oct. 4, 1892.*

....Rev. Dr. S. S. McBride, of the Baptist church, who resigned a prominent pastorate some months ago, to enter upon an effort for the evangelization of Ireland, has recently received a check of $5,500 from a merchant in New York City, who is a native of the North of Ireland, to aid in carrying forward the good work.—*Christian Index.*

....How do the women receive the gospel in China? Bro. Durham said at the Three Forks Association "that the men could not reach the women with the gospel." Do the women preach there? who are sent as missionaries. Please explain through the Recorder. This is merely for information on this subject.—*J. F. McBride.* As a general thing, Chinese women never attend public assemblies. They have to be reached by going to their homes and talking with them, which only a lady could. Our women do not preach. Read Miss Fannie Knight's letter in the Recorder of Oct. 5th.

....Rev. H. A. Brown of Winston, N. C., writes October 6th: "The editorial in this week's paper is on the right line. If theological professors and college presidents are to supply our vacant churches with pastors, wherein do we differ from the plan pursued by our Methodist brethren? The advantage is with them because the bishop is advised by the presiding elders who know something of the field and the man, and with us it often happens that the field and its needs are unknown to those who do the recommending."

....The meetings in the Tabernacle of this city are progressing with greatly increased power, and are being felt in every direction. Sunday last was a great day. A crowded house greeted the evangelist, Bro. Harrison, three times during the day, and his preaching was with great directness, earnestness, tenderness and power. He preaches the word of God. In the evening Dr. Hall baptized twenty one converts. At night the audience more than filled the large church, so that the Sunday school room had to be opened. It was a service of great spiritual power, and about thirty persons professed conversion. Bro. Harrison preached to children during the day. It is not an easy thing to do, but never was it done better. The little ones were charmed by the interesting way in which Scriptural truth was imparted to them. Prof. Thompson continues singing sweetly the message of God's love to man, and is a great assistance in this good work. The church is awakened and laboring earnestly and harmoniously for the salvation of the unsaved. A meeting of much interest was held on Saturday at the A. and M. College, and several students requested prayers.

.... Dr. Oscar Baxter died very suddenly in Currituck county on Sunday, aged seventy-three years. At the time of his death he was the oldest living graduate of Wake Forest College.

.... The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $16,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $3,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Oct. 14th, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $7,613.80, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $6,765.53. Brethren, please *aid us in this work* NOW.—*C. Durham.*

.... The marriage of Miss Eva, daughter of Major and Mrs. W. A. Graham, to Mr. S. W. Huff of Raleigh was one of the most beautiful and impressive scenes I have ever witnessed. The company witnessing it was large but select, and the ceremony by the father of the groom was timely and beautiful. The presents to the fortunate couple were exquisitely beautiful, and of great variety, aggregating in value between $500 and $600. The silver service by the father and mother of the groom was a noble gift to a noble couple, while the gifts of the Electric Railway Company, with which the groom is connected, spoke volumes in his praise. "Flowers be in their pathway."—*M. P. Matheney.*

....A right lively incident occurred at Mallard Creek Presbyterian church last Sunday. The preacher was humming along on the home stretch, when the congregation was suddenly startled by a man who was seated on a front bench throwing up his hands and shouting "whoa! whoa!" He shouted loud, too, and then he plunged forward on the floor. The disturber was a well known farmer of Mallard Creek and a pillar in the church. It came out afterward that he had dozed off during the sermon and got to dreaming. His dream was that he was driving along in the wagon when his mules got frightened and started to run off. It was at that moment that he threw up his hands and shouted "whoa!" Then he saw the couplin-pin falling out and he lunged forward to catch, and waked to find himself standing on the floor just under the pulpit and a very much surprised preacher glaring down at him. This is a true incident, and Mr. Bryce Cochrane can verify it.—*Charlotte News.*

From Dr. C. E. Taylor.

Did you ever see a bed of tulips or crocuses bursting into bloom in the early spring? Then you can form some idea as to how Broadway, the great thoroughfare of New York looks in the sunshine these bright October mornings. The whole city is preparing for the great Columbian celebration, and the work of the decorator reveals itself in every direction. Flags of every nation, streams of bunting of every color, hang from windows or float from masts in every direction.

Never have I seen the city so thoroughly clean. The cholera scare was not without its blessing. And never in all my visits to the city have I seen streets more crowded or evidences of prosperity more abundant.

For the first time in my life I have had the pleasure of attending one of the Associations of our Northern brethren. It was the Southern New York which met with the Judson Memorial church. It was evidently a success, but vastly different from the Southern gatherings. The crowd, the enthusiasm, the quickened pulses and warmed hearts of our North Carolina Associations were not there. There was a definite programme which allotted each speaker his time on the floor, and indicated just when he was to speak. The perfect decorum of the meeting was chilling to me; but, on the other hand, perhaps our North Carolina meetings would appear too boisterous and disorderly for the brethren of the New York Associations.

There are in and immediately around New York not less than seventeen old Wake Forest students. Most of them I had the pleasure of meeting in my recent visit. Of many of them I heard most flattering things said by others. Bro. A. C. Dixon is doing a work in Brooklyn which is second to that of none in the great metropolis. Delighted crowds attend upon his ministry and he preaches just as if he was in the midst of a North Carolina protracted meeting. Though one of the most hardest worked men in the city, he seems to thrive under it, weighing now nearly two hundred pounds.

Tom Dixon is drawing great crowds in attendance upon the Sabbath services at Association Hall and probably reaches many who hear no other minister.

Rev. W. J. Sholar was installed last week as pastor of an excellent church in Brooklyn.

Rev. J. M. Davis is in charge of no church, but preaches as often as any pastor in the city. During the week he is in the employ of the Electric Light Company.

I had the pleasure during my two weeks sojourn in the city of meeting quite a number of New York and New Jersey pastors. A strong body of men they are both in numbers and personnel, as they assemble in their conference on Monday mornings at the Baptist Tabernacle.

How wonderful it is to leave New York at nine o'clock at night and be at Wake Forest in time for a late dinner the next day. When we think of it as a reality, it transcends the dreams of the Arabian Nights. But, after all, the best of such a trip as I have taken is always in the return home and in the joy of being at the College again, of meeting my colleagues and of greeting the young men. One hundred and seventy of these are now registered.

I am receiving many requests for the General Catalogue, and many letters from old students expressing the pleasure they have found in its perusal. There are several hundred in our hands yet. Every old student of the College should have one. If many more do not purchase than have already done so, there will be a considerable deficit in the cost of publication.

C. E. TAYLOR

Answer to Bro. Carroll's Question.

Dear Recorder:—The question raised by Bro. R. D. Carroll as to the right of a church to appoint one of its own members to administer the Lord's Supper has been answered, in a measure, already by brethren J. J. Lansdell and Jno. T. Albritton, both recognized as safe men to follow in matters of Baptist church polity; but it may interest Bro. Carroll and the church he mentions to know that neither of these brethren express the faith of all the saints in their views on this subject. In his "System of Theology," Dr. A. H. Strong of Rochester Theological Seminary, says: "The responsibility of seeing that the ordinance is properly administered rests with the church as a body; and the pastor is, in this matter, the proper representative and organ of the church. In cases of extreme exigency, however, as where the church has no pastor and no ordained minister can be secured, it is competent for the church to appoint one from its own number to administer the ordinance." 1 Cor. 2: 23, "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus, in the night in which he was betrayed, took bread." Here the responsibility of administering the Lord's Supper is laid upon the body of believers. It seems to me that the church has *the right* to appoint whomsoever it will of its members to administer either baptism or the Lord's Supper. Any other view rests on what is known as *sacerdotalism*. While the church has the right to appoint an unordained member or minister to administer the ordinances, it should use very great wisdom in the exercise of that right lest the ordinance be brought into disrepute. This leads me to say that the altogether too common custom of the churches in the country to pour out the wine from a *black bottle* has always seemed to me to be calculated to bring the ordinance into disrepute. The *black bottle*, like the pack of cards, in itself may not be sinful, but it has immoral associations. So has the decanter and "the little brown jug." For this reason, neither of these should be used on the Lord's table. A silver communion set can be purchased for a few dollars, and will be less suggestive of intemperance if used in the administration of the Lord's Supper than is a black bottle or a decanter. "Let everything be done decently and in order." M. V. McDUFFIE.

New Brunswick, N. J., Oct. 6, 1892.

Statements Replied to by Rev. G. P. Bostick.

Dear Bro. Bailey:—Will you kindly permit me to reply to certain statements in the RECORDER of July 20th and July 27th?

1. I desire to reaffirm that Dr. Crawford *was* in America in the years 1889 and 1890, as his enclosed statement shows, and as various delegates of the S. B. Convention, who went to Fort Worth, can testify. He went at the advice of his physician to avoid an attack of paralysis. Your statements in the RECORDER to the contrary leave the people shut up to a very serious inference against me, since I *claimed* to be living in his house at the time. Would you kindly insert Dr. C.'s own statement?

2. Your statement to the effect that I drew salary from Jan. 12th to June the first after resigning, is correct, but leaves the people to infer that I drew four months' salary after the connection was dissolved. This is not the case. We sent in our resignation Jan. 12th, but owing to the distance, did not have a reply from the Board for nearly four months. In this time I drew salary as I had always done, and was justly entitled to it. As to the expenses for the home trip, it was asked and granted *unconditioned on when I should go home.* I have written July 15th, 1892, to the Board agreeing to return this money at once, if they inform me that I have, in their judgment, been unfair. This I am prepared to do, and only await their reply.

3. The impression is also made in your paper that the Board discontinued Dr. C.'s salary April, 1889. This is not the fact, but he did voluntarily cease to take salary after that date, and also returned the amount already paid him from Jan. 1st of that year, $129.75, to the mission, as the Treasurer's books now before me clearly show.

4. In your issue of July 20th, Bro. Bell reviews my tract, laboring hard over my figures, as he previously did over very similar ones in the *Western Baptist*, insinuating that they are far from truth. Reviewing my tract, he says, "Bro. Bostick uses these figures to suit himself," and of the "excess," he says, "a large part of which exists only in Bro. Bostick's figures—not in fact." To these two points I simply reply that it is exceeding strange that Bro. Bell does not give the correct figures from the Board's books, so that all may compare for themselves with mine and see how far from truth mine are, and how large a part of the excess does really exist in fact. Surely he could give such correct figures, occupying the position he does. Would not such a course most effectively offset once for all wrong statements? Mere assertions, even from Brother Bell, count nothing on this subject with me, and it may be with some others also. Again, he supposes that, according to my statements, missionaries are to depend upon the raven's railroad and steamship companies for outfit and passage, and upon orphan asylums to take care of their children. By no means will this be necessary. In a small tract I could not discuss and make plain everything. But for each one of the five sent out in the year, about which my tract specially treats, I did allow $400 to $600 for outfit and passage, without itemizing. Besides, the $700 is sufficient to send out and sustain for the first year a missionary, if his salary begin when he is appointed and ends only with death or the breaking of the contract. This, I think, should be the case. As to living on the field, I know one missionary in China who takes only $600 from our Board, and this has been found ample to cover every living and working expense, including renting and repairing a house, and also enabled the party to save for the first three years on the field at least $400. I know that said missionary lives comfortably and has been in such good health as not to need even the advice of a physician. Not every one can live so economically. But this is $100 less than what I allowed to each one in China. Besides, it is generally admitted that two or more can live together on an average less than what it costs a single individual to keep house. Last year I drew from the Board for myself and child for everything, including an amount sufficient for house rent, $681.38. I had some special expenses and contributed to various objects and was still able to lay by nearly $150. I know that our Board does provide for some of those resting at home, but I do not know how much. It was only that point about which I said I did not know. As to the "self support" idea run mad, Bro. Bell alone runs it mad, for I know nowhere a missionary who says if the native christians "turn them loose to struggle unaided and alone against the fearful odds that surround them." He simply misrepresents us. But I prefer the "self-support" even run mad to the "subsidy" run mad. Bro. Bell and others make much of the following language from Dr. Yates: "I have discussed these peculiar views with him (Dr. C.) more than once and *rejected* them as absurd for Central China Mission." But I ask *what* peculiar views? Certainly not those regarding the evils of the employment of natives to do religious work. Dr. Yates' words immediately preceding the above quotation are:

"I have been much concerned about the effect of the republication of my paper, to be used in connection with Dr. C.'s rules under Article V.," and then says: "There are evils to be abated in which we agree, but he has not made them prominent." Dr. C.'s Article V. is subdivided, and subdivision three reads as follows: "For the rent of of dwelling place or house, for the use of each missionary, a sum, including repairs, not exceeding $150."

It was simply this sum of money that Dr. Y. objected to have his paper quoted as supporting. It was only this one single point to which he objected, so far as anything I have seen published from him proves. This appears more fully from another and larger letter from him in the *Foreign Mission Journal* of August, 1866, the same paper from which Bro. Bell quotes, but a different letter. In this other and larger letter, Dr. Y. complains that Dr. C. has not laid sufficient emphasis on the evils of the "subsidy plan," and goes on to deplore its baneful effects in the strongest language. It was simply to confirm my statements as to the evils of this system that I quoted Dr. Y. in the body of my tract, and for this purpose alone. His paper is on this single theme, and is sufficiently clear to speak for itself; and moreover I defy Bro. Bell, Dr. Harris or any one else to show that Dr. Y. ever changed his views as to the *evils of the employment system*—"church business," as he calls it. Bro. Bell quotes Dr. Harris where he is quoting from Dr. Yates' paper as follows: "What then? Dispense with native agents altogether!" "And he (Dr. Y.) answers in italics, '*By no means*,'" and Dr. H. says: "He proceeds to discuss the method of testing their consecration and the best plan for assisting those who stand the test." Dr. H. found this a most convenient point at which to stop quoting from that remarkably strong discussion, and Bro. Bell is very careful not to quote beyond the same point. But I desire to give this "best method," as set forth by Dr. Y. It is found in full on page thirty-five of my tract. I quote simply two connected sentences. Dr. Y. says:

"To secure the native ministry that will do the work required, we must reconstruct our whole system of work and commence anew and on the basis of *voluntary workers*. And to do this effectively, it will be necessary to cut off absolutely and for ever not only all *claims* of the natives upon the foreign treasury, but all *expectation* of temporal aid from the missions."

This is the manner in which he "proceeded to discuss" how to test and how to aid the "native helpers." He was pleading against the employment of any with foreign money, whether consecrated or unconsecrated. I do not see how Dr. H. thought he meant only "*unconsecrated* men," since Dr. Y. said nothing of the kind, but the exact opposite. "Cut off absolutely and for ever all *expectation* of temporal aid from the missions." Nor is it sufficient to say that Dr. Y. was laboring to correct only the evils of other denominations, while the Baptists were free from them. He could not pursue his own work in the way he desired, as he himself says, "while this church business is dominating everything connected with mission work." See his longer letter in the *F. M. Journal*, August, 1866. The Baptists were engaged in this "church business" then, and are still in it. One of our Southern Baptist missions in China reports *one* employed native to every *twenty-six and a half* of the reported membership. See statistical table in Foreign Mission Board's report in Minutes S. B. Conv., 1873. Is it not just as bad or worse for Baptists to engage in it, as for others? Now, it does seem to me not exactly the fair thing to quote Doctor Yates *against* himself, as is certainly being done, while others are accused of dishonesty because they give his paper *in full* to show what he thought of certain evils in mission methods.

With this article I hope I may be permitted to retire from further discussion of these matters in the papers. I felt that for me to say this much was due to all concerned.

Praying the blessings of God upon all those who serve him in sincerity and truth,

I remain yours in the Lord,

G. P. BOSTICK, P. O. Chefoo.

Tung Chow, China, Sept. 8, 1892.

STATEMENT BY DR. T. P. CRAWFORD.

Dear Bro. Bailey:—In the summer of 1889 I went to America to prevent the trouble with which you have been afflicted and at my own charges. I remained among my relatives in Texas more than ten months, but did not go further east. While in Texas, I attended the State Convention at Houston in October, 1889, and the Southern Baptist Convention at Fort Worth in May, 1890, but I took no part in that meeting. A few days after its adjournment I set out for China, arriving at my home in Tung Chow early in July, where I first saw Bro. Bostick. I have since been in good health.

T. P. CRAWFORD.

DR. CRAWFORD TO REV. G. P. BOSTICK.

Dear Bro. Bostick:—In your note yesterday you asked me the following question:

"Did you ever use Dr. Yates' article now republished in my tract to support your scheme for remedying "the subsidy" and other evils in our mission work? I mean the scheme you presented to our Board and Convention in 1885-6, fixing a limit to the amount of money to be appropriated to the use of each missionary per annum, or found in your printed schedule now lying before me."

To this question I unhesitatingly reply, that I never used Dr. Yates' article for any such purpose, his suspicions and the assertions of Dr. Harris and Dr. Bell to the contrary notwithstanding. I used it to show the "evils," but not the remedy, for it has nothing on the latter point. On my return to China I asked him what reasons he had for entertaining the suspicions he had expressed in letters published in the BIBLICAL RECORDER and in the *Foreign Mission Journal*, but he gave none of a satisfactory kind. Dr. Yates does not say that I so used his article, but, "if" I did, &c. Yet Dr. Harris seized upon Dr. Yates' words in these letters and by making skillful turns, incomplete quotations, and various remarks of his own, fixed up a certain composition which he employed to overthrow the influence of my mission lectures among the churches. And now Dr. Bell comes forward and employing these same old letters with Dr. Harris' production and various remarks of his own, attempts to destroy the influence of Dr. Yates' article upon the churches as it goes forth in your tract. Vain attempts! Dr. Yates and myself agreed perfectly as to the "evils" in our mission work, but not as to the *remedy*. We tried hard to come together on this point but could not—a matter of regret to us both. He formulated no remedy of his own but opposed the practical remedy which I attempted, in my own name alone, to present for the consideration of the denomination. I do not regret its failure as God is revealing the true remedy for the evils which afflict our mission efforts at home and abroad as well as the scriptural method of evangelizing the world to Christ.

Yours in the Lord,

T. P. CRAWFORD.

Tung Chow, Sept. 2d, 1892.

ITEMS FROM BRO. BOSTICK.

All the Pingtu friends were in Tung Chow with us recently. Brethren League and Sears and their wives and our own Miss Fannie Knight. This is her first visit to us for two years. She looks well and happy, though she has been the only foreigner in Pingtu for much of these two years. This is our hot and rainy season, so that we can do but little country work. We eleven Southern Baptist missionaries and the two Swedish Baptist brethren who are here now, met daily for one week, for prayer and Bible study. The burden of our prayers was mainly for the gift of the Holy Spirit in our own hearts and to prepare Chinese hearts for the reception of God's truth as we present it. These were exceedingly precious meetings. Our friends at home can scarcely imagine how much we miss such special meetings as are constantly occurring with them at home. Certainly we appreciate such seasons as this; and we all believe that we are greatly helped by these few days for the special work of the fall and winter.

I say amen to your recent article about the heathen "not being hungry for the gospel." To give fourth the idea that they are generally so is seriously wrong. Far better that the missionary and those who support him know fully that it is a long tedious work. Let us give them the gospel, because Christ commands us to do so, not because we are going to make big reports of large ingatherings. But all around us are growing signs of friendliness, and some occasionally do want the gospel.

My wife has been quite ill, but is much improved now.

This has been my best summer as to physical health that I have had for ten years, for which I greatly thank God.

Our rainy season has not been so long this summer as I have formerly seen it, nor the weather so hot. Hence there is likely to be less sickness among both natives and foreigners.

Soon we all hope to be fully into our country work for the fall and winter.

Bro. King will soon go to Hwanghien and the Pingtu friends will all return.

Will our friends pray earnestly for the Spirit of God to be poured out graciously upon us and our work? and may the same Spirit guide all of us into just the path in which he would have us walk.

Yours in the work of the Lord,

G. P. BOSTICK.

Tung Chow, China, Sept. 5, 1892.

See advertisement in this issue of position wanted as teacher in private family or academy, by a graduate of Roanoke Baptist Female College. The lady is qualified to teach any branch.

Letter from Bro. R. H. Smith.

The following letter was sent by the Clerk of the Swain or Cherokee Indian Association to one of the Secretaries of the Baptist State Convention, accompanied with a report of the statistics of the three Indian churches which compose this Association. The report shows a membership of eighty-two in the Association. The writer, we are informed, is a son of N. J. Smith, Chief of the Cherokees in North Carolina.

Dear Brother:—It is a deplorable fact that the above report meagerly indicates as the condition of our church work in this country. We have had many obstacles to contend with, even the greatest in the form of those sent here to teach and instruct our people in the way of a superior civilization—christianity.

The Western (N. C.) Convention sent us a missionary, Rev. S. C. Owen, two years ago; he labored with us a year, and notwithstanding the decided opposition referred to, he did much good—no one may know the evil he averted. But as to the "opposition," you would be surprised to know it is by those who have had charge of our Government Indian Training School for the last eight years. To be plain, it has been the policy of one H. W. Spray in the control and management of said school—instead of the christian fellowship and co-operation our Cherokee brethren naturally expected and needed, the said Spray gave them the cold hand of indifference, and shut himself up in a petit tyrannical social despotism in their schools. As a result, our churches have gone down, our preachers became discouraged, and, later through his desperate efforts to continue his hold on our school interests, in his efforts to create and hold a following that he may have somewhat of excuse to cover up his unwarranted course, our people have been arrayed in the most partisan and wicked factions and discussions. The Government has sent a Mr. Andrew Speemer of Milford, N. Y., to take control of this school and all our tribal affairs, but said Spray still contends and refuses to give possession of the government buildings and get away. Our schools have been blocked since June 30 last by this man, and there is not much prospect of any immediate satisfactory settlement.

Therefore, it is but a small report I have to make. Our mission work has become of no effect. Our people have become intensely impatient; they pine for their peace of home, the protection of their liberties—for relief, for relief!

Pardon this deviation from a regular report. Yours fraternally,

R. H. SMITH.

Clayton Meeting, No. 2.

Two protracted meetings in one year, and still another wanted, makes some people complain and others rejoice. Clayton's second meeting with the Baptist church began on the second Sunday in August and closed on the following Lord's day, resulting in the addition of twenty-two to the membership of the church. I could not secure any ministerial aid in this meeting; but a live church and the presence of the Lord made the work go on delightfully from the beginning to the close. It has been a pleasure to serve this church so far, and I think she will give some other pastor a better time and more pleasure than I have enjoyed, or, it may be that increase of pleasure is in reserve for the present pastor.

Rev. R. T. Vann was with us last spring and we had nine additions at the close of his meeting, and the influence left behind has been a lasting blessing—working out good ever since. We often think of his short stay and earnest work for the Lord and wish the pleasure and profit could be repeated. From Clayton we go to

PRINCETON.

This little collection of God's people are still struggling for a house of worship. We held a meeting from the third to the fourth Sunday in August, but with the same disadvantages as heretofore. We came in collision with the "Free Wills" and lacked other helpful influences to success. But the day is coming for the Missionary Baptists at Princeton, and this predicted day is not many years in the future. Rev. F. H. Poston, of Smithfield, preached some very good sermons and made a place for himself in the affection of some of God's people by his faithful use of the truth. Here we are at

SELMA.

The meeting here continued nearly three weeks and closed Oct. 2d, resulting in the addition of twenty-four to the fellowship of the church. Twenty-one by baptism and three by restoration and letter. Four had been received before the meeting, making twenty-eight additions to the church during this year. This was the most precious meeting of my life, because of the revival of God's people after a long season of almost spiritual death. Rev. Worley Creech, of Hare's Store, aided me in the meeting, and worked his way into the affection of everybody. He is a curiosity, of the spiritual sort, full of faith, good works and original sayings. I never met a more pious and earnest worker for the Lord. He conceals Creech and makes his Lord's love and goodness prominent in everything he does—in the church and out of it. I close with a heart full of gratitude to God for his blessings upon my work "*in His name.*"

O. C. HORTON.

Selma, Oct. 4th, 1892.

West Chowan Association.

The West Chowan Association will hold its next session with the church at Mt. Carmel, Northampton county, N. C., commencing Oct. 25th, 1892. Visitors and delegates coming by train and desiring conveyances, will please notify J. D. Pruden, Seaboard, N. C. H. T. WILLIAMS.

Seaboard, Oct. 10, 1892.

Church Organized.

Dear Recorder:—By request, I will say that on Tuesday, Sept. 27th, a party consisting of Revs. B. Leggett and D. Cole, and some other Bertie Baptists, took shipping by a large cypress canoe on the lordly old Roanoke with its eight feet of high water, and just went gliding with the current for Williamston, N. C.

From that point we went by mule carts a few miles into the country to a mission station occupied by Rev. B. Leggett, amid those people will all their "isms," for the purpose of organizing a Missionary Baptist church. We found a goodly number of people of many different creeds awaiting our arrival. Bro. Leggett was soon chosen chairman, and your humble scribe clerk.

Very soon we were settled down for business, and a short while afterwards we had passed through a very harmonious conference, and one more Baptist church organized with eight members, all grown people, which was the result of a recent meeting of days held by Bro. Leggett. Also one deacon chosen and set apart to that great work. Not having time for preaching, the Lord's Supper was celebrated, and we dispersed for dinner.

After being shaken by our mule carts we found ourselves stemming the tide of the river. But how different from the trip in the morning! We were not "gliding" very swiftly—only about two and a half knots per hour. However, our steersman who tips the scales at two hundred, had a sufficient quantity of Martin county beef aboard to enable him to do his duty, and quite nobly did he do it, and at 9 o'clock we found ourselves at "home, sweet home."

How suggestive of Peter's sins, and others also, was our downward trip—nothing to do but turn loose and drift, and when once started, how easy a matter to drift!

For some time I have had a desire to visit that section, and we found that from Williamston to Jamesville, a distance of about thirteen miles, and from Williamston to Washington, a distance of twenty-five miles, there was no Baptist church of missionary faith.

Bro. Leggett preached for them last year at his own expenses, but I learn that he is allowed $50 for his services this year, and to my mind he is doing a greater work over there among those people than some men of more ability might do.

The deacon who was ordained was a former Methodist, but left that church of his own accord some months since. A good man I think.

May the Lord bless and protect the infant church is the prayer of

D. E. MODLIN

Windsor, N. C., Oct. 1, 1892.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

"The Story of Pot. Hooks."

Rev. C. A. Jenkens again comes before the public in the role of author, but this time not as an exponent of Baptist doctrines, but as a humorist. He gives to the world the story of Pot. Hooks. "Pot.," or, not to be so familiar, Mr. Hooks sees the world from many sides, and especially from the funny side, and in his history he gives us the benefit of his experience.

It will be a surprise to many, who are acquainted with the author as the eloquent preacher, the gifted teacher, and the well-known author of "Baptist Doctrines," to know what a fund of genuine humor is in his nature. No one can read "Pot. Hooks" and not perceive that the writer is a born humorist. But the fun of the book has always beneath it a serious purpose. The aim of the writer in the midst of all his fun is the exposure of frauds; frauds in religion; in medicine; in law; in business; in society; in education; frauds clerical, medical, legal, mercantile, matrimonial, etc. Our author is their sworn enemy; and a sham is held up by him to the world as a laughing stock.

Perhaps, it would be well to caution the reader, that in attacking the counterfeit the author had no desire to wound the genuine. For instance, he is a friend and advocate of protracted meetings, but his book will show that he has no respect for the clap-trap employed by some that conduct them. There is danger that the careless reader would conclude that all revival meetings are made light of. The book is well written; natural, and thoroughly enjoyable. It has not a tiresome page in it. There is nothing bombastic about it. The humor varies from the softest and most delicate shades to the most exaggerated drollery. I will be mistaken in my estimate of it if it is not ranked high as a book of humor. "Mark Twain" might covet the honor of being the author of some of its chapters.

The make up of the book is excellent. It is a volume of about 400 pages, well bound in cloth, of clear, good type, on excellent paper. It is also well furnished with laughable illustrations. It is published by C. R. Barnes & Co., of St. Louis, and is sold only on subscription.

JNO. S. HARDAWAY.

Western Union Eastern Association.

The Western Union of the Eastern Association will meet with the church at Boykin's Chapel, Sampson county, N. C., on Friday before the fifth Sunday in October.

TOPICS.

1. Home Missions—the relation of the Home to the State Board. Rev. C. G. Wells.
2. What is our special duty to the Indian and the Negro? Rev. J. L. Stewart.
3. The Cuban Mission. Rev. C. F. Hopper.

Sermons—Friday, 11 a. m., Rev. W. L. Bilbro; Saturday, 11 a. m., Rev. R. E. Peele; Sunday, 11 a. m., Rev. O. P. Meeks.

C. E. DANIEL, *Clerk*.

Evangelistic.

Rev. N. B. Randall, D. D., 31 Ely Ave., Long Island City, N. Y., and Prof. G. Tabor Thompson, singer, 318 West 44th street, New York City, will labor together, or singly, as evangelists. Both have had much experience and are endorsed by those with whom they have labored.

Dr. Randall has for years been a pastor in prominent Baptist churches, and Professor Thompson has had wide experience as composer and leader of sacred song, and is a fine soloist.

Pastors or churches, intending to hold special meetings, will do well to write to them.

South Fork Association.

This body will hold its regular session (Oct. 20—23) with the church at Olivet, six miles south of Catawba Station on the Western N. C Railroad, at which point delegates and visitors will be met, if they will send their names and time of arrival to I. A. Litten, Shawnee, N. C.

It is unnecessary to give any reasons for going to Olivet; it is sufficient, that there are good and sufficient reasons, and that the Olivet church cordially accepts it.

On behalf of the Exec. Committee,

J. S. BRIDGES, *Chairman*.

A Great Blessing.

What a great blessing the Baptists of this nation enjoy in having a National Bible Society from which to draw a full supply of Bibles. For the Bible Department of the American Baptist Publication Society is nothing more nor less than a Bible Society. This is the *only* source from which Baptists, as a denomination, can get supplies of Bibles for the necessary colportage work in all the States. Is it necessary? Within four months appeals came from twenty-four sources of the States of the South and West for Bibles, where Sunday-schools and individuals were without them. The American Baptist Publication Society can furnish these only as it is enabled to do so by the friends of the Bible sending it funds. Send contributions from your Sunday-schools and churches to the Bible Secretary, 1420 Chestnut Street, Philadelphia, Pa.

The Divine Touch.

I saw a sign-painter take a dish full of gold dust and pour it over the board upon which he was working; but when he turned it over, it nearly all seemed to slide off. But no! not all; the lines where his brush had been drawn a few moments before, with the adhesive preparation, these caught the glittering particles, and held them firm. And so, thought I, must the teachers of God now do. Pour the golden sand of the gospel over the whole congregation, and if it seems to slide off, and get no hold upon their hearts, let us know that many a one who has been touched with the preparing grace of the Holy Spirit will catch and hold fast the word of life, and so the word shall not return to God void.—*Dr. A. J. Gordon.*

When the hair begins to come out in combing, it shows a weakness of the scalp that calls for immediate attention. The best preparation to arrest further loss of hair and restore the scalp to a healthy condition is Ayer's Hair Vigor.

Associations.

TIMES AND PLACES OF MEETING

October.

Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Roberson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

Ask your doctor what happens to cod-liver oil when it gets inside of you.

He will say it is shaken and broken up into tiny drops, becomes an emulsion; there are other changes, but this is the first.

He will tell you also that it is economy to take the oil broken up, as it is in Scott's Emulsion, rather than burden yourself with this work. You skip the taste too.

Let us send you an interesting book on CAREFUL LIVING; free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.
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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

STOP AT THE

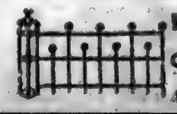
Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.



IRON FENCE
SIXTY STYLES FOR
CEMETERY & LAWN
CATALOGUE FREE
A. W. RICE, ATLANTA, GA.

For weak or inflamed eyes or granulated lids use **OUR OLD RELIABLE EYE WATER**
does not burn or hurt when applied, by mail 25c.
JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.
Dated May 31, 1892.

GOING SOUTH.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

GOING NORTH.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		29 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡3 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4.23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.59 p m Kinston 8.00 p m. Returning, leaves Kinston 7.10 a m, Greenville 8.25 a m. Arriving Halifax at 11.00 a m, Weldon 11.25 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives A & R Junction 8.40 a m; returning leaves A & R Junction 7.10 p m, arrives Washington 8.45 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m. 5 20 p m. Returning leaves Plymouth daily except Sunday 6.00 a m, Sunday 9.00 a m, Williamston 7.30 a m, 9.58 a m. Arrive Tarboro 10 40 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7 35 p m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 5.15 p m, arrives Nashville 5.55 p m, Spring Hope 6.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11 15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect August 28, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 08 p m	5 00 a m
" Keysville	5 42 p m	5 44 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 10 a m
Lv. Goldsboro	*3 50 p m	*7 45 p m
Ar. Raleigh	5 45 p m	11 30 p m
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	*8 00 p m	*8 45 a m
" Greensboro	*10 20 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	6 07 a m	6 00 p m
Ar. Augusta	9 37 a m	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*7 00 p m	*8 15 a m
" Columbia	10 50 p m	11 35 p m
Ar Charlotte	3 10 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	7 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 40 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 09 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 30 p m
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.55 a m; arrive at Oxford 8.08 a m, Henderson 9.20 a m, Durham 9.30 a m, Raleigh 10.40 a m. Returning leave Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.20 a m.

Pullman Palace Sleeping Cars between Richmond and Raleigh on above train.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3:15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12 Pullman Palace Sleeping Cars between Raleigh and Asheville.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE.
B. M. WOOLLEY, M. D.
Atlanta, Ga. Office 1044½ Whitehall St.

Earnest Appeal from Bro. Newton.

LAGOS, WEST AFRICA, July 14, 1892.

Dear Dr. Tupper:—In enclosing my estimate I will say that we are in great need of more missionaries for Africa. Can the Board not send us a few good men. I fear there is a mistaken idea in regard to this field among the people, if not in the mind of the Board. They seem to think it will not pay to cultivate Africa. It is a mistake. This field will yield as satisfactory results as any, if you push the work. If you slacken your hand I cannot say what the result may be. I hope you will not try the experiment, for it will be a costly one. We now have good mission houses in four of the leading cities. We have a missionary in each of them, and each missionary has a nucleus about him for good work in the future. No society need begin mission work in Africa that is not willing to run fifty years, results or no results. *We* have *not* run so long in this Yoruba section. No mission has spent so little and lost so few lives that has any more to show for its work than ours. The Baptist mission never had a better outlook than it has to-day. Somebody has said it has made progress backwards. It is all a mistake. There was never a time in the history of Baptist missions in Yoruba when there were more Baptists and when Baptists were doing more work than now. There never was a year when more were baptized than were last year. Baptists never gave more money in Yoruba than they gave last year. Much that has been done heretofore has been done by outsiders, but now we may stand or fall according to our ability. They have left us to sink or swim. By the help of our Lord we will swim and are swimming. Our people show a great determination to push on and do something, and they will do a great work yet. We only need the sympathy, prayers and support of the Board and the brethren, together with the promised blessings of God, and we shall yet see a harvest that will bring joy to our hearts and blessings to thousands of souls. Send us more missionaries.

We have recently baptized nine in Lagos. Among those baptized are some promising boys who have had good opportunities in a government school. Our church is more alive than I have before seen it. Our congregations are larger. More heathen attend. Mrs. Newton and Alberta are having interesting weekly meetings with the women.

The Ijebu war has closed. The roads are open. The king of Ilorin has returned the Ibadan prisoners and is negotiating for peace. This means the breaking up of the Ibadan and Ilorin camps, and open roads to the Niger, and we need more missionaries. —*C. C. Newton, in Foreign Mission Journal.*

God as a Sun.

The Psalmist says: "The Lord is a sun." The sun is needful to give heat and light. There are many days in the winter when the cold is very intense—so much so that there is a great deal of suffering in various ways. Why? Because the sun is at a greater distance from us in the winter than it is in the summer. But supposing that the sun should be blotted out. All life would soon perish. The whole year would be a perpetual winter. In the polar seas there are vast icebergs the year around, and there is an eternal chill in all that region. But in other portions of the world where the rays of the sun fall more or less directly there is plenty of warmth. The very heat with which we are warmed at our firesides is nothing more nor less than the heat of the sun in another form. The sun is a marvelous heat producer, in many different ways and forms.

And so it is with regard to the Lord God, our great spiritual Sun. He is the great moral and spiritual heat producer of all the world. If it were not for the warmth which comes to us from the glowing heart of God our hearts would be under the bonds of a perpetual frost and an eternal chill. If we have any experience of true spiritual warmth it is because the spiritual beams of God, the Sun, have found entrance into our souls through Christ, the Light and the Son of God.

And our hearts are warm just in proportion to the amount of spiritual heat which has been kindled in us, and fanned and fed here by the Lord God through the ministry of the Holy Spirit. If our hearts have been once aflame by the glow of God's great love and by the ardor of his blessed life, but now have become considerably cold, it is because the Sun of Righteousness is, practically, at too great a distance from us. We have let winter get into our hearts, and there is spiritual frost there, if not ice itself. And our hearts are sure to keep cold just as long as we keep at a long distance from Christ.

It matters not though he be a great and burning Sun, and capable of sending a mighty heat into our hearts; yet if we obstruct the rays of heat which he would throw into our souls, by obstacles of our own choosing and making, we have no right to expect to be warm with his love and glowing with his grace. It is an easy thing to throw water on a fire and put it out. It is a great deal easier than it is to start a fire where the materials have been drenched with water. If we be cold it is because we have extinguished the warmth of God which was in our hearts.—*Rev. C. H. Wetherbee, in Christian Inquirer.*

Habits of Prayer.

When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a very long time the water gets very low, and the water comes only after great effort. It is so in prayer—if we are constant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready; but if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—*Anonymous.*

Bible Reading.

In all our homes are scattered extracts from the Bible, bound in attractive forms and labelled with fanciful names. From these tiny volumes we snatch a scrumb for our daily living, meanwhile admiring the tiny landscape or delicately painted flower which encircles our text, which we often forget as soon as read.

The word of God is called the sword of the spirit. But, perhaps, these verses, read in this manner, are not weapons keen enough to carve our way through the snares laid by the wicked one.

In a certain minister's family it was the custom to repeat verses of Scripture at the evening family worship, and the children were instructed to learn a new verse every day. The youngest of the family brought as his offering one night, "Ever raven after his kind." He was indulgently smiled upon because it was a new verse. I am afraid that some of our texts have no more to do with our daily life than this example. They will only be like the counted beads in a rosary if they do not help to bear fruit in renewed courage and patience, or lead us to God, who alone can give us spiritual life.

There is another way of reading the Bible. It is not new, but one which has been practiced by every devoted follower of Christ who has been a power in the world. There is one great objection to it. It will take time. The housewife will have to pause in her cares, the newspaper will have to wait. Many things will bar the way, but they can be put aside.

Enter into your closet, with a prayer for enlightenment, study the Bible, and meditate upon its precepts. Take the verses which you think were meant for the Ephesians and Colossians, for yourself. Read as if you were the only person to whom all those wonderful messages were given.

Read what Peter has to say to you as if you were one of the early christians; and the words of our Lord himself, as though you were the only soul on this earth who needed pardon and love. This way of reading will draw you nearer to him who is ready to perform all the wonderful promises in which you delight, if they are claimed in faith.—*Mrs. E. M. Albee, in the Watchman.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Like Christ.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace, but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the products of head winds and hard fights; of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "celestial city" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the temper; it will cost you the submitting of your will to the will of Christ.—*T. L. Cuyler.*

The unit of the christian church is the converted soul. Innumerable attempts have been made to "mass men in the christian fold on the basis of some human regulation or opinion without regard to a distinct individual experience."

But the doctrine of the New Testament which the Reformation emphasized, that "men must be converted into the church" has won its way among Protestants, until the dogmas of baptismal regeneration and of infant baptism are the principal vestiges of the Romish theory. Many Protestant churches, to be sure, are remanding infant baptism to "innocuous desuetude," but a church practising infant baptism practically says that there is another basis of church membership than conversion. It is replied to this that baptized infants are not members of the church, but it will be time enough to consider that reply when Pedobaptists agree upon the status of baptized infants in regard to the church, a matter upon which they are hopelessly divided.—*Watchman.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for October:—Colored People.

"Open thy mouth * * * and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with, but for, the negro?" The best christians, the best citizens. Help that help others to help themselves, the best help. Participation of the colored people in the Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Report of the Womans' Central Committee for Quarter Ending August 31, 1892.

Anson Association—Lilesville, $4.50.

Atlantic Association—Goldsboro, $9.42; Pollocksville, 4 80.

Beulah Association—Yanceyville, $13.50; Greensboro, 5.00; Sunbeams, Reidsville, 2.95.

Cape Fear Association—Cedar Creek, $3.03.

Central Association—First ch., Raleigh, $35.53; Sunbeams, Rolesville, 1.50; Youngsville, 6.00; Wake Cross Roads, 1.44; Sunbeams, New Hope, 3 80; Sunbeams, Firstch, Raleigh, 3.97; Wake Forest, 27.30.

Chowan Association—Sunbeams, Reynoldson, $7.60; Aulander, 40 00; Buckhorn, 5.20.

West Chowan Association—Elim, $9.22; Mt. Tabor, 30 80.

Eastern Association—Box for orphans, First ch., Wilmington, 3.50; Siloam, 5.00; Sunbeams, First ch, Wilmington, 19 00; Mt. Olive, 4.40; Sunbeams, Mt. Olive, 55c.; Barlow's Chapel, 8.00; First ch., Wilmington, 28.75.

Flat River Association—Oxford, $24.73; Flat River Union, 3.90; Henderson, 11.45.

Liberty Association—Lexington, $13 45.

Mt. Zion Association—Mt. Pisgah, $3.00; Box for orphans, Berea, 13.00; First church, Durham, 45.00; Berea, 1.52.

Raleigh Association—Green Level, $5 00; Garners, 3.00; Cary, 9.00; Sunbeams, Cary, 2.50; Morrisville, 5.35; Holly Springs, 6.10; Inwood, 4.00; Tabernacle, 19.25.

Robeson Association—Cedar Grove, $1.77; Ten Mile, 1.80; Raft Swamp, 10.27; Long Branch, 3.65; Saddle Tree, 13.42; Lumberton, 18 50; Cen. Fund, Back Swamp, 6.31; Sunbeams, Lumberton, 7.50.

Richmond Association—Spring Hill, $6.50; Rockingham, 8.00.

Tar River Association—Warren Plains, $3 06; Sunbeams, Cedar Rock, 1.43; Poplar Springs, 6.40; Red Bud, 2.00.

Yadkin Association—Sunbeams, Enon, 16.00.

Western Convention—Berea, $1.50; Mt. Airy, 5.00.

DIVIDED AS FOLLOWS:

Foreign Missions	$341.31
Home Missions	110.93
State Missions	60.92
Orphanage	47.75
Box for Home Missionary	2.50
Aged minister's fund	1.21
Education	50
Expense fund	40
Total	$565.52

Decrease from last report, $58.45. Societies reporting, 59; decrease from last report, 16. New societies, 5.

Letters written, 559; letter circulars sent out, 800; leaflets, 3,584; mission cards, 1,500; chapel cards (by request), 618; sample chapel cards, 800; "Missionary Talks," 3,600; Centennial leaflets, 10,000.

MISS FANNIE E. HECK, *Pres. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. C. C.*

Words of Cheer.

The following letter, says the *Foreign Mission Journal*, comes to us from the wife of one of the missionaries of our Home Board, and has brought such cheer to our own heart, amid the many anxieties that press upon us just now, that we cannot refrain from letting others enjoy it as we did. May her earnest prayer that "others who read the *Journal* will do likewise," be abundantly answered.

Enclosed find $10, $5 for the Chapel Fund from W. W. of my Sunbeam Band, the other from myself. I had intended it for the same purpose, but I have just read the first article in the *Foreign Mission Journal*, and the present wants of the Board are so great that you can use it as you deem best. I will go to work on another card. When I read that article my heart was filled with sadness and I knelt and asked God what he would have me do. I had sent my filled card to the Home Board about a month ago. As it had been contributing to Mr. E.'s support since we have been here, I felt my first allegiance was to it, but I was none the less loyal to the Foreign Board. My heart ever goes out in deep sympathy for those noble men of God, upon whom the Southern Baptist Convention has placed such a heavy burden, and who now must feel almost appalled as they look on, not only an empty treasury, but a heavy debt, and so many noble missionaries looking to them for a support. Surely our Southern Zion are robbing God, have robbed him for years, and for this reason he is sending poverty upon us, I had almost written "a curse." Have they forgotten that God is not a beggar, and that if they will not give to him that which belongs to him he will *take* it from them. I fully believe this is why this has been so disastrous a year. Oh, that our people would unstop their ears and listen to the urgent appeals of our Boards. Will our Centennial year be a failure, and will the Baptists allow themselves to be a laughing stock for other denominations for having boasted of the honor of sending out the first foreign missionary, and then proving themselves so unworthy of their great leader by being omissionary in practice! God forbid!

I have a very little fund I have laid aside, as I usually do for Christmas, but I gladly finish my card with it. I send it with an earnest prayer that others who read the *Journal* will do likewise.

Please pardon my having written at such length, but my heart is so full my pen could not stop.

Praying God to open the hearts and the purses of the people, I am,

Sincerely yours, ——.

A Call to Protestants.

The Roman Catholic church is making strenuous efforts in the United States to win the negro race, and with skillful methods, as well as no inconsiderable success. Thus an annual collection is called for; and on Jan. 1st, 1891, twenty one churches were set apart for the use of colored Catholics, with thirty-four priests in charge. During 1890, baptism was administered to 4,883 children and 704 adults. From the same report we learn that in 115 schools and 8 280 children were in attendance. Over twenty different sisterhoods are in charge of these schools, of which two are composed of colored women—the Oblates of Baltimore, and the Holy Family Sisters of New Orleans. There are, moreover, a foundling asylum, six orphanages, three industrial schools, a guild for servant girls, an academy, and a home for the aged. The Catholic negroes are put at 152,692.—*Missionary Review.*

A fine head of hair is an indispensable element of beauty. Ayer's Hair Vigor maintains youthful freshness and luxuriance, restores to faded and gray hair its original color, prevents baldness, removes dandruff, and cures scalp diseases. It gives perfect satisfaction.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

THE CINCINNATI BELL FOUNDRY CO. (LIMITED), CINCINNATI, OHIO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials, Prices and Terms Free.

Please mention this paper.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

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EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 37 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 02 p m	.....	.....
Ar N & W Jun			
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun			
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	9 50 a m
Ar Greensboro	.....	.....	9.55 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	2.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun			
Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun	2.30 p m	.....	.....
Walnut Cove			
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.13 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.40 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 45 p m	.....
Lv Hope Mills	.....	8 02 p m	.....
Lv Red Springs	.....	8 48 p m	.....
Lv Maxton	.....	9 13 p m	.....
Ar Bennettsville	.....	10 05 p m	.....
Lv Greensboro	.....	.....	6 35 p m
Lv Climax	.....	.....	9 20 p m
Ar Ramseur	.....	.....	11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 55 a m	5 00 p m
Lv Stokesdale	10 50 a m	5.50 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a. m., and have six hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. J. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

Letter from New Mexico.

Dear Bro. Bailey:—Every mail that brings the dear old RECORDER reminds me of my negligence, and every time I have purposed writing you, but work of some kind has so crowded me that I have until now failed. I wonder sometimes if everybody loves the RECORDER as I do, and if it gladdens every heart as it does mine. I know it is the best and dearest old paper in the world.

I am beginning to feel at home away out here in New Mexico, my health being so far improved as to greatly add to my physical strength, making the joy in my work almost full. But oh how I long to get a peep into the sanctum of the RECORDER and behold the faces in reality that are at most times in my minds eye. The Lord willing, I shall experience this blessedness sometime next year. While I am rejoicing and feeling specially grateful to God for thus far bringing back my health, as I before intimated, the fullness of joy experienced in being enabled to do better the work of my Master has so filled my heart that I am sometimes beside myself, for, indeed, I had hardly hoped for such a blessing, but its just like our dear Lord to bless us, though we be ever so undeserving.

I was somewhat surprised to find in the far west a so nearly perfect Baptist church. There is undoubtedly no Baptist church assuming perfection, no Baptist church that does not need a more exemplary following of the Saviour; and like most churches our little church here could be much improved; but withal they are an earnest little people, and are doing a great deal for the Master's cause. They are Baptists in the strictest Southern sense.

I heard a brother remark one day in the RECORDER office that the Missionary Baptists, as such, were not so named in the north, and yet away out here in New Mexico is a little Baptist church planted by our northern brethren that is, as I said, Missionary Baptist, corresponding to the letter with our southern churches, save in one particular, that of women speaking and praying in public meetings.

I wonder as I write what those brethren would think who left a Baptist Sunday-school (not a thousand miles from Raleigh) because two Chinamen were admitted, when told that our congregations in New Mexico are made up of Chinese, Negro, German, Welch, Dane, Scotch, &c. We do not feel that this cosmopolitan mixture is intolerable, but rather thank God for the unselfish spirit manifested in our people.

There is much more that I could speak about relative to our work, but I have already written quite a long letter. Love to all the dear brethren. May God richly and abundantly bless you and the brethren who labor in the Old North State.

Yours in the Lord.

JONATHAN WOOD.

Raton, New Mexico, Oct. 3, 1892.

North Carolina's Quota of the Centennial Fund.

Shall it be forthcoming in due time? What is being done to raise it? We hear frequently from Dr. Pritchard as the representative of the committee of the Southern Baptist Convention. But was there not a State committee appointed at the Convention at Goldsboro? What of them? Perhaps they are quietly at work in the "campaign of education" on the subject. But is it not time for the "campaign of education" to begin to bear fruit? Now that our people are getting in their crops, the matter of subscriptions might well be pressed, and reports made of what the churches will give to the $15,000 apportioned to our State. Somebody must start the reporting, so here goes:

The little church at Chapel Hill sends fraternal greeting to the 1,456 white Baptist churches of the State, and proposes to raise a *hundredth part* of our apportionment.

When the requisition was made for the Cuban chapel fund, we paid a hundredth part of the State's quota, and we propose to do as much for the Centennial fund.

Now, who will speak next?

J. L. CARROLL.

Chapel Hill, Oct. 6, 1892.

Notice.

The next Union Meeting of the Pilot Mountain Association will be held with the Lewisville church. It will begin on Friday before the fifth Sunday in October. The introductory sermon will be preached by Elder R. M. Loftis. It is desired that every member of the executive committee be present. Important business will come up for consideration. The programme will be arranged on the first day. Let us have a full attendance.

H. A. BROWN,
For the Clerk.

"Continual dropping wears away the stone."

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

You can stop it. Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

You will pay a nickel a chimney more; and your dealer will gain in good-will what he loses in trade; he will widen his trade by better service.

Pittsburgh. GEO. A. MACBETH & CO.

West Chowan Association Centennial Day.

WEDNESDAY, OCTOBER 26, 1892

PROGRAM.

1. The Bible and Missions. Rev. A Cree.
2. Missions and the Holy Spirit. Rev. L. M. Curtis.
3. North Carolina's contribution in men and money. Rev. C. Williams.
4. Discussion of the general subject of Missions. Rev. C. Durham.

C. N. DONALDSON,
W. P. TAYLOE,
B. CRAIG,
Committee.

Ordination.

Pursuant to a call of the Fort Barnwell Baptist church, there convened at Goldsboro on Sunday, Sept. 25th, 1892, a presbytery for the purpose of examining Bro. John T. Edmundson with a view to ordaining him to the gospel ministry.

The presbytery was composed of Revs. C. J. Nelson, J. Hartwell Edwards, and Junius W. Millard, with Rev. C. J. Nelson as Moderator, and Rev. J. W. Millard as Secretary.

The examination being satisfactory, the ordination took place at the evening service in the Goldsboro church. Rev. J. W. Millard preached the sermon, after which Rev. C. J. Nelson presented the Bible, and offered the ordaining prayer. After the laying on of the hands of the presbytery, Rev. J. H. Edwards delivered the charge, short and to the point.

Bro. Edmundson is another minister coming from the ranks of the business men of State. With a good presence, and a fine speaking ability, and full of enthusiasm, his friends expect good work from him.

J. W. MILLARD.

Rev. J. R. Maynard.

WHEREAS, Bro. John R. Maynard has resigned the pastorate of New Bethel church, Wake county; therefore

Resolved 1. That the church owes a debt of love and gratitude to him for his efficient ministry while their shepherd, which the world will never know, but eternity will reveal.

Resolved 2. That we part with him in love, and commend him to the churches of the Raleigh Association as a zealous gospel minister worthy of any church who may call him.

Resolved 3. That a copy of these resolutions be spread on our church-book, and request the BIBLICAL RECORDER to publish.

T. L. BANKS,
D. B. BUFFALO,
Committee.

Wilson's Grove Church.

Dear Bro. Bailey:—I began a meeting at Wilson's Grove church on Friday night before the fourth Sunday in August, which lasted seven days and nights. There were fifty professions of conversion and twenty-five additions to the church. Two of the latter were aged people, a man and his wife. The husband was seventy-eight years old, and the wife was about seventy-five.

We also raised one hundred dollars to pay off a mortgage on the church property.

I don't think I ever witnessed a better meeting under the trouble the church was going through. I rejoice and thank God that Arlington and Wilson's Grove are out of King's heresy.

Bro. J. O Bennet preached three sermons in the meeting, and Bro. W. A Willcox was with me from Sunday until Saturday and did good preaching. He is just starting out in the ministry. I think he will make a good preacher

I baptized one at Hopewell on the third Sunday in September. Others will soon follow at all my churches. This makes ninety-two additions to my four churches in thirty days' work.

I am happy in my work. I will begin next year's work without trouble.

I think we all should praise the Lord for what he has done for our land and country during the year.

I am your brother in the work,

A. W. CRABTREE.

Hornet, Oct. 5, 1892.

Tidings from Maple Springs Church.

Dear Recorder:—On the 2d of October, Rev. G. M. Duke (our pastor) closed the best meeting at this church that we have enjoyed for many years. Bro. Duke labored hard for the conversion of souls, and his labors were rewarded with more than thirty conversions. Twenty-two were baptized into the fellowship of the church Sunday evening. Bro. Duke has baptized 108 persons since Aug. 1st at his different churches. He is truly a man sent of God. When the meeting closed there was scarcely an unconverted person to be found in the large congregation. The Lord has done a great work for this community, whereof we are thankful.

A. W. JACKSON.

Franklin County Union.

This body will meet with the church at Corinth in Frankin county, on Friday before the fifth Sunday in October at 10 o'clock a. m.

A full representation of all the churches is earnestly requested.

A. W. JACKSON, *Clerk.*

Most men break down when afflicted with rheumatism. If they would try Salvation Oil, they would find relief at once.

The building of a railroad from Asheville, N. C., to Bristol, Tenn., is talked of.

Letter from Bro. Tatum, Shanghai, China.

Dear Bro. Bailey:—In the *Baptist Missionary Magazine* for June, there is such a good article on "China, the Greatest Mission Field in the World," by Rev. William Ashmore, D. D., who has been in China forty-one years. Won't you kindly republish this article in two chapters, if it is too long for one. It will be so helpful to those who study China and long for the coming of the kingdom.

Have you heard that Brother and Sister Bryan of Chinkiang are to come and be associated with us here in Shanghai? It is even so. At any rate the arrangement has been made. We expect to welcome them as our next-door neighbors in a few weeks. Can't you congratulate us heartily? The Herrings went. The Bryans come. We lost much. We gain much.

Bro. Bryan is still in feeble health. (Diarrhœa). In all probability he and family will go home next year. I know from him that he desires to have some missionaries come out this fall, live here and study till he returns from home, and then take a new station, perhaps at Quin San, between Shanghai and Soochow. I join eagerly in the hope that this plan may be carried out. Don't forget either that Brother and Sister Britton need a family to be associated with them even more than we do. Who will come?

Yours fraternally, E. F. TATUM.

Shanghai, China, Sept. 13, 1892.

Postmaster-General Wanamaker has issued an order modifying the postal regulations, and directing that hereafter the mails must be made up and despatched on holidays as on other days.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Acknowledgments.

State Missions—Elizabeth City ch, $52.75; Ashe and Alleghany Asso, 26.95; Union ch, W Chowan, 10.00; Self-sacrificing S S Union, ditto, 5.00; Lawrence's Cross Roads ch, ditto, 12.00; Henderson ch, 3.10; Beaufort, 5.00; Ebenezer ch, Eastern, 5.00; Shelby ch, 104.18; Sandy Creek Asso, 93 65; Green River Asso, 115.00; Atlantic Asso, 83 00. Total, 515.63. Previously reported, 6,249.04. Total this year, 6,765 53

Foreign Missions—W M S, Elizabeth City ch, $5.70; Laurinburg ch, 10.50; Ashe and Alleghany Asso, 18.86; W M S, Barlow's Chapel ch, 7.00; Bethel ch, W M S, Flat River, 7.93; Mt Olive Sunday-school for G W Greene, China, 1.60; Ebenezer ch, Eastern Asso, 2.50; Shelby ch, 321.08; W M S, Sawyer's Creek ch, Chowan, for Miss Knight, 15.00; Green River Asso, 135.00; Piny Grove S S, W Chowan, 1.05.

Home Missions—W M S, Barlow's Chapel ch, $4.00; White Oak ch, South River, 1.18; Shelby ch, 52.28. Total, 57.46. Previously reported, 2,371.41. Total this year, 2,428.87.

Education—Tar River Asso, $28.98; Berry's Grove ch, Mt Zion, 2.05; Lawrence's Cross Roads ch, West Chowan, 3.00; Alexander Asso, 10.76; King's Creek ch, Caldwell, 1.00; J W Watts, Taylorsville, 5.00; Green River Asso, 15.00; Hickory ch, So Fork, 5.20; Corinth ch, Chowan, 3.45; White Oak ch, South River Asso, 1.51; Ebenezer ch, Eastern, 52; Shelby ch, 60.55. Total, 137.02. Previously reported, 2,021.66. Total this year, 2,158.68.

Orphanage—S S, Bethlehem ch, W Chowan, $5.79; Ashe and Alleghany Asso, 1.14; Lawrence's Cross Roads ch, 2.00; S S, First ch, Raleigh, Central, 15.00; Ebenezer ch, Eastern, 1.02. Total 24 95. Previously reported, 959.06. Total this year, 984 01.

Centennial Fund—S S, Yanceyville ch, For Mis, $5.30; Miss Ida Poteat's S S Class, Home Mis, 5.00; Sunbeams, Wake Forest ch, Home and Foreign Mis, 36.60; S S, ditto, ditto, 21.00; W M S, Barlow's Chapel ch, 2.00; Hephzibah S S, Raleigh, 5 00; W M S, Bethel ch, Flat River, Home and For Mis, 10.00; Henderson ch, Home Mis, 31.00; Ditto, For Mis, 31.95. Total, 147.85.

Students Aid Fund, Louisville—White Oak ch, So River, 90c.

Ministerial Relief Fund—Beaufort ch, $5.00.

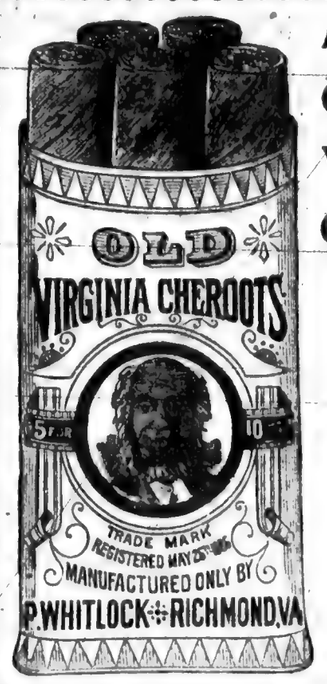
J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct. 8, 1892.

CONSUMPTION
In its early stages can be cured by the prompt use of
Ayer's Cherry Pectoral
It soothes the inflamed tissues, aids expectoration, and hastens recovery.
Dr. J. C. Ayer & Co.
Lowell, Mass.

WANTED!
A graduate of Roanoke Baptist Female College would like to teach in private family or an academy. Can take any branch. Address BIBLICAL RECORDER, Raleigh, N. C.

For Sale or Rent.
My store building, cottage dwelling, all necessary out-houses, on lot of four acres. Connected by private telephone with Wake Forest, 4 miles. For further particulars, address
J. W. PERNELL, Pernell, N. C.
Sept. 23d, 1892.



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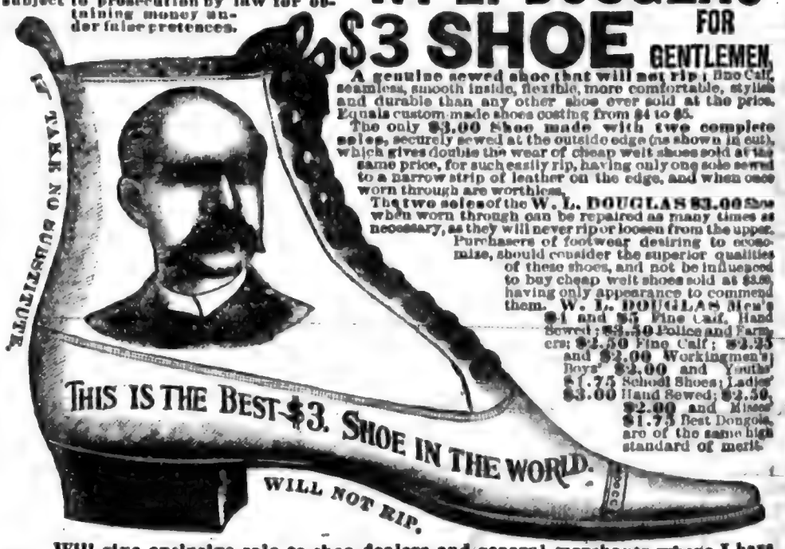
OLD VIRGINIA CHEROOTS
Your friends will always be glad to meet you, and strangers will be pleased to make your acquaintance. They are the BEST SMOKE and at the same time the CHEAPEST.
FIVE for TEN CENTS.
15

TOBACCO HABIT
For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail. Address 51, 53, and 55 Opera Block, LIMA, O.
HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days
EASILY CURED

Rosenthal Clothing Company,
305 Fayetteville St., opp. Postoffice, Raleigh, N. C.
Largest and Best Selected Stock
of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

ESTABLISHED 1865.
CHAS. M. WALSH.
Marble Works, Monuments, Tombs &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.
W. L. DOUGLAS $3 SHOE FOR GENTLEMEN.
A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom made shoes costing from $4 to $5.
The only $3.00 shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.
The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper. Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.
TAKE NO SUBSTITUTE.


Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

THE ORIGINAL
Patented Feb. 23, 1886. See Patent Stamp on each Waist.
TAKE NO OTHER.
REMEMBER THE GENUINE
JACKSON CORSET WAISTS
ARE MADE ONLY BY THE
JACKSON CORSET CO., Jackson, Mich.
The manufacturer's name is printed upon the boxes and stamped upon inside of clasp in each waist.

They are the most popular articles of the kind now on the market. You should have one of them.
BE SURE and GET the RIGHT THING
If your dealer hasn't them write to us.
CANVASSERS WANTED.

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

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Want an Agent in your Place.
We will sell you a BICYCLE at manufacturers' prices if you will try to sell our goods. Please write for Catalogue and full information.
EVERY WHEEL WARRANTED.

ASK YOUR AGENT FOR
A POLICY
— IN THE —
N. C. Home Insurance Co
This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.
INSURE AGAINST FIRE
W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.
HOME OFFICE. RALEIGH, N. C.

Do You Want a Teacher?
TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass REFLECTORS
A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.
BAILEY REFLECTOR CO.
Pittsburgh, Pa.

Letter from Rev. H. W. Battle, Petersburg, Va.

Dear Recorder:—A rushing train on the Atlantic Coast Line paused, for a moment, as I was passing, and an impulse caused me to mount the steps and look in. I have long ago quietly admitted to myself that I am very much in the dark in regard to some of the subtler laws of mind, so I did not try to analyze the impulse when I saw just in front of me that big-hearted, big-brained brother, Baylus Cade. "On my way to the Tar River Association; come, Battle, and go with me." Oh, what a flood of tender memories! Oh, what longing to look upon the faces, and grasp the generous hands of the saints of the Old North State! But alas, it may not be this time, so I seize my pen and send my love (by your favor, Mr. Editor,) to many a brother whose cherished form decks the gallery of memory, and the incense of whose holy influence will fill the sanctuary of being so long as life shall last. I will not call names—they are many—but let me say that, whatever of usefulness the Master may accord to my life, I shall owe, in a very large measure—from the human side—to the moulding influences of personal association during my seven years stay in North Carolina. *God bless you for ever!*

I am quite sure many of my friends will be glad to hear from me in my new home; so, without apology, I shall write a letter somewhat egotistic in character. First, let me say,—I believe, with all my soul, in the doctrine of special providences, and I have reason since my settlement as pastor of the First Baptist church of this city to be confirmed in the faith.

My health has greatly improved. The distressing barrier of physical incapacity has melted away, and the sympathetic expressions of anxious friends are things of the past.

I have one of the best churches in the State of Virginia—and that means one of the best churches *anywhere*. With a membership of over six hundred, there is perfect harmony, and the pastor receives tokens of a love and sympathy as full and generous as the angels look down upon. I did fear that, in a church so venerable and conservative, I would find some difficulties in bringing about any progress that might involve innovations. But even that fear has vanished, and we are smashing hoary customs when they stand in the way of the forward march of the Lord's militant host. Last Wednesday evening witnessed the largest attendance upon prayer-meeting within the memory of the oldest member present, and we decreed that the Sunday school should have a handsome new upright piano and $250 worth of books added to the library. The finances of the church run like clock-work, and next Sunday the tones of that piano will add to our music, and the books, if the committee agree on the selections, will be on our shelves. But recently a collection for the building fund of a struggling sister church brought upon the instant $1,800 from the congregation, and every cent as good as cash. Yet this is not a very wealthy church. Religion and system is the secret. The pastor baptized last Sabbath, and will again baptize next Sunday. God seems about to pour out a gracious spiritual blessing upon us. Dear friend, I beg you pray that it may come.

At Petersburg we have two other Baptist churches now doing splendid work. The West End church is a model church with a model pastor, Rev. John A. Barker. The Second is doing finely under the leadership of that Murat of the pulpit, Rev. A. J. Fristoe.

Here, too, is located the Sunday school and Bible Board, of which the writer has the honor to be President. It employs a large number of colporteurs (twenty-seven, I believe, at present) and sends the preached gospel, the Bible and good books all over the State. The success of the work has been phenomenal. Under its direct agency Sunday-schools have been multiplied, interest in the other departments of our associated work vastly quickened, churches organized, and a host of souls saved. Rev. Dr. J. M. Pilcher is the business manager, and to him, more than to all other human agencies combined, is due our success. If my brethren of North Carolina are still contemplating some such noble project, they would do well to get the results of Dr. P.'s large experience and consecrated wisdom. Virginia has given generously in that richest treasure, *men*, to North Carolina, now let North Carolina send a large delegation to gladden our hearts at the meeting of the General Association in Danville next month.

1 Cor. 16: 23, 24. HENRY W. BATTLE.

Petersburg, Va., Oct. 5, 1892.

Revival Meetings.

I began a meeting with Bell's church on the first Sunday in August, which lasted one week. The church was greatly revived and several souls were converted. On the first Sabbath in September, it was my pleasure to baptize ten who had joined the church by experience.

The next meeting held was with Bethesden church where our souls were made to rejoice because of the goodness of God in saving, perhaps, more than fifteen souls. Six joined the church and were baptized on the fourth Sunday in September. Those who were at variance before the meeting began were drawn closely together by the gentle cords of God's love. We trust that they all are now of one mind and one heart.

Bro. J. C. Hocutt assisted me in a meeting at Lystra. He is truly a devoted, consecrated and faithful worker for the Lord. Favored people are they among whom he labors! As to the visible results of the meeting, one was restored, twenty-three joined by experience, and there are more to follow. There will be twenty-five or more to be baptized on the third Sunday in this month.

The Lord's name be magnified for his wonderful work among the children of men.

J. W. WATSON.

Riggsbee's Store, Oct. 6, 1892.

Montgomery County Union Meeting.

This meeting is to be held with the Baptist church at Mt. Gilead, commencing on Friday, Oct. 28, 1892.

Sermon at 11 o'clock a. m. by Rev. W. M. Bostick.

SUBJECTS FOR DISCUSSION.

Women Preachers Using our Church Houses. Rev. G. O. Wilhoit and William Deaton.

Annual Calling of Pastors. T. F. Haywood and W. B. Owen.

Are We Doing Our Part towards Christianizing the World? Rev. Haywood Morris and James Covington.

What Should be Done with Members who Refuse to Bear their Part of the Church Expenses, and with Those who so Act as to Lose their Influence for Good? Revs. W. M. Bostick and S. Fuquay.

The Sunday-school Work. Prof. A. Harris and H. Shepherd.

Let all come and we will have a good time.

J. F. MCMILLAN,
J. W. DIXON,
Committee.

Union Meetings of Central Association.

SATURDAY AND SUNDAY, OCT. 29TH AND 30TH.

The First Section will meet with the Wake Union church, and the Second, with the New Hope church. The following program is proposed:

1. Women's Missionary Societies in Country Churches. To lead in the discussion at Wake Union—W. R. Gwaltney, P. M. Harrison; at New Hope—B. B. Buffaloe, I. T. Newton.

2. Children's Work in the Churches. Wake Union—A. B. Wester, W. O. Allen. New Hope—J. M. Alderman, J. D. Boushall.

3. Baptists and the Bible. Wake Union—John Mitchell, Wm. Royall. New Hope—J. W. Carter, J. B. Carlyle.

4. Lessons from the History of Christian Missions. Wake Union—S. F. Allen, W. J. Ferrell. New Hope—G. W. Coppedge, J. F. Lanneau.

W. B. ROYALL,
I. T. NEWTON,
W. L. POTEAT,
Committee.

Oct. 5, 1892.

Although many remedies are pushed into the market by spicy advertisements, Dr. Bull's Cough Syrup still takes the lead.

Camden and Currituck Union Committees.

Pursuant to a former resolution of the Camden and Currituck Union Meeting, the moderator appointed the following committees to report at the next Union Meeting to be held with the church at Pleasant Grove on Friday before the fifth Sunday in October, 1892:—

On Missions—Rev. J. B. Harrell and W. D. Barnard.

On Periodicals—Bros. W. G. Ferebee and I. M. Duncan.

On Benevolence—Dr. R. R. Overby and John Brock.

On Education—Rev. N. P. Stallings and B. D. Taylor.

On Prohibition—Rev. P. S. C. Davis and E. P. Daily.

On Sabbath-schools—Bros. W. G. Ferebee and J. M. Whitson.

T. B. BOUSHALL, *Mod.*
W. E. MCCOY, *Clerk.*

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

NEWS OF THE WEEK.

Raleigh Affairs.

The colored people will have no State Fair this year.

There were twenty-one deaths and twenty-two births in this city during the month of September.

A fire did several hundred dollars damage in the Yarboro house kitchen early last Friday morning.

The Railroad Commission has reported to the Governor $200,000 worth of taxable steamboat property, wholly or in part in the State.

Last Sunday morning the little three-year old son of Mr. and Mrs. J. W. Thaxton was accidentally scalded so severely that the child died the next day.

Mr. David B. Avera, a well-known merchant and cotton-dealer in this city for some years in the past, committed suicide in his room at the Yarborough House on last Saturday morning, by stabbing himself in the neck with a blade of a small pocket-knife. He was a son-in-law of the late Governor Fowle, and a native of Johnston county, in which county he and wife were residing. The deceased leaves no children, and was about forty-five years of age.

Next Tuesday the Raleigh Centennial celebration begins, and on this day also the State Fair opens. Heretofore Thursday has been the big day of Fair week, but the management proposes to change this custom, and will make the opening day, Tuesday, the great day of the week. On that day a grand trades and civic procession will take place in which there will be a half dozen magnificent allegorical and historical floats and about forty trades floats. In the procession there will be in carriages about fifty honorary marshals composed of the older citizens of Raleigh. Hon. Kemp P. Battle will deliver the Centennial address on Tuesday night. There will be fireworks on Wednesday night; laying the corner stone of the Confederate monument on Thursday; military prize drills on Friday, &c. A cordial welcome will be extended to all. The railroads will give low rates.

State News.

A boiler explosion at Mr. Henry Williams' cotton gin in Warren county on the 3d inst., killed one man, two boys and a woman, all colored.

The 21st of this month will be observed as Columbus Day by the public schools of the State, in accordance with Gov. Holt's proclamation.

The *Roanoke News* says that it is reported that a line of steamers will be put on Roanoke river this fall and winter to remove cotton and other farm products.

James R. Chatums, the man who abducted and abused the young Phillips girl of Chatham county, has been sentenced to fifteen years in the penitentiary.

Jack Edwards, the engineer on the Western road who was severely stabbed by Wm. Cowan in Asheville, did not die, as was stated last week, but is recovering.

The two men who killed old man Swain at Pleasant Garden a short time ago, are to be hanged at Greensboro Oct. 20th. The execution will be public at their own request.

Clinton was visited by a disastrous fire last Wednesday. The county jail and fourteen business houses, including the office of the *Caucassian*, were destroyed. Loss about $75,000.

Little Ray, the three-year old son of Mr. Albert Smith of Gastonia, was recently burned to death in that place. The child was playing with matches when his clothes caught, and his body was burned almost to a crisp.

Mrs. Jas. Anderson of Brushy Mountain, Wilkes county, was recently burned to death. She went before daylight to get some potatoes from a corn-crib. She carried a light and some straw in the crib caught fire, with the result stated.

O. M. Cawthorn, the man who killed Sam Tilley, colored, in Hickory a short time ago, appeared in Newton Monday morning of last week, and gave bail in the sum of three thousand dollars for his appearance at court next January to stand trial.

The dwelling house of Mr. William Mitchell, of Rolesville was destroyed by an incendiary fire early on the morning of the 3d inst. Mr. Mitchell who is quite old, barely escaped with his life. Everything in the house was consumed including a considerable sum of money.

Mrs. John A. Barringer and Mrs. Dr. Logan of Greensboro were violently thrown from a buggy by a runaway horse in that city last Thursday. Mrs. Barringer was seriously hurt. Her shoulder blade was broken and she received other injuries. Mrs. Logan was badly bruised.

Mrs. Frank Sanderlin, a highly respected young married woman living near Shiloh, Camden county, was criminally assaulted and then horribly butchered by a negro brute named Joe Barco on Sept. 30th. On the following night Barco was taken from jail by several hundred men and hanged.

On the 6th inst., Cicero Cooper and Jesse Kersey of Randleman were turkey-hunting in the woods near that place. They separated, and Cooper seeing Kersey's head and hearing him yelp for turkeys, and mistaking him for a turkey, shot and instantly killed him. So we glean from the High Point *Enterprise*.

The fishing with nets at Morehead and Beaufort has been very good this year. Every morning quantities of the fish pass through being shipped to interior points of the State and farther. The hook and line fishing season is now opening in good earnest to the delight of those who enjoy that sport.—*Newbern Journal*.

Tony Rogers, colored, living near Caledonia, gave his sick wife a large dose of rat poison, which he had purchased in Laurinburg, telling her the medicine was from the doctor. After giving the poison to his wife he sent for a physician, but the woman died before the doctor got there. The doctor saw that something was wrong, and had the man arrested. Rogers is in jail.

General News.

The Democrats were largely victorious in the Florida and Georgia elections.

The Nickle paper mills at Richmond, Ind., have been destroyed by fire. Loss about $100,000.

Another extensive fire has done great damage in New Jersey. Thousands of acres of fine timber have been destroyed.

Five murderers were hanged in South Carolina last Friday—two at Spartanburg, and one each at Anderson, Pickens and Newborry.

The American Type Founders Company has been incorporated under the laws of New Jersey. Its is to control all the type founders in the country. The capital will be $9,000,000.

Lord Tennyson, the poet laureate of England, passed peacefully away in London early on the morning of the 6th inst., being in his eighty-fifth year. His death, it is said, was a glorious triumph.

A great prairie fire occurred in the Bear river valley, Idaho, recently, in which one thousand head of fat cattle were burned to death. Several houses were destroyed, and three men fatally injured.

Five men, members of the notorious Dalton band of outlaws, made a raid on two banks in the town of Coffeyville, Kansas, last Wednesday morning. While they were robbing the banks, citizens of the town surprised and attacked them. Four of the gang, including the leader, Bob Dalton, were killed, and the other was seriously injured. Four of the citizens who made the attack were killed and three injured.

Southern Business College, Asheville, N. C.

This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book-keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 13,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

Efforts are made to secure good positions for all worthy graduates of this institution.

Rates of tuition and board for students quite reasonable.

For further information, address,

M. M. LEMMOND, *President.*

MARRIED.

POWELL—WATKINS—On Sept. 18th, 1892, by Rev. J. W. Atkinson, Mr. J. A. Powell and Miss R. A. Watkins, all of Wake county.

MCGOWAN—MOTLEY—On Sept. 4th, 1892, at the residence of the bride's father, in Cabarrus county, by Rev. A. W. Crabtree, Joseph McGowan and Bettie A. Motley.

DIED.

CATES—Bro. Isaiah Cates died at his home in Durham, N. C., Oct. 3d. He had been expecting to be "called up higher" for some months. He told the writer only a few days before he died that he was ready to go. We have seen many die, but we have seen but few exercise so great a faith. A. A. BUTLER.

Durham, Oct 4, 1892.

BRADY—Died at her residence, Sister Lottie Brady, wife of Bro. J. W. Brady. She was twenty years old, and had been for four years a faithful member of New Life church. In her brief life she had given evidence of deep piety and true womanhood. The community has lost a bright ornament, the church one of its best members, the husband a faithful and loving wife. W. S. M.

Excelsior, N. C., Sept. 17, 1892.

PIVER—At Morehead City, on Sept. 12th, Mrs. Frances A. Piver passed quietly away at the advanced age of eighty-one. She was the oldest Baptist in this section. Our early preachers held meetings in her home before churches were built in the county. One of the first members of Beaufort church, she came here later and lived a consistent christian till death. Her husband died eleven years ago. She was ready to die. Three devoted daughters and many relatives weep by the river, but rejoice in anticipation of a glorious re-union on the banks of sweet deliverance. H. C. M.

TROTMAN—Died, at his residence in Hertford, Perquimans county, on Sept. 9th, 1892, Rev. Jos. W. Trotman, in the fifty-eighth year of his age. He was next to the oldest son of Rev. Q. H. Trotman, and was educated at Wake Forest College. In early life he became a member of the church at Sandy Cross, subsequently connecting himself with the church at Bethel, Perquimans county, from which separating he joined the Disciples, was ordained, and became the pastor of several churches of that persuasion. Suffering with prolonged disease he passed away in the full possession of his mental faculties, humbly relying upon the efficacy of the atonement for salvation. M.

BISHOP—Mr. H. M. Bishop of Myrtle Grove Sound, New Hanover county, died Sept. 17th, 1892, aged seventy-four years. He was a man of fine character, and esteemed in all the relations of life. He was a good neighbor and a good citizen. He was a warm-hearted, generous man, ever ready to respond to the wants of the poor and needy. For orphan children he had an especial sympathy. He never sought publicity in his benevolences, but was content to be kind for the love of doing good. He was a kind, affectionate husband and father, and was greatly loved by his family.

He was a Baptist in sentiment. Though not a member of the church, he professed faith in Christ as his personal Saviour, and one who knew him well and had conversed with him on religion, believed him to be a devout christian.

A stroke of paralysis received three years ago caused him to live in constant anticipation of death, but he did not fear it. He wanted to die suddenly, and his wish was gratified. Instantly the "silver cord was loosed." Amid the holy quietude of the Sabbath day, friends and loved ones laid him to rest in the grave. F. D. SWINDELL.

Wilmington, N. C.

DELLINGER—Mrs. Janie C. Dellinger, wife of Wm. Dellinger of Marion, N. C., was born in Wheeling, Va., Jan. 26th, 1838; married Jan. 10th, 1866; joined the Methodist church at Bakersville, N. C., in 1867, and died after six weeks of great suffering in Marion, N. C., Oct. 2d, 1892, at 10 p. m. She was the daughter of E. K. and Ellen Evins. She was a kind, gentle and devoted wife, and a great friend of the poor. The funeral services were held at the residence, conducted by the pastors of the Methodist and Baptist churches, on Oct. 4th, after which she was laid to rest by loving hands in the Marion cemetery to await the "resurrection morn."

We can truly say none knew this dear woman but to love her. With Christ as her model, she came so near to the measure of the stature that all who knew Christ's characteristics could in our sister see the close resemblance to the Master, she loved and served in life, and more especially so was this seen in her care for the sick, the poor and the orphan. Of the latter she in her short life reared wholly and in part seven or eight, and she was unexcelled in caring for the comfort of all with whom she had to do, as she had given a large portion of her life to the comfort of guests in a public hotel, and thousands will testify to her untiring kindness. So her courage, benevolence, her hopeful spirit will be missed where it once reached. Eternity alone will reveal the good done by her, "the kind word spoken to hearts aching and broken." In computing the success of life from the world's standpoint, many have possibly surpassed her, but when we put the true plumb-line in every respect, how earth's estimate pales, and the true proportions of christian womanhood swells out. She was really too unselfish to think of self; too willing to render service and sacrifice at any cost, and really if the true one is that one who masters self, then here we have another incarnation of the poetic utterance of Emerson,

"The hero is not fed on sweets,
Daily his own heart he eats;
Chambers of the great are jails,
And head-winds right for loyal sails."

Bitter is the thought that we shall see her face no more. The charming inspiration and cheerfulness, ever busy and doing with her might what her hands found to do, all her beautiful character gone, we dwell on it with sorrow, the memory of it fills us with grief. Yet is it gone? Lift up the head. Those rich endowments in which we all rejoiced, and by which we were benefitted, are still with us, not lost, for nothing good can be or is lost, for "Blessed are the dead which died in the Lord; from henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them." They are gone before; their works follow after, not lost.

But no reference to our sister would be perfect without allusion to her home life. So gentle, kind and hospitable, "here fresh flowers strewed the narrow way of life." Here where the loving, cheering, comforting words dropped for the strengthening of the husband, now left desolate; here where the kind admonitions, advice, and prayers in faith, were daily poured forth for the orphans in her special charge and care; here where every effort was put forth for the comfort of all her guests; here where the pleasant, cheerful smile greeted every one; and oh, how her neighbors will miss her, to whom she ever had an open hand and heart, truly all mankind was by her considered 'her neighbor."

But she rests from all this now. She we believe to be at "home" where there is no want, no pain, no death. God grant that those left behind may "choose that good part," so that when they shall be called her blessed home may be theirs to share with her forever.

"With us her name shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

M. M. LANDRUM.

Marion, N. C., Oct. 5, 1892.

Tributes of Respect.

The following resolutions were adopted by the First Baptist Sunday-school, Raleigh, N. C., Oct. 2d, 1892:—

Miss Minnie V. Debnam died of malarial fever, at her father's, near Rolesville, September 12th, 1892, aged twenty-one years. She joined the church when quite young, and was a consistent christian. During her three years stay in our midst she made many friends, and endeared herself to them by her bright, cheerful disposition.

Resolved 1. That in the death of our sister the Sunday-school has lost a faithful member and her teacher a beloved scholar.

Resolved 2. That we humbly submit to this disposition of him "who doeth all things well," believing that our loss is her gain.

Resolved 3. That we endeavor so to live as to meet her and other loved ones in the home of the blessed.

Resolved 4. That a copy of these resolutions be sent to the family of the deceased, and to the BIBLICAL RECORDER for publication, and spread upon our minutes.

A. L. FERRELL,
MISS LIZZIE TERRELL,
MRS. ANNIE JUSTICE.
Committee.

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GEARED AERMOTOR
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A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write*
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BICYCLES $15 All kinds cheap and good. Write for catalogue and sample. Please say you saw this. Send stamp for catalogue. THE POWELL & CLEVELAND CO., 306 Dearborn St., Chicago, Ill.

The Home Circle.

"Not Lost, But Gone Before."

"I shall go to him, but he shall not return to me."—2 Sam. 12: 23.
"Sorrow not, even as others which have no hope."—1 Thes. 4: 13.

"Not lost, but gone before!"—O heart
Bereft and void,
Whose gilded cup of earthly bliss
Proves thus alloyed;
Take this, God's consolation now,
And be o'erjoyed.

"Not lost but gone before!"—Not lost—
Ah! 'tis not so;
Though God's fair plant shall blossom here
No more below,
Yet in his lovelier Eden there
'Twill better grow.

"Not lost, but gone before!"—Swift on
Sped the dear feet
Gaining ere thine the pearly gate,
The golden street,
To stand for aye before the King
In rapture sweet.

"Not lost, but gone before!"—Yea, gone
With Christ to be,
Life's conflict o'er, to find at last
Full liberty,
And wait with all expectant joy
To welcome thee.

"Not lost, but gone before!"—Ah! soon,
The waiting o'er,
In blest re-union each to each
God shall restore;
Henceforth to know no parting pang,
Forevermore.

"Not lost, but gone before!"—'Tis thus
God pours his balm,
In wounded hearts, and for unrest
Gives wondrous calm;
Changing the lamentation sore,
To praiseful psalm.

—Winifred A. Iverson.

Polly's Short Journey.

It was rather a sour faced little maid who got on the train by herself, or, rather, was put on the train by a tall brother, at Glenburn Station. She had on a nice little brown suit, brown hat and gloves, and carried a brown basket that suggested a delightful lunch. But she didn't look half as pleased as you would expect a little brown sparrow of a girl to be, who was going on a journey in a nice plush-lined car, through a beautiful country of woods and streams and wild, leafy gorges.

The car was very full, and Polly Imboden flopped herself down in the first seat she came to, which was occupied by a sweet looking old lady in Quaker bonnet and gown. The Friend eyed her with quiet amusement, noted the clouded brow, the listless air, the lowered eyes, and presently asked gently.

"Is thee going far to day."

"Only to Midvale," answered the little traveller, shortly, without looking up.

"Then thee will not have time to grow tired; but I am going a thousand miles."

"A thousand miles!" exclaimed Polly; and as soon as she forgot Polly, and began to be interested in somebody else, the ugly look took itself off somewhere, and you began to see that Polly had a sweet, bright face, and actually two dimples.

Her companion soon found out that Polly was pouting because her mother had gone to Philadelphia for a week, and, instead of taking her along, as had been expected, had sent her out to Midvale to stay with Aunt Mary till she got back. Mother did not seem to be much to blame, as there was some fear of scarlet fever in the Square to which she was going; but that did not keep Polly from being cross about it.

"This is a patience lesson set thee, child," said the old Friend; "there are many more waiting for thee to learn, but if thee skips this one, the next will be harder."

But Polly wasn't listening to this little sermon. Having once got her eyes up from the toes of her boots, she was making them acquainted with the people in the car; and, to her surprise, there were rows upon rows of little girls and boys about her own age.

"Is thee looking at my children?" asked the old lady, smiling. "They are all going with me that long thousand miles to find homes in the West."

"Aren't they coming back to their fathers and mothers?" asked Polly, her lips beginning to tremble a little.

"They have no fathers and mothers on earth," answered the Friend; "but their Heavenly Father takes care of them."

Little country Polly had never seen an orphan asylum. Perhaps she had never realized that children could live without mothers. Why, who heard their prayers and kissed them good-night, and buttoned the top buttons, and heard their spelling for fear they'd be "trapped," and—but by this time the tears were beginning to run down Polly's cheeks at the thought of all that these little children had to do without. The Friend laid her hand lightly on the little brown gloved fingers. "Hast thee ever seen a lesson book?" she asked.

"Yes, ma'am," answered Polly, in surprise.

"What are the pictures for?"

"Why," said Polly, still more surprised, "why, to show the things."

"Yes, that is it. Now, the great Teacher wants my little friend to be contented with her lot, to be so glad she has a dear mother and father, a home and friends to take care of her; but she wasn't learning that lesson very fast, so he puts her on this train for a little journey, and shows her all these little ones of his who have to do without these blessings. Will this picture make thee learn faster?"

Polly pulled out her little blue bordered handkerchief, and scrubbed away the tear-drops. "I'd like to give one of them my basket," she said, eagerly; "its got a lot of good things that mother put in it for me."

"Then will have to hurry, then," said the Friend, well pleased, "for Midvale is in sight."

Hastily Polly slipped off the plush seat, and, picking out a pale, grave-looking child, she put the heavy basket in her hand, smiled a good-bye under the Quaker bonnet of her old lady, and here was Midvale!

And for a long time to come, when mother felt Polly's arms close round her, so tight that she could hardly breathe, she knew she was thinking about the old Friend and the rows of motherless children.—*Child's Hour.*

"Women in Miniature."

The women of the middle classes in Japan—the women of the shop and factory—are seen everywhere so freely, and their intimacy is won so soon, that, without understanding them to their very souls, one can attempt to say a little more about them. Of these thousands of little persons met with everywhere—in the tea houses, the theatres, the pagodas—the impression that remains is absolutely deficient of seriousness. Whenever I think of them I involuntarily smile.

Astonishing figurines, that I see once more agitated, assiduous, a little similesque, running about with continual courtesies addressed to everybody, among their infinitesimal doll's baubles, in apartments as big as the hand, whose paper walls would fall in at the least blow. Women in miniature, both childish and aged, whose excessive grace, so mannered and mincing is it, turns to grimaces; whose everlasting laughter, contagious without gayety, is as irresistible as a titillation, and brings on at length the same irritating lassitude. They laugh from excess of amiability or from acquired habit; they laugh in the gravest circumstancies of life; they laugh in the temples and at funerals.

Very small creatures, living in the midst of trifles as artificial and light as themselves. Their household utensils, in fine porcelain or thin metal, look like children's toys; their cups, their tea kettles, are Liliputian, and their everlasting pipes are filled to overflowing with half a pinch of very fine tobacco, taken with the tips of their elegant little fingers.

Never seated, but crouching all day on mats of immaculate whiteness, they accomplish in that invariable posture almost all the acts of their life. It is on the floor that they take their doll's dinners, served in microscopic crockery, and eating delicately with the aid of chopsticks. It is on the floor, behind frail screens that barely conceal them, and surrounded with a confusion of queer little instruments—of little powder-boxes, of little pots—that they proceed to their toilet, before mock mirrors that make one laugh. It is on the floor that they work, sew, embroider, play on their long-handled guitars, dream of imperceptible things, or address to their incomprehensible gods the long prayers of morning and evening.—From "Japanese Women," by Pierre Loti, in *Harpers Magazine.*

A Laughable Incident.

A writer in the *New York World*, tells the following. He says:

It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr Robinson, the builder of Boston's Trinity church. Robinson stands six feet two inches in his stockings, Dr. McVickar measures six feet four inches, and Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great Republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but *he wished he could present examples* to the audience.

Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise."

After a moment's interval, Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an——." But he got no further. The audience roared, and the lecturer said no more on that subject.

Why Do We Die?

Vital statistics classified shows the respiratory organs to be the feeble point in man. Diseases of the lungs are out of all proportion in fatality. Take Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption.

A Mother's Opportunity.

The mother who always sends a servant to put the children to bed, or who allows them to go upstairs alone, loses a rare opportunity for learning their true characters. In the subdued light after the prayer has been said and the son or daughter is tucked into bed, the mother will find them in a mood for confidences. It is easy for them to make confessions of naughtiness or to tell their small victories over a bad habit. This begets confidence between parent and child, and strengthens them in future efforts to do right. The errors which have been learned by contact with other children can be corrected more easily at this bedtime hour than in the restlessness of daylight, when it is more difficult to hold a child's attention. The mother, too, often sees the relation of things more clearly. Perhaps she finds that she herself has not been without fault in the governing of her children. By mutual explanations and apologies, if need be, everything can be made right, and a new day begun with a better understanding of each other. Let her not hesitate to apologize if she has been hasty and unjust. There is no danger of lowering herself in the eyes of her children by such a course of action, and she will find them more ready to ask her forgiveness when occasion requires.—*Anonymous.*

How to Use Onions.

This excellent and valuable, but often times despised, vegetable may frequently be used as a household remedy in cases of sickness. For coughs, colds and hoarseness, peel and cut in very thin slices sufficient onions to fill a glass tumbler, scatter a little fine sugar on each slice, cover the top of the tumbler, and set on the stove hearth or in any warm place. There will soon be a thick syrup formed, of which a tablespoonful should be taken every half hour. The syrup is also good for children who are croupy. If you have a cold on the chest or lungs, and feel a pressure of tightness there, apply an onion poultice. Either roast or boil the onions soft in a small quantity of water, mash fine, add hen's or goose oil, or lard in small quantity, put in a bag, apply to the affected part and keep warm.

Onions are said to be excellent as a soporific. One way to use them is to eat one or two just before retiring; or, to a good handful of dried lettuce leaves add two sliced onions and a pint of boiling water, boil over a brisk fire until there is but a half pint of liquid, of which take one ounce, repeating the dose if necessary. It is said that onions given to children two or three times a week will prevent worms, and their use is certainly conducive to a good complexion. As a remedy for several internal disorders the taking of onion juice and the free use of the raw vegetable is recommended. As a medicine onions are certainly frequently efficacious and always harmless; as a flavor for soups, dressing, etc., they are much liked by most people, consequently I should advise all housekeepers to lay in a good stock of them.—*Selected.*

Handshaking.

A good shake of the hand has been to many a lonely soul a veritable means of grace. The trouble with not a few of our churches and young people's meetings is their lack of sociability. Strangers are allowed to come and go without brotherly recognition and welcome. The atmosphere of the place is cold and formal. Because the saloon and the club house are warmer than the church, many young men drift into them and are lost to God and good.

We do hope, therefore, that all the readers of this paper will cultivate the custom of handshaking. Let each one appoint himself, or herself, a committee of one to extend a fraternal hand to every stranger who presents himself, and show him by a warm grasp that he is welcome. In this way many a tempted soul may be rescued, and many a desolate soul made happy. Don't wait for an introduction. Don't allow timidity to stand in the way of duty. In Christ's name, and for his sake, be willing to lend a hand to help others. A warm welcome has turned many a visitor into a regular attendant upon the church services, and has brought him eventually to the feet of Jesus.—*Our Young Folks.*

How to Make a Good Boy.

The following incident, from an exchange, is very suggestive: "They all put brandy in them," said one. "They all don't. My mother has never put a drop of brandy into her mince pies since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she never would be guilty of it again. And if mother says a thing is wrong, you may be sure it is wrong; for what mother knows she knows." "How about mince pies? Are you sure she knows how to make pies good?" and a laugh went up from a group of girls gathered around the register of the recitation room, eating their lunch. But some of them winced a little when back were tossed these words: "If she doesn't, she knows how to make a boy good; and isn't a boy worth more than a mince pie?"—*Ex.*

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The Mind of Jesus.

"Let this mind be in you, which was also in Christ Jesus."—Phil. 2: 5.

Here we are not told to make this mind, but simply to let it be in us. It is the work of God's Holy Spirit to implant this mind within us. It is our duty to open our hearts and receive the Spirit in them. Our hearts are too full of the love of the world for God's Spirit to dwell in them. We must pray for our hearts to be emptied of selfish and worldly things. God was alone in creation. He must also be alone in regeneration and redemption. When we take our right position before God the christian graces will shine forth serenely. Let us have the mind of Christ, for it is the most important thing about him. There are many distinguishing characteristics of this mind, but we can only mention a few of them.

1. This was a mind always active in God's service. Life means work, activity, punctuality, perseverance, endurance and faithfulness. Inactivity means death. Inaction is the sign of death. The soul of an idle church member is the seat of demons. He is as a sluggish pond which sends forth its sickening malaria to poison adjacent communities. He is, as a rotting apple, causing others to rot and waste away. We don't need idlers and dead beats in God's kingdom. We need workers. Life is entirely too short for us to spend twenty or thirty years dreaming about what we are going to do in the future. God has given us a tremendous work to do. We must be up and doing it with our might, or else meet God empty-handed. I dread the inactivity of our churches more than infidelity, skepticism, and all the devil's isms combined. If our church members would live according to gospel principles for one year they would shake the world from centre to circumference. The gospel would be scattered broadcast over the world in twelve months, and men would be flocking into the kingdom. Men must recognize the fact that they are not their own, but belong to God because they are bought with Christ's precious blood. Men should lay themselves and their wealth upon God's altar. They should give until they feel it, for nothing less than this is self-denial. Some men don't mind giving five thousand dollars for a cook to cook a wedding supper. There are some who rejoice to give a pugilist a vast sum to beat another within an inch of his life. Some don't mind spending thousands for the ball, theatre and other useless and worldly amusements. But they do dread to give a little to God's cause. Man ought not to engage in anything that he can't sincerely ask God's blessings upon. Religion that can't make us turn our backs upon the world will not save us. Religion that can't make us hurl the wine cup down is a poor religion. Religion that can't give us the mind of Christ will not save us. Any theology that does not have Jesus Christ as the centre is not much account. Let every one of us have a mind active in God's cause. Action is the great law of the universe. Every atom and every word proclaim it. The murmuring brook and the roaring cataract shout it. It is whispered by every breeze, and reflected from every one of heaven's stars. Day unto day uttereth speech, and night unto night showeth knowledge. Below, around, above—all things are in motion. The inanimate elements of which organized substances are composed never become idle. All animal and vegetable life are always undergoing changes, which if they ceased would cause decay and dissolution.

The atoms of all material things are always constructing, rearing, cleansing, repairing and beautifying. Were the sun to relax those invisible but potent chains by which he holds the planets to his center, death and chaos would be the result. So when man ceases to be active he dies, spiritually, morally and mentally. "To him that hath shall be given, but to him that hath not shall be taken away even that which he seemeth to have." Christ's mind was active. "Wist ye not that I must be about my father's business?" He did not listen to idlers and loafers. He came to do his father's will, and did it. He had no time to loose—neither have we.

2. His was a compassionate mind. The heart of Jesus bled and yearned over poor lost sinners. "But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." His disciples wanted to send them away, but Jesus would not do it until he had fed them. Jesus never did send a poor sinner away hungry. He always feeds them with life giving bread. He cried and wept over the lost condition of those who would not come unto him. He never refused to bless them. The fault was in them and not in him. He never did anybody any harm. The devils in hell and the angels of God would tell you that. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how oft would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not." O man of God, open your heart and pocket book and do something to alleviate the burden of sin resting on mankind.

Were our rich city brethren to visit the country and see the toiling, surging, discontented masses groping their way in sin and darkness, they would be bound to open their hearts and do something for them. Every child of God yearns after the poor, blindfolded sinner, because he is on his way to hell and don't know it. Stop, man, and think what you can do with your wealth by giving it to God. "But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" A man can't be a christian without sympathy for the poor sinner. Let this mind be in you, which was also in Christ Jesus.

3. A mind that does not spurn little things. Little things make up life. Some think because they can't do great things they will not do anything. Every man has capacity to serve God in some way, and God holds him accountable for the management of that capacity. Christ never found anything too simple or insignificant to get a lesson from. He honored the poor widow that cast in her little mite more than all the rich men's gifts. Let every servant of God, male and female, do something to extend the kingdom. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." As a whisper shakes the ether throughout the universe, so a good deed makes the devil's tremble, earth clap her hands and the angels shout for joy.

4. Christ had a forgiving mind. Some one rumples our feelings. We say we can forgive but not forget. If you have Christ's mind you can wipe out even the thought of the offence, and let God's Spirit abide therein instead. If any man upon the earth has his feelings rumpled and can't forgive, his prayers will never be heard as long as he remains in that condition. "Forgive us our trespasses as we forgive those who trespass against us," we find in the disciples' prayer. Further on we have it explained, "For if we forgive men their trespasses our Heavenly Father will forgive us our trespasses." But if we forgive not men their trespasses neither will our Heavenly Father forgive us. Unconfessed sin is unforgiven sin. There is nothing blacker and fouler on this sin cursed earth than unforgiven sin. Christ, while suffering the agony of the cross, prayed that his murderers and haters might be forgiven. "Father, forgive them, for they know not what they do." Oh the magnanimity and sublimity of Christ's mind. My reader, if you have anything against anybody, make up, wipe it out as quick as possible. Let this mind be in you.

5. A mind that pleased not himself. He did not leave the courts of glory to please himself. He suffered and sacrificed down here to please his Father. Were you and I to die the world would not miss us much. They miss something when they please themselves, and miss the religion of Jesus Christ.

Remove from your hearts all selfish and devilish motives. Choke the Adamic nature to death and be like Christ. If you have not his spirit you are none of his.

6. A mind that likes to abide under God's shadow. You get low and put God high. None were too low or poor for Christ to associate with. The humble are the ones God loves.

7. A mind of prayer. Christ was preeminently a man of prayer. Every great event of his life was preceded by prayer. And he prayed all night. The next day he preached the memorable sermon on the mount. Christianity in some places don't mean much because we christians are not men of prayer. What the church of God needs to day is that old apostolic power, a double portion of the spirit of Elijah. We have the God that the prophets and apostles had. We can have the same power by going to God on our knees to get it. We need power over ourselves, over the world to influence, and power with God. The world never can be converted by eloquent and brilliant sermons. The work is to be done largely by the instrumentality of the prayers of God's people. As man dies without air, so does the christian die without prayer.

When we take a reatrospective glance at the achievements and revolutions of men, we see that every one of them that has blessed the world has been wrought by men of prayer. In fact the wicked have not affected the christian world. It is the prayer of the righteous that prevails with God. O the power of a righteous man. O for more Daniels to take a solid stand against sin and the devil. My brother, don't get discouraged because God does not answer your prayers immediately. God will in his own time and in his own way answer all true prayers. It took God fifteen hundred years to answer Moses' prayer. He prayed to enter Canaan. God permitted him to enter on the day of transfiguration, fifteen hundred years afterward. We will find a great many of our prayers answered when we get to heaven. Paul prayed that the thorn in the flesh might be removed. God did not choose to remove it, but gave him sufficient grace to endure it. When we pray and don't get an answer it is our fault and not God's. A great many times God don't hear us because we don't mean anything. God knows we are not in earnest. Let us pray fervently and pointedly. Mothers, pray for your boys and teach them to pray. Fathers, pray for your sons. By and by when you are dead and gone your prayer will be answered. The devils in hell quake when you pray earnestly. God would stop the music of heaven to hear you if he could not hear without it. The pillars of heaven would totter were God to fail to hear the cry of his children.

"Let this mind be in you which was also in Christ Jesus."

"More like Jesus when I pray,
More like Jesus day by day,
May I rest me by his side,
Where the tranquil waters glide,
Born of him, through grace renewed,
By his love my will subdued,
Rich in faith I still would be,
Let my Saviour dwell in me."

A. T. HOWELL

Bladenboro, N. C.

An International Sunday-school Building in Connection with the World's Columbian Exposition.

EXECUTIVE ACTION.

At the meeting of the Executive Committee of the International Sunday school Convention in connection with the Conference of Sunday-school Workers held in Chatauqua, New York, August 13th to 16th, 1892, the plan previously proposed for the erection of a Sunday school building in connection with the World's Columbian Exposition, was duly reconsidered.

In answer to Circular No. 1, about $1,500 was contributed or pledged, but from all parts of the United States and Canada came earnest protests against the opening of the Exposition on the Lord's Day and against the erection of a Sunday-school building until that question was settled. These answers, without exception, gave promise of hearty co operation in case the decision should be reached, that the Exposition would be closed on the Lord's Day. The action of Congress accepted by the Directors of the Fair has settled the question that the gates of the Exposition are to remain closed upon the Lord's Day. This action fairly binds the Sunday-school workers of the United States and Canada to erect this building, and the conference unanimously decided that the effort should be made.

The delay was so great that it has prevented our securing a site for the building within the grounds of the Exposition; more than all the space at the disposal of the Commissioners has already been applied for. It is further believed that the closing of the Exposition on the Lord's Day will make the building more serviceable if erected without the grounds, but conveniently near to them.

In the proposition previously made it was expected that the building would be erected of wood with a fire proof coating known as "staff" similar to that used on the Exposition buildings, but the erection of the building without the grounds will require that it shall be built of brick, which will increase the expense, and it will also be necessary to lease the ground for this purpose.

The Conference decided that it would be desirable to enlarge the building so as to accommodate large gatherings of christian people, and to make it the center of evangelistic efforts in connection with the Exposition. A large committee of well-known Sunday-school workers was appointed with an auxiliary committee of ladies selected from the primary teachers, this committe to have power to add to their number.

THE WORK OUTLINED.

The outline of the work proposed is as follows:—

First. To exhibit a model Sunday-school building as an illustration of our work, and as a specimen that may be copied by others.

Second. In this building, by maps, charts, plats, tables, pictures, books, papers, etc., to show the present condition of Sunday-school work in different parts of the world.

Third. To illustrate the growth and progress of the Sunday school. For example:

The earlier methods of teaching that may be properly grouped with Sunday-school work.

The beginning of modern Sunday-schools in England.

Present methods of Sunday-school work in Great Britain and all the English colonies. And on the continent of Europe, and throughout the world; as conducted by the London Sunday school Union, the French Sunday-school Union, and other National Societies, the Foreign Sunday-school Association (of the U. S.), and by the different denominations.

Pioneer Sunday school work in America as conducted by the American Sunday-school Union, and by the different denominations, and as promoted by conventions, institutes, etc.

Advanced methods of organized Sunday-school work as carried forward by the International, State, Provincial and Territorial organizations, and by the different denominations; by Primary Unions, Union Teachers' meetings, Normal Classes, and the Loyal Sunday-school Army.

The International Lesson System, as shown by the work of the committee, and by the work of the publishers of Sunday-school papers, Magazines, Quarterlies, Lesson Rolls, Cards, Pictures, Books, Maps, Charts, Banners, Black Boards, etc.

Practical methods in Sunday-school work, teacher's meetings and training classes; Normal Classes in the Sunday-school; Primary Classes and Kindergarten methods; libraries, best books and systems; Boys' Brigades and Mission Bands; Industrial Schools connected with Sunday-schools; Home Classes connected with Sunday-schools; systematic house to house visitation, etc., etc.

Fourth. To use the building as a "Sunday-school Headquarters and Reception Room" during the Exposition, and, if possible, to use it as "Headquarters for Colporteur work," and "Personal Christian work" on the ground.

To arrange for holding special Sunday-school conferences, and talks; addresses by well known and qualified workers in various departments of Sunday school work; for evangelistic meetings conducted by well-known evangelists and ministers, and to use it for such other purposes as may be determined by the International Executive Committee.

PLANS FOR THE BUILDING.

It is proposed to offer premiums of $500, $250, $150 and $100, respectively, for the four best plans of a building, the awards to be made by a committee appointed by the International Sunday school Executive Committee; the plans chosen to be the property of the committee, and to be placed on exhibition in the building.

TO PROVIDE THE MEANS.

It is proposed to raise the sum of $50,000 for the building, and an additional sum for expenses, by contributions from Sunday schools and individuals, the collections to be made as follows:

Each Sunday-school is requested to give an amount equal to not less than ten cents for each officer and teacher, and one cent for each scholar connected with the school (this is the smallest amount, and schools are requested to give a larger amount if able to do so.)

Contributions of not less than one dollar, and for as large an amount as possible, to be solicited from individuals.

As soon as possible after the plans have been selected, engraved certificates, containing a picture of the building, will be sent to each school contributing not less than the amount named above, giving the name and location of the school, and the amount given toward the building. And similar certificates will be sent to all individuals contributing one dollar or more. All contributions will be acknowledged by mail, and a record of the names of all schools and individuals, and the amount given by each, will be kept in the building during the Fair.

THE TIME FOR COLLECTIONS.

The Conference unanimously approved of a vigorous effort to secure the funds necessary, and recommended the raising of $50,000 for the building by contributions from the Sunday-schools, Young People's Societies, churches and individuals. They also recommend that the time for taking the collection be as near as possible to October 21st, the anniversary (corrected date) of Columbus' first landing in the New World.

As the building committee will need all the time they can obtain for the perfection of their plans, etc., prompt action is requested from all contributors, and friends of the cause are urged to forward individual contributions at once.

WHERE TO SEND THE MONEY.

The special committee appointed at Chautauqua to take charge of the matter, have selected R. W. Hare, a well-known business man of Chicago, (also Treasurer of the Illinois State Sunday-school Association), to act as treasurer of the building fund. Therefore all contributions for the "World's Fair Sunday-school Building" should be forwarded to R. W. Hare, Treasurer, No. 240 Fifth Avenue, Chicago, Illinois.

In sending your contribution give the name of your Sunday-school, the place where it is located, the denomination to which you belong, the total number of officers and teachers; the total number of scholars (all ages) and the amount of your contribution.

When contributions are sent from individuals give the name and address of each person who contributes one dollar or more, and the amount given by each.

CO-OPERATION SOLICITED.

The earnest co operation of all the officers and members of the Executive Committee of State, Provincial, Territorial, County or Parish, and Township Organizations, and all pastors, officers and teachers engaged in Sunday-school work, is solicited.

In behalf of the International Sunday-school Executive Committee and Conference,

B. F. JACOBS, *Ch'm'n.*
FRANK WOODS, *Sec'y.*

Ice-cream Religion.

The *Ram's Horn*, in one of its inspired moments, remarked: "The less religion there is in a church, the more oysters and ice-cream it takes to run it." We observe with real concern that some people stumble at this saying. They regard it as a skit aimed at the social life and activities of the church. One scoffer retorts that some churches are cold enough to freeze ice-cream, and that they are just the ones that will receive the *Ram's Horn* remark with most favor. The controversy bids fair to become far too warm for this weather, in spite of the inviting coolness of the text, and we venture to speak a few words in the interests of peace and harmony.

In the first place, let us all concede that there is no necessary incompatibility between ice cream and religion, and that even the consumer of oyster stews does not imperil his immortal soul by partaking of that viand. Those who are not fond of either delicacy need not give themselves any airs of superior piety when they see others eat. We may be good christians and demolish as many plates of ice cream and oysters as our purses can afford, and our stomachs will tolerate.

In the second place, there is no reasonable objection to the serving of refreshments in connection with church meetings. Who that remembers the old fashioned ordination or association dinner can have the heart to protest against an institution that had so many good features and so few that were objectionable? It is a fact well known to everybody that when people get together socially and feel stiff and awkward, nothing breaks the ice and thaws them into geniality like the passing of simple refreshments. The bustle and stir make even the wallflowers circulate about, and the hitherto silent are soon in the high-tide of enjoyable converse with their neighbors. There is no antidote for shyness and diffidence equal to it, and this is a generally understood fact, and, more or less, forms the basis of all social entertainments. People do not offer their guests refreshments mainly because the people are hungry and require to be fed, but for the social effect of the thing. Churches merely take advantage of this weakness—shall we call it?—of human nature when they attempt to make the people feel more at home and promote their mutual intercourse by the use of ice-cream and oysters.

But there is another use of the ice cream and oyster idea that is objectionable, and that deserves all the reprobation that can be poured upon it, all the shafts of wit and ridicule that can pierce it. That is, the debasement of this useful and innocent social adjunct to the level of a catch-penny, money-making scheme, to save people the effort and deprive them of the luxury of self-denying giving. This attempt to glorify God by filling man's stomach; this pretence of giving something for religion when one is really only indulging one's own appetite; this substitution of vulgar and worldly methods of raising money for the christian principle of giving as God has prospered each—what words can be too sharp-pointed to express the detestation and disgust for it that every christian man ought to feel and cherish?

Of all the travesties of religion, ice-cream religion is the least worthy of respect and of gentle treatment. Away with it from our churches. If we wish to amuse ourselves, if we desire a good time, let us frankly go about it. Innocent amusement is right and wise, and we need not be ashamed to indulge our desire for it in all moderate and reasonable ways. But if we wish to serve God, if we wish to see his cause prosper, if we have a burning desire that his kingdom may advance in all the earth, why do we not with equal directness go straight to the mark? Why try to disguise our supreme desire for self-gratification under the form of religious service? Why belittle whatever genuine religious zeal we have by sinking it in the effort to entice stray quarters from close-buttoned pockets? God and Mammon can no more be served in this way than in any other.—*Examiner.*

Thy Will Be Done.

This is the prayer of every christian. It is a lesson of a lifetime. It cannot be learned too soon; so we must keep repeating it from day to day and from year to year. Every repetition ought to deepen the impression made upon the heart, that God's will, not ours, is the thing to be done. Many a time we say, "Thy will be done on earth as it is in heaven," when we don't really mean it or understand fully what it means. How cheerfully those parents said in their morning prayer, "Thy will be done." At evening time, when a loved one has been taken away, how hard it is to feel submission to the very thing they prayed for in the morning! "Thy will be done" is easily said when everything is bright and cheerful in all our relations in the world; but when the beautiful flower is taken to bloom in a better land, far from the disturbing winds and storms of this life, it is hard to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But to say it in faith shows the christian spirit, that is childlike. There is a trust in God's wisdom and goodness and love expressed in this that is most honoring to him, and full of solace to a bleeding heart. —*Selected.*

Be not the leafy, but the fruitful fig-tree.

The Biblical Recorder.

WEDNESDAY, OCTOBER 19, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

ANOTHER NOTE OF WARNING.

Every reader of the RECORDER will bear us out in the assertion that the RECORDER does not dabble in politics. We do not propose now to depart from our time honored custom. We desire to call attention, however, to a matter growing out of the present state of politics in our country which we think is one of importance, and one that demands immediate attention and care on the part of christian people; and that matter may be thus stated:—

Owing to the feverish and excited condition of the popular mind and heart in regard to the different parties that are now pressing their claims for popular support there is great danger that neighbors be alienated from neighbors, friends from friends, and even church members from church members. Political issues may be very important. We are not blind to the fact that the issues now before us are quite important, but we contend that men can, and ought to, differ quite radically in politics, and yet be good friends and brethren in Christ. Why should we seek to bind our brothers conscience, warp his judgment, and deny him the right of private judgment? Political issues, while important, are not as important as some others. It is a fact that there are quite a number of religious denominations in America. There is more or less discussion or controversy among them. Points on which they differ are often sharply discussed, publicly and privately. Some principles or issues involved in this discussion are graver and more important than the political issues of the day, and yet these denominations dwell one with another in comparative peace and amity. In other words, while there are sharp and well defined points of difference of opinion among them, yet, as a rule, they treat one another with courtesy, kindness, and even with christian love. Why not have more of this spirit in the politics of the day?

If all who take part in the political discussions of the day were ungodly and wicked men, then we would not expect much of the spirit above alluded to; but we must remember that there are a vast number of christians, or professed christians, that take part in our politics, and the thoughtful man who loves the church of Christ as well as his country, has a right to expect that the presence and counsel of such a large body of intelligent and pious christians in places of political assemblies, and at the polls, would so leaven the great political lump of our country as to restrain to a great extent the tendency which is now quite marked, and that is, such an outburst of bitterness, anger, and strife, as to alienate true and tried friends, and even church members, one from another. So high is this spirit of strife running in some communities that we actually hear of threatened or real boycotts of competent professional men, and even of preachers, for their political views or preferences. Brother is turning against brother. There is division in the pew, and the spirit of strife is trying to invade the pulpit and interfere with God's messenger in the work the Master has given him to do.

Now, dear brethren, we cannot expect anything better from men of the world; but it is a burning shame for christians to act in this way. Do not fall out with your neighbor because he differs from you politically, "seeing he dwelleth securely by you." Do not carry bitterness in your heart against your brother in the church because he expects to vote for one party and you another; and by all means do not go to babbling about your pastor because he does not expect to vote as you do, especially if he is a discreet man, and does not dabble in politics himself. There are some preachers that take quite an active part in politics. Privately, publicly, and even in the pulpit, they will air their political views continuously. Such preachers may expect to be talked about, even by good men, and if they persist in such an unwise course they need not be surprised if their churches at times prefer a change of pastors. But the pastor who is discreet and prudent in his politics, and does not discuss his political views in the political arena, on the church yard, or in the pulpit, should always be treated as a citizen and as a man, with the greatest political courtesy and respect. It is quite a little thing, and shows a little soul for a man to search diligently for the political views of such a man, and then because he differs from the political heresy-hunter to talk about him, and try to injure his influence, his hold upon the church, or supply his place with another man. There is no religion, consistency, or sense, in such conduct. Have you ever heard of the golden rule? Is that treating your fellow-man as you would have him treat you? How would you like for your pastor to urge the church to exclude you from her fellowship because *you* differed from him politically? You are guilty of the same folly when you wish to change pastors because *he* differs from you. Would you have your pastor to be such a numbskull as to have no political opinions at all, or having them, afraid to make them known even to a friend?

This rule will apply, with almost equal force to any member of your church. Why should you be turned against your brother in Christ for political reasons? Has God given you control of his mind, heart, and conscience? You would resent very promptly any attempt on his part to control yours; why should you attempt to control his, and failing to do so, talk about him, reflect on his integrity, his judgment, or honesty of purpose?

Now, brethren, let us reason together, for some good men are making the mistakes mentioned above. Satan is ever on the alert, and is ready to take advantage of every opportunity to disturb the peace and harmony of the churches of Christ. And you must remember that the methods and spirit of the political arena are not to be the methods and spirit that should prevail among the churches of Christ, and among his disciples, in their daily walk and treatment of one another. Would that the methods and spirit of political gatherings were more in accord with the teachings and spirit of Christ; but even the tyro in politics ought to know that they are far from being such even in enlightened christianized America. You should not forget that some talented politicians who are in, or seeking office, are very wicked men. Some of them may be fair without, but within full of moral rottenness. The speeches of such men often abound with fierce vituperation, vicious attempts to array one class against another, sweeping impeachments of political opponents, and at times sly and scurrilous thrusts at religion itself. The christian that rushes from such an atmosphere to his church meeting, or to the worship of the sanctuary, sadly needs to be anointed afresh by the Spirit of God before he is prepared to show proper christian charity toward those who may happen to differ from him or from the political mentor to whom he has just listened.

Political speakers are very prone to give their hearers advice; and if the man they listen to has any reputation as a politician, or is shrewd enough to deceive even good men by false reasoning, there are christians ready to put his advice into practice, even if it involves the severance of the ties of friendship between friends and neighbors, or interferes with the previous fellowship existing between them and their brethren and sisters in the Lord. It is a sad thing that such advice should be given; it is a sadder thing to follow it.

LET IT END—NOW TO THE WORK.

For the past six months the RECORDER has been open to the brethren to discuss "mission methods," and all have been treated alike—all sides have had an opportunity to say what they believed, and to give reasons for their faith. In our opinion the time has now come for all such discussion to stop. Our churches and Associations are united, and, except here and there, with individuals, they are in hearty sympathy and co-operation with our Boards. It is useless to discuss capital cases before a magistrate's court. Mission methods can be discussed properly only before the Southern Baptist Convention or the Boards. We should not cut off the nose to get rid of a wart, or amputate a foot to get away with a corn, or sever the right arm to put away a hangnail. Let the wart remain. If the corn can't be cured, it can be endured, and if the nail gives trouble, let not your wrath bubble, but look up to the Lord and push on with the work. Fault finding is cheap, and grumbling is weak. Baptists will differ, but they should pull together. Life is opportunity. Ability is responsibility. Warts, corns, and hang nails are not important. Stir the churches with lofty thought and to noble endeavor, cheer their faith, warm their hearts, and point them to victory. Fill their minds and hearts with Scriptural truth, missionary facts, and hopeful deductions, and the work of the Lord at home and abroad will prosper. Our present position and condition in mission work is not accidental. "What I do thou knowest not now, but thou shalt know hereafter." We shall know only as we push the work. In the omniscience of Jesus Christ, who commanded his people to give the gospel to all the nations, to direct and govern them, in his omnipotence to work for and by them, and in his omnipresence to work in and with them, is guaranteed the final triumphs of the gospel of our Lord in all the nations. Now to the work. Let all else be forgotten. This one thing let us do—push the work—do our best—trust our Boards to do the wisest and best things possible—pray for them—pray for each other—pray for our missionaries and for a growing mission spirit in all our churches.

FROM OUR TRAVELLING AGENT.

CEDAR CREEK ASSOCIATION.

Leaving home on Tuesday, I expected to spend the night in Fayetteville, and to glide comfortably and peacefully down the Cape Fear River in a well-equipped steam boat to White Oak, the church at which the Association was to be held.

I spent a pleasant night at the Hotel Lafayette—pleasant for two reasons. One was, that the accommodations at the hotel were first-class. There is always a neatness about the rooms and furniture, and a deliciousness about what you find on the table at this hotel that is not excelled anywhere in the State. Another reason for the serenity which possessed me was, I didn't *know* what I was yet to encounter before the end of my journey. The first intimation I had that something was wrong was when I asked a clever-looking colored boy to carry my valise down to the boat. Parting the gates to his ivory grove, he informed me that "de river done dried up, and no boats till it rain." On further investigation I found that everything my colored friend had told me was only too true. So here I was, thirty miles from the Association—thirty miles of the driest, whitest and deepest sand that any man or mule ever attempted to wade through. Just at this juncture I chanced to meet Bro. Murchison, a railroad official, who seeing the despair depicted on my countenance told me that a freight train, which was two hours late, would leave in a few minutes, going somewhat in the direction I wanted to go. Believing that nothing could worst the present situation, I at once decided to embark. A ride of thirty miles brought me to Roseboro, which I learned was the nearest point to White Oak, and being, as I was informed, only about ten or twelve miles, but when I came to learn the truth, it was just twenty-five. After a due amount of coaxing, and a liberal promise to pay, I secured a promise on the part of Mr. McLamb to carry me over, provided I would go in a road cart. Oh, that cart! Whatever else I may forget, I will still remember that. The thing took every motion of the horse, and I at once took the motion of both horse and cart. And now the trip is made, and I am yet alive, thanks to a kind providence. But I feel like I am still trotting, trotting, trotting. The cart had no back, and I was much in the same condition when the end of the trip was reached. Mr. McLamb has, however, my profoundest gratitude for his kindness and his efforts to make me comfortable on the trip. He is a Methodist brother, but he is thoroughly in accord with some Baptist brethren with whom I have travelled—for instance, he has the same idea about plenty of rations and a good place to stay that Dr. Durham and Bro. J. H. Mills have.

Bro. J. G. Fisher was elected moderator of the Association. He made a good moderator, and also participated in the discussions before the body.

I did not hear the letters from the churches read, but inferred from some of the speeches that but little had been done during the present year.

Fourteen churches withdrew to form a new Association to be called the Bladen County Association. If this should result in a strong working body as it did in the case of the Robeson Association, it is a good move; but if it should remain a small, weak body, as some others have done, then it is to be regretted that the new Association is formed. We already have entirely too many weak churches and small Associations.

The brethren at White Oak are building a large house, and when it is completed it will be one of the very best churches to be found anywhere in the country.

The old brethren told me that money had never been so scarce in that section as now. Indeed, I feel safe in saying I have never been to any Association in the State where so few people had any money. I was, however, glad of an opportunity to get acquainted with the brethren of this Association. There are no better people in the world than compose this old Cape Fear section, and it is the hope of all that the sore depression which seems to have very largely crushed the spirit of the people will soon be succeeded by an era of prosperity and real contentment.

I will not close before expressing my thanks to Bro. and Sister Bullard for their kindness as I went and came by Roseboro, their home.

J. C. C.

THE Baptist State Convention will meet with the Tabernacle church in Raleigh, Thursday, Dec. 8th, at 7:30 o'clock, p. m. Rev. J. S. Hardaway of Oxford is to preach the introductory sermon, and Rev. Rufus Ford of Newbern is the alternate.

PERSONALS AND OTHER ITEMS.

....Bro. L. R. Carroll attended the Eastern Association.

....The Baptists of England have raised $500,000 centennial fund.

....Evangelist Fife is conducting a meeting at Mocksville, N. C.

....Rev. Dr. N. A. Bailey has removed from Orlando, Fla., to Leesburg, Fla.

....Rev. N. S. Jones, of Salisbury, attended the Catawba River Association.

....Rev. D M. Austin attended the Sandy Run Association and represented the RECORDER.

....The endowment of William Jewell College, Missouri, now amounts to about $210,000.

....The best time to apologize for a failure [in preaching] is on your knees.—*Dr. Broadus.*

....Dr. Durham will attend the Mt. Zion, South River and Cape Fear Associations this week.

....There are twenty six county seats in Tennessee without Baptist churches.—*Baptist Courier.*

....We are very glad to hear that Rev. Dr. Overby's health is better than for the last six years.

....Never wear squeaking shoes or boots to a religious meeting—to a Baptist Association or Convention.

....Rev. Walter Gilmore of Sanford, N. C., who was recently ordained to the ministry, has gone to the Seminary.

....The *Broad Street Worker* is before us, published monthly by Rev. L. G. Broughton of Winston at fifty cents a year.

....Rev. W. C. Tyree and Bro. C. P. Howerton of Durham were in the city last week and made us a pleasant call.

....Bro. Richard Battle of Denver, Col., writes us a pleasant letter, conveying the best wishes of himself and family.

....A new house of worship at Mountain Hill, N. C., was dedicated recently. Rev. M. M. Landrum preached the sermon.

....Hon. C. C. Clark was heard with great pleasure by his brethren of the Atlantic Association last week at Newbern.

Rev. E. Allison, an evangelist of power, is assisting Rev. G. H Church in a series of meetings at Bryson City, N. C.

....Rev. J. L. Bennett of Rock Rest, Union county, has, we understand, accepted a call to Rocky River for the ensuing year.

....Prof. R. E. L. Yates of the A. & M. College, and Miss Minnie Johns, were united in marriage last Tuesday evening, the 18th.

....Rev. H. T. Williams has just closed a good meeting at Seaboard—fifteen additions to the church being the result of the meeting.

Dr. Clough, the veteran missionary to the Telugus is very much improved by a four months' stay at the Louisville Sanitarium.

....Rev. R D. Haymore, of Rocky Mount, Va., has received and accepted a call to the Central Baptist church in Chattanooga, Tenn.

....Dr. J. Wm. Jones, the first graduate of the Southern Baptist Theological Seminary, will have three sons in the institution this year.

....Rev. J. W. Jolly, the new pastor of Randolph Street church, Virginia, has started finely, and is having frequent baptisms.—*Ex.*

....The Catholic priests of Mexico charge from one dollar and fifty cents to two dollars and twenty cents for baptizing a child. —*W. D. Powell.*

....The new Baptist church, with its graceful proportions and trimmings of stone, promises to be an architectural beauty.—*Oxford Ledger.*

....Rev. S. J. Porter, of the senior class at Wake Forest, has accepted a call to Perry's Chapel, formerly the pastorate of Rev. E. G. Beckwith.

....Rev. William T. Hundley, who has been pastor for a number of years in South Carolina, has accepted a call to the church at Winchester, Va.

....Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.—*Carlyle.*

....Rev. J. E. White, the young and talented pastor of Wilson, was united in marriage to miss Effie Guess, of Carey, on Wednesday of last week.

....Prof. J. B. Brewer made a timely and a stirring speech at Newbern before the Atlantic Association on "Denominational Colleges in North Carolina."

....Dr. T. H. Pritchard of Wilmington has accepted the call to Tryon Street church, Charlotte, N. C., and will enter upon his duties there Jan. 1st, 1893.

....Rev. William H. Sloan, pastor of the First Baptist church of Toledo, O., after a successful pastorate of four years, will close his work the last of December.

....Rev. J. T. Albritton and Prof. J. B. Williams, the Moderator and Clerk of the Atlantic Association, were unanimously re-elected at the session last week.

....Dr. C. E. Taylor was heard last week with very great pleasure by the Atlantic Association in a speech of much power on the educational interest of the State.

....The man who by his preaching attracts the people to himself more than to Christ may well consider two things. First, has he ever been called of God to preach? And second, has he been really preaching the gospel of Christ?—*Baptist Recorder.*

....Rev. B. W. Spillman, writing from Louisville, Ky., Oct. 10th, states that fourteen North Carolina boys had reached the Seminary up to that time.

....Rev. J. B. Pruitt, formerly of Onancock, Va., is pastor of the First Baptist church in Ashland, Wis. He writes us a very kind and encouraging letter.

....Any church wishing to secure a pastor for one Sunday in the month would do well to correspond with Bro. R. G. Kendrick, Jr., of Elon College, N. C.

....The lowest marriage fee in the Catholic church in Mexico is fifteen dollars, when wages for a day's labor are twelve and one-half cents.—*W. D. Powell.*

....The new house of worship at Sandy Hook, N. C., will be dedicated the fifth Sunday in this month. Dr. A. E. Owen of Portsmouth will preach the sermon.

....Rev. J. M. Holloman, after serving Neil's Creek church, Harnett county, for twenty one years, has resigned, and the church has called Rev. W. M. Page.

....Not every man knows how to take a public collection at a Baptist Association or Convention. Some brethren do know how to do it, and others ought to know how.

....Rev. Thomas T. Speight, who has been pastor of Cashie Baptist church for the last six years, has resigned, and the church has called Rev. J. F. Tuttle, of Plymouth, N. C.

....It is with sincere regret that we learn of the death of Rev. J. L. Cottingham, of Wilson's Mills, N. C. He was only thirty years of age and a young man of great promise.

....Rev. A B. Dunnaway began a meeting at Churchland, Va., last Sunday. He is assisted by Rev. J. R. Harrison. Prof. G. T. Thompson, of New York, conducts the singing.

....Governors Fuller of Vermont, Northen of Georgia and Eagle of Arkansas are all members of Baptist churches and are splendid helpers in church and general denominational work.

....The Southern Union of the Eastern Association will not hold any session in October, but will meet with Jacksonville church Friday before the fifth Sunday in January, 1893.—*D. J. Corbett.*

....The total amount of contributions of the Second Baptist church in Charlotte, of which Rev. D. M. Austin is pastor, sent to the Association last week was $341. This is doing splendidly for this little church.

....A larger number of Baptist preachers with beaver hats attended the Atlantic Association last week than has been at any Association this year. The Tar River Association came next in the number of such hats.

....The Centennial Baptist church, Knoxville, Tenn., the outgrowth of Mechanicsville mission, has been organized with eighty-nine members. It has a new and beautiful house of worship, well equipped, and is out of debt.—*Courier.*

....Rev. J. B. Richardson of High Point, who has accepted the call to the Baptist church of this place, will be here and meet the congregation of that church on Saturday before the first Sunday in November.—*Leaksville Herald.*

....Rev. J. H. Lamberth of Roxboro, N. C., is preaching in Virginia to large congregations. He will hold meetings at Riceville, Laurel Grove, Vernon Hill, Society Creek and Wylliesbury before returning from his months' vacation.

....Rev. W. J. Sholar, the new pastor of the Noble Street church, Brooklyn, was given a reception recently, at which a number of visiting clergymen were present. The women presented the pastor with a fine silk baptismal robe.—*Ex.*

....Gov. Eag'e has been brought to Louisville for treatment. He was much better, but taking cold has brought back the old symptoms, though they are not so bad as before. It is to be hoped he will soon be relieved permanently. Mrs. Eagle is with him.—*Western Recorder.*

....We have romantic ideas as to missionaries, and set them on a high pedestal. But after all they are just men. They may be unfit for mission work, or may lose their health. In every great commercial enterprise there are failures, and so it must be in missionary operations.—*J. A. Broadus.*

....Bro. William Simpson, one of the best known and most skilful pharmacists in the State, who has for several years past held a position at the popular drug store of J. W. McGee, has taken the position of instructor of pharmacy in the medical department of Shaw University.

... Delegates and visiting brethren who expect to attend the Robeson Association at Fair Bluff Baptist church on the 1st day of November will please notify the undersigned by postal card—So writes brethren T. M. Smith, D. M. Shaw, and J. B. Waddell, committee on hospitality, Fair Bluff, Oct. 11, 1892.

....We see that a ministerial agency has been organized to supply pastors to Baptist churches in New York, New Jersey and Connecticut, and to find places for preachers. The office is in New York City. We are curious to see how the thing will work. Certainly, nobody would get any hint of such a thing by reading the New Testament.—*Western Recorder.* Why not give the address?

....Public collections were taken under the ministry of Jesus Christ, and the Lord himself showed much interest in the collections (Mark 12: 41—44), and the churches under the ministry of the Apostle Paul made their "pledges" just as they do now at our Baptist Associations. 2 Cor., 8th and 9th chapters, especially 2 Cor. 8: 10 and 11, and 9: 5 and 6. See Revised and American Bible Union versions.—*C. Durham.*

....Rev. A. T. Denny, living near Roxboro, Person county, died of fever on Monday last. He would have graduated next commencement at Wake Forest.

....Rev. John W. Suttle, who has just entered upon his new field of labor at Blacksburg, S. C., writes us: "I preached my first sermond as pastor of this church Sunday Oct. 2d, to a very large congregation. There is a great work to be done here."

....Rev. Dr. J. W. Carter preached a strong and impressive sermon on Sunday morning last, commemorave of the discovery of America four hundred years ago and of the founding of Raleigh one hundred years ago. Text, Josh. 4: 6, 7—"That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then shall ye answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever."

....The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $16,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $3,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Oct. 21st, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $7,960.37, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $7,360.78. Brethren, please *aid us in this work* NOW.—*C. Durham.*

....Rev. C. A. Jenkens of Oxford, N. C., who has accepted the pastorate of the Baptist church here, preached his first sermon to his new charge on Sunday last. His theme in the morning was "The Trials of our Saviour," which subject he treated in an impressive manner. At night his theme was "The Resurrection of Man." His sermon on this subject evidenced deep and careful thought and thorough preparation. Both sermons were listened to attentively by good congregations, and Mr. Jenkens made a very favorable impression on his church and on our people generally. He seems to be an earnest, consecrated minister and will, we trust, be instrumental in doing much good in our town in the work of his Master. After the sermon at night four persons were received into the church membership and the ordinance of baptism administered to three.—*Chase City Progress.*

From Rev. H W. Wilson

Dear Recorder:—I have not given you an account of my work in some time. I take this occasion to let you know that the Lord is still with me in my work.

The third Sunday in July I had a good meeting at Mt. Hermon in the Pilot Mountain Association conducted by myself alone.

The first Sunday in August I was with Bro. P. Oliver at Macedonia. A goodly number were converted.

The second Sunday in August I held a meeting at Providence, assisted by Bro. J. R. Kallam, which resulted in the conversion and restoration of a large number of souls.

The third Sunday in August I assisted Bro. Haymore in a good meeting at East Bend in Yadkin county.

The fourth Sunday in August I held a meeting at Sharon in the Beulah Association, assisted by Bro. J. R. Kallam. The results were good.

The first Sunday in September I assisted in a meeting of great spiritual power here at Madison. It was conducted by Bro. J. E. Schoolfield of Danville, Va.

The first Sunday in October, I went to Waughtown church near Winston, to assist Bro. Henry Sheets in a revival. The Spirit of the Lord was with us from the very first service, and continued to work with us. Up to Oct. 8th, when I had to leave, thirty had professed faith in Christ, with as many more inquiring the way of life. I never enjoyed a meeting so much. My stay with the good people of Waughtown was pleasant. There is a strong bond of love that binds pastor and church together, and their united efforts are resulting in the rapid growth of the church. Thirteen had been baptized up to the time I left, with many more soon to follow.

A goodly number have been baptized in each of the meetings named above. To God be all the glory and praise.

Fraternally, W. H. WILSON.

Madison, Oct. 12, 1892.

Swift Creek Union.

The Third Section of the Tar River Association will meet with the church at Antioch, Halifax county, Friday, Oct. 28, 1892. Introductory sermon by Rev. G. M. Duke, Friday at 11 o'clock a. m. At 1 p. m. meet and organize.

SUBJECTS TO BE DISCUSSED.

1. Scriptural teaching on communion. Rev. G. M. Duke, B. F. Drake.
2. Scriptural teaching on feet washing. Rev. A. G. Willcox, G. W. Saunders.
3. Scriptural teaching on the final perseverance of the saints. Brethren John Sexton, W. M. Dozier and J. W. Hardy.

All the churches in this section are requested to send delegates.

Everybody is invited to attend, and all who will are invited to take part in the discussions. R. D. HARPER, *for Com.*

Thou mayst be sure that he who will in private tell thee of thy faults is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most delighting in self-praise, for which is one of the most universal follies that bewitched mankind.—*Sir Walter Raleigh.*

Letter from the Seminary.

Dear Recorder:—According to a promise made to your Travelling Agent some days ago when I saw him at the meeting of the King's Mountain Association, I send you a few dots.

Louisville is quite a business city. There are manufacturing establishments of various kinds here. Among the largest of these that I know anything about is the "Kentucky Wagon Works," where two or three hundred hands are regularly employed. When in full force, they turn out about a hundred wagons a day. The shops cover something like forty acres of ground.

This is also the seat of B. F. Avery & Sons' Plow Works. Of course, there are almost scores of other manufacturing establishments here, but those referred to are perhaps best known to most of your readers. Five flowering mills also are to be found here.

But more than all else I suppose, Louisville is noted for its trade in tobacco, being one of the largest tobacco marts in the world, if indeed not the largest. This is one of the chief reasons why it is such a business centre.

It is to be lamented that the whiskey traffic also has assumed enormous proportions. Many of these whiskey dealers never more think of closing their doors on Sunday than if there were no such day as Sunday. This practice, however, is by no means confined to bar-keepers, be it said to the shame of the city officials.

Religiously, Louisville has been a Catholic city, and to a very great extent that is still true; but it is fast becoming a Baptist city. The Seminary has been an important factor in bringing about this change.

The opening of the Seminary on October 1st was very flattering. The number of students reporting the first day was I suppose larger than ever before. A large per cent. of the old students have returned, and the places of the absent ones are more than filled by new men. I think it true also that a larger per cent. of the new fellows are college men than has been the case in any previous year.

The total number that have so far matriculated are something like two hundred and fifteen, or perhaps more. These come from almost every part of our great country, with two or three even from a foreign country. One fact that ought to be especially interesting to North Carolina Baptists is the increased interest on the part of their young ministers in a thorough theological training. This is evidenced by the increased number seeking such training.

Besides those who have gone to Northern Seminaries, the number here from our State is larger than ever before. The total number here from North Carolina is fourteen, almost every section of the State being represented. Their names and that of their Association is as follows:

Tar River—W. R. Cullom and B. W. Spilman; Flat River—J. G. Blalock; Eastern—F. M. Royal and W. E. Crocker; Atlantic—J. W. Millard; Raleigh—C. J. Thompson; Sandy Run—T. Bright; Sandy Creek—W. M. Gilmore; Liberty—R. D. Cross; Mt. Zion—G. V. Tilly; South Fork—D. P. Bridges; Haywood county Association—W. H. Rich, and this scribe, who happens to belong to the York Association of South Carolina.

All the above names, with possibly two exceptions, are college graduates or at least have been to college. Of these twelve, nine are graduates of Wake Forest College, two are from Judson College, and one from Chapel Hill.

It is the custom of the Seminary to have an opening address at the beginning of each session by some member of the Faculty chosen for the purpose. This year the address was delivered by Dr. E. C. Dargan in Walnut Street Baptist church on Saturday night, October 1st. His subject was "The Preacher of the Present Day," and this being his first year as Professor here, it was at the same time his inaugural address. The novelty of the thing has about worn off with the new men and all seem to have gone to work in dead earnest.

Work on "Norton Hall," the magnificent new building on Broadway, is still progressing, and its completion is hoped for before a great while.

Dr. Dargan has been away for some days in the interest of the Seminary. Dr. Kerfoot will leave to-night for West Virginia to be gone a few days on the same mission. Let this suffice for this time.

A STUDENT.

New York Hall, Oct. 11, 1892.

Ordination Services.

Pursuant to a call of New Hope Baptist church on Sept. 10th, 1892, the following brethren met as a presbytery for the purpose of ordaining Bro. A. Davis, to-wit., Elder E. N. Gwyn of Elkin Association, our pastor, Elder A. J. Williams, and the writer. After an instructive sermon by Elder Gwyn, the presbytery organized with Bro. Williams as chairman, and the writer as clerk. The church then delivered the candidate into the hands of the presbytery.

After relating his christian experience and call to the ministry, and being examined on the articles of faith, all being satisfactory to the presbytery, he was then set apart to the full work of the gospel ministry by the laying on of hands of the presbytery—the writer conducting the examination, Bro. Williams leading the ordination prayer, Brother Gwyn delivering the charge and presenting the Bible.

On motion, adjourned. Elder Gwyn pronounced the benediction.

C. H. STONE, *Clerk.*

Haystack, Surry Co., Oct. 8, 1892.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the BIBLICAL RECORDER.

Two Important Things.

1. On page fifty-eight of the minutes of our last Convention is the following:

"*Resolved*, That we request the churches connected with this Convention to give one collection during the Conventional year to aid our colored brethren in mission work and ministerial education, and that this money be expended through our Board of Missions."

In the judgment of the Board, and also of the colored brethren interested, the work indicated above had mainly to be done in the summer. The Home Mission Board of the Southern Baptist Convention united with our Board, and ten Institutes have been held and the best results reported. This work was done at a cost to the Boards of five hundred dollars. The Home Board has paid two hundred and fifty dollars towards this work, and our Board is responsible for the remaining two hundred and fifty dollars. We have not received as yet one dollar from our churches for this object. Our Board, trusting the pastors and the churches, followed the instructions of the Convention, and had the work done.

Now, we look to the pastors and churches for the two hundred and fifty dollars needed. Please, brethren, work and forward your collections for this work by Nov. 15th. Who will be first to do it?

2. On page fifty-one of Convention minutes is the following:

"*Resolved*. That all applications for aid from the Board of Missions shall be put in proper shape and placed in the hands of the Corresponding Secretary by December 1st of each year."

If the brethren, therefore, on mission fields expect to secure aid for their work through the Board of Missions, it will be necessary for them to have their applications in proper shape and in my hands by the first of December. The importance of this resolution of instruction to the Board and of information to the mission fields and Executive Committees of Associations can be appreciated by all who have, through the past years, had upon them the responsibility of arranging the mission work for the in coming year. C. DURHAM, *Cor. Sec.*

From Appomattox, Va

Dear Recorder:—Baptist affairs in this section of Virginia are quite prosperous. The late session of the Appomattox Association with my church here, eclipsed all its previous meetings. Reports showed increase of twenty-five per cent. in contributions over last year. My two churches gave three hundred dollars to missions, besides heavy payments on new church building and parsonage. We propose to report higher figures next year despite some shortness in crops.

The past two months have witnessed many gracious revivals in our churches. It has become common to hear of thirty, forty, fifty or sixty professions in a meeting. It has been my delightful task to baptize sixty-five in the past six weeks.

Rev. J. H. Couch, an old "Wake Forest boy," has recently come into our Association, and assumed the pastorate of four churches. He has made a fine impression, and will do noble work.

We would commend to your christian love and co-operation, our beloved brother, Rev. J. W. Wildman, at Wadesboro. He was a tower of strength among us—always ablaze on missions—and we felt weaker by his removal. It may be added that much of Bro. Wildman's strength and usefulness must be credited to the good woman at his side. Mrs. J. W. is a born preacher's wife.

The RECORDER seems to be excelling itself every week; and certain it is, that it represents one of the noblest constituencies under the Southern Baptist Convention.

Yours fraternally,

W. S. ROYALL.

Appomattox, Va., Oct. 12, 1892.

Meetings.

BETHEL.

Dear Recorder:—This church is located in the southwestern part of Montgomery county, and I have had the pleasure of being in a meeting with it and her earnest and devoted pastor, the Rev. G. O. Wilhoit. It has been my privilege to be with and help as a minister of the gospel of Jesus Christ many of the brethren in the ministry, and I have been made a better man spiritually and the more enabled to preach the gospel myself by having thus been with them. I can say that I have never in all of my life of twenty-five years as a preacher enjoyed a meeting more than I did at Bethel church. The members of the church were ready for the meeting, and the gospel as it was preached had a good effect, and the church was spiritually strengthened and sinners were saved.

Bro. Wilhoit is one of our best preachers, and from the spiritual condition of his church, I would say that he is also one of our best pastors.

ONVILLE.

I am now at Onville in Montgomery county and helping in a meeting. We have preachers here representing the Methodist, Presbyterian and Baptist churches. There is some interest in the meeting. Hope some good may be done.

MONTGOMERY ASSOCIATION.

I will go from here to the Montgomery Association, and I hope to be able to aid in helping to advance the cause of general mission work in this Association. I have learned now that we have just as good brethren and sisters in the Montgomery Association as there are in any other Association in the State, and all they need is to organize their forces, and much more can be done for missions than what is being done.

W. A. BARRETT.

Onville, Oct. 11, 1892.

Have stated times for prayer.

Bro. Harrison's Last Days in Raleigh.

Monday night was observed at the Tabernacle of this city as a farewell meeting to Rev. J. R. Harrison, who had been holding services for two weeks in that church. All who have been interested in the meetings have pronounced it a great work. The attendance has been large throughout, and on Sunday the large audience room could not hold the people that came, so that the Sunday-school room had also to be used. The religious awakening has been thorough and far-reaching, and notwithstanding great apparent drawbacks, such as political excitement, preparation for the State Fair, the near approach of the city's centennial, yet probably Raleigh never had so much religious thought and work aroused within so short a time as during the two weeks of Bro. Harrison's stay in the city. It is too early to estimate the full results of the work. Already the pastor has baptized about fifty converts, and several more are to follow. It may not be overstating it when we say that in the Sunday-school and the public services between one hundred and fifty and two hundred persons have boldly come out for restoration or to confess Christ, and it is probable had an actual count been made it would show more than the highest number. Some precious scenes have been witnessed that time will never obliterate and eternity will glorify. Souls being born into the kingdom not only awakens joy in heaven, but thrills the followers of Jesus here with ecstacy and delight.

Bro. Harrison himself is a faithful man of God. His labors are unsparing to himself. He preaches the word of God with plainness, directness, earnestness, and yet with tenderness and love. He is eminently a safe man—true to the pastor and the church. Free from rant and guile, depending upon the preached word being made effective by the power of the Holy Ghost. He is powerful in appeal, and strong in his presentation of the word. Brother Harrison will always find a hearty welcome in the city of Raleigh.

We cheerfully bear testimony to the aid Brother Thompson has been in this work. Coming on from New York City a few days before Bro. Harrison arrived, he quickly and quietly organized a chorus of singers, imparted to them somewhat his own love for sacred song, and then encouraged and brought in the whole congregation to praise God with heart and voice. His solo singing is entirely free from affectation, and found its way to many a heart. In this respect, as a gospel singer, he has but few, if any equals. But he is also an earnest christian worker, and many a young man will long remember the affectionate words of this dear brother. We are glad to know he goes with Bro. Harrison to Churchland, Va., and they leave with the good wishes and the earnest prayers of many hearts in Raleigh.

J. J. HALL.

Death of Rev. J. L. Cottingham of Wilson's Mills, Johnston Co., N. C.

DIED IN TATUM, S. C., WHILE ON A VISIT.

Dear Bro. Bailey:—On Saturday night last, a messenger came to my door bearing the sad tidings that on that day, the 8th inst., the Rev. Jas. L. Cottingham of your State had breathed out his young life in the town of Tatum, S. C. Twelve days before, he arrived there on a visit to relatives, and to aid in a meeting at that place. His first sermon there was preached on Sept. 20th, his last on the 25th. From the first his preaching was well received, and fine congregations honored him with a close and interested attention, and not without evidences of the Divine presence. He seemed somewhat unwell soon after his coming, and after his last discourse became real sick with what was called malarial fever. Soon it became apparent that his condition was critical; at times alarming. On one occasion, rallying from one of these sinking spells, he surprised his attendants by singing the stanza, "Jesus, lover of my soul," and offering an earnest prayer in behalf of his absent wife and little ones. His wife was summoned to his side, and nobly stood by him to the last. His mother was permitted to come from her home to bless him with her presence and prayers.

The people of Tatum to whom he came a stranger were unwearied in humane and christian kindness and attention. The best medical attention the town could give was generously, faithfully given—but all was unavailing. His brief life of thirty years and one day, his labors for seven or eight years in the gospel ministry ended on the 8th inst., in the hope of a blissful immortality. And as the Cottingham family for several generations had been prominent in this county of Marlboro, S. C., his remains were interred in the beautiful cemetery at Hebron church amid the dust of kindred and friends. Two of our Baptist pastors, the brethren Pratt of Bennettsville and Jordan of Blenheim, conducted the religious services on the mournful occasion, while a vast concourse of people from the surrounding region manifested their sympathy and interest by their attendance.

It was the privilege of the writer to hear four of his six sermons at Tatum; his last was an earnest appeal upon the text, "How long halt ye between two opinions?" in which he made a tender allusion to the emotions that sometimes arose in his mind as he thought of the hesitation of many whom he had besought to serve his Lord and Saviour. How soon are his lips sealed in death! But thanks be unto God, "death is swallowed up in victory." J. A. W. T.

Bennettsville, S. C., Oct. 12, 1892.

We call attention to the advertisement in this paper of "Ministry of Song," the new song-book compiled by Prof. G. Tabor Thompson. The Professor is the gentleman who has so successfully conducted the singing at the revival meetings at the Baptist Tabernacle church here. Send him thirty cents for a sample of the book.

Literary.

Fergus MacTavish; or, Portage and Prairie. By J. MacDonald Oxley. 12mo, 344 pages. Price $1.50. Philadelphia: American Baptist Publication Society.

MacDonald Oxley has given us several most excellent books for boys, among them "Bert Lloyd's Boyhood," and "Up Among the Ice Floes." This new book is fitted to take its place by the side of these, if indeed it be not superior to them.

The time of the story goes back to the period when the great Hudson's Bay Company exercised jurisdiction over the vast stretch of territory called Prince Rupert's Land, extending from the boundaries of Canada and the United States northward indefinitely, and from the great Hudson's Bay on the east to the Rocky Mountains on the west. In this great territory posts were established, which had for their purpose the gathering of furs, secured by giving in exchange for them the supplies of which the sparse population—made up of Indians and half-breeds—stood in need.

To day and To morrow. By Mattie Dyer Britts. 12mo, 192 pages. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This is a story in the main dealing with a group of young people living in and about a country town in one of our Western States. They were companions in social, school, and afterward in church life, being converted in a meeting held by the pastor, Mr. Farrell. Some of the members, one of the deacons especially, appeared disappointed in the results of the meeting, as with few exceptions the converts were confined to this group of our young folks. He likened it to going fishing and catching minnows. He forgot, however, that the minnows of this season are the fish of the next, and that the children of to-day are the men and women of to-morrow, which fact gives the story its name.

Halford's Luck; or, Which is the Better? By Mattie Dyer Britts. 12mo, 256 pages. Price, $1 00. Philadelphia: American Baptist Publication Society.

Under this title we have the story of two young men who had completed their college course, and were about to start in life for themselves. Parker Willis was a christian, Harry Halford was not. The former decided to become an architect. The latter's father furnished him with money with which to start him in business.

They married and settled in homes near each other. Halford secured a business partner not overscrupulous in his methods. At first they were so successful that Halford boastfully declared it was his "luck." But the misdeeds of his partner, which he to a certain extent imitated, soon brought not only himself, but others of his family into serious difficulty. His partner's wrecked life and other influences, led him to see that there was more than "luck" influencing his life, and he finally overcame self and came to Christ.

Hearts and Hands; or, Maggie's and Ruby's Way. By Ellen A. Whilden. 12mo, 173 pages. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This story is based upon a series of sermons which greatly influenced the lives of two young girls, Maggie Latham and Ruby Lennox, and which were the means of the organization of a young people's society.

Maggie Latham was an orphan, who because of her aunt's harsh treatment, ran away. She found a home in a city some miles distant, and while there was brought to Christ through the influence of these sermons. After making a confession to those who had befriended her, she returned to her aunt, to receive even worse treatment than before.

The other young girl was the child of wealth, and she too, through these sermons, became more zealous in christian work. Her kindness enabled the young orphan to have opportunities of study not previously enjoyed, and she was the means of accomplishing much good in many ways.

The Way Upward. By Mrs. Retta Andrews Pettit. 12mo, 304 pages. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The importance of true conceptions and method in relation to the christian life is acknowledged by all. They are to it what the foundation is to the building; what the summer is to the harvest. With them everything can be accomplished; without them, nothing.

Sandy Creek Union.

This body will meet with the church at Tyson's Creek, Oct. 28–30, 1892.

Friday, 12 m.—Sermon by G. L. Merrell.

The Minister and his Duties. G. L. Merrell and L. R. Dixon, J. D. Hackney.

The Deacon and his Duties. Laban Moon, H. Smith, Geo. Womble, D. F. Andrews.

The Church and Her Duties. All church-members present.

Are Our Protracted Meetings a Blessing to Our Churches? S. Gilmore, J. L. Smith, D. R. Sears.

Results of a Century of Missions. W. H. H. Lawhon, W. G. King, J. W. Calder.

Mission Work in Telugu. A. A. Newhall, returned missionary from India.

All of the Executive Board, ministers and delegates from every church in the Sandy Creek Association should be present Friday 12 m. O. T. EDWARDS.

Ore Hill, Oct. 12, 1892.

If you are out of employment, and would like to engage in a pleasant and profitable business, be sure to read the advertisement in this paper of Messrs. Moore & Watson of this city. They desire to employ an agent, either man or woman, in every township in the State. Write them at once for particulars.

Catawba River Association.

This body met with Zion church near Morganton on Oct. 6th, 1892. The introductory sermon was preached by Rev. W. F. Hull from Mal. 3: 10.

After an hour's intermission, the Association assembled, and elected J. H. Huffman, Moderator, and N. L. Beach, Clerk.

The afternoon session was spent in reading letters and in the appointment of committees, &c.

On the second day the Association was ready for the regular work. The attendance was not large on the first and second days, yet nearly all the churches were represented. The body is very large in membership numbering about sixteen hundred members representing twenty churches.

If all the material in the Catawba River could be developed, it would be a power. With twenty-three ordained ministers and a membership of over sixteen hundred, yet the entire Association does not raise over fifteen hundred dollars for all objects, including pastors' salaries, &c. I believe if the pastors would put our denominational paper in the homes of these people, there would soon be a wonderful change; for in this way they would be brought in contact and sympathy with the work. Some of our best brethren are to be found among the people of the Catawba River, but there is so much work to be done, they need an army of leaders.

Our time was short but pleasantly spent, and we were brought under special obligation to Bro. S. Huffman and J. W. Mull, who were so kind in coming for us and conveying us to and from the meeting.

There were only a few visiting ministers present. Bro. C. E. Gower was there to help in the good work.

Bro. C. B. Justice ably represented the State Mission Board and got a handsome pledge, a considerable increase over the past year.

The writer did his best for the RECORDER, but had a hard road, as the brethren said they had no money, which condition makes one helpless. Bro. Graves of Virginia fell in and gave the RECORDER a good push. Brethren Patton and Bowden also helped us very much. N. S. JONES

From Plymouth, N. C.

Dear Recorder:—As I have to be both Dr. and nurse to night, having two sick ones to look after, it seems not amiss, though it be to chase away drowsiness, that I write a short report of our work here.

To those who know our strength—it might be better to have said weakness—it will be gratifying to learn of progress being made along some lines at least. Recently four have been added to our membership; and the brethren anticipating the coming of the Association next May, have put the old church in an entirely new dress. This, together with other burdens being carried, has taxed right severely the liberality of a few good brethren, and has brought to light some latent resources amongst the sisterhood. The exterior of the building presents a show of attractive neatness, while the interior—seats and all—is a complete transformation of the things that were.

Well, we all feel better now that it is done, and somehow it makes us feel not only more comfortable, but also more important. I think, too, that some others, not of us, may share also in this feeling. We here, if we despised "the day of small things," would have no day to love, so no one need be surprised that we get comfort from these little things.

Further, there has been an appreciable increase in the size of our congregations, and this, too, I think, we may add to the items of encouragement already mentioned. To be sure, here, as at many other places, there is much room for better things. Not all of our numerical representation, although not large, consists any real strength; indeed, it may not be said to count at all, except as additional weight to be carried. This, however, is a condition common to most churches, and yet, one that demands the prayerful attention of all.

But I digress: I hear the most flattering reports of Bro. Savage at Columbia and Creswell. With material at hand to be wielded, he has shown himself equal to the situation, and is carrying the people with him to new conquests. May he meet no reverses by the way.

It is also gratifying to note the success of Bro. Tynch at Rosser. Aside from all else, he has built the Lord a good, substantial house—a thing that others of us tried to do, but could not. Well, we are all glad, I am sure, for this is one of our most promising missions in this section. We need, surely need, another man on the field, to occupy the territory lying between Plymouth and Columbia. This provided for, I see no reason why we might not in a few years become strong and influential. Sentiment, to begin with, is decidedly baptistic; but being originally of the "Primitive" persuasion, it yields only to missionary aggressiveness. Already the Disciples—better known in some localities as Campbellites—have demonstrated this fact. Why may we not profit by their example? J. F. TUTTLE.

Plymouth, N. C., Oct. 7, 1892.

Search the Scriptures.

I wish I could persuade one single soul, who has never done it before, to commence the daily, earnest reading of the Scriptures.

First, because, as some one has said, it has God for its author, redemption for its subject and salvation for its end. It was given to the world by inspiration of the Holy Ghost; it took two thousand years to begin and finish it; it required the choicest men of sixty generations to compose it; it states the whole case between God and the human race, points out the entire trouble in which the race is involved, and the principles and method of a stupendous restoration. No other book that has ever been printed even attempts this task. Look through all the libraries of the world, and you will search in vain for any other work with the story which this book tells.

Second, read it because of its abiding and invincible nature. "Forever, O Lord, Thy word is settled in heaven." Read the twenty-first chapter of Luke's Gospel; there is a photograph of the future of humanity taken by Christ himself. He stood there and looked off into the coming centuries, and predicted the course of events throughout the christian dispensation, and then added the grandest prediction of all: "Heaven and earth shall pass away, but my word shall not pass away." It is now more than one thousand eight hundred years, and every word and letter of that prophecy has, so far, come to pass. That we have the Bible in our hands to day, after so many ages through which it has been more proscribed and persecuted and trodden under foot than all the books of all ancient and modern times together, is miraculous proof of its abiding nature.—*Dr. B. Sunderland, in New York Observer.*

HYCOTEE, Caldwell Co., N. C., September 1st, 1892.

MR JOHN N. WEBB.

My Dear Sir:—I take pleasure in informing you that my experience with the "Electropoise" has been wonderfully good. I prescribe it with the same confidence that I would feel in giving food to a starving man to satisfy his hunger, and the uniform success which has attended the employment of it has led me to rely upon it with implicit faith. Under your treatment gradual amelioration in the patient's condition is soon manifested; they begin to gain confidence, courage, and many other attributes; they become ambitious and energetic, competent to battle with the adversities of life. I hereby thank you for the valuable information which you have so kindly given me. For four years the "Electropoise" has been used in my family, and at all times you have patiently given brotherly advice now to use it, and told me every thing that one could wish to know. You deserve the many kind expressions given on all sides, for the success with which all my efforts have been crowned is due to your explicit directions given by letter. Trusting that you may go on with your noble work, I am,

Yours gratefully,
MRS. M. L. WINSTON.

One day a drop of water lay in a pool on the city street. It was stained and soiled. But, looking up, it saw the blue sky, and the pure heavens, and the white sunbeams dancing everywhere, and began to long for purity and for a nobler, worthier life. It looked up into the sky and its longing became an earnest prayer to be made clean and beautiful. And its prayer was heard. Presently the little soiled drop was lifted up out of the gutter into the air—higher and higher. Then the breeze caught it and it was wafted away, away, and by and by it rested in the bosom of a rose, a drop of pure, crystal dew. So God answers our prayers for holiness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—*J. R. Miller.*

If you wish to secure a certain and speedy result, when using Ayer's Sarsaparilla, be careful in observing the rules of health, or the benefit may be retarded. A fair and persistent trial of this medicine never fails, when the directions are followed.

Associations.

TIMES AND PLACES OF MEETING.

October.

Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River-Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-30.

November.

Roberson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

We pay the printer to give you good advice about health and to lead you to careful living.

Our reason is that Scott's Emulsion of cod-liver oil is so often a part of careful living.

If you would go to your doctor whenever you need his advice, we might save our money. He knows what you need.

Let us send you a book on CAREFUL LIVING; free.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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123 and 125 Fayetteville Street.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

IRON FENCE
SIXTY STYLES FOR
CEMETERY & LAWN
CATALOGUE FREE
I. W. RICE, ATLANTA, GA.

For weak or inflamed eyes or granulated lids use OUR OLD RELIABLE EYE WATER does not burn or hurt when applied, by mail 25c. JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 10, 1891.

W. T. CHEATHAM, JR.:
Dear Sir - I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY

Price, $1.00 For sale by druggists. Mail orders filled promptly by

W. T. CHEATHAM, JR.,
HENDERSON, N. C

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92	No 23. Daily.	No 27. Fast Mail Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad, for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*3 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	*8 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 59 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

*Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.45 a m; arrive at Oxford 7.50 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.20 a m. Selma 11.20 a m. Returning leave Selma 11 40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.18 a m.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Oxford 9.45 a m, Keysville 2.35 p m.

Additional trains leave Oxford daily except Sunday 6.00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 59 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

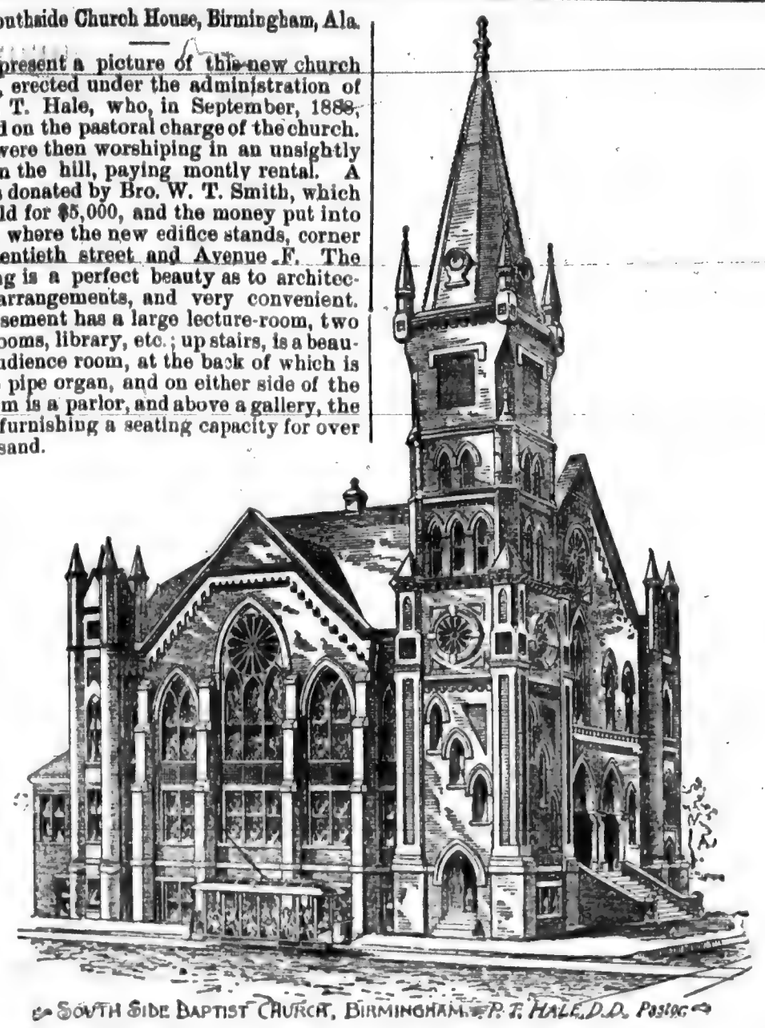
Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

New Southside Church House, Birmingham, Ala.

We present a picture of this new church edifice, erected under the administration of Dr. P. T. Hale, who, in September, 1888, entered on the pastoral charge of the church. They were then worshiping in an unsightly barn on the hill, paying montly rental. A lot was donated by Bro. W. T. Smith, which was sold for $5,000, and the money put into the lot where the new edifice stands, corner of Twentieth street and Avenue F. The building is a perfect beauty as to architectural arrangements, and very convenient. The basement has a large lecture-room, two class-rooms, library, etc.; up stairs, is a beautiful audience room, at the back of which is a large pipe organ, and on either side of the platform is a parlor, and above a gallery, the whole furnishing a seating capacity for over a thousand.



SOUTH SIDE BAPTIST CHURCH, BIRMINGHAM.—P. T. HALE, D.D. Pastor.

Announcement by the Secretary of the State Board of Health.

In the death of Dr. Thomas F. Wood of Wilmington, late Secretary of the North Carolina Board of Health, the State lost one of its most patriotic and useful sons. He was an able, conscientious and accomplished physician, an amateur botanist of note, editor and proprietor from its beginning of the present *North Carolina Medical Journal*, always in the forefront of those working for the elevation and advancement of his profession, and doing more to promote both than any man we ever had; but the nearest thing to his heart, second only to his love for his divine Master, was the North Carolina Board of Health, which was originated by him and kept alive during the years of its feeble infancy only by his personal devotion and sacrifice of both time and money, and through it the welfare of the people of his State.

Having been honored by the Board in my election to the Secretaryship made vacant by his decease, I cannot assume the duties and responsibilities of the office he adorned without thus testifying to his high and admirable qualities, the loss of which is irreparable.

In taking up this work I feel that it would be well to remind the people of the State that the Board of Health was created for their benefit—for the purpose of acquiring and distributing as thoroughly as possible, information and instruction as to the best means of preventing disease. Any citizen of the State therefore desiring such information would confer a favor by writing to the Secretary, who would cheerfully answer his inquiries.

The subject of pre-eminent interest at present is the epidemic of cholera threatening our country. The board has watched the indications with sleepless eye, and has given the subject the most thoughtful consideration, but it has not deemed the danger imminent enough at any time to justify publications which would probably excite and alarm unnecessarily many of our people. The danger is daily growing less, and the board does not anticipate any trouble during the coming winter, but fears the awakening in warm weather of spring of the germs which may slip into the country during the cold weather, when the vigilance of the health officers at our ports is liable to be relaxed. Should its fears be justified, the people may rest satisfied that it will exhaust every means within its power to keep it out of our State. From time to time the Secretary proposes to publish in all the papers in the State kind enough to print them, short practical articles on matters relating to the preservation of health. In the meantime, if you need information or advice on such subjects, write to

RICHARD H. LEWIS,
Secretary, Raleigh, N. C.

"Be Glad."

Happiness is not only our privilege, but our duty. Truly we serve a generous God, since he makes it a part of our obedience to be joyful. How sinful are our rebellious murmurings! How natural does it seem that a man blest with forgiveness should be glad! We read of one who died at the foot of the scaffold of overjoy at the receipt of his monarch's pardon; and shall we receive the free pardon of the King of kings, and yet pine in inexcusable sorrow? "In the Lord." Here is the directory by which gladness is preserved from levity. We are not to be glad in sin, or to find comfort in corn and wine and oil, but in our God is to be the garden of our soul's delight. That there is a God, and such a God, and that he is ours, ours forever, our Father and our reconciled Lord, is matter enough for a never-ending psalm of rapturous joy.—*C. H. Spurgeon.*

Population of colored people in the Southern States, 6,996,166.

How little we know ourselves! How useless it is for us to attempt to know ourselves by the most careful self-examination unaided by the eyes and mind of another! If we are sure that with all our faults we are not selfish, not vain, not egotistical, not proud, not boastful, not mean-spirited, not envious, not prone to self conceit, not extravagant in speech or manner—whatever may be the point of our self-confidence, it may be that we are grossly deceived concerning ourselves at that very point. The specific faults that we condemn in others and that we thank God we are free from may be faults that show themselves in us in a way that others can see, but that we are unconscious of; and unless we realize this truth as a truth, we are in no state to learn our faults or to correct them. Here it is, as well as elsewhere, that he who thinketh he standeth should take heed lest he fall. We need to gain lessons from the stinging words that are spoken against us in anger by those who blurt out at such a time truths which we should not otherwise hear spoken. And we should often seek help to the knowledge of ourselves from the frank and kindly spoken words of those who love us dearly and who know us as we cannot know ourselves. Let no one of us suppose that his unaided judgment of himself is worth considering as possibly fair and just.—*Sel.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Dr. Bull's Cough Syrup is the best in the market. A single bottle will convince you of its excellence. Try it.

A man who is making others better and happier is never troubled by doubts as to whether life is worth living. It is only the indolent and the selfish and unbelieving to whom life seems a weariness.—*Western Recorder.*

The dew distills in silence. So does the speech of our God. Most frequently in the silence of trust. In that stillness God's silent love can be condensed into dew-like communications; not read, not heard, but made known by the direct power of the Spirit upon the soul.—*Frances Ridley Havergal.*

A translation of the Bible into the Sweetsa tongue, which is spoken by 200,000 Africans, has been made by a former slave of Jefferson Davis.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIDGES, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for October:—Colored People.

"Open thy mouth * * * and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with, but for, the negro?" The best christians, the best citizens. Help that help others to help themselves, the best help. Participation of the colored people in the Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

How Missionaries Reach the Children of India.

Babyhood and childhood is not so happy in heathen lands as it is in christian countries, and I have often longed to be able to build a home for poor, neglected children, where they would be kept clean, taught about Jesus and made happy. I used to have a class of servants' children on the verandah every Sunday, when I taught them to sing, repeat some little prayers, and the Catechism and Commandments in rhyme. This is the little prayer which here so many little ones learn to lisp as soon as they are old enough:

Moiu soi jata hun Khuda
Tu mujhe afat se bacha,
Aur jo moiu maruu aj ki rat
Tu mere ruh ko de najat.

I have had children brought to me for medicine when they were so dirty I could scarcely bear to have them near me. I must first bring a basin of warm water and make the mother wash the dirty little face and eyes before the lotion or eye-water can be used. At our hospital I always kept a bottle filled with "potasses," a native sweet which was called the "mem sahib's" medicine, because I always filled the baby hands with the candy to comfort the little heart after we had administered some bitter dose or put some stinging lotion into the sore eyes.

When a child is born, the parents get charms from the brahmin or priest, and tie them about the neck or arms of the baby to keep away sickness or evil spirits, and these priests deceive the people, giving them a bit of paper with a little pencil scribbling on it, telling the mother to tie it carefully on the string round the child's neck. When a boy baby is born in a family, they have great rejoicing, and everybody congratulates the father because he has a son. They often have a band of music and other demonstrations, but if the new baby is a girl, it is kept very quiet, and when friends hear of it, they sympathize with the father and tell him it is a great pity, but that he must hope and pray that God will some time in the future send him a son to bury him when he dies.

It costs a great deal to marry a girl, and you know they begin to arrange for the marriage of their children when they are very young, and never wait to consult them about the matter. The poor mother generally loves her child, even when it is a girl, but she is often treated as if she had been guilty of some great sin that God should have sent her a girl baby. Sometimes they neglect their girls so that they may die, and thus they may be spared the expense of buying a husband for them. Many years ago they used to throw them into the river, but now the English government will punish any who are so cruel, if they are found out.

Some of the children are very pretty and cunning, and if boys, the parents are very proud of their little speeches and tricks. When old enough to talk, they often learn to use very bad language, at which the parents laugh, regarding it as very clever and amusing.

I once had a poor little baby brought to me, so ill and thin that its face looked like an old woman's. The father did not care for it, and would not give the mother money to buy suitable food, and even in the winter no clothes were provided except old dirty rags—all this because it was a girl. I gave it medicine and food on the verandah twice every day, which was as often as the mother would bring the child to me. But the poor little thing had been neglected too long, and one morning I heard that it had died during the night beside its mother, and she found it when the light dawned, cold and lifeless. The father would not even allow enough oil to burn a light, or help to keep watch over the poor, sick baby. I felt sorry for the mother, and could only comfort her by telling her I was sure her little one had gone to be with Jesus, who loved little children, and blessed them when he was upon this earth.

This is to them quite a new idea, as the heathen believe they will never meet again with those who are taken away by death, but that they are born again and again in the form of some animal, or perchance a snake. It is for this reason that they do not like to destroy life of any kind, and will even allow a dangerous snake to live lest they might destroy some relative. Now these are the children for whom you pray and work. God is answering your prayers, and I can only urge you to pray and work more diligently, thanking him that you have been born in a christian land, and have been given a mother who teaches you to love and serve Jesus.—*N., in Children's Work for Children.*

Some features of the "American problem" are presented in the following table of nationalities comprising the population of the City of Chicago: American, 292,463; German, 384,958; Irish, 215,534; Bohemian, 54,209; Polish, 52,756; Swedish, 45,877; Norwegian, 44,615; English, 33,785; French, 12,963; Scotch, 11,927; Welsh, 2,966; Russian, 9,977; Danes, 9,891; Italians, 9,921; Hollanders, 4,912; Hungarians, 4,827; Swiss, 2,735; Roumanians, 4,350; Canadians, 6,989; Belgians, 682; Greeks, 698; Spanish, 297; Portuguese, 34; East Indians, 28; West Indians, 37; Sandwich Islanders, 31; Mongolians, 1,217. Total, 1,208,669.

And these facts and figures will portray a portion of the task laid upon the shoulders of American christians: Eight million colored people rapidly increasing; 230,000 Indians to be incorporated into our civilization; upward of 110,000 Chinese; some 7,000,000 Germans, French Catholics in New England increasing at the rate of 1,000 per month, and already 160,000 of them in Massachusetts alone, 2,000,000 Scandinavians in America, one-ninth of the Norwegian nation on our shores, one-fifth of the Swedes, one-tenth of the Danes, 54,000 Bohemians in Chicago, 3,000,000 Celtic Irish in our country, the Italians increasing with fearful rapidity—only 44,000 four years ago, to-day there are 300,000!—*Ex.*

They are with us. Their fathers were not immigrants, seeking a home in the new world, where they might find "freedom to worship God," but exiles from their native wilds, and captives, to become "hewers of wood and drawers of water" for a more favored race. They have as such accomplished the purposes of an overruling providence, and God has made them free. They are accessible, they speak the same language, they are our neighbors, they are employed on our plantations and in our houses. The great commission is to "preach the gospel to every creature." If it is our duty to carry it to China and Africa, by what process of reasoning can we excuse ourselves for neglecting those at home!—*Leaflet, "Negroes of the South."*

Our Home Mission Board has instructed all of its missionaries to give special attention to work among the negroes (many of our State Boards have done the same), and we have, besides, employed some of our ablest men to hold Institutes for their ministers and deacons, and we have employed missionaries to labor directly among them. We have in our employ at this time about sixty missionaries among the negroes, and we are seeking to enlarge the number and extend the work as rapidly as the churches will give us the means.—*J. Wm. Jones.*

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.
☞ "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder
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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.50 a m
Ar Greensboro	.....	.....	9.35 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	3.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun	2.30 p m	.....	.....
Walnut Cove		.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.18 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.30 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 45 p m	.....
Lv Hope Mills	.....	8 02 p m	.....
Lv Red Springs	.....	8 43 p m	.....
Lv Maxton	.....	9 13 p m	.....
Ar Bennettsville	.....	10 05 p m	.....
Lv Greensboro	.....	.....	8 35 p m
Lv Climax	.....	.....	9 20 p m
Ar Ramseur	.....	.....	11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 55 a m	5 00 p m
Lv Stokesdale	10 50 a m	5 50 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have two hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Gracious Meetings.

BETHEL, MONTGOMERY COUNTY.

I commenced a meeting at Bethel church in Montgomery county, on Saturday before the first Sabbath in October, 1892, which lasted about seven days. Rev. W. A. Barrett was providentially thrown in our midst the second day of the meeting and staid with us till the close. He preached with earnestness and power. The presence of the Holy Spirit was manifest from the beginning. Eight persons professed faith in Christ and four were baptized.

ALBEMARLE.

I went from there to Albemarle where I have been laboring this year. When I took the work last year, the church numbered eleven members; now we number twenty-three. Then the Baptist church property was worth about four hundred dollars; now it is worth twelve hundred, with less than three hundred indebtedness.

We have a live Sunday school numbering fifty, with Bro. C. A. Shankle, Superintendent, aided by a corp of competent teachers.

The morals of the place are good, the people are generous and kind, and is now connected with the rest of the world by rail, and will soon double its present population. Here we hope to have the Baptist hosts assembly with the Stanly Association in 1893.

G. O. WILHOIT.

Catawba River Association.

Dear Bro. Bailey:—I have just returned from the Catawba River Association with good news from this part of the kingdom. This body did nobly "go forward" on the Orphanage work, State Missions, Home Missions, and moved upward on Foreign Missions from $85.00 to $230.00. Saturday was a day long to be remembered by those present. Part of the session was a spiritual feast. The Lord is very good to us. Praise him for his goodness.

CLAUDE E. GOWER.

Lincolnton, Oct. 10, 1892.

NEWS OF THE WEEK.

Raleigh Affairs.

Governor Holt is attending the World's Fair Dedicatory exercises at Chicago this week.

Prof. Gerald McCarthy, State Botanist, was run over and badly hurt by a train at University Station Monday morning of last week. He was brought to Raleigh and carried to St. John's Hospital, for treatment.

The Centennial and Fair festivities are in progress this week. Large crowds come in on every train. Fayetteville street is profusely decorated. On early Tuesday morning there was a general ringing of church and other bells. We will give an account of the celebration in our next issue.

State News.

The Alamance Fair was held at Graham last week.

Work is progressing on Concord's new roller flour mill.

The second annual tobacco exposition at Rocky Mount will open Nov. 2d prox.

An iron bridge costing $8,000 has been placed across the Catawba river in Burke county.

A. W. Campbell of Carthage, lost his residence by fire recently. Loss over $3,500; no insurance.

The court-house at Lillington, Harnet county, was destroyed by a supposed incendiary fire early Saturday morning.

Samuel Jones of Newton, N. C., was robbed of $150 on the streets of Cincinnati, O., by two men, so a dispatch states. Two arrests have been made.

A boiler explosion at a brick yard, three miles south of Charlotte, last Friday, killed William Hunsucker, a young white man, and injured two other men.

The Normal and Industrial School at Greensboro has opened with nearly two hundred students, and the *Patriot* says that others are coming in on every train.

The *Messenger* learns that a very attractive programme is being arranged for Wilmington's Welcome Week. The carnival will take place some week in November.

The grounds and buildings of Trinity College, at Durham, were dedicated last Wednesday. Rev. Dr. E. E. Hoss of Nashville, Tenn., preached the dedicatory sermon. A good crowd attended.

Mears who was tried at this court for murdering one of his children and nearly killing his wife and other children, has been pronounced insane and ordered to the lunatic asylum.—*Red Springs Comet.*

The Orion Knitting Mills received, among others, an order several days ago from one house in Chicago for 2,160 dozen hose, amounting to near $4,000. The machines for making misses hose, eight in number, have orders now on hand that will tax their utmost capacity until the middle of February.—*Kinston Free Press.*

At Mount Airy, on the 9th instant, Mr. Robt. Harris, and two daughters, and his sister Mary, started to church in a double-teamed vehicle. The horses took fright, ran away and threw all of the occupants out. Mr. Harris' sister was so badly injured that death resulted in a few hours. The others were not seriously hurt.

A young Jap from Yokohama, Japan, has just entered Oak Ridge Institute for the purpose of taking a full literary and business course. He left Yokohama on the 6th day of September and arrived at Oak Ridge Institute Oct. 1st. This is perhaps the greatest distance ever traveled by any one to enter a North Carolina institution.

The Greensboro *North State*, the Republican State organ, was sold on the 10th to satisfy a mortgage and was bought by Mr. J. F. Wray, of Reidsville.

At Burlington late Saturday night the 8th inst., some unknown man or men attempted to burglarize the store of J. Frank Matthews. Mr. Matthews was aroused, and fired at the intruder, but was himself shot twice and killed. The assassin made his escape. Gov. Holt has offered a reward of $300 for his capture, and the mayor of Burlington also offers a reward of $100. Burglars have attempted to enter several other houses in the town since the murder, and the people of the town are much excited.

In Kernersville, Forsythe county, last Wednesday morning, W. M. Bodenhamer, a young lawyer, was shot through the neck and seriously wounded by C. B. Hasten. The latter immediately shot himself twice in the breast and died in a few minutes. The difficulty grew out of a law suit. A few weeks ago Hasten was on trial for embezzlement and Lawyer Bodenhamer appeared against him. Hasten had been angry with him ever since that time because of the manner in which Bodenhamer criticised him. Hopes are entertained for the recovery of Bodenhamer.

General News.

Mrs. Harrison, wife of President Harrison, continues very ill.

A number of people, and many sheep and cattle, perished in a recent snow storm in Colorado.

The remains of Lord Tennyson were interred in Westminister Abbey, London, on the 12th inst.

A Columbus statue was unveiled at Baltimore on the 12th inst. Cardinal Gibbons made the address.

It is estimated that over 300,000 persons have died from cholera in Russia since the outbreak of the scourge in that country.

The finest block of buildings in West Point, Miss., was destroyed by fire on the 15th inst. Loss, $70,000; insurance, $35,000.

A large cotton factory in Clarke county, Ga., was recently destroyed by fire. Loss, $130,000. The building will be replaced at once.

The Columbus festivities began at Madrid, Spain, on the 12th inst. The city was beautifully decorated. American flags were conspicuous.

The World's Fair buildings at Chicago are to be dedicated this week. The illness of Mrs. Harrison will prevent the attendance of the President.

A boiler explosion in a rolling mill at Portsmouth, O., last Saturday, killed two men and injured a score of others, some of whom will probably die. Loss on boilers and building, $10,000.

A partial eclipse of the sun will occur on the 20th of this month, which will be visible throughout almost the whole of North America if the day be clear.

The Bristol, Pa., rolling mill has suspended operations indefinitely, throwing 150 men out of work. These mills formerly manufactured large quantities of cotton ties for the Southern markets.

An explosion in a paper mill at Orono, Maine, on the 11th inst., killed two persons, injured several others, and destroyed $300,000 worth of property. Over one hundred and fifty persons thrown out of employment.

Bergmann, the man who is serving a term of twenty one years in the penitentiary at Pittsburg, Pa., for shooting H. C. Frick, of the Carnegie Company, made an unsuccessful attempt to escape several days ago. He jumped from the top of the prison wall to the ground, forty feet below, and began to run, but was shot through the leg by a guard.

A Chicago dispatch announces that Mr. Charles T. Yerkes, of that city, has authorized Profs. S. W. Burnham and George E. Hale to secure for the University of Chicago the finest and largest telescope in the world. The only condition attached to this timely gift is that the instrument shall be the best. And Mr. Alvan G. Clark, of telescopic fame, has undertaken to supply a lens of forty-five inches diameter, just eleven inches greater than the wonderful glass at the Lick Observatory.—*N. Y. Herald.*

Special services commemorative of the discovery of America were held in most of the churches in New York City Sunday the 9th inst. The great Columbus celebration began on Monday. The city was elaborately decorated and great crowds were in attendance from all parts of the country. The feature of the day was the parade of school children, in which twenty-five thousand took part. Tuesday the naval parade took place, proving a grand success. American, Italian and Spanish cruisers participated. On the afternoon of the same day a parade of the united Catholic societies occurred, in which about twenty five thousand engaged. At night a magnificent display of fireworks were exhibited on Brooklyn bridge. Wednesday was a legal holiday, and on this day the big military parade took place. It is estimated that there were over thirty five thousand men in line. It is said to have been the greatest military parade ever witnessed in America. After the military demonstration the Columbus Monument was unveiled in Central Park. Speeches were made by prominent Italians and Americans. In the evening an attractive civic parade preceeded by five thousand wheelmen carrying lanterns occurred. Many gorgeous floats were in this procession. On Thursday the great fete closed with a magnificent banquet, at which several hundred prominent men were present. President Harrison who was prevented from being present by the illness of his wife, was represented by vice President Morton.

At one time last week five hundred Swedes took out nturalization papers in Rockford, Illinois.

A terrible storm is raging along the entire coast of the Gulf of Mexico. It is rumored that one vessel has been sunk. Many buildings along the coast have been destroyed. Fearful storms in Great Britain, too, have caused great loss of life and destruction to property.

In Pittsburg, Pa., on the 11th inst., true bills were found by the grand jury against all the members of the Homestead strikers' advisory board, charging them with treason, and also against all the Carnegie Steel Company officials, charging them with murder, riot and conspiracy.

Prayer.

Anywhere, everywhere, any time, and all times, we may commune with God. It is easy when the object of prayer is understood. We are to focus thought, not so much on our distributive wants as on the grander reaches of contemplation indicated in the requests, "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." We are to cultivate a spirit of devotion, and then we can realize the idea of the Apostle's command, "Pray without ceasing." Our closet, then, is everywhere. Steps up to the throne we can find by the roadside or in the place of trade, as well as at home. We shall never feel lonely and desolate, for through the open window of the soul will shine in a transfiguring light from heaven, in which we will gladly walk till we are received within the gates and behold the open vision of God.—*Herrick.*

The average negro of to day is a very different being from his savage ancestor who first put foot on American soil 268 years ago, a barbarian from the coast of Guinea, with no knowledge of God, and no desire above the gratification of the lowest instincts of his nature.—*Rev. Wm. McIntosh.*

Prayer has an effect marvelous and certain; it is that of elevating the soul; also in those christians who have the habit of prayer one finds a nobleness of heart, a dignity of character, and a general nobility in all they do which one does not see in children of the world.—*Joubert.*

Acknowledgments.

State Missions—Pleasant Grove ch, West Chowan, $7.50; Robert's Chapel ch, ditto, 9.23; South Yadkin Asso, 400.00; Catawba River Asso, 28.53; Tar River Asso, 14.82; D J Watson, Southport, 2.93; Winton ch, 23.23; Mt Airy ch, Pilot Mtn, 3.75; Seaboard ch, West Chowan, 1.43; Sandy Run Asso, 82.00; Ditto, (1893), 17.50; Scotland Neck S S, 6.03; Chapel Hill ch, 5.00; Aulander ch, W Chowan, 9.73; Forest Home ch, Ashe and Alleghany, 72c; Margarettsville ch, West Chowan, 2.10; Tar River Asso 8.95; So Yadkin Asso, 7.00; Two Baptist sisters, Greensboro, 5.00. Total, 595.25. Previously reported, 6,765.53. Total this year, 7,360.78.

Foreign Missions—W M S, Flat Rock ch, $3.51; W M S, Tabernacle ch, Raleigh, 12.38; Catawba River Asso, 40.40; Mt Adar ch, Mt Zion, 1.75; Winton ch, 20.26; Seaboard ch, W Chowan, 2.55; Sandy Run Asso, 65.11; Ditto (1893), 9.50; W M S, Tryon Street ch, Charlotte, 17.65; Atlantic Asso, 48.00; Aulander ch, W Chowan; West End Mis S S, Raleigh, N C, 1.50; Tar River Asso, 158.17; W M S, New Union ch, Montgomery Asso, 6.40. Total, 390.59. Previously reported, 6,995.12. Total this year, 7,385.71.

Home Missions—Mrs Turner Morehead for Diaz Cuban School, $25.00; W M S, Flat Rock ch, 3.50; Catawba River Asso, 18.65; Piny Grove ch, Atlantic, 3.20; Polloksville ch, ditto, 5.00; Seaboard ch, W Chowan, 45c; Sandy Run Asso, 21.00; Ditto (1893), 6.00; Atlantic Asso, 45.52; Margarettsville ch, W Chowan, 2.00; West End Mis S S, Raleigh, N C, 1.50; Tar River Asso, 25.99. Total, 157.81. Previously reported, 2,428.87. Total this year, 2,586.68.

Education—Pleasant Grove ch, W Chowan, $15.00; Robert's Chapel ch, 3.77; Catawba River Asso, 35.04; Winton ch, 8.59; Seaboard ch, W Chowan, 88c; Sandy Run Asso, 9.00; Ditto (1893), 4.00; Chapel Hill ch, 20.00; Atlantic Asso, 7.69 and 82.50; Aulander ch, West Chowan, 12.29; First ch, Durham, Mt Zion, 8.73; Brantley's Grove ch, W Chowan, 5.00; Stovall ch, Flat River, 6.40; Margarettsville ch, W Chowan, 3.00; Rev C M Murchison, 5.00; Tar River Asso, 22.00; Jackson ch, West Chowan, 2.80. Total, 248.68. Previously reported, 2,158.68. Total this year, 2,407.36.

Orphanage—Pleasant Grove ch, W Chowan, $2.54; Robert's Chapel ch, 6.44; Sandy Run Asso, 13.07; Fairview ch, 1.00; Henrietta ch, 2.25; Aulander S S, W Chowan, 11.10; Brantley's Grove ch, ditto, 15.25. Total, 51.65. Previously reported, 984.91. Total this year, 1,036.56.

Centennial Fund (Home Missions)—Mt Adar ch, Mt Zion, $6.75; W M S, Wake Forest ch, 35.00. Total, 41.75.

Centennial Fund (Foreign Missions)—W M S, Mt Tabor ch, W Chowan, $20.00; Southport S S, 2.07; Piny Grove ch, Atlantic, col'd by Miss E V McDaniel, 5.00; Piny Grove S S, ditto, 2.40; Scotland Neck S S, 6.02; Miss Alia Weatherspoon, Sanford, N C, 1.20; W M S, Wake Forest ch, 35.00. Total, 71.69.

Ministerial Relief Fund—Catawba River Asso, $9.25.

Sunday-schools—Seaboard ch, W Chowan, 54c; "West Chowan" S S Convention, 2.04; Tar River Asso, 3.83. Total, 6.41.

Colportage—Tar River Asso, $32.74.

In last RECORDER, the amounts acknowledged for W M S, Bethel ch, Flat River, should be Sunbeams, Bethel ch, Flat River; and 104.18 for State Missions, 321.08 for Foreign Missions, 52.28 for Home Missions, and 60.55 for Education, Shelby, should be King's Mountain Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct. 15, 1892.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Letter from Colorado.

Dear Bro. Bailey:—The RECORDER helps me to preach here in this far off western field. I love North Carolina and her dear people, and the RECORDER keeps me informed as to how the good people are progressing in the dear old State and sister States. I love many of the people in this country, because I am made to feel that they love me; but North Carolina is my native State, and her people are my people and their ways are my ways.

I am to pay my old home friends a visit soon, and look again on the graves of my father and mother, whose souls have long since gone to their reward.

The Southern Colorado Baptist Association has just been held with my church in this city (La Veta). We had a glorious meeting. Much of the good Spirit was manifest among the brethren and sisters. It made me think of happy days in the long ago.

We do not have great revivals of religion in this country as you have in yours. The people here as a general thing are hard to reach. Many of them came here to make money, and not with a view to serve God. When I read in the dear old RECORDER of the great revivals of religion in my home land, my very soul burns within me, and then I pray, "O God, send convicting grace and converting power to the hearts of this wicked frontier people."

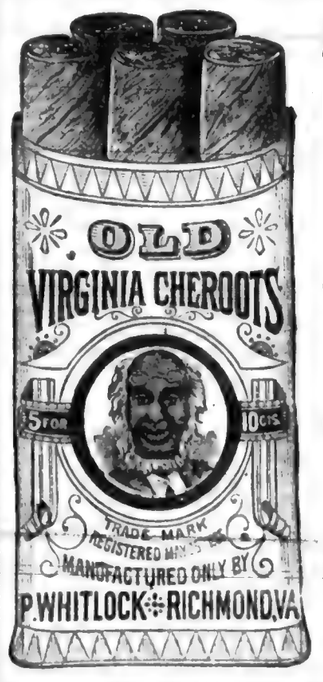
I can't say that I wanted to come to this country, but it seemed that the hand of God was in it; for when I would talk to God about leaving my home and dear friends to come here, these words would come to my mind: "He went and done as the word of the Lord directed him." "And if any man will do his will he shall know of the doctrine"—that is, the doctrine the great Teacher came to give.

Yours for Christ's sake,

J. F. MCGEE.

La Vefa, Col., Oct. 11, 1892.

While a performance was in progress in the opera house at Buda Pesth, Hungary, last Friday night, a woman in the gallery was suddenly attacked with cholera. A panic ensued, and during the mad scramble to escape many people were badly bruised.



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TAKE NO OTHER.
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ARE MADE ONLY BY THE
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My store building, cottage dwelling, all necessary out-houses, on lot of four acres. Connected by private telephone with Wake Forest, 4 miles. For further particulars, address
J. W. PERNELL, Pernell, N. C.
Sept. 23d, 1892.

A Great Work.

I desire to call the attention of my brethren in the ministry to a few of the many excellencies of the Pulpit Commentary.

The work itself is of gigantic proportions, yet not unwieldly, it being so simplified in all its departments as to bring its rich treasures within the easy reach of all who are so fortunate as to possess this great commentary. When we learn that the expositions and homilies are furnished by more than one hundred contributors, men who stand in the front of christian scholarship, we can form some idea of the vastness of such a production.

But the comprehensiveness of work is secondary to its correctness, thoroughness, soundness. Its broad scholarship is not destructive. The hand of an Iconoclast is not seen trying to remove the very foundation of our faith and hope. Here we see that the Bible is authenticated by the great truths of history, science, and experience. Every field of knowledge has been explored, every statement verified. He would be no mean scholar in biblical lore who had the information of these volumes stored in his memory though he possessed no other books.

We cannot too highly commend the thoroughly evangelical treatment which the different books of the Bible here receive. There is not only scholarship but reverence for truth. Thought is not of less value when love accompanies it. Jesus Christ stands forth as the Divine One to whom human intellect here says, "My Lord and my God!" It is eminently a safe commentary.

I wish I had space to go into details respecting the volumes that are now published. In every instance the *introductions* to the different books of the Bible show the hand of a Master. The *expositions* reveal patient study and great research. While not lengthy they are full and not fragmentary comments. The *homiletics* are admirably arranged and exceedingly suggestive. You can hardly take up a volume and open to any part without finding a gem of thought in a beautiful setting of choice language. After carefully examining these volumes we feel like repeating the words of the late C. H. Spurgeon, than whom none was better able to judge of commentaries, "If by any good word of ours we could increase the sale of this noble series of Commentaries we should count the time and space to be most profitably employed."

I wish to add that A. D. Randolph & Co., of New York, deserve the sincerest thanks and heartiest support of every clergyman and Bible student for their enterprise in bringing out an American re print of this great work. The Rev. J. M. G. Scott is their representative in the South for this special deparrment and will take pleasure in giving any information to those interested, by addressing him at 182 Fifth Avenue, New York City.

J. J. HALL.

Some merchants get the best they can; some get the meanest they can.

Your dealer in lamp-chimneys--what does he get for you?

There are common glass and tough glass, tough against heat. There are foggy and clear. There are rough and fine. There are carefully made and hap-hazard.

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.

Pittsburg. GEO. A. MACBETH & CO.

Rockahock Church.

Dear Recorder:—Our church, Rockahock, has just been visited by a gracious revival of religion. The meeting began on the 4th Lord's day in September and ended on the first Sunday in present month. Our pastor, Elder W. P. Jordan, was assisted by Elder Bristoe from Coleraine. The latter did nearly all of the preaching, and did it well, too. He greatly endeared himself to our people. At the close of the meeting twenty-nine happy converts followed their Master down into the water and were buried with him in baptism beneath the liquid grave. How impressive and attractive! Hundreds came from far and near to witness the ordinance administered in the old Apostolic style. It seems to have been a reproduction of some of the old Bible scenes. After the ordinance was administered, the immense throng repaired to the church where the right hand of fellowship was extended to the newly-born converts, followed by a timely charge by our pastor. Thus ended a glorious meeting which resulted in the addition to our church of twenty-nine by baptism, five by restoration and one by letter.

Our church is in good working order led by our wise and efficient pastor, who is one of the best church financiers in this section of the country.

W. B. FELTON.

Rockyhock, Oct. 6, 1892.

Between diseases and the many cheap preparations which are palmed off under the name of blood purifiers, take your chances with disease, until you can procure Ayer's Sarsaparilla—the only reliable blood purifier. Sold by all druggists and dealers in medicine.

Meeting at Waughtown.

Dear Bro. Bailey:—We have just closed a glorious meeting at Waughtown. Elder W. H. Wilson came to us on Saturday before the first Sunday in this month, and was with us eight days. He preached the gospel in "power and demonstration of the Spirit." He captured every heart, as well as won many to the Lord. He was at his best, and perhaps never preached more acceptably than here.

I have never seen a community more thoroughly stirred in all my life. Several of the leading men of the town were happily converted to God; thirty-two professed faith in Christ, and sixteen were buried with Christ in baptism. Among those baptized was an aged sister between seventy and eighty years old. I expect to baptize others when I go back to my next appointment.

The church was much revived and the Sunday-school and prayer-meeting will now do better work than ever before.

The RECORDER is better off because of this meeting.

This is now one of our strong churches. They are not forgetful of missions, education, salary, or any phase of the Lord's work. Since the writer has been with this people as pastor, he was very much surprised and pleased when invited into a neat room and saw a fine suit of clothes with other nice articles spread out, and informed that "These are for you." But we cannot enumerate all the nice things they have done.

They ought, and I think will, in the future have preaching two Sundays in the month. God bless this church and people, and help them to go on and do greater things.

HENRY SHEETS

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Meeting at Winton.

Dear Recorder:—At the invitation of Rev. C. W. Williams, pastor, I went to Winton on Monday, Oct. 3d, to assist in a meeting. I preached twice a day for five days. I never saw better congregations for the number of people living in the town, anywhere. The congregations in the afternoon nearly filled the house, and at night there was an overflow. The meeting was not as successful as I hoped and as I expected at one period of it. There were only six professions of faith; two of those, however, were grandmothers. At one time there were twelve or fifteen, mostly men, who stood up for prayer, but I do not think that more than two of the number came out on the Lord's side.

Personally, I had a most delightful time. Bro. Williams is a pleasant brother to hold a meeting with. He sings well, prays fervently, and deports himself elegantly. He is much admired, and greatly loved. He is to preach in my church in Portsmouth, Va., on the fifth Sunday in this month, while I dedicate a church for Dr. Overby. In Winton my home was with Bro. W. P. Taylor, "Pat," as he is called. His family showed me every attention that kindness could suggest and plenty could supply. Bro. Taylor is the Democratic candidate for the Legislature. If he pulls through and goes to Raleigh, you must treat him well. I greatly enjoyed the hospitality of the Boones, Mitchells, the Carters, the Shaws and others. My visit to Winton will be another pleasant spot in my memory.

A. E. OWEN.

Globe, N. C.

Dear Recorder:—The Lord has lately given us a gracious revival, conducted by Elder J. J. L. Sherwood, and our pastor, Prof. Buchanan, assisted some. Many lost souls were enabled to trust the Lord Jesus, and were added to the church.

Bro. Sherwood delivered some very strong gospel sermons, and the Lord used them to his glory. Bro. Croom is much used of the Lord in doing pastoral work with our church.

Fraternally, F. P. MOORE.

Globe, N. C., Oct. 10, 1892.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MARRIED.

HARRIS—BLALOCK—On October 5th, 1892, at Gardner's church, by Rev. T. J. Taylor, Mr. A. D. Harris of Warrenton, and Mrs. Stella W. Blalock of Churchill, Warren co., N. C.

STRAYHORN—HARRIS—On October 5th, 1892, at the residence of the bride's mother, in Thomasville, N. C., by Rev. H. A. Brown of Winston, Mr. E. C. Strayhorn and Miss Hattie Harris.

DIED.

TURNER—Died in Salem, N. C., Oct. 4th, 1892, John Thomas Turner, son of the late Elder William Turner. He was confined to home-limits for many weeks. His sufferings were great. His friends and relatives are not without hope that he rests in the better world. His words to his mother before death were very touching. Many hearts will go out in sympathy for Sister Turner, who within a few months has buried her husband and both her children. May the Lord comfort her in her loneliness and sorrow.

B.

EDWARDS—Sister Susan A. Edwards, the wife of Bro. Aaron Edwards, died at her home near Gath, Orange county, N. C., on Sept. 15th, 1892, in the sixty-eighth year of her life. She had been a member of Antioch church fifty-two years. Being a devout christian, she exerted an influence for good while she lived, and having "died in the Lord," "her works follow her." She leaves a husband and one son, besides a large circle of relatives and friends, to mourn their loss.

JOHN C. HOOUTT.

FOWLER—Mrs. Mary Clark Fowler died at her father's home, near Chapel Hill, on the evening of October 8th. She left an affectionate husband and a small babe and many relatives and friends with sad and broken hearts. May the Lord bless them in these hours of sorrow. She was a member of the Baptist church at Mt. Moriah, and left the happy assurance that she is now at rest. The funeral services were conducted by the writer at her church, and there her remains were interred.

W. A. SMITH.

Wake Forest, Oct. 10, 1892.

LASSITER—Bro. Joseph Lassiter was born Feb. 16th, 1862, and was suddenly killed by the explosion of a boiler at a saw mill near Benson, Friday morning, Sept. 2d, 1892.

Bro Lassiter made a profession of faith in Christ a little more than a year ago, and I had the pleasure of baptizing him into the fellowship of the Dunn Baptist church. From the date of his connection with the church he led a consistent christian life, and though death came upon him suddenly we feel sure that he was ready. I preached his funeral to a large assembly of people Sunday morning, September 4th. May the blessing of God be upon the bereaved family.

W. F. WATSON.

MITCHELL—At the residence of her parents, J. P. and Mollie J. Mitchell, in Winton, N. C., Sept. 24th, 1892, Mary H. Mitchell, aged ten years, nine months and eighteen days. Sweet little May, how tenderly we loved her, how carefully and willingly we waited upon her, how anxiously we watched day and night at the bedside of our little afflicted child, and how hard we tried to relieve her of her suffering; but we could not, and the loving Jesus came to her rescue and took her from this world of suffering and sorrow, and his own tender, loving hands led her through the final entrance from earth to glory. Blessed thought, that she is still our child, our sweet little daughter, and "safe in the arms of Jesus."

FATHER.

TEASLEY—Sister Morning Teasley, wife of W. A. Teasley, was born in Wilson county, N. C., Feb. 21st, 1844, and died in Selma, N. C., Sept. 22d, 1892, aged forty-eight years and seven months. Sister Teasley professed faith in Christ Sept. 21st, 1861, and united with the Methodist church, but was not satisfied with her baptism, and gave her name to Selma Baptist church for baptism a short time before she died. She was a good woman and died in the triumphs of faith, leaving a husband and two children to mourn their loss. She was not able to go outside her house for over a year, and death was welcomed as a happy change. "I am ready, and shall soon be home," were the last words the writer heard her say about her trust in Jesus.

O. C. H.

Selma, N. C., Oct. 10, 1892.

NICHOLSON—The many friends of Col. John A. Nicholson will be pained to hear of his death. On the 10th of October, 1892, at his home in Rockingham, in the sixty-eighth year of his age, he quietly passed away. He bore his long and painful illness with extraordinary patience, and retained his consciousness till the very last. The funeral exercises, which, at his own request, consisted simply in reading a chapter and prayer, were conducted at the residence of the deceased, and the remains were taken for interment to the old homestead twelve miles from Rockingham. He was always faithful to every trust committed to him. Hence in the business world, his services were always in demand. Although he was in the employment of others most of the time, he never had to seek a position. He was a book-keeper by profession, and most accurately and conscientiously did he perform his duties. He was scrupulously honest, and perfectly sincere. He was as transparent and guileless as a little child. He was always the friend of the poor and needy. While he was open-hearted and hospitable to all, he especially looked out and cared for those who were apt to be overlooked or neglected. He was of a very modest and retiring disposition, and could only be well known by those whose good fortune it was to sit around his hearthstone and enjoy the hospitality of his happy home. But best of all and above all, he was a christian. It was my privilege to be his pastor for the past two years, and during that time we conversed frequently on the subject of religion. He was always ready to talk on the subject and to tell of his experiences in the christian life. He joined the Baptist church in Fayetteville during the pastorate of the lamented James McDaniel, and ever since, for a period of forty years, his life has been exemplary. He dearly loved God's word and fed upon it from day to day. At the time of his death, he was reading through the Bible for the nineteenth time. Col. John A. Nicholson, the devoted husband and father, the honest, useful citizen, the earnest, humble christian, has gone to his reward. May God comfort that sorrowing companion, who for thirty-seven years trod with him the journey of life.

L. J.

Tributes of Respect.

Miss Maggie Nutt, a lovely girl, enterred school at Oxford Female Seminary in 1880. Here began the ties of friendship which bind her so closely to our hearts as members of the Maggie Nutt Missionary Society in honor of whom this Society was named.

When we reflect upon the past, a sweet recollection of her amiable disposition, her moral character, and her christian influence flashes vividly through our minds.

She was married to Rev. D. W. Herring in 1885, and very soon thereafter sailed for China. After spending seven years in earnest work for the Master, they returned to her native home April 11th, 1892. On August 7th, death, not in cruelty, not in wrath, but as an angel, visited the earth and took the bright jewel away, therefore be it

Resolved by the Maggie Nutt Missionary Society, That we bow in humble submission to him who loved our sister, and still loves us, feeling assured that all things work together for good to those who love and serve him.

2. That in her death the Society has lost a faithful missionary.

3. That we sympathize with the bereaved family, and pray God to care for and direct the stricken husband in interior China.

4. That a copy of these resolutions be published in the RECORDER, spread on the record of our Society, and a copy be sent to the bereaved family.

LOULA LONG,
ESSIE WATSON,
PEARL TUCK,
Committee.

MARIE DENNIS, *Secretary.*

A Contribution From Every Church.

The Centennial Committee of the Southern Baptist Convention at its recent meeting at Louisville has devised measures by which it is hoped to reach every pastor and every church, with the desire of obtaining from every church, and as far as possible from every member, a special contribution during this Centennial year.

The committee is earnestly solicitous that State Committees and others who may have been placed in charge of Centennial work will co operate with them in the attainment of this end.

In some of our States brethren are already perfecting arrangements to hold missionary meetings in every important city and town. The committee will be greatly gratified if every church shall be visited by some brother whose heart is burning with the desire for Christ's triumph and the world's salvation to enlist their sympathy and their prayer and stimulate their contributions. We appeal to you, dear brother, to do what you can to promote this great end.

I. T. TICHENOR, *for Committee.*

Atlanta, Ga., Oct. 8, 1892.

Rev. R. P. Lineback, an aged Moravian minister, died at Bethania recently. He was a native of Salem.

For Boils, Pimples carbuncles, scrofulous sores, eczema, and all other blood diseases, take

Ayer's Sarsaparilla

It will relieve and cure dyspepsia, nervous debility, and that tired feeling.

Has Cured Others will cure you.

READ!

We will give employment to a man or woman in every township in North Carolina. Business light, pleasant and highly remunerative. Write at once for particulars.

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Box 825, Raleigh, N. C.

A lady of six years successful experience desires a situation in a private family, a public or a private school, for the spring term commencing first of March, 1893. Can teach English, Instrumental Music, Mathematics, and beginners in Latin. References given and required. Address

Miss A. V. SMITHSON,
Finchley, Mecklenbury county, Va.

"Ministry of Song."

Not a poor hymn in it. New and first-class. "Buried in Baptism" worth the price of the book. Now being used in Rev. J. R. Harrison's meetings in Baptist Tabernacle, Raleigh. Price, 30 cts by mail. G. TABOR THOMPSON, 318 West 44th St., New York City.

WANTED!

A graduate of Roanoke Baptist Female College would like to teach in private family or an academy. Can take any branch. Address BIBLICAL RECORDER, Raleigh, N. C.

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

ESTABLISHED IN 1835.

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The Recorder

—IS AN—

Excellent Advertising Medium.

Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty-eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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To Your Family,

And to Your Church

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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

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To all *new subscribers* who will send two dollars for a years subscription between now and the first of January next, we will send the paper free from the time the money is received until January 1st, 1893, and a full year from that date.

Now is the time to subscribe. Remember the sooner you send the money the longer you will receive the paper.

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The Biblical Recorder,

RALEIGH, N. C.

The Home Circle.

The Burden of the Day.

You chide me for longing to go
  Away from this wearisome life—
Away from the sound of its woe,
  Its hollowness, hardness, and strife.

I have tasted the best it can give;
  I have eaten its fruit to the core;
Then why be so anxious to live,
  When the zest of the living is o'er?

So tried, so hopeless of heart,
  So saddened by all that I miss—
Why should I not pine to depart
  To the home that is brighter than this?

I know who has opened its doors,
  I know who is holding its key;
With Christ in the pathway before,
  What fear hath the pathway for me?

My passport is signed with a sign
  Of infinite pricelessness; so,
As he has emblazoned each line,
  Do you wonder I'm longing to go?

What! go with your day incomplete,—
  The service assigned you undone?
Unwilling to toil through the heat,
  And wait for the set of the sun?

O, cowardly spirit? Be sure
  There is something remaining for you—
Some discipline still to endure,
  Some needed endeavor to do.

Take heart, then, whatever your dearth
  Accepting the tasks that are given;
To work till you're weary on earth
  Will hallow the sweetness of heaven.
—Margaret J. Preston, in Independent.

Advice for Girls.

Can you row gracefully? Can you play the piano or violin charmingly? Can you embroider, paint, and make beautiful fancy work? Can you speak French or German fluently? Do you read all the latest novels and keep track of all the latest "fads?" "Why, certainly, where do you think we have been educated?"

Can you sweep a room, and dust and arrange the furniture tastily? Can you cook? If you cannot, what kind of a home do you expect to have when you have full charge of one yourself? You may never expect to do such work, but if you do not know how to do it yourself and are not able to do it, your servant, if you ever have one, will soon find it out and then will come your struggle. In the words of Kate Field, "if you do not know how to do these things, in the name of common sense, of the man you propose to marry, of the friends who may visit you, of an innocent posterity, don't rest until you have learned the business of almost every woman's life, which is to keep house well and economically. The woman who cannot turn her servants out of doors and do their work better than the best of them, has no right to marry unless she has money enough in her own right to employ a skilled housekeeper to carry out her orders."

What is more pitiable than a bride whose servant has left her and who does not know how to take up the work of her house? Young housekeepers with all their new furniture and numerous dainty ornaments and bric-a-brac have need to know how to care for them. Many homes have been almost ruined by the wife not knowing how to cook food properly. I do not wish to have anyone think that eating is the chief concern in a home. But some one has said that the best way to "touch a man's heart is through his stomach." Men are quite apt to wish to take their dinners down town, or they will "have to meet a man" about supper time, or find out excuses to keep them away, if the home is not inviting. Mothers so often make the mistake of shielding (?) their daughters from work and care, thinking it will be time enough for them to learn when they are in their own homes. This is such a mistake, for when they are in their own homes and all alone, it is too much for them to undertake all at once. How much better it is for them to take up first one part of the work and then another, while they are with their mothers, and have her to direct them and show them which is the easiest and best way to do the work. There are so many ways to do the same thing and often the hardest way is chosen, when, had they been guided by a loving hand, it would have been much easier for them. It is well to have them take up some particular work and for a time have full responsibility for it. For instance, bread making. Have your daughter for a certain length of time, take full charge of keeping the family supplied with bread. This is not such a simple thing as it may seem, for with bread-making should go with everything that can be made of bread dough, such as different kinds of biscuits, rolls, puddings, bread cake, dumplings, etc. By the time a girl has had full charge of that work for say two months, she will understand it thoroughly, and will have a good foundation upon which to build. The main articles of food should be understood first, and then the delicacies can be taken up easily. Then for another length of time she should have the care of the dining room or parlors and so on until she has had experience and practice in every line of housework. It is not every one who can sweep and arrange a room tastily. It may be clean, but has not a pleasing effect to those entering the room. A young housekeeper was regretting that she had never been taught order. Her house was clean but it did not look as if it were, for it was never in order. There would be a pile of things here and a pile there. The dresser drawers were never shut properly, if they happened to shut straight it was well, but if they stuck out a little way it was not noticed. Order is something that is very important in housekeeping. If a house is in order, even if it is not elegantly furnished, it has a pleasing effect. It is more important now that girls should be taught everything pertaining to housekeeping than it was in our grandmothers' time. Then an old and competent servant was usually given a daughter at marriage and it was not necessary for her to have the care of those things. It is not so now. Everyone must know for herself and be capable of taking up the work whenever it is necessary if she would not have her life made miserable. There is no greater accomplishment than to be "queen of your kitchen." Music, art, French and all other so-called accomplishments are good for nothing if you have not a pleasant home. But have them harmonized with your home-making and your household will be happy.—*American Farm News.*

Setting an Example.

Polly Jenkins came into my room the other day with a very tired look on her usually bright face. She threw herself into a corner of the sofa with the expression of a person who has very little strength left.

"Why, Polly, dear child, what is the matter?" I exclaimed. "Why are you so doleful on this beautiful day?"

"The truth is, Aunt Marjorie," said Polly, sitting very erect, and speaking as if she had the weight of the whole world on her little shoulders, "I am all worn out with having to set a good example from morning till night. If I frown or answer any one impatiently, mamma says, 'Polly, you are setting your sister a very bad example.' If I fail in a recitation, Miss Laura keeps me after school to say, 'It doesn't make so much difference, my dear, your having missed your lesson this time, but the example to the others is so unfortunate.' One day not long ago I was late at breakfast, and papa remarked: 'I'm sorry my eldest child forgets that her brothers copy her behavior. Don't be late again, Polly. I depend on you to set a good example.' And so, Aunt Marjorie," Polly concluded, with a deep sigh, "I am simply worn out. I almost want to be bad and to shock everybody."

"Oh, no, you do not, Polly," I said, laughing at her puckered forehead, mournful eyes, and pursed-up mouth, until her set features relaxed and she laughed too. "I see plainly where the trouble is in the case: you have fallen into the habit of considering yourself too important.

"Why, no," she protested, eagerly. "It is not I; it's other people who do that, Aunt Marjorie. You are not a bit kind."

"But you don't quite understand me. The oldest daughter is really a personage in the house, and a personage of great importance. Her manner of speaking and acting influences the rest more than she can imagine; yet much of the pleasing effect is lost when she becomes conscious of herself, and stops to think that she is doing this or that thing with a view to its impression on the family. Perhaps I ought to find fault with the grown people, and not with you, dear. But now for my advice. If I were Polly Jenkins, I would stop trying to set an example; I would not think about that for an hour in the month. What I would do would be this: to try to remember that being is of more consequence than doing; that what we are is always of more importance than what we do. I should say to myself, 'Polly, your business is to be as nearly right as you can for your own sake, and not for that of anybody else in the home or in the school room.' Depend upon it, dear, you would set a much better example when not planning to do so than when giving your whole mind to it."

Polly thought a little while, and being a bright little woman my meaning came to her. She sprang up, hugged me with both arms till she rumpled my hair and my ruching, and then ran away, saying:

"You are a dear old comforter, Aunt Marjorie Precept."—*Exchange.*

Satisfaction to Customers

The fact of anything giving satisfaction to my customers is a guarantee of its efficacy. Taylor's Cherokee Remedy of Sweet Gum and Mullein gives more satisfaction to those wanting a good cough medicine than any other I sell, says Mr. B. O. Wood, of Monroe City, Mo.

How to Prosper.

Upward of thirty years ago, when David Maydole was a roadside blacksmith at Norwich, New York, six carpenters came to the village from the next county to work upon a new church. One of them, having left his hammer behind, came to the blacksmith's to get one made, their being none which gave satisfaction in the village store.

"Make me a good one," said the carpenter—"as good a one as you know how."

"But," said the young blacksmith, who had already considered hammers, and had arrived at some notion of what a hammer ought to be, and had a proper contempt for cheapness in all its forms, "perhaps you don't want to pay for as good a hammer as I can make."

"Yes I do; I want a good hammer." And so David Maydole made a good hammer, that perfectly satisfied the carpenter. The next day, the man's five companions came, each of them wanted just such a hammer, and when they were done the employer came and ordered two more. Next the storekeeper of the village ordered two dozen, which were bought by a New York tool merchant, who left standing orders for as many such hammers as David Maydole could make. And from that day to this he has gone on making hammers, until now he has one hundred and fifteen men at work. He has never pushed, he has never borrowed, he has never tried to compete with others in price, because other men had done so. His only care has been to make a perfect hammer, to make as many such as people wanted and no more, and to sell them at a fair price.

Boys, whatever you undertake, do it perfectly, with your might (Ecc. 9: 10), and you will succeed.—*The Sunlight.*

Be not dismayed by ridicule.

To Boys.

When a boy is patient and persevering and conquers difficulties, it is a sign he will make his mark in the world. If he worries and frets and stews, it is a sign he is likely to die prematurely or to live to little purpose. If he is in a hurry to spend each cent as he gets it, he will never be rich, but a spend-thrift. If he hoards up his pennies and will not part one for any good cause, he is likely to be a miser. If he is careful and economical and generous, he may or may not be rich, but he will have the blessing of God, and if he is a christian, who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his "days shall be long in the land." If he is lazy and indifferent and neglects his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels or low, trashy, vile five cent papers, instead of bright, helpful literature, he will likely end his days in prison or upon the gallows. If he loves his religion and his church and his Sunday-school, he will be good and useful and occupy an honorable position among men. Are you patient, persevering, prayerful, contented, careful, generous and good? Are you trying to be?—*Exchange.*

It is too bad to spend half of a short life distressed with neuralgia, when a 25-cent bottle of Salvation Oil will cure it quickly.

A Band of Mercy Boy.

A short time ago, as I was crossing Market street, near Twenty-second street, a boy not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently I was much surprised when he tossed the pieces into a vacant lot on the corner and walked quietly on. As he passed me whistling, I said:

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one:

"Are you a Band of Mercy boy?"

He smiled as he said:

"Oh, yes; that's why I did it."

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Character Building.

SERMON BY REV. NEEDHAM B. COBB.

Be strong and of a good courage; be not afraid, either be thou dismayed; for the Lord thy God is with thee whithersoever thou goest—Joshua 1: 9-10.

There is no work in this world so important as the building of character.

1. Nothing is so lasting as a good character. "Riches take to themselves wings and fly away." The poor people of the South to-day were the rich people thirty years ago. Men rise up early and sit up late. They spend days of toil and nights of sleepless anxiety in planning to accumulate the things of this world, and when by energy, industry and worldly wisdom they have obtained a competency, their restlessness and anxiety does not diminish. It requires as much care and wisdom to retain a fortune as it does to make one. We live in an age of colossal enterprises. Fortunes such as kings and potentates of the past never dreamed of are now accumulated by private individuals in a short life time. John D. Rockefeller, it is said, is worth $140,000,000, which is $20,000,000 more than an income of $20,000 a year for the last six thousand years. If he had started life with Adam in the Garden of Eden and laid by $20,000 a year to the year 1900, he would not have owned so much as he is reported to be worth, and yet vast as it is, and wisely secured as he may leave it, it will not last as long as the influence and fame of Moses, of Joshua, of David, of Daniel, of Isaiah, of John the Baptist, or of any of the inspired men and noble women whose names are linked with the destiny of God's people or with the brief and sorrowful life of the Christ that was called a Nazarene.

Ever since the days of Nimrod men have sought to make for themselves influence and name by the founding of empires and the building of great cities. Many of them have seen the creations of their genius wrecked by a single blunder, and their glorious cities ruined in a day by the torch of the incendiary; but the man who walks in the ordinances of the Lord, who realizes that "the Lord his God is with him whithersoever he goeth," makes for himself a name that will outlive the mightiest earthly kingdom, and builds for himself, or rather is builded within him by the Holy Spirit, a character and reputation that will never perish, and finally enters into a city whose walls are imperishable, whose mansions are indestructible, and whose pleasures and honors and companionships are indescribable. Character is more valuable than riches, and a good name more lasting than gold.

The elements of a good character as suggested in the text and context are threefold; 1, strength; 2, courage; 3, obedience to God. A man who accomplishes great things for God is not "a reed shaken by the wind." He must be "made of sterner stuff." He must be a man of faith, not in himself, but in God who "works in him both to will and to do of his good pleasure." Instead of bending and bowing like the reed before every wind and breeze of public opinion, he must be one of deep and permanent convictions of right, of truth and of duty. He must have root enough in himself to withstand the winds of popular favor or the storms of popular indignation.

Daniel was a man of this sort. Men who hated his nationality were continually plotting for his overthrow and seeking to pull him down from his high position in the kingdom. They scrutinized his public acts and his private life. "The presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him," Dan. 6: 4, 5, and they were forced to confess that they could bring no charge against him except they "find occasion against him concerning the law of his God." Even this they could not do by the laws of the kingdom then in force, and they had to procure the enactment of a special statute against the laws of Daniel's God before they could bring any accusation against him. Strong is the man whose strength is in the Lord, and happy is he whose truth is in God.

Be strong in the Lord, and then you may not fear the power of kings, presidents or princes. "Only be thou strong and *very courageous;* be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest," were the words of command and encouragement spoken by the Lord to Joshua when he commissioned him as the successor of Moses to lead and plant the children of Israel in the land promised unto their fathers; and right nobly did he carry out his commission.

2. Courage is an important element in a good character. In this world the christian is not only beset by temptations within and without; but by foes who, like the enemies of Daniel, are continually seeking and plotting his overthrow; or like the enemies of Joshua, fortifying themselves to resist his encroachments.

The christian is a soldier who must be *strong* to endure hardships and *bold* to attack his foes. His success consists in winning over his adversaries by overpowering them. And this he must do by the use of stronger and better weapons than they can command, not with carnal weapons such as he finds in the hands of his foes, but with "the sword of the spirit," "love unfeigned," and faithful adherence to him who hath chosen him to be a soldier. "The fearful and the unbelieving" are never chosen as soldiers in the army of the Lord. Gideon had an army of 32,000 with him when he started out to conquor the Midianites; but God required him to proclaim in the ears of the people, "Whosoever is fearful and afraid let him return and depart early from Mt. Gilead. And there returned of the people twenty and two thousand, and there remained ten thousand (Judges 7: 3,) and this army of ten thousand was still farther reduced to three hundred by the test of lapping water. God wants only strong and courageous men to go forth in his battles—men who can stand testing—men whose characters are strong. He has no use for stony ground or wayside hearers, or for those who let cares of this world and the deceitfulness of riches spring up and choke the word sown in their lives. He wants husbandmen to *work* in his vineyard; but not those husbandmen "who, having put the hand to the plow, look backward." "Forward march," is the order of the Captain, and the soldier must not suffer himself to be so entangled with the affairs of this world as to prevent his marching forward. The tribes settled on the east side of the Jordan were required to cross over the river with their brethren and help to exterminate the foes of God and of the nation. We have no right to sit down in ease while the world is full of sin and satanic influences. We should be very courageous and go to the rescue of our brethren in foreign fields as Abraham went with his own forces to rescue Lot.

Young men, have courage to do right in the midst of wrong; to live pure, though surrounded by impurity; to be true to your God, your fellow-man, and your country, though constantly encountering the false, the vicious and the vile.

He only can be pure who sets a standard of purity before him, and seeks such associations as are pure and lovely. If you would perform noble deeds you must have noble aims, and seek to attain them by noble means.

The advice given by a Northern mother to her son, "My son, get money honestly if you can, but get money," should not for a moment be tolerated, much less pursued in a christian community.

True wealth is in self not in pelf,
In the person, not in the position;
What one is, and not what one has,
Determines his rightful condition.

For character counts more than money,
The man is worth more than his gold,
Though bipeds may climb into stations
Where places are bartered and sold.

Now Moses is greater than Pharoah,
And Samuel nobler than Saul,
And who would be Pilate or Herod
Before he'd be Peter or Paul.

"Make to yourselves friends of the mammon of unrighteousness that when it fails they may receive you into everlasting habitations." Luke 16: 9. Strive to obtain the commendation of your Master by using wisely the things of time so as to provide for yourself when these shall fail. For all those things which the children of this world seek after fail.

Nebuchadnezzar looked upon the splendid buildings of his grand capital, then one of the mightiest cities of the earth, and said as he walked in his palace, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4: 30.) "While the word was in the king's mouth there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field." Dan. 4: 31, 32. And the great king was cut off from the society of men and the enjoyment of his honors and his riches until he knew that the Most High ruled in the kingdom of men, and giveth it to whomsoever he will. Many great men tried to perpetuate their fame by linking it with Babylon; but Babylon is now a refuge of wild beasts and reptiles, and men are afraid to go near it or to enter amongst its ruins because of them. The beautiful hanging gardens overlooking the city, which even the Greek writers classed among the seven wonders of the world, and which were built by Nebuchadnezzar to gratify a wish of his queen, Amytis, to possess elevated groves such as she had enjoyed on the hills around her native Ecbatana, are now only a vast mound, or hill, 800 yards in length and 600 yards in breadth, valued by the natives only as a quarry from which they can dig bricks and broken sculpture. Surely, "Babylon, the great, is fallen, is fallen!" but the work of the humble fishermen of Galilee and of the saintly Jew who was persecuted at the court of Babylon, like the work of God with which they were linked, shall stand forever.

The School as an Adjunct of Mission Work.

An Address delivered by W. A. Montgomery, Esq., at the Tar River Baptist Association, and published at the request of that body.

The subject allotted to me on this occasion for treatment, "The School as an Adjunct of Mission Work," naturally divides itself into two branches, one of them bearing on the training and development of the intellect, purely, and the other upon the training and development of the religious instinct. The cultivation of both is necessary to the success—full success—of great undertakings. Of course, if preference is to be made between the two, it should be given without hesitation in favor of soul-religious-cultivation. Unlettered men with great hearts and deep religious convictions have wrought noble works for the race, but their work would have been easier and the fruits of their labors more abundant if they had also possessed the training of the schools; for, I am persuaded that the chief object of all the great universities and colleges of our country, at least, is the finding of truth, truth scientific, truth moral, truth religious; and therefore they should receive the encouragement and praise of all who love the truth. And also, a better and more comprehensive view of the purpose to which one devotes his life is afforded by mental training. By improved mental faculties, one's power of sympathizing with others, of putting himself through the medium of thought and imagination into their places and seeing their disadvantages, their unfavorable surroundings, and thus giving them the credit due their efforts, however feeble, toward the higher life, mental, moral, physical, this power is developed and increased. Our leading philanthropists, for the most part, are men of good education, at least, and many have received the higher and more special training of the college and university. It is a mistaken idea which many of us hold that higher development of the mental powers carries with it a corresponding enfeeblement of the sympathetic over our moral perceptions; a certain view of *so called* education centered wholly on self or the subjects most closely related to or pleasantest to one's self may, I doubt not, have the effect of narrowing one's horizon, of shutting one up in himself and to himself, from which prison house captive sympathy vainly looks forth upon the trials and shortcomings of those brothers less favored. But I speak of *true* education; this never has and never will cause one to be alienated from his fellowmen, will never put one out of touch with the environments which may encompass him. Training—systematic, diligent, and directed in the lines of veritable progress, and towards an object which is well defined in the mind of the recipient—can never have other than the effect of elevating one to a higher plane of mental and moral dignity and worth. The very term *education* is suggestive in the extreme, and impresses one of the most beautiful figures which the mind is capable of appreciating; that of leading forth the soul from the darkness of ignorance into the clear and glorious light of knowledge and of true self appreciation. "To thine ownself be true; and it must follow as the night the day, thou canst not be false to any man."

To every one not an imbecile, the mind and consciousness *must* be filled; this is done often with any kind of trash—and worse. Why not take advantage of the fallow-ground to sow in seeds which bring never a pang of regret, but a perpetually yielding and increasing harvest of benefit and delight both to self and those with whom he comes in contact. More especially is this all-around training necessary to the individual or the association whose purpose and plan it is to give to the nations a *new* system of theology—a new system of morals. The giving of the christian religion to the races and peoples in the place of their own is what the churches call the Foreign Mission work. The immensity of this work can be appreciated when it is stated that there are a billion people who do not enjoy a christian civilization, and two hundred millions of these are in a state of savagery. Surely no greater, nor more arduous or difficult work was ever laid upon man than the christianizing of these nations; and certainly the most complete preparation possible should be made for it. Of all the men on earth the missionary should be taught to *think*, and to think correctly and accurately as well as *religiously*. And all this is equally true of Home Missions. While christianity is extending its labors and its conquests into foreign lands, is sending out its bravest and its best to the heathen, it may be well, for a moment, to take a glance at our own home field.

If we could only realize the true state of religious affairs in our own home country, while we might not and ought not to abate one jot in our zeal for Foreign Missions, yet we would certainly make more faithful efforts for the conversion of our own people to the christian religion. Our average citizen has no idea of the immense majority of unbelievers over believers in the United States. There is scarcely any difference in the moral, physical and religious condition of the populous portions of the city of London and our own larger cities. Read in "The Bitter Cry of Outcast London," and know that the same sad scenes and conditions depicted there exist with us.

"Few who will read these pages have any conception of what these pestilential human rookeries are, where tens of thousands are crowded together amidst horrors which call to mind what we have heard of the middle passage of the slave ship. To get into them you have to penetrate courts reeking with poisonous gases arising from accumulations of sewage and refuse scattered in all directions and often flowing beneath your feet; courts many of them which the sun never penetrates, which are never visited by a breath of pure air. You have to ascend rotten staircases, grope your way long dark and filthy passages swarming with vermin, then if you are not driven back by the intolerable stench, you may gain admittance to the dens in which these thousands herd together. Walls and ceilings are black with accretions of filth which have gathered upon them through long years of neglect. Every room in these rotten and reeking tenement houses live a family, often two. In one cellar a sanitary inspector reports finding a father, mother, three children and four pigs. Here are seven children living in one underground kitchen, and a little dead child lying in the same room. In another apartment, nine brothers and sisters from twenty-nine years of age downwards live, eat and sleep together. Where there are beds, they are simply heaps of dirty rags, shavings and straw; but for the most part these miserable beings find rest only upon the filthy boards. There are men and women who live and die day by day in their wretched single rooms, sharing all the family trouble, enduring the hunger and the cold and waiting without hope, without a single ray of comfort, until God curtains their staring eyes with the merciful film of death."

The poet must have had such scenes as these in view when he wrote:

A beggar died last night, his soul
Went up to God and said:
"I come uncalled, forgive it, Lord,
I died for the want of bread."

Then answered him the Lord of Heaven,
"Son, how can this thing be?
Are not my saints on earth? and they
Had surely succored thee."

"Thy saints, O Lord," the beggar said,
"Live holy lives of prayer,
How shall they know of such as we?
We perish unaware.

They strive to save our wicked souls,
And fit them for the sky;
Meanwhile not having bread to eat,
(Forgive), our bodies die."

Then the Lord God spoke out of Heaven,
In wrath and angry pain;
"O men, for whom my Son hath died,
My Son hath lived in vain."

A New York Superior Court Judge lately said: "There is a large class—I was about to say a majority—of the population of New York and Brooklyn, who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel."

In "Darkest England," Gen. Booth says, that in certain quarters of London where the poor live, there are 600,000 souls who attend no church and who believe no gospel.

So in Chicago and Boston we find one church to every 2,500 people, in New York and St. Louis one to every 3,000 people.

In Chicago, Dr. Strong, in his "Our Country," says: "There is a certain district of which a careful examination has been made, and in that district, out of a population of 50,000, there are 20,000 under twenty years of age, and there are Sunday-school accommodations for less than 2,000, that is, 18,000 of the children and youths are compelled to go without the gospel of Jesus Christ because the christian churches are asleep! What wonder that the police arrested in one year 7,200 of these boys and girls for various petty crimes! The devil cares for them. There are 261 saloons and dago shops, three theatres, and other vile places, and the christian church offers Sunday-school accommodations to only 2,000." And the same authority says that "south of 14th street, New York, there is a population of over a half million, for whom there is one Protestant church to every 5,000 souls, and in our larger cities it is quite common to find extensive districts nearly or quite destitute of the gospel. Along with all this sin, depravity and poverty, and as the direct cause of most of it, the terrible forces of intemperance and the liquor power are at work. There are made and drank in the United States each year twenty five millions of malt liquors and just as much of distilled liquors. The average number of saloons in the States between the Mississippi and Rocky Mountains is one to every 112 voters; in the eleven mountain States, one to every 43 voters; east of the Mississippi, the average is one to 107 voters. There are 240,000 liquor dealers and manufacturers in the United States, and allowing each saloon twenty feet front, they would reach in an unbroken line from New York to Chicago."

Then, too, there are in our country not less than twenty millions of foreigners including their children of the first generation, who generally profess no religion, and when they do, it is that of Rome. You see, then, that the greatest wickedness in the world is to be found not among the heathen, but among the nations possessing the highest civilization, "where the light of truth is diffused and rejected;" and you see, also, that the battle is on to the death in our own country between the forces of evil on one side, and the christian religion and its civilization on the other. The mind and the brain cultivated to their highest pitch, and the most constant and unselfish labors of us all, are necessary to bring into play those great spiritual and religious forces which shall turn into the kingdom of our Lord the powers of this world. But after the duties of the hour are made clear through a system of mental training, the fullest moral and religious conviction is necessary to put them into practical operation. The study of the four gospels, of course, is the best means of this inspiration, and equally as certain it is that the best results of this study come to the man who is intellectually prepared, all other things being equal; and therefore it is that the intellectural and moral powers must be cultivated together, and thoroughly too, if we would get the clearest view of the doctrine of Jesus which teaches love, humility, self-denial and the duty of returning good for evil. The truths of this doctrine so clearly set forth in the gospels, and especially in the sermon on the mount, are easily explained away by the theologians who teach that they only point out an ideal perfection to which man should aspire, but that we cannot attain to such an ideal, and that our salvation is in prayer and grace and faith. The faculties should be so trained as to grasp, and also to pierce, the fallacies of the dogmatist; and the whole man should be so much in sympathy with the Christ in the patient and earnest study of his word as to desire above all things to act out those rules of life which he declared with so much force and clearness, and addressed to the understanding of every one. It requires both intellectual and pious training to fully understand and fully appreciate the reasonable meaning and purpose of the truths conveyed in the five great commandments declared by the Christ, when we consider the varying comments, interpretations and ideas put upon them by those who occupy exalted positions in many of the churches; and those comments most generally tending towards compromising and whittling away their true meaning and purpose. To illustrate, let us examine hastily these commandments and some of these interpretations. The first is, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." The words "without a cause" are an interpolation, Tolstoi informs us, after he had examined the gospel texts and the citations of the Fathers. They are missing in the best copies up to the fifth century, and they are omitted in the Revised Edition of the New Testament. Taken in connection with another of His commandments, they can mean nothing else but that men are forbidden to be angry, whatever the cause and without distinction of persons. Did Jesus enjoin peace on all men, observe the same himself, and then allow men to be angry if they had cause for it? Who is to be the judge of the cause for anger? Whoever saw a mad man who did not believe he had cause for his anger? Evidently, if these words are allowed to remain in the text, the duty enjoined loses its entire force; and yet, as a rule, with few exceptions, the commentators and theologians, retaining the words, base their arguments upon them for justifiable anger—"anger for the glory of God." The words are an exhortation to absolute peace, when the whole character and life of Jesus are considered. This first commandment of Jesus, then, is to live in peace with all men. "Do not regard anger as justifiable under any circumstances: never look upon any *human being* as raca—worthless, or as a fool. Not only refrain from anger yourself, but do not regard the anger of others towards you as vain. If any one is angry with you, even without reason, be reconciled to him that all hostile feeling may be effaced; agree quickly with those who have a grievance against you lest animosity prevail to *your* loss." The second of His commandments can be read in Matthew 5: 27 and 32, and upon a proper interpretation of the oldest and most reliable manuscripts of the New Testament, while they denounce the sin therein named, they deny the right of divorce in any and all cases, or for any or all causes; and this interpretation is fully borne out by Luke in his gospel, chap. 16, verse 18; Mark 10: 5 and 12; and Paul in 1 Cor. 7: 11. There is no exception anywhere. "They are no more twain, but one flesh. What God hath joined together, let not man put asunder." If either of the parties commit the sin prohibited, however they may live with reference to each other thereafter, it is certain that in no event is divorce allowable; no other marriage is to be tolerated. Forgiveness or estrangement, but never divorce. And yet observe if you will, all the churches except the Roman, celebrating marriages between persons who have been divorced, simply because the laws of men allow it! This is as much opposed to the second commandment of Christ as was the law of Moses which allowed any man who took up an aversion to his wife, on account of her age or her infirmities, to write her a bill of divorcement and send her out of his house; and here, please observe a radical difference between

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 26, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

FAITH.

The Apostle Paul stated a grand truth, true especially of God's people under the new dispensation, when he wrote, (2 Cor. 5: 7), "For we walk by faith, and not by sight." We should remember that it takes a higher order of religion, and more genuine spirituality, for one to walk by faith than to walk by sight; and preachers and Bible expositors generally would do well to bear this distinction in mind when discussing the faith of modern christians, as compared with that of ancient servants of the Lord. Abraham, we admit, exhibited a superior kind of faith when he left home, friends, and country, to seek a country then unknown to him, to go he knew not where; but it is well to recall the fact that he went after God had spoken to him with an *audible* voice, and not only commanded him to depart, but assured him of his presence and blessing. Candor compels us to admit that Abraham shows the sublimest order of faith, however, in his intended offering of Isaac his son; for, although God spoke to him, yet he uttered not a word that threw any light on the situation or gave any clue as to why the command to offer Isaac was given.

Gideon showed strong faith in attacking the great host of the Midianites with only three hundred men; but the attack was made only after God gave him visible proofs of his presence and his willingness to help him in the conflict. So with many, and we may say the majority, of the justly admired exploits or deeds of God's ancient servants. We mention these facts not to disparage the faith of the ancients, but really as a matter of just reasoning, and to encourage those christians at the present day who may often become discouraged when they compare their faith with what they suppose to have been the superior faith of the ancients. We honestly believe that there are men and women now living whose faith will compare favorably with that of Abraham, and if tested, would be found the equal, if not the superior, of that of other worthies that figured in Bible history.

Yet, while this is true of many christians of the day, if we were asked to state what we think is one of the most common faults of christians of the present age, we would say *a want of faith in God and in the promises of his holy word*. We see this evidenced in so many ways that we are forced to this conclusion. Let us specify:—

For instance, we see good men and women often beset by the greatest anxiety about what they shall eat and what they shall wear when they have a Father in heaven that provides for the fowls of the air, and clothes the lily of the field with a beauty that Solomon in all his glory did not possess. The haggard face, the restless night, the stifled groan, are often proof of a want of faith in God the Father, and in Christ the Son. Ah, who can tell how much of joy christians deprive themselves of, and how many burdens of anxiety and sorrow they bear, by failing to read and believe Christ's words found in Matt. 6: 25-34!

Again, we find ministers of the gospel at times holding on to churches even when they have reason to know that they could be more useful elsewhere simply because they have not faith enough to resign unconditionally and trust the Lord to furnish them another field. Some, it is true, have the courage to resign even when another field is *not in sight;* but many, we fear, do not, and, we repeat, this shows a want of faith. If the Lord has called a man to preach, he will, in his own way, see to it that he has work to do. He does not require his servant to remain where the people do not want him; nor does he even require him to occupy the unpleasant condition of ministering to a church when opposed by anything like a respectable minority. When for any reason, then, the preacher's stay at any particular place cannot be continued without placing him in an awkward position, let him resign charge of the church, though there is no other in sight. Hath not the Lord said "I will never leave thee nor forsake thee!" and has not the Saviour said "Lo, I am with thee alway, even unto the end!" And it helps the average preacher sometimes to have human props knocked from beneath him that he may learn again the lesson of how to lean upon the Lord. It may be a sad day or night in his history when, prompted by honest conviction of duty, he hands in his resignation to his church and steps down out of the pulpit from which he has often ministered to his people and goes home perhaps to find his patient wife in tears. But listen to the prayer that night that he offers before retiring. Is there not a pathos and a power in it not in the ordinary prayer at family worship? For he knows not indeed what the morrow may bring forth, or whither he shall go. When the call comes for new work, and from perhaps an unexpected source, how great the peace that comes upon his soul when he sees how the Great Shepherd has led him and placed him where he is needed! While he is thinking of resigning, and after he has resigned, then there is no need that he should resort to any unfair means to secure a pastorate. He need not *interview* the members of his brother pastor's church; he need not pass any adverse criticisms upon the pastor of such church, and hint what *he* would do were he pastor; he need not *underbid* his brother pastor and offer to serve the church for a smaller salary, (contemptible conduct); he need not get others to do what he is ashamed to do himself by way of securing another's pastorate; in short, he need not, and should not, violate the golden rule that teaches us to do unto others as we would have them do unto us. We fear that Christ's words, Matt. 7: 12, "All things, therefore," &c., are a dead letter with christians and with some claiming to be preachers of the gospel. If it was a sin for Ahab to covet Naboth's vineyard, *it is a sin* for you to covet your brother pastor's pastorate, or make any *conscious* effort to obtain it until *you are sure* he intends to leave it. Even in that case it is decidedly in better taste to consult the retiring pastor before consulting any of his members, because churches often persuade pastors to withdraw their resignations; and besides, it is much better for one to wait until he is consulted by the members, rather than make direct overtures for the pastorate through one or more members even before the pastor leaves the field. Such conduct does not seem to trouble the conscience of some; but it is in exceedingly bad taste, and such haste on the part of a minister results from a moral obliquity that prompts him to disregard the golden rule and from a want of faith. "Wait on the Lord," brother, and use no questionable means to obtain a new pastorate.

Once more, churches when deprived of pastors, sometimes show a want of faith in God. They seem to forget that Christ is the Great Shepherd of his people, and that he is able to find and send the man they need. They appoint a pulpit committee, and commission them to find the man, without meeting together to ask God to guide them in the selection of the committe, or the committee in the selection of the man they propose to recommend to the church. We Baptists claim that we are anxious to be guided by providential direction, and we are glad to say we have many true souls among our laymen and preachers that put this theory into practice. But candor compels us to admit that the manner in which some of our pastorless churches find pastors is at times a kind of parody on our commonly received theory. The way this thing is done approaches too often to a scramble between interested parties rather than a dignified looking to the Lord and waiting for the signs of his guidance and endorsement.

DR. A. R. VANN DEAD.

Dr. A. R. Vann is dead. He died October 22d, 1892. He was seventy-one years old. He had been in declining health for more than a year, and was ready and expecting the Master's call. Previous to the war he was a successful practitioner of medicine in Granville county. After the war he retired from the profession, and moved to Forestville with a view to educate his sons at Wake Forest College, and to engage in farming. He was a pious and devoted Baptist, strictly upright and conscientious in all his dealings. He was a trustee of Wake Forest College and a member of the Board of Education. S. C. Vann and J. A. Vann, successful business men of Franklinton, Dr. L. L. Vann, a rising physician of Danville, Va., and M. E. Vann of the Raleigh and Gaston railroad, are his sons. He leaves a widow who has been peculiarly untiring in her devotions and unceasing in her labors to alleviate his sufferings. He will be much missed in the community. Dr. T. E. Skinner, Dr. C. Durham, W. H. Pace, Esq., J. N. Holding, Esq., and Bro. T. H. Briggs, of Raleigh, attended the funeral, which occurred on Sunday evening.

Rev. J. W. Millard, who is now attending the Seminary, has been selected as one of the editors of the *Seminary Magazine*. This is an admirable selection. Bro. Millard is one of our most talented and promising young preachers.

Rev. Edward Ellis, at one time Home Mission Secretary for Indians and Michigan, died suddenly at the church in Hudson, Wisconsin, last week.

FROM OUR TRAVELLING AGENT.

MT. ZION ASSOCIATION.

We were compelled to leave the Association at the close of the second day. Up to this time the exercises had been highly interesting and profitable to all present.

Dr. J. L. Carroll preached the introductory sermon from the text, "Not by might, nor by power, but by my spirit, saith the Lord." Dr. Carroll is so clear in his analysis, and so forceful in the presentation of his subject that I feel I could almost write his sermon from memory, but as he has promised to furnish the Recorder his full notes for publication, no further reference need be made to it here.

The churches seemed to have been well represented, and owing to hard times the amount of work shown to have been done during the year was as great as could be expected.

Col. Albright was again unanimously elected moderator, and now with Dr. Carroll's sermon and with Col. Albright as moderator, the Association has made a fine start in the direction of a successful meeting.

The discussion on periodicals by Drs. Carroll and Durham was as fine as was ever listened to on this subject. A number of brethren who subscribed for the Recorder told me they saw the matter in a light in which they had not heretofore seen it. If the brethren only had money as they once had, hardly a man would have left the Association without having subscribed to his denominational paper. However, we did fairly well, and we wish to tender our thanks to a number of brethren who gave us valuable service in our work.

Thursday morning the Association manifested much pleasure in welcoming Dr. C. E. Taylor, Prof. F. P. Hobgood and Rev. C. A. Woodson to share in the exercises of the meeting.

This was "Centennial Day," and a special program had been prepared by the committee, of which Dr. J. L. Carroll was chairman. Dr. Durham first spoke on State Missions, in which he showed as only he can do the absolute dependance of every country without the gospel upon the building up and carrying forward of our work at home. There is something about this work, and in the way it is presented, which keeps it from growing old or monotonous though we should hear it every day in the week.

I could but feel sorry for Bro. Tyree of Durham when the moderator announced "We will now hear an address from Bro. Tyree on the Centennial of Missions." I confess I was wicked enough to suppose I had heard the address before, but the speaker had scarcely begun before I found I was wrong. The speaker instead of piling up a mass of familiar history and more familiar biography and statistics, instead of spending all of his time in the shop and on the cold bare facts in the life of William Carey, he had spent considerable time in his *own shop* and had forged a speech of his own, replete with fresh, invigorating and stimulating thought.

In the absence of other speakers, Dr. Taylor was asked to follow Bro. Tyree. This he did in a short but most admirable speech of fifteen or twenty minutes, in which he emphasized the truths already uttered, and earnestly asked that this centennial year be not spent in mere gush and horn-blowing.

The first hour after dinner was devoted to the discussion of education by Prof. Hobgood and Dr. Taylor.

I am sure the Associations have never in any previous year heard so many good and earnest speeches on education as they have had during the present year. The close attention which the subject receives is one of the most hopeful signs of our work. This attention on the part of the people is due to the fact that these speakers are dealing with the subject in an intensely practical business-like way. I believe our people are coming rapidly to the point when they will see that the disaster and poverty which have settled down among us can be removed by learning how to do some things about which we now know nothing, and which can come to us only through a more general, practical and widespread education.

MECKLENBURG AND CABARRUS ASSOCIATION.

In some respects this was the most interesting Association attended during the year. It was a real pleasure to the brethren of this little church, two miles from Concord, to have the brethren meet with them. The Baptist cause has always been weak in this section of the State, but for the last ten or twelve years the interest has been growing and strengthening. A good number of new churches have been built in the country, and the old ones have been developed and made stronger by an increased membership.

The splendid work done by Bro. D. M. Austin at the Second church in Charlotte is clearly marked in all the meetings of this Association.

The State Board has made no mistake in putting Bro. J. O. Alderman in charge of the work at Concord. The church here had a debt of one thousand dollars when Bro. Alderman came to the work six months ago. Since he came the church has raised some over two hundred dollars. I found that Bro. Alderman had created a good interest among the factory people, and they are, many of them, aiding greatly in the relief of the church.

Our pastors whose charges embrace the factory districts ought to look especially after our people who have gone from other sections of the State to secure employment for their children at these factories. In many cases they come from good Baptist families, and coming in contact daily with members of other denominations, many of them will go into other churches, unless they are properly looked after by their own people. And then again, the people who live at factories have system in their work, and this helps to make them more useful in the church; and besides this they get their wages regularly, and can, on this account, be more helpful in the support of the varied interests of the church.

Bro. Alderman has good congregations, and feels encouraged in his work. I have felt for two years that the State Board had no more hopeful field in the State than this work at Concord.

Bro. Smith of Charlotte made the Association a fine presiding officer, as he has done for several years. He is one of those genial, good brethren, who does not allow cold, merciless adherence to parliamentary rules chill out all interest in the body, but extends a hearty, cordial, Southern welcome, which puts a speaker under obligations to do his best, and then stop when he gets through.

Bro. Austin made a splendid speech for State Missions, and the churches doubled their last years pledges.

The churches showed much interest in ministerial education. More than three times as much were pledged for next year than was given last year.

Sunday there was a large attendance from the country and from Concord, and listened to a good sermon from Bro. E. J. Edwards, who was there in the interest of the Orphanage.

The next meeting of the Association will be held with the Second church in Charlotte. The brethren are glad at the prospect of having Dr. Pritchard come to the Association.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Kansas Baptists have raised $12,374 53 for State work.

....Judson College, Hendersonville, N. C., opened with over one hundred students.

....Rev. Jas. A. Spurgeon, assistant pastor at Spurgeon's Tabernacle, is seriously ill.

....Rev. J. N. Booth expected to begin a meeting at Edgefield, S C., last Sunday.—*Baptist Courier.*

....In a meeting held at Shallotte church, Brunswick county, recently, there were seventeen additions.

....The late John D. Rockefeller of New York has, in all, given $2,000,000 to the Chicago University.

....Rev. G. L. Finch of LaGrange has resigned, and preached his last sermon at that place on Sunday last.

....Rev. W. M. Gilmore, who is attending the Seminary, writes us that he is highly pleased with the Seminary.

....Rev. John R. Denton has baptized ten persons into the fellowship of Dysartsville church during the year.

....Rev. J. A. Beam is having quite a successful meeting at Bethel Hill. It is being held especially for christians.

....Dr. W. E. Hatcher of Richmond had 558 in Sunday school and gave hand of fellowship to eight on the 16th inst.

....The latest Baptist news is that the Southern Female University will at once be removed from Florence, Ala., to St. Louis.

....The Riverside Baptists of Baltimore dedicated their church on the 16th inst. Rev. H. M. Wharton preached the sermon.

....Native converts in Japan, with average wages of twenty-five cents a day, contributed last year $27,000 to mission work.

....Dr. William Royall will lecture at Wake Forest College on Thursday evening, the 27th inst. His subject will be, "What is Literature."

....Rev. J. H. Lamberth of Roxboro preached at Riceville, Va., seven days and nights and had thirty-one professions and twenty one baptisms.

....Rev. Mr. Carrick of Lexington, N. C., assisted Rev. S. F. Conrad in a gracious revival at Walnut Cove, in which there were about twenty-five conversions.

....The Baptist General Association of Virginia meets with the First Baptist church of Danville on Nov. 11th. There is good prospect for a great meeting.

....The English Baptists have raised within a few thousand dollars of their half million dollars centennial fund. This speaks well for the Baptists of that country.

....Rev. Thomas Carrick of Lexington, and Rev. C. C. Haymore of Mt. Airy, are assisting Rev. H. Sheets, the pastor, in a meeting at New Friendship Baptist church.

....Bro. W. A. Albright of Durham called to see us last Friday. He reports a good meeting at the Mt. Zion Association. Bros. Durham, Tyree and Dr. Carroll were at their best.

....Rev. J. L. Phillips of Houck, Caldwell county, writes: "I like the Recorder better than any paper I have ever seen, and never expect to be without it as long as I live, or as long as I can get money enough to pay for it. I will work for twenty-five cents a day before I will be without it."

....We regret to state that the Rev. J. P. Spence has been forced to give up his church for several weeks on account of bad health. He will continue his school.—*Red Springs Comet.*

....The *Person County Courier* says: "Rev. Geo. T. Watkins had one of the most successful and interesting meetings at Antioch last week that has been held there in several years."

....Rev. L. G. Broughton of Winston, N. C., writes us that the paper published by his church is for free distribution on the first Sunday of every month, and is a purely local church paper.

....The *Burlington Herald* of the 19th inst. says: "Rev. J. C. Hocutt of Chapel Hill has accepted the call from the Baptist church of this place, and will remove his family here soon."

....President J. B. Brewer of the Chowan Baptist Female Institute, and his daughter, Miss Julia, left on the 15th inst. for Boston. Miss Julia enters the New England Conservatory of Music.

....Miss Mary E. Pearce, daughter of Edward Pearce of Chowan county, has been added to the faculty of the Chowan Baptist Female Institute. Miss Pearce is a graduate of the institution.

....Recently four candidates were immersed by the pastor of the Methodist church at Providence, R. I. The pastor of the Second Baptist church gave the use of both his robes and his baptistery.

....Rev. Duncan McLeod of Beaufort, Rev. Geo. J. Dowell of Williamston, Rev. H. C. Moore of Morehead City, Rev. N. B. Jones of Salisbury, and Rev. W. H. Edwards of Wake Forest, called to see us last week.

....Bro. J. A. Smith of Whitesville, N. C., writes us: "Atlantic Coast Line will sell tickets at reduced rates to the brethren wishing to attend the Robeson Association at Whiteville, N. C. Tickets good from Oct. 31st to Nov. 5th."

....Dr. Pritchard speaks very complimentary, in *Charity and Children*, of the "Talks About Law" by Judge Winston, which have appeared in our columns. These "Talks" are being very favorably commented upon by the press in general.

....A very good meeting is in progress at the Baptist chapel, Wilmington, N. C. There were at least forty-five professions up to last Sunday. Dr. Pritchard and Rev. J. T. Jenkins are doing the preaching, and the meeting will continue during this week.

....On next Sunday Rev. R. T. Vann will preach for Dr. J. D. Hufham in Tarboro and Dr. Hufham will fill Mr. Vann's pulpit in Scotland Neck, and will administer the ordinance of baptism after the morning sermon.—*Scotland Neck Democrat, October* 20.

....A new Baptist church was organized at Creekville, Northampton county, on Monday of last week, by Revs. J. C. Fleetwood, T. G. Wood, C. W. Scarborough and D. Cale, with forty-one members. Rev. Dancey Cale held a very good meeting there recently.

....Rev. L. G. Broughton preached again at the First Baptist church last night. His subject was "Living, yet Dead." The services resulted in nine conversions. Forty others manifested interest. Rev. O. L. Stringfield arrived to-day and will preach to-night.—*Winston Sentinel, Oct.* 19.

....Thibet in Central Asia, is now the only country closed against the missionaries of Christ, but a company of Moravian missionaries are sitting at her gates awaiting admission. They have translated the Bible in her language, and ere long the written and spoken word of God will doubtless be given to her people.—*Central Baptist.*

....Rev. C. C. Haymore of Mt. Airy, and Rev. M. Baldwin of Winston, met with the Baptist church at East Bend, N. C., on Sunday, the 16th inst., and ordained Rev. S. W. Hall to the full work of the gospel ministry. Other ministers were invited, but on account of other engagements they did not attend. Bro. Hall is now connected with the Baptist Orphanage at Thomasville.

....Rev. I. W. Thomas returned home Monday from Mt. Grove church, six miles southwest of Hickory, where he has been assisting Rev. J. B. Marsh in a meeting of days. The meeting was a successful one. Ten united with the church. Rev. Mr. Marsh will assist Mr. Thomas in a protracted meeting at Lower Creek church, beginning on Thursday, 11 a. m., before the second Sunday in November.—*Lenoir Topic, Oct.* 19.

....Rev. C. L. Wilson of Staunton, Va., writes us: "The Master's cause is spreading in the valley of Virginia as never before. I am always happy when I read the religious news of the Old North State. I often wish I were among its people again, but my lot is cast here, and I am also happy here. The Baptists are not so numerous, and I get lonely sometimes. May God's blessing rest upon the success of his cause, and upon that of the Recorder, in the great work it is doing." We are glad to hear from this good brother and of his work.

....The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $16,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $2,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Oct. 28th, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $10,072 88, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $8,369.58. Brethren, please *aid us in this work* NOW.—*C. Durham.*

.....The friends of the RECORDER can do us a favor by calling the attention of their friends who do not take the paper to the special offer which we are now making. Remember that every new subscriber who sends two dollars now will receive the paper to January 1st, 1894.

.....The *Monroe Enquirer* of the 20th inst. says: "Rev. G. W. Harmon preached his last sermon as pastor of the Baptist church here last Sunday morning to a large congregation. He has been pastor of the church here for the last three years and has been faithful and conscientious in the discharge of all his duties."

Rev. Dr. George and His Address.

Rev. Dr. H. H. George, field Secretary of the American Sabbath Union, made an address at the First Baptist church in Raleigh, on Sunday evening, Oct. 23d, at 7:30 o'clock. The congregations generally in the city, we believe, closed their houses of worship at that hour and united in the meeting at the First church. The Doctor was quite free in the expression of *his opinions*, but the address seemed to us rather rambling and out of place for *a church on Sunday evening*. We believe in the proper Scriptural observance of the Lord's Day, and are willing to do all that our judgment and conscience will approve to secure said observance; but are of the opinion that pastors and churches, in closing their houses of worship on *Sunday evening*, and turning aside from their regular hours of worship and preaching to unite in such meetings and to hear such addresses on Sunday evenings, do more to violate the Scriptural observance of the Lord's Day than some of the things which Dr. George denounced very sharply. It is not the Scriptural or fitting thing, it seems to us, for a number of christian congregations to turn aside from preaching and worship on *Sunday evening* to unite in a meeting (though it may be tinged with religion), the principle object of which is to influence legislation by the next Congress of the United States or by the next Legislature of North Carolina.

C. DURHAM.

A Few Facts.

It is a sad fact that a large majority of young men, when first grown and starting in life, if they have gone to school a session or two, think they know more than older heads and are wiser by far than father or older brethren. And again, it is the disposition on the part of some (not all), to put themselves forward at every opportunity, and sometimes make one in order to become prominent and make a name for themselves. Therefore, the old brethren, since I can remember, have used much precaution with respect to putting young men in the lead. Many times they have, but with reluctance, had to resort to means and opportunities presented, that they might tear down the air castles and uproot the sandy foundation of some of our young men and place them on a solid foundation on which they could stand and build for eternity; and I admire their sense and judgment in the matter, feeling that in most cases, it has resulted in good, both to the young man and country in which he lived. Yet there are young men who, in spite of all the instructions and influencies, continue in their thoughtless and indiscrete course. In regard to such young men, I would say, if I can be permitted to offer a word of advice, enter some good school, and, if prepared, enter college. I know of no college which is more successful in knocking the props from under their air castles and tearing away the sandy foundation and placing instead the true foundation, than Wake Forest College. Many have been the young men who have gone to that institution of learning, almost wholly unprepared for the great duties and responsibilities of life in respect to humbleness of heart and consecration to God's service, and have gone away humble, consecrated men, ready to sacrifice for the Master and render him an humble service, and always stand for the truth and right amid adversity. Our Saviour, who was perfection, had his enemies and was wrongfully treated, and too by his own people. So it is to-day, our very best institutes and men have their enemies and accusers, and, too, among those who aught to be friends. A few days since, I was told by one of our young brethren of the Yadkin Association who had been at Wake Forest—and by the way a good humble young man—that he and some others who had also been to college, were charged by some of the old brethren of that body with being the cause of disturbance and friction that occurred in the last session of the body, and those young men only advocated the very principle and tried to accomplish the thing those old brethren had for years been trying to reach and had even made motions in the sessions of the past to do the very same thing, and in the face of these facts accuse these young men of being disturbers of christian harmony and peace, saying that the influence of the Educational Board had been hurt by them, that it would have received more had they kept their mouths shut. Oh! the influence of the Devil and how he avails himself of every opportunity to use it, and how he gets hold of God's people and presents to their minds so many evil excuses why they should not work in God's kingdom! What will our reward be in the end, if we stop and listen to those excuses?

I started out to give some facts, and it grieves me to think of some facts that I know are true, but I am not responsible for their existence, and say that there are men who profess to be in God's kingdom and are called to the ministry who are two sided. One of those very brethren above referred to, two years ago, made a motion that the Yadkin Association withdraw fellowship from all churches who retained in fellowship members who make and sell ardent spirits, and how he and other brethren who stood with him then, came up and fought the very same thing to the bitter end. In my meditations on our Master's kingdom and its workings, I often wonder what the harvest will be; and again, when I think of the unstableness and fluctuation of God's people I am made to ask what our reward will be. Remembering that we are to be rewarded according to our works, I fear some of us will receive a very small bounty, and shall it be that some shall be turned off at the left hand and have to live in eternal punishment because of our unfaithfulness.

A BAPTIST.

October 15, 1892.

Colorado Institute for the Deaf Mutes and the Blind at Colorado Springs.

Editor Recorder:—During a recent visit through the far West, the writer met quite a number of North Carolinians at different points; and among the places visited was Colorado Springs, Colorado, where a dear Baptist brother is located, of whose success we wish to tell the readers of the RECORDER, among whom are many of his warm personal friends. As is known by many of your readers, Bro. John E. Ray is the Superintendent of the Colorado Institute for the Deaf Mutes and the Blind, located at Colorado Springs. When he was elected in December, 1887, there were about fifty pupils, and only one building and grounds valued at $56,000.

In less than five years the school has grown under his energetic management to be one of the best equipped of the kind in the United States, five new buildings having been erected at a cost of about $150,000, and the enrollment of pupils at the present time shows one hundred and seventy six. Among the buildings erected are three designed by himself, one a large school building, another a dormitory building, both built of white lava stone, with red stone trimmings, which are models of beauty and pronounced by a recent meeting of instructors of the mute and blind of the United States and the Provinces, held in his institution, to be the best adapted buildings for the purpose erected on the continent. The third is a hospital.

I saw while on my visit many busy men, but the busiest of them all was Bro. Ray. He not only looks after the details of the school, but purchases all the supplies for the institution, as well as attends to the details of the building operations.

The children all love him, as one can see by their countenances beaming with smiles as they get near him and hear his voice.

This is one of the institutions into which politics has not entered, and where the qualification necessary to secure a position is not who the applicant voted for at the last election, or who he is likely to vote for at the next election; but is he the best person that can be obtained for the place; and as long as this or any other institution of the kind is conducted on this high plane it is bound to take a higher stand than those conducted for the distribution of political patronage.

Bro. Ray has in his corps of teachers three North Carolina boys, Bro. D. C. Dudley, Prof. Fred. H. Manning, son of Bro. W. H. Manning of the Chowan Association, and Prof. A. J. Tillinghast. Bro. Dudley was for a while Superintendent of the school, but, owing to failing health, was compelled to resign and take a position as teacher. I am glad to say that his health has very much improved under the change.

Prof. Ray still loves North Carolina and her people, and his desire is at some time to return to her borders; but he feels that it is his duty to devote his life to the education of this unfortunate class; and hence he places his convictions of duty higher than his personal desires, and will remain where he thinks his duty calls him.

E.

Raleigh, N. C.

Don't Wait.

We are very anxious to get out the minutes of the Baptist State Convention very early this year. It is very desirable to furnish the very latest statistics from all of our Associations. To that end, I have mailed blanks to all of the Clerks of the Associations with the request that they fil them up and return them immediately after the meetings of their Associations. The following only have responded to date, viz.: Ashe and Alleghany, Cherokee (Indian), Three Forks, New Found, South Yadkin, Catawba River, Liberty, Beulah and Tar River. The Clerk of the Flat River has enclosed minutes but failed to fill blanks. Brethren, please don't wait till your minutes are printed before you send statistics, for that will be too late. We must have the statistics by the middle of November at the farthest, so that the printers can begin to work on them and have them ready by or before the meeting of the Convention. If your Association does not meet till December please fill up blanks with figures for 1891, and be sure to send list of ordained ministers with their post offices as reported to your Association. You will save the Secretaries a great deal of time and trouble if you will add up all the columns. Please don't wait but send in reports at once.

N. B. COBB.

Raleigh, N. C.

N. B. If you failed to get a blank or have mutilated the one sent, drop me a postal and I will enclose you another.

N. B. C.

Letter from Georgia.

We have been so busy that we have neglected to write as we should; but have not failed to read the RECORDER. Brethren, why do you not take this paper? Every issue of it has one or more pieces in it that is worth more to you than a year's subscription, besides the great quantity of good religious news generally.

We are just out of about two months of revival meetings. Glad to tell you that all the Baptists of Georgia, have not gone wild over politics. Many have not stopped their ears to the voice of God, but have moved on at his command. Brethren, mark those who are so easily disturbed by other matters than religion. Where men's treasures are, there their hearts or affections will be found. No guessing on this. Men generally act in that way in which the bent of their souls lead. Men that are full of Christ haven't got time to engage themselves in the selfish clamors of politics or anything else that distracts the mind from Bible truth, and right.

Nearly all the churches in this section have had a spiritual feast. Great victories they have won in the name of the Lord to the honor of Christ.

H. C. STANDRIGED.

North Georgia, Oct. 17, 1892

Church Constituted at Wallburg.

Dear Recorder:—Thirteen brethren and sisters who had obtained letters of dismission from Abbott's Creek and New Friendship churches, having expressed a desire to be constituted into a gospel church, and having invited Elder Henry Sheets and the writer to act as a presbytery for said purpose, we met with a large congregation in the church edifice at Wallburg on the first Sunday in September, and after an appropriate sermon from Elder Sheets, the presbytery was organized by appointing Elder Sheets, Moderator, and the writer, Secretary.

The brethren and sisters then presented their letters which were found in proper form. The usual Church Covenant and Articles of Faith were read and adopted, whereupon the brethren and sisters were pronounced by the Moderator an independent gospel church, and the right hand of fellowship was extended by the presbytery.

The church then met in conference and chose the writer pastor, and adjourned.

While preaching at Abbott's Creek as pastor, I have preached, as I had opportunity, at Piny Grove, now known as Wallburg, a point about half way between Abbott's Creek and New Friendship, the center of a nice community. Last spring the community decided to build a house of worship. They went to work and soon completed a neat, substantial house about 35x40 feet, finishing it in nice style and putting in comfortable pews and nice rostrum and stand. I preached there a week in August with good results, when it was decided by the constituents of the church to organize, and the arrangements were made with the above result.

The church is moving off nicely. Good lamps have been put in, stoves provided, and an organ procured. A good supply of hymn books in the hands of the congregation, led by a trained class, gives excellent church music, while a flourishing Sunday-school, just organized, shows the determination of the little church to go to work for the Master. The outlook is very hopeful. A number of believers in the community will soon unite with the church. A meeting of days will soon be held, and it is confidently expected that many will be converted and be added to the little band. The Lord grant it.

The day the church was constituted, the funeral of Pearlie Florence, infant daughter of G. W. and Hattie Wall, aged about three months, was preached by the writer in the new church edifice, and its little body was laid in the new graveyard near by. The mother was one of the constituent members of the church the father will soon be a member, he having obtained a good hope through grace. The Lord comfort the sorrowing ones.

The College is gradually filling up—new pupils entering every week. A reinforcement of six boarders are in this week. Others will be in soon. Success is assured. The friends of the institution have only to push forward to put it in the most flourishing condition it has ever had.

Yours fraternally,

J. N. STALLINGS.

Fem. College, High Point, N. C.

To the Union Meetings.

The Union Meetings will be held in many of the Associations in this State Oct. 28-30. The pastors and leading brethren generally attend these meetings, and hence the best representatives of all departments of the mission work are there. Let me say to each of these meetings that we need their aid, as never before, in State Missions. All can see in this week's RECORDER just how much has been received by the Treasurer for State Missions this Conventional year. Brethren, please read this notice to your Union Meeting and take up a collection for State Missions. These missionaries are in need of every dollar promised them.

C. DURHAM.

Caldwell County Union.

This body will meet with the Lenoir Baptist church on Friday before the fifth Sunday in October. Introductory preacher, Rev. J. S. Gwaltney; alternate, Rev. T. C. Buchanan.

QUERIES.

1. Why do Baptists practice restricted communion? Opened by Rev. I. W. Thomas.
2. Are annual calls best for our churches and pastors? Rev. H. M. Croom.
3. Do the distinctive tenets of the Baptists justify their separate existence? Rev. T. C. Buchanan.
4. Importance of family worship. Bro. J. B. Moore.
5. Should the christian minister be educated? Rev. C. E. Gower.
6. How shall we enlist and develop young members of the church in active church work? Bro. Jos. Powell.
7. Are the heathen saved without the gospel? Rev. I. Oxford.
8. Woman's place in christian work. Rev. J. S. Gwaltney.

A. E. NELSON, *Sec.*

Thoughts—No. 9.

BY SCATTERHEAD.

I would take the familiar word, self, and it is such a big little word, I desire to tear it up and make four words out of it by letting each letter of which the word is composed represent a word, and we have these words: sinful, enemy, living, fighting.

I would make self apply to the "old man," the flesh, the house we live in.

1. It is sinful. I hear tell of some people getting very good now a days, so very good they can live without committing sin. Well, I don't see how such people can put up with the balance of us big sinners. My weak opinion is that when a person *thinks* he reaches the point of sinless perfection on this scene, that he is getting very well fixed up to keep company with some of the big gest sinners that ever trod this earth. Satan is one of the smartest old quack doctors that ever visited this earth, and he is the father of all shams and meanness any way. I have thought that when Satan could induce some poor fool to believe that he was made holy soul and body, that he would think his job about complete, and would leave out a little ways, chuckle over his victory, and would not endeavor to tempt his deluded victim to do any thing very mean, but would walk up to old Mr. Too-good ever now and then, and whisper in his ear some very complimentary sayings concerning his grand attainments in his life of holiness, and would exhort him to persevere and he would soon be ready to depart. Mr. Bunyan discovered a way to hell even from the gate of heaven. I reckon the beloved disciple John was about as good as some of the folks living now, and the Lord caused him to write, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us." The foregoing words were addressed to believers in Christ. Every regenerate man soon finds out he is in possession of two natures, one born from above and holy, and the other old self, the flesh, is not changed, but is utterly worthless, no good in it, but a stinking mass of corruption, full of imps lurking in the walls. "For I know that in me, that is, my flesh, dwelleth no good thing." Rom. 7: 18. Every man who is "born again" agrees with Paul's experience that sin "dwells in us," and that the old nature is as bad since his conversion as before, and that when the heavenly born nature "would do good" that evil is present with him. Our salvation is not in the flesh, but in the Spirit.

2. Self, or the flesh, an enemy. I am very certain that old Self is the biggest enemy we have in this world, and the great trouble with us is we can't get away from the old rascal, but we carry him with us everywhere we go, and he always tries to be the greatest fellow about. We can throw sand in our foe's eyes without, by making tracks from them and get out of their way, but old Self is a sticker until death peels him off or till the Bridegroom comes. Our Saviour said, "A man's foes are they of his own household." Old Self has to take a part in every thing *we* do, and keeps us from doing the good we would. Rom. 7: 19. Paul had no confidence in him, because of his worthlessness, neither should we. Brethren, the longer we live the more we hate "old Self," because we are enabled as we "grow in grace and in the knowledge of our Lord," we sit in judgment upon ourselves through the knowledge given in the world, enlightened by the Spirit. We view the flesh through the word and we behold a ruined mass, and that it is contrary to our Lord, and that its deeds must be mortified, and it must therefore die. We need to exercise great watchfulness over our enemy in order to keep him down, as he is always wanting to get between us and our blessed Lord. Let us remember that God cannot and does not expect anything good from the flesh, and that he condemned it at the cross for all time to come as a totally depraved thing. We are no more debtors to live after the flesh, and so it has no more claims upon us. Rom. 8: 12. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

3. Self, or the flesh, is living. Yes, a sinful enemy living. We should thank God that he does not look upon us in the flesh, but in Christ. "Ye are dead, and your life is hid with Christ in God." "Ye are not in the flesh, but in the Spirit." But we have two living natures, if we be christians, one filled with fleshly lusts, which war against the soul, and the other ever thirsting after things of the Spirit. Some times we may be ready to conclude that we have got Self about downed, and that he is almost dead, and about the time we let our minds be lifted up over our conquered foe, old Self pops up as nimble as ever. Old Self is condemned to die, and let us endeavor to keep him as feeble as possible, and the best plan to keep him weak is not to feed him. The word says for us "to make no provision for the flesh to fulfil the lusts thereof." The flesh will live to bother us until we drop the sinful coil, but if we abstain from his lusts, he cannot be so strong to war against us.

4. Self is fighting. I see in the flesh we have a living enemy who is fighting us. As stated above, we have two natures, one as holy as God is and cannot sin, and the other vile and full of sin. When we were born the second time and partook of the divine nature, the fight began between the flesh and the heaven-born nature; because they are opposed to each other, are contrary the one to the other, one pulling one way and the other the opposite. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." Our foe many times overcomes us, and very often in our struggles we have been made to cry out, "O wretched man that I am, who shall deliver me from the body of this death?" When we look outside of ourselves, deliverance comes, and we can thank God through Jesus Christ. We fight the world, the flesh and the devil, but the flesh is the devil's fortress. Our warfare will soon be over. Many of us are growing tired of self and sin, and desire to see the appearing of our "Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his own glorious body." "Even so, come, Lord Jesus."

"Stand up! Stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song."

Letter from Kentucky.

AT THE TENNESSEE CONVENTION IN KNOXVILLE.

Dear Recorder:—It was our pleasure to visit Rev. Carter Helm Jones during the session of the Tennessee State Convention, which convened with his church—the First Baptist—in Knoxville, Tenn. We spent two Sundays in Knoxville, and worshipped in the First church. This is a beautiful house, tastefully adorned, and has in it one of the most superb baptisteries I have ever seen. And best of all, this church has the most popular young pastor in the South. This statement is verified twice every Sunday by the presence of eight hundred to a thousand men and women who fill the audience room, aisles and gallery. Knoxville has 51,000 inhabitants, and a goodly number of these are Baptists, many of whom are the wealthiest and most intelligent people. The State Convention met on Wednesday, Oct. 12, and lasted until Sunday, on which day forty visiting ministers preached in the Knoxville pulpits. The Convention was largely attended, and each subject received due attention. The brethren seemed to be in perfect accord on every topic. The meetings from first to last were spiritual and harmonious.

President J. T. Henderson of Carson and Newman College presided to the satisfaction of all, and Rev. O. L. Hailey served again as secretary. The reports show an increase for State Missions, while to Home and to Foreign, the amounts were about the same as last year. The amount raised for State Missions was $7,700; for Home Missions, $4,538, and for Foreign Missions, $3,850.

Secretary J. H. Anderson made an encouraging report on State Missions. He reported forty-one missionaries filling thirty-eight stations in the State in both country and cities, besides other work. These brethren were allowed five minutes each in which to make their reports. This was an interesting feature of the meeting; for each was good looking and had a good report.

Dr. T. T. Eaton of Louisville represented the Seminary, and raised for the Students' Fund in cash and pledges to the amount of $789 30.

Friday night was given to the Missionary Centennial, and speeches were delivered by Dr. J. Wm. Jones of Atlanta, and Dr. T. T. Eaton of Louisville.

Mr. W. A. Wray, formerly of Shelby, N. C., is now resident of Knoxville and one of the most efficient deacons of the First Baptist church. The Lord has blessed this brother in worldly goods, with which he is liberal in all Baptist enterprises. At his elegant home, Friday evening of the Convention, Bro. Wray gave a tea to the North Carolina ministers. The guests were M. A. Adams, J. S. Corpening, James C. Rockwell, J. H. Moore, C. G. Jones, Oscar Haywood, Col. T. H. Reeves, Walter S. Splawn and wife. Did the ears of North Carolina burn that evening? We talked and talked and talked about the dear old State, and Wake Forest our Alma Mater.

AT HOME IN LEXINGTON, KY.

After a pleasant vacation, we have returned to our home in Lexington, Ky., where as pastor of Upper Street church we have reason to be encouraged in our work. Lexington has 30,000 inhabitants, and is the centre of the Blue Grass Region. Much is predicted of this city, since there is a constant and steady growth.

Fraternally,

WALTER SCOTT SPLAWN.

Lexington, Ky., Oct. 22, 1892.

Gracious Meetings at Three Churches

Dear Bro. Bailey:—I am glad to state that we have just closed our series of meetings at Iron Hill, Pleasant Home, and Springfield Baptist churches with the following results:

Iron Hill—nine added by baptism; Pleasant Home—thirteen by baptism; Springfield, ten by baptism; and some at all the churches were restored, the exact number I do not recollect. The churches are much built up and strengthened.

We are doing tolerably well in the way of missions.

God bless you and the dear RECORDER. We do feel to be greatly blessed in having such rich gifts. Fraternally,

D. N. GORE.

Loris, S. C., Oct. 15, 1892.

Mecklenburg and Cabarrus Union Meeting.

The next Union Meeting of the Mecklenburg and Cabarrus Association will convene with the church at Howell's on Friday before the fifth Sabbath in October.

QUERIES.

Is it right to grant a letter of dismission to a member who is indebted to the church? Rev. J. O. Alderman.

What are the distinctive tenets of a Baptist church? I. W. Durham.

What is the church's duty toward young members? Rev. A. W. Crabtree.

What is covetousness? S. P. Smith.

Do our pastors come up to duty in informing their churches as to our mission work? J. R. McCurdy.

I. W. DURHAM, *for Com.*

The Western North Carolina Baptist Convention convened at Hendersonville last week.

(CONTINUED FROM THE FIRST PAGE.)

the language and intent of the law of Moses and that of the Christ.

The third of his commandments is as follows: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all," and yet christians and the churches in the face of "swear not at all," encourage and favor the tests and the obligations of the oath. Everywhere and on almost all occasions, in the secret societies, in the courts of justice, in the armies and navies, the oath is as familiar as the face of nature. Exactly where the church and christians generally agree that oaths are allowable, to-wit, in organizations of armed men and in the courts of justice. I am entirely persuaded that *exactly there* they ought not to be administered, and I believe that the Christ, when he gave this commandment, had his mind principally directed right there. Any officer of our courts will tell you that the oath has become so common that in many cases it serves neither to elicit the truth nor to solemnize the proceedings. What a terrible power the rulers of this world had over their soldiery, who had been enlisted under the spell of the oath, He knew better than any one else. A soldier who has taken the oath is no longer a freeman; he is the slave of his superior officer. "The doctrine of Jesus Christ consists in *perpetual* observance of the will of God. How can a man swear to observe the will of man? The will of man can't coincide with the will of God." An incident of recent occurrence is in point. Nearly eight thousand soldiers utterly ignorant of the actual condition of affairs at Homestead were, at a moment's warning, gotten together and started off for that place, under the leadership of a haughty and tyrannical man whose entire sympathies were with the rich and prosperous. One of these common soldiers, a mill working member, was reported by the *New York Herald*, after he reached Homestead, as saying: "It will be a hard thing for me to shoot into a crowd of men who are bound to me by all the ties of human interest and friendship, but when I have my uniform on and the command of 'Fire' is given, I will shoot; for when I entered the militia I took the oath of allegiance to the State of Pennsylvania, and swore to protect its constitution and government at all hazards."

The truth is, we have organized a social condition of life which we cling to and declare to be the best. Jesus, whom we call God, comes down and tells us that the whole plan is wrong and that we must renounce it or perish; and we refuse to obey him. What then is left to us? Add the words "without a cause" to render void the commandment against anger; mutilate the sense of another law by substituting for the command absolutely prohibiting divorce, language which permits divorce, and if there is no way of denying the commandments "judge not" and "swear not at all," then with the uttermost effrontery openly violate the rule while affirming that we obey it.

The fourth commandment of Jesus is, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil." The natural, clear, simple meaning of this is, never resist evil by force; never return violence for violence. Jesus says in substance, your social system is wrong and absurd. You fight, kill, litigate and live as do the wild beasts. You will learn that not violence but good overcomes evil. The advance of humanity towards righteousness, says a great writer, is due not to the tyrants but to the martyrs. As fire cannot extinguish fire, so evil cannot suppress evil. God alone, confronting evil and resisting its contagion, can overcome evil. This commandment is in direct conflict with the language and intent of the law of Moses; it is a later and a better gospel.

And the fifth of his commandments is, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies." Here again the antagonism between the law of Moses and that of the Christ is plain; and yet christians and the churches are declaring both equally binding. Society, as now organized, is so entirely in contradiction with the doctrine of Jesus, that we with some difficulty understand its true meaning. We have been so deaf to the rules of life that he has given us, to his explanations, not only where he commands us not to kill, but where he warns us against anger, when he commands us not to resist evil, to love our enemies; we are so accustomed to speak of a body of men especially organized for murder as a christian army, we are so accustomed to prayers addressed to the Christ for the assurance of victory, we are so accustomed to prayers addressed to the Christ for the assurance of victory, we are so accustomed, I say, to this, that the words of Jesus seem to us compatible with war. We say if he had forbidden it, he would have said so plainly. We forget that Jesus did not foresee that men having faith in his doctrine of humility, love and fraternity, could ever with calmness and premeditation organize themselves for the murder of their brethren. The father who exhorts his son to live honestly, never to wrong any person, and to give all that he has to others, would not forbid his son to kill people on the highway. No disciple of Jesus, during the first centuries of christianity, realized the necessity of forbidding a christian that form of murder which we call war." But *we* must, recalling afresh the pure and simple and primitive gospel, keep ever in mind that the religion and commandments of Jesus make one beautiful and harmonious whole, upturning and uprooting the errors, customs, and views of the day, and bringing peace, family happiness, contentment and self-denial which is love for others.

To spread this doctrine, this religion, to teach it among ourselves and to the whole world, is our first and highest duty; and to do this successfully, the teachers must be trained to the very best advantage in the schools of letters, of experience, and of conscience. And I thank God that the church which believes in civil and religious liberty, in a converted membership, in believers' baptism by immersion and in independent local church government is making, at this time, the greatest progress in the cause of education in its broadest sense, and filling the whole earth with the beauty and purity of its teachings and its example.

There is no better medicine for family use than Ayer's Cathartic pills. Their sugar coating makes them easy and even agreeable to take, and as they contain no calomel or other injurious drug, they are perfectly safe for patients of any age.

Perfect Through Suffering.

What a mystery there is in suffering! How terrible are the inroads of pain! How strangely is suffering meted out! How unjust it seems sometimes. Men cry out in their misery and anguish as Job did, and expostulate with the Most High because his judgments are hidden with a cloud; in bitterness of spirit they ask whether there be indeed a righteous ruler of the world. But Christ comes into the chamber of suffering and he lights up its gloom. He does not say, "You are the plaything of an inexorable destiny, you must submit to your pain, you must be brave and bear it like a man;" but he says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as his sons; for what son is he whom the Father chasteneth not?" He does not take away the pain, it may be, or heal the sickness; but he gives strength to bear it, he irradiates the couch of suffering with his own precious promises. He says: "When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." "I too was a sufferer. I too have felt pain and weariness, though I have done no sin, neither was guile found in my mouth; you are a partaker of my sufferings now that you may be a partaker of my glory hereafter. This light affliction which is but for a moment is working out a far more exceeding and eternal weight of glory." What a light shines in the chamber! How the gloom is dispersed! How the darkness of suffering is dispelled, and the mystery of suffering irradiated by the presence and the voice of Christ! Christ is the light of pain.—*Perowne.*

The healing and purifying qualities of Salvation Oil render it the best article for the speedy cure of ulcerated sores. 25c.

Saints are made saints, not by doing extraordinary or uncommon things, but by doing common things in an uncommon way, on uncommonly high principles, in an uncommonly self-sacrificing spirit.—*Bishop Huntington*

Associations.

TIMES AND PLACES OF MEETING

October.

Atlantic—Newbern, Oct 11-13 (outside cover of Minutes say 12th).
Cedar Creek—White Oak church, Oct 12-14.
Elkin—Elkin, Oct 13-15.
Mecklenburg and Cabarrus—Cold Water church, Oct 13-15.
Montgomery—Forks of Little River church, Oct 13-15.
Mt Zion—Olive's Chapel church, Oct 18-20.
South River—Autryville, Oct 19-21.
Anson—Rocky River church, Oct 20-22.
Cape Fear—Shady Grove, Bladen co, Oct 20-22.
South Fork—Catawba, Oct 20-22.
West Chowan—Mt Carmel church, Oct 25-27.
Raleigh—Smithfield, Oct 27-29.
South Atlantic—Shallotte church, Oct 27-29.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

THE Baptist State Convention will meet with the Tabernacle church in Raleigh, Thursday, Dec. 8th, at 7:30 o'clock, p. m. Rev. J. S. Hardaway of Oxford is to preach the introductory sermon, and Rev. Rufus Ford of Newbern is the alternate.

Did you ever see a sickly baby with dimples? or a healthy one without them?

A thin baby is always delicate. Nobody worries about a plump one.

If you can get your baby plump, he is almost sure to be well. If you can get him well, he is almost sure to be plump.

The way to do both—there is but one way—is by CAREFUL LIVING. Sometimes this depends on Scott's Emulsion of cod-liver oil.

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Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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W. T. CHEATHAM, JR.,
HENDERSON, N. C

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92	No 23. Daily	No 27. Fast Mail Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92	No 14. Daily	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4 00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m. Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8 40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7 35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*3 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	*8 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4 45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 8.20 a m daily; leave Keysville 5.48 a m; arrive at Oxford 7.59 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.30 a m Selma 11.30 a m. Returning leave Selma 11.40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1.05 a m, Richmond 6.18 a m.

Mixed train leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.58 a m daily except Sunday; arrive Oxford 9.45 a m, Keysville 2.35 p m.

Additional trains leave Oxford daily except Sunday 6.00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12.40 p m; returning leave Henderson 10.30 a m and 2.30 p m, daily except Sunday arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D C

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1893.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE.
B. M. WOOLLEY, M.D.
Atlanta, Ga. Office 104½ Whitehall St.

Easy Divorce and Pre-Natal Murder.

There is yet another evil that may be called national, both because in its extent it is such, and also because it characterizes and disgraces our own nation beyond other nations of the earth. It is that of lax marriage and easy divorce. The prophet Malachi answered the inquiry of his people as to why the anger of Jehovah burned so fiercely against them with the words: "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion and the wife of thy covenant. . . . For the Lord, the God of Israel, saith that he hateth putting away." And yet it is a question whether Israel at the very worst point in her history touched such a depth of infamy as have we in this matter. The very laws upon our statute books are a woeful tribute to our degradation. These laws are as various as are the States that enact them. In an article that appeared recently in *Blackwood's Magazine* the grounds for divorce are thus summarized: "Adultery; wilful desertion, habitual drunkenness; imprisonment for felony; cruel and abusive treatment; inhuman treatment; failure to provide for; great neglect of duty; absence without being heard from; absence without reasonable cause; separation; voluntary separation; ungovernable temper; such indignities as make life burdensome; husband notoriously immoral before marriage, unknown to wife; fugitive from justice; gross misbehavior or wickedness; attempt on life; refusal of wife to move into the State; joining any religious society that believes marriage unlawful; cannot live in peace and union." And on grounds such as these, the only scriptural one of which in all the number is the first, the year 1890, it is calculated, saw more than 60,000 persons divorced; the last twenty years, according to the statement of Joseph Cook, having seen 300,000 divorces. So that it may well be said that "a vast horde of men and women" in our land are living in what Milton called "civilized adultery."

There is still another evil of which we can write only in hints, an evil which, like the last, touches very closely upon the home-life of the people of our land. We have recently received from the author, a Boston pastor, a little brochure entitled "The Crowning Sin of the Age." We need not be required to name it by any other name than it is entitled to bear, murder, pre-natal murder, murder before birth, as truly a violation of the sixth command of the Decalogue as though a mother were to draw the knife across the throat of the infant lying in her arms. A crime so common, according to the testimony of physicians, that were the truth to be published and the crime punished wherever committed, a gallows must needs be erected on every street corner of our cities, and in every town, village, and hamlet of our land. The statement is appalling. And yet there is good ground for it. Out of the total number of 424,415 families in the State of Massachusetts, where health statistics are more accurately secured than in any other State of the Union, perhaps 70,398 were without children, and 82,760 consisted of father, mother, and one child. To the shame of native Americans be it said that the crime to which we refer is one of which they are conspicuously guilty; and to the double shame of Protestant christians be it said this crime attaches especially to them. We profess alarm at the increasing political power which Rome is securing among us, but be it said to her credit that she has not so heavy a burden of guilt resting upon her in this matter as have we. No assault upon our liberties can equal in its danger to our national life an attack upon the purity of the family.—*Extract from Homiletic Review for October.*

Look out for cheap substitutes! Beware of new remedies. Dr. Bull's Cough Syrup has stood the test for nearly fifty years.

The Typical Home.

In strong, bold touches of a master's hand, working under inspiration, there is given us, in Psalm 128, a picture of a typical true home: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the innermost parts of thine house; thy children like olive plants, round about thy table." It is all there, and there is nothing added to obscure the type. See there the husband and father, able to work, and working; there the wife and mother, serving, beautifying and making glad the home within; the children there, vigorous, healthy, joyful, with promise of future usefulness. See there, in the "Thou shalt eat the labor of thine hands," industry rewarded, bringing independence; in the "Happy shalt thou be," and "It shall be well with thee," blessing and prosperity.

It is a beautiful picture. Yet it is much more than that. There are in the six brief verses of that Psalm the elements of the entire philosophy of the family. The man is the provider; his work is without the house; they eat the labor of his hands. The woman is the keeper of the home; her work is within the house, to make it a place of comfort, beauty and refreshing. The children are "round about the table"—to be fed, cared-for, reared, their capabilities for usefulness developed. And in a verse which we have not yet quoted, the great truth respecting the relation of the true home to the State comes clearly out—"Thou shalt see the good of Jerusalem all the days of thy life." Jerusalem stood for the nation, and the assertion is that such homes as these are the basis of substantial and permanent national prosperity. The Psalm is as philosophical as it is full of beauty and peace.—*The Watchman.*

Some men pride themselves upon being firm when really they are just stubborn.—*Central Baptist.*

They Are Wanted.

Thirty-two million copies of Sunday-school papers and lesson helps circulated in a single year from one publishing house, is a matter for profound gratitude. Baptists have reason to rejoice in the fact that they have an agency whose annual output, in this one branch of its work alone, reaches the above figures.

CIRCULATION IMPLIES FAVOR.

People will not long continue to take papers that they do not like. Subscription lists may for a time be forced, but Baptists in the long run will stand by the papers and lesson helps that appeal to them most strongly on their merits.

FAVOR IMPLIES MERIT.

The yearly increasing sale of the Sunday-school papers of the American Baptist Publication Society settles the question of their merits. No pressure has been brought to bear on any one to secure their patronage. Their subscribers are *volunteers*, who *know what they want*, and who believe that they are getting absolutely the *best* to be had.

WHAT CONSTITUTES MERIT.

Merit in Sunday-school papers and helps embraces four essential things: 1. Doctrinal Soundness. 2. Literary and Scholarly Ability. 3. Careful and Complete Grading. 4. Mechanical excellence.

All these essentials are found in the largest measure in the *fourteen* distinctly graded lesson helps and papers published by the American Baptist Publication Society. No other house in the world provides so large or complete a list of graded Sunday-school Helps.

IMPROVEMENTS FOR 1893.

The Baptist Teacher will contain four additional pages each month, with several new features. There will be no increase in price.

The Intermediate Quarterly will be enlarged in size.

The Primary Cards printed in colors have always been the prettiest made; but for 1893 they will be still more attractive. The coloring will be superb.

The latest addition to the Society's admirably graded series is THE INDUCTIVE BIBLE LESSON QUARTERLY, which meets the highest needs of the most thoughtful scholars and teachers. Those who have seen the first number of this new Quarterly say "it is the best Lesson Help ever published."

DOCTRINAL SOUNDNESS.

A few persons have for the last year or two filled certain papers with a continuous cry about the unsoundness of the Society's publications. The wail has been fierce, continuous, and in some cases it may be from personal interest. But the millions who have used these helps, and therefore *know* them, are not frightened in the least.

With these subscribers the record of sixty-eight years, under the continued scrutiny of the denomination, counts for something in establishing confidence in the doctrinal soundness of the Society's helps. And this confidence is well placed; for it is simply impossible for any set of men to bestow more painstaking care than the Board of the American Baptist Publication Society bestows upon its Sunday school papers and helps.

Letter from Alfred Grunfeld.

(Translated from the German.)

WM. KNABE & CO.:—During my six months' concert tour through the United States of America, I have used exclusively the Knabe Pianos, and am pleased to be able to state, with fullest sincerity, that I consider them the best instruments of our times.

In particular, is the action absolutely incomparable, enabling the rendering of effects which I considered heretofore impossible.

I congratulate Wm. Knabe & Co. heartily to their superb instruments, and feel convinced that most of my colleagues will join me in my judgment.

ALFRED GRUNELD,
Imperial and Royal Austrian Court Pianist,
and Royal Prussian Court Pianist.
New York, April 1, 1892.

Two little children were seen standing in front of a beautiful shop window in Baltimore one cold Christmas eve, and one of them was talking very earnestly but pleasantly to the other. They were brother and sister, and the sister was blind. The brother had brought his little blind sister out in front of the pretty things, which she could not see, and he was trying to tell her all about them. It was a pathetic and beautiful scene. Every young person has among his friends some who are blind to the beauties of Christ and the Bible. It is your privilege to speak to them of what you have seen and know. "Ye are my witnesses saith the Lord," and God may give them sight while you speak.—*Young People's Union.*

There is very little use in making to-day cloudy because to-morrow is likely to be stormy.

Into our natual descent into evil there is something to prevent it, there is salvation offered to the sinner. It is like a strong hand offered to the man falling over the precipice; if he grasps it he is saved, but if he neglects it, he is lost. He need not dash himself down nor plunge into the depths; he needs but to neglect the offered hand to accomplish his death. Just so is it with the sinner. The power of sin is dragging him down, and salvation is the strong hand held out to save him. To be saved, the sinner needs but take hold of that and hold on till stopped in his downward course. He needs but neglect it to be lost, for that amounts to cutting himself off from the only possible means of escape.—*Selected.*

On looking back through thirty years of church-life, we are compelled to come to the conclusion that the most unsatisfactory members we have ever had have been those who were best satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife, and another had so clean escaped from sin of every sort that he quitted us all in disgust. We find in the Sabbath-school, the lay-preachers' association, the christian young men's meeting, and in all other forms of work, that as soon as any of the brethren and sisters began to brag about their holiness, they become wholly useless, and before long the place that knew them knows them no more.—*Anon.*

The christian life means development. It is a long way from the life of sin to the life that is hid with Christ in God. One of the best tests of real growth is that of fruitfulness. That tree is not worth much in the orchard that does not bear fruit. The vine that is not heavy with clusters is worse than a cumberer of the ground. The christian who goes about making great professions and accomplishing no permanent work for his Lord is but a human fig tree with its glossy leaves and utter destitution of fruitage.—*Epworth Herald.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for October:—Colored People.

"Open thy mouth * * * and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with, but for, the negro?" The best christians, the best citizens. Help that help others to help themselves, the best help. Participation of the colored people in the Centennial.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or Individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

The American Baptists on the Congo.

Their farthest station is near where the Congo crosses the equator. They have also a station at Leopoldville, on Stanley Pool, and a number of others on the caravan road, from Leopoldville down to Matadi, the foot-path 230 miles long, by which everything that goes or comes between the Upper Congo and the Atlantic must be carried on the heads or shoulders of bare headed and bare footed Africans. They have about thirty missionaries and also own a steamer, the Henry Reed, and around some of their churches whole communities have been brought under the influence of christianity. Banza Manteka and Lukunga have been especially blessed. Mr. Richards, their pastor, said of the first named: "The glorious fact is that Banza Manteka is no longer a heathen country, but more christian than any I am acquainted with."—*Mis. Review.*

"So I Send You."

The night lies dark upon the earth, and we
have light;
So many have to grope their way, and we
have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burdens bear.
Foot-sore, heart-weary, faint they on their
way,
Mute in their grief, while we rejoicing pray;
To them a stone is boon on which to rest,
While we lie pillowed on the Father's breast.

Father, why is it that these children roam,
And I with thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar
And guess that that is home, and urge their
way
If they, perchance, may reach it on some
day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother love thy love portray,
And news of home make home less far
away?

Yea, Christ hath said that as from thee he
came
To seek and save, so hath he, in his name,
Sent us to these; and, father, we would go,
Glad in thy love that thou hast willed it so
That we should be partakers in the joy
Which even on earth knows naught of
earth's alloy—
The joy which grows as other's grief's grow
less,
And could not live but for its power to
bless. —*Selected.*

The general meetings of the colored Baptists of the South met in Savannah, Ga., September 15th. The first organization to hold its sessions was the American National Baptist Convention. After addresses of welcome by the Rev. E. K. Love, D. D., pastor of the First African Laptist Church, the Convention was organized. The statistics of the Convention showed 19 State conventions and associations; 12,213 churches; 9,667 ordained ministers; baptisms during the year, 54,667; a total membership of 1,400,756—an increase of 38,591; Sunday-schools, 7,917, with 39,367 officers and teachers and 500,582 scholars. There are 52 high schools and colleges, with 282 teachers and 7,290 students. Of these high schools and colleges 15 are controlled by the American Baptist Home Missonary Society, leaving 37 which are owned and controlled by the colored Baptists.—*The Independent.*

Africa has an estimated area of 11,514,300 square miles and a population of 162,000,000.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.
"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

A lady of six years successful experience desires a situation in a private family, a public or a private school, for the spring term commencing first of March, 1893. Can teach English, Instrumental Music, Mathematics, and beginners in Latin. References given and required. Address
MISS A. V. SMITHSON,
Finchley, Mecklenbury county, Va.

"Ministry of Song."

Not a poor hymn in it. New and first-class. "Buried in Baptism" worth the price of the book. Now being used in Rev. J. R. Harrison's meetings in Baptist Tabernacle, Raleigh. Price, 30 cts by mail. G. TABOR THOMPSON, 318 West 44th St., New York City.

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

THE CINCINNATI BELL FOUNDRY CO.
CINCINNATI, OHIO.
SOLE MAKERS OF THE BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2000 testimonials. Prices and terms FREE.
Please mention this paper.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 32 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 39 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8 50 a m
Ar Greensboro	.....	.....	9.35 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	2.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun	2.30 p m	.....	.....
Walnut Cove		.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.13 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 45 p m	.....
Lv Hope Mills	.....	8 09 p m	.....
Lv Red Springs	.....	8 43 p m	.....
Lv Maxton	.....	9 13 p m	.....
Ar Bennettsville	.....	10 05 p m	.....
Lv Greensboro	.....	.....	8 35 p m
Lv Climax	.....	.....	9 20 p m
Ar Ramseur	.....	.....	11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 55 a m	5 00 p m
Lv Stokesdale	10 50 a m	5 50 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. R. BYLL, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Views in Connection with Baptism.

"Know ye not, that so many of us as were baptised into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3, 4, 5.

Christ certainly instituted baptism to symbolize his death, burial and resurrection. Yes, the believer in Christ is dead to sin, then goes down into a watery grave, and thus buried, he, like as Christ rose from the grave, rises from his watery grave to walk in newness of life. Oh, how beautiful the emblem!

In writing this article, I desire to be actuated altogether by the spirit of Christ—yes, that my words may all emanate from his spirit in my heart.

Then, according to the New Testament (Christ's own word), nothing even has any resemblance of baptism but something planted, or buried, which is all the same.

I can't see why baptism is so persecuted. Those opposing it can, with equal propriety, oppose and persecute the whole of the New Testament, since the Author of the one is the Author of the other. The Author of the words instituting the ordinance of baptism is also the Author of the words, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Now, it is certain that even preachers who sprinkle and pour water on the head of a believer in Christ for baptism, has evidently both taken away and added to the things written in the book. Can any one see any way for their escape? According to the word, the plagues written in the book will be added unto them, and also their part will be taken out of the book of life. They virtually say to God, "Lord, the baptism which thou hast ordained and commanded is both inconvenient and indecent, hence we have substituted something for baptism which is convenient and also decent." Is it a fact that nothing but to bury in water is baptism? Is this what Christ has commanded? Then in John 15: 14, he says, "Ye are my friends if ye do whatsoever I command you."

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. Yes, let him set aside his substitution he calls baptism, and take up his cross, go down into the water, be buried with Christ in baptism, and thus follow him as he has commanded.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 23. This denying and taking up the cross, simply means taking God at his word, and thus follow willingly all his commands.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4

My Lord and Redeemer knows my object is to convince, if possible, and not to offend. O Lord, forbid that any should become offended at thy word which I have used in this article. R. Q. A. Teague.

Farmington, N. C.

Moneys Received for Pine Level Church.

Dear Bro. Bailey:—I acknowledge the receipt of the following amounts for the rebuilding of Pine Level Baptist church:

Second Baptist church, Durham, $5 13; First church, Durham, 11.75; a brother desiring his name withheld, 5 00; brethren N. B. Broughton, J. M. Broughton, J. T. Ellington, and Mr. J. H. Pace, each 1.00; Mr. O. S. Abie, 25c. Total, $26 13.

We have our house weather boarded, roof on and covered. We owe for most of the weather-boarding and have the inside work to do yet. The brethren have done what they could, and they have done well to their strength. Will you be so kind as to help a few struggling brethren who are laboring for the *respectability* of the Lord's cause as you believe it. Send money to the address of the undersigned and you will be promptly receipted for the same.

Thanking you for your past sympathy and soliciting a continuance of the same,

I am your humble servant for Christ,

J. W. Rose.

Pine Level, Johnston Co., N. C.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

What are you going to do about it?

GEO. A. MACBETH & CO.

Pilot Mountain.

This is a little town on the C. F. & Y. V. R. R., fifteen miles from Mt. Airy.

It received its name from that matchless Pilot which rises so uniquely and peerlessly above all surrounding hills, whose aerial summit kisses the first rays of a morning sun and whose face bathes in the clouds of heaven. Here, near the base of this natural wonder of all mountains, is located the growing, delightful hamlet of Pilot Mountain. Yes, here is that *hard place*, which used to be noted for its inebriety and immorality, but now it is famous for its universal sobriety and for its high tone of morals.

And this is the place, too, at which our Executive Committee has been putting forth an earnest effort, formerly through Rev. C. C. Haymore, but now through Rev. J. H. Lewellyn, to establish the Baptist cause in this destitute field. Brethren, you have made no mistake in sending these preachers to that community. Every dollar has been wisely spent. The foundation work has been largely done, and the big hearted Lewellyn, followed by some excellent brethren and sisters, is, under the divine leadership of God, beginning to erect the spiritual kingdom of our King. It was my recent privilege to assist the pastor in a meeting which resulted in many conversions and in twelve accessions to the church—two by letter, and ten by baptism. The little band is now about thirty-five strong and is greatly encouraged. Their house is not ceiled, but there is a growing willingness among the brethren toward the accomplishment of a comfortable house for winter.

There is a bright and promising future for the Pilot Mountain Baptists, notwithstanding they are yet on the very hub of "Hard-shellism." It is difficult to crack; but the children, rocked in the cradle of this *ism*, are growing up without any shells on them and are eager to go to our churches and Sunday-schools. Now is the time for the Baptists in this portion of the State. Our greatest need is preachers who are not afraid to preach the Bible as Baptists believe it. We are still on the up-grade in Mt. Airy. I am preaching to large and attentive congregations. If our church was more centrally located, at night the house would soon be too small to hold the crowds that would come.

It is real meat to any soul to see the people interested and to constantly trouble the baptismal waters.

We are expecting Broughton of Winston to hold a meeting for us in November.

L. R. Pruett.

Letter from Tennessee.

Dear Recorder:—I am just home from the State Convention, and venture to give some of my impressions concerning our work.

First, we have a strong lot of men as our leaders and they are doing our work nobly. Our State, it may be of interest to know, came up $2,000 in debt. About $750 of this was raised at the Convention, leaving a debt still remaining of $1,250. Our State was instructed not to employ any more workers until this debt was paid. We have forty-one State missionaries. There is work to be done here—yes, work, work untold.

There was a new Board of Colportage and Sunday schools created and located at Chattanooga with C. G. Jones as chairman. We look for some efficient work from this Board. There is a great deal to be done in this direction. There are 560 churches out of about 1,350 that have no Sunday-school, and a great many have no regular pastors.

Second. There was deep spirituality during the whole Convention. Every one seemed to think more and more about the work. We could not help it. There were such *stirring* reports from our State missionaries! I do not think I ever heard a better from any source. There was not a jar during our whole session. All seemed in perfect accord, and all went away rejoicing.

Third. A feature of much interest and note to one who was imported from the Old North State, was the number of companions he had. A North Carolina boy cannot feel lonely in a Tennessee Convention. Bro. W. A. Wray, father of John A. Wray, who was a student at Wake Forest all the while I was there, took rather a novel idea into his head and put it into execution. He gave a reception at his home to all North Carolina men. He knows just how to do this thing, too, if any one does. The following were present: C. G. Jones, Chattanooga; Oscar Haywood, Morristown; J. C. Rockwell, Newport; J. H. Moore, May Day; T. A. Rewer, Jonesboro; W. S. Splawn and wife, Lexington, Ky.; M. A. Adams, Jonesboro; J. S. Corpening, Eagleville. All these reported as being North Carolinians, and besides there were E. E. Folk, a graduate of Wake Forest, and J. A. Argily of Johnson City. Bro. Wray entertained us all in a magnificent way. We shall not forget the pleasant moments spent under his hospitable roof so long as the Lord permits us to remember anything.

Altogether, our Convention was a success. We left Knoxville to meet next year at Jackson. It would be pleasant to speak of Knoxville and the work there, but I forbear.

With best regards to all my North Carolina friends and best wishes for the dear old Recorder, I am fraternally,

M. A. Adams.

Jonesboro, Tenn., Oct. 19, 1892.

Meetings in Johnston County.

Dear Bro. Bailey:—On the third Sunday in July, I began a meeting at Hood's schoolhouse, where there were no Missionary Baptists, which lasted five days. Several professed faith. At the close of the meeting, one was received by baptism into the fellowship of Smithfield Baptist church with a view of organizing a church at this place in the future.

Seven miles from this place at Blackman's X Roads, both of which are in the extreme southern portion of Johnston county, I commenced a meeting on Tuesday after the fourth Sunday, assisted by Bro. J. W. Rose. This meeting was well attended. Two have been received by baptism, and others are expected to follow. We are now raising funds to build a house, and purpose organizing a church at this point before a great while. I am also preaching at two other points some six miles west of Smithfield. We had a successful meeting at each of these points, which resulted in fifteen additions to the Baptist church at Smithfield. We are also engaged in raising money to build a house midway between these two points, and will organize a church as soon as we can use the house. Bro. O. C. Horton rendered valuable assistance three days during these meetings.

The second Lord's day in August we began a series of meetings with Shiloh church, which continued a week. The result was a general revival of the church, and sixteen professions of faith. Thirteen have been received by baptism and others will follow. Rev. O. L. Stringfield preached six very impressive sermons during the meeting.

On the first Sunday night in October we entered upon a series of meetings with the church at Smithfield which lasted more than two weeks. Bro. O. L Stringfield was with us during the first week and preached with great earnestness and power. Bro. W. F. Watson of Dunn came to our assistance Thursday night of the second week and preached seven very interesting and soul-stirring sermons. It is conceded by all to be the most successful meeting the old church has enjoyed for a number of years. Christians were greatly revived and several professed faith in Christ, some of whom are heads of families. It was my pleasure to baptize three men last Wednesday morning, and others will follow soon.

While Smithfield in many respects is undoubtedly one of the hardest places in the State, yet we believe there is a bright future before us.

We are glad to have the Association meet with us next week. God grant to accompany each minister and delegate who may be in attendance with the Holy Spirit's presence.

F. H. Poston.

Elkin, Association.

Dear Bro. Bailey:—I attended the Elkin Association, which met with Elkin church, Oct. 13, 1892. The introductory sermon was preached by Rev. J. W. Burchett from Eph. 2: 19

Rev. C. F. Fields was chosen Moderator, and Rev. E. N. Gwyn, Clerk.

The letters showed some improvement in the churches on the line of missions.

The reports came up in their usual order, and were discussed by the brethren in rather a lively manner, and especially that on Temperance, and I think some good was done for the cause of Temperance among our mountain brethren.

We had two sermons each day—one at eleven o'clock, and the other at night.

There are some noble brethren in the Elkin Association, and when they get thoroughly awakened to their duty to Missions and Education, they will come up to any of the small Associations in our State, for they have many natural advantages in the mountains. We did what we could for State Missions, and took a collection, which amounted to $11 75.

Our home was with Brother and Sister King, and we fared sumptuously every day.

The next Association will be held with Rock Creek church, commencing on Thursday before the first Sunday in November, 1893. J. M. Hilliard.

Rock Spring Church.

Dear Recorder:—We commenced a meeting at Rock Spring church, Tar River Association, which resulted in greatly reviving the church and in about forty converts to the christian faith.

Bro. Eddie Davis of Louisburg was with us and preached the pure gospel in a simple way to the acceptance of all who heard him.

The baptizing will take place on the first Sunday morning in November at ten o'clock.

Fraternally, W. H. Edwards.

Wake Forest, N. C.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the Biblical Recorder.

Sweet Gum and Mullein is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Acknowledgments.

State Missions—Holly Grove ch, W Chowan, $12.00; Cedar Creek Asso, 41.89; Jackson ch, West Chowan, 13.40; Alexander Asso, 9.99; Bogue Chapel ch, Cape Fear, 48c; Rive's Chapel ch, Sandy Creek, 1.00; Hickory ch, 10.00; Windsor ch, W Chowan, 5.50; Edenton ch, Chowan (1892), 60.00; First ch, Durham, Mt Zion, 100.66; Elam ch, W Chowan, 2.95; Atlantic Asso, 879.00; Elkin Asso, 41.75; South River Asso, 45.83; W M S, Mt Gilead ch, Mt Zion Asso, 7.76; Mountain Creek ch, Flat River, 12.00; Mt Hermon ch, Raleigh, 93c; Albemarle ch, Stanly, 2.60; Monroe ch, Union, 21.42; Roquest ch, W Chowan, 5.00; Concord ch, 1.07; Coldwater ch, 3.00; Green's Cross ch, 5.00; Montgomery Co Asso, 8.12; Pleasant Grove ch, Raleigh, 7.50; Green River Asso, 85.00; Bethel ch, Montgomery, 11.50; Union Asso, 84.35; Gardner's ch, 3.10; Garner's ch, 1.00; A Friend, First ch, Raleigh, 25.00. Total, 1,008.80. Previously reported, 7,360.78. Total this year, 8,369.58.

Foreign Missions—Pactolus ch, Tar River, $1.00; Cedar Creek Asso, 52.38; Jackson ch, West Chowan (T C Britton), 9.95; Alexander Asso, 43.94; Rive's Chapel ch, Sandy Creek, 74c; Hickory ch, 10.00; Windsor ch, W Chowan, 12.94; First ch, Durham, Mt Zion, 129.39; Elam ch, W Chowan (T C Britton), 14.24; Brooklyn S S, Wilmington, N C, 10.00; Elkin Asso, 20.40; Connaritsa ch, W Chowan, 6.00; Capehart's ch, ditto, (T C Britton), 10.00; Sunbeams, Scotland Neck ch, 5.00; Green Level ch, Raleigh, 5.93; Ditto, Sunbeams, 28c; Concord ch, 1.72; Coldwater ch, 40c; Green's Cross, 3.00; Montgomery Co Asso, 15.72; Pleasant Grove ch, Raleigh, 3.35; Union Asso, 38.05; W M S, Henderson (collected by Miss Mitchell), 5.00; Green River Asso, 18.97. Total, 418.40. Previously reported, 7 385.71. Total this year, 7,804.11.

Home Missions—Pactolus ch, Tar River, $2 00; Cedar Creek Asso, 22.10; Alexander Asso, 5.00; Rive's Chapel ch, Sandy Creek, 50c; Hickory ch, 5.00; First ch, Durham, Mt Zion, 39.95; Brooklyn S S, Wilmington, N C, 6.75; Elkin Asso, 4.00; Connaritsa ch, West Chowan, 10 00; Capehart's ch, ditto, 10.00; Sunbeams, Scotland Neck ch, 5.00; Green Level ch, Raleigh, 2.75; Ditto, W M S, ditto, 1.00; Mt Hermon ch, Raleigh, 86c; Albemarle ch, Stanly, 1.35; Hebron ch, W Chowan, 5.00; Concord ch, 2.45; Coldwater ch, 1.25; Montgomery Co Asso, 1.31; Union Asso, 4.82; Green River Asso, 19.07. Total, 150.16. Previously reported, 2,586.68. Total this year, 2,736.84.

Havana House—Green River Asso, $1.66.

Education—Holly Grove ch, West Chowan, $10.00; Cedar Creek Asso, 5.50; Jackson ch, West Chowan, 25c; Rive's Chapel ch, Sandy Creek, 1.00; Windsor ch, West Chowan, 1.72; Coleraine ch, 7.00; Elam ch, West Chowan, 10.00; Capehart's ch, ditto, 5.00; Green Level ch, Raleigh, 3.50; Hebron ch, West Chowan, 6.00; Concord ch, 5.00; Coldwater, 75c; Montgomery Co Asso, 8.00; Pleasant Grove ch, Raleigh, 3.50; Bethel ch, Montgomery, 1.50; Union Asso, 9.31; Gardner's ch, 1.25; Green River Asso, 8.35. Total, 87.61. Previously reported, 2,407 36. Total this year, 2,494.97.

Orphanage—Coleraine church, $7.00; Green Level ch, Raleigh, 4.40; Ditto, W M S, ditto, 1.00; Ditto, S S, ditto, 1.00; Mt Hermon ch, ditto, 92c; Hebron ch, West Chowan, 4.00; Pleasant Grove ch, Raleigh, 2.25; Bethel ch, Montgomery, 6.40; Union Asso, 50c. Total, 24.47. Previously reported, 1,086.56, Total this year, 1,061.03.

Ministerial Relief Fund—Bogue Chapel church, Cape Fear Association, $2.50; Jonesboro church, Sandy Creek Asso, 2.04; Green Level ch, Raleigh, 1.50; Ditto, W M S, ditto, 1.25; Lincolnton ch, South Fork, 4.50; Mt Zion ch, ditto, 50c; Montgomery Co Asso, 2.01; Bethel ch, Montgomery, 2.85; Union Asso, 6.65. Total, 23 80. Previously reported, 277.70. Total this year, 301.50.

Centennial Fund (Home Missions)—Rockingham ch, $30.00; Gardner's ch, 70c; Garner's S S, Raleigh, 1.00. Total, 31.70.

Centennial Fund (Foreign Missions)—Hattie Rogers, Ai, N C, $5.00; Green Level S S, 5.00; Rockingham ch, 35.00; Beck's S S, Pilot Mtn, 1.05; Garner's S S, Raleigh, 1.00. Total, 47.05.

Colportage—Green Level ch, Raleigh, $1.12; Ditto, S S, ditto, 1.00; Pleasant Grove ch, ditto, 2.00. Total, 4.12.

Sunday-schools—Green Level ch, Raleigh, $7 06; Ditto, S S, ditto, 1.80; Pleasant Grove ch, ditto, 1.76; Green River Asso, 1.50. Total, 12.12.

Students Aid Fund, Louisville—Lincolnton ch, South Fork, 1.50; Mt Zion ch, 50c. Total, 2.00.

In the Recorder, Oct 19th, the item, Tar River Asso, $14.82, for State Missions, should be Louisburg ch, Tar River Asso, 14.82, for Ministerial Relief Fund. Aulander ch, West Chowan, 3.41, for Foreign Missions, the 3.41 was omitted in type.

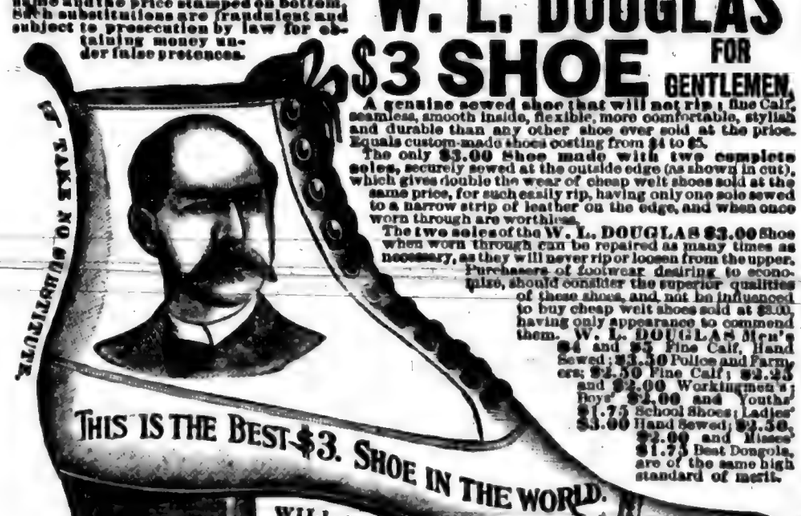
J. D. Boushall,
Treas. Bap. State Convention.

Raleigh, Oct. 22, 1892.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.

TAKE NO SUBSTITUTE.



W. L. DOUGLAS $3 SHOE FOR GENTLEMEN.

A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.

The only $3.00 shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.

The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper.

Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.

THIS IS THE BEST $3. SHOE IN THE WORLD.

WILL NOT RIP.

Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place, send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

TOBACCO HABIT

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days

For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail. Address 51, 53, and 55 Opera Block, LIMA, O.

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of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

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CHAS. M. WALSH,

Marble Works, Monuments, Tombs, &c.

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I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

THE ORIGINAL

Patented Feb. 23, 1886. See Patent Stamp on each Waist.

TAKE NO OTHER.

REMEMBER THE GENUINE

JACKSON CORSET WAISTS

ARE MADE ONLY BY THE

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The manufacturer's name is printed upon the boxes and stamped upon inside of clasp in each waist.

They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING

If your dealer hasn't them write to us.

CANVASSERS WANTED.

BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Best Copper and Tin School and Church BELLS, PEALS AND CHIMES. Prices and Terms Free. Name this paper.

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

Literary.

"*Floy's Reward.*" *A Sequel to "Instead."* By Mrs. R. M. Wilbur, author of "Company K, Kent's Brigade," "Hidden Foes," "Kitty and the Other Girls," etc. 12mo, 256 pages. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This book, "*Floy's Reward*," tells us of a trip to Europe that she made under much more favorable auspices than presented themselves in her first opportunity. In companionship with her old friend Katie, and Prue who took her place when the first tour was made, she has the privilege of going over ground familiar to them. We follow them as they go from place to place in England, Belgium, Holland, Germany, Switzerland and France, and are interested not only in what they see, but also in the comments made thereon. An added flavor of human interest is given to the story by the appearance with our travelers of our old time friend Mr. Burton, the pastor at Land's End, and Mr. Hudson, a brother minister, who respectively improved the opportunities foreign travel gives, of securing an interest in the regard of Floy and Katie. In this, as well as in her own consciousness of doing right, and in seeing Europe under more favorable circumstancies than would have presented themselves at first, Floy finds her reward.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

NEWS OF THE WEEK.

Raleigh Affairs.

State Treasurer Donald W. Bain, is critically ill.

With imposing pageant Raleigh fittingly celebrated her one hundredth birth-day on Tuesday of last week. The day was all that could have been desired, and thousands of people were early on the streets to witness the parade. Fayetteville Street was beautifully decorated with orange and red bannerettes from the Capitol to the Centennial Graded School stretched at regular intervals across the street. The business houses presented a brilliant appearance with the centennial colors festooning windows, doors, balconies, &c., &c. National flags could be seen in nearly every direction. Business of all kinds was very generally suspended. Two hundred mounted marshals, with Chief Marshal John M. Heck in command, assisted by Adjutant James McKee and Chief Transportation G. E. Leach, were in charge of the procession which started promptly at 11 o'clock. There were thirteen divisions of the parade, each headed by marshals. The following is about the order of the procession. First rode Chief of Police Heartt heading a platoon of police. Chief Marshal Heck came next with a staff of about fifty. The Governors Guard headed by a band followed. Carriages containing State, county, and city officers came next. In one carriage was the Mayor and three ex-Mayors of Raleigh. Other carriages contained about eighty citizens over sixty-five years of age. The first float in the procession was a magnificent one representing Sir Walter Raleigh before Queen Elizabeth. On each side of the car was an excellent oil painting representing the Court scene, and on the rear end of the car was a very fine painting of Sir Walter Raleigh, and executed by Mr. W. G. Randall. Next followed a very handsome float representing the reception of La Fayette by Gov. Burton of North Carolina in 1825 and Miss Elizabeth Haywood before Conova's statue of Washington. The exhibit of the Raleigh and Gaston railroad attracted much attention. It consisted of a fac simile representation of the "Tornado," the first locomotive ever brought to Raleigh, together with the tender and freight car. The Tornado was built in Richmond in 1839 and brought to this city during the following year. On the engine was Mr. Albert Johnson, the engineer who brought it to Raleigh, and also Reuben Mayo, colored, who was the first fireman. The Odd Fellows had a very fine float, which attracted much attention. The Fire Department made very fine display. The old Salem engine used in 1784 was in this division. There were many floats in the procession—about forty in all—representing business firms, schools, trades, &c., which we have not the space to mention by name. The procession proceeded to the Fair grounds, where the Fair was formally opened by President R. H. Battle, in the absence of Gov. Holt. The exhibits were considered good. At Stronach's warehouse at night, Hon. K. P. Battle delivered the Centennial address. A Centennial poem written by Miss M. M. Curtis was read by Capt. C. B. Denson. There were fireworks on Wednesday night. The week's exercises will long be remembered in Raleigh.

State News.

Dogs killed about twenty-five sheep recently at Carthage.

The Weldon fair opens November 1st and will continue four days.

The Edenton Agricultural and Fish Fair is being held this week.

The Synod of the Presbyterian church of North Carolina convened in Statesville last week.

The Burke county fair held recently is reported to have been a success in every particular.

The Border Exposition of the Carolinas will be held at Maxton October 26th, 27th and 28th.

The Warren county fair opens at Warrenton to-day the 26th inst., and will be held four days.

W. B. Edwards, colored, was recently jailed at Rutherfordton on a charge of beating his wife to death.

Tony Cotton, colored, was accidentally killed by machinery in Moody & Roberts mill at Newbern several days ago.

The *Gleaner* states that subscriptions are being taken to organize a company for the manufacture of brooms in Graham.

A colored woman from Warren county, while on a visit at Henderson drank some concentrated lye by mistake causing her death.

Mr. John M. Noble, a well to-do farmer of Lenoir county, died on Sunday the 16th inst., the result of being kicked in the face by a horse the day before.

Col. Thos. N. Cooper, a well known citizen of Transylvania county, died recently of apoplexy while on a hunting expedition fifteen miles from his home.

Mr. Jas. P. Cook, editor of the Concord *Standard* was united in marriage to Miss Maggie J. Norfleet, of Suffolk, Va., at that place last Wednesday evening.

Mr. David Harrington, a young citizen of Little River township, Alexander county, was killed several days ago while hunting, by the accidental discharge of his gun.

Col. T. B. Long has resigned as candidate for State Auditor on the People's party ticket. E. G. Butler of Vance, has been chosen his successor by the executive committee.

The Savannah *News* states that the Atlantic Coast Line has taken the last step in its preparations for running all of its through fast freight and passenger trains over the Wilson Short Cut to the North.

A Miss Pardue accidentally shot her sweetheart a man named Shugart with a pistol at Mt. Nebo, Yadkin county, Sunday night the 16th inst. The wounded man has died from the effects of the wound.

A gin-house and sixteen bales of cotton, belonging to M. M. McKinnon, Laurinburg, were destroyed by an incendiary fire recently. Fifteen other bales were badly damaged. The loss was quite heavy.

Mr. Kelly Williams while passing through a wood in Washington county, one day recently together with some friends, was shot and killed, by the accidental discharge of a gun in the hands of one of his companions.

Gov. Holt has designated August 18th, 1893, as North Carolina's day at the World's Fair, it being the anniversary of the birthday of Virginia Dare, the first white child born in America, and for whom a county in this State is named.

Charles Reynolds, white, and Judge Merrimon Headen, colored, were publicly hanged at Greensboro last Thursday, for the murder of Salathael Swaim at Pleasant Garden, about two months ago. The double execution was witnessed it is stated by a crowd estimated at from eight to ten thousand persons.

A monument presented by the Maryland Historical Society to the Guilford Battle Ground Company in commemoration of the Marylanders who fell in the battle of Guilford Court House, was recently unveiled at the Guilford Battle Ground near Greensboro. Prof. Graham Daves, of Baltimore, a former Carolinian, was the orator of the day.

General News.

Nine horse thieves were recently killed in North Idaho.

Mrs. Harrison, wife of the President, died on Monday afternoon last.

Camille Felix Micheal Rousset the French historian, died in Paris on the 20th inst.

C. Burkhalter & Co., wholesale grocers in New York City, have failed with liabilities of $700,000.

The Crow reservation in Montana consisting of about 1,800,000 acres was recently opened to settlers.

Forty thousand dollars worth of fine horses were killed in a freight wreck on their way to Dallas, Texas, recently.

A trunk factory, and storage warehouse, also corn and flour mills were destroyed by fire at Petersburg, Va., on the 17th inst. Loss $55,000.

The City of Paris recently made the voyage from Queenstown to New York in five days, fourteen hours and twenty-four minutes, again breaking the record.

The steamship Bokhara from England has been wrecked on a sand Island in the channel of Fokien, in the China Sea. A majority of the crew lost their lives.

Chicago and New York City are now connected by telephone. The first communication between the two cities by the telephone was made Tuesday the 18th inst. The present rate for a talk is $10.

It is stated that a great combine has been effected in the Lake Superior district by Rockefeller and his associates, including mines, railroads, steamships, mills, &c. The reported capital is $50,000,000.

Josh Matthews and wife living near Clairmont, S. C., locked their four children in the house last Wednesday and left to attend some religious observances. While they were absent the house caught fire and the children were burned to a crisp.

While six hundred school children were sitting on temporary seats fifteen feet high rehearsing for a Columbus celebration at West Winstead, Conn., last Wednesday, the supports suddenly gave way and about half of the children fell to the floor. Many received broken limbs, but none were killed.

While nineteen men were descending a shaft at the Colby mine, at Bessemer, Mich., on the 18th inst., the cage became unmanageable and dashed to the bottom with terrific force. One man was instantly killed, and the others all had legs broken. It is probable that four of the injured men will die.

MARRIED.

MARTIN—ALLRED—At the residence of Mr. Albert Allred's, near Mt. Airy, by Rev. C. C Haymore, Mr. John Martin and Miss Dollie Allred.

WILKINSON—WATKINS—On October 19th, 1892, at the residence of the bride's father, in Oak Hill Township, Granville county, by Rev. C. A. Jenkens, Mr. W. P. Wilkinson and Miss Addie G. Watkins.

DIED.

WOMACK—Departed this life after a long illness, in Caswell county, N. C., August 1st, 1892, Mrs. Jane E. Womack, beloved wife of Mr. V. B. Womack, aged fifty-one years and eleven months. She joined Providence Baptist church in 1882. She was a lovable christian, perfectly resigned to her Saviour's will. She leaves a kind husband, five daughters and one son. May they each so live as to meet her in the beautiful mansion, is the earnest prayer of one who loved her.

JEMIMA.

SMITH—At her home in Chowan county, on Oct. 13th, after two days of acute suffering, sister Sarah Smith, wife of Joseph L. Smith, in the twenty-second year of her age. She was a consistent member of Rockahock church, a sweet singer in Israel, and one who loved and took an active part in the Sabbath-school. Having been married only a few months, she leaves no children behind to battle with the cares of life, and be subject to the temptations of the wicked one. Among the sorrowing ones left behind is a devoted husband, a kind father, and a loving mother. We all shall miss her, but have the consolation to believe that she has gone before to join in the sweet songs of the redeemed in heaven, ready to welcome her friends who shall follow her. "Precious in the sight of the Lord is the death of his saints." W. B. FELTON.

CREDLE—Died at Leonburg, Hyde county, N. C., December 6th, 1891, Eunice L. Credle, aged two years and four months.

Died in the same home and place on the twenty-ninth day of August, 1892, Lyon L. Credle, aged seven months and ten days, only children of Mr. Zach Credle and Mrs. Lucy Credle.

We use no flattery in this last tribute of respect, for we are holding high communion with the sainted dead, and our very soul is enraptured with heavenly thoughts, and we can conscientiously say that little Eunice Credle was the brightest child we ever knew. When less than two years old she could keep perfect time with hands when a tune was played on the piano or organ. We loved the dear little ones for they were the children of those who are near and dear to us by the ties of nature. Death has robbed a happy home of its jewels. The Lord gives and the Lord taketh away, blessed be the name of the Lord.

Two little mounds in the church-yard mark the spots where rest the remains of a little brother and sister. But where are their spirits? From the great depths of the heart, from Revelation through the still watches of the night, down the line of ages and through all eternity, to every believer the answer comes, Gone to heaven.

Blessed be God for the comforting assurances of the christian religion. Mortality puts on immortality, and though our bodies be dishonored by death, our souls will be raised in glory. David was comforted in the happy thought though his child could not return to him he could go to it.

God has taken the dear ones from us. Up yonder in the great mansion, in our Father's house, in the celestial city, in the New Jerusalem, nestled in the Saviour's bosom, and near the throne of God, they are waiting and watching for us. UNCLE JOE.

LEWIS—Sacred to the memory of sister Bettie Lewis beloved wife of Bro. Mullington Lewis, who departed this mortal life at Offerman Georgia, Oct. 9th, 1892. Sister Lewis was a native of Robeson county, N. C., and a few months ago moved to Georgia as her adopted home. She was the eldest daughter of Bro Giles and sister Caroline Floyd of Ashpole. Our departed sister was a true and sincere christian, and died in the triumphant hope of a blissful immortality beyond the grave. In the month of May, 1880, she professed faith in Christ and was baptized by Rev. F. M. Jordan, who at that time was conducting an interesting revival in Ashpole church. She remained a devoted and faithful member of the church until the Master said "Come home, thou good and faithful servant." She was a devoted wife, daughter, sister, friend and a blessing to all her people and friends. In the home circle, among her friends and neighbors, she was ever true and faithful, kind-hearted, earnest, ever esteeming it not only a duty but a pleasure to do what she could to promote the welfare and happiness of others. When the sad and unexpected news of her death flashed over the wires from Georgia to her old home in North Carolina it filled many eyes with tears and hearts with sorrow, for she was sincerely loved and esteemed by all who knew her. She leaves a bereaved husband, three little children, father, mother, several brothers, a sister, and hosts of friends to mourn her loss. When we laid her away to rest in the cemetery at Ashpole on the evening of October 11th, we believed the words of Scripture were applicable to her, "Blessed are the dead which die in the Lord; from henceforth, yea saith the Spirit, that they may rest from their labors; and their works do follow them."

To the bereaved ones, husband, father, mother, sisters and brothers, we extend the hand of christian sympathy, and commit them into the hands of him who says, "What I do thou knowest not now, but thou shalt know hereafter."

Peaceful be thy silent slumber,
Peaceful in thy grave so low,
Thou no more will join our number,
Thou no more our sorrows know.

Yet again we hope to meet thee
When the day of life is fled,
And in heaven with joy to greet thee
Where no farewell tears are shed.

'Tis hard to break the tender cord
When love has bound the heart,
'Tis hard, so hard, to speak the words
We must forever part.

Beloved of all we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.

A FRIEND.

Tributes of Respect.

At a meeting of the Littleton Baptist Sunday-school, the following preamble and resolutions were adopted:

WHEREAS, Our wise and loving Father saw best to call from earth to heaven, on Sept. 21, 1892, one of our much loved Sunday-school scholars and faithful Librarian, Emma T. Williams; therefore,

Resolved 1. That while we so sadly miss her, and it seems hard to give her up just as she was growing into useful womanhood, yet by faith we humbly submit to his will, who doeth all thing well.

Resolved 2. That the Sunday-school and church has lost an active, worthy member; her family a gentle, kind and affectionate daughter and sister.

Resolved 3. That we believe she has only passed through the door into that happy, heavenly home to dwell forever with Jesus and the angels.

Resolved 4. That we, too, will try so to imitate the example of our loving Saviour that when our summons comes, we may be ready to go to that bright realm and join the innumerable host of loved ones who are watching and waiting to welcome us home.

Resolved 5. That we extend to the bereaved family our heartfelt sympathies, praying that the Holy Spirit may comfort their sad hearts, and guide them all home at last where they will be reunited with dear Emma, and where sickness and sorrow and partings will come no more.

Resolved 6. That these resolutions be spread upon the minutes of our Sunday-school, that a copy be sent to the family of the deceased, and also to the BIBLICAL RECORDER for publication.

HATTIE E. COX,
LUCY L. LAND,
MARY N. AVENT,
Committee.

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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The Home Circle.

The Right Will Right Itself.

When overcome with anxious fears,
And moved with passion strong,
Because the right seems losing ground
And everything goes wrong,
How oft does admonition say:
"Put trouble on the shelf;
Truth will outlive the liars' day,
And right will right itself!"

By all the triumphs of the past,
By all the victories won,
The good achieved, the progress made
Each day, from sun to sun;
In spite of artful ways employed
By perfidy or pelf,
Of one thing we can rest assured,
The right will right itself!

Unshaken in our faith and zeal,
'Tis ours to do and dare,
To find the place we best can fill,
And serve our Maker there;
For he is only brave who thus
Puts trouble on the shelf,
And trusts in God, for by his aid
The right will right itself.

—New York Ledger.

A Plain Girl.

Said a young friend to me the other day: "If I had only been born with good looks I might be more attractive to people. Now, there's Alice Scott, she has such beautiful eyes, and Hattie Barnes such a lovely complexion, and Mamie Reed—well, her face is altogether perfect; but I am so plain, not one redeeming feature."

I was just about to reply when the girl laid her hand over my mouth and laughingly continued:

"I know just what you are going to say, 'Handsome is that handsome does,' and that is such an old proverb that it is worn threadbare."

"You are much mistaken," I interrupted, "although it is true notwithstanding, Miss Saucebox; I was going to tell you about a lady I once had the pleasure of meeting. I was visiting a friend at one time who had a very large circle of acquaintances; wherever we went I was sure to hear the name of a certain lady (Miss Rollins) mentioned, and every one, strange to relate, had something to say in her favor—indeed, every one seemed to be quite carried away with her.

"Naturally I was desirous to meet so charming a creature, of whom I had drawn a mental picture. It is needless to say that I fancied her a great beauty.

"One morning my friend and I were sitting on the veranda, reading, and hearing the gate click I looked up and saw a very plain looking woman coming up the drive way. With a beaming smile and delighted exclamation, my friend advanced to meet her, and when greetings were exchanged she was brought forward to where I was sitting and introduced as Miss Rollins. Judge of my surprise. This plain, unassuming woman—Miss Rollins! I could not believe my eyes—but she smiled, and then her countenance was illumined. She spoke, and her voice was music. For an hour I listened, almost entranced, and when our visitor had gone I confessed myself another devotee at her shrine."

"But after all she *was* attractive—she did have charm," began my young friend. "I haven't finished, Miss Impetuosity," I answered. "I learned afterwards that when Miss Rollins was in her girlhood she spent so much time fretting over her plain looks that she really made herself very unattractive and unlovely; but it was her good fortune to meet with one who urged her to self forgetfulness and a desire to please and help others, and she soon learned that a kind, thoughtful act, a sympathetic word and a pleasant smile, went further than mere beauty of countenance."

"But she couldn't change her voice," still argued the girl. "Indeed she could, Miss Incredulous," I replied. "A voice trained only to articulate the gentlest and kindest of words unconsciously grows soft and musical in tone. Don't you suppose that if Miss Rollins had kept on grieving and grumbling because of the plainness of her features she would soon have cultivated a fretful and whining tone? And if gloomy and peevish thoughts had been allowed to rankle in her heart instead of the winsome smile there would have been scowls and wrinkles!

"Ah, my dear! true beauty comes from within if the heart is right; if peace, contentment and love dwell within it, they will reflect themselves in the countenance and brighten the plainest features. So take my advice, accept the inevitable, give up thinking about your looks, do good and be good, and in the end you will be happier and have more friends than if you had simply a pretty face.

"Beautiful faces are they that wear
The light of a quiet spirit there,
It matters little if dark or fair."

—*The Christian World.*

Why They Often Fail.

Young men often fail to get on in the world because they neglect small opportunities. Not being faithful in little things, they were not promoted to the charge of greater things. A young man who gets a subordinate situation sometimes thinks it is not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully. The habit of doing everything thoroughly and conscientiously is the most likely to enable a young man to make his way. With this habit, a man with only ordinary abilities will be one of greater talents who is capable of slighting subordinate matters. After all, the more adoption by a young man of this great essential rule of life he possessed of superior

Courtesy at Home.

The home is the center of the social fabric, the keystone of its arch. Its conduct and character determine the future of the wider circle, society and the State. The cradle rocked by mothers conscious of their high mission has been the saving of the world. Home training is the determiner of the fate of nations.

Good manners in public are a necessity, the oil of the machinery of life, causing it to move without friction and violence. But courtesy at home is more important still, for its influence molds the plastic character of those dear little men and maidens who are to arise and call us blessed or—shall I say it?—reproduce our private ignorances to the greater audiences they meet in future life.

To this end, the husband and wife owe to each other a natural indebtedness. We have no right to be too familiar in speech and manners with those we love the best. Many "a little rift within the lute, which, slowly widening, makes all the music mute," has opened out of careless words which sprang from a heart whose love was vailed from observation by impoliteness.

The husband has no right to yawn in his wife's face, during a story, any more than he has to do so to Jones at the club. We set with martyr-like patience the Mrs. Brown's tweedledum and tweedledee; we affect a deep sadness when she relieves us of her presence, but when John comes home to tell of his doings at the store, we do not hesitate to let him see he is wearisome. It is the absence of courtesy at home which destroys its attractiveness and harmony both.

And when we think that keen-eyed little ones are gathered as an attentive audience to note this absence of good manners and the presence of these little domestic vulgarities, how careful should it make us in all our conversation and action. "My children are my truest critics," said a charming lady, recently. It is so. The child's innocent gaze looks deep down into every character with which it is brought into contact.

"Company manners" are a sure sign of bad taste and deceitful conduct. Such a distinction has no right to exist. Our best thoughts, kindest words, cheeriest looks and noblest examples are due at home, in the sacred privacy of that temple of which God has made the priests and priestesses.

The charm of the household is when good manners are so perfectly natural as to reduce all friction to a minimum and banish rudeness into oblivion. Then, and only then, shall our sons and daughters grow up as corner-stones, polished after the similitude of a palace, possessing a native grace and inherent dignity.—*New York Ledger.*

An Old Field Weed.

Many seeking that old field weed, the mullein stalk, never consider the good it is accomplishing in curing lung troubles. It presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein the finest known remedy for coughs, croup, colds and consumption.

Wheelbarrow Folk.

There are a good many children, and some grown people, who go like a wheelbarrow—that is, they go just as far as you push them, and when you stop they stop. You tell them to do a thing and they do it, and that is all they will do. If you want a thing done again, you must tell them to do it again. If you want it done forty times, you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you tell them to day that you want a thing done, tomorrow you will find the same thing done without telling them. If you complain that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to run them, just as much as a machine needs somebody to attend it. They only go while you watch them and push them; so if you have one such person at work you must employ another one to watch him and keep him going; but if you have one of the other kind at work he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide which class they will belong to, whether they will be wheelbarrow folks, that go as far as they are pushed and then stop, or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do and watched while they do it are not worthy of their salt; but if a person can do a thing with once telling, and continue doing it without further care, such a person is worth more than gold.—*Little Christian.*

Unconscious Ministry.

It is a broad city street, with houses on either side, occupied by people of ample means. Almost at the end of the street, which is short, stands a house whose generous front suggests both wealth and hospitality. There is a large bay window at one side of the front door, and in this window, from October to June, flowers are in bloom constantly. Nor does the generosity of the owner stop at merely keeping flowers in the window; every week the plants are changed. Winter snows find hot-house plants, rare and beautiful, filling the window, making a glory of color, delighting every neighbor and arresting the footsteps of every passerby. The first touch of Spring in the Winter air and that herald of beauty, the crocus, blooms in the window; primroses follow, modest, dainty, but promising soft air and sunshine. As if in rivalry of nature, the flowers of each month blossom, announcing to the unknown what the world of nature does.

The owner has no conception of the feeling of gratitude which this window arouses. Throughout the whole neighborhood the question is daily asked: "Have you seen Mrs. ——'s window this week?" "No." "Then you must; it is lovely!" The walk to or from market is varied and cheered by the flowers in this window; the memory of them makes the whole day bright.

Within sight of the window is a boarding house in which a young girl, an invalid, passed last Winter. She could sit by the window, far above the noise of the street. In speaking of the long week shut in from any outside interest she said: "I wish I could thank the owner for that window; it was not the beauty of the flowers, but there was always the anticipation of what would follow. And when the flowers were changed, they were always more beautiful than those they displaced. Why, when the Flower Show was open I did not mind not being able to go—the orchids in that window were so beautiful, and there was some change every day." The owner will probably never know how much pleasure or how much inspiration is given by that which she maintains for her own pleasure. Other lives are enriched by this ministry, of which she has no knowledge, of whose existence she does not dream.

We often speak of the open window as if it were only to look out of, forgetting that every open window has something behind it that the passer by may take with him in memory. How often, when walking along the street at night, the open window into some room that wealth and taste have made beautiful will give a thrill of pleasure! How frequently a suggestion for the arrangement of furniture, or a combination of colors, will be carried away that will make a much more humble home more beautiful and a source of greater pleasure.

We associate ministry with action, with animate life. But is there not a world of ministry in color, in form, in artistic adaptation? How much of the joy of giving and receiving we lose because we think of ministry solely in connection with sorrow, poverty, crime; as a duty from the rich to the poor; missing the blessing, whether we are conscious of it or not, of the ministry of the beauty, grace and harmony with which we make our home lives more attractive. The open window is not only to look out of, but to look into. Let us see to it that it gives all that we can make it give to the stranger outside our gates, for sometimes angels pass by—they do not always enter.—*The Christian Union*

Invalids should remember that the causes of sick and nervous headaches may be promptly removed by taking Ayer's Pills. These Pills speedily correct irregularities of the stomach, liver, and bowels, and are the mildest and most reliable cathartic in use.

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Nor would women be satisfied with prizes unless they were awarded without distinction as to sex and as the result of fair competition with the best work shown under the general classification. They are striving for excellence, and desire recognition only for demonstrated merit. In order, however, that the enormous amount of work being done by women may be appreciated, a tabulated statement will be procured and shown with every exhibit, stating the proportion of women's work that enters into it.

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Rev. Jesse Howell.

I ask space enough in the RECORDER to make brief mention of this veteran servant of God for the special benefit of the older class of its readers in Duplin and Sampson counties.

My acquaintance with this venerable minister has been very brief, but to me of thrilling interest. I first saw him through the window back of the pulpit in old Johnson's meeting house, in Duplin county. I think it was in 1845, when I was about nine years old. He was conducting a revival there of great power. We did not arrive in time for the baptismal service. Many had been baptized, and the house was filled to overflowing, with a large crowd in the yard. So I had only a glimpse of the preacher through the pulpit window as stated. From Johnson's he went to Kenansville, and another meeting of far-reaching power and influence followed. Here for the first time I witnessed the ordinance of baptism. If I was ever converted it was when I was five or six years old, and I had been leading the quiet life of a country boy, carrying the secret of my religious hope locked up in my own bosom. No one knew of it but God. The sight of the ordinance filled me with a burning desire to be baptized by Mr. Howell. After great hesitation, I mentioned it to my parents, but they refused me permission, thinking I was too young to know what I was about. It was a bitter disappointment to me, and I deeply regretted the departure of the great revivalist, and wondered if I ever should see him again.

Forty-seven long years had passed away. Our Mt. Zion Association was to meet on the eighteenth of October at Olive's Chapel, in Wake county. I was the more anxious to attend it because I was told that old Bro. Howell was still living in the neighborhood. Bro. Hocutt and I, riding together, went to his house the first night. It was a delightful visit. The dear old man, now in his eighty-second year, is quite feeble in body, but very bright mentally. He gave us a hearty welcome, and finding out who I was, began at once to talk of his meetings in Duplin and Sampson. He recalled readily the names of many of the people whom he had met then, and told us many pleasant incidents connected with his meetings.

But I was particularly charmed with the noble wife who has lived there in their quiet country home for more than sixty years, and bravely taken care of the family and their domestic affairs while her husband has been away from home engaged in his ministerial labors. Notwithstanding the monotonous and wearing round of house duties in these long years, she has been marvellously well preserved. Though now in her eightieth year, her hair is still black, and her hearing excellent. She has never worn spectacles, nor had the service of a doctor save when injured in one of her feet. She has never weighed more than 115 pounds, and she thinks she could now pull down eighty. She jokingly tells Bro. Howell, when he complains much of his infirmities, that when she marries again she is going to inquire more particularly about the health of her would-be husband. As I looked upon this bright and cheery and hopeful little woman, and thought of the patient labors and self-denials of her life, I felt that I was standing in the presence of one of the uncrowned heroines in the Lord's service. But "the crowning day is coming by-and-by," and I felt sure that "when the chief shepherd shall appear, she shall receive a crown of glory that fadeth not away."

I left this venerable pair with regret. They have been wonderfully useful. Bro. Howell counts the people baptized by himself by the thousand. I pray God's richest blessing upon them, and feel assured that when the summons come for them they will go into the kingdom with rejoicing, carrying their sheaves with them.

J. L. CARROLL.

Chapel Hill, Oct. 24.

One of the greatest causes of trouble in this world is the habit people have of talking faster than they think.—*Somerville Journal.*

In Time of Loneliness.

Loneliness is one of the most pathetic of human experiences. The yearning for companionship is one of the deepest of all yearnings. The religion of Christ has something to meet every human need; what is its blessing for loneliness? We may turn to the Master's own life for answer to our question. He met all the experiences that ever become ours, and he found for himself the best there is to be found in the divine love to meet his experiences. Thus he showed us what we may find in our times of need, and how we may find it.

Christ's loneliness was one of the most bitter elements of his earthly sorrow. His very greatness of character made it impossible for him to have any real companionship in this world. Besides, those whom he came to bless and save rejected him. The only human relief to his loneliness along the years of his public ministry was in the love of his chosen friends, and this was most unsatisfactory. But we know where he ever turned for solace and comfort in his experiences. After a day of pain and suffering, he would climb the mountain and spend the night in communion with his father, returning in the morning renewed and strong for another day of sweet life. In his darkest hour he said that though left alone as to human companionship, he was not alone, because his father was with him.

The comfort of our Lord's heart in his loneliness is for us, too, if we are walking in his steps. We, too, have our experiences of loneliness in this world, and we, too, may have the blessed companionship that shall fill the emptiness. In a certain sense all life is lonely. Even with sympathetic companionships all about us, there is an inner life which each one of us lives altogether alone. We must make our own choices and decisions. We must meet our own questions and answer them ourselves. We must fight our own battles, endure our own sorrows, carry our own burdens. Friendship may be very close and tender, but there is a sanctuary of each life into which even the holiest friendship may not enter.

"Still in each heart of hearts a hidden deep,
Lies, never fathomed by its dearest, best."

Blessed are they who in this aloneness can say, "Yet, I am not alone, because the Father is with me." God's is the only friendship that can really meet all our soul's needs and cravings. Human companionship helps us at a few points; the divine has its blessing for every experience. We never shall be left alone when we have Christ. When other helpers fail and comforts flee, he will ever stand close beside us. When other faces fade out of view, his will shine out with sweet love, pouring its light upon us.

There are special experiences of loneliness in every life for which Christ is needed. Youth is one of these times. Youth seems happy and light-hearted. Companionships swarm all around it. But ofttimes a young person feels lonely even amid such scenes and friendships. All life is new to him. As his soul awakes a thousand questions arise demanding answer. He is in a world with a thousand paths and he must choose in which he will walk. Everything is mysterious. There are perils lurking on all sides. Choices must be made. Lessons must be learned. All is new, and at every step the voice is heard, "You have not passed this way heretofore." This loneliness of inexperience, when a young soul is taking its earliest steps in life, is one of the most trying and painful feelings of all the years. If Christ be not then the companion, lonely and perilous indeed is the way. But if he walks beside the young soul in its inexperience, all is well.

There are those who are lonely because they are homeless. It is impossible to estimate too highly the value and the helpfulness of a true home of love. Home is a shelter. Young lives nest there and find warmth and protection. There is also guidance in a true christian home. Many of life's hardest questions are answered by a wise mother or father. Blessed is that young man or young woman who takes every perplexity, every mystery, every doubt or fear, every hunger, home to the sacredness of love's sanctuary and gets there sympathy, patient counsel, and true guidance. Home has also its blessed companionship. It is the one place where we are absolutely sure of each other and do not need to be on our guard. Youth has its unspeakable longings, its deep hungers, its cravings for tenderness. In the true home these are all met. Those who have such a home do not realize the half it is to them. It is the very shadow of Christ's wings over their lives, the very cleft of the Rock, the very bosom of divine love. Life's loneliness means far less to them while home shields them and blesses them with its companionships and its sweet, patient, wise, helpful, nourishing love.

But sometimes the home is pulled down over youth and its shelter broken up. Few things are sadder than homelessness. Loneliness begins to be really felt when the home is gone, when there is no longer a wise and loving mother to give her counsel in your inexperience, to lay her hand on your head in benediction, to listen to your questions and answer them, to restrain your impetuous spirit, to quiet you when you are perturbed and when your peace is broken, to lead you through perplexing paths, to fill your hungry heart with the comfort of love when you long for sympathy and companionship. Bitter indeed is the sense of loneliness when a young person, used to all that a mother's love means, turns away from a mother's grave to miss thenceforward the blessings that have been so much in the past. Nothing earthly will in any full measure compensate for the loss. Other human friendships may be very sweet, but they will not give back home with its shelter, its affection, its trust, its guidance, its soothing, its security.

But blessed is that life which in earthly homelessness can say, "Yet I am not alone, because Christ is with me." Blessed is that loneliness of homelessness which has Christ to fill the emptiness. With Christ unseen yet loved and made real to the heart by love and faith, even a room in a boarding house may become a home, a sanctuary of peace, a shelter of divine love.

Another time of special loneliness is when sorrow strips off the sweet friendships of life. Old age is an illustration. Old people are ofttimes very lonely. Once they were the centre of groups of friends and companions who clustered about them. But the years brought their changes. Now the old man stands alone. Still the streets are full; but where are the faces of forty, fifty years ago? There is a memory of vacant chairs, of marriage altars with the unbindings and separation that follow. The old faces are gone. It is the young life that now fills the home, the street, the church, and the old people are lonely because their old friends are gone.

Yet in Christ even old age can say, "I am not alone." No changes in life can take him away. He is the companion of life's feebleness. He loves the old people. There is a special promise for them: "Even to old age I am he; and even to hoar hair will I carry you." The christian old age is very near to glory. It will not be long before the old people reach home to stand again amid the circle of loved ones who blessed their youth and early years.

"So long thy power has blest me, sure it still will lead me on
O'er moor and fen, o'er crag and torrent, till the night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost a while."

But not the old people only are left lonely by life's changes. Sorrow touches all ages, and if we have not Christ when other friends are taken, desolate indeed shall we be. Blessed is that life which, when human friends are taken away, finds the friendship of Christ all filling, all satisfying, and can say: "Yet I am not alone, for Christ is with me."

The loneliest of all human experiences is that of dying. We cannot die in clusters, not even two and two; we must die alone. Human hands must unclasp ours as we enter the valley of shadows. Human faces must fade from our vision as we pass into the mists. "I cannot see you," said one dying, as the loved ones stood about his bed. So it will be with each one of us in our turn. Human love cannot go beyond the edge of the valley. But we need not be alone even in that deepest of all loneliness, for if we are Christ's we can say, "Yet I am not alone, because my Saviour is with me." When the human hands unclasp, his will clasp ours the more firmly. When human loved faces fade out, his will shine above us in all its glorious brightness. When we must creep out of the bosom of human affection, it will be only into the clasp of the everlasting arms, into the bosom of Christ. Death's loneliness will thus be filled with divine companionship.

The inference from all this is our absolute need of the friendship and companionship of Christ, without which we can only sink away in life's loneliness and perish. One reason, no doubt, why our lives are so full of experiences of need is, that we may learn to walk with Christ. If earth's human companionships satisfied us, and if we never lost them, we might not care for Christ's. If earth's homes were perfect, and if they never crumbled, we might not grow homesick for heaven.—*Westminister Teacher.*

Be Content.

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But where once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of him who hath done all things well. "Let your conversation be without covetousness; and be content with such things as ye have; for he has said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."—*The Christian.*

The Skeptic's Lesson.

HOW THE READING OF A BIBLE OPENED AN INFIDEL'S EYES.

Two men were once traveling in the far west. One was a skeptic, the other a christian. The former was on every occasion ready to denounce religion as an imposture and professors as hypocrites. According to his own account of the matter, he always suspected those who made pretensions to piety, felt particularly exposed in the company of christians and took special care of his horse and watch when the saints were around him. They had traveled late one evening and were in the wilderness.

They at last drew near to a solitary hut, and rejoiced in the prospect of a shelter, however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without, and there was nothing prepossessing in the appearance of its inhabitants. These were an elderly man, his wife and two sons, sunburned, hardy and rough. They were apparently hospitable, and welcomed our travelers to such homely fare as the forest afforded; but this air of kindness might be assumed to deceive them, and the travelers became seriously apprehensive that evil was intended. It was a lonely place, and well suited to deeds of robbery and blood. No help was at hand.

The two friends communicated to each other their suspicions, and resolved that on retiring to their part of the hut, they would barricade the door against the entrance of their host; that they would have their weapons of defense at hand; that they would alternate in watching, so that one should be constantly on his guard while his companion slept. Having hastily made their arrangements they joined the family, partook of the homely meal, and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family retired to commend them to God, and if the strangers had no objection, he would do so now. The christian rejoiced to find a brother in the wilderness, and even the skeptic could not conceal his satisfaction at the proposition.

The old man then took down a well-worn Bible, on which no dust had gathered, though age had marked it, and read with emphasis a portion of the sacred Scriptures. He then supplicated the divine protection, acknowledged the divine goodness, and prayed for grace, guidance and salvation. He prayed, too, for the strangers—that they might be prospered in their journey, and when their earthly journey was done they might have a home in heaven. He was evidently a man of prayer, and that humble cottage was a place where prayer was wont to be made.

The travelers retired to their apartment. According to their arrangement the skeptic was to have the first watch during the night, but instead of priming his pistols and bracing his nerves for an attack, he was for lying down to sleep as quietly as if he had never thought of danger. His friend reminded him of their engagement, and asked where he had lost his apprehension of danger. Ah, the infidel felt the force of the question and all it implied, and had the frankness to confess that he could not but feel as safe as at a New England fireside in any house or in any forest where the Bible was read as the old man read it and prayer offered as he prayed.—*Christian Herald.*

Dr. Pierson Speaks Out.

The discussion of the denominational standing of Dr. Arthur T. Pierson has been ended by the man who alone could end it, and who might have ended it long ago if he had so chosen, namely, Dr. Pierson. Twice within the past week, once in a letter to the Philadelphia Presbytery, and again in a letter to the editor of the *New York Tribune*, he has most positively and explicitly stated that he is a Presbyterian, loyal to his church, in no sense a Baptist in conviction. To his Presbytery he narrates, almost in a tone of apology, the circumstances of his connection with the Metropolitan Tabernacle pulpit. He makes it clear that he intends nothing more than to supply the pulpit for a time, and he accepts an invitation to do this mainly because he is under appointment as the "Alexander Duff Lecturer on Missions," which will necessitate his presence in Scotland in February and March. "It seemed God's will," he says, "that I should accept the invitation of the Metropolitan Tabernacle for the months of the coming autumn and winter, not otherwise pre-occupied by this lectureship, so it is probable I shall sail for England October 22d."

This is quite satisfactory. We have known, in numerous cases, Baptists to supply Presbyterian pulpits for months at a time, without any question being raised on either side as to the propriety of the arrangement. There can be no objection to a Presbyterian's supplying a Baptist pulpit. That is purely a matter for the parties directly interested to settle. If it had been stated in first place as Dr. Pierson now states it, the matter would probably have provoked no comment whatever. But it was given out from the first that Dr. Pierson was invited to become the permanent incumbent of the Tabernacle pulpit; it was also publicly and frequently stated that he had preached believers' baptism in that pulpit, and had declared there that "only a little thing separated him from Baptists"; men who claimed to know his opinions proclaimed that he was a Baptist in sentiment, and that he would have been one in form before this but for certain obstacles. Only within the last week a pastor wrote me to say that he knew Dr. Pierson would have been baptized within the past few weeks but for an offensive paragraph in a denominational paper, and urged the *The Examiner* to assure him of a warm welcome among Baptists if he chose to join us.

We do not undertake to decide just how much of this is unfounded gossip, and how much is misinterpretation of what Dr. Pierson may have said or done. He does not seem to have been excessively frank in declaring himself plainly. Mr. Spurgeon has left on record, we believe, that he supposed Dr. Pierson to be a Baptist when he invited the Presbyterian divine to supply his pulpit during his (as he hoped) temporary disability. The Tabernacle people certainly have a very different idea of Dr. Pierson's convictions and denominational attitude than he now avows. We do not say that he has intentionally misled them, but he has practiced a prudent reticence that has given them an opportunity to infer far more than he is willing to confirm. We think that when the Tabernacle people read his present, outspoken avowal of Presbyterianism, there will be a strong revulsion of feeling among them regarding Dr. Pierson's fitness for the permanent occupancy of their pulpit. They have been cherishing the illusion that he was more than half a Baptist, and the discovery that he is all Presbyterian will be anything but pleasing. At least, that is how we understand the situation of things in the Tabernacle church, from the testimony of those who have been on the ground during the past summer and have personally looked over the field and conversed with some of the most influential members.

Dr. Pierson has done well to put himself on record. Nobody can accuse him of any undue haste in the premises, but he has spoken at his own time and in his own way, and what he says cannot be misunderstood. He has chosen to speak somewhat harshly of those who have, as he claims, misrepresented him. For that, we take leave to say, he has himself chiefly to thank. Rumors about him have been plenty as blackberries for months past, and a single word from him would have settled them long ago. It is not strange that what he did not think it worth while to contradict many people had begun to think must be true.—*Examiner.*

Compact Truths.

What is the gospel? It is a warm-hearted invitation from the throne of God to all the world to come and be saved. It is the heart of God's affection flowering out into immortal bloom.

The church aisle may be made the road to heaven. Many a man who was unaffected by what the minister said has been captured for God by the christian word of an unpretending layman on the way out.

How do I know that there is only one God? I know it just as the boy knew it when his teacher asked him how many Gods there are. He said: "There is but one." "How do you know that?" inquired the teacher. The boy replied: "There is only room for one, for he fills the heavens and the earth."

The chief glory of God comes after the rain. No shower, no rainbow; no trouble, no brightness of christian consolation. Weavers are sometimes, by reason of their work, dusty and rough in their apparel; and so it is the coarse clad tempest, whose hand and foot swing the shuttle, that weaves the rainbow.

It is as natural for some people to attack others as it is for a hound to go after a hare. There are in every community great factories of falsehood that run day and night because the demand is so large. The reason that so many people become soured with the world and misanthropic is that they believe all they read and hear about the moral deficits of others. Almost everybody, before he dies, is lied about.

Look out for those athletic men and women who will not work. When the French nobleman was asked why he kept busy when he had so large a property, he said: "I keep on engraving so I may not hang myself." I do not care who the man is, you can not afford to be idle. It is from the idle classes that the criminal classes are made up. Character, like water, gets putrid if it stands too long.—*Talmage.*

A Drawing Preacher.

Certainly we need to draw congregations, but we need to look well by what means we do it. A brother who had taken charge of a prominent church in a fashionable city announced from Sabbath to Sabbath sensational themes to draw the crowd. He said, "I will first get these worldly people to church; I will show them that I am up with them in the study of all the phases of [illegible] thought; I will teach them to respect my information and my ability, and then I will hold a protracted meeting and carry the gospel to their consciences, convert them and bring them into the church." The first part of the programme was carried out successfully; the second failed. The protracted meeting was held, but no revival, and with the most earnest preaching the congregation dwindled. The preacher seemed [illegible] ing a part in his earnest efforts, compromised himself and his [illegible] the method which he had used congregation.—*Southwestern*

The Biblical Recorder.

WEDNESDAY, NOVEMBER 2, 1892.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

"STAND YOUR GROUND."

Such is the rather military expression used to denote the importance of one who occupies a certain post, or holds certain ground, to stand there, until he who has placed him there orders him away. The Apostle Paul was fond of military illustrations, and often uses them in exhorting and encouraging christians in the spiritual warfare in which they are engaged. The memorable passage found in Eph. 6: 10-18, shows the heroic mould and the military instinct of this veteran soldier of Christ.

Secular warfare, as much as it is to be deplored, and notwithstanding the death and destruction that follow in its wake, throws a great deal of light on the spiritual warfare in which Christ's soldiers are engaged. In secular warfare there must always be a head, a commander-in-chief, whose orders must be implicitly obeyed. So in spiritual warfare there is a Head, and that Head is Christ, the Captain of the Lord's hosts, and his orders must be strictly obeyed by his people; by preachers and by those to whom they preach. We, as Baptists, believe in a divine call to the ministry. We believe that if God requires a man to preach his word he impresses that fact so forcibly upon his mind, heart and conscience that he cannot shake off the conviction; that go where he may it will follow him, and that, if need be, the Lord will place him in circumstances, or so hedge in his way, that he will feel woe be to him if he preach not the gospel.

Such being the case, and these facts being included more or less in the experience of every minister called to preach God's word, it follows that ministers of the gospel are, in a special sense, Christ's soldiers, and are under special obligation to obey orders. On this account we contend that no young minister has the inherent right to select his field of labor, or decide to remain in his own country preaching to the home people, until he lays the matter before the Lord, and asks him to indicate through his providence what he would have him to do. If the Lord has called him, then he is in a peculiar sense set apart to do his work, and he ought to be anxious to commence work where the Saviour needs him. If he is needed in the foreign field he ought to be willing to go there; if in an humbler sphere than he thinks his talents qualify him to fill at home, he ought to be willing to fill it.

Christ is the Captain of the Lord's hosts. His eyes constantly survey the field of conflict between his army and that of the adversary. He knows where the line is strong, and he knows where it is weak; so if as ministers we are willing to follow the leadings of his providence, we will make no mistakes, because he makes none. It is to be noticed that Christ commends the faith of the Roman centurion who had sent for him to heal one who was dear to him when he asked Christ to "speak the word" and his servant should be healed, because he had only to speak the word of command and the soldiers under him obeyed. It is right here that difficulty occurs not only with our younger but also with older ministers. They do not always seem to be aware of the peculiar relation existing between them and him whose service they have entered and whose orders they ought to obey. They are willing to fight for the Master, but they desire to do so in places of their own selection. Some want bomb proof positions when they are needed at the front, at posts of danger, where the conflict rages most fiercely. Some stout, hearty young men that are amply able to "endure hardness" as good soldiers of Christ want easy pastorates and soft places. Some veterans whose services are valuable on account of age and experience sometimes sigh for and seek an easy place in the rear, when the Master still needs them at the front, or in active service. All this we think is wrong. What right, brother, have *you* to decide to leave the post where you think the Lord directed you, without first knowing the mind of the Lord?

Our system of church government, and our theory concerning the best manner of supplying pastorless churches, and pastors needing churches, demand that churches and pastors should seek the divine guidance in supplying vacant pastorates, and that when a pastor goes to a field he and the people whom he goes should feel *that the Lord directed him there.* If the Lord [illegible] him there, then he has a work [illegible] and he has no right to abandon [illegible] done. The hasty [illegible] brethren sometimes occupy [illegible] fields to which they have [illegible] the hasty manner in which churches that call them conclude they need another pastor even before one year has elapsed, is rather a sad commentary on our theory regulating pastoral supply, and furnishes conclusive proof that some of our people, including some of our preachers, have a very dim perception of the fact that the Lord has much to do with the coming or going of pastors.

The truth of the above remark is seen, especially so far as some of our ministers are concerned, when in the providence of God they are called to and accept churches in what are considered unhealthy sections of country. It is too often the case that worthy pastors accept such fields, and before twelve months have elapsed are seeking earnestly to go elsewhere, claiming that the place, or section of country, does not agree with them, or with one or more members of their households. Now for brethren thus situated, we have profound sympathy. We know somewhat by experience what a great blessing physical health and comfort are. It is sad and trying for the minister to be stopped in his work from time to time to watch perhaps by the bedside of a loved wife or child. But after all, dear brethren, *somebody* must occupy the sickly fields—why not you as well as some other brother? Are you not enduring hardness as a good soldier of Christ, to suffer if need be, in this way? If a general sends a captain to a post, in the movements of secular warfare, does he allow him to leave it because he discovers that there is "some malaria in the air;" because the water is not good, or because he has had a chill or two? So if the Lord has placed you, brother, where there is malaria, bad water, &c., &c., "stand your ground" like a man until he needs you elsewhere. He has a regard for the health and physical comfort of his soldiers, but there must be suffering—yes, suffering and sacrifice—in this warfare in which we are engaged, and if you are at a post where you are suffering it shows more manhood for you to stand your ground until the Lord needs you elsewhere. We must have the moral heroism to "present our bodies as living sacrifices, holy, acceptable unto God, and regard such as our reasonable service.

WOMAN AS A HELPER IN THE GOSPEL.

Baptists have always recognized women as help meets to men in all good works. They never object to woman's work for Christ, but only to those methods of work and those sorts of work which come in conflict with her sphere in life as man's "help-meet."

Paul says, 1 Tim. 2: 12—14, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Woman was made for man's companion and helper—"a help meet for him," a help *like* him and *near* him. Being made after him and "for him," she is out of her proper sphere when she attempts to "usurp authority over him." This is true in gospel work, as well as in human work. The Bible intended woman to be a helper of man in every good work. So the Apostle Paul in Phil. 4: 3, says, "I entreat thee, true yokefellow, help those women that labored with me in the gospel." Paul's first helper in the gospel at Philippi was a woman named Lydia. How did she help? She and other women were holding a female prayer meeting. They had Paul to preach to them. "She attended unto the things which were spoken of Paul." She offered a home for Paul and Silas while they were preaching in the city. She did not attempt to teach them, nor to usurp authority over them, but she "helped them in the gospel" without getting out of her sphere. So the woman at the well of Samaria helped the Saviour in the gospel. When convinced by his teaching that he was the Messiah, she left her waterpot and went into the city and said to the men, "Come see a man that told me all things that ever I did. Is not this the Christ?" She did not mount a desk and harangue the men, but simply told them in a woman's way what she had seen and heard, and asked them to come and see and judge for themselves. Mary Magdalene, Joanna, the wife of Chusa, Susanna and many other women *helped* the Saviour and the twelve by ministering unto him of their substance, when "he went throughout every city and village preaching and showing the glad tidings of the kingdom of God." (Luke 8: 1—3).

And Priscilla, the wife of Aquilla, with her husband, *helped* the eloquent and learned Apollos by taking him unto them and expounding unto him the way of the Lord more perfectly.

These are all noble examples of how women used to *help* in the gospel. The wives of our missionaries at home and abroad are still doing the same sort of work.

But when women neglect their duties at home and go about over the country haranguing public assemblies, religious or political, it seems to us that they are clearly out of their sphere.

There is an abundance of work for pious women to do in providing food and raiment for the poor, in teaching in the Sunday school and around the fireside, in ministering to the sick, in reading the Scriptures to the afflicted, in looking after those things which make homes what they ought to be, to engage all their powers of mind, heart and hand, without their usurping the places of husbands, engaging in public discussions, delivering lectures before mixed assemblies, or presuming to undertake the evangelistic or pastoral work of the churches.

Among the most beautiful pictures of the Old Testament are those of Hannah taking the little coat which she had made for her son Samuel when he was training for the priesthood and judgeship of Israel; Ruth, deserting her country and her kinsmen to become incorporated among God's people; and Esther, by her womanly influence, inspired by the beauty of person which she inherited, saving the whole Jewish race from utter destruction. There is nothing unfeminine in the history of these three noble women. And yet what a power they all wielded for the world's good. Had Esther undertaken to meet Haman and overcome him in man's sphere of action, she would have been defeated. Fitting companion for these was Dorcas of Joppa who is described as "a woman full of good works and almsdeeds which she did."

FROM OUR TRAVELLING AGENT.

The West Chowan met with the church at Mt. Carmel, of which Bro. Herbert Williams is pastor. A light rain which fell on Tuesday added much to the comfort of those who attended the Association.

The churches were all represented, and upon a roll-call of the pastors they reported all pledges for last year paid.

There are some features in the conduct of the business of this Association which other Associations in the State would be greatly improved by adopting. For instance, the doing away with the reading of church letters. The churches in this Association send in their letters to the clerk, which are all tabulated before the meeting of the body. By this arrangement the clerk is enabled to make some comparative statements in reference to the work of the churches which are not only interesting, but which are of real value to the churches. These statements show which of the churches have gone forward in their work, and which, if any, have fallen behind the work of the previous year, and in every case the report shows what each church has contributed, and the average of each member of these churches. Everything of any interest in the church letters is in this way made known in one-tenth of the time ordinarily consumed in reading the letters as most Associations do.

Dr. R. W. Thomas was again elected moderator, and presided with his usual vigor and satisfaction to the body. The Doctor is an alumnus of Wake Forest College, and has by a life of usefulness and highest type of christian character reflected much honor upon his alma mater.

Bro. Parker, the clerk, put a number of us under obligations for the kind offices which we received at his hands at Seaboard on our way to the Association. I learned that he once wrote to the editor of the Recorder for a copy of the best prepared minutes of any Association in the State in order that he might improve on his own work, and what was his surprise when in a few days he received a copy of the minutes of the West Chowan Association which bore his own name as clerk.

We were all sorry to find Bro. Herbert Williams in feeble health. He was, however, able to attend the Association, and seemed to grow stronger by mingling with the brethren.

The introductory sermon by Bro. B. Craig showed good preparation on the part of the speaker. The thought in the discourse was good, and the manner of treatment was appropriate and well received by the congregation.

The brethren talked some about hard times, yet there was really not much evidence of it. I have never seen so many nice things to eat, and so much of it, at any Association in the State. The brethren were dressed well, and the ladies looked well, and many of them elegantly dressed. Some churches may have gone back in their pledges for next year, but taking the entire Association, it has obligated to do more next year than has been done the previous year.

The Association will support two young preachers during the present year at Wake Forest. It also, at the suggestion of Bro. Hufham, agreed to aid the State Mission Board in the work at Washington, N. C., which is in the bounds of the Tar River Association.

Bro. Cree, who has spent a year in the Association, was delighted with his first meeting of this sort. His speech on Foreign Missions was very good, exhibiting a wide range of knowledge on this subject.

The report on the Chowan Female Institute was read by Bro. T. G. Wood, and discussed by President Brewer. The report showed that the present session was larger than any previous session, and had more boarding pupils than any other Baptist female college in the State.

Dr. C. E. Taylor spoke on general education under somewhat trying circumstances owing to the lateness of the hour, and it was much regretted by the moderator and the friends of education that he did not have an opportunity such as the merits of his speech were entitled to. We hope, however, that the readers of the Recorder may see from his pen shortly what many of them have not been privileged to hear from him.

I met at the Association many brethren who have been constant readers of the Recorder for forty years. Their love and appreciation for the paper have grown through all these years. I was placed under renewed obligations to many of these, as well as some who are younger, for the help which they gave me in obtaining a fine list of subscribers.

J. C. C.

PERSONALS AND OTHER ITEMS.

....A revival meeting is in progress at the First church of Durham.

....Rev. C. S. Cashwell conducted a series of meetings at Eaton's church last week.

....Eighteen of the London theatres are occupied for divine services on Sunday evenings.

....Rev. Dr. M. Hillman died of pneumonia at his home in Trenton, Tenn., on Oct. 16th.

....The first railroad locomotive passed through the Jaffa Gate into Jerusalem early in September.

....Rev. E. J. Edwards says: "The last meeting of Cape Fear River Association was one of its best."

....Rev. O. L. Stringfield goes to Reidsville this week to hold a meeting with Bro. Howard's church.

....Rev. A. T. Howell of Southport has been called to a pastorate in the Dover Association, Virginia.

....Rev. J. B. Boone will attend the Stanley Association in the interest of the Biblical Recorder.

....Mrs. Cornelia DeVane, wife of the late Dr. James S DeVane, died Oct. 25th, at Wooten's Chapel, N. C.

....Rev. S. H. Harrington has changed his address from Franklin, Macon county, to Murphy, Cherokee county.

....In the First church, Raleigh, on Sunday night last, after the sermon, Dr. J. W. Carter baptized three persons.

....Prof. J. R. Hankins of Howard Payne College, Brownwood, Texas, has entered upon his duties at that institution.

....The Baptist Chinese Mission in New York has a congregation of 250 Chinamen, with a native preacher, Jue Hank.

....The year 1892, thus far, records the deaths of four illustrious literary men: Howells, Curtis, Whittier and Tennyson.

....It is said that Rev. Dr. Hoffman, of New York City, who owns the Hoffman House, is the richest minister in the world.

....Rev. Thomas Dixon of New York county had to pay a fine of $165 for shooting robbins on Staten Island in violation of the law.

....Out of over one thousand Baptist preachers in Missouri, only six needed assistance from the Aid Society.—*Central Baptist.*

....Spurgeon tells of an old preacher who in advising a young preacher what to preach about, told him to preach about forty minutes.

....Rev. C. W. Pruitt will sail for China December 6th. He has been much benefitted by his sojourn in this country.—*Baptist Courier.*

....The Southern Female University has been removed from Florence, Ala., to Birmingham, and not to St. Louis as stated in our last issue.

....A translation of the Bible into the Sweetsa tongue, which is spoken by 200,000 Africans, has been made by a former slave of Jefferson Davis.

....The Episcopal church has opened a theological seminary for colored students at Washington City. Eight regular students have been admitted.

....Other things being equal, a preachers power is in proportion to the knowledge he possesses of God's word.—*Dr. J. L. Carroll at the Mt. Zion Association.*

....Brethren C. E. Taylor, W. R. Gwaltney, J. B. Brewer, F. P. Hobgood, J. D. Hufham and C. Durham attended the Raleigh Association last week.

....Rev. Joseph J. Cheeseman, the recently elected president of the Republic of Liberia, is a Baptist minister. In 1871 he was sent out by the Southern Baptists as superintendent of missions in Liberia. He is a fine orator and "a colored man of the most pronounced type."

....Rev. J. R. Maynard and Rev. W. B. Scott, of Morrisville, called to see us on their way to the Raleigh Association, last Thursday.

....Keeping Christ's commandments keeps the eyes clear and the temper sweet and the will submissive and the affections pure; in these lie rich reward.—*Cuyler.*

....Evangelist W. P. Fife, who has moved from Fayetteville to Charlotte, N. C., writes us: "I would not like to stop the Recorder, or even be without it for one week."

....The Robeson Association is now in session at Fair Bluff. We apologize to Bro. Smith for the mistake made in the notice referring to the meeting published last week.

....Rev. S. F. Conrad has returned to Winston from Piney church, Davidson county, where he assisted in a revival meeting. He reports about thirty-five conversions as a result of the services.

....Rev. J. T. Shipman of Midway, Ky., has been called to the pastorate of the Duffy Street church, Savannah, Ga., recently resigned by Rev. E. P. Pendleton, who goes to Brazil as a missionary.

....Bro. G. M. Tolson, the pastor of the Lancaster church, has taken a strong hold upon the people in his new field and made a fine impression upon his brethren at the Association.—*Courier.*

....Bro J. M. White, of Edgefield, S. C., writes us that he is well pleased with his new field, and that he has pastoral work for half the time and is also principal of the Edgefield Graded School.

....Dr. Wayland Hoyt, upon his return from England, confirms what has been frequently stated, that the Metropolitan Tabernacle will not employ other, than a Baptist, as Mr. Spurgeon's successor.

....Mr. Spurgeon requested that a plain marble slab be placed upon his grave. The inscription upon the stone that marks his last earthly resting place is—"C. H. Spurgeon—Waiting."—*Standard.*

....The State Convention of the Baptists in South Carolina will meet with the Aiken church, Aiken, S. C., Wednesday night before the first Sunday in December, 1892. Convention sermon by Rev. J. D. Pitts.

....The *Florida Baptist* says: "Rev. C. S Farriss is now duly installed in Stetson University as professor of Greek." We wish for him and Stetson a glorious success in the bright future now open before them.

....The Executive Committee of the International Sunday school Convention are considering the matter of erecting a model Sunday-school building in connection with the World's Fair in Chicago, to cost $50,000.

....The colored Baptist Convention met at Fayetteville on October 18th, Rev. J. J. Worlds of Raleigh, president. It was a pleasant and profitable meeting. Twelve hundred dollars was raised for mission purposes.

....The *Western Recorder* says: "During the session of the Tennessee Baptist Convention at Knoxville, Dr. J. Wm. Jones preached to a congregation of 1,500 negroes, and they do say it was the best sermon he ever preached."

....Rev. J. W. Wildman, of Wadesboro, attended the Anson Association, and represented the Recorder. We are very much obliged to him for his kind interest in the Recorder and also for his letter, which appears in this issue.

....We are glad to hear that Rev. D. W. Herring, who has been confined to his bed for seventy-two days at the home of Mr. Alfred Alderman, in Wilmington, has recovered sufficiently to undertake the trip to his father's in Pender county.

....There is said to be still burning, in India, a sacred fire which the Parsees lighted one thousand and two hundred years ago. It is replenished with sacred woods five times a day. This is devotion to a superstition which ought to put some christian people to shame.

....Rev. J. M. G. Scott will attend the Robeson Association this week in the interest of "The Pulpit Commentary." Brother Scott is making a thorough canvass for this work, and is greatly encouraged with the success he is meeting.

....The Baptist church at Ayden will be dedicated next Sunday, the sermon being preached by Rev. R. T. Vann of Scotland Neck. At the same time Rev. R. D. Carroll will be ordained to the ministry.—*Greenville Reflector, Oct. 26.*

....Rev. M. D. Early of Memphis, Tenn., said at the Baptist State Convention that Memphis had a population of 80,000, of which 50,000 were whites, and that there were only two self-sustaining Baptist churches, and two mission churches, in the city.

....Rev. J. K. Howell spent Sunday in Raleigh, and called to see us on Monday. He reports having held a number of good meetings in his churches, at which Bro. S. H. Thompson of Virginia, and Bro. Sledge of Wake Forest, did some most acceptable work.

....Rev. Dr. R. R. Overby of Belcross, Camden county, writes us: "Dr. Owen will be with me at our new church at Sandy Hook on Sunday, and dedicate the house. Bro. Blackwell is doing well, I hear, in Elizabeth City. The kingdom is moving on in this section after the old style."

....Dr. A. E. Owen of Portsmouth is getting up quite a reputation as a lecturer. He delivered his lecture on "How to Succeed in Life" in Petersburg recently, which was declared by those present to have been of the highest order. Last week he was on a lecturing tour on the eastern shore. He also lectures at an early date for the Methodists in Petersburg.

....We were sorry to learn of the death of Miss Mabury, in Mexico. She was a very useful woman and very helpful to her brother in law, Dr. W. D. Powell, in missionary work. Our Mexican mission will keenly feel the loss her death brings.—*Western Recorder.*

....Dr. F. M. Ellis announces that the Centennial offering of the Eutaw Place church, Baltimore, is $15,000. This includes $10,000 from Eugene and Joshua Levering. The other churches in the city will increase this to $20,000. This is a good showing for our Baltimore brethren.

....The project of inviting B. Fay Mills to hold a month's meeting in Baltimore next March failed, mainly on account of the severe condition under which Mr. Mills proposed to labor. The Baptists and Methodists of that city did not propose to make him, for the time, bishop of Baltimore.

....Miss Hattie Judson of Danbury, Conn., who goes to India within a short time to take the place of Miss Sue A. Robinson, who recently fell at her post of duty, bears a missionary name of world wide renown, and is a relative of the great Dr. Adoniram Judson, of blessed memory.

....Dr. W. E. Hatcher says in the *Baptist:* "Is not this a good idea? Once every three months the Bethlehem church in Chesterfield county, Virginia, has all day church meetings. The people take their dinners, mingle freely and socially together and talk over the works and needs of the church."

....Rev. C. J. Jones, pastor of the Edenton Baptist church, writes: "We have just closed a ten days effort in our beloved Zion. Rev. C. B. Williams, of Winton, was with us, much to the edification of our people. Five additions by baptism. May the Lord flood these new born souls with the sunlight of his love."

....Rev. Dr. S. C. Clopton, late pastor of Clay Street Baptist church, Richmond, but now pastor of Parker memorial church, Anniston, Ala., was married last week to Miss Annie Jones of Rappahannock county, Va. After the marriage Dr. Clopton with his bride spent several days among friends in Richmond.

....We had a good meeting in Yanceyville last week. On Friday night I baptized eight into the fellowship of the church, and there are two or three others that may join. The congregations were large and attentive all through the meeting, and we hope much good was accomplished not yet seen.—*J. R. Jones, Oct.* 27.

....It is exceedingly important that the treasurer of every Association and church and mission society having money in hand for State Missions, or any of the objects of the Convention, should forward the same *at once* to J. D. Boushall. Please do so, brethren, by November 7th, without fail.—*C. Durham.*

....Rev. D. S. Bullard, of Roseboro, represented the RECORDER at the South River Association. This brother will please accept our thanks for his efforts in our behalf. He has begun his new year's work at Green Springs in Robeson. He has been called to Mt. Pisgah, in Cumberland and Autryville in Sampson, and has accepted both.

....Justice Clark of the Supreme Court has a very interesting paper in the *Green Bag Magazine* of this month on the Supreme Court of North Carolina, with portraits of Christopher Gale, John Louis Taylor, Leonard Henderson, John Hall, Archibald D. Murphy and John Toomer. Chief Justice Ruffin's portrait adorns the frontispiece of the magazine.

....Maj. J. H. Foote of Roaring River, N. C., writes: "I never fail to work in the meetings, when I am present, for the RECORDER. It is the great lever in North Carolina to overturn the bulwarks of satan, and to keep the Baptists in solid phalanx against all forms of error." It is needless to say that we appreciate very much the kind words of this good brother, and his unfailing interest in the RECORDER.

....Christianity is everywhere aggressive; heathenism everywhere on the defensive, and in many cases demoralized, and its leaders anticipating defeat. If the Lord's people will only do their duty, ere another century rolls around, the whole world will have been evangelized, the gospel preached to every creature, and the heathen given to the Son for his inheritance and the utmost parts of the earth for his possession.—*T. P. Bell.*

....Rev. G. P. Bostick of China, in a very interesting letter to us of Sept. 25th, says: "I think North Carolina never gave a better missionary to any field than Miss Fannie Knight promises to be. I am going this week to Chefoo to see Mrs. Yates. Will spend one or two days there, and then go to country work. I am very well and happy in my work. I am not troubled about a support. God will provide in his time and way." He sends his love to all the brethren.

....The thirty-sixth annual session of the Western Baptist Convention met with the church in Hendersonville on Wednesday, Oct. 19th, and elected the following officers: President, Rev. D. S. Nelson of Biltmore; First Vice President, Rev. Geo. Wharton of Waynesville; Second Vice-President, Prof. T. M. Hufham of Mars Hill; Secretary, Rev. R. A. Sentell of Haywood county; Treasurer, A. H. Cobb of Asheville; Auditor, J. D. Brevard of Asheville; Historian, Rev. A. I. Justice of Buncombe county. Dr. J. L. M. Curry, and Bro. J. H. Mills of the Orphanage, were present. Dr. Curry delivered an address. Revs. J. L. White and J. Q. Adams of Asheville delivered very able addresses on Foreign Missions. On Sunday Rev. Geo. Wharton preached at the Methodist church, and Rev. J. A. Speight, of the *Asheville Baptist*, at the Baptist church. The Convention meets next year with the First church in Asheville.

....It will be remembered that his congregation at Mountain Creek church, a couple of months ago, presented Rev. C. A. Jenkens with some twenty odd wagon loads of fire wood, and that the house in which this wood was stored caught fire and burnt up. Friday the same good christians came to town with fifteen more wagons heavily loaded with wood, which they dumped in the yard of their beloved pastor.—*Ledger, Oct.* 28.

....I'm an old hunter. I've hunted deer, and wild turkeys, and pheasants, and foxes, and coons, and 'possums, and partridges, and hares, and squirrels; but a scattered Baptist leaves the coldest trail that ever I tried to follow.—*Rev. Dr. Hiden, in Religious Herald.* Did this Baptist Nimrod ever try to track a muskrat. The ripple smooths to a serene surface where it dives to enter its subaqueous retreat under the bank. Isn't it a sort of "scattered Baptist?"—*Richmond Christian Advocate.*

....The *Christian Inquirer* of Oct. 21, says of Rev. G. S. Williams, who was once pastor of the Tabernacle church, of this city: "Rev. G. S. Williams, formerly pastor of the Second church, Brooklyn (E. D.), is being greatly prospered in the pastorate of the First Church of Bristol, Tenn., and Virginia. His church is strong, united and aggressive. The congregations fill the house at every service and additions are frequent both by baptism and letter. The Southwest Virginia Institute, a popular school for young women, is to be moved to Bristol at an early day. There are two Baptist churches in the "Border City."

....The revival services which have been in progress at the First Baptist church in Winston closed last night. The meetings were very successful. About sixty persons professed conversion, and of this number between thirty five and forty have connected themselves with the First Baptist church already. Rev. Mr. Stringfield of Wakefield assisted in the meeting. Mr. Stringfield, during his stay in this city, has made for himself many warm friends. He is original and unostentatious in his style of preaching, and is doing a good work for the cause of christianity.—*Daily Sentinel, Oct.* 27.

....The Board of Missions was instructed by the Convention at Shelby to use in its State Mission work, during 1891, $16,500, and at the Goldsboro Convention the amount fixed for this work in 1892 was $15,000, with the $2,000 additional brought over as a debt from the past year, making the amount needed this year, $17,000. Up to Nov. 4th, 1891, the Treasurer had received and acknowledged for State Missions, on that year's work, $10,473 98, and for this year's work to date, he has received for State Missions, as his report in this paper shows, $8,567.96. Brethren, please *aid us in this work* NOW.—*C. Durham.*

....A singular case of discipline comes to us by which a member was turned out of the church for the sort of obituary he wrote upon the death of his wife. The party in question had been known to have lived for years disagreeably with his wife, yet when she died a short while ago the bereaved (?) husband wrote out and had published a long tearful obituary in which he set out the many amiable and lovely qualities of his dear departed, whereupon his church arraigned him for living one way with his wife and writing another way after she was dead, and promptly turned him out of the church. We heartily endorse the action of this church. If a church member can be as mean as the above would indicate, he ought at least to be forced to be consistent.

....A touching incident occurred at the annual meeting of the Pastors' College, London. Just at the conclusion of one of the addresses, Mr. Spurgeon, father of the late C. H. Spurgeon, and who is eighty two years of age, entered the lecture hall, accompanied by one of his daughters and Mrs. James Spurgeon. As the aged man walked up the hall the whole assembly rose, and in subdued tones sang, "Abide with me, fast falls the eventide." The prayer of the father of the great preacher, mingled as it was with flowing tears, touched every heart as he prayed: "We mourn his loss for thou didst make him of great use in this world. Bless the widow and the sons. Sanctify our bereavements. Soon we must follow. We know thou wilt never leave those who put their trust in thee."—*N. Y. Observer.*

Bethel Hill Church in Person County.

Editor Recorder:—On Sunday evening, Oct. 23d, there was brought to a close at this place one of the most interesting revivals that the writer ever took part in. The brethren had been praying and working for it for weeks, the chief end in view being to arouse the church members and to cause a reconsecration of the people to the Lord. Every time that we came together, we felt the presence of the Spirit and every christian heart was made to rejoice. It was indeed a glorious spiritual feast.

On the Saturday before the third Sunday, Bro. Beam, the pastor, preached a sermon from Gen. 13: 8, on strife between brethren. It was especially adapted to these times of political excitement, when, as is so often the case, fraternal ties are liable to be ruptured by sectionalism and prejudice.

On the third Sunday he commenced a series of sermons on what Christ has done, is doing, and will do for man, which—as they were presented to the people in an earnest and forcible manner—drew every believing heart in closer sympathy with a loving, crucified Saviour. These sermons were followed by one on the "Barren Fig Tree," and another on the "Consecration of our Hearts and Interests to God." These were, it seemed to the writer, enough to arouse any one to a sense of their duty by their Maker.

On last Sunday morning nine persons followed the Saviour in the ordinance of baptism, among them an aged blind lady who could with an eye of faith behold the one in whom blind Bartimeus trusted. It was a very impressive scene. In the evening the church gave a hand of christian love to the class of young ministers and other students who have lately arrived and commenced work at the Institute. How much it was appreciated can only be known by one who, like the writer, can speak from the depths of a truly grateful heart, and who, since he began to prepare himself for his sacred calling, has often had cause to thank God that his lot, for a short time at least, has been cast in such a neighborhood of generous, christian-hearted people as Bethel Hill. That God may bless them all will long be the prayers of many a grateful heart.

Yours fraternally,

CHAS. L. GRAVES.

Bethel Hill, Oct. 26, 1892.

Dr. Durham's Remarks Approved.

I wish to express my heartiest endorsement to Dr. Durham's communication respecting the closing of our churches to aid some movement outside of the church. As the Tabernacle was not closed I was not present at the mass meeting, but preaching to a large audience in our own place of worship, at the close of which service five persons requested prayers and one came out confessing Jesus Christ as his Saviour. I am therefore not able to pass any judgment upon the nature of the address given by Dr. George, although I met the gentleman the next morning, and desire success to the cause he represents (the better observance of the Sabbath, or rather, the Lord's day). But I do think it a mistake to close our churches and join in a great mass meeting to "boom"—pardon the word, but it is one the agents use themselves in such connection—some cause so general in its nature as to be confined to no particular church.

I do not think any who know me will charge me with either intolerance or narrowness. But this question of closing the house of God and forcing the people either to go to an overcrowded mass meeting or walking the streets, or staying at home is a serious thing. Besides, the churches must more and more do their own work in their own way. Whatever may be the wish of some hopeful brethren the fact remains that we are not all one in faith and practice, and as Baptists we have to stand to some extent by ourselves and not go too far in great union meetings that attempt to show how the Lord's work can better be done than we are doing it. Of course as citizens, philanthropists, and in many ways we can show our common interest with all others. But anything that tends to weaken the individual church is a mistake, and more, and should the churches realize the greatness of their opportunity and responsibility in giving the word of life to the people, and by faithful service watching until the Lord's return.

J. J. HALL.

A Criticism Criticised.

Editor of Recorder:—As you know, I have no passion for newspaper controversy; but an occasion has come when it seems to me that it is my duty to ask for a little of your valuable space.

In your last issue, Bro. C. Durham severely criticises the meeting held in the First Baptist church of Raleigh on Sunday night, Oct. 23d. But his criticism, in my judgment, is more vigorous than judicious; and is certainly more miscellaneous than definite. Let me state the facts:

Several of the congregations of Raleigh joined in a meeting to emphasize the importance of Sabbath observance. The leading address was delivered by Dr. H. H. George, Field Secretary of the American Sabbath Union. Dr. George read Isaiah 58: 13, 14—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." He commented briefly upon the passage, and spoke upon the perils which threaten the sanctity of the Lord's Day. He especially emphasized the distribution of the mails, the running of railroad trains, the publishing of newspapers, and the opening of the Columbian Exposition on Sunday.

Not one word was said about any effort to obtain any legislation either from the State of North Carolina or the Congress of the United States. I cannot see that the enactment of righteous laws, either by the Legislature of North Carolina or the national Congress is an atrocious offence to be denounced in a religious newspaper. But in Dr. George's address there was not one point which, even by the dreamiest imagination could be construed into a legislative crusade, unless it was his earnest appeal to christians to use their influence, not to secure any new laws, but to prevent the repeal of the existing law which forbids the opening of the Exhibition at Chicago on the Lord's Day; and to that I add a hearty amen. Now, was the meeting that I have described a desecration of the Lord's Day? Bro. Durham says that it was, but I have not sense enough to see it.

More than once, I have, on the Lord's Day, tried to preach sermons on the sacredness and proper observance of the day. In these sermons I have protested against some of the evils which Dr. George opposed; but I never had the faintest suspicion that I was desecrating the day of rest and worship until Bro. Durham told me so, and I don't believe it now. Is the day so awfully sacred that we profane its sanctity, if we use an hour of it in urging the rightful observence? If a pastor wishes to preach on the value and claims of the Lord's Day, must he select a week day for the service? Shall we petition the Lord to give us an entirely new day to be dedicated to the work of preserving the day already given?

But, perhaps, it was the union of different congregations that provoked Bro. Durham's displeasure. If so, his reasoning is peculiar. If it is not wrong for one pastor and congregation to devote a portion of the Lord's Day to enforcing the Scriptural claims of the day, can it be wrong for several pastors and congregations to join in the service, when they are all in agreement upon the subject to be discussed? The logic which maintains that it may be right for one congregation to hold such a service, but wrong for several to unite in it, has, I think, already passed far beyond the vanishing point.

Brother Durham claims that the meeting which he criticises was somehow a desecration of the day which we regard; but that is merely his opinion, and my opinion is that his opinion is prejudiced and unjust.

J. W. CARTER.

Raleigh, N. C.

From Rev. J. A. Stradley.

Dear Recorder:—I am now near the close of my twenty seventh year with Amis Chapel church as pastor. We had a good meeting there in August. Seventeen were added to the church. All were delighted with the preaching of Bro. J. S. Hardaway during the meeting.

I have served Island Creek church as pastor about twenty years. We held a delightful meeting there last week. Fifteen have recently been added to the church. The people were much benefitted by the preaching of Rev. J. S. Hardaway during the meeting.

About seven years ago I began to preach, as a missionary, at Stovall, a small town on the Oxford and Clarksville Railroad. We have now a respectable church house and a self supporting church with 135 members. In July, Rev. J. H. Lamberth rendered valuable aid in a meeting with this church. Twenty-five were added to the church.

Seven or eight years ago, I began to preach in the neighborhood of what is now Rock Spring church. I preached then in private houses, tobacco barns, &c. Now we have a good house, with sixty-three church members. In July, being efficiently aided by Rev. R. VanDeventer, a meeting was held with this church. Eleven were added to her membership.

All these churches are in the Flat River Association. I have baptized sixty persons in these meetings.

It might be inferred from the above, that I am not much of a believer in frequent pastoral changes.

The Lord be praised for his goodness to my churches.

J. A. STRADLEY.

Larger Patronage for Wake Forest College.

What an inspring gathering a Baptist Association is! The groves filled with vehicles and neighing horses, the crowds of people overflowing from the house into the yard, the arguments and appeals of fervid orators, the boundless hospitality, the cordial greetings, all serve to justify the enthusiasm with which they are anticipated and attended. It has been my privilege within the last few weeks to attend several of these meetings in the interest of larger patronage for Wake Forest College. The multiplicity of objects now claiming the attention of the brethren does not allow much time for the public discussion of general education, and my work has been, for the most part, privately done. I have met more than twenty young men who are hoping at no distant day to attend the College, and have heard of several others.

But for the very great scarcity of money, I think that we should have three hundred students here next session. And we may have in spite of it, nay, because of it. In proportion as old methods pay less and less well, do our people appreciate more and more the value of education.

Elder James S. Purefoy used to hold a theory that, when seasons were good, and prices of tobacco high, and farmers prosperous, the latter cared little to educate their children, especially to give their sons collegiate training, thinking that they could do well enough without. But that when crops failed or prices fell, they would begin to see advantages in education as a means of livelihood even if not desirable on other grounds.

A few days ago, looking over Wheeler's History of North Carolina, I found the following reference to Wake Forest:

"The location of Wake Forest College is a very fortunate one. It is in Wake county, sixteen miles north of Raleigh, and immediately on the Raleigh and Gaston Railroad. Its distance from the distracting influence of towns, the healthiness of the surrounding country, the beauty of the scenery, and the elevated character of the inhabitants for intelligence and morality make it a fortunate location for a great literary institution.

The institution has gradually been gaining in public favor, is free from debt, and has the prospect of a speedy endowment. It has had a most happy influence upon the denomination that founded it, and has also contributed much to diffuse a lively interest in the cause of education throughout the State."

How much more true the last paragraph is now than when it was written forty years ago. A pretty good idea of the work of the institution is given in the General Catalogue. And no arithmetic is adequate to sum up the moral and educational forces that have been put into operation by the institution. Shall the future be unworthy of so useful a past? The answer is with the Baptist people of the State. Many have been the expressions of appreciation that have come to me in regard to the Catalogue.

This is from Georgia: "You can't imagine what a pleasure the Catalogue of old Wake Forest gave me this afternoon. I really felt *good* while looking through it, and wished that I might be again a student."

The next is from Alabama: "The General Catalogue has been received and has contributed greatly to my enjoyment. You are certainly entitled to the thanks of every loyal student and friend of the College. It supplies a demand which is natural to every man who has attended college, viz, the desire to know what has become of those who, like himself, left college with hearts beating and throbbing with high hope and expectation. The pleasure which it has afforded me has not been unmingled with sadness at the record of so many who have passed away—some in the bloom of youth, and many amid the strife and conflict of battle."

The last is from South Carolina: "The General Catalogue has been a source of much delight to me. How eagerly did I look for the names of the boys who were there from '75 to '79. The little said told me so much. Sometimes tears came to my eyes as I looked for the name of some bright, good fellow, and he had passed over the river. Little do we know how dear is the tie that binds us until we are separated. How often I have thought of the young men, and wanted to know just what the Catalogue tells me."

A friend showed me a few days ago a paper from Dixon, California, containing an account of a speech made in the opera house by our young friend, Walter Stradley. I venture to quote a few lines: "So much has been said in praise of this young man that a large percentage of the audience was present for the sole purpose of determining if what they had heard was true. They went home convinced that the half had not been told. Men of all parties alike pronounce him one of the ablest young political speakers on the stump. He concluded with a brilliant peoration and retired in the midst of a storm of applause."

Those who heard his oration on Gladstone, delivered in Memorial Hall during his senior year, will not be at all surprised at the ovation which he is receiving on the Pacific coast.

CHAS. E. TAYLOR.

The Centennial Fund.

The Southern Baptist Convention has twice decided to attempt to raise during the current year $250,000 as a special fund for permanent work. This fund is to be divided equally between our Home and Foreign Boards, unless otherwise designated, and is to be used for Bible Translation, Chapel Building and the Church Edifice Fund—expences which once incurred will not need to be repeated. It is not designed that the raising of this fund shall in any way interfere with the regular contributions for the current work, indeed it is proposed that these contributions shall also be as largely increased as possible. So far there has been little specific effort to raise this fund, except what has been done by means of the Chapel Cards.

It became evident to the Centennial Committee that something more than this must be done if the money is to be raised. We have, therefore, secured the services for several months of Dr. W. D. Powell, who will devote himself to this work. Dr. Powell is too well known to need any commendation; and he is singularly gifted for such service. The Foreign Mission Board kindly releases him from his work in Mexico in order that he may labor for the raising of this permanent fund. He is to receive no extra salary.

The Committee congratulate themselves and also the denomination on securing Dr. Powell's services. He will visit such points as may be desired, on consultation with those in charge of the work in the different States; and we bespeak for him the hearty co operation of all Southern Baptists. His headquarters will be in Louisville, and his address will be care of the Baptist Book Concern.

If other leading churches would do as the Eutaw Place church, Baltimore, has done, they would not need a visit from Brother Powell, or from anybody else. It is the desire of Dr. Powell and also of the Committee that his time shall be used to the best advantage; and that he shall visit only those points where he is most needed, and where his visits will be likely to yield the best results. If the denomination will rally to this work, the raising of this or even a much larger amount will be rendered easy. May we not hope that the Centennial of Modern Missions furnishes a proper occasion, which the denomination will recognize, for a supreme effort to save the world.

Fraternally,

T. T. EATON,
Chm'n Cen. Com. S. B. C.

Rev. J. W. Little's Work Greatly Blessed.

Dear Recorder:—There is one brother whose work the good Lord has greatly blessed, viz., Rev. J. W. Little. He has charge of seven churches and one mission station, has preached regularly (monthly) at each point, has baptized at the several places during the year 146, and about twelve others are to be baptized. Forty-two have joined by letter. The good Lord has greatly blessed his work.

Last year he baptized 110 on his work. There is no lukewarmness in him either winter or summer. The Spirit's power accompanies him. He is indeed a wonder; the power is not innate in him, neither to the swift or strong, but comes alone from Elijah's God. Yours in Christ,

J. O. GRIFFIN.

Rock Rest, Oct. 26, 1892.

Columbia's Christmas Chimes.

A new Christmas Service for Sunday-schools by Dr. J. R. Herbert. Bright, beautiful and easy music and just the thing for National Christmas Entertainment. Carol is shown to be the true source of our greatness and stability for future prosperity. As the "Star Beam" appears and surrounds the [illegible] Price 5 cts each by mail, $4 [illegible] by express. Published by the Sons Co., Chicago, Ill.

Thoughts—No. 10.

BY SCATTERHEAD.

"We all do fade as a leaf."

In the language of an eloquent preacher, "Autumn is writing its autograph in crimson characters on the green sheet of summer." Many of the trees are now naked, which a few weeks ago were clothed with "living green." The fading, falling leaves indicate to us that winter is nigh. All nature speaks to us. God bids us listen to the voice of the fading leaf, which says in an unmistakable tone, "Man, you too are fading, and soon must fall." Men doubt many solemn and precious truths, on account of the heart being filled with unbelief, but no one doubts the truth, "We all do fade as a leaf." We are to learn a lesson from the fading leaf that death is certain, and even now upon our heels. A few weeks ago the green and beautiful leaf did not present any appearance of fading, but a few days have brought to our observation a marked change, that of decay and death. We know of a certainty that the elements of decay were in the leaf when in its beautiful state.

So with man. The elements of disease and death are lodged in the body of blooming youth, as well as the aged and infirm. Decay is unceasingly doing its work in our bodies, though unrealized by us and unobserved by others. "In the midst of life we are in death." Mortal life and death are linked together. David said, "There is but a step between me and death." Death is very close to us—"our companion" during our stay in the "earthly house." At times it may appear that we are nearer death than at other times, but we are not. Every moment brings us nearer dying, but not nearer death. It is said that life uses decay and death as its servants to minister to its varying wants, but soon the bondsmen become free, and the master makes his last fight for the supremacy, but has to yield and makes his final exit. God has spoken, "Dust thou art and unto dust thou shalt return." Also, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." "It is appointed unto men once to die." The history of all men, though great and good, with two exceptions, is they lived so many years and then died. Death must and will do its work. It is natural for man, being so engrossed with earth's cares and bewitched with the world's pleasures, to keep death from his sight, or a great ways off in the future. Satan would have the unconverted to walk over the endless gulf on a very "rotten covering" of his own manufacture. The living know they must die, but how many live as though they expected to spend eternity here! Moses saw this disposition in the hearts of the people in his day, and with his great loving heart burdened with the thought he exclaimed, "Oh! that they were wise; that they understood this, that they would consider their latter end." Man needs to be constantly reminded that this world is not his home. All nature speaks death; the thunders roar it; the tempests howl it; the gentle, passing breezes whisper it; the fading leaf and withering flower picture it."

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

Death is not to be dreaded by the christian, since it is his servant to usher him into a grander, nobler sphere. Death tears down the old tent, and the occupant is "present with the Lord." Heaven to the redeemed soul is very near, just the body, a veil a few inches thick intervenes. Heaven is all around the heaven-born son. Let us at once discard the idea that heaven is so far away, when we know it is so near. Hell is as near to the unsaved as heaven is to the believer. The unbeliever steps out of the body into the place of the departed lost souls. Well may death have its terrors to the unconverted on account of its awful "sting" which to him has not been removed. "The sting of death is sin." To the one upon whom the wrath of God is abiding, because he has failed to believe on the Son, death indeed is armed with a terrible and fearful sting—the keen sense of guilt and the dark apprehension of the eternal suffering "to whom is reserved the blackness of darkness forever." Most sinful men dread death, but with some the sting may be temporarily blunted through some delusions of Satan, such as there is no eternal hell, &c.; but alas, to the unsaved wretch, the stern reality will soon be experienced.

Death to the christian is a blessed sleep—sleep in Jesus—in fact, there is no death to the christian. The primitive christians were taught not to expect death, but to look for the "glorious appearing of the Son of God." "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump." But we know if our Lord should tarry, we must shortly put off, through the servant the Lord will use, the tabernacle or house of flesh. All things are ours, even death. The great hymn-writer, Watts, makes death the dark entry through which the believer passes from one dark little room into another that is spacious and glorious. "Death to a good man is but passing through a dark entry, out of one little dusky room of his Father's house into another that is fair and large, lightsome and glorious, and divinely entertaining. Oh, may the rays and splendors of my heavenly apartment shoot far downward and gild the dark entry with such a cheerful gleam as to banish every fear when I shall be called to pass through."

The christian need not be concerned about dying, but he should be about living. We need to "live a dying life." There are fearful responsibilities involved in living. We need to forget ourselves and be occupied with Christ and the work he would have us to do. Many of us from our talk would seem to be more concerned about [illegible] about our blessed Lord. Many of God's people are very much concerned about death, which shows in them selfishness and a lack of faith in the Lord Jesus. If we live right and do the work the Master has assigned us, we will die right—will have his sweet and blessed presence when all creature help shall fail. Dying grace will be given at the dying hour. He has said, "I will never leave thee nor forsake thee." Let us endeavor to keep our hearts fixed upon Jesus Christ forgetting everything but him, knowing that he has said in his word, "All things shall work together for our good if we love him." Let us fully trust him, yea, though he should slay us, and be wholly absorbed in him and his work. Many of us show marks of fading, which indicates to us that we are nearing home. Many resort to all kinds of artificial means to endeavor to obliterate the works of decay having an aversion to the furrowed cheek and the "blooming head." Let no christian be so foolish as to *whitewash* with lampblack his snowy locks, but let him remember if he be in the way of righteousness "his hoary head is a crown of glory," also, "The beauty of old men is the gray head." I am very uneasy about any brother, old or young, that uses much dye about his face; as a rule, the church should offer special prayers for the dyed brother. Satan is very apt to give him a mighty wallowing soon. "Straws show which way the wind blows." Let us pilgrims rejoice that we are "fading," that we are nearing our journey's end. Yes, a few more battles to be fought, a few more storms to meet, a few more rising and setting suns, a few more painful struggles, and the eternal Sabbath will dawn, and we will be welcomed into that house not made with hands. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Sunday-school Society.

Putting a great truth mildly is to say that no other one agency has done, or is now doing so much for the establishment and improvement of Sunday-schools in this country as the American Baptist Publication Society. Through all the years the Society has managed to keep in advance of everybody in this important and most hopeful department of christian effort. How many large, efficient, influential Sunday-schools owe their present efficiency, directly or indirectly, to this great Society, we have no means of knowing. How many such schools, North, South, East, and West, are indebted, for the beginning of their existence, to this same truly national Society? How many poor, struggling schools are to day being helped by its donations? Who can tell? May all such Sunday-schools grow into great and still greater usefulness, and may the Society's ability for this blessed work ever increase!

The Art of Visiting.

First impressions count for much. A welcome should be cordial, deferential, as if in accordance of a favor. Response should be equally glad, yet timid, not as if the guest at once owned the new abode and its piano. A visit that begins on both sides with graceful cordiality, progressing toward eager sympathy, continues in hearty appreciation, and ends in enduring friendship.—*Selected.*

For the cure of headache, constipation, stomach and liver troubles, and all derangements of the digestive and assimilative organs, Ayer's pills are invaluable. Being sugar-coated, they are pleasant to take, always reliable, and retain their virtues in any climate.

Associations.

TIMES AND PLACES OF MEETING.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbor. e, Nov 4-5.

If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?

Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

THE Baptist State Convention will meet with the Tabernacle church in Raleigh, Thursday, Dec. 8th, at 7:30 o'clock, p. m. Rev. J. S. Hardaway of Oxford is to preach the introductory sermon, and Rev. Rufus Ford of Newbern is the alternate.

It is better to take Scott's Emulsion of cod-liver oil when that decline in health begins—the decline which precedes consumption—rather than wait for the germ to begin to grow in our lungs.

"Prevention is better than cure;" and surer. The saying never was truer than here.

What is it to prevent consumption?

Let us send you a book on CAREFUL LIVING; free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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POKINE.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.

For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.

MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.

W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.

MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

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W. T. CHEATHAM, JR.,
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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 08 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	3 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 9.30 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.05 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7 35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt,
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 30 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*3 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*2.00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	*8 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	*10 20 a m	*10 30 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

††Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.48 a m; arrive at Oxford 7.50 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.30 a m. Selma 11.30 a m. Returning leave Selma 11 40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.18 a m.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrive Oxford 9.45 a m, Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 104½ Whitehall St.

Beautiful Lives.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips;" and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erewhile bore the image and superscription of Cæsar seems now to bear the image and superscription of God.—*J. Russell Lowell.*

Seven Ways of Giving.

The careless way. To give something to every cause without inquiring into its merits.

The impulsive way. To give from impulse as much and as often as love and pity and sensibility prompt.

The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

The self denying way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way. To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*Rev. A. T. Pierson.*

"Rottenness in the Bones."

Inconsistent religious profession is far more dangerous than infidelity. The religious nature of man is a great wall about the faith. It must live because man must worship. But a dishonest, unfaithful, or unbelieving church member staggers the faith of the young and imperils many souls. The scoundrels we unmask every year have done us more harm than brilliant infidel lectures. The very men who hear the lectures and laugh loudest have something in them which makes them "believe and tremble." But the hypocrite makes the strained heart cry out: "Is there faith on the earth? Is *all* religious profession a cheat?" Our calling is not to profession—that goes before—but to practice, to clean, righteous, pure, manly living. Give the world that, and men will neither scoff nor laugh at the jeers of unbelievers.—*Western Christian Advocate.*

Cause of Poverty in Boston.

Dr. Edward Everett Hale says:

"I like to put myself on record also as saying that all the poverty, all the crime and all the vice which attract public attention in Boston among what we call the poorer classes, may be ascribed to the free use of intoxicating liquors. I have said a hundred times, and I am willing to say it again, that if anybody will take charge of all the poverty and crime which results from drunkenness, the South Congregational church, of which I have the honor to be minister, will alone take charge of all the rest of the poverty which needs 'outdoor relief,' in the city of Boston. If that church could satisfy its conscience with as small work as that it would certainly relieve its visiting forces and its treasury of a very considerable part of the demands now made upon them."

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation, not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because "the Lord stood with me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying-power which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold an unruly temper under control, to keep passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends, you will stand among the crowned conquerors in glory.—*Dr. T. L. Cuyler.*

We can no more please God without absolutely separating ourselves from the world than we can fly. I know some professed christians who dance, play cards, drink beer, violate the Sabbath, and do many things which can only fail to characterize one as a true follower of the Christ our Lord. Would to God we could do or say something to cause one to shake off the yoke of bondage which sin has placed on him. Now brother, sister, "All things are possible to him that believeth."—*W. H. Mayfield in American Baptist.*

A Scientific View of Tobacco Using.

Tobacco using is more or less injurious to all those who use it. Some are injured much more than others. Persons of a nervous organization are generally more injuriously affected by it than some others. They are rendered more nervous, more excitable, more irritable and more liable to diseases of the nervous system. Persons who inherit tendencies to insanity are more likely to become insane if they use tobacco. Many diseases are attributed to the use of tobacco. Its use undoubtedly predisposes many of its subjects to disease. The effects of tobacco using does not end with those who use it, but may be handed down to their children. The children of excessive tobacco users are more nervous because of it, and if the mothers used tobacco as extensively as the father, the human race would be in danger of extinction.—*Phrenological Journal.*

More Light from the Book.

Do not let yourself be argued or laughed out of your reverence for the Bible. Thousands besides Gladstone esteem it to-day more than ever "The Impregnable Rock of Holy Scripture."

Despite all that the "higher critics" and the Bob Ingersolls have done to weaken its hold upon the educated and the popular mind, it is more reverenced and reverenced by more, more studied and studied by more, than ever before.

As men become more hospitable to facts and less wedded to theories, they realize more and more what John Robinson of Heddington said long ago, "There is more light still tobreak forth from God's Word."—*G. B. E., in Young People's Union.*

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the BIBLICAL RECORDER.

Three Things.

Three things to admire—intellectual power, dignity, and gracefulness.

Three things to love—courage, gentleness and affection.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to delight in—frankness, freedom and beauty.

Three things to wish for—health, friends and a cheerful spirit.

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to pray for—faith, peace and purity of heart.

Three things to contend for—honor, country and friends.

Three things to govern—temper, conduct and tongue.—*Ex.*

All our city fathers say: Use Salvation Oil, the greatest cure on earth for pain, for rheumatism and neuralgia. 25 cents.

The Union Theological Seminary has, by an all-but unanimous vote, decided to repudiate its agreement of 1870 with the Presbyterian General Assembly, by which this body was given a right of veto on the appointment of professors. The legal ground on which action is taken, by advice of eminent counsel, is that the courts of this State have decided that a corporation must itself exercise all of its powers, and cannot delegate any of them to another. It does not appear, however, that the courts have denied a corporation's right to agree to exercise its right in a certain way. The compact was, no doubt, one that the law might decline to enforce; but the question is, Was it not such an agreement as honorable christian men are bound to observe, by a higher law than that of all civil statutes?—*Examiner.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

An English lady declares that a mustard plaster on the elbow will cure neuralgia in the face, and that one on the back of the neck will cure neuralgia in the head. The reason given for this is that the mustard is said to touch the nerves directly it begins to bite; while, if put on a part where no nerve exists, it is of no use.—*Selected.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for November—Japan.

"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

STUDY TOPICS.—Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Affairs in Japan.

Few, if any, more auspicious changes have occurred in politics than the recent reorganization of the Cabinet and the return of well-known and honored leaders to power.

When Count Inouye and Count Ito resigned their positions and retired to private life, the control of affairs fell into the hands of new and untried men, and it seemed inevitable that serious and irreparable loss must be the result, and all the bright hopes of the past were to be disappointed.

But greatly to our surprise and relief, there has been accomplished a happy change in affairs, and the outlook for Japan to day is brighter than ever. What is evidently needed at this time is the presence of the best and ablest men at the head of the government. Constitutional government is an experiment thus far; and it is inevitable that for years to come there must be a strong and wise administrative power to check what is wrong and enforce the right.

So we have now most happily in the new ministry the ablest and most popular statesmen that the country can furnish. At the head is Count Ito once more, and associated with him is Count Inouye as Minister of Home Affairs.

To these two men more than to any others does Japan owe her present position and progress; and with years of experience in the administration, they are without question the two men to be at the head of the Cabinet and the chief advisers of the Emperor.

The Minister of Foreign Affairs is Mr. Mutsu, who was for several years the Japanese Minister at Washington, and who has thus the experience that especially fits him for such a position. It is not too much to expect that under his administration there will be some better adjustment of the present question of extra territoriality and the relations of foreign residents to the government. The recent attempt to force concessions from the foreign powers, by limiting the privileges of the foreign residents here, and making the situation more uncomfortable, has not been helpful to Japan, and is making the question of coming under Japanese control still more serious and questionable.

The question that will especially interest the christian people in the United States is the probable attitude of the present and new ministry toward missionaries and their work. I think that it is the general opinion that we owe to the men now in power the liberty that we now enjoy; and more than that, they have shown a sincere and intelligent sympathy with what has been done.

As proof of this I need only mention the liberal donation of 1000 yen (about $800) toward the Doshisha at Kyoto by Count Inouye. Count Ito signified his approval of the work and promised his aid. No institution in the country has been more decidedly christian in its character.

The erection at Yamaguchi, by Count Inouye, of a suitable building for the use of Rev. Dr. Beck in teaching his Bible class, and his liberal construction of the restrictions contained in the passports, are direct and tangible proofs that missions will not suffer from any action on the part of those now at the head of the government.

The discussion of theological questions is becoming less prominent, and the pastors and other christian workers are settling down to more steady and effective work for the salvation of souls. It has become evident to many that there is no new and better method for the conversion of sinful men than the old theories of redemption through Christ, and the necessity of the work of the Holy Spirit in sanctifying the heart

And the happy result is that extensive revivals are reported from many quarters, and a most hopeful state of things has taken the place of the deadness and indifference of the past. The greatness of the difficulties and the inadequacy of human means are being felt everywhere, and so there is a turning to the true source of success in all mission work, and that is the help of God.

Some think that there are enough missionaries in Japan to accomplish all that is needed to make this a christian nation Others think differently. But one thing is certain, that it is not by an increase of numbers alone that these hard hearts are to be subdued and won to Christ. God chose only three hundred to overthrow the Midianite host; and with his help we shall have success, whether the helpers be multiplied or not.

No doubt there is still room for many more good men, and in some places they seem to be sadly needed, but we need even more than all, such a baptism of the Spirit as will make the truth effective in the convincing men of sin and their need of a Saviour. That God is showing his power and willingness to save should call forth the gratitude of all hearts.

The Rev. I. H. Correll, of the Methodist Episcopal Mission, reports that he has recently been through a large part of Kiushiu, and the work is in a very prosperous condition. The people are very attentive to preaching and the congregations are quite large. He has recently visited the Loochoo Islands, and brings back a glowing account of the reception given him. He preached several times. At the first service he had about one hundred present, two hundred at the second, and four hundred at the third. Everywhere he went he was most kindly received, and was urged to commence work on the islands. The Baptists have a native worker there now.

The school for boys connected with the Southern Methodist church at Kobe is soon to be enlarged. It has shown a constant growth since its organization three years ago. In a recent letter from the Rev. Mr. Wainwright, he says that "We have been having a very gracious work of the Holy Spirit in our school. It has been a glorious season with us, and we believe there will be much fruit unto the salvation of souls as a consequence of this blessing." The Southern Presbyterian Mission has recently opened work in Takamatsu, on the island of Shikoku, and are meeting with much success.

The conference of the missionaries of the American Missionary Union (Baptist) has recently been in session at Yokohama. The report says: "The work of the year shows progress. About twice the number that were received the previous year have been baptized into the church." Rev. J. H. Pettee writes that the late annual meeting of the representatives of the Congregational churches at Osaka was the best all-round meeting ever held. About eighteen months ago a native pastor was first stationed by the mission of the Evangelical Association at Togane, near Tokyo. The work has steadily increased, so that the present church-membership is forty-five, and ten more are ready to be baptized. Quite a revival spirit has appeared in the schools of the Methodist church at Nagasaki.

The two churches at Hachoji have recently united in holding special or revival meetings, which have been attended with good results. New interest has been awakened, the attendance at the churches has gradually been increasing, and a number of applicants for baptism are reported.—*Rev. H. Loomis, Yokohama, Japan, in Missionary Review.*

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES! Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

"Ministry of Song."

Not a poor hymn in it. New and first-class. "Buried in Baptism" worth the price of the book. Now being used in Rev. J. R. Harrison's meetings in Baptist Tabernacle, Raleigh. Price, 30 cts by mail. G. TABOR THOMPSON, 318 West 44th St., New York City.

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

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THE CINCINNATI BELL FOUNDING CO. (LIMITED) SOLE MAKERS OF THE BOMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 3000 testimonials, Prices and Terms Free.

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EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily ex Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 45 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 09 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 20 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 09 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.50 a m
Ar Greensboro	.....	.....	9.35 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	3.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily ex Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun Walnut Cove	1.52 p m		.....
Lv N & W Jun Walnut Cove	2.30 p m		.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.30 p m		.....
Lv Fayetteville	7.45 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 45 p m	.....
Lv Hope Mills		8 02 p m	.....
Lv Red Springs		8 43 p m	.....
Lv Maxton		9 13 p m	.....
Ar Bennettsville		10 05 p m	.....
Lv Greensboro			8 35 p m
Lv Climax			9 20 p m
Ar Ramseur			11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 35 a m	5 00 p m
Lv Stokesdale	10 50 a m	6 00 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11 15 a m, and have [illegible] hours in Raleigh, and reach [illegible] same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Letter from Wadesboro.

Dear Bro. Bailey:—I am again a pastor not far from the place I first found a shelter from the rigors of colder winters among the pines of the Old North State. September first I took charge of the church at this place.

Wadesboro, as many know, is beautifully situated among the hills of the Pee-Dee section. "No better people than the Wadesboro people" is the witness of a former pastor, and already I believe his statement, for I have seen the proof, in most convincing ways. Intelligent, earnest, consecrated, loyal to the truth, they are equally generous in their treatment of the pastor. They know how to lay a man helpless at their feet. One night last week they rushed into the parsonage with overflowing numbers, and in a moment they had built a pyramid in the hall with gifts varied, valuable and rare. What *could* a man say under such circumstances in answer to the challenge for "a speech." Thanks now, dear friends, if our stammering tongue did fail to rightly utter them.

Very valuable improvements in the way of additional rooms have been made to the parsonage during the recent months. We now own property, both church and parsonage, which do credit to the town and will answer our needs for the next generation. The growth here has been of the best kind in every sense; and I enter upon the labors of other men with both gratitude and pride.

THE ANSON ASSOCIATION

convened Oct. 20th—23d with the Rocky River church in the northern border of Anson county. A few miles distant from the present building, Morgan Edwards first planted the Baptist banner 118 years ago. The Rocky River church has had a continuous history down to the present time, and though much reduced in numbers by the colonies she has sent out to establish other churches, the old mother still gives promise of long life and continued usefulness.

The delegates were slow assembling, and it was not until noon of the second day that all the churches were represented. The reports were in a few cases very fine, in a still larger number fairly good, while in some churches very little progress had been made.

The Association re elected Dr. Covington, Moderator. The first sermon was preached by the writer on Foreign Missions. No visitors were present from a distance, but the objects of the Convention were fairly considered. The discussions were interesting, and at times impressive. Besides the pastors who take active part in the proceedings, this Association has a number of laymen who speak well. The impression made on me by this first visit was, that while much land remains yet to be possessed, the Anson Association is making steady and hopeful progress. But for the short crops and long politics, the work of the present year would have been far more inspiring in its results. The next session will be held at Morven.

J. W. WILDMAN.

From Rev. G. M. Webb.

Dear Bro. Bailey:—Our work on the old Deep River is in good trim. At Randleman, the church is growing. The brethren are hopeful. The church at Worthville is in the same condition. I preached three sermons at Central Falls last week, and on Sunday evening I baptized two. The young lady shouted as she came out of the river. We expect to organize a Baptist church there soon. I commence a meeting at Ashboro next Sunday. Rev. S. F. Conrad of Winston will help me.

I held a meeting at Ramseur's this summer with good results. The church seemed edified and there were some conversions. I also held a few days and nights meeting at Cedar Falls, where I think good seed were sown and good results will follow. Bro. Hilliard helped me at Ramseur's, and Brother Harman at Cedar Falls.

G. M. WEBB.

Randleman, Oct. 28, 1892.

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

'Pearl top' and 'pearl glass,' our trade-marks—tough glass

Pittsburg. GEO. A. MACBETH & Co.

Fork Church.

Dear Recorder:—I am just home from Fork church, Davie county, where I have been preaching five days for Bro. J. D. Newton, pastor. Up to last night there had been about forty professions, and the interest still the best. I had to come so as to fill my pulpit to-morrow. Surely it was a great meeting.

N. B. JONES.

Salisbury, Oct. 29, 1892.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will save you, cleanse your liver, and give a good appetite.

Two Interesting Native Sects in North China.

There are in China many native religious sects, but I desire now to speak of only two. One is called "The Abstaining from Meat Society," and the other the "Lao T'sin Men Society," which means "Venerable Gate of Heaven." The members of the first one, called by the natives "Kii tsaity," will eat no flesh, nor any onions or garlic. They are strong believers in penance, and that by a constant self denial and suffering the ultimate good is to be attained. They have chants and also burn incense. They have leaders, who answer somewhat to pastors with us. Where there are wealthy persons members, they are expected to give. These preachers do not preach for money, but because they desire to propagate their doctrine. Several of our best christians here were formerly members of this Society, and still do more or less of voluntary telling of the new and better doctrine which they have learned.

"The Venerable Heavenly Gate Society" claims to be nearly three hundred years old. They meet once a month—the women on the 15th, and the men on the 22d—as their "commandments" forbid their meeting together. They also have pastors, one of whom will often look after the disciples in several villages. They have a spare room in the home of some members set apart for a meeting place. The leader hears the disciples confess their sins before a burning stick of incense on a table, and guarantees that they will not again be repeated. These leaders or pastors do not hold their office for pay. They all share the expense of the incense, and they meet in the house of the pastor often and share his hospitality. They are also forbidden by their "commandments" to use the Society for personal gain.

These two organizations and their customs, all purely native, show clearly that if christianity becomes planted in the hearts of the Chinese, that they will spread it and that a native ministry among them is entirely possible and practicable. We all crave to see natives who, under the guidance of God's Spirit, will go forth, hearts filled with love, to tell their new found doctrine to others in their families or villages. This Society has a number of members in various villages in the Pingtu region. One of the first persons to become interested in christianity there was one of these pastors in this native Society. But the first visit he made to one of the missionaries, he proposed that he and one of his disciples would join the "foreign church," provided he could get a preacher's place and his disciple a teacher's place—with foreign money for wages, of course. This was after he had for years enthusiastically and without reward proclaimed this native doctrine. But it is so common for missionaries to "employ" their converts to do religious work, that now heathen often come to us, with all honesty of heart, with just such a proposition as did this man. It is because of the fact that so many missionaries have been so anxious for converts as to seem willing to pay for them. The missionary to whom this proposition was made rejected it at once and gave him to understand that we were not doing such a business as he had supposed. But he seemed to have a deeper desire for spiritual things than for a "place" and persevered, and after giving evidence of conversion, he was baptized among the first converts there, and the church organized out of those then baptized has met in his house ever since its organization. He has also done no little voluntary preaching of the "Jesus doctrine," and several of those who were formerly under his care in the native Society are now members of our little church. It is from such men as he is that we are to expect the gospel to spread ultimately in China—men who get so filled with christianity that they cannot refrain from telling it to others. He has learned to read since meeting with christianity at nearly fifty years of age and without any school. I believe that he is better qualified to day to give Christ to his countrymen than many of those who have been taken in their childhood by the foreigner, educated to the topmost notch and then "put in charge" of some sections far from their homes to preach, when the first and most lasting impression many of them make is that christianity is a good thing, because it takes pity on their poverty and pays them to declare its doctrines. I believe in "education *in the ministry*, but not *for the ministry*," as I have so often heard Prof. Taylor express it. I do long to see the time when Chinamen will be fired with the same zeal and love which so highly distinguished our fathers in the early Baptist history of the United States! Oh, that we may not cut off the opportunity for the manifestation of such zeal and fervor!

This "Lao Tein Men" sect has "ten commandments," which I subjoin:

1. "It is not permitted to revile men."
2. "It is not permitted for men and women to congregate together."
3. "It is not permitted to lie nor cheat."
4. "It is not permitted to worship idols."
5. Lay not up treasures on earth."
6. "It is not permitted to use the doctrine to advance personal interests."
7. "Resist the evil impulses of the flesh, but do not restrain the appetite from nourishing food, for all things are given by the Divine Being for sustenance."
8. "Do not trust to books—that is, the reading by priests, &c. The condition of the heart is the main thing."
9. "Do not do penance for the remission of sins."
10. "Do not tell any one you are poor—i. e., do not beg. This is to prevent flattering the rich with the hope of obtaining something; also, the looking down on the poor, because nothing is to be expected from them."

These "commandments" contain much that is good, but do not show the way to life. Pray for all such in China as are like these struggling towards the light of life. May God make all readers of this more earnest in their desire to give these people Christ, God's remedy for sin.

Fraternally, G. P. BOSTICK.

Chefoo, China, Sept. 21, 1892.

Notes from Baltimore.

Dear Recorder:—The Maryland Baptist Union Association closed last night its fifty-seventh annual session. The Association met on Tuesday morning at the Seventh church, Dr. H. A. Tupper, Jr., pastor. Dr. A. J. Rowland of Franklin Square church was re-elected Moderator, and presided with rare skill and satisfaction.

Dr. Alfred Harris preached the annual sermon, and a masterful one it was. His arguments for the resurrection of Christ were fresh and strong. The Doctor is a sound theologian and a vigorous thinker.

The Association was probably never more highly entertained and instructed by its speakers than at this session. Short, crisp, thoughtful and spiritual addresses were the order. Dr. F. M. Ellis—great body, great thought, and mighty, bristling Anglo Saxon expression—kept all eyes open whenever he took the floor. Dr. Williams, from a long experience, recounted many reminiscences. The younger men—Fulton, Mullins, Henson and others—spoke occasionally with enthusiasm and keen appreciation of time. Dr. Frost made a soul stirring speech on the periodicals of the Southern Board.

In the matter of contributions, Maryland certainly is the banner State in the Southern Baptist Convention. There are eight thousand white Baptists in Maryland, but the announcement seems warranted from present reports that the Centennial funds will not fall below twenty-five thousand dollars. The Ladies Home Mission Society of Maryland, not to make an invidious comparison, has raised more money this year for Home Missions than all the Baptists of Tennessee have raised for all missionary purposes.

MISSION AND ANTI-MISSION BAPTISTS.

We have found no better illustration of the missionary and anti missionary spirit than is to be found here in Baltimore. Sixty years ago the First church and the Broadway church were excluded from the Baptist Association by the anti-mission faction because they advocated Sunday schools and missions To day in an obscure part of this great city is one little house, amply capacious to hold the only congregation of this sect in the city. Here they still gather, and, as Dr. Williams says, with a feeling of much satisfaction and security, admonish one another with the Scripture, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." The Missionary Baptists, white and colored, have in the city some thirty churches, and a general state of prosperity prevails. If these things are not to be taken as a token of the Lord's approval, then the Devil has scored a big victory.

THE RECORDER.

May I be allowed to say that I take six Baptist religious papers, and with perfect confidence I assert that the RECORDER is by far the best of them all as a State organ of the denomination. The careful reader of the RECORDER knows more about Baptist affairs in North Carolina than is possible to learn concerning any other State from the paper published in such State and on the list of my subscriptions. While I miss the pleasure of meeting with the Baptists of the State, still there is hardly an association meets, a church organized, a deacon ordained, a candidate baptized, a funeral preached, or a marriage celebrated, that I do not know it. These reports to and from the churches have been a mighty power in unifying and inspiring the Baptists of North Carolina. To every Baptist subscriber to the RECORDER, I would say take the *Baptist* of this city as the best Baptist paper for the money outside of North Carolina; but to every Baptist of the State I would say, show a just pride in the best State paper published by the denomination by subscribing to the RECORDER and *paying for it in advance*. You will enjoy reading it better if you do this.

J. F. LOVE.

Baltimore, Oct. 28, 1892.

Southern Business College, Asheville, N. C.

This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 18,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

Efforts are made to secure good positions for all worthy graduates of this institution.

Rates of tuition and board for students quite reasonable.

For farther information, address,

M. M. LEMMOND, *President.*

The *Seminary Magazine* of the Southern Baptist Theological Seminary is published under the auspices of the students. The Professors contribute much to it, also leading men of our denomination. It gives information about Seminary matters that cannot be gotten elsewhere. It is a periodical of real value to preachers. The October issue contains a picture of the new Professor, Dr. E. C. Dargan, with an account of his life by Dr. Broadus. New subscribers will wish, of course, to begin with this issue. Address Arthur Willett, Baptist Seminary, Louisville, Kentucky.

Suggestions to Ushers, and to the People.

The work of ushering in a church involves some labor, and some loss in the enjoyment of the services. We ought to be grateful to the ushers and make their work as pleasant as possible. Our ushers usually do their work admirably; but they may get some ideas which will be valuable to them from the following suggestions:

1. Fill the front and center of the church first. If possible, reserve a few seats near the entrance till after the collection.

2. Keep the two sides of the church as evenly full as possible. When one side gets fuller than the other, send the people across to the emptier side.

3. If there are two or three persons in a pew, do not seat any more in it, so long as there are any entirely empty pews in the church. It is better to scatter the audience than to have some seats crowded and some empty.

4. If the audience is small do not leave great blank spaces in front of the preacher. They look bad both to him and to the people.

5. Ushers should feel that the responsibility of having things done "decently and in order" rests largely upon them.

To the people let us say that if they wish to treat the ushers properly they should observe these rules:

1. Come early to church, and give the ushers a chance to enjoy the worship. People who come late and keep the ushers at work after the services begin, do them a real injury.

2. Don't defeat the plan of the ushers to reserve a few back seats by insisting on having them yourself early in the services.

3. Accept gratefully the seat given you, taking it for granted that the usher has given you the best seat at his disposal. Don't growl at the usher because some one else has got into a seat that you generally have.

4. Never leave an usher to march down the isle alone, while you drop into a back seat. It is discourteous and mortifying to him.

These things may seem like trifles, but "trifles make perfection," especially in conducting public worship. All success in anything comes from attention to details—*Selected.*

Keep Busy

The secret of success in life is to keep busy, to be persevering, patient, and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. An old philosopher says: "The fire fly only shines when on the wing; so it is with the mind; when once we rest, we darken."—*British Printer.*

Electrice wire men are on a strike in New York City.

Acknowledgments.

State Missions—Mt Gilead ch, Montgomery, $7.70; High Point ch, Liberty, 80.40; T O Castello, Ross' ch, West Chowan, 5.00; Rev W P Jordan, ditto, ditto, 5.00; Murfreesboro ch, ditto, 8.18; Cape Fear Asso, 25.96; Lunon's Cross Roads ch, 8.50; South River Asso, 18.34; W M S, Masonboro Sd ch, 8.30; Ahoskie ch, West Chowan, 40.00; Ditto, W M S, ditto, 10.00; Columbus ch, Green River, 3.00; Meck and Cab Asso, 33.00. Total, 198.38. Previously reported, 8,369.58. Total this year, 8,567.96.

Foreign Missions—W M S, First ch, Wilmington, Eastern, $2.88; W M S, Wells' Chapel ch, ditto, 2 10; Mr J W Wheless, Rock Springs ch, Tar River, 5.00; Mt Gilead ch, Montgomery, 5.45; Mars Hill ch, W Chowan, 36.00; Murfreesboro ch, ditto, 23.70; Cape Fear Asso, 19.23; South River Asso, 45.95; Autryville Mis Soc, So River, 72c; Maggie Cooper Mis Soc, ditto, 1 34; W M S, Masonboro Sound, 2.00; Mt Zion Asso, 85.08; Eastern Asso, 164.03; A Friend, Mt Zion Asso, 5.00; Big Level ch, Green River, 1.10; Meck and Cab Asso, 50.40. Total, 450.05. Previously reported, 7,804.11. Total this year, 8,254.16.

Home Missions—W M S, First ch, Wilmington, Eastern, $1.44; Ditto, Wells' Chapel ch, ditto, 1.90; Mt Airy ch, (colored missions), 1.91; Mt Gilead ch, Montgomery, 2.70; Mars Hill ch, West Chowan, 10.00; Cape Fear Asso, 7.33; South River Asso, 90c; W M S, Masonboro Sound ch, 2.00; Mt Zion Asso, 27.86; Eastern Asso, 46 17; Columbus ch, Green River, 2.58; Meck and Cab Asso, 19 50. Total, 124.29. Previously reported, 2,736.84. Total this year, 2,861.13.

Education—Mt Gilead ch, Montgomery, $1.70; Cape Fear Asso, 14.96; Knap of Reeds ch, 4.00; South River Asso, 3.41; Mt Zion Asso, 38.77; Aho kie ch, West Chowan, 15.00; Eastern Asso, 71.60; Meck and Cab Asso, 37.00. Total, 186.44. Previously reported, 2,494.97. Total this year, 2,681 41.

Orphanage—Cape Fear Asso, $2 97. Previously reported, 1,061.03. Total this year, 1,064.00.

Ministerial Relief Fund—Cape Fear Asso, $16.46; South River Asso, 2.00; Eastern Asso, 57.49. Total, 75 95. Previously reported, $301.50. Total this year, 377 45.

Havana House—W M S, Masonboro Sound ch, $12 70; Eastern Asso, 7.05. Total, 19 75.

Centennial Fund (Home Missions)—W M S, Wells' Chapel ch, Eastern, $1.00; Mars Hill S S, West Chowan, 5.00; Mt Zion Asso, 7.11; Meck and Cab Asso, 1.00. Total, 14 11.

Centennial Fund (Foreign Missions)—W M S, First ch, Wilmington, Eastern (collected by Mrs J F Divine), $17.50; Mars Hill ch, West Chowan, 5.00; Mt Zion Asso, 7.11; W M S, Rocky Mount ch, 5.00. Total, 34.61.

Sunday-schools—W M S, Rocky Mount ch $1.90.

In the RECORDER, Oct 26th, the items, Lincolnton ch, South Fork, $4.50, and Mt Zion ch, South Fork, 50c, for Ministerial Relief Fund, should have been for Education.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct. 29, 1892.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the BIBLICAL RECORDER.

TOBACCO HABIT

For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.

EASILY CURED

Rosenthal Clothing Company,

305 Fayetteville St., opp. Postoffice, Raleigh, N. C.

Largest and Best Selected Stock

of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

ESTABLISHED 1865.

CHAS. M. WALSH,

Marble Works, Monuments, Tombs &c.

PETERSBURG, VA.

I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

THE ORIGINAL

Patented Feb. 24, 1880. See Patent Stamp on each Waist.

TAKE NO OTHER.

REMEMBER THE GENUINE

JACKSON CORSET WAISTS

ARE MADE ONLY BY THE

JACKSON CORSET CO., Jackson, Mich.

The manufacturer's name is printed upon the boxes and stamped upon lastic of clasp in each waist.

They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING

If your dealer hasn't them write to us.

CANVASSERS WANTED.

BUCKEYE BELL FOUNDRY, CINCINNATI, O., U. S. A. Best Copper and Tin School and Church BELLS, PEALS AND CHIMES. Prices and Terms Free. Name this paper.

ASK YOUR AGENT FOR

A POLICY

—IN THE—

N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
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CHAS. ROOT, Secty-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE. RALEIGH, N. C.

Do You Want a Teacher?

TEACHERS EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

God's Church.

HOW TWO HUMBLE STRANGERS WERE MADE TO FEEL AT HOME.

Dot Hunt was as sweet a child as you ever saw. She was beautiful, too, and everybody loved her because she was lovely. She was an only child of a wealthy widow, and her home was one of elegance and culture. There never was a kinder or more generous child, or one more compassionate. If, while driving in the grand carriage beside her mamma, she saw a child grieved or injured she was not happy until something was done to comfort or help it. If a beggar child came to the door she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rose buds fastened in the broad sash.

At the church door stood a plainly dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common-looking brown straw hat. People were going into the church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the churchgoers; it was Dot's.

"Isn't you doin' to church?" asked Dot of the little girl.

"It isn't our church; we're strangers; we don't know where to go," answered the girl.

"It's God's church," Dot said, reverently: "Come with mamma an' me, there's lot's of room in God's church."

The weary mother looked into Mrs. Hunt's face questioningly, and although the latter's face flushed, she seconded her daughter's hearty invitation.

"Yes, do come with us, please," she said, "we will be glad to have you." And presently seated side by side in "God's church" were the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face flushed with shame as the minister during his reading, gave this passage: "I was a stranger and ye took me in."

Was it Jesus looking through that sad woman's eyes? Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

And after the service more than one richly-dressed lady shook hands kindly with the "strangers," and made them welcome.

Dot never knew how forlorn, how homesick, how desolate those two strangers had been before her gentle welcome reached their souls, but her first Sunday at church had taught some "children of older growth" a lesson sadly needed.

And lo! how great a tree grows from a little acorn. The "strangers who had come to the city from a bereaved home, from which death had taken beloved ones and money had taken wings, found friends and pleasant, profitable employment. How far a little candle throws its beams!—*Earnest Gilmore, in Morning Star.*

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

NEWS OF THE WEEK.

Raleigh Affairs.

Chief Justice Merrimon and State Treasurer Bain both continue quite ill.

The North Carolina Wagon Company here has failed. Total liabilities $73,000. The assets, based on the cost of the building, material, &c., on hand, foot up about $60,000.

Prof. D. H. Hill opened the fall series of lectures at the Agricultural and Mechanical College last Friday night with a discourse on the "Analysis of Humor." The lecture was enjoyed by a good audience.

Mid McLean, colored, was arraigned last Friday before a Justice on a charge of forgery, he having raised certain weighmasters' certificates. The evidence was clear and the prisoner is now in jail to await the January term of court.

The *Gazette* states that the colored people will have their Industrial Fair in this city beginning November 21st to continue during the week. It also says that Rev. John Jasper, the celebrated negro divine of Richmond, Va., will deliver an address.

State News.

I. K. Greenwalde, boot and shoe dealer at Wilmington, has assigned, with liabilities of $15,000.

The hotel, a law office, a vacant store and a private residence in Kenansville were destroyed recently by fire.

Mrs. Minnie Roberts, of Mangum township, Durham county, died recently at the advanced age of 100 years.

The Rufty gold mine two miles south of Catawba was sold recently to parties from Canada. The price paid was $25,000.

We see it stated that a large English syndicate contemplates the establishment of a $350,000 cotton factory in Rocky Mount.

In Pender county, recently, a little three-year-old child of Mr. and Mrs. T. C. Lewis was accidentally burned to death while its parents were away from home.

Col. J. Y. Bryce, of Charlotte, has sold his marl beds, covering 8,000 acres in Craven county, to Mr. James Gray, of Boston, for $15,000.—*Mecklenburg Times.*

Edward Banner shot and seriously wounded his father in law, Matt. Leigh, in Forsyth county, several days ago.

Bears are said to be numerous in the upper part of Dismal Swamp, and are ravaging corn fields and killing stock of farmers near by.

Work has began on the extension of the Egypt railway in Chatham county towards Randolph county. The road will probably be extended to Asheboro.

C. P. E. Burgwyn of Richmond, Va., has been awarded the contract for the improvement of Cape Fear river and other streams in this State. The government appropriation is $600,000.

Mrs. Jane Bailey, who lives near Crofts, was arrested, carried to Charlotte, and on Oct. 28th, bound over in the sum of twenty-five dollars to appear at court. Her offence was abducting two small boys, aged respectively eight and five years. The children were returned to their parents at Crofts.

Friday, the 21st ult., was the day set apart for the hanging of Leonidas McKnight. The execution did not take place because of the fact that McKnight had been granted an appeal to the Supreme Court, and as that appeal had not been brought up, his execution was postponed.

The North Carolina building site at the World's Fair grounds was dedicated on the 24th ult., by Gov. Holt and staff in the presence of a number of North Carolinians. Short speeches were made by the Governor and others of our State. The exercises closed with the singing of "Carolina."

The Goldsboro *Headlight* of 27th ult. contained the following from a Clinton correspondent: "While John B. Robinson and Ad. Sutton, two colored men, were setting up with a corpse Friday night, they became involved in a dispute, whereupon Sutton struck Robinson with a pole on the head, causing a fracture of the skull, from which he died soon after."

Two white tramps, R. C. Bastwick and John Thompson, were arrested at Winston for kidnapping a white boy, Edgar Richards, near Roanoke, Va., a little over three weeks ago. The boy, a cripple, had one foot cut off by a train. He and the tramps are being held till the boy's father and an officer arrive. The tramps were travelling through the country begging money on the boy's unfortunate condition. So we gather from a Winston special, Oct. 28th, to the Raleigh *News & Observer*.

At Burnsville, Yancey county, last Wednesday, an unsuccessful attempt was made by a Republican tough named Bud Parrott to assassinate Dr. Geo. W. Sanderlin while he was speaking. A fight ensued between Democrats and the friends of Parrott, in which about a dozen persons were seriously injured. Parrott was shot twice through the body, and is not expected to live. A Democrat named Phillips was terribly stabbed with a bowie-knife. The attack was wholly without provocation.

General News.

A revolt in Hayti is threatened.

The United States has formally recognized the new government of Venezuela.

An opera house in Cleveland, Ohio, was burned last Saturday morning, causing a loss of $300,000.

A general strike of warehousemen, hackers and drivers was inaugurated at New Orleans on the 29th ult.

Destructive gales prevail along the British coasts. A number of wrecks have occurred and several sailors have lost their lives.

A cotton compress and five thousand bales of cotton at Belton, Texas, were almost entirely destroyed by fire on the 25th ult. Loss $165,000.

The stockholders of the Western Union Telegraph Company have unanimously decided to increase the capital stock of the company to $100,000,000.

A runaway car on the incline plane at the Phillips glass works at Mapleton, Pa., last Thursday night, instantly killed three men and seriously injured two young ladies.

By the collapse of a bridge near Seattle, Wash., on the 24th ult. seven workmen were killed and eleven injured, five fatally. The men were laying a track across the bridge.

A collision on the Philadelphia & Reading railroad eight miles north of Philadelphia, occurred on the 29th ult., causing the death of seven persons and the injury of a number of others.

Nine negro men were recently on trial at Chestertown, Md., charged with the murder of Dr. J. H. Hill on the night of April 23d. Eight of the negroes were found guilty of murder in the first degree, the remaining man being acquited.

A window glass warehouse, and a large sash and door manufactory, in Cleveland, O., were destroyed by fire on the 28th ult. Loss $140,000. One person was killed and several others injured.

The admission to the World's Fair buildings and grounds will be in all cases fifty cents per head, except in that of children under six years, accompanied by parent or guardian. These will be admitted free.

Bill Dalton, brother of the Dalton outlaws who were killed at Coffeyville, Kan., says he will sue the town for $10,000 damages. He claims that the pockets of the bandits were robbed after they were shot down.

The steamer Roumania of the Anchor line was wrecked by a terrible storm on the Portuguese coast near a little village called Gronho, on the 28th ult. There were 122 persons on the steamer at the time of the disaster and only seven reached the shore alive.

Twenty five new cases of cholera were officially reported in Hamburg on the 24th ult.

During the progress of a fire in a boat supply store at Pitteburgh, Pa., on the 26th ult., eleven firemen were overcome by fumes of burning oil and waste. Two were killed and several seriously injured.

The nitro glycerine factory, two miles south of Lima, O., exploded on the 28th ult. The report was heard twenty miles distant. Three persons were killed and two badly injured. A $5,000 plate glass front in the Metropolitan Bank was shattered.

News has reached El Paso, Texas, of the annihilation of the Tomocniens a people who are nearly pure Aztecs, and who inhabited a village of Tomocnio in the mountains of Southeastern Chihuahua, Mexico. Mexican soldiers masacred them in a church. A large number of the soldiers were killed during the conflict.

Milwaukee, Wis., was visited by a terrible fire on last Friday night. The explosion of an oil barrell in a store started the conflagration. Over three hundred buildings of all sorts were completely destroyed. Five persons are known to have been killed and several others seriously injured. About three thousand persons were rendered homeless. Hundreds are thrown out of employment. The loss is estimated at $5,825,000. The losses of insurance companies amount to between $1,500,000 and $2,000,000. Many affecting scenes were witnessed during the progress of the fire. Hundreds of people lost everything that they owned. Money is being raised to help the unfortunate ones.

Mrs. Harrison after a lingering illness of some months, passed away at the White House at 1:40 o'clock Tuesday morning of last week. Her death was not unexpected. Simple funeral services were held in the East Room of the White House on Thursday morning. After the services at the White House the remains were carried to a special train which was to convey the funeral party to Indianapolis, Ind. The ushers of the White House were the active pall-bearers. The honorary pall-bearers were vice-President Morton, Secretary J. W. Foster, Secretary Elkins, Attorney General Miller, Postmaster General Wanamaker, Secretary Tracy, Secretary Noble and Secretary Rusk. When the special train reached Indianapolis the remains were conveyed to the First Presbyterian church where services were conducted by Rev. Dr. Haines. After the services at the church the remains were interred in Crown Hill Cemetery, in the presence of several thousand persons. The sympathies of the whole community are with the bereaved ones.

If you feel weak and all worn out take BROWN'S IRON BITTERS

MARRIED.

HALL—DUNCAN—On Oct. 19th, 1892, in the Baptist church in Benson, by Rev. W. F. Watson, Mr. E. L. Hall and Miss Nettie Duncan.

MASTEN—HUGHES—On Wednesday afternoon, Oct. 26th, 1892, at 3:30 o'clock, in the home of the bride's father, about nine miles east of Roxboro, by Rev. J. H. Lamberth, Mr. H. H. Masten and Miss Dora Hughes.

DIED.

HINSON—W. D. Hinson, at Croft, N. C., on Oct. 3d, 1892, aged eighteen years, four months and eleven days.

This young man possessed a good christian character. He was a consistent member of the Baptist church, and much beloved by all who knew him. His last words indicated that he had a good hope through grace. His death is a great grief to those most intimately connected with him. His church has lost a consistent laborer. "There remaineth therefore a rest to the people of God." A.

STALLINGS—It is with sadness that I chronicle the death of Mrs. J. M. Stallings of Cedar Rock, Franklin county, N. C. Hers was a beautiful christian life—no artificials—a pure, sincere, frank, open, unvarnished woman of God. Hers was of a truth, a godly walk and a pious conversation. The most beautiful trait in her character was unselfishness. She was absorbed in the welfare of others, forgetting self. She was kind and gentle, "abounding in good works and alms deeds which she did." Verily, a Dorcas has fallen. S.

McMILLAN—Fell mortally wounded at Pembroke, Ga., on September 22d, Neill S. McMillan, in the thirtieth year of his age. He was born and reared near St. Paul's, Robeson county, N. C., but on reaching maturity removed to Georgia. At the request of an officer of the law he was engaged in arresting a negro desperado, from whom he received two fatal pistol shots, but we mourn not as those who have no hope. A few months before this sad casualty he wrote to his mother that he had entered upon a new career in life—that old things had passed away, and that he believed that her prayers and the prayers of his true friends in his behalf were answered. He also assured a brother of the same thing. His remains were interred at Mt. Moriah cemetery, Robeson county, N. C. D. C. M.

HIGHSMITH—On Saturday morning, June 25th, 1892, Miss Lizzie D. Highsmith, daughter of G. W. and M. E. Highsmith, departed this life in the twenty-sixth year of her age, leaving to mourn her loss many relatives and a host of friends. About ten years ago she gave her heart to Christ, and joined the Missionary Baptist church. As a christian she was prominent for piety and consecration. She loved all services of God's house. This will shine as the brightest star in the many-jewelled crown which she shall wear in the glory world. Her funeral sermon was preached by Rev. J. W. Sell, from Revelation 14: 13. Since her conversion she has lived a devoted christian, and while we shall miss her on earth we rejoice to feel that our loss is her eternal gain. No doubt she is now with the dear brother and sister that have gone on before. May God in mercy bless and comfort the sorrowing and bereaved family.

ROBT. N. BUTLER.

Tributes of Respect.

Resolutions of the Sunday-school of Independence Hill Baptist church, Croft, N. C.:

WHEREAS, Our Heavenly Father has called away from this world our young brother and Sunday-school scholar, Willie D. Hinson; be it

Resolved 1. That while we were pained to part with one whom we so much loved and respected, that we humbly bow to the will of him who doeth all things well.

2. That we will always remember him and his pious christian life, and will look forward to that blest Sabbath morn when we hope to meet him on the shores of sweet deliverance.

3. That a copy of these resolutions be sent to his parents, and to the BIBLICAL RECORDER, and also spread on our church book.

J. F. HAWKINS,
C. J. BLACK,
J. L. CASHION,
Committee.

FOR SCROFULA
scrofulous humor in the blood, ulcers, catarrh, and consumption, use
Ayer's Sarsaparilla
The most economical, safe, speedy, and effective of all blood-purifiers.
Has Cured Others will cure you.

Notice.

By virtue of a power of sale contained in a certain mortgage deed made the 28th day of March, 1891, by L. T. Woodlief and wife to W. C. Powell & Co., duly recorded in the office of the Registrar of Deeds for Wake county, in Book No. 112, page 319, we will sell at the court house door in the city of Raleigh on the 2d day of December, 1892, at 12 o'clock M. at public auction for cash the tract of land described in said mortgage deed, situated in New Light Township, in Wake county, adjoining the lands of L. A. Wilson and others, containing seventy and three fourths acres, more or less.

W. C. POWELL & CO., Mortgagees.
N. Y. GULLEY, Attorney.
October 27, 1892.

Wanted. All kinds of old used postage stamps used before 1870. Also Confederate bills. Cash paid. Send us what you have, or send 2c. for large illustrated circular. Address J E Handshaw, Smithtown Branch, N.Y.

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AGENTS FOR SAMANTHA on the Race Problem" Wanted by Josiah Allen's Wife, author of "My Opinions and Betsey Bobbett's," "Samantha at Saratoga," etc., etc. The brightest and funniest book ever written by this humorous writer. Profusely illustrated. An appetizer for preachers and laity alike. Not a dull page in it. The comical and pathetic is portrayed by the artist. Mela, who "tried to keep the biggest heft of the commandments ever sence she jined the meetin' house" and other characters as natural as life. Apply at once for terms to J. H. CHAMBERS & Co., 914 Locust St., St Louis, Mo.

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A graduate of Roanoke Baptist Female College would like to teach in private family or an academy. Can take any branch. Address BIBLICAL RECORDER, Raleigh, N. C.

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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To Yourself,
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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.
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To all *new subscribers* who will send two dollars for a years subscription between now and the first of January next, we will send the paper free from the time the money is received until January 1st, 1893, and a full year from that date.
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RALEIGH, N. C.

The Home Circle.

The Noblest Rule of Life.

There is no life, however low
Or humble in its birth,
That may not from its store bestow
Some brightness o'er the earth.

The tiniest star, though far away,
Doth send an offering down,
And helps by its tremulous, golden ray
The brow of night to crown.

The river hastening to the sea,
With all its gathered treasures,
Yields up its offerings, full and free;
Their worth it never measures.

Thus nature proves in many a way
The noblest rule of living.
Would ye receive? then day by day
Increase thy store by giving.

—Zion's Herald.

Practical Christianity.

"It is wonderful how the Lord does take care of us—wonderful!" and little Mrs. Fransell gave the dress waist on which she was working an emphatic shake by way of affirmation. "Why, I was left a widow more than eight years ago, and I can see how he has led me and taken care of me every year and day since."

"I suppose you have done something toward the care-taking yourself!" said Mrs. Lyte, who knew somewhat of the energy pent up in the slight figure of her dressmaker.

"Certainly," said Mrs. Fransell; "I didn't sit down with my hands folded and expect my bread and butter to come to me; nor did I expect my friends to give it to me. I've worked hard, I tell you; not many idle hours nor much vacation for me in these eight years. But I have lived comfortably, and have given my daughter a good education, and I know I never could have done it if the Lord had not helped me in every way and at every time."

"I am sure you could not have worked so hard and kept so fresh and cheerful without his help," said Mrs. Lyte.

"O dear, no," said the dressmaker, her deft fingers arranging a graceful fall of lace as she talked; "but do you know there are a good many people I work for—Christian people, too—who laugh at me if I say anything about it? 'The *Lord* helping you to sew, Mrs. Fransell; how perfectly ridiculous!' they say. But I know he *does*. When my husband died I knew I should have to take care of myself and my little girl. There wasn't a thing that I knew how to do that would bring me in any money. I hated to sew, and I didn't do it very well, of course. But I made up my mind that was the thing for me to do, so I set myself to learn how. At first I went out as a seamstress; then I went for a year to a dressmaker just to learn how to put things together, and to do them the best way; then I learned to cut and fit.

"Mrs. Lyte, there was many a time when I was dreadfully discouraged. I have prayed to the Lord often to help me cut a garment right, and make a dress fit well, and I know he did help me. It is all owing to his help that I have got where I am now, as busy as I can be all the time, and people seem pretty well satisfied with my work. O, yes, indeed," she went on, "that is just my idea of a heavenly Father. He knew I had to work for my living, and he knew I was doing the very best I could, but I couldn't do it all by myself, so according to his promise he supplied my need. You know he says if we lack wisdom we may ask of God. I wanted wisdom to learn the dressmaking trade, and I asked for it and got it."

"Yes," said Mrs. Lyte, "I believe that is all true; it is Bible teaching and it is christian philosophy. If we could all of us receive the things of God 'as little children,' we would be better and happier."

"'Take it to the Lord in prayer,' that is my motto for everything," said Mrs. Fransell. "But I was working for a lady a few weeks ago—she is a member of my church, too—and I supposed she was a christian. Her little boy was naughty and she reproved him very sharply, and they had quite a tussle. Afterward she said to me: 'I am at my wit's end about that boy. He won't mind, and I lose my patience and my temper with him.' I ventured to say to her: 'Don't you ever take it to the Lord in prayer? I should never think of trying to manage a child by my own wits, nor myself either, for that matter.'

"'No,' she said, 'I don't think I ever did pray about it especially. I ask God's guidance in a general way, of course.' I asked her if she never prayed with her little boy, and she said: 'I hear him say his prayers every night, of course.' That is as much as a great many christians know about prayer, I'm afraid. And, Mrs. Lyte, I don't often tell my own views or experience about it, for when I do people look at me as if there was something wrong with my head."

"Nevertheless, Mrs. Fransell, you do tell it in your cheerful face and in the conscientious work you do," said Mrs. Lyte, "and I suppose that is really the best way to 'shine with a pure clear light,' you in your little corner, and I in mine."—*N. Y. Advocate.*

About the House.

People who suffer from chapped hands should be careful to dry them thoroughly after they are washed. This prevents chapping. If the hands are already chapped, however, there is nothing better than camphor ice. This preparation contains no glycerine, a component part of many other ointments used for this purpose, and consequently of no use to the large number of persons to whose skin glycerine is irritating. To make camphor ice, take three ounces of camphor gum, the same amount of spermaceti and two ounces of olive oil. Melt together in a cup on the stove, in a moderately warm place, where they will melt slowly together and form a white ointment in a few minutes. Pour it in an earthen box or cup, and when cool, use. Rub the camphor ice on the hands before going to bed; put on gloves, and after a night or two of such treatment the ordinary cases of chapped hands will succumb.

Lemon juice is much better than oxalic acid for taking out stains on the skin. It softens it and leaves it in better condition. There are a certain number of drugs that every one should have at hand in convenient places, kept in glass bottles with glass stoppers. Among these is ammonia, which is perfect in its cleansing properties; then comes vaseline, glycerine, borax, alum, camphor and alcohol. Every one of these is needed.

Home-made candies are not only superior to the cheap mixtures sold by the grocers, but cheaper as well. Excellent cream taffy can be made as follows: "Three cups of granulated sugar, half a cup of vinegar, half a cup of water, butter size of a walnut. Boil without stirring until it will candy when dropped in cold water. Flavor, and pour out on a buttered dish. When cool, pull till white, then cut up in sticks with sharp scissors.

Butter-scotch calls for one cup of sugar, one cup of molasses, half a cup of butter, one tablespoonful of vinegar, pinch of soda. Boil all together till done, pour in a buttered pan and cut in squares when cold, and wrap in paraffine paper.

For a very nice custard pie, beat three eggs, three heaping tablespoonfuls of sugar, one of flour, a pinch of salt and grated nutmeg to taste in a quart bowl, having in the meantime put your milk on to scald. When the milk is scalding, pour it over the beaten eggs, etc., stirring briskly. Have a large, deep pie-plate lined with crust, set it in the oven and let stiffen a little, then pour in the custard. Do not have the oven very hot, just hot enough to brown the froth which will rise to the top of the custard a delicate color.

For frozen pudding, take one pint of heavy cream, the yelks of four eggs and beat together; make a syrup of one pound of sugar and one pint of water, put on the fire when very hot, add forty blanched almonds, pounded fine, one ounce of chopped citron, two each of raisins and currants, one ounce of candied orange and lemon peel each, the juice of one lemon; pour in freezer and freeze. Set aside one hour to harden.

To brighten gilt picture frames, take sufficient flowers of sulphur to give a golden tinge to about one and one half pints of water, and in this boil four or five bruised onions, or garlic, which will answer the same purpose. Strain off this liquid, and with it, when cold, wash with a soft brush any gilding which requires renewing, and when dry it will come out bright as new.—*Cricket, in the Waverly Magazine.*

The Effect of Sleeping in Cars.

Is the contracting of cold, which often results seriously to the lungs. Never neglect a cold, but take in time Taylor's Cherokee Remedy of Sweet Gum and Mullein—nature's great cough medicine.

A Child's Victory.

A coal cart was delivering an order in Clinton Street the other day, and the horse made two or three great efforts to back the heavily-loaded cart to the spot desired and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eye, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but I don't want to get into a row," remarked one.

"I am satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not the least bit afraid to tackle him," put in a young man with a long neck, "but about the time I got him down, along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it when a little girl about eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here and we'll carry every bit of the coal to the manhole and let you rest while we are doing it."

The man stood up, and looked around in a defiant way, but, meeting with only pleasant looks, he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.—*Our Dumb Animals.*

The Uses of the Lemon.

Lemonade from the juice of the lemon is one of the best and safest drinks for any person. It is suitable for all stomach diseases, gravel, liver complaint, inflammation of the bowels and fevers. It is a specific against worms and skin complaint. Lemon juice is the best antiscorbutic remedy known. It not only cures the disease, but prevents it. Sailors make daily use of it for this purpose. I advise everyone to rub their gums with lemon juice to keep them in good condition.

The hands and face are kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains.

Lemon is used in intermittent fevers, mixed with strong, hot, black coffee, without sugar; neuralgia may also be cured by rubbing the part affected with cut lemon. It is valuable also to cure warts, and dandruff on the head, by rubbing the roots of the hair. It will alleviate and finally cure coughs and colds, and heal diseased lungs, if taken hot on going to bed at night.

Its uses are manifold, and the more we employ it internally, the better we find ourselves. Lemon juice is useful in removing tartar from the teeth, and is anti-febrile. A doctor in Rome is trying it experimentally in malarial fever with great success, and thinks it will in time supersede quinine.—*Selected.*

To relieve headache, correct disorders of the stomach and increase the appetite, and for the cure of liver complaint, use Ayer's Cathartic Pills. They are perfectly safe to take, and invariably promote a healthy action of the digestive and assimilative organs.

Overgrown Boys.

There can scarcely be a more refined method of cruelty than of ridiculing the awkward movements of a boy whose superfluity of flesh or stature prevents his moving gracefully among his more naturally formed brothers and sisters; and yet fathers and mothers as well as thoughtless friends or playmates are often guilty of thus wounding the feelings of the overgrown boy who is so unfortunate as to have been born among them. Even the attainment to a noble and perfectly symmetrical stature (which the years always bring to such a one, if his health does not fail under the extra imposition of labor which his mistaken friends require of him) cannot atone for the cruel hurts he thus receives. If he be a sensitive child, they rankle in his very soul, and do untold harm. Some parents are in such haste for their children to become men and women that they force them on, hasten their development in every possible way; and if nature favors them by bestowing a more than ordinary growth in bone and flesh upon any of their children, they are rejoiced to have the excuse to impose duties and exact behavior according to the number of pounds avoirdupois, when in reality that is no standard to go by. Too many children are thus defrauded of their childhood, and who is prepared to answer such a charge by and by, when it shall be brought against them.—*Selected.*

Chronic coughers are stupid bores and should be forced to use Dr. Bull's Cough Syrup, the only infallible remedy.

From Eight to Sixteen.

A philanthropist of wide experience declares that the male criminals of London have nearly all entered upon their career of crime between the ages of eight and sixteen years; and that if a young man lives an honest life up to the age of twenty, there are forty-nine chances in favor and only one against him as to an upright life thereafter.

Here is food for thought, indeed. Teachers of uneasy, restless, wide-awake boy humanity are requested to take notice. "From eight to sixteen!" How strong willed they are! How impatient of a restraining hand! "I am trying to hold a four-horse team," said a delicate woman to whom one of these young immortals had been entrusted. No wonder her face was pale and care-marked.

"The Sunday-school teacher has so little time with the boys," some one says. Yes; but love will devise many a way in which to follow them into their week day life. Said a teacher whose success with boys was wonderful: "I literally followed them for years. But they did not know it at the time." Yes; and she saved them!

"But she had the time," you say. Judge; she was a self-supporting woman, and in delicate health much of the time.

"Time!" No; it is love that "seeks and follows!"—*Exchange.*

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CURE CONSTIPATION.
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are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unparalleled. Elegantly sugar coated.
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University Law School.
40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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The Success of the Gospel Dependent Upon the Spirit.

OUTLINE OF INTRODUCTORY SERMON BY REV. DR. J. L. CARROLL AT MT. ZION ASSOCIATION, OLIVE'S CHAPEL, WAKE COUNTY, OCTOBER 18, 1892.

Text—"Not by might, nor by power, but by my Spirit, saith the Lord."—Zech. 4: 6.

The Israelites, after a long and wasting captivity in Babylon, were permitted by King Cyrus to return, under the lead of Zerubbabel, to engage in the great and glorious work of rebuilding the house of the Lord in Jerusalem. Seven years before the close of the reign of Cyrus the work was discontinued because of an accumulation of discouraging difficulties in the way of its accomplishment. During the eight years in which his successors, Cambyses and Smerdis, reigned, nothing was done. In the second year of the reign of Darius, who succeeded them, the prophets Haggai and Zechariah began to fulminate their denunciations of the sin of neglecting this work. Their words fell like fire upon tinder. Zerubbabel was aroused from his apathy, and the work was resumed with earnestness and enthusiasm.

The vision contained in this chapter is a part of the prophecy of Zechariah which had great influence in stimulating their zeal. It was designed to show Zerubbabel that he should not be discouraged by reason of the poverty and weakness of the people in attempting to rebuild the temple and re-establish its worship. Just as the two olive trees in an unnatural way furnished the needed oil to keep the lamps burning, so God would furnish unexpected supplies to aid in this great work. The two olive trees, standing upon either side of the golden candlestick and lamps, represented Zerubbabel and Joshua, the one the civil and the other the religious leader of his people, standing by this temple. Through them the Lord would communicate his Spirit in such an unnatural or miraculous way that the work should be completed, and the fires should be rekindled upon its altar, even as the lamps burned upon the candlestick. He must not depend so much upon material agencies and resources. The work was to be accomplished not by human might nor power, but by God Almighty's Spirit. The "great mountain" of difficulties should "become a plain before Zerubbabel." "The hands of Zerubbabel here laid the foundation of this house, his hand shall also finish it." "And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." He must not "despise the day of small things," for "the eyes of the Lord which run to and fro through the whole earth"—his all-watchful providence—would behold with gracious favor the work of Zerubbabel and carry it forward to a gloriously successful completion.

Now, this truth is not only capable of application to that spiritual building which "fitly framed together growth unto an holy temple in the Lord, Jesus Christ himself being the chief cornerstone," but was doubtless intended to do so. As the antetype is greater than the type, so does truth concerning the type more aptly apply to the antetype. By as much as the spiritual is more precious in the sight of the Lord than the natural temple, by so much the more is it true that the spiritual temple is to be reared not by human might nor power, but by God's Spirit. We learn from Rev. 11: 4 that there are still two olive trees "standing before the God of the earth," which are his two witnesses—his church and ministry. As the natural temple was to be reared by his Spirit communicated through the two olive trees representing his two anointed servants, Zerubbabel and Joshua, so by the mysterious but potent energies of the same Holy Spirit communicated through the two olive trees which represent his church and ministry, is the spiritual temple to be completed. Material agencies and resources have their degree of importance; but of themselves they are utterly impotent. Machinery, however beautiful in its proportions and appointments and perfect in its details, can accomplish nothing without that subtle but mighty agent called steam to invest it with life and energy. "The kingdom of God cometh not with observation." Luke 17: 20. God's people need to be oft reminded while engaged in this work of faith and labor of love for the spread of the gospel, of their absolute dependence upon the Almighty Spirit of God. In the hope of deepening this impression to-day, let us consider the indispensableness of the Spirit's help.

1. In calling to the work those who are to preach the gospel. Preaching is God's chosen agency for the salvation of men. 1 Cor. 1: 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." In order to be saved the people must call upon the name of the Lord. Rom. 10: 13, "How then shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Sent not only by men, but sent of God, with the seal of his heavenly unction. As in the ancient priesthood, so in this ministry. Hebrew 5: 4, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." In Rom. 1: 1 Paul says he was "called to be an apostle." In 1 Timothy 1: 12, he speaks of Christ as "putting him into the ministry." This divine call, so indispensable in apostolic times, is equally indispensable now. It is a life of self-sacrificing toil and labor. True it is that some might be brought into it by unworthy considerations without such call; but those who will devote themselves to it and be blessed of God in it will not unless they feel that "necessity is laid upon them." How then shall the thinning ranks of the ministry be recruited with earnest, self-denying ministers? The text gives the answer from the skies—"Not by might, nor by power, but by my Spirit, saith the Lord."

2. In qualifying the ministry for their work. Apart from the fundamental work of regenerating and calling to the ministry, there is further need of the Spirit to qualify the called for the work assigned them. He must give qualification which neither human might nor power can furnish.

For instance, we who preach the gospel need to be impressed with such a profound sense of the importance of our office as will lead us like Paul to "magnify" it, and labor and study by every means in our power to attain to the highest possible degree of efficiency in it. O, we all might make so much better preachers if we felt as we ought the importance of our high calling, and lent all our energies and opportunities to it! We need, further, a native power which will keep us in the work, notwithstanding the discouragements we meet; such a love for Christ as will become an all constraining inducement, and such a love for man as will make us feel with Paul, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise," to the highest and the lowliest, and that we cannot repudiate the obligation!

Then we so sadly need to be qualified to act with prudence and discretion in dealing with the endless variety of human character with which we have to meet to make us as wise as serpents and as harmless as doves. O how many mistakes we make, and how it hurts our usefulness. Whence shall we derive the heavenly wisdom and tact which without compromise will make us "all things to all men that we may by all means save some?"

And again, in the study of God's word how much do we need the illumination from on high, that we may behold the wondrous things in the land, understand how to gather them up, and unite and combine them for the happiest results when we preach them to the people. And above all, how much do we need to attain to that deep, unaffected, humble piety, which will "commend us to every man's conscience in the sight of God," which will give us power with God, and, consequently, power with men. How much we need to learn the importance of teaching by example as well as by precept that our business here is not only to "lure to brighter worlds," but to "lead the way" as well. O, how much more effective our preaching would be if it were endorsed thoroughly with the power of a consecrated christian life and character! These all-important qualifications for usefulness in the ministry—whence shall we derive them? They come not from human might nor power, but from God's Spirit.

3. In constraining the churches to sustain the ministry and other gospel agencies. "How shall they preach except they be sent?" Sent not only of the Lord, but by the churches of God. How shall the ministry devote itself successfully to its great work if the churches do not sustain it? The law on this subject is—1 Cor. 9: 14, "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." How sadly has this divine ordinance been violated in all ages of his churches. What violence is done to it now? How many good preachers are crippled in their usefulness by having to study the intensely practical questions—what shall we eat, and what shall be drink, and wherewithal shall we be clothed? And thus it is with all our benevolent enterprises, our boards, and colleges and theological seminaries—the efficiency of all is crippled by inadequate support. And yet our churches are abundantly able to sustain them if they could only be gotten to think so. Can human might or power bring them up to it? They have been persuaded by men of honeyed lips, and threatened by the sons of thunder, and still the cause languishes. But is there no help? Yes, God's Spirit can relax purse strings and open the doors of coffers, and make the contributions flow in streams into his treasury. But the ministry needs not only financial, but moral support. The gospel needs to be sustained by the pious examples and consecrated lives of those who believe it. How greatly is its progress hindered for the lack of this moral support! Too often is it shorn of its power by the unholy lives of christians. What vouchers for the gospel are consistent christian lives! And what power to keep it is in their sympathies and prayers. So Paul felt. 2 Thess. 3: 1, "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Whence shall our churches derive this moral and spiritual power which shall make it so helpful to the gospel? Neither human might nor power can furnish it. Only God's Spirit, with his sanctifying, spiritualizing, energizing power can do it.

"'Tis he that works to will,
'Tis he that works to do,
The power by which we act is his,
His be the glory too."

4. In making the word preached effectual to salvation. Here is another feature of our work in which our dependence on the Spirit is absolute. If we had a preacher called, qualified and sustained most amply upon every square mile of the earth's surface, aye, if he was a Spurgeon, he could do nothing to save men without the Spirit's help. The valley of dry bones in Ezekiel's vision is a striking representation of the spiritual condition of the race. In obedience to God's command the ministry may prophesy unto the dry bones and say unto them, "O, ye dry bones, hear the word of the Lord. But not until God shall say, "Come from the four winds, O breath, and breathe upon these slain that they may live," shall they live and "stand upon their feet an exceeding great army." Yes, if there be two of the best preachers upon every square mile, a Paul to plant, and an Apollos to water, God the Spirit must give the increase. "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. 3: 7. He must open the hearts of the people as he did Lydia's before they will attend unto the things spoken by his servants. With the Spirit to help, the merest dwarf in the ministry becomes a very Samson of strength in the pulpit. When abandoned by the Spirit, Spurgeon or Paul is a Samson shorn of the locks of his strength. Nothing can take his place in rising to life the soul dead in trespasses and sins. He alone can do it.

"The Spirit, like some heavenly wind,
Breathes on the head of flesh,
Creates anew the carnal mind
And forms the man afresh.

Our quickened souls awake and rise
From their long sleep of death,
On heavenly things we fix our eyes
And praise employs our breath."

Conclusion: Prayer for the Spirit, then, is the duty and privilege of the hour, as we assemble in our Association. O for an outpouring of his blessed influences upon all the meetings of our people, especially in this Centennial year. Then would our people come up to the help of the Lord along all the lines of our work, our Boards be soon relieved of all embarrassment and their treasury filled, and the word of the Lord have free course and be glorified in all the earth.

The Waves and the Rock.

I was on the ocean shore yesterday. There had been a strong sea breeze all night, and, as the tide was coming in, the sea ran high. The waves beat like hammers on the rock, but it threw them back in foam and spray. As I stood there watching that repeated assault and repulse, and remembered that it had been going on thus day after day for thousands of years, and yet that the rock towered unmoved and unbroken, I thought of the Bible and its critics. How they have raged around it. How they have hurled against it their objections, as if they would sweep it from the earth. Yet it stands, not only firm, like the rock, but stronger than ever in the faith and love of the race. The lesson of the rock and the waves was impressive, and yet, wishing to complete it, I turned to where a young oak stood battling with the storm. The winds seemed to say, as they rushed upon it: "How dare you stand in our way? We will lift you up and toss you before us as we have the waves on the ocean." But the scion, knowing that it was firmly rooted, only bowed to the winds, and said: "I thank you for coming. You help me to grow. The more you shake me the deeper my roots go down into the earth. Opposition develops my strength. Howl on, ye winds, and you will make me in time a giant of the forest." Such is the reply of the Bible to all who war against it. The more they try to destroy it the more powerful they make it. It is a tree which God has planted. It is rooted in the conscious needs of our fallen race. It finds there a soil adapted to its growth, and there it will grow until the whole earth is shaded by its leaves, which are for the healing of the nations. Let the critics criticise and let the scoffers scoff—they are only stimulating the interest of the race in this one divine book, and hastening the hour of its final triumph.—*C. H. B., in Journal and Messenger.*

Laurel Hill Church.

Dear Bro. Bailey:—Since my last letter to you, I have helped in a meeting of six days at Laurel Hill church. This church is in Montgomery county, three miles southeast of Troy, and on the road from Troy to Candor. Rev. W. M. Bostic is the pastor. This church for many years has been one of the best churches in the Montgomery Association; but I am sorry to say that she is not to-day what she has been in the past. Troubles among the members, and for the want of more religion of our Lord Jesus Christ, the members suffered the Devil to get the advantage of them, and he has injured the church, but I hope much good was done during the six days' meeting with the church. God bless the church and the people in the community, and help them to do their duty to God, the church, and to each other, and thus move on the good cause of the church.

LOCKEY SIMMONS.

The father of Prof. W. G. Simmons lived near this church, and the house in which the Professor was born and grew up to manhood is still standing, and is occupied by a Methodist brother named Towder, who is cultivating the farm on which Bro. Lockey Simmons raised his family and where he made the money by which he was enabled to educate his children, one of whom was our great and good and ever to be remembered W. G. Simmons. The house, the spring, the beautiful Little river, and the grand hills with which W. G. Simmons was made so familiar as he grew up, all made a profound impression on my mind as I looked at them; and in my heart I thanked God for blessing the world with such men as Lockey Simmons and his son, W. G. Simmons. The last named it has been my privilege to set before in his recitation room at Wake Forest College and received instruction from him. The lives and labors of such good and useful men will never die, and acts of kindness and words of advice are still living and of vast benefit to the world.

PINE RIDGE SCHOOL-HOUSE.

This place in Moore county is located two miles north of Lindon, and seven or eight miles northwest of Aberdeen. It is in what was called in my boyhood days as the sand hills of Moore county. Before the war it was an extended region of country and thickly timbered with the long leaf pine, with here and there a settlement. It was the home of the wild deer. I have often seen them bound in beauty and swiftness of flight over these sand hill plains. The sheep thrived well here. It was a good grazing country for them in the summer and a warm home in the winter. Cattle of all kinds did well, and I have known several men to have hundreds of them. They did well without being fed in the winter, save a little salt. I notice a great change; the pines have been boxed, the turpentine has been taken from them, many of them dying by being bled to death. The saw-mills have sawed them up into lumber; and thus the once beautiful pine forest is gone—yes, forever gone, for it will never, no, never, be what it once was.

I am holding a meeting of days at the above named school-house. I hope the meeting will result in good. One person has professed faith in Christ, and some have asked for the prayers of the christians. Bro. John Deaton, a licensed brother, is helping me in this meeting and doing some very good preaching.

I will go from here to Sulpur Springs in Montgomery county to help Bro. W. M. Bostick in a meeting.

I will go from there to Star, Montgomery county, where Bro. Futrell, a Methodist minister, and I will hold a meeting together. I will go from them to help Bro. I. M. Leach at one of his churches, and I will then go from there to help Bro. Ingram at Blackwood's Chapel, Pekin, Montgomery county, commencing the second Sabbath in December. May God bless the people in these meetings. W. A. BARRETT.

October 27, 1892.

Columbus Day Exercises at Oxford Female Seminary.

On the evening of Oct. 21st, "Columbus Day" was celebrated by the pupils of Oxford Female Seminary. The spacious chapel was brilliantly illuminated, the walls and rostrum tastefully decorated with the national colors caught up in graceful festoons with rich clusters of autumn leaves, russet and crimson and gold, the royal garniture of October, and wreathed with the yellow glory of the golden rod.

At the appointed hour, the sound of martial music announced the opening of the exercises, and soon, with measured tread, about one hundred beautiful girls, arrayed in flowing draperies of red, white and blue, with banners waving, marched into the hall, singing the stirring old chorus "Columbia, the Gem of the Ocean." With stately precision, they took their appointed positions, and, almost ere we were aware, a band of white-robed little children stood before us softly and reverently chanting the Lord's prayer. The effect was indescribably touching and beautiful. Then followed recitations and historical readings, interspersed with national songs and anthems, all of which displayed a high degree of proficiency in these departments of education.

Where all did so well, it would be unjust to discriminate, but we cannot forbear giving expression to our admiration of the tableau presented by the formation of twenty-four radiant girls, wearing the insignia of our glorious republic, into a crescent, the central figure of which was a fair daughter of Carolina, bearing the Stars and Stripes, while under its folds arrayed as the Goddess of Liberty stood another graceful maiden, who recited with distinct enunciation and impressive manner the beautiful "Ode for Columbus Day" by Edna Dean Proctor. Then the grand old "Star Spangled Banner" was sung with thrilling effect by Miss Shepherd, the teacher of vocal music. This young lady has a voice sweet, clear, resonant and of rare power. The large hall seemed flooded with melody. The audience testified their appreciation by enthusiastic encore. The rendition of "Hail, Columbia!" with brilliant variations, by Miss Marvin, the principal of the department of instrumental music, was superb, and caused every heart to thrill with patriotic emotion.

The concert closed with a jubilee song by the whole school, after which a "book reception" was greatly enjoyed by the young people. More than one hundred standard volumes were added to the library of the Caliopean Society.

We must not neglect to say that the fine military drill did credit to Miss Rountree's thorough training in the department of physical culture.

We noticed with sincere pleasure the improvements which have been made in all the equipments of the Seminary—new desks in the study halls, musical instruments in fine condition, the art rooms newly papered, reading room with its pleasant light and warmth, good library, papers, pictures, comfortable chairs and piano for the use of students when released from study, dining hall handsomely refurnished, the rosy light falling through crimson shades upon new glassware and silver. The sleeping apartments are all well furnished and carpeted, and a general air of thrift and progress prevails.

We prophesy for this grand old institution increased prosperity and usefulness, under the management of its courteous and scholarly president and his corps of accomplished teachers. M. P.

Life's Mistakes.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands on the shore in number; but it is as well to be accurate.

Here, then, are fourteen great mistakes: It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live for time alone, when any moment may launch us into eternity.—*Ex.*

The Bible as it Is.

A friend of the celebrated John Locke once inquired of him what was the shortest and surest way for a young gentleman to attain a true knowledge of the christian religion. He replied in these golden words: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end and truth without any mixture of error for its matter."

In these times the pulpit is seeking to unsettle the faith of the young as well as the old on the value of the Holy Scriptures. They talk now about the errors of the Scriptures—that they are not "without any mixture of error for their matter," as says the great philosopher. But it will be found in the end that God in his book is true, though it makes a good many would-be theologians liars. "The Book! the Book! the Book as it is," should be the cry of the church.—*Exchange.*

Girls who Make Poor Wives.

It is the worshipped daughter, who has been taught that her whims and wishes are supreme in a household, who makes marriage a failure all her life. She has had her way in things great and small; and when she desired dresses, pleasures or journeys which were beyond the family purse, she carried the day with tears or sulks, or posing as a martyr. The parents sacrificed and suffered for her sake, hoping finally to see her well married. The average man is blind to the faults of a pretty girl. He thinks her little pettish ways are more girlish moods; but when she becomes his wife and reveals her selfish and cruel nature, he is grieved and hurt to think he has been so unkind to her.—*Selected.*

If we [illegible] ourselves to [illegible] break the force of most temptations.

The Biblical Recorder.

WEDNESDAY, NOVEMBER 9, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

MINISTERIAL LOVE.

It is generally understood that if a minister would be a successful pastor and preacher, he must cultivate real genuine love, not only for God, but also for the people unto whom he ministers. In fact, like his Master, he ought to love mankind in general. To love the people unto whom he ministers it is necessary for the preacher to visit them, mingle with them in their home life, and know of their joys and sorrows. The opinion that a pastor can minister successfully and efficiently unto a flock, with a majority of whom he has only a *church* acquaintance, is an unsafe one to adopt. To minister efficiently unto one person, or unto many, implies a knowledge of the *wants* of the one or the many; and how can the preacher minister properly if he knows not by personal contact the *wants* of his people. We do not purpose, however, to pursue this line of thought further now; but we do propose to call attention to one special direction in which ministerial love should show itself, and in which it is sometimes, we fear, sadly deficient. Do ministers love one another as they should? In the days of our youth and earlier ministry we were charitable enough to suppose that ministers, as a class, would have one for another a very marked and conspicuous kind of love, especially when they were members of the same denomination, or of the same household of faith.

This more youthful opinion, we are sorry to say, while not dissipated, has at times been so severely tested that we have been forced more or less to modify it from the actual observation and experience of life. We were once verdant enough to suppose that, considering the nature of our ministers calling, considering that there ought to be but little room for self-seeking and uncharitableness among them, that they, as a class, would be above selfishness and preeminently distinguished by the spirit that characterised Christ the Master, "He came not to be ministered unto, but to minister." It may cause some "rustle in ministerial circles," but we state now a conclusion which we have reached after a somewhat mature study of the subject, and that is, many ministers do not love their brethren or one another as they should. As one proof of this, how often do we find the pastor who is receiving an ample support from the church he is serving, almost utterly unconcerned about the poorer and less fortunate pastor, or preacher, living near him! It is said that Lord Tennyson would not use one cent of the pension granted to him by the English government as poet laureate, but gave all of it to poor and struggling authors. How many preachers, who receive larger salaries than they need to meet their current expenses, show the same kind of consideration for their poorer struggling fellow pastors? Some one may say that such preachers ought to make some provision for their old age, or that they should give much of their surplus to charitable objects. Of course the minister, when able, ought to make some provision for old age, and ought, like other men, to be charitable; but there is a marked disposition, too often manifested, to show little concern about the fellow-pastors near him. Our ministers are often good and generous men, but we do contend that there is need that they should suffer their generosity to more frequently take the direction of their fellow-pastors' homes.

The absence of this love one for another is again seen when ministers seem to show little or no concern as to their fellow-pastors future settlement, or work, when they resign pastorates near them. They seem often more willing to find another pastor to fill the vacant field than to aid the retiring pastor in finding one. We once knew one of the leading Baptist ministers of this State to do the following graceful thing under the following circumstances. A fellow-pastor, living in a town near him, for reasons that were satisfactory to him, resigned, not knowing where he would go when the resignation took effect. Soon after, his neighboring fellow-laborer heard of his resignation he (unsolicited), wrote a kind and complimentary notice for the RECORDER of his resignation, and the work he had done on the field he was leaving, expressing his regret at losing from his Association a man of [illegible] worth, &c. Now the writing of that [illegible] cost that brother but little time and [illegible] two-cent postage stamp; but it [illegible] to be very helpful to the retiring [illegible] almost immediately he [illegible] another church, a prominent member of which saw the statement concerning him in his denominational paper. Yet how slow our pastors are at times to show this kind of regard and sympathy for their fellow-pastors! There is certainly room here—room which is sometimes an aching void—for pastors to show more concern one for another; and, when necessary, help one another. Some pastors will help other pastors under such circumstances when *applied to;* but did it never occur to you, brother, that you could do one of the most graceful and brotherly things of your life to go to your fellow-pastor's home and *offer* your services? Would it not be an exceedingly graceful thing—graceful partly because of its rarity—for you, unsolicited by him, to take steps, through the public prints, or by private correspondence, to secure your *brother* another pastorate? Would your feet ever appear more beautiful to him than on the day when you hastened to his home with a letter in your hand containing a virtual call for him to another field?

Another evidence that our ministers do not love one another as they ought, is found in the fact that they do not visit one another as often as they should, even when they live in the same city, town, or community. Does it not happen, brother, that your brother pastor lives only a block or so from you, and yet you do not cross the threshhold of his home on an average of once in twelve months! And yet you profess to *love him*—pretty love, that, and you have a strange way of showing it! You once *loved* the woman who became your wife—we hope you love her still—and how often did you visit her? Once in twelve months! If so you would never have called her wife. A lover that showed no more warmth and devotion than that would have a hard time in finding a wife that had much heart or spirit.

You may meet your fellow-pastor in the pulpit, on the street, at the ministers' conference, &c., but you never *know* him until you go to his home, and talk with him and his around his fireside. The truth of the old proverb, "Actions speak louder than words," can be clearly seen in this particular thing. It matters not how much you *profess* to love your fellow laborer, how cordial and brotherly you are when you meet him at *your* home, or elsewhere, you cannot convince him or the world that you *love* him if you fail to visit him at his home, when you have ample opportunity to do so.

Now we do not propose to apologize for what we have written; but we do wish to say that while from time to time we may be candid enough to criticise some of our ministers, we are free to admit that they are, as a class, among our best friends and supporters. The RECORDER is under lasting obligations to the Baptist ministers of North Carolina and of other States, but this does not blind us to the fact that some of our noble brotherhood have faults that others may see; and the paper that seeks their patronage, and, as a rule, has commanded their unswerving support, would be unworthy of the place we hope it holds in their affections if it were always dealing in hollow or real personal compliments, or feeding them and the rest of its readers upon such sweet generalities of advice and counsel as to make it nauseating, as a conservator of public morals, and a medium for the promotion of personal piety among our people and true christianity in the world.

THE Associations are now closed. We want to thank the brethren who have so greatly aided us by the renewal of their subscriptions, besides helping us in many other ways in our work. There are, however, a large number of the brethren who were not permitted to be at the Associations whose subscriptions are out. We hope all of these brethren will let us hear from them as early as possible. Brethren, don't forget us.

FROM OUR TRAVELLING AGENT.

THE ROBESON ASSOCIATION

met with the church at Fair Bluff. Last year this body met at Lumberton. This was my first privilege to attend this Association, and I looked with pleasure to this meeting. I believe the brethren who visit the Associations in the State are agreed that in many respects the Robeson is the best organized and the best systematized body in the State. This has come about largely through the efforts of Bro. E. K. Proctor, the Secretary of the Association. He never becomes so engrossed in his business as to forget the interest of his church and Association.

All of our Associations are learning to economize time and to transact the business of their meetings with more system.

A scholarly gentleman of another denomination who was present at this meeting of the Association said, in private conversation, that he had attended the annual meetings of most of the religious denominations in the State, and then went on to say how these different meetings impressed him. Passing over what he said of the other denominations, I was delighted to hear him say that he had always been impressed when in a Baptist meeting that he was among a large number of practical men, who came together to transact business and plan for work.

In this Association the letters are all in the hands of the clerk before the Association meets, and a program of the exercises prepared by the executive committee. So in thirty minutes the Association was organized and the regular work of the body was in progress.

Another feature of the exercises which I wish to emphasize was the splendid reports which were read on the different subjects for discussion. This was done by the appointing of brethren to do this work a year ago, and thus having plenty of time to do the work. The reports not only contained valuable suggestions for the speaker, but many facts which were interesting to all who heard them.

We were placed under special obligations for an early report on periodicals. Many of the Associations are considerate in giving this part of the work an early hearing, and in this way giving us whatever benefit comes from the discussion.

We had an excellent sermon by Bro. F. H. Martin, pastor at Lumberton. His sermon will appear in the RECORDER next week.

The report on Home Missions was ably discussed by brethren J. A. Smith, W. R. Gwaltney, J. B. Brewer and W. J. Fulford. Bro. W. R. Gwaltney found much at the Robeson Association to encourage and aid him in his work for ministerial education.

The report on general education was read by Col. T. F. Toon who, after making a few remarks, yielded to Dr. G. T. Winston, President of the University at Chapel Hill, who occupied the remainder of the time allotted to this subject. Dr. Winston is an easy, attractive speaker, and makes a strong plea for the education of the people.

President Hobgood of Oxford and Brewer of Murfreesboro called the attention of the Association to their schools for girls.

Dr. Pritchard was present, to the delight of us all, and made a fine address on the subject of Foreign Missions.

I find much interest among the brethren of the Association in the new school building now going up at Lumberton. This will no doubt be one of the finest preparatory schools in the State, and will not only be a great blessing to this Association, but will be one of the sources from which Wake Forest will draw students in the future.

The brethren at Fair Bluff took care of the Association in a royal manner. In addition to the delicious supplies which we are accustomed to find at Baptist Associations, we found the greatest abundance of fine fish which they caught out of Lumber river.

I wish through the RECORDER to express the hearty thanks of all present for the many kindnesses we received at the hands of the brethren and citizens of Fair Bluff.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Dr. James Nelson of the Richmond Female Institute has been called to the Ashland church.

....Rev. W. P. Hines of Richmond, Va., has had some twenty converts at the West-View Baptist church revival.

....Rev. N. B. Orrell of Abbott's Creek, an anti-missionary, has connected himself with the Baptist church at that place.

....Rev. John Jasper of Richmond, Va., will be in Raleigh on Nov. 21st to deliver the opening address at the colored fair.

....Rev. O. L. Stringfield, after conducting a good meeting in Reidsville and another in Winston, left for Georgia on Monday.

....Dr. Theo. Whitfield of Fulton Street church, Richmond, Va., was engaged in a protracted meeting in his church last week.

....Rev. Dr. A. B. Woodfin of Hampton, Va., was with Rev. W. C. Tyree in a meeting with the First church, Durham, last week.

....There are two hundred and thirty students at the Southern Baptist Seminary. One preacher has three sons among the number.

....Dr. J. W. Carter gave the right hand of fellowship to five persons at the First Baptist church of Raleigh on Sunday morning last.

....Rev. J. B. Hawthorne, D. D., during his pastorate at Atlanta, Ga., has welcomed over sixteen hundred people into his church. —*Watchman.*

....Rev. J. B. Boone, at the invitation of the brethren of Mt. Moriah church, preached for them on last Saturday and Sunday to large and attentive congregations.

....Rev. Dr. J. J. Hall baptized two persons at the Raleigh Baptist Tabernacle on Sunday morning last, and five persons were received into the church, making in all over seventy during the past few weeks. At the communion service the hand of fellowship was given to fifty-five.

....Rev. J. N. Stallings, pastor, spent last week in a meeting with the church at Abbott's Creek. He was aided by brethren H. Sheets, J. K. Fant and Bennett.

....Rev. H. T. Williams has tendered his resignation as pastor of the church at Margarettsville. The churches at Seaboard and Mt. Carmel have engaged him for his entire time.

...."Baptists never agree by discussion, neither do they ever agree upon men. Work is the thing, and the only thing upon which Baptists agree."—*Dr. C. Durham, at Robeson Association.*

....Rev. J. R. Pace and lady of Bethel, Pitt county, were in Raleigh last week, and called to see us. Bro. Pace has the most hopeful mission field in the State and is doing a great work.

....A. S. Merrimon, Chief Justice of the Supreme Court of North Carolina, joined the Methodist church on Thursday last. He was the son of a Methodist preacher, and regularly attended the church.

....Rev. J. H. Lamberth was at Wylliesburg, Va., last week assisting Rev. J. M. Perry in a meeting. He says: "We have a house overflowing and three professions yesterday at the evening service."

....Rev. J. F. Tuttle of Plymouth, was installed pastor of Cashie Baptist church Sunday and preached his introductory sermon in the morning. He created quite a favorable impression upon his congregation.

....Rev. J. F. Austin, editor af the *Western N. C. Methodist*, has sold out to Rev. P. L. Groom, and retires from editorial work. Bro. Groom has also purchased the *Statesville Methodist*, and will unite the two papers.

....Last Sunday night (Oct. 30th) Dr. D. I. Purser preached his farewell sermon to his Birmingham friends in the Southside Baptist church. He leaves in a few days for his work in New Orleans.—*Alabama Baptist.*

....Rev. W. R. Gwaltney made a fine impression on the brethren of Little River Association in a speech on ministerial education. The increased interest which the brethren in every part of the State are showing for this work is really encouraging.

....A revival, in which much interest is manifested, is being held at the Baptist church in Reidsville. Rev. O. L. Stringfield, of Wakefield, N. C., is assisting the pastor, Rev. J. A. Howard, and his discourses are listened to nightly by large congregations.

....Rev. C. A. G. Thomas of Greensboro, writes: "We are having fine crowds, last night every seat in the house was filled and we had to use some chairs. I thank God and take courage. We are reaching numbers who have not been attending church heretofore."

....The *Ram's Horn*, one of our sprightliest exchanges, is under the necessity of suspension. Lack of funds is the cause. We are surprised at this, as this paper had a national circulation. It takes money to run newspapers, as well as brains and grit. —*Atlantic Methodist.*

....Miss Fannie E. Heck, of North Carolina, president Woman's Missionary Union, charmed all present with an address on missions, showing the intimate and inseparable connection of the Home and Foreign work. So says the Baltimore *Baptist* in its account of the Woman's Baptist Home Mission Society in Baltimore.

....Churchill J. Gibson, one of the oldest and most distinguished Episcopal ministers in the country, died at his home in Petersburg, Va., Oct. 31st, after a protracted illness. Deceased was born in Richmond and was seventy-one years of age. For the past fifty-one years he has been rector of Grace Episcopal church, Petersburg.

....An interesting protracted meeting held at Emaus Baptist church all during last week, came to a close Sunday evening, resulting in twelve conversions and five additions to the church. The meeting was conducted by Rev. J. H. Edwards, of this city, who was ably assisted by Rev. G. L. Finch, of LaGrange.—*The Headlight.*

....In a recent associational meeting we heard a speaker whose every other sentence had in it "It seems to me." Many speakers "seem" unable to avoid this phrase. The *Living Church*, remarking on the Episcopal Convention at Baltimore, says: "'It seems to me' is still quite frequently heard on the floor of the House of Deputies, and yet the sentiment of the poet remains true, in many cases, that 'things are other than they seem.'"—*Inquirer.*

....The Treasurer of the Convention requests that when money is sent by individuals or churches for the Centennial mission fund, or for the other objects of the Convention, that proper designation be made as to amount, object, and by what church, society, or individual, paid. By complying with this request, contributors will prevent mistakes, and save the time, correspondence and printing to correct them.

....The report on Temperance then came up and was read by Rev. D. A. Glenn and then discussed. Rev. F. M. Jordan told of how he was praying to God to kill all the whiskey men in the country and let them go on to hell and when he said that it looked like everybody said amen away down in his heart.—*Asheville Baptist.* The foregoing appears in the report of the proceedings of the Western Baptist Convention. We hope for the credit of our Western brethren that the report is incorrect. We cannot see how any christian could say "Amen away down in his heart" to a prayer that God would kill and send to hell any human being. How much better would it be to pray that the power of God might be exercised in saving these men from sin and from hell. We are very much opposed to the whiskey traffic but we cannot say, amen, to any such horrible prayer.

....I want to thank you for sending me so promptly my lost RECORDER for Oct. 19th, and especially for the very timely editorial in that paper. It is indeed strange to what extremes maddening *partyism* will sometimes lead otherwise good men. How much of the spirit of proscription there is sometimes found outside of the Catholic hierarchy even among Baptists, the professed champions of free speech and free thought! May God overrule the folly of men to his own glory.—*J. M. White, Edgefield, S. C.*

....A private letter from Rev. G. W. Greene, missionary of the Southern Baptist Convention at Canton, China, gives us personally very sincere pleasure on account of various personal allusions and mentions. Mr. Green writes concerning the mission at Canton: "The work of our mission here is hopeful. The opposition to foreigners, so prevalent in Central China, has produced little impression here. There seems to be a growing disposition on the part of the people to hear the gospel, and there are frequent baptisms."—*Standard.*

....Yesterday, the 30th of October, was a day which will be long remembered by the people at Sandy Hook. Dr. A. E. Owen of Portsmouth, Va., was with me and preached the dedicatory sermon in our new house at that place. To say it was a good sermon does not express the universal opinion expressed by all who heard it. It was one of the best sermons I ever heard for the occasion—clear and strong, (I need not say, and sound). The congregation was immense, estimated to be between 500 and 700. The Dr. beat himself on the collection, raising $800—equal to at least $700 or $800 in good times.—*R. R. Overby.*

...."A test of a true gentleman is, that one man can prefer the comfort of another to that of himself."—*Dr. G. T. Winston, in a speech on general education at Fair Bluff.* The foregoing is a prime definition, and, like most of our best thoughts, is directly traceable to the teaching which our Saviour left us. Abraham showed true gentlemanly instincts as well as a spirit of christianity, when he gave to Lot the right of way and choice of pastures for his flock. Then the burning words of the great Teacher, "He that is greatest among you let him be your servant," and "As ye would that men should do unto you, do ye even so unto them," will live and grow in their comprehensive power as long as time shall last. —*J. C. C.*

....The time was, and not so long ago either, when Baptist meetings, such as our Associations and even our Conventions, did not possess the interest they do now. We are glad now that the character of these meetings is such as not only interests our own people, but we frequently see representative men of other denominations present. How has this come about? The answer is plain: Wake Forest College has year after year sent out to all parts of the State preachers and teachers who are constant in their efforts to improve the educational interest of our people. The BIBLICAL RECORDER has for more than a half century tried to urge on the Baptists of North Carolina what they now hope to obtain. And now let our people remember that their future progress depends upon the loyalty with which they support their own organized agencies to do their work.—*J. C. C.*

....Our pastor, Rev. C. A. G. Thomas, has been so busy since his arrival that very few know the real good he has done during his short stay. Bro. Thomas came to us during the hot August weeks. Since his coming our congregations have trebled in numbers, crowds flocking to hear him who heretofore were strangers to the house of God. Our people are more liberal and more spiritual than they ever have been before. In the State Normal School over thirty Baptist families are represented. The strong voices of the young girls add much to our singing. Plans are on foot for a new Sunday-school room and increased facilities for mission work. Few men could do more solid work in ten weeks than Bro. Thomas has, and we can't get through thanking the Lord that he has raised a Joshua to take this place for Christ Jesus.—*W. W. K., Greensboro, N. C.*

....Within the past three months forty Baptist associations have met in the State. The work of the past year has been summed up and work for the present year has been laid out by the churches of the associations. Hardly a jar has been felt in all of these gatherings. There is no diversity of opinion among our brethren in regard to the work which *ought* to be done. As to *how* this work shall be done, there is just about the same unanimity of sentiment as there is that the work ought to be done. The discussions on missions have been very able, and in the highest sense educative to the people. There has hardly ever been so vigorous a campaign on the subject of general education. At all of these associations the claims of Wake Forest, of Murfreesboro Institute, of Oxford Female Seminary, and of High Point Female College have been ably presented by the representatives of these schools.

Meeting at Capeheart's.

Dear Recorder:—We commenced a meeting of days with the church at Capeheart's, in Bertie county, on the first Sunday in October, and closed on the second Sunday following. We had a very precious meeting, and I hope much good was accomplished. Elder Bristoe of Coleraine helped me in the meeting, and did some splendid work for the Master. The church, I believe, was greatly blest. Eighteen made a profession of religion and united with the church. I have been serving the church at Capeheart's for eight years, and love the people there dearly, and have every evidence that they love me. God bless the dear old church in my earnest prayer. W. P. JORDAN.

Hertford, N. C., Nov. 3, 1892.

Churches Served Blessed with Revivals.

Dear Recorder:—The Lord has recently blessed each of the churches I am serving with a revival of religion.

A four-days' meeting in July at Ramoth Gilead resulted in apparent good to the church and the conversion and baptism of a few persons. Bro. Josiah Elliott assisted in the meeting and did very acceptable service.

The week after the third Sunday in September we held a meeting at Woodville, a church I began to preach for the first of this year. Bro. C. J. Woodson did faithful preaching for three days. I believe his strong, soul-stirring sermons will prove to be of lasting benefit to the church and community. I baptized seventeen at the close of the meeting.

The next week we held a good meeting at South Mills. Dr. R. R. Overby preached four able sermons in the first part of the meeting. Bro. Overby was pastor of this church for seventeen years, which was the most prosperous and harmonious period of all its history. We were glad to have him in the meeting. Brother Elliott came on Wednesday and continued till the close of the meeting. He preached the gospel faithfully and well, and made a good impression. The church was greatly revived and strengthened, and several professed faith in Jesus. At the close of the meeting I baptized five.

The first week in October we held a very precious meeting at Corinth. Dr. C. S. Blackwell of Elizabeth City went out and preached a few times. His sermons were strong and effective, and his visit to the church was greatly appreciated. Brethren Davis and Elliott preached some good sermons also. The pastor preached a few times and the church was alive and in earnest. The Spirit was with us from the beginning to the close of the meeting. In my judgment I have not witnessed a more spiritual meeting in a long time. As a result I baptized forty-five. Others joined by letter. The Lord be praised for such a glorious revival. This church has had a wonderful growth since its organization one year ago last August. Thirty-six men and women, poor in this world's goods but rich in faith, organized in a school-house. I began as pastor the first of September following. They now number about 120. Fifty-four of this number I have baptized. They have built and paid for a beautiful house of worship, which cost about $1,400. We bless the Lord for such wonderful success.

The Lord's work seems to be making progress in this part of his kingdom. We are all delighted with Dr. Calvin S. Blackwell, the new pastor of the Elizabeth City church. The impression he has already made is of the highest order. He is not only a very able preacher, but a most excellent pastor. He works well at home, but does not confine his work to his own flock. He seems to take pleasure in running out and assisting his brethren in union meetings and protracted meetings. I believe the Baptists of North Carolina, and especially the church here, are to be congratulated because Dr. Blackwell is among them.

Dr. Overby seems to be renewing his youth as the years go by. He preaches the old gospel he has preached and loved so long, perhaps with greater earnestness and power than ever before. He said in a speech a short time ago, "I thought awhile back that I was growing old and would have to retire, but when I look around me and see the work to be done, I cannot afford to get old."

Bro. Josiah Elliott has labored in between fifteen and twenty protracted meetings this summer and fall, and has been successful in all. The Lord's work prospers in his hands and he is greatly beloved. He has received a call to the church in Hertford and has accepted.

Brethren P. S. C. Davis and N. P. Stallings seem to be moving on well in their work.

We have just closed a very pleasant session of the Camden and Currituck Union Meeting—some say the best in ten years. Dr. Blackwell preached the introductory sermon which was very much enjoyed.

The Union laid plans for doing a great deal more work at home than they have been heretofore doing.

On Sunday the Pleasant Grove church, where the Union was in session was dedicated. Dr. A. E. Owen of Portsmouth preached the dedicatory sermon. It was one of Dr. Owen's best efforts, and those who have been so fortunate as to have heard him know what that means. It is always a benediction and blessing to have this good brother step across the line and preach one of his good sermons. He is one of those preachers that make you feel better and wiser every time you hear him preach, or are permitted to spend a while in his company. May he come often.

The new church is a beauty and a monument to the judgment, perseverance and sacrifice of Dr. Overby and to the liberality of the brethren and sisters. The small debt still due on the church was soon wiped out after the dedicatory sermon, and they are hopeful and happy. J. B. HARRELL.

Elizabeth City, Nov. 4, 1892.

Letter from Shelby.

Dear Recorder:—Perhaps the brethren in North Carolina would like to hear from a new brother coming into their midst.

Our church here is moving on nicely. We fully sustained all pledges to the Association just passed, and are moving on to enlarged contributions in this Associational year. Although Shelby church might be called the home of our beloved missionary, Rev. G. P. Bostick (his father being a deacon), yet she has not cut down her pledges through the Board, though at stated times collections are taken for him personally, these being in excess of pledges to the Board.

A good work is being done in the King's Mountain Association by our Sunday-school Convention every fifth Sabbath. As the Association decided to send all their contributions direct to the State Board, our collection at the Convention last Sunday, held at New Hope, will be sent to the Board. It is to be hoped that our Board will do some work, sorely needed, in the bounds of the King's Mountain Association.

Shelby has contributed her quota of boys to Wake Forest this year. Our College has a strong hold on the hearts of our people here in Cleveland county.

The Lord has added to the church here in Shelby since Feb. 1st, forty-five, seven of these being by baptism.

I find the holding of cottage prayer-meetings, to be productive of great good. Try them, dear brother, and they will do you good.

I have nothing to regret in the Lord's work here at Shelby, but the fact that our female college is not running at present. A fine property, and only needing a good man to take hold of it.

I expect to be on hand at the meeting of our State Convention, and form the acquaintance of my North Carolina brethren. I feel sorely the fact that as yet I am comparatively a stranger to my brethren in the Old North State.

One can never feel home sick among the good people of Shelby. The Lord has graciously favored Zion in our midst.

We are praying the Lord to thrust more of our young men out into the ministry. The indications are now that this hope will in the near future be realized.

We try to see to it that the BIBLICAL RECORDER and *Foreign Mission Journal* are in every Baptist home in our midst.

I will close by asking a question of my more experienced brethren in the pastorate. What is to be done with a people, who are *orthodox*, *liberal* on all lines (especially *missions*), fill the house on Sabbath morning and evening, but seemingly forget the Wednesday evening prayer-meetings? How can I get the church generally to come out to the prayer meetings? My trouble I know to be that of many, many good, strong churches, especially in our large cities. More anon. J. L. SPROLES.

A Letter from Winston.

We have had a gracious meeting in our church. Bro. O. L. Stringfield was with us eight days and preached the word with great simplicity and power. He resorts to no "tricks" that he may count "confessions." He preaches the whole gospel, relying upon the Spirit for power and success. Our people loved him before he came to assist in the meeting, but they love him more now. He will hold a large place in the affections of the people of Winston Salem. Twenty-two have been baptized, and a number of others await the ordinance.

Bro. L. G. Broughton preached two very earnest and effective sermons at the beginning of the meeting.

Our people are encouraged. The crying need with us is a larger and better house of worship. We need room for our Sunday-school and for our congregations. I am not without hope that a move will be made soon to supply this long felt need.

THE WORK AT BROAD STREET.

They had a precious meeting not long since, and are now in a most hopeful state. Their pastor is a live, energetic worker. He is always moving and he has his church like a bee-hive. The membership is three times as large as it was a few months ago. The congregations fill the house. I will not write of the improvements they are making on their house of worship. It is sufficient to say that it is attractive and convenient. In my judgment there is no more hopeful field in the State. The town is growing rapidly and the future of this church is full of promise. The State Board acted very wisely when they made the last appropriation to this point. It will not be long before the church will be strong and self-sustaining. The pastor has the ear of the community, and is making his influence felt for the cause of truth and righteousness.

The Union meeting of the Pilot Mountain Association was not largely attended, but good speeches were made and good sermons were preached. The brethren have their faces toward the future.

I hope we may have a pleasant session of the Convention in your city.

Fraternally, H. A. BROWN.

November 4, 1892.

From Chester, Pennsylvania.

Dear Bro. Bailey:—About the second week in this month our young Bro. H. R. Overton came to the Seminary expecting to enter at once upon his studies; but the next day after his arrival he was taken sick with a severe attack of intermittent fever, and, consequently, had to take his bed. A few days after this he had one or two hemorrhages, and we thought the end was near, but he rallied, and is now slowly but surely, we think, getting well. This will be good news to his heart-strickened mother, brothers and sisters, and to a host of friends in Camden county, N. C., which is his native county and State. I can assure them that our dear class mate and brother has had the very best medical attention and professional nursing that could be procured in this city. Under this he is getting well, and will soon, if he obeys the laws of prudence, occupy his place in the class rooms.

Many of us students, who were actively engaged in the ministry before coming here, are even now longing for a chance to preach the "old, old story" to the people. But those who are here for the first year have but few opportunities for preaching. Students of the Seminary do more preaching than those of the first year.

This is no place for idleness. I usually begin my studies, either at my home or in the Senior year building, at seven o'clock in the morning and keep closely at it till 10:30 at night. C. W. MATTHEWS.

Chester, Pa., Oct. 30, 1892.

Meeting at Fork Church.

The meeting at Fork church was continued a week from October 24th. Our young pastor, J. B. Newton, who has his first pastorate here this year, was aided by Rev. N. S. Jones of Salisbury. We feel that Bro. Jones was sent by God to do a special work among us. He stayed with us four days and preached ten of the best sermons we have heard. The gospel of Jesus delivered in plain English, with the most simple and effective illustrations, and his pleasing manner, won our hearts not from God but for God. Our revival was a most glorious one. About forty professions were made. Several are restored to the church, and thirty have been baptized by our pastor. Two others are waiting for baptism. Our pastor lives among us, and is a most faithful worker. His labors are blessed with great results.

My school here at Fork Academy is in a prosperous condition.

J. E. ALDERMAN.

Fork Church, N. C., Nov. 2, 1892.

Letter from Durham.

Dear Bro. Bailey:—We have just closed a most excellent and fruitful meeting in the First church, which continued two weeks. Dr. A. B. Woodfin of Hampton, Va., was with us for a week, but to our sorrow was called home on Tuesday on account of a death in his church. Since then the interest has continued unabated until we closed last night, when there were a number in the large, solemn congregation who asked for prayer.

Dr. Woodfin's earnest, forcible gospel preaching was greatly blessed both in the conversion of sinners and in the edification of christians. We all felt that the Lord sent him to us, and we are very grateful for the good results accomplished by his labors among us. We have already received ten additions to the church by baptism, and there are others to follow. But I think the evident and best fruit of the meeting is in the church. Our people are thoroughly revived, and I trust will now go forward in the Lord's work with renewed zeal and consecration. Fraternally yours,

W. C. TYREE.

Durham, Nov. 5, 1892.

Baptist State Convention.

NOTICE BY THE COMMITTEE ON HOSPITALITY.

The sixty-second annual meeting of the Baptist State Convention of North Carolina will be held with the Tabernacle Baptist church in Raleigh, beginning on Thursday, December 8, at 7:30 p. m.

The churches of Raleigh will provide entertainment for all delegates, one representative from each missionary society (and reduced rates in the hotels for other representatives from the societies and visitors), messengers from the Western Convention, and representatives of the Boards.

The Committee on Hospitality must have the names of all such who will attend the Convention as early as possible, and not later than Dec. 1st. Please send your name to the Secretary of the Committee, Bro. J. C. Birdsong, Raleigh, N. C., stating the association and church from which you come as delegate or minister. Attend to this at once, and we will ensure you a home; otherwise, we cannot.

The usual reduced rates will be secured on railroads, &c.

Reduced rates at hotels and boarding houses for all visitors.

J. M. BROUGHTON, *Chm'n Com.*

Raleigh, N. C.

From Hyde County, N. C.

Dear Recorder:—Through the abounding mercy and goodness of God, I am thankful to say to the Baptists of North Carolina that notwithstanding the opposition I have had to contend with in my field of work, the cause seems to be producing the desired effect. While I have many things to encourage me in my laborious work, yet those who are opposed to us try to discourage me by saying that we will never be able to organize a church in this section. But I find written in the word of God that all things work together for good to them that love God. With so many precious promises of the Lord to rely upon, I feel to say that Satan and his host combined cannot discourage me. And all that I regret is, that I am so situated that I cannot devote my entire time to our noble work.

I am thankful to say through the RECORDER to the brethren generally not to be discouraged. I believe the way is opened. I had the pleasure of baptizing three sisters last Tuesday upon a confession of faith in the Lord Jesus Christ, and am ready, as soon as we can get two or three male members, to organize a Missionary Baptist church in Hyde county. I have never seen a greater display of earnestness in candidates for baptism than was displayed in those three young ladies. The weather was cold and inclement, but they went down into the water calmly and came up out of the water, and like the Eunuch, went on their way rejoicing. Brethren, pray for us, that we may have others to do likewise.

May the Lord in his mercy and blessings upon me put it in the hearts and minds of the brethren composing the Yeopim Union to send Rev. Josiah Elliott down here to help me, for he is just the man to aid me in my hard and laborious field. When he was here, he labored hard. Everybody loved him, and I believe his health and throat trouble improved every day while here. Hope he will soon come again and be with me at least one month. I also want other ministering brethren to come and see for themselves.

Dear brethren, we must have a church here, and I want the first one built right where I live. Dear brethren, pray for me and my work. W. R. CARAWAN.

Alexander Association.

Dear Recorder:—Brethren Durham and Caddell, missing connection at Statesville, failed to reach this Association, and no one having made any report of the proceedings, I will venture a few notes.

The body convened with the church in Taylorsville, and the annual sermon was preached by Bro. W. J. Bumgarner.

The body was organized by electing Bro. W. E. White, Moderator, and Bro. Thomas Hudson, Clerk.

Bro. W. R. Gwaltney was present two days, and made a good speech on Friday in behalf of ministerial education, and preached a good sermon on Thursday night.

Bro. E. J. Edwards was present in the interest of *Charity and Children* and the Orphanage.

Brethren W. A. Pool and J. C. Turner of Statesville were in attendance—Bro. Pool representing missions; but having to leave on Saturday, I failed to hear the discussion on missions, but I have understood since there was a warm discussion on Foreign Missions. Bro. Pool championed the subject for the Foreign Mission Board.

I rather like the plan of this body in appointing committees on the various objects a year in advance, and requiring the chairman to make the opening speech. By this plan the reports are always ready and well prepared, and the body gets some good speeches from its own members.

The Association has some good pastors and many good laymen. Of the former, are L. P. and J. P. Gwaltney, C. C., J. B., and D. W. Pool, W. J. Bumgarner and J. M. Shaver. They are good preachers, but might be a little more aggressive in some respects. I am not sure that these pastors are as careful in teaching their people to help their pastors as they ought. These brethren seem to have adopted for their motto, "The pastor must sacrifice with his people," but I am not sure but these pastors do the greater share of the sacrificing. Then I wish these good brethren could be induced to attend the next session of our State Convention, and get acquainted with the pastors over the State, and let others get acquainted with them, and I would be glad if some of the members of their flocks, who may read these lines, would see to it that if these brethren fail to attend this year, the fault shall not lie at the door of their churches. I simply wish that their churches would make up money enough to pay their railroad fare, and say, "Brethren, go."

This Association has received a valuable addition in the person of Bro. J. A. White, who is reviving the old Taylorsville Institute. He is repairing the building and modernizing the interior. His prospects for a large and paying school are very promising.

The Association was well entertained by the good people of the town vicinity. Any one attending a session of this body once is likely to want to go again.

CALDWELL COUNTY UNION MEETING.

We have just closed a good meeting of this body held with the Lenoir church. It was not so largely attended as some other sessions, but the spirit of the meeting was good.

Bro. C. E. Gower was with us, and aided us greatly.

On Sunday, Bro. T. C. Buchanan preached a good sermon to a large congregation, which was followed by a fairly good collection for Foreign Missions.

At night, Bro. Gower preached us a good sermon.

The next session will be held with Union church.

The Associational Executive Committee was in session during the meeting, but I have not learned their proceedings, but I suppose they employed Bro. H. M. Croom as Associational missionary.

I. W. THOMAS.

Hibriten, Nov. 1, 1892.

Dedication of Pleasant Grove Church.

Dear Recorder:—At the request of Dr. R. R. Overby, I went out to Camden county, N. C., to assist in the dedication of a new house of worship built by the Baptists at a place they call Pleasant Grove. It is about six miles southeast from Shawboro. This church is a proof that a few people can accomplish a great deal. There was one family in the neighborhood who were Baptists, but they had not done a great deal as christians until they decided to build a house unto the Lord. The name of this family is Gregory. The father and one of the sons cut and hauled the logs to the saw-mill from which was cut all the timber in the church except the ceiling. In addition to that, the father gave four hundred dollars, and endorsed all the notes by which the most of the money was obtained. I ought not, I must not, leave out the fact that Sister Gregory was the inspiration of much that was accomplished. The church is one of the largest and most beautiful country houses of worship in North Carolina.

On Sunday, Oct. 30th, there was a great congregation assembled to witness the dedicatory exercises. I preached the sermon, and at its close I took a collection, aided by Dr. Overby, brethren Davis, Harrell and Stallings. It was said the community was poor, and that the people had no money. We asked for three hundred dollars—two hundred and fifty being the amount still due. We received two hundred and ninty-two dollars, and I think Dr. Overby got the eight dollars before he left the grounds.

Dr. Overby is as bright and hopeful, as full of work and zeal, as he was when I first met him in 1858, thirty four years ago.

Rev. J. B. Harrell lives in Elizabeth City and is the pastor of four good country churches. Bro. Harrell is an eloquent, genial and cultivated gentleman, and his usefulness will increase as the years roll.

Rev. N. P. Stallings was present. I had not met him before. He is an earnest preacher and a fine-looking man. How fortunate these brethren are in their wives; both of them have elegant and useful companions.

That afternoon Bro. Harrell took me in his buggy to Elizabeth City, where I found a welcome in the home of Dr. C. S. Blackwell as one of the brightest and most cultivated men of my acquaintance. I had assisted at his ordination, when he came from the Disciples to the Baptists. He gave me a cordial welcome, and his charming lady treated me as if I had been an own brother. I preached for Dr. Blackwell that night. What a beautiful house of worship! How comfortably warmed and artistically arranged! Dr. Blackwell has a great field, and there is before him abundant success. His people are delighted with him.

I heard a good many kind things said about Rev. C. A. G. Thomas, the former pastor. A. E. OWEN.

P. S. I neglected to say in its proper place that Rev. Phillip Davis, pastor at Shiloh—not far from the new church—rendered us good service in the singing, and he accomplished much in the collection, being a man well known and greatly beloved.

A. E. O.

Revival Meetings.

Dear Recorder:—On the second Sunday in October we commenced a protracted meeting at Kernersville. Elder J. K. Fant of High Point was with us to do the preaching; and he did it most acceptably. Ten were received for baptism, and I think others will come.

It was a quiet meeting, but such as helps the church and strengthens the pastor's hands. Bro. Fant is always prudent and helpful in such meetings.

The meeting at New Friendship church began the fourth Sunday in October. We had the efficient services of Elders Thomas Carrick and C. C. Haymore through the meeting.

This was one of the best meetings ever held there. The brethren were faithful and earnest in the presentation of the truth. On Monday there were eleven or twelve professions of faith in Christ. On account of the approach of the union meetings, we had to close on Thursday following. We received nineteen for baptism and one restored. The church seemed to be ready for the meeting. "Praise ye the Lord."

HENRY SHEETS.

Acknowledgements for Pine Level Church.

Dear Bro. Bailey:—I acknowledge the following contributions for the rebuilding of Pine Level Baptist church: Brethren J. W. G. Scott, A. B. Hunter, C. Durham, P. T. Massey, H. W. Ayer, C. B. Edwards, BIBLICAL RECORDER and Mrs. W. H. Lyon, each $1; collection at prayer meeting of the First Baptist church, Raleigh, $1.20; brethren W. H. Holloway, A. J. Barber, Paschal Pool, F. S. Biggs, Moseley Hotel, and Chowan Baptist Female Institute, each 50 cts.; Bro. W. N. Jones, 75 cts. Total, $18 45. If ten brethren and sisters whom the Lord has prospered in this world's goods would send us five dollars each we would be able to complete our house. Who will be the first to respond? "He that giveth to the poor lendeth to the Lord."

Send money to the undersigned and you will be receipted promptly.

J. W. ROSE.

Pine Level, Johnston county, N. C.

Statistics Raleigh Baptist Tabernacle.

The following is the report of the Tabernacle Baptist church to the Raleigh Association held at Smithfield October 27–29:

Added during the year: Baptized, 63; received by letter, 41; restored, 7; total, 111; net gain, 70; total membership, 507. Lost during the year: Dismissed by letter, 21; excluded, 8; died, 13; total, 41. Pastor's salary, $1,500; incidental expenses, $364.10; relief of poor, $90.30; repairs, etc., $144.36; other objects, $435.32; total, $2,534.08. State Missions, $100; Home Missions, $38.25; Foreign Missions, $80; Education, $20; Orphanage, $34.70; total, $262.75. Grand total for all objects, $6,797.08. Sunday-school: Number of officers and teachers, 42; number of scholars, 703; quarterlies and papers, 630; Associational Missions, $5; Orphanage, $5; school expenses, $743.46. Total for the school, $753.46.

Gospels from two Testaments.

This is an interesting volume of sermons prepared by Baptist ministers and covering the International Sunday-school lessons for the year 1893. It has been carefully edited by Dr. Andrews, president of Brown University. Every sermon is a good one, and we recognize many a friend in the list of the brethren who speak in this book. It is an excellent work for ministers, Sunday-school superintendents, and all who desire a good Sunday work out of the formal, ordinary way. The book is published by E. A. Johnson & Co., Providence, R. I. H.

God's Wisdom, or Our Wish?

Do we really want God to do what he deems best for us? Or is there in our minds a latent or half-repressed fear that he will do for us, that which he knows to be best, rather than that which we hope he will deem best? These questions may help us to disclose ourselves to ourselves.—*S. S. Times.*

Rev. C. S. Cashwell recently closed a protracted meeting at Eaton's church, Davie county. There were thirteen additions to the church.

Last week was Charleston's gala week. Many attractions were made and large crowds attended.

Raleigh Association.

THE OLD CHURCH—ACCOMMODATIONS FOR SLAVES, &C.

The eighty-seventh annual session of this Association (for the body was organized in 1805) met with the old church in Smithfield, N. C., on Thursday, the 27th of October, 1892. The church house is of the *antebellum* style with wide galleries supported by columns extending the full length of the sides and across the end of the house opposite the pulpit. These galleries were erected for the accommodation of the colored people when they were slaves, and when masters and servants met together in the same houses of worship, held their membership in the same churches, listened to the same sermons, united in the same hymns of praise, and were communicants at the same Lord's table. In those days there were frequently more colored than white communicants in our North Carolina Baptist churches, and it was no unusual thing for a slave-owner to preach to, baptize, and administer the Lord's Supper to his own "servants" (for we called them "servants" then and not "slaves," and the christian slave in matters of religion was treated by his christian master as "the Lord's freeman," and his own brother in Christ). The last ministerial service which the writer performed in Wayne county before the surrender of Gen. Lee was the baptism of two of his father's slaves and their reception into the fellowship of Falling Creek church. The first time he ever administered the ordinance of baptism to any one was when a chaplain of the Fourth Regiment of North Carolina Volunteers at Suffolk, Va., he baptized twelve negroes, who were slaves, in the Nansemond river, in the summer of 1861. The statistical tables of all our associations contained separate columns for white and black members, and these columns frequently showed a larger black than white membership in many of the churches. They were not designated "colored people" then as now, although many shades of color were visible in large congregations. A christian minister received as much joy from the conversion of his slave as he did from the conversion of his white neighbor. It was probably owing to the christian affection existing between the races, that these people remained at home, supporting by their farm labor the wives and daughters of their white owners, while the husbands and sons were gallantly fighting the battles of the Southern Confederacy, although the more intelligent among them had opportunities of learning, that the defeat of the South would result in their liberation.

In this old church, built many years before the late war, delegates were assembled on the 27th of October from fifty white Baptist churches in Wake and Johnston and Harnett counties. Among the visiting brethren who were welcomed to seats in the body were Dr. J. D. Hufham of Tarboro, hunting money to build a mission church in Edgecombe; Dr. Scott of New York with religious books to sell to the preachers; J. H. Mills, who refused an LL. D., to plead for the orphans; Dr. C. Durham, Cor. Sec. of the Baptist State Convention; Dr. W. R. Gwaltney, representing the Board of Ministerial Education; J. C. Caddell of the BIBLICAL RECORDER; Rev. A. D. Hunter of Greenville; Presidents Taylor, Hobgood and Brewer, who spoke on general education and represented the institutions over which they reside; and the writer who reported as a visitor from the Central Association and agent of the RECORDER.

Bro. Edwin S. Moore was elected Moderator, and L. O. Lougee, Clerk.

The following ordained ministers belonging to the Association were present, viz., Dr. J. J. Hall, O. C. Horton, F. H. Poston, J. R. Maynard, C. W. Blanchard, J. W. Rose, W. C. Nowell, Worley Creech and W. M. Sorrell.

The reports from the mission fields in Johnston county were very encouraging. Rev. J. W. Rose had been employed as missionary for the whole of his time, and Revs. O. C. Horton, F. H. Poston and W. Creech had occupied several mission stations with gratifying success. Houses of worship had been built or repaired at Four Oaks, Princeton, Pine Level and Lucama, a new station on Wilson Short Cut R. R.; and steps taken to organize a church and build a house at Blackman's X Roads, five miles from Smithfield.

The churches were reaching out on their borders and organizing new Sunday schools. Smithfield reported two schools, Hephzibah in Wake county five schools, and other churches more than one.

Not only were the churches in Smithfield supplied with preaching on Sunday, but ministers and laymen went out in the afternoon and held services at some of the mission stations.

Bro. N. B. Broughton, after addressing the Sunday-school mass meeting in town in the morning, spoke at two other points in the afternoon and at night.

All but two of the visiting ministers left on Saturday. One of these, Doctor Scott, preached a very able sermon on Baptist doctrine in the Baptist church at 11:30 o'clock. The other preached at 11 o'clock in the Methodist church and at 7:30 in the Baptist church. The congregations were large and attentive. One man arose for prayer at the night service, but the minister failed to see him.

Take it all together, this was one of the most enjoyable associations the writer ever attended.

N. B. C.

Movements of Missionaries.

Rev. I. N. Steelman and wife, from Pa[illegible], N. Y., who were appointed some time [illegible] have joined our Mexican forces and [illegible] assigned to a new field in Oaxaca, the [illegible] of a State of the same name, lying [illegible] southeast of the State of Mexico.

Rev. R. H. Waine and wife sailed on the [illegible] of China," from Vancouver, on [illegible] September, for their field of labor in Japan. Bro. Waine will join Bro. McCollum in Kokura, and will bring cheer to the workers there, who have been made sad by the departure of Bro. Brunson.

Rev. H. R. Moseley of Saltillo, Mexico, was peremptorily ordered home by his physician several months ago, to avoid a sudden and complete prostration. He rested a short time in Greenville, S. C., but as soon as possible returned to Mexico, reaching there in time to attend the meeting of the Association in September.

Rev. W. B. Bagby and family arrived from Brazil in September, the former having been threatened with a general break-down, to avoid which his physician in Rio had advised a trip home. He has been at work in the very trying climate of Rio for five years. Business men allow their foreign employees a rest every three years. Brother Bagby will put in some good work for the Board while at home, and hopes to return in the spring.

Rev. R. T. Bryan of Chinkiang, China, has consented to move to Shanghai, to take the place left vacant by Bro. Herring. This is done by Bro. Bryan at a great personal sacrifice, as he is devoted to his Chinkiang work, and has just began to reap the fruits of his faithful sowing there for several years past. But he realizes the importance of the Shanghai work and yields his personal preferences to the good of the work.

There has been a redistribution of forces in Mexico, by which our field of operations has been greatly increased in extent and a number of valuable strategic points occupied. Bro. Moseley holds the fort at Saltillo in the State of Coahuila, with Brother Watkins in the same State, to the northwest of him, and a true and tried native brother to the southwest. Bro. Rudd takes hold of Zacatecas, capital of the State, from the high elevation and rare atmosphere of which it was necessary for Mrs. McCormick to remove. Brother McCormick goes to Morelia, capital of the State of Michoacan, a new and excellent field. Between the States of Zacatecas and Michoacan lies Guanajuato, at whose capital, of the same name, Bro. D. A. Wilson has taken position. Bro. Goldsmith continues work at Guadalajara, capital of Jalisco, still further south. Brother Powell has settled at Toluca, the capital of the State of Mexico, while to the north of him Bro. Chastain is found, located at Doctor Arroyo, in the State of Nuevo Leon, the center of a promising field. To the southeast of Mexico, at Oaxaca, capital of the State, is to be found Bro. I. N. Steelman. Nearly all of these brethren are supported by tried native helpers, and they are planning large things for the Lord in Mexico. May the Spirit of the Lord be upon them.

While telling of the location of our brethren in Mexico, it should not be forgotten that we have a number of excellent lady workers there, who in school, and from house to house, are leading souls to Christ. At Saltillo, Misses McDavid, Cabaniss and Barton will work; Mrs. Duggan remains at Guadalajara, and Miss Hale at Parras; Miss Mayberry goes to Toluca, and Miss Smelser to Guanajuato.

Rev. W. E. Entzminger, by advice of the Bahia mission, in Brazil, removes from Bahia to Pernambuco, in which city we have long needed a missionary. Bro. Z. C. Taylor, with Bro. Ginsburg, will carry on the extensive and growing work in the Bahia mission field.—*Foreign Mission Journal.*

"A chemical success and medical triumph," so speaks an eminent physician in reference to Ayer's Cherry Pectoral; and the eulogy was none too strong. No other medicine is so safe and efficacious in all diseases of the throat and lungs.

Associations.

TIMES AND PLACES OF MEETING.

November.

Robeson—Fair Bluff, Nov 1-3.
Little River—Holly Springs church, nine miles east of Jonesboro, Nov 3-5.
Stanly—Silver Springs, Nov 3-5.
Columbus—Chadbourne, Nov 4-5.
If mistakes have been made in the above list, will not some one write me at once and give the proper corrections?
Will not some member of the "Centennial Committee" in each Association let me know what special addresses are to be made at the Association on the "Centennial of Modern Missions"?

C. DURHAM, Cor. Sec.

THE Baptist State Convention will meet with the Tabernacle church in Raleigh, Thursday, Dec. 8th, at 7:30 o'clock, p. m. Rev. J. S. Hardaway of Oxford is to preach the introductory sermon, and Rev. Rufus Ford of Newbern is the alternate.

Babies are always happy when comfortable. They are comfortable when well. They are apt to be well when fat; they worry and cry when thin.

They ought to be fat; their nature is to be fat.

If your baby is thin, we have a book for you—CARE-FUL LIVING—free.

Scott & Bowne, Chemists, 132 South 9th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. 40

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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P-O-K-I-N-E.

I have used the within remedy (Pokine) with great success. JAMES H. LASSITER.

I have used the Pokine Remedy (prepared by W. T. Cheatham, Jr.) in case of Sciatica with the result of positive relief in a few hours, and believe if used as directed is will effect a permanent cure.
J. L. H. MISSILLIER.

MARCH 6, 1891.
For the benefit of the public, I unhesitatingly recommend Cheatham's wonderful remedy, "Pokine," to all sufferers of rheumatism. It has produced marvelous results in my case. I was a sufferer of the malady for five years, and after taking a few bottles was entirely cured.
Very respectfully,
W. W. DOWTIN.

HENDERSON, N. C., March 7, '91.
MR. W. T. CHEATHAM:
Dear Sir—My wife was down in bed with rheumatism, and the Pokine I bought of you gave her relief after taking four doses. She has not been troubled since. It is the best medicine she ever took for rheumatism. Respectfully,
ZACK DAVIS.

MR W. T. CHEATHAM, JR.:
Dear Sir—I have been afflicted with rheumatism time and again, for the past thirteen years. I have received more relief from Pokine than any medicine I ever took, and therefore take great pleasure in recommending it to all sufferers of rheumatism. Very respectfully,
F. G. MITCHELL.

JANUARY 19, 1891.
W. T. CHEATHAM, JR.:
Dear Sir—I desire to say that in January last I was down with rheumatism; my suffering was great, and I was completely prostrated. One bottle of your Pokine completely relieved me, and I have not had any rheumatism since. My son also was relieved of rheumatism by Pokine.
Yours truly,
CHARLES G. BURROUGHS.

HENDERSON, N. C., Sept. 16, '91.
MR. W. T. CHEATHAM, JR.:
Your rheumatic cure, Pokine, has completely cured me. I. M. GREEN.

MR. W. T. CHEATHAM, JR., Henderson, N. C.:
Dear Sir—Being asked my opinion of your rheumatic remedy, Pokine, will gladly state I deem it the only medicine of its kind on the market that will accomplish that which is exclusively claimed for it. Being a sufferer of rheumatism, I consequently tried many remedies, until finally relieved by Pokine. Very respectfully,
J. A. KELLY.

Price, $1.00. For sale by druggists. Mail orders filled promptly by
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HENDERSON, N. C.

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CONDENSED SCHEDULE.
TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 30 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 : 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 08 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.
Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.
Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 9.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.
Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.30 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.
Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.
Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.
Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.
Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.
Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.
Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.
Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.
JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company
F. W. Huidekoper and Reuben Foster, Receivers.
CONDENSED SCHEDULE.
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*8 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*3 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	†12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	†1 28 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	*10 20 a m	*10 30 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 13 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND
Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.
Leave Richmond 3.20 a m daily; leave Keysville 5.48 a m; arrive at Oxford 7.59 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.20 a m Selma 11.30 a m. Returning leave Selma 11.40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.18 a m.
Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Oxford 9.45 a m, Keysville 2.35 p m.
Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2.30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.
Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.
On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.
On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL. HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.
In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 54. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.
Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:30 a m.
Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.
JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Being, not Seeming.

"To be, or not to be; that is the question;" says the mad prince face to face with death. But we are faced with a more serious choice to-day. "To be, or to seem to be, is a more far-reaching question than the other.

Death does not end being, it does not change seeming to being. The walk through the valley of the shadow of death does not change hypocrisy to integrity; the mask may fall during the journey, and the real character be revealed, but death has no power to change character.

The one vice that always aroused the indignation of the Master was hypocrisy. "Woe unto you, Pharisees and Scribes, hypocrites;" "Take heed and beware of the leaven of the Pharisees, which is hypocrisy."

The hypocrite is the old name for the actor. On the Greek stage actors wore masks, and answered under it. A hypocrite then was one who answered under a mask, one who assumed a part, hence feigned, pretended—one whose real character was disguised. On the stage, where all is acting, no one is deceived, but not infrequently the actor is so lost in his part that he becomes self deceived, and thinks he is what he assumes to be.

There is especial danger in the religious life that we assume virtues that we do not possess, deceive ourselves, and lead others astray. Very few people consciously act the hypocrite. Many are self-deceived, and seem to be what they are not. A rogue may be convicted of his sin, but a self-deceived man is very hard to change.

In the religious life a certain type of piety, or form of experience, is set up as a model. What was the natural expression of one or two men is accepted as the proper thing for all. Others set to work to duplicate the experience, and mistake the experience for the life. Matthew was just as much an apostle as were Peter and John, though he left the receipt of custom, and they the washing of nets. Timothy was as really a christian as Paul, though his new life came gently as the sunrise, and Paul's was a cyclone.

When the corn ship was wrecked, all reached shore on bits of wreckage. Probably no two had the same shaped piece, or went through the same experience in every particular, or touched the same place when they reached the island, yet all were saved. In religious experience we are apt to seek duplicates, and finding these, think we have life.

"Assume a virtue if you have it not" is poor advice for any one to follow; the assumption soon leads to hypocrisy.

In the business world false labels, inferior goods, seeming not being, is a combination of lying and stealing. If a man is caught defrauding, though he were himself innocent, having been himself deceived, he must suffer the consequences; if not legally, then morally, in the loss of confidence, and consequent loss of trade. "Honesty is the best policy" as well as the best principle; but the man who is governed by policy only, loses power to tell what is honest and what dishonest. Seeming, persisted in, destroys being.

The man who puts another's name to his note to give it value is a forger; he who pretends to be what he is not is a fraud. There is need of thorough work just here lest we be self-deceived. We cannot afford to make mistakes here; there is too much at stake. Though one should go for a term of years undiscovered, though death should not lift the mask, though one should be taken for his seeming and not real value, yet if he seem other than he is the process of disintegration is silently going on, and the soul, held up to the light of the judgment, will fall to pieces like a moth-eaten garment.

"This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Integrity, consciousness of right thinking and motive, knowledge that you are all you claim to be, gives great strength in action and endurance. Let life be the tree in the orchard, fruit the natural expression of it. Better one honest word from the heart expressing being than a thousand from the lips voicing what seems to be. Better one dead that bodies being than a thousand that bear witness to what seems to be, but is not.—*Young People's Union.*

First.

The Young Reaper was the first Sunday-school periodical issued by the American Baptist Publication Society, and ever since its first appearance, in 1857, it has steadily advanced in favor. It has no superior among the many Sunday-school papers. It goes like God's sunshine into our schools. It makes glad the hearts of our boys and girls. We get both excellence and cheapness in *The Young Reaper*. Its thirty-four years of honest work and honorable history entitles it to leadership, and it has it.

Sleeplessness.

The most potent and perfect remedy for sleeplessness is to drink hot water. If one awakes in the night, as hopelessly wide awake as if galvanized or electrified with vital activity, an invariable remedy is a glass of perfectly hot—not warm—water. It can be heated over the gas or over a spirit lamp, and sipped while almost at boiling heat, and one who tries it will find himself going off to sleep like an infant, and getting, too, the most restful and peaceful sleep imaginable.—*Selected.*

The strongest nations are those which conquer the most, so the strongest men are the ones who have experienced the greatest trials successfully.

The one who is afraid to go into the water will never swim, and there are times when timidity will ruin one's prospects in life. Nothing ventured, nothing gained.

Brush Clothes Frequently.

Clothes of wool which are rarely brushed and never hung out of doors soon come to have an appearance of long use, when the same clothes, if carefully brushed every time they are worn and frequently hung out of doors, will always be fresh and will keep their good looks very much longer.

Care should be used to select a brush broom or whisk of fine broom-corn. It will cost more than the coarser ones, but in the end will be a saving, as the coarser ones wear the clothing more rapidly.—*Housekeeper.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

"Blest be the Tie that Binds."

This hymn has been in general use for over a hundred years. It has been called 'the best poetical expression of the sentiment of christian brotherhood in the English language.' It was written in 1772, by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and 'men, women and children clung around him and his family in perfect agony of soul.' Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: 'Oh, John, John, I cannot bear this! I know not how to go.'

'Nor I, either,' said the good man; 'nor will we go. Unload the wagons and put everything in place where it was before.'

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of this experience.—*Christian Witness.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 3d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for November:—Japan.

"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

STUDY TOPICS.—Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Six Ways to Help the Centennial of Missions.

1. Learn what it is all about. Read missionary articles. Buy missionary books. Talk of what you read. Loan your books.
2. Ask your preacher to preach about missions, and show your appreciation of his sermon when preached. Revive the old monthly concert of prayer for missions.
3. Pray for the missions by name in your public gatherings for prayer and study for missions, and in your family and private prayers.
4. Do not decrease your gifts to the regular mission work to make a gift to the Centennial work. Let your enlarged gifts show your heart's thanksgiving. Lay aside a certain sum every month for missions. Do not be satisfied until every member of the church joins you in this. Persevere in the face of discouragement. Have some systematic way of collecting these pledges.
5. Give yourself the joy of sacrificing something for God this year. Make a pure love gift without expectation of return.
6. Encourage the women and children in their mission work. See that they are supplied with Centennial Chapel Fund Cards. Help them in this work. See that Centennial Children's Day is observed in your church.

The Call of God in the Centennial Movement.

EXTRACTS FROM TRACT BY F. M. ELLIS, D. D.

We must not for one moment undervalue the imperative importance of God's call in this Centennial movement. Let no one minimize its divine emphasis. God's providence thus honors us by such an appeal to our faith in him, by such a tribute to our self-denial for the salvation of the perishing. What shall be our answer to this expression of God's confidence in us as his children? What response shall we make to this divine call to duty? Remember that "Power to its last particle is duty."

This year of such splendid possibilities is passing. Six months are gone—but six more remain. What you and I do must be done quickly. What can I do? Nothing less than that will answer the requirements of your duty. Where there is a will there is a way, or a way will be made.

While we need men, women and money in this work of missions, and shall need these more and more as the work enlarges, yet we need even more than we need these, the deepening of a personal interest in Missions, as the work of the ascended Christ and of his redeemed church. We need more than we need money, the realization of a personal sense of our individual responsibility to God in this great work of missions. These given, then the workers and the means would quickly follow. It was this personal conviction of duty and responsibility that made Paul an apostle, that made Carey a missionary.

Wise planning, prompt action, patient, persistent, tireless, personal effort, inspired by prayer, nerved by an unquestioning faith and guided by the Holy Spirit—these requirements constitute the price of a worthy success in this Centennial movement; these are the conditions which, if properly complied with, will make this crisis the grandest success of the century. Let us each one resolve that we will personally do all in our power to realize to the fullest extent, the possibilities which God's providence offers us in this Centennial movement. When we reflect upon the difficulties our Boards have had to meet in raising what they have for mission work, and then consider that $400,000 additional is to be raised this Centennial year, it seems, I confess, a great undertaking. But if we "expect great things" we must "attempt great things," else where is our faith? But is this proposed effort too great for us to attempt? Is it expecting of our Baptist brotherhood and sisterhood of the South too much to ask of each white Baptist an additional thirty cents this year for missions? Thirty cents from each white Baptist of the South will give us $400,000. May God help us each and all to be faithful to the great trusts his providence has committed to us as Baptists in this Centennial Year of Modern Missions.

Japan's Crisis.

"The present commotion in the Buddhist world is a sure forerunner of an approaching storm. The Restoration shook every department of national life; but the field of religion remained for a long time uninvaded by the spirit of innovation. The hour has at last arrived, however, for the destruction of the old and the creation of a new religion. The new religion, which will gradually assume tangible form after the general destruction of existing creeds, will rest upon materials not only old but also new. It will be as difficult and as important to make proper use of the old materials, as to select and apply entirely new ones."

Thus does the Japan *Mail* of June 25th translate from the *Asiya*, a Japanese secular paper. The item may be taken as stating candidly, concisely, and truly the condition of Japan, religiously, at the present time. It is thus evident that religiously, no less than politically, Japan is in the midst of a crisis—a condition of things which, it is also evident, the Japanese themselves are realizing. One of their religious papers, quoted in the *Mail* of January 2d, enumerates the burning of the House of Parliament, the deaths of certain princes, the attack on the Russian Crown Prince at Otsu, the great earthquake of Central Japan, and the sudden extinction of the lamps at Ise Temple, as "the reflex result of the confusion and disorder in Japanese society," and then continues: "The whole nation is a struggling chaos. The fault is with ourselves. Our minds are dark; this is the significance of the extinguishing of the lights at Ise; and thus have all these events their meaning. It is for us to reform our ways and gradually to achieve, by patient individual effort, that happiness for which we are fitted."

Thus Japan is groping for the light. The inadequacy of the old demands the establishment of a new religion. But after the "destruction of existing creeds," what? The new religion—what will it be? Simply an assimilation of "materials not only old but also new?" A combination of ancient codes of morals and modern science and philosophy? A selection and compilation of the "best parts" of Confucianism, Shintoism, Buddhism and Christianity? So have said the leaders in this land of the Sunrise. But how shall we, who have the gospel of Christ, answer this question? If the new religion must be made up of the best parts of several religions, including christianity, shall we be content to let christianity take other than the first place? Nay, shall we not bend every energy to so present christianity to the Japanese, that they will see that it is *all sufficient* and that they, in striving after that which gives life, will not encumber themselves with that which can only result in death? Japan's crisis is the opportunity of those to whom is committed the Treasure which is above price. Christianity alone and christianity only can bring to the Japanese that true happiness, not only for this life, but for the life to come, which a loving father wishes them, together with all nations of the world, to possess.

The crisis, the opportunity, the duty, go hand in hand. Hence the reiteration of the appeal for reinforcements by the missionaries of the Union in Japan, and hence the earnest prayer that the appeal be heard, and the Baptist cause in Japan built up to the end that the kingdom of God may be hastened in this land.—*Rev. S. W. Hamblen, Sendai, in the Baptist Missionary Magazine.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

ROSE TOBACCO CURE

A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write* BRAZEAL & CO., 2105 & 2107 3d Ave., Birmingham, Ala

Notice.

By virtue of a power of sale contained in a certain mortgage deed made the 29th day of March, 1891, by L. T. Woodlief and wife to W. C. Powell & Co., duly recorded in the office of the Registrar of Deeds for Wake county, in Book No. 113, page 319, we will sell at the court house door in the city of Raleigh on the 3d day of December, 1892, at 12 o'clock M. at public auction for cash the tract of land described in said mortgage deed, situated in New Light Township, in Wake county, adjoining the lands of L. A. Wilson and others, containing seventy and three-fourths acres, more or less.

W. C. POWELL & CO., Mortgagees.
N. Y. GULLEY, Attorney.
October 27, 1892.

READ!

We will give employment to a man or woman in every township in North Carolina. Business light, pleasant and highly remunerative. Write at once for particulars.

Moore & Watson, Pubs.,
Box 395, Raleigh, N. C.

"Ministry of Song."

Not a poor hymn in it. New and first-class. "Buried in Baptism" worth the price of the book. Now being used in Rev. J. R. Harrison's meetings in Baptist Tabernacle, Raleigh. Price, 30 cts by mail. G. TABOR THOMPSON, 318 West 44th St., New York City.

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	9 02 a m	.....	.....
Lv Fayetteville	9 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 38 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7 00 a m
Lv Climax	.....	.....	8 50 a m
Ar Greensboro	.....	.....	9 55 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	2.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun Walnut Cove	1.52 p m		.....
Lv N & W Jun Walnut Cove	2.30 p m		.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.20 p m		.....
Lv Fayetteville	7.46 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 45 p m	.....
Lv Hope Mills		8 02 p m	.....
Lv Red Springs		8 48 p m	.....
Lv Maxton		9 18 p m	.....
Ar Bennettsville		10 05 p m	.....
Lv Greensboro			8 35 p m
Lv Climax			9 20 p m
Ar Ramseur			11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 15 a m	5 00 p m
Lv Stokesdale	10 50 a m	6 50 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Sanford, Bennettsville and all points south of [illegible] will arrive at Raleigh at 11:15 a m, and have hours in Raleigh, and reach home same [illegible]

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, [illegible]
J. W. FRY, Gen. Manager.

The Relative Authority of Scripture and Reason.

The following paper by Prof. A. T. Robertson, has been pronounced hyper-orthodox by some of our Northern brethren:

Mr. Chairman:—I had a sort of a speech in my head when I left Louisville, but so many things have been put into it since coming here that I do not know whether I have much of a speech in it now. If we have a revelation, a supernatural revelation given unto us by God, where is that revelation? Where does God speak to us? There is a babel of voices all around us, claiming to speak with divine authority, saying that here is the voice of God, and there is the voice of God. There is no question as to where the authority is. That is God, he alone is the authority. The question is where does God speak? Is God in the whirlwind and the earthquake, as well as in the still, small voice? Does he speak unto us now and give us new revelations in the present time as he did—to the men of old who spake as they were moved by the Holy Ghost? Do we have new revelations now, or are we to cling to the faith which was once for all delivered to the saints? Is the Bible a revelation from God, or the revelation of God's grace to men? In the thick darkness all around us, men are groping about, feeling after God, if haply they may find him. Is there a Greenwich anywhere in the religious world for us to set our time by?

Where does God speak? Some men will come as James Martineau in his voluminous book, the "Seat of Authority in Religion," trying to show that God speaks to men with divine authority, not in the Scriptures, but in the conscience, in that faculty which God has given us for discerning between right and wrong. Now conscience is a blessed gift which comes from above, and we ought not to oppose it, but rather ought to listen to its voice, so like an electric bell that responds to the touch. But we abuse our consciences till they become jangled and out of tune? We need a firmer voice in the confusion of tongues about us. We need something which is more reliable than the voice of conscience. Some people have such cranky consciences anyhow, shying at every grasshopper that jumps upon the way. You will find people of that kind. They will make a matter of conscience out of everything in the world that comes in their way. On the other hand there are some people who seem to have no conscience at all. So between these two extremes there is no stability. Where does God speak to us with infallible authority?

And then on the other hand, some men will say that the individual christian experience is the voice of God, and that hence the Bible in the heart is enough, and emancipates us from the thraldom of the written word and the old dusty dogmas. The testimony of God's spirit in the heart is a precious witness of the truth and reality of christianity, as well as a blessed comfort to the soul, which God gives unto those who are christians, but it is very far from being a reliable standard of faith and practice. The lights and shadows, phantoms and fancies of abnormally introspective souls are too vague and variable to constitute a certain guide in religious belief. There was a crank who came to Spurgeon and said, "Here, now, the Lord has given me a mission to you and has sent me to do just what you want me to do." Spurgeon said, "Then get out of here."

As to the infallibility of the church, we need not discuss that, because there is nobody here who would claim that God speaks through an infallible church. But it is an easy makeshift for those who want to turn over all responsibility to priest and pope. But it takes too much credulity for the protestant to conceive that the decrees of church and pope are more than the fallible opinions of men. Others still, not satisfied with the authority of the Scriptures, nor with that of an infallible church, recognize a figment of the brain called christian consciousness. This idea, advanced by Schleiermacher, is becoming popular among some christians of the present day. What is christian consciousness anyhow? Whose? the Baptists' or the Episcopalians' or the Presbyterians'? The christian's of the present day or the middle ages; of the fourth century, or the christian's of the first? Whose consciousness? Why at once you see a great widening vista open up here for divergent views, and where have you any reliable authority? Where is the consciousness of Christendom, and what is it? You take out what separates the various denominations which call themselves christian, including the Unitarians, and what you have left won't be worth having. Where is there any reliable authority here?

Perhaps Dr. Briggs deserves a place all by himself. He has made a place all by himself. He occupies a position about this matter that nobody else does, namely, he claims that the Bible, the church, and the reason all are sources of divine authority. He gives a long list of higher critics in his new book, "The Bible, the Church and the Reason," but while they would all perhaps recognize the reason as authoritative, few, if any, would recognize the divine authority of the church. And so he occupies a position all by himself in this matter, but it is due to him to say that he does not mean by claiming divine authority for the church and reason that they are on a level with the Bible. He says each one is a divine source of authority, but the Bible is the infallible rule of faith and practice. But God, he claims, speaks in the reason, and the reason is the only way for some people to come to God, who do not have the Scriptures; and God speaks through the church and that is the only way for some to come to God.

It is very amusing when Dr. Briggs in his [illegible] address on *The Authority of the Holy Scriptures* proceeds to say that "higher criticism has forced its way into the Bible, and has brought us face to face with its holy contents, all that we may see and know whether they are divine or not." The modesty of that assertion is astonishing, for he means not so much the exercise of the reasoning faculties as modern higher criticism in the form we have it now. If that be true, the people who lived before modern higher criticism came along must have had a pretty hard time of it since the Bible was a closed book to them. He claims that higher criticism can tell us whether it is divine or not. Perhaps Christendom ought to wait with bated breath till the "holy contents" of the Bible have been sifted out of the rubbish. Let us wait till it tells us finally what is divine and what is not, if it has a sort of second sight for seeing the divine in the human. He says also that it is a sin even to prop up divine authority with human authority of any kind. And he proceeds immediately to prop it up with the authority of reason and the church. Well now, if reason is always divine authority, and if the church is always divine authority, there is no other authority in the world except divine authority; and as the Scriptures are divine authority, if reason and the church are divine authority, there is no human authority. He can't mean that. Still, if you have the divine authority always in God's word, and if the authority of reason and the church are not always divine, why prop up God's word with the dicta of reason and the church? If neither is always divine, how can you tell when either is divine, for the errant reason and church may err in separating the divine from the human in the same epistle or gospel?

Where does God speak with divine authority? If God has given us a supernatural revelation, that revelation is in his holy word. It is a supernatural revelation above reason which reason never could have obtained unless it had come in this way. The Bible is not a mere ritual book as Lessing urged, to pass away when learned.

Now there are various objections that I must take up, which I heer urged against the objective authority of the holy Scriptures. It is objected that in the objective argument for the authority of the Scriptures, you only have probability after all. The fact is true that we only have probability for the canonicity of the Scriptures, but probability is the law of human evidence. Mathematics is the only exact science, strictly speaking. But when you come to the physical sciences, you have less exactness, and in the laws of human evidence a higher or lower degree of probability is all you have a right to expect; and so it is in the realm of evidence for the Scriptures. It is idle and foolish for Prof. Huxley to claim "weapons of precision" for the conclusions of modern science in the face of so many scientific theories that have fallen by the way and the present differences and clashings of scientific opinions. If it is idle for the scientists to say that, how much more idle is it for destructive higher criticism to claim for itself certitude? This is exactly what Prof. Briggs does in his famous address, saying that probability might have done for men of the eighteenth century, when men were influenced by that kind of reasoning, but the nineteenth century demands certainty! As if the multiform speculations of a certain school of criticism were to be taken as gospel truths on the dictum of said critic, and you refuse at the peril of your reputation as a scholar. Is not the law of probability the law that controls nearly everything in our human existence? Men are hung on probability; men are set free on the evidence of probability. You marry on probabilities. Probability is what decides most things in human experience. Now it is more or less certain or uncertain as to whether this or that book belongs to the canon of Scripture, and you have no right to expect any other evidence. But does that diminish its authority, when once it is recognized? Where does the authority come from? The authority comes from God. If a book is recognized as authority upon a very high degree of probability, it has the authority of God, because it is on satisfactory evidence, received as from him. And probability about the canonicity of the books of Scripture is not probability about the authority. The authority is certain. This is a distinction which has escaped many writers upon this subject.

It is more or less probable that a certain man was elected President of the United States, but when once he was inducted into office, didn't he have the authority of the President? Exactly so, it was given by the office, not on the probability. He had just as much authority when he was recognized, as if he had received every vote in the country, because he was recognized as President.

And then, besides, it is objected that we only have a record of the revelation, that the revelation itself existed before the record was made, and the record is only secondary in its authority. Is that true? Where did the authority come from? Whatever authority the original revelation had, came from God. If the original revelation had authority from God, if we have a truthful record of that revelation, has it not the same authority? Now the way that a command comes has nothing whatever to do with the authority with which that command comes. If the commander-in-chief of the army issues a command, he may send it by a general, or he may send it by the page, but when the command is received, it comes with the authority of the commander-in-chief, not with the authority of the man who brought it. It might come on paper or by word of mouth, but it comes with the authority of the one who sent it. So I would quote again a little piece of poetry you heard a short while ago:

> "Ours not to make reply,
> Ours not to reason why,
> Ours but to do or die."

About supernatural matters which are given us by God, our business is to find out whether this is God's revelation. If we recognize it as God's revelation, "Ours not to make reply, ours not to reason why, ours but to do or die" when God has commanded.

Then it is objected, that after all we are simply controlled in this matter by our interpretation of Scripture, and so it is our idea of Scripture to which we give obedience, and not to the Scripture itself. Why do you yield obedience to your idea of Scripture? Why, because you think that your interpretation of Scripture is correct, and you think mine is not. Where is the authority? Is it not in the Scripture itself? If I think that your interpretation of Scripture is not right, I won't hold to it. You honestly think your interpretation is correct, and is what the Scripture means. Hence the seat of authority is not shifted from the Scripture to your idea of Scripture, for you conceive that your idea of Scripture *is* the Scripture. Here is where function of reason comes in, for careful exegesis, for careful interpretation as to what God's word means, but not to make another revelation, not to tell us additional things which are contradictory to God's revelation. An obedient boy, and there are not many obedient boys in this world in these days, when his father commands, will do what he thinks his father commands, even if he misunderstands the command. And I honestly believe that much of the rebellion against the authority of the Scriptures springs from a rebellion against any authority outside of human reason. When God has spoken, what can man say?

Another objection which is urged is this. It has been objected by some that there are discrepancies and inconsistencies in the word of God, and consequently the authority of the Scripture is lessoned. You have heard of that, and I have not time to argue this in detail, but I wish to say a word or two. In the Scriptures as we have them now anybody who looks can see that there are some minor discrepancies. It would have been the greatest miracle on earth if there were none, a miracle of preservation. The whole question is whether there were any errors in the original manuscript. Now they tell us that it is all foolishness to discuss the point, for you cannot tell anything about it; it is outside of all evidence, because no one can ever see those manuscripts, and if you saw one of them, how would you know that it was the original. But it is worth while to argue it. The statement was made yesterday that it is not in accordance with God's dealings in nature, that there should have been an inerrant revelation made. Is that statement true? When God made the first horse in the world, was he a perfect horse or an imperfect horse? When God made the first man was he imperfect or perfect? which do you think? Do you think God made man with sin or without sin? and yet it makes no difference, it is all the same! I contend that it is not all the same, because it is in accord with God's dealings in his world when he gave a revelation to make it free from errors. I believe he first made it inerrant as he made nature so. Man did not stay free from sin, but God made him so. When God looked upon what he had done, he said it was "Good, very good." This argument is presumptive, certainly, but it is not idle argument. Hence, I boldly maintain that the analogy of nature is in favor of the inerrancy of God's original Scriptures. But why in the world is it that there is such a terrible contention by the destructive higher critics, for there are many kinds of critics, against the inerrancy of the original Scriptures? I may be imputing wrong motives, but I think I can tell; it is because the school of Kuenen and Wellhausen want to change the whole order of the Old Testament narrative; they want to put the prophets before the Pentateuch, and put the psalms up in the times of the Maccabees. But they wish to get an entering wedge by having it admitted that there were inaccuracies in the original autographs, in order to shift and change the order of the Word, to suit themselves. It acknowledged that the present arrangement of the narrative is against the evolutionary theory. Hence the narrative is cut up to meet the theory of anti-Mosaic authorship of the Pentateuch. The strangest thing of modern times, is to see the anti supernatural notions of Kuenen and Wellhausen masquerading in the guise of devout criticism.

It is further objected that some things in the Bible were only the customs of the time, and hence the authority of the Bible is weakened. Now the revelation had to have a human setting, this setting was hence imperfect and the picture was gradual in its portrayal, but not wrong. Some things were allowed because of the low state of civilization that passed away in time, others were local and temporary. But what was temporary was temporary authority, and what was universal has binding authority, and in the way the Bible met the questions of its day we can find the right spirit for meeting the new questions of our day.

The thing that our times need is not a new revelation, not an additional revelation to the Scriptures, but an earnest appeal to these self same Scriptures. So that we shall acknowledge the authority of Jesus Christ. We need to reproduce the spirit and power of the revelation already given. Every day has its own questions to meet. In the spirit of Jesus, let us meet those of our day. We shall not allow ourselves to be swept away from the "Impregnable Rock of Holy Scriptures," lest we may be carried out to the shoreless darkened sea of doubt, or sink in the gulf of despair.

I have spoken in earnest because I can see that there is more involved than appears on the surface of this question. Bear in mind three things: Scripture speaks in a realm which is above that of reason; Scripture speaks where reason never could have spoken; Scripture is then the sole authority in the realm where it speaks. If we have a supernatural revelation above reason, when Scripture has spoken on that subject, that is the end of the matter; for how can reason get higher? We have not the prophets and apostles to come around and make new revelations to us now. Scripture is not inconsistent with sound reason. It is inconsistent with the rapid reasonings of vain and wicked men. Scripture speaks above reason as sole authority, but Scripture is not inconsistent with reason. Revelation is not an unreasonable thing. It is the noblest exercise of the human intellect to sit at the feet of the Nazarene and learn of him what human hearts most need to know and can learn nowhere else.

God help us one and all, men and brethren, to come to God's own Word and recognize that he has spoken here as he speaks nowhere else, and that the only way by which man can be saved, is here revealed. Jesus said, "I am the way, the truth and the life." There is no other name under heaven, given among men, whereby we must be saved. When God has spoken, let all the world be dumb.

We often hear people say there is only one good cough medicine and that is Dr. Bull's Cough Syrup, the specific for colds.

Poisonous English Fiction.

Prof. Thomas Davidson in the *Forum* says: "A great deal has been spoken and written against reprints of foreign books on the score of the dishonesty involved in them, and with good reason; but they deserve far more and far stronger reprobation on another ground. Even if the authors' copyright had been, in all cases, duly regarded, they ought still, in the majority of cases, to be protested against, as tending to corrupt our people and draw them away from that simple ideal of life and freedom which is the very soul of our nation. I am here referring not solely or chiefly to reproductions of those unclean works with which France favors us, or of that vapid, sentimental *Damen-literatur* in which Germany abounds, but rather, and especially, to those innumerable reprints of English works of innumerable reprints of English works of unexceptional conventional morality with which the whole country is deluged. Against French immorality we are, in some degree, protected by our native puritanism, and where that fails, by conventional hypocrisy; while German sentimality, lacking, as it usually does, the salt of humor, strikes us as insipid, and therefore lays but slight hold upon us. In English works, on the other hand, there is something far more germane to our character, a subtle avatistic poison, which puts to sleep the new man, the free American, in us, and wakes the slumbering servile or overbearing Englishman. Still more frequently it wakes the slumbering Englishwoman. However useful such literature may be in England, which is dominated by the spirit of caste, rendering necessary the cultivation of servility in one class to match the arrogance of another, it is distinctly hurtful in America, where there is no recognized caste, and where nothing is more essential to public and private well-being than the spirit of manly and womanly self-respect, and of contempt for all factitious worth conferred by birth, position, title, or wealth."

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A special from Indianapolis says: "Attorney-General Miller will retire from the Cabinet after the election, whether Harrison is elected or not. He has formed a law partnership in this city, his former home, and will move back here about the 1st of January."

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.

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A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $5.

The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.

The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper.

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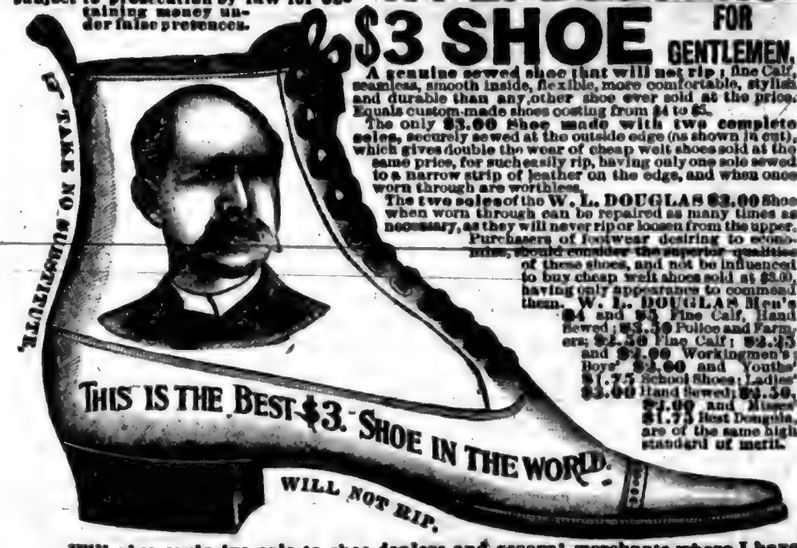

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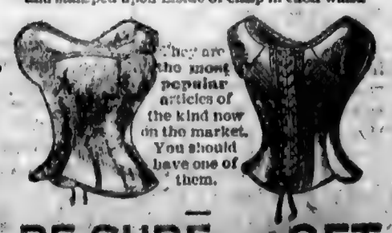

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NEWS OF THE WEEK.

Raleigh Affairs.

Mr. Thos. H. Lambeth, a native of Prince George county, Va., and who for years was a well-known merchant of Richmond, died in this city last Saturday at the residence of his son, Mr. C. W. Lambeth. The deceased was in his eighty-sixth year.

A. W. Shaffer, chief Federal supervisor of elections, was arrested here Saturday on an order of arrest in a civil suit for damages brought by R. G. Reid, one of the registrars of election in Halifax county, who was arrested and bound over by Shaffer Monday of last week. Shaffer gave bond in the sum of $500. The case will come on at the next civil term of Halifax court, which convenes Nov. 14th.

State News.

Salisbury is troubled with burglars.

A new passenger and freight depot is to be erected at Burlington by the R. & D. railroad.

A man named Suell has been identified by a negro, Isham Dailey, as the murderer of Frank Matthews at Burlington recently. Suell is in jail.

John Jenkens, a man of bad character, while drunk attacked John Lingle about three miles from Lenoir with rocks. Lingle fired upon Jenkens and killed him.

Haley Wilkins, colored, was murdered by four negroes near Enfield one night recently. One negro, Bill Pittman, by name, has been implicated in the crime and arrested.

The saw mill, box mill and fertilizer mill of Messrs Hackburn & Willet, two and a half miles from Newbern were destroyed by fire on the 2d inst. Loss $5,000; no insurance.

The large plug and smoking tobacco factory of J. W. Faucett & Co., at Durham, was destroyed by fire early last Saturday morning. Loss about $50,000; insurance $25,000.

The Mt. Airy *News* learns that it is all a mistake about Mr. A. Shugart of Yadkin county, who was accidentally shot by his sweetheart, being dead. He is improving slowly.

The new hotel at Bryson City, on the Murphy branch of the Western Carolina Railroad, was recently burned to the ground. The hotel was worth $12,000; insurance, $5,000.

On the night of October 26th Capt. R. P. Reinhardt's barn and stables were burned. Seven head of cattle and one horse and a large amount of provender were lost.—*Newton Enterprise.*

Mr. H. McN. Lytch's mill, cotton gin-house and engine, near Laurinburg, were destroyed by fire recently together with several bales of seed cotton and two hundred bushels of cotton seed.

A five dollar bill fell in the hands of the People's Bank to-day, on the back of which is plainly written these words: "This is the last of $15,000. Beware of cards."—*Winston Sentinel, November 4.*

State Geologist Holmes is traveling through the mining districts of North Carolina taking many fine photographs illustrating the mining industry in this State to be exhibited at the World's Fair.

The corner-stone of the new building of the First National Bank at Durham was laid Monday of last week. It is stated that the new building when completed will be by all odds the finest in Durham.

It is rumored that about the 15th of this month a vestibuled train will be put on between Jersey City and Chattanooga, Tenn., running over the W. N. C. railroad through Morganton.—*Morganton Herald.*

The schooner Mattie E. Hiles, property of Roberts Bros., of Newbern, was wrecked at Currituck Inlet recently. The cargo was invoiced at $900. The schooner was valued at $2,500. Both are a total loss.

Mr. Adam Hartman, a highly respected citizen of Rowan county, while hauling a mill-rock and mill machinery several days ago, fell from his wagon and the wheels passing over him caused his death.

The committee on collections for North Carolina at the World's Fair are very much gratified at the large number of specimens of all kinds now coming in for the State's exhibit at Chicago.—*News and Observer.*

At a corn-shucking near Catawba on the night of October 31st, a man named Miller got into a difficulty with Jack Wilfong. A fight occurred which resulted in the death of Wilfong, Miller stabbing him to death.

The dead body of C. H. Brown was found in a barn near Winston last Saturday with a bullet hole in his forehead. A note in his pocket indicated that he had committed suicide for fear of being sent to the poor house.

Clifton McGinn, aged seventeen years, was accidentally shot and killed by his young friend, Howard Winchester, in Sharon township, Mecklenburg county, last Saturday. The boys were on a hunting expedition at the time.

The *Messenger* regrets that Fifth Street M. E. church, of Wilmington, is to lose its chimes. It has been thought best to give them up and the founders have been written that they are subject to their orders. The chimes were "presented" to the church by John C. Davis and were never paid for.

A large iron bridge which was being erected at Curtis' Ford on the Yadkin river, gave way one day recently and the entire structure fell to the bottom of the river. Several workmen were badly hurt. The bridge was being built by citizens of Wilkesboro and they sustain quite a loss by the accident.

Three masked men entered the bank of Spearville, Kansas, November 1st and the point of Winchesters compelled the cashier to hand over to them $10,000. The robbers escaped.

Dr. F. R. Williamson formally of Yadkin College, but who had been selling books in Winston for several months past, was run over and killed by a train at the Brushy Fork trestle near Winston Monday of last week.

Easter Edwards, an old colored woman, was found dead in her yard Sunday morning October 30th, near Island Ford church in Yadkin county. Four bruises on her head caused suspicion of foul play, and several persons, all colored, have been arrested.

Messrs. John Lewis, Walter Willis and Walter Guthrie on a recent night caught five thousand Spanish mackerel in the Inlet two miles from Morehead. They sold the fish for $650.00. This is the largest catch known there in ten years.—*Morehead City Enterprise.*

General News.

It is announced that the cholera epidemic is at an end in Hamburg.

Affairs at Homestead, Pa., are still in an unsettled condition, because of striking anarchists.

November 10th is the date for the launching of the new cruiser Cincinnati at the Brooklyn navy yard.

Dorsey Goodin of Timmonsville, S. C., recently beat his little daughter to death. He is now in jail. Lynching is threatened.

The eight negroes convicted of the murder of Dr. James H. Hill, near Millington, Md., last April, have been sentenced to be hanged.

Mrs. Simon Mannck, an Eskimo, recently gave birth to a daughter at the Eskimo Camp, at the World's Fair Grounds. This is the first birth on the grounds.

About 250,000 beautiful chrysanthemums of many varieties were exhibited at a flower show in New York City last week. Throngs of well known people attended.

Mr. Gladstone, and other ministers of the Crown, have declined to attend the inaugural banquet of Lord Mayor Knill, which is to be held in London on the 9th inst.

Charles A. Hawes, the expert forger who has boasted of swindling banks and merchants in every State, was arrested in New York City recently and lodged in jail.

President Harrison has issued his proclamation calling upon the people of the country to observe Thursday, the 24th of this month, as a day of Thanksgiving.

At Wittenburg, Germany, on Oct. 31st a magnificent celebration in memory of Luther, the great reformer, took place. Emperor William attended and made a speech.

Henry B. Rider, formerly United States Consul at Copenhagen, has been convicted of fraud and perjury in that city and sentenced to eighteen months' imprisonment at hard labor.

An express train was held up by a couple of masked men at Piedmont, Ala., several nights ago, and the messenger was compelled to hand over $705 to the robbers. They also secured a number of valuable packages.

The magnificent Athletic Association building in course of construction at Chicago was destroyed by fire on October 31st. The building when completed would have been the finest athletic club house in the world.

Prof. William Swinton, the well-known author of the series of school-books that bear his name, died suddenly in New York City Oct. 24th. He was at one time a professor in the Edgeworth Female Seminary at Greensboro, this State.

The Browne Telephone and Telegraph Company, with a capital stock of $5,000,000, has been incorporated at Chicago, to manufacture the Browne telephone recently patented. The patentee claims that distinct talking can be carried on three thousand miles apart.

A Portland, Oregon, dispatch dated November 2d says: "Lieutenant Schwatka, the famous Arctic explorer, was picked up on the street this morning unconscious. A bottle of laudanum was at his side. He died later, it is supposed suicidally."

The sugar trust has contracted for 5,000,000 bags to take the place of barrels for the shipment of refined sugar. The change from barrel to bag is made because bags will cost much less, and the freight charge will be greatly reduced. This move of the trust almost wipes out the cooper industry in Philadelphia.

James DeBlanchet, alias David Wheeler, a Chicago burglar and ex-convict, shot down and killed John Carey, a Central office detective in New York City, last Thursday night. Carey had attempted Blanchet's arrest for theft, and the latter shot him to escape arrest. The murderer is in custody.

The Agricultural Department at Washington has recently been experimenting with rain-making explosives across the river at Fort Myer. The party conducting the experiment will leave this week it is stated for San Antonio, Texas, where attempts on a gigantic scale will be made to bring rain from the clouds.

A frightful railroad accident occurred near Thirsk in Yorkshire, Eng., last Wednesday. There was a collision and the carriages caught fire. Nine persons were mangled or burned to death, and ten or twelve were badly injured. One woman was pinioned beneath an engine and there perished in the flames before the eyes of the rescuing party, who were powerless to help her.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Acknowledgments.

State Missions—West Chowan Asso, $92.62; Buchhorn ch, West Chowan, 21.65; Salem ch, 15.01; Manly ch, Sandy Creek, 5.56; Miss L D Thagard, 2.00; Sandy Run Asso, 4.98; Midway ch, Central, 1.45. Total, 143.27. Previously reported, 8,567.96. Total this year, 8,711.23.

Foreign Missions—West Chowan Association, $118.39; W M S, Mt Olive ch, Eastern, 1.37; Sunbeams, ditto, ditto, 70c; W M S, Leaksville ch, 3.00; Salem ch, 2.13; Manly ch, Sandy Creek, 3.32; Caldwell Co Union Meeting for G W Greene, 6.70; Sandy Creek Union, 5.10; Midway ch, Central, 93c; Blackwood's Chapel ch, 1.75. Total, 138.38. Previously reported, 8,254.16. Total this year, 8,392.54.

Home Missions—Boykin's Chapel ch, Eastern, $5.53; West Chowan Asso, 28.95; W M S, Mt Olive ch, Eastern, 68c; W M S, Leaksville ch, Diaz Cuban School, 6.00; Salem ch, 5.90, Midway ch, Central, 68c. Total 47.74. Previously reported, 2,861.13. Total this year, 2,908.87.

Education—W Chowan Association, $47.49; Buckhorn ch, West Chowan, 5.35; Robert's Chapel ch, ditto, 7.00; Salem ch, 2.05; Manly ch, Sandy Creek, 2.55; Grassy Creek ch, 8.20; Rev L M Curtis, 2.00; Bethany ch, W Chowan, 3.00; Murfreesboro ch, ditto, 15 00. Total, 92.64. Previously reported, 2,681.41. Total this year, 2,774.05.

Orphanage—Salem ch, $3.43; Union Meeting, Tar River Asso, Third Section; $4.87; S S, Grassy Creek ch, 2.00; S S, Country Line Academy, 3.00; Blackwood's Chapel ch, 1.00. Total, 14.30. Previously reported, 1,064.00. Total this year, 1,078.30.

Ministerial Relief Fund—D L Gore, Cape Fear Asso, $10.00; H C Bridger, ditto, 5.00; Salem ch, 5.00. Total, 20.00. Previously reported, 377.45. Total this year, 397.45.

Centennial Fund (Home Missions)—Howell's ch, Meck & Cab, $1.15; Waynesville S S, 12.50. Total, 13.65.

Centennial Fund (Foreign Missions)—W M S, Mt Olive ch, Eastern, (Mrs L F Oats), $1.25; Murfreesboro ch, 7.23; Howell's ch, Meck and Cab, 1.15; Waynesville S S, 12.50; Miss Sallie J Usry, Clay, N C, 5.00; Garner's ch, Raleigh, 5.00. Total, 32.13.

In RECORDER, July 27th, Manly ch, Sandy Creek Asso, $2.05 for Education, should have been Colored Institutes—Home Missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov 5, 1892.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The British government made a trial of an American Harveyized armor plate on the Nettle in Portsmouth harbor November 1st. The projectiles were demolished, but the plate was not even cracked. This test may result in the adoption by the British government of the American process for making armor plate.

Salvation Oil gives perfect satisfaction for horses with cracked heels. C. W. Lee, 414 W. Balto. street, Baltimore, Md.

MARRIED.

BALLENTINE—YATES—On Wednesday, Nov. 2d, 1892, at the residence of the bride's parents in Wake county, N. C., by Rev. Dr. J. J. Hall, Mr. J. E. Ballentine and Miss Lillian P. Yates.

DIED.

GREGORY—Died, at his residence in South Mills, on Oct. 26th, Wm. J. Gregory, aged ninety-seven years. "He fell asleep; for he was a good man." He had but few if any enemies, and the verdict of all was, a good man is gone. He was remarkably active up to his last sickness, which lasted about two weeks, willing to live the Lord's time, but anxious for the time to come. His mind was clear to the end. R. R. O.

Tributes of Respect.

WHEREAS, It has pleased Almighty God to visit us again and take away from our midst our beloved brother William H. Burke, who died at his home in Chatham county, N. C., on Saturday, August 27th, 1892, in his eightieth year; and whereas, the deceased was a worthy and faithful member of May's Chapel Baptist church for quite a number of years, therefore be it

Resolved 1. That in the death of our brother the church has sustained a great loss in his many deeds of kindness, his free liberality, his firm conviction and his devotion to the truth.

2. That we will cherish the memory of our brother, imitating his virtues, forgetting his faults, and try to live so as to be ready when the summons comes.

3. That it behooves us as members of Christ's kingdom to try to live more in harmony with the requirements of God's holy book, to be more united in our efforts to do good, knowing that we too shall go hence to return to the scenes of this life no more.

4. That we do sincerely sympathize with his family and friends, and beseech him who spoke to the wind and sea, to sanctify this affliction to their good.

5. That a copy of these resolutions be spread on the church book, and a copy be sent to the BIBLICAL RECORDER, by request of this church, for publication.

JOHN H. BURKE,
GEORGE N. MCIVER,
MISSOURI A. TYSOR,
Committee.

$25 to the AGENT who will sell the largest number of DR. WHARTON'S NEW BOOK "A Picnic in Palestine" by April 1, 1893.
—IN— GOLD
Agents Wanted. Address the WHARTON & BARRON Publishing Co., 9 W. Lexington St., Baltimore, Md.

THE CINCINNATI BELL FOUNDRY CO. Sole Makers of the Buckeye BELLS for CHURCH SCHOOL, FIRE ALARM &c. Catalogue with 2000 testimonials. Prices and terms FREE. Please mention this paper.

CONSUMPTION in its early stages can be cured by the prompt use of Ayer's Cherry Pectoral. It soothes the inflamed tissues, aids expectoration, and hastens recovery.
Dr. J. C. Ayer & Co. Lowell, Mass.

FREE!

A Tennessee farmer, the subject of the accompanying portrait, gives the following remarkable statement which our readers are requested to show their friends:

JACKSBORO, TENN., August, 1891.

I was affected with Catarrh for ten years. The principal trouble, the first two years, was the formation of scabs in my nostrils, stopping of one or both sides, a dryness in my throat, a dull, heavy aching in the front part of my head, a tendency to take cold more easily than common, and continual roaring, buzzing and ringing sound in my ears. At times the sound would be like distant bells ringing, or cracking, pricking sensations in my ears, which were a constant and great annoyance to me. After the disease had run on about two years my hearing commenced to fail, and for seven years I was so deaf that I could not hear ordinary conversation, and was all the time growing worse. I had spent a great deal of money for relief and had tried all remedies in my reach, with no effect until I used the Aerial Medication in June, 1888, and the very first application opened out my ears and restored my hearing fully; and a continuation of the treatment for several weeks entirely cured me of the Catarrh, and fully restored my general health, which had become impaired, and for three years I have been entirely free from Catarrh, and my hearing has been and is still perfect.

ELIE BROWN.

Medicines for 3 Months Treatment Free.

To prove beyond doubt that the above treatment will positively cure Catarrh, Hay Fever, Deafness, Throat and Lung disease, I will for 30 days send sufficient medicines for three months' treatment free to a limited number in each locality who will agree to recommend the treatment after they are cured. Address

J. H. MOORE, M. D.,
269 W. Seventh St., Cincinnati, O.

GALVANIZED GEARED AERMOTOR
Re-designed and much improved, furnishes power to PUMP, GRIND, CUT FEED, and SAW WOOD.
Price Cut to $75
For 12-ft. Steel Geared Aermotor.
Does the work of 4 horses at half the cost of one, and is always harnessed and never gets tired. With our Steel Stub Tower it is easy to put on barn. Send for elaborate designs for putting power in barn.
AERMOTOR CO. 12th & Rockwell Sts., Chicago. 8 & 10 Beale St., San Francisco.

Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 132 Vine St., Cincinnati, Ohio.

YOU CAN BECOME A Trained Nurse BY STUDY AT HOME.
Write for particulars with 10c (stamps). CORRESPONDENCE SCHOOL OF HEALTH AND HYGIENE, 34 Telephone Bldg., Detroit, Mich.

Wanted. All kinds of old used postage stamps used before 1870. Also Confederate bills. Cash paid. Send us what you have, or send 2c. for large illustrated circular. Address J. E. Bandshaw, Smithtown Branch, N.Y.

Inter-State Trust and Brokerage Company,
RALEIGH, N. C.
Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

—THE—
Biblical Recorder

ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

ESTABLISHED IN 1835.

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One copy, one year,	$2.00
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To ministers and ministerial students, the paper is sent for half price.

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—IS AN—
Excellent Advertising Medium.

Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty-eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

YOU OWE IT
To Yourself,
To Your Family,
And to Your Church
To Take and Read
Your Denominational Paper.

The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

A Special Offer:

To all *new subscribers* who will send two dollars for a years subscription between now and the first of January next, we will send the paper free from the time the money is received until January 1st, 1893, and a full year from that date.

Now is the time to subscribe. Remember the sooner you send the money the more you will receive the paper.

Address all communications to

The Biblical Recorder
RALEIGH, N. C.

The Home Circle.

"E Profundis."

Beneath thy hammer, Lord! I lie
With contrite spirit prone;
Oh, mould me till to self I die
And live to thee alone.

With frequent disappointments sore
And many a bitter pain,
Thou laborest at my being's core
Till I be formed again.

Smite, Lord! thy hammer's needful wound
My baffled hopes confess,
Thine anvil is the sense profound
Of mine own nothingness.

Smite! till from all its idols free,
And filled with love divine,
My heart shall know no good but thee
And have no will but thine.
—From the German, by Mrs. F. H. Hedge.

What Ted Remembered.

Teddy was out in the back yard playing with Johnny Gibbs. They were playing steamboat, and had just had a dreadful disaster when mamma came to the door.

"I want you to go down the street for me, Teddy," she said. "I must have some baking powder and vanilla before I can finish my baking."

"But I'm all smashed up, mamma," answered Teddy from under a pile of rubbish. "They'll pull me out 'fore long, and find out if I'm killed or not. If I aint p'r'aps I can go bime by."

Mamma laughed. "I don't see how I can wait, my son. Judging from appearances I do not think you are killed, and I can join the rescuing party and help you out. I want my baking powder as soon as possible."

Ted crawled slowly out. "I wish things could be made without things," he said rather vaguely. "Or else I wish papa would keep a store himself right here at home, then I wouldn't always have to stop right in the most intrusting place. Couldn't you anyhow get along without 'em?"

"No, my dear, but if you go right alohg quickly you will soon be back. As a general rule I want my little boy to do errands for me because he loves me, but since you were in such a critical condition I will give you two pennies to spend. Now don't forget, Teddy, baking powder and vanilla. Say it over five times to be sure."

"Bakin' powder, verniler, bakin' powder, verniller, do you care what kind of candy I get?"

"No, just what you like, if it comes within your means. What is it you are to get for me?"

"Bakin' powder and verniller—I won't forget, never."

"Perhaps not, but say it over to yourself on the way, and go as quickly as you can."

Down the road ran Ted. "Bakin' powder—I'll get a candy cigar—verniller—and p'r'aps a chocolate mouse. Bakin' powder,—I don't know but I'd rather have just taffy, it takes longer to eat it, 'cause it sticks to your teeth. What was that other thing mamma wanted?—I *should* like a whole pound of candy once. Oh, dear! I can't remember what that other thing was, an' I kept saying it like everything! Well, if I get one maybe she can get along without the other. I'll ask Mr. Clark what he supposes it was, maybe he will remember for me. I most think I won't get the cigar, after all. I'd have more fun, I guess, if it was all one kind. When you can't have much of a thing you just git goin' and it's gone. I'm going to get all taffy." Having settled the momentous question in his mind Ted flew over the ground.

"I want—two cents' worth of taffy;" he said rather breathlessly as he bounded into the store.

"All right," answered Mr. Clark, pleasantly; "anything else?"

Ted's face grew blank. "Y-es, sir—my mother she wants—why she wants—something. I kept saying it over and over and I don't anyway see how I forgot. It was something to bake with."

"Sugar, spices, extracts, soda?" questioned Mr. Clark, but Ted shook his head.

"I think you had better run right back and find out. Shall I keep your candy for you until you come back?"

"No, sir, thank you, I think it will kind of—encourage me to have it with me."

"All right," said Mr. Clark, laughing.

So Ted trudged back home, and somehow it seemed much longer to him this time, in spite of his encouragement.

"Hurry," called mamma from the door. "I am waiting for the baking powder."

"There!" exclaimed Ted, "I knew I knew what 'twas, only you see I couldn't think, and Mr. Clark couldn't either. I said it over *lots* of times, and what was the other?"

"Oh, Ted Arnold, you did not go and forget both, did you?"

"Why, no, I don't think I really forgot 'em. I remembered the candy, but somehow I couldn't think what the names of the other two things were."

"Oh," said mamma, in a funny tone, "I see—a distinction without any difference, wasn't it?

"Well, now, you go right back, and I will keep your candy for you. If you do not remember this time you cannot have it at all. Baking powder and vanilla."

And now wasn't it funny, Ted remembered this time without the least trouble?

"Hereafter," said mamma, "I will not pay you until you get home, I think."—*Kate S. Gates, in the Watchman.*

Mullein Better than Cod Liver Oil.

Dr. Cullen, the leading authority of Great Britain on lung troubles, gives his opinion based upon experiment, that mullein is better in consumption than Cod Liver Oil. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure coughs, colds and consumption.

By Proxy.

'Mother,' asked Polly, 'what does to do a thing 'by proxy' mean?'

'To do it by employing another person to do it in your place.'

'But that wouldn't be doing it myself,' objected Polly.

'People consider it the same thing,' said mother. 'If I send Arthur on an errand and he asked Harold to go for him because his foot was lame—'

'Arthur hasn't got a lame foot,' cried literal Polly.

'We must suppose he had, or that he had the toothache, perhaps, and so Harold went instead—'

'Harold doesn't like to do errands, either; he always makes mistakes,' said Polly, thoughtfully. Polly had her suspicions of sudden attacks of lameness and toothache.

'Well, it doesn't matter. Perhaps he might hire Harold to go by giving him a piece of candy. If he did that, it would be the same as if he had done the errand himself. He would do it 'by proxy.' Do you understand, Polly?

'Yes um,' answered Polly, as she started up stairs.

'I've got all the candy Aunt Kittie gave me,' said Polly to herself; 'but Arthur hasn't any. Mother didn't know that.'

She pulled open her bureau drawer to taste a bit of the candy. It looked very pink and tasted sweet.

'There's Isabella's dress right under it,' exclaimed Polly. 'I've been wondering where it could be.'

She dragged poor Isabella Angelina by her leg from under the bureau, and proceeded to dress her.

'Polly!' suddenly came mother's voice.

'Yes um.'

'You must go to the store for me. Bridget is busy and I want the fruit for my fruit cake.'

Polly laid down Isabella Angelina with a sigh.

'I just hate errands as much as Harold does!'

Her eyes fell upon the candy.

'Perhaps,' murmured Polly, nodding her head.

She slipped the candy into her pocket, and went down stairs with a demure face.

'Yes um, yes um. Raisins, currents, citron, and allspice. Why don't you say *all spices*, mother? It's correcter. There's Harold at the gate!'

She ran after him, and mother, busy with her cake, did not hear the little footsteps which presently pattered up stairs again.

Harold brought in the grocer's parcels.

'How's this my boy? It was Polly I sent to Mr. Slote's. You've brought me the wrong kind of raisins; these are very poor. No currants at all! Citron, and one, two, three packages of cloves, cinnamon, and ginger; but no allspice!'

'Dear! dear!' groaned Harold. 'It's always the way.'

He pushed the pink candy further into his pocket. It wasn't nearly so sweet as it had been.

'Polly,' called mother.

'Yes-um!' said Polly's meek voice from behind the kitchen door.

'I sent you on this errand, Polly.'

'Yes-um,' lisped Polly again; 'and I went, mother, just as you explained. I went 'by proxy'!'

Mother kept her face as straight as she could.

'Indeed, Polly; then what am I to do? Here are the wrong articles. If Harold had done the errand it would be his fault, but if it is you who have done so badly, you must be punished for your carelessness. You tell me you did the errand. What shall I do about it?'

Polly considered the situation.

'Well, I did do that errand, mother; I truly did. I did it 'by proxy.' I paid Harold a piece of candy to go for me.'

'And don't you think, mother, that if I did your errand 'by proxy,' and you have to punish me for doing it wrong, you ought to punish me 'by proxy' too?'—*Harper's Young People.*

Suggestive Questions.

Did you ever try—

A glass of hot water for sleeplessness?

Rose-water and glycerine for sunburn?

Grated horse-radish and vinegar for neuralgia?

Borax water for removing stains from the hands?

Kerosene oil for taking out iron rust and fruit stains?

Putting paper bags over fruit cans to exclude the light?

To keep a cash account and teach a girl to do the same?

To keep your closets free from old shoes or any soiled garments?—*Selected.*

An English admiral, says: "It is true, the life-saving service of America is not equalled anywhere in the world." It is also true that Ayer's Cherry Pectoral saves, annually, thousands of lives. Invaluable in sudden colds, throat, and lung troubles.

Rob's Battle.

'There isn't any use in my trying to do good, mother,' said Rob Winter on Sunday afternoon. 'I've tried this week so hard, but it didn't do any good. I get mad so quick. I think every time I never will again, but the next time anything provokes me, away I go before I know it.'

'You can conquer your enemy if you meet him the right way. Rob, remember how David went out to meet Goliath; who would have thought that he, with only his sling and the little stones he had taken from the brook, could defeat the mighty Philistine? But he did, because he went in the name and strength of the Lord of hosts.

Now your temper is your giant. If you meet him in your own strength, he will defeat you, but if, like David, you go out in God's strength, you will overcome. Try again to morrow, Rob; ask God to go with you and help you, and when your enemy rises up against you, fight him down. Say to him that he shall not overcome you, because you fight with God's help and strength.'

'Well,' promised Rob, 'I'll try; but I can't help being afraid.'

Everything went smoothly the next day until afternoon recess. The boys were playing ball, and one of them accused Rob of cheating. Instantly his face crimsoned, and he turned toward the accusor, but the angry words died on his lips.

His conversation with his mother flashed into his mind. 'I will try if God will help me,' he thought. It was a hard struggle for a minute. He shut his eyes tight together, and all his heart went out in a cry for help, and he conquered.

'David killed Goliath, and that was the end of him,' said Rob that night, 'but my giant isn't dead if I did conquer him once.'

'I know,' said his mother, 'but every victory makes you stronger and him weaker, and when the warfare is over there is a crown of life promised to those who endure to the end.'—*Kate T. Gates, in the Sunlight.*

How to use the Pen.

Every time you are attempted to say an ungentle word, or write an unkind line, or say a mean, ungracious thing about anybody, just stop; look ahead twenty five years, and think how it may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes, when a man has pitched into me and 'cut me up rough,' and I want to pulverize him and wear his gory scalp on my girdle, and hang his hide on my fence, I write a letter or editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Oh, I do hold him over a slow fire and roast him! Gall and aqua fortis drip from my blistering pen. Then, I don't mail the letter, and I don't print the editorial. There's always plenty of time to crucify a man. The vilest criminal is entitled to a little reprieve. I put the manuscript away in a drawer. Next day I look at it. The ink is cold; I read it over and say, 'I don't know about this. There's a good deal of bludgeon and bowie knife journalism in that. I'll hold it over a day longer.' The next day I read it again. I laugh, and say, 'Pshaw!' and I can feel my cheeks getting a little hot. The fact is, I am ashamed that I ever wrote it, and I hope that nobody has seen it, and I have half forgotten the article or letter that filled my soul with rage. I havn't hurt anybody, and the world goes right along, making twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your bitter remarks until to-morrow. Then, when you try to say them deliberately, you'll find that you have forgotten them, and ten years later, ah! how glad you will be that you did! Be good natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how dearly and tenderly the worried, tired, vexed, harassed old world loves you.—*R. J. Burdette.*

Food for Young Chicks.

Fowls have strong digestive organs, and do not need their food ground. Young chicks are no exception to this rule. Because they are too little to eat whole corn grains, the corn is ground, mixed with water and fed. More than likely the gizzard, having nothing to grind, loses its power, just like any other unused organ does. The moistened, mushy mess stays in the crop until it ferments, while a feed of small particles of grain—cracked wheat is best of all—would be ground up and keep the chick in thrifty condition. Cracked wheat is better for chickens than bran or wheat middlings. It has more nourishment and it gives the gizzard something to do.—*Boston Cultivator.*

Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and torpid liver.

Tutt's Pills

have a specific effect on these organs, stimulating the bowels, giving natural discharges without straining or griping, and

IMPARTING VIGOR

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Sermon Preached by Rev. F. H. Martin Before the Robeson Association.

Text—"Behold, I have given him for a witness to the people, a leader and commander to the people."—Isaiah 55: 4.

This passage evidently refers to our Lord and Saviour Jesus Christ, and presents him to us as Witness, Leader and Commander. Let us notice:—

I. CHRIST AS OUR WITNESS.

1. He is a God-appointed witness, to testify to the truthfulness of the Scripture, as he tells us in John 18: 37, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The prophet Isaiah had declared—Isaiah 61: 1—that the Son of God should come in power anointed by the Holy Spirit "to preach the gospel to the meek; to heal the broken-hearted; to preach deliverance to the captives; and the opening of the prison to them that are bound." So we find in Luke 6: 16-21, that immediately after his temptation in the wilderness that he returned in the Spirit into Galilee and taught in the synagogue. He then came to Nazareth, where he was reared, and on the Sabbath day he stood up in the synagogue to read, and read that part of the prophecy which referred to himself, witnessing in person that I am he. When John the Baptist came to prepare the way for Christ he declared that "I am not the Christ," the light of the world, but when Christ came he said, "I am the light of the world." John 8: 12. God spoke through the prophets concerning Christ, and Christ came in person to testify as his witness to what had been prophecied.

2. Christ is a faithful witness. He witnesses every act of our lives, whether performed in the darkness or in the light; whether performed in public or private; whether it be a great act or a small one. He goes farther, and witnesses the *motive* which prompts every act. This should be a source of encouragement to those who are honestly doing all they can for the promotion of his cause, though it be but little. Many of God's precious saints who are poor in this world's goods, but who are rich in faith, have been encouraged as they have read the precious Bible and seen how God took notice of the widow's mite. Christ, our witness, has declared that a saint can be faithful in a little, when that little is all that he can do. "He that is faithful in that which is least is faithful in much," &c. Christ looks at the *motive* more than at the *act*. This should be a very solemn warning to those who are insincere in what they do. This Witness which God has given us is everywhere present and no where absent. He never sleeps. Psalm 231: 4, "Behold, he that keepeth Israel shall neither slumber nor sleep." He is always pleased to hear a conversation which has much of God in it. Matt. 8: 16, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name," &c.

3. Christ is an unchangeable witness. His first decision is right, and there can be no subsequent influence brought to bear on him to change him. He is not a creature of circumstance as we are, but "Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13: 8. This is one of the most precious thoughts which ever entered the mind of the christian while passing through this changeable world, but with his faith in God, and his hopes built on Christ, he can say with the poet:

"Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me;
Thou art not like man, untrue.
And while thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate and friends may shun me,
Show thy face and all is bright."

His love is the same now as when he shed his blood on calvary.

4. Christ is a competent witness, because he was in the bosom of the Father from all eternity. We hear him speak of the joy which he had with the Father before the world was.

II. CHRIST AS OUR LEADER.

1. He is a kind and gentle leader. We hear him say in Matt. 11: 28-30, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Then we hear David speak of him as leading into green pastures where even the grass beneath his feet was refreshing, and the waters beside which he was lead were still; where no waves were to frighten, nor no storm would molest, but where all was tranquil. His little lambs he carried in his bosom.

"I take my little lambs, said he,
And lay them in my breast;
Protection they shall find in me,
And be forever blest."

2. Christ is a safe leader, because all power is given unto him in heaven and in earth. There is no power in earth or hell that can harm the soul which is trusting in him. Incircled in the arms of his love, we can say with the apostle in Rom. 8: 38,39, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He carries the keys of death and hell swinging from his girdle. Let us therefore place the hand of our faith in the hand of his special providence, and follow our Leader and fear no danger.

"Through floods and flames, if Jesus lead,
I'll follow where he goes;
'Hinder me not,' shall be my cry,
Though earth and hell oppose."

This world has yet to see what God can do with a man wholly given up to his service. Paul is the best illustration we have. He was able to say in Phil. 1: 21, "For to me to live is Christ, and to die is gain." No one can say this who is not thoroughly converted, for there can be no true devotion to Jesus apart from conversion. Let us trust Christ, brethren, and do what he tells us.

3. Christ leads to victory.

"Though the pathway be lonely and dangerous too,
Surely Jesus is able to carry me through."

He gives them this sweet promise, Isaiah 35: 10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

III. CHRIST AS OUR COMMANDER.

1. His commands are always given in love. In Acts 17: 30, he commandeth men everywhere to repent, because he loves all men, and repentence is the gate to endless joy. What are the threatenings of his law but the warnings of his love? They are the hoarse voice of his love saying, "Man, do thyself no harm!" They are as fences thrown around the feet of perdition to prevent rash men from rushing into ruin.

2. Christ's commands are authoritative. In that memorable sermon of our Lord's on the mount he taught the people how to live and act towards all mankind. He told them plainly what they should not do. "And it came to pass when Jesus had ended these sayings the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes." Matt. 7: 28, 29. Christ has the right to command, and it is our duty to obey. Let us then, brethren, in view of this great fact, make up our minds that

"Through duties and through trials too,
I'll go at his command,
Hinder me not for I am bound
To my Immanuel's land."

Let us notice a few of his commands. Matt. 5: 16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 28: 19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Will you hear this command and in obedience to it come to the front?

"Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high his royal banner,
It must not suffer loss;
From victory unto victory
His army shall be led,
Till every foe is vanquished,
And Christ is Lord indeed."

3. Christ's commands are not only given in love and authority, but they are absolutely right. Oh that we all could regard them in this light! Many of them are unknown to us as to why they were given, but we must remember that God has declared in Isaiah 55: 8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

"God moves in a mysterious way
His wonders to perform,
He plants his footsteps on the sea,
And rides upon the storm."

It is not so much lack of courage as lack of earnestness which makes men yield before ridicule. The man who is engaged in an enterprise with his whole heart is not to be dismayed or turned aside by ridicule.—*Western Recorder.*

Letter from Wake Forest.

In going to my office, it is easy to pass through the Chemical or Biological Laboratory. But if it were more difficult, I should often visit them, for the busy scenes always interest me. Clad in long aprons for the protection of their clothing from acids and alkalies, the students in the former are handling test tubes and mortars and balances, while the professor passes from one to another, dissecting, suggesting, explaining, or questioning. In the latter, young men are bending over their microscopes and making notes of their observations. What strange things they sometimes see, what discoveries they made on a leaf or in a drop of water! And they do not work at random; for the professor is at hand, telling them what to look for, and how to find it, and how best to observe it. And on the blackboard are his general directions for the afternoon. Here is a fragment that happened to be on the board a day or two ago, some hints for the Physiology Class:

"Desk No. 1. Transverse section of small intestine, showing:
1. The Villi projecting into the cavity.
2. The glands of Lieberkuehn.
3. Muscular wall of the intestine. Are the fibres smooth or 'striated'?
Desk No. 4. Tranverse section of the Femur, showing:
1. Haversian canals.
2. Lacunæ.
3. Canaliculi.
Desk No. 5. Longitudinal section of Femur, showing the same as the preceding. In what respects do the two sections differ?
Desk No. 9. Longitudinal section of Molar, showing:
1. Rods of enamel.
2. Tubules of dentine.
3. Lacunæ of cement."

Sometimes I wonder what would be the thoughts of the students of even a few years ago if they should visit the lecture rooms and laboratories of the college and witness the advances and manifold improvements that have been made. Not that the professors are more faithful teachers or abler men than some who are still missed among us; but their work has been more specialized, they have more time for freshening study, and have better facilities with which to teach in their several departments. The work of the College *ought to be* better, and *it is better* than when the corps of instructors was smaller and the laboratories and library less well equipped. And yet none of us are ashamed of the record of the College in the past. No one can think of the noble men who did such admirable work under unfavorable conditions without a glow of gratitude and pride. And the widely scattered alumni, by the work they are doing, and the positions they are occupying, bear no uncertain testimony to the sort of training they received at Wake Forest.

But our faces are toward the future. The best and largest work of the College is yet to come. There will, of course, be hindrances and hurtful competitions. There always have been. But they are only temporary impediments. Some will be passed over, some will be made to cease, others will be spurs to wiser planning and greater activity.

That last sentence reminds me of football. Our students play almost daily on their Athletic Grounds, and, strange as it may appear to an outsider, actually enjoy it. My own views about the game have undergone some modification, though I am still not as enthusiastic as our accomplished Director of Physical Culture. But if match games must be played, I want our men to wear the laurels. And they do.

One of my colleagues has called my attention to an article in the current number of the *Cosmopolitan Magazine*, by George W. Cable, on "Education for the Common People of the South." The article is written in an aggressive rather than a sympathetic spirit, but, if all that the writer says is true, his indictment of the leaders in the South for their neglect of the education of the masses of the people is terrible. One can hardly believe his comparative statement of what the State of South Carolina spends on higher and lower education. The South Carolina State University and the Military Institute have, he says, $872,000 worth, at cash value, of buildings, grounds, apparatus and productive funds. "The two comprise a total outlay of public funds of over twice the cash value of the State's 2,962 schoolhouses. The students of the two institutions in 1888 numbered 306. The children (6–14) numbered 250,000. The tuition fees of the University were $30.00 per student, while the outlay, over and above these fees, was $184.00 per student. In the Military Academy it was $153.00. In the public schools it was *per capita* of the school population, $1.84." And, omitting the nineteen school buildings in four towns, "the cash value of all the school houses in the State, available to her 230,000 country children, is considerably less than one-fourth of the real property and funds of the University and the Military Institute. The whole plant amounts in the one case to but eighty-four cents per child, and in the other to $3,886 per student."

I shall await with some interest the denial or explanation of these remarkable statements. The lawmakers of South Carolina can hardly afford to allow them to pass unchallenged. CHAS. E. TAYLOR.

It is bad to break good resolutions, but it is worse to refuse to make new ones.

From Globe N. C.

Dear Bro. Bailey:—Rev. H. M. Croom has been "troubling the waters" frequently of late. On Sunday, Aug. 28th, he buried with our Lord in baptism, Mrs. Jesse Moore, who was a consecrated member of the Methodist church till she joined us.

As a result of the protracted meeting held in September, he baptized on the 9th ult., a whole family—father, mother and daughter—two young men in their bloom, and two little girls about ten years old, one of them a motherless girl, but bright. Then again on the 23d ult. he baptized a young lady who had professed in the meeting, but could not be baptized with the others on account of ill health. The other, one of the little girls above mentioned, was doubtless the means of his gray-haired father's conversion before she was herself converted. On seeing Bro. F. P. Moore's little son baptized about two years ago, she said: "Pa, when were *you* baptized?" Sadly he had to reply: "I have never been baptized." "I am going to be baptized before I get so old," replied the little girl. She then persuaded her father to attend Sunday-school. So he did, and was converted and baptized about a year ago. All the family are now members but one.

The two young men mentioned above, Isaac L. Moore and Job F. Cook, are young men of promise. They, together with other young men of the community, have organized a young men's prayer-meeting and are working zealously.

As Brother F. P. Moore wrote about the meeting, I will only say that Rev. J. J. L. Sherwood did most of the preaching, and did it with power, speaking directly to the hearts and consciences of saved and unsaved. He is a faithful and forcible preacher of the gospel.

Rev. H. M. Croom, our beloved pastor, is a faithful sower of the seed and shepherd of the flock, a devoted christian and a safe leader. He is laboring as missionary in the Caldwell Association, under appointment of our Executive Committee, which co-operates with, and reports to, the State Board.

This Associational Mission work is understood by the Executive Committee and many others to be State Mission work, done by direction of the State Board, to be one thing, and State Mission work, done in our bounds by one of our own preachers, to be quite another thing. Will Bro. Durham please explain? It is understood among us that he suggested at the Caldwell Association at Dudley Shoals in 1891, that the Association appoint an Executive Committee, and that said Committee appoint among us a missionary for the Association and pay him a salary out of the State Mission money collected among us, without sending said money to the State Mission Board at Raleigh. Many understood that the amounts pledged by our churches for State Missions were to be paid over to our missionary to the amount of his salary, at least, and that money thus collected and thus disbursed would be considered State Mission work. Is it right for an Association to send money to the State Board while it has crying destitution in its own bounds? Bro. Durham's suggestion was taken. We have a committee and a missionary, Rev. H. M. Croom, and are doing what most of us think is State Mission work. Some money has been sent to Raleigh. Is that correct? Is our work State Mission work, even though we should spend the money among us, and report work done and amounts collected to the Board at Raleigh? We, with other associations doubtless, want information. We want to be and do right. *Our missionary has not been paid up.*

SERVUS.

P. S. Despite (?) Bro. Croom's good leadership and faithfulness here, the good sisters of the church, got it into their heads that they would delight in "pounding" him a little. They did so by presenting him a handsome suit of clothes. He didn't strike back, but did good for evil (?), and even thanked the good sisters.

SERVUS.

Ballast.

I was reading in one of the daily papers the other day of a ship that capsized at sea. As soon as she got outside of the harbor and into the waves of the open ocean, she rocked and rolled until she finally rolled over, was filled with water and went down. They said that she had not ballast enough to steady her. She was chartered to make a quick voyage to a distant port, and bring a return cargo to the port from which she sailed. The captain wanted to take no more dead weight than was absolutely necessary. But in his impatience of delay, and anxiety not to be overburdened, he did not take enough, and hence the catastrophe.

Now, ballast, as my readers can see by consulting the dictionary, means "just load enough." It is a compound of two Saxon words, "bare" and "last"—"a load"; *i. e.*, a bare load, or barely a load. The idea is that a certain amount of loading is indispensable to the steadiness of a ship on the ocean. A ship is made as buoyant as possible in order to carry as much freight as it can safely. But when empty, it is too light to sail well. No ship attempts to cross the ocean without either heavy freight or ballast in its hold. The ship I was reading about was top-heavy—the weight below the water line was not sufficient to balance that above it.

As I read the account of that shipwreck, I thought how like it are many of the human wrecks that we see all around us. A young man is impatient to enter upon his life voyage. He dreams of brilliant success if he can only reach a certain position. He is told to wait, to study, to think, to secure right principles, to take in ballast enough to keep him steady amid all the perils he must encounter. But he calls his advisers old fogies. He doesn't want ballast, but speed. He rushes into society. He rushes into business. He rushes into politics. He shouts, as he spreads his sails, "Hurrah for Young America." But in a few years we find him capsized. He was overcome by temptation. He began with a social glass, and in due time became a drunkard. Or he began by determining to get rich, honestly if he could, but rich at all hazards. He borrowed the trust funds in his hands, to speculate with. He meant to return them. But he lost them. He became a defaulter, an embezzler and finally a convict. Or he attended the primaries, and by activity in politics secured an office. He found that his position gave him opportunities for petty speculation. He improved those opportunities until he became "a boodler." His career of official corruption sent him to State's prison or to Canada.

The great defect in our system of education is the want of thorough moral training. Our young people are smart; they are ambitious; they want to learn what will help them to secure social position or wealth. But they don't realize that all permanent success must be built on character. The first thing in true culture is to fix and settle principles, just as a builder secures a firm foundation before he puts up his palace or his warehouse. And the taller the intended edifice, the deeper must the foundation be laid.

But to return to the illustration of the sea-going ship. What is the ballast for a young man or woman to take on board before leaving the harbor?

IT IS THE BIBLE.

God has given it to us for that purpose. In the thirty-seventh Psalm man is represented, not as a voyager, but as a traveler. He is walking in steep and slippery ways. But David says if "the law of his God is in his heart, none of his steps shall slide." That law gives steadiness, moral equilibrium. It enables us to go safely amid the perils of the land or of the sea. Paul had a great deal of confidence in Timothy. He placed him in charge of the church at Ephesus when he was so young that some people might be tempted to despise his youth. (1 Tim. iv. 12). And he tells us why he trusted him so. He wrote, in his second Epistle: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." Yes, the Scriptures made Timothy what he was; and they have the same power to day.

When I was a child my mother, like Timothy's mother Eunice, believed in the Scriptures as the best book for the young. She not only had me read to her at least one chapter a day, but she encouraged me to commit to memory passages of special interest. I knew a score of Psalms by heart, and such chapters in the New Testament as 1 Cor. xiii., before I was ten years old. After I was fourteen I was seldom at home. I was a thousand miles away, and among strangers, when my mother died. I lived for years in an atmosphere of temptation. Young-America-like, I rushed into society, into business, into politics. Why was I not ship-wrecked in those stormy waters, as so many of my comrades were? Not because I was by nature or by human culture any better than they, but because I had been ballasted for the voyage in the harbor of home. Oh, if I could reach the ear of every mother in the land I would say to her: "Be sure that the word of God is in the heart of your child before you send it out into the world."

Some of my readers have no doubt seen the story of the cabin boy whom the sailors tried to teach to drink and to swear when he came on board. They wanted him to be like themselves. But he had been brought up by a pious mother, and had promised her that he would be faithful to her teachings. So when the jolly tars teased him or coaxed him or threatened him, he always had a Bible verse ready for them, such as "My son, if sinners entice thee, consent thou not." At length one of the oldest sailors said to the rest: "Shipmates, you might as well give up. You can't do anything with that boy, for he is

CHOCK FULL OF BIBLE."

When a bottle is chock full of water, you can't pour oil into it. The best way for us to resist temptation is to leave no room for it in our hearts. And the best way for us to fortify our children against the evil that is in the world is to have their memories and their affections pre-occupied with the truth of God and the love of Christ. I wish that we could go back in our homes and our Sunday-schools to the old idea of memorizing the word of God. There never was a time when nobler ships went out from the home harbor than to-day. Oh, that they were all well ballasted for the voyage of life!—*Seneca Smith, in Journal and Messenger.*

The only thing that makes [illegible] better than an industrial [illegible] between women and men [illegible] struction as is often [illegible] Warner.

The Biblical Recorder.

WEDNESDAY, NOVEMBER 16, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE SPIRIT OF OBEDIENCE

The Bible abounds in quite a large number of historical incidents which forcibly teach the necessity of obeying God's commands. To enumerate all these incidents would be quite a task. We may mention only a few of the more important and striking, viz: his command to our first parents not to eat of the forbidden fruit; the command to Noah to build the ark; the commands regulating the construction of the Tabernacle; the command not to "take spoil" from the doomed city of Jericho; the command given to Lot and his family to flee from Sodom; the command given to King Saul to exterminate the Amalekites; the command not to touch the ark, &c., &c. These commands are given mostly in connection with historical incidents in the Old Testament, and the unsparing manner in which God punished any violation of them helps us to understand how important it is that we should implicitly obey the positive commands and precepts of the New Testament that are given for the guidance of souls out of darkness into the light of the gospel, and how they should walk before God and men, after they have reached that light.

There is no fact more perceptible to any thoughtful reader than this, that the God whom the Bible reveals to man is, and proposes to remain, the Sovereign Lord of the universe; that he means just what he says when he spoke such words as these: "I am the Lord, and besides me, there is none other." It is equally plain that God regards man as the creature of his handiwork. It follows that it is God's prerogative to command and man's duty to obey, whether he can see the *reason* for the command or not. There are a good many commands in God's words for the giving of which the reason may be stated; there are many others for which no specific reason may be given. Yet it is the duty of man to obey, assured of the fact that a merciful and *just* God would give no command which is not for his good. There is a great tendency in our day, however, for people to disregard some of the plain commands of the Bible just because God has not seen proper to mention any specific reason for giving them. Because men cannot "reason out" a command of God as they would a problem in mathematics, there are now many that are disposed to reject it, or, at least, consider it "non-essential."

There is a most remarkable piece of literature reproduced in a recent number of the *Religious Herald*, published at Richmond, Va., contained in a reply by the *Southern Churchman* to some statements about the Baptists found in the editorial columns of the *Herald*. Said reply from the *Churchman* contained the following startling sentence: "One cannot be wise and have many thoughts about immersion. It is immaterial whether Christ ordered immersion and did not order surplices; immersion is nothing but ritual, no matter who ordered it." There it is, brethren! Have not things come to a pretty pass when a dignified and representative journal can thus reason about one of the plainest commands of the New Testament and a sacred ordinance of the Great Head of the Church? If the command to be baptized may first be tampered with as the *Churchman's* people have tampered with it and then relegated to the realm of puerile ritualism, what next?

When we study the first command given to our first parents, and notice the suffering, the havoc, the ruin, the death, resulting from its violation, it does seem that the world has an object-lesson which alone ought to teach mankind the awful folly of disobeying God, and the jeopardy in which man places his soul when he knowingly violates and teaches others to violate any plain command of his Lord and Master. One of the most beautiful traits of character exhibited by Abraham of old was his cheerful and ready obedience of God's commands, even when one of them required the sacrifice of the beloved Isaac as a burnt offering. When God spoke to him his usual reply was, "Behold me,"—here I am Lord to do thy bidding, speak Lord, and thy servant heareth, not to question, murmur or complain, but to obey. His faith in God was what gained for him the title of "the father of the faithful;" but his prompt obedience to God's commands not only showed his faith, but caused him in every way to be more acceptable to God. The world is exceedingly slow to believe that "to obey is better than [illegible], and to hearken is better than the [illegible]." And Saul's nice dodge, (as he thought it), when he met Samuel of old is just the program that some modern christians are trying to follow to quiet their consciences and atone for what they know are more or less violations of the plain commands of the Bible.

Some do not deal justly with their fellowmen, and think to atone for it by giving largely to the benevolent work of the church. Some show a want of mercy, and attempt to atone for it by giving largely to orphan asylums, &c. Some notice the commands that teach christians to keep themselves unspotted from the world, and yet they engage in the round dance within the embrace of the veriest libertine, and expect to atone for it by abstaining from meat and uttering stereotyped prayers during Lent. Some so-called christians engage in all the licentious extravagancies of the carnival and expect to atone for it all by confessing to a priest and observing an enforced and hollow penitence. Ah, what a rattling there will be among even religious dry bones when the Master cometh!

Let us return again to first principles. Untold suffering has come to the human race by man's violation in the Garden, and after his banishment from it, of God's commands. When, oh when, will rebellious man learn wisdom? How long shall this farce of the ages go on? We prate about christian union. There can be no real christian union unless God's word is the supreme law. The Bible, the Bible alone, is the basis of all christian union. There can never be organic union among the many christian sects so long as they are unwilling to bow with profound reverence to the authority of the Bible. Whether that time will ever come in the history of this world, of not, we cannot tell; but of one thing we feel sure, "the foundation standeth sure," and "the word of God abideth forever." Of another we are sure, and that is any departure from a plain Scripture command causes one to commence drifting religiously, and when one drifts from Bible moorings it is hard to tell where he shall land or what his end shall be.

JUDGE MERRIMON DEAD.

Judge A. S. Merrimon, Chief Justice of the Supreme Court of North Carolina, after severe and protracted illness, died at his home in this city at two o'clock a. m. Nov. 14th. Thus passes away a great and good man, who has been honored by his fellow-countrymen with a United States Senatorship, and subsequently to the position of Associate Justice of the Supreme Court of North Carolina, and finally to that of Chief Justice, which place he filled with distinguished ability till his death.

Judge Merrimon was born in Transylvania county, N. C., Sept. 15, 1830, and was, therefore, within one day of being sixty two years and two months of age. Chief Justice Smith died Nov. 14th, 1889, just three years before Chief Justice Merrimon's death.

The public buildings, by order of the Council of State, were closed Monday and Tuesday, and the Supreme Court building was draped in mourning. The remains of the deceased at nine o'clock Tuesday were escorted to the Supreme Court building, where they lay in state, thence to the Edenton Street Methodist church, where the funeral services were held.

The Council of State on Monday adopted a resolution of respect to the deceased and of sympathy to the bereaved family.

FROM OUR TRAVELLING AGENT.

LITTLE RIVER ASSOCIATION.

This was, so the brethren said, the very best session this body ever held.

The churches are, for the most part, small and comparatively weak financially, yet they all showed progress in their work, and it was evident that pastors and people were making faithful efforts to do more and better work than they have heretofore done.

Bro. H. F. Smith, one of the best laymen in the Association, was elected moderator, and Rev. J. A. Campbell, who has been clerk of the Association since its organization, was again unanimously elected to this position. These two young brethren have done much to encourage and build up the work of the Association, and much now depends on these brethren as to what the Association shall be in the future.

I was much pleased with the spirit I saw among the ministers present. Many of them are men of limited education, yet they are in the heartiest accord with every sign of progress among them. There is none of that contracted envious disposition which we sometimes see on the part of men like these toward men who have had superior educational opportunities.

The Board of Ministerial Education was strongly advocated by a number of the local preachers. Bro. King made a splendid appeal for this interest, and did much good in obtaining a good collection for the immediate needs of the young men now at college.

We had a good discussion by the brethren on periodicals, after which I got a number of subscribers. I want to thank Bro. J. M. Holloman especially for the interest he showed in getting subscribers for the RECORDER.

Bro. W. R. Gwaltney was much pleased with this Association, and besides doing well with his own work, made a speech on State Missions, to which the Association listened with unusual interest.

The matter of general education was not neglected, although we were deprived of the presence of any special representative from any of the colleges usually discussed at our meetings.

Brethren Smith and J. A. Campbell each have preparatory schools in this Association which are doing much to improve the educational interest of our people in this section.

The brethren were just beginning the discussion on Home Missions when my time came to leave, and from the nature of the exercises up to this point we can confidently expect that the meeting was pleasant to the end.

The introductory sermon preached by Rev. J. M. Holloman was most appropriate and in every way worthy of the speaker and of the occasion.

The missionary sermon was preached on Sunday by Rev. J. A. Campbell.

We hope again to be permitted to meet the brethren of this Association on similar occasions hereafter. J. C. C.

PERSONALS AND OTHER ITEMS.

....How shall we reach the masses?—*Ex.* Go to them.

....Rev. Dr. J. L. M. Curry has been re-elected general agent of the Peabody and Slater funds.

....The church at Bristol, Tenn., Rev. G. S. Williams pastor, recently received ten new members.

....It is expected that the next session of the Convention will be the largest and most important everheld in the State.

....Rev. T. J. Rook, formerly of Mooresville, N. C., but now of Meeting Street, S. C., has resigned his field of labor.

....Rev. J. L. White has recently assisted Rev. W. T. Derieux of Spartanburg, S. C., in a meeting, with excellent results.

....Cards are out for the marriage of Jas. A. Maddrey, Esq., and Miss Carrie Smith, of Hendersonville, N. C., on the 16th inst.

....Rev. John A. Mason has resigned his position as principal of Pleasant Hill High School in Meridian, Miss., and settled in Conclave, N. C.

....Rev. F. T. Shore, pastor of Tower Grove mission, was assaulted and beaten on a recent Sunday night by a St. Louis rough.—*Central Baptist.*

....Let every pastor get ready to come to the Convention and remain here the entire session, from Thursday night to Tuesday night, Dec. 8th to 13th.

....Revs. Worley Creech and O. C. Horton, and brethren W. H. Lindsay and J. M. Beaty of Johnston county, were in the city last week on associational business.

....Mr. Moody held meetings during the last week of October at Spurgeon's Tabernacle, London, which were attended by immense throngs.—*Baltimore Baptist.*

....Rev. R. W. Sanders of Chester, S. C., has resigned the care of his church, which he has served as pastor for seventeen and a half years, to accept the church at Florence, S. C.

....The moderator and clerk of every Association connected with our Convention ought to attend the next session in this city Dec. 8th to 13th. Get ready and come, brethren.

....Rev. J. B. Richardson of High Point occupied the pulpit of the Lenksville Baptist church on Nov. 5th. He will enter upon his duties as pastor of the church on the first Sunday in January.

....Rev. Duncan A. Campbell died in Rayville, La., Oct. 16th, aged eighty-eight years. He was born in Fayetteville, N. C. He had been a minister of the Presbyterian church for sixty years.—*Ex.*

....The ordinance of baptism was administered to thirteen candidates at the Baptist church Sunday night after the sermon. Several more will be baptized soon.—*Webster's Weekly, Reidsville, Nov.* 8.

....Dr. S. S. Satchwell of Burgaw, N. C., died last week. Dr. Satchwell was a student of Wake Forest College in its early history from 1839 to 1841. He was once President of the North Carolina Medical Society.

....Rev. Jno. T. Edmundson, formerly a merchant here, who entered the ministry last year, has accepted a call to the Baptist church on Chincoteague Island, Va., and will remove there shortly.—*Goldsboro Headlight.*

....Rev. J. P. Barrett, formerly editor of the *Christian Sun*, but now pastor in Norfolk, Va., called to see us while on his way to Elon College last Saturday. We were very glad to see that he is restored to perfect health.

....A subscriber wrote to the New York *Christian Advocate* that if another article was published on a certain subject he would quit taking the paper. The *Advocate* replies: "Well, well; he must suppose that we edit the paper primarily with respect to the circulation. That—where any principle is involved—is the last thing that enters our mind in determining what to put in the paper; nay, not the last thing, it never enters."—*Exchange.*

....Evangelist W. P. Fife will commence a meeting at Greenwood, S. C., Nov. 13th. This will be the second meeting for him there in the last two years. Closed a good meeting in Lynchburg, Va., Monday.—*J. Thos. McLean, Nov.* 9.

....A meeting of Baptist women interested in the work of missions will be held in Danville during the session of the General Association. The Central Committee has no president, and Miss F. E. Heck of North Carolina will be asked to preside.—*Religious Herald, Nov.* 10.

....The announcement is made that the First church, Washington, D. C., Dr. C. A. Stakely, pastor, has arranged to send out and support two foreign missionaries, one under the Missionary Union at Boston, the other under the Foreign Mission Board at Richmond, Va.—*Baptist Courier.*

....The Third Party has been denounced, persecuted, and defeated. But bad men were too prominent. Gen. Weaver was odious himself, and then he hired a he woman to stump the State. The good men of the party were overloaded and the road was very rough. We advise them to raise their own meat, corn, hay and colts; to "demand" less and make more. The Prohibition Party ought to accept defeat and enforce the laws we now have.—*Charity and Children.*

....Bro. E. E. Blount of Clyde, N. C., writes: "I went to Kentucky last spring hoping to attend the Seminary this winter. I was pleasantly situated and kindly received, but sickness laid me in bed. The physician told me it was best to go to a higher latitude, so I came back to North Carolina. Health has returned. I preach regularly ten sermons monthly. Have recently baptized five. Two others stand approved. My field embraces three churches. The RECORDER is a welcome visitor. God be with you."

....Bro. J. E. Ray, superintendent of the Colorado school for the deaf and the blind, says: "Give my love to the Baptists of North Carolina. How I wish I could be with them in their Convention next month. I do miss my old friends very much. God give you a pleasant, profitable and successful meeting, and lead you into greater and greater fields of usefulness. You do not know what a comfort the RECORDER is to us in this far-away country. May you live long and prosper in soul and body."

....The Convention in Goldsboro *unanimously* requested each church to give *one* collection this year to be expended through our Board in mission and educational work among our colored brethren. The work has been done. Two hundred and fifty dollars are needed from our churches to pay for the same. Rev. N. B. Cobb and his church at Manly are the only brethren, so far as heard from, to remember the request of the Convention and to take a collection for this work. The time is short. How many pastors who voted for the above request will now aid this cause?

....Rev. Josiah Elliott of Hertford, N. C., recently spent a week in Hyde county aiding Bro. Carawan in meetings. Three young ladies were baptized. He says: "The work has started. We hope to have others soon, which will enable us to organize a church in Hyde county. We have a nice site offered us for the church. We want to erect a house within another year. It is a necessity in order to succeed over there. I believe the people will aid us. Bro. Carawan is a good man. All that I heard speak of him gave to him that name. I love to be with him. I would visit and aid him often but for my own work of five churches."

...."The *Brewers' Journal* for October naturally enough compliments the New York Board of Lady Managers for having given 'quite valuable aid' to the advocates of opening the World's Fair on Sunday by their vote of eleven to one in favor of Sunday opening." It has been urged in favor of female suffrage that women on moral questions could be better trusted than men. If the Lady Managers of the Exposition fairly represent American women, not much can be hoped from their votes in favor of morality in keeping the Sabbath. A few facts like this will settle in many minds on the question of giving the ballot to women.—*Inquirer.*

....A dispatch from Danville, Va., Nov. 11th, to the *State Chronicle* says: "To night about 9 o'clock a difficulty occurred between Rev. J. R. Moffett, editor of the *Anti-Liquor*, the prohibition organ of the State, and J. T. Clarke, a young lawyer. The two men had a difficulty in North Danville on election day and to day an article in the *Anti-Liquor* reflected on Clarke, which article enraged him. Clarke met Moffett on the street to-night while the latter was on his way to the First Baptist church to attend the session of the General Association of Virginia. Four shots were fired, and one ball took effect in Moffett's abdomen, and he is very seriously and probably fatally wounded." Mr. Moffett has since died from the effect of his wound.

....The Baptist General Association of Virginia met in Danville, Va., last Friday. The introductory sermon was preached by Rev. M. B. Wharton, D. D., Norfolk, Va. Hon. J. Taylor Ellison, mayor of Richmond, Va., was re-elected president, and Revs. W. F. Dunaway and J. B. Turpin, and T. H. Ellett, Esq., and Prof. Charles L. Cocke were elected vice-presidents. Rev. H. C. Smith was elected Secretary. The address of welcome, which is said to be fit and timely, was delivered by Rev. T. B. Thames, pastor of the First Baptist church of Danville, and was responded to by Rev. J. C. Hiden, D. D., of Richmond, Va. The treasurer of the body, Mr. Norvell Ryland, presented his report, of which the following is a summary: State Missions, $12,268.82; Sunday-school and Bible Board, $5,994.76; Education Board, $5,879.50; Foreign Missions, $19,994.89; Home Missions, $10,029.22; Ministers' Relief Fund, $2,866.17; total, $57,031.86.

Letter from Wake Forest College.

Several young men have written to me for information and advice with reference to entering Wake Forest College on the 15th of January, when the Spring Term begins. It may be that there are others to whom a word of suggestion may not be unacceptable.

We do not advise students to enter College at that time unless they are prepared to enter the classes which begun work at the beginning of the session. But in most cases where one is prepared to enter such classes, it is usually wise economy of time for him not to defer matriculating as a student. There are a few cases in which a whole term is gained by entrance in January. No new classes are formed at the beginning of the Spring Term, but several classes enter upon new work, with new text-books. These classes a Freshman can sometimes enter to his very great advantage. In all cases where a student is uncertain as to what will be best, we shall be glad to advise him, if he will give us specific information as to what he has already studied.

Never in the history of our State has there been a time when the value of education has been more apparent than now. Through poverty and innumerable discouragements the young men of this generation should press onward and upward for the very best possible preparation for life's work that they can possibly secure.

It happens that within the last three days I have received long letters from as many recent graduates of the College. If I had ever entertained any doubts as to whether student life at Wake Forest was happy and stimulating, it would be shaken by the enthusiasm which these gentlemen speak of the years spent here. One writing from a great University, says: "Tis true that these universities have superior advantages in many respects, but I should always advise a father to have his son trained in an institution like Wake Forest. Would that the boys could appreciate their advantages while there like they do after they come away. But it seems that to appreciate anything we must lose it. I never expect to find a rival for the Eu. or Phi. Society, and I do hope that their manifold influences will never be usurped by fraternities."

It is also pleasant to get such a stamp of approval upon the kind of work that is done at Wake Forest as is incidentally given in a letter from one of our alumni who has recently entered Harvard University. He writes: "It may possibly not be void of interest to you to know that since I first entered here I have been advanced a year, and now, instead of being a member of the Senior Class, I am rated as a graduate," *i. e.*, of Harvard.

Another letter, from a graduate of last June, which has been more than two months on its way from another continent, contains these words: "At this time, for four years past, I have turned my feet toward Wake Forest College, and I must admit that I have a strong wish that I could be a Wake Forest boy again. Very few have ever left the old College truer devotees that I: none will ever be more ready to work for its prosperity."

The last meeting of the Wake Forest Scientific Society was well attended, not only by most of the members, but by a number of others, including several ladies. Prof. Brewer read a carefully prepared paper on the metal Aluminium, in which he discussed the reduction of Banxite and its other ores, and the many valuable qualities of this, the "coming" metal.

Dr. Powers delivered a most interesting lecture on certain microbes. His careful preparation and pleasing manner as a speaker always insures him the ready attention of an audience.

The prospect now is that the Alumni Association will have during the Convention the most successful banquet that it has ever given. Arrangements have already been made, I am told, with "mine host" of the Yarborough House for the edible part of the feast, and the audible part will not be neglected by the committee appointed in June.

The work of the College moves on smoothly and prosperously—and, I had almost said, noiselessly, but even as I write some of the students are firing off pop-crackers as an expression of their private views in regard to recent public events. My colleagues tell me that a large amount of steady and successful work is being done, and that the percentage of absence is unusually small.

CHAS. E. TAYLOR.

Wake Forest, November 11, '92.

Letter from Bro. Bryan, Shanghai, China.

Dear Bro. Bailey:—I appreciated your short, but sweet, personal letter very much. We are glad to hear that you are slowly improving in health. We are praying for you, and hope soon to hear of your entire recovery.

We are living in Shanghai now you see. The Board asked us to take the place left by Bro. Herring and family.

We were sorry to leave Chinkiang and the great work there, but feel that we have been led of the Lord to come here.

I think that we have a broader field of usefulness, because there are more church members to instruct, and just as many heathen to whom we can preach. Dr. and Mrs. Yates have laid the foundation wisely and well. They too built well thereon. Bro. and Sister Herring and Bro. and Sister Tatum by consecrated lives, and faithful work have also done a good work in wisely carrying on what was well begun. I count it a privilege and pleasure to join such a work, and to be associated with such co-laborers as Mrs. Yates and Bro. and Sister Tatum.

Next week we have our annual meeting. I will write you something about it.

Please call attention to the fact that our address is no longer Chinkiang, but Shanghai.

I am thirty pounds below my usual weight, but improving slowly. Hope the cool weather will set me up!

R. T. BRYAN.

God's Lighthouse in the Moral Darkness.

Dear Bro. Bailey:—I have learned that Bro. G. W. Harman has resigned the pastorate of the church at Monroe. I spent a week with Bro. Harman in July, and can testify to the valuable work he has done in Monroe. He is a good preacher and a wise pastor, and any one of the pastorless churches in North Carolina would do well to call him. It pains me to see any of our churches without pastors, while such wise and able preachers as G. W. Harman and J. B. Boone are without fields of labor. No fields should lie uncultivated if it be possible to induce such men to enter them. As I think of these men and the vacant churches, my thoughts turn to churches and their pastors that are doing wonders for their generation and for the generations to come. What a power for good, and everlasting good, is a church of Christ located in any community, supporting the faithful preaching of the gospel, and holding regularly the public worship of God. This is God's lighthouse erected in the midst of moral darkness. Here is where God saves the people of that community. Here during the yearly protracted meeting, sinners are converted and baptized. Here God's people are edified, built upon the most holy faith. Here the work of salvation and the christian's growth in grace continue on through the centuries. Here influences are started which reach the ends of the earth, and will continue to the end of time, and then on through eternity. How I do rejoice when I hear that a church has been organized, and when I see one, however feeble, and yet is blessed with the regular ministrations of the word. I rejoice also when I hear that for such an organization a comfortable house has been built.

And this turns my thoughts to Bro. S. F. Conrad, who has spent the best years, yea, nearly all the years of his life in organizing churches and building for them houses of worship. I know of no one who in this line has done so valuable and so self-denying a work. We should pray for more such men to go into the destitute portions of the State and in all the South. W. R. GWALTNEY.

From Brother Stallings at High Point.

Dear Recorder:—On last Sunday it was my happy privilege to baptize twelve professing believers, who had been approved for the ordinance by Abbott's Creek church.

The Union Meeting of the Liberty Association was held with the church the previous week. It was an excellent session.

On Saturday the Union gave place to a short conference of the church, when Bro. N. B. Orrell, a licensed preacher for some years among the Anti-missionaries, who agreed with us instead of with them in doctrine, was received into our church, and was licensed to exercise his gifts as a minister.

Bro. Henry Sheets remained with me after the close of the Union till Friday night and labored with his usual zeal and earnestness. The church and congregation and the pastor greatly enjoyed his ministrations and were greatly helped.

The Lord abundantly blessed the meeting. Many were left seeking the Lord, while a number of others, besides those baptized, professed conversion. We confidently expect others to unite with the church. The Lord be praised.

I begin a meeting at the new church at Wallburg next Sunday. I will be aided by the same dear brother. May the Lord meet with us and abundantly bless his cause.

The prospects for the College are very encouraging. Five new boarders have entered within the last two weeks. Several others are expected by the 23d, the beginning of our second quarter—a good time to enter. Our local patronage is the best we have had since the first year after we began here. Excellent work is being done, and I am determined that the College shall be kept up to the high standard it has always had. A little effort on the part of its friends to give it patronage will insure its success and permanency. Yours fraternally,

J. N. STALLINGS.

Fem. Col., High Point, Nov. 8, 1892.

Letter from Rev. E. F. Tatum in China.

Dear Bro. Bailey:—The last letter I received from Bro. D. W. Herring had so much sad news in it—the death of his little girl and wife. This dispensation of Providence comes close to us. Brother and Sister Herring met us at the steamer when we landed in China. They took us in and were so kind and helpful. For three years they were our fellow workers, our next-door neighbors, our friends, and such good ones! We grieve on account of our own loss. We sympathize with our brother in his inexpressible bereavement. She did stand by him so bravely! She believed in him and was ready to go with him to the ends of the earth, or to the center of heathendom.

Three days after this sad news reached Shanghai was the usual weekly meeting for prayer by the missionary circle here led by the oldest member of it. The subject of the entire meeting turned on the life and death of our sister, and in expression of sympathy from every one present for the bereaved ones. We saw, as we never saw before, how they, too, loved and esteemed our friends.

I had heard indirectly that Bro. Herring was sick with typhoid fever in Wilmington, N. C. I mentioned the fact. A brother prayed. In this prayer he showed that he did not believe that Bro. Herring's sickness was unto death. His faith was that the Lord had a work for him in China, and that he would raise him up and bring him back to this land. We wait in hope for farther news. Yours fraternally,

E. F. TATUM.

Shanghai, China, Sept. 24, 1892.

Read the advertisement of the American Baptist Publication Society, to be found on the sixth page.

Letter from the Seminary.

Editor Recorder:—If you will accept, I shall endeavor to give some little account of affairs here at present—Baptist affairs in particular. Quite a number of new students have matriculated since my last letter. Two of this number are from North Carolina—Brother J. S. Corpening, one of the recent graduates of Wake Forest College, and Bro. T. H. Plemmons, from the western part of the State. The latter just got here Saturday, being prevented by sickness from entering nearer the beginning of the session. I have not seen very much of him yet, but from what I have seen have begun to think that the high compliment I heard paid him by a former President of Judson College, not long since, was a befitting one.

This makes sixteen from North Carolina so far, which goes beyond the record of any previous year. So far as I have been able to find, our men are getting on finely with their work in the Seminary. Bro. C. J. Thompson has been from the first quite popular as a preacher among Kentucky Baptists, as is evidenced by the demand for his services. He has had regular work ever since he has been in the Seminary. It will pay some of the pastorless churches in the State to keep on the track of him and see to it that he comes back to the State when he shall have finished his course here. Why should North Carolina, or any other State, allow its ministers that are best trained in mind and heart to wander off to other places? Is it not true that their places in many cases are filled by men inferior to themselves?

Bro. W. E. Crocker was elected by the students that board in the Hall to preside at the organ at our evening devotions' just after supper. It reminds some of us of how acceptably he served the church at Wake Forest in a like capacity while a student at the College. The brethren at Walnut Street Baptist church have shown their appreciation of his services by giving him a similar position in their Sunday-school.

Bro. F. M. Royall is attending a course of lectures at one of the medical colleges in the city in connection with his work in the Seminary, which he thinks will better fit him for the work to which he has given his life. This will be his last year to attend the Seminary.

Bro. Millard's fitness to be one of the editors of the *Seminary Magazine* has not gone unnoticed by the stockholders of the *Magazine*, and the result is his name appears among the list of editors. Bro. Millard will probably take charge of a church as pastor in connection with his studies in the Seminary.

Dr. T. T. Eaton favored the Seminary students a few nights ago with a very interesting and instructive account of his trip abroad last summer. It would be useless to attempt to give even its bare outline here. He proposed to deliver the lecture to the students provided they would raise a given amount for the Students' Aid Fund. More than the amount specified was raised, and so we had the lecture. I suppose Dr. Whitsitt would not object to his giving his lecture again on similar conditions.

The first day of each month is devoted here to the study of missions. This has been the case since the founding of the Seminary. And so the first day of each month is familiarly known among us as "missionary day." On this day all recitations and lectures are suspended, and we have a meeting of the "Missionary Society of the Seminary." Last Tuesday, being the first day of November, was the time of our first meeting for the session. The object of the Society, as its name may suggest, is to get information as to missions, with the hope of keeping alive what interest we may already have in this great subject, and if possible of greatly increasing that interest. The Society has under its direction at present three flourishing mission Sunday schools. It is hoped that at least one or two others will be organized at an early day. This may be said to be another object of the Society. It has been my privilege to be connected with one of these mission schools ever since my connection with the Seminary began.

Our meeting last Tuesday was a very interesting one. We were favored on that occasion with an admirable essay by one of the students, Bro. W. B. McGarity of Atlanta, Ga. The task assigned him was to give some account of all the missionaries that have ever been students in the Seminary—their personal history; what influenced them to go into the work; the scene of their missionary operations and the success that attended their labors, and so on. The task was a painstaking one, but it was done to the pleasure and profit of those who heard. Dr. Basil Manly was the honored President of our Society up to the time of his death, but that duty has since devolved upon Dr. Broadus. It will hereafter be made the duty of our new professor, Dr. Dargan.

With best wishes for the success of your excellent paper, I am,

Very respectfully, J. I. K.

Rev. A. T. Denny.

The subject of this sketch was born in Person county, N. C., November 7, 1867.

The years of his earlier boy-hood were spent upon his father's farm, working during the summers and attending the public schools of his district during the winters. While yet quite young, he gave evidence of thirst for knowledge and of that studious disposition which afterwards became characteristic of his life.

When about fifteen years old, he became thoroughly awakened to his sinfulness and helplessness, and was led to accept Jesus Christ as his only Saviour. Soon afterwards, he was baptized into the fellowship of Antioch Baptist church by Elder J. H. Vernon, (I think). His was a genuine conversion, and from that time his life bore testimony to the power of infinite grace.

Soon after his connection with the church he began to feel that it was his duty to preach the gospel. Being as yet very young and naturally of an unassuming and retiring disposition, he struggled for awhile against these impressions, but at length being thoroughly convinced that the Master had called him to that work, he consecrated his life to the preaching of the gospel.

In the meantime he spent two years at Moravian Falls Academy under the tutorship of Rev. G. W. Greene.

Having been licensed by his church, and feeling deeply the need of a better preparation for his life work, he entered Wake Forest College in September, 1889, remaining a student of that institution until his death. Had he lived, he expected to graduate in June, '93.

Here, as in all other relations of life, he won the confidence and esteem of his teachers and fellow-students by his quiet, persevering devotion to duty. Equally faithful in the performance of all his duties both as a member of his Society and of the College, his life proved the candor and honesty of his heart. So honorable and praiseworthy was he in all his relations at College, that, to use the words of a fellow-student, "No one could know him and doubt his christianity."

His vacations were spent, for the most part, in preaching the gospel—a work which he loved with all his heart.

For one year before his death he served very acceptably, Cool Springs church, his labors being blessed in the addition of a number to the church and the general upbuilding of the Lord's cause in the community.

On the second Sunday in June, last, he was ordained to the full work of the ministry by Elders Beam, Lamberth, Watkins and Landsdell.

During the summer he had an attack of malarial fever, and returning to College before he had fully regained his strength, he relapsed, the relapse taking a typhoid form. He was carried home where every attention possible was shown him by devoted parents, brothers, friends, and the best medical counsel available, but after four weeks' illness he gently fell asleep, October 17, 1892.

During his sickness he was exceedingly patient, never murmuring nor complaining, but often speaking of the brighter future before him. He sang "Rock of Ages," "Jesus, lover of my soul," and "Sweet bye and bye," when so weak as to have to rest between every stanza.

For some time before his death, he was unable to speak, but fifteen minutes previous to his dissolution a smile crept over his face which remained even after he was cold in death. Who could doubt but that in this hour of trial he realized that the eternal was his refuge and the Everlasting Arms were about him?

On the evening of the 18th of October, after appropriate services conducted by the writer, assisted by Rev. G. T. Watkins, his remains were gently laid to rest in the cemetery at Antioch church—a fitting place, for there he learned to trust the Saviour, there he was baptized, there he was ordained, and there now he sleeps until the resurrection morn.

A very large concourse of people were present signifying by their presence and tear-stained faces how much he was loved in his own community.

Thus closed a life that seemed to possess large possibilities of usefulness in the Master's vineyard. Bro. Denny was known to the writer for two years before his death, one year as room-mate at college and hence he writes this sketch with a feeling of unspeakable sadness—and yet not so much sadness as disappointment. For why should we grieve for one whose life was so pure and good? He has only gone from us to his reward and we too shall follow soon. And so let us not grieve for him, but rather rejoice because our lives have been made better by his example—rejoice because the power of sovereign grace enabled him to live well and die so triumphantly—rejoice because it is our privilege to live in the service of the Master and to be ready for him when he calls for us. "Be ye also ready for in an hour when ye think not the Son of man cometh." R. R. DAY.

Wake Forest, November 9, 1892.

Board of Missions.

The Board of Missions will hold an important meeting in the Mission Rooms on Thursday, Dec. 1st, 1892, at 7 o'clock p. m. It is important that all the members should attend. According to a resolution, passed by the Convention at Goldsboro, all applications for aid in mission work for next year should be sent to the Board by Dec. 1st. The Executive Committee of each Association should send a full report of its arrangements in missions for next year, with all the applications for aid to come from the Association to the Board.

J. C. SCARBOROUGH, *Pres't Board.*
C. DURHAM, *Cor. Sec.*

State Missions.

You may see from the Treasurer's report in this paper that he has received for State Missions this Conventional year, $11,829.43. There is, we think, about $1,000 more in sight to come to the Treasurer in the next ten days—then $3,000 more will be needed; but from whom it will come we know not. Will not *every pastor* and *every church* and *every Sunday school* and *every mission society* in the State *aid us in this work just now?* We expect to pay every dollar, if possible, on our State Mission work before the Convention meets in this city Dec. 8th, 1892. This can be done if all will help. We must not carry a debt on State Missions to the Convention this year, and will not, if all will help. *Help us at once, please.*

C. DURHAM, *Cor. Sec.*

See advertisement of North Carolina Baptist Almanac, edited by Rev. Dr. Cobb, to be found on the seventh page.

First Baptist Church, Wilmington, N. C.

WHEREAS, Our beloved pastor, Thos. H. Pritchard, D. D., has thought it his duty to offer his resignation, to take effect Jan. 1st, proximo. Whereas, the church has accepted his resignation, in deference to his wishes, being emphasized by his determination, after it had been once declined almost unanimously. Therefore be it resolved:

That in severing this intimate, cordial and affectionate relationship, which has existed with so much profit to our church for nine years, we feel deeply conscious of the loss which we will sustain, both as to a spiritual adviser, and a strong and sympathetic friend.

That we feel grateful to our Heavenly Father that he has permitted us to sit under his teaching for so long a time, and for the sweet influences of a life, which has preached to us not only the "unsearchable riches of Christ," but has impressed us with "the beauty of holiness" as exemplified in his every day life of patience, forbearance, and "the greatest of all," charity.

That while in the history of our church during this period there has been an occasional disturbance, marring the symmetry of the whole; yet our pastor has been the ever bold, faithful, and fearless advocate of the right, with his people as his trusted allies.

That we point with humble gratitude to God, to the substantial and steady growth of our cause in this community, as evidenced by the establishment of a church, almost as large as our own, in another part of our city, a Chapel and Home for the aged and infirm; the placing of a handsome, large organ in our church; the addition of a lecture room, nearly completed, and above all the pervading conviction that we are in a better condition to do effectual work for the Master than ever before in our history.

We commend him to the love of the brethren at Charlotte, who are fortunate in the prospect of his future labors, and ask their consideration of Hebrews 13: 17—"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account; that they may do it with joy, and not with grief; for that is unprofitable for you."

That we offer as our farewell to our pastor, Josh. 1: 9—"Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

That these resolutions be spread upon the minutes of the church, and a copy each be sent to the pastor and the church at Charlotte.

J. C. STEVENSON,
JNO. H. FREEMAN,
W. F. WILLIAMS,
Committee.

Work Among the Chinese in America.

An item in the personals of the RECORDER of last week to the effect that the "Baptist Chinese Mission in New York has a congregation of 250 Chinamen with a native preacher, Jue Hawk," has a point of deep interest.

While pastor of the "Central Christian church," St. Louis, Mo., in 1885, I formed the acquaintance of a Chinese laundry boy aged seventeen. Aided by his Sunday-school teacher, Miss Robinson, who died a missionary in India a few months ago, I directed the mind of the bright young Oriental to the Lord Jesus. After months of careful instructions, during which time I had him often in my home, I found that he was born of the Spirit, and I baptized him in the presence of a large audience. The event created something of a sensation at the time, as he was the first of the Chinese ever immersed in that city. I began immediately to prepare for his education in which I was heartily helped by twelve gentlemen and ladies from eight different States and one from England. The youth entered Drake University, Des Moines, Iowa, in March, 1886. He is now fairly educated, and most devotedly consecrated to Christ. His heart has ever burned to preach the gospel. He attended the great convention of the Christian Endeavor societies in New York last summer, and made a speech that captured that great throng. I wrote a brief history of the boy, which appeared with his picture in one of the monthlies in 1886.

When I entered the Baptist ministry eighteen months ago, I made no personal effort to induce Jue Hawk to follow me, but I am now heartily glad that he is in our work, and in such an important field. For it is in harmony with my theory of missions that we must evangelize the foreigners here at home if we would follow God's "methods of missions," and thus through them convert the heathen abroad.

CALVIN S. BLACKWELL.

Elizabeth City, Nov. 7, 1892.

Encouraged.

I have been recently greatly encouraged, by noticing the sympathy for, and the interest in, the work of our Ministers' Relief Board, manifested by pastors, churches and associations in different parts of the State. I have visited several associations this fall in the interest of our Board work, and would have visited more, but for my appointments with my churches at home. At these associations I have been kindly received as a representative of the Board, allowed a good opportunity to present the claims of our work, and received cash collections at each for our aged ministers. Other associations have done the handsome thing by hearing other representatives of the Board, and by sending us funds for our work. Thanks, brethren and sisters.

In giving to these aged men and their wives, or their widows, you are certainly doing the Lord's work. Paul gave much time in collecting for the "poor saints at Jerusalem." Christ will say to his people on *that day*, "I was ahungered, and ye gave me no meat," and James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," &c. Brethren, please remember that we have both Scripture command and precedent for this work, and let us hear from you soon. The winter is near at hand, and let us see to it that the aged men and women that we have promised to aid, are not neglected during the season when they specially need help. We have now ten aged preachers and three widows on our list of beneficiaries. It is to be remembered that nearly all of these aged brethren have wives still living; so in giving to the aged preachers, you are not only cheering them in their humble homes, but also their aged companions, the sharers of their joys and their sorrows. You can readily see that counting the wives of these aged men, our list of beneficiaries is largely increased. In thinking of the aged preachers, I fear we have, to some extent, overlooked the noble women, who, through all these long years, have stood by their husbands, and by their faithfulness at home made it more possible for them to be useful from home. When the "crowning day" comes, we are verily persuaded that some of the brightest crowns will be placed upon the brows of these "uncrowned heroines," now among us. Ah, my brethren and sisters, why should not those so dear to the Lord be dear to us while they linger with us, waiting for their summons from the King of that country to which they go? When I think of these aged women, and the widows we are aiding, I am a little puzzled to know why our good Baptist sisters are not more deeply interested in our work; but they are coming; the largest single cash contribution so far was from a godly woman.

Again, let me say that our work is heartily endorsed by our State Convention. We have seen the tokens of the Lord's presence with us; the work is enlarging; our way is brightening before us. Let our churches and pastors come to our help. It will afford me great pleasure to visit any church that I can reach through the week without neglecting my home churches.

Any one needing information about our plan of work, &c., can obtain it promptly by addressing a postal to me at Durham, N. C. Contributions can be sent direct to our Treasurer, T. E. Cheek, Durham, N. C., or to the Convention Treasurer, J. D. Boushall, Raleigh, N. C.

C. A. WOODSON, *Cor. Sec. Board.*
Durham, N. C.

The South Fork Association.

The meeting of this body for 1892 was the most lively and interesting we have had for years. The churches were all represented, and the reports showed an advance of twenty-five per cent. in contributions over any previous year.

The Executive Committee, which had charge of all the work during the year, closed the year without debt. They had worked independent of the State Mission Board, and there was raised during the year for State and Associational Missions within a few dollars of double the amount raised in any previous year.

State Missions was ably represented by Bro. C. B. Justice, and the Association determined to go on as they had been doing, co-operating with the State Convention in mission work in our bounds. There was a strong difference of opinion among the brethren as to the wisest course to pursue, but the Spirit of the Lord was present, and the brethren "got together" on the question.

The Association resolved to try to raise $300 as her part of the Centennial fund, and went to work to do it. She also resolved to support Bro. J. J. Payson at Wake Forest, and give Bro. D. P. Bridges $50 at Louisville.

The discussions were spirited and showed a lively interest in every department of the Convention work.

The Association meets next year at Stanly Creek, on the C. C. R. R.

Yours in the work,
M. P. MATHENEY.

Baptist State Convention.

NOTICE BY THE COMMITTEE ON HOSPITALITY.

The sixty-second annual meeting of the Baptist State Convention of North Carolina will be held with the Tabernacle Baptist church in Raleigh, beginning on Thursday, December 8, at 7:30 p. m.

The churches of Raleigh will provide entertainment for all delegates, one representative from each missionary society (and reduced rates in the hotels for other representatives from the societies and visitors), messengers from the Western Convention, and representatives of the Boards.

The Committee on Hospitality must have the names of all such who will attend the Convention as early as possible, and not later than Dec. 1st. Please send your name to the Secretary of the Committee, Bro. J. C. Birdsong, Raleigh, N. C., stating the association and church from which you come as delegate or minister. Attend to this at once, and we will ensure you a home; otherwise, we cannot.

The usual reduced rates will be secured on railroads, &c.

Reduced rates at hotels and boarding houses for all visitors.

J. M. BROUGHTON, *Chm'n Com.*
Raleigh, N. C.

S. S. Teacher's Bible.

"*The Holman Self-pronouncing Sunday-school Teacher's Bible*" is the realization of the wish of many a Bible reader. We are glad to see such a work published, and by an American house. It has all the excellencies of the best Oxford edition, with the almost invaluable addition of the proper name being so marked as to show correct pronunciation. The general make-up of the book is unsurpassed, while its price is not above the ordinary teacher's Bibles.

Kindness.

Editor Recorder:—Though not a subscriber, I am a reader and great lover of the BIBLICAL RECORDER, and have just been reading and was deeply impressed with the little sketch of "How two humble strangers were made to feel at home." Oh, the power and holy influence of kindness, and that kindness so often withheld!

It is a sad fact that people who are graciously permitted by an Alwise Creator to own a goodly supply of this world's goods, seldom, if ever, condescend to visit and show loving kindness to those in humble circumstances. But it is more sad and more sinful to teach the innocent little children that they must not, under any circumstances, associate with their poor and ignorant, though respectable, neighbors. Is it Christ-like to shun the poor? Did Jesus Christ when here upon earth lift a high head and pass them by unnoticed, uncared for? My christian friends, when you go to church and see a poor woman or child thinly clad, in a faded calico it may be, do you see them as they look beseechingly into your face for a kind word of encouragement or a friendly recognition? Or do you pass them without a friendly handclasp, or even courteous "good evening?" Oh, that christian people would act what they profess. If you profess to be a christian, then act it. Let's not have so many big "I's" and little "U's." Kindness, like charity, should begin at home. How often we see a man tired and overworked, and perhaps cross, go home to his loved ones, where he should receive the kindest words and most gentle treatment, but instead, is so often repelled by an ill-tempered wife who has not thought fit to brush her hair all morning for the benefit of her husband. I am a wife myself, and do not profess to be perfect, (and I suppose I must confess to a very naughty temper too,) but I am trying to apply the healing balm of kindness to all I come in contact with who are in need of its excellent healing powers. Sister, if your husband leaves you in the morning cross and all out of sorts, you just cook something real nice for his dinner, and when he comes home meet him with a bright and cheerful smile upon your face, (don't forget to have your hair neatly brushed and your collar clean and on straight), have something pleasant to say in place of reminding him of his short-comings, and if he is not a "sure enough bear" you will soon find that his bearishness will vanish before your loving kindness like clouds before a summer sun.

And husband, if you are tired and overworked, don't forget that your wife also has trials and troubles too numerous to mention; that her work is never done, but is the same thing over and over each day. I say, don't forget that she is only human, and if you, by your harsh words and ill temper provoke her to unkindness, don't study and wonder all day, "what made Mary speak so unkindly to me?" but be a man, acknowledge your faults, and ask her forgiveness for your bearishness, and ten to one you will see the loving eyes fill with tears of penitence, the dear loving arms will creep around your neck, and while she hides her tear-wet face upon your breast, a trembling, contrite voice will whisper, "I am so sorry; let's kiss and begin all over again."

Oh, let us all be more patient and forbearing, and always kind to each other. "And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32.

MRS. ETHEL THOMAS.

Cottonville, Stanly Co., N. C., Nov. 7, '92.

The Fear of Death.

The panic which has reigned for the past few weeks in plague-stricken Hamburg, and the anxiety felt in this country over the presence of pest ships in New York harbor, together with the appearance of the dread disease in the city itself, remind us anew of the power of death to fill the human heart with alarm, if not, indeed, as is so often the case, with wild, unreasoning terror. What Satan says in the Book of Job holds true of the average mortal: "Skin for skin, yea, all that a man hath will he give for his life." Different as it may be with many, in the great majority of cases men cling to their lives as tenaciously as they do to nothing else, and it only needs a destructive epidemic, or, it may be, the threat of one, to arouse the fears of a community to a fever heat.

That the fear of death plays its part in the divine economy will not be denied by any christian thinker. Not only is it needed to sober men, and, if they believe in future rewards and punishment, to make them bestow some thought upon the consequences of deeds done in the flesh, but it is needed as a help to keep them in a state of existence where, for the time being, they belong. If there were no fear of death, from what cause soever it may spring, men would not take such good care of themselves physically, they would violate the laws of health with far more recklessness, and, through disgust and grief and pain, great numbers of them would lay hands upon themselves and rush madly out of the world. But the fear of death prompts the vast majority of them to take some heed to what they do, and, even when conscientious scruples are wanting, to tremble at the slightest temptation to commit suicide. Thus the fear of death plays its necessary part in the divine economy, and may be regarded one of the warders that God has stationed in the Castle of Life.

But now to the christian comes the uplifting thought that, through Jesus Christ, the fear of death may be overcome and trampled under foot. The true disciple of Christ may have good reasons for desiring to abide longer on earth; to him, as to any man, the hideousness of the forms of death may be repellant, and he may without any disloyalty to his Lord shield [illegible] disease, and [illegible] the public lines so often rank the [illegible] with fear and dread. But for him, the fear of death in its darkest and most forbidding sense has been conquered, and, while he may not be in haste to bid farewell to earth, he enjoys a serenity of mind to which the natural man is a stranger. Now and then the body may partially gain the upper hand, and he may seem to be on the eve of flatly contradicting the profession of his faith; but before long his soul resumes its equipoise, and once more he shows to all who watch his motions what it is to be able to believe, as did the gentle bard of Amesbury,

> "That Life is ever lord of Death,
> And Love can never lose its own."

For the true disciple of Jesus Christ, it is needless to say, believes in another life. Aside from the various natural arguments in support of the doctrine of immortality, he has a crowning argument in favor of that doctrine upon which to plant his feet,—the life, teachings and resurrection of his Divine Master. The Chief Character in the gospels is to him no phantom, but an eternal reality. Not only did Jesus Christ once walk this earth and go about "doing good," but he still lives and loves, having reappeared from the dead and ascended up on high, and taken the seat that belongs to him as the "Prince of Life" and the Lord of Souls. "Because I live, thou shalt live also," this Jesus has said to him, and accordingly the fear of death that is born of unbelief in a future existence has no place in his heart, since he believes, if he believes anything, that the Incarnate Son of God has "brought life and immortality to light."

Nor must we overlook the fact that that fear of death which springs from a realization of the sinfulness of sin has been conquered for the true christian. He repeats with unutterable gladness the words of St. Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," as well as those other words of the same apostle: "The sting of death is sin: and the strength of sin is law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Hence death means to him the prelude, not merely to another life, but to a life that shines the fairer the more that it is contemplated by the glowing eye of faith. He is to live again, but, what is vastly more inspiring, he is to be freed from the bondage of sin, and taste the blessedness of a life that will have no alloy. Consequently he can hold his head erect and possess himself in patience amid the most trying experiences. The God who made him will not forsake him; the Living Saviour in whom he has put his trust will fulfill all his promises to him; and with the great apostle he proudly cries: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

In these days, then, when pestilence is working such awful havoc in certain quarters of the globe, and we remember that it has crossed the seas and found a lodgment, however slight it may happily prove to be, on our own soil, they who call themselves christians have a sovereign opportunity to show in their bearing and conversation the power of gospel faith to make men calm and courageous in times of great alarm, and thus dispensers of strength and confidence to all who turn to them for help.—*Watchman, Sept. 29.*

Don't.

Don't, of course, is simply a contraction for do not. Don't is a very good thing in its proper place, as when one is tempted to do wrong. But there is danger of overdoing the don't business. We have heard a mother whose only way of managing her child was by continually saying to it, Don't do this, don't do that, don't do the other thing. At nearly every turn it made, the child was met by a grim visaged *don't*, until we imagine it almost came to the conclusion that the whole of this world into which it had come was one great big *don't*. There was no telling the child to *do* this, or do that; no showing it the right way in which to walk; nothing positive in its training. The whole system of training was negative, telling it what not to do, discouraging it from the evil, but neither pointing out the good nor encouraging the child to try to follow it. Ruskin says somewhere, if you want a child to do right, don't be always condemning its little vices, but when you see it doing wrong praise the opposite virtue. For instance, if the child comes in with a dirty dress on don't scold it for getting the dress dirty, but talk about the beauties of cleanliness, and the next time the child will want to keep its dress clean.

It may require, perhaps, a little judicious mixing of the don't with the do, of the negative with the positive, of blame with praise. But certainly it should not be all blame and no praise, all negative and no positive, all don't and no do; and if either is to predominate let it rather be the praise than the blame.

The same thing, also, is true of a pastor and his church. Often the only preaching he does is of a negative kind, finding fault with them either in regard to their individual christian life or their church life, and continually exhorting them *not* to do so and so. Sometimes he even goes so far as to scold those who are present on account of those who are absent. We believe, however, that instead of exercising this scolding, fault-finding disposition, the pastor should *preach the gospel*, he should set before the people a positive standard by which to govern their lives. Instead of telling them continually of the ugliness of sin, let him show the beauty that there is in the religion of Jesus Christ. In this way he will be more apt to win them to a higher christian life.

A *don't* is a very good thing, we repeat, to a certain extent, but if one—a mother, a pastor, an editor, or any one else—is disposed to become a chronic grumbler and quarrel with everything around him, the best advice we can give him is, *don't*.—*Baptist and Reflector.*

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CONDENSED SCHEDULE

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	‡4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	5 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 .0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4 00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh Railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5 20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11.00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7 35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.
F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 06 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*3 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 58 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	†8 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 09 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 39 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	†12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.43 a m; arrive at Oxford 7.50 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.30 a m. Selma 11.20 a m. Returning leave Selma 11.40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.18 a m.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leaves Durham 7.58 a m daily except Sunday; arrives Oxford 9.45 a m, Keysville 2 35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
I. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Office, 185 Whitehall St., Atlanta, Ga.

A Parable for To-Day.

What christianity needs to day is not a statement, but men and churches who will live up to it just as it is. Why does the world listen to the story of the cross? The reason is, that God has so builded man that there is a place in his heart which nothing but the cross of Christ can fill. The author of christianity is the author of the human heart; they must fit each other. A voyage around the world is planned. Two ships are in the offings of the harbor. Each one is recommended by those who have a personal interest in them and a personal interest in us. We are invited on board to examine, inquire and decide for ourselves. The first ship is under the command of an advanced theologian. He believes in progressiveness, in the Apostle John rather than in Paul, and in the preaching of smooth things. His greetings are cordial and polite. His ship appears to be in the completest trim, and it appears to be unnecessary to visit the other ship in the harbor. Still, for some reason, unaccountable perhaps, you decide to go on board the second ship. You find her under the command of an old-school christian. He believes in an inspired Bible, salvation through the blood of Christ, in life and death everlasting. As you reach the deck he is pleased to greet you, but has no succession of smiles like those on the face of the liberal captain. Often he seems sober, sometimes depressed. This second ship is less inviting than the first. Outside there is no varnish; the cordage and canvas look as though they had been more than one voyage and had encountered more than one storm. The men on board have no gloves on their hands or rings on their fingers, and their faces look as though they were made of copper. There is no tapestry and no lace. You look down into the forecastle. It is not over and above inviting, for there are in it the poor, the sick, the lame, the blind, the immigrant. You look down into the hold and you miss the odor of lavender which you breathed on board the other ship, and you say, "This is rough," and back to the other ship you go—the lavender and chloroform ship. You are on the point of saying to the captain, "I will take passage with you, sir, but for some reason you hesitate. During this hesitation the wind is freshening from the east. Soon there comes in a swell from the sea. It strikes the ship quartering, and she appears to have faulty joints, with nothing firm about her.

The seams open; the pumps are set to work. You say to the captain:

"What does this mean?"

"Ah!" he replies, "this is nothing."

"But ought a seaworthy ship like this to shake under such seas?"

"O, yes; we're all right."

"Captain, how many times did you say this ship had been round the world?"

"Round the world! O, she's never been around the world. She's hardly finished yet."

"Well, then, are you perfectly sure she can double Cape Horn in a gale of wind?"

"O, yes; there's no trouble. The stories about doubling Cape Horn are all exaggerated; the difficulties are imaginary."

And when the captain has said this you think there is some danger in doubling Cape Horn. And there is, not far off, a rough, cold cape which we must all double some day or some night.

At the risk of being thought fickle you ask to be rowed back to the orthodox ship. The wind has increased meanwhile, and quite a sea is rolling into the harbor. You are on board. A swell strikes her; another and another strike her, but they seem under her stalwart bows to be nothing but gentle thuds. With that heavy anchor and that big, rough, rusty iron cable reaching down into the heart of the sea, the staunch ship does not seem to mind at all the thump and the thump of the sea swell. The thoughtful captain, as if by force of habit, has his eye meanwhile upon the rigging and the sky. At length you venture to say:

"Captain, this vessel seems well built."

"Yes, sir."

"Has she ever been round the world?"

"Yes, sir; this is her tenth voyage."

"Is there any danger in doubling Cape Horn?"

"Danger! You will find out when you double it."

And then the captain is tender and gentle, and says:

"My friend, we always dread to double that cape. The seas are often heavy and angry and dark, but you need have no fear, for every plank and every yard of canvas and every inch of cordage in the ship is made to meet the storms encountered while doubling that cape."

You are to take passage to morrow for a voyage around the world. Which shall be the ship?—*Prof. L. T. Townsend.*

It is no easy thing to dress harsh, coarse hair so as to make it look graceful or becoming. By the use of Ayer's Hair Vigor, this difficulty is removed, and the hair made to assume any style or arrangement that may be desired. Give the Vigor a trial.

The Blessing of the Ideal.

There is a homely old proverb which says: "You will never hit the weather cock if you aim at the barn door," meaning simply that one's success is measured by one's aspirations. When a man is satisfied with himself, or his attainments, you may rest assured that he will never be anything better than he is at present. There is no success without effort, and no successful effort without system and object.

We cannot steer through life by general direction, a fixed definite object is indispensable. Let a man have a high ideal, no matter how impracticable, and he cannot fail to be better for having it; for even if he does not succeed as he hopes, his very hope is a stimulus to greater effort.

He loses his life to find it again in his ideal. He forgets the toil and care, in the thought of what he hopes to accomplish, and in that thought finds a panacea for weariness and discouragement.

Is the artist thinking of the long years of study which his art requires, or the lack of appreciation on the part of the critics and buyers, as he stands before his easel, brush in hand? Oh, no! he thinks only of the masterpiece which is going to make his name immortal.

The mother, whose prime object in life is the worldly success of her children, dreams and plans for them till she forgets poverty and care in visions where her daughter is the center of a brilliant, social throng, or her son is taking his place among the great men of the nation.

The author who is dreaming of the days when his works will become popular is content to ascend Parnassus by very easy stages.

Thus each is privileged to build of its hopes, its joys, its longing, a lofty pleasure-house wherein to revel happier than kings or princes. And so it is that all successful lives are lived, not in the daily toil, but in looking forward to the final result. Christ himself had a purpose in life. "My work is to do the will of him who send me"—not the feeding of the five thousand, nor the raising of Lazarus, or the healing of the lepers; these were but means to the great end for which he came into the world. And Christ has set a high ideal before all his followers: "Be ye also perfect, as your Father in heaven is perfect."

Impossible, you say. In amount, but not in kind. Learn another lesson from the artist. He stands for hours copying the work of one of the old masters. He knows that he cannot equal the work of the hand long, long ago turned to dust, but as he stands and gazes, something of the inspiration of the picture comes to him, and he paints his copy, rejoicing if the faintest shadow of the life and meaning of the great painter can be seen in it. So we, in beholding him, are changed more and more into his image, not by dogma, or striving, but simply by first contemplating, then copying.—*Christian Observer.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Baltimore has enjoyed the privilege of entertaining the general convention of the Protestant Episcopal church during the past week or ten days.

A visiting delegate from Canada, in addressing the convention, congratulated himself upon the privilege of speaking before the body which constitutes "the backbone of the United States," and above all, "to the body constituting that which is always attached to the backbone, viz., the brains of the United States." We confess that up to the date of the above declaration, we were so ignorant of our national physiology, that we did not know the exact location of the spinal column. It is a pleasure to have so important an item added to our knowledge on this subject. No doubt our Canadian brother's advantage in being able to study our national organism at arm's length, so to speak, accounts for his so outstripping us in pointing out its various parts. His theory as to the location of the "brains" of the nation must as yet, however, be regarded as not established. For up to the present writing the questions which the convention have wrestled with, for the most part, are such as the following: Shall the prayer in the prayer-book be revised so as to return thanks for safe return from a voyage in general or a voyage in particular, such as a sea voyage? Shall the formula for administering baptism to infants be lengthened, or abbreviated, one delegate suggesting that the squealing of the candidate sometimes rendered a short formula exceedingly appropriate? Shall the adoration of the Virgin Mary be encouraged in "the church" or not? We do not dispute the claim of the brother that the Episcopal convention constitutes the "brains of the nation." We are only waiting for further evidence, a wider induction of facts. For the present, however, his theory will have to be held merely as a "working hypothesis."

Of course "Christian Union" must come in for a large share of attention in the meeting of the Episcopal convention. In various sermons and addresses this subject has been treated. Light is beginning to dawn on the Episcopal mind here. They begin to see and admit the indifference and ridicule with which others receive their proposition for union on the basis of the "historic episcopate." Here a point may be scored in favor of the theory as to the "brains of the nation" as set forth above. But at the same time they express their utter amazement that the value of the "historic episcopate" is not more generally recognized. Here a point may be scored against the "brains" theory. It may be remarked here that it is a strange thing under the sun that the denomination which has most to say about Christian Union, is also the denomination which practically takes the least stock in it. If our dear Episcopal brethren would cease their patronizing overtures to the rest of the christian world about union and exhibit a little more of the spirit of union in practical ways their sincerity would become more manifest.—*Baltimore Baptist.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

IMPORTANT.—Programs for Centennial Day, Oct. 2d, 1892, prepared by the Centennial Committee of the Southern Baptist Convention free on application to Baptist Missions Rooms, 9 West Lexington street, Baltimore, Md., or Miss Fannie E. Heck, Raleigh, N. C.

Subject for November:—Japan.

"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

STUDY TOPICS.—Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Letter from Japan.

We have had this year, since January 1st, one hundred and ninety-eight open air meetings, at which about twenty thousand persons have heard the gospel. The last Sunday in January I baptized four more, and there are others who have been accepted and will be baptized soon. When the weather is good, we have open air meetings every night, excepting Friday and Saturday nights, our helpers dividing up and preaching at the different stations.

We have, as usual, the regular Sunday morning service in our house, and this meeting is well attended. Our little church is dwelling in harmony, and growing in grace and a knowledge of the truth. The Friday night prayer meeting for the members is also kept up, and inquirers often drop in, some from seeing the sign on our gate. My Monday night Bible class is now carried on by Mrs. Brand, so that I can have another night for a gospel meeting. Mrs. Brand has also daily Bible classes, and often goes with me to the evening meetings to meet the inquirers.

On Sunday afternoons we go out distributing tracts from house to house in one of our districts. We like this work very much, and in this way become acquainted with many whose interest increases. The first day we went out, one house at which we stopped was a shoemaker's shop, all open in front, and several men inside working away, though it was Sunday. We gave a tract to one of the men, and then Mrs. Brand talked to him a little while. A few days after I received a postal from him, thanking us for the "God-given book," which he said was doing him good. He said he was a christian, but that his faith had become very weak, and he had not been resting on Sunday. Afterwards I called again at his place with my interpreter, and then he came to our house and had a long talk with me, and said he was determined to give up drinking *sake* (rice wine), and to rest on Sunday. He is now coming to our Sunday morning service, and last Sunday told Mrs. Brand that though he was a christian he had been "asleep," but was now going to come to the meetings.

There is much that is very trying in the work, especially in training the believers, but there is nothing discouraging, and we have cause always to rejoice and be glad. This is a very attractive field, but then what heathen field is not, from our standpoint? All the world for Christ! I am very thankful that I have been permitted to work for the Lord Jesus among the heathen, and we look for more and more blessing.—*Rev. J. C. Brand, Tokyo, in Baptist Missionary Magazine.*

Persecution in Japan.

The spirit of persecution is not yet dead in Japan, though not manifested in a high-handed way. It is laid at the door of the Buddhists that they seek the discharge of the christian teachers in the public schools, and in one instance they sought to drive from his home the one from whom a preaching place was rented. The success of christianity is rousing to great efforts these teachers of a false religion. The result of these oppositions can be nothing other than salutary to the christianity of Japan, for it will thus receive a sturdiness it would not otherwise attain. As Baptists we have much for which to be thankful, for we are being blessed in the baptism of many converts; but the very increase of our numbers lays upon us the greater responsibility. The reception of a convert into the church is the beginning of that training in christian doctrine and living which is necessary to a sound and stable work.

In all directions is the work opening up to us and calling for increased effort on our part. Increased facilities, great wisdom and consecration, and above all the constant presence of the Holy Spirit in great measure, are needed would we do that which is laid upon us to do. Let those in the home-land continue to pray with us that Japan may be especially remembered by the God of nations.—*Rev. S. W. Hamblen, in Missionary Magazine.*

Farewell Missionary Service.

A beautiful and impressive service was held on Tuesday evening, Oct. 11th, at the First Baptist church, Chicago. It was a farewell missionary occasion in honor of Miss Florence Duffield, who is going to Japan as a missionary of the W. B. F. M. S. W. The Y. P. S. C. E. of the South Side was largely represented, and the meeting was held in the large audience-room of the church. The music and addresses were excellent. The young people's society of the First church surprised Miss Duffield by the presentation to her of a gold watch. The address of Dr. Henson was most suitable and impressive—his references to the late Dr. Everts who baptized Miss Duffield when she was fourteen years old, and also to Deacon Charles Duffield, her father, called up many sacred remembrances. Mrs. Partridge, returned missionary from China, gave words of welcome to Miss Duffield to the foreign field, and Miss Duffield in responding showed the reasons of her consecration to the work. Dr. Henson offered a consecration prayer, and "God be with you till we meet again," was the closing song.—*Standard.*

Two young girls from Japan are now enrolled among the nurses in training at the National Temperance Hospital in Chicago. Both are graduates of a Japanese college, and desire to perfect themselves in the knowledge of nursing and non-alcoholic remedies.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster.

Notice.

By virtue of a power of sale contained in a certain mortgage deed made the 28th day of March, 1891, by L. T. Woodlief and wife to W. C. Powell & Co., duly recorded in the office of the Registrar of Deeds for Wake county, in Book No. 112, page 319, we will sell at the court house door in the city of Raleigh on the 3d day of December, 1892, at 12 o'clock M. at public auction for cash the tract of land described in said mortgage deed, situated in New Light Township, in Wake county, adjoining the lands of L. A. Wilson and others, containing seventy and three-fourths acres, more or less.

W. C. POWELL & CO., Mortgagees.
N. Y. GULLEY, Attorney.
October 27, 1892.

READ!

We will give employment to a man or woman in every township in North Carolina. Business light, pleasant and highly remunerative. Write at once for particulars.

Moore & Watson, Pubs.,

Box 836, Raleigh, N. C.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect October 1, 1892.

NORTH BOUND.	No. 2, Daily.	No. 4. Daily.	No. 12 Mixed. Daily Ex Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 45 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7 00 a m
Lv Climax	.....	.....	8 50 a m
Ar Greensboro	.....	.....	9 35 a m

	No 15 Mixed. Daily ex Sunday	No 15 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	2.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun			.....
Walnut Cove	1.52 p m		.....
Lv N & W Jun	2.30 p m		.....
Walnut Cove			.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.20 p m		.....
Lv Fayetteville	7.46 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 45 p m	.....
Lv Hope Mills		8 02 p m	.....
Lv Red Springs		8 43 p m	.....
Lv Maxton		9 18 p m	.....
Ar Bennettsville		10 05 p m	.....
Lv Greensboro			8 35 p m
Lv Climax			9 20 p m
Ar Ramseur			11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 55 a m	5 00 p m
Lv Stokesdale	10 50 a m	5 50 p m
Ar Greensboro	11 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington [illegible] Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have [illegible] hours in Raleigh, and reach points [illegible]

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agent.
J. W. FRY, Gen. Manager.

Letters from D. S. Williams and Matthew T. Yates.

While with Brother Gwaltney of Wake Forest during the last session of the Atlantic Association, held in Newbern, I was telling him about the above named letters, when he requested that I should send them, or a portion of them, to the RECORDER for republication. I send, therefore, the entire letter of Bro. Williams to the RECORDER, and a part of Bro. Yates' letter to Bro. Williams. They were published in the RECORDER of Mrch 8th, 1851:

BROTHER WILLIAMS' LETTER.

"It will be recollected that at the session of the Raleigh Association of 1849, the undersigned, as the Moderator of the Association, was directed to respond to the report of Brother M. T. Yates, our missionary in China. In that response, I took occasion to inform our brother of the dissatisfaction that was manifested on the part of certain brethren relative to his expenditures, &c.; that they wished him to render a strict account of the way and manner that he spent the money sent him, and fears were likewise entertained that he did not get all that was sent him. Hence our brother, in the following letter in answer to my response, speaks freely on that subject. The inquisitiveness spoken of was manifested by *only a few* of the members of the Association who did but little in his support.

"Yours, &c., D. S. WILLIAMS."

BROTHER YATES' LETTER.

"SHANGHAI, Aug. 12, 1850.

"*My Dear Bro. Williams:*—Your thrice welcome letter of Sept. 29, 1849, in reply to my report to the Raleigh Association of the same year, was received here July 29th, 1850. This is the first letter I have received from any member of the Association (my father excepted, also Bro. L. C. Hinton), since I met with them at old 'Spring Branch.'

* * * * *

"From what you say, I am inclined to infer that the state of feeling towards me, in the bounds of the Raleigh Association, is not what it might be. I am sure of one thing,—i. e., that I have some strong friends in the Association—brethren and sisters who love the cause of missions and who love to give of their substance to promote the glory of God among the heathen. I am sorry to find there are some among the brethren of the Association who are beginning to tire, and are ready to conclude that it is time China herself should support us, &c. This, my dear brethren, is something we shall never see in our time. And suppose the heathen at Shanghai were to support us. Would that absolve these brethren from their obligation to give or send the gospel to every creature? Shanghai bears about the proportion to China that Raleigh does to America. Some of the brethren seem to be anxious to know if I have received the full amount contributed by the Raleigh Association. In reply to this I would say I have received, each year, the full amount reported in the minutes. In 1849, I received $524.55. The minutes for 1848 and '7 I cannot now find, but I remember that the amount received was just what was reported by the Yates Committee. The Association need not fear that their money will stick to somebody's fingers; it goes through but one hand after it leaves the Association. I will report in full on this in my next to the Association.

"I am not sure that I can satisfy the brethren as to how I spend their money. I will say this much, however, that it is all expended for something to eat and to wear. And so expensive is everything of this kind that the contribution of the Association is not sufficient for our support. The balance necessary is furnished by the Board at Richmond. On this point I will report fully in my next to the Association—the cost of articles, &c., &c. Till then believe me as ever your fellow-laborer in the cause of Christ.

"MATTHEW T. YATES."

COMMENTS.

1. Dr. Yates went to Shanghai September, 1847. In less than three years he was compelled to look to the Board at Richmond for support. What would have become of Dr. Yates and his mission if he had gone out to China as the missionary of the Raleigh Association, *independently of the Foreign Mission Board.*

2. It is not safe to rely upon the enthusiasm engendered by the popularity or name of any human being. In other words, if the name and popularity of Matthew T. Yates failed to secure to him the continued support of his brethren, it is vain for any man to go to the foreign field, expecting continued support from those who give from personal regard or spasmodic enthusiasm. The evangelization of the world rests upon those who give from principle and give in the name of JESUS, the name above every name.

3. Every church or association that confines its missionary contributions to any one man or field, instead of aiding in the world's evangelization, will become more and more contracted in its views and efforts to spread the gospel.

4. Experience has demonstrated the wisdom of our forefathers in organizing first the Baptists of Great Britain and afterwards the Baptists of America into great bodies that entrusted the details of the vast work of foreign evangelization to committees or boards, the servants of the denomination. This plan of working through boards is [illegible] as scriptural as any other that I know [illegible] for the most practicable that [illegible].

[illegible] the so-called Antioch plan, the New [illegible] does not show that the Antioch [illegible] ever sent any man out to preach the [illegible] the heathen, or that they ever [illegible] plan for his support, or that they ever paid as much as a groat for the evangelization of the heathen.

God has commanded us to preach the gospel to every creature. As to plans, these are to be determined by the wisdom, piety, experience and common sense of his people.

The independent, local church, and church group plans have worked badly in the majority of cases that have come within my knowledge. The lamented Powell failed. Baldwin failed. Clark failed in 1859, and Yates would have failed had he not gone out *under the appointment of the Foreign Mission Board of the Southern Baptist Convention.* JOHN T. ALBRITTON.

Mt. Olive, N. C.

The Gadarenes—Luke 8: 26-37.

First, as a people; Second, their prayers; Third, its answer; Fourth, the similarity; Fifth, delusion; Sixth, Great sin.

1. These people were honest, and lovers in common of their country. They did not want the peace of their country disturbed, for they were a sort of patriots. No doubt they abhorred witches and false prophets, for doubtless there had been cranks in their land before. A due regard for property was manifested by them. In their own judgments, they were a splendid set of folks, in a cantonized section, and moving up in civil and legal splendor. They were not deceivers, but spoke right out from the contents of their hearts. But, for all this their words were the sure sounds of depravity, and their actions the most prominent signals of sin's delusive power.

2. All at once the city was in an uproar. People running here and there, bearing strange news. The many swine of a Mr. —— on the coast were scared by wicked spirits and ran into the waters and were choked! The demoniac of the tombs is clothed and in his right mind! A stranger who did all this had just landed among us. What shall we do? Let us go out to see for ourselves; and so went out all that city. Behold it is as we heard! The man of the tombs is healed and the two thousand swine are drowned. And that fellow who claims to be the great one is here. We can not afford to have our property thus destroyed and the country so distracted. O Christ! we beseach you, do get out from among us. Let us alone.

3. This was their earnest request. This was very needful, in the way they looked at things. The Devil had them to believe that this fellow, the Christ, is a bad man; dangerous both to property and society. They had lost sight of the goodness of the miracles, and could see nothing but the value of a few dollars lost, and the uncalled-for excitement of the people. So, with many unbelievers of to day, they see all the faults of professing ones, and charge it against religion. Such are but living Gadarenes of the present. Deluded creatures, blind and deaf by reason of transgression. Praying Christ not to distract them, or remain on the coasts of their consciences, the Saviour will hear.

4. He granted the petition of the people of Gadara, and he will grant yours, I'm afraid. He bid them adieu, not to bother them any more. Left in sin and darkness, without one hope for the rays of the sun of righteousness ever to illuminate their souls. His soothing voice and healing power banished forever. The sick must remain without the physician.

What a doleful state was theirs. The only Saviour of sinners, driven from the dying in sin. The only King of Peace spurned from the realm, and the one who spake never as man spake, silenced in all the coasts. The dumb, blind, palsied and lepers, crowding every street, and no Doctor there, nor balm of grace in all the city of Gadara to be found.

5. Were these sinners above thousands who lived in the days gone by? Were they more deluded, worse blinded than those in our homes and times who reject the Master? How many people of America look on the goodness of God with contempt. How many people have we who think much more of a little bunch of hogs or cattle than they do of the Lord. How many hearts, when the Holy Spirit knocks at the door to do the work of healing, reject them. I tell you, that the Gadarene sinners were not greater than those of our country.

6. How great is that sin which they thought was no sin. The dangerousness of sin is not most public and disgusting, but seemingly right and quite plausible. Eve would never have taken the forbidden fruit had the Devil not shown her the wrong side of the question.

While we think a thing no sin, nevertheless it is sin, despite what we want it to be. Yet it is devastating to everything good. Go as said the poet, "To Afric's sunny fountain and to India's coral strand," and there's naught but degradation. Superstition, debauchery, robbery and murder is found there in the most diabolical forms. Virtue, honesty, truth and kindness are verily strangers in those lands. Go to China, Turkey and all the heathen regions, observe their destitution and hundreds of avenues to misery and hell. Then ask why all this? The answer is found in the simple fact that they acted the Gadarene, and drove the wonderful Councilor from their coasts. They said, like these people of Gadara, "Thou art a disturber, a destroyer of property. Go, let us alone, we beseech you get hence." And the Master heard their cries and granted their request. My sinner friend, what means those churches, those sermons, those prayers and tears? What is that gentle wooing of the spirit, which tells you to be a better person, but the stately steppings of the Messiah? And yet, you beseech him to let you alone. To leave your country, and thereby lose the best blessings of life, miss the sweets of religion, the joys of security and the glories of heaven.

H. C. STANDRIDGE.

Branson's Agricultural Almanac for 1893 is on sale. Price, 10 cents. Address Rev. L. Branson, Raleigh, N. C.

A Conjurer's Memory.

The history of the celebrated conjurer, Robert Houdin, furnishes a remarkable example of the power of memory acquired by practice. He and his brother, while yet boys, invented a game which they played in this wise. They would pass a shop window and glance into it without stopping, and then at the next corner they used to compare notes and see which one could remember the greatest number of things in the window, and in what position they stood. Having tested the accuracy of their observations, they would go and repeat the experiment elsewhere. By this means they acquired incredible powers of observation and memory; so that, after running by a shop window once and glancing as they passed, they would enumerate every article in it.

When Robert became a professional conjurer this habit enabled him to achieve feats apparantly miraculous. It is told of him that, visiting a friend's house where he had never been before, he caught a glimpse of the book-case as he passed the half-open library door. In the course of the evening, when some of the company expressed their anxiety to witness some specimens of his power, he said to his host, "Well, sir, I will tell you, without stirring from this place, what books you have in your library."

"Come, come," said he "that is too good."

"We shall see," replied Houdin. "Let some of the company go into the library and look, and I will call out the names from this room."

They did so; and Houdin began,—"Top shelf, left hand, two volumes in red morocco, Gibbon's *Decline and Fall;* next to these, four volumes in half calf, Boswell's *Johnson; Rasselas,* in cloth; Hume's *History of England,* in calf, two volumes, but the second one wanting," and so on, shelf after shelf, to the wonder of the whole company.

More than once a gentleman stole into the drawing room, certain that he would catch Houdin reading a catalogue; but there sat the conjurer, with his hands in his pockets, looking into the fire.—*Sunshine.*

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

There was a big fire in Norfolk, Va., last Friday night. The Merchants and Farmers' Peanut Company's warehouse together with 30,000 bags of peanuts were destroyed, and the Ætna Iron Works Company, also. The storage warehouse of Mayer & Co., and other buildings, were badly damaged. Loss estimated at $320,000.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Cashie ch, $3.75; Mt Zion Asso, 304.18; First ch, Fayetteville, (Associational Missions), 36.25; Palmersville ch, Stanly, 3.50; Stanly Asso, 2 50; Mt Zion Asso, 77.00; Greensboro ch, 22.07; Mt Airy ch, Pilot Mtn, 3.92; Worthville ch, Liberty, 3.15; Anson Asso, 208.29; Columbus Asso, 13.61; Richmond Asso, 75.00; King's Mountain Asso, 9.81; South Fork Asso, 285 00; Ashe and Alleghany Asso, 8.75; Eastern Asso, 812 50; "A Friend," Central, 5.00; Ballard's Bridge ch, Chowan, 7.50; Bethel ch, ditto, 10.13; Beulah ch, ditto, 5.00; Centre Hill ch, ditto, 5.50; Chappel's Hill ch, ditto, 15.00; Cool Spring ch, ditto, 8 75; Eureka ch, ditto, 10.00; Gatesville ch, ditto, 5.00; Great Hope ch, ditto, 2 00; Macedonia ch, ditto, 3.19; Mt Sinai ch, ditto, 3.00; Olivet ch, ditto, 2.00; Reynoldson ch, ditto, 7.00; Rockahock ch, ditto, 13.00; Salem ch, ditto, 2 00; Whiteville Grove ch, ditto, 4.00; cash collection, Yeopim Union, 4.70; Olivet ch, Charlotte, 100.00; South Fork Asso, 65.00; Little River Asso, 155.85; Raleigh Asso, 558 50; Robeson Asso, 250.00; Matthews ch, Meck and Cab, 5 80. Total, 3,118.20. Previously reported, 8,711.23. Total this year, 11,829.43.

Foreign Missions—Stanly Asso, $7.50; Mrs Dr E R Burris, 2.00; Greensboro ch, 7.73; Anson Asso, 34.18; Columbus Asso, 2.00; Ballard's Bridge ch, Chowan, 7.50; Beulah ch, ditto, 3.00; Chappell's Hill ch, ditto, 9.00; Cool Spring ch, ditto, 5.00; Mt Sinai ch, ditto, 3.00; Reynoldson ch, ditto, 4.00; Whiteville Grove ch, ditto, 3.00; Yeopim ch, ditto, 2.53; S S, Antioch ch, 87c; Little River Asso, 36.15. Total, 127.46. Previously reported, 8,392.54. Total til this year, 8,520.00.

Home Missions—Stanly Asso, $2.35; Anson Asso, 33.15; Mt Sinai ch, Chowan, 3.00; Whiteville Grove ch, ditto, 3.00; S S, Antioch ch, 88c; Little River Asso, 14.00. Total, 56.38. Previously reported, 2,908.87. Total this year, 2,965.25.

Havana House—Greensboro ch, $7.32.

Education—First ch, Fayetteville, $9.55; Little River Asso, 6.16; Ditto, 20.90. Total, 36.61. Previously reported, 2,774.05. Total this year, 2,810.66.

Orphanage—S S, First Bap ch, Fayetteville, $2.68; First ch, Fayetteville ch, 10.00; Jackson ch, West Chowan, 2.50; Palmersville ch, Stanly, 2.80; Stanly Asso, 10.00; S S, Republican ch, W Chowan, 2.25; Galeed ch, Cape Fear, 4.86; Warwick ch, Chowan, 5.00; Cash collection, Yeopim Union, 4.40. Total, 44.49. Previously reported, 1,078.30. Total this year, 1,122.79.

Centennial Fund (Home Missions)—S S, First ch, Fayetteville, $24.10; Salem ch, Chowan, 3.50. Total, 27.60.

Centennial Fund (Foreign Missions)—S S, First ch, Fayetteville, $24.10; Apex ch Sunbeams, 7.00; Salem ch, Chowan, 3.50. Total, 35.20.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov 19, 1892.

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1893

THE BAPTIST TEACHER.

It is confidently believed that Volume XXIV of THE BAPTIST TEACHER will be far ahead of any of its predecessors in all that is required to furnish *A Complete Help* to Sunday-school workers. The best writers that can be secured have been engaged as contributors to its several departments. Attention is therefore directed with pleasure to the features of value in the

BAPTIST TEACHER FOR 1893.

I. Enlargement. In order to make room for the new department upon Inductive Teaching, to run parallel with the new *Inductive Quarterly*, the Rev. W. G. Fennell will have at command an additional four pages each month, which will make each issue fifty-two pages, instead of forty-eight, as heretofore.

II. Colored maps, and several diagrams in preparation, will form frontispieces of great value.

III. The editorial articles will discuss live topics of the day in the same style that has made THE BAPTIST TEACHER noted for its brightness and pungency.

IV. The Lesson Expositions will be by two of the best writers in Baptist ranks: Prof. B. C. Taylor, D. D., of Crozer Theological Seminary, and Prof. H. H. Harris, D. D., LL. D., of Richmond College. This department is enriched by other writers, as follows: Rev. P. S. Henson, D. D., gives Lesson Topics; Mr. W. Taylor Smith, B. A., of Manchester, England, treats of Orientalisms in each lesson; Mrs. M. G. Kennedy gives suggestions for teaching the lesson to Intermediate, and also to Primary classes; Drs. Taylor and Harris add hints to teachers of advanced classes, and the Rev. W. G. Fennell gives notes applying to the Inductive studies. The Analyses, the Questions, the Bible Dictionary, and the Review Hints complete the means of help to the teacher, so far as one publication can do this.

V. A summary of doctrines in the lessons of each quarter will be furnished by Pres. Charles Manly, D. D., of Furman University; Pres. H. G. Weston, D. D., LL. D., of Crozer Theological Seminary; Prof. Howard Osgood, D. D., of Rochester Theological Seminary; Pres. John A. Broadus, D. D., LL. D., of the Southern Baptist Theological Seminary.

VI. Character sketches of persons named in the lessons will include:

CYRUS, by Prof. A. E. Waffle, D. D.
MORDECAI, by John Humpstone, D. D.
THE MAN OF UZ, by W. Taylor Smith, B. A.
JOB AND HIS THREE FRIENDS, by Lansing Burrows, D. D.
SAUL OF TARSUS, by the Rev. C. A. Stevens.
PAUL, THE CHRISTIAN, by L. A. Crandall, D. D.
PAUL, THE ROMAN CITIZEN, by J. T. Christian, D. D.
AGRIPPA AND FESTUS, by Prof. P. A. Nordell, D. D.

VII. Sketches of authors and their books occurring in the course of the lessons:

HAGGAI AND HIS BOOK, by Prof. G. B. Moore, D. D.
ZECHARIAH AND HIS BOOK, by Prof. H. H. Harris, LL. D.
EZRA AND EZRA, by the Rev. H. O Rowlands.
NEHEMIAH AND HIS RECORD, by J. W. Bozeman, D. D.
MALACHI AND HIS BOOK, by the Rev. Charles H. Hobart.

VIII. General survey of books included in the course of the lessons:

THE BOOK OF ESTHER, by Prof. E. B. Hulbert, D. D.
THE BOOK OF JOB, by H. F. Colby, D. D.
THE BOOK OF PROVERBS, by H. A. Tupper, Jr., D. D.
THE BOOK OF ECCLESIASTES, by W. T. Chase, D. D.
THE BOOK OF ROMANS, by W. S. Apsey, D. D.
EPISTLE TO THE CORINTHIANS, by the Rev. W. H. Geistweit.
EPISTLE TO THE EPHESIANS, by Prof. A. F. Fleet, LL. D.
EPISTLE TO THE COLOSSIANS, by the Rev. D. D. McLaurin.
EPISTLES OF PETER, by Prof. Otis T. Mason.
EPISTLE OF JAMES, by R. S. MacArthur, D. D.

IX. Other side lights upon the lessons:

CONDITION OF THE JEWS DURING CAPTIVITY, by A. K. Parker, D. D.
SIGNIFICANCE OF THE SABBATH, by Prof. B. C. Taylor, D. D.
THE DUTY OF CHRISTIANS AS TO TEMPERANCE, by Edward Judson, D. D.
THE PERIOD OF SILENCE, by Pres. J. A. Broadus, D. D., LL. D.
THE VIEW FROM MARS HILL, by Prof. H. H. Harris, LL. D.
ROME, THE IMPERIAL CITY, by Prof. W. L. Poteat.
THE HOPE OF ISRAEL, by the Rev. Charles Winbigler.
THE LAW AND SIN, by W. Pope Yeaman, D. D.
THE LAW AND GRACE, by the Rev. Leighton Williams.
THE STAR IN THE EAST, by George Dana Boardman, D. D., LL. D.

X. A short series of doctrinal studies, including Faith, Repentance, and Regeneration, by Prof. F. H. Kerfoot, D. D.

XI. Practical articles upon various phases of Sunday-school management and teaching, by experienced workers.

☞ The production of THE BAPTIST TEACHER for 1893 will require more than fifty writers and editors.

All the issues of the American Baptist Publication Society are sent out in abundant time to reach the schools before they are actually needed, and the utmost care is taken to avoid errors in direction, so that superintendents may feel sure of having them early.

Price of The Baptist Teacher: Singly, 60 cents per year; five or more copies, 50 cents each.

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NEWS OF THE WEEK.

Raleigh Affairs.

C. H. Anderson a dry-goods merchant here has made an assignment.

A portrait of Judge Henry Seawell has been placed in the State Library.

It is stated that a new press telegraph line will be built from here to Richmond at once.

State Treasurer Bain is alive at the time of our going to press; but his death may be expected at any time.

A chrysanthemum show was held here last week for the benefit of St. John's Hospital. A good sum was realized.

The election in Raleigh and throughout Wake county passed off quietly last week. The county went Democratic by a good majority.

Capt. T. W. Jones, 10th cavalry, U. S. A., the officer now on detail by the War Department with the State Guard, arrived Thursday, and reported to Gov. Holt.

John, the little son of Mr. Z. W. Haines, was instantly killed early Tuesday morning, the 15th, by an electric wire charged with the current, which lay on the ground. The lad picked up the wire, unsuspecting danger, and fell dead from the current. This is the news to us just as we go to press.

State News.

A large roller flour mill is being erected at Shelby.

The *Daily Call* published at Winston has suspended.

J. R. Stephens, postmaster at Leaksville, died recently, aged fifty-six years.

Dr. W. C. Ramsey, a prominent physician of Union county, died recently at his home in Monroe.

Jim Winters, colored, was shot and killed by Jim Burrows, also colored, near Garners, Monday of last week. The murderer is at large.

General Lew Wallace was in Cincinnati last Thursday en route to Asheville, N. C., with Mrs. Wallace, whose health requires a milder climate.

The man who was found dead with a bullet hole in his head, in a barn near Winston, was named C. F. Bevan, and not Brown, as previously stated. He was a son of a Winston jeweler.

The barn of Mr. W. S. Turner, who lives in Panther Branch township, Wake county, was destroyed by fire last Wednesday, together with its entire contents. The fire is thought to have been incendiary in its origin.

Jas. Johnson, a drunken negro, assaulted Sheriff Reynolds on the street in Asheville last Monday a week ago. The sheriff was stabbed several times but was not seriously injured. The negro was shot in the leg and lodged in jail.

The *State Chronicle* says the widely known and long law-suit of Josiah Turner against the late W. W. Holden has come to an end. At Hillsboro Mr. Turner took a non suit. The case was against Mr. W. G. Rosenthal, receiver, and was for $8,000 damages for imprisonment in 1870.

Two of the main business blocks of Winston is in ashes. The fire broke out at 12 o'clock Sunday night in Brown & Brown's drug store, which was suppressed; but afterwards it broke out again, and raged on Monday till the two blocks were consumed. The estimated loss is $300,000, on which there was an insurance of $200,000.

The Wilson Short Cut has been regularly opened for passenger traffic for the South this winter. By the completion of the "Short Cut" from Wilson, N. C., to Florence, S. C., via Fayetteville, the distance between Eastern cities and Charleston, Savannah and Florida points has been reduced sixty-five miles.—*Wilmington Messenger.*

Mr. Claude F. Wilson, who had been editor of *The Wilson Advance* for some time, left Wilson on Sunday morning October 30, without telling any one where he was going, but went to Weldon. Since that time nothing has been heard from him. It is not known why he should have left so mysteriously. His family are greatly distressed over the mysterious affair. The publication of the *Advance* will be continued.

The State election last week resulted in a great and overwhelming victory for Democracy. The entire State ticket headed by Elias Carr, was elected. The Democrats have elected all the congressmen except Capt. A. H. A. Williams, of the Fifth district, and he was counted in. It is estimated that the Democrats will control the legislature by at least a four-fifths majority.

The *Charlotte Observer* gives, in a special, the details of a bloody battle which took place election day at Big Rock Creek in Mitchell county. The fight was the result of a long standing feud between the Harrell and Garland families. One of the Harrells did something which angered a Garland, and instantly the fight began, sympathizers of both taking sides in the struggle. Rocks, knives and clubs were freely used. Both parties fought to exhaustion. Monroe Garland and Brownlow Stanley stabbed each other, as report said, and both lay dying. Clingman Harrell and two sons were so badly cut and bruised as to render death almost certain. Louis Garland and two others were not expected to live. A number of others were painfully injured.

General News.

The Columbus, O., street railway employees continue their strike.

The inauguration of Lord Mayor Elect Knill, took place in London last Wednesday.

Small-pox has appeared at Seattle and Tacoma, Washington. A quarantine has been established.

The great labor strike in New Orleans has ended. The cost of this strike is estimated at over $1,000,000.

The Duke of Marlborough was found dead in bed at his residence in London on the morning of the 9th inst. Heart disease was the cause of his death.

Lord Melrose, said to be the largest St. Bernard dog in the world, died at Melrose, Mass., recently. He was thirty-five inches high and weighed 210 pounds.

The Honeybrook mine at Audenreid, Pa., is on fire, and it is thought probable that it will be entirely destroyed. About six hundred workmen are thrown out of employment.

Wm. F. Keck a murderer condemned to be hung at Allenton, Pa., last Thursday was found dead in his cell on the morning of that day. No traces of poison were discovered. His death was due to heart failure.

It appears that there have been published statements insinuating that the mind of Mrs. T. De Witt Talmage was affected, so Dr. Talmage requested the United Press to say for him that said statement is not true.

The cruiser Cincinnati was launched at the Brooklyn Navy Yard last Thursday. Miss Stella Mosby of Cincinnati christened the ship in the usual manner. About five thousand people witnessed the launching, although rain fell in torrents.

The November return to the Department of Agriculture at Washington, indicate a very light cotton crop with short staples, gathered generally in good condition. Local estimates range from two-fifths to four fifths of a full crop. Many make it the worst crop since 1860. In a few favorable locations a fair crop is promised.

Have You Asthma?

Dr. R. Schiffman, St. Paul, Minn., will mail a trial package of Schiffman's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

The national election held on Tuesday, the 8th inst., resulted in the selection of Grover Cleveland of New York, as President, and Adlai E. Stephenson of Illinois, as Vice President of the United States. The next United States Senate will be composed of forty-four Democrats, forty Republicans, and four Populists. The Democratic majority in the House of Representatives, it is estimated, will be eighty to ninety.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

DIED.

BLANCHARD—Sister Sarah Blanchard was born Sept. 7, 1866, and died Oct. 19, 1892. She professed faith in Christ at Center Hill in a meeting held by the writer in the schoolhouse. She with thirty others was baptized in Chowan river, after which she became a member of Ballard's Bridge church, and lived a consistent christian to the day of her death. For eight weeks her sufferings were indescribable. I heard not from her a word of complaint, but with christian resignation she endured all, and for days before her departure she could not see, and though all earthly comforts and hopes had fled, still faith in God supported her amid the struggle through which she was passing. Just before her departure, she spoke to her dear husband, who was not a christian, saying, "Meet me in heaven." God bless the dear husband, and save him. She leaves a father, mother, two sisters, two brothers, and a host of friends to mourn their loss. She is not dead but gone before. Let us strive to meet her in heaven. God bless the loved ones that are left, and make them ready to go when the summons shall come to you. "Be ye also ready." Are you ready! and am I ready? is the question.

JOS. ELLIOTT.

ELLIS—Dr. Willie A. Ellis son of S. F. Ellis, and grandson of A. D. Ellis, died at his father's home in Louisburg, Oct. 28, 1892. He was born Aug. 7, 1869, and at the age of sixteen years he was baptized into the fellowship of Corinth Baptist church in Franklin county. When seventeen years old he left home to enter the service of the Western Union Telegraph Company. While stationed at Atlanta, Ga., in addition to his regular duties, he took the course of Dental Surgery in the Southern Medical College of Atlanta receiving his diploma as a full graduate Feb. 29, 1892, but before entering upon the practice of his profession he was forced to return home on account of failing health. He reached Louisburg about the 15th of May, where he remained until the time of his death. He was a member of the Second Baptist church of Atlanta, Ga. The writer has rarely ever seen such patience, christian fortitude and resignation. As a young man full of hope and zeal, he desired to live that he might do more for the cause of Christ, yet he was perfectly submissive to the will of God. His faith was strong, his hope bright, his patient submission was beautiful. On Friday morning he gently passed away, and on Saturday evening after suitably services at the Baptist church his body was laid at rest in the cemetery. "Christ shall be magnified in my body, whether it be by life, or by death, for me to live is Christ, and to die is gain." M.

CREECH—Standford Creech was born July 20th, 1820, and died in Clayton, Johnston county, N. C., Oct. 31st, 1892, aged about seventy-two years. Bro. Creech professed faith in Christ and was baptised into the fellowship of "Old Johnston Liberty" (now Clayton) church, the second Sunday in September, 1854, and lived a consistent christian life thirty-eight years. He served as deacon about twenty years and was held in high esteem as an officer in his church. The last years of his life were spent in feebleness, both of body and mind, caused by paralysis, but he loved his church and faithfully attended her services as long as possible. The writer made his last visit to him one week before his death, and could not get a recognition from the one who had formerly been so glad to see him. "Do you know me?" was put to Bro. Creech twice by his pastor. "No," he replied, "I don't know who you are." "I am sorry," said the writer, "but I suppose you know Christ, your Saviour?" The question seemed to thrill his feeble frame, and he replied, "Yes, I know him." He did not know his pastor, had forgotten him, but he knew the name of his Saviour when it was mentioned. His funeral was preached Nov. 1st, 1892, text Ps. 91: 16, "With long life will I satisfy him, and show him my salvation," after which his remains were interred in the cemetery to await the resurrection at the last day. He leaves a widow and nine children to mourn their loss, but they sorrow not as those who have no hope.

O. C. H.

Selma, N. C., Nov. 7, 1892.

Tributes of Respect.

OFFICE OF SECRETARY OF ARCHER LODGE.
No. 165, A. F. & A. M.

"Man dieth and wasteth away." At a regular communication of Archer Lodge, No. 165, held Nov. 5th, A. L. 5892, A. D. 1892, the following resolutions relative to the death of our brother, Rev. James L. Cottingham, which occurred Oct. 5th, 1892, at Tatum, S. C., were adopted:—

WHEREAS, It hath pleased the Supreme Architect of the Universe to remove our chaplain and much-loved brother from the shores of time to a state of endless duration into "that city whose maker and builder is God;" therefore be it

Resolved 1. That in the death of Bro. James L. Cottingham our Lodge has lost a conscientious and faithful member, the Baptist denomination a consecrated, able and zealous minister, his aged parents a noble son, his widow an affectionate husband, his children a kind and loving father, and six Baptist churches an earnest, devoted and much-loved pastor.

Resolved 2. That we bow with humble submission to the will of him who ruleth in love and afflicts only to bless, feelingly conscience that this sad calamity which hath befallen us will redress to the honor and glory of God.

Resolved 3. That we extend to his bereaved father and mother, to his grief-stricken widow and two orphan children, our heartfelt sympathy in this sad hour of bereavement, trusting that they may find comfort in the promises of God's word.

Resolved 4. That this Lodge be draped in mourning as an expression of the grief we feel for the loss of our beloved brother; that we wear the usual badge of mourning for thirty days.

Resolved 5. That a copy of these resolutions be spread upon the records of the Lodge; that a copy be sent each to the BIBLICAL RECORDER, *Smithfield Herald* and *Wadesboro Intelligencer* for publication, and also one each to his parents and bereaved family.

B. W. HATCHER,
JAS. B. REAVES,
JESSE HINNANT,
Committee.

WHEREAS, God, in an inscrutable dispensation of his allwise providence, has called from our class, Mr. A. T. Denny; be it

Resolved by the Senior Class of 1893, That in the death of our fellow Class-mate, we lose a good, upright and faithful student, patient, kind and true.

Resolved, That the Class of which he was a worthy member, deeply sympathizes with his grief-stricken parents in their sad bereavement.

Resolved, That a copy of these resolutions be sent to his parents, *The Student*, and the BIBLICAL RECORDER.

E. Y. WEBB,
F. P. HOBGOOD, JR.,
L. J. PORTER,
W. A. SMITH,
Committee.

The wonderful cure by Salvation Oil of Mr. M. S. Culp, a chronic rheumatic, 816 George St., Baltimore, Md., is a miracle.

The N. C. Baptist Almanac for 1893,

EDITED BY N. B. COBB,

will be ready for delivery about Dec. 15th, 1892. It will contain Morgan Edwards's History of Sandy Creek and Haw River Baptist churches in 1772-'73; extracts from J. Asplunds Register of the Baptists of North Carolina and Tennessee, published in 1791; History of Wake Forest College by Dr. Charles E. Taylor, President; Biographical sketches of deceased Baptist ministers and prominent laymen; list of State officers; time of holding courts, State and Federal; officers of our State institutions; of Baptist State Convention; of all the Baptist Associations; members of State Legislature; statistics of Associations; and much other valuable information not usually found in almanacs.

PRICE:

10 cents single copy; 75 cents per dozen, by mail; $5 per hundred by express.

Send in your orders at once, or you may be too late. Address,

N. B. COBB, Raleigh, N. C.

To Pastors—Help Needing.

On Sunday, Oct. 30th, 1892, Bro. S. H. Mitchell, who is a good and working member of Mars Hill Baptist church in Bertie county, N. C., lost his house and kitchen and everything therein by fire. Brother Mitchell is a young but poor man, just commencing in life, and is not able to build again without help. And he takes this method of asking his Baptist brethren to help him. Will not each pastor in the State ask their churches to help Bro. Mitchell just a little, say one dollar each?

Please do not neglect this matter, brethren. Send all contributions to Brother A. Nowell, Rosemead, Bertie county, N. C.

PASTOR.

RHEUMATISM
neuralgia,
and sciatica
can always be
successfully treated
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Ayer's Sarsaparilla
A cure
is sure to follow
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Has Cured Others
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Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 1164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 133 Vine St., Cincinnati, Ohio.

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REMEMBER THE GENUINE
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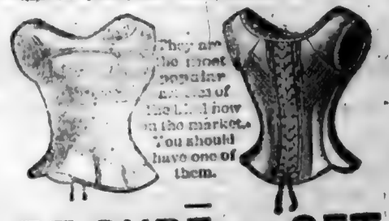

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$600,000
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Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty-eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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And to Your Church

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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

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To all *new subscribers* who will send two dollars for a years subscription between now and the first of January next, we will send the paper free from the time the money is received until January 1st, 1894, and a full year from that date.

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RALEIGH, N. C.

The Home Circle.

The Love of God.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

—Selected.

Faulty Memory.

A retentive memory is certainly a valuable possession for any one to have, and the parents of a bright fifteen year old Boston boy are, naturally enough, pleased and proud to find that he possesses mnemonic faculties of a remarkable order.

It seems as easy for him to learn a long poem as it is for his younger sister to commit to memory one short verse. His lessons are quickly learned. His examination papers are models for his class.

The family delight to test Ned's powers in this direction by asking him to memorize numbers and signs as he passes along the street, and his success is really surprising. Consequently his father and mother looked at the boy's grandfather in mingled amazement and dismay when the old gentleman remarked one day that Elsie had a much better memory than her brother Ned, the family prodigy.

"Why, Father Morse!" exclaimed his astonished daughter-in-law. "What in the world do you mean? Elsie has a dreadful time in her examinations in everything but arithmetic. It seems as if she couldn't possibly fix a date in history, or an outline map, or a rule in grammar in her mind so that it will remain there five minutes. But Ned—why, he remembers everything!"

"No, he doesn't," remarked Mr. Morse, senior, dryly. "There's quite a number of things he's always forgetting."

"What, for instance?" inquired the proud mother anxiously.

"Well," said the old gentleman, "those children have been with us by the month at a time in the summer, as you know, and they've had a pretty fair chance to learn the ways of the house. But if you'll believe me that boy of yours is just as likely to come down stairs in the morning and plant himself in my arm-chair, that's been my seat for forty years and more, as he is to sit anywhere else! And I've seen Elsie rout him out of it again and again, and he looks just as much surprised every time as if it had never occurred before!"

"Why but that's only thoughtlessness," said Mrs. Morse, somewhat disconcerted.

"I call it a lack of memory," rejoined the old gentleman, testily. "It's all very well for Ned to be able to get ahead of all the other scholars, and keep enough figures and dates in his head to drive anybody crazy; but there's another part of his memorizing faculty that need's cultivating—and needs it badly."

Trivial as one may think the old gentleman's instance, the principle which underlies it is one well worth consideration.—*Youth's Companion.*

The Art of Sweeping.

In sweeping, take long, light strokes, and do not use too heavy a broom.

"Alice," said Lois, "do you honestly think sweeping is harder exercise than playing tennis?"

I hesitated. "I really don't know. One never thinks of hard or easy in tennis, the game is so interesting; and then, it's outdoor exercise, and there's no danger of inhaling dust."

"Well, for my part," said Marjorie, "I like doing work that tells. There is so much satisfaction in seeing the figures in the carpet come out brightly under my broom! Alice, what did you do to make your reception room so perfectly splendiferous? Girls, look here! You'd think this carpet had just come out of the warehouse."

"Mother often tells Aunt Hetty," said I, "to dip the end of the broom in a pail of water, in which she poured a little ammonia—a teaspoonful to a gallon. The ammonia takes off the dust, and refreshes the colors wonderfully. We couldn't keep house without it," I finished rather proudly.

"Did you bring some from home?" asked Marjorie, looking hurt.

"Why, of course not! I asked your mother, and she gave me a bottle, and told me to take what I wanted."

"A little coarse salt or some damp tea leaves strewed over the carpet before sweeping, adds ease to the cleansing process," said Mrs. Downing, appearing on the scene and praising us for our thoroughness. "The reason is that both the salt and the tea leaves, being moist, keep down the light floating dust, which gives more trouble than the heavy dirt. But now you will all be better for a short rest; so come into my little snuggery and have a gossip and a lunch, and then you may attack the enemy again."
—*Selected.*

Bless de Lord,

Is what a grateful heart of old Cynthia Ramsey, of Newnan, Ga., spoke when after a severe attack of asthma had been relieved by one dose of Taylor's Cherokee Remedy of Sweet Gum and Mullein, the great medicine for coughs, colds and consumption.

A mammoth strike among cotton spinners in England has begun.

A Young Lady's Rules.

The following rules of conduct fell out of the pocket-book of a young lady and an unscrupulous newspaper reporter picked them up, says the *Paducah Standard.*

1. I don't let a man smoke when he walks or drives with me. If he knows no better than to do it, I promptly tell him what I think of it.

2. I don't give my photograph to men. I used to, occasionally, but I am wiser now. I should hate, by and by, to know that my face might be hanging up in Tom, Dick or Harry's room.

3. I don't let a man take my arm when he walks with me. If he does, I tell him I perfer him to give me his arm.

4. I don't go out with a man friend just because he asks me. I like it better if he asks another lady to go too—his sister, for instance.

5. I don't let any man "see me home" from church. If he hasn't gumption enough to take me there and sit through the services with me, he may stay away altogether.

6. I don't let a man friend give me presents unless it is something of a trifling cost, like fruit or flowers. And I always gauge a man by his taste in this respect.

7. I don't encourage any young man who is not perfectly polite and agreeable to my mother. Whoever calls upon me sees a great deal of her.

8. I don't allow a caller to stay later than ten o'clock. If he does not go at that time, I politely tell him my custom.

Courtship and Marriage.

With an honorable girl, with an honorable man, an engagement carries with it something more than a few sunny months of courtship. After courtship comes marriage. After marriage comes the home. To describe the reasons which to some young people seem sufficient to justify them first in "flirting" and then in getting "engaged," would answer no good purpose. But, putting aside the indirect manner in which writers address their readers, let me speak frankly to you as a friend to a friend. Let me ask you to consider what you are to have in your future husband, in your future wife, to make it even tolerable to spend twenty, or thirty, or forty, years together. I will not insist on the elements which are necessary to the romantic perfection of married life, for most of us are commonplace people and a life of romance is beyond our reach. There are some very commonplace things which you ought to make sure of.

Good sound health is one thing. There are twenty grave reasons for insisting on it. Next to this I should put perfect truthfulness. The man who will lie to other people will lie to his wife; the girl who will lie to other people will lie to her husband. Next to truthfulness, temperance, industry and courage. Then fortitude, that is, the power to bear pain and trouble without whining. Then unselfishness, for the selfish man, the selfish girl, though drawn out of selfishness in the early weeks of courtship, will settle back into it again when the wear and worry of life come on.

I said just now that most of us are commonplace people, and that a life of romance is out of our reach; but I believe in "falling in love." The imagination should be kindled, and the heart touched. There should be enthusiasm and even romance in the happy months that precede marriage, and something of the romance to the very end of life, or else the home is wanting in its perfect happiness and grace. The wonderful charm which makes the wife more to the husband than all other women, and the husband more to the wife than all other men—this is necessary to a happy marriage. But take my word for it, those plain, solid virtues of which I have spoken are indispensable to the security and happiness of a home, and it is a home you are drifting to when you are drifting into love.—*R. W. Dale.*

Visiting Days.

There are some city customs that might with great advantage be used by residents in the country. Among these is that of notifying one's friends when one will be at home to visitors. Not infrequently the rural-house mother has an avalanche of company, not only when she least expects it, but when she is least prepared for it. Is the last loaf of bread on the point of vanishing, the last pie or cake gone, is one's house in disorder? that is the chosen time for unexpected company to put in an appearance.

Or has one set apart a day for a certain purpose—to write an article for the papers, to paint a picture, to do something that requires uninterrupted attention—company is almost sure to come, and the precious time goes, pleasantly, perhaps, and not unprofitably, but the task appointed is undone, and another day must be found for it.

There may be certain people so commodiously situated that they are always ready for company, but certainly, to the majority of housekeepers, an announcement beforehand that their friends are coming is very agreeable, and saves annoyance and trouble.

In the city, when a lady calls on her friend, she is relieved of all apprehension that her visit will be unwelcome or will subject her hostess to inconvenience, for she knows visitors are expected; and the hostess on her day at home is glad to see her friends, not in speech alone, but in her heart, for she is prepared to give them welcome.—*Ex.*

OF INTEREST TO LADIES.—The scalp may be kept white and clean, and the hair soft, pliant, and glossy, by the use of Ayer's Hair Vigor. This preparation never fails to restore to faded and gray hair its original color. Sold by druggists and perfumers.

President Harrison has written a card expressing gratitude for the many letters and telegrams of sympathy received, in his recent bereavement.

Making Manure.

The crops of the past year are about matured and the farmer now has but little more than the housing on his hands. After the labor to produce them has been expended, we cannot afford to be remiss in caring for their final storage and marketing. This done the next step is to make arrangements for the coming year.

The first thing to look after, in my judgment, is the proper means of fertilization and the recovery of the land. This, of course, includes such provision as will protect the soil from waste and washing and leaching by the winters rains, and, again, such application of renewing forces as will return the elements exhausted and give such additional vital forces as we may be able to supply.

Fall is about the only season that the southern farmer can have to accumulate manures. Every available day should be used for the accumulation of manurial matter. One reason why the heavier manures are rejected by our people will be found in their objectionable bulk and weight. This can be overcome, to great advantage, in the use of a manure cart or spreader. A good machine of this kind will pay for itself in one season.

With such an arrangement for handling, reducing so greatly the cost, rich earth mixed with vegetable matter and lime will make a good compost that will more than pay for the handling.

We have not learned to put the proper estimate upon vegetable matter for manure. When we learn that such matter contains in itself the elements that went to make its development and growth, we have only then to understand that the way to make them avail for another plant is to make them pass through a method of disintegration and proposed in the compost suggested above.

It is of course to be remembered that the value of such heaps can be greatly enhanced by the addition of richer materials as are found in barnyard manures. It is really true that almost enough manure and fertilized matter is lost about our farms to grow an average crop. Begin at once to gather manure for the next crop.—*Southern Cultivator.*

For Little Ones.

Our Little Ones is one of the children's papers published by the American Baptist Publication Society. It is bright and beautiful and attractive—just the paper to place in the hands of our children. It shows careful preparation. Its pictures and poems and stories and Sunday lessons are among the very choicest. We plead for our little ones that parents and Sunday schools place *Our Little Ones* in their hands.

The profits of the American Cotton Oil Company for the year just closed amounted to $2,600,000.

Never defer a vital matter. A cough shouldn't be neglected when Doctor Bull's Cough Syrup will cure it at once.

The Narvajos Indians in New Mexico are reported to be on the war path.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will favor the publisher, as well as the advertiser, by stating that you saw the advertisement in the BIBLICAL RECORDER

For Old and Young.

Tutt's Liver Pills act as kindly on the child, the delicate female or infirm old age, as upon the vigorous man.

Tutt's Pills

give tone to the weak stomach, bowels, kidneys and bladder. To these organs their strengthening qualities are wonderful, causing them to perform their functions as in youth.

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WASHINGTON, 817 Pennsylvania Ave.,

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—IN— GOLD
Agents Wanted. Address the WHARTON & BARRON Publishing Co., 9 W. Lexington St., Baltimore, Md.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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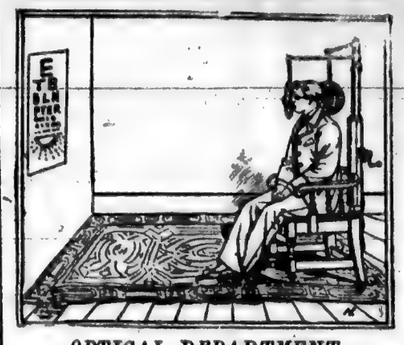

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Relations of the State to Higher Education in Colleges.

The following paragraphs are from a paper read before the Southern Educational Association in July, 1891. The views expressed by the writer, Prof. Edward S. Joynes, are the more valuable because he is recognized as one of the foremost of Southern educators, and because he is himself a professor in a State institution. He, at any rate, cannot be suspected of taking a partial view of the very important subject which he discusses. Speaking of "Denominational Colleges", he says:

"Their existence may be accepted as one of the necessary and permanent factors of our social organization. Hence we contend that the State in its provision for higher education, should take account of these colleges as proper auxiliary to its own work, and should not seek to come—should rather aim not to come—into injurious competition with them. Though these colleges are not under State control, they do in fact form part of a general system of education of which the State gets the benefit, and without which its resources would be overtaxed. Hence the State should recognize their position and foster their work. As their resources, resting in each case upon only a section of the community, must usually be limited, it should be the aim of the State, taxing the whole people, including those who contribute to such colleges, rather to add what these cannot supply than merely to repeat the work already done by them. That the denominational colleges and the State college or university may and would adjust themselves as harmonious and mutually supporting parts of a common system, each profiting by the work of each. On the other hand, a State college, which merely seeks to duplicate the work of the former, can never have the whole-hearted support of all the people. On one pretext or another, it will forever suffer from political or religious antagonism; exciting the jealousy of every sect, it will find cordial support from none; and, too often, will itself become the prey of denominational conflict, without the allegiance of any church. Does not the history of Southern education present examples of such disaster, sometimes realized, more often—and still worse, if possible—constantly threatened?

"It seems, therefore, that the proper domain of the State in higher education, under the conditions prevailing in most of our Southern States, should be to supplement and extend the work of the local or denominational colleges. And this extension should be in two directions: First, by offering larger and more varied courses of study, corresponding to the larger resources of the State. Here is competition, it is true, but it is competition which is not invidious, and which simply offers to all alike larger privileges and opportunities, without interference with narrower fields of work. Second, and especially, by enforcing higher standards of admission and graduation, for the sake, not only of other colleges, but also of the schools of the State. Thus the State college would occupy a larger and a higher sphere, and so it would find its natural and proper position in relation to other colleges—not competitive, but supplementary—and they would become not its rivals, but its adjuncts. Their best graduates would seek the State college for larger and higher fields of study; their alumni would become its alumni also; they would rejoice in its highest development, as it would profit by their utmost efficiency; and so all would become mutually helpful and sustaining, instead of mutually jealous and destructive. It is only thus that, without the power of direct legislation, the State can secure the co-operation and mutual adjustment of all her educational energies into a complete and harmonious *system*, or that, short of munificent private endowments, any hope can be found for the highest educational development in the South. That high standards do not, in the long run, repel students or weaken the usefulness of a college, may be shown by conspicuous examples in the South and elsewhere. With its naturally large influence, a State college must be a most important factor, either to lift up or to keep down the standards of education throughout a State. I fear that all of our State colleges have not always been found on the right side of this question.

* * * * * *

"There is another respect also in which some of our Southern States have attempted a short-sighted and injurious policy, that is, in the offer of free tuition in the State colleges. This is not defensible in principle or in policy. The expenses of college education are so great, and the individuals enjoying it are so highly favored, that under no principle of equity or of public policy should such privileges be accorded without personal contribution. It is true that no fees of tuition can fully meet the cost of collegiate education; but only the more, for this reason, should individuals enjoying such costly privileges be made to bear a part of the expense of instruction. The wholesale remission of tuition fees is a form of State charity that has no defence and is most widely abused—its chief result being to underbid other institutions and, under low standards to tempt into college a great body of young men, many of whom would be better off elsewhere. It may be safely assumed that any young man worthy of a college education can either earn the means to secure it, or will have gained friends who will secure it for him. If not, he will have the manliness to undertake obligations which shall guarantee the necessary indebtedness to the college in money or in service to the State. The policy of free tuition, if general, is on principle indefensible. If adopted under conditions, it is wholly unreliable; no safeguards can be provided which will not be evaded, a premium is put on prevarication; and, too often, tuition is purchased at the sacrifice of self respect or the respect of fellow-students. The most that is here desirable, is, that there should be provided a fund under the control of the Faculty for the aid of students of approved merit, and scholarships for special excellence. But to apply the principle of free tuition in State colleges so as to underbid private or denominational institutions, or simply to cheapen the expense of a college course, is wrong in principle and injurious in practice. Nothing is more calculated to embitter opposition, and to lower not only the standards of scholarship, but the whole tone of student-life in our State colleges. True merit can be discovered and aided without such wholesale violation alike of sound principle and of sound policy."

Prof. Joynes' views are certainly worthy of consideration, if not of adoption, in every State in the Union.

A FRIEND OF EDUCATION.

Short and Long Pastorates.

SHOULD PASTORS HASTILY RESIGN BECAUSE OF A MINORITY OPPOSITION?

It must be manifest to the readers of our religious journals that there is a prevalence of short pastorates. Every paper that reaches our homes, and every breeze that blows, bears sad tidings of resignations and pastoral changes. The number and the prominence, both of churches and pastors suffering from frequent changes, is appalling indeed. They indicate that we are approaching a state of things which will greatly militate against the growth of ministers, and the spirituality and the material prosperity of the churches. To thoughtful and devout christians this aspect of things is cause for great alarm. It seems there should be such a general awakening as shall lead us to inquire into the cause, the evil and the remedy for short pastorates.

Now, as to the cause, or causes of these frequent changes. Truth compels me to declare that the cause of these changes is not infrequently with the pastors themselves. They have not a sufficiently exalted view of the sacredness of the pastoral relationship and of the permanency that should characterize it. They regard each pastorate as the stepping stone to something better, and they work with an eye on some more prominent and conspicuous field. Hence they do not give to the place which they occupy the best of heart, mind and strength of which they are capable. They show ambitions that are not lawful, egotisms that are offensive, criticisms that are not promotive of peace, and a laziness that is unpardonable in a christian minister. So soon as discouragements in a hard field cross their path and they find they cannot have everything their own way, they develop a carelessness and indifference that becomes manifest to their best supporters. Or, if a little unusual success attends their work, in contrast to the seeming failure of their predecessor, they take undue credit to themselves, and fancy they could fill any place in the gift of the churches and that they are not duly appreciated. And so a spirit of restlessness and morbid ambition for change begins to sway them. As another has said, "It is a sad misfortune that such men do not see that a big toad in a little puddle is far more sightly than a little toad in a big puddle." If such brethren would open their eyes wide and get a healthy view of themselves they would abide more contented and useful in the field to which God's providence has assigned them, and endeavor to work out the best results for him where they are. This portraiture is not overdrawn. We can all think of some men whom it faithfully describes, and we do not wonder that such men cannot tarry long with a church that is worthy of a faithful minister of Jesus Christ. But, while we think of this as applicable to some others, let us be critically honest concerning our own heart and life, and see if the man described herein does not live in intimate and daily association with ourselves.

I think it can be fairly asserted that the causes of these short pastorates do not lie mainly with the pastor. They as a rule are not the culpable party. In a wide observation during twenty years with hundreds of churches and pastors, I can truly say, that, usually, it is not the pastors who desire or are the cause of these frequent changes. From whence then come the influences that disrupt the pastorate? Truth and sincerity impel me to say that the source of these disturbances that break up pastorates is a disobedient, captious and factious minority. They infest nearly all our churches. They dominate the faithful and defeat the success and prevent the continuance of the pastorate. Any one who takes the pains to go into an extended investigation will be thoroughly convinced that it is rarely a majority who desire change in the pastorate. This disobedient minority demand it; and though the majority outnumber them ten, or fifty to one, they yield for peace sake and suffer a good and faithful pastor to be driven off. This is to-day one of the great crimes of the churches. They harbor, condone and retain in their midst "a clique of gaunt gourmands and grieved delinquents who organize around ambitions and enmities to unsettle the pastor and hinder the church." It does not matter that the pastor is faithful, that he is consecrated, that he is loving, that he is patient, that he is considerate, that he is eloquent, studious, learned and commands the respect of the community. It does not matter that he has built up the congregation and increased the membership. This faction have determined that he shall go if they can bring it about. They have determined to take off his pastoral head, and so with pious tone and in the name of religion and in the interest of the church, they begin and prosecute the work of decapitation. They undermine, back bite, slander and obstruct the pastor till by and by in disheartenment he hands in his resignation.

Thus after we have analyzed all other causes we must come back to this and say that a disobedient and factious minority is the chief cause of short pastorates. Indeed, one of the most hopeless and discouraging things connected with church life is the widespread extent with which the churches are afflicted by this minority disease. The church in which there can be found no minority, opposing, undermining and working against the pastor's influence, is one in many. It seems useless for the average pastor to leave one church because of such minority with any hope of being delivered from it in the next church to which he shall go. He will almost certainly, sooner or later, discover a similar state of things in his next charge. The unwisdom, the wrong, the guilt and the wickedness of this thing cannot be too severely condemned, and we must believe that the divine Lord will hold the churches accountable for the mischief they are permitting to be wrought out by this process.

As another has said: "Look at the diluted, discouraged, and impoverished ministry that comes from this process. Look at the distracted, weak and hindered churches; look at the divided christian households; look at the world of non-christians who distrust the honesty and the sincerity of those who profess to be guided by the Holy Spirit in their conduct." One does not wonder that they, not having a personal experience of saving grace, should lose faith in the churches. And, more than this, not a few of God's loving and faithful and gifted ministers have by reason of the suffering they have experienced at the hands of the churches been taken from the ministry in hopeless despair. Some have been driven to the insane asylum, and some have died of broken hearts.

Does the resignation and retirement of the pastor heal this disease and pronounce harmony and prosperity in the church? Manifestly not. In nine cases out of ten, verily not. It is almost the unanimous experience of the majority in a church that, when for peace sake, they have allowed the factious minority to drive out the faithful pastor, the peace purchased thereby is only temporary. Only a symptom of the disease has been reached by the pastor's resignation, while the disease itself has deepened in violence and multiplied symptoms. The hasty resignation of the pastor because of the factious minority and the consent of the church thereto is not the way to remedy the difficulty, and is not the way God would have it be, and for manifest reasons.

First, the settlement of a pastor, over a Baptist church at least, has always been regarded as an event that has been consummated in answer to prayer. Our churches believe, and our ministers believe, in divine providence in the case; hence the chief Shepherd was consulted and it was expected that he would direct in the settlement of the under-shepherd. Yet, judging from the history of some pastoral settlements and unsettlements it seems as though Cecil was right when he said, "The christian often thinks, and schemes and talks like a practical atheist." If there has been this attitude of reliance on divine providence, how dare the church, after she has asked God in faith to send a man after his own heart—how dare she go to work and size him up after her own heart? Upon what principle has she a right to sum up his points, add up his graces, and substract his blemishes, instead of trying to supplement by extra prayer and co-operation and love his weak points, and thus enable him to succeed with God's work? They begin to decide that God made a mistake, and they assume that now they understand the situation better than he who created it, and therefore without really and seriously consulting God they determine that a change is necessary, and they let the minority hastily bring it about.

It is my earnest conviction, and one that is confirmed with each year's observation, that, in nine cases out of ten, neither the church nor the pastor has any right to allow a factious minority to dissolve the relationship that was begun and consummated in prayer, and that had the approval of God upon it. But it will be asked, "Has the minority no rights in such matters?" I answer yes; they have the right to retire and leave the church in peace to work out the will of God with the church and pastor, or they have a right to acquiesce in God's plan for themselves and for the church, and to abide in peace. But there is a minority which the church and pastor alike are bound to respect, and are bound to listen to concerning the severance of the pastoral relation, namely: the spiritual, praying, co-operating, faithful, prayer meeting attending minority. In every church there is this minority. If they come to feel the conviction that God will be honored, and his cause promoted in the pastoral relations—pastor and church had better listen to them.

Now and then, as we see that, both on account of the divine providence in the case, and because of the fact that hasty changes on account of the factious minority do not promote the welfare and peace of the church, what is the remedy? I answer:

First, both church and pastor should cultivate a deeper insight into, and a better understanding of, the pastoral relation. The design for their union should be more clearly comprehended. It should be well understood that it is not merely to attract a congregation, but to teach the word, to win souls to Christ, to build them up in Christ's own character and lead them into his service. There must be real acceptance on the part of the church of the fact that God's ministers are earthen vessels, and that God has never had any perfect men to do his work. Hence, instead of dismissing the pastor on account of defects in his personality, they should by loving efforts seek to improve him.

Second, the church should look well after the disobedient and factious minority and take position solidly against them and their doings. It will be found that the very heart of their opposition is in the spirit of disobedience to pastoral and church authority. They seem to think that when the church has decided upon a thing, or the pastor has set in operation his plans for the welfare of they church, they are at liberty to kick, to thwart, to complain, to criticise at pleasure and obstruct. A firm, loving, courageous and prompt dealing with such would often dissipate the minority entirely, or would so disarm them, and so alarm them that they would be brought to respectful obedience. An illustration of this in point: A church recently called a pastor. There was one family which very decidedly opposed the call. They said, If you call him we will leave the church. But the spiritual, working people of the church believed God approved the call, so they extended it, and by an almost unanimous vote. They sought to make the vote unanimous, but this family refused to acquiesce in the decision of the church. This church solidly, lovingly and promptly said, "Very well, we shall count you out." This discipline was healthy. It brought this family to serious thought and to reconciliation. However, instead of this it is common for churches to allow a factious minority to do their dirty work unmolested. It is commonly the same that the deacons and pastor, and some influential members know that such faction is working harm to the welfare of the church and pastor. But they are all so lacking in gift and grace that for the sake of a false peace they left this minority to work unhindered. The time has come for the church to insist that a pastor shall do his duty as a christian and as a minister to a minority opposition. And when he has so done, if they fail to accept his loving service in obedience to the law of God, they should speak in terms to that factious minority that they cannot fail to understand. This, and not hasty resignations, seems to me to be the only remedy for the destruction of these minorities that infest our churches with their blighting influence.

May God give our churches and pastors wisdom to see this truth, and grit and grace to put it into execution.—*Rev. A. W. Lamar, in Baptist Courier.*

Ante-Convention Thoughts and Suggestions.

Dear Recorder:—It is only a few weeks before the Convention, and that body is to hear the report of the Board of Ministerial Education and offer any suggestions thereto. And as the time allotted to this report is always brief and all remarks thereon, and suggestions thereto, are by necessity hurriedly made and passed over, therefore I hope I may be pardoned for offering a few thoughts along this line for the brethren to be thinking on before the Convention assembles.

Now if I understand the operations of the Board, it takes a beneficiary, defrays his expenses at College, and after educating him, turns him loose without any further obligation resting either upon the student or the Board.

Now as to the class of students accepted, I am fully persuaded that the Board, under the supervision of Bro. Gwaltney, is competent and efficient, and if there is ever a mistake made, I am satisfied that it is an error of the head and not of the heart.

This work is done admirably, but does it go far enough? It is true, it is as far as the Convention has authorized them to go, and hence my suggestion—should not the Convention go a step further? viz., authorize the Board to bind them under obligation to let their services be subject to the State Mission Board for a number of years equal to that of which they were beneficiaries at the College. In other words, if they are beneficiaries two years, when they leave College, let the State Mission Board take charge of them and send them for two years to the destitute fields in the State now under the supervision of this Board.

Perhaps some one will say that this is making the student pay for his education; but whom is he paying? Is he not working in the destitute fields for the Master? Does the Board realize anything therefrom? Of course the Board will pay them a reasonable salary during these years.

Where then, I am asked, is the advantage if they must be paid a salary? There is a decided advantage, for this student can live upon a much smaller salary than a man can with a large family. These fields need strong and efficient men, and it borders upon folly to send any other than strong men to meet the erroneous isms prevalent; and yet these weak churches aided by the Mission Board cannot pay strong salaries—hence the well equipped beneficiary direct from College ought to be equal to the emergency, keep the good work going on, and at the same time live on much smaller salary and "*within his income.*"

Pardon a personal illustration, which will bring the question directly to an issue. In the eastern portion of the Tar River Association there are four or five fields thus situated, either of which can support a young man (and his wife if necessary), but the present occupants of those fields, after practicing economy even bordering on penury, cannot meet their obligations and live within their income.

For the action of the State Board in withdrawing their former aid and leaving them entirely dependent upon weak churches with Associational aid, has about forced some of them to leave the field, while others have been forced to draw from their private funds to meet expenses, or leave, too.

Now think not that this is attributable to a penurious membership of the churches, no, for few churches in the State have contributed more *per capita*, to their means than these churches, and few sections have made greater progress, and in fewer still can a more consecrated membership be found.

Now send these beneficiaries to these fields, and avoid the sacrifice of large families. While nothing should be lost in the efficiency of the work but much gained financially. Do I hear some ambitious student say that might take me down there on a $500 salary, when I could command a $1000 salary. To such, should there be one, let me say if salary and not the love of souls is the only motive in answering your call, perhaps it might be well for you to tarry in this Jerusalem until properly endued or the "ruling motive" be brought into subjection.

And has such a brother or his friends ever thought that it was the contributions from these weak churches, often made a great sacrifice, that has helped to enable them to command this $1000 salary? Then should not a sense of gratitude prompt a recompense, for this friendship rendered in an hour of adversity when by recompensing he can still be working for the Master? This would encourage liberality in the church towards ministerial education: and would also act as a check upon any hypocrite who might be tempted to enter the ministry for securing an education. For until the establishment of this Board the Baptist ministry offered no inducement for any one to enter it, save the inducements in the call of the Master.

The Convention does not guarantee a field and living, like the Conference, or a supplement to the small salary like the Presbytery, and now the only inducement is an education, but if the hypocrite or impostor knew that he would be subject to the State Board of Missions in these destitute fields for as long a time as he was in procuring his education, it would act as a check and safeguard to the Baptist ministry, a thing by no means to be despised.

But some one may say it might keep some one out: if their call is that feeble, I for one say let them stay out, for the good of the Master's cause, until properly called; than they will submissively answer.

Brethren, think over this matter, and if there are objections, let's have them, turn on all the light, and if these suggestions will not bear the light of investigation and thorough ventilation, I, too, desire to [illegible] them. But until I am convinced by [illegible] and argument drawn from the Scripture, I must think that [illegible] spiritual food for reflection [illegible] C. D. [illegible] If not brethren, [illegible] in these columns and save [illegible] the Convention. Fraternally,

J.

The Biblical Recorder.

WEDNESDAY, NOVEMBER 23, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE SOCIETY PLAN.

The passion for the organization of all kinds of "societies" has become so marked, and new societies are organized so rapidly for such a variety of purposes, that the movement almost amounts to a *craze*. This disposition is not only marked among people of the world, but is also quite noticeable among church members. So far as our churches and those of other denominations are concerned, it might be well to enquire into the cause, or causes, of this state of things. We believe that a certain amount of denominational machinery is necessary. Our fathers long since learned that such organizations as associations, State and general conventions were quite useful in unifying our people, and in giving shape and direction to their work. These associations and conventions long since learned that committees, boards, &c., were useful in systematizing and pushing their work, and hence, such naturally sprang into existence. Baptist polity, however, does not admit of any great multiplication of agencies and societies, especially such societies as claim to be better adapted to do church work than the local church itself.

The passion to organize societies is especially noticeable among the young people of the different denominations of the day. This tendency among the young people of our own churches needs watching, and if there are any causes why this tendency is now marked among us, that can be removed, it would be well to look into them and set them aside, if they are of such a nature as to impede rather than promote the success of our churches. Pastors and the leading members of our churches should study their Sunday schools, prayer meetings, and other regular church work to find if possible why many of the young do not enjoy them, and why they take hold of such so reluctantly. Some of our Sunday-schools, prayer-meetings, etc., are, we fear, rather dull, prosaic affairs, because those who run them do not study how to make them reasonably fresh and attractive, especially to the younger members of our churches. But even this idea can be carried too far. It does not speak well for the spirituality of even young church members that the pastor, deacons, Sunday school superintendents and leaders of prayer-meetings should be on an everlasting strain to find something *fresh* and entertaining to draw our older or younger members to church.

We believe that if the Lord's work, the services of the sanctuary, and other ordinary means of christian grace and growth, have not sufficient drawing power to retain our hold upon our younger members especially, that it does not speak well for the training they have received, and may be indicative of the fact that a genuine work of grace has not been wrought in their hearts and consciences. We assert what we believe to be a truth, that a church prayer meeting, for instance, that might appear quite dull, and even stupid, to a worldly-minded person, is often exceedingly comforting and strengthening to all *regenerated* people who participate in it. The secret of this state of things, as applied not only to the prayer-meeting but to other religious work and service, is found in Paul's words, (1 Cor. 2: 14), "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

We are not opposed to the organization of all societies, especially if they are denominational in their nature and directly under the control of the churches. Now and then it may be wise to organize one rather distinctly adapted to our young people, but care is needed here. These large union organizations, composed of the younger members of different churches, are of questionable wisdom and expediency. The position is now taken by some of our well-informed pastors that we must organize our young people into societies of our own, or else our Pedobaptist friends will organize them for us, or at least draw them into societies of their own. There may be some force in this reasoning, and the tendency to drift into organizations or societies not distinctly [illegible] needs that watching that its importance demands. Still we claim that it [illegible] speak well for one's stability as a [illegible] or his attachment to the faith and [illegible] of his fathers, if pastors and churches [illegible] the necessity of continually cod[illegible] and encouraging him to keep [illegible] drifting to organizations in which the "society" almost takes the place of the church.

So far as other denominations are concerned, there is, we think, one evident and very strong reason why their young people are so fond of societies, which they claim meet wants that their churches do not supply. It is a well-known fact that children are gathered in large numbers into some Pedobaptist churches; that they are encouraged to "join the church" before they are converted, and often with quite dim ideas of what a change of heart means. We are somewhat fearful that even Baptist churches are not as careful as they should be in this particular thing. The result of this system is that hundreds and thousands are inducted into the churches, especially those that practice infant baptism and believe in juvenile piety, who have, we fear, experienced no change of heart at the time they joined the church or afterward. When these grow older, and become ashamed that they do so little for their churches, they are anxious to join some society that affords them more amusement, entertainment, variety, &c., than the dull prosaic church meetings, prayer meetings, and other regular work of the church. Not being spiritually-minded themselves, it is rather a matter of impossibility for them to enjoy such meetings of the church, and perfectly natural for them to join and prefer the *society*, at the meetings of which light hearted conversation, social culture, games, music, suppers, &c., form quite prominent features.

At such gatherings the devotional feature is often at a minimum, a "word of prayer" is called for which is often, we fear, rather stereotyped and heartless. Singing may be an important feature, but is it Bible singing, with the spirit and the understanding? If others persist in getting large numbers of unconverted young people into their churches, and have to resort to the society plan to entertain or interest them, does it follow that we are compelled to adopt the same policy? Let us use proper care in receiving them, and then rely more upon the church, God's institution for training and developing them into useful and active workers among the saved and the unsaved.

DEATH OF STATE TREASURER BAIN.

State Treasurer Donald W. Bain died at his residence in this city at half past five o'clock on the evening of November 16th.

His death resulted from heart disease, and other complications, which had prevented him from being in his office for the past four months.

Mr. Bain was born in this city in 1841, and was educated at the academy here, from which he left to accept a clerkship in the Treasurer's office in 1857. He continued in the office of Treasurer under several administrations, and in 1884 he was elected to the office he had so thoroughly familiarized himself with as clerk.

As a State officer he has been faithful and untiring in his labors. His record has been spotless, and the fact that in June last he for a third time received the nomination for Treasurer shows how his labors in the interest of the tax payers of North Carolina have been appreciated.

Mr. Bain was an active member of the Edenton Street Methodist church of this city, and was held in high esteem by his brethren.

His remains were interred in Oakwood cemetery on Friday evening.

He leaves a wife, two sons and a daughter who, with thousands of others throughout the State, mourn his loss.

THE report on obituaries read before the General Association of Virginia showed that an unusual number of useful and distinguished preachers had died during the past year. The same is true in our own State. Quite a number of our best and most efficient preachers have gone to their reward during the year now about to close. Let this remind us that we ought to pray earnestly that the Lord will call other men to stand in the places of those brethren who are gone. Let it also remind us that after the Lord has called these men into the ministry, that it is our high privilege, as well as our duty, to assist in educating and fitting these men for the great responsibilities which await them in their life's work.

THURSDAY, the 24th, is the day set apart by the Chief Executive of the Nation for rest and thanksgiving. Let us all realize that we have an abundance for which to be thankful, and laying aside work and business, let us render thanks to the Giver of all good, and remember especially the poor, the widow, and the orphan.

WE have waited a long time for the subscription of some of our readers. It is now time for them to pay. Send it to us by mail, or by your delegate to the Convention.

THE GENERAL ASSOCIATION OF VIRGINIA.

I am very glad to have had an opportunity to see the Virginia brethren in their annual meeting. Glad for the pleasure it afforded me personally; glad too if perchance I saw in the proceedings of the Association a progress and improvement not attained in our own Convention.

To me the Association was a continual feast from the day I reached Danville until I left on the morning of the close.

Brother Thames, the pastor, could have done no better than he did in sending me to the elegant home of Bro. C. G. Holland. From door step to garret it looks for all the world like some eastern mansion. If it had been after the fourth of March, 1893, I should have had some suspicion that I had been "sent abroad," especially too when I found that I was to be associated with the venerable Dr. Cocke, President of Hollins Institute, whose genial presence and striking words of wisdom were a continual cause of joy and an inspiration to us all. He not only opened the store house of his knowledge and gave us the advantage of his forty-six years of experience as an educator of girls in Virginia, and of his early and continuous efforts to promote the Baptist cause in his State, but even during the still hours of the night he made music continuously. True, I have heard noises more joyful and strains more inspiring, but for its *awakening* power I have seldom heard it equaled and never excelled. Just over on the other side of the room from where I slept, or rather where I was entitled to sleep, was the sweet spirited Dr. J. B. Taylor, who has thoroughly learned to be patient, even amid suffering. He possesses a deep and abiding interest in the good "Old North State," where he spent some of the best years of his life, and where he is now much loved by the brethren with whom he lived and labored so acceptably. It would be difficult to be with such a model of a christian gentleman even for a few days without feeling stronger and thinking more of the world we live in.

Bro. Holland's delegation was completed by the admission of Dr. Felix, the bishop from Lynchburg, Va. He is a little short on length for a Kentuckian, yet his elegant figure, and his honest face, always overflowing with good humor, never fail to incite the hope that you may meet him at the next General Association. How glad we would be to welcome these brethren to our Convention which meets December 8th.

Sister Holland's dining room was just as complete as any other apartment on the premises, and I am certain was as highly appreciated. There is, however, a little incident connected with this part of my sojourn with the family and the brethren which I relate not so much because I was a party to the affair, but with the hope at least that it may be worth something to *my brethren* hereafter. The custom at Bro. Holland's table is for every one to recite a verse of Scripture of his own selection. This custom was as new to me as it is beautiful and appropriate. Still, I thought I would have no trouble even on short notice, and about the time I began to remember with gratitude that long years ago my mother taught me the twenty-third Psalm, my left hand neighbor with due reverence and appropriate emphasis repeated, "The Lord is my shepherd, I shall not want." So far as I was concerned I felt a void that for the life of me I could not supply. Pages of the Old and New Testament flashed into my mind, yet not a single verse could I repeat. I could have said, "Jesus wept," but rather than do this I stubbornly and persistently opened not my mouth. You brethren who read this, put yourselves to the test, and see how many verses of Scripture, without any previous notice, you can repeat, literally correct. I was somewhat encouraged when I detected one of our oldest and most learned brethren repeating the same text from time to time. And others I noticed refreshing their memories before breakfast by referring to their Testaments. I went and did likewise, and afterwards I had no trouble.

The *personnel* of the Association was very good, but the absence of pastors from the "rural districts" was much more striking than is seen in our own Convention.

The annual sermon preached by Dr. E. C. Dargan was very fine. Some of the brethren said the effort was equal to Dr. Broadus even at his best. In saying this, however, these brethren were careful to speak it very low.

The Orphanage was discussed by Drs. Landrum and Battle. Their speeches were well and elaborately prepared, and left no doubt that these brethren are finished speakers. Dr. A. E. Owen followed in a short but very direct and stirring appeal which at once found its way to the hearts of the vast audience to which he spoke. When a collection is to be taken the eyes of a Virginian audience are at once turned to one and the same man. A large number of our North Carolina brethren know to whom I allude even before I call his name. At Old Fort, at the foot of the Blue Ridge, there stands an engine the sole business of which is to help other engines climb to the top of the mountain. This over, it comes back to the foot of the mountain and waits to be called into service when needed. Dr. W. E. Hatcher seemed to me to serve the Virginia Association in some such way. Eleven hundred dollars was the result of one of the finest efforts I ever saw on the part of any body in taking a collection. An amount which was not at all equal to the tact and enthusiasm of Dr. Hatcher, nor to the needs of the cause, he presented. After what was said by the speakers, and the needs of the Orphanage put clearly to the people, I expected to see the collection amount to *twice* what it did.

Rev. W. L. Wright made one of the best speeches I heard in the Association when he spoke on ministerial education. Dr. Cocke has for years championed this interest, and on this occasion spoke with much feeling and interest.

On reviewing my notes, I see that Dr. Wharton of Norfolk, Va., preached the annual sermon and that Dr. Dargan preached by appointment in the First Baptist church on Sunday morning.

I shall remember with real pleasure the meeting I had with our Virginia brethren. I found quite a number of brethren who read the BIBLICAL RECORDER and a larger number still who asked after the well being of Dr. Bailey its editor.

I am indebted to Dr. Hatcher especially whose kind offices made me many friends, and added much to the pleasure of my visit to Virginia. J. C. C.

PERSONALS AND OTHER ITEMS.

....Come to the Convention, Dec. 8—13.

....Rev. J. R. Maynard of Morrisville called to see us on Friday last.

....Why not have every pastor in our Convention at its next session?

....Rev. S. F. Conrad was at Pinacle last week in a meeting which promised well.

....The Trustees of Wake Forest College will meet in Raleigh Dec. 8th, at 10 o'clock a. m.

....Brethren from New York to Mexico are expected here at the Convention, Dec. 8th to 13th.

....Rev. J. H. Hildreth has resigned his churches in the Eastern Association and accepted the call to Bayboro, N. C.

....Rev. W. F. Watson of Dunn, N. C., has been called to the Clayton Baptist church for one Sunday in each month.

....Let every pastor and church that can take an extra collection for State Missions do so *at once*, and send to J. D. Boushall.

....Our Convention extends a most cordial welcome to the brethren of the Western Baptist Convention to be with us, Dec. 8—13.

....Rev. A. Cree has begun a series of lectures on the Prophet Elijah, in the Roxobel Baptist church.

....Bro. G. W. Blount of Wilson attended Mr. Bain's funeral on Friday of last week, and called to see us.

....Let no one simply "take in" the Convention. Come Thursday and remain to the close Tuesday night.

....There will be more Baptists in Raleigh, Dec. 8—13, than ever at one time in the history of the city.

....There should be no "announcements" made at the Convention except such as pertain to its business.

....Rev. T. G. Wood, of Murfreesboro, has accepted a call from the church at Jackson, for the ensuing year.

....There ought to be a thousand brethren and sisters—delegates and visitors—at the Convention here Dec. 8th to 13th.

....Let no one come to the Convention with new squeaking shoes or boots on, except he keeps still after getting here.

....Rev. C. P. Scott has resigned the care of the Baptist church in Warrenton, Va. His present address is Madison Run, Va.

....Dr. J. W. Carter administered the ordinance of baptism to one candidate at the First Baptist church, Raleigh, last Sunday night.

....The Committee on Hospitality will give every possible attention to the delegates and visitors to the Convention here Dec. 8—12.

....The railroads will doubtless give reduced rates to all delegates and visitors to the Convention. Full information will be given later.

....Our Baptist State Convention is a *denominational* meeting, and nothing of an *un*denominational character should be brought into it.

....Notwithstanding "the hard times," the Board of Missions and Sunday schools will show this to have been one of the best years in work in the history of the Convention.

....We hear that a very pleasant and profitable meeting of the Woman's Missionary Society was held in Danville last week, where the General Association of Virginia met at the same time. Miss Fannie E. Heck of North Carolina, President, and Miss Armstrong of Baltimore, Secretary of the Society, were in attendance.

....Rev. J. L. White of Asheville, N. C., is assisted Dr. Cooper of the First church of Richmond, Va., in a series of special services.

....It is expected that a large number of brethren from the Western Convention will be with us at our Convention December 8th to 13th.

....Miss Ida Hays of Liberty College, Mo., one of the finest teachers in Missouri, has decided to offer herself as a missionary to Mexico.

....The Central church, Memphis, Tenn., has extended a unanimous call to Rev. G. A. Nunnally, D. D., President of Mercer University.

....Hon. C. C. Clark of Newbern, N. C., made us a pleasant call last week. It is always refreshing to meet an old friend, so bright and cheerful.

....The Virginia Methodist Conference has restored to membership, after twenty years, the Rev. Dr. G. W. Carter, and a very unwise thing to do.

....Dr. W. W. Landrum, in a speech on the Orphanage at the General Association of Virginia, said: "Creed without deed is a wretched monstrosity."

....Rev. C. A. G. Thomas of Greensboro writes: "Our work goes forward; everything seems encouraging. I thank God and take courage. May God bless you."

....Brethren R. VanDeventer, C. J. Woodson, J. K. Howell, J. R. Jones, J. H. Lamberth and W. C. Tyree attended the General Association in Danville last week.

....The Oxford *Ledger* reports that work is progressing satisfactorily on the new Baptist church, and that when completed it will be a most attractive and convenient edifice.

....Let all earnestly pray that the next session of our Convention may be the most important and lasting in its influences for the extension of the gospel ever held among Baptists.

....Rev. R. T. Vann of Scotland Neck, N. C., began a series of meetings at Leigh Street Baptist church, Richmond, Va., of which Rev. W. L. Wright is pastor, Monday night.

....If you are a delegate to the Convention and wish to be entertained, you *must* send your name to Bro. J. M. Broughton, Chairman of the Committee on Hospitality, by Dec. 1st.

....Rev. O. C. Horton of Selma, N. C., has resigned the pastoral care of the church in Clayton, and has been called to the churches at Wilson's Mills, Bethesda and White Oak for 1893.

....It is expected that the three Boards of the Southern Baptist Convention will be represented by the Secretaries at our Convention, and the Theological Seminary by some of the Professors.

....Rev. A. T. Howell of Virginia made a hurried but pleasant visit to his old home in Southport, N. C., on the 16th, and married Miss Eliza Doshen, and returned at once to his Virginia home.

....Rev. Geo. H. Church of Bryson City, N. C., writes that he is slowly recovering from an attack of grip last winter, which resulted in nervous prostration, and hopes to be able to enter fully into the work again soon.

....We acknowledge an invitation to the marriage of Miss Mattie S. Corbitt, the accomplished daughter of our old friend and brother, J. M. Corbitt of Boykins, Va., to Mr. James N. Peed of Portsmouth, Va., on November 17th.

....Rev. J. B. Taylor, D. D., of Salem, Va., was in our city last week visiting relatives and friends, and made several pleasant calls to the RECORDER office. He gives a good account of his work and of his section of country.

....Rev. Dr. R. H. Griffith of the Cooper-Limestone Institute, was recently called to the pastorate of the Yorkville and Union Baptist churches, but he declined the call, as it was not practicable for him to leave the institute just now.—*Charlotte Observer.*

....Rev. D. W. Thomasson, for four years a most efficient missionary of our Board, is now at Gaffney City, S. C. If there is a field in need of a good preacher and a splendid pastor they would do well to write Bro. Thomasson.

....Bro. A. B. Caudle of Monroe, N. C., writes: "We have just finished seating our church here with opera chairs. We will soon have our outside doors in, and best of all the church is out of debt. Our house makes a good appearance inside and out. Our prospects are bright.

....Bro. J. H. Hildreth of Point Caswell, N. C., says: "I have resigned and given up my work in the Eastern Association, and leave to-day (Nov. 14th) with my family for Bayboro, where I will work the ensuing year, if it be the Lord's will.

....Bro. Geo. P. Pell of the Mount Airy *News* called to see us on Friday last, and brought the tidings of a glorious meeting in the Baptist church in Mount Airy conducted by Rev. L. G. Broughton and Rev. L. R. Pruett. Many have professed faith in Christ.

....The only sort of man or thing which can survive time must characterize its actions and utterances by a due amount of conservatism. Any man who becomes intolerant of the rights and opinions of others will himself come to grief and hinder the cause he attempts to promote.

....Bro. J. H. Howard, pastor at Reidsville, attended the General Association of Virginia. His church has recently enjoyed a series of meetings at which ten or twelve members were added. The brethren seem to be in fine spirits in regard to their church work, and will send a good delegation to the Convention which meets December 8th.

....The Baptist church has been repaired on the inside and seated with beautiful and comfortable chairs. The improvement is very marked. Outside doors are also being made, and when completed and put in the church will be entirely completed, and it will be entirely free from debt.—*Monroe Inquirer.*

....Say what you will, but the standing of a religious denomination is judged largely by the paper it supports. A cheap shoddy paper means inferior houses of worship and poor preachers, short school terms and incompetent teachers.—*A prominent layman at the Gen. Asso. of Virginia.*

....The First church, Winston, decided Nov. 14 h to buy the most central and beautiful situation in the town at a cost of $6,000 on which to build their new house of worship, which will contain all the necessary conveniences for their large and growing congregation. We congratulate Pastor Brown and his faithful people.

....The Cooper-Limestone Institute at Gaffneys, S C., of which Dr. R. H. Griffith is co principal, has just a few days ago closed its session. The annual sermon was preached by Dr. J A. Munday of Greenville, S. C. Different from all the other schools, they have their vacation in the winter, extending from November to February.

....Rev. F. M. Jordan of the Western Convention, well known to all of our brethren east of the mountains, where he was raised and spent his early ministry, and where he has held many interesting and profitable meetings, will be at our Convention, and would like to labor in some one of our churches for a week or more after the Convention.

....Rev. J. H. Lamberth, of Roxboro, has some very tempting fields open to him in Virginia and elsewhere. It is not thought that he can tear himself away from the good Baptists he has been serving so long. Mr. Lamberth is a native of Reidsville and our people are proud of him. Their best wishes will attend him wherever he may labor.—*Webster's Weekly.*

....Rev. W. L. Wright, pastor of Leigh Street Baptist church, Richmond, Va., who has been attending the Virginia Baptist Convention at Danville, spent last night and to day in town with friends. He was looking well, and it is needless to say that he did a lot of old-fashioned handshaking. We hope Mr. Wright will find time to pay Reidsville a long visit soon.—*Webster's Weekly.*

....The BIBLICAL RECORDER will be just enough, we trust, to do Rev. F. M. Jordan the credit for using several qualifying statements relative to praying to God to kill the whiskey dealers. The fault might have been with us, and if so we now rise to make correction. Bro. Jordan is a man of strong convictions and often uses strong language, but he has a warm heart, and generally knows what he is talking about.—*Asheville Baptist.*

....Miss Amanda Cheek, a good Baptist sister in the First church at Durham, has cut out during the present year with her own hands more than three hundred slat bonnets to be made and sold by the Ladies' Missionary Society. She has contributed, so I was informed (not by her pastor, but by a representative citizen of the town) more to the cause of missions than any other member of her church. It is always certain that her contribution to her pastor and her subscription to her paper is ready when the time comes to pay them.—*J. C. C.*

....It is my purpose to attend the North Carolina State Convention in the interest of the Centennial Fund. I have long been anxious to know more intimately the brethren who have sent to the foreign field such noble workers. Then my ancestors were from North Carolina, and I am anxious to meet my relatives. Kentucky Baptists have cheered my heart by their christian liberality. They give us unto the Lord. His Spirit has been upon us in all her meetings. The indications now seem to show that Kentucky will give more than her quota of the $250,000. I am sure that the Old North State will acquit herself nobly.—*W. D. Powell, Lexington, Ky., Nov. 13.*

....The North Carolina Baptist Almanac for 1893 will contain biographical sketches of Col. L. L. Polk, Hon. George W. Thompson, Dr. A. R. Vann, Prof. E. G. Beckwith, Col. R McBrayer, Mrs. Maggie Nutt Herring, and the following well-known ministers who have passed away during the present year, viz: Revs. Joshua J. James, T. Butler Justice, W. J. Wilkie, James Brumfield, Jacob A. Hill, A. W. Price, J. L. Cottingham and A. T. Denny. It will also contain engravings of Wake Forest College and the Agricultural and Mechanical College. It will also contain some very valuable Baptist history copied from the manuscript of Morgan Edwards, and much statistical information, besides lists of all the newly elected State officers, members of the Legislature and Congressmen from North Carolina. Every family ought to have one. See advertisement on seventh page.

....To our usual abundant causes for thanksgiving, growing out of our wealth of crops, our general prosperity, our freedom from disease, the prevalence of intelligence, and of liberty guarded by law, there is added this year yet another. In many nations, a change in government has been attended with violence and peril and often with blood shed; once in our own history such a change was followed by four years of devastating war. Within the past few days in America, the government has passed from one party to another, without, so far as we know, the shedding of a drop of blood, without danger to life or property. Business pursues its tranquil way. Those to whom power has passed will enter without dispute upon office, and those who are defeated will submit to the will of the majority, reserving their right, by argument and appeal, to change a minority into a majority.—*National Baptist.*

From Mexico.

LETTER OF SISTER CHASTAIN TO THE MISSIONARY SOCIETY OF CHOWAN INSTITUTE.

My Dear Girls:—I have been thinking about you a great deal recently, and, although it is getting late, have decided to write to you to night.

We are now in our new home in Doctor Arroyo, and, as the Mexicans say, "it is at your orders." I shall be glad to welcome all of you here to spend the day with me on your first holiday. When I was a very little girl I used to say, "I do wish I could live in a house with a dirt floor, so that I needn't have to sweep it so often." Well, that wish has been gratified. The floor, roof, and walls of our present dwelling-house are of dirt. We are, for the present, living in one room while the workmen are repairing the rest of the house.

On the corner of the street we live on, opposite the Catholic church, and diagonally opposite the main plaza of the town, is our preaching hall. It joins our house and is *ours*. The twenty five dollars given by your Society a year ago last April was a part of the purchase money, so it is *yours*, too. And while I am on this subject, I will say that, if you want more of it to be yours, there is still room for investment. We mean to put in four windows and paint it, outside and inside, and further improve *our church*, and that will cost some $300. The lot with the building, as it stands, cost us $550 00, and, after it is repaired, it will be worth fully a $1,000. We expect to donate *our* share in it to the Centennial Fund, making it the property of the Southern Baptist Convention.

We are much pleased with our new home here, because we feel that the Lord is going to bless us more abundantly in our work for him. True, there are many inconveniences; for instance, lack of good water, a drug-store and a doctor, but we "considered the cost" before we moved, and know that God can "make it all up to us." As if to test our faith, we had not well moved before our little Effie was taken sick with intermittent fever, and we for three weeks knew that her life was in danger. But God heard our prayers and blessed the means used for her recovery. Our nearest doctor and drug-store are in Matehuala, eighteen leagues off, and the heavens supply us with pure rain water.

I wish I could take you with me to the school where I teach a class in English, and have the privilege of reading to the girls a chapter of the Bible after recitation. A little maid of three summers, with large blue eyes and curly hair, always accompanies me. Once she took a piece of chalk and scribbling on the corner of the blackboard, said, "Mamma, tell the girls I say, 'what I write'!" A chubby baby with dimpled hands and cheeks generally is in his purse's arms in the door to give his mother a welcome kiss on her return. But these little ones are not always left alone. They have their part, too, in the mission work, and often serve as open doors to homes otherwise inaccessible. Before leaving Matehuala, because of her great love for my girlie, the Mayor's wife invited me to visit her. At her house one night, at a social gathering, I was invited to sing. I sang some of our Gospel Hymns to the crowd of people. A few months ago in the same city I visited a lady of rank, who has been especially kind to us. She is unusually well educated for a Mexican; is indeed a poetess of considerable merit, and a constant student. We were soon engaged in a religious conversation, which lasted for more than an hour. She expressed herself as being dissatisfied with many of the teachings of the church of Rome, and questioned me minutely as to the belief of the Baptists. She said that she had asked the priest to whom she confessed if immersion was the scriptural mode of baptism. He replied that he had no fault to find with our baptism, that the church of Rome employed immersion up to the 13th century, when, by permission of the Pope, sprinkling was substituted, but that even now, in some parts of the world, as for instance in Greece the Catholics still baptized solely by immersion. She then asked him if baptism in itself possessed any saving merits to which he replied that it did, that no unbaptized soul could enter heaven. We "searched the Scriptures," and I marked some places for her careful study. Asked her if the priest did not forbid her having a Bible to which she replied that he knew nothing about it. She said that the next time she went to confession she intended to ask the priest why Catholics should worship the Virgin and saints, since God is the only possessor of the attributes of omnipresence, omnipotence and omniscience. She further remarked that, if Mary were busy attending to the wants of some person in Italy, or even in some other part of Matehuala, she did not see how she could be benefitted by praying to her, and thought it a safer and surer way to address herself directly to God. She said that her Bible taught her that God was a *loving* father *willing* to forgive sin, and, if that was true, she did not see why the intervention of Mary or the saints was necessary.

I tried to lead her, as best I could, to Jesus, and left her house with a silent prayer, that God would bless even my imperfect teaching to the salvation of her soul. Upon telling me good-bye, she thanked me for my visit, and that, although she was still more Catholic than Baptist, she was earnestly and prayerfully seeking more light. Will you not, dear girls, pray especially for her?

A few days ago I visited an old woman here who is a regular attendant of all our services. She invited me out into her yard to sit where I could see her flowers, and at the same time converse with her husband at work there. I asked her if she could read the Bible, for I had seen a copy of the New Testament in her house. She said she could not read, but that her husband read to her. She took the book lovingly up and bringing it to me said: "I will tell you its story. Husband and I have always been poor, but once in our lives poorer than at present. At that time we lived in a ranch, and with great difficulty I saved up enough money to buy me a shawl, and gave it to my husband on his first trip to town to purchase the much needed article. On his return, I eagerly asked him for the shawl. 'Gently, gently, old woman,' said he. 'Go, look in the right hand corner of your trunk, and you will find a shawl large enough to shelter us both from all harm.' I looked, but found no shawl, and coming back to him said: 'Now you have joked enough; tell me what color the shawl is, for I find none.' Slowly crossing the room, he lifted the lid of the trunk and took from it this New Testament. I was, at first, very angry that he had spent my shawl money for a book, but when he had read me some of its sweet messages, I was more than glad that we had it at any price." In the shelter of the Rock there mentioned, many have found refuge, and I hope many more are still to find it.

In a few weeks we are expecting a native minister and his family to move here to help us in the work. He or Mr. Chastain will then travel by turns, one or the other being here all the time. His wife is a graduate of Madero Institute, Saltillo, and she and I will probably open a school for girls here upon her arrival. The Quakers opened a girls' school here and then abandoned it for lack of means to continue it. We can begin with at least ten or twelve day pupils, and hope to bring in more.

Last Friday week I organized a woman's Bible class. Twenty two were present. At our first meeting we decided to study first about the women of the Bible. I have an interesting class of girls in the Sunday-school, too, and feel altogether much encouraged in the work.

Mexico is turning to the light, but she is still in great darkness and needs your earnest and constant prayers that the Sun of Righteousness may soon shine in full brilliancy upon her.

Do not let the missionary spirit die out among you. The dear old Institute has sent liberally of her best to pagan lands and may God move many more of you to give your lives to the spread of the gospel in heathen and Catholic lands. In return for our offerings God has richly compensated, and will continue to compensate Chowan Institute. Not yet has she reached the zenith of her glory. Each coming session is better than the preceding. She lives in the hearts of her Alumnæ, many of whom learned there not only a knowledge of worldly but also of heavenly science. Her daughters rise up and call her blessed.

The 28th of this month is set apart in the missionary calendar as a day of prayer for us and our mission field. Will you all try to remember us at that time at the Throne of Grace? How glad that we are that this is the month of prayer for Mexico! May God richly bless the Missionary Society of Chowan Institute! Sincerely yours,

LILLIAN WRIGHT CHASTAIN.

Doctor Arroyo, Mexico, Oct. 4, 1892.

Some Good Meetings.

Dear Recorder:—It has been my privilege to be in some good meetings this fall. The first meeting held was at White's Schoolhouse in Davie county, where I aided Bro. C. S. Cashwell. The Lord gave us a good meeting here, resulting in sixteen accessions to the Baptist churches in the vicinity by baptism. This point is made a feeder to four churches—Eatons, Bear Creek, Cross Roads, and Farmington. The brethren in the community have erected a nice board arbor under which a Sunday school is held during the summer. From the work here quite a large number of persons have been added to the above churches. Bro. Monroe Hendricks has been the superintendent of the work here during the year. The ordinance of baptism was administered in the presence of a large number of persons, and made a deep impression upon the hearts and minds of those who witnessed it.

My next meeting was held at Ruffin—a great success. Bro. O. L. Stringfield aided me. We did not have many conversions and only four accessions by baptism and one by letter, but the meeting was a great harmonizer of the elements in the community. We have been under a great struggle here as our work has been in a formative state. Our membership are united and hopeful, and I think there is a fine prospect for a good work in the future. We still owe eight hundred dollars on our house. I do hope those who have subscribed will help me now, since times are becoming better.

My next meeting was at Walnut Cove. This point, like Ruffin, is a mission point, and our work is just beginning to be fairly established. We received eight by baptism and four by letter. Rev. Thomas Carrick of Lexington aided me. The meeting lasted one week. Bro. Carrick is unassuming, but preaches the gospel with directness and power. We are gradually gaining here. Death has made sad inroads in our work here, but our membership is being increased by baptism and letter. We still owe on our house here seven hundred dollars. The times have been so close and hard that my collections have only about kept the interest paid. The church here and at Ruffin are about equal in cost, costing each about $2,200 and built after the same order. They are the best church houses in all this part of the State, and put us in the front rank for neat and attractive places of worship. It has been a heavy load for me to carry, but I am hoping to come out all right in the end. I am going to work hard to pay out this during the next year.

The next meeting was at Piny church in the Liberty Association. This was a remarkably good meeting. I have many warm friends at Piny. Bro. Bennett is pastor here, is a dear good brother, and is doing a good work. As a result of the meeting twenty-one were baptized, and quite a number of others made a profession of faith. The baptism was beautiful, and was administered in the dear old Yadkin river by Bro. Bennett in the presence of eight hundred or a thousand people. Baptists thrive in this country. I have seen hundreds buried with Christ in baptism in the waters of the old Yadkin. I was born on this dear old river, baptized in its waters, and to me it is the prettiest river in the world. Its beautiful green willows, clear blue waters, lovely landscapes, and overshadowing hills, give it an attractiveness of rare beauty. This old river is lined with Baptist churches from its rise to where it plunges into the Atlantic ocean. May many thousands more put on Christ in its lovely waters!

Our work at Broad Street, Winston, under Doctor Broughton, is a marvel of success. Nearly one hundred have been added since he became our pastor.

I hope to be with you all at the Convention. Fraternally yours,

S. F. CONRAD.

Winston, Nov. 15, 1892.

The John Gibson Institute.

Bro. Bailey:—As I know you are interested in every thing that pertains to Baptist progress, I think you and your readers may enjoy some account of the school, whose name stands at the head of this article.

Northeast Georgia, like Western North Carolina, is filled with bright-eyed, rosy-cheeked boys and girls, who are too poor to obtain higher culture in our colleges. Our Association, the Hebron, deploring this fact, determined to make an attempt to remedy it. With this view they have established this institution, and named it after our grand, old mission secretary, Rev. John G. Gibson, D. D., who was reared in this section, and has done more for it religiously than any man in it. Bowman in Elbert county, near the foot of the mountains and near the South Carolina line, on the Elberton Air Line Railroad, was selected, because with its fine climate and pure, freestone water, the most salubrious locality in this part of Georgia. The town of Bowman, though small, and having no rich men in it, is erecting for the school a two-story brick building, consisting of eight large rooms, and a chapel that will seat one thousand. It is now under roof and will be completed by January 1. It will be seated in the recitation rooms with the most approved modern furniture, and the audience room with opera chairs. It will have all modern facilities for teaching, including elegant new pianos, organ, &c.

The first session of the school opened with the writer as President, aided by six able professors and teachers, on Oct. 5, 1892. It has now four States represented among its students—Georgia, South Carolina, Tennessee and Alabama. The school is on the plan of Hiawassee school. Tuition in all literary branches is $1.50 per month. Board in best families from $7 to $9 per month. So that the entire expenses of a student will be from $10 to $11 per month.

As Elbert is a prohibition county, we feel safe in inviting poor young men and girls to this school.

Our curriculum is high—up to Calculus in Mathematics, and through Latin and Greek courses, usual in colleges, South. We aim at the lowest possible expense to the student to fit him for the Junior Class, half advanced, or the Senior Class of our best colleges. If we succeed in our aim, it will be a great boon to our mountain boys and girls, and future generations will rise up and call the projectors and fosterers of this school, blessed.

I came here from Tennessee to give the brethren what aid I could in this laudable undertaking. If you have any boys or girls in North Carolina too poor to go to Wake Forest, and who can raise ten or eleven dollars per month, send them over, and we will educate them for you.

God bless you and the RECORDER. You are doing a mighty work for the grand "Old North State." W. A. MONTGOMERY.

Bowman, Ga., Nov. 9, 1892.

Baptist State Convention.

NOTICE BY THE COMMITTEE ON HOSPITALITY.

The sixty second annual meeting of the Baptist State Convention of North Carolina will be held with the Tabernacle Baptist church in Raleigh, beginning on Thursday, December 8, at 7:30 p. m.

The churches of Raleigh will provide entertainment for all delegates, one representative from each missionary society (and reduced rates in the hotels for other representatives from the societies and visitors), messengers from the Western Convention, and representatives of the Boards.

The Committee on Hospitality must have the names of all such who will attend the Convention as early as possible, and not later than Dec. 1st. Please send your name to the Secretary of the Committee, Bro. J. C. Birdsong, Raleigh, N. C., stating the association and church from which you come as delegate or minister. Attend to this at once, and we will ensure you a home; otherwise, we cannot.

The usual reduced rates will be secured on railroads, &c.

Reduced rates at hotels and boarding houses for all visitors.

J. M. BROUGHTON, *Chm'n Com.*

Raleigh, N. C.

Board of Missions.

The Board of Missions will hold an important meeting in the Mission Rooms on Thursday, Dec. 1st, 1892, at 7 o'clock p. m. It is important that all the members should attend. According to a resolution, passed by the Convention at Goldsboro, all applications for aid in mission work for next year should be sent to the Board by Dec. 1st. The Executive Committee of each Association should send a full report of its arrangements in missions for next year, with all the applications for aid to come from the Association to the Board.

J. C. SCARBOROUGH, *Pres't Board.*

C. DURHAM, *Cor. Sec.*

New Advertisements

We ask attention to the advertisement of Mr. J. C. S. Lumden, which appears in another column. Mr. Lumsden is among the oldest and best business men in the city, and his success in business is a guarantee of the merits of his goods and of fair dealing to the public. We most cheerfully recommend him to the trade generally.

Also, of the travelling public to the dining hall of Bro. A. E. Jordan, which he has just opened on Fayetteville street. The proprietor is one of our best brethren, and is well deserving of all the patronage he receives.

Miss Maggie Reese gives notice of first-class millinery goods, and ladies can always find the very best and latest styles in this establishment. We commend these goods to the trade generally.

Miss R. C. Q. desires a situation as a teacher. Address, care of Editor of the RECORDER.

Great Injustice Done Me.

Bro. Bailey:—The *Asheville Baptist* did me and the brethren of the Western Convention great injustice in reference to the report on Temperance read by Bro. Glenn. I was very particular to qualify what I said about praying to God to kill the whisky men. I said that God knew whether they would repent and be saved or not, and that if he knew they never would be saved, but continue their corrupting, God-dishonoring, soul-destroying business, that it would be best for them and all concerned, for God to take them out of the world; that if they must go to hell, that it would only augment their pain if those whom they had corrupted and ruined in this world, should crowd them in hell, and charge them with their damnation. And then I illustrated my point by the rich man who lifted up his eyes in hell and prayed Abraham to send Lazarus to his father's house to warn them not to come to where he was, for if they should come to him and charge him with their damnation, it would only augment his pain.

I appeal to my brethren if this is not just about what I said *verbatim*. Now, the Editor of the *Asheville Baptist* should have said nothing, or qualified what I said about my prayer. If I have sinned, I beg God's forgiveness and the pardon of my brethren.

F. M. JORDAN.

Murfreesboro Notes.

Mr. Editor:—The Institute is moving along very nicely. The attendance is up to the standard. The pupils as a class are unusually studious, and very fine work is being done. The Senior Class numbers fourteen.

The church is weak but always settles every debt against it at the end of the year, carrying no balances on the wrong side over to the new year.

Pastor Wood has recently received a flattering call to Colorado. He is one of the pillars in the West Chowan, and his place would be no easy one to fill. We are hoping that he will not accept the call.

Pastor Scarboro has had several calls to town churches since he located here, but he does not believe the Lord has called every preacher to go to town, and prefers his country pastorate. He visits his flock, and they all love him.

The Wesleyan Female College is now presided over by Rev. R. P. Troy of the North Carolina Conference. He is a scholarly christian man, and will make a success of the school, if energy and perseverance can make it so.

Sometimes you hear of clashing between the different denominations. It is not so here. Rev. J. W. Lee of the Methodist church is a whole-souled brother, and believes that all christians should dwell together in peace and harmony.

Last Sunday was Temperance Sunday. The different congregations met together in the morning at the Baptist church, and at night in the Methodist church. Addresses were made by Revs. Lee, Ivey, Wood, Scarboro, and Dr. J. T. Eldridge.

Friday night the Dorcas Society of the Baptist church gave a supper to raise money to finish paying for the parsonage. Before the supper, the following programme was rendered in the Institute chapel:

Processional March—Miss Sallie Salsbury, Hamilton, N. C.

Vocal Duett, "Two Merry Gipsies"—Misses Mamie and Jessie Brewer, Murfreesboro, N. C.

Instrumental Solo, "A Bird from o'er the Sea"—Miss Laura Johnson, Richmond county, N. C.

Instrumental Solo, "Mendelsohn's Songs without Words, No. 28"—Miss Jennie Daughtrey, Suffolk, Va.

Instrumental Solo, "Spinning Song"—Miss Gertie Norfleet, Franklin, Va.

Vocal Solo, "Oh, Promise Me"—Miss Rosa Speight, Bertie county, N. C.

Instrumental Solo, Sonata in F by Mozart—Miss Bruce Brewer, Murfreesboro, N. C.

Vocal Solo, "The Three Little Pigs"—Miss Mamie Brewer.

Recitation, "Young America"—Miss Rosa Speight.

Vocal Solo, "Waiting"—Miss Gertie Norfleet.

Reading, "Awfully Lovely Philosophy"—Miss Maggie Bass, Warsaw, N. C.

Murfreesboro, Nov. 16, 1892.

Rev. J. B. Brewer, President of the Chowan Baptist Female Institute, in a private letter, says: "The Institute is moving along nicely, with as large a patronage as we had last year."

Rev. W. V. Savage of Tyrrell [illegible] been very sick, but is now [illegible] soon be able to be with [illegible]

One Hundred Missionaries.

When the Southern Baptist Convention first began seriously to consider the subject of observing the Centennial of Missions, the idea most prominently before the minds of the brethren was a large increase of the number of workers in our foreign fields. This was brought out very clearly in the report of the Centennial Committee, made in 1890. That report says: "That, as a suitable and wise memorial, the Baptists of the South, among other objects of religious effort, should, during the Centennial year, strive to put one hundred missionaries in the foreign field—one missionary for each year of this missionary era—and to increase correspondingly any [every] department of missionary work." And surely in no other way can we more appropriately celebrate this Centennial of the organization of the first really Foreign Mission Society of modern times than by the sending out of one preacher of the gospel for each year of the century. First and foremost in all the Centennial effort ought this idea to have stood: "One hundred missionaries in the foreign field—one missionary for each year of this missionary era."

We have noticed, however, with something of regret, that this idea has come to have a secondary place in the thought of many of the people, as is evidenced by the place given to it in nearly all the addresses made on the Centennial. Foremost in the thought of most of us stands the money to be raised, while an incidental place only is given to the subject of the men and women whom we ought to be praying for and talking for and seeking out.

Possibly our faith has not been strong enough to grasp firmly the possibility of God's giving us so many men and women in one or even two years, and so we have let the idea of equipping and sending forth so many gradually take a back place in our thought. And verily God has tried our faith on this line this year. While we had at first been thinking about a large increase of force, by what has seemed to us a strange providence, or series of providences, our force during this year has been rather decreasing than increasing. Some of our workers have died, some have come home, others have left our connection, and amid all these discouragements we have not until recently been encouraged by seeing others coming forward to take the places of those who have gone out of service. And so, many of us have concluded that the increase of force was probably not to be expected, and have considered the advisability of turning our gifts to other objects, seemingly more likely to be accomplished.

But God has not been unmindful of the prayers that have ascended to him for workers, nor has he failed to regard the purpose that was in the minds and hearts of his people to obey his Son's last and great commission to "go" and "preach." Quietly God's Spirit has been and is working, and the hearts of men and women are being moved by his voice to say, "Here am I, send me." As a first fruits of the Centennial season, God gave us Bro. Ginsburg, a worker ready prepared for work in Brazil, who has recently been reinforced by a most excellent help meet from England, a lady trained in the Grattan-Guinness College in London. Then came Bro. E. N. Walne and wife, now now probably arrived in Japan, and Miss Anna B. Hartwell, now on her way to Canton, China. Next comes Brother E. Pendleton Jones, now under appointment and to sail, not alone, for his field, in the spring. Dr. E. E. Mansfield of Columbus, Ga., highly recommended by a number of brethren as not only an excellent physician but an active christian worker as well, was, at the last meeting of the Board, accepted as a missionary physician for China. A number of applications are coming to the Board from seemingly first-class young men and women, applying for work in Mexico, Brazil, Japan and Africa. The indications now are growing better and better for the increase, and large increase, of our mission forces during the next few months.

What is to be done with these applicants? What answer is to be returned to them when they ask to be sent? Shall they be accepted, equipped and sent forth promptly? The answer to all these questions will depend in large measure on the way in which the churches and individual brethren of the churches feel and act with regard to that great purpose so aptly expressed by the Centennial Committee in 1890—"One hundred missionaries in the foreign field—one missionary for each year of this missionary era."

The Southern Baptist Convention, at its last session instructed the Boards "to press the enlargement of the regular contributions" to their work. And in accordance with those instructions, we earnestly appeal to our brethren everywhere to provide the Board with the means of meeting the call which God is making on them how to appoint and send forth laborers into his harvest. We have prayed the Lord of the harvest for more laborers. He is giving them in answer to our prayers. But how shall they go into the field except they be sent by us?

In all the Centennial giving, as we consider how much we can give and to what object our gifts shall go, let none of us forget the "one hundred missionaries to the foreign field." Let gifts for this specific purpose come in freely, that the Board may know how to act. And let them be sent clearly designated for this purpose.

H. A. TUPPER, *Cor. Sec.*

Richmond, Va.

Mistake Corrected.

Dear Recorder:—I notice in my acknowledgments for Pine Level Baptist church in the RECORDER of Nov. 9th, the collection at prayer meeting of the First Baptist church, Raleigh, was $1.20. It should have been $7.20.

Allow me to endorse your editorial on "Ministerial Love." We need more ministerial co operation in the work of our Master's cause. The minister leaving a field can be of great service to the one that is to follow him. If there should be any difficulties that would hinder the progress of our Lord's cause, he should impart the nature of the same to his brother minister that succeeds him. Why is the present the most progressive age of this world's history? It is not only because we have the advantage of our fathers' successes, but also of their mistakes. Should there not be that confidential brotherly love in the ministerial brotherhood to make known any of their mistakes or difficult experiences, when they would be the means of promoting our Lord's kingdom. Yours fraternally,

J. W. ROSE.

Pine Level, N. C.

The Picture Lesson Cards.

The Picture Lesson Cards for 1893, issued by the American Baptist Publication Society, Philadelphia, are by all odds the finest in the market, and will no doubt lead all competitors. The designs are entirely new, and the chromo-lithographic effects make them exceedingly attractive. The pictorial illustrations are larger than heretofore and beautifully printed in colors. The card for the thirteenth Sunday forms a neat certificate, to be filled out by the teacher, commending the good behavior and attention to the lesson, and recording the attendance of the pupil during the quarter. The circulation of these cards has become so large that the present improvement has been made possible. Every card is a gem, and will delight the heart of the child who receives it. No school should be without a supply of these Picture Cards. The price remains the same—five copies or more, three cents each per quarter, or twelve cents a year each. Samples will be sent upon application to the Society, or either of its branches.

Southern Business College, Asheville, N. C.

This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book-keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 13,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

Efforts are made to secure good positions for all worthy graduates of this institution.

Rates of tuition and board for students quite reasonable.

For further information, address,

M. M. LEMMOND, *President.*

We used to hear that consumption was curable if one took it in hand in time; but people in general had to regard it as fatal.

Since we know more about it, we know how to fight it. Now we do begin in time. We begin before you suspect any danger.

Our means are CAREFUL LIVING and Scott's Emulsion of cod-liver oil. Shall we send you a book on both? Free.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING

If your dealer hasn't them write to us.

CANVASSERS WANTED.

Our Young People.

A. J. ROWLAND, D. D., Editor.

This is not a paper for children, but for young men and women. While denominational, it is adapted to youth generally, and is not excelled. It is published every other week, on very fine paper, is an eight page paper, beautifully and largely illustrated.

SERIAL STORIES.—During the year a number of serial stories will be given by the best writers. The first of these, entitled "A Mess of Pottage," will be by Mrs. Kate N. Festetits, the well-known author. It will be followed by others equally interesting and valuable.

SPECIAL FEATURES.—Continuing throughout the year there will be a series of splendidly illustrated articles entitled "Rambles in the Tropics," by Dr. F. L. Oswald, the eminent traveler and scientist. There will also be a short series of articles by Mrs. Titterington on the domestic and other customs of foreign lands. Dr. Robert Shindler, a biographer of Rev. C. H. Spurgeon, will also furnish a number of sketches of early Baptist churches in Great Britain. A series on the days of the week will be given by Miss May F. McKean.

REGULAR FEATURES.—In addition to the serial stories and articles, Our Young People will contain a large number of stories and sketches, complete in each number, by favorite writers.

Terms: 50 cents per year, singly; 40 cents in clubs of five or more.

AMERICAN BAPTIST PUBLICATION SOCIETY,

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NEW YORK: Times Building; ATLANTA: 66½ Whitehall Street;
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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 pm	5 43 pm	6 00 a m
Ar Rocky Mount	1 40 pm	6 36 pm	7 09 a m
Arrive Tarboro	‡2 18 pm		
Leave Tarboro	12 58 pm	‡6 00 pm	
Arrive Wilson	2 18 pm	7 00 pm	7 40 a m
Leave Wilson	‡2 30 pm		
Arrive Selma	3 25 pm		
Arr Fayetteville	5 20 pm		
Leave Goldsboro	3 15 pm	7 40 pm	8 30 a m
Leave Warsaw	4 14 pm		9 30 a m
Leave Magnolia	4 27 pm	8 40 pm	9 44 a m
Arr Wilmington	6 00 pm	9 55 pm	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 08 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road: leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.30 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect October 9, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	*3 00 p m	*3 20 a m
" Burkeville	5 03 p m	5 00 a m
" Keysville	5 42 p m	5 39 a m
Ar. Danville	8 00 p m	8 05 a m
" Greensboro	10 05 p m	10 05 a m
Lv. Goldsboro	*8 50 p m	
Ar. Raleigh	5 45 p m	
Lv. Raleigh	*6 00 p m	*7 00 a m
" Durham	7 07 p m	7 55 a m
Ar. Greensboro	9 40 p m	10 00 a m
Lv. Winston-Salem	48 00 p m	*8 45 a m
" Greensboro	*10 15 p m	*10 15 a m
Ar. Salisbury	12 12 a m	12 00 m
Ar. Statesville	*2 35 a m	*1 06 p m
" Asheville	7 50 a m	5 58 p m
" Hot Springs	10 30 a m	7 57 p m
Lv. Salisbury	*12 22 a m	*12 08 p m
Ar. Charlotte	2 00 a m	1 30 p m
" Spartanburg	5 00 a m	4 18 p m
" Greenville	6 10 a m	5 24 p m
" Atlanta	11 25 a m	10 30 p m
Lv. Charlotte	*2 10 a m	*1 50 p m
Ar. Columbia	7 45 a m	6 00 p m
Ar. Augusta	12 00 noon	9 25 p m

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	*6 00 p m	*8 15 a m
" Columbia	11 30 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	*8 50 p m	*8 05 a m
Ar Charlotte	6 30 a m	6 10 p m
Lv Charlotte	6 48 a m	6 30 p m
Ar Salisbury	8 14 a m	8 00 p m
Lv Hot Springs	*7 25 p m	*12 30 p m
" Asheville	9 00 a m	2 30 p m
" Statesville	2 50 p m	7 01 p m
Ar Salisbury	4 00 p m	7 51 p m
Lv Salisbury	*8 25 a m	*8 15 p m
Ar Greensboro	10 00 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	*10 20 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 10 p m	2 00 a m
Lv Raleigh	*1 28 p m	
Ar Goldsboro	5 05 p m	
Lv Greensboro	*10 20 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 46 p m	3 30 a m
" Burkeville	3 28 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday. *Daily.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 3.20 a m daily; leave Keysville 5.48 a m; arrive at Oxford 7.50 a m, Henderson 9.10 a m, Durham 9.20 a m, Raleigh 10.20 a m. Selma 11.20 a m. Returning leave Selma 11 40 a m., Raleigh 8.15 p m, Durham 9.25 p m, Henderson 9.30 p m, Oxford 10.47 p m; arrive Keysville 1 05 a m, Richmond 6.18 a m.

Mixed trains leave Keysville daily except Sunday 9.00 a m; arrives Durham 5.40 p m. Leave Durham 7.55 a m daily except Sunday; arrive Oxford 9.45 a m, Keysville 2.35 p m.

Additional trains leave Oxford daily except Sunday 6:00 p m, and 11.55 a m; arrive Henderson 6.55 p m, and 12:40 p m; returning leave Henderson 10.30 a m and 2 30 p m, daily except Sunday; arrive Oxford 11.15 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between Richmond and Danville, and Pullman Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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...r Centennial Memorial of Modern Missions.

We use the term "*our*" because we refer ...the action taken by the *Southern Baptist ...vention* to appropriately observe the one ...ndredth anniversary of founding of mod... missions by William Carey and his asso...ates. It is of what the Convention con...uded to do as an appropriate memorial of ...is great event, and which it referred to a ...pecial committee, that I wish to say a ...ord or two in the columns of the BIBLICAL ...ECORDER. Definiteness and clearness are ...dispensable to a right understanding of ...y matter. We must understand any ...hing to be interested in it.

What kind of a memorial does the South...rn Baptist Convention propose to build to ...e memory of the first century of modern ...issions?

Our Convention's plan was in one respect ...nlike that adopted by our Baptist brethren ...n England and Canada, and even in the ...orth, as they confined their Centennial ef...orts to *Foreign Missions*, whereas the Con...ention concluded to include *Home* and *For...gn* Missions in our Centennial undertaking. ...ence our Home and Foreign Boards share ...qually. Now what do we propose to do as ...Convention memorial?

(1). It is proposed to enlarge the regular ...ork of the Foreign and Home Boards. ...his important movement ought to com...end itself to every friend of missions, ...ome and Foreign, and, of course, does do ...o. The necessity for such an enlargement ...s apparent to all. The time is a most op...portune one. What could be more appro...riate at the opening of the second century ...f missions, as a memorial of the beginning ...f missions, than a general enlargement and ...eal advance along the whole line at home ...nd abroad? The enlargement of the an...ual contributions for our Boards is impera...ively necessary, because the demands of ...he work upon the resources of the treasu...ies of our Boards are far beyond these re...ources, and hence the borrowing of money ...uring the year and the accumulation of ...ebt at the close of the year. To meet this ...mergency enlargement is clearly a neces...ity. But besides this, there are important ...ields at home (e. g., the Germans) and ...broad (e. g., Hong Kong and large terri...ories) that we should possess for Christ. ...o do this, men and means are necessary. ...ut we do not have them. If, therefore, ...e meet the manifest demands of God's ...eadings we must enlarge the regular work ...f our Home and Foreign Boards. When ...ould we take this necessary advance step ...etter than now? It may require self-denial. ...es, of course it *will*. God's work will al...ays demand self-denial. God intends it ...hall. This is the part of this work with ...od that brings the blessing of this co-ope...ation to us. The benevolence that pleases ...od most, and blesses us the fullest, is not ...he waste of our cup of mercies which God ...lls to the overflow. Giving for God is not ...he bestowing on his cause of what we can ...pare as well as not. Our gifts are the ves...els in which we carry our love to him who ...oved us and gave himself for us. Hence it ...s that every man's gift to God shows one ...f two things—either his *consecration* or his ...overtousness.

The *first* thing, then, in our Centennial ...emorial of Missions is the *enlargement of ...he regular work of our Boards, Home and ...oreign*. This should not, by any means, ...e neglected.

(2). *The sending out of one hundred new ...issionaries* (one for each year of the cen...ury) to the foreign field, and the corre...ponding enlargement of our home field ...orce, is the second purpose of the Conven...ion in its Centennial Memorial.

This is an idea that appeals to us with more than the force of a *sentiment*. It is an act worthy a great denomination such as ours. These one hundred new missionaries are needed *at once* if our mission work abroad is enlarged as it should be. Yes, *twice* one hundred men and women are needed to-day on the foreign field. Is the demand at home one that can be met by one hundred additional workmen? The Convention has not graded its call for mission...aries by the requirements of our work. Far from it. It has asked for the least that seemed reasonable. These calls are not pre...posterous—they are easily within the limits of our ability did we but think so, and in the love of God and in faith in Christ address ourselves as a million and a quarter Baptists to them in downright earnestness.

But suppose the Baptists of the South found the one hundred men and women, and then insisted that the Board should send them out. They must be sustained. Of course they must be sustained. The Board can hardly sustain the number now abroad. This is sadly humiliatingly true. How, then, is it possible to send out and sustain a hundred more men and women? This question deserves a fair answer. That our missions and missionaries ought to be brought into closer contact, and into more vital sympathy with our churches here at home, every one knows. To the question, how this can be done, there may be a variety of answers. It seems to me, if I may suggest, that in this proposition of the Convention to send out these one hundred new missionaries is, at least in part, an answer to the above question. Suppose this new force of missionaries to be represented by sixty men and forty women. On an average support of $800 (to make it fully sufficient), this would require $80,000. Can the 16,000 white churches of the S. B. C. safely add this to the $100,000 they now give for foreign missions? If this $80,000 was put into 16,000 shares, it would be only $5 a share. Could not our churches undertake this additional offering of $5 with perfect safety? Why, we have numbers of churches that could easily add to their regular contributions the support of one missionary. There are many more who could by uniting with another church support a missionary. There are still more churches that could be one of four, or eight, or twenty or fifty churches who could assume a missionary's support in *addition* to what they are now doing, and safely agree to do so for a term of years. In this way the Board would be relieved from a deal of anxiety; the support of our missionaries would be secured, and the brethren and sisters on the foreign field brought into intimate, sympathetic, personal relation with the churches at home. Thus the one hundred new missionaries would be secured without any burden to the Board or to the churches, and the work on the foreign field materially and permanently enlarged.

(3). The securing of a Centennial Memorial Fund for chapel building and for printing translations of the Scriptures, of $250,000 to be divided between the Home and Foreign Boards, is another thing aimed at by our Convention in this Centennial Memorial of Modern Missions. Should this be done? Are chapels needed in Brazil, Africa, Italy, Mexico, and elsewhere on the foreign fields? Do our one thousand houseless churches here on our home field need meeting houses? What can a feeble church do without a house? What could *your own church* do without a place to meet?

Can this $250,000 be raised? *No!* of course not if the churches, Sunday-schools and mission societies do not give it. Can they give it? *Can't they?* Can they afford *not to give it?* What is $250,000 for a million and a quarter Baptists and a million Sunday-school scholars, to say nothing of the thousands of persons in our congregations (not members of our churches) who, if asked, would gladly give from one dollar to one hundred dollars? Two and a quarter millions of church members and Sunday-school children to raise $250,000! a fraction over *one cent each*. But suppose that only one person in ten of our people can give anything. Would that reduction of givers leave the burden a heavy one to the rest? Are we so poor that not one person in ten of our people could give on an average for such an object a fraction over $1.10, when there are individuals who have given five and ten thousand dollars each, and will give as much and more before this Centennial year closes on May 1st, 1893? It seems to me every pastor, every Sabbath-school superintendent, every editor in the South ought to throw themselves heart and soul into this grand movement.

(1). To enlarge the regular work of our mission Boards, home and abroad.

(2). To send out one hundred new missionaries and enlarge the work at home proportionately.

(3). And to raise for permanent work $250,000 to be divided between the Home and Foreign Boards, and thus complete the magnificent memorial which the Southern Baptist Convention proposes to build as their tribute to the founding of modern missions.

F. M. ELLIS.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75c.

Notice by Hickory Mountain Church.

To the readers of the Biblical Recorder:—Notice is hereby given that Brother Jim Dan Dorsett, wife Fannie Dorsett, and son Rufus Dorsett, have been excluded from this church (located in Chatham county).

Notice is given to all Baptist churches that they are unorthodox as to the faith and doctrines of the Baptist church, as we believe the Bible teaches. They were excluded from this church for advocating women preaching to the detriment of their own church. Said brethren and sister have letters from this church that have been called to by the church, which they refuse to return. Therefore we ask that this notice be published as a warning to sister churches against them.

Done by order of this church in regular conference meeting.

N. B. JUSTICE, *C. C.*
REV. J. L. SMITH, *Moderator.*
Nov. 5, 1892.

Not Dead as Reported.

As it is reported in different parts of the country that I am dead, I take this method of informing my friends and acquaintances that I am not, but am dying, and I hope especially to the world, more evidently for the last three months than heretofore in my short experience of about four years. I think I have seen more of the Lord's providence in that time than in all the time before; or perhaps more plainly to say nothing of the year previous to Sept. 17th up to Oct. 20th in four meetings in which I have been engaged—two of them my own—I have witnessed seventy-five conversions or more.

I have had in the whole time mentioned above many happy experiences and many hard trials, but have kept it to myself, or at any rate I have not made them public through our paper, for fear some one might think I was seeking publicity.

But I desire to be more like my Master, and to seek seclusion. To the Lord belongeth all the glory, honor and praise.

J. H. HUTCHINSON.

Six Forks, Nov. 10, 1892.

I suffered for two weeks with neuralgia and Salvation Oil gave me immediate relief. Mrs. Wm. C. Bald, Mosher St., Balto., Md.

Has to Retire from the Seminary.

Editor of Recorder:—I have been sick from a chronic disease of the kidneys and nervous affection for some time, so much so that my health will necessitate my leaving the Seminary and engaging in work that is more active. Confinement is sadly against me. I have not been able to get to the class-room for over a week. Have been confined to my room. I very much regret that I am thus hindered in my work, but the Lord knows best. It is my will to be well and able to attend to my Seminary duties, but God in his providence has seen fit to afflict me, and we must acquiesce in this will.

I write this so that the readers of the RECORDER may know for what cause I left the Seminary. Yours fraternally,

C. W. MATTHEWS.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November—Japan.

"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

STUDY TOPICS.—Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

From Japan.

Dr. Rhees writes in a private letter to his sister:

I had a hot trip into the country 18–23d inst. Went from Kobe to Himeji by railroad, thirty-five miles. Held service that (Saturday) night; examined and received for baptism two. On Sunday morning baptized them and administered the Lord's Supper; preached at night.

Monday, attended to business in connection with the building of a home and schoolhouse for Miss Church, our earnest and efficient teacher. Tuesday, at five in the morning, took a jin-rike-sha for Fukumoto, twenty miles up in the hills. Examined, received and baptized and administered the Lord's Supper.

Wednesday morning started at four o'clock towards the west coast, forty-five miles further, to Toyo-oka, a very hot ride over a very rough road. Preached there in the afternoon. On Thursday examined and received for baptism eight. Early on Friday morning, on account of the great heat later in the day, baptized them. Friday night held a prayer-meeting.

On Saturday examined and received four. Early on Sunday morning baptized them. Later preached and in the afternoon administered the Lord's Supper.

In the evening heard two young men preach; made up my mind that one was called to preach; the other to "keep silence in the churches."

Monday afternoon, at four, started back towards home; reached Fukumoto in the afternoon; rested till Tuesday a. m.; left there at four o'clock and reached here at five in the afternoon, tired and hungry for civilized beds and food.

My trip is only a specimen of those frequently taken, only not often so many baptisms and generally more preaching. I am thankful that, though no longer young and never robust, I am able to do so much.

Mrs. Rhees is busy, as always, with her schools and other mission work. We are both thankful for the strength given us to labor.—*National Baptist, Nov.* 10.

Growth of Foreign Industries in Japan.

Inquiries have recently been made by the British consuls in Japan as to the various native industries that have sprung up for the production of articles which have hitherto been imported into that country from abroad. A summary of the information thus obtained shows that in the case of some of the industries introduced into Japan, the country is now self-supporting, foreign competition being no longer possible; in others, so much has been accomplished as to render it certain that the time is not far off when importation will altogether cease. The future of other industries, again—such as that of cotton spinning—though not assumed, is still hopeful; while even in those branches in which the least results have been obtained, she possesses a constant advantage in the great cheapness of labor. This progress has not been made at the sacrifice of any of the various industries which are more peculiarly her own.—*So. Cult. and Dixie Farmer.*

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES

Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

For weak or inflamed eyes or granulated lids use **OUR OLD RELIABLE EYE WATER** does not burn or hurt when applied, by mail 25c. JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN G. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect October 1, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	6.50 a m
Ar Greensboro	.....	.....	9.25 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	7.00 a m	2.00 p m
Lv Stokesdale	8.15 a m	3.40 p m
Ar Madison	9.05 a m	4.30 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11 Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1.53 p m	.....	.....
Lv N & W Jun	2.30 p m	.....	.....
Walnut Cove		.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.13 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 45 p m	.....
Lv Hope Mills	.....	8 02 p m	.....
Lv Red Springs	.....	8 43 p m	.....
Lv Maxton	.....	9 13 p m	.....
Ar Bennettsville	.....	10 05 p m	.....
Lv Greensboro	.....	.....	8 35 p m
Lv Climax	.....	.....	9 20 p m
Ar Ramseur	.....	.....	11 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	9 55 a m	5 00 p m
Lv Stokesdale	10 50 a m	5 50 p m
Ar Greensboro	12 00 noon	7 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and dinner at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

The Century Magazine in 1893.

It would be hard for a person who cares for good reading to make a better investment than a year's subscription to *The Century Magazine.* No region is too remote, no expense too great, if it will only produce what the *Century's* readers want. This is the policy that has made it, as the *Pall Mall Budget*, of London, says: "By far the best of the magazines, English or American."

The November number begins a new volume and contains the first chapters of a powerful novel of New York society, called "Sweet Bells Out of Tune," written by Mrs. Burton Harrison, the author of "The Anglomaniacs." In this story the fashionable wedding, the occupants of the boxes in the Metropolitan Opera House, the "smart set" in the country house, are faithfully reflected, and the illustrations by Charles Danna Gibson, *Life's* well known cartoonist, are as brilliant as the novel.

In this November number begins also a great series of papers on "The Bible and Science," opening with "Does the Bible contain Scientific Errors?" by Prof. Shields, of Princeton, who takes decided ground that the Bible does not contain scientific errors of any moment, and who most interestingly states the case from his point of view. Other articles in this series will include one in the December (Christmas) number, "The Effect of Scientific Study upon Religious Beliefs."

An important series of letters that passed between General Sherman and his brother Senator John Sherham is also printed in November, which number contains also contributions from the most distinguished writers, including an article by James Russell Lowell, which was not quite completed at the time of his death. The suggestion which Bishop Potter makes in the November *Century* as to what could be done with the World's Fair if it were opened on Sunday, is one which seems the most practical solution of the problem yet offered.

The December *Century* is to be a great Christmas number—full of Christmas stories, Christmas poems, and Christmas pictures, and in it will begin the first chapters of a striking novel of life in Colorado, "Benefits Forgot," by Wolcott Balestier, who wrote "The Naulahka" with Rudyard Kipling.

Papers on good roads, the new educational methods, and city government are soon to come.

Four dollars will bring you this splendid magazine for one year, and certainly no cultivated home can afford to be without it. Subscribers can remit directly to the publishers, The Century Co., 33 East 17th St., New York. They should begin with November, and so get first chapters of all the serials, including "Sweet Bells Out of Tune."

A Word from the West.

We are hardly disposed to place so high a value on education as that of the little boy who stated in his composition, "education is a good thing, and hence the immortality of the soul." But no one can deny that thoroughly equipped schools are a most potent factor in denominational prosperity. It is, therefore, with pleasure that we note great interest which seems to exist in educational matters among the Baptists of Western North Carolina. This interest is manifested in the large number of institutions which during the last two years have opened their doors and which are now doing efficient service in the work of training the young. And though it may excite the disapproval of many learned critics, the Baptists of the West are going forward in the work of establishing

COLLEGES.

We are aware that there is a strong spirit of opposition to the founding and maintainance of small colleges within what seems to be a territory of very limited extent. Men of eminence, in large educational gatherings, have discanted on this subject. In the abstract, they are doubtless correct. But unfortunately in the region where we are at present sojourning, we have to deal with the concrete.

Here the work of education is in its infancy. There is no need and, consequently, no field for the amply endowed college and university. Were Rocket might profitably remove its corps of professors to some point on this side of the Blue Ridge and there would be no work for it to do in the place where it might be situated. Its patronage would necessarily come largely from other sections where the work of education is in a more advanced stage. There is promise of wonderful growth, among the Baptists of the West, toward the attainment of a high plane of intellectual culture. The march of progress has already begun. The ranks are swelled with new recruits every day and hour. We look for great things in the not distant future. But because there are few students within our bounds who are prepared to enter the great institutions of the State shall we fail to give the multitude, those college advantages which they are able to receive? Shall we refuse to teach the boy algebra, because he is unprepared to study calculus? Shall we deny him the privilege of reading Caesar, because he is unfamiliar with the Satires of Juvenal? For many, the small college is the only opportunity for preparation. A large number, pressed by the weight of poverty, can spend only a limited amount of time and money at school. The man who would exclude collegiate studies from the schools which are near the doors of such students, would rob them of advantages which they can and ought to receive. What would be said of the mother who refused to give nourishment to her child, because he was too small and weak to eat the food of a man? Would she allow him to abstain from milk because he could not eat meat? But it might be urged, "why give your institution the name of college? Teach all you can, but confer no degrees, grant no diplomas." We have but one argument with which to answer that—the argement of precedent. With us it is a matter of what is not of what ought to be. If every school which does not carry its students through the whole course of higher mathematics, biology, &c., would agree to discontinue the practice of granting diplomas, then perhaps the idyllic dreams of the critics would be realized. But of two institutions offering the same facilities for mental improvement, by far the larger patronage would go to the one which sent forth graduates, after they had completed the course prescribed. The great evil of the small college consists not in its smallness, but in its arrogant boasts and vulgar pretensions, when it is controlled by a parvenu, who essays with a show of words to establish claims which its condition does not support.

We endorse without qualification—the

POSITION OF DR. TAYLOR,

in his recent article in the RECORDER. By preparing the General Catalogue of Wake Forest College, he has enabled the public to gather some dim conception of the good which this institution has accomplished through all the years of its history. As Baptists we view with pride the long roll of the sons of Wake Forest who have honored God and honored themselves, who have lived the lives of christian heroes and who have stood for great principles at home and abroad, in war and in peace, in the tents of savages and the haunts of civilization. Wake Forest can have no rival among the Baptists of North Carolina. Toward her all our energies must be directed.

And now a word as to

MARS HILL,

The present session has shown renewed zeal on the part of the friends and patrons of this institution. During the last three months our boarding patronage has more than doubled. We have enrolled one hundred and eighty three students, among whom are representatives from Georgia, Tennessee and Eastern North Carolina. A music department has been added and many facilities for work in the class room have been provided. Mars Hill will do her full part in the intellectual redemption of the State. We realize that, whether our work is great or small in its scope, we are concerned with things of immortality.

THOS. M. HUTHAM.

Parties trying to introduce new cough remedies, should know that the people will have Dr. Bull's Cough Syrup.

Rev. R. D. Carroll Ordained.

At Antioch church in Pitt county on Nov. 13th, after a due examination, our Bro. R. D. Carroll was solemnly set apart to the full work of the gospel ministry.

The sermon was preached by Rev. A. L. Stough of Kinston and much enjoyed. The ordaining prayer was led by the writer, who also presented the Bible. The charge was given by Bro. Stough.

Bro. Carroll is to be my successor at this his own mother church. It has been my pleasure to serve this church for two years. My leaving Greenville necessitates my resigning. I have never served a church with more pleasure. The church has greatly prospered, and it is with deep regrets I part with them. One of the young men I have baptized is now superintendent of the Sunday-school at the church. I hope and believe that others will rise up of this noble band of workers, to tell the story of the Cross. From this church goes out an arm which is beginning work at Ayden. In all, there are about four Sunday-schools connected with this church.

RATES ON RAILROADS TO THE BAPTIST STATE CONVENTION IN RALEIGH.

I hope cheap rates can be had. Fairs—small and great—can get cheap rates, while usually of late years our religious bodies get very little reduction. Why is this? I hope as our Convention meets in Raleigh, and it is our centennial year, we can have a great session.

A. D. HUNTER.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Sunbeams, Goldsboro ch, $5.00; Liberty Asso, 44.50; Berea ch, Chowan, 30.00; Forest Home ch, 12.30; C Durham, First ch, Raleigh, 10 00; Concord ch, Flat River, 4 35; W M S, Concord ch, ditto, 1.50; W M S, Elizabeth City ch, 7.89; Swift Creek ch, Raleigh, 2.55; H L Jones, 1 00; Lenoir ch, Caldwell, 50.00; Sardis ch, ditto, 1.00; Capehart's ch, West Chowan, 5 00; Mr Estus White, Capehart's, ditto, 5.00; Brunswick Union, 3.32; Stanly Asso, 21.25; Ditto (Associational Mis), 1.25; Statesville ch, Yadkin, 15.00; Henry Thompson, Columbus, 1.00; T J Stanley, ditto, 1.00; Mrs J A Thompson, ditto, 1.00; Amis Chapel ch, Flat River, 3.25; Stovall ch, ditto, 3.55; Bertie Union, 2.02; Corinth ch, Chowan, 10.00; W M S, Mt Pisgah ch, Mt Zion, 1.30; Poplar Grove ch, 1.91. Total, 245.44. Previously reported, 11,829.43 Total this year, 12,074.87.

Foreign Missions—Sunbeams, Goldsboro ch, $5.00; E P Cheek, 1.00; Stanly Asso, 20.47; Bertie Union, 2.01; Corinth ch, Chowan, 11.00; Robeson Asso, 98.26; Shiloh ch, Chowan, 16.00; Sunbeams, Newbern ch, 5 57; Matthews ch, Meck and Cab, 4.70; Raleigh Asso, 87.84. Total, 251.20. Previously reported, 6,520.00. Total this year, 6 771.89.

Home Missions—E P Cheek, $1.00; Stanly Asso, 7.90; Robeson Asso, 29.38; Raleigh Asso, 56.15. Total, 94 43. Previously reported, 2,965.25. Total this year, 3,059.68.

Education—Cartledge's Creek ch, $1.05; Stanly Asso, 1.05; Bertie Union, 2.02; Robeson Asso, 34.00; Matthews ch, Meck and Cab, 88c; Raleigh Asso, 44.40. Total, 83.44. Previously reported, 2,810.66. Total this year, 2,894.10.

Orphanage—Waccamaw Union, $7.43; I L Wescott, 5.00; Brunswick Union, 2 68; Stanly Asso, 9 85; Poplar Springs ch, Tar River, 6.54; Holly Grove ch, W Chowan, 2 47; Ditto, S S, ditto, 4 24; S S, First ch, Raleigh, Central, 15.00; Raleigh Asso, 27.90. Total, 81.11. Previously reported, 1,122.79. Total this year, 1,203.90.

Ministerial Relief Fund—Bertie Union, $8.34; Robeson Asso, 15.40; Raleigh Asso, 12.74. Total, 36.48. Previously reported, 397.45. Total this year, 433 93.

Sunday-schools—Robeson Asso, 30c; Raleigh Asso, 1 65. Total, 1.95.

Colportage—Raleigh Asso, 72c.

Centennial Fund (Home Missions)—W M S, Buckhorn ch, W Chowan, $20.00; Ditto, Aulander ch, 5 00. Total, 25 00.

Centennial Fund (Foreign Missions)—W M S, Buckhorn ch, W Chowan, $20.00; Ditto, Aulander ch, 5.00; Robeson Asso, 5.00. Total, 30.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Nov 19, 1892.

The General Assembly Knights of Labor convened in St. Louis, on the 16th inst. Grand Master Workman Powderly, delivered his annual address.

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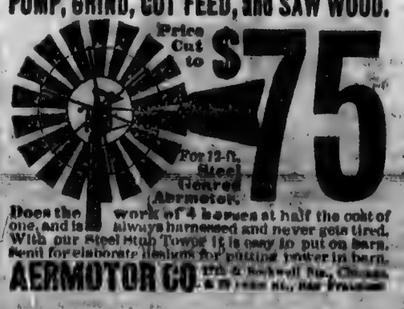
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1893

THE BAPTIST TEACHER.

It is confidently believed that Volume XXIV of THE BAPTIST TEACHER will be far ahead of any of its predecessors in all that is required to furnish *A Complete Help* to Sunday-school workers. The best writers that can be secured have been engaged as contributors to its several departments. Attention is therefore directed with pleasure to the features of value in the

BAPTIST TEACHER FOR 1893.

I. Enlargement. In order to make room for the new department upon Inductive Teaching, to run parallel with the new *Inductive Quarterly*, the Rev. W. G. Fennell will have at command an additional four pages each month, which will make each issue fifty-two pages, instead of forty eight, as heretofore.

II. Colored maps, and several diagrams in preparation, will form frontispieces of great value.

III. The editorial articles will discuss live topics of the day in the same style that has made THE BAPTIST TEACHER noted for its brightness and pungency.

IV. The Lesson Expositions will be by two of the best writers in Baptist ranks: Prof. B. C. Taylor, D. D., of Crozer Theological Seminary, and Prof. H. H. Harris, D. D., LL. D., of Richmond College. This department is enriched by other writers, as follows: Rev. P. S. Henson, D. D., gives Lesson Topics; Mr. W. Taylor Smith, B. A., of Manchester, England, treats of Orientalisms in each lesson; Mrs. M. G. Kennedy gives suggestions for teaching the lesson to Intermediate, and also to Primary classes; Drs. Taylor and Harris add hints to teachers of advanced classes, and the Rev. W. G. Fennell gives notes applying to the Inductive studies. The Analyses, the Questions, the Bible Dictionary, and the Review Hints complete the means of help to the teacher, so far as one publication can do this.

V. A summary of doctrines in the lessons of each quarter will be furnished by Pres. Charles Manly, D. D., of Furman University; Pres. H. G. Weston, D. D., LL. D., Crozer Theological Seminary; Prof. Howard Osgood, D. D., of Rochester Theological Seminary; Pres. John A. Broadus, D. D., LL. D., of the Southern Baptist Theological Seminary.

VI. Character sketches of persons named in the lessons will include:

CYRUS, by Prof. A. E. Waffle, D. D.
MORDECAI, by John Humpstone, D. D.
THE MAN OF UZ, by W. Taylor Smith, B. A.
JOB AND HIS THREE FRIENDS, by Lansing Burrows, D. D.
SAUL OF TARSUS, by the Rev. C. A. Steeves.
PAUL, THE CHRISTIAN, by L. A. Crandall, D. D.
PAUL, THE ROMAN CITIZEN, by J. T. Christian, D. D.
AGRIPPA AND FESTUS, by Prof. P. A. Nordell, D. D.

VII. Sketches of authors and their books occurring in the course of the lessons:

HAGGAI AND HIS BOOK, by Prof. G. B. Moore, D. D.
ZECHARIAH AND HIS BOOK, by Prof. H. H. Harris, LL. D.
EZRA AND EZRA, by the Rev. H. O Rowlands.
NEHEMIAH AND HIS RECORD, by J. W. Bowman, D. D.
MALACHI AND HIS BOOK, by the Rev. Charles H. Hobart.

VIII. General survey of books included in the course of the lessons:

THE BOOK OF ESTHER, by Prof. E. B. Hulbert, D. D.
THE BOOK OF JOB, by H. F. Colby, D. D.
THE BOOK OF PROVERBS, by H. A. Tupper, Jr., D. D.
THE BOOK OF ECCLESIASTES, by W. T. Chase, D. D.
THE BOOK OF ROMANS, by W. S. Apsey, D. D.
EPISTLE TO THE CORINTHIANS, by the Rev. W. H. Geistweit.
EPISTLE TO THE EPHESIANS, by Prof. A. F. Fleet, LL. D.
EPISTLE TO THE COLOSSIANS, by the Rev. D. D. McLaurin.
EPISTLES OF PETER, by Prof. Otis T. Mason.
EPISTLE OF JAMES, by R. S. MacArthur, D. D.

IX. Other side lights upon the lessons:

CONDITION OF THE JEWS DURING CAPTIVITY, by A. K. Parker, D. D.
SIGNIFICANCE OF THE SABBATH, by Prof. B. C. Taylor, D. D.
THE DUTY OF CHRISTIANS AS TO TEMPERANCE, by Edward Judson, D. D.
THE PERIOD OF SILENCE, by Pres. J. A. Broadus, D. D., LL. D.
THE VIEW FROM MARS HILL, by Prof. H. H. Harris, LL. D.
ROME, THE IMPERIAL CITY, by Prof. W. L. Poteat.
THE HOPE OF ISRAEL, by the Rev. Charles Winbigler.
THE LAW AND SIN, by W. Pope Yeaman, D. D.
THE LAW AND GRACE, by the Rev. Leighton Williams.
THE STAR IN THE EAST, by George Dana Boardman, D. D., LL. D.

X. A short series of doctrinal studies, including Faith, Repentance, and Regeneration, by Prof. F. H. Kerfoot, D. D.

XI. Practical articles upon various phases of Sunday-school management and teaching, by experienced workers.

☞ The production of THE BAPTIST TEACHER for 1893 will require more than fifty writers and editors.

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Letter from Sister Hawley.

HER OPINION OF THE RECORDER.

Dear Bro. Bailey:—I want to thank you the copies of the RECORDER sent me since subscription expired. I have been read- the RECORDER nearly fifty years, and am tired of it yet. Indeed, it is the best pa- I have ever read, and now in my old age hen I am left to the mercy of others, no copy without something to make cheerful my thway, and thus bring joy and gladness my heart. I love to read of the work of e Convention, especially that which relates Wake Forest College. Thank God for the ble christian boys who are there, and for e grand opportunities offered them in their forts to prepare for greater usefulness in e. I close by saying, LONG LIVE THE RE- DER. Your sister in Christ,

MARY HAWLEY.

Jonesboro, NOV. 2, 1892.

The Best Evidence of Merit

In any line of manufactured goods is the mand for such goods. It shows that the ex- llence of the workmanship and quality of terial is recognized by the intelligent d appreciative public. Such is the case th the superior Buckeye Bells of Cincin- ti, O., for Messrs. Vanduzen & Tift report constantly growing demand for their himes, Bells and Peals.

NEWS OF THE WEEK.

Raleigh Affairs.

Mr. G. Rosenthal, Raleigh, succeeds the e Mr. D. W. Bain in the office of Grand cretary of the Grand Lodge of Masons.

The different evangelical churches of the y will unite in a joint thanksgiving ser- e at the First Presbyterian church on the th inst. Rev. Mr. Cole of the Edenton reet church is to preach the sermon.

On Saturday last Gov. Holt issued a mmission to Col. S. Mc D. Tate, Morgan- n, Burke county, conferring upon him the ppointment of Treasurer of North Caro- a, to fill the vacancy caused by the death Hon. Donald W. Bain.

Gov. Holt has appointed Associate Jus- e Jas. E. Shepherd, Chief Justice of the preme Court, to succeed Judge A. S. rimon, deceased, and has appointed Mr. nistead Burwell of Charlotte, Associate stice in place of Judge Shepherd.

State News.

Baxter Cheshire of Phi, Rowan county, mmitted suicide on Nov. 15th. Reason t stated.

The Gastonia *Gazette* reports that a cotton ll plant is among the prospective enter- ises for Bessemer City.

The hosiery mills at Scotland Neck and nston are receiving more orders than they n fill. Similar mills are in course of erec- n at Tarboro and Newbern.

John Eaton, a negro butcher of Mocks- le, was shot and killed there last Wednes- y by four deputy sheriffs while resisting rest and shooting at the officers, declaring t he would never be taken alive. No ame is attached to the officers.

The committee for this State for the col- ction of funds for the Jeff Davis Monu- nt Association is composed of the follow g gentlemen: Major General E. D Hall, airman, Wilmington; General H. F. Hoke, leigh; Hon. Rufus Barringer, Charlotte; n. M. W. Ransom, Garysburg; Mr. H. Sherrill, Newton.

In Granville county, last August, William rnett, a young colored man, attempted a iminal assault on a young white girl. The gro was placed in jail, and his trial was come off soon. Early on the morning of e 15th, a mob of unknown men took the isoner from jail in Oxford and hanged m. The citizens of the community strongly ndemn the act of the lynchers.

It is learned that a joint stock company r a capital stock of $150,000 has been rganized and is negotiating for the pur- ase of the Cleveland Springs property ear Shelby. The *Review* states that e company is composed of men of capital, anding and influence, and that they will ect not only a large and costly modern otel at the Springs but will also have con- ructed an electric railway connecting the prings property with the railroads at Shelby.

On last Monday evening in Spring Hill ownship, Mr. M. D. Livingston, a deputy, as shot through the neck and instantly illed by Duncan McPhatter, the leader in he Spring Hill election riot, whom he was at- mpting to arrest.—*Laurinburg Exchange*, Nov. 16. McPhatter was a negro. After- ards he was arrested in a swamp and car- ied to Laurinburg and placed in the lock- p. Subsequently two hundred men boarded he train with McPhatter at Laurinburg with he intention of taking him to Rockingham o be jailed. They, however, stopped at aurel Hill, took their prisoner a few hun- red yards from the station, and hung him o a limb, and riddled the body with bullets.

General News.

Senator Colquitt and wife, are both ill rom paralytic strokes.

John Hoey, ex-president of the Adams Express Company, died recently.

Thomas Neil, alias Cream, the murderer f several girls in London, was hanged at Newgate prison in that city on Tuesday of ast week.

At Bejar, Spain, recently a wedding feast was held in a restaurant. After the banquet, ancing began, when suddenly the walls of he building collapsed, burying the gay ompany beneath the debris. Nine women ere killed and many injured.

The second session of the fifty-second Congress begins Dec. 5th.

In Atlanta, Ga., on the 16th inst., Southern editors and representatives of morning dailies in ten States, met and formed the Southern Associated Press, with E. P. Howell of the Atlanta *Constitution* as president. The Virginia and North Carolina papers did not join the Association.

Certain cotton mill manufacturers in Massachusetts and Rhode Island have decided to grant an increase, not to exceed seven per cent., in the wages of operators, to take effect December 4th. The operators are not satisfied with this increase, but desire an increase of ten per cent.

During a Democratic election celebration in a school-house at Mountain View, Ark., last Wednesday night, two kegs of powder which were in the building, exploded, completely wrecking the house and burying the occupants in the ruins. Three or four persons were killed, and fifteen seriously injured.

Last Saturday night a week ago, a very unusual robbery occurred in Chicago. The dispatches state that between 150 and 200 sets of billiard balls, valued at fifteen thousand dollars were stolen from the Akan Mfg., Company. The police department is much stirred up over the affair, as it is the largest haul made by thieves in Chicago for years.

Anarchists attempted to blow up the offices of the Carmaux mining company in Paris one day last week, by placing an explosive machine in front of the building. A police officer passing, saw the machine and took it to the police station for investigation, while he and others were examining same it exploded, killing two policemen and fatally injuring others. The whole interior of the building was badly wrecked.

The Populists or Third Party people of Kansas now propose to elect Mrs. Mary E. Lease to the United States Senate. Some "eminent lawyers" are giving an opinion that there is nothing in the constitution of the United States forbidding a woman from becoming a Senator. These "eminent lawyers" must be wrong. The constitution says, "No person shall be a Senator who shall not have attained the age of thirty years." The framers of that instrument would never have put that clause in if they had supposed that women would have applied for admission.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

MARRIED.

WILSON—MOORE—On Oct. 23d, 1892, at his residence, by Rev. P. Oliver, Mr. J. E. Wilson and Miss Susan A. Moore, all of Yadkin township, Stokes county.

ROBERTS—FULK—On Nov. 16th, 1892, at his residence, by Rev. P. Oliver, Mr. J. N. Roberts and Miss Susan R. Fulk, all of Yadkin township, Stokes county.

KIZEAH—GODFREY—On Nov. 17th, 1892, at the residence of J. P. Walker in Lancaster county, S. C., by Rev. B. S. Ferrell, Mr. Clark Kizeah and Miss A. J. Godfrey of Union county, N. C.

OXFORD—FRAZIER—On Nov. 6th, in the Baptist church, Lenoir, N. C., by Rev. I. W. Thomas, Rev. Isaac Oxford and Miss Catharine Frazier, all of Caldwell county, N. C. The groom is aged eighty-two and the bride forty-nine.

BARTHOLOMEW—COLEY—On Thursday, Nov. 10, 1892, at the residence of the bride's father, Mr. S. D. Coley, in St. Matthews township, Wake county, by M. W. Buffaloe, J. P., Mr. Eugene Bartholomew and Miss Luzetta Coley, all of Wake county.

DIED.

WILLIAMSON—Died, at her residence in Murfreesboro, Nov. 4th, Mrs. Mary P. Williamson, in the fiftieth year of her age. She was a daughter of the late Perry Carter, and sister of Rev. Jos. E. Carter. Two sons and a daughter survive her. She was a devoted mother and a pious christian woman, and for many years a consistent member of the Baptist church. A good woman is at rest.

T. G. W.

GRIFFIN—Miss Annie J. Griffin was born April 1st, 1878, and departed this life October 29th, 1892. She was a member of Chappel's Hill church and as faithful to every department of its work as any young christian I know. The Sunday-school was her favorite place to work. In the protracted meeting she seemed to be more interested in soul-saving than usual. She prayed and shed tears for her friends that she wanted saved. No one thought that she was doing her last work at Chappel's Hill. Alas! disease seized her on Monday following, and she remained very ill until death came. She was patient, gentle and meek. Notwithstanding her sufferings were severe, not a word of complaint escaped her lips. Just before death, she asked for her parched lips to be wet. She then gave the farewell look, and said, "I must go; can't some one go with me?" Then leaning her head upon Jesus, she fell asleep. Home will miss her. Her place is vacant. The church and Sunday-school will miss her labors of love. How sad to part with one whose life was so pure and helpful to all with whom she was associated. But, thank God, that heavenly influence will never die while memory holds its place. This is the ninth year the writer has been serving the church of which she was a member, and can say that if all the young members would follow Christ as closely as this sister did, our churches would never be bothered with disorderly conduct. This is our loss but her eternal gain. She leaves a widowed mother, one sister, five brothers, many relatives, and a host of friends to mourn their loss. God bless the dear mother who has been so faithful to her dear orphans. Annie is not dead, but has gone before. She will not come to us, but we can go her.

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RALEIGH, N. C.

The Home Circle.

A Song of Thanksgiving.

Thanksgiving! Thanksgiving! Of yore,
In the youth of the nation,
When the harvest had yielded its store
There was feast and oblation.
Or when danger had lifted its hand,
From the lips of the living
There rang through the length of the land
A Thanksgiving! Thanksgiving!

Our home was a wilderness then
With the floods to enfold it;
To day with its millions of men,
We rejoice to behold it.
From the sea to the surge of the sea,
We have all for a treasure;
We are blest in the promised to be
In a manifold measure.

War flaunts not a red pennon now,
For the olive is regal;
Like birds that are twin, on one bough
Sit the dove and the eagle.
The clash of the conflict that cleft
We in sorrow remember.
But the fire of the great feud has left
In the ash scarce an ember.

For the fruit of the time of our toil;
For whate're we have fought for;
Whether born of the brain or the soil
Be the meed we have sought for;
For the gifts we have had from his hand
Who is Lord of all living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!

—*Clinton Scollard in The Ladies' Home Journal.*

The Thanksgiving Festival.

Under the sombre skies and in the midst of the out door cheerlessness of bleak November, blooms one of the brightest and best holidays of our New England life. The naked branches of the trees may creak and sway mournfully in the biting wind; the dry leaves may swirl drearily about the garden walks and across the frost-nipped grass; the few withered chrysanthemums may droop sorrowfully upon their stalks; the stubble and the reaped fields may lie bare and brown in the pale sunlight; the cattle may huddle together in the keen northerly gusts; nature indeed may wear her most unattractive garb—yet what matters it at this season of good cheer and of thankfulness to our Heavenly Father, whose promises for the harvest have never yet been unfulfilled? Within our homes abide happiness and joy. From far and near the sons and daughters, with their families, gather once again under the homestead roof. The aged father and mother have failed perceptibly in the year past, but their welcome is as hearty as ever; some of the children have migrated to the West, and cannot join the group—perhaps will never be able to return to the old home; others are weary sufferers on beds of pain; and still others have been called away to that land immortal, where

"By guardian angels led,
Safe from temptation, safe from sin's pollution,
They live, whom we call dead."

Ah! how these vacant chairs in our Thanksgiving reunions make the heart ache and cause the tears to overflow, while instinctively the narrow circle draws together a little closer in renewed affection and appreciation of what remains to love and live for.

But in whatever state the day may find you—bountifully dealt with, or denied your coveted blessing; old and lonely, with only memories for company; friendless and solitary in a boarding-house; poverty pressing close at your heels in life's race, almost denying to you its bare necessaries, much less affording the luxury of a Thanksgiving dinner; fettered by disease within the four walls of your sick room; young and happy, with husband or wife and little ones; serenely content in middle age, the children scattered, and you two left as you began; the treasures God lent you for a little, taken back, like his own—the keepers, or the one gone who made your life here a heaven of delight, and only the empty place left to confront you—— Oh! however it may be with you at this autumn festival, however crushed and bleeding your heart, however bitter your portion, you are not wholly bereft; *some* mercies must remain for which to be thankful; some one must be in even sorrer straits than you, and needing your help. O be thankful—even amid blinding tears! Lift up your eyes and hearts to the Lord whence cometh your help! Add to your thanksgiving, thanks-doing, and Thanksgiving Day will indeed become a holyday—a feast spiritual, full of wondrous meaning.—*From Through Aunt Serena's Spectacles in Zion's Herald.*

An Untimely Death.

An untimely death so often follows neglect of a slight cough or cold. If Taylor's Cherokee Remedy of Sweet Gum and Mullein is taken in time it will prevent any evil results. It cures coughs, colds and consumption.

Untruth in the Nursery.

Sleep does not "close tired eyelids over tired eyes" as soon as mamma wishes; little restless two-year-old will not lie still; he turns and kicks; frets and worries; mamma becomes impatient. "If you don't lie still and keep the cover on, the spiders will run down the wall and get on your legs," she exclaims. Or, with her knuckles she makes a noise on the bedside and says, "Lie still, the mice are coming." "The dark will catch you if you lie awake," and numberless expressions of similar import are made use of to soothe the little one to sleep. Mamma knows she is uttering a falsehood when she says such things. But baby is so little he does not know, does not understand; he has only a vague conception of what mamma says, and the impression made by her words is so transient, she argues, if criticised.

"A dewdrop on the infant plant has warped the giant oak forever," and these thoughtlessly uttered falsehoods are not so soon forgotten as mamma thinks. Very soon baby learns that spiders do not lie in wait for the little restless, sleepless babies, are not ever on the point of running down the wall to walk over his uncovered body. He too learns to "make the mice come," and the first lesson in falsehood is stamped upon the pliant nature, never to be wholly eradicated. Mamma said such and such things would happen, but they did not happen; gradually it dawns upon the little mind that mamma says some things which are not true.

A few weeks ago, while talking with a neighbor, I spoke of a recent visit to the greenhouse only a short distance away. She said she had never been to the greenhouse, though she had promised little Harry for a year or more to take him to see the flowers; he seemed so fond of plants, she thought it quite a shame that she had neglected to take him, but there were always so many things to do! Here was an unfulfilled promise of a year's standing. Will the failure to make good such promises have no effect upon the the characters of my children, leave no impression on their minds? Little Polly said to Sue, "My doll's all broke; Mamie broke it; mamma said she'd buy me a new one, but she hasn't done it yet, an' I don't believe she ever will." Had little Polly been deceived until her experience formed a basis for disbelief in her mother's promises?

"Never you mind, sir," retorted Mrs. Pipchin. "Remember the story of the little boy that was gored to death by a mad bull, for asking questions." "If the bull was mad," said Paul, "how did he know that the boy asked questions? Nobody can go and whisper secrets to a mad bull. I don't believe that story." "You don't believe it, sir!" repeated Mrs. Pipchin, amazed. "No," said Paul. "Not if it should happen to have been a tame bull, you little infidel!" said Mrs. Pipchin. How many well-meaning mothers, grandmothers, aunts, cousins, play the role of Mrs. Pipchin! And how many little ones are imbued with the questioning spirit of little Paul Dombey, who have all sorts of incredulous, untruthful answers imposed upon them!

Papa and mamma were going to the neighboring town, to be gone all day. "What will you bring me, mamma?" asked six year-old Alice, as they were driving away. "Oh, if you are a good girl, I'll bring you a silver nothing and a golden wait-a-while," said mamma with a little laugh. All day long, visions of beautiful toys danced before the mental vision of little expectant Alice. She could not form any definite conceptions of what her mamma had promised to bring her, but she felt sure they would be something as beautiful as fairyland, all covered with silver and gold. When mamma returned, little Alice was nervous with joyous anticipations; she waited, and watched, but mamma said nothing about the "promised" gift! At last, able to endure the suspense no longer, she said, "Mamma, I was a good girl; did you bring it for me?" "Bring what, child?" "What you said you'd bring, a silver and gold something." "Oh, you stupid little dear; mamma said she'd bring you a silver nothing and a golden wait-a-while; you see, dear, it doesn't mean anything," and mamma kiss-d the little quivering lips; but she did not know what a heart-struggle, what a bitter disappointment, she had caused by her carelessly uttered words; nor did she dream of adding insult to injury, as it were, when relating the matter to a friend in the presence of heart-broken Alice, laughing the while over the matter-of fact nature of the dear child.—*Babyhood.*

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Girls and Thanksgiving.

The time has come for every girl to make Thanksgiving. Somebody sighs and wonders what they have to be thankful for; somebody else is very positive that it is certain that she has nothing to be thankful for; but there isn't a human being on the face of God's earth who can't find something for which to say, "I thank Thee, Oh God." One girl has that greatest of all blessings—good health; another the blessings of a bright happy home; another, though she lies on an invalid's couch, the blessings of sunshine and the consideration of those who are less afflicted. One is glad because on her third finger is a bright ring that means she has become mistress of somebody's heart; and another is glad because worry and troubles are all swallowed up in that great pacifier—work. It will do more for you and for me when our hearts are full of sorrow, and our eyes sore with unshed tears, to feel that the hands must be busy and the brain must be at work. If on Thanksgiving Day you can do nothing else, then get down on your knees and thank God for work. It is the best gift that out of his plenty he can offer you.—*Selected.*

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Dr. Richard Montague's Denominational Sermon.

"WHY I AM A BAPTIST."

They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.—Acts 17: 11.

By common consent the Bible is a remarkable book. As a source of history, as a collection of literature, as a volume of moral principles and precepts, as a power in quickening the spiritual nature it is unique. But its claims are also very remarkable. It puts itself forth as a divine book speaking with the authority of God. Moses speaks and legislates in behalf of God. David sings "in the Spirit." Prophets claim to declare the will and word of God. Jesus comes down from heaven to speak the words of him that sent him. To the eleven he promises a special inspiration of the Holy Spirit, leading them into all the truth concerning his mission, and empowering them correctly and adequately to make known the things concerning himself. Peter and John and Paul thus speak in a tone of authority, putting themselves on a plane similar to those holy men who preceded them, who "spake from God, being moved by the Holy Ghost," and whose writings being given through divine inspiration are "able to make wise unto salvation," and are "profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Thus the man of God, who studies and follows these sacred Scriptures will be "complete, being furnished thoroughly unto every good work." It is for the patient, devout and obedient examination of these Scriptures, in their Old Testament form—all that then had been given—that these Berean disciples, mentioned in our text, are commended. They tested all that Paul and Silas had to say concerning the Christ by the revelation they had in their Scriptures, and, when satisfied that the new message was harmonious with the old, they received the word with all readiness of mind. That reception lost them social prestige, it identified them with a new and despised sect, it incurred the risk of a contemptuous title, it meant excommunication from the synagogue. With readiness of mind they met it all, however, because the Scriptures, the inspired word of God, laid the duty on them.

I believe that the claims which these Scriptures make for themselves is true, being verified by internal evidence, by unparalleled ethical and spiritual power, by their historic effect on the heart and conscience, by my personal experience of their truth, and above all by the wondrous Christ whom they present. I accept with all my heart the proposition, that the Bible is the sufficient and final source of knowledge concerning God's will and way for man. Other sources of knowledge there surely are,—reason, nature, history, conscience, the church. But our chief source of knowledge, our final source of appeal, in matters of morals and religion, is in the record of God's supernatural revelation of himself which we find in the Bible. For every man who wishes to do God's will, the first, the supreme, the decisive question should be: What do we find revealed in the inspired word of God?

I. Looking, then, to the Bible, we find clearly made known the way of salvation from sin. God has entered into human life, in the person of his essentially equal son. Christ has shown to the full what the Father is. He has made plain what the sons of men may be. He has removed every obstacle to the free exercise of pardon and renewal. He has introduced the mightiest motives conceivable, to repentance and faith. Thus for all to whom he is preached Christ becomes the test, the judge of condition and destiny. According as we receive or refuse him we array ourselves for or against the Father, we are in the way of eternal life, or the way of eternal death. Jesus Christ is the only Saviour, the universal Redeemer, the divine Teacher, the truest Friend, the rightful Master of men. We are to go to all the world, for whom he died, offering to every man who will take it, salvation in his name. We are to observe all things whatsoever he has taught us.

These are the essentials of christian truth as made known in Scripture. All else, however important, is yet minor, subsidiary. He who is in harmony with these essential things is unquestionably a child of God, a disciple of Christ, a possessor of eternal life, a christian. Such disciples are brethren in Christ.

II. But when we look a little further into our Bibles, we find that this christian faith and life is not to remain isolated, unorganized, week. Some other things than faith are exceedingly important, if not strictly essential. Jesus Christ provides for the organization of his disciples into officered and regulated communities, to be known as churches. Against his church, he says, not even Hades shall prevail. To the church, he enjoins, his followers are in given cases to refer certain difficulties and disputes. His authorized apostles, acting for him and in his name, organize individual local churches. So far as the evidence goes, when possible, they gather all disciples into these churches. They exhort believers not to forget the assembling of themselves together. And if you will search your New Testament closely you will find that, without a single exception, these churches were made up of professed, intelligent, credible believers on Jesus Christ. The 3,000 who, as the result of Pentecost, were baptized and added unto the church, were such as "received the word," having personally repented of their sins, and being sufficiently advanced in years and intelligence to be able to continue "in the apostles" teaching and fellowship, in the breaking of bread and prayers." Nor is there in the New Testament a single instance of any one save a personal believer, of age and attainments sufficient to enable him personally to appropriate Jesus as his Lord and Saviour, being received into the christian church. There is no evidence that there were any infant children in Lydia's household, and the implications are against it. The jailer and "all his house" were baptized, but the narrative expressly says that the word of the Lord was spoken to them all, and all that were so baptized "rejoiced, having believed." Crispus, with all his house was doubtless received into the Corinthian church; but we are told that "Crispus * * * believed in the Lord with all his house." As to the constitution of the household of Stephanas we have no information; but analogy would suggest that all were old enough to be believers in Christ. There are numerous families in which all are of responsible years. I have personally received many such households into the church. When Paul says that the children of a believing husband and an unbelieving wife are not unclean, but are holy, and that therefore the unbelieving wife is sanctified in the christian brother, her husband, he is not referring in the remotest manner to church membership or baptism. His argument is this: Let not a christian husband forsake, desert his heathen wife because of her unbelief. She does not contaminate him before God, so that he need put her away. Do his children contaminate him? On the contrary, his association with them purifies them, and in like manner does his union with his wife purify her. Instead of lending any sanction to infant baptism it is declared by such eminent Pedobaptist commentators as Neander, Meyer and De Wette that the passage proves its non-existence in the church at that time, and yields no justification for it at any time. Christ's blessing of little children is wholly irrelevant to the question. Neither he nor his disciples baptized infants then or afterward. His words simply mean that those of a child like spirit are his disciples.

It is sometimes urged that there is indeed no specific scriptural authority, no single text, in support of infant baptism; but that the spirit of the New Testament suggests and endorses it. To me the precise opposite seems to be the case. The Jewish commonwealth, its circumcision, its privileges, its ceremonies, were based on a physical descent from one man, Abraham. The christian church, its ordinances, its blessings are based on a spiritual relationship of the believer with his Saviour. He who has faith is the true Israelite. From type God proceeds to the anti-type. The old economy of Moses is not to guide us in the economy of Christ. The typical has passed into the real, the prophetic into the actual. And so Paul styles the members of the Corinthian church, "Them that are sanctified in Jesus Christ, called ones, saints, i. e. holy." This designates personal believers, and believers only. That our children should from their birth be dedicated to God, is taught, implied, directed in Holy Writ. That they should be introduced into the christian church, that they should be baptized, until in that baptism they can personally profess Christ is a belief and a practice for which I can find absolutely no Bible evidence. According to the Bible the church should consist only of regenerate persons, persons who have repented of their sins, believed on Christ, been baptized into his name, and are seeking to do his will; of persons on probation in the church; of persons entitled to a part, but not to all of the privileges of the church; of persons baptized but not believed to be renewed; declared to be Jesus' disciples, but declared such not by themselves but by someone else and that not as a present fact, but as a condition hoped for in years to come—of anything save an actually regenerate church, an actually penitent church, an actually believing church, an actually praying church; of anything designated a church save it be a company, local, provincial, world-wide or universal, of new born souls, who by God's grace are called out from a wicked world and on the basis of a common faith and hope are banded together for christian worship and service. I can, with my Meyer and Ellicott, and Lightfoot and De Wette, super-excellent Pedobaptist interpreters all, lying before me,—find absolutely not a shred or trace in my Bible. The church and the world, according to the Bible, are to be kept distinct. Into the church are received only professed believers in Jesus Christ. Let the little ones come, our Bible indeed does say, but let them come by the path of personal faith. Let us train our children in the nurture and admonition of the Lord, the apostle indeed urges, but nowhere does he say that we are to induct them into the christian church or introduce them to christian baptism sooner than their personal faith authorizes us so to do.

That without personal faith anyone is entitled to baptism, but not to the Lord's Supper the Bible nowhere intimates. The faith that alone qualifies for the latter is a faith essential for the scriptural reception of the former. For each personal faith is a scriptural pre-requisite. Such, I am convinced, is the universal form declaration and implication of the oracles of God. Such is the teaching of the Bible.

III. But the Bible not only prescribes the nature of the church, as a society of regenerate persons; it enjoins on the organized disciples of Christ the observance of certain ordinances. Baptism is, according to the apostolic commission, appointed for all believers, and is to be maintained until "the end of the world." The Lord's Supper shows forth Jesus' death "until he come," and is a memorial service binding on all who would honor their Saviour. The church is not merely an organization, but a society embodying its faith, hope and life in divinely appointed ordinances, which as object lessons teach the world its central beliefs. "Go, * * make disciples of all the nations, * * baptizing them into the name of the Father and of the Son and of the Holy Ghost;" "Take, eat * * * Drink ye all of it * * * This do in remembrance of me;" are the veritable words of the Lord Jesus himself, understood by his apostles, and by his disciples in all ages, as binding on the church for all time. They convey commands which when obeyed, have been fraught with choicest blessings to mankind. We should obey them.

Now suppose one wholly unversed in the history of religious discussion, were as a pure unconcerned student to examine his Bible in order to learn its teachings concerning these ordinances. What would he find? What does the Bible say, for example, about baptism?

First of all the investigator would find, as we have already seen, that baptism was administered, so far as New Testament evidence goes, only to professed believers in Christ. As to what baptism is, he would first be struck with the fact that the word "baptize" is not a native English word, but is a Greek word, transferred, but not translated, into our English Bible. Turning to his Greek lexicons, he would find that every first-rate contemporary lexicographer—Liddell and Scott, in their latest edition, Grimm, Thayer, Sophocles—assigns one and only one meaning to the word, viz: "to immerse, to dip." Every figurative meaning goes back to this. I well remember the answer of Professor Sophocles, himself a native Greek, and a recognized scholar of greatest eminence, whose learning compassed the entire literature of his people,—ancient, middle, patriotic, and modern—when a student said to him: "But, professor, does not the word 'baptize' sometimes mean in the New Testament less than to sink or to plunge?" "If anybody says that 'baptize' anywhere means less than to dip, you tell him that he does not know Greek." The Greeks' understanding of the term is apparent in the fact that the Greek church today baptizes by immersion and immersion alone.

Next, our student would notice that the circumstances of the baptisms of the New Testament agree with the meaning of the word itself as just given. John baptizes in the Jordan, takes, Jesus for baptism into the same river. He baptizes in Aenon, near to Salem, because there is much water there. When the eunuch was baptized, both he and Philip "went down into the river," and after the ordinance, "came up out of the water."

It has, indeed, been urged that in speaking of Jewish ceremonies of hand washing and cup washing, the word "baptizo" is used in a sense lower than to dip. I can but reply, that an examination of the passages involved, in the Revised Testament, will show that the best scholarship no longer maintains this point.

It has been urged that according to Acts 2: 41, and 4: 4, eight thousand persons were baptized in Jerusalem in a short period, and that there was not water enough in the city to immerse so many. But Jerusalem was full of pools large enough to immerse any number. One who has personally examined the situation credibly assures me that in the Pool of Siloam alone many candidates could have been immersed at one and the same time. The habits of the East, were agreeable to such use. Then, five thousand, instead of eight thousand, was probably the number of believers in Jerusalem at the time referred to. Nor is it certain that three thousand were baptized on the day of Pentecost. But even eight thousand could easily have been immersed in a day by the twelve apostles and their assistants. On July 3d, 1878, 2,222 persons were immersed into the fellowship of the First Baptist church of Angole, India, in less than nine hours, only two administrators, native preachers, officiating at a time, and the ordinance was reverently, solemnly, and impressively fulfilled. On the 28th of last December into that same church were solemnly baptized 1,671 professed believers in Christ—entire households in many cases being included in this number. Native preachers, two at a time, deliberately immersed this number easily in four hours and twenty five minutes. The simple fact is that immersion can be administered in a reverent manner just as rapidly as sprinkling or pouring. It is a mere matter of arithmetic to show that in a single afternoon, were even only eight administrators acting at a time, 8,000 people could easily be immersed, if need be. It is to be hoped that we shall not much longer hear this objection to immersion cited by intelligent men.

And finally, our investigator would find that the significance assigned to baptism in the New Testament necessarily involved immersion. It is probably called "the laver of regeneration" in Titus 3: 5, i. e. it symbolizes cleansing, purification, the renewal of the Holy Ghost. But this is only a part, and the smallest part of the case. Paul, in Coloss. 2: 12, says: "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." And Bishop Lightfoot, of the English church, in expounding this passage rightly gives its meaning when he says: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. * * * Thus baptism is an image of his participation both in the death and in the resurrection of Christ." Precisely this is the apostle's meaning when he writes to the Romans (Rom. 6: 3): "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore through baptism into death: that like as Christ was raised from the dead through the glory of the Father, some also might walk in the newness of life." Thus, then, according to the inspired apostle, baptism is, as it were, "a mold of christian doctrine." Into it are run the cardinal facts and fundamental experiences of the christian faith. It derives its significance chiefly from its embodiment of these facts and experiences. It is a symbol of cleansing, to be sure, but more. It symbolizes the death and the resurrection of the Lord Jesus, which are the ground of all our hope. It pictures the sinner's death to sin, and resurrection to righteousness. Blot out every word of Scripture, and if this ordinance alone were to remain, observed and interpreted in its apostolic purity, the gist of the gospel would by it be conveyed to men. Renewal by the Holy Ghost, salvation through the death and resurrection of Jesus Christ, a new life of holy obedience in loyal love to that risen Redeemer, these are its message to all. Nothing can be scriptural baptism which does not symbolize these truths. Baptism being a symbol, and a symbol only, if the symbolism vanishes, then the ordinance vanishes; and we have a ceremony, reverent, devout, beautiful, it may be but an institution of man, and not the authorized and authoritive ordinance of God, as given in his word.

It is not necessary to dwell at such length over the Lord's Supper. It is plain to all that it is celebrated, scripturally, in the use of bread and wine, in remembrance of the Saviour's death. For whom, according to the New Testament, is this ordinance designed? Clearly enough for professed christians. With all others it would be meaningless. But are repentance and faith the only scriptural qualifications for this right? It would not so seem. For, according to command and example, the disciple's first duty is to be baptized, not to break bread. The twelve apostles, either as disciples of John or as followers of Jesus—having themselves been sent out on baptizing tours—were in all probability baptized believers when they sat down with the baptized Jesus to the Paschal feast. At any rate, in every subsequent recorded observance of the Supper, the statement or implication is plain that only baptized believers partook of the meal. Indeed the very significance of the ordinance precludes such an assumption. For an unbaptized believer to celebrate the Lord's Supper is, scripturally, a reversal of the ideas involved in the rites. Baptism is but once administered, the Supper is often to be received. In baptism we first profess Christ, we put on Christ. In the Supper we re-appropriate Christ, we seek growth in grace and knowledge of our Lord. The one ordinance makes the inception, the other the continuance of the christian life.

And so, to me it seems clear that, in the Apostolic church membership was limited to penitent believers, credibly regenerate by the Holy Spirit, who before men had put on Christ, by being buried with him in water, into the name of the Father, and of the Son, and of the Holy Ghost. So far as the evidence goes in the practice of the New Testament church the Lord's Supper was received only by baptized, i. e., immersed believers in Christ. According to the New Testament, baptism is the scriptural, the logical, the natural and the orderly precedent of the Lord's Supper. The reception of Christ precedes his renewed appropriation. Birth antedates growth. Symbolic acceptance of Christ goes before symbolic fellowship with Christ.

I am aware that circumstances have greatly changed since the New Testament time, and possibly it is doubtful what in some respects the apostles would now do in administering the supper were they here. Surely they would be courteous, loving and respectful of christian liberty. But I see no reason to suspect that they would modify their mode, or extend their range of baptism; and holding to that, they would necessarily hold to the proper relation of the communion to it. If we do what they did, we probably will be doing as they would do. The apostolic order was, first believe; then be baptized; then break bread, maintain prayers, give alms, live a holy life, awaiting him who should come a second time unto salvation.

[*To be concluded next week.*]

Work at Mt. Nebo and Forbush.

Dear Bro. Bailey:—I have just closed a six days meeting at Mt. Nebo, a good station for the Baptists to build a church-house and do a great deal of good for the Master. The Friends and Methodists united with me and preached some for the people, which the Lord blessed to the depletion of the kingdom of Satan and building up of the kingdom of our Lord upon the ruins thereof. We had a glorious revival all over the entire neighborhood. There were thirty-eight conversions during the meeting. Twenty-eight joined the Baptist church, and four went to the Friends. The Lord be praised for the number that joined the Baptists. At the close of the meeting I baptized twenty five in the waters of the Yadkin river. There was a large congregation to witness the ordinance after which the hand of fellowship was extended by the Baptists, and hand of welcome by the Methodists and Friends.

I am now at one of my churches at Forbush in a protracted meeting. Bro. W. G. Brown is preaching for me.

I go from here to Swaim's next week.

J. J. ANGELL.

Boonville, Nov. 8, 1892.

A Lesson from the Seed.

In the parable of the sower, Jesus said, "The seed is the word of God." I want to call your attention to a lesson as we contemplate the seed in nature. The seed is intended for *dispersion*. It is not intended to remain where it grew.

Look at the peculiar formation of a few seeds on the table before me. Here is one of the Trumpet Creeper. In the middle we see the seed sack, and on either side a wing, by which the seed caught in the wind is carried miles away from its birthplace. Here we have seed of the Yellow Snap Dragon. As in the former case, the seed sack is in the middle. Surrounding this is a fine membrane which, under a microscope, is finer than the finest lace. When the seed is caught by the wind, this membrane serves as a circular wing; but when the seed is blown on the water of the little stream which flows near by, this same membrane serves as a life preserver, and the little seed is carried perhaps many miles from the parent plant, when it finds a lodgment in some convenient corner of the stream, and there takes root and bears fruit. Here is the seed of the common Dandelion. At the lower end of a stem about three quarters of an inch long is the seed sack. At the other end of this stem is a feathery down. The whole looks very much like a tiny parachute. When caught by the wind, the seed goes sailing away ultimately to sink to the earth, where it catches in the grass, and is held fast by little hooks which God caused to sow on the seed sack for this purpose. The stem then breaks off, and the seed in due time, under favorable conditions, will sink to the earth and bear fruit. Thousands of seeds are carried on the wings of birds and in the mud on their feet. Other seed is made to withstand the action of water and so is carried thousands of miles. Thus the cocoanuts of the Seychelles, after being carried on a voyage of four hundred leagues, are cast by the waves on the shores of Malabar, where they grow far away from the country which first gave them birth.

So the seed which is the word of God is intended for dispersion. We have no right to lock it up in the garners of our own hearts to stay there. God intends this seed for dispersion. What a missionary sermon we find here! What an incentive to all kinds of Bible work. When we send the Word to the heathen across the sea, we are doing with it just what God wanted us to do. When we send Bible readers or missionaries to destitute places, we are using the seed in such a way that we may expect God's blessing. Show me a human heart anywhere, and I will show you a heart in which God wants the gospel seed planted. And unlike some of the seed in nature, which will not grow in any kind of soil, this seed which is the Word of God will thrive wherever it finds a lodgment. Will the young people of our Baptist churches help to sow this seed? Then in the harvest we shall be made glad in the Master's presence as we shall see the fruit of our labor. Begin now, sowing seed in the place nearest to you. The field is the world, the seed is the Word of God.

—*C. A. Gambart, in Young People.*

O give thanks unto the Lord, call upon his name; make known his deeds among the people. Ps. cv. 1.

The Biblical Recorder.

WEDNESDAY, NOVEMBER 30, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TO OUR SUBSCRIBERS.

Since the price of cotton has advanced nearly three cents a pound, is it not a good time for our brethren in the cotton sections to pay up their arrearages to the RECORDER? It would be a handsome way to acknowledge the blessing as coming from the Supreme Ruler of all events.

If all of the delinquents on our subscription books would remember the editor with these advances of prices and prospect of better times, it would enable him to pay up his indebtedness, and thereby remove a great burden, and cause him to move on in his work with a lighter heart and a more cheerful spirit.

A prompt response to this notice will in every instance be highly appreciated.

THE PIERSON EPISODE.

Not long before the death of the lamented Spurgeon, the religious world, and especially the Baptist portion of it, were surprised to hear that he had invited Dr. A. T. Pierson of Philadelphia, Pa., to fill his pulpit during a temporary absence on his part. Various explanations followed. Many surmised that Dr. Pierson was about to become a Baptist. Some claimed that Mr. Spurgeon thought he was a Baptist when he invited him to occupy his pulpit. Others no doubt thought that the invitation was only the logical result of Mr. Spurgeon's well-known views on the subject of communion. These guesses, surmises, and explanations went on for some time. The religious papers of the day were favored with bits of information bearing on the case, more or less favorable to the opinions held by those who *hoped* and those who *feared*. After the death of Mr. Spurgeon, and Dr. Pierson's return to America, the latter continued to write and say quite loving things about the Baptists. His missionary magazine contained glowing accounts of the Baptist centennial celebration in England at Carey's home and in his church; and the language used by him in complimenting the deep piety and remarkable zeal and intelligence of the large body of Baptists that assembled at the above mentioned places to honor the memory of the man whom he and they delighted to praise was, to say the least of it, rather unusual as coming from a leading Presbyterian minister.

Just before Dr. Pierson's recent sailing for Europe, things it seems had reached such a state, in and out of his own denomination, that he felt the time had come for him to end all surmises by speaking plainly as to his church *status*. In a letter to the Philadelphia presbytery, and again in a letter to the editor of the *New York Tribune*, he plainly avowed that he was a Presbyterian, "loyal to his church," and "in no sense a Baptist in conviction." After all this he is now in London filling Mr. Spurgeon's pulpit! What next? As an interesting addendum to the situation, we see it stated in a recent publication that at a recent public service in the Tabernacle some one in the congregation, who is a warm admirer of Mr. Thos. Spurgeon, and who doubtless prefers him as pastor, asked Mr. Pierson publicly if "he intended to receive immersion." The question created great confusion, which did not subside until the disturber (?) of the peace was put out.

Now, about this whole affair we have some opinions, and we proceed to express them, prefacing with a few questions. In the first place, did Mr. Spurgeon actually think that Dr. Pierson was a Baptist? We have never seen the statement denied. We hardly think it is true. It would have been a strange mistake for one of Mr. Spurgeon's intelligence to make. If there is any truth in the report, however, and Mr. Pierson saw any evidence in Mr. Spurgeon's letters that he was under the impression that he was a Baptist, it is passing strange that he did not remove the impression *before* accepting the invitation.

Again, how did it happen that the religious atmosphere became so thick with the reports that Dr. Pierson was about to become a Baptist? Who were the authors of such reports? Did Dr. Pierson say anything to give them currency, or did they simply originate in the brain of over-sanguine Baptists? And why was Dr. Pierson so long in correcting them? He doubtless reads the religious papers of England and America; and it is quite natural to suppose that he was familiar with the news in Baptist papers while filling a Baptist pulpit. He must have known that these reports compromised him, if he expected to remain Presbyterian, and the great church he was serving, if they expected to be true to their convictions. Silence is often golden, but there are times when silence may not be a virtue, and to speak a duty. Why Dr. Pierson was so long in speaking may be better known to him than to us; but his long silence, when a few words would have broken the "uncertain spell," seems to us contrary to the spirit of true candor, and does not conform to our ideal of true manhood. It is just possible that an explanation may be found in that intense desire for notoriety, now noticeable among some English and American preachers, which prompts them to suffer and enjoy almost anything within the bounds of *possible* propriety that brings them prominently before the public. Henry Ward Beecher has many imitators, in this respect, among the "lesser lights" of the American ministry. Well, let the Doctor's reason be what it may have been, that silence was not golden, but strange and cranky.

Again, considering Mr. Spurgeon's views on the communion question, and remembering the fact that the open communion Baptists of England have been for many years rather distinguished for their marked affiliation with other denominations, we need not be surprised at the first or second invitation sent Dr. Pierson to fill the metropolitan pulpit. For our Presbyterian brethren we do not hesitate to express our admiration and christian love. There is almost complete concord between their *doctrines* and ours. We differ materially on baptism and church government; but there is a religious mixture about this Pierson affair we do not like. If the true sentiments of many of our sturdy Presbyterian friends were known, they would be found to think about it even as we do. Why should even an able man straddle the denominational fence, and try to hold two faiths at once?

And what is to be the future of the great church that stands as a monument to Mr. Spurgeon's labors? Some may say if Dr. Pierson can capture that church for the Presbyterians the achievement would be worth all the labor and holy (?) tact he has used. It strikes us that such tact is quite questionable in its moral tone; and futher, that it would have been more consistent and manly in him to have declined the second invitation especially as he expected so soon to avow again his strong Presbyterian principles. As to the metropolitan church, in this country we would say they are drifting from their Baptist moorings, and if they should prefer a Pedobaptist ministry, and thus ignore their principles and their baptism, we would cease to regard them as a Baptist church.

The fact is demonstrated beyond doubt, by the history of English Baptists, that the prevalence of open communion sentiments, instead of strengthening, only weakens the Baptist cause. In America, to the contrary, where the practice of restricted communion prevails we find Baptists rapidly increasing, and denominational autonomy well preserved. There are other causes, we think, besides our custom of restricted communion, which operate here to a greater extent than in England, and which we think have had, under God, much to do with our remarkable progress and growth. Among these we may mention our sturdy struggle for religious liberty in the earlier history of the Republic, and the adaptability of Baptist polity to the spirit and genius of American institutions. Explain it as we may, however, where open communion sentiments have prevailed there the Baptist cause has languished, and to the contrary our success is most marked where restricted communion is the rule and not the exception. This looks like God's divine seal of approval upon the practice of a people who esteem principle above expediency, or popularity, and who believe in a faithful adherence to his word, though such adherence should fly into the face of much of the religious "sentiment" of the age.

THE Fayetteville Street Baptist Church, Raleigh, has at last decided to move up town. They have entered into contract for the building of a house on the corner of Fayetteville and South streets. They have selected a beautiful and eligible lot, and we hope to see at an early day a house of worship thereon in keeping with the site. Those of our citizens who are able and willing to assist benevolent enterprises, will do well to consider the propriety of contributing to this new church building. The church is composed of pious people, but poor in this world's goods, and any assistance in this work will be thankfully received. Brethren John T. Pullen and T. W. Blake will receive contributions and see that they are duly appropriated. We hope our brethren of the churches in the city, together with our citizens generally, will act the liberal part in this matter and make it easy for this little band of worthy brethren to have a suitable house of worship in a convenient place.

WE have recently heard it remarked that there were never before so many men who could speak well on the political questions which are now being discussed. It may be there are more men who feel an active interest in public affairs than ever before. This, however, is certain, there has never before been such facilities, in easy reach of the public, to become informed upon economic questions as now.

No longer ago than when Calhoun and Clay were leaders in politics the issues upon which they differed and the speeches they made were not seen in print, except in bound copies of these speeches or upon the Journal of the Records, of Congress, and hence the great majority of people never knew such discussions were going on much less did they feel that their interest and that of their families were even remotely affected by these issues, let them terminate in any way they might. How did the public come in possession of the convicting, and at the same time of the convincing, information which prompted and directed the actions of so many?

We have just remarked upon the great and increased number of speakers, whose voices were not only heard in every hamlet but at every cross-road and election precinct from one end of the country to the other. But where did these speakers get their speeches? We answer, that for the most part they spoke literally out of the newspapers. For when the speakers stopped at night to rest their tired limbs and hoarse throats, their speeches for the next day were being prepared during the midnight hours by the great dailies in New York, Chicago, Philadelphia and Boston. These papers contained the thoughts of the best posted men in the nation, and while the articles they wrote from day to day were elaborate and comprehensive, they were put so plainly, earnestly and practically, as to come into the mental grasp of the readers, who had but little time, it may be, to give to their reading. The speeches of the speakers were, to a great extent, only reinforcements of what had already appeared in the papers.

If the foregoing be true, and if the secular papers can fit a greater number of men for efficient service in the discussion of secular affairs, may we not hope that our religious papers, as they shall become stronger and more comprehensive in their scope of teaching, shall become more effective and more decided in their influences on the religious world?

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. W. C. Owen of Waxhaw, N. C., died Nov. 4th, 1892.

....Rev. C. N. Donaldson is seriously ill at his home in Norfolk, Va.

....Rev. B. Cade has resigned the care of the Venable Street church, Richmond, Va.

....The churches are crazy on the subject of societies, and the colleges on football.

....Dr. John Mitchell, in his usual cheerful mood, made a short call to our office last Friday.

....Rev. F. H. Poston of Smithfield, N. C., was in the city last week, and called to see us.

....Dr. A. E. Owen of Portsmouth, Va., is carrying on a series of meetings in his church.

....Brother, can't your church pay the expenses of your pastor to the Convention next week?

....Rev. J. L. Sproles assisted Rev. Jno. W. Suttle in a meeting at Blacksburg, S. C., recently.

....Read the letters in this issue from our foreign missionaries, brethren Greene, Newton and Chappell.

....Cotton is now ten cents. This rise in price ought to send to J. D. Boushall $2,000 for State Missions.

....Rev. C. C. Newton has a good letter in this paper. He gives some important information about missions in Africa.

....Rev. R. D. Haymore requests his correspondents to address him at Chattanooga, Tenn., instead of Rocky Mount, Va.

....Rev. B. D. Gray, D. D., of Hazlehurst, Miss., has been called to the Clay Street Baptist church, Richmond, Va.

....Rev. F. C. Hickson has resigned the pastoral care of the Baptist church at Gastonia, N. C., and will move to Yorkville, S. C.

....At the union Thanksgiving service in Wilmington, N. C., Dr. T. H. Pritchard preached the sermon in St. Andrews Presbyterian church.

....Rev. M. L. Kesler of Laurinburg, N. C., aided by Rev. L. Johnson of Rockingham, held a meeting with the church at Spring Hill last week.

....None of the brethren who will be here at the Convention next week will be at the second Centennial of Missions. They have this one opportunity.

....The attention of delegates and visitors to the approaching Convention is invited to the invitation of Messrs. W. H. & R. S. Tucker, to be found on the fourth page.

....It is a notable occurrence that two of our North Carolina preachers—Rev. J. L. White of Asheville, and Rev. R. T. Vann of Scotland Neck—should be engaged in holding meetings in the city of Richmond, Va., at the same time.

....Now, for a new suit, hat and overcoat for your pastor, some sister can take this in hand and get the money, and make glad the hard-worked pastor.

....Dr. J. N. Stallings has just held good meetings at Abbott's Creek and Wallburg. At the former place he baptized twelve persons, and at the latter twenty-four.

....Rev. Thomas B. Creath, aged ninety years, the oldest Baptist minister in Virginia, and probably the oldest clergyman in the State, died Nov. 26th in Sussex county.

....Rev. C. W. Matthews has recently returned from the Crozer Theological Seminary in Chester, Pa., owing to ill-health. His postoffice is now at Harrellsville, N. C.

....Rev. N. S. Jones of Salisbury, writes: "Our work is getting along very well in this section. I hope to be present at the Convention. May the Lord give us a good meeting."

....Dr. G. A. Nunnally, president of Mercer University, Macon, Ga., has been called to the pastorate of the Central Baptist church of Memphis, Tenn., at a salary of $3,000, and accepts.

....Let every one read what Secretary Durham says in this paper about State Missions and comply with his request. In this way the deficiency can be easily provided for by the brethren.

....Rev. B. H. Matthews says the church at Smyrna, N. C., needs a bell. Some of our hardware men have a good opportunity of hanging high an advertisement that will ring out its sweetness on the desert air.

....If you are coming to the Convention, send you name at once to Bro. J. C. Birdsong, Secretary of the Committee, Raleigh. If you do not do this, do not be disappointed if entertainment is not provided for you.

....We are glad to see that Bro. J. V. McCall of Caldwell county was again elected sheriff of his county. He is one of our most intelligent and useful laymen, and always finds time from his business to attend to his church duties.

....Rev. W. A. Pool has offered his resignation as pastor of the Statesville Baptist church, to take effect January 1st, next. Bro. Pool resigns on account of an affection of the throat, which may possibly force him to retire from the ministry.

....If you do not know whether your subscription to the RECORDER has expired or not, please refer to the label which is pasted on your copy of the paper each week. The date thereon printed shows exactly to what time your subscription is paid.

....Rev. A. B. Dunaway of Churchland, Va., has had a good meeting. There were twenty-seven conversions, which was ninety per cent. of the unconverted of the community. Rev. J. R. Harrison, who recently left here for that point, assisted in the meeting.

....Brother J. C. Caddell of the BIBLICAL RECORDER shed ever so much sunlight upon the Danville meeting by his presence. He is the embodiment of kindliness, and when he travels he lights the entire road with his genial smile.—*Dr. Hatcher, in Baltimore Baptist.*

....Drs. W. D. Powell of Mexico, W. E. Hatcher of Richmond, A. C. Dixon of Brooklyn, I. T. Tichenor of Atlanta, T. P. Bell of Richmond, F. M. Ellis of Baltimore, J. M. Frost of Nashville, W. H. Whitsett of Louisville, are expected here at our Convention.

....Revs. S. F. Conrad and C. C. Haymore have just closed a series of meetings at Pinnacle, on the Cape Fear and Yadkin Valley railroad, at which sixteen direct conversions are reported, with a general spiritual interest awakened.—*Winston Republican. Nov. 24.*

....Rev. J. B. Marsh writing from Piedmont, S. C., says: "I am, so far, pleased with my new field. I shall have enough to tax hands, head and heart. We have six hundred members, and the pastoral work will be heavy. But it is for the Master, and hard work for him is easy."

The Convention to be held in this city next week is not simply for the preachers, however important it may be for every pastor in the Convention to be present. There ought to be at least five hundred of the best professional men and successful business men and farmers in the State present.

....Sister E. C. Edwards, mother of Rev. J. H. Edwards, pastor at Goldsboro, was the first to organize a Woman's Missionary Society of Baltimore. Sister Edwards, though upwards of seventy years of age, is unusually strong in body and vigorous in intellect, and useful and helpful to her pastor in his varied work among his people.

....Union Thanksgiving service, composed of the Baptist, Methodist and Presbyterian churches of Raleigh, was held in the Presbyterian church last Thursday. The contribution was divided between the Oxford, the Baptist and Presbyterian orphan asylums. The sermon was preached by Rev. J. N. Cole of the Edenton Street M. E. Church.

....Five Trustees of Wake Forest College have died during the past year, viz: S. S. Lea of Caswell, George W. Thompson of Wake, L. L. Polk of Raleigh, Reuben McBrayer of Asheville, and A. R. Vann of Wake Forest.——Within the past two years five North Carolina State officers have died in office, viz: Col. William L. Saunders, Secretary of State, and Gov. Daniel G. Fowle, in April, 1891; Judge J. J. Davis of the Supreme Court in August, 1892; Chief Justice A. S. Merrimon and State Treasurer Donald W. Bain in November, 1892. Chief Justice W. N. H. Smith died in office just three years to a day before the death of Chief Justice Merrimon. So many deaths of the State officers at the capital have never before occurred during one administration.

....Next Sunday is the last meeting before the Convention. Will the pastors of the churches please give the brethren who are in arears for the RECORDER a chance to send in their subscriptions? If we had been as unmindful of some of our brethren as they have been of us, they would hardly have known where or when the Convention is to meet.

....Dr. A. T. Pierson, who has, it seems, for sometime past stealthily sought to lead a Baptist church from its denominational stability, in the December number of "The Missionary Review of the World," calls the war of '61 to '65 between the States "the war of the rebellion." We are not surprised that Dr. Pierson should thus show his bitterness towards the South.

....The Congregationalists have ordained five women to preach the gospel. Their success as pastors has amounted to nothing. It is said their severest critics are the women of the congregations to which they preach. The only successful way to preach the gospel is along the New Testament lines. If other lines are followed, another gospel must be substituted for that given in the Bible.—*Western Recorder.*

....Rev. W. C. Tyree of Durham writes Nov. 26th: "Bro. Jesse Howell preached for us at the First church last Sunday morning, and at the Second church at night. He is now in his eighty-second year, and quite feeble, but his sermon was excellent, and I hope did us all good. For many years he was pastor of what is now the First church in Durham and many old friends were glad to see and hear him again."

....The Calvary Baptist church of New York City, which for years has been noted for the extent and beauty of its Thanksgiving adornment, on last Thursday was not decorated. Dr. MacArthur, the pastor, explained the situation before the sermon. He said: "This painful lack of decoration is all due to the election of Mr. Cleveland." He further said: "As a good Republican, I am not in a mood for decorations."

....Brethren C. J. Nelson and G. L. Finch held an interesting meeting at Nelson's Chapel last week. This church, which is now completed, except the plastering, was founded and built by Bro. Nelson at his own expense, costing something over six hundred dollars. It is fifteen miles from any other Baptist church, and before the putting up of this church no Baptist had preached in the neighborhood for more than fifty years.

....The Newbern brethren are just awaking to a new interest in the State Mission work. Since the Association the Newbern church has pledged four hundred dollars for State Missions in the Association. Brother John C. Whitty has just begun to visit the churches and has already raised in cash and in personal pledges over two hundred dollars for this work. Bro. Ford is specially encouraged in his work and sees a new era for the work in the Atlantic Association.

....The Kinston brethren have moved their church on a very desirable lot. No better location could have been selected in the town. The house is now complete, having been repainted and thoroughly repaired. Bro. Stough is delighted with his brethren, and every feature of the work is encouraging. Dr. R. H. Lewis is again at his old place in the school room much to the satisfaction of his friends, who regretted to give him up when he went to the mountains a few years ago.

....May I, in behalf of the Centennial Committee, say to the pastors of your State through your columns that their reply to the letter recently sent them from me, is earnestly desired *at once*. There have been sent out 9,000 letters to the pastors of the South, containing a postal card to be filled up and returned. Brethren, please return this postal card, *filled out*, at once, as directed. *Don't delay.* The Committee earnestly asks your prompt co-operation in this matter.—*F. M. Ellis, Baltimore, Md.*

....Bro. J. H. Edwards is entirely restored to health, and is doing some of his best work in his church at Goldsboro. Bro. Edwards is a strong preacher, and is relying fully upon the efficacy of the pure gospel to sustain the growth and progress of the church. In speaking of his church he said, "I feel confident we have enough religion in our church to prevent any serious trouble from any outside circumstance." This good brother has placed us under new obligations for his earnest and successful efforts to circulate the RECORDER among his people.

....The Michigan *Advocate* tells of a prominent minister who when invited to preach to a colored congregation, took occasion to give them some wholesome doctrine on the moralities of life. In the closing prayer the colored preacher got even with him in the following fashion: "O Lord, bless the brother what preached to us to-night. He's brought us the gospel about good livin'. He's done told us we mus' quit lyin', and quit stealin', and quit gettin' drunk; and he's told us we must pay our debts, and keep our word good. O Lord, bless him wid power and strength to practice what he preaches."

....The following from Bro. J. E. Peterson of Goldsboro is one among the many kind expressions we have had for the interesting and instructive articles which have appeared in the RECORDER from Judge R. W. Winston: "Your subscribers here, doubtless like many others all over the State, are delighted with the communications of Judge Winston. These alone are worth more to a business man than the subscription to the paper. We get condensed principles of law that affect us at many points, and many of which would not be known to the average man if he had the law books in his hands. We trust this valuable information will continue to find a place in your paper, and that the RECORDER may have a bright future as it richly deserves."

....The distinguished educator, President Abernethy of Rutherford College, in North Carolina, claims that the editor of this paper advised him to tackle the editor of the *Southern Christian Advocate*. It is safe to predict that the famous scholar and divine in the hill country of Carolina will not pay much attention to any suggestion from this office again. In good truth, it is breaking upon the intellect of that cultured college circle that the scribe by the river of Powhatan did hasten to ascend to the crotch of a tree to enjoy the tussle "in sight," after he had "sicced" the yaller dorg onto the short, stout and wrinkled nosed Tige that uses about Columbia.—*Richmond Advocate.*

3,227 Baptists Called On in One Day.

On Nov. 24th, we sent out from the Mission Rooms 3,227 personal letters, a copy of which is given below.

And now we have two things to say:

1. *To the Pastors.*—The facts in the letter are too serious to be neglected, and the debt is too large to carry to the Convention. In a time like this the burden ought to be divided, and not at the Convention assumed by a few faithful men. It will not do to take the debt over into next year. Home and Foreign Missions must have the right of way after the Convention till the 1st of next May.

Now, will not *each pastor* in our Convention, on Sunday, 11 o'clock a. m., Dec. 4th, 1892, after the sermon, *call the attention of his people to the letter*, and ask each one who has received the same, to comply, if they can do so, with the request *at once*? If there should be others in the congregations who would unite with these in sending each *a dollar*, give them, in some practical way, an *opportunity* to do so.

2. *To those who have received, through the mail, this letter.*—So far as we could see this was the *only* thing that we could do—address you this personal letter and ask for this small amount. It is *your* work—*our* work—the Lord's work. We are in a hard place. We wish to get out, and we are trying to do it. If we have asked you to do what you cannot do, we beg pardon. This is a hard year, and we should help each other. Please send the *one dollar at once, if you can do so. Yes, thank you.*

But the following is the letter sent out to 3,227 good people:

"*Dear Reader:*—We are in trouble—very great trouble. Here now, November 24th, 1892, are the facts: To-day, after *all* reports are in, there is due on State Mission work for this year $3,227.50.

"We have done well—better than ever before—all have helped—you have done so, and we thank you for it. But every dollar of the above ought to be raised *at once*. It is due hard-worked, needy Baptist preachers (our missionaries)—114 of them—and we want to pay them before our Convention meets here December 8—13. This appeal is, therefore, sent to 3,227 of the best people we have ever known—*you are one of them*—asking *each one* to send to J. D. Boushall one dollar—*just one dollar*. We believe in you, in each one to whom this appeal is sent. We think they will help us in this work just now. In this way we will divide the burden, and no one will, perhaps, be greatly pressed, and these faithful toiling men will be paid and the debt will be out of our way, and the Convention can give its time to plans for next year's work. Do, therefore, excuse me for this personal appeal, and enclose a one dollar bill in a letter at *our risk*, and mail it to J. D. Boushall. He is the Treasurer of the Convention, and will acknowledge every dollar received in the Recorder.

"We have faith in you, and therefore thank you in advance. May the Lord help us in this work.

"Truly your servant,

"C. Durham, *Cor. Sec.*

"Raleigh, N. C., Nov. 24, 1892."

Notice to Convention Delegates and Visitors.

Delegates who arrive on Thursday, Dec. 8th, will be met at the Union Depot and assigned homes from there. All who arrive after Thursday are requested to report at once to me at the Baptist Tabernacle where they will be assigned homes.

The Convention meets at 7:30 p. m., Thursday, Dec. 8. If you are coming and expect us to provide entertainment, send your name to J. C. Birdsong *at once*, if you have not already done so. Do not delay this another hour.

Homes will not be reserved for any who send their names after Friday night, Dec. 9th, unless we are specially requested to do so.

J. M. Broughton,
Chairman Com. on Hospitality.

Railroad Rates to Baptist State Convention.

The usual reduction in fare has been granted for delegates and visitors to our Convention over all the Railroads in North Carolina, including that portion of the Seaboard Air Line from Portsmouth, Va. Those coming over the Norfolk & Southern to Norfolk, Va., will be returned from that port for reduced fare by presenting certificate of the Secretary of the Convention. Apply to the agent at your railroad station for "Ticket to Raleigh on account of Baptist State Convention."

N. B. Broughton, *Sec.*

Meeting of Trustees of Bap. Fem. University.

There will be a meeting of the Trustees of the Baptist Female University at the First Baptist church, Raleigh, Friday, Dec. 9th, 1892, at 8:30 p. m.

W. L. Poteat, *President.*

The repairs on the Baptist church at Kinston are about completed, and the church will present a very handsome appearance.

Letter from Rev. G. W. Greene.

CANTON MISSIONARY CONFERENCE.

Twenty years ago all the Protestant missionaries in Canton organized a Conference to meet every two months and discuss questions pertaining to the work in which they are engaged. At each meeting an essay is read by some member on some subject pertaining to the work, and then its arguments and conclusions are very freely criticised by the members of the Conference.

At the meeting in February the paper was presented by Bro. E. J. Simmons, of our mission on the methods of testing the fitness of applicants for church membership. He presented the Baptist views, which we believe to be the teachings of Scripture, that we should insist not only on a knowledge of the fundamental truths of the gospel, but also upon evidences of an experimental acquaintance with the power of converting grace, and then presented some practical suggestions as to how we may test one's professions of conversion. It had been expected that the essay would be vigorously attacked, but much to our surprise, every one endorsed its positions very cordially. Some of us were not able to see that any room was left by such endorsement for Infant Baptism; but we felt greatly encouraged to find that all the missionaries here were working along these lines. And I have had no reason to question the purpose of all the missionaries here, both from America and England, to insist on evidences of a change of heart in all whom they admit to church membership. I fear that some are less careful in applying the tests and carrying out these principles than Baptists are; but there are evidences that all are doing work for the Master.

At the next Conference the paper was read by an intelligent and skilful physician, connected with the Presbyterian mission. The subject was "Waste of Energy in Mission Work." One thing which he mentioned as a waste of energy was the numerous churches and denominations working in the same field and he urged the union of all into one. At the same meeting a series of resolutions was presented by an English Wesleyan, with reference to the union of all Chinese churches in this Province into one grand Chinese church, (and that I supposed to be spelled with a capital letter). On these resolutions a "grand committee" was appointed, after the manner of Henry Clay's day in Congress, and after the same model, the committee at the next meeting brought in a "compromise" report. This report recommends that all the members use their influence with the Chinese christians to effect a "confederation" of Chinese churches. In the discussion of this report, both in the committee and in the Conference, the Baptists took the ground that if it meant simply an organization for discussion of methods and questions of work, there was already such "confederation" in Conference and in a similar organization of Chinese preachers; but if it meant an organization of legislation and control, looking to organic union, the Baptists must oppose it. The advocates of the measure explained it to mean the latter. So it was replied that Baptists regard denominational peculiarities as matters of grave importance, and so they can not join in any movement which must result in the suppression of these peculiar doctrines; those who hold that denominational lines are drawn about matters of little consequence, may unite and ought to unite; when they have done so, and given the world an example of the much talked of christian charity, it will be time enough to say hard things about the Baptists for a want of charity. When the report was voted on, the Baptists all voted against it. Dr. Graves and Bro. Simmons also asked to have their names recorded as voting against it. It was then resolved to send a copy of the report and resolutions to all the mission Boards in England and America. It is reported that the information sent was that only Dr. Graves and Bro. Simmons opposed the plan. The next proposition was to appoint a committee to report on a basis of union effort in regard to certain questions, as a union translation of the Lord's Prayer and the Apostles' Creed, a union hymn book, a division of fields of labor and the like. Here the Baptists proposed that the question had become a question of denominational differences, and so could have no place in an interdenominational conference. At last it was agreed to call a special meeting of all who favored such union, and so the matter was removed from the Conference, and it pursues the even tenor of its way. It was reported that the meeting was held and various committees appointed with reference to points about which it was thought agreement might be reached, but if any other meeting has been held, I have never heard of it.

For a long time I have heard Baptists held up as schismatics, who divide "the body of Christ," (though I never had much faith in the possibility of such division), and I have often said, let other denominations, who confess that their divisions are on points of little consequence, give us an example of union and show its beauties, and then we will review the grounds upon which we maintain separate denominational existence. Hence I am the more pleased to see them make the attempt, unfettered by the presence of the Baptists. In order to give them the opportunity without let or hindrance, I was quite willing, if it were necessary, for the Baptists to withdraw from the Conference and leave them the field free and unobstructed. This is practical "Christian Union," of which we have heard so much theory in certain quarters in America. We shall see how it will work in actual practice.

While the question was still under discussion, one of the Chinese preachers was asked what he thought of the plan. His reply was that the Baptists could not at all unite with other denominations, because they were too loose in discipline. As a case in point, he told of certain church members at a country station, who would go to church on Sunday and then while they were in town do their buying for the next week; but the Baptists, he said, would not do so. He mentioned a village Baptist church where nearly all the twenty male members would lead in prayer or conduct a prayer-meeting; while in the same village was a church of another denomination having about the same number of members, and not one would lead in prayer save the preacher.

G. W. Greene.

Canton, China, October 15, 1892.

Letter from Bro. Newton.

My Dear Bro. Durham:—Yours to hand a few days ago. It followed me on from Lagos and hence I was a long time getting it.

The Board seeing that we had been in that dangerous climate as long as it was safe to risk it, kindly gave us permission to come away to build up our wasted systems. It was a timely favor for I began to fear for the safety of at least some. It was a great trial to me to leave for my work was in a most interesting condition. We were receiving new members occasionally and were engaged in taking a centennial collection for enlargement of our work. We had reached the sum of $85 which I deposited for the church on the day I left. The members deeply regretted our coming away. The church has greatly improved during my stay in Lagos. You know there had been a split in the church that resulted in the withdrawal of nearly all the members who had formed a church about fifty yards from the mission church and they were fighting each other. When I arrived there our church had only about ten members and there had been no growth after the split. I told them that I had not gone to Africa to keep up such a brawl as that so I began to attend both churches. At first I sought to unite them and then finding that impossible I began trying to build up both into self-supporting churches. Our church has grown now to a membership of sixty. The other church has not grown in members but they have grown in kindliness of feeling so that their leader told me the day we left that they intended to do as I had advised them, viz., move their church to a suitable location and fall into line with us in taking the city for Jesus. A Campbellite minister named Cook, a former missionary, has tried to induce them to forsake their principles and co operate with him, but they have persistently refused to do so. The day we left Lagos, all of the members came to bid us good by. Many of them wept. Quite a number of people came with us to the boat that brought us out to the ship.

The experiences of the last four years have been the most wonderful of my life, but I would not exchange them for any other. Surely the Lord has been with me and my people and wonderfully preserved us. There has been growth in the entire mission resulting from the changed state of affairs in Lagos. To God be all the glory.

It grieves me to hear of the trouble growing out of the Crawford Herring Bostick movement. I must say that I do not quite understand what is wanted by the China brethren. Sometimes they are discussing a missionary's clothes, then his houses, then schools, then again native workers, and then expensiveness of methods, &c., &c. I have hardly found time to read all they have written on various subjects, and how they could find time to write about so many things totally unconnected with the success or growth of their own work, has been a mystery to me. I must be candid and say that I do not know enough about their plans to write about them now that I have the time, and I should by no means have had time on the field. It seems to me that much that has been written has not tended to build up but rather to tear down. Paul says in Rom. 14: 19, Let us follow the things whereby one may build another up. We should help one another and not hinder. Any one can tear down one of the greatest buildings or works of art which it took many to build. Christians, especially Baptists, should build up by working together and not destroy. Some do not help others, but only themselves. If their plans prevail, the African mission would be destroyed. Our mission is utterly dependent on the Board. No church or set of churches would undertake a mission so unpromising (humanly viewed) and expensive. No organization need begin work in Africa that is not willing to run it fifty years, fruit or no fruit, success or failure. Our Board can see that after a while there must be results, and there will be. The Wesleyans did apparently fruitless work at Cape Coast, Africa, for many years. Only a few years ago they were giving $10,000 a year to work there. I called there as I came up the coast. I was informed by the missionary in charge that the 8,000 members under his charge paid in for Wesleyan work last year $30,000. Who will say that the Wesleyans have not made a paying investment there? Who will say that our investment in Baptist missions in Liberia has been too large? By the way, I called there and learned many interesting things about their work. They have more than thirty Baptist churches in Liberia. They have a good school. They are building good brick churches. The President of the Republic is a Baptist preacher. No doubt some one was ready to say, a few years ago, that it is an outrage to be wasting so much money on such poor fields. In my judgment, no money was ever so wisely spent and will bear better fruit and more of it.

Missionary work is wonderful work and we have learned by the experiences of the past. If the expenses have been large for the results, it must be borne in mind that these are but the beginning. Many, no doubt, will cavil at the large outlay as compared with the small results, forgetting that this may be the case in the beginning of any great enterprise. When was the first steel rail rolled in Chicago? It was about the year 1865. It had cost in experiments, &c., about $500,000. I think you can buy a ton of them now for forty dollars. I should like to know what it cost to save the first man ever saved in my field—the Yoruba country. I venture to say that it did not cost less than $500,000. Nobody thinks anything of the cost of the first rail because that is a great business of the world. Why should we talk about the cost of these first beginnings of mission work? They are growing year by year less expensive in the machinery and more productive. The expensiveness of missions is not the result of having Boards. These same experiments would have been one thousand times more expensive without Boards and the results far less. There is a reduction of expenses going on now year by year; for example, it cost us one hundred dollars less to come from Lagos to Liverpool than it cost us to go from Liverpool to Lagos. This grows out of reduction of fare. It cost our Board $500 less to run our Lagos work the last year I was there than it did the first year. This grows out of reductions on our part of contributions to the work and increased contributions of the natives. The Board did not object to my making any reduction of expenses that I saw fit to make, nor did they object to my doing anything else that would tend to the furtherance of the gospel. They did object to my selling the Lagos property and making some rash changes of methods that I might have made when I first reached the field, and I now see that they were wise in so doing. Many missionaries get into a maze and wander around without ever getting to the centre of their own work. They are unwilling to be guided by anybody else or look to Christ to lead them through by the route that he has led others, and hence they go off in search of new methods, forgetting that their new methods have to be experimented with and will be more expensive than the methods we have been working by so long until we are now about to reach the maximum of work with the minimum of expenditure. As to the employment of native agencies, no man can lay down a rule for somebody else. It depends on the character and efficiency of the agents. There were five native agents employed with funds of our Board when I went to Lagos. Some of them I found to be unworthy and dismissed. Others I found to be inefficient and called for their resignation. We have now only two native agents paid by our Board. The pay of the two does not amount to as much as ten dollars per month. It would be useless for anybody to undertake to convince me that it is to be laid down as a rule that we are to have no native agents of any kind. I may just say here that these two agents are teachers in in our school. A school is a necessity to our work in Lagos. If I could have had another year on as we are going, the church would have supported its own school and would have started others outside which it would have supported.

Let the brethren wait and stand by the Board. To withdraw our contributions from the Board and put them into some independent movement is to destroy the unity of Baptist work. Nearly all of these independent movements become sooner or later badly mixed up in doctrines and then in practice. Baptists are bound to lose by any such movements. If Baptists don't do their own work you may rest assured that no one else will do it for them. Men may praise the Taylor Inland China Mission and the Y. M. C. A. African Mission as much as they please, but, I am sure, that in all such movements Baptists are going to suffer. I have great love for Bro. Herring and believe him a man who wishes to see the work go more rapidly, but he is simply falling upon a mistaken plan of making it go. There are difficulties in connection with his plans that are entirely overlooked by him. He no doubt wants to bring the churches nearer to the field and let them be better informed in regard to it so that they will be more interested, give more and give more intelligently. By his plan a particular church might know a particular field better, but at the same time it would be more ignorant of all other fields.

As to the reduction of the salary of missionaries, I cannot write now. I could not with the light before me propose any change. the Board will meet all of my outside expenses, I would agree to put the salary at four hundred dollars, but if I must buy my own medicines, pay my own doctor bills, undergo the expense of providing myself pure water to drink, &c, &c., then I could not favor a reduction. It is better for the Board as it is.

The African field being in the tropics where malaria is so prevalent has expenses belonging to it that do not come to any other, as China, Mexico, &c. Some may make money on the salary of a missionary, but with all my economy in living at home I am not the man that would like to undertake to do it. I have spared no means at my command that would insure the life of my family and the success of the work. If the Board should be so unfortunate as to get a man into the mission field whose greed after filthy lucre is so great as to lead him to hord money rather than use it in a way that would bring good to the cause, I should say that the better plan would be to remove that man from the work rather than undertake to cut the salaries of one hundred good men who would make a wise use of a few extra dollars that might come into their hands down to the very bottom cent on which they could provide themselves with the barest necessaries of life. It is hard for one man to say what is *necessary* for another. We know that what is allowed by the Board is much too small for many men. The Church Missionary Society and the Wesleyans pay their missionaries much higher salaries than we are paid. They also pay their native agents much higher, and employ far more of them than we Baptists. So it seems to me that the Crawford Bostick-Herring criticisms are not directed so much at our places of work as they are at those of the other denominations. The speeches they make in their campaign need to be made in the other churches and not in Baptist churches, for we have too few houses, schools and native helpers. It is no doubt true that the others do push out too far on that line, but that is their own business and not ours. We must not refuse to use a good native christian in the place where he is needed because others are using too many and unworthy helpers. The Board and our missionaries will manage these things if our churches will furnish the funds and stand by us and pray for us.

I wrote Dr. Tupper last Saturday, suggesting some things in the way of *enlargement* in African work, and am awaiting his reply with interest. I shall remain here until we have sufficiently toned up our systems to return to the work and go back. It distresses me to stop here where I can do nothing for the work to which I have given my life while there is so much need of work on my field and so much need of information to awaken interest in my own particular field (Africa) in the churches at home.

The Lord knows that I wish to do what will help the cause, and would not say a word that would hinder it. O wouldn't I be glad to speak in behalf of Africa at our North Carolina Convention. I could wish Africa had a better representative, but as there is no one who knows its needs better and feels a deeper interest in it than myself, then I would be willing to try.

I so much thank you for your long and interesting letter. I knew that you were interested in me and my work, but it does me good to have you tell me so again. May the Lord bless your work in North Carolina.

My family has greatly improved since we have been in England. We have not seen a single religious newspaper from the U. S. A. since July, and hence are in total ignorance of what is going on in churches and Boards. Your letter is our latest news.

It would be interesting for me to tell you what I have seen in London, where I have been most of the time, but there is no time for that now.

I have visited the Baptist, Wesleyan and Church Mission Society's rooms to get acquainted with men and methods in missionary work. I forgot to say that I also visited Dr. Guiness' College and Mission House.

I was invited to meet a committee of the Wesleyans at their mission rooms to talk with them about their work in Africa. I was also held a long while last Saturday at the C. M. S. Rooms talking with them of their work and my own. It has been my pleasure to have several interviews with our Baptist men at their rooms.

We attended Monday's meeting at the Tabernacle. We heard Dr. Pierson preach a grand sermon there the other night. Spurgeon's church has finally made a decision that forever lays aside the possibility of any except a Baptist coming into the pastoral office of the church. But our Baptist people in England are suffering from their looseness more than they are aware of.

We have visited many places of interest and spent our time in hard study. I have not even taken time to write letters.

You may address me care of Carus & Brow, 32 Chapel street, Liverpool, England.

Pray for us that the Lord may guide us in all things, and that we may be resigned to his will. Wife, Alberta and Ray join me in salutations to you, Mrs. Durham, and the children.

I am yours faithfully,

C. C. Newton.

Board of Missions.

The Board of Missions will hold an important meeting in the Mission Rooms on Thursday, Dec. 1st, 1892, at 7 o'clock p. m. It is important that all the members should attend. According to a resolution, passed by the Convention at Goldsboro, all applications for aid in mission work for next year should be sent to the Board by Dec. 1st. The Executive Committee of each Association should send a full report of its arrangements in missions for next year, with all the applications for aid to come from the Association to the Board.

J. C. Scarborough, *Pres't Board.*
C. Durham, *Cor. Sec.*

Baptist State Convention.

NOTICE BY THE COMMITTEE ON HOSPITALITY.

The sixty-second annual meeting of the Baptist State Convention of North Carolina will be held with the Tabernacle Baptist church in Raleigh, beginning on Thursday, December 8, at 7:30 p. m.

The churches of Raleigh will provide entertainment for all delegates, one representative from each missionary society (and reduced rates in the hotels for other representatives from the societies and visitors), messengers from the Western Convention, and representatives of the Boards.

The Committee on Hospitality must have the names of all such who will attend the Convention as early as possible, and not later than Dec. 1st. Please send your name to the Secretary of the Committee, Bro. J. C. Birdsong, Raleigh, N. C., stating the association and church from which you come as delegate or minister. Attend to this at once, and we will ensure you a home; otherwise, we cannot.

The usual reduced rates will be secured on railroads, &c.

Reduced rates at hotels and boarding houses for all visitors.

J. M. Broughton, *Chm'n Com.*
Raleigh, N. C.

Mr. H. Mahler, whose advertisement appears in another column, keeps a complete and elegant stock of jewelry, watches, and silver and plated ware, &c. His prices are as low as such goods can be bought in any market. Give him a call.

We call the attention of our readers to a notice in this paper announcing the sale of the residence and farm of the late Geo. W. Thompson, situated near Wake Forest College. The property is splendidly [illegible] and is in all respects [illegible]

Rev. J. L. Brewer, of Dallas, [illegible] accepted the pastorate of the Baptist church at Dudley, N. C., for the year 1893.

E. E. Hilliard Addresses the Bertie Teachers Association.

The teachers of Bertie county have shown their interest for the work in which they are engaged by organizing themselves into the Bertie Teachers' Association. The last regular meeting of this Association, which was held in Aulander, Nov. 5th, was peculiarly interesting, not only to teachers, but to all who are interested in the cause of education. The morning exercises consisted of a recitation, essay, humorous reading and an address.

In the afternoon, the Association was fortunate in having for its speaker, E. E. Hilliard of the Scotland Neck *Democrat*, his subject being "The State's Reserved Power as Found in its Teachers."

Mr. Hilliard said he had been a teacher for several years in which he considered himself fortunate. No occupation gives so good an opportunity for improvement as teaching, nor reveals to a man his own capacity so accurately as do the actual tests which come every day in the school room.

Four hundred years ago, Columbus awoke to give to the world its grandest land. The serpentine trail of his frail ships blazed the way to the world's greatest republic. The ancients had dreamed of wealth, they had longed for power, and sighed for liberty; but here their dreams, longings and sighs had been fully realized. A fitting tribute that in the four hundredth anniversary the people should come together to pay homage to the discoverer. During the last few weeks many grand pageants have marched to the strains of martial music. During next year millions will make the pilgrimage to Chicago in honor of America's discoverer. For this grand consummation of freedom and republican government which is found in America, statesmen have puzzled their brains, warriors have poured out their blood as a free offering upon the altar of their common country. These have been applauded and received a nation's praise; but in every contest the victory has been won by the State's reserved power, the silent work of the teachers in every nook and hamlet where public opinion has been moulded. Napoleon at Waterloo fought as never before, and now the same seal which had crowned him conqueror was to crown him conqueror no longer. Where the battle raged fiercest, the long lines of the Prussians were seen coming as the reserve forces of the English soldiery. The mighty man of destiny charged, was repulsed, then charged again; but his army which had won the victory on many a sanguinary field was routed, and Napoleon was no longer the invincible conqueror. So the teachers, like the Prussians, in the fiercest conflicts have ever been the mighty reserve force to save the State and Nation.

Some one has said that the press is the advance wave of civilization; but every wave has some impetus, a mighty, moving power. This power has its origin in the school rooms of the land, the district school, the academy, the college and the university, where earnest teachers do their work with expenditure of brain and nerve and muscle force. Their work as a mighty propelling engine has sent out waves of influence, power and civilization to bless and elevate the world.

The revolutionary force has always had its first beginnings in the silent work of the school-room, and this mighty force is itself to be revolutionized and improved. What means the State's advancement in establishing the University for boys and the Industrial School for girls? The reserve force to be strengthened.

Our country's greatness is individual in its great men, and they in the great women. In the State and Nation as great men have fallen, others have always been ready to take their places. Where and whence have come these recruits? From the State's reserved force, the quiet work of the teachers.

Great problems present themselves for solution. These are puzzling the brains of statesmen, and all are called upon to exercise higher functions of power. There are political problems, social problems, moral problems. The satisfactory solution of these depends upon who holds the throttle valve. The force, the guiding power, is to be found in the hearts of teachers. The liquor problem is the greatest moral question of the age. No brush can paint the blackness, nor tongue tell the horrors of this traffic. From the school room must come the mighty force which is needed to solve the problem. In every struggle the reserve force is to be found in the teachers of the State; to them its safety is entrusted, and they save it in every trial. Teachers should choose a high ideal and a perfect image, for they, Atlas like, bear upon their shoulders, not only the interests of the State itself, but the responsibility of nature and leading them through nature up to nature's God.

The above is but a very imperfect synopsis of the very excellent address which abounded in striking sayings, vivid illustrations, and eloquent flights of fervid oratory.

E. S. R.

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Instantly relieves the most violent attack, facilitates free expectoration and insures rest to those otherwise unable to sleep except in a chair, as a single trial will prove. Send for a free trial package to Dr. R. Schiffmann, St. Paul, Minn., but ask your druggist first.

A Plea for More Time.

Conversing recently with an earnest christian, who had been by the providence of God shut in for several weeks, she said: "One thing I have learned is that we need more time with Jesus. My sickness has been greatly blessed to me in that it compelled me to stop everything else and spend more time in communion with my Lord." Hurry is the characteristic feature of our modern life. Business engagements, home [illegible] and religious duties are all regulated by railroad time, and the locomotive is each year covering more miles in fewer minutes. This hurry is seriously affecting our religious life and inflicting injury at a vital point.

Spirituality is a plant of slow growth, and finds its favorite nutriment in meditation, contemplation and secret prayer. It is not difficult to account for the rich, juicy spirituality of David's experience when we hear him declare: "I meditate on all thy works; I muse on the works of thy hands." But we have no time for meditation; we snatch a moment for prayer, and while praying think, "I will be late." We open the Bible to read, but the chapter seems so long, and the claims of the newspaper are so pressing that we rush over the precious words and retain no impression of their truth. We bolt our spiritual food without masticating it, securing to ourselves imperfect digestion, poor assimilation, and—dyspepsia. Very much of the discontent concerning personal experience may be traced to this cause. The lack of spiritual power, which so sadly marks the quality of religion in our day is also a result of this feverish haste. They that *wait* on the Lord renew their strength. Brother, if you would be strong, joyful, restful, *spend more time with Christ*. If you would know what it is to be "filled with all the fullness of God," let your soul, like an emptied vessel, tarry long enough in His presence to be filled. If you would know the unutterable joy of soul-winning, stay with Jesus all night in the mount of prayer.

How meager a proportion of each twenty-four hours does the average christian devote to spiritual exercises! How utterly disproportionate the time allotted to the care of the body and that given to the care of the soul! We find time for all else, but this is far more important than all. Better neglect any other interest or pleasure than rob the soul of the precious moments of personal communion with the Saviour. Time is precious; save it wherever you can, but don't shorten the interview with Jesus.—*Bon Air, in Richmond Advocate.*

Every season brings a new crop of cough remedies, but they can not compete with that grand, old Dr. Bull's Cough Syrup.

Relation of the Pastor to the Paper

The relation of the pastor to the denominational paper is thus forcibly set forth by an efficient New England pastor:

"I regard it as an important part of a pastor's work for his people to induce them to take, and encourage them to read, a religious paper, representing their denominational interests. He may make special effort in this line of work. I know of no other method by which we can so effectually raise or sustain the general religious intelligence of the families connected with our churches. And it may be seen that a good denominational paper is a means towards the greater unification of our people in their thought and purpose and activity, inasmuch as it is a common source of information, an object of common interest, a common centre of influences radiating to all and through all, and a medium of easy communication for each and with each."—*Selected.*

We think we value health; but are all the time making sacrifices, not for it, but of it. We do to-day what we must or like; we do what is good for us—when we have to.

We could live in full health, do more work, have more pleasure, amount to more, by being a little careful.

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	7 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 23 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m. 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.60 a m, 9.58 a m. Arrive Tarboro 11.00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 47, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 20, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	12 15 p m	‡7 45 p m
Ar. Raleigh	1 55 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 34 p m	7 15 a m
Ar. Greensboro	7 40 p m	9 15 a m
Lv. Winston-Salem	‡6 40 p m	‡8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	*8 15 a m
" Columbia	10 50 p m	11 15 a m
Ar Charlotte	6 00 a m	4 30 p m
Lv Atlanta	9 20 p m	*8 05 a m
Ar Charlotte	6 40 a m	6 10 p m
Lv Charlotte	6 55 a m	6 30 p m
Ar Salisbury	8 17 a m	8 00 p m
Lv Hot Springs		*12 39 p m
" Asheville		2 30 p m
" Statesville		7 01 p m
Ar Salisbury		7 51 p m
Lv Salisbury	8 27 a m	*8 15 p m
Ar Greensboro	10 10 a m	9 50 p m
Ar Winston-Salem	*11 30 a m	*12 30 a m
Lv Greensboro	10 30 a m	*11 05 p m
Ar Durham	12 11 p m	1 02 a m
" Raleigh	1 09 p m	2 00 a m
Lv Raleigh	1 38 p m	
Ar Goldsboro	3 05 p m	
Lv Greensboro	10 30 a m	*10 20 p m
Ar Danville	12 01 p m	12 40 a m
" Keysville	2 45 p m	3 30 a m
" Burkeville	3 25 p m	4 15 a m
" Richmond	5 30 p m	6 18 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 9.10 a m, Durham 7.30 p m, Raleigh 6.00 p m. Selma 10 45 p m. Returning leave Selma 12.55 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 6.30 p m, Oxford 3.15 p m; arrive Keysville 11 45 p m, Richmond 7.00 p m.

Mixed trains leave Keysville daily except Sunday 3.30 a m; arrives Durham 11.05 a m. Leaves Durham 7.45 a m daily except Sunday; arrive Oxford 9.30 a m, Keysville 3 00 p m.

Additional trains leave Oxford daily except Sunday 4:15 p m, and 12.20 p m; arrive Henderson 5.10 p m, and 1:05 p m; returning leave Henderson 6.30 p m and 2 30 p m, daily except Sunday; arrive Oxford 7 25 p m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

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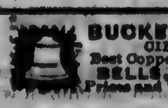

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Letter from Rev. W. A. Barrett.

SULPHUR SPRINGS.

This is the name of a church in Montgomery county, three miles south of Candor. It takes its name from a spring near the place. Capt. Samuel Usher was the man who made the first move in constituting this church, and by his personal efforts, and with the labors of his hands, the house for the worship of God was built. It is not completed, but if it was, it would be one of the neatest and most pleasant of our country churches. Bro. Usher had the misfortune to lose two stores with their goods by fire, and also his turpentine distillery. Believing he could do better for himself and family, he moved last January to Alabama, but the strong love he had for the church at Sulphur Springs moves him to keep his membership there yet. His presence, labor, and christian admonition are greatly missed in the church.

I have been in a meeting of five days with this church. The meeting commenced on Saturday night. Bro. S. W. Fuquay preached Saturday night, Sunday and Sunday night. When I got there Monday I found that Bro. Fuquay's sermons had made a good impression on the members of the church and the people of the congregation. They were ready for a good meeting; but the rain and coldness of the weather prevented the people from coming out, and the meeting closed Wednesday night. I have promised to hold a meeting with this church some time in the future, when God in his goodness shall so provide.

LINDON.

This is a place on the Aberdeen and West End Railroad, seven miles from Aberdeen, and the first stopping place on the road going west from Aberdeen. Lindon is the center point of the membership of the Deep Creek Baptist church, and I have advised the members to build a house of worship at that point. Such is now the intention. I hope to be able to succeed and get the building, and then the cause of the church will the more prosper.

EAGLE SPRINGS.

This is a railroad point on the same line, seven miles east of Candor, and is the first stopping point on the road going east from Candor. A Baptist church building is very much needed at this point. Bro. S. W. Fuquay has promised and will give the lot of land for the house. With a little money there can be a very good house put up.

If we can get these two buildings, we will have a line of churches very much needed. May this work ere long be done.

W. A. BARRETT.

Eagle Springs, Nov. 11, 1892.

Just the Help for the Little Ones.

A most excellent aid in the exposition of the lesson in the Primary Class is the *Primary Quarterly* issued by the American Baptist Publication Society. It contains the lessons for three months, with valuable helps and suggestions to teachers, and is illustrated with attractive pictures. The price is only 2½ cents per quarter, 9 cents per year. It is a wonder to many how the Society can afford to furnish so excellent a help for so little money.

Rev. Dr. David Spencer, of Wisconsin, has compiled and *The Standard* has published a table showing the time when the Baptists organized their first church in each State of the Union. It is interesting and worth keeping as a table of reference. It is as follows:

1	Rhode Island	1639
2	Massachusetts	1663
3	Maine	1682
4	South Carolina	1682
5	Pennsylvania	1684
6	New Jersey	1688
7	Delaware	1701
8	Connecticut	1705
9	Virginia	1714
10	New York	1724
11	North Carolina	1727
12	Maryland	1742
13	New Hampshire	1755
14	Georgia	1759
15	Vermont	1768
16	West Virginia	1774
17	Tennessee	1780
18	Mississippi	1780
19	Ohio	1790
20	Illinois	1796
21	Indiana	1798
22	Arkansas	1799
23	District of Columbia	1803
24	Missouri	1805
25	Alabama	1808
26	Louisiana	1812
27	Michigan	1822
28	Indian Territory	1832
29	Iowa	1835
30	Wisconsin	1836
31	Texas	1837
32	Oregon	1844
33	Minnesota	1849
34	California	1849
35	New Mexico Territory	1849
36	Kansas	1854
37	Nebraska	1855
38	Washington	1863
39	Colorado	1864
40	Idaho	1864
41	Wyoming	1870
42	South Dakota	1870
43	Montana	1871
44	Nevada	1873
45	North Dakota	1879
46	Arizona Territory	1879
47	Utah Territory	1880
48	Oklahoma Territory	1889

Write it on your heart that every day is the last day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

The Bible is understood by what it discloses, and not by spending time on what is purposely left obscure.—*J. M. Stifler.*

The Mission of Tracts.

Tracts can go anywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God blessing all, giving to all, asking no gift in return. They can talk to one, as well as to a multitude, and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway coach, or in the omnibus, on the broad highway or in the foot path through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their stories twice over or thrice or four times if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can in short be made the vehicles of all truth, the teachers of all classes, the benefactor of all saints.—*Selected.*

For sick headache, caused by a disordered stomach. Ayer's Cathartic Pills are the most reliable remedy. "My mother first recommended these pills to me, thirty years ago. They are the mildest and best purgative in use."—S. C. Bradburn, Worthington, Mass.

The noblest characters are those who have steered the life-vessel through stormiest seas. A bed of down never nurtured a great soldier yet.—*Macduff.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for November:—Japan.

"Listen, O isles, unto me!" Missionaries, 4; native assistants, 2; stations, 3; churches, 1; membership, 25; baptisms, 16.

STUDY TOPICS.—Roman Catholicism in Japan. Protestantism in Japan. Religious unrest. Outlook for christianity. What have Baptist missionaries accomplished? Japan, the object for Christmas Offering of 1892.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

To the Baptist Women of the South.

AN APPEAL FOR A CENTENNIAL CHRISTMAS THANK-OFFERING FOR JAPAN.

Never, as now, did mission work call for a Thanksgiving. God has multiplied his blessings upon it as he alone can multiply work done for him. This year, as never before, Southern Baptists have been studying the history of missions in the past hundred years. Our hearts have burned within us as we have seen God's hand in India, his way in the islands of the sea, his triumphs in Burmah, his dealings in Japan. Let us then at the happy Christmas-tide bring him the thank offering of praise.

The Christmas offering is bound up with the very life of the Missionary Union. Coexistent with it, it has grown with its growth, taking ever deeper heart-hold on all who have taken part in it. We appeal to every Woman's Missionary Society, to the women and children of every Baptist church, to join with us this year in a Centennial Christmas offering.

This is no common appeal. This Christmas offering is to be the recognized woman's part in the great Centennial work of sending to the mission fields a hundred new missionaries. Much as the women have done and will still do for the Chapel Fund, we would have them have a noble part in this work also.

For four years the object of the Christmas offering has been the enlargement of the mission force in North China, the gifts to this object aggregating $15,639.84. This year the Foreign Mission Board has recommended for the object of our offering, Japan, the youngest and weakest of our missions.

Forty years ago Japan stood apart in seagirt solitude, a hermit among nations. In 1853 her ports, through America's bloodless victory, were opened to the world. Through this open door the missionaries were not slow to enter. They entered by scores; while men of no religion, sceptical, atheists and blasphemers entered by thousands. One preached the gospel of Christ; the others lived the belief in godless civilization. The missionary triumphs were many, and those were not wanting who prophesied that Japan would soon stand among the Christian nations of the world. Then came a pause. Scepticism gained ground. It invaded the schools, assailed the churches and found willing converts from the great ranks of heathenism. To day Japan stands balancing between old idolatry, modern doubt and christianity. To whom shall the victory belong?

God has said unmistakably to his people, "Go forward in Japan." He has brought to himself 25,000 of the Japanese while yet there was but one missionary to 80,000 people. One little band of four calls for help from the midst of an island of nine million souls almost untouched by mission effort.

They ask for seven new missionaries. Shall they ask in vain? The King's business requires haste. Delay now means centuries of defeat.

When the first mission work failed in Japan, God waited four centuries before he allowed missionaries again to enter.

The Missionary Union has prepared a double Centennial Christmas thank-offering program, half for the woman's missionary societies and half for the children, with envelopes for the ingathering of the offering. These will be supplied free on request to all woman's mission societies, churches and Sunday-schools, by Miss F. E. Heck, Raleigh, N. C., of the Woman's Central Committee of your State.

1. Send for programs promptly.
2. Distribute envelopes liberally.
3. Prepare these exercises thoroughly.
4. In sending up the offering, designate it for the Christmas offering carefully.

Care at these four points will crown this work with large success.

But, does some one say, we have the regular mission work to maintain, the chapel fund, and we have had Centennial day. True, but still you will have Christmas gifts, Christmas feasts and Christmas joy in your home. Shall he, then, who is the crown, the joy, the giver of the feast, be left without a gift?

FANNIE E HECK,
President Woman's Mis. Union.

Need for Haste in Japan.

We thank God, take courage and go forward at the news that Japan is to receive the Christmas offering of Southern Baptist women this year.

In many respects, Japan bids us to haste in our giving the gospel to her perishing millions. When once she was compelled to open her gates to the foreigner, she threw off with one tremendous effort the chains which bound her to the ancient rites, ceremonies, and to some extent, religions, and began the onward march which has been the wonder of the nations affording material for so many glowing descriptions of Japan as the paradise of the East, etc. Indeed the Japanese have made remarkable progress, and there has been much true and stable work accomplished. But the adoption of a code of laws based on the western codes; increased commercial and political activity; the falling into partial decay of the old religions, together with the broad educational system which has sprung like magic into existence, and the intercourse with the nations has not made them christians, nor, I am sorry to say, as a nation, better prepared for the reception of christianity. On the contrary, the floodgates of every phase of skeptical teaching have been lifted and the country has been deluged with all the "isms" of Europe and America. Young men who a few years ago were bowing at the shrines of Buddha and the spirits of their departed fathers, now worship at the feet of Spencer, Huxley and others. Thus with Japan striving with all her might to take her stand among the civilized nations; with the old religion dying as naturally as the old civilization has died and given place to the need; with the united forces of Eastern and Western heathenism, fighting against us; and endeavoring to present to the world (a spectacle never seen and God grant never to be seen), a country whose laws are based on the decalogue, yet whose rulers, statesmen and people deny the very existence of the God who gave that decalogue. I submit that as lovers of our fellowmen, as servants of him who said, "Go ye into all the world," etc., it behooves us to make haste to give to this people the gospel. It can be done *now* easily, but *twenty years hence*, in my humble judgment, means a *century hence* for Japan.

Our special field is the island of Kyushiu in the southwestern part of the empire. It is by all odds the richest district in the entire country. Here all the coal beds or the principal ones, and the most fertile and productive farming districts. The men of Kyushiu are regarded as the strongest in the nation, as is evinced by the great number who have held, and are now holding, the most important posts both civil and military in the government. There are on this island about nine million people, and we are the only Baptist workers among them. To be sure other denominations have entered the field to some extent, but there is virgin soil in abundance, and millions of the people who have never heard of Christ and his salvation. Our prayer has been and is, and we ask you, brethren and sisters, to hear and join with us in praying, "O Christ, Lord of the harvest, send us eight men and their wives into Japan, and to thee be all the glory. Amen."—*J. W. McCollum, Kokura, Japan.*

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

For weak or inflamed eyes or granulated lids use **OUR OLD RELIABLE EYE WATER** does not burn or hurt when applied, by mail 25c. JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m; 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 18. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m		
Ar Fayetteville	8 02 a m		
Lv Fayetteville	8 27 a m		
Lv Sanford	9 45 a m		
Lv Climax	11 44 a m		
Ar Greensboro	12 15 p m		
Lv Greensboro	12 25 p m		
Lv Stokesdale	1 22 p m		
Ar N & W Jun Walnut Cove	1 55 p m		
Lv N & W Jun Walnut Cove	2 35 p m		
Lv Rural Hall	3 02 p m		
Ar Mt Airy	4 25 p m		
Lv Bennettsville		5 40 a m	
Lv Maxton		6 50 a m	
Lv Red Springs		7 02 a m	
Lv Hope Mills		7 43 a m	
Ar Fayetteville		8 02 a m	
Lv Ramseur			5 40 a m
Lv Climax			8 30 a m
Ar Greensboro			9 00 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	11.00 a m	5.00 p m
Lv Stokesdale	12.0[illegible] p m	6.15 p m
Ar [illegible]	[illegible]	[illegible]

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex Sunday.
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.23 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			1 02 p m
Lv Climax			4 30 p m
Ar Ramseur			6 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed. Daily ex Sunday
Lv Madison	1 50 p m	3 00 p m
Lv Stokesdale	3 08 p m	3 50 p m
Ar Greensboro	4 [illegible] p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R'y for Winston-Salem and points North and West of Roanoke.

Passengers from Winston-Salem, Walnut Cove, Bennettsville and all points on Fayetteville Division will arrive at Raleigh at 11:30 a m, giving several hours in Raleigh, and reach Norfolk at 7:30 p m.

Ample time for breakfast at Greensboro, Fayetteville and dinner at Wilmington.

W. H. KYLE, Vice-Pres.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

"Ante-Convention Thoughts and Suggestions."

Bro. Powell thinks that the Convention should—

"Authorize the Board of Education to bind the young men under obligations to let their services be subject to the State Mission Board for a number of years equal to that of which they were beneficiaries at the College. In other words, if they are beneficiaries two years, when they leave college, let the State Mission Board take charge of them and send them for two years to the desiitute fields in the State now under the supervision of the Board."

Now while the Education Board would be delighted to see every beneficiary when he leaves college enter the mission field where laborers are so much needed, and where they will find the best training possible, yet the Board sees very serious difficulties in the way of the adoption of this plan. Last June eight beneficiaries left the College. At that time the State Mission Board had more men employed than it had means with which to support them. Now with such a rule as the one suggested, these eight young men must remain unemployed until the close of the Conventional year at least. For two, three or four years, they belong to the State Mission Board, and the Board has plenty for them to do, but not a dollar to pay them with, and they are in debt. They have been compelled to incur expenses besides those met for them by the Board of Education; and their debts must be paid, or they cannot, and ought not, to preach anywhere.

Another difficulty in the way of the plan, as it seems to the Education Board, is that the churches in need of pastors should, in making their call, seek the guidance of the Holy Spirit, and that the preachers, whether pastors or missionaries, should take charge of no fields without being persuaded that the Lord is leading them. But suppose we follow the plan suggested, it might turn out that the State Mission Board should direct the preacher to one field and the Holy Spirit might be leading him to another. Suppose the Board, having the preacher in *charge* for a number of years, sends him to some mission field, and some church or churches in the mean time have been looking to the Lord to send them a pastor, and he has directed them to him. But he belongs to the State Mission Board for a number of years, and the Board tells him that he must go where they send him, whatever to the contrary the Spirit may say to the churches or to other fields concerning him.

As to the largest salary, no preacher of the gospel, whether old or young, should allow that to move him only in so far as it is necessary to a support. Every pastor and missionary should be influenced in all his moves by a desire for the widest possible usefulness and the conviction that the Holy Spirit is leading him. Nearly all of our beneficiaries who have gone to their work as pastors and as missionaries are living on small salaries, and some of them are making sacrifices—living very poor and living of the gospel. The Education Board helps no young man unless he assures them that he is willing to live poor, if need be, for the gospel of Christ. And several of our beneficiaries have been known to continue to live on small salaries when they were offered much larger amounts even in city fields.

Bro. Powell's last suggestion is, that the plan—

"Would also act as a check upon any hypocrite who might be tempted to enter the ministry for securing an education. For until the establishment of this Board, the Baptist ministry offered no inducements for any one to enter it save the inducements in the call of the Master."

I have only this to say that by far the largest number of unworthy men who have entered the Baptist ministry in our State, of whom I have had any knowledge, have been those who never had any connection or even any acquaintance with the College or the Board of Education, while a very large majority of our most useful pastors and missionaries were once beneficiaries.

W. R. GRAINGER.

Letter from Bro. Chappell in China.

Dear Recorder:—I am ashamed of my neglect of you and my many friends in North Carolina for months, until their complaints are reaching my ears from various quarters. Especially anxious was I to write at once on hearing of the death of Maggie Nutt Herring, and to add a few words to the expressions of loving remembrance from various friends.

It was a sad day for us when we heard of Sister Herring's death; for Mrs. C. and I have lost a warm-hearted and kind friend. Shall we ever forget the pleasant home she gave us for months after our arrival in China, and before we could reach our field in Chinkiang; or her many acts of kindness during times of sickness in our family? Her life was one full of such kindnesses, and many a friend will cherish fondly the recollections of her goodness. She was a true missionary, and our work here in China has sustained a heavy loss in her death. Many a precious seed was sown in the hearts of women and children in Sunday-school, church, street, chapel, school-work, and in their homes; for she could so speak the language of the Chinese and of the human heart as to reach those to whom she talked. And yet I cannot think it strange the Master has taken her home so soon in the full bloom of her young womanhood, for he could spare her no longer from his presence. How fast we are gathering home! Who next? May we [illegible] for our summons as was this beloved sister, and receive so well deserved a welcome.

We are now again in Chinkiang. There is no [illegible] at Yangchow, and Mrs. C.'s health [illegible] the care of a physician, [illegible] our return to this place. We [illegible] the place the Bryans have [illegible] by their removal to Shanghai. [illegible] the Pierces there temporarily in that great city. We must have some one to join them in Yangchow soon. Would that some physician could hear God's voice calling him to Yangchow. What a work he could do among the poor people at that place. Our missionaries are fifteen miles from any physician, and two or three days might elapse before a doctor could reach them from this place, their nearest accessible point to a physician. This state of things ought not to exist. We are praying God to send us out a man to do medical work in Yangchow. I feel sure the Board will be only too glad to send us such a man as soon as he can be found. Is not God calling some brother of the medical profession to this labor of love, of which our blessed Lord did so much during his earthly ministry? I know of no way more effectual in reaching the hearts of this people than that the medical missionary has. Many a poor soul has been led to light and salvation through the healing of some bodily disease, and many a community has been made accessible to gospel truth through the work of a physician as the forerunner, carrying in his hands the blessing of healing accessible to the poor Chinese from no other source. How often he has appeared a messenger of heavenly grace to these poor afflicted people. The gospel is the only hope of salvation for this people, and Christ often first healed the body, and thus opened the heart to receive the healing of the soul through the living word.

Our work is encouraging. The audiences at Yangchow continue good, and the work of seed-sowing is going on. A sure harvest awaits us by-and by. A few have been added to our little church here in Chinkiang recently by experience and baptism. One man from a distance has recently been brought to the light, and like the eunuch from Ethiopia, after being baptized, he returned to his home rejoicing, and he has gone publishing the news. One of the native brethren recently visited the village where this man lives and preached the gospel. He reports a great interest among the people of that place, and a number are inquiring the way of life. This recently converted brother offers to give land for the erection of a chapel for preaching; and who knows but ere long there may be an infant church established at that place. The interest seems to be extending to other places also. Pray for us, brethren, that an effectual door may be opened to us for the gospel in many places and in many hearts.

Yours fraternally,

L. N. CHAPPELL.

Chinkiang, China, Oct. 17, 1892.

To the Clerks of North Carolina Associations.

Dear Brethren:—Suffer a word of exhortation:

The Convention will soon be upon us, and we are anxious to report what the churches have given during this Centennial year of missions, but we cannot do it unless you fill up the blanks we have mailed to you and return them at once. Please do not wait till your minutes are printed; for that will make your returns too late. Be sure to add up all the columns before mailing them, and under head of "total contributions" in the last column, put amount of total contributions *to all objects*, not simply the totals of the other columns. The Clerks of only twelve out of the forty white Baptist Associations in the Convention have so far responded to my request to fill out the blanks and return them. These are as follows: Beulah, Central, Mt. Zion, South Fork, Yadkin, Flat River, Liberty, Ashe and Alleghany, Catawba River, Three Forks and Tar River. The Carolina, Cherokee and Newfound in the Western Convention have responded, and I have received the minutes of Buncombe County, Sandy Creek and one or two others.

I put this letter in the RECORDER, because I can reach you much easier in this way than in any other. Please look over the foregoing list and if the name of your Association is not in it, please mail me at once the information desired. We need it before the Convention meets. Be sure to enclose with the blank a revised list of ordained ministers in your Association, also the names of your Executive Committee, with their post offices. We want to have the tables of *all* the Associations in, if possible, by the end of this week. We desire to publish the names of ministers and their post-office addresses by Associations.

Please, brethren, send in this information at once to Raleigh, N. C.

N. B. COBB.

A Centennial Collection from Every Sunday-School.

This is our aim. Many schools observed the 2d of October, but more perhaps did not, and to these I now appeal. For the good it will do the children, in making them familiar with the facts of missions, also in cultivating in them the spirit of beneficence, as well because of the money that will thus be realized for the good cause, we ask every pastor and Sunday-school superintendent to see to it that at some time, in the near future, this matter shall receive at the hands of his school such attention as its worth merits. I have plenty of mission literature and will take pleasure in furnishing all who may wish it. I shall take some of this literature with me to the Convention, and can supply all who may desire it.

We are in dead earnest about this matter, brethren, and don't wish you to forget it.

T. H. PRITCHARD.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

The residence of Mr. J. H. Lawrence at Scotland Neck, was partially destroyed by fire on the night of the 25th inst., together with a large quantity of fine furniture and and crockery.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Seaboard ch, W Chowan, $6.34; Aulander ch, ditto, 4.93; W M S, Greensboro ch, 5 00; Woodville ch, Chowan, 10.00; Ebenezer ch, ditto, 12.50; Sunbeams, Cedar Rock ch, 75c; Robeson Asso, 101.59; East Bend ch, Yadkin, 3.00; South Atlantic Asso, 15 12; Cool Springs ch, Chowan, 2.30; Cape Fear ch, Cedar Creek, 2.20; Cane Creek ch, Mt Zion, 2.16; State Line ch, 5.00; Rolesville ch, Central, 2 03; Ditto, W M S, ditto, 4.10; Youngsville ch, ditto, 5.00. Total, 182.02. Previously reported, 12,074.87. Total this year, 12,256.89.

Foreign Missions—Sunbeams First ch, Wilmington, $4.00; W M S, Cary ch, 2 00; Sunbeams, Cedar Rock ch, 95c; Middle Swamp ch, Chowan (for Miss Knight), 3.75; W M S, Warsaw ch, 4.00; Lumberton ch, Robeson, 24.20; Ditto, S S, ditto, 14.25; Ditto, Sunbeams, ditto, 5.70; Cheerful Hope ch, ditto, 75c; W M S, Newbern ch, 9 00; H M Cates, 5.00; Cane Creek ch, Mt Zion, 1.50; Shiloh ch, Pilot Mountain, 2.00; Rolesville ch, Central, 2.00; Youngsville ch, ditto, 5.00. Total, 84.10. Previously reported, 8,771.29. Total this year, 8,855.39.

Home Missions—W M S, Cary ch, $2.00; Sunbeams, Cedar Rock ch, 75c; Lumberton ch, Robeson, 35 60; Cheerful Hope ch, ditto, 75c. Total, 39.10. Previously reported, 3,059.68. Total this year, 3.098.78.

Education—Mrs F G Neal, $4.00; Red Springs ch, Robeson, 50c; D C McMillan, ditto, 50c. Total, 5.10. Previously reported, 2,894.10. Total this year, 2,899.20.

Orphanage—Cash collection, Pittecasi ch, W Chowan, $6.00; Aulander ch, ditto, 5.47; Alfred Williams, 5 00; Cane Creek ch, Mt Zion, 10c. Total, 16.57. Previously reported, 1,203 90. Total this year, 1,220.47.

Ministerial Relief Fund—Aulander church, W Chowan, $6 06. Previously reported, 433.93. Total this year, 439.96

Centennial Fund (Home Missions)—Lumberton ch, W M S, Robeson, $7.10; W M S, Wake Forest ch, Central, 8.00. Total, 15.10.

Centennial Fund (Foreign Missions)—Sunbeams and W M S, Corinth ch, $3.40; Middleburg ch, Tar River, 1.37; Lumberton ch, W M S, 6 90; W M S, Wake Forest ch, Central, 8 00. Total, 18 67.

Colored Institutes—Warrenton church, Tar River, $5 07.

Church Extension—W M S, Wake Forest ch (for Rev J R Pace), $10.60.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Nov 26, 1892.

Colds and Coughs
croup,
sore throat,
bronchitis, asthma,
and hoarseness
cured by
Ayer's Cherry Pectoral
the safest
and most effective
emergency medicine.
It should be in every
family.
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Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
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Asthma The African Kola Plant, discovered in Congo, West Africa, is Nature's Sure Cure for Asthma. Cure Guaranteed or No Pay. Export Office, 164 Broadway, New York. For Large Trial Case, FREE by Mail, address KOLA IMPORTING CO., 138 Vine St., Cincinnati, Ohio.

NOTICE.

Will be sold to the highest bidder, at the court house door in the city of Raleigh, on January 2d, 1893, the well-known residence and farm of the late Geo. W. Thompson, situated in Wake Forest Township, within 3½ miles of Wake Forest College, and 1¼ miles of the paper mills at the Falls of Neuse. There are 400 acres of land in the entire tract, about 120 acres tillable land, and the rest in native growth and old-field pines. Terms of sale: One-third cash, and the other two-thirds in one and two years, bearing 6 per cent. interest from date of sale.

A. J. THOMPSON, Adm., c. t. a.

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" " semi-monthly	16 cts.
YOUNG REAPER, monthly	10 cts.
" " semi-monthly	20 cts.
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☞ The above prices are for yearly subscriptions, in packages of five copies or more. Subscriptions received for three and six months at one-quarter and one-half above prices.

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HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days
EASILY CURED
For sale by all druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free. THE OHIO CHEMICAL CO., by mail. Address 51, 53, and 55 Opera Block, LIMA, O.

Rosenthal Clothing Company,
305 Fayetteville St., opp. Postoffice, Raleigh, N. C.
Largest and Best Selected Stock
of Fine Tailor-made Clothing, at Lower Prices, than any other house in the State.

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CHAS. M. WALSH,
Marble Works, Monuments, Tombs &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

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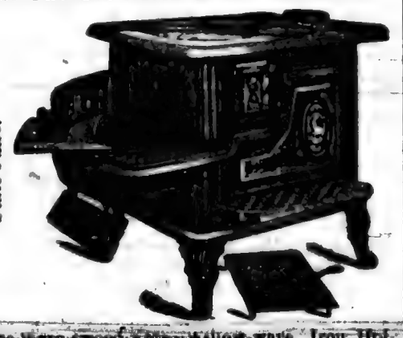
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The N. C. Baptist Almanac for 1893,
EDITED BY N. B. COBB.
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Literary.

Gloria Patri; or, Our Talks About the Trinity. By James Morris Whiton, Ph. D., author of "Beyond the Shadow," etc. Price $1.00 New York: Thomas Whittaker, 2 and 3 Bible House.

This book is unique in form and treatment. It is a book for thoughtful laymen on a subject that few laymen have cared to read about—the Trinity; but it is very far from treating it in the usual way. An unusual freshness and interest is secured, in part, by the use of dialogue, in a conversation between two friends, in which, as the author tells us, more or less of many actual conversations is recorded.

Peloubet's Select Notes, by Rev. Dr. F. N. & M. A. Peloubet. 340 pages. Illustrated, cloth 12mo. Price $1.25. Boston, W. A. Wilde & Co.

This Commentary on the International Sunday-school Lessons for 1893, like its eighteen predecessors, bears evidence of the widest research on the part of its compilers into every field of christian literature. Its exhaustive quotations, excellent suggestions to teachers, helpful anecdotes, and admirable notes, wonderfully illumine the scripture text and impress upon the mind the salient points of each lesson.

The library references are particularly full, and a great convenience to the busy worker, who desires to study in detail from original sources, of the times, places, personages, and secular, as well as the sacred history of the events and peoples mentioned in the lessons.

In authentic colored maps, appropriate original illustrations, and general mechanical make-up, the present volume excels all previous issues, and this is praise enough.

Through its wideness of scope, condensation of statements, and happy combination of original and selected matter, this commentary is at once so concise, evangelical, and practical that every teacher and preacher must find it an invaluable aid in the study of the lessons the coming year.

St. Nicholas for Young Folks. John G. Whittier long ago wrote of *St. Nicholas*, "It is little to say of this magazine that it is the best children's periodical in the world." Edward Eggleston, the author of "The Hoosier Schoolmaster," says of it, "There is not one of the numbers that does not stir the curiosity, inform the memory, stimulate thought, and enlarge the range of the imagination." Founded in 1873, and from the first number edited by Mary Mapes Dodge, *St. Nicholas* is now entering upon its twentieth year. The most famous writers have contributed to its pages in the past, but never has its editor been able to offer a better program or a more distinguished list of contributors than for 1893.

There is to be a series of illustrated papers on "The Leading Cities of the United States,"—the story of each city told by a prominent resident. Edmund Clarence Stedman will write of New York; Thomas W. Higginson, of Boston; New Orleans will be described by George W. Cable, and Baltimore by President Gilman, of the Johns Hopkins University. Dr. Lyman Abbott will tell the story of Brooklyn, and other cities will be treated by other famous men. There will be an article on the World's Fair, and a number of pages of funny pictures and humorous verses.

Mrs. Kate Douglas Wiggin, the well-known author of "The Birds' Christmas Carol," etc., will contribute the leading serial for *St. Nicholas* during the coming year. The November number opens with a three-page poem by John G. Whittier, which has in it some of the most beautiful lines the good Quaker poet has ever written, describing the visit of a party of young girls to his home.

The *School Journal* says: "Place *St. Nicholas* in your household, and you need have no fears for the lessons taught your children." The magazine is the greatest aid that the teacher and the conscientious parent can possibly have. It entertains, and at the same time educates and instructs. The subscription price is $3 a year. Remittances may be made directly to the publishers, The Century Co., 33 East 17th St., New York.

"Through the Bush." By Mrs. Dora E. W. Spratt. 12mo, 320 pages. Price, $1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This, as the sub-title informs us, is a story of New South Wales of fifty years ago. It is an account of a trip made by a Mr. and Mrs. Hart, of New York, and Mrs. Van Nois, of Boston, with their two boys, to the wonderful continental island of the South Seas. They went on a ship belonging in part to Mr. Hart, the captain of which enters very largely into the thread of the story.

What to Save,

And how to save it, are subjects which interest all prudent house-wives. This information is given in "Ayer's Home Economies," containing One Hundred Recipes for using odds and ends from table and market. "Ayer's Home Economies" mailed to any address, on receipt of two-cent stamp, by Dr. J. C. Ayer & Co., Lowell, Mass.

NEWS OF THE WEEK.

Raleigh Affairs

The present clerical force at the State Treasury will be retained by Treasurer Tate.

The United King's Daughters of this city have opened mission rooms here for the purpose of enlarging their work among the poor.

Night-thieves entered the store of Wyatt & Co., north of the R. & G. Depot, and blew open the iron safe on Monday night. They were discovered and fled without anything.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

State News.

The Christian Conference of Virginia and North Carolina, convened at Apex last week.

The Cumberland Fair recently held at Fayetteville, is reported to have been a great success.

Democratic election celebrations have been held in many of the towns and cities of the State.

Dr. John M. Craton, a prominent physician of Rutherfordton, died recently aged seventy years.

Ben Lee, colored, was killed by a limb from a falling tree, near Smithfield, one day recently.

Mr. W. P. Ware, dealer in general merchandise at Reidsville, has made an assignment for the benefit of his creditors.

Col. Charles E. Shober, a native of Salem, died in Greensboro Tuesday of last week. Col. Shober was in his sixty-third year.

Mr. John McNeill, who resided near Hope Mills, was run over and killed by a train at Fayetteville, last Thursday night, a week ago.

A Miss Hampton, aged sixteen years, committed suicide at her home in Currituck county recently, by shooting herself with a pistol.

Mr. Geo. T. Little's gin house, five or six miles from Wadesboro was burned together with its entire contents. Loss estimated at $3,000.

The saw-mill of the Stinson Lumber Company, at Newbern was destroyed by fire last Thursday. Loss about $6,000; no insurance.

It is announced that Mr. Thos. Settle, Republican candidate for Congress in the fifth district, has been elected over Capt. A. H. A. Williams.

Governor Holt has offered a reward of $100 for each of the unknown persons concerned in the lynching of the negro Burnett at Oxford recently.

The citizens of Monroe have voted to issue $15,000 worth of bonds for the purpose of equipping the town with an electric light plant and a town hall.

Johnny Huey, aged six years, was smothered to death November 22d, while playing in a pile of cotton seed, near Osceola, S. C., about eighteen miles from Monroe, N. C.

Oscar Allston, a young negro boy, accidentally shot himself while rabbit hunting, near Henderson on Saturday the 19th inst., from the effects of which he died on Monday following.

This is Wilmington's welcome week. Great preparations have been made and numerous attractions secured. The railroads have given reduced rates, and large crowds will likely attend.

The slaughter-house of J. M. Richards at Winston was destroyed by fire on the 25th inst. The building was equipped with the latest improved machinery. Loss over $3,000, insurance $1,000.

The magnificent Zinzendorf Hotel at Winston was completely destroyed by fire Thursday November 24th. The loss is estimated at $125,000. The insurance was $100,000. The fire originated in the laundry of the hotel. The building it is stated will be replaced.

A young white man named John Coley, who lives on Mr. C. A. Nutall's place about one mile and a half from Shocco Springs, accidentally shot and killed himself while squirrel hunting in the woods a short distance from the house last Thursday.—*Henderson Goldleaf, November 24.*

In Statesville recently Wm. Miller was tried and convicted of the murder of John C. Wilfong of Catawba county, which occurred on the night of October 31st while the latter was returning from Statesville. Miller was sentenced to be hanged January 5th 1893. An appeal was taken by the defendant's counsel.

Last Wednesday night the Isabella, a small wood boat while on the way to Newbern was struck by a whirlwind and turned over on her side. Six colored men were on board at the time. They managed to secure a hold on the boat, but three of the unfortunate men froze to death, and a fourth was drowned. The two survivors were discovered and rescued the following day.

The Legislature, at its last session, made a law requiring that every package of seed offered for sale in the State should be stamped with the year in which the seed were grown. A Wilmington dealer was arrested for violation of the law. It got into the Federal Court and Judge Goff, of the United States Courts of Appeals, has just decided it unconstitutional.—*Ex.*

Several months ago, Mr. John Noland of Cleveland county, was bitten by a dog supposed to be rabid. A mad-stone was applied and it adhered repeatedly, so the danger was supposed to be over. A few days ago the young man complained of feeling badly, and on Monday of last week began to have convulsions. After great suffering his death occurred on the evening of the following day. We glean these facts from the *Shelby Review* of the 25th inst.

General News.

A case of asiatic cholera is reported at Rangely, Maine.

The International Monetary Conference convened in Brussels last week.

A coal mine at Raton, New Mexico, is on fire. The mules and mine cars were consumed. Several hundred men are thrown out of work.

Near Hot Springs, Wash., last Thursday three masked men fully armed boarded a Pullman car and robbed the male passengers of $1,200, besides watches, jewelry, &c.

Charles Martial Allemand Lavigerie, Cardinal Archbishop of Carthage and Algiers, died in Algiers on November 26th.

Robert Barbour, President of Barbour's Flax Spinning Co., at Patterson, N. J., died November 25th. He leaves a fortune estimated at from five to ten million dollars.

The elegant summer residence of Cornelius Vanderbilt near Newport, R. I., was recently destroyed by fire together with almost its entire contents. The losses amount to several hundred thousand dollars.

The citizens of North Danville, Va., are excited over a supposed case of hydrophobia in their midst. On September 15th Curtis Lee, aged seven years was bitten by a small dog. Between that time and the 20th of the same month the dog bit, it is stated, between forty and fifty persons. The dog died on September 20th showing symptoms of madness. On Tuesday of last week the boy Lee was take sick and on Thursday, three physicians pronounced the case to be one of hydrophobia, and there is little hope of the child's recovery. No other cases have as yet developed.

A sensible woman will not fail to keep a bottle of Salvation Oil on hand for cuts and bruises. It is unrivalled. 25 cents.

MARRIED.

WILKINS—SARTIN—On Nov. 16th, 1892, in Alamance county, at the residence of Mr. R. Sartin, by Rev. J. K. Howell, Mr. J. A. Wilkins and Miss Mary Sartin.

OWEN—CURRIN—On Nov. 23d, 1892, at the Baptist church, Oxford, N. C., at 8:30 p. m., by Rev. J. S. Hardaway, J. Bailey Owen of Henderson, N. C., and Eva Currin of Oxford, N. C.

ROBBINS—DUNN—On Nov. 16th, 1892, at the residence of the bride's father, Mr. Alpheus Dunn, by Rev. W. B. Royall, Mr. Chas. M. Robbins and Miss Grizzelle Dunn, both of Wake county.

HARWARD—SMITH—On Sunday morning, Nov. 27th, 1892, at 10 o'clock a. m., at the residence of the bride's father, Mr. Jas. R. Smith in House's Creek township, Wake county, by Rev. W. M. Sorrell, Mr. Josephus J. Harward and Miss Martha E. Smith, all of Wake county, N. C.

DIED.

ELMORE—Died, Nov. 16th, 1892, Mrs Sarah Elmore, wife of Mr. Bryant Elmore of Sampson county, at the age of about seventy-two years.

Sister Elmore joined the Bear Marsh Baptist church, Duplin county, in early life, and for more than fifty years, her life was that of an exemplary christian woman, faithfully performing the duties of her varied relations, as wife, mother, neighbor and member of the church. At her burial was a large concourse of friends and relatives, to whom the writer preached from Rev. 21: 1-4. She leaves an aged husband, with whom she had happily lived more than fifty years, and eight children, besides several grandchildren, to mourn her loss. JNO. T. ALBRITTON.

Mt. Olive, N. C.

HAYNES—It is with sincere regret that we are called upon to chronicle the death of one of the bright jewels of the infant-class of the First Baptist church, Raleigh. Johnnie W. Haynes answered the Father's summons Tuesday morning, Nov. 15th, 1892, and is now among the angels with an everlasting song in his mouth. Acting from childish instinct, he grasped an electric wire which administered instant death to the unsuspecting victim. He was nine years old, and the fifth in a family of brothers and sisters. He was of a lively temperament, and was kind and affectionate toward the little ones.

The dumb grief of the father and mother is most touching, and they have the heartfelt sympathy of the entire community. It is hard to believe always that "all things work together for good to them that love God" but it is a Father's message to his trusting ones, and surely "a Father's hand will never cause his child a needless tear." "What I do thou knowest not now; but thou shalt know hereafter." MARY V. MARSH.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Mr. Francis Tally, residing alone near New London, Stanley county, was found dead in his bed last Thursday morning. He had been foully murdered. His head was crushed in from the blow of an axe. No clew to the perpetrator of the deed has as yet been found. Robbery is thought to have been the motive of the deed.

Once a Year

a Special Offer is made by the publishers of THE YOUTH'S COMPANION.

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who send $1.75 at once will receive the paper Free from the time the subscription is received to January 1, 1893, and for a full year from that date, including the Double Holiday Numbers at Christmas and New Year.

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For fifty-eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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And to Your Church

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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

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Address all communications to

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RALEIGH, N. C.

The Home Circle.

Five Words.

The Lord thinketh upon me.—Psalm xl:17.

Five blessed words for me to-day,
I read them o'er and o'er;
They cheer me while upon the way,
To yonder heavenly shore.
And all the time, at work or play,
A happy child I'll be,
Because I know that night and day
My Saviour thinks of me.

I may be poor and have no store
Of silver or of gold;
But oh, his thoughts are valued more,
Their worth cannot be told!
For rich am I with heart so light,
From care and grief so free;
I must be precious in his sight
When Jesus thinks of me!

In summer's days, in winter's snow,
In hours that brightly shine;
Through all my journey as I go,
A holy joy is mine.
His loving thought makes me rejoice,
What bliss it gives to me
Whilst in my heart I hear his voice,
"Dear child, I think of thee!"

—S. L. Cuthbert.

Christmas Forethought.

The most puzzling task at Christmas is to select presents for father and brothers. Two years ago, a certain young woman (this by way of reminiscence) failed to find anything she thought suitable for her brother. But after much perplexity a coffee cup and saucer, daintily decorated, was selected, and it was gratefully used at about three hundred and sixty breakfasts during the following year. The next year a cut glass salt-cellar and pepper box were given. Besides these and similar articles, one might try canvas or linen slipper cases, made to hang against the wall, inkstands and other articles for desks, silver match-boxes, razors (for which the traditional penny should be exacted), shaving glasses, cases of shaving paper, or, that always welcome friend, a silk muffler. A case for carrying collars and cuffs when traveling, is a useful present for many. The outside may be of any material available, and the lining should be of silk; but a stuff interlining of buckram should be inserted. In short, make it like a music roll, but not so wide, and fasten it with a fancy leather strap and buckle. Decorate the outside with some pretty device—the initials or monogram of the prospective owner.

I shall make no further suggestions of articles especially suitable for the sterner sex, but among the presents which will do equally well for either father or mother, brother or sister, may be mentioned umbrellas; umbrella-cases; chairs of more or less elaborate workmanship, from the pretty wicker or rattan chair to those which are profusely carved or richly upholstered; opera-glasses, gloves, handkerchiefs and handkerchief-cases, gold pencils, fountain pens, card-cases, napkin-rings, and books.

Many of the large publishing houses keep on sale pictures of authors. Twenty-five cents will buy the portrait of almost any well-known author. These are usually wood engravings and excellent of their kind, well printed on good paper, in size about ten by twelve inches. For the same picture on India paper (which, of course, is more durable and admits of a finer impression) one dollar may be asked, and the extra money will be well spent. A neatly framed portrait of the favorite author of a friend will make a charming gift at but small cost.

Many make it a practice to subscribe to some favorite magazine or paper, as a Christmas gift; and those who wish to confer an ever new pleasure may well bear this in mind. With so many capital publications, devoted to all imaginable tastes and pursuits, a choice will not be difficult. Children, especially, enjoy receiving their own papers and magazine, and a present of this kind can, by a payment far from large, be guaranteed to last one year—a surety which can never be furnished with any toy, no matter how expensive or durable.

The mothers—the housekeepers—are the easiest to cater for at this season of puzzled shoppers. There are hundreds of dainty articles which the true home-maker will welcome. Anything to beautify the home can hardly fail to please—silver, china, articles of cut glass, or choice napery for the table, a Japanese umbrella stand, a work-basket prettily fitted up, and with perhaps a silver or golden thimble in its own little pocket, a linen scarf for the sideboard embroidered or finished with "drawn work," a shopping bag, or embroidered scarfs of the pretty China silks now so much used in decoration. Other gifts might be vinaigrettes, silver glove buttoners, crocheted slippers, dainty aprons, ivory brushes and combs, stationery, pocket-books, card-cases, or address-books. In presenting any of the latter gifts it will show an added thoughtfulness on the part of the giver to have the name, or at least the initials, of the recipient printed in gilt letters on the article, if it be of leather. The added cost for this work is very trifling. In the same way the value of a box of stationery is much enhanced if the giver has had the address of the recipient stamped upon the upper right hand corner of the paper.—*Mary V. Worstell, in St. Nicholas.*

What is the Gain?

Self-sacrifice comes natural to women. Much of it is born in them, and what is not is ground into them from their childhood by education. For the sake of her home [illegible] girl gives up amusements and privileges which her brother would never be expected to forego for the like reason.

As she grows older, this spirit grows, encouraged by all tradition and outside influence. [illegible] power masters her altogether, and her life becomes one long devotion to endless labor and acceptance of [illegible] things, that the pleasant part of living may be kept sacred for the rest of the family.

The purely useless side of this entire self-abnegation must sometimes strike the beholder. Such effacing of individuality is not uncommon. And it gives as little real benefit to the family as it does to the individual.

Putting aside the moral effect on the younger members of a family, brought up to regard their mother as a machine run for the family service, does the woman who so gives herself for the well being of her family really accomplish all she desires?

If she work without pause or slackening day in and day out, does she always feel satisfied, with the admiring on lookers, that it is the noblest way to spend her health and energies?

If she renounces all recreation and higher life for herself, and gives up all communion of mind and spirit with her husband and children, is the reward adequate that is paid to them in a better kept house, a more bountifully supplied larder or handsomer clothes?

If over fatigue causes her to become petulant or complaining, is not the atmosphere of home more greatly injured than the added cleaning and cooking can repair?

If she is too worn out to give sympathy and help to the children's joys and sorrows, what do the finer clothes and furniture obtained avail?

And if, as sometimes happens, outraged nature gives way, and others must step into the breach, do their own work and the played out woman's as well, and take care of her into the bargain, what has she gained by her extreme efforts that she has not lost by the break down?

A life laid down in a worthy cause is not lost, but gained; but is this cause worthy?—*Harper's Bazar.*

Nothing More Dangerous

"Than a neglected cough," is what Dr. J. F. Hammod, professor in the Eclectic Medical College, says, "and as a preventative remedy and a curative agent, I cheerfully recommend Taylor's Cherokee Remedy of Sweet Gum and Mullein."

Matter Out of Place.

The fierce animosity some ardent housekeepers exhibit toward dust seems amusingly exaggerated to quieter souls. To the true dust hater no family trouble or family joy is paramount. With her mouth she may mourn William's sorrow or exult over Edith's prosperity. Her eyes are roving. They spy the bit of fluff upon the carpet, and she checks her sobs to pick it up. The recital of Edith's happiness is interrupted while she walks across the floor to wipe off a table's edge or to lament the difficulty of keeping a room clean when the windows are so often opened.

Births, deaths, or marriages may come and go in her household. Not one of these disturbs her equanimity half so much as having her sweeping day postponed; they are all of less importance than the discovery that her dreaded enemy has gained a foothold in some unsuspected corner.

An enthusiast of this sort one evening, with a tragic air, requested her husband to accompany her to an upper chamber. The tired lawyer was impressed by her solemn manner, and heavily climbed the necessary stairs. The lady led him into a room and pointed sternly to a table.

"Look at that," she said, indignantly. "Three times this week I have told Mary to dust it. I believe she neglects it purposely. I am completely disheartened."

The lawyer looked at the table and sighed.

"My dear," he replied, "to-day I have had to deal with a murderer and two burglars. I have also examined two wife-beaters and one child stealer, but anything like the moral depravity of Mary I confess I never saw before—never!"

And the lady triumphantly led the procession down stairs.—*Harper's Bazar.*

Old Earth's Harvest Time.

January sees harvest ended in most districts in Australia and New Zealand, while the people of Chili and other countries of southern South America are just beginning to reap the fruits of their toil.

Upper Egypt and India begin and continue harvest through the months of February and March.

April enlarges the number with harvest in Syria, Cyprus, coast of Egypt, Mexico, Cuba, Persia and Asia Minor.

May is a busy time in central Asia, Persia, Algeria, Morocco, southern Texas, Florida, China and Japan.

June calls forth the harvest in California, Oregon, southern United States, Spain, Portugal, Italy, Hungary, Roumania, Turkey, Danubian states, southern France, Greece and Sicily.

July sees harvest in England, Nebraska, Switzerland, Iowa, Illinois, Indiana, Minnesota, Upper Canada, northern France, Germany, Austria and Poland.

August continues the gathering in the British Isles, France, Germany, Belgium, Holland, Manitoba, Lower Canada, Denmark and Russia.

September rules northern Scotland, southern parts of Sweden and Norway, as well as the cold islands of the North sea.

October is the harvest month for corn in America and for hardy vegetables in northern Sweden, Norway and Ireland.

In November harvest time begins in south Africa, Patagonia and south Australia.—*New York Tablet.*

Constipation is the parent of innumerable diseases, and should, therefore, be promptly remedied by the use of Ayer's Cathartic Pills. These pills do not gripe, are perfectly safe to take, and remove all tendency to liver and bowel complaints.

How to Cure a Cold.

When one becomes chilled, or takes cold, the mouth of myriads of little sweat glands are suddenly closed, and the impurities which should pass off through the skin are forced back to the interior of the body, vitiating the blood, and putting extra work on the lungs and other internal organs.

Just beneath the surface of the skin, all over the body, there is a network of minute blood vessels, finer than the finest lace. When one is chilled, the blood is forced from the capillary vessels into one or more of the internal organs, producing inflammation or congestion, and thus often causing diseases dangerous to life.

The time to treat a cold is at the earliest possible moment after you have taken it, and your prime object should be to restore the perspiration and the capillary circulation.

As soon, then, as you feel that you have taken cold, have a good fire in your bedroom. Put your feet into water as hot as can be borne, and containing a tablespoonful of mustard. Have it in a vessel so deep that the water will come up well toward the knees. Throw a blanket over the whole, to prevent rapid evaporation and cooling. In from five to ten minutes take the feet out, wipe them dry, and get into a bed on which there are two extra blankets.

Just before or after getting into bed, drink a large glassful of lemonade as hot as possible, or a glassful of hot water containing a teaspoonful of cream of tartar, with a little sugar if desired.

Should there be pain in the chest, side or back, indicating plurisy or pneumbnia, dip a small towel in cold water, and wring it as dry as possible. Fold the towel so that it will cover a little more surface than is affected by the pain. Cover this with a piece of flannel, and both with oiled silk, or better, with oiled linen; now wind a strip of flannel a foot wide several times around the chest.

The heat of the body will warm the towel almost immediately, the oiled linen and flannel will retain the heat and moisture, and steaming the part will generally cause the pain to disappear.

Should there be pain or soreness in the throat, you should treat it in a similar manner with wet compress and flannel bandage.

Eat sparingly of plain, simple food. Baked apples and other fruit, bread and butter, bread and milk, milk toast, baked potatoes or raw oysters may be eaten.

By following the above directions intelligently and faithfully, you will ordinarily check the progress of the cold, and prevent serious, possibly fatal, illness.—*Youth's Companion.*

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Dr. Richard Montague's Denominational Sermon.

"WHY I AM A BAPTIST."

They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so.—Acts 17: 11.

[CONCLUDED FROM LAST WEEK.]

IV. Having spoken of the membership and ordinances of the New Testament church, suffer me a word concerning its organization and polity. It was, as I understand it, congregational. The reception and dismission, the discipline and expulsion of members was by vote or authority of the membership. Its officers were few and simple. Elders, pastors, bishops, terms of identical application and merely naming different aspects of a common work, filled one office. Deacons and deaconnesses filled another. All were servants of the church, subject to the church, yet to be respected and obeyed in their respective offices. Worship was simple, flexible, hearty, spiritual. Fellowship was warm, loyal, self-sacrificing, Christ like.

In the "First Apology" of Justin Martyr (written not later than half a century after the completion of the New Testament) we find this account of the way in which a christian convert was received by the church:

"After we have thus washed him who has been convinced and has assented to our teaching, we bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized person. * * * Having ended the prayers, we salute one another with a holy kiss. There is then brought to the president of the brethren, bread and cup of wine mixed with water, and he, taking them, gives praise and glory to the Father. * * * And when he has concluded the prayers and thanksgivings all the people present express their assent by saying Amen. * * * Then these who are called by us deacons give to each of these present to partake of the bread and wine. * * and to these who are absent they carry away a portion. * * * * And we afterwards continually remind each other of these things. The wealthy among us help the needy; and we always keep together. * * * On the day called Sunday all * * gather to one place, and the memoirs of the apostles or the writings of the prophets are read * * * and when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we rise and pray * * bread and wine are brought * * * the president offers prayers * * and the people assent." Then follows an account of the taking of the alms, their distribution among the needy, and a declaration that these things are done, as apostles and teachers of Christ have enjoined. It is a simple, beautiful picture, showing our holy faith in its early and comparatively pure estate.

I have thus sought to outline the teaching, ordinances, polity and spirit of the apostolic churches. Now, when I look about me, I certainly find numerous and important variations from this early apostolic order and practice. I find, e. g., the Scriptures lightly esteemed, rarely searched, and in many things practically ignored. I find the great doctrines of grace—such as the divinity of Christ, the sacrificial atonement of the God-man, the necessity of a supernatural regeneration of the sinful heart wrought by the Holy Spirit, the justifying power of faith, the sole sufficiency of an indwelling Christ for the accomplishment of acceptable works before God, the attainment of eternal life through God's Son alone—I find these precious doctrines of God's word, these thrilling experiences of countless christian hearts, either in whole or in part set aside, or else encrusted with teachings or ordinances of men that virtually conceal their glory. I find the constitution of the church changed from the early model, and infants of but a few months, or worldly men with no profession of an experience of renewing grace, recognized and defended as corporate members in it, grafted into its fellowship. I find the ordinances of Christ set aside by some, unduly magnified by many, and essentially changed by others. I find encroachments, of greater or less importance, upon the primitive simplicity of the early church's organization, orders of clergy, in Scripture unknown, with prerogatives foreign to the letter and the spirit of the New Testament order, rise in ascending heirarches till they reach the professed vicar of Christ himself.

To me all these changes seem to be departures from God's will as made known in the sufficient and final record of that will, the Holy Scriptures. Some of them are very grave departures imperilling the whole gospel economy, and by experiences of many centuries shown to be great obstacles in the way of the progress of the kingdom of God. If the Bible, not reason; if Scripture, not tradition; if God's word, not my predilections are to decide my cause, it seems as if I ought to renounce one and all of these corruptions, modifications, or additions.

More than this, if I can find a company of Jesus' disciples embracing and professing the principles and order of the New Testament in their apostolic purity, then as a loyal disciple of Jesus Christ, I seem bound to choose that people as my people. I need not do so censoriously. I may do so very broadly. I ought to do so very humbly, recognizing my liability to err, the differences of good men whom I love, and the possibility of getting new light. I must recognize the devout piety, the successful ministry, the christian consecration of dear brethren in Christ who cannot see all things as I see them, and who may possibly think me narrow, or over particular, or unscholarly in my interpretation of God's word. But I must be loyal to conscience, true to Christ, faithful to the divine word, as word, and Christ, and duty are made known to me. My church connection ought to be—if I am a true man, surely it will be with those disciples who in my candid judgment come not merely near, but come the nearest to the standards set up in the Bible. To do this may be popular, or unpopular. It may be pleasing to myself or displeasing. It may fall in with the line of my family, or social, or intellectual preferences; or it may cross them one and all. That is neither here nor there. I am not my own; I am bought with a price. As a purchased bondservant of the all-gracious Lord I am to go where he, by his word, spirit and providence leads.

Now so far as I know, the regular Baptist churches of this land do faithfully hold and practice the principles of the New Testament as I have to-night set them forth. To the best of my knowledge they do this more clearly, positively and persistently than any other christian body.

1. They exalt the Revealed Word of God. They do not advocate stiff and mechanical views of its inspiration. They give full recognition to the human element in Scripture; but they magnify the divine element, believing with Peter that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." They frame and use creeds, but no creed is imposed for subscription on any candidate for church membership, or even any candidate for ordination to the ministry. Of the former repentance, faith and baptism are required; the latter is asked to give his own statements of christian teachings, and by their conformity or want of conformity directly with the Bible is he judged as to his fitness to teach the churches of Christ. To the Bible first, last, and always, without intervention of creeds or commentators, to the Bible is reference made for decision in all matters of faith and conduct. Reason establishes the authority of Scripture and is necessary in interpreting Scripture; but reason having once, on valid evidence, accepted the Bible as a religious standard is not suffered to tear down its own building, or add thereto.

2. The Baptists magnify the great doctrines of grace. I do not believe that from any pulpits of Christendom can be heard purer, more thoroughly evangelical preaching than from the pulpits of our Baptist churches. They sound no uncertain note concerning the depravity of man, and the necessity of divine renewal. They never shuffle concerning the Godhood of Christ and the atoning merits of his sacrificial work. They believe in conversion, they encourage revivals, they seek the power of the Holy Ghost for service. They have their ancient and renowned institutions of learning, they welcome the most advanced scholarship, and they value the finest culture; but with them no culture can take the place of the new birth, no learning of man can be a substitute for the favor of God.

3. Baptists maintain the ordinances as originally given. They never baptize any save credible professed believers. They never accept as valid any mode of baptism save immersion into the name of the Father, and of the Son and of the Holy Ghost. They make the Lord's Supper, in idea and observance, sequent to the ordinance of baptism. If they do not invite unbaptized believers to the Lord's Supper, it is not from any spirit of narrowness or any disposition to belittle the piety of their brethren of other connections; it is solely because they find no New Testament authority for so doing, and their sense of the duty of loyalty to God's word forbids them to go further than the New Testament authorizes them to go. Yet if, on his own responsibility, and not on the strength of my teaching, an unimmersed fellow believer deems himself "scripturally qualified" for the Supper remains to observe it with me, I for one shall not suggest or think that he should retire; nay, I shall even be glad that he remains. I shall only regret and teach that, while dutifully remembering one of Jesus' commands, "This do in remembrance of me," he has mistakenly failed to obey a prior command, "Arise and be baptized and wash away thy sins." The spirit is more than the letter; and while I may not dare to teach against the letter, I would ever remember that before his own Master each stands or falls. There is such a thing as perspective in doctrine, or what Paul calls "the proportion of the faith."

4. Moreover, Baptists organize their churches after the apostolic manner. They give the laity full power in receiving and dismissing members and in the other affairs of the congregation. They have but two sorts of officers, which they deem scriptural, —pastors and deacons.

Thus it seems to me that the Baptist churches are more closely loyal to the faith and the practice to the doctrines and the order of the apostolic churches, as made known in the New Testament, than any churches of which I know. Other bodies make very close approximations to that Bible standard, but they seem to me to be less near than the churches of the Baptist denomination, imperfect as in some respects these latter doubtless are.

This, then, is why I am a Baptist. I do not like sectarian names. I wish we could get rid of them. Could I have my choice, I would change the name of this church, of which I am pastor, from "The First Baptist Church of Colorado Springs," to "The Church of the Apostles of Colorado Springs," and then that all might clearly understand our denominational connection, I would put in smaller letters, within a parenthesis, the single word "Baptist." For denominations exist, and in common honesty we must in some manner designate the regiment of Christ's army to which we belong. I dislike denominational pride or glorying. We are all far enough from the full truth and the loving Christ to awaken shame and promote profound humility; but then we all should be loyal to truth as we see it, Christ as we know him, the Bible as we understand it, and we should ever be ready to give a reason for the hope and faith within us. I believe in freedom. Roger Williams suffered much that he might worship God after the dictates of his own conscience, and Baptists have led the world in the advocacy and practice of religious liberty. I like catholicity, and I think it has been exhibited in this pulpit the past few months. But I wish to be free in Christ, set at liberty by the truth, as broad as, no broader, than my Lord. I have my likes, my preferences, my individual tastes. Some of them at times might be gratified more fully in other communions; but then my likes are nothing before God's will, my tastes are of no account beside Christ's commands. My notions are to yield before God's word.

In a word, then, I am a Baptist simply and solely because my Bible makes me one. All the other reasons I might cite end here. It was early impressed upon me by christian parents that I should test all teachings of men by the inspired teachings of God's word. After my fifteenth year my parents had little opportunity to teach me any distinctive religious tenets. I was away at school. For ten years I was in Methodist, Congregational and Unitarian seminaries of learning. Only at the close, when in the main my convictions were established, did I go to a distinctly Baptist school. Before that I was steadily, though kindly, opposed, first or last, by argument, or example, or even ridicule, in respect to every evangelical or denominational doctrine which in my youth I had heard. I was forced thereby to search these sacred oracles, to examine the Scriptures daily, to see whether these things which I have advocated were so. I was compelled, I am still compelled, on fresh examination, to believe that, according to the Bible, they are so. That is my whole story, frankly told. I am a Baptist, simply and solely, so far as I can analyze, because the Bible, interpreted in the light of such experience as God has given me—of such scholarship, as by diligent application for many years, under the most eminent teachers, I have been able to acquire—compels me to be one. In fact, I know of no other sufficient reason for being a Baptist. I surely would advise no one to become a Baptist on any other ground. When an enquirer asks me for a compendium of Baptist doctrine I usually hand him an edition of the New Testament, and tell him to study that. If Baptist principles and practices are not provable from the New Testament, then is the denomination known as Baptists divisive, heretical, rending the body of Christ. If I have interpreted God's word to-night wrongly, I pray the Spirit to reveal to me my mistake and undo my erroneous teaching. I ask each one of you to accept no position I have taken, save as it can justly be ascertained from the word of God. It is a serious thing to stand apart, even in matters of ordinance and polity, from the great mass of christians by whom one is surrounded, and, for one, I could not assume so grave a responsibility, did I not feel compelled thereto by God's word. If, on the other hand, I have interpreted the Scriptures aright, then in due time God will cause his people now so divided, to see eye to eye, and we shall all hold to one Lord, one faith, one baptism.

Meanwhile let us magnify the things on which we all agree. They are the essentials of religion. Let us work together, heart and soul, for the upbuilding of Christ's cause. Let us rejoice in the successes of God's people, under whatever name they may prosecute the Lord's work. Wherever I find a man loyal to Jesus Christ, as he unstands that Christ, there I find my spiritual brother, with him I can confer, pray, and work.

For the present, the best that we can do, amid our honest differences, is to search with noble ardor and with obedient spirits the oracles of God. Let us imitate the oracles of God. Let us imitate the Berean christians. Let us be Bereans. In a time when God's word is by many depreciated, let us lift it on high. The exaltation of the personal Christ, as made known in God's authoritive word, is the only way of which I can conceive whereby to attain christian union. The Bible, the Bible, the sufficient and final authority in all matters of religious faith and practice; let this be our motto, let this be our course. This word of God, infallible in all matters for which it was given—the reconstruction of humanity after the image of Christ Jesus; this Bible, inerrant in all things whereunto it is appointed—"for teaching, for reproof, for correction, for instruction which is in righteousness," devoutly studied, and humbly followed, will in the long run lead us into all the truth of God which we need to know.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Recollections of Raleigh Association—No. 1.

BY REV. D. S. WILLIAMS.

In the fall of 1826 I connected myself with the Cumberland Union Baptist church, belonging to the Raleigh Association. Having but little knowledge of the usages and customs of the Baptist churches, only what I had learned from the New Testament, I was anxious to learn more of the people with whom I had cast in my all for life. (True I had often attended the meetings of my former connection, the Presbyterians.)

In the fall of 1827, I attended the meeting of the Association in Franklin county at the Poplar Spring church.

My good mother fixed up my *duds* in my *valise*, a round leather contrivance that was strapped on the hind part of the saddle; and with my cloak across the saddle, I mounted and was off for the great meeting of the Association.

My feelings and curiosity can be better imagined than I can express or describe. I passed through the city of Raleigh. I asked my companion where was the Baptist meeting-house. He pointed to a little frame-house standing in an old field southeast from the Capitol, as the Baptist church house of the metropolis of the State of North Carolina.

On my arrival, I was received very cordially by the brethren, and was introduced as was the custom on such occasions. Among the brethren present, was the good Luther Rice, returned missionary from India, also brethren Pureboy, Crocker, Armstrong and Crudup. These brethren and many others I learned to love and venerate upon a better acquaintance. Of those named, brethren Rice and Armstrong were visitors; the others were members of the Association, and all zealous ministers of the Cross.

The introductory sermon was preached, and after an intermission for dinner, the Association was called together by the former Moderator. The letters were read and the regular business was taken up. I soon learned from the reading of the letters that there was, and had been, much trouble among the churches. Many were dissatisfied on the subject of missions, particularly, Foreign Missions. Bro. Rice, who for some time had been stirring up the churches of the South on the subject of Foreign Missions, used all of his influence in a plain and practical way both in the Association and in the pulpit to remove their prejudices and the unpleasant state of affairs. Many of the leading brethren felt and saw the importance of missionary work, and went into it with heart and soul.

From what I could learn, the subject of missions was rather novel at that time. There had been a Bro. R. T. Daniel, a Baptist preacher, who was working in the churches of the Association and in other portions of the State, had stirred up the churches in spirituality and missions, and was exerting a good influence in the great work of human salvation.

But, unfortunately, Bro. Daniel was a Mason, and as soon as that was found out, those who were seeking an excuse to fight the cause of missions, made a pretext of that fact to do so. Some who called themselves Baptists came out against everything that tended to the betterment of their fellowmen. A perfect hubbub was kicked up, and from that the trouble began. But many stood firm for the cause of missions, and the Association took its stand for said cause and remained a missionary body while I had the pleasure of attending its sessions.

(*To be continued.*)

Short and Long Pastorates.

Dear Bro. Boddy.—I write this to endorse the article, "Short and Long Pastorates," in the Recorder of Nov. 23d. This disorderly, captious and factious minority is becoming very numerous in our churches, insomuch that pastors frequently have to resign and leave work that God is blessing. The pastor may listen out somewhere in the camp for "Time to change pastors—don't think it best to keep one man too long." They always have some smart preacher in view who can preach with power, and the pastor had as well move out, or they will use him up.

One very sad thing about it is, the pastor is driven out disheartened, and having no other place in view where he may work, and no other way of support. Oh, that we all would read and practice what the Lord preached, Matt. 7: 12—"Therefore all things whatsoever ye would that men should do to you, do ye even so them, for this is the law and the prophets."

I am ready to agree with Bro. Lamar that if the minority will not come over with the church and be submissive to the majority of the church, then the thing to do is to inform them that they will not be recognized as members if they do not yield.

The minority spirit is doubtless doing injury to the cause in many churches. We would like to hear from the brethren on this subject.

J. R. MAYNARD.

Morrisville, N. C.

The Meeting at Wallburg.

Dear Recorder:—Our meeting at Wallburg closed yesterday. It was a day which will long be remembered. I baptized twenty-four, three of them over seventy years of age; two others about sixty. Among those baptized were grand parents, children and grand children. One of the number had been received at Abbott's Creek; another at New Friendship. Five others stand approved for baptism; as many others who have professed will present themselves soon, while others will join at Abbott's Creek. A considerable number of others professed faith. The whole country around experienced a great awakening.

After baptism, I preached to an immense congregation, estimated at 1,000. The prospects for the cause at this place are truly encouraging. "The Lord hath done great things for us, whereof we are glad."

Bro. Henry Sheets was with us from Monday morning till Friday afternoon and did splendid service both in publicly preaching the word and in laboring privately among the people. Several of the New Friendship members and of the Abbott's Creek people aided with presence and by personal work. All are held in grateful remembrance by us all, while dear Bro. Sheets is "esteemed very highly in love for his work's sake," both for his earnest and faithful presentation of the truth and for his kind, gentle manner among the people. The Lord continue to bless him and his labors! May the Lord's word continue to have free course and be glorified everywhere!

Yours fraternally,

J. N. STALLINGS.

Fem. Col., High Point, Nov. 21, 1892.

How to Make Missionaries.

This is the great subject of to-day among the christian people of this country. And just how to solve it practicably is the point. One may say that Christ makes missionaries. That is all well enough, when we know he uses the gospel as a means. Why do we not find more missionaries in the churches? Is it for want of a knowledge of heathen destitution? or a lack of proper information about the mission work? We say it is not altogether this, for the commonest reader and ordinary school boy know about these facts. We need more living, moving preaching on that fundamental principle of faith.

While we tell of the doleful state of the heathen, let us not forget the story of the Cross. When we grow enthusiastic on the success of our mission work, and how the gospel lifts men from the quagmires of sin in those foreign lands, let us know that if we preachers would put the simple truth of a well divided gospel, clothed with the love of Jesus, painted in the back ground with Sinai's smoking top, that true christians would wake from their slumbers. When shown the relation of the now benighted nations to us in our age, let us also give the relation of the church to Christ, and christians relation to the church.

The necessities of the times, now as has ever been, and will be till the end, demand the fat and the fleece, we admit; but will that make the sheep fat and fleecy? Let us lead them into green pastures, for our heavenly Father has them; and not pounce down on the poor naked sheep until they have been sufficiently fed with the sincere word. Not that I am opposing the mission work, but do suggest that we get at the bottom of it. How would it look to us to see a man abusing a poor brute that would not pull because its feed had been of such light stuff that the animal was so low spirited that it could not draw the desired weight? We may hollow and yell, and if possible make the brute understand the importance of his going on, and for all that he will not go because of his poverty. Christ told Peter to feed his sheep and lambs. Good feeding makes us love the good shepherd, and if we will learn more love to him will do more for his cause. But this says that is a fling at missions, but we say not because there is a solid [illegible] this work that should not be [illegible] among others.

H. C. STANDIFER.

The great thing in life is not [illegible] stand, but in what direction [illegible]

The Biblical Recorder.

WEDNESDAY, DECEMBER 7, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

TO OUR SUBSCRIBERS.

Since the price of cotton has advanced nearly three cents a pound, is it not a good time for our brethren in the cotton sections to pay up their arrearages to the RECORDER? It would be a handsome way to acknowledge the blessing as coming from the Supreme Ruler of all events.

If all of the delinquents on our subscription books would remember the editor with these advances of prices and prospect of better times, it would enable him to pay up his indebtedness, and thereby remove a great burden, and cause him to move on in his work with a lighter heart and a more cheerful spirit.

A prompt response to this notice will in every instance be highly appreciated.

THE COMING CONVENTION.

The next session of our Baptist State Convention, to be held with the Tabernacle church, Raleigh, N. C., commencing December 8th, will be one of unusual interest. We do not presume in this paper to outline the policy or the work of that Convention. Nor are we disposed to hamper our brethren with a multitude of officious suggestions, even if we had been delegated to do so. Yet we are sure they will take kindly a few remarks, and even a few suggestions, of one who by long and intimate association with them has learned some things which tend for the good and efficiency of such meetings as the coming Convention and other things which experience and observation have taught us had better be avoided. The RECORDER, time and again, has been clearly recognized as the organ of the North Carolina Baptists, and we would be unworthy of the trust imposed upon us by our brethren if we failed to make proper effort to have some part in shaping our denominational policy and work. A paper, secular or religious, is an insipid affair that is in charge of one who deals only in editorial generalities, and leaves it to the contributors to his columns to discuss *pro* and *con* the leading questions of the day without any expression of *assent* or *dissent* on his part.

Allow us to suggest, then, first of all that as soon as possible after the Convention meets let the body be organized for work by the election of the proper officers. There is no need to delay the organization, and in order that there may be no delay, the Convention ought to be called to order by the president at as early an hour as possible, and all preliminaries necessary for organization attended to at once. The address of welcome and response should be heard on the first night of the meeting, and as it is a mere formality (a sincere one, however,) if there is any red-tape in the way of it, let the red-tape be removed and the address go on. Such address and response should be short but pointed, and free from fulsome flattery and nauseating compliments.

It is very important that the presence of strangers or visiting brethren should be recognized, and that they be invited to take seats on the floor, or as our English brethren might put it, given the "freedom of the meeting;" but it does not follow that such visiting brethren, except in rare cases, should do anything more than simply rise at their seats, acknowledge the invitation, and then sit down again. For a visiting brother to consume precious time in a long harrangue about how long he has been wishing to come, what he expects to do, see, and hear, &c., is in bad taste, to say the least. The case, of course, is different if the visiting brother comes from a foreign country, or comes as a delegate from some august body of our brethren, or is a distinguished missionary whom we have never seen before, and may never see again in the flesh. In a case like this, common courtesy would dictate a respectful, and if necessary, a *patient* hearing.

By all means let the man appointed president or moderator of the Convention keep order in the church or hall in which the sessions are held. He should not only have a gavel, *but use it freely*. His brethren have appointed him moderator with the expectation that he *moderate*, and it is a sore disappointment to many when he fails to do so. It is true our people are much more democratic in their methods than the assemblies of some other religious denominations. They have no bishop in the chair. The presiding officer is often only a layman, but we must say that the free and easy, and at times boisterous, manner which prevails in some sessions at least of our representative gatherings is not pleasant to many of our people, and certainly not calculated to produce a favorable impression upon intelligent visitors of other denominations who "look in" on our assemblies. If any of our brethren appointed to preside over one of our assemblies is so pleased with the honors of the office to which he is elected by his brethren as to bid for popularity, or a re-election, by failing to keep order in the house, it is a good evidence that he is not well qualified to fill the chair. The liberty, noise and confusion of the ancient forum cannot be introduced into a Baptist Convention without laying us open to the charge of being ignorant, or heathenish, neither of which we would enjoy. The talking, laughing and constant interruption of speakers in an unparliamentary manner constitute the most striking disorder we have noticed in our Convention, and we hope all such will be vigorously suppressed by the "coming" moderator and his assistants. Talented and decorous preachers are sometimes seen laughing and talking while another is addressing the Convention—conduct they would not enjoy if *they* were in the speakers' place, and which they would suppress sharply in their congregations at home. Why should you reprove a tittering miss, or a gay young man at home, brother, for laughing or talking during service when *you* do the same at your annual Convention. Consistency is a jewel, which many of our brethren may possess, but which they dim at times by their own thoughtlessness.

The day for long speeches and eloquent addresses has about passed in our Convention. We need not spill much eloquence over Foreign Missions, Home Missions, State Missions, Education, the Orphanage, or, the Ministers' Relief Board. The nights or evenings are rather long to devote entirely to *one* object that claims our attention. At least two could be considered at one such session. The "cut and dried" method only to a limited extent should be avoided. Said method is not baptistic. The corresponding secretaries of our Boards should have a respectful hearing, but beyond that the great cause they represent had best be open, as a rule, for general discussion—even if a brother from the "rural districts" does at times get the floor. He may not have a "prepared" speech, but what he says comes from the *heart*, and Baptists are fond of that kind of speaking.

In conclusion, we would respectfully suggest to our honored secretaries, "now or to be," not to burden themselves or the minutes with anything like an epitome of the speeches made. It is impossible or needless to give one of all, to do so in some cases smacks of favoritism.

REV. A. C. DIXON SICK.

Monday morning, Dec. 5th, Dr. C. Durham received a letter, dated Dec. 2d, from Bro. Dixon, saying:

"I got wet in a storm the other day, and, as a result, have a very deep cold, and the doctor tells me that it is very probable that I shall not be able to travel next week, but I hope he doesn't know much about it; for, if I cannot go, it will be one of the greatest disappointments of my life. I think it best to write this much, and will telegraph to you Tuesday or Wednesday of next week."

Monday night 8 o'clock Dr. Durham received the following telegram:

"Doctor says I should not come. Very, very sorry. A. C. DIXON."

We trust Bro. Dixon will be speadily restored to health. His inability to be at our Convention will be a great disappointment to many—very many—to the Convention.

IT seems much confusion exists about the "Centennial Fund." This, in part, grows out of the appointment and work of a special "Centennial Committee." It is now reasonably certain that the appointment of this committee was a mistake. The Home, Foreign and Sunday school Boards of the Southern Baptist Convention could, doubtless, have arranged and executed the whole of the work with more success, less cost, and confusion, without the committee than with it. But the committee exists, and we must now do the best we can with the conditions as we find them.

The original idea of the Southern Baptist Convention was to send out during the year, if the Lord should call them to the work, one hundred new missionaries to pagan and papal fields, and to increase correspondingly all of the other departments of our regular missionary work. The *regular work* of the Boards is the great work before us. Much valuable time, it seems, has been lost in centennial speeches. We hope our Convention will see to it that the *regular work* of the Boards shall have the right of way, and that the churches may not be left in doubt about the comparative importance of the different phases of work presented to them.

Rev. L. H. SHUCK, D. D., pastor of the Baptist church in Fayette, Mo., has been called to the church in Johnston, S. C.

PERSONALS AND OTHER ITEMS.

....Prof. W. L. Poteat of Wake Forest was in the city last Saturday.

....Rev. C. J. Woodson has been called to the church in Gatesville, N. C.

....The South Carolina Baptist State Convention held its annual session last week in Aiken.

....Sister M. T. Yates of Shanghai, China, expects to visit North Carolina during February or March next.

....Rev. W. D. Powell, D. D., of Mexico writes: I shall be in Raleigh next Thursday to attend the State Convention.

....Rev. I. T. Newton, a student of Wake Forest, passed through the city last Saturday on his way to his appointment to preach.

....The Western North Carolina Conference of the Methodist Episcopal church by unanimous vote decided to hold their next session in Charlotte.

....Rev. D. W. Herring of Mt. Airy, who was formerly a missionary to China, preached a highly interesting sermon at the Baptist church, Reidsville, Nov. 27th.

....The Trustees of the Baptist Female University of North Carolina expect to make a favorable report of that enterprise at the Convention.

....Rev. George. C. Needham is having great crowds at the First Baptist church in Lynchburg. At one service one thousand men were present.

....Rev. C. A. G. Thomas, of Greensboro, reports one baptized on Sunday night of the 27th ult. He also says: "The church kindly sends me to the Convention."

....Rev. A. D. Phillips, late pastor of the McMinville Baptist church, Tenn., died recently in Franklin, Ky. Bro. Paillips has been a missionary to Africa.

....The Convention will very probably be attended by all the Faculty and the majority of the students of Wake Forest as holiday has been given for that purpose.

....Rev. J. G. Mashburn has been called for another year to Van Alstyne. He is one of our best men.—*Texas Baptist Standard.* Bro. R. A. Sentell will be glad to hear it.

...."The Green Bag," an entertaining magazine for lawyers, for November contains a learned article on the Supreme Court of North Carolina by Judge Walter Clark.

....We are sorry to learn that on last Wednesday night the residence of Bro. Henry C. Edwards of Northampton county, was burned, consuming nearly all of its contents.

....Rev. Chas. W. Cooper, who has been supplying the pulpit of the Baptist church in Rocky Mount, N. C., for the past few months, has returned to his home in Remington, Ind.

....Hon. W. T. Crawford, member of Congress from the ninth district, was married to Miss Inez Coman, of Haywood county, last Wednesday. We extend our congratulations.

....Rev. E. E. Blount was taken ill Sunday at his church in Clyde and may have to resign his pulpit until he recovers. We hope, however this will not be the case.—*Waynesville Courier.*

....Four of our prominent Baptist churches in this State have accepted resignations from their pastors to take effect the first of January. And five other prominent churches are without pastors.

....Rev. A. T. Howell of Holdcroft, Va., writes: "The brethren and sisters turned out the other evening and filled my pantry full of good things. They know how to make a pastor happy."

....Rev. C. A. Woodson, of Durham, N. C., has resigned charge of two of his churches. He will thus have two Sabbaths that he can give to some other church, or churches, needing a pastor.

....Cards are out for the marriage of Miss Susie Adams of Raleigh, to Mr. Clarence Wilburn Thornburgh, of Asheville, N. C., on Thursday evening at 8:30 o'clock at the First Baptist church.

....The pressure upon our columns compels us to omit the insertion of the obituaries and other contributions to the paper. We ask our contributors to bear with us: their articles will appear next week.

....Rev. F. R. Boston, D. D., who recently resigned the care of the Central Baptist church in Memphis, Tenn., has been called to his former pastorate in Warrenton, Va., and took charge November 20.

....Rev. William P. Gray, of Belfield, Va., died on the 26th ult., at Johns' Hopkin's Hospital, Baltimore, Md. He was pastor of Fountains Creek, Zion and Mount Vernon churches in Greeneville county, Va.

....Bro. James R. Edwards of Mt. Vernon Springs, N. C., is a student of Colgate University at Hamilton, N. Y. He is in his third year. He says: "I am studying for the ministry, and hence want the RECORDER."

....The Board of Missions and Sunday-schools of the North Carolina Baptist State Convention held an important session last Friday night in the Mission Rooms. The work in all the departments makes a good showing.

....The recent election of Judge Jonathan Haralson as one of the judges of the Court of Appeals of Alabama prevented his calling the Alabama Baptist State Convention to order, over which he had presided for eighteen years.

....Dr. J. J. Hall gave the hand of fellowship to twelve persons at the Tabernacle church Sunday morning. He also presented in behalf of a friend not a member of the Tabernacle church, a large, beautiful clock for the audience room.

....Hon. J. C. Scarborough filled an appointment in the Baptist church at Apex last Sunday morning and at night, whither he went in the interest of missions for the Raleigh Association. Preaching by some of our capable lay brethren is both desirable and profitable.

....The regular monthly meeting of the Wake Forest Missionary Society was held on the evening of the 4th. Speeches were delivered by Dr. Taylor on State Missions and Mr. Stephen MacIntire on the Purposes of Missions. The meeting was largely attended and of great interest.

....Rev. J. E. Clough, D. D., sails this week on Wednesday from New York on the steamer "Teutonic" of the White Star Line. He has accomplished the object of his mission, having raised for the Ongole school some $55,000, and $50,000 for the mission, and returns much improved in health.—*Standard.*

....Rev. Samuel J. Porter of Columbus county, N. C., was ordained at Wake Forest December 4th. Rev. W. R. Gwaltney preached the ordination sermon, Dr. C. E. Taylor delivered the charge and Dr. Royall prayed. Bro. Porter is a member of the present senior class and is a preacher of great promise. He is at present pastor at Perry's Chapel.

....Rev. J. H. Lamberth, pastor of the Baptist church here, handed in his resignation about two months ago, to take effect December 1st. At a meeting of the church just one month ago the resignation was accepted and Mr. Lamberth was unanimously re called. After considering the call for a month he notified his members on last Monday night that he could not accept.—*Roxboro Courier.*

....The third annual session of the Western North Carolina Conference of the Methodist Episcopal church, convened in Winston, N. C., November 30. Bishop E. R. Hendrix of Missouri presiding. C. G. Montgomery of Concord, was re-elected Secretary. The Conference is composed of two hundred and nineteen preachers and sixty-nine lay delegates. Nine presiding elders.

....Wednesday morning was the climax of W. T. Crawford's race and he goes to congress doubly fortified to legislate for the good of the country. At ten o'clock he was united in marriage to Miss Inez Coman, at the bride's home at Tuscola, about five miles from Waynesville. The ceremony was performed by Rev. Geo. Wharton, pastor of the Waynesville Baptist church, and was brief, comprehensive and beautiful.—*Waynesville Courier.*

....The members of the First Baptist church, of Winston, are determined upon a new house of worship. Five members of the congregation, it is understood, have already subscribed one thousand dollars each. There are several others who will give five hundred apiece. Plans for the building have not been decided upon yet. However, it is safe to say that our Baptist friends will have a model home when their work is completed.—*Twin-City Sentinel.*

....Rev. Fred T. Gates has resigned the secretaryship of the American Baptist Education Society to take effect Jan. 1, 1893 As his reason for resigning he says: "The conviction has at length become fixed that the work set for me to do, by Divine Providence, in the office of secretary, is now substantially accomplished, and that I may now with propriety, and without any embarrassment to the interests of the society leave the work to other hands."

....Rev. Thos. Dixon, jr., of the Twenty-third Street church, still holds the Sunday services in Association Hall. During the last month nearly as many have been turned away from the hall for lack of room as have been able to find seats in it. Baptisms are frequent and the evening after-meetings are very interesting, conversions occurring at every meeting. This church is greatly in need of a larger house of worship in order to accommodate the numbers that desire to hear pastor Dixon.—*N. Y. Examiner.*

....Dr. J. B. Taylor of Salem, Va., not only attended the General Virginia Association, but carried ten of his best brethren along with him. Let our North Carolina brethren in the ministry do something on this line. If each one of our ministers will make an effort he may get some of his best members to attend our next Convention. Also let the brethren see to it that their pastor does not fail to come for the lack of money to pay his expenses. The salaries of many of our ministers are small and not sufficient to pay their expenses to the Convention.

....Rev. D. N. Gore writes: "God in his mercy bless you and the RECORDER. It gets richer in truth, improves in wisdom, and is in fact the best paper I ever read. The Bible and the RECORDER are to me of more value than all the balance of my library. I have two sets of commentaries, a full set of classic works and histories, text-books, &c. But the Bible and RECORDER generally employs my time. I do not see how a Baptist could do without the RECORDER. Please pray for me and mine. * * * My school at this place (Loris, S. C.) is doing finely, and my church is in fine condition. Thanks to God for all the mercies he bestows."

....Jay Gould, the great money king, died at 9:15 a. m. on Dec. 2d. He is said to have controlled ten thousand miles of railway, and to be worth one hundred million dollars. The Richmond *Dispatch* in an editorial very significantly remarks: "'The little Wizard of Wall street' is now face to face with the mystery of mysteries." The leading question concerning his death is, "What effect will it have on Wall street?" The same editorial referred to above closes thus: "He has left his family great wealth. But he is poor indeed if he has not treasures laid up in heaven."

Thanks—Thanks.

On November 24th, '92, we were due on State Missions $3,227.50, and on the same day we sent a personal letter to 3,227 first class Baptist men and women in North Carolina, asking each one to send J. D. Boushall, Treasurer, Raleigh, N. C., one dollar—*just one*—on the above amount. We believe in the Baptist men and women of this State. We knew that every one to whom we sent the above letter was first class. Up to date, Monday, 10 o'clock a. m., about 1,000 persons have responded, sending the dollar.

Thanks, brethren! Thanks, sisters!

PREACHERS OFFENDED.

In sending out the above request, we gave instructions that no preacher was to have one of those letters. Others had to address the letters, however, and perhaps, a half dozen preachers, through mistake, received them. But, strange to say, these are not the men offended—they gladly sent the dollar. It was the preacher to whom we did not send the request who is offended. One of them sends his dollar and says: "You sent your request to some of my brethren, but not to me. I want to take part in this *extra* collection, and I send you the dollar for spite." We ask pardon, and promise never to do so again.

WE EXPECT

to hear from *every one* to whom the letters were sent on Nov. 24th, unless we made a mistake and addressed some of them to *second* or *third* class Baptists. But we must give a little time. Many of them are in remote sections of the State where the mails are weekly, and many of them had the silver but not the one dollar bill to put in a letter, and many of them did not have the money just the day the letter was received. But this will all be right soon. We believe in each one of these brethren and sisters. They are first-class, and will, before Jan. 1st, 1893, send the dollar. Thanks, thanks. To-day we need $2,078.22.

C. DURHAM, *Cor. Sec.*

Raleigh, Dec. 5, 1892.

From Mt. Airy, N. C.

Dear Bro. Bailey:—Under the benedictions of God I am again encouraged to write a few words to your valuable paper, the medium of Baptist communication and Baptist news.

Of course my pen is vitalized by the inspiration and momentum which the recent meeting gave to our church and community. For eight or ten days Rev. L. G. Broughton, the pastor of Broad street, Winston, preached the gospel with great boldness and fearlessness, knowing no one save Christ and him crucified. Under his simple, plain, direct, earnest preaching of the cross, and yet in the spirit of tenderness and love, about forty-five persons made public profession of their saving faith in the Saviour.

It was another overwhelming moment in my life when, on last Sunday night, I buried with Christ in baptism twelve of these happy converts. There are yet eleven who have been approved by the church for the holy rite, and still there are more to follow.

Our meeting was a signal success. It was a revival of wonderful awakening among the unsaved, and of deep spiritual emotion among the saints. Each service was imbued from on high and laden with the fruitage of the Spirit. It was a real feast to the souls of men.

As to Bro. Broughton, I am constrained to say that he is faithful, plain, and at times eloquent.

He is a worker. He believes in showing your faith by your works. He urges all christians to go "somewhere, somehow, to work for God." I thank God for the glorious work he did for the cause in our midst. He and Bro. J. R. Harrison have assisted us in raising the Baptist standard of truth and practice in Mt. Airy.

Baptist affairs in this section of the State are quite prosperous. Think of it! A little more than twelve years ago there were only two Baptist sisters in town, while now there are more than two hundred, male and female. We thank God and take courage. Bro. B. made many warm friends while here. The good people of our church and town will ever be glad to tender him a cordial welcome to their homes and to their pulpit. He leaves us with many good wishes and fervent prayers following him to his field with the noble band at Broad Street. They are a noble band, too.

We are delighted to have Bro. Herring with us again after such serious illness. His influence was deeply felt in our meeting.

Mt. Airy, N. C. L. R. PRUETT.

Resolutions.

At a meeting of the former students of Wake Forest College, now at the Southern Baptist Theological Seminary, held Nov. 18, 1892, with C. J. Thompson, '89, as president, and J. W. Millard, '92, as secretary, the following resolutions were unanimously adopted:

Be it Resolved, That the Wake Forest men at the Southern Baptist Theological Seminary return fraternal greetings to professors and students at their alma mater; and that we congratulate Wake Forest College on having more representatives at the Seminary this year than ever before.

Resolved, Second, That we express our allegiance to old Wake Forest and our sincere appreciation of the time spent within her walls, and that the memory of those happy days are cherished by us still.

Further, That we express our earnest conviction that the Seminary is to the Baptist ministry of the South what Wake Forest College is to the Baptist denomination of North Carolina.

(Signed) C. J. THOMPSON, '89, *Pres't*,
J. W. MILLARD, '92, *Sec'y*,
And fifteen others.

Dr. McArthur's Thanksgiving Observations.

"This painful lack of decoration is due to the election of Mr. Cleveland." "As a good Republican, I am in no mood for decorations."

And so the thanksgiving observations of this distinguished pastor are shaped and inspired by his political and partisan moods! What an admission to come from the lips of a professed christian and a religious teacher and guide of the people. And bad enough it would have been if made privately; but when we take into the account the fact that it was made from the pulpit and in the presence of a congregation assembled for worship and thanksgiving, it becomes shocking. And worse than all, these are the utterances of the pastor of one of the most prominent Baptist churches in the country. In this view of the case, it is humiliating. Plain and inconspicuous christian people are wont to believe and hope that such services are shaped and inspired by the Holy Spirit. But here seems to be a conspicuous exception to the rule. How painful to many will be the discovery.

J. L. CARROLL.

Chapel Hill, Dec. 1, 1892.

Meeting at Eureka—Rev. G. L. Finch.

Dear Recorder:—I have just closed a very interesting meeting at Eureka. One was baptized, and others likely will be soon, and I think the outlook is hopeful for our cause in that section. The house of worship is nearly completed, but I have had to bear the burden of building largely myself. Now since I have gone ahead and had the work done, I do hope that our people in the State will come to my aid and help me out of the financial strait in which this work has placed me.

I was ably assisted in the above named meeting by Rev. G. L. Finch. He did some preaching for us, the influence of which will doubtless be felt for some time to come. In this connection, I will say that Bro. Finch has resigned his churches both at La Grange and Snow Hill, and I can most cheerfully recommend him to any of our pastorless churches as an excellent gospel preacher and one of our most faithful pastors. He has been very greatly blessed in his work in this Association, and in my judgment the church that secures his services will be very fortunate.

God bless the dear RECORDER. Long may it live to contend for the faith once for all delivered to the saints.

Yours in Christ, C. J. NELSON.

Goldsboro, Nov. 25, 1892.

The Cause on the Deep River Banks.

Dear Recorder:—I will give you some of the points along the banks of Deep river in Randolph county.

This field called Brother G. M. Webb of Shelby the first of the year, and he has done a grand and noble work here. The Baptist cause is building up very much along the line. There have been several additions to the church at this place during the year, and also at Worthville. I believe the Baptist cause is seventy-five per cent. better now than it was when he came here.

I never saw any one more devoted to the cause of Christ than Brother and Sister Webb. They made a great sacrifice to leave their nice, comfortable home at Shelby to accept a field of labor like this, but they seem perfectly resigned to the Lord's work, and are doing all in their power to advance the cause. Bro. Webb is a strong and firm man in his belief, and is not afraid to preach Baptist doctrine.

This is one of the most important fields in the State. The Baptist cause here has never been pushed as it is now. Bro. Webb is just now "getting the ropes," so he can do a noble work in the coming year. I don't believe the State Board can invest money in a more important field than this.

Brother Webb preached three sermons at Central Falls and stirred up eighteen Baptists, and will build a church there soon.

Ashboro is a thriving little town, the county seat of Randolph. He has been preaching there once a month, and the cause is taking right along. I am in hopes it will not be long before a church will be established there.

J. H. WILSON.

Randleman, Nov. 23, 1892.

Literary.

Timely Topics, Political, Biblical, Ethical, Educational, Practical, discussed by College Presidents, Professors and Eminent Living Writers. Price $1.50. Specially Contributed and Copyrighted.

Studies of the Model Life. The Various Aspects of Christ Considered in a Series of Essays. By Rev. Burdett Hart, D. D. Price $1.25. Pastor Emeritus Congregational Church New Haven, Fellow of Yale University.

The human soul in its reaches after goodness, seeks a pattern after which it can model. The only perfect one is that of the God-man. Dr. Hart has presented him in these studies with a breadth of view, a vividness of outline, and a beauty of expression that must commend the Saviour to every reader. The book throughout is strong in argument, forceful in statement and elegant in style.

Little Bo: A Study in the Ninth of John. By Russell H. Conwell, Pastor of (The Temple) Grace Baptist church, Philadelphia. 8vo, 61 pp. With sixteen full-paged illustrations. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This, as the title indicates, is a study of the healing of the blind man, as recorded in the ninth of John. The name, of course, is an imaginary one, and was chosen, the author tells us, because it happened to strike his fancy. The characterization that has associated itself with this name will repay perusal. Many of the Bible stories gain increased attention as we take them from the somewhat unnatural atmosphere in which we have enfolded them, and tell them as we tell other stories. This does. In the picturesque, graphic language, for which the author has become noted, he brings before us the infancy of poor blind "Bo," the blighted hopes of his parents, his helplessness as he sits begging, the interposition of the Christ, the healing plunge in the Pool of Siloam, his return home, his arraignment before the Sanhedrin, and his finding and worship of the one who had given him sight.

From Brother R. T. Bryan.

SHANGHAI, CHINA, Oct. 7, 1892.

Dear Bro. Bell:—The hot weather and sickness kept me home most of the time during last quarter, but I hope that some good was accomplished in Chinkiang, and in preparing for the autumn work.

With the assistance of a native brother, we had services nearly every night in our chapel, and a conversational meeting for enquirers in the afternoon from four to seven o'clock. These meetings were well attended, and we believe that good results will follow.

Our work was not all sowing. We received two members.

The Sunday school lessons were about Eli and Samuel; Saul and David; Absolom and Solomon. Disobedience and faithlessness *versus* obedience and faithfulness. They were well adapted to the development of a higher standard of christian character in our native church members. A number of them answered well on review day, and I hope have been greatly benefited by these lessons.

Two of our native brethren volunteered to visit the country villages.

They made two trips, and besides preaching and talking the gospel, distributed a number of tracts and gospel hymns.

The country around Chinkiang suffered much from drought and locusts. While they were thinking about these things and seeking deliverance, we distributed three tracts which I prepared for this purpose, composed mostly of Scripture texts on how to secure rain, how to destroy the locusts, sin and the sinner's Saviour.

God will honor his own work, and bless the work that honors the Scriptures.

I made use of a native teacher employed by the year and not used during the summer, to print about 13,000 tracts and hymns for distribution this autumn and winter in connection with our work, both at Chinkiang and Yangchow. In this way, after the small expense of cutting the characters on a board, the tracts cost nothing except for the paper, a mere trifle.

I enjoyed many hours of sweet communion with God, when not strong enough to engage in active work. We had, too, some precious prayer meetings in our church. May God accept and bless the quarter's work.

September 28th, we moved from Chinkiang to Shanghai at the request of the Board to take up work in Shanghai.

I made the move a matter of prayer, and feel that I am led of God to come here.

I am satisfied that God has a special work for me to do in Shanghai. Being able to speak the "Mandarin" and also the Shanghai dialect will widen my field of usefulness

It is a privilege to follow such workers as Dr. Yates and Herring, and to be associated with Mrs. Yates, Mr. and Mrs. Tatum.

I hope to be able to write more fully about the work in Shanghai at the end of the year. Yours sincerely.—*R. T. Bryan, in Foreign Mission Journal.*

It is said that the logical faculty is dying out in the world. One reason given is that in our educational methods, pupils are taught to cram rather than taught to think. No doubt this is an important element in the case, but there are others. Our material development and our mammon worship have operated most unfavorably on the thinking power of this generation. The great point is to be comfortable, and hard thinking is not believed to render those who indulge in it comfortable. High thinking, too, has come to be coupled with poor living, and this generation prefers high living and poor thinking.

One sees on every hand the evidence of the decay of the logical faculty. Note the utter lack of argument in favor of certain innovations in religion. In theology men adopt a thejstic premises and reach theistic conclusions, in utter unconsciousness that there is anything wrong. Whoever seeks to point out their mistake is roundly denounced for his pains. Those who favor the adoption by Baptist churches of certain parts of the "Christian Year," offer no argument, and they cry out and make a wry face at those who oppose the innovation. The answer is "old fogy," "enemy of progress," "trying to domineer over Baptists," etc. The craftsmen of Ephesus answered Paul with a wild cry, "great is Diana of Ephesians;" and as they kept up their yelling "for the space of two hours" they felt that Paul's arguments were abundantly met. Surely two hours' yelling of several thousand people is more than an offset to the arguments of one man!

We see the same thing in science and in politics, as well as in private life. The wildest vagaries are caught up and advocated while people seem unable to see the folly of them.

We need a revival of earnest thinking. In our churches we need a revival of theology, that the people may have clear and true views of God's character and of man's relation to him. To worship God acceptably it is necessary to worship him "in spirit and in truth," and the "in truth" is as necessary as the "in spirit."—*Western Recorder.*

A practicing physician, with some means, desiring a splendid location, would do well to write to Thad. Ivey, Esq., Raleigh, N. C. Good references are required.

The Story of Pot Hooks.

This is the rather ludicrous title of a serio-humorous book by Rev. C. A. Jenkens, of Oxford, N. C. Pot Hooks, a backwoods philosopher tells of some things in life as he saw them. He saw some very, very funny things, and many of them were funny just because he didn't see them. The design of the author in writing the book is evidently a serious one, but from start to finish there is scarcely a line in the book that does not appeal to one's sense of the ludicrous. The reader would expect a dry-as-dust, matter-of-fact preface, to say the least. But he is disappointed; and after bumping his nose against a sentence like this: "I have desired to write a book for the melancholy, and at the same time furnish a suitable manual for the insane," he actually finishes reading the preface. Without stopping to decide the trifling question as to which of these two classes we belong to, we took up Pot's narrative.

It was gratifying to learn in the very first paragraph something about the fellow's outlandish name. Says he, "I inherited the hooks from my father—where I hooked the Pot from is a mystery." Pot then conjectures that his name is either an abbreviation of Potiphar or a monument to his infantile propensity for pot liquor.

The reader's interest is keenly alive before he has finished the first chapter, and unless he is interrupted by some such startling announcement as that the cow has broken into the garden or the baby has fallen into the well, he will probably read the entire book before he puts it down. In course of time Pot becomes a preacher. That there are many ministerial experiences related in the book, follows naturally.

We cannot give here a table of contents, but we will select the titles of a few chapters.

Of course Pot had to go off to school. The chapter entitled "Sheepskin College" contains some college reminiscences and adventures that are very rich. Especially mirth-provoking are the various reasons assigned for conferring the title of the "double sacred consonant" (D. D.) on different ministerial brethren.

"Starting in Life" is another chapter in which are related the experiences of Pot in getting a start. With a patent cork screw he made a vast fortune—on paper. He compounded a patent medicine and advertised it. The advertised directions are calculated to dislocate the reader's anatomy. Pot got so much out of his wonderful medicine and imposed on so many people that, as he says, he "was ashamed of being a member of the human race; for it became clear to me that the world is a vast fool asylum, kept by a few sane individuals here and there."

The chapter entitled "A Pastoral Visit" is terribly trying on melancholy. The visit was also trying on the pastor. The picture of the visit is a study.

The short-comings of the fashionable choir—and other sorts, too, as for that matter—are ventilated in the chapter entitled "Toplofty Choir." Pot says Toplofty choir sang that good old hymn which runs:

"How firm a foundation, ye saints of the Lord"
Is laid for your faith in his excellent Word!'

But here is what the congregation heard:

"Ha fa ha fwa dah sha, ya sah ah thah Loraw.
Ah la fwa yah fwah ong whang ohx sa la whaah!"

"The Average Girl" is the title of a lecture delivered by Pot before a celebrated female college, after which he wasn't invited to deliver any more lectures at female schools.

These are the titles of only a few chapters selected from a large book. It is impossible to describe the book adequately, because we know of nothing to which we may liken it. It is overflowing with humor of the most refined and delicate character, and at the same time abounds in vigorous satire. In an especially happy manner does the author pay his respects to the vanities and weakness and foibles and follies and sham and hypocrisy of people who pass off on themselves as deeply religious but fail to impress other folks that way.

The Story of Pot Hooks is a book worth reading and worth buying. Besides being amusing, it is stimulating and furnishes much to think about. We are glad to announce this new book by a North Carolina author, and are especially happy to number the author among the warmest personal friends we ever had. Rev. C. A. Jenkens, the author, is one of North Carolina's most faithful and consecrated ministers, is now a professor in Oxford Female Seminary, and by all of his friends and acquaintances is known as a man who is as modest as he is gifted.—*W. F. Marshall, in Gastonia Gazette.*

The brethren of the Goldsboro church have completed three new churches within the past year. Bro. Edwards, the pastor, has in addition to his own work, been supplying two of these churches during the year, preaching at one on Sunday afternoon and the other on Thursday night. They hope now through the co-operation and help of the State Board to put a man on this field for all his time.

Read the advertisement of the Baptist Sunday-school Board, to be found in this paper. Now is the time to order Sunday-school supplies for the first quarter of 1893. It is needless to say that the publications of the Board are first-class.

On November 21st, 1892, Rev. A. D. Hunter and Rev. R. D. Carroll closed an interesting meeting at Cox's School-house in the southern part of Pitt county. The meeting continued eight or ten days and is believed to be an important point in the community.

A Baptist church will be organized in North Wilkesboro soon. And it is expected that an elegant building will be erected there in the near future.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Burlington ch, $2.08; Winton ch, W Chowan, 1.74; Newbern ch, 3.00; Mrs Richmond, Kerr's Chapel ch, 25c; Wake Cross Roads ch Central, 90c; W M S, Rolesville ch, ditto, 4.10; Bayboro ch, Flat River, 45.21; Youngsville ch, Central, 2.00; Ditto, W M S, ditto, 4.00; W M S, Mt Tabor ch, 6.88; S S, Providence ch, 5.00; Mars Hill ch, West Chowan, 10.00; Apex S S, 1.00; Ross Grove S S, 1.00; Marion ch, 2.20; W M S, Barlow's Chapel ch, 2 25; S S Convention, 6.00; Rutherfordton ch, Green River, 10.00; W M S, Trinity ch, 2.75; Sunbeams, Warren Plains ch, Tar River, 2.50; W M S, ditto, ditto, 2.80; Greenville ch, 5.00; Bethel ch, 2.20; S S Convention at Lattimore's ch, King's Mountain, 8.44; Shelby ch, 31.60; Holland Bros, 4.00; Tryon Street ch, Charlotte, 75.00; George W Blount, 1.33; Moravian Falls ch, Brushy Mountain, 37.50; Mrs A E Y Womach (W M S, Yanceyville ch), 4.74; J A Read, So Yadkin, 1.00; Trading Ford ch, ditto, 5.45; Island Creek ch, Flat River, 4.12; Rock Spring ch, ditto, 4.75; Ramoth Gilead ch, Chowan, 35.00; Ebenezer ch, ditto, 1.00; Mt Vernon ch, Central, 15.00; Sunbeams, Mt Gilead ch, 1.00; Flat Rock ch, Central, 1.00; Ramseur's ch, Liberty, 3.25; Hyde Co Mission, 10.17; B F Turner, 35c; Greensboro ch, 4.50; Ruffin ch, Beulah, 2.05; Cub Creek ch, 5.00; Zion Hill ch, 2.00; Fifth Sunday meeting, Walnut Grove ch, 4.34; Greensboro ch, 2.00; Matthews' ch, 3.70; Smyrna ch, 1.00; Bethel ch, Union, 5.00; W M S, Bethel ch, Eastern, 75c; Howell's ch, Meck and Cab, 1.00; Forestville ch, Central, 20.00; New Hope ch, ditto, 11.22; W M S, First ch, Charlotte, 14.04; Roanoke ch, 1.00; S S at Epsom, 1.00; First ch, Raleigh, Central, 484.00; Bogue Chapel ch, Cape Fear, 1.00; First ch, Wilmington, 1.00.

The following persons contributed $1 00 each: H L Gregory, W K Etheridge, Mrs R E Meadows, A S Jones, G A Barnes, Mrs A A Johnson, Miss H I Williams, Miss Bettie Herring, W Haymore, W Palmer, Caldwell, D W Presnell, J C Jones, Jno H Henry, B F Wilfers, E C Sloan, Alexander, Fields Ingraham, Alexander, Mrs V W Hendelite, Mrs S A Johnson, Mrs S P Whitaker, Miss Rebecca Adkinson, H F Freeman, Leon D Rogers, S F Ming, "A Sister," Miss Sallie Bizzell, E White, E F Aydlett, Anna V Eldredge, Thos Spruill, Miss "Mac," Mrs Thomas Pigford, C W Stewart, E T Parham, Eli Larkins, Mrs E J Vestal, T B Boushall, W G Ferebee, J A Hoyle, S F Howard, N B Cannady, J S Kilby, C G O'Neal, J M Worten, Eliza Foushee, Mrs Martha Harralson, S W Cobb, Rev L M Curtis, Dr W J Harrell, Jas A Johnson, L C Dunn, J R Broughton, O M Sanders, E D Nall, Mrs O J Drake, Miss M E Drake, Mrs Anna Eubanks, J T J Battle, T B Goodman, George Norwick, W B Wilkie, Jas Thames, R F Devane, Miss Mary Bell, Mrs S E Ward, Miss Inda W Ward, Thos R Ward, Mrs Dr J J Baxter, Jno W Carlton, W M Justice, John Zarrison, Mrs J D Hollister, N A Gilmore, J A Watkins, H H Beer, Mrs L C Purefoy, J W Winchester, S M Carlton, I Brown, J W Best, D J Middleton, O P Middleton, D T Smithwick, Claude E Daniel, Mrs Sarah Green, Mary E Russell, W A Montgomery, Etherton Wilson, Mrs W G Freeman, George K Freeman, W G Freeman, A F Rountree, Mrs C A Rountree, G D Payne, G F Evans, R E Adkins, Mrs W P Turner, J T Gaddy, S C Olive, Mrs J A Baker, J Q Bryant, (Mt Gilead ch), J T Redfearn, S P Moore, Mrs B F Falls, S A Wilson, Z D Harrill, A J Dodamead, A J Patterson, Miss Sallie Robertson, Beulah Asso, H Curtis, S Gilmore, C C Cheek, Miss W S Nelson, C W Scarboro, C B Alford, J C Whitty, Mrs W Y Phipps, T J Wiggs, B F Whiteside, Mrs E S Hawkins, Mrs C L Coffey, J V McCall, E S Millsaps, C L Land, W D Carter, Ruffin Woody, Mrs W A Woody, J C Frost, S D Winborne, A B Adkins, W Chowan, Mrs B B Lane, Jas A Taylor, J B Grantham, Falking Creek ch, D R Hood, J A Campbell, Mrs Wm McDaniel, Mrs Dr J F McKay, J M Martin, H H Patterson, T D Green, L Johnsons, H L Hall, Mrs J R Shepherd, J M Powell, G W Temple, Mrs C C Johnson, Jas H Taylor, W H Lyon, E T Smith, Mrs E A Bennett, B A Hawes, J L Wescott, D J Watson, T G Burris, A J Floyd, P D Wilson, T D Lattimore, Elma F Davis, Mrs C G Stevens, Mrs W C Thagard, W H Green, J W Fleetwood, Henry Harrell, C A Deal, Geo W Thompson, Mrs J A Poteat, A C Parham, J Lunsford, Mrs A M Finch, Samuel Harper, Mrs C J Richardson, W P Beam, Wm H Sanders, M Singletary, Mrs S G Holleman, D O Bryan, W B Ivey, W S Shepherd, T J Mitchell, J M Phipps; Warrenton ch, Tar River Asso—N L Shaw, J M Gardner, W T Johnson, R D Fleming Mrs R D Fleming, Mrs Mary J Rodgers, Mrs W A White, C A Thomas, Mrs W G Brodie, J R Rodwell, Dorch Wilson;—Mrs M D Fleming, G M Booker, J L Sproles, C B Justice, A L Rucker, J B Holman, C J Blackwell, J E Timberlake, Tar River, S M Wheless, E E Smith, Calvin Wilder, "A Friend to Missions," Mrs M J H, Wm P Phillips, Mrs J R Walker, Wm J Fulford, J H Petty, Mrs M H McKay, C E Jones, Mrs M V C Kennedy, E J Kennedy, P M McMillan, Rev Jno P Boyd, A J Floyd, T M Smith, B F Turner, D R Hambright, Mrs A P Earney, Mrs W P Smith, F A Tobey, A S Speer, P C Woodhouse, Dr J L Speas, W R Vickers, B F Briggs, J M Stoner, J W Brown, I W Durham, F R Durham, D M Austin, C Gresham, J B Bethune, Mrs A D Meadows, Miss A M Cheek, Miss Mary Geer, Miss Emily Geer, Mrs Kate Hester, Mrs C M V Follette, Mrs Robt Holloway, T E Chalk, J T Womble, Aaron Parham, J P Timberlake, E W Timberlake, Mrs T H Hollingsworth, Mrs Mary F Osborne, J A Buxton & Co, C J Bradley, Mrs Bettie Y Bobbitt, J M Hollowell, R B Odom, T J Vann, John W Wynnes, B Craig, E E Woollard, J F Howell, Martha L Ward, J C Cox, J B Carroll, J S Bunn, Isham Royal, Emma J Thompson, F W Hancock, Mrs S E Hardee, Mrs B W Canady, W H Brown, Mrs A M Allen, Mrs Mary R Shaw, W J Gatling, J P Mitchell, T J Matthews, J A Patterson, Miss Carrie K Jones, P H Smith, C W Trice, Mrs Lucy B Strayhorn, Mrs R M Peebles, J W Robertson, C C Nowell, J B Elliott, Mrs C J Austin, John W Noel, A E Hobbs, Mrs L R Tyson, W H Farmer, S A Harrell, F M Terrant, J S Mitchell, W P Taylor, Thomas D Boone, J M Beatty, A B Webster, Dr J S Spurgeon, Mrs C J Steed, C G Strayhorn, Lizzie Brooks, R T Elveton, J A Ballentine, Robert Kimball, R C Charles, W J Christian, Mrs W B Reinhart, R W Brooks, A B Robertson, John L Markham, J A Wright, W H Merritt, B L Scruggs, H W Reinhart, J M Whitted, A W Early, Jno C Squier, A F Brooks, H H Markham, W A Albright, E A Jones, Miss Nannie Jones, O B Stroud, Jno Davis, J T Burgess, W R Bryant, Thomas Thompson, W S Johnson, W A Marcom, W W Knight, Mrs Caroline Davenport, Sarah Jane Eves, Mrs T H Avera, Mrs Mary F Perkins, H A Litchfield, J M Bray, W J Black, W B Clement, Miss Vic Biggers, Mrs Ann E Long, Robert T Thompson, C L Sharp, Mrs Zach Credle, D W Britton, Mrs C C Eves, T B Ashcraft, W H Burt, L J Andrews, T M Robertson, Lawson Knight, Margaret Young, B F Bland, James Haywood, T B Lanier, W N Straughan, H T Chapin, Mrs A M Battle, Aaron Wright, W K Phillips, M L Fowler, Robt A Freeman, Z A Eagles, S E Eagles, B F Eagles, Sudie Ornstreet, F C Allen, Mary Harp, A H Harwell, D D Lattimore, Mrs Sallie K Elmore, Bryant Elmore, Rich H Lewis, Mrs J L Mosely, W S Kelly.

Paid 50c each—M Blalock, Sam H Jones, N B Langsley, Emanuel Swain, E L Rice, Lawrence Tollison, C E Gower, S B Barnes, Edwin wright; warrenton ch—mrs N L Shaw, miss Sarah Jenkins, miss Georgie La Coste, J willie white, cash; P G Hopper, C C Hughes, L J Turner, mastin Turner, J A Ellis, J L Bridge, D J Keeter, J F Bell, R C Gladden, G L moore, F H Bridges, m L woodhouse, J D Hocutt.

Paid 75c each—J C Smith, R H Smith.

Paid 25c each—O G Bradley, C F Keeter, E A Turner, A J Hughes, m m Stewart, T J mullings, G C Hopper, J P moss, R m Roark, m V Fleming, J m Dobbins, E mcLendon, R T Bludworth, Elijah Lowe.

Paid 10c each—John Dillingham, H L Jones, T w Shore, Tilden Burrus.

Paid as follows:—Jerome white, 5c; J H Fleming, 60c; A woodruff, 1c; F D markham, 1.50; miss C C Lilly, 4.00.

Paid $2.00 each—W R walters, m w Hicks and wife, Jas w Collins, w J Hopkins, mrs E J Lynch, T w Ebeltoft, mrs D worthington, mrs m E Langmour, J w Powell, w E Daniels, J G Taylor.

Total for State missions—$1,344.64.

Foreign Missions—Mrs Richmond, Kerr's Chapel ch, 25c; W M S, Pittsboro ch, $5.80; Rolesville ch, Central, 50c; Miss Mary Bell, 1.00; Rutherfordton ch, Green River, 5.76; S S at Epsom, 2.00; W M S, Magnolia ch, Eastern, 3.25; Ditto, Hopkins' Chapel ch, Central, 2.00; Ditto, Rockingham ch, 10.00; Ditto, Sharon ch, 2.50; Mt Vernon ch, Central, 3.00; Mt Gilead ch, Eastern, 2.50; Perry's Chapel ch, Central, 1.50; W M S, Independence Hill ch, Meck and Cab, 4.00; Young's P M S, Broad St ch, Pilot Mountain, 17.00; Eureka ch, 90c; Ditto, S S, 4.10; Greensboro ch ('92 and '93 pledges), 15.85; Shiloh ch, Pilot Mountain, 1.00; Beaver Creek ch, 40c; Warsaw ch, 4.00; W M S, Bethel ch, 85c; New Hope ch, Central, 2.38; W M S, Cape Fear ch, Cedar Creek, 2.60; Sunbeams, Wake Forest ch, Central, 7.14; Mrs M A Belcher, Mt Vernon ch, Central, 1.00; Sunbeams, Inwood ch, Raleigh, 1.00; W M S, Spring Hill ch, Richmond, 10.75; Macedonia ch, Chowan, 5.00; Chapel Hill ch, Mt Zion, 25.00; w m S, Clinton ch, Eastern, 4.45. Total, 138.80.

Home Missions—Mrs Richmond, Kerr's Chapel, 25c; Rolesville ch, Central, 1.50; Miss Mary Bell, 1.00; Rutherfordton ch, Green River, 2 49; S S at Epsom, 5.07; W M S, Magnolia ch, Eastern, 3.00; Mt Gilead ch, ditto, 3.00; First ch, Wilmington, ditto, 1.30; Y P M S, Broad Street ch, Pilot Mountain, 3.00; New Hope ch, 1.40; W M S, Bethel ch, Eastern, 75c; Sunbeams, Wake Forest ch, Central, 7.14; Mrs M A Belcher, Mt Vernon ch, ditto, 1.00; W M S, Pollocksville, 2.50; Ditto, Spring Hill ch, Richmond, 5.87. Total, 44.77.

Education—Winton church, West Chowan, $8.33; Forest ch, Central, 5.00; Youngsville ch, ditto, 2.50; "A Friend in Nebraska," 8.00; Rutherfordton ch, Green River, 83c; Mrs M A Belcher, Mt Vernon ch, Central, 1.00; Wadesboro ch, Anson, for D M Gaddy, 93.80; P W Johnson, Wake Forest ch, 2.20. Total, 115.66.

Orphanage—Winton ch, W Chowan, $3.70; Maple Spring S S, Tar River, 5.00; Sunbeams, Cary ch, 1.00; Edenton ch, 17.05; New Hope ch, Central, 3.01; Hickory ch, Catawba, 2.90. Total, 32.65.

Centennial Fund (Home Missions)—W M S, Rolesville ch, Central, $1.75; Ditto, Mt Airy ch, Pilot Mountain, 2.50; Littleton S S, 6.95; Bruington ch, 2.04; Miss Georgia Robertson (W M S, Yanceyville), 5.00; S S, Meherrin ch, W Chowan, 3.13; W M S, Yanceyville ch, Mrs A E Y Womack, 5.00. Total, 26.37.

Centennial Fund (Foreign Missions)—Colerain S S, $4.60; W M S, Rolesville ch, Central, $1.75; Ditto, Mt Airy ch, Pilot Mtn, 2.50; Ditto, Galeed ch, Cape Fear, 5.25; Ditto, Pittsboro ch, 5.00; Littleton S S, 6.95; S S, Meherrin ch, west Chowan, 3.13; miss Bessie Borneman, 5.00; miss Annie F Deans, 5.00; miss mary may Shepard, 5.00; miss Lula, Lila and Daisy McIntire, 5.00; S S, First ch, wilmington, 11.09; w m S, Yanceyville (from mrs A E Y womack), 3.50; First ch, wilmington, 10.00; w m S, Pollocksville ch, 3.50. Total, 82.37.

Sunday-schools—winton ch, west Chowan, $8 83; Rutherfordton ch, Green River, 83c. Total, 9.16.

Church Extension—w m S, wake Forest ch, Central, for J R Pace, 75c.

Havana House—J D Davis, $1.00.

Ministerial Relief Fund—Marion ch, Green River, $2.25.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec 5, 1892.

The North Carolina Baptist State Convention will meet in the Tabernacle church in Raleigh on Thursday the 8th inst. at 7:30 p. m. The introductory sermon will be preached at that hour by Rev. J. S. Handaway, of Oxford, (Rev. R. Ford is alternate).

Rev. W. O. Hall of Scottville, [illegible] died Nov. 30th. He was an [illegible] beloved minister.

From Person County.

Editor of Recorder:—Thanksgiving has come and gone, and found us as a school in the midst of what has been so far a very prosperous year's work. For the sake of those who are not acquainted with Bethel Hill Institute, I would like to state a few facts regarding it, which may interest your readers.

It is situated in Person county near the Virginia line and near the junction of the A. & D. and the L. & D. railroads. The country is high and healthy.

It would be difficult to find a better community in the State. The people are open-hearted, frank, free and generous, and seem to be working for the honor and glory of God. Strangers are gladly welcomed to their homes and hearts, and all students when they go away, carry with them many pleasant recollections of their kindness.

Rev. J. A. Beam is at the head of our institution. All who know this excellent man need no further testimony as to the good management of the school. His pure christian character, his deep piety and his great zeal for the promotion of the Master's cause are well known to a great number of your readers. His noble wife is a worthy assistant in his great enterprise. She is one of those generous, warm-hearted ladies whom to know is to love.

Miss Lulu Ballentine of Wake county is also an assistant teacher, and her many virtues and noble traits of character endear her to all whofare brought under her influence.

Training of the heart in connection with the mind is one of the chief aims of the teachers. We know of no young man or young lady who ever came here and went away without having experienced a spiritual growth and having received grander impressions of what it means to live. There are now noble men and women in different sections of this and neighboring States who are doing a great work for the uplifting of humanity, who owe to this institution a large part of the success which is now crowning their labors.

One special feature of the school is the training of young ministers. Surely a great work is being done in this direction and one which in future years will redound to the honor and glory of God.

No better place of training could be found for one who is not yet ready to enter college, and who is anxious to prepare himself for his life's work as an ambassador of Christ. Besides being an excellent preparatory school, there is a great opportunity for spiritual growth and religious development. Being under the influence of such a man as the principal is of vast benefit to the young minister. Bro. Beam has learned by experience some of the trials and difficulties which beset their pathway, and he is always a sympathizing friend, ready to advise and help. The writer, for one, can testify that many dark hours have been brightened for him by his kind encouragement.

We have in our ministerial class this year eight students, representing three States. The Association with each other is a great source of improvement to each one. Together they can talk over their work for the present and the future and derive fresh inspiration to pursue with renewed zeal the great object of their high calling.

All our students this session seem to be filled with a desire to improve their talents and to make themselves nobler. Not only is this so among the young men, but it is also the disposition of the young ladies to a very marked degree. We believe that we have here young ladies who in the future will be noble workers for Christ and who will honor any sphere in life which they may be destined to fill. They have noble aims and aspirations that will surely be felt in the future.

Bro. Beam has had other opportunities offered him for fields of labor which possibly might result in more personal aggrandizement to himself; but he prefers in his own way to work for the honor and glory of God, feeling that he can do more for Christ in this sphere than any other.

We have placed before the readers a few of the advantages of this school which we would recommend to the consideration of all young ladies and young men who wish to prepare themselves for fields of future use, fulness. Yours in brotherly love,

C. L. GRAVES.

Bethel Hill Ins., Nov. 20, 1892.

Money Received for Church Building in Edgecombe County.

At the beginning of this year there were only sixty-one Missionary Baptists in Edgecombe county, with a population of about 25,000 souls. Now we have at least one hundred or more. We need three new churches very much from Whitakers to Hobgood, one at Cherry's Cross Roads, Lane's School-house and Lawrence's School-house. Our work will be greatly retarded unless these churches are built soon. We cannot build these churches unless our brethren and sisters help us.

Dear reader, will you please help us? We are only asking aid to build the hull of these churches. If we can get them hulled in we will try to finish them without further aid.

The following churches and friends have kindly aided us in this work: Tar River Association, $4 45; Brassfields church, $4 50; Flat Rock church, $6.82; Wake Forest church, $20.15; Second church, Durham, $4 11; W. M. S., Perry's Chapel church, $2.75; Wake Union Union Meeting, $4.50; New Hope Union Meeting, $11.11; J. M. Heck, J. N. Holding, C. H. Norton, each $5.00; Miss Amanda Cheek, $3.00; Mrs. A. D. Markham, W. H. Holloway, each $2.00; [illegible] T. Newton, G. T. Pennington, each $1.50; John T. Pullen, F. A. Hatch and wife, —— Morgan, T. J. Riggsbee, H. A. Beams, W. [illegible] Forest, Miss Florence Fleet, T. J. Winston, W. A. Albright, W. H. Pace, Mrs. J. [illegible]brough, N. B. Broughton, O. L. [illegible] Andrews, W. C. Douglas, T. J. [illegible] each $1.00; J. T. Womble, Chas. Hester, Dr. L. W. Battle, L. G. Cole, J. R. Barkley, W. H. Lancaster, each 50 cts; L. T. Buchanan, Mrs. J. L. Clark, Unknown Person, each 25 cts. Total, $103.14. Thank you. J. R. PACE.

Bethel, N. C., Nov. 23, 1892.

A New Lesson Help.

One of the most hopeful and promising signs of progress in Sunday-school Bible study is the appearance of a new issue by the American Baptist Publication Society, entitled *The Inductive Bible Lesson Quarterly*, edited by the Rev. W. G. Fennell; Prof. Philip A. Nordell, D. D., and Prof. H. H. Harris, LL. D. The lines of the International series are followed, but the studies include the whole book from which the International lessons are taken. No Scripture text is printed with the lessons, hence the student must perforce use the Bible at every point. In style, size, and price, the new Quarterly is similar to the *Senior Quarterly*, the same dictionary and pictorial illustrations being in both. Otherwise there is no resemblance. The student is led along from step to step in an easy manner, if the mind is willing, until the full scope of narrative and history and prophecy are brought out clearly when, the facts having been brought thoroughly to mind, the practical applications to heart and life come naturally, the closing thought appears evident, and written test questions close the lesson. The plan adopted is thorough, yet within the reach of any intelligent seeker after truth. This Quarterly is in all respects most admirable, and its use cannot fail to elevate the standard of Sunday-school work. Samples will be sent on application to the Society. Price, single copy, thirty cents a year; in clubs of five or more, twenty-four cents each per year.

The palate is almost tickled with Scott's Emulsion of cod-liver oil. The stomach knows nothing about it—it does not trouble you there. You feel it first in the strength it brings; it shows in the color of cheek and smoothing out of wrinkles.

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VISITORS

—TO THE—

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T Winston, LL. D., K. P Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 30 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	‡ 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡5 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4.22 p m; arrive Scotland Neck at 6.10 p m, Greenville 6.30 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company
F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 06 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 22 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	4 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 2.45 a m; arrive at Oxford 5.55 a m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6 00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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Best Copper and Tin School and Church BELLS. PEALS AND CHIMES. Prices and Terms Free. Name this paper.

Talk, Don't Scream.

A little observation ought to teach any preacher to talk to an audience, large or small, rather than declaim. In the presence of a man who shouts, screams and declaims the people are restless, look out at the windows and otherwise show their want of interest. After him another preacher arises and in a familiar, conversational style makes clear statements of fact and doctrine and the attention is profound. Men wish to be taught something in a sensible way. When the preacher does not get and hold the attention of his congregation he is to blame. Plainness of speech, in an earnest, conversational style is what the people want and what they need.—*Texas Baptist Standard.*

Miss Shepherd, the Accomplished Vocalist.

"O Music! thou that bringest the receding waves of eternity nearer to the weary heart of man as he stands upon the shore, and longs to cross over, art thou the evening breeze of this life, or the morning air of the future one?"

These beautiful words of Richter were recalled upon hearing a solo by Miss Shepherd, the accomplished vocalist of Oxford Female Seminary, at the Baptist church on Sunday evening. She sang "Unanswered," beautiful words by Robert Browning, and held her hearers completely under the spell of her voice, whether it lingered in plaintive minor strains in the valley of darkness and despondency, or soared in the very ecstacy of triumphant faith beyond the fears and sorrows of this present time. President Hobgood is to be congratulated upon the acquisition of this sweet singer.

On the same evening, Dr. Wm. Royall of Wake Forest College preached an able sermon from Matthew 13: 23.

OXFORD.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Buy no more than you can afford.

Give no gift where you do not delight to.

Shop no more than you have the strength for.

Entertain only within your means.

Keep your Christmas nerve, and muscle, and heart, and hope, and cheer, first for your own home, your own fireside, your dearest, your closest, your sweetest—and then for the homeless, the fireless, the unloved, the "undeared," and be true, true, *true* to the last Christmas card that goes to your post-office, or the last "Merry Christmas" that crosses your lips!

We are a generous people, and a happy people, and a christian people, and we must keep our festival with sincerity, honor, intelligence and good sense, if we would keep it alive and "in his name."—*Ladies' Home Journal.*

The Rev. Mr. Spurgeon, alluding to the act of Andrew in finding his brother Simon Peter, and bringing him to Jesus, as stated in the first chapter of John's gospel, says: "Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrumental in bringing him to Jesus. You may be deficient in talent, and yet be the means of drawing to Christ one who will become eminent in grace and service." The christian who is the means of converting a sinner, may in the conversion of that sinner give to the church one who will be the means of converting thousands of sinners.—*Independent.*

Thousands of lives are saved annually by the use of Ayer's Cherry Pectoral. In the treatment of croup and whooping cough, the Pectoral has a most marvelous effect. It allays inflammation, frees the obstructed air passages, and controls the desire to cough.

Says the Louisville *Baptist Basket:* "Diaz is quietly advancing the good work in all parts of the island of Cuba. All the churches and schools are flourishing."—(Issue of Sept.-Oct.) "More people attend the Baptist church, writes Bro. Cova" of Havana, "than go to all the Catholic churches. There have been twenty-five baptisms since May."—(Issue of Nov.)

Kind Words.

Words may often
Soothe and soften,
Gild a joy, or heal a pain;
They are treasures
Yielding pleasures
It is wicked to retain. —*Anon.*

He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminister Abbey or teach a ragged class, so you be faithful. The faithfulness is all.—*George MacDonald.*

Carey was a self-supporting missionary, and gave in all $450,000 to missions.—Ex.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for December:—Cuba.

"Thy light is come and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,097; baptisms, 189. Contributions, $2,400. Receipts from Cemetery, $500. Girls' boarding and day school in Havana, 100 pupils. Amount due on Havana church, $20,000. Whole island opened to the gospel.

Study Topics.—Map study. Points unreached. Providential leadings, past and present. Mid-week church attendance. Help from persecution. Is Roman Catholicism in Cuba, christian? What help is needed? Notable conversions. Centennial Chapel Building Fund.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Christmas Entertainment.

A complete program for a Christmas Missionary Entertainment will be sent free to all Sunday-schools and Woman's Missionary Societies. Apply to

Miss FANNIE E. HECK,
Raleigh, N. C.

Cuba, a Miracle of Missions.

Our prayers are to cluster around the lovely "Pearl of the Antilles this month, and how much like the church just after Stephen's death, is the religious history of this island. Persecution in both instances led to the spread of the gospel seed, and today the christian religion has gained a firm foothold in Cuba. From the lowest classes to the highest circles, many witnesses can be found to testify to the renewing and saving influences of the Word of Life.

It strengthens the faith to study the past history of Cuba. Clearly do we trace the leadings of the hand of Providence, first in putting before his servants this "open door," and then in shielding them in persecution's dark hour. Who but God could have given such a sublime trust and heroic endurance to Diaz and his co laborers when passing through the times that tried their souls?

To day, Cuba stands before the world, a miracle of missions, a mighty testimony to the *grace* that saves the sinner; to the *power* that overturns men's devices, and restrains the wrath of his enemies; to the *holiness* of our God who brings to light "the hidden things of dishonesty;" and to his *great loving-kindness* in presenting to darkened minds the knowledge of his glory, "in the face of Jesus Christ."

The future of Cuba depends upon the churches in our Southern Land in a large measure. We know that Catholicism is in this lovely island, poisoning the spiritual and intellectual atmosphere with its baneful influence, and we know also that only the pure, healthful gospel can bring new life to cleanse and invigorate.

In working for the Centennial Chapel Fund, we will be doing great things for Cuba. If we study carefully the map of this isle of the sea, we shall see there are many points yet unreached, much land still to be possessed. Chapels are needed, and, dear children, do not be satisfied until you have had a share in helping to build the houses wherein God's praises shall be sung, his Son worshipped and adored, and in which multitudes shall be gathered.

Let Cuba, then, dear children, have your prayers, your contributions, and your earnest, immediate help.—*E. Y. H., in Kind Words.*

A Trip to Japan.

Little seven-year old Ada came in, looking greatly fuzzed, as she said,

"I asked Cousin Edith to take us on a picnic, 'cause 'twas my birthday; but she said she would take us on a make believe-picnic to Japan. Where is Japan, Harry? and what did she mean?"

"Why, don't you know," answered Harry, with the superior wisdom of a dozen years, "that Cousin Edith is a missionary to Japan, just back on a visit home? Here she is now. But what in the world has she got on?"

Cousin Edith laughed a merry little laugh, then said, with a very serious dignified air, "Here is your guide, in Japanese costume, ready to conduct you on your voyage to Japan."

"We must first cross our own continent to San Francisco, then take a steamer westward to the 'Island Empire.' Did you know, Harry, that Columbus started on his first voyage in search of Japan—'Jipangu,' of which Marco Polo had written such a glowing description?"

"But, Cousin Edie," interrupted Ada, "do they really wear that kind of dress like you've got on?"

"Yes, they wear a loose robe with a long sash wound round the waist and tied behind. They have their dresses loose in the neck, forming a sort of bag behind, so they can put their babies in them and carry them on their backs. Now, Harry, bring your geography and find Japan for us and tell us the population."

Harry promptly returned, saying, "This book was published in 1878 and gives the population something more than 34,000,000."

"Thank you, sir. You know that Japan consists of four large islands, besides several smaller ones. It is governed by an emperor called the Mikado."

"Cousin Edie, what sort of houses do they live in?" asked Ada, who was scarcely old enough to enjoy the geography lesson.

"They are very funny looking things indeed," was the reply. "They can be taken to pieces and carried away in a box. They have a roof and a few side braces, but are made mostly of bamboo and paper. If a cyclone strikes them, away they go."

Here mamma, who had slipped in unobserved, asked about the condition of the women.

"As compared with other pagan nations, the condition of Japanese women is an elevated one, though by no means an enviable one, as we regard it. Their religion offers them no hope. Nirvana, the Buddhist's heaven, is not for them. When a woman dies, they say she has sunk into the lake of hell, and her relatives pray that her soul may be reborn into the world as a man. This rebirth is the best, the only hope offered a woman.

"This gloomy religion embraces even the children. The mother who loses her child is taught that its spirit is wandering in a gloomy region on the banks of a stream where a dreadful old crone is waiting to seize and bear it to a purgatory, where the tender baby fingers must toil all the day long.

"There is a curious temple in Osaka to which bereaved mothers often make pilgrimages. It is decorated with the clothing and toys of dead children, which their parents have brought in the hope that the departed prince, to whom the temple is dedicated, seeing these touching reminders, may take pity and lead the children into Paradise."

Cousin Edie saw that mamma's tears were falling fast, and the children, too, were weeping.

She knew they were thinking of the dear little babe whom the Good Shepherd had so recently taken from them. How could they have borne it, if they had not known that that their darling was "safe in the arms of Jesus"!

She was silent a few moments, then resumed, "Christianity is the only religion that offers hope to our women and children. I trust our little Sunbeams will remember this and that gratitude will lead them to help other children who do not enjoy its blessings."

Ada had slipped down and now came back, saying, "Here is my birthday dollar papa gave me to buy a doll. I want you to buy a Bible for that woman you told me about yesterday that lost her little girl. I want her to know that she is in heaven."

Mamma smiled and murmured, "A little child shall lead them." Perhaps it was Ada's example that led her to make her own generous contribution the next day.

"Do the little girls go to school?" asked Ada, the irrepressible, who is greatly pleased at the thought of soon becoming a schoolgirl.

"Yes, indeed," was the reply. "There are thousands of public schools, academies, colleges, and a university. The Japs are beginning to catch up with the times, and have railroads, telegraphs, telephones, electric lights, street-cars, etc.

"They have some very queer customs, though. Instead of killing his enemy, a Japanese will kill himself, *out of spite.* Instead of reading across the page, their books read from top to bottom. They build the roofs of their houses first. When you go to see them, you must be sure to take off your shoes and keep on your hat!"

"Tell us something more about their religion," said mamma.

"The two great religions of Japan are Buddhism and Shintooism. Buddhism is the religion of the masses. You should see them go up to their temples to worship. Before entering, they will feed the sacred horse and the holy pigeons. They then ring a bell, to *awaken their gods!* Some of the wooden gods have their features entirely rubbed away by the sick people who have come to them for healing. Each house has a closet in which the household gods are kept.

"But the people are becoming disgusted with their superstitions and idolatrous religion.

"Before Commodore Perry entered Japan in 1854, their ports were closed against foreigners. Now they welcome them, and, we think, will soon welcome the foreigner's religion. They are groping for the light—for the 'unknown God.' What better work for our Sunbeams than to shed their beams upon this 'Land of the Sunrise,' until it is indeed bright with the 'Sun of Righteousness'?

"But it is getting late, and we must hasten back from our first voyage to Japan."

And there was a far-away look in her eyes, as she thought of the long voyage she was soon to take to her adopted country.

"Cousin Edie," said Ada, as she nestled in her lap in the twilight, "I think I would like to be a missionary and go to Japan with you, when I get grown."

"God bless you, my darling, and all of his Sunbeams, and make you to shine in his service, wherever most needed, whether at home or abroad," was Cousin Edith's prayer, as she bade her a loving "Good night."

EVABELLE SIMMONS.

Wake Forest, N. C.

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Royal Baking Powder

ABSOLUTELY PURE

What Can Cuticura Do

Everything that is cleansing, purifying, and beautifying for the Skin, Scalp, and Hair of Infants and Children, the CUTICURA REMEDIES will do. They speedily cure itching and burning eczemas, and other painful and disfiguring skin and scalp diseases, cleanse the scalp of scaly humors, and restore the hair. Absolutely pure, agreeable, and unfailing, they appeal to mothers as the best skin purifiers and beautifiers in the world. Parents, think of this, save your children years of mental as well as physical suffering by reason of personal disfigurement added to bodily torture. Cures made in childhood are speedy, permanent, and economical. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

ACHING SIDES AND BACK, Hip, Kidney, and Uterine Pains and Weaknesses relieved in one minute by the Cuticura Anti-Pain Plaster, the first and only pain-killing plaster.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

For weak or inflamed eyes or granulated lids, use **OUR OLD RELIABLE EYE WATER** does not burn or hurt when applied, by mail 25c. JOHN R DICKEY DRUG CO., BRISTOL, TENN. & VA.

DOUBLE Breech-Loader $7.50. RIFLES $2.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 108 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
R. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 10. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 50 a m		
Ar Fayetteville	8 02 a m		
Lv Fayetteville	8 27 a m		
Lv Sanford	9 48 a m		
Lv Climax	11 44 a m		
Ar Greensboro	12 15 p m		
Lv Greensboro	12 25 p m		
Lv Stokesdale	1 22 p m		
Ar N & W Jun Walnut Cove	1 55 p m		
Lv N & W Jun Walnut Cove	2 33 p m		
Lv Rural Hall	3 02 p m		
Ar Mt Airy	4 25 p m		
Lv Bennettsville		5 40 a m	
Lv Maxton		6 50 a m	
Lv Red Springs		7 02 a m	
Lv Hope Mills		7 43 a m	
Ar Fayetteville		8 02 a m	
Lv Ramseur			6 40 a m
Lv Climax			8 35 a m
Ar Greensboro			9 20 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	11.00 a m	5.00 p m
Lv Stokesdale	12.20 a m	6.15 p m
Ar Madison	1.10 a m	7.05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.53 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 05 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	1 50 p m	3 00 p m
Lv Stokesdale	3 08 p m	4 20 p m
Ar Greensboro	4 25 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Hope Mills will arrive at Raleigh at 11 10 a m, and have 2 hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Supt.
A. M. FRY, Gen. Manager.

Wake Forest Foot-ball Team in Knoxville.

Editor of Recorder:—Having just returned from a victorious visit to Knoxville, Tenn., and realizing that Wake Forest College and the RECORDER are closely allied, and believing that when one is benefited, the other receives aid also, I wish to give to the friends of both a few remarks made by some prominent Baptists and other notable persons of Knoxville.

When the memorable foot ball team of Wake Forest College arrived in Knoxville, Tenn., they were greeted by loud shouts of applause of North Carolinians and Tennesseeans with our famous College yell. The team was divided up among the citizens of Knoxville, Mr. W. A. Wray taking the largest portion.

After the game on Nov. 24th, Mr. W. A. Wray gave a thanksgiving supper to the team and their friends.

While the boys of Wake Forest with their skill were rapidly moving towards the goal of the U. V. T., it was amusing to hear Rev. Carter Helm Jones ask his deacon, a native of Tennessee, "Who has the ball?" His deacon replied, "Our boys," meaning the U. V. T. boys; and almost instantly the deacon asked who had the ball, he eagerly replied, "Our boys," meaning the W. F. C. boys. When the time had expired and the game played, it was encouraging to the team to hear the boys, formerly of the Old North State, say, "Our boys are victorious."

At the close of the game, Mr. W. A. Wray, a deacon in the First Baptist church, said, "The strict sobriety of the boys while in Knoxville, and the marked honesty with which they played the game, together with the morality of the team, was the greatest advertisement of Wake Forest College that had ever been on that side of the mountains." This was sanctioned by the crowd that was standing around him in which there were two or three ministers. It was a general remark among the prominent citizens of Knoxville that the gentlemanness of the team spoke well for the morals of the College. And it is an undeniable fact that every father in seeking a college for his boy, seeks one with a high moral standing. While Wake Forest College has permitted her foot-ball team to play beyond the borders of her State, yet her high moral standing and dignity of character, instead of being lowered, has been elevated everywhere the team has been. Our President received a letter, after we returned from a trip in Virginia, saying, not in so many words, but conveying the idea, that if our boys knew how to cheat they would almost be invincible.

The Wake Forest Foot-ball Team extends to Mr. Wray their most hearty and sincere thanks for the kindness and interest he manifested in us. Also, to Knoxville and the U. V. T.

We are glad to say that we have not lost a game this season and have not been scored against but twice.

Yours respectfully, LEFT GUARD.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Baptist State Convention.

NOTICE BY THE COMMITTEE ON HOSPITALITY.

The sixty second annual meeting of the Baptist State Convention of North Carolina will be held with the Tabernacle Baptist church in Raleigh, beginning on Thursday, December 8, at 7.30 p. m.

The churches of Raleigh will provide entertainment for all delegates, one representative from each missionary society (and reduced rates in the hotels for other representatives from the societies and visitors), messengers from the Western Convention, and representatives of the Boards.

The Committee on Hospitality must have the names of all such who will attend the Convention as early as possible, and not later than Dec. 1st. Please send your name to the Secretary of the Committee, Bro. J. C. Birdsong, Raleigh, N. C., stating the association and church from which you come as delegate or minister. Attend to this at once, and we will ensure you a home; otherwise, we cannot.

The usual reduced rates will be secured on railroads, &c.

Reduced rates at hotels and boarding houses for all visitors.

J. M. BROUGHTON, *Chm'n Com.*
Raleigh, N. C.

Notice to Convention Delegates and Visitors.

Delegates who arrive on Thursday, Dec. 8th, will be met at the Union Depot and assigned homes from there. All who arrive after Thursday are requested to report at once to me at the Baptist Tabernacle where they will be assigned homes.

The Convention meets at 7:30 p. m., Thursday, Dec. 8. If you are coming and expect us to provide entertainment, send your name to J. C. Birdsong *at once*, if you have not already done so. Do not delay this another hour.

Homes will not be reserved for any who send their names after Friday night, Dec. 9th, unless we are specially requested to do so.

J. M. BROUGHTON,
Chairman Com. on Hospitality.

Dudley Shoal Church.

Dear Recorder:—Dudley Shoal is the name of a church near Petra Mills, Caldwell county, N. C., with which there was a meeting of six days, conducted by the pastor, Rev. J. P. Gwaltney, assisted by Revs. L. C. Sherrill, J. M. Shaver and others, commencing the 18th of November, 1892. Eight united with the church by baptism, and two by letter. Others, who professed faith in Christ, will follow soon.

F. S. STIKE.

Railroad Rates to Baptist State Convention.

The usual reduction in fare has been granted for delegates and visitors to our Convention over all the Railroads in North Carolina, including that portion of the Seaboard Air Line from Portsmouth, Va. Those coming over the Norfolk & Southern to Norfolk, Va., will be returned from that port for reduced fare by presenting certificate of the Secretary of the Convention. Apply to the agent at your railroad station for "Ticket to Raleigh on account of Baptist State Convention."

N. B. BROUGHTON, *Sec.*

Meeting of Trustees of Bap. Fem. University.

There will be a meeting of the Trustees of the Baptist Female University at the First Baptist church, Raleigh, Friday, Dec. 9th, 1892, at 3:30 p. m.

W. L. POTEAT, *President.*

Meeting of Representatives of the Missionary Societies of Baptist Women.

During the session of the Baptist State Convention, the representatives of the Missionary Societies of the Baptist women of the State will meet in the house of worship of the First Baptist church of Raleigh at the following named times: 10:30 a. m., on Friday and Saturday, Dec. 9th and 10th, and on Sunday, the 11th, at 3.00 p. m.

The Baptist sisters generally are cordially invited to attend.

Status of the London Spurgeon Tabernacle.

The following, says the Chicago *Standard*, taken from a newspaper clipping sent us by our London correspondent, and part of a letter signed "James A. Spurgeon, Pastor," and "Thomas Olney, Treasurer," may, we should hope, be taken as indicating the present status at the Tabernacle in one or two very important points of view:

"As the church officers of the Metropolitan Tabernacle, we desire to assure all our friends that no changes have been made in the doctrines, constitution, practice, or institutions of the church so long under the care of Pastor C. H. Spurgeon. Perfect unanimity has characterized all our counsels upon these points. This ancient church has been, and must ever be, a Baptist community in its creed and practice. No one has expressed a wish to make any difference, and the attempt would instantly be suppressed. The pastor is, and ever must be, an immersed believer, who is pledged to maintain the distinctive creed of the church in all its integrity. Upon this point also there is perfect oneness of purpose throughout the whole church and all its officers. Indeed, no other than a Baptist can be chosen to the pastoral office according to our deed of trust. No change has been made or proposed in the management of the Pastors' College, which is conducted, as far as can be, upon the old lines, alike as to choice of students, their qualifications for admission, and the course of study pursued. Any statement to the contrary is incorrect."

Yes, dear brother pastor, you *are* having a hard time of it. God only knows the burden you bear because of precarious support, lack of sympathy, etc. Sometimes you seriously question whether you are doing any good, and you possibly feel tempted to turn aside to some other and more remunerative pursuit. Stop just there. You are sowing, another may reap. Be willing to be only a sower if God so wills. Could you see into the future and behold the church you now serve, grown strong and vigorous with a pastor amply sustained and doing great good, you would be willing to toil on in your present field. One of the surprises in heaven will be the discovery that you builded wiser than you knew.—*Central Baptist.*

For Boils, Pimples
carbuncles,
scrofulous sores,
eczema, and all other
blood diseases,
take
Ayer's Sarsaparilla
It will
relieve and cure
dyspepsia, nervous
debility, and that
tired feeling.
Has Cured Others
will cure you.

NOTICE.

Will be sold to the highest bidder, at the court house door in the city of Raleigh, on January 2d, 1893, the well-known residence and farm of the late Geo. W. Thompson, situated in Wake Forest Township, within 2¼ miles of Wake Forest College, and 1¼ miles of the paper mills at the Falls of Neuse. There are 400 acres of land in the entire tract, about 130 acres tillable land, and the rest in native growth and old-field pines. Terms of sale: One-third cash, and the other two-thirds in one and two years, bearing 6 per cent. interest from date of sale.

A. J. THOMPSON, Adm., c. t. a.

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A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write* BRAZEAL & CO., 2105 & 2107 3d Ave., Birmingham, Ala

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ILLUSTRATED PAPERS.

	per year.
OUR LITTLE ONES, weekly	26 cts.
THE SUNLIGHT, monthly	8 cts.
" " semi-monthly	16 cts.
YOUNG REAPER, monthly	16 cts.
" " semi-monthly	26 cts.
OUR YOUNG PEOPLE, fortnightly	40 cts.
THE WORKER, monthly	6 cts.

☞ The above prices are for yearly subscriptions, in packages of five copies or more. Subscriptions received for three and six months at one-quarter and one-half above prices.

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TOBACCO HABIT
For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.
HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days.
EASILY CURED

Sunday-school Periodicals.

First Quarter, 1893.

Periodicals and Prices.

In clubs for one year each as follows: Convention Teacher, 5c; Kind Words—Weekly edition, 50c; Semi-monthly, 25c; Monthly, 13c; Child's Gem, 25c; Lesson Leaflets, 10c. Per quarter each as follows: Quarterlies—Advanced, 3c; Intermediate, 2½c; Primary, 2½c; Picture Lesson Cards, 4c; Bible Lesson Pictures, size 28x18 inches, $1.25.

The Broadus Catechism.

A Catechism of Bible teaching by Dr. John A. Broadus, D. D., LL. D., just published by the Sunday school Board under order of the Southern Baptist Convention. Price, 5c single copy or in quantities. This will be the leading catechism for the Sunday-schools and in the home circle.

In Getting Your Sunday-school Supplies

From the Sunday-school Board of the Southern Baptist Convention, at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all the great missionary enterprises.

Instructions for Ordering.

Make your orders definite. Give your name and postoffice and State. Samples sent when requested. Don't send stamps if you can avoid it. Make all orders payable to

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PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory.
CHAS. M. WALSH.

CAUTION.—Beware of dealers substituting shoes without W. L. Douglas name and the price stamped on bottom. Such substitutions are fraudulent and subject to prosecution by law for obtaining money under false pretences.
TAKE NO SUBSTITUTE
W. L. DOUGLAS $3 SHOE FOR GENTLEMEN.
A genuine sewed shoe that will not rip; fine Calf, seamless, smooth inside, flexible, more comfortable, stylish and durable than any other shoe ever sold at the price. Equals custom-made shoes costing from $4 to $6.
The only $3.00 Shoe made with two complete soles, securely sewed at the outside edge (as shown in cut), which gives double the wear of cheap welt shoes sold at the same price, for such easily rip, having only one sole sewed to a narrow strip of leather on the edge, and when once worn through are worthless.
The two soles of the W. L. DOUGLAS $3.00 Shoe when worn through can be repaired as many times as necessary, as they will never rip or loosen from the upper. Purchasers of footwear desiring to economize, should consider the superior qualities of these shoes, and not be influenced to buy cheap welt shoes sold at $3.00, having only appearance to commend them. W. L. DOUGLAS Men's $4 and $5 Fine Calf, Hand Sewed; $3.50 Police and Farmers; $2.50 Fine Calf; $2.25 and $2.00 Workingmen's; Boys' $2.00 and Youths' $1.75 School Shoes; Ladies' $3.00 Hand Sewed; $2.50, $2.00 and Misses' $1.75 Best Dongola, are of the same high standard of merit.
THIS IS THE BEST $3. SHOE IN THE WORLD.
WILL NOT RIP.
Will give exclusive sale to shoe dealers and general merchants where I have no agents. Write for catalogue. If not for sale in your place send direct to Factory, stating kind, size and width wanted. Postage free. W. L. Douglas, Brockton, Mass.

SEELEY'S HARD-RUBBER TRUSSES
Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure of all curable cases. Impervious to moisture, may be worn in bathing; and fitting perfectly to the form of body, are worn without inconvenience by the youngest child, most delicate lady, or the laboring man, avoiding all sour, sweaty, padded unpleasantness, being Light, Cool, Cleanly, and always reliable. The correct and skillful mechanical treatment of HERNIA OR RUPTURE A SPECIALTY. FITTED IN PERSON OR BY MAIL.
20 YEARS REFERENCE.—Prof. S. D. Gross, D. Hayes Agnew, Willard Parker, W. H. Pancoast, Dr. Thomas G. Morton, and Surgeon-Generals of the U. S. Army and Navy. Our "Mechanical Treatment of Hernia or Rupture and Price List," with illustrations and directions for self-measurement, mailed on application. E. B. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.

The N. C. Baptist Almanac for 1893,

EDITED BY N. B. COBB,

will be ready for delivery about Dec. 15th, 1892. It will contain Morgan Edwards's History of Sandy Creek and Haw River Baptist churches in 1772–73; extracts from J. Asplunds Register of the Baptists of North Carolina and Tennessee, published in 1791; History of Wake Forest College by Dr. Charles E. Taylor, President; Biographical sketches of deceased Baptist ministers and prominent laymen; list of State officers; time of holding courts, State and Federal; officers of our State institutions; of Baptist State Convention; of all the Baptist Associations; members of State Legislature; statistics of Associations; and much other valuable information not usually found in almanacs.

PRICE:

10 cents single copy; 75 cents per dozen, by mail; $5 per hundred by express.

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The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
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where you will always find the best of everything nice to eat, either on the regular or European plan.

Notice.

Having qualified as Executors, with the will annexed, of the estate of James D. Ferrell, deceased, this is to notify all persons having claims against said estate to present the same to the undersigned at Wakefield, N. C., on or before January 10th, 1893, and persons owing said estate will please make immediate payment.

W. C. & J. A. FERRELL, Exrs.

Inter-State Trust and Brokerage Company,
RALEIGH, N. C.
Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA

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NEW HAVEN, CONN., U. S. A.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

North Carolina will have no State building at the World's Fair. The ladies were unable to raise the necessary funds. The State will, however, have a fine exhibit at the Fair. It is announced that the $25,000 appropriated by the last Legislature out of the direct tax fund for the North Carolina exhibit has been declared available.

Do not let your dealer palm off on you any new remedy for colds. Insist on having Dr. Bull's Cough Syrup.

A little four-year-old colored child was burned to death near Fayetteville, November 28th. Its mother locked the child up in the house with others, and on her return found it burned to a crisp.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

NEWS OF THE WEEK.

State News.

Newbern is 169 years old.

A movement is on foot to build a new cotton factory at Concord.

A kaolin mine has been discovered two miles from Polkton, Anson county.

The Western N. C. Conference of the M. E. Church, South, convened in Winston last week.

A negro boy named Joe Bradshaw fell in a well near Princeton recently, and was drowned.

A large peanut factory will be erected at Tillery by the North Carolina Lumber Company of that place.

Mr. Allen Byrd, Treasurer of Harnett county was recently robbed of nearly $1,000, the money being the county school fund.

Marshall Davis, a nineteen year old negro brute is in jail at Wadesboro, for criminally assaulting a little three-year-old white child near Polkton.

The Governor offers a reward of $200 for the arrest of the unknown murderers of Francis Talley in Stanly county. Three arrests have been made.

Ida Brown, a young colored woman, was burned to death at her home in Goldsboro recently. Her clothes ignited when she crossed the fire-place.

A thief smashed a plate glass window in a clothing establishment in Fayetteville several nights ago, and stole about fifty dollars worth of hats and shirts.

A horse and mule hitched to a wagon were run into and killed by a train in Charlotte on Nov. 28th. The driver narrowly escaped the same horrible death.

Nine business houses in Fayetteville were destroyed by fire last Wednesday morning, causing a loss of about $40,000. The work of rebuilding will begin at once.

Mr. Basil Manly, master machinist of the Atlantic and N. C. R. R. Co., and a highly respected citizen of Newbern, died in that city on Nov. 28th, in his forty-third year.

The Egypt Coal Company has just been reorganized, its capital stock increased to $600,000, and improvements costing $100,000 are now in progress at its mine. This mine is located in Chatham county.—*Ex.*

Something over a year ago the large pulpit Bible and hymn book of the Methodist church at Louisburg was stolen. Last Friday a week ago they were discovered in the possession of a negro boy, Henry Lyon, who was on trial in Nash court for stealing cotton.

Archie McPhatter, the negro implicated in the murder of Deputy Sheriff Livingston in Richmond county, was taken from the Lumberton jail Monday, Nov. 28th, and carried to Wilmington for safe keeping, and treatment of wounds received while attempting to escape. He died Tuesday morning at the hospital in that city.

Many people in all this section will remember Hoke Secrest, who killed his wife and child near Hickory about fourteen years ago. He was tried in this county, convicted and sentenced to death. His counsel secured a new trial for him which resulted in his being declared insane and sent to the asylum. He escaped from this institution several years ago. He was captured in South Carolina last week and will be returned to this county and again tried for his life.—*Marion Free Lance.*

General News.

Spain will appropriate $300,000 for the erection of a building for her exhibit at the World's Fair.

A very perceptible earthquake shock, lasting ten seconds, was felt at Chattanooga, Tenn., last Friday.

The paper-mills of C. S. Garrett & Sons at Beaver Dam, Pa., were burned last week. Loss nearly $80,000.

A negro murderer named True was lynched by a mob of colored men at Hiawatha, Kansas, several nights ago.

The Elm Park Methodist Episcopal church, just being completed at a cost of $200,000 at Scranton, Pa., was gutted by fire early last Saturday morning.

Napoleon Leville was on the 28th ult., sentenced for the third time to be hanged for the murder of his wife in Charleston, S. C., February 17th, 1890.

It is announced that the World's Convention of Christian Workers will be held in Atlanta, Ga., next year, and that five thousand delegates will probably attend.

Two freight trains collided on the Norfolk & Western railroad near Blackstone, Va., November 29th, wrecking both locomotives and forty-five cars. A fireman was painfully scalded.

Reports of the Russian famine continue to come through the press dispatches, and yet Russian wheat is pouring into Great Britain in immense quantities.—*Charlotte Observer.*

Ten or more persons from North Danville, Va., who were bitten by a rabid dog some time ago, are undergoing treatment at the Pasteur Institute in New York City. Curtis Lee, aged seven years, died of hydrophobia in North Danville a week ago last Friday.

Members of a noted gang of diamond thieves have been arrested in Nashville, Tenn., and a woman is in custody at Chattanooga who has in her possession $10,000 worth of diamonds, which are believed to have been stolen from parties in Nashville, Birmingham and Atlanta.

A new steamship line has been organized to operate between Newport News and Liverpool. Six first-class vessels will be put on the line at a cost of over $2,000,000. The company will be known as the "Chesapeake and Ohio Steamship Company, Limited," and the capital will be furnished jointly by American and English investors.

Dr. John Witherspoon Scott, father-in-law of President Harrison, died Tuesday evening of last week in the White House at Washington. Dr. Scott was born in Beaver county, Pa., June 22, 1800, and was therefore in the ninety-third year of his age at the time of his death. Up to the time of his last illness, his health had been exceptionably good.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

A $15,000 dry kiln is being built at Carolina City, two miles west of Morehead. Nearly fifty hands will be employed.

We endorse all the proprietors say about the merits of Salvation Oil. It is the greatest cure on earth for pain. 25 cts.

MARRIED.

TUCKER—GALLOWAY—On Nov. 23d, in Pitt county, N. C., by Rev. A. D. Hunter, B. W. Tucker and Miss Hattie M. Galloway.

ROWE—WALKER—On Oct. 23d, 1892, at the residence of the bride's father in Pender county, by Rev. R. E. Peele, Mr. J. A. Rowe and Miss Marianna Walker.

COLE—ANDREWS—On Nov. 23d, 1892, at the residence of the bride's mother, by Rev. J. W. Watson, Mr. Adolphus E. Cole and Miss Eva G. Andrews, all of Chatham.

MULLIS—ALDRIDGE—On Nov. 27th, 1892, at the residence of J. P. Walker, in Lancaster county, S. C., by Rev. R. S. Ferrell, Mr. W. P. Mullis and Miss M. C. Aldridge, all of Union county, N. C.

GRAHAM—GORE—On Nov. 27th, 1892, in the Baptist church at Loris, S. C., by Rev. G. F. Stanley, Prof. W. C. Graham and Miss Laura E. Gore, daughter of Rev. D. N. and Mrs. S. A. Gore, all of Loris, S. C.

Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C. VANN,
Exr. of Dr. A. R. Vann, dec'd.

N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

WANTED!

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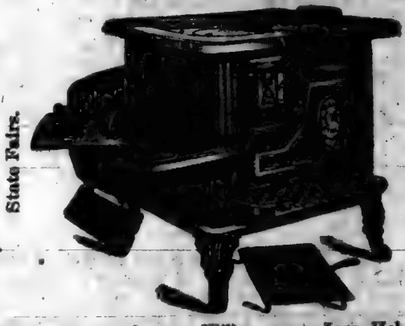

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The World's Fair.

Col. George R. Davis, the Director-General of the Fair, has promised to contribute articles, and **Mrs. Potter Palmer** will describe the proposed "Children's Palace." THE COMPANION will also have special correspondents at the Fair. Among the subjects to be treated are:

How to Economize Time and Money.
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The Home Circle.

He Giveth Grace.

Over and over the sweet refrain,
In accents pure and holy,
Sings in my heart and soothes its pain—
"He giveth grace to the lowly."

Grace to bear the trials of life,
Grace to perform each duty,
Grace transforming the desert of strife
Into a garden of beauty.

Rough and steep is the path I tread,
Beset by trouble and sorrow,
But grace relieves my heart from dread,
Gives hope of rest to-morrow.

Grace bears me through the ills I meet,
Leaves me to stumble never,
But smooths the pathway for my feet
And strengthens each endeavor.

So over and over the sweet refrain,
In accents pure and holy,
Sings in my heart and soothes its pain—
"He giveth grace to the lowly."

—Abbie Kenfield.

How to Cook a Husband.

The following recipe is not altogether new, but it has the virtue of having been tested and found to be reliable. It is somewhat long and liable to be forgotten, and then it were well if it were kept near at hand in the work-basket, for instance, so that it can be read frequently.

"A good many husbands are utterly spoiled by mismanagement. Some women go about it as if their husbands were bladders, and blow them up. Others keep them constantly in hot water; others let them freeze by their carelessness and indifference. Some keep them in a stew by irritating ways and words. Others roast them. Some keep them in pickle all their lives. It cannot be supposed that any husband will be tender and good managed in this way, but they are really delicious when properly treated. In selecting your husband you should not be guided by the silvery appearance, as in buying mackerel, nor by the golden tint, as if you wanted salmon. Be sure and select him yourself, as tastes differ. Do not go to the market for him, as the best are always brought to your door. It is far better to have none unless you will patiently learn how to cook him. A preserving kettle of the finest porcelain is best, but if you have nothing but an earthenware pipkin it will do, with care. See that the linen in which you wrap him is nicely washed and mended, with the required number of buttons and strings nicely sewed on. Tie him to the saucepan by a strong silk chord called comfort, as the one called duty is apt to be weak. They are apt to fly out of the saucepan and be burned and crusty on the edges, since, like crabs and lobsters, you have to cook them while alive. Make a clear, steady fire out of love, neatness, and cheerfulness. Set him as near this as seems to agree with him. If he sputters and fizzes, do not be anxious; some husbands do this till they are quite done. Add a little sugar in the form of what confectioners call kisses, but no vinegar or pepper on any account. A little spice improves them, but it must be used with judgment. Do not stick any sharp instruments into him to see if he is becoming tender. Stir him gently; watch the while, lest he lie too flat and close to the saucepan, and so become useless. You cannot fail to know when he is done. If thus treated you will find him very digestible, agreeing nicely with you and the children, and he will keep as long as you want, unless you become careless, and you set him in too cold a place."
—*Selected.*

The Exposition Did It

Is how Mr. O. C. Johnson, of Beloit, Wis., expresses how he found out what Taylor's Cherokee Remedy of Sweet Gum and Mullein was, and how efficacious it is in curing coughs, colds and consumption.

Nervous Children.

I want to say a word about nervous children. Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the *Boston Globe* of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them, but talk to them about these curious little strings that should be made their servants, not their masters. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five, and is on a level with brutes that have no reason. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent toward the capers of your overnervous children.—*Christian Union.*

Electrical Terms.

At the present time electricity depends [illegible] engineering for its generation. [illegible] behooves every live engineer to [illegible] the knowledge regarding its generation [illegible] possibly can. At the present time nearly all of our ocean, river, and lake steamers are equipped with dynamos for electric lighting, and the engineer who does not acquire knowledge necessary to care for the dynamos and its appliances will find hard work to procure a position. Engineers will find herein the electrical terms so clearly defined that any person can easily understand them: Volt, unit of pressure, called electric moter force, same as pounds of steam; ampere, unit of quantity, called current same as gallons of water; ohm, unit of resistance, similar to friction; watt, unit of energy consumed, similar to foot pounds, and thus 746 watts equal one horse power, same as 33,000 foot pounds.

The whole question of electrical distribution may be properly illustrated by its analogy to hydraulics. The dynamo is essentially a rotary pump, but pumping electricity instead of water. If the discharge pipe of a rotary pump be carried around through a given circuit and connected with a suction, both pump and pipes being full of water, the movement of the pump will obviously cause the water to flow in one direction, producing a continuous current of water. Substitute dynamo for pump, wire for pipe, and electricity for water, and conception of electrical transmission by the continuous current is at once clear as to its elementary phenomena. We will bracket the analogous electrical terms; then we may say that a certain number of pounds (volts) of pressure are required to overcome the friction (resistance) of the pipe (wire) in order that the water (current) may flow at the rate of so many gallons (ampers) per minute. The larger the pipe (wire) the more water (current) can be carried and the less will be the friction (resistance); or per contra, the smaller the pipe (wire) the less quantity (ampers) per minute and the greater the friction (resistance). Manifestly the pipe (wire) might be so small that the friction (resistance) would absorb a very large proportion of the power of the pump (dynamo), leaving but little remaining for useful effect, therefore the two horns of the dilemna are: If the pipe (wire) be too large, it will cost too much; if too small, the loss will be too great.—*R. G. Davis, in Marine Review.*

Expectoration.

Aside from its being an exceedingly filthy habit, the custom of free and careless expectoration involves dangers to health which are not generally understood, but which are nevertheless in no sense fanciful.

It is well established that the poison of certain diseases appears in the expectoration. The germs of consumption are known to be minute, rod like, vegetable bodies, visible only by the aid of the most powerful microscope. In the matter expectorated by those afflicted with this disease these germs are met with in large numbers. By experiment it has been determined that they are very tenacious of life, and can be destroyed only by certain fluids or by exposure to a high temperature for a considerable length of time.

It is easy to see, therefore, that if the expectoration from the lungs is allowed to lie exposed till it becomes dry, the germs will be taken up and scattered abroad by the air currents, and in this way a fruitful source of contagion will be provided.

Fortunately most people in good health remain unaffected by the germs which have found entrance into the body. It is only when the powers of resistance are weakened by some defect of the constitution, or when some unusually favorable opportunity for infection has been given, that the poison gains a mastery and produces disease.

When we consider that in a hall of moderate size, which has been occupied by an audience for an hour or more, there are millions of germs of various kinds, some of which, under favorable conditions, are capable of producing disease, then the wisdom of such a provision of nature becomes apparent.

No doubt every one has felt a certain disgust at the hawking and spitting which is met with to a greater or less extent in all public places, and it is well for every one to know that there are [illegible] reasons for the observance of a rule which good breeding and a care for the feelings of others ought to be sufficient to enforce.

It is in the discovery of the real causes of disease that we shall most surely find the valuable ounce of prevention. If we must expectorate, let us at least refrain from doing so in public places.—*Youth's Companion.*

The Value of Sunshine.

"Basking in the sun" is in itself of real and considerable benefit, and it is no compliment to our human intelligence to find that cats and dogs understand that fact much better than we do. Even the "blue glass" craze had a truth underlying it, and owed such success as it achieved to the proportion of sunlight which penetrated its colored medium. The love of sunshine is naturally one of our strongest instincts, and we should be far healthier and happier if we followed and developed it, instead of practically ignoring and repressing it. How a sparkling, sunny morning exhilarates us and makes us feel that "it's too fine a day to spend indoors," and yet how few holidays are taken for that reason. The wealth of the sunbeams is poured out lavishly all around us, and we turn from it to struggle for a few pitiful handfuls of something else that is yellow and shining, but not half so likely to bring us happiness, and often has strange, red spots upon it.—*North American Review.*

For every variety and phase of the many diseases which attack the air passages of the head, throat, and lungs, Ayer's Cherry Pectoral will be found a specific. This preparation allays inflammation, controls the disposition to cough, and prevents consumption.

Home—Woman's Realm.

Home is the habitat of woman. In the home, all that is characteristically feminine in woman unfolds and flourishes. Home without woman is a misnomer, for woman makes the home, and home is what she makes it. If she is illiterate, her home partakes of this quality; if she is immoral, her home cannot be the abode of virtue; if she is coarse, refinement does not dwell where she resides. If she is cultured, pure, refined, these qualities will characterize the home which she creates. The higher the degree of her culture, her purity, her refinement, the more will these qualities characterize the home of which she is the center. The self that a woman takes with her in her marriage is her real dower. If her dower can be reckoned in numerals only, no matter how many they may be, wrecked indeed will be her husband, impoverished her children. But if she possess industry, gentleness, self abnegation, purity, intelligence, combined with capability, she is in herself a treasure of treasures.—*American Agriculturist.*

Agricultural Hints.

Waste of trifles eats like interest money in hard times.

A farm without a tool-house is like pants without pockets.

Knowledge was never before so cheap and easy to get as now.

Dependence on a single crop may prove a disappointment.

No one yet knows the capacity of soil or how to best treat it.

When his stock is not improving, the farmer is falling behind.

Be punctual and save your own time as well as that of others.

Make the farm a home—the pleasantest place in the world.

Best breeds do not insure most profit without proper treatment.

Trust to tested breeds; let others experiment with the untried.

Skimmed milk and flaxseed gruel mixed make good calf feed.

A judicious combination pays better than trusting to one thing.—*Exchange.*

Care of the Eyes.

Never read in bed or when lying upon the sofa. Sit with your back to the light as much as possible. Attend to your digestion. Do not work longer than two hours without closing your eyes and resting them for five minutes. If your eyes are weak, bathe them in water to which a little salt and a little brandy have been added.—*Ladies' Home Journal.*

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The Harp of Ten Strings.

SERMON PREACHED BY REV. B. D. THOMAS, D. D., ON THE TENTH ANNIVERSARY OF HIS PASTORATE WITH THE JARVIS STREET CHURCH, TORONTO.

Upon an instrument of ten strings will I sing praises unto thee.—Ps. cxliv: 9.

This instrument which the Psalmist brought into such frequent requisition in his sacred exercises has not come down to us. We can have but a conjectural conception as to its construction. It is probable that it resembled the harp more nearly than any other instrument used in modern times. It was peculiarly suited to give expression to those emotions and experiences which are predominant in exalted worship. In his loftiest moods, in times of spiritual exultation and triumph, when his soul was filled with an overwhelming sense of the divine beneficence, when words failed him, when his thoughts were too full and living to permit of ordinary expression, this "man after God's own heart" would take down his favorite instrument, and upon the strains of its entrancing melody pour forth his soul before the Lord.

There is an instrument upon which I desire to play this morning, but how shall I describe it? It has not been made with hands. Its mysterious mechanism has been put together by invisible artificers. It has been raised to its commanding place without noise of hammer or sound of machinery. Human genius must ever prostrate itself in utter and abject helplessness at the thought of the most distant imitation. Its framework is time, and the strings are the years of my pastorate in this church.

Let us consider then

THE VARIED MELODY.

This magnificent instrument has ten strings. It is, as I have indicated, a period of time divided into so many years. It forms an important epoch in the history of each one of us. We ourselves, with our experiences and activities, hopes and fears, successes and failures, joys and sorrows, enter into it. We are as inseparable from it as we are from our personality. We cannot touch any one of these strings without reproducing the discords and harmonies of our own lives. If our aim this morning were to recall the human elements that have entered into our history, we might well shrink with painful apprehension from the undertaking. It could not fail to prove a most humiliating exercise. The discord would be intolerable. If we touched these strings simply with a view of reproducing the tone and quality of our own christian living, I apprehend that there would be little in it to inspire gratitude. The hideous sounds of selfishness and sin would be so overpowering as to drown all the sweeter and diviner melodies. I have little desire to listen to the accentuations of my own past life. It has been so marred with imperfections and failures that I can only hope that the great God of love will for Jesus' sake forgive. I would not dare to play on this instrument if all that I could bring out of it was what we had thought and done. Our lives, at the best, have not had enough music in them to awaken a desire that they should be reproduced.

But these years have been full of God as well as ourselves. Every month and week and day have had poured into them a wealth of life and love and goodness which has been most exhilarating. When we touch these strings with the supreme purpose of bringing out the divine quality which they embody, all is melody—the most unskillful manipulation fails not to produce enchanting musical effects.

1. I play upon either one of these strings and there are tones elicited that speak of God's beneficence.

All these years have been years of blessing; we can but imperfectly estimate the multiplicity and munificence of the favors that have rested upon us. It has been no small privilege to have lived so long surrounded by so many delightful conditions and gracious ministries. "Our lines have fallen unto us in pleasant places, and ours has been a goodly heritage." Our pathway has led through scenes of ever-varied exhilarations. The instances have been rare when we have been exposed to inconvenience or discomfort, to fatigue or weariness. Our God has been to us a sun and shield. He has given grace and glory. No really good thing hath he withheld from us. He has planted us not in a wilderness, waste, and howling, and desolate, but in a garden of inconceivable affluence and beauty. Dark clouds have sometimes gathered around us, but they have been radiated with sunshine. We have had times of weeping, but rainbows of promise and covenant have glistened on our tears, enabling us to see the opening heavens even when we failed to take pleasure in the smiling earth. We have had to follow to the sepulchre many whom we dearly loved, but the circle of our friendship has widened in spite of the gates of death. We have had disappointments and sorrows, but our realizations and joys have exceeded them a thousand fold. We cannot touch the strings of these years which we are now holding in review, either singly or in combination, without being constrained to exclaim, "Surely goodness and mercy have followed us."

But I desire more especially to speak of God's unbounded beneficence to us as a church. We have been as Mount Hermon, upon which the dews of heaven have fallen so copiously as to make religious living a delight. This has been a place of broad rivers and streams, and if any of us have been barren or unfruitful we certainly cannot charge it to the lack of vivifying and fructifying ministries. We have not made the most and best of our privileges, but God's bountifulness has never failed us. There have been failures through our inability to appreciate the largeness and the purpose-fullness of the divine thought concerning us, and through our faithlessness to respond to the divine call to service and to conquest. We certainly should have been more resplendent in character, and more imperial in achievement, in view of all that God's grace has done for us. We could not dare to boast in ourselves, but we will boast in the Lord, for in spite of our narrowness and feebleness, in spite of our selfishness and worldliness, in spite of our inability to rise into the full grandeur of that ideal of achievement and possibility to which he has been inciting us, we have not been left without evidences of his favor.

I have an instinctive distaste for anything that savors of the egotistic. The summing up of the results of spiritual activity by an imposing array of figures has always appeared to me a vain glorious exhibition. I certainly do not believe in the infallibility of the principle of arithmetic as applied to religious work. I would be profoundly sorry to think that all the beneficent potency of this church could be measured by any purely materialistic estimate. And yet we cannot altogether disregard such facts as have developed in the activity of these ten years. There is some music in them surely. They speak of hundreds of souls who have made an open profession of Jesus Christ; and of thousands of dollars that have been given to further the interests of christianity in this and other lands. It would not be possible to do justice to the requirements of the occasion without some reference to the work which has found chrystalization in this way. This is my only excuse for giving it. On the second Sabbath in October, 1882, I commenced my pastorate. The membership at that time numbered 718, which, by a careful revision of the roll, was reduced to 612. There have been received by baptism 432, and by letter and experience 518, making a total of 950. There have been dismissed and dropped in the same period 727. The total income of the church the first full year of my pastorate was $7,111; the second, $10,523. For some years past it has been little less than $14,000. The total amount raised in ten years was $126,379.57. Out of this sum $61,379 has been for benevolence.

I leave these figures to speak for themselves. I do not maintain that they are as largely creditable to us as they might have been; but there is, certainly, reason for profound thankfulness that during a period which has severely tested most of the churches in the lower portions of the city; during a period when the migration of the membership to distant points has been alarmingly frequent, the congregations have been slightly affected, and the contributions of the church toward beneficent enterprises outside of herself have rather augmented than diminished.

Nor do these figures indicate all that our membership have done during the period under review. Large and generous contributions have been made toward denominational enterprises, and some four thousand dollars contributed toward the erection of the main edifice of the Beverly Street Church which was formerly our mission.

The sources of benevolence, as far as the individual members of the church are concerned, are not likely to run dry for the want of being used. Ontario, and even the regions beyond, have come to believe that Toronto Baptists are inordinately and uncomfortably rich, and they are beneficently determined to do all within their power to lessen both the discomfort and responsibility.

The influence which our church has exerted during this decade of years cannot be estimated. There is not a little Baptist community throughout the length and breadth of the Dominion but has felt the throb of her quickening life. In Ontario, Quebec, Manitoba and on the slopes of the Pacific there are hundreds of spots which have been made to blossom by hands which received their cunning within these sacred walls. As the rills and rivulets that make the wide plains fruitful have their sources in the mountains, even so has many a fountain of beneficent influence sprung up in the wilderness, because here the clouds were pierced which bore the moisture of the heavens. Like the life blood flowing from the heart's central reservoirs into the extremities of the body, there have gone out from this church impressions and impulses that have quickened human lives for service and for conquest all over this broad land. We are profoundly sensible of the honor God has placed upon us in this regard, and the responsibility which accompanies it should make us very humble. "Not unto us, not unto us, but unto thy great name be all the glory." Every string vibrates with a melody which swells upward to the highest throne.

2. I play upon either one of these strings and there are tones elicited that speak of the divine leadership.

The history of every true church has an element of the supernatural in it. Israel in the wilderness was not more absolutely led by an invisible hand, than we have been. When I think of the diversities of character, temperament, taste and quality, that have been united in the fellowship of this church; when I have regard to the complexities of religious thinking that are wont to develop under the free air of an age like this; when I remember that there have come into our communion men and women of widely divergent views in regard to some of the distinctive doctrines of the inspired word, I have been not a little surprised that for so long a period such perfect harmony and good fellowship have prevailed amongst us.

"Year by year this hand hath brought us
On through dangers oft unknown."

Every string is musical with praise for this inestimable benediction.

3. I play upon either one of these strings and there are tones elicited that speak of the divine forbearance.

We have not deserved to be thus distinguished. Our lives have not been such as to merit the munificence that has enriched them. We have been worldly and selfish, cold-hearted and unbelieving. We have not appreciated our privileges, and made the most and best of our opportunities. Well might God have cast us off, and allowed us to write "Ichabod" upon our walls. But he has not dealt with us according to our deserts. I touch either one of these strings, or play upon them in combination, and the music might be thus interpreted: "The Lord, the Lord, merciful and gracious, full of compassion and plenteous mercy."

4. I play upon either one of these strings and there is music elicited that should be an inspiration to us in all our future life and work.

What God has been to us in the past he will be in the future. We have only tasted of the resources of his grace. He is able to do for us exceeding abundantly. Our barrenness and inefficiency have always resulted from our lack of faith. In the measure that we have had the capacity and desire to receive has the divine affluence entered into our lives. The supreme message of these years to us is, "Have faith in God." There is nothing of power or grace which you may not command. Every string in the grand instrument gives forth a melody that should inspire to larger confidence, and stimulate to more heroic living. We have listened to the music of the years in vain if we are not prepared to make the future eclipse the past in all that is spiritually purposeful and resplendent.

THE BLENDING HARMONY.

It is a harp of ten strings. These years have been distinct as well as diversified. No two of them have been exactly alike in quality or expression. As we listen the music varies perceptibly. The strings have not all been set to the same key. In one the plaintive quality predominates, in the other the jubilant, but in combination they blend into a harmony sublime. God's judgments as well as his benedictions are exquisitely tuneful.

But the music is not perfect until the harp of grateful sensibility strikes in concert with "the harp of years." We must be able to say with the Psalmist, "Upon the harp of ten strings will we sing," before the finest effects can be produced. We must sing as well as play to realize the ideal of melody as here set forth. The heart's exultant music must interblend with the music of the years to produce the harmony that befits the Being whose praises we would celebrate.

THE ACCUMULATING VOLUME.

These ten years forming one grand instrument of inconceivable capacity, is suggestive of the sweep and compass of the aggregated expression. Unlike any ordinary stringed instrument this "harp of years" has all the combinations of melody in every string. Their union is not essential to symphonic perfectness. Sweet and varied music might be brought out of 1882 or 1892, or any of the intervening years. The grand sweep and swell "like the sound of many waters," breaks forth when all the strings are swept, when every year pours out the full volume of its melody, when the whole grand instrument is made instinct with responsiveness. Such music I would fain have produced today, but I could not. I have tried, alas! how feebly, with unskillful fingers. To experience the full capacity of this "harp of years," we must be content to wait.

THE PERFECT SYMPHONY.

That will be on the other side, in the palace of the Eternal King, when the Master Artist himself shall sweep the strings. Christian living may appear tame and commonplace enough, as it moves wearily along, but there are qualities in it which will one day thrill the hearts of angels. There is a whole ocean of imprisoned music in ten years of life and work beneath the smiles of heaven. When the redeemed church, that has lived and loved and worshipped within these walls, shall stand in spotless purity before the throne; when all that is harsh and discordant shall have been eliminated, and all that is true and genuine shall have been attuned to the concert pitch of heaven's high melody; then, and not till then, shall it be known how much of pathos and of purposefulness has entered into our history.

I have not followed this line of thought with any idea of church glorification. There has been enough, God knows, to mantle our cheeks with shame. If my aim had been to bring out the mere human elements in our religious living, I could have made the instrument pour forth tones that would make our ears to tingle and our very hearts to weep.

For all in which we have failed to rise to that ideal of purity and consecration which our privileges have made possible to us we sincerely pray to be forgiven, and for all that has been sweet and rich and regnant in our fellowship and service we magnify the grace of God. Not to minister to our own vanity, but to exalt the name, and celebrate the praises of our ever faithful God, have I sought to play upon this "harp of years."

I cannot say my last word without expressing sorrow at the thought that so many of you who have waited on my ministry have not become avowed followers of the Lord Jesus Christ. You have cheered me with your presence. You have won a large place in my affections. You have been a help and a joy to me in many ways. I have fain believed that some of you were secretly the disciples of my gracious Lord. I beseech you do not leave this matter in uncertainty. You cannot become divinely musical until the new chord of forgiveness is inserted into your lives. However exemplary your character, "you must be born again." However exquisite your natural endowments or moral qualities, there can be no real spiritual melody until the Divine Spirit has been at work. Come, then, this morning and let him enter into your souls, and change your hearts, and thus bring you into unison with the best and sweetest life of the universe.

"And now may the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work, to do his will, working in you that which is pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

—*Christian Inquirer.*

"When I was at College."

This phrase is so often used in these latter days, especially by young preachers, that one would suppose it was intended as a sort of passport to public confidence. Those who use it appear over anxious for it to be known that they have attended college. And it is sometimes used when no one would suspect that the one using it had ever been inside of a college building

And near akin to the aforementioned phrase is another, "When I was at the Seminary." A sermon fifty minutes long might be sifted with a sixteenth inch sieve and not a thimble full of theology found. It may be that the preacher's theological lore being costly, he uses it sparingly—just enough to slightly flavor his discourse.

Occasionally we hear a brother whose sermon is packed from beginning to end with rich gospel truth, but he is generally of that class of whom a certain brother in the State says they were brought up under the old constitution; and how the old brethren enjoy such preaching! They greet each other with smiles, saying, "that was a good one." The fact is the old brethren are to be excused; some of them hear so little preaching from which they derive any spiritual nourishment, that when they get a good morsel, no wonder they give vent to their enjoyment. One of our elderly brethren visited a town church not many years ago and preached a good gospel sermon that went straight to christian experience, and one sister got so happy that she could scarcely refrain from shouting right out in the congregation, but she went home and had it out there—shouted just as much as she wanted. She was not an old sister either, but was, very likely, brought up under old constitutional principles and had old-fashioned religion; nor was she so ignorant as to have no better sense, but was well educated and had both sense and grace enough to appreciate a good thing when she heard it.

Scarcely anything more disparaging can be said of a preacher now-a-days than that he is a good theologian and preaches doctrinal sermons, while the truth is there has not been a time in the last hundred years when the study of Bible theology and direct doctrinal preaching was more needed than the present time. To preach about the Bible cannot be stoned for by such embellishments as "when I was at college," "when I was at the seminary." I once heard a brother say that he had never preached a sermon on repentance, and he had been preaching about ten years. I told him it was time he was at it, and he went at it, too, and said afterwards that he found more in it than he expected; and I had often heard that brother say "when I was at college" and "when I was at the seminary."

If it is known that one has been to the seminary and he fails to enforce doctrine—I mean the cardinal points of doctrine—the impression is made on the minds of the hearers that that is the way he learned it at the seminary; that is, that he learned to preach almost anything and everything at the seminary except the cardinal truths of the gospel. More than twenty years ago a sister said to a preacher, "There is a peculiarity about your preaching." "What is that?" asked the preacher. "You preach Christ so much," said the sister. "Well," replied the preacher, "I think that is what we ought to preach." "Yes," quoth the sister, "but you preach him more than any one I ever heard." "I don't know about that," replied the preacher, "but I try to preach him just as I find him in the Bible." That preacher, whether justly or unjustly, acquired the unpopular distinction of being one of the best theologians and closest doctrinal preachers in the State: so much so, that a brother of much intelligence who had occasion to hear him for the first time expressed his surprise that he preached with so much life. He said he expected to hear a dry, tedious theological disquisition, but instead of that he heard a lively, animating sermon. Unfortunately for this brother, he can't say "when I was at college" or "when I was at the seminary."

Colleges are good things, so are theological seminaries, but a preacher ought to make it appear to his congregation, not so much that he has attended either or both of these institutions, but that he is familiar with the Bible and is master of the situation on doctrinal points. If he fails to do this he will be very apt to become a slave to public opinion and acquire the reputation of courting popularity. It is a very poor recommendation of a Baptist preacher to me for it to be said that he is popular with other denominations. He ought to conduct himself so as to be loved by Baptists and respected by everybody else. But this is a little off.

A theological seminary is a new thing in these southern States. One dear brother who was one of the original professors is still living and doing good work, and quite a host of brethren are living who know when our theological seminary first opened. It being new, perhaps the brethren are a little excusable for reminding their hearers that they have been there. The *new* will wear off after awhile and there will not be quite so much temptation to say "when I was at the seminary." I am glad so many are availing themselves of the opportunity of theological training, and I hope they will learn theology and that when they come home they will preach doctrine out of the fulness of their theological acquirements. They need not fear being dry. Let them get it well in their own minds and souls so as to make it apparent that the cardinal points of christian doctrine is part and parcel of their spiritual being, and there is no danger of dryness. The Holy Spirit will give life and power too. But I do hope the brethren will omit ringing the charges on "when I was at the seminary" so much. It makes some of us old fellows who did not have the privilege of attending the seminary feel a little badly, especially when we see so little theology in the preaching: the cardinal points of gospel doctrine being seldom so much as hinted at. I know "young America" wants something flashy, interesting and sensational, and "young America" has to a great extent taken possession of and demands the control of the churches, the preaching and almost everything, but it is time to call a halt, and as the mariner would say watch our bearing. The character of the preaching makes the character of the churches. So it appears to this

OLD MAN.

The Power of Christian Love.

How benign its influence, so sweet and ennobling! It is expressed in the light of the eye and hearty grasp of the hand, making one feel in an instant that religion is the same the world over. They are no longer strangers, it may be, but can say, "My brother, my sister, here's my hand, together we'll journey on to the promised land. The way may be rough and full of snares, but we can look to him who bore the cross for us."

It is the love that was spoken of by the disciples after his resurrection, and exclaimed, "Did not our hearts burn within us as he talked with us by the way?" As we near the end and pass through the valley of the shadow of death, it will not be effaced. And even when we reach "the shining shore," it will be a chrysalis that will never fade away. But I feel that it would take "abler hands and nobler hearts than mine" to do justice to the subject I have chosen, therefore I must desist.

M. G. C.

Ridgeway, Dec. 1, 1892.

We must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—*Thomas a Kempis.*

A very important duty for every christian is, to know himself.

The Biblical Recorder.

WEDNESDAY, DECEMBER 14, 1892.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ON PAYING DEBTS.

There is a great deal of "loose morality" abroad in the land at the present. Among the loose views prevalent on different subjects, there are evidently some on the matter of debt-paying. This looseness is seen, not only among men of the world who make no pretensions to religion, but also, among professed christians who are expected to set a good example before the world in the matter of honesty, as well as in other respects. "An honest man is the noblest work of God," is a sentiment quite liable to drift into a popular legend instead of remaining one that applies to the life and practice of the present generation. Grasping, ungodly, and covetous men might be expected to try at least, in some cases, to avoid their honest debts, and thus defraud their creditors. For professed christians to pursue this course however, not only gives such men "aid and comfort," but it also brings much reproach upon the christian name and profession. It matters not how regularly the professor of religion may fill his place in church, how long and fervent his prayers may be, if he fails to pay his debts, when he is able to do so, his piety counts for nothing in the opinions of honest men.

We are verily persuaded that the cause of religion, in our country at least, is now suffering seriously from the failure of church-members to meet their just obligations. It may be well, in this paper, then, to give some needed attention to this important matter. It may be well, perhaps, to first look into the causes of this state of things, and then suggest some remedies.

One cause is found, we think, in the religious, social, and business changes, wrought among the people during and after the unfortunate war through which our country has passed. The piety which is so perverted as to see no inconsistency in making saints of men who have stained their hands with innocent blood, must affect the religion of people who attempt it; that sentimental and fanatical craving for the entire obliteration of race distinctions in the social circle, which does violence to reason and revelation, must bear its legitimate fruit. And the great upheaval in the business world, by which many avoided just monetary obligations, is also bearing its natural fruit at the present day. Men who are disposed to do wrong, naturally seek for an excuse to justify them in so doing, and the changes wrought by the war, furnished many with such excuses. We are perfectly willing to admit that when a man is suddenly reduced from affluence to comparative poverty he may at times have an honest desire to pay debts which he no longer has the means of meeting, and this we think was the case with many who experienced the changes wrought by the war. But unfortunately, the facility with which many then avoided just obligations, has it seems, created a passion for so doing, which follows and controls them, when the causes for such conduct no longer exist. It is high time that these, and their more recent imitators, should return to, and be governed by, the rules of old-fashioned honesty.

Another cause may be found in the recklessness with which many incur debts, and their failure to live within their income. We fully sympathize with those who lament that state of things in our beloved country, by which capital is rapidly accumulating in the hands of the few, to the grief of the many, so that the rich are becoming richer, and the poor poorer. Considering the resources of our country, the genius of our government, and the inherent right guaranteed to every citizen by our Constitution, such should not be the case. But even poverty is no excuse for dishonesty. It is no disgrace to be poor, but it is a disgrace to be dishonest. As civilization advances, and culture and refinement are developed among a people, their wants, real and imaginary, increase; so that we now need, or think we need, money for many things of which our forefathers did not dream. This fact, however, is no excuse for recklessness in incurring debt, or for attempting to live beyond our income. You may see about you people that have accumulated property by questionable means, and among these the avoidance of honest debts; and as these "go in style," and are highly respected (?) you may be greatly tempted to follow their example, and thus be reckless in incurring debts you do not expect to pay, and live beyond your income, in order to keep pace with them; but real honesty cannot endorse such conduct.

Another evident cause of this state of things is, that in certain influential circles (?) a premium is put upon rascality and dishonesty, and old-fashioned plodding honesty is at a discount. How many business men are there in these days who believe, or at least are more or less influenced by the opinion, that "it does not pay to be honest." All such are prepared for the "business" opinion that shrewdness, low cunning, or even dishonesty, may be substituted in the place of honesty and fair dealing when they foolishly imagine that the latter are in the way of present gain or present success. Many of these we fear are about as cranky in their reasoning as the old Hebrew we once heard of who instructed a new clerk how to cheat his customers, but concluded his instruction with the warning, 'Don't take any of *my* money;' that would be a great sin, and if you commit it, you will die and be lost." This is told not to reflect on the Jews as a class, for many of them are noble men, and no small part of their nobility consists in their *honesty*.

Another cause may be found in the passage of bankrupt, homestead, and other laws designed in the first place, possibly, to protect honest debtors from the tyrannical oppression of unreasonable creditors. As hinted above, the original design of these laws may have been good, but unfortunately they have been abused by many who have avoided just obligations, even when amply able to meet them. Laws which are open to such objections, and which give dishonest men such fair opportunity to avoid their just obligations, are rather questionable in their operation, if not in their design. There is tendency enough among men in general to avoid their debts without encouraging that tendency by enabling a delinquent to say he has "the law on his side."

Now as for the remedies for this state of things, we desire to say that they are suggested, to a great extent, by the mere mention of the causes that have led to it. The war, with its sorrows and its woes, is numbered among the things that are passed, and what we have mentioned is only one among the train of evils associated with it. It is clearly evident that people should be careful how they contract debts, and that they should live within their income. To incur debts carelessly, without a fair prospect of meeting them, partakes of the nature of dishonesty, and a great many such debts could be avoided if those who make them would remember that it is much easier to *make* a debt than to *pay* it; and the fact that one has not the money to pay for what he thinks he needs is generally a good reason why he should do without it. A healthy public opinion should frown down wickedness in high places, and men should never be honored with offices of public trust and emolument if it is well known that they have opened their purse strings to encourage fraud or sustain corruption. Such evidence should dismiss them from office, instead of promoting them to it. Any laws, State or national, which attempt to regulate the relations between creditor and debtor, ought to be drawn with such care as to give those who are disposed to deal unjustly with their fellow-men, no fair reason to claim the sanction of law for their meanness.

The preceding remarks have been mostly of a general nature; but, as we hinted in the outset, we wish them to apply especially to church members. There is certainly need now for reform among christians in this matter. If there are men and women in our churches that owe debts and will neither pay them nor make any honest efforts to do so, they should be disciplined by the churches with which they are connected. Christians are too much in the habit of thinking that financial difficulties can only be settled before secular tribunals; but the truth of it is, Christ and the Apostle Paul plainly teach that the church is quite competent to settle questions that are often carried to secular courts, and among these, questions involving honesty and fair dealing among her members are clearly within her province.

FROM OUR TRAVELLING AGENT.

NOTES FROM HERE AND THERE.

Soon after reaching the town of Oxford last week, and while walking leisurely along, all at once something shot by me with the speed of electricity itself. If there had been any time to think, I should have concluded that the rapid-transit system complete had reached Oxford. But just as the object was getting out of sight, I recognized the flying skirts of Bro. Hardaway. When I say *flying*, I mean it, with all the term implies, and as the flyer turned the last corner for the happy little parsonage, I thought, what is horse-power? what is steam, or even electricity, when placed beside a self-propelling bicycle?

The next thing to fear was that I should be run over by either Bro. Marsh or Bro. Devin. But, to my satisfaction, I soon met them travelling as usual on foot. Brother Marsh, however, being somewhat lame, was relying much on his cane, and, it may be, his sores were the result of a want of the dexterity which his pastor exhibits on the wheel.

This reminds me that as I passed Henderson, Bro. D. Y. Cooper told me that the Episcopal preacher in his town was already mounted on his bicycle, and was working it for all it was worth. Of course this one is an automatic one, for Bro. Hardaway has a clear majority of avoirdupois over him. I also learned that the municipality of Henderson had recently emancipated the bicycle and that now they could run at large on the side walk, a privilege heretofore not granted. So the next time I go to Henderson, I shall expect to be asked by Bro. VanDeventer and Bro. J. H. Lassiter to please step aside while they pass—the one to visit the members of his flock, and the other to hasten to his merchandise.

It is always a pleasure to visit the Oxford Female Seminary when in Oxford. I found President Hobgood in the best of heart and spirits for the outlook of his school. There are few situations so inspiring, especially to a man who naturally loves school work, as to have the daily oversight of a large number of sprightly, intelligent girls. Especially is this true, since the object of the association is to train and develop the women who are to adorn society and to be useful in the highest spheres of woman's work. I found that many valuable additions had been made to the school under the recent management—new desks in the study halls and recitation rooms, the walls of the rooms newly papered, the floors neatly carpeted, the dining hall thoroughly renovated and nicely furnished, and also several new and handsome musical instruments in the music rooms.

I am indebted to Mrs. Parham, the lady principal, for the information about the school. I know of no one who knows better what is required to constitute a first-class school than does Mrs. Parham. With an experience of ten or twelve years in the school-room in which she built up and conducted on her own account a first class school, she came to the Seminary with an experience and knowledge of school work which makes her connection with the school most desirable and satisfactory to all concerned. She not only has the power of imparting information in the class room, but possesses in a marked degree those high and ennobling characteristics of head and heart which make her a pattern worthy the study and admiration of all her pupils.

The brethren have made considerable progress on the new church building. The house is a model in design, and, when completed, will be one of the nicest church-houses in the State.

Bro. S. H. Smith, one of Hro. Hardaway's "stand-by's" in church building as well as in all work pertaining to the church, was recently married to Miss White, daughter of Dr. T. C. White, one of Oxford's oldest and best citizens.

While at Oxford, I received a letter from Bro. J. H. Lamberth to come to Roxboro and be with him at his last appointment at Ephesus church. My mind was at once made up to do as the letter directed. There were, however, two circumstances which entered in to disturb me: one was that I had no pass over the road I was to travel, for nothing is so distasteful to a newspaper man as to have to pay railroad fare. The other was, I was sorry to know that Bro. Lamberth was to leave the churches in which he has done such a magnificent work to go to other fields. I do not understand how it is that a preacher who is well situated, doing a good work and whose people all love him and appreciate his work, finds it necessary to break up and go elsewhere. It may be, however, I am not called on to understand these things, so I'll pass on. An intelligent lay-member said to me recently that some preachers were very much like a boy who went fishing; after trying awhile without catching anything, he decides to leave, but before doing so, takes a spell of thrashing into the water with his pole, throwing rocks and chunks in among the fish. Whoever else this may apply to, it certainly does not to Bro. Lamberth, for in his churches, there is, I learn, no one who does not wish their present pastor to remain. Probably, with the exception of Bro. H. A. Brown of Winston, he has received more calls from churches in and out of the State than any preacher in North Carolina. There is this sad reflection: he has staid on the field just seven years, and the probability is, will leave without his Leah; but who knows if he would add to his labor and patience as did old Jacob, that he, too, would not be rewarded as was the patriarch of old?

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. John T. Edmundson is pleasantly situated on Chincoteague Island, Va.

....Rev. S. H. Thompson has resigned the pastorate of the church at South Boston, Halifax county, Va.

....Rev. Dr. A. E. Owen has celebrated his twenty-first year as pastor of the Court Street church, Portsmouth, Va.

....Rev. J. D. Newton has resigned the care of his churches, Mt. Olive, Kenansville and Falling Creek, to take effect the 1st of June.

....Bro. Edens of the *Christian Index*, Ga., put in his appearance on last Wednesday as a visitor to the Convention. We were glad to welcome him in our office.

....Two telegrams were received on Saturday, which cast a gloom over the Convention—one announcing the death of Rev. R. VanDeventer's father, and the other, telling of the accidental killing by a railroad train of Bro. B. D. Howard's son at Keysville. The RECORDER extends its sympathy to these bereaved brethren.

....Dr. J L. M. Curry has again been elected to the secretaryship of the Peabody Fund and will probably make his home for the future in Washington City, and will devote a portion of his time to the writing of some valuable history, for which he has the highest qualifications.

....We are in receipt of a very kind letter from Bro. E. B. Atkinson of Spartanburg, S. C., in which he asks for some information in regard to the statistics of different denominations in the United States. The latest and most reliable statistics on this subject are not yet completed but will be soon and will appear in the RECORDER.

....A pastor says that he does not know what to try next to draw the crowd. He has had fiddles, quartettes and musical attractions, and the crowd does not come. He has preached sermons on bright, spicy topics and still the crowd does not crowd. We would timidly suggest that he try the gospel. It might be the novelty and the sensation that the people want in his neighborhood. Any how it is worth trying.—*Baltimore Baptist.*

....The case of J. T. Clark of Danville, Va., for the killing of Rev. J. R. Moffett was set for trial last week, but as is usual in such cases, the trial was put off and the case continued. This practice which lawyers have of delaying the courts with a view of giving time a chance to wear out the just indignation of the public, and to create sympathy for the accused, has done much to break up the confidence of the public in the justice of our courts. It is this want of confidence, which we see so forcibly expressed in the form of lynch law, where the people decide to take the law into their own hands.

BAPTIST STATE CONVENTION.

The North Carolina Baptist State Convention met in its sixty-second annual session in the Tabernacle church, Raleigh, N. C., at 7:30 p. m. on the 8th inst.

The introductory sermon was preached by Rev. J. S. Hardaway of Oxford from Isaiah 52: 1—"Awake, awake, put on thy strength, O Zion." The following is the

SERMON.

Without any preliminary or explanatory remarks, taking it for granted that Zion is clearly understood to be a type of the church of Christ, I shall discuss, as best I can, what constitutes the strength of the church.

There are many false notions abroad in the land as to this subject, so that it cannot be inappropriate to undertake its consideration.

I. A DEFINITE CREED IS AN ELEMENT OF STRENGTH TO THE CHURCH.

This would be true even if the creed were not drawn from the Scriptures. The strongest errors are those believed and held to most firmly. The man or the church that believes nothing is weak, and becomes a ready prey. Both are "tossed to and fro and carried about with every wind of doctrine by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." There is power rn earnest conviction to impress and convince. Emphatic believing leads to emphatic preaching, and emphatic preaching leads to influencing others. The man who would make men believe a thing must believe it himself, and must declare his faith with the positiveness of conviction. A church that would hold the people must teach definitely something to be believed. When a church teaches a well defined creed, and teaches that common honesty demands that those who hold membership in her must believe in accordance with her teachings, there is strength there. There is weakness in the church that does not teach a definite creed. When under one church shelter may be gathered those who believe in any form of church government; in any of the many conflicting doctrines abroad in the earth; in anything for baptism; in any design of baptism, there are elements of weakness in that church.

This age in which we live does not wish a well defined creed. This is religiously a superficial age. There is an endless clamor for men to believe in nothing. There are members who would be glad to have a great conglomeration of all phases of belief—a monstrous union. To day there is an everlasting cry for union—union protracted meetings, union prayer meetings, union Sunday-schools, union Sunday-school associations, union young people's meetings, union of all churches into one. There was actually a *bona fide* invitation given to all denominations to come and unite under "the Historic Episcopate." For my part, I can see no ground of union with those that differ from us in religious belief. One party or the other must stifle conviction, and the union will be one in name only. The only unity that will be real unity is a unity of faith—"One Lord, one faith, one baptism"—a union that can only be brought about by understanding, receiving and holding to the word of God. Any other union is spurious; any other union is weak; any other union is worthless. I was in a meeting of one of those union concerns not long since. The question under discussion was, How can we help the pastors and the churches? The leading idea of the essay read was a tirade against sectarianism. In other words, they could serve the church by breaking down all distinctive views and doctrines, or to speak plainly—they could serve the church by putting an end to it. I am free to confess that I am a sectarian. What is a sectarian? A sectarian is a person holding to some particular doctrines as tenets; or, to put it in another way, a sectarian is a person that believes something. I honor persons of other denominations that hold tenaciously to their doctrinal views. A wishy-washy christianity, a sort of milk and water affair, is fit for nothing but to be cast out and trodden under foot of men.

"Ah but," they say, "it makes no matter about the non-essentials." What are the Will you be pleased to tell me? Are the dare you to say they are those things which God hath *commanded*? Nothing is non-essential which God bids us to do.

"Ah but, they say, "it makes no difference *what* you believe, so the *heart* is right." But, my friend, can the heart be right, with the faith all wrong? Does not the heart influence the life, by what a man believes? "As a man thinketh in his heart, so is he." Creed has a definite and practical bearing upon life. "Show me thy faith *without* thy works, and I will show thee my faith by my works."

"Well but," they say, "we different denominations are only different regiments in the same army. See, here is the infantry, there is the cavalry, yonder is the artillery, and over there on the water is the navy. That is a pretty theory, but how about the reality? What is the matter with the artillery that it has opened on the infantry? what is the matter with the cavalry that it charges the artillery? What is the matter with the infantry that it pours its volleys into the cavalry? And why is it that the three, keep out of the range of the men of war? That is a lively army, to put it mildly.

Will men never see that he who believes in baptizing an unconscious, or unwilling subject is constructing a church on a wholly different plan from those who baptize only believers? Will men never see that in the creed of those who thus differ there lies an ineradicable difference? And is it not discernible that for a church to possess a definite creed there is an element of strength, and not to possess it, is an element of weakness?

II. I said that an element of church strength was a definite creed; that a church must believe something. I now say, in addition, THAT A SOURCE OF TREMENDOUS STRENGTH TO A CHURCH IS FAITH IN, AND OBEDIENCE TO GOD'S WORD.

Baptists have ever held that the word of God only was to be the end of controversy. They have ever tied by God's word. There is no man-made, or church-made confession of faith that possesses any binding influence over Baptists. They do not ask, "What saith the confession of faith?" but, "What saith the Lord?" The word of God speaks with unquestioned authority on all religious matters, and when it speaks, controversy ends. What a power there is in holding closely to God's word! To settle a disputed point with, "Thus saith the Lord!" "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." "Is not my word a fire, saith the Lord? and as a hammer that breaketh the rock in pieces?"

There is great power in words when a man can say, "Turn to the word of God and read such and such a statement." There is great weakness in words, when a man saith, "My church teaches thus and so," and he can show no scripture for it. One reason why Baptist ideas are growing so fast, is because they have a "Thus saith the Lord" for them. Believers' baptism, as opposed in infant baptism; immersion as opposed to sprinkling; congregationalism as opposed to Episcopal forms of government lie on the face of the Scripture, and "he who runs may read." When we call for the Scripture proof of sprinkling, or of infant baptism, we have done all we need to do to refute those errors. A church, like Samuel, should ever say, "Speak, Lord, for thy servant heareth." The church that would be spiritually strong must yield implicit obedience to God's word. Wherever there is a failure to do this there is the entrance of an element of weakness. The church should repose on the promises of God's word, should heed with deepest attention its teachings; should hold with utmost tenacity to all its requirements. The man, that holds and practises a thing contrary to the word of God, because his church teaches it, has in himself the essential germ of Romanism. Rome puts the teachings of the church, on equality with the Scriptures.

Brethren of the Baptist churches of North Carolina, holding to the word of God is our strength; and woe worth the day when we shall ever loosen our grasp upon its truth.

There are some of other denominations who see this in our denomination, and who accord us all praise for the same.

Rev. J. L. Withrow, a distinguished Presbyterian preacher of Chicago, spoke as follows, as reported by the *Chicago Standard*, and copied into the *Religious Herald* of Sept. 22, 1892: "I suppose there is not a denomination—I speak in no fulsome praise but literally—I think there is not a denomination of evangelical christians that is throughout as sound theologically as the Baptist denomination. I believe it. After carefully considering it, I believe I speak the truth. Sound as my own denomination is; sound as some others are, and I do not cast unfriendly reflections upon any particular denomination, I do say, in my humble judgment there is not an evangelical denomination in America to-day that is as true to the simple, plain gospel of God, as it is recorded in the word, as the Baptist denomination."

Those are noble words of praise coming as they do from one of another faith.

This same distinguished man gave utterance also to the following words in *The Interior*, (as copied into the *Western Recorder* August 11th, 1892): "Furthermore, let it in favor be it said, they have proved, beyond peradventure, that narrow church doctrine and severe communion conditions do not keep people out of the christian church. The Baptists have no chaptered creed, but the unwritten creed, as England's unwritten

nstitution, is more insurmountable than e Thirty-nine Articles of Episcopacy, or e ponderous chapters of the Westminster onfession.

Against chaptered creeds the complaints e so urgent that Congregationalists have ecently made a new one. You may safely er a dollar for every new convert which e been captured by that new creed who herwise would not have been secured. nd now the Presbyterians are wasting aps of hard-earned money, (contributed uch of it by God's poor for better pur-oses,) and are stirring up bad blood be-ween the brethren in an attempt to smooth f and sweeten up their creed. The claim that we keep people out of the church, d candidates out of our ministry with ch strict conditions as now exist. It unds like arrant nonsense in presence of e fact that the Baptist church is the rictest church we have; and yet it is grow-g, not as a weed, but as the word of God promised to grow. There is no church, far as we know, into which it is more dif-cult to enter than the Baptist through eological, ecclesiastical and ceremonial nditions. And yet there are throngs essing through its narrow threshhold. . . . . The Baptist church is in repute r thorough going piety; a piety which kes the Bible as God's book rather than as book with some stray breaths of God rough it, no one being sure where to find em; a piety which grasps the doctrines of stifying and sanctifying and glorifying ace with a grip which holds as a vice; a iety which one hundred years ago, before y other Protestant soul or society began , arose to the divinest enterprises of chris-anity, the enterprise of sending the gospel all the ends of the earth. It was Baptist iety which did that. . . . . What a urch it is to the glory of the Son of God d the good of this needy world!"

Yes, brethren, the word of God is our rength. Not the Bible tinkered by the igher critics; not the Book inspired in pots, and requiring an expert to tell us here the inspired spots are; but the old-shioned book which our mother read and ught us that it was the word of God; the ok that speaks with the authority of God; e book that shall stand unharmed when eaven and the "higher critics" shall pass way; like some granite peak around which e clouds have hung and lightnings flashed, hen the storm sweeps past, it will emerge om the darkness that enveloped it un-athed into the light of the sun.

This word of God it is that inspired Bap-ts to hope for the salvation of the heathen orld, and led them to inaugurate the reatest of all the enterprises of modern hristianity. The word of God it is that ends them down into the water to be buried with Christ in baptism," passing the more convenient but unscriptural act sprinkling. The word of God it is that uses them to withhold their infants from e ordinance. The word of God it is that akes them stand apart from those of other iths. Yes, and that makes them brave d bear the ridicule and reproach of nar-owness and bigotry, not only with forti-ude, but even with cheerfulness. When unted with a lack of charity, their answer the same as that given by Martin Luther o his adversaries at the Diet of Worms: 'Here I stand upon the word of God; I can o no otherwise; God help me!" Standing pon God's word is our strength. It may truly be said of a church as of a man, 'Therefore, whosoever heareth these say-ngs of mine, and doeth them, I will liken im unto a wise man which built his house pon a rock; and the rain descended, and he floods came, and the winds blew, and eat upon that house; and it fell not, for it as founded upon a rock."

III. ANOTHER ELEMENT OF CHURCH TRENGTH IS A CONSECRATED MINISTRY. "Like eople, like priest," is a scriptural adage. o church can be very strong spiritually ithout spiritual leaders. The ministry, hile not lords over God's heritage, are cer-ainly leaders. They are called shepherds n the word, and they are exhorted to "feed he flock over which the Holy Spirit hath made them overseers." A consecrated min-stry is a ministry anointed of God for the work. It is a God-made ministry as opposed o a man-made ministry. The bane of the church of Christ is a man-made ministry. A man made ministry "careth not for the heep;" "when he seeth the wolf coming, he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the heep." A man-made ministry seeketh good easy places; a man made ministry seeketh the loaves and fishes; a man-made ministry loveth the praise of men more than the praise of God; a man made ministry dabbleth in politics; preacheth pretty noth-ings; and intermeddleth not with sin; a man-made ministry is easily diverted from gospel work; a man-made ministry will give a church the "dry rot." Hence I say, for church building in a spiritual sense; for adding strength, vigor and life to the church; for sticking to the high and holy vocation to which God hath called them; for planting gospel truth; for caring for the souls of men; for laying down their life for the sheep, we need not a man-made, but a God-made ministry.

I believe we are in danger of introducing a man-made ministry into the church. There was a time when men were called of God to preach, when in their souls they heard the cry, "Woe is me, if I preach not the gos-pel!" Doubtless many to day come into the work with a thoroughly sound call ringing in their ears. But we have reasons to fear that many from merely temporal induce-ments are led into the ministry; hear a call, not from above, but from below, and respond to it. I have no suggestion to offer as a rem-edy for the evil, except to utter this note of warning—warning especially to the churches and pastors to "lay hands suddenly on no man." Be sure that a man is all right be-fore you recommend him to the Education Board. I feel sure that the chief responsi-bility rests with the churches and the pas-tors. The work of the Education Board is greatly damaged by every unhappy speci-men that represents its work. And how careful should Board managers be to dis-charge any man who, while at College, gives no evidence of earnest piety.

And should not our churches in the selec-tion of pastors seek diligently for a conse-crated ministry? Ought they not to be cau-tioned to judge a man not by his declama-tory powers, nor by the silvery tones of his voice, nor by the beauty of his diction, nor by the absolute accuracy of his grammar, nor by the grace and elegance of his pulpit manners, nor by the cut of his coat, nor by his power to draw a giddy audience? but should he not be judged rather by his spir-itual power? by his faithfulness to God's truth? by his willingness to come down to work? by his character as a man of God? by his sticking to work? by the confidence and esteem in which he is held by brethren? O how our churches all over the land do need the strength which comes from a consecra-ted ministry! Dr. Guthrie says, "The man who has adopted the church as a profession, as other men adopt the law, the army, or the navy, and goes through the routine of its duties with the coldness of a mere offi-cial—filled by him, the pulpit seems filled by the ghastly form of a skeleton, that in its cold and bony fingers, holds a burning lamp."

That holy man of God, M'Cheyne, tells us that "it is not great talents that blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God."

Our Saviour said, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Our Sa-viour said "pray" for ministers; we seem to say, *pay* for ministers. Our schools offer large inducements to young men to come and be educated for the ministry, and some of these schools take them and educate them clear away from a simple-hearted faith in God's word; stuff them full of Darwinism and rationalism—and then turn them loose to walk to and fro among the churches.

Brethren, the school that squints in the direction of either Darwinism or rational-ism, should either be purged of its corrupt teachers and teachings, or else with Bap-tists be forever doomed.

"Science," they say, "is the handmaid of religion." Yes; but what is science? "Sci-ence is profound or complete knowledge." Is the science of to day complete knowledge? Much of it is not even respectable guess-work. Why the other day, when we had the scare of cholera upon us, some scientific fellow discovered in some bank notes that came from Germany 18,000 cholera germs. If he had said 17,522, we might have given some credence to his wonderful discovery, but when he found even 18,000 germs wrapped up in bank notes, I could not pro-duce the faith to believe it. Surely no one in this scientific age should blame the scho-lastics of the dark ages for discussing the question as to how many angels can stand on the point of a needle. A distinguished educator, in an article not long since, spoke of centers of learning: "Where investiga-tion aims to promote speculative scepticism rather than avowed faith; where the teach-ing of the sciences; under the title of 'Ad-vance' suggests doubtful theories rather than established and practical truths, and where scores of trusting parents find their sons unfitted rather than fitted for success and usefulness—some of our seminaries, in this respect leading our colleges."

Brethren, our fathers in the gospel were like Peter and the Apostles, many of them plain men, but in God's hand, and filled with God's Spirit, they "out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Happy is the church that hath a consecrated ministry! That church is strong.

IV. ANOTHER ELEMENT OF CHURCH STRENGTH IS A CONVERTED MEMBERSHIP.

As we all know, Baptists have for long ages past held to the doctrine of a converted church membership. What is the doctrine? It is this, that no person has any right to be a member of the church of Christ until he has made a credible profession of faith in the Lord Jesus; or, put in another way, that no one should hold church fellowship unless born again. It was but a little over one hundred years ago, when Baptists stood alone on this doctrine. They alone held to a credible profession of faith as a prerequi-site to their communion. To-day this doc-trine has worked its way into almost every denomination, and is asserting its authority over the consciences of men even in spite of the degenerating tendency of infant bap-tism. Infant baptism is a deadly foe to the doctrine of a converted membership. It is easy to perceive that the spiritual strength of a church is only equal to the spirituality of its membership. If its membership is a converted, holy, saintly membership, there is spiritual strength there; but if its mem-bership is only professedly religious, devoid of piety, and full of formalism, there is no spiritual strength there.

Now so far as to professing to hold to the doctrine of a regenerated membership is concerned, our Baptist churches are all thor-oughly sound; but when we carefully exam-ine the practice of our churches, we have grave cause to fear that there are influences at work among us that are cutting at the very heart of the doctrine of a converted church-membership, and are pouring a flood of unconverted persons into our churches.

(1) One influence is the lack of care in re-ceiving members. I regret to confess that after protracted meetings there seems to be such eager haste on the part of all denomi-nations to hurry people into the church. In this way many are dragged into the church who are unfit for membership. The policy of undue haste may suit those who do not lay the stress we do upon a converted mem-bership, but surely, it is not a sound policy for Baptists. The churches, all of them, catch up a new professor of faith, and say to him, "Say now Shibboleth," and whether he say Shibboleth or Sibboleth, it is all the same, they pass him over the river of bap-tism into the Canaan of church membership. Brethren, if a man is truly converted, he will not need this forcing process; and if he is not truly converted, we ought not to have any room for him in our churches.

(2) Another influence that corrupts the doctrine of a converted church membership is what is known as "Professional Evangel-ism." There comes along a man who raises a perfect hullabaloo, bids everybody that wants to do better come and give him the hand, and then commands them to give their names to the pastors of the churches they wish to join. Religion made easy, especially when it comes with blowing of horns and firing of guns, takes mightily, and a sort of surface work is done that amounts to but little. Indeed, after you have gotten all the material from the so-called revival in, and after things have quieted down enough for you to investigate and learn how matters stand—you will be apt to find that the con-dition of the church after the revival is like the condition of the man spoken of in the Scriptures of whom it was said, "The last state of that man is worse than the first." I am a believer in meetings; I believe in some evangelists professional; but, brethren, there is a big danger right along here.

(3) Another influence damaging to the doctrine of a converted church membership is that when once a man gets into a church, it is well-nigh impossible to get him out. Our churches are not alive to discipline as they should be. I know we claim to teach that a church should exercise discipline, but is it not practically a dead letter? Now and then, we hear of a girl turned out for dancing, or a notorious drunkard cast out in a summary fashion, but is it not possible for a man that is thoroughly worldly, or signally dishonest, or without a sense of moral obligation to live all his lifetime un-molested in a Baptist church? Is it a strange thing for personal fuels to run through nearly a quarter of a century, and neither party while thus rending the vitals of the church be brought to answer for his grievous offence? Is not the lack of church disci-pline death to the doctrine of a converted church membership?

A converted membership is the only mem-bership that can become holy. How can a man without grace, "grow in grace"? "Ho-liness becometh thy house, O Lord." Church holiness of its individual members. Every man in a church that lives holily is a source of strength to the church. Every man in a church that leads a worldly, wicked life is a source of shame and weakness to her. An unconverted man in the church is a tremen-dous evil to the church. The church that is filled with unconverted material hath no strength in her.

V. ANOTHER SOURCE OF STRENGTH IS AN HUMBLE RELIANCE UPON GOD FOR ALL HELP. The Lord is the strength of his church; to depend upon him is to be strong. How the Scriptures abound with declarations of this precious truth! Samuel called God "The strength of Israel." David says "The Lord is the strength of my life; of whom shall I be afraid?" "Blessed," says the psalmist, "is the man whose strength is in thee," Isaiah exhorts us, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Paul, the great apostle to the Gentiles, when "a thorn in the flesh was given" to him, and he prayed the Lord thrice that it might depart from him, received this blessed assurance, "My grace is sufficient for thee; for my power is made perfect in weakness." And Paul tri-umphantly exclaims, "Most gladly, there fore, will I rather glory in my weakness, that the strength of Christ may rest upon me." Later in his ministry he adds, "I can do all things through Christ which strengtheneth me." Yes, the Lord is his people's strength. But do they realize it? Are the eyes of God's people fixed upon him? Is it the song of Christ's people, "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made heaven and earth?" Let us take a look at things as they often are. Here is a church which has grown cold and lifeless. Congregations have fallen away. The prayer-meeting is a gathering together of "dry bones;" the Sunday-school is in the last stages of decline. Everything has become dilapidated and run down. What shall be done to resuscitate the church? The matter is discussed among the members. One brother says, "I will tell you what we ought to do; we need to repair our old house of worship, or build a new one." Another says, "Let us cushion the pews." Another advises, "Let us in-troduce into our worship more and more of the æsthetic element." Another adds, "We need a big pipe organ, and to improve our choir. If we could only get a big organ, and a first-class organist, and if we could secure an exquisite tenor a magnificent bass, with our elegant soprano and alto we could have such music as would fill our church at every service." "Nay," saith another, "what we need is a new preacher—a pulpit orator—one that can soar among the clouds, —one whose gestures and tones have the latest touch of the rhetorical art—one that can draw. That is what we need." With these improvements in the house, the wor-ship, the music, and the preacher, they hope to revive the church and bring back lost life. Alas! alas! all the life that such re-sorts can bring are but the same as the life imparted to a corpse by a galvanic battery. There may be a few twitchings of the fin-gers, and jerking of the arms, and kicking of legs, but it is only the activity of the dead.

This dependence upon human devices is so often seen when a church considers the propriety of holding a protracted meeting. How many are ready to suggest that the thing to do in order to have a revival is to send for this or that man to conduct it! I ask if there is a pastor in this house whose heart has not been saddened when his peo-ple plainly showed him that they were look-ing to the man who helped in the meeting rather than to the omnipotent Spirit of God for success and blessing? When will our churches fully realize that it is the revival that comes from above that they need? and not the revival which is as surely blown up by human devices as a blacksmith will blow up his fire with a pair of bellows? But step into the meeting with me, and see the means employed. Now the evangelist has the people "singing on their knees." Strange posture for song! Now he demands that they shall utter aloud "sentence prayers," out Phariseeing the Pharisees. Now he has three or four, or more, to pray in a gallop. Now on the slightest pretext he has the peo-ple shaking his hand, or standing up, or sitting down. When I see these things I cannot but feel that the pump is at work, and that the meeting is starting from below and not from above. I would not be misun-derstood. I am a believer in meetings. For humble reverence for the blessed Spirit's work I would be second to no man. I be-lieve that some of the methods resorted to when judiciously employed are helpful—but I insist upon this, that the power relied upon, sought after, and used mainly in too many meetings, is entirely of the earth earthy; that we have often forgotten that it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

I have never known a church to be pray-erful but that a blessing came. If we would ever bear this in mind we would cease striving to work up revivals, and we would endeavor more earnestly to pray them down.

And so too, it seems to me that we are de-pending too much upon machinery in all our work. Machinery may be necessary and helpful, but we should not depend on it. Our chief thought seems to be on men and means and machinery, as though, given these, the result is assured. We all feel that our foreign mission work has been pass-ing through a crisis for the last year or so. May it not be that God, seeing that he is ig-nored largely, is designing to teach us that it is "not by might, nor by machinery, nor by human power," but by his omnipotent Spirit?

But I have consumed already too much time. Let me briefly recapitulate: A church's strength lies in a definite creed—in a strong faith in an implicit obedience to the word of God; in a consecrated ministry; in a converted membership; but above all, in humble reliance upon the Spirit of the Lord God Almighty.

May God add his blessing to the word spoken. Amen.

After sermon, the Convention proceeded to organize.

Brethren T. M. Pittman, W. L. Poteat and C. A. Jenkens were appointed a com-mittee on Credentials. They reported 216 delegates present.

On motion, Dr. R. H. Marsh was re-elec-ted President by acclamation.

Brethren P. A. Dunn, John Mitchell and J. H. Lassiter were appointed a committee to nominate the other officers of the Conven-tion. Rev. H. A. Brown, T. M. Pittman and Rev. R. T. Vann were nominated and elected Vice-Presidents: N. B. Broughton and N. B. Cobb, Secretaries; W. N. Jones, Auditor; J. D. Boushall, Treasurer, and Dr. C. Durham, Corresponding Secretary.

By request, Bro. N. L. Shaw acted as As sistant Secretary.

Brethren J. L. Carroll, C. Durham and J. B. Brewer were appointed a committee on Order of Exercises.

Visiting brethren were invited to seats. Rev. A. J. S. Thomas of the *Baptist Courier*, S. C.; Dr. A. E. Dickinson of the *Religious Herald*, Va.; J. A. Speight of the *Asheville Baptist*; J. F. Edens of the *Christian In-dex*, Ga; Dr. C. C. Bitting of Philadelphia; Dr. W. E. Hatcher, Richmond, Va.; W. B. Bagby, missionary to Brazil; Dr. H. A. Tupper, Cor. Sec. Foreign Mission Board, Richmond, Va.; Dr. J. M. Frost, Cor. Sec. Baptist Sunday-school Board, Nashville, Tenn.; T. B. Thames, Danville, Va.; D. W. Herring, B. Cade and J. S. Dill responded. Rev. F. M. Jordan reported as a correspond-ing messenger from the Western N. C. Con-vention.

FRIDAY—SECOND DAY.

Prayer-meeting was conducted by Rev. H. A. Brown.

The address of welcome was delivered by Dr. J. J. Hall, pastor of the church in which the Convention assembled; and was re-sponded to by Bro. E. K. Proctor, Jr., of Lumberton.

The following committees were announced by the Chair:

On Place and Preachers for next session—W. J. Fulford, W. A. Parham, J. G. Fisher, C. E. Gower, Allen L. Byrd and R. R. Overby.

Baptist Orphanage—C. A. G. Thomas, G. W. Harmon, J. K. Fant, W. T. Jones, M. M. Landrum, and J. F. Spainhour.

Periodicals—R. T. Vann, G. W. Blount, W. C. Tyree, W. B. Morton, O. S. Hayes, and Rufus Ford.

The following additional visiting brethren were welcomed to the Convention:

Prof. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, Ky.; Dr. W. D. Powell, missionary to Mex-ico; Dr. H. M. Tupper of Shaw University.

The report of the Board of Missions was read by Dr. C. Durham.

That part of the report relating to Sunday-school Publications was spoken to by Dr. J. M. Frost, Cor. Sec. of the S. S. Board of the Southern Baptist Convention.

Dr. A. E. Dickinson spoke briefly on the point of reaching the children in the mis-sion work.

That part of the report relating to the en-largement of Foreign Mission work was spoken to by Dr. H. A. Tupper, Cor. Sec. of the Foreign Mission Board. Among other things, he said: "I feel myself happy in addressing a State Convention which has sent out a greater number of missionaries than any other State."

Bro. W. B. Bagby, missionary to Brazil, addressed the Convention on this subject in regard to his work in his own field.

Brother B. said: Brazil and the Argen-tine Republic are waiting for and longing for the gospel. Says he has never, in all his twelve years of labor there, found a single individual who had any knowledge of the plan of salvation. It is a common thing among those fifteen million of people to live in open concubinage—adultury is al-most universal. Many of the grossest sins, as we regard them, are not regarded as sins at all. The priests are dissolute and adul-terous. The progress of the work has been wonderful. The Lord has opened State after State, city after city, until we can go any where in Brazil. The Revolution there was a wonderful providence of God. The thought of Brazil is not Roman Catholic, it is anti catholic. The people welcome us every where. There are some fanatics ready to stone us, but the great mass of the people are always ready to hear us. The Brazilian Baptists are noble brethren. Our brethren are very careful on the subject of receiving members. We have no difficulty in making their people Baptist, as soon as they are converted they are ready to receive our views of baptism.

Dr. C. E. Taylor, statest hat a young brother was ordained at Wake Forest last Sunday who is thinking of that field.

Dr. W. D. Powell missionary from Mex-ico, spoke briefly and spiritedly.

Bro. D. W. Herring also spoke—discussed his cherished plans and methods.

The following additional committees were announced:

To nominate Ministers' Relief Board—Rev. Henry Sheets, E. T. Turlington, Rev. T. Dixon, D. T. Watson, A. F. Powell and Rev. D. W. Thomason.

To nominate Board of Education—Rev. J. B. Richardson, A. B. Adkins, M. C. Win-ston, C. P. Howerton, Rev. Thos. G. Wood, and T. B. Parker.

To nominate Board of Missions and Sun-day-schools—Revs. J. N. Stallings, J. D. Newton, A. W. Burfoot, and brethren T. F. Toon, R. W. Brooks, J. N. Jones.

Committee on Obituaries—Dr. Thos. E. Skinner, J. M. Goode, N. H. Gibbs, T. S. Sprinkle, Rev. G. M. Duke and W. G. Brinson.

On Religious Exercises—The pastors and deacons of the Baptist churches of Raleigh.

EVENING SESSION.

Prayer by Rev. A. J. S. Thomas of South Carolina.

Report on Education was read by Rev. W. R. Gwaltney, who also made some remarks.

The Convention was addressed by Dr. W. E. Hatcher. He spoke on the "Human El-ement of the Ministerial Call." The true minister of Christ is the man of God, and our fathers did well when they emphasized the Divine call. There must be a Divine call and a Divine preparation, but there must be a human preparation.

1 One thing we can and must do is to ask God for preachers. Quotes, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his har-vest." Luke 10: 2. It is a great thing to pray for preachers. We must have a Sa-viour's heart of solicitude and sympathy and see the harvest as he saw it.

2. We can look for the men. We can go out and be the Lord's commissioners. It is hard for a young man to feel that he is one of God's ministers. It is a serious thing to look out the young men for preachers. Before you can do it you must get very close to the Lord's way of thinking. Dr. J. B. Jeter had declared that he was called into the min-istry by "Old Father Harris," who made an appointment for him to preach at a school-house and directed him to fill it. A church in a living, normal condition will produce preachers.

3. What is to be done with the young men after God calls them? *We must aid them.* Generally the boy whom God calls to preach comes from the country—poor, and knows but little. What are we to do with him? He is to be worked up and worked over. A young man was brought to Christ by his brother. To the young man Christ said, "Thou art Simon the son of Jona"—merely the son of his father—but "thou shalt be called Cephas, which is by interpretation a stone." John 1: 42. Christ saw in Peter two men—the Peter as he then was, and the Peter that was to be afterwards. We should help the young men. There is marked im-provement in the material we now get hold of. Our beneficiary system is good. It will not help them at all, and some help them too much. Some schools offer board, tuition, clothes, a gold-headed cane, &c., but the education such schools offer is danger-ous, and should not be taken at any price. We ought to educate our young men in Bap-tist schools.

Dr. Hatcher, by request, takes a collection for the Education Board—pledges amount-ing to $505, payable by the first of next June.

Prof. A. T. Robertson of the Southern Baptist Theological Seminary next addressed the body. He said: We have nearly 250 students. We have this year seventeen stu-dents from North Carolina. We have the elective system; we admit all who are li-censed by some Baptist church. We have rigid examinations. Students must have some of the qualifications that characterize every true minister of Christ. These are, first, they must be Divinely called. Second, they ought to be entirely consecrated to the work. There ought to be no mental reser-vation—"I will preach if I can get a good city church." Third, they must be edu-cated. Ministers must attain education somehow. The educated man can obtain more in a few years than the uneducated can dig out in a life time. Young men, give yourself a chance, and use your opportunity to the very best advantage. When we help the preachers, we help every enterprise. A collection was taken in behalf of education at the Seminary, amounting to $530.

SATURDAY—THIRD DAY.

Religious exercises were conducted by Dr. F. M. Ellis.

(CONTINUED TO THE SEVENTH PAGE.)

Recollections of Raleigh Association—No. 2.

BY REV. D. S. WILLIAMS.

There were those in the times mentioned in article No. 1, for whom I felt truly sorry. Their forefathers had been in the early settling of the country, and shared in the persecution by the High Church zealots of Virginia. Taxes had been levied on them to pay the salaries of High Church ministers and to build houses of worship. The knowledge of these facts was derived from parents and grandparents, which united with the influences growing out of a wicked, selfish heart, led them for a time to oppose the mission of salvation to the people.

I have labored among these brethren and churches, and I know what I write. I have talked to them upon the subject of missions; and when explained to them, some will admit that they have been misled by their ministers. The Association had been troubled with this anti-mission spirit, and passed a resolution advising the regular churches to admit to membership the brethren in good standing belonging to the refractory churches on application therefor, as they could not get letters from said refractory churches. In accordance with the resolution, a great many brethren joined the mission churches, and peace and brotherly love were restored. The Association then moved forward in every good word and work, and God blessed the body.

The Association did every thing in reason they could to reform the anti-effort brethren and churches, but to no purpose, for they were controlled by their ministers. After the misguiding ministers passed away, the churches which they controlled died a natural death, unhonored and unsung.

The Baptists of the State seemed to take a fresh start in the great work of salvation and the betterment of mankind. The Baptist State Convention was organized at Greenville in 1830, and the Raleigh Association was a component member of that grand christian body.

And yet something was lacking. The *Baptist Interpreter* was established and issued monthly by Rev. Thomas Meredith. This publication did what it could, but was rather too limited for the needs of the denomination. In 1834 the editor and publisher, Elder Meredith, changed the monthly *Interpreter* to that truth-telling and God-honoring paper, the weekly BIBLICAL RECORDER, which has continued to this day, and is doing a good work for the Master. God grant that it may live on, and grow in power and in favor with all good christians. The Raleigh Association endorsed and aided in supporting its organ.

The Convention brought out the *Interpreter*, followed by the RECORDER; yet something else was lacking. The aforesaid enterprises brought out Wake Forest Institute, which in due time brought forth Wake Forest College, a child of prayer. That institution has educated many young men called of God to the ministry. Among the number was Matthew T. Yates, our great missionary to China.

The Raleigh Association, at its session held with the church at Spring Branch in Sampson county, adopted Brother Yates as its missionary to China and agreed to support him and his wife, he to report annually to the Association.

Bro. Yates left his native country some time in the spring following, and went to China, where he labored efficiently until his death some few years past. He and wife have been a blessing to the cause of missions. How long the Association supported Bro. Yates and his wife, I am not able to say, as I left the State in 1855.

In concluding my dots of the Baptists of the Raleigh Association and others of the State, it is well to note that the opposition they met with in their godly efforts was not from the unbelieving world, but came from those who called themselves Baptists; was not from the laymen of the churches, but from those who were called and bore the name of Baptist ministers. These ministers have passed away, and their work has passed with them, and their names have gone almost into oblivion.

Dear reader, I rejoice that I have been spared to see 1892, and to know that those enemies of *christian effort* have been disappointed in their predictions and prognostications; that christian effort and human development have succeeded to the glory of God and the upbuilding of his cause in our State and country. To God be all the glory.

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From Asheville.

I was very much pleased a few weeks ago with an article in your paper on "Ice Cream Religion," and since, another headed "The Society Plan," just the thing to be written about for these times.

It does seem now that the church which furnishes the most (innocent?) amusement for its members is the one the young people are looking for, and I think the churches are responsible for this disposition by having organized so many societies within the churches.

I thought it might be of interest to some of your readers to know how at least one Baptist church has gotten along for more than half a century without having had a single ice cream or oyster supper, festival or fair of any kind to amuse the people and raise money to carry on the Lord's work.

We trust this large body of now more than eight hundred members has the same spirit that characterized their first leader, Rev. Thos. Pendley, and his faithful few, which was to glorify and honor God in all they did.

On the first day of the week, at the morning service, each member is expected to make a contribution, as the Lord has prospered them. They use the envelop system. In this way the pastor's salary and the incidental expenses are met.

A foreign and city missionary are supported by voluntary contributions from the members.

The ladies of the church meet once a week for an hour to study the word and contribute to some special object. At present they are furnishing a new church, which is no small job. Those who are not able or inclined to attend these meetings, either send their contributions each week, or allow it to be collected at the end of the month by some one appointed for that purpose. In this way nearly a thousand dollars has already been raised and paid out for furnishings. At the same time the poor and hungry are not overlooked. This is called the Ladies' Aid Society for convenience in making announcements, but really it is no organization. For awhile it had a president, secretary and treasurer, but this seemed too much like machinery, and now it has only a treasurer. They simply meet and let their prayers go up together.

Once or twice a year a sociable is given to the members and those accustomed to worship with them, which consists of a bountiful supper provided by the sisters free. The next one will come off about New Year's Day, to which the Editor of the RECORDER is invited, and it will be worth a trip all the way from Raleigh to see how they enjoy an evening shaking hands, and becoming better acquainted with one another as christians, at the same time partaking of a feast of good things for the inner man.

Some of the other denominations have said, "We like your plan and would like to adopt it, but don't believe it would succeed in our church." You see they have learned to depend on fairs, festivals, and the like, to raise money, and it is like all other habits, whether good or bad, hard to get rid of.

In conclusion, I would say, do all you can to stop the tendency to increase the number of societies in our churches, for the church is fast becoming the least among them with a great many. In my opinion the church organization is the only society necessary to carry on the Lord's work on earth; to this he left all his interests when he went back to heaven.

J. A.

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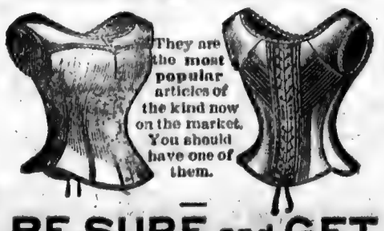

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Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		10 10 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 05 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.30 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 50 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 30 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND.

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m, Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

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A Young Lady in Search of Truth.

This was before the war. Eliza was from Maine, engaged to teach in the Masonic school. The president was a Baptist, the male professor was a Presbyterian, and Eliza was a Methodist. This was to satisfy all the denominations represented in the institution. Eliza was a highly accomplished young lady, gifted and brilliant.

During the summer there was a gracious revival progressing in the Baptist church. One night I preached on the necessity of regeneration. At the close of the meeting when an invitation was given to persons who desired to experience this change of heart, Eliza came forward for prayer. At the close of the meeting she said to me, "I have never before heard a sermon on that subject. I do not know whether I have ever experienced the change of which you speak. I wish you would come to my boarding house to-morrow and converse with me on the subject."

In conversation with her the next day I ascertained that she had been trained with great religious care, especially in morality and the love due to church worship and the house of God. She had been taught to love and respect the church and all good people. It was difficult to ascertain whether she was regenerated or not. When I asked her the question, "Do you reverence God in his sovereignty as you do in his love, in his justice as you do in his mercy?" She said, "No, I cannot bear the thought of the divine justice which inflicts punishment in the world to come. I would love God as a benevolent being, but cannot tolerate the thought of his damning even the wicked." I said to her, "I perceive, madam, you are in the gall of bitterness and the bonds of iniquity, without hope and without God in the world." She burst into tears and exclaimed, "Oh! is that true?" I said to her, "I do not say this to discourage you, but I must deal honestly with your soul. Humble yourself and confess your sins, Jesus is willing and able to save. The Holy Spirit can give you a new heart which shall reverence God in his sovereignty as well as in his love." That night she presented herself again for prayer. After the congregation was dismissed, she said, "Come and see me to morrow afternoon again, I have a faint ray of hope that God has forgiven me." I called according to her request. As she came to the parlor door and saw me she raised her hands and said, "I see God in everything, and I love him as much in his sovereignty as I do in his compassion. He is my Father and my Saviour."

Two weeks after this on a Sabbath morning after an early prayer meeting she took a seat by me and said, "I am sorry you Baptists are so narrow-minded and bigoted." I asked her, "Why do you say so?" She said, "Because you will not commune with us." I said to her, "If you believed that baptism by immersion were the only baptism, would you commune with those who have only been sprinkled?" She said, "No, I would not commune with unbaptized persons. Is that your reason for not communing with us?" I said, "Yes." She said, "I understand you now. Your error then is in baptism, and not in communion." I remarked to her, "I perceive you are thinking. I suggest that you read the New Testament carefully and prayerfully to ascertain what is taught there as baptism." She said, "I have read it through once already since my conversion. I have not found sprinkling, but I know it is there, for my father believes it and was himself sprinkled, and he is too intelligent and good a man to believe and practice that which is not in the New Testament. I shall find it at my next reading." I said, "When you do, come and show it to me, and I will go and join the Methodist church with you."

I did not see her again for two weeks. In the mean time there was much talk in the town of her joining the Baptist church. Her own people were agitating the subject. I called again to see her and to ask her if she had completed another reading of the New Testament. She said, "Yes, and I have found nothing but immersion. I wrote to my father last night, that he was wholly mistaken, that there was 'one Lord, one faith, one baptism.'" Then I said, "You will come and join my church, and let me baptize you?" She said, "No, I will wait until I return home and be baptized in my own beloved Kennebec." I said, "Do you fear persecution? Christ bore more for you than he requires you to bear for him, however great may be your trial." She burst into tears and said, "You do not know the bitterness of the persecution which I have borne. Look at that pile of tracts on my mantel-piece from my pastor, he who ought to have sympathized with me in my struggle to know the truth as it is in Christ has been my bitterest persecutor. Judge B. has told me in person that if I dared to join the Baptist church he would call a meeting of the Board and have me dismissed immediately. Mrs. W. came to me (she was the leading female member of the Methodist church) and said to me, "Daughter, let me take your mother's place and advise you not to join these Baptists. They are a contracted, sectarian, bigoted people, who look more to the ordinance of religion than they do to spirituality. You will be sorry if you join them."

"Notwithstanding these persecutions I will join your church and be baptized in the midst of them all." On our next Saturday's meeting she was present. Mrs. W. and perhaps fifty other Methodists were present at the meeting. This was very unusual. When the door of the church was opened, Eliza and a number of others presented themselves for membership. After telling her christian experience Eliza said, "Can I say something more?" I told her, "Anything you desire, speak." She said, "I do not join the Baptist church because I do not love the Methodists. That is the church of my father and of my mother, the church around which all my early recollections cling so fondly; but I join the Baptist church because I cannot obey my Saviour without doing so." The effect upon the congregation was really thrilling, for she spoke it in such an audible voice that all could hear it distinctly.

I might say she was not dismissed from college, but the "Board of Examiners" unanimously recommended her continuance as a teacher on the ground that her classes were the best taught in the institution. The result of this christian heroism upon her part was that her new church relations were very happy indeed. She seemed to enjoy communion with Christ as a perpetual feast to her soul. "The doer of the word shall be blessed in his deed."—*W. W. E., an Old Pastor, in Central Baptist.*

New remedies are being constantly introduced to the public, but Dr. Bull's Cough Syrup still maintains its pre-eminence.

Turpentine will remove paint from floors or window-glass.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Spirits of camphor will take white spots out of furniture.

No better preparation for the hair has ever been invented than Ayer's Hair Vigor. It restores the original color to faded and gray hair, and imparts that natural gloss and freshness which every one so much admires. Its reputation is world-wide.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for December:—Cuba.

"Thy light is come and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,097; baptisms, 189. Contributions, $2,400. Receipts from Cemetery, $500. Girls' boarding and day school in Havana, 100 pupils. Amount due on Havana church, $20,000. Whole island opened to the gospel.

Study Topics.—Map study. Points unreached. Providential leadings, past and present. Mid-week church attendance. Help from persecution. Is Roman Catholicism in Cuba, christian? What help is needed? Notable conversions. Centennial Chapel Building Fund.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.]

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Christmas Entertainment.

A complete program for a Christmas Missionary Entertainment will be sent free to all Sunday-schools and Woman's Missionary Societies. Apply to

MISS FANNIE E. HECK,
Raleigh, N. C.

Missionary Calendar.

The Woman's Foreign Mission Society of the First church, Augusta, have decided to issue a Calendar for 1893, which they hope will be, in many respects, an improvement upon that of last year. It will be ready Nov. 20th, and it is earnestly desired that a copy may find its way into every home within the Southern Baptist Convention.

To show how great a comfort these Calendars have been, we copy a few extracts taken from private letters. A missionary in South China writes:

"The Calendar came while our three children were ill, one desperately. You can see what a world of comfort the Calendar was to me and how each day the passages of Scripture seemed especially for me. God bless you for thinking of sending it, and may its blessed influence be felt in every Baptist home in the South."

Mrs. Pruitt of North China writes:

"The Missionary Calendar proves itself both a means of education and a means of grace. It helps to teach us how and for what we should pray."

This is from our beloved Mrs. Brunson, recently missionary in Japan:

"The Missionary Calendar is a potent factor in the advancement of the mission cause, because it disseminates knowledge concerning the work and the workers. It fosters a spirit of daily prayer for the toilers in the far-off vineyards and the success of their undertakings—thus bringing them and their work into closer sympathy and union with the christians at home.

Here is a word from one of our frontier missionaries, Rev. T. F. Medlin, of Oklahoma, Indian Territory:

"I am so glad you are thinking of your home missionaries. It strengthens us to feel that while we are battling with difficulties, the christians at home are praying for us and our work. Pray that we may win and hold this new country for Christ."

ANNIE W. ARMSTRONG.

Copies may be obtained from the Maryland Baptist Mission Rooms, No. 9 W. Lexington street, Baltimore, Md., and from the American Baptist Publication Society, No. 66½ Whitehall street, Atlanta, Ga. Price 25 cents, postage 2 cents.

Cuba.

If we should look up at the sky some night in Cuba, we should see something that none of us had ever seen before—the Southern Cross—a beautiful group of stars that never rises into our northern firmament. The familiar Great Bear, or Dipper, would be there, and other groups that we know at home, but they would look different somehow—the very moon looking a little strange. The atmosphere is so clear that the stars, instead of seeming to be pasted flat against the sky, stand out brilliantly from the clear purple-blue heavens; and the moonlight almost dazzles one with its brightness.

The glittering of thousands of large bright fireflies adds to the beauty of the scene. A traveller in Cuba says that the pale, greenish light of the *cucullo* is so strong that it may serve as a candle. Children catch them and keep them in little cages of reeds. These little pets are carefully washed, morning and evening, and fed with sugar-cane—not sugar; for if they were fed with sugar and any of it happened to cling to their legs or bodies, they would tear each other to pieces.

These beautiful nights do not come as ours do—stealing on through twilight. Following the wonderful sunset, almost as if a curtain had dropped and shut out the light, comes night and starlight.

The vegetation of the island would also be strange to us. Many of the most beautiful woods that we use, grow here,—such as mahogany and rosewood. The cactus grows to an enormous size; and many plants which we have only seen in hothouses, grow wild in the fields and hedges. Stately palm trees, plantains, mangoes, orange trees, are on every side. It is here that the pineapple is in its full glory. Some one tells us that the pineapple of Cuba is an altogether different thing from that "sour, stringy, indigestible thing" which we have at home. On the whole, however, our fruits—our apples and peaches and pears and strawberries—are better than those peculiar to the tropics.

We have the advantage of the Cubans, too, in our singing birds. Except for a few visitors from the coast of Florida, the birds of Cuba are songless. Tropical birds, as a rule, are beautiful and brightly colored but unmusical. To one accustomed to our own songsters, the silence of a Cuban forest is almost oppressive. The occasional scream of a parrot is all that breaks the stillness.

Perhaps, after all, nothing would seem as strange to us as the people and cities. The foreign tongue, the quaint sights, the curious customs—all would make us feel very far away from home. This feeling, however, would die out when we found ourselves, as we surely would, some Sunday morning, in a Baptist church. Though the words of hymn and, prayer and sermon would be strange to us, the home feeling would be there as we worshipped God in the midst of our brethren.—*Annie Winston, in Kind Words.*

Diaz Persecuted in Cuba by Roman Catholics.

The spirit of persecution is active in Cuba, under the guidance of the Roman Catholic priests. In a published statement, our missionary, Rev. A. J. Diaz, tells of some of the persecutions thus:

"My brother and I went to a town near Havana, one evening, to hold a meeting. We found but one place vacant and that was a store. The priests had been ahead of us; however, and had told the people not to rent any place to us. At last, we found a place with the roof crumbling and almost in ruins. Now the law requires that we hold meetings *inside* of a building, but does not say anything about a roof being on it, so we took the place and prepared to have our meeting. Soon we had a large congregation, and then we began to preach and to sing. We were the only Baptists in that town, and the mob cried out they did not want any Protestants there, and did all it was possible to disturb us. In the course of the tumult we heard the report of a gun, and a little boy sitting up in front was shot dead. We afterwards learned that the priests had gone up into the tower of the church, and had tried to shoot me through a hole in the wall, which was at my back. The soldiers came and put the mob out of the building, and my brother put me into a room and told me to hide there while he kept the crowd away. After five or six minutes the noise stopped and I went out to see where my brother was. We were roughly handled by the crowd; they tore our clothes and slapped our faces, and we were about pulled to pieces when the guard came to take us to the mayor.

When we were presented to him, he asked us the usual questions as to where we were from, what we had been doing, etc. We told him we had come from Havana to hold a meeting, and had been prevented from doing so by the mob, and that we were American citizens, and produced our papers of citizenship. When he learned that we were American citizens, he was very profuse in his apologies and allowed us to go free."

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.
"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE breech-loader $7.50. RIFLES $2.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 108 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of **Revised Fee Bill and List of Blanks to be used.**

EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6.40 a m
Lv Climax	.....	.....	8.35 a m
Ar Greensboro	.....	.....	9.20 a m

		No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro		11.00 a m	5.00 p m
Lv Stokesdale		12.20 a m	6.15 p m
Ar Madison		1.10 a m	7.05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun Walnut Cove	1.52 p m		.....
Lv N & W Jun Walnut Cove	2.30 p m		.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.18 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.20 p m		.....
Lv Fayetteville	7.46 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 47 p m	.....
Lv Hope Mills		8 05 p m	.....
Lv Red Springs		8 49 p m	.....
Lv Maxton		9 20 p m	.....
Ar Bennettsville		10 15 p m	.....
Lv Greensboro			3 05 p m
Lv Climax			4 30 p m
Ar Ramseur			6 00 p m

		No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison		1 50 p m	8 30 p m
Lv Stokesdale		3 05 p m	9 35 p m
Ar Greensboro		4 05 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the North and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Bennettsville and all points south of [illegible] will arrive at Raleigh at 11:10 a m, and have hours in Raleigh, and reach [illegible] Ample time for breakfast and dinner at Fayetteville, and dinner at Walnut Cove.

W. A. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

MARRIED.

STAMPS—GWYN—On Dec. 8th, 1892, at the residence of L. A. Gwyn in Caswell county, N. C., by Rev. J. K Howell, Mr. W. R. Stamps to Miss Ella C. Gwyn.

CRITCHER—O'BRYAN—On Dec. 4th, 1892, at the residence of the bride's father, Mr. Spencer R. O'Bryan, in Granville county, N. C., by Rev. C. A. Jenkens, Mr. Robert T. Critcher and Miss Cornelia B. O'Bryan.

DIED.

BLOODWORTH—Near Rocky Point, Pender county, Bro. Robert T. Bloodworth, in the twenty-ninth year of his age. He was a member of Burgaw Baptist church, and died as he had lived, trusting his Saviour.

R. E. PEELE.

GLENN—On the evening of Dec. 8th, 1892, at 6 o'clock, in Raleigh, Myrtle May, the eight-year old daughter of A. F. and N. A. Glenn. Little Myrtle was the favorite child of her parents, and was loved and admired by all who knew her. She bore her brief illness with fortitude, and not a murmur escaped the dear one's lips. The parents have one treasure less on earth, but one more in heaven. The funeral was preached by Rev. J. B. Hurley, and her remains were interred in Oakwood cemetery. "It is well with the child."

COM.

DEVANE—Died of apoplexy, at her home in Bladen county, Oct. 25th, 1892, Mrs. Dr. J. S. DeVane. She was the daughter of Dr. James G. Dickson of Duplin county, a prominent Baptist in his day, and was born July 4th, 1836; was educated, in part, at Murfreesboro; united with Bear Marsh church, Duplin county, in 1855, and was married in 1856.

She survived her beloved husband about nine months. In every relation of life she was an ornament of her sex, and died lamented and beloved by all who knew her. She left three children, all of whom are grown. Alas, for the world when such treasures are removed from it.

T. H. PRITCHARD.

JOHNSON—The death and experience of a young man on the 12th inst. in Duplin county, to wit: Ashby E. Johnson, aged sixteen years, may be of inspiration to young men at least. While living he witnessed for Christ to even his home people. It is rare that a boy will do this. He said his hope of heaven was strong, and for twelve months he has been in feeble health. He departed for his long home in triumphant faith. His people have many good evidences that he is with the Saviour he talked so much about.

I buried him just at sun-down on Sunday evening, Nov. 13th, to await the resurrection.

M. C. WALTON.

The American Baptist Publication Society has published an improved edition of the Revised Bible Union Testament. The work has been carefully edited by Drs. Henry G. Weston, John A. Broadus, and Alvah Hovey. The exact meaning of the inspired text is translated by corresponding words and phrases, as far as they can be found, in the present state of the English language. The editors have freely availed themselves of the earlier and later English versions and revisions, as well as the original text. Inasmuch as differences of opinion exist as to the displacing of words used in the commonly received version relating to the ordinance of baptism, two editions of this revised version are published; the one retaining the words "immerse," etc., employed in the Bible Union Version, and the other the words "baptize," etc., found in the commonly received version, but in all other respects the two editions are alike.

A New York syndicate has bought up the street railway lines of New Orleans, and will substitute electricity for mules.

Dr. Oliver Wendell Holmes, will, it is understood, write the ode to be sang at the opening of the World's Fair next May.

The English Steamer Ravenna collided with a Japanese boat in the Sea of Japan and sunk it. Seventy-four lives were lost.

From January 1st, 1892, to the first of last June, 597,663 immigrants arrived in this country. Of this number 2,081 were sent back.

The English steamship "Greystone" was recently wrecked near the mouth of the river Elbe, in Germany. Twenty-three persons were drowned.

Extensive tin plate works in England have resumed operations after a suspension of three months. American orders caused the resumption.

The Nicaragua Canal Convention was recently held in New Orleans, La. Delegates were in attendance from every State and Territory of the Union.

At Louisville, Ky., December 9th, Dennis McCartney, Stephen Hite, Grant Thomas and Nelson Lewis paid upon the scaffold the penalty of wilful murder.

The International Monetary Conference committee which met in Brussels, rejected the proposition of Mr. de Rothschilds, of the English delegation, which proposed that European nations unite in the purchase of a limited amount of silver. The bimetalists were greatly encouraged by the rejection of the scheme.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Mr. Ben T. Webb, of Birmingham, Ala., son of Rev. J. B. Webb, of this place, has invented a gun to throw dynamite bombs with powder. The gun will throw the bombs six miles. A stock company has been organized with $500,000 capitalization, and Mr. Webb has been given $225,000 of stock in it for the sole right to manufacture guns.—*Winston Free Press.*

FOR DYSPEPSIA,
Indigestion, and Stomach Troubles, use
BROWN'S IRON BITTERS.
Dyspepsia has baffled the skill of many physicians. Brown's Iron Bitters has cured it in all its forms. Genuine has trade-mark and crossed red lines on wrapper.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Pittsburgh. GEO. A. MACBETH CO.

Miss Kathleen Murphy, of Dublin, at the recent examinations of the Royal University of Ireland, carried off from a large number of competitors the Studentship Prize in modern literature, said to be worth $1,500.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Collection at Convention, $82.10; contributions by churches, individuals, &c., 769.05. Total amount, 851.15.

[Owing to want of space, we are compelled to omit this week the names of the contributors, and the amount paid by each, making the foregoing 769.05, but will insert the same next week.—EDITOR.]

Foreign Missions—S S, Laurinburg church, $5.88; W M S, Masonboro ch, 1.15; Lattimore ch, King's Mountain, 5.00; So Forks Asso, 21.75; Greenville ch Tar River, 6.00; Harrellsville ch, W Chowan, 6.72; Laurinburg ch, 4.50; W M S, Apex ch, 1.75; H T Hicks, Raleigh, 1.00; W M S, Brooklyn ch, 4.15; Moore's Chapel ch, 1.50; Graham ch, East Durham, 1.50; Piny Forest ch, Columbus, 2.00; W M S, Lilesville ch, 2.00; Brassfields ch, Central, 2.00; Enan ch, Flat River, 2.00; W M S, Kiser ch, Sandy Creek, 50c; Enterprise ch, Tar River, 50c; Rich Square ch, W Chowan, 27.23. Total, 94.13.

Home Missions—Amis' Chapel church, Flat River, $4.65; W M S, Masonboro ch, 1.15; Lattimore ch, King's Mountain, 2.00; South Fork Asso, 15.88; Western Union of Eastern Asso, 3.24; Harrellsville ch, W Chowan, 2.68; Laurinburg ch, 7.50; W M S, Apex ch, 1.75; Graham ch, East Durham, 1.00; W M S, Oxford ch, 13.85; First ch, Raleigh, Central, 100.69; W M S, ditto, ditto, 28.83; W M S, Kiser ch, Sandy Creek, 50c; Enterprise ch, Tar River, 50c; Rich Square ch, W Chowan, 5.00. Total, 188.22.

Education—Antioch ch, Robeson, $1.00; W M S, Henderson ch, Tar River, 9.90; Bethlehem ch, W Chowan, 4.17; So Fork Asso, 31.10; Henderson ch, 17.00; Western Union of Eastern Asso, 2.81; Harrellsville ch, W Chowan, 6.96; W M S, Apex ch, 1.70; C D Peterson, 7.00; Graham ch, East Durham, 1.00; Jackson ch, W Chowan, 2.47; Rich Square ch, West Chowan, 10.00; Reidsville ch, Beulah, 17.54. Total, 112.65.

Orphanage—Gardener's ch, $1.85; Maxton ch, Robeson, 3.00; Centerville ch, ditto, 1.66; Spring Hill ch, ditto, 9.37; Tolarsville ch, ditto, 3.10; Big Branch ch, ditto, 5.58; Harrellsville ch, W Chowan, 3.09; Robert's Chapel ch, ditto, 4.20; S S, ditto, ditto, 5.21; Laurinburg ch, 6.50; S S, First ch, Raleigh, Central, 15.00; S S, Republican, W Chowan, 2.75; H T Hicks, Raleigh, 2.00; Clim ch, W Chowan, 5.27; S S, Enan ch, Flat River, 1.60; Pleasant Grove ch, Tar River, 2.25; Peach Tree ch, ditto, 2.21. Total, 74.64.

Centennial Fund (Foreign Missions)—Ballard's Bridge ch, $9.70; Hoffman ch, 75c; Piny Forest ch, 5.00; French's Creek S S, 4.32; Enterprise ch, Tar River, 5.00; Olivet ch, Meck and Cab, 4.50. Total, 29.27.

Centennial Fund (Home Missions)—Hoffman ch, 75c.

Ministerial Relief Fund—Gardener's ch, $1.20; Cross Roads ch, Robeson, 3.00; Maxton ch, ditto, 2.00; Spring Hill ch, ditto, 25c; Big Branch ch, ditto, 50c; Antioch ch, 45c; South Fork Asso, 4.18; "Two Widowed Sisters," 50c. Total, 12.08.

S B Theo Seminary—So Fork Asso, $1.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec 5t 1892.

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First Quarter, 1893.

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(CONTINUED FROM THE THIRD PAGE).

The Convention was then called to order by President Marsh.

The report on State Missions was read by Dr. C. Durham.

The following interesting and encouraging facts appear in the body of the report:

The results of this year's work can only be indicated in part by the following figures: Sermons, 11,486; mission churches supplied, 228; out stations supplied, 427; baptisms, 1,142; added by letter, 1,294; churches organized, 62; Sunday-schools organized, 63; houses of worship finished and occupied, 28; cost of these twenty-eight houses of worship, $33,600; houses of worship being built, 87.

Many of the places aided this year have become self-sustaining, and will no longer need the aid of the Board. The average cost of the buildings has been about $1,200. Thus it will be seen that the church property acquired for the denomination through this departmentis worth more than double the cost of the entire State Mission work for the year.

The results of the work done through this Board for the year ending May 1, 1892, can only be indicated by the following:

Missionaries, 365; weeks of labor, 10,640; churches and stations, 1,324; sermons and addresses, 46,866; prayer meetings, 14,042; baptisms, 5,274; received by letter, 5,973; total additions, 11,785; Sunday-schools organized, 342; teachers and pupils, 17,785; religious visits, 54,336; churches constituted, 179; houses of worship built, 80; Bibles and Testaments, 4,304; pages and tracts distributed, 919,472.

Dr. Chas. E. Taylor, by request, spoke to the report. He said the report was the best which had ever appeared upon this feature of our work; and that the Convention now in session was an inspiration to us all, and that in point of ability it was equal to the Southern Baptist Convention which met in this city twenty years ago; that he was rejoiced that so much of this work mentioned in the report was done by preaching. The number of sermons preached by brethren at work under the State Board would, if all were listened to by one man, every day in the year, consume more than thirty years of his life. Thirty years of solid preaching! The thought is overwhelming. He was gratified that a large part of the progress in religious work is seen in this Southland; that he had thought it might be, after all, that the Lord would in some way recompense the Southern States for the suffering and losses which came to them through the late war. In other sections we find an abundance of money and pensions, but along with their religious thought a great deal of dry rot. He was glad that such a large proportion of this work was done in the country; we will never get the towns until we get the country. We meet here in this city where the Baptists are recognized as strong and influential. It was not through the work of the men who have been located here, though they have done their work well that such is the case, but rather we owe it to the labors of such men as Bro. Patrick Dowd and Bro. John Purefoy, who spent their lives in preaching in Chatham and in Wake, and under whose ministry large numbers were converted who afterwards made their homes in this city.

Dr. Taylor said there was a spirit of enthusiasm which pervaded the entire report. No change in the methods of doing the work. No step backwards.

The work of the State Mission Board, while performed in North Carolina, has been fertilizing and fruitful in many States and in many lands. Streams of usefulness have flowed from their labors which have not exhausted themselves within our State, as a Dead Sea which receives but never gives forth. Its influence has been like North Carolina's beautiful rivers. All of these, except two or three on the northern border, flow from North Carolina into other States. Ask the clear flowing waters in the valleys of Watauga whither they are going; ask the French Broad, the Yadkin, the Catawba, and they will all tell you that they are going to gladden the fields of Virginia and Tennessee and South Carolina. Just so have unnumbered currents of fertilizing and spiritual influence—of spiritual energy—flowed for a century and a half into the West and South, and to heathen lands, from the sacrifices and labors of Baptists in the Old North State.

Dr. Taylor was listened to with much interest from the first to the last of his admirable address, of which the above is a very imperfect outline.

Dr. Taylor was followed by Dr. C. Durham, Corresponding Secretary of the Board of Missions, who stated that taking all of our work together, we had expended more than $21,000 more than had ever been raised by the denomination in any year of its history in the State. And in all of this not a cent was included which has been expended in church building. Seventy new houses of worship are in course of erection, and twenty-eight had been completed during the year at a cost of $33,000. No part of the work had been pressed at the expense of any other part, but that the object had been to develop the work in all its varied forms and interests.

At the close of Dr. Durham's speech a collection was taken, and the Convention raised in cash and pledges $450.

At the close of the discussion on State Missions the Centennial of Missions was taken up and ably discussed by Dr. F. M. Ellis of Baltimore, who was here by special invitation to speak on this subject. He discussed the subject in a most learned and elaborate manner. This address was embraced under two or three general divisions. First, the evangelising the nations. Second, their baptism and chiefly the teaching of the nations thus evangelized and baptized. Dr. Ellis was unusually strong, clear and forcible in his style, and made a fine impression upon the audience.

Dr. Ellis was followed by Dr. W. D. Powell, who is, so to speak, an ecclesiastical cyclone. He puts all of his soul and strength in all he does or says. He meant business, and asked for $15,000 for the centennial of missions. He made a superb effort, and received in pledges about $7,000.

NIGHT SESSION.

The Convention met at 7:30 p. m., and after prayer by Rev. J. B. Harrell, the report on the Thomasville Orphanage was read and discussed by W. A. Montgomery, Esq., J. H. Mills, superintendent, and Dr. W. E. Dickinson. At the close of these admirable addresses a cash collection was taken amounting to $225.

SUNDAY.

Services were held at the following places:

Baptist Tabernacle—11 a. m., Dr. F. M. Ellis, Baltimore, Md.; 7:30 p. m., Rev. R. T. Vann, Scotland Neck.

First Baptist—11 a. m., Rev. J. S. Dill, Atlanta, Ga.; 7:30 p. m., Dr. F. M. Ellis.

Fayetteville Street Baptist—7:30 p. m., Rev. G. M. Duke, Nashville, N. C.

West End Baptist Chapel—7:30 p. m., Rev. S. F. Conrad, Winston.

Presbyterian—11 a. m., Dr. J. L. Carroll, Chapel Hill; 7:30 p. m., Rev. W. C. Tyree, Durham.

Edenton Street M. E.—11 a. m., Dr. C. S. Blackwell, Elizabeth City; 7:30 p. m, Rev. J. W. Wildman, Wadesboro.

Central M. E.—11 a. m., Rev. A. J. S. Thomas, Columbia, S. C., 7:30 p. m., Rev. W. B. Oliver, Fayetteville.

Christian—11 a. m., Rev. J. H. Edwards, Goldsboro; 7:30 p. m., Rev. H. C. Moore, Morehead City.

Y. M. C. A.—4 p. m., Rev. M. L. Kesler, Laurinburg, and J. Y. Joyner of Goldsboro.

Peace Institute—4:30 p. m. Dr. Thomas Hume, State University.

A. and M. College—3 p. m., Dr. L. G. Broughton, Winston.

Brooklyn church—11 a. m., Rev. C. P. Justice; 7:30 p. m., Rev. H. F. Sproles.

COLORED.

Shaw University—11 a. m., Rev. W. A. Bagby, Brazil.

First Baptist—3 p. m., Rev. A. W. Burfoot, Hertford; 7:30 p. m., Rev. C. B. Williams, Winston.

Congregational—11 a. m., Rev. M. P. Matheney, Lincolnton; 7:30 p. m., Rev. J. B. Harrell, Elizabeth City.

The Woman's Missionary Societies—First Baptist church, 3 p. m., Speakers: Dr. H. A. Tupper, Richmond, Va., Rev. J. S. Dill, Rev. W. A. Bagby and Dr. Ellis.

The Convention closed Monday night to meet next year with the church in Elizabeth City. The women's missionary meeting was held in the First church and adjourned on Monday to assemble in Elizabeth City in 1893. For want of space, we are compelled to defer the insertion of Monday's proceedings of the Convention and also those of the sisters' missionary meeting until next week.

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Our Young People.

There can be but one opinion about the American Baptist Publication Society's paper, *Our Young People*. It is excellent, and will be invaluable to those for whom it is designed. It is well that the Publication Society is taking the lead in providing a literature for the youth of our denomination that will aid in their cultivation in knowledge, piety and activity. *Our Young People* is the cheapest paper of its class published. It is issued fortnightly. Price, only 40 cents in clubs of five copies or more. So far as we know, the Baptists do not *publish anywhere any other paper of this grade.*

NEWS OF THE WEEK.

State News.

Marshall Allen, colored, was killed in a well at Winston by a cave in.

Mr. Chas. F. McKesson of Morganton, N. C., is on a lecturing tour in Illinois.

The earnings of the Oxford & Clarksville railroad for the year, just closed exceeded its expenses by $20,000.

A costly planing machine plant will be established at Carolina City instead of a dry kiln as stated last week.

Mr. B. N. Duke, of Durham, proposes to insure the lives of fifty men for $10,000 each for the benefit of the Trinity College endowment fund.

Governor Holt offers a reward of $200 for the unknown persons who last spring burned the residence of G. W. Livingston in Henderson county.

The Legislature will be called on to appropriate $60,000 to complete the deaf-mute institution at Morganton. Work will be resumed on the building next spring.

We acknowledge the receipt of a copy of the twentieth annual report of the proceedings of the North Carolina Press Association which convened in Charlotte last July.

A post mortem examination held yesterday over Wm. Tillman, colored, who was shot and mortally wounded last Friday night by Ben Huskins, revealed the remarkable fact that the bullet, a (thirty-two calibre) had passed through the negro's heart, notwithstanding which he lived from Friday night until Tuesday afternoon. The bullet, Dr. Wilder says, passed through the right ventricle of the heart. Such an occurrence has been known in medical science but rarely—never before in this country. The negro was up and walking about the morning after he was shot.—*Charlotte Observer, December* 1.

The Baptist Superintendent.

Enlarged to Sixteen Pages.

Rev. C. R. BLACKALL, Editor.

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NEW YORK: Times Building; ATLANTA: 66½ Whitehall Street;
CHICAGO: 122 Wabash Avenue; DALLAS: 345 Main Street.

General News.

A ship canal from the Great Lakes to New York is now proposed.

Snow-storms are delaying railway traffic in Wales and Scotland.

The Florida orange crop is reported small, but California has a large one.

An unsuccessful attempt to assassinate President Hippolyte of Hayti was recently made.

The Longstreet Armory at Cleveland, O., was destroyed by fire last Thursday, causing a loss of $50,000.

A trans-Atlantic steamship line is to be established between Charleston, S. C., and Mediterranean ports.

The National Prison Congress convened in Baltimore recently. Ex-President Hayes made the opening address.

The Stone City Bank, and the Joliet Enterprise Co., at Joliet, Ill., have failed with liabilities of over $500,000.

Capt. Samuel Barron, formerly of the United States Navy and the Confederate Navy, died recently at Norfolk.

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This institution is open all the year around for both ladies and gentlemen. Its students are graduated in the full Business and Shorthand courses, including Book-keeping, Practical Business, Banking, Wholesaling, Commission, Business Law, Business Forms, Business Arithmetic, English, Correspondence, Spelling, Penmanship, Shorthand, Typewriting, Political Economy, Civil Government, Literary Society work and Parliamentary Law. It has a full corps of thoroughly experienced Business College teachers and a course as modern and comprehensive as any institution to be found, including lectures upon various practical subjects by distinguished gentlemen. It has large elegant apartments, new modern furniture, Bank, Wholesale, Commission and Exchange offices and is fully equipped to compete with the best institutions of the country. Asheville is a beautiful and progressive city of about 13,000 inhabitants with climate and scenery famous the world over and is said to entertain fully 100,000 visitors annually, being crowded both winter and summer.

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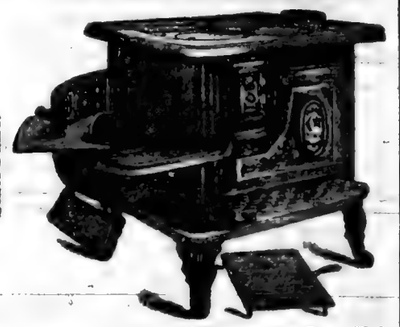

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Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C. VANN,
Exr. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

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He Died for Me.

When time seems short, and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be—
I know my Saviour died for me.

His name is Jesus, and he died,
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I can be;
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death;
Yet since I know his grace is free
I know the Saviour died for me.

I read God's Holy Word, and find
Great truths which far transcend my mind;
A little do I know beside;
This is my best theology—
I know the Saviour died for me.

My faith is weak, but tis thy gift;
Thou canst my helpless soul uplift,
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

—Dr. Geo. W. Bethune.

How a Soldier Ran Away to Sea.

One hundred and nine years ago, in the month of February, 1777, a young French guardsman ran away to sea.

And a most singular running away it was. He did not wish to be a sailor, but he was so anxious to go that he bought a ship to run away in—for he was a very wealthy young man, and, though he was only nineteen, he held a commission as major-general in the armies of a land three thousand miles away, a land he had never seen and the language of which he could not speak. The King of France commanded him to remain at home, his friends and relatives tried to restrain him, and even representatives, or agents, of the country in defense of which he desired to fight would not encourage his purpose. And when the young man, while dining at the house of the British ambassador to France, openly avowed his sympathy with a downtrodden people, and his determination to help them gain their freedom, the ambassador acted quickly. At his request, the rich young enthusiast was arrested by the French government, and orders were given to seize his ship, which was awaiting him at Bordeaux. But ship and owner both slipped away, and, sailing from the port of Pasajes in Spain, the runaway, with eleven chosen companions, was soon on the sea, bound for America, and beyond the reach of both friends and foes.

On April 25, 1777, he landed at the little port of Georgetown, at the mouth of the Great Pee Dee river, in South Carolina, and from that day forward, the career of Marie Jean Paul Roch Yves Gilbert Motier, Marquis de La Fayette, has held a place in the history of America, and in the interest and affection of the American people.—*St. Nicholas.*

The Waning Year.

The year is waning. But a few brief weeks remain of the twelve-month which, so short a time ago, we hailed as the "new year." The reflection naturally comes, "What have we accomplished in the months and weeks past? How nearly have we realized our purpose formed, devoutly and prayerfully no doubt, at the beginning of this new stage of life?" In nearly every case the answer must be one mingled with remorse and regret, for such is the weakness and insufficiency of human nature that few of us ever realize fully, or even approximately, the ideals we set before us. And yet if the *direction* of our lives has been toward good rather than evil, if we have made *some* progress, however small, in righteousness and spirituality, let us rejoice. If we have rendered some service to the cause of Christ, though it be but the giving of a cup of cold water to a thirsty soul, we have helped on by so much the kingdom of our Lord. Let the thought that we have *endeavored*, check the feeling of despondency which comes over us when we measure our accomplishment by standards we fain would have reached.

And let us not forget that there is still opportunity to round out a year of imperfect service by new consecration, by more devoted labor. Shall we not try to "redeem the time" which yet remains to us? Some soul may yet be reached; some neglected task may yet be completed. Even if the page before us is blotted with sins and faults, there is time to make it fair and clean, by seeking God's forgiving mercy and walking henceforth in purity and singleness of heart. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."—*Zion's Herald.*

Excellence of Salt.

If the feet are tired or painful after long standing, great relief can be had by bathing them in salt water. A handful of salt to a gallon of water is the right proportion. Have the water as hot as can be comfortably borne. Immerse the feet and throw the water over the legs as far as the knees with the hands. When the water becomes too cool, rub briskly with a flesh-towel. This method, if used night and morning, will cure neuralgia of the feet.

[illegible] may be greatly brightened by first washing thoroughly and then going over [illegible] with a clean cloth and clear salt and [illegible]. Use a cupful of coarse salt to a large [illegible] water.

[illegible] as a tooth powder is better than almost anything that can be bought. It keeps the teeth brilliantly white and the gums hard and rosy.

If, after having a tooth pulled, the mouth is filled with salt and water, it will allay the danger of having a hemorrhage.

To clean willow furniture, use salt and water. Apply with a nail-brush, scrub well and dry thoroughly.

When broiling steak, throw a little salt on the coals and the blaze from the dripping fat will not annoy.

Damp salt will remove the discoloration of cups and saucers caused by tea and careless washing.

Brass work can be kept beautifully bright by occasionally rubbing with salt and vinegar.

Wash the mica of the stove doors with salt and vinegar.

Salt in whitewash will make it stick better.—*Selected.*

A Father's Worry.

Your poor wearied wife losing sleep night after night nursing the little one suffering from that night-fiend to children and horror to parents, CROUP, should have a bottle of Taylor's Cherokee Remedy of Sweet Gum and Mullein, an undoubted cough preventive and cure for coughs, colds and consumption.

Barley in the South.

Barley as a regular grain crop is but little known in the South. It is, however, one of the standards in various parts of the world, in the old world especially. All over the Pacific coast of North America the grain is extensively grown, taking the place of our Indian corn as an element of food for horses and other live stock on the farm or ranch. The California crop of barley is immense, there being, as a rule, no corn cultivated in that State except on a small scale in a few localities; and then the product is confined almost exclusively to the roasting ear patch. Not one horse in a thousand in California knows what corn is.

It is a little remarkable that our Southern people have so long neglected this valuable grain. It is more valuable as a horse food than corn, and it is far more easily cultivated. There is also more economy in growing barley. With the majority of our Southern farmers, corn is one of the most troublesome and expensive of all the grains to cultivate. To grow it successfully requires long and close attention, the season of its culture and harvesting stretching from February to November. With the same expense of cultivation and labor generally put into a barley crop the barley yield will be worth largely more to the Southern farmer than the corn crop gives on our average land, while the period of cultivation and harvesting embraces only a few days each in the fall and summer.

One of the great advantages barley has over corn is that it enables the farmer to dispose of the employment and feeding of hoe hands through the long months of summer. Another advantage lies in the fact that one of the most valuable features of the barley crop comes in the rich pasture, or soiling, which the plant affords in the winter time when green food is scarce and important. Experiments made by some of our most progressive farmers in Georgia in the cultivation of barley shows that it can not only be grown with success as a grain crop here, but those experiments have demonstrated clearly also that it is one our most valuable plants for soiling purposes.

The season of the year is now approaching for sowing barley. We would advise our planters who have not heretofore had experience in growing the grain to plant a few acres as an experimental crop. The ground should be well prepared, well fertilized and plowed deeply; and then the grain sowed very thickly and harrowed in, leaving the land so that a scythe or mowing machine can easily run over it.—*M. V. M., in Houston Post.*

Dickens' Advice to his Son.

The following is a portion of a letter written by Charles Dickens to one of his sons when the latter left home for school. It is from the pen of Mamie Dickens the novelist's daughter, and was written for the *Ladies' Home Journal*:

"I have put a New Testament among your books for the very same reason, and with the very same hopes that made me write an easy account of it for you when you were a little child. Because it is the best book that ever was or will be known in the world; and because it teaches you the best lesson by which any human creature who tries to be truthful and faithful to duty can possibly be guided.

"As your brothers have gone away, one by one, I have written to each such words as I am writing to you, and have entreated them all to guide themselves by this book, putting aside the interpretations and inventions of men. You will remember that you have never at home been wearied about religious observances or mere formalities. I have always been anxious not to weary my children with such things before they are old enough to form opinions respecting them. You will, therefore, understand the better that I now most solemnly impress upon you the truth and beauty of the christian religion as it came from Christ himself, and the impossibility of your going far wrong if you humbly but heartily respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to say, in after life that you had a kind father."

No other remedy is so reliable, in cases of sudden colds, or coughs, or for any and all derangements of the throat and lungs, as Ayer's Cherry Pectoral. This wonderful medicine affords great relief in consumption, even in the advanced stages of that disease.

Great Feats of Memory.

Idiots have been known whose memory for names and words was so retentive that they could repeat a sermon verbatim and indicate where the preacher blew his nose and coughed while delivering it.

Cardinal Mazzofanti, the linguist, who is said to have known a hundred languages, declared that he never forgot a word he once learned. To a friend who had congratulated Leyden on his remarkable memory, he replied that he often found it a source of great inconvenience. On the friend expressing surprise he explained that he had often wished to recollect a particular expression in some thing he had read, but could not do it until he had repeated the whole passage from the beginning to the expression he desired to recall.

An English clergyman mentions a man who could remember the day of the burial of every person who had died in the parish during thirty-five years, and could also repeat the name and age of each deceased person, and the names of the mourners at his funeral, but so weak was he intellectually that he could not be trusted to feed himself.

Dr. Moffat, the distinguished African missionary and father in law of Dr. Livingstone, once preached a long sermon to a crowd of negroes. Shortly after he had finished he saw a number of negroes gather about a simple-minded young savage. He went to them and discovered that the savage was preaching his sermon over again. Not only was he reproducing the precise words, but imitating the manner and gestures of the white preacher.—*Household Monthly.*

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W. D. Edwards, Palmyra, O., writes: "I have been a great sufferer from Costiveness and Sick Headache, and have tried many medicines, but

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A Tennessee farmer, the subject of the accompanying portrait, gives the following remarkable statement which our readers are requested to show their friends:

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I was affected with Catarrh for ten years. The principal trouble, the first two years, was the formation of scabs in my nostrils, stopping of one or both sides, a dryness in my throat, a dull, heavy aching in the front part of my head, a tendency to take cold more easily than common, and continual roaring, buzzing and ringing sound in my ears. At times the sound would be like distant bells ringing, or cracking, pricking sensations in my ears, which were a constant and great annoyance to me. After the disease had run on about two years my hearing commenced to fail, and for seven years I was so deaf that I could not hear ordinary conversation, and was all the time growing worse. I had spent a great deal of money for relief and had tried all remedies in my reach, with no effect until I used the Aerial Medication in June, 1888, and the very first application opened out my ears and restored my hearing fully; and a continuation of the treatment for several weeks entirely cured me of the Catarrh, and fully restored my general health, which had become impaired, and for three years I have been entirely free from Catarrh, and my hearing has been and is still perfect.

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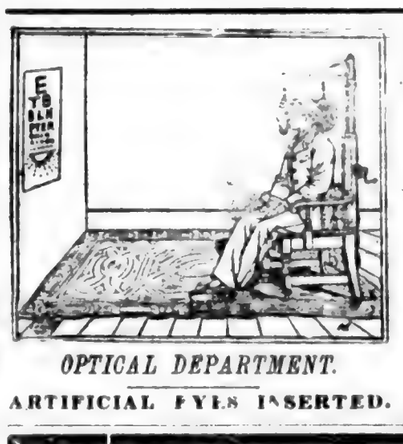

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BAPTIST STATE CONVENTION.

[CONCLUDED FROM LAST WEEK.]

MONDAY—FOURTH DAY.

After religious exercises, the Convention was called to order by President Marsh.

At the close of the reading of Saturday's proceedings, Prof. F. P. Hobgood moved a reconsideration of the resolution passed on Saturday authorizing the State Mission Board to borrow money to pay the salaries of State missionaries when due.

The motion created some discussion by members of the Convention, but upon vote the motion was lost.

Dr. J. D. Hufham, by a vote of the body, was asked to make a statement in reference to the work in Tarboro and in Edgecombe county, which he did. Then followed the regular order of business.

We take the following from the report of J. D. Boushall, Treasurer of the Baptist State Convention, showing the amount which has been expended during the year for the different objects of the Convention: For State Missions, $14,272.95; for Colportage, $515.11; for Foreign Missions, $10,247.72; for Home Missions, $7,218.82; for Board of Education, $3,731.56; for endowment of Wake Forest College, $48.75; for Robeson Institute, $3,600; for Baptist Female College, $15,207.40; for South Aid Fund, $118.12; for Orphanage, $11,866 30; for Ministers' Aid Fund, $1,075 05; for Church Extension, $499.03; for Sunday-schools, $7,019.10; total for all objects, $76,420.81.

After the reading of this report Dr. J. S. Dill of California addressed the Convention on the subject of Home Missions. He expressed great pleasure for the opportunity of addressing the North Carolina Baptist State Convention after having been away from the State for some years. He was specially delighted to see the increase which had marked the work upon which he was asked to speak. He said the work which has been accomplished, and for which we are profoundly grateful, must not suffice; we must still press on, and let its future be more glorious in its extent than what has already past. He said he was rejoiced at the interest which the Board had shown among the colored people in holding institutes for the special instruction and improvement of the colored ministers in the South.

At the close of Dr. Dill's address the report on Wake Forest College was read by Dr. C. Durham.

Dr. Taylor, President of Wake Forest College, was asked to lead the discussion on this subject. He said that of the colleges and institutes for higher education in the United States eighty-seven were State or undenominational schools, and represented 10,000 students, and that there were 259 denominational colleges, and were represented by 40,000 students. He said he was going to claim, in the first place, that these denominational colleges had a right to exist, and while this seemed at first thought evident, yet to all minds it was not evident, as was shown in the strong opposition they had met by men who thought all education ought to be furnished under the direction of the State. From 1830 to 1840 was the college building era; it was during this period that Wake Forest had been built. The building of these colleges was the legitimate outcome of the opposition to the connection between Church and State. What a different country this is to what it would have been, to what it could have been, without these colleges. He was a friend to our own University, but wanted to see it move up so as not to be in competition with our other institutions. In the second place, our denominational colleges were entitled to a generous equipment. My first duty is not to my college, but to my boy. And if I cannot offer to my brethren as good or better chance at my own college, I cannot afford to ask them to send their boys there. You have put money at Wake Forest, but I want to tell you, you have just begun, as compared with what we need and must have to do our best work, and to obtain the highest possibilities of the institution.

In conclusion, Dr. Taylor said our denominational college was entitled to the patronage of its own people; that he had heard it said that young men who were educated at Wake Forest were not likely to share many of the honors and emoluments of office. If that were so, if our people will support and sustain Wake Forest as they may do for the next five years, this state of things will forever disappear.

Dr. Thos. Hume said he wanted to vote for this report, but he could not do so without some modification of that clause in the report which stated that the amount of work which entitled a student to the A. B. degree at Wake Forest and Chapel Hill was practically the same. He said for his part he did not think this was true, and it could only be decided by experts; he said he was a Baptist, and at the same time was a University man; that he loved Wake Forest and honored and loved its worthy president, and that he thought the feature of the report was unwise, inasmuch as it could not be settled here.

Dr. J. L. Carroll thought that the part of the report which assigned as a reason for a less number of students at Wake Forest this year than were there last, as being owing partly to the sharp competition between the University and Wake Forest, ought to be left out, but on hearing the report re-read he withdrew his opposition.

Mr. T. M. Pittman said the University was ours, and that Wake Forest was ours, and that there ought to be no misunderstanding on this question in the Convention; that Dr. Taylor had been misunderstood, and that while Dr. Taylor had said that certain conditions had existed at the University sixty years ago, he also expressly said he was glad they did not now exist as then.

At this point Dr. Hufham obtained the floor. He said the Baptists had always entertained the best feeling for the University. When the University had been gutted, and its walls were silent, it was a Baptist who first took steps for its reorganization; the Baptist Convention lent its aid, and the Baptists have always had the kindest feelings, but we want the University to move up out of our way so that there shall be no competition between it and Wake Forest College.

The committee to nominate a Board of Missions and Sunday schools reported the following named brethren to compose said Board:

J. C. Scarborough, Chairman; C. Durham, Secretary; N. B. Broughton, W. H. Pace, G. M. Allen, C. T. Bailey, T. H. Briggs, J. M. Heck, J. N. Holding, W. N. Jones, J. D. Boushall, G. W. Sanderlin, R. R Overby, J. M. Broughton, J. D. Hufham, J. C. Birdsong, A. L. Ferrell, L. O. Lougee, W. G. Upchurch, T. W. Blake, J. H. Alford, W. H. Holloway, J. W. Carter, C. B. Edwards, T. E. Skinner, E. M. Goodwin, J. J. Hall, W. R. Gwaltney, N. B. Cobb, M. T. Norris, J. B. Barnes, J. B. Martin, J. C. Caddell, F. P. Hobgood, J. C. Ellington, C. J. Hunter, C. W. Carter, J. A. Holleman, T. H. Pritchard; Anson and Richmond Association, J. W. Wildman and L. Johnson; Ashe and Alleghany, James Eller; Atlantic, J. H. Edwards and J. C. Whitney; Alexander, D. W. Pool; Beulah, C. A. Rominger; Brier Creek, W. A. Meyers; Brushy Mountain, R. A. Spainhour; Caldwell, J. V. McCall; Cedar Creek, J. D. Fisher; Central, P. A. Dunn; Catawba River, Samuel Huffman; Cape Fear and Columbus, E. W. Wooten and Dr. A. M. Kennon; Chowan, E. F. Aydlett; Eastern, L. R. Carroll and O. P. Meeks; Elkin, J. S. Kilby; Flat River, R. H. Marsh; Green River, C. B. Justice; King's Mountain, H. F. Schenck; Liberty, James Smith; Little River, J. A. Campbell; Meck. and Cab., C. Gresham; Mt. Zion, W. C. Tyree; Pilot Mountain, H. A. Brown; Raleigh, O. L. Stringfield; Robeson, E. K. Proctor, Jr.; Sandy Creek, O. T. Edwards; South Fork, J. S. Bridges; Stanly, E. F. Eddings; South Atlantic, J. M. Long; Tar River, C. M. Cook, R. D. Fleming, R. T. Vann; Three Forks, E. F. Jones; Union, A. C. Davis; West Chowan, J. B. Brewer; Yadkin, J. B. Burrus; Montgomery, W. M. Bostick; Bladen, W. S. Melvin.

The following named brethren were nominated as the Board of Education:

W. L. Poteat, W. B. Royall, D. W. Allen, C. E. Brewer, J. M. Brewer, J. B. Carlyle, L. Chappell, P. A. Dunn, W. B. Dunn, W. H. Edwards, P. W. Johnson, W. C. Lankford, L. R. Mills, J. B. Powers, F. M. Purefoy, William Royall, C. E. Taylor, J. F. Lanneau, John Mitchell, W. R. Gwaltney, R. E. Royall, W. J. Ferrell, J. C. Fowler, E. W. Sikes, J. C. Maske.

NIGHT SESSION.

Report on the Baptist Female University was read by Dr. C. Durham, and by request Dr. Pritchard spoke to the report. He said we were just coming to appreciate such an institution, and that we must, as Baptists, educate our girls in our own institutions.

He was followed by Dr. Thos. Hume of Chapel Hill, who strongly and in the most beautiful and chaste language advocated the building and equipping an institution such as was outlined by the trustees and friends of this enterprise.

Dr. L. G. Broughton of Winston read a resolution looking to the opening of correspondence with other towns with a view of changing the location of the school, but the resolution failed to meet with much favor in the Convention.

Rev. J. B. Boone thought that Raleigh had not done as well by the enterprise as she ought, and if the enterprise could succeed elsewhere better, Raleigh nor no other town ought to stand in the way.

Dr. T. E. Skinner said the grip had to a large extent interfered with the progress of the institution, and that we ought to regard it now with higher and better motives than the mere fact of which town in the State would pay most to have it located there.

Dr. Durham said there was nothing the matter with the location nor with the work, nor anything else connected with the enterprise. That all the conditions had been complied with, and that the balance of subscriptions would be forthcoming by or before the time they were due.

At this point the previous question was called, and the report of the trustees accepted by the Convention.

The report of the Woman's Mission Union was then taken from the table, and Dr. F. M. Ellis of Baltimore addressed the Convention for ten minutes.

The report on Periodicals was read by Rev. R. Ford, and adopted, as follows:

We cannot overestimate the value and importance of a denominational organ. It is the medium through which the Baptist homes and churches must be reached. It is the vehicle for the dissemination of Baptist doctrine and religious literature. It is the means for conveying general and denominational information. It unifies our people and concentrates our forces. We are to be congratulated that we have such an excellent State paper. The BIBLICAL RECORDER for a half century has faithfully and efficiently served us as our State organ, and we most heartily commend it to the confidence and patronage of our people and suggest that pastors endeavor to enlarge its circulation in all our churches.

The *Foreign Mission Journal* and the *Home Field* are very important agencies for arousing a deeper and wider interest in the mission work and should be widely circulated in all our churches.

Charity and Children is intended to keep our people informed about our Orphanage and in thorough sympathy with this institution so dear to our people.

The *Wake Forest Student* is one of the best college journals in the South. It is an honor to the institution. Besides containing much valuable literature, it conveys much interesting news and information about the college which every Baptist ought to know.

The following is the report of the committee appointed at Goldsboro to investigate and suggest means to increase the circulation of the BIBLICAL RECORDER:

Your committee appointed last year at Goldsboro with instructions to examine and report upon the best means of increasing the circulation of the RECORDER, and as to when the subscription price could be reduced without injury to the standard of the paper, respectfully report that, through the courtesy of the editor, we have had the opportunity to examine the subscription and advertising list, and the income and expenditures of the editor in publishing the paper, and in the opinion of your committee, after an examination of the books, etc., above named, and from such other information as now received, that the price of the paper, with its present amount of advertising and reading matter and circulation, the subscription cannot be reduced and give to the editor the proper return for the labor and capital invested in the enterprise. We believe that the hearty co-operation of the pastors of the churches as recommended in the report on Periodicals is the most effective means of increasing the circulation of the RECORDER.

The following was adopted:

WHEREAS, The Institutes held during the past summer for the purpose of training colored preachers seem to have done much good; therefore

Resolved, That we instruct the Board of Missions to continue the work, and, if possible, enlarge it; that the churches connected with this Convention are hereby requested to take one collection during this Conventional year for this work.

The committee to nominate a Ministers' Relief Board reported the following which was adopted:

W. C. Tyree, C. A. Woodson, W. A. Albright, H. A. Reams, T. E. Cheek, J. L. Markham, T. H. Pritchard, F. P. Hobgood, W. N. Jones.

The Convention adopted a resolution of thanks (offered by Dr. Hume) to the pastors and members of the Tabernacle and First churches for the comfort provided for the Convention; to the pastors and members of other denominations for their christian courtesy; to all who had contributed to the gracious entertainment of members of the body and visitors thereto; to the newspapers for full and accurate reports of proceedings published, and to the railroad companies for special rates to delegates.

Dr. J. J. Hall, the pastor of the Tabernacle church, expressed the great gratification the church felt in having the Convention meet with them.

The following were appointed as the Centennial Committee:

T. H. Pritchard, chairman; C. Durham, J. L. Carroll, R. VanDeventer, J. D. Hufham, J. H. Edwards.

The Convention at 10:45 o'clock, after short but appropriate talks from Drs. Hume, Hufham and Sanderlin, adjourned to meet next year with the church in Elizabeth City.

Do you desire to be almost always amiable and in good humor? Then be at peace always with God and with yourself.—*Marchal.*

Duties of the N. C. Baptist Historical Society to the Early Baptist Preachers of the State.

I wish to call attention to two things which, I think, the Society ought to do in regard to these pioneers of the denomination in North Carolina:

1. To collect and preserve, as far as possible, all the important facts and incidents of their lives. I would like to see the materials gathering for such a work as Taylor's Lives of Virginia Baptist Ministers. Such a book by Dr. J. D. Hufham, or some other brother of like gifts, perpetuating the names and labors of the early Baptist ministry of the State is imperatively demanded at the present time. These brethren rendered invaluable service in laying the foundations for the establishment of the kingdom of Christ and of our denominational prosperity in North Carolina, and these labors ought not to be overlooked and forgotten. The story of their toils and sufferings ought to be gathered up and preserved for the use of the future historian. The truth of history demands it. Already matters of interest in Baptist history are being criticised as doubtful because a faithful record of them has not been made up and preserved. And the sooner special effort is made in this direction, the better. Already many of our old church-books have been destroyed, and the brethren whose recollection could supplement them are passing rapidly away. Already much valuable information has been irrecoverably lost. Shall this loss be increased by longer waiting for something to turn up?

2. To ascertain and mark, as best may be done, their last resting places. It is sad to think that many of these graves are unknown, and that many others of them are unmarked, and will soon be unknown also. How rapidly are we losing sight of them! To my mind there is something very pathetic in the babe idea.

"Beneath" some rugged oak, some pine-tree's "shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid,
The" pioneer Baptist preachers "sleep."

Their toils ended, their sufferings over, they have passed into that long sleep which knows no earthly waking.

"The breezy call of incense-breathing morn,
The swallow twittering from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed."

While engaged in their Master's service, they were often away from home on long missionary journeys, requiring days and weeks, and some times months, cheered, however, and sustained in their arduous labors by the thought of duty done, of souls saved, and of a bright and cheerful welcome on their return to the loved wife and children left behind. But

"For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees, the envied kiss to share."

These quiet, humble homes, the abode of conjugal and parental love, and of domestic happiness, were the sunniest spots on earth to them, however unpretending they might seem in the eyes of people in higher life and of ampler means. And so

"Let not Ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor" Culture "hear with a disdainful smile,
The short and simple annals of the poor"

uneducated Baptist of the long ago. With better advantages they would, perhaps, have filled a larger space in the public eye and accomplished more for God and humanity.

"Perhaps in these neglected spots are laid
Some hearts once pregnant with celestial fire;"
Tongues that great congregations "might have swayed,
Or waked to ecstacy" th'angelic choir,

as they looked upon multitudes of penitent sinners turned to God by their improved powers of argument and appeal, had their opportunities been better.

"But knowledge, to their eyes, her ample page,
Rich with the stores of Time, did ne'er unroll;
Chill Penury repress'd their noble rage,
And frose the genial current of the soul."

There were few colleges and seminaries in their day, and had there been, most of these men had not the means of enjoying their advantages and privileges. So

"Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool, sequester'd vale of life,
They kept the noiseless tenor of their way."

And theirs was the common lot of the great majority. The brightest and the best are not always the favored ones in the public eye. 'Twas ever so.

"Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

And so after living in comparative obscurity, life's labors being done, most of them have passed away into unknown or unmarked graves.

"Nor you, ye proud! impute to these the fault,
If memory o'er their tomb no trophies raise,
Where, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise."

No, it was no fault of theirs. They desired not, they dreamed not, of such tokens of remembrance. Such a pageant was not for the like of them. But who will undertake to say that they did not, now and then, cherish the hope of being kindly remembered when gone, by the brethren and friends and loved ones left behind? Does not human nature instinctively shudder at the thought of being forgotten? And does not sanctified human nature find a well-spring of comfort in the divine promise, Ps. 112: 6, "The righteous shall be in everlasting remembrance?" And all because it satisfies one of the innate longs of the soul.

"On some fond breast the parting soul relies;
Some pious drops the closing eye requires;
E'en from the tomb the voice of Nature cries;
E'en in our ashes live their wonted fires."

Such is the yearning of humanity. There is scarcely an exception to the rule.

"For who, to dumb Forgetfulness a prey,
This pleasing, anxious being e'er resign'd,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind?"

Yes, the desire for affectionate remembrance dwells immortal in the human breast. Quite sure am I that the fathers in our Baptist ministry felt many a time this longing. And yet how little have we done to perpetuate the memory of their names and their labors. How poorly "mindful of th' unhonored dead" have we been. True it is that the times are hard, and many requisitions are made upon our generosity, and all that;

"Yet e'en their bones from insult to protect,
Some frail memorial erected nigh,"
By plain, but kind and loving architect,
"I' invite the passing tribute of a sigh"

from those who in the shifting scenes of life may perchance pass by their humble graves, seems not an unreasonable boon to ask in their name and on their behalf. Surely we can do that much. I appeal, then, for an honest effort on the part of the Society, and those in sympathy with its work, to perform the two duties herein indicated. Let sketches of the important facts and incidents in their lives be made and preserved for history, and their graves be appropriately designated. Then we may with propriety

"No longer seek their virtues to disclose,
Or draw their frailties from their dread abode;
(Then they alike in trembling hope repose,)
The bosom of their Father and their God."

J. L. CARROLL.

Chapel Hill, Dec. 5.

One Cause of Want of Respect for Teachers.

BY ARACHEL.

The present generation of boys is controlled very much by the impressions made upon it by the fathers. The boy of to-day starts to school with an idea that part of his school life is to be devoted to outwitting the teacher. He has obtained this idea from narratives of school life given by his father. Rarely does the parent try to inculcate in his boy's mind the idea that his teacher is his friend—that he is one to be respected and obeyed—that he is one ready to help the boy at any time—whose whole business, in fact, is to do good to the pupils, and good only.

Some boys learn this, in the course of time; but, strange to say, they seldom impart this information to their fellow-students. Many boys never learn it—and go through their school career with the false impression that the teacher is a *quasi* enemy.

The father seldom ascertains how his boy behaves towards his teacher—or with what feelings he regards him. Were he to talk with his boy and manifest an interest in his educational welfare, he would be agreeably surprised to see the improvement in his son's studies.

But the boy, left to his own crude notions and swayed, consciously or unconsciously, by the tremendous power of the opinions of his fellows gets farther and farther away from the truth—and eventually reaches the point where the desire for education ceases. Then the demon of unrest enters—finds a congenial home—and the last state of that boy is worse than the first.

Though the cause for this sad condition rests, to some extent upon the shoulders of the teacher, yet by far the larger part of the burden of responsibility is with parents, especially fathers. Ninety-nine times out of a hundred, when the boy goes wrong, the father sends him "to the dogs." He bewails and laments too late. His laziness and indifference in his boy's early years have done the work.

Again. The father, seventy-five out of a hundred, does not look after his boy in regard to the quality of his companionship. Often, oh how often! is the boy either sent from his home or allowed to go, unquestioned, in order that the parent may have a quiet time. Human nature is—well, human nature. The boy seeks unlawful pleasures—and finds them ready to hand. The companions of his pleasures are not of the kind that love restraint. A restless desire to be free from all control grows stronger and stronger. And during the hours of school attendance he frets and worries till the hour of release comes. Not being fond of his lessons, he dislikes any one who attempts to force him to prepare them. Hence the want of respect for his teacher.

The literary beauty of the Bible has won it many admirers, but it is its Divine authority which makes it what it is. It commands belief and obedience, and compels admiration.—*United Presbyterian.*

The most important [illegible] govern all others, is the [illegible] master of one's self.—*Greene.*

The Biblical Recorder.

WEDNESDAY, DECEMBER 21, 1892.

Rev. C. T. BAILEY, Editor and Proprietor,
J. C. CADDELL, Agent and Correspondent.

TWO THEORIES OF THE CHURCH.

Among professed christians there are two principal theories that prevail in regard to the constituency of the churches, of Christ. One is that the churches should be composed alone of *converted* material; the other is, that the churches may be composed of converted and unconverted material, especially when the latter are received with the desire on their part, and with the intention on the part of the church, to *use* the church as the *means* of developing them into christians.

It requires only a slight study of the Scriptures in order to see that the first of the above theories is scriptural, and the other unscriptural. There are many passages in God's word that fortify this assertion. In Matt. 16: 18, Christ speaks of a *rock*, on which he would build his church; and whether we suppose he referred to himself or to Peter's confession, it is evident that a wise builder like Christ would use only suitable material, that is *converted* material, for the spiritual structure he intended to erect. We would call an earthly architect very unwise to use untempered mortar and rotten material in the erection of a structure intended for the habitation of men; and it is indeed quite a reflection upon the wisdom of the Saviour to suppose that he uses, or intended to use, unsound material for the great spiritual temple that he came to erect among men. Again, notice Acts 2: 47, "And the Lord added to the church daily such as should be saved, (or the saved.") Here we are plainly taught that God adds to his church only saved, (and of course converted), people. Who can improve the divine plan? Who has the authority to attempt it? Has man found a better way than God's?

In Eph. 5: 23 Christ is called the "Head of the church," and in Eph. 1: 23 the church is called Christ's body. To attempt to make Christ the Head of unconverted and sinful people, or to attempt to incorporate such in his body, is blind folly and sacrilegious presumption. Peter, in addressing ancient christians, says, (1 Pet. 2: 5), "Ye also as *lively* stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. And again, in the ninth verse of the same chapter he says, "But ye are a chosen generation, a royal priesthood, a *holy* nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." This language will apply to the collective body of christians called the church of Christ, or with equal force to local bodies of christians scattered through the land called the churches of Christ. Peter spoke of inspiration, and if we admit that the church should be, and is composed of both converted and unconverted material, then we have an inspired man addressing unconverted people as a holy nation, a royal priesthood; and this would bring about a confusion of ideas, of which an inspired man could not be the author. In addition to the passages quoted, notice Col. 1: 18, 24; 1 Cor. 15: 9; Gal. 1: 13; Acts 16: 5; Rom. 16: 14, 15; 2 Cor. 5: 1; 1 Thess. 2: 14; 1 Thess. 1: 4, etc.

Before we dismiss this particular part of the discussion, let us notice that Paul's letters were, in the main, addressed to local, individual churches, such as the church at Rome, at Corinth, at Ephesus, &c.; and in his letters he is constantly giving directions and commands to these earlier christians and churches that only *converted* people had the power, or the will, to comply with. Could not an inspired apostle see the inconsistency and uselessness of commanding unconverted men and women to "let love be without dissimulation;" to "abhor that which is evil, and cleave to that which is good?" Was he open to the charge of sacred irony in advising the church at Rome to rejoice in hope, to be "patient in tribulation," to continue "instant in prayer," and in giving a great many other similar commands? Nay, we are fully persuaded that Paul in his epistles often gives such commands to the christians composing the churches to whom he wrote as to enable any unconverted people that had crept in unawares to realize their inability and unwillingness to comply with them, and hence, that their proper place was *out of*, and not *in*, the church.

As to the second theory mentioned, that the church is, and should be composed of converted and unconverted material, it is safe to say that it will not stand the test of Scriptural analysis. Weak and unscriptural as this theory is, however, it has many modern supporters. It is a well-known fact that John Wesley did not contemplate the separation of himself and his followers from the church of England when he and his co laborers first organized religious *societies* in England. The prime object of these societies was to develop and improve the christian graces of the converted people who united with them, and also of such unconverted people as joined them, with the ultimate hope of being developed *into* christians. As the local society did not claim to be a *church*, they saw no inconsistency in receiving any who desired to unite with it simply for the moral and religious culture such society might afford them. This was all well enough, while those societies continued to exist *as societies*. People of all kinds now join benevolent societies that they may enjoy the social, benevolent, or even religious culture they may derive from them. By a sudden metamorphosis the societies organized by Mr. Wesley ceased to be societies, and were resolved into local churches, the collective body of which are called the Methodist church. Nobody can dispute the right of Mr. Wesley's followers to organize themselves into churches. That great organization called the Methodist church contains a great host of christian people. Some of our true and tried friends are among them; but we are pursuaded that they will suffer a friend to say that it would have been, we think, better for them and for the world if they had dropped the *society* plan when they organized their local churches, because, according to that plan, not only converted people are encouraged to join their churches, but unconverted men and women are warmly welcomed to their fold, if they simply express a *desire* to flee from the wrath to come, or in other words, if they simply *promise* to try to reform. Any people who adopt this plan of receiving members are forced to adopt the second theory mentioned; and hence, to regard the church as not only the receptacle and home of regenerated people, but also the *means* of transforming and transferring men from nature's darkness *into* the marvellous light of the gospel. We may get no thanks for expressing this opinion. Many of our worthy Methodist brethren may claim that this is not exactly *their* theory of the church. We are aware of the fact, moreover, that some, perhaps many, of their best preachers rather discourage the idea of unconverted people joining their churches simply as *seekers* of religion; still we contend that said custom is only the logical outcome of the society plan which has been engrafted into their system of church work.

As proof that we have not misrepresented our brethren of that denomination, it is often the case that one meets men and women who are connected with their churches who do not profess to be converted. We are informed by the best authority that one of their most noted evangelists opened a sermon before a large audience in a North Carolina city with these words: "The *worst* man in this house to-night ought to join the church;" and so far as we have heard, not the least *dissent* was expressed by any one among the large number of intelligent members of his church who heard the remark. We are not so oblivious to facts, however, as to claim that the followers of Mr. Wesley are the only people who virtually hold to the second theory mentioned. Said theory is as firmly held by some other denominations as by our Methodist brethren.

In conclusion, we must add, with brotherly charity for all, that we can but think that the general adoption of the first theory mentioned, to the exclusion of the second, would result in a much better state of things religiously, and relieve the church of Christ of much of the reproach she is bearing on account of the inconsistencies and sins of professed members.

NO PAPER NEXT WEEK.

This will be the last issue of the Biblical Recorder for 1892. Our printers, in common with the balance of the human race, desire, and are entitled to, the Christmas holidays. The next issue will be out on January 4th, 1893, (D. V.)

We are in receipt of the "Improved Edition of the Revised New Testament of the American Bible Union," brought out by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. The committee of revision were Alvah Hovey, D. D., John A. Broadus, D. D., and Henry G. Weston, D. D. This edition is published in two forms, one of which retains the American Bible Union translations of *baptize* (immerse, &c.,) the other has the anglicized form of the Greek word (baptize, &c.) Our copy is in the former.

A church that is "liberal" in its theology is never liberal in its contributions to missions.

REPORT ON BIBLICAL RECORDER.

The following is the report of the committee appointed at Goldsboro to investigate and suggest means to increase the circulation of the Biblical Recorder:

Your committee appointed last year at Goldsboro with instructions to examine and report upon the best means of increasing the circulation of the Recorder, and as to when the subscription price could be reduced without injury to the standard of the paper, respectfully report that, through the courtesy of the editor, we have had the opportunity to examine the subscription and advertising list, and the income and expenditures of the editor in publishing the paper, and in the opinion of your committee, after an examination of the books, etc., above named, and from such other information as now received, that the price of the paper, with its present amount of advertising and reading matter and circulation, the subscription cannot be reduced and give to the editor the proper return for the labor and capital invested in the enterprise. We believe that the hearty co-operation of the pastors of the churches as recommended in the report on Periodicals is the most effective means of increasing the circulation of the Recorder

J. C. Scarborough,
E. K. Proctor, Jr.,
R. D. Fleming,
Committee.

The above report was made at the late session of the Baptist State Convention in accordance with a resolution passed at the Convention which met in Goldsboro in November, 1891.

Some brethren in the State were of the opinion that no such committee was necessary. Others who were just as much interested in the success and prosperity of the Recorder favored the appointing of the committee on the ground that if nothing else was accomplished it might result at least in satisfying those of our brethren who have supposed that a paper like the Recorder could be printed for less than two dollars a year. We hope the report of this committee, which is just what we have been telling the brethren for the past sixteen years, may not only put to rest the notion that such a paper can and ought to be made cheaper, but that the facts as found by this committee may create in the brethren a more active and zealous interest for an increased circulation of the paper.

We have just a word to say in reference to the brethren whose names are at the bottom of this report: The integrity and business capacity of the men are a guarantee that an honest and faithful investigation has been made, and that the findings set out in their report are strictly in accordance with the facts. It is with peculiar satisfaction that we refer to this feature of the transaction.

We cheerfully turned over to the members of the committee all books, papers, and other evidences of credits and indebtedness in order that their work might be complete and their report satisfactory to all concerned. Our desire is, as we have often said before, to serve the denomination in the greatest and best manner possible. We would like to do it better than ever before. The Recorder has not reached that ideal which we had in our mind from the day we assumed control of the paper. We have done the best we could with the means at hand. May we not indulge the hope that our brethren—the pastors of the churches especially—will, during the incoming year, make a special effort to increase largely the circulation of the paper? Much depends upon the efforts which they put forth in this direction. If these brethren will help us to increase our list with new subscribers, and if those of our brethren who are behind—*so far* behind, a great many of them—will be good enough to pay up, then they will have just ground to expect even a better paper than they now get—and you *shall not* be disappointed.

PERSONALS AND OTHER ITEMS.

....The Baptist church of Morganton has called Rev. R. L. Patton to be its pastor.

....Rev. J. R. Pace requests his correspondents to address him at Whitaker's, N. C.

....A pastor who believes in the "larger hope" never leads his people into larger work.

....Rev. A. D. Hunter of Greenville, N. C., has been called to the Hickory Baptist church.

....Rev. F. M. Jordan is conducting a meeting in the Baptist church in East Durham.

....Rev. J. S. Dill made a visit to his old charge in Goldsboro, N. C., after the Convention adjourned.

....Dr. F. M. Ellis delivered an address to the students of Shaw University on Tuesday after the Convention.

....Bro. H. W. Reinhart of Thomasville writes: "I am teaching a small day-school till I can sell the College."

....Rev. S. C. Page says he will enter upon the work of colportage in the South River Association the first of January.

....The Broadway Baptist church of Louisville, Ky., has called Dr. W. L. Pickard of Birmingham, Ala., to the pastorate.

....Dr. L. G. Broughton preached at the Tabernacle church in this city last Wednesday night to a large and interested audience.

....Cards are out for the marriage of Miss Helen Estelle Burge and Mr. William Smith, both of Raleigh, on Wednesday, December 21st.

....There will be a union meeting of all the churches of Columbus county with the church at Pleasant Plain on Friday before the fifth Sunday in January.

....Rev. P. S. C. Davis writes: "I am sorry I could not come to the Convention. I will preach at Shiloh, Oak Ridge, Northwest and Roanoke Island next year."

....The preacher who cries out for "liberty" in theological belief gives notice of his unwillingness to submit his mind or heart or life to the teachings of the Bible.

....Rev. F. C. Hickson requests his correspondents to address him at Yorkville, S. C. Bro. Hickson has done a good work in Gastonia. He says: "I hate to leave you all."

....Dr. L. G. Broughton has received an enthusiastic call from the North-Danville Baptist church, to be the successor of the late Rev. J. R. Moffet, who was killed by Clark.

....At the recent meeting of the American Baptist Education Society in New York, Secretary Fred. T. Gates was prevailed upon to withdraw his resignation and continue his work.

....The South Carolina Baptists gave this year for State Missions $11,370 28, Virginia about $13,200, and North Carolina, not including the Western Baptist Convention, gave $14,272 95.

....It is said that Dr. J. B. Hawthorne of Atlanta, Ga., has, during his pastorate at the First Baptist church in that city, extended the hand of fellowship to sixteen hundred members.

...."The Gospel of Peter" and "The Book of Enoch" have, it is said, recently been unearthed from a grave in Upper Egypt, and will soon be in the hands of scholars. Another fraud.

....We extend our hearty congratulations to Bro. A. J. S. Thomas of the *Baptist Courier* for his very excellent report of the Convention, as well as his complimentary notice of his North Carolina brethren.

....*The North Carolinian*, edited by Josephus Daniels, Raleigh, publishes an elaborate account of the Baptist State Convention, and produces a splendid cut of the president, Dr. R. H. Marsh.

....The Durham *Daily Globe* of the 15th inst. says: "Prof. J. W. Gore of Chapel Hill came near losing his house this week by fire. Fortunately the flames were discovered in time to save the building."

....Rev. Thos. Hume, D. D., Prof. J. W. Gore and Prof. Collier Cobb of Chapel Hill, all professors in the University of North Carolina, were delegates to the North Carolina Baptist State Convention in Raleigh.

....Rev. J. A. Hoyle has removed from Iron Station to Maiden. His correspondents will please note the change. Brother Hoyle expresses regret at not being able to attend the late Convention because of moving.

....The Baptist Almanac for 1893, edited by Rev. Needham B. Cobb, D. D., of Raleigh, N. C., is out and ready for circulation. All orders should be sent to Dr. N. B. Cobb. Price, 10 cents for single copy, or 75 cents per dozen.

....The North Carolina Conference of the M. E. Church met in Goldsboro last Wednesday. Bishop W. W. Duncan presided, and Rev. W. L. Cunningham was elected Secretary to fill the vacancy caused by the death of Hon. D. W. Bain.

....Rev. W. F. Watson of Dunn, N. C., has recently been visiting relatives in Roxboro, and preached two acceptable sermons to the membership there. The *Courier* says: "Our Baptist friends would be delighted to have him as their pastor."

....Major M. C. Kiser of Atlanta, Ga., has given $10,000 to the Georgia Baptist Orphans' Home; one half paid as soon to be used for the purchase of site and erection of buildings; the balance to be paid $500 a year for current expenses.

....Dr. A. E. Dickinson of the *Religious Herald* contributed much to our recent State Convention by his pleasant mood and timely speeches; but the lifting of that collection for the Orphanage, on Saturday evening, was an exceedingly graceful performance.

....It is said that Dr. W. D. Powell has reported to Dr. T. T. Eaton, Chairman of the Central Committee, that South Carolina has completed in pledges the $17,000 for the Centennial Fund. It seems from the last number of the *Courier*, there is a big mistake, however.

....Rev. W. B. Bagby, missionary to Brazil, stopped over in Durham, on his return from the Convention and delivered a lecture. The Durham *Globe* says: "Dr. Bagby charmed his audience by description of tropic scenes," &c.; also, the lecture is styled as an intellectual treat.

....Rev. Dr. J. L. Carroll of Chapel Hill, who is visiting friends in Oxford, while on his way Wednesday night to hear Dr. Pritchard lecture stepped off the side of a bridge and sprained his ankle to the regret of his many friends. We hope he will soon be all right.—*Oxford Ledger, Dec.* 16.

....Rev. J. F. Love has resigned as assistant pastor at the First Baptist church of this city, to take effect the first of January. Bro. Love came to our city from North Carolina, where he had made a good record. Since he has been in Baltimore he has done excellent work and made many friends who earnestly hope he will not leave Maryland. —*Baltimore Baptist.*

....Only three pastors, so far as heard from, have taken a collection, according to the recommendation of the Convention at Goldsboro, for the Institutes among the colored people. The collection at the Convention for this object was upwards of fifty dollars. Two hundred dollars more is needed at once.

....The Board of Mission and Sunday-schools held an important meeting on Tuesday morning succeeding the close of the Convention on Monday night. After discussing the situation, and hearing the statements of applicants, the work was referred to three committees to report at the next meeting of the Board to be held on the 20th inst.

....The new Fayetteville Street Baptist church, located near the graded school on South Fayetteville street, is now being built by the North Carolina Car Company. The building and fixtures will cost at least $3,000. The congregation of this church are nearly all poor people, but they are determined to build this church, and respectfully ask all their friends to help them in this undertaking.

....The First Baptist Sunday school of Raleigh, on Sunday morning last, elected the following named brethren as its officers for the year 1893: Superintendent—J. M. Heck; Assistants—Sam. W. Brewer and C. W. Carter; Secretary—Charles F. Lumsden; Treasurer—D. H. Allen; Librarian—Arthur D. Johnson; Organist—Miss Evie Ellis; Chorister—C. W. Newcomb; Auditor—J. S. Johnson; Purchasing Committee—J. Newton Holding, W. H. Dodd, J. C. Marcom, Henry Horton and W. N. Jones. Bro. T. H. Briggs, who has acceptably served as superintendent of the school for three years, declined a re-election.

....The Raleigh correspondent of the Charlotte *Observer*, writing of the Baptist State Convention, makes the following reference to a distinguished son of Iredell: "Rev. Dr. A. T. Robertson, a distinguished North Carolinian, now professor in the Baptist Theological Seminary of Kentucky, made a fine address on 'What Kind of Preachers Churches Need.' The Baptists of the State are very proud of him and of the stand which he has taken in the ministerial and educational world. He was raised in Iredell county and was educated at Wake Forest College." The gentleman thus referred to is a son of Dr. John Robertson of Cool Spring township.—*Statesville Landmark.*

....Rev. T. G. Wood has resigned the pastorate of the Baptist church at Jackson, and after the first of the year he will preach at the Baptist church here every Sunday morning and night, except the third Sunday morning. He has accepted a call to Mount Tabor, and will preach there every third Sunday morning and Saturday before. We congratulate the Baptist congregation on their success in effecting a plan by which they can increase the number of services at the church, and the Mount Tabor people in securing Mr. Wood as their pastor. Rev. A. Cree has been called to the pastorate of the church at Jackson.—*Murfreesboro Index, Dec.* 9.

....After Dr. Frost had made his speech before the North Carolina Convention, representing the Sunday-school Board, Dr. A. E. Dickinson, editor of the *Religious Herald*, arose and addressed the Convention. He spoke about as follows: "Let me say a word if you please. Here are on this floor thirteen Baptist weekly newspapers, and every one of us are anxious to get the news which our Mission Boards and our Sunday-school Board want to put into the hands of our people, young and old. If one-tenth of the labor spent in preparing matter for the *Foreign Mission Journal* and the *Home Field* were given to supplying such matter to the Baptist weekly papers, it would be far better for the Boards and for all concerned. Why keep up these monthlies when the work could be done far better by the weeklies? I am not saying this because I happen to be connected with one of the latter, but because in my inmost soul I believe that we are making a great mistake in this matter. Think of it, brethren, and let us do what is best to be done." Dr. Dickinson is not alone in these views. Other wise brethren have expressed themselves in like manner. Some of its readers speak of *Our Home Field* as the Baptist "*College Bulletin.*"—*Baptist Courier.* This has been our position ever since the meeting of the Southern Baptist Convention in Charleston, S. C., in 1875.

Western Union of Raleigh Association.

This Union will meet with Swift Creek church on Friday before the fifth Sunday in January, 1893. The following program is suggested for the meeting:

11 o'clock a. m., sermon by Rev. Dr. J. J. Hall.

12 m.—Organization.

2 p. m.—The care of the church for the poor. By T. Ivey.

3 p. m.—The Ideal Pastor. By A. Herndon.

Saturday morning, 9:20—Religious exercises.

10 a. m.—Associational Missions. By N. B. Broughton.

11 a. m.—Centenary of Missions. By Dr. J. J. Hall.

2 p. m.—Is it the duty of the church to bear the expenses of the Sunday-school? By J. C. Birdsong.

3 p. m.—The need of a school of vocal music for training leaders for Sunday-schools. By W. B. Upchurch.

Sunday's services to be provided for by pastor and deacons of Swift Creek.

We ask that a full representation be present from every church, and that contributions be sent from each Associational Missions.

Brethren, the work of our churches must suffer if they do not rally to this work. Let the laymen of our churches come to the front in this work.

C. W. Blanchard, *for Com.*

Report of the Annual Meeting of the Woman's Missionary Societies.

The second annual meeting of the Woman's Missionary Societies convened in the First Baptist church of Raleigh on Friday morning, Dec. 9, 1892.

The devotional exercises were conducted by Miss Fannie Heck, president of the Woman's Missionary Union.

Mrs. T. Henry Briggs extended the hospitalities of the city to the visiting ladies, Mrs. Battle of Durham responding in their behalf.

Mrs. J. W. Carter was called to the chair, and the meeting proceeded to the election of officers, which resulted as follows:

President—Miss Fannie E. Heck, Raleigh; First Vice-President—Mrs. Hartwell Edwards, Goldsboro; Second Vice-President, Mrs. R. T. Vann, Scotland Neck; Secretary—Miss Evabelle Simmons, Wake Forest.

The president submitted her annual report, showing progress along every line of work.

The report of Mrs. J. A. Briggs, secretary of the Central Committee, showed a total of $3,916.85 contributed by the Woman's Missionary and the Sunbeam Societies during the year.

The president stated that the secretary's reports for the past two years show an increase of one hundred per cent. over the work of previous years.

There were present representatives from twenty-six Societies, and these, with few exceptions, reported increasing interest in missions, and all expressed a determination to "go forward" with greater zeal and earnestness during the coming year.

The meeting was characterized by a spirit of earnestness and consecration, and those present seemed to feel that they were more than rewarded for the sacrifices they made in the reflex influence on their own spiritual life.

The meeting reassembled at 10:30 o'clock Saturday morning.

After devotional exercises conducted by Mrs. Roddick of Winston and Mrs. Hartwell Edwards, Rev. W. D. Powell of Mexico delivered an interesting address. He emphasized the importance of woman's work as one of the principal factors in the consummation of the great work of evangelizing the world, and dwelt upon the necessity of organization in accomplishing this end. He wished to offer a word of cheer for the grand work which had been undertaken and carried forward in the face of discouragement and opposition. A century plant, which formed a part of the floral decorations of the church, afforded him an opportunity of describing something of the Mexican mode of life, this one plant being applied to forty-seven different uses, as food, clothing, shelter, etc.

In closing, an earnest appeal was made to the women to assist in raising North Carolina's quota of the Centennial Fund.

The recommendations of the Woman's Missionary Union concerning the Centennial movement were read and adopted.

Mrs. Hartwell Edwards read an essay on "Prayer in and for the Society." The importance and efficacy of prayer were emphasized. Our meetings were intended for the dissemination of missionary information, for the collection of contributions, but primarily for prayer for missions and missionaries. She urged the duty of daily prayer for the missionaries, the Boards, and the Societies, and requested special prayer for Miss Anna Hartwell who had recently sailed for Canton.

An essay on the "Christmas Offering" was read by Miss Riggsbee of Durham. [This essay appears in full on the fifth page of this paper.]

The president called attention to the envelopes for the Christmas offering, and asked that the Baptist women of North Carolina send one missionary to Japan.

The meeting was then addressed by Dr. Frost of Nashville, representing the Sunday-school Board—his subject, "Missions in the Sunday-school." He believed that the most promising field of mission work was the Sunday school. He considered the missionary enterprise the biggest, grandest thought of the ages. To be a christian was to be a missionary. The young mind grasped this thought more enthusiastically and was more easily imbued with the spirit of missions. The Sunday-schools were to furnish the future church members, preachers, and missionaries.

The President explained the constitution of the Sunday-school Missionary Society, and asked that it be given a careful consideration.

The meeting was adjourned with prayer by Mrs. Winston.

An informal meeting of the Societie's was held in the Infant Class Room of the First Baptist church, at 4 o'clock Saturday afternoon. Meeting old acquaintances, forming new ones, and discussing, in an informal way, matters pertaining to the work rendered the occasion both pleasant and profitable.

On Sunday afternoon, a general mass meeting was held in the First Baptist church. Addresses were delivered by Dr. H. A. Tupper, of the Foreign Mission Board; Rev. J. S. Dill, representing the Home Mission Board; Rev. W. B. Bagby of Brazil, and Dr. F. M. Ellis of Baltimore.

Perhaps the most inspiring meeting of all was that held on Monday morning. Hymn, "Blest be the tie that binds," was sung. The devotional exercises were conducted by Mrs. Martin of Lumberton and Mrs. Henry Briggs of Raleigh.

The President urged the sending of boxes of clothing to the frontier missionaries. A graphic description was given of the homes of some of their missionaries, their hardships and privations, their heroism and self-sacrifice.

"How to Make a Mission Band Interesting" was discussed by Mrs. Roddick. Special stress was laid upon the value of music and the necessity of varying the programs as much as possible. A study of the lives of the missionaries, the countries in which they live, and the manners and customs of the people was recommended. Blackboard analysis and short missionary stories were advised, as aids in securing the attention of the uninterested and inattentive.

Mrs. Chas. E. Taylor of Wake Forest read an essay on "How to make a Missionary Society Interesting." On motion of Mrs. Henry Briggs, it was decided that this admirable paper should be published in tract form and sent to every Woman's Missionary Society in the State, Mrs. Harrell of Weldon kindly offering to defray the expense of publication.

The question box was next opened, the questions having been sent in at a previous meeting. Among those discussed were the following: "Is it proper for ladies to lead in prayer (in ladies' meetings?)" "How shall we interest ladies in missions?" "How shall we secure attendance in a young Society, uninformed and uninterested?" "How shall we prevail on our members to lead in prayer?" "Is it right to raise money by lawn parties, ect.?" "How shall we overcome prejudice against working with the Central Committee?" (The answers given to these questions will be reported in the minutes of the meeting.)

Dr. Ellis then resumed the discourse which the lateness of the hour had prevented his finishing Sunday afternoon. It is impossible, in a brief outline, to do justice to his address. The following is a resume of the leading thought: The Jordan winds its way to the Dead Sea, a world-renowned but useless stream. The Merrimac, apparently insignificant, is yet of vast importance to manufacturing interests. Such are human lives. The primary object of human life is not to be happy but useful. The royal word of life is duty. One of the marvels of mission work is God's distinguishing blessing upon the work of christian women. While we discuss what women are doing for missions, we may well consider what missions are doing for women, in developing the highest type of womanhood. Two-thirds of the membership of our Baptist churches are women. It is not right that this great work should devolve entirely upon the other third. The church is beginning to realize the importance of woman's work, and the obstacles and opposition against which she has so long been working are gradually being removed.

The first missionary society was composed of women in Galilee, who "ministered" to our Lord. Women first announced his resurrection and first received the commission to "Go and tell." It is nonsense to speak of woman's usurping man's work. *She does not want it.* She has sufficient responsibility devolving upon her in the performance of her own God-given duties. The condition of woman in heathen lands is an irresistible appeal to christian women.

There are 100,000,000 women in India, in a state of almost brutal degradation. Of these 16,500,000 are widows, of whom 100,000 are under twelve years of age. Yet, in this country, $7,000,000 are spent for kid gloves and $5,000,000 for Foreign Missions. In the light of these facts, the question of dress—extravagant dress—becomes a matter for serious consideration. The heroism and consecration of female missionaries should inspire others to emulate their spirit. Ann H. Judson unlocked the kingdom of Assam by translating the Scriptures into that language. Adelia Fisk, in Persia; Florence Nightingale, in the Crimean War; and Mary Lyon, founder of Mt. Holyoke Seminary, are familiar instances of female heroism. Those who become thorough imbued with the spirit of missions are more consistent in their home life and more earnest workers in their own community.

In conclusion, he offered special prayer for woman's work in North Carolina.

Mrs. C. E. Taylor delivered a message from Mrs. Duggan, expressing regret at her inability to be present.

A letter was read from Miss Lottie Moon, requesting that one missionary be sent out from this meeting, to assist Miss Fannie Knight.

A season of silent prayer was followed by several sentence prayers.

Mrs. J. W. Carter thought that the meeting should not close without some practical expression of the determination to make larger sacrifices during this Centennial Year. The scene that followed cannot be described. Gifts cherished for the sake of dear departed ones and gifts of self-denial were made, amounting to $532.00.

After singing "More love to Thee," the meeting adjourned, to meet in Elizabeth City, during the session of the Baptist State Convention, in December, 1893.

EVABELLE SIMMONS.

Dr. MacArthur's Remarks.

Several brethren—among them Bro. J. L. Carroll of Chapell Hill—seem disposed to criticise Dr. MacArthur of New York for saying on thanksgiving day, "This painful lack of decoration is due to the election of Mr. Cleveland."

Some of our good people appear always ready to "fire at the Yankees," and usually they fancy they have some cause. But unless I greatly mistook the meaning of that thanksgiving episode, the recent peppering at MacArthur is the result of ignorance. One of the New York dailies reported MacArthur as making the remark attributed to him. It seems that there was something of a sensation. But the Doctor went on to explain that one of Mr. Harrison's admirers had promised to pay for the decorations in case his favorite was elected; Mr. Cleveland won, but no Democrat had stepped forward to pay for decorations, so there was a "painful lack due to the election of Mr. Cleveland." This, however, is a very different matter from that indicated in Dr. Carroll's note. Let us not be too righteous.

J. J. TAYLOR.

Mobile, Ala.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—The following are the contributors and the amount paid by each, making the $769.05, acknowledged last week; but the amount should have been $768.63, as follows:

Whiteville church, Robeson, $2.00; Laurinburg S S, Richmond, 5.49; Bethlehem ch, W Chowan, 5.38; Baptists at Faison, 5.00; Plymouth ch, Chowan, 9.09; Walnut Cove ch, Pilot Mountain, 5.00; White Marsh ch, 86c; Pactolus ch, Tar River, 3.35; A Friend, 35c; Elam church, West Chowan, 5.60; Jerusalem ch, So Yadkin, 5.00; Salem S School, ditto, 1.10; Rocky Spring ch, Caldwell County, 1.20; Mt Moriah ch, 1 63; New Bethel ch, King's Mountain, 6.00; Lattimore ch, ditto, 7.00; Pleasant Grove ch, ditto, 3.00; W M S, Masonboro ch, 1.00; J H Edwards for various brethren at Goldsboro, 7.00; Cumberland Union ch, Cedar Creek, 1.88; Milton ch, Beulah, 10.00; Broad Street ch, Pilot Mountain, 20.66; Oak Hill ch, Liberty, 60c; Bridgewater ch, Green River, 3 00; Rutherfordton ch, ditto, 1.00; Clemmonsville ch, Pilot Mountain, 2.70; Sawyer's Creek ch, Chowan, 20.00; Mt Moriah ch, Mt Zion, 1.00; Tar River Academy, Flat River, 4.00; Burlington ch, Mt Zion, 3.00; Henderson ch, Tar River, 16.00; W M S, Kiser ch, Sandy Creek, 50c; Worthville ch, ditto, 3.15; Randleman ch, Liberty, 81c; Cedar Falls ch, Sandy Creek, 85c; Ramseur ch, ditto, 3.25; French's Creek S S, 2.00; Connaritsa S S, West Chowan, 1.00; Rich Square ch, ditto, 8.94; Corinth ch, Chowan, 3.00; Bethlehem ch, Sandy Creek, 1.34; Friendship ch, ditto, 97c; Mt Airy ch, 3.50; Maiden Baptist ch, 1.00; New Hope ch, Raleigh, 2.00; Scotland Neck ch, 10.00; Benson ch, Little River, 20c; Dudley Shoal ch, Caldwell, 1.00; Mt Zion ch, Cape Fear, 1.05; Ebenezer ch, 2.00; Union Bap Asso, Union co, 3.63; Carthage ch, 6.00; Mt Zion ch, Flat River, 13.00; W M S, Apex ch, Raleigh, 1.35; Sunbeams, ditto, ditto, 2.61; Third ch, Mt Zion, 3.00; Graham ch, ditto, 1.50; Bay Leaf ch, 10.25; Antioch ch, Person Co, 5.00; Philadelphia ch, Stanly, 1 00; B Bevers, 1.35; S S, Cashie ch, W Chowan, 1.80; Robert's Chapel ch, W Chowan 6.59; Waughtown ch, Pilot Mountain, 8.00; Spring Hill ch, Richmond, 5.00; Ebenezer ch, Eastern, 1.00; Cashie ch, W Chowan, 5.40; Harrellsvil'e ch, W Chowan, 7.03; Liberty Asso, 20.56; Laurinburg ch, 4.15; Dr John Whitehead, 5.00; Hon G W Sanderlin, First ch, Raleigh, 2.50; Mrs G W Sanderlin, ditto, 2.50; Rev R T Vann, 10.00; C E Taylor, 10.00; mrs Julia Gregory, 2.50; W H Edwards, 5.00.

Paid $2 00 each—A Williams and wife, Joe A Spruill, A L Ferrell, First ch, Raleigh, J B Spivey, W B Waff, J w mitchell, w E Bowers.

Paid $1.00 each—S F Bristow, R L White, Mrs M A Hodges, F P Moore, Wm Walker, R F McGriffin, H C Gibson, A N Wall, A McMahon, D S Tatum, Amin B Cashwell, H A Eller, Squire Jackson, Mrs H Hailey, D N Stephenson, W M watson, Mrs Judith Boone, J J Barnes, Haynes Lennon, E w Riddick, A D white, M L Moore, Mrs w A Gallimore, M D Phillips, D T Dower, J C Carter, J w watts, J Husband, D J Swindell, G w Baity, J Eller, F J Ransom, W L wagner, J F Reich, M M Long, B F Martin, Mrs J E Everett, Miss Sue Hussy, G T Darden, Mrs P R Uzzle, Dr A McKinnon, Jacob west, E Riggsbee, D Tilman, R M Jones, S R Horne, J J Hoggard, A Bain, T S Memory, John H Nicholson, T A Bell W R Small. Dr w A Thompson, Mrs V S Sanford, M w B Veazy, W H Atkinson, C J Burton, J C williams, Mrs J A Beaman, J S Cannady, Mrs C T Bailey, H C Johnson, J w Gore, J m Barbee, Miss maggie Bromley, Miss Fannie Floyd, Mrs C w Costner, U C Holton, C M Cook, Flak Burke, T m Fleming, W G Britt, J H Baker, Mrs E E Faucett, Miss Bertha Hicks, Mrs m A Hatch, Miss S C Hatch, Miss Edgerton, W m Blanton, Wm Dillinger, C Pollard, Rev A Betts, A m Lewis, J R Barkley, J C Scarborough, Mrs J C Scarborough, Mrs L A marley, George G Beatty, F P webster, J T wall, J A montgomery, Mrs E P Allen, m H Carr, Dr w D watson, Mrs A S Dowd, w B Gilmore, Mrs L A Jeffreys, Geo w Harman, A m Kelly, James white, Thos L Lea, Jordan Edwards, R H moore, mrs m A S Henderson, D O Alexander, w H Eskridge, P O Tatum, J w Bivens, mrs J L Johnson, J w Callahan, Etta Staley, C Durham, mrs C Durham, walters Durham, Baxter Durham, miss Ellen m Durham, N H Gibbs, mrs Pattie Byron, Jordan Eaton, J m Tisdale, J A Underhill, S H Hood, J T Ellington, A E Sherrill, J F morris, James H Foote, J F Gryden, L O Lougee, G w watson, Frank P Shields, Jas A Sheppard, E J Funderburk, miss Louisa manly, miss Clements, A J williams, mrs w B Shannanhouse, mrs Amin E Taylor, A Crumpler, Jas Underwood, J L Stewart, H C Dockery, P H Gregory, P D Sykes, Sr, J F Snell, N C Burgess, H D Whitelaw, F E Foster, John Turner, m E Newsom, miss m w Lockett, S P Turner, mrs S m Hunter, mrs miriam Robinson, mrs Lydia Parrish, mrs F A white, T S memory & Son, James warren, R N Hawkins, Frank Gough, w L Brown, P V Tillery, Kader Bass, J S Mitchell, Carrie Pierce, mrs B G Cowper, O H Page, mrs A T Cotton, miss mary G Carter, John w morgan, mrs Bettie Ives, Jas w mitchell, E P Dailey, T J Duske, N E Jones, O T williams, F H martin, m A Stephens, wm Cobb, L H Caldwell, Calvin Flowers, R D Caldwell, E K Proctor, Jr, w R Freeman, mrs T T Toms, B L Saunders, Seaboard Bap ch, mrs w H Hoffman, J F watson, B T Hicks, James R Jernigan, D T Johnson, J F Lewis, S B Durat, W m S, Henderson ch, Ed Knight, F L Garrett, A C Wall, T E Skinner, C w Carter, J B weatherly, J T Elmore, miss Eliza Robeson, J m Cheek, James Carter, mrs Sallie Neal (1.05), S Williams, Friend, m P matheny, Calvin Horton, mrs E C Poe, mrs L A Covington, T S Sprinkle, w B Stroud, A C Irvin, J m Goode, A F Powell, R H Powell, mrs J J L Powell, mrs Eli Alexander, F P Hobgood, Ruffin Buchanan, m L Green, H A Reams, w F Furguson, T Dixon, J L Cupps, J R Leake, w E Bugg, mrs T T Speight, T H Pritchard, Samuel Foster, H C williams, D w Thomasson, P R Parkinson, N G Perkinson, mrs James H Harris, H L Gregory, w R Cox, mrs L J Powell, J S Hardaway, mrs C C Carroll, mrs w A markham, w H H Lawhon, mrs S D Petteway, wm Taylor, mrs J L Shaw, mrs J m Barbee, m A Allen, J A Howard, mrs w D Upchurch, willie Vass, A J Critcher, w L Bryan, w S Farthing, mrs m D Jackson, Rich Taylor, miss Sonora Taylor, A B Montague, R H marsh, w H Puckett, mrs Anna L Justice, H J Johnson, mrs C D Christophers, mrs Lizzie Kaylor, w w Vass, H J Barker, Joe Wilson, S T Bostic (1.50), C R Hollemon, J H Doughton, mrs Jas D weathers, E G Harrell, R P Thomas, R J walker, Daniel w mcGugan, H Hailey, John w Brewer, G E Jackson, mrs w H Pulley, mrs Lucy Blake, mrs J N Holding, mrs T J Riggsbee, Giles williams, Y F Porter, J C Lattimore, mrs A H Reaton, H T Hicks, G A wilhoit, R w Jordan, K Vann, Lucy F Morton, B F Eaton, m A File, S w Eaton, mrs J V winfry, miss L Vic Swann, miss A F Britton, J m Ballard, H S markham, w H Atkins, J w mcCurry, Lucretia M Loftin, A C Parham, B F Hester, J R Robeson, J F woody, J A Beam, mrs J A Beam, H T Loggins, m moser, mrs Sarah Haywood, mrs A Shuckland, L F Pierce, A O Askew, C w Rollins, mrs J H Tate, A J Underhill, mrs L J williamson, A F Joyner, D G Hoggard, E S Roberson, mrs Sallie K Liles, J F ward, J E Efird, Arthur Johnson (of First ch, Raleigh), Joseph Whitty, w T Kee, mrs A E Maget, miss R H Bynum, mrs R G Lewis (of First ch, Raleigh), Clara mcKoy, B F McDonald, J w Sanderlin, w S Taylor, R J Bolling, A Taylor, mrs John D Briggs (of First ch, Raleigh), mrs J B Ingram, J A Edgerton, H N Ivey.

Paid 50c each—J R Martin, Mrs M C Laughter, mrs A L Pickard, J E Goldston Jno Odom, B F Miller.

Making the $768.63 noted in the introductory paragraph above.

State Missions this week—W M S, Shiloh ch, $2.00; Pine Forest ch, W Chowan, 4.51; W M S, ditto, ditto, 5.43; Republican ch, W Chowan, 2.00; Cash collection at Convention, 11.10; Bethlehem S S, Sandy Creek, 1.00. Paid $10.00 each as follows: A E Dickinson, R D Fleming, J K Fant. Paid $5.00 each as follows: M E Winston, Mrs W O Allen, W B Dunn, P A Dunn, C A Rominger, A T Robertson, J A Stradley, A D Hunter, C W Mitchell, J H Vernon, Rev D McLeod. W G Allen, $2.00. Paid $1 each as follows: W B Fowler, Sidney Willoughby, Miss Mary Parham, Mrs R P Hamblin, J B Singletary, Mrs J A Askew, Mrs T V Bunch, B P Davis, Mrs Dr W B Watford, M G Shearer, John C Beal, W D Neal, J R Ellington, E F Eddins, Mrs Wheeler Martin, J Q Elkins, P Z Carpenter, G A Brown, J P Freeman, Mrs E S Nicholson, Mrs W T Watts, M Powers, A J Dunning, John Rice, W W Mitchell, J J Atkinson, Mrs S E White, J Y Joyner, W W Ballard, E H Covington, W J Riddick, William Brunt, John Whitty, W H Fisher, W R Gwaltney, J J Reese, J B McCaul, J B Hord, C Pritchard, R J Buffalo, R R Day, J P Hedgepeth, W A Duggan, O C Norton, S J Cobb, S B Rozette, S F Conrad, Uriah Speight, R B Flora, T A Bell, Mrs Martha A Boyce by Istena Boyce, W B Owen, G P Sherrill, C W Mitchell, D T Pritchard, S H Morrissette, F A Hatch, B F Keith, Jr., Mrs Cornie White, Mrs F A Hatch. Total, this week, 173 04.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $8 57; Woodland ch, 1 86; W M S, Greensboro ch, 1.00; Ditto, Winston ch, 30.00; Ditto, Chapel Hill ch, Christmas Offering, 5.00; Ditto, McAlpine's Grove ch, Robeson, 6.00; Maggie Nutt Society, 5.00; Mrs S E White, 1.00; C B F Institute Mis Society, 8.00; Galleod ch, Cape Fear, 8.33. Total, 74 76. Previously reported, 432,93. Total this year, 507.69.

Home Missions—Woodland ch, $1.87; Mrs S E White, 50c. Total, 2.37. Previously reported, 232.99. Total this year, 235 36.

Havana House—First church, Wilmington, $18 50.

Education—Hesters' church, Flat River, $10 00. Previously reported, 228.31. Total this year, 238.31.

Orphanage—Mt Moriah S S, $2 65; Mt Hermon ch, 1.29; S S, Pine Forest ch, West Chowan, 3 00; Concord, Flat Biver, 4.08; Philadelphia ch (part pledge 1893), 4.00. Total, 15.02. Previously reported, 107.30. Total this year, 122.32.

Centennial Fund (Home Missions)—Mrs V B Swepson, Raleigh, Central, 50c; F S Biggs, First ch, Raleigh, Central, 25.00; M F Ward, 2.10. Total, 27.60.

Centennial Fund (Foreign Missions)—Mrs V B Swepson, Raleigh, Central, 50c; Sunbeams, Holly Springs ch, 5.00; W M S, Mt Vernon ch, 5.00; F S Biggs, First ch, Raleigh, Central, 25.00; Mrs Ella Petty, 5.00; Pollocksville S S, 1.20. Total, 41.70.

Colored Institutes—Cash collection at Convention, $2.98; M V Marsh, First ch, Raleigh, 50c. Total, 53 48.

Sunday schools—Mt Hermon ch, 62c.

In the RECORDER of Dec 5th, W M S, Yanceyville ch, Beulah, should have been credited with $4.74 for State Missions, instead of Mrs Womack; also, $5.00 for Centennial Fund (Home Missions), should have been W M S, Yanceyville ch, Beulah, and not Mrs A E Y Womack.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec 19, 1892.

Comprehensive and Complete.

The Senior Quarterly, edited by Dr. A. J. Rowland, and published by the American Baptist Publication Society, is in every way worthy of editor and publisher—clear, comprehensive, complete, giving the rich results of the highest learning without the laborious process. It should be in the hands of all our older Baptist scholars. It is furnished at six cents per copy.

The Convention Series.

We have received specimen copies of our Convention Series, and are pleased with them. They meet the wants of the several grades of classes in our Sunday-schools, and are excellent in themselves, and cheap in price. Dr. W. R. L. Smith expounds the lesson admirably in the *Advanced Quarterly*, making it an admirable help for advanced scholars and teachers. The Convention *Teacher* is superb, and the best scholars expound the lessons in it, and the best writers contribute to it. In fact all the publications of the Sunday-school Board are just what our Sunday-schools need. Send orders with cash to the Sunday-school Board, Nashville, Tenn.

Read the advertisements in this issue.

Letter from Bro. Britton in China.

Dear Recorder.—Perhaps your readers would like to have an account of some experiences which we have had since returning to our work here about the first of September, as they have been somewhat new to us and encouraging. On Sunday, October 2d, three persons came to this place from Quinsan to be baptized. This is the second time I have had the privilege of baptizing since coming to China. In the summer of '91 I baptized a lady, who seems to be a faithful member among us. Of these whom I baptized this fall, one was a daughter and another was a son of members of the church, and the other was a gentleman from outside whom one of the brethren had led to Christ while they worked together as tailors. Thus we see that the Lord is still blessing the labors of Dr. Yates who was God's agent in establishing that church, and of the native pastor who worked there several years, both of whom are now gone to their reward. The advancement of our cause in that city reminds us forcibly of the Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." They are supplied with preaching only once a month from Shanghai and Soochow, and I think only three of the members can read and only one of the three lives there.

About the middle of last month we had a three days meeting of our mission, composed of Mrs. Yates, the Bryans, the Tatums, and ourselves. There had been only one short meeting of that kind in our mission for many years. It was held this time at the home of the Tatums, who are always only too kind in caring for their friends when in Shanghai. We talked over a great many things pertaining to our work, and it was especially gratifying and helpful to Mrs. Britton and myself, since we so seldom have the opportunity of consulting the other members of our mission on questions that arise for decision. Among many things upon which we were all agreed, there are two to which I wish to call special attention. All were decidedly of the opinion that the next missionaries who are sent to Central China ought to be a family to join us at Soochow. We have been pleading three years for co laborers to unite with us in trying to preach the pure gospel to the hundreds of thousands in this city and the country around, and not a word do we hear of any one to come. Our plea is still before you, brethren, reinforced now by at least all the members of our mission, and we pray and hope and wait. What will you do?

It was also decided that we would ask the Board to send us two young men to open up Woosih. This is the city on the grand canal, thirty miles from Soochow, for which I asked our people at home to send laborers about two years ago. Since that time the Presbyterians and Methodists have entered it. And it is exceedingly desirable that we have workers to settle there, and work in that and the next large city on the canal, thirty miles away, together with the large number of towns and villages around.

We are encouraged in our usual work of study, daily preaching, etc. Last Monday I engaged in selling books and preaching outside one of the city gates, where is an immense suburb of many thousand people, in which there is not a single regular preaching place as I know of. The same day a man from that section came to our chapel and heard preaching. When the preacher received the people in his study for conversation, this man asked him if he could not come to his part of the city and preach, as they had no chapel there. He seemed anxious for his aged parents at home to hear the gospel. Our native preacher went to see him this afternoon, and we hope that it may be an opening given us by the Lord to begin some special work in that very destitute region.

After preaching in the chapel to-day, a poor man asked me if a man who had no money could become a christian. You must know it was a joy to me to tell him that the Lord makes no difference between the rich and poor, and that salvation is without money and without price.

There were two European steamers wrecked on the coast of China in a typhoon on Oct. 10th. And the kindness of the natives, from the poor fishermen on the coast up to the officials, shown to the few persons who escaped, was quite phenomenal. They waded deep into the water to save those who were almost dead, cared for the wounded, gave them clothes and food, and offered to give up their only beds to them. One official, after taking care of several Englishmen for sometime in a most hospitable manner, gave two hundred dollars and seven tons of coal to help them get home, and absolutely refused to receive any pay for it. It is remarkable how kind the Chinese often are.

With christian greetings to all the brethren and sisters, Fraternally,

T. C. BRITTON.

Soochow, China, Nov. 9, 1892. (P. O. Shanghai.)

If you would like to purchase a good house and farm, well located, and in all respects desirable, don't fail to read the notice in this paper of the sale of the well known property of the late Geo. W. Thompson, situated in Wake Forest township, Wake county. This property is very desirable because of its healthy location and its accessibility to Wake Forest. A well of excellent water is near the residence. An opportunity to secure such a desirable piece of property, is not offered every day. It [illegible] many years may elapse before you will [illegible] such another chance as this to secure a home. Remember the sale takes [illegible] January 2d, 1893.

Miss Kathleen Murphy, of Dublin, recent examinations of the Royal of Ireland, carried off [illegible] of competitors the [illegible] modern literature, and [illegible]

Letter from the Seminary at Louisville.

Editor Recorder:—Since I wrote last we have had another interesting meeting of our Missionary Society. I doubt if we can appreciate fully the benefit to be derived from these monthly meetings until we leave here. We learn more from them than we at the time suppose. Besides the facts learned about missions, we come to have a greatly increased interest in this important subject, as the direct result of this Society.

If the missionaries who have at one time been members of this Society were asked for their experience, I believe many of them would say that they received impressions here which very much helped them to a decision of the question. Indeed I doubt if the number of those who received their first convictions of duty from this Society would be very small. I remember hearing a brother who is now one of the most prominent pastors in the western part of the State say that when he was a student at the Seminary, he would almost decide every "Missionary Day" that he must go to the foreign field. This is only one instance out of what I believe to be many of a similar character, and goes to show something of the benefits gained from connection with our Missionary Society. Of course, all the students who come here will not go to a foreign field, and they ought not to go, as I think. But this much is true that no student who attends this Seminary and puts himself in a right attitude towards the Missionary Society, whether he goes to a foreign field or not, can go out from here without carrying with him an increased enthusiasm for missions that will be lasting and that will have its influence on his preaching ever afterwards.

At our last meeting, the special subject was the work among the Telugus in India. The speaker appointed was Bro. John Newcomb, who has been for several years laboring among the Telugus under the direction of the Missionary Union. He is here with his wife in attendance upon the Seminary. He briefly reviewed the work of Baptists among the people from its commencement and showed how signally God had blessed the efforts of the missionaries who have labored there. The work was at first very unpromising, so much so that the question was raised as to whether it had not best be abandoned. It was mainly through the influence of one great man, who had great faith in God, and whose name is inseparably connected with the success of this mission, that it was not given up. The result has fully shown the wisdom of the course pursued, and is an unmistakable evidence that God was in it all and directing all. Bro. Newcomb's account of the vast numbers turning to the Lord and being baptized the same day, sounded very much like a re-enacting of the scene on the day of Pentecost.

After speaking to us in the morning, by special request of the "Missionary Band," Bro. Newcomb gave an illustrated lecture that evening, showing us places that he himself had seen. At the close of the lecture, Mrs. Newcomb sang in the Telugu language the song "Jesus loves me, yes, I know," &c., with which all are more or less familiar. It was very much enjoyed.

Bro. Newcomb had with him a large bundle of walking canes which he brought from India. They were from the genuine coffee tree. He offered them to the students for a few cents apiece, and it need scarcely be added that they were not long in being disposed of.

A word of explanation as to the "Missionary Band" to which incidental reference was made above, may not be out of place just here. This is in no sense meant to take the place of our regular monthly Missionary Society. It was originally composed of only those who had decided to go to a foreign field. The constitution as it then was admitted to membership only those who had decided the question. But some time last year, it was decided, and I think wisely, to strike out this restriction and admit as members any who were interested in the great subject of missions and desired to learn more about it. This Band meets for an hour on Monday night of each week, at which a paper is read by some one [illegible] number on a subject which has been assigned. After this, any member is free to ask the brother reading the paper any question pertaining to the subject under discussion he may like to have answered.

The work of the various Baptist churches here, so far as I know, is moving on well. Two very important ones of them are, however, still without a regular pastor. Broadway, which was made vacant by the removal of Dr. H. A. Tupper, Jr., to Baltimore, and Twenty second and Walnut Street church, whose pastor, Bro. J. G. Bow, resigned a few months ago. The latter is supplied temporarily by one of the Seminary students. It is one of the most important fields in the city and offers a wide field for usefulness.

Prof. Robertson left a few days ago in response to a telegram summoning him to the bedside of his mother. He will attend the Convention in Raleigh if his mother's condition is such as to allow it. The Baptists of North Carolina and Wake Forest College have, in the person of Prof. A. T. Robertson, a representative in the Faculty of the Seminary, of whom they have just reason to be proud. He is thorough and scholarly in his work, and, so far as I know, is giving entire satisfaction. He is Professor of Biblical Introduction, and Assistant in Greek and New Testament English.

The scheme of intermediate examinations has already been posted. These interesting special interviews of professors with students usually continue through January for the Intermediate, and through May for the final. During these months, besides getting ready for the interviews referred to, we have the special privilege of carrying on our regular work. If anybody is disposed to doubt this does not mean sure enough hard work, he need but try it to be convinced of the contrary. And, while I am reminded that the great Baptist host of North Carolina are assembled, in the persons of their representatives, in the capital city of the State, to consider the interests of the denomination in the State and to devise measures for the further spread of the gospel in their own and in other lands. There are about seventeen of us here who would be delighted to be present; we envy the Wake Forest boys their privilege in this respect. We anxiously await the report of the proceedings in the RECORDER. Very truly, J. I. K.

New York Hall, Dec. 10, 1892.

Pure, Fresh and Attractive.

In the *Intermediate Quarterly* for 1893, which has been greatly enlarged, Mrs. M. G. Kennedy furnishes the exposition of the Sunday-school lessons of the quarter, in her pure, fresh and attractive style, which is sure to win the attention of its class of readers. Much information, historical and other, connected with the subjects of the several lessons are interwoven in addition to the exposition, analysis, questions, etc. Each lesson has an illustrative engraving. This Quarterly has attained such popularity that it has already reached a circulation of nearly a quarter of a million copies per quarter.

Gather the Fragments.

Be careful with time. Time is money, and more than that. It is the stuff that eternity is made of. Be, therefore, misers of minutes. We talk of "off hours" and "spare moments," but we have none to spare. True, we need recreation, relief from the daily pressure of care. Sleep cannot be safely shortened. Rest is a necessity, not a luxury. Overwork is a sin against the body. We owe it to ourselves to keep the body in its best physical condition. We are gathering up the fragments in so doing. But the point to be remembered is the value and significance of all our hours as related to the aim of life. This understood, we shall be frugal of our scanty and lessening store.

Fragments of time saved will rapidly accumulate wealth—material and spiritual. Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be rich in this life and in the life to come.

Oh, the joy of memory that comes from using up fragments of time. They enrich alike the life of him who serves and that of him he serves. What we need is a strong purpose followed out by regular and persevering effort day by day.—*The Sunlight.*

The young man who has contracted the habit of liquor-drinking is unworthy of confidence.

Determine to succeed, and leave no opportunity for improvement neglected.

Scrofula is, in the main, a disease of early life. Home knowledge is all astray about it. You cannot tell whether your child has it or not; your doctor will know.

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NOTICE.

Will be sold to the highest bidder, at the court house door in the city of Raleigh, on January 2d, 1893, the well-known residence and farm of the late Geo. W. Thompson, situated in Wake Forest Township, within 2¼ miles of Wake Forest College, and 1¼ miles of the paper mills at the Falls of Neuse. There are 400 acres of land in the entire tract, about 180 acres tillable land, and the rest in native growth and old-field pines. Terms of sale: One-third cash, and the other two-thirds in one and two years, bearing 6 per cent. interest from date of sale.

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40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 30 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m, Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.25 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.20 p m. Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.05 p m, 4.20 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11.00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	††7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	‡6 40 p m	‡8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 02 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 43 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	‡11 30 a m	‡1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	1 35 a m
" Raleigh	1 09 p m	2 00 a m
Lv Raleigh	1 28 p m	††5 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 8.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.35 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 3.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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The S. C. Baptist Convention.

Dear Bro. Bailey:—The South Carolina Baptist Convention has closed and the delegates have returned to their homes, full of purpose to make the next year more fruitful in consecrated work than the year whose results have been recorded.

The entire session from its opening to its closing was uplifting, both on account of the presence of the Holy Ghost, and high order of speeches delivered by brethren who took part in the discussions. Dr. W. D. Powell, the model missionary, was with us and succeeded in accomplishing the end for which he came. He speaks like one who had been storing up missionary zeal for a hundred years.

Dr. Whitsitt came to our feast and passed around the ripest and sweetest fruits of the season. I am here reminded that the North Carolina Convention meets in Raleigh on the 8th, when the brethren of our sister State will take their survey of the past year and encourage each other for the grander work of the next. The desire to be with you and to look once more into the faces of those with whom I counseled and labored still remains. As you shall meet them in your sanctum, extend my fraternal greetings to them.

But this is a business letter, so give me your ears. A large number of papers are coming into my study and newspaper reading is becoming a dissipation. I am sometimes at a loss to know where my information was gathered. It is a settled question, that some of this multitude must stop their visits. The BIBLICAL RECORDER is not in that number. Fraternally,

J. A. MUNDY.

The Faith Delivered to the Saints.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Thus wrote Jude, in the third verse of his epistle, about the year 66 A. D.

He speaks of the faith "delivered to the saints," not that delivered to the W. C. T. U., nor that to the Y. M. C. A., nor that, even, to the B. Y. P. U., nor to any other society or combination which has any number of letters as initials of the alphabetic name which it may bear. Christians in our churches unite with members of other churches and go vigorously to work in the new combination—then complain that their church is doing nothing.

Let us go back to the old paths.

Let us go back to the old book.

Let us have the old gospel preached.

Let us try condensation instead of rarefaction.

Let us work toward the centre, instead of flying off at a tangent.

Let us pray for the early coming of our Lord. Oh! may he come before our churches become simply names and bands of non-workers. SMITH.

Teach Girls Business Habits.

Under this head the Philadelphia *Times* gives some very good advice, which we hope will be read and followed by all those persons who have the care of young people in their homes.

Whether a woman is poor or rich, it behooves her to acquire methodical business habits, keeping her little accounts accurately, and knowing to a cent just what she does with her money. An allowance is the first step toward this end, if at the same time it is impressed upon her that every sum spent should be set down with unfailing regularity.

In black and white, one notes how much more easily the money can be spent, how quickly it goes, and just what foolish little nothings have lured it from our pockets. Without setting down each item, it is ten chances to one that you will conclude you must have lost some money when you cannot see how that ten dollar bill went, when you only bought such a very few things.

The neat little figures are a genuine restraint, beside instilling a habit and system that will be of great value if ever fortune smiles and a great estate comes to your hands, and still greater if economy is a necessity, and the dollar has to be forced into doing duty for two.

Unless the accounts are kept accurately and the cash made to balance every evening, you had better not attempt any bookkeeping at all, for slipshod methods are worse than none, and only confuse everything rather than help matters.

If anything is worth doing at all, it is worth doing well; and there is nothing so productive of future good as the habit of looking carefully out for the pennies when school-days are the only trials, and the allowance of fifty cents a week goes for candies and pickles. If this plan is once established in childhood, the girl will grow to womanhood with a clear knowledge of where her money goes and what she has to show for it.—*Exchange.*

Too Game to be Healthy.

"The weapons of our warfare are not carnal." Some christians are too game to be healthy. They are never satisfied but when in the cock-pit of theological contention. They wear gaffs so constantly that they get chafed, and finally become nothing more or less, than high-pressure religious cripples. It is better to suffer a hundred wrongs than to offer one; better to be a useful, quiet, inoffensive chicken, than a thorough-bred English game, with steel spurs, growing to hoarseness, in quest of something to fight. To "contend earnestly for the faith once delivered to the saints," is simply to speak the truth in love.—*Rev. St. Clair Lawrence, in Texas Baptist.*

Some Thoughts for Young Christians.

1. Do not consider the christian life completed now, but only begun.
2. Do not depend upon your emotions for evidence of your piety.
3. Do not expect your experience to be just like that of some one else.
4. Do not expect the fulfillment of all the promises at once; "Patient continuance in well doing" is a necessary virtue, and will find its reward.
5. Do not expect to be a successful christian without observing the injunction, "Watch and pray."
6. Do not expect to be really happy unless you are diligent in the master's vineyard.
7. Do not accept any standard as worthy of imitation, save that of Jesus Christ.
8. Do not be a periodical christian; your privilege, as well as your duty, is to be "always abounding in the work of the Lord."
9. Do not fail also to incite others to diligence in the Master's work; the King's business requires haste. "Do with thy might what thy hands find to do," etc.
10. Be not discouraged, although you are deficient in all these things; the province of the christian is to overcome.—*Rev. S. H. Potter.*

Everybody knows that the conditions for health are not favorable when the stomach, liver, and bowels are disordered. In such cases, headache, indigestion, and constipation are the result; for all which ailments the proper remedy is Ayer's Cathartic Pills.

Staying Where we are Happy.

Much of the world's disquietude comes from the fact that it will not take the advice of my English friend of many years ago. Queen Mary was fondled and caressed in France. Courts bowed down and worshipped her beauty. But she went to Scotland, and Elizabeth cut the poor thing's head off. Why did she not stay where she was happy? Walter Scott had a good home in Castle street, Edinburgh; no debts to pay, all the world bringing offerings to his genius. But he went up to Abbotsford; must have a roof like Melrose Abbey, and the grounds extensive as a king's park. He sank his fortune and roused up a pack of angry creditors, each one with his teeth at his throat. How much better for his peace if he had continued in the plain home. Why did he not stay where he was happy? Maximilian had the confidence of Austria, and the richest of all earth's treasures—the love of a good woman's heart. He gathered up all that he had and went to Mexico. A nation of assassins plotted for his life. He fell riddled with a crash of musketry, and his wife, Charlotta, goes back a maniac. They had enough before they went. They wanted more. One dead! The other crazy! Oh, that they had been wise enough to stay where they were happy.—*Dr. Talmage, in Ladies' Home Journal.*

Why throw away your money for every new cough syrup, when you can buy that standard remedy, Dr. Bull's Cough Syrup?

It would be idle to expect others to look up a position for one who makes no attempt to look himself; for in this as in many other departments of life, it is the diligent seeker that secures the reward.—*Selected.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Preventing Good.

It is said of Lord Elgin that he "prevented more good than he ever did." There are christians that prevent good. Critical christians prevent good. Inconsistent christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. "Why stand ye here all the day idle?"

Canon Wilberforce says that a christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now to do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."—*New York Evangelist.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for December:—Cuba.

"Thy light is come and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,097; baptisms, 189. Contributions, $2,400. Receipts from Cemetery, $500. Girls' boarding and day school in Havana, 100 pupils. Amount due on Havana church, $20,000. Whole island opened to the gospel.

Study Topics.—Map study. Points unreached. Providential leadings, past and present. Mid-week church attendance. Help from persecution. Is Roman Catholicism in Cuba, christian? What help is needed? Notable conversions. Centennial Chapel Building Fund.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Christmas Entertainment.

A complete program for a Christmas Missionary Entertainment will be sent free to all Sunday-schools and Woman's Missionary Societies. Apply to

MISS FANNIE E. HECK,
Raleigh, N. C.

The Christmas Offering.

READ BEFORE THE ANNUAL MEETING OF THE W. M. S. ON DECEMBER 10.

What a great object we have before us. It is two-fold in its greatness. First, it is a work for Christ; and secondly, it involves love and duty.

The Christmas Offering carries with it many beautiful and inspiring thoughts. The chief one, to my mind, is that God, our Heavenly Father, gave to this sinful world on Christmas day Jesus Christ, his only and well beloved Son. Then, Jesus was a gift—a Christmas gift, or offering, to us. This being true, there is presented to us the sublime and lovely thought of presenting an offering on Christmas day to God for the gift of his Son. Of course, whatever may be given is very small indeed compared with the gift of eternal life, which comes with and through our Saviour Jesus Christ.

In what better way can we give to God than by saving souls for him? It is just this work we do when we give our time and money to the sending forth of missionaries. This is a work, and such a pleasant one that every Woman's Missionary Society should be interested in it. And, my friends, the way to get the Society interested is to get every individual of that Society aroused and ready for the work.

This offering should be a sweet pleasure to each one of us. After having received bountifully from the Lord during the whole year, what a precious privilege it should be to us to give to Christ a gift. If you will visit some pleasant home a few weeks before Christmas you will find nearly every member of that household busily preparing gifts for the family and other friends. We find it a pleasure to give to our earthly friends. Why not deem it a pleasure to give to Christ, our heavenly friend? He has said, "It is more blessed to give than to receive." As we anticipate the approach of Christmas there are many bright and tender thoughts that come to our minds. And it will do us good if we will think of that connection between the earthly gifts which give our friends pleasure and God's great Christmas gift the source of endless joy to the world.

This Christmas offering is womans part in sending forth the one hundred missionaries in this our Centennial year. We have a right to be encouraged in this work. At first the offering was small—so were we. You will find that each Society that has given to the Christmas offering has had an increasing interest in missions, and every heart engaged in that work has been greatly benefitted. This is our opportunity. Remember, an opportunity is a responsibility. Let not the golden moments of doing good slip by. At the happy Christmas tide bring thy offering to the Lord. It may not be much, but then it is something for Christ. For four years our offering has been for North China Missions, and much good has been accomplished in that heathen country. This year the Foreign Missionary Board has suggested Japan as the field to which we shall send our Christmas gift.

Japan is our "baby mission," and does it not seem just and right that we should in this way aid our youngest and weakest mission? Picture to yourself our noble band of four in the midst of nine million souls, asking and praying that we should send them seven missionaries to help them in the great work of saving souls. Let their pleadings and prayers be not in vain. But let us be up and doing, with a strong determination by God's help to send forth the seven, even more, to help in this island of the sea. Men are perishing, souls are dying, and shall we not reach out our hands and save them? By all means we will gladly help in this work. It is necessary that we hasten with our help to Japan. Wait not, a delay would be dangerous. Let every representative and visitor here go home with her heart full of this work. Let her tell others of it, and there will be a greater offering this year than ever before. The amount given will be in proportion to the effort made. May each of us on Sunday, Christmas day, be enabled to say,

An offering now, O Lord, we bring
To thee our Saviour and our King,
Accept the gift in love we give,
And help us e'er for thee to live.

ZOA LEE RIGSBEE.

Durham, N. C.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.
"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE Breech-Loader $7.50, RIFLES $2.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 106 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1893.

TRAINS GOING NORTH.	No. 34, Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATE AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs,
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 42 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6 40 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m

	No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro	11 00 a m	5 00 p m
Lv Stokesdale	12 20 a m	6 15 p m
Ar Madison	1 10 a m	7 05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12 00 noon	.....	.....
Lv Rural Hall	1 23 p m	.....	.....
Ar N & W Jun Walnut Cove	1 52 p m	.....	.....
Lv N & W Jun Walnut Cove	2 30 p m	.....	.....
Lv Stokesdale	2 57 p m	.....	.....
Ar Greensboro	3 40 p m	.....	.....
Lv Greensboro	3 45 p m	.....	.....
Lv Climax	4 13 p m	.....	.....
Lv Sanford	6 00 p m	.....	.....
Ar Fayetteville	7 30 p m	.....	.....
Lv Fayetteville	7 46 p m	.....	.....
Ar Wilmington	11 00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Greensboro	.....	.....	3 05 p m
Lv Climax	.....	.....	4 30 p m
Ar Ramseur	.....	.....	5 05 p m

	No 15 Mixed. Daily ex Sunday	No 17 Mixed Daily ex Sunday
Lv Madison	1 50 p m	8 00 p m
Lv Stokesdale	3 03 p m	9 30 p m
Ar Greensboro	4 25 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Bennettsville and all points south of [illegible] will arrive at Raleigh at [illegible] hours in Raleigh, and reach [illegible] Ample time for breakfast at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, [illegible]
J. W. FRY, [illegible] Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A Jubilee Enterprise.

If there ever was a more energetic, restless, tireless and "fetching" worker for success than the celebrated Ludden & Bates Southern Music House, history has forgotten who it was. For twenty-two years L. & B. has been yearly coming to the front with some attractive special offer—always new, and always satisfactory to its thousands of customers. This time it is an offer to present an elegant brass extension Piano Lamp to every customer who buys a Piano up to January 15, 1893. This very useful and exceedingly ornamental present retails at about fifteen dollars, and as Ludden & Bates Southern Music House is know to be a strictly one-price house, the buyer is actually getting a discount of the value of the lamp. As the offer is strictly limited to January 15, 1893, all interested should write at once, addressing either the music house at Savannah, Ga., or any of its many agencies.

Literary.

Week-Day Work for the Sunday-school Teacher. By J. J. Hall, D. D. With an Introduction by N. B. Broughton. Price per copy, 10 cents, or $1.00 per dozen.

This is a choice booklet for every Sunday-school teacher. A suitable but inexpensive gift from pastor or superintendent to the teacher. Send orders to the Baptist Supply Store, Raleigh, N. C.

The Homiletic Review for December will prove helpful and interesting to ministers. All of the departments of the magazine are well filled. Subscription one year $3.00; to clergymen $2.50. Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York.

A notable feature of *Outing* for December is a description of "Canadian Winter Pastimes," by Ed. W. Sandys, who draws a pleasant picture of winter fun and frolic among our hardy northern cousins. The magazine is beautifully illustrated and contains a number of very interesting sketches. The Outing Magazine Co., New York.

The *North American Review* for December, contains a paper by T. D. Crothers, M. D., on the question, "Is Alcoholism Increasing among American Women?" He takes the view that it is not, but he graphically depicts the evils of drink indulgence. Mr. E. L. Godkin, contributs to this number an account of quarantine methods in the port of New York, under the title of "A Month of Quarantine."

The Treasury of Religious Thought for December closes the year richly freighted with good things. Its full Sermons, Timely Service Sermons and in Leading Thoughts are excellent, and admirably adapted to aid the host of readers of this magazine. Yearly subscription, $2.50. Clergymen $2.00. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

The January *St. Nicholas* will contain the opening paper in a series that magazine is to print on leading American cities, illustrated. In this article Colonel T. W. Higginson describes Boston in a way to interest boys and girls in the literary history of that city. For future numbers of *St. Nicholas*, Dr. Lyman Abbott will write of Brooklyn, Edmund Clarence Stedman will describe New York, and other famous residents of the different cities will describe them.

The first of the unpublished material by Henry Ward Beecher, recently purchased by *The Ladies' Home Journal*, will appear in the January issue of that magazine, and presents, among other things, the great preacher's hitherto unprinted opinion on "Wine Drinking on New Year's Day." Two famous preachers have written striking articles soon to be printed, one by Rev. Morgan Dix, D. D., on "Are Society Women Insincere?" and the other by Rev. John R. Paxton, D. D., on "Are Women More Religious than Men?"

The Christmas number of the New York *Ledger* is a thing of beauty. The number contains a choice selection of bright and seasonable Christmas stories and poems; an eloquent sketch of "Columbus and His Great Adventures," by S. P. Cadman, and readable departments for women and children. Maurice Thompson, Miss Minnie Hauk, Hon. T. D. English, Mrs. N. S. Stowell, Isabella Castelar, Mrs. Southworth and Helen Marshall North are among the contributors. The issue contains twenty-four pages and several fine illustrations.

Death of John Thomas Turner.

John Thomas Turner was born March 23rd, 1858, and departed this life October 4th, 1892, at 15 minutes past 11 o'clock a. m., aged thirty-four years, five months and eleven days. He spent his life in Salem and vicinity. He was naturally industrious and manifested considerable mechanical skill. He was polite, accommodating and popular among his fellow-workmen. He had many friends who delighted to share his company during the early years of his life. Possessed of a retentive memory and fine conversational powers, he was capable of interesting and entertaining all who came in contact with him. Unfortunately, several years ago, he became a victim to a habit which brought trouble to himself and those who loved him. None saw it more clearly than he saw it in the last months of his life. None wished more ardently than he that he could begin life over again, that he might avoid the mistakes he had made. Very sorrowfully he looked back on the past and asked the Lord to forgive. He was several times impressed on the subject of his soul's salvation. He honored true religion and had great respect for the house of the Lord and the worship of the sanctuary. On several occasions he talked freely with the writer of this about religion. Once [illegible] for the purpose of receiving [illegible]. Once a few weeks ago we prayed together he was greatly affected and wished to be remembered by the Lord's people in prayer. Once when I addressed a letter to him concerning his salvation, he came to see me and thanked me for my interest in him. He said he was not afraid of death. He thought the Lord was very gracious and tender. Often he would say that the Lord knew how weak he was, how he had been borne down by unfavorable circumstances, and he hoped he would make allowance for him. As his disease advanced and he became more nervous and irritable, he would say things for which he would seem sorry afterwards. His illness was a lingering and painful one, which gave him time for much meditation. He prayed a great deal. He felt that in some mysterious way the prayers of his dear father were coming up before God in his behalf. He spoke of this again and again with confidence and seeming joy. As he drew nearer to the end, his manner changed. He spoke with hopefulness of the future. He became patient and kind. With his arms about his mother's neck and with words that were full of affection, he seemed to have lost sight of all that had been painful and distressing in the past. His childhood love came back once more and he kissed her as in the "long ago" when his heart was young and tender. Let us hope that the Lord in his infinite mercy was gracious to him at the last, giving him repentance and faith in answer to the many prayers that had been offered in his behalf, and that now he rests with "loved ones" on the other shore.

"We see but dimly through the mists and vapors,
Amid these earthly damps,
What seem to us but sad, funereal tapers,
May be heaven's distant lamps."

H. A. B.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

NEWS OF THE WEEK.

State News.

A man named McKethan was run over by a train and fatally injured near Hamlet recently.

It is thought that a line of steamers will be put on from Wilmington, N. C., to Liverpool, Bremen or Havre.

Weldon is to have a mammoth cotton factory. It is said that it will be the largest factory of the kind in the State.

Mr. W. L. Cantwell of Wilson, has purchased the *Advance* of that place, and assumes the editorial management this week.

Captain Robert London, U. S. A., youngest son of M. London of Wilmington, died of pneumonia, in Birmingham, Ala., recently.

A bill has been introduced in the Senate by Senator Ransom, providing for the erection of a public building at Winston, N. C., to cost $200,000.

Mr. Robert Nelson, living near Grifton, recently lost by fire his gin, a quantity of cotton, barn and stables. Loss about $3,000, with some insurance.

Frank Cook was stabbed to death by his brother Peter Cook, near Seaboard in Northamption county, recently. Peter has disappeared. The parties are white and both young.

A double murder it is reported, occurred at South Creek, Beaufort county, on the night of the 13th inst. Rob. Rogers, white, killed William Hammond, colored, and Tom Moore, colored, killed Rogers shortly afterwards.

CONSTIPATION
and other bowel complaints cured and prevented by the prompt use of
Ayer's Cathartic Pills
They regulate the liver, cleanse the stomach, and greatly assist digestion.
Dr. J. C. Ayer & Co.
Lowell, Mass.

WANTED!

By a graduate of Peace Institute, a situation as teacher in either a college, private school or family. Can teach Art and French, with other branches. Address, MISS R. C. Q., care BIBLICAL RECORDER, Raleigh, N. C.

Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C. VANN,
Ex. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 30, 1892.

A Physician Wanted.

A practicing physician, with some means, desiring a splendid location, would do well to write to Thad. Ivey, Esq., Raleigh, N. C. Good references are required.

THE WORKER.

Rev. C. R. BLACKALL, Editor.

A large page illustrated paper, with brief, pithy, helpful articles along the lines of christian experience and development, and missionary activity.
The Worker is well illustrated with fine engravings representing scenes at home and abroad, historical events, portraits of eminent men and women, maps of mission fields, etc.
The Worker makes mention of christian beneficence shown by individuals and societies.
The Worker presents gleanings from mission fields all over the world.
The Worker has items of universal interest from here and there amid the activities of life.
The Worker is a great aid to christians, young or old, and a means of development to churches.
The Worker is the cheapest paper published.
Terms: Single, 10 cents a year; in packages of five or more, to one address, only 6 cents a copy per year.

AMERICAN BAPTIST PUBLICATION SOCIETY,

PHILADELPHIA: 1420 Chestnut Street;
BOSTON: 256 Washington Street; ST. LOUIS: 1109 Olive Street;
NEW YORK: Times Building; ATLANTA: 66½ Whitehall Street;
CHICAGO: 122 Wabash Avenue; DALLAS: 345 Main Street.

TOBACCO HABIT
For sale by all first-class druggists, or sent by mail on receipt of $1.00. Ask for HILL'S Tablets, and take no others. Particulars free by mail. Address THE OHIO CHEMICAL CO., 51, 53, and 55 Opera Block, LIMA, O.

HILL'S CHLORIDE OF GOLD Tablets will completely destroy the desire for Tobacco in any form in from 3 to 5 days. Perfectly harmless, cause no sickness, and may be given in a cup of tea or coffee, without the knowledge of the patient, who will voluntarily stop Smoking or Chewing in a few days
EASILY CURED

Inter-State Trust and Brokerage Company,
RALEIGH, N. C.
Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

Sunday-school Periodicals.
First Quarter, 1893.

Periodicals and Prices.
In clubs for one year each as follows: Convention Teacher, 5c; Kind Words—Weekly edition, 50c; Semi-monthly, 25c; Monthly, 16c; Child's Gem, 25c; Lesson Leaflets, 10c. Per quarter each as follows: Quarterlies—Advanced, 3c; Intermediate, 2½c; Primary, 2½c; Picture Lesson Cards, 4c; Bible Lesson Pictures, size 28x18 inches, $1.25.

The Broadus Catechism.
A Catechism of Bible teaching by Dr. John A. Broadus, D. D., LL. D., just published by the Sunday school Board under order of the Southern Baptist Convention. Price, 5c. single copy or in quantities. This will be the leading catechism for the Sunday-schools and in the home circle.

In Getting Your Sunday-school Supplies
From the Sunday-school Board of the Southern Baptist Convention, at Nashville, besides making a direct contribution to its treasury, you put your school in touch and co-operation with the Convention, and train the children in all the great missionary enterprises.

Instructions for Ordering.
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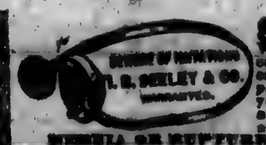

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MARRIED.

ABBOTT—WEST—On Dec. 7th, at South Mills, N. C., by Rev. Dr. R. R. Overby, Mr. J. K. Abbott and Miss Emma J. West.

HARRIS—PITTARD—On Dec. 14th, 1892, in Granville county, N. C., by Rev. J. A. Stradley, Mr. Alonzo P. Harris and Miss Ella G. Pittard.

HENSON—MORROW—On Dec. 14th, 1892, at the house of Rev. W. J. Wyatt in Iredell county, N. C., by Rev. W. J. Wyatt, Mr. A. G. Henson and Miss E. F. Morrow, all of Iredell county.

WISEMAN—CONRAD—On Dec. 15th, 1892, at the residence of the bride's father, in Forsyth county, N. C., by Rev. H. A. Brown, Dr. J. W. Wiseman of Farmington, N. C., and Miss Ellen L. Conrad.

LAWHON—TYSOR—On Dec. 14th, 1892, at the residence of the bride's father, Jordan Tysor, Jr., by Rev. W. H. H. Lawhon, Mr. Z. V. McPherson and Miss Bettie L. Tysor, all of Chatham county, N. C.

DIED.

CLEMENTS—Died at his residence near Holly Springs, December 1st, 1892, Mr. A. K. Clements, in his eighty-third year. He was a member of Salem Baptist church, and was a staunch believer in the faith. COM.

SCAFF—At her home in Moyock, N. C., Oct. 10th, 1892, Miss Mary E. Scaff, aged nineteen years. She was a member of Shady Grove Baptist church, and leaves a blessed assurance that she is at rest. May the Lord bless and comfort the bereaved ones.

I. E. H.

ELLER—I. L. Eller died of typhoid fever, Dec. 3d, 1892, being forty-five years and three days of age. He was a good husband. He made a profession of religion a few days before his death, and seemed to die in happiness. The remains were buried at the Baptist church at Tusquitta, Sunday, Dec. 5th. Rev. W. G. Blackwell attended the funeral in the absence of the writer. May God bless the sorrowing ones.

H. C. STANDRIDGE.

HOWARD—In Manchester, Va., about five o'clock, Saturday morning, Dec. 10, 1892, Frank Howard, son of B. D. and Fanny W. Howard, departed this life in the 24th year of his age. He held a position on the R. & D. R. R., and was in the car yard making up a train for the south-bound trip, when, so far as can be conjectured, his foot slipped, causing him to fall between the wheels. When found, his body was cut in twain. The remains were brought to his home in Granville county, and interred in the presence of a vast concourse of people in the cemetery at Mt. Zion church where his family have long been useful and honored members. The sad intelligence of Frank's death reached his father while attending the Convention in Raleigh. The tender expressions of sympathy on the part of the Convention were touching and beautiful. The young man made a profession of faith in Mr. Fife's meeting in Oxford just one year ago. C. A. JENKENS.

PUGH—Died in Morrisville, on Nov. 30th, 1892, J. M. Pugh, aged sixty-five years. Mr. Pugh moved to this place soon after the close of the late war. He has been a successful merchant and a prominent citizen of this village. While he was not a member of any church, for several years he claimed a hope in Christ. The writer has had many talks with him on the subject of religion, for he was at any and all times ready and free to speak upon this subject. Not many days ago he told me he expected soon to be in a better world than this; and now as we write this we believe that he is resting "where there shall be no more death."

Mr. Pugh leaves a wife and seven children to mourn their loss. We cannot but hope that the heartfelt sympathy of many friends will not be deemed intrusion on their grief. It has well been said that "we weep for the loved and lost because we know that our tears are in vain." We would ease their sorrow but we know not how. We can only acknowledge that the affliction is God's, commending them to him who doeth all things well.

J. R. MAYNARD.

BOYCE—Died at the residence of her husband, Mr. Henry T. Boyce, on October 28th, 1892, sister Martha A. Boyce, in the sixty-sixth year of her age. Her funeral was preached at her home by Rev. Wm Grant of the M. E. Church, of which her husband is a member, it not being convenient to get a Baptist preacher at the time. Her remains were placed in the family burying ground beside several of her children who had preceded her to the better land. She was a consistent member of the church at Potecasi for many years. When Roanoke was organized very near her home she became one of its most devoted and useful members, ever ready with her means to help in all of the benevolent objects of her church.

She was also a faithful worker for the BIBLICAL RECORDER. After taking and reading it herself she would send it to some friend who could or would not take it. She said she thought every Baptist should read the RECORDER.

Our church has sustained a great loss, and not only the church, but the whole community, for surely she was one of the best of women. She leaves a bereaved husband, three sons and two daughters to mourn their loss. God bless them all, and may we all meet her in heaven.

Written by request of Roanoke church.

MARY A. HOLOMAN,
ROBT. W. FLEETWOOD.

ROGERS—William Cooper Rogers, in his eighty-first year, died at his home in Moore county, N. C., Nov. 25th, 1892. His wife, Jemima Rogers, preceded him to her reward about two years ago. He had been a faithful member of the Missionary Baptist church from early manhood, and sustained the reputation of being an honest, upright, consecrated christian to the end of life. For some time before his death, he often expressed a desire to go home if it was the Lord's will. He said nothing could induce him to want to stay here but to do good. He made religion his chief concern through life. For five years his consecration to the service of God caused him to attend his church regularly a distance of twenty-two miles; in fact, his seat at church was never vacant unless he was providentially prevented from being there. He was one of the originators of Crain's Creek church, for whose success he labored so ardently, and into whose fellowship he lived to see received from first to last about two hundred persons. He was a strong advocate of temperance and taught it both by precept and example. He raised six sons and four daughters, all "teetotalers." "Blessed are the dead which die in the Lord"—"that they may rest from their labors, and their works do follow them." RELATIVE.

WILLIAMS—Died in Bertie county, N. C., Nov. 25th, 1892, Jesse R. Williams, son of J. L. and Annie E. Williams. Jesse was four years old, and was a bright and cheerful little boy. On the evening before his death his parents left him with the baby and a two-years older brother in the house, when his clothes caught fire, and before the parents could reach him all were burned off. This occurred at four o'clock p. m., and he lived until six o'clock a. m.

All the care and attention that tender hands of relatives and friends could do was done. He was sensible to the last, and once or twice tried to sing a song. It was hard to give up "Judge," as we called him. But he is gone to live with Jesus. To his parents so bereaved, to his brother so lonely and sad, let me point them to him who has said all things worketh together for good to them who love and serve the Lord.

His body was laid in the new graveyard beside the mulberry tree, amidst a large host of relatives and friends.

Fond parents, no more will you hear little Jesse's voice, no more hear his pattering feet. He can't come to you, but you can prepare to go to him. He is now at the beautiful gate waiting and watching for you.

My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with him.

Our times are in thy hand,
Why should we doubt or fear?
A Father's hand will never cause
His child a needless tear.

AUNTIE.

Tributes of Respect.

"Precious in the sight of the Lord is the death of his saints." "In the dismemberment of kingdoms and the establishment of republics we hear the clash of arms, and many who bear the flag fall victims to death." So in the spiritual or christian warfare those who lift aloft the banner of Jesus, who cry aloud and spare not, ever shouting the battle cry, "Onward and upward," they too fall asleep in death. So it was with our beloved pastor, the Rev. James L. Cottingham, who died Oct. 8th, 1892, at Tatums, S. C., where he had gone by special invitation to assist in a protracted meeting.

WHEREAS, It hath pleased God to remove from our midst over the care and oversight of our respective churches our affectionate and much-loved pastor, we bow in humble submission to him who doeth well, and after the council of his own infinite knowledge and will; therefore be it

Resolved 1. That in the death of our brother our churches have not only lost a consecrated, faithful and devoted pastor, but the Baptist denomination has lost an earnest, efficient and successful worker.

Resolved 2. That we extend to his bereaved aged father and mother, to his grief-stricken widow and children our heartfelt sympathy in this their hour of sadness, trusting that they may find comfort in the promises of God's word.

Resolved 3. That a copy of these resolutions be spread upon the record of each church of which he was pastor, and one each be sent to the BIBLICAL RECORDER, *Smithfield Herald* and *Wadesboro Intelligencer* for publication, also one each to his aged parents and bereaved family.

B. W. HATCHER.

Archer Lodge, N. C.

LINES ON THE DEATH OF REV. MR. COTTINGHAM BY MRS. MAMIE HATCHER.

The autumn leaves are falling 'round us,
The winds are murmuring through the trees,
The starlit nights are sadder, lonelier—
They seem to speak in words like these:
Our pastor's gone, he comes no more
To tell us of duties,
To warn us as in days of yore,
And share with us the falling tear.

We watch the golden sun that fadeth
Behind the western hills away,
And yet we know it still is shining,
But gives not us its brightest ray;
When memory takes us back apace,
And through the gloomy shades of night,
We seem to see that sun's bright face,
And Fancy lends its glowing light.

'Tis thus to-day with our dear brother,
Altho' his sun has seemed to set,
We know it shines far brighter, clearer,
Beyond the clouds of vain regret.
Yes, he is safe at home with God,
Where kindred souls will never part—
"'Tis dust to dust beneath the sod,
But there, up there, 'tis heart to heart."

A faithful toiler has departed,
A faithful soul has fought and won,
His hands were full of sheaves the brightest,
And saith the Lord, "Well done! well done!"
But still he lives in many a fold,
His pleading accents cannot die,
His precious songs will ne'er grow old,
Till we shall hear them sung on high.

'Twas "Jesus lover of my soul,"
He sang before he went to rest,
And "while the nearer waters roll,"
He always said "God knoweth best."
Hence, "other refuge" had he none—
He longed his precious Lord to see;
He sang, "O leave me not alone,
But still support and comfort me."

Then for his loved ones long he prayed
An earnest, anxious, yearning prayer;
His trust upon the Lord was stayed,
He cast on him his every care.
And "Hide me, O my Saviour hide,"
He sang—the storm had almost past—
Then "Safe into the haven guide,"
With "Oh, receive my soul at last."

The only son to father, mother,
The husband of a loving wife,
To sisters three, the only brother,
And to his children he was life.
Our words are vain—we can but say
We long to help them bear the rod,
Yet, for the ills of life to-day,
There's but one healer, that is God.

The loss to churches, friends and loved ones,
Is greater far than we can tell.
'Tis his the joy, and ours the sorrow,
Hence, we must say that ALL IS WELL,
For him, with heavenly joys to share,
We would not feel e'en one regret,
We would not rob those mansions fair,
Of one bright star that will not set.

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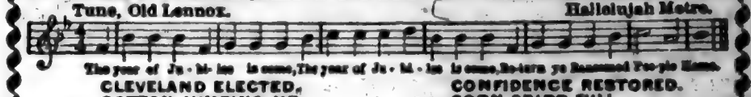

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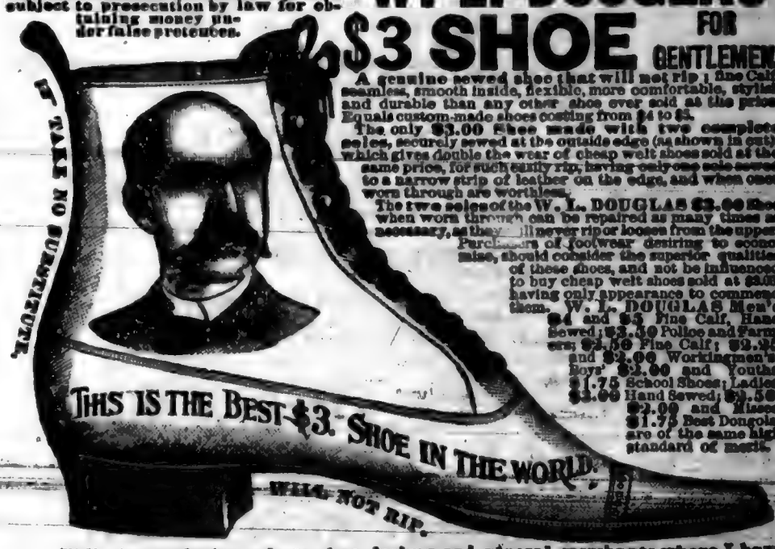

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THE YOUTH'S COMPANION

For 1893 by

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The Home Circle.

The Happiest Birthday.

The birthday of a friend we love
Is ever welcome, ever dear;
And yet, all other days above,
Through the glad circle of the year,
Is this one, crowned with Christmas cheer.

And centuries have rolled along,
And other days, forgotten, glide,
While this is kept with joy and song.
The dust of ages cannot hide
The birth-time of the Crucified.

We love the day, the happy day,
In which the fair and holy Child
In Bethlehem's manger cradled lay;
We love the mother, pure and mild,
Who looked upon his face and smiled.

But most we love, we worship him,
The Prince of Peace, the Saviour, slain.
Our eyes with grateful tears are dim,
We weep, remembering all his pain;
We hope, because he rose again.
—Mrs. McVean-Adams, in The Companion.

Hanging the Christmas Stocking.

When the presents are chosen and safely housed, the next question to be answered is, how shall they be given? writes Elisabeth Robinson Scovil in the Christmas number of *The Ladies' Home Journal*. Shall the children hang up their stockings, and keep up the fiction of Santa Claus, or shall the gifts be hidden under the napkins on the breakfast table, or shall they be placed on a Christmas tree? Like most earthly plans, each has its advantages and counter-balancing disadvantages. In some families their are circumstancies that answer the question, and leave no choice, while others are free to choose whichever seems best.

So much poetry clusters about the legend of Santa Claus that the ideal celebration of Christmas must include the filling of the stockings. First, there is the delicious ceremony of hanging them by an open fireplace, if possible, on Christmas eve; the procession of father, mother and happy children, each child with a stocking, all eager to find a good place to deposit them where Santa Claus, when he comes down the chimney, cannot possibly overlook them; the important business of fastening them securely so that they will not fall with their precious burdens; the lingering glances of the children as they go to bed picturing those limp, dangling receptacles filled to overflowing from that wonderful sleigh the tiny reindeer is bringing nearer and nearer. Who would relinquish all this? If the older members of the family are wakened at an unreasonably early hour next morning, by whispers and irrepressible gurgles of delight, is it not Christmas, the children's day?

True Christmas Charity.

"There is a tendency at each Christmas-tide for writers to urge too strongly, I think, the beauty of Christmas giving, by donation or distribution among the lowly and the very poor, writes Edward W. Bok in the Christmas number of *The Ladies' Home Journal*. No charity can be more beautiful, more typical of the Christ spirit than for those who can afford to do so to send a glimmer of light into the lives of thousands in our great cities who can only eke out a bare existence. And it speaks volumes for the generosity of our wealthy classes, and heroic work done by our charitable organizations, that in no other nation on the globe are those who live in poverty and want so well remembered on Christmas as are the poor classes of America. But there is a class which is not reached by the donations of the wealthy, or by the work of charitable organizations. There are in this country thousands of homes into which reverses of fortune come each year, where death or business failure causes the keenest heart anguish and the severest self denial. These homes contain sensitive natures which shrink from the outstretched hand of charity. Poor and proud is the name the world has for them. Perhaps; but let me tell you, my friend, it is not easy to receive charity when all your life you have dispensed it. A reversal of fortune is the hardest thing in this world to bear. The poor know not its tortures. It is the keenest kind of poverty. Into such homes would I direct, at Christmas-tide, some loving kindness. In this country where one is up to-day and down to-morrow, there is not one of us but who, in his or her acquaintance, knows of an instance of reverse fortunes. Let something from you go into such a home. The born poor will be remembered by others; the newly made poor may be forgotten.

How to Give the Present.

Says Miss Thoughtful: "How shall I give my Christmas gift?" I answer: "Do not give it, my dear, send it; or if you are in the same house with those for whom you have prepared something, put it where it may be found when you are not about. Of course, you are going to make every gift have a holiday air. That is, some of the pennies will go to buy sheets of white, yellow, brown, pink and blue tissue paper, and more pennies will go to buy some pieces of Tom Thumb ribbon to tie them up with. Use yellow ribbon on the brown, white on the yellow, blue on the pink, pink on the blue, and if you should get a scarlet paper, though I do not think it is so very pretty, make it gorgeous with gold thread.—*Ruth Ashmore, in The Ladies' Home Journal.*

Feeble and capricious appetites are best [illegible] by the use of Ayer's Cathartic Pills. They do not debilitate, by excessive [illegible]; but cause the stomach, liver, [illegible] to perform their functions properly. As an after-dinner pill, they are un-

The Age of Decay.

Birth, growth, maturity, decay, death—such is the natural history of man. The three periods of life should sustain a certain proportion to each other—twenty years of growth, sixty years of maturity, twenty years of decay. This is what might be counted upon as the ordinary course of human life, but for the fact that we labor under a load of ancestral transgression of physical and moral laws, supplemented and intensified by our personal delinquencies and follies.

How pleasant is the picture! Twenty years of happy childhood and youth, sixty years of intellectual progress and achievement, with domestic and social joys, and then twenty years of slow, almost unconscious decay, characterized by serenity of mind, pleasant memories and joyous anticipations of a grander life beyond the grave.

Sadly different is human existence as we see it. We look with wonder upon Gladstone, past eighty, still vigorous in mind and body, still strong and wise to lead the great Liberal party of England. We accept three score and ten as life's natural limit, and expect only labor and sorrow if this limit is passed.

We are doomed, we think, by our inheritance, and to some extent this is true. But we should remember the law of recuperation. The torn flesh heals, the broken bone reunites. Diseases tend toward recovery. The weary toiler rises from sleep strong for new labors. The wise physician bases his hope upon this law.

And this tendency of nature to heal herself may be greatly assisted by careful and intelligent living, so that it is always possible that the man of unfortunate ancestry may secure for himself a good old age, and start his posterity upon an ascending plane.

Do what you will, however, life must have its end. When the age of decay is reached hidden changes are going on, the culmination of which is the last great change. The muscles shrink; the brain shrivels; the nerves lose their sensibility and active power; the arteries, perhaps, become chalky or fatty; the heart is weakened; the circulation enfeebled and at last an end comes.

During this final period, then, we must take things calmly; avoid excesses of all kinds; guard against exposures; keep up a degree of mental activity; cultivate cheerfulness and look forward with hope.—*Youth's Companion.*

A Labor of Love.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was indeed a labor of love. It is all written by hand, but by no means elegantly done; the crude cramped chirography betraying the toilsome patience of one little used to the pen, rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor Irish laborer, whose education was better than his advantages, and whose thirst for the word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scriptures in the native language were a novelty and a rarity, a Protestant peasant learned that one of his neighbors, a country gentleman, owned a copy of the New Testament in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" asked the gentleman, kindly, but in some surprise.

"I would rade it, sir; and if ye'd let me 'ave it that long, I'd write it off, an' be kapin' a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can rade and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, I'd buy them, too, sir."

"But you have no place nor convenience to do such work. How could you manage that?"

"Ah, thin, where there's a will there's a way. Maybe your honor wouldn't be willing to lind the book?"

"Well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for a long time. You might come here and read it, you know."

The poor peasant was evidently disappointed. But he made one more appeal.

"Beg pardon, yer honor, but if ye'd jist allow me to sit in yer hall now, I cud come up whin me wurruk's done in the day, and write it off in the avenin's."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a candle and a place in his hall were allowed the poor man, till he actually copied every word of the New Testament.

Let any of our readers try the same task, and then say if aught but pure love for the precious word could supply the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the christian peasant, when he gave up his manuscript copy to the society, which has since kept it as a relic.—*Young Reaper.*

The proprietors of Salvation Oil will pay a large reward, if any certificate published by them is not found genuine.

Taught a Lesson.

A man with large business interests and a handsome income married a lady, says the *Youth's Companion*, who, unaccustomed all her previous life to the luxuries of wealth, had never formed any clear conception of the worth and purchasing power of money. For some months the indulgent husband gratified his wife's every whim.

One day the lady, to gratify some caprice, asked for a check for so large a sum that the gentleman was disturbed. He saw that such prodigality, if persisted in, meant ruin, but not wishing to grieve his wife by a downright refusal, he determined to give her a lesson in finance. He therefore smilingly remarked that he could not give her a check as usual, but would send up the money from his store.

About noon the promised money came, not in crisp bills, as was expected, but in silver dollars, the sum total filling several specie bags.

The wife was at first vexed, then amused, and finally, as the afternoon wore away, became deeply thoughtful. When her husband came home to supper she took him gently by the arm, and leading him into the room where the ponderous bags of specie were still standing, said:

"My dear, is this the money I asked you for this morning?"

"It is, my love," was the reply.

"And did you have to take this money all in, dollar by dollar, in the course of your business?" was the next question.

"Yes," he answered, gently; "it represents the results of many weeks of hard labor."

"Well, then," she said, with tears in her eyes, "send a man to take it back to the bank in the morning. I can't use so much money for so trivial a purpose. I didn't understand about it before."

A Little Girl.

The daughter of J. B. Cox, a leading merchant of Big Island, Va., who had an alarming cough, baffling the skill of the physician, was cured by the use of Taylor's Cherokee Remedy of Sweet Gum and Mullein.

It is not unusual for mothers to pass over the disobedience of their children so long as it has no unpleasant consequences, but to be severe so soon as the results are troublesome. For instance, a child is told not to play with water. He disobeys and, though his mother sees the wrongdoing, she says nothing while he succeeds in keeping his clothes clean and dry. When, however, he comes in with his pretty suit wet and muddy he is severely punished. The boy may not understand the inconsistency of his mother's conduct, but he feels it and it affects his character. Some day, when people suddenly discover that the man whom they trusted has been guilty for a long time of dishonest practice, they wonder at the contradictions of his nature. They do not know the experiences of his childhood, when he learned that it was only unsuccessful disobedience which was punished.—*Exchange.*

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Knowing and Known.

In a deep, true sense the Bible is God's book, but it is also man's book. As Jesus is a manifestation of God in the form and feeling and thought and life of man, so the Bible is a revelation of divine thought through the processes and forms of human thought and experience. The pure spiritual communications that find utterance in the Bible are from God, yet that book, more than most books, was born out of the passionate, struggling, aspiring heart of man.

Every man who comes to know Jesus, the Living Word, feels a certain inevitable kinship with him, for "he was made like unto his brethren"; so, too, every soul that comes to know the Bible feels a certain personal proprietorship in it, as if something of his own life had contributed to its story.

This marvellous book glows with the light of a divine and far-excelling wisdom, yet it throbs with a deep and persistent human feeling. It articulates man's cry to God as surely as it voices God's message to man. This genuine humanness of the Bible is seen, not only in the way in which it fits into all the manifold intricacies of human experience and need, but also in its wonderful recognition of all human conditions. How unerringly it expresses the nature and tendencies of human sin! With what fulness and accuracy it delineates all human sorrow and weakness and desire! No book searches the heart of man like the Bible. Here is every man's spiritual biography.

In no respect does it more clearly manifest its insight and practical wisdom than in its constant recognition of the imperfection of human knowledge and the limitations of human capacity. The mystery of life and of God appears in these pages as surely as that mystery appears in our experience. Over against God's absolute knowledge of man is ever set man's little knowledge of God. "Canst thou by searching find out the Almighty to perfection?" asks a seer. "He knoweth our frame, he remembereth that we are dust!" exclaims a Psalmist. In the New Testament, Jesus is constantly recognizing and taking account of the ignorance and inaptitude of his disciples. "O foolish ones, and slow of heart to understand," he cries, in strong yet gentle reproof of their dulness.

The imperfection of human knowledge, most deeply felt by the wisest, the poets and seers of the race, appears

THE MYSTERIES OF PROVIDENCE.

1. In our little understanding of the ways and purposes of Divine Providence,

> "We have but faith, we cannot know,
> For knowledge is of things we see."

Mainly our effort to understand the ways of God is a blind, often blundering, "feeling after him if haply we may find him." Here and there, in the long procession of the centuries and ages, is a rare soul who is called to be, in eminent degree, an interpreter of the Divine will to men. Such seem lifted suddenly to a height of insight and knowledge which the rest of the world attains slowly and painfully and through many trials. Such were Moses, and Isaiah, and Micah, and John the evangelist, and Paul the apostle, and others whose record, or whose utterances, is preserved for us in the sacred Scriptures. These all came, though not in equal degree, to a perception and grasp of spiritual truth that makes them spiritual leaders of the race. They are the "prophets" or speakers for God. But all these attained their eminence of spiritual understanding only by a way that, if short, was costly. God has delivered a great message to the world through no one whom he has not prepared by ample and searching discipline. We read in that 103d Psalm that "God made known his ways unto Moses, his acts unto the children of Israel." Is there not suggested a difference between God's "ways" and his "acts," or "exploits," as Cheyne translates? The suggestion is strengthened by the prayer of Moses recorded in Exodus 33: 13, "If I have found grace in thy sight, make known to me thy way, and *let me know thee.*" Moses was called to be God's interpreter and teacher to Israel, and so by his training he was brought quickly into the current of the Divine thought and purpose. But the Israelites were schooled, through years and even centuries, by the wondrous "acts" of God which illuminated their history, and made it forever glorious. How slow they were in learning is seen in Isaiah's complaint, "Israel doth not know, my people doth not consider," and in a later prophet's pathetic cry, "Lord, who hath believed our report?"

The slight, and but slowly growing knowledge of the disciples, under the tutorship even of Jesus himself, is betrayed again and again in such words of Christ's as these, "What I do thou knowest not now; but thou shalt know hereafter"; and "I have yet many things to say unto you, but ye cannot bear them now." Still, after many centuries of teaching, the world learns but slowly. Our knowledge of nature grows with ever increasing rapidity. With ever clearer eye and more precise judgment, we read the word of God written in star and rock and flower and fossil. But the Divine ways and purposes on the higher place of human life and destiny baffle our minds, and we walk in the dim twilight, led by the hand of one whom we see only as a vast and undefined shadow. Of God's will we may know, we do know, enough for faith to thrive upon and for dutiful will to work out, but of knowledge, in the usual sense, how little we possess! The recognition of our limitations is often accompanied, in our minds, by an involuntary protest. The inscrutableness of Providence, continually baffling our endeavors to understand, again and again confounding all our theories, stirs us to complaint and even resentment. Why is it? Is Providence a sphinx? But let us not forget that the limitations are not upon him, but upon us. It is not that he does not speak, but that we do not hear. Slowly the spirit develops, and strives upward into the realm of the highest truths. Slowly we learn, because, in order that knowledge may increase, capacity must grow to the height and breadth of that which God would make known to us. Imperfect knowledge means imperfect capacity and undeveloped power. We shall know as fast as we are able to receive. Even now, spirits that

> ——"muse and pray,
> Behind creation's throbbing screen,
> Catch movements of the great Unseen."

KNOWLEDGE OF MAN.

2. How imperfect is the knowledge that we have of our fellow men! We know but little even of those whom we love best and to whom we are nearest. We know the exterior of the lives about us. We know *something* of that hidden life which goes on within and finds an imperfect expression in speech and in conduct that we can observe and analyze. But how frequently we have to revise our impressions and shift our point of view. Some new and deeper glimpse into the life of another overturns opinions that had crystallized into convictions. How often, through defect in our knowledge of others, we are led into injustice to them. Sometimes we condemn where, if we were wiser, we should approve, and approve where, with keener insight, we should condemn.

Still, though we often err through imperfection of knowledge, it is better that our knowledge of others should be imperfect, while we have so little capacity of love and sympathy, without which capacity in large measure judgment is sure to be both superficial and cruel. Jesus Christ could know all that was in man, and not be shocked out of his sweet composure and steadiness of purpose to do good to man. But it was because he had an infinite capacity of love. Him has God appointed to judge the world, because he loves the world. Knowledge without love makes a Mephistopheles, a Satan, not a just judge and saviour. Indeed, without love, there cannot be the deepest knowledge. If there could be, it would be ill both for knower and known.

With our slender capacity for loving holily, and our consequent imperfect power of righteous discrimination, it would be ill, both for us and for others, if we knew more deeply than we do the innermost secrets of human life. As we cannot look steadily into the eyes of God and read in their infinite depths the reason and method of his dealings with us now, neither can we explore the depth of the human soul by our side and know all the strengths and weaknesses of that unfolding life.

3. How imperfect is our knowledge of ourselves! Our growth from infancy onward through youth to manhood and womanhood is a process of self-discovery. We first arrive at self-consciousness. This experience comes so early that few remember the moment when they first knew themselves as self-conscious personalities. Richter, if we can accept his own testimony, was singular in this respect. He says of himself: "Never shall I forget the phenomenon in myself, never till now recited, when I stood by the birth of my own self-consciousness, the place and time of which are distinct in my memory. On a certain forenoon I stood a very young child, within the house door, and was looking out toward the wood-pile, when, in an instant, the inner revelation, 'I am I,' like lightning from heaven, flashed and stood brightly before me; in that moment had I seen myself as 'I' for the first time and forever." With most of us the rising of self-consciousness is like a gentle dawn; we do not know the precise moment when day began. Our early life is a process of self-discovery, with reference to the possession and use of our physical members. As life goes on we come by degrees to a knowledge of our various faculties of mind and heart. Thus, too, there is growth in conscious knowledge of our moral capacities and of our moral state. Conscience reveals itself as a power within us. There is the religious instinct and the capacity of faith, the sense of justice, the perception of truth and the sentiment and passion of love.

THE REVELATION OF THE SPIRIT.

The awakening of our hearts by the Spirit of God, which marks the beginning of conscious spiritual life, is a great leap in the process of self-knowledge. But how meagre, after all, is the knowledge which we clearly possess of our own natures. All profoundly religious natures, especially when experience has given them a strongly introspective cast, feel this. We have but a dim perception of our capacity for self will and selfishness and manifold lust. The Psalmist speaks not for himself alone, but for humanity, when he cries out with passionate fear: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." He is in terror before the possibility that through very ignorance of himself he may plunge into presumptuous and inexpiable guilt. So, too, the writer of the 139th Psalm prays: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Many times we have made these utterances our own. We know little of our capacity for sin and folly. Sometimes a peculiarly trying experience has given us a deeper glimpse into our natures than we have had before, and we have been startled out of our complacency and conceit, and have prayed as only those pray who struggle back in shuddering recoil from the crumbling brink of some unfathomable abyss.

It is not an evil thing that our self-knowledge is imperfect now, and that the process of self-discovery is slow. God is good in this, as in everything, that he leads us gradually into the knowledge of our own natures. We could not bear to know ourselves as he knows us. We have not love enough for a true self knowledge. When God has wrought his perfect work in us we shall know as we are known, without shame and without fear; and we shall look back upon our past life, with all its follies and sins, as we now look back with a smile of tender compassion on the petulances and foolishnesses of our early childhood.—*Rev. Dr. Philip S Moxom, in The Watchman.*

Letter from Asheville.

Dear Bro. Bailey:—I am rejoiced to hear that your health is almost entirely restored. May the Lord's blessings rest upon you. The RECORDER comes as a weekly visitor bringing tidings from friends below the Ridge. It was a great sacrifice not to meet with the brethren in the Convention. But my pastoral duties were too exacting this time to allow my absence.

The work here is exceedingly encouraging. The Lord adds to us constantly those that are making useful workers. I have baptized almost every Sunday night. Professions of faith are frequent. A great many are received by letter. I have been here just ten months, and the Lord has added to the church 140 members, the majority by baptism.

We have decided to organize a new church first of next year. We will dismiss for this purpose nearly a hundred members; but in lengthening the cords we will strengthen the stakes.

Our new house of worship is a thing of beauty. It is said by competent judges to be the most attractive house in the State. It certainly has the largest seating capacity, this being 1,200; but by crowding and using part of the wide aisles, 1,500 can be accommodated. It has but one gallery, which is over the vestibule. The accoustics are good. We hope to dedicate early next summer at which time I should be glad to see several of the brethren from the State Convention.

It is needless to begin to speak of the royal and loyal membership. Their many tokens of appreciation shown the pastor have completely won his heart, and to them he is trying to give his best service. When I came I found every one ready to extol the excellencies of my predecessor, Dr. W. A. Nelson, and give loving testimony to his unswerving fidelity as a man of God. When I heard how kindly they mentioned him, I felt encouraged to believe that they would love me, too; for it is a good sign to hear kind words from the brethren about the pastor resigned.

Asheville is filling with visitors. They are coming earlier than usual. Dr. Skinner in his speech before the Convention gives Bill Nye as authority for saying that Asheville is the coldest place in the world. Let the Doctor come and get a taste of this climate summer and winter, and he will retract, Bill Nye to the contrary notwithstanding. Asheville is unsurpassingly beautiful for situation and unexcelled in climate.

But enough. Let me invite the brethren to come over the Blue Ridge and see us.

Fraternally, J. L. WHITE.

Asheville, Dec. 16, 1892.

Be such a man, live such a life that if every man were such as you and every life like yours, the earth would be God's paradise.—*Phillips Brooks.*

"Infant Baptism."

Here are some of the various conflicting and contradictory reasons given by other writers, when eagerly hunting for *some* reason to bolster up this unscriptural practice. Look at the following:

1. The Catholics, High Church Episcopalians and John Wesley taught that infants must be baptized in order to regenerate and save them. See Wesley's Doctrinal Tracts, published by the Methodist Book Concern, pp. 250, 251.

2. Dr. Hibbard and some other Methodist writers contradict Wesley and say infants are born regenerate and should be baptized, because they are regenerate. Hibbard on Baptism, pp. 5 and 89; also Gregg on Infant Church Membership, pages 196, 246.

3. Drs. Wall, Hammond and others, base infant baptism on *proselyte baptism.*

4. Drs. Owen, Jennings and others *repudiate* proselyte baptism and base infant baptism on *circumcision.*

5. Beza and Dodridge taught that children were *federally holy*, on account of the faith of their parents, and hence should be baptized.

6. Others baptize them because they are *unholy*, to wash away their original sin.

7. Burder, Dwight and their class baptize them because infants of believing parents are born *in the church;* are members, and entitled to baptism.

8. Baxter and Henry baptized them because they are *not in the church.* They must be baptized to bring them in.

9. Evangelical Episcopalians baptize them on the *guaranty of their sponsors*, which Gregg, another advocate for infant baptism, calls a *solemn mockery.*

10. Calvin and Melancthon taught that infants *had a kind of faith*, and therefore should be baptized.

11. The *Christian Union* bases infant baptism on *household baptisms*, thinking it *likely* there were infants among them. But nearly every Baptist church has in it more baptized households of believers than all the baptized households mentioned in the Bible. I once had the jailer and all his household in my church in Metamora, Illinois. They were all believers and no infants.

12. Some declare *Apostolic Tradition* the basis of infant baptism.

13. Others baptize them *to make them disciples.*

14. Others to *dedicate them to the Lord.* They should call it *dedication*, not baptism.

15. Others, *to bring them into* the Abrahamic covenant.

16. Others, because they *are already* in the Abrahamic covenant.

17. Others, in order *to give them a name.*

18. Others, to *secure burial in consecrated ground.*

19. Others, to give the parents the *consoling pledge* that their dying infants are saved.

20. Others, like Henry Ward Beecher, because he thinks it practically useful, while he admitted that the apostles did not baptize infants.

Here are twenty different and many of them contradictory reasons for infant baptism. Is there any such conflict as to authority for believers baptism? No. It is as clear as sunlight. It is commanded by the Saviour, taught and practiced by inspired apostles.

THE DECLINE OF INFANT BAPTISM.

The latest statistics which I have seen show that while Episcopalians and Roman Catholics generally continue the practice, many Lutherans in this country, nearly half of them, practically omit it. About two-thirds of the Presbyterians fail to have their infants baptized, four-fifths of the Methodists, and seven-eights of the Congregationalists fail to practice it. The more the Bible is studied the less it will be practiced, and the true gospel baptism of believers will take its place. And when intelligent Bible readers choose for themselves, they will more and more come to be "buried with Christ in baptism."—*G. S. Bailey, in Herald of Truth.*

The Bible.

Who composed the following description of the Bible was never known. It was found in Westminster Abbey, nameless and dateless.

A nation would be truly happy if it were governed by no other laws than those of the blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It gives instruction to a senate, authority and direction to a magistrate.

It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as a lord of the household and the wife as a mistress of the table; tells him how to rule, and her to manage.

It prescribes and limits the sway of the sovereign, the ruler, and authority of the master, commands the subjects to honor, and the servants to obey, and promises the blessing and protection of the Almighty to all that work by its rules.

It promises food and raiment; and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man to set his house in order and know his will; it appoints a dowry for his wife; and entails the right of the first born and also shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher and trespasser.

It is the first book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; it brings the best comforts to the enquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the only way of glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them who trust in such; in short, it is a book of law, to show right and wrong; a book of wisdom that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors; and a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and of unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and the origin of the angel myriads, human tribes and devilish legions. —*Ex.*

Ordination of Rev. A. J. Taylor.

Pursuant to appointment, and by request of Third Baptist church of Durham, brethren C. W. Blanchard, A. A. Butler and J. F. MacDuffie were asked to examine and set apart Bro. A. J. Taylor to the gospel ministry, Oct. 16, 1892. Bro. Blanchard acted as chairman on examination.

After giving his christian experience and call to the ministry and doctrines of the Bible, the presbytery found Bro. Taylor well qualified on these points, and proceeded to set him apart. Bro. Butler preaching the sermon, Bro. MacDuffie offering the prayer, and Bro. Blanchard delivering the charge.

We commend Bro. Taylor to the brethren, and pray God's blessing upon him and his work.

W. J. WYATT, *Sec.*

Dec. 10, 1892.

Thanksgiving.

Editor of Recorder:—May I be granted the pleasure of speaking a few words to my brethren and sisters and fellow-ministers concerning the thanksgiving season.

I have many reasons whereby I can rejoice in seeing the old year take its flight and the ushering in of the coming new year. But the greatest reason of all is, my being called to the work of the gospel ministry.

I am a young man of twenty-three summers, engaged in teaching school near Harrellsville, Hertford county, N. C., and I most humbly solicit the prayers and sympathies of God's people everywhere.

As I reflect on the good, old days of yore, I am carried back to my child-home on the hill; and I am more than glad that I've been reared in a land where peace and quietude reign supreme and none dare to molest or make afraid.

As we look over the broad expanse of this land of ours, we see the short crops that people have made; but we should be very grateful that the omnipotence of God's hand has not inflicted us with a fatal epidemic or sent on us much bodily suffering.

We should be thankful, too, that God has spared our lives, while he has removed by death many as good by nature as we and perhaps better by practice.

The greatest reason of all for thankfulness is, that the present is the season which brings to our minds the time in which God sent his Son to shed his life's blood for our salvation.

Fraternally, REV. GEO. W. WHITE.

Something About True Religion.

One of the marks of true religion is continuance in our appointed course in spite of all difficulties. Paul pressed toward the mark of his high calling, but we know not how much he had to overcome in his upward race. If the race of Christ truly dwells within us our record will be even in our weakness, "Faint yet pursuing." It is those who seem to have little strength and yet keep themselves unflinchingly to their appointed course who win our respect and whom Christ honors. "He that endureth to the end shall be saved."—*Christian Inquirer.*

In Christ's name you must go down to people in order to raise them up. This what Jesus Christ himself did. He down to us that he might raise us to self. The teacher always goes down to pupil. The parent always goes down to child. The strong must go down to weak if ever the weak are to be lifted strength. Ye know the grace of Lord Jesus Christ, who, though he yet for your sakes became poor.

If the christian course had a path of roses, would of christianity have been with thorns?—*F. Myer.*

The Biblical Recorder.

WEDNESDAY, JANUARY 4, 1893

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THOSE in arrears for subscriptions to the RECORDER will confer a favor by forwarding the same as soon as possible.

A SIGNIFICANT LETTER.

The Society of Jesus, (the Jesuits), recently elected a new *General* to serve as the head of their order. The Pope wrote him a letter of congratulation, in which we find the following significant words: "As you are aware, we have always entertained *great affection* for the Society of Jesus, to which we are indeed bound by bonds of *gratitude*, considering its many *meritorious* acts, and its *perfect obedience* and zeal for this *See of Blessed Peter*."

In the above quotation the italics are ours, and we have used them to call special attention to the words and phrases italicized as throwing a great deal of light on the spirit and genius of Romanism. It is a well-known fact that the Pope, in the opinion of Catholics at least, speaks "ex cathedra;" and hence, we suppose, he is here speaking, not only for himself, but for the Popes that have preceded, and for those that may follow him. "As you are aware," says the Pope, "we have *always* entertained *great affection* for the Society of Jesus," &c. Now, considering the eventful history of the Jesuits; how they have more than once been virtually suppressed by the Popes themselves; how they have often been banished from different countries, as political intriguers, and disturbers of the peace; how that some of the most relentless persecutions and slaughters of the ages inflicted on innocent Protestants or dissenters may be justly laid at their doors, the above words are indeed remarkable, and quite suggestive, if not portentous. If it be claimed that the present incumbent of St. Peter's chair is speaking only for himself, and not for his predecessors—especially for those who suppressed or banished the Jesuits of other centuries—the language is still remarkable. The present Pope is considered an able and astute man. He is doubtless far above the average of the Popes that reigned in the centuries when the Jesuits had reached the zenith of their power. He is therefore without doubt well acquainted with the history, both religious and political, of that zealous and crafty order, and yet, facing boldly the intelligence, the *humanity*, and the piety of the nineteenth century, he expresses in no uncertain terms his *great affection* for it.

Well, there is food for serious thought here. Much allowance is usually made for the religious opinions and practices of men who lived in the darker ages of the church, and the Jesuits of the present day would be fairly entitled to the benefit of such allowance if that Society showed now, even in enlightened England, Germany, or America, a policy and a spirit markedly different from those shown in their earlier history. Their more recent expulsion from Germany, however, and their political intrigues in China, and other heathen nations, where they have obtained a foothold, not to speak of their inveterate opposition to Protestantism, and with it, civil liberty, in such countries as Italy, Spain, Cuba and Mexico, demonstrate beyond a doubt that no change of policy or spirit can be justly claimed for that order. Notwithstanding the temporary checks, disappointments, and even persecutions, experienced by that great Society, they have exhibited such elasticity and perseverance, and their principles after all are so thoroughly in accord with Romanism in general, that they may be said to have dominated that system; and we can hardly be accused of stating anything but a historical fact when we say that the spirit of Jesuitism is the spirit of Romanism, and in this sense the greatest of all the Popes was Francis Loyola, the founder of Jesuitism.

The Pope takes occasion to say that he is bound to the Society of Jesus by "bonds of gratitude." This is interesting reading again. For what particular work of this Society is the present Pontiff so grateful? Does he refer to some of their recent work in France, Germany, or America; or to their general work all over the world? Or does he refer to such interesting episodes in their history as occurred in connection with St. Bartholomew's day in France, Torquameda's [illegible] in Spain, or the Duke of Alva's exploits in the Netherlands? These questions would [illegible] answer, for the Pope, like his [illegible] to whom he is so grateful, whose [illegible] are at the bottom of the above [illegible] the habit of "keeping his own [illegible] is just possible that he is [illegible] special obligations to be grateful to this order for the determined struggle they are making in Germany and France against the policy and progress of enlightened government, and against civil and religious liberty. Or, it may be, that sundry oppositions and persecutions to which our missionaries, and those of other faiths, have been subjected, partly by the machinations of this order, have fanned the flame of gratitude in the Pontiff's heart. Be the *cause* or the *date* what it may, all this is interesting—quite!

The Pope next gives the reasons for his strong affection for the Society of Jesus when he alludes to their *many meritorious acts* and their *perfect obedience* to what he calls the "See of Blessed Peter." Whether an act is meritorious or not, depends largely upon the nature of the act and the end it is designed to accomplish. The words used at the close of the quotation that stands at the head of this article, however, throw a flood of light on what the Pope and the Society he so heartily commends regard as meritorious acts. In this case they seem to be acts that show perfect obedience to the See of Rome. Aha! now we strike the key-note of the Romish system; that is, perfect and unquestioned *obedience* to the Pope rather than obedience to Christ and his commands. The Jesuit is expected to render perfect obedience to the General of his order, and that General is expected to render the same kind of obedience to his master the Pope. This wheel-within-a-wheel arrangement, all guided by the hand of the Pope, seems to confer great joy to the occupant of St. Peter's chair. That the Jesuits have performed a good many meritorious acts, even when judged by proper standards, no well informed reader of church history can deny; but that they have always rendered perfect obedience to the Pontiff does not so readily appear; if so, how can we account for the bulls of Alexander VII., (1659), and Alexander VIII., (1690), that were fulminated against them, and their total or partial temporary suppression by other Popes.

The true history of Jesuitism and Romanism cannot be written without bearing in mind the fact that when the founders of that order render perfect obedience to the Pope they are in high favor, and when the contrary is true, the thunders of the Vatican fall upon them, and they are threatened with banishment or extinction. The history of the Jesuits also furnishes instructive reading as to the ultimate tendency, at times at least, of strong societies within the church. When such societies are composed of *converted* people, and they are strictly subordinate to the church, having mostly local influence, there may be no real danger of the Society usurping the functions and attempting the control of the church. It certainly suits the genius of Romanism and the policy of the Popes to have within the church over which they preside large and strong societies such as the Dominicans, Jansenists, Jesuits, &c., to which the Pontiffs are willing to commit work for which the church at large is not willing to be responsible, and on which they can conveniently throw the odium caused by the blunders and excesses of such societies. The truth of it is, the Popes have been alternately castigating and caressing the last mentioned society ever since its organization by Loyola. The language used by some of the present Pope's predecessors in denouncing them, when placed by the side of that used by him in the letter referred to, furnishes strong proof of the correctness of this remark. The whole thing is unsatisfactory, and makes one sigh for the candor of the spotless Nazarene.

WE MUST EDUCATE OUR PEOPLE.

The necessity for Baptists to educate their children was never so apparent as now. That we have become a great spiritual force in the State,—and in fact, wherever we have gone to the people and preached the truth as we hold it—is obvious to all. The fact that they know no master but Christ, no other law in religion than his law, and the independent government of their churches by the churches themselves, have tended to commend the Baptist churches to the American people, whose history stands for the freedom and independence of all mankind.

But what we started out to say is on somewhat a different line. For while we have had the most unmistakable evidences of God's approval in the great and unequalled success we have had in the ingatherings of our churches, as an educational force the Baptists have fallen far below what has been accomplished by some other religious denominations.

We might stop here and recite some reasons for this state of affairs, for reasons do exist; but for the present we pass on to notice how the present situation may in the future be changed. In the first place the Baptists having more in numbers, must do more educating than other denominations in order to make a comparative showing with these other denominations. It will be remembered, too, that our people live largely in the country, and are dependent for the education of their children upon such schools as the country has afforded, which in the main have been few and lamentably inefficient.

Before the war the very best schools were to be found in the country, where boys and girls could receive a good practical education and thorough preparation for college, but the want of interest on the farm has not been more clearly marked anywhere than in the almost entire obliteration of these schools. The farms, to a great extent, have been abandoned by their owners, who have themselves gone to town for business, and to avail themselves of the schools in the towns for the education of their children.

We call attention at present to three sources to which we may look for the improvement in the education of our people. We ought to appreciate the provision which the State is making to furnish primary education for the children in our public schools. This, while at present small and inefficient in itself, might be so supplemented by individuals who are able to run a school in each neighborhood of four or five months in the year. This would not only secure a longer school term, but it would at the same time insure more competent teachers than have heretofore been obtained. Then again, we ought to encourage the establishment of more schools like the Robeson Institute, which was established by the noble benefactions of Bro. Melke, who has since gone to his reward. With a proper effort more men can be found in our State like Bro. Melke, and more towns and neighborhoods can be found which will gladly supplement such a donation as Lumberton and the Robeson Association have done in the establishment of this school.

Finally, we ought to realize that the Baptists have a college of their own. One, too, worthy of the hearty and loyal support of all our people. Whatever the college may still need in the way of a greater endowment or better equipment, we ought to see to it that it is forthcoming. This is the way, and *the only way*, the college will ever be able to attract and hold the best and most progressive element of our own people. We not only want to send out from the college each year ministers and teachers, but we want to see the alumni of Wake Forest in all the trades and professions in such numbers as will secure to us the recognition to which we are entitled. One of the most eminent statesmen who ever figured in the history of his country, on one occasion, in answer to his own question, "What constitutes a State?" declared it was nothing *but men*.

The same is true of a college. You may heap up endowment till it reaches hundreds of thousands, and even millions of dollars, and added to this you may possess everything in the way of buildings and apparatus—and these are wholly indispensable—but after all, the living, growing, prosperity of a college is vested in the lives of the men who go out from its walls and are ever ready to do duty for the progress and success of their alma mater.

This is no after-thought on our part. The files of the RECORDER is so much testimony of what we have felt on this subject. We want to see our people wake up in earnest to the possibilities which are still ahead of them; but let us stand on sure footing so that there may not be in the future any changing of front nor stacking of arms.

PERSONALS AND OTHER ITEMS.

....Renew your subscription to the BIBLICAL RECORDER.

....Dr. T. H. Pritchard preached his first sermon as pastor in Charlotte last Sunday.

....Dr. J. M. Frost has been called to the pastorate of the First church, Nashville, Tenn.

....Rev. J. A. Bridges of Glover, N. C., desires churches, and is willing to labor for a reasonable support.

....The next RECORDER will contain a valuable article on "The Law of Self-Defense," by Judge R. W. Winston.

....The First and Tabernacle churches of Raleigh made many substantial gifts to the poor during the Christmas holidays.

....Bro. E. Shaw, after whom the Shaw University was named, is on a visit to Raleigh, and is stopping at the Yarboro House.

....Rev. J. W. Rose of Pine Level, N. C., has accepted the position of missionary for Craven county, and has moved to Newbern, N. C.

....We acknowledge the receipt of beautiful Christmas cards from Sister Yates, and from Brother and Sister Bryan of Shanghai, China.

....Rev. Geo. E. Truett, pastor of College Hill church, Lynchburg, Va., writes: "I am starting out very pleasantly here, and have a splendid church, and look forward to accomplishing much work."

....Rev. C. W. Matthews of Harrellsville, N. C., writes: "By the aid of the Lord and my physician I am greatly improved in health."

....Rev. John W. Davis will on January 10th move from Polkton, his present home, to Thomasville, Ga., where he will hereafter reside.

....The brethren of the Home Mission Board have gotten up an excursion to Cuba to start January 23d or 26th, at very greatly reduced rates.

....The *Anti-Liquor*, the late Rev. J. R. Moffett's paper, has been sold and moved to Richmond, Va., and is published by G. M. Smithdeal.

....It is officially announced that Dr. McGlynn has been relieved of "all ecclesiastical censure and restored to his priestly functions."—*N. Y. Herald.*

....Rev. J. G. Barkley had a stroke of paralysis on Dec. 14th, 1892, by which he has lost the use of his right side. Brother Barkley is eighty-four years of age.

....Rev. J. O. Alderman of Concord, N. C., writes: "My church did the handsome thing by making me a Christmas present of a double case gold watch and chain."

....Cards are out for the marriage of Rev. E. Ellis Blount and Miss Mollie Coble, today, Wednesday, Jan. 4th, in Washington Street Baptist church, Greensboro, N. C.

....Rev. A. D. Hunter of Greenville has accepted the call to the Beaver Dam church, near Carrsville, Va., and was to begin his work there the first Sunday in this year.

....The "week of prayer" is being observed in Raleigh this week. The meetings are held daily in the house of worship of the First church, assembling at 3:30 o'clock p. m.

....Rev. W. V. Savage of Columbia, N. C., who has been sick with typhoid fever for five weeks, is now convalescing, and will soon be at his post. So writes Bro. J. A. Spruill.

....Gen. T. J. Morgan, Commissioner of Indian Affairs, has been elected Corresponding Secretary of the Home Mission Society, and Dr. Morehouse has been appointed to act as field Secretary.

....The Board of Missions and Sunday-schools met on the 20th of December, and were in session till the afternoon of the 21st. Appropriations were made as far as the fields were located and the missionaries secured.

....The Pope of Rome, says the *Catholic News* of New York, has "deigned to admit to kiss his foot and hand, the president and officials of the Jubilee Committee and the Rev. Mothers of the Society of the Sacred Heart."

....Rev. W. F. Watson has accepted the call to the Clement and Roxboro Baptist churches. He will arrive here on January 6th, and will preach his first sermon as pastor of the church here the second Sunday.—*Roxboro Courier, Dec.* 29.

....Rev. J. P. Spence left Tuesday morning for Elizabeth City, where he will spend Christmas. We are sorry to learn that he will not return to Red Springs. His health has greatly improved, and he hopes to enter the Seminary at Louisville, Ky., early next year.—*Comet.*

....Rev. R. D. Carroll has accepted the call of the Baptist church, and will minister to the people as pastor for the ensuing year. Rev. G. L. Finch, who preceded Mr. Carroll, will probably go to Goldsboro.—*La Grange Cor. Kinston Free Press.*

....Rev. R. VanDeventer of Henderson, N. C., expresses his appreciation of the good work of the RECORDER. He also says: "I think the paper grew more last year than in all the years I have known it—not only in real merit, but in the affections of the people."

....The Tabernacle church of this city, at its last conference, determined not to grant the use of their house of worship to any outside organization for the hours when they are accustomed to have services. This is the true position, and we hope all of our churches will take it.

....From May 1st, 1891, to Dec. 31st, 1891, the Baptists of North Carolina sent to our Foreign Mission Board, Richmond, Va., $5,433.05, and from May 1st, 1892, to Dec. 31st, 1892, they sent to the Board $6,670.21. This is a gain for these eight months over the same months of 1891 of $1,237.16.—*C. Durham.*

....Rev. H. W. Battle has, in the *Religious Herald* of Dec. 29th, 1892, an article on "A growing neglect—the teaching of Baptist doctrines in the family—what is the remedy?" This is about the time for Bro. Battle to be impressed with this subject, as his first born, a little boy we believe, is about three or four years old.

....*The University of Chicago Monthly* is a magazine starting out with January, 1893. It is issued by the Chicago (Baptist) University, "to reflect its life and progress to the world." It will be about the size of the *North American Review* in surface space, and will contain sixty-four pages. It proposes to put forth the practical workings of the school from laboratory to campus.

....Bro. T. H. Briggs has for three years very acceptably served the First Baptist Sunday-school, Raleigh, as superintendent. At the recent election of officers he declined to serve further in that position. As an expression of appreciation of his work, the school on Sunday morning, Dec. 25th, 1892, unanimously adopted the following: "*Resolved*, That the members of this school are grateful for the untiring faithfulness and conscientiousness with which our retiring superintendent, Bro. T. H. Briggs, has performed the duties of his office, and we hereby tender him our sincere thanks for his interest and labors in behalf of the school."

....Rev. J. T. Jenkins of the Brooklyn Baptist church, Wilmington, aided the pastor of the Clinton church in a series of meetings, which kept them both from the Convention recently held in Raleigh. Brother Jenkins charmed our people by his earnest and graceful delivery, the congregations were large and attentive, and we trust much good will result.—*O. P. Smith.*

....Rev. J. M. Bridges having resigned his churches in Cleveland county, has accepted the pastorate of Green Street church, Spartanburg, S. C., for two Sundays in the month, and will preach one Sunday each at New Pisgah and Carterseville churches. We take great pleasure in commending Bro. Bridges to our South Carolina brethren.

....Gen. John C. Gorman died in Washington City, D. C., on the 27th ult. Gen. Gorman was an old citizen of Raleigh, but at the time of his death was an employee of the Government Printing Office. His remains were brought to Raleigh for burial. The funeral took place from the First Baptist church on Dec. 28th, conducted by Rev. Dr. T. E. Skinner.

....Rev. J. H. Lamberth preached his farewell sermon as pastor of the Baptist church here last Sunday morning. He was at his best, and preached one of the most touching sermons we ever heard. His advice to his old congregation, the one he had served most acceptably for seven and a half years, was sound and most appropriate, and will be long remembered by them.—*Roxboro Courier, Dec.* 29.

....Rev. C. A. G. Thomas sends us a specimen of his church calendar. It gives the location of his church, the residence of the pastor, hours of service, &c., and is embellished with a sportive looking picture, the design of which we cannot tell. He also sends us a specimen copy of his church paper, gotten up in the interest of his church. He speaks a good word for the RECORDER, and kindly proposes to act as agent for it.

....Mr. Lynn Adams died very suddenly—supposed to be apoplexy—on the morning of the 27th ult. Bro. Adams was one of Raleigh's oldest citizens; he had nearly completed his seventy-fifth year. He is said to have bought the first bale of cotton sold in Raleigh. He was a very zealous and active member of the Fayetteville Street Baptist church. The funeral took place from his residence on 215 East Davie street, conducted by Dr. J. W. Carter.

....Rev. T. G. Wood, pastor of the Baptist church here, has received a call to the church at Aspen, Colorado, a town of about ten thousand inhabitants, and the greatest silver mining section in the world. He has not yet decided whether he will accept the call or not. Mr. Wood has served the church here for several years, and has done so acceptably. His many friends in Eastern Carolina and Virginia would regret for him to leave. We wish him well, but would hate for our community to lose him.—*Murfreesboro Index, Dec.* 28.

....Rev. W. L. Wright, Richmond, Va., says: "We are still reaping the good fruits of Bro. Vann's faithful seed sowing. We are having professions at almost every service. He did most excellent preaching. Our people were delighted with his work, and his stay was too short. Our Sunday-school numbered 737 last Sunday. I was sorry to miss the State Convention, but could not leave my work. The RECORDER is a very welcome visitor in my home. May the Lord bless and keep you, and prosper his cause in the Old North State."

....After sermon at night on Dec. 25th, 1892, by Dr. J. W. Carter, the pastor, in the First Baptist church of Raleigh, a collection was taken in behalf of missions to Japan. This effort for Japan was under the auspices of the W. M. S. of the church, and in accordance with the general plan of the Executive Committee of the Woman's Missionary Union that Christmas offerings should be made by the women's societies throughout the South to raise funds to send seven new missionaries to Japan this year. The subject of the Sunday-school lesson on Christmas day was Japan as a mission field. The same topic was discussed in the church prayer-meeting on the preceding Wednesday night. The subject of missionary study by the church and school for the present month is the island of Cuba. The custom is for one of the Sunday-school classes to present the topic by essay and address to the church prayer-meeting on the Wednesday night preceding the fourth Sunday when the subject is studied by the school.

The Editorial on Honesty and Brother Hardaway's Sermon.

Dear Recorder:—I am sitting in the corner nursing a sick foot. Having just read your editorial upon honesty and Bro. Hardaway's sermon, I feel like I want to express my thanks to you, while I give my hand to Bro. Hardaway. I am glad that you have struck that chord, and hope that you will strike it again, and strike *hard*, until its vibrations shall be heard and felt all through the land. Can there be a dishonest christian? Can a dishonest man be a righteous man? Can any but righteous ones go to heaven? Can a man who will not pay his just debts, when he has the means to do so, be honest, righteous, or go to heaven? You preach to thousands weekly. Help preach dishonesty out of the churches, out of the land.

Can't Bro. Hardaway's sermon be issued in pamphlet form and ten thousand copies sent over the land? The times demand, truth requires, and the need of the churches call for the plain outspoken truth. Breakers ahead! the white crest can be seen in the distance, as the waves roll over the bar which lies insidiously beneath.

Give us that sermon in a pamphlet, and put me down for—well, I don't know how many copies.

J. N. HODGES.

Consider what daily opportunities you have of serving him, whether by your own advance in holiness or by promoting that of your neighbor, and make a faithful use of all such.—*St. Francis de Sales.*

Letter from Wake Forest College.

"Man proposes, God disposes." One brother, who had planned a week of hard work "on the road," found his programme torn and scattered in shreds by the snow-storm of Tuesday. But, so long as there are books to be read, and letters to be written, and friends to see around hospitable firesides, such a disappointment can never be overwhelming. But the muse of Cowper would be needed, were one to attempt adequately to set forth the joys of the days—all too short—which many have been compelled to spend, snow-bound, in their own homes. The most notable subtraction from the pleasures of the week has been the failure of the RECORDER to drop in as usual to tell what the brethren are doing. But this will only help us to prize it more all the other weeks of the year. Blessings brighten in their absence, and this suspension of a week will satisfy all its regular readers that the RECORDER is worth $2.00 a year far more satisfactorily than the report of any committee could do.

Most of the students have spent the holidays at their homes. Many have already returned. Before this letter is printed, the fires will be aglow under the boilers, the bands will be on the wheels, and all the machinery of a great College will be in regular and active operation. Examinations are just ahead. Then, on Jan. 15th, begins the Spring Term. There are doubtless a large number of young men in North Carolina who could enter College at that time with great advantage to themselves. Many of them ought to do so. Eight or ten have written me that they will begin their course here in January. It may be that there are others who are considering the question, but are uncertain whether they can enter any of our classes. I shall be very glad to advise any of these, if they will inform me what they have already studied.

I have availed myself of some of these long winter evenings to make an analysis of the General Catalogue of the College, which has recently been published. The results may possibly be interesting to others, and at some early day I shall publish them in the RECORDER. Men have been educated at Wake Forest from eighty seven of the ninety-six counties of North Carolina, from eighteen other States, and from four foreign countries. So far as known, 331 ministers (317 Baptist), 259 teachers, 203 physicians, and 173 lawyers, have gone forth from the College.

What will the next General Catalogue show, if one is published at the end of another sixty years? It certainly ought to show far larger, as well as better work than has been done in the past. As to whether it shall do so or not will depend on the great host of Baptist people to whom it belongs. They have it in their power to make Wake Forest one of the most important and useful institutions of learning on the continent. If we all work together in hearty co operation, this will surely come to pass. But if we do not work, and work together, and work together with enthusiastic loyalty, we may see our beloved institution overshadowed and dwarfed and doomed to a hard struggle for existence. For one, however, I do not entertain these sombre views, but look hopefully for a future which will be far better and larger than the past has been. "*Nulla vestigia restrorsum.*"

I have just written 1893 for the first time. The new administration shows itself capable and efficient, so far. In a few hours it has swept away the deeply drifted snow that '92 left behind, and filled the world with warmth and sunshine. All hail to the new regime, and a happy New Year to every reader of the RECORDER.

CHARLES E. TAYLOR.

W. F. College, Jan. 1, 1893.

Letter from Rev. G. W. Greene in China.

ENGLISH SERVICES AMONG THE MISSIONARIES.

Many a struggling christian thinks that his pastor never has no struggles, that he always lives in the clouds of spiritual enjoyment, free from all temptations, and that his spiritual atmosphere never grows cold. Some, who have learned that this is a mistake, yet make the same mistake about missionaries, and think they live the right kind of life without any effort. But those who remember that missionaries are men and women, not yet etherialized, living on similar food, breathing the same air, subject to like temptations, yet in an imperfect state, even as other christians, will understand that they need the same constant struggle, watching and praying, to avoid falling into the same state of spiritual coldness and indifference as others. How often our hearts long for the simple, earnest, whole-hearted worship of the country churches where we went in our childhood. How much we should enjoy the warm hand-shaking of the brethren and sisters, such as we had in our riper years. As the day comes around for preaching at the churches where we have most enjoyed meeting with the Lord's people, we think of our dear friends meeting in the house so dear to us, and hearing the gospel, and worshipping together. Most of all, we miss the Associations and protracted meetings.

Feeling the need of the ordinary means of grace for their own spiritual good, and also with a desire to benefit other English speaking people resident here, the missionaries provide for regular services in English. On the English concession there is a house of worship of the Established Church, where there are services every Sunday at 11 o'clock. There is no resident Episcopal clergyman, so the service is conducted by one of the missionaries, nearly always a British subject, and more frequently one of the English Wesleyans than otherwise. They read the service from the prayer-book, and preach a very short sermon, so as to make the whole service last only an hour. As Baptists would not feel at home either in gown and bands or in the service of the prayer-book, they are not invited to conduct the service. These other brethren, moreover, meet the requirements only to a certain point; they may read the service and preach, but they may not "administer the sacraments," and on feast days they read the service "for the administration of the communion" only to a certain point, and then quit. This service is usually attended by from twenty to fifty of the foreigners resident in Canton. Adjacent to where we have lived this year is an elegant little Catholic chapel, in which frequent services are held, but they are Latin and French, and are attended by a number of Portuguese and a few French and Germans.

During the day the missionaries, for the most part, are engaged with the services for the Chinese christians. But Sunday night is given to a service in English, for the special benefit of the missionaries. In one of the residences built for the physicians of the Canton Hospital, there are two large rooms which can be thrown into one and will hold quite a congregation. Here the meetings are held, attended by the missionaries and a few other foreign residents. The missionaries take turns in preaching, so that each one preaches every two or three months. Occasionally a visiting brother comes by and preaches for us. The spiritual tone of the services is always elevating and helpful, the singing spirited and the prayers devout. Sometimes the preaching is of a high order; sometimes it is only ordinary. Most of the missionaries have preached but little in English, and many of them preach better in Chinese than in English. People at home ought to remember this when returned missionaries prove but ordinary speakers at conventions and associations. Just let them speak in Chinese if you wish to know what they can do.

The first Monday night in every month there is a prayer-meeting, observing the monthly concert of prayer for missions. These meetings are sometimes very profitable.

From the first Sunday in January to the second, the week of prayer is observed by daily services, some in the day, some in the night.

Every Wednesday night the members of the Baptist Mission have a meeting for prayer and Bible study.

Every Tuesday night a few missionaries and some others have a prayer-meeting at some private house in the foreign settlement, with the especial desire of reaching a class of young men in the Chinese customs service, who are largely destitute of religious privileges. Sometimes the attendance is not more than half a dozen, sometimes as many as twenty. These meetings are often very inspiring.

During the year I have been here while I am cut off from active work for want of the language, it has been a privilege to me to preach seven or eight times at these services, and to lead thirty or forty of the prayer meetings. G. W. GREENE.

A Word to the Churches About the Centennial.

Don't wait for the best time to do your part in this great enterprise. Appoint a time, work up to it and make it the best time. Last summer was declared a bad time to get money for any object. In one small country church in the Tar River Association in that most unpropitious time, over one hundred dollars were given to Foreign Missions. This was accomplished without injury to the other work, and done because the church had a mind to do it. I am not sure that everybody would agree that Dec. 25th was the best time for Christmas; but generally people are ready for Christmas because they prepare for it, though it may not come at the best time of the year. I believe a church can have a successful centennial meeting if they will set a time and prepare for it. Dear brethren and sisters, if you have been waiting for a favorable time, don't wait longer, but go to work and make the time what you will. Don't wait until everybody is in favor of the meeting.

You know, dear church, unless you are more highly favored than the average church, you have in your fellowship some who rarely favor anything that they do not originate; and as they are not very ingenious, they would never have thought of such a thing as a centennial of Foreign Missions. There are some who are not enough interested in any part of the work to oppose or favor it. There are some that don't believe in Foreign Missions; they can't take hold of anything so unselfish. So don't wait till everybody is favorable. Every moment somebody in the heathen world is dying without a hope in Jesus. Every step brings some soul to the grave, and the heathen tomb is so dark. Listen and you will hear the silent tramp of souls as they march to eternity without God.

Your pastor is interested in this work; he must be if he has the spirit of Jesus, and you believe he is a good man. He knows the needs of the foreign field; he can tell you about the destitution. He is acquainted with the literature on the subject of Home and Foreign Missions. He can do more than any other man because he knows the members, and they have confidence in his leadership.

Don't let criticism dampen your zeal. The utterances of some of the critics seem to be very weighty, but they have not a monopoly in wisdom. If somebody would puncture the bubbles as a distinguished professor in Virginia punctured the Bee Hive, it would be seen how specious they are.

Do see to it that every part of the church has an opportunity to help in this work, for the help of every part is needed. Let the pastors and superintendents see that this power is utilized.

The very fine showing of the woman's missionary societies ought to convince you that they have a capacity for work which the church can't afford to overlook. Are your women doing anything for the centennial?

Are our Sunday-school missionary societies and our young people's unions doing anything for the centennial? Don't let us say we cannot do this work till we have organized our forces, proved our ability and failed honestly trying to do it.

Let us remember that success is to be determined by what we do, not by what we say. If it is true that "we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on the dial"—if it is true that "he lives best who thinks most, feels noblest, acts best," it is also true that our interest in the work of the enlargement of the Lord's kingdom is to be determined by what we do. We have been talking much, we have said it over and over again, let us now show our faith in missions by our works. R. VANDEVENTER.

Board Meetings.

The Board of Missions and Sunday schools met Tuesday 10 o'clock a. m., Dec. 13th, 1892, the day after the Convention adjourned, and for four hours consulted about the entire work of the year, heard many statements by brethren representing mission fields in all parts of the State, and appointed three committees, viz., first, T. H. Pritchard, J. M. Heck and E. K. Proctor, Jr., to report on the plans of work in the remaining four months for the Centennial of Missions; second, J. C. Scarborough, J. B. Boone and C. Durham, to study, tabulate and properly arrange all applications for aid in mission work now in the hands of the Corresponding Secretary; and third, W. H. Pace, J. D. Boushall and Csrey J. Hunter, to see the city banks and report on the best methods to execute the wish of the Convention as expressed in the resolution directing the Board to borrow money to pay the missionaries the amounts due on salaries for the year ending Nov. 1st, 1892.

To give time for these committees to do their work, the Board adjourned to meet Dec. 20th, 7 o'clock p. m. The Board met according to adjournment.

1. The entire supervision in the prosecutions of collections for the "Permanent Fund" in the Centennial Mission work was given to five members of the committee named by the Convention on that work, viz., T. H. Pritchard, J. L. Carroll, J. D. Hufham, R VanDeventer and J. H. Edwards; and the prosecution of plans for the other part of the Centennial of Missions, viz., "The enlargement of the regular work of Home and Foreign Missions" was reserved to the Board to be done through the Corresponding Secretary of the Convention.

2. The committee to study, tabulate and arrange in proper shape the applications for aid, after a large part of six days given to this work, found that more than twenty thousand dollars, including Associations where fields had not been definitely arranged, had been asked from Executive Committees and from the Board. The Board by a unanimous vote, before it began its work on these applications, determined to limit the appropriations this year in State Missions, including the debt, to fifteen thousand dollars.

To one place only—Benson—was the appropriation larger than last year, to only six places were the appropriations as large, and out of 655 churches and stations aided last year, 242 were left to pay their own way. The most of these 242 mission churches and stations had been aided from two to six years. It is believed that at each place the work will continue to prosper and the brethren now made to feel more than ever their own responsibility and will continue to grow in activity and liberality.

Many of the applications—which said they were "bound to have *all* they asked for, could not do with a dollar less," and many which came from "one of the most important mission fields in the State," and not a few which came from "the most important field in the State"—had to be left to support themselves, and they will do it. A large number of real mission places, new, never aided before, and where the Baptists have never had preaching, were aided by the Board this time.

3. The committee on the resolution of the Convention to borrow money, reported as follows: "We, the undersigned, having been appointed a committee to ascertain how money may to borrowed to pay outstanding indebtedness of the State Mission Board respectfully submit the following: That we have seen each of the regular banks and ascertained that they will lend money upon personal endorsement of individual members of the Board. They will not loan upon a simple note given by the Board, as a Board, nor upon a simple note given by the Treasurer as Treasurer of the Board. The committee does not approve this course."

Thus it will be seen that the Convention directed the Board to do what it cannot, as a Board, do. Of course, the Convention had no power to direct the Board, as individuals, to borrow money.

The next meeting of the Board will be held Jan. 24th, 1893, 7 o'clock p. m.

C. DURHAM, *Cor. Sec.*

Literary.

We are in receipt of "The Form of Baptism" by J. B. Briney. It contains a strong argument for baptism with citations from a large number of learned authors and lexicographers. It also contains a reply by an Episcopal clergyman and a rejoinder by the author.

The Tropic Land Series. By Mrs. S. B. Titterington. Ten volumes. Price, $3.00.

This is a series of little booklets on missionary topics, for our youngest readers. There are such subjects as these in it considered, "The Land of the Golden Foot," meaning Burma; "Leng Hang's Promise," having reference to work in China; "Little Chrysanthemum," dealing with Japanese scenes; and "Baby Ben's Memorial," telling how a little fellow gathered funds, which formed the nucleus of extensive missionary work. There are ten volumes in the series, and all of them we are sure will not only be instructive to our little folks, but full of entertainment as well.

Letter from Greensboro

Dear Bro. Bailey:—Things are moving finely in Greensboro. We have had to use chairs at every Sunday night service for several weeks. The Lord is with us in our work, and we hope for permanent results. The people are very kind to us. We have never lived among people more thoughtful of the pastor than these Greensboro saints. They pay the pastor's salary by check every Monday morning, and then remember him on Thanksgiving and Christmas with other substantial things. I hope every pastor in North Carolina has been remembered as kindly as the Greensboro pastor. The people came several days before Christmas with their good things in order that the pastor would not have to buy for the holidays and so that the pastor's wife would not be burdened with the usual preparation. We have lived among kind people all our lives, we always had the Warrenton saints standing at the head of the list, side by side we had put the Newport News, Caswell, and Elizabeth City people; but for thoughtfulness and consideration of a pastor's home needs, the Greensboro saints take take the lead. Truly in many respects "the lines have fallen unto us in pleasant places."

May God's blessings be upon the editor of the RECORDER, and may the RECORDER be a greater power in 1893 than in any year of its history. Fraternally,

CHAS. A. G. THOMAS.

Good Meeting in Durham.

We have just closed a good and profitable meeting at the Second Baptist church. We were not surrounded by very favorable circumstances; the factory worked every night till nine o'clock, and kept off a good portion of our congregation. But the meeting was by no means a failure on that account. The church is greatly revived, and in a good spiritual condition. Rev. F. M Jordan of the Western North Carolina Convention was with us and did some most excellent preaching. His farewell sermon last Sunday night was pronounced by all who heard it to have been the best preached in this city in many a day. The subject was "Paul's praying for the church at Philippi."

The house was crowded to its utmost capacity, and quite a number were turned away at the door for want of room. Brother Jordan is a wonderful and powerful preacher of the word.

Success to the RECORDER.

Yours in Christ, A. H BUTLER

The Blessings of Giving.

There must be something very good in human nature, or people would not experience so much pleasure in giving; there must be something very bad in human nature, or more people would try the experiment of giving. Those who do try it become enamored of it, and get their chief pleasure in life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous. Of course it may become a sort of dissipation, or more than that, a devastation, as many men who have what are called "good wives" have reason to know, in the gradual disappearance of their wardrobe if they chance to lay aside any of it temporarily. The amount that a good woman can give away is only measured by her opportunity. Her mind becomes so trained in the mystery of this pleasure that she experiences no thrill of delight in giving away only the things her husband does not want. Her office in life is to teach him the joy of self-sacrifice. She and all other habitual and irreclaimable givers soon find out that there is next to no pleasure in a gift unless it involves some self-denial.

Let one consider seriously whether he ever gets as much satisfaction out of a gift received as out of one given. It pleases him for the moment, and if it is useful, for a long time; he turns it over, and admires it; he may value it as a token of affection, and it flatters his self-esteem that he is the object of it. But it is a transient feeling compared with that he has when he has made a gift. That substantially ministers to his self-esteem. He follows the gift; he dwells upon the delight of the receiver; his imagination plays about it; it will never wear out or become stale; having parted with it, it is for him a lasting possession. It is an investment as lasting as that in the debt of England. Like a good deed, it grows, and is continually satisfactory. It is something to think of when he first wakes in the morning—a time when most people are badly put to it for want of something pleasant to think of. This fact about giving is so incontestably true that it is a wonder that enlightened people do not more freely indulge in giving for their own comfort. It is, above all else, amazing that so many imagine they are going to get any satisfaction out of what they leave by will. They may be in a state where they will enjoy it, if the will is not fought over; but it is shocking how little gratitude there is accorded to a departed giver compared to a living giver. He couldn't take the property with him, it is said; he was obliged to leave it to somebody. By this thought his generosity is always reduced to minimum. He may build a monument to himself in some institution, but we do not know enough of the world to which he has gone to known whether a tiny monument on this earth is any satisfaction to a person who is free of the universe. Whereas every giving or deed of real humanity done while he was living would have entered into his character, and would be of lasting service to him—that is, in any future which we can conceive.—*Charles Dudley Warner, in Harper's Magazine.*

Attend this Business College.

Write to Prof. W. K. Smith for a circular of the renowned Commercial College of Kentucky University, Lexington, Ky. See advertisement.

A Storm at Sea.

Dr. Arthur T. Pierson in a late sermon at the Metropolitan Tabernacle, London, closed with these striking allusions:

On my way across the ocean the "Etruria" struck on the fourth day out, one of the most violent storms that has ever swept across the Atlantic, a storm that reached from the coasts of Spain, where the "Roumania" was wrecked, to the coasts of Greenland; and that magnificent vessel ploughed through it for four days. Wednesday, Thursday and Friday and Saturday, until we landed at the quay of Liverpool. That terrible storm made it impossible that we should land our mails or passengers at Queenstown, and tossed us and rolled us to and fro without interruption. Next to the last day of the voyage, as we were coming near the Irish coast, and the men on the look out were anxiously peering through the mist to catch the first indications of approaching land, a sailing vessel passed within perhaps, two hundred yards of the "Etruria," and the first thing we saw as we were passing her were the signals raised from the mast, and I asked Captain Haines, "What do these signals mean?" He says: "She has lost her reckoning, and she wants to know what her longitude is?" She was in the midst of the violence of this storm making her way through the sea, and she knew the Irish coast must be not far off, with its terrible rocks and she dared not go forward without a knowledge of her longitude. It was just after Captain Haines, with his officers, had taken his observations with the sextant when the sun came through the clouds for a few moments, and revealed his shining face, and he knew just exactly where we were, the very degree and minute both of latitude and longitude. So he ran up immediately in answer to the signals of the other vessel, four flags on the "Etruria," and they told this sailing vessel just where she was, and gave her longitude.

LATITUDE AND LONGITUDE.

It was one of the most pathetic incidents that ever happened to me in crossing the great Atlantic Ocean, and I thought to myself, oh, how many souls there are that are at sea, and they don't know their longitude. The rocks are before them, and they know not with what suddenness and severity they may dash upon the rocks, and they dare not go forward; an awful storm is sweeping over them, they are plunging into the trough of the sea, and they run up signals, and if you only had your eyes open you could see the signals of many a soul in this house to-night—"I want to find my longitude and latitude. Where am I? I don't know myself; I have not seen the sun in many days, or the stars; there is an awful tempest on me; where am I? Are the rocks near by? Won't you tell me my longitude? Won't you tell me my latitude?" Ah, my friend, I can tell you what your latitude and longitude is. Blessed be God, I have taken my observation, I have caught a glimpse of that Sun, the Sun of Righteousness, and in the midst of all these clouds I have taken my observation. I bless God I know where I am. And I can tell you where you are—lost, without Jesus Christ; the rocks of the coast are just ahead; you don't know your way into the channel, you haven't yet found out where you are. Won't you hear the word of God and the voice of Christ? Won't you let him tell you as he has told me what are your latitude and longitude? Here this precious table of the Lord tells you what he did for you; it shows you the open way into the channel. Why, if you look to night you can see the Fastnet Light, it is just shining over those tempestuous waters through the mist—"Behold the Lamb of God that taketh away the sins of the world." May God help us to turn from sin and Satan to-night, and to accept him who brings God down to us and takes us up to God, and tells us God's truth with God's certainity, and out of the death of sin gives us the life everlasting!

Serve It Up Warm.

The gospel is heaven's food for man's soul. It is adapted to all his necessities, and is fitted to nourish and gladden. It is food that must be served by man to the fellow-man, and as God has given it to us. It comes to us from the very heart of God, warm with the blood of Christ and should not lose any of its heat when passing from man to man. Earthly food is generally not so palatable or nourishing when cold as it is when warm, and so it is with this food from heaven. Those who repair to God's house to sit at the gospel table provided by God should not have their food served cold by God's servants. They expect warm food, they will not be satisfied with "cold victuals." If their food is served without passing through warm hearts and without coming from lips that have been "touched with a live coal," the guests will attribute it to neglect or indifference, or laziness, or want of interest in the servants, and they will not likely relish their food nor be nourished properly by it. And if, by such service they are not utterly discouraged, even to the forsaking of the assembling of themselves together for their heavenly food, they will not show much desire for such repasts. Serve up the gospel warm.—*The Treasury.*

Read the following new advertisements to be found on the sixth and seventh pages: "Consumption Surely Cured"; "Farm for Sale"; "Land Sale"; "Wall Paper Goods"; "A Collection of Bible Texts"; "Bird's eye View of the Bible"; "Oriental Works"; "Cooper's Cough Drops"; Betsy's Pile Cure."

We were compelled to omit [illegible] in this week's issue, [illegible] Meetings, Marriages, [illegible] These articles [illegible] corner of next week.

Walking by Faith.

"I like to see where I am going. I don't like the idea of groping about as if I was blind, as long as I have eyes. If God wants us to walk in a certain way, why doesn't he make it plain, so that we can walk by sight? This faith business that you christians talk so much about is unreasonable and absurd."

We were walking together on a road where neither of us had ever been before; we were going to a place that we had never seen. We took that road because somebody, who was an entire stranger, assured us it was the road to X. Just as my companion finished his tirade against faith, we came to where the road forked. Neither of us knew which was the right one. Nobody was in sight whom we could ask. But there was a post with two guide boards on it. The one that pointed eastward had on it the words, "To X, one mile." I said: "What shall we do? We can't see X, or wouldn't know it if we did. The roads are alike. There is nothing in their appearance to help us to a decision. Shall we trust in the guide-board? It may have been put up there just to deceive us; it may have been turned partly around since it was put up. I knew a case of this kind once. A storm prostrated a post with two guide-boards on it. A man came along who couldn't read. He set the post up wrong. People who looked to it for direction were misdirected, and it may be so here. What shall we do?"

"Why, trust to the guide board, of course. It is placed here for that very purpose, and there are a hundred probabilities that it is right to one that it is wrong."

"But wouldn't that be walking by faith, just what you criticise us christians for doing?"

"No; for I see the guide-board."

"True, and so we see our guide-board, which is the Bible. We read in it about the way to heaven; but we don't see heaven any more than you see X from this fork in the road. Our faith in the Bible is just like yours in the guide-board. We take the testimony of that which we see in regard to that which is invisible. We don't know that anybody has ever reached X by following the direction of the guide-board. But we do know that thousands, by trusting in the Bible, have attained to a peace and joy on earth which were the earnest and foretaste of heaven; and that while the neglecters of the Bible have died in darkness and fear, those who walked by faith in its teachings have been able to say, with Stephen: 'I see heaven opened, and Jesus standing at the right hand of God.'"

THE RR DGE.

A little beyond the guide board we came to a stream. There was a bridge over it. I stopped and said: "We must examine this bridge before we go upon it. We don't know that its piers are strong and its timbers sound. It may fall under our weight."

And then my companion laughed, and said: "See those wagon tracks. If scores of vehicles have gone over safely, we can."

"So you propose to walk over a bridge whose strength you have not tested, trusting in wagon tracks, and yet you refuse to accept of the gospel of Christ, which is God's great bridge, although you know of hundreds of men and women who by such acceptance have been made both better and happier. You see that the gospel sustains all the great institutions of modern civilization; that it has never failed, where it has gone, to elevate humanity, and yet you won't trust in it, because you can not see with your natural eyes all its spiritual truths."

We reached X in due time and went to the depot. My companion rushed to the window of the office and purchased a ticket to Y. I waited until he came back, and then said: "What is that you have in your hand?"

"A RAILROAD TICKET,"

he replied. "See! it says 'Good for one first class passage from X to Y.'"

"And you paid a dollar for that bit of pasteboard?"

"Of course I did, for I wanted to go to Y, and there is no other way but to buy a ticket."

"But there is no train here on the track."

"I know; but the time-table says that one will stop here on its way from W. to Y. in ten minutes."

"What a credulous man you are! You have never seen Y.; you have never seen the train which is said to be going there; you never saw that ticket-seller before. You have to trust in his honesty and in the truthfulness of the time-table, and in the fact of which you have no personal knowledge, that this road runs to Y.; and when the train comes, you will get on it, trusting in the safety of the track, the sufficiency of the engine, the fidelity of the engineer. Yes, trusting, trusting, you go through life. You walk by faith. You travel on railroads and steamboats by faith; you confide every day almost every hour in some man, or some n institution, and yet you say that it d to trust in God, in the Bible and in istian institutions which have stood ages."—*Sennex Smith, in Journal*

has many odd and curious which would be interest- ird cult. One is for the m to race madly down bridal procession en- e of the belief who- n the cloth in front in the household. g wife is obliged ots in the pres- her submis- ot, and with hree times.

A Statement—Explanation.

Editor Recorder:—There is considerable dissatisfaction among the people of the South Fork Association, which held its annual session at Olivet church in Catawba county, concerning the minutes. It is not my purpose to say they have no reason to be dissatisfied, for they have. I, too, am dissatfied, for the reason that the minutes are by no means in good style. It was the first time I had served as Clerk, and, of course, I was not familiar with the work. I re-wrote the minutes three times before I gave them to the printer. As far as I am capable of judging, the manuscript was in good style. I made out all the tables that are usually placed in them. Everything was where it ought to be, and all that was necessary was in the MSS.

I contracted with the Hickory Printing Company for three hundred copies. But when I received the minutes, I found one of the tables omitted entirely, while another was quite imperfect. Besides, there were a great many other imperfections.

Some who do not know the truth of the matter would be disposed to condemn me for not having done my duty. I hope this will set me right before them. I have learned something in the mean time, which I shall practice hereafter.

Fraternally yours. A. W. SETZER.

Carson, Dec. 17, 1892.

The Farmer and Politics.

The prosperity of a farmer to day depends more on the methods he employs than on governmental rule. Take seeds for an example: Many farmers who are alive to their own interests in other things are careless in buying seeds. They seem to think that a seed is a seed and there it ends. If there was more knowledge about seeds and greater care exercised in their selection, there would be richer crops and better returns.

Realizing this, D. M. Ferry & Co., the famous seed firm of Detroit, Mich., have embodied in their Illustrated Annual for 1893 much valuable information about seeds and their selection. It contains the knowledge gleaned from many years practical experience in the seed business, and the newest and best things about gardens and gardening. Such a book issued by a firm of unquestioned reliability is of the highest value to every one who plants a seed. Although the cost of printing and embellishing it with beautiful illustrations has been great, it is sent free to any one making application to the above firm.

Since My Husband Died.

Twelve months and more have passed away,
And seasons vanished with the tide,
But life has never seemed the same
Since my husband died.

When I hear that monster Death
Has robbed a home of joy and pride,
My heart goes out with keenest grief
Since my husband died.

Months have passed, yet still I weep,
And many bitter tears have dried
And left their furrows on my cheek
Since my husband died.

When the western breezes fan my brow
I think those very winds have sighed
Round the spot so dear to me now
Since my husband died.

Now in humble submission I bow,
For my Saviour heard me when I cried,
And I lean harder on him now,
Since my husband died.

MRS. JOHN S. KING.

Schiffmann's Asthma Cure.

Is used by inhalation, thus reaching the seat of the disease direct. No waiting for results. Ask any druggist or address Dr. R. Schiffmann, St. Paul, Minn., for a free trial package.

Sometimes the vapors that ascend in the morning come down in copious showers in the evening: so may it be with the prayers of God's children.—*R. M. McCheyne.*

You would not suspect it from the taste; there is cod-liver oil in Scott's Emulsion.

It looks like cream; it is like cream. Cream is bits of butter covered with something else—you do not taste the butter. Scott's Emulsion is drops of cod-liver oil covered with glycerine.

Cream is an easier food than butter, because it is in bits. Scott's Emulsion is cod-liver oil made easy; the drops are invisibly fine; they do not resist digestion.

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No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address

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REV. W. E. PENN, author of the popular song-book, "Harvest Bells," makes the following statement:

I am an evangelist (Baptist) well known in the Southern and Western States. I was rapidly getting deaf from catarrh. When in Covington, Ky., five years ago, holding meetings in the First Baptist church, I happened to learn of Dr. J. H. Moore's treatment of catarrh while at the house of a friend. I saw in a moment it was the very thing I needed, and at once got it, and *in three months* my hearing was perfectly restored. Since that time I have recommended this treatment wherever I have been, and know of several bad cases of lung trouble that were cured by its use.

Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment; he did so, and in three months was back at his work, fully restored. All the leading physicians here endorse this treatment; and with great pleasure I give this statement to the public, hoping it will be the means of bringing similar relief to many others.

W. E. PENN.

Eureka Springs, Ark., Feb., 1891.

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239 W. Seventh St., Cincinnati, O.

Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

S. C. VANN,
Exr. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

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will be graphically described and artistically pictured, while the great feature of the coming year's history, the

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will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming.

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 18, '92.	No 23. Daily.	No 27. Fast Mail Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 43 p m	6 00 a m
Ar Rocky Mount	1 40 p m	6 36 p m	7 09 a m
Arrive Tarboro	‡2 18 p m		
Leave Tarboro	12 58 p m	‡6 00 p m	
Arrive Wilson	2 18 p m	7 00 p m	7 40 a m
Leave Wilson	‡2 30 p m		
Arrive Selma	3 25 p m		
Arr Fayetteville	5 20 p m		
Leave Goldsboro	3 15 p m	7 40 p m	8 30 a m
Leave Warsaw	4 14 p m		9 30 a m
Leave Magnolia	4 27 p m	8 40 p m	9 44 a m
Arr Wilmington	6 00 p m	9 55 p m	11 25 a m

TRAINS GOING NORTH.

Dated May 31, '92.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Lve Wilmington	12 35 a m	9 15 a m	4 20 p m
Leave Magnolia	1 54 a m	10 57 a m	6 02 p m
Leave Warsaw		11 11 a m	6 15 p m
Arrive Goldsboro	2 55 a m	12 05 a m	7 10 p m
Lve Fayetteville		‡9 0 a m	
Leave Selma		11 35 a m	
Arrive Wilson		12 30 p m	
Leave Wilson	3 35 a m	12 58 p m	8 04 p m
Ar Rocky Mount	4 03 a m	1 30 p m	8 39 p m
Arrive Tarboro	‡6 30 a m	‡2 18 p m	
Leave Tarboro		12 58 p m	
Arrive Weldon	5 05 a m	2 55 p m	10 00 p m

‡Daily except Sunday.

Trains on Scotland Neck branch road leave Weldon 4.00 p m, Halifax 4 22 p m; arrive Scotland Neck at 5.15 p m, Greenville 6.52 p m Kinston 8.00 p m. Returning, leaves Kinston 7.30 a m, Greenville 8.40 a m. Arriving Halifax at 12.35 a m, Weldon 11.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.30 a m, arrives Parmele 9.00 a m; returning leaves Parmele 7.00 p m, arrives Washington 8.30 p m Daily except Sunday. Connects with trains on Albemarle and Raleigh R R, and Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 4.40 p m, Sunday 3.00 p m; arrive Williamston 7.03 p m, 4.30 p m, Plymouth 8.30 p m, 5.20 p m. Returning leaves Plymouth daily except Sunday 6.20 a m, Sunday 9.00 a m, Williamston 7.50 a m, 9.58 a m. Arrive Tarboro 11 00 a m, 11.20 a m.

Trains on Southern Division, Wilson and Fayetteville branch, leave Fayetteville 5.30 p m, arrive Rowland 7.12 p m. Returning leave Rowland 7.35 a m, arrive Fayetteville 9.20 a m. Daily except Sunday.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.40 p m, arrives Nashville 7.15 p m, Spring Hope 7.40 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.20 p m, and 11.15 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Southbound train on Wilson and Fayetteville branch is No 51; Northbound is No 50. Daily except Sunday.

Trains No 27 South, and 14 North, will stop only at Rocky Mount, Wilson, Goldsboro and Magnolia.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
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CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND	DAILY. No. 9.	DAILY. No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	‡7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	10 40 p m	‡8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 35 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	5 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	‡11 30 a m	‡1 00 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	‡8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.25 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

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BUCKEYE BELL FOUNDRY.
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

The Bees—A Sort of Fable.

There was once a fine colony of bees that had its hive in a very fertile place. The flower and the clover grew abundantly about them, and as they were frugal and industrious they prospered greatly. They heeded all the laws of the colony, and obeyed the words of the big bees, who assigned to each his task. Some tended and fed the young bees, some gathered wax and made the beautiful cells, and some stored these with rich honey. Every year they reared and sent out a new swarm to live and work in some other field, and every year they made comb and honey enough for the use of the colony, with something over for the proprietor of the hive and the grounds. All the "workers" were contented and happy, and even the drones would sometimes look on and say, "See what a noble work *we* are doing!"

Thus the years went by; but when the tenth year came the big bees began to say, "Go to now, we must celebrate our Decennial Year; we must do some great and extra thing as a memorial of our prolonged prosperity. And the saying pleased all the colony of bees, but soon a difference arose as to what the memorial should be. The old nurses of the young bees said: "Let us send out this year two swarms instead of one." The honey-makers said, "Let us double our make of honey this year." But the wax gatherers and the comb builders said, "Oh! no; your swarms and your honey are temporary and ephemeral things, and are too much of the every-day sort to excite any special interest; let us make something large and imposing and permanent—something that will call out enthusiasm and enlist effort. Our plan is to build a great comb, sufficient to store the honey of many years to come, and worthy to stand as a Memorial of our Decennial Year, and let each loyal bee help to built it."

And when the matter came to the Great Council they spoke kindly of all the plans, but decided in favor of the great comb. And they committed the execution of this plan to the big bees. Then the big bees summoned all the colony, and exhorted every one by his loyalty and his public spirit to work with might and main for the great Decennial Comb; but of the regular work of the hive they had but little to say. And such was their eloquence, and such their influence over the docile and obedient bees that straightway there sprang up an enthusiasm for the big memorial Comb that filled and dominated the whole hive. Nothing else was thought of, and all other work was ignored or neglected. "Was not this," said they, "*the* chosen work of the decennial year, and who would waste time on any other?" And so it came to pass that even the old nurses caught the prevailing spirit, and left off tending the baby bees and went to gather wax for the Comb; and the old honey gatherers found it more easy and popular to gather wax instead, and to make contributions to the great Comb. And soon every bee was working in wax; and "comb" and "wax" and "memorial" were the watchword throughout the camp. Even the drones, as they were crowded and pushed about by the fervid workers, were inspired up to the jesting point by the strong scene. One managed to observe that it was *waxing* rather warm this season; another, who was of a cynical turn, thought that the big Comb, with no honey in it, would probably prove a lot of *big cells;* while a third ventured to say that things were *beecoming rather cereous.* But the work went on, and the structure grew apace; soon it filled almost the whole hive; and at last, as the summer ended, the work of the year was done.

Great was the rejoicing of the busy bees on the completion of their task, and they went into wild enthusiasm over the great Comb. But the reaction came; they now had time to look about them and to think. And what did they find? The working year was over. The autumn had come, and the flowers were dying. *There was no honey in store!* True, they did not need any for the young bees, for these had all perished of neglect, and no swarm had been sent forth that year; but there was none for the proprietor, none for themselves to keep them alive during the cold winter. Utter destruction stared them in the face. Alas! poor busy bees, faithful, but misguided—of what avail to you that huge but empty Memorial Comb, and how shall its cells ever be filled! A few days ended it with them, and when spring brought back the flowers the once busy hive was silent and dead.

Moral 1. Don't build an extra big barn just now if you have to lose a crop and sell the children's bread in order to build it.

Moral 2. Do your regular work first, and then that which is extra; don't try to do extra first. If you are to build a church with a steeple on it, you will find it better to build the church first, and then the steeple, and not *vice versa.*

Moral 3. If you take all your money to buy you a purse you will have nothing left to put into it.—*C. H. W. in Religious Herald.*

Giving Presents.

Above all things, if you give presents, be more anxious to give something which "supplies a want" than to send some pretty trifle which can only prove in the end an additional care. A little forethought and friendly putting of yourself in another's place will make this possible. In the great world of books something can be found to suit every taste. Flowers are always a graceful gift, and can never become burdensome by lasting after one has grown tired of them. There are numberless other things which can be procured, without a wear and tear of mind and body which make the recipient feel as David did of the water from the well of Bethlehem, that what cost so much was too valuable to be accepted.—*Susan Anna Brown.*

Never risk a joke with a person who is not well-bred and possessed of sense to comprehend it.—*La Bruyere.*

The Best Time to Bathe.

The best time to bathe is just before going to bed, as any danger of catching cold is thus avoided, and the complexion is improved by keeping warm for several hours after leaving the bath. A couple of pounds of bran put into a thin bag and then in the bath-tub is excellent for softening the skin. It should be left to soak in a small quantity of water several hours before being used. The internal aids to the complexion are most of them well known. The old-fashioned remedy of sulphur and molasses is considered among the best. Charcoal powdered and taken with water is said to be excellent, but it is most difficult to take. A strictly vegetable and fruit diet is followed by many for one or two weeks.—*London Lancet.*

The Sweet Gum.

The exudation you see clinging to the sweet gum tree in the summer contains a stimulating expectorant that will loosen the phlegm in the throat. Taylor's Cherokee Remedy of Sweet Gum and Mullein cures coughs and croup.

It is the point about which we feel most secure which Satan attacks. He delights to make the christian think there is one temptation to which he is in no danger of yielding. For he knows that pride in our own strength is precursor to a fall.—*Western Recorder.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh's Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, $500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Prayer In and For the Societies.

Some one has said that God's promises are the fulcrum and prayer is the lever by which faith lifts the interests of God's cause into success. Our prayer voices our feeling of helplessness. Earnest, habitual prayer is the greatest agency in missionary work, for this is God's work and without his aid all that we do would be vain.

One object in our Society meetings is to gain information about our various mission fields. Another reason for these meetings is, that this is a convenient way of making regular contributions. But the great object of the meetings, in my opinion, is, that we may have *earnest, united, persevering* prayers for our mission stations and our missionaries. The one plea of our missionaries that is unchangeable and that is always first, is the same that came ages ago from the Apostle Paul, "Brethren, pray for us." We have the assurance that our united prayers will be answered. Our Heavenly Father said, "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew 18: 19).

If we hope for a blessing on our gifts and an enlargement of our work, we must have more prayer, and this prayer must be under the guidance of the Holy Spirit. If we pray thus, we will find the Divine impulse to give to missions awakened and wisely directed; for no one can pray thus and be unwilling to give. Prayer will quicken and develop this christian duty. If as individuals we get under the control of the Holy Spirit, the churches will then be brought under this power, and all will consider it a blessed privilege to give.

I believe that our increased contributions to missions in the last few years has been largely due to the united prayers of christian women in these Society meetings. When we realize what our prayers can do, how can we withhold them? Let me beg you, my sisters, never to have a missionary meeting without earnest prayers for God's blessing. No matter how simple the prayer, if it comes from the heart, it will reach a throne of grace and the blessing will follow. We must remember that our prayers are to God and not to those around us. If we are called on to pray, ask God to help us, and never mind what people say—do our best and leave the result with him.

If we need these prayers in our Societies for our missionaries, we certainly need them for our Societies, that we may be guided as to the best way of conducting our meetings, and helped in reaching those who do not belong to our Societies, and we need to pray for each other. The trouble is that we are so prone to depend upon our own devices for carrying on God's work instead of going to him for guidance.

We need to pray in our Societies for our Foreign, Home and State Missions. These men are but human and need our prayers that they may be directed as to the best way of carrying on God's work. While I think it so important that we pray in our Societies, it is of equal importance that we should not neglect daily prayer at home.

I have heard missionaries say that they could tell when christians at home were praying for them; they seemed to be specially blessed in their work at such times. What we need is more prayer. God commands us to "pray without ceasing," and he encourages us to pray. The success of our mission work depends upon our prayers. Oh! if we only had faith to ask! Think of it, "Ask and ye shall receive." We have this promise, and God's word never fails.

"My soul! ask what thy wilt;
Thou canst not be too bold;
Since his own blood for thee he spilt,
What else can he withhold."

Matters in Cuba.

On the third of the past month I left for Havana to inspect our mission work in the Island of Cuba, and especially to make the last payment on the house of worship purchased by the Board.

That business having been satisfactorily accomplished, and the last dollar of indebtedness paid, I turned my attention to other interests.

Our mission work is prospering. The first meeting I attended was that of the Neptuno Street Mission. This mission has been compelled to remove recently, and its present quarters are neither so commodious nor inviting as it formerly possessed. Its importance demands better ones, but they are difficult to procure at present. At this meeting three were received for baptism, and ten arose for prayer. This part of our work is in charge of Brother O'Halloran, who with his excellent wife, conducts a school and a Sunday-school in connection with it.

In the Pilar district, where our work is in charge of Brother J. V. Cova, we have a good congregation which crowds the building every Sunday. There were about one hundred in attendance at the weekly prayer meeting, and one was received for baptism. Here we have an excellent day school, and a Sunday-school that rivals in numbers and interest that of Brother Diaz's church. Brother Cova and his wife and other teachers are doing noble work, and the interest here is growing. He has some excellent helpers in his church whose intelligence, influence, and consecration aid greatly in promoting the cause. Though better accommodated than the Neptuno Street Mission, the place is too small for them, and they greatly need increased facilities for their work.

The missions at Los Puentes and San Miguiel I did not visit, though I saw the pastors of both of these churches. At both places we have day schools, and Sunday-schools. Brother Bueno at San Miguiel reports fifteen received for baptism. As he has no baptistry, and the authorities do not allow any religious act to be performed outside their places of worship, and as he is some distance from other stations, he is accustomed to carry his converts to some one of them for baptism.

At Brother Diaz's church there were on Thursday night not less than three hundred at his prayer meeting. The meeting was a spirited one. Many were the thanksgivings to God that their beautiful house of worship was paid for in full and was now surely theirs. Many were the blessings invoked upon their American brethren who had so generously helped them. At this meeting five were received for baptism, three were baptized, and many arose for prayer. Even since my last visit there has been a decided improvement in this congregation, more in the manner and character of the *men* attending the meetings than in any other respect. Evidently Brother Diaz is reaching a more influential class of the community than ever before. That night I saw men standing up for prayer whose appearance indicated that such men would be an acquisition to any of our churches in Atlanta, Louisville, or Richmond. An American lady, whose long residence in Havana enabled her to know, told me that some of the best families now attend the Baptist church, and on Sunday night I saw such evidences of this as assured me that she was not mistaken. That our Baptist cause is taking a stronger hold in Havana is manifest when looked at from every point of view. In another article I propose to give the facts on which this conviction is based, and the causes that underlie the increasing influence of our principles and our people. I. T. TICHENOR,

Atlanta, Ga., Dec. 17, 1892.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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"How to Cure Skin Diseases" mailed free.

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Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 48 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily ex. Sunday.
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 09 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	5 40 a m
Lv Climax	.....	.....	8 55 a m
Ar Greensboro	.....	.....	9 20 a m

		No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro		11.00 a m	5.00 p m
Lv Stokesdale		12.20 a m	6.18 p m
Ar Madison		1.10 a m	7.05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex. Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun	.....		.....
Walnut Cove	1.52 p m		.....
Lv N & W Jun	2.30 p m		.....
Walnut Cove	.....		.....
Lv Stokesdale	2.57 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.30 p m		.....
Lv Fayetteville	7.40 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 47 p m	.....
Lv Hope Mills		8 05 p m	.....
Lv Red Springs		8 49 p m	.....
Lv Maxton		9 20 p m	.....
Ar Bennettsville		10 15 p m	.....
Lv Greensboro			3 05 p m
Lv Climax			1 25 p m
Ar Ramseur			6 00 p m

		No 15 Mixed. Daily ex Sunday	No 17 Mixed. Daily ex Sunday
Lv Madison		1 50 p m	8 p m
Lv Stokesdale		3 08 p m	8 30 p m
Ar Greensboro		4 25 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 12:15 a m, and have hours in Raleigh and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Dr. MacArthur's Remarks—Just Once More.

What an artful apologist Bro. J. J. Taylor is. In his eager desire to serve Dr. MacArthur, he quietly and coolly suppresses one half of his thanksgiving remarks, as published, and the particular part to which I took exception—"as a good Republican, I am in no mood for decorations." In these words Dr. MacArthur assumes the responsibility for the lack of decorations on that occasion, and his political and partisan mood is made to account for that lack.

I will not give Bro. Taylor the closing advice he gives me, "Let us not be too righteous," because I think, judging from the fairness with which he stated this case, that he is in no immediate and pressing danger of going too far in that direction.

J. L. CARROLL.

Chapel Hill, Dec. 21, 1892.

Bertie Union Meeting.

The next session of Bertie Union Meeting meets with Bethany church. Elder C. B. Williams is appointed to preach the introductory sermon, Elder Cale, alternate; Eld. T. G. Wood, the missionary sermon, Elder T. T. Speight alternate.

PRACTICAL SUBJECTS FOR DISCUSSION.

1. Missions as dependent on pastors and churches. Discussion to be opened by Bro. Fonshee and Elder Curtis.

2. Importance of family prayer. Discussion to be opened by Bro. C. W. Mitchell and Elder C. B. Williams.

3. What is the work of our ministerial education, and what is the duty of our churches to that Board? Discussion to be opened by Dr. R. P. Thomas and Elder H. T. Williams.

4. Duty of churches to pastors. Discussion to be opened by brethren W. P. Shaw and B. F. Williams. A. J. CONN, *Sec.*

IF YOUR BACK ACHES.
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

An Appeal in Behalf of a Maggie Nutt Herring Monument

We, the present members of the Maggie Nutt Missionary Society and pupils of Oxford Female Seminary, desire to place in the cemetery of Mt. Airy, where her mortal remains lie buried, a fitting testimonial of our affection for Maggie Nutt Herring, and our appreciation of her lovely character, manifest in the happy, guileless girl, as in the devoted, self sacrificing missionary.

We propose no costly monument with massive pedestal and towering spire—this would not be consistent with the sweetness, gentleness and humility of her nature—but a broken column of pure, white marble, which shall speak to future generations of the fair, young life so freely consecrated to the service of the Master.

Believing that all the old members of the Maggie Nutt Missionary Society, and all the alumnæ and former pupils of O. F. S., will esteem it a privilege to unite with us in raising this monumental stone, we request one and all to send at once at least one dollar with their names to

MISS LIZZIE LOWNDES,
Pres. of M. N. M. S. O. F. S.,
Oxford, N. C.

December 18, 1892.

Union Meeting of the South River Association.

This body will meet with the church at Clement on Friday before the fifth Sunday in January, 1893, and the introductory sermon will be preached by Rev. W. B. Harrell, and the missionary sermon on Sunday by Rev. W. F. Watson.

The committee on queries have selected the following:

1. Can any one claim to be a christian who refuses to unit with the church, and who never works for the interest of the Lord's cause? First speaker—Rev. S. L. Page.

2. Should the Sunday-school elect its own officers, or should they be elected by the church? First speaker—J. L. Autry.

3. How shall members of the church be reached so as to induce them all to contribute to the support of the gospel? First speaker—Rev. W. R. Johnson.

R. H. TAYLOR, *Chairman.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

FOR TWO WEEKS.

State Missions—S Womble, $1.00; W A Owen, 1.00; Rehoboth ch, Chowan, 4.00; Sephus Young, 1.00; Buffaloe ch, Ashe and Alleghany, 1.50; E M Cook, 1.00; D F Williams, Dak. T, 1.00; W T Jones, 8.23; South Yadkin Asso, 45.29; Henry Eudy, 1.00; Spring Branch ch, Little River, 3.20; Mrs S E Garvey, 1.00; Mt Gilead ch, Mt Zion, 6.85; Thos J Cates, 1.00; Ferebee Needham, 1.00; Sarah Needham, 1.00; Ethel Long, 1.00; Greensboro ch (pledge at Convention), 10.00; Briar Creek Asso, 34.14; W G Arrington, 1.00; R Haigwood, 1.00; Mrs J M Delaney, 1.00; Piny Grove ch, Eastern, 2.50; M E Melton, 1.00; John Wilson, 1.00; G W Watkins, 1.00; Miss Mary Carr, 1.00; A J Ward, Warwick ch Chowan, 1.00; Benjamin Bowen, 1.00; Mrs M G Grandy, 1.00; M H Perry, 1.00; Brasfield ch, 11.25; W L James, Total, 148.80. Previously reported, [illegible] Total this year, 318.03.

Foreign Missions—Henderson S S Mis Soc, [illegible], 30.81; Mt Olive S S, Alexander, for [illegible] Chinese, 2.00; High Point [illegible], 5.00; W M S, Aulander ch, Mt Gilead ch Million bal pledge, W M S, Scotland Neck ch, 10.65; [illegible], 3.25; Sunbeams, Scotland Neck ch, 2.30; W M S, Rockingham ch, 2.00; Brier Creek Asso, 7.15; Bethel ch, Chowan, for Miss Knight, 3.36; Liberty Asso, 1.70; W M S, Flat Rock ch, Central, 3.45; Cane Creek ch, Mt Zion, 1.50; Mt Vernon ch, Central, 15.00. Total, 93.17. Previously reported, 168.89. Total this year, 262.06. [Some changes in the totals are made, because receipts in the RECORDER of Dec 9th which were included in last report had been added improperly.

Home Missions—Newbern church, Eastern, $5.45; Rock Spring ch, Flat River, 5.00; Saron ch, Richmond, 1.25; Cartledge Creek ch, ditto, 2.15; Island Creek ch, Flat River, 5.70. Total, 19.55. Previously reported, 190.59. Total this year, 210.14.

Education—Sandy Run ch, West Chowan, $5.92; Saron ch, Richmond, 1.40; Tally Ho ch, Flat River, 2.92; Union ch, W Chowan, 20.00; Liberty Asso, 6.87; Poplar Creek ch, Flat River, 2.67; Col L F Toon, 5.00; A B Hunter, 5.00; J B Martin, 5.00; N L Shaw, 5.00; Rev J M Davis, New York, 50.00. Total, 109.78. Previously reported, 122.65. Total this year, 232.43.

Orphanage—Mt Vernon ch, Central, $4.02; Mt Zion ch, Tar River, 5.25; S S, Republican ch, West Chowan, 2.00; Mrs T T Speight, 1.50; Sandy Run ch, West Chowan, 11.27; Saron ch, Richmond, 1.00; Cartledge Creek ch, ditto, 1.00; W M S, Aulander ch, W Chowan, 6.00; Cashie S S, ditto, 3.20; Hickory ch, 2.08; Rockingham ch, 7.56; Jonesboro ch, 3.00; Hickory Grove ch, Cape Fear, 2.93. Total, 50.31. Previously reported, 89.66. Total this year, 139.97.

Centennial Fund (Foreign Missions)—Cashie S S, West Chowan, $8.60; W M S, Scotland Neck ch, 15.96; Sunbeams, ditto, 31.31; S S, Kinston ch, 4.50; W M S, Taylor's Bridge ch, 1.00; Ditto, Goldsboro ch, 18.92; Ditto, Fairview ch, 3 06. Total, 83.35.

Centennial Fund (Home Missions)—Cashie S S, West Chowan, $10.00; Olive Chapel ch, 5.00; S S, Kinston ch 4.50; W M S, Fairview ch, 3.00. Total, 22.56.

Colored Institutes—Liberty Asso, $1.28.

Havana House—S S, Monroe ch, Union, $24 00.

Ministerial Relief Fund—Ephesus ch, Robeson, $1.60; New Hope ch, 2.10; Maxton S S, 7.00; Maxton ch, 5.36. Total, 15.46.

The amount contributed to the Centennial Fund by Mrs V B Swepson, reported in last RECORDER, should be $50.00 each to Foreign and Home Missions, and not 50c each.

J. D. BOUSHALL,
Treas. Bap. State Convention
Raleigh, Dec 31, 1892.

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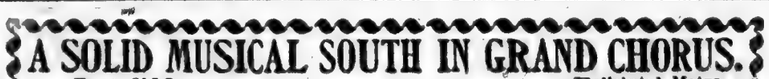

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EDITED BY N. B. COBB,
will be ready for delivery about Dec. 15th, 1892. It will contain Morgan Edwards's History of Sandy Creek and Haw River Baptist churches in 1772-'73; extracts from J. Asplunds Register of the Baptists of North Carolina and Tennessee, published in 1791; History of Wake Forest College by Dr. Charles E. Taylor, President; Biographical sketches of deceased Baptist ministers and prominent laymen; list of State officers; time of holding courts, State and Federal officers of our State institutions; of Baptist State Convention; of all the Baptist Associations; members of State Legislature; statistics of Associations; and much other valuable information not usually found in almanacs.
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Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs, Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

—GO TO—
Jordan's Dining Hall,
A. E. JORDAN, Proprietor,
114 Fayetteville Street, Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

The Baptist Superintendent.

Among Sunday-school periodicals *The Baptist Superintendent* holds a unique place, being the only publication of its kind with departments and special articles all bearing upon the duties of the superintendent. It will enter upon its tenth volume with the new year. From every hand testimony is abundant that it meets a need, and is universally helpful to pastors and officers of Sunday-schools. Portraits; sketches; blackboard diagrams upon the lessons; catechism lessons, with blackboard suggestions; Sunday-school buildings; superintendents exchange; practical methods illustrated; practical hints and helps; editorial and general articles upon live topics; unite in making a bill of fare that always pleases and instructs. The price is only twenty-five cents a year. American Baptist Publication Society, Philadelphia.

What "ss." Means.

You often see it—"State of North Carolina, county of Wake, 'ss.'" It is to be found at the beginning of acknowledgments and other legal documents, but not one in a dozen can tell you what that cabalistic "ss." stands for. To be short and to the point, the abbreviation is a contraction of the Latin word *scilicet*, which is also a contraction, having originally been written as *scire licate*, either of which, you will note, has more than one "s." The word entire, or in its abbreviated state, is equivalent to the old English "to wit," still widely used, the design of both being simply to call particular attention to what follows.—*North Carolinian.*

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

NEWS OF THE WEEK.

Raleigh Affairs.

The Farmers' Alliance store here, managed by R. J. Powell, has made an assignment. Liabilities said to approximate $5,000; assets not stated.

Gov. Holt has appointed Wm. S. Harris Commissioner of Labor Statistics, *vice* Jno. C. Scarborough resigned upon election as Superintendent of Public Instruction.

The rooms of the Capital Club, in the Henry Building of this city, were damaged by fire last Wednesday morning to the extent of about $500. The first floor of the building was occupied by the Rosenthal Clothing Company and the Raleigh Station-ery Company, both of whom sustained considerable damage from water.

It is with pleasure we welcome Mr. I. W. Durham to our city, who has recently bought the marble works of Mr. Goodwin. Mr. Durham has for a number of years conducted the marble business in Charlotte and will now conduct the business in both cities. We most cheerfully commend the new firm whose advertisement appears in this issue of the RECORDER to our brethren and the trade generally, assuring them they will always get the best work and material at the lowest possible cost.

The Grand Lodge of Free and Accepted Masons of North Carolina will convene in Raleigh on January 10th, 1893. For this occasion, the Richmond & Danville Railroad Co., will sell reduced rate tickets to Raleigh, N. C., and return, from all stations on its lines in State of North Carolina, January 9th, to 11th, limited January 16th, 1893, at the following rates from points named: Charlotte, $7.45; Durham, 1.65; Greensboro, 3.30; Goldsboro, 2.75; Lincolnton, 8.40; Marion, 9.40; Rural Hall, 5.95; Selma, 1.65; Winston-Salem, 560. Intermediate points in proportion.

State News.

The Wadesboro brownstone quarry is again being operated.

An ice factory plant costing $15,000 has recently been put in at Washington.

Adjutant General Glenn's report shows that there are 2,025 men enlisted in the State Guard.

The Columbia College Glee Clubs gave two very fine performances in Wilmington last week.

A fire of incendiary origin destroyed between $3,500 and $4,000 worth of property in Sparta.

Barnes Stainback & Co., clothiers at Henderson, have made an assignment. Liabilities $15,000.

A basket factory is Fayetteville's latest enterprise, the stock for which has all been subscribed.

Mr. Thos. Settle, of this State, will be the youngest member of the next House of Representatives.

Three handsome residences in the western part of Winston were burned Christmas day. Loss about $12,000.

Mr. F. B. Hamer, of Marion, S. C., has purchased a half interest in the *Yadkin Valley News*, published at Mt. Airy.

The Lenoir College building is just completed at a cost of about $26,000. R. A. Yoder is president of the institution.

Four stores were destroyed by fire in Laurinburg Saturday night week. The fire is supposed to have been of incendiary origin.

A colored man named Alston, was killed and two others injured by an accident at the brownstone quarries near Sanford recently.

The Durham *Sun* says that Josh Canady, colored, lost his life near Bahama, by a razor in the hands of Henderson Burnett, another negro.

The county of New Hanover and the city of Wilmington claim $200,000 from the Wilmington & Weldon Railroad Company for back taxes.

A $75,000 cotton mill, a large plug tobacco factory, a knitting factory and other enterprises are now on the tapis and must come. —*Warrenton Record.*

The American Association of Educators of Colored Youth met in Wilmington last week. Delegates were in attendance from all parts of the country.

Mr. J. W. Goslen, editor of the Winston *Union Republican* has purchased the entire plant of the Greensboro *North State* and will consolidate it with the *Republican*.

Lizzie Brown, a colored woman was murdered in Wilmington Monday night of last week. Her body was discovered in an obscure corner of a lot the next day.

The Chatham Manufacturing Company, of Elkin, propose to build mammoth new woolen mills this year. The Company will manufacture pants in the old building.

John F. Lifsey agent of the Coast Line road at Garysburg, shot and killed his brother in-law Chas. Kee at that place last Thursday. Lifsey is in jail. The trouble resulted from land disputes.

Safe blowers got in a successful piece of work at King's Mountain early one morning recently. They blew open the safe of Carpenter Bros., and escaped with about $600 in cash and a lot of valuable papers.

Mr. P. W. Johnson of Wake Forest recently lost his barn which was burned, together with a good horse, two buggies and a considerable ot of lcorn and other valuables. Loss beweent six and eight hundred dollars.

Merdie Arthurs, the little daughter of Mrs. A. H. Arthurs of Troutman's, Iredell county, accidentally caught fire while playing in the house December 23d and was so badly burned that death resulted shortly after.

We learn that Capt. Jones, colored, of the steam barge Shoe, belonging to Messrs. Greenleaf Johnson & Son, fell overboard last Wednesday at Howard, and drowned. His body was recovered the next day.—*Windsor Ledger.*

A colored woman living at Taylorsville, locked her three little children up in her house, and went to a festival. During her absence the building caught fire and was destroyed. Two of the children were burned to death, and the other was so badly injured that it is thought it will also die.

A fire in Statesville on December 11th destroyed nearly $40,000 worth of property, and on the 28th another terrible conflagration visited the town, causing a loss of over $50,000. The finest business houses in the town have thus been swept away. The work of re building the burned district will be begun shortly.

On Friday December 23d, Mr. Adam Siler and his wife, both quite old, were brutally murdered at their home near Siler City, Chatham county. Robbery was evidently the motive of the deed, as a small amount of money was taken from one of the bureau drawers. The murderer made his escape. *The Chatham Record* says that this is the third time within the past few years, that two old persons have been murdered at their homes in this county.

On the night of December 1st an unknown man entered the house of Mr. Randall McDonald who lived with his two aged maiden sisters in Packet township, Moore county, and demanded of him his money. The sisters, remonstrated with the man, when he suddenly turned upon them and shot both of them down. Miss Mary McDonald was instantly killed and her sister was seriously injured. The ruffian then robbed Mr. McDonald who is very old, of what money he had and escaped. Several persons supposed to have been implicated in the murder were arrested, but subsequently discharged as they could not be identified.

General News.

The persecution of the Jews in Russia continues.

An oil warehouse in Chicago was burned on the 24th inst., causing a loss of $100,000.

The Globe, London's oldest evening paper was burned out December 24th, with heavy loss.

Three men recently lost their lives by suffocation from foul gas in an unused mine near Alma, Ill.

A train ran into a crowded horse car in Chicago last Friday, killing four persons and injuring others.

A fire at Ossawatomia, Kan., on the night of December 27, destroyed much property, and cremated alive four persons.

B. J. Martin, cashier and president of the defunct Webster Bank at Enpora, Miss., was recently arrested on a charge of embezzling $17,000 of the bank's funds.

A battle between 250 Mexicans, and 300 revolutionists, took place recently at Las Animas, Mexico. Thirteen soldiers and a score of revolutionists were killed, and many others on both sides were injured.

It appears that Hamburg is not clear of the cholera scourge. Several deaths have occurred and a number of new cases have been reported during the past few days. Deaths from the disease have also occurred in two or three towns in the northern part of France.

The promptness with which Ayer's Cherry Pectoral stops a hacking cough and induces refreshing sleep is something marvellous. It never fails to give instant relief, even in the worst cases of throat and lung trouble, and is the best remedy for whooping-cough.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

On Friday night December 16th, in Sandy Ridge township, Union county, Het Winchester, colored, shot and killed Bill Flanigan also colored. Winchester has disappeared.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

A Costly Book.

From a money stand-point Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds, and requiring usually three men to carry it. In 1512 "a syndicate of Venitian Jews" offered Pope Julius its weight in gold, or $125,000, for it; but, though needing the money greatly, he refused it. According to the present standard value of gold, as compared with that period, the book ought to be worth, upon the terms of those old Jews, about $375,000, and it is doubtful if Rome would sell it for any such amount. Yet, notwithstanding the wonderful money value placed upon it, it is of little practical service. It is too cumbersome for use, and is preserved as a momento of the past, and as a library treasure. Occasionally some scholar may examine it as an ancient curosity, or consult it for comparison in textual reading; but it is not a book for daily use, or for mind enrichment, or heart comfort, or life regulation. While it has its place as a legacy from bygone ages, each man and woman and child in christian lands can have the Bible in his own language and at a small cost, which he can study day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible costs but fifty cents makes better use of it than the possessor of the finest and rarest of Bibles.—*Presbyterian Observer.*

MARRIED.

ROSS—CLOPTON—On Nov. 16th, 1892, by Rev. J. W. Atkinson, Mr. Erastus L. Ross and Miss Emma Clopton, all of Wake county.

DANIEL—ADCOCK—On Dec. 7th, 1892, by Rev. J. W. Atkinson, Mr. C. L. Daniel and Miss Ida Adcock, all of Granville county.

WHITE—NIXON—On Dec. 1st, 1892, at the residence of the bride's father, by W. B. Felton, Mr. E. T. White and Miss Roxie Nixon.

CURRIN—TIPPET—On Nov. 13th, 1892, by Rev. J. W. Atkinson, Mr. W. T. Currin and Miss Addie Tippet, all of Granville county.

JACKSON—LASSITER—On Dec. 14, 1892, by Rev. J. W. Atkinson, Mr. W. L. Jackson and Miss Margarett Lassiter, all of Wake county.

CHARLES—CREWS—On Dec. 6, 1892, at the residence of M. J. Crews, in Forsyth county, N. C., by Rev. C. C. Haymore, Mr. H. Charles and Miss Katie Crews.

DIED.

HURDLE—Died, on Dec. 11th, in Caswell county, N. C., Mrs. Kate Hurdle, wife of B. F. Hurdle. She was taken away suddenly by a stroke of paralysis, leaving her husband, three daughters and many friends to mourn her loss. She was many years a member of Kerr's Chapel, and was much beloved.

GOODWIN—Sarah Goodwin, daughter of Exom Goodwin, at her home in Rockyhock, Chowan county, N. C., some weeks ago fell asleep in Jesus, with the hope of waking in the resurrection morn. In the language of David, we can go to her, but she can't return to us, therefore we sorrow not as those who have no hope.

Sarah, thou was mild and lovely,
Gentle as the summer breeze,
Bright as the stars of heaven,
When they glitter above the trees.

REV. GEO. W. WHITE.

BENNETT—On Nov. 24, 1892, at his residence near Clinton, N. C., Hardy K. Bennett. He was born May 1, 1838; married to Mary M. Butler March 14, 1867, of which union four children are living; on Nov. 24, 1890, he was married to Eliza E. Cooper, who survives him with four children. He was a member of the Clinton church, a devoted husband and father. The obituary which he wrote upon the death of his first wife, published in the RECORDER of Oct. 29, 1879, evinces much native ability as a writer, and breathes the true poetic spirit. It is one of the best of its kind.

O. P. M.

PIGFORD—On Dec. 4, 1892, near Clinton, N. C., James L. Pigford, aged fifty-three years. He was twice married—first, to Mary Carr on Feb. 20, 1867, and again to Susan Herring on June 6, 1888. He faithfully served his country in the Confederate service for four years. He was converted in the Presbyterian church when quite young. For several years his views gradually changed. Both of his devoted wives were earnest members of the Clinton Baptist church, and he was baptized by the writer with eighty-three others last fall. He bore his protracted and severe sufferings with heroic christian faith. His surviving wife and five children have the heartfelt sympathies of a large circle of friends.

O. P. M.

GRAVES—Died, on Nov. 6th, in Caswell county, N. C., Mrs. Effie Graves, wife of Asariah Graves, Jr. She was a Miss Trogden, and first came among us as a teacher, and won the hearts of the people. This faithful and true wife, so much beloved, was taken away in less than a year after her marriage, leaving a little girl a few weeks old which she gave to her sister. She was a member of Leaksville Baptist church, and died full of faith.

Tributes of Respect.

North West Sunday-school, North West, Virginia, Nov. 20, 1892, adopted the following:

WHEREAS, It has pleased God in his alwise providence to take from us our much esteemed and beloved sister, Roxie Powers, be it

Resolved 1. That in her death we, the members of the North West Sunday-school, have lost a most worthy and respected member.

2. That as a christian she was true, and as a companion congenial.

3. That her presence among us is sorely missed.

4. That we extend our most sincere and heartfelt sympathy to her bereaved relatives, and trust that the remembrance of her noble life may prove a constant comfort to her grief stricken parents.

5. That a copy of these resolutions be inscribed upon a page of the minutes devoted to her memory; that a copy be sent to her sorrowing family and to the BIBLICAL RECORDER with request to publish.

MARTHA GARRETT,
CLARA WARREN,
LILLIE CHARLTON,
MAGGIE RUTLER,
IDA MCPHERSON,
ANNIE ROACH.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

"Paradise" for Sale.

This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, escallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,

J. T. EATON,
Morehead City, N. C.

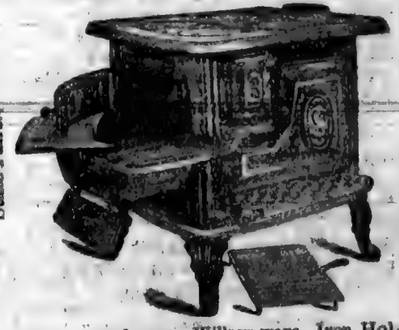
Land Sale.

By virtue of a judgment of the Superior Court of Wake county made in special proceedings in the cause entitled S. C. Vann, et al., ex parte appointing the undersigned commissioner for the purpose, I will sell at public auction, to the highest bidder, in the town of Forestville, on the third day of February, 1893, at 11 o'clock a. m. all the lands belonging to the heirs and devisers of the late Dr. A. R. Vann, lying near the said town of Forestville, adjoining the lands of the heirs-at-law of the late W. D. Jones, J. R. Dunn, and others, containing two hundred and forty-four (244) acres, more or less. Land will be sold in tracts to suit purchasers.

Terms of sale—One-third cash, balance in twelve months, with interest from day of sale at eight per cent. Title retained till purchase money is paid in full.

N. Y. GULLEY,
Commissioner.

GO TO **J. C. S. Lumsden**
For The Old North State Cook Stove.



First premium at five successive State Fairs.

Stone-ware, wood-ware, Willow-ware, Iron Hollow-ware, Tin-ware, Stoves, Sheet Iron, Copper-ware.

Tobacco Flues a Specialty.
Hardware and House-Furnishing Goods.
226 Fayetteville St., opp. Market, Raleigh, N. C.

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Are you suffering from PILES or HEMORRHOIDS? Then you know what distress and inconvenience they cause. These troubles will be instantly relieved and permanently cured by using AUNT BETSY'S PILE CURE. It only costs $1, and you wouldn't give it to try for $1000 after once using it. The manufacturer will send you a little pamphlet free if you will address

R. J. SKINNER & CO., Lock Box 598, CINCINNATI, O.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

(Bird's-eye View of the Bible.)

Outline Analysis
OF THE
Books of the Bible.
BY PROF. B. C. TAYLOR.
16mo, 192 pages. Price, 75 cents.

Prof. Taylor takes the Bible by books and analyzes them according to author, time of writing, relation to other books, contents, specific points, etc. We know of no volume that in so small a space gives so much.

Some such knowledge of the various books of the Bible, or of the Bible as a whole, should be in the possession of every preacher, teacher, or Bible student. How many christians there are to whom the Bible is only a piece of patchwork, without order or harmony in point of facts or dates. They have not the slightest idea of how the various books of the Bible are related historically or chronologically, or whether such relation exists.—Journal and Visitor.

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FERRY'S SEED ANNUAL
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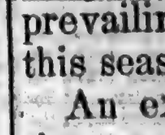

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$30 Two Passenger Cart	$15.00
$80 Top Buggy	38.00
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$5 Man's Saddle	1.75
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Geo. T. Martin, Hampton, N. Y. writes: "Highly pleased with $50.00 Top Buggy. It is better than the $120.00 Buggy sold here." Write for free catalogue.
U. S. BUGGY & CART CO. D 58, Cincinnati, O.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

Mid-Winter Dress Goods.

The attention of our out-of-town patrons is directed to our present lines of rich silks and wools particularly adapted for Mid-Winter wear.

Silks in Coutille, Nicoise, Velour Russe and Chrystal weaves, in the prevailing shades for this season.

An extensive line of the new textures in Black Silks.

Of the softer silks, Canton Crapes and India Habituas, in all the delicate shades.

In the heavier weight wools we are offering light medium and dark colors, in French Cloths, Diagonals, Cheviots and wide wale Serges

Of Pattern Suits, Scotch Wools, English Homespuns & Novelty Robes, ranging in price from $5 per pattern up.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.

The Home Circle.

The New Year.

While with the ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Nevermore to meet us here.

Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know.

Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upward, Lord, our spirits raise!
All below is but a dream.

Thanks for mercies past receive;
Pardon of our sins renew;
Teach us, henceforth, how to live
With eternity in view.

Bless thy word to young and old;
Fill us with a Saviour's love;
And, when life's short tale is told,
May we dwell with thee above!

(John Newton, 1779.)

"Advice" to a Boy.

In one of the large railroad offices in this country is a comparatively young man, who is at the head of a large department. When he entered the service of the company, five years ago, he was green and awkward. He was given the poorest paid work in the department. The very first day of his employment by the company, a man who had been at work in the same room for years approached him and gave him a little advice. "Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation, that regard employees as so many machines. It makes no difference how hard you work, or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave pen, and the man who works overtime or does any specially fine work wastes his strength. Don't you do it." The young man thought over the "advice," and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not. At the end of a year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was the head clerk in the department; and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before. This is not a story of a goody-goody little boy who died early, but of a live young man who exists in flesh and blood to-day, and is ready to give "advice" to other young men just beginning to work their way into business. And here it is: "Whatsoever thy hand findeth to do, do it with thy might."—*Youth's Companion.*

After Coal What?

Coal was hardly used at all three hundred and fifty years ago, reflects Mr. J. E. Taylor, F. L. S., yet since then Great Britain has consumed nearly half the stock deposited by nature in its coal-cellars many millions of years ago. At the present rate of increase in consumption, what will be the condition of these cellars after another three hundred and fifty years? It is certainly indicated that this period will witness a marvelous development of economic science. Coal, long before that, as a form of energy will be regarded as a somewhat antique and worked out material. The ebbing and flowing tides, the shifting winds, the waters running to the ocean, perhaps even earthquake and volcanic energy, will have taken its place. Indeed, a line of inquiry and research now going on may possibly effect the commercial interests of the whole world within the short space of the next five years. This relates to the use of petroleum, already being tried on steamers and locomotives on the Caspian sea and vicinity. The coal fields of the world will certainly be worked out within an historically brief period, but a distinguished Russian chemist finds grounds for believing that petroleum is still being formed by the action of water on heated metallic deposits, and that the supply will be permanent.—*Exchange.*

Mr. Childs to Girls.

My advice to the girls and women with whose educational progress I have in any respect been identified, writes Mr. George W. Childs in an article on "Girls I Have Educated" in the December *Ladies' Home Journal*, has always been to keep out of debt, to dress plainly, to be careful in their behavior toward men, and as careful in their behavior toward women; to be respectful to their employers, and to be truthful. I have not scrupled to say to them that in my experience the most refined women have been those whose tastes in matters of dress have been most quiet and plain, and that the working girl should above all things avoid extravagance in dress. I have found that girls and women are apt to run into debt for clothes, and whenever such cases have come to my knowledge I have proffered my assistance toward restoring their credit, upon the express stipulation that they should never again put a chain of that sort about their necks.

Colds, coughs, bronchitis, and all throat and lung diseases are effectively treated with Ayer's Cherry Pectoral. To neglect the use of proper remedies for these ailments is to induce consumption, which is responsible for one-sixth of the mortality in civilized countries.

The Most Famous Authors Contribute to

THE YOUTH'S COMPANION

The Youth's Companion New Building.

Articles have been written for 1893 by

Sir Edwin Arnold—Rudyard Kipling.

The Jungle Kingdoms of India by Sir Edwin Arnold. The Story of my Boyhood by Rudyard Kipling.

The following Eminent Contributors will have important articles in the Volume for 1893:

Frank R. Stockton. F. Hopkinson Smith. Justin McCarthy. The Dean of Westminster. Archibald Forbes. The Marquis of Lorne. The Dean of St. Paul's. W. Clark Russell. Lord Playfair. Gen. Lew Wallace. Sir Henry Thompson. Charles Dickens.

FREE To Jan. 1, '93

New Subscribers who send $1.75 at once will receive The Companion Free to Jan. 1, 1893, and for a full year from that date, including the Double Numbers for Christmas and New Year. The Souvenir of The Companion, describing the New Building, 42 pages, in colors, will be sent FREE to any one requesting it who sends a subscription. *(Check, Money-Order or Registered Letter.)*

With Souvenir.

Mention this Paper. THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

How to Roll an Umbrella.

"No, not that way! I never knew one man in a hundred to do it right," said the clerk in the umbrella store.

His remarks were directed at a customer, who had proceeded to roll up a recently purchased umbrella to return it to its case. He had done what ninty-nine per cent. of persons who handle umbrellas do when they attempt to gather the folds of cloth in a neat roll around the stick. He had grasped the handle with his right hand and was twisting the silk through with his left hand.

"That will spoil that umbrella when you have repeated the operation half a dozen times," the clerk continued, "and then you will be coming here and complaining that that six dollar umbrella wasn't worth fifty cents. Now, see what you were doing! You were making a pretty roll, but did you notice that you were twisting the ribs and braces in a spiral around that stick as well as the cloth? You may have noticed that your umbrella sticks and catches when you try to raise it. That's because you don't know how to roll it. You twist the joints of the ribs and braces all out of shape. There, you see, you have twisted the ends of those ribs all around in a bunch on one side of the handle. Now let me show you how an umbrella should be rolled."

The clerk took the maltreated article, shook out the folds of silk, and worked the spiral out of the ribs, and proceeded to demonstrate the proper methods of umbrella rolling. Grasping the handle in his right hand, he encircled the silk at the tip with his left, which he slipped down about half way of the cloth, pressing the ribs and braces firmly against the stick. The right hand was then shifted to the tips of the ribs, which were held firmly against the stick, while the left hand adjusted the roll of cloth around them. By this method the ribs were kept straight along the stick and not partly twisted around it, as the customer's roll.—*N. Y. Sun.*

Arkwright.

When Arkwright had almost perfected his first power loom, he found that the yarn as it was delivered through the rollers had an awkward, fatal trick of curling back. He puzzled over this serious obstacle. At last he took the local blacksmith, who made his early machines, into counsel, and the man, one Strutt, told him that he thought he could cure it. Arkwright asked him his terms. Ten years' partnership and equal profits, was the reply. This was too much for Arkwright, who, like Nasman of old, turned and went away in a rage. But the yarn still curled, and dashed his hopes. At last he reluctantly yielded to the blacksmith. Then occurred another scene. The blacksmith insisted that the deed of partnership should be executed and enrolled. Arkwright stormed. But the local vulcan was firm. When the deed was signed, the blacksmith went behind the rollers, and apparently rubbed one of them with his hand. Instantly the yarn was delivered as was wished, and the astonished and enraged Arkwright found that his new partner had only rubbed one of the rollers with a piece of chalk, in other words, proved that one of them should have a different surface from the other. The execrations of the enraged manufacturer were unspeakable. But the compact held, and in the end the blacksmith became Lord Belper.—*Exchange.*

Dog Training.

"One of the secrets of success in dog-training lies in making the animal attached to its teacher. Make a friend and companion of the young dog, treat him so that he would rather be with you and doing what you bid than fooling about by himself, and his education becomes comparatively easy. Every lesson should be made perfectly clear to the pupil, and no punishment should be inflicted until the trainer is certain that the dog understands what is wanted of him, but refuses to perform the task. Every prompt obedience to orders should be rewarded by a kindly pat on the head, the meaning of which any dog understands."—*Outing for June.*

Only good things are imitated, therefore be sure that you get the genuine Salvation Oil, if you want to cure your rheumatism.

Ready Beforehand.

"What are you doing now? I never saw a girl that was so continually finding something to do!"

"I'm only going to sew a button on my glove."

"Why, you are not going out are you?"

"O, no! I only like to get things ready beforehand; that's all."

And this little thing had been persisted in by Rose Hammond until it had become a fixed habit, saving her more trouble than she herself had any idea of; more time, too. Ready beforehand—try it. As surely as you do, faithfully, you will never relinquish it for the slipshod, time enough-when-it's-wanted way of doing.—*Selected.*

They Cannot Let Go.

The mechanism of the leg and foot of a chicken, or other bird that roosts on a limb, is a marvel of design. It often seems strange that a bird will sit on a roost and sleep all night without falling off, but the explanation is perfectly simple.

The tendon of the leg of a bird that roosts is so arranged that when the leg is bent at the knee the claws are bound to contract, and thus hold with a sort of death-grip the limb round which they are placed.

Put a chicken's feet on your wrist, and then make the bird sit down, and you will have a practical illustration on your skin that you will remember for some time. By this singular arrangement, seen only in such birds as roost, they will rest comfortably and never think of holding on, for it is impossible for them to let go till they stand up.—*Exchange.*

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Talks About Law—No. 9.

BY JUDGE R. W. WINSTON.

THE LAW OF SELF-DEFENCE.

In our State, whenever a person admits that he has killed another with a deadly weapon, the law supplies malice; and, if nothing else appear, he is guilty of murder. Facts in mitigation or justification of his conduct must appear in evidence, otherwise he pays the capital penalty. As is well known, in all criminal cases, the State must satisfy the jury, beyond all reasonable doubt, of the guilt of the accused. But this rule has no application when one admits that he has slain another. For when he makes this admission there is an end to all reasonable doubt, and the defendant has the burden cast upon himself to show facts and circumstances of excuse.

Every killing is a homicide. But, of course, there are several grades of homicide.

When no particle of blame attaches to one in killing another, the law says that he is justified in the act. The familiar illustration of this is when the sheriff does execution upon one by hanging him.

Then we have the general classification called excusable homicide. This may arise in several ways. If a person be doing a lawful act and accidentally kill another, this is excusable homicide through misadventure. Or if one is set upon by another, and being "pressed to the wall," slay his assailant to save his own life or his person from great bodily harm, this is called excusable homicide in self-defence. It is of this that we propose, in part, to write in this article. Before doing so, however, we will explain that there is another and deeper grade of homicide called felonious homicide. If the felonious killing be with malice, and this malice may be express or implied, we have the crime at which human nature shudders, called murder. But if the felonious slaying be without malice, we have manslaughter.

Let us consider, therefore, what are the excuses that the law adjudges sufficient to reduce the grade of the killing from murder to excusable homicide or to manslaughter.

In the first place, let it be borne in mind that words, however grievous, will not justify a blow, or excuse, or indeed even mitigate a killing. That is to say, if one use the most opprobrious epithet to your very face and, in consequence of the same, you strike him, you are guilty of a battery; or, if you kill him, you are guilty of murder. True, in the former case the party who used the words would be indictable for an affray, but you would not be excusable. Generally speaking, the party who provokes the difficulty is the more guilty of the two, and is so treated by the courts. What will excuse a blow? and what will excuse a killing? Now quite a variety of facts and circumstances will mitigate a killing from murder to manslaughter, but what will absolutely excuse the fact?

If one strike and slay another to save his own life or his person from great bodily harm, which the assailant is about to and would inflict but for the disabling blow, the slaying is excusable. So if one kill another to prevent a felony threatened and begun, and which if committed would be punishable with death, he is excusable.

For example, if a man were breaking into your dwelling in the night time and you were to shoot and kill him to prevent the crime, you would be excused. So if one make a criminal assault on a female and is killed to prevent it, it would be excusable homicide. But after the assault was consummated if the assailant were killed, not to prevent his escape, but in the heat of passion, this would be murder.

Even if one kill the violator of the sanctity of home in *flagrante delicto* it is not excusable homicide, but manslaughter. The famous Daniel Sickles trial for the slaying of Philip Barton Key in Washington City many years ago illustrated this point, and in the trial, the opinions of our North Carolina Judges were often quoted.

If one, arrested by an officer for a felony, is making his escape and it become necessary to shoot in order to hold the prisoner, this is excusable homicide, perhaps. Certain it is, if the offender is resisting arrest. So it is apprehended that if a private citizen arrest one who has committed a capital felony, and the offender endeavors to escape, and it becomes necessary to shoot and kill in order to hold the prisoner, this would be excusable. Many years ago a man shot and killed another who was walking in his front yard in the night time. The party was not committing any offence. Our courts held that to kill a man to prevent a bare civil trespass was murder.

Our statute provides that every person present at any breach of the peace shall endeavor to suppress the same, and if necessary may arrest the offenders.

A case occurred in the county of Wayne in 1870 which is interesting. Barney Bryant had a hog stolen. He suspected a fellow named Cogdell. Armed himself and went to Cogdell's house. Cogdell, being accused by Bryant of the theft, ran away. Bryant ordered him four times to stop, and then shot and hit him. For this Bryant was tried and convicted. "Had he killed when he shot it would have been manslaughter at the least," say the court. It will be observed that this stealing did not occur in the presence of Bryant; nor did he say that he came to arrest Cogdell; nor was it shown that the shooting was necessary to prevent his escape; nor did he have a warrant.

In this case the court clearly intimate that one is not to be excused who slays another not arrested, but fleeing from arrest for a minor felony, such as theft and the like.

But it would seem that if the offence committed be capital, and a person present makes known his intention to arrest, and the felon flee he may be killed if it be necessary to kill to prevent his escape.

Therefore, in these latter days of burglary, we may take courage, for if the burglar is fleeing from our house in the dark and we command him to halt and be under arrest, and he fail to do so, but continues his flight, and we shoot and kill him, and the shot be necessary to prevent his escape, this would be excusable on our part.

* * We have seen that words will not excuse a blow or mitigate a killing. But a blow will often reduce the grade of homicide from murder to manslaughter.

For example, if two men meet and fight willingly, and in the heat of passion one slay the other, this is but manslaughter. The law has regard for the weakness of mankind.

Sometimes one man will have a grudge against another, malice the law calls it, and he will provoke that other to strike, and after the first blow is stricken, the party assaulted will draw his weapon and take human life. If the jury find such facts as these it would make a case of murder. We do not have malice if the crime be manslaughter. "Malice prepense" and the "furor brevis" do not go together. "Malice excludes passion; passion presupposes the absence of malice." This doctrine was laid down in Madison Johnson's case, in the first volume of Iredell's Law. And while it has not been changed to this day, still our court, in a case in the 80 N. C. R. against one Barnwell, say that if there be malice, and a reconciliation take place, and then a killing, on a first provocation, the law will refer the motive to the latest provocation, and not to the old grudge.

Generally speaking, therefore, we may say that a killing upon provocation is not murder but manslaughter.

But in a case against one Curry, in the first of Jones, we find three exceptions to this rule as follows:

1. When there is provocation, no matter how strong, if the killing is done in an unusual manner, evincing thereby deliberate wickedness of heart, it is murder.

2. Where there is but slight provocation, if the killing is done with an excess of violence out of all proportion to the provocation, it is murder.

3. Where the right to chastise is abused, if the measure of chastisement, or the weapons used, be likely to kill, it is murder.

A drunken fellow caught hold of the bridle rein of a man's horse and wouldn't let the rider proceed on his journey. His journey was delayed about ten minutes. The men were somewhat related, and had just been drinking together. Finally the man on the horse dismounted, knocked the offender down with a jug, filled with molasses, and, after felling him to the ground, crushed in his skull with the stone jug, adding, "D—n you, lie there." This was held only manslaughter; and was not embraced in the second exception above because the provocation was not very slight, and there was no malice, and the weapon was not prepared to kill. This case is reported in the fifth of Jones.

We often hear of one "retreating to the wall."

What does it mean? Certainly not that he shall actually go back until he come to an obstruction which prevents further retreat. It means simply that the party assaulted must flee as far as he conveniently can either by reason of some wall, ditch or other impediment, or as far as the fierceness of the assault will permit him.

If one is defending his habitation, and is without fault himself, he is not compelled to retreat.

So if a person unlawfully and feloniously assault one, retreat is not necessary. Nor does an officer, lawfully arresting one, have to retreat to the wall.

But if the assault is without any felonious intent, the person assaulted may not stand his ground and kill his adversary, if there be any way of escape open to him. So, even if one enter into a fight willingly and in the progress of the fight he be put to the wall, and it become necessary in order to save his own life or his person from great harm that he kill his adversary, this is excusable homicide.

It would not be proper to conclude this paper without stating that if a person is assaulted in such a way as to induce in him a reasonable belief that he is in actual danger of losing his life, he will be justified in defending himself, even if the danger prove to be apparent only and not real. For example, if one draw and present a gun or pistol at another, and that other reasonably fearing his life to be in danger, shoot and kill first, this will be excusable; although the dead man's weapon should be found afterwards to be not loaded.

A SUGGESTION.

In North Carolina, at the present time, we have three verdicts in cases of homicide: (1) guilty, (generally); (2) guilty of manslaughter; (3) not guilty.

Our Judges now, often, are compelled to charge the jury that the prisoner is guilty of murder or of nothing. The law has no grade between the two. In other words, cases arise in which there is no element of manslaughter. It is, hence, guilty or not guilty.

Juries are human, and are loth to take human life; hence the guilty sometimes escape entirely; whereas, if there were an intermediate grade of crime of less gravity than murder, it would rarely occur that there would be a miscarriage of justice.

New York State and Texas and Tennessee, and many others, have changed the law of homicide very materially and with satisfactory results.

There they have murder in the first degree and murder in the second degree.

All murders which are perpetrated by means of poisoning or lying in wait, or which are committed in the perpetration or attempt to perpetrate any arson, rape, robbery, mayhem or burglary, and all other kinds of wilful, deliberate and premeditated killings, are murder of the first degree.

Murder in the second degree includes all other kinds of killing not embraced in the definition of murder in the first degree. So that when the unlawful killing of a human being is the result of malice, suddenly produced at the time the fatal blow is struck, and the killing is without premeditation or deliberation, it is murder in the second degree.

Our law givers now, about convening, will find it interesting to see if the change is desirable and necessary.

The Hymn-Books I Like Best.

I can't sing a hymn. I have never written one. I do not claim to be a judge of the good points of one. Nor do I claim excellence in hymn reading—an accomplishment never attained by many preachers.

Yet, I love to read hymns that express the varied experiences of the Lord's people, and their outgoings after God, holiness and heaven.

I have a few old hymn books, one commendable feature of which is the absence of the jig music that mars so many of our modern books.

The first book I'll speak of is the "Olney Hymns, by Rev. John Newton, Rector of St. Mary, Woolnoth, London." The preface bears date Feb. 15, 1779. My copy is an American reprint of a somewhat later date. Although only the name of Newton appears on the title page, the book is the product of the joint labors of John Newton and William Cowper. The latter says, in the preface, that the work "was intended as a monument to perpetuate the remembrance of an intimate and endeared friendship. With this pleasing view, I entered upon my part, which would have been smaller than it is, and the book would have appeared much sooner and in a very different form, if the wise, though mysterious, providence of God had not seen fit to cross my wishes. We had not proceeded far upon our proposed plan before my dear friend (Cowper) was prevented by a long and afflicting indisposition from affording me any farther assistance."

All the hymns in the book were composed by Newton and Cowper,—the former having written nearly three hundred, while the latter wrote about sixty of them in consequence of his "indisposition."

Perhaps some account of the authors would enhance the reader's interest in their hymn-book.

William Cowper was born at Berkhamstead, in Hertfordshire, England, in the year 1731. At a very early age, he evinced that morbid tendency to diffidence, melancholy and despair which, in later years, led to mental derangement and withdrawal from the stern duties of public life. Educated at Westminster, he entered the legal profession, from which he retired at the age of thirty-three. "I rambled," said he, "from the thorny road of my austere patroness, jurisprudence, into the primrose paths of literature and poetry."

Lindley Murray says that Cowper was appointed Clerk of the Journals of the House of Lords; and, a parliamentary dispute making it necessary for him to appear at the bar of the House, his terrors on this occasion rose to so astonishing a height that they overwhelmed his reason, and he was obliged to relinquish a station so formidable to his singular sensibility. Soon afterwards his mind became clear and tranquil, and he settled in the town of Huntingdon in the year 1765.

During his lucid intervals he wrote with a masterful hand, the works that have justly placed his name among the literary celebrities of Great Britain.

I have seen somewhere the statement that at one time, while laboring under great depression and the feeling that he had been shut out from the mercy of God, he procured a bottle of poison with suicidal intent, and having reached his room, he discovered that the bottle had been broken and the poison spilled. The discovery of the accident he interpreted as a token of the Divine favor, and in grateful acknowledgment of the same, he sat down and wrote the hymn beginning:

"God moves in a mysterious way,
His wonders to perform," &c.

Many of his hymns are found in all the popular hymn-books of the present day. I am sorry that many of them are not printed as he wrote them. For instance, in that beautiful hymn whose first stanza begins—

"There is a fountain filled with blood," &c.,

Cowper wrote—

"The dying thief rejoiced to see
That fountain in his day;
And there *have I*, as vile as he,
Washed all my sins away"—

expressing an accomplished fact, a blessed personal experience already attained.

The hymn, as now printed in most of the books, expresses a hope that *may* be fulfilled or an experience that *may* be attained. Besides, I fail to find the sixth and seventh stanzas in any book that I can lay my hand upon.

In addition to the many hymns he wrote, he composed many pathetic and descriptive poems, evincing the exquisite delicacy of his feelings and the goodness of his heart. His "Task," which placed him in the front rank of English poets, was published in 1785, and his "Translation of the Iliad and Odyssey of Homer in Blank Verse" appeared in 1791.

The inquietude and darkness of the poet's latter years were terminated by a gentle and tranquil dissolution in the year 1800, at the age of about sixty nine years.

I cannot forbear transcribing a few lines from that excellent poem "Cowper's Grave," by Elizabeth Barrett Browning—

"It is a place where poets crowned may feel the
heart's decaying,
It is a place where happy saints may weep amid
their praying;
Yet let the grief and humbleness as low as silence
languish!
Earth surely now may give her calm to whom
she gave her anguish.

"O poets! from a maniac's tongue was poured the
deathless singing!
O christians! at your cross of hope a hopeless
hand was clinging!
O men! this man in brotherhood your weary
paths beguiling,
Groaned inly while he taught you peace, and
died while ye were smiling!"

John Newton was born in England July 24, 1725. His pious mother early taught him the Scriptures and commended him to God in her prayers. Says he, in his autobiography, "though in process of time I sinned away all the advantages of these early impressions, yet they were for a great while a restraint upon me; they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found a great benefit from the recollection of them. Farther, my dear mother, besides the pains she took with me, often commended me with many prayers and tears to God; and I doubt not but I reap the fruits of these prayers to this hour."

His mother died July 11th, 1732, or before he had completed his seventh year. His father, a sea going man, afterwards married again, and young Newton went to sea, and for many years was engaged in the African slave trade.

He became aceptical, wicked and disgustingly profane, shocking even his wicked fellow-seamen by his horrid blasphemy. He tells us himself: "I know not that I have ever since met so daring a blasphemer; not content with common oaths and imprecations, I daily invented new ones; so that I was often seriously reproved by the captain who was himself a very passionate man and not at all circumspect in his expressions. * * * When we met with many distasters, he often would tell me that, to his great grief, he had a Jonah on board; that a curse attended me wherever I went; and that all the troubles he met with in the voyage were owing to his having taken me into the vessel."

His many perils and hair-breadth escapes from death, on land and sea, seem to have made but little impression upon him. "The Lord had now," he continues, "to appearance given me up to judicial hardness; I was capable of anything. I had not the least fear of God before my eyes, nor (so far as I remember) the least sensibility of conscience."

Two instances of great suffering and humiliation I cannot forbear to mention:

While on the western coast of Africa, the captain of the vessel having died, and Newton not being on good terms with the mate, and fearing that he would be transferred to a man of-war, he determined to remain in Africa. On an island near the western coast, he was taken sick and committed to the care of a negro woman, who soon manifested great dislike towards him. But I will let him tell the story himself: "I had sometimes not a little difficulty to procure a draught of cold water when burning with fever. My bed was a mat spread upon a board or chest, and a log of wood my pillow. When my fever left me and my appetite returned, I would gladly have eaten, but there was no one gave unto me. She lived in plenty herself, but hardly allowed me sufficient to sustain life, except now and then, when in the highest good humor, she would send me victuals in her own plate after she had dined; and this (so greatly was my pride humbled) I received with thanks and eagerness, as the most eager beggar does an alms. * * * * When I was very slowly recovering, this woman would sometimes pay me a visit, not to pity or relieve, but to insult me. She would call me worthless and indolent, and compel me to walk, which when I could hardly do, she would set her attendants to mimic my motion, to clap their hands, laugh, throw limes at me. * * * Nor did I suffer less from the inclemency of the weather and the want of clothes. The rainy season was now advancing; my whole suit was a shirt, a pair of trowsers, a cotton handkerchief instead of a cap, and a cotton cloth about two yards long to supply the want of upper garments; and, thus accoutred, I have been exposed for twenty, thirty, perhaps near forty hours together, in incessant rains accompanied with strong gales of wind, without the least shelter, when my master was on shore. I feel to this day some faint returns of the violent pains I then contracted. The excessive cold and wet I endured in that voyage, and so soon after I had recovered from a long sickness, quite broke my constitution and my spirits. The latter were soon restored; but the effects of the former still remain with me as a needful *memento* of the service and wages of sin."

The second instance. Newton had, while his ship was lying at Plymouth, deserted his post, was caught and carried back to Plymouth. "I walked," says he, "through the streets guarded like a felon. My heart was full of indignation, fear and shame. I was confined two days in the guard-house, then sent on board my ship, kept awhile in irons, then publicly stripped and whipped: after which I was degraded from my office, and all my former companions were forbidden to show me the least favor or even to speak to me."

Many other instances of suffering and narrow escape might be related; but these must suffice.

John Newton's conversion was a *miracle of grace!* Let no poor prodigal, who may chance to read this, despair of God's mercy or his own salvation.

It was Newton who said, "When I get to heaven, I shall see three wonders there: the first wonder will be to see many people there whom I did not expect to see; the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all will be, to find myself there."

A short time before he died, his sight having failed him, he would offer comments on Scripture passages read at family worship and lead in prayer. On one of these occasions the lesson was that portion of Scripture in which Paul says, "By the grace of God, I am what I am." Newton's affecting comment followed: "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I *wish* to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I *hope* to be. Soon, soon, I shall put off mortality, and with mortality, all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the Apostle and acknowledge, 'By the grace of God, I am what I am!' Let us pray!"

I believe it is not generally known that Newton once visited the United States. It was during his last voyage before his marriage, which latter event took place Feb. 1st, 1750. He sailed from Antigua, one of the West India islands, to Charleston, S. C. "In this place," he continues, "there are many serious people; but I knew not where to find them out; indeed I was not aware of a difference, but supposed that all who attended public worship were good christians. I was as much in the dark about preaching, not doubting but whatever came from the pulpit must be very good. I had two or three opportunities of hearing a dissenting minister named Smith, who, by what I have known since, I believe to have been an excellent and powerful preacher of the gospel; and there was something in his manner that struck me, but I did not rightly understand him. The best words that men can speak are ineffectual till explained and applied by the Spirit of God who alone can open the heart."

A few years after his marriage he abandoned his seafaring life and entered upon a career of great usefulness as author and minister of the gospel.

Through his instrumentality, Claudius Buchanan was converted, entered the ministry and went to the East Indies. Buchanan's "Star in the East" led Adoniram Judson to enter the foreign field. Newton was instrumental in the conversion of Thomas Scott from the dark mazes of Socinianism to the belief, practice and proclamation of evangelical truth. Scott also wrote a commentary on the Bible. It is said that Newton, with Doddridge, was instrumental in the conversion of

[CONTINUED ON THIRD PAGE.]

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WEDNESDAY, JANUARY 11, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

AFTER THE CONVENTION.

The Baptists of North Carolina have recently closed, at the Tabernacle church of this city, one of the largest, most enthusiastic and successful Convention meetings in the history of the denomination in this State. The attendance, the *personnel*, the speeches, were inspiring; and, as the meeting was held in the Centennial year of modern Baptist missions, it may be said to have been epochal in its nature. The introductory sermon was preached by Rev. J. S. Hardaway of Oxford, N. C. Those who expected a sermon abounding in "glittering generalities," or a display of sky scraping eloquence, may have been somewhat disappointed; but for clean cut logic, sturdy defence of Baptist and Bible principles, and for a faithful and fearless handling of the sword of the Spirit, the sermon must be pronounced, in all essential respects, an admirable one. Some brethren who are quite nervous at the thought of saying things on such an occasion as may be calculated to "wound the feelings" of brethren of other creeds, may have winced under some of the sentences that laid bare denominational differences, and that exposed some of the methods of modern evangelistic jugglery; yet the sermon was timely, in good taste, and its effect justifies the assertion that denominational sermons can be preached on such occasions, in strict conformity with loyalty to God's truth, and courtesy to those who may differ from us. Let us have more of them; they are refreshing in this day of maudlin unionism.

We were greatly gratified to notice the prompt manner in which the Convention organized *on the first night* of the meeting, so that when the body met next day it was ready for business without wasting precious time in tiresome preliminaries. This prompt organization had a good effect on the whole meeting, and enabled the Convention to give necessary time to the consideration of all important matters, and to adjourn even before the time fixed. Of course we were not tired of our guests, and would have been pleased to have them remain longer with us, but the prompt adjournment of the body when the business was finished was also a wise thing.

This reminds us to say that pastor Hall and his people, and all others who assisted them, deserve hearty commendation for the tact and ease with which they handled such a large gathering of our brethren and sisters, and the generous hospitality which they dispensed.

Chairman Marsh presided with his usual dignity. He has really improved since last session. His free use of the gavel, and his maintenance of good order, met the hearty approval, we think, of all who have a commendable pride in the dignity and decorum that should mark the meetings of the representatives of our great brotherhood in North Carolina. "So mote it be;" and let it continue. There was quite a number of distinguished visiting brethren present, who by their speeches and counsel added much to the success of the meeting. We would like to call them again by name, but we content ourselves now by saying that we were glad to see them. Come again, brethren, and we will give you "the freedom of our city and the hospitality of our homes." Dr. Frost's speech, like the man, was above the average. So was Dr. Ellis's. Dr. Dickinson, the veteran editor of the *Religious Herald*, was with us, and others who wield the editorial pen. As usual, Dr. D. was "stirring up" the brethren. Occasionally he stirs up a "hornet's nest," but he has stirred up so many of them, and has been stung so often, that he has toughened it seems under the experience, and rather seems to enjoy it. We ourselves have had a hand in that business ever since the days of boyhood, when with other youthful companions "on a mission bent" we roamed the hills and valleys searching for the homes of the lively hornets, bumblebees and yellow-jackets. We have a vivid recollection of how it increased our locomotion when we were popped in the rear by some of the *spirited* insects whom we had disturbed, and the supreme joy that crowned our efforts, when, after repeated charges, victory was ours. This may seem to be puerile talk, but it has a moral which those who study the aim of religious journalism may readily see.

Dr. Tupper's speech on the enlargement [illegible] was a model of chaste eloquence and quiet grace. There is no [illegible] anxious to push efforts [illegible] he represents, or to adopt "improved methods" of accomplishing it, if those methods be such as to commend themselves to the practical judgment and experience of his brethren.

Rev. Mr. Bagby's speech on the mission work in Brazil, and the present religious and political *status* of that country, was an admirable one.

Powell is always eloquent when he speaks on Mexico and her needs.

Bro. Herring, a returned missionary from China, was called out by the brethren, and we feel satisfied that he will have no ground to be grieved when one who has always loved him feels constrained to add that it would have been more courteous for him, under the circumstances, not to have advocated the views he did advocate toward the close of his speech. No one can question his honesty or sincerity, but one has a right to question the *judgment* of a young man who pits his own judgment against that of the assembled wisdom of his brethren. A young man should be careful how he assumes the *role* of a reformer, especially when he attempts a radical reformation by methods that *are not new*, but which have been tried long ago, and found wanting. May the Lord bless him, and those who think with him, and lead them with us all into the right way.

The report on State Missions was quite encouraging, and reveals the fact that our people are "marching on" to greater results and grander victories under the guidance of the Lord of hosts.

The report on the work of the Ministers' Relief Board was also encouraging, and we think we can see the dawning of the day when North Carolina will not be behind any of her sister States in providing for the wants of her aged and needy ministers, and the widows of those who have "finished their course," and entered into rest.

One of the spiciest discussions that occurred during the session of the Convention was under the head of the "Report of the Trustees of Wake Forest College." Dr. Taylor was at his best, and no one can blame an honest, talented man, burdened as he is with the cares pertaining to the office of president of our leading denominational college in North Carolina, for unbosoming himself and speaking *freely* in the presence of his brethren. Cannot and should not a father speak freely in the presence of his family, and say something about family duties, and even family losses and crosses, as well as family hopes and joys? His plea for the hearty support and patronage of his own denomination in sustaining the interests and promoting the success of Wake Forest College, was both timely and just.

Thanking God for our remarkable church and denominational autonomy, for the evident growth of our people in numbers, influence and piety, let us, with renewed hope, press forward in the performance of the work our Master has given us to do. May this year be the best in our history for souls won and results achieved.

DR. WILLIAM ROYALL DEAD.

Prof. William Royall, D. D, LL. D., of Wake Forest College, N. C., died suddenly in Savannah, Ga., on the third day of January, 1893. Dr. Royall had gone to Savannah to spend his holidays with his son-in-law, Mr. W. C. Powell, and was there in the home of his own loved ones when the messenger came for him. He was born in Edgefield county, S. C., July 30th, 1823, and was in his seventieth year when he died.

Dr. Royall was first elected as Professor of Latin and Modern Languages in Wake Forest College in 1859. He devoted twenty-five years of his life as a professor in that institution, in which position he served efficiently and satisfactorily till his death. He was eminently distinguished both as a preacher and an educator. He was indeed one of the most thoroughly accomplished and best equipped men for his work that we ever knew. Liberally endowed with the finer graces and better qualities of human nature, and having enjoyed excellent training and school advantages, and added to these the most methodical habits of study, he always went to his work, whether to the pulpit or the class-room, with thorough preparation. He was kind and sympathetic, and therefore easily approachable, but always dignified. Indeed, Dr. Royall was a high type of a college professor.

He was abundant in labor fruitful of results, as will be seen in a sketch written of him in 1880, in which he is said to have baptized over fifteen hundred persons, and had been pastor of twenty churches for terms varying from two to ten years. Many of these churches were served during his professorships. Indeed, about four hundred of the above-named persons baptized were in the connection of the Flat Rock church, in Franklin county, N. C., which church he served ten years.

Dr. Royall was a devoutly pious man, thoroughly conscientious in all his work, entirely consecrated to the service of his Master. While we mourn our loss of such a friend we can but think of him as presenting one of the most unique, most completely finished lives, we ever knew. There is a sense in which sudden deaths are objectionable, in that they deprive us of the last parting words and counsels, but to one like the corn in the shock fully ripe, ready for the garner, as he was, the advantages far exceed the objections. Most of the devoted laborers in the Lord's vineyard rather prefer to "die in the harness." Better this than the wasting emaciation of protracted illness, or the excruciating pain of some torturing diseases, or the dreaded operations of attending physicians. Better too on the part of relatives who often have to undergo the painful anxiety "between the hoping and the dreading."

The day before his death, Dr. Royall in conversation with a dear lady friend, commented on the prayer to be "delivered from sudden death," and said he thought if it was the Lord's will it was more desirable to be thus called away.

God be praised for such a life, so full of labor, so rich in results! The Lord be praised for his great grace and faithfulness to his servant in accomplishing through him and completing in him so useful a life!

Gov. Holt's message is an elaborate and carefully prepared document, reviewing closely every department of the State government. The Governor takes a hopeful view of the condition of the country, and urges a generous support of all of our institutions and enterprises. We are glad that he can view the affairs of the government in so favorable a light. But we are fully convinced that the great mass of our people are greatly depressed. A series of bad crop years and the ruinously low prices of produce have brought the laboring classes, the farmers of small means, and all farmers who are in debt, into terrible straits.

Added to this is another serious consideration: that is, our people from one end of the State to the other, and in every nook and corner, have had paraded before them in highly colored form the awful calamities that have come upon them, until there is a restless, sensitive disturbance extending throughout the entire commonwealth. And we venture to suggest to our legislature that this is no time to increase expenditures, or to enter into new enterprises requiring expense, unless there exists imperative necessity for them. The condition of the great bulk of our people as well as the temper of the people forbid the increase of taxes, but loudly suggest retrenchment at every point when a wise economy will permit. Besides these considerations, it would be very unwise policy to increase expenditures now, except when necessity demands. Certainly this is no time for enlarging our institutions. Indeed, it would be wise to get clear of some of the pensioners on the State's bounty rather than introduce new ones.

We see from the Governor's message that the Oxford Orphan Asylum receives from the State yearly for its support the sum of $10,000, and from the Masonic Lodge $2,500. We have seen no statement of the amount contributed to the support of the Asylum from churches and individuals. The Legislature ought to know, it seems to us, what part other folks are paying to this institution as well as the part the State is paying.

PERSONALS AND OTHER ITEMS.

....Renew your subscription to the Biblical Recorder.

....Rev. J. M. Frost, D. D., has accepted the call of the First Baptist church, Nashville, Tenn.

....Rev. J. W. Watson requests his correspondents to address him hereafter at Chapel Hill, N. C.

....We were glad to see in our office last week brethren Lee and Holbrook, members of the Legislature from Surry county.

....Rev. W. A. Pearson left Rock Hill, S. C., last week for his new field of labor at Blue Field, W. Va.—*Baptist Courier.*

....Dr. John Mitchell has moved to Franklinton, N. C., and requests his correspondents to address him at that place.

....Rev. J. I. Moffitt's address is changed from Old Fort to Stone Mountain, N. C. He is pastor of the Baptist church at that place.

....Bro. John G. Mills, son of Prof. L. R. Mills of Wake Forest, is now co-principal with Bro. Z. B. Saunders in the school at Waynesboroug, Ga.

....Rev. A. D. Hunter of Carrsville, Va., writes: "I got here yesterday (the 5th inst.)" Bro. Hunter's correspondents will note the change in his address.

....The article of Judge Winston on the "Law of Self-Defence," as appears on the first page, was written before the message of the Governor or the report of the Attorney-General was out. We say this as a matter of justice to Judge Winston: he is no copyist.

....Brother C. B. Justice, who is pastor of the church at Rutherfordton, N. C., has induced his members to pledge so much per month for the different objects. He finds this plan is working admirably. Already his churches have raised more than they did all of last year.

....Dr. G. A. Nunnally may be induced to ask the withdrawal of his resignation and remain as president of Mercer University.—*Christian Index.*

....Drs. C. Durham, N. B. Cobb, Rev. J. B. Boone, Messrs. Newton Holding and J. D. Boushall went to Wake Forest last Thursday to attend the funeral of Dr. Royall.

....Rev. A. Cree of Roxobel, N. C., was pounded by his people on Christmas. The ladies of Roxobel have since presented his wife with a beautiful White's sewing machine.

....Bro. C. D. Frink of Eldorendo, Ga., writes: "When I read the Recorder I feel like I have read a letter from home. I enjoy reading it more now I am away from the State."

....Rev. Dr. W. B. Harrell preaches to three country churches in Cumberland county. He preaches monthly to each of these churches on the first, second and third Sundays.

...."Moody and Sankey are said to have received $1,200,000 in royalties from their gospel hymns." Hence we may expect to have many other evangelists and their *gospel singers.*

....Rev. John C. Hocutt took charge of the church at Burlington the first of January. He gives one-fourth of his time to the church in Graham, and the other three-fourths to Burlington.

....Rev. W. F. Watson preached in the Baptist church in Carthage on the night of the first Sunday. He was then on his way to Roxboro, his new field of labor which he has recently accepted.

....Bro. Pruett, the father of Rev. L. R. Pruett of Mt. Airy, for forty years a consistent christian, and for thirty years a deacon in the Boiling Springs church, King's Mountain Association, is dead.

....To be strong, we must believe in an inspiration that inspires, in an atonement that atones, in a regeneration that regenerates, in a salvation that saves, and in a damnation that forever damns.

....According to the U. S. census the Baptists have more institutions of learning, and more students, and more money invested for educational purposes than any other denomination in this country.

....Rev. C. C. Newton, missionary to Lagos, Africa, has returned to this country with his family, and will soon be in North Carolina. Bro. Newton returns with the consent of the Foreign Mission Board.

....The Carthage church is delighted with Bro. Newton, the new pastor. It is hoped that after he gets through college in June he may take some other churches which are now anxious to secure his services.

....Rev. J. B. Marsh writes December 31st: "The family will leave the old home (in Iredell county, N. C.,) next week for Piedmont, S. C. The work there is opening up hopefully. Congregations large and attentive."

....Bro. W. C. Petty is now arranging to extend his railroad from Carthage in the direction of Troy, Montgomery county. When this enterprise is completed we shall have a new epoch in the history of the Troyans and Carthagenians.

....The South Carolina Legislature has passed a new liquor law, which seems to be unsatisfactory both to the prohibitionists and the liquor men. In our next issue we will give a synopsis of the bill with some comments on it.

....Bro. I. T. Newton, in behalf of the students of Wake Forest College, in a meeting for that purpose, gave utterance in said meeting to a well-deserved tribute to the late Doctor Royall. These remarks will appear in our next issue.

....Bro. W. T. Jones, who recently resigned his work in the Sandy Creek Association, is spending awhile with his father in Wilmington, and in the absence of a pastor, Bro. Jones has done some most acceptable preaching for the First church in that city.

....Bro. James I. Beach of Glen Alpine, says of the Recorder: "I don't see how I could be without it. When it comes, I and my better half pull it apart; one takes one half and the other the other half, and we read until we read it through, and sigh for more."

....The colored Baptists are engaged in an effort to raise $50,000 for the evangelization of Africa, and already about $18,000 has been secured. How appropriate that the colored people of this country should seek to win Africa for Christ.—*Baltimore Baptist.*

....Dr. James Hickerson of Ronda, N. C., writes that on Jan. 3d Ronda Academy, at Ronda, Wilkes county, N. C., was totally destroyed by fire, caused by a defective flue. The Academy cost $2,500. It will be rebuilt immediately. Prof. G. P. Harrill (Wake Forest) will spend the next thirty days in raising money to rebuild.

....The Seminary Conference, comprising all the Baptist theological seminaries in the United States, met in New York the last week in December. We hope for good results from the Conference, and among other things we hope all ground for jealousy and rivalry among the seminaries, and offering inducements to students of different institutions and sections of country, will be entirely removed.

....The Sunday-school of Leigh Street Baptist church, Richmond, Va., of which Rev. W. L. Wright is pastor, had an average attendance last year of six hundred pupils the year around, and seventy-nine officers and teachers. His congregations are large, prayer meetings well attended, and the finances of the church in the best shape they have been in a long time. We congratulate Bro. Wright and his people.

Seaside Notes.

The seaside is full of interest. Its scenery is grand, awe-inspiring, sublime. Its breezes are healthful and invigorating. A summer sail and surf bath are enjoyable. Fishing and hunting facilities are superb. The flora and fauna of land and sea are attractive to the casual observer as well as the botanist and zoologist.

Of deeper interest is the study of the people. They are generally kind, open-hearted, and generous. Simple in habit and costume, they are hale and happy. Few are cultured, but they exhibit a surprising amount of brains and common sense. Their language is terse and epigrammatic. Their conversation is spiced with many nautical terms. They delight to tell of trips to New York, the Indies, England, the Mediterranean, and Africa. They also tell of many incidents occurring in our own waters that are as thrilling as tales of romance. Their stories of sad shipwreck and howling storm are hair-lifting and pathetic. Quick at repartee, they are not without a large fund of humorous anecdotes gleaned from tradition and personal reminiscence.

They live chiefly on the products of sound and sea. Few are engaged solely in farming. The water resources are apparently exhaustless. This county (Carteret) is a hundred miles long and has 11,000 inhabitants, yet it is said that one can go by water within a half mile of every home in its borders. Most residences have a water front. Roads are poor, the chief highways being creeks, bays and sounds. The carriages used are skiffs and sharpies. Fish are usually very abundant. Many tons are daily shipped to the Northern markets during the fishing season. A small crew sold a single catch of fish recently for $169. Another crew of three men caught ten thousand pounds at one haul last week and realized a handsome sum. But occasionally the finny thousands are disposed of at very cheap rates, sometimes thrown away. More than once fine fish have gone at seventeen cents per hundred. The oyster, clam, and scallop industries are quite lucrative at times and are well patronized.

The cause of the Baptists in this section is advancing. In this county we have seven churches with four ministers and a membership of over five hundred. Rev. Duncan McLeod, the faithful and efficient pastor at Beaufort, expects to leave the coast soon on account of his wife's health. His energetic toil of more than three years in our midst will never be forgotten. Rev. B. H. Matthews, a recent graduate of Wake Forest College, occupies the field east of Beaufort. He is teaching school in connection with his ministerial work. He is pleasing his audiences in the sanctuary and his students in the school-room.

Our church in Morehead City is progressing finely. Two and a half years ago with more than a hundred members, it raised only two hundred dollars on pastor's salary, secured fifty dollars additional from the State Board, and had preaching twice a month. Now there is preaching every Sunday, and last year's contributions to various objects amounted to $1,400. On Jan. 1, 1891, we had 147 members, including an arm in the country; on Jan. 1, 1893, we have here 191 members, and in the country (now an organized church) 29 members. This increase is the result of the Divine blessing upon the united efforts of the church. Rev. T. J. Leary, an aged, fearless, battle-scarred veteran of the Cross, has been of invaluable service to the youthful and inexperienced pastor. Capt. Alvin S. Willis, the wise and gifted superintendent, has toiled nobly and well in the Sunday-school. And many others, male and female, deserve recognition as faithful workers in the Lord's vineyard. Such a pastorate is a positive joy.

It may be well to add a word as to the immediate Baptist needs of this county. Amid many struggles we have been successful in the past; vaster possibilities lie before us. The way to grander achievement is open. The outlook is full of promise.

(1) We sorely need (with much of the means to support them) two men, who are strong, skilful, wise, and consecrated. A good field could be worked up west of Morehead City. Another invites attention east of Beaufort. Other sects are busy and these fields are rapidly drifting into their hands. "Come over and help us!"

(2) We need a good Baptist Academy located at some central and convenient point. We could scarcely inaugurate here a mightier agency for the propagation of our principles. There is not an academy of high grade in the country, and hundreds of children are growing up in ignorance. Let the Baptists establish a high school and start an educational revival. Sowing of this sort can but anticipate an abundant harvest.

Hight C. Moore.

Morehead City, N. C.

Jerkers, Shirkers—Turn Them into Workers.

I received near $2,000 in private subscriptions after the collection during the Convention. The entire amount will be raised if every pastor will help us. It is my intention to return to North Carolina and assist those who may desire it. But let no one wait for me.

As constituents of the Southern Baptist Convention, we have assumed certain liabilities, and we cannot afford to prove recreants or defaulters. Let the "jerkers" and "shirkers" be turned into *workers*, and it will prove an easy task. If you love the Lord, *prove it.*

Mississippi is doing nobly.

W. D. Powell.

Jackson, Miss., Dec. 30, 1892.

Dr. J. J. Hall received three members by letter into the fellowship of the Tabernacle church last Sunday.

Rev. W. B. Gwaltney passed through Raleigh last Monday on his way to Greensboro.

Death of Dr. J. L. Burrows.

Rev. John Lansing Burrows, D. D., of Augusta, Ga., died suddenly at Stellaville, near Augusta, Ga., on January 2d, 1893. Dr. Burrows was a cherished friend of ours and we with the many others of his friends and admirers mourn his loss.

We can offer no better tribute to him in our columns than to re-produce the account of his death and sketch of his life in the *Richmond Dispatch* of the 2d inst.

A few days ago he went to the home of Mr. A. C. Taylor, near that town. Yesterday he preached at the church there. Sunday night he returned and this morning arose apparently as well as ever. In fact he remarked to Mr. Taylor that he felt better than he had in sometime, the country air and change of scene seeming very beneficial. He then went into the yard to take a short walk. Soon he was seen to take a seat upon the steps of the porch.

LIFE HAD GONE FORTH.

He had not been seated long before he fell forward to the ground. When assistance reached him it was found that his life had gone forth. Death was attributed to heart-disease. Funeral services will be held at the First Baptist church at 4 o'clock to-morrow afternoon. Rev. Lansing Burrows, his son, is the beloved pastor of the church. The remains will be taken on the evening train for Richmond, where they will be interred beside the grave of his wife.

SKETCH OF DR. BURROWS'S LIFE.

Dr. J. Lansing Burrows was born at Albany, N. Y., in 1814. His mother was a Lansing, of old Knickerbocker stock, and his father, Samuel Burrows, was an American privateer captain during the war of 1812. The subject of this sketch was left an orphan when he was twelve years of age and was reared chiefly by his grandfather, Nathaniel Burrows, of Bucks county, Pa., and an uncle, who was a Presbyterian elder of the straitest sect. He was prepared for college at Germantown, Pa., by Rev. Dr. Junkin; graduated from Union College, Schenectady, N. Y., and afterwards from Andover, Massachusetts. He was ordained a minister at Poughkeepsie, N. Y., in 1835, and during the same year married Miss Adeline Benthuysen. Soon after ordination he became co pastor with Dr. McClay of a church in New York, but left the charge to assist Professor Farnham in a school in Shelbyville, Ky. Subsequently he taught a female school of his own in Elizabethtown.

He organized churches in Owensboro and Henderson, and in 1840 accepted a call to the Sansom Street church in Philadelphia. He remained with that congregation four years, when, with a colony, he built the Broad Street church. Here he was pastor for ten years, and in 1854 accepted a call to the First Baptist church, this city. In 1874 he took charge of Broadway church in Louisville, Ky., and after remaining there four years returned to Virginia and served for eight years the Freemason Street Baptist church in Norfolk. Since his retirement from active ministry he had been residing with his son in Augusta, Ga.

HIS RICHMOND PASTORATE.

In Richmond Dr. Burrows was universally beloved and admired. He was a man of great individuality and of indomitable will and a speaker of great dramatic force. He was intensely southern in his feelings, an ardent supporter of the Confederate cause, and during the war a most efficient and energetic member of the Richmond Ambulance Committee.

HIS ELEMENTS OF STRENGTH.

Dr. Burrows had the faculty of getting close to the people of all classes. He was a deep student of human nature as well as of theology, and could adapt himself to any congregation. He was equally at home in discussing an abstruse doctrinal point and in preaching a plain, practical, revival sermon. His education was broad, his intellect massive, and his reading embraced a wide range. His disposition was impulsive but it was the impulsiveness of tenderness, and when the news of his death was received here hundreds out of his own denomination mourned the loss of a friend who had been a comfort and a counsellor to them in the hour of bereavement. He believed in practical piety and illustrated his belief by his example. Though he never sought notoriety, he could not hide his light under a bushel. It was fed by the oil of a faith and an aggressive zeal in the cause of the master that made it burn so fiercely it was seen of all men.

AN IMPORTANT CHARGE.

One of Dr. Burrows's most important pastorates was that of the Broad-Street church, in Philadelphia. He began there when about twenty-five years of age. One of the first things he asked for on taking charge was a new church, but there was opposition, until finally he said, "Let me have my way and I will build it." He delighted to tell how he worked on the church with his own hands, kept accounts, collected the money, etc. Among the hundreds he afterwards baptized and received into that Philadelphia church were poor boys, whom the Doctor rejoiced to see grow to great distinction in their several lines of business. One of these was John B. Trevor, who died possessed of $12,000,000 after giving large sums to benevolence.

THE CALL TO RICHMOND.

When Dr. Burrows had under consideration the call to the First Baptist church of this city he came to a meeting of the Baptist General Association, held that year in Richmond. It was his first visit to our city, and there was the keenest anxiety to hear him preach. With Dr. Burrows came the celebrated J. G. Oncken, of Germany, at that time probably the most famous Baptist in the world. A mass-meeting was held at the Grace-Street church, at which Dr. Burrows followed Dr. Oncken in an address of thrilling power. When he closed that speech he had captured not only Richmond, but Virginia Baptists, for there were present delegates from almost every county in the State.

A WAR INCIDENT.

While the fighting was going on near Harrisonburg, Va., Dr. Burrows was busy as a member of the Ambulance Committee bearing off the wounded and the dying from the field of battle. The next Sunday the Presbyterian pastor in Harrisonburg announced that he saw Dr. Burrows in the congregation and hoped he would come forward and preach. The Doctor had no coat on and looked as little like a clergyman as was possible, but he mounted the pulpit and explained that his style of dress was due to the fact that he was just from the battle-field and that he had not the facilities for securing more suitable apparel. Then he proceeded to preach a sermon about which the people of that staid old town talk with delight to this day.

HIS KINDLY IMPULSES.

There never was a man more considerate of other people's feelings or more ready to make amends when perchance he had given offence. In a controversy with one of his brethren the latter became so offended that he declined to speak to the Doctor, or at least he evaded him whenever he came near. At last Dr. Burrows met the offended brother on Main street, and grasping him by the hand, said: "I will speak to you; you may be right and I may be wrong. At any rate, we are not children, but christian brethren, and we will be on good terms as heretofore."

To a friend with whom he talked recently Dr. Burrows spoke of how dearly he loved Richmond and of the kindnesses he had received here, and tears flowed down his cheeks as he spoke.

TO BE BURIED HERE.

Dr. Burrows's remains will be brought here for interment, and will probably arrive on the early train Thursday morning. The funeral will take place from the First Baptist church that day at 12 o'clock, and pews will be reserved for the ministers of all denominations who may attend. The pall-bearers have not yet been selected, nor have the details for the funeral been arranged.

The Baptist ministers conference will be likely to take suitable action with reference to the death of the distinguished divine. This would perhaps have been done yesterday had the sad intelligence of his death been received before the adjournment of that body's weekly session. Dr. Cooper received a telegram in the afternoon simply announcing that the body would be brought here for burial on Thursday.

Letter from Rev. G. W. Greene.

A COUNTRY TRIP IN CHINA.

I recently made my first country trip since my arrival in China. It was quite a pleasure to one whose life has been spent in the country, after a year spent in the city, to get out where he could walk on the ground again, instead of on stone pavements, and where he could see something besides Chinese houses and narrow streets.

I went with Bro. Simmons to visit some of the stations under his care up North river. We hired a boat for the trip, and in that we ate, slept, read, wrote, and the Chinese doctor used it as his dispensary and distributed medicine to hundreds of afflicted people. Besides the boat people, of whom there were six, there were four or five Chinese christians who accompanied us to assist in the work in various capacities. The work attempted was fourfold:

1. We sold as many christian books as we could. On the way up, the progress of the boat was very slow, and we could usually walk faster than the boat moved; so we were on shore much of the time, and always with a handful of books, which we offered to every man we met. We had single Gospels worth five cash apiece (ten cash make a cent), other Gospels in larger type worth eight cash, Psalms worth fifteen cash, and many small books of eight to fifty pages, worth from one to five cash apiece. These last have been written by the missionaries, and are designed to interest people in the gospel, or to give them information about the plan of salvation. During the trip we sold nearly a thousand books, which means that more than a thousand people had the gospel brought to their attention, many of them perhaps for the first time. When missionaries first came to China, prejudice was so strong that it was difficult to get a Chinaman to take a book when it was offered to him for nothing. But in process of time this prejudice somewhat wore away and they became very ready to take the books. It is the nature of a Chinaman to take anything that is given him, as it is of some other people I have known, and there is also a disposition to value it according to its cost. So there was a rush to get the books given away by the missionaries, and sometimes the rush was so great that the books were torn in pieces by the hands so eager to take them. But it is likely that books thus obtained were not so generally read. If, however, a man cares enough to pay one or more cash for a book, he cares enough for it to read it. So the missionaries have about quit giving away books, but sell them at cost of production, or often at less than cost.

As far as possible, we arranged to be at the larger towns on market days, when many people came in from the country around, and thus our books were very widely scattered. There was only one town of any size near the river, wherein we did not sell some books. I think we never went ashore without selling to one or two persons. One morning we took a long walk before breakfast, but could not sell a book. At last we got hungry and sat down on the bank to wait for the boat. It was in sight making a long detour around a sand bar, and when about a quarter of a mile off, the boatmen stopped to eat their rice, and we were compelled to wait for ours with what patience we could. But while we were waiting, in not the sweetest of tempers, some women stopped near us and commenced discussing us and our clothes. After some time they grew bolder and came up and inquired about our books and finally bought some. So few women can read, and besides it is not considered proper for a man to talk much to a woman, so that we did not offer books to the women we met on the public highway, but always sold to them if they asked for them.

2. A second method of work was street preaching. Here in Canton there is little opportunity for this kind of work. The streets are so narrow and the crowds are so great that anything of the kind would soon obstruct the street and do more harm than good. But in the country villages there are often open places very convenient for such preaching. Walking through the streets selling books, we soon collected a crowd, and then they were invited into some open square, or under a broad shady tree, just out of the village, and one or more sermons were preached, sometimes for fifteen or twenty minutes, sometimes for nearly an hour. Many seemed to listen with patient interest, and in this way many heard of Jesus.

3. We visited two towns where churches have been organized, and these have secured small chapels for worship. Here an attempt was made to do a work slightly different. By means of the street preaching, many heard the gospel once, and by the power of the Holy Spirit we hope some may be brought to believe in Jesus from hearing a single sermon. But from the human standpoint, even in a christian land, comparatively little result would be expected when the preacher preaches only once in a place. The sermon needs to be followed by another, and that by others. How much more is this true where the hearers are in profound ignorance of the first principles of christianity. So at Shek Kok and Tsing Uen, where the chapels are located, attempts were made to follow up any impressions made by the sermons preached. At Tsing Uen especially, congregations were large and attentive, and preaching was continued for two or three hours, and then after a rest, for two hours more. Some staid to hear it all; some returned the next day and listened again; some had long talks with the brethren in private. Such work as this is most hopeful of permanent results.

4. Church members need instruction and training, even when they have had some acquaintance with the Bible all their lives. How much more those who are fresh from the ignorance and superstition of heathenism! We spent a Sunday at each place and joined in worship with the brethren, and Bro. Simmons preached to them. At Shek Kok a few of the brethren met at the chapel every night of our stay, for reading the Bible and prayer. There was, however, less opportunity for this kind of work than at some other places, as the members of these churches are very much scattered. Many of the Tsing Uen church live a hundred miles farther up the river, and we could not visit them on this trip. One of the native preachers has recently visited them and baptized several. Early in January I hope to accompany Bro. Simmons to Shin Hing, and there special prominence will be given to the instruction and training of the church members.

We had prayers on the boat twice each day, and each one in his turn led in prayer, the doctor, his assistant, the cook, the feeble old man whom we took with us to his home out of charity, as well as the preacher and the colporter. The doctor often preached excellent sermons, when he was not busy with the sick. The cook preached once or twice, often sold books in the crowds, and was especially active in talking to people in private.

By means like these, a few of the millions are hearing of salvation through Christ. Only the Holy Spirit can give power to the message thus preached.

G. W. GREENE.

Rev. A. D. Hunter.

WHEREAS, Rev. A. D. Hunter, who has served this church as pastor for the past three years, has severed his connection with us, to accept a field in Virginia; and whereas, the church desires to make some public recognition of the acceptableness of his labors among us; therefore, be it resolved by the church in called conference January 1st, 1893:—

1st. That in Bro. Hunter we have had a laborious, zealous, untiring and faithful pastor—one whose highest ambition has been the good of the church and the advancement of our Master's kingdom in this field.

2d. That we recognize in him a high-toned, affable, conscientious and upright christian gentleman and minister, whose influence will long be felt here, and can only be felt for good wherever he may locate.

3d. That we heartily commend Bro. Hunter to the brethren and people of this new field and to the Baptists of Virginia, as a man worthy of their highest love and confidence and a pastor diligent in season and out.

4th. That a copy of these resolutions be spread upon the records of the church, a copy be given Bro. Hunter, and one sent to the BIBLICAL RECORDER, *Religious Herald* and *Eastern Reflector*, with a request to publish the same.

D. J. WHICHARD, *Moderator*.
L. W. LAWRENCE, *Clerk*.

The Spring Term of the Chowan Baptist Female Institute begins Wednesday, Jan. 18. The present session has been a most prosperous one and a large number of boarders are present—more than at any other Baptist Female College in the State. We cordially commend Chowan to parents having daughters to educate.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

How to Gladden a Pastor's Heart.

I don't know whether it was taken from a suggestion you made in the RECORDER just before the Convention, or from becoming wearied at looking at my old coat, or it may have been a token of love, that caused the good sisters of Bethesda church to gladden the heart of their unworthy pastor just before the Convention with a fifteen-dollar overcoat. I am inclined to believe it was the last assigned reason—a token of love, for this is not the first by many. They are continually doing such things. This is not all they do to gladden their pastor's heart; if it were, I should have remained silent; they always meet him at their regular monthly church meetings. When their regular meetings come, it does not make any difference how important the work in which they are engaged, if it can be deferred (and they shape their business to that end), they turn it loose and go to church, and you will find, generally speaking, as many of the members present on Saturday as on Sunday.

Another way they gladden their pastor's heart is, they care for each other's temporal and spiritual welfare, and don't leave it all for their pastor to do. If a member is sick, they pray for him, visit him, show their love to him or her by trying to help and relieve in some way. An ounce of such *stuff* as that is worth hundreds of pounds of sympathy. Not only do they treat each other in this way, but they come to see their pastor when he gets sick. We talk much about the pastor visiting the sick, but say but little or anything about the members visiting the pastor. They consider their pastor one of them in many respects.

Many other features I might mention of their work in gladdening the heart of their pastor.

But all churches are not thus. Alas! how many pastor's hearts are saddened by careless and indifferent members who never consider his welfare or well being; never visit him to find out his needs; never shake his hand unless it is when they want to tell some fault of another member, and thus sadden his heart in this way; never go to church except to make a suggestion to the brethren that we need another pastor, and sadden his heart in this way, or contend with and weary some weak brother who has been overtaken in a fault by talking to the other brethren what he has heard and how he ought to be dealt with for it, when he is just as guilty, if not more, than the weak brother. Many other things he does of a similar nature to wound his pastor and mortify his brethren, and thus cause us all to feel sad. God deliver us from such *spiritual goats*, for they certainly do not belong to the sheep kind. And God deliver us from pastors who say their church is working on well with such members, and have not the moral courage to stand up in God's name and condemn it, for fear of becoming unpopular.

Which of these classes do you belong my brother?

J. F. MACDUFFIE

East Durham, Jan. 3, 1893.

Closing a Prosperous Year.

Last night the Sunday-school board held its last meeting for 1892. It was a delightful meeting. I have served on many Boards, none of them inferior, some of them superb, and yet sometimes think this the model Board to which the Southern Baptist Convention has intrusted its great interests. Its organization is very compact and its business management very efficient. There are four committees: The Executive, one on Plans and Fields of Work, one on Periodicals, and a Business Committee.

The reports last night showed evrything in excellent shape. The receipts for this month are much in advance of any previous month, and the showing for the year is really remarkable. Any business man would pronounce it so. We have at least one Baptist enterprise which from the first shows itself self supporting, and is able to keep its treasury in funds, and that, too, when there is no source of revenue except the patronage giving in the use of Sunday-schools, Periodicals and Helps.

Two things—three things, have wrought to bring in this success, viz.: the able management which the Board has given, the kind and generous and genial support which has come from the people, and the marvellous blessing which God has given to us. I magnify all these with grateful, joyous acknowledgment.

We are getting ready to make another move in the matter of appropriations for Sunday-school missions. The Board wishes to be both cautious and generous—so to conduct its business and methods as to win the confidence and approval of its constituency.

The denomination is beginning to realize what an immense power it has in this enterprise. The Baptists of the South can make it in less than ten years a business of over one hundred thousand dollars annually. Nor is its money power its chief end and force. As an educational force to train the rising generations in all our denominational interests, it cannot be estimated. God has brought this Board and its work into being for high and holy ends, and has crowned it from the first with the glory of his smile.

J. M. FROST.

Nashville, Tenn.

Baptist Enterprise.

In looking over the periodicals and helps published by the American Baptist Publication Society, we cannot but have a feeling of pride, in seeing such evidence of Baptist enterprise, and at the same time, of gratitude, that we have in this Society an agency for supplying such valuable help to the great Baptist family in the study of the Bible. Besides, we notice that the price of some of the publications has been reduced so that they are now within the reach of all.

PIANOS $165.00, Organs $33.00, old and reliable. Circulars free. Buy the best. Address H. W. Alleger, Washington, N. J.

Words of Praise.

It seems to me the RECORDER grows better with every issue. I never enjoyed reading it more than for the last three or four months. Its editorials, contributed and copied articles are number one. "When I was at College and the Seminary" by "Old Man," was full of timely hints. "Long and Short Pastorates" by Rev. A. W. Lamar, elicits words of praise for his able pen and your good judgment in transferring it from the *Courier* to the RECORDER for its readers. Bro. Lamar impressed us as having had some experience with the change-loving minorities of our churches, or he could not have written on this debatable subject so well. Some of our churches are yearly becoming more and more given to change, and we would do well to learn from good and experienced brethren which is better, long or short pastorates; and by whom and how needed changes should be brought about. I would be glad to read other articles on brother Lamar's subject—giving both sides of this vexed question. We have had some.

CHANGES BY DEATH DURING THE PAST YEAR.

Prof. E. G. Beckwith and Rev. J. L. Cottingham, both young ministers of much promise, were taken from us in the midst of life. The Lord had use for them on high, and we tried to be resigned to his will. Their death left several vacant pulpits in Johnston and Wake counties, which we are seeking to fill again. We have also had some

CHANGES BY REMOVAL.

Two good families left Clayton for Winston, N. C., some time last October or November—Dr. J. B. Robertson's and E. R. Oliver's.

Dr. Robertson was the leading deacon in Clayton church and the beloved physician of his town and community. His good wife was the leading organist in her church, and the children aided the services much with their musical talent.

Bro. Oliver's family had place in Clayton church, and we commend them all for their piety and faithfulness while with us. We lose, but the church to which they go will gain in the reception of such good people.

Bro. D. H. Graves and family have been away from Selma since last September, and we have missed them very much in the work of the church. We hope they will return to us again, however, before many months.

Rev. J. W. Rose, our beloved and faithful missionary, has gone to take work near Newbern, N. C. We hope the brethren to whom he goes will give him a place in their confidence and co operation, because he is worthy.

Our work is going on. New houses of worship are going up, and others are a felt necessity. The house of worship at Pine Level has been so modernized that it is now almost as good as new. "The Ladies Aid Society" of Clayton church has recently had the house of worship dressed in an emblem of purity. The paint makes the house "appear a thing of beauty."

The church at Selma is agitating a steeple and bell and other improvements.

Rev. Worley Creech and his churches are taking on new life in the Lord's work.

May the good Lord deliver us from stagnation, because stagnation is the beginning of an end—the bad end, too. May the Lord give us gratitude for his past blessings, and courage to grow much more useful.

O. C. HORTON.

Selma, Jan. 2, 1893.

Literary.

The Galilean, or Jesus the World's Savior, by George C. Lorimer, D. D., is a neatly bound volume of 448 pages, in the author's own fine style.

This volume was originally published several years ago, but has been out of print until recent demands have induced the author to rearrange the work, and add some new chapters, thus making the book fresh and readable.

The January number of *Ford's Christian Repository and Home Circle* is received. Its contents are as follows: Did Moses Write the Books Accredited to Him? Nature of the New Life or Regeneration, (condensed and amended from Charnock); Christ's Kingdom—what is it? The Parliament of Religions at the World's Fair; Partial Inspiration of the Scriptures; Anno Domini—A New Year's Sermon; Gladstone; Gospel Names of Jehovah; Thanksgiving Hymn. Home Circle—The Story of a Revival, by J. W. Weddell; Percy Raydon, or Self-Conquest; The Blessed Omnipresence; A New Year's Word to Soul Winners; Self-support in Foreign Missions; Letter to the Repository Sisterhood; Letter to the Little Folks; Illustration—The Orissa Twins; For the Wee Wees; Illustration—The Italian Boy and his Monkey; A Mother's Prayers Answered; Poetry—Jesus Knows; Ebenezer; Editorial, Book Reviews, etc.

This is an 80-page illustrated magazine; the subscription price is $2.50 a year, or $2.00 when paid in advance. Send 20 cents in stamps for a sample copy. Address Ford's Christian Repository, Lucede Building, St. Louis.

We take pleasure in calling the attention of the public to the legal card of Bro. Wm. A. Montgomery who has recently moved to Raleigh to practice his profession. Bro. Montgomery is a first class lawyer and a christian gentleman.

Mr. Howell Hearn of Belvoir township, Pitt county, was accidentally drowned in the Tar river, just below Center Bridge, recently.

At King's Mountain, [illegible] Mike Sellers shot and killed [illegible] also badly wounded his brother Harmon. [illegible] escaped.

(CONTINUED FROM THE FIRST PAGE.)

wrote "A Practical View of Christianity," which led to the conversion of Leigh Richmond, author of the "Dairyman's Daughter."

Newton was not only a most successful minister of the gospel, but he was also a voluminous writer. Besides his hymns, he wrote other poetic pieces, essays, letters, sermons and ecclesiastical history, the whole making several medium-sized volumes. I am the fortunate possessor of his complete works in eleven volumes, an American edition printed at Philadelphia in 1795.

Who could be better qualified than Newton, by experience of Satan's power and God's grace, to write such hymns as the following?

"In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight,
And stopped my wild career."

and—

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And forced him to repent."

From a great sinner like Newton, we would reasonably expect to find evidences of strong faith in the divinity of the Saviour. And he does not disappoint us. From his 89th hymn—"What Think Ye of Christ?"—I quote the second and fifth stanzas:

"Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost:
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he is GOD.

"If asked what of Jesus I think,
Though still my best thoughts are but poor;
I say he's my meat and my drink,
My life and my strength and my store;
My shepherd, my husband, my friend,
My Saviour from sin and from thrall;
My hope from beginning to end,
My portion, my Lord, and my all."

One more quotation will close this article. It is from the hymn—"The Lord Will Provide"—and is to the praise of God's special, loving, superintending providence over his people. I have never heard it sung since my dear mother sang it many years ago, and its sweet melody seems to ring in my ears to this hour. I give only the first and eighth stanzas:

1. "Tho' troubles assail
And dangers affright,
Tho' friends should all fail,
And foes all unite;
Yet one thing secures us,
Whatever betide,
The Scripture assures us,
The Lord will provide.

8. "When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us through.
No fearing or doubting,
With CHRIST on our side,
We hope to die shouting
The Lord will provide."

JNO. T. ALBRITTON.

Mt. Olive, N. C.

If you want to be on the safe side, stick to the old reliable, Dr. Bull's Cough Syrup. It is sold by dealers everywhere.

Union Meeting Pilot Mountain Association.

The Union Meeting of the Pilot Mountain Association will meet in its twenty-fourth session in Becks Baptist church, Forsyth county, on Friday before the fifth Sunday in January, 1893. C. C. Haymore is to preach the sermon at 11 o'clock Friday, with W. H. Wilson alternate.

PROGRAMME.

1. The duty of churches to their pastors. To lead the discussion, D. F. King and W. H. Wilson.
2. The duties of pastors to their churches. T. M. Baker and J. Q Hutchens.
3. Discussion on the Centennial of Missions. To lead, L. G. Broughton.
4. What are the distinctive differences between Baptists and other religious denominations? To lead, P. Oliver and L. R. Pruitt.
5. Woman's sphere in the work of the gospel. H. A. Brown and S. F. Conrad.

A full attendance is requested.

S. F. CONRAD,
C. C. HAYMORE,
J. Q. HUTCHENS,
Committee.

By THOS. M. BAKER, *Clerk.*

Sunday-school Institute.

The Sunday-school Institute of the Sandy Run Association meets with the High Shoal church on Saturday before the fifth Sunday in January.

PROGRAM.

Introductory sermon by Rev. T. J. Moss. Missionary sermon by Rev. J. M. Goode. Talk to children by Rev. J. B. Thorn.

(1) Scripture, Prov. 22: 6. Z. D. Harrill and B. F. Green, speakers.

(2) Scripture, 2 Timothy 3: 15. J. M. Goode and E. Roberts, speakers.

First query: What is the scriptural method of raising money for religious purposes, and what part of our income should we contribute? Speakers, A. P. Hollifield and W. A. Martin.

2. What is the scriptural method of observing the Sabbath? A. L. Smart and G. W. Collins, speakers.

J. M. GOODE, *Mod.*

B. F. GREEN, *Sec'y.*

Gold in our Old Fields.

Considering health better than wealth. [illegible] Taylor's Cherokee Remedy of Gum and Mullein better than [illegible] health, better than wealth [illegible], colds, coughs and consumption.

Union Meeting Little River Association.

The next session of this body will convene at New Hill Friday before the fifth Sunday in January, 1893.

Friday, 11 a. m., sermon by Rev. H. W. Graham. Afternoon, organization; followed by a consideration of the best plans to increase the benevolence in our churches, by Rev. J. A. Campbell and others.

Friday night, prayer and prayer meetings, by Rev. J. D. Dennis and others.

Saturday morning, the enlargement of our mission work, by D. S. Williams and others.

Saturday evening, reports of missionaries and meeting of executive board.

Saturday night, Centennial of Missions by the Committee.

Sunday morning, Sunday-school mass meeting, followed by sermon by Rev. A. N. Campbell.

J. M. HOLLEMAN.

The Lesser Sacrificed for the Greater.

Some morning glories two inches high have come up between the rows of beets and radishes in the garden. If allowed to grow, they will do it at the expense of the vegetables, for they will shade them and take from the soil much food that the vegetables need. While hoeing in the garden we notice these morning glories. As we are about to cut them off or dig them up they seem to say to us: "Sir, are you going to destroy us? Do you not recognize who we are? We are morning glories. Let us live and we will delight you with our beauty. Don't you love morning glories?" To this we with a stroke of the hoe reply: "Yes, we are fond of morning glories if they are in the right place—if they are along the fence. We must give these vegetables the best chance of growth we can. We can feed ourselves upon them, but not upon the beauty of you morning glories." Whenever any pleasure, however innocent in itself, comes up to interfere with the performance of our duty to Christ, or to interfere with some especial engagement we have with the Lord, we will put it aside as of less importance.—*Young People's Union.*

That slight cold, of which you think so little, may lead to serious trouble with the lungs. Avoid this result by taking Ayer's Cherry Pectoral, the best known remedy for colds, coughs, catarrh, bronchitis, incipient consumption, and all other throat and lung diseases.

Originality in Prayer.

Let the words we use in prayer be our own. Many who would never think of reading their private prayers from a book might about as well, so far as any real employment of their own mind in the exercise is concerned. They float along on a current of stereotyped phrases and dead words which have become so familiar by long habit that no thought is awakened, no energy put forth, no impression produced. It is the laziest of performances, empty of any definite meaning or actual benefit. If we have fallen to any extent into this vicious custom, we should bring ourselves up with a round turn and make a change. We should carefully and deliberately choose expressions that mean something to us, that bear the stamp of our own intellect, that originate with the need of the hour. It is better to say ten words in this way, slowly, hesitatingly, than to pour forth one hundred in the fluent fashion that indicates neither feeling nor reflection.—*Selected.*

Health has its weight. We cannot go far above or below our healthy weight without disturbing health. We cannot keep health and lose our weight.

It is fat that comes and goes. Too much is burdensome; too little is dangerous.

Health requires enough fat for daily use and a little more for reserve and comfort. That keeps us plump. The result is beauty—the beauty of health.

A little book on CAREFUL LIVING shows the importance of keeping your healthy weight. We send it free.

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

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To ministers and ministerial students, the paper is sent for half price.

The Recorder

—IS AN—

Excellent Advertising Medium.

Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty-eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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To Your Family,

And to Your Church

To Take and Read

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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

A Special Offer:

To all *new subscribers* who will send two dollars for a years subscription between now and the first of January next, we will send the paper free from the time the money is received until January 1st, 1893, and a full year from that date.

Now is the time to subscribe. Remember the sooner you send the money the longer you will receive the paper.

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RALEIGH, N. C.

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BE SURE and GET the RIGHT THING

If your dealer hasn't them write to us.

CANVASSERS WANTED

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 1, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 35 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 37 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 40 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro.....	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.20 p m, Halifax 5 45 p m; arrive Scotland Neck at 6.40 p m, Greenville 8.18 p m Kinston 9.20 p m. Returning, leaves Kinston 6.40 a m, Greenville 7.47 a m.; arriving Halifax at 10.20 a m, Weldon 10.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 6.40 a m, arrive Parmele 8.10 a m; Tarboro 9.10; returning leave Tarboro 7.05 p m, Parmele 8.00 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 6.00 p m, Sunday 3.00 p m; arrives Plymouth 10.10 p m, 5.20 p Returning leaves Plymouth daily except Sunday 5.25 a m, Sunday 10.00 a m, arrive Tarboro 9.45 a m and 12 20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 8.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6 00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 18 a m
" Durham	5 37 p m	7 18 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†0 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 49 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 22 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	5 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL. HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

THE NEW YORK

Weekly Herald.

ONLY ONE DOLLAR A YEAR!

During 1893 the WEEKLY HERALD will be without question the best and cheapest family journal published in America. It will be profusely illustrated by the best artists in the country, and will be a magazine of literature, art and news absolutely unrivaled in its excellence.

The Presidential Inaugural

will be graphically described and artistically pictured, while the great feature of the coming year's history, the

WORLD'S FAIR,

will be given particular attention. So complete will be the descriptions of everything connected with the great Exposition, and so true to the reality the many illustrations, that a perusal of the WEEKLY HERALD next summer will be almost as satisfactory as a visit to Chicago.

PRIZES EACH WEEK

will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming.

The Woman's Department will be unexcelled in practical suggestions to make the home more attractive.

Every week there will be a number of special articles on all topics of human interest. Among the novelists who will write stories for the WEEKLY HERALD are Jerome K. Jerome, Stepniak, Mrs. Grimwood, Edwin Arnold, John Strange Winter, Marie Corelli, Helen Mathers, Florence Warden, Hume Nisbet and Hamilton Aide.

Send for premium list. Address,

JAMES GORDON BENNETT,
New York Herald, New York.

SUBSCRIBE NOW.

WHISKEY and Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M. D. Atlanta, Ga. Office 104½ Whitehall St.

THE CINCINNATI BELL FOUNDRY CO. SOLE MAKERS OF THE BOYMEL BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2000 testimonials, Prices and terms Free.

Please mention this paper.

Statement by the Chairman of the State Centennial Committee.

After a full and free conference between the Board of Missions and the Centennial Committee—three members, brethren Carroll, Hufham and VanDeventer not present—appointed by the late session of the Baptist State Convention, it was agreed to push all the departments of the Centennial work simultaneously, and this, it is thought, could be more effectually done by dividing the work; the matter of providing for the regular work, and also that of enlarging the work, were reserved to the Board, to be prosecuted through the Corresponding Secretary of the Convention, while the other five members of the Committee were to give their attention to the collection of money for the Permanent Fund.

DEFINITION OF TERMS.

By the Regular Work, we mean the support of the laborers already in the field, at home and abroad; by Enlarging the Work, the sending forth the hundred new missionaries contemplated by the Southern Baptist Convention, while the Permanent Fund of $250,000, to be equally divided between the Foreign Mission Board at Richmond, Va., and the Home Mission Board at Atlanta, Ga., is a sum of money not to be invested as an endowment of these Boards, as some suppose, but a fund to be applied to permanent work, such as building churches and translating the Holy Scriptures. So far from its being a fund to serve as an endowment, the interest of which could only be used, the whole of this fund may be expended in ten, or five, or, if need be, in one year.

NEED OF SUCH A FUND.

We may not absolutely require chapels in China or Japan, for the successful prosecution of missions, though they are of great value there, but in South America, in Mexico, in Italy, and especially in the United States, they are indispensable. As a denomination, we have no church-building Fund. We greatly need this fund for the enlargement of our work at home. It is said there are four hundred organized churches in Texas alone that have no houses of worship; nor have we any fund for the translation of the Bible.

METHODS OF WORK.

This large sum of money has been apportioned to the different States, not by the Centennial Committee, but by the Convention; and while Kentucky is asked to raise $30,000; Maryland, with only 12,000 Baptists, $25,000; little South Carolina, $17,000; North Carolina's part is put down at $15,000.

All the Associations have been assigned to different members of the committee; each Association is committed to the care of three or four men to visit themselves, or see that every church of that body is visited in the interest of this work. The Executive Committee of the Women's Missionary Society have promised us their hearty co operation, and hope to bring every Woman's Missionary Society in the State, and all, or almost all, the Sunday schools into the work, and by the use of chapel cards and the diffusion of missionary literature to awaken much interest and raise a considerable part of this Permanent Fund; indeed, a very respectable sum has already been realized from this source.

Let it be understood that money raised by the chapel-card plan is not specially to be devoted to the building of churches, but may be used for any of the objects of missions. And perhaps, it should be said that money already raised, or that which may be raised by the women's societies or the Sunday-schools, will be credited to the churches with which they are connected.

Miss Fannie E. Heck is the President, and Mrs. James A. Briggs is Treasurer of the Central Committee, and both reside in Raleigh. From them you can get chapel cards, and all the literature you may need, or any member of this committee will be glad to supply you.

TWO THINGS TO BE REMEMBERED.

First, that in our zeal for the Enlargement of the Work, or completing the Permanent Fund, we must not forget that over and above all our new work, the Regular Work must be provided for; and secondly, that we have a large amount of money to raise and a very short time—only about four months—to do it in. Times are hard, we know, but our people are in better spirits than they have been in a long time, and, if the matter be properly put before them, we believe they will give to the cause this money. It ought to be raised; the interests of the Master's kingdom and of the denomination demand that it shall be raised, and if we will all address ourselves to this enterprise vigorously, faithfully and enthusiastically, success, triumphant and glorious, will crown our efforts. Let our watchword be *Pray, Work,* and *Give,* and may God's Spirit so fill and thrill the hearts of his people as to make this year's work prove a blessing to the churches for the next hundred years.

T. H. PRITCHARD, *Chm'n Com.*

Excursion to Cuba, January 23—26.

In compliance with the wishes of many of our brethren in different sections, we have arranged an excursion to Havana that shall leave Port Tampa on the night of January 23, or of January 26 (as may be preferred), and take in special services that will be held in connection with the anniversary of the constitution of our first church in Cuba.

The plan is to spend Sunday, the 29th of January, in Havana, and to have the anniversary services on that day in the beautiful house, which the Baptists of the South have bought, and upon which the last dollar of the purchase money has been paid.

The railroads of the Southern Passenger Association, have agreed to give us *one fare for parties of ten or more,* from all points within their territory, for the round trip ticket to Port Tampa, tickets to be on sale Jan. 20th and 21st, and good for fifteen days.

The boats give us a round-trip from Port Tampa to Havana and return for thirty dollars ($30.00), including state-room and meals. Reduced rates at the hotels in Havana will be secured for the party. Where parties of ten cannot be made up, individuals can pay local fare to points where this can be done, or purchase the "Round Trip Excursion Ticket" to Port Tampa at about 1½ of the regular fare, and secure the reduction on the boats from there.

It is scarcely necessary to add that neither the Board, nor any of its members, have any interest whatever in this excursion, except a desire to give our friends a delightful trip, and let them see for themselves the grand work that is being done in Cuba.

Go to work at once, and get up a party in your city, town or vicinage.

Further details may be had by addressing either of the undersigned.

Please let us know *if you decide to join this excursion.*

I. T. TICHENOR,
J. WM. JONES,
A. D. ADAIR,
Committee.

Atlanta, Ga., Dec. 29, 1892.

Caldwell County Union.

This Union will meet with Union No. 1 Baptist church on Friday before the fifth Sunday in January, 1893. Introductory sermon will be preached by Rev. J. S. Gwaltney.

QUERIES.

1. What is it to be a Missionary Baptist? Speaker, F. P. Moore.
2. What are the objects of the Union Meeting? Joe Powell, Jr.
3. What are the prominent christian duties? F. P. Coffey.
4. What is strictly Sabbath keeping? Joe Howell.

A. E. NELSON, *Sec'y.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, $500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Blocks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Early History of Cuba.

The Island of Cuba was discovered by Christopher Columbus during his first voyage, October 28th, 1492. It was called by him Juana in honor of Prince John, son of Ferdinand and Isabella. After Ferdinand's death its name was changed to Fernandina. Still later it was called Santiago, and Ave Maria, in honor of the patron saint of Spain and the Virgin Mary. Throughout these changes, however, the name by which it was known to the natives, was still used, until finally Cuba became its recognized title. On account of its importance and beauty it is also frequently styled "The pearl of the Antilles."

Having just celebrated our own anniversary of the discovery of America, it is interesting to know that Columbus also discovered the Island of Cuba in 1492. It was then peopled by a docile race of Indians. Later on, in 1511, Diego Velasquez overran the Island with 300 Spaniards, and easily subdued the natives.

Slavery in Cuba.

Three hundred Indians were given to each Spaniard as slaves, but from unkind treatment they soon died. Others were compelled to take their place, but the work required proved too hard for them, and in about a century the Indians were almost totally extinct. Long before their extinction, however, by order of Queen Isabella, and with the sanction of Columbus, the importation of negro slaves from the west coast of Africa begun. From that time to the present the hard work upon the sugar and other plantations has been done by negroes. As already stated, there are about half a million of these people now in Cuba, but they are no longer held in bondage. It is said that the incessant toil during crop time and the effects of the enervating climate cause a dimunition of size, strength and energy with each new generation. Whether this be true or not the negroes form a large part of the population, and are greatly in need of the gospel.

Description of the Country.

Cuba has long been celebrated in song and story for her beauty. But its magnificent possibilities present themselves above all other claims. It is about 700 miles in length, with an average breadth of 80 miles. It has a coast line of over 2,000 miles and possesses 200 ports. In size it is larger than Ireland, having an area of 43 320 square miles. Much of this area is still uncultivated and is covered by magnificent forests of palm and other valuable trees. About one-tenth of the island has been cleared and tilled. The products are principally sugar, rice, coffee, tobacco and cotton. In 1886 there were 160 coffee, 1,200 sugar, and 5,600 tobacco plantations, besides 5,000 stock farms. The chief cities of the island are Havana and Santiago de Cuba, though there are a number of other smaller cities and towns scattered along the coast and in the interior. With the resources at its command, it is capable of supporting a population ten-fold as great as that which now occupies it. Under freer institutions, and with better facilities for popular education, above all, under gospel light and truth, the beautiful "Queen of the Antilles" would doubtless be crowned with peace and prosperity.

Bible Distribution in Mexico.

The prevailing ignorance of the existence and teachings of the Bible in Mexico is heart rending. Six or eight millions of the inhabitants never heard of the Word of God and would have no idea of what you alluded to if you spoke to them of its divine messages. The priests have studiously kept the masses in ignorance of this source of light and life, because of their flagrant violation of its plainest and most fundamental principles.

We find great difficulty in persuading the people to buy or accept on any terms a copy of the Word of God. Many who overcome their slavish fear of the father confessor and purchase a copy soon become alarmed, as though they had a devil in their homes, and deliver it to the priest who burns it in front of the church house amidst the rejoicing of the faithful.

In many cities containing from 20 to 40 thousand inhabitants, not a Testament or a Bible could be found. In Mexico City, I venture to say, not a copy is for sale in any book-store. A year and a half ago I entered the largest book-store in the city, having branch houses in every leading city in the Republic, and asked to see a Catholic New Testament. The shelves were examined; a consultation of the clerks was held and I was informed that they kept no such book. Their looks showed that they doubted its existence, and having one with me I showed it to them. It was examined with great interest and the head clerk remarked, "Well, this is the New Testament, people have several times asked for it and I never knew until now what it was."

Three weeks since, I entered the second largest book store in the city, accompanied by one of the leading city pastors, and inquired if they kept New Testaments for sale. The clerk examined the shelves, then consulted the proprietor, then both looked through several catalogues, and finally, the proprietor, leaning over the counter, asked me in the most earnest manner; "Who is the author of this book, the New Testament?" Appalling ignorance. When shall it be removed!

The distribution of the Bible is the forerunner and the basis of all christian effort for the evangelization of the country. The Foreign Mission Board is earnestly striving at this time to subsoil Mexico with the Holy Scriptures, through the agency of native colporteurs. Several of these are supported by the contributions of one man in the State of Georgia. How many churches, societies and individuals throughout the country might support one or more native colporteurs, if they would only make the effort.

The Bible is decidedly a Baptist book. A Bible of large print fell into the hands of Edward Lara about the time of the American invasion. It led to his conversion, and I have baptized more than a hundred people and organized two churches as a result of its work.

There never was a time when there was such a demand for the Bible as at present. Specially is this true in the States of Chiapas, Yucatan, Tabosco, Vera Cruz and Sonora. One colporteur recently sold more than one hundred dollars worth during one month. We must push this work vigorously and we call on our friends to aid us. The same necessity that exists for the circulation of God's word in Mexico is true of every other papal or pagan country. There can be no eminent success in any field until the Bible has had free course. It is a beautiful sight to see old men and women in Mexico learning to read that they may read the words which are "spirit" and which are "life."—*Wm. D. Powell.*

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE Breech-Loader $7.50. RIFLES $3.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 108 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex. Sunday.
Lv Wilmington	5 50 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Marion	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6 40 a m
Lv Climax	.....	.....	8 35 a m
Ar Greensboro	.....	.....	9 20 a m

		No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro		11 00 a m	5 00 p m
Lv Stokesdale		12 20 p m	6 15 p m
Ar Madison		1 10 a m	7 05 p m

SOUTH BOUND.	No. 1. Daily.	No. 3. Daily.	No. 11. Mixed. Daily Ex Sunday.
Lv Mt. Airy	12 00 noon		.....
Lv Rural Hall	1 22 p m		.....
Ar N & W Jun			.....
Walnut Cove	1 52 p m		.....
Lv N & W Jun	2 30 p m		.....
Walnut Cove			.....
Lv Stokesdale	2 57 p m		.....
Ar Greensboro	3 40 p m		.....
Lv Greensboro	3 45 p m		.....
Lv Climax	4 18 p m		.....
Lv Sanford	6 00 p m		.....
Ar Fayetteville	7 20 p m		.....
Lv Fayetteville	7 46 p m		.....
Ar Wilmington	11 00 p m		.....
Lv Fayetteville		7 47 p m	.....
Lv Hope Mills		8 05 p m	.....
Lv Red Springs		8 49 p m	.....
Lv Marion		9 20 p m	.....
Ar Bennettsville		10 15 p m	.....
Lv Greensboro			3 05 p m
Lv Climax			4 30 p m
Ar Ramseur			6 00 p m

		No 15 Mixed. Daily ex Monday	No 17 Mixed. Daily ex Sunday
Lv Madison		1 50 p m	8 53 p m
Lv Stokesdale		3 03 p m	3 56 p m
Ar Greensboro		4 35 p m	10 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington [illegible] Fayetteville, Marion, Bennettsville and all points North of [illegible] will arrive at Raleigh at 11:35 a m, and have [illegible] hours in Raleigh, and reach [illegible] same day. [illegible] time for breakfast and supper [illegible] Fayetteville, and dinner at Wilmington.

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Union Meetings.

UNION MEETING OF THE SOUTH ASSOCIATION.

This body will meet with the church at Macedonia, eight miles from Lincolnton, on Friday before the fifth Sunday in January, 1893, at 11 o'clock.

A strong and interesting program has been prepared, and you will be greatly benefitted by coming.

Rev. D. W. Herring has been invited to be present.

On behalf of the committee,

M. P. MATHENY, *Chairman.*

Lincolnton, Jan. 3, 1893.

WARREN UNION.

This Union will meet in Warrenton on the 26th of January, 1893. The introductory sermon will be preached by Dr. John Mitchell at 7 o'clock Thursday night. The program will appear next week.

T. J. TAYLOR.

SOUTHERN UNION OF EASTERN ASSOCIATION.

This body will meet with the Baptist church at Jacksonville, Onslow county, on Friday before the fifth Sunday in January, 1893. The introductory sermon is to be preached by Rev. J. T. Jenkins at 11 a. m.

The following are the queries for discussion:

1. Should the female members of our churches organize themselves into missionary societies? Rev. R. E. Peele, Bro. D. N. Page.

2. Are union meetings a success? If not, how may they be made so? Rev. M. C. Walton, Bro. J. H. Foiles.

3. What should be done with a covetous member of the church? Rev. J. T. Jenkins, Bro. John T. Bland.

4. Why do we have Sunday-schools? Revs. F. T. Wooten and S. D. Swain.

SECRETARY.

UNION MEETING OF MECKLENBURG AND CABARRUS ASSOCIATION.

This Union will meet with the Wilson Grove church on Friday before the fifth Sunday in January, 1893. The following is the program:

Introductory sermon by Rev. D. M. Austin.

The following are questions for discussion:

1. Does "hard times" release a christian from his duties to God and his church? To open, Rev. J. O. Alderman.

2. How far should a church bear with a member addicted to drink? To open, Bro. C. Gresham.

3. How should a church act towards its pastor financially? To open, Bro. I. W. Durham.

4. What is the pastor's duty to his church? To open, Dr. T. H. Pritchard.

5. What is the difference between profession and confession? To open, Rev. A. W. Crabtree.

COMMITTEE.

MT. ZION UNION.

The next session of the Mt. Zion Union will be held with the First Baptist church in Durham, N. C., commencing on Friday, Jan. 28th, 1893, at 10 o'clock a. m. The following is the program:

1. Devotional exercises and organization.

2. Introductory sermon by Dr. J. L. Carroll.

3. Are pastoral changes too frequent among us? if so, what are the causes and the remedies? J. C. Hocutt, W. C. Tyree, J. W. Proctor.

4. Is it practicable for country churches to have parsonages for their pastors? if so, how best secured? W. S. Olive, J. W. Watson, W. A. Albright.

5. The Centennial movement—its present status and prospects. Dr. Thos. Hume, H. A. Reams, C. W. Blanchard.

6. When and how should our distinctive doctrines be preached? Dr. J. L. Carroll, C. A. Woodson, J. W. Gore.

7. The best means of securing contributions from each member of our churches for church expenses and mission work. A. A. Butler, R. T. Howerton, J. L. Markham.

8. Should we not use catechisms in our Sunday-schools? if so, how shall they be used? J. F. MacDuffie, W. H. Ellen, A. P. Stroud.

The pastors and one or more delegates from every church in the Association are cordially and earnestly urged to be present at this meeting, which we hope will be of unusual interest and profit.

C. A. WOODSON, *Chairman.*

SOUTH YADKIN UNION MEETING.

The next session of this body will convene at Eaton's church on Friday before the fifth Sunday in January, 1893, 11 o'clock a. m. Introductory sermon by Elder J. F. Redwine.

Question 1. Our duties to the rising generation? W. J. Hopkins and W. F. Merrell.

2. How may our Union Meetings become a power for good? C. S. Cashwell and Jacob Stewart.

3. Is the missionary spirit as active in our midst as it should be? N. S. Jones and W. G. Brown.

10 o'clock Sunday morning, Sunday-school mass-meeting.

11 o'clock Sunday morning, preaching.

J. B. NEWTON, *for Com.*

[illegible] OF NEXT UNION MEETING OF LIBERTY ASSOCIATION.

[illegible] the last Union Meeting of the Liberty Association, which was held at Abbott's Creek church, the following program was adopted for the next meeting which is to be held at Lexington on Friday and Saturday before the fifth Sunday of this month:

First query: Ought our churches to retain in fellowship a member who persists in making, or selling, or using as a beverage, intoxicating liquors? Speakers—J. R. Miller and Elder H. Sheets.

Second query: What relations ought to subsist between a pastor and his people? Speakers—Josiah Crudup and Elder J. K. Fant.

Third query: Are our churches making progress in the knowledge and practice of gospel truth? Speakers—Jefferson Lanning and Elder J. M. Bennett.

JAMES SMITH, *Mod.*

JOSIAH CRUDUP, *Clerk.*

The Recorder—Rev. J. H. Lamberth.

Dear Bro. Bailey:—I cannot afford to give up two good things at the same time if I can avoid it, and those are my dear pastor and the BIBLICAL RECORDER. While I have to give up my pastor, I will hold to the dear old RECORDER as long as I can. How I wish I could persuade people to take it! Would that I could put it into every Baptist home in the land. I for one am a Baptist and cannot afford to do without it. Long may you live and send the RECORDER all over our land. May the blessings of heaven be showered rich and profusely upon you and yours!

With sad hearts as the year 1892 drew near to a close, we were called upon to give up our beloved pastor, Rev. J. H. Lamberth, who had been our pastor for seven years and a half at Clement church near Bushy Fork, N. C. He endeared himself to many. With reluctance we accepted his resignation. Our prayers and sympathies and best wishes follow him wherever the Lord sends him.

His pastorate will ever be held in fond remembrance by many. God bless the people who may secure him for their pastor! They ought to think they are highly favored of the Lord, and consider they have one among the best of preachers and one among the best of pastors.

A MEMBER OF CLEMENT CHURCH.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rev Henry Sheets, $5.00; H M Prichard, 1.00; Republican ch, West Chowan, on pledge, 20.00; B D Wescott, 1.00; D I Watson, 5.00; Isaac Smith, 1.00; Rev S W Thomas, 2.00; Mrs J P Williams, 1.00; W O Stanton, Windfall, 1.00. Total, 37.00. Previously reported, 316.93. Total this year, 353.93.

Foreign Missions—S S, Bethlehem ch, W Chowan, Christmas present to Mr and Mrs Britton, $8.00; Antioch and Bethlehem chs, Alexander, 4 10; W M S, Maxton ch, Eastern, Christmas offering, 8.00; Waughtown ch, Pilot Mountain, 3.03; W M S, First ch, Charlotte, Christmas offering, 16.00; Scotland Neck ch, 5.00; A. E. Montague, 2.00; Infant class, Third ch, Raleigh, North China, 50c; Infant class, Murfreesboro S S, W Chowan, Japan, 4.00. Total, 50.63. Previously reported, 262.06. Total this year, 312.69.

Home Missions—A E Montague, $2.00. Previously reported, 210.14. Total this year, 212.14.

Education—A E Montague, $2.00; R D Fleming, 25.00. Total, 27.00. Previously reported, 232.43. Total, 259.43.

Orphanage—Zion's Tabernacle ch, Robeson, 25c; Columbia ch, Chowan, 6.25; A E Montague, 2.00; Bethel ch, 1.55. Total, 10.05. Previously reported, 139.97. Total this year, 150.02.

Ministerial Relief Fund—Cedar Grove ch, Robeson, $1.12; Long Branch ch, ditto, 1.61; Taylorsville ch, ditto, 3.25; White Pond ch, ditto, 1.05; Zion's Tabernacle ch, 25c; Louisburg ch, Tar River, 4 26. Total, 11.54. Previously reported, 27.46. Total this year, 39.00.

In last RECORDER, Mrs T T Speight for Orphanage, $1.50 should be $7.00.

J. D. BOUSHALL,
Treas. Bap. State Convention,
Raleigh, Jan 7, 1893

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Notice.
Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.
S. C. VANN,
Ex'r. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

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Rev. W. F. Watson.

This brother, whose pastoral work at Dunn, N. C., for the last twenty months, has been eminently good and successful, both in town and country, has left us for a new field of labor; and, to say that our hearts are filled with regret at his leaving, is but to speak only a small portion of what we really feel.

When Bro. Watson came to take charge of the Baptist church in Dunn, nearly two years ago, he found everything in a state of cold and careless indifference, so far as any active church-work is concerned, on the part of the membership generally; but being himself young, vigorous and wide-awake, he soon inspired the brethren and sisters, among whom he came, to labor and toil with the same earnest spirit that moved his own heart, and things began at once to put on a new appearance all around. The membership seemed to "get a move" on themselves, so to speak, the wrinkles began to be smoothed out on all lines of church work, and everybody looked pleased at each other whenever they met on the street or at the church.

The Baptists of Dunn, and also of the whole South River Association, have cause to thank the Lord that Bro. Watson ever came to reside in our bounds. His work here cannot be fully estimated. It will go on, and on, till time shall be no more. He has put in motion here and hereabout a *mission feeling and enterprise* that will tell in the days to come; and the saddest of all now is, that he who was the head and front in such work for us, goes to another field, as his work here seemed for the present to be somewhat hindered.

But who will take his place? Who will do the pastoral work in Dunn that has been accomplished by the pastor of this church since he came among us?

Bro. Watson has our kindest wishes for his success in the new home and among the new brethren among whom he goes. As a resident minister, under his heavy duties here, we have always endeavored to speak words of encouragement and hope whenever he came to spend a few quiet hours at our fireside. We loved to see him come. We could freely talk together of the needs and necessities, the joys and the sorrows, the hopes and the fears, the things pleasant and the things unpleasant, attending the pastoral work at all times. For the truth must be told, such work is not *all* pleasant. Would that it were.

But Dunn is without a pastor. The church, Sunday-school and the prayer meetings are all in good working order, and the entire membership, with perhaps few exceptions, are ready to take earnest hold upon the work as left by the retiring pastor, and to hold up the hands of the next one whom the Lord shall call to this inviting field.

W. B. HARRELL.

Dunn, N. C.

William Royall, D. D.

I ask some space in the RECORDER to say a few things about the great and good man, just called to his reward, whose name stands at the head of this article.

He was great in mind, great in education, great in purity of character, great in manners, great as a teacher, and great as a preacher of the gospel. He was in the fullest sense of the word a good man. Few men reach the high position of literary attainment to which he arrived. Few if any equalled him as a christian.

I have had the privilege and the pleasure of being with him in many protracted meetings, and preached with him day after day for weeks at a time. I have sat before him in his recitation room at Wake Forest College. I have been with him in the homes of the members of the churches where he was pastor. I have been with him in his own home. I have been with him alone by ourselves; and from these opportunities to know him, I regard him as one of the best men, if not the best man, I ever saw or knew.

As one of his students, I shall ever carry with me the tenderest and most grateful memories of his kindness and labors to teach me. The good advice he gave me I shall never forget.

I thank God for blessing the world with so good a man as William Royall; for giving to Wake Forest College such a professor; for giving to North Carolina such a citizen; for giving to his family such a husband and father; and for giving to the church such a preacher. I hope to be with him in heaven.

W. A. BARRETT.

Jan. 7, 1893.

An Important Conference.

Probably there has been no more important meeting of Baptist Educators, in many years than that which was held at the Rooms of The American Baptist Home Mission Society in New York City, December 28th, 1892. It was a notable gathering as respects the men who were present, the subject under discussion, and because it was the first conference ever held by representatives of our theological seminaries. The faculties of our six institutions had appointed delegates to the meeting; Newton—Drs. Hovey and English, though Dr. Bullen came in place of Dr. Hovey who was detained by illness; Rochester—Drs. Strong and Pattison, the latter detained by his wife's sickness; Hamilton—Dr. Burnham and Prof. Schmidt; Crozer—Dr. Johnson, who however, was obliged to go to Florida and Dr. Long who was not present; Louisville sent Dr. Broadus; and Chicago, Drs. Harper and Hulbert. Dr. Pepper of Maine, Secretary Gates and Dr. MacVicar of New York were present part of the time, and Secretary Morehouse throughout the sessions. Dr. Strong was chosen President and Dr. Bullen Secretary of the Conference.

The circumstances which led to this meeting, in brief were as follows: Last May, in an address before the Alumni of the Rochester Theological Seminary, Dr. Morehouse suggested that our theological seminaries, by united effort, extend their work, by making special provision in the way of courses of reading and study and holding summer schools, for the four fifths of the Baptist ministry who have never enjoyed the advantages of a thorough collegiate and seminary training. This suggestion awakened much interest which became wide spread by the publication of the address. This was followed by further and more detailed suggestions concerning a plan of Theological Seminary work for pastors, which was printed and submitted to the faculties of our seminaries and to a few others. A general desire was expressed for a conference on the subject; hence, the meeting in December.

This Conference, after two long, earnest and most harmonious sessions, decided that united or federated action by all our Theological Seminaries is desirable, indeed is essential to the accomplishment of the best and largest results in a matter of such moment and magnitude.

It was also decided that a uniform, systematic and progressive course of reading and study covering a series of years, with summer schools of about three weeks at each of the institutions, for those who have entered the ministry without proper preparation and for others in the ministry who wish to avail themselves of these privileges, is desirable. The use of the seminary libraries and special lectures will constitute additional attractions. In case the experiment succeeds at these points, other summer schools will be established at places remote from the institutions.

The feasibility as well as the desirability of the scheme was considered at length. It was clearly recognized that there might be some difficulty in securing the services of Professors during their vacation, also in inducing those who most need it to avail themselves of the benefit of the plan, and also in getting the necessary means for the expenses connected therewith. But believing that "where there's a will there's a way," the Conference appointed an executive committee consisting of the presidents of our six theological schools, viz., Drs. Hovey, Strong, Weston, Clarke, Broadus, and Hulbert, with Dr. Morehouse as chairman, to mature a plan, submit it to the several faculties and thereafter to another meeting of the Conference which adjourned subject to the call of the committee.

It was also voted to request the American Baptist Education Society to consider whether its efficient aid can be given to the promotion of this plan.

All present were highly gratified with the spirit and results of the Conference. There can be no doubt that the men in our theological watch towers are studying the signs of the times, are disposed to adapt their methods and to extend their helpful influence for the benefit of thousands in our ministry who have never come under their immediate instruction, if only a thoroughly feasible plan of doing this can be devised. The committee appointed by the Conference will welcome suggestions from any quarter. It will now be in order to hear from the denomination at large.

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NEWS OF THE WEEK.

Raleigh Affairs.

A road congress will assemble in this city on the 19th inst. Let us have better roads.

The inauguration of Governor-elect Elias Carr, and the other officers of the State, will take place on Wednesday, 18th inst.

Governor Holt gave a reception complimentary to the members of the Legislature at the Executive Mansion last Friday night.

The Democratic electors elected at the last election met in Raleigh last Monday and cast the eleven electoral votes of the State for Cleveland and Stevenson.

The General Assembly of North Carolina convened Wednesday the 4th inst. The nominations of the Senate and House were made at their caucus the night previous. The Senate elected John L. King of Guilford, temporary President; W. G. Burkhead of Columbus, principal clerk; G. P. Pell of Surry, reading clerk; H. S. Blair of Caldwell, engrossing clerk; W. V. Clifton of Wake, principal doorkeeper; D. MacMathison of Alexander, assistant doorkeeper. In the House, Lee S. Overman of Rowan, was chosen speaker by acclamation. The other officers elected were J. M. Brown of Stanley, principal clerk; H. A. Latham of Beaufort, reading clerk; A. H. Hayes of Swain, engrossing clerk; D. R. Julian of Rowan, doorkeeper; G. L. Kilpatrick of Lenoir, assistant doorkeeper. The work of the Legislature is progressing satisfactorily. Among the important bills introduced may be mentioned; one to establish a department at the penitentiary for the criminal insane; to provide for a system of State banks of issue; to prohibit fire insurance companies from forming tariff associations. A resolution was adopted instructing North Carolina Senators and Representatives to use all possible efforts to secure the repeal of the ten per cent. tax on State banks. A joint committee to consider a proper World's Fair appropriation and exhibit was raised.

State News.

Mayor Brevard of Charlotte accidentally fell and broke his thigh on the street last Saturday night.

Amos Hollingsworth was shot and killed by Wm. McLean in Harnett county several days ago. Both were colored.

Mrs. Laura Edgison, of No. 5 township, Cabarrus county, fell in the fire and was burned to death recently. She was subject to fits.

Mr. A. C. Branch of Wilson died recently. He left an estate worth $400,000.

The death sentence of Leonidas McKnight of Surry county, who was sentenced to be hanged February 15th for burglary, has been commuted by the Governor to twenty years imprisonment in the penitentiary.

Willis H. Brogden, who was in September last convicted of killing his neighbor, Fab. H. Sasser in Wayne county in July, and sentenced to six years' imprisonment, has been pardoned by the Governor.

Several months ago S. E. Shelton shot and killed Grant Tweed in Madison county. He was tried and acquitted. A few nights ago a man named William Riddle shot and instantly killed Shelton. Riddle was jailed at Marshal.

Bob Ray, colored, the man who on the night of December 1st, ult., murdered Miss Mary McDonald in Packet township, Moore county, badly wounded her sister Christian, and robbed her brother, old man Randall McDonald, was captured by a posse and shot to death near Keyser on last Thursday evening.

General News.

The chief Rabbi of Jerusalem is dead.

For the first time in seven years the Niagara river, at Niagara, N. Y., is blocked with ice.

Between 3,500 and 4,000 bales of cotton were destroyed by fire in Anderson, S. C., last Thursday night. Loss $100,000.

Mr. Blaine's condition was reported unfavorable last Saturday night. He was weaker than he had been in several days.

Typhus fever had caused fourteen deaths in New York City up to last Friday. There are about one hundred cases in the city now.

The West Brighton hotel and other buildings at Coney Island, N. Y., were destroyed by fire Friday night last. Estimated loss, $16,000.

The town of Abbeville, S. C., has voted to issue $17,000 in bonds to aid in the location of the Georgia, Carolina and Northern Railroad shops at that place.

William H. Shattuck of Albany, N. Y., murdered his young wife last Thursday, and then shot himself in the temple but is alive and will probably recover.

Wickham & Co., Huron, O., who controlled an extensive fishing concern, have failed with liabilities approximating two hundred and fifty thousand dollars.

A fire in Charleston, S. C., on the 6th inst., destroyed the works of the Read Fertilizer Co., the building of the Piedmont Guano Co., and other property. Loss over $50,000.

Mr. John Ruskin, the well known writer is dangerously ill from a disease of the brain. He imagines that he is surrounded by enemies, who are seeking an opportunity to assault him.

Members of an amatuer theatrical troupe have brought damage suits aggregating $80,000 against the city of Dayton, O., for false arrest and imprisonment in the police station one night.

Four Governors were inaugurated last Thursday and delivered addresses as follows: William E. Russell of Massachusetts, Henry B. Cleaves of Maine, John P. Smith of New Hampshire and Rich of Michigan.

Three cotton warehouses in Liverpool, Eng., containing about 20,000 bales of cotton, were destroyed by fire on the 5th inst., causing a loss of 150,000 pounds. Three firemen were killed, and several others injured. The fire was the largest that has occurred in Liverpool since the burning of the landing stage in 1874.

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it? Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

NOTHING But fun to pay 25c for Vacuum Leather Oil; and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

PEARCE—WOODLIEF—On Dec. 23, 1892, by Rev. W. B. Royall, Mr. S. Elmore Pearce and Miss Ila Woodlief, both of Youngsville, N. C.

RASBERRY—BALDWIN—On Dec. 29, 1892, by Rev. J. C. Wilson, J. L. Rasberry of Green county and Della Baldwin of Chatham county.

BLOUNT—COBLE—On Jan. 4th, 1893, at the Baptist church in Greensboro, by the pastor, Rev. E. Ellis Blount of Clyde, N. C., and Miss Mary E Coble of Greensboro.

HARRELL—WOOD—On Jan. 1, 1893, at the residence of the bride's father, in Perquimans county, by Rev. A. W. Burfoot, Mr. Henry W. Harrell and Miss Annie E. Wood.

BURNS—WILLSON—On Dec. 21, 1892, by Rev. J. R. Maynard, Mr. Thomas Burns and Miss Texana Willson, of Wake county.

HORNER—BARRETT—On Dec. 25, 1892, in Moore county, N. C., by Rev. K. C. Horner, Mr. Joe T. Horner and Miss A. Challie Barrett.

MAXWELL—BLACK—On Dec. 25, 1892, at the residence of the bride's father, by Rev. J. O. Alderman, Mr. Frank L. Maxwell and Miss M. Elizabeth Black, all of Concord, N. C.

HORNER—ARNETTE—On Dec. 21, 1892, at the home of the bride's father, Mr. David Arnette, by Rev. M. McG. Shields, Rev. K. C. Horner and Miss Luola Arnette, all of Moore county.

SHAMBURG—GILMORE—On Dec. 27, 1892, at the residence of W. H. Burnes, by Rev. W. H. H. Lawhon, Mr. John Shamburg and Miss Rebecca Gilmore, all of Chatham county.

WOOTEN—ALLEN—On Dec. 7, 1892, in Bladen county, N. C., by Revs. E. W. Wooten and F. T. Wooten, Mr. Edward S. Wooten, of Columbus county and Miss Bertha Allen.

SHERRELL—ERVAN—Dec. 22, 1892, at the residence of the officiating minister, by Rev. W. J. Wyatt, Mr. J. F. Sherrell and Miss Mary Ervan, daughter of James Ervan, all of Iredell county.

McCURDY—DAVIS—On Dec. 22, 1892, at the bride's mother's, in Mecklenburg county, by Rev. J. O. Alderman, Mr. J. R. McCurdy of Cabarrus county and Miss Mollie C. Davis of Mecklenburg county.

BRANHAM—AUSTIN—On Dec. 29, 1892, at the home of the bride's father, Mr. Henry Austin, by Rev. O. C. Horton, Mr. Louis R. Branham and Miss Della Austin, all of Johnston county, N. C.

LOVE—HODGE—On Dec. 27, 1892, at the residence of the bride's parents, by Rev. Dr. J. W. Carter, Mr. Jas. W. Love of New York and Miss Maud E., daughter of Dr. and Mrs. W. T. Hodge of Raleigh.

ROBBINS—CHANDLER—On Dec. 22, 1892, at the residence of the officiating minister, by Rev. W. J. Wyatt, Mr. W. A. Robbins and Miss E. E. Chandler, daughter of D. L. Chandler, all of Iredell county.

DIED,

RHUE—We laid little Minnie Rhue to rest in the cemetery at Mt. Hermon church Dec. 30, 1892. She suffered all her life, but never murmured so far as I know. She made a profession of religion over a year ago, and was a consistent member of Mount Hermon church. We all loved her, but God loved her better, and took her. We bow and say "thy will be done." May grace sustain the dear mother and grandmother. PASTOR.

East Durham, Jan. 3, 1893.

WALLS—Ann Walls was born Dec 20, 1822, and died Dec. 23, 1892. For years she lived with her brother, R. Q. A. Teague, near Farmington, at whose home she died. Sister Walls professed faith in Christ when young, and for more than fifty years has been a consistent member of the church. Loved most by those who knew her best. "Thou shalt be missed because thy seat will be empty." We will miss her when we meet at Farmington again. Our loss is her eternal gain.

PASTOR.

WATTS—Brother Charley Watts of Bethesda church died here Christmas morning, in the twenty-fifth year of his age. It was a sad Christmas at his home, for all the family loved him devotedly. Never had given his father a cross word, and was the future hope of his dear sisters. How sad! Yet God knows best. He loved his church and its work, and was ever ready to co-operate with his pastor. We will miss him, brethren and sisters of Bethesda, but if we are faithful we will meet him after awhile. May grace be sufficient to sustain the bereft family.

PASTOR.

East Durham, Jan. 3, 1893.

Tributes of Respect.

On July 16, 1892, God saw fit to remove from us our beloved brother, K. L. Page, in the fortieth year of his age. He had lived a consistent member for many years, having connected himself with the church in 1871.

He had been a deacon of Spring Hill church two years previous to his death, during which time he had been consistent and faithful in the performance of his duty. He had been superintendent of Spring Hill Sunday-school for four years. He seemed to be conscious that he was nearing the end of his life, and was willing to meet his God, and prayed earnestly that his little ones might be brought up in the fear of him who rules the universe. Therefore be it

Resolved 1. That we, the church at Spring Hill, do bow in humble submission to him who makes all things work for the good of those who love and serve him.

2. That in his death the church has lost a faithful and devoted servant.

3. That we extend our sympathies to the bereaved family, and pray God to care for and direct the stricken widow and children.

4. That a copy of these resolutions be spread upon the church record, one sent to the BIBLICAL RECORDER, and one to the family.

R. R. BARNES,
C. L. PAGE,
Committee.

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Some such knowledge of the various books of the Bible, or of the Bible as a whole, should be in the possession of every preacher, teacher, or Bible student. How many christians there are to whom the Bible is only a piece of patchwork, without order or harmony in point of facts or dates. They have not the slightest idea of how the various books of the Bible are related historically or chronologically, or whether such relation exists.—Journal and Visitor.

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Morehead City, N. C.
Mention BIBLICAL RECORDER.

Land Sale.
By virtue of a judgment of the Superior Court of Wake county made in special proceedings in the cause entitled S. C. Vann, et al., ex parte appointing the undersigned commissioner for the purpose, I will sell at public auction, to the highest bidder, in the town of Forestville, on the third day of February, 1893, at 11 o'clock a. m., all the lands belonging to the heirs and devisees of the late Dr. A. R. Vann, lying near the said town of Forestville, adjoining the lands of the heirs-at-law of the late W. D. Jones, J. R. Dunn, and others, containing two hundred and forty-four (244) acres, more or less. Land will be sold in tracts to suit purchasers.
Terms of sale—One-third cash, balance in twelve months, with interest from day of sale at eight per cent. Title retained till purchase money is paid in full.
N. Y. GULLEY,
Commissioner.

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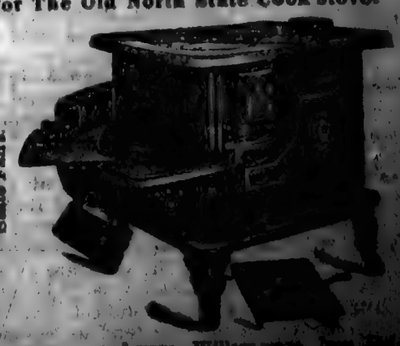
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The Home Circle.

Strive With a Purpose.

Strive with an earnest purpose,
In every task to excel;
That which is worth the doing,
Is worth the doing well.
Where there's the will for winning,
Surely the way will come;
That which is worth beginning
Is well worth being done,

Think that however humble
Tasks which around you lie,
Half-hearted work will ever
Yield but a poor reply,
Then let us strive with fervor
Toil with whole-hearted zest;
That which is worth the doing
Is worth our very best.
—Mary L. Warner, in New York Observer.

An Arab Saying.

Remember, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee; but it has perished not;
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.
—Constantina E. Brooks, in Century Bric-a-Brac.

Work That Pays.

Most any one is willing to work if they are well paid for it, and certainly no one should hesitate to take hold of that which will work for them and give them all the net returns. The only point is to find the creature or the machine that is so disinterested and so generous as to work without demanding a good share of the results.

We found such a creature some time since, and while it is a pleasure to her to work, it is a source of profit to us. Her work is light, and she takes her time at it, but she does it well, and pays for the privilege besides.

It is only the old hen, this creature of ours, and her daughters, and their field of labor is the scratch pile of straws, leaves and other litter, over a bed of dry dust. In it and all through it, we scatter wheat and corn of a morning, and then we get out quick, for the workers are soon at it, and the dust is flying. They scratch and peck and work away like harvest hands, talking in their chicken talk good-naturedly among themselves until nearly noon and then they either go to the nests and lay, or wallow in the dust, and stretch themselves out lazily in the sunshine for a sun-bath.

There is nothing slow and stupid about the hen that scratches for her living, and works among the straw and the leaves. She has bright eyes, a red comb, is quick of motion, and on the alert generally. It does her good to work and keeps her in good health.

PERSONS WHO WANT EGGS

should remember this, and now that the bad and stormy weather is near at hand, making it unpleasant for the hens out doors a good part of the time, they should choose a suitable spot where the sun shines in beneath a shed, or through a good size window or two, and fix up a scratch-pile in which to work the hens. It pays to do so.

There is nothing that so generally stimulates laying as the scratch-pile. It represents the proverbial "dung-hill" back of the barn where the fowls generally gather and scratch about in the winter time on the farm, because it generates a warmer atmosphere than any place else out doors, and affords them something to work on.

Pullets that have such exercise make early and constant layers, while the old hens retain their vigor and prolificness longer because of it.—*H. B. Geer, in Southern Cultivator.*

Habitual Posture.

Comparatively few persons have both sides of the body of perfectly similar proportions. One leg or one arm is shorter than the other. The two sides of the head are often of unequal size. Few persons have ears of an equal size and symmetrically placed. The size and position of the eyes vary. In the mouth and throat also we find inequality, and the cartilage separating the two nasal cavities is oftener deflected than vertical.

This condition of inequality in the two sides of the body is called asymmetry.

Those who have observed the effects of school life on body development must have noticed the influence of habitual posture on the symmetry and health of the body.

There is a tendency among school children, and especially among school-girls, to assume habitual postures both in sitting and standing. The habit of throwing all the weight of the body on one leg produces a corresponding throwing of the upper part of the body toward the opposite side in order to establish the necessary equilibrium. This tends of course to curve the spinal column, on which the upper part of the body is supported.

In this position the body and all the internal organs are thrown out of their normal vertical position, and the force of gravity still further exaggerates this result. Thus the muscles of the neck are unevenly exercised in the unconscious balancing of the head upon the vertebral column. Even the muscles of the face tend to become unevenly contracted, and this in time develops a condition of asymmetry of the face.—*Youth's Companion.*

We cordially recommend Salvation Oil for ... for it acts like a charm. J. P. ... 203 N. Gay St., Balto., Md.

A Hymn in a Garret.

A friend of mine seeking for objects of charity, got into the upper room in a tenement house. It was vacant. He saw a ladder pushed through the ceiling. He climbed the ladder and found himself under the rafters. There was no light but that which came through a bull's eye in place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody, please sir."

"What are you doing here?"

"Mother's dead."

"Where's your father?"

"Hush! don't tell him; don't tell him; but look here!"

He turned his face, and through the rags of his jacket and shirt, my friend saw that the boy's face was bruised and broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a street thief once."

"And why don't you steal any more?"

"I went to mission school, and they told me there of God and of heaven and of Jesus; and they taught me "Thou shalt not steal," and I'll never steal again if my father kills me for it. But, please sir, don't tell him."

"My boy, you must not stay here; you'll die. Now you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you sir; but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, hidden from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing."

He raised himself on his elbow and then sang—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.

"Fain I would to thee be brought,
Gracious Lord, forbid me not;
In the kingdom of thy grace,
Give a little child a place."

"That's the little hymn, sir; good-bye!"

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips and there were the shavings, and there was the boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead, a victim of drink.—*John B. Gough.*

When You Write Letters.

Don't mail any letter until you are sure that it is completely and properly addressed.

Don't place the address so that there will be no room for the post mark.

Don't fail, in the hurry of business, to write the name of the State you intend and not your own—a very common error.

Don't fail to make certain that your manner of writing the name of an office or State may not be mistaken for one similar in appearance. It is often better to write the name of the State in full.

Don't fail, if you are in doubt as to the right name of the office for which your letter is intended, to consult the Postal Guide, which any postmaster will be pleased to show you.

Don't fail to give the street and house number of the person for whom mail matter is intended, in addressing it to a city or large town.

Don't mail any letter until you are sure that it is properly stamped.

Don't fail to place the stamp in the upper right hand corner.

Don't write on the envelope, "In Haste," "Care of Postmaster," etc.; it does no good, and tends to confusion in the rapid handling of mail matter.

Don't fail to bear in mind that it is unlawful to inclose matter of a higher class in one that is [illegible] matter in newspapers.

Don't mail any letter unless your address with a request to return is upon the face of the envelope; so that in case of non-delivery it will be returned directly to you.

Don't fail to give your correspondents your full address, so that a new postman cannot fail to find you.

Don't fail to notify your postmaster of any change in your address.

Don't trust to the fact that you are an "old resident," "well known citizen," etc., but have your letter addressed in full.

Don't fail, if you intend to be away from home for any length of time, to inform your postmaster what disposition shall be made of your mail.

Don't fail to sign your letters in full, so that if they reach the Dead Letter Office they may be properly returned.—*Selected.*

Provide yourself with a bottle of Ayer's Cherry Pectoral, and so have the means at hand for contending successfully with a sudden cold. As an emergency medicine, it has no equal, and leading physicians everywhere recommend it.

Japanese Dentistry.

"The Japanese use no instruments for extracting teeth, but lift them out with the thumb and forefinger," said Henry Baker to a guest of the Southern, who was wearing his jaw in a sling, as the result of a pair of forceps slipping and getting more than they were sent for.

"While jolly Dick Hubbard was minister to Japan I visited that country and spent a pleasant week with him. One day I was troubled with the toothache, and Mr. Hubbard took me to a dentist and explained to the saddle-colored operator that I wanted the grinder extracted. I was placed in a bamboo chair and tilted slightly back. The dentist examined my teeth, talking volubly meanwhile to Uncle Sam's representative. Suddenly his thumb and forefinger closed on the troublesome tooth, and before I had the faintest idea of what was going to happen, he lifted it out and held it up before me, smiling at the same time that vacant smile peculiar to the children of the Orient. 'You were waiting for the forceps,, were you?' said Minister Hubbard, with a laugh. 'They don't use 'em here. Look at this.' Here is a young Jap taking his first lesson in dentistry. A twelve year-old Japanese boy sat on the floor, having before him a board in which were a number of holes into which pegs had been tightly driven. He was attempting to extract the pegs with his thumb and forefinger. Mr. Hubbard explained that as the strength of this natural pair of forceps developed by practice, the pegs would be driven in tighter. After a couple of years at peg pulling, the young dentist would graduate, and be able to lift the most refractory molar in the same manner that he now lifted wooden pegs."—*St. Louis Globe-Democrat.*

One Way.

A young man in company with several other gentlemen, called upon a young lady. Her father was also present to assist in entertaining the guests. He did not share his daughter's scruples against the use of spirituous drinks; for he had wine to offer. This was poured out, and would have been drank, but the young lady asked, "Did you call upon me or upon papa?"

Gallantry, if nothing else compelled them to answer, "We called on you."

"Then you will please not drink wine. I have lemonade for my visitors."

The father urged the guests to drink, and they were undecided. The young lady added, "Remember, if you called on me, then you drink lemonade; but if upon papa, why, in that case I have nothing to say."

The wineglasses were set down with their contents untasted. After leaving the house, one of the party exclaimed, "That was the most effectual temperance lecture I have ever heard." The young man from whom these facts were obtained, broke off at once from the use of strong drink, and holds a grateful remembrance of the lady who gracefully and resolutely gave him to understand that her guests should not drink wine.—*Word of Life.*

Profane Swearing.

It is written, "Thou shalt not take the name of the Lord thy God in vain." And yet how many boys, and young men and old men, are guilty of this grave sin. If you go on the streets, you hear words of profanity; if you go into the business office, you are shocked with curses and blasphemies.

Of all sins this seems the most unprofitable. Some people lie and cheat and steal for supposed gain; but only a fool could suppose that profanity could make one richer, smarter or more courageous. No sensible person will form a more favorable opinion of you because of your profanity. No one will respect you any more because you swear. You will be cursed soon enough without so repeatedly tempting the Almighty to cut you down. The habit is most foolish, disgusting and wicked.—*Selected.*

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Funeral Services of Dr. Wm. Royall at Wake Forest College, Jan. 5th, 1893.

After devotional exercises conducted by Elders N. B. Cobb, J. B. Boone, and Columbus Durham, and the reading of selections of Scriptures by the pastor, Elder W. R. Gwaltney, the latter said in substance:

How the life that is now closed could have been better or more faithfully spent, those of us who have known Dr. Royall for more than thirty years cannot possibly see. Nothing but circumstances entirely beyond his control could keep him from the performance of any duty, great or small. In Board meetings, in committee meetings, in faculty meetings, in meetings with the young preachers on Saturday nights and Sunday afternoons, giving them instruction in the word of God, in church meetings, in prayer-meetings, and in all the Sunday services, he was present, ready to do earnestly his part. The weather and other causes of absence to many who are young and stronger were no causes of absence to him. His presence and help could always be relied on. I never knew one who seemed to have so much relish for his work and for all his work. Ever since I came to this place, it has been a mystery to me to see the amount of work he could do. How he could do so much and be always promptly at the place and time for its performance, I could not understand. How he could have spent a day or an hour more faithfully or more usefully, I cannot see. It would seem impossible for an observer of his daily life to idle away his time or to waste his opportunities. His life was a standing rebuke to any one recreant to duty. He ever set the Lord before him, and in everything he sought the approbation of his eye. Last spring, when we were holding the funeral services of Mr. Lowery, he said, "If I knew that the Lord would come this evening, I would not change my course, but would go on with my work as I am doing it to day." And in Savannah, last Sunday, he said to Mrs. Landrum, "If I knew that the judgment would come this evening, I should not change my course." He said on Monday evening, the day before his death, "It has always been a mystery to me that there should be in the Episcopal Prayer Book a prayer to be delivered from sudden death, for if it should be the Lord's will, no manner of death could be so desirable." I never knew one who seemed to be so ripe for heaven. I never came into his presence without feeling a desire to be a meeker and a better man. When I heard of his death, I thought of the twenty-fourth verse of the fifth chapter of Genesis, "Enoch walked with God and was not, for God took him." Our loss in this death is great, is irreparable, but our earnest prayer is that the death of him whose life has been such a benediction may be greatly blessed to us all, and we are persuaded that our prayer is not without faith.

Dr. John Mitchell said:

The dear brother whose remains lie before us, was one of the purest and best men I have ever known. He was my friend, and I thank God for such a friend.

I had the pleasure of meeting him for the first time in Greenville, S. C., in 1854. Was intimately associated with him in Furman University, and learned to love him as a friend and brother, and to esteem him very highly for his work's sake. He was a fine teacher, popular, cultivated, wise, winning, and apt to teach. His scholarship was accurate and extensive. He was a born teacher.

His gentleness made him great. He was a christian philosopher. To me he was an unusually fine preacher. In November, 1855, he was with me in a meeting of days at Ebenezer church, in Greenville, S. C., and for two weeks, day and night, preached the word with great earnestness and power, and with great acceptance. The people flocked to hear him, and many souls were converted. The little church of twenty-three members a little more than trebled its membership, having received forty-seven new members.

Dr. Royall was a devout christian, a man of large faith, and zealous for the truth. Like Enoch "he walked with God; and was not, for God took him."

PROF. MILLS SPOKE OF HIS CAREER AT WAKE FOREST.

Dr. William Royall came to Wake Forest in January, 1860, as professor of Latin and German. At that time the methods of instruction in our colleges generally were mechanical and unphilosophical to an extent hard to conceive of at this day. And this was especially true in the department of ancient languages. Dr. Royall's method of teaching was analytical, logical and philosophical, and created great enthusiasm in his own department. Its stimulating and quickening influence was felt by the entire college.

When he came to Wake Forest, the class of 1861 had read the course of Latin laid down in the catalogue, but by special arrangement we read under him the Satires of Juvenal, Perseus, and Horace's Art of Poetry. Under his guidance, Latin became a new thing and the reading of Latin poetry a delightful and profitable exercise. Stimulated by his teaching, I read with much pleasure Ovid and the Odes of Horace while in the Confederate army in 1862 and '63.

In those days we began college work at daylight and continued it through the forenoon, and, with a brief interval at noon, through the afternoon to about four o'clock. This did not give Dr. Royall enough time for work. He taught German at night. Besides, he gave his Saturdays and Sundays to preaching. He was in the prime of manhood and was the most enthusiastic and persistent worker I have ever known. "In labors more abundant."

In 1861 he published a valuable book of about one hundred pages, "Analysis of the Latin Cases." After it came from the press, he found that the same ground was about covered by a larger and fuller work on the same subject published about the same time. Hence he made no effort to push the circulation of his own book.

In January, 1867, the work of the College was resumed by Drs. W. M. Wingate, Wm. Royall, and Professors W. G. Simmons, W. B. Royall, and L. R. Mills. To Dr. Royall more than to any other man is due the organization of the course of study into schools instead of the curriculum.

He left Wake Forest in 1870 and organized the Raleigh Female Seminary. A few years afterwards he moved to Louisburg, and thence on account of failing health, he went to Texas. His health was restored, and he returned to Wake Forest as Professor of Modern Languages in June, 1880.

REMARKS OF PROF. LANNEAU.

We think of the *man* who animated and glorified the now cold body within this casket. My acquaintance with him was begun thirty-six years ago in South Carolina, his native State, and mine.

A stripling, just graduated from the Citadel in Charleston, I was invited to Furman University to serve as tutor of mathematics. Among the noble men of the faculty who kindly welcomed and encouraged me in my untried work was Prof. Royall.

In our frequent faculty meetings his gentle firmness and wise views were always inspiring and strengthening. He was then in the vigor of early manhood, and had already developed his rare power of masterful analysis, so essential to the true teacher.

I give a single suggestive incident: To supplement my own training, which had been mainly scientific, I took a private course in Greek under the incomparable teacher of that most perfect language, Prof. P. C. Edwards, whose mantle seems to have fallen on his then eager pupil who now so ably fills the Chair of Greek in this College.

While pursuing my studies under the lamented Edwards, I was wonderfully assisted by a compact, thoroughly digested epitome of the essentials of Greek grammar, which had been skillfully wrought out by Professor Royall, and published for the use of his own academic classes. It threw a flood of light on Kuhner, the standard authority then.

Towards the close of our three years' association in the University, the Southern Baptist Theological Seminary was founded in Greenville. Then came the days of Greenville's phenomenal pulpit power, when men were moved by John A. Broadus and William Williams, the Apollos, and Jas. C. Furman, who was to South Carolina what the persuasive Wingate was to this State. At such a time even, and in such association, Doctor Royall commanded admiration as a preacher of great power.

In 1860 our paths parted; widely separated for thirty years, when, most gratefully to me, they met again in our pleasant association here. So had he impressed me that in all these years he stood out prominently before my mind's eye as a stimulus to duty. Many men fade from one's recollection. But who that once knew Dr. Royall will ever forget him!

The gentle-voiced, sweetly dignified man as we all knew him in the golden autumn of his life, such was he in the days when he gathered his friends in the pleasant home on the bank of quiet Reedy river, when these sorrowing sons and daughters were, for the most part, prattling children. They must needs mourn their measureless loss which is his incomparable gain.

He lived to serve. "Having served his generation, by the will of God, he fell on sleep."

DR. ROYALL AS A PREACHER.

Prof. W. L. Poteat spoke as follows:

Shortly before his death, the eminent English historian, J. R. Green, said, "I know what men will say of me—'he died learning.'" Nothing now occurs to me more characteristic of Dr. Royall. Next to his love of Christ, his master passion was love of truth. Indeed, I doubt whether in his own thought he distinguished between the two. He was deeply enamored of truth and pursued it with unabated zeal to the day of his death—pursued it in health and in sickness, by all methods and into every hiding-place. A year or so ago he said to me, "I feel the necessity of study now that I am old more than ever before; for," said he with a smile that already anticipated the joy of the heavenly quest, "the more I can find out here, the higher up I shall start in the University above."

His mind was of the logical order, with a power of analysis and insight surpassing that of any man whom it has been my privilege to know. He remarked to me incidentally, not many weeks since, that he had some trouble in recalling names and dates and isolated facts, but that he never forgot a line of reasoning that he had once mastered. But there was nothing uncompromising and cold in his rational method. On the contrary, overspreading the course of the most exacting argument there was the play of a generous glow of feeling which allured the less gifted and somehow seemed to make them sharers in the investigation and in the triumph of the conclusion. In all my association with him, the moments most precious in my memory now are those in which in private conversation he allowed me to follow him as he moved cautiously about the roots of being, or discussed profoundly and reverently the personality of God and the conditions of the soul's untrammelled existence. Such deep themes seemed ever in his thought. The freedom and the confidence of these disclosures of his inmost mind I shall always treasure with gratitude.

It could not be otherwise than that such a combination of qualities and powers should produce a great preacher. Though not conspicuous in some of the lighter accomplishments of the popular orator, which are of small worth as compared with clearness and grasp of intellect, he never failed to grapple my attention, to instruct me profoundly, and to stimulate me intellectually and spiritually. Every text which he treated wears for me now a new complexion, more satisfying, more beautiful, more luminous. His method was conversational—ever the most effective. With steps not too rapid, he went straight to the heart of the text and laid it open. His illustrations, which always illustrated, were drawn for the most part either from his wonderfully rich experience or from the realm of science. He studied science sympathetically and unremittingly in all its branches, and mainly, I believe, for the light it might throw on the truth of God. No man was ever more loyal to the Bible, but he was not shut up in a particular view of it, inaccessible to new truth. He was on the alert for fresh light to break upon it from the revelations of the physical universe. Not content with a superficial and mechanical harmony of the facts of science and the Divine truth, he sought the true harmony, which is fundamental and vital. And herein lay the stimulating suggestiveness of his preaching. Not long ago he told me he was trying to discover what Jesus meant when he said, "I am the *light* of the world." "For six months," said he, "I have been reading all I can find in the Library on the subject of light—Tyndall's Lectures, Roscoe's Spectrum Analysis, etc.—but I can't preach on that text yet."

The last sermon which I heard from him, that of thanksgiving day, on the text, "Blessed are they that dwell in thy house; they will be still praising thee," was a typical one. After briefly setting forth the delights of public worship, he advanced to his main point, which contemplated the kingdom of God as a watch tower, a point of observation, from which the facts of individual and of universal experience might be seen in their proper perspective and relation. In this elevated position he was a cordial optimist, and saw how the progress of science, the discord of the industrial world, the sifting of Biblical criticism, and the ambitions of evil men were but factors in the growing good of the world, converging upon the consummation of the kingdom of God.

I do not think of Dr. Royall as dead. I think of him, in an unbroken life, with the same tastes that controlled him here, pursuing his studies of the Divine mysteries in the University of God, where all is light. And in God's own time I would fain follow him there.

THE STUDENT'S VIEW OF DR. ROYALL.

Bro. I. T. Newton, in behalf of the students, spoke as follows:

In speaking of Dr. Royall, it remains for me, as a student, to speak of his life as we (the students) saw it.

First, in his work in the class-room, he never seemed to desire to make the impression upon us that he had a great store of knowledge from which he would give us a bit here and there as we were able to receive it, but he seemed to come among us as our brother, yea, if I may say it, our servant. And here his christian character seemed to manifest itself as clearly as at any point; for he seemed in this way to be seeking to follow Christ, who said of himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." As has already been said of him, he continued to seek after knowledge himself, and at the same time helped us in our efforts to higher attainments. If I may so illustrate it, he seemed to be reaching out with one hand for more and yet more, and with the other to be taking hold of us to assist us to his own level.

Again, in his government of the class, he did not control by the exercise of his authority as a professor of the institution. Surely he could have done this as well as any man, and his superior reputation and scholarship would have given him a greater right to have done so, but he did not rule in this way. His great heart, full of love and interest to all, gave him control of those under his care.

He also manifested a special interest in the young ministers. We all felt as free to go to him and seek advice as to our own fathers. There was a glow of sunshine always about him which seemed to invite us near. On Sunday evenings he met a class of young ministers to which he gave instruction from texts of Scripture, and otherwise looking to their assistance in future work. A few days before his departure he was heard to remark that he enjoyed his Sunday evening class more than all the other work of the week.

I cannot help thinking of this institution as being a family in which there are larger and smaller children. When the father of a family is called away, the larger children, realizing their responsibility, may bear it better; but the little children do not see how they will get along without him. So we, as the little children of this institution, do not just now see how we can do without the influence of this man. True, there are others whose influence over us will be good, but all men are not alike, and we will greatly miss the special influence which his life had upon us. It seems to me that, if I had been standing by him when his spirit was called away, I would have felt like saying, in the language of Elisha, "My father, my father, the chariot of Israel and the horsemen thereof." I esteem it a privilege to pay this tribute to the memory of him whom we not only respected and honored, but whom, in our inmost hearts, we sincerely loved.

The subject allotted to President Taylor was,

DOCTOR ROYALL AS A TEACHER.

He spoke as follows:

How can one speak briefly, as I must, and yet adequately, of the great educator who is gone from among us? That he was a great educator, no one can question. If a list of the foremost teachers that the South has produced should be made, his name would stand very high upon the roll. Long before I had ever met him, I had come to associate together the names of Hooper and Royall and Curtis, a triumvirate of scholars who ennobled, especially among Southern Baptists, the calling and work of a true teacher.

Time is allowed me to do little more than mention just a few of the reasons of this pre-eminence.

1. *He was thoroughly equipped for his work.* Few, I imagine, have any idea how broad and accurate were his attainments. In his early life in Charleston, as I have reason to know, he memorized many of the Odes of Horace and passages from other Latin and Greek authors. His college training was received under the great and good Dr. Thornwell, who was in the South what Dr. Wayland was in the North. Those who knew Dr. Royall not only saw in him a type of an old fashioned Southern gentleman, but also a representative of the best liberal culture of a time when learning had not become so specialized as it is now.

2. In all his work as a teacher, *he never forgot that he was a preacher of the gospel.* I well remember that at a time when my own mind was agitated by the question of going into the pastorate or of occupying a professor's chair, he presented with clearness and force the considerations which had led him, while a preacher, to give so much of his life to the instruction of the young. And those who know how he impressed himself, or rather, the Christ that was in him, upon others, and what large service he rendered in helping to prepare others to preach more effectively, can never doubt the wisdom of his course.

3. *His faithfulness.* He was at all times ready to undertake even more than his just share to be done, and when he had undertaken it, he did it, not perfunctorily, but with all his heart. Not infrequently have I seen him on his way to his recitation room when I did not believe that he was well enough to leave his fireside.

4. *He commanded the respect of all who studied under him.* No one could take liberties with him. He was always easy of approach to those who needed his counsel or assistance, but there was a dignity in his bearing which repelled unwarranted intrusion. He could be genial, but was never flippant. I never knew a word or anecdote to pass his lips which would bring a blush to the cheek of modesty. And yet, while he thoroughly commanded respect, and while never sought for popularity, he was one of the most beloved of all the teachers in the State.

5. *He grew to the last.* He never ceased to be a student. Few men of his age have kept their minds as fresh as he did. His eyes and ears were always open, and his mind and heart receptive, for new truth or new phases of old truth. This is one reason why he was so successful a teacher, for when any man ceases to be a student and a learner, it is high time that he quit teaching. No man, as Arnold of Rugby used to say, can get a refreshing draught from a stagnant pool. Dr. Royall brought into his lecture-room and into the pulpit a mind freshened by constant activity and laden with the spoils of recent acquisition. Such men never grow old; they never wear out.

It is with sadness—not for him but for ourselves—that I contemplate the vacancy that has been made in our number. Whither shall we go to find such another man? We might possibly find one of as deep piety, though that were hard to do. We may find some specialist who can carry as well the work of his school. There may be others who can preach with as much freshness and fullness and unction as he. But where shall we find one man who as a scholar, a student, a teacher, a preacher, a christian, and a man, can take his place?

After the conclusion of the exercises in Memorial Hall, the long procession wended its way to the cemetery, where Wingate and Wait and Brooks and Walters and Simmons sleep. There by loving hands the remains were laid to rest.

ELIZABETH BAILEY ROYALL.

Had my dear father been called upon to name the human influence that had operated most powerfully upon him, in stimulating him to all noble endeavor, in inspiring him with hopefulness and courage and patience and charity, those who know the estimate he placed upon her who walked hand in hand with him for well nigh half a century, need not to be told what would have been his response. When sometimes in the course of a sermon he would draw his most telling illustration from some incident of real life, any of the family who might be present would at once recognize in the principal character the cherished one, of whom, within the hallowed precinct of home, he was wont to speak as the bravest and most self forgetful of beings.

After her death, which occurred on July 24th, 1892, the desire being expressed by members of the family that some account of her life should be prepared for publication, he declared his purpose to do this himself so soon as he might venture to undertake it. Two or three times, when reference was made to the subject, he would simply remark that the time had not yet come. So interwoven had been their lives that the least jar still caused to bleed afresh the wounds their temporary severance had made.

My mother was born at Mount Pleasant, near Charleston, S. C., Aug. 26, 1821, and was the oldest child of Dr. Robert S. Bailey, a well known and highly esteemed physician in his day, having received his professional education in London and being a contributor to one or more of the leading medical journals of this country. She was a sister of Dr. Thomas P. Bailey, late President of the Medical Association of South Carolina.

On Oct. 12, 1843, she was married to my father. Into this union she entered with the full consent of her mind to be a preacher's wife, and never was station more faithfully, more heroically filled. Forty years ago amid the wilds of Florida, my father, often absent for weeks on the frontier as a missionary, bravely and lovingly she did her part as the help mate of the Lord's servant. Nor did one of the little ones, over whom so tenderly and faithfully and wisely she watched, ever hear from her lips a whisper of discontent at her lot in life. Her exalted conception of the preacher's calling was such as to invest that calling in the minds of her children with a wholesome sacredness and dignity, while it left untrammelled the man of God, who knew that all was well at home so far as a heart loyal to his Master and his Master's servant could make it so. Wherever duty found him; whether in the pulpit, the country school, or the professor's chair, her unwavering confidence in the integrity of his purpose rendered her an intelligent and cheerful sympathizer with him in every detail of his work. When there was no token of appreciation from others of arduous task performed, her "well done" was often to his soul as the prophecy of the Master's plaudit.

When she was taken from his side, though the ambition to fulfil his mission seemed to suffer no abatement, all desire simply to live was gone; to depart and be with Christ seemed far better.

The last two years that my mother spent on earth were in some respects the sweetest and brightest years of her life. Though paralyzed and in a measure helpless, her presence was to us all a well-spring of gladness.

"The King hath called her higher
Into his royal dome.
The trumpet tone hath sounded,
Her willing voice replied;
Now with encircled glory,
She sitteth at his side.
Christ's perfect "blood that cleanseth"
Was all her entrance plea;
That crimson stream which floweth
Hath set her spirit free.
And, "I am trusting Jesus"
Was the keynote of her life,
She realized his power
Throughout her earthly strife."

W. B. ROYALL.

A minister in the East recently said: "My brethren, the collection will now be taken for my expenses for a trip, for I am going away for my health. The more I receive, the longer I can stay." The largest collection ever made in that church was taken, and the question now being considered is whether the size of the collection was a compliment to the preacher, or the reverse.—*The Standard.*

Self-knowledge is that acquaintance with ourselves which shows us what we are, what we ought to be, in order to live comfortably and usefully here, and happily hereafter.—*Mason.*

The Biblical Recorder.

WEDNESDAY, JANUARY 18, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE MISSIONARY CALL.

The theory is, we believe, firmly and generally held by our people, and especially by our missionaries, that when one is called to do foreign mission work that God will so forcibly impress that fact on his heart, mind, and conscience, that he is constrained to enter upon it. There are those who hold that, so far as actual preachers are concerned, the call to enter the foreign field and preach to the heathen, pagan, or imperfectly christianized world, is just as distinct and imperative as the call in the first place to enter the ministry at home. It is rather a risky thing for one who does not profess to have received such a call to do mission work, to attempt a discussion of the question, "What is, or what constitutes a missionary call," but we wish to devote this paper, not to a dogmatic consideration of this subject, but to the plan of exciting, if possible, some discussion on the part of correspondents, and especially on the part of our missionaries, of a matter of really vast importance; and this importance is only emphasized in the light of later events in the history of mission work.

Is it true, then, that some of our godly men and women are the subjects of distinct calls from God to enter the foreign field and devote themselves to distinctly mission work? This we believe, but must confess that we are not well prepared to reason on what constitutes this call or what it means. From recent articles we have read bearing on this subject, we are inclined to think that there are some among us who are rather skeptical as to a distinct mission call. They seem to think the call to preach the gospel is all that God makes upon men, and as the mission work is one, whether done at home or abroad, that those who are called to preach need not expect any distinct sense of another and further call to preach to the heathen. While we do not endorse this position, yet we are free to admit that the two calls should never be so divorced one from another as to insist that one who cannot claim to have received a distinct *mission* call has no right to go to the foreign field. We are further inclined to think that one who has only received the usual call to enter the ministry may be so led in the providence of God, step by step, *toward* the mission work, as that he feels it to be his duty to enter it without any distinct or vivid impressions, in *his* case at least, of a separate and well defined call to do that work. We honestly fear that quite a number of our talented young ministers are kept back from entering the foreign mission work by supposing that an ordinary call to preach the gospel neither includes, nor has any necessary connection, with a call to do mission work. If we understand Christ's marching orders to his soldiers, "Go ye into all the world and preach the gospel to every creature," the call to preach, in one sense, makes every one who receives it a missionary, either at home or abroad. When one feels called to preach, then, and enters the work of the ministry, he should be ready to do the Lord's bidding, and labor at home or abroad as God may direct.

According to this opinion we contend that no young man called to preach *has the right* to decide to settle down in a comfortable pastorate among the *home* people until he has earnestly inquired of the Lord *where he would have him labor.* One of the best times for God to speak to man is when man is on his knees before him earnestly seeking the divine guidance as to work the Lord would have him do. It was while Paul prayed in the temple at Jerusalem that the Lord spoke to him and said, "Depart, for I will send thee far hence unto the Gentiles." Has the faithful soldier the right, after he enlists in an army commanded by a competent general, to coolly decide *where* he will post himself and do battle, regardless of the wishes and preferences of his commanding officer? Neither has the faithful soldier of Christ the right to decide for himself *where* he will battle for the truth before he seeks to know the will of his great Commander.

So, while we believe there is, or may be, what can be claimed as a distinct call to do foreign mission work; yet such call may not be alike in all cases, and ought not to be so emphasized as to produce the impression that no one called to preach the gospel is under any obligation to seriously consider the claims of the foreign mission work upon him unless strongly under the conviction of [illegible] as a mission call. The [illegible] can receive from God is to [illegible] gospel at home or from home; [illegible] in some cases at least, what is recognized as a call to the foreign field may include but little classed under the head of "spiritual impressions," except such a practical culmination of events as to enable any preacher to say "the path of duty leads me to enter the foreign work; I must walk in it." One fact among others that strengthens this assertion is, that some of our most faithful and successful missionaries did efficient work in the pastorate at home before entering the foreign field.

We are aware of the fact that the above view may not so well accord with the fervid, and possibly somewhat gushing experiences of some of our more youthful missionaries, especially those who entered the noble work in which they are engaged without devoting any time to the pastorate at home. Yet this great work is one which involves such vast consequences and demands on the part of those who would successfully prosecute it, such patience, steadfastness, and practical heroic fortitude, that we do well to emphasize the practical and the real about it, while admitting the romantic and poetic element in it, and only making due allowance for what is claimed as the fervid spiritual impressions of those who entered the work in the sunny days of their youth, when distance and inexperience both lent enchantment to the view of mission work among the heathen.

There are other questions we are prompted to ask bearing on this subject which we would be glad to have answered by those especially who are engaged in the work mentioned; for instance, the following: What is the true relation between the call to preach at home and the further call to preach to the people of foreign lands? Does the call to go to foreign lands ever precede that to preach at home; or is it the usual order for the call to the foreign field to follow the other? Is this call to preach to the heathen for life; or is it to be regarded as temporary in its nature? Does this call to labor in the foreign field include laymen and godly women; and is it true that their impressions are as strong and abiding as those who do the official work of preaching?

These and similar questions are clearly involved in the theory of a distinct call to do mission work; and we contend that they need discussion and ventilation; for there seems to me more or less confusion in the minds of our people in regard to the matter. Even our missionaries, we believe, are not fully agreed as to the nature of this call, how and when it comes, &c. Another thing about the matter puzzles us, and that is, we find good men going to the foreign field, and then concluding, after they reach it, that they have made a mistake, and that they are not called to the work which, only a few months before, they entered with enthusiasm. And again, there are other good men who engage for years in the work; but after returning home, from one cause or another, they seem content to remain, and do not feel impressed with the necessity of returning to the work. How shall we explain all these things consistently with the theory usually held by our people and by our missionaries. None are so well qualified to discuss them as our missionaries, and we hope to hear from them, and from our brethren at home, who have given this matter proper consideration.

THE Road Congress meets in Raleigh on the 19th inst. for the purpose of influencing the Legislature to pass a general law for macadamizing the roads throughout the State.

One of the prevailing arguments its advocates set forth in favor of it is, that it will save 50 per cent. of the horse power used. When in fact more than one half of the area of the State would not be benefitted one cent by it. In all the eastern section comprising nearly two-thirds of the State's area, the land is level, and there is not only no need of macadamized roads, but there is no material in that section to make them; there are no rocks, and in many places the sand is so deep that a foundation could not be obtained for it. It would be a consummate outrage to tax that section of the State to build roads for the clay section.

If, indeed, such roads were needed all over the State, the appropriation to build them ought not to be made now, when our people are groaning under burdens too grievous to be borne. If all that is claimed for these roads be true, the results would not be realized under ten years, while the whole expense would come upon us right away, and at a time when we are loaded down to the water's edge.

But the time will never be when the eastern section of the State will need such roads. The most that ought to be expected of the Legislature is to give the sections that really need them the right to tax themselves, by counties or by townships, to build them.

A LETTER from Rev. G. W. Greene will appear in our next issue.

PERSONALS AND OTHER ITEMS.

....Rev. T. S. Andrews has moved to Cross Anchor, S. C.

....Professors Mills and Poteat paid us a pleasant call last Saturday.

....*The Bible Reader* of Richmond, Va., has been changed to a weekly.

....Rev. C. N. Donaldson of Norfolk, Va., has resigned his churches in North Carolina.

....Rev. R. D. Carroll has accepted the care of the Baptist church at LaGrange, N. C.

....Rev. G. W. Harman requests his correspondents to address him for the present at Rutherfordton, N. C.

....Rev. C. J. Jones, pastor of Edenton Baptist church has resigned to take effect on the second Sunday in April.

....Bro. T. C. Buchanan has changed his address to Vickery's Creek, Ga. He says: "I have a flourishing school here."

....Bro. J. W. Cobb of Lumber Bridge called to see us while here attending the Grand Lodge of Masons last week.

....Rev. W. B. Oliver has been called to the pastorate of the First Baptist church of Wilmington, N. C., and will accept.

....Rev. J. W. Nobles has accepted churches in Onslow county, and has moved to Silver Dale, Onslow county, N. C.

....Prof. John Duckett of Hamilton, N. C., was in the city last week to attend the Grand Lodge of Masons and called to see us.

....The Spring Term of Wake Forest College opened Monday, the 16th inst. About twenty new students enter the Spring Term.

....Dr. R. M. Dudley, President of Georgetown College, Ky., died Jan. 5th. Dr. Dudley was President of the American Baptist Education Society.

....Bro. W. A. Markham, Morrisville, N. C., renewing his subscription says: "I take five or six other papers. I would not give the RECORDER for all of them."

....We were glad to receive a call last Saturday from our yound friend Ed. Harrison of Rockingham, N. C., who is now on the staff of the Rockingham *Rocket*.

....Dr. L. L. Nash, pastor of Fifth Street Methodist church, Wilmington, N. C., was in the city last week, looking after some legislation in the interest of his church.

....Dr. Geo. Lorimer of Tremont Temple, Boston, declines the call to a church in London. We are glad he is going to remain on this side the water.—*Baptist and Reflector.*

....We acknowledge an invitation to the Week of Dedication of the Memorial Baptist church, Washington Square, South, New York, on Jan. 22-29. Dr. Edward Judson, pastor.

....Rev. T. Bright has returned from Louisville, Ky., where he has been attending the theological seminary. We are pleased to have him back with us.—*Forest City Ledger.*

....The members of the Baptist church held a conference last Sunday night and unanimously resolved to extend a call to Rev M. A. Adams of Jonesboro, Tenn.—*Monroe Enquirer, Jan.* 12.

....Recently a preacher has married two couples. To do this, he had to travel fifty miles, and spend two days. Neither one of the grooms paid him a cent. Don't you see how it is that preachers get rich?

....Rev. J. O. Hayes (colored), missionary to Africa, is in this country for the purpose of raising money to build a chapel. Any aid that his white brethren will render him in this matter will be appreciated.

....The *Raleigh Christian Advocate* prints a long and able article from Dr. C. H. Payne of New York on "The Morals of Intercollegiate Games," and follows it up with a strong editorial against the "craze" for match-games of foot-ball, &c.

....Rev. H. W. Norris called to see us last week and insisted on our accepting two dollars for his subscription to the BIBLICAL RECORDER, and requested us if we would not accept it to send the paper to some one who was unable to pay for it, which we did.

....We are pained to learn that Rev. W. A. Pool of Statesville has not been able to speak above a whisper since he was in this city at the Convention, and in hope of some improvement by the climate will leave for Texas about the first of next month.

....Rev. C. S. Cashwell, we are glad to state, has just declined a call to the pastorate of the Baptist church at Hickory. The church at this place is determined if possible not to give him up, as he is a zealous pastor and able preacher.—*Davie Times, Mocksville, N. C.*

....Rev. Geo. J. Dowell of Williamston, N. C., writes: "I am starting out on my eighth year in Martin county. I keep my same field. Was remembered by my churches in a satisfactory way Christmas. Have recently baptized five into the fellowship of the Williamston church."

....We were glad to see in our office on Tuesday of last week, Revs. D. B. Nelson of Biltmore, L. P. Gwaltney of Alexander county, and W. A. Myers of Wilkes; and brethren W. M Norman of Surry county, and Tillotson of Madison county, who were in the city to attend the meeting of the Masonic Grand Lodge.

....One of the serious concealed troubles in some of our churches, when a pastor is to be called, is the disposition on the part of some members who belong also to some of the many out-side organizations, to find objections to every man whose name is suggested, if the man doesn't belong to their same out-side organization.

....Rev. J. R. Pace of Whitakers, N. C., writes: "Notwithstanding the bad weather, nearly all the lumber to build our church at Cherry's Cross Roads has been hauled. This is the first one of three churches I am anxious to see built on this field. We are in need of funds to carry on this good work. Who will be the first to send us a dollar?"

....Since Dr. J. M. Frost has resigned the Secretaryship of the Sunday school Board, Mr. S. W. Meek of Nashville has agreed to act as business manager for the present without expense to the Board. Dr. Frost has been retained as editor of the *Teacher*, and will have general supervision of the Sunday school literature.

....Last July one of the best citizens of Granville county professed faith and joined a Baptist church. Before his conversion, he used to drink whiskey occasionally, and sometimes to rather an excess. On a recent Sabbath he said to his pastor and some of his brethren: "I have not taken a drink of anything intoxicating since I joined the church last July. I have thought the matter over, and have reached the conclusion that if a church member is going to make a business of going into bar rooms he ought first to go to his church and have his name erased. I do not believe that any man who visits a bar-room is fit for a church member."

HON. W. H. KITCHIN, member of the present General Assembly, addressed a letter to the president of each denominational male college in the State on the subject of education. The correspondence between him and Dr. Chas. E. Taylor, President of Wake Forest College, we now give to the public:—

Pres. C. E. Taylor, Wake Forest, N. C.:

DEAR SIR:—There is a good deal of talk since the Governor's message as to the relations that exist and ought to exist between the University and the denominational colleges of the State, and as to the duty of the present Legislature in this regard; and especially as to the appropriation for the University, as to free tuition, and as to where the University should begin its course of instruction, and where the denominational colleges should stop. Also as to the graded and normal schools.

Will you give me your views on these points, as to what ought to be done to harmonize all competitive and conflicting interests, so as to care for all and do no wrong or damage to any? The views you may present will be freely used by me if there should be any contest in the House in regard to the University. I don't want to be understood as an enemy to the University. I am its friend, and the University must be sustained; but it must not be allowed to encroach upon or break down our denominational colleges. It seems to me that it would be to the glory and honor of the University, as well as to the colleges, if the apparent contest between them could be amicably ended. They all are indispensable to each other, and must continue to be, if the educational interests of the State are to be advanced.

Very respectfully,
W. H. KITCHIN.

Hon. W. H. Kitchin, General Assembly of North Carolina:

MY DEAR SIR:—I beg to acknowledge your letter of enquiry, and, in reply, to give a free and candid expression of my opinion on the points suggested by you.

The weakest point in the educational system of North Carolina is not at the top, but at the bottom. There are in the State 594,577 children of school age. (Maj. Finger's Report, page 9.) Of these, 61 per cent. attend public and private schools (page 30.) More than 231,000 children of school age are not even enrolled in any school. The Constitution (which is so often referred to in connection with the University) requires that the public schools shall be kept open sixteen weeks each year. As a matter of fact, they are kept open only thirteen weeks. Maj. Finger makes a strong appeal, to which, in my opinion, the Legislature should respond, for an adequate appropriation.

Under these circumstances, is it "practicable," to use the language of the Constitution, for the General Assembly to allow any of the funds at its disposal for educational purposes to be applied for free tuition at the State University? Common-school education is a recognized necessity for intelligent citizenship under free institutions. The law of self-preservation demands that a State should provide it.

But this is not the case with higher education, which creates in the recipient the power to pay for it. And this he should always be required to do, unless special provision be made by private beneficence. But so long as the General Assembly is unable to enforce the requirement of the Constitution in regard to the length of the school terms, and so long as two hundred and thirty thousand children are receiving no education, it is not right to spend money raised by taxation in giving free tuition at our State University. However it may be in other States, it is neither right nor "practicable" amid the conditions which at present prevail in North Carolina. And I do not believe that the great majority of the voters of the State approve it. The giving of free tuition at Chapel Hill will appear to be still less "practicable" when it is remembered that there are six other colleges in the State which are placed at disadvantage thereby. Nearly a million dollars have been invested in these institutions, not one cent of which has come from the public treasury. They are in position, for many reasons, to do a work for the people of the State which no single institution can possibly accomplish. But it will be impossible for these to compete successfully with a State college which offers to several classes of young men free tuition, and whose requirements for admission and for baccalaureate degrees are about the same as their own. Not only will many young men be drawn from colleges which they would otherwise have patronized by the State's gift of $240, for four years tuition, but it will become more and more difficult every year for these colleges to collect tuition fees from those who do attend them. If free tuition, even as offered now by the State University, is endorsed by the General Assembly as right in principle and "practicable" at the present time, the struggle for existence can be maintained by the several other colleges only so far as they can make the same offer. That this is not an imaginary danger, will be clear to any one who will examine into the details. The recent increase of patronage at the State University is believed to be, in some degree, at the expense of patronage lost by other institutions.

In my opinion, all free tuition at the University ought to be prohibited by the Legislature, except so far as it may be provided for by private beneficence.

Of course this hurtful competition, which at present endangers the usefulness and normal development of the other colleges of the State, would not exist, were the University's requirements for admission and for the A. B. degree more decidedly above those of the colleges. A University in North Carolina is a necessity. Should the General Assembly so control its policy as to secure the loving and enthusiastic co-operation of the colleges and the people of the State, it might become, not immediately, but within a few years, one of the greatest and most useful institutions of the country. But as things are now, it will either fail of the usefulness by reason of constant friction with the colleges, or will achieve the greatness by dwarfing or destroying them.

Major Finger says in his report (p. 45,) "The city schools * * * have courses of study * * * leading to the colleges and the University." If it is the policy of the Legislature to keep the State institution upon this plane, then the colleges may be compelled to ask for new charters which will enable them, also, to give university degrees while doing college work. If it is about as easy to get a university diploma as it is to get a college diploma few young men will hesitate long in making their choice. If it be necessary for the sake of those who have no college of their own to do college work at Chapel Hill, it should be done by a college as an annex of the University, or should, in some other way, be differentiated from the University proper. The latter should put its emphasis and strength upon such literary, scientific and professional work as would attract graduate students from all the colleges, and it should give higher degrees than those conferred by the latter.

Such a University would be the apex of the pyramid, the crown of the dome. With such an arrangement there would be a real and complete system of education in North Carolina, a system which would provide a plan for all the colleges, which are now either quietly ignored or tolerated as excrescences upon the present system. The antagonisms which are so distasteful to the friends of the University and the colleges would cease. The rivalry and competition, incident to the pressing of the idea that prevails in Michigan and Colorado, would all end and harmony would prevail.

Such a policy might require concessions from the colleges in the length of their courses of study. These should be duly considered, and if found necessary, they should be cheerfully made.

For such a university, but not for free education, the General Assembly should make such appropriations as may be necessary for present support and for future development. That development will surely come, if, instead of antagonizing the colleges, their natural leader shall make them its most loyal friends and helpers, as they really wish to be. And the time may come when it shall be evident that some who are now supposed to be unfriendly or obstructive to the University are those who formed for it the highest ideal and had large and far-reaching plans for its fulfilment.

Very truly yours,
CHARLES E. TAYLOR.
Wake Forest, N. C., Jan. 11, 1893.

Rev. W. A. Pool:

To the members of Statesville Baptist church.—The committee, to whom was refered the resignation of Rev. W. A. Pool, pastor of this church, beg leave to report, recommending the acceptance of the same, and the adoption of the following preamble and resolutions:

Whereas, Our beloved pastor, Rev. W. A. Pool, has resigned his charge of this church, after a successful pastorate of three years, on account of continued ill health.

Resolvéd 1st, That the Statesville Baptist church recognizes Bro. Pool, as a faithful and fearless minister of the gospel, and a christian gentleman of the highest character.

2d, That this church accepts the resignation of its pastor with feelings of deep regret, and extend to him our most sincere sympathy in his affliction, and our prayers for his full and speedy recovery and return to work in the ministry.

3d, That a copy of the foregoing resolutions be sent to the BIBLICAL RECORDER for publication, and that a copy also be furnished our late pastor.

Respectfully submitted,
GEORGE H. BROWN,
GEORGE WOODARD,
C. H. SWAIM,
Committee.

The 106th annual communication of the N. C. Grand Lodge of Masons was held in Raleigh last week. There was a large attendance of representatives of lodges. The following officers for the ensuing year were elected: Grand Master—John W. Cotton of Tarboro; Deputy Grand Master—F. M. Moye of Wilson; Grand Senior Warden—R. J. Noble of Smithfield; Grand Junior Warden—W. E. Moore of Webster; Grand Treasurer—Wm. Simpson of Raleigh; Grand Secretary—W. H. Bain of Raleigh.

The Late Dr. Royall—A Monument Proposed.

Dear Recorder:—A saintlier character was never welcomed by the angels than that of good Dr. Royall, the announcement of whose death last week filled with affectionate sorrow the hearts of hundreds of old Wake Forest students. Wake Forest will never seem quite the same place without that well known figure, that familiar stride, and that benevolent face.

What student could come near to him without instinctively recognizing the presence of a spiritual, yet manly nature, rare among men? Dr. Royall came nearer combining Christliness with a spirit of high chivalry, to the detriment of neither, than any man I have ever known. We used to speak of him as "a gentleman of the old school;" rather would it be true to say that he was a gentleman of Christ's school, learned in his courtesy, and trained in the love wherewith he loved us. I have often thought of the professors at Wake Forest, and the characteristic influence of each over the student, and from many false and prejudiced opinions wrought a high and grateful regard for each one of them. But one could not be the other, and each had his own way of impressing his students.

Dr. Taylor, vigilant and earnest in all that he laid his hands to, grasping to his heart the whole College, influencing the students as a whole rather than as individuals, never got quite as near to the individual student as did some of the other Professors, whose opportunities were better.

Prof. W. B Royall—incorruptible in justice as Brutus—Draconean, we thought, sometimes as an instructor, but always Aristidean. He was *par excellence* as a teacher, yet so gentle in disposition that the two hundred critics loved him, and each stood ready to resent any wrong or insult. I recall on one occasion that he received through mistake from the third story window a bucket of water intended for another gentleman. A thrill of indignation ran through the whole College, and the perpetrators placed on the bulletin board an explanation and an apology. He was, and is, venerated by all, not for his age, but for the simple goodness of his character, and a tribute of love awaits him when the Lord shall have called him.

Prof. Mills, occupying a chair unfortunate for popularity, was yet the counsellor of many, and respected by all. All his students must remember him kindly for the very reason that in his chair he was able to help them out of deeper difficulties than any other.

These were the elder men who shaped us. Of the younger I need not speak. But amid them all, as I look back now, there was one figure of most venerable mien, in whose hand was kindness, purity and wisdom above all the men who led us during the four years of college life—Dr. Wm. Royall. But rich as he was in christian grace, there was no lack of spirit. A South Carolinian, the *gaudia certaminis* born of other days, sometimes flashed out of his eyes as with all charity he talked of the South of *ante bellum* days and of the great men, some of whom he had known personally, of that period. Dr. Royall was an adviser. He sympathized with young men. The fires of youth still burned on the altar of his own soul. He spoke from that light with such a sincere sympathy that no young man after seeking him out ever left him despairing and cast down. I have a letter written a little over a year ago, while earnestly engaged in considering my life's most important step, namely, an entrance into the ministry, in which his own youthful struggles over the same ground were recounted, and in words so kind and full of sage advice that I can never prize it too highly.

But the real object of this letter was not to speak of these things, but to submit a question and a proposition. Shall the ashes of this great and good man of God, so universally revered, loved and admired, who gave without stint the ripeness of his wisdom to us, when care and retirement would have prolonged his life, shall they repose without a fitting testimonial from his old students of their grateful affection? I propose a monument suitable to his memory. Will not the last five classes—'88, '89, '90, '91, '92—unite in an effort to raise among themselves a sufficient sum to accomplish this result? I call upon the class of '90 to take the lead in this undertaking.

JOHN E. WHITE.

Wilson, Jan. 11, 1893.

From Winston, N. C.

Dear Recorder:—Sunday, Jan. 1st, 1893, was a big day for the Broad Street Baptist church. The church was handsomely decorated, and there was a large congregation, for the unusually bad weather, present to witness our exercises. We met at eleven o'clock, and, after appropriate Scripture lesson and singing, we had an address by the Sunday-school superintendent, Bro. D. Rich, on "Our School—its Past and Present." In speaking of its progress, he said: "Last March we had a membership of fifty, and to-day more than a hundred." Next followed an address by Deacon A. J. Hunt, who spoke on "Our Church—its Past and its Present." He spoke of the rapid progress of the church during this time. He said that according to our church book, we had gone from thirty-eight to one hundred and seven. Our collections also had kept up with the increase. He spoke of the addition to the church building—the noble work of painting the interior of the church by the ladies, and other features of interest along this line. Then followed an address by the pastor on "What of the Future?" He spoke of the unity on the part of the church in holding up his hands in the past, and then went on to outline the work to be done this year. Among other things, he said we want a tent this spring and summer in which to hold evangelistic services in destitute portions of the city. Also he wanted us to begin to look to the building of a new house of worship—one that will meet the demands of the times and circumstances.

After these addresses, we all, with our visiting friends, went back into the annex, and had a good lunch together. We then came back in the church and had an address by Dr. C. A. Rominger of Reidsville on "The Bible, and How to Use It." Dr. R. was at his best and made an address which will stick to our people as long as they live. He dealt in plain facts concerning Bible study, and his suggestions were original and clear.

After this we had the Lord's supper, and wound up with "God be with you till we meet again" and a general handshake. By this time it was five o'clock. We went home and came back at seven, when I tried to preach to them on "Christian Unity." Thus ended the best day in my life.

Let me say, in conclusion, that our congregations are larger and larger all the time. Our capacity is almost exhausted, and soon we will branch out for larger quarters.

Last Wednesday night we decided to put in at once a good heater, and so the work has begun. Now if this is "tooting my own horn," I ask pardon till next January, when, if we have such a time as we did this time, I shall "toot" again.

L. G. BROUGHTON.

Winston, N. C.

Letter from Rev. A. C. Dixon.

Dear Bro. Bailey:—The great Convention in Raleigh was an inspiration to all who were there and to many of us who could not be there. Bronchitis was a new disease for me, and I was afraid to take any risks; but I recovered so rapidly that I was almost sorry that I did not disregard the doctor's advice and go anyhow. I have determined, however, to make up as far as possible for the good time lost by taking a trip through North Carolina in the spring, when I shall hope to see some of my old friends whom I failed to see in Raleigh.

The work in Brooklyn moves steadily on under God's blessing. The Hanson Place church has grown in two years from six hundred to over eight hundred members. The weekly prayer-meeting has been crowded out of the lecture-room into the main auditorium and has an average attendance of about four hundred. Two Sundays ago our Sunday school had present twenty more than were ever known to be present before in the history of the school.

Our "Training Institute for Christian Workers" numbered last session about seventy-five. The young people's devotional meeting on Monday evening has an attendance of about two hundred. For the past two Sundays I have preached at three p. m. in the "Grand Opera House," and the Spirit of God was present in great power to save. Last Sunday twenty-three men and women yielded to Christ, and as many more asked us to pray for them. One of the converts, a man forty five years of age, said he had not been to church in twenty two years. Our prayer and hope is that we shall, sooner or later, open every theatre in the city on Sunday afternoons for evangelistic services. It is one of the best ways of reaching the non-church goers in large cities.

There are many earnest consecrated christians in our churches who are ready for such work. They believe the Bible with all their hearts and trust the gospel as the power of God unto salvation.

We have been rejoicing over the result of our collection for the Foreign Mission Centennial fund. The Hanson Place church gave to Foreign Missions last year about four hundred dollars. I surprised them by asking them for two thousand dollars this year, and they in turn surprised me by giving about three thousand dollars. The pastor is no happier than the people over the result. If other churches increase their collections in proportion, two millions, instead of one, will come in.

Last Sunday I had the pleasure of shaking the hand of Bro. Newton, just returned from Africa, and I am delighted almost every Sunday by the sight of familiar faces from the South in our congregation. President Taylor of Wake Forest College has cheered me several times by his presence and words. Many a Wake Forest student feels bereaved in the death of Dr. William Royall. Did a better, lovelier man ever live?

If brethren should happen to be in New York on Friday evenings and would like to spend an hour in a good, warm prayer-meeting, let them cross the Brooklyn Bridge, take the Fulton Street Elevated road, get off at Cumberland Street Station, and walk two blocks to Hanson Place. We will give them a cordial welcome.

Cordially yours, A. C. DIXON.

Brooklyn, N. Y., Jan. 11, 1893.

The Best Society.

D. L. Moody tells, in one of his sermons, of a man who by sin and profligacy had gone down to disgrace and ruin. His condition was wretched in the extreme. Life was a burden. He resolved to reform and be a better man. But he had gone so low, and had become so weak, that he felt he needed help to enable him to rise to a better life. So he applied to an Odd Fellow's Lodge for admission, thinking they would help him. But they told him that they would only receive persons whose character measured up to a certain standard of goodness; but his was so far below their standard that they could not take him. He then applied to a Masonic Lodge for membership and help. They investigated his character, and his application for membership was black-balled.

Sad and disheartened, the poor fellow asked, "Where else can I go for help?" In early night, he walked sadly along a street of the city. He came to a house from whose windows and doors streamed forth beautiful light. Going nearer, he heard sweet music. He stopped and listened. He said to himself, "How sweet that music is! I wonder if they would let me go in and hear it?" He timidly ventured to the door. A gentleman met him with a smile, and a hearty shake of the hand, and bid him welcome to a seat. He was delighted with the prayer meeting. At its close he was cordially invited to the Sunday-school on the next Sunday morning. He was there. He was made welcome. A place was given him in the "Stranger's Class." At the close of the Sunday-school, he was invited to remain for preaching. He did so. And as the preacher told of how Jesus loved sinners—the worst of sinners, and died to save them, and now invited them to come and be saved, the poor fellow said, "That is good news to me. I want help. I am a helpless sinner. If Jesus loves me, and will save me, I will give myself to him." He did so, and was saved. He was happy in Jesus' love. The church received him to membership. He became a good and honorable man.

Two societies rejected him, but the third, Christ's society, the church, took him into her prayer-meeting, her Sunday-school, her preaching service, and thus helped him on to Christ and salvation.

Christ's society is infinitely better than any human societies. Why will men draw away from the only truly good society so much of their time, labor, influence and money, and spend them on infinitely inferior human societies? Societies all of whose work that is good, can be, and ought to be done through the churches.

CHURCH-LOVER.

Synopsis of the New South Carolina Liquor Law.

WHAT THE BRETHREN SAY ABOUT IT.

The following is a brief sketch of the leading features of the new liquor act:

Sec. 2. The Governor shall appoint a State Commissioner, who shall purchase all intoxicating liquors for this State and furnish the same to "dispensers." He shall have a salary of $1,800 and a book keeper with a salary $1,200, and shall live in Columbia. The Governor, Attorney-General and Comptroller-General shall constitute the State Board of Control, who shall prescribe rules for carrying on the liquor business, and shall appoint the county dispensers.

Sec. 3. The State Commissioner shall ship all liquor to the dispensers in packages of not less than a pint and not more than five gallons, and the dispensers shall sell it in the unbroken packages—and it shall not be drunk on the premises. This does not apply to lager beer and other malt liquors.

Sec 4. The State Board of Control shall appoint County Boards of Control of three persons, who shall hold offices for two years and shall prescribe rules for the county dispensaries of their respective counties, and shall serve without pay.

Sec. 5, Prescribes penalties for the county dispenser purchasing liquor except from the State Commissioner.

Sec. 6, Prohibits municipalities granting liquor licenses beyond April 30, 1893. It also prohibits manufacture of liquor except as provided in the act. Persons can manufacture wine for their own use, but cannot sell it in this State except to the State Commissioner, nor ship it out of the State except by his permission.

Sec. 7. Provides for selection of county dispensers by county boards of control. The dispenser shall not sell any liquor for more than fifty per cent. profit.

Sec. 8. There shall be only one dispenser for each county and his place of business shall be at the county seat; except that in Charleston there may be ten and in Columbia three: "Provided, that in the judgment of the county board of control, other dispensaries may be established in any county or other towns."

Sec. 9. Matters of detail, for the guidance of the dispenser.

Sec. 10. Provides that the county board of control shall use the office of the county commissioners; that the clerk of the county commissioners shall serve as their clerk, and that they and said clerk shall each receive a compensation for their services of $2.00 per day for not exceeding thirty days in the year, and five cents mileage each way. The net profits of the "dispensary" shall be paid one-half to the town or city and one-half to the county. The pay for "county dispenser and his associates" is to be fixed by the State Board of Control.

Sec. 11. This is an important section and reads as follows:

"Sec. 11. Before selling or delivering any intoxicating liquors to any person, a request must be presented to the county dispenser, printed or written in ink, dated of the true date, stating the age and residence of the signer, for whom and whose use the liquor is required, the quantity and kind requested, and his or her true name and residence, and, where numbered, by street and number, if in a city, and the request shall be signed by applicant in his own true name and signature, attested by the county dispenser or his clerk who receives and files the request, in his own true name and signature and in his own handwriting. But the request shall be refused if the county dispenser filling it personally knows the person applying is a minor, that he is intoxicated or that he is in the habit of using intoxicating liquors to an excess; or if the applicant is not so personally known to said county dispenser before filling said order or delivering said liquor, he shall require identification, and the statement of a reliable and trustworthy person of good character and habits, known personally to him, that the applicant is not a minor and is not in the habit of using intoxicating liquors to an excess."

Sec. 12. The blanks for requests to purchase shall be furnished by the State board to the Auditor, and by him in packages of one hundred, to the dispenser, and these blanks when filled shall be returned to the Auditor.

Sec. 13. The "dispenser" shall make a monthly report to the Auditor.

Sec. 14. Prescribes penalties for failure to make return to Auditor.

Sec. 15. The county dispenser shall keep a strict account of his business in a book to be furnished him.

Sec. 16. A liquor license from the United States government shall be prima facie evidence of violation of this law.

Sec. 17. Druggists must buy liquor for their medicines from the "dispenser," who charges them only ten per cent. profit.

Sec. 18. Appropriates $50,000 to buy liquor and carry on the business.

Sec. 19, 20, 21, 22, 23, 24 and 25. Prescribes penalties for violation of this law by individuals, by dispensers, by common carriers and others.

Sec. 26. Authorizes the Governor to appoint constables at $2.00 a day to enforce this law.

Sec. 27. Provides that no law now in effect prohibiting the sale of intoxicating liquors in any of the counties or towns of this State is repealed by this act.

Sec. 28. Repeals all inconsistent acts.

The following is an editorial from the *Baptist Courier*, South Carolina.

We give on the third page a brief synopsis of the new liquor law. We are glad to be able to give also in other columns the views of some esteemed brethren on this new law. The writers do not agree in all points. We are not surprised at this. That there views should differ somewhat is to be expected. This is not only a new, but a radical and untried measure. There are grave objections to the whole scheme; there are legal difficulties, there are serious flaws. Good and wise men see all this. It is not what prohibitionists asked for; it is not what they had a right to expect; it is a disappointment. Instead of prohibition it is the liquor business in a new form, the liquor business on the intensive system, the liquor business dignified, protected, monopolized. It is a powerful politico liquor ring. And yet, if this remarkable law can be enforced, the saloons will be closed and there are restrictions thrown around the "business."

Let us be thankful for any improvement, for any good that may come out of this legislative experiment. We hope for the best, but we are not sanguine. While it proposes to close the saloons, we believe the distilleries will be multiplied and the manufacture of wine will be largely developed. What is more demoralizing in a community than a liquor distillery? This whole thing is a scheme of shrewd politicians, rushed through for political effect—a great political machine to be worked by the pets of the politicians and for political purposes. It is centralization in its worst form. The blessed Lord can overrule all this. To this end let christian people pray. Our hope is in him. If this work is not of the Lord, may he bring defeat and show us the better way. If it is of his choosing, then may the Lord's will be done. But, with all reverence, we humbly submit, this new scheme does not look like his work.

Rev. John G. Williams gives his views of it thus:

While it is not a prohibitory bill, but simply to regulate and restrict the traffic, if its provisions are faithfully carried out it will be almost a prohibition measure. It strikes me that there is a great deal of prohibition in it. There are some excellent features in the bill, among which are the following:

1. It does away with bar-rooms, which are the very life and strength of the liquor traffic. For this reason I like the bill—that it shuts up the bar-rooms, the worst of all a country's curses.

2. It makes a two third vote of the freeholders of a town necessary before it can have a dispensary, and this provision will enable towns to dispense with dispensaries, where they don't want them.

3. The bill puts a stop to the railroads and express companies being whiskey carriers, except such as is ordered from the State dispenser, and this is a damaging blow to any attempt to evade the law.

4. An excellent feature of the bill is that the dispenser is not allowed to sell to a minor, nor to any one "addicted to drinking." Those addicted to drinking to excess are the ones that mostly buy whiskey.

5. The bill kills all those vile little "social clubs" after the manner of the big Columbia club that were springing up all over the country for the sale of whiskey, and composed of negroes and white men, and against which we were told that there was no law. Thanks to the Evans bill there is now a law against them, and the [illegible] concern in Columbia.

Prohibitionists may congraturate themselves on a great victory, and that the State is now pledged to practical porhibition. Let us work for the success of the Evans bill.

Help, Help Now.

Nearly all our beneficiaries are boarding in clubs, and they are compelled to settle up every thirty days. The December account has not all been settled yet. The Board of Education is now called upon to settle, but we have not a dollar to settle with.

Will not the churches and brethren send us a part of what they have pledged to this work. Help must come, or this work cannot long continue. Brethren, please send us relief as soon as you possibly can.

W. R. GWALTNEY.

Professor James F. Babcock, the well-known chemical expert, for many years State Assayer for Massachusetts, recently purchased in open market a sample of Walter Baker & Co.'s Breakfast Cocoa, and, after making a careful analysis, filed a certificate in which he says: "I find that Walter Baker & Co.'s Breakfast Cocoa is absolutely pure. It contains no trace of any substance foreign to the pure roasted cocoa bean. The color is that of pure cocoa; the flavor is natural, and not artificial; and the product is in every particular such as must have been produced from the pure cocoa-bean without the addition of any chemical, alkali, acid or artificial flavoring substance, which are to be detected in cocoas prepared by the so-called "Dutch Process."

Union Meetings.

ROANOKE UNION.

The next session of the Roanoke Union will be held with the church at Dawsons, Halifax county, Jan. 27-29.

Friday, 11 a. m.—Introductory sermon by Elder J. R. Pace.

2 p. m.—Organization.

2:30 p. m.—Reciprocal duties of churches and pastors. Elder J. H. Johnston, O. C. Stallings, R. M. Johnson.

Saturday, 9:30 a. m.—Prayer and praise.

10 a. m.—The best means for bringing all church members to contribute for the support of the gospel. Elder Q. C. Davis, E. E. Hilliard, G. W. Blount.

11 a. m.—Whose duty it is to take part in the Sunday-school work? Elder J. E. White, W. E. Daniel, Elder J. R. Pace.

2 p. m.—The claims of our mission work for the present year. Elders G. J. Dowell, J. W. Powell, J. D. Hufham.

Sunday, 9:30 a. m.—Sunday-school; 11 a. m., missionary sermon by Elder J. D. Hufham.

WESTERN UNION OF EASTERN ASSOCIATION.

This body will meet with the Baptist church at Hermon, Sampson county, on Friday before the fifth Sunday in January, 1893, at 11 a. m. The introductory sermon by Rev. C. F. Hopper.

First topic: The claims of the orphans and the Baptist Orphanage upon our people. Opened by Rev. J. L. Britt.

Second topic: The interdependence of the churches, or what is the Scriptural relation of one Baptist church to another and to associations and conventions. Opened by Rev. J. T. Albritton.

A. F. ROBINSON, *Clerk*.

MONTGOMERY UNION MEETING.

The next session of the Montgomery Union will meet with the church at Laurel Hill on Friday before the fifth Sunday in January, 1893. Rev. H. M. Ingram is appointed to preach the introductory sermon. The following are subjects for discussion:

1. Duty of a church to an excluded member. T. F. Haywood, Haywood Morris.

2. The best means for developing young converts. Rev. H. M. Ingram, J. M. Wright.

3. Is election taught in the Bible? W. B. Owen, Rev. W. M. Bostick.

4. Exegesis, Hebrews 6: 4, 5, 6. Haywood Morris.

5. Is the BIBLICAL RECORDER a necessity? if so, why should not every Baptist read it? Rev. Fuquay Bostick.

J. F. MCMILLAN,
J. W. DIXON,
Committee.

UNION MEETING, ATLANTIC ASSOCIATION.

Time—Friday before the fifth Sunday in January. Place—Bayboro, Pamlico county. The following is the program:

Friday, 2 p. m.—Organization.

Discussion: Church Discipline—First speaker, Rev. J. H. Vernon.

7 p. m.—Sermon by Rev. J. W. Rose.

Saturday, 10 a. m.—Centennial of Missions. Led by Rev. J. H. Edwards.

2 p. m.—Systematic giving. Led by Rev. H. C. Moore.

7 p. m.—Sermon by Rev. R. D. Carroll.

Sunday, 10 a. m.—State Missions. J. C. Whitty.

11 a. m.—Sermon by Rev. A. L. Stough.

3 p. m.—Orphanage. C. L. Finch.

7 p. m.—Sermon by Rev. J. H. Edwards.

Brethren coming by railroad will be met at Newbern, if they will inform Rev. J. H. Hildreth, Bayboro, N. C.

Delegates will be met with conveyances at Fowler's Ferry, opposite Newbern, Friday, Jan. 27th, 1893.

J. H. HILDRETH.

Bayboro, Jan. 10, 1893.

UNION MEETINGS CENTRAL ASSOCIATION.

Time and places—Jan. 28th and 29th, at New Bethel and Youngsville churches.

1. What means will best increase the spirituality of our churches so as to increase their work for the Lord? Leading in the discussion at New Bethel—R. D. Weathers; at Youngsville—W. B. Royall.

2. How can a church best [illegible] cipline in cases of drunkenness and profanity? New Bethel—W. O. Allen; Youngsville—W. R. Gwaltney.

3. What relationship do church members sustain to one another? New Bethel—J. V. Devenny; Youngsville—John Mitchell.

4. What is the duty of Baptist churches toward members who are opposed to missions? New Bethel—W. J. Ferrell; Youngsville—S. J. Porter.

COMMITTEE.

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Revivals—No. 1.

Revivals of what? Revivals of religion, of course. Well, religion, that is, true religion that makes people better and saves the soul, is a good thing, the best thing, and a revival of this kind of religion is the best thing that can happen.

True religion is based on the truth. It has God for its author, his truth for its foundation, the salvation of the soul for its object and heaven for its reward. In proportion as true religion is revived, in the same proportion is God exalted in the minds of the people, his word studied, reverenced and obeyed, and the rewards of heaven kept in view. With these eliminated, religion becomes shorn of its changing power over the affections and lives of men.

Man is a compound of matter and spirit. Go back to his origin. Whence came he? In all matters of importance it is necessary to go back to first principles. Here is his origin. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

That part of man which came from the earth is earthly in its nature, and is fed and sustained by the products of the earth. That part which came more directly from God, when he breathed into that body which came from the earth and man became a living soul, being more nearly allied to God, can be fed and kept in a healthful condition only by union with God. As the body derives its nourishment from the earth, so the soul must derive its nourishment from God. The soul is spiritual in its essence, and requires spiritual nourishment for its healthful sustenance.

The gospel provides for this, and opens to view a religion which is pre eminently spiritual. Jesus Christ as mediator between God and man, for great spiritual purposes concerning man, did much, very much, to secure this spiritual interest, without the doing of which we would certainly have been left in fearful wreck and ruin, but what he did avails nothing of itself. Some thing is wanting in the chain of human redemption to bring us to God. Christ was God manifest in the flesh, and while in the flesh he told his apostles that they should do greater works than he had done. He performed miracles, but the people were hardened and unbelieving, except a few who gathered around him and followed him in his journeyings and teaching among men. He was crucified, and nature was convulsed, the heavens were draped in darkness, and the dead arose and appeared among men, yet no one was converted and his disciples were bowed down with depressing grief.

After his resurrection he commanded his disciples to go to Jerusalem after his ascension and there tarry until they were endued with power from on high. He had promised them the Holy Spirit. There is much in that command and in that promise. They compose another, an important, an indispensable link in the plan to bring man into spiritual relationship with God. The day of pentecost disclosed and made plain the command and promises of Christ. This was the inauguration of the dispensation of the Spirit. "Not by might nor by power, but by my Spirit, saith the Lord," should be the watchword of God's people in this dispensation of the Spirit. It was so with the apostles and their co-workers. They did the work as far as in them lay and God gave the power.

It would be interesting to note the progress of the gospel in Jerusalem and the thousands of converts in a short time, and then the spread of the gospel in surrounding countries after the brethren were scattered on the wings of the persecution that arose in the case of Stephen. Philip went down to Samaria and held a protracted meeting for a long time, and caused great joy in that city, and strong opposition, too, but when the people "believed Philip preaching the things concerning the kingdom of God, they were baptized, both men and women." Acts 8: 12. Pretty soon Saul of Tarsus was converted, (Acts 9th ch.,) then the door of the gospel was opened to the Gentiles in the case of Cornelius, (Acts 10th ch.,) and soon after the gospel was preached at Antioch, the metropolis of Syria. This was the first Gentile church, being composed mostly of Greeks. When the church at Jerusalem heard of the gospel being preached at Antioch and its success, they sent Barnabas there. On his arrival he saw the grace of God and was glad, and after remaining a while and laboring with the church he went over to Tarsus after Paul and brought him to Antioch, and the two labored together with the church a whole year. (Acts 11th ch.) Afterwards this church sent Paul and Barnabas out as foreign missionaries, and the gospel was preached in Asia Minor and other countries, and churches were planted and grew and multiplied.

In all this work of grace the apostles and those who labored with them relied on the Spirit. Paul, writing to the church at Corinth, says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2: 4. In all apostolic epistles great emphasis is put on the work of the Spirit, and in the apostolic labors we see the accompanying power of the Spirit as the efficient cause of success.

It would be interesting in the highest degree to trace the labors of the apostles, how they relied on the power of God by the Spirit for success, and how that power was vouchsafed to them in giving success to their ministry. Paul was a man of great learning, but he used his learning only as the vehicle of bearing the gospel to the people, and relied on the Spirit for success, and God gave the success.

What we need is a revival of spiritual religion, such as was experienced in the days of the apostles. And why not have it? We have the same divine truth which they had, and the same promise of Christ as to the Spirit which they had, for when he left the earth it was for all the ages of the church. "He shall abide with you forever." We are just playing with the spiritual power of the gospel, and grieving the Spirit at every point. Our ideas and modes on this point need re-setting, to drive away the dead, heartless stupor of formality into which we have fallen.

But further thoughts must be reserved for another paper by this OLD MAN.

Sunday-school Teachers

have a peculiar mission to perform, which can be accomplished by no one else. Every word spoken or illustration used by the teacher, may make a lasting impression upon the young and tender mind of the pupil. Viewed from this standpoint, we see the infinite importance of teaching nothing but the truth, and using no helps but such as teach the pure, unadulterated word of God. The helps published by the American Baptist Publication Society are prepared by the best men in the denomination, and can be safely recommended. If we would have the children in the Baptist Sunday schools understand and believe our views of Bible truth, we must teach them while they are young. The literature of the Society is choice and varied, and the price within the reach of all.

Health Bible Reading.

The following is taken from *Good Health*:

1. How high an estimate does the word of God place upon health? 3 John 2.

2. What interest did our Saviour manifest in behalf of suffering humanity? Matt. 8: 16, 17.

3. It is important to obey physical as well as moral law, in order to glorify God. 1 Cor. 10: 31.

4. What will be the final result of eating to satisfy a depraved appetite? 1 Cor. 6: 13, first clause.

5. What are our bodies called? 1 Cor. 6: 15, 16

6. What punishment will fall upon those who deface this beautiful and sacred structure? 1 Cor. 3: 17.

7. How great importance did the Apostle Paul attach to self control? 1 Cor. 9: 27.

8. How is the body to be kept in subjection? Verse 25.

9. With how much food should the digestive organs be supplied? Prov. 30: 8.

10. When should a person eat to the point of fullness? Verse 9.

11. What inconvenience will be experienced from over eating? Prov. 23: 21.

12 What moral precept does the wise man mention as being violated through gluttony? Prov. 28: 7.

13. What example was made in ancient times of a gluttonous young man? Deut. 21: 18–21

14 In view of this, what instruction should we receive? Prov. 4: 10, 11, 22.

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There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened or wounded heart.—*Lady Blessington.*

It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us that we can be reconciled to life and duty.—*Robertson.*

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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University Law School,

40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 1, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 37 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 40 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Leave Goldsboro.	10 35 p m	12 20 p m	6 50 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.20 p m, Halifax 5.45 p m; arrive Scotland Neck at 6.40 p m, Greenville 8.18 p m Kinston 9.20 p m. Returning, leaves Kinston 6.40 a m, Greenville 7.47 a m.; arriving Halifax at 10.20 a m, Weldon 10.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 6.40 a m, arrives Parmele 8.10 a m; Tarboro 9.10; returning leaves Tarboro 7.05 p m, Parmele 9.00 p m, arrives Washington 9.00 p m Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 6.00 p m, Sunday 3.00 p m; arrives Plymouth 10.10 p m, 5.20 p Returning leaves Plymouth daily except Sunday 5.25 a m, Sunday 10.00 a m, arrive Tarboro 9.45 a m and 12 20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11 30 a m. Returning leaves Clinton at 9.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 57 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 43 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 12 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6 00 a m, Selma 10 35 a m. Returning leave Selma 2 30 p m, Raleigh 4.40 p m, Durham 6 00 p m, Henderson 7.25 p m; Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.35 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12.40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11 20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
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THE NEW YORK
Weekly Herald.

ONLY ONE DOLLAR A YEAR!

During 1893 the WEEKLY HERALD will be without question the best and cheapest family journal published in America. It will be profusely illustrated by the best artists in the country, and will be a magazine of literature, art and news absolutely unrivaled in its excellence.

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will be graphically described and artistically pictured, while the great feature of the coming year's history, the

WORLD'S FAIR,

will be given particular attention. So complete will be the descriptions of everything connected with the great Exposition, and so true to the reality the many illustrations, that a perusal of the WEEKLY HERALD next summer will be almost as satisfactory as a visit to Chicago.

PRIZES EACH WEEK

will be awarded for the best original articles on agricultural subjects. Each issue will contain a page devoted to practical and scientific farming.

The Woman's Department will be unexcelled in practical suggestions to make the home more attractive.

Every week there will be a number of special articles on all topics of human interest. Among the novelists who will write stories for the WEEKLY HERALD are Jerome K. Jerome, Stepniak, Mrs. Grimwood, Edwin Arnold, John Strange Winter, Marie Corelli, Helen Mathers, Florence Warden, Hume Nisbet and Hamilton Aide.

Send for premium list Address,
JAMES GORDON BENNETT,
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WHISKEY And Opium Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 1044½ Whitehall St.

THE CINCINNATI BELL FOUNDRY CO. (LIMITED) SUCCESSORS TO THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM & CHIMES. Catalogue with 2000 testimonials. Prices and terms free.
Please mention this paper.

Some Good Rules.

In an exchange we find the following rules, which were very much enforced upon us when we were young, and we do not think they would injure the world to be practiced now a little more universally.

Never exaggerate.
Never betray a confidence.
Never wantonly frighten others.
Never neglect to call upon friends.
Never leave home with unkind words.
Never laugh at the misfortune of others.
Never give a promise which you do not fulfill.
Never send a present hoping for one in return.
Never speak much of your own performance.
Never fail to be punctual at the time appointed.
Never make yourself the hero of your own story.
Never pick the teeth or clean the nails in company.
Never fail to give a polite answer to a civil question.
Never question a servant or a child about family affairs.
Never present a gift, saying it is of no use to yourself.
Never read letters that you may find addressed to others.
Never fail, if a gentleman, of being polite and civil to ladies.
Never call attention to the features or form of any one present.
Never associate with bad company: have good company or none.
Never look over the shoulder of another who is reading or writing.
Never appear to notice a scar, deformity, or defect in any one present.
Never refer to a gift you have made or favor you have rendered.
Never arrest the attention of an acquaintance by a touch; speak to him.—*Exchange.*

To preserve a youthful appearance as long as possible, it is indispensable that the hair should retain its natural color and fullness. There is no preparation so effective as Ayer's Hair Vigor. It prevents baldness, and keeps the scalp clean, cool, and healthy.

How the Apostles Died.

From history and tradition we learn that all the apostles, except John, died unnatural and cruel deaths, as follows:

Peter was crucified in Rome with his head down, on a cross similar to that used in the execution of Jesus.
Andrew was bound to a cross, and left to die from exhaustion.
James the Great was beheaded by order of Herod at Jerusalem.
James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.
Philip was bound and hanged against a pillar.
Bartholomew was flayed to death by command of a barbarous king.
Matthew was killed with a halbred.
Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.
Simon was crucified after the manner of Jesus.
Mark was dragged through the streets of Alexandria until he expired.
Luke was hanged on an olive tree in Greece.
John died a natural death.
Paul was beheaded by command of Nero.
Judas hanged himself.
Barnabas was stoned to death by the Jews.—*Exchange.*

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

A mirror may reveal but cannot remedy the irregularity and want of beauty of a face which looks into it. It may suggest to us many things belonging to expression which we may by thoughtful attention remedy. But if we turn away from it to carelessness and forgetfulness, we shall see ourselves unimproved, as we return again and again. The word of God is a mirror to our souls, a mirror having transforming power over us. "And he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." "Beholding as in a glass the glory of God, we are changed into the same image, from glory to glory." This transforming law is well called "the law of liberty," or the law of deliverances. That is indeed a "perfect law" which can become to us "the law of liberty."—*Christian Inquirer.*

One of the best things that can happen to any man is to come into daily contact with other men who surpass him in scholarship, or in intellectual vigor, or in moral power, or in some other equally important particular. These examples of superiority are a constant reminder of his own defects and a constant stimulus to improvement.—*Nashville Christian Advocate.*

To obey God is liberty.—*Seneca.*

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart.—*Longfellow.*

In these days of disappointments it is a gratification to know that one can buy a bottle of Salvation Oil for 25 cents.

Be devoutly satisfied rather than devoutly solicitous.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, $500.

Study Topics.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Modern Missions and the Modern Church.

Jesus tells us (Luke 24: 47) that it behooved Christ to suffer and to rise from the dead, that repentance and remissions of sins should be preached in his name among all nations, "*beginning at Jerusalem.*" This last clause is the divine hyphen that makes our home and foreign work *one* work. It would be well if, in our missionary nomenclature, we followed the mind of Christ, and included our home and foreign work under the one conception of *missions*. For in the above statement our Lord makes all such work one. Modern Home Missions are related to Foreign Missions as effect is related to cause. In the apostolic church, however, the relation was as cause to effect. When the church life of the seventeenth century, which had become paralyzed by the formalism of worldliness, was quickened into spiritual life, under the revivals of Wesley and others, and sought expression in aggressive activity, the result was the modern Foreign Mission movement. This work abroad, reacting on the churches at home, organized a home mission movement. In the apostolic age, the Foreign Mission movement, which was the spirit of Christ's commission, "beginning at Jerusalem" (the church) extended to Judeah, (State Missions), then to Samaria, (Home Missions), and then to the uttermost parts of the earth, (Foreign Missions), Acts 1: 8. The interests of Home and Foreign Missions are, therefore, one, i. e. the interest of one is the interest of the other. It will not do, then, to plead the demands of the work at home as an excuse for not doing all we can for the work abroad. The more the desire that repentance and the remission of sins should be preached in his name among all nations, broadens our sympathies, enlarges our views, and shares our contributions, the more interested and devoted will we be to the work at home. Nothing has so enforced the claims of mission work at home and mission work abroad. A study of the activities of Home Mission work since 1792 confirms this statement: that the activity of Home Missions has been the greatest at those times when Foreign Mission efforts were the more earnest. This seems to be the order of things in the kingdom of Christ.

When we come to estimate the benefits of foreign work we find the effects of this work upon the churches at home is beyond all calculation. Mission work is but the expansion of the work of the church at home. Was not this true of Paul's missionary work? Did he not carry the work of the Antioch church to the limits of the Roman empire, as Peter did the work of the church at Jerusalem among the circumcised everywhere? Missions mean the publishing to the world of the truth Christ has revealed to the church, and in proportion as that faith is extended the churches endowment becomes enlarged and enriched, as an investment of capital bringing back the interest on its investment increases itself. The missionary movement is not something apart from the church. It is the church at work. Missions are not one thing and christianity something else. *Missions mean christianity.* The christianity of which Christ's church is the witness and propagator. How, then, is it possible for a church that is not a missionary church to be a New Testament christian church? Why should such a church live? How can it live as a church of Christ? Such a church is out of line with the divine purpose, as clearly as a plow would be out of line with the maker's purpose that was used for carrying the mail. But this makes another fact clear as sunlight, viz. a church that refuses to be a missionary church is committing suicide. If missions mean christianity, then, to be a non missionary is to be in opposition to the divine purpose. Will God bless any church that refuses to do his will? Christ was a missionary. Christians are to imitate Christ. Of such disciples Christ's churches are composed. Christ's church is, then, in the nature of the case a missionary church. As in the outset, missions were the necessary outcome of the church of Christ. So the history of the churches, for nearly nineteen centuries, has been this: that churches have been active, healthy, growing spiritual centers as they were actively and earnestly missionary. No home church is a spiritual, evangelizing church that is not interested in and working for the evangelization of the nations abroad. Do we need a proof of this? Then let such compare the growth of the "Missionary Baptists" (so called) with the *anti* mission Baptist churches. It has been truthfully said "that missions abroad are the strength and glory of the churches at home." The home church, therefore, must in loyalty to Christ and to her own vital interests be a missionary church. Either this or depletion, selfishness, extinction. Christ's view of the world and its needs must be the view of his churches. What was Christ's view? What is the view of your church and of mine? These are vital test questions, for the answer to them determines the claims of any church to being a church of Christ. A church may be as sound in faith as the epistle to the Romans, as loyal to the ordinances as Philip and the Eunuch, as orthodox as the Sanhedrim, and yet be as dead, spiritually, as Julius Cæsar. It is only as the Bride of Christ, the church sees as her divine Master sees, that she can feel as her Master felt, or be inspired by her Master's purpose. The spirit of missions must become the spirit of the church, because it is the spirit of the Christ who is her Head and her heart. Our mistake, as churches, has been, and it still is, to make our missionary work exceptional, or at least only occasional. Why our dependence upon missionary secretaries and agents? Because we are not trained to think and live, as christians, in the atmosphere of missions. Occasionally your pastor preaches a sermon *about* missions, but the spirit of missions is often not in the preacher, and hence, not in his sermon. You have an occasional missionary meeting, but it lacks interest and power, and hence has no grip on the church. The New Testament is a *manual of missions.* It can't be preached and not emphasize missions. Its motto about the Cross is, "Christ for the world, and the world for Christ." Think of the large amount of the New Testament that deals with missions! This divine word does not fix our gaze on heaven one quarter as much as you are told, or as you sing. It points us to a perishing world as our field of labor, and up to Christ as our guide and Master in this world-wide work. It is not *ourselves*, but our Lord and our neighbors that it bids us live and labor for.

If we, as churches, were touched and thrilled with Christ's view and passion for a perishing world, we would not keep our best sons and daughters at home for pastors of our churches and as teachers for our schools. No, we would send out our Pauls and Barnabases from our Antiochs, and then keep in living, loving touch with them, and thus get far more good from them, as churches at home than we do now by keeping them here. Could William Carey have done for the churches of England and the world by staying at home what he did by going abroad? Could Dr. Yates have done for the churches of North Carolina, had he been kept at home by one of your churches, what he has done for your churches, for the churches of the South and for the churches elsewhere by his great work in China? Multiply these influences upon our home churches by the influences of all the glorious spirits that have gone forth to the foreign fields! Their lives have been laid down for Christ. Have they been lost? Is the water lifted by the sun from the ocean and borne away by the clouds and poured down on other lands and gathered in the harvests of fields and orchards, lost? Has the influence of your Yates and your missionaries taken from you and sent abroad been lost to your State? Before you answer, ask God for his record of the influence of these men and women on the churches of your old North State and the South. Oh, that we might have our hearts so opened to the spirit of missions that it should consecrate our gifts into the means of divine power for evangelizing. Money is not "sanctified by the purpose for which it is used." We are not Jesuits. We are Baptists, and hence we believe in clean money as we do in clean hands and pure hearts for Christ's work. It is the motive that constrains the gift that sanctifies it. Money given unwillingly is as useless in the Lord's treasury as chips are useless in exchange for gold. Money tricked out of the world's pocket for missions, compared to the offerings of consecrated, Christ loving disciples, is as the offerings in the temple which our Lord compared to the *mites* of the poor widow.

Jesus Christ did not save his churches at the price of his blood that they should be collecting agencies to gather money from the world with which to advance his kingdom.

We are doing Christ's business, and he has nowhere intimated that in this work we are to take the world into partnership. My hope for a purer, more spiritual and consecrated church at home is, under God, to come from the reflex influence of the work of Foreign Missions. God must be trusted. Christ must be followed. Hearts must be directed and consecrated by the Holy Spirit in effective Foreign Mission work. When this influence shall make us realize that our work at home must be done the same way. Then revivals will sweep our churches at home as mighty rushing winds from heaven.

F. M. Ellis.

Baltimore, Jan. 5, 1893.

CONSUMPTION
in its
early stages
can be cured
by the prompt
use of
Ayer's Cherry Pectoral
It soothes
the inflamed tissues,
aids expectoration,
and hastens
recovery.
Dr. J. C. Ayer & Co.
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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an intersting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

DOUBLE Breech-Loader $7.50. RIFLES $2.50 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 108 Main St., Cincinnati, O.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.
Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.
Leaves Franklinton at 8:00 p m, 8:00 p m, and 9:20 a m.
Arrives at Louisburg at 6:40 a m, 6:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
Wm. SMITH, Superintendent.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect November 27, 1892.

NORTH BOUND.	No. 2. Daily.	No. 4. Daily.	No. 12. Mixed. Daily Ex Sunday.
Lv Wilmington	5 40 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6.40 a m
Lv Climax	.....	.....	8.38 a m
Ar Greensboro	.....	.....	9.20 a m

		No 16 Mixed. Daily ex Sunday	No 18 Mixed. Daily ex Sunday.
Lv Greensboro		11.00 a m	5.00 p m
Lv Stokesdale		12.2[illegible] a m	6.15 p m
Ar Madison		1.10 a m	7.05 p m

SOUTH BOUND.	No. 1. Daily.	No. 9. Daily.	No. 11. Mixed. Daily Ex Sunday.
Lv Mt. Airy	12.00 noon		.....
Lv Rural Hall	1.22 p m		.....
Ar N & W Jun			.....
Walnut Cove	1.32 p m		.....
Lv N & W Jun	2.30 p m		.....
Walnut Cove			.....
Lv Stokesdale	2.37 p m		.....
Ar Greensboro	3.40 p m		.....
Lv Greensboro	3.45 p m		.....
Lv Climax	4.13 p m		.....
Lv Sanford	6.00 p m		.....
Ar Fayetteville	7.30 p m		.....
Lv Fayetteville	7.45 p m		.....
Ar Wilmington	11.00 p m		.....
Lv Fayetteville		7 47 p m	.....
Lv Hope Mills		8 05 p m	.....
Lv Red Springs		8 40 p m	.....
Lv Maxton		9 20 p m	.....
Ar Bennettsville		10 15 p m	.....
Lv Greensboro			3 05 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

		No 18 Mixed. Daily ex Sunday	No 17 Mixed. Daily ex Sunday
Lv Madison		1 50 p m	8 00 p m
Lv Stokesdale		5 08 p m	8 50 p m
Ar Greensboro		4 45 p m	10 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Bennettsville and all points south [illegible] will arrive at Raleigh at 11 [illegible] a m, and leave in Raleigh [illegible] reach home [illegible]

Ample time for breakfast [illegible] ettesville, and dinner at Walnut [illegible]

W. A. [illegible] Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Rev. J. A. Hoyle.

Dear Bro. Bailey:—On the 8th of December, 1892, we moved from Iron Station, Lincoln county, to Maiden, Catawba county. We have only been here a little over one month, but so far we are well pleased with our new home. The people here are very kind to us.

Our mission church here is moving on very well. At our last meeting we received fourteen by letter. One of this number is Elder E. S. Wisnant, formerly of Burke county.

Our Sunday-school is in a good, working condition. Bro. Wisnant was elected superintendent last Sunday. Bro. A. B. Erwin, who served us last year, resigned at the close of the year. Bro. Ervin made us a good superintendent, but prefers to teach a class. The average attendance averages from seventy to eighty.

We still owe a small debt on our house, and are trying very hard to raise the money to pay the debt. I am not going to ask the brethren to read this to help us, as we think we can get through without appealing to brethren at a distance.

But, dear brethren and sisters (you who read this), let me appeal to you in behalf of Newton Baptist church. Newton is the county seat of Catawba county, and we have had an organization of a few faithful brethren and sisters for eight or ten years without a house of worship. They now have a nice, brick house, though not finished nor paid for. With a little money they can finish the house or get it so they can occupy it. They only have about twenty members, mostly women—only three or four male members. They cannot pay this debt, and finish the building. Now let me say I am neither the pastor nor a member of this church, nor has any person asked me to write this appeal to the Baptists of North Carolina. So you see, brethren, I am only interested in the cause of my Lord, as you all are. When you read this, and then go to your good houses of worship, will you please take a collection for Newton church and send it to Bro. George W. Cochran, Newton, N. C. If you will do this, you will feel good over it, and you will cause Bro. Cochran and the rest of the membership in Newton to rejoice.

The Union Meeting of the South Fork Association will meet with the church at Macedonia on Friday before the fifth Sunday in this month. Brethren coming by rail will please notify me at once, and conveyance will meet them at Maiden on the Chester and Lenoir Narrow Gauge, or at Iron Station on the C. C. Road on Friday morning, if they will write to Bro. J. Mullen, Derr, N. C.

May the Lord's blessings rest upon the RECORDER and all its readers.

Fraternally, J. A. HOYLE.
Maiden, Jan. 13, 1893.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Substantial Tokens of Esteem.

Bro. Editor:—One night not long ago, while sitting at home before a blazing fire, we heard a confused murmur of voices and approaching footsteps. The query arose in our minds, what evil have we done that our home should thus be invaded at night? One of the number, as spokesman for the rest, told the object of their visit and this fierce encounter thus:

"Reverend Sir: Your friends in Polkton on this cold December night, braving the frozen wind and furious snow, have brought you these substantial tokens of their esteem."

Then we knew they were indeed a band of christian robbers, who had robbed themselves of good things to pile them upon our table. It was in truth a band of christian men and women composed of Methodists, Presbyterians and Baptists, who had come through the cold and bitter weather to cheer me and mine, and they did it handsomely.

Kind friends, we desire to assure you that we appreciate most highly this manifestation of your love and sympathy. The Lord bless you all for remembering in this tender and affectionate way one of his humble servants. God grant that we may serve you more faithfully and be used as an instrument in his hand to do you good, and in his name carry spiritual food to your homes. Deeds, like these, 'come like benedictions from the skies, cheer the minister's heart and nerve his arm for more faithful and energetic work. The friendship, love and confidence of his congregation, the preacher esteems among his most valued earthly possessions. Gratefully, C. H. MARTIN.

Letter from Rev. C. N. Donaldson.

Dear Bro. Bailey:—I am just up from a long spell of typhoid fever, prostrating me for six weeks. I was near the portal of death, but as the result of superior medical attention, kind nursing, and especially the prayers of God's children, I am spared—I hope for the purpose of a nobler and more consecrated life for Christ. Many were the letters of sympathy and brotherly love received during my long illness, for which I am sincerely grateful. One knows not how many friends he has, till affliction and sorrow comes upon him.

I regret much not being able to attend the Convention at Raleigh, but the next best thing was the reading of your excellent reports of its doings in the RECORDER. I regard the work you are doing for the Baptist cause in North Carolina as second to none in the State.

The feeble condition of my health necessitated my giving up pastoral work for a time. I have reluctantly resigned my churches, and am now without a pastorate. We know not our future, but our Father will guide and provide. Precious promise is this: "Commit thy way unto the Lord and he will direct thy steps. Trust also in him and he will bring it to pass."

I shall ever cherish pleasant memories of many noble brethren and friends whom I have known and learned to love during my ministry among the churches of Eastern North Carolina. May God's rich blessings ever abide upon them.

Wishing you a prosperous new year,
I am yours, C. N. DONALDSON.
Norfolk, Va.

P. S. I am now fast improving, and hope in a couple of weeks to be able to resume work. C. N. D.

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church at Rockahock on Friday before the fifth Lord's day in January. Introductory sermon Rev. Josiah Elliott; alternate, Rev. C. J. Jones. Missionary sermon by Rev. W. B. Waff; alternate, Rev. A. W. Burfoot.

The following are subjects for discussion:

1. What are the duties of a pastor to his churches, and the communities in which he labors? Lycurgus Hofler and Josiah Elliott.

2. Our Orphanage work, and what are our duties to the orphans there? J. M. Forehand and C. J. Woodson.

3. Our mission work in Africa, and should we enlarge our work there? continued from last meeting. W. W. Knight and W. B. Waff. Jos. T. WAFF, *Clerk.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time; correspondence and printing to correct them.]

State Missions—Prof W L Poteat, Wake Forest, $5 00; Prof C E Brewer, ditto, 5.00; R G Taylor, 5 00; J C King, 1.00; J J Edwards, 1.00. Total, 17.00. Previously reported, 353.93. Total this year, 370.93.

Foreign Missions—W M S, Wake Forest ch, Central, Japan, $51 26; Mrs W L Poteat, Cen Fund, 5.00; Sunbeams, Wake Forest ch, Central, Japan. 13.20; S S Mis Society, Bethel ch, Atlantic, Cen Fund, 5.00; Sunbeams, Sawyer's Creek ch, Chowan, 5.00; W M S, Ahoskie ch, W Chowan, Japan, 2 50; Miss Louea Poindexter, Enon Sunbeams, Cen Fund, 2.65; Miss Alice Conrad, ditto, ditto, 1.60; Enon Sunbeams, 1.83; Reynoldson ch, Chowan, Japan, 3.00; Infant Class, Shelby S S, King's Mountain, Japan, 4 80; W M S, Fair Bluff ch, Japan, 3.50; Rutherfordton ch, Green River, 7.95; Mt Airy ch, Pilot Mountain, 3.79; S S, Yanceyville ch, Beulah, Japan, 5.00; W M S, First ch, Durham, Mt Zion, Japan, 12.75; Ebenezer ch, Chowan, 5.67; W M S, Tabernacle ch, Raleigh, 4.65; Hermon ch, Eastern, 2.00. Total, 141.15. Previously reported, 312.69. Total this year, 453.84.

Home Missions—S S Mis Soc, Bethel ch, Atlantic, Cent Fund, $5.00; Sunbeams, Sawyer's Creek church, Chowan, 5.00; Reynoldson church, ditto, Colored Institutes, 1.00; Beulah ch, ditto, ditto, 1.00; Burlington ch, Mt Zion, 2.66; Marion ch, Green River, 2.75; Stovall ch, Flat River, 4.30. Total, 21.71. Previously reported, 212.14. Total this year, 233.85.

Education—Albemarle ch, Stanly, $3.00; Rev D W Herring, 25.15; Prof J B Carlyle, 5.00. Total, 33.15. Previously reported, 259 43. Total this year, 292.58.

Orphanage—S S, Mt Tabor ch, W Chowan, Christmas offering, $5.00; Burlington ch, Mt Zion, 2.65; Hermon ch, Eastern, 1 00. Total, 8.65. Previously reported, 150.02. Total this year, 158.67. J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan 14, 1893.

General Benjamin F. Butler died in Washington last Wednesday morning of heart failure, superinduced by pneumonia.

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Land Sale.

By virtue of a judgment of the Superior Court of Wake county made in special proceedings in the cause entitled S. C. Vann, et al., ex parte appointing the undersigned commissioner for the purpose, I will sell at public auction, to the highest bidder, in the town of Forestville, on the third day of February, 1893, at 11 o'clock a. m. all the lands belonging to the heirs and devisees of the late Dr. A. R. Vann, lying near the said town of Forestville, adjoining the lands of the heirs-at-law of the late W. D. Jones, J. R. Dunn, and others, containing two hundred and forty-four (244) acres, more or less. Land will be sold in tracts to suit purchasers.

Terms of sale—One-third cash, balance in twelve months, with interest from day of sale at eight per cent. Title retained till purchase money is paid in full. N. Y. GULLEY,
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Notice.

Having qualified as Executor of Dr. A. R. Vann deceased, all persons having claims against his estate are hereby notified to present the same to me for settlement on or before the first day of December, 1893, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate settlement.

H. C. VANN,
Exr. of Dr. A. R. Vann, dec'd.
N. Y. GULLEY, Attorney.
Franklinton, N. C., Nov. 26, 1892

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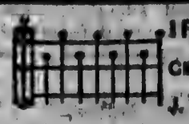

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Vacuum Oil Company, Rochester, N. Y.

From Rev. W. J. Sholar, Brooklyn, N. Y.

My Dear Brother:—I am glad that you sent a postal reminding me of neglected duty, and I enclose my subscription to the RECORDER for another year. Among the number of religious papers that come to my study, none is read more eagerly than the RECORDER. It is the one link that binds me to the old State of my nativity, and keeps aglow the love for her people and her staunch old Baptist churches.

Amid the rush and interminable din of this already big and rapidly growing city, where every sort of creed and ism finds expounders and votaries, and where the nerves and brain and muscle of the preacher are kept at high tension night and day, week in and week out, while breasting the waves of vice and corruption and irreligion and Sabbath desecration that wait not the coming of darkness to show their brazen hands, but works assiduously under the glowing sun as well as at the fall of night—amid these, I say, the heart of a Tar Heel often yearns for the calm and peace of the City of Oaks, or the soothing balm of dear old Fayetteville.

The new year opens gladsomely for this scribe and the church he serves. The Santa Claus who brought rich gifts to our Sunday-school at Christmas, remembered the pastor with a beautiful gold Waltham watch in addition to other useful presents. One class of young ladies in our school gave a bountiful Christmas dinner to forty poor children, who otherwise would have had no turkey. One street waif was heard to remark in no delicate whisper, "Um! got stuffin in it, golly!" Our school has a total membership of 450 with an average attendance of 360, while the membership of the church is but 304. It isn't often that a Sunday-school outnumbers the church. That doesn't include the sixty and more who are in the Swedish department of the school.

A NOTE OR TWO.

Brooklyn's board of alderman and the county supervisors have been indicted by the grand jury. Why? Columbus day extravagance. Look at the figures:

$6,000 was paid for a grand stand that did not cost $1,000, and all of the lumber was given back to the builder.

$2,000 was paid for the *use* of some decorations on the city hall for one day. Total value of said decorations, $500.

$675 was paid for ushers for the grand-stand for one day.

$1,289 was paid for lunches for the poor aldermen on the same day.

More than $16,000 was paid for music.

The Rev. A. C Dixon, on the first Sunday afternoon of the new year, began services in a down town opera house. It is hoped that non-church goers may be reached in this way.

Over against this effort, Mr. Robert Ingersoll lectured last Sunday night in a Brooklyn opera house to a full house at seventy-five cents per head. It would be interesting to know how many christians in that audience, and there were there—would have given twenty five cents to help Dr. Dixon's crusade.

On Jan. 17 and 19 a dual centenary conference is to be held in New York and Brooklyn under the auspices of the Baptist Missionary Union. A number of noted speakers are on the program, not the least of whom are Rev. Drs. John A. Broadus and A. C. Dixon.

With best wishes to the friends in the State and to the RECORDER for '93. I am at home always to those from Carolina who happen to be this way.

WM. JESSUP SHOLAR.

Brooklyn, N. Y., 596 Lorimer St.

On account of inauguration of Gov. Carr, the Richmond & Danville Railroad Co., will sell tickets from points on its lines in North Carolina to Raleigh and return at greatly reduced rates for the round trip.

Military companies, in uniform, twenty-five or more persons on one ticket, in each direction, will be sold tickets at rate of one first-class fare for the round-trip. Tickets will be sold January 16th to 19th, inclusive, limited to return until the 21st. The following round trip rates will govern for civilians from points named, rates from intermediate points in same proportion, viz: Charlotte, $6.55; Durham, 1.50; Greensboro, 3.95; Goldsboro, 2.50; Marion, 8.35; Rural Hall, 5.30; Selma, 1.50; Winston-Salem 4.90; Lincolnton, 7.35.

Senator John E. Kenna of West Virginia died of heart disease in Washington City last Wednesday. Mr. Kenna was born in 1848, and was consequently only forty-five years of age. He was the youngest man in the U. S. Senate.

NEWS OF THE WEEK.

State News.

The French Broad river was frozen over last week for the first time in years.

Spruce Bros., well-known merchants of Washington, Beaufort county, have made an assignment. Liabilities $35,000.

At Saratoga, Wilson county, recently Ad. Amison shot and killed Frank Howard. The trouble grew out of a harness trade.

A freight train was wrecked four miles south of Halifax recently. Willis Fergerson was killed. Seventeen cars were smashed.

Maj. J. W. Wilson, chairman of the Railroad Commission, was on last Wednesday re-elected Commissioner by the Legislature for a full term of six years.

The sixth annual fair of the East Carolina Fish, Oyster, Game and Industrial Association will be held in Newbern during the week beginning February 20th.

The Morehead City *News* reports that Messrs. Alex Lewis, Charles Willis and Rowland Phillips recently caught ten thousand pounds of fish at a single drop of their nets.

Mr. Frank Thornton, the leading dry-goods merchant of Fayetteville, and one of the largest merchants in the State, has made an assignment. The reported liabilities are $225,000; assets $200,000.

During a quarrel in a bar-room in Newbern, on the 3d inst., John H. Thomas, colored, struck James Monjohn, colored, on the head with a billiard cue, fracturing his skull. Monjohn died, and Thomas is in jail.

The State supreme court has decided that a telegraph company is responsible for damages sustained from mistakes in sending a message, and that a stipulation against such liability unless the message is repeated is null and void.

Geo. W. Sexton, shot and killed Mack Richardson, near Essex recently. Richardson and a man named Shearin got into a fight. Sexton undertook to separate them, when Richardson turned upon and began to cut him. Sexton then fired with the result stated.

Near Gastonia recently, a colored boy gave Wade Millen, aged twelve years, a torpedo. The latter it seems, not knowing the danger, placed the torpedo on the track, and began beating it with a stone. It exploded and drove a fragment of the tin into the boys neck, severing the windpipe and the jugular vein. Death resulted in a few minutes.

A Detroit Miracle.

A GREAT TRIUMPH FOR MEDICAL SCIENCE.

PARTICULARS OF ONE OF THE MOST REMARKABLE CURES ON RECORD DESCRIBED BY THE DETROIT NEWS—A STORY WORTH A CAREFUL PERUSAL.

(*Detroit Evening News.*)

A case has just come to light here, the particulars of which are published in the *Evening News*, which will be read with considerable interest, as it records the remarkable achievement of a medical discovery, which has already won great and enduring fame. The story is told by the *News* as follows:—

The following paragraph, which appeared in the *News* a short time ago, furnished the basis of this information—a case that was so wonderfully remarkable that it demanded further explanation. It is of sufficient importance to the *News'* readers to report it to them fully. It was so important then that it attracted considerable attention at the time. The following is the paragraph in question:

"C. B. Northrop, for twenty-eight years one of the best known merchants on Woodward avenue, who was supposed to be dying last spring of locomotor ataxia, or creeping paralysis, has secured a new lease of life and returned to work at his store. The disease has always been supposed to be incurable, but Mr. Northrop's condition has greatly improved, and it looks now as if the grave would be cheated of its prey."

Since that time Mr. Northrop has steadily improved, not only in looks, but in condition, till he has regained his old time strength.

It has been hinted to the writer of this article, who was acquainted with Mr. Northrop, that this miraculous change had been wrought by a very simple remedy called Dr. Williams' Pink Pills for Pale People. When asked about it Mr. Northrop fully verified the statement, and not only so, but he had taken pains to inform any one who was suffering in a similar manner when he heard of any such case. Mr. Northrop was enthusiastic at the result in his own case of Dr. Williams' Pink Pills. It was a remedy that he had heard of after he had tried everything he could hope to give him relief. He had been in the care of the best physicians who did all they could to alleviate this terrible malady, but without any avail. He had given up hope, when a friend in Lockport, N. Y., wrote him of the case of a person there who had been cured in similar circumstances by Dr. Williams' Pink Pills for Pale People. The person cured at Lockport had obtained his information respecting Dr. Williams' Pink Pills from an article published in the Hamilton, Ont., *Times*. The case was called "The Hamilton Miracle," and told the story of a man in that city who, after almost incredible suffering, was pronounced by the most eminent physicians to be incurable and permanently disabled. He had spent hundreds of dollars in all sorts of treatment and appliances only to be told in the end that there was no hope for him, and that cure was impossible. The person alluded to (Mr. John Marshall, of 35 Little William St., Hamilton, Ont.,) was a member of the Royal Templars of Temperance, and after having been pronounced permanently disabled and incurable by the physicians, was paid the $1,000 insurance disability provided by the order for its members in such cases. For years Mr. Marshall had been utterly helpless, and he was barely able to drag himself around the house with the aid of crutches. His agonies were almost unbearable and his life was a burden to him, when at last relief came. Some months after he had been paid the disability claim, he heard of Dr. Williams' Pink Pills and was induced to try them. The result was miraculous; almost from the outset an improvement was noticed, and in a few months the man whom medical experts had said was incurable, was going about the city healthier and stronger than before. Mr. Marshall was so well known in Hamilton that all the city newspapers wrote up his wonderful recovery in detail, and it was thus as before stated, that Mr. Northrop came into possession of the information that led to his equally marvelous recovery. One could scarcely conceive a case more hopeless than that of Mr. Northrop. His injury came about in this way: One day nearly four years ago, he stumbled and fell the complete length of a steep flight of stairs which were at the rear of his store. His head and spine were severely injured. He was picked up and taken to his home. Creeping paralysis very soon developed itself, and in spite of the most strenuous efforts of friends and physicians the terrible affliction fastened itself upon him. For nearly two years he was perfectly helpless. He could do nothing to support his strength in the least effort. He had to be wheeled about in an invalid's chair. He was weak, pale and fast sinking when this timely information came that veritably snatched his life from the jaws of death. Those, who at that time saw a feeble old man wheeled into his store on an invalid's chair, would not recognize the man now, as so great is the change that Dr. Williams' Pink Pills have wrought. When Mr. Northrop learned of the remedy that had cured Mr. Marshall in Hamilton, and the person in Lockport, he procured a supply of Dr. Williams' Pink Pills through Messrs. Bassett & L'Hommedieu 95 Woodward avenue, and from the outset found an improvement. He faithfully adhered to the use of the remedy until now he is completely restored. Mr. Northrop declares that there can be no doubt as to Pink Pills being the cause of his restoration to health, as all other remedies and medical treatment left him in a condition rapidly going from bad to worse, until at last it was declared there was no hope for him and he was pronounced incurable. He was in this terrible condition when he began to use Dr. Williams' Pink Pills, and they have restored him to health.

Mr. Northrop was asked what was claimed for this wonderful remedy, and replied that he understood the proprietors claim it to be a blood builder and nerve restorer, supplying in a condensed form all the elements necessary to enrich the blood, restore the shattered nerves and drive out disease. It is claimed by the proprietors that Pink Pills will cure paralysis, rheumatism, sciatica, palpitation of the heart, headache, and all diseases peculiar to females, loss of appetite, dizziness, sleeplessness, loss of memory, and all diseases arising from overwork, mental worry, loss of vital force, etc.

"I want to say," said Mr. Northrop, "that I don't have much faith in patent medicines, but I cannot say too much in praise of Dr. Williams' Pink Pills. The proprietors, however, claim that they are not a patent medicine in the sense in which that term is used, but a highly scientific preparation, the result of years of careful study and experiment on the part of the proprietors, and the pills were successfully used in private practice for years before being placed for general sale. Mr. Northrop declares that he is a living example that there is nothing to equal these pills as a cure for nerve diseases. On inquiry the writer found that these pills were manufactured by Dr. Williams' Medicine Co., Schenectady, N. Y., and Brockville, Ont., and the pills are sold in boxes (never in bulk by the hundred) at 50 cents a box, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., from either above addresses. The price at which these pills are sold makes a course of treatment with them comparatively inexpensive as compared with other remedies or medical treatment. This case is one of the most remarkable on record, and as it is one right here in Detroit, and not a thousand miles away, it can be easily verified. Mr. Northrop is very well known to the people in Detroit, and he says he is only too glad to testify of the marvelous good wrought in his case. He says he considers it his duty to help all who are similarly afflicted by any word he can say in behalf of the wonderful efficacy of Dr. Williams' Pink Pills. If any of the *News* readers want any further information, we feel sure Mr. Northrop would willingly oblige them, as he has the writer in relating these facts to him.

Warren Union.

This body will meet in Warrenton Thursday, Jan. 26th, 1893. Rev. John Mitchell will preach at 7 o'clock p. m.

Friday, 10 a. m.—Devotional exercises.

10:30 a. m.—Organization and reports.

11:15 a. m.—Baptist numbers and Baptist efficiency. J. S. Hardaway, W. B. Morton.

12 m.—Religious literature. W. R. Gwaltney, W. E. Bowers, W. S. Shaw.

1 p. m.—Relation of churches and pastors to the Centennial movement. R. VanDeventer, A. G. Willcox.

7 p. m.—Education. W. R. Gwaltney, W. E. Daniel.

8 p. m.—Woman's work. John Mitchell, N. B. Cobb.

Saturday, 10 a. m.—Devotional meeting.

10:30 a. m.—The fund for permanent missionary work. J. S. Hardaway, L. C. Perkinson.

11:30 a. m.—Baptist churches as evangelizing agencies. R. VanDeventer, A. G. Willcox.

12:30 p. m.—The Baptist Orphanage. J. H. Mills, T. M. Allen.

1:15 p. m.—The relation of the church to the Sunday school. W. B. Morton, T. M. Pittman.

7 p. m.—A talk about Palestine. John Mitchell. T. J. TAYLOR.

The inauguration of Governor-elect Carr is to take place to-day, the 18th inst. Several military companies will be present and participate.

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MARRIED.

COLLINS—WELCH—On Dec. 20, 1892, in Holly Springs Baptist church, by Rev. W. S. Olive, Mr. James H. Collins and Miss Effie Welch, both of Wake county.

WILLSON—HOWARD—On Jan. 11, 1893, at the residence of the bride's father in Granville county, by Rev. C. A. Jenkens, Mr. C. T. Willson and Miss Jessie L. Howard.

UPCHURCH—PUGH—On Dec. 25, 1892, in the Baptist church at Holly Springs, N. C., by Rev. W. S. Olive, Mr. George Upchurch and Miss Eva Pugh, both of Holly Springs.

BAILEY—HONEYCUTT—On Jan. 4th, 1893, at the residence of the bride, in Wake county, N. C., by Rev. J. H. Hutchinson, Mr. C. A. Bailey and Miss Areminter Honeycutt, all of Wake county.

BENNETT—LASHLEE—On Jan. 11, 1893, in the Baptist church at New Hill, Wake county, N. C., by the pastor, Rev. J. M. Holleman, Mr. W. R. Bennett of Boykin, Va., and Miss Mattie V. Lashlee of New Hill, N. C.

DIED.

ROGERS—Mr. John T. Rogers of Creedmore, N. C., after a few days suffering from fever, died January 3d, 1893. He was in his twenty-ninth year, and full of zeal for his Master's cause. He leaves a wife and one little child. His funeral was preached at Pleasant Grove church, Wednesday, January 4th, by the writer. May God bless all his sorrowing relatives and friends, and grant us all a happy meeting with our dear departed brother.

J. H. LAMBERTH.

PRIDGEN—We chronicle with sadness the death of Bro. Matthew Pridgen, who has been for about fifty years a consistent member of the Baptist church. At the time of his death he was a member of French's Creek church, Bladen county, N. C. Bro. Pridgen lived to a ripe old age, being eighty-three years old. It can truthfully be said of him that his was a bright and shining light, such as would constrain others with whom he came in contact to glorify our Heavenly Father. The good which he did lives on. True after-sunset is frequently more beautiful than the sun itself.

M. C. WALTON.

Wilmington, N. C. Jan. 5, 1893.

YOPP—On Dec. 29th, Bro. F. V. B. Yopp died. He was one of the oldest citizens of Wilmington, being sixty-one years old. He joined the First Baptist church of this place twenty-seven years ago, and seven years ago when the Brooklyn church was organized he came to help the weaker side. He has been a very consistent and devoted brother, always interested in his church. He leaves a good wife and three grown children.

The deceased was a well-known mechanic, having followed the trade of a brick-mason and contractor during his life, with the exception of four years of the civil war. He enlisted in the Confederate army as a private in Co. F, Third N. C. State Troops, and was subsequently transferred to Co. G., Fifty-first Regiment as Lieutenant, in which capacity he served until the close of the war. He joined Cape Fear Lodge, No. 2, I. O. O. F., May 5th, 1857, and to the day of his death was a true and faithful Odd Fellow. At the time of his death he was the second oldest member of his Lodge.

J. T. JENKINS.

Wilmington, N. C.

FOWLER—Another good woman, devoted christian, faithful wife, watchful mother and kind neighbor, has gone to her rest. Mrs. Mary Victoria Fowler, wife of Mr. M. B. Fowler of Sampson county, passed from this life to the realms beyond on Dec. 21st, 1892. Her disease was pneumonia and pleurisy. She had been a great sufferer all her life, and bore her suffering as only christians can. She was forty-eight years and ten days old at the time of her death. She had been a faithful and consistent member of the Missionary Baptist church for nearly thirty-five years. Her [illegible] who said that she lived her religion.

She leaves a husband, two sons, two daughters an aged father, two brothers and three sisters to mourn their irreparable loss.

During her sickness she often spoke of dying, but would say that she was not afraid to die. Those who knew her best doubt not that beyond this veil of tears she wears a crown, where the cares of life are ended, and only the blest can dwell. Well may it be said of her that the world was made better by her having lived in it.

M. S.

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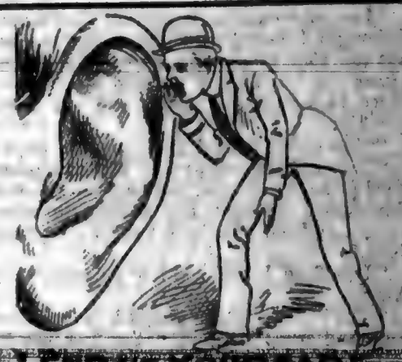

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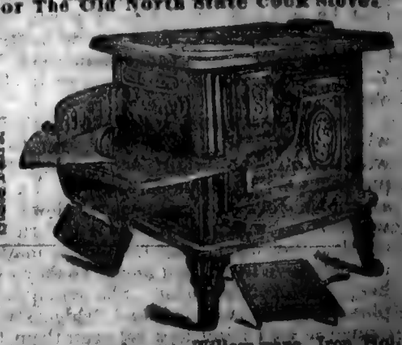

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The Home Circle.

It is Better to Live.

I have sometimes felt that the burden
Of life was too heavy to bear;
And have longed to lie down at the noontide
And rest and forget all my care;
But over my heart comes the message,
Repeated again and again—
"It is better to live and to suffer,
Than to die to be rid of the pain."

There is rest in the darkness of dying,
And end to the weary despair;
The grave holds sure peace and calm silence;
No sorrow nor pain can be there;
But perhaps in the struggle of living
Is a soul that has need of my care—
Some heart may be bearing a burden
That my hand may lighten or share.

'Twould be easy to say "I am weary,"
And lie down and give up the strife,
To suffer no more with the heartache
And sorrow I meet in this life;
But perhaps from my sorrow-swept heart strings
A melody sweet may be wrung,
And my lips, when they drank deep of suffering,
The tenderest songs may have sung.

'Tis so hard to be patient with living
When all the world is awry;
So wearisome waiting for pleasures
That will only come after we die;
But even through all my complaining
I can hear that undying refrain—
"It is better to live and to suffer,
Than to die to be rid of the pain."

I will live and be strong, and will suffer,
If need be, until I find rest,
When life and its trials are over,
Though never my life should be blest.
Though always the sun should be darkened
By the clouds that hang over my way,
I will trust that the light will be clearer
When at last I awake "in the day."

—Boston Globe.

Amy's New Year.

It was a very dainty volume in cream and gold that lay by Amy's plate on New Year's morning. A cluster of pansies exquisitely colored, adorned the cover, and under them in quaint lettering were the words, "For Thoughts." Inside, the leaves of thick, satiny paper bore name and date of each day of the year. A choice selection from some wise writer headed each page, while beneath was left an inviting space for the penning of Amy's own thoughts. The gift suited her exactly, and she glanced dreamily from its pure white pages to the pure white world outside her window. It all seems fair and new, suggestive of a fresh beginning. The leaf before her, "January 1st," bore the couplet:

Who giveth himself with his alms feeds three—
Himself, his suffering neighbor, and me.

And beneath it Amy wrote:

"I will try to be more generous this year than in the past—to give more."

Amy was not satisfied with writing it; she would have been glad to signalize her New Year's Day by some unusually generous deed, but no opportunity seemed to offer. In fact, Amy decided with a little sigh, her opportunities were always limited. "The Lift a Little" Mission Band would meet the next day, and how glad she would be to contribute something handsome to the box they wanted to send off! The girls had promised to give all they could, besides the sewing they were doing, but this first meeting after Christmas was sure to find them all with depleted purses. Certainly, her own was in that condition, and she saw no way to replenish it, though she thought of it often as the morning wore away. At noon her father remarked.

"I wonder what has become of Joe Cooper? I thought I would send him around to clean out the tool house and carriage shed this afternoon, but I could not find him."

An idea came to Amy, and she asked quickly:

"How much would you pay Joe, papa?"

"Two dollars, I suppose. That is a pretty good price, to be sure, but he does the work thoroughly without my having to stand around and tell him how I want everything done."

"I believe I could do it as well," said Amy.

"You?" Her father glanced at the dainty form and slender hands. "You look like it!"

"Oh, I didn't mean alone, of course," explained Amy. "I thought I might take Bridget out with me. She can hurry up her other work and help to do that for once."

"Help!" repeated Mr. Dean, with a laugh. "It would be a case of 'Me and Betsy killed the bear,' I fancy. Much obliged to you, Puss, but it isn't really necessary that it should be done to-day; it can wait for Joe."

"But I want to do it, persisted Amy. "I want to earn the money."

Her father laughed again, and protested that he did not "understand young ladies who were such reckless spendthrifts at Christmas and wonderful economists by New Year;" but, as usual, he left Amy to do as she pleased.

It must be confessed that Bridget's face, when the project was made known to her, was not quite so bright as Amy's, but she put aside her work, as directed; and a busy afternoon followed. Dusty windows were washed, cobwebs swept down and rubbish neatly piled up. Amy had a fire made in the old stove in the tool house, so they could keep comfortably warm. She was quick at planning and arranging, and Bridget strong-armed in executing, and between them they worked wonders—"did quite as well as Joe," Mr. Dean said when he inspected the place that evening. Amy was tired but happy as she lay on the sofa reading and resting with the precious two dollars safely tucked away. Bridget's face, however, had grown a little clouded as she glanced at the clock when she returned to the kitchen. There was a busy evening before her, and the next day would be freighted with some task that she must carry over.

A very bright and beautiful day that next one was. Amy thought she had never seen a more perfect winter morning, and she walked briskly down the street to the meeting. She seemed to carry some of the sunshine into the room with her, and the girls exclaimed in delight over her contribution:

"Why, this will finish out what we wanted for that muslin!"

"None of us brought so much as that this time. It's so hard to make one's money go far enough at Christmas. How did you manage to have so much left?"

Under the fire of laughing questions Amy told her story—modestly and prettily, indeed, but feeling well satisfied that it was worth telling. It was greeted with admiration:

"That was just lovely of you!"

"I wonder you ever thought of it!"

The murmur of applause was broken by Nan Harkley's clear voice recalling them to business.

"Contribution of two dollars," she said with pencil poised over her secretarial paper. "Well, shall I credit it to Amy Dean—or to Bridget?"

There was a moment's awkward silence, then one of the girls laughed uneasily, another murmered, rather weakly something about Bridget being "expected to work any way," and the rest ignored the question. All but Amy. She told herself that Nan Harkley had a way of saying disagreeable things, but that only related to the manner of the remark and did not touch the truth of the matter. She wore a very thoughtful face during the rest of the meeting, and when she went home she sought the kitchen:

"You helped me yesterday, Bridget? can't I help you some this afternoon?"

Bridget's face did brighten:

"Oh, never mind, Miss Amy! 'Twasn't nothing partic'lar yesterday afternoon, only that I was hopin' to get home a bit before supper to see Johnny. He's sick!"

Sure enough Wednesday was a day that usually held a spare hour for Bridget, and she looked forward to it longingly, its use all planned. Amy set her lips resolutely as she remembered.

"I'll help you with the dinner dishes, and you shall go this afternoon," she said.

The task was barely completed when she was summoned to the door. Joe Cooper stood there, the weather-beaten face under the old hat pleasantly expectant:

"I heard your father had a job for me, Miss Amy!"

"He was looking for you yesterday, but somebody else did it," answered Amy, reluctantly.

"Oh!" his face fell, and he turned slowly away. "Sorry I miss it."

"And poor Joe needed the work!" mused Amy as she watched him walk away with a disappointed air.

"I'm afraid Nan's question of who gave that money will be asked of a higher record than hers."

That night the little cream and gold volume held another entry:

"I will try to be *honest* this year. The old maxim about being just before one is generous means more than I thought."—*Kate W. Hamilton, in Forward.*

Our Congressman.

Our Congressman in his patriotic argument on the tariff question often becomes hoarse and his voice husky. Taylor's Cherokee Remedy of Sweet Gum and Mullein will relieve him and cure coughs, croup and consumption.

Some Clever Catches.

A young lady was once talking with a very young and very smart man, who was inclined to air his knowledge of the languages a little beyond what she felt that modesty required. She therefore said to him, with an air of deference to his superior attainments:

"You are a Latin scholar. I wish you would tell me how to pronounce the word 'so met-i-mes.'"

The youth, with an air of kindly patronage, replied: "I have not met the word in my Latin reading, but I should have no hesitation in saying that it should be pronounced 'so met i-mes'" (giving it in four syllables the accent on the second).

"Thank you for telling me," replied the girl, demurely. "I have always heard it pronounced *sometimes*, but if *you* say the other way, that must be right."

This is similar to the perhaps familiar catch of the pronunciation of "bac kac he," which will often surprise the uninitiated by proving to be only *back ache*. It also reminds one of a question printed some years since, as to the way of spelling "need"—to need bread. The average person will reply, "K n-e a-d, of course," but the answer will be "That is the way to spell *knead* dough, but not to *need* bread."

A young lady recently misled a family in a most heartless way. She remarked: "I had a letter to-day, and how do you imagine the little preposition 'to' was spelled?"

"Too," suggested mamma.

"Two," suggested papa.

"Tew," "Teu," "Tu," ventured various voices.

Lily, who was much engaged with her French lessons just then, suggested "tout," and Tom, in derision, improved upon that "tueue," declaring that *must* be right in order to rhyme with "queue."

"All wrong," exclaimed the young lady, when the alphabet and their ingenuity were well exhausted.

Just then Teddy, who had been soberly absorbed in his bread-and-honey, and who was in his first term at school and wrestling with the problem of words in two letters, raised his head, and with an air of decision and importance, gravely spelled, "T-o, to."

"Yes," cried the young lady, with a peal of laughter.—

"Why," exclaimed the others in dismayed chorus, "that is the right way to spell it!"

"Exactly," she replied; "and that is the way my correspondent spelled it. You do not suppose I correspond with persons who cannot even spell *to* correctly, do you?"—*Harper's Young People.*

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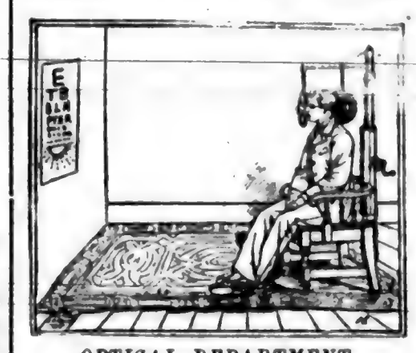

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Talks About Law—No. 10.

BY JUDGE R. W. WINSTON.

SOME DAMAGE CASES.

John William Smith, an Englishman, has written a favorite law book on the subject of contracts. In style it is simple and easy; but it is accurate, very clear and strong. One, not a lawyer, can do no better than to read it.

He says that if we except the law of real property and of crime and causes, then arising in the Court of Exchequer, the whole practice of our courts of common law may be distributed into two classes, *contracts* and *torts*. He then proceeds to treat of the former; while we will, in a modest way, consider some principles underlying the latter.

A tort is a civil wrong or injury. To speak generally, wherever there is a wrong, the law provides a remedy. The amount recovered is spoken of as damages.

Without seeking to classify, let us begin in the middle and illustrate by cases determined by our courts.

Dodson owned a dog that he considered valuable. One Mock, a neighbor, raised sheep and poultry. Dodson's dog sucked one of Mock's hen's eggs, and caught one of his sheep. Thereupon Mock shot and killed the dog. Dodson sued Mock for damages for killing the dog. Mock set up as a defence the facts above. But the court, Judge Gaston, said that it was no justification; and so Dodson recovered damages. The Judge remarked that "it is not denied that a dog may be of such a ferocious disposition or predatory habits as to render him a nuisance to the community, and if suffered to go at large, may be killed by any person."

But Judge Pearson, in a later case, questioned this last exposition of the law.

But in a case that occurred about the same time, the court held that if a man kill a dog that had destroyed two of his sheep and is prowling around to kill others, he is not answerable in damages. "It hath always been taken for the law, that a sheep stealing dog, found lurking about where sheep are kept, incurs the penalty of death."

Judge Pearson's review of Judge Gaston, no doubt, had much to do with the passage of our present statute, which makes the owner of a sheep-killing dog indictable, if he knows that the dog kills sheep, and then lets it run at large. So that this question is not at rest.

But the question of the right of a man to kill a chicken-eating sow is still an open one. In the year 1858, in New Hanover, Mr. Nixon was the owner of a fine brood of chickens. Mr. Morse owned a sow that had been known to eat one chicken and to chase another. One fine morning, Mr. Nixon saw the old sow prowling around near his fence, where his chickens usually ranged, and, his patience being threadbare, he shot and killed the sow.

Result: Morse sued him for damages. The Judge below charged the jury that if they believed the sow was of a predatory character and had the reputation of a chicken-eating hog, the defendant had the right to kill her.

Up went the case to the supreme court. Our highest court said that the superior court was in error. They say that the position that a chicken-eating hog is a public nuisance and can be killed by any one, would lead to monstrous consequences; and they further held that what's law for the dog is not law for the hog. At all events a new trial was granted.

Back went the case again. This time new evidence was offered. It appeared that the old sow was seen with Nixon's duck in its mouth. Nixon chased the sow. She dropped the duck. Then the sow "put out" after the duck again, and while in hot pursuit, Nixon shot and killed the pest.

Still the lower court, taking the case from Judge Pearson, charged the jury that the defendant was not warranted in killing the sow. This time the defendant appealed, and he got a new trial, and the case went back again; and the books do not say if the case ever ended. But the law was and is settled, and is this: The owner of the duck had a right to shoot and kill the sow, if it was necessary to do so, to protect the duck. The knowledge that the owner of the sow had of its bad qualities ought to have induced him to keep her up, and if she was killed, it was in consequence of his own default. "*Damnum absque injuria*," as the law Latin has it.

So much for dogs and hogs. But how about a vicious bull? In 1850, John Nixon's bull gored Joseph Cockerham's horse. Nixon was sued to recover damages. The court say that if Nixon knew that the bull was vicious and turned it loose, he was responsible for all damages that the bull did.

How about injuries sustained in passing over bad bridges and roads? Suppose that a wagon and team break through a bad county bridge and the team are drowned, and the wagon lost, who pays the bill? No one, at all.

But if it is a town or city bridge, you get full damages. The distinction is this: Towns and cities are granted unusual privileges about markets, and police and fires and other things, and so they must be very careful. Down in Newbern, last year, a gentleman fell on a side-walk and broke his arm. He sued the city and claimed that he fell because of the city's negligence in letting fish scales and slime stay on the side walk. The jury took this view, and he recovered five hundred dollars; which our court said, on appeal, was right.

How about horses running away because of unusual noises and sights, such as drums and fireworks? and how about injury to people from the discharge of fireworks?

Two neighbors in Boston, a few years ago, were celebrating with the Grant Club. Each stood in his own house. One shot Roman candles and the other sky rockets. The stick of one sky rocket accidentally put out the eye of the neighbor's boy. Suit for damages and damages recovered.

In Massachusetts and in New York, it is held, and North Carolina would no doubt so hold, that the whole business of exploding crackers on the streets on any day is unlawful.

In 1825 in this State, a boy beat a drum and caused a horse to run away, and the owner recovered damages.

But it is to be remembered that one has the right to pursue his usual and lawful occupation, in the usual way, and if a horse take fright and do damage, on account of it, the law gives no damages to the owner. Once upon a time a man's horse took fright at the elephant belonging to a circus, which was travelling along the highway. The horse ran and destroyed its owner's buggy. But the court said that an elephant had a right to the public road, and that if the elephant behaved himself and was properly driven, no damages were recoverable.

For example, if a military company were drilling, and it were necessary to beat the drum and play the fife, horses must not interfere. So if a horse is frightened and runs away because the railroad engine blows for the station or for any other necessary purpose, the owner can get no damages.

But if the railroad has its cars at an unusual and unnecessary place and thereby the horse is frightened and does damage, the owner has a good cause of action. For example, Dr. Hassell, one day in 1890, was going out of Williamston, riding in his buggy. A box-car was not in its usual or proper place, but projected two feet at a bridge at a public crossing. The Doctor's horse took fright, ran away, smashed the buggy and injured the Doctor. The jury gave him five hundred dollars damages, and our court said that it was right. So if the engine blows in order to frighten the horse, the railroad is liable.

Suppose that a farmer has cotton to ship. He carries it to the depot and leaves it, and says to the agent that he will get his bill of lading in a day or two, and, before he gets it and before he tells the agent where the cotton is to be sent, it is burned, whose loss is it? Not the railroad's, if they have used ordinary care in keeping it, for they are not yet common carriers. But, if the bill of lading is given out and the relation of common carrier exists, then the railroad would be responsible for the loss. This case has just occurred in our State.

Again, suppose that you have some fine hogs or poultry, and you go the city and engage to sell them for a fancy price. You put them on the railroad and ship them to the purchaser, and they are lost or destroyed, what damages do you get, the market value of the property, or the price at which you sold them? Well, this depends. If you have told the railroad that you have sold the property to be delivered at such a time and at such a price, and they fail to deliver as agreed, you recover, as damages, the amount that you were to be paid; but unless you make such a contract with the railroad, your damages would be the market price.

A very funny case occurred at Haw River in Alamance county a year or two ago. Several parties made up their minds that they would go and see the circus to be held at Hillsboro. So they went to Haw River and bought railroad tickets to Hillsboro. The trains came along, and being already full of passengers, gave Haw River the "go by."

The disappointed circus goers took the matter into court, where it was decided that the railroad must not only pay damages, but if it had notice of the unusually large crowd, and wilfully, negligently and carelessly failed to make provision by putting on additional coaches, the parties were entitled to punitive damages, and the railroad paid about seven hundred dollars, it was reported.

Let us see a moment what is meant by this word "punitive." Whenever, generally speaking, an injury is done to your person, in a wilful, careless and grossly negligent way, the law says that you may have not only compensatory damages, but that the guilty party must be made to suffer punishment for his bad conduct.

For example, if a railroad conductor unlawfully puts a passenger off the cars, and suit is brought against the company to recover damages for the act of the conductor, an important inquiry would be, How did the conductor deport himself in putting you off?

If he was careless and insulting and blunt in his manner, and did you more violence than was necessary, the company would have to pay vindictive or punitory damages. But if he behaved himself in a becoming manner, with no carelessness or malice or recklessness, the damages would be only enough to compensate you for your loss. Of course, if you were in the wrong, that is to say, had no ticket, or no proper ticket, or were behaving in such a way as to be a nuisance and were put off, you would get no damages.

A year or two ago, a man named Young sued the telegraph company to recover punitive damages. They had greatly wounded his sensibilities, he claimed, by not delivering a telegram in time, and he was not able to be present at the death bed of his wife.

The court said that if the company was really careless in delivering such a message, it was a case for punitive damages. But the funny part of the matter was that Young dropped his suit because the telegraph company, before the second trial, found out that Young had wife No. 2 living when wife No. 1 died. The jury would, no doubt, have thought that he had no sensibilities to hurt.

If a mill owner order an important piece of machinery and it does not come according to contract time, damages may be recovered; but not anticipated profits on the mill, if the machinery had arrived in time. These would be speculative damages. "A reasonable rent and insurance, during the period of suspension, in addition to supplying the defective parts of the machinery," would be the measure of damages, say the court in the leading case of Boyle *vs.* Reeder in 1st Iredell's Law.

In Moore county in 1879, Roberts and Cole were neighbors, and had a division fence which they agreed, should be kept up in this way: Roberts to repair his separate half, Cole his half. Cole failed to keep up his half, and stock ate up Roberts' crop. Suit for damages. What was the measure, think you? Profit on the crop if made? No. This would be speculative. It would be the cost of repairing the fence and such sum as would pay the damage done the crop when Roberts first discovered the injury. You see a man cannot "make" damages for himself. If he can prevent further loss, it is his duty to do so.

But we must conclude with a damage case for selling liquor to a minor. If a liquor seller do this, the boy's father or his guardian, if the father be dead, can sue the liquor seller, and by our statute he can recover, not only what damage the liquor has done the boy, but also damages by way of punishment, which shall not be less than twenty dollars in each case and may be five thousand dollars. In some States the law makes the liquor seller liable for all the injury that any drunken man does while drunk with that particular dealer's intoxicants. But we have no such statute in North Carolina.

Charity.

"Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Pet. 4: 8.

I. "ABOVE ALL THINGS."

Here "Charity," or christian love, is commended as the most important of all the christian graces. In 1 Cor. 13: 13, it is said: "Now abideth faith, hope, charity, these three; but the *greatest* of these is charity." No other christian graces can exist without love. No one can have "faith" or "hope" who does not love God. The christian life begins in love. It can grow and strengthen in no other soil but love. Love lifts us higher than any other grace. It allies us to God. It makes us like him: "God is Love." Therefore, we should put love and keep it "above all things."

II. "HAVE FERVENT CHARITY AMONG YOURSELVES."

"Fervent charity,"—glowing, sincere love, not only to God, but "among yourselves" as brethren.

Hundreds of times in the Bible christians are exhorted and commanded to love one another. But perhaps no command is more constantly and universally disregarded. It would be a difficult thing to find a church all of whose members really love each other. In how many churches could you find twenty members who sincerely love each other as christians because they are christians? There may be a kind of dead peace and lifeless harmony. There may be no open breaches or broils. They may meet and work together in a cold and heartless way. But there is no brotherly love to warm and cheer and sweeten their work and union.

But in many churches it is far worse than this. Coldness, unkindness, hatred, strife, has driven from many hearts all brotherly love; and members of the same church—brethren in Christ—are open enemies of each other. They work against each other. If in church work one proposes a measure, the other will oppose it. They go about like buzzards smelling for foul things to say against each other.

Instead of "having fervent charity among themselves," they are full of hatred; and are so living as to stab the cause of Christ, to give the lie to their own profession of faith, and to be stumbling blocks in the way of sinners.

The command, "have fervent charity among yourselves," implies that christians *can* and *ought* to love one another. If we are christians we have a new nature of love. "God is love," and we partake of his nature. Love is of God; hatred is of the devil. If we are God's children we must love. But says one, "I have enemies. They are doing me wrong. How can I love them?" If you are a christian you have love. Love is mighty. It can drive out hatred and conquor enemies.

Sigismund, a king of Poland, captured in war a number of enemies. He kept them alive. His friends reproached him because he did not destroy his enemies. "I have destroyed them," he said. "I have by kindness destroyed their enmity, and made them my loving friends."

Bro. Richard Peed, a deacon of Flat River Union Baptist church, Granville county, N. C., once had a neighbor who for some cause became his bitter enemy. This neighbor was prostrated by a long spell of sickness amid the severity of winter. His wife and children suffered for fire wood. Bro. Peed took his hands and wagons and cut and hauled wood all day for the sick man. He then cut it the proper lengths for the fire places, and piled it on the porch where his wife could easily get it. This man ever afterwards was Bro. Peed's warm friend. Love conquored him. If christians differ, they should conquor each other with love, and have "fervent charity among themselves."

III. "FOR CHARITY SHALL COVER A MULTITUDE OF SINS."

Charity is a broad, thick cover. It can hide a "multitude of sins." If we have love, we will not always be looking for faults in our brethren. If they have faults, we would rather not see them. But if we are obliged to see them, we will want to hide them if possible, hoping they will soon be given up.

All christians have faults. None are perfect. Perhaps all have a "besetting sin" that "easily overcomes them." Sam Jones says, "When God converted me he showed me what a miserable, vile sinner I am. Ever since then I have felt more like pitying other sinners than abusing them."

If fault-finding christians could just see their own many and great faults, it would make them more charitable towards the faults of their brethren, and they would rather hide them than expose them.

As no one is perfect, it is wrong to condemn a brother and say he is no christian because he has faults. Travelling on the train, I heard a preacher and a lawyer discussing christian character. The lawyer was puzzled by the fact that christians were so imperfect. The preacher said: "You must not judge christians alone by their faults; you must judge them by the general aim and trend of their lives. When you lawyers want to prove a man's character you ask the witness, 'Do you know—not the particular—but the *general* character of this man?' If his general character is good, he stands in court. So we should judge christians. They may have some faults, but they may have many virtues. They may be striving to diminish their faults and increase their virtues. If christians, this is their daily aim and desire. As far as it is wise, we should throw the mantle of charity over the faults of christians, and magnify their virtues.

It is better to be impeffect and conscious of it, and struggling against it, than to be satisfied with our own self righteousness. A brother may think himself to be good, much better than his brother. But while he boasts of his goodness, as the Pharisee, his despised brother may be praying, as the Publican, "God be merciful to be a sinner;" and may "go down justified rather than the other."

It would be easier to cover the faults of our brethren if we loved them more and knew them better. As a rule, the brother you dislike is not near as bad as you think he is. If you would let him explain his acts they would appear in a very different light. If you show him that he has wronged you, he will readily confess the wrong and beg forgiveness. If christians would deal thus with each other there would not be so many faults needing covering.

Love does hide a multitude of sins. Here is a father and mother. They have a wayward, reckless boy. He has plunged into degrading and ruinous sins. But his parents do not see many of his faults. Those they do see they would palliate or cover. Why? He is their boy. They love him.

If we are God's children, he loves us in spite of all our faults.

If parents can love a reckless boy—if God can love such sinners as we are—ought we not to love each other as brethren, in spite of faults, and because we are brethren?

In Psalms 32: 1, 2, God in mercy says to us if we are christians: "blessed is he whose trangression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

When we remember how much of sin and imperfection God has forgiven and covered in us, let us cherish that christian charity that will, as much as possible, hide the faults of our brethren.

O for more "charity" among brethren. "Charity suffereth long, and is kind; charity envieth not. Seeketh not her own; is not easily provoked, thinketh no evil. Beareth all things, believeth all things, hopeth all things, endureth all things."

J. A. STRADLEY.

Death's Doings in North Carolina.

Scarcely more than a year has passed since I left the home and friends in my native State, and already of those who have gone away, not to a land of heathen darkness, but to the land of eternal light and joy, the list is rapidly lengthening.

On that last Sunday morning when I parted from the loved friends at Moravian Falls, I stepped in to say good-bye to old Mrs. Spainhour and her daughter, Mrs. Hemphill. They had just moved into a new cottage where they hoped to spend together their declining years of widowhood. The old sister said to me, as I took her hand in parting, that she would never live to see me again. But almost the first letters brought news, not of her death, but of that of her daughter, Mrs. Hemphill. For nearly thirty years a widow, she had long lived among the good people of that community, in her quiet and unobtrusive way doing good to all around her, and filling a place in the little church which must now remain vacant.

Only a few mails came till one brought the news that her mother was gone, even as she said. Raised in that mountain country in the early days of the century, she lacked the advantages of education; but she was ever alive to its importance, and was careful that her children should have as much as circumstances would allow. Her influence on the educational interests of a large section was great, exerted through her children, several of whom have attained eminence as teachers, and all are helpers in every good word and work.

A little later came word that there was a vacant place in the circle of friends at Wake Forest; Prof. Beckwith had passed beyond mortal sight. He will be greatly missed from the College, where his scholarship won him the respect of the boys, his contagious enthusiasm made them zealous in their work in the class-room, while his noble character and his devoted piety won for him their sincere affection. Even more, his churches will miss him, for his preaching power and pastoral gifts eminently fitted him for the work of the ministry. I was expecting to hear that he had left the school-room to give his whole time to the ministry.

The months that followed brought word that numerous other homes were desolate at Wake Forest, and that among those who had gone out from that community of good people were Mrs. Wingate and Mrs. Royall, full of years and full of usefulness; Mr. Simmons, young, active and energetic; the Misses Fort, modest, pious, useful; Mrs. Gill, so recently gone to the new home now desolate.

Once more, the last mail tells me that two more of my special friends have gone to the better land. Away back in the later sixties, N. B. Cannaday took me with him to Forestville to spend a night in the home of Dr. Vann. In all the years that have followed, I have felt that I could always count him my friend, always ready to help according to the need. But now he is gone, and for me North Carolina is poorer, and one of the warmest friends and supporters of the College will no more be heard in its behalf.

But none of these deaths bring a feeling of deeper personal bereavement than that of A. T. Denny. Several years ago he revealed to me his impressions which I saw were leading him to the ministry. The last conversation I had with him revealed similar impressions which I thought would bring him to China. Both as boy and man, he was noted for his fidelity to his convictions of duty. Pious, earnest, zealous, faithful, I had hoped for him a long life of usefulness. But God is wiser than we; may he give us who remain zeal and fidelity proportioned to our responsibility.

G. W. GREENE.

The Bible.

Other books may fascinate the intellect; by this alone can you cleanse the heart.

They who cease to reverence God's written word lose one of the most elevating, one of the most comforting influences of human life.

Other books may make you learned, or eloquent, or subtle; this book alone can make you wise unto salvation.

Read your Bibles! Fill your whole souls with the thought of Christ, make of him not only a Redeemer, but a Brother; not only a Savior, but a Friend.

In other literatures may trickle here and there some shallow runnel from the "unemptiable fountain of wisdom," and even these, alas! turbid too often with human passions, fretted with human obstacles, and choked at last in morass or sand; but in this book, majestic and fathomless, flows a river of the water of life itself, proceeding out of the throne of God and the Lamb.—*Frederick W. Farrar.*

Never think that God's [illegible] denials. Hold on; hold fast; [illegible] tience is genius.—*Beecher.*

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HASTY ENTRANCE INTO THE MINISTRY.

It is becoming quite common now for men to rush hastily into the work of the ministry soon after their professed change of heart. This tendency is especially noticeable among modern evangelists. There seems to be a popular demand for something sensational, startling, in the line of preaching as well as in many other directions; and it seems that there is no dearth of those who would supply this demand. Hence we have "boy preachers," "drummer evangelists," cyclone evangelists, &c., &c. As hinted above, one rather striking peculiarity of those who bear such questionable titles as the above is that a good many of them have entered the ministry of the word, and appear before the public as full fledged preachers, very soon after their conversion, or *professed* conversion. The cities of this and other States have recently seen the advertisement of a popular lecture by a popular evangelist under the title of "From Bar-room to Pulpit."

In passing, let us ask this question: If one acquires reputation as a preacher of the gospel, is it the wise thing for him, on the strength of that reputation, to leave for the time his chosen (?) work and canvass the country as a lecturer for gain? If a minister has talent he certainly can command a support in his work—why should he leave it for gain?

The title of the above-mentioned lecture may strike some as "quite the thing," but we must confess that the reading of it, and the train of thought it awakened, have made an unpleasant impression upon us. Of course we are always glad to hear of the conversion of a bar keeper, or of one of his constant patrons;—but it is quite another thing to hear, in the next paper we peruse after his conversion, that he has entered the ministry and is posing as a preacher of the gospel. There is something, to us at least, in this near association of the bar-room with the pulpit that has a strong order of incongruity about it and does violence to our spiritual perception of the "fitness of things." We would not presume to limit God's grace or his mercy, and we know that his religion can so transform a man that the sot of to day is made the saint of to-morrow. Yet the Lord knew what he was about when he inspired Paul to say, "Let all things be done decently and in order;" and again, "Lay hands suddenly on no man." If there is any step that a man can take in this life, which demands earnest prayer, consideration, and deliberation, it is that of entering the ministry of God's holy word.

It is, in our judgment, not doing things decently and in order for a man to rush into the ministry almost before the filth of the gutter is washed from him; and he certainly needs to become better acquainted with his new associates and his spiritual environment before he is set up, or sets himself up, as a spiritual guide among them. The Scriptures certainly give no encouragement, by precept or example, to the plan of hastily entering the ministry, and which has become so marked in these latter days as that it amounts almost to a craze. Christ trained and taught his disciples carefully for over three years before they were sent forth as full-fledged preachers of his gospel. The conversion and work of Paul really form no exception to the rule; for while he began at once to testify, after his conversion, that "Jesus was the Christ," yet the Lord sent him into a significant retirement for three years before he entered fully the grand work that the Master had given him to do. Besides, Paul had studied theology under Gamaliel before the fuller light of the gospel dawned upon him. The Bible directs that not even deacons should be chosen or set apart for the work they are expected to do until they are *tried;* and how often have churches, presbyteries, &c., been forcibly reminded of the wisdom embodied in Paul's words previously quoted, "Lay hands suddenly on no man." The want of caution here has led to many troubles, church disturbances, scandals, etc.

Another reason why this sudden entrance into the ministry is not a wise thing, is found in the fact that age demands men who are capable of doing the work they *profess* to understand. Now, a newly converted man is called by good authority a "babe in Christ." Is a spiritual babe well calculated to act as a spiritual guide and instructor [illegible] of Christ? Is he a safe [illegible] for other babes in Christ? There are [illegible] men and women before him that need [illegible] of the word," can he give it? Some one may say, "But cannot God use the weak things of the world to confound the mighty?" Of course he can, and he does; but it does not follow that it is best for a preacher to be weak in his understanding of God's work; and we contend that the newly converted man is not prepared to preach God's word until he studies it. It is impossible for a babe in Christ to be as strong at his conversion as he becomes afterward; and until he has the strength that *some* experience in the christian warfare gives, we contend that he is not a judicious and competent spiritual guide for others. There would have been as much sense in Isaac delivering a lecture or homily to Abraham on Mt. Moriah on faith and obedience, as there is in the bar-keeper of yesterday attempting *from the pulpit* to-day to enlighten his hearers on christian life and christian living. It would be eminently proper for him, in an humbler sphere, to testify about what the Lord had done for his soul; but if the Lord needs him in the pulpit he will put him there in his own time and in his own way. If we know anything about a call to the ministry, we are profoundly convinced that the Lord is the best interpreter of his own commands, and he is usually in no hurry to appoint men as his embassadors who are fresh from the slums of vice. A man should well quit the songs of the bacchanal before he attempts to lead the songs of Zion; and he should know well how to pronounce the heavenly shibboleth before he attempts to pass the barriers that the Lord has placed between the novice in religion and the sacred work and functions of a preacher of his gospel.

As we have before intimated, this sudden exaltation of men from the slums of vice to the pulpit is partly to be accounted for by a morbid or unhealthy desire on the part of many to have something new or startling in the line of preaching. And we opine that a good deal of this sentiment is the result of gathering a large number of unconverted material in the churches. The time will come, says the apostle, when "they will not endure sound doctrine, but will heap to themselves teachers, having itching ears;" and that means they will tire of the old doctrine and multiply the number and variety of preachers or teachers. There are plenty of people that will go to hear a joke-cracking or cyclone evangelist that would not go to hear a man with the gifts of Paul who might come without any flourish of trumpets or parade of sensational names.

Let it be understood that these remarks do not apply exclusively to evangelists. Some of them are good and true men. The time has come, however, when our churches should use more care in calling for the ordination of untried men, and such a healthy public sentiment should be cultivated among christians as that the innovation spoken of would receive but little encouragement among us.

WE desire to call attention to a matter often overlooked by those who discuss this question, *pro* and *con*, and that is what may be called the "Incidental Bible proof that only *men* are called to preach the gospel." Of course we here refer to preaching publicly, before mixed assemblies, by those whom *God has called* to do the official work of preaching. In another sense it is the duty of all who know Christ to preach Christ, each, however, in his or her proper sphere of duty or action. Some may think that the incidental proof in the Scriptures that men only are called to preach is meagre, and, after all, not conclusive. But such evidence or proof, like circumstantial evidence before a human court, may be quite strong and convincing, and as such, deserves due consideration. Let us call attention, then, to some facts, true of New Testament history, and to passages that are found in God's word which furnish strong proof against the theory that it is scriptural for women to preach publicly or officially.

1. One strong fact in this direction is this: Christ did not include a woman among the twelve disciples whom he called, and whom he sent out to preach; nor was there a woman, so far as we know, among the seventy afterwards sent out with authority to preach. Let it be noticed also that Christ sent forth these his preachers two together into all the cities and places to which he expected to go. This teaches that the Lord endorses the plan of travelling preachers going *in pairs*. Would the Lord have countenanced a male and a female preacher journeying together to different places to preach his gospel? To say nothing of the current notions and customs of Eastern nations that existed during the Saviour's earthly ministry, we are free to admit that all the liberality (?) of a developed (?) christianity does not give room to endorse such a questionable method of propagating the truth.

2. We think that a New Testament call to preach the gospel is made directly by God, and is impressed forcibly upon the mind, heart and conscience of the one who is called. Do the women who persist in preaching claim to have such a call? As Baptists, we are opposed to this thing. It is passing strange that among the many thousands of pious, intelligent Baptist women of the South, and mostly of the North, there has not risen *one*, to our knowledge, that claims to have this experience. Would God call pious women of other denominations and pass ours by? Does not this state of things argue that the women who are preaching have called themselves, or that *they* have chosen the ministry, like one would law or medicine?

3. Again, let us notice the words found in 2 John 10, "If there come any unto you, and bring not this doctrine, receive *him* not into your house, neither bid *him* God-speed." Let the reader notice the words emphasized in the above sentence, and others we may quote from Scripture, and he will have a clearer conception of their force as bearing on this question. Here some may attempt to dodge the force of the passage by saying that writers cannot always be distinguishing between the sexes in writing any more than in speaking, and hence they use the masculine form for both. There is a little force in this reasoning; but still, as John spoke by inspiration, and the passage naturally produces the impression that he was writing of *male* preachers, we not only claim the natural interpretation, but *insist* on the discrimination that the passage makes between the sexes. By the way, is it in good taste for female preachers to travel alone in doing even a good work? We are pretty sure that each one of our brethren would prefer that it should be somebody else's mother, daughter, or wife, that thus bid defiance to a healthy public opinion by engaging alone in this work of a travelling preacher.

4. Again, notice Paul's words, Gal. 1: 9, "If any *man* preach any other gospel unto you than that ye have received, let *him* be accursed." In the preceding verse he pronounces the same anathema upon an angel from heaven, if *he* should dare preach any other gospel than the one they had already heard. Now we contend that if Paul had been taught by the Holy Spirit that women ought to preach, he seems here to have shown a strange oversight by sticking so persistently to the *masculine* gender.

5. A fifth proof can be found in the statement, (Acts 14: 23), as to what the Apostles Paul and Barnabas did on one of their missionary journeys. "And when they had ordained them elders in every church, and prayed, with fasting, they commended them unto the Lord," &c. Here the apostles ordained *men*, and not *women*, to do the official work of preaching the gospel. Some may try to dodge the force of this historical statement by saying that the word "elders" here may include some of both sexes. But everybody knows that elders here is in the *masculine* gender. Besides, we find Paul writing to Titus in Crete, and saying that he had left him there for the purpose, among other things, of ordaining "elders in every city;" and he immediately afterward gives such directions as to their qualifications as to prove beyond doubt that the word elders included men only, (see Titus 1: 5–9). This naturally leads us to notice:

6. That Paul's language, when he writes to Timothy about the qualifications of an elder, pastor, or bishop, (for a preacher in the New Testament is known by all these names), furnishes undoubted evidence that he had *men*, and not *women*, in mind when he wrote. Notice 1 Tim. 3: 1, 2. "This is a true saying, If any *man* desire the office of a bishop, *he* desireth a good work. A bishop, then, must be blameless, the *husband* of one *wife*," * * * "one that ruleth well *his* own household," * * * "not a novice, lest being puffed up with pride, *he* fall into the condemnation of devil," &c. Now, we contend, *not without reason*, that if Paul was authorized to teach that women as well as men ought to preach, he here exhibits a strange forgetfulness. The conclusion is irresistible, to any one who wishes to be convinced, that Paul was certainly *against* the sisters preaching.

Now let us sum up the argument. We see from the above that Christ nowhere, by word, precept or example, countenanced the preaching of his gospel by women; that thousands of our godly women have had no intimation of a call to preach, while thousands of godly men have; that when inspired men ordained preachers, they invariably ordained men; that the qualifications that are mentioned, as essential for those who would preach, are such as to exclude women, and *cannot* be possessed by them. These things being so, we are forced to the conclusion that our women ought not to preach the gospel.

And so again, we lift our voice against this unseemly modern innovation. In the name of our mothers, our wives, our daughters, we call upon our people to halt, in the tendency here and there noticeable, toward this custom. Let those who differ from us question our motives as they may, but we do protest against this thing; because we think it plainly unscriptural, and because we love our mothers, daughters, and wives, too well to stand by with lips sealed by a craven silence while those that are dear to us are drawn into usages and customs that almost unsex them, and place them in a sphere and give them a work for which they were not designed by the great Creator.

FROM OUR TRAVELLING AGENT.

MOREHEAD.

Now is the time to go to Morehead to get cool. Ice and air are both cheap and abundant. The struggle now is for the inside rooms at the hotel, as far from the music of the wind as possible. I went there hunting a place where there was no snow, but while the ground was free from snow the keen cutting wind, fresh from the North pole, just about equalized the place of my retreat with those I left covered in snow. Only some of the bravest of the fishermen ventured to carry a boat from shore. Once in a while you would see a boat come with a few boxes of fish picked up in the shallow waters of the sound after they had been stiff frozen. A few were catching "scollops," which were worth $1.75 to $2.00 per gallon. This is a shell fish, and after the shell is opened, which is done very rapidly by one who knows how, the entire contents of the shell except the heart (?) of the fish, which is about the size and very much the shape of a silver thimble, is the only part of any value, and is considered by many a very choice dish.

In Bro. Bell's office were a few old sugar barrels, not over a half dozen, the tops covered over with cloth. These barrels had been shipped to him by an old colored man near Charleston, S. C., and contained about three thousand dollars worth of "diamond back" terrapins. These terrapins are caught while buried in the mud in summer and put in pens built in the water for the purpose, and kept *without any food* till the following spring, when they are sold to restaurants like Delmonico's, and are served only for the rich, and those willing to pay fancy prices, such as few are able to do. The strange thing about these high price delicacies is that you may pack them in barrels and let them remain for months with nothing to eat, yet they continue to fatten all the time. What is termed a "counter" must measure six inches from end to end of his bottom shell. These sell from fifty to sixty dollars per dozen in New York. Those that fall short of this measurement, though it be but little, will not bring more than half this amount. These, so Bro. Bell says, are often superior to those that come up to the full measure; but nothing for this, if he is not a "six incher" he is denominated a "bull," and sells from twenty four to thirty dollars per dozen. This latter price, I suppose, will strike many of the readers of the RECORDER as a fair price for terrapins. It will be remembered, however, that these are not the kind we often see falling off a log to escape the sight of the passers by, and are such experts in stealing the boys bait while fishing.

I found Bro. H. C. Moore as comfortable as a bachelor is entitled to be. He very cheerfully divided the comforts of his room with me. This was most agreeable to me, to say nothing of the joy it gave him. It was acceptable to me because the weather was very cold, and I was in the notion to husband every source of warmth, however small and inadequate. And then too "blessings brighten as they take their flight," and from what the brethren told me, and from what I saw on this brother's mantlepiece, together with some other additions and subtractions I noted in other portions of his room, somehow made me feel that this was the last time this sort of hospitality would be open to me at Morehead. This, however, shall be no cause for a quarrel, for while he will not be in a condition to share with me these nearer relations, yet he will still remember how necessary the RECORDER is to his people, and I shall always, as I have heretofore, find him ready and willing to help me in my work.

Bro. Leary, who about a year ago had a stroke of paralysis, is now much better—so much so that he goes to church, and is able to participate in the services. He is fully alive to every interest of our work. He came over to my room and spent an hour, in which he inquired with much interest after the brethren and their work.

I saw Bro. Ford only for a few minutes. The river at Newbern was frozen over from one bank to the other. Several vessels were hard frozen in the ice. I felt as though we had reached the arctic regions.

We went from here to Goldsboro in the worst snow storm I have ever witnessed. On reaching Goldsboro we were notified that the train could not get nearer than about two hundred yards of the depot, so each man taking his baggage—fortunately for me I had none—made his way to the hotel as best he could.

I was heading for Clinton, but on account of the snow and delayed trains, I turned my course homeward. But this is not the last of me. The Clinton brethren will soon have the pleasure (?) of seeing me and settling the business the weather interfered with.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. W. B. Morton of Louisburg, made us a pleasant call last Wednesday.

....Bro. W. P. Shaw of Winton, N. C., was in the city last week and called to see us.

....Bro. A. D. Ward, representative of Duplin county, called to see us last Thursday.

....Rev. O. L. Stringfield is assisting Rev. M. P. Matheney in a meeting in Lincolnton, N. C.

....The *Baptist Courier* (S. C.) of last week contained a lengthy sketch of Dr. Wm. Royall by "J. F. L."

....Rev. C. G. Wells of the University of Chicago, Ill., writes of the RECORDER: "I greatly enjoy its weekly visits."

....Rev. W. R. Bradshaw of Moravian Falls has accepted the call to the pastorate of the North Wilkesboro church.

....We had a pleasant visit in our office on Tuesday of last week from Brother and Sister E. Shaw of Massachusetts.

....Rev. W. A. Pool of Statesville, N. C., has moved to Texas, and his address is Mansfield, Tarrant county, Texas.

....Dr. J. W. M. Williams of the First church of Baltimore preached his forty second anniversary sermon on a recent Sunday.

....Rev. N. B. Cobb, D. D., has accepted a call as pastor of the Pittsboro Baptist church, and will give them one fourth of his time.

....Rev. Duncan McLeod has accepted the pastoral care of the church in Washington, N. C., and will take charge February 1st, 1893.

....Mrs. A. L. Pickard of Lexington, N. C., writes: "The dear RECORDER grows better and better, and I hope I'll never have to be without it."

....Rev. F. T. Wooten of Point Caswell, N. C., has resigned the care of his churches in the Eastern Association to take effect March 1st, 1893.

....Rev. T. Bright of Forest City, N. C., recently returned from the Seminary, has accepted the pastoral care of the Baptist church at Waco, N. C.

....The meeting of the Executive Committee of the Board of Trustees of the Baptist Orphanage at Thomasville has been postponed till Feb. 1st, 1893.

....Bishop Phillips Brooks, the famous Episcopal preacher and writer, is dead. He was fifty-seven years old Dec. 13, 1892. His death was wholly unexpected.

....Rev. G. L. Finch has moved to Goldsboro, N. C., and is in charge of the Second Baptist church in that place together with some churches in the country.

....Cards are out for the marriage of Mrs. Lizzie Marsh Currin and Mr. Charlie Davis Ray on Wednesday, the 25th inst., in the Baptist church of Oxford, N. C.

....Rev. W. P. Fife of Charlotte, N. C., writes: "God bless and prosper you more this year than ever. Will speak a kind word for the RECORDER wherever I go."

....Brethren H. A. Reams of Durham, N. L. Shaw, of Warrenton, and Jonathan Williams, representative of Henderson county, called to see us on Tuesday, 17th inst.

....Rev. J. H. Lamberth has accepted the call to the pastorate of the Memorial Baptist church in Greenville, N. C., and will preach his first sermon on the second Sunday in February.

....Brother R. L. White of Hickory, passed through Raleigh last week on his way to and from Wake Forest College, whither he went to carry his son, who is just entering college.

....Rev. S. C. Tapp, who has been spending several months in Roxboro, left last Tuesday morning for Chicago, where he will enter the Baptist University of that city.—*Courier, Jan.* 19, 1893.

....Bro. J. W. Morgan of Rutherford county writes: "My time is out with the Recorder, but as I am married to it during life, I wish to renew. The RECORDER is the best paper I ever saw."

....Brethren F. F. Cahoon, of Elizabeth City, Dr. D. I. Watson, of Southport, J. M. Wooten, Lenoir county, and Dr. R. H. Lewis of Kinston, who were in the city last week to attend the Road Congress, called to see us.

....Rev. B. B. Williams has moved to Harrellsville, N. C. We are sorry to hear that he is a great sufferer from rheumatism. He writes that he has been down four months and is not able to walk without crutches.

....The attention of our readers is called to an article on our first page from the pen of Judge R. W. Winston. It is copied from the BIBLICAL RECORDER, and is No. 9 in a series of remarkably able, popular papers on law, papers written for plain people. You will be interested in reading the number we copy this week on "The Law of Self-Defense."—*Gastonia Gazette.*

....The liberal churches, perhaps, started out in the direction of amusing the people a little earlier than the orthodox, but the latter have been good imitators, and have improved on their teachers. We hear of our good orthodox neighbors having most enjoyable "Peanut Sociables" and "Husking Bees," and on the recent Governor's Sunday the young men of two neighboring evangelical churches had a foot-ball match for the honor of the church. Our good neighbor, the Calvinistic Baptist church, had a charming "Tiddledewinks" party not long ago, just after its last revival, and if having a good time will keep the young interested, the churches certainly are doing their level best.—*Ex.*

....Rev. D. I. Purser, late of Birmingham, Ala., has entered upon his labors as pastor of the Valence Street church, New Orleans, and his brother, Rev. J. F. Purser, of Troy, Ala., has begun his pastorate at the First church, New Orleans. These brothers enter their work with great hopes. They were eminently useful in Alabama and had the confidence and love of the brotherhood.—*Baptist Courier, S. C.*

....Week by week, column after column, the readers of certain *Advocates* see polemics pound and pummel each other in and around the "second blessing," "inbred sin," "original sin," "depravity," "heart-cleansing," "concupiscence," till the poor type setters must groan. The subject gets darker and denser in inky air as the torches of smoke and soot dim the last ray of light. In fact, at the finish of a series of brilliant explanations of the "Problem" the gloom is so deep that black cats would run against each other in the fog.—*Richmond Christian Advocate.*

Letter from Rev. L. N. Chappell in China.

Dear Recorder:—Perhaps a short account of a trip we took last week may be interesting to some of your readers.

For several days Bro. Hunnex and I had been planning to go to Yangchow, visiting several mission stations on the way there and back. And as the morning of last Monday one week ago was fine, and gave promise of fine weather for a two or three days' country trip, we started across the river in a Chinese boat at nine o'clock, intending to stop on our way at Kwa Tseo and Iang-tsz-ch'iao, two small towns on the canal, to preach the gospel, sell books and distribute tracts. We hoped to make a quick trip, get into Yangchow early in the afternoon as possible; and after doing some preaching there, and spending the night with Bro. Pierce, to get an early start the next day on our return trip, not by the canal, but across the country on donkeys, stopping at three places to preach. This was our plan; but "man proposes and God disposes." In the first place, the wind was dead set against us, blowing strong and full in our faces, and bitter cold. Nothing better than to cross by tacking, a long, tedious process, making us more than three hours going as many miles to our first point, Kwa-Tseo. Here we made a short stop, sending the boat ahead; for there was no other course to pursue but the hard-beaten path on the canal side for "tracking," a very slow process; for the boatmen must get out and draw the boat for ten or twelve miles by pulling it through the water with a rope attached to the mast-head.

Stopping in Kwa Tseo to preach the gospel, we resorted, according to our custom, to a tea-shop, the place where the Chinese congregate in moments of leisure to drink tea and chat; or else they meet there to transact business, of both private and public nature, to tell and hear the news—for Chinese newspapers are very few and are confined to the larger cities and metropolitan business circles for the most part. Here at the tea-shop family quarrels are adjusted. If the mother of the family has any wrong, however delicate in its nature, or well suited for a curtain lecture according to Western rules of etiquette, here in the tea shop, where the crowd is largest, and the curious, scandal-loving ears are most numerous, is the place to adjust that matter for the usages of Chinese life not only admit of it, but expect it. It is not supposed that honest people in China will have secrets, or any matter they are not willing themselves to publish in the streets at the top of their voices. Besides, it is about the only effective way of reaching each other's consciences, understandings, hearts, or other objective organ aimed at, by gaining through such eloquence as tears, a rolling flood tide of words, frantic gestures and such other maniacal proceedings as may prove effective in gaining public sentiment in the suppliant's favor; for this is the part that must be played. The public is the judge and the court. If the defendant should by greater eloquence of the peculiarly native kind, or by any ruse—for the Chinaman is rich in such resources in the domain of trickery and small artifice—so succeed in gaining the all powerful sentiment, or will of the public, he is triumphant, and he turns immediately and plays the part of the truly wronged one. And so it is, until the Westerner wonders what is right and what is wrong, and on what a Chinaman's ideas of justice and equity are based. One thing is certain, the "Celestial" brethren know nothing of the sanctity of privacy in home life, his heart's thoughts and loves, unless he is plotting mischief; and he is so much the slave of public sentiment that oftentimes he will seek death to escape the ridicule of his fellows for reasons that seem to us utterly insignificant and absurd. But I am off the subject, and we have not reached that tea-shop yet. Well, the man has shut up shop and moved to another place, so we must look for other quarters. After having made arrangements with another tea shopkeeper for future arrangements, we hurry on to overtake our boat, that all this time has been creeping up the canal.

We soon overtake the "trackers" and pass them, walking briskly to keep warm, and hoping to reach the next place, Iang-tsz-chiao, before the boat does, eat dinner at a Chinese rice shop or restaurant and preach or talk the gospel awhile before the boat can overtake us. As we walk, we are talking to those whom we overtake about Jesus, or to one another of Jesus' sustaining grace. I am getting a number of new expressions from Bro. Hunnex, which I hope may prove helpful in preaching to the Chinese, and am anxious to get a chance to use them so as to fix them, and add to my stock in trade.

Our native teacher is giving us a few points. Here is a new one for me. The goddess of Mercy, one of the most popular of all the idols in this part of China, among her other acts of mercy, is accredited with the office of entering Hades and opening the doors of the flaming pit, releasing by stealth some unhappy victims and conveying them to the stream and ferrying them over to Nirvana, or the land of blessed spirits, I do not learn which. We are at Iang-tsz Ch'iao. What a mean and poverty-stricken look it has. Too true of China as a whole. No one knows how many thousands are starving for food this winter. Famine, floods and locusts are the chronic complaints of China.

We eat a very fair dinner of rice and eggs and some other little things by way of sauce, and preach the gospel for awhile to the people who crowd the door and interior of the rice shop where we sit. We speak of Christ the Bread of Life. The people listen well.

After an hour's time our boat comes up. On for Yangchow; the rest of the way is quite cold and cheerless. We move so slowly on the boat that we again get on the bank and walk briskly. About dusk we reach our mission compound in Yangchow, and receive a warm greeting, warm supper, warm fireside conversation with kindred spirits, and a warm bed for tired limbs. What a time for thanksgiving it is to find yourself so cared for by God's servants, after a hard day's toil in heathen darkness, indifference, and often times hatred and contempt. But before our supper is fairly over, our hearts are cheered by Bro. Ma's account of the work that Bro. Pierce and he are doing in some neighboring towns. Bro. Ma is Bro. Pierce's native helper, and it does my soul good to see how warm and zealous his heart seems to be in the work of preaching the gospel, and anything that comes to hand by way of serving the Master. He entreats us not to go back to Chinkiang the next day, but go with him to a town some ten miles further on, where the people have never so much as seen a foreigner, and have not heard the gospel. Bro. Hunnex and I agree to go.

So the next a. m. we start out, seven in all, including a Norwegian brother whom we met there on a similar evangelistic tour, and the native brethren who belonged to the three parties. We ride donkeys, and form quite a little caravan, ambling over the bare plains. Rather a cold day; but our hearts are warm with the prospect of telling the good news to-day to those who have never heard it. Eleven o'clock, and here we are at Shing Kieh, a small market town. But the place is fairly swarming with people, cows, hogs, &c., such things as they can trade in.

The remainder of my trip must remain over until next week.

L. N. CHAPPELL.

Chinkiang, China, Dec. 13, 1892.

The Proposed Monument—What Shall It Be?

Dear Recorder:—I have just read Brother John E. White's letter proposing a monument to the memory of the late Dr. William Royall, and wish to add a hearty *amen* to all that he says. But what shall this monument be? The Wake Forest boys in this institution have been discussing the matter for the last week or so, and are quite enthusiastic over it. Some of us believe the most fitting monument that could be raised to the memory of our beloved *friend* and teacher, would be to endow a chair of the Bible and Moral Philosophy in Wake Forest College to be known as "The William Royal Chair of the Bible and Moral Philosophy."

In a recent letter to a member of the class of '92, Dr. Royall referred to the fact that he was teaching the Moral Philosophy course this year, and spoke of how much more he enjoyed teaching that than he did his own department. I had the pleasure of spending about two hours with him in his lecture-room one day last spring, and he gave me a good many of his own reminiscences, especially in connection with his work with the young preachers at Wake Forest. He talked freely about a chair of the Bible also, and expressed himself as being *burdened* to see the Bible take its proper place in our College.

Would not the endowment of such a chair be but the carrying forward of a monument of which Dr. Royall himself has laid the foundation? What would it take to endow such a chair? We think $20,000 would do it. Now could this not be divided up into blocks of one hundred dollars each and two hundred sons of Wake Forest each become responsible for a block? We know a few of her sons here who would take a block and see that the money is raised.

W. R. CULLOM.

S. B. T. Seminary.

Death of Francis J. Timberlake.

Dear Bro:—During the nine months of my pastorate at Louisburg, our church has lost some valuable members, mostly by letter, but some by death. The students who were at Wake Forest College in 1882–85, and all others who knew him, will be surprised and saddened at hearing of the death of Frank Timberlake, who died at this place on Wednesday, January 4, 1893.

He was a consistent member of the Baptist church, a young man full of promise, and whose life was singularly beautiful for its modesty and piety of character. He was quiet, courteous, and attentive to his business.

Since his death the following selection was found in the little book in which he kept his bank account:

"I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

The above familiar quotation was a favorite with him—one he was often heard to repeat, and one the sentiment of which, in a quiet way, he put into practice. Such young men are always missed from business, the church, and, most of all, from the home where loving christian friends mourn their loss, but his gain.

May God's all-sufficient grace fill the vacant place in the home and hearts of loved ones.

W. B. MORTON.

Louisburg, January 17, 1893.

Rev. William Royall, D. D, LL. D.

I cannot restrain the first promptings of my heart to write a few words about Dr. Royall, whose sainted spirit has so unexpectedly passed from us.

At the late Convention in Raleigh, he looked the same noble man of God he always did. The last conversation I had with him was at Dr. Skinner's house after dinner, when he was inquiring about some books of interest to the young preachers at Wake Forest. What a blessing it has been to them all to come in touch with a man who possessed such a rare combination of balanced virtues. He moved upon a lofty plane of noble aspirations and ideals. His mind always seemed so purely spiritual that you felt yourself grow in stature by being with him. Through these last years I have often felt the influence of his tender interest and the inspiration of his noble character. His attainments were profound. He was a loving and painstaking teacher who drew his pupils to him. He was a rare and quickening preacher. But his exalted character rose clear above all other attainments. Every one fell under this noble, yet peruasive force that made itself felt all over the College hill in many a wayward boy's life, and all over the State in many a humble heart that longed to be better because of what Dr. Royall was. He was not perfect. No man is. But I am inclined to think of him as one who walked with God. God be praised for his work, for his blessed memory that shall always be sweet to one who loved him.

A. T. ROBERTSON.

So. Bap. Theo. Sem., Louisville, Ky.

The Late Dr. William Royall.

Dear Recorder:—Your last issue brought a painful shock in announcing the death of Dr. Royall. I feel a sense of personal bereavement. A prince in Israel, great and good, was he. Rich intellectual endowment, broad and accurate scholarship, great dignity, yet easy, affable, genial as June, venerableness of age, but fullness of youth, impressive repose overlying oceans of righteous wrath, stalwart faith without fanaticism, devoutness without cant, wealth of sympathy, charity that "seeketh not her own," gentle greatness and the spirit of a child—all these you saw in him. It was impossible to know him and not hold him in reverent love. He was an old-fashioned gentleman, of whom, alas, too few remain. I mourn him as one greatly beloved, and shall cherish the memory of his friendship as a sacred thing.

I dined with him at Dr. Skinner's during the recent Convention and congratulated him on his vigorous appearance. He replied, as I remember, that he hadn't felt better for years. I perceived a tinge of melancholy, to be sure, in his unwonted quiet, but took it for the shadow of his recent bereavement. It must have been the shadow of the valley. But no, that could not be. For such as he the valley has no shadow, and the even-tide is light. He labored till the sun set and then he slept. He slept and awoke, and behold it was day.

R. T. VANN.

From Chapel Hill.

Sickness alone has kept me back from laying a simple tribute on the grave of Dr. William Royall. You know that the University conferred on him his Doctorate of Laws.

One of my two pleasant visits to Wake Forest was made specially delightful by association with this beautiful and scholarly spirit. We saw verified in him Augustine's conception of "the true Shekinah, the visible presence of God on earth," a redeemed man reflecting the light of heaven. What a legacy and benediction for the young men of the College and for us all!

Our pastor, Dr. Carroll, is rallying well from the effects of his recent accident and doing his duty throughout the inclement season. The church is blessed in his sound and inspiring ministrations.

We deeply regret the departure of Rev. J. C. Hocutt. His churches had grown largely under his wise and consecrated leadership, and his excellent character had endeared him to all. But we congratulate Burlington.

THOS. HUME.

The Need of Houses of Worship in Florida.

I am sure that our greatest need just now is houses of worship for Baptists. The material interests of the State are developing, its salubrious climate becoming better known, so that for reasons of health and wealth, the country is filling up with new towns rising up here and there as if by magic. The denomination that is first to build respectable and comfortable houses at such places, of course has greatly the advantage. In some of our new towns we were the first, or with the first, in building as in DeLand, Kissimmee and other places; and now we have self-sustaining and mission-supporting churches, some of them now having to enlarge their houses.

I could use profitably and judiciously, $50,000 in six months at Appalachicola, Carrabelle, Cedar Keys, St. Petersburg, Braidentown, Palmetto, Punta Gorda, and Fort Myers, on the Gulf coast and Titusville (a county town), Daytona, New Smyrna and St. Augustine, also a county town, and the oldest place on the continent, and one of the most largely attended resorts in the Union. Besides these there are numbers of places in the interior where we cannot make any progress or establish ourselves till a house can be had, and the little nucleus, sometimes organized and sometimes not, cannot build without help in gifts or loans. Our people are willing, but the demands are larger in proportion to our numbers and means, than in most of the older States. Besides a good many of our churches in the larger places, as Lake City, Gainesville, Orlando, and Tampa, are compelled to build anew, or else much enlarge and improve their houses, and so cannot help others, but need help themselves, as in Jacksonville especially, and Pensacola.

During the *ten years* of our work in the State, more has been done in *permanently establishing* the cause in important places, by aiding in the building of houses of worship, than by sending out missionaries, which, in many cases, amounts to but little till a house is built. In many of the places named above, and others not named, we would now have had effective churches could we have built houses some years ago.

W. N. CHAUDOIN, *Cor. Sec., &c.*

La Grange, Fla.

Resolutions Passed by the Roxboro Baptist Church.

WHEREAS, Elder J. H. Lamberth has resigned the pastorate of this church he has served for nearly eight years, therefore,

Resolved, That we will ever hold him in affectionate rememberance for his work's sake among us; that our best wishes and most earnest prayers shall follow him for his personal welfare and continued success in the Lord's work; and that we recommend him to those among whom he may go as an efficient laborer in the Lord's vineyard and worthy of their confidence and esteem.

Ordered that the foregoing be entered as part of records of this church and a copy furnished the BIBLICAL RECORDER and the *Person County Courier* for publication.

J. J. LANSDELL,
A. R. FOUSHEE,
T. H. STREET,
Committee.

The Centennial of Missions.

As a member of the Centennial Committee recently appointed by the State Convention, I desire to emphasize some points made in the statement recently published by the chairman.

First, in raising an amount for Permanent Centennial Fund, it is the universal sentiment that nothing must be done to jeopardize the raising of money for the regular work. There is need for enlargement of contributions not only to maintain the work in its present ratio of advancement, but also to send out a large number of new missionaries to the foreign field.

Second, to make the advance noteworthy and complete along all lines, an effort is making in all our Southern States to raise a Centennial Fund for permanent work, the importance of which *should not be underrated*. If the alternative were presented that either the regular work or the permanent fund effort must go to the wall, by all means let it be the latter.

But is there such an alternative? We believe there is not.

Third, how are we, in the three months remaining, to bring up the contributions to the regular work, and raise the $15,000 besides? This is a practical and difficult question and can only be met in a practical way. The two objects *must not* be confused, and they *must not* clash.

The Chapel Card plan affords the easiest, if not the only solution, because it affords an opportunity of soliciting a small contribution from our entire membership.

About two thirds of the Baptists in the State, or over 100,000, are women. The Central Committee of Woman's Mission Societies have been requested and have kindly consented to aid us in this matter. One woman in every Baptist church in the State will be asked to act with the Central Committee in an effort to secure *three bricks* or thirty cents from every Baptist woman and *one brick* or ten cents from every child for the Permanent Fund. These amounts when raised are to be credited to the respective churches and forwarded to Bro. Boushall, our mission treasurer.

The name of every woman and child thus contributing is to be enrolled in a book which is to be deposited in the office of the Secretary of the Convention for reference during the years to come. There will be a Roll of Honor and a Roll of Most Honorable Mention for those persons who give up to, or beyond, certain amounts that will be indicated.

Will not the pastors throughout the State encourage the women in this noble effort?

With such a co-operation as this, the $15,000 for Permanent Fund can be raised, and our regular collections for the Boards be taken as usual, with this advantage that the general interest aroused by the Centennial work will result in enlarged contributions.

J. HARTWELL EDWARDS.

How to Have Our Roads Worked.

This seems to be a hard question to decide as to the best plan in having our public roads worked. But there is one thing I have found out in traveling over the country to my churches, namely, *bad roads*, and in many places, at certain seasons, almost *impassable roads* with a vehicle.

I think it would be the proper thing for the Legislature to make provision for better roads.

I have thought on this subject a good deal, for I am accustomed to travel much on the roads. I believe a good way to raise money to pay for working the roads would be by a system of toll gates, and have every one who travels the roads pay a fare at every gate—a price each for the mounted man, for the wagon and team, for the buggy, and for the footman. By this plan, every one would pay according to the manner in which he travels. Those who now work the roads have little to do in wearing them out.

If this plan is not a good one, then we want better roads on some other plan.

J. R. MAYNARD.

Morrisville, N. C.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Learning by Practice.

We learn by doing. We never get to understand the Bible merely by studying it. It will never reveal itself to us until we begin to do what it teaches. He that seeks to obey it shall know it. Many people have the impression that there is something occult and mysterious about the words of the Scriptures. But this impression vanishes if they accept the teachings of the Bible and begin to fashion their lives according to them. Many christians will recall how dim and obscure faith in Jesus Christ seemed before they believed, and then how simple and clear it appeared after they had begun to follow the Saviour.

The same principle is found in other kinds of learning besides that of spiritual truth. A pupil wants to learn music. He may get books and a teacher and become familiar with all the principles; but he can never become a musician save by practice. One will never become an artist merely by studying the rules and principles of art; he must take his brush and paint as he studies.

So it is with the Bible. You read a command with a promise annexed. You say: "I cannot understand that. I cannot see how, if I do so and so, this shall be the result." While this is your attitude, the truth will not become plain to you. But if you accept the teaching as a revealing of a fragment of God's will for you, and begin doing it, light will break from it. As you do the teaching you will know.—*J. R. Miller, D. D., in Sunday school Times.*

Let Your Light So Shine.

A Japanese Senator recently got hold of a copy of an exposition of part of the Bible. Reading it attentively, he pronounced christianity a fine thing in theory, but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Ozaka. On the same steamer was Miss Barrows, and he heard she was a christian, and so watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that christianity was right in practice, as well as good in theory, and on returning home he hunted up a missionary and made public profession of faith, and has since been active in persuading others. Miss Barrows did not know she was watched, or that anything special depended on her deportment. Had she behaved as many church members behave, especially when away from home, this Japanese Senator would have been repelled, and would probably have reached the conclusion that, however fair christianity might be in theory, it was a failure in practice. We never know what eyes are upon us. "Let your light shine."—*Selected.*

Pay Your Debts.

At the beginning of the new year, when it is general pay-day and there is a strain all around, it is more incumbent upon everybody to meet obligations promptly and so ease the situation. There is a good deal of complaint that payments are slow. This ought not to be the case, for the year has been fairly prosperous. A little consideration for what is due to each other would help to make things pleasant all around. One debt paid enables the creditor in his turn to pay another, and so on through a whole line of obligations. Every man or woman engaged in business or in any profession realizes how important it is for everybody to do the best that may be done to pay up for the common good, and every debtor who does so enables some one else to follow suit. Let there be a lively emulation in doing good to each other.—*Baltimore Sun.*

A Donation and a Danger.

Mr. Rockefeller, a Croesus of the Standard Oil magnates, has given nearly four million dollars, a minor fraction of his huge fortune, to the Chicago University. Mr. Gould hugged his millions even to the end, clinging to them with clammy fingers, fearing a farthing might fall to charity or education. Mr. Rockefeller does not, by will, rob his heirs to endow a college, but depletes his own purse in the interest of a worthy public object. He means well. His deed shows how far he has gone beyond the habits of the hog. Emptying one's self of money, brain force, kind speech for others is progress along the path Jehovah treads. God cannot concern himself a moment save for others. There must be complete self-effacement in Deity. The swine straddle the trough of swill to secure it for self.

The noble philanthropist has the best intentions. There is danger in endowing with millions a seat of learning. Who can guarantee against the germs of scientific sin, subtile, "scholarly," scattered in the food that nourishes the young mind? A microscopic mote floating from an infected "chair" carries the plague into the heart. Would that Mr. Rockefeller could fit in the vestibule of his University a spray of germicide for his faculty. Should that great school become, as elsewhere, a hatchery for cocatrice eggs, better he had never been born or risen to ruin souls.—*Richmond Christian Advocate.*

The practice of pitting a man's private virtues against his public sins, in obituary estimates, tends to confuse moral distinctions. A man's character is not built like an ocean steamship in water-tight compartments. Each man's life is a unity. There is an underlying principle which explains both his private and public life, and we apprehend that, we do not know a man. We are quite familiar with the type which is all sanctity in public and far from a saint in private. Just now, however, another type is evolving, [illegible] of the man who is all hatred and self-seeking in public [illegible] gal the moment he crosses [illegible] puts on his dressing-gown [illegible] Watterson.

Revivals—No. 2.

Yes, we need revivals, such as will stir our emotional nature to its deepest depths. Some of the older brethren now living well remember how the preaching of our forerunners took hold of the emotional nature of their hearers. God's people rejoiced because they were happy, and sinners were convicted of sin and converted. There was such a thing then as conviction for sin, such a thing as repentance—godly sorrow for sin, self abhorance and self-condemnation; such a thing as feeling, yes *feeling* the burden of sin; such a thing as struggling for deliverance from the power and dominion of sin; such a thing as passing from darkness into light.

When meetings were in progress where these exercises were experienced, whoever came within the assembly of God's people, whether saint or sinner, felt the divine influence. The Lord's people felt the drawing, refreshing, uplifting influence. There was something that took hold of the spirit, and something in the spirit that answered back to that influence. That influence was nothing less than the divine Spirit, and that something in the child of God that answered back to that influence was the regenerated soul touched and revived by the Spirit. Depend upon it, "spiritual things are spiritually discerned."

And while the Lord's people, in olden time, were thus exercised, the unregenerate were exercised too. They felt an unusual and peculiar influence. It was depressing to them. They felt that such a place was no place for them. They listened to the preaching with a kind of mysterious awe. It cut to the quick like the piercing of a sword. And the singing was like waves of heavenly zephyr. Taken all together, they felt like such a place was no place for them, and yet despite their resolves to stay away, they would continue to go; and despite their effort to resist and throw off impressions, impressions would come, until they grew into strong conviction for sin, and men were not ashamed to manifest their feeling and seek relief by any means presented. And when relief came they found it out. Men and women were *converted* in those days, and they gave evidence of a new heart by a new life.

Such is a faint outline of what seems to me a revival of religion superinduced by the Spirit. But how is it now. Well, the evangelist is sent for, the choir is well trained; the workers are all arranged and everything is drilled with as much care and precision as the drill master drills his squad of soldiers with "hep," "hep." *Feeling* is preached against, very little is said about conviction for sin, humility and repentance, but little emphasis is placed on the work of the Spirit, but much is said about human volition, free-will, how much man can do, and very little about what God must do for us; the people are told that they must believe, and the kind of faith that is preached is that of the natural man. Things sometimes go on in this way for days or nights as the case may be, and no one is moved. The preaching is according to the inch guage rule, very precise, very scientific; the singing is very artistic and entertaining, not a tear is shed, no one is moved. Well, what is the matter? The truth is, if the character of the whole performance is well scrutinized, the preaching, the manipulations, and everything, it will be seen that the Lord has virtually been asked to stand aside, and he has stood aside. The Spirit has not been honored, but grieved, and his power has been withheld. But when nothing else can be done, an onslaught is made on the children, and a parcel of little boys and girls are induced to make some sort of manifestation, and very soon they are put down as converts, received into the church and baptized, and not a grown person in the whole crowd. At one of these meetings a little girl said to her mother, "Ma, I believe I will make a profession of religion." Her ma happened to have been brought up under a different *regime*, and said: "Daughter, you have never been convicted of sin, and it would be wrong for you to make a profession of religion." Another little girl was talked to by the pastor, who was young and inexperienced, and asked if she did not love Jesus. Well, Jesus Christ was her papa's and mama's Saviour, and she did not know how to say anything else than "yes." "Well," said the pastor, "don't you want to be baptized and be a member of the church?" "No," she said, "I dont want to be baptized." After a while when the little girl had arrived to more maturity, a brother came along and preached who was brought up under the old constitution, and she was convicted and converted, and then she wanted to be baptized without being begged into it, and was baptized.

This is the way things are going on in some of our churches. No wonder some of our more thoughtful brethren go with their heads bowed down as under a heavy burden. Not many years ago I met a brother preacher whose praise is in all the churches, and the first thing he said after the usual salutation, was that he was distressed at so many unconverted people getting into our churches. If any one will attend some of the modern so-called revivals and observe with a tolerable degree of scrutiny, he will get the key to the whole thing. This old scribe has been at some such meetings, and for the life of him could not see where the revival part came in.

Too many of our pastors, especially the younger ones, are too ready to fall into the ways of professional evangelists; and the above remarks are as applicable to them as to the evangelist.

As to the conversion of children, of course I believe they can be converted by the Spirit of God just the same and just as easily as a grown person can, but observation teaches me that in most cases where special appeals are made to them they are moved more by childish sympathy than by the Spirit. Many have made profession under the tender years of childhood, and when arrived at years of maturity gave proof that they had no religion, that my faith is very much shaken in the propriety of making special appeals to them, and I always feel badly when I see a number of them profess conversion and unite with the church, and not one grown person among them. The truth is, as it appears to me, where the Spirit is at work it is just as easy for him to convict and convert grown-up people as children, and that is not all, I believe *he does it*.

It may be that I am an old fogy; be that as it may, still I am unable to see how there can be a revival of genuine religion without the Spirit's power, and when in a revival meeting I want to feel that power in its softening and subduing influence on my own heart, which at best is too hard. Do not understand me to say or to intimate that we have no such meetings in modern times. We have. I have been present at them, and they did me good. And I have been present at other meetings called revivals that did me no good at all. If there was any spirituality I could not get hold of it. That may have been my own fault or misfortune, but just what I am in this respect I can't help. It has been more than fifty years since I trust the Lord showed me my sinful condition and brought me to repentance and faith and hope, and that same conversion which I experienced then has been with me all these years, and all along through my experience there has been an answering of spirit to religious meetings that I have attended and to preaching that I have heard, and there has been the wanting of such answering of spirit. And, now, understand me again: I am as far from advocating and enjoying noise and confusion as the most fastidious, or the most learned theologian, that may chance to read these lines. If any one wants any such stuff he need not call on this

OLD MAN.

It Helps.

We should humbly thank God for any organization which gives the Bible and the purely-preached gospel to our fellowmen. Among existing missionary agencies, the American Baptist Publication Society holds a unique and prominent place. Very much of the missionary spirit now pervading the Baptist churches of our whole country has been inspired, developed, and stimulated by the work of the Society. Through this agency pastors have received donations of books, feeble Sunday schools have been presented with libraries, colporteurs have been paid to carry and distribute millions of books, tracts, etc., and the Bible has been given to the poor. This, all this, is *missionary* work pure and simple, and that, too, of the most important, permanent, and productive character. By just so much as any individual, church, or Sunday-school patronizes or contributes to the Society, by so much do they become sharers in all this heaven appointed work.

God mingles the better with the sweet in this life, to set us seeking another life where there shall be sweet alone.—*Augustine.*

Ayer's pills are constantly advancing in the estimation of those who use them. They improve the appetite, promote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in their operation, and powerful in subduing disease.

It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the soul for heavenly mansions.—*Secker.*

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at the expense of the Body. While we drive the brain we must build up the body. Exercise, pure air—foods that make healthy flesh—refreshing sleep—such are methods. When loss of flesh, strength and nerve become apparent your physician will doubtless tell you that the quickest builder of all three is

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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University Law School.

40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo T Winston, LL D., K. P Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon James E Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 1, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 pm	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 pm	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 58 pm		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 37 p m	
Arrive Florence	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 25 p m	7 35 p m	8 43 a m
Leave Magnolia	4 39 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 40 p m		
Leave Selma			
Arrive Wilson	11 30 p m		
	No 48. Daily.		
Lve Wilmington	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 58 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5 20 p m, Halifax 5 45 p m; arrive Scotland Neck at 6 40 p m, Greenville 8.18 p m Kinston 9 20 p m. Returning, leaves Kinston 6.40 a m, Greenville 7 47 a m.; arriving Halifax at 10.20 a m, Weldon 10.40 a m, daily except Sunday.

Trains on Washington Branch leave Washington 6.40 a m, arrives Parmele 8.10 a m; Tarboro 9.10; returning leaves Tarboro 7 05 p m, Parmele 8.00 p m, arrives Washington 9 00 p m Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 6.00 p m, Sunday 3.00 p m; arrives Plymouth 10.10 p m. 5 20 p Returning leaves Plymouth daily except Sunday 5.25 a m, Sunday 10.00 a m, arrive Tarboro 9 45 a m and 12 20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6 50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8 35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6 00 p m, and 11 30 a m. Returning leaves Clinton at 8.20 a m, and 3 10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Lines, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 12 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m. Henderson 6.55 a m, Durham 7.20 a m, Raleigh 8.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.25 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12.40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

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Union Meeting, Sandy Creek Association.

This body meets at Rocky River church, Jan. 27-29, 1893.

Sermon, Friday, m.—S. Gilmore.

The following queries will be considered:

1. The importance of every Baptist family taking the RECORDER. J. L. Smith, L. Dixon, G. L. Merrill.

2. Best plan to increase the benevolense of our churches. W. H. H. Lawhon, S. Gilmore, R. F. Andrews.

3. Can any one claim to be a christian who refuses to unite with a church, and never works for the interest of the Lord's cause? W. G. King, D. R. Sears, G. W. Harman.

Saturday evening.—Reports of Associational missionaries, and meeting of the Executive Board.

On Sunday, S. S. mass meeting and missionary sermon. O. T. EDWARDS, *Mod.*

Ore Hill, Jan. 13, 1893.

The Value of the Nicaragua Canal to Missionary and Mercantile Interests.

In 1815, at the close of the wars of Napoleon, when the allied powers divided out the territory of Europe, England was satisfied with the strong military points of Heligoland, Gibralta, Malta, Corfu and Aden.

In 1879 the Russians had overrun Turkey and were in sight of the walls of Constantinople, the Sultan, in despair, threatened to unfurl the banner of the prophet, but this did not scare the Russian.

At this juncture Disraeli sent a cablegram to the Viceroy of India, who quickly furnished him, via the Suez canal, 10,000 sikhs and Ghoorkas, who were the vanguard of a million more if required. The British did not seize the island of Militene at the north of the Dardanelles, thereby violating treaties, but placed these troops on Malta 1,000 miles west of Port Said, the place they had selected fifty years before. The Russians saw at once that if they did not stop the attack on Constantinople, they would have to fight it out on the shores of the Black Sea, not at the Pass of Khyber. These troops did not fire a gun, but peace was made, and the treaty of Berlin was signed. The word of an Englishman with his strong military points holding the Suez canal had more military weight than the banner of the Prophet. Thousands of lives, and millions of dollars were saved.

Let the United States build the Nicaragua canal, and she holds one of these great strategic points of the world. We have thousands of missionaries all over the East, we have mercantile ventures all around the Pacific, if there should be any disturbance in that part of the world, either by national quarrels or rebellions in any of the half civilized nations, our missionaries and merchants would be in danger. Ten thousand troops and a fleet of ironclads placed in Lake Nicaragua would let the world understand that 65,000,000 of Americans intend that their missionaries shall be respected and their mercantile interests protected.

England expended millions of money and thousands of lives to obtain her military points, and annually pays out more money to maintain these military points than the interest will be on the money it will take to build the Nicaragua canal. The United States can get the canal simply by the use of their credit. It will not cost her one cent of money. The government will get four fifths of the stock for nothing, and we have been dillydallying with the problem for three hundred years. It only needs that any man who cares for his missionaries or his country should raise his voice and urge the politician to attend to it, and attend to it now. Things will not rest; if we do not do it some one else will, and then we will have to fight for it.—*Cor. State Chronicle.*

Golden Silence.

Long ago wise men perceived the idea that "while we are masters of our unspoken words, our spoken words are masters of us, and that silence may sometimes be more serviceable than speech. He is a wise man who can practice self-restraint at the right time. It may have been regretted, and having to remember hasty words which he would gladly recall and have unsaid. Silence may sometimes be the most effectual reply to unjust reproach; for actions speak louder than words, and will convince the gainsayer more quickly than mere argument. Nor is silence necessarily a sign of cowardice, though there is such a thing as cowardly refusal to speak up where a principle is involved. It may often require the highest sort of moral courage to press the lips tightly together, and keep down the ready retort, at the risk of being misjudged. Many a man regrets for years afterward that he forgot at a critical time to pray, "Set a watch, O Lord before my mouth; keep the door of my lips," "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."—*Moravian.*

Useful Suggestions.

Take fresh paint out of wearing apparel by rubbing with gasoline.

Grease spots in cloth may be taken out by applying a solution of salt in alcohol.

Nails may be driven into hard wood without bending double if first dipped in lard or oil.

Lemons will be kept fresh for weeks if covered with water; the water must be changed often.

When baking cakes, set a dish of water in the oven with them, and they will not be in much danger from scorching.—*Good Housekeeping.*

When we cannot do what we would in religion we must do as we can, and God will accept us.—*Henry.*

In the morning fix thy good purpose, and at night examine thyself what thou hast done, and how thou hast behaved thyself in word, deed, and thought; for in these perhaps thou hast oftentimes offended both God and thy neighbor.—*Thos. A. Kempis.*

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40 Contributions, $500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

The article, "Prayer In and For the Missionary Meeting," published in the RECORDER of January 4th, was written by Mrs. J. Hartwell Edwards of Goldsboro, one of our most earnest and thoughtful mission workers, and read by her before the Annual Meeting of the Woman's Missionary Societies, Raleigh, N. C., Dec. 10th, 1892.

How to Make a Mission Band a Success.

[Read by Mrs. J. J. Riddick, Winston, before the Annual Meeting of the Woman's Missionary Societies, Raleigh, Dec. 12, 1892.]

It has been wisely said "That to the truly developed woman, there always is, there always must be opportunity"—opportunity to be, to do, and to nobly endure; and whether her work be greeted by the applause of thousands or in silence, it cannot be called humble, if it meets the approving gaze of heaven. When all the excitement of our progressive age shall have passed into oblivion, and when those who have made themselves perishable reputations shall have been laid to rest, with the stately marble as their only monument, it may be that some [illegible] neither inherited nor received home training, will utter thoughts that will enlighten the heathen in his darkness, thus proving himself to be a living monument to the little Sunbeam Society where he first learned the grand results of mission work. Much has been said and done along this line, and while many useful programs have been distributed for the purpose of aiding us in our work, it is impossible to successfully follow any *one*, as the children, who compose our societies, will gradually lose interest, if the exercises are not varied.

They readily take to music, and by using simple songs, they all will unite heartily in singing.

A study of the lives and characters of our noble missionaries, who have been called from their stages of usefulness to take their places in the silent halls of death, is both interesting and instructive, while a history of the countries in which we have missionaries stationed, reveals to them the needs of these countries, if we would have them saved. It is advisable to allow the older and most intelligent members of the class to write an essay on the country which they are studying; while another may get up a geographical sketch of this same country. It also adds to the interest to go fully into the manners and customs of the people, and especially if you will tell them something of the children.

The blackboard analysis also makes lasting impressions on the younger minds, especially when the different colored chalks are used in illustrations.

At times the children seem restless and hard to interest. At such times, a short missionary story read or related will bring immediate relief. At other times, an informal meeting will prove very successful. If you will consult the children on some undertaking you may have in view, it is astonishing how readily they will give advice. How liberal they become, and last, but not least, how enthusiastic they will be in this their work.

Further enlargement on this subject would only prove superfluous, since each society has its own demands. Sisters! if we will all do our duty in our respective societies, with God's blessing, his recording angel, not many years hence, may record many a noble sacrifice and grand achievement.

S. B. C. Work in Italy.

As far back as 1850, the attention of our Foreign Board at Richmond was turned towards Europe. France and Switzerland were thought of as important fields, but it was well nigh twenty years before their thoughts concerning Catholic Europe chrystalized into action. In 1870, Rev. Franklin Wilson, D. D., of Baltimore, who had long been much interested in Italy as an inviting field for Baptists, delivered an address on Italy at the Northern Anniversaries in Philadelphia. Our Foreign Mission Society heard this address, was greatly impressed by it, and shortly afterwards the Board resolved to begin a work so soon as the way should open.

The following statistics, from the report of the Board in 1891, will give a bird's eye view of the work. Main stations 12, out stations 56, workers 24, organized churches 14, members 277, baptized during the year 25, contributions 1,645 francs (about $329)

That Italy is a most difficult field is generally conceded. The "Middle Kingdom" has often been supposed to offer greater obstacles to the kingdom of Christ than any other country; but Dr. Wm. Ashmore, for more than twenty-five years a missionary in that land, declared the field in Italy was harder and less hopeful than that in China. The Italian government, far from persecuting either the Pope or the Catholic church, accords to them larger privileges than either Spain, France, Bavaria, or Austria. In Italy alone of these several countries has the Pope the right to appoint bishops and to issue bulls without the sanction of the government. Leo XIII, no less than Humbert I, is inviolate in his person. The law of the Papal Guarantees contains the following liberal provisions for the maintenance of the Vatican: "An attack directed against the person of the Sovereign Pontiff and any instigation to commit such attack, is punishable by the same penalties as those established in the case of an attack against the person of the King."

The attention of the christian world has been called to the crisis in Japan. The situation in Italy is somewhat similar. Besides the obstacles which confront us in common with other evangelical workers, we, as Baptists, hold views which add to our difficulties. Yet Baptist principles are as valuable to religious life in Italy as they have been in our own country.—*George Braxton Taylor.*

Chapel Building in Italy.

Chapels will give an air of permanency to the work, and make both friend and foe feel that we have come to stay. In mission work few things are more important than this. The people need to be impressed with the fact that the undertaking is not a mere experiment, likely to be abandoned by any time, but something so [illegible] that it cannot be otherwise than permanent.

"But why do not Italians build their own chapels?" To any who may be disposed to ask this question, I would say in reply, is it not true that even in America, the most prosperous and the most evangelical of all lands, hundreds of congregations are unable to build their own church houses, and are compelled to appeal for outside aid? How many large and prosperous churches owe their prosperity and continued existence largely to timely aid received years ago. It must also be borne in mind that in this country there are no frame buildings, and the stone work required by law, renders impossible the erection of those inexpensive church houses to be found in so many country places in America. Then let me remind you that, at most of our stations, our membership is comparatively small and very poor.—*John H. Eager.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

SKINS ON FIRE

With torturing, disfiguring eczemas, and every species of itching, burning, bleeding, scaly, crusted, pimply and blotchy skin and scalp diseases are relieved in the majority of cases by a single application, and speedily, permanently, and economically cured by the CUTICURA REMEDIES when the best physicians, hospitals and all other remedies fail. To those who have suffered long and hopelessly, and who have lost faith in doctors, medicines, and all things human, the CUTICURA REMEDIES appeal with a force never before realized in the history of medicine. Every hope, every expectation awakened by them, has been more than fulfilled. Their success has excited the wonder and admiration of physicians and druggists, familiar with the marvellous cures daily effected by them. They have friends in every quarter of the civilized world. People in every walk of life believe in them, use them, and recommend them. They are in truth the greatest skin cures, blood purifiers and humor remedies of modern times. Sale greater than the combined sales of all other skin and blood remedies. Sold throughout the world.

Price: CUTICURA, 50c; CUTICURA SOAP, 25c; CUTICURA RESOLVENT, $1.00

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston

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EDWARDS & BROUGHTON, Pub'rs, RALEIGH, N. C.

Raleigh & Gaston Railroad.

In effect Sunday, Dec. 25, [illegible]

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Ki trells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:50 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 45 a m	.....	.....
Lv C imax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 09 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv C limax	.....	.....	8.10 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.59 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.40 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 55 p m
Ar Ramseur			6 5 p m
Lv Madison			1 15 p m
Lv Stokesdale			2 10 p m
Ar Greensboro			3 20 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay [illegible]

What Makes a Preacher.

Our Sunday school lesson this week shows us, among other things, an example of true preaching. The remnant that had returned from Babylon under Joshua, the high priest, and Zerubbabel, the prince, had had their waning courage revived by the appeals of Haggai, but the work of rebuilding the Temple took a new impetus when the young Zechariah stood forth with an account of his visions.

The essential idea of preaching is finely expressed in this narrative. Zechariah conveys to the people the visions God had given him. And that is what preaching is, the message of God to men through a man. A great deal passes for preaching to-day that can not by any stretch of imagination come within the scope of such a definition. We call lectures upon all sorts of historical and religious topics preaching; we call telling people what they already know preaching; we call moral instructions preaching. But the distinctive thing which separates a sermon from every other kind of discourse is that it is a message.

The true preacher is a man of visions. He may not be more learned than many of his hearers. They may easily surpass him in many acquirements, but the thing in which he surpasses them is in the breadth and clearness of his spiritual outlook. He has seen the revelation of God in his own soul, in nature and in the written word, and that revelation has given him a message. Our fathers made much of "a call to the ministry." We always miss it when we ordain a man, no matter what his recommendations, or attainments, or promise of usefulness, whose inner life does not respond to such a call. He may make an excellent lecturer, professor or writer, but he will not be a prophet, he will not bring a message from God to his hearers.

But some one says: "Have not the days of revelation passed, is not the Bible finished?" The Bible, to be sure, is all written, but it is not all interpreted or experienced. From the rock of the most familiar text may gush living water at the word of a prophet. Our newspapers and religious conventions are occupied with much silly talk about the decline of the pulpit. The days of the pulpit essayist are indeed passing, and the sooner they pass completely the better. But as long as human nature, with its longings and strivings and sins, is bound by mystic ties to the Father of Spirits, the days of the preacher with a divine message are in no danger of passing.

And herein is the authority of the preacher. It is not conventional or professional or official, it is the authority of a divine messenger. The more a preacher claims authority, the more men repudiate it. But the more certain he makes it that he brings a divine message, the more spontaneously do his hearers recognize his right to command them. It has often been asked how the Hebrews came to recognize their prophets. The best answer to that question is that they recognized them because they could not help it.

The man who has no vision, no message, may well hesitate to call himself or let others call him a preacher. And we may well extend the most open-minded welcome to the man with a vision from God, whether he be a rude herdsman like Amos or a sagacious and imperial genius like Isaiah. "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy."—*Boston Watchman.*

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

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For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT L. ROGERS & Co.,
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A Pierce $165.00 Organ $33.00, old and reliable. Circulars free. Buy the best. Address H. W. Alleger, Washington, N. J.

"An Excellent Spine."

A Sunday-school teacher once called on one of his scholars to read the third verse of the sixth chapter of Daniel, from which the lesson was taken. The verse reads, "Then this Daniel was preferred before the presidents and princes, because an excellent spirit was in him. And the king sought to set him over the whole realm." The scholar, not being the best reader in the school, gave a slightly revised version of the text, as follows: "Then this Daniel was preferred before the presidents and princes, because an excellent spine was in him."

It is very likely that the revision produced a smile; but it also conveyed a lesson. A man without "an excellent spine" makes a very poor christian, and would never "dare to be a Daniel," or "dare to stand alone." The little boy expressed just what many christians need at the present day. There are some who are willing to sing, "Dare to be a Daniel, dare to stand alone," but they lack Daniel's "excellent spine," and so they will never be Daniels, and will not be likely to stand alone. May God raise up more men like Daniel; men who fear God and work righteousness; men of an excellent spine—men who have backbone.—*World's Crisis.*

The Advantages of Conversation.

The most agreeable way of getting information is by conversation. If you talk with any intelligent person, who can express clearly his ideas on any subject in which you are interested, you can ask questions, you can have explanations, you can go over the ground until you thoroughly understand it, and searching out in this way, in the mind of another, a thing which you earnestly desire to know, you are more likely to remember it and to profit by it. This is why a competent teacher is better than any text book. Besides, talk inspires both the speaker and the listener—the one becomes more eager to know and the other more eager to communicate.—*Ex.*

"Stop my Paper."

The *Lutheran Observer* says: Now a newspaper, in one aspect, is something like a hotel table. It presents to its readers literary viands and views from many different writers and many different subjects, to suit many different persons of many different tastes. There is something for the old and the young; for ministers and laymen, for parents and children, for the poetic and the prosaic, for the practical and devotional; and, in short, for "all sorts and conditions of men"—and women, too. If, now, one of these classes of persons object to articles suited for any of the other classes, and rejects a newspaper on that account, he is just as unreasonable in this as if he refused to take his dinner at a hotel table because he dislikes some article of food which others enjoy.

The Lord's Prayer and the Drink License.

Think of praying, "Hallowed by thy name," and then voting to license the drink traffic, which causes God's name to be continually blasphemed.

"Thy will be done," and then voting that it shall not be done.

"Lead us not into temptation," and then voting to place temptation in every one's path.

"Deliver us from evil," and then voting for the greatest of evils, if so be that a little money may come to the town treasury.

"Give us this day our daily bread," and voting to license that which takes the bread from thousands.—*Exchange.*

Laughter.

In his "Problems of Health," Dr. Green says that there is not the remotest corner or inlet of the minute blood vessels of the human body that does not feel some wavelet from the convulsions occasioned by good hearty laughter. The life principle of the central man is shaken to the innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly and conveys a different impression to all organs of the body, as it visits them on the particular mystic journey when the man is laughing from what it does at other times. For this reason every good hearty laugh in which a person indulges tends to lengthen his life, conveying as it does, new distinct stimulus to the vital forces.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Josiah Elliott, $10.00; Bethlehem ch, West Chowan, on pledge, 5.00; Aulander ch, W Chowan, 9.18; Rev R T Vann, 10.00; Prof W J Ferrell, 5.00; C W Wall, 5.00; Mrs K B Powers, 1.00; A W Early, pledge, 5.00. Total, 50.18. Previously reported, 370.93. Total this year, 421.11.

Foreign Missions—W M S, Lumberton ch, Robeson, Japan, 19.14; Sunbeams, ditto, ditto, ditto, 3.96; Sunbeams, Lumberton ch, Robeson, 2.00; W M S, ditto, ditto, 14.32; Morris Chapel ch, Sandy Creek, 1.05; Piny Forest ch, Columbus, 1.94; Weldon ch, Tar River, Japan, 6.48; W M S, Barlow's Chapel ch, Japan, 5.00; S S Mia Soc, Johnson ch, 9.29; Back Swamp ch, Cen Fund, 9.20; Back Swamp ch, 1.60. Total, 73.98. Previously reported, 453.84. Total this year, 527.82.

Home Missions—Aulander ch, W Chowan, $3.88. Previously reported, 233.85. Total this year, 237.73.

Education—Prof C E Brewer, Wake Forest, $10.00; Prof W B Royall, ditto, 5.00. Total, 15.00. Previously reported, 292.58. Total this year, 307.58.

Orphanage—Piny Forest church, Columbus, $1.72; Aulander ch, W Chowan, 10.02; S S, First ch, Raleigh, Central, 15.00. Total, 26.74. Previously reported, 158.67. Total this year, 185.41.

Ministerial Relief Fund—Palmerville ch, Stanly, $1.70; Centerville ch, Robeson, 1.00; Back Swamp ch, ditto, 1.00; Lumberton ch, ditto, 17.56. Total, 21.26. Previously reported, 39.00. Total this year, 60.26.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Jan 21, 1893.

That Your Hair
may retain
its youthful color,
fullness, and beauty,
dress it daily
with
Ayer's Hair Vigor
It cleanses the
scalp, cures humors,
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new growth
of hair
Dr. J. C. Ayer & Co.
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Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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B.B.B. BOTANIC BLOOD BALM

A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

Land Sale.

By virtue of a judgement of the Superior Court of Wake county made in special proceedings in the cause entitled S. C. Vann, et al., ex parte appointing the undersigned commissioner for the purpose, I will sell at public auction, to the highest bidder, in the town of Forestville, on the third day of February, 1893, at 11 o'clock a. m. all the lands belonging to the heirs and devisers of the late Dr. A. R. Vann, lying near the said town of Forestville, adjoining the lands of the heirs-at-law of the late W. D. Jones, J. R. Dunn, and others, containing two hundred and forty-four (244) acres, more or less. Land will be sold in tracts to suit purchasers.

Terms of sale—One-third cash, balance in twelve months, with interest from day of sale at eight per cent. Title retained till purchase money is paid in full.

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e Foundation Stones in the Character of Children.

Unhappy and undisciplined homes are the Irons of great iniquity. Parents harsh cruel on the one hand, or on the other d loose in their government, are raising a generation of vipers. A home where lding and fretfulness are dominant, is od relation to the gallows and the peni- tiary! Petulance is a serpent that crawls into the family nursery sometimes and shes everything. Why, there are parents o even make religion disgusting to their ldren. They scold them for not loving rist. They have an exasperating way of g their duty. Blessed is the family al at which the children kneel. Blessed is family altar at which the children kneel. ssed is the cradle in which the christian ther rocks the christian child. Blessed he song the little ones sing at nightfall n sleep is closing the eyes and loosen- the hand from the toy on the pillow. ssed is that mother whose every heart- ob is a prayer for her children's welfare. e world grows old, and the stars will se to illuminate it, and the waters to re h it, and the mountains to guard it, and long story of sin and shame and glory triumph will turn to ashes; but influen- that started in the early home roll on up through all eternity—blooming in all joy, waving in all the triumph, exulting all the song, or shrinking back into all darkness. Father, mother, which way you leading your children?—*Talmage.*

A Good Heart.

A waif of a boy was eating a stale half- on the street corner yesterday, with air of a starveling, says the Detroit *Free ss*, when a stray dog came along and nched at his feet. The hungry look re- ined in the boy's eyes, but he glanced n at the vagabond dog, and said in a ndly way:

"Wot you want? This ain't no bone. Git!"

The dog moved off a little, and again it nched and looked wistfully at the food.

"Say, do yer want this wuss nor I do?" ed the waif. "Speak, can't yer?"

The dog gave a quick bark, and the boy w him the rest of the loaf.

"Nuff said," he remarked, as he watched eat ravenously. "I ain't the feller to a pard in trouble."

And the boy went off one way and the he had befriended another, but the better the encounter.

On the Wrong Foot.

enator Vest has stepped from his Senato- pedestal to make an attack in our morn- daily upon the Commissioner of Indian airs for bigotry, at the same time alleging the Jesuits have done more for the ad- cement of the Indians toward civiliza- and christianity than all other agen- . He instances the St. Ignatius mission ool as an illustration of what is being e by the Catholics, especially in teaching Indians to work. I must tell you there ot a word of truth in this assertion, as I e found out by studying for years the ecories and Repartimentos of that church oth Americans.

ow, there are in the Senator's meal tub, cats instead of one. The first is the rification of the Catholic methods of ching. The other is a bid for a large propriation. As to the first, I wish you ld see a set of text books used in these sion schools, and compare them with the ks at Carlisle, say. The result of Jesuit ching may be seen in the missions of Cal- nia—it is simply propagandism. The ign of the public school system among ians is to make them independent bread ners, to teach them good English, and to k out for themselves, to inculcate patri- m and love for the flag, to instil the ciples of honor, fidelity, and practical rality, to destroy false notions of the infe- rity of women by co education, to create ve for our public school system, to blend ny tribes together, and to engender a e sympathy and co-operation which will helpful in the future. Now, the contract ool system is in its results a scheme of elytting. Less than $4,000,000 have gone of the treasury during eight years for de- minational schools and of this $3,366,416 s drawn out by Catholics. The Commis- ner is called a bigot for saying it is wrong, standing on the good, old, safe Baptist trine of separation of Church and State, aiming to introduce civil service and blic schools, and the English language o Indian education.—*O. M. T., in Ex- miner.*

We are all subject to pain occasionally d it is well to have a good liniment in the se, such as Salvation Oil. 25 cents.

The North Carolina Commercial and In- strial Association met in Raleigh, Jan. h. Twenty-two of the leading cities and wns were represented by business men. . A. A. Thompson was re-elected Presi- t, and Mr. H. W. Ayer, Secretary. A ce-President from each congressional dis- ct was chosen. The next meeting will held the first Wednesday in January next.

The Wake county grand jury last week urned a true bill against S. Otho Wilson, arging that on or about December 1st, 2, in Wake county, he unlawfully formed ecret political organization known as Gid- 's Band. Wilson was arranged in Wake nty, and gave bond for his appearance next term of the court. Trial has been to take place on March 28th, 1893.

On Sunday morning, Jan. 22, Winston, N suffered another calamity in the form of a y thousand dollar-fire. Its origin is un- own, but was first discovered in the base- nt of the Sneed Furniture Store, which was ally destroyed, at an estimated loss of ,000 for stock and $10,000 for building; in- rance $20,500. Other buildings were dam- ed.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

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Vacuum Oil Company, Rochester, N. Y.

Cost of Building Railroads.

The report of the Railroad Commission, says *The North Carolinian*, will be one of the most valuable books ever printed in the State, and will contain much interesting information. It gives the number of persons employed on the railroads, and they are employed as follows:

Wilmington & Weldon,	1,224
Carolina Central,	657
Cape Fear & Yadkin Valley,	545
Georgia, Carolina & Northern (few in North Carolina),	835
Western North Carolina,	776
Wilmington, Columbia & Augusta (few in North Carolina)	857

It will also give the average cost of construction, per mile, of the sixty-two railways in the State. The following are the highest:

Western North Carolina,	$54,393
Petersburg,	52,253
North Carolina Midland,	40,000
Oxford & Henderson,	40,649
Statesville & Western,	40,000
Wilmington, Onslow & East Carolina	33,568
Seaboard & Roanoke,	31,378
Yadkin,	30,243
Oxford & Clarksville,	30,975
Cheraw & Salisbury,	30,147
Atlantic & Danville,	40,870

The others are under $30,000. Here are some that may be termed the inexpensive roads:

Hamilton,	$ 588
Cashie & Roanoke,	1,000
Jamesville & Washington,	1,000
Cashie & Chowan,	1,857
Carthage,	4,120
Atlanta & Charlotte Air-Line,	4,282

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Growing Roses.

There is a world of pleasure to be derived from a garden full of roses; even a single flower, in a little red pot, will brighten the home and bring good cheer. With the right kind of plants there is no difficulty in the way of everybody having the choicest roses: a little soil, water and sunshine is the only care they require, and they amply repay for the slight trouble and expense. Perhaps the best roses for home culture are those grown by Dingee & Conard Company at West Grove, Pa. For twenty-five years this firm has been propagating roses of every variety on their own roots and sending them by mail to every part of the land. When the plant leaves their hands it is ready to thrive and bloom in pot or garden. This firm publishes the illustrated "Guide To Rose Culture," which contains complete instructions for growing flowers of all kinds, and much other information interesting and valuable to the lover of flowers. They offer to send it free, and enclose a specimen copy of their floral magazine, "Success With Flowers," to all who make application.

NEWS OF THE WEEK.

Raleigh Affairs.

Gov. Carr has appointed Mr. Samuel F. Telfair as his Private Secretary, and Mr. Charles L. Hinton as Executive Clerk.

The firm of Moore & Watson, Subscription Book publishers, Raleigh, N. C., has been dissolved and the business reorganized under the firm named The Southern Publishing Company.

Gen. James D. Glenn, Adjutant General; Col. A. L. Smith, Inspector General, and Col. E. G. Harrell, Quartermaster General, of the North Carolina State Guard, have tendered their resignations to Gov. Carr, to take effect as soon as it shall be agreeable to him to appoint their successors.

Capt. J. H. Riggan died Jan. 20th, 1893, at his home a few miles east of Raleigh, and was buried last Saturday. He was an elderly citizen, and served the Raleigh & Gaston Railroad a number of years as one of its conductors before the late war. Latterly he devoted himself to farming.

At a special meeting of the Board of Alderman last Friday night, the Board decided by a vote of seven to five to extend the corporate limits of the city one-quarter of a mile in each direction.

Mr. W. W. Vass, Jr., executive clerk to Governor Holt, during the latter part of his administration, has gone to Chapel Hill where he enters upon a thorough course of the law in the University.

The citizens of Raleigh met on the 19th inst., and raised $1,600 for the poor and needy of the city. Committees were appointed, and the amount has been increased to about $2,500. This will greatly relieve the distress occasioned by the protracted snow and bitter cold weather.

On last Wednesday, the 18th inst., Hon. Elias Carr was duly inaugurated Governor of North Carolina. Notwithstanding the severe weather, the ceremonies passed off successfully. Chief Justice Shepherd swore in the Governor and the other newly-elected State officers in Stronach's Auditorium in the presence of the General Assembly and a vast concourse of spectators. After taking the oath of office, Gov. Carr delivered his inaugural. At night the Governor's reception was held at the Mansion, and was well attended considering the inclemency of the weather.

Miss Lina McDonald, a teacher in the Industrial School at Greensboro, was run over and instantly killed by a backing train on a railroad switch in that town last week. The circumstances attending her death are not fully known, but it is supposed that she was walking on the track of the switch and was overtaken by the fatal train. No one saw the young lady when she was killed, and the body lay exposed for some hours before it was discovered. The remains were brought to Raleigh for burial. Miss McDonald was the daughter of Col. John McDonald, and was about twenty-three years of age.

The State Road Congress met in Raleigh on Jan. 19th, 1893. Gov. Carr, as his first official act, opened the Congress. More than 300 delegates were present representing 80 counties. Hon. C. B. Watson, of Winston was elected permanent chairman and Dr. H. B. Battle permanent secretary. After full consultation, the committee made their report, the following being a summary. That the public roads should be maintained both by taxation and by those subject to road duty, also by the convicts from the various counties through the county authorities or the penitentiary—the expense of maintaining them to be borne by the counties or as the legislature may direct. Also that each county or group of counties should employ a competent engineer or expert in road building and own improved road machinery.

The Farmers' Alliance store here, managed by R. J. Powell, has made an assignment. Liabilities said to approximate $5,000; assets not stated.—[Local in RECORDER of Jan. 11th.] On this item the *Progressive Farmer* of Jan. 17th says: "There is a mistake in the above statement from the BIBLICAL RECORDER. Mr. Powell was the County Alliance Business Agent, but the store was not the Farmers' Alliance store, for the Alliance had no stock in it. It was Mr. Powell's independent enterprise." The *Progressive Farmer* is edited by Mr. J. L. Ramsey, as is also the *Carolina Watchman* of Salisbury. We copy from the *Watchman* of the 19th inst., its statement of Mr. Powell's assignment: "The Farmers' Alliance store at Raleigh, managed by Capt. R. J. Powell, has assigned. Liabilities, $5,000; assets not stated."

State News.

Burlington is to have a system of waterworks.

An electric street car line is one of the probabilities for Durham.

One thousand pupils are enrolled at the white graded school in Charlotte.

The Mt. Airy *News* states that there is not a licensed liquor saloon in Surry.

Mooresville is to have a $30,000 cotton mill. The stock has been subscribed.

Statesville's new graded school building has been completed at a cost of $12,000.

The cotton-mills which were recently burned at Swepsonville, are to be rebuilt.

The *Washington Messenger* has recently [illegible] new dress, and is much improved in appearance.

W. H. Amerson, clothing merchant at Henderson has assigned. Liabilities $5,000; assets not stated.

The residence of Mr. R. J. Stough at Davidson College, was destroyed by fire several nights ago. Loss $3,000.

Tip Allen, a citizen of Northampton county, while coon hunting recently was struck by a falling tree and killed.

The banks of the State were closed last Wednesday the 11th, as General Lee's birthday is a legal holiday in this State.

A little three-year-old son of Mrs. Jessie Gaskey of Salisbury, caught fire and was burned to death Friday night week.

Bill Cunningham, a colored train hand, was killed by a train at Potters, eight miles west of Monroe, Friday night week.

Mr. Jas. L. Baldwin of Little's Mills, Richmond county, recently lost his gin house by fire. Loss about $2,000; insurance $1,000.

Miss Daisy Boswell an operative in the Crown cotton mills at Greensboro, was so severely burned Tuesday of last week that death has since resulted.

The *Watauga Democrat* says R. A. Thomas, who was shot by one Warren, lived nine days after the ball had passed entirely through the brain from front to rear.

The shops of the Wilmington Iron Works Company at Wilmington, N. C., were burned last Saturday. Estimated loss, $10,000; insurance, $7,500.

Mat Walker, colored, an employee at the Salem Female Academy, was killed there Thursday week, by the bursting of the fly-wheel of a wood saw, while engaged in sawing.

The Gold Leaf says: a new corporation just organized in Henderson is the Michie Tobacco Company. The authorized capital is $50,000 with privilege of increasing to $100,000.

The crop of peanuts in this section this season is far short of expectations, a leading dealer estimating that it will not exceed 75,000 bushels, while the crop of last year was fully 125,000 bushels.—*Wilmington Star.*

Mr. Lonny Hatch, the newly elected treasurer of Chatham county, was found lying dead in the road near his home last Thursday week. The *Record* says there is no suspicion of foul play, but it is believed that he died of heart disease, as his father before him did.

Lemuel E. Nicely, agent of the Southern Express Company at Winston, mysteriously disappeared on the night of the 8th inst. He is reported to be short about $2,000 in his accounts. A portion of his shortage is accounted to his giving out express packages to various parties without collecting charges.

The Wilmington Lumber Company, says the *Manufacturers Record*, lately organized by capitalists from Stillwater, Minn., have begun work on their mammoth saw-mill and dry-kiln plant, which when completed will cost over $50,000. It is said that it will be the largest mill in North Carolina, and will have a capacity of 75,000 feet a day.

Bladen county court house at Elizabethtown was destroyed by fire Saturday night last, together with all the records, papers, documents, etc., involving a loss of several thousand dollars and endless litigation. The origin of the fire is unknown, but supposed to have been the work of an incendiary.—*Fayetteville Gazette, 18th inst.*

The ice formations at the Round Knob fountain are well worth going to see. For nearly a month the spray from the fountain has frozen as it fell, until now the base of the fountain is surrounded by a mountain of ice nearly forty feet in height, with peaks, and precipices and caves all of ice. There are many fantastic figures near the fountain where the frozen spray has converted some stone or shrub in the curious shape of beast or bird.—*Morganton Herald.*

General News.

Chicago had a $500,000 fire on the night of the 17th inst.

General B. F. Butler who died recently left an estate valued at $7,000,000.

Rev. Sam Small has accepted a position on the editorial staff of the *Atlanta Constitution.*

Two negroes were taken from the jail at Convent, La., last Friday night by a mob of masked men and lynched.

Ex-President Rutherford B. Hayes, died unexpectedly at his home in Fremont, O., Tuesday night of last week.

A railroad wreck at or near Alton, Ill., on the 21st inst., caused the death of an engineer, and a loss of $100,000.

Four of the eight negro men convicted of the murder of Dr. J. H. Hill were hanged at Chestertown, Md., on the 14th inst.

In a Woonsocket, Ill., rubber factory, several days ago, a large fly-wheel burst, causing a $150,000 damage. No one was hurt.

Mrs. A. F. Wood of Union, Hardin county, Ky., died several days ago of what is said to have been leprosy in its most malignant form.

The Steamer City of Atlanta, of the Old Dominion Line, was burned at her berth in New York harbor on the 18th inst. Loss about $60,000.

An ice gorge at Belmont, Ky., broke last Friday, sinking a steamer and several barges, and causing a loss of $100,000. Three men were killed.

Allen & Ginter's Tobacco Works, and Valentine's Meat Juice Factory, at Richmond, Va., were burned on the 17th inst. Loss $250,000; fully insured.

The University of Virginia, at Charlottesville, recently received a donation of $60,000 from Mrs. Linden Kent of Washington, for a new chair to be known as the Linden Kent Memorial Chair of English Literature.

A sleighing party was run into by an engine at a crossing near Lonsdale, R. I., last Wednesday morning with fatal results. Eight persons were killed and sixteen injured, several of whom it is feared will die.

Secretary Tracy has awarded the contracts for the construction of the armored cruiser Brooklyn and the sea going battle ship Iowa, to William Cramp & Sons, of Philadelphia, at $2,986,000 for the Brooklyn and $3,010,000 for the Iowa.

Why Send North

For Seed Potatoes when it is conclusively proved beyond a doubt that the second crop Southern raised Seed Potatoes are just as early, make larger yields and produce better Potatoes?

All the truckers are planting the Second Crop Seed now. We can supply the Northern grown Seed, too. Write for prices of either kind. All leading varieties in stock.

T.-W. WOOD & SONS, SEEDSMEN, RICHMOND, VA.

Says the Boston *Watchman*: The course of the Pope, in asking the Roman Catholic bishops of the United States to communicate to him any objections that may possibly occur to them in reference to Monsignor Satolli's fourteen propositions on the school question, hardly accords with the dogma of infallibility. The information he gets from these sources is pretty sure to be adulterated with much prejudice and to be vitiated by imperfect observation. If a Pope pronounces an infallible decision conveyed to him by others, he should have infallible informants.

MARRIED.

WALKER—SANDERS—On Jan. 5, 1893, at the residence of the bride's mother, by Rev. N. P. Stallings, Mr. R. W. Walker and Miss Thomas Sanders, all of Currituck county.

ESTRIDGE—MILLER—On Thursday, Jan. 5th, 1893, at the residence of the officiating clergyman, in Mecklenburg county, N. C., by Rev. A. W. Crabtree, Mr. W. B. Estridge and Miss Carrie Miller.

LEE—NICHOLSON—On Jan. 10, 1893, near Macon, Warren county, N. C., at the residence of the bride's parents, by Rev. Needham B. Cobb. D. D., Mr. William J. Lee of Wilson, N. C., and Miss Annie Nicholson, daughter of John H. Nicholson.

DIED.

BAGWELL—Died at his home near Raleigh on Jan. 18th, 1893, Green B. Bagwell, in the 74th year of his age. He was buried at Morrisville. For many years the deceased was a prominent merchant in Raleigh and an active member of the First Baptist church. He was a man of warm, tender heart, broad charity, and always took great delight in the work of Christ. During the past several years he has engaged in farming, and his church membership was at Garner, where many of his kindred live. N. B. B.

BUNCH—Bro. Elijah Bunch departed this life on Sunday morning, Jan. 15, 1893, aged near sixty years. Bro. Bunch was a member of Sandy Cross church, and when Warrick Swamp church was organized, he became one of its members, and lived a consistent, humble life until death. His walk before men was correct. He was a lover of the Bible, read it every night, and made it the rule of his life. The night of his departure, the word of God was read as usual before retiring, and he was as well as old people generally are. Alas! while all was quiet, and the dear aged wife was sweetly sleeping by the side of her husband, God called his servant away, and the separation of the aged pair thus takes place. Sister Bunch, he is not dead, but has fallen asleep, that sweet sleep "from which none ever wakes to weep." Tears and sorrows are over with him, but his aged wife, brother, sister and two sons, with friends, are left to mourn their loss. The old chair which he occupied in the corner is vacant. The voice which sounded sweet to the ear of the wife, as he read the word of God for her, is hushed. How dark and lonely is the home that is called upon to give up a good husband or a good wife! But for the sweet hope of meeting in heaven, who could bear it. Then wife, brother, sister and sons, be watchful, be ready for the summons. If it should come at the midnight watch, or [illegible]on, I pray God's blessings upon the bereaved, upon his church, and upon his pastor. JOSIAH ELLIOTT.

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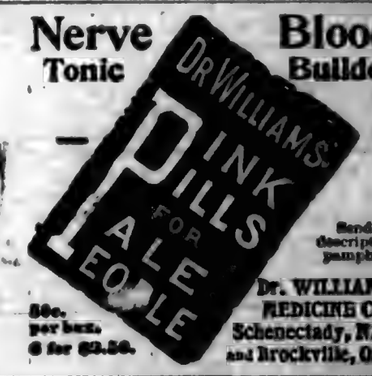

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The Home Circle.

The Child and the Year.

Said the child to the youthful year:
"What hast thou in store for me,
O giver of beautiful gifts, what cheer,
What joy dost thou bring with thee?"

"My seasons four shall bring
Their treasures: the winter's snows,
The autumn's store, and the flowers of spring,
And the summer's perfect rose.

"All these and more shall be thine,
Dear child; but the last and best
Thyself must earn by a strife divine,
If thou wouldst be truly blest.

"Wouldst know this last, best gift?
'Tis a conscience clear and bright,
A peace of mind which the soul can lift
To an infinite delight.

"Truth, patience, courage, and love
If thou unto me canst bring,
I will set thee all earth's ills above,
O child, and crown thee a King!"

—Celia Thaxter.

Why Popcorn Pops.

Why does popcorn pop?

Ask the first twenty learned men you can find and not one of them will be able to tell you. The secret lies in the structure of the grain, which is very wonderful indeed.

In the centre of each grain of popcorn is the "germ" of the future plant. It holds the vital element of the seed. What is it like? Well, it is about the size of a large pin-head. Its outer coat is a membrane of woody matter, inside of which is an oily substance containing nitrogen and phosphorus. Embedded in this oily substance is the "nucleus."

The "nucleus" is the true germ—the essential life principle of the seed. It is chiefly composed of albumen, and is just big enough to be seen with the naked eye. Small as it is it contains a mystery which no man has ever solved or is ever likely to solve—the mighty secret of reproduction. However, there are more things of interest to be noticed in the outer structure of the popcorn grain.

Gathered around the germ are granules of starch, arranged in layers and so regularly placed as to resemble a crystalline structure. In fact, like crystals, though they are not such, the granules possess the peculiar property of "polarizing" light. Seen under the microscope they have very beautiful forms. Between each two layers of them is a woody membrane, and covering the whole is the hard external envelope of the corn grain, composed of a woody matter with a large proportion of mineral substances, such as lime, silex, potash and magnesia.

Think what an amazing quantity of nutritious food is thus packed in a little space for the use of the embryo plant, which first absorbs the nitrogen and phosphorous contained in the socalled "germ" envelope, afterward consuming the starch and so getting ready to sprout.

A popcorn grain has precisely the same substance as grain of ordinary corn. It is simply a variety of the same species of plant. Why, then, will not common corn pop. It will do so, as you can find out for yourself by trying, but it does not pop nearly so well, though now and then a grain will excellently. The reason is that the starch granules in popcorn are packed more tightly and the woody membranes between the layers are thinner and more easily ruptured. Heat causes the water that is in the starch to expand, the external envelope is burst open and the grain turns itself inside out, becoming fifteen times its original size or more and showing the pretty white starch outside.

That is the reason why popcorn pops.—*Exchange.*

Sitting up Straight.

Grown people and children alike are inclined to fall into the very bad habit of sliding down into a chair, and sitting for hours with the spine bent almost into a half circle. That this is injurious, thousands of people who indulge in it never so much as dream, but that it is the cause of many serious ills those who have investigated the subject are well aware. The continual strain upon one side of the spinal column, with the corresponding compressions on the other, gives rise to nervous difficulties of the brain. Dizziness, nausea and blind spells are not infrequently the result of this practice. While the strictly upright position is undoubtedly the most healthful, it seems rather hard work to persuade the young and indolent to maintain it.

Lazy people, and those who love luxury, have a habit of "slumping," so to speak, into their chairs, and remaining in a semi-recumbent position, with the spine as nearly telescoped as may be. That portion of the anatomy generally known as the back-bone was intended to be worn in an upright position, and the constant pressure of the sections of the vertebra upon each other is productive of various ills.

Children should be taught to sit erect, especially if they are growing rapidly. When tired or in a position for rest, let them lie down, and entirely remove the strain from the muscles of the back. If youngsters who suffer from dizziness and headache are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in the pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.—*Exchange.*

An Essential Provision.

Mother, it is as essential for you to provide a safeguard against that night hood to children, croup, as to their hunger. Cherokee Remedy of Sweet Gum and Mullein will cure croup, coughs and

Starting Out Right.

A young girl who occupies a minor position in the clerical department of a large railroad company, declared one day, in a passionate tone: "I'd give anything in the world if I were out of the X Y and Z offices."

"Why?" asked her friend, knowing that the position was fully as good as she could expect to hold.

"Because I've started out wrong and can't get right.

"I thought when I began that I could be on friendly, sociable terms with the men in the office, and have nice, easy times with them as we worked together day by day. But oh, it hasn't turned out as I thought it would at all! They treat me in a familiar, slap on the back kind of way that humiliates me constantly.

"When I come in the morning they say: 'Jennie, what have you got that thing around your neck for?' or they ask if I didn't forget some of my hairpins. And when I try to resent it, they laugh at me. I am fairly degraded in my own eyes, and I can't help it, because I've started out wrong."

There is a lesson here for the vast army of girls and young women who are privileged under our liberal social requirements to go out into the world and earn their own livings.

It is hard for a girl who has lived a free and unconstrained life at home, entertaining her male friends, usually in her mother's presence, and always with her sanction, to realize that the same unstudied atmosphere should not prevail in a public office.

She does not take into account that she has not the accustomed background of home and parents to countenance her innocent gaiety. The proverbial inch is given and the ell taken, and often, when it is too late, she finds that the charmed circle of womanly sanctity, which is every girl's birthright, is trodden down and obliterated.

Her name is bandied from one pair of masculine lips to another; her actions openly commented on, the details of her dress discussed. She finds herself treated as a sort of anomalous creature, not a man, and not commanding the respect and deference due a woman. It is monstrous and humiliating, and once allowed, is nearly irremediable.

Girls, earn your independence, if you must or will; go as a wage earner into the office or the shop, but carry with you that sweet and womanly reserve which is at once your charm and your safeguard. Be sure that you "start out right."—*Youth's Companion.*

All who are troubled with Constipation will find a safe, sure, and speedy relief in Ayer's Pills. Unlike most other cathartics, these pills strengthen the stomach, liver, and bowels, and restore the organs to normal and regular action.

Young Man, You Will Do.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a christian church, had pious parents, brothers and sisters; his family was one in Christ.

On graduating he determined upon a western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow travellers said to him:

"Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said:

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church; all honor to him in that far away place, and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—*Christian Weekly.*

How Sleigh-bells are Made.

"The making of sleigh bells is quite an art," says an iron founder. "The little iron ball is too big to be put in through the holes in the bell, and yet it is inside. How did it get there? The little iron ball is called 'the jinglet.' When you shake the sleigh bell, it jingles. In making the bell, 'the jinglet' is put inside a little ball of mud, just the shape of the inside of the bell. Then a mold is made just the shape of the outside of the bell. This mud bell with the 'jinglet' inside is placed in the mold of the outside, and the metal is poured in, which fills up the space between the ball and the mold. When the mold is taken off you see a sleigh bell, but it will not ring as it is full of dirt. The hot metal that the bell is made of dries the dirt so that it can be shaken out. After the dirt is all shaken out of the holes in the bell, the little iron 'jinglet' will still be in the bell and will ring. It took a good many years to think out how to make a sleigh-bell."—*Exchange.*

The unprecedented sale of Dr. Bull's Cough Syrup provokes competition; but the people cling to Dr. Bull's Cough Syrup.

The lowly valleys in which we meet our friends and business associates ought to be just as verdant and well watered as those Sabbath elevations on which we "see no man but Jesus only."—*Dr. T. L. Cuyler.*

Hasty Judgments.

It is well to suspend judgment in many cases until we have had time to review circumstances and trace motives. Especially where children are concerned should we be very careful not to confuse their sense of right and wrong by acting with injustice, scolding or censuring them for mistakes due to their inexperience, and perhaps inflicting punishment when none was deserved. A little child once ran nearly a mile from her own home to that of a friend carrying an umbrella to her mother, whom she supposed to be there. Great gusts of wind arose, and streams of rain fell and drenched the little one before she arrived at her destination, wet, breathless, and quite unable to explain why she had come when met by curious eyes and amazed questions. The mother had seen the impending storm and gone home, and the result of the proceeding was—for this true story took place in sterner days than ours—that the child was shut up for many hours of the next day to think over the fault of equivocation.

A mother whose temper is impulsive should never trust her first hasty judgment in the management of her little ones.

In the larger affairs of the neighborhood and of society the prudent person refuses to judge hastily. He gives the benefit of the doubt wherever and whenever and to whomsoever he can. People have a right to ask that before they are weighed in the balances and found wanting their cases shall be looked at from all sides and from the most favorable point of view. It is not well to assume that blushes and down-dropped eyes always indicate guilt. Innocence, falsely accused, is often ashamed to look its accuser in the face. Judge not, that ye be not judged, was said by the purest lips that ever spoke on earth.

The man or woman whose habit it is to indulge in snap judgments of any kind is necessarily narrow and undeveloped.—*Harper's Bazaar.*

Foreign Body in the Eye.

Never rub the eyeball if a speck of dust or cinder gets in it. Let the tears gather and flow—they will usually be sufficient to dislodge the dust particles and wash them out. If, however, they are not dislodged, raise first the upper eyelid and bring it down over and upon the outside of the lower one; if this fail, reverse the operation by lifting the lower out and upon the upper eyelid.

Another good plan is to plunge the face in a deep basin of warmed water, then wink the lids rapidly, and roll the eyeball until all the particles are washed out. But a celebrated oculist in Utrecht recommends that if dirt, lime, or anything gritty, gets into the eye, that the sufferer lie down and have pure olive oil poured in upon the eyeball and sockets until the particles of harmful nature are removed. This remedy is quite painless, and never fails to remove all foreign substances.—*Selected.*

Nothing useless is or low,
Each thing in its place is best,
And what seems but idle show,
Strengthens and supports the rest.
—*Longfellow.*

Of course there is a propper regard for our happiness, but if we only keep it, duty and delight inseparably wedded.—*Rev. A. T. Pierson.*

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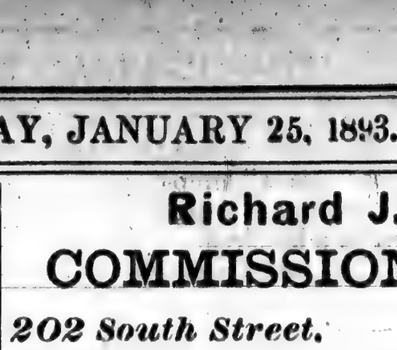

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The University—Gov. Holt's Message.

In Governor Holt's message to the General Assembly, now in session, he says:

"The University, through the bounty of philanthropists, and by wise and prudent financial administration, has added to the wealth of the State year by year, until it now embraces more than a half a million of dollars in property, of which not twenty five thousand dollars came from the State treasury."

In other words, the message affirms that the University owns in real estate, libraries, endowment, &c., or what is equal to endowment, more than five hundred thousand dollars, and more than *four hundred and seventy five thousand* of this amount came to the University through donations from *individuals*—not the State.

In another part of the message where the author is pleading for State aid for "the development of the University," it is said:

"This development should be effected by the aid of the *State*, which cannot always expect philanthropists to do her work."

The argument seems to be about this, viz: In the past century when the University had to struggle, had a limited number of friends, none able to give to it in large amounts, it received almost a half million of dollars from *individuals;* but now, and for the future, when the University has thousands of friends—many of them succeeding wonderfully well and abundantly able to aid it in its needs—it cannot be expected that they will do so.

If individuals have aided it *largely* in the past, what is there now in its management, or the ability or disposition of its friends, to lead to the conclusion of the message?

We believe that the future will show much larger donations by individuals to the University and to all of the denominational colleges in the State, than the past. Why the author of the message should suppose that the University will no longer be aided by its friends, we are not told in words.

We notice in this connection, also, one sentence in the *State Chronicle*, which reads as follows:

"We are glad to know that any antagonism heretofore existing between the University and the denominational colleges has ceased to exist."

We are of the opinion that there never has been a time when the competition, conflict, and antagonism between the University on the one side, and the denominational colleges and many of the academies of the State on the other side, was more real, more general or sharper than at the present time. In proof of this statement, we give an extract from the report of the Board of Trustees of Wake Forest College made to the late Baptist State Convention in Raleigh and adopted by said Convention, viz:

"The number of students for the session 1890–'91 was 233, and the number for 1892–'93 is now 185, and not likely to be more than 200. This decrease may, in part, be accounted for by the short crops, low prices, and consequent financial stress of our people; but, after due consideration, it is believed the decrease is due largely to the sharp competition by the State University.

"The requirements for admission and graduation in the A. B. course are practically the same in both institutions.

"This, with the large number of free scholarships provided, not by taxation, but by donation, extensively offered, and to which we cannot and do not object, but, on the contrary, rejoice in when properly used, makes the competition more serious at present than in former years.

"Since the founding and organization of Wake Forest College in 1834, it has had a continued and successful struggle for enlarged usefulness, and it now behooves its friends, as perhaps never before, to be wide awake and eagle eyed that they may meet most wisely and overcome most successfully all influences which diminish or endanger its patronage, and to project and execute such plans as will build up and enlarge the influence and usefulness of this our beloved Institution."

This whole question is many times larger and deeper than that side issue, "a squabble before the Legislature about an appropriation to the University." Nothing has come before the real friends of education in this State in many years, which reaches deeper into the future history of all our educational plans and work and the well-being of many of our people than this question. It will not down. It is childish to put it aside.

The man who will properly prepare, introduce and urge through the Legislature, a bill that will guard the rights of all and bring into harmonious relations the University and the colleges of this State, will render one of the most important services to the cause of education and to the entire State that it is now possible for any man to render. Let it be done. Genuine wisdom and the highest patriotism would save this antagonism. Harmonious and equitable adjustment here is the first and essential step towards the ultimate success of higher education in North Carolina. Think as we may, there is now in some points an irreconcilable antagonism which will not and cannot, in the very nature of things, grow less, but larger and stronger and deeper; and unless one or both of these systems are modified, this antagonism will continue till the peace and harmony of our people in politics and religion will be involved.

It is not necessary for it to come to this state of things before a remedy is provided.

D.

Talks About Law—No. 11.

BY JUDGE R. W. WINSTON.

THE STATUTE OF LIMITATIONS.

Previous to the year 1868 we had no Statute of Limitations in North Carolina; but we had the Statute of Presumptions.

The difference between the two may be illustrated by considering a simple note of hand, upon which no payment has been made for three continuing years next after it falls due.

Now, an old note, executed before the war in such circumstances, would be presumed to be paid; but a note executed since 1865, in a like case, would be of no value, if the statute was set up as a defence, because the statute is a complete bar. The *presumption* might be rebutted by showing, as a fact, that the maker had not paid the note, or that he had been continuously out of the State, or insolvent. But when the statute of limitations begins to run, no power can stop it. This statute is not favored by the courts, and hence a party cannot avail himself of it, unless he specially plead it.

Before proceeding with the discussion, it may be appropriate to state here, that certain classes of persons are not injured by sleeping on their rights. The lapse of time does not affect them. No lapse of time can bar a married woman; or an infant or an idiot or lunatic or a person in jail or the State's prison.

Such persons are said to labor under disabilities, and no statute of limitations begins to run as to them until the married woman's husband dies, the infant attains his majority, the lunatic regains his mental faculties.

Let us illustrate: In 1850 Sarah Jane Jones, at the age of twenty, marries John Brown. Here we see two disabilities, nonage and coverture. Miss Jones' father dies leaving land, but also leaving many debts. His lands are sold to pay the debts. But Miss Sarah is not made a party to the proceeding. A commissioner of the court sells the land at public outcry to the best bidder. The purchaser gets a deed dated in 1851; and enters into possession of the land. In 1892, the land has become very valuable, gold is found on it or else a town has sprung up near it. In some way Mrs. Brown discovers that the title is not good and sues for her portion of the land. The purchasers, and those in possession, in vain assert that they have a good deed to the land and that they have been in possession of the same near half a century. Mrs. Brown pleads first that she was not a party to the proceeding, that she was an infant when she married, and that Mr. Brown is still alive, and that no time has run against her. The court sustains her plea, and so she recovers the land. The purchaser, no doubt, would be protected to the extent that his money went to pay Mrs. Brown's father's debt; but he loses the land.

If Miss Jones had been of age when her father died and had married, even the day after his death, she could not have recovered the land as we shall presently see; because the statute, having begun to run against her even for one day, continues to run. So if Mr. Brown had died and she had married again, the statute would have begun to run, as to all rights that existed before the second marriage. Of course, the statute would not run against her during this marriage any more than during the first, as to rights accruing after the second marriage.

But let us consider persons who labor under no disabilities.

The shortest time within which one is barred is six months, and this applies to only one class of cases. If a person slander another, the suit must be begun within six months after the words spoken; otherwise the statute bars a recovery. Then follows the one year statute, and this will bar one in the following cases (among others):

Damages sustained by the wrongful death of a person. Application by widow for year's allowance. Rights of action in contracts of insurance. A civil action for damages for assault, battery, or false imprisonment, or for libel.

Then comes the two years statute, shutting out an action for a legacy, or for a penalty for usury. This statute also says that one who purchases land for an heir two years after death of the owner is protected against any creditors of the deceased. So, if a railroad hold a right of way two years, the real owner is barred in many cases.

If a man have an account against a dead man's estate, and cannot prove it in any other way, he may, in certain circumstances, put his book in evidence, and then he will recover the amount of his book account, not exceeding sixty dollars; and for the several articles sold and delivered within the two years next before the commencement of the action. This is called the book-debt oath and is an exception to the rule that a party to a suit cannot testify against a dead man.

The three years statute applies to more cases, perhaps, than any other.

It applies, generally speaking, to all contracts express or implied, verbal or written, unless under seal. An action for trespass on land must be brought within three years. So also, if a man take and convert your horse or cow, you must sue for it in three years. An action against the sureties of a guardian, executor or administrator, or collector on the official bond of their principal within three years after the breach thereof complained of. So, also, if one waits more than three years after he discovers any fraud, however gross, against himself, before suing, he is barred.

While an action on a note is barred in three years, an action on a bond is not in ten years; a bond has a seal and a note has not. But a surety on such bond is protected after three years. If the principal on a bond or note make a payment, the statute is said to be arrested, and the note or bond begins anew even as to the surety; the old time is lost. But if the note or bond be barred when the payment is made, it is not revived by that act against the surety. A promise to pay any debt, which has become barred by the statute, is of no avail, unless such promise is in writing and made to the creditor, but a simple payment will revive the bond as we have just seen.

The six years statute has reference to actions upon the official bonds of any public officer; and against executors, administrators and collectors, after their final accounts have been audited and filed according to law.

A judgment of a justice of the peace may be sued on within seven years after its rendition; and a claim against the executor or administrator of a dead man's estate is absolutely barred after seven years from the qualification of the executor or administrator, provided he has advertised for claims according to law. But if the executor has personal notice served on such creditor to present his claim, and he then fails for one year, he is barred.

The ten years statute is an important one. An action on a bond is barred in ten years. An action on a judgment of the superior court is also. So, if a man mortgages his land and makes no payment on the mortgage for ten years after it falls due, he remaining in possession of the land, the mortgage cannot be collected, if the statute be pleaded.

If the action, sought to be brought, cannot be classified under any of the above heads, then it is barred after ten years.

So much for civil actions.

Now as to criminal actions, the State says that it will not punish a man for a simple misdemeanor, if two years have passed before he is arrested. This applies to assaults and batteries, and other misdemeanors. But as to felonies, e. g., murder, burglary, larceny, &c., there is no statute of limitations, and the offender may be convicted after any length of time.

Sometimes it is very difficult to tell exactly when the statute begins to run. It would be manifestly unjust to allow the statute to begin to run, until the parties were placed in adversary relationship.

Take the case of an attorney and his client. Suppose that an attorney collects a hundred dollars for his client and that the client sues the attorney for the money *before demanding it*, why he would go out of court with nothing. Until the demand is made, they are not in hostile relationship. So, also, if the attorney were to collect a sum of money and hold it a score of years, and no demand were made on him for it, and, finally, he was sued, and then pleaded the lapse of time, the court would not sustain the plea. The parties have to be at arms' length before the statute starts.

Take the case of mutual accounts. Jones is a merchant. Smith is a school-teacher. Smith has a running account with Jones. Jones' children attend Smith's school, and Smith has an account against Jones which is agreed between them shall be applied to Jones' account. In other words, they have "mutual" accounts. Should they finally "go to law," and should the statute be pleaded, it would begin to run only from the last item of the account. Now were Jones' and Smith's accounts "separate" and not "mutual," the statute would begin to run from the date of each item of the account.

There is one peculiar case which we must note. We have seen that the statute does not begin to run until the parties are at arm's length, as illustrated by the case of attorney and client, or principal and agent. We have also seen that one cannot recover any personal property which has been unlawfully converted, if three years have passed since the conversion. Now the point to be remembered is, that the real owner of the property converted will be barred at the end of three years, even if he had no knowledge of such unlawful conversion. For example, a case arose in Franklin county in which an old clerk of the court sued the new clerk to recover certain fees received by virtue of his office. The statute was pleaded. But our court said that it was the duty of the clerk to *hold* the funds and not to *withhold* them. And so the plaintiff recovered. But if the clerk had unlawfully appropriated the money to his own use, the statute would have begun from the time of such conversion.

In our next, we will consider how the lapse of time affects actions to recover real estate.

The Primitive Baptists of America.

The battles for civil and religious liberty having been fought and won, the Baptists of America, relieved of the two-fold burden of self-support and support of the State religions, addressed themselves to the work of organization and enlargement. In spite of the deleterious influences that follow in the wake of revolution, our Baptist people multiplied rapidly. Propagandism seems to have been their motto and watchword. Two examples will suffice to show the rapidity with which Baptist churches sprang up in many parts of the country. In 1786 the Georgia Association had but ten churches. In 1790 she had thirty-four churches. In 1777 the Kehukee Association (North Carolina) had but ten churches. In 1790 she had sixty one churches, with an aggregate membership of 5,017 souls. Indeed, the Kehukee contained in 1790 about five-sevenths of all the Baptists in North Carolina. Along with this rapid growth in membership, there was also growth of the missionary spirit. As early as 1786 we find the Kehukee brethren devising ways and means for carrying on the vast mission work before them.

Martin Ross, feeling the imperative necessity of organized effort in mission work, presented to the Kehukee Association, at the session of 1803, the following query:—

"Is not the Kehukee Association, with all her numerous and respectable friends, called on in providence in some way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?"

As the outcome of the discussion of this query, delegates from several Associations assembled with Cashie Baptist church, Bertie county, N. C., Friday before the third Sabbath in June, 1805. This was probably the first general organization of North Carolina Baptists for the spread of the gospel. Subsequent general meetings of North Carolina Baptists were held in 1811 at Falls of Tar River, 1812 at Raleigh, and so on. Thirty copies of the minutes of the "General Convention of North Carolina Baptists" were received by the Kehukee Association in 1811. The Baptist State Convention at Greenville in 1830 was nothing more than this General Convention more thoroughly organized.

The Kehukee brethren were for many years in correspondence with other Baptist bodies that were emphatically missionary in spirit, and in the year 1815 she received at the hands of Martin Ross thirty one copies of the report of the Foreign Mission Board at Philadelphia.

In 1814 Robt. T. Daniel was employed as missionary by the North Carolina Baptist Missionary Society at a salary of $300 per year.

Several missionary societies sprang up among the Baptists of North Carolina during the first quarter of this century, some of which will be mentioned hereafter.

It must be confessed, however, that the North Carolina Baptists fell far behind the brethren of the old Charleston and Philadelphia Associations in missionary enterprise.

As far back as 1755 the Philadelphia Association sent out as missionaries to North Carolina Benjamin Miller and Peter P. Vanhoon. They also sent out as evangelists to labor in the South, Morgan Edwards in 1771, and John Gano in 1773. Gano had before labored in North Carolina under appointment of the Charleston Association in 1756. A letter from the Kehukee to the Philadelphia Association in 1773 thankfully acknowledges the service rendered, and solicits "the continuance of the correspondence and *missions*."

At the session of 1800 a missionary plan was set on foot which culminated in the organization of the Philadelphia Baptist Missionary Society, whose first missionaries were Thomas G. Jones, Thomas Smiley, Henry George and Wm. West.

The Charleston Association made arrangements in the year 1802 for employing a missionary to teach and preach in destitute places. John Rooker was sent to the Catawba Indians, among whom he labored with much success. This work was carried on several years with gracious results.

The Massachusetts Baptist Missionary Society was organized in 1802. In 1811 this Society had twenty missionaries in their employment.

The New York Baptists organized a missionary society in 1806, whose operations the first four or five years required the expenditure of over $5,000 and the employment of eight or ten missionaries.

All over the country we find missionary societies springing up from 1800 onwards. Many of these were organized by our Baptist women, as the Boston Female Mite Society, organized in 1800. About same date, or not long after, we read of similar female societies at Providence, Salem, Haverhill, Newton, Attleborough, Rehoboth, Warren, Newport, and numerous other places.

Minutes of the Charleston Association for 1812 show that $122 50 were carried up by Mrs. Eliza A. Adams and Mrs. Hephzibah Townsend, representatives of Wadmalaw and Edisto Female Mite Societies.

In North Carolina, it has been stated, the Hico Female Missionary Society was organized in 1816. Minutes of the North Carolina Baptist State Convention for 1885 report as contributors to the objects of the Convention, three female missionary societies, the Cape Fear in Cumberland, the May's Chapel in Chatham, and the Female Benevolent Society of Chesterfield District, South Carolina. When these were formed I know not.

We have seen that in the early part of this century the spirit of missions and organization was such as had never been witnessed before in this country. It is true that the greater part of these societies were organized for the purpose of sending the gospel to the destitute sections of the country and to the various tribes of Indians inhabiting the land.

The thoughts and hearts of our people, however, were wonderfully turned towards the heathen world by the tidings of the organization of the Baptist Foreign Mission Society at Kettering in 1792, and the subsequent departure of Carey for the foreign field.

What intensified this missionary spirit was the conversion to Baptist views of Judson and Rice, two missionaries sent out by the American Board of Commissioners for Foreign Missions. Here were missionaries that providence had cast upon us, and yet there had never been any organization of a national character among the American Baptists to which could be entrusted so vast a work as the evangelization of the heathen world. Brethren everywhere felt the necessity of such an organization as they had never felt it before.

It was generally agreed upon that a meeting of delegates from all over the country should assemble at Philadelphia in 1814 "to organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." Accordingly, on the 18th of May, 1814, delegates from eleven States and the District of Columbia met in Philadelphia and organized "The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions."

Dr. Richard Furman of South Carolina was the honored President, and Dr. Baldwin of Massachusetts the Secretary of the Convention.

I am proud of the fact that North Carolina Baptists were represented in that Convention by James A. Ranaldson, a man whose name I have heard spoken with deepest affection and tenderness by many of the aged brethren and sisters who remembered his wonderful evangelistic labors in North Carolina.

The Baptists of this State gave annually (two or three years excepted) to Foreign Missions through this Society from 1814 to 1845, the date of the organization of the Southern Baptist Convention.

Gammell's History of American Baptist Missions shows that the Society received from North Carolina Baptists in the year 1817 the creditable sum of $1,382.00.

Finally, the reader will bear in mind that I set out to tell of what the American Baptists did up to about the close of the first quarter of this century. While the half has not been told, yet I think the foregoing facts show conclusively that our fathers wrought well in their day, and that they are genuine, primitive, old-school Baptists, like those of the apostolic age.

May we prove ourselves worthy successors of such noble Baptist men and women by attempting greater things, inasmuch as we have less obstacles to hinder and superior facilities to help us in every department of christian work.

In obedience to the Redeemer's last command, our fathers aimed at nothing less than the world's conversion to Christ. Their work was derided and opposed by hostile public sentiment at home and colonial officers and commercial agents abroad. But with dauntless courage and unfaltering faith they prosecuted their cherished aim until they extorted from their enemies an acknowledgement of the greatness and moral grandeur of the missionary enterprise, until the missionary could prosecute his work unmolested in every land where the British or American flag proclaims the presence of civilized power, and until difficult languages of vast empires and unintelligible jargon of barbarian tribes have been mastered by the herald of the cross and made to convey the word of life to perishing millions.

Let me beg the kind and very indulgent reader, while he is looking backward upon the labors and triumphs of the fathers, to gather inspiration from their example for the great and growing work of the present and future.

JNO. T. ALDERMAN.

Mt. Olive, N. C., Feb. 25, 1892.

Ah, they are these bits of [illegible] which we learn to fight the great [illegible]; perhaps these bits of struggles, more than great ones, make up life.—*Elizabeth Stuart Phelps.*

The Biblical Recorder.

WEDNESDAY, FEBRUARY 1, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR
J. C. CADDELL, AGENT AND CORRESPONDENT.

DANCING.

As is well known, our Baptist churches are, as a rule, positively opposed to dancing. If a member of a Baptist church persists in dancing, it usually results in his exclusion from the church. At this season of the year, more than at other times, our churches are troubled with cases of discipline resulting from indulgence in this amusement on the part of some of their members. As a matter of fact, but few of our members seem to have a desire to engage in dancing; and hence, cases of discipline resulting from it are not numerous. Still our people have some trouble from this source, and a consideration of this matter may be timely, and possibly helpful to our readers.

We stand with our people in square opposition to this popular amusement; and in this paper we wish to give some reasons why we are opposed to it. Among these we may mention:—

1. That by fair inference, the Scriptures condemn it. Paul says 1 Thess. 5: 22, "Abstain from all appearance of evil;" and in Gal. 5: 19-21, the same apostle gives us a summary of the works of the flesh, and among them we find the word "revellings," which may certainly include dancing. In 1 Cor. 5: 11, and Eph. 5: 11, and 2 Cor. 6: 14, we find words which by fair inference, as those quoted above, condemn dancing. It is not our purpose here to attempt an exhaustive discussion of this subject from a Scripture standpoint; because the arguments drawn from the plain statements of God's word have often been produced, and we suppose our readers are more or less familiar with them. We then pass on to notice:

2. The atmosphere of the ball-room is as a rule quite *sensual*. Many have dated their fall, or at least their commencement of a vicious life, to the impressions made, and the liberties taken, in the ball-room. The "round-dance" is the culmination of the spirit of the modern dance, and it is impossible for the sexes to occupy the attitude one toward another, found in the round dance, without evil thoughts. Accustom the purest and the best to evil thoughts, and you have gone far toward breaking down the barriers of virtue and opening the floodgates of vice and corruption; for, "As a man thinketh, so he is." It is an undoubted fact that fashion, and the spirit of the world, rule the ball room; and christians who patronize the dance must bow to fashion's ruling, or be considered ill-mannered and low bred. It is an undoubted fact again that many of the most popular fashions have been started by vicious and corrupt "leaders of society;" and sometimes by men and women of abandoned character. The dominant spirit of the ball-room, then, is one of sensuality. It is useless and weak to argue that the presence of christians at the dance will give "tone and character" to it. This is but the dream of those who listen to the voice of the Tempter. "What concord hath Christ with Belial; or what part hath he that believeth with an infidel?" "Who can bring a clean thing out of an unclean? not one." When the christian enters the ball-room there is the tacit understanding that the Spirit of Christ shall not rule there; in fact, we think that the majority of those who enter and participate do not desire that his Spirit shall govern them; and they are glad, for the time-being, that they can cast off the restraints of religion (as they regard them) and hobnob for awhile with Satan. They are more willing to stay in the church and try to serve the Lord, as they suppose, if they can only have a delightful hour with Satan now and then. The church that allows this is the church for them.

3. A third reason why we oppose dancing (as now conducted especially) is because it is really silly, and excludes the intellectual from our social gatherings. Men and women seek, or ought to seek, one another's society for the cultivation of mind and heart, and not so much for the cultivation of an art, (if dancing can be called by such a respectable name), that concentrates the attention of a large assembly on certain gyrations of the body, and to the workings of the *feet*, instead of the brain. Well might Cicero say, "Hardly any man dances when sober, unless perchance he is crazy;" or Thackeray, "When a man confesses himself fond of dancing, I set him down as a [illegible] it is indeed quite a reflection upon [illegible] of a crowd of people when they [illegible] a few hours together without [illegible] vulgar, puerile amusement (!) [illegible] while away the hours." The [illegible] dance generally has but little [illegible] it may not be unlike to remember that those who insist on dancing at the social gathering may be so painfully conscious of their inability to entertain those about them by conversation that dancing becomes a convenient means of hiding their ignorance. There are some "social lights" that may resent the above remark. Well, we are glad at least that they have intelligence enough to see the force of the sentence to which they may object. Conserve your intellectual gifts, friends; you have none to lose; but let us remind you that you will make but scanty additions to your present stock when you have learned all the intricacies of the modern dance.

4. Because the dance is very dear to ungodly people. Any indulgence or amusement that is exceedingly popular with the ungodly should be carefully studied by christian people; and such popularity may often be sufficient ground for their refusal to participate. All classes and conditions of wicked people are fond of the revelry and excitement of the dance. The gambler, the libertine, the swindler, the adulterer, all find the atmosphere of the ball room quite pleasant; and it should never be forgotten that just such characters as these often constitute a large part of those who gather at the dance, and especially to the public ball. We have just made sundry hits at the intelligence of some devotees of the dance, and we desire to add that we doubt seriously the spiritual perception of one who can see no incongruity between her conduct, when in the grasp of the libertine at the public ball, and that of bowing in prayer in the sanctuary of God asking for strength to keep herself "unspotted from the world."

5. Because the christian at least cannot participate in any amusement, or engage in any employment, on which he cannot ask the divine favor to rest. Does the christian ever feel like praying before going to the ball? Can he kneel before God and ask him to bless him while engaged in revelry? If he should, would God hear and answer? Would not such a prayer be an abomination to the Lord? This is quite a simple test, but like other simple remedies it will be found, we think, quite effective. When the christian is tempted then to engage in anything concerning the propriety of which there is doubt, let him pause long enough to ask, "Can I ask the Lord's blessing on this work?" If he cannot, or if he has some doubt about the propriety of doing so, let him refrain from it.

We will close by adding that when we have an occasional case of a young man or woman who wishes to dance, or who may go so far as to indulge, it is often the case that a kind visit from the pastor, or some of the deacons connected with the church, can reclaim such without a public church trial. If they persist in their course, however, then the church has to act.

PERSONALS AND OTHER ITEMS.

....Prof. Collier Cobb of the University of N. C., called to see us last Saturday.

....Rev. C. W. Blanchard of East Durham, N. C., called to see us last Monday.

....Bro. C. E. Daniel, representative of Sampson county, called to see us last Friday.

....Bro. Rucker, Representative of Rutherford county, called to see us last Saturday.

....Rev. Miles S. Read of Charlestown, West Va., has accepted a call to a church in Philadelphia.

....Rev. Martin Bibb died at Gatewood, West Va., Jan. 11, 1893. He was sixty-nine years of age.—*Ed.*

....Dr. Carter baptized one young man last Sunday night into the fellowship of the First church, Raleigh.

....We enjoyed two very interesting visits in our office last week from Dr. Shearer, President of Davidson College.

....Rev. C. C. Newton, missionary to Africa, has arrived in North Carolina with his family, and is in Sampson county.

....Bro. J. W. Barnes of Como, N. C., writes: "I am eighty-three years old and have been taking your paper sixty years."

....Bro. John D. Davis of Beaufort, N. C., writes: "I have been taking the RECORDER a quarter of a century this year."

....Rev. J. L. Britt of Sampson county says: "I love the RECORDER, and had rather have and pay for it than any other paper."

....Rev. W. L. Fitcher, formerly of Gates county, N. C., has accepted the care of the Black Walnut church in Halifax county, Va.

....Bro. S. W. Brewer was on last Sunday morning elected superintendent of the Sunday-school of the First Baptist church, Raleigh.

....Bro. S. C. Tapp requests his correspondents to note that his address is: "No 50 Divinity Domitory Chicago University, Chicago, Ill."

....Rev. T. Bright of Forest City, has been elected pastor of the Baptist church at Earl's, to succeed Rev. J. M. Bridges, resigned.—*Shelby Review.*

....Dr. Shearer, President of Davidson College, upon the invitation of Dr. Taylor, went out to Wake Forest College one evening last week and delivered a lecture. The students were delighted with the lecture.

....Rev. J. R. Jones of Milton, N. C., in sending us a subscriber says: "I wish I could send you a hundred names and the money." Thanks my brother.

....Bro. Rom. S. Eubanks of Pittsboro, N. C., says: "I want my children to see, when we are no more, that we were lifetime subscribers to the RECORDER.

....Bro. J. W. Bivens, register of Deeds in Union county, says: "It is no longer a question in my family whether or not I shall renew my subscription to the RECORDER.

....We learn from the *Gastonia Gazette* that Rev. G. W. Harman of Rutherfordton, preached two excellent sermons in the Baptist church in that place on Sunday the 22d ult.

....Rev. P. F. Maloy (col.) has recently accepted work as missionary to the Sunday-schools in Central North Carolina, as the appointee of the American Baptist Publication Society.

....Rev. N. S. Jones of Salisbury, N. C., has recently received five members into his church by letter, and expects soon to have Bro. D. M. Austin of Charlotte to assist him in a meeting.

....We are in receipt of an invitation to the fifty eighth Anniversary Exercises of the Literary Societies of Wake Forest College. Their invitation card is a specimen of exquisite neatness.

....If in Rev. W. D. Powell's reports there are as many explanations necessary as there are in his Centennial work, the people will never know what is going on in his mission in Mexico.

....Prof. J. C. C. Dunford has a good school at Fairview, N. C. He has now on enrollment for this session more than one hundred students, as we learn from the Waynesville *Courier*.

....Bro. A. J. Ward of Glliden, N. C., wants to know what is the matter with our preachers in the eastern part of our State that we do not hear from them and their work, in the RECORDER.

....Rev. J. F. Love is in Cumberland holding meetings this week in the Baptist church of that city. We know the brethren will be pleased with his preaching and look for good results.—*Baltimore Baptist.*

....The members of the Baptist church in Mocksville, says the *Davie Times*, are making arrangements to build an addition, and otherwise improve their house of worship. The improvements are to cost $1,500.

....Rev. J. C. Hocutt of Burlington, N. C., says in spite of the bad weather he has had some progress in his work He has baptized one and received another for baptism; and expects to receive others soon.

....From the Birmingham notes in the *Alabama Baptist*, we note the following: "First church—Rev. J. S. Dill preached morning and evening two very fine sermons, which were greatly enjoyed by the congregations."

....Bro. W. J. Ward says: "Wiser, more appropriate and truthful tributes were never paid to any deceased friend than were paid to Dr. William Royall at his funeral. He approached as near to my ideal of christian manhood as any man I ever knew.

....In our personals last week we stated that Rev. T. Bright has accepted the care of Waco church—we took the statement from the "*Forest City Ledger.*" We learn from another brother that he is pastor of that church: and we beg the brother's pardon for the mistake.

....Rev. John E. White of Wilson, N. C., endorses Rev. W. R. Cullom's suggestion to endow a chair of "Bible and Moral Philosophy" in Wake Forest College, as a fitting monument to Dr. William Royall. Bro. Cullom's suggestion is on the third page of the last RECORDER.

....The President of Roanoke College at Salem, Va., says that he has read the letter of Dr. Taylor of Wake Forest College on the relation between the colleges and the University, with so much interest that he sends for a half dozen copies of the paper to send to the college presidents in Virginia.

....Three very eminent politicians have died within the past few days in the persons of Ex President R. B. Hayes, Justice L. Q. C. Lamar of the Supreme Court of the United States, and Hon. James G. Blaine, than whom few, if any, hold a higher place among the statesmen of the United States.

....The *Clarion Ledger* tells us that the King's Daughters, for sweet charity's sake, were to give a ball at the Deaf and Dumb Institute. Indeed! We hardly supposed that charity ever attends balls, and we are amazed to know that the King's Daughters have gone into such business.—*Baptist Record.*

....The fact is, Rev. J. Q. Adams is the best preacher in the city of Asheville, N. C. His sermons are devoid of all sensation and overflow with the very marrow of the gospel. Such preaching will tell in any community.—*Baptist Record.* Our confrere must forget the aphorism about comparisons, especially for the First church's sake.

....Miss Lizzie Lowndes of the Oxford Female Seminary says she fears the old pupils are not reading the RECORDER as they ought, as their funds to the Maggie Nutt monument are coming in so slowly. She requests us to ask them if they saw her appeal. She says she must have the monument, and it must be erected by her Alma Mater.

....An exchange tells us that the Sunday-school Board at Nashville wants Dr. W. D. Powell to succeed Dr. Frost. It seems to us that Dr. Powell is needed too much in Mexico to become a Secretary.—*Baltimore Baptist.* If Dr. Powell should accept the Secretaryship of the Sunday-school Board it might create the impression that the Mexican mission field was not as important as some of us were accustomed to regard it; as is slightly hinted by his present agency work.

....Dr. F. M. Ellis is out in some of the papers in favor of merging the three Boards—Foreign, Home and Sunday-school—of the Southern Baptist Convention into *one* Board. The idea is not original with Dr. Ellis. Many of our brethren have gone carefully over the entire field of thought in these matters, and have wisely concluded that the present arrangement of our Boards is the best and wisest possible for our work. We have never been impressed by the practical wisdom of Dr. Ellis like we have by the number of his words, the recklessness of his suggestions, and the impracticableness of his plans of work.

A Layman's Sermon to Preachers.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions."—Isaiah 58; 1.

As I read this passage of Scripture, there rises in my mind a very vivid picture.

Upon a jutting crag of the mountain top stands grand old Isaiah. As rough and as rugged he was, perhaps, as were the rocky crags around him. In the eyes of the people among whom he lived and moved, he was a poor, homeless itinerant preacher, but God saw in him a mouthpiece for Jehovah.

As Isaiah stands there with downcast eyes, there stretches out beneath him, far below, a beautiful and fertile valley, a fit location it seems to be for the garden of Eden, and it is filled with a throbbing mass of humanity.

Some are toiling, some are sleeping, some are eating, some are dancing, some are suffering, perhaps,—all are extracting every possible pleasure and profit from life, securing all the selfish enjoyment they can from the blessings and mercies so freely bestowed by God, and forgetting almost altogether the giver. Looking upward I see bursting from the sky a beam of light, indescribable in its brilliant beauty, and it rests upon the bowed head of Isaiah, and it bears upon its beams of light the voice of God saying, "Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgressions."

CRY ALOUD.

There is no uncertain sound in this command as it falls upon the ear of Isaiah. This does not mean soft talk; no indication here of modulated tones tuned to the most pacific and winning notes of which the human voice is capable of being trained; nor does it point to soft platitudes and sweet-scented nothings; but it means that the inspired message which Isaiah was to deliver to his congregation was to be thundered into their ears, that it was to be "cried aloud" until its reverberations should reach every portion and individual of the struggling mass of humanity below him, that when the time of condemnation should come no man might plead ignorance. Isaiah was to "cry aloud."

"SPARE NOT."

Oh, how strangely harsh and unmerciful this command must sound in the ears of many preachers of God's word of to day. How different an interpretation of the spirit of God's message to mankind to what as a rule we have delivered to us now. And yet it emanates from the same God—a God the same yesterday, to day, and to-morrow; a God who entertains no less of abhorrence for sin, nor more of mercy for his people, than did he when he dictated to Isaiah the message he was to deliver to his people.

This message contained no honeyed words of soft entreaty. He was not to approach the high liver or the spendthrift with a timid request that they would from their wastefulness spare just a little to relieve the wants of the poor; nor was he instructed to wink at and ignore the little sins of omission and commission of the rich men of his congregation because they paid so liberally toward the support of the church, and it would be so hard to get along without their contributions. He was not to conciliatingly and caressingly pat the self-willed and the obstinate, the sorehead and the chronic kickers on the back, and say softly to him, "My brother, I wish you would try to make a little sacrifice and harmonize your troubles with brother B.; not that I think you are wrong, but outsiders may think we cannot agree among ourselves, and it will look bad." No, no. This rough old itinerant preacher, standing in the presence of the living God to receive from his lips the message he was to deliver to the people under his watchcare, was to

"LIFT UP HIS VOICE LIKE A TRUMPET."

Why like a trumpet? Because the voice of a trumpet is bold, strong, incisive, unmistakable. It is not mild; it is certain, and its vibrations set in motion air waves that rise above all others. For this reason the trumpet has been used since men began to war one against another as a means of signal and command in battle. Its sound could be heard above the din and commotion of battle, above the clash of arms, above the cries of passion or despair, the shouts of victory, or the shrieks and groans of the wounded and the dying.

So was the voice of Isaiah to be "lifted up like a trumpet." It was to be heard above the sounds of feast and revelry and dissipation. It was to be heard above the commotion and strife and toil of gain, above the cry of the sorrowing and the afflicted, above the pleasures as well as the pains of life. Ah! Isaiah was to lift up his voice like a trumpet, high above the activities of life, as the sound of the trumpet is lifted up above the sounds of battle, that every one should hear the message that he was to deliver as the courier of God.

Now, suppose you were to see some one unconsciously, or even carelessly, walking into an abyss that meant sure death. On the eve of making the last and fatal step, would you courteously attempt to attract his attention and whisper kindly in his ear that he was pursuing a dangerous path? Or would you at the top of your voice cry aloud *stop?* Or, suppose that at midnight you were walking by a friend's house, in which he and his family were peacefully sleeping, and to your horror you should see the flames bursting from the roof of his dwelling. Would you quietly step through the gate and up the steps, knock timidly at the door or ring the bell, stand there patiently until your friend was aroused and came to the door, and then apologizing for your untimely intrusion, suggest to him the propriety of waking his family and removing them to a more secure abode, as his house was on fire? No, no. But you would, upon discovery of the flames, rush madly in, breaking through the door, and yelling in trumpet tones, "Fire! fire! flee for your lives."

These are not overdrawn illustrations. They have their parallels in our every-day lives. Men and women are walking every day into the fearful abyss of eternal woe, or they are quietly sleeping in dangerous proximity to the fires of the bottomless pit. Then why should we not "cry aloud" to them, and "spare not?" Why should we be fearful of disturbing their equinimity while they are ignorantly walking to eternal death? Or hesitate to awake them from the sleep of indifference or content, when they are threatened with the burning of God's wrath? Why should we not "lift up our voice like a trumpet," and

SHOW THE PEOPLE THEIR TRANSGRESSIONS?

And this brings us to the purpose in this message that Isaiah was to deliver. He was to show the people their transgressions. Not simply to tell over to them the beauties and the joys of God's service; not to tell them caressingly of God's love for and overruling care of them; not merely to invite them to come regularly to God's house to have read over to them the rich promises of his word; it was not to tell them of the little easy duties incumbent upon them as "God's chosen;" nor was it to commend them for the hollow show of service which they most scrupulously observed, as we find by reading the verse following the text; but, my brethren, it was to "show them their trangressions."

We have no reason to believe that Isaiah's people did not *know* of their transgressions. They were no doubt like we are to-day. We know of our sins, but we lose sight of them, and we continually need that some faithful Isaiah hold them up before our eyes, "show" them to us, and in trumpet tones say to us, as did Nathan to David, "Thou art the man."

J. D. H.

Broad St. Church, Winston, Jan. 20, '93.

Dying in a Good Old Age.

There is something exceedingly beautiful in passing away from the cares of this life in the sunset of a good old age. Since death is the common lot of man, and each must yield to his power it does seem as graceful as it is beautiful to bow at his touch when the years have been many, and we come to the end of the journey; saying, "It is enough let me sleep."

I dread seeing darkness come at noon, but when the day is over we expect the sun to pass below the horizon, and the stars to appear. I never see a child or a youth die without asking, "O, why has death come so early?" But when the aged die it seems fitting that it should be so, as we are strangers and pilgrims here as all our fathers were.

"With long life will I satisfy him," was a covenant promise, and that "one's days might be long in the land," a blessing desired by the worthies of old.

What more impressive scene can be witnessed than that of a godly old man, who has lived a long and useful life and is now awaiting the summons, "Come home." When you leave shore and are starting on an ocean voyage you remember the friends left behind; after sailing many days you think of those past and of those to whom you are going; as you near the other shore your mind is occupied by its pursuits and the faces of those who will there greet you. So these aged ones who linger with us a little while did once speak mostly of their familiar friends and their employments here, but now they are getting nearer the other shore, their thoughts go out to those who are waiting to receive them; and when they close their eyes on earth to see the glories of the celestial city, heaven seems nearer to us, and sometimes we feel we would like to go home with them.

These reflections have come to us as we have thought of the recent departure of Drs. William Royall and J. Lansing Burrows. Two brethren for many years served their day and generation faithfully, impressed the age in which they lived with their own personality, stood for truth and righteousness, and were gathered unto their fathers in a good old age. Dr. Royal I knew but little. I had seen him the few times I have visited Wake Forest College, and will long remember an address he delivered at a church near by when it was celebrating its Centennial. Dr. Royal had served the church in other days as its pastor and the address was a pleasant reminiscence, showing also the wit and pathos of the speaker. Others have told the story of his busy life, and clearly set forth the noble man, the pains-taking scholar, the efficient teacher, the consecrated christian. He rests from his labors and his works follow him.

Dr. Burrows we knew to love. He was one of the first to welcome us in the Southland. He showed us much kindness and proved himself a brother and a friend. It was our privilege to preach for him a few times at the Freemason Street church, Norfolk, and to occupy his room at his home with Mr. and Mrs. Roberts, who delighted so much to afford him happiness. About four years ago we were frequently with him, and saw somewhat of the large heartedness of the dear man whose death has made the world poorer. He was not only one of nature's noblemen but he was God's man. How he delighted to encourage and cheer others! His ready wit, his cheerful countenance, his wise sayings made him a friend to be prized. God be praised for such men. They are his gifts. While they remain they bless the world; and when they depart they leave many a green spot in other lives.

J. J. HALL.

Letter from Chinkiang, China

Dear Recorder:—The letter last week left us standing in the crowded streets of Shing Kieh among the pigs, cows, donkeys, and various other wares of excited, curious Chinamen, who crowd about us still wondering "what sort of men are those foreigners," "what queer clothes they wear," and other thoughts of a similar nature. But as they crowd us unpleasantly, let us move on to some open place where we will have more room. Here we are off the street in a place large enough to accommodate us and our following. One of the native teachers borrows four benches and arranges them so as to form a pen into which we get and sit down to sing a song, "Jesus loves me." Perhaps most of the readers are familiar with the song; if not, I refer you to Sankey's Gospel Hymns, 1, 2, 3 and 4, No. 413. How pleased they seem. Unfortunately some one has commenced to distribute some leaflets on which this song is printed, and now they all are clamorous for them. What can be done? Not give another one for the present, and explain that when the preaching and singing are finished we will then sell them books and give them tracts to read. But now it is no easy matter, for some are very eager to secure a tract, and they are crowding us on all sides, until I am reminded of a scene of the Lake of Galilee, where the people so thronged him that he got into a boat and pushed off a little space from the shore to teach the people. The same kind of eager throng, but not the same teacher; and we feel sad when we think how imperfectly we make the people understand some of those same precious truths which fell from the lips of Jesus. Can it be that he can use such instruments as our poor stammering tongues to save this ignorant, degraded people? Can we get their minds to go beyond the idle thought of wondering what our clothes cost; how they are made; whether we can see out of such pale eyes as ours are; what we eat and drink; whether there are any joints in our legs, and if we once sit or lie down, whether we can get up again. For remember many of these people never saw a foreigner before; and that means they have seen and heard but very little outside of the village or country life, and circumscribed to a few miles radius; and the little they have heard is often times of the most abusive kind; and such ridiculous stories they hear and circulate about the wonderful foreign devil! For instance, I once had a Chinaman to ask what we ate in our country. "For," said he, "of course you have no rice, wheat and such things as grow in this country." "Then," said I, "of course we eat rocks, wood, sand, and such things as we have, especially the green grass and leaves of the trees when the spring comes." "Ah," said he, and paused so long in wonder that I was obliged to explain that what I said was only in jest, and that I replied after the manner of his question. That he was wrong in inferring we did not have such things as they cultivated and ate. From this I drew the similarity of our bodies, habits of life, &c., drawing the conclusion that, as the Scriptures teach, mankind has descended from the same parents, that we are all brethren with one Father, God.

Well, this is another digression, and really we must look about us, for these people are getting restless, and are shoving and pressing each other back and forth upon us in such a way as to give us trouble if we are not careful. Of course it is only the expression of a little fun on the part of some rude, mischievous boys; but riots often start from very insignificant beginnings. But a word of expostulation is sufficient. Now let us sing "There is a happy land." Have you heard it? These people never have, and do not conceive in the most remote way what land we are singing about; but they listen. And now as I stand on this bench and try to speak to them of Jesus and his love, of heaven and its joys, of the possible salvation from all sin and suffering by trusting in Jesus, I see how poorly they take in what I say. It is all quite new to them; and the new to them is often-times the incredible. But an hour and a half of this work, preaching and singing at the top of our voices, is rather fatiguing. Besides, the crowd is getting very restless. Let us refresh ourselves with a Chinese dinner at the inn. Now do not draw back and think you can't. You have the old idea of rats, cats and dogs served up in some heathenish soup, in your head,—I mean the idea is in your head, not the soup,—but let me enlighten you on one point. I have not seen or heard of one of these things having been served up in this part of the country, or elsewhere in China, unless perchance under the stress of starvation, when other people than the Chinese have been guilty of the same barbarous breach of etiquette at the table or elsewhere. One other point, and that is that some of their food is positively good and pleasant to the taste, though care should be exercised to choose the digestible, for much of their food is too rich with a kind of vegetable oil to be easily digested. (This, I think, is due to the effort to make good the loss the system sustains through lack of meat in their diet, because it is too expensive to be eaten save in small quantities.)

Three bowls of rice, besides fish and eggs. How much have you eaten? This is not bad, even for a Chinese table, is it? How eagerly the throng gathered about the door to watch us eat, discussing us as openly, and with the vulgar indifference to our feelings, that a naturalist would show in discussing a bug, treating us very much as Mark Twain's crows did the stranger.

Now for another out of doors preaching exercise, with singing, selling books, giving away tracts, &c. The crowds are more quiet, and listen better than they did before dinner, having become somewhat passive in their curiosity, and willing to listen to the foreign devil talk Chinese. This, they think, is wonderful, some supposing, or professing to suppose, that we have this ability to talk two different languages as a natural gift, needing only an opportunity to exercise the gift, and out the words flow. If they could see the struggles through which we pass with our teachers in getting control of the little of the Chinese we can use, they would soon change their minds as to this particular.

Back again, through a cold wind ten miles to Yangchow, where we arrive cold, hungry and tired. Early to bed, but not early to rise, for we hear the patter of rain on the roof, and know our over land trip back to Chinkiang is out of the question, for it is bitter cold, and we have not sufficient wraps for such exposure. So after breakfast we call another boat, with some difficulty, for it is hard to find a boatman willing to leave in such a cold rain, and we start back for home. A cold ride, and we sing some of Sankey's songs to pass away the time, and keep our minds occupied with pleasant thoughts. Home again, finding all well and happy, and eager to welcome us to the warm fireside with its glow and comfort.

L. N. CHAPPELL.

Chinkiang, Dec. 14, 1892.

From the Seminary.

Dear Recorder:—The months of January and May are very busy ones to the students. This is not meant to imply that they are not kept busy during the other months of the session. I think the universal testimony of the students would be that the student who takes four studies here and does his duty in each of them has not much time to get into mischief. He usually finds that it makes him do about, what he thinks at the time is his best, to carry that number of studies with any credit to himself. But pretty soon he has a strong hint that there is to be an examination in the not distant future; and if he is at all thoughtful, the propriety of being prepared for that trying day, is suggested to him. This means a good deal of reviewing, which must be done in addition, carrying on his regular work. Especially is this true of the intermediate examinations. It frequently happens that while a student is being examined on one subject, his other classes are going on. He has the pleasure of getting up that back recitation while he is resting. And if a lecture is given in one or more of his classes while he is enjoying the sweets of being examined in another, he must copy said lecture from some fellow classmate, if he gets it all. This is the rule here, and anything else, exceptions. So you see that if one has just about as much as he can carry for every day class work and feels he is doing his best, yet when examinations (especially the intermediate) come on, he finds that he must do a little bit better than his best.

It is because of these interesting interviews with my several professors that this letter was not written sooner. I had my last one a day or so ago, and feel quite relieved.

We have had some extremely cold weather, colder than most of us ever felt before. The people who live here say the past week or so was colder than it has been here for a number of years. The Ohio river has been for some time one tremendous field of ice. This of course stops all the boats. But the weather has moderated considerably, and it is hoped that all this snow and ice will soon be gone.

Two or three important changes have taken place among the Baptists of the city since my last. Broadway church has secured the services of Dr. W. S. Pickard to succeed Dr. H. A. Tupper, Jr. Dr. Pickard began his work about the first of the month. He is a young man, a full graduate of the Seminary and seems to have made a fine impression on his people.

Rev. Mr. Hubbard, who has been serving as temporary pastor of the church at Twenty-second and Walnut since the resignation of their former pastor, Rev. J. G. Bow, has accepted a permanent call recently extended. This, it seems to me, is one of the most inviting fields for usefulness, to be found anywhere in the city.

But while one gains, another loses. Rev. Fred. D. Hale gave his congregation an unpleasant surprise a few Sundays ago by tendering his resignation as pastor of McFerran Memorial church. He has done faithful and acceptable service there. It is not settled yet as to where he will go. A late number of the *Kentucky Baptist* put it among the things "possible and probable" that he will go to Birmingham, Ala., to succeed Dr. Pickard.

The students here from North Carolina and Wake Forest College were glad to have with us at supper one night during the Christmas holidays (Christmas *work* days for us), two of the former professors of Wake Forest College, Drs. G. W. Manly and A. S. Purinton, who were spending a part of their Christmas holidays in the city. The former is now professor of Latin in Denison University, Granville, Ohio, and the latter, professor of chemistry in the University of Nashville, Tennessee. Neither of them have forgotten their stay in the Old North State.

The Baptists of Kentucky have sustained a great loss in the somewhat recent death of Dr. R. M. Dudley, late president of Georgetown College. He was regarded as one of Kentucky's greatest and most useful men. This calls to mind the great loss our own State and College was called upon to sustain only a few days before that of Kentucky and Georgetown College. I refer to the sudden death on the 3d inst. of our beloved Dr. Wm. Royall. Although in a distant city, the news of his death cast gloom and sadness over the hearts of those of us here, who knew Dr. Royall, and who had the honor to sit at his feet in the class-room. I feel that he needs no praise or eulogy from me. I cannot easily express in words my high regard for this great and good man. Surely a great man has fallen in Israel! I read with touching interest the account in the last RECORDER of his funeral services at Wake Forest. I could but feel how true, so far as I knew, was all that was said on that occasion of the life which had just passed away. I think of him as living, not only as Professor Potent said, "pursuing his studies in the University of God," but as living also in the large number of young men and women, whose lives have been influenced by association with him. The suggestion of Bro. John E. White is, I think, a good one, and I believe no more fitting monument can be erected to the memory of our universally beloved teacher than to endow a "Chair of the Bible" at Wake Forest College in honor of him. I feel that the class of '91 would praise God for the privilege of doing what they could toward this object. Very truly, J. I. K

New York Hall, S. B. T. Sem.,
Louisville, Ky., Jan. 23, 1893.

This, That and the Other, from Georgia.

Anent Dr. Royall, lately deceased, 'twas my privilege to dine in his home once while attending the commencement exercises at Wake Forest College. I was greatly impressed with his gentleness, delicate hospitality, charity toward opponents, and sweet forgiveness of spirit. While with him but a few hours, he left an impression upon his guest that years of labor, trial, joy and sorrow have not effaced. O for more like him.

Judge Winston's "Talks on Law" in the RECORDER have greatly interested and instructed me. None more so than the last one, viz: "Damages." Why do not all our religious papers give their readers more of such practical, informing reading, and less of the difference between "tweedledum and tweedledee?" It appears to me that the RECORDER was never better than now.

Dr. J. G. Gibson, our Mission Secretary, has removed from Crawford and established himself in Atlanta, the headquarters for Baptists and Baptist doings in Georgia. Many an hour hitherto spent at some railroad junction in weary waiting, can now be spent in his office, or at rest in his family. He is succeeding in his work grandly. Just now he is the most commanding figure among Baptists of Georgia.

Sunday last was the day, according to custom, for hearing reports from various standing committees in our Second Baptist church, Atlanta. We are not a people to advertise ourselves or blow aloud our doings, but a brief word of mention may be accounted interesting to your readers. The clerk, Bro. S. P. Richards, showed the present membership to be 1,008. Treasurer G. B. Adair reported for church expenses, monies spent on support and maintenance of the church, $4,512.09. Paid on new elegant church building to be occupied in April next, $70,000. The building completed will cost about $90,000. A. C. Briscoe, superintendent of the Sunday school, reported an average attendance of two hundred, and $440 raised by the school, besides hundreds of packages given to the Baptist Orphans Home. He said, not boastingly, that his school had raised almost as much money as all the balance of the Baptist schools in Atlanta. Last Sunday it gave $50 to State Missions.

The Young Men's Missionary Society, through their chairman, Walker Dunson, reported $2,436.76 received and paid out. A part of this is given to sustain Capitol Avenue Mission, a church of eighty members, and another part to Ira Street Mission, a church of 275 members.

The Young Ladies Missionary Society raised $112.15. The Boys Society made no report. Total reported as raised by the church, through regular channels, $11,501.76. Unreported amounts are estimated at enough to swell the grand total to $15,000. The showing was regarded as very fine. It makes us grateful to God and very proud of Dr. H. McDonald, our worthy pastor.

Dr. G. W. Lasher of Cincinnati, editor of the *Journal and Messenger*, was present and spoke words of high commendation of the reports.

Other things I must keep till another time.

W. H. STRICKLAND.

Decatur, Ga., Jan. 27, 1893.

We have received handsome calendars from the Pope Manufacturing Co., Baltimore, Md., Messrs. A. G. Elliott & Co., Philadelphia, Pa. The Chatham Manufacturing Co., Elkin, N. C., and Messrs. C. I. Hood & Co., Lowell, Mass.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue free, to any applicant.

Welsh Arbor or Little River Baptist Church.

Dear Recorder:—Since my last, I have helped in a meeting of six days at the above named place. This church is a little east of south from Asheboro, in Randolph county. Bro. M. J. Leach began preaching at this point about five years ago in a little log school-house. The people first built a large arbor, and in the year 1892 they erected a house of worship. It was my privilege to preach the first sermon in the new building at the beginning of the meeting, taking for my text Luke 10: 42—"But one thing is needful."

The house is 28x48, 11 feet high, and is finished all but ceiling or plastering. Up to Dec. 24, 1892, it had cost $322, all paid but $110.81. This house has been built by the earnest labors of Bro. J. G. Parks. He has paid the $110 due on the house, and any brother or sister wishing to help in a good cause can do so by sending it to Bro. J. G. Parks, Strieby, N. C. Dear brethren, help Bro. Parks, by sending him at least one dollar, which will be kindly received by him. Having been at the church, I know that I am right in saying that you will invest your money in a good cause.

The meeting at this church did much good. Several made a profession of faith in Christ and the cause was much advanced. This has been, and is yet, a mission point of the Liberty Association. Brother M. J. Leach and Bro. John A. Summy have been doing the preaching for the people at this place, beside doing other ministerial labor. God has greatly blessed the labor of these two brethren here and at other points.

The State Mission Board would do well not to overlook this section of the State, but help brethren Leach and Summy on in the good work they are doing; also help Bro. Parks to finish the house of worship at the Welsh Arbor.

BLACKWOOD'S CHAPEL.

This church is in Montgomery county near Pekin. It was built in the year 1853 or '54 under the pastoral care of the late Rev. A. D. Blackwood. Since the house was built, several of our best preachers have served this church in the capacity of pastor. The building is one of the best houses in the Montgomery Association, and was put up at the time when the brethren who built it had the money to do it with, and it stands to day as a monument to their memory, and to remind us of their love for Christ and his cause. Some of those brethren are still living, but they have moved away from the church of their first love and are worshiping God at other places, and others (the most of them) have gone up to the church on high to join in the worship of the redeemed in glory.

It has been my pleasure to help Bro. H. M. Ingram in a meeting of a week with this church. We had a good meeting. God blessed the word preached, and the church was spiritually helped and souls were saved. It was demonstrated that the brethren were right who believed that a good meeting could be had in the winter month of December as well as in the warm months of summer. Bro. Ingram, the pastor of this church, is doing a good work for his Master not only here but with other churches. He is called for all his time in 1892, except one Sabbath, and doubtless that will also be called for. But Bro. Ingram has some of the very best brethren and sisters in his different churches who help him in the good cause. Brother Ingram has worked his way up to where he is to day, and though he has trials the world knows nothing of, he is one of the best of christian men, and, considering his opportunities, a good preacher and doing much good. He has a nice family and a happy home. Two of his children, a daughter and son, were saved in the recent meeting. I wish to express my thanks to the brethren and sisters of this church and of other churches who received and treated me so kindly during the meeting.

CAVE HILL.

This is one of the great wonders of our State. I was born and reared in Moore county, adjoining Montgomery county in which this wonderful hill is located, yet I did not know of its existence. It can be found two and a half miles south of Pekin, on the east side of Cheak's creek. It seems as if one half or one third of the hill had let loose and slid off in a westwardly direction, leaving the other part as God had first made it. West and south of the hill is an extended plane, which impresses one with the thought that it was once a body of water. This is, of course, but mere speculation; but on looking at Cave Hill and the plane, you are forced to the conclusion that God is great in creation. The Hill was split open, half being rock and the other half dirt, in a mixed state. It looks as if there was a shove of a part of the Hill to the west. Now when and by whom was this shoving or splitting done? The answer is, God did it, and perhaps at the time when His Son expired on the cross. There is a similar intermixture of rock and dirt in the westerly shoved-off part and the remaining bulk, which fact, to my mind, shows that both were once a solid hill or mountain. The opening between the two is several feet wide. Some of the rocks in the shoved-off part are thirty or forty feet long, and thick in proportion. Also, there are some very large trees in this part; and from their size it would seem that many years have intervened since God displayed his wondrous power in this mighty upheaval of the earth.

In the standing part of the Hill are some things of note. At one place is a cave into which I did not go, but I was told that a person could walk quite a distance into the cave in an upright posture. It would be well to have the door of the cave made larger, and let the cave be explored and what is within made known. At another part there is to be seen what is called the "Cupboard." It resembles an old fashioned cupboard, with shelves within, beside other things belonging to that piece of furniture. The "Eagle's Nest" in the end of one of the great bare rocks, along with other noticeable features, make this Hill a place of no little interest.

I am now through with my travels in the counties of Montgomery, Randolph and Moore. I have helped in meetings at many of the churches and made the acquaintance of many. I thank God for the favor and for his blessing on my labors, and also for the good that has been done.

W. A. BARRETT.

Dec. 24, 1892.

The Hope of the Country.

At the late Baptist State Convention of Alabama, Dr. Geo. B. Eager, of Anniston, said that the hope of this country was wholesome Baptist literature, and that it should be sown knee deep throughout the land. The American Baptist Publication Society was organized to meet just this demand. It proposes to send colporteures into hedges and by-lanes of city and country alike to take to the destitute families the gospel. "Colportage is preaching the gospel of Jesus to the poor *at their own homes.*"

The Proposed Wm. Royall Chair at Wake Forest College.

Most heartily do I thank Bro. White and Bro. Cullom for their wise suggestions. They have said exactly the right thing. When Bro. White wrote that a monument ought to be erected to the memory of Dr. William Royall, I have no doubt that every reader of the RECORDER said as Bro. Cullom did, "Amen." And when the latter suggested that the monument should be "The William Royall Chair of the Bible and Moral Philosophy," there were thousands, I doubt not, who, in their hearts, seconded the idea. Nothing more appropriate could well be imagined. One who has the right to speak with full knowledge has said that if Dr. Royall could himself express his wishes in the matter, he would prefer such a monument as has been proposed to any other. I happen to know that, with some others of the faculty, he has long desired that the Bible should be taught in the regular College course. Now let us go to work—all of us—and build the monument.

The amount mentioned by Bro. Cullom will, I fear, hardly be sufficient. If the rate of interest should remain permanently at 8 per cent., $20,000 would be enough. But this cannot be expected and probably ought not to be desired. $25,000 will be needed. Can it be raised? I think so, if we all lay hold together. Nay, I *know* that it can.

In order that no time may be lost, and that we have something definite before us, I venture to suggest the following plan:

1. That Bro. Briggs, the College Treasurer, open a special account with the "William Royall Chair," and credit it with all money sent to him and designated for said Chair, separate and distinct from all other funds of the College.

2. That if, on January 1, 1894, the sum of $25,000 shall have been placed in his hands in money, land, or good securities, it shall forever be known as the "Endowment of the William Royall Chair," and the income therefrom shall forever be used to pay the salary of a Professor of the Bible and Moral Philosophy.

3. That if, on January 1, '94, it be found that the sum of $25,000 as aforesaid has not been secured, then the Treasurer may return any funds designated as aforesaid to the donors, provided that application be made to him not later than May 1, '94.

4. That a committee of one from each class which has graduated from the College since Dr. Royall's connection with it (to be appointed hereafter) shall, with such aid as can be given by the President of the College, have the general direction of the canvass, and shall seek to secure the aid of their class mates and other contemporaries in College, and of the friends of Wake Forest in and out of North Carolina.

5. That as many of the old students as possible be asked to obligate themselves to give or secure from others gifts of one hundred dollars each before Jan. 1, '94, and to announce to the President of the College their willingness to do so as soon as they can, with the understanding that sight-drafts for the amounts thus subscribed will be placed in bank Dec. 15, 1893, if not paid before that time.

6. That all subscriptions be announced by the President, and all payments by the Treasurer, weekly, in the RECORDER.

7. That no amount designated for said Chair shall suffer any diminution for expenses of collection or in any other way.

8. That in the event of the endowment of the "William Royall Chair," the Trustees of the College be asked to create twenty five scholarships for the use of the sons of such ministers of all evangelical denominations as may not otherwise be able to educate their sons in College.

I shall be very glad to receive suggestions for the improvement of this plan at any point. Of course, it is tentative and provisional. But let us go right to work on this line. Why should not the RECORDER of two weeks hence announce that $5,000 or $10,000 has been pledged?

I venture to suggest that the following gentlemen serve on the Committee, representing the several classes, with J. H. White of '90 as chairman: J. D. Hufham, '60; T. F. Toon, '61; J. K. Howell, '62; F. H. Ivey, '66; G. W. Sanderlin, '67; S. E. Overby, '68; R. P. Thomas, '69; S. W. Brewer, '76; H. A. Brown, '71; J. S. Mitchell, '72; W. H. O. McDowell, '73; G. W. Purefoy, '74; Thomas Carrick, '75; J. T. Bland, '76; C. W. Scarboro, '77; W. E. Daniel, '78; N. Y. Gulley, '79; J. N. Holding, '80; N. R. Pittman, '81; J. W. Fleetwood, '82; E. E. Jenkins, '83; W. V. Savage, '84; J. A. Beam, '85; Jacob Stewart, '86; T. E. Cheek, '87; M. E. Keeler, '88; H. A. Foushee, '89; Wayland Mitchell, '91; W. R. Cullom, '92; I. T. Newton, '93.

Everything moves on smoothly at the College. Several of the Professors are carrying extra work since Dr. Royall's death, and will continue to do so till Commencement, when the Trustees will elect a new Professor. A number of applications have already been received—three of them from Baptist "Fellows in English" of Johns Hopkins University. Despite the intensely cold weather, the health of the students and of the community is as good as I have ever known it to be.

I am trying to complete a file of *The Wake Forest Student* for the College. Who will send me copies for April, July, September and October, 1889, and for March and November, 1888? I would be very grateful for them.

Maj. Finger has kindly suggested to me that the "enrollment" mentioned in my letter to Capt. Kitchin was to be figured correctly copied from his report, [illegible] represent the percentage of [illegible] actually attend school. He [illegible] more than ten per cent. of the [illegible] lation have entirely failed to [illegible] instruction in schools. I [illegible] this statement. It does not [illegible] my general position in my [illegible]

CHARLES [illegible]

Wake Forest, Jan. 30, 1893.

Some Scattered Thoughts.

BY SCATTERHEAD.

"Let this mind be in you which was also in Christ Jesus."

"He made himself of no reputation."

"He humbled himself."

Dyspeptics say they have an "all gone feeling," and I think this is a true description of the feelings of every unsaved sinner. He is restless and wretched, blind, hungry and naked, with an aching void that Satan's dainties cannot satisfy, and he is all the time wanting, but hardly knows what, until he takes the place of a lost and helpless, burdened and condemned sinner at the foot of the cross, and is enabled by grace divine to trust the Lord Jesus Christ for salvation, and in the blessed Saviour he finds his wants supplied, his desires satisfied, and the aching, empty void filled. When "Christ is formed in the soul the hope of glory," self is a horrible and repulsive object. Yes, when Christ enters the heart, Satan and pride scamper away, self is entirely forgotten, and the soul is absorbed in Christ and rejoices in his love. A man absorbed in self is very apt to forget his God. Lots of people make self their god.

Our Saviour said that some of the very religious fellows then upon the earth were more anxious for the praise of men than for the praise of God. We are all very free to abuse the old hypocritical Pharisee who would toot his horn very loud when he would give a little money to the poor, but he would rarely notice the poor beggars unless he had his horn with him so that he could publish his benevolent deeds abroad and thereby attract the attention of the people so that he might get their praise, the food his old maw craved. The old hypocrite was not only anxious to have the praise of men for his deeds of charity, but he was very anxious for people to see him standing around on the corners of the streets making his long-winded prayers to his god, "old self," and he was pretty sure the people would call him a very good saint, when his heart was so rotten Satan was almost ashamed to be caught in his company. The blessed Master said they all got the reward they were seeking after, namely, the praise of "worms," and very sorry food at best. Spiritual pride was the great sin among the Pharisees, and this great evil seems to be clinging to many individuals as well as churches at the present day. Pride is one of the biggest evils that bothers us, and seems like it is a very long time dying, and does some powerful struggling before it "winks out."

There is nothing that God hates more than pride, because it gives to man the portion which belongs to our God. God will destroy the name of the proud, and there is a day coming when the loftiness of man shall be bowed down, and the haughtiness of man laid low." The christian cannot afford for pride to dwell at his home; if he does, he certainly is knocked out of communion with the Lord Jesus, for he don't spend his time in talking to a "puffed up" fellow.

This seems to be a time when a great many want to parade their religious performances through the newspapers, and every other way, just so they can catch all the applause possible. A big lot of people are very hungry for "taffy." Many persons are led to give big sums to churches and benevolent objects, that their splendid gifts may be heralded abroad, and they can receive much praise from man for their generous offerings. Some men will resort to all kinds of means in order to get a little pride food. Pride food don't have any nutritive qualities about it, but it has the elements of swelling, and is composed of about the same stuff that puffs out a balloon. Some churches seem to take great pains to let the world know about their large contributions and their mighty growth in numbers. Pride is at the bottom of a great deal of such work. Pride is a mighty poison to our spiritual nature, and it would be best for us all to take a large dose of humility to counteract the deadly poison. The more we feed on Christ, the more of his Holy Spirit and genuine humility we will possess, and less of pride. The more of Christ we have in us, the less room there will be for pride. Christ emptied himself, and then humbled himself, and took upon him the form of a servant—all as an example to us to kill out our pride. We should endeavor to let the same mind of humility be in us that our blessed Lord and Master possessed. May Christ be our all, and every thing we attempt, let it be for him alone. He only is worthy of all our praise. We hope soon to mingle our voices with the redeemed around the throne, and sing the song spoken of in Revelation 5, and let us all do our best to bring our souls into harmony with that song here.

"Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5: 5, 6.

I find Salvation Oil the best cure for rheumatism I have ever known. Joshua Zimmerman, Wetheredville, Md.

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles; on that, citizens. On this side, orphans; on that, children. On this side, captives; on that, freedmen. On this side, disguised, unknown; on that side, disclosed and proclaimed as the sons of God. —*Beecher.*

Mere impulse is a poor guide. Yet with [illegible] is it the only cause of delay in [illegible] Christ. If "feeling" were to be [illegible] much play in business as we give it [illegible] many of our busy city streets [illegible] by.—*Young People's* [illegible]

[illegible] will pay the saint for all

Common Schools in the South.

George W. Cables has his say in The Cosmopolitan about the education of the poor whites and blacks in the South. He tells us first that the idea of the South throughout is that that country should be governed by gentlemen. "A citizenship of and a government by gentlemen only is the perfect formula of social order and fortune" to the southerner. This is a beautiful idea indeed, if only a country does its utmost in its power to make all its citizens gentlemen.

The first preparation for this ideal State is the education of the common people, and in this respect Mr. Cables believes the southern States to be lacking. He finds that in the South generally there is ample State provision for the education of white young men whose fathers are able to pay for their sons' schooling. There are costly select schools, colleges and universities everywhere for the few, while the children of the many are growing to manhood in blank ignorance.

The State outlay for the University of South Carolina is $184 per student. The State outlay per pupil for the children in the public schools is $1 84. The total value of all the public school buildings in South Carolina is less than one-quarter the value of the university and military institute—the two higher schools maintained by the State.

A like condition prevails in the other States. Mr. Cables quotes the statement of the commissioner of immigration for Alabama that the lack of public schools is what prevents people from settling in Alabama. —*Exchange.*

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In patronizing the Sunday school literature of the American Baptist Publication Society, our Sunday schools gain great advantages.

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4. Every dollar spent for its literature adds strength to the Society to enable it to assist poor and needy schools.

5. How pleasant to know that the profits on our literature go to help schools not able to supply themselves with needed Helps. All who rally to the American Baptist Publication Society, will help it to help others.

To Kill Ants.

We have always been troubled with ants. Last winter my kitchen floor wore through beside the stove. There were more ants than dirt under the floor, as one of my family expressed it. Had read in the *Rural* about poisoning ants, so I placed among them under the floor lard, syrup and arsenic thoroughly mixed; result, the pest of ants, which had grown worse every previous year, has been unknown this summer. Here in my office, sixty yards from the house, I keep a dish of the same "ant mixture."—*Pacific Rural Press.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the Spirit of God within you.—*Robertson.*

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T Winston, LL. D., K. P Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 1, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 37 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 40 p m		
Leave Selma.			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	3 40 p m	6 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro.....	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.20 p m, Halifax 5 45 p m; arrive Scotland Neck at 6.40 p m, Greenville 8.18 p m Kinston 9.20 p m. Returning, leaves Kinston 6.40 a m, Greenville 7.47 a m.; arriving Halifax at 10.30 a m, Weldon 10.45 a m, daily except Sunday.

Trains on Washington Branch leave Washington 6.40 a m, arrives Parmele 8.10 a m; Tarboro 9.10; returning leaves Tarboro 7.05 p m, Parmele 8.00 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 6.00 p m, Sunday 3.00 p m; arrives Plymouth 10.10 p m, 5.20 p Returning leaves Plymouth daily except Sunday 5.25 a m, Sunday 10.00 a m, arrive Tarboro 9.45 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6 50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6 00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huldekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs.		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 49 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 12 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m Selma 10 55 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.35 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

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The Missionary Call.

Dear Bro. Bailey:—Your editorial in the RECORDER of January 18th entitled "The Missionary Call," was excellent. If it does not succeed in its purpose of calling forth expressions from our missionaries, it will surely not fail to command the attention of the ministry at home. It must not only arouse an ordinary interest as a matter worthy of discussion, but it calls every conscientious preacher before the bar of self to answer its question. Some of us have been anxious about the very question raised. In fact, it is to be doubted whether any preacher of the gospel entirely escapes from twinges of conscience when the great and terrible need of the heathen is brought home to him, or is entirely free from impressions, coming now and again, that he himself ought to become a missionary. To all, therefore, the discussion of the missionary call in the columns of the RECORDER will be of anxious interest.

That discussion can but be productive of good. It certainly will not have the effect of binding any closer the hood of traditional superstition, the venerable and hoary relic of priestcraft, which has been thrown around this matter of a call to the ministry. God be praised if it tear it off altogether from the minds of our people.

We no longer subscribe to the doctrine of "apostolic succession." Why? Because it is neither scriptural nor reasonable. Besides it tends to religious oligarchy. And the sooner we rid ourselves of the other and companion error of a personal and miraculous interposition of God in the calling of men into the ministry, with its attendant theatricals of seasons, visions and visitations of angels, nearer will we accord with truth, Scripture and common sense, and the sooner will the Master be commended to all hearts. As Baptists we should have learned by this time, having had to contend with Romanism at every step of our progress, that the more divine authority you ascribe to men, human men, the more you becloud Christ to the minds and hearts of the masses, the more bigotry and religious slavery there will be, and completer will be the shifting of the burden of an individual responsibility to God.

The divinity that doth hedge a preacher, though almost a visible halo according to the popular mind, proves upon close inspection to be a very flimsy fabric, chiefly made of conceit. No one knows this better than the preacher himself. He is only a man. His religion is of no finer quality than that of any other christian, and comes to him in no miraculous manner. He, too, must "work out" his salvation "with fear and trembling." Let us be done with "favoritism" in religion.

If we have not altogether mistaken the spirit and teaching of Christ himself, every christian is a preacher of Christ. "Go thou and preach the kingdom of God." Luke 9: 57-62. Have we any reason to believe that the man, the two men, thus commanded were different in any way from the others who believed on the same occasion? Christ could not have meant to single them out and "call" them to preach. If any one suggests that Paul provided another way, we would reply that we are followers of Christ.

The position taken, therefore, is this: That every truly regenerated man is from the very nature of the case called to tell "the old, old story;" to proclaim glad tidings of salvation; to preach the gospel. Something has come to him, has taken hold of his nature, and given it a new bent, has thrilled his life. It is good; it is wonderful. It is glorious. He simply must, if he be true to his feelings, proclaim the fountain and source of his great joy to his friends and his fellowmen. What else are we but teachers of this same truth?

The call to preach, dates from the hour of conversion. Our entrance into what is called the active ministry is simply the process of sanctification developed up to that point in us at which we feel conscience bound to give all our efforts to the one effort of saving men. And it is firmly believed that if the process of growing in grace were uninterrupted and persisted in, every christian would reach that point of self consecration. When he has reached that point, how he shall preach or teach Christ is determined entirely by his own judgment of his fitness and talent. The Spirit guides him to that decision, but it does not force or push him to it. Shall he illustrate the beauty of Christ's religion by showing what a life may become under its influence? Behold the saints who do this every day. Preachers, all of them. Shall he acquire property and preach the while Christ's merciful and benevolent gospel by giving? Behold some of our brethren who are doing this. Is he gifted with his pen? Behold the editors of our religious papers. Some of them much more effective in teaching Christ in their work than in the pulpit. Is he a student, an investigator? Behold our professors. Pray, if they are not preaching the gospel, how do they reconcile their present work with the "Rev." before their name? Is he fluent of speech? Behold that saintly host, around whom the false glamour of pretended interpositions has been thrown, breaking the news of salvation with gesture and tongue. We have said that his judgment must decide. It must. He is not consecrated. He consecrates himself. When we hear a man say that God took him up against his will and perforce put him into the ministry, we cannot think that he has taken much pains to canvass and examine the steps which led him into the ministry, and that he is dealing more or less in hypocrisy. He may not be conscious of it. On the other hand, he may be. God does not force men into the ministry. He makes no man a preacher unless he wants to be a preacher. Dr. Broadus said at Wake Forest in 1891, "It is not a question of 'Oh Lord, have I got to preach the gospel?' but a question of 'O Lord, may I preach it?'"

Now this brings us directly to the point raised by the RECORDER, "Does the missionary have a separate call to be a missionary?" The missionary himself, we suppose, is best fitted to give an answer. But with the view already expressed of the nature of the gospel call, we cannot see how there is any separate call for missionary work. The threshhold of every ministerial career is the entire surrender of one's service to Christ. Whether he serve in China or Wake county, his relation to Christ is not altered one particle. He is still simply Christ's servant. All these distinctions such as "foreign field" and "home field" are made by men. We do not think Christ would have liked that word "foreign" any way. With him there was but one country, and that "the world." Every minister before commencing work stands for a short time before the vineyard. If he is not informed upon the state of religion in other lands, he does not see that part of the vineyard at all. So he commences work at home. If he be informed, he surveys the whole field, and either wisely or unwisely selects a place to begin work. If his opportunities for acquiring missionary information have been good, unless some circumstance or condition be in the way, he becomes impressed with the awful condition of the destitute portions of the vineyard, and after careful study of the whole question, he decides to be a missionary. After he has offered himself to Christ for service, the selection of a place to work we believe to be simply a matter of mental decision and resolution. Full surely the Spirit of God is with him and in him, guiding his judgment, but not controlling it. If God controlled the judgment of men there would be no mistakes. The preachers call is simply to work for the Master. The Holy Spirit influences, but never commands authoritatively to go to such and such a place. The missionary in reaching his decision has the Spirit's help in the same way. He is influenced by God only in the same manner and degree that a preacher in North Carolina is influenced to accept a call to Virginia. He wavers and hesitates in just the same way, fearful that his judgment may not decide for him the right thing. We do not say that Bro. Wright had a separate and distinct call to Richmond, or that Dr. Pritchard had a "*new* call" to Charlotte. The missionary becomes a missionary because his mind and his heart convince him that he can do more for his Master in a foreign country where the laborers are few and the need great, than he can here where the gospel is preached everywhere. He is not able in peace, since he is anxious to serve Christ, to disregard these voices. For after all they are God's voices; and this is God's manner of speaking to men. The process is a mental one.

Men are led to give impressions of this kind lodgment in their minds, because in their reading or hearing missionary information comes in their way. The number of our missionaries has increased in exactly the same proportion as our means of spreading mission facts and appeals have grown. The increase has been a direct result of our increased means of learning more of the condition of the heathen. And as these varied sources of information are multiplied every day, we may expect more and more, especially of the younger portion of the ministry, to remove their work to the remote corners of the Lord's vineyard. Not that any more will feel themselves miraculously called and set apart for special places, but that heart burdened by the cries of destitution that come to their ears, many anxious to make as much as possible of their lives in Christ's service will cheerfully, even gladly, accept the invitation to serve another field, just over the water, among new brethren. With Christ, the Pacific is no wider than the Mississippi. Nor is labor among the people of China holier than our work among the people here. JNO. E. WHITE.

Wilson, N. C., Jan. 19, 1893.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Wise Words.

Learn to say no! and it will be of more use to you than to be able to read Latin.—*Spurgeon.*

A man can be as dishonest in thoughts as he can be in financial transactions.—*Allen.*

Life, like the water in the sea, freshens only when it ascends towards heaven.—*Richter.*

Make life a ministry of love, and it will always be worth living.—*Robert Browning.*

From the Little River Association Border.

Dear Bro. Bailey:—Perhaps our brethren would like to hear from us down here in the extreme border of the Little River Association.

Nine years ago, when I moved here, the nearest Missionary Baptist church was ten or fifteen miles away. I was a Baptist here alone, except my wife. The people here did not know much about Baptist doctrine.

A few years later, the Benson Baptist church (as is now) was organized with a very few members, of which I was the only male member for one year and a half. I had reason to rejoice when the Lord began to add to this church. Now the people are becoming better acquainted with the Baptists.

We have a little church some two or three miles below Benson. And still we hear the people saying we want Baptist preaching here. This reveals the fact that we are marching on to greater results under the guidance of the Lord of hosts, thanks be unto his holy name.

Now, a word for the RECORDER. If the people would take the RECORDER and read it, they would know more about the Baptists, and the good work would spread over our country the faster. I cannot afford to be without it. It is a welcome visitor to my home. May God bless it and the editor, and may he live many years to encourage us on our pilgrim journey.

Yours in Christ,

N. H. GIBBS.

Benson, Jan. 20, 1893.

Many women find great difficulty in arranging their hair becomingly, because of its harsh and coarse texture. By the use of Ayer's Hair Vigor, the hair becomes soft, pliant, and glossy. The Vigor is the most cleanly of all hair preparations.

Cast forward the eye of the spirit; awake in your souls the imaginative power, which carries forth what is fairest, what is highest life, away beyond the stars.—*Goethe.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for January:—Italy.

"The people which sat in darkness saw great light and, to them which sat in the region of the shadow of death, light is sprung up." Missionaries, 3; native assistants, 27; stations, 59; churches, 16; membership, 293; baptisms, 40. Contributions, $500.

STUDY TOPICS.—Past of Baptist history in Italy, a period of seed-sowing. Present results of a substantial character. Great need of chapels. Growing favor of Bible christianity with government and people. Corruption of Romish church coming to light. An open Bible and free gospel destined in due time to deliver Italy. Yet four months till close of Centennial harvest.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

From the State Centennial Committee.

In a plain statement from the State Centennial Committee, Dr. T. H. Pritchard, Chairman of the Committee, says in their behalf:

"This large sum of money has been apportioned to the different States, not by the Centennial Committee, but by the Convention; and while Kentucky is asked to raise $30,000; Maryland, with only 12,000 Baptists, $25,000; little South Carolina, $17,000; North Carolina's part is put down at $15,000.

"All the Associations have been assigned to different members of the Committee; each Association is committed to the care of three or four men to visit themselves, or see that every church of that body is visited in the interest of this work. The Central Committee of the Woman's Mission Societies have promised us their hearty co operation, and hope to bring every Woman's Mission Society in the State, and all, or almost all, the Sunday-schools into the work, and by the use of Chapel Cards and the diffusion of missionary literature to awaken much interest and raise a considerable part of this Permanent Fund; indeed, a very respectable sum has already been realized from this source.

"Let it be understood that money raised by the Chapel Card plan is not specially to be devoted to the building of churches, but may be used for any of the objects of missions. And perhaps, it should be said that money already raised, or that which may be raised by the Women's Societies, or the Sunday-schools, will be credited to the churches with which they are connected.

"Miss Fannie E. Heck is the President, and Mrs. James A. Briggs is Treasurer of this Executive Committee, and both reside in Raleigh. From them you can get Chapel Cards, and all the literature you may need, or any member of this Committee will be glad to supply you."

With the approval and under the direction of this Committee, the Woman's Central Committee of Missions, has prepared a great *Centennial Fund Record Book*, to be kept as a perpetual memorial with the records of the State Mission Board. In this the names of all women and children contributing to the Centennial Fund will be entered. Churches in which every woman contributes will be entered on a *Roll of Honor*. Those in which every woman of the church and every child of the Sunday-school contributes, will be entered on a list of *Most Honorable Mention*.

While no limit is put on the amount given, each woman is asked to contribute at least *thirty cents*, and each child, *ten*.

To facilitate this work, subscription lists headed "Subscriptions to the Centennial Chapel Fund by the Women and Children of the —— Baptist Church of the —— Association," plainly stating these facts, have been prepared. These will be placed in the hands of well known mission workers, or of those recommended by the ministers as "earnest and energetic."

Shall not *your* church receive *Most Honorable Mention* in this book of memorial? The Centennial Year draws near its close. With it the "Centennial Record Book" will close; with it a great and never returning opportunity to forward the coming of God's kingdom will pass.

What shall be your part in this work?

FANNIE E. HECK,
Pres. Wom. Cen. Com. of Missions.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, the two great skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula; with the most gratifying and unfailing success. Sold everywhere.

POTTER DRUG AND CHEMICAL CORP., Boston.

"How to Cure Blood Humors" mailed free.

PIMPLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATIC PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. Price, 25c.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m
TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect January 22, 1892.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 09 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.10 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 58 p m
Ar Ramseur			6 15 p m
Lv Madison			1 15 p m
Lv Stokesdale			2 10 p m
Ar Greensboro			3 20 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

IRON FENCE

OPIUM Morphine Habit Cured in 10 to 20 days. DR. J. STEPHENS, LEBANON, OHIO.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Carolinians and Virginians Pleased by Rev. A. C. Dixon at New Brunswick, N. J.

Dear Recorder:—The day of prayer for colleges was observed here as usual last Thursday at Rutgers College. Rev. A. C. Dixon was the preacher of the occasion, and he had in his audience four Carolinians and quite a host of Virginians, most of whom live in this classic city. The sermon was remarkable for comprehensiveness of treatment, keenness of analysis, beauty of imagery and forcefulness of statement. The two hundred and fifty college students, and a large number of students from the Theological Seminary who were present with professors and tutors of the college and seminary, and pastors of all the evangelical churches of the city, were kept awake as never before on the day of prayer by the bright thoughts and striking anecdotes of the Brooklyn divine. Some of those in the audience representing the very conservative element of this Dutch Reform and Presbyterian stronghold, scarcely knew what to think or say of the many amusing anecdotes related by the preacher. They were not accustomed to alternate smiling and weeping induced by the sermon on this occasion. They see and know little of the popular style of preaching. The Dutch Reform and Presbyterian preachers of this section seldom intentionally provoke a smile during their sermons. I am not sure but that they consider it a mistake to do so. This may be why they do not reach the crowds that are drawn by the wide awake preaching of men like A. C. Dixon. I have heard the sermons preached in the college here on the day of prayer for colleges every year for six years, and I think Bro. Dixon's sermon suited the boys for whose benefit these sermons are preached better than any of the others that I have heard. His popular style of preaching, together with his rich spiritual thought and intense earnestness, insure success in the work recently inaugurated by him in Brooklyn for the benefit of the non-church goers of the city. Several men have tried and failed in the same hall in which he now conducts Sunday afternoon services with gratifying prospects of good success.

"Tom" is still holding forth in New York against the corrupt officials of that city. He has an inexhaustible theme, and seems equal to the work undertaken. He has passed through *fiery trials* since the beginning of his crusade, and is now *enduring hardness*, but he is undaunted by opposition, and his gifted tongue seems, from all accounts, to grow more and more eloquent with the passing months of his energetic life. He does not appear to melt with heat or freeze with cold, but remains ever the same.

M. V. McDUFFIE.

January 28, 1893.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Literary.

The Lone Star. The History of the Telugu Mission. By David Downie, D. D. 12mo, 232 pp. Price, $1 00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

No mission in existence has had a more romantic interest attaching to it than has our Baptist mission among the Telugus. Its unpromising beginning, its struggle for continuance, its awful famine, its wonderful ingathering, its "Lone Star," its magic name of Clough, have all combined to give it a place in the hearts of American Baptists unsurpassed by that of any other.

Durham Marble Works.
For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to
ROBERT I. ROGERS & Co,,
Durham, N. C.

From Rev. W. F. Watson at Roxboro.

Dear Recorder:—We have been here just one month and are beginning to fall in with our environments. To correspond with one's environments simply means to live, so say the scientists, and that is what we are doing up here in cold, hilly Roxboro, possibly no colder than the sea shore, for it really seems to some of us that the north pole has been making a protracted visit to all this "sunny Southland." Nature is beginning, however, to present a more genial and lovely aspect at this time, and from present indications the venal season will soon be upon us.

Thoughtful friends had moved our furniture from the depot, and provided the pantry with the substantials of life previous to our arrival, so that we found but little to do save to enter upon our career of housekeeping, as though we had been living here for a number of years.

Bro. Lamberth remarked to me at the recent session of our Convention in Raleigh, that if I accepted this work, I would enter upon one of the best fields in the State; and from my limited experience, I am prepared to believe his statement. He is held in loving remembrance by all our people for his work's sake. The church here reluctantly parted with him, but acquiesced in his desire, because he thought it best to leave. May the blessing of God follow him and crown his labors, in his new field, with more abundant success even than he experienced here, is the earnest desire and prayer of our people as well as his successor in office.

Our work here in Roxboro is very hopeful. The church services are largely attended, rendering our seating capacity at times inadequate for the congregations that assemble to worship with us, and making a more commodious and commodious church edifice, [illegible] desirable and necessary, but one of the most desirable achievements of Roxboro in the near future.

The Sunday-school, under the admirable management of Supt. T. H. Street, is a great source of inspiration to the pastor as he peeps in Sunday after Sunday, and watches with intense interest the enthusiasm with which teacher imparts, and pupil receives, instruction from the sacred page.

The weekly prayer-meetings are no less inspiring—the house well filled at almost every Thursday evening service with anxious hearers, and I trust doers, of the word. I know no other place in the State where the church members manifest so lively an interest in the prayer-meeting.

Our singing is good. Under the skilful leadership of Prof. R. H. Dowdy who taught vocal music in Virginia for a number of years, and the untiring and efficient efforts of Sister E. J. Johnson who has presided at our organ for quite a while, our singing is not surpassed by any church of the same size in the State, or out of it, for aught I know.

With such auxiliary forces as these at the pastor's command, he turns his face and heart most hopefully to the future, and feels confident, with the Lord's blessing, great good will be accomplished during the year of grace '93.

May the Lord's blessing be upon you, my brother, in the publication of your invaluable paper, and make it a greater power for good than it has ever been.

Fraternally, W. F. WATSON.

Roxboro, Jan. 30, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—North Catawba church, Catawba River (pledge), $20.00; Sandy Run ch, Tar River, 1.90; Chapel Hill ch, Mt Zion, 15.00; S S, Winton ch, W Chowan (pledge), 10.00. Total, 46.90. Previously reported, 421.11. Total this year, 467.01

Foreign Missions—Sunbeams, First church, Durham, Mt Zion, Japan, $6.75; W M S, Lilesville ch, Anson, Japan, 8.09; Sunbeams, Franklinton ch, Central, 4.38; Globe ch, Caldwell, 3.63; W M S, Oxford ch, Flat River, Japan, 7.16; S S, Mt Olive ch, Atlantic, Japan, 1.01; S S, Mt Airy ch, Pilot Mountain, Japan, 6.00. Total, 37.02. Previously reported, 527.82. Total this year, 564.84.

Home Missions—Sunbeams, Franklinton ch, Central, $4.38; Globe ch, Caldwell 1.72. Total, 6.10. Previously reported, 237.73. Total this year, 243.83.

Education—Anson Association, per D M Gaddy, $8.39. Previously reported, 307.58. Total this year, 315.97.

S B Theo Seminary—High Point ch, Liberty, $10.00.

Sunday-schools—S S, Ephesus ch, Central, $1 36.

Ministerial Relief Fund—Edenton church, Chowan, $10.00; Anson Asso, 11.00. Total, 21.00. Previously reported, 60.26. Total this year, 81.26. J. D. BOUSHALL,

Treas. Bap. State Convention.

Raleigh, Jan 28, 1893.

A correspondent of the Smithfield *Herald*, writing from Rome, Johnston county, states that on the night of January 19th, 1893, Wiley Peacock, his wife and infant, his brother and also a cousin, were burned to death in their house. The parties were colored. It is supposed that the fire was of accidental origin. Wiley Peacock, it is said, was a tenant of Jeremiah Lee.

At China Grove, Rowan county, last Thursday, J. W. Bolin shot and mortally wounded J. W. Sechler. After being shot Sechler stated that it was the deliberate and premeditated act of Bolin, but the latter claims that the shooting was accidental. Sechler died at 12 o'clock Thursday night. Immediately after the shooting Bolin was arrested, and released on a bond of $200.

O. M. Cowthorne of Alabama, who killed a negro at Hickory in September last, was at Newton court for trial recently, but succeeded in getting his case continued.

FOR SCROFULA
scrofulous humor
in the blood,
ulcers, catarrh, and
consumption,
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Ayer's Sarsaparilla
The most
economical,
safe, speedy, and
effective of all
blood-purifiers.
Has Cured Others
will cure you.

FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These only are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

ROSE TOBACCO CURE
A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write* DRAZEAL & CO., 2108 & 2107 2d Ave., Birmingham, Ala

Maule's Seeds
No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost.*) Write to-day, mention this paper and address WM. HENRY MAULE, 1711 Filbert St., Philadelphia.

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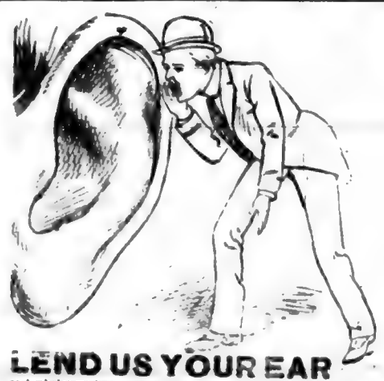
Marble Works, Monuments, Tombs &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

1893. GREGORY'S SEED CATALOGUE 1893.
We Are The Only Firm
Giving to customers cash discounts on orders. We alone catalogue that best of all bush beans, the Warren, and that best of all early peas, the Excelsior. No other Seed Catalogue, of America or Europe, contains so great a variety of several of the standard vegetables, and, in addition, are many choice varieties peculiarly our own. Though greatly enlarged in both the vegetable and flower seed departments, we send our catalogue FREE to all. The three warrants still hold good, and our customers may rely upon it, that the well earned reputation of our seed for freshness and purity will continue to be guarded as a most precious part of our capital. J. J. H. GREGORY & SON, Marblehead, Mass.


LEND US YOUR EAR
and whilst we have it we would call your attention to a few facts.
FIRST.—That we offer all the new novelties in Roses, Begonias, Fuchsias, Carnations, Geraniums and every thing worth having in the flower line, and at prices that defy competition.
SECOND.—That we will send 30 named Plants, postage paid, for One Dollar, which will surprise in variety and quality.
THIRD.—That we offer 10 named Hybrid Perpetual and 10 Everblooming Roses, postage paid for One Dollar.
FOURTH.—20 as good Tea and Everblooming Roses, postage paid, for One Dollar. With each order for nine or more we will name a rose of these sorts. Send for our New Guide and Catalogue. Address
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A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.
SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
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With the Improved Excelsior Incubator.
Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made.
Circulars free. Send 6c. for Illus. Catalogue.
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Quick, certain and permanent relief by the use of a single box of
AUNT BETSY'S PILE CURE.
Mailed FREE for only One Dollar. Try it and suffer no more. Wonderful testimonials. Pamphlet free.
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any kind of a crop will do, then any kind of seeds will do; but for the best results you should plant
FERRY'S SEEDS.
Always the best, they are recognized as the standard everywhere.
Ferry's Seed Annual is the most important book of the kind published. It is invaluable to the planter. We send it free.
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"Paradise" for Sale.
This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, escallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,
J. T. EATON,
Morehead City, N. C.
Mention BIBLICAL RECORDER.

W. H. & R. S. Tucker & Co.
RALEIGH, N. C.
Mid-Winter Dress Goods.
The attention of our out of-town patrons is directed to our present lines of rich silks and wools particularly adapted for Mid-Winter wear.
Silks in Coutille, Nicoise, Velour Russe and Chrystal weaves, in the prevailing shades for this season.
An extensive line of the new textures in Black Silks.
Of the softer silks, Canton Crapes and India Habituas, in all the delicate shades.
In the heavier weight wools we are offering light medium and dark colors, in French Cloths, Diagonals, Cheviots and wide wale Serges.
Of Pattern Suits, Scotch Wools, English Homespuns & Novelty Robes, ranging in price from $5 per pattern up.
Requests for samples should indicate something as to colors, and about what price goods are desired.
Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.
W. H. & R. S. TUCKER & CO.,
123 and 125 Fayetteville Street.

Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

STOP AT THE
Moseley House,
Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.
Central, Neat, Convenient and Pleasant
50c. per meal; $1.50 per day.

—GO TO—
Jordan's Dining Hall,
A. E. JORDAN, Proprietor,
114 Fayetteville Street, - Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

NEW BOOKS
TEN PASTELS IN SONG—By A. A. Sewall. A collection of veritable gems of song, published in exquisite style; price, $1.25. *DAMM'S PIANO SCHOOL*—By Gustave Damm. A superb edition of this popular instructor for the piano, reprinted from the latest foreign edition; price, $2. *PHYLLIS*—By George F. Root. A new and charming Cantata by this well-known writer, much superior to its famous predecessor, "The Haymakers," and of about the same grade of difficulty; price, 75 cts. *GARNERED GEMS*—By H. R. Palmer—The latest and best Sunday-School singing book of the season, by one of the most popular writers in the land; price, 35 cts. *COLUMBUS*—By G. F. Root. A fine Cantata dealing with the principal events of the life of the great discoverer of America; price, 75 cts. *SCHOOL-ROOM ECHOES*—By H. E. Cogswell. For Public Schools and Teachers' Institutes. Contains Theory Lessons, Responsive Readings, and songs for all occasions; price, 25 cts. *LITTLE SACRED SONGS*—By J. R. Murray. A new book for the "little ones" of the Sunday-School; price, 35 cts. *ROOT'S HARMONY AND COMPOSITION*—By G. F. Root. A clear and concise method which carries the student from the beginning of the study of chords, progressions, etc., to the writing of four-part harmony in choral form; price, 50 cts. *SHIP OF LIFE*—By T. M. Pattison. A sacred Cantata for adults, by a well-known English composer. Of moderate difficulty and very effective; price, 50 cts.
SEND 10 cents for a sample copy of the "*Musical Visitor*" for *choirs.*
Complete Catalogues of Sheet Music and Music Books furnished free, on application.
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For weak or inflamed eyes or granulated lids use OUR OLD RELIABLE EYE WATER
does not burn or hurt when applied, by mail 25c.
JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

BELLS
(see) Alloy Church and School Bells. Send for Catalogue. C. S. BELL & Co., Hillsboro, O.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool and How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Inter-State Trust and Brokerage Company,
RALEIGH, N. C.
Stocks, Bonds and Liberal Loans on Life, Tontine and Endowment Insurance Policies. Correspondence invited.

The New Year.

Dear Bro. Bailey:—I have lived to see thirty-three new-year days come and go since I began to preach the gospel. I feel grateful to God for his marked goodness to me all the way during the past years of my ministerial life. I want to congratulate my brother preachers who have been permitted to live to see the first day of the year 1893. I also express my best wishes and earnest prayers for your success as ministers of the gospel of Christ for the year upon which you have entered. God help you, my dear brethren, to bring in the precious golden sheaves. To you, Bro. Bailey, let me say, I thank God for sparing your precious life to see this another new year. Your earnest work and faithful labor as editor of the RECORDER has been greatly blessed of the Lord during the time of your editorial life. May your life be spared during the year, and may you have God's help to enable you to make a still better paper for your readers.

To the different Boards—the State Mission, the Education, the Foreign Mission, the Sunday-school, and the Home Mission Boards, with all the rest—I say to all of you a happy new-year greeting. Now, as the work of the year is before you and the field is ripe for the harvest, God help you to do, and to have done, said work. May you be directed in your deliberations, so as to advance the cause in all the departments of which you are representatives. May you be enabled to do more this year than has been done in any year in the past history of your several departments.

To the churches and members—after exhorting to you a brother christian's love and a happy new year's greeting, I wish to express my desire for your temporal and spiritual welfare during the present year's labor. May the blessing of God be with you during the year and help you to take care of your pastors; also may you be enabled to give more and do more for the general work of missions this year than in any year gone by.

May God's blessings rest on the dear old North State and her happy people during the date 1893. W. A. BARRETT.

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH CO.

LEATHER kept soft but stocky with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

A Protest.

Dear Recorder:—I want to protest against the new freak of the Centennial Committee. Bro. J. Hartwell Edwards, in the article "The Centennial of Missions," says:

"There will be a Roll of Honor and a Roll of Most Honorable Mention for those persons who give up to, or beyond, certain amounts that will be indicated."

I am as good a friend to the Centennial movement as any member of the Committee, and expect my church to give according to her ability for the "Centennial Fund." But I must, as a Baptist, protest at any such distinctions as the above extract indicates. The motive and principle of such an appeal are unworthy of the Centennial movement, and contrary to scriptural teaching. The Lord Jesus said the two mites of the widow was more than the large amounts of the rich. He laid down our *ability* as the measure of our duty, and why should the Centennial Committee press the people to a certain amount for a place on a "Roll of Honor" or for a place on the "Roll of Most Honorable Mention" if they go beyond it? There are poor women in the South who will give their mites which will receive the commendation of our Master, but no such commendation from the Centennial Committee, because they did not give to or beyond certain limits. This feature of the Centennial work belittles it, and I sincerely hope the Committee will strike it out. I am of the opinion that in this movement men and methods have been too much magnified. It is time to rest and think a little about the tremendous motives and principles given by the Saviour. Other denominations have their "Right Rev." and "Very Right Rev." for the ministry, and now in this great Centennial year we are going to give it to the women and children. Brethren, I for one am opposed to it.

CHAS. A. G. THOMAS.

Greensboro, Jan. 26, 1893.

From Rev. J. R. Maynard.

Dear Bro. Bailey:—Accept my thanks for your editorial in the RECORDER of Jan. 25th. Of late I have been made to wonder how it was that men and boys could decide to preach so soon after they came out on the Lord's side. I can remember when men were not so hasty about this important matter. The office of the ministry is a high position, provided it is in obedience to God's call; but if not, I think it sinful to him who only assumes it. Hence, how careful men should be in rushing into the ministry!

I often think of my own case, how I prayed and wept for several years about preaching. Oh! how little I felt when I was pressed with the duty of preaching the Lord's gospel. I shrank from the work; but the impression to enter it deepened as time passed by. Time and again I caught myself in the act of preaching while engaged in meditation. I would become greatly enthused in these exercises. Yet I kept all this hid, or at least I tried to do so, from my brethren. I felt that if the brethren were to know that I had such a thought, they would be tempted to exclude me from the church. They did find it out in some way, but never dealt with me. When I promised the Lord that I would take up the work and do what I could, I shall never forget that time. It was one night about one o'clock. My wife and children were asleep, but there was no sleep for me. I was never more deeply convicted of sin about my soul's salvation than I was then of the sin of omission of duty in regard to preaching. I got up, lit the lamp, got the Bible and found the Scripture where Moses excused himself because he had an impediment in speech. God asked him who made his mouth. It seemed that God was putting the same question to me. Since then I have been preaching the best I could; but my impediments have made it hard with me in this fast age. The world seems to be crazy on style and fashion. I want to get where the people are hungry for the gospel. Our colleges are supplying everything in reach of railroads with boys, and such a preacher as myself will perish in this country.

But if I do get off in the back country, don't forget to send me the good old RECORDER. It does me so much good to read it; I can get from under the juniper tree. I was "down in the mouth" when the last RECORDER arrived; but after reading the editorial and "Revival No. 2," I felt better. A good brother, not of our denomination, said to me last evening that we Baptists ought to pay our editor extra for the RECORDER: he said Judge Winston's "Talks on Law" were worth $3 00. That helped me. I like to be encouraged.

Yours in Christ,

J. R. MAYNARD.

Morrisville, Jan. 26, 1893.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

From Lincolnton.

We have just closed a meeting of great spiritual power in the Baptist church in Lincolnton, N. C. The weather was much against us, and yet we did not miss a service. There were several conversions, and among them was Leslie, my first born.

Bro. O. L. Stringfield did the preaching. He is a "left handed" preacher, and such preachers always hit exactly in the place where you don't expect them. We believe in Stringfield in this neck of the woods, Methodists and all.

I will baptize on Sunday night after a sermon from Bro. D. W. Herring.

M. P. MATHENEY.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Wrong Motives Appealed To.

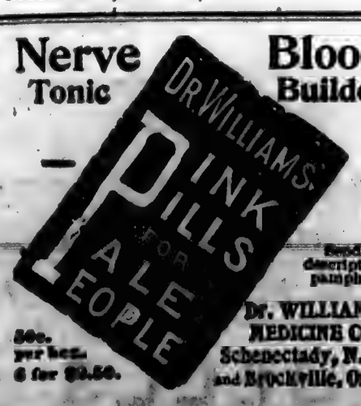
Dear Recorder:—In an article from Bro. Edwards of Goldsboro in this week's RECORDER, I see the following paragraph:

"There will be a Roll of Honor and a Roll of Most Honorable Mention for those persons who give up to, or beyond, certain amounts that will be indicated."

Now it appears to a plain business man—but one who wishes to see the name of Christ magnified above every other name—that such motives should not be appealed to to give to the Lord's cause. The human heart is full of pride, ambition and selfishness, and I believe it is wrong to encourage or cultivate such a spirit. I do not think that gifts should be measured by the amounts given every time, but by the spirit and sacrifice with which they are donated. There are many who out of their poverty contribute small amounts in dollars and cents, but are by far larger gifts in the sight of God than are the gifts of those who out of their abundance give larger amounts that are put on record and heralded by newspapers. When the Master was on earth standing in the temple beholding the many and costly gifts brought by the Pharisees, he also beheld a poor widow as she came with her two mites, and he said she had given more than they all. His words have since been a standing memorial of her liberality, and will so continue to stand as long as time shall last. Every dollar that is given should be for Christ's sake, because we love the souls of men, with a burning desire to have them saved, and not for our own glory.

R. W. B.

Greensboro, Jan. 26, 1893.



NEWS OF THE WEEK.

State News.

Newbern has a trunk factory.

It is stated that a $25,000 cotton seed oil mill is to be erected at Franklinton.

A military school is to be established in Fayetteville about the first of September next.

Mr. John B. Hanks, druggist, at Wilmington has assigned. Liabilities about $6,000; assets not stated.

Two young negroes stole $175 from a barroom in Winston Jan. 25th, but were captured and placed in jail.

A negro boy was killed at Jackson, Monday week by the accidental discharge of a gun which he was handling.

A $100,000 cotton factory company and a $20,000 corundrum mining company were organized in Statesville last week.

Ex-Governor Thos. M. Holt is to deliver the annual address before the literary societies of Davidson College on June 17th.

Capt. A. H. Rhyne, a prominent citizen of Lexington, was killed last Wednesday by the accidental discharge of his own gun.

Messrs. Owen, Barbour & Smith, merchants of Oxford, have made an assignment. Liabilities about $4,000; assets about $12,000.

Mr. Peyton Allen, while cutting wood near his home eight miles from Greenville, last Wednesday week, was struck by a limb and killed.

Furman Howard, was recently tried and found guilty of the murder of Josh Cannady at Durham, and sentenced to be hanged March 10th.

The Lockville cotton mills, Lockville, Chatham county, have been incorporated. Capital stock $450,000, with power to increase to $1,000,000.

On Saturday night four negro convicts escaped from the barracks on the Northampton side of the river by cutting a hole in the floor.—*Weldon News, Jan. 26.*

A correspondent of the *Wilkesboro Chronicle* reports that one Marshall Myers of Yadkin was found frozen to death in lower Wilkes on January 17th. When found, a bottle of whiskey was lying by his side.

William Richards, the widely known miner, was shot and probably fatally wounded near Stanley Creek Monday by John Smith. Smith alleged that Richards was tresspassing on his land, refused to leave when ordered off, and was advancing upon him when he shot him.—*Shelby Review, Jan. 27.*

Pianos $165.00, Organs $32.00, old and reliable. Circulars free. Buy the best. Address H. W. Alleger, Washington, N. J.

On Sunday, the 22d ult., the stand-pipe in Asheville, which contained that city's water supply, burst and fell. It was sixty-five feet high, and forty-five feet in circumference, with a capacity of 750,000 gallons. The water supply was turned into the reservoir. Loss about $12,000.

Rose Tobacco Cure.

We have purchased the control of the patent of this quick, cheap, pleasant and absolute cure for tobacco habit for the United States. Agents wanted in every State and Territory. Liberal discount to trade. Brazeal & Co., Birmingham, Ala.

General News.

A school building in Detroit, Mich., was burned on the 27th ult., causing a loss of $100,000.

Other prominent Frenchmen have been indicted for connection with the Panama canal frauds.

About forty deaths from cholera have occurred in the Nittleben insane asylum near Berlin, Germany.

About one hundred men are reported to have lost their lives in a recent mine disaster at Tokand Gran, Hungary.

The new central market in Berlin, Germany, was gutted by fire on January 28th, causing a loss of about $500,000.

The Grand View hotel at Fort Hamilton, N. Y., was recently destroyed by fire. No lives lost. The loss on building was $100,000.

Auguston Cronkhite, treasurer of Warren county, Indiana, has disappeared, and it is reported that his accounts are short to the extent of $65,000.

One hundred and thirty miners, it is reported, lost their lives by the explosion of fire damp in a mine at Dux-Dux, Bohemia, several days ago.

Two masked men attempted to rob a bank at Waverly, Kansas, last Friday, but were captured. A citizen who assisted in the apprehension of the robbers, was shot and killed.

It is reported in New York that John W. Lovell, Vice-President of the United States Book Company, has disappeared, and is alleged to be a defaulter for $250,000. No one connected with the firm will vouch for the report.

The Blaine funeral was largely attended on Monday, Jan. 30th. Though the funeral was intended to be a private one, yet it assumed all the proportions of a public one. The dignitaries at Washington, both native and foreign, largely attended.

MARRIED.

GREEN—McBRIDE—On Dec. 7th, in Salisbury, N. C., by Rev. N. S. Jones, Mr. William Green of Davie county and Mrs. Sallie McBride of Davidson county, N. C.

RAY—CURRIN—On Jan. 25, 1893, at the Oxford Baptist church, by Rev. J. S. Hardaway, Mr. Charles D. Ray and Mrs. Lizzie Marsh Currin, both of Oxford, N. C.

FLOYD—LAWRENCE—On Jan. 18, 1893, at the residence of the bride's father, by Rev. G. T. Watkins, Mr. J. W. Floyd and Miss Clara B. Lawrence, both of Granville.

SHAW—ALDERMAN—On Dec. 27, 1892, at the Union Chapel, Alcolu, S. C., by Rev. D. W. Herring, Mr. David C. Shaw and Miss Lula M. Alderman, daughter of D. W. Alderman.

LONG—LASLEY—On Dec. 26th, 1892, at the home of the bride's father, by Rev. P. A. Fergurson, Mr. Bascomb Long of Alamance county and Miss Lizzie Lasley of Chatham county.

MAYO—WHITAKER—On Dec. 22d, at the residence of the bride's father, in Salisbury, N. C., by Rev. N. S. Jones, Mr. Henry B. Mayo and Miss Carrie Whitaker, all of Salisbury, N. C.

QUAKENBUSH—ROGERS—On Nov. 20th, 1892, at the residence of J. Stones, in Orange county, N. C., by Rev. P. A. Fergurson, Mr. Henry Quakenbush and Miss Nora Rogers, all of Orange county.

MIZELL—HARDEN—On Sunday morning, Dec. 11th, 1892, in Capehart's Baptist church, by the pastor, Rev. Wm. P. Jordan, Mr. Jno. C. Mizell and Miss Abba A. Harden, both natives of Bertie county.

UPCHURCH—BEAVERS—On January 25, 1893, at the residence of the bride's father, Mr. C. E. Beavers, near Morrisville, N. C., by Rev. C. W. Blanchard, Mr. Joseph W. Upchurch of Lawrenceville, Va., and Miss Cora Lee Beavers.

DIED.

WILSON—Daisey, second daughter of W. A. and Ella Wilson of Mooresville, N. C., died about 9 o'clock on Thursday night, Jan. 26th, 1893, after a short illness. May God sanctify the deep grief to the eternal welfare of the stricken parents and the surviving sister.

Are we not tending upward, too,
As fast as time can move?
Nor would we wish the hours more slow,
To keep us from our love.

W. J. H.

WEAVER—Mrs. Ann Weaver, the wife of Mr. Thomas Weaver, living near Chapel Hill, died Jan. 1st, 1893, in the seventy-third year of her age. She leaves a husband, children, grandchildren, and a large circle of friends to mourn their loss.

Sister Weaver had been a member of the Baptist church about forty years, and her life was in keeping with her profession as a christian. Having known her intimately the last five years I am prepared to say that I never knew any one who possessed greater decision of character and at the same time a kinder heart. In common with others, I have lost one of my best friends. May the Lord, "who is touched with the feeling of our infirmities," comfort the bereaved hearts.

JOHN C. HOCUTT.

Burlington, N. C., Jan. 24, 1893.

Tributes of Respect.

We, the superintendent, teachers and scholars of Mt. Hermon Sunday-school, desire to pay a suitable tribute of respect to the memory of Minnie Rhew, one of our members, who departed this life Dec. 29th, 1892, at the early age of seventeen years.

Minnie was a regular attendant at our school, always pleasant and attentive. Being from infancy an invalid, she had the sympathy of the whole school. She loved her pastor, her superintendent and teacher. Not only in school did her virtue shine forth, but also in church. In the fall of 1891 she gave her heart to Jesus, and was baptized by her pastor, Rev. J. F. McDuffie, and united with the Baptist church at Mount Hermon—the church of her devoted mother and grandmother. She lived a peaceful and godly life, and died a hopeful death. Although afflicted she murmured not, but what her hand found to do she did it with her might. Being deprived of the use of her left arm, with the right she could sew and knit, and made herself useful in all the vocations of housekeeping. But little Minnie is gone; her work is done; no more shall we see her face on earth. As the year 1892 expired, so did her life on earth terminate, ready to begin the new year in heaven with her dear Saviour whom she learned to love on earth. Therefore be it

Resolved, That while we, as a Sunday-school, bow with resignation to the will of our Heavenly Parent, we will ever cherish the memory of Minnie Rhew, and ever pray for grace in all God's providential dealings in this world, and to be able to say from the heart, "Thy will be done."

Resolved further, That a copy of this preamble and resolutions be sent to the bereaved family, and also to the BIBLICAL RECORDER for publication; that the secretary of the Sunday-school and church clerk be requested to copy the same on the minute book of the Sunday-school, and also on the church record.

JOS. C. WALKER,
A. C. HUNTER,
SUSAN E. HUNTER,
Committee.

Your Farm Needs

The very best Seeds that can be procured. This is a prime necessity in order to raise the best and most profitable crops.

Wood's Seeds

Are grown and selected from the very best strains and stocks obtainable, with special reference to their adaptability to our Southern soils and climate and are sold at as reasonable prices as possible for highest quality. Catalogue mailed free. Current prices of Grass, Clover and Field Seeds quoted on application.

T. W. WOOD & SONS,

SEEDSMEN, RICHMOND, VA.

The Hiwahian monarchy has been overthrown and a provisional government established in the interests of the whole people of the island. The revolution occurred on January 14th and was caused by an attempt of the Queen to abrogate the constitution and promulgate a new one. The Queen was dethroned and S. B. Dale was placed at the head of the provisional government. The revolution was accomplished without loss of life, and the island is said to be in a state of tranquility. Commissioners from the new government are now on their way to Washington to ask that Hiwaii be annexed to the United States.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

are used in the preparation of

W. BAKER & CO.'S
Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

BUGGIES HARNESS CARTS and at ½ PRICE

Buy direct of FACTORY. Save MIDDLEMEN'S PROFITS.

$47.50

$90 Top Buggy $28.00
2 Passenger Open Buggy ... 27.50
4 Passenger Top Carriage ... 47.50
$3 Man's Saddle 1.75
Buggy or Cart Harness ... 8.00
$25 Double Team Harness ... 14.50
$12 Buggy Harness 6.75

Geo. T. Martin, Hampton, N. Y., writes: "Buggy ordered was $90 Top Buggy. It is better than the $150.00 Buggy sold here." Write for free catalogue.

U. S. BUGGY & CART CO. D 80, Cincinnati, O.

Walter A. Montgomery,
Attorney-at-Law,
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B. GRIFFITH [illegible]

The Home Circle.

Kneeling at the Threshold.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his Home.

A weary path I've travelled, 'mid darkness, storm and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand
Singing in the sunshine of the far-off, sinless land;
Oh, would that I were with them, amid the shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won—
How lovingly they'll hail me when all my toil is done.

With them the blessed angels, that know no grief nor sin;
I see them by the portals, prepared to let me in;
O Lord, I wait thy pleasure, thy time and way are best;
But I'm wasted, worn, and weary—O Father, bid me rest.

—W. L. Alexander, in "The Christian at Work."

A Love Letter.

He hurried up to the office as soon as he entered the hotel, says the Detroit *Free Press*, and, without waiting to register, inquired eagerly:

"Any letter for me?"

The clerk sorted out the package with the negligent attention that comes of practice, then flipped one—a very small one—on the counter.

The travelling man took it with a curious smile, that twisted his pleasant-looking face into a mask of expectancy.

He smiled more as he read it.—Then, oblivious to other travellers, who jostled him, he laid it gently against his lips, and actually kissed it.

A loud guffaw startled him.

"Now, look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything. Confess now; your wife didn't write that letter!"

"No, she didn't," said the travelling man, with an amazed look, as if he would like to change the subject. "That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught him said no more until they had eaten a good dinner and were seated together in a chum's room.

Then they began to badger him.

"It's no use; you've got to read it to us, Dick," said one of them; "we want to know all about your best girl."

"So you shall," said Dick, with great coolness; "I will give you the letter, and you can read it yourselves. There it is;" and he laid it on the table.

"I guess not," said one, who had been the loudest in demanding it; "we like to chaff a little, but we hope we are gentlemen. The young lady would hardly care to have the letter read by this crowd;" and he looked reproachfully at his friend.

"But I insist upon it," was the answer. "There is nothing to be ashamed of—except the spelling; that's a little shaky, I'll admit; but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took up the letter, shame-facedly enough, and read it. There were only a few words. First he laughed, then swallowed suspiciously, and as he finished it, threw it upon the table again, and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.

"Pshaw!" he said; "if I had a love letter like that"—and then was silent.

"Fair play!" cried one of the others, with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing they had made no move to take it, "and I think you'll agree with me that it is a model love letter."

And this was what he read.

MI OWEEN DEAR PAPA

I se mi PRairs every nite and Wen I kis yure Pictshure I ASK god to bless you gOOd bi PaPa your best gurl DOLLY.

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had had hay fever, by the snuffing that was heard. Then Hardy jumped to his feet:

"Three cheers for Dolly, and three for Dick's best girl!"

They were given with a will.

Long Life.

Birds are, ordinarily, exceedingly long-lived. The swan, it is asserted by means of unquestionable records, has been known to exist two hundred years. A sea eagle, captured in 1715, then already several years of age, died a hundred and four years afterwards, in 1819, and a white-headed vulture, captured in 1706 died in one of the aviaries of Schoenbrunn Castle, near Vienna, having passed a hundred and eighteen years in captivity. Numerous ravens and paroquets have been known to live a hundred years and over. As with most birds, magpies live many years in a state of freedom, but do not reach over twenty or twenty-five in captivity. Caged canary-birds live from twelve to fifteen years; but those flying at liberty, in their native land, reach a far more advanced age.—*Our Dumb Animals.*

The verdict of the people is that Dr. [illegible] Syrup is the best remedy for [illegible] sore throat, asthma, etc.

How Webster Earned a Holiday.

Here is a good story of the boyhood of Daniel Webster:

He was a good student, and a favorite with his instructor, but his love for sport, particularly fishing, sometimes drew him away from his studies and brought upon him a reprimand. On one occasion Daniel had been fishing without leave, and as a punishment one hundred lines of Virgil were given him to translate.

Daniel resolved to surprise his instructor; he did not go to bed, but sat up all night poring over his Virgil. The next day, when the hour for recitation came, he recited his hundred lines with fluency and correctness.

"Very well," said Doctor Wood, preparing to close the book.

"But, doctor, I have a few more lines that I can recite."

"Go on, then," said the teacher, supposing that the lad might have read twenty-five or thirty lines more. But the boy kept on till he had completed a second hundred.

"Really, Dan, I compliment you on your industry."

"But," said Dan, "I have studied further."

"Very remarkable," said the minister in surprise; "well, let us have them."

Dan rolled off another hundred lines, which he appeared to know quite as well as the previous two hundred.

"You are a smart boy!" said the doctor, approvingly, and not without a feeling of relief, for it is rather tedious to listen critically to the translation of three hundred lines.

"But," said Dan, "I am not through yet."

"Pray how much have you read?" asked Doctor Wood, in amazement.

"I can recite five hundred more if you like," said Dan, his eyes twinkling with enjoyment at the doctor's surprise.

"I think that will do for to day," said Doctor Wood. "I don't think I shall have time to hear them now. You may have the rest of the day for pigeon-shooting."

And Daniel, rejoicing at the permission, went off to the enjoyment of his sport.

Future Preparation

Is an instinctive law of nature—how necessary it is to be prepared for that night-fiend to children and horror to parents, croup. Taylor's Cherokee Remedy of Sweet Gum and Mullein is the panacea for coughs, colds and consumption.

Work for Rainy Days.

Farmers should so arrange their business that during showers or rainy days there will be work indoors for themselves and men. There are plenty of odd jobs that should receive attention, such as putting in new floors in place of those badly worn in the stables, or perhaps the mangers and feet boxes need to be repaired, enlarged or changed. The hay rack may need some new pieces, or the wagons may need a coat of paint. Some of the farm implements may require repairing or overhauling, or new bolts in certain places. New castings may be added where needed.

On reapers and mowers, the sections and guards should be always kept in good order. The oiling places should be well and thoroughly cleaned from gum and dirt, and if they are not provided with a cap a wooden plug can easily be fitted in, and we will then be quite certain that in applying oil it will lubricate the part intended. To do all this, a few common tools will be needed, and a work-bench on which to do a great deal of the work. A large window should be located near the bench, preferably, directly in front of where the vice is placed, as a vast amount of the most difficult work is held by that tool.

Every farmer should have laid away under shelter a supply of well seasoned timber suitable for whiffletrees, and other parts of implements liable to break or wear out, for it does not pay to run to the shop to get a new whiffletree made every time one is broken. The bill at the shop, in one year would enable one to purchase all the tools necessary to do the work at home besides it will save many hours and perhaps days of valuable time. The feeling of independence and the discipline the working with tools will give you is a very important consideration. If you have sons let them work with the tools, show them how to use and properly care for them, thus making farm life pleasant and useful.—*American Agriculturist.*

The Origin of Two Old Sayings.

Harper's Young People gives this account of the origin of two familiar expressions:

"Robbing Peter to pay Paul" was first used when Westminster Abbey was called St. Peter's Cathedral. Money being needed to settle the accounts of St. Paul's Cathedral, it was taken by those in authority from St. Peter's, quite to the dissatisfaction of the people, who asked: "Why rob St. Peter to pay St. Paul?" Over two hundred years afterward the saying was again used in regard to the same churches at the death of the Earl of Chatham, the city of London declaring that so great a statesman should be buried in St. Paul's, while Parliament insisted that one so noble in every way would be more properly placed amid the dust of kings in Westminster Abbey, and that not to bury him there would be for the second time "robbing St. Peter to pay St. Paul." The Abbey very justly carried the day.

"There's many a slip 'twixt the cup and the lip" is a very old saying, and was first uttered to the King of Samos, an island in the Grecian Archipelago. This king, Ancæus by name, planted a vineyard and treated the slaves who cultivated it so badly that one of them told him he would never live to taste the wine made from it. When the wine was ready, and a cup of it poured out for the King, he sent for the slave who had prophesied his death, and asked him what he thought of his prophecy now. The slave replied: "There's many a slip 'twixt the cup and the lip"—and just as he had spoken the words Ancæus received warning that a wild boar had broken into his vineyard and was ruining it. Putting down the wine untasted, he rushed out to attack the boar and was killed.

Sheep Shearings.

To keep sheep healthy they require a frequent change of food.

Especially when on dry feed sheep need a good supply of water.

Care should be taken to clean out the mangers of feed racks regularly.

Look over the flock and sell the sheep that show the least improvement.

Inferior sheep are often a drug on the market when good sheep sell at good prices.

Never allow sheep to be frightened or run by a dog or in any case be disturbed.

If any of the ewes have poor teeth it will always pay to feed them ground feed.

A sheep kept thrifty will shear a heavier and better fleece than one poorly kept.

In commencing to feed grain to sheep, feed a small quantity at first and gradually increase.

The farmer that is too careless to give sheep good care will do better with some other kind of stock.

The days are for feeding and the nights for repose, and with no stock is this more the case than with sheep.

Sheep of different ages and conditions should be sorted into different lots and the weaker ones have a little better feed.

With comfortable surroundings, which implies dry, warm shelter and regular feeding, a small amount of grain can be made to count.

Wide sliding doors are best for the sheep sheds as it lessons the risks of slamming on them or of their injuring themselves by crowding in.—*Live Stock Indicator.*

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Odd Origin of Some Words.

There are numerous instances of common nouns derived from proper names, the history of many of which is quite interesting. That very delicious tea cake, Sally Lunn, has conferred an immortality of fame upon its illustrious author, Sarah Lunn. This renowned lady was an humble personage living at Bath, England, near the close of the last century. She peddled her buns cakes through the streets morning and evening, carrying them in a basket. Her cakes soon made her popular, and a musical baker, with an eye to speculation, wrote and set to music a song in her praise, and then bought out her trade and her recipe. The song proved an excellent advertisement, and the enterprising baker sent barrow loads of "Sally Lunns" through the streets night and morning. The result was that in a few years he retired on a fortune.

The Earl of Sandwich, for whom the Sandwich Islands were named, a noblemen in the last century, the boon companion of John Wilkes, and the person against whom Erskine thundered in his famous maiden speech, was the inventor of the well known luncheon staple called the sandwich. In this connection it may also be said that the tailless coat called the spencer was the contrivance of another English Earl, Lord Spencer. Spencer and Sandwich were coupled together in some once familiar verses, two lines of which were:

The one invented half a coat,
The other half a dinner.

Blankets were named after their first makers, three brothers in Bristol, England, named Edmund, Edward and Thomas Blanket, who established a large trade in this article of woolen goods, and were the first manufacturers of it in the fourteenth century.—*Grand Rapids (Mich.) Journal.*

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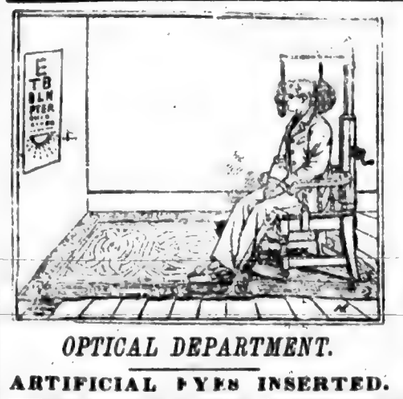

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Talks About Law—No. 12.

BY JUDGE R. W. WINSTON.

THE STATUTE OF LIMITATIONS AS APPLICABLE TO LAND.

"Possession is eleven points in law," wisely spoke Colley Cibber. At least so it often proves in many an action to recover real estate.

What is its meaning? Why simply that the man in possession of land is entitled to hold and possess it until the plaintiff show a good title not only against him, but also against the whole world.

The theory of our law is that the State owns all that land; and so, ordinarily, when an action is brought to recover land the party bringing the action must show that the State has parted with its title.

In passing, we may remark, that this is the reason that authorizes the State through its sovereign representatives, the General Assembly, to grant the power to certain agencies to condemn private lands even against the will of the owner. This is called the State's right of Eminent Domain. In other words, when the State grants any of its land, and all lands in this State are held under a grant actually made, or presumed to have been made, by the State, it is with the reservation that at any time the State may resume its ownership, if necessary for the public good, by making just compensation.

When a railroad is chartered it is given the right to condemn land for its right of way. That is to say, the State delegates its right of eminent domain, and the company exercises this right of sovereignty.

Time plays a very important part in building up and upholding titles to land. Some one has sagely said that time, which is constantly destroying and removing evidence in all other cases, is silently strengthening the chain of his title, who is in possession.

We will not stop to consider the ways of showing title out of the State, as it is of little general interest; suffice it to say, however, that time will deprive even the State of its title. For example, if one be in the possession of land under known and visible boundaries, for thirty years, having no deed at all, not when the State can dispossess him, and if he have a deed for the same land, and hold the land openly, continuously, hostilely and exclusively for twenty-one years the State is barred.

The courts do not look with disfavor upon the plea of the statute of limitations as applicable to land; and so it does not like the same plea when applied to other cases. For, by the word "limitations," in this connection, is meant, "simply the time which is prescribed by the authority of law during which a title may be acquired to property by virtue of a simple adverse possession and enjoyment."

In this State, when a person in possession of real estate, shall have been possessed of the same under known and visible lines and boundaries exclusively and adversely, and under colorable title for seven years, he has acquired such a title to the land as to perpetually bar the claim of all persons, unless they labor under the disabilities of which we spoke in our last talk.

This is a most useful provision of our law, and cures the defects in many a deed. Let us consider the language of the statute. In the first place, will observe that the person must be in the actual occupancy of the land; of course the occupancy of a tenant or an agent would serve equally well. Next, that he must occupy the land under a deed or paper which is "color of title." Now, what is this "color of title?" The Supreme Court of the United States say, "The courts have concurred, it is believed, without an exception, in defining 'color of title' to be that which in appearance is title, but which in validity is no title." For example, a deed, not registered, is not a valid deed, still it constitutes color of title, and is sufficient for the man in adverse possession of land to build his title upon. So also a deed not under seal is imperfect as a deed, but it is color of title. So the deed of an infant is 'color of title,' or the deed of an insane man is 'color of title.' Even the deed of administrator is 'color of title.' But the possession must not only be under color of title, it must also be under known and visible lines and bounds. We all understand what this means.

It is not necessary that the metes and bounds shall be actually set out in the paper, for if the paper, relied on as color of title, refer to the land as such and such a tract called, for example, Mount Vernon, and if the metes and bounds of such tract be known this is sufficient. Again, the person in possession must claim the land as his own; that is to say, he must put the real owner, if there be one, on guard, and by acts and conduct must notify him that his title is called into question. Or, as the books have it, he must "keep his flag flying." His possession, hence, must be open, hostile, and continuous. Our courts have said that building a shed, quarrying a rock and cutting wood to burn lime on the premises, uninterrupted for seven years, made the holding adverse. But to feed hogs occasionally on the land did not. Nor did the occasional cutting of timber and quarrying stone. We will, at once, see that, if a tenant is in possession of our land, no matter how long he stays, his holding is not adverse. The statute says that even if the tenant get a deed to the land from some other person, it is not colorable title, and will not avail him unless he stay in possession twenty years after his rental expires.

So if two are tenants in common of a tract of land, the one being in the actual possession and the other not, and the one in possession collect and appropriate all the rents and manage the whole land as his own and claims it as his land, still his holding is not adverse to his co-tenant; certainly not until twenty years have passed.

Finally the period of such possession must be the seven continuous years preceding the action. But if the combined possession of several successive owners make out the seven continuous years under color it will suffice.

Such possession as we have just described will not only bar another of his right to recover the land against us, but it will also actually build up a title, not otherwise good, in us.

Indeed, such title is available for the plaintiff in an action. He cannot be in possession when he sues, but he might build up such title by previous adverse possession. We have many defective titles in our State at the present, and it behooves us all to look carefully to our title deeds, which are our muniments of title, otherwise the number will increase.

Certain rules in purchasing land ought to be strictly adhered to:

1. The title ought to be searched and examined by a competent attorney and abstracts made to accompany the deed.

2. The deed itself should have apt words of conveyance, and should be in proper form.

3. If purchasing land from a married woman, do not fail to pay the purchase money to her in person, and to have her privy examination properly taken. In dealing with a married woman, unless she be a "mighty" good woman, be on your guard, for the law permits her to divide with you like the white man did with the Indian, when they came to set apart to each his share of the game, consisting of a turkey and a turkey buzzard.

4. And mainly, no deed to a town lot should pass without inserting its dimensions in feet and inches and erecting natural objects to mark the corners; nor to a farm until a survey is made and the lines are marked and the corners well established.

In Germany I have read that all deeds to land are made directly by the government. When a man wishes to sell his land he yields up his title deeds to the government, and the government executes a new deed to the proposed purchaser. They rarely have a defective title in Germany. We cannot do this, and should not, but we can at least learn a lesson therefrom.

A Precious Habit.

My mother's habit was every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of christian grace in the lovely ideal of a christian lady. I never saw her temper disturbed; I never heard her speak one word of anger, or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful."—*Archdeacon Farrar.*

Serve God by doing common actions in a heavenly spirit.—*Spurgeon.*

An Appeal to the Venders of Intoxicating Liquors.

That honorable and high-minded men are engaged in the liquor traffic, cannot be denied. And furthermore, that many engaged in this calling see and feel the evils of it, cannot be denied. They cannot be blind to the evil effects of ardent spirits upon many of their customers. They must see that their calling tends to promote intemperance, the worst of evils. They must also be aware that the more readily spirits are obtained, the more they are drunk. Increased facilities for promoting an evil make the danger greater. To shield a man from temptation, you must remove the tempter. Our population during the late war were exceedingly temperate. Liquor was not to be had. Again, if the vender of ardent spirits be a professor of religion, his example gives a sanction to intemperance. The rum-drinker presumes that the rum-selling professor regards his business as consistent with his profession, otherwise he would abandon it. He reasons thus: If it is right for him to sell strong drink, it is right for me to buy it. If he sells it as a beverage, I can buy it as such. If it is right to sell a pint for such a purpose, it is right to sell a gallon, and therefore I may purchase any quantity.

The rumseller exposes himself to temptation. Daily handling the article, is he not in danger? The writer knew a tavern-keeper who conducted business for twenty years apparently as a sober man, but at last he became a sot. Then there is his society. What benefit can he derive from profanity, the obscene jests and the blasphemy of the drunken and the profligate who visit his store? Again, he is exposed to the temptation of wishing his sales of liquor to increase, since it is to his pecuniary profit. Can that calling be right which induces one to promote the injury, and not the welfare, of his neighbor?

The liquor seller exposes others to temptation. It may be the youth whom he employs to deal out the article. It is idle to say he does not compel him. He employs him for that purpose. If one hires another to commit murder, is he less guilty than the other who imbrues his hand in a fellowman's blood?

Again, his own children and his neighbor's children are exposed to temptation. It may be said he can keep his children home, but will he do it? and that his neighbors can do the same, but will they?

Will not the son of some drunken father, just staggering home from his counter, be sent hither with the bottle to be filled? But is not the effort on the part of the liquor-seller to keep his own children home an admission that there is something wrong about the traffic?

The rum seller cannot be ignorant of the evil he is doing, and therefore cannot be innocent. Though well dressed and respectable young men, who patronize his bar, may not leave intoxicated, but then the liquor-seller perceives in them an increasing fondness for spirituous liquors and that they are no longer moderate drinkers. He is well aware that there is a strong probability that some, if not all, of these men will sadly abuse the use of ardent spirits. He does not know but that the drunken husband and father, when he reaches home, may most brutally beat his wife and children or kill his neighbor. He is fully aware that his traffic makes the widow's and the orphan's tears to flow, the wife's and the mother's heart to beat with sad forebodings. He sees perhaps the squalid poverty, wretchedness and misery that result from his calling. He knows that he pursues his occupation for gain. He but illustrates and proves that the love of money is the root of all evil.

The rum seller cannot be an advocate of temperance. His lips are closed. Why sell it if he declaims against the evil? How can he persuade his customers not to drink since he keeps it for their accommodation? His influence is all on the side of intemperance. It is to his interest to sell all the liquor he can, for the more he sells the greater are his profits. Prompted by self-interest, the danger is that he may become a foe of temperance and antagonize all efforts to promote it in his community. He may boast that he keeps an orderly house and complies with the law, but still the very respectability and attractiveness of his place of business makes it but a greater snare to the genteel and respectable people in his vicinity.

The rum-seller, however, has some apologies to make in justification or in palliation of his course. Let us see what the most important of them are:

(1) He pleads that his calling is a *lawful* one, for he has license from the State to engage in his traffic. His code of morals does not rise higher than human law. Idolatry was legalized in the days of the Apostle Paul, but in exhorting the Rome church to be law-abiding, he did not command its members to be idolators. Public brothels in France are licensed by the government; and gambling houses and lotteries in some countries; but no christian should have anything to do with them. It is not to be presumed that legislators would prohibit the traffic in ardent spirits.

The rum-seller may plead that if he does not sell liquor, others will, and so the evil will not be discontinued. Now this is flimsy, and the argument amounts to this: that because others chose to do wrong, I may as well do it. If others lie and steal, it is no reason I should. Our motto should be: Let others do as they may, as for ourselves, we will do right. "I would rather be right than President," said a great American orator and statesman. We should pursue such a course with regard to any given evil, as if pursued by all would lead to its extinction.

It is sometimes said by the seller of liquor, "I do not sell liquor except in connection with other merchandise, and in order to make it more salable." What is the difference between the bar-keeper who sells one thousand dollars worth of ardent spirits and the merchant who sells the same amount in connection with ten thousand dollars worth of other goods? The evil is of the same magnitude in both cases. Besides, may not the liquors kept by the latter for sale, when too freely imbibed, induce his customers to make purchases which they otherwise would not and which a sober and cool judgment would condemn?

The rum seller often pleads in justification of his avocation that he has a family to support. So have others—so have the men whose families are injured by his traffic. Almost any practice may be justified upon this plea, which is, that we may do evil that good may come, or that the end justifies the means. Then theft and robbery may be legitimate business, since many who engage in them might plead they had families to support, and were therefore bound to do what they did. The keeper of a public brothel might present the same plea.

In the days of persecution when spies were employed by governments to ferret out and arrest christians that they might be tried and punished, those engaged in such business might have pleaded in justification that they had families to support. But does not such a plea betray a distrust of God's providence?

Is it not a reflection upon his wisdom and goodness that he has placed us in a position where we are driven to employ unlawful or questionable means to support our families? He who feeds the fowls of the air and clothes the lilies of the field has promised to feed and clothe us though we be of little faith. David said, "I have never seen the righteous forsaken nor his seed begging bread." And again, "They that wait upon the Lord shall not want any good thing." What would be thought of a christian martyr when brought to the stake, and the alternative of worshiping idols or of losing his life should be presented to him, if he should choose the former on the ground that he had a family to support?

But all who are engaged in the liquor traffic cannot make this flimsy excuse in justification of a business which their consciences often condemn, for they have no families. Stalwart young men with none but themselves to support are often seen behind the bar dealing out the fiery liquid. These men have the same legitimate and honorable means of securing a livelihood that their fellows have. The mechanic arts, agriculture, mercantile pursuits, commerce and the professions are open to them as to others. Shall we make our living out of the tears, groans and blood of our fellow-beings?

Finally, it is urged that *good and honorable men* have been engaged in the liquor traffic. Let this be granted, yet it is equally true that they were ignorant of the evil they were doing. Abraham, Jacob and others were good men, yet they were polygamists. Luther, Calvin, Cranmer, Ridley, Latimer and Cotton Matther were good men, and yet they were persecutors. The time was when good men were engaged in the opium and the slave trade. Yet such practices cannot be tolerated nor adopted by good men at this day. The time was when ministers of the gospel drank freely and some to excess, and yet were tolerated and respected, but such is not the case now.

In pursuing a different course, the clergy of to-day pass no censure upon their predecessors, but merely live up to the light they have. Moreover, good and honorable men engaged in the traffic of ardent spirits, when convinced of the evil, abandoned it. Go ye and do likewise.

R. W.

Farnham, Va.

The Centennial Fund for Permanent Work.

Editor Biblical Recorder:—At the session of the Southern Baptist Convention in Atlanta last May it was unanimously decided to raise a special fund of $250,000 to be equally divided between the Home and Foreign Boards, to be used for permanent work, such as chapel building, Bible translation, etc., as distinguished from the regular work of supporting missionaries. It was also unanimously voted "that the securing of this fund be pushed with all possible vigor." Not a dissenting voice was raised.

A committee was appointed to apportion this amount among the States, as follow: Joseph Shackleford, A. B. Miller, S. M. Yeatman, N. A. Bailey, J. G. Gibson, W. S. Ryland, Joshua Levering, J. W. Bozeman, W. R. Rothwell, N. B. Broughton, J. A. Speight, J. L. Vass, C. H. Jones, B. H. Carroll and A. E. Owen. Every State and the District of Columbia had representation on this committee, which did its work, and its report was unanimously adopted by the Convention. Moreover, all the State bodies, so far as the Centennial Committee know, have endorsed the action of the Convention. Not an objection was offered, and not a dissenting opinion expressed. It is difficult to see how Southern Baptists could be more thoroughly committed to anything than they are committed to the raising of this fund.

It was never contemplated that raising this special fund should hinder the enlargement of the regular work. The Convention decided to try to "send a hundred new missionaries to the foreign field and to correspondingly enlarge all other departments of our missionary work." This, however, is permanent enlargement. It was never designed to make a special effort to raise enough money to send out these missionaries and then fail to sustain them. What is given to send them out must be repeated year after year, of course, and while this is an important part of the Centennial movement, which our Committee have ever kept in mind and ever sought to forward, they have sought to obey the positive instructions of the Convention which ordered us to push "with all positive vigor" the raising of this $250,000, "leaving to the several Boards to press the enlargement of the regular contributions." See S. B. C. Minutes for 1892, pp. 15 and 42.

Brethren who know better than the Convention how this matter ought to be managed, should have given the Convention the benefit of their wisdom in Atlanta. Having kept silent then, when they should have spoken, they should "forever after hold their peace."

It is very important that the Centennial Committee and the Boards act with the utmost harmony, and it is gratifying to know that such has been the case. The President of the Foreign Board and the Corresponding Secretary of the Home Board are members of the Committee; and no one need fear there will be the slightest friction. Indeed, those churches which have given most to this special fund, have also greatly increased their subscriptions for the regular work. Several of them have singly assumed, in whole or in part, the support of a new missionary. And it must be borne in mind that the raising of this special fund for permanent work will considerably enlarge the regular work. There are single fields where our Boards pay enough for rent to support another missionary. This fund will provide permanent quarters for these missions, and the large amount of rent thus saved can be used to support new missionaries.

It goes without saying that a *special* fund must be raised by a *special* effort. It is equally obvious that while a special effort is being made in a given church for one object, other objects cannot be correspondingly urged. It is plain also that the special object should be provided for as quickly as practicable in order to get it out of the way of the regular work.

Dr. W. D. Powell has been greatly blessed so far in the work of raising this special fund. He has also secured the sending of several new missionaries to the foreign field. If the time allowed him to visit all the churches the amount would be easily secured; but the shortness of the time and the greatness of the field render it imperative that the friends of the Centennial movement stir themselves. So far four States have taken their place in line as having provided for securing their respective apportionments, viz., Maryland, Kentucky, Alabama and South Carolina. What these States have done, the others can as easily do. To succeed in this special effort, to which the denomination is so thoroughly committed, will be a grand achievement, stimulating our interests of every sort and giving the world a new respect for Southern Baptists. To fail would be mortifying, humiliating and discouraging, and would effectually prevent the undertaking of any great and noble enterprise for many years to come. If ever we are to do our best, is not this Centennial year the time? What sort of an occasion will ever arouse us, if we are careless now?

The admirable addresses of the Centennial meeting in Louisville have been issued, by direction of the committee, in a neat pamphlet. It is worthy of a wide circulation and it will do good wherever it goes. All the profits of sales go directly to the Centennial Fund for Permanent Work. The price per copy is twenty-five cents postage paid, with the usual discount to the trade. They can be had through the State chairman or through the undersigned.

T. T. EATON,
Chairman Cen. Com. S. B. C.
Louisville, Ky.

A Pure Home.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. It may be deficient in material comforts, and utterly lacking in graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me:

"I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as chaste as the driven snow."

Better such a recollection as that, than an inheritance of millions of money.—*Central Presbyterian.*

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—

Search thine own heart. What paineth
In others, in thyself may be.
All dust is frail, all flesh is weak.
Be thou the true man thou dost

J. G. W.

Trust in God and do the right.

The Biblical Recorder.

WEDNESDAY, FEBRUARY 8, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

TENDENCIES THAT NEED CURING.

We assume so often the *role* of adviser for our younger brethren that we are prompted here to say that this is done because we love them and feel a lively interest in their future success as preachers of God's word. In this paper we wish to put them on their guard against certain tendencies that prevail more or less among them, and that evidently need watching and curbing. These remarks will apply especially to those who have enjoyed the advantages of college and seminary training. Among the tendencies referred to we may mention the following:

1. The disposition to depreciate the gifts and worth of those who have not enjoyed their advantages, in the way of college or seminary training. Literary and theological training is usually of great help to a minister; but we must remember that there have been some "mighty men of valor" among us that have rubbed but little or not at all against college walls. It is often the case that some of our younger and more talented ministers occupy pastorates that have been established under God, through the prayers, the tears, and the toils of older and less gifted brethren. Some of these, after they have almost retired from active service, spend the evening of their days with churches presided over by younger and more active brethren. When such is the case, it should be a pleasure to the younger minister and his congregation to show by delicate courtesies and brotherly attention that they appreciate his presence and delight to do him honor. We have seen old, and even gifted ministers however, rather shabbily treated by younger pastors and by their congregations. The younger pastors will not only be brought in intimate contact with this class of ministers under the circumstances mentioned, but in many other, and often when they are in active service and are their fellow pastors in the communities where their lot is cast. Don't forget, brethren, to honor, respect and encourage these older pastors, and remember that they are often better pastors at fifty or sixty years of age than you are with all your early training, for they have learned many things that you will not know until you have learned more at the school of experience.

2. Another tendency of the kind mentioned, is to contract hasty and injudicious marriages. Some one has said it is "hard to mix love and books;" and it is a fact that our students, while pursuing their studies, often form ardent attachments, become engaged, and frequently cut short their course of study in order to marry. It is to be expected that young men would form "ardent attachments," enter engagements, &c. It does not follow, however, that these are wise things to do; and especially is it unwise to cut short their courses to marry. If our young student friends, then, are not already entangled in love's net, we advise them to keep clear of such during their courses of study. But if they are already caught, and especially if they are engaged, let them be true to their promises. In this latter case, the young lady in question can be very helpful by standing firm to her engagement and carefully avoiding "lovers' quarrels." We are aware of the fact that this is quite a delicate subject on which to give advice, and we fear we will receive scant thanks from the parties for whom it is intended; but it is for the good of our dear young brethren and sisters that we give it, and the time is coming when they will thank us for it.

In choosing a wife some of our young ministers show a great want of prudence, foresight, and we may add, sometimes of common sense. The usefulness of some ministers has been seriously crippled by marrying ungodly women; others by marrying daughters of luxury who can never adapt themselves to their husbands' circumstances; others by marrying women of other faiths, who not only fail to unite with their husband's church, but use constant effort to proselyte them to their own faith. We heard of a talented young Baptist preacher lately who married a lady belonging to a church noted for its proselyting tendencies, and in this case the husband proved to be the "weaker vessel," and now preaches the [illegible] he holds it.

[illegible] afford to be misunderstood [illegible] and some noble pastors' wives were [illegible] other faiths; but the trouble [illegible] come [illegible] such all their [illegible] to make it unpleasant [illegible] by so doing. And for it be understood, now, that we are writing about ministers and their wives, and not about our laymen. Many of these will make raids into other faiths for helpmeets, and they often make congenial companions; especially when they join the churches with which their husbands are connected; and that is easy to do without surrendering any conscientious principles. We cannot say as much for Baptist ladies who marry men of other faiths. A *true* Baptist can never be anything but a Baptist, and men of other creeds who marry Baptist wives ought to respect them more for being true to their convictions; and if they will carefully and prayerfully examine the faith of their wives they are apt to accept it. These words are written in kindness for all concerned, praying that God may lead those that are in trouble into the light of liberty and peace.

3. And again, there is danger that our young ministers so speak or write of the pastorates, which in the providence of God they receive early in their ministry, as to discourage other young brethren equally as worthy and talented who have been less fortunate in becoming located, or else if not located, more fastidious and ambitious in accepting work that may be offered to them. For instance, we recently read in a first-class seminary magazine a rather glowing and self-congratulatory letter from a young minister happily located in a pleasant little town in the bluegrass region of Kentucky. His description of the country where he lives, which he thinks is the garden spot of the State, is accompanied by a sentence or so in which he informs us that it is also noted for good whiskey, fast horses and pretty women. He is thoughtful enough to add that he can testify for the fast horses and pretty women, but refers his readers to men of the world as to the whiskey. The letter not only abounds in passages of questionable taste, but is calculated to cause other young ministers who have an eye to bodily comforts, light work, luxurious living, &c., and those on hard fields as they are called, to suppose that their lot, compared to his, is unfortunate; and hence, they become dissatisfied, and seek other pastorates. Young ministers not located, after reading such letters, may so long for a pastorate in just such a country as to refuse to accept one in a country which they imagine is less highly favored.

Our ministers must remember that they are Christ's soldiers, and that they must go where the Great Captain directs, and that they are to seek the *souls* of the people *where they* find them, rather than fair lands or highly favored countries. Letters like the one referred to are a poor means of developing that sturdiness of character and contented spirit that should characterize preachers of the gospel. Christ's embassadors cannot afford to cultivate the spirit of novices, nor can they belong to the order of the Dilettanti.

The honest legislator who desires to conserve the interests of his constituents, deserves the sympathy of all good people. On the one hand there is the pressure of the tax payers enjoining him against extravagant appropriations, and on the other hand are the ardent and enthusiastic advocates of each separate measure setting forth the imperative needs of his project. But there are some things that every member of the Legislature ought to keep constantly before his eyes, one of which is that many of these earnest pleaders have no interest in the measures except for the pay they get for their pleadings.

When these paid agents of rich corporations come with their siren songs they ought to pass by the ear as quickly as the breezes. And when some heavy salaried officers of such corporations come with their pathetic and intensely patriotic addresses, there ought to rise up alongside of them the thousands of poor tax payers who have not one cent to spare from the direst necessaries of life, many of whom are deprived of sleep on account of their very homes and means of living being under mortgage, while they are unable to redeem them. Another view in the scene ought not to be left out—that a few of these rich and richly paid employees, getting from $5,000 to $10,000 annually, could much more easily pay for these patriotic measures than the poor struggling property owners, the vast majority of whom have to deny themselves of the common comforts of life.

There are some existing institutions that require appropriations to sustain them; while these ought to be kept up, any increase for them ought to be carefully guarded, and any and every instance in which the managers of institutions have presumed to go beyond the appropriations and instructions, and have come up with a debt, it ought to be repudiated as a rebuke to all such presumption. Indeed this is the only remedy against such unwarrantable proceedings. There is a crisis upon the body of our tax producers, and the wise and prudent legislator should shut his eyes to all sentimentalism and refuse to vote one dollar to anything that is unnecessary. We insist upon it that this is no time to make unnecessary appropriations.

FROM OUR TRAVELLING AGENT.

ROCKY MOUNT.

This town has grown very much in the last year. The tobacco trade is considerable, and has done much to change the complexion of the town. Also, the bringing of the shops by the W. & W. Railroad to the place has had a decided influence in favor of the business of the town.

Bro. G. L. Parker, who is one of the leading brethren here in his church, is full of hope for the future of the town, not only from a business stand-point, but thinks our denominational interest has the best outlook we have ever had. Bro. Love did a fine work here, and the brethren remember him with great pleasure. His faithful ministry and the training which he gave the church will tend greatly to lighten the burdens of his successor. A few days preceding my visit, the church had called Bro. Cooper of Indiana for all of his time.

The snow was getting off, and the feelings of the brethren were more cheerful in the hope of nicer weather and better business.

I spent a night with Bro. W. E. Daniel in Weldon. It is pleasant to spend some time with him and his interesting household under any circumstances, but to be exempt at the same time from the bumping and blowing of freight trains, which makes night so hideous near the depot, makes the privilege a gracious one indeed.

The church at Weldon has for some time been without a pastor, but they now think they have one, and if they should succeed in securing the brother whom they have in mind, both the church and the Tar River Association are to be congratulated. This church, although without a pastor, have kept up their regular contributions. This speaks well for the zeal of the members as well as for the good influence left by their former pastor.

At half past five o'clock Friday morning, with eyes partly open, I start for the Warren Union, which met in the town of Warrenton. Bro. Gardner very kindly met me at Warren Plains, and at half past eight o'clock I had taken my seat in front of a breakfast, which—judging from the quantity of things present—was prepared for Dr. C. Durham, Bro. J. H. Mills and myself; but as these brethren were not present, there remained much to be taken up.

Bro. N. L. Shaw was elected Moderator of the Union. The bad weather kept away many who would have been present under other conditions; but the Union was a success from the beginning. A Moderator like Bro. Shaw, full of life and zest, does much to help along a meeting. Another thing in our favor was that we had an excellent program. It is really astonishing what silly, impracticable subjects we sometimes see proposed for discussion at our Union Meetings. At this Union, there is this to be said: the program was probably better adapted to the occasion than some of the speakers were to the subjects. For instance, woman's work was assigned to Dr. Mitchell and Bro. Morton. Bro. Cobb was added later, and was thoroughly at home on this subject.

The brethren used Bro. VanDeventer freely. He always makes good preparation, and speaks with force and earnestness.

Prof. Hobgood of Oxford Female Seminary treated the audience to an elaborate and ornate address on education. The address was prepared with great care, and the brethren were liberal in their expressions of its merit.

The Orphanage was discussed by brethren Fleming and T. M. Allen, and after the discussion was over, a cash collection of twenty dollars was received from the audience. The Orphanage has no better friends anywhere than can be found in the Warrenton church. The Sunday school contributes five dollars to this work every month.

Bro. Mitchell's talk about Palestine was one of the most interesting features of the Union. He will not allow any one to call it a lecture; nevertheless, the style and matter of the address were very interesting and instructive.

The Warrenton brethren did everything possible to make the Union a success, and every one was delighted with the kind and hospitable entertainment of the delegates present.

J. C. C.

Rev. L. L. Read of Hackensack, N. J., has, says the New York *World* of Feb. 5th, 1893, after a great deal of research, decided that Heaven is located in the star Alcyone, the brightest in the constellation Pleiades. This star is now to be seen at about 8:30 o'clock almost directly overhead. We refer this discovery to Rev. M. V. McDuffie of New Brunswick, N. J.

PERSONALS AND OTHER ITEMS.

....Rev. J. W. Atkinson of Roger's Store called to see us last Monday.

....Rev. J. R. Maynard of Morrisville called to see us on Monday.

....Bro. Archibald Johnson of Laurinburg, N. C., called to see us one day last week.

....Col. J. R. Webster, Reidsville, editor of *Webster's Weekly*, paid us a pleasant visit last week.

....Rev. O. C. Horton has just returned from a visit to his old home in Elizabeth City, N. C.

....Rev. I. T. Newton of Wake Forest College is called to the pastorate of the church in Apex, N. C.

....Prof. J. F. Lanneau and Mrs. Lanneau of Wake Forest paid a pleasant visit to our office last Saturday.

....Rev. Dr. Hall received ten persons into the fellowship of the Tabernacle church, Raleigh, on Sunday last.

....Dr. J. W. Carter, of the First church, Raleigh, gave the hand of fellowship to four new members last Sunday.

....Bro. W. F. Marshall, editor of the Gastonia *Gazette*, was in the city last week, and paid us a pleasant call.

....Rev. T. E. Jasper, of Manning, S. C., writes us that he could be induced to accept pastoral work in North Carolina.

....We learn from the Lumberton *Robesonian* that Bro. E. D. Johnson is very ill, and thought to be beyond recovery.

....Bro. Henry C. Dockery of Rockingham, N. C., was in the city last week on legislative business, and paid us a call.

....Rev. J. L. White of Asheville, N. C., is progressing well in his church work. Bro. White is an excellent pastor, as well as a fine preacher.

....Dr. J. J. Taylor, pastor of St. Francis Street Baptist church, Mobile, Ala., says among other good things: "You are making a good paper."

....Mrs. Dr. Pritchard leaves this morning for Oxford to visit her children who are at school there, and who are sick.—*Charlotte Observer, Feb*, 1.

....Cards are out for the marriage of Rev. N. Sidney Jones of Salisbury, N. C., and Miss Mamie Taliaferro of Evergreen, Ala., on February 7th, 1893.

....Dr. Tiberius Gracchus Jones has tendered his resignation as pastor of the First Baptist church of Norfolk, Va., to take effect the last Sunday in April.

....The receipts of the Foreign Mission Board at Richmond, Va., up to Feb. 1st, 1893, were $20,799 31 more than they were up to the same date of last year.

....Dr. John William Jones, Assistant Secretary of our Home Mission Board, is prominently mentioned as Dr. Frost's successor.—*Baptist (Miss.) Record.*

....Rev. J. N. Boothe of Edgefield C. H., S. C., was in the city last Friday, and called to see us. He was called back to North Carolina on the sad errand of the death of his mother.

....Dr. R. D. Fleming of Warrenton was in the city last Thursday, on his return from the meeting of the Executive Committee of the Baptist Orphanage at Thomasville, and called to see us.

....Rev. W. A. Pool says he and his family all reached Mansfield, Texas, safe and well. He says the winter there has been very mild. On February 2d they had a little ice for the second time.

...."The first thing the Holy Spirit did to *chaos* was to bring out of it *Cosmos*." The foregoing quotation is from a learned theological professor. We hope, since the emanation of such a scintillation, he will continue to maintain his equilibrium.

....Dr. Rufus C. Burleson, President of Baylor University, says: "When I came to Texas forty-five years ago there were in Texas 10,000 Methodists and 1,900 Baptists. Now Texas has 233,500 Baptists and 178,000 Methodists."—*N. R. Pittman, in Central Baptist.*

....The Baptist church at this place is to be congratulated upon securing Rev. N. B. Cobb as their pastor for the ensuing year. He will preach here once a month, beginning next Sunday. He is not only one of the best preachers in the State, but is a most agreeable gentleman.—*Pittsboro Record.*

....John C. Squier, a deacon of the Gastonia Baptist church, committed suicide on Sunday the 29th ult, by shooting himself. It is said to have been done in a fit of melancholia. He had the confidence and esteem of his church and of the entire business community. He left a letter to his wife, in which he said he was no longer fit to do business, that his mind was unsettled.

....The Second Baptist church of Petersburg, Va., expect to begin the erection of their new house of worship in a few weeks. The location is on Sycamore street, the main thoroughfare of the city, a most eligible lot. The wise and very efficient pastor, Rev. A. J. Fristoe, is rendering noble service. The two sister churches (First and West End) give upwards of $3,000 to the building fund.

....Dr. E. G. Robinson closes an article in the *National Baptist* on Bishop Brooks with the following paragraph: "Few more imposing spectacles or sublimer instances of respect for the dead have been witnessed among men than those seen in Boston on the day of the burial of Bishop Brooks, when, after the completion of services in Trinity church, the body was borne to the outer porch and ten thousand people in Copley Square bowed their heads and in unison repeated the Lord's Prayer, then taking up and singing in mighty chorus the grand old hymn, 'O God, our help in ages past.'"

....Everything comes to de man dat waits, deah breddern, but de sensible man is de one dat runs half way to meet his opportunities, while de foolish one sets down an' waits an' wonders wy eberything is so long in comin'.—*Rev. Plink Plunk in N. Y. Herald.* It used to be the fashion of the brethren to wait, but now those who would get calls to churches run out a long way to meet them.

....We, the Baptists of Roanoke Union, do solemnly resolve: First, that we protest against being taxed for the support of the State University so long as it is in hurtful competition with the denominational colleges. Second, we protest against being taxed for the education of ministers or the sons of ministers. Third, we protest against being taxed for the support of an orphanage so long as it is controlled by any secret society or any religious denomination.

....Both the Governor of Texas, the Hon. James S. Hogg, and the Lieut. Governor, the Hon. M. M. Crane, are Baptists. All the Baptist Governors of States, so far as we have been able to learn, have filled their positions honorably and well. The country will, some day, learn that Baptists make good Presidents as well as good Governors.—*Western Recorder.* From present indications, it will be a long time before North Carolina will have a Baptist Governor. Whenever one begins to be prominent for the place, they deliberately go to work to ruin him.

...."At least five millions of the negroes in the United States are unbaptized. Shall we escape on the Day of Judgment if this multitude perish as heathen at our very door and we do nothing to bring about their conversion?"—*Christian Statesman.* The *Statesman* evidently thinks that an unbaptized person is a heathen, and that being baptized and being converted are the same thing. It is sadly surprising how sacramentarianism permeates even evangelical Pedobaptist denominations. We have personally known intelligent Presbyterians and Methodists to manifest the greatest concern to have sick infants "christened" lest they should die without this rite and perish for lack of it. They believed in their hearts that a few drops of water, put by a preacher on the dying child's head, would save the child's soul.—*Western Recorder.*

....We hope and believe the *Christian Register*, Unitarian, is a true prophet when it says: "We are at the beginning of a movement in religion more extensive than any recorded in history. Compared with it, the Protestant Reformation is a small episode." The *Register* sees this good time in the breaking up of creeds through a "rush of great religious feeling." We rejoice that there is such a "rush" in increased study of the Bible, in an augmented missionary spirit in the churches, in more earnest prayer and offerings of money for Christ's cause with a liberality without precedent. The Reformation is "a small episode" compared to the grand missionary movement of our times. "The morning light is breaking," and the twentieth century will see much of the radiance of the day when Christ shall have universal dominion. Multitudes may not accept the stereotyped creeds of the past, but they will unite in giving glory "Unto him that loved us and washed us from our sins in his own blood."—*Inquirer.*

Robeson Union.

I have been a member of the Robeson Union for nearly two years, and have attended the meetings of this body regularly, and have enjoyed every meeting; but I am sure that the last was the very best meeting that I ever attended.

The meeting was held at Zion's Tabernacle on Dec. 28th and 29th, 1892.

The introductory sermon was preached by Rev. W. A. Humphrey, after which the Union was called to order, and the subjects of Home Missions and Church Discipline were considered.

Bro. E. K. Proctor, Jr., read the report on Home Missions, and brethren Proctor, Fulford, Humphrey and Martin spoke on the subject. The speeches were to the point and seemed to reach the hearts of the people.

The report on Church Discipline was then read by Rev. M. A. Stephens and was discussed by brethren Stephens, Proctor and Moore.

The meeting then adjourned with prayer by the pastor, Rev. R. A. Moore, to meet on Sunday morning at ten o'clock, for a Sunday-school mass meeting, which was conducted by brethren W. W. Nye and D. C. Britt.

At eleven o'clock the missionary sermon was preached by the writer. At the close of the sermon, a cash collection was taken for Home Missions, which amounted to twenty dollars.

We then adjourned to meet with the church at Red Springs in April.

I am delighted to see the spirit with which our people are taking hold of the mission work, and I do pray God that those of us who are fully in sympathy with the work, may continue to labor until the last cent of the $250,000, which we are trying to secure during the Centennial year, shall be raised, besides supporting the missionaries now in the field. Oh, that we could catch, just at this time, some of the fire which burned in the soul of William Carey and like him be constrained to greater efforts along this line of our Master's work! If we had more of the spirit of Christ, the Lord's treasury would soon be full and the hundred new missionaries located on the foreign fields, preaching the unsearchable riches of Christ to those who are now in darkness. I think, my brethren, that this is the time for more earnest prayer to God for the great work of missions. Let us remember at all times that he has said, "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

With best wishes for the Recorder, I am,

Yours truly, F. H. Martin.

Lumberton, Jan. 30, 1893.

An Important Correction.

In answer to Bro. C. A. G. Thomas, I wish to say that what he is pleased to characterize as "a new freak of the Centennial Committee," is something for which said Committee is in no wise responsible. The writer in setting forth a plan by which the Central Committee of Woman's Mission Societies purposed aiding us in the raising of the Centennial Fund, unintentionally misstated their proposition in this matter. The exact wording of the paragraph that refers to the "Roll of Honor" and the list of "Most Honorable Mention" is as follows:

"Churches in which *every woman in the church* makes a subscription will be placed on the *Roll of Honor*. Those in which *every woman* in the church and *every child* in the Sunday-school subscribes, will be placed on the list of *Most Honorable Mention*."

It will be observed that churches and not individuals are to be distinguished, and the distinction is to be *not* as to the *amount* given, but in the fact of every woman and child making some contribution, however small. Thus some little, struggling country church, whose aggregate of contributions might be but small, can as easily claim a place in the list of *Most Honorable Mention* as the wealthiest city church.

This correction entirely removes the objection raised by Bro. Thomas, and, I doubt not, will prove entirely satisfactory to him and to all the brethren in the State.

There is, however, one other thing in the plan suggested by the ladies of the Central Committee, which is liable to the objection raised by Bro. Thomas. It is the following paragraph:

"The names of those subscribing *five dollars* and obtaining one Centennial certificate will be *written in silver*. The names of those subscribing *ten dollars or more* and obtaining two certificates, one for Home and one for Foreign Missions, will be *written in gold*."

The objection is in large measure obviated, when we remember that the poorest woman and the poorest child can fill one or two Brick Cards, if they are only zealous enough in getting people to buy their bricks. So the small meed of having their names written in silver or gold, would be determined, after all, more by their zeal than by their financial ability.

I have not consulted with the Central Committee, but knowing as I do their unswerving devotion to the Master's cause, their self-sacrificing labors, and their anxiety to do always that which will commend itself to the best judgment of the brethren, I doubt not they would strike out the last mentioned paragraph if judicious brethren insist upon the wisdom of their so doing. I am anxious that the conception of the Central Committee, which is a grand and far-reaching one, should not be obscured, namely that every woman in our churches and every child in our Sunday-schools shall be asked this year to make at least one contribution to the mission cause of our blessed Master. Shall we not, as pastors of the State, bid our sisters God speed in this noble effort, and help them by every means in our power?

One more word: speaking, not for the Committee, but for myself as a member of it, I must say that it is a very painful thing to feel that any movement of the Committee is to be discredited as likely to reveal some "new freak."

With my whole soul I desire the accomplishment of the purpose which, I take it, the Convention had in appointing the Centennial Committee. That purpose is the reaching of the masses of our people, through their pastors, in commemorating the Centennial year of modern missions, and thus awakening a wide-spread missionary enthusiasm.

We invite the sympathetic co-operation of our brethren throughout the State. We desire to provoke no discussion. If we make mistakes, write to us privately, and we shall be only too glad to act on the advice and suggestions of our brethren thus given.

What we have to dread more than criticism or anything else, is an apathy which would inevitably down the Centennial movement to failure. I do not for a moment doubt the deep interest of Bro. Thomas in the Centennial effort. We shall look to him and to all others who have a like interest, to help us in arousing a hearty enthusiasm for the Centennial throughout our State.

J. HARTWELL EDWARDS.

Goldsboro, Feb. 4, 1893.

Letter from Bro. C. W. Matthews.

What a lovely day this is! For thirty-five days we had snow and bitter cold weather. For two nights the thermometer stood four degrees below zero. The result is that among the country churches very little has been done.

Throughout the cold spell the people of my Lake Drummond church showed us much kindness, for which we bow our heads in humility and loving gratitude.

I took charge of Roper church, Chowan Association, the first of January. We have at this place a new, substantial and commodious house of worship. The church numbers about thirty-six communicants, who are ready, so far as in them lieth, for every good word and work. It is situated in a nice little town, whose name it bears, of about four hundred inhabitants. The town is noted for the manufacturing interest which prevails there. I believe it is a very important place for the Baptists. The little church was hoping to obtain some financial aid from the State Mission Board, but the Board knew best, and we submit with a determination to succeed if possible. Oh, that our people may, this Centennial year, give such an amount for the evangelization of our own State that every worthy place will be helped!

The larger the gifts the greater the number who will be enabled to hear the gospel as we believe it. Brethren, the cry of the many destitute sections is, "Help, help." Shall we help to give them the glorious gospel of Christ, and thus supply the destitution? or shall we sit still until the night cometh, and then go in the presence of the Omnipotent Judge empty handed?

"Lord, haste to help ere we are lost!
Send forth evangelists, in spirit strong,
Armed with thy Word, a dauntless host,
Bold to attack the rule of ancient wrong,
And let them all the earth for thee reclaim,
To be thy kingdom, and to know thy name."

C. W. MATTHEWS.

Organization of the Second Baptist Church, Goldsboro, N. C.

Pursuant to an application of thirty-two members, letters of dismission were granted and a Council appointed, consisting of the pastor and deacons of the Goldsboro church, together with Rev. C. J. Nelson, Rev. G. L. Finch and Bro. Prince, a deacon of Mt. Calvary church, to organize a new church in the Baptist chapel in southeastern Goldsboro.

On the fifth Sunday night in January, in spite of a considerable rain, the new church was constituted in the presence of a congregation that filled the house.

After a short sermon by Rev. J. H. Edwards, the Council was organized by electing J. H. Edwards, Moderator, and Maj. H. L. Grant, Clerk.

The letter of dismission was then read, after which the Confession of Faith and Church Covenant were read, and were ratified by a rising vote of the new membership.

Brethren W. A. Denmark and B. C. Fields were chosen deacons. The former has long been an honored deacon of the Goldsboro church. Bro. Fields was ordained to the deaconate, Rev. G. L. Finch leading in the ordination prayer.

Rev. G. L. Finch was then unanimously called to the pastorate and accepted in a few earnest and fitting words.

A finance committee was chosen, consisting of brethren D. A. Johnson, W. H. Sugg, R. Daughtry, R. S. Tudor, and J. B. Hollingsworth.

Bro. J. B. Crawford was chosen clerk.

In the absence of Rev. C. J. Nelson, who had been chosen for that duty, but was kept away by the inclement weather, Bro. H. L. Grant was called upon and delivered an admirable charge to the new church.

The right hand of fellowship was then extended by the Council to the assembled membership of the new organization, and it was recognized as the Second Baptist church of Goldsboro.

Bro. D. J. Rivenbark, a deacon of the church at Faison's, was present, and on invitation acted with the Council.

The new church has entered upon its course with enthusiasm, the membership has already increased to forty-two, and the prospects for the future are unusually bright under the leadership of the consecrated young pastor, Rev. G. L. Finch.

The mother church will look with loving interest upon the progress of the young organization.

May the ties of mutual interest and affection, which now bind them together, only grow stronger with the lapse of years.

J. HARTWELL EDWARDS, *Moderator.*
H. L. GRANT, *Clerk of Council.*

The William Royall Monument.

Dear Recorder:—When Bro. John E. White proposed a monument to the memory of Dr. Royall, I wrote a letter suggesting a plan for building the monument by endowing a Chair at Wake Forest College in his memory. But Bro. Cullom's letter appearing before mine was mailed, it was put in the waste basket.

I am in the heartiest sympathy with the suggestion and Dr. Taylor's plan for carrying it to success. In the death of Dr. Royall I feel bereft of one my dearest and most venerated friends. Perhaps no one has done more in shaping my life and character than has Dr. Royall. He was my ideal of a christian gentleman, friend, and teacher. So I should consider it a misfortune, if I could not take some part, however humble, in erecting this monument to the memory of this great and good man.

But will Dr. Taylor pardon me, if I modestly suggest that the time given for completing this work is rather short? It ought not to be considered too short, but the stringency of money matters must be considered too. I would suggest June 1st, 1894, as the time for completing the work. This would cause the completion of the enterprise to come very prominently before the friends of the College at commencement,—a most favorable time for creating a new enthusiasm in the College. But whatever the time and whatever the plan for doing this work, it has my hearty endorsement.

J. C. C. DUNFORD.

Fair View Collegiate Institute, Feb. 4, '93.

Monument of Maggie Nutt Herring.

By reference to the minutes of the Ladies' Missionary Society of the Mount Airy Baptist church, Sept. 5, 1892, I find this resolution: "That we pay $25.00 toward erecting a monument to the memory of Mrs. Maggie Nutt Herring, and that we solicit contributions from other missionary societies in the State."

While there has been some correspondence since then in regard to plans, etc., still nothing seemed to take definite shape until the appeal of Miss Lowndes came out in a recent number of the RECORDER.

We were glad to see a move in this direction, as we regard it a duty, as well as a great privilege, to aid in perpetuating the memory of one of our own sainted missionaries, whom to know was to love. Her noble life was one of self-sacrifice, and her character was spotless and pure.

I hope that every one interested in this movement will respond promptly.

MRS. L. R. PRUETT.

The Elevation of the State University Would Solve the Question of Rivalries.

A MATTER FEASIBLE AND PRACTICABLE.

One of the Presidents of one of our State colleges writes as follows to the Charlotte *Observer*:—

The views expressed in your timely editorial of the 24th of January were the exact views of the college presidents as expressed in the conference in Raleigh on the same date. The elevation of the University above the colleges would not only solve the question of rivalries with the State in purely under-graduate education and secure to the University the loyal and hearty support of all the educational and religious sentiment of the State, but would supply North Carolina's greatest need in education, in giving a post graduate, professional, technical, special and finishing school to be developed with those types, grades and standards best suited to the genius of our people.

It is due to the president of the University to say that he does not agree with them either as to the desirability or the practicability of the proposed arrangement. The conference greatly confirmed the college presidents in their views. They feel, however, that but little can be accomplished without the hearty co-operation of the University, and that even with such co-operation it might not be possible soon to persuade the people of North Carolina that their needs are so pressing as to justify such expenditure of money as would be needed in the end to realize the proper University for the State.

Many of the best friends of education in the State feel that the time has come for a forward movement. If the University cannot make it, it will be attempted by private enterprise; and so long as the University occupies its present position of competition for under graduate patronage the colleges will find it necessary to maintain a fair and honorable rivalry with her, though it must needs be at great waste of force and energy which were better expended in a unified system. In this the colleges are all agreed.

Anti-Chinese Legislation.

CONFERENCE ON REPEAL THEREOF.

American statesmen, christians, philanthropists and patriots are earnestly requested to co-operate in securing the repeal of the obnoxious features of the Act of Congress, approved May 5th, 1892, entitled "An Act to Prohibit the Coming of Chinese Persons into the United States," with the attendant "Regulations" of the Secretary of the Treasury, of July 7th, 1892.

The act of 1888 (known as the Scott law) was declared by the Supreme Court of the United States (May, 1889) to be "in contravention of the express stipulations of the treaty of 1868 and of the supplemental treaty of 1880." This act of 1892, embodying the provisions of that act and going much beyond it, is a more flagrant violation of our treaty with China, which stipulates that "Chinese subjects residing in the United States shall enjoy the same privileges, immunities and exemptions in regard to travel or residence as there may be enjoyed by the citizens or subjects of the most favored nation."

By the act of 1892, every Chinese laborer in the United States must procure a certificate of residence before May 6th, 1893, under penalty of arrest, imprisonment at hard labor for a period not exceeding one year and deportation to China. "Any United States customs official, collector of internal revenue or his deputies, United States marshal or his deputies," may make arrests. The trial must be before a United States judge from whose decision there is no appeal. Right of trial by jury is denied. It is made mandatory on the judge to order that the convicted person "be deported from the United States" as provided in the act. If any one for unavoidable cause is unable to procure his certificate before May 6th, 1893, then, in order to escape the penalty, he must "clearly establish" the fact of his inability "to the satisfaction of the judge," and also satisfy the court "by at least one credible white witness that he was a resident of the United States" on or before May 6th, 1892. In many cases this is impossible. An unfriendly judge may declare that he is not "satisfied." Then follows the penalty. If one loses his certificate he may procure another only from the officer who granted the original, the costs of this and of his arrest and trial being at the discretion of the court.

So much for the Act itself. Now for the "Regulations."

The applicant must appear in person before the collector or his deputy and swear to the exact year, month and day, with other facts concerning his arrival in this country, together with certain particulars about himself. He must bring three unmounted photographs as prescribed, one for the form of application and one each for the original and the duplicate certificate of residence. It must be "a true photograph." "If the collector or his deputies have any doubt in regard to the correctness of the photograph presented they will refuse to receive the application and require a correct one." How easy to question the "correctness" of a photograph. He must also bring with him "two credible witnesses of good character" to make the prescribed affidavits. The collector or his deputy is sole judge as to their "credibility" and "good character." Often, because of the migratory habits of the Chinese, it is impossible to get these two witnesses; or if obtained at all, at great expense; who must swear that they are "well acquainted" with the applicant, that "we know of our own knowledge that on the 5th day of May, 1892, he was within the limits of the United States, residing at . . . . . ", and other facts about his arrival, residence, occupation, etc. If unable to furnish these witnesses "satisfactory to the collector or his deputy, his application will be rejected," unless by some other proof he can convince the Commissioner of Internal Revenue that a certificate should be given. In case of loss of the certificate "a duplicate may be issued under the same conditions that governed the original issue;" with this new obstacle, viz., the man must "establish to the satisfaction of the collector of the district in which the certificate was issued that such loss was without fault or negligence on the part of the applicant." Suppose the original was procured in San Francisco and six months later lost in New York, how is he to "establish" this, even after the expense of a journey across the continent for the duplicate certificate?

Merchants who are owners or part owners of a bona fide merchantile establishment are exempt from the operations of this law, though for self-protection, they also may procure certificates of residence.

This important act was rushed through the House, the "previous question" being ordered, with but fifteen minutes' discussion on either side. The vote was as follows: In the House; yeas, 186; nays, 27; not voting, 115. In the Senate; yeas 30; nays 15; not voting 43.

The grave objections to this legislation are, that it is a new departure for this country to require certificates of residence; "it tags a man like a dog" on the "Ticket-of-leave" system of Botany Bay; it puts the burden of proof on a man that he is not violating the law, thus reversing all principles of justice; it requires no affidavit or indictment charging guilt; it subjects a man to any time, or anywhere, to arrest at the discretion of a horde of officers; in many cases it makes exceedingly difficult, if not impossible, requirements concerning witnesses; it gives enormous discretion to collectors and to deputies concerning the rejection of witnesses and applicants, with no appeal and penalty if they abuse their power; it imposes heavy expense and much trouble to many in procuring the requisite evidence; it is barbarous in its penalties upon the innocent who may be unable to comply with its requirements; it presents the lamentable spectacle of a christian nation breaking its treaty with a people whom we are endeavoring to win to the acceptance of the gospel.

The act, with its attendant regulations, is a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance and menace to christian missions in China of great proportions and promise; and, therefore, should be obliterated.

In view of these things and in accordance with the expressed desire of officials of twelve great organizations, engaged in missions to the Chinese in this country and in China, a special conference on the subject was held at the Bible House, New York City, January 26th, 1893. Representatives were present from the Domestic and Foreign Missionary Society of the Protestant Episcopal church, The American Baptist Home Mission Society, The American Baptist Missionary Union, The Presbyterian Board of Foreign Missions, The American Missionary Association, The Board of Foreign Missions of the Reformed Church of America, The Seventh Day Baptist Missionary Society, The American Board of Commissioners of Foreign Missions, the Evangelical Alliance of the United States, The Young Men's Christian Association, while representatives (unavoidably detained) of the Missionary Society of the Methodist Episcopal church, and of the Board of Foreign Missions of the Southern Baptist Convention, concur in the action of the body.

The conference appointed a committee of seven to endeavor to secure the repeal of the obnoxious features of the act of 1892; and appointed the undersigned a committee on its behalf to make this statement to the American people and to request the immediate and strenuous co-operation of editors, ministers of the gospel and others for the accomplishment of the desired result. What is done must be done quickly, as this Congress expires March 4th, and the prescribed penalties take effect May 6th. Wherefore, this conference, fairly representing the sentiments of at least thirty-five millions of the people of this land, does hereby most respectfully and earnestly petition our representatives in Congress for the repeal or essential modification of the hasty legislation of May 5th, 1892.

By order and on behalf of the conference.

H. L. MORRHOUSE,
J. KIMBER,
F. F. ELLINWOOD,
Committee.

New York City, January 26th, 1893.

The Royall Chair.

The plan of the movement to raise a fund of $25,000 by June 1, 1894, to endow "The William Royall Chair at Wake Forest College, has been placed before the 300,000 Baptists of North Carolina.

Now is the time for the Baptist denomination to rally around its College as never before.

Reasons not necessary to mention, its usefulness, its position, its future, make necessary the demand for a larger, more earnest and more active fealty to its interests than at any time in its history. Let us pull altogether for the work now before us. Let there be no hesitating, dragging or flagging.

I pledge for myself $25.00 and to raise by January 1, 1894, $100.00.

JNO. E. WHITE.

Wilson, February 3, 1893.

Faith has two hands; with one it pulls off its own righteousness, as David did Saul's armor; with the other it puts on Christ's righteousness over the soul's shame, as that in which alone it dares see God or be seen of him.—*Sinclair.*

Genuine christianity is not harmed by the occasional fall of individuals, who, while professing it, yet violate its plainest precepts.—*T. L. Cuyler.*

Evangelist W. W. Smith.

ACTION OF MINISTERS' CONFERENCE.

TO THE BIBLICAL RECORDER, Raleigh, N. C.

Dear Editor:—Inasmuch as the Baptist ministers are continually receiving communications from Baptists of other States, inquiring into the character and record of the evangelist W. W. Smith, the Ministers' Conference, this morning, unanimously requested their Secretary to send to you for publication the resolutions passed by that body Nov. 7th, 1892.

Resolved 1. That we, the Baptist ministers of Richmond, Va., having heard and seen much of the evangelist, W. W. Smith, desire to say to the public that he is not a Baptist minister, and advise our churches to guard against him, as he has brought trouble into every church in which he has preached in our city.

2. That we request the *Religious Herald* and the secular papers of Richmond to publish this paper.

Signed by order of the Conference.

WM. E. HATCHER, *President.*
J. T. TUCKER, *Secretary.*

Richmond, Va., Jan. 30, 1893.

State Convention Minutes.

A copy of the Minutes of our last State Convention is before me. The work of the Secretaries seems to have been well done. The publishers did their part well, and the result is a neat pamphlet of seventy three pages full of just that kind of information that every Baptist in the State needs to enable him to clearly understand the nature of our various enterprises, the progress we are making in them, and the reasons why all should engage in pushing them.

I do not mean to write a criticism on the minutes—certainly not in the sense of fault-finding. But I may be pardoned for calling attention to a few things.

The arrangement is good, and the record of the work done at the various sessions of the Convention is accurate and sufficiently full. The reports of the various Boards and Committees are, for the most part, able papers, and deserve to be carefully studied.

The tables copied from the minutes of the Southern Baptist Convention make an interesting and instructive exhibit of denominational statistics, and educational property and State work for the year of 1891. The table giving statistics of Associations in North Carolina is very valuable. Of course it is not perfect, and will not be until the Clerks of the Associations and churches heartily co-operate with the Clerks of our Convention. It would be interesting to know how many Associational Clerks faithfully did all they could to prevent brethren Broughton and Cobb from giving us complete statistics of the Associations in North Carolina.

There is a change in the arrangement of the list of ministers. The old way of giving them alphabetically had its advantages. The new way of giving them by Associations also has its advantages. Now if we can combine the two we will have a list giving just about what we want to know about the location of the preachers. This can be done in this way:

Name.	*Post office.*	*Association.*
W. S. Adderton,	Denton,	Liberty.
J. P. Boyd,	Polkton,	Anson.
J. W. Carter,	Raleigh,	Central.

On page fifty-four I find the following: "On motion the Clerks were instructed to have printed and distributed 1,500 copies of the Minutes, and that they receive the usual compensation (which is $12.50 each.")

When I read the above it fairly stunned me. I could stand that part of it that required the Clerks to publish and distribute 1,500 copies of the minutes; for we all *must* have minutes. Why even anti mission churches will spend money on Minutes. Yes, I could stand that part of very well. But when I saw that parenthetic clause, and came to a knowledge of the tremendous fact that the great Baptist denomination in Convention assembled solemnly agreed, without discussion, and without a dissenting vote, to pay each of the Clerks aforesaid the munificent sum of *Twelve Dollars and Fifty Cents!* I was just overcome by the enormousness of the thing. T. J. TAYLOR.

Warrenton, February 1, 1893.

Literary.

Charles Montgomery. By Mary A. Denison. 12mo, 184 pp. Price 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

This book is a fresh telling of an old story. It is that of the efficacy and power of an earnest christian life and example. Aunty Baker by her fidelity when the whole Eastville church had backslidden, Hannah Wilson amid unfavorable surroundings and in the face of parental opposition, and Charles Montgomery sacrificing personal advancement and gain rather than principle, all illustrate this efficacy and power.

Our Centennial Committee has gotten up a pamphlet containing eighty-six pages, styled "Centennial Celebration of Modern Missions" held at Walnut St. Baptist church, Louisville, Ky., Oct. 2-4, 1892. Price twenty-five cents, and it can be had from the publishers, The Baptist Book Concern, Louisville, Ky., or from the Centennial Committee. It contains a number of well prepared addresses and some valuable facts and figures. All the proceeds go to the Centennial fund.

"Picturesque Chicago and Guide to the World's Fair" is a neat volume, and will be greatly serviceable to any one going to the World's Fair. It is published by Woodward & Co., Baltimore, Md. $1.50.

Rather go to bed supperless than rise in debt.—*Benjamin Franklin.*

A Few Thoughts.

BY SCATTERHEAD.

"For there is no restraint to the Lord to save by many or by few." 1 Sam. 14: 6.

The above words were uttered by Jonathan when he slipped away from his old *daddy* and the rest of the fellows to fight the Philistines. The Philistines by their splendid chariots, their numerous horsemen, and their vast numbers, awhile before Jonathan's dodge, very much scared the wits out of the biggest part of Saul's army, and they took to their heels and fled to the caves, rocks, thickets, high places, and pits. Lots of the soldiers bruised themselves up worse running than they would fighting. Get some fellows badly frightened, the first thing they think about is knocking "old mother earth" with their pedestrals, and they don't seem to wear mighty much in such work; for it appears to be a very suitable performance. A guilty conscience will make a man a powerful big coward. A fellow who has done a heap of mean acts is mighty apt to run when nobody is about. The word of the Lord says: "The wicked flee when no man pursueth: but the righteous are bold as a lion." It may be the Israelites had been doing some pretty bad things, and had about forgotten to rely upon Jehovah to fight their battles. Jonathan was a brave and good man. He was a man who loved the Lord his God and depended upon his almighty power instead of his own merit and strength. Jonathan had a strong, unwavering faith in God, and the great victory he achieved was brought about by his relying upon the arm of omnipotence.

Faith in the Lord's power inspired Jonathan to begin and accomplish the great act recorded, but the result was of God. History does not record any feat to equal Jonathan's. One man, aided by the Lord, accomplished more than Saul and the balance of his army. Jonathan believed with God on his side that he could put the whole army of Philistines to flight, and hence he uttered the words, "There is no restraint to the Lord to save by many or by few." Paul realized the same truth when he wrote, "I can do all things through Christ who strengtheneth me." One christian relying upon God's Spirit will accomplish a greater work for God than ten thousand christians who depend upon their great numbers for strength, and rely upon their excellent devised machinery for success.

I reckon Jonathan would have been called a *deserter* if he could have been seen stealing away from his father's *organized band*, in order to do the work the Lord had moved him to do, fight the Philistines. He, of course, acted contrary to all military rules; as no soldier is allowed to undertake any enterprise without consulting an officer at headquarters; so Jonathan's act was not in the regular order, and some people are disposed to call it rash and out of place. Some of our missionaries have chosen not to work in the regular way, and let us not be too ready to abuse, and too free to criticise their views; for it may be they have great faith in God, which he intends to honor, and a few, though there be, that are thus trusting him, may accomplish more good than all the others combined. Time will tell. Let every one be free to work as the Lord may direct.

The Israelites were free to say that Jonathan wrought a great salvation among them. The work he accomplished was not easy or pleasant to the flesh, as he had to climb up the rough steeps on his hands and feet in order to reach his enemies. We have lots of enemies to fight, and before we can reach them and run them, we must stoop mighty low. When the Israelites who had crawled into holes and other hiding places, saw and heard how the Philistines were running, came out of their dens, and done some powerful hard running after their enemies. It is mighty pleasant sometimes to return a compliment. A man feels powerful brave when his enemy is running from him. The word of the Lord says something about one man chasing a thousand and two putting ten thousand to flight. A "big gun" writing in the November *Baptist Teacher* voices my sentiments. He thinks good machinery is all right in the churches, if the people do not depend too much upon that and money to run it. He thinks there must needs be machinery, but there should be plenty of fire between the wheels. He states that there is danger of getting too much machinery in our churches, as the old fashioned hand to hand work is going out of use, and the big machinery of church societies taking its place. There seems to be no end to the societies being organized among the churches. Well some of us are delighted to see and to use good machinery, and suppose it takes a great deal more to run the world and the church than it used to. The change of times demands it. There was very little machinery in the church in Paul's day, and what little they had was very simple.

The foreign missionary enterprise was set on foot at Antioch, and nothing is said about Bishop Paul or Elder Barnabas presiding and dictating to the balance of the assembly, but something is said about the Holy Spirit being the great ruler on that occasion, and he said, "Separate me Paul and Barnabas for the work whereunto I have called them." The christian in that day depended upon the guidance of the Spirit, and they were led into all truth, and hence men who were full of faith and the Holy Ghost were chosen to do the work for which they were qualified, and they were conscious that they could do all things through Christ's strength.

"Old Man's" articles are seasonable, and show us the great necessity of depending upon the power of the Holy Spirit for success in the Lord's work. Let us depend more upon God's all powerful Spirit, and less in human machinery and the thousands of dollars we strive to raise. "Not by might, nor by power, but by my Spirit, saith the Lord

[illegible] and neuralgia use Salva[illegible] greatest cure on earth for pain. [illegible] cure. 25 cts.

A Lame Argument.

In that excellent editorial of last week's RECORDER, the following occurs:

"4. Again, notice Paul's words, Gal. 1: 9, 'If any *man* preach any other gospel unto you than that ye have received, let *him* be accursed.' He seems here to have shown a strange oversight by sticking so persistently to the *masculine* gender."

1. *Paul did not stick to the masculine gender.* It is true, the words "man" and "him" are in our translation, but Paul did not write English. Did he use words in the original exclusively *masculine?* Take the word "man." He used no word for it at all, as is shown by it being in italics in our translation. Instead of sticking to the masculine, he used the indefinite pronoun, tis, which means "anyone," and has the same form for masculine and feminine both. The neuter gender has a separate form, ti, but the word Paul used is everywhere as much *feminine* as masculine.

Take next the word "him." For the whole expression, "let *him* be accursed," Paul used but two words, a verb without a subject, and an adjective that is neuter. "Him" could come from neither of these, and there is nothing left in the entire verse from which to supply it, except tis, "anyone," that is *feminine* as well as masculine. In other words, Gal. 1: 9 has no words exclusively masculine in the original to authorize "man" and "him" in our translation. The word Paul used is feminine and masculine, and "man" and "him" being supplied from it, must be taken to include women and men. But grant the RECORDER'S conclusion, then—

2. *The argument proves too much.* For if "man" and "him" in Gal. 1: 9, when there is nothing in the original to make them masculine only, mean *men* exclusively, how much more do they mean *men* only when backed in the original by words exclusively masculine. From hundreds of texts take four. "If ye forgive *men* their trespasses, your Heavenly Father will also forgive you." Matt. 6: 14. "Every idle word that *men* shall speak, they shall give an account thereof." Matt. 12: 36. "If thine enemy hunger, feed *him*." Rom. 12: 20 "To *him* that overcometh will I give to eat of the tree of life." Rev. 2: 7.

The word *men* in the first two texts is backed in the original by the masculine gender, as will be seen in the use of the article in particular. The word *him* in the last two texts has its equivalent in the original in a pronoun strictly masculine. In Gal. 1: 9 the RECORDER makes "man" and "him" exclude females, notwithstanding Paul used a word in the original that was feminine and masculine. How much more then do these words in the above texts, when the masculine alone is used in the original, how much more, I say, do *men* and *him* exclude females. But who is prepared to receive such a conclusion? If Gal. 1: 9 excludes women from preaching, then much more do the above texts exclude them from forgiveness of trespasses, from answering for idle words, from being fed when enemies, and from entering heaven.

If God teaches that woman should not preach, it is certainly not by such lame arguments as Gal. 1: 9.

R. L. PATTON.

Wonderful Statistics.

When it is considered that the percentage of deaths from consumption is 91 per thousand against 63 per 1,000 of any other malady, how important to guard against a slight cold. Taylor's Cherokee Remedy of Sweet Gum and Mullein is the great medicine for coughs, colds and consumption.

I had rather never receive a kindness than never bestow one; not to return a benefit is the greater sin, but not to confer it is the earlier.—*Seneca.*

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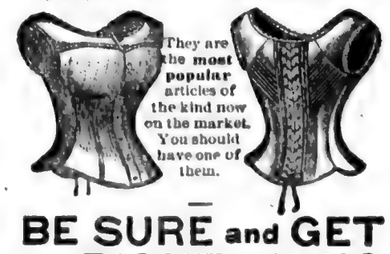

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Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 29, '93	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....	•		
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	

No 47. Daily

Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma.			
Arrive Wilson ...	11 30 p m		

No 48. Daily.

Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro.....	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson....	11 15 p m	1 10 a m	7 48 p m

No 14. Daily.

Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.20 a m, arrives Parmele 8.50 a m; Tarboro 9.50; returning leaves Tarboro 6 35 p m, Parmele 7.35 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

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J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 26 p m	†6 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

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Health of Sc[illegible]

SOCIAL PLEASURES BRE[illegible] STUD[illegible]

A teacher of high re[illegible] resident of public scho[illegible] ing: "It is not hard at[illegible] the health of girls, b[illegible] under which they stud[illegible] ciety and its numerous[illegible] their excitements. T[illegible] master the several bra[illegible] that of the boys, and[illegible] study is reached that is[illegible] have gone as far as l[illegible] Boys also break down[illegible] ciety." Dr. Mahan, [illegible] Oberlin fifteen years,[illegible] connection with that c[illegible] of young men to young[illegible] upon the course and fa[illegible] account of failure of he[illegible] of study and thought w[illegible] William M. Thayer [illegible] a letter of an educated[illegible] living in New York,[illegible] to show the way the G[illegible] ed in regard to social [illegible] while they are studyin[illegible]

"The young German[illegible] makes study her whole[illegible] to no parties, visits no[illegible] waste her hours of sle[illegible] ting numberless ruffles[illegible] as to surpass her mot[illegible] does she promenade u[illegible] nues and flirt with you[illegible] amusements are of th[illegible] or an hour spent in a[illegible] mother's company; oc[illegible] or an opera, which ne[illegible] or 9:30; some holiday[illegible] gathering of young sch[illegible] gentlemen are not a[illegible] mother does not bedec[illegible] of four or eight yea[illegible] sashes half as heavy[illegible] show her off in a parlo[illegible] nor send her to a childr[illegible] a young prodigy of th[illegible] tates her elders in fi[illegible] coaxing the willful d[illegible] by the promise of can[illegible] ful of future dyspepsi[illegible] reason by more efficie[illegible] expedients."

Surely it is neither w[illegible] Thayer, to ascribe to s[illegible] cay that is the direct r[illegible] food, insufficient appa[illegible] shoes, late hours, excit[illegible] rentilated school-room[illegible] larities. He quotes a r[illegible] D. Cheney: "Health [illegible] body, and every girl [illegible] standard of perfect h[illegible] and be made to feel t[illegible] right to trifle with and[illegible] laws than those of mor[illegible] She should be as muc[illegible] brought on by her o[illegible] whipped at school fo[illegible] teacher."

A Helper in T[illegible]

At the time when th[illegible] were without help bec[illegible] the American Baptis[illegible] came to our relief, and[illegible] ty-five years has made[illegible] and Sunday schools [illegible] hundred and twenty-f[illegible] As our population in[illegible] larger grants of Bible[illegible] needed and thousands[illegible] be helped. No other [illegible] the Baptists can supp[illegible] of these grants will b[illegible] *tished*, according as th[illegible] to buy do or do not [illegible] tions of the Society.

Mr. Spurgeon's Chats

Jottings from a[illegible]

The Bible is to ma[illegible] rance as well as to gi[illegible] Faith can only rea[illegible] Genesis aright. Wa[illegible] ning, and we have n[illegible] of world-making.

Beauty and order [illegible] without fruitfulness.

We must have the [illegible] and the revelation in[illegible]

Don't give headac[illegible] aches.

To be a shining [illegible] heart burning.

There is no higher [illegible] God."

If we leave the wo[illegible] be shepherds.

We are to burn, n[illegible] Baptist ministers [illegible] the very fact that ou[illegible] his head through it.

Our hearers must [illegible] lieve in what we pr[illegible] ing thing is for a [illegible] gospel as an actor.

If you can be alle[illegible]

Some sermons see[illegible] the provision me[illegible] round his butter.

Make your sermo[illegible] what the people say[illegible] snowballing on Sun[illegible]

Imitate the Salv[illegible] with a smash—let u[illegible] meetness.

If we are not e[illegible] about getting the p[illegible]

We must not be [illegible] we will be everybo[illegible] nobody.

'Tis an awful sig[illegible] ter—far worse to se[illegible] forget the dung-hil[illegible] think themselves t[illegible]

Fight unbelief [illegible] with truth.

Preach experie[illegible]

Health of School Girls.

SOCIAL PLEASURES BREAK DOWN MORE THAN STUDY.

A teacher of high reputation and superintendent of public schools is quoted as saying: "It is not hard study that breaks down the health of girls, but the circumstances under which they study, the demands of society and its numerous social follies with all their excitements. The ability of girls to master the several branches is fully equal to that of the boys, and when an amount of study is reached that is injurious to girls we have gone as far as is profitable for boys. Boys also break down from the evils of society." Dr. Mahan, who was president of Oberlin fifteen years, says that during his connection with that college the proportion of young men to young women who entered upon the course and failed to complete it on account of failure of health under the strain of study and thought was at least two to one.

William M. Thayer of Boston quotes from a letter of an educated German woman now living in New York, Mrs. Ogden N. Rood, to show the way the German girls are trained in regard to social life during the period while they are studying:

"The young German girl, while at school, makes study her whole business. She goes to no parties, visits no balls. She does not waste her hours of sleep or leisure in putting numberless ruffles on her garments, so as to surpass her mother in elegance, nor does she promenade up and down the avenues and flirt with young gentlemen. Her amusements are of the simplest. A walk, or an hour spent in a public garden in her mother's company; occasionally a concert or an opera, which never lasts later than 9 or 9:30; some holiday afternoon, a little gathering of young school friends, to which gentlemen are not admitted. A German mother does not bedeck her little daughter of four or eight years with flounces or sashes half as heavy as herself, and then show her off in a parlor of admiring friends; nor send her to a children's ball, where, with a young prodigy of the other sex, she imitates her elders in flirtation. Instead of coaxing the willful darling into obedience by the promise of candy, utterly disregardful of future dyspepsia, she brings her to reason by more efficient, if less agreeable expedients."

Surely it is neither wise nor just, says Mr. Thayer, to ascribe to study the physical decay that is the direct result of unwholesome food, insufficient apparel, tight lacing, thin shoes, late hours, exciting amusements, unventilated school-rooms and other irregularities. He quotes a remark of Mrs. Ednah D. Cheney: "Health is the holiness of the body, and every girl should have a high standard of perfect health set before her, and be made to feel that she has no more right to trifle with and disobey the hygienic laws than those of morality or civil society. She should be as much ashamed of illness brought on by her own folly as of being whipped at school for disobedience to her teacher."

A Helper in Time of Need.

At the time when the people of the South were without help because of our poverty, the American Baptist Publication Society came to our relief, and during the last twenty-five years has made grants to our churches and Sunday schools to the amount of one hundred and twenty-five thousand dollars. As our population in the State increases, larger grants of Bibles and Testaments are needed and thousands of poor schools are to be helped. No other organization owned by the Baptists can supply these. The means of these grants will be *increased* or *diminished*, according as the schools that are able to buy do or do not patronize the publications of the Society.

Mr. Spurgeon's Chats with his Students: or Jottings from an Old Note-Book.

The Bible is to make us know our ignorance as well as to give us light.

Faith can only read the first chapter of Genesis aright. We were not at the beginning, and we have not had the experience of world-making.

Beauty and order will not satisfy God without fruitfulness.

We must have the revelation in the heart and the revelation in the book.

Don't give headaches instead of heartaches.

To be a shining light we must have a heart burning.

There is no higher title than "sent from God."

If we leave the wolves alone we cease to be shepherds.

We are to burn, not amuse.

Baptist ministers don't like dancing, for the very fact that one of their number lost his head through it.

Our hearers must see that we firmly believe in what we preach. The most damning thing is for a preacher to preach the gospel as an actor.

If you can be silent keep silent.

Some sermons seemed to be no good until the provision merchant wrapped them round his butter.

Make your sermons red hot; never mind what the people say; we are not to go in for snowballing on Sundays.

Imitate the Salvation Army and go in with a smash—let us take some of their earnestness.

If we are not earnest, it is all twaddle about getting the people to be earnest.

We must not be stuck-up fellows, when we will be everybody—God soon makes us nobody.

'Tis an awful sight to see a proud minister—far worse to see a proud student. They forget the dung-hills where they grew, and think themselves the Lord knows who.

Fight unbelief with belief, and untruth with truth.

Preach experience from experience. Hearts and souls are necessary to touch hearts and souls.

The truths which have broken the preacher's heart will break the hearts of his hearers.

'Tis a grand thing when a man has the faculty for precipitating decision.

There are two styles of preaching: the first no one can understand but the preacher, the second no one, not even the preacher.—*London Baptist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Rev. Martin Bibb.

HIS RULES—STATEMENT OF LIFE WORK.

This useful and laborious minister of the gospel died at Gatewood, West Virginia, on Jan. 11, 1893, in his sixty-ninth year. We take from a sketch of his life appearing in the *Journal and Messenger*, the rules observed by Bro. Bibb, and a statement of his life labors:

Shortly before his death, he wrote as follows: "It has been my purpose to observe the following rules:

1. The Golden Rule as given in Matthew.
2. To do good to all men as I had opportunity.
3. To speak evil of no one, except to do good.
4. To live peaceably with all men.
5. To speak the truth, even in a horse trade.
6. To meet promptly all my promises.
7. Pay cash down for everything, and never go in debt, except for real estate.
8. Read the Scriptures and pray every day.
9. Never to waste precious time.
10. Try to do some good every day.
11. Give one-tenth of my income to the Lord's cause.
12. Fear God and keep all his commandments."

"By the grace of God I am what I am," was a favorite passage to him.

In a ministry of thirty-eight years, he preached 5,614 sermons; baptized 1,093 persons; married 380 couples, for which he received $792.33. The greatest number of sermons in any one year was 237; greatest number baptized in one year 88. He dreaded paralysis and insanity, and yet the great goodness of God preserved him from these. How sweet must be the rest of heaven to one who has so little rest here. He still felt a deep interest in the Lord's work, and rejoiced in its increasing success. In his last letter to the writer, he said: "Now I am waiting—only waiting for the summons, 'Child, your Father calls, come home.'"

Breakfast for the Soul.

Some christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere sillabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now, all the athletic christians—all those who can carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good a trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words and thinking about them by meditation, by prayer and soul converse with God. I have always observed that the light readers and light thinkers make light christians, and those who neglect their Bibles and their assets soon dwindle into dwarfs. Having no depth of root, their religion withers away. —*Selected.*

With a bottle of Ayer's Cherry Pectoral in the house, you have an effective remedy for all sudden attacks of throat and lung troubles. An hour's delay may lead to serious consequences. No household should be without this wonderful medicine.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Centennial Motto.

Michael Angelo wrote over the picture of a student, "Amplius."

Jesus stamped the work he committed to his disciples thus, when he said "Go ye into all the world." The church in Jerusalem said the gospel for "Jews only." Jesus said the gospel for the whole world.

The disciples from the foreign field (Cyprus and Cyrene) gave the church at Jerusalem the idea of enlargement. Under the impulse of this movement every christian became a missionary, and during that century the gospel spread from Judea to the Tigress on the East, to the Adriatic Sea on the West, and from the Black Sea on the North to the Lybian desert on the South.

Carey wrote enlargement over the work of the churches a century ago. The influence of his work has gathered strength with the years, until there are now more than seven thousand missionaries, whose efforts are being supplemented by forty thousand native helpers, and this work is receiving the substantial help of $11,000,000 from the home churches to tell the story of enlargement.

With the close of the first century of modern missions we look with pleasure upon enlargement at home.

In America we have about 94,000 preachers of the gospel, 140,000 churches, with a membership of thirteen and a half millions, and possessing the magnificent sum of thirteen billions of dollars.

From these churches, and from this army of preachers, will come missionaries to occupy the field as the Lord shall enlarge the work.

From this full treasury will come money to meet the demands for the enlargement.

How can this be done? Co operation and organization is the answer.

WORK FOR ALL.

Let us aid the efforts of our Board of Missions to meet present and future demands.

Let us encourage the Centennial Committee and the State Committees by working up the interest in our church.

Let each one give what he can, constrained by the love of our Lord Jesus, to the work.

WORK FOR THE WOMEN.

God has owned and signally blessed their efforts. Their self-denial, consecration and devotion to this and every good work have contributed much in bringing the Centennial work so prominently before the churches.

Let some active women in each church second the efforts being made to get a contribution from each sister, which will entitle each church in which every woman makes a subscription to the Centennial work a place on the Roll of Honor in the Centennial Fund Record Book. There is great necessity which should bestir every christian woman.

WORK FOR THE SUNDAY-SCHOOL.

It is a great evangelizing agency. One hundred thousand young people come into the churches each year, and most of them through the Sunday-school. Why may we not use this arm of the church for the furtherance of the Centennial work?

No person can do more toward getting the Sunday-school in line for work than the superintendent. An earnest effort on his part will put many names on the Centennial Fund Record Book, in silver or gold, and many dollars in the treasury, which will result under the blessing of God in the salvation of many souls.

Dear church member, the success of this work is with you. Will you not improve this opportunity of a life time.

"We are not divided, all one body," &c.

R. VANDEVENTER.

Henderson, Jan. 20, 1893.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Need for Bible Education.

Education among the lower and even middle classes in Italy is much neglected. Especially are they ignorant of Bible knowledge as translations are not given freely to the people.

The priests do not encourage its use. "If you can picture what we, as individuals and as a people, would be without the Bible, you may form some idea of the need of Italy. Colporteur work is done by many of our evangelists in Italy. The venerable Ferraris (Pinerolo) loves to scatter the word of God, with which his own mind is so remarkably stored, among the people. Shall we not give the "Bread of Life to Italy?"—*Geo. Braxton Taylor.*

BABIES ON FIRE

Babies burning up, babies in agony from itching and burning eczemas and other torturing, disfiguring, itching, burning, bleeding, scaly and blotchy skin and scalp diseases. None but mothers realize how these little ones suffer when their tender skins are literally on fire. To know that a single application of the CUTICURA REMEDIES will in the great majority of cases afford instant relief, permit rest and sleep, and point to a permanent and economical (because most speedy) cure, and not to use them is to fail in your duty. Think of the years of suffering entailed by such neglect, years not only of physical but of mental suffering by reason of personal disfigurement. Why delay a moment longer the use of these great skin cures, blood purifiers, and humor remedies? Cures made in infancy and childhood are speedy, economical, and almost invariably permanent.

Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c; RESOLVENT, $1.00.

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston

"All About the Skin, Scalp, and Hair," 64 pages, 300 Diseases, mailed free.

Made in all styles and sizes. Lightest, strongest, easiest working, safest, simplest, most accurate, most compact, and most modern. For sale by all dealers in arms. Catalogues mailed free by

The Marlin Fire Arms Co.

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Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 88. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m
TRAINS MOVING SOUTH.	**No. 41. Pass & Mail, d'ly ex Sun.**	**No. 45. Daily Pass.**
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 03 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.30 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

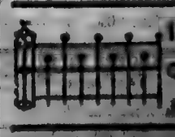
SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.59 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.30 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 55 p m
Ar Ramseur			6 35 p m
Lv Madison			1 15 p m
Lv Stokesdale			9 10 p m
Ar Greensboro			3 20 p m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.



IRON FENCE
SIXTY STYLES FOR CEMETERY & LAWN
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

OPIUM

Worrying.

Webster says that this word comes from the Anglo-Saxon "worowen," which means to strangle. When you strangle a man you take his breath away. You make him faint. He still lives, but lives only to suffer. Alas! how many people let petty cares and anxieties strangle them. They are half dead all the time with worrying thoughts about what is going to happen, when they need all their strength for the duties of the hour. Worrying is one of the deadliest of sins. It strangles faith; it ignores the presence, the power and the love of God. It is practical atheism. What right have we to be fretful in the present or anxious about the future while God reigns? He doeth all things well. He has been just and good in all his dealings with us thus far, and he will be to the end of time.

There is no way in which Satan can more effectually destroy a man's happiness and usefulness than by tempting him to worry. The fussy, fretful, anxious man is like my horse Fleta. She is so timid and nervous that she starts at every shadow and at every sound. She goes along the road with ears erect, on the *qui vive* for something startling. She finds, of course, what she is looking for, and she shies, or rears, or runs, instead of going straight forward. Thus she tires herself before her journey is half over. She worries her driver, and all the horses that are in the team with her. Such a horse, no matter how good in other respects, is a nuisance. And so is such a man. If he professes to be a christian, no one can take knowledge of him "that he has been with Jesus" and learned of him. Jesus did not worry. He was the most patient and hopeful man that ever lived. He knew that his Father loved him and would take care of him in spite of the malice of men and demons.

The only effectual remedy for worrying is faith. When we trust in God with all our hearts there is an end of anxiety. We commit all our interests to him. We cast all our care upon him, and are at peace. But faith is not a negative grace. When genuine, it will be manifested by works. He who really believes in God will want to serve God. And in the activity and fidelity which result from faith, all our thoughts and affections are so engrossed that worrying is impossible. When a man is busy with the duty of the hour, he has no time to think of the possibilities of to morrow or next week. He is like a man who goes out at night with a torch. It lights his way as he advances. But he must give his attention to so much of the path as that torch illuminates. He will not, if he is a wise traveler, stop to wonder or worry in regard to the shadows before him which the torch-light has not yet dispelled. He will walk in the light and rejoice in the light. He will go on believing that as he takes the light with him it will progressively illumine his path until the day dawns.

Brethren in Christ, our Lord tells us that we are "children of the light." It is unfilial, therefore, for us to walk in darkness. We know where we are going, and who is our guide and helper in the journey thither. Hence it should be true of each of us that our path is "as the shining light that shineth more and more unto the perfect day." That light is the faith that works by love, and purifies the heart and overcomes the world.—*Exchange.*

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Literature for the Young.

One of the burning questions of the present time is as to the kind of literature which shall be placed in the hands of our youth. A distinguished statesman is reported to have said that if he could be allowed to make the songs of a nation he would care very little as to who should make the laws. Perhaps he over estimated the influence of the first and under estimated the influence of the last. But there can be little doubt that underlying his remark is a very suggestive truth. Nevertheless, what he said might be somewhat improved by a slight alteration. If he had said, "Let me make the literature of the youth of a nation, and then I do not care who makes the literature for the men and women," this would suggest a much more important truth as regards the development of a country than what is suggested in the remark to which we have called attention. Of course songs may be regarded as part of the literature of a nation, and consequently as part of the literature of the youth of the nation; but these songs, even when adapted to youth, make up a very small portion of the literature which floods our country, and which is specially intended for the young. A few weeks ago we called attention to the fact that this is emphatically the age of young people. They are to the front in nearly everything, and yet the amount of literature which is specially prepared for them is simply enormous as well as almost appalling in view of the character of a great deal of it, and this fact of itself serves to distinctly emphasize our remark as to youthful influence being a prominent characteristic of the age. And if our young people are really to be our governors in the future it is surely most important to provide for them such mental food as will make them what they ought to be.—*Herald Light.*

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT L. ROGERS & CO.,
Durham, N. C.

Pianos $165.00, Organs $38.00, old and reliable. Circulars free. Buy the best. Address Allegan Washington, N. J.

Who Owns the United States

In spite of the rapid increase in the number of millionaires in the United States in recent years, the popular notion is that wealth is yet very much more evenly distributed in this country than in England. Thos. G. Shearman, the well known New York statistician, has been engaged for some time in collecting facts to show as precisely as possible the proportion of the wealth of the country held by a few rich men and families, and he finds a greater concentration of wealth here than in any other country. The results of his investigation appeared in *The Forum*. Mr. Shearman makes an enumeration of owners of more than $20,000,000 each, comprising seventy names which represent an aggregate wealth of $2,700,000,000, an average of more than $37,500,000 each. Although Mr. Shearman, in making this estimate, did not look for less than twenty millionaires, he discovered incidentally fifty others worth more than $10,000,000 each; and he says that a list of ten persons can be made whose wealth averages $100,000,000 each, and another list of one hundred persons whose wealth averages $25,000,000. No such lists can be made up in any other country. "The richest dukes of England," he says, "fall below the average wealth of a dozen of American citizens, while the greatest bankers, merchants and railway magnates of England cannot compare in wealth with many Americans."

The average annual income of the richest 100 Englishmen is about $450,000, but the average annual income of the richest 100 Americans cannot be less than $1,200,000, and probably exceeds $1,500,000. The richest of the Rothschilds, and the world renowned banker, Baron Overstone, each left about $17,000,000. Earl Dudley, the owner of the richest iron mines, left $20,000,000. The Duke of Buccleuch (and the Duke of Buccleuch carries half of Scotland in his pocket) left about $30,000,000. The Marquis of Bute was worth in 1872 about $28,000,000 in land, and he may now be worth $40,000,000 in all. The Duke of Norfolk may be worth $40,000,000, and the Duke of Westminster perhaps $50,000,000.

Mr. Shearman's conclusion is that 25,000 persons own one-half the wealth of the United States, and that the whole wealth of the country is practically owned by 250,000 persons, or one in sixty of the adult male population, and he predicts, from the rapid recent concentration of wealth, that under present conditions 50,000 persons will practically own all the wealth of the country in thirty years—or less than one in 500 of the adult male population.—*National Baptist.*

Dr. Haygood, in the *Independent*, suggests that, so far as its effect on the people are concerned, a great deal of the preaching might as well be French. His eyes were opened by a Baptist merchant in Boston. "See here," said he, "you don't treat us right. Our pastor in Boston is a big man—a D. D., and a regular star preacher. He has lots of books, and spends nearly all of his time in his study. He has among these books what you call the 'standards'—classics so to speak. I don't know anything about them; but they say they were written a hundred years ago. I expect that the man who wrote them, in order to be counted classical, wrote in the style of a hundred years before that, so that the style of our preacher is two hundred years old. I am on the street, in the store, or on the road all the week. I only know the American language. Our pastor speaks English two hundred years old. So far as understanding him is concerned, it would be as well for me if it were half French." Dr. Haygood gives other illustrations; "A young preacher of rare gifts, just out of the seminary, was for a year pastor of a Mission church composed of a factory population. There was not a scholar in his congregation. They were poor, tired out, illiterate people. The text was 'By grace you are saved through faith.' He began: 'Justification, my brethren, is a forensic term,' and in like manner to the end, making elaborate arguments to prove what these poor people never doubted. The people did not know what justification meant; they had never heard 'forensic;' the only notion they had of the "term" was something about opening and closing of the public schools." Dr. Haygood's final illustration is of a Negro preacher in a Mississippi town: "His voice had the perfect pulpit tone, on which some of the people dote with peculiar fondness. 'Owing to the prevalence of atheism in this community, I will, on next Sunday morning, deliver a discourse designed to prove the existence of God, considered from the cosmological standpoint.' 'My lawd,' exclaimed an old colored sister."—*Journal and Messenger.*

Without the means at hand for combating it, a cold may prove more dangerous than the small-pox. No family is safe unless provided for such an emergency. In sudden attacks of cold, croup, asthma, etc., Ayer's Cherry Pectoral is an invaluable specific.

An Elephant's Fear of a Mouse.

One of the keepers of the Zoo, whose experience with the larger animals has been quite varied, in speaking of the elephant, said: "While it has no fear of the powerful Bengal tiger or the Numidian lion, at the first sight of the most diminutive creature it will shrink from it and tremble all over from the most abject fear. I remember well, years ago, one of the largest and most brutal elephants we had in the Zoological Garden, while feeding one day in its quarters, discovered a mouse which was lunching in a corner on some of the provender, and the scare it gave to the elephant and the way it shook and carried on for a few minutes was a sight to look at. The mouse seemed entirely composed in the presence of such a mastodon, and satisfied its appetite fully before retiring. The elephant gave its Lilliputian visitor a wide berth during its stay."—*Philadelphia Press.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Second Sec, Union Meeting, Central, $2.17; Mt Ada ch, Mt Zion, 16.70; Concord ch, 1.28; Stony Point Mission, Catawba River, 54c; Liberty Union Meeting, 9.20; Dr K Thompson, 5.00; Sunday-school, High Shoals ch, Sandy Run 6.30; W M S, Mt Pisgah ch, Mt Zion, 70c; Maxton ch, 5.00; S D Markham, 1.00; Rutherfordton ch, Green River, 1.01; E T Parham and wife, 3.00; St John's ch, W Chowan, 7.00. Total, 58.90. Previously reported, 467.01. Total this year, 525.91.

Foreign Missions—Mrs J L Cashion, Croft, Japan, $2.00; Bland Sunbeams, Japan, 84c; W M S, Galeed ch, Bladen, Japan, 4.00; Sunbeams, First ch, Wilmington, Japan, 5.00; Sunbeams, Wilmington ch, 4.38; Concord ch, 3.78; Salem ch, So River, Japan, 1.30; W M S, Cypress Chapel ch, Tar River, 1.29; W M S, Mt Pisgah ch, Mt Zion, 1.35; Ditto, ditto, Japan, 6.08; S S, Long Creek ch, Japan, 1.00; Fair View ch, Western Convention, Japan, 7.15; Rutherfordton ch, Green River, 10 29; E T Parham and wife, 3.00; Shelby ch, King's Mountain, 8.32. Total, 59.78. Previously reported, 564.84. Total this year, 624.62.

Home Missions—Concord ch, $2.35; W M S, Mt Pigah ch, Mt Zion, 70c; Rutherfordton ch, Green River, 4.51; E T Parham and wife, 3.00. Total, 10.56. Previously reported, 243.83. Total this year, 254.39.

Education—T S Sprinkle, Winston, $5.00; R E Royall, Wake Forest, 10.00; W L Poteat, ditto, 10.00; F M Purefoy, ditto, 5.00; E W Sykes, ditto, 5.00; W R Gwaltney, ditto, 5.00; Roxboro ch, Tar River, 11.10; Roanoke Union, 5.44; Rutherfordton ch, Green River, 2.17; E T Parham and wife, 3.00. Total, 61.71. Previously reported, 315.97. Total this year, 377.68.

Orphanage—Rutherfordton ch, Green River, $2.17. Previously reported, 185.41. Total this year, 187.58.

Sunday-schools—Rutherfordton ch, Green River, $2.17.

Ministerial Relief Fund—St John's ch, W Chowan, $1.00. Previously reported, 81.26. Total this year, 82.26.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 4, 1893.

Colds and Coughs
croup,
sore throat,
bronchitis, asthma,
and hoarseness
cured by
Ayer's Cherry Pectoral
the safest
and most effective
emergency medicine.
It should be in every
family.
Dr. J. C. Ayer & Co
Lowell, Mass.

It's
Human Nature
To love Roses, especially the D. & C. ROSES. They are grown on their own roots, and are the choice of flower lovers everywhere. Our new "Guide to Rose Culture" will give any one a complete education in flower growing. We want to send it free, together with a copy of our Magazine, "Success with Flowers," to every flower lover in the land. Send us your address.
The DINGEE & CONARD CO., WEST GROVE, PA.

GO TO J. C. S. Lumsden
For The Old North State Cook Stove.

First premium at five successive State Fairs.
Stone-ware, wood-ware, Willow-ware, Iron Hollow-ware, Tin-ware, Stoves, Sheet Iron, Copper-ware.
Tobacco Flues a Specialty
Hardware and House-Furnishing Goods.
226 Fayetteville St., opp. Market, Raleigh, N. C.

Walter A. Montgomery,
Attorney-at-Law,
No. 217 Fayetteville Street, Raleigh, N. C.
Will practice in any of the courts where his services are needed.

NOTICE.

Having qualified as executor of Lucretia Davis, deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before Feb. 8, 1894, and all persons indebted to the said estate will please make immediate payment.

GEO. W. DAVIS, Executor.
Feb. 7th, 1893.

B.B.B. BOTANIC BLOOD BALM
A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.
SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

EASTER MUSIC
Easter Selections, containing new and pleasing Carols, and a Responsive Service. Favorite Sunday-School Song Writers have contributed. 16 pages, price 5 cents, post-paid.
The Lord of Life. A new Easter Service of Song and Responses, prepared by J. R. Murray. Price, 5 cents, post-paid. Other good services at the same price are: "*The Risen Messiah*," "*He Lives!*" "*Death's Conqueror*," "*The King of Love*," "*Savior Victorious*," "*Easter Morning*," "*The Risen Christ*," etc., etc.
CANTATAS.
Under the Palms, by Geo. F. Root. A work of standard merit for the Sunday-School. Price, 30 cents, post-paid.
Flower Praise, by Geo. F. Root. A beautiful little work, appropriate for the season. Price, 20 cents, post-paid.
Musical Visitor for March will contain a good collection of Easter Anthems and Carols. Price, 10 cents a copy.
Catalogue of Easter Music sent to any address, free of charge, on application.
PUBLISHED BY
THE JOHN CHURCH CO., Cincinnati, O.
200 WABASH AVE. CHICAGO. | 13 EAST 16TH ST. NEW YORK.

STOP AT THE
Moseley House,
Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.
Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

—GO TO—
Jordan's Dining Hall,
A. E. JORDAN, Proprietor,
114 Fayetteville Street, Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

For weak or inflamed eyes or granulated lids use OUR OLD RELIABLE EYE WATER
does not burn or hurt when applied, by mail 25c.
JOHN R. DICKEY DRUG CO., BRISTOL, TENN. & VA.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

ESTABLISHED 1865.
CHAS. M. WALSH,
Marble Works, Monuments, Tombs, &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

Roses Our Specialty.
Our 40 Rose Houses are filled with the choicest varieties of Roses in existence. All are grown on their own roots, and we claim that Roses grown in this State will
Do Best in the Southern States.
Thousands of testimonials prove this.
Our Illustrated Plant and Seed Catalogue of 114 pages will be mailed FREE to ALL applicants. Address
NANZ & NEUNER,
Louisville, Ky.

W. H. & R. S. Tucker & Co
RALEIGH, N. C.
Mid-Winter Dress Goods
The attention of our out-of-town patrons is directed to our present lines of rich silks and wools particularly adapted for Mid-Winter wear.
Silks in Coutille, Nicoise, Velour Russe and Chrystal weaves, in the prevailing shades for this season.
An extensive line of the new textures in Black Silks.
Of the softer silks, Canton Crapes and India Habituas, in all the delicate shades.
In the heavier weight wools we are offering light medium and dark colors, in French Cloths, Diagonals, Cheviots and wide wale Serges.
Of Pattern Suits, Scotch Wools, English Homespuns & Novelty Robes ranging in price from $ per pattern up.
Requests for samples should indicate something as to colors, and about what price goods are desired.
Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.
W. H. & R. S. TUCKER & CO.,
123 and 125 Fayetteville Street.

Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Rees
209 Fayetteville Street, Raleigh, N. C.

Notes from Caldwell County Association.

Dear Bro. Bailey:—It has been with us here at the foot of the Blue ridge, as with us at the capital, very cold—so much so that we have not been able to do much church work for some time. The ground is said has been frozen fifteen and eighteen inches deep, but it is remarkable that it was colder here at Lenoir than at Boone, eight miles north of the top of the Blue ridge, the thermometer being fifteen degrees below zero at Lenoir and only eight at Boone. It is pleasant now, and we hope it will not be so cold again during the winter.

I did not miss an appointment at any of my churches during January, but my congregations were small. At my last appointment at Lenoir we received four persons into fellowship, two by letter and two for baptism, the first we have received for baptism since my connection with the church. We are expecting several others to unite with us soon—some by baptism and others by letter. We have recently put blinds to our house, and the brethren have organized a weekly prayer meeting, and there is some talk of having services twice a month. In addition to first Saturday and Sunday, I could give them a service second Sunday afternoon or night, after-filling my regular appointment at Lower Creek, two miles away. The prospect is hopeful, and we most sincerely trust that the little church will grow to be self sustaining after this year.

The church at Lower Creek has decided to enlarge their house, and make some needed repairs. The present house will not seat the people in good weather at our monthly meetings.

The Lord willing, we hope to begin a meeting of days at King's Creek the third Sunday in this month, and are expecting Bro. C. E. Gower to aid us.

We also hope to have Bro. C. C. Pool with us in a meeting of days at North Catawba early in March. This is my first year with this church, and thus far I am delighted with the membership. All have a mind to work. Brother J. H. Hoffman, whom you have with you at the capital as a member of the Legislature, is a member of this church, and its clerk.

Bro. H. M. Croom has recently been called to the pastorate of Yadkin church. I hope pastor and people will be mutually pleased with each other. I tried to serve this church three years as pastor, and never labored with a better people.

It is reported that Bro. R. L. Patton will be called to Rocky Spring.

Bro. J. H. Nelson is pastor of Piney Grove and Blair's Fork churches.

The Caldwell Union held its last session at Union church, and was a fairly good session, considering the condition of the roads. The next session will be held with Blair's Fork, one and one half miles north of Lenoir, on Friday before the fifth Sunday in April.

The next session of the Caldwell County Sunday-school Association will be held with Globe church, beginning on Friday before the first Sunday in May. Does not our State Sunday-school Convention meet in Charlotte at the same time? If it does, some of us would like to change ours to Friday before the fifth Sunday in April, so as to send a delegate to Charlotte.

Prof. E. B. Phillips is having a good school here at Hibriten. The enrollment thus far in the spring session is above eighty.

Wishing you and all the readers of the RECORDER a prosperous and happy new year, I am yours fraternally,

I. W. THOMAS.

Hibriten, N. C., Feb. 1, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Mt. Zion Union.

Dear Recorder:—Our Mt. Zion Union, which began last Friday morning, was a very pleasant and profitable meeting. The attendance was not large; but considering the weather and roads, the delegation was quite gratifying. Several brethren whom we expected, and whose presence would have contributed very much to the interest of the meeting, were unavoidably prevented from coming.

Dr. Carroll was to preach the introductory sermon, but in his absence, we substituted Bro. C. W. Blanchard, who gave us a most excellent sermon. Bro. Blanchard is about to move to Durham. For some months he has been pastor of the Third church, but now we are glad that he is going to make his home with us.

Dr. Durham and Prof. Poteat were with us and added very much to this meeting. Their addresses on the subject of the Centennial were exceedingly instructive and inspiring.

It was much regretted that Dr. Durham had to leave early Sunday morning to fill an engagement to preach in Raleigh. He made the most of every moment while here, when not in the church, calling to see his old friends; but left without seeing many who were longing to see his face and shake his hand. So numerous are his devoted friends in Durham, it would require a month for him to get around. All day I have been hearing from different ones, "I am so sorry I did not see Bro. Durham."

Prof. Poteat remained over Sunday with us and addressed our people Sunday morning on education. It was a very great pleasure to all of us to have him and his accomplished lady spend a few days with us. I am sure his visit has greatly increased the interest of our people in Wake Forest College, which he so worthily and faithfully represented while here.

The Centennial Committee of our Association is making a vigorous effort to reach and arouse all of our churches and secure from them a contribution to the Centennial fund. The First church will, I think, do her duty in this matter.

Our work in Durham is moving on very pleasantly. We have been somewhat hindered by the severe weather of late, but we are in a good condition for more aggressive action when spring opens. Our church has been bereaved by the death of several members. Bro. F. J. Bailey, one of our best men, passed away Saturday night. For a long time he has been an invalid and an intense sufferer; but all the while his patience and submission have been remarkable. He lived and suffered and died like a christian.

The RECORDER has my very best wishes and shall have among my people my hearty support. Very truly your brother,

W. C. TYREE.

Durham, Jan. 20, 1893.

Colgate University.

The library has recently received a gift of books from Rev. James A. Spurgeon, consisting of the following: thirty-seven volumes of the late C. H. Spurgeon's sermons, six volumes of which are from the New Park Street pulpit, and thirty-one from the Metropolitan Tabernacle pulpit; the Treasury of David, seven volumes; My Sermon Notes, one volume; Lectures to My Students, one volume; A Bible, in the front of which is fastened a sheet containing the following: "Pastor's College, Newington, London, This Bible was used many years in the college room by Charles Haddon Spurgeon, founder and first President of the Pastor's College. Presented to Colgate University, Hamilton, N. Y., by the sister College in London, James A. Spurgeon, President, 1892."

Dr. John Green, Principal of Colgate Academy, has been appointed Professor of Latin in the College, and Mr. C. H. Thurber of Ithaca has been appointed Principal of the Academy and Professor of Pedagogy, a department recently established in the College. Oratory and Rhetoric are to have a separate department, at the head of which will be Prof. R. W. Thomas.

These changes are all to take place by the opening of the Fall term, 1893.

J. R. E.

Jan. 30, 1893.

Cooper's Tobacco Warehouse,

HENDERSON, N. C.

Have you heard the latest from this mammoth concern? The twentieth year of a most successful business is just now closing. D. Y. Cooper, the proprietor, realizing the liberal and generous patronage he has received, proposes for the next two months to hold a sort of informal reception, and show some substantial appreciation for the long and continuous manifestations of confidence and friendship which he has received from his patrons during this long period of business relations.

READ WHAT HE SAYS:

1. To the person selling the greatest number of pounds of tobacco at Cooper's Warehouse, and to the one who receives the largest net sales, from January 1st, 1893, to February 25th, 1893, will be presented with a round-trip ticket, including $4.00 for board, to the presidential inauguration at Washington City March 4th, 1893. Also to the one selling ten pounds of finest bright wrappers, and also to the one offering twenty five pounds finest cutters, will receive a round-trip ticket to Washington City. These tickets will be sent to the winners on or before the first day of March, 1893. A correct record will be kept, and everybody is invited to compete.

Besides offering these extra inducements, the public is assured that they will always receive the highest prices for all grades of tobacco.

The Drink Curse.

Why don't our legislators, now in session, "tackle" the drink question, the great curse of the nation? Why not give us a little wholesome legislation (before their sixty days are out) on that which they know to be evil, and only evil continually, instead of tinkering at the "homestead law," which nobody wants abolished except a few skinflints and sharpers, that they may pile up their own gains and fill their coffers by selling out the homes of their neighbors? Why not legislate for the better protection and security of said "homes" from the greed and grasp of the heartless liquor-sellers all over the State, in every nook and corner, cross-roads and township, with their whiskey dens and traps set to catch the poor unwary drunkard?

Why not pass a law at once, forbidding all county commissioners to grant licenses to sell the "vile stuff" to any one, except by consent of two-thirds of the voters in a county where the "enemy of his race" proposes to sell it? Why not do something *great* and *grand* of this kind before returning to their homes and their constituents. Oh no. They want to overturn the "homestead law." That will give work for the needy gentlemen of the "legal profession," and put notices all over the county "Land for Sale," "Important Homestead Sale," "Great Bargain," &c.

Whiskey is the thing we want stopped, right now before the sixty days expire. The drink curse is the great serpent for our wise legislators, that we voted for last November, to throttle and strangle and crush, if possible, and if they don't and won't do something, sure and effective, to *dam the flood* of this terrible curse, then "good by." They'll get no more votes of mine.

W. B. HARRELL.

Dunn, N. C.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

Pittsburgh. GEO. A. MACBETH CO.

FEELS Good smells good and is good—Leather with Vacuum Leather Oil in it—25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

Raleigh Affairs.

Mr. James McKimmon, a well-known druggist of this city, died last Monday night.

The spring examinations before the Supreme Court of applicants for licence to practice law were concluded last Saturday and nineteen young men who had successfully passed their examinations received certificates of license to practice law.

Adjt. Gen. Cameron announces the following staff appointments made by Gov. Carr: Inspector General, A. L. Smith; Quartermaster General, E. G. Harrell; Surgeon General, Hubert Haywood; Chief of Engineers, W. G. Lewis; Paymaster General, Julian S. Carr; Inspector General of small arms practice, Benehan Cameron; Judge-Advocate General, Thomas W. Strange; Commissary General, Edward B. Engelhard; Aids de Camp, J. Bryan Grimes, N. E. Alston, James H. Holt, Jr., and Clement Manly; Military Secretary, Samuel F. Telfair.

State News.

A roller flouring mill is be erected in High Point.

Mr. Elijah Murrell, who was sheriff of Onslow county, twenty-seven years, died on the 21st ult.

Over $5,000 worth of fish, oysters and clams left Newbern several days ago on the steamer Albemarle.

Powell & Wharton, dry goods merchants at Greensboro have assigned. Liabilities estimated at $15,000; assets not known.

The Otterbourg building in Fayetteville, occupied by a grocery and a bakery, was destroyed by fire last Wednesday morning, causing a loss of about $5,000.

"The Southern Finishing and Warehouse Company" is the name of a new enterprise to be established in Greensboro. The capital stock is $100,000. The business of the Company will be to finish plaids, ginghams, &c., for market.

General News.

A $200,000 fire occurred at Little Falls, N. Y., Wednesday last.

A fire in Montreal, Canada, on the 3d inst., caused a loss of nearly $300,000.

Forty-one straw-paper mills have formed a combine with headquarters at Chicago.

Senator J. G. Carlyle of Kentucky, has resigned his seat in the United Stated Senate.

Mr. Blaine left an estate worth about $80,000. Everything was left unreservedly to his wife.

Fifteen persons escaped from the jail at Murray, Ky., one night recently, by cutting their way out.

A snow plow and a freight train collided in a drift at Rome, N. Y., last Friday, killing two persons.

A fearful blizzard has raged in Michigan, Kansas, Missouri and other western States during the past few days.

The Deland Chemical Works at Fairport, N. Y., was destroyed by fire on February 4th, causing a loss of $200,000.

Fred Shuman a well-known citizen of Memphis, Tenn., recently killed his two children and himself by poisoning.

Mr. Gladstone has declared that he has no intention of recommending the Queen to appoint a successor to Lord Tennyson.

An explosion in a fire-works plant at Reading, O., one day last week instantly killed one person and fatally injured others.

The rolling mills of the Harris Forge milling company at Irondale, Minn., were burned on the 4th inst. Loss $125,000; insurance $90,000.

Many barges loaded and unloaded were sunk by drift ice in the river near Louisville, Ky., last week. The damage done is estimated at $200,000.

The ice gorge over the Ohio river broke last week. It had done $28,000 worth of damage at Cincinnati, 30,000 at Parkersburg and $100,000 at Marietta.

The boilers of the Planters compress at Vicksburg, Miss., exploded last Thursday wrecking the compress, killing several persons and injuring others.

The President has nominated Howell E. Jackson of Tennessee, to be Associate Justice of the United States Supreme Court, vice L. Q. C. Lamar, deceased.

Huntsville, Ala., had a $40,000 fire recently.

A portion of the roof of the manufacturers building at the World's Fair, fell in the other day because of the weight of snow upon it. Loss about $100,000.

Severe storms prevailed throughout the State of Colorada last week. Great suffering is reported on account of the cold. Four men were killed near Denver on the 2d inst., by a snow slide.

Miss Emma Allen a young woman of good family, committed suicide in Atlanta, Saturday night last, by throwing herself in front of a moving train. Her mind had been affected for several weeks.

Six men employed as section hands on the Central Hudson railroad, were run down by a train at Syracuse, N. Y., last Saturday. Three were instantly killed, another has since died and the remaining two are seriously injured.

The new British steamship Samoa sailed from New Orleans last Saturday with a cargo of cotton and other produce, equal in all to 20,200 bales of cotton. It is said to have been the largest cargo ever shipped from an American port.

The first National Bank of Little Rock, Ark., has suspended. Liabilities supposed to be over a half million dollars. The cause that led to its suspension was the issuance of fraudulent paper by former officers of the bank to the amount of several hundred thousand dollars.

MARRIED.

DEATON—STUTTS—On Dec. 22, 1892, by Rev. T. M. Baldwin, Mr. H. P. Deaton and Miss Magnolia Stutts, all of Moore county, N. C.

COMER—CAGLE—On Feb. 2, 1893, by Rev. T. M. Baldwin, Mr. J. W. Comer and Miss Teraney Louisa Cagle, all of Moore county, N. C.

HARRIS—ROSE—On Feb. 1, 1893, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Charlie B. Harris of Virginia and Miss India P. Rose.

POWELL—PLEASANTS—On Jan. 8, 1893, by Rev. J. W. Atkinson, Mr. Sidney A. Powell and Miss Lilly A. Pleasants, all of Wake county.

STEPHENSON—POWELL—On Jan. 11, 1893, by Rev. J. W. Atkinson, Mr. James K. Stephenson and Miss Ada C. Powell, all of Wake county.

McHARNEY—HAMILTON—On Jan. 25th, 1893, at Pleasant Grove church, by Rev. R. R. Overby, D. D., Mr. Jos. McHarney and Miss Margaret Hamilton.

PRICE—FERGUSON—On Jan. 24th, 1893, by Rev. J. O. Alderman, Mr. G. Price of Cabarrus county, N. C., and Miss Harriett J. Ferguson of Concord, N. C.

DIED.

NEWELL—Sister George A. Newell, member of the Roxboro Baptist church, after a few years of declining health, fell asleep in Jesus on Saturday evening, Jan. 28th, 1893, at the home of her son in Henderson, N. C. She was a sweet spirited wife, mother, friend, and christian. She leaves a husband and six children, who were the subjects of her thought, love and prayers, and whom she will await in glory. God bless the sorrowing ones.

J. H. LAMBERTH.

Roxboro, N. C., Feb. 1, 1893.

RIGGAN—Died in St. Matthew's township, Wake county, Jan. 19th, 1893, Littleton Edwards Riggan, in the seventy-seventh year of his age. He was a member of Samaria Baptist church—a quiet, humble christian, a devoted husband and loving father. During his last days, though he was delirious and did not recognize his wife, he called often on the name of Jesus. When he was very sick some time ago and perfectly conscious, he said he expected to die, but was not afraid. He leaves a loving wife, two affectionate daughters and many friends, who hope to meet him again after awhile. Good-bye, dear husband, till then.

WIFE.

TIMBERLAKE—Died at the residence of Mr. George H. Cooper, in Louisburg, Franklin county, Jan. 4th, 1893, Frank J. Timberlake.

He was only sick a few short weeks. He said he was perfectly willing to depart from this life, and no fear came to him at the thought of dying. He was a member of the Baptist church, and had been for a number of years. His motto was, "Do all the good you can while the days are going by," and surely he followed his motto in every way.

He was the very soul of kindness, and often rendered a poor soul happiness by his kind words and deeds. He was indeed a faithful son, a kind and loving brother. He was loved and honored by all who knew him. Those who knew him best loved him best.

He leaves many loved ones and friends to mourn his loss. May God help them to follow in the footsteps of the dear one resting under the shade.

"Sleep in peace, dear one, within thy grave,
Low beneath death's tranquil wave,
Cares no longer pain thy breast,
In thy deep and quiet grave.

Storms no longer round thee roll,
Sins no longer vex thy soul,
Parting words are heard no more,
Every trial now is o'er.

Who, ah, who, would call thee back
To this dark and dreary track?
Who would bid thee live again,
Slave to sorrow and to pain?"

HIS LITTLE COUSIN.

A Supply of Vegetables

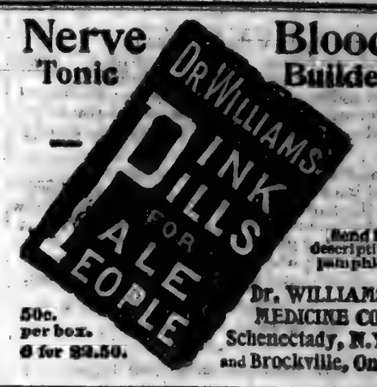
All the year round is most desirable and easily obtained, with a little forethought on the part of the Gardener. The quality and flavor of the vegetables is also an important consideration; these depend very largely on sowing the best strains of Seeds that it is possible to procure.

T. W. Wood & Sons' Seeds

Are grown from the best and finest vegetables it is possible to produce, with special reference to their adaptability to our Southern soil and climate. They are unequalled and unapproachable in quality. Descriptive Catalogue mailed free.

T. W. WOOD & SONS,
SEEDSMEN, RICHMOND, VA.

Nerve Tonic — Blood Builder



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E. GRIFFITH, [illegible]

The Home Circle.

In the Portrait Gallery.

Grandfather looks from the paneled wall
At grandmother hanging across the hall,
In the ripened glow of her stately grace;
And a frown comes over his shadowed face
As he says: "The world has grown askew,
My dear, since we were young—we two.

"Nothing that was is the same to-day;
Old-time fancies are cast away;
All our scruples are laughed to scorn;
All our customs are quite outworn;
Each is seeking for something new—
We were content with the old—we two."

Into the shade of the grim old room,
Steal two forms through the twilight's gloom.
Grandfather's eyes are sharp to see,
And a deep voice utters tenderly:
"For aye will I love, and love but you,
And we'll follow love to the end—we two."

Grandfather's face has lost its frown,
And his eyes grown softer gaze gently down
On the pair who naught of his watching know,
And grandmother smiles and whispers low:
"One thing goes on as it used to do
In the days when we were young—we two."
—May Lennox, in Ladies Home Journal.

Mr. Martin's Opportunity.

AND HOW HE IMPROVED IT.

"I have been thinking, mother," said farmer Martin to his wife, "that I will be obliged to give up the paper. Things haven't gone well with us, you know, and we shall have to begin retrenching somewhere right at the beginning of the new year."

"You mean the county paper," replied his wife, with a note of inquiry in her voice.

Her husband answered hesitatingly: "No; we could not do without the *Times*. We always want to hear the home news, of course, and with our produce and marketing to dispose of every week, we must keep posted on the ever changing market. It was the church paper that I was thinking of stopping. We will miss it, of course, but necessity knows no law."

"Can't we manage some way to keep this lifelong friend, father?" asked Mrs. Martin with real concern in her voice. "I can not recollect when it was not a regular visitor, first, in my father's house, and next, for nearly a score of years, in our own. If retrenchment is necessary, better let it begin somewhere else, where it will not be felt so much."

"I do not see where the retrenchment would be less missed, Abby," argued Mr. Martin. "We must have sugar and coffee and tea, even if we do raise our own bread and meat, and use all the economy possible; clothes will wear out, and shoes must be replaced, as the children cannot go barefooted."

"That is quite true; still, I think for all the church paper costs, we might make an effort to deny ourselves so as to continue it," urged Mrs. Martin. "A few cents here and a few cents there would soon amount to two dollars, all it costs, though I am sure we get ten times that amount out of it in solid reading."

"I am not complaining about the makeup of the paper, Abby. It is well enough, so far as I can see, although I sometimes think that if religious papers were not so plentiful, there would be more time for Bible study."

"Instead of hindering Bible study, I find a great assistance in the paper," insisted the farmer's little wife. "And I am quite sure the children will say the same. They are all fond of reading, and in putting such pure literature as is found in our church paper into their hands, we are cultivating their tastes in the right direction. If we do not choose their reading matter for them, we may rest assured that they will select for themselves, and of a kind that we do not approve, very probably, into the bargain."

"Well, well; I suppose that all you say is true, wife," admitted the husband; "still, I can not see my way clear to take on any expenses this year that can be set aside. Perhaps after awhile, if things brighten up a bit, I may change my decision, but just at present we must try to get along without the paper. I can not spare two dollars to pay for it, and you know it has always been a principle with me not to go in debt, and, at my years, I do not intend to change."

Mrs. Martin knew from his voice that he did not intend to be persuaded to change his opinion, even if there were no principle at stake, and so she wisely concluded to bide her time, though, plucky little woman that she was, she meant not to give up the church paper.

"Where is the paper?" asked Fred, the oldest son, the first Sunday after the paper had been stopped. Mrs. Martin heard the question, but read on in silence, leaving the father to make what explanation he could. After searching through the wallpocket in vain, the boy repeated the question, this time addressing his father, and adding that he wanted to study his Sunday-school lesson.

"Haven't you a quarterly?" asked his father evasively, not looking up from his book.

"Yes; but the notes are so brief that they don't throw much light on the subject. At least the explanations in the paper are so much fuller that I am not satisfied till I study it over carefully."

"Well, you will have to get along without it to-day, Fred, for it did not come," said the father, not explaining why.

"Didn't come!" exclaimed Fred. "Why, I never knew it to miss before; it was always as regular as the clock; but I suppose I will have to do without it," and with a look of disappointment he took his Bible to look up the home readings.

Half an hour later, little Dot came in with a request from grandma, who was one of [illegible] that if no one was using the paper, she would like to have it, to [illegible]

[illegible] answering, Fred said, "Tell [illegible] didn't come. And it is too bad, [illegible] account particularly, for she [illegible] and she will miss the sermon sadly," he added, thinking of the patient invalid upstairs.

Mr. Martin winced and turned red, and though he went on with his reading, he felt very uncomfortable at having deprived his old mother of her enjoyment.

Dot was disappointed too, for grandma had promised to read her the children's stories, which were always "so beautiful."

"I was hurrying to get through with my work, to read the new chapter in the serial," pouted Lotie. "It was at its most interesting point, and here I will have to wait till to-morrow to find out whether Ben Holt won the scholarship."

With a sigh of regret as she noticed the cloud that settled on Lottie's fair face, her mother thought—"She will have to wait longer than till to-morrow. I am so sorry on her account, for she is so susceptible to good influences as well as bad, and the beautiful life of the young girl in the serial she was reading with such deep interest had already made an impression on her plastic nature"—an impression which, as she went on reading, the mother hoped would deepen till it became permanent.

"I have been hunting for the paper for the last half hour," said Tom, after the family had returned from church. "I have to lead prayer meeting to-night, and want to look over the Young People's columns. I wonder where it can be."

"That paper again!" said the father to himself; "I had no idea it was in such demand." Then he said aloud, "There was no paper last week, or, at least, we did not get one," and then, as if half ashamed of his evasion, he added, "The truth is, Tom, the times are so hard that I have had to stop the paper."

"Stop the paper!" chorussed half a dozen voices in astonishment; and Tom said, "Why, father, we can not possibly do without it. Every one of us had a department, and our comparing of notes on what we have read furnished amusement for a whole evening. I am sure I speak for all when I say we would rather do without all kinds of presents on Christmas than do without our paper."

"But the Christmas gifts must be sacrificed too, this year," said his father. "You all know that this has been an unfortunate year, and we will have to retrench in many places to make ends meet and to avoid debt."

"I am certain I shall miss it, if only for its missionary intelligence," Mary said thoughtfully. "Since Mrs. Owens appointed me leader of the children's circle, I have learned to depend greatly on its suggestions for conducting the meetings. They are always so bright and fresh, and I have so few good ideas of my own."

"That idea of sticking to the paper is a fairly good one," said Tom. "At any rate, you have plenty of company, and if the question of paper or no paper were put to vote, the affirmative would gain the day."

Just at this juncture the door opened and a little girl, the daughter of a poor neighbor, came in to inquire if her mother could have the paper while the family were attending evening service.

"We did not get the paper last week, Mattie, but I will find something else for your mother to read while alone," said Mrs. Martin, as she went to the bookcase.

"I wish I had taken an inventory of the good qualities of that paper before I stopped it," thought Mr. Martin, as he watched the child go away with a book. "I actually don't believe that it was ever so popular before. Every body wants it just because it can't be had, and I must confess that I miss it myself more than I thought I should. I feel so lost without the weekly church news, and then I do not know the prayer meeting topic. I am to make remarks upon it the next night too."

That night at family prayers he read for the evening lesson the sixth chapter of Galations, and though he had often read it before, there was one verse that came to him like a revelation. It was this: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"As we have therefore opportunity" were the words which emphasized themselves with peculiar force in his mind. The incidents of that day had convinced him that he had a great opportunity of doing good to others, outside of his own family as well as at home, by simply renewing his subscription to the church paper. He had never fully understood its worth before, but, his eyes being opened, he could not fail to see the influence for good which it had upon his growing family. Money was scarce, to be sure, but he now agreed with his wife that retrenchment must begin somewhere else. They could not afford to give up the religious paper any better, not half so well, as the county paper, on which they depended for the home news, as well as for the report of the fluctuating market, which regulated the prices of what they had to sell. He had discovered that it was necessary to keep abreast of the religious world, as well as of current events, and wisely decided that before another Sabbath should return the dear old paper should be reinstated in its rightful place, no matter what it cost. "I will give up my tobacco, and by so doing accomplish a double purpose," he said, wondering why he had not thought of retrenching in that way before. Next morning he threw the plug that was in his pocket into the open grate, and, without mentioning his plan even to his wife, the money for another year's subscription was forwarded for the paper, with the request that it be sent immediately, so as to reach its destination before the next Sunday. He was not disappointed, although he had a trip to the post-office after the Saturday night train came in, but the eagerness with which the papers were received the following morning rewarded him fully for his trouble, and it will be a very dark day indeed when he again discontinues his religious paper.—*Belle V. Chisholm, in Christian Intelligencer.*

The nurse of full-grown souls is solitude.
—*Lowell.*

A Sharp Rebuke.

On a Fort Wayne train approaching Chicago there was a short statured, straight-haired, copper colored Indian, going back to the reservation after a trip to the Indian school at Carlyle, Pa. He wore a nice suit of clothes, which fitted him badly, and a paper collar without any necktie. He attended strictly to his own business, and was unmolested until a fellow came into the smoking car from the sleeper.

"An Indian, I guess," said the young man, as he lighted a cigarette. And then approaching the son of the plains, he attracted general attention by shouting, with strange gestures:

"Ugh, heap big Injun! Omaha! Sioux! Pawnee! See Great Father! Have drink firewater! Warm Injun's blood!"

The copper-colored "savage" gazed at the young man a moment with an ill-concealed expression on his face, and then he said, with good pronunciation:

"You must have been reading dime novels, sir. I am going back to my people in Montana, after spending three years in the east at school. I advise you to do the same thing. No; I do not drink whisky. Where I live, gentlemen do not carry whisky flasks in their pockets."

Amid a general laugh a much crestfallen young man retired to the sleeping coach.—*Exchange.*

Take advice! Stop coughing at once by the immediate use of Dr. Bull's Cough Syrup. One bottle will cure you.

Cooking an Egg.

"Isn't it strange," said a short, foreign looking man the other day to some companions, while lunching together at one of the restaurants, "that not one cook in fifty, nor housekeeper either, knows how to boil an egg? And yet most people think they know this simple matter. They will tell you to drop it into boiling water and let it remain three minutes, and be sure the water is boiling.

"Here is where the mistake is made. An egg so prepared is indigestible, and hardly fit for a well person, let alone one who is sick, to eat. The moment it is plunged into boiling water the white hardens and toughens. To boil an egg properly put it in a vessel, cover with cold water, place over the fire, and the second the water begins to boil, your egg is done. The white is as delicate as a jelly and as easily digested and nutritious, as it should be. Try it."

The information is worthy of consideration, since the speaker has occupied the place of *chef* at several of the largest hotels in the country.—*Exchange.*

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Rev. W. E. Penn, author of the popular song-book, "Harvest Bells," makes the following statement:

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Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment; he did so, and in three months was back at his work, fully restored. All the leading physicians here endorse this treatment; and with great pleasure I give this statement to the public, hoping it will be the means of bringing similar relief to many others.

W. E. Penn.
Eureka Springs, Ark., Feb., 1891.

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Christ in Metaphor—No. 1.

BY HIGHT C. MOORE.

THE TESTATOR.

"For where a testament is, there must also of necessity be the death of the testator." Heb. 9: 16.

The text is the simple recognition of a point in civil law. No will is valid while the testator lives. It goes into force only at his death.

The Apostle argues the precedence of christianity over Judaism. The former covenant has been eclipsed by one far superior The ceremonies of the old dispensation were typical of the new. Past blessings were the prophecy of future glories. The twilight of the centuries now merges into noonday brilliancy. The true Messiah comes, the divine testator. He draws his last will and testament, and therein bequeathes priceless legacies to the children of men.

Here, then, we have a striking metaphor. It presents the dying Saviour making his final covenant with men and cementing it with his blood. It unfolds the true mission of Jesus to the world. It reveals him placing the treasures of heaven at man's disposal. In bold outline it sketches the whole plan of redemption. Clearly we see the heavenly testator (1) making his will, (2) naming his legacies, (3) describing his heirs, and (4) appointing his executors. Let us consider him more particularly in each of these relations.

I. HIS WILL.

1. It is his *last* will. A living testator may make a hundred testaments, but after his death only the last is binding. Christ knew his hour was coming. He made his will in view of his death. The covenant of the past may now be declared null and void: those of the future are counterfeits of the basest type. This alone is valid and true because it is the last will of the testator. It is, hence, unalterable. Curses are pronounced on those who dare to change it. And it is enduring. "Heaven and earth shall pass away, but my word shall not pass away."

2. It is *signed and sealed*. A will with no seal or signature is a dead letter. It has no value. It is totally useless. These are essential to its validity. The covenant of redemption is not weak at this point. The hand that was pierced on the cross firmly and willingly signed this document. Then Christ sealed it with his own blood and made it secure.

3. It is *witnessed*. Angels came down to sing "on earth peace, good will toward men." A halo of glory encompassed the Messiah as the Father declared, "This is my beloved Son in whom I am well pleased, hear ye him." Jesus said to the heirs, "Ye are my witnesses," and they went forth amid fiery trial and fierce persecution to attest his mission to earth. Conscience, guided by the Spirit, bears unmistakable testimony. Even the critical world is often brought to recognize the true claim of Christ and the validity of his will.

4. It is *published*. The commission was given, "Go ye into all the world and preach my gospel to every creature." The heralds of the cross have gone forth. The conditions of this covenant have been rehearsed in huts and hovels, in courts and kingdoms. The contents of this will have been widely scattered. Its benefits have been extensively realized. And past achievement is the earnest of future success. It is destined to go into every tongue, to invade every nation under heaven, to belt the entire globe. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

II. HIS LEGACIES.

The divine testator has wealth in exhaustless abundance. He owns the fat of the land and the fruit of the sea. The rich mine, the fertile plain, and the stately forest are his possessions. "The cattle on a thousand hills are his." He is King of kings. All thrones, sceptres, and coronets are subject to him. He is the embodiment of power and might and strength. He can speak and worlds come into existence. All nature hearkens to his voice. His commands are heeded throughout the universe. He is "Lord of all."

Out of his treasury the wants of man are supplied. He said, "All things are yours." But he does not always bestow on his heirs material wealth. There is something of greater value than silver and gold. There is property more secure than houses and lands. This he freely bequeathes to the race.

1. He gave *himself*. It is said that the Queen of Cambra consulted the gods as to how the drought cursing her domain might be checked. The reply came, "It will be stayed, if the Queen will give herself a sacrifice for her people." She consented and was buried alive. Out of the hill on which she was buried gushed a stream of pure water, and the land was blessed and the people were saved. Thus Christ gave "his life a ransom for many." The crystal stream has gone forth and now the barren waste may blossom as the rose. Upon his sacrifice hinges our salvation. His blood appeased the wrath of God and effected our redemption.

He also left us an "example that we should follow his steps." A clean record is a priceless heritage. A pure life is a guiding star. A noble example is the loftiest inspiration. The path of Jesus will lead the weary pilgrim to the mansions above. The career of Christ as a compass will guide the voyager safely into the harbor of rest. The courage of the Captain of our salvation inspires with hope his flagging lines and urges them on to victory. A stainless life is before us complete in suffering, submission, and sacrifice. What greater bequest has ever been made?

2. In giving himself, he also gave *happiness*. There is often misery in a palace and bliss in a dungeon. There have been times when kings were willing to barter thrones for the unmixed delights of ordinary life. Jesus brings joy. The Prince of Peace declares, "My peace I give unto you." Joy and peace are named as fruits of the Spirit. Paul in the midst of trial wrote "Rejoice evermore," and at the hour of midnight in the Philippian jail he sang praises to God. The martyr can be happy though his flesh crackle in the flames. The clouds of gloom may hover low, but the child of God delights in the clear rays of the Sun of Righteousness. The floods of trouble may roll high and rage fearfully, but the christian rejoices in security with his feet planted on the Rock of Eternal Ages. Persecution may come with cyclonic force, but in blissful safety the divine heir has refuge in "the covert from the tempest." The saint can rejoice in "poverty's vale or abounding in wealth." He is content in the sunshine of prosperity and in the shadows of adversity. His sources of joy are abundant as he treads the path of duty. And when life's toil is over, he sinks peacefully into the embrace of death. Happy is the lot of the christian who receives on earth this joy supreme.

3. Another legacy is *heaven*. Each heir is entitled to a home in the skies. "I go to prepare a place for you." The mansions above are capacious and costly. The streets of the city are paved with gold, its walls are of jasper, and its gates of pearl. The river of life proceeds from the throne of God. There is the tree of life with its fruit and "leaves for the healing of the nations." Heaven is enduring. It is "an inheritance incorruptible, undefiled, and that fadeth not away." No foul thief is there entertained. No fraudulent speculator finds habitation within its walls. None but true heirs are admitted to the "building of God eternal in the heavens." They are given harps of praise, crowns of victory, and mansions of everlasting bliss. They spend eternity surrounded by glories indescribable and joys beyond conception. And all through the endless ages they cluster around the great Testator in devout and ceaseless thanksgiving for the bequests of himself, happiness, and heaven so generously given to rebellious man.

III. HIS HEIRS.

A prince, hunting in the forests of Germany years ago, found a poor blind orphan boy, shivering, hungry, and homeless. His heart throbbed with tenderest sympathy. He carried the boy at once to his court and supplied him with every possible comfort. He secured the highest medical skill, and soon the youth recovered his vision. Then he adopted the boy as his own son and gave him all his property. Years passed, and the ragged waif grew to be a mighty prince. Thus man was wandering in the wilderness of earth without spiritual sight, home, wealth, or friends. Then Jesus with infinite compassion came "to seek and to save the lost." In melting tenderness he spake to groping millions, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Strangers receive a hearty welcome. They are adopted into the divine family and become "heirs," entitled to the treasures of the kingdom of heaven.

But not all are adopted. Why? There are conditions to be met and only those who comply enter the palace of the King. The heirs are possessed of a peculiar nature and history.

1. They are characterized by heart crushing *penitence*. This was enjoined by patriarch and prophet. "Repent ye" was the life-long theme of Christ and his forerunner. The apostles in flood and flame tenaciously held forth the same doctrine. Martyrs went to the rack and the stake in its advocacy. They grasped the great truth that penitence precedes adoption.

There is a story that God offered a man entrance into heaven for the most precious thing on earth. The man then secured the purest gold and flew to the gates of pearl, but they were bolted against him. He went again, gathered the finest jewelry and most precious stones, and bore them up, but the gates were still barred. A third time he went forth on his search. Walking on the beach, he saw a little child lying under the shade of the trees asleep. A robber came up and bending over the child thought of its innocence in contrast with his own wicked and reckless life. Then he drew a deep sigh of regret for sin and a tear dropped from his eye. The searcher caught it and again flew to the celestial gates. He found them wide open and a chorus of heavenly voices rang out, "Yes, you have brought us the most precious thing in all the world—the tear of penitence." It is shed by the children of God. It moves the heart of Jehovah. It is a passport into the realms of bliss.

2. Repentance goes hand in hand with *faith*. They are inseparably linked together. "Repentance toward God and faith toward our Lord Jesus Christ." Every truly penitent soul is a believing soul. Like repentance, faith is an element in the character of the heavenly heir.

Abraham "believed God and it was counted unto him for righteousness." David, the Psalmist, sweetly sang, "In thee, O God, do I put my trust." Job said in accents of strongest faith, "I know that my Redeemer liveth," and "though he slay me, yet will I trust in him." Isaiah was commanded to say to wayward Israel, "He that putteth his trust in me shall possess the land." Paul declares, "The just shall live by faith," and "without faith it is impossible to please God."

Then arching over the gates of the celestial city, these words glow in full view of men, "Believe on the Lord Jesus Christ and thou shalt be saved." In Bunyan's allegory, Ignorance knocked for admittance without the roll of faith in his bosom. As an intruder he was borne away and lodged in the cavern of woe. Only those who have faith can enter and be crowned heirs of eternal joy.

3. True penitence and living faith are productive of *energy*. There is no penitence without exertion and "faith without works is dead." Paul of Tarsus, penitent and believing, cries out, "Lord, what wilt thou have me to do?" The command was given and obeyed, and the chief of sinners became the chief of the apostles in conflict, suffering, success. How earnestly he toiled! How nobly he suffered! How fiercely he fought in Immanuel's army! And when he had expended all the energies of his being in the Master's cause he could say, "I have fought a good fight, I have kept the faith; there is laid up for me a crown."

And so with every heir of God. They are never to cherish a spirit of idleness and indifference. There is labor to perform: "Go work to day in my vineyard." There is fighting to be done: "Fight the good fight of faith." There is a race course to pursue: "So run that ye may obtain." In a world of ceaseless activity, the christian must not be inactive. With fiery energy he must press on from achievement to achievement.

IV. HIS EXECUTORS.

The will has been made. The legacies have been named. The heirs have been described. The Testator has expired on the tree. Before his death Christ in a prayer to the Father said, "All mine are thine," and he promised the heirs a Comforter, declaring "He will guide you into all truth." The executors, then, are the Father and the Holy Spirit. Notice,

1. They are *qualified* for the position. They have infinite knowledge and skill. They thoroughly understand all the wishes of the Testator. All the circumstances of the legatees are known to them. They will keep all the treasures in absolute safety. "No man is able to pluck them out of my Father's hand."

2. They are *faithful*. They are interested in the heirs. They will carry out the will in every particular. No loss shall be sustained. The envious may present their groundless claims, but divine wealth goes only to the rightful heirs. A jealous Father guards the interests of his children with unswerving fidelity.

Christ stands before us, the divine Testator. Are you one of his heirs? "Rejoice and be exceeding glad." Toil earnestly in his vineyard. Fight valiantly in his army. Die, if need be, in the advocacy of his cause.

Are you without a title to the privileges of the kingdom of heaven? Then, I invite you in his name to become a member of his family and an heir of his wealth. Delay no longer. Your eternal interests are at stake. He will receive you. No one has ever been turned away. "Him that cometh to me I will in no wise cast out."

Preparation to Meet the Lord.

BY REV. J. R. JONES.

Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh—Matt 23: 44.

Here we have an exhortation, and the reason why it should be heeded. The exhortation is: "Be ye also ready." The reason why it should be heeded: "For in such an hour as ye think not the Son of Man cometh."

If you or I were looking for a very distinguished guest, and did not know at what hour he would come, we would spare no pains to keep everything in readiness for his coming. The Lord is coming. No doctrine of the Bible is more clearly taught. He is coming finally to judge the world, to gather his people together and receive them up into glory, and to cast the wicked into everlasting perdition But, practically to us, his coming will be at our death. If we shall be found ready, there will be no event in our lives up to that time fraught with such happiness as his coming will be to us. On the other hand, if we are not ready, especially so far as faith and repentance are concerned, there can be no event in our lives up to that time that will compare to the dread and terror that will lay hold upon us. Death to the impenitent is the beginning of that death "whose pangs outlast the fleeting years." To them it is the transition point from their state here to one of indescribable woe and misery. Let us notice

1. What we must do to be ready.

There are four things to be done; and if death comes and finds us with any one of these undone, we shall not be fully ready for it. First of all we must repent of our sins, and believe in the Lord Jesus Christ as our Saviour. Whatever else we may do, without repentance and faith the Lord will not accept us. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." On the day of Pentecost when the convicted people cried, "What shall we do?" Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

From these and other like passages we see that the first thing to be done in order to be ready for the coming of the Lord is to repent and believe.

Repentance is heartfelt sorrow on account of sin, and turning away from it in mind and heart, being followed by conversion, that is, change in the life or conduct. The things Paul loved as an impenitent sinner against Jesus, he hated after repentance; and the zeal with which he served the Lord Jesus whom he persecuted before his repentance, was conversion. To "quit your meanness and do good" is not repentance, but conversion, and may be the fruit of genuine, evangelical repentance, and it may not be. Unless it is such, there is no readiness in it for the coming of the Lord. Faith is belief in the truthfulness of God's word, and trust in the Saviour presented to us in that word. It commits the soul to the keeping of the love and power of Jesus, feeling that he will do for us all that he has promised. Have you repented, and are you trusting Jesus? If so, in the most important particular, you are ready. But this, while the most important, is only the beginning of the christian life, and the work of preparation for the coming of the Lord. In all respects the christian life must be worthy of emulation, and the more worthy it is the more ready will the christian be to meet the Lord. This leads me to say

2. That to be ready we must constantly strive after holiness of life, and be ever active in christian work.

Peter exhorts us "to grow in grace and in the knowledge of the Lord;" and that means to increase in piety-spirituality, and in favor with God, to let the image of the Saviour be more and more clearly seen in us, and to be constantly learning more and more of him. Paul exhorts us to 'grow up into Christ in all things.' The newly regenerated are regarded in the Scriptures as "babes in Christ." They ought to grow. They need to grow, and must be found growing when the Lord comes if they would be ready to meet him. This growth is kept up by using the means of grace we have, such as prayer, church privileges, the Bible, and religious conversation. To neglect these means to cease to grow, and to become cold and worldly minded. And worldly mindedness is the dry rot that is eating out the life of and destroying the power of many christians and churches. The more nearly we are like Christ when he comes the more we shall enjoy his coming. Again, we must be found active in christian work. I think we would feel sadly unready if the Lord were to come and find us doing nothing for him, and that we had done nothing, or but very little. A young man lay dying. Suddenly a look of sadness crossed his face. To the query of a friend he exclaimed, "No, I am not afraid; Jesus saves me now. But oh, must I go and empty handed?" Ah, brother, are you going to meet Jesus empty handed? Will you have no sheaves to lay at his feet? An aged servant of the Lord, and one of the best men I ever knew, said in conversation with a friend just a day or two before he died, "If I knew the judgment would come this evening I would not change my course." How many of us can say that? The Lord says to you and to me, "Occupy till I come." Be busy in the use of the powers, privileges and opportunities that he has given us. To be active in the protracted meeting and on Sunday, and idle the balance of the time, will not do. The Lord may not come to us in the protracted meeting, nor on Sunday. Religion is an every-day, an all-the-time, business. If we wish to be ready, let us keep busy at work for the Lord. We notice

3. That to be ready we must be square with the world.

And that means to have all accounts with those with whom we have had dealings settled, or provision made for their settlement. There is a deplorable indifference on the part of many, and even of some church members, about paying debts, and most especially when the debts have become old. They seem to forget that old claims are as binding as new ones, and are blind to the force of the Bible injunction, "Owe no man anything, but to love him," &c., and go right along as if there were no danger of bringing their character under suspicion by such indifference, and forfeiting the confidence of their fellowmen. No one with debts upon him unprovided for is fully ready to meet death. If adverse circumstances, over which he has no control, render it impossible for him to pay them, or to have provision made for their payment, he can die with a clear conscience, but he will not have a quiet, undisturbed frame of mind; for while he may have the satisfaction of knowing that he has done his best, there will be the thought, and at that time a most unpleasant thought it will be to him, that somebody will lose by him. Another thought there will be to trouble him, and that is, to have to go down to the grave with his character under suspicion. While in his case the suspicion would be without foundation and unjust, yet it would exist. It arises in this way. If a person can, and will not pay his debts, he is dishonest. We all know that. Now, whether the man's failure to pay his debts be the result of extravagant living, bad management, neglect, misfortune, or sheer dishonesty, there will be some who will suspect his character. This thought, to any one who wishes to leave behind him a reputation for strict integrity, a name that would be a blessing to his family and an inspiration to uprightness of life, would be as bitterness in the soul. And if this is true of one who, on account of misfortune, fails to pay his debts, what do you think, my brother, will be your experience in your last days if your failure is on account of extravagant living, or mere indifference? You will be sadly unready. The thing for us to do, then, is to try to keep out of debt, and when it becomes necessary, as it sometimes does, to go in debt, to use every possible effort, exercising the most rigid economy, and even self-denial, to get out as quickly as possible. Taking great risks in speculations, in the hope of realizing large profits, is not wise, when disappointment would result in direct loss to others. Let us all endeavor to so live that when we come to die there will be no claims against us that cannot be satisfied.

4. Another thing we must do to be ready is to get our business matters in such shape that their settlement will not bring trouble and discord into our families.

"Set your house in order, for thou shalt surely die." Many family estrangements have been caused by the settlement of estates left in a confused condition. I have no doubt but that many have been rendered uncomfortable in their last hours by the thought that the division of their property would most likely cause serious trouble in their families. Every one knows what disposition he wants made of his property after he is dead; and he owes it to himself and to his family to have such disposition put in writing, and in terms so plain as to preclude the possibility of misconstruction. This we must do to be fully ready to meet the Lord in death.

5. The reason the Saviour gives why we should be ready at all times is, that we do not know when he is coming.

"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

We do not know what night the thief will come, and therefore we look up our goods every night. While the rich man was rejoicing over his bountiful harvest, and thinking of the royal good time he was going to have for many years, the Lord said to him, "Thou fool, this night thy soul shall be required of thee." At the very moment when Belshazzar was reveling and drinking himself drunk at the great feast he had given, Cyrus, at the head of a great army, was marching into the city, and almost before Belshazzar knew it, the city was taken, and he in the hands of his conqueror. Ah, friends, while making your plans for pleasure or wealth, do not forget the all important matter of being ready for death; for it may be nearer than you think. A young lady went to her room one night much concerned about her soul's condition. She sat down at her table and wrote: "One year from to-night I will try to become a christian." And then, as it appears, she thought that was too long to put it off, and wrote under the first lines: "Six months from to-night I will try to become a christian." But it seems that she was afraid to wait that long, and wrote again: "One month from to-night I will try to become a christian." So short a time as a month seemed to satisfy her, and she retired. The next morning she did not come down to breakfast. A servant was sent to her room to see what was the matter, and found her cold in death. Death was so near, and yet she thought it was surely a month off. The only way to be sure of being ready to meet the Lord is to be ready all the time. Somewhere before us is death. We know not how far off it is. Beyond it is long, long eternity; but how we shall spend it depends on whether or not we are ready when death [illegible]. How important, then, to be ready! Are you ready, my friend, are you ready? Be ready without delay. May the Lord help you.

Pray for the guidance of the [illegible]

The Biblical Recorder.

WEDNESDAY, FEBRUARY 15, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

BY WAY OF REPLY.

We are far from claiming to be infallible. We do not, by any means, claim to speak *ex cathedra* on any of the questions of the day. We are pleased to notice that our brethren so generally and heartily endorse the editorials of the RECORDER. Such hearty endorsement is always encouraging to the editor, and increases his desire to serve his patrons faithfully. We also recognize the right of courteous dissent from the views of the editor. Some allusions have recently been made to one or two editorials appearing in this paper which deserve some attention.

In the last RECORDER we published a criticism on one argument we used under the head of "Incidental Bible proof that only men are called to preach the gospel." Said criticism was over the signature of Rev. R. L. Patton.

A recent RECORDER also contained a communication on "The Missionary Call," in which kindly allusion was made to, but no criticism was passed on, an editorial in this paper under that caption, which for certain reasons we wish to notice.

First, then, as to the criticism of Rev. R. L. Patton in regard to our comment on Gal. 1: 9. He claims, after doing us the honor of complimenting the editorial, that to base an argument against women preaching in part on Gal. 1: 9, would make that part of it at least a *lame* argument. Let it be borne in mind that we contend that the *strongest* arguments against the sisters attempting to preach are the plain *express prohibitions* of God's word. The proof texts are so well known that we will not repeat them here. In the paper criticised, however, we were calling attention to a kind of Bible proof against women preaching, which is often overlooked, and which may be claimed as the "incidental proof," or circumstantial evidence against the practice. These we classed under six heads, *one* (and the weakest) of which the brother selects as the point of attack. Let us call the brother's attention to the fact that it is not fair to select the *weakest point* of a series of arguments, and because it is lame, (as he supposes), and open to attack, to expend his ammunition on that, and by calling special attention to that point at the opening and close of his article to produce the impression that the *whole* argument is lame. Why did not the brother reply to the second, fifth and sixth points made? In the sixth argument attention is called to Paul's summary of the qualifications that a bishop (Greek episkopos and masculine,) should possess. Will our brother tell us why Paul so persistently sticks to the masculine gender in 1 Tim. 3: 1, 2, ff.? We are fully aware of the fact that it will not do to base an argument as to *sex* on such a passage as Gal. 1: 9, or others like it, in God's word. This we distinctly stated in our article. Such passages, however, strengthen the argument against the theory of women preaching, when placed by the side of others that refer to preachers *by the use of masculine terms*. Will our brother say that *presbuteros*, or *episcopos*, is feminine? Not only does the general teaching of Scripture justify the use we made of Gal. 1: 9; but even that passage stands in very close relationship to another which shows that Paul persistently stuck to the "masculine gender" when speaking of preachers of the gospel. Let our brother notice the verse that precedes the ninth, and he will find these words, "But though we, or an angel from heaven, preach any other gospel," &c. Can the brother claim that the word *we*, or *angel*, in the above passage either in English or Greek is feminine.

Hence, we not only reaffirm all we have written, but, if need be, are prepared to furnish further and abundant proof of the statement "that wherever the New Testament writers had occasion to mention or refer to (official) preachers of the gospel the reference is always by the use of *nouns or adjectives in the masculine gender*. If it be lawful for women to preach, then a man's wife might become his own pastor. In that case how would our brother reconcile Heb. 13: 17 with Eph. 5: 23 and Col. 3: 18?

Now a few words in reference to the interesting article of Rev. John E. White, published in the RECORDER of February 1st, under the heading before mentioned, viz: "The Missionary Call." Our editorial on [illegible] was written because we have [illegible] doubt about just what is [illegible] what is claimed as a distinct call [illegible] mission work. Our object was [illegible] mention, especially on the part of those who have received such calls, and by those who had studied the subject at home.

Bro. White seems to heartily endorse the editorial. So, in the main, we agree; but we are inclined to think that he misunderstands us to some extent, and hence, would expect us to father some ideas he advances in regard to a call to the ministry, which we are not prepared to accept just as he states them. Of course, as we have often admitted, that in one sense of the word, all truly regenerated persons are to preach the gospel. Telling sinners the glad news of salvation is preaching the gospel. Any converted person can, and ought, to do that. But the formal, more official work of preaching, for which Christ set apart his immediate followers, and which he has ever since been calling men to do, is preaching in a higher and more important sense than simple witnessing for Christ. That kind of work was so important in Christ's time that he called and specially trained men to do it. It is just as important now; and hence he calls men to do that work now by exerting upon them a *spiritual* influence *not exerted* upon those not thus called, though they may be *converted*. Keeping in mind that we use the expression "called to preach," in the sense just described, we are hardly able to agree with our brother in the following words, "The call to preach dates from the hour of conversion. Our entrance into what is called the *active ministry*, (italics ours), is simply the process of sanctification developed up to that point in us at which we feel conscience bound to give all of our efforts to the one effort of saving men. And it is firmly believed that if the process of growing in grace were uninterrupted and persisted in, every christian would reach that point of self consecration. When he has reached that point, *how* he shall teach or preach Christ is determined *entirely by his own judgment of his fitness and talent*."

It is true our brother follows the above sentence by the statement, "The Spirit guides him to that decision; but it (he) does not force or push him to it."

We are compelled to differ somewhat from the brother in confounding the call from death unto life with the call to do the official work of preaching. Real preaching, public ministration of the word, is important, quite important, work. It is the great means God has appointed to save a lost world. "Magnify the word." Paul was jealous of his call to preach, and of his apostleship. He, and all true preachers, are *embassadors* for Christ. The office of preacher is responsible. God has guarded the entrance to this work by specifying certain qualifications one should have before he is prepared to enter it. And we honestly believe that he further guards it by making deep, abiding, spiritual impressions only upon those whom he would have enter it. This can be done without visions, dreams, or superstitious vagaries. We are not sure that we do full justice to the position assumed by our brother. He can speak for himself; our columns are open to him. We must affirm in conclusion our adherence to the staunch old Baptist view, that when one is called to preach (officially) that God will impress that fact on his mind, heart, and conscience in such a way as that he feels *constrained* to enter the work. And usually, when other means fail, God will so hedge him in by his providences as that he will feel "Woe is me if I preach not the gospel."

FROM OUR TRAVELLING AGENT.

NOTES FROM HERE AND THERE.

I am very glad to see some sunshine, even if the ground-hog did see his shadow when he showed himself on the first day of the month. A nice bright day has much to do with the feelings of people. It does not require more than half the effort to get a new subscriber or to renew an old one when the sun shines brightly as it has for a few days past. The few bright days we have had might remind us of how promptly the Lord always pays us with good things for all the hard places he calls on us to pass over. After the snow, slush, and cold winds of winter, come the sunshine, the birds and the flowers. So, too, when he saddens our hearts with the loss of any earthly possession, his smiling face in so many ways shows his loving kindness that we soon forget the troubles which pressed so sorely upon us.

I have just reached Winston, and find myself alone in the study of Bro. H. A. Brown, and before he gets in I will write a line or so concerning his sanctum. It is a matter of surprise that I should have gotten in, for as a rule the door is always locked when he is out, and nobody is allowed to disturb anything on the inside. It looks a little like a newspaper office—papers are lying here and there all over the room. He certainly takes a lot of them. Many of them, however, have evidently not been unfolded since they came from the press. Above the writing desk hangs the picture of Dr. Wingate. How fitting that the picture of the man whose life and character has been so strikingly reflected in the life of his old pupil should remain in sight as a stimulant to higher and better attainments. I am not impressed with the great number of books I see, but those I see are nicely bound, well preserved, and are strictly first class.

Judge Ruffin is reported to have said that a *one book* man was always to be dreaded in a legal contest. Certainly a few books well studied are worth far more than a great amount of careless, aimless reading.

I find his broom, boot-jack and blacking brush, but I am warned he is coming, so I must wait for another opportunity.

I go out to remind the brethren in a more pointed manner of the object of my visit. Those who pay up to date I intend to put on *my* list of "honorable mention." Those who pay up, and also a year in advance, shall go on the list of "*most honorable* mention."

Sunday at 11 o'clock I heard Bro. Brown preach from the text, "Abide with us, for the day is far spent." I do not remember ever to have listened to a sweeter and more helpful sermon. Plain, simple, earnest, old fashioned gospel preaching seems to satisfy this brother.

Sunday night I was at Broad Street Church, and heard Bro. Broughton preach from the fifth commandment. While listening to the sermon I was impressed with the fact more than ever before that the Baptist cause in Winston had been specially provided for, not only in having two preachers, but that these men differed in their style of preaching and methods of work to an extent which would accommodate the preferences of all. Bro. Broughton's people are very fond of him as their pastor. They like his style of preaching, and enter into all his plans for the development of the church with a zeal and promptness that is truly wonderful. The church is now completed, and I have seen but few neater audience-rooms than they have. The walls are neatly papered, the floor and pulpit nicely carpeted, pastor's study and heater all complete. There are now one hundred and forty-seven active members, and less than a year ago there were only thirty-eight.

I was present at the meeting of the young people's working band. Miss Nannie Martin, a most excellent young lady, is president, and it was from this meeting I received my first impressions of the spirit of work which seems to pervade every feature of this work.

The pastors of these two churches seem to be "true yoke fellows," and the cause in Winston was never before so full of promise. Each of them testified to the interest which he felt in my work by going with me in the rain, hail and snow to see the brethren in the town.

The First church has secured the choice lot in Winston for the building of their new church. The lot, which is central and in every way desirable, cost $5,500. The building when complete will cost about $20,000. Over half of this sum has already been subscribed, and there will be no trouble in raising the balance when needed.

I spent a night with Bro. S. F. Conrad. He is full of plans and of work for the present year, and wouldn't be happy if he were not struggling to pay off a church debt.

REV. D. W. HERRING AT CLINTON, N. C.

On last Thursday night Bro. D. W. Herring gave a lecture which consisted mainly of a description of his trip across the continent and the voyage across the ocean to China, also his trip to West China, with only an incidental mention of the condition and customs of the people of that country. After this he referred briefly to his plan of work as now proposed by him and Brother Bostick, who is now in China.

He said he was here in the interest of China, the country about which he had just spoken; that as a denomination we were doing too little in the way of giving the gospel to these people. But that while he proposed prosecuting this work on a different line, he did not propose to antagonize or tear down any other forms of mission work; that his purpose was to increase the number of missionaries in the foreign field that the Board had not been able for want of means to support the number of missionaries necessary to do the work.

His plan was to give the churches an opportunity to do the work the board could not do for want of means. He wanted the same relation to exist among the missionaries and the churches as existed among the churches and pastors here. Here said he, if one church can not support a pastor, then it unites with other churches and thus it is enabled to have a pastor for a part of the time. Pastors here do not all receive the same amount of salary, neither is it necessary that all missionaries should receive the same amount of support in the foreign field. The man in Mexico might need more than the man laboring in China. In this way he said men would go to China on salaries small enough to enlist the sympathy and support of the country church. While some say this plan will not do, he thought it would; that if you would develop anybody, even a servant, you must first trust him; that twenty millions of these people were dying every year, and that we were responsible for them to the extent of our power to send them the gospel.

In concluding, he referred to the English mission, saying that numbers of young men had gone out from the best homes and educational institutions, and were working among these people, living in their homes, thus getting nearer to them than they otherwise could do.

I was glad of an opportunity to hear Bro. Herring for the purpose of putting his position clearly before the brethren of the denomination. He, however, scarcely touched that feature of his subject, and in what he said there was nothing that any one could object to. The church here is in the closest sympathy with our work as heretofore carried on, through the Foreign Mission Board, and they will continue to work on these lines.

BRO. HERRING AT MT. GILEAD CHURCH.

At eleven o'clock, Feb. 9th, Bro. Herring preached what might be termed a missionary sermon, opening the way for the exercises which followed in the afternoon.

After the intermission which followed his sermon, he gave practically the same lecture as is referred to above in the Baptist church at Clinton.

At the conclusion of this he stated he had some other things which he wished to say to the audience. He began by saying that Dr. Yates had for years begged for more men to do the mission work in China, and that after his death he had taken up the same cry; that there were plenty of men who wanted to respond, but the means of their support were not at hand. People here, he said, might think they felt interested in this great question of saving the heathen, but that no man could feel the full force of this question until he came to see them as they were; that after he went to West China some of the brethren on the field asked him to come home and place the matter before the Board; that he wrote to the Board asking to be allowed to come, and that the Board decided it was not best at that time for him to come, as there were already too many at home, and further, that the Board had not determined definitely upon a plan for work in West China; that while he realized that the Board knew more about many other things than he did, yet about this work he thought he knew more than did the Board, and thus believing, he came home to present the matter before them. He said there were some changes which ought to be made in our Foreign Mission work; that heretofore the policy had been to stay near the towns and cities on the coast where our national flag is respected; that that time had passed; we were to no longer look to flags for protection and safety, but to God, who will protect us wherever we may go.

Bro. Herring laid much stress upon the necessity of the missionaries identifying themselves with the natives of China; especially he insisted that they ought to adopt the same dress as worn by the Chinese; otherwise he said they would regard the missionary as some one who thought himself above them, and would spend his time looking at the dress of the missionary rather than listening to what was being said. His wife, he said was always welcomed in the homes of these people after she put on their style of dress. Before then it was not so. We must, said he, live on a level with the people to whom we preach if we wish to do them the greatest possible good. This native dress, he said, was worn by more than half the missionaries; that it was much warmer than our clothing. This was one desirable feature, as they had no fire in their houses, although it was as cold there as in this country; and, too, it very greatly reduced expenses, and he did not want to live in a style not in keeping with the condition and circumstances of the people from whom he drew his support; that it would cost but little if any more to dress in Chinese clothes than it would to pay the laundry bill of the foreign style of dress. He said his plan was to live in houses like the natives; that with slight changes and modifications these houses would answer every purpose; and that the Chinese were prejudiced against foreign-built houses for missionaries. Here he referred to two houses which were burned some time ago—one built by the Baptists, the other by the Methodists.

He said our plan is not to build houses nor support schools. The Lord had no where commanded us to do this sort of work. The first thing to do was to preach the gospel; then these other things may follow.

Bro. Herring insisted that there should be two distinctive systems of doing Foreign Mission work: one like that pursued by the Board, and the other like he now advocates. Between these two, the missionaries and the churches should decide as to which they would serve or support. This is fair to all.

Bro. Herring condemned with emphasis the paying of native help to carry on the work. The new plan reduced his living to a bare support. His people were poor, and he did not wish to go to the judgment and face the fact that he had used more of the people's money than was actually necessary. He found that he had got on just as well on six hundred dollars as on his former salary. He supposed the Board did the best they could. He had no criticism to make upon the Board; its members were men in high station, and they knew how to sympathize with people who were poor and in straitened circumstances.

He said we have only a few rich Baptists in the State. He expected his living from those who are poor, and he wanted them to give him that support cheerfully. People should not be encouraged to give less, but let what they do give be so used as to employ more men to go to the foreign field. There was less interest in the churches on Foreign Missions than there was seven years ago. This, he said, was the first opportunity young men ever had of going to China on this plan, and if they did not do so, he hoped that Hudson Taylor, whose agent was now in Asheville, and who paid no attention to denominational lines, would press on and do this work.

Here Bro. H. read an extract from an article from Dr. M. T. Yates, which appeared in the RECORDER of May 25, 1888, and which he claimed supported him in his present position in doing mission work.

Concluding, Bro. H. said some people are afraid of everything that has not machinery and a paid agent behind it. He was no Spurgeon nor Hudson Taylor, but proposed to go, relying on nothing but the churches for his support. He would not be subject to the control of any board of bishops.

The foregoing are substantially the points made by Bro. Herring. He speaks rapidly, and at times it is hard to keep the drift of his argument. We give this report so that the brethren who have not had an opportunity to hear him may get some idea at least about what Bro. Herring is trying to do.

J. C. C.

ONE of our correspondents, who shrinks from publicity, and does not allow us to use his name, makes a very remarkable suggestion concerning the support of the orphan asylums of the State. We publish it for the examination and consideration of our readers:

Dear Sir and Brother:—Cannot the Methodists, Episcopalians, Presbyterians, Christians and Baptists as well afford to accept State aid in their Orphanage work as they can in the education of their children in the common schools? I think so. Don't you think the State appropriation to Orphanage work can be doubled, *provided* it is distributed like the public school fund *on a per capita basis* to the INMATES OF ALL THE REPUTABLE ORPHANAGES in the State, and meet the approval of the charitable minded people of the State? If so, then the State can show her interest in, and guardianship for, the inmates of the various institutions of the kind in our State.

If one orphan in one reputable Orphanage is a ward of the State, then why are not those in other reputable institutions of the same kind?

I think a *per capita* division the only just one. I would not recommend the taking of a single dollar by any institution whose inmates are now beneficiaries of the State, but rather, if necessary, a double appropriation, and then an equal division *per capita* among all, including the four or more other institutions which now receive no aid. Thus justice would be done to each orphan and no institution hurt.

I have presented this as a solution of what has heretofore been with some a vexed question. I have presented it to you because of your interest in the work.

It is a well established principle of the Baptists that they are opposed to everything that looks in the direction of a union of Church and State. Consequently our churches and our denominational enterprises can never receive State aid, because it violates that sacred principle of separation between Church and State.

PERSONALS AND OTHER ITEMS.

....Rev. Allen Betts of Varina, N. C., called to see us last week.

....Bro. A. W. Early of Aulander was in the city last week, and called to see us.

....Rev. J. G. Ammons has changed his address from Franklin, N. C., to Coosa Creek, Ga.

....Six persons were received into the membership of the Fayetteville Street church Raleigh, last Sunday.

....Bro. E. W. Timberlake of Louisburg, N. C., was in the city last Thursday, and made us a pleasant visit.

....The anniversary of the two Literary Societies at Wake Forest College is next Friday night, the 17th inst.

....Rev. T. J. Rooke of Johnson's, S. C., formerly pastor of Mooresville, N. C., has been called to Pelham, S. C.

....Dr. J. B. Shearer, President of Davidson College, was in the city last week, and honored us with a pleasant call.

....Bro. E. R. Proctor, Jr., of Lumberton, N. C., was in the city last week, and paid us a pleasant visit last Saturday.

....Bro. M. S. Griffin of Red Oak, N. C., says Judge Winston's "Talks on Law" are worth double the subscription of the paper.

....Rev. J. E. Green of Bostic, N. C., has a good school. This is their first session, and they have enrolled eighty students.

....A young Baptist physician seeking a place to locate may hear of something to his advantage by addressing the BIBLICAL RECORDER.

....Rev. H. M. Wharton of Baltimore will begin a series of meetings next Sunday night at Grace Street Baptist church.—*Richmond Dispatch, Feb. 9.*

....By a curious blunder of the printer last week we were made to say that God brought *Cosmos Kerfoot* out of *Chaos*.—*Seminary Notes in Central Baptist.*

....Rev. J. B. Marsh of Piedmont, S. C., says his people took possession of the "pastorium" on his arrival and bountifully supplied it with fuel, groceries, &c.

....Rev. M. D. Jeffries of Louisville, Ky., formerly pastor of the Baptist church at Chapel Hill, N. C., has accepted a call to the Second church in Knoxville, Tenn.

....The Richmond *Dispatch*, Feb. 10th, says: "Rev. Mr. VanDeventer of Henderson, N. C., will preach morning and night at the Venable Street Baptist church."

....Rev. T. P. Lide of Ellores, S. C., who was a few years ago pastor of the Baptist church in Wilson, N. C., says he enjoys reading the BIBLICAL RECORDER very much.

....Rev. D. W. Gwin, pastor of Park Avenue Baptist church, Norfolk, Va., resigned his charge as pastor on Sunday, the 5th inst., in order to go to another field of labor.

....Bro. Fields Ingram of Taylorsville, N. C., says he has been a subscriber to the RECORDER for a great number of years, and now he is afflicted and can't be out much it gives him great comfort.

....Pastor Broughton will begin a series of meetings at Broad Street Baptist church the first Sunday in March. He will be assisted by Rev. C. A. G. Thomas of Greensboro.—*Winston Sentinel, Feb.* 10.

....Bro. Herbert Shaw and wife of Massachusetts have been spending some time in the city. Bro. Shaw has made us several pleasant calls. He is the son of Bro. E. Shaw from whom Shaw University takes its name.

....Rev. J. R. Harrison, the evangelist, was married on Wednesday, the 8th inst., in the city of Richmond, Va., to Miss Anna A. Capitaine of that city. Dr. W. W. Landrum, assisted by Dr. A. E Dickinson, performed the ceremony.

....Sister Eliza M. Yates of Shanghai, China, arrived at San Francisco, Cal., on February 1st, and she says: "I am glad to report myself as none the worse for the journey." She expects to be in Raleigh about the last of this month.

....Bro. J. T. Jordan of Troy, Texas, writes to express his hearty approbation of Rev. C. A. G. Thomas' "Protest" against the Centennial Committee's "roll of honor" and "most honorable mention." And also of the article by R. W. B.

....Mr. B. Franklin Mebane and Miss Lily Connally Morehead were married on the 8th inst. in the Baptist church at Leaksville, N. C., Rev. H. M. Wharton, D. D, of Baltimore, and Rev. Ed. M. Poteat of New Haven, Conn., officiating.

....Rev. Thos. Dixon of New York spent several days in town last week on a visit to Rev. T. W. Babb. His lecture Friday night was a literary feast. His subject, "The Almighty Dollar," was timely, and its treatment masterly.—*Perquimans Record.*

....Hon. J. Taylor Ellyson, mayor of the city of Richmond, accompanied by his friend, A. B. Daingerfield, called to see us last Thursday. Bro. Ellyson was invited before a committee of the Legislature to speak on building and loan associations.

....The Congregational church, Beaufort, N. C., was burned on the afternoon of Feb. 9th. Its estimated worth is $8,000, and was fully insured. On the 8th two small framed buildings were burned. So we gather from correspondence in the Richmond *Dispatch.*

....The West End church of Asheville, N. C., was organized on Sunday afternoon, the 5th inst. Revs. J. L. White, J. K. Connally, J. Q. Adams, D. B. Nelson, W. P. Southern and M. A. Jenkins took part in the exercises. The church is composed of sixty-seven members.

....Rev. C. A. G. Thomas of Greensboro says: "The Baptist hosts of North Carolina are as noble people as the world can produce; they need no such stimulants as 'Roll of Honor,' and list of 'Most Honorable Mention.' They need no names signed in 'silver' and 'gold' on perishable certificates."

....Bro. C. A. G. Thomas of Greensboro is preaching to a crowded house every Sunday. Often people are compelled to go away for want of room. This is very stimulating to the brethren of the church. Bro. Thomas is one of our strongest men. He is an aggressive and safe leader for his people.

....In the report of the Corresponding Secretary on State Missions at the "South Dakota Baptist State Convention" for 1892, it is said: "It is an interesting and gratifying fact that we have been exempt from any deaths in the ranks of the ministry within the bounds of this Convention for nearly ten years."

....One of the richest men in Winston, a member of no church, has said to Bro. H. A. Brown: "When you get ready to build your church, I will give you more money than I have ever given to build any church in Winston." This, while not very definite, means considerable help, for this gentleman has heretofore given liberally to other churches in Winston.

....Rev. Ed. M. Poteat, pastor of the Calvary Baptist church of New Haven, Conn., passed through Raleigh last Thursday on his return from Leaksville, whither he had been to assist in the marriage ceremonies of Miss Lily Connally Morehead. Bro. Poteat is a splendid fellow, and we enjoyed a visit from him very much.

....A letter has been received from Rev. F. T. Gates, Secretary of the American Baptist Education Society, saying that the Society has decided to hold its next meeting in connection with the Southern Baptist Convention here next May. The time of its meeting will be on Thursday before the meeting of the Convention on Friday. Southern Baptists will give the Society a cordial welcome.—*Baptist and Reflector.*

....The great questions for the Baptists of North Carolina now do not lie so much along the lines of increasing their membership, however important that may be, as along the lines of education, pastors reared from their own churches, or thoroughly identified with our interests, pastors and members, men and women, educated in their own schools, better trained churches, and a higher standard of life and work.

....Dr. T. T. Eaton says: "Dr. W. D. Powell has been greatly blessed so far in the work of raising this special fund" (Permanent Centennial fund). From what we have seen in the *Baptist Courier*, and from what we know of Dr. Powell's visit and talk at our Convention, we are reminded of what Dr. John A. Broadus says of the rule by which to properly estimate the good a man does: "So much good minus so much evil equal so much." Where is the $2,000 which Doctor Powell said that he secured at our Convention after he left the church? Who gave it? When? Where? For what?

....Rev. J. F. Morris, pastor of the Baptist church at Stanly Creek, has been suffering for months with a tumor on his leg. It has been removed three times. Lately the leg has become so diseased that Mr. Morrison was brought down to see Dr. Robert Gibbon, who amputated the leg just below the knee. The patient is at the hospital and was resting comfortably.—*Charlotte Democrat.*

....The *Religious Herald's* yearly "stir up" over some part of our Southern Baptist Convention's work has been begun. Last year it was Dr. Goodwin, and this time it is Drs. Gwin and Ellis. The object of the *Herald* can be easily understood. These "stir ups" by the *Herald* are now looked for by us annually during the three months next preceding the session of the Southern Baptist Convention. The real object in them all has been the same. Don't be troubled, brethren.

....One of our wisest and most successful pastors, in speaking of the new departure of doing Foreign Mission work, said: "What great harm a good man can do when he starts in the wrong direction." We have often with sorrow, too, observed the truthfulness of this remark. It is always true that he who is known to be a good man, and who is associated with a good cause, is capable of doing the most harm when he starts in the wrong direction.

Letter from Rev. R. T. Bryan.

Dear Bro. Bailey:—I have been trying for some time to write you about my moving to Shanghai. I noticed, under the personal items in the RECORDER, the statement that the Foreign Mission Board had stationed me at Shanghai. Our Board does not move missionaries without their consent. The Board wrote asking me to go to Shanghai, and, after prayerful consideration, we agreed to do so. We were satisfied at Chinkiang, and hated to leave; but we felt that a call had come from God to go to Shanghai, and we obeyed.

I am very agreeably surprised in Shanghai as a mission field. While there are a large number of missionaries in Shanghai, the city and country are not well worked, because a large portion of the missionaries are engaged in other things than direct preaching of the gospel.

We found a section at the east gate of the city, between the city and river, containing more inhabitants than all Chinkiang, and not even a small street chapel in it to preach the gospel. The country, too, is densely populated and very poorly worked. Bro. Tatum and I have enlarged the work by laying out two country circuits, and opening a new centre of work in the large section outside the east gate mentioned above.

We have also converted a small room in my back yard into a small chapel for preaching to the country people, who come in to sell cloth at the cloth market adjoining my place. We preach or converse with them every morning before breakfast, one one morning, and the other the next. We hope in this way to get acquainted with the country people all around Shanghai, for they come here from every direction. Father Yates seems to have had a peculiar gift in selecting positions for mission work. I thought the Chinkiang position was the best in China, but I find that the position here is even better, if possible. From 6:30 to 8:30 a. m. every morning there are several hundred country people from every direction right at my back gate. God grant that we may be the central light to this whole section.

There are many "Mandarin" speaking and "Mandarin" understanding people in Shanghai, and I hope to be able to do a special work among them, for which my stay in Chinkiang has specially prepared me. Speaking two dialects instead of one greatly broadens and increases my influence in a cosmopolitan place like Shanghai. This fact influenced me considerably in making the move to Shanghai. Then there is a special work here to be done in connection with Brother Tatum in developing and influencing the native christians in our church. I left a great field, but have come to a greater. We tried not to be influenced by personal considerations. We feel it a great privilege to be permitted to live where Father and Mother Yates lived so long, and to take part in the work which they began and carried on so wisely for many years; to follow Brother and Sister Herring, who also worked wisely and faithfully; and to be associated with our noble and generous, consecrated and faithful Brother and Sister Tatum.

Surely the lines have fallen to us in pleasant places. Brother and Sister Tatum and Mrs. Bryan and I can find no language to express our appreciation of the great privilege we enjoy in being associated with Mother Yates. We have great confidence in her wisdom and judgment, and feel safe in going ahead when we have gained her approval. I would like to tell how she helps us in our work, but she will not allow me, but God knows. She leaves us with her children, Mr. and Mrs. Seaman, to-morrow for the home-land. O, how we shall miss her help and encouragement while she is away, not to speak of her motherly visits every few days. We pray God to bring her safely back again, and spare her many more years to the work and to us. We commit her to you! Take good care of her! Let her rest and gain strength for China. Do not keep her too long, for we shall miss our mother.

I am not well yet, but hope soon to be my old self again. I have gained back more than half of my lost flesh. We all are in very good health. Robert Thomas Bryan, Jr., is growing very fast. He is not yet three months old, weighs sixteen pounds, and is quite an accomplished crower and laugher.

I am preaching regularly in the Shanghai dialect, sowing the seeds, and waiting and trusting God for the harvest. It is coming soon. Yours sincerely,

R. T. BRYAN.

Shanghai, China, Jan. 6, 1893.

Another Jonah.

Dear Bro. Bailey:—The article of Bro. J. E. White in the RECORDER of February 1st entitled, "The Missionary Call," to my mind contains some very serious errors on the call to the ministry. He says: "That discussion can but be productive of good. It certainly will not have the effect of binding any closer the hood of traditional superstition, the venerable and hoary relic of priestcraft, which has been thrown around this matter of a call to the ministry." It seems to me that Bro. White has taken such a fright at "priestcraft" and "Romanism" that he has flown the track altogether.

He says: "And the sooner we rid ourselves of the other and companion error of a personal and miraculous interposition of God in the calling of men into the ministry." Is it an "error" to believe in "a personal and miraculous interposition of God in the calling of men into the ministry?" If so, then, I must confess that I am in the dark. What does it mean when it says, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, here am I?" Ex. 3: 4. "And the Lord came, and stood, and called as at other times, Samuel, Samuel?" 1 Sam. 3: 10; Jonah 3: 1, 2? Paul speaks of "the ministry, which I have received of the Lord Jesus." Acts 20: 24. I do not mean to say that God calls men now by an audible voice, or by angels, or any wonderful vision, but by the "still small voice" of his Spirit. Is it not a "miraculous interposition of God" that causes men to live a life of self denial, and often a life of poverty for the sake of the gospel? The Education Board at Wake Forest requires young men to give evidence of their personal call to the ministry. Why should they do this, if "every truly regenerated man" is called to preach the gospel? In addition to that they have them to relate their christian experience. It has been a time-honored custom of our fathers to require a candidate for the ministry to give his christian experience, his reasons for believing that God has called him into the gospel ministry before ordaining him. Shall we eliminate the "call" in our examinations of candidates for the ministry? Bro. White's proof text, Luke 9: 57–62, has reference to one of Christ's disciples—one of his called preachers. See Matt. 8: 21; 28: 16-19.

"Our entrance into what is called the active ministry is simply the process of sanctification developed up to a certain point in us at which we feel conscience bound to give all our efforts to the one work of saving men." Is it a mere matter of "sanctification developed up to" a certain "point" that leads men into "the active ministry?" Isn't it also true that some of our very best sanctified people have never had any impressions to enter "the active ministry?" Bro. White also says: "When we hear a man say that God took him up against his will and perforce put him into the ministry, we cannot think that he has taken much pains to canvass and examine the steps which led him into the ministry, and that he is dealing more or less in hypocrisy." How does the above accord with, the account given in Ex. 4: 10; Jonah 1: 1–4; 2: 1–3; with Paul who said: "Woe is unto me, if I preach not the gospel!" 1 Cor. 9: 16. The writer of this article felt his incapacity to preach the gospel as Moses did, he resisted like Jonah, and felt the woe like Paul.

Every christian ought to work for his Master in some way, "Every man to his work." But I do not believe that we ought to confound the work of the ministry with that of the layman. We know their work is different. That accounts for so many isms in this world. God calls only such men into the ministry as he can trust to preach his Word. Let all others keep out of the ministry. God makes no mistakes. Men who preach everything but the gospel, can we believe that God has called them? I have not written this article in the spirit of controversy, but for the interest that I feel in the cause of Christ.

J. R. PACE.

Whitakers, February 8, 1893.

Warrenton.

We are looking forward to a series of meetings at an early day. There is some interest among the unconverted in the congregation, and the church is in good health spiritually.

We are aiming to enlarge the work in this section. Two or three mission stations will be supplied with preaching by some of the brethren. If the plan that I have arranged to send a number of the brethren through the county preaching, the outlook is good for establishing one or two new churches in the near future. We have during the past year lost some of our best members. We keenly feel the loss we have sustained; but we mean to close up our ranks, enlarge our work, and in the name of our God "go forward."

The removal of Bro. Walter A. Montgomery (not Wm. A. as you put in your issue of the 11th) to Raleigh is a great loss to us, but a great gain to Raleigh, to the Raleigh Bar, and to the First Baptist church. He knows how to help his pastor, and is always ready to take part in every good word and work.

Our plans for enlargement include the enlargement of the list of RECORDER subscribers here. An agent will be appointed to night to look after the interests of the RECORDER and report monthly. He ought to do good work for you, for the paper continues to improve.

T. J. TAYLOR.

Feb. 9, 1893.

Messrs. W. C. & A. B. Stronach, wholesale and retail grocers, bakers and candy manufacturers of Raleigh, have a new advertisement in this paper. Suppose you look it up. They are making some special inducements in fine North Carolina cut and roe herrings by the barrel or kit. Everything in the grocery line can be found at their store. They make a specialty of handling fine canned goods.

From Louisville, Ky.

Dear Recorder:—I have thought all winter that I would write a few lines for insertion in your columns, but have been so enveloped in my work in the Seminary that I have put it off and the months have passed away, and I have scarcely realized how. But now as the much dreaded interviews which the unfortunate professors are accustomed to hold with the students, just at this period of the session, are a thing of the past, I will venture to pen a few lines for the ever welcome visitor.

The intermediate examinations are just over, and the brethren who have been so fortunate as to pass the ordeal successfully, are now carrying a more cheerful face and singing "When I can read my title clear to"—well, we will tell you more about it when we have passed the next one in May.

I am very much pleased with the Seminary. I had very little conception of the work or its value until I came here. It will more than pay any young man who is called of God to preach, to spend one or two years, at least, here in preparation before he enters fully into his work.

Last Wednesday was missionary day at the Seminary, which was a very delightful day for the brethren. The subject was "Dr. Yates," which was an interesting subject especially to us "Tar Heels." It was rendered more interesting because of the well prepared essay which was read by Bro. W. R. Cullom.

These meetings fill the brethren with the missionary spirit, which will make them more useful to the churches as pastors.

The winter has been very severe in this section, but the cold has moderated very much, and we are having some days that resemble spring very much.

The different Baptist churches of the city are making united efforts to carry on more thorough missionary work in the destitute sections of the city, which is very much needed.

May God bless the RECORDER.

D. P. BRIDGES

Louisville, Ky., Feb. 6, 1893.

From Rev. A. J. Taylor.

Dear Editor:—I would be glad if I could get every member of my churches to take the RECORDER. I would have better churches and more and better workers, for if our people knew more about our Lord's cause, and how much it needed their aid, that love which prompted our Saviour to come to this world to save us from that awful doom that awaited us, would prompt his people to send the gospel to those who never heard of a Saviour that would save them. Will we not rejoice when we get to heaven, as we see those who come from China, India, Africa, and the islands of the sea? Then let us do all that we can to send the gospel to them.

God bless the RECORDER and may its influence be felt more and more in the great work of sending the gospel to those that have it not.

Owing to the bad weather, we have not done much work in our field during the past month. We hope to get to our work soon.

Your brother in Christ,

A. J. TAYLOR.

Cedar Grove, Feb. 9, 1893.

Minister Ordained.

A presbytery met at Lattimore church in Cleveland county on Friday before the first Sunday in February, 1893, for the purpose of ordaining Bro. B. M. Bridges to the full work of the ministry.

The following churches were represented by elders and deacons: Sandy Run, Boiling Springs, Beaver Dam, and Double Springs. Ordained ministers present: Revs. G. W. Rollins, A. C. Irvin, A. P. Hollifield, Z. D. Harrell, T. J. Moss and W. J. Jones.

The introductory sermon was preached by Rev. G. W. Rollins. 2 Tim. 2: 24, 25, 26.

The body proceeded to organize by electing Rev. A. C. Irvin, Moderator, and J. H. Jones, Secretary.

The church introduced Bro. B. M. Bridges to the presbytery, which requested him to relate his christian experience and his impressions or call to the work of preaching the gospel.

On motion, the Moderator proceeded to the examination of Bro. Bridges, as to his qualifications, followed by Rev. G. W. Rollins and Rev. A. P. Hollifield, asking some leading questions which were answered satisfactorily to the presbytery; then, on motion, the presbytery proceeded with the ordination by prayer and imposition of hands; Rev. Z. D. Harrell leading in the ordination prayer, Rev. A. P. Hollifield delivering the charge, and Rev. T. J. Moss presenting the Bible.

Thus closed a pleasant meeting.

A. C. IRVIN, *Mod.*
J. H. JONES, *Sec.*

Lattimore, Feb. 3, 1893.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

In striking contrast to the numerous fanciful Calendars which flood the mails at this season of the year, is the one that is issued by N. W. Ayer & Son, the Keeping Everlastingly At It, Newspaper Advertising Agents of Philadelphia, and which has been for years a very great favorite.

It is large enough to be easily read across a room and handsome enough to hang on the wall for a year without becoming an eyesore.

It is so packed as to reach its destination in perfect condition, and it is sent to any address, post paid on receipt of 25 cents.

Rev. Wm. P. Gray.

On Sunday, Nov. 27th, 1892, this servant of God died at Johns Hopkins Hospital, Baltimore, Md., in his forty-fourth year. He united with Fountain Creek Baptist church, 1873, and was by that church licensed to preach the gospel. He attended Richmond College several sessions, and was then ordained to the full work of the ministry. He accepted the pastoral care of several churches in the county of Brunswick, which he served many years, often riding thirty or forty miles in cold freezing weather to meet his people and fill an appointment. He also served as pastor of Fountain Creek, Zion and Mt. Vernon churches in Greenville county, Va., until forced by ill-health to stop preaching.

His physician advised him to go to Johns Hopkins Hospital, Baltimore, for surgical treatment, which he did, and for two months all that medical and surgical skill could do was done, but to no avail.

Although a great sufferer, he always exhibited a gentle and uncomplaining spirit. His physicians and nurses said just before he did, he had been one of the best disposed patients they had ever had, and they have several hundreds every day.

I visited him every day during his last month, and three days before he died he seemed to have premonition of his departure, and asked me to read to him of heaven, which I did; then he said turn to the fifth chapter of Romans and read the first verse. When I had complied with this request, he said, "I want you to preach my funeral from those words, 'Therefore being justified by faith we have peace with God through our Lord Jesus Christ.'" This I tried to do at our dear old church, Fountain Creek, Va., to the largest crowd of mourning friends I ever saw at a country funeral. He was an honored member of the Masonic fraternity, and they took charge of his remains and quietly laid them to rest with all the ceremonies of that fraternity in the family graveyard at his home.

Bro. Gray, like the Master, and everybody else who tries to do what is right, had a few enemies, and a multitude of friends. Not only in his own and other churches, but he had many warm friends who did not belong to any church.

While pastor of Buffalo church near Buffalo Springs, Va., he became a special favorite of Col. Goode, the proprietor of that celebrated watering place, who gave him and family an annual ticket to spend one month at his hotel. When Bro. Gray could not visit the Springs, he would send him the water free of charge to his home.

Sister Gray and her children will most keenly feel the stroke, yet they should remember that their loss is their loved one's eternal gain, and by living aright their separation will not be forever.

R. B. COLLIER.

Action of North Carolina Seminary Students.

At a meeting of the North Carolina students at the Southern Baptist Theological Seminary on Feb. 3, 1893, the following was unanimously adopted:

We note with pleasure the plan for the endowment of a Wm. Royall Chair of the Bible and Moral Philosophy, proposed by Dr. Taylor in the BIBLICAL RECORDER of February 1st.

We heartily endorse the plan and pledge to Dr. Taylor and the proposed committee our earnest co operation.

B. W. SPILMAN,
For the N. C. Students.

Cooper's Tobacco Warehouse,

HENDERSON, N. C.

Have you heard the latest from this mammoth concern? The twentieth year of a most successful business is just now closing. D. Y. Cooper, the proprietor, realising the liberal and generous patronage he has received, proposes for the next two months to hold a sort of informal reception, and show some substantial appreciation for the long and continuous manifestations of confidence and friendship which he has received from his patrons during this long period of business relations.

READ WHAT HE SAYS:

1. To the person selling the greatest number of pounds of tobacco at Cooper's Warehouse, and to the one who receives the largest net sales, from January 1st, 1893, to February 25th, 1893, will be presented with a round-trip ticket, including $4.00 for board, to the presidential inauguration at Washington City March 4th, 1893. Also to the one selling ten pounds of finest bright wrappers, and also to the one offering twenty-five pounds finest cutters, will receive a round-trip ticket to Washington City. These tickets will be sent to the winners on or before the first day of March, 1893. A correct record will be kept, and everybody is invited to compete.

Besides offering these extra inducements, the public is assured that they will always receive the highest prices for all grades of tobacco.

It is stated that Baron Rothschild has recently purchased thousands of acres east of the Jordan, in Palestine, near the Damascus Railroad, and in the spring will send out a thousand Jewish families to occupy it. Baron Hirsch has bought largely on the plain of Esdraelon, and has bound himself to sell to none but Jews. The Jews, who are being banished from Russia, and who have the gates of most other countries, including, probably, America, closed against them, will, many of them, take advantage of these opportunities and go to Palestine.—*Baptist and Reflector.*

IF YOUR BACK ...
... you are all worn out, really good for ...
... it will make you, cleanse your blood, ...
... a good appetite.

A Visitor from Mars.

BY R. H. LEWIS.

A meteoric stone had fallen in a field near my home. I was searching for it. A bright, shining object caught my eye. On a near approach I saw what appeared to be a fragment of stone, having five sharp pointed angles, in the form of what children call a "star." As I came still closer and was reaching forth my hand to pick up this wonderful aerolite, it rapidly increased in size until it stood upon two of its points as tall as myself. Its brightness dimmed gradually, as it grew, until it had the color of new silver.

I was rooted to the spot in amazement and terror. Hardly conscious of my act, I thrust out one hand and touched the long point nearest me. Instantly the five-pointed star became a man. His face was bright with intelligence—his eye piercing, and his whole form cast into a noble mould. He spoke at once:

"I am glad that you had the courage to touch me. Personal contact with humanity renders me human for a season. I am an inhabitant of another world—one which appears as a red star to you dwellers on the earth. We accomplish the object for which we were created; but our forms are as you saw me before you touched me. But, as I said, when we come in contact with any other persons of God's creation, on whatever world we may alight, we assume their form and are as one of them. Come, and let us go and examine this world of yours. I am curious to know about it. You need not have any fear of me."

Somehow I found that I had no fear and went with my friend from Mars readily. We walked to the nearest town. We turned into the main street and passed slowly along.

"What does that portly man do, standing in the door yonder"? he said, pointing to a grocer.

"That man sells groceries," I replied.

"For what?" said he.

"For money," I answered.

"What does he want with money?" he said.

"To support his family, send his children to school, pay taxes and contribute to the expenses necessary to keep up his lodge and his church," I said.

"What is a lodge?" queried my friend. He was "getting close" to me now, and I was compelled to think before answering.

"A lodge," said I, is a combination of men, an aggregation, a society formed for mutual protection and benefit."

"Protection from what?" he said.

"Well, from—from—from—see here, my friend, you are getting too inquisitive," I burst out.

"Excuse me," said my Martial friend, "but I thought a church was a combination, an aggregation, a society for mutual protection and benefit. Then of what use is a lodge?"

"Well, but—," I began; but he interrupted me:

"What does he want to educate his children for?"

My answer was ready: "That they may be able to take care of themselves—to make money."

"What do they want with money?" said he.

Promptly I answered: "To support their families, send their children to school, pay taxes and contribute to the expenses necessary to keep up their lodges and their churches."

"That is queer," said he, "they are going just as their fathers went. What else do they do?"

"Isn't that enough?" I quickly responded.

"I suppose it is," said he, "if that is the main object of your life here. But I thought there was another life to come. I thought this life on your planet was a probationary existence—and that the life to come was dependent on the life here. I thought that the object of being a church member was to imitate, as well as man can, the deeds of the one who instituted the church—to spend your life here in doing good to all, not to yourselves and immediate families only."

"But, my friend," I said, "you must remember our holy Book says: 'But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.'"

"True," said he, "and your holy Book says, Isaiah 58: 7—'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.' And again, in Galatians 6: 10, 'As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.' If you notice closely, you will see that self is just last every time."

He was shoving me too close. So I changed the subject. I showed him a fine portly man who was just then crossing the street, and said: "There goes one of our great men. He has done a great deal for our town."

"What has he done?" said the man from Mars.

"Why, he has built a large factory here. He employs three hundred hands. They draw wages every Saturday night and spend the money with our merchants. He causes much money to be put in circulation," I said.

"And divides his profits among his workmen and keeps little for himself—pays much for missions, helps the poor, endows schools, and so forth, I suppose," said he.

"No," I replied, "he keeps all his profits; but he has built a fine house and laid out beautiful grounds. His residence adds much to the beauty of our town."

My friend turned upon me with a very [illegible] countenance and said: "I see that [illegible] I have long wished to visit [illegible] and see what sort of beings inhabited which our Lord and Saviour came. I am grievously disappointed in all you have to show me." [illegible] explain to him that there were a few who really were good men and women, who lived for others and not for themselves, my celestial visitor, in my presence, became again a five-pointed star, then a glowing spark, and soared away to his home on high.

The Institute Senior Class.

The Senior Class of Chowan Baptist Female Institute organized Wednesday, January 18th, with the following officers:

President—Lee Oliver.
Vice President—Annie Bruce Brewer.
Secretary—Lizzie Mitchell.
Treasurer—Sallie Salsbury.
Historian—Kate Newsome.
Prophet—Jennie Joyner.
Poet—Rosa Speight.

The following selections were made: Class Flower, white rose; Class Color, old rose; Class Motto, Unitas; Class Poet, Tennyson; Distinctive Class Badge, University Cap.

Class Day will be observed during Commencement week, and Arbor Day at the proper time.

In the meantime, entertainments will be patriotic in character. H.

Murfreesboro, N. C., Feb. 4, 1893.

Ready to Help.

Year after year large grants are made by the American Baptist Publication Society to the South. New towns and cities are springing up along the new lines of railway that are penetrating the South through and through. It requires active men, with suppliss of good literature, to go into the midst of these new places to supply them. The Society is friendly to every movement looking to this end, and will gladly aid it to the extent of its ability. Every dollar contributed to the Society by Southern christians, churches or Sunday-schools returns and brings more with it.

Danger Signals.

On the top of a hill in England there is now a notice-board with the inscription, "This hill is dangerous to cyclists." Before that notice was put up, a stranger had ridden down the hill. Before he had proceeded many yards his machine became unmanageable, and he was thrown with a sickening thud upon the pavement, and killed upon the spot. After that they put up the notice.

If every place where a young man's life has been ruined were to be labelled, then every saloon in the United States would have to be labelled, "This place is dangerous to young men." Every racing course, every theatre, variety show and dime museum, and every dancing saloon, would have to be labelled, "This place is dangerous to young men."—*Zion's Herald*

Poor Richard's Maxims.

The sleeping fox catches no poultry.

He that riseth late must trot all day, and shall scarce overtake his business at night.

If you would have a faithful servant, and one that you like, serve yourself.

'Tis easier to build two chimneys than to keep one in fuel.

Rather go to bed supperless than rise in debt.

A fat kitchen makes a lean will.

Leisure is time for doing something useful.

What maintains one vice would bring up two children.

Fools make feasts and wise men eat them.

A Ruddy Glow

on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong, and health is letting down.

Scott's Emulsion

taken immediately arrests waste, regardless of the cause. Consumption must yield to treatment that stops waste and builds flesh anew.

Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

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SURELY CURED.

To THE EDITOR.—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

DOUBLE Breech-Loader $7.50. RIFLES $2.00 WATCHES **GUNS** BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to THE POWELL & CLEMENT CO. 124 Main St., Cincinnati, O.

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Steel Alloy Church and School Bells. Send for Catalogue. E. S. BELL & CO., Hillsboro, O.

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No gardener or fruit grower can afford to be without our new SEED AND PLANT BOOK. IT IS A WONDER. A few of its special features, 700 Illustrations; $2,750 in Cash Prizes; beautiful colored Plates; everything good, old or new. It is mailed free to all enclosing 6c. in stamps for return postage (*less than one-third its cost*) Write to-day, mention this paper and address WM. HENRY MAULE, 1711 Filbert St., Philadelphia.

—THE—

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

ESTABLISHED IN 1835.

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To ministers and ministerial students, the paper is sent for half price.

The Recorder

—IS AN—

Excellent Advertising Medium.

Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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To Your Family,

And to Your Church

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The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

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RALEIGH, N. C.

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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
WM. F. FOX, Manager.

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TAKE NO OTHER.
REMEMBER THE GENUINE
JACKSON
CORSET WAISTS
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They are the most popular articles of the kind now on the market. You should have one of them.

BE SURE and GET the RIGHT THING
If your dealer hasn't them write to us.
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Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.
And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 29, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington	8 00 p m	2 30 a m	4 00 p m
Leave Magnolia...	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro.....	10 39 p m	12 20 a m	6 59 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.20 a m, arrives Parmele 8.50 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.35 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	...
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 32 p m
Ar Greensboro	10 10 a m	11 20 p m
A Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	*8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.35 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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SOL HASS, Traffic Manager, Washington, D C.
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This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, escallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,

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Morehead City, N. C.

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A select school for young ladies and girls. 34th year. 21 officers and teachers. Send for catalogue.
JAS. DINWIDDIE, M. A. (Univ. Va.), Principal.

Please mention this paper.

Our Duty to the Roman Catholic Countries of America.

To the thoughtful, sincere christian, it seems a deplorable fact of history that upon the discovery and settlement of America such a large proportion of its territory should have fallen into the hands of Roman Catholic power and influence. Mexico, Central America, Cuba, and the greater part of the whole South American continent, are still held under the rule of Roman Catholic priests, while the United States secures to all her citizens the highest religious freedom. From this fact it is not difficult to discover the cause why our country takes the lead among American republics. From the very beginning of their existence the Roman Catholic church has held unlimited and undisputed sway over these Southern countries,—ample time and opportunity, to be sure, for her to accomplish the best or the worst results of which she is capable. The result is that the moral and religious condition of these countries clearly proves before all the world that the sure and final fruits of Roman Catholicism are ignorance, wickedness, idolatry and superstition. The general ignorance of the people of these countries is clearly shown by the fact that, upon an average, only one out of every twelve of the population can read and write. "The Romish church has industriously fostered among the people that ignorance which is so conducive to her continuance in power. This ignorance makes the people easy victims of every form of superstition and error. Reading nothing and so knowing nothing of what other people are thinking and doing in the world, they lie safely locked in the embrace of errors which are the laughing stock of the whole world."

Ignorant of everything else, they are lamentably ignorant of the Bible, which is the fountain of truth and light, and the handbook for holy living. And even if they were able to read it, the Bible is withheld from them by the priests. Bro. Bagby, our missionary to Brazil, says that the great majority of the people do not even understand what is meant when the Bible is first spoken of. Its doctrines have been utterly lost in the perversions of Romanism, and as in the days of Christ, the commandments of men have been taught for the law of the living God.

The superstitions practiced among some of these people are of the grossest and most revolting character. The following example which illustrates some of them is quoted from "Brazilian Missions," a paper published in the interest of missions in that country: "A *festa* is held here annually called the 'Lavagem do Bomfin.' The church is cleaned but once a year, and as might be expected, becomes very dusty and filthy. When the season for the *festa* arrives, the devotees assemble and pitch tents around the church, which as usual in this country, is surrounded by a large open space for fireworks, processions, etc. Quantities of water are thrown on the floor and the accumulated mud and dust are stirred up until it becomes a filthy pool. For a whole day the halt, the blind, the withered, a multitude of impotent folk, lie down and roll in the dirty water, drinking it in, as it is supposed to possess miraculous virtue. At the close of the day the floor is washed and left to accumulate material for another year, while the people who have come from afar to celebrate the *festa* deliver themselves up for the two following days to gambling, bacchanalian revelry, and the unspeakable abominations which distinguished many of the pagan festivals of antiquity."

And as might be expected, where such superstition and debauchery as this is practiced, it is not to be wondered at that idolatry is found to be prevalent. The cross is worshipped, but the Christ is ignored; the image of a dove calls forth the admiration and reverence of the people, but of the quickening power of the Holy Spirit they are utterly ignorant. Even images of God the Father are in some places to be found. These people are as truly idolaters as the Chinaman or the Indian who bow down to their images of wood and stone.

"Moral degradation reigns supreme and infects the highest and most sacred of the relations of life. Immorality begins with the priests, hence the dreadful immorality of the people." The priests who hold a monopoly of celebrating marriage, are so extremely exorbitant in their charges as to compel the poor to live together unmarried, and so have brought marriage into disrepute, they themselves often living in open concubinage.

Such is the condition of these people who are held under the power of the Roman Catholic church. If the Chinese and Africans need the gospel, so do these people, for their moral condition is just as bad. That they need the gospel *now* may be clearly seen from the following reasons:—

1. From what has been said above, it is readily concluded that they are without hope. The shams and foibles of Romanism can never save them. They have no conception of the meaning of faith in the Lord Jesus Christ, nor do not even profess to believe that a renewal of the heart is necessary to salvation. Nothing but the pure gospel can accomplish for these deluded people what Romanism has totally failed to do.

2. Being deluded and oppressed by priestcraft, with no visible good results, these people have become tired and vexed, and the growing sentiment among the thinking classes is that if this is religion they will have no religion at all, and as a result they are rapidly drifting into infidelity. Now is the time for the missionary to enter and give to them the true word of life.

3. The combined population of these countries is about 60,000,000, which is being increased yearly by the great inflowing tide of immigration. The great swarms of European immigrants, which have for so many years been pouring into our country, are slowly but surely beginning to turn towards these inviting tropical regions where a more cordial welcome is extended. These coming immigrants will naturally be influenced by, and eventually imbibe, the social and religious principles of the native citizens. Oh, what a long step it will be for the coming of Christ's kingdom if there can be firmly and securely planted in those countries a strong force of true christians who will welcome and lead to Christ these teaming thousands who are yearly coming to their shores!

4. The results of missionary work in these countries show that consecrated effort is not in vain. The people as a rule gladly hear and believe the gospel wherever it is preached. The glorious and almost miraculous achievements and success of Bagby and his colleagues in Brazil, of Powell and his fellow-workers in Mexico, and of Diaz in Cuba, all testify to this fact.

5. America is the home of liberty, and religious freedom is the very essence of all true liberty. Other forms of religion are now tolerated and even protected in well nigh all these countries. They have thrown open their doors, and have literally bid us enter. All of them have a republican form of government, and are destined to become more and more active and prominent in social, national and commercial intercourse with the other powers of the world. If this be the case, shall we not carry to them the very best of all our exports—the pure, untainted gospel?

Upon whom does the duty of giving these people the gospel devolve? We answer, upon the christian people of the United States, and especially upon the Baptists of the Southern States. Oh, what a power in the hands of God are the Southern Baptists to be in bringing the world to Christ!

1. They are our closest neighbors. We have with them similar kinds of government, institution, etc.; our ideas of liberty, law, justice and right, are very much alike. They all seem to take the United States as a model or ideal. They, like we, are a liberty-loving people, and Baptist churches and free republican government go hand in hand.

2. Their language is very much like ours, and hence the missionary experiences but little difficulty in acquiring a ready and fluent use of it, unlike the Chinese language, which being so unlike the English, is attended with such difficulty in its acquirement.

3. This duty *naturally* devolves upon us. European christians will not likely take much part in this work. Geographically we are situated nearer to them than any other christian nation, and hence the duty comes to us first.

4. Especially does this duty rest upon the Southern Baptists because from a sanitary view their missionaries will undergo but a slight change of temperature and climate, and hence will not run the risk that might be a hindrance to those accustomed to a more northern clime.

Let us, while doing our full duty to all other mission fields, not forget to give a liberal share of our prayers, contributions and missionaries to those people nearer home.

SAMUEL J. PORTER.

Wake Forest, N. C.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Keep Busy.

The secret of success in life is to keep busy, to be persevering, patient, and untiring in the pursuit or calling you are following. The busy ones may now and then make mistakes, but it is better to risk these than to be idle and inactive. Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labor is a blessing. An old philosopher says: "The fire-fly only shines when on the wing; so it is with the mind; when once we rest, we darken."—*British Printer.*

One Sin Leads to Another.

Do you know how the suspension bridge below Niagara Falls was built? The span is some 750 feet, and the height of the bridge 238 feet. How were the cables stretched from pier to pier? I will tell you. A boy's kite was sent up on one side of the river, and carried by the wind across to the other. To the string of the kite was attached a cord, and to the cord a rope. Thus a communication was established. So a single sin, even a small sin, may draw after it the most weighty consequences. Beware of the first sin, the first oath, the first glass, or petty dishonesty.—*Kind Words.*

Good Temper.

Good temper is like a sunny day, shedding brightness on everything. It is temper which creates the bliss of home, or disturbs its comforts. It is not in the collision of intellect that domestic peace likes to nestle; her home is in the forbearing nature, in the yielding spirit, in the calm pleasures of a mild disposition anxious to give and receive happiness. Goethe says, "He is the happiest, be he king or peasant, who finds peace in his home." But peace cannot be found till sought for, and when once obtained requires cultivation, and the most effectual culture is good temper. It is a fortune in itself, and has the same effect in the domestic circle as the sunshine has on all outside. For as the warm sunshine and the gentle breeze melt the glacier, so the voice of kindness will touch the heart which could not be subdued by severity. Good temper in the morning will lighten the cares of the day, and make all household affairs progress smoothly. Good temper at night will be fraught with sweetest memories free from regrets if death claims a dear one in the darkness.—*Christian at Work.*

You can never tell what a slight cold may lead to: it is best, therefore, to give yourself the benefit of the doubt, and cure it as soon as possible with Ayer's Cherry Pectoral. A day's delay, sometimes an hour's delay, may result in serious consequences.

Just as you now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

Obey cheerfully those in authority.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Benefits of Giving to Missions.

As we give to the Lord we get from the Lord. Giving seems to open a channel by which God's blessings flow in upon us. As we give, it is given unto us.

I do not say we will get of the same kind, although that may be. Glance back over the history of our own (Baptist) denomination for the past few decades, and we see as we have given men to missions, God has increased our numbers more abundantly; as we have given of our means God seems to have prospered us; while those who have not given money nor men are gradually becoming less and less both in numbers and in influence. "There is that scattereth and yet increaseth."

I do not say, therefore, that missions is a "boom-town" where you can buy a corner lot for a mere "song," and afterward sell it for one thousand dollars. I do not say invest a prayer and a penny and the Lord will give you a pound. I do not say it is more blessed to give than to receive because for every dime you give you'll get a dollar, although from a merely commercial point of view missions pay. The mission to the Sandwich Islands is said to have cost $5,000,000 while the trade with this country amounted to $16,000,000 in six years, so that the interest for two years amounted to more than the whole principal.

But the greater blessing consists in the *larger man*, for in giving he has dethroned selfishness and made his heart a more fit dwelling-place for the Holy Spirit. A man riding along the street dropped a quarter into the outstretched hand of a beggar woman, but as he rode away he began to repent his good deed, saying, "How do I know that the woman is worthy? She may take that money and spend it on drink;" and he rode back and asked the woman to return the money. The astonished woman did so, and was more astonished to receive a five-dollar bill. As the man rode away a second time, he was heard to murmur: "There, self, I guess you wish you had kept quiet." I know of no better way to down the selfish man in all of us than hearty, systematic, and prayerful giving to missions.

And, again, the greater blessing consists in the *enlarged* power of the giver for doing good at home; for the farther he causes his light to shine, the brighter it is bound to shine at home. Therefore, if you want a revival at home, give to those away from home; if you want sinners saved about you, give to those you have never seen; and as God's blessings come down to accompany the money you have given, it will lift you up nearer him and sweep those who are near you into his kingdom. For, say what you please, it is not self-interest that moves the people for good, but self sacrifice. When the unconverted man sees you clinging with death grip to the money the Master has entrusted to you, he mocks at your religion; but when he sees you as a faithful steward give of your means, then he bows before the power of your religion. If I were asked the greatest hindrance to the spread of the gospel at home, I believe I would say, Not enough given to spread the gospel abroad.—*Extract from Rev. Paul V. Bomar, in Missionary Review.*

Dangerous Prayers.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly!" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered.

"I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

Says the *Missionary Review:* A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear the most?" he said: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

BABY'S BLOOD AND SKIN

Cleansed and purified of every humor, eruption, and disease by the celebrated

CUTICURA REMEDIES

These great skin cures, blood purifiers, and humor remedies afford immediate relief in the most torturing of Itching and Burning Eczemas and other itching, scaly, crusted, and blotchy skin and scalp diseases, permit rest and sleep, and point to a permanent and economical (because most speedy) cure when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful, unfailing, and incomparable efficacy. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston. "All About the Skin, Scalp, and Hair," mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

HOW MY SIDE ACHES! Aching Sides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:20 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:00 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

Free TO MAGISTRATES AND COUNTY OFFICERS

Upon the receipt of name and postoffice, we will mail to any Magistrate or County Officer in North Carolina a copy of Revised Fee Bill and List of Blanks to be used.

EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

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EDWARDS & BROUGHTON, Pub'rs.
RALEIGH, N. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.30 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	11.00 noon		
Lv Rural Hall	1.23 p m		
Ar N & W Jun			
Walnut Cove	1.52 p m		
Lv N & W Jun			
Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 55 p m
Ar Ramseur			6 35 p m
Lv Madison			1 15 p m
Lv Stokesdale			1 10 p m
Ar Greensboro			3 30 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

IRON FENCE
STEEL STYLES FOR CEMETERY LOTS
CATALOGUE FREE
J. W. RICE, ATLANTA, GA.

OPIUM

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

WHETHER Leather lasts ten minutes or ten years depends on what happens to it. Vacuum Leather Oil is the care-taker; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

Raleigh Affairs.

Mr. C. A. Tuck of Person county lost $500 on Fayetteville street last week, which was found by Sidney Simmons, a colored man. He spent twenty dollars of the money, and $480 was secured for Mr. Tuck.

Messrs. Latta & Myatts' large three story frame warehouse on Blount Street, this city, was destroyed by fire last Thursday, together with a small frame stable. The building contained 210 bales of cotton, some tobacco, and a car load mowing machines. Three or four adjoining buildings were slightly damaged. The loss on cotton, buildings, &c., is estimeted at about $12,500 mostly covered by insurance.

State News.

Mr. W. F. Wasson, ex sheriff of Iredell county, died recently aged eighty years.

It is stated that Rutherfordton is to have a $200,000 cotton, wool and linen factory.

Dr. William Cameron died at Hillsboro, February 7th. He was in his seventy ninth year.

The colored Baptist church in Beaufort was destroyed by fire last Wednesday night. Loss about $1,000.

John Hambright, colored, the murderer of Jenks Macobson, is to be hanged in Shelby next Friday.

The Mt. Airy Granite Company recently received an order from Philadelphia for $60,000 worth of granite.

The Franklinton Weekly is the name of a neat little paper just started at Franklinton, N. C. Mr. R. C. Gulley is editor.

Wilson Sawyer, aged eighteen, of Perquimans county, was accidentally drowned in the harbor at Beaufort last Friday.

Mr. John R. Smith a merchant at Lumberton has made an assignment. Assets not stated; liabilities about $10,000.

The contract has been let for a system of water-works in Wilson. According to the *Mirror* the amount to be paid is $51,270.10.

Wayland Rollins, the murderer of Sandy Jones in "Smoky Hollow," a questionable resort in Durham, has been bound over to court.

David Edwards, confined in the Buncombe county jail on charge of manslaughter, recently made his escape by tearing out some brick with a knife and awl.

Loyd Smith, night clerk at the Battery Park Hotel, Asheville, accidentally shot and killed himself, while toying with a pistol Saturday night week.

The *Daily Charlotte Observer* which, under its present management, has become one of the brightest and most readable newspapers published in the South, recently entered a new volume.

Mr. J. Frank Blanton a merchant of Sharon, Cleveland county, while cutting wood last Friday week, was struck by a falling tree and so badly injured that he died on Sunday following.

A. T. Wright who murdered David Smith in Richmond county, last spring, was recently captured in Georgia. Gov. Carr has made requisition on Gov. Northen for Wright and he will be brought back to this State for trial.

Shade Stanley and wife, colored, living near Newbern, locked their three small children up in their house last Wednesday and went off to work. The house caught fire and was destroyed, and the children were burned to death.

A special of the 3d from Forest City, Rutherford county, to the Charlotte *Observer*, says: Ardelia Dean, daughter of Salina Dean, while playing with others around the Forest City Manufacturing Company's shops, was caught on the shafting and whipped to death before the machinery could be stopped. The child was nine years old.

The people of Hungary, Point Lookout, Sugar Loaf, and Jude's Ridge, in this county, are greatly excited by the depredations of a pack of wolves which made their appearance several weeks since. The sheep are disappearing like rats before a ferret, some flocks being almost destroyed. Several attempts have been made to hunt them down and kill [illegible] so far they have outwitted both [illegible] their hounds.—*Hendersonville*

[illegible] CURE FOR CONSUMPTION is a sure cure [illegible] sore throat, croup, consumption, and [illegible] lung troubles.

We hear of quite a number of men who were defeated at the last election contesting for seats. The question arises, are not some of these men contesting purely for the sake of the amount of money which the law allows a man to defray council fees, &c. Of course, if a man has been wronged, he ought to be afforded the means of redress; but when it comes to be a contest simply for the *allowance* which the law makes, the proceeding becomes at once contemptible, and the man who makes himself a party to such a proceeding deserves the contempt of every good man no matter what his party affiliations may be.

The jury in the Siler murder case in Chatham county, have rendered a virdict, "that Adam Siler and his wife Rebecca came to their death at their residence on December 23d, 1892, from pistol wounds inflicted by a negro man calling himself Phillips, *alias* Williams, and whose true name is to the jurors unknown." The Governor offers a reward of $200 for the capture of the negro. Since writing the above we see the statement that the murderer of Mr. Siler and his wife was Doc Ray, the same man who murdered Miss McDonald in Moore county. It will be remembered that Ray was shot and killed on January 5th, near Keyser, while resisting arrest.

A Hearty Amen to What Has Been Said.

Dear Bro. Bailey:—I wish to give a hearty amen to all the good things said about Dr. Royall. After dining with him last Commencement, we talked for a long while. I saw him also in the State Convention in December. Little did I think it my last time to meet him.

There have been few men I have known of whom I have been so fond. He was so fatherly and Christ like. As a teacher, I put him next to Dr. Broadus.

The RECORDER comes weekly as a letter from home and is eagerly read. I am only twelve miles from the North Carolina line and in easy access to Raleigh; so I do not feel that I am far off—am nearer than I was in Greenville.

I will feel more at home when my family get here. Bad weather and a sick child has detained them in Wake county.

I am glad that Bro. Lamberth goes to Greenville. A. D. HUNTER.

Carrsville, Va., Feb. 7, 1893.

Pianos $165.00, Organs $32 00, old and reliable. Circulars free. Buy the best. Address H. W. Alleger, Washington, N. J.

Shall the Work Cease?

The Education Board is doing its work on the cheapest plans possible, and cannot carry on the work long on credit. These thirty-eight young ministers cannot remain here till June, if help be not sent us within the next two months. The money for this work has been pledged by the churches and individuals. If we could get only a part of it now, it would enable us to go on. From Christmas to June the heaviest strain is on the Board of Education. It cannot go through these months without money.

Brethren, do send us some relief.

W. R. GWALTNEY.

Wake Forest, N. C.

If you feel weak and all worn out take BROWN'S IRON BITTERS

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Jackson ch, West Chowan, $2.57; Bertie Union Meeting, 1.84; Jas Smith, on pledge, 5.00; B M Moore, 1.00; D S Inscoe, 1.00; Asa Hamrick, 1.00; Rev G P Hamrick, 1.00; Mrs G P Hamrick, 1.00; J L Pruett, 1.00; Boiling Springs ch, King's Mountain, 1.00; Ballard's Bridge, Chowan, 5.79; Bethel ch, ditto, 2.18; Beulah ch, ditto, 2.00; Centre Hill ch, ditto, 4 00; Gatesville ch, ditto, 12.00; Great Hope ch, ditto, 2.00; Hertford ch, ditto, 5.00; Middle Swamp ch, ditto, 5.50; Mt Sinai ch, ditto, 2.50; Olivet ch, ditto, 3.50; Reynoldson ch, ditto, 5.00; Rockahock ch, ditto, 4.00; Yeopim ch, ditto, 6.52; Collection Yeopim Union, ditto, 8.44. Total, 84.84. Previously reported, 525.91. Total this year, 610.75.

Foreign Missions—W M S, Newbern ch, $26.14; Wm Hinsdale, East Bend, 5.00; Lennon's X Roads ch, Columbus Union, 6.50; Whiteville ch, ditto, 70c; Trading Ford ch, So Yadkin, 3.65; Sunbeams, Scotland Neck ch, 3.50; State Line ch, 2.80; Bertie Union Meeting, 1.83; W M S, Tabernacle ch, Raleigh, 11.55; W M S, First ch, Durham, Mt Zion, 15.00; W M S, Mt Tabor ch, W Chowan, Japan, 6.31; Shelby ch, King's Mountain, 8.11; Centre Hill ch, Chowan, 2.23; Chappell's Hill ch, ditto, 6.00; Olivet ch, ditto, 2.00; Yeopim ch, ditto, 3.80. Total, 105.12. Previously reported, 624.62. Total this year, 729 74.

Home Missions—Wm Hinsdale, East Bend, $5.00; Beulah ch, Chowan, 2.22. Total, 7.22. Previously reported, 254.39. Total this year, 261.61.

Education—Waughtown ch, Pilot Mountain, $3.25; Bertie Union Meeting, 1.83; D L Gore, Wilmington, 25.00; Mt Moriah ch, 2.54; W M S, First ch, Durham, Mt Zion, 5.00; Reynoldson ch, Chowan, 4 04. Total, 40 66. Previously reported, 377.68. Total this year, 418.34.

Orphanage—S S, Carthage ch, $4.30; S S, First ch, Raleigh, Central, 15.00; Bertie Union Meeting, 4.40; W M S, Henderson ch, Flat River, 11.05; Collection Yeopim Union, Chowan, 8.50. Total, 43.25. Previously reported, 187.68. Total this year, 230.93.

Ministerial Relief Fund—Spring Hill ch, Richmond, $5.00; Columbus Co Union, 2.00; Pine Forest ch, W Chowon, 1.00. Total, 8.00. Previously reported, 82.26. Total this year, 90.26.

Students Aid Fund, Louisville—W M S, First ch, Durham, Mt Zion, $5.00.

Corrections: Amt acknowledged in RECORDER, Feb 1st, for State Missions from Sandy Run ch, Tar River Asso, should have been West Chowan Asso.

$20.00 in issue Feb 1st, from North Catawba ch, State Missions, should have been Foreign Missions.

Of the amt acknowledged for Japan, from Sunday-school, Henderson ch, $5 50, should have been credited to the W M S.

These mistakes occurred by the carelessness of the senders of the money. We, however, take pleasure in making these corrections.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Feb 11, 1893.

For Bilious Attacks
heartburn,
sick headache,
and all disorders of
the stomach, liver,
and bowels,
Ayer's Cathartic Pills
are the
safest, surest,
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NOTICE.
Having qualified as executor of Lucretia Davis, deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before Feb. 8, 1894, and all persons indebted to the said estate will please make immediate payment.
GEO. W. DAVIS, Executor.
Feb. 7th, 1893.

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SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
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An Oakville Miracle.

THE REMARKABLE CASE OF MR. JOHN. W. CONDOR.

A HELPLESS CRIPPLE FOR YEARS—TREATED BY THE STAFF OF THE TORONTO GENERAL HOSPITAL AND DISCHARGED AS INCURABLE —THE STORY OF HIS MIRACULOUS RECOVERY AS INVESTIGATED BY AN EMPIRE REPORTER

(Toronto Empire.)

For more than a year past the readers of the *Empire* have been giving the particulars of some of the most remarkable cures of the 19th century, all, or nearly all of them, in cases hitherto held by the most advanced medical scientists to be incurable. The particulars of these cases vouched for by such leading newspapers as *The Hamilton Spectator* and *Times, The Halifax Herald, Toronto Globe*, Le Monde, Montreal; *Detroit News*, Albany, N. Y.; *Journal, Albany Express* and others, whose reputation placed beyond question the statements made.

Recently rumors have been afloat of a remarkable case in the pretty little town of Oakville, of a young man recovering after years of helplessness and agony. The *Empire* determined to subject the case to the most rigid investigation, and accordingly detailed one of our best reporters to make a thorough and impartial investigation into the case. Acting upon these instructions our reporter went to Oakville, and called upon Mr. John W. Condor (who it was so miraculously recovered) and had not long been in conversation with him when he was convinced that the statements made were not only true, but that "the half had not been told." The reporter found Mr. Condor at work in one of the heaviest departments of the Oakville Basket Factory, and was surprised, in the face of what he knew of this case, to be confronted by a strapping young fellow of good physique, ruddy countenance and buoyant bearing. This now rugged young man was he who had spent a great part of his days upon a sick-bed, suffering almost untold agony. When the *Empire* representative announced the purpose of his visit Mr. Condor cheerfully volunteered a statement of his case for the benefit of other sufferers. "I am," said Mr. Condor, "an Englishman by birth, and came to this country with my parents when nine years of age, and at that time was as rugged and healthy as any boy of my age. I am now twenty nine years of age, and it was when about fourteen years old that the first twinges of inflammatory rheumatism came upon me, and during the fifteen years that intervened between that time and my recovery a few months ago, tongue can hardly tell how much I suffered. My trouble was brought on, I think, through too frequent bathing in cold lake water. The joints of my body began to swell, the cords of my legs to tighten, and the muscles of my limbs to contract. I became a helpless cripple, confined to bed, and for three months did not leave my room. The doctor who was called in administered preparations of iodide of potassium and other remedies without any material beneficial effect. After some months of suffering I became strong enough to leave the bed but my limbs were stiffened and I was unfitted for any active vocation. I was then hampered more or less for the following nine years, when I was again forced to take my bed. This attack was in 1886, and was a great deal more severe than the first. My feet, ankles, knees, legs, arms, shoulders, and in fact all parts of my frame were affected. My joints and muscles became badly swollen, and the disease even reached my head. My face swelled to a great size. I was unable to open my mouth, my jaws being fixed together. I, of course, could eat nothing. My teeth were pried apart and liquid food poured down my throat. I lost my voice, and could speak only in husky whispers. Really, I am unable to describe the state I was in during those long and weary months. With my swollen limbs drawn by the tightening cords up to my emaciated body, and my whole frame twisted and contorted into indescribable shapes, I was nothing more than a deformed skeleton. For three long weary months I was confined to bed, after which I was able to get up, but was a complete physical wreck, hobbling around on crutches a helpless cripple. My sufferings were continually intense, and frequently when I would be hobbling about the street I would be seized with a paroxysm of pain and would fall unconscious to the ground. During all this time I had the constant attendance of medical men, but their remedies were unavailing. All they could do was to try to build up my system by the use of tonics. In the fall of 1889 and spring of 1890 I again suffered intensely severe attacks, and at last my medical attendant, as a last resort, ordered me to the Toronto General Hospital. I entered the Hospital on June 20th, 1890, and remained there until September 20th of the same year. But, notwithstanding all the care and attention bestowed upon me while in this institution, no improvement was noticeable in my condition. After using almost every available remedy the hospital doctors—of whom there was about a dozen—came to the conclusion that my case was incurable, and I was sent away, with the understanding that I might remain an outside patient. Accordingly from September 1890 to the end of January 1891, I went to the hospital once a week for examination and treatment. At this stage I became suddenly worse, and once more gained admission to the hospital, where I lay in a miserable suffering condition for two months or more. In the spring of 1891 I returned to Oakville, and made an attempt to do something toward my own support. I was given light work in the basket factory, but had to be conveyed to and from my place of labor in a buggy and carried from the rig to a table in the works on which I sat and performed my work. In August, 1891, I was again stricken down, and remained in an utterly helpless condition until January 1892. At this time Mr. James, a local druggist, strongly urged me to try Dr. Williams' Pink Pills for Pale People. I was prejudiced against proprietary medicines as I had spent nearly all I possessed on numerous highly recommended so-called remedies. I had taken into my system large quantities of different family medicines. I had exhausted the list of liniments, but all in vain, and I was therefore reluctant to take Mr. James' advice. I, however, saw strong testimonials as to the value of Dr. Williams' Pink Pills as a blood builder and nerve tonic, and thinking that if I could only get my blood in better condition my general state of health might be improved, I resolved to give Pink Pills a trial. With the courage born of despair I bought a box, but there was no noticeable improvement, and I thought this was like the other remedies I had used. But urged on by friends I continued taking Pink Pills, and after using seven boxes I was rewarded by noticing a decided change for the better. My appetite returned, my spirits began to rise and I had a little freer use of my muscles and limbs, the old troublesome swellings subsiding. I continued the remedy until I had used twenty-five boxes when I left off. By this time I had taken on considerable flesh, and weighed as much as a hundred and sixty pounds. This was a gain of sixty pounds in a few weeks. My joints assumed their normal size, my muscles became firmer, and in fact I was a new man. By April I was able to go to work in the basket factory, and now I can work ten hours a day with any man. I often stay on duty overtime without feeling any bad effects. I play baseball in the evenings and can run bases with any of the boys. Why I feel like dancing for very joy at the relief from abject misery I suffered so long. Many a time I prayed for death to release me from my sufferings, but now that is all gone and I enjoy health as only he can who suffered agony for years. I have given you a brief outline of my sufferings, but from what I have told you can guess the depth of my gratitude for the great remedy which has restored me to health and strength.

Wishing to substantiate the truth of Mr. Condor's remarkable story the *Empire* representative called upon Mr. F. W. James, the Oakville druggist referred to above. Mr. James fully corroborated the statements of Mr. Condor. When the latter had first taken Dr. Williams' Pink Pills he was a mere skeleton—a wreck of humanity. The people of the town had long given him up for as good as dead, and would hardly believe the man's recovery until they saw him themselves. The fame of this cure is now spread throughout the section and the result is an enormous sale of Pink Pills. "I sell a dozen-and-a-half boxes of Pink Pills every day," said Mr. James, "and this is remarkable in a town the size of Oakville. And better still they give perfect satisfaction. Mr. James recalled numerous instances of remarkable cures after other remedies had failed. Mr. John Robertson, who lives midway between Oakville and Milton, who had been troubled with asthma and bronchitis for about fifteen years, has been cured by the use of Pink Pills, and this after physicians had told him there was no use doctoring further. Mr. Robertson says his appetite had failed completely, but after taking seven boxes of Pink Pills he was ready and waiting for each meal. He regards his case as a remarkable one. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

The *Empire* reporter also called upon Mr. J. C. Ford, proprietor of the Oakville Basket Factory, in which Mr. Condor is employed, Mr. Ford said he knew of the pitiable condition Condor had been in for years, and he had thought he would never recover. The cure was evidently a thorough one for Condor worked steadily at heavy labor in the mills and apparently stood it as well as the rest of the employees. Mr. Ford said he thought a great deal of the young man and was pleased at his wonderous deliverance from the grave and his restoration to vigorous health.

In order to still further verify the statements made by Mr. Condor in the above interview, the reporter on his return to Toronto examined the General Hospital records, and found therein the entries fully bearing out all Mr. Condor had said, thus leaving no doubt that his case is one of the most remarkable on record, and all the more remarkable because it had baffled the skill of the best physicians in Toronto.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at fifty cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

MARRIED.

SHOTWELL—HORNER—On February 1, at the residence of Mr. J. S. Wrenn, by Rev. G. T. Watkins, Mr. Alfred Shotwell and Miss Bettie Horner.

MOZINGO—PULLEY—On February 5th, 1893, at Carter's Chapel Baptist church, by Rev. O. C. Horton, Mr. Oscar Mozingo and Miss L. C. Pulley, both of Johnston county, N. C.

SANDERS—JONES—On Feb. 8, 1893, near Mt. Vernon Springs, Chatham county, N. C., by Rev. O. T. Edwards, Mr. Noah R. Sanders and Miss Nancy C. Jones.

McDADE—McDADE—On Dec. 28, 1892, at the residence of the bride's father, by Rev. A. J. Taylor, Mr. Jas. McDade and Miss Minnie McDade, both of Orange county.

DIED.

SMITH—On February 1st, Randal James Smith, a little nine-year-old son of Mr. and Mrs. H. P. Smith, went to his reward. Though quite young, he had given his little heart and life to the Saviour. He professed faith in Christ last summer and was baptized. He gave strong evidences of a changed heart in his daily life. On his dying bed of the most severe suffering he was perfectly resigned to the Lord's will without a murmur. His wise little admonitions will never be forgotten by those who stood by his bed in his last hours. In his last hours, while struggling with death, he was heard to say, "Lord, take me if it is thy will," (then pausing for like of strength, finished his broken sentence,) "and not mine."

He told us many times during his sickness about how he loved Jesus, and in his last farewell bade us all to meet him in heaven.

We ought to thank God for the gift of him on whose bosom the children even can and do find sweet rest. May God bless the sorrowing home. A BROTHER.

FICHTE—Mrs. Susan Elizabeth Fichte, wife of Mr. John C. Fichte, died at her home in Gaston county, N. C., January 31st, 1893, in the sixty-first year of her age. She was confined to her room for two months with the disease that terminated in her death. She was a devoted christian member of Castanea Grove Presbyterian church, and made a public profession of faith in Christ more than forty years ago. During these years, she grew constantly in grace, and in her affliction was so spiritually minded that her conversation was chiefly of a religious character. And when death came under the power of dying and victorious grace, she fell asleep in Jesus. In her peaceful and happy death we see verified the truth of the poet—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

She leaves an affectionate christian husband, four devoted children, two brothers, (Rev. M. A. and Mr. Frank Henderson), four sisters, and a large circle of kindred and friends to mourn her death. But their loss is her eternal gain. May the Lord sustain and comfort the bereaved family, and give to her surviving children such a measure of grace as she herself enjoyed, and at last reunite the entire family in heaven. PASTOR.

BAILEY—On the night of January 28th, at eleven o'clock, the spirit of F. J. Bailey took its flight from earth to the paradise of God. The reason for this statement is taken from the fact that his previous life had been such as to warrant the truthfulness of the statement. For many years he had been a member of the Baptist church, and had led an exemplary christian life, honest in all his dealings with his fellow-man, a kind neighbor, and an affectionate husband, and liberal in the support of the gospel of the Son of God. Three months or more previous to his death he had been confined to his bed, and though he was racked with disease and tortured with pain, not a murmur or word of complaint escaped his lips. The patient man of God, like Job, was willing to trust him in all his dealings, and when asked the question, As the body grows weaker dose the spirit grow stronger? He with great tranquility of spirit remarked that in the sunny days of health and prosperity, and also in the days of sickness and pain, he had trusted Jesus, and still felt that his hand was in the hand of Jesus, and hoped to be able in death to trust him still. Thus the spirit of Bro. Bailey took its flight to the mansions of bliss. While on that Sabbath afternoon the earth about us was wrapped in clouds, and the cold rain came down in fitful showers as his mortal remains were quietly laid to rest in the city cemetery, we could but feel that the spirit of this godly man was basking in the rays of a genial clime.

Had Bro. Bailey lived until next July he would have been fifty-eight years old. He had every attention that a loving devoted christian wife and kind friends could give. Human friends can do much to prepare each other for the journey through the valley of the shadow of death. They may go hand in hand to the very brink of the cold river that rolls between this and the unseen land. They may do much to soothe and sustain each other as the last awful hour draws near. But there is a point beyond which human help cannot go. Every one of us must advance to meet the great and final foe with no human hand on which to lean. And yet, like Bro. Bailey, in that awful hour we need not find ourselves alone. "There is a friend that sticketh closer than a brother," and on this friend he leaned and found support.

Blest assurance ever dear,
As our troubles come so fast,
How it does the spirit cheer
To be promised peace at last.

We can stand the driving rains,
We can bide the cutting blast,
While the promise still remains
Of unbroken peace at last.

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To order Seeds through the mail as to buy them at our store. We pay the postage or expressage on all packets, ounces and quarter pounds, and guarantee safe delivery. Write your order, enclose the money, send by registered mail, and you will receive the Seeds as promptly as you could wish. Our Catalogue gives you full information. Write for it. No reason why you should not have the very best Seeds at reasonable prices.

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are used in the preparation of
W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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Early Cantaloupe

The Most Delicious and the Earliest of any Melon ever Introduced.

I have been in the trucking business for fifteen years, and I have produced a cantaloupe that is the superior of any in delicacy of flavor and in earliness for the market; and I propose to offer my limited supply of seed to the public at reasonable figures. If the seed of this strain of nutmeg melon were in the hands of some of our seedsmen they would not be sold for less than $5 per pound. Some of the finest strains of melons now offered by our seedsmen at fancy prices—for instance, Johnson's and Stokes Dixie Watermelon—first originated in North Carolina. See the recommendations of two citizens of Greensboro, N. C., (and one hundred could be furnished as readily) and find out what those say who have seen and eaten my new cantaloupe:—

GREENSBORO, N. C., Jan. 25, 1893.

MR. W. W. SIMPSON:—Your twenty-day early cantaloupe which you put upon our market last year (1892) was decidedly the most delicious flavored and the earliest I ever ate. I bought largely of you, and I recommend them in the highest terms.
DR. J. G. BRODNAX.

GREENSBORO, N. C., Jan. 26, 1893.

MR. W. W. SIMPSON, Greensboro, N. C.:—Your twenty-day early cantaloupe came upon the market the earliest of all, and I was surprised at the earliness of it. I am an old cantaloupe raiser, and I must have some of your seed for this coming season. Yours is a superior melon in every respect, and the very thing for early truckers.
G. M. GLASS.

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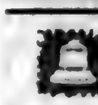

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FASHIONS—With the latest fashions, fashions, home dressmaking and Emily Rayner's "Foreshadowings."
FLORAL PAGE—With information from professionals about the growing of flowers.
LITERATURE—Giving the latest news and gossip from the world of books.

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The Home Circle.

My Guest.

One day I sat dejected,
So sick my heart and sore,
When a stranger unexpected
Knocked softly at the door.

He seemed one poor and needy,
Yet, with such want I sighed,
I gave entrance speedy,
And pressed him to abide.

Then gently like a brother,
He brought me inward cheer,
Till no compassion other
Was half so sweet and dear.

At last I said, "Why sever
The tie that makes me blest!
Abide, O Jesus, ever!"
And he is still my guest.
—M. in Zion's Herald.

The Opal and the Goldfinch.

Once when I was riding with Mr. Spurgeon I happened to mention a rumor which had been running through the papers, that he prayed once for a ring and got it. I asked him if that was true. "Oh, no!" he said. "Let me tell you the whole story." And I reproduce it here as accurately as I can remember it, to show the way in which everything, in his view, came to him from God's hand. Mrs. Spurgeon had been very sick, and for the benefit of the sea air he had taken her to Brighton. Leaving her on Thursday morning, when he must go to London to preach, as his wont was always, in the Tabernacle on the evening of that day, he asked her if he could not bring her something which would relieve a little the tedium of her sickness. At first nothing seemed to come to her. In sportive mood she at last said that she would like an opal ring and a piping goldfinch. Lovingly, and yet laughingly, he declared it was quite impossible for him to bring her such things as these. But when he had reached London, and the noon mail came in, and he was opening it as he was sitting at his luncheon, in the mail there was a little box, and, tearing it open, he saw flashing up from it the sheen of an opal ring. Some friend had sent it with a most kindly note, asking Mrs. Spurgeon's acceptance of it, with the hope that its lustre might fling a little light into the gloom of her sick chamber. "What I thought," he said, "when the ring flashed on me, of God's care and goodness, it would be impossible for me to tell." Carefully it was laid away in his pocket, that its brightness might flash pleasure to Mrs. Spurgeon when he should have chance to carry it to her. That very afternoon, as he went on to tell me, he was obliged to visit a gentleman who was very sick—so sick that it was utterly impossible for him to speak aloud, and with whom communication could be had only by writing on a slate. The visit was over, and the prayer offered, and then, as Mr. Spurgeon rose to leave, the wife of the gentleman said to him:

"Mr. Spurgeon, for some years I have made a pet of a piping goldfinch. The only person in the world to whom I would give it is yourself. But the bird makes too much noise for my husband in his weak state, and won't you accept it?"

Mr. Spurgeon said he preached that night in the Tabernacle with the ring in his pocket and the little bird sleeping with his head beneath its wing in a room of the Tabernacle; and the next morning Mrs. Spurgeon had her opal ring and her piping goldfinch. Through the weary hours of that long sickness both were a great delight to her. The bird would sit upon her finger and sing its heart out. When she recovered, the little creature finished its ministry and died.

It struck me as a most wonderful story, but afterward, when I thought about it, it did not seem so wonderful after all. I looked back along my own life and saw many a time when God had given me, and as unexpectedly, what was quite equivalent to an opal ring and a piping goldfinch. But the trouble with me had been that in their giving I had failed to recognize the hand of the heavenly Father. But Mr. Spurgeon was not so stupid. What came to him of brightness and of pleasure, came, to his thinking, straight from the hand of God. It might come through channels intermediate, but always to him God was the initial giver. And so always upon his lips sat praise even for what men would call slight mercies, and the brightness of them was steadily enhanced by his perpetual recognition of the kindness of his heavenly Father.—*Rev. Wayland Hoyt, D. D., in Walks and Talks with Spurgeon.*

Wonderful Words of Life.

"By the river and upon the bank thereof—shall grow all trees—the fruit thereof shall be for meat and the leaf for medicine which shall be for the healing of the nation." Taylor's Cherokee Remedy of Sweet Gum and Mullein will heal the lungs and cure coughs, colds and consumption.

The Story of a Pin.

Many years ago a nobleman who in some way had offended his king was cast into a dark dungeon. If he could have had books, and a light to read by, time would not have dragged along so drearily, but except for a few moments twice a day when the jailer brought him a crust of bread and cup of water, carrying with him a dim lantern, he never saw one ray of light.

One day he chanced to find a pin sticking in his coat, and he was so pleased with the [illegible] that he laughed outright. "Now I have something to do," he exclaimed [illegible] voice. He then took the pin [illegible] on the floor, after which he got [illegible] and began to search for [illegible] as he had it in his fingers, he threw it down again, that he might have the pleasure of hunting for it again.

This process was repeated day after day, and month after month, and year after year, until six long years were spent alone in the dungeon. Alone—except with such companionship as the pin afforded. He afterwards declared that this employment, simple as it was, kept him from growing wild.

After he was set free and had gone back to his beautiful home, he had a memento made from this brass pin which had given him so much pleasure. He had it set around with costly diamonds, the very finest that could be procured. When his wife inquired, why in the centre of the group he had placed the head of a common brass pin, he told her its story, and added, "I will not part with that pin as long as I live, for it was the means of saving my life."

This is a true story, and from it every girl and boy may learn that no idler can be happy. To get the most out of life, we must have some regular employment—work or study, and try to keep busy, every hour of the day.

Satan finds some mischief still,
For idle hands to do.

—*Mrs. B. V. Chisholm, in Christian Observer.*

A Curious Clock.

A curious clock, destined for the World's Fair at Chicago, has been made by a clockmaker at Warsaw, named Goldfaden, who has worked at it six years. The clock represents a railway station, with waiting rooms for the traveler, telegraph and ticket offices, a very pretty, well lighted platform, and a flower garden, in the centre of which is a sparkling fountain of clear water. Past the railway station run the lines. There are also signal-boxes, lights and reservoirs—in fact, everything that belongs to a railway station, to the smallest detail. In the cupola of the central tower is a clock which shows the time of the place; two clocks in the side cupolas show the time at New York and Pekin; and on the two outermost towers are a calendar and a barometer. Every quarter of an hour the station begins to show signs of life. First of all the telegraph official begins to work. He despatches a telegram stating that the line is clear. The door opens, and on the platform appear the station master and his assistant; the clerk is seen at the window of the ticket office; and the pointsmen come out of their boxes and close the barriers. A long line of people form at the ticket office to buy tickets; porters carry luggage; the bell is rung, and then out of the tunnel comes a train, and after the engine has given a shrill whistle, stops. A workman goes from carriage to carriage and tests the axles with a hammer. Another pumps water into the boiler of the engine. After the third signal with the bell the engine whistles, and the train disappears into the opposite tunnel; the station master and his assistants leave the platform and the doors of the waiting room close behind them; the pointsmen return into their boxes and perfect stillness prevails till, in a quarter of an hour, the whole is repeated.—*Home Journal.*

Dishonest Men Value Honesty.

A young man came one day with a case of conscience. He was corresponding clerk in a flourishing house of business. His employer had begun to direct him to write letters to customers containing statements which he knew to be false. He had objected and they said:

"We are responsible for these statements; it is nothing to you whether they are true or false."

I said to him, "Do they sign the letters, or ask you to write them in your own name?"

As soon as the question had left my lips I saw that, if there was a difference, both would be wrong, and I hastened to tell him so. He said: "I have to sign them with my name pro B'ank."

I said, "Your case is perfectly clear; you must decline to do it."

He said, "Then I shall be dismissed," and after a pause—"I have a wife and family."

I met him some days after.

"Well, Mr. ——," said I, "how are you getting on now!"

He replied, "I am still in my situation; I had an interview with the partners, and I told them I would not write letters I knew to be untrue; they were very angry, and I expected to receive notice, but I have not received it yet."

Months passed, and he remained in his situation. After a while he called on me, and I saw by his face something had happened.

"Well, Mr. ——," I said, "have you had your dismissal?"

"No," he said, "I have not," and smiled.

"What then?"

"A very confidential post in their service, with a higher salary, has fallen vacant, and they have put me into it."

On second thought, these unprincipled men had come to the conclusion that a clerk who would not deceive a customer would not deceive them, and was too valuable to be lost.—*Selected.*

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When to Wind a Watch.

A gentleman who had purchased a handsome new watch complained to the jeweler who sold it to him that it did not keep accurate time. It varied at least a minute to a week, when it should have kept time to a second.

"Let me see your watch," said the jeweler. He critically examined the works through his glass, closed the case, and handed the timepiece to its owner.

"There is nothing the matter with your watch. It will keep perfect time if you wind it in the morning."

"Why, I wind it at a certain hour each night," said the gentleman.

"That has nothing to do with it," responded the clerk. "During the night your watch is quiet, as it were. That is, it hangs in your vest without motion or touch. If you don't wind it at night the mainspring is then relaxed instead of being in that condition during the day. By winding it in the morning the mainspring remains close and tight all day. It keeps the movement steady at a time when you are handling it, running around and more or less jarring it as you hasten about the city attending to your daily affairs. A relaxed mainspring at this time accounts for the fine watches varying slightly. Try it, and you will find that I am right."—*Albany Argus.*

Master Pin and Lady Needle.

A pin and a needle, being neighbors in a work-basket, and both being idle folk, began to quarrel, as idle folk are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head."

"What is the use of your head," replied the needle, rather sharply, "if you have no eye?"

"What is the use of an eye," said the pin, "if there is always something in it?"

"I am more active, and can go through more work than you can," said the needle.

"Yes, but you will not live long, because you have always a stitch in the side," said the pin.

"You are a poor, crooked creature," said the needle.

"And you are so proud that you can't bend without breaking your back," retorted the pin.

"I'll pull your head off if you insult me again."

"I'll pull your eye out if you touch me; remember, your life hangs on a single thread," said the pin.

While they were thus conversing a little girl entered, and, undertaking to sew, she very soon broke off the needle at the eye. She then tied the thread around the neck of the pin and attempted to sew with it, but pulled its head off and threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle.

"We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle. "How much we resemble human beings, who quarrel about their blessipgs till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."—*Selected.*

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The Glorious

BY REV. C. E

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The Glorious Manifestation.

BY REV. C. E. W. DOBBS, D. D.

That is a precious passage left us by John: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is." In the margin of the Revised Version, instead of the first "he," we have the neuter "it." This raises the question, "To what antecedent does the pronoun refer?" Who is it that is to appear, and how will his appearing accomplish the wonderful change desired? The Greek verb *phanerothee* here is without the pronoun, and, therefore, may be rendered with either *he* or *it*. If we adopt the latter, the antecedent would be the "what" (*ti*) of the preceding sentence. This would give a fine meaning to the Apostle's words. That we are now the children of God is a guaranty of final perfection. That perfection, however, is not yet made manifest, either to ourselves or to the world. One day it will be so manifested, and all shall see the glory of our blessed condition. If this be the meaning of John, then we must render *it*, not *he*.

Upon the whole, the Revised Version, which in the text here follows the old version, is to be preferred. The personal pronoun *he* better agrees with the *him* that follows. Christ is the antecedent subject. The Apostle writes of the glorious manifestation of the Saviour, which was the hope of the early christians (Tit. 2: 13), the coming of the Lord. He had just exhorted, "And now, my little children, abide in him, that if he shall be manifested, we may have boldness, and not be ashamed before him, at his coming." (Chap. 2: 28). This is only two verses removed from the text under consideration, though the close connection of the original is obscured by the human division into chapters and verses. In neither place does John use the personal pronoun, though we see at once its necessity in rendering the former passage. Equally so in the latter.

Other passages would seem to confirm this view. Paul rejoiced in the hope, "When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3: 4). He expected the fullness of the inheritance only when "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For that hope—"the redemption of our body"—he waited in patience. (Rom. 8: 21—25). The glory would be consummated only when the Lord should return from heaven—"from whence also we wait for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3: 20, 21). The manifested glory of Jesus and his saints is to be at his second coming, at the end of the mediatorial reign. Then "we shall be like him." The called of God are "foreordained to be conformed to the image of his Son." (Rom. 8: 29). This blessed purpose of the Father will not be fulfilled till we attain moral and spiritual perfection in the resurrection body. Then shall we shine in the manifested glory of the risen and perfect human nature. Between death and the second coming of Jesus, the believer will be "with Christ"—"at home with the Lord;" but he will not reach the full likeness to Christ, anticipated by John, till the final day of triumph.

The Apostle gives a reason for his hope: "For we shall see him as he is." Shall the final sight of the manifested Christ be instrumental in perfecting our spiritual likeness to him? Some so understood this phrase. As if the vision of the glorified Master were necessary to burn up all imperfection in his disciples. But such seems not to be the force of John's words. Rather he gives an evidential reason. Only those born again can see the kingdom of God. Only spiritual eyes can discern spiritual things. Only the pure in heart can see God. So only a perfected spiritual nature can see Christ in his manifested glory. The fact that "we shall see him as he is" implies that we shall have been made "like him" through the grace of God.

Cartersville, Ga.

Contributions to Baptist Work and Where They Come From.

As the minutes of the recent Baptist State Convention have lately been sent out to leading brethren of the State, I desire, while the matter is still fresh in their minds, to direct attention to some facts bearing especially on the financial exhibit as revealed by an analysis of the statistics of the different Associations.

I congratulate the denomination that the report of the Corresponding Secretary shows the largest grand total for all objects of any year within our history. Progress is shown in all departments of our work. The column in the financial table headed "contributions to all objects" with many blank spaces, due to the fact that no reports were made by clerks of Associations in time for the minutes, still shows $198,447.77 for the North Carolina Convention, $22,584 29 for Western North Carolina Convention, making a total for the entire State of $21,032.06. To be precise, the above sum is derived from thirty five Associations; and the amounts given, but not reported, by the other twenty four Associations would largely increase it. I think $250,000 would be quite a conservative estimate for the whole State. But of the amount reported, a glance at the table shows that the larger proportion was contributed by nine Associations, viz.: Central, $9,421.68; Atlantic, $10,854 96; Eastern, $13,128.68; Raleigh, $13,867.17; Robeson, $14,607.73; Buncombe, $16,535 45; West Chowan, $17,013 89; Tar River, $18,076 55, and Chowan, $19,772.03, making $113,278 14, or more than one half. This is not because the churches of these Associations contain more members, for the membership of the churches composing the other twenty-four Associations exceeds the former by more than eighteen thousand. Broadly speaking, one fourth of the Associations, with a little more than one third of the membership, gave more than all the others.

So much for a comparison of the stronger and weaker Associations. "For where your treasure is, there will your heart be also." Let us apply the test of interest in the Lord's work as indicated by contributions per church member. Tried by this standard, the stronger Associations still stand well as shown in the following: Eastern, $1.91; West Chowan, $2.04; Chowan, $2.75; Tar River, $2 83; Raleigh, $2.89; Central, $3 02; Robeson, $3.06; Atlantic, $4.98; Buncombe, $5 71; the latter being the banner Association of the State. Little Richmond leads the Associations of the Baptist State Convention with an average of $5.37 per member; but if union is effected with the Anson, as contemplated, the average will fall to $3.61 per member. In that case the Beulah would become the banner Association of the Baptist State Convention, with an average of $5 04 per member. The Beulah, organized in 1834, and venerable with age, sends greeting to her young and progressive sister beyond the mountains. This showing of the Beulah becomes interesting in the light of some remarks recently indulged in at her expense by some good brethren to the effect that having outlived her day of usefulness, she is bordering on final dissolution, and that her history is not such as to be referred to with pride. By some she is looked upon as dead already, and the writer confesses to having sympathized with this view, and to have entertained the propriety of holding an inquest over the remains, and making an autopsy to ascertain, if possible, the cause of death. If any one should still think her death impending, she begs leave to submit the above figures as her ante-mortem statement, and if others should consider her already dead, I claim for her the distinction of being the livest corpse in the Baptist State Convention. If she be dead, or lingering in a state of mortal illness, I raise the question as to the state of even some of the *stronger* Associations, as the Eastern, Chowan, West Chowan, Tar River, Raleigh, Central, Robeson and Atlantic.

Applying the Beulah's membership aver age to the membership of the nine *stronger* Associations, the sum is found to be $234, 304.56, or *more than was reported for all purposes from the entire State last year.*

What about North Carolina's quota of $15,000 for the "Centennial Fund," and $15,000 for State Missions in the light of these figures? The question is absurd, for they show that the nine *stronger* Associations could furnish the funds for the support of all departments of our work for this year, and yet show an advance over last year of more than thirteen thousand dollars.

Applying the same basis of calculation to the entire membership of the State, we find that what would now be considered, the enormous sum of $730,971.36 would flow into the Baptist treasury. I know that the actual collection of this amount in one year will be regarded as the vision of a dreamer, and its accomplishment in the near future as betokening the dawn, if not the ushering in, of the millenium. It would seem that there are large numbers of our people who have not even apprehended the possibilities of growth along the line of giving as well as numbers. The same is true, also, with reference to the basic principle underlying the foundation of our denomination—that of giving the gospel to the people—the destitute of the State as well as the nations of the world. But have these calculations no practical bearing on the enlargement of our work? "Not by might, nor by power, but by my spirit saith the Lord of Hosts" comprehended the vitalization, by the presence and power of Jehovah, of the gifts of his people in his service. I think I see some parallel between the condition of our own people and that to whom the above language was addressed. See Haggai 1: 4–6. It is not so much a *lack* of means, but rather the *withholding* of what we have that hinders the work. I believe that if our people would obey the injunction, "consider your ways," and would consecrate their means to the service of the Lord along the lines indicated by the above calculations, it would do more to bring about material prosperity in the State than a thousand "sub-treasury bills."

A variation of the prophet's question might be propounded in this connection to the more prosperous Associations, "Is it time for you to dwell and worship in your ceiled houses, and the Lord's cause lie waste in other less favored sections of the State?"

I appeal to the brethren of these Associations not to suffer their visions to be obscured by the grand total sent up from their Associations, but to consider their responsibility as revealed by a comparison with a so called dead Association. There are extenuating circumstances connected with the failure on the part of many Associations to come up to a high average per church member; but I submit that they do not apply to the *stronger* Associations named. A little reflection will show that within their territories are embraced our largest centers of wealth and intelligence. In point of ability to give, there is not one of them inferior to the Beulah. Will not the pastors of churches in these Associations bring to the attention of their churches the above comparison which, bear in mind, is with a so-called dead Association? A comparison of the Beulah with some of the older Associations may be of interest. The Chowan organized in 1805, Raleigh 1805, Tar River 1830, and Eastern 1803, have already been mentioned. The Flat River, organized in 1793, contributed per church member $1.91; Green River (1840) $1.09; King's Mountain (1851) $1.53; Liberty (1833) $1.81; Sandy Creek (1751) 92c.; Three Forks (1840) 66c.; and Tuckasiege (1829) 58c. As to numbers of churches the Beulah is far behind the older Associations, but in this connection she points with pride and admiration to her growing offspring, the Pilot Mountain, with which as a representative of the young and *live* Associations, I will make one more comparison. This shows that the Pilot Mountain contributed $2 72 per church member, or a little more than half as much as the Beulah average.

Submitting this imperfect investigation of the sources of contributions to Baptist work to the earnest consideration of the brethren of the other Associations of the State, what of its effect on the future work of the Beulah? Will she rest on her record of last year as glory enough, repudiate her past history, and go into voluntary dissolution? Or will she, encouraged by the past, take a new lease on life, enlarge the place of her tent, stretch forth the curtains of her habitations, lengthen her cords and strengthen her stakes, and reclaim from oblivion whatever is valuable in her past history? These questions seem pertinent in view of the agitation which is going on in the minds of some of the brethren, and to present fairly the issue involved. Conceding to others liberty of opinion and the right to form their own conclusions, with the present lights before me I find no hesitancy in deciding on which side of this issue I stand. I am in favor of a reorganization of the Association on the lines of future growth and usefulness by enlarging her territory and with the retention of the old name, but to a dissolution, and formation of a new Association on a part of her ruins, I am unconditionally opposed.

As the matter will come up for discussion at the next meeting of the Association, and involving as it does the issue of life or death, I bring it to the attention of the brethren of the different churches in order that they may arrive at a conclusion in harmony with the best interests of our work.

CONCLUDING REFLECTIONS.

If our denominational statistics are to be used as a basis for calculations, the more accurate the statistics the more correct will be the conclusions based on them.

The minutes of the recent Convention show negligence on the part of more than twenty clerks of Associations in failing to send report or minutes to recording secretaries of the Convention. The minutes of the Associations are often far from being correct, due to careless and incompetent church clerks in making out church letters to the Association, and the churches ought to be impressed that the remedy ultimately lies with them by electing only intelligent and competent clerks. The minutes of the Convention ought to show value of church property, and to this end a column for this purpose should be added to the circular church letter to the Association.

I make this request in the interest of a correct report of the value of church property in the South for the American Baptist Year Book. Heretofore the clerks of the Associations in this State in making reports to Dr. Burrows, the editor, have been obliged to guess at the value of church property in their respective Associations, or leave that heading blank. Hoping that the foregoing may bear some fruit in the enlargement of Baptist work, I remain,

Fraternally,

F. P. TUCKER.

Ruffin, N. C., Feb. 7, 1893.

Perpetuation of the Pastoral Relation.

Keep your pastor, and he will keep you. A pastor is a shepherd, and a shepherd is a watcher and feeder of the flock of Christ. The true, called of God pastor studies diligently the spiritual interest of those for whom God has made him an under-shepherd. He knows more about their weakness, their strength, their real and varied wants than a novice, or one inexperienced among them possibly could know. The model church in the old Pee Dee Association kept her pastor for more than fifty years, and up to the day of his death that church (Spring Hill) manifested no desire to change pastors. But upon the contrary they unitedly and affectionately clung to him till the Lord called him from his labors on earth to his reward in heaven. And that church, for whom Elder John Monroe so wisely and faithfully labored for more than half a century, was during that long period justly regarded the model church of the Pee Dee Association.

But we have very few John Monroes in the world, and perhaps equally as few Spring Hill churches. There was something remarkable about Father Monroe's ministration of the word. It was a very rare thing indeed for any one professing faith in Christ under his ministry to ever again turn back to the world and fade out as a follower of Christ. But it is impossible for all churches to have such a pastor as Father Monroe was, and it is improbable for us to have many such churches as Spring Hill is. Therefore a change of pastors may occasionally be necessary and best for both church and pastor. But I am satisfied that I have seen almost ruinous results from too frequent change of pastor—at least seriously damaging to both parties. My observation for more than thirty years is that when a church has a good pastor, they ought to keep him a long time if possible. Pray for him and encourage him in every possible way that we can by meeting him punctually at the church, and also by paying him promptly what they promise him.

But while I admit that the pastor may sometimes be in fault for frequent changes, I believe that churches are mostly blamable in this matter. For instance, a church has a good pastor with a somewhat scattered membership; they have a weekly prayer-meeting and Sunday school of tolerable interest run by a portion of the members. But as is the case in most country churches, there is a portion of indifferent, delinquent members that hardly ever go to church only on special occasions, although they are wonderfully gifted in rendering excuses for their absence, and equally ingenious in framing excuses for paying almost nothing to the cause of religion; and yet they are tolerably good citizens, and will treat the pastor kindly when he goes to see them, but they go to church only once in a while. But when they become fully conscious that their pastor knows them by heart, how little they do for him or the church, they are ashamed to meet him; so they begin to want a new preacher, that don't know them so well. In the mean time they go down to Goose Creek and hear Bro. Sensational preach. Of course they are wonderfully carried away with him. They say, "Oh! if we just had such a preacher as he is, we would have a perfect camp-meeting all the year round." So they commence in good earnest to get him to help their pastor in the protracted meeting. He comes; preaches some of his big, stirring, favorite sermons; and the last one of these spasmodic members go, rain or shine, day or night till the protracted meeting is over. Then worse than no more in twelve months, or till the next protracted meeting, unless the time comes to call a pastor.

Now brethren, a little wisdom and grace, timely and carefully exercised, would save all this trouble and confusion, and keep the church in a healthy and prosperous condition.

I, therefore, exhort the churches to hold on to their pastors till the Lord in his providence makes it apparent to both church and pastor that a change is necessary.

In conclusion, let me beg the churches while in the exercise of their independence and christian rights in calling their pastors, to do so considerately, prayerfully, and with special reference to the honor and glory of the Great Head of the Church.

JAMES JORDAN.

Central Falls, N. C.

Thoughts.

BY SCATTERHEAD.

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these of their abundance cast in unto the offerings of God: but she of her want hath cast in all the living that she had." Luke 21.

A great deal has been said about the "widow's *mite*," when it should be *mites*. Many folks these days think that the Lord estimates our offerings according to the value in dollars and cents, but he is not disposed to look at things as we corrupted mortals are inclined to do. Man looks on the outward appearance and sees the actions, and God looks at the heart and beholds the motives. The poor widow's offering was very small, only about two-fifths of a cent, and yet the Saviour said she cast in more than the rich fellows. I imagine some of the rich Pharisees strutted up to the treasury and flung in some pretty big coins, maybe to be seen of the blessed Master and the balance of the people, but the Lord took special notice of the woman's gift, and said, she gave more than any of the others. We suppose she gave more in proportion to the sacrifice she made. The rich men, we may suppose, gave liberally, but they had plenty left after making their offerings, and out of their abundance, they did not miss what they gave; so they made no sacrifice. The poor widow gave but little, but she of her want, out of her poverty, gave all she had, and she had nothing to eat that day; she fasted that she might cast into the treasury, though it was but two mites; so she made a sacrifice and gave till she felt it. Mighty few church members these days would fast a whole day in order to give to the Lord's cause. Some people at the "meeting house" get powerful impatient during the sermon, and want the preacher to cut matters short, so that they can get home for early dinner. Well, it is a mighty fast for some folks to go five hours without eating.

It would be a monstrous nice thing if the tobacco users would all take a fast while in the meeting-house. This is a wonderful *fast* age, but it can't be called a *fasting* one. Well, it would be a good thing in the eyes of the Lord and some of his people, for the tobacco users to proclaim a fast that would continue the remainder of their days. Some of the best people on earth use the weed, and perhaps they would tarry long with us if they had no bad habits. We are told to make no "provisions for the flesh to fulfil the lusts" of the same, and to "abstain from all fleshly lusts which war against the soul." Many poor church members will live on half rations, and sometimes do without anything to eat so they can pander to the desires of the flesh and buy tobacco, whiskey, opium, &c., such things as they should not use. Lots of people will make sacrifices for Satan, and he has a mighty big treasury.

The poor widow gave all she had to live on for that day; she went hungry not that she might buy wine or a robe, but that she might give her all to her God in whom she was so absorbed she forgot her own comfort, forgot self. Jesus is now looking down, not up, and gives credit for the offerings made by his people, not according to the money value, but according to the "motives and sacrifices with which they are made." A penny given in the spirit of love and at a sacrifice such as the Lord will own and bless, will accomplish more than a thousand dollars not thus given.

Lots of offerings are made in the Lord's name that he will not accept, and therefore will not advance his cause nor prove a blessing to the giver. Poor christians should be encouraged to make their offerings to the Lord, though quite small they be, from the Saviour's praise of the poor widow's gift, knowing that he is ever looking down upon us, and is well pleased with the offerings of all his people whether great or small, when they are tokens of hearts filled with his love, and the sacrifices made are for his name's sake and glory. Offerings of the Lord's poor should be prized. We should not despise the day of small things. "God can thrash a mountain with a worm." The Lord can accomplish wonders with mighty sorry means. His ways are not ours, neither are his thoughts. Sometimes christians get so faithless that in order to do a job of work for the Lord, they must raise a fixed amount of money and engage a certain number of men to accomplish the proposed work, and then with all make a complete failure. The Lord might choose to accomplish the same work though a very base instrument.

Let us endeavor to realize that the Lord Jesus is beholding his treasury, and that he expects us all to give as he directs in his word, "as we are prospered," ever remembering his precious words, "it is more blessed to give than to receive." We should learn, too, from the lesson under consideration that the gift most pleasing to our Lord is not the one from our abundance, but the one from our deep want, and one that will cost us a real sacrifice.

Let all christians give from pure motives, and give till they miss it. Some church members can do some powerful loud singing; very nice talking, mighty big crying, and monstrous long praying, but are wonderful grum when the contribution box is poked at them, as they don't take much stock in the substantial part of worship. Some people put a pretty low estimate on the value of their religion, judging from their contributions. Is it possible that we are not willing to deny ourselves in order that Christ's cause might be advanced? If we realize the truth deep down in our souls that we are not our own, but belong to the Lord Jesus, being bought with his own precious blood, surely we will not have the Satanic disposition to want to withhold anything from him. Money is needed to carry on the Lord's work, and he wants his people to honor him and give freely of their means in any way the Holy Spirit may direct. We can never make the sacrifice our adorable Redeemer made, but we must possess the same mind, and be willing to live a life of self-denial for him "who loved us and gave himself for us." Soon our struggles will be over, and we shall behold our [illegible] treasure, our eternal all, to-wit, the Jesus, shall see him as he is and be like him. Christians, don't your hearts leap at his appearing, and what would become of us without Christ!

No matter where we walk, we will be followed by somebody.

The Biblical Recorder

WEDNESDAY, FEBRUARY 22, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

AMERICAN FLUNKYISM.

We glory in America, and we believe in American institutions. Take it altogether, we think our country is the most highly favored by God among all the nations of the earth. We would rather live in America than in any other land, and when we reach the end of our pilgrimage we wish our bones to rest among those of our fathers. Certain great principles have operated, under God, in making America what she is; and this is true especially of these United States. Our people have always been noted as a liberty-loving people; for their opposition to any union between Church and State; for their sturdy advocacy of the doctrine of "equal rights to all, but special privileges to none;" and, as a rule, for their opposition to all forms of priestcraft, and any spiritual domination over the consciences and religious rights of men. These things being so, it is needful that certain tendencies, noticeable especially among those who represent us at our seat of government, and those who hold offices of public trust and honor, should be watched, and when they pass the bounds of true Americanism, sternly rebuked by the constituency of those who hold office. Following this line of thought, all true lovers of American customs, habits of belief, &c., can but deplore such flunkyism as is aptly described in the following paragraph, contained in a recent copy of *Society News* published at Washington City:—

"The apostolic delegate Mgr. Satolli had the pleasure of meeting yesterday, at Mr. Dahlgren's, most of the *prominent persons*, (italics ours), in the official, resident, and diplomatic society of the capital. The opportunity of meeting such a distinguished churchman is rare, even in this city, especially just now, when Monsignor Satolli occupies the public eye to such a large extent; not only for the importance of the mission that has brought him to this country, but the interesting personality of the prelate himself. From 5 to 6:30 Mrs. Dahlgren's rooms were occupied by a company who *thoroughly enjoyed* the occasion. Unfortunately, Monsignor Satolli speaks no English; but Rev. Father Daugherty of St. Augustine's church so played the part of interpreter that all who desired to do more than *pay their respects* were gratified. Next to the special guest, stood Right Rev. Bishop Keane, whose acquaintance is so large that he was a stranger to comparatively few of those present. Both the prelates wore their purple-bound cassocks, purple silk ferrolas; and around the neck of the papal ablegate was a thick gold chain, to which a pictorial cross, also of gold and richly jewelled, was suspended. *Most of the visitors in greeting both prelates knelt to kiss their rings, a ceremony in which Washington society is becoming quite adept.*"

Aha! here we have it; a pure case of American flunkyism! In reading the above paragraph we confess feeling, somewhere about us, a sensation very like that of a friend of ours who, in describing the effect produced on him by receiving a letter from his sweetheart which discarded him, said "it made me sick at the stomach." Any true American on reading this would be apt to have a feeling very similar to that of Spurgeon when he once said to his students, "The man who *intones* deserves a cheque written with my *toe*." It would be quite interesting to have the names of all that the *Society News* includes under the head of "official, resident, and diplomatic society of the capital." It is plain enough as to what persons are included under the *resident* and *diplomatic* society of the capital; but that term *official* may include quite a host, and some names that the people at large would like to see in print just in this connection, if indeed those who bear them were present and participated in the ring-kissing ceremony. Were any of our Senators or Representatives in the long procession that showed their respects to the papal ablegate? Did any of them kneel and kiss the ring on his finger? The people at home would like to know. A day of *reckoning* is coming, and many of them will again ask "the dear people" for their votes, and it is quite likely that some of the "dear people" would cast their ballots for somebody else if they knew that those who represent them [illegible] the halls of Congress had *misrepresented* [illegible] the recent gathering at Mr. Dahl-[illegible]ner to whom honor is due," is a time-[illegible] saying, and this honor can be [illegible]n Mans or the people of any other [illegible] Americans, without belittling [illegible] bringing the blush of shame

to the cheek of him who remembers what a struggle his fathers had to free themselves from the oppressive yoke of that master and that system that Mgr. Satolli so truly represents. And this kneeling before any mortal celebrity, home or foreign, is it not utterly contrary to our notions of propriety and the fitness of things? And this ring-kissing business:—how silly and puerile the whole thing is! It carries us back to the days of feudalism, yea worse, of religious slavery and serfdom. Ah! this kissing of toes and rings will do for the beggars of Rome and the Lazzeroni of Naples, but not for American freemen, and especially for American christians.

The truth of it is, our English cousins borrowing from Rome and from senseless traditions are great on baubles, and we borrow much from them. One can but admire the manhood and common sense of the great Cromwell who, when he had suppressed the British Parliament, said of the gaudy mace lying on one of the tables, "What shall we do with this bauble? take it away!". This love of baubles, aping of English customs, admiration for royalty, have had their effect on American society. And this wearing of costly jewelry by those who claim to be embassadors of the meek and lowly Nazarene!—is there not inconsistency here? We confess that when we had read the above fulsome description of the "thick gold chain around the neck of the papal ablegate" we were forcibly reminded of the collar placed around the dog's neck by his master. We don't mean to compare the ablegate to a dog; but one thing is certain, the Pope is his master, and if by such offices as he holds, and the gewgaws that accompany these offices, such as purple-bound cassocks, silk ferrolas, golden chains, pendant pectoral crosses, that some men of decided ability are more readily retained, and hence render to the Pope more cheerful obedience.

Disguise it as you may, this thing of kneeling before men as an acknowledgment of their *religious* authority, is a species of *idolatry*. If it ever were excusable to bow before any being except God, in a religious capacity, John had found that being in the person of the angel that he mentions in the last chapter of Revelation; but the answer was, "See thou do it not: for I am thy *fellow servant*, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God*."

For the sake of decency, then, for the sake of common sense, and for the sake of the religion of Jesus our Saviour, we sincerely hope that such exhibitions of American flunkyism as that mentioned above will cease at Washington City. We are not at all surprised that some of the diplomatic corps were among the first to rush to the Dahlgren reception, for many of these represent Catholic countries, and some of them have more decorations than brains. The wonder is that Americans have so far forgotten the history of the past as to be led by such social lights (?) into customs that are utterly foreign to American habits. Let us be true to the principles of our government. The tremendous moral and physical influence that America has abroad is largely to be accounted for by the fact that the crowned and uncrowned heads of Europe, Asia, Africa, and of the world at large, know that we have here over sixty million of freemen, free in body and free in soul. Let us not seek to be bound again. Christ teaches us to recognize no one as our spiritual master except himself; but that is what one does when he kisses the Pope's toe, or kneels before his legate in Italy or America. God forbid that we should despise our birthright!

A DISTINGUISHED judge south of us, now a member of the Supreme Court of his State, after the close of a great and an important convention over which he was called to preside, and where there were many conflicting opinions and interest to be settled largely by committees, said: "No man ever presented to me a list of names from which I was expected or requested to name any committee." This was a fine compliment to the men interested in the great questions before that convention, but a much greater compliment (though not thus designed) to the incorruptible character of the judge himself.

We should be glad to know whether the gentlemen who preside over our present General Assembly could say as much as did this judge referred to above, and if not, we would like to have the names of the men who have handed them list of names for committees, especially the committees on education and propositions and grievances.

BRO. J. C. CADDELL, our travelling correspondent, jumped from a hack, to which a pair of frightened horses were attached, in Lumberton, last week, and was so badly jolted by jumping that he could not travel for a few days; but we hope before this reaches our readers he will be able to resume his journeyings.

PERSONALS AND OTHER ITEMS

....Rev. G. L. Finch of Goldsboro called to see us last Wednesday.

....Rev. Jeptha H. Layton died near Durham, N. C., on the 10th inst.

....Bro. W. O. Allen of Wake Forest, N. C., called to see us last Thursday.

....Rev. J. F. Tuttle of Plymouth, N. C., is in a position to accept a field of labor.

....Rev. R. A. Hedgpeth has taken charge of the high school at Fair Bluff, N. C.

....Bro. J. S. Holbrook, representative from Wilkes county, called to see us last Saturday.

....Bro. Calvin Pritchard of Franklinton, N. C., was in the city last Monday and called to see us.

....Rev. E. D. Johnson, after prolonged illness, died at his home in Robeson county two weeks ago.

....Bro. Jas. A. Taylor of Dunn, N. C., was in the city last week, and called to see us on Wednesday.

....Rev. H. C. Standridge has accepted the call of the Mt. Pleasant church at Elf, Clay county, N. C.

....Rev. L. G. Broughton of Winston and Rev. J. A. Howard of Reidsville exchanged pulpits last Sunday.

....Bro. E. H. Wrenn of Mt. Airy was in the city last week on Legislative business, and called to see us.

....Rev. J. A. Campbell reports his school at Buie's Creek in a prosperous condition—130 pupils on enrollment.

....Rev. J. A. Smith of Fair Bluff was in the city last week in the interest of prohibition, and called to see us on Saturday.

....Rev. A. C Dixon is helping Rev. E. M. Poteat in meetings this week at Calvary church, New Haven, Conn.—*Baltimore Baptist.*

....Prof. F. P. Hobgood made us a pleasant visit last Thursday. He was in Raleigh looking after school matters in the Legislature.

....Those in arrears for subscriptions and have received our recent cards of reminder, will please remit amounts as early as possible.

....A Brooklyn paper says Rev. W. J. Sholar, pastor of the Noble Street Baptist church, is developing into a brilliant sermonizer.

....Rev. J. L. McCutcheon of Franklin, Va., will preach the baccalaureate sermon at the Institute commencement.—*Murfreesboro Index.*

....Rev. J. A. Smith of Fair Bluff, N. C., preached for the Fayetteville Street Church last Sunday night, very much to the delight of the brethren.

....We are in receipt of an invitation to the annual celebration of the Literary Societies of Judson College, Hendersonville, N. C., Feb. 24th, 1893, at 8 p. m.

....It was at the suggestion of Dr. F. H. Kerfoot that Miss Eliza McCary of Dallas, Texas, gave thirty thousand dollars to our Baptist Seminary at Louisville.

....Some of our young brethren at Louisville wish to know "where Paul's church membership was." Perhaps Acts 9: 26-28, may give them some information for part of the time.

....There are twelve young preachers at our Southern Baptist Theological Seminary at Louisville, Ky., who expect to go as missionaries to the various foreign fields in the near future.

....Rev. J. L. Sproles of Shelby, N. C., says: "I closed out my first pastoral year here last evening (Feb. 8th) with encouraging results. We enter upon the new year with glad hearts," &c.

....Now for better weather, better preaching, better congregations, better Sunday schools, better collections for State, Home and Foreign Missions, and more subscribers to the RECORDER.

....The brethren of the churches in the Anson and Richmond Associations will meet with the Wadesboro church on Thursday, March 9th, for the purpose of uniting the two Associations in one body.

....We are sorry to have to record the sudden death of little Myrtle, the six year-old daughter of Bro. A. S. Rascoe, the Representative of Bertie county. She died last Friday of paralysis of the heart.

....Is it not more reasonable to suppose that man has degenerated, or evolved downward, into an ape, than to suppose that he has evolved upward from an ape? But there is no truth in either statement.

....Would it not be a good thing to unite the Central and Raleigh Associations in one body, and thus secure a large, strong, and influential Association here in the center of the State? The brethren are thinking about it.

....The Cape Fear and Columbus Associations were not consolidated as was expected at their meeting appointed for that purpose in part in January. The brethren seemed not to understand each other. But they will later.

....Rev. Hugh C. Smith of Martinsville, Va., says he likes the place; has just moved into a beautiful pastorium. He expects to have Rev. J. E. Hutson to aid him in a meeting in March.

....Mrs. Ada C. Bell, wife of Rev. T. P. Bell, Assistant Secretary of the Foreign Mission Board, died at her home in Richmond, Va., on the 13th inst. We extend our hearty sympathy to our bereaved Bro. Bell, and trust the Lord will abundantly sustain him in this sad affliction.

....At the meeting of the W. C. T. U. in St. Louis there was a banquet. The caterer put a separate table for the colored sisters, but the white ones could not consent to such separation, and all sat down together.—*Western Recorder.*

....The jury in the case of J. T. Clark, who killed Rev. J. R. Moffett last fall, after a trial of ten days, on last Friday returned a verdict of guilty of voluntary manslaughter, and fixed his punishment at five years in the penitentiary.

....The Rev. J. H. Nelson, Methodist, is in jail in Para, Brazil, serving out a four months' sentence for saying that the worship of the Virgin Mary is idolatry. That is what Romanism does where it has the power.—*Western Recorder.*

....Science seems to show that physical life involves death; but the "tree of life" was near enough to the first two on earth to have secured physical immortality, but for the cherubims and the flaming sword which turned every way to keep the way of the tree of life.

....The *State Chronicle's* promptness in publishing the account of the public debate at the anniversary of the Literary Societies of Wake Forest College last Saturday morning is highly commendable. The debate was on Friday afternoon, and an elaborate account of it appeared next morning in the paper.

....Rev. S. F. Conrad has made arrangements with R. H. Woodward & Co., of Baltimore, to furnish a good book (Life, Wit and Wisdom of C. H. Spurgeon,) and a six months membership in their "Book Buyer's Bureau," for $1.25, as a means of raising money to finish paying for the churches at Walnut Cove and Ruffin. See advertisement.

....In attempting to settle a pastor a church wrote asking whether the wife of the prospective pastor could lead the woman's prayer-meeting, preside over the sewing society, speak in public on temperance, and head the social purity campaign. In reply it was stated that they had left out one important matter upon which exact information was necessary. Namely, they had forgotten to say what *salary* they intended to pay the minister's wife.—*Central Baptist.*

....Rev. D. W. Herring said in his address at Mt. Gilead, "*there was less interest in the churches on Foreign Missions than there was seven years ago.*" Our brother is mistaken, as all the facts and contributions show. The subject presents itself to him from a different standpoint. Then he was among our churches as the regular appointee of the Board of Foreign Missions, and was warmly received and heartily endorsed by pastors and brethren as our own representative and missionary. Now he is among our churches in opposition to the plans of the Foreign Mission Board, and many of our best and wisest pastors and brethren, who love Bro. Herring, regard his present effort as tending to disorganize the Foreign Mission work, and to be hurtful to the spirit of missions by creating the impression that there is confusion.

Letter from Pine Knot.

Dear Bro. Bailey:—I see so many letters in the dear old RECORDER from every which away that I concluded one was due from this section. I am nothing of a writer, as it were, and my spelling may not be up with some of the new ways, but I believe you editors always fix up what is lacking, and so I will do the best I can and leave you to do the rest.

It has been powerful dull all through this piny woods country since Christmas. We had a big snow fall on Monday night following Christmas day, and from that time on until now it has been snow, sleet or rain.

We have all read every old newspaper we could lay our hands on, and each of the family goes almost wild every Wednesday as the mail carrier calls by to leave our RECORDER. I am sorry you don't publish much news from the legislature. But it may be that they are not doing much. Well, I reckon, after all it is best they should do but little. Bro. Taylor certainly wrote a searching letter to Mr. Kitchin on the subject of the University and denominational schools, and I have wondered what the Legislature is going to do about it.

It does seem to me that unless there is some change in the way things is going on, the denominational colleges might as well close their doors, for of course the longest pole will get the persimmon every time, and there is nothing to prevent the University having the longest pole if the tax-payers of the State furnish it.

But after all, is it not our fault? There are voters enough in the State behind the denominational colleges to put a stop to that which is wrong and we are in our own light if we don't do it. We can stand it two years more if we must, and then we should vote only for such men as will give us relief.

You have a great many queer things going on up there in Raleigh. One of my neighbors had to go to town the other day and he brought me a lot of old papers from our editors office, and among them was a daily published in your city. I see its date is that of last Sunday.

It had been so long since I had got hold of a fresh political paper that I read about everything in it.

Things certainly seem lively up there and such visiting from house to house, drinking punch, showing fine gowns, as the paper has it, I never heard the like of in my life. There was no mention of all the stores being closed, but I don't see how any business could be attended to.

I read also about private dancing parties having a good time at the Governor's Palace. That did not strike me well at all. We farmers have been wanting a Governor of our own a long time and I felt very proud as I have thought of getting to Raleigh to see one, but since I read about that dancing at the Palace I feel disappointed.

It does seem to me that the Governor's Palace ought to be a place where the minister of the gospel or the humblest citizen could go without being grieved at anything so worldly and out of place as a dance. Dancing has given our churches in this section a great deal of trouble and I regret that our farmer Governor has given it such recognition as to throw open the Palace to it.

It may be that we are behind the times down here. Do they have balls and dances in the White House at Washington?

The paper said that Lent was to begin on Wednesday and the dance at the Palace of last Saturday night would be the last till Lent was over. That also appeared strange to me. What does it mean? Are only Episcopalians allowed to have balls at the Palace. Suppose some persons should want to have a quilting at the Palace, do you reckon it would be allowed?

Well, I expect from what I read of the punch and gowns and the teas and luncheons, the germans, &c., that it is a good thing for something to occur to put a stop to it that you may have a breathing spell.

Oh, Brother Bailey, if you knew the condition of the people in the country. If you knew how depressed we all are as we think of the many real things we need without a dollar to buy them. If you know how we have had to rake and scrape to keep buckle and tongue together, you would know how sickening and shocking was much of the worldly gay doings that I read of is.

It was like reading about the last days of Sodom and Gomorrah. May the Lord spare Raleigh from their fate.

I have written a long letter but I find so much on my mind that I will have to write you again if you think enough of this to print it. Yours truly,

WILLIAM RICHARDS.

Pine Knot, N. C., Feb. 8, 1893.

The Luke-Peter Episode.

Luke's joke on Peter is a good one. It ought to be known and used. Luke was not a preacher, but a physician. It was his business not to preach, but to *listen* to preaching. He gives the full outlines of a splendid sermon which he heard Peter preach, and then most suggestively remarks, "With *many* other *words* did he testify and exhort, saying, Save yourselves from this untoward generation."

Luke here seems to say that Peter passed many good stopping places; that after the sermon was finished, he continued to talk but added no additional thought—used *words* only, many words, and that all of his "testify and exhort" could be reduced to "Save yourselves from this untoward generation." Luke hints—very delicately, of course—that where a pastor preaches regularly every Sunday to the same congregation, the *time*, as a rule, from the first note of the voluntary to the last word of the benediction, ought not to be *more than one hour*.

Now Dr. Luke is held in very high esteem by our congregation, and after one hour, from the time our people assemble for preaching, morning or night, his suggestion about Peter's "many other words" are ever before us. We talked this matter over at our Society the other day, and then the President called on Sister Smith to pray, and the first thing she said was: "O Lord, bless the suggestion of Dr. Luke to the opening of the eyes of our pastor."

As we came away from the church last Sunday the President of our Society said to me: "I'm going right home and read with more interest then ever everything Dr. Luke wrote. It does seem to me that his suggestion must have been made for the benefit of our pastor, and, if Sister Smith's prayer is answered, it will be the first step towards a real revival in our church." My husband called the attention of Judge Jones, who is a member of our church, to Dr. Luke's suggestion about Peter's sermon. The Judge put down in a little book, which he drew from his pocket, Luke 2: 40, and remarked that he would not take one hundred dollars for that verse, that he would certainly call our pastor's attention to it, and try to relieve the long-waiting congregation, that something must be done. We are now hopeful. Will write again later about it.

MRS B. SHORT.

Shortsburg, S. C., Feb. 15, 1893.

From Mars Hill, N. C.

Dear Bro. Bailey:—After a long and hard struggle, during the hardest times ever known to the people of this country, we have almost completed our new College building. Though we are using some rooms of the new building, yet there is some finishing work to be done.

Our situation is not an exception to the general rule. We are in debt. However our indebtedness is not large. We owe a little less than $500. In addition to this sum, we are compelled to have $500 more for the purpose of repairing the old College and making some necessary improvements on the College grounds.

Therefore we *must* have $1,000. My plan to raise this sum is to ask twenty-five persons to give ten dollars each, one hundred to give five dollars each, and one hundred to give two dollars and a half each.

The friends around the institution have borne heavy burdens, and sometimes felt they had done all they could, but still they make great sacrifices. However our people are not able to raise this amount of money and meet the demands of this thriving institution.

My object is to set these facts before the readers of the RECORDER, with the hope that many of them will come to our aid. What say you, brethren?

Before I close, let me say our enrollment this year has reached two hundred, and the work is going on well under the wise leadership of President Hufham.

Respectfully, T. M. HONEYCUTT.

Mars Hill, Feb. 11, 1893.

Be sure to read the new advertisements in this issue.

A Call to the Ministry.

Dear Bro. Bailey:—I noticed a communication in the RECORDER of Feb. 1st, entitled "The Missionary Call," by Bro. John E. White. I felt then like entering a protest, but thought I would leave that for older and wiser heads; but nothing has been said. I am sure I have no desire to provoke a discussion, but as an earnest seeker after truth, I desire to know what the real truth is. Bro. White and all others have a right to their opinions, and so have I.

Bro. White says, "We no longer subscribe to the doctrine of Apostolic succession." "Why? because it is neither scriptural nor reasonable. Besides, it tends to religious oligarchy. And the sooner we rid ourselves of the other and companion error of a *personal* and miraculous interposition of God in the calling of men into the ministry, * * * nearer will we accord with truth, Scripture, and common sense, and the sooner will the Master be commended to all hearts."

Who would say that God does not personally interpose in the conversion of a soul, and if so, why should he not interpose *personally* in a call to the ministry? He interposes in the person of his Spirit. "The wind bloweth where it listeth and thou heareth the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." May we not adopt the same language and say, "So is every one that is called of God to the ministry"?

Again he says: "If we have not altogether mistaken the spirit and teaching of Christ himself, every christian is a preacher of Christ."

Every one is a preacher in a certain sense, but every one is not *required*, or even *permitted* to stand behind the sacred desk and proclaim the gospel *publicly*. We understand by a call to the ministry, to mean to proclaim it publicly.

Bro. White says further that "How he shall teach or preach Christ is determined *entirely* by his own judgment of his *fitness* and *talent*."

Dangerous doctrine! He that takes upon himself the duty of proclaiming the gospel, assumes a sacred and solemn duty. Let me ask the brother did he *determine within himself* that his *fitness* and *talent* were sufficient to preach? If so, beware! Was there no higher authority for his entering the sacred work? We are represented as fighting a warfare with Jesus Christ as our Chief Commander. These ministers of the gospel are only his subordinate officers. The business of all soldiers is to fight, but who shall fight as commanding subordinate officers is not determined by each man's judgment of his *fitness* or *talent* to command but by a higher authority. No one has the right to assume command without this authority, no matter what his own opinion may be of his fitness and talent. Neither had any one the right to preach the gospel *publicly* without authority from God. This view of a call to the ministry we think "accords with truth and Scripture," though it may or may not accord with "common sense" or reason; for who can reason out, by any process, the dealings of God with his people? That same divine messenger, the Holy Spirit, who was sent into the world to convince men of sin and of righteousness and of a judgment, is here to impress upon the minds and hearts of men whom God would have to preach his gospel. This call is spiritually discerned, and the world cannot know or understand, by any process of reason, the mind of the Spirit.

Moses felt, I think, as many do to-day who are called to preach. When Moses was called of God to deliver Israel he "answered and said, but, behold, they will not believe me, nor hearken unto my voice; for they will say the Lord hath not appeared unto thee." Ex. 4: 1. And again Moses made excuse, saying, "O, my Lord, I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant; but I am slow of speech and of a slow tongue." Is this not the experience generally of those called of God to preach? Moses was commissioned of God by a *special call* to do a *special work*. If God called men to be his prophets and then called men to be his apostles and preachers of righteousness, and does not call men now, when was the change? When did he leave it to men's own judgment to say how they shall serve him?

The position, taken, therefore, is this: God does call men and calls them to do a particular work, and no one is permitted to preach unless he receives this special call. A man may have all the qualifications of a minister except the *Divine call*, and he will be an entire failure. No matter how powerful his intellect, how great his gifts of oratory, unless he has the Divine authority, he is no true preacher of the gospel. And a failure to wait for this Divine authority before entering the ministry, will eventually, if persisted in, lead to a corrupt ministry and a christian membership in *name* but not in *reality*.

As to when this Divine call comes, I am not prepared to say. It may come, I think, at conversion or it may come afterward. But it comes, at some time, to all who should preach. What more is necessary to prove a special Divine call to the ministry? "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have *called* them." Acts 13: 2. Paul begins nearly all his letters in language something like this, "Paul, a servant of Jesus Christ, *called* to be an apostle." Rom. 1: 1.

While the field is the world, and all the apostles were sent out to preach in all the world, yet Paul was chosen to go to a special work among the Gentiles.

But we have not space to discuss now the call to the foreign field, if indeed this work requires a separate call. Suffice it to say that while all *may* go, some *must* go to the foreign field.

T. S. ANDREWS.

Pianos $165.00, Organs $68.00, old and reliable. Circulars free. Buy the best. Address R. W. Alleger, Washington, N. J.

From the Seminary.

Editor Recorder:—The examination in New Testament English on the second inst., completed the list for this time, except some special examinations yet to be given to those who were prevented on account of sickness from standing at the regular time. The battle has been fought, but it remains yet to be seen with what degree of success, as the result of only one or two have as yet been announced.

Just here I feel it not out of place to call attention to the superior advantages offered here to ministers seeking a theological education. There are likely a goodly number who expect to finish their course at Wake Forest College in June. I wish I could say something that would cause them to think seriously as to whether they ought not to come to this Seminary. It offers advantages that are not offered in any Northern Seminary. The fact is, a man can never know from being told how much he has really missed by neglecting to come here and take certain classes that could be mentioned.

I am glad to say that North Carolina has more men here this year than ever before. But this number is not as large as it ought to be. Her sister State, South Carolina, has not as many Baptists as she, and yet South Carolina always sends more students here than our State. This ought not to be so; our State pride, if nothing else, ought not to allow it. I don't think any of our North Carolina brethren here now regret having come to the Seminary. On the contrary, one of them, who graduated at Wake Forest College last June and whose name would be familiar to many of your readers, were I to mention it, was heard to remark a few days ago, when speaking of the benefits of this Seminary, that if he had been compelled to leave a month after he came here, he would not regret having come. It might not be without interest to your readers to know that this Seminary is the largest on the continent. The *Western Recorder* is responsible for the statement, and there is no reason for doubting its entire correctness.

Why is this so? There are seminaries North that offer more inducement financially to students. There may be several reasons; but one important reason, I think, is, that this is the only Seminary that offers its advantages to any but college trained students. All are invited to come here, from the most thoroughly equipped to those with comparatively no training. It has all the field which others have to draw patronage from, and much more besides. The work it is doing toward giving ministers a thorough theological training is bound, therefore, to be greater and more far reaching than that done by any other Seminary in this country.

Dr. J. L. M. Curry was with us last Monday and addressed the faculty and students on education in general and the public schools and Peabody Fund in particular.

Bro. Fred Agar, late from Oregon, formerly from England, has been appointed missionary to the Congo country by the Baptist Missionary Union. He left Saturday *en route* for his field of labor, but will in the mean time spend a short time with relatives in England.

Louisville loses another one of her Baptist pastors. This time it is Bro. M. D. Jeffries, who resigns East Baptist church of this city to accept a call to the Second church, Knoxville, Tennessee. Bro. Jeffries is an excellent preacher, and has done a fine work at East church. His congregation will not be the only ones to regret his leaving the city. He was once pastor of the church at Chapel Hill, N. C.

The last meeting of our Missionary Society was one of more than usual interest. Bro. W. R. Cullom, well known to many of your readers, read a paper on "M. T. Yates and Reflex Influence of his Life on the Baptists of North Carolina." I was prevented by sickness from being present to hear it; but it was pronounced to be the best paper read before the Society in some time. Those of us who are acquainted with Bro. Cullom know that it is just like him to do a thing of that kind.

Dr. Sampey has been confined to his room this week and unable to meet his classes. He hopes to be able to meet them by next Monday. More later. J. I. K.

New York Hall, Feb. 11, 1893.

"No Time to Think."

We were talking with a good woman not long since about the very small number of city reared boys and girls who come to be men and women of usefulness and note, and the small per cent. of city bred people that seem to know or care much about solid Bible teaching and preaching. The business of the city in which the conversation took place, was, and is now, very largely conducted by men and women reared in the country; and the country church of which we were speaking had its most useful leaders and members from those reared in the country. Now, said the writer, such seems to be true of this city, and if as true of other cities, how do you account for it? The answer was not long in coming. Said she, "I believe it is because city boys and girls do not have time to think." She went on—"There is always something novel to keep their minds on the go from one thing to another, and they do not have time to gather a lesson from anything they see, hear or read. They continue this course through life and utterly fail at everything they undertake. "Glancing at everything," she continued, "without time to mentally digest and assimilate anything! I believe this is true, as a rule, and I want my children to have time to think." Oh, can it be true?

Well, here is another's view, a woman also, and copied from one of my journals, to be re-read and pondered by those who have time to think.

Southey was explaining to a Quakeress how he filled up his time. Said he: "I look over my Portuguese grammar while shaving, read Spanish for an hour before breakfast, &c., having every minute of my time occupied with reading, writing, eating, drinking, talking and sleeping." After hearing this long account of his system of using time, she inquired, "*And when dost thou think?*"

"Sure enough," said another of our group, "*When do some people think?*" "Yes, yes," said she, "they talk, they rattle, they clatter, they gabble, they gossip, they read, they teach; *but when do they think?*"

Another of our company chimed in—"There are people whose lives seem to be largely filled with suggestions and plans for manufacturing crowds, and putting everybody and everything to going "at breakneck speed." You must hear four or five sermons a day, and fill up the intervals with social meetings of some kind. This must be continued for ten or twelve days in succession, each sermon crowding out the one before it, as one wad in the pop-gun crowds out the other; and the social meetings pushing aside all the preceding—and the end is reached with almost nothing save a worn out body."

I was reading of a man in the *New York Herald*, a foreigner of phlegmatic temperament, who took a walk along Broadway, looking into the windows, trying to cull a lesson or two from the variety and beauty of what he saw and heard. He seems to have been a gentleman of leisure with time to think. But the crowd jostled him. He at once caught the infection and began to hurry. He felt like a race horse and struck off at a terrific gait. He wanted to go somewhere, anywhere, and get there right off. He took up at Fulton ferry, was bound to be the first on board; he tipped over a poor woman's apple stand, but could not stop to remedy the misfortune; edged his way to the front of the boat, gazed at Brooklyn as Columbus did at the new found land, jumped ashore entirely out of breath, and suddenly remembered that he had been doing nothing, and had nothing to do which demanded such speed! But he was nearly dead before he had time to *think!* Oh, the air is full of push now, and one must go before the pressure, despite his efforts, and before he has so much as *time to think*. I am fearful this violent exercise will develop the arms and legs at the expense of the mind and heart. People take up in the Lunatic Asylum, or die with heart failure, *before having time to think*. Oh, for a quiet hour! It would be worth more to some of us, perhaps, than weeks or months of semi thoughtless rush. Do we not need a little more time to be alone with God, that we may move the more intelligently and scripturally when we do act? Let us take due time for "inward reasoning," even though some one should get ahead of us in suggesting some new move, and demand for money. Let us look at subjects long enough to correctly determine what is in them for the glory of God and the good of the living. We need time for a second thought sometimes—a clamer reflection. Let us not think long enough for the mind to become thought-sick with reflection, or to cause us to lose opportunities for doing good by dreaming cogitation; but we must have time for thought. Let us not contract a case of mental indigestion and die of "running at the mouth!" Do not crowd the mind with so many subjects and suggestions that it cannot act under the load. Do not overfill the platter and thereby discourage some one's weak appetite. Do not overtask our minds; and do not hurry us up the steps ere we have time to consent. Do not overtask, either mentally or physically, lest we become weary in well doing. Let us make one strong pull together in the Centennial Mission work now—and then—&c.

O. C. HORTON

Selma, N. C., Feb. 15, 1893.

From Virginia.

Editor Recorder:—The Baptist cause is moving on well in Norfolk and Portsmouth, and Berkley, the "three cities" by the sea. I think "Trinity" or "Trinopolis" would be a good name for the home of the 75,000 people who live here, as the "three cities" are but three in one. We have eleven Baptist churches, and as Churchland, Newport News, Hampton, Suffolk, London Bridge and other places send their pastors to our conference, we usually have about twenty ministers at our Monday morning conference, which is held in the Freemason Street Baptist church. All the ministers report their work as progressing well, but two of them have recently resigned, Drs. T. G. Jones and D. W. Gwin. Dr. Jones has done a noble work at the First Baptist, and is parted with most regretfully. Dr. Gwin has also done well at Park Avenue. These two promising fields will doubtless be supplied soon with first class men.

Freemason Street was never so prosperous. The common verdict is the largest membership, the largest congregations, and the largest Sunday school in its history. I have received about two hundred members since I came here nearly two years ago. The membership now numbers nearly eight hundred. The church edifice is one of the most beautiful in the South. Our Sunday-school now numbering six hundred is the largest in the city. We have been compelled to knock out partitions and enlarge our accommodations. An elegant infant class room, the best I ever saw, has been built, and a new study is in course of erection.

I have received many members from the Old North State, some of them choice spirits, and all "worthy and well qualified."

The RECORDER ought to have a good circulation here.

Dr. Owen is holding a protracted meeting now, which promises good results.

M. B. WHARTON.

We call the attention of our readers to the fact that the offer of Dr. J. H. Moore of Cincinnati to furnish medicines for three months' treatment free will not extend beyond March 31st.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Letter from Rev. F. M. Jordan.

Dear Recorder:—My visit to the Convention in Raleigh was one of the most enjoyable of my life. I spent several days very pleasantly with my son, L. F. Jordan, in Greensboro. Heard Bro. Thomas preach, who seemed to be waking up the people smartly.

I stopped at old Hillsboro with Bro. T. H. Smith and his good wife, whom I united in marriage years ago, and with whom I enjoyed a most delightful visit.

Spent a day with Bro. Ellmore Faucett at my old home where we lived twenty years, and where most of our children were born and raised. Viewed the wonderful changes which had taken place during the last sixteen years. Many of my old friends and neighbors were dead and gone to their long home. The dear mother who once lived so happily with all her dear children in that once delightful home, now sleeping in the beautiful cemetery at Asheville, and her children scattered from California to Greensboro. God alone knows my feelings as I thought of the days and years gone by, and wondered if the sainted mother would meet her companion and all the children in the sweet by-and-by.

I went to Mars Hill where I was once pastor for twelve years, and where some of our children were baptized. Here I stood by the grave of my good old mother, by which I knelt and offered up a prayer of gratitude and thanksgiving to the God of heaven for all his goodness, loving kindness and tender mercies through all the years gone by, and that we might all be prepared to meet her in heaven when the pilgrimage of life is ended and our work is done.

I preached eight days with Bro. Taylor at Mt. Adar, a new church in the western part of Orange county. Here I met with many of my old friends and acquaintances of former years. Some of my brethren and sisters came from Kerr's Chapel and Clement, a distance of ten and twelve miles, to see me, some of whom I baptized while pastor of these churches. It was a happy meeting. The last day of the meeting there was a wonderful manifestation of the presence and power of the Holy Ghost. Many poor sinners gave us their hand, asking to be remembered at a throne of grace that they might be prepared for heaven.

Sunday night I preached in the Baptist church in Hillsboro. Not only the people of the town were out, but they were there from Mars Hill, Cool Spring and Cane Creek, besides the gallery was full of colored people. Many gathered around to shake my hand one time more on earth. I after thought that if it be so delightful to meet here on earth, what will it be to meet in heaven?

Time and space forbid me to tell the pleasures of meeting so many of my brethren, sisters and friends in Raleigh, and what a good time Bro. Cannady and I had in the hospitable home of my dear brother C. B. Edwards. And then it would take another chapter to tell of my visit to the good people of Durham, where I was once pastor for four years, and of the meeting in the second church with my young Bro. Butler and his dear people; my happy stay with Bro. L. V. Riggsbee and his dear family, and so many delightful visits.

F. M. JORDAN.

East Fork, Transylvania county, N. C.

Wake Forest College.

That this is a great institution is admitted by all. Yet this does not argue that it is all it should be, and that no improvements can be made. It is the equal of the best colleges in the State and yet it falls short of what it might and aught to be.

I would like to see it lead them all, and looking to this end I wish to make a few suggestions.

1. Wake Forest College places too much stress on ministerial education. It is a College and not a theological seminary. Yet there are many Baptists in North Carolina who think that only those who are preparing for the ministry are admitted as students.

The representative of the College, who attends our associations, is usually the representative of the Board of Education as well. This Board is generally in great need of money, so instead of making a speech on the College, and urging young men in general, to attend it, he makes his speech on the noble young ministers who have been and are being educated by the Board—what they have done, are doing and will do for the denomination, and the State, and winds up with a collection and pledges for ministerial education. Hence the impression that Wake Forest College is a theological school.

2. Since the ministry offers as good, if not better opportunities for young college men to make money than any other profession, why help young ministers to the exclusion of other young men who are equally poor and equally worthy? We are not opposed to ministerial education, and we are not opposed to the college helping *poor* young ministers. But let the College help poor worthy young men indiscriminately. If they happen to feel called to preach, all right; if not, all right. Wake Forest College and the Baptist denomination need teachers, doctors, lawyers and politicians as much as ministers. It is not surprising that we have so few prominent Baptist politicians, and so little influence in politics, when the best energy of the whole denomination is making ministers only. Without accusing the Board of Education of calling young men to the ministry, it is my opinion that if the Board will take poor worthy young men indiscriminately, it will have fewer applications from young ministers.

3. Let Wake Forest College put an agent in the field, whose duty it shall be, not only to bring students to the College, but to cultivate a more intimate relation between the College and the academies and common schools of the State. If the College maintains its high stand, it must get in closer touch with the preparatory schools of the State. Let this agent visit as many of these preparatory schools as possible each year, urging the young men to go to college. The man who does this work successfully may not bring so many young ministers to the College as are there now, but he will bring vastly more of other callings who will be worth equally as much to the College and to the State. He will increase both the number of students and the revenue of the College.

J. F. SPAINHOUR.

Boone, N. C.

Reply to Dr. W. B. Harrell.

Editor Recorder:—In your last issue there is an article from Dr. W. B. Harrell on "The Drink Curse," that I think calls for a reply. It is all right for him to attack the whisky traffic—it is a poor preacher that would not—but I am sorry to see any preacher advocating a law that fosters dishonesty. Even "skinflints" and "sharpers", as he chooses to call them, have some rights. But may not the term "skinflints" and "sharpers" be applied to those who are living on the fat of the land and hiding behind a $1,500 homestead and personal property exemption? The homestead law is a disgrace to North Carolina. How many men are there in the church who wear the finest of clothes, and whose daughters do nothing but thump the piano, while the merchant who supplies them is driven to the wall just because they were not worth $1,500, and the poor merchant trusted them on their religion and failed to collect! I have in mind now a widow lady who is teaching school at a low price to support herself and children, whose husband was one of those liberal hearted merchants who couldn't say No. Some one has said, "Make all you can, save all you can, give all you can." In this day, it is get all you can, keep all you can. I believe that the crooked dealing of preachers and church members does as much to impede the progress of christianity as anything else.

But I would not be understood as advocating strong drink, or underestimating the evil of it.

I regret to have to run against a preacher. I love and respect them all—those of all denominations and of all colors. I believe they are the best men we have; the mass of them are trying to elevate the people, but the wisest and best men make mistakes.

Respectfully, A. C. COVINGTON.

Capel's Mills, Feb. 10, 1893.

Masculine Gender in Gal 1: 9.

In my criticism, I did not say women should preach. Neither did I say that Paul no where stuck to the masculine.

I said that he did not stick to it in Gal. 1: 9. That is the point I made. Did your reply answer my point? Did you show that Paul stuck to the masculine in Gal. 1: 9, as you claimed in your original comment? Your reply, instead of sticking to the point I made, asked a lot of questions about *other* words and texts which I have not criticised, and about whose meaning we are all agreed. Also, you fortify, in the reply your "sixth," &c., of the original editorial. It will be time to do this when some one attacks them. When you finally came to my point, Gal. 1: 9, you make a statement which seems to admit my criticism, and which I cannot reconcile with your first comment on Gal. 1: 9.

Here are the two statements:

"4. Again, notice Paul's words, Gal. 1: 9. 'If any man,' &c. He seems here to have shown a strange oversight by sticking so persistently to the *masculine* gender."—RECORDER, Jan. 25.

"We are fully aware of the fact that it will not do to base an argument as to *sex* on such a passage as Gal. 1: 9, or others like it in God's word."—RECORDER, Feb. 15.

In one statement you say it will not do to base an argument as to *sex* on Gal. 1: 9. That is what I said—that was my point. In the other statement you *did* base an argument on Gal. 1: 9, by saying that Paul stuck to the *masculine* in this verse. This is what I criticised, and what I still criticise, for Paul used a word that was feminine as well as masculine. If the *second* of the above statements in the RECORDER is your "last will and testament," then I make no criticism. If you stick to the *first*, then I stand by my criticism.

D. L. PATTON.

Cooper's Tobacco Warehouse,

HENDERSON, N. C.

Have you heard the latest from this mammoth concern? The twentieth year of a most successful business is just now closing. D. Y. Cooper, the proprietor, realizing the liberal and generous patronage he has received, proposes for the next two months to hold a sort of informal reception, and show some substantial appreciation for the long and continuous manifestations of confidence and friendship which he has received from his patrons during this long period of business relations.

READ WHAT HE SAYS:

1. To the person selling the greatest number of pounds of tobacco at Cooper's Warehouse, and to the one who receives the largest net sales, from January 1st, 1893, to February 25th, 1893, will be presented with a round trip ticket, including $4.00 for board, to the presidential inauguration at Washington City March 4th, 1893. Also to the one selling ten pounds of finest bright wrappers, and also to the one offering twenty five pounds finest cutters, will receive a round-trip ticket to Washington City. These tickets will be sent to the winners on or before the first day of March, 1893. A correct record will be kept, and everybody is invited to compete.

Besides offering these extra inducements, the public is assured that they will always receive the highest prices for all grades of tobacco.

Nehemiahs are needed in christian... his faith, courage, and wisdom... every christian leader should seek to...

Roanoke Union at Dawson.

On Jan. 27th—29th, 1893, the Roanoke Union was held with the church at Dawson's, Halifax county.

Rev. J. R. Pace preached the introductory sermon from the text, "Our Father," and though the theme was broad, yet he presented some precious home truths that went to our hearts; and more than ever we felt his loving sympathy and tender watchcare over us, putting us in a suitable frame for the wholesome discussions which were to follow.

First query—Reciprocal duties of church and pastor. Discussed by O. C. Stallings, Revs. J. E. White, J. W. Powell and G. J. Dowell.

Second query—Whose duty is it to take part in the Sunday-school? Discussed by Revs. J. R. Pace, J. W. Powell and H. Williams.

Third query—The University and the Orphanage. Rev. R. T. Vann offered upon this subject the following resolutions:

We as Baptists of Roanoke Union in meeting assembled, do earnestly resolve—

1st. We protest against being taxed to support the State University so long as it is in hurtful competition with our denominational colleges.

2d. We protest against being taxed for ministerial education.

3d. We protest against being taxed for the support of an Orphanage in the control of any secret society, or of any christian denomination.

Rev. J. W. Powell, Prof. W. C. Allen and Dr. J. D. Hufham discussed this subject with gloves off—in an earnest, spirited manner, with that sound reasoning that was poignant and convincing.

The vote being taken, the resolutions were carried without a dissenting voice.

The Union then adjourned to meet with Eagle's church in Edgecombe county.

On Sunday morning we held a Sunday-school mass-meeting.

Rev. J. R. Pace made a stirring speech in the Sunday-school interest, such as only a man absorbed in this work can make, which enthused the school to fever heat.

Dr. Hufham followed with a few practical hints as to what our community was before we had any Sunday-school influence, and because of its influence the bright future which is ahead of us.

At eleven o'clock Dr. Hufham preached the missionary sermon from the text, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." Rom. 1: 14. Some said he preached an hour; if so, it was an hour sweetly beguiled. Such unselfish love, such tenderness and pathos as rarely ever flow from the heart of man! His soul seemed on fire with love for his fellowman, which inspired us with a self abnegating spirit, which lifted us out of self and enabled us to look beyond to the "fields white unto harvest"—with an ear open to the Macedonian cry.

God be praised for the Union, for the influence and association of those godly men, whose coming we welcomed, whose presence was a benediction.

O. C. STALLINGS, *Clerk pro tem.*
Dawson's X Roads, Feb. 7, 1893.

From Little Alice.

Mr. Editor:—Would you be glad to know that I did not freeze in the time of that big snow? We did not freeze, but we got very cold. When I would try to warm one side, the other side would nearly freeze. At night when brother Pearl and I would be tucked in our warm bed, my nose would get so cold; on waking up, I would find my dear Mamma tucking the cover close around us to keep us warm. How thankful little girls ought to be that they have a mamma, though I know nothing of the pleasure of my Papa.

Brother Pearl and I would visit a good old lady who lived a half mile off and alone, to see if she had in wood and water, or would have us to do any thing for her, although it was so cold. She would have a smile and a kind word for us.

I would be pleased to tell the little girls more of my grandma. She visited us before Christmas, and walked to the Baptist church as straight and fast as any of the ladies. She enjoyed the sermon from our pastor, more especially when he got on to women preaching. Grandma wears a pretty, white cap, and smokes her pipe. She has a good memory and can remember things that happened when she was a little girl like myself. Her mother lived to be 104 years old. She was fifteen years old at the Revolutionary war. Grandma joined the Baptist church in 1824. She has been a constant reader of the RECORDER nearly forty years. She says I made a little mistake in my other letter, which I wish to rectify. She has needle-worked eighty-one counterpanes since she was eighty years old, instead of seventy-five. She was a raiser of silk for forty-two years, and has made long pieces of silk cloth, warp and filling. She now has a silk dress of her own make.

With best wishes and a happy new year. Wishing to be kindly remembered to all who read the RECORDER. In behalf of the old mother Baptist church at Mount Vernon Springs,

ALICE RUSSELL.
Mt. Vernon Springs, Feb. 6, 1893.

Resolutions of Connaritsa Church.

Resolved, That we, the Baptists worshiping at Connaritsa, this day assembled in conference, do heartily endorse the course pursued by our pastor, Rev. T. T. Speight, in opposing the borrowing of money by our State Board to pay off the missionaries, as introduced in the last State Convention held in Raleigh, N. C.

Resolved 2. That we send this resolution to the BIBLICAL RECORDER for publication.

J. M. EARLY, *Church Clerk pro tem.*

There is no better proof of the excellence of Dr. Bull's Cough Syrup than that it is recommended by leading physicians.

Moneys Received for Mt. Olivet Church.

Dear Recorder:—Please acknowledge in the RECORDER the following amounts paid to me to assist Mount Olivet to pay for a house and lot:

Robert Horton, $1.00; Henry Holt, 50c.; Sarah Tyson, 50c; Andrew Pollard, 25c; W. H. Pollard, 50c; Joseph Jackson, 10c.; L. S. King, 50c.; W. H. J. King, 1 00; P. A. Sorrell, 1.00; J. W. Boothe, 50c.; Ira N. Sorrell, 50c.; J. W. Pullen, 1.00; R. E. L. Yates, 25c.; W. G. Upchurch, 25c.; S. A. Medlin, 50c.; C. H. Jackson, 15c.; J. T. Barham, 50c.; J. B. Herndon, 50c.; P. W. McBride, 25c.; W. B. Grantham, 10c.; A. W. Thompson, 25c.; John H. Mangum, 25c.; R. H. Blake, 25c.; G. E Boothe, 10c; S. E. Watts, 25c.; C. R. Scott, 25c.; J. L. Markham, 25c.; cash, 25c.; J. T. Womble, 25c.; cash, 50c; F. M. Barbee, 25c.; T. J. Lambe, 25c.; J. W. Tatum, 50c.; Robert J. Rogers, 25c.

If any person's name has been omitted who has paid to me, the one so omitted will please report name and amount to Mr. A. W. Sorrell, Cary, N. C., who will report the same to me, and the receipt will be acknowledged through the RECORDER

W. M. SORRELL.
Cary, Feb. 9, 1893

Religious Instruction for Children.

One great trouble with many parents is to know how to introduce the subject of religion to their children in an easy and attractive way. They often wish to impress lessons of morality and usefulness, but feel a want of satisfactory capacity. By taking *The Young Reaper* and *The Sunlight*, semi-monthlies, published by the American Baptist Publication Society, such would find great help. Gather the children, read one of the bright, fresh stories, and from it lead on to the matter of which you would talk. Make a reading club of the family on Sunday afternoon. These papers only cost for the semi monthly, twenty cents, and sixteen cents per year, in clubs of five. The monthly is only ten and eight cents.

For Little Mattie, Charity and Wiley Dowd—In Memory of their Mother.

BY T. L. BANKS.

A mother's love no one can doubt,
All would be inhuman, ingrates without,
A mother's love first taught us to pray
To remember our Creator each closing day.

A mother's love so full and complete,
We should ever cherish, often repeat;
A mother's love and mother's fears
Have soothed us in trial, brought us tears.

A mother's love can never be told—
We cherish it fondly when we are old—
A mother's love, so constant, so true,
When all others fled she clung to you.

A mother's love for us has won
A tie in memory none has done;
A mother's love for children so near,
May she rest in heaven with loved ones dear.

A mother's love, so precious, how sweet,
Akin to Jesus, we hope to meet
Jesus and mother, emblems of love,
Let us strive to join them in heaven above.

They are discussing the question in England whether the christian shall wear a badge in order to indicate what and who he is. It is argued on the one hand that christians may readily recognize each other, and on the other hand it is said that it would be abused by religious tramps and hypocrites. For our part, we believe if a Christ-like spirit shown in character and life be not a sufficient badge, ribbons, gold and mottoes cannot take its place.—*Central Baptist.*

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rapidly creates healthy flesh—proper weight. Hereditary taints develop only when the system becomes weakened.

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Can this disease be cured? Most physicians say No—*I* say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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—THE—

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

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To ministers and ministerial students, the paper is sent for half price.

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Its circulation is large and growing. It is our purpose, as it always has been, to keep from the columns of the paper any advertising that we may believe to be of a fraudulent nature.

For fifty eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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To Yourself,

To Your Family,

And to Your Church

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Your Denominational Paper.

The two dollars you pay for it will bring you during the year ten-fold in information and instruction, and especially will it prove valuable to your children as an educator. It is our constant aim to make the paper worthy of the great denomination it represents.

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This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound, on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, scallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,

J. T. EATON,
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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue

JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.

Please mention this paper.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan 29, '93	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 58 p m		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 35 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	

	No 47. Daily		
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		

	No 48. Daily.		
Lve Wilmington	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson	11 35 p m	1 10 a m	7 48 p m

	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 58 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8 22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.20 a m, arrives Parmele 8.50 a m; Tarboro 9.50; returning leaves Tarboro 6 35 p m, Parmele 7.35 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 28 and 78.

Train No. 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	†11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	8 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv. Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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CATALOGUE FREE
J. W. RIDE, ATLANTA, GA.

Letter from Gov. W. J. Northen of Georgia on his Impressions of our Work in Cuba.

We asked Gov. Northen who accompanied our party on the recent excursion to Cuba, to give us his impressions of our work there, and he has kindly taken time from pressing official duties to send us the following letter.

It may not be improper to add that having been himself for many years one of the most accomplished and successful teachers that Georgia ever had, Gov. Northen naturally looked into the educational interests of our mission and feels very strongly that in addition to the very good schools we now have there, Cuba needs *a Baptist High School for girls*, so well managed and taught by American teachers as to attract the attention and secure the patronage of the best people in Havana and throughout Cuba.

Are there not Baptist teachers who, for the sake of the cause, and for the promise at the same time of large pecuniary reward, would be willing to undertake this enterprise?

ATLANTA, GA., Feb. 7, 1893.

Bro. Editor:—My recent visit to Cuba, and my examination into the mission work done in Havana, prompt me to say some things for the encouragement of the Home Board and the information of the denomination.

First let me say that before my visit I had not begun to conceive of the extent and efficiency of the work accomplished. During the entire time that I was upon the island I was deeply impressed with the readiness of the Spirit to help our infirmities and the power of God in the accomplishment of great ends.

I thought I knew all about the church building in Havana, but when I entered it I found I was not prepared to believe that such a magnificent audience room in the center of a great city like Havana could be secured at the price paid for this.

A gentleman from New York, a Presbyterian, whom I met at the Hotel Passaje, commenting upon the work of the Board, remarked that he thought the purchase of so expensive a house for the purposes, as he understood them, was a mistake. After he was fully informed as to the extent of the work accomplished and the size and earnest devotion of the congregations accommodated, he was fully convinced of the wisdom of the business policy of the Board. I want candidly to say that no man who visits the city and attends upon the service will hesitate to say that the purchase of the church property was a wise business stroke directed by the Lord.

The first religious service upon which I attended was the mission under Bro. Cova. Whilst I did not understand what was being said, I was profoundly impressed with the earnestness of the people and the heartiness with which they joined, without exception, in the worship.

The services held in Bro. Diaz's church under the direction of Bro. Tichenor in English in the forenoon, and by Bro. Diaz in Spanish in the evening, were largely attended by earnest and anxious listeners.

All danger of interference by the officials, I think, is now removed. The newspapers of the city are giving the work hearty support and encouragement. Large audiences attend upon the service, and everything now seems ready for us to enter and possess the land for the Lord.

Under this state of things the natural inquiry is, what is next to be done? This, of course, the Lord must decide. This I feel quite sure He has already done.

After full and repeated conference among the brethren visiting Havana upon the recent trip, it was unanimously agreed that we need larger and better accommodations for the rapidly growing missions. It was further believed that the Lord is opening up large fields in other portions of the island, and Bro. Tichenor was advised to visit these places and begin work.

Upon one thing the company was unanimous and earnest—the need for a good high school for girls in the city. I do not know that this expense should be pressed upon the Board in the midst of great demands from other fields, but I am convinced that such a school would be a powerful factor for good as co operating with the work of the churches in the city of Havana and those to be established in other parts of the island.

Under the conditions as reported to us by Bro. Diaz, I feel quite sure such a school would soon become self supporting and of vast usefulness in the efficiency and progress of the work.

With all the earnestness I command I would urge the necessity for such an adjunct as I suggest just as soon as the Board can control the means, or private individuals are ready to consecrate their money to this great work for Christ.

I have not a criticism to make upon the work of the Board in the Cuban Mission, but profound gratitude to God that he has led them to such glorious ends and given us such bright promise for the future.

W. J. NORTHEN.

Preaching Without Notes.

We may not be in need of more theological seminaries—of which there are some four hundred in the country—but we would wish some liberal soul would endow a chair of homiletics in some seminary in which oral preaching should be inculcated to the entire exclusion of the manuscript. We know that seminary professors seek to utilize both methods; but the trouble with this lecture process is that at the outset preaching from the written sermon is so much easier than preaching without the manuscript, that the student prefers the sermon paper; as a result, the seminaries are turning out an army of sermon-paper readers, not one in a hundred of whom can preach an effective sermon without the manuscript. We are not now pleading for the entire abolition of the sermon manuscript. On the contrary, realizing that there are thousands of ministers who would be utterly powerless in the pulpit if the services of that indispensable assistant could not be commanded on the instant, we would have the number of this class of dependents reduced to the minimum, and we would have the small class of those who can preach either with or without the manuscript increased.—*Christian at Work.*

Salting Meat.

On this subject, important to nearly all farmers, an exchange says:

Never salt meat until the hogs have hung long enough for the meat to become entirely cold all the way through. For barrelled pork the brine should be as salt as it can be made—so strong that there will always be salt undissolved in the barrel. Cut into pieces of convenient size and pack them in rings on their edges. Fill all interstices and cover each layer of meat with salt. Then pour in all the strong brine the barrel will hold and keep it filled. For side bacon the usual plan is first to rub each piece with salt and then pack skin side down on a platform covered with salt. As soon as one layer is down cover it with salt and put another on it and so proceed, piling it up as high as convenient. Overhaul, rub, and repack it from three to four times, until it is well salted through. The time it must remain will depend on the thickness of the meat and the temperature of the packing place. In extremely cold weather a third longer time may be required. There is no danger of getting pickled pork or heavy fat sides too salt. For the hams, a pickle should be made just strong enough to barely float an egg. Into this stir brown sugar or molasses to give it a slightly sweet taste. If the weather is moderate, hams that weigh from eight to twelve pounds may be taken out for smoking in from three to four weeks. In hard freezing weather and for large hams a longer time will be required, varying from four to seven weeks.

Salvation Oil should always be kept in the kitchen. For the ready cure of scalds and burns it has no equal. 25 cts.

Have you ever considered the christian duty of being pleasant? Whether you feel happy or worried, whether things are going well or ill with you, you have no right, by your words or even by a doleful countenance, to cast gloom on others. As a christian, you have a light in your heart, and you are commanded to let it shine. You are not only to rejoice, but to impart joy, evermore. Have you ever tried through the duties and trials of one day, "to be a blessing," making your very presence a light and joy to all you meet? Try it.—*Cumberland Presbyterian.*

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Self-conquest.

Alexander could conquer the legions of Persia, but he could not conquer his passions. Cæsar triumphed in a hundred battles, but he fell a victim to the desire of being king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice.—*Goodrich.*

Figs and Thistles.

The first glass has the most poison in it.

A starving man won't find fault with the table cloth.

A successful hypocrite is never a success at anything else.

The devil likes to be called by names that sound respectable.

Doing will not take us to heaven, but not doing will keep us out.

As soon as a sin begins to pay, it seems to become better looking.

Love never has to be watched to see that it does a full day's work.

Some men tire themselves very much in looking for an easy place.

It is easier to be contented without riches than it is with them.

God did not send his Son into the world to condemn it, but to save it.

God's way of rewarding is that the man who does nothing gets nothing.

The only people who can come out wrong are those who do not start right.

If salvation means anything, it means a complete and eternal divorce from sin.

The nearer we get to Christ, the more we can lift on the burdens of other people.—*Selected.*

The great secret of success in life is to be ready when your opportunity comes.—*Beaconsfield.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.
Royal Baking Powder
ABSOLUTELY PURE

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—*Spurgeon.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

That Meeting, or, The Luxiliary.

"Now tell me all about the missionary meeting, my dear," said sweet-voiced Mrs. Alden to her cheery-faced companion, Madge Greyson.

Madge drew her smooth forehead into a frown, gave her nose an upward incline, and curled her lip somewhat satirically before replying with: "'Missionary meeting' dear Mrs. Alden? Well, of all meetings claiming to be so called, that meeting took the lead."

"Why I understood it was a regular W. M. S. to which you were invited, seeing we are *en route* from the glorious Oct. 2d in Louisville."

"Glorious Oct. 2d is a very inglorious affair to that missionary (?) society, I should say, judging by that meeting. I wish you could have been there, Mrs. Alden, to have seen for yourself."

"I wish so, indeed, Madgie, but you know how the frail body hinders everything. However, tell me about this unique gathering. Did the President follow the Prayer Card?"

"I should say not. You know I carried Brother Brunson's leaflet (as it is the first week in November), but there wasn't so much as the stirring of a zephyr by a Japanese fan even to indicate interest in that direction."

"Strange," said the longing-to-be-charitable Mrs. Alden." Perhaps they were studying the general subject of missions, and Japan will come next week."

"Next week, indeed! Excuse me, dear Mrs. Alden, for my vehemence, but in my opinion Japan will never come if all meetings of the W. M. S. are like that meeting. I writhed under it, and rewrithed, and came away suffocated with disgust."

Here Miss Greyson commenced pacing the floor excitedly, and Mrs. Alden enquired, "Were many out?"

"Many? I should say so. There were at least one hundred there."

"That was encouraging, certainly. Such a grand time to press the dollar plan. Was it done?"

"It was done, Mrs. Alden. The 'dollar plan' was pressed on the pre-eminently broad platform of the home calls for charity. One hundred dollars were pledged there, this afternoon, by one hundred christian women in a missionary meeting, to buy silver flower stands for the church pulpit!' I was too disgusted to hold my tongue. 'How do you carry on your missionary work?' I asked in holy horror. 'Through the church. We give to all the Boards. This is our Auxiliary, you know. We help the church.' 'Then you do nothing extra in the way of Foreign Mission work in and out of America, in line with the Southern Baptist Convention? I declare, Mrs. Alden, I am ashamed to say she looked at me in a dazed way, and I pitied her ignorance."

"Well, did you let pity lead you on toward her enlightenment, faithful Madgie?" asked Mrs. Alden.

"I did. I couldn't help it. I spoke right out in the meeting and told them exactly what it meant to be a W. M. S. More, *more*, *more* all the time for the work of Foreign Missions at home and abroad, through our two S. B. C. Boards, Home and Foreign. Then I told them of the needs of the millions of people without Christ, and prayed them to think of that, and of how they would feel to be without him. Warming with my subject I told them that a church which wasn't missionary didn't deserve the name of a christian church, and that a missionary society that wasn't missionary was a misnomer and an anomaly."

Madge paused for breath, and Mrs. Alden asked: "How was your unseasoned truth received, Madge?"

"As if uttered in the inspiring presence of a group of marble statuary," was the laughing rejoinder; "but I went on regardless of the inanity, and preached the gospel of missions. You should have heard my peroration. 'Sisters,' I said, 'the missionary spirit is the salvation of the churches. Your narrow spirit is dwarfing and ruining you. This is the Centennial year. Do you realize it? One hundred years! One hundred women! One hundred dollars! *Silver flower stands!* Oh! sisters, consider. For what were you created? For what was this church organized? Let us think. Re-pledge this one hundred dollars for the support of our missionaries on the Foreign field. Don't waste mission money on idle church decoration. Vote again, my sisters, for truth, God and humanity. I dropped into my seat. The missionary society voted again *to have the flower stands.* Disgusted, dear Mrs. Alden? Of course I am. All o-missionary societies deserve the title of *Luxiliaries*, and I for one mean to give them their deserts.—*S. F. S.*

Immigration.

The Christian Union publishes an excellent chart of immigration for the past ten years, showing by lines the increase and decrease from various countries.

The three countries that are most persistent in their increase are Italy, Russia and Hungary. Italian immigration now almost equals the Irish. The Russian exceeds the Swedish, and the Hungarian is greater than that of both the Norwegians and Scotch. Chinese laborers are excluded, but last year we received 1,221 Chinese "merchants."—*Tidings.*

With a port like that of Baltimore, second only to that of New York, what an opportunity for Home Mission work. When we open the door of our country to foreigners, God opens a door for his people. Shall these foreigners come to a christian land and hear no word of Christ?

SKIN TORTURES

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether of the skin, scalp, or blood, whether simple, scrofulous, hereditary, ulcerative or contagious, are now speedily, permanently and economically cured by the Cuticura Remedies when the best physicians and all other remedies fail. The almost miraculous cures daily effected by them prove this. No statement is made regarding them not warranted by the strongest evidence. They are absolutely pure, and agreeable to the most refined and sensitive. They may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. They have friends in every quarter of the civilized world. People in every walk of life believe in them, use them, and recommend them. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sale greater than the combined sales of all other blood and skin remedies. Sold throughout the world.

Price: CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1.00.

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston

"All About the Skin, Scalp, and Hair," 64 pages, 300 Diseases, mailed free.

—GO TO—

Jordan's Dining Hall,

A. B. JORDAN, Proprietor,

114 Fayetteville Street, Raleigh, N. C.

where you will always find the best of everything nice to eat, either on the regular or European plan.

A Strong
Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennetteville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.50 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	[illegible]		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.53 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennetteville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 55 p m
Ar Ramseur			6 35 p m
Lv Madison			1 15 p m
Lv Stokesdale			2 10 p m
Ar Greensboro			3 20 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennetteville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

NOTICE.

Having qualified as executor of [illegible], deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before [illegible] 1894, and all persons indebted to the said [illegible] will please make immediate payment.

GEO. W. [illegible],
Executor.

Feb. 7th, 1893.

An Appeal.

Brethren and Sisters of the Raleigh Association:—We want you to help raise money to build a church at Blackman's X Roads. This is a mission point twelve miles south of Smithfield, and a place where a church is very much needed. Only about five persons out of every hundred are professors of religion. The neighborhood has had Baptist preaching for the past two years, and now they want a church built. The few Baptists there are doing what they can to raise the money, but it is impossible to raise more than about half of it in the neighborhood. Bro. Frank P. Wood, an excellent man, who joined them last summer, has agreed to have the house built at his own expense, if the lumber is furnished by others. We have a deed for the land on which to build. The shingles are ready and paid for. The lumber is sawed and a payment has been made on it. The balance due on the lumber must be paid in less than *thirty days*. The workmen are ready to go to work on the church and it must be built at once. The house we are now using, which was formerly a liquor shop that caused much trouble all through that section, is very small and uncomfortable, and will not accommodate our congregations.

Some time ago we sent letters to the Sunday-schools of our Association asking each of them to take one collection and help us to pay for the lumber to build this church. Some of the schools have complied with our request, but others have not as yet. We trust they will do so soon. Please look after this matter for us and see that your school sends a contribution for this object. If your school has suspended for the winter, doubtless your church and the people of your neighborhood will contribute something. Of course, individual gifts will be appreciated.

All who are willing to help will please do so at once by sending your contributions to Rev. F. H. Poston, Smithfield, N. C.

Believing that you will help us, I am

Yours fraternally,

J. M. BEATTY,
Sec. Mission Board Raleigh Ass'n.

To the Churches of the Eastern Association.

As an evidence of our gratitude to God for his signal blessing upon the past century of missionary effort, and for the purpose of a still more enlarged effort to evangelize the heathen millions, and to plant the gospel in every destitute region, we are now called upon to make a special contribution for this grand object. This is to be a *free will* Centennial offering in addition to, and apart from, our regular collections. Let every individual in each church, and every Sunday-school, and woman's mission circle, bring in contributions at once between now and May 1st, and we can thus secure a goodly amount. Some of the Sunday-schools and woman's mission societies have already sent up something for the Chapel Fund for which they have credit, and also the First church in Wilmington has made a noble contribution.

Your Committee, to whom the State Board referred the duty of supervising the Centennial work in our bounds, recommend the following apportionment to the churches as a sort of guide or guage for the amount that reasonably could be raised by united effort on the part of all:

Barlow Chapel, $10.00; Bethel, 10.00; Beulah, 5.00; Boykin's Chapel, 10.00; Bress, 2.50; Bethlehem, 10.00; Bear Marsh, 5.00; Burgaw, 10.00; Brooklyn, 25.00; Clinton, 20.00; Concord, 5.00; Corinth, 5.00; Colvin's Creek, 2.50; Caintuck Chapel, 10.00; Point Caswell, 5.00; Catharine Lake, 2.50; Dobson's Chapel, 5.00; Ebenezer, 5.00; Emma's Chapel, 5.00; Hallsville, 2.50; Haw Bluff, 2.50; Hermon, 2.50; Island Creek, 5.00; Johnson's, 10.00; Kenansville, 10.00; Long Creek, 2.50; Lisbon, 10.00; Maple Hill, 2.50; Mary's Chapel, 2.50; Masonboro, 10.00; Moore's Creek, 2.50; Mt. Gilead, 10.00; Mt. Olive, 15.00; Mt. Holly, 5.00; Magnolia, 10.00; Mt. Zion, 2.50; New Hope, 10.00; Olive Branch, 2.50; Piny Grove, 10.00; Poplar Grove, 2.50; Rose Hill, 2.50; Riley's Creek, 15.00; Sharon, 2.50; Salem, 5.00; Shiloh, 5.00; Siloam, 5.00; Spring Vale, 5.00; Teachey's, 5.00; Warsaw, 20.00; Watt's Chapel, 10.00; Willard, 5.00.

We earnestly and prayerfully call upon every pastor, deacon, Sunday school superintendent, and leader of W. M. S. to give us all possible aid and sympathy in this movement.

Send all Centennial funds raised to Treasurer J. D. Boushall, Raleigh, N. C.

Prayerfully submitted,

I. R. CARROLL.
O. P. MEEKS.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

From Gaffney, S. C.

Dear Bro. Bailey:—The RECORDER is always a welcome visitor to my new home in Gaffney. I like it especially because it furnishes me with so much valuable missionary news. Then the editorials are always so very practical.

I think I have one of the best churches in the country. It just suits a young minister like myself. I have had twenty-two additions to the church since I came here last June. Then I am sure that I have the pleasure of preaching to some of the best people in the world. I have never seen a kinder people to their pastor. Now you can see why I said it just suits a young minister. Yet it makes me work hard to get up two sermons every week, and sometimes three.

Limestone Institute opened its session on the 8th instant. O, how proud we are to see the young ladies coming in [illegible] different trains! Well, they ought to, for it is one of the best schools in the country, and it is the duty of parents to send their children where the best work is done. The examination papers, which were placed before the public at the last commencement, manifested what kind of work is done. Well, the school is able to do good work, for it has one of the best corps of teachers to be found in any female school in our country. Dr. R. H. Griffith and Prof. H. P. Griffith are well kpown. Then, Miss Phœbe Fuller, Mrs. P. E. Surganns, Miss May Murfee, Miss Hattie Davis, and Miss Pearl Brown are among the most efficient teachers in our country.

The Gaffney people are contemplating building a male fitting school for Furman University. It will be capable of giving a good education, but will be called a "Fitting School." We do hope that we may succeed in this enterprise.

Fraternally, B P. ROBERTSON.
Gaffney, S. C., Feb. 13, 1893.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Pittsburgh. GEO. A. MACBETH CO.

GOOD Leather is leather with Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

One of the Results.

Dr. R. B. Montgomery of Brooklyn, N. Y., was of the party which visited Cuba. Before he left home, the Minister's Conference secured from him a promise to tell them what he saw in Cuba.

Here is one of the results:

BROOKLYN, Feb. 14th, 1893.

Rev. John Wm. Jones, Atlanta, Ga.:

The New York Minister's Conference voted unanimously to help raise money for Diaz's work in Cuba, and requested Dr. Montgomery to receive and forward it.

A. C. DIXON, *President.*

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

Good but Not the Best.

It is good that our people are making so many and so large subscriptions for our Foreign Mission work. May these pledges grow in size and number! But while this is good, there is something better—that is to pay these pledges as soon as possible. *The best thing is to send money designed for our work without a day's unnecessary delay.* The Board's expenditures have been $30,000 beyond receipts.

H. A. TUPPER
Richmond, Va.

Acknowledgments

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Rev B Craig, $5 00; Burlington ch, Mt Zion, 1.88. Total, 6.88. Previously reported, 610.75. Total this year, 617.63.

Foreign Missions—Mrs W K Etheridge, $1.00; Spring Branch ch, South River, 2.40; W M S, Wake Forest ch, 15 98. Total, 19.38. Previously reported, 729.74. Total this year, 749.12.

Home Missions—Hector's Creek ch, Little River, 60c; Wake Forest Missionary Society, 13.26. Total, 13.86. Previously reported, 261.61. Total this year, 275.47.

Education—Mt Airy ch, Pilot Mountain, $5.00; A Friend, Wake Forest, 5.00; Greensboro ch, Beulah, Convention pledge, 13.75; Burlington ch, Mt Zion, 4.31. Total, 28 06. Previously reported, 418 34. Total this year, 446.40.

Orphanage—Western Union, Eastern, $1.30; S S, Bethlehem ch, 5.00. Total, 6.30. Previously reported, 230.83. Total this year, 237.13.

Centennial Fund—Great Marsh ch, Cedar Creek, $5.68; The Ladies, Whiteville ch, 8.25; Mrs Mary Lou Petty, Candor, N C, 1.00; Miss Pattie Bowers, Brinkleyville, 1.00. Total, 10.93. Previously reported, 233.68. Total this year, 244.61.

Sunday-schools—Baptist Sunday-school Bd Southern Baptist Convention, $100.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 18, 1893.

W. H. & R. S. Tucker & Co

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once so'd cannot be duplicated

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

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RALEIGH, N. C.

A Chance of a Life-time.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches. You can help me and help yourself. I have made an arrangement with R. H. Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1 25. Address,

REV. S. Y. CONRAD,
Winston, N. C.

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WHOLESALE & RETAIL GROCERS,
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$5.50 per Bbl.
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$2.75 per ½ Bbl.
All New Bright Fish, entirely free from Rust.
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$6.50 per Bbl.
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$2.00 per pkg.
25 Kits North Carolina Roe Herring,
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These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.

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The Whitest, Sweetest, Cheapest, and Best of all Flours.

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Winter Millinery

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The latest and most desirable styles for ladies, misses and children always in stock.

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In all sizes and at all prices.

Hair Goods, Wools, Zephyrs, Embroidering Materials,

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Many Fancy Notions.

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Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

"A FRAUD" was the opinion of Rev. Mr. Beaman when he first saw the Electropoise, but after using it he found it to be all we claimed. Read his letters in this paper. If you are sick, and have tried all else in vain, we ask you to investigate the Electropoise. We mail a 50-page book free to any address.

"Atmospheric Oxygen by Absorption."

ATLANTIC ELECTROPOISE CO., Washington, D. C.

A Protest.

I enter my protest as a citizen of North Carolina against the Legislature's making an appropriation to the Masonic Orphanage at Oxford, on three grounds:

First, because the State is thus giving money to an Institution over which it has no control whatever.

Second, because the State has no right to give money for the support of a secret organization, and this position I take, though I am a Knight Templar in Masonry. The thing is wrong in principle, and cannot be justified by good policy; for, in the third place, if it is right to make an appropriation for the Masonic Orphanage at Oxford, then it is right to give money to the Odd Fellows Orphanage at Goldsboro; and if it is right to extend State aid to these two institutions, which represent secret societies, then, surely, for still stronger reasons, it is right to give State aid to the Orphanages of christian churches—of which there are three in the State.

Let the Commonwealth be just and give to all, or give to none, for the one is no worthier than the other four.

There was some sort of excuse for this thing when it was begun, for there was then but this one Orphanage in the State, but that reason does not now exist, nor is it any answer to this constitutional objection to say, that the first appropriation was made while Mr. Mills, a Baptist, was superintendent at Oxford—the thing was, in my judgment, a violation of the Constitution then, as it is now.

It is said by many that the Masons have combined with the Methodists, and that it is, virtually, a Methodist Orphanage now. I do no know that this is true, but there are many who do not scruple to so declare. If that be so, then I have no objection to offer to the alliance, or transfer, as a citizen, though I might seriously object as a Mason; but I do insist that the State has no right to support the Orphanage at Oxford, whether it be a Masonic Orphanage, or a Methodist Orphanage. Let the Masons, or the Methodists, support their own institutions as the Odd Fellows and Presbyterians and Episcopalians and Baptists are required to do. This thing is going to make a stir in the State and the politician who is wise will take warning.—*Dr. Pritchard, in Charity and Children.*

Opinion Vs. Experience—His Opinion.

WILMINGTON, N. C., April 9, 1891.

Gentlemen:—The Electropoise was received last evening. As I look at this apparently harmless cylinder with a cord attached and think of the price I can hardly refrain from Puck's soliloquy, "What fools these mortals be." The instrument is what you claim for it—a "curative agent of wonderful powers"—or it should take its place in history as the most stupendous colossal fraud of the ninteenth century. I shall use it faithfully, patiently and without prejudice in my family, and if the results are not one half (I shall be satisfied with one-half) what you claim for it, then look out, I shall attack it in the public print with all the energy at my command. For my sake, for the sake of the sick and suffering, I hope to demonstrate your claim—"a wonderful curative instrument." For the present I shall use it as you direct in your letter. If no results follow I will inform you.

Respectfully,

REV. R C. BEAMAN.

HIS EXPERIENCE.

DURHAM, N. C., Jan. 31, 1892.

Gentlemen:—* * * I find the Electropoise in great favor among a large number in this place. I have used it in my own family with marked benefit. I prize it very highly, and would not be without it for many times its cost. Respectfully,

REV. R. C. BEAMAN.

From Texas.

Dear Recorder:—On the 24th day of January last, I boarded the train in Statesville, N. C., with my family, to come to Texas. I was led to this with a hope that the climate here might be beneficial to me. The Lord granted us a safe journey, and we have all been well ever since we left North Carolina.

It was one of the sorest trials of my life to leave the dear brethren and sisters of Statesville church, many of them are the Lord's noblemen—as good and true brethren and sisters as any pastor ever had the honor of serving. And if there was a breath of dissatisfaction between people and pastor I did not know it. And I do pray that the Lord may give them a pastor who shall be able to lead them into much broader fields of usefulness than I was. Then, too, I hated to leave the dear brethren of the State Convention. I knew most of them, and was in accord with all measures and plans of work for the Master's glory which the Convention has in hand.

But if it is the Lord's will I should stay here, I desire to fall in line, and do what I can to advance his cause in this State. Now I have no doubt but some of your readers would love to know whether this is a good place for a preacher to come to. Well, I have not seen enough to tell much about it. But I venture this much. If any one is hunting a field, it it not a good place for one to come to, but if one desires to come to make a field; I know of no better place.

I hope to be able to preach some during the Summer, but can't tell how it will be. I am still unable to speak above a whisper. It is so hard to be idle when there is so much to do in this busy year of 1893.

May the good Lord bless and direct the dear brethren in the grand old State of North Carolina.

It is hard for you to understand how much we appreciate the dear RECORDER in this far off country.

When I have seen more of men and things in Texas I may write again.

W. A. POOL.

February 13, 1893.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use "Hood's improved process;" do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh and costs almosts nothing; can put up a bushel in ten minutes. Last week I sold directions to over one hundred families. Any one will pay a dollar for directions when they see the beautiful fruit samples. Fall and winter are the best time to sell directions, so people can experiment and be ready for next fruit season. As there are many poor people like myself I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars, round home, in a few days. I will mail sample of fruit and complete directions, to any of your readers, for 19 two cent stamps, which is only the actual cost of the sample, postage, etc., to me. Mrs. W. M. Griffith, New Concord, Ohio.

NEWS OF THE WEEK.

State News.

Ten tons of gold ore have been shipped from Tebe Saunders' mine in Montgomery county, to New Jersey.

Willie Woods, aged thirteen years, was accidentally drowned in the Little Yadkin river, near Dalton on the 13th inst.

It is reported that a man named Pallett is traveling in the Western part of the State swindling people with a patent wire fence.

The annual meeting of the Young Men's Christian Associations of the State, will be held in Winston-Salem, April 6th to 9th next.

Mr. A. W. Clark of Berry Hill township, Mecklenburg county, fell or jumped from a train near Belmont, Tuesday of last week and was killed.

The Mecklenburg county jail is to be remodelled. The contract has been let to the Pauly Jail Company, of St. Louis, Mo. The price to be paid is $14,000.

The alliance store that has been running at Mocksville, Davie county, has closed its doors. The loss to the stockholders, it is said, will be at least seventy five cents on the dollar.

A patent has been awarded to Dr. J. N. Stallings for a device for elevating and lowering window sash and fastening the same, which will supplant that of weights and will prove both a great convenience and a great blessing.—*High Point Enterprise.*

Messrs J. O. Lackey and J. T. Cashion, who are mining in Sharpe's township, Alexander county, have found some very fine crystals about six feet beneath the surface. Eight of them weighed fifty pounds each. These gentlemen have also found specimens of beryl and hiddenite on the land of Mr. B. B. Lines in the same vicinity.—*Statesville Landmark.*

General News.

People are dying of cholera in Marseilles, France.

The Odd Fellows Temple at Canton, Ohio, was burned last Wednesday. Loss $75,000.

Dr. Norvin Green, president of the Western Union Telegraph Company, died at his home in Louisville, Ky., on the 12th inst.

There is a bill before the United States Senate to appropriate $100,000 for the purchase of the farm on which Lord Cornwallis surrendered.

A fire insurance trust known as the Tariff Association has recently been organized in New York. The result is that rates have been greatly increased.

The sulphite pulp mill, property of the Richards Paper Company, in South Gardiner, Maine, was destroyed by fire on the 16th inst. Loss, $200,000; insurance, $180,000.

Shirley Quilling and James Ewing of Huntingdon, W. Va., settled a quarrel last Thursday by shooting each other with pistols. Ewing was instantly killed, and Quilling was so badly wounded that he has since died.

In the New York Legislature, a bill was introduced several days ago which provides that it shall be "unlawful for any person either to sell, give, loan or furnish to any citizen of this State what is known as and called hoop skirts," and that it shall be unlawful "for any person to wear on their person such an article."

On Thursday night, Feb. 9th, the insane asylum of the Stafford County Workhouse, situated about four miles from Dover, New Hampshire, was totally destroyed by fire, and forty-four of the inmates perished in the flames. Only four of the inmates escaped. The building was of wood and burned like tinder. The origin of the fire is a mystery.

According to the *N. Y. Herald*, the colored congregation of the American Union Methodist Episcopal church in New York City, under the leadership of their pastor, the Rev. Dr. G. N. H. Smith, ex-Minister to Hayti, have set on foot the formation of an anti-lynching league to unite negroes, throughout the land in a petition to Congress to protect their race from outrage in the South.

Repeated shocks of earthquake have wrought great havoc on the island of Zante, the most beautiful of the Ionian islands, Mediterranean. Houses are in ruins. Thousands of terror-stricken people are without homes and depend upon the charity of the more fortunate for food. Two or three British men of war are on their way to the island with supplies for the destitute.

MARRIED.

PEARCE—BRINKLY—In Winton, by Rev. C. B. Williams, Mr. A. J. Pearce of Winton and Miss Annie Brinkly of Roper City.

SEXTON—SMITH—On Feb. 8th, 1893, by Rev. J. A. Jones, Mr. Edward Sexton and Miss Eula Smith, all of Wake county.

STEPHENSON—MAYNARD—On Feb. 5, 1893, by J. D. Ballentine, J. P., Mr. O. H. Stephenson and Miss Isadora Maynard, all of Wake county.

WALLER—FREELAND—On Feb. 14, 1893, by Rev. A. J. Taylor, J. Zeb. Waller of Alamance county, N. C., and Miss Susan A. Freeland of Orange county, N. C.

HAYCE—LOWE—At the residence of the bride's father, near Winton, by Rev. C. B. Williams, Mr. M. C. Hayce and Miss Lula Lowe, both of Hertford county.

BOYETTE—FRYAR—On Feb. 1, 1893, at the residence of the bride's father, Thomas Fryar, in Magnolia, by Rev. O. P. Meeks, Charles S. Boyette, D. D. S., and Miss Lillian Fryar.

STALLINGS—UNDERHILL—On Feb. 14, 1893, at the residence of Mr. A. J. Underhill, by Rev. J. A. McKaughan, Mr. Joseph S. Stallings and Miss Nannie Underhill, both of Franklin county.

DIED.

WALTERS—Bro. Joel B. Walters died at his home in Caswell county, Feb. 14, 1893, in the seventy-seventh year of his age. For about fifty years he had been a member of the church, and for a long while member of the Milton Baptist church where he held his membership at his death. He leaves a wife, several children, and many friends to mourn their loss. He rests from his labors. Look up, sorrowing ones, to him who "doeth all things well." J. R. JONES

STEPHENSON—Sister Sallie R. Stephenson returned to God Feb. 6th, in her eighty-ninth year. She was a faithful member of Mt. Carmel church for fifty years. She was married to L. B. Stephenson in 1866. Truly theirs was a real union. Her hope, courage, faithfulness, and patient endurance, gave her great influence in her church, her family, and among her friends. Living successfully, she died triumphantly. Her husband and many friends will miss her sadly, but we will meet again. H. T. WILLIAMS.

RICHARDSON—A. White Richardson died at his home in Johnston county on February 3, 1893. His illness had been long and very painful. A complication of diseases ended in a fatal lung trouble and his life closed in its prime, forty-eight years. He was buried from Clyde Chapel, the church he erected in memory of his son and only child, Clyde, who died about five years ago. Notwithstanding the terrible weather, his many friends and relatives gathered around him, and the church was filled to the utmost. On the last Sunday of his life, he asked that some one sing, "Shall we gather at the river?" his favorite song. As they prepared to carry him out of the chapel, the choir sang it beautifully again. A member of Clyde Chapel, his greatest interest and lifework was centered there. An indulgent husband, a kind neighbor and generous friend, he was always a helper to those in need. He and Clyde sleep together in the silent tomb. The wife and mother is waiting still. He said he was willing, even glad, to die. Surely he has gone out of infinite suffering into perfect peace. COM.

WALLACE—It is my painful duty to chronicle the death of another aged father in Israel.

Brother Robert Wallace, at the advanced aged of nearly eighty-four years, quietly and hopefully passed away at his home in Duplin county on January 24th, 1893.

I am indebted to his son, J. F. Wallace, for the following facts relating to the deceased:

Robert Wallace was born in Rockfish township, Duplin county, N. C., on January 28th, 1809. He was of Irish extraction, his grandfather, Robert Wallace, senior, having emigrated, while an orphan boy, from Ireland and settled in Duplin county. Our brother was united in marriage to Margarett Chasten by Rev. Hiram Stallings, March 22d, 1832. Sister Wallace survives her husband, and is now, in her eighty-ninth year, hopefully expecting and awaiting the summons to cross over to the Better Land. Soon after their marriage they were both baptized into the fellowship of Corinth church, Duplin county, by Rev. Benajah Carroll. Owing to change of residence, he transferred his membership to Island Creek church in the same county, where it remained until his death.

Having been his pastor during the last ten years of his life, it gives me pleasure to bear testimony to the excellent character of our departed brother. He was not faultless; but he was a kind father and husband, a devout christian, a good neighbor, a highly respected citizen, and a great lover of his church and pastor, cheerfully contributing of his means to the benevolent objects of the one and the support of the other.

In the last few years of Bro. Wallace's life the infirmities of age debarred him, as well as his dear wife, from the privileges of public worship; and among the pleasing recollections that will accompany me to the grave is that of having preached the word of life as often as I could in the home of our brother and his beloved companion.

Death was to him great gain; but it is a sad bereavement to his family, his pastor, and his church which he had served for fifty years or more. JNO. T. ALBRITTON.

Mt. Olive, N. C.

"Watermillions!! Watermillions!!

Green rine, red meat,
Full ob juice an *so* sweet;
Jes from de libin vine."

The darkey's song throughout our fair Southland in water melon season. Beyond a doubt the finest, sweetest and most luscious melons grown are those produced in Dixie. That is where our Seed is grown, and if you want the best melons it is possible to have, be sure and plant

Wood's Seeds.

Descriptive catalogue mailed free.

T. W. WOOD & SONS,
SEEDSMEN. RICHMOND, VA.

Resolutions of Thanks from Summerfield Baptist Church.

WHEREAS, Our church has never been able to purchase a musical instrument; and whereas, we believe that an instrument is a great aid to congregational singing, and that there is much power for good in sacred song; and whereas, Messrs. J. T. Davies and E. L. Ropella, of New York, have so kindly and generously presented our church with a splendid organ; therefore

Resolved, That we tender them our most sincere and heartfelt thanks for this magnificent gift; that we pray God's blessings upon them in this world, and a happy meeting with him in that upper and better world.

That a copy of these resolutions be sent to each of the above-named gentlemen; that a copy be sent to the BIBLICAL RECORDER for publication; also that a copy be spread upon the minutes of the church

Read and approved by the church in conference February 4th, 1893.

E. P. ELLINGTON, *Mod.*
J. L. LANE, *Clerk.*

The Legislature has refused to extend the limits of the city of Raleigh; but has given the city jurisdiction over the parks and cemeteries, and the right to regulate the speed of trains within the city and to prevent street begging.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

KING'S Royal Germetuer CURES

LA GRIPPE.

Rev. W. G. E Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 20, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

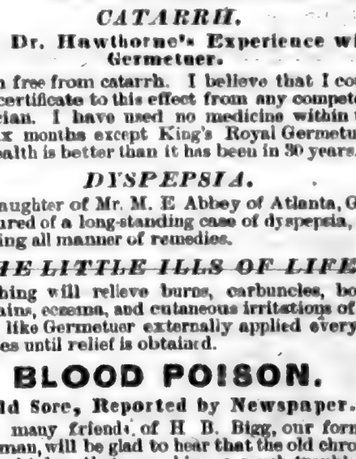
Old Sore, Reported by Newspaper.

The many friends of H B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.



The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Secy., Leaksville, N. C., for catalogue, before disposing of your wool.

BUCKEYE BELL FOUNDRY,
CINCINNATI, O., U. S. A.
Best Copper and Tin School and Church BELLS, PEALS AND CHIMES.
Prices and Terms Free. Name this paper.

Nerve Tonic — Blood Builder

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

50c. per box. 6 for $2.50.

Send for descriptive pamphlet.

DR. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

SIMPSON'S 20 DAY

Early Cantaloupe

The Most Delicious and the Earliest of any Melon ever Introduced.

I have been in the trucking business for fifteen years, and I have produced a cantaloupe that is the superior of any in delicacy of flavor and in earliness for the market; and I propose to offer my limited supply of seed to the public at reasonable figures. If the seed of this strain of nutmeg melon were in the hands of some of our seedsmen they would not be sold for less than $5 per pound. Some of the finest strains of melons now offered by our seedsmen at fancy prices—for instance, Johnson's and Stokes Dixie Watermelon—first originated in North Carolina. See the recommendations of two citizens of Greensboro, N. C., and one Hundred could be furnished as readily and find out what those say who have seen and eaten my new cantaloupe:—

GREENSBORO, N. C., Jan. 25, 1893.

MR. W. W. SIMPSON:—Your twenty-day early cantaloupe which you put upon our market last year (1892) was decided y the most delicious flavored and the earliest I ever ate. I bought largely of you, and I re ommend them in the highest terms.

DR. J. C. BRODNAX.

GREENSBORO, N. C., Jan. 26, 1893.

MR. W. W. SIMPSON, Greensboro, N. C.:—Your twenty-day early cantaloupe came upon the market the earliest of all, and I was surprised at the earliness of it. I am an old cantaloupe raiser, and I must have some of your seed for this coming season. Yours is a superior melon in every respect, and the very thing for early truckers.

G. M. GLASS.

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The Home Circle.

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer's air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Youth's Companion.

Johnnie and the Bricks.

Johnnie, a small boy living in the country, was one day playing with a lot of bricks as his uncle came along. This uncle was a friend to the boy and ready to help in any frolic that was not improper.

"What are you doing, Johnnie?" asked the uncle, after standing awhile to look at the boy.

"Building a house; that is what I'm trying to do. Did you ever build houses of bricks when you were a boy?" asked the little fellow.

"Very likely," was the answer, "though I forget about it, it is so long ago. But I was thinking if you could learn a lesson from these bricks."

"A lesson from bricks?" asked the boy in surprise; "how can I? Bricks can't talk."

"Books cannot either, but you learn lessons from them."

"Oh, but they have reading; that talks."

"But pictures teach lessons without a line of reading."

"Uncle, I wish that you would teach me a lesson from the bricks. Will you? I would like to see what they say."

"Very well," said the uncle. "Just set the bricks up each on its end, a little distance apart, and all in a line."

"How many shall I set up?" asked Johnnie, after he had placed about twenty on end.

"That will do," replied the uncle, looking at the long row. "Now, do you wish these bricks to teach you a lesson?"

"Yes, sir," replied the boy, eagerly. "What shall I do?"

"Come here to the end of the row and push the first brick over against the next one."

"What shall I do then?" asked the boy, hesitating.

"Nothing, until you have seen what the bricks do."

"Shall I push now?"

"Yes, right away. Push only the first one."

The first brick was pushed against the next, and then the boy stood up, looking on. The first brick pushed the next over, and that in turn the next, and that the next, until the whole row was down.

"There! They are all down! Every one is over!" shouted the boy. "See, uncle! All have tumbled!"

"That is so," said the uncle. "Now can you learn a lesson from those bricks?"

"What lesson? I don't see any to learn. I only pushed one down and all the rest fell of themselves."

"Did they fall of themselves, or did each push its neighbor, after you started the first one?"

"Oh, I see now, uncle, what you mean. If we give one brick a push it will push another, and that another, and so all will go down."

"Yes, Johnnie, and so it is with people. Give one a start downward, and he will take another down with him, and he another. But when did the bricks stop falling?"

"When all were down."

"Yes; and so it is with people. Start one in the downward way and he will take another along, and he another, and they will keep falling as long as there is one to fall. We start people in the way of evil habits or other sins, and they start others, and so, if nothing prevent, all might go down until the last had fallen."

"Uncle, I never thought of that; but it is so. One boy learns to cheat, or lie, or steal, and another learns from him, and another from that one; and so it goes on until a whole lot of boys cheat, or lie, or steal. It is awful, but I never thought of it before. The bricks have taught me a lesson."

"There is another lesson you may learn from them; go down to the end of the row and push back the last one that fell. Will it make the others stand up?"

"No, sir," said Johnnie, after trying to make the last one in the row stand on end. "I can't even make one stand unless I take it away from the others. They keep pushing it down all the time."

"Well, there are two more lessons. To tumble all down you need but start the first one; but you cannot make them all stand again by pushing one up straight. You cannot make that one stand up until you take away from those that went down

[illegible] you may start a large number of [illegible] the downward way, by giving the [illegible] push; but you cannot bring them [illegible] up one. Each one must [illegible] by special effort. Nor can [illegible] making him stand safely [illegible] the evil company of those who are down. You see it is much easier to push people down than to help them up. It is much easier going down than to get back after you have fallen. Be careful, my boy, that you do not start some one in the way downward to evil and ruin; he will be almost sure to take others with him. To win him back will be a much harder task than push him down. Even if you save him, that will not save the others whom he took with him. Remember, too, that if you would overcome evil and be able to conquer temptation, you must stay out of the company that brings evil and temptation."

Johnnie looked at the bricks with a very serious face, as his uncle entered the house, and determined to act on the lessons the bricks had taught him.—*Rev. J. A. Davis, N. Y. Observer.*

The Art of Going to Sleep.

A disciple of Delsarte tells in the following paragraphs why grown persons sometimes find it hard to go to sleep, and how to overcome the wakeful tendency:

If you have never done so, watch yourself go to sleep, and you will be amazed to see how tense your position is. Your knees are drawn and bended, your back is curved, the arms are held more or less tightly to the body, and the fingers are folded; the eyelids are held shut, not allowed to droop over the eyes, the neck is strained, and the head seems to touch the pillows only at the temples. The points of contact with the bed are really at temples, shoulders, hips, knees, and anklea. Now look at a child sleeping. Every muscle is relaxed, every joint is inert, and prone on the couch; his little frame finds rest at every point.

The features are undone, so to speak, the nose widens, the mouth droops, the eyelids close easily, and with every line of expression obliterated he finds utter and complete repose. The abandon makes him fall out of bed sometimes, such an inert body has he become. You may imitate him even to that degree if necessary. Begin at your toes to relax, loosen all your joints and muscles, unbend your fingers, shake your wrists loose, take the curve and strain out of your neck, go all to pieces, in fact, and see how the day's fatigue seems to slip off from you, and the gentle mantle of rest and oblivion enfolds you like a garment.

In the same line of suggestion is a word from *Hall's Journal of Health* on the value of the couch in a cosey room. It says:

A room without a couch of some sort is only half-furnished. Life is full of ups and downs, and all that saves the sanity of the mentally jaded and physically exhausted fortune-fighter is the periodical good cry and momentary loss of consciousness on the upstairs lounge, or the old sofa in the sitting-room. There are times when so many of the things that distract us could be straightened out and the way make clear, if one only had a long, comfortable couch on whose soft bosom he could throw himself, boots and brains, stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light, and the star of hope shine again.—*Examiner.*

Not in It.

He has no enemies, you say;
My friend, your boast is poor;
He who hath mingled in the fray
Of duty that the brave endure,
Must have made foes.
If he has none
Small is the work that he has done:
He has hit no fraud upon the hip,
He has shook no cup from perjured lip,
He has never turned the wrong to right,
He has been a coward in the fight.

—*Selected.*

Money Saved is Money Made.

Dr. Wm. Self, of Webster, N. C., an old practitioner of medicine, tells us that after many years experience in medicine he finds it money saved to his patients to use Taylor's Cherokee Remedy of Sweet Gum and Mullein for coughs, colds and consumption.

Spreading Manure in Winter.

The subject of spreading manure in winter has been much discussed, with a decided trend of late in favor of it. Mr. A. B. Barrett sums up the advantages of the practice in the *American Cultivator* as follows:

There is practically little danger from waste when spread in winter, for during the greater part of the season the manure will be frozen, and freezing does not decompose the fertilizing ingredients. While the manure is in a frozen condition no chemical change takes place, and the manure keeps as well as if in the barnyard. The same holds true about blowing away. Take a field that is bare of vegetation in the winter, and how much of the dust or dirt is blown away by the wind. The earth, as well as the manure, is frozen stiff, or is in a muddy condition, so that the strongest gale cannot blow much of the material away. There is one exception to all of this. If the manure is spread on snow there is danger of considerable waste. It is very apt to be blown away with the drifting snow, and precaution should be taken never to haul out the manure when the fields are covered with snow.

If spread on the land at any other time the snow will fall on top, and as it melts a slight portion of the top soil will be thawed by the moisture, and more or less of the strength of the manure will be absorbed by it. This will not be wasted, but will remain in the soil until ploughing time. In fact, a little thawing is good for the manure, for then it becomes frozen into the soil later. By carting the manure to the fields when the land is hard and frozen the hauling is made comparatively easy, and there is no cutting up the land in great ruts. The work is also done at a season of the year when horses, as well as farmers, are nearly idle, and it is a good thing to give both something to do occasionally. When the rush of spring work is upon us we are truly thankful to feel that we have not the job of carting manure to the fields. We handle the manure in this way only once, which is also a saving.

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The late PROF. BASIL MANLY, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky.,

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Several years ago I met a minister on the train who had been compelled to give up his charge on account of lung trouble. I advised him to obtain Dr. Moore's treatment; he did so, and in three months was back at his work, fully restored. All the leading physicians here endorse this treatment to the public, hoping it will be the means of bringing similar relief to many others.

W. E. PENN.

Eureka Springs, Ark., Feb, 1891.

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The Missionary Call.

I believe that the call to be a foreign missionary, when allied to that which makes a man a preacher of the gospel at home, is distinct from such a one.

There is, in both cases, the same strong yearning for the salvation of the souls of men which constrains the one "called" to give his life to the work of teaching that salvation; and there is the same "setting apart" of himself, spiritually, from the worldly inclinations, which so easily rub the bloom from the freshness of soul consecration.

But what is that peculiar something that leads the happy and successful preacher to give up a loving and loved church at home; that takes the useful, earnest teacher from her class work in the Sunday-school, and from her place in the various societies of the church; that strange inner prompting that tugs at the heart of the thoughtful young man, even before he has ever entered a theological seminary, or decided upon his life work; what is it that decides each in his own sphere to lay aside clerical ambition, social pleasures, home ties, personal comforts, which have seemed necessities, all of these, in order to enter upon the mission ary's career? Whatever this constraining force may be, it constitutes a missionary's *call*. When it is the true call of the Spirit of God it is peremptory, and a mistake as to this point need never be made, it seems to me, when this same Spirit is ready to aid in eliminating all self-deceit and false motives.

Perhaps the greatest snare which entraps the young of both sexes into unthinkingly making vows looking toward a foreign mission and even into undertaking such, is the glamour which, to a certain extent, must always linger about one who denies himself for his Master's cause, but which has become considerably attenuated, as personal dangers and difficulties have disappeared before the march of civilization in most mission fields. To be like Christ, in humble serving and constant patience, should be the missionary's ideal, rather than that of gaining the international reputation of such and such a noted missionary of the past.

Let him who is considering whether or not he has such a call, apply a few simple tests to his motives and judge of the results with all honesty. The following facts may be useful in suggesting his own search-questions. The new missionary, if stirring, progressive, and enthused with a desire to see immediate results, and accustomed to the stimulus of an admiring congregation and working church-membership in his native land, after the numberless worries of transportation from his own country to that of his adoption, feels himself another being, unknown to himself. He knows nothing of the language jabbered around him all day long, new restraints bore him, the strange climate enervates him, his brethren seem moving in a sluggish, almost motionless, current of work, and his heart faints at the prospect of growing to be what he imagines his fellow-missionaries have become.

It seems to me that just here the example of Christ's life on earth is of great value; his own personal sufferings from contact with hard, uncongenial surroundings, his patience, his charity, his unselfish love for sinners ought to be an inspiration to the truly "called," and should give strength and wisdom to bear with uncongeniality of every kind, from that of one's own circle to the utmost limits of social and business intercourse.

Let him beware who imagines himself "called" to a life of charming, foreign incidents, such as one would meet with on a touring expedition through China, Mexico, Italy or Africa, and to intercourse with the best people socially, who will pet and *fete* the foreigner. The truth is that most of the foreign element that will enter into the missionary's life will be the thousand inevitable inconveniences of daily domestic life in a strange land, and a conforming to trying, unnatural circumstances, in an intercourse with a class of people almost entirely outside of his sphere at home.

All this means that a truly called missionary has a firmly fixed conviction that work for the saving of souls in a country outside of his own must be the work of *his* life; that he is ready to leave the preaching of the gospel at home to others whose convictions may keep them there; that he will possess his soul in patience through the first trying years of initiation, and not expect result nor applause as a reward of his work, except in so far as the inspired promises give hope to every laborer everywhere; and finally, that the work, so long as health is given him and his, shall be a *life work*. It is said that "hindsight is sometimes better than foresight," and some earnest workers have found to their sorrow of heart that a little more foresight would have been better for them before going to the great expense of moving themselves and families to a foreign country. Their consciences order them home, and they are right to come, and honest in doing so, but did their consciences sound absolutely clear notes in ordering them to *go* on the mission? Was there no inner remonstrance? Was duty quite plain? Sometimes the call to be a missionary seems to come long before the way is open to such a course. Life interposes many obstacles in all our chosen paths; it is not difficult to understand that a helpless or aged parent, dependent upon the solicitude of a son or daughter, is one of many God given cares, such as are not to be idly thrown aside for a mission to the heathen. There may be cases where even this may be necessary, when it becomes a wife's duty to follow her husband's convictions and him to a foreign land, and oh, the heart-ache of it! First, let the husband be perfectly sure that *now* is the accepted time for breaking his own and his partner's home ties, and then let both go ahead in peace, for the Lord reigneth.

In my not very long experience of missionary life I have been much impressed with the fact that the disposition and habitual temper of the intended missionary should be taken into consideration fully as much as the question of tendency to disease of the body. It should be known whether his previous life has shown him fitted to deal with his kind; and, if not of natural gifts in that direction, how far the grace of God has aided him in overcoming propensities of fault finding, intolerance and uncharitableness, three of the "little foxes" that too often enter the vineyard. He who feels that he can be content with his Master's "well done," will find in the glow at his heart and the growing inspiration for his work an all-sufficient reward.

A MISSIONARY.

Reading Novels.

Dear Bro. Bailey:—It may seem rather out of place for a young man to speak on such a broad subject; but from experience and continued observation, some thoughts have so pressed themselves upon my mind, that I want to say a few words to all the young people of our State. I say young people, for it is among this class that this habit is placing the blackest stigma.

There are some novels which every young person would do well to read, and by so doing would not only find enteresting employment, but would be inspired to be more noble in life. On the other side, there are books (novels)—thousands of them—scattered all over our State and country—and they have found their way into christian homes, too—which are doing more to corrupt the minds and hearts of the children than any other, yea, than any three other habits combined.

Can this be true? Reading, simply reading books, have such an effect on a person? True, you cannot see the effect on the life at once, and it may not be visible only to a close observer for a long time, but the work is being done equally as fatal though unseen, and sooner or later the person will discover that they have been affected more or less by the reading, while they may not admit it to the dearest friend.

Young people, and I may say young ladies, for they seem more addicted to this habit, for as a rule they have a stronger taste for reading than young men, be it said to their credit. They are not to blame every time in full, for they do not always know which are worthy of being read, and only take some one's word for it, and it may be one who is not competent of judging, or whose taste has been tainted, and hence not capable of judging. A young lady, with a true and noble heart, whose mind is almost entirely free from the stain of evil, with a mind looking forward to a noble and useful life to begin in the near future—and we have such ladies in our own State, with hearts as true as the world can afford, and from their life sweet influences, sacred and hallowed, are thrown around our lives both in Church and State.

But their hand by some mishap falls upon a novel, one not considered very bad, nor can any one point out the good points nor define the moral it contains. Some friend (f) placed it in their hands. They begin to read, only intending to read a few moments or a short time, while they have nothing specially to claim their attention—one page leads to another, and there seems to be no suitable place to stop, and soon they are entirely absorbed, hours pass away, while they unconsciously drink it in without discrimination.

They find sentences and expressions, which cause their cheeks to blush and burn, and which they would not repeat publicly for the world. Time to stop—no, not yet, it is so interesting—the book is finished. A friend comes in (lady friend). "I have a very interesting book which I have been reading, it is very good. I am sure you would like it."

"Where is it, on the centre table?"

"No, in my trunk."

"Why do you hide it?"

"Why you know Mr. A. is not willing for me to read it. You know he don't like such novels. He is rather 'cranky' and extreme on some things; but he will never know it."

"Where is the moral in it?"

"O, I don't know, but it is so interesting. You read it and you will be pleased."

A second novel by chance or purpose gets into her hands, with language less pure than the first. Some expressions too impure and vulgar to be read aloud—a time is selected when alone, or when others are asleep, and no one can see the burning cheek as they drink in the deadly poison. They can no longer find interest in the Bible—"it's too dry, not half so good as novels." Good books do not have the same interest for them they once had. True, they read the Bible sometimes for mere name, as they are sure it is very true and good for old people to read. Their taste has been degraded and lowered, their mind and heart are tainted with a blot which will baffle time to remove.

No longer is the once pure heart aspiring to a grander and more sublime life. The mind has been corrupted in a few short weeks more seriously than it otherwise would have been for years.

Read only such books as will fill your mind and heart with higher and nobler aspirations. If you do not know yourself, consult some one who does know, and whose judgment you are willing to trust, even before you read one page.

Have no book in your home that you are ashamed to have on the centre table.

Read no book which would cause your face to blush with shame should your best friend step in and find you reading it. The life will be filled with thoughts and actions corresponding to the food upon which the mind has been fed.

I had rather have a pure, noble heart that has not been stained by impure books or conversation, than to have all the wealth of this world and fame combined.

J. E. GREEN.

Bostic, Feb. 13, 1893.

Gnats, Camels, &c.

SWALLOWING CAMELS.

A little girl being asked, "What was the special sin of the Pharisees?" promptly replied, "Swallowing camels." The Pharisees may have had a monopoly in that line some nineteen hundred years ago; but they have a good deal of competition in this progressive age. Many a good brother has great difficulty in swallowing a gnat, and finally not only gives it up, but points it out as a dangerous and deadly animal, but the camel, *his* camel, goes down with the greatest ease.

There is Bro. X., I have not heard from him on the subject; but I know his righteous soul is filled with holy horror as he contemplates the gnat evolved out of the minds and hearts of our sisters for raising a part of the Centennial Fund. Hear him speak of the plan. "The whole thing is wrong. We need no list of contributors to keep a hundred years. The plan appeals to pride, and has a tendency to lead us away from the true motive for giving. It would lead us to ignore the words of Jesus, '"Let not thy left hand know what thy right hand doeth.'" Good Bro. X. has a hard time with this, and many similar gnats, and maybe he is right, and this plan of the sisters is a snare and a delusion. Yes, Bro. X. has trouble with the gnat; but he has been known to swallow a camel, *his* camel, with the greatest ease in the world. He affirms that the left hand must be kept in ignorance of what the right hand does, and therefore condemns the sisters' plan; but when he contributes to any cause you always see his name with the amount opposite in the published list of contributors. When an agent visits him, and he decides to make a contribution, he always contributes for himself and each member of his family, and in the next week's paper you will see the name and contribution of each member of X.'s family. Rather a big camel in the light of Bro. X.'s doctrine; but he finds no difficulty in swallowing it. Consistency, thy name is not Bro. X.! Reader, do you know Bro. X.? Perhaps, "Thou art the man."

THE OBJECTOR.

The objector is useful in one respect—he keeps you from *stagnation*. Every plan, every effort except his own, must run the gauntlet of the inevitable, "I am not in favor of that." Then comes the long and profitless discussion while the cause suffers. At length, when he yields the point, or you begin work without him, you have to overcome the opposition of many persons who would have entered heartily into the work if they had not heard that Objector objected. One of the easiest things in the world is to get people to do nothing. Brother Objector is a grand success along this line. Brother pastor, do you know him?

THE ARTFUL DODGER.

Perhaps you know *him*. He is found almost everywhere, and may be known by his skill in dodging work and collections.

A pastor once asked Artful Dodger for a contribution to State Missions. He replied, "I don't believe in State Missions; Foreign Missions is my special pet. When you take a collection for that purpose, I will help you." When the time to collect for Foreign Missions came, he called on him, and was met with, "I have made up my mind that we are wrong in doing so much for the heathen in foreign lands, while there are so many heathen at home." He was always anxious to do something else, generally something impracticable. When he is cornered, and *must* give something, it would do you good to see him squirm. For any neglected duty he always has a splendid excuse. In this line he can beat the man that invented the excuse business. Artful Dodger is great on show days. He glories in protracted meetings, and makes a fine impression on the visiting brother. On such occasions he bubbles over with religion, and the visiting brother thinks of him as one of the pillars of the church. Sometimes he is a *woman*.

T. J. TAYLOR.

How to Pray.

Be short. Jesus, by word and example, inculcated this. He described the Pharisees as those who "for a pretence made long prayers." Persons who sought his aid offered short petitions. Peter in the water, the publican in the temple, and the thief on the cross made short prayers.

When I was a young minister I received through the post office a slip cut from a newspaper containing a college commencement poem. The pew was addressing the pulpit. Four lines impressed me:

"Sermons like wells should small circumference sweep,
Be short in their diameter, but deep;
And public prayer, as in the Scriptures taught,
Beyond a cavil always should be short"

The last two lines were heavily marked about for my benefit. I never knew who sent the slip, but I pinned it over my study table, and kept it there for ten years; and then I did not destroy it, but pasted it in my scrap book, and have it now.

Be specific. Prayer that is indefinite does not avail. "My son," "my daughter," "my servant," "my sight,"—that is the form of request; and the accompanying charge is, "Bring him to me." It was wonderful, in a revival in college, how our prayers were answered for classmates in the order in which we prayed for them by name.

Be importunate. The midnight prayer, "Friend, lend me three loaves," was short, specific, and importunate. And it was answered, not for friendship's sake, but because of importunity.

Pray with a forgiving spirit. "When ye stand praying, forgive.' I once attended an ecclesiastical convention, and was entertained in a refined, christian household. A young lady in the family in a conversation remarked, "I never offer the Lord's prayer." On my expressing surprise, she added, "I don't dare to; I don't dare pray, 'Forgive us our debts, as we forgive our debtors'; I am so afraid that I have not a forgiving spirit that I dare not ask God to forgive me as I forgive others." I asked, "What do you pray?" She replied, "I say, 'As we *ought* to forgive others.'"

We must do what we can to answer our own prayers. A little boy heard his father pray that God would feed the poor; and when the prayer was over, he said, "Father, if you will give me the key to the granary door, I will answer your prayer myself." Frederick Douglass tells us that when he was a slave he prayed seven years for liberty, but received no answer; at length it occurred to him that he must answer his own prayer; and when, with his eye fixed on the north star, he prayed with his legs, his prayer was answered. If we pray for the conversion of a child, a scholar, or a friend, we must speak to that person and do what we can to bring him to Christ.

We must expect that our prayers will be answered. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Ask, and ye shall receive." Too many pray that the mountain may be removed, and when they open their eyes, say, "There, I knew that it would not be." "Without faith it is impossible to please God." "According to your faith be it unto you."—*Dr. L. H. Read.*

Fault-Finding.

An old gentleman, a class-leader, one day went into the shop, and the blacksmith soon began about what some christians had done, and seemed to have a good time over it. The old class leader stood a few minutes and listened, and then quietly asked him if he had read the story in the Bible about the rich man and Lazarus. "Yes, many a time; and what of it?" "Well, do you remember about the dogs, how they came and licked the sores of Lazarus?" "Yes; but what of that?" "Well," said the class leader, "do you know you just remind me of those dogs, content merely to lick the christian's sores." The blacksmith suddenly grew pensive, and has not had much to say about failing christians since.—*Exchange.*

Now, I want you to think that in life, troubles will come which seem as if they never would pass away. The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed; the storm in its very nature is transient. The effort of nature, as that of the human heart, ever is to return to its repose; for God is peace.—*Geo. MacDonald.*

Paying the Preacher.

Our church polity is such that the pay of the preacher is a matter of agreement between him and the church. There are no bishops or presbyteries to review and exercise a constraining power over the churches. This absolute independence of the local churches is not altogether without its disadvantages. Baptists are perhaps as liberal as other denominations, but there are those among us that believe in a free gospel in its fullest sense. They like to hear good preaching, and expect the preacher to be decently clad, and also that his family be well provided for, but deny his right to stipulate with a church for a specific salary. He ought, they say, to preach and leave the amount that is paid to the generous impulses of the church members, who often feel at liberty to disregard their obligations to the church. This position is unreasonable and is often a mere subterfuge, behind which the avaricious or impecunious member hides himself. The preacher is human and must needs have food and raiment as other men. Often he has a family to support, failing to do which he would be esteemed worse than an infidel. To secure these necessary things for himself and family, he must buy them as do other men, but cannot buy unless he has money. If wholly consecrated to the ministry, he cannot turn aside to earn it by a secular pursuit. If he buys and fails to pay, it destroys his usefulness and loses him his good name. Who would listen to a preacher who does not pay his debts? How can he do this unless he looks ahead and arranges for the means to meet these obligations? With so much at stake he would be unjust to himself and to his family were he to trust to the generous impulses of the average church member. But to take another view of the subject, to do his best work in the ministry, his mind ought to be untrammeled so that he can throw his whole soul and all his energies into his work. He cannot do this unless he is freed from financial embarrassments by giving him a liberal support. Many church members look upon their contributions to the support of the ministry as gifts, when in fact the minister has a right to it because he has rendered a valuable consideration therefor. Christ himself, when sending out the seventy to preach, said to them, "And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire."—(Luke 10: 7.) Paul, writing to the Corinthians, very clearly states the case when he says, "I robbed other churches, taking wages of them to do you service."—(2 Cor. 11: 8.) This last Scripture, if it means anything, very clearly teaches that the church, or churches, he serves should support him, and the word wages indicates that he has *earned* it by reason of his serving the church.

But not only has he the right to demand a support, but it ought to be so liberal that he may be provided with every comfort. On this point Paul writes to Timothy (2 Tim. 5: 8), "Let the elders that rule well be counted worthy of *double* honor, especially those who labor in the word and doctrine."

It is also best for the church. A religion without personal sacrifice, without giving, is not the kind treated of in the Bible. Selfishness and the love of money go hand in hand. They are our most common sins, and the hardest to overcome. Giving tends to break down these sins, and to develop in us the spirit that prompted Christ to lose sight of self in his efforts to do good to others. Lastly, it is God's plan, for so hath he "ordained that they that preach the gospel shall live of the gospel." Under the Mosaic law he required tithes for the support of the temple service and of the priests who served therein. Not only did he lay a tithe on his people, but he made it specific in amount. How many of us now give one tenth to the support of the gospel? But we may again call Paul as a witness. In 2 Cor., 9th chapter, he plainly tells the Corinthians that, having served them in spiritual things, he had a right to partake of their carnal things.

In conclusion, if the preacher has temporal wants, if we would have his best service in the pulpit and out of it, if we would develop the grace of giving, if we would pay the debt we owe him, if we would obey the divine teaching, we must pay him liberally and promptly for his services. The church that fails to meet this obligation or allows any of its members to shirk this plain duty, will not prosper, because it lives in disobedience to a plain command.—*C. A. Board, in Co-Worker.*

Is there not a disposition in the current preaching of this age to ignore or at least deal lightly with the exceeding sinfulness of sin? Of course it is right to "hold up Christ" at all times and under all circumstances, but it is equally important to show men their need of Christ. We may be mistaken, but it does seem to us as we look back, that in other days the conviction of sin was more powerful, more manifest and more distressing on the part of the penitent than it is in this day. This whole subject awakens very serious and important inquiries.—*Central Baptist.*

He who is faithful over a few things is lord of cities. It does not matter whether you preach in Westminster Abbey or to a ragged class, so you be faithful. Faithfulness is all.—*Dewy MacDonald.*

The Biblical Recorder

WEDNESDAY, MARCH 1, 1893

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CITY CHURCHES AND PASTORS.

The importance of hearty sympathy and co-operation between the disciples of Christ, in doing the Lord's work, can hardly be overestimated. This is true of our people and our principles everywhere. So far as our general observation has gone, we think there is more of this spirit noticeable in country districts than in our cities. It is so often claimed that our city churches are ahead of those in the rural districts that it is a little refreshing to find one respect in which the country churches excel the city.

We do not think we are mistaken when we assert that among our city churches and pastors there is at times a decided want of that hearty co operation one with another in doing the Lord's work that one would expect from those so well situated to extend it. We do not mean to be personal or local in these remarks; but we have noticed such a marked indifference at times among city pastors and churches toward other pastors and churches in the same community that we can but think that special attention should be called to it; and as far as possible a remedy should be found for it. Our churches and pastors, according to our system of church government, are independent one of another; and this fact may account, to some extent, for the indifference complained of. And yet how dependent we are, one upon another under God, for peace, happiness, and success in this life! The inspired writer knew the force of the words, "For none of us liveth to himself; and no man dieth to himself." We believe in our independent form of church government; but it is possible that pastors and churches should imbibe too much of that spirit, and become *too independent;* so much so as to fail to recognize God's claim upon them for united effort, and they are in danger of cultivating that indifference one toward another which, in the presence of the strong opposition brought to bear against our principles, is often blind folly.

Is it not too often the case that one or more of our city churches are engaged in a life and death struggle against the powers of darkness, and yet receive but scant sympathy and help from other churches or pastors in the same city? There may be a series of meetings held at times in one of our city churches in which the other Baptist pastors and churches take little part. On the third or fourth night of such meeting the neighboring pastors and their members may "begin to drop in;" but then often more as *spectators* than as hearty co-workers. If the brother pastor is called on to pray or preach, there is an absence of that warmth and earnestness quite noticeable when *he* is holding a meeting in his own church. The members of other churches, even of the same faith, often take back seats and look on; and by their unsympathetic faces seem to say, "This is your battle, fight it out; you need not expect any help from me." Some of these back seat Baptists may have fine gifts in the way of singing, and doing other good work in such meetings, and yet they have to be coaxed and begged before they will take a front seat and show by their conduct that they feel at home. We are glad to say that many of our people do not act in this way; but what we have complained of is so often seen that it must pain all true lovers of our doctrines, and those that are anxious to see the coming of Christ's kingdom. When we think of those who act in this way, we feel like adopting the language of the apostle, "Now, therefore, there is utterly a fault among you," in regard to this thing.

We think our people are among the best people on the face of the earth; yet this does not blind us to their faults. It is a little hard to account for the state of things complained of in some cities. But among the possible causes may be little local jealousies and rivalries. It is a well-known historical fact that the ancient Grecian States were so generally at war one with another that it was difficult for them to unite, even in the presence of an overwhelming army of foreign invaders. Yet the man who has studied men and nations is not greatly surprised at such blindness; and we are far on the way to solve this problem when we remember that the Greeks were a heathen people. Yet one would expect a much better state of things among Christ's people; and generally, we are glad to say, would not be disappointed. To this rule, however, there would be no exceptions, and there would be if all of God's people saw eye to eye and stood shoulder to shoulder in doing the Lord's work. We once heard a Baptist pastor say of another, who had the oldest and strongest church in the city, "He gives me very little aid or encouragement in my work." Now that is a sad thing to be said about any pastor who lives near a brother who has charge of a weaker church. Are you, brother, reading these lines, the man? If so, let it be no longer true of you. It may not be amiss to say right here, however, that the pastor of the weaker church should not wait for all advances and brotherly overtures to come from the pastor of the older or stronger church. Some pastors, or even churches, have perhaps only themselves to blame for the *exclusiveness* to which they are relegated. "If a man would have friends, he must show himself friendly," is a motto that will apply to both pastors and churches.

Viewing this whole thing as we do, we think that our churches and pastors should always extend hearty sympathy and co-operation one toward another at all times, and especially at times when special efforts are being made to impress the community religiously and win souls to Christ. Even admitting the weakness of human nature, and that there may be some ground for local jealousies, cannot all of our pastors and churches rise above these petty things in the presence of the enemies of Christ? When there is a meeting in progress, then, at any one of our city churches, even though it be the small unpainted chapel on a back street of the town, let our people rally to the aid of the weak sister church and the struggling pastor. Ah, how it cheers their souls within them, melts their hearts, and kindles their joy, to see among them their zealous and influential brethren and sisters in Christ! There are few more beautiful and pathetic passages in the writings of the great Apostle Paul, than the one that describes his feelings when he met those that came from Rome along the Appian Way, "Whom when Paul saw, he thanked God and took courage."

Go, then, brethren and sisters; go in crowds to the help of your brethren in Christ. But go to *work* and to *pray*, and not to sit back and criticise. And remember that to go and work thus is not only a *privilege*, but also a *duty*. Once in the days of Deborah and Barak, Israel was engaged in a life and death struggle on the plain of Jezreel against Sisera and his host; and when the aged prophetess sang her song of deliverance, we find these words, "Curse ye Meroz; curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." Let us take care, brethren that this curse does not fall on our heads when the "long roll" is beaten, and the battle is joined, and we fail to go to the *help* of our brethren. Has your church got the "dry rot?" Perhaps we have found the cause; if so, remedy it. Churches and pastors need self-examination now and then. When it is honest, we may be surprised at the results.

IT seems that our Bro. Patton is not satisfied with our answer to his criticism of our remarks in a recent number of the RECORDER on Gal. 1: 9. He still contends for the correctness of his criticism; but in his last rejoinder clearly intimates that said criticism was not intended for the *whole* editorial, a fact that he did not make so clear in his first article. He claims that Paul did not stick to the masculine gender in Gal. 1: 9, because he uses the Greek indefinite pronoun *tis* which may be *masculine* or *feminine*. When we admitted that we would not base an argument as to *sex* on such a passage as Gal. 1: 9, we meant simply this: that we would not base an argument as to sex on such a passage *standing alone*, without any reference to the *context*, or the general teaching of the Scriptures as to the matter mentioned.

Sometimes *tis* is used and another word occurs in the same verse, which plainly shows its gender, as John 11: 1; but at other times we are forced to examine the context of a verse in which *tis* occurs in order to determine its gender, as, for instance, Matt. 12: 47, 48, and Luke 9: 57, 58. In these cases, while the word in which *tis* occurs does not determine its gender, the context does. In other cases, the gender of *tis* can be easily determined by the nature of the *act* which it is used to describe, or by the general teaching of Scripture as bearing on the particular passage in which *tis* occurs without special reference to the immediate context. Now so far as Gal. 1: 9 is concerned, we claim that *tis*, as it occurs in that passage, is *masculine*, and this conclusion we reach by reference to the context (see verse 8), and by noticing the act (that of official preaching) which *tis* is used to designate, and which the Scriptures teach, *is the work of men, and only men*. So we affirm that *tis* in this passage is masculine, and that in writing even Gal. 1: 9, Paul "persistently sticks to the masculine gender."

PERSONALS AND OTHER ITEMS

....Bro. D. H. Graves of Selma, N. C., made us a pleasant visit last Friday.

....Rev. M. A. Adams takes charge of the Monroe Baptist church on March 1st.

....Mrs. Edwards, the wife of Dr. W. H. Edwards of Wake Forest, N. C., died last Saturday after protracted illness.

....The Moody and Sankey meetings in Baltimore have created great interest in the city, and have been largely attended.

....Rev. E. J. Edwards, travelling agent for *Charity and Children*, was in the city last Friday, and made us a pleasant visit.

....Rev. P. G. Hopper of Grover, N. C., writes that he is much improved in health, and that he is preaching for four churches.

....Rev. J. N. Boothe of Edgefield, S. C., has received the unanimous call of the Baptist church at Union, S. C., and has accepted.

....Rev. T. J. Taylor of Warrenton passed through the city last Monday on his way to Goldsboro, to assist Bro. G. L. Finch in a meeting.

....Rev. J. B. Boone preached at the Fayetteville Street Baptist church, Raleigh, N. C., last Sunday night, to a large and attentive audience.

....Rev. John W. Davis, recently of Polkton, N. C., has settled at Patten, Thomas county, Ga., and is pastor of Salem Baptist church.

....We are sorry to have to state that our Bro. J. C. Caddell is still confined to his room as the result of his recent accident, but is improving.

....The *Alabama Baptist* announces a programme for a Baptist Congress to be held in the East Lake Baptist church on the 28th and 29th of March.

....Dr. F. H. Ivey of Augusta, Georgia, writes that his church is looking up. He has been there nearly a year and has had about seventy-five additions.

....Profs. J. B. Carlyle and J. F. Lanneau of Wake Forest College were in the city last week attending the College Association and called to see us last Saturday.

....Rev. J. H. Cordon, D. D., pastor of the M. E. Church in Oxford, N. C., died on the 22d ult. from the effects of sticking a nail in his foot, which produced lockjaw.

....Prof. T. M. Hufham of Mars Hill College says the new building is complete, and Mars Hill is recognized as a factor in the educational work of Western North Carolina.

....Bro. James Long, student of the Rochester (N. Y.) Theological Seminary, writes that he has enjoyed his years' work, so far, very much, and he is well pleased with the Seminary.

....Rev. W. R. Gwaltney of Wake Forest was in the city on Monday last on his return trip from Morrisville, where he had been to conduct the funeral service of Mrs. Dr. Edwards,

....Rev. H. N. Quisenberry of Berkley, Va., gives his hearty endorsement of our editorial last week on "American Flunkyism." He reports his work in a most excellent condition.

....Sister Eliza M. Yates of Shanghai, China, her daughter and son in-law, brother and sister Seaman, arrived in Raleigh, N. C., on Friday, Feb. 24th, and are the guests of Bro. M. T. Norris.

....Rev. E. W. Wooten of Wooten, N. C., writes that there has been very little work done among the churches this winter. The severe weather prevented pastors from reaching their appointments.

....General P. G. T. Beauregard, a Confederate General in the late war, and whose name for several years has been associated with the Louisiana Lottery, died at his home in New Orleans on Feb. 20th, in his seventy-fifth year.

....We are informed that five men, Jim Hickson, Willis Cole, Ragan Cole, and B. Follet, and a mulatto named Griffey, all concerned in the blockade whiskey business, went from North Carolina, near the line, over into Tennessee, near Limestone Springs, to the house of T. M. Johnson and shot him and his wife dead in their own yard.

....Rev. J. H. Martin of Hamptonville, Yadkin county, N. C., says that he is confident if the circulation of the RECORDER was increased in his county that the contributions for the Lord's cause would be doubled in less than two years. If that is true, the pastors and leading brethren and sisters could bring it to pass with a little effort on their part.

The College Association of North Carolina met in annual session in Raleigh last week on Friday and Saturday—the 24th and 25th of Feb. President C. E. Taylor of Wake Forest College presided and Prof. W. A. Withers of the A. & M. College, was secretary. The meeting is generally considered a splendid success. It was well attended and was both profitable and entertaining.

....Rev. C. W. Scarborough of Murfreesboro says: "Suffer a word in answer to Bro. A. J. Ward's question in RECORDER of February 1st. The preachers of the eastern part of the State are afraid to write about themselves and their work. The brethren down in this section think that when preachers find *the best place and the best people*, and their work moves on grandly, gloriously, and all this is written up, the brethren do say, "Well, that is an advertisement for a call." Then, too, the brethren here can't understand how preachers can fish for a call, and then declare that providence directed them to the best of all fields and the best of all peoples. We are afraid to write, Bro. Ward."

....Col. J. M. Heck of Raleigh has been the recipient of a beautiful testimonial of his admirable arrangement and management of the late Centennial procession. It was a lovely cup of sterling silver, and was inscribed "Col. J. M. Heck, Chief Marshal. From the Marshals of the Raleigh Centennial, October, 1892." It was presented on the 22d of February, Washington's birth-day, by Capt. C. B. Denson, and was responded to in the Colonel's happiest style.

....From "Editorial Brevities" in *Western Recorder* we take the following: "The term 'popular preacher' is mixed up with so many connotations of superficiality, of effeminacy, of vanity, of emptiness, of vapid verbosity, that any one to whom it is applied may well regard it as a term of humiliating insult." So says Archdeacon F. W. Farrar. Let our young ministers take care how they acquire the reputation of being "popular preachers," and let editors be careful how they apply the term. There are those who feel complimented by having applied to them this "humiliating insult," as Farrar calls it.

....President Shearer of Davidson College is a wise and good man, but he must have run off his own track when he prepared for the Legislature a bill putting the University on the apex of education and knocking the base from under it. We think there is abundant room for the University and for all the denominational colleges. In fact, we would like to see any denomination do its full share of the work of education in the State. Every one of them needs a Professor of the Ten Commandments, and another of the New Commandment. On these points we consider the usual college curriculum defective. We attach more importance to the tenth commandment than to the whole science of athletics.—*Charity and Children.*

....It is announced that Profs. Briggs and Smith propose to form a new denomination, "founded on the errancy of the Bible," in case the Presbyterian General Assembly decides against them. Dr. Briggs is sure he can carry Union Theological Seminary and several "prominent" churches into the new denomination, while Dr. Smith is relied on to carry Lane Seminary. The latter had only fifteen students, by the last account we received. Perhaps it is expected that the General Assembly will be so frightened at the danger of schism that they will not dare to decide against these two gentlemen. We will see what we will see. Among other things we will see whether money given to maintain one set of doctrines can be taken and used to overthrow those doctrines. Let the erring and errancy brethren form their own denomination whenever they will, but let them build their own churches and found their own theological seminaries.—*Western Recorder.*

Rejoinder to "A. C. Covington."

A. C. Covington of Capel's Mills says:

"It is all right" for W. B. Harrell "to attack the whisky traffic"—(I wonder "A. C. C." didn't "attack" it, himself, in his reply—I wonder if he *ever did* lift his voice anywhere, on any occasion, in public or private, against the whisky traffic?) "but," says he, "I am sorry to see any preacher advocate a law" (the homestead law) "that fosters dishonesty."

This seems to be a matter (the homestead) that the brother can't swallow. The liquor curse, which is the sum of all iniquity, he disapproves of but *faintly;* but the homestead law he would utterly abolish, as he declares that "the homestead law is a disgrace to North Carolina." It not only, in the estimation of "A. C. C.," fosters dishonesty, but it is a disgrace to the State.

Well, who made the law? The Legislature of North Carolina. Who composed the Legislature when this disgraceful law (?) was enacted? The very men whom "A. C. C." voted for, and for whom many other good citizens voted also.

Were these legislators dishonest men? Did we vote for dishonest men to fill the legislative halls of our State Capitol at that time? Surely if "A. C. C." thinks the law they made to save the homes of poor women and children "fosters dishonesty," then the men who made such a dishonest law were themselves *dishonest* men, "A. C. Covington of Capel's Mills" being the judge. A fountain does not send forth sweet water and bitter at the same time. They either were, or they were not, true men. Which?

Our Legislatures have generally been composed of men who have homes and families themselves. They saw the need of some law that would break the iron grip and the cruel grasp of "the skin-flints and sharpers" all over the State who stood ready to sweep the last acre from the control of the needy and the helpless; and in such emergency, they would have been less than human, less than honorable, had they not "called a halt" just then and there.

A. C. C. ought to know that there is another stand-point from which the homestead law may be viewed besides the one occupied by himself and others like him. We do not speak thus because we are possessed of a homestead protected by the law. We have not *a foot of land on earth*. No $1,500 homestead is our hiding place, nor $100 either. We do know, however, that the last vestige of a home would be ruthlessly "gobbled up" from many a worthy family of mother and little ones by those same "sharpers" and tricky legal gentlemen to aid and abet, if the present homestead law is repealed or abolished.

And more. Not one of those legislators, now tinkering at the present homestead law to have it overturned, would ever return to the Legislature.

But we don't argue for this, or for any other law that belongs strictly to the domain of politics. As a gospel minister, we would leave *some things* wholly to the politicians; but as for *the traffic in drink*, so help me Heaven, I expect to fight it with my latest breath, and "may my tongue cleave to the roof of my mouth," if I do it not.

To be called a "fanatic" or a "crank" by the whisky politicians and the rum hole denizens, all amount to nothing, so we win at last and enter in. Poor souls! Blinded by the love of drink, how can they see the thing that is good for all, even entire *prohibition?* How can they?

But "A. C. C." need not have said that he regretted "to have to run against a preacher." We are used to being "run against," and run at, and sometimes the attempt is made to run over us, too; but it matters not. We stand for truth, and truth will, in the end, prevail over all opposers, which may the Lord soon bring to pass.

W. B. HARRELL.

Dunn, N. C.

From Rev. G. P. Bostick in China.

Dear Bro. Bailey:—We are now nearing the close of another year in this land of heathenism and darkness. It has been a year of peculiar difficulties and trials to me, but in all my cares, anxieties and perplexities, God has been most gracious. And despite all that may be called trials and difficulties, I have found more to encourage in the work here in the last five months than in all the three previous years combined. The protracted illness of my wife, and the building of a house, as treasurer of the mission, have prevented me from mingling with the people as much as I otherwise would. Mrs. Bostick had a long sickness in early spring, and then a longer and more serious attack again in the summer, from which she has not yet fully recovered.

But in the last few months I have been a good deal with the people, and have been greatly encouraged.

The fourth Sunday in November we had here in Tungchow the annual autumn church meeting, and at the same time a gathering of some members of the four little churches at Saling near Pingtu. In both of these meetings the Holy Spirit seemed to be present, and the native brethren talked much that encouraged one another and the missionaries about our common hopes concerning the future progress of the gospel in this land.

Some of the brethren from twenty five miles east of the city went home with some who lived ten miles west, and Sister Crawford and I have visited them since, and find that their few days' visit did a great deal of good. We try to encourage these native christians all we can to thus associate with each other and to tell of the love of Jesus to those who know it not.

I made a trip to the section east of the city where we have christians, spending the second Sunday in this month. It was bitter cold and snowed on me much of the way there and back, yet I did not suffer specially except to get frosted heels. I stopped in the home of a native brother, sleeping on his brickbed, and eating his food, using the chop sticks, and they were as hospitable as any American christians could be, so far as they were able.

One old brother walked ten miles through the snow nearly a foot deep to be at services that day. He said he was not cold, notwithstanding his hog skin shoes were covered over with snow, while he sat in a room with only a dirt floor for over an hour at the services. In that region are six different villages with christians in them. I am praying and hoping to see some special development there ere long. There are now two or three in the region who are desiring baptism.

The third Sunday in December I spent at Peh Kob, ten miles west of Tungchow. This is one of the villages which Sister Crawford visits frequently and in which we have three of our best christians. It is a delight to my soul to see how earnestly they tell what they know of the gospel to others. One widow lady there is a christian and is wealthy. She has had great persecution from her relatives and neighbors, but she tells them that if they kill her it will only send her to heaven the sooner. She has endured not a little for Christ's sake, and on one occasion, when one of the missionaries wanted to see the mandarine for her, she declined, preferring to manage her own case. In her village and other surrounding villages are now many who know much about the gospel. There are two who wish to be baptized soon. One of them is an old carpenter, who is seventy-six years old and has six sons. I recently spent a night very delightfully in his house. There are many encouraging signs now on every hand, but still there is plenty to discourage; and but for the fact that we feel that we are at work with and for God, we would often feel like giving up. To have the consciousness of his presence is sufficient to encourage us against all things else.

Will our friends pray earnestly for God's blessings upon this work?

With profound gratitude to God for all his mercies during this year, and with earnest prayers that I may do better service next year than ever before, I shall after two days by God's grace enter into the duties, trials and joys of a new year. May heaven's richest blessings abide upon you all who serve God in sincerity and truth.

Fraternally, G. P. BOSTICK.

Dec. 30, 1892.

THE Sunday-school Board of the Southern Baptist Convention has just sent out to the different States another appropriation for Sunday-school missions. In each case it was sent to the State Board of Missions or Sunday-school Board, as the Convention requires the work to be done in conjunctions. Over $3,000 in cash have been appropriated in this way. This serves to indicate what may be accomplished through this agency of the Convention. The Board has no revenue except from its literature, and every order for Sunday-school supplies is a direct contribution to missions. See advertisement of the Board in this paper.

God is working in his providence and grace for the evangelization of the world.

A Visit to Stetson University.

Though we have been more than two years in Florida, we have seen little outside of Ocala. It was, therefore, a very pleasant break in a quiet life last Wednesday to start out for a trip to De Land. Now, De Land to us Florida Baptists means Stetson University, located there. It is hardly necessary to explain that John B. Stetson, the well known hat manufacturer of Philadelphia, has contributed from time to time to the Baptist school there until it has come to bear his name. His latest gifts had been two beautiful buildings costing together about $80,000, one called Elizabeth Hall in honor of Mrs. Stetson, the other not yet named. These buildings, recently completed, were to be formally presented to the board of trustees on the 16th inst., and so from all parts of the State the clans gathered in joyous expectation.

Thursday afternoon at 2:30 the presentation exercises began in the Gymnasium. The presentation address by Rev. Dr. Chase of Philadelphia, Mr. Stetson's pastor, was very appropriate and much complimented. A pleasing and graceful little episode occurred at its close which put the large audience in the happiest frame to enjoy the further exercises.

Sitting on the rostrum, awaiting his turn to reply, was Rev. W. N. Chaudoin, perhaps the best-known and best loved minister in Florida. For about twenty years, in spite of much physical infirmity, he came to Florida then for his health, he has toiled and prayed and sacrificed for the Baptist cause as few men could do. As innocent as a lamb of the friendly plot against him it was a study to watch the face of the dear, good man, when Dr. Chase, turning to one of the trustees, concluded somewhat in this manner: "And now, sir, in behalf of Mr. Stetson, it is my privilege to hand over to you the deeds to Elizabeth Hall and Chaudoin Hall." Bro. Chaudoin, though a little *choky* at first, then accepted the gift in the name of the trustees. It is not strange that it was pronounced the speech of his life. With a full heart he reviewed the history of the school from its beginning, seeing the gracious leading of God's hand throughout—in the choice of location, in the friends he had raised up, and especially in their wise selection of a president. "He thanked God that at the close of the session not a dollar of indebtedness had yet stood against the University, and he thanked God for the *reason*," pointing to Mr. Stetson.

Col. Banes of Philadelphia, a prominent lawyer and Baptist layman, then made a bright, spicy little talk of a few moments, and was followed by Dr. Broadus. I am no stenographer, or professional reporter, and can only give the barest outlines of these addresses. I fear it savors of presumption for me to attempt even that. Those who have heard Dr. Broadus can imagine the practical, simple, fatherly way in which he talked to the bright young girls and boys before him. He reminded them of their duty to make the most of themselves for their own sakes, and for the sake of future students who would be more or less affected by the atmosphere they were then helping to create. To be careful of the habits they were forming—in nine cases out of ten a students habits were fixed when he left college. Trust to hard work and not genius. Learn how to study—to study when you don't feel like it, and to stop at the proper time, though you feel like keeping on. Get enough sleep. It is impossible to atone for this morning's idleness by to-night's imprudence, &c., &c.

President Forbes then followed in an excellent and characteristic talk. It did people harm to flatter them, but it surely could do no harm to *thank* them. His heart was full of gratitude to Mr. Stetson and the many others who had aided so nobly in bringing about these glorious results. He kept his own share of the work in the background with a modesty that was truly beautiful. By general consent President Forbes is "the right man in the right place." In addition to his rare intellectual qualifications, his lovely christian character gives him special fitness for the position. It was pleasant to see the loyalty of his pupils when, as some of the visitors were discussing the different addresses, one of them said "I tell you, President Forbes' was best of all."

After the dedication prayer, a beautiful dedication ode composed for the occasion, set to the Marsellaise hymn, was sung very sweetly as a solo, the audience joining in the last four lines of each stanza. The last four lines of the last stanza ran thus:—

"To thee, O Lord, to thee,
We dedicate this shrine;
Oh, grant that it may ever be
A dwelling-place of thine."

At 7:30 the large Gymnasium was again filled with a cultured and appreciative audience, Dr. Broadus the speaker of the evening. "The Lost Chord," by Sullivan, delightfully rendered by a class of eight young ladies, seemed a fitting prelude to the address which followed. The subject was the well-worn one—"The need of better education,"—but it was fresh, helpful and stimulating. Better education is demanded in all the professions, in the field of authorship, for our editors, with their far-reaching influence, and in every department of industry. Now that our country is fast ceasing to be a *new* country, competition is getting sharper, and he who is not well equipped will be left behind. He pleaded for better pay for teachers that they might do better work. Old preachers in dread of being shelved must throw aside their good old sermons, read new books, and keep in touch with the present. Money put into schools seemed the safest and most profitable investment. Sometimes by a violent stretch of the imagination he fancied himself a rich man, contributing generously of his means to some worthy institution, and while in that imaginary state, if satisfied with the wisdom of his first bequest, he thinks he might even consider the propriety of making additional gifts. Here turning to Mr. Stetson, he playfully added, "Of course nothing personal is intended." Better education was within the reach of all present. "Tell me," said he, "that I have reached the point where I can improve no more, then bury me alive quick, before the thought, in all its bitterness, can take possession of my soul!" What an inspiration this aspiring, ever growing, grand man must be to the young ministers daily associated with him.

At the conclusion of Dr. Broadus' address, Col. Banes arose and said that many had regretted not having heard more from Mr. Stetson. He had been authorized by Mr. Stetson to make a short speech in his stead. "I am requested by him to state that he has given an additional $50,000 to endow a Forbes chair during the presidency of that gentleman." This was surprise No. 2, and was received with prolonged applause. After a neat speech of thanks from President Forbes, the large audience sang "Praise God from whom all blessings flow," &c., the benediction was pronounced, and all adjourned to the reception at Chaudoin Hall.

It was a pleasure to shake hands with Mr. Stetson, and to congratulate him on the privilege of doing so much good. How happy he must be to see for himself the fruits of his benefactions rather than defer them till death.

Under the polite escort of one of the young men, we made a tour of all the buildings, commencing with De Land Hall, in which are the chapel, music rooms and art room. Next, on to Elizabeth Hall, an imposing structure of brick, terra cotta and stone, containing all the recitation rooms of the University, together with the library, reading room, chemical laboratory, offices, cloak rooms, &c. Mr. C. T. Sampson of Washington has given one thousand dollars yearly for five years for the library, which now numbers 4,000 well-selected volumes. We lingered in the well appointed recitation rooms. We sat down in those comfortable, latest improved chairs, and thought with a sigh of the hard, backless benches on which we had wrestled with lessons still harder. The satiny hard wood finish of the interior, with its paneling and solid decorations, broad oaken stairways, spacious halls, I can give only a hint of them. If young people cannot be induced to learn amid these surroundings they are indeed hopeless.

Then, under the guidance of one of the young ladies, we made a visit to Chaudoin Hall, the girls' dormitory. The boys confess to a little envy of the girls in their elegant new quarters. As the young lady led us from one end to the other of the splendid building she did so with evident satisfaction. Not only the parlors, but the girls rooms were open for inspection. Very likely they had received a little extra adornment for the occasion by way of flowers, bric-a-brac, &c., but aside from all these there was the furniture—a nice oak suit, consisting of bedstead, bureau, washstand, table, rocking chairs, each room nicely curtained and carpeted, and, best of all to the feminine heart, two convenient closets. Next came a round through the boys' dormitory in Stetson Hall. The boys were not to be eclipsed by their fair neighbors, and so pictures of mothers, sisters and best girls mingled with flowers; some had growing plants in the window—and all sorts of pretty knick-knacks made their rooms very unlike one's usual conception of school-boy house keeping. The furniture was the same as in the girls dormitory. The rooms throughout were as cosey and comfortable as any girl or boy needs to have at home. The buildings are all lighted by electricity and heated by steam from a large central plant.

Our Ocala party had the pleasure of being entertained at Stetson Hall. The writer has had the usual Southern prejudice against the co education of the sexes. This visit has greatly modified it. In the dining room there were seven tables, each seating fourteen. One or more teachers sits at each table with about an equal number of boys and girls alternating around the table. It seemed more like a pleasant home circle than a boarding school. I think I never saw more polite, manly young men, or more modest, gentle young ladies. May it not be that the association is helpful rather than hurtful?

The town of De Land is located in the pine section, with a population of about fifteen hundred. No oaks, and no *moss*, which latter, they say, means *no malaria*. It is sandy and rolling, and must be one of the choicest spots in Florida for healthfulness. The town is filled with winter visitors. Among the pupils quite a number from the North had come for the double purpose of attending school and escaping the severe winters at home. The session opens in October and closes in May, which suits exactly. One young man said to us, "I am as well as I can be down here, but as soon as I go back to Chicago the cold tears me all to pieces." Even in North Carolina a parent with a delicate son or daughter might find it very advantageous to send such to Stetson for a few terms. One capital feature of the school must not be overlooked—the young men are not permitted to use tobacco in any form.

It almost transported one to Wake Forest to see Prof. Farriss and brethren Cohen and Osborne seated on the rostrum looking so much at home. In the large crowd I failed to find Bro. Cohen afterwards, and so, much to my regret, I did not meet him.

The weather was delightful. All along the route—for we passed through some fine portions of the State—many of the orange groves still had enough fruit on them to look beautiful. The woods were gay with dogwood, plum and red-bud in full bloom, which everywhere clambered the yellow jessamine in wild luxuriance.

At the University the doors and windows were wide open, mocking-birds singing, roses blooming, and some of the young girls were comfortably dressed in white. We shall always have pleasant memories of our visit to Stetson, and a hope of repeating it. Long may it prosper!

It has been such a pleasure to have with us Mrs. Williams of Raleigh, and Mrs. Wray, formerly of that place, but now of Columbia, S. C. They seem pleased with Florida.

To-day we have our share of the prevailing Northern blizzard. The wind blows, and we need a little fire, but the roses are blooming, the strawberries reddening, and the orange trees budding out nicely. A Florida winter for me every time.

L. G. CRAWFORD.

Ocala, Fla., Feb. 21, 1893.

Rejoinder of Rev. J. E. White.

Dear Recorder:—Your kindly criticism editorially of one or two points of the letter written by myself to the RECORDER of February 1st, on "The Missionary Call" did not it seemed to me make necessary anything further from me except a brief restatement of what I really believed with regard to this matter of a call to the ministry. But Bro. J. R. Pace and Bro. T. S. Andrews so vigorously assail those points against which "the older and wiser heads" mentioned in Bro. Andrews' letter, did not seem in a hurry to protest, regarding them evidently as the "most dangerous" heresy that I really feel that I ought to say a word in defence of the letter which they assail.

I am certain that I have no desire to take refuge in Bro. Andrews' proffered escape from an untenable position—that "Bro. White and all others have a right to their opinion" I have a right to my opinion only as that opinion is supported by experience, reason or authority. I have no right to an opinion if that opinion be as Bro. Andrews says "dangerous doctrine."

The two brethren did not deal fairly with the article. They seemed to have felt that something of the nature of rank heresy had been uttered and in their eagerness to stamp it out were not careful to make the writer responsible for what he really did say but with a portion of his material, the modifying and qualifying phrase left off, construct a man of straw which they then proceed valiantly to demolish. Bro. Andrews quotes as follows, and Bro. Pace does the same thing:

"We no longer subscribe to the doctrine of Apostolic succession." "Why? because it is neither scriptural nor reasonable. Besides, it tends to religious oligarchy. And the sooner we rid ourselves of the other and companion error of a *personal* and miraculous interposition of God in the calling of men into the ministry, * * * nearer will we accord with truth, Scripture, and common sense, and the sooner will the Master be commended to all hearts."

Against this he fulminates. Will the brother allow me to suggest that he in fairness should have quoted the phrase, coming in my letter where he put asterisks "with its attendant theatricals of seances, visions, &c."

With that phrase supplied will the brethren find fault with what is quoted?

If Bro. Pace had done this I do not believe that he would have felt called on to say that he "was in the dark," for he goes on in a minute to agree that he does not believe "that God calls men now by an audible voice or by angels or any wonderful vision."

Bro. Pace was not "in the dark." He only thought he was.

The calling of men into the ministry *now* is what we were discussing and if Bro. Pace does not believe in the "audible voice and miraculous interposition it is difficult for an ordinary mind to see the appositeness of his citation of Moses and the Bush, Samuel and Jonah as scriptural proof that God does *now* call men into the ministry by personal and miraculous enterposition. Also the brother's quotation of Pauls word's "Woe is unto me if I preach not the gospel" is unfortunate for the cause in point. When Paul said that he had been in the ministry for a long while and was only expressing the great hold the gospel had on his mind and the woe he would suffer if he did not continue to preach it. In no sense is it an exclamation wrung from him while considering his call to preach.

Bro. Andrews' argument placing regeneration and the call to preach on the same passage for support is something new in theology. Yes brother, we may "adopt the same language and say "So is every one that is called of God to the ministry." But it would be, like a good many other things we say, gilded nonsense. But since I desire to do only this and then close the matter so far as I am concerned,—set myself straight with the brethren and the editor; perhaps I can best do so by stating what I believe to be the nature of the call to preach.

I accept the distinction made by the RECORDER between the official and unofficial ministry. But if, as the editor says, "telling sinners the glad news of salvation is preaching the gospel," it must be that those who do this feel impelled by the Spirit to do it, and I cannot see that this call is one whit less miraculous than the impression or call to preach "officially," or that it is less durable. And I still believe that the call to do the "official" work is determined by the man's own judgment, enlightened by impressions and convictions of his fitness and talent. I believe that God intended that these official officers, the bishops and pastors, should be fitted by nature to rule, guide, control and govern.

It is a worthy ambition if one love Christ to desire such an honor, should he possess the fitness and talent, and Paul so declares it. 1 Tim. 3: 1, 2—"This is a true saying, If a man desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." The call to preach, the impression made by the Spirit urging one to lay aside worldly ambitions, in my opinion, is no more miraculous and special than the impression made by the Spirit urging a man to do a certain act of charity. That there is a great difference in the result aimed at by the Spirit I readily see, but the character and manner of the impression is the same in both cases. It may require the expense of more spiritual force, the struggle may be sharper and more emphatic in one case than in the other, but the manner of approach and application is the same. Therefore in the name of the large army of faithful un-"official" preachers of the gospel, to whom the guidance of the Spirit to tell their Lord's message, is an ever living force, I protest against their being run off into little theological sidetracks, to which no call from God comes, while their "official" brethren lord it over them under the plea of special revelation.

I read in Acts, eighth chapter, that there was great persecution directed against the members of that church, that "they were all scattered by this persecution abroad throughout the regions of Judea and Samaria, *except the Apostles*," and that "they that were scattered abroad went everywhere preaching the word." If they did not preach *publicly*, then language is incapable of conveying mental impressions, and if they were not called of God to preach, then Luke has failed to record God's displeasure at their doing so.

I contend that my position is Scriptural and reasonable, and that experience would approve it were it unclouded by mental hallucinations. And I still earnestly believe that if the growth in grace were persisted in that every truly converted person could not, as the supreme importance of the gospel forced itself on his heart, but go preach it to his friends, to strangers, everywhere, as did these members of the Jerusalem church. It is a sad fact that the propagation of the gospel has been delivered over to an official class, and they almost alone of the millions who profess to be soldiers of Christ feel the tremendous importance of his cause. It is a discouraging fact that the ministry (official) must do all the preaching and that they are almost the only men who are sufficiently impressed with man's need of salvation to give some of their time to teaching him the way of life. And I also verily believe that the tendency to divorce the clergy from humanity and thus rob humanity of its own sense of responsibility, is the result of this mystifying clause of special revelation on the part of preachers, and that the sooner we realize and admit that Christ's gospel is the one great thing of the world, the supreme solution of humanity's problem, and that he who, in the love of it and his Master, feels that he ought to declare it to others, is doing the work of Christ, good work, noble work, divine work, then sooner will be a revival of that spirit in the christian world that filled the hearts of the early christians, each of whom felt called to preach the gospel. Is there anything unorthodox in this belief? I am sorry if there is.

To show that there is nothing startling or strange in my view of the gospel call, let me quote from Dr. A. T. Pierson in his book "Evangelistic Work", chapter second. "To many modern minds the word 'preach' always suggests a 'clergyman' and a 'pulpit.' There is absolutely no authority for any such notions in the New Testament. There is nothing in the word *preach* which which makes it the exclusive prerogative of any order or class to spread the good news. Even Stephen and Philip, who not only preached but baptized, were not ordained to preach but to "serve tables" as deacons. The proof is positive and ample that all the early disciples felt Christ's last command to be addressed to them. Let us not invest the term *minister* with a mistaken dignity. It never conveys in the New Testament the notion of superiority and domination, but of subordination and service. Teaching was not confined to the presbyters or bishops; all had originally the right of pouring out their hearts before the brethren and of speaking for their edification in public assemblies. This chasm between *clergy* and *laity* makes a rent in the body of Christ. The church began as a pure democracy—the creation of clerical caste is a matter of historic development. The common priesthood of believers is a fundamental truth of the New Testament."

The RECORDER will permit me to add in conclusion that so long, in my earnest belief, as the "official ministry" continue to isolate itself under the glamour of special and *only* revelation denying to the converted the same divine right to declare from pulpit or rostrum the word of salvation, and persist in what every reader of the records of earliest gospel propagation, must know to be a departure from the methods employed by Christ and his converted followers, so long will the evangelization of the world creep at a snail's pace.

JOHN E. WHITE.

Wilson, Feb. 23, 1893.

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HAIL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Read the advertisements.

Death of Dr. J. R. Carroll.

Dr. J. R. Carroll passed from "earth to heaven" on the morning of Oct. 12, 1892. A more beautiful death-bed scene I hardly think has ever been witnessed. He died with the blessed assurance of life beyond the grave. He was ready and willing to go and be with his blessed Saviour. He suffered intensely for one month with acute gastritis. One of his friends and schoolmates, Rev. Mr. Beckwith, who preceded him to that beautiful city built above only a few months, Dr. Carroll would often speak of, saying that he thought Mr. B. would have lived longer than himself.

I do say it—if Dr. Carroll was my husband—that North Carolina never reared a nobler son than Dr. J. R. Carroll. I knew him for seven years, and at his death we had not been married quite five years. A better, more devoted and attentive husband never lived. Words cannot express my great loss. My cup of sorrow runneth over, but surely goodness and mercy shall follow me all the days of my life. I have dear loved ones who are left to be of comfort to me in this great affliction, but no one can ever take the place of the one who was so dear to me.

God saw fit to give us two dear little boys. Our first born was only loaned to us for six short months, and then called home to his dear Saviour on Nov. 27, 1889. Little Harvey, just eighteen months old, was his father's joy and pride. Dear little darling calls so frequently for papa, but papa cannot hear or come to his baby boy.

As a member of Black Creek Baptist church, he was one of the most consecrated, devout and influential members in the church. He was a deacon for many years and was up to the time of his death. All looked upon him as an example worthy of imitation. He is sadly missed at home, and in the homes of many where he so often administered to the sick and suffering. In his church, the place made vacant by his death will be hard indeed to fill.

He was conscious almost to the end and prayed and talked both to the converted and the unconverted. I can hear the sweet words now as he uttered them, "I know that my redeemer liveth," and a number of blessed assurances that are given in the Bible. His last moments were as peaceful as a little child going to sleep. He called for each member of his and my family, and for his darling wife and precious little Harvey to tell each good-bye. I feel like I would give the whole world if I had it to see my dear husband once again. I hope, though, by God's grace to meet him "some sweet day" "where the surges cease to roll." I know that my loved one is safe in heaven, freed from all the cares, toils and anxieties of this life, and he is now with our blessed Saviour and our dear little Robbie, waiting to welcome us on the other shore. Home is not the "sweet, sweet home" that it once was. May God give that comfort and peace of mind which the world knoweth not.

The physician is born, not made, and Dr. Carroll was richly endowed by nature with the qualities and capacities which make the successful physician. He loved his profession, his sympathies were quick and inexhaustible, his powers of observation were great, and he was cool, brave, well-balanced and sagacious. He inspired confidence and affection, and his cheerful and sustaining presence in the sick chamber was in itself a great remedial power. He did not regard his profession merely as a means of making money; he honored and loved it for the opportunities that it gave for beneficence and the gratification of his large and charitable heart. He was a true friend, a delightful companion, and a public spirited, patriotic citizen. He was loved in an unusual degree by young and old, white and colored, in the community in which for so many years he went in and out on his mission of healing and loving kindness.

Though living in the borders of another State, his love was still great for his native State.

Ever since our marriage the RECORDER has been a constant visitor to our home, and Dr. Carroll always looked forward to its arrival with pleasure.

Dr. J. R. Carroll was the son of J. C. Carroll of Burgaw, N. C. He was in his thirty-fifth year at the time of his death.

He was married on Dec. 21, 1887, to Miss Jennie Elizabeth DeLorme, and it can be truthfully said a couple never lived happier or were more devoted to each other than we were. But God knows best, and he has seen fit in his alwise providence to remove the one of our little household who was the most important, and the one to whom we looked to at all times for comfort and advice.

MRS. JENNIE CARROLL.

Dovesville, S. C.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

Entertaining and Healthful.

The Young Reaper, published by the American Baptist Publication Society, has earned an enviable reputation as an illustrated paper for youth and children, entertaining in style and healthful in influence. It is circulated in all parts of the land, North, South, East and West, and the subscription list is constantly increasing. During the year 1892 there were circulated *over three million* copies.

The members of the Baptist church purpose building an annex to their church building to cost $2,000 and on Sunday last over $800 was pledged for that purpose. The annex will be used for Sunday-school purposes, lectures and prayer-meetings. A liberal contribution on Sunday will be acceptable to the generous christian people of our Baptist friends.—*Methodist Episcopalist-Falcon.*

For the RECORDER.

Going to Sleep.

Lift up the curtain, its almost night,
And "at eventide it will be light."
Sing to me now a sad, sad song,
For the day has been sad and long,
And I'm going to sleep.

I am so tired, darling,
I wanted the night to come long ago,
And to see the sunset lights on the snow—
Just as it was when he said good-bye,
And I wanted—oh, I want to cry!
And I want to go to sleep.

When we are asleep we dream, you know,
That the things we wanted to be are so.
Our sweetest moments the soonest fleet,
And our lives are always incomplete,
And I'm tired now and I want to go
And lie underneath the stars and snow,
And go to sleep.

Let me feel your soft hand touch my hair,
And I'll try to say a little prayer—
Just as of oldtime, "for his sake,"
"If I should die before I wake,"
Cross my weak hands and hold them tight,
Stoop down low and kiss me good night—
I shall awake in the morning light,
I am . . . . . gone to sleep.

NORRA WINSTEAD.

Working and Waiting.

I stopped at the blacksmith shop the other day to get my horse shod. Sam Sledge, who is the Vulcan of our neighborhood, was standing by his forge, with one hand on the lever that blows the bellows. He was moving the lever very slowly, and gossiping with Tom Jones and Bill Brand as if he were a man of leisure, and not one of the hardest workers in this region. As I watched him, I could not help saying:

"Why, Sam, you seem to be taking matters very easy this morning."

But before he had time to answer, a great and sudden change passed over him. He dropped the lever and seized a pair of tongs with his left hand and a heavy hammer with his right hand. He drew a red hot horse-shoe out of the fire, laid it on the anvil, and began to beat it with all his might. The sparks flew all over us, like a shower of meteors, and the ring of those stalwart blows, iron upon iron, almost deafened us. Nobody could think of Sam as lazy then. He wrought like a giant, and soon had his shoe in shape for the foot of the waiting horse. While paring the hoof, he said:

"Friend Smith, you thought that I was taking it easy a little while ago; but don't you know that a blacksmith has to wait until his iron is hot? I was doing as much for that job while I was watching the fire as while I was pounding on the anvil."

"Yes, I see. And what a pity it is that everybody does not understand—as you seem to—how waiting and working belong together. I find lots of people who are too lazy to work. They are waiting, they say, for something to turn up. And I find other people who don't know how to wait at all. They insist upon hammering cold iron. We Americans are the most impatient people on the face of the earth. We are always in a hurry. And, as 'haste makes waste,' it is a wonder that we are so prosperous. It is not due to our intense activity, as some suppose, but to the abundance of everything in this new land. God is bountiful and we are extravagant. We throw away, in our reckless haste and hurry, enough to support millions of people. I once asked a friend who had spent twenty years in China what impressed him most on his return to this country. His reply was: 'It seemed to me as if I had landed in a place where everybody was crazy. Crowds were rushing to and fro, as if in mad pursuit of something they knew not what. The contrast of the scene with those of the Orient, where every movement is so deliberate, was startling. The Asiatics are never in a hurry. They have a genius for waiting. They go to the other extreme. But the result is that, though they are miserably poor as compared with our people, they are more contented than we are. If we could import a little of their superabundant patience, and mingle it with our impatience, we would be probably quite as successful, and certainly happier.'"

THE IMPATIENT PREACHER.

Watching that blacksmith, as he waited until the iron was hot, I recalled a bit of church history. Years ago, when I lived in the town of W., the church was very cold and worldly. It had been vacant for sometime, and many of the members had fallen into habits wholly inconsistent with their christian profession. We called a pastor. He came, and entered upon his work with a great deal of zeal. He began at once to denounce visiting on the Sabbath, parlor dances and other fashionable dissipations. Many were offended, and left the church. They were not going there, they said, just to be abused. And even the faithful few who had mourned over the conduct of the others, did not want preaching that was merely denunciatory. They hungered for gospel food. The result was that after a few months the elders were compelled to ask this son of thunder to resign, and he did. We secured as his successor a man of a totally different spirit. Some thought, and even said, that he lacked moral courage—that he was afraid to 'cry aloud and spare not,' declaring unto the people their transgressions. But he preached eloquently the love of Christ. He dwelt with great force and feeling upon the fact that we are not our own, but bought with a price, even the precious blood of the Son of God. He said nothing about Sabbath-breaking or promiscuous dancing, but in a short time there was such a revival of religion in the hearts of christians that they gave up their evil habits. They had found something better. This second pastor tried to melt the iron before he began to hammer it, and, with the help of the Lord, he succeeded. His patience [illegible] of conviction or laziness, but of [illegible] Smith, in *Journal and Mes-*

[illegible] yield ourselves altogether to [illegible] him use us according to his [illegible]

Atlantic Union.

This body convened at Bayboro. Elder J. W. Rose from Craven county mission delivered a practical sermon.

We had a good program, which was briefly, though pointedly, and, we hope, profitably, discussed.

The Bayboro people have a Baptist pastor now in their midst in the person of the earnest and consecrated J. H. Hildreth. Hope they will take good care of him and that the health of himself and family may be such as that he may continue long enough to do a good work in Pamlico county.

The good brethren conveyed us from Newbern and back, the good sisters—well, they did their part royally. The Lord bless the Bayboro people. SECRETARY.

The memory of transgression will always give pain. Penitence is not the best thing; innocence is far better. But, having sinned, penitence is infinitely better than despair. And even out of the sin, the shame and the sorrow, God can bring blessing for ourselves and for others. While we cannot undo our wrong deeds, God can keep them from undoing us, and can even bring good out of them in some strange way, if we commit the whole matter to him.—*Rev. J. R. Miller, D. D.*

I do not ask that life may be,
O Lord, a pleasant road;
Nor that thou wouldst take from me
Aught of its weary load.

I do not ask to understand
My cup—my way to see;
Let me in darkness feel thy hand,
And simply follow thee.

Joy is like day, but peace divine
May rule the quiet night;
Lead me till perfect day shall shine,
O Lord, through peace to light.

—*Adelhide A. Proctor.*

He Only Licked Them

An American lady visiting Paris was continually interested in the smart little boys in white caps and aprons who deliver the wares of the pastry cooks. One day she said to one of these boys who had brought her some cakes: "Ah! I suppose you get the benefit of one of these cakes yourself sometimes?" "What do you mean, madame?" "You eat a cake now and then?" "Eat them? O, no, madame, that wouldn't do. I only lick 'em as I come along."—*Youth's Companion.*

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

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University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 29, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 58 p m		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	

	No 47. Daily		
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		

	No 48. Daily.		
Lve Wilmington	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 50 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m

	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 58 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.20 a m, arrives Parmele 8.50 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.35 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 76.

Train No 76 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 84. Pass. Daily.	No. 88. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

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Church Entertainments.

A correspondent sends us a program of a dramatic and musical entertainment for the benefit of one of our Michigan churches, and asks the opinion of the *Herald* as to the propriety of the church sanctioning such an entertainment. We can only judge of the propriety in this particular case by the program before us. By that evidence alone we would unhesitatingly condemn it as unworthy of the efforts of a christian church.

The rendition of a farce does not appear to us to be within the scope of even "questionable church amusements," but entirely beyond discussion.

There are a few fundamental principles which deserve renewed emphasis in consideration of the oft-recurring question of church entertainments.

First, the purest benevolence is that which gives for the object in view and is not extracted from the pocket book by an entertainment. We are not urging that no entertainments should be given by the church, nor that money may not be legitimately raised in this way, but we insist that the truest and purest benevolence is not so cultivated, and that, consequently, an entertainment can never be justified on the sole ground that it has secured the desired end: a filled treasury.

Granted, then, that there are legitimate church entertainments for which an admission fee may properly be asked, we insist, secondly, that all such entertainments must be elevating and uplifting in their character, and in harmony with the purpose and spirit of a christian church. Care should be taken that the conscience of the weak should not be offended, and what may appear to be innocent in itself, and may be so, may well yield to that Pauline and christian law of expediency which refuses to assert its liberty when the welfare of the whole body is involved.

There are many things which may be harmless under other conditions which have no proper place in an entertainment under the sanction and patronage of the church. Nor would we be Puritanic in our insistence, and eliminate everything which may cause a smile or create a ripple of laughter, but would commend that careful discrimination which will tend to a wholesome cultivation of mind and heart, while avoiding that which is trivial and out of harmony with the more serious purpose of a church.

This rule will not, in the nature of the case, be always easily defined; there will be worldly minded members who will transgress on the side of looseness in its interpretation; on the other hand, there will be constitutional ascetics who would banish everything which is not purely devotional. Neither are right. The *Herald* would not sit in judgment, but it does insist that a thoughtful regard for the spiritual interests of a church will prompt a desire to keep it unspotted from the spirit of the world, and will consent to only such entertainments as will contribute to its intellectual, moral and spiritual well-being.—*Christian Herald, Detroit, Mich.*

The Usual Reports.

Miss Annie L. Winston, Ridgeville, N. C., writing under date of May 8, 1889, says: For years I have been in declining health from consumption and I do sincerely believe that I would have been in my grave to day had it not been for the Electropoise. Before I began using it I could feel my health giving way daily; I now feel better than I have for two years and am perfectly charmed with the Electropoise.

Miss Winston writes Dec. 14, 1892, that "she owes her life to the Electropoise, and would not be without it."

Hycotee, N. C., Sept. 1, 1892.

Dear Sir:—I have used the Electropoise with best results, and would recommend it to all who are suffering with any disease. For many long years I have been in delicate health, suffering from dyspepsia, and have been relieved with medicine only temporarily. For the last five years I have suffered much from a lung, not being able to breathe through it except with much pain, and while taking cod liver oil and other medicines. I have not taken a dose of medicine since commencing the Electropoise, nine months ago. I can now eat anything I want, and never have any trouble therefrom. My lung has also been entirely relieved. If I could not get another, money would not buy my Electropoise. Very truly,

Miss Pattie A. Raney.

Some of our papers and centennial speakers and writers have said that it will be a "shame" and a "disgrace" if we do not succeed in raising the proposed permanent centennial fund. We do not believe any thing of the kind. We do not believe that any such argument should be used at this time to push on this particular enterprise. This centennial fund ought to be a free-will offering, over and above the contributions which the churches make for the regular missionary work of the denomination. Where it is squeezed out of the people under high pressure, it is not apt to come in the form of a voluntary, free-will offering.

We do not know how it is in other States, but we shall not feel in the least ashamed or disgraced if South Carolina does not raise the full amount we are asked to raise for this fund, viz., $17,000. We are willing to believe that those of our churches that are accustomed to help all departments of the denominational work, will contribute something to this fund. Many of them have already contributed we do not know how much. We believe that the contributing churches will give for this purpose about as much as they ought. If they do this in addition to their usual contributions for the regular work already established, we shall not feel particularly disgraced if the centennial fund falls short. If anything must come out behind, let it be this special work. We deny that this is more important and more urgent than any other work now before us. We have said all along, and we wish to repeat it and emphasize it now when contributions are beginning to run short, the *regular work first*, this special centennial work second.

It will not do to say, "let us go ahead and finish up the $17,000; State Missions, Orphanage, Ministerial Education, &c., can wait till the fall of the year." That would not be just nor honest. We must not be considered out of order and out of sympathy with the movement, if we say that the children in the Connie Maxwell Orphanage, the missionaries of our State Board, and the young men at the Seminary and University, need our contributions as much now as they will after the first of May and in the fall of the year. We really believe it is our solemn duty to help these home objects now, *now*, NOW.

In saying these things we do not mean at all to reflect upon anybody who is disposed to contribute liberally or to work earnestly for the centennial fund. We do not wish to hinder the successful completion of that work. We are perfectly willing for the full amount to be raised, but not at the sacrifice of other work which we believe to be more important. We are glad that some of the most liberal churches in the State, churches that contribute largely to every good object, have been able to contribute largely to the centennial fund. This work has been pushed by brethren who push other work. That is very well; in most cases what has been raised up to this time has been a special, additional offering, and the regular work has not been forgotten in these churches.

We do not know whether we are going to succeed in raising the $17,000 or not. We shall not now predict. The thing that most concerns us now is, how are we going to succeed this year, this hard year, in paying the salaries of the missionaries now on the field—missionaries already commissioned and at work; will we succeed in keeping up with the other departments of our Lord's work? Failing in this would be far worse than a failure to raise a centennial fund.—*Baptist (S. C.) Courier.*

Dr. Arnold's Daily Prayer.

Dr. Arnold's daily prayer was as follows: "O, Lord, I have a busy world around me; eye, ear, and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it I would commit eye, ear, and thought to Thee. Do thou bless them, and keep their work Thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

Sciatica and lumbago readily yield to Salvation Oil. A few applications will produce the desired result. Try it. 25 cts.

Church members should honor the church and its institutions. The church has its faults, but infidels and atheists will point them out and publish them abroad. It is not becoming to christians to join them in the effort to bring the church of Christ into contempt. Every father has faults, but he would be an ungrateful son who should take pleasure in parading those faults. No man respects the church member who takes pains to discover the things which are wrong in the church and make them public. The christian should honor the church by respecting its discipline, patronizing its educational institutions, familiarizing himself with its history and work, and reading its literature. To ignore these as some do is to cast a reproach on the church in the sight of the world.—*Christian Advocate.*

The Upper Round.

Boys, aim to be "first-class" men in the pursuit you select for your life work. You have often heard it said that there is plenty of room at the top of the ladder, but you must remember that those who get there must have that in them which makes them worthy of the upper rounds.

Mark Twain says there is not such lack of work for men to do, as there is a scant supply of men who know how to work.

Do not think of your salary, of the closing hour, of how you will spend the evening, but put your mind on your duties, resolved that they shall have the best that is in you. And be sure you shall not lose your reward. —*Exchange.*

We often hear it said that a person can attend progressive whist parties, and balls, and still be a very good christian. Perhaps he can, but we have seen many such experiments fail. People who attend whist parties either do not go to prayer-meeting at all, or if they do go, are as silent as clams. Why is this? We do not suppose that card-playing in itself is a sin, but the fact remains that all through the centuries, the progressive poker player has never been the progressive christian.—*Christian Secretary.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. Cheney & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Living.

It has been said that the unconverted in our own midst need not so much men and money, as the Christ life lived before them as an example. But if the Christ life is in us we will never need to ask for men or money, all will be given freely by us, even as he has freely given to us. Let us be careful how we live, and we need not be careful how we give. "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36: 23.

Giving.

"There must be something very good in human nature, or people would not experience so much pleasure in giving; there must be something very bad in human nature, or more people would try the experiment of giving. Those who do try it become enamored of it, and get their chief pleasure in life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous."—*Foreign Mission Journal.*

Colored People.

Graver questions were never presented to a people than those concerning the colored people of the South. Patriotism and christianity demand a wise, just treatment of a subject so environed with difficulties, prejudices and misunderstandings. So much of bitterness has marked its discussion that many wise men refuse to enter a field where thorns and briers so plentifully grow.

Let us cherish kindness and patience. Let us aid them by counsel and contributions in their work. Wherever there is an open door for usefulness and help, let us enter it for their good and the glory of Christ. Methods and opportunities will suggest themselves to the earnest, hopeful, helpful spirit, which we should constantly increase and cherish.—*Rev. Henry McDonald, D. D.*

A Remarkable Baptist Growth.

The *Examiner* makes a quotation from Dr. A. H. Strong's speech before the Baptist Education Society which is thrilling. Every Baptist ought to read it; try to understand how it came about, and what sort of responsibility it carries with it:—

"I have been comparing of late the condition of our denomination to day, as to numbers and educational facilities, with its condition twenty years ago. In 1872 we could count up only 1,489,000 Baptists in the United States; we have now increased to 3,269,000. Then we numbered only one in twenty-six of the population; now we number one in twenty. While the population has come short of doubling, Baptist church membership has more than doubled. In 1872 the total amount of property and endowments belonging to our colleges and theological seminaries was $3,467,000; in 1892 it is $29,000,000. The one institution established in Chicago has now a larger amount of property and endowments than all our colleges and theological seminaries together had twenty years ago."—*Home Field.*

Frontier Missionaries.

Their poverty and meagre salaries often result in the barest supply of the necessities of life. The wide range of their work, the distances to be travelled, over the roughest roads or where none exists, taking their course from settlement to settlement, sometimes by the sun or by the stars, the heat of summer, the cold of winter, the rain, hail, snow, the swollen streams, the coarse fare, the pallet of straw, the insufficient and sometimes untidy covering, the rudeness and ignorance encountered, the want of houses of worship, preaching often in crowded dwellings, or in the groves, make every day of their long absence from home a day of sacrifice unknown to those who live under more favorable conditions.

Our noble christian women have carried sunshine into many of these homes by the valuable boxes of supplies which they have sent, and we hope that they will continue to do so. But cannot they, and all of our people, so enlarge their money gifts to the Board as to enable us to relieve these burden-bearers, toiling for the Master, still further? Help us to increase their salaries.—*I. T. Tichenor.*

Foreign Missions Dependent on Home Missions.

The work of Home Missions demands and should receive, for its own sake, the support of every lover of his country and his Lord. Of all the objects which appeal to christian hearts, there is surely none more important or more imperative than that of carrying the gospel to the destitute and neglected of our own land. Upon the prosecution of Home Missions the future welfare of our country very largely depends. The character of the coming American citizen, the growth and efficiency of our denomination, and the extension of the cause of Christ, are all involved in this great enterprise. Duty and interest unite in impelling us to do our utmost to win our whole land to Christ.

But there is another reason why we should engage most heartily in home missions. This reason grows out of the bearing of home mission work upon the evangelization of the world. Foreign and home missions are linked together. The success of that wider enterprise which looks to the redemption of humanity is largely dependent upon the evangelization of our own land. If America be won to Christ, we will have the best basis and assurance of the coming in of that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."—*A. J. Rowland.*

Letter from Rev. A. J. Diaz to Miss Armstrong.

Miss Annie W. Armstrong, Baltimore, Md.:

Dear Sister—The girls at the boarding school all took part in our Christmas exercises, and enjoyed it very much. We had a crowded house, and the children did well. It was a very creditable entertainment. We never announce any special exercises at our church without meeting with a hearty response from the people. They like to come and see what we are doing.

Our Sunday evening and week day prayer meeting services are better attended all the time, and the educated and high standing people begin to notice us and attend our meetings, the men specially. We have lately given a couple of lectures, illustrated with magic lantern, that were very well attended. These lectures both instruct and entertain the people and bring large numbers to the church who would otherwise not come. The views are largely taken from Bible history, and bring up subjects that are of vital interest to the people; presented in this way they listen, when otherwise they would not.

We are doing well, all things considered, and have great reason to be satisfied. The old teachings have been so perverse and long continued that even a little progress is great gain, and ours is more than a little. We work on hopefully, and ask the Lord to continue to bless us.

Your brother in Christ,

A. J. Diaz.

A happy new year. Diaz.

Havana, Cuba, Dec. 28, 1892.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red, rough hands with shapeless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemishes are prevented and cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying and beautifying soap in the world, as well as purest and sweetest of toilet and nursery soaps. The only medicated Toilet soap, and the only preventive and cure of facial and baby blemishes, because the only preventive of inflammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion soaps. Sold throughout the world. Potter Drug and Chem. Corp., Boston.

"All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pains, and Weakness, Soreness, Lameness, Strains, and Pains relieved in one minute by the Cuticura Anti-Pain Plaster, the only pain-killing strengthening plaster.

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Jordan's Dining Hall,

A. B. JORDAN, Proprietor,

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where you will always find the best of everything nice to eat, either on the regular or European plan.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

SOUTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed, Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	9.10 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2.30 p m	.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.13 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.30 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Greensboro	.....	.....	4 00 p m
Lv Climax	.....	.....	4 55 p m
Ar Ramseur	.....	.....	6 35 p m
Lv Madison	.....	.....	1 15 p m
Lv Stokesdale	.....	.....	2 10 p m
Ar Greensboro	.....	.....	3 30 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.

J. W. FRY, Gen. Manager.

NOTICE.

Having qualified as executor of [illegible] deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before [illegible] 1894, and all persons indebted to the said [illegible] will please make immediate payment.

Geo. W. Paschall, Executor.

Feb. 7th, 1893.

To the Committee on Education.

RALEIGH, N. C., Feb. 21, 1893.

TO THE COMMITTEE ON EDUCATION OF THE HOUSE OF REPRESENTATIVES OF NORTH CAROLINA:

Gentlemen:—At a meeting of some of those interested in the education of the girls of our State, to see what action should be taken in regard to the Normal and Industrial school, we unanimously decided that we have nothing to do with the question of the amount of appropriation to be made to that institution. We are willing to leave the decision of that matter to the Legislature, believing that it will try to do what is right and just.

We, however, respectfully ask that three restrictions be placed upon its management, in justice to the interests of the other female schools in the State. They are as follows:

1. That the institution shall be changed from its present condition as a female seminary into strictly a normal and industrial school as is contemplated in the law establishing it.

2. That the number of pupils receiving aid from each county who shall be actual residents thereof; these to be received into the institution upon the recommendation of the county board of education after a competitive examination, preferences being given to those least able to pay their expenses. Let no others be received as boarders, and require all other pupils to pay at least $40 per session of eight months, for their literary tuition.

3. That the clause in the present law, allowing girls holding certificates from this institution to teach for life in the public schools of the State without being examined by the county superintendent, be repealed.

4. That the ornamental branches, music and art, shall not be taught in the institution.

If, gentlemen, you will give these propositions your careful and thoughtful consideration, we think the interests of female education in the State will not be jeopardized, and that the Normal and Industrial school at Greensboro can and will in the future do the work contemplated in its organization.

Trusting that you may be able to harmonize all interests, and may do that which will accomplish most for the educational development of the whole State, we are

Yours very respectfully,
B. F. DIXON,
President Greensboro Female College,
JOHN B. BREWER,
President Chowan Bap. Fem. Institute,
JAMES DINWIDDIE,
President Peace Institute,
SILAS E. WARREN,
President Wilson Collegiate Institute,
J. M. RHODES,
President Littleton Female College,
F. P. HOBGOOD,
President Oxford Female Seminary.
Committee.

Correct Mechanical

Treatment of Hernia or Rupture can be had by applying to I. B. SEELEY & Co., Philadelphia: this firm has been established over twenty five years, are endorsed by government and prominent surgeons throughout the United States. If a sufferer, read their advertisement which gives full particulars

The Oxford Orphan Asylum.

Bro. Bailey:—Will you explain why it costs nearly double to take care of an orphan at Oxford that it costs at some other places? I see from a report of the Superintendent of the Oxford Orphan Asylum that it takes one hundred dollars a year to pay the expense of one orphan in that institution. I cannot refer to the other orphan houses, but at Thomasville we find that about sixty dollars is required to pay the expenses of one child for a year, and they are fairly well cared for. Why spend more than is necessary, when the effect is to keep other children out of the orphan houses? If the Oxford Asylum was a State institution, I would not say a word about the injustice of any appropriation the State might make if it was judiciously used; but as long as it is a private enterprise, I do not think our legislators are doing the right thing to require the people of the State to be taxed for its support. In a conversation with a Senator a few days ago, I asked him in regard to this appropriation. He promptly replied that he was a strong Mason and would do all he could for the Oxford Asylum. If public money is to be voted away by such influences as that, is it not time that the constitutionality of the thing was being tested? I think so. What are the good points of one secret society over another? And still we know that these things control our legislation to some extent, and it may be largely. Does anybody believe that this appropriation would be made if it were not for the Masonic influence? Things are as sadly out of joint as when Nehemiah had to be ready to fight the enemy without as well as strive against the bad influence of professed friends.

Most respectfully, R. D. FLEMING.
Warrenton, N. C.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

"Wrong Direction."

"What great harm a good man can do when he starts in the wrong direction."

The foregoing are the words of one of our home pastors, and of course he meant Bro. [illegible]. Dr. A. J. Gordon of Boston is probably the best informed Baptist in the United States on the subject of Foreign Missions. [illegible] *Missionary Review of the World* for March, he has the following to say in regard to the Herring-Bostick movement:

"The movers in this enterprise are several men who have won high positions as earnest and successful missionaries in China under the Southern Baptist Board. The proposal for a new departure in the work of their denomination in China is not the result of sentiment, but the outcome of practical experience and of deliberate reflection. * * We have no doubt of the rich success of the enterprise, for it is *apostolic*, and therefore has the guarantee of the Holy Spirit's furtherance; and it is *practical*, having the experience of several notable missionary enterprises of this century. * * We believe that the new enterprise proposed by these Southern brethren has the evidence of *demonstrated success* as well as the *sanction of Scripture* to support it." (The italics in the foregoing are mine.)

Dr. Gordon does not think Herring and Bostick are going in the wrong direction. A delegate who was present told me that Herring was "snubbed" by the Convention at Raleigh. That he got but twenty minutes to speak. The same delegate said that when the Baptists of Wilkes, Ashe, Watauga, Caldwell and Alexander *hear* Herring, they will be with him. The Catawba River Association is very weak, but its prayers and money will in the main be for this new movement. And nowhere in North Carolina, Bro. Herring, will you receive a heartier welcome than in our Association. We do not think you are going in the wrong direction. How can it be? Is your desire to take the gospel to the "regions beyond" where Boards do not send it, wrong? Is a willingness to live as those live among whom you go, as Christ did, wrong? Is cutting your salaries down that more missionaries might be sent, wrong? Is spending every dollar, given by the churches, in preaching the gospel, instead of part for other things, wrong? Is a desire to be sent, as Saul and Barnabas, by the church, the only organization established by Christ, wrong? Is a faith that can rely on him who said, "Lo, I am with you alway," instead of relying on American flags and ministers, wrong?

No! Herring is not going in the wrong direction. Surely the Spirit of the Lord is upon him in this matter. If so, then his persecutors are resisting the Spirit. Let the Boards work and let these men work. And whosoever will, let him say to lost sinners, Come to Christ. And if we cannot agree as to our methods, let not the one say the other is going in the wrong direction.

R. L. PATTON.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Pledge of First ch, Durham, Mt Zion, $20.00; Buckhorn ch, West Chowan, 9.75. Total, 29.75. Previously reported, 617.63. Total this year, 647.38.

Foreign Missions—W M S, First ch, Charlotte, Meck and Cab, $17.39; W M S, Fair Bluff ch, 6.25; W M S, Sawyer's Creek ch, Chowan, 15.00; Kernersville ch, Liberty, 2.05; Mrs O P Meeks, Clinton ch, W M S, 3.00; W M S, Mt Gilead ch, 3.50; Mt Gilead ch and S S, for Japan, 2.91; Middle Swamp ch, Chowan, Miss Knight, 50c; W M S, ditto, ditto, ditto, 3.25; Eureka ch, Chowan, 12.00; W M S, Warsaw ch, Eastern, 4 00; Central Union, Bladen, 2.00; Robert's Chapel ch, 35.25; Maxton ch, 6.65; Robert's Chapel ch, W Chowan, 15.27; Pleasant Grove ch, Richmond, 2.05; W M S, Poplar Springs ch, 2.00; Buckhorn ch, West Chowan, 3.86. W M S, ditto, ditto, ditto, 3.10; W M S, Rockingham ch, Richmond, Japan, 2.43; Ditto, ditto, ditto, 2.60. Total, 145.06. Previously reported, 749.12. Total this year, 894.18.

Home Missions—Edenton church, Chowan, $15.00; Buckhorn ch, W Chowan, 4.81; W M S, Rockingham ch, Richmond, 2.55 Total, 22.39. Previously reported, 275.47. Total this year, 297.86.

Education—Bethel church, Chowan, $5.50; Greensboro ch, Beulah, 25.00; Aulander ch, W Chowan, 4.15; Reidsville ch, Beulah, 4.25, Mt Vernon ch, Central, 2.90; East Durham ch, Mt Zion, 5.23; Rev C W Blanchard, 5.00. Total, 52.03. Previously reported, 446.40. Total this year, 498.43.

Orphanage—Salem ch, Eastern, $2.92; Robert's Chapel ch, W Chowan, 3.06; S S, ditto, ditto, 1.26; S S, Island Creek ch, Flat River, 4.60; Roberdel ch, Richmond, 2.45; Cartledge's Creek ch, ditto, 1.60; S S, Aulander ch, West Chowan, 5.00; Buckhorn ch, ditto, 17.70. Total, 38 59. Previously reported, 237.13 Total this year, 275.72.

Ministerial Relief Fund—White Oak ch, Eastern, $1.18; Salem ch, ditto, 4.05. Total, 5.23. Previously reported, 90.26. Total this year, 95.49.

Centennial Fund—Robert's Chapel ch, W Chowan, $5.41; Mountain Creek ch, Flat River, 3.35; W M S, Poplar Springs ch, 5.01; Foy Johnson, Rockingham, 5.00; Fannie Johnson, ditto, 5.00. Total, 23.77. Previously reported, 244.61. Total this year, 268.38.

$9.25 from Johnson ch, Sandy Creek, for Foreign Missions should have been Centennial Fund.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Feb 25, 1893.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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W. H. & R. S. Tucker & Co.

New Spring Dress Goods.

Among the new Dress Goods for the Spring wil be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

A Chance of a Life-time

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches You can help me and help yourself. I have made an arrangement with R. H Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25. Address,
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Winston, N. C.

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Will practice in any of the courts where his services are needed.

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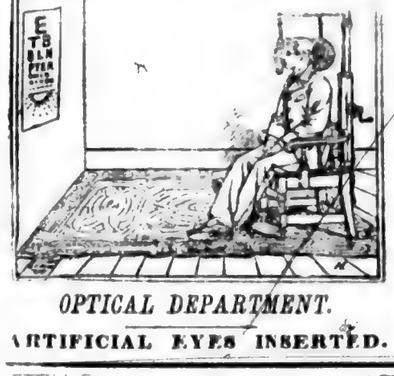

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Appreciation Expressed.

Dear Editor:—Please allow me to express my appreciation of Bro. J. R. Maynard's article in which he endorsed your editorial on "Hasty Entrance into the Ministry," gives an account of his own entrance upon the work and of his perseverance amid difficulties.

For his encouragement I would say that his case is not an exceptional one. All faithful ministers of Jesus Christ have tribulation in the world. And while very few seem to care much for the pure gospel, the Holy Spirit in answer to our prayers will be sent to open the hearts of the people and create in them the hungering for which he sighs.

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NEWS OF THE WEEK.

State News.

Burlington is to have a furniture factory.

Mr. J. S. Long of Durham, died at his home on Monday of last week.

Four prisoners made their escape from the Vance county jail, Friday night week.

A fight on Saturday night last at Barnardsville, Buncombe county, resulted in the killing of two men.

The Tate Furniture Company at High Point has been incorporated. The capital stock is $12,000 with privilege of increasing to $50,000.

The capacity of the Aurora Cotton Mill at Burlington, is to be doubled. A new brick mill as large as the present one will be built at once.

Mrs. Chester Bundy, aged seventy, of Johnson county, fell into the fire, Monday night week and was burned to death before assistence could be rendered.

A cyclone passed through a part of Bladen county, week before last, blowing down trees, fences, barns, &c. Mr. Shade Wooten living near Prong, lost quite heavily.

Dr. John H. Hill, Sr., a native of the Cape Fear section of the State, died at the residence of his son in Goldsboro, Sunday the 19th ult., aged about eighty-six years.

A severe wind storm did considerable damage in Wilkes county one night last week. Houses were unroofed, orchards were injured and fodder was badly scattered.

Miss Annie Pettis of Middle Fork township, Forsythe county, accidentally caught fire one day recently, and was so severely burned, that death resulted the following day.

In Reidsville, several days ago, according to an exchange, a negro in displaying his strength at lifting a hogshead of tobacco, ruptured a blood vessel and died in a few minutes.

Postmaster Fagg of Madison has skipped, leaving a shortage of about $250 in his money order accounts.

The trustees of Creedmore High School have raised $1,500 for the erection of a handsome building for that institution.—*Oxford Ledger.*

Near Midway, Davidson county, several days ago Sarah, the little daughter of Mr. W. A. Elliott, accidentally caught fire and was burned to death, while her parents were away from home.

Murdock McIver a negro, charged with a criminal assault on a little six year-old white child, in Cedar Creek township, Cumberland county, was arrested in South Carolina several days ago, and carried to Fayetteville where he is now in jail awaiting trial.

A mill-stone at Stewart and Morrison's mill, New Stirling, burst on Monday week while the mill was running at high speed, and one of the pieces, weighing about forty pounds struck a Mr. Elliott on the head, fracturing the skull. He is expected to die.

The railway commission has ordered that after March 1st messages sent over two or more telegraph lines operated by different companies jointly shall not be charged more than forty cents for ten words, exclusive of date, address and signature, nor over three cents for each additional word.—*Exchange.*

The historic old Hooper mansion at Fowler's point, on Masonboro Sound, was destroyed by fire on Sunday the 19th ult. The destruction of this old house says the *Wilmington Messenger*, removes a notable landmark. It was built by William Hooper, one of the signers of the Declaration of Independence, and one of the famous men of his day. It is said he spent $20,000 or more in improving this place and it was ultimately the cause of his financial ruin.

General News.

J. W. Mackay a multi-millionaire of San Francisco, was shot in the back and badly wounded by a crazy man named Ripper on the 24th ult. Ripper then shot himself in the breast, and is reported dying.

Mr. John M. Robinson, president of the Seaboard Air Line system of railroads, the Old Dominion Steamship company and the Baltimore Steam Packet company, died of pneumonia at his residence in Baltimore on February 14th, aged fifty-seven years.

Lewis Redwine, assistant cashier of the Gate City National Bank, Atlanta, Ga., recently disappeared, taking with him it is alleged, about $65,000 of the bank's funds. On Wednesday night last, Mr. Thomas Cobb Jackson, a prominent lawyer committed suicide by blowing his brains out. He was a warm personal friend of Redwine's and it is said brooded over his friend's conduct until his mind was affected. Redwine was captured in the city the next day He denies having stolen the money.

The new cabinet as announced by Mr. Cleveland is as follows: "Walter Q. Gresham of Indiana, Secretary of State; John G. Carlisle of Kentucky, Secretary of the Treasury; Daniel S. Lamont of New York, Secretary of War; Hilary A. Herbert of Alabama, Secretary of the Navy; Hoke Smith of Georgia, Secretary of the Interior; J. Sterling Morton of Nebraska, Secretary of Agriculture; Wilson S. Bissell of New York, Postmaster General; Richard Olney of Massachusetts, Attorney General.

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Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

MARRIED.

PARK—SLEDGE—On Feb. 22, 1893, at the residence of the bride's father, Crawford Sledge, by Rev. J. K. Howell, Mr. N. M. Park of Mississippi and Miss Pattie Sledge of Caswell, N. C.

WATKINS—HART—On Feb. 19th, 1893, at the residence of the bride's father, by Rev. C. A. Jenkens, Mr. John N. Watkins and Miss Lizzie F. Hart, all of Granville county, N. C.

The Wonderful Pea.

A truly wonderful and valuable new Field Pea. Vines grow 40 feet long. Pods average 20 peas in each. Makes an enormous yield and is unsurpassed to turn under for enriching the soil, or to make an immense quantity of forage and peas for feeding stock. Highly nutritious. Our grower says they are "worth five to ten times as much as the ordinary Cow Peas." Fully described in

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A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT in all its forms. For proof write
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DIED.

CARTWRIGHT—Sister Ollie Cartwright departed this life Feb. 18th, 1893. She was a consistent member of Woodville Baptist church for several years, and was a great sufferer for some time, but was resigned to the will of God. Mother is gone, but we shall meet her in the sweet by-and-by.

A FRIEND.

FORRESTER—Again death has visited the home of Manly Forrester. The victim was his oldest daughter Mamie, aged fifteen years. She died Feb. 16, 1893. Those who knew her have reason to believe that she is with her mother in heaven.

"Loving father, do not weep,
Though chastening be his rod;
Thy daughter has only gone to sleep."

J. E. D.

YOUNG—Bro. Cecil Young a citizen of Louisburg, and a consistent member of the Baptist church, died February 2, 1893, in his twenty-second year. He was an exemplary christian, faithful in the discharge of his duties at church, Sunday-school, prayer meeting and the family altar. He knew that he must die, and was ready for it. He selected for his funeral the two hymns, "Only waiting," and "When shall we meet again?" For him to live was Christ, to die was gain. M.

POOL—Mrs. Irene Pool died at her home in Virginia on February 17th, 1893, aged twenty-four years. She was the daughter of Mrs. Sallie Currin, now living near Enon church, Granville county, N. C. Mrs. Pool when quite a child joined the church at Enon, and grew up in the Sunday-school and under the faithful ministry of Rev. R. H. Marsh, D. D. She was full of life, and generally beloved. On her dying bed she declared her entire willingness to depart this life, expressing confidence in the Saviour to the last. The body was interred in the cemetery at Enon in the presence of a large number of relatives and friends. PASTOR.

JONES—Near Berea, Granville county, N. C., Bro. E. H. Jones died on Friday night, Feb. 17th, 1893, in the sixty-second year of his age. He was born October 15th, 1831.

Bro. Jones had been a member of Mt. Zion church for many years, and one of its strongest pillars. He was a successful farmer, having accumulated by remarkable energy a good property, which he leaves unencumbered to his sorrowing wife and five children. As a neighbor he was accommodating, helpful, and always reliable. As a husband and father he was generous, true, sympathetic and indulgent. As a church member he was one of the best I ever knew. Able in prayer and exhortation he was always ready to perform his part in the public gathering. I never knew him to refuse to discharge a duty. He was a conspicuous figure in all the beneficent enterprises of the church. He was honest, modest, prudent, brave, pure.

In the death of Brother Hawkins Jones the pastor loses one of his noblest fellow-helpers and one of the dearest friends of his life.

PASTOR.

The bill appropaiating $10,000 towards the Confederate Monument, has passed the Legislature.

No Better Breakfast Relish
Than a Nice Broiled Herring.

W. C. & A. B. Stronach,
WHOLESALE & RETAIL GROCERS,
BAKERS, CANDY MANUFACTURERS
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20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.
All New Bright Fish, entirely free from Rust.
—ALSO—
10 Bbls North Carolina Roe Herring, $6.50 per Bbl.
20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.
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25 Kits North Carolina Roe Herring, $1.25 per Kit.
These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.

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The Whitest, Sweetest, Cheapest, and Best of all Flours.
Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

Winter Millinery
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The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs, Embroidering Materials.
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

RASCOE—Molly Mhoon Rascoe, the youngest daughter of the late William Rascoe, Esq., and Mrs. Mary Rascoe, died in Windsor, N. C., on Thursday, Feb. 9th, 1893, aged thirteen years. She was a sister of Mrs. Thomas Gillam, Jr. These names—Mhoon, Rascoe and Gillam—mean much to the Baptists of Eastern North Carolina.

A beautiful life has closed. Mhoonie Rascoe was a model child in more than that word usually implies. She loved her books, her music, the birds and flowers, her friends and mother. Her last words were touching. As the dear bud was about to drop from the stem, her face radiant with smiles, she called, "Come, mamma, lets go home." It is a sad loss to Mrs Rascoe—one of the sweetest characters of my acquaintance—a loss she bears bravely, for she knows that Mhoonie is at "home." W.

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A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
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CURES
LA GRIPPE.
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We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.
DIRIGO OF THE GOOD SAMARITAN.
CATARRH.
Rev. Dr. Hawthorne's Experience with Germetuer.
I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.
DYSPEPSIA.
A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.
THE LITTLE ILLS OF LIFE.
Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.
BLOOD POISON.
Old Sore, Reported by Newspaper.
The many friends of H B. Rigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.
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The Most Delicious and the Earliest of any Melon ever Introduced.
I have been in the trucking business for fifteen years, and I have produced a cantaloupe that is the superior of any in delicacy of flavor and in earliness for the market; and I propose to offer my limited supply of seed to the public at reasonable figures. If the seed of this strain of nutmeg melon were in the hands of some of our seedsmen they would not be sold for less than $5 per pound. Some of the finest strains of melons now offered by our seedsmen at fancy prices—for instance, Johnson's and Stokes Diplo Watermelon—first originated in North Carolina. See the recommendations of two citizens of Greensboro, N. C., (and one hundred could be furnished as readily) and find out what those say who have seen and eaten my new cantaloupe:—
GREENSBORO, N. C., Jan. 25, 1893.
MR. W. W. SIMPSON:—Your twenty-day early cantaloupe which you put upon our market last year (1892) was decidedly the most delicious flavored and the earliest I ever ate. I bought largely of you, and I recommend them in the highest terms.
DR. J. G. BRODNAX.
GREENSBORO, N. C., Jan. 26, 1893.
MR. W. W. SIMPSON, Greensboro, N C.:—Your twenty-day early cantaloupe came upon the market the earliest of all, and I was surprised at the earliness of it. I am an old cantaloupe raiser, and I must have some of your seed for this coming season. Yours is a superior melon in every respect, and the very thing for early truckers.
G. M. GLASS.
PRICES:—¼ oz. paper, 10c; 1 oz. paper, 30c; per lb., $2.50. Postage prepaid.
W. W. SIMPSON,
Greensboro, N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
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The Home Circle.

The Mother's Prayer.

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them;
'Neath the shadow of Thy wing,
Father, hide them;
Walking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame,
Do Thou clear them;
'Mid the quicksand and the rocks,
Do Thou steer them;
In temptation, trial, grief,
Be Thou near them.

Unto Thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful in Thy hands of love
We must leave them.
—William Cullen Bryant.

Etiquette for Boys.

Little Horace, his father and his grandfather, were all standing in a row on the lawn the other day, when I drove up in the phaeton with Horace's beautiful young mother, says Margaret E. Sangster in the *Interior*. As we were helped out, off came the three hats from the three heads, the courtly, gray-haired man doffing his summer wide awake with a grace that was equalled and imitated by the little gentleman of four. This golden-fleeced and blue eyed laddie, who was a baby only the other day, never kisses mamma with his hat on, never forgets to pop up from his little chair and remain standing till she is seated, if his mother enters the room. He has seen his father and his grandfather show this beautiful deference to ladies, in their own home, always, and the little fellow is polite without an effort. He will always lift his cap when he says good morning to a lady; when he opens the door, he will always wait for her to pass out first; when he sees her standing in a street-car, he will rise and offer her a seat; and when she drops a bundle, he will make haste to pick it up. The whole path of good manners has been made smooth and plain for Horace by the gentle training of his nursery.

I am very much surprised to observe how deficient many of the boys, otherwise excellent and admirable, are in the practice of etiquette. They rush into a room, instead of opening the door and walking into it, or still worse, they skulk in, as if ashamed to be seen. A boy should do neither. Head up, hands at his sides, not in his pockets, eyes looking straight before him, tongue ready for a pleasant greeting, a boy should enter a parlor, without forwardness and without clumsiness. Let me tell you a secret, boys. The really graceful man is not thinking about himself. He does the right thing, and he thinks nothing about the effect or impression it is likely to produce.

If you are sent upon an errand, or asked to deliver a message, and you reach a closed door, knock at it. Knock at mother's door, or at sister's, if it is shut and wait to be asked in, before you open it. Always, when dinner is served, stand at your place, and do not seat yourself until your mother, if you are at home, or your hostess, if you are a guest, has taken her seat. Never occupy the most comfortable chair in the room, or on the veranda, if there are ladies or elderly people present. Any chair ought to do for an active boy, but girls and ladies, invalids and aged folk, should have the rockers and the cushioned seats.

Speak in low tones, and do not monopolize the conversation. If you are on a journey, and arrive at dangerous places, which you, as a boy, feel like climbing over, or jumping across, refrain pleasantly from these feats if you see that the ladies of the party are nervous. There may be no real cause for alarm, but if the ladies think there is, you, as a young gentleman, are bound to make them comfortable, even at the cost of some self-denial.

A lady precedes a gentleman, a girl precedes a boy, everywhere, except when he can perform a service by going in advance. Everywhere and always, the stronger is set for the defence of the weaker, and a boy's first impulse should be to protect and defend a girl. He carries the baskets, the fishing-poles, the umbrellas. He lets her lead on the uphill climb, except when he can assist her by going first and giving her his hand. He offers to bring his mother's shawl, to find his sister's book that she left in the arbor, or the fan that she forgot upstairs. First, last, and all the time, he is courteous, gentle and kind.

It goes without saying that a well-mannered boy does not wear his hat in doors at all. He has the habit of taking it off when he enters even his own room. Of course he is particular about his hands and finger-nails, and comes to the table looking clean and sweet. If a strange lady asks him a question in the street, about a direction or an address, he lifts his cap in answering her, and he invariably does so when he meets his mother, or any of her friends out walking, or on the way to church or to market.

Indeed this whole business of managing a hat is a very safe index to the degree of gentlemanliness in manner, the polish to which a boy has attained. A man may be as good as gold in principles, yet be rough and boorish because he has lacked early discipline, has missed refined associations, or has been absent minded and unobserving. In every such case, it is a pity, for gold ore is worth far more when it has been burnished and refined than when it comes from the [illegible]—*Watchman*.

[illegible] sink into an early grave for [illegible] a bottle of Dr. Bull's Cough Syrup. [illegible] would have saved them.

The Social Game.

"Don't go, girls, don't," said a silver-haired friend of my mother's, who visited us occasionally, when we were talking about attending a card party. "Don't go, girls, don't," she repeated.

"Why, Aunt Mattie," we asked, "why not go? Do you think card playing just for amusement wrong?"

"I think so."

"Why everybody plays now. Just a few evenings ago we were at Professor Ball's; cards were brought, and we all played. The Professor's son and daughter both engaged in the amusement, and all the best families do the same."

"Even if all those you speak of permit and help in card playing, does that alone make it right?"

"No; but if such families think it right, I would not like to set myself up as a pattern of goodness, and refuse their invitations, and thus tell them that I thought their actions wrong, I answered impatiently.

Aunt Mattie's face flushed a little, and I noticed her thin, white hand trembled as she brushed back a silver lock from her forehead. She looked at me a moment with a blending of pain and tenderness; then said:

"Mina, if you will listen, I will tell you something of my past life.

I told her I would be glad to listen, for she was a pleasant talker, and I loved her society. She continued:

"A long time ago I was the mother of a darling little boy. My husband died when my child was but three years of age. After that, all my care, all my ambition was for that boy. I tried to teach him to be manly, to be honest, to do right under every circumstance. I had means sufficient to give him every advantage he needed for education and position. At the age of twenty-one he had graduated in a university of standing, was a large, fine looking man. I looked upon him with feelings of motherly pride and deep affection. I expected to see him rise and fill some honorable and useful position.

"Then, as now, it was the habit of some to play cards for amusement. I tried to persuade Joe not to play, for I always had a strong aversion to that kind of a pastime. For a time he heeded my wishes. But one evening a young lady whose society he loved, and who had a strong influence over him, persuaded him to play his first game with her. What a pity that woman's hand should ever lead astray! He, like many others, thought there was no wrong in it, and that it could never in any way do him any harm. But cards had a strong fascination for him. In those parlor games, where prizes were offered, he was usually successful; that fact stimulated him to play in other places and for money. In less than a year from the time he played his first parlor game he was a confirmed gambler.

"One night, playing, he lost, and lost heavily. He lost not only his own money, but some he held in trust. When the last dollar was gone, being wild from his loss, and heated with wine, he arose from the table, drew a knife, and buried it in the body of his antagonist. He was sent to prison for life. For ten long, dark years I was the mother of a murderer; then a change came. He was taken sick, he tossed on a bed of pain for many long weeks. One night he stepped out from his prison bed, and went into the great unknown future. For long years the grass has been growing upon his grave, but no time can make me forget my great sorrow, nor the cause of it.

"Now, girls, don't go to card-parties. Don't engage in that sort of amusement. Don't be the means of giving to some young boy a knowledge which may lead to ruin. Woman should lead to purity and good. She will never do it by card playing."—*Western Advocate*.

Knowledge from Experience

Is what we understand when Dr. Spalding, an eminent Baptist divine, of Galveston, Texas, writes "send me two bottles of Taylor's Cherokee Remedy of Sweet Gum and Mullein. It is for a friend suffering from consumption. It is a preparation I know from experience to be good.

Hints on Work Hunting.

There is hardly any large establishment, whether it be a newspaper office, a manufactory or a trade establishment, that has not applications constantly from young men who want something to do. It is often painful to see the hopeless look upon the applicants' face as they turn away, disappointed; the more painful because many of them, doubtless, have capacity for remunerative work, and would faithfully attend to it.

The world is slow to take any man entirely on trust. The greatest singers, the greatest painters, the greatest writers have had to convince the world that it had need of them before it was willing to give them a subsistence. It might almost be laid down as an axiom that success is only to be won by a hard struggle. It takes the attrition of poverty to bring out what is brightest in a man.

The question of "getting a position" resolves itself into two grand essentials—first, proficiency of some sort, which stands for dollars and cents in the world's market place, and next, tact to demonstrate this proficiency in a way to attract the world's attention.

It is a mistake to depend on "influence" to get work in a legitimate calling; influence belongs more properly to the domain of politics. It is a mistake to ask or to expect employment on the ground of charity—not that charity and business are incompatible, but that each should stand on its own bottom. The best recommendation is a sample of your work; that, with a frank address and neatness of appearance—for "the apparel oft proclaims the man"—may often prove the "open sesame" to success.

While it is good to have a due appreciation of one's abilities, it is not good to be too exacting as to the field for their display. The distance betwixt the foot of a ladder and the top is but a short span to him who has within himself the power of rising.

The writer heard of a young man, who, being in needy circumstances, went bravely to work at the first thing at hand—trench-digging for a contractor. That was his opportunity. One day his employer—not a well-educated man—needed some one to keep a time roll of the men. The young man volunteered. The contractor took a fancy to him, found him increasingly useful, and the young man is now well up the ladder.

It is another requisite of the successful worker that he shall be in love with his work. If he is a mechanic, he will take pride in his tools; if he is a book-keeper, he will plume himself on the merits of his pen and on the neatness and forwardness of his accounts. As the late Colonel Forney once said to a youthful member of his staff: "A man must work *con amore* to have his work worth anything."

A young lady who wished a place as type-writer got it in a common-sense way. She wrote out half a dozen "replies," so to speak, brief, business-like and respectful, setting forth her experience, qualifications and ideas as to pay, putting her figures rather above the market rate. Next morning there were four advertisements for type-writers in the *Ledger*. She promptly mailed her four replies at the main post-office, enclosing a two-cent stamp in each. One of the four was successful. That evening her position came to her.

Finally, it is not necessary that a want should be proclaimed in order to exist. Sometimes it may be anticipated. Sometimes it may even be created. Whoever can create a want for his wares or his work is on the way to masterful success.

There is an impression that opportunities for individual success are being restricted nowadays and overshadowed by corporations. To some extent, and temporarily, this may be true, but corporations in turn are dependent on the intellectual and moral qualities that insure individual success, and these can no more be dispensed with than manual labor can be superseded by the multiplication of machinery.—*Phil. Ledger*.

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The Glory of the Gospel Dispensation.

BY REV. JOHN C. AVERITT OF TEXAS.

2 Cor. 3: 18—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Any information which the Creator may condescend to furnish to his intelligent creatures should be thankfully received and highly appreciated. Everything that God communicates of himself must be of the utmost importance; and therefore to neglect any information which he furnishes respecting his character must be an insult to him and a serious injury to us. The knowledge of his glorious character must be more important than all the theories and discoveries of the most profound philosophers, scientists and metaphysicians; and therefore this knowledge should be earnestly desired by us; and it should be sought with all the intensity which its importance demands. God has revealed himself in his works and in his word. They both manifest God as One, Eternal, Omnipotent, perfectly Wise, and perfectly Good; but the Scriptures go far beyond this, and testify of his character in reference to sin; and reveal those attributes of the divine character which secure the salvation of his people. So far as the works of creation and providence testify, their testimony is in perfect accord with that of the Scriptures. They are both God's witnesses, and hence the one cannot contrapict the other. In the works of creation and providence, God clearly manifests himself in respect to a part of his character, but such is the corruption of human nature that no man, without the aid of divine revelation, has ever learned as much from these witnesses as they proclaim. The works of creation declare the glory of God; but they do not teach the way of salvation nor furnish one gleam of hope to guilty sinners. The gospel alone reveals the glorious plan of salvation; it alone manifests Jehovah as a just God and a Saviour; and it alone shows all the divine attributes completely harmonized in the gracious scheme of redemption. The apostle's object in this chapter is to exhibit the glory of the gospel dispensation in a clearer light by contrasting it with that dispensation with which Moses was connected. He shows that if the ministration of death was so glorious that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which was only temporary, that the abiding ministration of the Spirit must be far more glorious. He also argues that if the ministration of condemnation was glory, that the ministration of righteousness must exceed in glory; and that the glory of the gospel dispensation was so luminous that it overshadowed the former dispensation. In the text he contrasts the unvailed face of those who are looking in the mirror of the gospel with the vailed face of Moses and the vailed hearts of the Jews. The effect is similar whether the face is vailed or the object to be seen.

In the discussion of the subject I shall first notice those who are looking in the gospel mirror—"We all with unvailed face beholding as in a glass."

In the expression "we all," the apostle evidently includes with himself the church at Corinth and all the saints in all Achaia to whom the epistle was addressed, and it is evident that all the saints in every age and nation are virtually included with those specified. They were all by nature the children of wrath; but they are now the children of God by faith in Christ. They were formerly without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world; but now they are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. In times past, their minds were so blinded by the god of this world that they could not see the light of the gospel of the glory of Christ; but God who commanded the light to shine out of darkness has shined in their hearts and given the light of the knowledge of the glory of God in the face of Jesus Christ. They were once condemned because they did not believe in the Son of God; but now being justified by faith they have peace with God through our Lord Jesus Christ. They were dead in trespasses and sins; but having been made alive by the Holy Spirit and having trusted in Christ, they have eternal life. None but those who have been convicted of sin by the Holy Spirit and have experienced repentance toward God and faith toward our Lord Jesus Christ, can with unvailed face behold the glory of the Lord in the mirror of the gospel.

Secondly, I shall notice the object beheld in the mirror: The glory of the Lord.

What is the glory of the Lord referred to in the text? It is the character of God as manifested in his Son, that is seen in the mirror of the gospel; for the gospel alone reveals the glory of God in the character of his Son. The glory of the Lord which was seen by the eye in every external manifestation of the divine presence before the coming of Christ was only an emblem of this glory. The glory here referred to is a glory of character not to be seen by the eye, but to be seen or perceived by the mind. Here, dear brethren and sisters, we see it only in a mirror, in heaven we shall see it as it is, for we shall there see face to face. This glory is to be seen only in the mirror of the gospel, for there only is the true character of God manifested to the children of men. This face is seen only in the face of Jesus Christ; for God the Father is seen only in his Son, who is the brightness of his glory and the express image of his person. Jesus, therefore, said to his disciples, "I am the way, the truth, and the life; no man cometh to the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him." The Father and Son are different persons; but if to see the Son is virtually to see the Father, they must be the same God. Christ is the image of God, because in human nature he possessed all the divine attributes and manifested them to the children of men. Christ was the same God with the Father from eternity, but it is only as he is incarnate that he can be the image of God. An image must be seen, but men could not see the invisible God only as it is revealed in the Lord Jesus Christ who in the fourth chapter of this epistle and the fourth verse is called the light of the gospel of the glory of Christ, in the sixth verse is called the light of the knowledge of the glory of God in the face of Jesus Christ. From these passages it is clear that the knowledge of the gospel, the knowledge of the Father, and the knowledge of the Son, are all identical; and the glory of Christ is identical with the glory of God; and therefore Christ must be God manifest in the flesh. That the Father and the Son are the same God, and that the Father is seen only in the Son is most clearly seen in the expression, the light of the knowledge of the glory of God in the face of Jesus Christ. A person is recognized by his face; because his features and countenance distinguish him from every other. The face of Jesus Christ which distinguished him from all others was evidently his character. The glory of God did not shine in his face externally, for thousands saw his face in this sense who did not comprehend his character; but the glory of God did shine most brilliantly in his character. This was most beautifully represented by the glory in the face of Moses, the type of Christ. The glory of God shined externally in the face of Moses; and thus the glory of God, in all the attributes of his character shined most illustriously in the face of Jesus Christ. Here, my dear brethren and sisters, we can see the divine glory; nowhere else can it be seen. In the word of truth, the gospel of our salvation, we may constantly with unvailed face behold the glory of the Lord. Inestimable privilege! Golden opportunity! O, that we could more highly appreciate and more faithfully improve them!

Thirdly, I shall notice the effect of the beheld glory on the beholders; "are changed into the same image from glory to glory."

The glory of the Lord is not only to be seen in the mirror of the gospel; but the beholding of this glory transforms the beholder into the same image. This is a transformation so wonderful that there is nothing in nature that resembles it. No other object changes those looking at it into its own likeness. In the figure chosen in the text to illustrate this truth, there is in this respect no resemblance, but rather a contrariety. The image in a mirror is formed by the object before the mirror; and it is changed or modified as the object is changed or modified; but in the thing to be illustrated the image seen in the mirror gives its own likeness to the one looking at it; and in proportion as the image in the mirror is clearly discerned, the beholder becomes more and more like it. The like conformation between the beholder and the image is seen both in the figure and the thing to be illustrated by it; but the regulating principle of likeness is reversed. In the figure the regulating principle is the object before the mirror; but in the thing to be illustrated, the regulating principle is the image in the mirror. In the mirror there is an image that conforms itself to the object before the mirror; but in the gospel there is an image of Christ that conforms the beholder to itself. The glory on the face of Moses clearly illustrates this subject. When Moses beheld the divine glory, his face became glorious; so when any one beholds Christ in the gospel mirror, he is transformed into the likeness of his glorious character. A very important fact brought to light here is that the children of God must, even in this world, become in some measure like their Heavenly Father; and hence he says to them "Be ye holy, for I am holy." How, dear brethren and sisters, can the children of the prince of this world who have all the features of their father become the children of our Father in heaven? It can be effected only by beholding the glorious character of God as it shines in the face of Jesus Christ in the mirror of the gospel. That the glory of the Lord seen in this mirror is a manifestation of his glorious attributes is evident from the fact that a distinct view of it in the mirror changes the beholder into the same image. It is evident that the contemplation of the divine glory in the mirror produces no external glory, therefore, the image conferred must be an image of character. The first view of the image of the glory of God in Christ leaves its impression on the soul of the beholder. If the gospel is so imperfectly presented to the mind, the image will be clearly discerned, and the impression made will be clear and distinct. By seeing God as he is manifested in Christ in the gospel we are new-created in the image of God in knowledge, in righteousness and in holiness. This gracious transformation is not complete at first; but the conformation to the divine image is a progressive work. It is a progressive assimilation to the image of Christ who is the image of God. This is clearly taught in the text in the expression, "are changed into the same image from glory to glory." If, dear brethren and sisters, it is our high privilege, with unvailed face, to behold the glory of the Lord in the gospel and to be changed into the same image from glory to glory, will it not be injurious to us if we do not daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ? Therefore, we should earnestly strive to obey the precepts and to imitate the example of our blessed Lord and Master, and pray fervently for divine assistance to enable us to labor faithfully and efficiently in his cause.

Fourthly, I shall notice the almighty Agent by whom this gracious transformation is affected, "as by the Spirit of the Lord."

Though the light of the knowledge of the glory of God shines luminously in the face of Jesus Christ, and the gospel clearly displays that glory, yet no one has ever seen it, without the enlightening and life-giving power of the Holy Spirit. If the gospel is light which cannot be seen without being known, and if it contains its own evidence, why do not all see and embrace it? The apostle gives the answer in the next chapter, "The god of this world hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ who is the image of God should shine unto them." Why do not the blind see the sun? The blindness of unbelievers is, doubtless, willful blindness, but it is not less intense on this account. The power of the Holy Spirit must attend the word of truth in order to manifest the glory of God in the character of Jesus Christ. It is the province of the Holy Spirit to give both light and life. The eyes of unbelievers are so completely blinded by sin, that unless they are opened by Almighty Power, they will not see the light though it should shine before them with seven-fold intensity. The Holy Spirit through the gospel opens their eyes, enlightens their understandings and renews their minds. One point of the utmost importance in the text is, that it is by contemplating the image of God in Christ in the gospel that men become like him, so it is always by the energy of the Holy Spirit that the gospel has the effect. Human wisdom errs on both sides of this awful truth. Some contend that the Spirit sometimes produces this transformation without the gospel. This is a great and fearful error. The Holy Spirit always effects this gracious change through the instrumentality of the gospel; for the gospel alone exhibits the character of God as it shines in the face of Jesus Christ. Others contend that the word of God alone is sufficient to effect the transformation without the agency of the Holy Spirit. This is a fearful and fatal error. Perhaps, they imagine that they honor the Scriptures, by alleging that they, without the teaching of the Spirit, can effect this change in conversion. This view, however, makes a god of the Scriptures and dishonors the Lord God of the Bible. The word of God is mighty for pulling down strongholds, but it is mighty only through God. The word of God is the sword of the Spirit, but the keenest blade is harmless without a living agent to wield it. There is a difference between the sword and the soldier who wields it; and there is such a difference also between the word of God and the Holy Spirit in the conversion of sinners. Can anything but divine power give life to those who are dead in sin? Did not divine power accompany the command, "Lazarus, come forth?" Does it not require the same power to give spiritual life to those who are spiritually dead? It requires the same power to create anew that created the world; and hence Paul says, "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." If, dear brethren and sisters, we are permitted, with unvailed face, to behold as in a glass the glory of the Lord and to be changed into the same image from glory to glory by the Spirit of the Lord, how earnestly and intently should we look into the mirror of the gospel that we may daily become more conformed to his glorious character. Dear brethren in the ministry, if the views which I have presented are Scriptural, it is evident that we cannot cause sinners to see the glory of God in the face of Jesus Christ in the mirror of the gospel. This is the work of the Holy Spirit; and it is beyond our ability and outside of our commission. But our blessed Lord and Master who, according to his boundless love and amazing grace, has called us to preach the gospel, does require us to hold up clearly and distinctly before lost sinners the gospel which reveals the glory of God in Christ. How important our work! How fearful and weighty its responsibilities! All human expedients to convert sinners are disgraceful to the gospel of Christ; and are not only useless but exceedingly injurious. It is right for us to denounce the terrors of the law against sinners, to show them their guilt, condemnation and helplessness, and to employ every motive which may influence their minds in order to attract attention to the gospel; but in order that sinners may be converted to God, we must clearly, earnestly and affectionately preach the gospel which manifests the glory of God in Christ, and shows how all the divine attributes, in their highest perfection, harmonize in the glorious scheme of redemption, relying alone on the power of the Holy Spirit for success. For however clearly we may expound the truths of the gospel, and however forcibly and tenderly we may impress them, they will not have the desired effect on the minds and hearts of the hearers, unless accompanied by the energetic, convicting and converting power of the Holy Spirit. My dear brethren and sisters, how our hearts ought to glow with love and gratitude towards our Father in heaven for his matchless love manifested in the gift of his beloved Son to redeem us with his own precious blood; and toward the Son who is the image of the Father, because he has through the Holy Spirit revealed his Father to us. If, dear brethren and sisters, it is our privilege to behold the divine glory in the mirror as the gospel, and to be changed into the same image by the Holy Spirit, how intently should we view that image, and how earnestly should we study his character as it is revealed in the gospel, and how fervently should we pray that the Holy Spirit may illuminate our minds, that we may daily become more and more assimilated to his perfect character. This conformity to the likeness of Christ will not be complete in this world; but it will advance from glory to glory until it finally terminates in an exceeding and eternal weight of glory, when we believed the Holy Spirit sealed us as an earnest of our inheritance until the redemption of the purchased possession to the praise of the glory of divine grace. The Spirit himself bears witness with our spirits that we are the children of God, and in consequence of this relationship we are heirs of God and joint heirs with the Lord Jesus Christ. Oh! boundless love! Amazing grace! O, that we could fully appreciate his love and mercy, and faithfully improve our opportunities! In view of our relation as children of God, the Apostle John says, "Behold what manner of love the Father has bestowed upon us that we should be called the children of God; therefore the world knoweth us not because it knew him not. Beloved, now are we the children of God, and it does not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

Dear brethren and sisters, we live among the children of this world and daily associate with them, but they know us not, because they are ignorant of God, and hence they often regard us as fanatics: but the Good Shepherd knows his sheep and they follow him. It does not appear in our state of humiliation and imperfection what we shall be; but we fondly anticipate the time when we shall awake in his likeness. Though now, dear brethren and sisters, as soldiers of the Cross, we are engaged in a sore conflict with the world, the flesh and the devil, we shall not be defeated; for the Holy Spirit is our guide and comforter, and the Lord Jesus Christ is our Captain, and therefore though we may have to pass through many fearful battles, we shall gain a complete victory, for our Captain will surely triumph; and through the greatness of his power and the riches of his grace, he will bring us off more than conquerors. When he shall come in his glory attended by all the holy angels to raise the dead and judge the world in righteousness, then shall he change these bodies of humiliation and fashion them like his own glorious body. Then will our spirits which have been changed into his image from glory to glory by the Spirit of the Lord, be reunited to our glorified bodies; and then shall we see him as he is, and the result of the glorious vision will be that we shall be like him. Then in consequence of our relation to him as the bride, the Lamb's wife we shall be exalted above all other created intelligent beings in the universe. Then shall we stand with that innumerable multitude of all nations, and kindred, and people, and tongues, arrayed in robes of spotless purity, with palms of victory in our hands and crowns of glory on our heads, before the throne of God and before the Lamb, and without one discordant sound or one jarring note swell the glorious anthem of praise unto God and unto the Lamb who has redeemed us with his own precious blood, for ever and ever. Amen.

Three days of uninterrupted company in a vehicle will make you better acquainted with another than one hour's conversation with him every day for three years.—*Lavater.*

A life that will bear the inspection of God and of men is the only certificate of true religion.—*Johnson.*

The Ministry Overloaded.

There was a time when the cry of the church to the great Lord of the harvest was, "Send forth more laborers into the vineyard." It is doubtful whether that prayer is needed now. The ministerial market is glutted. The supply has outstripped the demand. At least in the Eastern States there seems to be a preponderance of preachers. A church is no sooner vacant than forty men spring up ready to take the empty pulpit. We hear every day of men of pure character, large experience and fine education who cannot get settlements. It is poor encouragement to study for the ministry when, after long courses of education, so many gifted men fail to find churches to preach to which seems a duty.

The trouble lies largely with ordaining councils and unscrupulous churches that allow the poorer quality to glut the market. A smart insurance agent, or a ready-speaking carpenter, or a gifted house painter thinks he could be useful in the ministry and keep on with his trade, and a foolish church calls a council to ordain him. The work is done, and the man with a glue pot or a paint-brush in one hand and a limp Bible in the other crowds out the man who has had a dozen years of hard study in the academy, the college and the theological seminary. A young man who has never expended a dollar in text books, and who never has been able to earn over a dollar a day in self support, is willing to preach in his way for a small salary, and churches that believe in cheap preaching are willing to accept such a man as pastor, because less money will be needed to square accounts at the end of the year. They may be sure that the quality of the preaching is not just what it ought to be, but they solace themselves with the thought that the preaching is as good as the pay, and are content. Glibness is often mistaken for learning, and a man who knows little, who never had an idea of exegesis or biblical interpretation, is often more glib than a college graduate. He is not hindered by homiletics, nor plagued by exegesis, nor restrained by delicate shades of meaning in the holy word. He can slap and dash, where a theological professor would pause and think. There is no Greek Testament in his way, and he has no sense of the propriety of the thing. He can preach a sermon and make nothing of it. His race is generally short, though there are men, exceptions of course, who stay, and rise to eminence without training or preparation. But they are extraordinary men. They are not examples. The Principal of Louvain said to the son of the Vicar of Wakefield: "You see me, young man; I never learned Greek, and I don't find that I have ever missed it. I have had a doctor's cap and gown without Greek; I have ten thousand florins a year without Greek; I eat heartily without Greek; and in short, I don't know Greek; I do not believe there is any good in it." If a young man says: "There is the Principal of Louvain who got cap, gown and ten thousand florins a year without Greek and I'll eschew Greek," he is a dunce. Adam Clarke once said: "I never study out a sermon until I come to its delivery. Were I before the King or the University I should do the same." A less man than Adam Clarke who should try that would be a simpleton. What Adam Clarke or Charles H. Spurgeon could do, would be blank miserable failure with other men.

But it will be said, if the man with the glue-pot can crowd out the college graduate, let him do it, for he must be "smarter." Ah, that is just the trouble, the man who is able to teach, who would wear like iron, who would prove a workman needing not to be ashamed, does not possess the "smartness." He comes with ability and not show. He is a burning fire and not a skyrocket. The skyrocket eclipses the evening star. The insane ambition of the churches for "smartness," irrespective of what is under it, is the curse of our day and the ruin and death of our churches.

We do not argue that every minister must be educated in a college. We do not say that the "short-cut" is not sometimes commendable. We are well aware that some of our ablest preachers and finest pastors never had a sheepskin. But for all that, and for all the honor we would do that class of men, we protest against overloading the ministry with materials that can only render it permanently and fundamentally weak. An ecclesiastical council has no right before God to ordain a man to the ministry unless he is fitted therefor. It is treason to Christ, disloyalty to the church, and an injury to the candidate. What if the church in Scrubtown say they want him! What if the little 7x9 house was crowded on the Sunday when he was advertised to preach on the "Witch of Endor!" What if his aged father is a pious deacon who would be offended if his son should fail to pass! What if his pastor with church pride begs that he may be ordained! No candidate should be put into the ministry unless he is mentally, morally, and theologically qualified for the work. A council has no more right to do this than it has to alter the terms of salvation or drop out one of the ten commandments.—*Christian Inquirer.*

If thou seek rest in this life, how wilt thou then attain to the everlasting rest! Set not thyself for much rest, but for much patience. Seek true peace—not in earth, not in heaven; not in men, nor in any other creature, but in God alone.—*Thomas à Kempis.*

The Biblical Recorder.

WEDNESDAY, MARCH 8, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

STRAY BAPTISTS.

It is a fact that none can deny that quite a number of our Baptist brethren and sisters are living in different communities who have never connected themselves with the churches near them, and hence, have failed to properly identify themselves with the cause in the communities in which their lot is cast. It is quite common for our preachers, and others, to roundly abuse this class of Baptists, and the editor, as a rule, joins in. In this paper we wish to reason kindly with our brethren and sisters who are thus situated, and in this way, if possible, convince them of duty, instead of using abuse in order to drive them to it. We would not have them or others to suppose that we propose to assume the *role* of apologist for the course they have pursued; nor would we claim that the severe censure to which they are often subjected is unmerited; but still this censure has been going on so long, and there are still so many "stray Baptists" that persist in the course for which they are blamed, that it has occurred to us that, in this paper at least, we should remember that there is much wisdom in the old motto, "Persuasion is better than force."

It would be well, then, in the outset to inquire into the causes that will account for the fact that so many Baptists can be found in different communities who have never called for their church letters; or if they hold them, have never joined the Baptist churches nearest to them.

One very evident cause is *carelessness*. Many of our people, when they prepare to move to other sections of country, will make all necessary secular preparation for the journey and for the change; but they seem utterly oblivious to the fact that they ought to make religious preparation also; and this latter kind of preparation involves that of calling for letters of dismission *before leaving*. If it be wise for a man to adjust his secular affairs for such a change, where is the wisdom of neglecting his religious affairs? His failure to do so generally indicates that he places more value on the seen than on the unseen.

Another cause is to be found in the fact that, although they are going to other sections, they think that the ties that bind them to the old church are so tender as that they cannot sever them. They thus reason: "This is the church of my mother, father, and relatives; here I professed, and here I was baptized, and owing to the dear associations and memories that bind me to this people and church, I cannot sever the relation, I cannot call for my letter," &c. There is some seeming force in this reasoning, dear brethren, and yet, to be candid, there is a great deal of *weakness* in it. No one blames you for loving the church of your parents and relatives, where you professed and was baptized. It would be strange if you did not, and you should be happy in all the years that follow your leaving your old home when from time to time you are permitted to revisit the scenes that are so dear to you, and to worship again within the walls and under the roof of the dear old building within which God forsooth blessed your own soul; but you ought to remember that in calling for your letter you are not severing spiritual relations between yourself, your old church, and your dear ones. If they are christians, they belong to God's family, and you are one with them, it matters not what particular Baptist church you may join. Baptist doctrines and principles ought to be so dear to you that any Baptist church would be dear to you; and this spirit would lead you to join promptly the church near to you, though it should be much weaker in many respects than the one from which you came. Admit that it is weak, and has many defects that your old church did not have; will you not let this fact dawn upon your soul, that the *Lord may have sent you there to make it stronger*. Does not the Great Captain of the Lord's hosts know when his line of battle is weak, and where his people are weak? and has he not sent you *there* you are needed? and yet you hold back and refuse to take hold, dodging duty, and doing the cause harm, by talking about the ties that bind you to your old home church. Brother, play the man, and when the Lord sends you to another field, buckle your armor, fall in with your brethren, weak or strong, and quit you in the battle for right and truth like a man. And remember that you and your friends will [illegible] to your old home church if [illegible] to you and to them that you [illegible] faithful to the Master in the new [illegible] your lot is cast.

Another cause is to be found in the fact that some are actually too stingy to do their duty at home or in the new field to which they go. This we sincerely hope is not true of many of our people who fail to carry their church letters with them and to *use* them; but we fear it is true of some. Why a man should wish to belong to a church and yet be unwilling to bear some part of the expense of running it, is a mystery that can be explained only on the score of ignorance, or covetousness. If any who read these lines are among the stray Baptists, they should remember that, let their reasons be what they may, they lay themselves open to the suspicion of being considered covetous, or else ignorant. People are apt to think this, especially when our stray brethren are located in a community where our people are struggling to build a new house of worship, or to free themselves from the burden of a debt. And the trouble about some of the stray brethren thus situated is, they neither give at home nor at the place where their lot is cast. Sometimes these men wait until the local struggle is over, the church out of debt, and then they use their church letters, and unite with the church near them, offering some trivial excuse for the long delay. Ah, brethren, if you be not among those who act in this way, then act promptly, and do your duty. That duty is, as a rule, to join promptly the church nearest to you, especially where you are needed, when you go from one section to another. To claim to be a Baptist and refuse to contribute, at home, or where you are, ought to bring the blush of shame to any true man or woman's cheek.

Another cause yet may be mentioned, and that is the desire to be so freed from the restraints of church membership as to be at liberty to indulge in sins that would not be tolerated by the church near them, if they were actual members. Being away from the mother church, and not subject to the discipline of the one near to them, they feel at liberty to so conform to the customs of the world as to bring reproach upon the name of the Master. These stray brethren, that stray for the above reason, are often first at the ball, the theatre, &c., and when they thus begin to drift, it is hard to tell what the end shall be. It is a dangerous thing to thus stray from the fold, and from the shepherd's care, to eat of the forbidden fruitage of sin.

The remedy for all this lies partly with the churches and partly with the brethren of whom we speak. There are some churches, and pastors too, we fear, who, instead of encouraging the members that leave their churches and go elsewhere to call for their letters, rather encourage them not to do so; influenced again partly by the sentimentalism above mentioned about home ties, the mother church, &c. Would it not be better for such churches and pastors to be a little more candid, and add that they sometimes encourage them not to call for their letters, or, which is about the same thing, do not advise them to do so because they still desire their contributions.

Church rolls should be overhauled by competent committees occasionally, and when there are absent members that are living in other communities, especially those that have ceased to do their duty at home, and who have not called for their letters, they should at once be corresponded with and matters righted. The best cure for this trouble, however, is with our people who make the changes mentioned. Let them *always*, unless under *very peculiar* circumstances, call for their letters and place them with another church promptly when they reach their new homes.

THE *Christian Index* of Atlanta, Ga., the most poorly edited Baptist paper in the South, in last week's issue presumes to criticise our use of capitals in the words "Judism" and "christianity." Glancing over his page in which the criticism occurs, a number of mistakes, as usual, presented themselves. We turned the paper over to two of our printers, and in a little while they returned it marked all over, and the entire margin, top and bottom and both sides, were entirely covered with marked errors, and on his editorial page over one hundred errors were marked. Many glaring errors in spelling in his leading editorial—the word "bigotry" was twice spelled "bigoty." Many errors in the use of capitals, errors in rulings, punctuations, and every conceivable thing. But the would-be critic outraged editorial courtesy in his effort to hold up a contemporary to ridicule before his readers by displaying his criticism in leaving out all capitals, and thus printing the name of our paper in small type. One hundred errors on a single page is a hundred times more excusable than a wilful violation of every principle of courtesy. But we are charitable enough to think that it was the work of some irresponsible interloper who wanted to vent some spleen against us.

Georgia affords the best field for a first-class Baptist paper in the South. Isn't it a wonder and a pity that some one does not improve the opportunity?

PERSONALS AND OTHER ITEMS.

....Rev. G. W. Harmon, has been called to the pastoral care of the Baptist church in Weldon, N. C.

....Rev. D. L. Moody, the evangelist, is to commence a meeting in Charlotte, N. C., to day (March 8th.)

....Rev. A. A. Butler of Durham writes that his church is growing more and more hopeful and encouraging.

....Rev. D. M. Austin, pastor of the Olivet Baptist church in Charlotte, N. C., has tendered his resignation.

....Bro. C. R. Scott of Williams' Mills cheered us last Wednesday by a visit with a respectable club of subscribers.

....Dr. Neil McKay of Harnett county, an able Presbyterian minister, died February 28th, aged about eighty years.

....Dr. J. J. Hall gave the hand of fellowship to three persons on Sunday morning last at the Tabernacle church of this city.

....Rev. G. M. Duke of Duke's, N. C., writes: "We have continued bad weather, which is hard on country preachers, but we are doing our very best."

....We learn from the *Hickory Press and Carolintan* that Rev. Mr. Cashwell of Mocksville is conducting an interesting meeting at the Baptist church in Hickory, N. C.

....Rev. G. H. Church of Bryson City, N. C., has resigned the care of the Baptist at that place, and speaks of coming east of the Ridge. Bro. Church is a good preacher.

....Rev. Jno. H. Couch of Venner, Va., writes that he has been abundantly blessed in his field during the half year that he has been there; has baptized seventy five persons in one of his churches.

....A good many of the preachers of New York, Dr. Judson among them, have taken to using bicycles.—*Western Recorder*. From the sight of *old men* on *bicycles* and *old women trying* to *dance*—deliver us.

....Rev. J. L. White, pastor of the First Baptist church, Asheville, N. C., will assist Dr. Mundy in a meeting at the First church, this city, (Greenville), beginning Monday, March 27th.—*Baptist (S. C.) Courier*.

....Now is the time to send your name to the Corresponding Secretary of the Convention if you wish the Board of Missions to appoint you a delegate to the next session of the Southern Baptist Convention.

....Now is the time to order your Sunday school supplies for the second quarter. You can see in another part of this paper the new statement by our own Supply Store in this city. Write them for all you need.

....An interesting meeting is in progress at the Second Baptist church. The pastor, Rev. G. L. Finch is aided by Rev. T. J. Taylor of Warrenton, who preaches with impressiveness and power.—*Goldsboro Headlight*.

....Rev. J. H. Lamberth, who has been preaching for the Baptist congregation here during the past month, left Monday to be absent a few weeks. He will return to Greenville by the first of April.—*Greenville Reflector, March* 1.

....Bro. John M. Stoner of Charlotte, N. C., says: "The RECORDER has been very precious to me the past year: worth to me many times its cost. It is like good company—the more I associate with it the more of its good qualities I imbibe."

...."To carry out the suggestion (Dr. Ellis' for one Board) would be to destroy the Convention."—*American Baptist*. Few men can so conceal their real object, in a suggestion like the one Dr. Ellis made, that some of the brethren will not find it out.

....The Richmond *Dispatch* gives an account of the revival at Grace Street (Dr. W. E. Hatcher's church) as being of unusual interest. Large crowds attend the meetings, and a great many go forward to confess Christ. The meetings are conducted by Dr. H. M. Wharton of Baltimore.

....Rev. L. O. Broughton of Winston, N. C., writes: "I give you my hand on that editorial 'City Churches and Pastors.' Can't accommodate the folks Sunday nights of late, with all the chairs and the annex thrown open. We are holding our prayer service. Expect Thomas next Monday."

....Rev. J. J. McLendon of Wolfsville, N. C., says: "Times are hard with us, but we would greatly miss the RECORDER. We have seven children, and we do not use tobacco nor whiskey. We are striving to live peaceable lives, 'in all godliness and honesty.'" *You are both prolific and of good habits, brother.*

....Rev. D. M. Austin, pastor of Olivet church, Charlotte, baptized six persons last Sunday night and received two others into the fellowship of his church by letter. The success of Bro. Austin and his mission church have been really surprising. It is a demonstration of what can be done by faithful and wise work.

....A special meeting of the Anson Association will be held in the Baptist church of this town on Thursday of next week, March 9th, at 10 o'clock, to decide the question of a union of the churches of Anson and Richmond counties in one Association. It is possible that Dr. Powell of Mexico may be present to speak on missions.—*Wadesboro Messenger Intelligencer, March* 2.

....Rev. O. L. Stringfield of Wakefield, N. C., expects to preach to his four churches this year, and in addition thereto give one-fourth of his time in aiding pastors and missionaries in protracted meetings. Bro. Stringfield preaches the pure gospel with great freshness and power, and we know of no better help in this State, a pastor desiring such aid could secure. He is to begin a meeting at our West End Mission next Sunday night.

....Dr. W. D. Powell of Mexico was with Dr. Pritchard in Charlotte last Sunday, and passed through Raleigh on Monday on his way to Wake Forest where he was to speak Monday night.

....The Populist chaplain of the Populist Senate of Populist Kansas, opened proceedings with this prayer, a day or two after the Populist defeat: "May God have mercy on this treason infected State. Amen." The Populists understood it one way, the Republicans another. We must await the decision of the Supreme Court for its application.—*The Independent*.

....In the discussion of the Normal and Industrial School, located at Greensboro, before the House committee in this city, Feb. 21st, 1893, Maj. Finger is reported to have asked: "Why are these gentlemen here interfering with the business of the State?" This he said, referring to the Presidents of the dedominational female colleges of the State. Remember it.

....Rev. I. W. Thomas of Hibriten says: "We have just closed a good meeting of eight days at King's Creek church with ten additions—eight by baptism, one by letter, and one restored. The church was strengthened and united. Many penitents were left. Bro. C. E. Gower was with us first of the meeting, and did good preaching, and greatly endeared himself to the people. Bro. W. B. Beach, a young minister, and member of King's Creek church, aided me last of the meeting."

....Diligence is a most commendable virtue. It lightens our burdens, strengthens our body, quickens our perceptions, enlarges our brain and adds to life's happiness. Richard Burke, after listening to a masterly effort of his brother Edmund, in the parliament of England, was found in deep thought by a friend, who asked him the cause of his sober thinking. He replied, "I have been wondering how Ned has contrived to monopolize all the talents of the Burke family, and I think I have solved the problem: when we were at play, he was always at work." This is an important lesson for our sons and daughters, and it is also important to christians.—*Alabama Baptist*.

....The progress of the Baptist cause in France is one of the most remarkable religious movements of the present time. Although there are many additions to the Baptist churches by baptism, the chief growth is from another source. A considerable portion of the most evangelical elements in other churches seems to be on the point of coming over bodily to the Baptist ranks. Revulsion from the ritualism and corruptions of the Roman church, and the formalism and liberalism of the State churches has driven many of the most devout minds in France to the Bible, and this has led many to the Baptist position. A body of believers in Toulon and a whole church of one hundred members in Switzerland, with its pastor, have joined the Baptists. Quite a number of pastors from the Free Church have also come over and greatly strengthened the force of Baptist laborers in France. Even in priest-ridden Belgium a little Baptist church of fifteen members has been formed. Two hundred and twenty-two were baptized into the two Baptist churches in Paris the last year, and the outlook for the whole work is exceedingly encouraging.—*Boston Watchman*.

Important Facts.

The receipts of the Foreign Mission Board at Richmond for the last fiscal year of the Southern Baptist Convention to Feb. 15th, 1892, were $63,598 67, and the total receipts for this year to Feb. 15th, are $91,975.17. This is a gain over last year for the same months of $28,376 40. In addition to this gain for the present year, Bro. A. F. Sellers of Texas has sent a deed to the Board for a house and lot valued at $650 and also his note, payable in two years, with interest, for $2,000, and Bro. James E. Meador of Kentucky has sent a deed for 640 acres of land in Texas valued at $600.

FROM OUR NORTH CAROLINA CHURCHES

the total amount sent to the Board at Richmond to Feb. 15th, 1892, was $3,191.08, and the total amount sent this year to Feb 15th, is $6,714 47. This is a gain from our North Carolina churches for this year over the same months in last year of $3,423 39.

ONLY FIFTY-THREE DAYS

now remain to the close of this fiscal year. The last day of April at twelve o'clock noon the Treasurer of the Foreign Mission Board and the Treasurer of the Home Mission Board will close their books for this year. What is done for these objects must be done soon.

THE FOREIGN BOARD

is now overdrawn in bank $30,000. This is on the *regular work*, and is the largest debt the Board has ever carried at this season.

THE HOME BOARD

is equally as bad off, and its needs are as important and pressing as the needs of the Foreign Board. We have not, however, the exact figures from the Home Board before us.

AT THE BAPTIST STATE CONVENTION

held in this city in December last, our Board was then due its missionaries on work for the year ending Nov. 1st, 1892, the sum of $2,127.48. Since that time, as you can see by the Treasurer's acknowledgments in this paper, only $682.31 have been received for State Missions. This leaves us still due our State missionaries on work for the year ending Nov. 1st, 1892, $1,445.17. What shall be done? When can these faithful men, who greatly need what is due them, be paid? Our only hope is to look to the churches.

THE FIRST QUARTER

on this Conventional year is passed, and one-fourth of the thirteen thousand dollars appropriated on this year's work ought to have been paid.

TWO HUNDRED DOLLARS

are still due on the Colored Institutes' held last summer. Every pastor in the Convention, by voting for Bro. T. J. Taylor's resolution on this work, thereby promised to take *one collection* for it during the year. But less than a half dozen churches have sent anything to our Treasurer for this object since the Convention in Goldsboro. What shall we do?

These are the facts. They ought to speak to us all.

DELEGATES

to the next session of the Southern Baptist Convention should be appointed at the next meeting of our Board of Missions. If you expect to go and wish to be appointed a delegate, write to me at once. The Convention is to meet this year in Nashville, Tenn., May 12–15. We will give the facts about railroad rates later. C. DURHAM.

Raleigh, March 6, 1893.

An Arrow Head that has Hit.

In reading this week a religious paper—and one that I read with interest—I notice under the heading "Arrow Heads," what I think to be a poisoned arrow head.

At present, however, it is such a convenient fashion in replying to one who objects to anything said, to say, "The dog that howls is the one you hit," or "If the cap fits, wear it," that one with "sore toes" would, or at least should, be afraid to question or object to anything he reads. Yet with exposed toes and wearing the cap so far as it fits me, without waiting for such kind admonition from him who thinks such remarks effective armor either defensive or offensive, I proceed to speak. And even if I die from "trampled toes" and cap-wearing, I shall try to rub that arrow head, if perchance I may rub off at least a little of the poison before it penetrates too deeply. I hope, however, I shall not have a bad case of rabies. Here is the arrow head of which I speak:

"A dollar for the heathen and a kick for the tramp is a bad showing."

This admits of more constructions than one, it is true. And if it mean this, "Our blessings are so many that only a dollar for the heathen is a bad showing," and "Since God has been so kind to us who are miserable sinners, for us to be cruel and unkind to the poor and unfortunate, is a bad showing," then I heartily endorse and impel the shaft, if it will hit as intended and not from a bent point hit amiss. But if it means this, "To turn a professional tramp empty-handed from one's door, and yet give a dollar to the heathen, is a bad showing," then it seems to me to have been dipped deep in the poison, however *unintentionally* it may have been done. And it is a double pointed arrow from each point of which the poison escapes.

First, it tends to discourage mission giving.

Second, it tends to foster pauperism and tramps.

It is a trite fact that the press largely shapes public manners and morals. Seldom are the readers of any one paper above that paper. Certainly a religious paper ought to lead in this great press work of developing the moral and religious manhood and womanhood of our land. As responsible as are the positions we preachers try to fill, the christian editor has a more responsible position in this respect. Close scrutiny and devout armor should guide the religious pen. That pen makes an atmosphere in which is developed either vigor or weakness. If the family paper is careless of missions, so are the members of that family. If in a family naturally prone to quoting as Scripture, "Charity begins at home," the paper comes and says, "Better give the dollar to a tramp than to the heathen," the next mission collection will not get the dollar from that family. And when such a semi-hostile spirit to missions begins to percolate through some parts of North Carolina, it will require a miracle to prevent the annulling of many noble efforts; and many a penny that now goes to send light to the dark corners of the world will canker in the pocket of the church member and go neither to the heathen nor to the poor (?) tramp. It is hard to build up but easy to pull down.

But aside from its tendency to hurt missions, it contains a positively injurious principle—a principle that does violence to all sound political economy. Teach men to support tramps, and you teach lazy men to become tramps. Encourage men to become tramps, and you encourage the civil, moral, and religious dissolution of your country. Nor is it a violation of charity to turn a professional tramp empty-handed from your door. This is true for North Carolina at any rate. Is a man old and feeble and hence unable to support himself? Where in North Carolina is there not a home provided for such at the public expense? Is it not degrading to become an inmate of such a home? Is it not doubly degrading to become a tramp, and degrading not only to the tramp but also to the community? Is it a poor, unfortunate orphan? And where are our orphan homes? Is it a shiftless wretch trying to beg his way from one city to another? And where is the charity in helping to shift upon an innocent and unoffending community a worthless wretch who cannot or will not live a sober, honest life at home? Is it a poor woman whom misfortune has rendered unable to eke out a miserable existence? And whose foot has ever spurned *her* as a tramp? Is *she* a *tramp*? If so, then she is a fit object for the home provided for such unfortunates at the public expense. Here she can live a more respectable, honest, and satisfactory life than she can as a tramp, in which position she would become a wandering testimony of her own sad condition and a degrading and a poisoning element in the community. What poor, needy person is not provided for without developing a dangerous class of worthless vagabonds? Sound economy demands the suppression of tramps.

J. O. ALDERMAN.

Concord, March 1, 1893.

Christ in Metaphor—No. 2.

BY HIGHT C. MOORE.

THE GOOD SHEPHERD.

I am the good shepherd—John x: 14.

A shepherd is tending his flocks among the hills of Palestine. The sheep are grazing around him as he plays on flute or harp. He leads them to the best pastures and by the purest waters. Skilled and faithful, he defends them from every foe. Helpless lambs are tenderly carried in his arms. If one is about to go astray, he brings it into line with the rest. If one is lost, he searches until he finds it. The sheep heed not the voice of the stranger. They know their master. He calls them by name. They love and obey him. Thus the strongest ties exist between a shepherd and his sheep.

With such a scene in mind our Saviour drew this comparison. He saw that the relation between a shepherd and his flock would convey the best possible idea of the relation between himself and his people. So he said, "I am the good shepherd"—"*the*, as if there were no others; *good*, as if all others were bad."

Then, behold the great Shepherd guarding his sheep. On land and on sea he attends them. In adversity and in prosperity he is near. He is faithful and will never forsake them. He is powerful and will suppress every foe. He is rich and will supply all of their wants. He is kind; some may be diseased or disobedient, but his tenderness is never unavailing.

In striking contrast are many qualities of the sheep. They are wandering and rebellious. They deserve to perish. They wilfully expose themselves to deadly enemies. They have no just claims upon the shepherd. Yet see his "loving kindness and tender mercy."

1. *He purchased them.* "Ye are bought with a price." He paid it—a life of trial and a death of agony. Paul wrote of the "church of God which he had purchased with his own blood." Peter says, "Ye know ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."

It is said that when God conceived the thought of man's creation, he inquired of Justice, Truth, and Mercy, "shall we make man?" Justice replied, "make him not; he will trample upon thy laws" Truth answered, "make him not; he will pollute thy sanctuary." But Mercy dropped on her knees and exclaimed, "O God, make him; I will watch over him through all the dark paths he may have to tread." Then God created man and said to him, "Go, child of Mercy, and deal with thy brother." He went astray. Then began the work of Mercy. Redemption must be effected. Divine justice must be satisfied. Christ, the victim, goes forth. Now, if ever in all eternity, the music of heaven ceases and angels drop their wings in silent grief. The great heart of God is moved. And the purchase of wayward man is made at a cost of the brightest gem in glory.

Mark the career of the celestial victim on earth. He starts in the manger of Bethlehem. There almighty power is robed in helpless infancy. An awful conflict occurs in the wilderness between the prince of darkness and the Son of man, and the enemy of the sheep is vanquished. How he marks out the way for the sheep in his sublime teachings! How effectually he heals them by his mighty miracles! How patiently and submissively he bears their sorrows in the garden of Gethsemane! How willingly he lays down his life for them upon Calvary! He goes into the grave and conquers death in his stronghold. Then he rises from the guarded tomb and ascends to heaven. Thus the price has been paid and the flock has been "redeemed without money."

2. *He knows them.* "I know my sheep and am known of mine." The knowledge of Christ is infinite. The hairs of no head are unnumbered. No sparrow falls without his notice. "How much more are ye better than the fowls!" The sheep are scattered widely over earth. They are to be found on the icy shores of Greenland and the burning sands of Africa; in sunny Italy, wild Asia, fair America; in every part of the globe. He knows them all. Their every thought and action are penned in his book of remembrance. He knows their griefs and sorrows. He weighs their talents and abilities. He pities their weakness and folly. He fathoms their hearts and explores their inmost souls. "The eyes of the Lord are in every place beholding the evil and the good."

3. *He feeds them.* "The Lord is my shepherd; I shall not want." He provides the green pastures of his word. There we may always roam and feast and grow strong. There we shall find no poisonous weeds. There no burning sun will strike us down with its fierce rays. Through its pleasant vales and adown its grassy slopes flow crystal streams where we may quench our thirst. In his shadow we may rest. With his own hand our wants shall be supplied. He is ever ready to hear our cries and heed our petitions.

Outside of him there is no nourishment for the soul. The spiritual man turns from the unsatisfying husks of this world and longs for the bread of life. It rejects the frothy cisterns of carnal pleasures and thirsts for the fountain of living waters. It abhors the barren waters of earth and searches for the fair oases of divine favor. Truly happy is he who can sing with the sweet Psalmist of old, "He maketh me to lie down in green pastures; he leadeth me beside the still waters."

4. *He guides them.* The divine hand led Israel through the wilderness. They had the pillow of cloud by day and the pillow of fire by night. Disobedience would have brought death, but they followed the divine leading and reached Canaan in safety. It is supreme folly to live and not be led. We are ignorant of the realities which surround us. We are short-sighted and cannot see into the future. No army treads on hostile and unknown soil without guides. No vessel launches forth on the trackless sea except with compass and chart. The railway locomotive, plunging forward, follows its track of steel. Yet many enter life with no guiding principle; and this accounts for the sad and frequent wrecks of men on hidden shoals and treacherous waves.

The good Shepherd is the wisest and most faithful of all guides. He throws about us the mantle of providence. "As the mountains are round about Jerusalem, so the Lord is round about his people." His word is our guide. There he warns us of dangers along the way. There he marks out the path we are to pursue. He leads us by his own life. It stands before us in its perfect sublimity as a guiding star. He has left a stainless example and we are told to follow his steps. He guides us by his Spirit. It dwells within us. When temptations assail, it prompts us to cling to the right. The Shepherd is caring for his sheep, and thus he leads them to the fold above.

5. *He defends them.* The flock has foes. Man, endowed with strength and intelligence, is master of the natural world, but he must face enemies which baffle the highest human skill with unfailing success. They strike at the vitals of the race. They are ruinous to its best interests. They lurk in all the ways of life. There are "fightings within, fears without." There are snares spread for our feet and pits into which we may fall. Dangers beset us on every side. Our enemies are alluring and deceptive. They are powerful. They are skilled in strategy. They are deadly and destructive. They are numerous. Alas, they are oftimes successful.

Shall they forever prevail! Shall the archers of the enemy shoot their poisoned arrows upon our defenceless heads? Shall the wolves of the evil one swoop down upon helpless sheep as their prey? No. We have a refuge in Christ. We have a Shepherd and he will defend us. Hostile forces may be strong and mighty, but he alone can say "all power is given me in heaven and in earth." They may be cunning, but he has infinite knowledge and skill. They may be alluring; Christ is "chiefest among ten thousand and altogether lovely."

6. *He heals them.* This is a world of the dying. Disease with tireless industry is ever doing its fatal work. Plagues rob cities of their population. The awful ravages of hereditary and contagious maladies are everywhere sadly known. Physicians rise to meet the emergencies of the day. Medical science and skill are advancing. But here is a problem beyond human solution. Here is a malady which man cannot cure.

The leprosy of sin is raging. It infests and dooms the race. Doubt is a cancerous sore that means the death of all spiritual enjoyment and usefulness. Sorrow, as a sickening vapor, envelops the soul. Physical disease harrows the human heart. Distress and adversity overtake us. Where shall we look for aid? Whither shall we fly for healing? Says Jesus, "Come unto me." He is the great Physician. No applicant is ever turned away. No patient is ever dismissed as incurable. With words of tender consolation he administers the remedy and effects the cure. He is a Shepherd great and true. He knows how to deal with his flock. He understands their nature. He heals their diseases.

7. *He seeks the lost.* The good Shepherd's mission to earth was clearly stated by himself: "The Son of man is come to seek and to save that which is lost." Isaiah, glancing at all people in every age, declared, "All we like sheep have gone astray." It is the nature of man to wander away from the path of duty. Moses, the Lawgiver, was guilty of disobedience in the wilderness. David, the king, committed one of the darkest deeds in history. Peter, the apostle, denied his Master with profane emphasis. Going astray, the sheep are exposed to danger. Hungry wolves are waiting for them. The Shepherd knows the evil on hand. What anxiety he feels! How diligent in his search for the lost!

There were ninety and nine that safely lay
In the shelter of the fold
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

Ah, none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost,
Out in the desert he heard its cry
Sick and he pless and ready to die.

Then all through the mountains thunder-riven
And up from the rocky steep,
There arose a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!
And the angels echoed around the throne,
"Rejoice! for the Lord brings back his own!"

8. *He provides a fold.* Absolute rest and protection is not found in this world. Earth is not our eternal abode. It is hostile to the soul. It is an arena of conflict and battle and strife. There is a "better country." There is a fold for the sheep. The Shepherd has declared, "I go to prepare a place for you."

The church militant affords temporary security. Its unity and energy prophesy no good to its foes. They fly before it, while it moves grandly on from victory to victory. But the flock attain ideal safety only by passing the gateway of the tomb. Now the waters of death are crossed. Time is forever past. Judgment is over.

See the great Shepherd lead his flock into the celestial city. The fields of joy lie before them robed in eternal verdure. The tree of life is burdened with its precious fruits. The river of life rolls forth a crystal stream from the throne of God. The sheep are housed from the storms of earth. Enemies all vanquished. Foes all conquered. Safe in the fold. An eternity of bliss before them. No more wandering, hungering, thirsting, sickness, death. What a glorious consummation of life's toils and anxieties!

Rev. Samuel J. Porter, a student now at Wake Forest who will graduate in June, has determined to go as a missionary to Brasil.

Notes Taken of a Sermon.

PREACHED BY DR. A. J. ROWLAND IN FRANKLIN SQUARE BAPTIST CHURCH, BALTIMORE, ON SUNDAY, FEB. 26, 1893.

Text, Gal. 2: 18—"If I build again the things I destroyed, I make myself a transgressor."

First, showing how the text was originally used to rebuke Peter and others for their endeavors to impose upon the Galatians the outworn and displaced observances of Mosaism, Peter and "even" Barnabas being guilty of dissimulation, and that a crisis had been reached in the history of the church which, had it not been met by the clear-headed and nimble-hearted Apostle Paul, would have made christianity a failure and brought immeasurable disaster on the world, he proceeded to point out some tendencies of a like character which appear to day. He said in part:

The same tendencies have always appeared in the history of the world. They are operative now. Even in our day of civil and religious freedom, there are not a few who are insisting upon a return to methods and forms which a more spiritual christianity must look upon as having had their day. There is a drift towards sacramentalism, an attempt to revive the priesthood. Multitudes of people, even in our land, seem inclined to go back again to a reliance on external methods. It is the aim of many to put the robe and service of the priest in the place of the simpler forms of Protestant worship. *More than sixty Episcopal churches in this country, we are told, have a daily mass.* The old practice of confession is creeping into Protestantism. Reliance upon the church rather than upon Christ is becoming quite prevalent. Individual faith in a personal Redeemer is giving way to dependence upon mere external services. Life is being sacrificed to form.

Those who are taking such a course, or tempted to do so, will do well to remember the words of the text. Such divergences from spiritual christianity are not mere matters of taste. Every man who attempts to build again the things, which the more clearly understood teachings of the gospel have consigned to destruction, is a transgressor. He is sinning against his noble ancestors who, with so much sacrifice, broke the bands of the old time superstitions and sought their way out into the light. He is sinning against humanity because experience has shown that anything but simple faith in Christ ends in spiritual tyrannies and stagnation and death. He is sinning against Christ who meant that his people should stand in direct relation with himself. He is sinning against God because he is standing in the way of God's purposes of grace and salvation to lost men. As a transgressor, he will be judged at the bar of the future and of God.

I wish to speak, however, of one or two things in our national life in which this tendency manifests itself.

One of the things which this land may be said to have destroyed is the old time idea of the relation of Church and State. [Here the speaker explained the old relation of Church and State, and traced the history in this country of the principles of religious liberty, showing how that in Massachusetts and Virginia persecution was common. He made a just discrimination between the religious "toleration" of Maryland and true religious liberty.] In Pennsylvania, there was no promulgation of the principle of religious liberty, but a practical enjoyment of it under the mild rule of the Friends. The germ of true religious liberty was planted in Rhode Island under Roger Williams. He proclaimed absolute freedom to all forms of religion, and defined the sphere of the State as belonging only to the secular realm.

Gradually this idea spread. When the Constitution came to be formed, it gave its negative support by failing to make any provision for a State church. But this was seen to be insufficient. Our fathers saw dangers looming in the distance. So they formed and adopted the first amendment to the Constitution, which says that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." It will be observed, however, that this amendment says nothing about *the power of the separate States to make laws respecting an establishment of religion.* As a matter of fact, several of the States continued their State churches. It was not until 1833 that Massachusetts finally severed the link that bound Church and State together. Still the meaning of this first amendment was plain, and the country at large accepted it, so that now for many years absolute religious liberty has been the law of the land. The old idea of the relation of Church and State was destroyed.

But now in more recent years there seems to be a tendency to build again this destroyed thing. There have been insidious attempts to ally and entangle the Church and the State once more. Appropriations from the treasury of the State have been sought and secured for the support of hospitals, schools, reformatories and other institutions which the church has founded and controls. This is essentially a union of Church and State, as really a union as if the State were to take moneys raised by public taxation for the maintenance of a religious establishment. It is an attempt to build again the old ideas of the relation of these two institutions which our fathers destroyed.

Another danger before us is the attempt now being made to ally the Church and State in education. Covert and more open attacks have been made upon our public schools. Mgr. Satolli seems to have come to this country to arrange, if possible, *a modus vivendi*, between the State and the parochial schools by which the latter may be adopted into our system of popular education and the Catholic church relieved of the expense of their support. Several propositions have been made looking to that end. It appears now that the whole power of the Roman Catholic church will be exerted, especially in our large cities, to secure a practical alliance of Church and State in education.

Now I wish to say with reference to both these things in the expressive words of the Apostle, "If we build again the things which we destroyed, we make ourselves transgressors." Transgressors against those who won for us by fearful sacrifice the liberty of this land; transgressors against those who are to heir our institutions when we pass on to the future; transgressors against his Son. This we are, whether by actual participation in building "again the things we have destroyed," or by indifference while others are doing it.

This evil can only be forestalled by constitutional enactment. In our present Constitution, even with the first amendment, there is nothing to prevent any State in this Union from creating and maintaining an establishment of religion. The amendment says that Congress shall not make any law which shall make such possible, but it does not say that the State may not do so. There is nothing, for example, so far as the law of the land is concerned, to prevent Maryland from enacting in her legislature that the religion of the State shall be Roman Catholic or Episcopalian, and to punish with fine, imprisonment, or even death, those who refuse to pay taxes for the support of such church or conform to its ordinances and ceremonies.

Dr. Rowland then made an appeal to his audience to support the "League," which is seeking to have passed by Congress a sixteenth amendment to the Constitution, so that present evils may be corrected, and those which are worse may be averted, though they may not seem to some to be imminent.

J. F. L.

To My Former Pupils of North Carolina.

Dear Girls:—Again, through the kindness of the dear RECORDER I can speak to you. This is the month dedicated by the Christians in the home land to especial prayer for the conversion of Mexico. How many of you are praying for me this month—that God may bless even my unworthy labors to the conversion of some souls in Doctor Arroyo? You know not—you cannot know—how sorely those of us, cut off from church privileges and Christian influences need your prayers. Many of you know something of what it cost me to come to Mexico. Many of you knew the widowed mother whose tears and entreaties to stay with her had to be resisted: more of you knew and loved the invalid sister, whose dying bedside I left. When the hour of parting with her came, I knelt by her bedside and prayed her forgiveness for what some called my desertion. With her feeble hands clasped around my neck and her streaming eyes lifted to heaven she said: "Sister, go to Mexico and work: I shall lie here and pray for your success, and together in heaven we shall share the harvest." What success I have had as a missionary, is due in a great part to the prayers of my now sainted sister Effie, "though dead, yet speaketh." Who of you, her schoolmates, her dear friends, will take up this part of her unfinished work—the daily praying for her sister?

If you are praying for me, then I am sure you will be interested in hearing from me.

About six months ago we left the large city Matehuala, and, crossing two mountains in a stage coach, came to live in the remote agricultural village which bears the peculiar name, Doctor Arroyo. We feel that the people here were more ready to receive the gospel than those living in the mining city, and the success of the work since our arrival has confirmed that opinion. For the past two months our preaching hall has been so crowded that it must be enlarged to accommodate the increasing congregations.

Seeing the need of a girls' school here, a month ago we secured the services of a graduate of Madero Institute, Saltillo, who wished to do missionary work among her people, and opened school with eight pupils. We have now twenty enrolled and still they come.

Many who do not yet enter the church, listen at the open doors and welcome us when we visit them in their homes, allowing us to read the Bible to and pray with them.

A Christian physician would be of great help to us in our work. Our nearest doctor is thirty-five miles off, and even our slight knowledge of caring for and curing the sick have been of use in gaining us entrance into some homes. The remedies of the people are simple and often mixed with superstition, so that in case of serious illness they are of no use. Mr. Chastain and our little daughter have both been to the brink of the grave with typhoid fever since we have lived here, but the Great Physician listened to our cry and healed our sick ones.

I am greatly encouraged in my work among the women in their homes and in the weekly Bible class. Comparatively few of them can read, but many are attentive to all instruction given. The pupils of the school attend regularly all the church services. Many of them repeat every Sunday several verses from the Bible. God is giving us many visible evidences of his blessing upon our work for him. Would you know the purest joy this wide earth affords? It is feeling that God is using *you* as the instrument in the conversion of a soul! Try it, and see if you do not agree with me. God has not put it into the hearts of all of you to be foreign missionaries, but he has put it within the reach of each and every one of you to pray for the outpouring of the Spirit upon the work of those who are in foreign lands. The keynote to the evangelization of Mexico lies in the little word of four letters *give*. Give firstly yourselves, if God has called you to the work; secondly, a liberal portion of your means, and lastly and chiefly, give your prayers for those who are your representatives among the people who know not God.

That a prayer-hearing God may abundantly answer your petitions is the prayer of your sister in Christ,

M. LILLIAN WRIGHT CHASTAIN.

Doctor Arroyo, Mexico, March 1, 1893.

A wise reproof is good for everybody.

That, This, and the Other.

Dear Bro. Bailey:—My "That" has reference to my departure from Beaufort, where on Jan. 29th I closed a three years and three months' pastorate.

When I took charge of the work, my time was divided between Beaufort and Morehead City, and both churches were aided by the Board of Missions. During my first year, both churches concluded that they had "boarded" long enough, and that they would go to "house keeping." The Beaufort church said to me, We will give you $550 per year to preach for us every Sunday; and I said, It's a bargain, and I remained with them until the above mentioned date. During my stay at Beaufort, their church was remodelled and made practically new, and they now boast of one of the neatest wooden buildings in Eastern Carolina. The Beaufort church contains some of the "salt of the earth," and some staunch friends of the RECORDER.

Just here let me digress a little to pull Bro. J. C. C.'s hair. I would like to ask him why it is that he gives Beaufort the "go by," when he gets as near them as Morehead City? He has made at least three trips to the above mentioned *City*, and has "written up the dear brethren," but did not consider it worth his while to go over to Beaufort. I would advise him to cross over next time, for I think there is some "good money" over there for the RECORDER.

Having received a call from this church (Washington), and a commission from the Board (you see I have gone to "boarding" again), I accepted, and, of course, had to resign Beaufort. The parting was painful, for we had many dear friends both in and out of the church, but as the best of friends must part, we had to say "good bye."

Now we have reached our "This," which is Washington. This is a thriving town of, say, about five thousand inhabitants. There are several large saw-mills, a ship yard or two, a rice mill, and other industries here.

The Episcopalians, Methodists, Presbyterians and Disciples (Campbellites) all have quite strong churches with good buildings. But the Baptists are few and far between, and have a very dilapidated building, which was built before "the war." I have been informed that it is the only church that was not burned by the Federal troops, and it is a great pity they did not burn that, too. The cause here has been greatly neglected in the past, but we are hoping for better things for the future. Our great need is a neat house in which to worship, and my intention is, as soon as spring opens, to start the "building boom," and never let it rest until we have a house of which our friends will not be ashamed. To do this, we will need help, as we are few in numbers and poor in purse.

Upon our arrival here we received a very warm welcome, and were well cared for by Bro. Thomas and his widowed daughter, Mrs. Pilley, until we could secure a suitable house, which we succeeded in doing in about a week. Before we had gotten straight, the members of the church and friends came in upon us with a lot of good things for the sustenance of the body, such as hams, sugar, coffee, meal, canned goods, &c. One wise brother, knowing that such things were not good to eat raw, brought a load of wood.

A very prominent Baptist has moved here with his family, and will unite with us, which will add four to our number.

Now for "the Other." This is not in anyway connected with the above, but I want to say it. I would, with all due deference, say to Bro. J. E. White, that judging from what he has said in regard to "A Call to the Ministry," that he had better go to the S. B. T. S. and study theology under Dr. J. A. Broadus for six or twelve months. Last summer I was called on unexpectedly to preach an ordination sermon, and I used as my text, Jonah 3: 2—"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." I used the following analysis: 1. God selects the preacher. 2. God selects the place. 3. God selects the theme. Now, if Bro. White is right, I am wrong. Yours in the work,

DUNCAN MCLEOD.

Washington, March 1, 1893.

Resolutions Passed by Clement Bap. Church.

WHEREAS, Rev. J. H. Lamberth, having preached for us for seven years and one half, and having resigned his pastorate to go into other fields; and whereas, the church, desiring to express its gratefulness for his efficient labors while with us, resolves:

That in his resignation the church has lost an ardent, diligent and loving pastor.

That we will ever cherish the fond remembrance of his christian work, his untiring energy in the upbuilding of Christ's kingdom.

That our earnest prayers shall follow him in his new home wherever it be, and that we commend him to those among whom he may go, as a zealous servant of Christ, worthy of their confidence and respect.

Resolved further, That a copy of these resolutions be spread upon the minutes, a copy sent to the BIBLICAL RECORDER and *Person County Courier* for publication.

Done by order of conference in regular session, Saturday, Feb. 19th, 1893.

J. I. COLTRAIN, *Church Clerk.*

An advertisement of the *Weekly* (Richmond) *Dispatch* appears in this paper. If you desire to take a paper which prints about all the news, you could not do better perhaps than to subscribe for the *Weekly Dispatch*. Send to the publishers, The Dispatch Co., Richmond, Va., for sample copies, &c.

Senator Blanford has persuaded President Harrison to accept the leadership offered him in [illegible]. He is to receive $15,000 [illegible] three months' lecturing.

The contract has been let for the electric light plant in Mexico.

The Battle of Alamance.

The Rev. Morgan Edwards was a sad Tory. He had much capacity, good learning, keen wit, iron industry, elevated character and unquestioned loyalty to Baptist interests as he understood them. But he was born in England and he could never get over it; he was hostile to every man and movement that looked towards the independence of America. Baptists owe him thanks, especially every student of Baptist history; but we must always read him with a grain of allowance when the question of American independence comes into play. That was his limitation, and no power on earth could remove it.

To gather materials for his history of Baptists in America he made a laborious tour of the American Colonies. If you consider how much was signified by that, and how much of our information about the beginnings of Baptist life in various sections is founded on information contributed by him, you will find it difficult to praise him as highly as he deserves. But his visit to North Carolina fell in an evil time. It was about a twelve month after the battle of Alamance, which was fought on the 16th of May, 1771. The Alamance was the earliest battle of the American Revolution, and Rev. Morgan Edwards could not abide the name of it. The Colonists had risen in a just and righteous rebellion against the exactions and violence of the officers of the Crown, and though they had been defeated they had not been subdued. The air was full of suppressed mutterings, which to a loyalist would be nothing else than marks of treason.

As soon as he approached North Carolina his olfactories experienced great distress; he clapped his fingers to his nose and held them there till he was comfortably beyond the borders on the other side. To his thinking it was "a poor, unhappy Province, where superiors make complaints of the people and the people of their superiors; which complaints, if just, show the body politic to be like that of Israel in the time of Isaiah, 'from the sole of the foot to crown of the head without any soundness, but wounds and bruises and putrifying sores.'" His prejudices against North Carolina were strong and unreasonable; her people stood on the side of patriotism and against the English government.

The representations of a historian whose bias was so uncontrolable could not be expected to be reliable, and yet, strange to say, the authority of Morgan Edwards regarding Baptist affairs in North Carolina has been followed hitherto almost without criticism. As a Tory he was very solicitous that the North Carolina Baptists should be cleared of all kind of connection with the battle of Alamance. It was unindurably painful to his sensibilities that one of his brethren should ever be found in the ranks of American patriots. Accordingly he has shaped his account in such a way as to represent that the Baptists had little or no connection with the war of the Regulators.

In giving an account to his government, Tryon, the royal Governor, who was on the spot, and therefore greatly better informed than Mr. Edwards, had described the Regulators "as a faction of Quakers and Baptists, who aimed at overturning the church of England." This position, which is most likely correct, except perhaps as regards the motives attributed by the Governor, is vigorously contested by our Tory historian, and in striving to remove this supposed stigma from the Baptist name he has gone far to rob our people of one of their brightest laurels.

Edwards affirms that among the four thousand who stood against the Governor at Alamance were found only seven Baptists. But the place was situated in a country where the Baptists were by far the most numerous element of the population; and when the battle fell out unfavorably nearly all Baptist churches in the region were desolated by the removal into other parts of members who had been compromised by connection with the movement. What is probably true in the representation of Mr. Edwards is that only seven of the Baptists held prominent offices in the army of the Regulators, and he sets forth in glowing terms how one of these, Capt. Merrill, was hanged. It has not been unusual for Baptists to form the main body of military organizations while the officers would be captured by men of other denominations.

Another argument advanced by Mr. Edwards in support of his opinion is that Sandy Creek Association, within whose limits the battle occurred, had passed a resolution in October, 1769, as follows: "If any of our members shall take up arms against the legal authority, or aid and abet them that do so, he shall be excommunicated." I shall not undertake to deny that the Association ever enacted any resolution couched in these terms, notwithstanding the fact that no proof exists for it except the prejudiced account of our Tory historian. But it was passed, if at all, in October, 1769, and in view of the stirring changes of the times might easily have become a dead letter before the month of May, 1771. Indeed the ink could hardly have been dry that recorded it, before the Regulators paid a visit to the Association in armed force, if Edwards speaks truly, to inquire if such action had been taken and to threaten them for taking it. In short, if there ever was any serious resistance made by Sandy Creek Association, its effect must have been neutralized many months before the battle of Alamance took place.

New evidence on this subject has just been supplied by Rev. N. B. Cobb in that excellent publication extitled The North Carolina Baptist Almanac for the year 1893. On pp. 12–14 of that work is printed a copy of Rev. Morgan Edwards' history of Sandy Creek and New River churches. In connection with the latter he sets down an item that bears on the subject. Mr. Edwards says: "Arrived on the last Saturday in November [illegible] to excommunicate any that [illegible] the Regulators. (Samuel) [illegible] and mob—took many rifles. [illegible] threatened with thirty lashes a month till he consented to join the Regulators."

Here is testimony furnished by Edwards against himself, and in its way it is almost as conclusive as that supplied above by Governor Tryon against him. He must have been aware of this occurrence and possibly of others like unto it, when he endeavored to strip the Baptists of North Carolina of one of their most worthy honors, merely to gratify his Tory tastes as to the fitness of things.

What is the value of such a disquisition as this? It lies in the circumstance that the battle of Alamance is regularly made one of the most brilliant pages in the history of the Presbyterians of North Carolina. If you are at pains to read over their version you will find that the first battle of the American Revolution reflects imperishable luster upon their progenitors alone. You would never get a hint that either a Baptist or a Quaker was within many leagues of the consecrated spot. The Presbyterians are heartily welcome to every laurel they have fairly earned. I am sure I wish them well in every right enterprise. But I must insist that the laurels of Alamance, by the representation of the most competent contemporary authority, belong to "the faction of Quakers and Baptists."

Capt. Merrill, the Baptist officer who was hanged for his part in the earliest battle of the Revolution, has endured the obloquy heaped upon him by the Rev. Morgan Edwards quite long enough. I respectfully appeal to the Baptist Historical Society of North Carolina to set on foot some kind of expedient to vindicate the memory of this excellent patriot and Baptist. It is possible he may still have descendants in the North State who would be gratified to have an unjust stigma at last removed from his name. And while this is being done let us beg that they will also advance the just claim that Baptists formed the most important contingent in the forces that assembled to resist tyranny at Alamance, and insist with emphasis that the chief glory of that event belongs to us.—*Wm. H. Whitsitt, D. D., in The Baptist Courier, S. C.*

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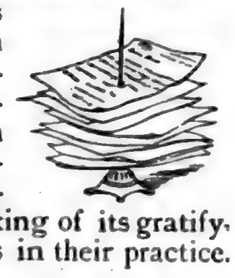

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—THE—

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T Winston, LL. D., K. P Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Jan. 29, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 58 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 35 p m	10 40 p m	

	No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 25 p m	11 35 a m

TRAINS GOING NORTH.

Dated Jan. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma.			
Arrive Wilson ...	11 30 p m		

	No 48. Daily.		
Lve Wilmington.	8 40 p m	9 00 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro....	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m

	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 58 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.20 a m, arrives Parmele 8.50 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.35 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.40 p m, Sunday 3.00 p m; arrives Plymouth 9.50 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay, Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
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Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 58 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 37 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

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Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Please mention this paper.

What of the Centennial?

This subject has been discussed by conventions, associations, committees, sub committees, editors, et al., till by this time it is an unwelcome gratuity for one of low degree to attempt to engage the ear of the great Baptist household upon a topic made luminous by the most brilliant lights in our Baptist Zion. But suffer just a word on a practical phase of the Centennial movement.

NORTH CAROLINA'S QUOTA.

Our State has been asked to raise fifteen thousand dollars of the two hundred and fifty thousand proposed by the Southern Baptist Convention. Now I confess that it was not very refreshing to see how daintily the Baptist State Convention took hold of this fifteen thousand dollars, and after the "cyclonic" effort of Dr. W. D. Powell, when things had somewhat subsided, we had only about one-half of our quota pledged. I just here bethink myself, it is not criticism (for we had an abundance of that) but it is hearty co operation that is needed in raising this amount.

The West Chowan Association pledged one thousand dollars at the Convention in Raleigh. This was thought to be a fair proportion of the fifteen thousand asked of the entire State. This pledge was made on the assumption that North Carolina would pledge and try to raise her full quota, but the fifteen thousand dollars has not been pledged.

Brethren of the West Chowan, what shall be done?

This seems to be about "where we are at." We must either make an honest effort to redeem our pledge or submit to reproach and chagrin. I believe that with the proper effort the pledge can be raised, though it may require some sacrifice and a little extension of time. Now, I rise to move that the pastors and as many of the lay brethren as possible meet at some central point in our Association at an early day and apportion our pledge among the churches and thereby show that we mean what we say.

If there is a Centennial Committee in the West Chowan Association, I ask pardon for thus intruding upon their prerogatives, but still renew my motion—what say you, brethren? I would not disparage a single agency now in the field, nor criticise any member of our Centennial Committees, but would humbly suggest that the Centennial offering will not be raised by sweet meat-methods, neither can the women and children alone raise it, but this grand movement must challenge the effort and thought of the pastors and churches. Men, women and children, and all, must help a little. I have faith in the pastors and churches of the West Chowan Association, and firmly believe when we get so we want this thing done it will be done.

Very truly yours,

L. M. CURTIS.

Aulander, Feb. 24, 1893.

A Grand and Glorious Entertainment.

A grand and glorious entertainment has been given by the young ladies of Wake Forest in the interest of the Wake Forest Athletic Association that delighted the eye, charmed the ear, and inspired the soul. As a witness of the occasion, and it is now midnight, and with four hard recitations to prepare for the morrow, and one at that under Prof. Carlyle in intermediate Latin, and one under Prof. Royall in Greek, yet I cannot refrain from expressing my sincerest thanks for the grand and glorious entertainment. How can earth lose its charms or life its inspiration when under the influence of such an entertainment? I indeed forgot the bleakness of winter, the monotony of college life, and in imagination's fancy soared in the realms of the sweet beyond, when the bell tapped and the curtain was drawn and revealed Jacob's dream. The reward of the christian clinging to the cross was so beautifully and magnificently illustrated in a tableaux seen clinging to the cross. While my whole being was completely charmed with the different scenes and recitation, I forgot the vain, fleeting things beneath this veil of tears and thought of the reward of christian when the time should come, when he should close his eyes to the unseemly scenes of this life and wake in the eternal light of God. Neither pen nor pencil can describe the glory and magnificence of the entertainment. Words cannot express the pleasure that it afforded. It is to be known and felt, and yet it is beyond all description. That night will ever be an oasis in my memory. No clouds can obscure its brightness, no sorrow can dim its pleasures, no tears can drive it from my memory.

For it will be a rose to scent the evening air,
A garden of flowers to cheer me when life shall despair;
And when fever shall try to make me insane,
Jacob's dream will be an angel train.

T. B. H.

Too Busy to Pray.

Jesus appears to have devoted himself specially to prayer, at times when his life was unusually full of work and excitement. His was a very busy life; there were nearly always "many coming and going" about him. Sometimes, however, there was such a congestion of thronging objects that he scarcely had time to eat. But even then he found time to pray. Indeed, these appear to have been with him seasons of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of him, and great multitudes came together to hear and be healed by him of their infirmities, but he withdrew himself into the wilderness and prayed."

Many in our days know what this congestion of occupation is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this a reason for not praying. Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself a longer time than usual for prayer before hand. A wise man once said he was too busy to be in a hurry; he meant that if he allowed himself to become hurried, he could not do all he had to do. There is nothing like prayer for producing this calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition. —*James Stalker, in Episcopal Methodist.*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Two Notable Cases.

HIGH POINT, N. C., July 12th, 1892.

Gentlemen:—The "Little Doctors" sold in this community are selling others; all six have given more than satisfaction. It has been a blessing in my family.

Respectfully,
REV. J. K. FANT.

WILLIAMSTON, N. C., March 7, 1892.

I have found more relief in Bright's Disease from a few months' use of the Electropoise than from all patent medicines, physicians' prescriptions, mineral waters, "faith-healing," sea voyages and a winter residence in a warmer climate.

REV. SYLVESTER HASSELL

Good-Night.

There is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good-night! The little one lisps it as, gowned in white, with shining face and hands, and prayers said, she toddles off to bed. Sisters and brothers exchange the wish; parents and children; friends and friends. Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are, as voyagers, putting off from time to time upon an unexplored sea. Our barques of life set sail and go onward into the darkness; and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, are the same in meaning. "Good-by" is only "God be with you." "Good-night" is really "God-night," or "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good-night."—*Harper's Bazar.*

The Spirit of the Pew.

Don't let the children hear you criticise the sermons as too long, too profound, too discursive, too *anything*. Don't suffer any one, friend, neighbor or comrade, to criticise the pastor unfavorably in your presence. Don't say the prayers are wearisome, too long, too slow. It is to be remarked that they who carry a devout heart to church seldom find the prayers too long, and usually discover in the sermon some word of comfort, instruction or help which was specially meant for themselves.

It is to be feared that we often lose much of the good we ought to receive in the house of God because we enter it with the pressure of our secular affairs weighing us down, the thoughts of our earthly cares and ambitions following hard after us as we take our places in the pew. Were the pew ever in true love and sympathy with the pulpit, how the latter would be reinforced; how surely to the world-weary, the indifferent, the discouraged, the antagonistic and the men and women of little faith, how surely to all of these would the blessing come from above!—*Selected.*

Intermediate Quarterly.

Mrs. M. G. Kennedy, the well-known Sunday-school writer, continues in charge of *The Intermediate Quarterly*, published by the American Baptist Publication Society, her facile pen having acquired still greater skill by years of use in that particular sphere. No school can afford to be without this *Intermediate Quarterly*. Subscription price, since the reduction, is only 2½ cents per copy. The circulation of this valuable quarterly is over a quarter million copies per quarter.

There may be such a thing as unpopular preaching by preaching the truth. Sometimes good meaning people request their pastor not to say much about certain indiscretions, or sins, common among the members. Of course the preacher, if he is called of God, goes fearlessly on, doing his whole duty. Sometimes you find members of the church engaging in the dance, the game of cards, and other amusements that are not in keeping with christianity. Now of course these members would not have their pastors say anything against their sins. It reminds us of an anecdote, told of an old negro preacher in slavery times. His master said to him one day: "Pompey, I hear you are a great preacher." "Yes, massa, de Lord do help me powerful sometimes." "Well, Pompey, don't you think the negroes steal little things on the plantation?" "I's mighty 'fraid they does, massa." "Then, Pompey, I want you to preach a sermon to the negroes against stealing." After a few moments given to solemn thought on the subject, Pompey replied, "You see, massa, dat wouldn't never do, 'cause it would trow such a coldness over de meetin'." And so it is with church members; when the minister begins to denounce and condemn vices that are common among his members, it makes the "meetin'" very cold.—*Alabama Baptist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Ammonia is a good thing to kill a fresh cold sore. If put on when the cold sore is first felt, and the application repeated several times, it almost always drive the sore away. Ammonia also gives quick relief to an aching tooth, where there is a cavity in which it can be applied on a bit of cotton.

Every man, woman and child who has once tried that specific, Dr. Bull's Cough Syrup, cannot say enough in its praise.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Missions in the Southern States.

OUR CITIES.

According to the census of 1880, there were in the South three cities with over 200,000 inhabitants, three with over 100,000, three with over 50,000, thirteen with over 25,000, and twenty-four with over 10,000. There are many counties in Texas, Florida, Louisiana and Maryland without a Baptist preacher or church. The country and the villages should be supplied with faithful preaching, but the greatest need is in the cities. There are few country districts in which the people could not, if they would, go to some evangelical church; while in our large cities there are not sittings for half the population. Baltimore is considered a church-going city, and yet, if everybody should decide to go to church at once, there would be at least 200,000 people crowded out, after deducting 100,000 for the sick and infants. The larger the city, the greater the destitution. Two of our largest cities, Baltimore and New Orleans, are the strongholds of Romanism in America, and should receive special attention, for they are small now compared with what they will be in a few years. The time, indeed, is not distant, when the small towns of the South will have grown into large cities. This is an age of city building. "The world is moving to town," and there is no reason to believe that the South will be an exception to the rule. A recent newspaper caricature represented a man with a four horse plow carefully running a furrow. "Is this your farm?" asked a traveler. "Farm!" replied the plowman, "this is a city, and the place where you now stand is the corner of Commerce and Emporium streets." This caricature on Southern progress was suggested by fact. Cities are growing in some places as if by magic, and in these growing cities is the place to put men and money. Every one of them is to be an heart center, receiving and sending out its pure and vicious blood. We all agree that it is easier to impress a growing child than a mature man. Let us of the South take for Christ our growing cities, while they are young, before the evil days shall come, when the devil, infidelity, liquor and Romanism have taken possession.

A DANGER.

This increase of wealth and population has its perils. To be rich and not religious is a calamity. The religion of most men can stand the strain of poverty better than wealth. Rowland Hill once read the following notice from his pulpit: "The prayers of this congregation are earnestly requested for a man who is growing rich." There was a reason for prayer. The time of getting rich is usually the crisis in which it is settled whether a man shall own his money or his money shall own him. If he decides to be a steward for God, he will be master of his wealth, and will use it wisely; but if he decides that he is the proprietor, his wealth will master him. The South in her poverty has cried unto God, and he has heard her prayer by adding to the church thousands of the saved. What God will do for her in her prosperity depends largely upon the faithfulness with which the churches at this crisis meet their responsibilities.—*A. C. Dixon.*

CUTICURA BABY

This beautiful baby boy, the son of Geo. B. and Janetta Harris, Webster, Ind., is one of thousands completely cured by the CUTICURA REMEDIES of a torturing and disfiguring skin disease, after many doctors and remedies had wholly failed. The marvelous cures daily performed by these great remedies have astonished all familiar with them. None but mothers realize how these little ones suffer when their tender skins are literally on fire with itching and burning eczemas, and other itching, scaly, blotchy and pimply skin and scalp diseases. To know that a single application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a permanent and economical (because most speedy) cure, and not to use them, is to fail in your duty. Parents, think of the mental and physical suffering to be endured in years to come from neglected skin, scalp and blood diseases. Cures made in infancy and childhood are almost invariably permanent.

Sold everywhere. Price: CUTICURA, 50c.; CUTICURA SOAP, 25c.; RESOLVENT, $1.00.

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston

"All About the Skin, Scalp, and Hair," 64 pages, 300 Diseases, mailed free.

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Jordan's Dining Hall,

A. B. JORDAN, Proprietor,

114 Fayetteville Street, - Raleigh, N. C.

where you will always find the best of everything nice to eat, either on the regular or European plan.

A Strong

Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect January 22, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Marion	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	7.00 a m
Lv Climax	.....	.....	8.50 a m
Ar Greensboro	.....	.....	9.45 a m
Lv Greensboro	.....	.....	10.15 a m
Lv Stokesdale	.....	.....	11.40 a m
Ar Madison	.....	.....	12.30 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No. 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Marion		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			4 00 p m
Lv Climax			4 55 p m
Ar Ramseur			6 35 p m
Lv Madison			1 15 p m
Lv Stokesdale			2 10 p m
Ar Greensboro			3 30 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington Fayetteville, Marion, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

NOTICE.

Having qualified as executor of Lucretia Davis, deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before Feb. 1894, and all persons indebted to the said estate will please make immediate payment.

GEO. [illegible] DAVIS, Executor.

Feb. 7th, 1893.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Rev. J. H. Layton Dead.

After spending seventy two years and five days in this life, another one of God's servants passed away to his reward. Friday night last, after singing his favorite hymn until his strength was exhausted, Bro. Jeptha H. Layton fell asleep in death. This intelligence will bring sadness to many hearts, for he was well-known in parts of Wake, his native county, Granville, Durham and Person. Having preached in these counties, he sowed the seed from which grew many of the churches that are now standing as monuments of his labors. He also preached several years in Virginia, but his greatest efforts were put forth here in North Carolina.

Bro. Layton was a great revivalist. He had but few equals among the masses while in the vigor of manhood. Very often while holding such meetings, he had only a brush arbor or small log school house for his covering, and from day to day he would proclaim the glad tidings of salvation to fallen humanity with such power that men and women would fall down and cry out, "What must I do to be saved?" His delight was to go out in the highways and hedges and tell the story to the poor offcast and degraded ones. His surroundings had but little to do with his preaching. A soul from the hut was worth as much in his estimation as a soul from the palace. It was the same gospel to all with him.

To such men as Jeptha Layton do we owe much, for their unfeigned love, arduous labor, and great sacrifices while our cause was in its infancy; and for their work's sake we ought to reverence and respect them more, and support them better while living. They laid the foundation on which we are trying to build. To their names and the name of our Master may the praise be given.

Bro. Layton delighted much in music. It had a charm to him. It was delightful to many to hear him sing, and he was always ready to sing, even for the children who would gather about him. I think we will hear his voice among the angel throng when we get to heaven, not as it was here, but sweeter by far.

He was not a literary aspirant by any means, yet he was a friend to education. His educational advantages were very poor; only attended school but very little. I think he told me he never studied English Grammar a day in his life, yet he was very accurate in his expression. I don't remember ever to have heard him make a mistake. He was a self made man, and was ever ready to help those over difficulties he had to wade through himself, so far as he was able.

He was ever ready to help in his church work, for he seemed to delight in it.

He was a constant reader of the RECORDER when he was able to subscribe for it. His scanty means and constant afflictions deprived him of many such privileges and pleasures. He was a poor man as to this world's goods, yet he seemed to be contented with his condition.

But his work is ended, and he is no more.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

J. F. MACDUFFIE.

East Durham, Feb. 13, 1893.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

Queries.

1. If an ordained Free-Will, Anti-Mission, or Campbellite Baptist preacher be received into the fellowship of a Baptist church in North Carolina, should he be ordained by our own brethren before becoming pastor of a Baptist church?

2. Should a preacher who at will, as opportunity offers, becomes pastor of Free-Will Baptist churches, or of our own churches, be recognized among us as a Baptist preacher in good standing?

JAMES K. BLALOCK.

Columbus, March 1, 1893.

We refer these questions to Drs. R. R. Overby, J. D. Hufham, R. H. Marsh, J. J. Lansdell and J. T. Albritton, and hope they will give us the benefit of their mature judgment on the points raised in the above queries by Bro. Blalock.—EDITOR.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Letter from Burlington.

Dear Bro. Bailey:—Our people had a rare treat last evening. Rev. J. J. Hall, D. D., pastor of the Tabernacle church of your city, was with us and delivered a lecture in our church—subject, "London, and Life in London." It has never been the privilege of this scribe to hear a lecture that excelled the one referred to above. In the beginning, we (the audience) found ourselves in the Metropolis of the world; and, with the lecturer as our guide, we made an imaginary visit to a few (comparatively) of the many places of especial interest, and we were enabled to see this immense city as we had never seen it before.

Dr. Hall made a very fine impression on our people. He showed himself to be a lecturer of unusual ability.

Our house of worship was filled—its seating capacity was tried. Although the train [illegible] time, which kept the audience [illegible] and a half for Dr. Hall, yet, through the entire time, the people listened with the best of attention. This is a favorable comment upon lecture; and also it shows that our people know how to appreciate a good thing.

A few words about our church. While the weather has been very unfavorable for church work since I have been here, we have made some progress. We have received six by letter, and two for baptism. There have been two professions of conversion, and there are many enquiring the way of life. There is considerable revival spirit in our congregation. We expect many accessions in the near future. Our prospects are bright. I might add, the contributions to the various objects of the Convention are reasonably large, and increasing.

Fraternally,
JOHN C. HOCUTT.

Burlington, N. C., March 3, 1893.

County Names for Associations.

Who started them anyway? Can we not find names as expressive and as pretty without borrowing from the counties in naming our Associations? This habit into which we have fallen has worked harm, and will be much more harmful as our Associations multiply.

Here is the Robeson. It is a grand body, but it completely overshadows its little sister, the Richmond, and one or two of the very best churches of the Richmond have left her because the county line runs between them and their Association, and although Robeson has plenty and to spare, not a church within her borders will come over into the Richmond because *it aint Robeson.*

County pride ought not to circumscribe the usefulness of our churches, but it does; and this spirit of county pride is rife in every Association that bears a county name. How much better and broader the old historic names Pee Dee, Cape Fear, and the like. But these old names will soon be superseded by Currituck and Gates and Catawba and Lincoln and New Hanover Then, when the custom becomes universal, look out for factions and fusses and divisions and petty rivalries to no end. The Anson and Richmond meet in a day or two to consolidate. Why not center on some grand name that is bigger and better and broader than Anson or Richmond, either or both?

Laurinburg, N. C., Feb. 28. J.

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Henry T. Thurber of Detroit, Mich., is President Cleveland's private secretary. His salary is $3,500. It is published that his law practice yields him yearly between $10,000 and $15,000.

The death of the Sultan of Turkey is announced.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Garner ch, Raleigh, 80c; Mt Tabor ch, W Chowan, pledge of Rev T G Wood, 5.00; Sandy Run ch, W Chowan, 5.40; Rolesville ch, Central, 2.86; Sunbeams, Cedar Rock ch, 40c; Bladen Co Asso, 12.27; Holly Springs ch, Little River, 1.00; Wake Cross Roads, Central, 1.20; J W Denmark, pledge at Convention, 5.00; W B Harper, Rocky Mount, N C., 5.00. Total 34.93. Previously reported, 647.38. Total this year, 682.31.

Foreign Missions—W M S, Leaksville ch, $1.68; Youngsville ch, Central, 2.20; W M S, ditto, ditto, 2.50; Sunbeams, Cedar Rock ch, 57c; Ditto, ditto, Japan, 2.84; Bladen Co Asso, 5.86; A B Clemmons, Jr, Supply, N C, 4.00; S V Chamblee, 1.00; W M S, Lilesville ch, 2.60; New Friendship ch, Liberty, 8.92; Kernersville ch, ditto, 4.89; Oxford ch, Flat River, 23.25; W M S, ditto, ditto, 2.25; Wake Cross Roads ch, Central, 25c; Marion ch, Green River, 1.50; W M S, Lexington ch, Liberty, 2.50; High Point ch, ditto, 30.00; King's Creek ch, Caldwell County Asso, 5.00. Total, 100.87. Previously reported, 894.18. Total this year, 995.05.

Home Missions—W M S, Leaksville church, Cuban school girl, $3.00; Sunbeams, Warren Plains ch, Tar River, 3.91; W M S, ditto, ditto, 3.20; Sunbeams, Cedar Rock ch, 60c; Bladen Co Asso, 1.90; W M S, Oxford ch, Flat River, 2.25; W M S, Lexington ch, Liberty, 2.15. Total, 17.01. Previously reported, 297.86. Total this year, 314.87.

Education—Murfreesboro ch, W Chowan, pledge of Rev T G Wood, 5.00; Bladen County Asso, 1.96; Montford's Cove ch, Green River, 2.00; Mountain Creek ch, ditto, 5.00; Rutherfordton ch, ditto, 10.00. Total, 23.96. Previously reported, 498.43. Total this year, 522.39.

Orphanage—Bladen Co Asso, $2.95; A B Clemmons, Jr, Supply, N C, 2.00; Bethlehem ch, Green River, 3.15; Montford's Cove ch, ditto, 1.50. Total, 9.60. Previously reported, 275.72. Total this year, 285.32.

Centennial Fund—Sunbeams, Rolesville ch, Central, $20.00; Youngsville ch, ditto, 3.10; W M S, White Stone ch, 3.00; Marion ch, Green River, 1.75. Total, 27.85. Previously reported, 268.38. Total this year, 296.23.

Ministerial Relief Fund—W M S, Elam ch, W Chowan, $2.03. Previously reported, 95.49. Total this year, 97.52.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, March 4, 1893.

W. H. & R. S. Tucker & Co

New Spring Dress Goods.

Among the new Dress Goods for the Spring wil be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once so'd cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

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A CHANCE

OF A LIFE-TIME.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches You can help me and help yourself. I have made an arrangement with R H Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25.

Also, I will furnish the Holman Self-Pronouncing Bible, which has all the Oxford helps, and bound with elegant binding—French Seal, Persian Seal, Palestine Levant, and Levant, at a discount of 25 per cent. This is the best Bible published. Address,

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Southern Baptist Convention

Sunday-school Board.

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By John A. Broadus, D. D.

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"*Atmospheric Oxygen by Absorption.*"

has the endorsement of North Carolina's best citizens from Currituck to Cherokee. In this paper we give the experience of two eminent divines, whose testimony is peculiarly gratifying to us. When we can offer the expressions of praise that the Governor, (Holt), Supreme, Superior and Federal Court Judges, eminent ministers, lawyers, merchants, manufacturers, and hosts of private citizens of the State give to the Electropoise, our pride and confidence in its wonderful powers can be understood. Remember that the Electropoise *cures* after all else has *failed*. Write for fifty-page book of information.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

No Conflict Between Christ and Bible Writers.

Dear Bro. Bailey:—Neither you, nor Bro. J. R. Pace, nor Bro. T. S. Andrews, refer to the following sentence in Bro. John E. White's article, "The Missionary Call":

"If any one suggests that Paul provided another way, we would reply that we are followers of Christ."

In this sentence Bro. White virtually pits Paul against Christ; and the point raised is not as to whether we should follow Christ's example rather than Paul's, but Christ's sayings rather than Paul's writings as we have them.

Now for a christian to intimate that there is real conflict between Christ and any one of the inspired writers, is, in my judgment, a grave fault. J. J. McLENDON.

Wolfsville, Feb. 28, 1893.

Senior Class Entertainment.

An entertainment by the Senior Class of the Chowan Baptist Female Institute, under the direction of Mrs. Harrison, teacher of English and Elocution, was given on Feb. 24th, 1893, at 7:30 p. m. The following is the program of the evening:

Opening address—Miss Lee Oliver.

Chorus: Columbia, Gem of the Ocean—Class.

Recitation: American Flag—Miss Pattie Brinkley.

Reading: Origin of Star Spangled Banner—Miss Ella Pippin.

Chorus: Star Bangled Banner—Class.

Recitation: "Paul Revere's Ride"—Miss Sophia Wood.

Instrumental duett: Peter Schmoll—Misses Kate Newsom and Jennie Joyner.

Recitation: Rising of '76—Miss Lizzie Mitchell.

Vocal solo: Within a Mile of Edinburgh—Miss Rosa Speight.

Instrumental duo: Washington's March—Misses Daughtry and Kate Newsom.

Paper: Washington's Lover—Miss Mary Wood.

Instrumental duett: "O Dolce Concento"—Misses Rosa Speight and Ila Newsome.

Recitation: Jennie M'Neal Ride—Miss Bruce Brewer.

Instrumental solo: Yankee Doodle—Miss Sallie Salisbury.

Recitation: Independence Bell—Miss Jennie Joyner.

Instrumental solo: The Girl I Left Behind Me—Miss Bruce Brewer.

Reading: The Story of the Little Hatchet—Miss Ella Gilbert.

Chorus: Old North State—Class.

H.

Shoe Factory vs. Brewery.

Walruff's brewery in Lawrence, Kansas, was a valuable piece of property. Prohibition made it useless for that purpose, and the owner sold the building and left the State. This turned the twelve men he had employed out of that into some other industry.

Some men called it a business calamity to lose that brewery and the wages of the twelve men it had employed. But soon the big building was put to use again as a shoe factory, and now, with about the same capital the brewery had, it employs one hundred sober operatives.

Supposing the brewer's twelve men were all sober citizens, let us compare the business record of the brewery and the shoe factory, allowing that the men have the same wages which we will put at an average of ten dollars a week.

The brewer's men had their $120 a week, or $6,240 a year, to expend in house-rent or homes, food, clothing, and household needs. The one hundred shoemakers have $1,000 a week, or $52,000 a year to expend in the same way. The brewery men rented, at the most, twelve cottages. The factory men must have one hundred cottages or lodgings.

And so the builders, bakers, butchers, grocers, clothiers, etc., all have one hundred customers in place of the twelve they lost besides a large amount of money from other customers that formerly went for beer. More than eight times as much money goes from that factory alone into the tills of the traders and workers of that town as used to go from the brewery.

The shoes turned out harm no one. They serve a useful purpose, preserve health, and give comfort and pleasure. They are one of the necessities of civilized life. There is not an oath, a theft, a wife-beating, a fight, or a crime in a thousand pairs of these shoes.

Not so with beer. That hurt, more or less, all who used it. Every barrel had in it curses, blights, diseases, lies, abuse and crimes. It made bad debts, and sooner or later created pauperism, filth, and rags, wherever it went. It turned good citizens into tramps and thieves, and made a business of seducing and debauching innocent boys and girls.

The brewery needed a jail, police court, poor house, lunatic asylum, and watchman. Not even twenty shoe factories would ever need any one of these where there is no brewery nor grog-shop.

There are about 2,300 breweries in this country. Supposing they now employ twelve men on an average. If converted into factories they would give employment to eight times as many men, and pay out annually in wages about one hundred millions of dollars against the twelve millions now paid out in the breweries. Which will you have?—Juniata (Neb.) *Herald.*

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Rev. Jas. H. Colton, a well known Presbyterian divine, and who resided for many years in Fayetteville, N. C., died Feb. 14th, 1893, at Burkesville, Ky., of heart-failure induced by pneumonia. He was in charge of Alexander College. He is said to have been a consecrated, conscientious man.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

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SOFT Leather has Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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NEWS OF THE WEEK.

Raleigh Affairs.

Mr. Josephus Daniels has been continued as State Printer for the next two years.

Gov. Carr has appointed Mr. B. R. Lacy of this city, Commissioner of Labor Statistics.

Hon. Richard H. Smith, President of the Board of Directors of the North Carolina Insane Asylum, died in this city last Thursday morning at the residence of his son-in-law, Mr. F. H. Busbee, in the eighty-first year of his age.

The Legislature abolished the offices of Architect, Warden and Steward of the State Penitentiary, and established the office of Superintendent, who is to have full charge. A new Board has been selected, and Mr. A. Leazer of Iredell county is the Superintendent at a salary of $2,500.

The Legislature adjourned last Monday at noon. In the House on Friday night last, Mr. Speaker Overman was the recipient of a silver set from the members of the House, and Mr. Latham, the Reading Clerk, a gold medal. In the Senate on Saturday night, the members of the Senate presented President Doughton a gold-headed cane and a handsome piece of silver. Senator King of Guilford was presented with a gold-headed cane. Mr. Burkhead, the Principal Clerk, received a gold-headed cane and a meerschaum pipe. These gifts were attended with happy and affecting speech-making. The pages of the House presented Doorkeeper Julian with a gold pen.

State News.

The Durham Recorder is seventy-four years old.

"Tip" Gray, a well-known painter of Charlotte, aged about fifty years, committed suicide there Tuesday night of last week by shooting himself in the head.

A new cotton factory company has recently been formed at Gastonia. The capital stock will be $75,000, $50,000 of which has been subscribed and paid in.

The bill to compel railroad companies to furnish separate cars or compartments for white and colored people has become a law, and will be in effect after May 1st.

Col. Elliott F. Shepard of the New York *Mail and Express*, has accepted an invitation to deliver the annual address at Biddle University, Charlotte, on June 7th.

A Greensboro gentleman has a bed spread containing 5,000 pieces which will be sent to the World's Fair. It is hand sewed, every seam pressed, and then cross-stitched.

The new grist and wheat mill, belonging to Messrs. T. J. and C. N. Ingram, in Lilesville township, Anson county, was totally destroyed by fire Thursday night week. Loss $4,000; insurance $1,500.

A homicide occurred in the county of Warren a few days ago. Mr. John Hardy shot and killed a man by the name of Vaughan. Vaughan was desperately in love with Hardy's daughter. The young lady refused to marry him, and he attempted to take her life, when Mr. Hardy shot and killed him.—*Charlotte Observer.*

The town of Washington, N. C., was recently visited by two destructive fires. Walling's mill was burned Thursday night week. Estimated loss $6,000; insurance $3,000. On Saturday night following, the large dry-kiln of the Kugler Lumber Co., was entirely consumed together with a quantity of lumber on the yard. In this instance the loss was $10,000 with $8,000 insurance.

Near Barnardsville, Buncombe county, week before last, J. H. Roberts shot and killed "Big Jim" Whittimore, and was himself mortally wounded by "Big Jim's" son "Bud." The latter was also wounded but escaped. The trouble arose over Robert's interference in a planned elopement of "Bud" Whittimore with a Miss McKinney a young cousin of Roberts.

General News.

The great battle-ship Indiana was successfully launched at Philadelphia on the 28th ult.

Many persons were recently drowned by an overflow of the Danube near Pakas, Hungary.

An extensive fire occurred at Pocahontas, Va., on the night of the 27th ult. Estimated loss about $60,000.

Seven persons were killed and five others injured by the falling walls of a burned building in Chicago on the 28th ult.

Grover Cleveland of New York, thrice nominated for President of the United States, was on March 4th inducted into that high office for a second term, with appropriate ceremonies and in the presence of a vast multitude of people. Adlai E. Stephenson of Illinois was duly sworn in as vice-President.

MARRIED.

ROGERS—MANGUM—On Feb. 22d, 1893, by Rev. J. W. Atkinson, Mr. R. H. Rogers and Miss Veola V. Mangum, all of Granville county.

ADCOCK—LAWRENCE—On Feb. 15th, 1893, by Rev. J. W. Atkinson, Mr. M. F. Adcock of Granville county and Miss L. C. Lawrence of Wake.

PRIDGEN—BRADSHAW—On February 19, 1893, at the residence of the bride's father, by M. C. Walton, Mr Phil. Pridgen and Miss Laura Bradshaw, both of French's Creek, Bladen county, N. C.

PASCHALL—PERKINSON—On Feb. 20, 1893, at the residence of the bride's brother, C. W. Perkinson, by Rev. L. C. Perkinson, Mr. J. R. Paschall and Miss Florence Perkinson, all of Warren county, N. C.

YOUNG—WINFREY—On the evening of Feb. 22, 1893, at the residence of the bride in Cleveland, Rowan county, N. C., by Rev. W. J. Hopkins of Mooresville, N. C., Mr. Wm. J. Young and Mrs. Josephine V. Winfrey.

HOLMAN—SPAINHOUR—On March 1, 1893, at the residence of the bride's father, Mr. R. A. Spainhour, of Moravian Falls, by Rev. W. R. Bradshaw, Mr. Floyd G. Holman of Iredell county and Miss Ila M. Spainhour.

DIED.

JONES—Died, Saturday morning, Feb. 25th, in Chattanooga, Tennessee, Rosa, infant daughter of C. G. and Rosa E. Jones, aged two months and two days. COM.

EDWARDS—On Saturday, February 25th, Mrs. Bettie Edwards, the wife of Rev. W. H. Edwards, breathed her last at Wake Forest. She was thirty-eight years old, and had been a consistent member of the Baptist church for twenty-five years. Gentle, quiet, unobtrusive in her acts of charity, faithful in all the relations of life, she exemplified in her conduct and conversation the teachings and spirit of her blessed Master. I have never seen any one so thoroughly imbued with the missionary spirit. With her the giving of the gospel to the heathen was not only a duty, a desire—it was a passion. A short while before her death her husband noticed a sweet smile on her features, and in response to his inquiry she murmured, "Pretty land, pretty land!" and told her sister that she was going to that beautiful land. May a kind Father strengthen the loving husband and motherless children, and may they all meet her in that "beautiful land." J. B. CARLYLE.

SMITH—Sister H. L. Smith, wife of Bro. Calvin Smith, died on Oct. 2, 1892, at her home in Abbottsburgh, N. C., in the fifty-ninth year of her age. Sister Smith united with the Baptist church at Beaver Dam, Bladen county, N. C., at the age of twenty years. She was the mother of a large family of children, some of whom preceded her to the spirit land; but ten of them—grown men and women—still live. Sister Smith was paralyzed sixteen years prior to her death, and remained sitting in an easy chair the greater part of that long period of time attended by a faithful husband and dutiful children. She retained her right mind until a short time prior to her death, when it seemed her ideas became confused. For several years she was a constant reader of the BIBLICAL RECORDER, and it still comes to this office to her address to cheer and brighten the lonely fireside. But mother is not there now—that chair is vacant, and the home is sad. But though dead, she still lives in the hearts of her children and husband and friends, and the holy, gentle and loving life that she lived, together with that living faith in Christ, which she practiced impresses us that she has gone to live with Christ and his holy angels, where she will be forever free from that body of pain and anguish, and at rest in God's paradise above.

A FRIEND.

Tributes of Respect.

Solomon Denny, born March 19th, 1869, made a profession of religion Dec. 2d, 1886, and united with Landmark Baptist church in December, 1886; was married to Miss Susie Blevins on March 22d, 1891. He was removed from his earthly trials Feb. 18th, 1893. He told his mother two days before his death he was willing to die. The morning of his death he called on Rev. Elihu Tucker to pray with him that he might have more dying grace, and that he might live to serve his maker better than he ever had. Be it

Resolved 1. That we, the members of Landmark church, do sincerely lament the death of our dear brother.

2. That we do sincerely sympathize with the widow and friends of the deceased.

3. That the church sustains a heavy loss in the death of their brother, but our loss is his eternal gain. His seat is vacated, but may this call to our minds that we too will soon have to go, and may we all be prepared to go and meet Bro. Solomon, where parting is no more.

4. That a copy of these resolutions be transcribed on our church book, and a copy be forwarded to the BIBLICAL RECORDER for publication.

Done by order of Landmark Baptist church Feb. 25th, 1893.

M. L. PORTER, *Ch. Clerk.*

We, the members of the Third Baptist church of Durham, desire to pay a suitable tribute of respect to the memory of Rev. J. H. Layton, one of our members, who died Feb. 11th, 1893, at the advanced age of seventy-two years. He was well known in parts of Wake, his native county, Granville, Durham and Person. Having preached in those counties, he sowed the seed from which grew many of the churches that are now standing as monuments to his labors. He was a great revivalist. The Lord blessed his labors by giving him many souls for his hire. He was very fond of singing. In his dying hours, he sang as long as he had strength to speak. Blessed thought! He has gone to join the heavenly choir to be with those who ever sing the great Redeemer's praise.

WHEREAS, It hath pleased Almighty God to remove from our midst our beloved brother, we bow in humble submission to the will of him who doeth all things well; therefore be it

Resolved 1. That in the death of our brother, our church has lost a consecrated, faithful, and devoted member.

Resolved 2. That we extend to his bereaved children our heart-felt sympathy in this their hour of sadness.

Resolved 3. That a copy of these resolutions be spread upon the record of the church, and that a copy be sent to the BIBLICAL RECORDER for publication.

W. E. YOUNG,
W. J. WYATT,
W. R. SUITT,
Committee.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

Well-Bred ROSES

on their own roots are our specialty. We have grown and sold the best for 25 years. Our New "Guide to Rose Culture" contains all the secrets we have learned in that time about successful flower growing. We will send it to you gratis, together with a sample copy of our Monthly Magazine, "SUCCESS WITH FLOWERS," if you will send us your address.

The DINGEE & CONARD CO., West Grove, Pa.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

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Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

No Better Breakfast Relish

Than a Nice Broiled Herring.

W. C. & A. B. Stronach,

WHOLESALE & RETAIL GROCERS,

BAKERS, CANDY MANUFACTURERS
BAKERS, CANDY MANUFACTURERS

RALEIGH, N. C.,

— HAVE TO OFFER —

10 Bbls North Carolina Cut Herring, $5.50 per Bbl.

20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.

All New Bright Fish, entirely free from Rust.

—ALSO—

10 Bbls North Carolina Roe Herring, $6.50 per Bbl.

20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.

10½ Bbls North Carolina Roe Herring, $2.00 per pkg.

25 Kits North Carolina Roe Herring, $1.25 per Kit.

These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.

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The Whitest, Sweetest, Cheapest, and Best of all Flours.

Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

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1892 and 1893.

The latest and most desirable styles for ladies, misses and children always in stock.

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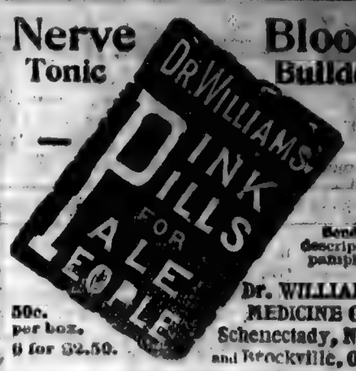

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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LA GRIPPE.

Rev. W. G. E Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 30, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.

Walter A. Montgomery,

Attorney-at-Law,

No. 217 Fayetteville Street, Raleigh, N. C.

Will practice in any of the courts where his services are needed.

The Home Circle.

Alone With God.

Into my closet fleeing, as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love
Alone with Thee.

In the dim wood, by human ear unheard,
Joyous and free,
Lord, I adore Thee, feasting on Thy word
Alone with Thee.

Amidst the busy city, thronged and gay,
But One I see,
Tasting sweet peace, as unobserved I pray
Alone with Thee.

O happy life! Life hid with Christ in God!
So making me,
At home, and by the wayside, and abroad,
Alone with Thee.

—Mrs. Prentiss.

The Little Red Crutch.

'The worst of it is,' said Nanette, 'that there isn't any garret to this house.'

Nanette was leaning on the parlor window, pulling the lace curtains very much awry, and looking disconsolately out into the wet street.

'I don't mind rainy days in story books,' continued the small philosopher, 'because there are always garrets in story books, always, and little girls find the loveliest things in them when it rains—old laces, and skeletons, and other things.'

'Skeletons!' ejaculated the listener at the other window. 'My, Nan! should you like to find a skeleton! I'm rather glad we haven't any garret, if skeletons live in garrets. But, I tell you what,' lowering her voice mysteriously, and coming over to stand on the same long-suffering curtain that Nan was abusing, 'there is a little shut up place in this house that must have something awful in it.'

The 'little shut up place' was a closet in the third story back room. A gabled roof made irregularities in the room, and one of them developed into a very dark closet.

'But it's locked,' objected Nanette.

'No, it isn't. I pulled it open one day, just a very little way.'

'And what was inside?'

'Nothing,' confessed the discoverer, 'except dust and darkness. But I didn't go in, you know. I wouldn't for anything.'

The next minute two slim figures might have been seen—they could not be heard—stealing up the Queen Anne stairway. Tiptoeing, and covering up laughing lips, and pinching each other, they reached the third story back room, and stood before the closed door. But it was not an obstinate door, and the small, cunning fingers soon had it open. Darkness and dust, indeed, plenty of both and nothing else to be seen.

'Would you be afraid to go in there, Nan?'

'No, indeed; 'fraid of what?'

'Would you go away back to the very darkest end?'

Nan insisted that she would.

'Well, then, do it," dared the other, and sturdy Nan plunged into total eclipse. She came back to the cheerful light of day with great alacrity, covered with dust, of course—eyes full, nose and mouth ditto, apron looking like Cinderella's, and something in her hand. Winking her dusty lashes, she held up her discovery. It was a little red crutch.

Downstairs they clattered, with noise enough to make up for their silent ascent, the little crutch bobbing along each step as they flew down to grandmother's room.

The look that came into grandma's eye's when the crutch was held up, was very much the look Anita would have shown if the skeleton had been found indeed, or a ghost.

There was clearly something to tell, and a story on this wet day would be even more delightful than finding a skeleton. The dear old lady was at once put in a state of seige, the crutch and two little girls sitting down very obstinately before her.

'One breezy fall day,' said grandma, surrendering at discretion, 'a little girl went out to the barn to swing.'

'What is a barn, Grandma?'

'This barn,' she answered, 'was the most delightful place in the whole world. It was none of your fine Northern barns, with stained glass windows, but a great high-roofed, dark raftered place, where cobwebs had leave to sleep, where the breeze wandered in and out all day, and the sunshine played about, as the children did hunting eggs. It was full of sweet ordors from the hay field on one side, and the apple orchard on the other; and the little Virginian girl, whose swing dangled from one of the lower beams, had no idea that anybody in the world had a higher claim on it than she had.'

'What was her name, grandma?'

'Her name,' said the old lay, looking startled, 'her name was Nancy, of course.'

'And went out to swing one day,' prompted the listener.

'She went out to swing one day, determined to 'work up' till she touched the beam. She was very strong and very skillful; she put her little bare feet on the board seat, seized the rope high up, gave a tilt this side and that, and was off. Do you know how to 'work up?' How to bend the knees, and straighten them again, with a jerk that sends the obedient swing through the air? Nancy came so near the beam that its cobwebby dust sifted down in her eyes (not the beam she was hanging to, you know, but another.) So close, and yet not to touch! Ambitious little goose! She suddenly threw out her hand, and struck the beam with her [illegible]. But the [illegible] rope swung away [illegible] board tilted, she hung by one [illegible] in the air, and soon the impetus [illegible] swing jerked that hold loose, and she [illegible]

'[illegible] cried the little girls with a sob of [illegible] grandma! was she killed?'

[illegible] killed; but sometimes in the long winter months that followed, when she was weary and racked with pain, she wished that she had been killed. Then this little crutch was made for her at the carpenter's shop on the plantation, and padded on top, and'—

'Painted red!' interrupted Anita.

'No, not then; nobody had ever heard of painting a crutch red; but one rainy day like this, when poor little Nancy felt so tired and sad, and had no hope to cheer her, but lay on the couch and counted how many long months must pass before she could run and walk again, her mother came and knelt down by her—dear, sweet, angelic mother"—what made grandma's voic sound so queer, they wondered—'and said, 'Mother would do anything in the world to please her little daughter.' 'Would you, mother!' cried Nancy, starting up from her pillow; 'would you let me read in your diary?'

'The mother turned red for a minute, while the little cripple watched her eagerly; then she got up and went to the old fashioned secretary with sliding doors, and brought back a large red morocco book, with a brass clasp, and put it in Nancy's hands. It had been the dream of the child's life to read what mother wrote every night in this book; I do not think she counted her fall too high a price to pay for it.

'You may read that red book yourself some day, my darlings, and find out how your blessed great grandmother lived and loved. But one page in it made a difference in that little reader's whole life; it said, 'Our Nancy is bearing her pain like a hero; when I see her smooth the little twitching face, and smile up at me, I thank God for her brave spirit, and take her for my teacher. I shall be a better woman all my life for watching her.'

'After that rainy day and after reading that brass bound morroco book, Nancy was never sad or dreary again. She actually had the little crutch painted red, in token of her gay spirits; and whenever its tip tap was heard (and it sounded on those floors for almost two years) a merry sound of laughter and chatter was pretty sure to follow—so sweet was it to the child to win such dear praise, and to know that mother counted her a blessing for which to thank God.'

The story was ended, and in a twinkling the little crutch fell, resounding, to the floor, while two pair of soft arms held grandmother in a tight embrace.

'O granny, dear! we've caught you now. You were little Nancy, and the crutch was yours.'—*The Sunday school Times.*

A Noble Boy.

Well! I saw a little boy do something the other day that made me feel good for a week. Indeed it makes my heart fill with tenderness and good feeling even now as I write about it. But let me tell you what it was. As I was going down the street I saw an old man who seemed to be blind walking along without any one to lead him. He went very slowly, feeling with his cane.

"He's walking straight to the highest part of the curbstone," said I to myself. "And it's very high, too; I wonder if some one won't tell him, and start him in the right direction?"

Just then a boy, about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm, and said, "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy, and better, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one many days afterward.

Another one that was made happy was the boy himself; for it is impossible for us to do a kind act, or to make any one else happy, without being better or happier ourselves. To be good, and to do good, is to be happy.—*Youth's Temperance Banner.*

The Wealth of a Home

Is dependent upon the happiness therein. If sickness is there, what a shadow falls. Parents, you should never neglect a slight cough or cold, but give in time Taylor's Cherokee Remedy of Sweet Gum and Mullein.

Passing Things On.

The old saying is, "keep a thing seven years, and you will find a use for it;" but there are limits in the keeping of things beyond which it is not well to go. On this point the *American Cultivator* has a few suggestions worth noting:

The most pernicious habit in the world is the habit of saving every article, and scrap, and piece, and bit of stuff in general, with the feeling that sometime and somewhere and somehow it may be of use. By virtue of fidelity to this undefined conviction, drawers, and closets, and attics become filled with old rubbish and accumulations and trash and stuff that are of no earthly use to a human being; that attract moths and mice, and all the domestic pests; that are a burden and a weariness to handle and sort over, every now and then, and are, indeed, simply worse than useless.

The true way is to apportion. The moment a certain thing is unfit for a specific use let it be given to the person who can use it. There are always to be found people who have the time and the patience to mend, and make over, and repair, and who must make this time and handicraft serve in lieu of money; and to those persons should go all such wares. For people whose time has a value beyond that of repairing and refitting it is worse than folly for them to waste it in such a way. Where life is on a fairly well-to do scale, it is always better to buy new and give the old to those to whom it may be of service while it is yet good enough to be of service.

To hoard things against a possible time of their being wanted is idle. The time will never come. Fabrics go out of fashion, or they are cut in a way to make changes impossible, or they cannot be matched with new material, or they are not worth putting with new material. The same truths apply more or less to all household articles. It is idle and useles to store them. Passing things on is the law of life.—*Selected.*

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The late PROF. BASIL MANLY, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky.,

says of the Aerial Medication, after his wife had thoroughly tested it in a case of chronic catarrh and sore throat: "I can cordially recommend its use." Write for a fac simile of his letter in full.

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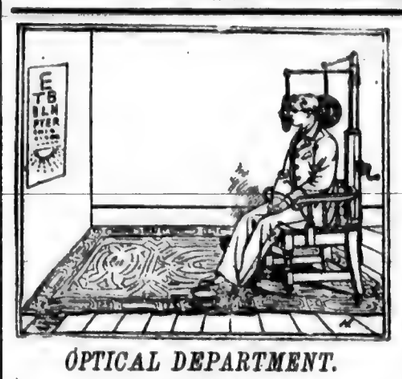

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Sermon Preparation.

RECENTLY READ BEFORE THE SOMERSET (KY.) PASTORS' CONFERENCE BY REV. W. J. WARD.

The preparation of a sermon should always begin with the preparation of the heart. A sermon is not wholly the product of the intellect. The heart must enter largely into it. Otherwise the hearer's intellect may be instructed and gratified while his heart will be untouched. In order to put much spiritual power into a sermon, the preacher should be much engaged in prayer at the beginning and during its preparation. Thus God's blessing is secured, thought is quickened and spiritual life is given to the whole discourse. In fact, the sermon should be born of the Holy Spirit amid earnest study and faithful prayer. When a sermon is thus prepared, the preacher prays not in vain for divine help in its delivery.

Having secured divine guidance, he is then ready to select his subject. The late Dr. Phillips Brooks once remarked to a friend that he knew nothing of the worry which many preachers experience in selecting themes to preach from. However, the average preacher finds this a very difficult part of his work. And yet I am convinced that the preacher who lives in close touch with God and with his congregation will seldom lack for subjects to preach on. The Word of God was given to meet the spiritual needs of human souls. And the minister who makes himself familiar with the Bible and with the needs of his congregation will find subjects crowding upon him. His own experience with the truth will be very suggestive. For what will do his own soul good will under the same circumstances do others good. But however his selection may be made, let him be thoroughly impressed with its importance. He should feel that much depends upon its appropriateness. In selecting his theme he has the earnest purpose of accomplishing something for God, and that something should be clearly defined in his mind to begin with. A sermon prepared and preached for the beauty of the subject as furnishing an occasion for oratory, for the simple entertainment of the people, or for the purpose of filling in time, can never accomplish holy results. A sermon should never be prepared and preached for its own sake. The preacher who can afford to do this has a very poor conception of his sacred calling.

The happy choice of a text has much to do both with the preparation and delivery of a sermon. A strained connection between the text and the theme, or unnatural divisions will impress the preacher with a sense of incongruity which will cripple his whole effort in preparation and delivery. When the text has been chosen, it will often be found that the mind is sluggish and refuses to act readily. In this case, it will be found very helpful to take up some book which has in it the properties of mental stimulus and read for a while. Here his mind comes in contact with another mind which was wrought up to intense activity at the time of writing, and his mind catches fire, and he is ready to take up his subject and forces all his powers of thought upon it.

The text should receive the most careful and painstaking study. Otherwise what is the significance of taking a text? The preacher should penetrate to the very heart of the text, and by the light of the Holy Spirit take his bearings. Let him work from within outwards, instead of gathering his materials from other quarters and dumping them down upon the text; he will thus get much of the materials for the sermon out of the text. Surface materials are easily gathered and therefore easily exhausted. This is why I insist on the penetrating study of the text. This delving into the text opens rich mines of truth not to be found elsewhere. Here we discover the relation of the truths involved in the text to other related truths. A close and discriminative study of these relations conduce to freshness of style, and suggest lines of thought replete with interest for other sermons. A sermon should be evolved out of the text, and made to glow by the touch of a soul on fire with love to God. Such a sermon has power in it to move souls nearer to God. It is not attached to the text by an imaginary *nexus*, but grows naturally out of it and reveals its meaning and power. Let the text be studied in its own proper setting. The reflection from the jewels of truth about it often clothes it with a different hue, and frequently invests it with a new meaning to us. This may lead to the necessity of hunting a new text, or it may lead to a rich train of thought wholly different from that contemplated.

This is the telescopic view of the text which "takes in the wider sweep of the whole firmament of truth."

Nor should the preacher be content to study the text in the English if he has even a smattering knowledge of the original language. A professor of New Testament Greek recently said that "a preacher who knows anything about Greek and runs out of something to preach about ought to be ashamed of himself." I am firmly convinced that the text should be studied in the original where it is at all possible. Those passages which have become commonplaces to us are, in the light of the original, often clothed with new life and beauty. The devout student of the original receives valuable impressions and suggestions which he would fail to get from any translation. These often furnish rich material for sermons. Ideas are never fully expressed in words. "For words, like nature, half reveal and half conceal the soul within." And as thought is greater than language, so language is always greater in its original tongue. Hence it pays in the preparation of a sermon to toil over the text in the original, though one should have a very limited knowledge of it.

The preacher should bring all his powers of analysis to bear on the subject in hand. It should be taken apart and polished piece by piece. Let it be thoroughly thought through and through. Until this is done, any effort at synthesis or sermon construction will be awkward and difficult. And it should be remembered that clear thinking here will guarantee clear expression in the delivery of the sermon. No man can make a thing clear to others which has not first been made clear to himself.

Having analyzed his subject, he wishes to begin to build his sermon. First of all, he must have the frame-work. He needs natural and clear cut divisions. These he should get without aid of note or commentary. Consultation of note or comment before this will often confuse the ideas which he has gotten pure and simple from his own independent and devout study of God's word. Dr. John McNeil of London says: "The true preacher prays and meditates on the Scriptures until he has a vision, and he never preaches till he gets the vision." He beholds the outline of his discourse, which, like the outlines of a great painting, needs to be filled out. He now addresses himself to this part of the work. He selects such materials as appropriately enter into the sermon, and the sermon grows until it comes to the finish and is ready for delivery. The Bible, of course, is the chief source of materials for a sermon. However, the true preacher lays all his store of knowledge under tribute as sermon materials, and the larger a man's supply of knowledge is the more useful he may be. But whatever else may be introduced into a sermon, it should be for the sole purpose of illustrating, applying and enforcing the truths of God's word. "The gospel is the power of God unto salvation."

Many a sermon fails of its highest good because the introduction and conclusion have been left to the inspiration of the moment. These should be prepared with especial care since it is necessary to make a good impression at the beginning of the sermon in order to attract and rivet the attention. Then the interest which is awakened in the beginning should rise higher and higher till it reaches its climax at the conclusion. This is not likely to be the case if the conclusion is left to the inspiration of the moment. Both of these will often grow naturally out of the body of the discourse. At other times the circumstances may furnish materials for the introduction while a vigorous application of the sermon forms a fit conclusion.

After all, whatever suggestions we may get by studying sermon preparation, a man's gifts and circumstances will largely mould his theory and practice of sermon making. And the same thing is true as to delivery. But whatever methods of preparation and delivery one may follow, the burning purpose which should thread every sermon should be to save souls, build up christian character and glorify God.

The Preaching of the Day.

"As dull as a sermon" has passed into a proverb. Yet there is no necessary connection between the pulpit and platitude. Even in our own days, when the influence of the press is supposed to overshadow the preacher, we can point to not a few whose words have won the attention and gained the hearts of multitudes who hung spell bound on their lips. There may be many who in their sermons "aim at nothing and hit it," but the man who is mastered by his theme and declares the whole counsel of God has never failed to command an audience.

Nor is there any reason why the pulpit should ever cease to maintain its proper place or to exercise its peculiar power. So long as the preacher is true to his mission and faithful in proclaiming the gospel of God, he holds a position second to none. For in this world, where sin riots, and its curse has captured the very heart of man, he who worthily fills the pulpit is the messenger of divine mercy and the harbinger of heavenly bliss. There is no higher message, no holier ministry, than his.

Nevertheless, it were folly to deny that many sermons are wholly lacking in worth. Without "grace, grit, or gumption," they fail to reach either the understanding or the heart. Containing no divine message, and wholly devoid of spiritual power, they effect no change in the faith or life of those who hear them. Now, surely, the purpose of a sermon ought to be the conversion of sinners or the "building up" of believers. The true function of the preacher is to persuade, not to please. Yet nowadays this is not seldom forgotten. The orator too often is mainly anxious to display his gifts, and win the applause of the groundlings. Provided he can satisfy himself and his hearers, he is too often well content. Thus lightly does he fail to use the vantage ground assigned him, and he both forgets and forfeits the high and holy privilege with which he has been entrusted. Sermons, however eloquent or profound, ranging over the whole field of literature, while carefully avoiding all reference to the gospel, are a disgrace to preacher and hearer alike.

Evidently, if the pulpit is to remain true to itself, it must allow only and always the the exposition and enforcement of the truths contained in the Word. In other places and at other times it may be lawful to deal with the "burning questions" of the hour; but when the congregation meets on the Lord's day, the one question demanding an instant answer is, "What saith the Scripture?" People who believe that God has given us a rule to direct us how we may glorify and enjoy him, care very little about the thoughts or opinions of the man who speaks; they are only anxious to learn and love the true sayings of God. It is worse than impertinence merely to amuse or interest an audience when its one real concern and need is to be saved and sanctified by the truth of God.

One of the highest compliments ever paid to a preacher by a king was addressed to Massillon by the ruler of France. "When I listen to other preachers, I go away pleased with the preacher; but after listening to you, I depart displeased with myself." The reason is not far to seek. While others cared only to tickle the royal ear, the more faithful priest was anxious to awaken the sleeping conscience and to make some impression on the hardened heart. The weight and worth of a sermon are alone determined by its effect. When preaching sends truth to the heart by the power of the Holy Ghost, sinners are saved and saints are edified. And it is by "manifestation of the truth" that the genuine preacher commends himself "to every man's conscience in the sight of God."

There are two qualities essential to success in winning souls. Fitly are they thus indicated in a recent address from the president of the Congregational Union of London:

"There are two things which a preacher must ever keep in himself: love of Christ and his gospel, which ensures personal piety—the one thing which one cannot learn from another, and which is not transmitable; and the love of men and their eternal welfare, which makes him a true Christian philanthropist. These two, if watched and fed, will make a living interesting, if not an eloquent preacher. Ineffective preachers, as a rule, are lacking in one or two things—in real personal religious conviction, or in sincere interest in the welfare here and hereafter of their fellow-men. And if you question the fact that there are preachers without any interest in their fellowmen, read the advertisements where church livings are offered for sale. The last recommendation often dwelt upon, after describing the pleasant scenery, the spacious vicarage, the salmon pool, and the almost total absence of Dissenters, is that there are only so many inhabitants in the parish. Yes, 'a recommendation' that there are no people to take trouble with. No people to be loved, saved and edified; and the living is bought with avidity.

"What better can be done with a preacher if human beings with their trials and eternal destinies are nothing but trouble to him, than to bury him alive in a district without people?

"But let me quote a sentence of quite another spirit by Dr. Arnold: 'That which we know and love we cannot but communicate.' If we would be living preachers we must be loving ones; we must idealize our congregations, and see in the men and women and children around us those for whom Christ gave himself, and the glorious characters he can make them to be. What Emerson says of eloquence is not only true but very suggestive: 'It is the best speech of the best soul.' What additional powers, what increase of influence is opened before each one of us by making our preaching the best speech, full of the tenderest persuasion, the outflow of great love, and ourself the 'best soul,' telling upon our thoughts, words, and the very tones of our voice. What 'land to be possessed' is opened before us, in new and legitimate influence, on the one side and the other—'the best speech of the best soul!'"—*The Preachers' Magazine.*

Some people measure their duty to their fellowmen by the benefits that they have received from them. Frequently such people are narrow minded and inefficient. We must measure our obligations to others by what Christ has done for us. This is the plan upon which the most useful of Christ's servants have always worked.—*Central Baptist.*

A Rejoinder to Bro. White.

Dear Bro. Bailey:—I wish to set myself straight with Bro. Jno. E. White, then I am done. I am glad I have enough of the milk of human kindness in my heart to love and honor Bro. White, or any other brother for honestly holding on to an opinion, though his opinion, in my judgment, is not correct. I have great respect for the honesty of Bro. White, but mighty little for his opinion in regard to a call to the ministry.

Bro. W. says I did not deal fairly with his article by leaving out the phrase, "With its attendant theatricals, scenes, visions, &c." What he means by the "&c.," I can't tell. I left that out because I did not wish to oppose a thing about which I knew nothing. The whole passage is as follows: "We no longer subscribe to the doctrine of apostolic succession. Why? Because it is neither scriptural nor reasonable. Besides, it tends to religious oligarchy. And the sooner we rid ourselves of the other and companion error of a *personal* and miraculous interposition of God in the calling of men into the ministry, with its attendant theatrials of scenes, visions, &c., nearer will we accord with truth, Scripture and common sense." Bro. W. ingeniously arranges his assertion, viz: that God does not interpose personally in the calling of men into the ministry by putting it in a capsule. On one side he places the assertion that he don't believe in apostolic succession, and on the other that he don't believe in theatricals of scenes, visions, &c. I can say as readily as Bro. W. that I do not believe in "apostolic succession," nor in "the theatricals of scenes and visions," but I do believe in the personal interposition of God in calling men into the ministry. I don't know whether I believe in his "&c." or not. His capsule was too big for me to swallow, so I took only its contents. Bro. W. ought not to have offered that great big thing to be swallowed. Such big portions can best be taken in broken doses.

If he will read my article carefully, I think he will see that I did not base the call to preach and regeneration on the same passage, but used it only as a simile, showing that the impressions made upon the heart, calling one to preach, is made by the same spirit and in the same way as in regeneration. But if I had based the two on the same passage, I hardly think it would have been a later development in theology than his doctrine that men should preach without a call.

Again he says: "The call to preach, the impression made by the Spirit, urging one to lay aside worldly ambition, in my opinion is no more miraculous and special than the impression made by the Spirit urging a man to do a certain act of charity." Certainly nothing can be more true. The only difference in the impressions made upon the two persons is that the one is impressed to engage in a work for life, while the other is impressed to do a single act. This, in my opinion, is all that is meant by a call to the ministry. It is not accompanied by any theatricals of scenes and visions. Now, I maintain that unless one feels these impressions of the spirit to "lay aside worldly ambitions" and engage in the public ministry, he has *no right* to preach. Will the brother admit this? If so, how shall we reconcile with this his assertion that "How he shall serve Him is determined entirely by his own judgment of his talent and fitness?"

Paul says, in Romans 12: 4-8, "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another. Having, then, gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness." Now, he who feels impressed by the Spirit to engage in teaching, or exhortation, or the ministry, is called to do that special work. I think there are some whose duty it is to engage in making money to carry on the Lord's work. It would not be wrong to say that they are called to do that work. Some who give money are doing as acceptable service for their Master as those who give their time and talent to preaching His gospel. God does not, we think, call a man to any of these departments of His work unless he is qualified, but the man is not left to be the judge of his qualifications. If God call him He has a place adopted to his qualifications. He may not be adapted to the work in the city, but there is a work for him in the village or country. But Bro. W. does not seem to recognize the different departments of the Lord's work. He seems to make the mistake of classing all Christian work under the head of preaching. He says: "I still earnestly believe that if the growth of grace were persisted in, that every truly converted person could not, as the supreme importance of the gospel forced itself upon his heart, but go preach it to his friends, to strangers, everywhere, as did these members of the Jerusalem Church. If such was the case, who would do the other Christian work?

There is a great difference in *propagating* the gospel and *preaching* it officially. Preaching is only one way of propagating it. All other ways and methods are just as honorable as preaching. 1 Cor., 12: 21-22: "And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet I have no need of you; nay, much more those members of the body which seem to be more feeble, are necessary." I agree with the brother that too much of the work has been left for the ministers to do. I think persons are just as imperatively called to other branches of the work as to the ministry.

The position taken is a work for every man, and every man to his work. Read Mark 13: 34.

If, as Bro. W. maintains, no special call to the ministry is necessary, why the custom of examining ministers, before ordination, on their call to the work. If there is no authority for it, then it must be wrong to require any evidence of a call when there is none. Is it possible that all the Baptist host, and other denominations, too, have been going blindly in this matter? It is *possible*, but not *probable*. Bro. White must be in the hopeless minority of Baptists, at least.

With the kindest feeling for all who may differ in opinion, I leave the subject with them.

T. S. ANDREWS.

Cross Anchor, S. C.

Thoughts By the Way.

In my rambles among the churches, I sometimes find that the church-members seem to worship their pastor more than their God; or it looks so to a spectator. Is this best for the pastor and congregation? Preachers are human beings liable to err like other people. If a preacher is a good man, he is as good and no better than a good layman. The adulation shown him sometimes makes him worship himself and dislike all those who do not worship him or sound his praises.

I think the pastor ought to be always spoken well of—hold up his hands and help him forward in all good works.

Some churches pay their pastors so little, that they almost starve them; and in that case I can't see how the pastor can love or respect them as he should (no pastor worship there). Surely the people who will not pay a fair salary don't respect him enough.

Again, I think some churches pay their pastors more than is necessary for his support; and this I think they do sometimes to worship themselves—to say, we pay our preacher so many thousand dollars a year; it would be a disgrace to us to pay less; *we* would be retrograding.

I think it is the duty of all working in a civilized country to pay liberally to churches, orphan asylums and all worthy charitable objects; and if it is, we ought not to cause one preacher to live in luxury, and our next-door neighbor preacher, who does as much or more work, to nearly starve. I believe in being consistent in church work as well as in other things, and think a church should be run on common sense as much so as a farmer's or a merchant's business. Further, I believe churches are rather anxious for rich men to join them, whether converted or not; and if the man thought to be rich (and they don't know that he can pay his debts, though he seems to be rich) does not pay very liberally, the members generally begin to talk about how stingy and mean he is, and thereby cultivate an unbrotherly feeling in the church. The reputed rich man will hear of such remarks, and will think if the poorer members had worked more and talked less, they, too, might have been worth more. Hence, it may not be best to make a special effort to get the rich in the churches unless surely converted. "There is none good, no not one," the Bible says; and if we are saved, it will only be through the mercy of God. This fact clearly shows that we should overlook the failings of others as much as we can, as we all have our faults, whether others know of them or not. So let us do all we can to help our erring brethren.

The RECORDER grows better and better as it increases in age.

JUSTICE.

Depreciating Other People.

Some men have a habit of depreciating others. They can always see the faults of their neighbors much quicker than their good qualities. Where no real fault exists they either imagine one, or by innuendo suggest to other people that so and so is not what he is generally supposed to be. The true inwardness of this evil habit of speaking depreciatingly of others, is an effort to elevate one's self in the estimate of the person addressed. When a man has no strong points to commend him, he seeks to appear important by ingeniously reflecting on his contemporaries. The spirit that will do this is little, narrow, selfish. Such conduct deserves the unqualified condemnation of all honorable persons. The man or woman who is betrayed into this ignoble practice will surely come to grief. Nothing is truer than that the world will ultimately measure us at about our true worth. He who for a time gains a fictitious merit by pulling down others, is destined to exposure. His methods will be found out, and there will come a time when without genuine worth upon which to base his claim for respect and confidence, and having forfeited the love of those who were once his friends by insinuations against them, he will be pitiable indeed. Don't go through life reflecting on other people. Let your good works and kind speeches commend you and you will always have friends.—*Epworth Methodist.*

Books are the true levelers. They give to all who faithfully use them the poetry, the spiritual presence of the best and greatest of our race.—*Channing.*

The Biblical Recorder.

WEDNESDAY, MARCH 15, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A STRIKING CASE OF SELFISHNESS.

If one will study carefully the conduct of Jonah, as recorded especially in the fourth chapter of his prophecy, he will find a first-class case of selfishness. God, in the first place, spoke to Jonah, commanding him to arise and go to Nineveh, and "cry against" that city, for their wickedness had come up before him. Prompted by reasons that appear especially in the fourth chapter, Jonah went to Joppa, and took ship for Tarshish. God, by a miraculous interposition of his providence, arrested Jonah in his foolish and perverse attempt to flee from the path of duty, and when he was again cast on dry land he was willing enough to heed the Divine command, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." So Jonah entered the city and cried as he passed along: "Yet forty days, and Nineveh shall be overthrown." The King and all the people put on sackcloth, heartily repented of their evil-doing and cried mightily unto God for deliverance. God heard, and spared the wicked city.

But now comes the surprising part of the record. When Jonah saw that God had spared the city, instead of destroying it, we are told that it "displeased Jonah exceedingly, and he was very angry." The remainder of the chapter, in which we find these words, is taken up in showing how God dealt with Jonah, in order to show him how unreasonable and foolish he had been in showing anger, wishing to die, &c., simply because *he* was disappointed, because the God who commanded him to go to Nineveh and who put words of prophecy in his mouth, saw proper to spare the city and reverse the prophecy. The case of Jonah furnishes some useful lessons to modern Christians, one or two of which we wish to notice here. We have, then—

1. A striking proof that the patriarchs and prophets of old were not *perfect* men; and that the Bible does not hide their faults. A great many people when they read the lives of distinguished men and women who figured in Bible history imagine that some of them, at least, were *perfect* characters, and that modern Christians cannot hope to attain unto the high standards of spiritual growth that they reached. But such a notion is manifestly incorrect, because they were indeed men with like passions and with the same weaknesses that we possess, and it is possible for a Christian now to become as strong spiritually as any of them. We cannot say we are glad that they made mistakes and committed blunders and sins before God, but since they did, we are glad that they are recorded. It is one proof that the Bible emanates from a just God, and we find in the record great encouragement to persevere ourselves in the battle against sin, as it attacks us from the world, the flesh and the devil, when we remember that some men distinguished in the Bible erred more or less grievously, and yet repented and found favor with God, and that God had not forsaken them, even when they had gone astray. God had not forsaken Jonah when he took ship for Tarshish, or when swallowed by the great fish.

2. But a second lesson impressed upon us by the case of Jonah, and to which we wish to call special attention is, that even a good man may, under some circumstances, be very blind and selfish. We do not know Jonah's age when God commanded him to "arise and go to Nineveh," but it is quite reasonable to suppose that he had both age and experience, and hence a man acquainted with the ways of righteousness and experienced in the service of God. God would hardly have sent any other kind of man on such an important mission. Be that as it may, he was a prophet of God, and His word came unto Jonah just as truly as unto Isaiah or Ezekiel. Yet we find this good man, this prophet of God, so blinded by passion, prejudice and intense selfishness, that he was willing to see a great city overthrown and destroyed, rather than have it said: "Aha! your prophecy has failed; where, now, is the word of your threatening? You are not such a pet with heaven as you thought you were."

There are plenty of people in this world who are ready to pin their faith to the coat of another man. When they come to decide the important question, "What church shall I join?" they reason thus: "Bro A. or sister X. is a member of this church, and a great many like them. They are *good people*; I know their piety by their life and walk; they are not mistaken; they must be right; I'll join that church." They seem to think that it is impossible for good people to be blinded by passion or prejudice, or to hold erroneous doctrines, and hence they must be right, and they follow them rather than Christ. Just here we Baptist think quite a serious mistake is made by our brethren of other creeds on the great command to be baptized. We are willing to admit that there are thousands of good men and women who have never been immersed; and yet, if the truth were known, the fact that a good many good people have never received immersion (or baptism) is largely the cause why so many others, when they come to obey this command, are content, as we honestly believe, to substitute something else for it. Does not the case of Jonah furnish all, interested on this and kindred subjects, *much food for thought?* Jonah's moral code became terribly mixed when God stayed His hand and did not destroy Nineveh. He verily thought the thing ought to be done, or else he ought to die. It mattered not though there was a whole city full of people calling for mercy; though there were thousands of dumb beasts clothed in sackcloth and calling with dumb lips for mercy; though there were more than six score thousand of little ones, not able to discern between their right hand and their left; yet destruction must come upon *all*, because *Jonah had said it.*

Ah, what blindness, what folly, and withal, what a want of mercy! Can you not see here, reader, the strongest proof of the folly of adopting a thing simply because some good man (as you suppose) holds it? Don't pin your faith to any man. In all matters of faith and practice, it is not what *man* says, but what *God* says. We take no pleasure in being so iconoclastic as thus to shatter your idols; but if any man, except Christ, is your idol, or even ideal, you are guilty of a species of idolatry, and the sooner your idol is shattered the better for you. It is indeed passing strange that with the open Bible before them, and God's commands couched in plain and simple terms, so many men, even men of intelligence, will not read and do just what God says, but will the rather run after other men and do as they say, because, forsooth, they think they are good men, and hence right. Jonah was a good man, but was he right in wishing that Nineveh should fall?

It would be interesting to know just how much of Jonah's conduct can be accounted for on the score of personal disappointment. Did he not expect "great things" for himself in the overthrow of Nineveh? Was a prophet utterly unselfish and free from unholy ambition? Nay, verily. Baruch was not (though the scribe of a prophet); Elijah was not, and certainly Jonah was not. It is a noticeable fact that those who depart more or less from the plain teachings of the Bible and the primitive simplicity of Christianity, multiply offices, emoluments, and temporal rewards, because they know what a mighty appeal these things are to the unsanctified ambition of men; and what powerful factors they are in retaining those who are considered talented and good men in their service. It is but natural that men thus rewarded with offices, for which there is really no scripture warrant, become the most zealous advocates of that system which enables them, through the smooth gradations of church authority, to hold such places as that coveted by Diotrephes of old. Hence we find, for instance, the Papal system sustained by a multiplicity of rewards, offices, emoluments, &c., as if faithfulness to Christ deserved temporal rewards and emoluments. And we fear that Rome has a good many imitators in this and other respects. We are to serve the Lord and labor for the upbuilding of His kingdom, because we love the Saviour and wish to see His Kingdom established.

Again, we say, good men may be mistaken; they may sometimes be intensely selfish, and what passes for zeal and piety may, at times, be but the outcome of a selfish desire to perpetuate a system, which owes much of its strength to the free distribution of temporal rewards and honors that satisfy the ambition, if they do not promote the piety of those who receive them.

THE LEGISLATURE.

Our Legislature, upon the whole, was above the average; it contained some men of eminent ability, and some very weak men, as is always the case. They entitled themselves to the credit of being a good working body. They did a great deal of work, and some wise legislation.

But we have some things against them; they entirely drained the treasury and appropriated more money than will be forthcoming for the next two years. They appropriated to everything for which money was asked, and, with few exceptions, all that was asked. But how could they help it? Every institution, educational, charitable, penal and patriotic, in the State asked for increased appropriations, and to obtain them they resorted to every species of lobbyism. There were a greater crowd of lobbyists and a greater variety of them than had ever been known here at any previous session. Among them were regular professionals, hired lobbyists, men and women, retiring officers, one of whom became so intensely interested that he could not leave, and was bound to remain through the entire session and several days after the Legislature had adjourned.

Our educational institutions are never satisfied; they continually cry, give, give. And still some of our people are constantly clamoring for new ones. Thoughful, sensible men ought to be able to see the result of this increasing multiplication of enterprises that can never be satisfied. These schools will continually come up for help at every recurring Legislature. Some will want more land, some new buildings, for this and that new emergency, some new departments, and so on. This is a natural result; it has always been so and will continue to be so. The more they get the more they need. For instance, the Chicago University with its $10,000,000 in property and endowment cries more lustily than ever for more. And the mammoth Leland Stanford University, of California, with its $20,000,000 endowment is not satisfied. And we may never expect to satisfy our numerous State schools. When one looks on calmly at the flowing current the impression is involuntarily forced into the mind that it is but a rushing flow towards paternalism, when every man, woman and child will expect to be a beneficiary upon the State's bounty.

Is there no help for this deplorable lobbying of our Legislatures? It ought to be talked against, written against, until public sentiment becomes strong enough to frown it down and drive it out of existence.

In our session just closed the lobby was so strong that every member was individually talked with on every individual measure; hence we cannot so severely censure the legislators for their liberal expenditures, as we should, nor as we do those selfish lobbyists, who, for their paltry pelf, would cause grievous burdens to be laid upon the honest, toiling citizenship of a whole State.

PERSONALS AND OTHER ITEMS

....Rev. W. B. Oliver begins his pastorate with the First church, Wilmington, this week.

....Rev. G. L. Merrell of Franklinville, N. C., and Miss Nannie Murchison of Gulf, N. C., were married the 7th inst.

....Rev. H. A. Bagby, of Suffolk, Va., has been called to the Venable Street Church, of Richmond, Va.

....Mrs. J. W. M. Williams, wife of Dr. J. W. M. Williams, of Baltimore, died on Sunday, the 5th inst.

....Brother John Cain, of Cypress Creek, writes: "After a trial of forty years, I find the RECORDER indispensable."

....Rev. J. M. White, of Edgefield, S. C., says: "I hope to see you in the summer, as I hope to spend a month in North Carolina then."

....Rev. G. W. Harman has accepted the care of Weldon and Sharon churches, and requests his correspondents to address him at Weldon, N. C.

....Rev. J. O. Alderman is making progress at Concord, and our cause is looking up there. We look for steady progress in our cause at Concord.

....Rev. D. L. Moody commenced his meeting in Charlotte, N. C., last Wednesday. Large audiences have attended the meetings. He goes to Wilmington next.

....Rev. Dr. T. H. Pritchard of Charlotte has received notification of his appointment as a member of the examining board of Crozer Theological Seminary, Chester, Pa.

....Rev. O. F. Flippo, D. D., has resigned the pastoral care of the First Baptist Church of Roanoke, Va. Dr. Flippo has gone to Florida, and will lecture for the Florida Chautauqua.

....There are only four Roman Catholics in the new United States Senate, viz., Murphy of New York, White of California, Caffrey of Louisiana, and Smith of New Jersey.—*Western Recorder.*

....An interesting revival is in progress at the Broad Street church in Winston, N. C. Converts are reported at every meeting. Pastor Broughton is aided by Rev. C. A. G. Thomas of Greensboro, N. C.

....The Centennial meetings will be held in Richmond, Va., the 18–20th of March. The programme begins with the meeting of the Centennial Committee of the Foreign Mission Board, on Saturday the 18th.

....The world will be disgusted into infidelity sooner by the silly ceremonies of the church of St Turveydrop than by the grammarless harangues of the zealous evangelists.—*Richmond Christian Advocate.*

....Rev. O. L. Stringfield, on Sunday night last, commenced a series of meetings at the West End Mission, Raleigh. A good audience greeted him at his first services, and he starts out with favorable prospects.

....We learn from the *Monroe Enquirer* that Rev. M. A. Adams, the new pastor of the Monroe Baptist church, has received a pounding from his people. As usual, it was gotten up at the instance of the sisters.

....We acknowledge the receipt of an invitation to the Annual Public Debate of the Broadus Literary Society of the Southern Baptist Theological Seminary, in the parlors of Broadway Baptist Church, Louisville, Ky., Tuesday evening, March 14, 1893.

....Brother C. S. Walters, who had recently started out as Colporteur under the direction of the Tabernacle Church, died Thursday, the 9th inst., of pneumonia. Brother Walters was a licensed preacher. He leaves a wife and four children.

....Pastor P. T. Hale, of the South Side Church, Birmingham, Ala., aided Dr. R. J. Willingham, pastor First Church, Memphis, Tenn., in a meeting for twelve days, in which there were eighty-two additions to the church and a large number of professions of faith.

....The Anson and Richmond Associations met by delegates with the Wadesboro Baptist church Thursday, March 9th, and united the two Associations in one body, giving it the name of the Pee Dee Association. Further notice will be given next week.

....Brother W. C. Pulliam, of Woodburn, N. C., writes: "We are much pleased with Bro. Watson; think he will fill Bro. Lamberth's place in the pulpit and in our hearts. Was sorry to miss Bro. Caddell's in last RECORDER. I must say that I think your recent editorials just splendid."

....Rev. G. M. Webb of Randleman, N. C., writes: "I think the old RECORDER gets better and better. All quiet along the lines. The weather has been so bad up to now that the work on the old Deep river has been at a stand-still. Rev. Mr. Stringfield has promised to help me in a meeting at Ashboro the second Sunday in April."

....The Mt. Airy *News* says: "The Baptists here have organized a mission Sunday-school in the lower part of town, near Hamburg Mills. The school begins under very favorable auspices with sixty two members. It is intended at an early date to build a church and organize a congregation. A church will be a great convenience to members living in that part of town."

....Evangelical meetings have been in progress at the Baptist church since last Sunday morning. Rev. G. H. Church of Bryson City is conducting them. Mr. Church's methods and speech are very simple. He magnifies the word, preaches it in its simplicity, and relies on the Spirit, rather than upon any plan, for effects and results. So far there have been nine additions to the church through letters, reclamation, and confession. The meeting closed Tuesday night.—*Gastonia Gazette, March 9.*

....Doctor Henson of Chicago has been preaching in Boston, and he told of a man who gave his life to the study of Greek accents. Finding an accent his theory would not explain, he worried over it for weeks and then took it to an old scholar who showed that it was only a fly speck. Dr. Henson applied this story to some aspects of the "Higher Criticism." Had the man taken the accent to an "advanced" scholar, he could have learned that it was the work of a "redactor." These redactors are very convenient. Give us enough of them and we can make any document mean anything.—*Western Recorder.*

....We have read somewhere of neglected family prayer. An avaricious farmer, pressed with business, decided to forego family prayer. His good wife expostulated to no purpose. The men went to work one morning before breakfast, but no horn called them at the usual time. Angrily the husband went to the house and saw his wife quietly knitting, but no signs of breakfast. "What does this mean?" he said. "Why are not the men called?" "I thought you had no time to eat." "Do you think we can live without eating?" "As well as without praying," she said. "Well, get breakfast, and we will have prayers every morning." That was a very convincing sermon from the Christian wife. It takes severe rebuke sometimes to call men to duty.—*Alabama Baptist.*

Construction of Bro. J. E. White's Position.

Recent criticisms upon it have led me to re-read Bro. John E. White's first article on "The Call to Missionary Work." I am inclined to think that he has been misunderstood by some of his reviewers because of his failure to draw the line sharply between the duty of all Christians to "preach" as they have opportunity, and the duty of some to give themselves entirely to the work of the ministry.

If I understand him aright, there are three main points in his article.

First. "Let him that heareth say, Come." "The propagation of the gospel is left, not to a few, but to all the disciples of the Lord Jesus Christ. According to the measure of grace intrusted to him by the Holy Spirit, each man is bound to minister in his day and generation, both to the church and among unbelievers."

Second. A protest against any "miraculous" element in a call to the work of a bishop. Bro. White says that the call is the work of the Holy Spirit, but urges that the Spirit does not override, but co operates with the ordinary processes of intellectual action. He does not violate, but utilizes the laws of our mental and spiritual constitution. And incidentally, Bro. White protests against the idea that a bishop is hedged in with any peculiar sacerdotal divinity.

Third. When a man has once consecrated himself, under the leading of the spirit of God, to the full work of the ministry, he is to decide where God would have him labor, not from any "miraculous" disclosure of the divine will, but from the exercise of enlightened conscience and judgment. The Holy Spirit will lead, but it will do so by making clear a course of study. This will reveal itself in consciousness. At the last analysis, we can only say: "Bro. Yates felt that it was his duty to go to China." "Bro. Brown feels it to be his duty to remain in Winston." "Dr. Royall felt that it was his duty to teach as well as preach," &c. Where the sense of duty is resisted or collides violently with natural inclination, the temperature of feeling will be raised, and there will be more of a struggle than when one feels that duty calls him along the line of least resistance.

If the above represents fully Bro. White's views, I agree with him, and think that all the brethren will do so. I am not sorry that he has opened the question. It is an important one, and discussion can do no harm. The line between Faith and Fanaticism is, in some cases, very narrow. In order not to overpass it, there is needed careful and reverent study of God's word, and close scrutiny of the phenomena of human nature and actual Christian experience.

C. E. TAYLOR.

Bro. Pace Replies to Bro. White.

Dear Bro. Bailey:—Bro. J. E. White claims that Bro. Andrews and myself "did not deal fairly with his article," because we left out the phrase, "with its attendant theatricals of seasons, visions," &c. Now let us look at the whole sentence and see if we have been unfair. The sentence is: "And the sooner we rid ourselves of the other and companion error of a personal and miraculous interposition of God in the calling of men into the ministry, with its attendant theatricals of seasons, visions and visitations of angels, nearer will we accord with truth, Scripture and common sense, and the sooner will the Master be commended to all hearts." Bro. White condemns a belief in "a personal and miraculous interposition of God in the calling of men into the ministry" and calls it an "error." He also uses the phrase, "with its attendant theatricals of seasons, visions and visitations of angels" as accompanying errors. I do not believe it is an "error" to believe in "a personal and miraculous interposition of God in the calling of men into the ministry," but I do believe it is an "error" *in these days*, to believe in "theatricals of seasons, visions and visitations of angels." That is the reason why I did not use that phrase in my article.

Bro. White says: "If Bro. Pace does not believe in the "audible voice and miraculous interposition, it is difficult for an ordinary mind to see the appositeness of his citation of Moses and the Bush, Samuel and Jonah as scriptural proof that God does *now* call men into the ministry by personal and miraculous interposition." The brother quotes me wrong in the above quotation. In my article I did not connect "audible voice" with "miraculous interposition." The brother will see by referring to my article that I was proving that God does call men into the ministry by a personal and miraculous interposition. Consider my question in my other article: "Is it not 'a miraculous interposition of God' that causes men to live a life of self-denial, and often a life of poverty for the sake of the gospel?" I do contend in the language of the editor: "That kind of work was so important in Christ's time that he called and specially trained men to do it. It is just as important now; and hence he calls men to do that work now by exerting upon them a *spiritual* influence *not exerted* upon those not thus called, though they may be *converted*. Bro. White says: "And I still believe that the call to do the 'official' work is determined by the man's own judgment, enlightened by impressions and convictions of his fitness and talents." The man who determines by his "own judgment" that he has the "talent and fitness" to preach the gospel certainly has an exalted opinion of himself. "Every one that exalteth himself shall be abased." It does seem to me that any man having a true conception of the weakness of human nature and the responsibility of preaching the gospel, is bound to feel "*Who is sufficient for these things?*" 2 Cor. 2:15–18. To enter the "official work of the ministry" is not determined by "a man's own judgment of his fitness and talent," but the Spirit of the Lord decides for him, and he only has to yield to the powerful influence of the Spirit. And then he is reminded that "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If our Bro. White is right in his interposition of Acts, eighth chapter, that all the members of the church at Jerusalem preached "publicly," then he has proven beyond a shadow of a doubt that *women* have a right to preach "publicly from pulpit or rostrum the word of salvation." Does it mean that all the members were "scattered abroad?" or does it mean that just the "official" part of the membership? The third verse shows that the "unofficial," or those who did not preach were at their homes until Saul committed them to prison. "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Acts 8:3. The fourth verse—"Therefore they that were scattered abroad (the official class) went everywhere preaching the word." The words "Therefore they that were scattered abroad" imply a part of the membership, do they not?

Bro. White says: "Even Stephen and Philip, who not only preached but baptised, were not ordained to preach but to 'serve tables' as deacons." Brother, please tell us where is it recorded in the Bible that Stephen "baptized?" How does the brother know that Philip was not ordained to the gospel ministry? We have men now in the ministry who were ordained first as deacons, and then afterwards to the gospel ministry.

Rev. Dr. —— who is one of the most prominent Baptist ministers of the State wrote to me to "Stand fast you are on the solid rock—God's word."

If Rev. Dr. ——, the editor of the RECORDER, T. S. Andrews, and myself are all wrong, I do most earnestly insist that the brethren assist Bro. White in removing the "mental hallucinations" from our minds.

J. R. PACE.

Whitakers, March 7, 1893.

Rev. J. T. Jenkins of Wilmington, N. C., has commenced the publication of a monthly church paper, called the *Brooklyn Baptist*, a copy of which is before us.

To the Missionary Society of the C. B. F. Institute.

My Dear Young Friends:—How I wish I knew you, each and all! I do not feel, however, that I am writing to entire strangers; a few of you know me personally; I am sure that you all possess, in common with me, a genuine love for the dear old Institute; and many of us have the still closer bond of love and service for a common Lord and Master.

As I write this evening, you do not seem far away, and I do hope that, in this short letter, I may be able to bring the people and the work in this Eastern land a little nearer to you. I remember that, as a child, I thought all the heathen must live in a tropical climate—the idea being due, I suppose, to having read and heard of mission work in India and Burmah only. If any of you have a similar idea, you would soon have it dispelled could you be in Shanghai now. We are having the coldest weather recorded within the last twenty years. This morning the mercury indicated eight degrees above zero. I have kept the coal piled on the grate in my room all day, and yet the temperature in that part of the room most distant from the grate, has not reached forty degrees and I have had to resort to various and sundry Yankee devices to keep my little ones from straying away from the warmth of the fire. It is severe weather for the Chinese; they have no fires in their dwellings, and the great majority of their homes can boast of nothing better than a dirt floor, while the wind penetrates through many a crack and crevice in the walls. They pile on their wadded garments until you wonder how they ever manage to use their hands and feet. Our native pastor, who is a very spare man, looks as if he might weigh about 200. Mr. Tatum's personal teacher has not been here for four days, the cold being to his mind quite sufficient excuse for his non appearance.

Notwithstanding the severity of the weather, there has been a remarkably good attendance of our native Christians at a series of revival and evangelistic meetings, which are now being held, between one and two hundred being present at each service. These meetings were begun some ten days ago and are to continue, once or twice a day, for at least a month. The missionaries and native Christians meet first for three quarters of an hour of prayer and praise; then, the doors are thrown open for the heathen public. Several hymns are sung. It would do you good to hear these native Christians sing with fervor,

"O happy day that fixed my choice,
On thee, my Saviour and my God,"

and

"I do believe, I must believe
That Jesus died for me."

Then several speakers, sometimes a foreigner, sometimes a native, present as simple as possible the gospel message. God is blessing this effort; our native believers have been revived and some of the heathen have professed faith in Christ. These meetings are held in different localities that as large a number as possible may be reached.

Since I last wrote you, there have been many changes in our mission. Mr. and Mrs. Herring went home to America, and then so soon came the sad, sad news of dear Mrs. Herring's death. It was she who received me into her home, when I first came to Shanghai, and during our association together, she bound me to her by continual acts of love and kindness. Her death has brought grief to all our hearts, but "we sorrow not as those who have no hope." It is blessed to *know* we shall meet her—*not* in this land of continual parting, but where good byes are unknown. We feel confident, too, that the Lord of the harvest will send laborers to take up and continue the work from which he saw fit to release her.

In November, Mr. and Mrs. Bryan came from Chinkiang to be associated with us in the Shanghai work. They came as old friends, and we were glad to welcome them as our fellow-laborers, and trust that God will bless our united efforts to hasten the coming of his kingdom.

Mrs. Yates has left us for a year's sojourn in America. How we do and shall miss her cheerful visits and her helpful counsel! I trust it may be the good fortune of some of you to meet her while she is in the Old North State.

Since Mr. Bryan came, we have been able to enlarge our work somewhat, and have opened a street chapel at the East Gate of the city. There are many who listen attentively to the gospel message, and we do hope that *some* who hear, yea, *many* may believe to the saving of their souls. We plant and water, but it is God who must give the increase. The waiting seems long at times, and we are prone to forget the promise that "in due season we shall reap if we faint not."

My dear young friends, I wish you could realize how much we missionaries need your prayers. Do pray for us, and pray in faith. "The effectual fervent prayer of a righteous man availeth much." Do you want to know what to pray for? Pray that God may give us missionaries patience; that he will keep us in daily and hourly touch with himself; that the cold, dead mass of heathenism may not paralyze our spiritual energies; and pray that the Holy Spirit may convince these Chinese men and women, boys and girls, that they are sinners and that Jesus Christ says to them, "Come unto me * * * and I will give you rest." Oh, how these poor, blinded, heart-sick and hopeless ones do need rest! and need it all the more because they do not realize that spiritually they are "wretched and miserable and poor and blind and naked."

Then, do not forget the native Christians. They have so much to contend with that it does not seem strange that they sometimes get cold-hearted. One of our Christians has just lost a much-needed situation, simply because he refused to work on the Lord's day. It costs the Chinese something to follow the Master.

My own work at present is much circumscribed by home duties. I have charge of one day school, am trying to teach the women among our membership in the Sunday-school, and have begun a little work among the heathen women at the East Gate. My work seems very small and insignificant to me, but it is all my home duties will admit of, and so I try to be content and hope that the future may bring enlarged opportunities for usefulness.

There is much more I would like to write about, but my letter is getting long, and I do not want to weary you. I should so delight to hear from the Institute occasionally. If any of you find time to write me a letter, you may be sure it will be appreciated.

With Christian love,

ALICE M. TATUM.

Shanghai, China, Jan. 17, 1893.

How is This?

Editor Recorder:—In the New York *Mail and Express* of March 1st I see the following telegram:—

"TO RESCUE A MISSIONARY.

Baltimore, Md., Feb. 28.—Rev. W. T. D. Clemm, at the meeting of the Methodist Annual Conference, which will begin to-morrow at Hagerstown, will ask for the appointment of a committee to visit President-elect Cleveland, Cardinal Gibbons and Archbishop Satolli, and urge them to use their influence in behalf of Rev. Mr. Nelson, a Methodist missionary, now imprisoned in Brazil. His arrest and imprisonment were caused, it is said, by statements in his sermons concerning the patron saint of Brazil, which were offensive to the authorities."

To a lawyer, this is a queer proceeding to effect the release of an American citizen unjustly imprisoned. I know Cleveland is President, Gibbons is a Cardinal Prince of the Romish church, and Satolli is the "Little American Pope" from Italy. But how do Gibbons' and Satolli's names become connected with Mr. Cleveland's? How has it become necessary that these two Roman Catholic hierarchs must be visited by a committee of Methodist ministers to get their brother minister out of a Brazilian jail? Can you turn on any light? and by so doing oblige

A METHODIST.

We have no light on the subject.—ED

From Smyrna, N. C.

Dear Recorder:—I took charge of this field the first of October and found the churches in good trim under the excellent management of Rev. B. W. Spilman, now of the Theological Seminary at Louisville. His earnest labors of love will not be lost on the desert air, but will bring forth a hundred fold to the glory of God. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The church at Smyrna is progressing finely. We contemplate enlarging the house in order to accommodate the people.

One hopeful feature of the work here is that nearly everybody takes a deal of interest in religious worship. "They will go to meetin'."

The good brethren just across "Jarott's Bay" (Davis' Shore) is falling in line with the great mission movement as well as other departments of church work.

Some of the most refreshing meetings that we have at Smyrna and Davis' Store is on Sunday night at our monthly missionary meetings, when we talk about the various fields of the world. We have these meetings as regular as the sun rises and sets. We are all poor people down on the coast, but each member of the Society pays ten cents per month; besides we have regular collections. The people are learning that they can worship God as well by giving money as we can by singing or preaching.

We have a noble band of Christians at Woodville (five miles from Beaufort), who are up with the times on church work. But like the Missionary Baptist churches on this coast, they have a great many isms to fight.

We are trying to organize and build a Baptist church at Marshalberg, a town four miles northwest of Cape Lookout. The Baptists as this point are very weak, and it will be a hard struggle to build a house. They have a great deal of faith. But they have learnt that faith without works is dead, being alone in building a house for God.

A Baptist church is needed at Hunting Quarters, twelve miles east of Smyrna. We are trying to lengthen the cords and strengthen the stakes down here in Carteret. Brethren, the fields are white unto harvest. The Baptists of the State have neglected this field so long that the Northern and the M. E. Church, South, have four churches to our one. The Baptists have let the Methodists get the biggest share of the persimmons. The people in general prefer to be Missionary, but before the Baptists got their eyes open to this field, a great many of the people fell in line with the good Methodist brethren. But there is a heritage here yet for the Baptists.

Our good brother, Rev. H. C. Moore, and myself have been exchanging pulpits with the good Methodist brethren in order to get the people in harmony with each other and closer to God. The results were good.

Cordially yours,

B. H. MATTHEWS.

Smyrna, March 4, 1893.

Maggie Herring Monument.

Will you please acknowledge through the RECORDER the following contributed to the Maggie Herring monument?

Nettie Beckwith, $1.00; Minnie Jones, 1.00; Bettie Caldwell, 1.00; Chattie Caldwell, 1.00; Louise Sloan, 1.00; Mrs. Robert Royall, 2.00.

I take great pleasure in sending these names, and hope soon to send many more.

Respectfully, LIZZIE LOWNDES.

Oxford, March 10, 1893.

Ministerial Education.

Dear Bro. Bailey:—I am an old, uneducated fogy of a preacher, just ready to be laid upon the shelf. Nevertheless, I think I am a true friend to ministerial education. I have heard all sorts of ideas advanced about the education of preachers. Some say it gives them the big head, and makes them lazy; and others say they use such high language and big words that common people can't understand them; while still others say that educated preachers depend too much upon their education and ignore the teachings of the Spirit.

As to the first objection, I consider a man's education lamentably incomplete, while he is afflicted with either the big head or laziness. And secondly, that preacher that uses such language that the people can't understand it, is less than half educated, and ought to be sent to school a long time to a teacher whose business it is to teach human littleness and plainness. Dr. Broadus is undoubtedly an educated man, and when I heard him preach, I was satisfied that the scholarly and refined were edified and instructed; while the whole sermon was so very plain that I thought surely no illiterate darkey could fail to understand it. Thirdly, the man who would be truly and properly educated should learn early in life what a fool he is, and how helpless and sinful he is. Having learned this, it will not be difficult for him to recognize his dependence upon the Holy Spirit.

I advocate that kind of education that will make the preacher wiser, more humble, better and plainer than he otherwise possibly could be. I am glad to say that this is the very type of preachers that come out of Wake Forest and our Seminary with very few exceptions. Surely no one but an incorrigible ignoramus will dare to oppose the education I have endeavored to describe. This is an age of progression and of literary and intellectual development with a sad neglect of heart culture; consequently, the enemies of Christ oppose us with more force than in former years. Hence, the necessity of a ministry competent to the task before us. God has given us our talents to improve them. Awful indeed will be the reckoning. The duty and privilege of helping our young preachers at the College and in the Seminary is of paramount importance. It should be promptly attended to even at a great sacrifice. We owe this to those struggling young men, to ourselves, to our country, and to the precious cause they propose to be the standard bearers of.

JAMES JORDAN.

Central Falls, N. C.

A Word to Bro. McLendon.

Dear Recorder—For the benefit of Bro. McLendon let me say that I had no thought of pitting Paul against Christ. I have never thought or designedly intimated that there was or could be any conflict between them. I merely said that if any one suggested that Paul provided any way contrary to Christ's way, that Christ must be the pre eminent authority for me. Thereby meaning only that disposition was to follow Him in all things. I do not believe that Paul provided any way that limited the operation of God's Holy Spirit to any favored class in bidding his followers to go and preach salvation. I believe in the fear of God that the command spoken then in the Word and now by the spirit, is to all converted followers, some through their fitness as prescribed by Paul in I Timothy, 3: 1, 2, to do the official work, and all others to do the plain, simple preaching of the Gospel, no matter where, and to Bro. McLeod say, that however much I might value "six or twelve months" under Dr. Broadus in theology, I do not need even the infinitesimal part of a month there to enable me to read with some degree of intelligence the clear and undisputed account in the New Testament of the spirit and convictions which animated the followers of Christ and which led them to preach the word everywhere and at all opportunities.

Yours,

JNO. E. WHITE.

Wilson, N. C., March 8, 1893.

What Paul Wrote.

In Galations, 6: 2, Paul says: "Bear ye one another's burdens." This thing of bearing one another's burdens is a matter that Christians would do well to give more attention to, and we fear that it is often overlooked. I would like to call the attention of my brethren and sisters to the fact that one excellent way by which they can comply with this important command is to give of their means to lighten the burdens that press upon our aged and needy ministers, or the widows of those that are dead. We are grateful for the contributions received since the meeting of our State Convention. We are pleased to notice that a large number of our churches and pastors are becoming interested in our work. We are especially pleased to notice that some of our godly women are taking hold of it. Yet we are sorry to say that the amounts received are not sufficient to meet our current expenses. We have had but one board meeting since the Convention.

Dear brethren and sisters, let us hear from you. Christ will say to those on hand on "that day," "I was hungry, and ye gave me meat." We can be sure that we are fulfilling this scripture when we give to feed Christ's aged and needy veterans, at the humble homes where they abide, waiting for their summons to that country where they "hunger no more."

C. A. WOODSON,
Cor. Sec. Board.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT L. ROGERS & CO.,
Durham, N. C.

Aid Solicited.

Dear Bro. Bailey:—The Baptist Church here, after worshiping in the house built during the pastorate of Rev. A. M. Poindexter, about fifty years ago, have felt the necessity of a new and more commodious house of worship, and are working to accomplish it. Having commenced our house last summer, we are working to get in it this summer. We have decided to make the effort to put in memorial windows of Revs. A. M. Poindexter and William A. Tyree, two faithful pastors, who rest now from their labors. We cannot accomplish this without aid, therefore appeal to the friends and admirers of these two noble brethren to assist us in this tribute of love. Such a tribute bespeaks their worth and the high esteem in which they were held by those who knew them. Will you help us to accomplish this laudable undertaking? The beauty of the memorial will be in proportion to the amount received.

Send contributions to the undersigned at Houston, Halifax county, Va.

WM. R. BARKSDALE,
WM. J. SHIPMAN.
Committee.

High Point Female College.

Dear Bro. Bailey:—Please allow me space to say that High Point Female College is in excellent working order and that there will be three months of the present session from the 28th inst. to the close, June the 20th.

Special classes will be arranged for any who may enter, and specially low prices will be given to all that may come.

Facilities for special instruction to teachers are excellent, while Music, Art, Elocution and Physical Culture are taught by the very best teachers.

The facilities for practice and instruction are most excellent.

This scholastic year closes June 20th, which gives three months from March 28th.

Write to me for the prices, which you will find very low.

Yours fraternally,

J. N. STALLINGS.

High Point, March 8, 1893.

Rev. M. A. Adams.

To the Jonesboro Baptist church:—Your committee appointed for that purpose beg leave to submit the following report:

Whereas, Rev. M. A. Adams has accepted a call as pastor of the Baptist church at Monroe, N. C., thereby declining the indefinite call to remain pastor of the Jonesboro Baptist church, which he has so faithfully served since January, 1892; therefore

Resolved, That we commend Bro. Adams to the people of Monroe, as a worthy and faithful minister of the Lord Jesus Christ, and wish him abundant success wherever his lot may be cast. This token of our esteem we place on record, without the knowledge of Bro. Adams, directing the Clerk of the church to certify a copy of the same to Bro. Adams, and also to the *Baptist and Reflector* and BIBLICAL RECORDER for publication.

T. H. REEVES,
T. J. PEOPLES,
J. M. OSBORNE,
Committee.

Eastern Baptist Sunday-school Association.

The next annual session of the Eastern Baptist Sunday-school Association will be held at Warsaw on Friday, Saturday and 5th Sunday, in April. Every Baptist Sunday-school within the bounds of the Eastern Association is cordially invited to send delegates and will receive a hearty welcome by the Warsaw people. The two Unions have adjourned over for that purpose.

Program will be duly announced. We expect a good time. Come.

O. P. MEEKS.

Clinton, March 8, 1893.

The North Carolina exhibit at the World's Fair will be very handsomely and effectively "installed," as the slang is. The exhibition will occupy 7,100 feet of floor space, and it will cost $15,000 to install it. The showcases and all the wood-work will be of the most beautiful kind; of quarter-sawed oak, hand-carved and polished to the highest degree. All the designs are special and have been approved by the World's Fair authorities. There is space in five buildings in which this State makes displays. The ores, minerals and gems will be beautifully shown and the State has never had such fine specimens. The display along this line, as indeed along all the others, will surprise all North Carolinians. It will show them what money, effort and taste can and will do. No North Carolinian who goes to the World's Fair will be otherwise than gratified at the show his State makes. In 1876 the question was often heard, "Where is the North Carolina exhibit?" The positions assigned the State in the various departments are prominent and entirely satisfactory.—*From Raleigh letter in Wilmington Messenger.*

A terrible conflagration in Boston last Friday caused a loss of over $4,000,000. Several persons were killed and many injured. The burned buildings were full of manufacturing enterprises of all kinds, boots and shoes, machines, rubber goods, plush goods, leather goods, glass and veneering.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

The State of Virginia sues the State of Tennessee for a large strip of land lying within the boundaries of Tennessee, but which is claimed by the Old Dominion to be a part of its territory. If Virginia should win the suit, the whole town of Bristol, Tenn., would become a part of its territory.

Moneys Acknowledged.

Please acknowledge in the RECORDER the Woman's Missionary Society at Wake Forest has contributed $11.85 for our church building in Edgecombe county. The workmen are now at work on the church at Ferry's Cross-Roads. This is the way to lay up treasures in Heaven, dear friends. Send on your contributions and let the good work go on.

J. R. PACE.

Literary.

Reasons for Believing in Christianity. Addressed to Busy People. A course of lectures delivered at St. Paul's cathedral, at the request of the dean and chapter, by the Rev. C. A. Row, M.A., Prebendary of St. Paul's and Bampton Lecturer. [New York: Thomas Whittaker, 2 and 3 Bible House.] New edition: price, 25 cents.

This book deserves a review rather than a mere notice, which is all, however, our space will allow. We do not hesitate to pronounce it the strongest presentation of the claims of Christianity that this age, so fruitful in strong books, has produced. Strong, not merely in the arguments advanced, but in the way in which they are put.

The author is not writing for learned scholars, but for those persons of practical common sense who, not having leisure to pursue original investigations, would have their faith based on rational conviction, and are unwilling to let others do their thinking for them. Those desiring a fuller and more scientific discussion of the subject are referred to the author's Bampton lectures, of which this little book may be termed a popular edition. Any one reading it will be benefited, and more ready to give an answer to him that asketh a reason for the hope that is within him. Buy it, read it, and then if you have a friend who is not a believer ask him to read it also. This new edition is well printed and exceedingly cheap in price, being only 25 cents per copy.

The principal appropriations made by the Legislature for the various public institutions and other appropriations were as follows: Insane Asylum, Western, $96,000; Raleigh, $80,000; Eastern, $42,000, total, $218,000; State University, $20,000 regular; $10,000 for repairs and improvements; Deaf and Dumb institution, $40,000 regular; institution for the Blind, $40,000 and $5,000 for improvements; Agricultural and Mechanical College, white, $17,500; colored, $7,500; Greensboro Normal and Industrial School, $12,500 regular; $4,500 to pay half the debt; colored normal schools, $6,000; normal school at Cullowhee, white, $1,500; colored normal school at Durham, $1,200; to establish a quarantine station at the mouth of the Cape Fear, $20,000; Confederate monument, $10,000; to pay for the purchase of the steamer Lillie, $6,500; to put vault in Treasurer's office, $2,500; colored orphan asylum at Oxford, $2,900; for finishing and furnishing the Governor's Mansion, $4,000. The act of the General Assembly of 1891 appropriating $35,000 to the World's Fair was ratified, but no new appropriation was made.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Masonboro church, $1.85; S S Mis Soc, Cashie ch, West Chowan, 3.00; Spurgeon McLain, 1.00; Rev J J Scott, 1.00; Cashie ch, W Chowan, 3.15; W M S, Pollocksville ch, Eastern, 2.30; Eli Melton, Tyra, N C, 1.15; Mrs S S Mitchell, pledge, 5.00; W M S, Yanceyville ch, Beulah, 1.00; Mill Creek ch, Flat River, 9.16. Total, 28.61. Previously reported, 682.31. Total this year, 710.92.

Foreign Missions—W M S, Masonboro ch, 90c; Cane Creek ch, Mt Zion, 1.50; W M S, Wilmington ch, Eastern, 3.66; Ditto, ditto, Japan, 7.10; Roberts' Chapel ch, W Chowan, 1.00; Eli Melton, Tyra, N C, 3.15; W M S, Barlow's Chapel ch, 2.00; W M S, Youngsville ch, Beulah, 1.00; Red Banks ch, Pilot Mountain, 4.80; W M S, Cary, Raleigh, 3.00; Friendship ch, Pilot Mountain, 5.50. Total, 33.11. Previously reported, 995.05. Total this year, 1,028.16.

Home Missions—W M S, Masonboro church, 90c; W M S, Wilmington ch, Eastern, 1.84; Eli Melton, Tyra, N C, 2.07; W M S, Barlow's Chapel ch, 1.50; W M S, Yanceyville ch, Beulah, 1.00; Jackson ch, West Chowan, 3.50; Scotland Neck ch, Tar River, 12.50; W M S, Cary ch, Raleigh, 3.00; Hopewell ch, Union, 5.39; Mt Tabor ch, W Chowan, 10.03. Total, 42.33. Previously reported, 314.87. Total this year, 357.25.

Education—Elizabeth City ch, Chowan, $25.00; Bethel ch, Mt Zion, 94c; Beres church, Chowan, pledge, 10.00; Hertford ch, pledge, 8.33; Chappell's Hill ch, pledge, 4.00; Whiteville Grove ch pledge, 3.50; Franklinton ch, Central, 32.00; Dr R R Overby, Chowan, 10.00; Eli Melton, Tyra, N C, 1.65; Republican ch, W Chowan, pledge, 15.00; Laurinburg ch, Richmond, 6.00; Mt Tabor ch, W Chowan, 5.00. Total, 131.42. Previously reported, 592.39. Total this year, 843.81.

Orphanage—S S, Cashie ch, W Chowan, $1.70; Eli Melton, Tyra, N C, 3.06; S S, First ch, Raleigh, Central, 15.00; Sunbeams, Cary ch, Raleigh, 2.80. Total, 22.56. Previously reported, 285.32. Total this year, 307.90.

Centennial Fund—W M S, Littleton ch, Tar River, $1.00; Earnest Workers Circle, King's Daughters, Tarboro, 5.00; Mrs Nannie Neale's Infant Class, Yanceyville ch, 5.00; Friendship ch, Pilot Mountain, 5.50. Total, 16.50. Previously reported, 296.28. Total this year, 312.78.

Ministerial Relief Fund—Laurinburg ch, Richmond, $5.00. Previously reported, 97.59. Total this year, 102.59.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, March 11, 1893.

SWIFT GUM AND MULLEIN is a sure cure for coughs, colds, croup, bronchitis, all throat and lung troubles.

Letter from Blaine, N. C.

Dear Bro. Bailey:—Please allow me space in the dear old RECORDER to say a few things. We see much in the RECORDER that is cheering, and some things that make us feel sad; the news from the White House, from the legislative halls, from city, town and village, and including the country churches. We see confusion, upheaval and division. Then we begin to search for the cause, and we find that it is the lack of more love and sympathy for suffering humanity, and in view of all this we are made to wonder why it is that God continues to pour out his blessings upon such a rebellious people. Oh yes, he tells us that he loves his own, and will love them to the end; and where there are two or three gathered together in his name that he will be in their midst to own and bless. Again he says, "My sheep hear my voice, and I know them, and they follow me." Who are his sheep? says one. The faithful followers of Christ. Show me one. Brother A or sister B. How do you know that they are his? Because the life they are living is laid down in the New Testament. Christ sets forth a pattern of a model Christian, and if you want to know who are Christians know the New Testament. Well, the report says he has enemies. How is it? It is so; because the New Testament tells us that he would be hated if he lived a godly life. Here are some of the things that the world dislike him for: He says that nothing but heartfelt religion will do; that this one-seventh professed Christians or Sunday religion won't do; that a true penitent baptized believer in Christ has a sure promise; that evangelical repentance effect a deep sorrow for sin, even unto death to sin and a newness to life; that the Christian faith consists in living a new, practical life, in accordance with Christ's precepts and examples laid down in the New Testament; that scriptural baptism is the immersion of a penitent believer in water; that those who fail to feel these changes and to perform these duties shall fall short of the promises in God's word; that the sin of omission is a heinous sin; he who fails to attend his or her church meeting without a scriptural excuse proves non Christian, or refuse to pay their quota as the Lord hath prospered them in paying their pastor or missions proves non-Christian; or to give one-tenth of a certain income to the Lord's cause and the remaining nine-tenths to the whiskey cause, keeping a hidden jug for breakfast, dinner and supper drink, proves non-Christian; or to have anything to do with the making, buying or selling, or giving it to little children, training them up to be drunkards, proves non Caristian; and it cannot be denied that such is the condition among church members. He who knows these things to be so is looking out every day for new troubles. If it were not for the biblical knowledge and incentive movements he would surely faint.

Brethren in Christ, are we grateful enough to God for the many blessings we receive from the Lord daily on every hand and in so many ways? Think about so many rich gospel sermons we hear through the RECORDER, and the able arguments on the Scripture that is so much needed all over this land, receiving every week a letter of instruction from the brethren here and there, telling us what they are doing, and what the Lord is doing for them—tell us things that we could not know otherwise. What a blessing this is. Let us as we go along thank the Lord for the RECORDER, and for the good that is being done through it, and for the faithful editor that is trying to cram every column full of something good. How could we get along without it, or take it and not pay for it? God bless the RECORDER.

G. W. HENDERSON.

Blaine, N. C., March 1, 1893.

People who live in the country should keep Salvation Oil, the infallible antidote for the poisonous stings of bees and wasps.

Further Testimony as to the Work in Cuba.

LETTER FROM REV. DR. R. B. MONTGOMERY, WHO BAPTIZED DIAZ.

Dear Bro. Bailey:—Teh years ago last October I was privileged to baptize Miss Minnie Diaz, then a member of my Sunday-school. One month later, November 26th, I baptized Alberto J. Diaz, her brother, now the apostle to Cuba. Their experiences of the saving grace of God, though told in very broken English, were most satisfactory to all who heard them. They were lovingly received into fellowship.

Shortly after his baptism, Bro. Diaz desired to return to Cuba. Not more earnestly did Paul desire and pray for the salvation of his brethren after the flesh than did Bro. Diaz those of his native land. The truest, holiest, patriot is he who prays for and seeks to bestow the greatest good, the most lasting good, to the land of his birth. Such a patriot was Diaz, such a patriot is Diaz. He is willing "to spend and be spent" in the uplifting of his own people into the light and liberty of Jesus Christ.

As a church we have always had a deep and abiding interest in Bro. Diaz and his work. We have rejoiced at every evidence of the presence and power of the Master with him. We have greedily read all the news concerning him and his work. So deeply have we been impressed with his work that we have had a large missionary organization of young people in our church known as "The Diaz Mission Association," for years. Diaz has been a household word among us.

But much as we have heard and read, our late visit revealed the fact that "the half had not been told." How modest, how very modest, all the reports of our brother have been. When seen, how much mightier the work than we had ever dreamed possible. I endorse the assertion that no mission since Pentecostal day has made more rapid progress, or has created a deeper and profounder impression in any land than has that of the Diaz mission in Cuba. Not more astonished was Barnabas at what he saw of "the grace of God" in Antioch than was the American delegation at what they saw in Havana. The one feeling pervading that delegation was: "Thou art the God that doest wonders: thou hast declared thy strength amongst thy people."

And what honor God has heaped upon the heads of the Southern Baptists in this work! That magnificent house in the very heart of Havana, purchased and paid for by them, is one of the most far seeing, far-reaching acts. It has given position, influence, and power to the Baptists on that island as would otherwise have been impossible. Too often Baptists have erred, blundered, acted "penny wise and pound foolish" in building insignificant houses in obscure places; but in this case wisdom and enterprise have been to the front. That magnificent building, with its crowded audiences, its apostolic preacher and leader, commands the attention of a million and a half of Cuban people, and is a center from which is sounding out the word of the Lord, which is waking up the old city of Havana from the slumber of centuries, and echoing among the lonely hills and vales of the whole island of Cuba. How manifestly the whole work is of God!

Allow me, as an humble representative from the North, who, in company with the worthy secretaries, wise editors, an honored governor, consecrated pastors, and godly men and women of the Southern churches, saw the wonderful work of God in Cuba, to thank God for such men, such women, and such work.

Brooklyn, Feb. 23, 1893.

Need of Good Air.

Some of us keep our houses much too warm, and what is worse, sit in rooms in which there is no arrangement for admitting fresh air. We are careful to "list" our doors and windows that no crack may be left for the cold to come through. I am always glad to see plants thriving in a sitting-room, for then I know there must be good air for human beings to breathe. You cannot make potted plants grow well in a close room. I am inclined to think that more lives are lost for want of draughts in a room than are lost because of colds caused by draughts. We are often "shivery" and "chilly" when we have been too long in a hot, close room. We are starving for oxygen, and a brisk walk out of doors will furnish the blood with what it needs—good temper, too, is quite dependent on good air. —*Ladies' Home Journal.*

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Under the Palms, by Geo. F. Root. A work of standard merit for the Sunday-School. Price, 30 cents, post-paid.

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—THE—

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

ESTABLISHED IN 1835.

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For fifty eight years the BIBLICAL RECORDER has been speaking to and for the Baptists of North Carolina. They founded it in the great crisis of their history, to aid them in a mortal struggle by making known and defending their principles, their aims, and their enterprises. Right nobly has it answered the purposes of its founders. Through all the years since it has recorded their progress, set forth and advocated their views and enterprises, and made it easy for them to co operate with each other in every department of christian labor. The need of such a journal is still as urgent as ever. It is essential to those who would understand the views held by the Baptists, or know what the denomination in North Carolina is doing to extend the Redeemer's kingdom among men.

The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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And to Your Church

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Please mention this paper.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 37. Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	

	No 47. Daily		
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		

	No 48. Daily.		
Lve Wilmington	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m

	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 54 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 35 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	8 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	5 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 8.00 a m. Selma 10 35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 9:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Adapted to Young Readers.

Our Little Ones, published by the American Baptist Publication Society, for choiceness in matter adapted to young readers, the beauty of illustrations and the high quality of paper and printing, make it charming and healthful as a periodical. It should be in every family. The Society is doing a noble work in giving the very little folks such a nice and cheap little paper, which is within the reach of all. No wonder that over six million copies were circulated during the past year.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Our Next-Door Neighbor, Mexico.

The rippling waters of the Rio Grande separate Mexico from our own fair land.

No ocean billows roll between us and them; but railways—strong arms of union—connect our capitals.

Truly these are our neighbors, and we should be interested in them, and desire to know more about their country, climate and people.

Mexico is about one-fourth as large as the United States, and possesses every variety of soil from the desert wastes of the north, and the barren hillsides of the east and west, to the inexhaustibly fertile plains of the valley of Mexico. By no country in the world is she surpassed for variety of climate, beauty of scenery and abundant resources.

She is the leading silver producing country in the world; also stands front rank in yielding precious woods and gems, tobacco and coffee.

Mexicans are of a mixed-blooded race, varying in color from black, through every shade of brown to white. Some of them speak English and French.

Probably six million of them have never looked inside of a Bible. Sunday is the Devil's day. The people go to mass in the morning and afterwards attend theaters, bull-fights, chicken fights, and profane God's holy law.

Crosses, rosaries and images are their idols. The priests sell the sacrament, and raffle for the release of the souls from purgatory. Blasphemous Romanism is the appalling cobweb which the gaudy spider, Rome, has spun over their hearts, minds and temple doors, which shrouds the people in awful night and excludes the light, the only light, the beautiful light of God.

Are *our lamps* trimmed and burning? Are we not sleeping? Let us arise, fill our vessels with oil—our hearts with love. Trim our lamps, place them on candle sticks (of prayer) that we may reflect the light of the Sun of Righteousness upon our neighbors in Mexico. "Ye are the light of the world." Eleven millions of our neighbors have fallen by the wayside. They need spiritual wine and oil for their wounds.

Let no cramped soul say "Am I my brother's keeper?" Shall we be Levites and priests, or good Samaritans?

Mr. McCormick says, "Nine shepherds to a million sheep is how we stand to day. No pent up Utica this! Will you not "come"?

God promised Israel all the land they could measure off with their feet. The presence of the foot was the proof of faith. May he give us faith to measure off the goodly land of Mexico for Christ and his church.

Mexico needs our money and our prayers. "Money without prayer is dross; prayer without giving is mockery." Let us give as God has prospered us, and pray without ceasing. MRS. LILA D. HENRY.

Wadesboro, N. C.

Prayer for the Centennial Effort.

At the suggestion of Miss Fannie Heck, President of Woman's Missionary Union, the request goes forth to all Woman's Mission Societies that the March meetings be characterized as seasons of special prayer for the success of the Centennial collections.

The appeal of the Secretary, W. M. U., has been read throughout the South, stating the exact condition of the home and foreign board treasuries to dates of January 1st and 15th. The summary is here repeated for easy reference: The home board asks for the year for its Centennial and regular work, $375,000; in eight months it has received $89,726. At this pace, will $235,000 be collected in four months? The foreign board asks for its regular and Centennial work $365,000. In eight and a half months, it reports $77,707. At this same pace, we ask again, will the foreign board receive $288,000 in three and a half months!

Unless the men and women composing the churches represented by the Southern Baptist Convention are quickened by the spirit of God to appreciate the present position of affairs, and to determine, like the discouraged Jews of Nehemiah's day, to arise and build each man his part of the wall, we shall inevitably meet a dismal failure at the end of the year's hopes. The failure will not only mean a loss of the actual money to the Boards, with which to prosecute the work so greatly needed in both departments—this will indeed be a great loss, but a greater is involved. It means that the largest body of Baptists in the world, though proposing to itself to do the smallest thing as the Centennial's memorial, will quietly and ignominiously consent to descend still lower and fail of their low aim. It means more—it inaugurates the next hundred years of missions with a humiliating defeat, which will cast its baleful shadow upon subsequnt endeavors, fortifying the logic of obstructionists to future efforts, by this signal and notorious failure.

Joshua, Zerubbabel, Haggai, Zachariah and Nehemiah found out where to seek help in the face of threatened disasters possibly not more momentous than ours. Let the Sunday-school lessons of the present quarter speak to us and send us to God in earnest prayer for His guidance and assistance, and *to work* with the consciousness of His presence with his directed workers. Nehemiah succeeded in building the walls of Jerusalem in fifty-two days. We have about the same time in which to complete the Centennial fund. ALICE ARMSTRONG.

Baltimore, Md.

The Opinion of the Boxes.

The Missionary Society was appointed to meet on Thursday afternoon at Mrs. Lovell's. The ladies were all requested to bring their thankful boxes, and the contents would be given for increasing the Centennial fund for Foreign Missions. "We have been blessed in so many ways during the year," said the President, "that I am sure your boxes must be well filled."

Thursday proved to be a charming day, and by five o'clock the pretty parlors at Mrs. Lovell's were quite filled with happy ladies, who were sewing a little and chatting a great deal. In the dressing-rooms upstairs the boxes were laid upon bureaus and tables until the owners should open them after supper.

On each was the motto, "Giving thanks for all things unto God and the Father, in the name of our Lord Jesus Christ."

After the last lady had laid aside her wraps and gone downstairs there was a little jingling and clinking heard in one of the boxes.

"Well," said a coin, hitting his neighbor, "I'll be glad to get out of this prison, I was the first one put into this box, and I'd be glad to be the first one out."

"Why were you dropped in?" asked a voice, with a merry twinkle of silver, from the table. "I've been making quite a study of this subject of thankfulness, and I'd like to know what your owner was thankful for."

"Oh, my mistress was so thankful that she hadn't spoiled her angel-cake in the baking!" replied the coin.

"Then she's a cook, is she?"

"No, indeed!" was the indignant reply.

"She's a lady of fashion and wealth, but didn't want to waste a dozen eggs for nothing."

"Are there many of you in there?" asked another box.

"Fifty or sixty of us, I should think," replied the coin, crossly. "What makes you ask so many questions?"

"Oh, no reason in particular—only I was anxious to know how many blessings a 'lady of fashion and wealth' had received during the year," replied the box, with a pleasant, mild jingle in its tone.

"Well, how did you come into your box?" asked the coin, somewhat mollified by the pleasant voice.

"I was dropped in first, because my sweet little mistress had a loving letter from a friend who, she was afraid, had forgotten her. We are almost bending each other out of shape, we're so full in here."

"What does your owner find to be so thankful for?" asked a sulky voice from the other end of the bureau.

"Oh, she's thankful for a bright day, she's grateful for a pleasant word, she is thankful for a good sermon, she's glad for all the good thoughts she gets in prayer-meeting, and," jingling softly, "she's so thankful that she is a child of God, that she keeps dropping us in."

"Well, now, isn't that carrying it a little too far?" asked the sulky voice. "My owner is thankful for practical benefits, of course. She dropped in a dime when she was rescued from a railroad accident, and she put in a quarter when her lawyer recovered ten thousand dollars for damages."

"She did!" said a merry chorus of voices with a sarcastic ring; "do you think she'll miss it?"

"Hush! hush!" cried a pleasant voice. "I am almost choked in here, but I'll stay here forever if you are going to quarrel."

"Why don't you tinkle a little if you're so very full?" asked the merry silver coin.

"I can't; I've nothing to jingle; but I've a sweet story to tell," replied the dollar bill, which was on top of many others.

"My dear mistress wanted her boy to love the Saviour, and she prayed about it a great deal. One day, when her prayer was answered, she told a friend how happy she was, and she said: "I'm so thankful I hardly know how to express my gratitude.'

'Couldn't you express it best by helping some other lost soul to find Him?' 'In what way?' 'By letting the sweet story be told by some missionary who is longing to go to the rescue, but hasn't the means.'

'Would money be of any comfort to you to-day if your boy met death unexpectedly and unprepared?' 'Oh, no! no!' 'What shall a man give in exchange for his soul?' I thank you for the good thought, and my gratitude to God shall be proved by my prayers and my giving that comfort to others."

"That's a good story," said the boxes, after a little pause; "Who'll tell us another?"

"My mistress hasn't large means," said a timid little voice, "but she's sincerely grateful to God for all her blessings, and she keeps dropping us in here, with a prayer for each one of us to do good, when she really needs us herself."

"That is a beautiful spirit," said the silver voice, "it is—

'Not what we give,
But what we share,
For the gift without the giver is bare.'"

"I don't want to be ungracious," said the copper coin again, "but aren't you making too much of this? My mistress is generous; she drops us in continuously. When her little boy was injured by falling from his bicycle she even dropped in a dollar."

"Yes. I heard her say she would give a thousand dollars if he were not lame for life," said a five cent piece. "I was in her purse at the time."

"Was he lame?" "Did he recover?" asked many coins all at once.

"No; he wasn't lame at all; he recovered all right," answered the copper cent.

"Did she give the thousand dollars?" asked the inquisitive boxes.

"No; she didn't really mean it, I suppose."

"Oh I'm so sorry!" said the sweet voice of the silver coin with a sad tone. "She would have given that to an earthly physician, but the Divine Healer, the Great Physician, so often is unpaid."

"That reminds me of something I heard my good little mistress say," said the box with five-cent pieces. "She was telling a friend that when people say 'I'm so thankful' she often wished that a little bird would jump out and say '*how thankful?*' just like the bird out of the cuckoo clock. She thinks it would make them more thoughtful and practical in their thankfulness. Why, one day she preached quite a sermon to a railroad king! He was telling her how thankful he was that he had put his great road through to a certain point. She said, 'how thankful are you?' He looked a little puzzled and said, 'how thankful?' 'Yes,' was the smiling reply, 'if that road is worth millions of dollars to you can't you take a few of those dollars to show your thankfulness?' 'Surely I can,' he said, 'you know I mean to be generous with my money, but I'm forgetful of opportunities; set me on the right track.' And she did, and a tired, discouraged missionary in India received a gift of money that built his little chapel and made his heart glad over and over that some one was thinking of him and his necessities."

"'Forgetful of opportunities,' that's just it," said the other boxes. "Our motto is, 'Give thanks for all things,' but our dear owners have simply forgotten that each blessing is an opportunity, each happy day, each sad day, if Christ be in it, each day of sight, of hearing, of health, of sanity of mind, of work or of pleasure. The days are full of blessings. Shall we ask Edison to put that bird into the next supply of boxes, to remind them?"

"No, no," said a sweet voice, "God will steal into their hearts, and his lovely voice will remind them of all the blessings on the way. They have been careless simply by want of thought, not by lack of heart."

Was it true?

HELPING HAND.

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Faithfulness in the humblest part
Is better at least than proud success;
And patience and love in a chastened heart
Are pearls more precious than happiness;
And in that morning when we shall wake
To the spring time freshness of youth again
All troubles will seem but a flying flake,
And life-long sorrow a breath on the pane.
—*J. T. Trowbridge.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible.

Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow.*

It is better to miss saying a "good thing" than to make an enemy by saying it.

ITCHING HUMORS

Torturing, disfiguring eczemas, and every species of itching, burning, scaly, crusted, and pimply skin and scalp diseases, with dry, thin, and falling hair, are relieved in most cases by a single application, and speedily and economically cured by the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies, when the best physicians fail. CUTICURA REMEDIES cure every humor, eruption, and disease from pimples to scrofula. Sold everywhere. POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, and oily skin prevented and cured by CUTICURA SOAP.

FREE FROM RHEUMATISM.

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, sciatic, hip, kidney, chest, and muscular pains and weaknesses. The first and only pain-killing strengthening plaster

FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. Revised to date. These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

KING'S
Royal Germetuer
CURES

LA GRIPPE.

Rev. W. G. E Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 20, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

A Strong
Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1856. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.
In effect March 12, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Marion	.....	6 30 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	5 25 a m
Lv Climax	.....	.....	8 15 a m
Ar Greensboro	.....	.....	9 00 a m
Lv Greensboro	.....	.....	9 20 a m
Lv Stokesdale	.....	.....	10 35 a m
Ar Madison	.....	.....	11 25 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12 00 noon		
Lv Rural Hall	1 22 p m		
Ar N & W Jun Walnut Cove	1 53 p m		
Lv N & W Jun Walnut Cove	2 30 p m		
Lv Stokesdale	2 57 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 45 p m		
Lv Climax	4 13 p m		
Lv Sanford	6 00 p m		
Ar Fayetteville	7 20 p m		
Lv Fayetteville	7 46 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Marion		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			6 55 p m
Lv Madison			12 25 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 25 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Marion, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. S. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

NOTICE.

Having qualified as executor of [illegible] deceased, this is to notify all persons having claims against the estate of the deceased to present them to me at Wake Forest, N. C., on or before [illegible] 1894, and all persons indebted to said estate will please make immediate payment.

O. P. W. DAVIS.

Feb. 7th, 1893.

NEWS OF THE WEEK.

Raleigh Affairs.

Capt. C. M. Roberts has been re-elected Superintendent of Public Buildings and Grounds.

Robert T. Gray, Esq, of Raleigh, has been chosen Reporter of the Supreme Court by the Justices.

The fortieth annual meeting of the North Carolina Medical Society is to be held in this city on Thursday, May 9th.

Mad dogs are reported in Neuse River and Barton's Creek townships, Wake county. Many cattle and hogs have been bitten.

Mr. W. W. Hall, editor of the *Roanoke News*, has been appointed clerk of the bureau of labor statistics by Commissioner Lacy.

Mr. J. C. Ellington of Raleigh was on Monday last elected State Librarian by the Trustees of the Library. Mr. Ellington succeeds Mr. J. C. Birdsong.

State News.

Morganton will have electric lights.

It is stated that a $30,000 hotel is soon to be erected in Rocky Mount.

A recent fire in Wilson destroyed a prize-house and a stable causing a loss of about $18,000.

The residence of Col. Roger Gregory, near Stovall, Granville county, was recently destroyed by fire. Loss, about $3,000.

The Bessemer City Cotton Co., Bessemer City, N. C., has been incorporated to erect a cotton mill; capital stock $200,000.

The residence of J. C. Plummer, near Bromine Springs, Ashe county, was recently destroyed by fire. Loss $1,000; no insurance.

The motto of North Carolina established by the Legislature is *Esse quam videri*. Translated it is: To be, rather than to seem.

The colored firemen of the State are by the last Legislature given a relief fund of $600 a year, and will form a State Association.

The law preventing the re selling of unused railroad tickets in this State, as passed two years ago, was repealed by the recent Legislature.

John Young, a colored convict, made a break for liberty near Carthage on the 6th inst., and was shot dead by Allen Bradshaw, assistant superintendent.

Montgomery county people are excited, it is said, over the discovery of a very rich gold mine. The mine is located on the property of Jones Cotton.

In 1793 Newbern had a postal delivery system, probably the first in this country. It cost those who took advantage of it fifty cents a year.—*Newbern Journal.*

Five negro prisoners escaped from the jail at Greenville, Pitt county, on the night on the 8th inst. One afterwards returned and surrendered himself to the sheriff.

The State Normal and Industrial School will have its commencement exercises on May 23d and 24th. Greensboro Female College will follow on the 25th and 26th.

Joseph Sweat, a negro boy, was run over and killed by a train at Warsaw last Thursday. He was stealing a ride on the trucks, and it is supposed he went to sleep and fell off.

The State taxes as finally settled by the Legislature: General tax, twenty-two cents; school tax sixteen cents; pension tax, four cents—total, forty two, as against forty-three in 1891–'92.

The schooner Martha from Beaufort, loaded with canned oysters and bound for Baltimore, recently went ashore on Cape Hatteras, N. C. No lives were lost, but the vessel is a total wreck.

Judge W. B. Rodman a prominent lawyer, and at one time Associate Justice of the Supreme Court of North Carolina, died at his home in Washington, N. C., on Monday night of last week.

Mrs. Frank Overby of Fayetteville was burned to death at her home on the 8th inst. It is supposed that she fainted and fell headlong into the fire-place, as she was in that position when found.

The amount of property of the Wilmington and Weldon railway on which the State receives taxes is $11,044,060. The tax is about $47,000. The amount on which counties, towns, &c., will get taxes, is $9,062,465.

The drug clerks of the State met in Greensboro recently and formed an association. F. A. Bobbitt of Winston was elected president. The first regular meeting will be held in Morehead City some time next August.

Andrew Howell of Elk X Roads, offers a reward of seventy five dollars for the apprehension of Frank Houck who killed Allen Scott, on Christmas eve last. The Lenoir *Topic* states that a party of revellers had been bothering Houck and shouting around his house, when he became enraged and shot into the crowd killing Scott, a thirteen-year-old boy.

At Bullock's store, Granville county, last Thursday week, while some boys were playing ball a deplorable accident occurred which resulted in the death of Jimmie Evans, aged about thirteen years. He was standing behind another boy, Lip. Hilliard, who let the bat fly back striking Evans on the head and [illegible] his skull.

A wide stairway of solid marble is to be placed in Mr. Geo. H. Vanderbilt's house at Biltmore. It is handsomely ornamented [illegible] was bought by Mr. Vanderbilt [illegible] and was formerly the stairway in [illegible] of one of the Egyptian princes. [illegible] brought from Egypt to this country [illegible] ago.—*Ex.*

The bill passed by the Legislature to prevent fraudulent assignments provides that preferred debts must in five days after the deed is registered, be recorded in the clerk's office with a concise history of the origin and existence; that assignees must give bond and render accounts as administrators do, and that the execution of an assignment shall precipitate all indebtedness whether due or not.

The news from North Carolina and from the South relative to the cotton crop planting is ominous. Reports show a large sale of fertilizers and a greater area for cotton than even last year was pitched. If the seasons are favorable, it may be that 10,000,000 bales will be made, and then no one may be surprised if they see cotton selling for five cents a pound before next Christmas.—*Wilmington Messenger.*

In Antioch township, Wilkes county, recently, a mob of men attacked the house occupied by Gus Martin and his two sisters Martha and Louise Martin, and after driving the inmates out set fire to the house, which was completely destroyed together with its entire contents. It is said that the outrage was perpetrated because Gus Martin had been suspicioned of informing revenue officers upon certain persons in that vicinity.

General News.

An earthquake shock was felt at Long Island City, L. I., on the 8th inst.

On the 6th inst. President Cleveland sent to the Senate his appointments of his cabinet officers, and they were all at once confirmed.

The first postmaster given office under the new administration was N. A. Hamilton of Elora, Tenn., who received his appointment on the 10th inst.

A furniture factory in Middlesborough, Ky., was burned March 10th, causing a loss of $40,000. One hundred men were thrown out of employment.

Hippolyte Adolph Taine, best known to Americans as the author of a work on English Literature, died in Paris on March 5th, aged sixty-five years.

The British bark, Alice M. Craig, was recently wrecked at Rosario on the South American coast. The captain, his wife, and eight of the crew were drowned.

A cotton planters and merchants' convention was held in Little Rock, Ark., last Friday. The question of reducing the cotton acreage was discussed at length.

A severe freeze on the night of the 4th inst. did great damage in portions of Florida and Georgia. Truck farmers lost heavily, and the fruit crop was almost entirely killed.

The schooner Kate Aiken from Charleston to Philadelphia was wrecked at the entrance of Charleston harbor last week. The crew of seven was rescued by the life saving service.

The National hotel building in Danville, Va., was burned on the 6th inst. Two negro laborers were killed by falling walls, and four other persons were seriously injured.

As a result of the switchmen's strike in Chicago, nearly every coal mine in Clay county, Indiana, has closed down, thereby throwing thousands of miners out of employment.

Fifty blooded horses and Holstein-Fresian cows were burned to death Wednesday night on the extensive farm "Riverbank" in Baltimore county, Md. The loss on buildings and stock is estimated at $45,000.

A woman in Omaha, Neb., several days ago, started her fire with kerosene oil. As a consequence, she, her husband and three children were badly, perhaps fatally, burned. The house and contents were destroyed.

The members of President Cleveland's cabinet (save Secretary Gresham, who was sworn in the day before) were inducted into office on the 7th inst., Justice Field administering the oaths.

Josiah Quincy was on the 6th inst. formally tendered the portfolio of Assistant Secretary of State by Secretary Gresham which he accepted. Mr. Quincy is a graduate of Harvard, and a lawyer by profession.

At the Shelby Iron Works, Birmingham, Ala., on the 10th inst., a drunken negro shot and killed R. M. Hilliard, the foreman, because the latter discharged him. The negro was afterwards killed while resisting arrest.

Elias Loring, a full-blooded Indian, was executed at Caddo, Indian Territory, on the 10th inst., for the murder of an old woman who, Loring claimed, had bewitched him. The execution was by shooting, it being according to the customs of the Territory.

The Sultan of Zanzibar is dead. His son attempted to seize the throne, but the British officers with a strong force of troops entered the palace and placed Hamid, the designated heir, on the throne under a British protectorate.

The composition of the present Congress is: In the Senate, Democrats, 44; Republicans, 38; Populist, 1; Farmers' Alliance, 1; Independent, 1, and three vacancies. The House is: Democrats, 217; Republicans, 128; Third Party, 8. Two of the Senatorial vacancies have been filled, one by the appointment of a Democrat and one by the appointment of a Republican.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

W. H. & R. S. Tucker & Co

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,

RALEIGH, N. C.

A CHANCE

OF A LIFE-TIME.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches. You can help me and help yourself. I have made an arrangement with R. H. Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25.

Also, I will furnish the Holman Self-Pronouncing Bible, which has all the Oxford helps, and bound with elegant binding—French Seal, Persian Seal, Palestine Levant, and Levant, at a discount of 25 per cent. This is the best Bible published. Address,

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YOUNG REAPER, monthly..... " 10 cts.
" " semi-monthly..... " 20 cts.
OUR YOUNG PEOPLE, fortnightly..... " 40 cts.
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Sunday-school Board.

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By John A. Broadus, D. D.

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Every order sent to the Board for Literature is a direct contribution in money to missions, and puts your school in touch with all our denominational enterprises. Help build up these great works. Give us your orders.

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We have Bibles, Testaments and Psalms, and Testaments, in great variety of styles of binding and prices. Baptist Hymn Books, Hymnals, Manly's Choice, Jewelled Crown, Fountain of Praise, Ministry of Song, Bright Array, Winnowed Songs, Gospel Hymns, and any other hymn book which is published; Church Record and Roll Books, Collection Envelopes, Associational and Church Letter Blanks, American Commentary, Biblical Museum, Matthew Henry Pocket Commentary, and other commentaries.

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Write to us for prices. Satisfaction guaranteed.

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RHEUMATISM All who suffer with this terrible affliction are invited to read in this paper "Twenty years suffering cured." Such cases are remarkable, but the Electropoise has cured many of them. Our fifty-page book, which is mailed free to any address, gives accounts of wonderful cures in North Carolina and adjoining States. Write for one, and ask for special folder on the "CAUSE AND CURE OF RHEUMATISM." Do not despair until you have investigated this wonderful treatment.

"Atmospheric Oxygen by Absorption."

ATLANTIC ELECTROPOISE CO., Washington, D. C.

A Chatham Miracle.

DR. CARL VERRINDER'S VICISSITUDES OF TORTURE AND OF HEALTH.

HE SURVIVES THEM ALL, AND RECOUNTS HIS WONDERFUL DELIVERANCE FROM POVERTY AND DEATH, AND HIS RESTORATION TO PROSPERITY AND VIGOR OF MIND AND BODY—GOOD WORDS FOR THE A. O. U. W.

(*Chatham Planet.*)

In a Raleigh street residence there lives with wife and one child—a little ten-year-old daughter—a musician known throughout Ontario, if not the whole Dominion, as a prince among organists and choir masters—a veritable *maestro* and "Wizard of the Ivory Keys," and no one who has ever listened to his manipulation of the great organ in the Park Street Methodist church, or heard him evoke "magic music's mystic melody" from the magnificent Decker Grand in his own drawing-room but will declare that his eminence is well deserved, and his peers can be but few among the professors of Divine Art. The door plate bears the following inscription:—

CONSERVATORY OF MUSIC.
DR. CARL LEO VERRINDER,
Director.

To sit, as did a *Planet* reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magician-like touch was an experience that might well be envied, and one calculated to inspire the most sentimental reveries. But sentimental moods finally vanish and leaving one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death, which you have met with recently, doctor. Would you object to state what foundation there is for them, and, if any, furnish me with the true facts for publication." Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin, and yet," said the professor after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in *The Planet*. The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where though I was a professor of music, I was not dependant on my art, as I had acquired a competence. My wife was an heiress, having £50,000, in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure, my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastingly, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day. We came to America, landing in Quebec, where I anticipated getting an engagement as organist in the cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir and soon had a large *clientele*. Later, in order as I thought to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church and afterwards accepting the position of organist in St. Peter's Cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and labor that I received a stroke of paralysis. Perhaps,"—here the speaker rose and stretched himself to his full height, thus displaying his well-built and well-nourished frame—"I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third, and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity as I am now constantly doing, while I know of a case and can reach the ear of the patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse, I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach. Another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, but it was no use. Grippe attacked me and added to my pain, discomfort and weakness. At last I took my bed and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counter-acting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirits which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kingston whose skill I believed in and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compound or remedial agent which I knew not of. But, at last, thank God, I discovered it. I had been for eighteen months a miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and spirit. Suddenly the deliverer came! Pink Pills! Yes sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I have prescribed the pills to other sick persons and know what extraordinary good they have effected in their cases—he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact, I am rather a skeptic on what are termed "proprietary remedies." But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend and before I had taken more than a box or two I knew that I had found the right remedy and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes—just six dollars worth. Think of it my friend! Hundreds of dollars for other treatment, and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life giving principle in Pink Pills which I do not attempt to fathom. I only know, like the blind man of old: "Once I was blind; now I can see!" God, in the mystery of his providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady, save a slight stiffness in my leg due to grippe. I feel as well as in my palmiest days. My prospects are good. All this I gratefully attribute to the virtues of Pink Pills for Pale People, and now my story is done! "as the nursery ballad runs. If anybody should ask confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuer and I'll be their friend and advocate while I live!"

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat, a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Messrs. A. E Pilkey & Co., the well known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Dr. Taylor says: "Baptist boys and girls for Baptist colleges."

We say, Baptist colleges for Baptist boys and girls, and for all others who will attend them.

In the Northern States rich men and women have founded and endowed many colleges called denominational; but these have such a horror of sectarianism that in some cases more than half of the professors belong to other denominations, and to no denomination. Some of the Northern penitentiaries and reformatories teach a more definite religion than is taught in some of the so-called colleges. For the same reason the Baptist orphan-houses in the Northern States are few and very small.

A professor in a Northern college called on us to explain, in a public meeting, why so much attention was paid to orphans in North Carolina.

The colleges are numerous enough, but their denominationalism is drifting out to sea and fading away from mortal sight.

Southern colleges have less hero worship, fewer days to celebrate, and more time to teach and practice a definite religion. Our trouble is that so many who ought to be in school are growing up in ignorance. We have too many distractions to lead the young away from the pure love of learning—*Charity and Children.*

President Harrison's little scheme to aggrandize his administration just before going out of office seems to be a failure. The annexation idea looks worse and worse the more it is looked at. It is said that "if the Democrats fail to take speedy action toward annexing the Hawaiian Islands it will be the last chance the United States will ever have to get them. England is playing a smart diplomatic game. She knows that to enter a protest would precipitate annexation only, but England stands ready to act at a moment's notice." When England undertakes that job it will be time enough for us to be frightened by the threat. We don't need the Hawaiian Islands. There is no little just sarcasm in the saying of the *Vineyard Herald*, which indulges itself thus:

"Stealing an island from a poor old colored woman is not a great national achievement. It belongs to the cheat your-wash-woman style of diplomacy."

The stealing of the Sandwich Islands simply because we are able to steal, or to keep England from stealing, is not a kind of statemanship that is worthy of honor. It is the kind that is leading us to break a solemn treaty with China.—*Christian Inquirer.*

Wittowsky's large dry goods establishment in Charlotte has been destroyed by fire. The building was owned by Mrs. M. A. Osborne. Loss on stock and building was over $125,000; insurance, $88,300.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Pittsburgh. GEO. A. MACBETH CO.

OUT In the sun and dust and rain, your leather wants Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

JONES—JONES—On March 1, 1893, in the town of Roxboro, N C., by Rev. W. F. Watson, Mr. Moses S. Jones and Miss Addie F. Jones.

PICKARD—SALMON—On Feb. 23, 1893, at the residence of the bride's father in Egypt, Chatham county, N. C., by Rev. L. R. Dixon, Mr. Charles F. Pickard of Moore county and Miss Mary E. Salmon of Chatham county.

MERRELL—MURCHISON—On March 7, 1893, at the Presbyterian church, Gulf, Chatham county, N. C., by Rev L. R. Dixon, assisted by Rev. W. F. Thom, Rev. G. L. Merrell of Franklinville, Randolph county, N. C., and Miss Nannie J. Murchison, daughter of Rev. D. C. Murchison of Gulf, Chatham county, N. C.

DIED.

CLARK—At his residence near Advance, Bro. William Clark died in his seventy-ninth year. For a long time he was a great, but patient sufferer. He was a consistent member of Fork Baptist Church. His aged wife, and descendants, with a large circle of friends, feel sensibly their great loss. We weep not as those who have no hope. "*Requiescat in pace.*"

RATTS—Bro. H. C. Ratts died at his home, Fork Church, N. C., March 2, 1893, in the sixty-eighth year of his age. He had been in feeble health for some time, but was not confined to his home. Death came suddenly and took the indulgent father, faithful husband, and true friend. He was a true member of Fork Baptist Church. J. B. NEWTON.

ROBERTSON—James Vance Robertson, son of Dr. J. B. Robertson, was born May 4th, 1868, and died very suddenly at his father's home in Clayton, in Johnston county, N. C., March 1, 1893, aged nearly twenty-five years. He professed faith in Christ October, 1879, during a meeting conducted by the Rev. Mr. Butts, a Methodist revivalist, and soon after united with Clayton Baptist Church, where his membership remained until the family moved to Winston, N. C. His funeral was preached by the writer March 2—text, Prov. 27: 1—to a large congregation. May the God of all grace comfort the sorrow-stricken hearts of the parents, brothers, sisters and other relatives of the one so hurriedly called away from them.

Tributes of Respect.

At the February conference of Florence Avenue Baptist church in Granville county, the following resolutions were unanimously adopted;

WHEREAS, It hath pleased our Heavenly Father to call, from this to the upper and brighter world, our beloved brother, Timothy S. Wilkerson; therefore

Resolved 1. That in the death of our brother and co-worker in the cause of Christ, the church has lost one of its most active and zealous members, the community a useful citizen, and his family a kind husband and father.

2. That we tender our heartfelt sympathy to the bereaved companion and children of our deceased brother, and commend them to the care and keeping of him who knoweth what is best for us all.

3. That these resolutions be spread upon the church record, a copy sent for publication to the BIBLICAL RECORDER, and a copy given to the family of the deceased.

Bro. Wilkerson was fifty-six years and three months old, and at the time of his death a deacon in the church and superintendent of the Sunday-school. CHURCH CLERK.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Sale of Land.

By virtue of an order of the Superior Court of Wake County, made in special proceedings entitled W. T. Edwards, Administrator, vs. W. T. Edwards and wife, and others, being No. 642 on special proceeding docket, as commissioner appointed in said proceeding, I will, on Monday, 10th day of April, 1893, at 12 o'clock M., on the premises below described at Holly Springs, Wake County, sell to the highest bidder for cash the following described real estate: First Tract—A certain tract of land in the corporate limits of the town of Holly Springs, Wake County, bounded on the north by the land of P. A. Norris, on the east by land of M. A. Edwards, on the south by land of D. P. Judd, and on the west by land of W. G. Burns and others, containing 14 acres.

Second Tract—A certain tract of land just east of the corporate limits of said town of Holly Springs, bounded on the north by lands of G. B. Alford, on the east by those of A. J. D. Cross, on the south by those of N. G. Burns and M. Prince, and on the west by lands of M. A. Edwards, containing 64 acres. W. T. EDWARDS,
Administrator and Commissioner.

Walter A. Montgomery,
Attorney-at-Law,
No. 217 Fayetteville Street, Raleigh, N. C.
Will practice in any of the courts where his services are needed.

Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

—GO TO—
Jordan's Dining Hall,
A. E JORDAN, Proprietor,
114 Fayetteville Street, Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

ROSE TOBACCO CURE
A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write*
BRAZEAL & CO., 2105 & 2107 3d Ave., Birmingham, Ala

$25 to $50 per week. Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc., quickly done by dipping in melted metal. No experience, polishing, or machinery. Think plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

SEELEY'S HARD-RUBBER TRUSSES
BEWARE OF IMITATIONS
I. S. SEELEY & CO.
WARRANTED.
Will retain the most difficult forms of HERNIA or RUPTURE with comfort and safety, thereby completing a radical cure in all cases. Impervious to moisture, may be worn in bathing, perfects to the form of body, and worn without inconvenience by youngest child, most delicate lady, or the laboring man; cleanly, sweety, padded supplementations being used, simple, strong and always reliable. The correct and skilful mechanical fitting of this truss is a specialty. EITHER IN PERSON OR BY MAIL.
HERNIA OR RUPTURE A SPECIALTY. 25 YEARS EXPERIENCE:—*Drs. S. D. Gross, D. Hayes Agnew, Willard Parker, Wm. Pepper, G. Morton, and Surgeon-Generals of the U. S. Army and Navy*, wear "Seeley's Hard-Rubber Truss." "Hernia or Rupture and Prize List," with illustrations and directions for self-measurement, on application. I. S. SEELEY & CO., 25 South 11th Street, PHILADELPHIA, PA.

WANTED.

By a Peace Institute graduate, a position as teacher in some good school, either as specialist in penmanship and history, or penmanship and English, or can teach science, history, arithmetic, penmanship, English branches and music. Best of references given. Address "E. C. B.," 716 N. Person St., Raleigh, N. C.

No Better Breakfast Relish
Than a Nice Broiled Herring.
W. C. & A. B. Stronach,
WHOLESALE & RETAIL GROCERS,
BAKERS, CANDY MANUFACTURERS
BAKERS, CANDY MANUFACTURERS
RALEIGH, N. C.,
—HAVE TO OFFER—
10 Bbls North Carolina Cut Herring, $5.50 per Bbl.
20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.
All New Bright Fish, entirely free from Rust.
—ALSO—
10 Bbls North Carolina Roe Herring, $6.50 per Bbl.
20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.
10½ Bbls North Carolina Roe Herring, $2.00 per pkg.
25 Kits North Carolina Roe Herring, $1.25 per Kit.
These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.
LUCILE,
The Whitest, Sweetest, Cheapest, and Best of all Flours.
Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

Weekly Dispatch,
THE DISPATCH CO., Publishers,
The Great Southern Newspaper.
ONLY $1.00 PER YEAR.
HAS THE Best Condensed News, Best Stories, Best Miscellany, Best Answers to Correspondents Department, Best Editorials.
It gives away many valuable premiums. Sample copies of the Weekly Dispatch will be sent free to any address. Write to
THE DISPATCH CO., Richmond, Va.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Board, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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Do not buy reprints of obsolete editions, but get the genuine, containing the new pages and FULL PARTICULARS.
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

The Home Circle.

"Fear Not."

How oft inclined we are to fear
And act as though no God was near,
To help us on our way!
We fear the loss of present store,
Without the hope of getting more,
To last beyond to day.

We fear that friends may leave us lone,
Unfeeling as a heartless stone,
And cheerless in our grief,
But what though human friends forsake
And briefly cause our hearts to ache,
Is there no sweet relief?

Yes, there is a great and loving friend
On whom we always may depend,
In every way, in every spot.
Though poor we be and great our ills
Yet every promise He fulfills,
And says to us "Fear not."

—Exchange.

Music in the Home.

I want to call the attention of mothers to the importance of music in the home. Busy mothers are too apt to "hush" their children when they sing or whistle. It is just as natural for some children to sing as it is for the birds, and it seems to me almost wicked to hush their little voices. To be sure, one does get tired of hearing street songs all the time, such as "Annie Rooney," "Ta-ra-ra-boom de ay," etc., but we should have patience and teach the little ones other songs, with pretty airs and easy words; then they will soon stop the street music.

I know of a mother who has kept her children in the kindergarten until they were nine years old merely to have them learn the attractive songs which are taught there. These children go to a primary school in the afternoon. This mother will not engage a nursemaid who cannot sing and read; yet she says her children are not naturally musical, and one of them cannot sing a note correctly, but she allows him to think that he can, because he truly loves music, and some day he may learn. They have no piano in the house, because they cannot afford one, and cannot spare the funds necessary to employ a music teacher. Neither father nor mother can play on any musical instrument; yet, should you listen some rainy day at the nursery door, you would say, "Oh! what a musical family; how well those little children sing." Yes, they sing from their hearts, because they are happy, and because they have never been "hushed up." When they attempted a new song they were encouraged, and so were kept bright and pleasant by music. If the baby falls, they do not allow it to cry, but pick it up and sing to it. When the tired little feet come pattering in, after a long day's run, mamma or nurse wash the little faces and hands, and they all sit down and sing sweet songs together, while waiting for their supper.

When these children are men and women, how pleasant it will be for them to remember their nursery songs. Rich and poor should have music in their homes; it is a great safeguard against much that is evil. We do not need to be skilled musicians in order to make children happy.—*The Mother's Nursery Guide.*

Coming to a Halt.

"I cannot imagine why I am so tired all the time. It seems to me that I do very little," said a woman, dragging herself to a chair and sitting down wearily.

"How many times a day do you go up and down stairs?" inquired a friend. The house was in the city, high and narrow, with four long stairways, three of which intervened between the kitchen and the mother's "own room."

"Why, not very often; I don't know. I have a good many errands about the house, here and there, and my impulse is usually to wait on myself. I suppose I spend a good deal of strength on the stairs, now that I think of it."

"And, pardon the suggestion, but you are always looking out for others so much and so generously, that others ought to look out for you; have you ever thought how often you are interrupted in the progress of a day? The ordering of the house is the first thing, but some trifle is forgotten, pepper or salt, flavor or seasoning, and you are consulted about that. Then your big boy comes to you with his necktie and his cuffs, and your four year-old has pinched his finger, and needs comforting; your daughters have no end of affairs in which you must be the counsellor, and your husband leaves the weight of his perplexities and the irritability that grows out of his overwork on your ever-ready strength. Dear it is not wonderful that you are tired! The wonder is that you rest so soon, after a nap, or a little time by yourself, coming out to the family made over again."

"But what can I do? All that you mention forms part of the every-day duty of a woman like myself, whose main work in the world is to keep her home happy and comfortable."

"Once in a while you might call a halt. You should pack a little bag, and run away for a three days' visit, leaving the housekeeping to the young shoulder, which will find it only a slight burden. It is an imperative duty, occasionally, to take care of one's capital, if one be a wife and mother." In the interest of the rest, for the sake of the days that are coming, a matron must be provident of her own health, not suffering herself to drift into nervous prostration or chronic invalidism.

There are graves not a few, over which the inscription might be written: "Here lies Mary ——, the beloved wife of Theodore ——, died to death." And in most cases the fault is not Theodore's, but Mary's who should have called a halt in time.

A Sailor's Burial.

A GRAPHIC ACCOUNT OF A BURIAL AT SEA.

When maritime Jack dies he is buried without undue ceremony. A brief prayer, a shotted hammock, the lee rail, and all is over. But on board a ship of war a sailor's funeral is pathetic in its dignified simplicity. No muster of the ship's company is, naturally, so sad as this, and you can see it on the faces of all when the subdued shrilling of the bo'sw'n's whistle is followed by the long drawn out and modulated call of "All hands to bury the dead!" The men come aft quickly and take their allotted stations. To leeward, if it be at sea, or upon the port side of the quarter-deck if in port, the seamen are ranged in the front rank; behind them are the ordinary seamen; and in rear of both, the apprentices and the landsmen. In the gangway forward of the mainmast, on such ships as still have sail power, senior petty officers stand at attention. Around the coffin, folded in the jack or national ensign, are grouped the pallbearers, selected usually from the dead man's mess or gun division, and close at hand, resting on arms, the marine guard is paraded. Nearest the coffin are the chaplain and the captain, and then in order of their rank stretch aft the other officers of the ship.

The ensign at the peak or staff flutters tremblingly at half mast, and from overhead the yard and stay tackles swing lazily, ready to lift the coffin outboard. When the weather permits the way of the ship is stopped, and, it may be, little flickers of idling steam curl upward and leeward like incense, and the wind in the backed and fretting topsails murmurs a dirge. The order to "uncover" is passed gently, and while the beautiful words of the burial service are being read the hush of the living is accentuated by the low accompaniments of sea sounds—by the rumble of eager waters eddying sternward, and by the surging of the breeze in the hollows of the canvas and through the rigging and gear. When the closing prayer is said, the last blessing given, the tackles are manned, the coffin is stripped of its flags and slung in straps, and slowly, reverently, is hoisted above the rail and clear of the ship, until it is poised above the billows. The marines load, aim, fire, in all three volleys, that awaken rattling echoes in the hidden space of the ship; the bugle sounds "taps" tenderly and sweetly, with a newer meaning of sleep and rest; the coffin swings further out, and is lowered gently until the foam and spoondrift moisten it; the tackles are detached with sudden jerk, and in an instant the weighted box shoots downward, bedded in foam and bubbles, and all is over until the sea gives up the dead.

In a little while the cheery whistles trill out a call to duty, the half masted ensign climbs to the dasher block, the ship is brought to her course and dazedly the men take up the wearying routine of the lives so sadly broken. An unusual quiet rests upon the vessel and around the mess table; but in the groups gathered to smoke during the supper hour and after the hammocks are piped down, the virtues—those heroic and honest sea virtues—of the dead sailor are recalled and with a tenderness born of a comradeship closer than any other men except soldiers may know.—*Lieutenant J. D. J Kelly, in New York Tablet.*

The Rev. J. H. Upshaw,

Writing from Bell Buckel, Tenn., states that he has been using Taylor's Cherokee Remedy of Sweet Gum and Mullein, with so much satisfaction for coughs and colds, wants to act as agent in his district.

Stained Floors.

It is of little use to sweep a stained floor, as so much dust is left behind by the coarse broom. Use either a soft brush with a long handle, or a bag of canton flannel tied over the broom. The latter works well, and of course needs frequent shaking while using. It is best of all to simply wipe the floor every day with a soft cloth. To polish it, use turpentine and beeswax. To revive the stain and freshen it, once in a while rub over with a little white linseed oil. Never use soap upon either floors or oil-cloths. For the latter take an old flannel cloth, with buttermilk and water.

Twenty Years of Suffering Cured.

ST. ANNA'S ASYLUM, NEW ORLEANS, LA., Sept. 5, 1891.

Dear Sir:—A feeling of gratitude for my own recovery and a hope that others may benefit by my experience lead me to give you a history of my case of rheumatism and the efforts made to cure or relieve me.

I have suffered from rheumatism for nearly twenty years, which grew worse, until suffering and poverty drove me to Charity Hospital, where I remained under treatment for three months. I was then discharged, with the assurance that I could never walk again without crutches, as I was then doing, my rheumatism having grown worse while there—all of the joints of my right leg swelled to more than double their natural size.

I was then offered a home in this institution, which I accepted on last April.

I am now sixty-one years of age, had always, until crippled by this disease, led an active life, supporting myself comfortably, and became very unhappy living on charity. Hearing this, several ladies who were acquainted with me and what I had done during the war, wrote requesting the officers to treat me with the Electropoise, and I have now had eleven treatments of two hours a day, three times a week. After the third treatment all pains disappeared and I threw away my crutches and am now able to walk entirely without assistance, and I feel sure that in a very short time I shall be able to leave the asylum and make my own living. In addition to the cure of the rheumatism my eyesight has been very much improved, and my general health is as good as could be expected of any one of my age.

(Signed) MRS. MARY E. WILBERT.

Method and leisure go hand in hand. In other words, the man who controls his business, but does not let his business control him, is the man that can have an occasional respite from business' taxing cares. The man who has a time for everything, who attends to everything in its time, is the man that gets time which he may spend in attending to something in the way of recreation. And recreation man must have. While humanity is as it is, there must be an unbending of the bow of labor. It must be either this, or break it entirely.—*Exchange.*

Opera singers and public speakers can keep their voices clear and strong with the family remedy, Dr. Bull's Cough Syrup.

There is no talent so useful toward rising in the world, or which puts men more out of the reach of fortune, than discretion, a species of lower prudence.—*Swift.*

MISS FLORENCE E. BEHLER,

No. 37 Alma St., Allegheny, Penna. writes: Derma-Royale works like a charm. My face was covered with freckles and in less than two weeks' time they are all gone. My complexion is now clear and white as a child's. Everyone can see what Derma-Royale did for me.

Mrs. Ella M. Murray, Newton, N. C. writes: I have used one bottle and have found a great change. I had what the doctors here called Skin Leprosy—large brown spots, causing no pain or trouble, except the looks. Now they have entirely gone and I can recommend Derma-Royale highly. Please send me your terms to agents.

May Von Hoene, No. 807 Darton Street, Newport, Ky. writes: For nearly five years I was afflicted with eczema. My face was a mass of sores and scabs and the itching was terrible. I found nothing that could help me until I tried your Derma-Royale. I have not used quite a bottle and my skin is smooth and clear. I call it cured, and consider Derma-Royale the greatest remedy in the world.

Miss Lillie Hanna, No. 23 Brainard Block, Cleveland, Ohio, writes: Your Derma-Royale cured my blackheads in two nights.

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$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of eczema, pimples, blotches, moth-patches, brown spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations or blemishes, (excepting birth-marks, scars and those of a scrofulous or kindred nature that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion, no matter in how bad condition it may be, will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

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Morgan Edwards and the Regulators.

I read with much interest Dr. Whitsitt's article in last week's RECORDER on the battle of Alamance Creek between the Regulators and Gov. Tryon's forces, fought May 16, 1771.

In that article, the Doctor says many good things of Morgan Edwards which I heartily endorse; but he makes some disparaging statements concerning the great Baptist historian, which to my mind remain to be proved.

It is true that Edwards was honestly devoted to the land that gave him birth, for he was born in the principality of Wales; and because of this devotion, he was called a Tory. He made no war upon the Regulators, however, as did Cols. Richard Caswell, John Ashe, Needham Bryan, and others, whose memory North Carolinians delight to honor.

Dr. William Rogers, who succeeded Morgan Edwards in the pastorate of the First Baptist church of Philadelphia, preached the latter's funeral sermon, Feb. 22, 1795, in which he said of Edwards: "He also met with *dishonor*; but he complained not much of this, as it was occasioned by his strong attachment to the Royal Family of Great Britain, in the beginning of the American war; which fixed on him the name of a *Tory:* this I should have omitted mentioning, had not the deceased expressly enjoined it upon me. For any person to have been so marked out in those days, was enough to bring on political opposition and destruction of property; all of which took place with respect to Mr. Edwards, though he never harbored the thought of doing the least injury to the United States by abetting the cause of our enemies."—*Benedict's History of the Baptists, Vol. II., p.* 295.

As to the seemingly contradictory resolutions on page 14 of the North Carolina Baptist Almanac, I would say, by way of explanation, that the first resolution requiring union with the Regulators as a condition of membership was passed by a local church (Haw River) in the midst of the excited and oppressed populace, and that the second resolution forbidding taking up arms against the civil authority was passed by an Association (Sandy Creek) that, at that date, extended over parts of three States, North Carolina, South Carolina and Virginia.

Edwards did speak of North Carolina as "a poor and unhappy Province, whose superiors make complaints of the people, and the people of their superiors; which complaints, if just, show the body politic to be like that of Israel in the time of Isaiah," &c.

If there is any truth in history, every word of the above was distressingly and unquestionably true; and the statement contains no evidence of the author's unreasonable prejudice against the State, or his unreliability as a historian.

The following extract from Edwards' History shows that our oppressed people had his profound sympathy instead of his unreasonable prejudice, and it further shows that Baptists were prominent in the opposition measures against the recklessness, injustice and oppression of Tryon's administration. The extract is from Vol. II., page 42, of Benedict's History, and relates to Sandy Creek church:

"Very remarkable things (said Morgan Edwards in 1775) may be said of this church, worthy a place in Gillis's book, and inferior to no instance he gives of the modern success of the gospel in different parts of the world. It began with sixteen souls, and in a short time increased to 606, spreading its branches to Deep River and Abbott's Creek, which branches are gone to other provinces, and most of the members of this church have followed them; insomuch that in seventeen years it is reduced from 606 to 14 souls. The cause of this dispersion was the abuse of power which too much prevailed in the province, and caused the inhabitants at last to rise up in arms and fight for their privileges; but being routed May 16th, 1771, they despaired of seeing better times, and therefore quitted the province. It is said that 1,500 families departed since the battle of Alamance, and, to my knowledge, a great many more are only waiting to dispose of their plantations, in order to follow them. *This is to me an argument, that their grievances were real, and their oppression great, notwithstanding all that has been said to the contrary.*" (The italics are mine in the last sentence.)

It seems to me an easy matter to account for Edwards' statement that out of 4,000 Regulators he found only seven Baptists, without impeaching the historian's veracity or fair-mindedness. In the first place, many of the Baptists, as well as others, left the sections in which the battle was fought soon after the engagement. Secondly, it is a reasonable supposition that, at the time of Edwards' visit (1772), the defeated Regulators were not very forward to inform him or any other stranger of their connection with a movement that had (as they supposed) resulted so disastrously.

Dr. Whitsitt says that "Captain Merrill, the Baptist officer who was hanged for his part in the earliest battle of the Revolution, has endured the obloquy heaped upon him by the Rev. Morgan Edwards quite long enough." It may be that the Doctor has proof that Edwards has heaped obloquy upon the unfortunate Merrill. If he has, I would like to see it. I confess that I have never seen anything from Edwards that sustains the charge.

Edwards does say this of Merrill: "One of the seven Baptists, by the name of Merrill, was executed; and he, at the point of death, did not justify his conduct, but bitterly condemned it; and blamed two men (of very different religion) for deceiving him into the rebellion. * * * The man bore an excellent character, insomuch that one of his enemies was heard to say that if all went to the gallows with Capt. Merrill's character, hanging would be an honorable death."

Indeed Merrill's speech at the gallows heaped more obloquy upon him than anything that Edwards ever said of him. I give only a part of the speech:

"I stand here exposed to the world as a criminal. My life will soon be a change. God is my comforter and supporter. I am condemned to die for opposing government. All you that are present, take warning by my miserable end, when I shall be hung up as a spectacle before you. My first seducers were Hunter and Gelaspie. They had often solicited me, telling that a settlement only was contended for with regard to public officers, who, they said, had oppressed the people; and that unless these measures were taken, there would be no remedy or redress hereafter. Thus they pressed me on by assuring me the disputes (as they called them) then existing might be settled without shedding of blood. I considered this unhappy affair, and thought, possibly, the contentions in the country might be brought to some determination, without injury to any; and in this mind I joined the Regulation. * * * I received, by the grace of God, a change fifteen years ago; but have, since that time been a backslider; yet Providence, in which is my chief security, has been pleased to give me comfort under evils in my last hour; and although the halter is now round my neck, believe me, I would not change stations with any man on the ground. All you who think you stand, take heed lest ye fall. I would be glad to say a few more words before I die. In a few moments I shall leave a widow and ten children. I entreat that no reflection be cast upon them on my account; and, if possible, shall deem it as a bounty, should you, gentlemen, petition the Governor and Council, that some part of my estate may be spared for the widow and the fatherless; it will be an act of charity, for I have forfeited the whole, by the laws of God and man."—*Benedict's History, pp.* 116–118.

The truth is, that thousands of Regulators—(for they abounded from the sea shore to the mountains) went into the movement with the expectation of having their grievous wrongs redressed without resort to hostile measures. It was with this expectation that Merrill became a Regulator, and could the unfortunate patriot come back to life and see the outcome of that battle on Alamance creek, he would retract every word of his speech that is condemnatory of the part he acted in that memorable battle.

In conclusion, let me say that I shrink from controversy, especially with my own brethren. I love Dr. Whitsitt, and would esteem it a privilege to sit at his feet and learn, but I think that he has cast unmerited obloquy upon the good name of Morgan Edwards, whose distinguished services to the American Baptists should forever shield him from unjust criticism.

JOHN T. ALBRITTON.

Mt. Olive, N. C.

Dabbling or Digging.

A recent number of *The Biblical World* has a strong plea for more comprehensive and careful study of the Bible. It says with truth, "We may examine the pupils who for years have frequented the Sunday-schools, in which the Bible forms the chief subject of consideration, from which, in most cases, they come forth with an ignorance of the most common facts and the simplest truths that is astounding. Or we may reach higher and investigate the work of the multitude of colleges scattered throughout the land, called and represented to be Christian colleges, in which so little of the truth of Christianity is taught—and that little so poorly taught—as to make the 'Christian,' as thus applied, in very truth a misnomer." In short, there is plenty of dabbling with the Bible in these days, but not much downright digging in it. One of the most hopeful signs of the times, however, is the growing dissatisfaction at the dabbling.

Answer to Interogatories of James K. Blalock.

The first interogatory is this: "If an ordained Free Will Antimission, or Campbellite Baptist preacher, be received into the fellowship of a Baptist church in North Carolina, should he be ordained by our own brethren before becoming pastor of a Baptist church?"

I think the proper answer to this question depends on something precedent to it; that is, should a person be received into a Baptist church from any of said organizations on the baptism received in the societies from which he came. If the ministers of the societies from which he came had the scriptural authority to baptize, then it follows as a logical sequence that they had the equal right to ordain; and if they had no right to perform one act, neither had they the right to perform the other. And their right, in both cases, depends upon whether the organizations to which they belong are proper New Testament churches. Without entering largely into the discussion of this question, it will suffice to notice the attitude of Baptist churches towards the parties in question.

As to the Free Will Baptists. I do not know the attitude held generally by Baptists toward people of this sect, for I have never been thrown in contact with them, and I have very little written information about them. It is stated in Brown's Enc. Rel. Knowledge by one of their leading ministers that they were organized in the United States in 1780, and their existence is carried no farther back. Their church polity and doctrines differ very widely from the church polity and doctrines held and practiced by Baptists. It is true that they immerse on a profession of faith, but that does not, in my view of the fitness of things, cure all other ills. In our invitation to the Lord's Supper, to those of the same faith and order, it seems to me they are necessarily excluded. If so, then their organization cannot be regarded as a proper gospel church. This being the case, it seems to me improper to recognize as valid the ordinances as administered by them.

As to the Campbellite organization, their case is very plain to my mind. Apart from the doctrinal views which they hold contrary to those held by Baptists from time immemorial, or from the days of the apostles, their sect had its origin from persons excluded from Baptist churches for holding and teaching views contrary to the teaching of the Scriptures as understood and taught by the great body of Baptist churches. To accept the ordinances as administered by them would be an acknowledgment that their societies are proper New Testament churches. This would open to them the door of communion with us, else place us in a very awkward position.

The safest way is to require all persons desiring to unite with Baptist churches from these sects to relate their experience of grace, and baptize them just like any other persons, and if one of their preachers wish to unite with us, treat him in the same way, and then if he wants to preach, let him preach, and if a Baptist church wants him as pastor, ordain him, if found worthy, just like we do in ordinary cases. And it seems to me that any preacher uniting with a Baptist church from either of these sects, with proper views of a New Testament church and New Testament doctrine, would not be satisfied with less than this.

As to the Antimission or Antinomian Baptists, their case is quite different from the other two. I regard their societies as New Testament churches, though very remiss in duty; they have the ordinances as delivered by the apostles, and they preach a great deal of gospel truth, though I regard them as too contracted in their views. For these reasons, briefly stated, I think the ordinances as administered by them, including ordination, are entitled to respect.

2. Without formally stating the query, I do not see how a Baptist preacher can become pastor of a Free Will Baptist church. He might preach the gospel to them, (no doubt but they need it,) but I do not see how he can consistently be pastor. Being pastor embraces more than preaching; it includes the administration of the ordinances, and I think it entirely improper for a Baptist preacher to administer the ordinances of the gospel for any church other than a regular Baptist church. A Baptist preacher who becomes pastor of a Free Will Baptist church, and persists in such conduct, I think puts himself in a position for Baptists to withdraw fellowship from him. If the Free Will Baptists want a Baptist pastor, the way is open. Let them relate their christian experience and be baptized by a regular Baptist preacher, and be organized into a Baptist church.

Some who are called Baptists are becoming too mongrel. The great trouble with the Jews were their mixing with and imitating surrounding nations. Let us beware; a little leaven leaveneth the whole lump.

J. J. LANSDELL.

ANSWERS TO J. K. BLALOCK'S QUERIES.

Answer to the first: He should first be baptized, and then ordained.

Answer to the second: No.

Respectfully, JNO. T. ALBRITTON.

March 18, 1893.

We should blush to ask God for greater blessings while we are refusing to thank him for those we already have, or for broader opportunities, while we are failing to embrace those already given.—*Selected.*

Our Boys and Girls.

Many Christian parents are often perplexed by the difficulties of training a family of children, especially of directing them in the matter of amusements, and of shielding them from dangers to be met with in modern social life. A letter was lately published in the London *Christian* from "An Anxious Mother," stating her difficulties and asking for advice. A number of replies were received, some of which are here subjoined, in whole or in part. It is interesting to see how these fathers and mothers, while using all precautions and helps which parental love and wisdom suggest, feel deeply the importance of enlisting the power of divine grace in their efforts to secure the end in view.

"A Thankful Father" writes: "I have adopted the same plan with my boys as with the girls, and have always kept them away from scenes of dancing, acting, and, indeed, from Christmas parties altogether, feeling sure that such associations were not compatible with bringing them up in 'the nurture and admonition of the Lord.' The results have been most happy, my whole family of four sons and two daughters being brought to the Lord in their youth; they are now connected with the Christian church, and mostly engaged in happy service for the Master.

I should like, however, to add that, while not allowing them to choose their own amusements, I have endeavored to make home the happiest place on earth for them; and although I could not sanction football, cricket, and rowing *clubs*, on account of their associations, yet I encouraged all these exercises amongst my children and their young friends, at a good deal more expense in one way, but perhaps at less if all were taken into account. Good, bright singing and music, with carefully selected but readable books and periodicals always at hand, have also contributed to the end in view."

"A Happy Mother" writes: "We prayed that our children might be the Lord's, and we expected they would be, and therefore trained them for that service into which we believed he would call them. We did not consider worldly amusements would fit them for this. Charades we thought would only give them a taste for the theatre, dancing for all the vanities and follies of the world. We thought that if we took them to the edge of the precipice, and told them not to fall over, they most likely would fall, and so we had better *keep them from the precipice.* We also avoided all parties as they are generally understood. We guarded them, so far as we could, from worldly literature, associations, occupations, and pleasures. On the other hand, we put before them the chief end of man 'to glorify God and enjoy him forever;' and endeavored, by precept and practice, to show them the pleasure of caring for others, the joys of God's service, the rich treasures in his Word, and the satisfying portion in himself. We were careful also to make their home life bright and interesting, giving as many smiles and kind words as possible, that they might never connect gloom and sadness with separation to the service of God. We gave them to God, and he accepted them; in early life they were the subjects of his converting grace, and all are now earnestly engaged in his service. We sought for them 'first the kingdom,' and he has not been unmindful of his promise."

Another correspondent, "A Thankful Mother," who has brought up a large family of boys, all of whom have grown up Christian believers, speaks of her husband's endeavors to guide and interest them by taking them on excursions and entering into their pleasures. Another correspondent urges the provision of suitable "hobbies," and that parents should make themselves one with their children, thus encouraging their love and confidence. Yet another "Grateful Mother" says: "My husband and I were believers when we were married. As the Lord gave us children, we gave them back to him. As soon as they could understand, we taught them their need of a Saviour, and set before them the blessedness of a *life spent for Jesus and eternity.* We aimed also, both by precept and by example, to teach them that to live for God was one thing, and to live for the world quite another. To the praise and glory of God I can say that in the case of each, before they were fourteen years of age, all seven gave evidence of being born again. As to Christmas parties, etc., they are as numerous with us as in any other locality; but we have had no trouble with our children on that point. They never seemed to care for such things. If, however, as has sometimes been the case, they have expressed a wish to go somewhere or do something which, as parents, we were not quite certain was right, we never considered it wise sternly to refuse them permission, but we have reasoned with them, and if after all they did not seem satisfied, I have gone to the mercy-seat and told the Lord, and left it with him. Invariably, they would seek me out afterwards, and say, 'Mother, I think I won't go now.' We have entered into their troubles and helped them; also made the home bright and cheerful with music and sacred song. One dear girl departed to be with Christ at twenty-two, and a beloved son at twenty-four years of age, leaving behind them glorious testimonies to the power of Christ to save and keep; and this fills our souls with adoring praise to God."

Other correspondents make useful suggestions. A mother of six, three of them boys, who in youth professed themselves on the Lord's side, writes: "Our children were *devoted to the Lord* from their birth, trained for him, and taught, to the best of our ability, by precept and example in the home, that religion was a reality, salvation through Christ the only source of real joy, and obedience better than sacrifice. I always felt it was mockery to pray for our children to be delivered from temptation, if we knowingly placed them therein; therefore we never allowed them to go to any entertainments or parties which were even doubtful, teaching them that there was no real pleasure in going where anything was said or done likely to grieve our Saviour King, or if he could not go with us. At the same time, it was our endeavor to make home as bright and lively as possible, and to allow the young people to do everything we could that was a healthy recreation, or combined instruction with amusement."

"A father" writes: "Though the question is asked in regard to 'Our Boys,' I would rather put it 'Our Children.' The temptations and the difficulties for boys may be different in character and degree from those affecting girls; yet the principles involved in every case are the same, whether approached from the child's or from the parent's point of view. What is the duty of the parent in any doubtful case? What is the duty of the child? If we can arrive at an answer to these questions, as in the sight of God, I believe we shall also, if we seek always to be guided by him, find the path will be made clear, and that blessing will follow.

"What is the parents' duty? It is clearly to bring up our children in the nurture and admonition of the Lord. Not merely in a general and indefinite way, but by making this the first and absolute end and aim before us, by prayer, by faith, by precept, by example. Two instances in the word of God have always been to us, the one a guide, the other a beacon, in steering through these troubled seas:—Abraham, 'I know him, that he will *command* his children, and his household after him,' (Gen. 18: 19); and Eli, who '*restrained* them not,' (1 Sam. 3: 13). I believe the divine law is responsibility on the parents' side, with the right to command. The child's duty is as clearly to obey. But if they do not obey? Here a most difficult problem comes in. It is certain, command and obedience must be no spasmodic things, but the result of early training and continued habit, as in the sight of God. With this I believe in dependence on God's power that the result will be gained and the control be effective. At least, in our experience, we have thankfully to say 'Ebenezer' after a married life of nearly twenty-nine years. We have often been brought to an end of *self*, and yet this word has been made true. We have always endeavored to make our home as *bright and happy as we could*, whilst we have set our faces against the theatre, dancing, and questionable amusements, explaining that, though perhaps some might be engaged in by others, and arguments be put forwards for them, we were convinced that their tendency was to draw the soul away from Christ, and to entangle it in the world; and therefore we did not allow them in our family and our household. I ought perhaps to say, with great thankfulness to God for his mercy to us, that all our children, ten of whom are living, early gave their hearts to him, and that active Christian work, suitable to their ages and powers, has filled many an hour which otherwise would have been open for the claims of the world, and in this way lessened the questions that have from time to time arisen amongst the children on these subjects. As we can say 'Hitherto,' so I believe we shall find it true 'unto the end.'"—*Christian Secretary.*

No Sabbath.

Horace Greeley, when traveling in Switzerland some years before his death, wrote the following:

"I could wish you might stand an hour with me, on Sunday morning, in the labor market, in Geneva, and see the troops of dull, tired and saddened looking laborers, unwashed from the grime and sweat of one week's work of seven days, trudging off sluggishly and wearily, like dumb, driven cattle, to the work of the next week of seven days. 'Are these slaves?' you ask. Slaves! Bless you, no. These are free men. These are voters and citizens in a land of universal suffrage, under the freest government on earth, with an advanced and liberal constitution of the latest French invention, and with the modern improvements. No blue laws here. They once had blue laws in Geneva, but they have laughed them down long ago. This which you see is liberty—complete, untrammelled, personal liberty. Every one of these free citizens has a right, a proud, irrevocable right to work on Sunday if he chooses, and that is what it ends in for him, and that is what it will end in for you if you choose to make the costly experiment. The workingman who may work on Sunday, has got to work on Sunday when work is wanted. The right to work for each, depends upon the law of rest for all. Think of it, think twice, think of it again, then say if you will barter away your right, the American Sabbath, the [illegible] privilege of rich and poor, for this [illegible] French delusion, this continental [illegible] through which half of the people [illegible] toil that the other half may [illegible] *ffector.*

Life is made up of little things.

The Biblical Recorder.

WEDNESDAY, MARCH 22, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

IRREVERENCE.

It only requires casual notice for one to reach the conclusion that many professed Christians about us are quite deficient in that reverence for God, for his worship, and his sanctuary, that ought always to distinguish the Christian life and profession. How often, even by professed Christians, is the name of God used lightly and flippantly in conversation; how often do younger Christians especially, enter God's house with the levity of those who enter the theatre; how often do older professors defile the floor of the sanctuary with offensive spittle; how often is the routine of worship gone through with as a schoolboy would his task, not because he loves it, but as a disagreeable necessity! This leads us to remark that Christianity—true Christianity—is a remarkably well balanced system. One striking peculiarity about the religion inculcated by the New Testament, is its freedom from form and ceremony, and its strong spirituality. Under the Old Dispensation, when men walked more by sight than by faith, there was of necessity a good deal of form and ceremony; but under the New, the ceremonial is almost entirely set aside, and the *spiritual* has taken its place.

It is a well known fact that Rome, and some who have more or less imitated her, have sought to retain in worship and religious life some of the defunct ceremonies and rites of the Old Dispensation, or else, those suggested by them. Hence the worship at altars or shrines; the kneeling before images of the Virgin, and other saints, tiresome pilgrimages to sacred spots etc., etc. This tendency, so well illustrated by Rome, shows one extreme to which modern Christian ideas may be, and are carried. When the Reformation burst upon Europe, and after Protestantism was firmly established, and with it a much purer form of Christianity, there were, here and there, seen tendencies toward an extreme that carries with some possible dangers. The rebound from Rome, and her semi-idolatrous worship, was then, and is yet, so hearty and thorough, that we have need to examine the limits to which we go, remembering that it is possible to carry the idea of religious liberty so far as that we are in danger of not properly recognizing divine authority, and thus reaching the border of questionable license and sometimes even that of irreverence. This is certainly no plea for Rome; but it is a reminder that extremes are generally wrong, and that true religion avoids them, and so should the followers of Christ.

The irreverence, then, that is often to be seen in the modern pulpit and pew is to be deplored. God, in Lev. 19: 30, uses these words: "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord." The same command is repeated in Lev. 26: 2. We should remember that if it was right under the Old Dispensation for people to reverence God, his Sabbath, and his sanctuary, it is right now; and yet a good many who claim to worship and love God have but little respect for his house, and, sometimes, for his holy day. If, then, we seek for the causes of irreverence among our people, and especially among the rising generation, we would mention, among others, the following:—

First, the failure of parents to teach their children at home reverence for God, for his worship, for his sanctuary, &c. If children are suffered to grow up without a proper respect and reverence for God, it will be difficult or impossible for Sunday-school teachers or pastors to teach the same to them while they are under their influence. Especially should parents seek to instil this spirit into their children, when they have reached the age of accountability, and are converted unto Christ.

Another evident reason for the want of reverence often noticeable among modern Christians, is the constant ridicule of Christ's ministers, which is quite a pastime and a habit with some noted evangelists, and with some that are not such. This ridicule is often in the form of clownish mimicry, low comedy, or unsparing abuse and misrepresentation. Ridicule and laugh at the messenger of the Great King and you are in danger of laughing at him and the message he sends through those he calls to preach. We cannot afford to be misunderstood here. We are not claiming perfection for ministers of the gospel. They have [illegible] other men, and it is not [illegible] sometimes to mention them; but all [illegible] can be done without producing the [illegible] that they are its subjects to be [illegible] for popular [illegible]. Better be careful how you ridicule the humblest and plainest minister of Christ, if you are satisfied God has called him into the work in which he is engaged; for has not the great apostle written, "Now then we are embassadors for Christ; as though God did beseech you by us; we pray you *in Christ's stead* be ye reconciled unto God." Go to, ye that visit communities full of abuse and ridicule for Christ's messengers there; and consider the harm that you do by flooding the community with a spirit of irreverence for God's house and a want of respect for his messengers from which the people will not recover for months after you are gone.

Another evident cause, so far as God's house is concerned, is the using of our churches for public lectures, church fairs, bazaars, &c. We are not, we hope, at all an extremist on this thing. A church building may at times be used for other purposes than that of actual worship, but those who use it should always be taught to respect their surroundings, and the sensational preacher, the public lecturer, and the magic lantern man, should receive scant encouragement in their effort to introduce the applause, the license, and the confusion of the theatre into the house of God. Ah, can no building on earth be found within the walls of which the weary may come to hold sweet communion with God in prayer without being interrupted by the noise and the traffic of the godless world! Let us properly guard the sanctity of our places of worship, and with it the spirit of respect and reverence for God's house, and for him to whom we have dedicated it. After Christ had purged the temple of old of those who were trafficing there under one pretense or another, there was a startling revelation in his words when he added, "It is written, 'my house shall be called a house of prayer;' but ye have made it a den of thieves."

Another cause that may be assigned, is the indiscriminate rushing into modern pulpits self called ministers, and the hasty gathering into the churches of unconverted material. How can a minister have proper reverence for God, and respect for his sanctuary and his worship, who presumes to call himself to the work by assuming some pompous sensational name, and by rushing into the pulpit almost before the odor of the gutter is off of him? And how can it be expected of the many unconverted people gathered into the churches that they will reverence God and his sanctuary? It is not in them to do so. These may be great on church fairs, charity balls, alphabet societies, &c., but not much on religion, and less in reverent and *quiet* obedience to God.

Again, in mentioning these causes, we naturally suggest to our readers the remedies that should be applied. We consider Mohammedanism a false system of faith, but it is said that a devotee of that system will not tread upon a slip of paper if he has any reason to think that the name Allah is printed on it. We may smile at some others for removing the hat and bowing at the door of their churches, or the devout Catholic for crossing himself as he enters the sanctuary where he worships; but a little more of the spirit of reverence would not hurt those who compose many of our Protestant churches.

FROM OUR TRAVELLING AGENT.

FAYETTEVILLE.

Just a month ago I was here to see the brethren about their subscriptions to the RECORDER. The day was pleasantly spent, the brethren promptly renewing their subscriptions in that cordial and appreciative manner that does so much to make my work pleasant and agreeable. Bro. Oliver took his last opportunity, while in his present charge, to render me substantial aid in my work by furnishing me his horse and buggy to visit those of his members who live at a distance. The brethren seemed to realize that they were to get them a new pastor, and were canvassing the matter with a spirit and caution that will hardly fail to get them a man who will take no step backward in the work, and at the same time will hold the same choice place in the affections of the members which has so liberally been accorded Bro. Oliver and others who have served the church in former years.

Fayetteville was once noted for being at the east end of the western plank road, and was the trading place for nearly the whole of Western North Carolina, as well as many from Tennessee. The oldest citizens here have seen more covered wagons than any men in, or perhaps out, of the State. In fact, this old town has a history which if written would be full of interest. There are some things about the Fayetteville people that are specially noticeable. They live for the most part in the same style of houses as they did fifty years ago. Men like Drs. Hinsdale, Duffy and Haigh, also Messrs. Williams, Rose, Kyle, and others of the representative citizens, ride in the same style of vehicles as were made in the town long before the whistle of the engine was ever heard in the town. Neither war, reconstruction, steam, electricity, nor the fashion of the world, has moved them to change their notions of what constitutes a thoroughbred Southern gentleman and true hospitality.

A recent fire has made it necessary for Bro. Frank Beasley to build some handsome brick stores on the corner near the market.

Fayetteville has, however, become a decided railroad center. Here are three passenger trains at the same time, so I take one for

MAXTON.

The name sounds rather Scotchy to expect to find very many Baptists here. However, by reference to my list I found enough names to warrant me in stopping off, which was the first visit I had ever made to the town. One of the first brethren I met was Bro. O. S. Hays, who took me in charge, and it was only a little while before I had settled with the old subscribers, and put a nice number of new ones on my list. The brethren here are making a hard pull to build a church. They have a very desirable lot, and already have a neat, well furnished chapel, which they are using for the present, and which will be for a Sunday-school room when the church is completed.

Maxton is, indeed, a genteel little town. The number of churches, brick stores and nice residences presents a very different aspect from the "Shoe Heel" of twenty years ago, when it was the tramping ground of Henry Berry Lowry, and occupied principally by grog-shops with all their attendant evils. What has wrought this great change? The earnest toil and sacrifice of a few men have caused the gospel to be preached here. Just that and nothing more. And Satan with his allies have been forced to take up their line of march. My work over, Bro. Fulford very kindly carried me to Laurinburg, where we spent a pleasant afternoon with Bro. Kesler. Bro. Kesler treated me just as I expected him to do. He didn't say, "If I can do anything for you while you are in town I shall be very glad to do so," but picked up his hat and said, "Let's go see the brethren," and the consequence was I renewed every subscriber in the town, besides getting some new names, which he appreciated fully as much as I did. The church here is a perfect model of neatness and comfort, and is fully as expensive as most of our town churches ought to be. This was prayer-meeting night, and though the weather was very inclement, yet we had a fairly good congregation. The pastor's talk would have answered well for a Sunday morning sermon. And here I will say that I have observed when a pastor *prepares* well for his prayer-meeting service he always has a good prayer meeting, and not only that, but a live, working church. I was delighted to find Bro. Kesler so pleasantly and comfortably fixed at home. He didn't succeed, however, in concealing that he felt just a little remorse that he didn't get married a few years sooner than he did.

Following the trail of these Scotch Baptists,—for there are many more of them than I had supposed; I thought nearly all the Scotch were Presbyterians,—at twelve o'clock Thursday I found myself in

LUMBERTON.

It was not last Thursday, however, for after I had done what I went to do, I did what I didn't go to do; so I decided it was the best thing for me to remain over just three weeks longer. Don't get frightened. I am not going to afflict you with any account of bruised back and wrenched hips. The suffering is in the past, at least some of it, and the kind attentions which I received from the brethren and sisters in Lumberton, and the hope of soon being able to do my work, have done much to compensate for all the suffering I had. I have received a number of letters from brethren in different parts of the State, and the kind expressions which they contained will ever be a cause for grateful appreciation on my part, and I hope may help me to be more faithful in my work than I have heretofore been.

In this I am in the closest harmony with a well known brother who wrote me that he was glad, since I had to be hurt, that I was thrown from a hack instead of being knocked down by a calf, and that he hoped I would devote part of the time I was down to the making of a *new speech* for the RECORDER. I can afford to refer to this, as it was the only mean letter I received, and it didn't come from the editor either.

I had an opportunity of learning much about our work, not only in Lumberton, but all over Robeson county, for brethren Martin, Proctor, and other brethren in Lumberton, seem to know no difference in the interest in their own town and in other portions of the county.

The new school building in Lumberton is just about completed. The object was not to erect a handsome building. It, however, makes a good appearance—is substantial in every particular, and well adapted to school work. The first session will open in the fall, and I feel confident that no school in the State has a more promising future. As the educational center of the county, it will afford the boys and girls of Robeson county the best opportunity for an education at the lowest possible cost. And not only this, but Wake Forest and our Baptist female colleges will, after a few years, have their patronage increased by the establishment of this school.

It is really refreshing to find so many of the brethren in this section who are looking ahead with a view of increasing the amount and efficiency of our work. If these brethren, who are trying not only to reach a better stage of progress themselves, but who are trying to inspire and help their brethren to do the same, can only escape the firing of the "light infantry" who see the desire of being "boss" or "bishop" in every man who exhibits any desire or capacity to do something, it will be fortunate for the cause, and in a few years Baptist principles and Baptist interest will take possession of a section in which a few years ago they only had a name to live.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. E. P. Ellington of Madison says he is still preaching but his voice is not fully restored.

....Rev. C. W. Blanchard has moved to East Durham and is located in the midst of his work.

....Bro. John W. Purefoy has moved from Salida, Colo., to Pueblo, Colo., and reports "all well."

....Rev. D. B. Gray, D. D., of Miss., has accepted the call to the First Baptist church Birmingham, Ala.

....Bro. E. K. Proctor, Jr., of Lumberton, was in the city last Monday, and paid us a pleasant visit.

....Bro. W. G. Ferrebee of Belcross, N. C., was in the city last week and called to see us last Saturday.

....Our church work is moving on. We receive members nearly every service. Collections good.—*John C. Hocutt.*

....The meeting at the West End Mission, Raleigh, conducted by Bro. Stringfield, goes on this week with good interest.

....Rev. T. C. Buchanan of Vickery's Creek Ga., says: "I cannot do without the RECORDER. It comes to me weekly as a letter from home."

....Bro. Oliver Summerlin of Mt. Olive, N. C., says: "The RECORDER is a welcome visitor in my home and we cannot afford to do without it."

....We learn from the *Asheville Baptist* that the West End church, recently organized in that city, has called Rev. W. P. Southern as its pastor.

....We desire you to aid us (the Convention in its mission work) with your *prayers*, with your *influence*, and with your money. —*Thomas Meredith*, 1830.

....Cards are out for the marriage of Miss Nellie Lee Horne and Dr. Eugene Herbert McCullers, March the 22d, 1893, at the Baptist church in Clayton, N. C.

....Rev. Carter Helm Jones has accepted the call to the McFerran Memorial church, Lousiville, Ky., and is expected to take charge about the 1st of May.

....The Chicago University has offered the chair of botany to President John M. Coulter, of Indiana University, at a salary of $7,000.—*Journal and Messenger.*

....All missions are substantially the same, but the primary object of the Convention, at present, is to repair the waste places of our own State.—*Thomas Meredith*, 1830.

....Rev. E. M. Poteat of New Haven, Conn., writes: "I baptized a Congregational pastor last Sunday evening, (12th inst.,) as Philip baptized the Eunuch—on a profession of his faith at the baptistery."

....Rev. J. W. Wildman and his Wadesboro brethren have greatly improved their parsonage, paid off a large part of the debt on their church, and are now arranging to build a nice mission chapel near the town.

....The Board of Missions (Western N. C. Convention) at its last meeting appointed Rev. D. B. Nelson Sunday-school Missionary, to hold Sunday-school Institutes in the bounds of the Convention.—*Asheville Baptist.*

....Rev. M. L. Green of Ahoskie, N. C., writes to us offering his thanks for our editorial in the paper of the 22d of February. He also says the next Bertie Union Meeting will be at Pine Forest, Northampton county, N. C.

....Bro. J. H. Tucker of Asheville, N. C., called in to see us last Monday. He reports the First church as being in excellent condition. Pastor J. L. White has received members every Sunday for several weeks past.

....Pastor Broughton, and Rev. C. A. G. Thomas of Greensboro, have held a good meeting at Broad Street, Winston. Bro. Thomas did the preaching. At last accounts they reported about one hundred professions of religion.

....It is the liberal view of things, the determined spirit of zealous and benevolent enterprise, the resolve to put forth an humble, but well directed effort, in behalf of the interest of the denomination in the State, that have led to the organization of the Convention.—*Thomas Meredith*, 1830.

....Dr. J. W. M. Williams of Baltimore, was to start on a visit to his daughter, Mrs. Gore, wife of Prof. J. W. Gore of Chapel Hill, C., on the 15th inst; and we suppose the Dr. is now at Chapel Hill for rest and recuperation.

....Rev. Rufus Ford and his church are making substantial progress. They have Rev. J. W. Rose as their missionary, devoting his entire time to six or seven mission points in Craven county, and the church has added $100 a year to Bro. Ford's salary.

....Bro. J. F. Cheek of Mars Hill, N. C., says that Rev. T. M. Honeycutt has been sick two months—is suffering from rheumatism, and hardly able to move himself. He further says the college work is going on vigorously under the control of Prof. T. M. Hufham.

....Dr. J. M. Frost resigned, as Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention, and Dr. T. P. Bell of Richmond, has been elected to fill the place. No better selection, in our opinion, could have been made.—*C. Durham, Vice-President of Sunday school Board for North Carolina.*

....The names of fifteen brethren have been received who wish to be appointed delegates to the Southern Baptist Convention. Are there not others who wish to go? If so, send in your names, brethren. Notice will be given in time for each delegate to send his own name to the committee on homes.—*C. Durham, Cor. Sec.*

....The American Baptist Year Book for 1893, with the compliments of the editor, Dr. Lansing Burrows of Augusta, Ga., is before us. It comes to us with an increased amount of valuable statistical information. The book contains 278 pages. Any one desiring a copy can get it by applying to the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia. Price twenty-five cents.

....The righteous souls of many good brethren have been vexed, for a long time, with the custom of many of our churches of sampling pastors. But recently some of our popular preachers have turned out as samplers of churches. In one way and another they manage to get themselves invited to a number of churches, and if perchance they find one to suit them they will accept its pastorate.

....The *Western Recorder* says: "It no more helps a preacher to parade his rejected calls than it helps a lady to parade her rejected offers of marriage. It makes the impression that he has coquetted with the churches, and also that he cannot be moved from his present field. Often the announcement that a preacher had declined one call has prevented his receiving another call he would have been glad to accept."

....Mr. Moody says: "Almost every preacher who can't preach goes to writing in religious papers, telling other preachers how they ought to preach." Of course. It is ever so. It is so much easier to tell other people how to do things than to do them. People who do not edit papers always know best how papers should be edited. People who have no children always know best how children ought to be reared.—*Western Recorder.*

....The commencement of Leonard Medical School will take place Wednesday night, March 29. It is expected that there will be ten medical students that will graduate. Dr. Chase of Philadelphia will deliver the address to the graduating class. On the following night, March 30, the graduating exercises of the Law Department will take place. Judge McRae of the Supreme Court of North Carolina will deliver the address on that occasion.

....Rev. C. A. G. Thomas of Greensboro, N. C., writes of the meeting in Winston thus: "It was a great pleasure to be with the brethren. I never spent a more delightful time in a meeting in my life. The association with such brethren as H. A. Brown, Broughton and others was one of the privileges of my life. Bro. Brown is looking after his new church plans. There is a future for the Baptists of Winston."

....Mrs. G. W. Marsh died at her home in this city on Wednesday afternoon, March 15th. A husband and seven children—two by the first marriage and five by the last—are bereaved by this dispensation of Providence. She was a native of Sampson county, but has resided in Raleigh about four years. She was a member of the First Baptist church in this city. For many years she had been in feeble health. The funeral services took place from the family residence on Friday afternoon last, and was largely attended.

....We learn from the *Religious Herald* that Rev. T. P. Bell has been invited to Nashville, Tenn., by the Sunday-school Board for consultation in regard to his accepting the Secretaryship of that Board. We wish to add our hearty commendation to such an arrangement. He is the very man for the position. (Later).—We learn from the *Richmond Dispatch* that Rev. T. P. Bell has accepted the Secretaryship of the Sunday-school Board, and will take charge about the 1st of May. Our congratulations to the Board.

....It is quite curious to observe the indisposition of churches to call men who are recommended to them. A recommendation almost amounts to a disqualification. The modern idea is for the committee appointed to look out for a pastor to be immensely secretive and superbly exclusive. It knows everything and looms far out of sight of advice. It is the glory of a church to swing the scalps of the rejected at its belt and hang them up as the proofs of her popularity. She also shows them to the brother-elect when he comes on to take charge, as a reminder of how fortunate he was in being chosen and how easy it would be to get another man if he does not toe the mark.—*W. E. Hatcher in Baltimore Baptist.*

Eight Steps in Baptist Progress.

1830.

Organization.—The "Chowan Missionary Society," "The Neuse Baptist Missionary Society," "The Raleigh Baptist Missionary Society," and "The North Carolina Baptist Benevolent Society," with other local missionary societies, were all merged finally into one body, viz.: "The Baptist State Convention of North Carolina."

This organization made it possible to unify Baptist ideas, plans and work, to inspire confidence, zeal and liberality, and to use their united wisdom, influence and means for the accomplishment of their objects. At their first session their total contributions were for

State Missions	$220.62
Education	35.00
Total	$255.62

1840.

During the past ten years the BIBLICAL RECORDER and Wake Forest College were established, and the brethren in all parts of the State now understand each other and know how to work together.

The Convention has this year three missionaries, viz: R. Jacks, W. Jones and W. Brooks.

CONTRIBUTIONS.

State Missions	$761.50
Foreign Missions	816.37
Education	471.58
Bible distribution	190.00
Endowment W. F. College	4,382.86
Total	$6,522.31

At this session M. T. Yates was received as a beneficiary to be sent to Wake Forest College.

In a report, Dr. Samuel Wait said: "I may remark that additional acquaintance with the churches in the State only confirms me in the opinion, long since expressed, that nothing is wanting to secure the genuine co-operation of our churches, in behalf of all the objects of the Convention, but correct information. This is proven by facts."

1850.

Number of missionaries, nine, viz: Richard Jacks in Jefferson Association, J. G. Barkley in Tyrrell and Washington counties, S. P. Smith in Brier Creek Association, E. Dodson in Beulah Association, John Robeson in Rockingham, Guilford and Forsyth counties, A. D. Blackwood at Hillsboro and vicinity, J. B. Solomon at Salisbury, Mocksville and Rockford, Wade Hill in the valley of the Catawba, Thos. W. Tobey in Raleigh. State Board paid $100, Home Mission Board $200, and the church $300—making a salary of $600 for Bro. Tobey.

CONTRIBUTIONS.

State Missions	$1,470.46
Foreign Missions	1,258 47
Education	711 90
Bible distribution	152.72
Total	$3,593.55

At this session, on motion of Elder J. S. Purefoy, it was

"*Resolved*, That the Board of Missions be, and they are hereby requested, in their annual report to give such information in relation to each object of the Convention as will supersede the necessity of having reports from committees specially appointed on these objects."

1860.

This year the Convention had only three missionaries, viz.: John Mitchell at Greensboro, R. H. Griffith at Charlotte, and A. W. Wilcox at Washington.

CONTRIBUTIONS.

State Missions	$1,458.45
Foreign Missions	1,451.80
Education	1,500.39
Home Missions	112.70
Colportage	750.96
Bible distribution	71.00
Total	$5,340.30

1870.

The number of missionaries this year was five, viz.: Harvey Hatcher, F. H. Jones, J. M. C. Luke, E. Allison and W. L. Fitcher.

CONTRIBUTIONS.

State Missions	$1,111.32
Foreign Missions	622.28
Home Missions	27.50
Sunday-schools	20.38
Education	1,447.54
Total	$3,229.03

At this meeting, the Board of Missions said: "To inaugurate an effective system of State Missions in North Carolina would require all of the time and all the talents of the wisest and ablest man among us. The enterprise of State Missions is the great work before us as a people. The prosperity of all other interest is dependent upon the zeal and fidelity with which this cause is prosecuted." Elder J. D. Hufham was, at this session, made the Corresponding Secretary, to give his entire time to the work of the Convention.

1880.

In 1880 J. R. Jones, R. T. Vann, W. T. Jordan, J. H. Booth, J. B. Boone, A. L. Stough, J. E. King, T. J. Rooke, J. B. Richardson, C. C. Haymore, J. D. Hufham, E. L. Davis, W. B. Knight and T. Harrison—14—were the missionaries of the Convention.

CONTRIBUTIONS.

State Missions	$ 3,260.55
Foreign Missions	2,789.35
Home Missions	1,196.38
Sunday-schools	1,828.86
Education	1,750.05
Total	$10,729.69

1890.

Missionaries, 104.

State Missions	$12,348.31
Home Missions	3,269.18
Foreign Missions	8,902.06
Education	3,620.75
Sunday-schools	6,839.91
Colportage	1,604.29
Orphanage	15,131.13
Total	$51,717.63

1892.

We have been stepping ten years at a time; but we will now step only two years.

Missionaries, 116.

State Missions	$14,272.95
Foreign Missions	10,247.72
Home Missions	7,218 83
Education	22.705.88
Orphanage	12,866.30
Ministerial Relief	1,075 05
Church extension	499.92
Sunday schools	7,019.10
Colportage	515.11
Total	$76,420.81

The above figures have been taken from the reports as published in the minutes of the Convention, and give some idea of the development of our cause in the State. In the minutes of the Baptist Associations in this State for 1892 there is reported, as given for all objects by the churches last year, including pastors' salary,

$308,382.15.

The contributions for church buildings, as a rule, are not reported in the minutes of the Associations. In most of the Associations the minutes do not show more than two-thirds of what is given for all the objects combined. Brethren frequently write to me for information about our development. This publication of facts and figures may aid them in their work.

C. DURHAM.

Financial Statement.

As the Conventional year 1892-'3 draws to a close, inquiries become more numerous as to the financial condition of the Foreign Mission Board. The following figures will answer these inquiries:—

Receipts May 1, 1892, to March 15, 1893	$101,627.20
Receipts May 1, 1891, to March 15, 1892	70,156.50
Increase over last year	$ 31,470.70

If all this increase was available for the current expenses of the work, the Board would be in easy circumstances. But of this increase, $14,028 32 belongs to the "Permanent" Centennial Fund, and cannot be used for current expenses; and $13,800 has been given for the "Centennial" Fund, for enlargement of the work. So that the increase in receipts this year over last, for the regular work of the Board, is only $3,642 38.

This amount is utterly inadequate to meet the deficit of over $16 000 brought over from last year's work to this.

To enable the Board to meet its obligations to banks and individual lenders, amounting at this time to $26.000, and to keep in tact the Centennial Funds, will require very large gifts from the churches to its regular work from this time until April 30th, when the Treasurer's books close.

Let us all see to it that the close of the Centennial year shall find the Board owing not one dollar to any man or corporation on account of its regular work. To help to bring about this desirable end is the duty, and should be esteemed the privilege, of every Baptist in our Southern Zion.

H. A. TUPPER, *Cor. Sec.*

Richmond, Va., March, 1893.

Life and Death of Rev. E. D. Johnson.

While I realize that any effort on my part will fail to do justice to the subject of this sketch, I also feel that something more than a mere statement of his death is justly due him.

Bro. Johnson was born in Bladen county, N. C., August 6th, 1823. His parents, Samuel Johnson and Sarah, a sister of Rev. Elias Davis, deceased, were poor. His father was a Methodist, and his mother a Baptist. At the age of seventeen he was baptized into the fellowship of Hickory Grove church by Rev. McFall.

About that time he went to Robeson county to get employment to assist his parents in getting a living, where he remained most of the time until he was married to Sarah C. Humphrey in the year 1849. At that time and for some years following, he was not worth any more property than it would have taken to pay his debts.

He was ordained to the gospel ministry in the year 1855 at Raft Swamp church by Revs. F. Prevatt and I. Stone, and was very persevering and active both in the ministry and in his secular affairs. While, as has been the case with many others, his education was very limited, he was very apt and quick to learn; so that he became well posted on matters of general importance. He was a man of great mental and physical power. As a preacher, he was popular, and always had every Sunday engaged during his ministry. He preached in Robeson, Bladen, Cumberland, Sampson and Columbus counties, and a part of South Carolina.

At the time of the beginning of his death sickness, and until it was evident he could not live, he was pastor of four churches. Of Hickory Grove church, of which this humble scribe has the honor of being his successor, he was pastor for thirty years. He was for a long time a reader of the RECORDER.

He had a mind of his own and was not easily turned away from what he thought to be right, even though it might render him unpopular. With due respect to him, he did not advocate ministerial education, but that he was opposed to education, but from the fact he believed that the inducements held out to young men are calculated to cause unregenerate or uncalled persons to enter the ministry. Neither was he an advocate of State Missions, from the fact he did not believe the appropriations made by the Board were equal. Foreign Missions and Associational Missions were first with him.

He believed a stated salary for a preacher was contrary to Scripture; hence, he never received a great deal for preaching, although, had he seen fit, his ability as a preacher was sufficient to have enabled him to command a good salary.

He was for a while treasurer of Robeson county. While he began poor and did not preach for a stated salary, still the Lord blessed him, so that he reared and settled seven sons and three daughters, besides rearing several orphans. At the time of his death, Feb. 7th, 1893, he was worth about twenty-five thousand dollars.

While he was popular with his churches, his views differing with many of our leading brethren on methods of work rendered him a little unpopular with them. But in the face of all these things, he had been a great worker for the salvation of souls.

He preached his last sermon at his home church (Great Marsh) from the text, Ephesians 6: 13—18, the Christian's complete armor. He had faith to believe that the Lord would give his servants that which was right; so that his life of faith and success should be an encouragement to others to put their trust in the Lord.

He left a devoted companion, ten children, forty grand-children, and a large number of other relatives and friends to mourn their loss; but surely their loss is his eternal gain.

In the absence of the writer, who had the honor of being called to preach the funeral, the services were conducted by my esteemed brother, Rev. J. D. Clark, who read the fifteenth chapter of 1 Corinthians and the hymn, "Servant of God, well done," &c.

While for near two years Bro. Johnson was in such poor health he could not preach regularly, and for some time not at all, yet he often talked on passages of Scripture, thus showing that while the body was suffering and wasting away, his mind dwelt on the soul-saving Gospel that he had long preached with great delight and power.

His place will be hard to fill, and we feel sad at the thought of meeting him no more on earth; but by God's grace we hope to meet him in the "sweet by and by."

J. G. FISHER.

Roslin, N. C.

*** *North Carolina Baptist*, please copy.

My Last Year's Work.

Rev. C. T. Bailey:—I have been thinking for some time of writing you a short sketch of my last year's work.

I moved to Bladenborough amongst some very good brethren about the 20th of November, 1892. I preached at a station on the C. C. R. R., by the name of Yorkville. I was invited to follow the Sunday-school institutes up and preach for them, and in the fall I was requested, in the absence of the superintendent of the University, to act as superintendent at Sandy Grove church.

I also attended both the Cape Fear and Bladen County Associations. Besides I attended all the sessions of the Central Union Meetings, and made several visits in destitute sections of Columbus county.

I also supplied for Rev. J. M. Register at his churches last fall, and helped him to protract at Mt. Pleasant, Bethel and Zion's Tabernacle churches in Robeson county. I aided Rev. R. M. Sessoms in protracting at Sandy Grove church, and Rev. R. M. Hilburn at French's Creek church.

I moved back to French's Creek about the 20th of November, 1892.

I am preaching for Benevolence church this year in Columbus county, and there are two or three other stations at which I expect to preach. We have no Union Meeting or University in this section. We are to meet to-day to try to organize an University, and I expect soon to try to get our churches to organize a Union Meeting.

Brethren, for the Lord's sake who died for us, let us go to work for him on all lines of Christian duty. A. J. BOBBITT

Kellys, March 12, 1893.

From Goldsboro, N. C.

Dear Recorder:—My work with the Second church here is in a very hopeful condition. We have just closed a very successful series of meetings. Rev. T. J. Taylor of Warrenton was with us and preached the gospel with great simplicity and power, and won the hearts of all. The influence of the meeting will be felt for good in years to come.

The First church, under the leadership of their talented and consecrated pastor, Rev. J. H. Edwards, is moving forward along all lines and doing a fine work.

God bless the dear RECORDER.

Yours in Christ,

G. L. FINCH.

Goldsboro, March 15th, 1893.

Death of a Faithful Servant of the Lord.

Elder J. W. Smith was sixty-one years old when, after a brief illness, he passed into rest on Saturday the 4th inst.

He was born in Columbus county, March 25th, 1832, where he spent all of his life until, about a year ago, he came to Wilmington where his life ended. He spent the last eighteen years of his life preaching the old-fashion, plain gospel. He was loved by every one who knew him intimately. His works, while they have been in an unusual, humble and quiet way, will live on forever. He was a poor man in this world's goods, and leaves a widow and eight children, all of whom are true believers and members of the Baptist church. Our sympathies and prayers are enlisted for them.

J. T. JENKINS.

Wilmington, March 18, 1893.

The Great Meeting in Winston.

Dear Bro. Bailey:—One of the greatest meetings in the history of Winston, especially among Baptists, has just closed at Broad Street. Monday, March 6th, Brother Thomas of Greensboro came up and began the preaching. We had been holding a special song and prayer service for a week prior to his coming. The church was ready, their hearts prepared, and their expectations high, when the special work of reaching the unsaved was begun. And from the first, even before Thomas came, the converting power of the Spirit was felt. Night after night the unsaved were gathered in until within twelve days we had been instrumental in leading more than one hundred souls to Christ. At first we reached our own community and Sunday-school, but soon the influence of the gospel as proclaimed so powerfully by Bro. Thomas began to take hold upon the entire city until we grasped the city. Our congregations were large—at times people were turned away. We relied upon no "claptrap" but upon the plain word and persona', face-to-face work on the part of Christian people.

Let me say a word for Brother Thomas. Never has this city had a more earnest, forcible and practical presentation of the gospel of Christ than during the few days of our meeting. Our people all love him, the community respect him, and all together we pray God's blessings upon him.

As to the number joining the church, it is at present hard to tell; thus far we have received into Broad Street for baptism twenty-five, several more by restoration, and some by letter. We confidently expect to realize as many as fifty additions. The First church will get some, and the other churches, of course, will get a part. Next Sunday I'll preach to the young converts upon the theme, "What church shall I join?"

Altogether, the Broad Street people are wonderfully helped up. Since our pastorate here, one year last Sunday, there have been about two hundred conversions. But the work is just begun. The great question is, how shall these babes be trained in Christian work and thus be enabled to hold out and bear fruit for Christ? And in order that this may be done, we are going to begin a regular training class for Friday nights, when I will instruct my young folks in the doctrines of the church and Christian living. Also in order that we may hold on to the young people, we are going to organize an industrial training school, to be operated by the church. It will be a night school, and competent instructors will be employed; and those of our number whose chances are bad for improvement along this line will, by this means, have a chance for development. And a little later in the spring, we propose to buy a tent and take it into Old Salem and hold evangelistic meetings, thus taking the gospel to the people who will not come to the church—but excuse me, somebody says this sounds "puffy."

L. G. BROUGHTON.

Winston, March 14, 1893.

This and That.

Bro. Bailey:—Suffer a word from this end of South Carolina, (Edgefield county.)

The county is remarkable for several things—good and bad. It is the native place of many distinguished men, among whom was the sainted Dr. Royall. Before the war there was much wealth here, and it is not all gone yet. The Baptists are largely in the majority, and represent most of the wealth. But these Baptist churches are not well developed in church work. There are many noble exceptions to this statement though. I was thinking chiefly of my own field. Perhaps the chief defect is a want of discipline. This Association does not compare favorably, I am told, with many others in the State.

You have already noted in the RECORDER that

BRO. J. N. BOOTHE

has resigned the care of Edgefield church, and accepted the call to Union, S. C. He writes me that his surroundings there are very pleasant, and prospects hopeful. He is a vigorous, thoughtful preacher, and worthy of a good field. His work here was as successful, perhaps more so, than any of his predecessors for twenty years. This I get from a leading lawyer and deacon of our church. Bro. Boothe felt that he could do a better work at Union, and went there. He left behind him in Edgefield many appreciative friends and warm admirers.

SOUTH CAROLINA PREACHERS.

I met many of the pastors at the State Convention last fall, though I have not been permitted to form many intimate acquaintances among them. Yet I am most favorably impressed by them. They are so cordial, and know how to get so close to a strange brother that happens to come among them.

There seems to be an utter lack of jealousy among the preachers—no "clerical ring" or "bossism" at all. A fraternal bond holds them together, and they protest against any one's breaking the circle, unless it be to let another in.

A CALL TO PREACH.

In what does it consist? Can a brief, intelligible answer be formulated? There is certainly a demand for it. From away back the subject has been shrouded in mystery. I speak from the record when I say many a young man "called to preach" has struggled with this matter for years, wishing to do his duty, but doubting his "call." These honest doubts have restrained him, and years, often the best years of his life, have been lost to this work. Doubtless many a one is troubled in a similar way today. I do not ask for a *learned* disquisition, but for a plain, common-sense statement of the *essentials* to a "call." Will Drs. Carter, Pritchard, C. E. Taylor, and others, of age and experience, give us in the RECORDER just this in about two hundred words? Many will hail it with pleasure.

Edgefield, S. C. J. M. WHITE.

The Anson and the Richmond Associations Unite.

For a year or two the question of uniting the Baptist churches of Anson and Richmond counties into one Association has been agitated. At one time a large number of the churches composing these two bodies belonged to the Pee Dee, an Association which then embraced a very large territory. As the spirit of progressive religion took hold in this section, the idea prevailed among the leading brethren that the work before them could be best accomplished by smaller and more compact organizations. Hence in the interest of convenience and efficiency, the old historic body gave off churches to form new Associations.

First, the churches in Anson county, then those in Stanly, later those in Richmond, and finally those in Montgomery organized County Associations. This division into smaller bodies, at least with respect to some, proved unsatisfactory. Particularly was this true of the Richmond. While that Association has won the applause of the State because of its active and liberal spirit; and while the county is quite large and fairly populous, yet owing to the preoccupation of the ground by other religious denominations, there are but few Baptist churches in the county, and so the annual and Union meetings have lacked the interest of larger gatherings. Hence, the brethren came to see that the best interests of their churches as well as the cause in general demanded a union with some other Association.

Having learned that brethren in other sections have been thinking along the same line and are desirous of association with larger bodies, I have thought it might be of interest, and benefit, too, to them and yet others, if I should go somewhat into the details of the meeting at which this union was formed.

After the matter had been agitated in private, and considered in the Union Meetings, and it had become sufficiently evident that a union of the two Associations was desirable and possible the Richmond Association took action in favor of union by submitting the question to a vote of the local churches. Their Executive Committee was instructed, in case the churches voted favorably, to submit a proposition to the last session of the Anson Association. Owing to hindering providences, the Committee failed to meet with us, but in January last the Unions of the two counties met in joint session at Lilesville, when the matter was again considered; and the meeting, assembled in committee of the whole, passed a resolution requesting the Moderator of the Anson Association to ask the churches to send delegates to Wadesboro March 9th, 1893, empowered to decide whether the two Associations should be united.

Accordingly delegates from fourteen of the twenty-one churches composing the Anson Association convened in Wadesboro at the time appointed. No letters were presented, but the delegates were enrolled and the body duly organized. The question of constitutional difficulties being raised, it was decided by the Moderator that inasmuch as this was not a regular but a called session to consider a matter never contemplated when the constitution was formed, and as the body was convened together, the will of the churches with respect to a matter about which they had been asked to give an opinion, the constitution could not hinder the sovereign churches from expressing their opinion about an extra constitutional matter. This ruling, which seemed to meet the approval of the body, opened the way for a full consideration of the main question. Pastors Kesler and Johnson spoke for the Richmond Association. A motion was made in favor of the union of the two bodies. The vote being taken by churches, it was found that thirty three delegates favored the union and nine opposed it. The proposition to unite was then made unanimous, and the body adjourned to partake of an ample dinner which the ladies of our church served in the parsonage yard.

Before adjourning, a committee was appointed to consider and report on matters of detail not yet considered. They reported at the afternoon session, when it was decided to call the new Association—the Pee Dee, Until that time the Executive Boards will perform their work separately in their respective sections, but will make a joint report to the Association, which will meet at Morven in October. At that meeting the previously-arranged program of the Anson Association will be observed. It was further decided to hold the next fifth Sunday meeting (April 28-30) in Rockingham; and that the program be arranged with special reference to the Sunday-school work.

A pleasant feature of the meeting was the presence of Dr. Durham, who preached at night to the comfort and edification of our people. J. W. WILDMAN.

To South River Association.

Dear Brethren:—Let me call your attention to the following important facts:

1. One half of the population in our bounds have not the Old Testament Scriptures, and one-fourth have not even the New Testament. The most prominent people on the public roads have the Bible. The poor backwoods people are neglected.

2. Those poor people have souls for whom Christ died and are precious in his sight. In a contest, either at the point of the bayonet, or at the ballot box, their power is equal to any. Is not here food for thought? Who is to blame? You say they are to blame; they deserve no better. That principle would have locked our Saviour away from the word. Many cannot read; who shall look after them?

3. In the teeth of grave [illegible] entered upon colportage work in [illegible] I will be found, D. V. Will you [illegible] In giving the people the word? [illegible] far behind others in this work. [illegible] main so? God forbid.

Despotism in New Jersey.

On another page our staff correspondent has presented the outlines of the scandalous drama which, during the past fortnight, has engaged the talents of the corrupt Legislature of New Jersey. For audacity, for diabolical ingenuity, the performance passes credence. The semi-criminals who make the laws at Albany have touched at various times what we supposed to be the lowest point possible; but in their own trade they have been outdone by their colleagues across the river. As a specimen of brazen impudence, the action of the Jersey legislators would inspire a mediæval tyrant with unholy thoughts of envious admiration. By comparison, the devices employed in Louisiana to influence public opinion in favor of the re-charter of the lottery, dwindle to mere child's play. It's one thing to go about buying the suffrages of a State openly, as was done in Louisiana, and quite a different thing to enact in secret laws which at the time are known to be repugnant to the vast majority of the community. If dignity can be applied to such performances, then it is all on the side of the South, upon the principle that more credit lies with the highwayman than with the common sneak thief. Recent history furnishes no incident more thoroughly disgusting, more pitiably cowardly, than the one which occurred a fortnight since in Trenton, when a handful of men, the bribed puppets of professional gamblers, sought in defiance of decency to set the well known will of the State at naught. They triumphed temporarily, but only by resorting to the expedients of bullies, and by employing against the people the very laws which the people had caused to be enacted for their own protection.

But if the situation in Trenton has its sinister, it also has its bright side, and while the tyranny of the gambler legislators is to be deplored, the chance is that more good than evil will come of the crisis. The passage of the racing bill has had the effect of unifying the decent citizens of New Jersey as no other event in the history of their State has unified them. The Citizens' League has been especially active in the matter; but the churches have not been behindhand. On Sunday week, the day following the Senate's action, the popular indignation was proclaimed with no uncertain sound from hundreds of New Jersey pulpits, and we notice with pride that the ministers of our own denomination rose promptly and effectively to the performance of their duty. The mammoth mass-meeting of the outraged citizens held in Trenton on Wednesday was a triumph in its kind. Arrangements had been made to hold it in the Taylor Opera House, but when the delegates arrived—and they came in large numbers from all quarters of the State—they marched to the Assembly Chamber, and the meeting was held there in spite of the speaker's energetic refusal to allow the chamber to be used for such a purpose. (The speaker, we may remind our readers, makes no effort to conceal his friendship for the racing men, and brazenly holds his post as their representative and tool.) The Trenton meeting, as well as others held in different parts of the State, are having their effect, and as we go to press the prospect is bright for the passage of the repeal bills which were introduced on the Monday following the Senate's action.

To remind our friends in New Jersey, as some of our daily contemporaries have been reminding them, that the passage of the racing bills might have been foreseen from the character of the men elected last fall to sit at Trenton, would be to remind them of something perhaps true enough, but of something from which at the present stage of the proceedings very little profit could be extracted. Moreover, while the extreme penalty for their neglect of ordinary civic duties has been paid by our friends across the river, the causes which produce the unsavory situation are not peculiar to New Jersey, but exist in quite as real, if in a less aggravated, form in a dozen other States which might easily be named. It is, for instance, not inconceivable that a crisis such as the one which occurred in Trenton might not be enacted in Albany. The material is ready at hand; and all that is necessary is that there should appear, whether in or out of the Legislature matters little, a leader who should possess the requisite endowment of audacity. Indifferentism—that most dangerous of modern diseases—has brought us under this shadow of potential disaster. It is possible, of course, as has been done in New Jersey, to reclaim, at the eleventh hour, the good name of the State; but the method involves an unusual expenditure of energy—an amount which, by comparison with the facility, similar results might have been secured before matters had gone so far—wasteful and extravagant. We do not wish to be captious, and we especially desire to emphasize our appreciation of the splendid protest made by the party of good government in New Jersey, but when all that is generous and spontaneous has been said on this score, the thought still bears itself in—how much easier, with what enormously less wear and tear the same results had been achieved, had good citizens performed their honest duties at the polls. Jersey, we take it, has read herself a lesson out of the volume of her own bitter experience, and will profit by the perusal; but she has also revealed the goal to which many other States, with their corrupt Legislature, are tending.—*N. Y. Examiner.*

The Little Shoeblack.

Many years ago there lived a little boy in Oxford whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and [illegible]. This lad, whose name was George [illegible], was a favorite with the students. [illegible] and hearty way of doing things, [illegible] habits and faithful deeds, [illegible] admiration. They saw in him [illegible] of a noble man, and they pro[illegible] him a little every day.

[illegible] George accepted their proposal, and he soon surprised his teachers by his rapid progress.

"A boy who can blacken boots well can study well," said a student.

"Keen as a briar," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance. He went on, step by step, just as the song goes—

"One step and then another,"

until he became a man—a learned and eloquent man—who preached the gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitfield.—*Young Reaper.*

For cure of rheumatism, neuralgia, cuts, sprains, burns, stings, chilblains, sciatica, and lumbago, use Salvation Oil.

A Straight Verdict.

A coroner's jury returned a verdict that a certain prominent man had died of alcoholism. "Your verdict is absurd," some one said to the coroner.

"Why so?"

"Because he was never known to drink."

"That's a fact."

"He never went into a saloon."

"You are right."

"Then why do you say he died from the effects of alcoholism, when we all know he was shot?"

"That's all very true," the coroner replied, "but the man who shot him was drunk. Don't talk to me, if you please. I know my business. Deceased was killed by whisky."—*Arkansaw Traveler.*

Live to Some Purpose.

We have only once to live; therefor let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again; and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets to them, and they move only forward.—*William M. Taylor.*

Do not quench the Spirit by undue repression of what you feel. Do not grieve the Spirit by repeating mechanically the phrases that express what you once felt, but do not feel now. Let him that readeth understand.—*Nashville Advocate.*

Do not be concerned about the question, "Shall we know each other in heaven?" when you pass your next door neighbor without speaking to him.

Sow good services; sweet remembrances will grow from them.

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Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion.

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Under the Palms, by Geo. F. Root. A work of standard merit for the Sunday-School. Price, 30 cents, post-paid.

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ORGAN OF THE BAPTISTS OF NORTH CAROLINA.

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The following is from the report unanimously adopted by the Baptist State Convention, held in Goldsboro, November 11th, 1891:—

"For fifty years the BIBLICAL RECORDER has been the organ of the Baptists of North Carolina. We believe it has served the denomination well. It has been one of the greatest agencies in fostering the interests of our College, furthering our mission work and all the other enterprises of the Convention. In view of the rapid growth of our denomination and the enlargement of our work, we believe it should have a constantly increasing circulation. We recommend that a committee be appointed to confer with the editor to devise means by which the circulation of the paper may be increased. We earnestly ask every pastor to advocate the claims of the paper."

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This desirable place is in sight of the ocean and enjoys the delightful sea breeze; five miles from Morehead City, N. C.; bounded on the South by Bogue Sound, on the North by Newport river, both navigable streams; and lawful fences. The Atlantic and North Carolina railroad runs through the centre of the farm and in full view of the residence, with a station near by. The water pure and healthy. The farm contains several different kinds of soil and is adapted to any kind of crops grown in the State. Game, fish, clams, oysters, escallops, etc., are abundant. This place is adapted to trucking, fishing, stock raising, or any other occupation one can follow in the country. "Paradise" contains about five hundred acres, and can be bought for three thousand dollars. This is a rare chance to get a place with so many advantages and no disadvantages, and at so low a price. Who will be the lucky one? Call on or address,

J. T. EATON,
Morehead City, N. C.

Mention BIBLICAL RECORDER.

Peace Institute,

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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

—GO TO—

Jordan's Dining Hall,

A. E. JORDAN, Proprietor,

114 Fayetteville Street, Raleigh, N. C.

where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 27. Daily.	No 41 Daily ex Sunday
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount.	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 36 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 54 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m, Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 05 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 53 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 00 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 20 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

THE CINCINNATI BELL FOUNDRY CO. CINCINNATI, OHIO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogues with Price and Testimonials free. Please mention this paper.

New Fields and New Workers.

Notwithstanding the Board entered the Conventional year $10,000 in debt, and had to pay on December 1st, $30,000 on the Havana house, such have been the calls of Divine Providence which we could not disregard, that in the face of financial embarrassment it has entered new fields and employed new workers to labor in the Master's vineyard.

In addition to the new work in Baltimore among the hundreds of thousands of foreigners who annually enter that port, two brethren, first-class men, have been sent to New Orleans. Our work has been enlarged in Oklahoma and in the Indian Territory, and arrangements made for additions to our forces among the Germans in Missouri.

So rapidly has our work increased in Cuba that its needs have outgrown the ability of our noble, self-sacrificing missionaries to supply them. Three things presented themselves for the consideration of the Board:

1. The business interests of the mission arising from the Cemetery and the rent of such portions of the church building as were not needed for worship, had become a serious tax upon the time and energy of Bro. Diaz.

2. The fact that many Americans reside there, and hundreds visit the city every winter, and many natives speak English, render work among them as a support to our missions among the Spanish speaking people very desirable.

3. The fact that there are many young men, members of our churches there, who need to be trained for mission work, render it, in the judgment of the Board, desirable to have an American missionary as an assistant to our brethren there. The Corresponding Secretary in consultation with Bro. Diaz on these matters, suggested Bro. E. Pendleton Jones as peculiarly qualified for the special needs of that field. This suggestion met the warm approval of Bro. Diaz.

At a recent meeting of the Home Mission Board the appointment of Bro. Jones to this work was recommended by the Corresponding Secretary, and was adopted by a cordial and unanimous vote. A resolution was passed requesting the Foreign Mission Board to release him from his obligation to them, as missionary under appointment to Brazil, in order that he might accept the appointment to Cuba. The Foreign Mission Board have cheerfully acceded to our request, and Bro. Jones has accepted the position to which he has been called by the Home Mission Board. We take this occasion to express our grateful acknowledgement to the Foreign Mission Board for the kind and fraternal consideration evinced, and to assure them, should the opportunity ever arise, that the Home Mission Board will cheerfully reciprocate their kindly action.

There are many other fields which the Board would gladly reinforce, and other new ones which it greatly desires to enter, but further enlargement must depend upon the means furnished us by the churches. Applications for help from churches that need houses of worship are many and pressing. It would be easy to expend the whole of the $125,000 of the Centennial Fund in aiding the thousand homeless Baptist churches to secure needed places of worship—even then there would be many fields left unsupplied. We trust the churches will regard this increasing need of the Board and enlarge their liberality much beyond that of any former year. There is a great work before us, and year by year its proportions increase, and its demands become more urgent.

I. T. TICHENOR.

Atlanta, Ga., March 11, 1893.

New so-called remedies spring up every day like mushrooms; but the people still cling to Dr. Bull's Cough Syrup.

The Influence of a Christian Life.

It is the silent forces in nature that accomplish the greatest results. It is silent rain and sunshine falling upon the little seed lodged in the crevice of the rock, causing it to grow and burst the great rock asunder. It is the gentle forces of nature that make the tiny sprig a gigantic oak. It is the quiet falling of the snow flakes that wraps the world in its winding sheet and impedes the mighty iron horse.

We have all, no doubt, heard the fable of the boastful wind and the sun, that entered a contest to see which could compel a traveler to remove his cloak. The wind blew with all its might, but in vain; for the traveler only wrapped his cloak the closer about him. The sun then entered the contest, and sent its gentle beams upon him, whereupon the traveler made haste to remove his cloak, and seek the protection of a friendly shade tree.

So, also, it is often the silent influences of a Christian life that accomplish most for the Master.

Whether we are conscious of it or not, the life of each of us, whether rich or poor, high or low, young or old, educated or uneducated, is wielding an influence over another.

It is not necessary to know a person in order to influence him. We are often influenced most by those whom we never saw. Spurgeon has influenced thousands whom he never met face to face.

If a man lived in the world alone, he would be a "law unto himself," and could not be held responsible for his influence; but "none of us liveth to himself" alone.

We are not only a "spectacle unto men and angels," but every act of ours bears influence on some one, thus affecting him for good or evil.—*Rev. Geo. McGinnis, in Young People's Union.*

The true Christian may stumble, but he does not fall away completely. This is not because of his own strength, but because of the fact that God has promised to hold him up and help him on to the end. The Divine "seed remaineth" in him. He is "kept by the power of God through faith unto salvation."—*Central Baptist.*

A Curious Sentence.

The following curious sentence, *Sator arepo tenet opera rotas*, is pretty bad Latin, but may be freely translated,—I cease from my work; the sower will wear away his wheels.

It has these peculiarities:

First it spells backwards and forwards the same.

Second, the first letter of each word spells the first word.

Third, the second letter of each word spells the second word, and so on with the third, fourth and fifth.

Fourth, the last letters, read backwards, spells the first word; the next to the last the second word; and so on throughout.

Fifth, there are just as many letters in each word as there are words.—*Selected.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Different Minds.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has, in their aid—
[Love that not ever seems to tire]
Such rich provision made.

—*Richard Chenevix Trench.*

Still Further Advance.

The publications for aid in studying the Sunday-school lessons which are published by the American Baptist Publication Society, have been gaining in excellence for the past years, and now those prepared for 1893 appear to have attained a still higher point of usefulness. It was difficult to see how last year's periodicals could be improved, but on using the numbers thus far published this year, we notice the Society has succeeded in making still further advance. We think the Sunday-schools of the present age have reason to be very thankful to the Society, which makes Sunday-school teaching so easy and complete through the publications of its varied aids. With proper study and the use of the American Baptist Publication Society's literature, every teacher should and, if his heart is right, will become efficient.

Answered.

A reproof which was just and not discourteous was once addressed to a young rector who had been reared under the highest of church doctrines, and who held that clergymen of all other denominations are without authority, and not entitled to be called ministers of the gospel.

One evening at a social gathering he was introduced to a Baptist clergyman. He greeted the elder man with much manner and ostentation.

"Sir," he said, "I am glad to shake hands with you as a gentleman, though I cannot admit that you are a clergyman."

There was a moment's pause, and then the other said, with a quiet significance that made the words he left unsaid emphatic:

"Sir, I am glad to shake hands with you—as a clergyman."—*New York Herald.*

Is it Strange?

It may seem strange, but it is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit-trees, mortgage his farm and sow his fields with wild oats and thistles. It will take the paint off his building, break the glass out of his windows and fill them with rags. It will take the gloss from his clothes, and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave.—*Farm Journal.*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Gather Up the Fragments, that Nothing be Lost.

After the memorable banquet in the wilderness, at which "five thousand men, besides women and children" were filled, Jesus said, "Gather up the fragments, that nothing be lost." When they had done so, lo! "twelve baskets" were filled with these "fragments" that otherwise would have been lost. The Centennial effort which is being made and which seeks from individuals and churches large contributions, will still leave great numbers of our people who are not able to give largely.

THE WOMAN'S MISSIONARY UNION,

actuated by the purpose of their Master, and with no desire to interfere with the greater things that are being attempted, but that they made gather up the fragments after the larger offerings have been made, asks that each member of every white Baptist church of the Southern Baptist Convention shall make a final offering of

THIRTY CENTS.

Reader, if you have not made your offering, will you not add to what you intend to give this gift of thirty cents? You may thus bear the burden of some of our Lord's worthy ones, who in the abundance of their poverty may not be able to give even this small sum, and thus make them sharers with us in the blessings of this Centennial offering of our churches. Will you not encourage each member of your family to add to the gifts they have made or may make, this thirty cent offering? Can you not also encourage the members of your church to unite in this undertaking?

THERE WERE TWELVE BASKETS

of fragments gathered up after that feast, spread by our Lord, had fed thousands! If we gather up this fragment of thirty cents from each of our people (in our Centennial baskets) what a magnificent sum we would thus secure for missions: *Three hundred and eighty five thousand dollars!*

Much must yet be done if our Centennial movement proves such a success as we are aiming to make it. Only two months remain, but much may be done in even two months by a united, earnest and persistent effort. In each church an efficient committee dividing among them the membership of the church, may speedily see each member and collect his or her offering. Pastors can commend this effort from their pulpits. Officers of the church can aid those who engage in this movement. It ought to be done, it can be done—if each member will respond, *it is done.* But it must be the business of those in each church who desire to have it done, to see that it is done. Everything worth doing requires time and personal effort. So will this.

Baptists of the South, we must not fail in our Centennial work. If this offering of thirty cents is made by each member of our churches, we shall not fail. Is not a possible success, as magnificent as this, worthy the self-denial of an *additional* thirty cents to what has been, or will be, given? Mites may be mightier than millions! When we may, at so small a cost, at so little self denial, make sure such a blessed success, if we fail, will not an awful responsibility rest upon those who could have secured this success but would not? Reader, shall our Centennial purpose succeed or shall it fail? It is a personal matter.

Thirty cents from each member of every church will accomplish this work. Large sums have been given and will be given, they must be given. This smaller offering may seem a small thing, but if it succeeds it will put the capstone upon our Centennial Memorial, and that is not a small matter.

F. M. ELLIS.

BEAUTY AND PURITY

Beauty of skin and purity of blood go hand in hand. No greater blessing than a skin without blemish, and a body nourished by pure blood, is vouchsafed to man or woman. It is the foundation of health and happiness. To cleanse the blood, skin, and scalp of every eruption, impurity and disease, and restore the hair, no agency in the world of medicine is so speedy, economical and unfailing as the CUTICURA REMEDIES. Everything about them inspires confidence. They are absolutely pure, and may be used on the youngest infant. They afford immediate relief in the most agonizing of itching and burning eczemas, and other itching, scaly and crusted skin and scalp diseases. They prevent inflammation and clogging of the pores, the cause of pimples, blotches, blackheads, red, rough and oily skin. They speedily cure humors of the blood and skin with loss of hair, whether simple scrofulous, hereditary, or ulcerative. They cleanse the system of all impurities by internal and external medication, and constitute the most effective treatment of modern times.

Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1.00.

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston

"All About the Skin, Scalp, and Hair," 64 pages, 300 Diseases, mailed free.

KING'S
Royal Germetuer
CURES

LA GRIPPE.

Rev. W. G. E Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 30, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1856. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

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CONDENSED SCHEDULE.

In effect March 19, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	6 02 a m	.....	.....
Lv Fayetteville	6 27 a m	.....	.....
Lv Sanford	9 46 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 03 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	5.25 a m
Lv Climax	.....	.....	8 15 a m
Ar Greensboro	.....	.....	9 05 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.25 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.32 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			6 55 p m
Lv Madison			12 25 p m
Lv Stokesdale			1 35 p m
Ar Greensboro			1 55 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

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W. D. ...

The "Moral" Saloon.

Dr. Rainsford, rector of St. George's church, of this city, has discovered a remedy for the drink habit that he believes to be infallible. It is not a new remedy. It is merely a fresh application of the very old notion of "a hair of the dog that bit you." The cure for too much drinking, he holds, is not abstinence but more drinking. He does not put it in just that way, to be sure, for that would be to brand his scheme as ridiculous. Our way of putting the matter differs from his verbally, but not essentially; and his proposition is really quite as ridiculous as our version of it indicates.

What Dr. Rainsford soberly proposes is the establishment of "moral" saloons, under the direct patronage and oversight of the church. The drinking of liquor, he maintains, is not in itself wrong, though drunkenness is wrong. Hence liquor selling is not in itself wrong, though it is wrong as commonly practised. Where liquor selling is a business, the sole object of which is to make money, the seller must of course try to sell as much as possible. The saloon thus becomes a direct encourager of drunkenness. Moreover, a saloon conducted to make money cannot be too particular about the manners and morals of its patrons; it cannot afford to furnish clean surroundings and appeal to refined tastes; all must be sacrificed to increasing the sale of liquor. This sort of saloon is bad, but prohibition fails to suppress it, and license does not regulate it in the interest of the society. Temperance reformers, with their unreasonable antipathy, only aggravate the evil they would cure. The only cure for the saloon evil is to drive out the bad saloons by establishing good saloons. Let the churches establish halls, where amid clean and artistic surroundings and with an accompaniment of wholesome refreshments and innocent amusements, pure fermented drinks may be dispensed to those who desire them. To such a place a man may take his wife and children, and its attractions would soon drive the bad saloon out of competition. This is a fair outline of Dr. Rainsford's scheme.

Granting, for argument's sake, the premises on which this scheme is built, one envies Dr. Rainsford the idyllic innocence that his plan displays. It is something to work so many years in a wicked city and yet keep one's self unspotted from the world to this extent. What, pray, can he suppose the brewers and distillers would be doing while the church was establishing these moral saloons? Does he not know that the retail as well as the wholesale trade is controlled by the manufacturers of liquor, and that they will never consent to a curtailment of that trade except through the irresistible power of the law? The only hope of making any permanent impression on the drink traffic is to strike at the head of the evil, by prohibiting the manufacture of liquors. High license and moral saloons and other expedients may be palliatives, and as such may be better than free rum, but they are no cure for the drink evil. Nothing short of prohibition, rigidly enforced, promises any real betterment of the situation in which society now finds itself.

Dr. Rainsford's scheme shows a curious perversity of moral vision on his part. The saloon cannot possibly be made moral. If it be granted that the moderate use of light wines and malt liquors is neither morally wrong nor physically hurtful, there is still no justification of tippling. The saloon exists only for the encouragement of tippling. If people are to use liquors moderately, let them buy them and consume them in the privacy of their homes, and not guzzle in saloons. A moral saloon is a contradiction in terms; the saloon is and must of necessity be immoral. It is true that some saloons are worse than others, but it is not true that any saloon ever is, ever was, or ever can be, good. Why not push the scheme a little further? If no church is hereafter to be reckoned as completely equipped unless it has a moral saloon attachment, let us carry out this brilliant idea in all directions. Let us by all means have the moral gambling-den, the moral dance-hall, the moral brothel, and the moral opium joint added to the equipment of the church, and thus "fight the devil with fire," as some recommend, all along the line. There are great possibilities in this idea if it is faithfully carried into practice.—*N. Y. Examiner.*

SWEET GUM AND MULLEIN is a sure cure for coughs, colds, croup, consumption, and all throat and lung troubles.

Prayer-Meeting Killers.

Some have argued that the time has come for the prayer-meeting to be set aside for some other religious agency; that sermon, lecture, instruction or other exercise should take the place of the time-honored institution known as the conference-meeting. We should be slow to allow any such heresy as that. When the prayer-meeting shall be given up it will be when piety is extinguished in the soul. The Christian needs the closet, and he also needs the prayer-meeting where many petitions join in one, and tender words are spoken for mutual comfort and encouragement. True, the conference-meeting sometimes becomes formal, cold, and loses its power; but in its worst state it is better than nothing and cannot be spared from the exercises of the church. A warm, well-conducted prayer-meeting is a mighty power, and from the day of Pentecost to this age its efficiency and helpfulness have been acknowledged.

But no doubt changes could be made which would make the prayer-meeting more vital and effective in the nurture of souls and the development of spiritual life. As a good [illegible] seeks to give variety to his sermons [illegible] to his pulpit utterances, so a [illegible] should seek to vitalize the [illegible] and prevent it from falling [illegible] stereotyped forms. At different [illegible] of the year he will introduce [illegible], and so change the lines of thought that nothing shall tire or become dead. But he will often find his best endeavors thwarted by a class of good men found in almost every church, who constantly and systematically kill the prayer-meeting. They do not mean to do it. They do not think they are doing it, but nevertheless they are simply prayer-meeting killers.

There is the man who feels that he must follow the pastor's opening remarks, and outwind him in the length of his speech, often taking for his theme something far distant from that in which the meeting has been started, switching the minds of those present from the track in which the pastor has endeavored to lead the general thought. This longwinded man is not generally the best informed or the most intelligent and interesting of the members. When he sits down the meeting has had its deathblow. Thought is divided or dissipated, and the few minutes that remain are run into testimonies that have little to do with the turn of thought started by the leader.

Then there is the man who can talk eloquently and impressively, who understands the Scriptures, and is able to unfold and explain them, whose lips drop the honey of the gospel, and who is heard by strangers with very evident pleasure. But the members of the church who are acquainted with him know that there is no devout life back of that speech. He is unscrupulous in his business relations, inconsistent in his life, and what he says in the conference-meeting is eloquent verbiage of which men in their hearts make sport. If nobody knew him, there would be no objection to what he says; but those who do know him have no confidence in the sincerity of his heart, or the honesty of his life. Every time he talks, men put a discount on religion.

Then there is the brother who is forever telling what good times the church used to have a quarter of a century ago, how earnest and devoted the pastor of that time used to be, and how much power the gospel in the church seemed to have under the older administrations. He turns and looks at the pastor who fidgets in his seat, shakes his finger at the deacons most of whom have been elected over his head, and exalts a past so long forgotten that nobody present can contradict him. He rasps, spoils good feeling, irritates and sits down self-satisfied, and he has killed the meeting.

Then comes the anti-worldly-amusement brother. His one theme is the worldliness of the church. He deplores the times, and especially the ways of the young people. He laments the degeneracy of the church and predicts ruin. He is much right but he has harped on this one thing so long that he has become as monotonous as the squeak of a worn out fiddle. He is the only righteous man in the church in his own estimation. He is a John the Baptist crying in the wilderness, an Elijah confounding the worshipers and priests of Baal, a Jonah threatening God's judgments in the streets of Nineveh. But he is always on that strain. All of worldiness is done up in three or four fashionable pleasures. He never thinks of selfishness, covetousness, censoriousness, greed of gold and power, but he has one target and he fires at that every time, hit or miss. He kills the meeting.

Then there is the sister who talks or is supposed to talk. She cries, she whines, she amens and sits down. Henry Ward Beecher, who was a stanch advocate of women on the platform, once had in one of his prayer meetings, a woman who made a random speech, killed the hour, spoiled the meeting, and when she took her seat, Beecher with imperturbable gravity, responded: "Nevertheless, I am in favor of women speaking in meeting." When a woman speaks in the conference meeting, if she says anything, she adds to the charm of the occasion, but when she only cries, that is not to edification.

Now all this, not to ridicule anyone who takes part in the conference-meeting—God forbid, but to correct abuses. There are prayer-meeting killers. Every pastor knows it. We have mentioned only a few. There are many of them. They mean well, and need instruction. What, if once a year, the pastor should lecture on the subject of the conference-meeting and show to the well meaning how they may take part in the exercise and not injure it. Next to the public worship of the sanctuary, the prayer-meeting needs to be conducted with propriety.—*Christian Inquirer.*

Monuments.

Whenever I look upon this Anglo Saxon land, dotted with marble shafts of immense value, erected to the memory of those whom we believe have gone to be with Christ, there arises a picture, in my mind, of heathendom, with its teeming millions departing this life—not to go to be with Christ, but to sink without Christ into unspeakable darkness. How long shall this work of erecting cold marble monuments continue? At least we can raise to our fallen missionaries a more fitting monument in the person of some consecrated man or woman to take up the work in the "regions beyond" and continue it unbroken till God's will shall be done on earth as it is in heaven. The need is for living sacrifices for a dying world.

N. H. S.

A boiler explosion at the Florence cotton mills in Forest City last Monday week, resulted in the death of Homer Harrill, the fireman and in the serious injury of two other men and a woman. The damage to engines, boilers and buildings is over $5,000.

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From East Durham.

Owing to the extremely bad weather, our removal to this place was very much delayed, but we are here now, pleasantly located in the midst of our work and among a host of kind and noble-hearted friends. A few nights after our arrival, our front door opened without our assistance, and a crowd of about fifty persons, loaded with a full variety and a large supply of such things as a pastor or housekeeper is always in need of, pressed their way through to our dining hall to deposit their luggage. Meanwhile the writer and his *better-half*, with laughable awkwardness, tried to address themselves to the benevolent visitors with profound gratitude and thankfulness for the gifts; but we realize that under such auspices we did not do the matter justice, and we still owe a debt of acknowledgements for this act of kindness and others rendered during and since our arrival. The people of the Third church are above the average in quality—some approaching magnanimity—and we are steadily winning members, such as we hope will do honor to the cause we have espoused.

The church is about three years old or perhaps a little more, and for nearly two years has been self-sustaining (that is, it has not been helped by any Board), and even shows its appreciation of the little help that was given in its infancy by liberally responding to the various needs of the Baptist cause.

Our Sunbeams will support one orphan at Thomasville for the year.

We have arranged to devote one Sunday night in each month to the development of a missionary spirit among our people who are already in sympathy and perfect accord with the different Boards of our Convention.

Last Sunday (second Sunday in March), Rev. R. G. Kendrick, a young Baptist minister and a Professor in Elon College, was with us and preached in the morning to an attentive audience. At night he gave us a missionary sermon that was thrilling and instructive, delighting the large attendance that greeted him. Bro. Kendrick graduated at Wake Forest in 1891, expecting to spend his life in the pedagogic profession, but has since felt called of God to bear the message of life to the perishing ones, and will go to the Seminary at Louisville this fall to further the preparation for his life work. He has a brother there already, who will soon be ready to enter faithful work as pastor and preacher. I wonder where he will "pitch his tent." Cannot the Baptists of our own State rise up in appreciation of the talent and purity of the many young men the Lord is calling from our churches and fasten upon them in our own barren fields? There are many reasons, it seems to me, why we should: (1) They are qualified by a course of discipline they have given their minds in an extended course of study to be profound and accurate thinkers. (2) Many of them have shown by the sacrifices and hardships they have undergone to obtain this advantage that they are willing to "endure hardness" for the cause of Christ. (3) Taking the precedent as a guide, they are generally *sound in the faith*, thereby making good counsellors for our youth. (4) They are *our* boys. This is their home, and we have a good deal of destitution in our State that calls for their service in its development—just such service as they are qualified to render.

All these seem to be reasons worthy of consideration, and it is to be hoped that our fields which are now "white unto harvest" will "open an effectual door" to these noble servants of God. So much by the way.

We think there is a general revival in our church work. Sinners rise in our weekly prayer services and ask for prayer. Our congregations are large and we are all praying for a spiritual feast to be given us in the near future.

We again want to express our high appreciation of the RECORDER, for what it is and what it is doing for the cause of Christ in our State.

C. W. BLANCHARD.

East Durham, March 17, 1893.

The Centennial.

Dear Bro. Bailey:—In the last RECORDER I find an article written by Bro. Curtis, headed, "What of the Centennial?" I think this question ought to have been asked a long time ago. I do not know whether Bro. Curtis was at our last State Convention or not. If he was, I think he is to blame for not writing his article sooner. It is impossible to do a year's work in a month. I agree with Bro. Curtis. There has been much said on this subject. Yes, too much. My experience is, a short speech, to the point, and a big collection, is the best.

Now, my dear brother, the West Chowan Association may have to suffer reproach for not paying the thousand dollars, but I do think that you preachers who attended the State Convention ought to have brought this matter before your people sooner, and not to have suffered the reproach to have fallen upon them. I would be willing to second Bro. Curtis' motion, but it seems to me it is too late to make such a motion, if we expect to raise the money by May. I think it would be better to move that all the pastors do what they can for that object.

God bless the mission work and the BIBLICAL RECORDER.

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Australia suffered greatly from floods during February. In the city of Brisbane and suburbs it is estimated that $15,000,000 damage was done. The towns of Bundamba, Ipswich and Godna were at one time all under water, the inhabitants escaping to the hills. Seven men were drowned in a mine at Ipswich.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Winton ch, West Chowan, $7.48; Chas W Skinner, pledge at Convention, 3.00; New Hope ch, 1.00. Total, 11.48. Previously reported, 710.92. Total this year, 722.40.

Foreign Missions—Sunbeams, First ch, Durham, for the "Sunbeam Missionary", $10.00; Winton ch, W Chowan, 7.91; W M S, Greensboro ch, Beulah, Japan, 6.10; W M S, Morrisville ch, Raleigh, 10.00; Galatia ch, W Chowan, 8.00; W M S, Holly Springs ch, 1.05; W M S, Tabernacle ch, Raleigh, 7.85; Sunbeams, Chapel Hill ch, 17.26; Manly ch, Sandy Creek, 2.00; Bethel ch, Eastern, Japan, 55c; Pilgrim ch, 60c; New Hope ch, 26c; Cub Creek ch, 6.00; Wilkesboro ch, 1.07; Chapel Hill ch, 25.00; W M S, Inwood ch, 2.25. Total, 105.92. Previously reported, 1,028.16. Total, 1,134.08.

Home Missions—Winton ch, West Chowan, $10.69; Brantley's Grove ch, ditto, 8.00; Holly Springs ch, 1.05; Manly ch, Sandy Creek, 1.81; W M S, Pine Forest ch, W Chowan, 3.00; A W Harrell, 1.00; Waughtown ch, Pilot Mountain, 4.50; W M S, Inwood ch, Raleigh, 2.25. Total, 32.30. Previously reported, 357.25. Total this year, 389.55.

Education—J B Harrell, pledge, $5.00; P W Johnston, Central, 6.00; Ballard's Bridge ch, Chowan, 10.00; Pine Forest ch, W Chowan, 5.00; Newbern ch, Eastern, 7.40. Total, 33.40. Previously reported, 643.81. Total this year, 677.21.

Orphanage—Winton ch, W Chowan, $1.74; Manly ch, Sandy Creek, 10.11; Bera ch, South Yadkin, 2.04. Total, 12.89. Previously reported, 307.90. Total this year, 321.79.

Centennial Fund—Cumberland Union ch, $3.18; Holly Springs ch, 3.00; Manly ch, Sandy Creek, 2.20; A W Harrell, 1.00; W M S, Inwood ch, Raleigh, 2.50; Inwood ch, ditto, 2.75. Total, 14.63. Previously reported, 312.73. Total this year, 327.36.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, March 18, 1893.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you bear, pop, clash on the least provocation.

Pittsburgh. GEO. A. MACBETH CO.

MODERN Improvement in trade. You get Vacuum Leather Oil for 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

Raleigh Affairs.

Mr. Josephus Daniels, State printer, has given the printing to Messrs. Edwards & Broughton and Mr. E. M. Uzzell—to be divided equally between the two firms. Mr. Daniels has received an appointment in the Interior Department under Secretary Hoke Smith. The *Carolinian* will be under the local control of Mr. F. L. Merritt, but Mr. Daniels will contribute to the editorial department from Washington City.

State News.

The Asheville *Gazette* says that it is reported that Mr. George W. Vanderbuilt has decided to build forty ten thousand dollar houses on his estate near Asheville.

We are pleased to learn that a Philadelphia company have plans on foot for the building of a large cotton factory at Moncure, Chatham county. It is said that it will be one of the largest cotton mills in the State, costing about $100,000. There is a great deal of cotton raised in that section and this is said to be a very fine location for a factory. Other large cotton fatories will be built in Chatham in the near future. These companies are nearly all from the North and are composed of men of considerable means.—*Sanford Express.*

A most deplorable accident occurred in Rutherfordton last Wednesday evening. A little child of Mr. Thos. W. Dixon, pulled a lighted lamp from a table in their house, which exploded and set fire to the building. Mrs. Dixon attempted to extinguish the flames but caught fire and was fatally burned before help reached her. She died the next morning. The eldest child, a girl, was rescued, but the two youngest children perished in the flames. The building was entirely consumed. Mr. Dixon was in Shelby at the time of the accident.

General News.

Near Millport, Scotland, recently a lighthouse keeper and his four children were accidentally drowned.

President Cleveland was fifty-six years old on the 18th inst. It is said that he celebrated the day by receiving a "seemingly interminable line of office seekers, and their Congressional friends."

On Friday, March 3d, a fearful cyclone visited portions of Georgia and Mississippi, doing immense damage to property and causing the death of many persons. The towns of Toomsuba, Miss., and Greenville, Ga., were almost swept from the face of the earth. Ove 300 persons in Lauderdale county, Miss., were rendered homeless.

MARRIED.

DAY—CURRIN—On March 15, 1893, at the residence of the bride's father, by Rev. J. S. Hardaway, Lem. F. Day and Sarah Currin.

DIED.

BORDEAUX—Died, in Bladen county, sister Rebecca Bordeaux, relict of Jas. Bordeaux, deceased, with dropsy, on March 1st, 1893. She was eighty-two years, seven months and twenty-one days old. She had been a member of the Baptist church for seventy years. It can be truthfully said she was a friend to the poor. She was often heard talking to God in prayer. May her children, grandchildren and great-grandchildren put their trust firmly in the God she loved to pray to.

SON.

MINTZ—Musetta, the oldest child and only daughter of H. E. O. and Sarah Mintz, departed this life on March 10th, 1893, in the nineteenth year of her age. Truly a modest and good girl is gone from among us into that mansion where Christ said "he was going to prepare for his people." Musetta Mintz, while she had not made a public profession of faith, yet she lived a faithful christian life, trusting in Jesus as the only Saviour. She was a regular attendant at Sunday-school when her health would permit, and showed by her familiarity with the lessons that she had spent hours in the study of them, which was her delight. She was a member of the Ladies' Working Society of the Southport Baptist church, and showed her interest in the Master's cause by her faithfulness. She was noted for her piety and loveliness. She was her mother's dependence in domestic affairs, she having an invalid brother to care for. She loved her family as never child did. It has been said, and truly, her companion was her mother. Nothing in this life could be more noble and grand than that one's companion was their mother. Her father being from home a great deal, necessitated her being not only a companion, but a comfort and help to her devoted mother.

Much could be said of her beautiful life, but suffice it to say, family, friends and Sunday-school, let not your hearts be troubled. "God doeth all things well."

"Sister, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.

Sister, thou art gone to rest;
Thine is an early tomb;
But Jesus summoned thee away,
Thy Saviour called thee home.

Sister, thou art gone to rest,
And this shall be our prayer:
That when we reach our journeys end
Thy glory we may share."

Southport, N. C. D. I. W.

HOGGARD—The subject of this sketch, Thomas Wright Hoggard, fell on sleep in Jesus almost suddenly at his home in Winton township, Hertford county, N. C., Feb. 25th, 1893, in the sixty-fourth year of his age. Bro. Hoggard had been in feeble health for more than a year. In November, '91, he had a stroke of paralysis, from the effects of which he never fully recovered. His death, though somewhat expected, was, nevertheless, a great shock, yet he was found with his lamp trimmed and burning. Death came to him as softly as slumber to an infant. He embraced religion in August, 1847, was baptized by his father, Elder Thomas Hoggard, into the fellowship of Bethlehem Baptist church, Hertford county, where he remained a true and faithful member, and in whose confidence, love and fellowship he died. On the 15th of April, 1858, he was married to Miss Harriet Williford, who still remains. Of this union four children survive, two sons and two daughters. He entered the Southern army in the beginning of the struggle and remained true to his post till wounded at the battle of Cold Harbor, June, 1864.

As neighbor, citizen, husband, father, soldier and christian, he was loyal, kind and true. No man that I have ever known came more nearly up to the description given by the Saviour when he said, "Ye are the salt of the earth," than did Bro. Hoggard. It is difficult to say which will miss him the more, his church or his neighbors. In every sphere he exemplified the religion of Christ. Full of business energy when stricken down, he was never heard to murmur. May the Lord bless and sanctify his life and death to his bereaved family, the church and community. His seat was never vacant when it was in his power to attend church. His last Sabbath on earth found him in his accustomed place in the house of God. He possessed a kind, generous nature, a ready and helping hand, and an open purse—always responsive to the calls of duty or charity. His pastor, in common with the family, church and community, sustains in his death a personal loss.

"The gospel of a life like his
Is more than books or scrolls,
Our dear Lord's best interpreters
Are humble, human souls."

His funeral was conducted by Rev. B. Craig.

L. M. CURTIS.

Tributes of Respect.

EDWARDS—The Woman's Missionary Society of Wake Forest has sustained a great loss in the recent death of our true and valued sister, Mrs. W. H. Edwards. Quiet in manner, delicate in health, yet with her heart all aglow with the love of missions, she waited not for an appeal to her liberality, but with self-denying spirit sought to hasten the evangelization of the heathen world.

One offering of exceeding love, lifted the lowly Mary to a high place in her Saviour's heart. "Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall this, that this woman hath done, be told for a memorial of her."

In like manner did our lamented sister make her last love offering, following the light of the holy Word, "Let not thy left hand know what thy right hand doeth."

As fragrant as the odor of the precious ointment will be the memory of that special meeting to collect the Christmas offering for Japan. Only the happy look which illumined her countenance, as the treasurer reported the amount received, suggested; what afterwards became known, that her gift equalled what was given by all the rest of the band. In a conversation with her pastor, a short time before her death, she deplored that so little was being done for our missionaries, and declared her willingness to attempt more for the future.

May the unspeakable love and sustaining grace of him who never errs be with her devoted husband, sorrowing children, aged parents, affectionate sisters and brothers.

May that zeal which characterized her in our Missionary Society exert an influence which will long be felt, and may we all be ready when life's work is over, to submissively meet death with unquestioning faith.

A FRIEND.

Wake Forest, March 8, 1893.

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to
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You can become a capitalist at once by laying by a small part of your yearly income and investing it in a Tontine policy of the
Equitable Life
For $20 you can instantly secure a capital of $1,000 (or for $200 a capital of $10,000), thus acquiring an estate which you may leave to your heirs, or retain as a fund for your own support in old age, if your life be prolonged.
Such a step will prompt you to save, will strengthen your credit, will increase your confidence, will preserve you from care and will give you lasting satisfaction.
The Plan is Simple.
The Security Absolute.
It is the perfect development of the life policy. To-day is the right time to get facts and figures. Address
W. J. RODDEY, Manager,
For the Carolinas.
ROCK HILL, S. C.

Sale of Land.

By virtue of an order of the Superior Court of Wake County, made in special proceedings entitled W. T. Edwards, Administrator, vs. W. T. Edwards and wife, and others, being No. 642 on special proceeding docket, as commissioner appointed in said proceeding, I will, on Monday, 10th day of April, 1893, at 12 o'clock M., on the premises below described at Holly Springs, Wake County, sell to the highest bidder for cash the following described real estate: First Tract—A certain tract of land in the corporate limits of the town of Holly Springs, Wake County, bounded on the north by the land of P. A. Norris, on the east by land of M. A. Edwards, on the south by land of D. P. Judd, and on the west by land of W. G. Burns and others, containing 14 acres.

Second Tract—A certain tract of land just east of the corporate limits of said town of Holly Springs, bounded on the north by lands of G. E. Alford, on the east by those of A. J. D. Cross, on the south by those of N. G. Burns and M. Prince, and on the west by lands of M. A. Edwards, containing 61 acres.

W. T. EDWARDS,
Administrator and Commissioner.

Winter Millinery
1892 and 1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs,
Embroidering Materials.
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
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Nerve Tonic — Blood Builder
DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
Send for descriptive pamphlet.
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Than a Nice Broiled Herring.
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WHOLESALE & RETAIL GROCERS,
BAKERS, CANDY MANUFACTURERS
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—HAVE TO OFFER—
10 Bbls North Carolina Cut Herring, $5.50 per Bbl.
20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.
All New Bright Fish, entirely free from Rust.
—ALSO—
10 Bbls North Carolina Roe Herring, $6.50 per Bbl.
20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.
10½ Bbls North Carolina Roe Herring, $2.00 per pkg.
25 Kits North Carolina Roe Herring, $1.25 per Kit.
These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.
LUCILE,
The Whitest, Sweetest, Cheapest, and Best of all Flours.
Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

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THE DISPATCH CO., Richmond, Va.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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G. & C. MERRIAM CO., Publishers,
Springfield, Mass., U. S. A.

The Home Circle.

"What is Heaven?"

"What is heaven?"—I asked a little child:
"All joy!" and in her innocence she smiled.

I asked the aged, with her care oppress:
"All suffering o'er, O heaven, at last, is rest!"

I asked a maiden, meek and tender-eyed:
"It must be love!" she modestly replied.

I asked the artist who adored his art:
"Heaven is all beauty!" spoke his raptured heart.

I asked the poet, with his soul afire:
"'Tis glory—glory!" and he struck his lyre.

I asked the Christian, waiting her release;
A halo 'round her, low she murmured "Peace!"

So all may look with hopeful eyes above;
'Tis beauty, glory, joy, rest, peace and love.
—Rams Horn.

Tennyson's Face and Voice.

It was a massive, noble, powerful head, such as Michelangelo might have given to one of his prophets; the forehead high, the countenance long, the chin square and slightly projecting. Age had wrought some changes in it since the days of manhood's prime, when the portrait was made which deserves to be established as the standard representation of the poet's face. The physical charm was less: there were heavy lines about the mouth, and blue veins standing out on the sunken temples, and gray hairs in the thin beard. But youth had not wholly disappeared, even at eighty three. The long, sparse locks that fell from beneath the velvet skull cap, and

The knightly growth that fringed his lips,

were as dark as ever; the brown eyes, half-veiled by drooping lids, were full of dreamy light, and able still to flash with sudden fire.

But the voice was even more remarkable than the face for its suggestion of youth in age. Worn a little, as it must be after so many years, and breaking now and then when weary, it was yet deep-chested and resonant, thoroughly masculine, capable of expressing immense passion. Its most striking quality was its directness, its sincerity. There were no false accents or inflections in it, no affectations, no polite disguises. It kept a touch of its native Lincolnshire in the broadened vowels and rolling r's. It was a true and honest voice; a picture to the ear of the man from whom it came.

He held a volume of "Maud" in his hand, and was talking about it as he loved to do:

"I want to read this to you because I want you to feel what the poem means. It is dramatic; it is the story of a man who has a morbid nature, with a touch of inherited insanity, and very selfish. The poem is to show what love does for him. The war is only an episode. You must remember that it is not I myself speaking. It is this man with the strain of madness in his blood, and the memory of a great trouble and wrong that has put him out with the world."

Then he lifted the book close to his eyes, and began to read:

"I hate the dreadful hollow behind the little wood."

It was the strongest reading in the world; ignoring all the formal rules of elocution, going straight to the heart of the matter; yet unconsciously creating his own form and art, obedient to the inevitable law of all true passion, which always makes the sound fit the sense. The voice was raised a little higher than the speaking tone; sustained at the same level through line after line; almost monotonous in its measured chanting. It was not melodious, or flexible. It was something better. It was musical, as the voice of the ocean, or as the sound of the wind in the pine trees, is musical. In the impassioned lines it rose and swelled like the roar of the tempest through the woods; in the passages which expressed grief and loneliness it broke and fell suddenly, like the sobbing of low waves on the beach.—*Rev. Henry Van Dyke, in the February Century.*

What a Blizzard is Like.

A Dakota blizzard is something like a Sahara sandstorm, but with powdered ice instead of sand and the thermometer ranging thirty degrees below instead of 100 degrees above. A traveler may outlive a sandstorm, the only danger is that he will be smothered; but woe to the unlucky pilgrim who is caught by the blizzard! The fine frozen snow, as hard as iron filings, is driven into his face with terrific force; it becomes impossible to distinguish objects at a distance of a dozen yards, and he may flounder about for hours within a stone's throw of his own house without being able to find it. Great drifts are piled up around him, then whisked away, leaving the ground perfectly bare; the wind seems to resolve itself into a thousand whirling cyclones, and every open stretch of snow into a maelstorm. In North Dakota many of the farmers stretch ropes from their houses to their barns, so they may venture out to feed their stock during the blizzard—which frequently lasts two or three days—without danger of getting lost in the icy storm. In February, 1884, I drove out in a sleigh a few miles from Fargo to close up a land trade. The sky was clear as a bell, the air just cold enough to be exhilarating, and I enjoyed my ride out immensely. I did not enjoy the return trip, however. A cold, bitter wind came out from the northeast that constantly increased in violence, until the air became filled with fine snow, which glittered like myriads of diamonds in the sun. Then the sky became overcast, the wind began to hurl great [illegible] across the road, and I was unable to see my horse's head. I urged him on, allowing him to pick his own course, hopelessly at sea. I had [illegible] would find his way home [illegible] night, and I hoped that [illegible] him as well in a blizzard; but it didn't. In a little while he stopped, and, when I urged him forward, he turned squarely about and began to retrace his steps. He was lost as well as I. To sit still meant to freeze. I got out, threw the reins over my arm and started forward, calling at the top of my voice and firing off my revolver. In a minute or two there was an answering shot. I was within fifty yards of a farmhouse, where I obtained shelter until the blizzard subsided, two days later. —*Farm, Field and Stockman.*

How Sponges are Gathered.

Arrived at what he fancies may prove a profitable ground, the captain of a sponging schooner sends out a boat to investigate, meantime standing off and on until a discovery is reported. Then all hands, save only the cook, or, if she is a large vessel, the captain and cook, tumble into the small boats and the fishing—if fishing it can be called—is begun.

The vessel has towed astern just half as many boats as she has men in her crew, and now two men are assigned to each boat. One of them stands well aft and sculls with a long oar, while the other bends low over one of the gunwales in a most constrained position, and with his head buried in a water glass eagerly scans the bottom as he is moved slowly over it. The water glass is simply a wooden bucket, having a glass bottom, that is held an inch or so below the ruffled surface, and in these clear waters plainly reveals all submerged objects to a depth of forty or fifty feet. As a further aid in overcoming ripples or moderate waves, each small boat is provided with a bottle of oil so hung over the bow as to slowly drip its contents into the water.

Through his magic glass the observer sees darting fish, richly tinted sea-fans and feathers, branching coral, gorgeous anemones, bristling sea-porcupines, and the myriad other curious tenants of these tropic waters. While seeing these he makes no sign, until a small dark object that, to the untrained eye, differs in no respect from the loggerheads surrounding it, comes within his range of vision. Then, without removing his gaze, he reaches for the long handled sponge-hook or rake lying behind him, and using it with one hand, quickly tears from the bottom a black, slimy mass, that he triumpantly pronounces to be a sheeps'-wool or grass sponge of the first quality.—*Kirk Monroe, in Scribner.*

Of Interest to You.

LUMBERTON, N. C., Oct. 6, 1892.

Dear Sir:—I cheerfully, yes, gladly, give you my opinion of the Electropoise, and part of my experience too. I consider it the most wonderful of God given remedies to alleviate the suffering of poor weak mortals. I have been a great sufferer for about eight years, had some spinal trouble, nervous dyspepsia, sciatica, neuralgia, and all the bad feelings a bundle of shattered nerves could give any one, including insomnia. I was almost a perfect physical wreck. Last winter I had a very severe attack of Grippe which left me in such a weak condition that I was confined to my room for four months, had the very best medical attention and care in every way, was taking several kinds of medicines every day, but nothing seemed to do me any good. Feeling that I was a burden to myself and all around, I was ready to give up in despair when we bought an Electropoise and began using it according to direction, although I had no faith in it and did not believe one half that was said about it. But to my surprise I began to improve from the first application. Now I sleep like an infant and eat anything I want and am improving rapidly, am better than I have been in years. Have taken only one dose of medicine since I began its use five months ago; would not do without it for any price. It has been such a wonderful blessing to me that I can't refrain from begging every sufferer I meet to try the Electropoise. It is a pleasure indeed to find something that can relieve such great suffering. And the company is so obliging, kind and honest in directing the treatment. Thanking you and the Atlanta office most heartily for all your kindness and wishing you and the Electropoise the greatest success, I am,

Yours truly,
MISS LIZZIE CALDWELL.

Spelling in New York.

Some New York State school-teachers can improve in spelling. In each of fifty-eight county institutes, one hundred words were given out for spelling. Three county institutes held during the last week in December brought out a total attendance of 291 teachers. The following figures show how many of the 291 missed certain words:

Alacrity, 86; apothecaries, 67; accommodate, 140; avaricious, 94; alphabetical, 89; affirmation, 60; collegiate, 46; committees, 110; censurable, 93; consoled, 14; coalesce, 141; ceremonial, 52; christening, 45; consensus, 230; debility, 9; differentiate, 129; elementary, 20; effervescent, 106; economic, 70; emissary, 141; embarrass, 169; favorites, 14; feminine, 33; February, 31; financial, 30; grammatical, 50; guarantee, 95; homily, 90; inseparable, 77; incomparable, 84; intelligent, 36; Ithaca, 133; inflammatory, 170; limiting, 11; legislature, 44; liberal, 7; lathes, 53; legality, 28; mirrors, 22; marriageable, 98; matinee, 68; moneys, 106; medicinal, 43; mercantile, 61; nutritious, 93; nullify, 54; omitted, 41; obsequies, 78; pluralities, 28; prejudice, 112; parliamentary, 132; permissible, 180; professor, 151; quarantine, 83; pitiless, 44; phosphorescence, 181; partisan, 57; paroled, 93; Poughkeepsie, 51; possessed, 51; regretting, 60; rheumatic, 89; requirement, 25; resistance, 30; suffrage, 118; sensible, 40; soliloquy, 135; sustenance, 95; Susquehanna, 59; sewerage, 57; suburbs, 62; subordinate, 32; sinecure, 128; susceptible, 93; Tennessee, 56; Tammany, 18.—*New York Ledger.*

An Unwashed Prince.

The Crown Prince of Russia was always a very sensible man in the management of his household, and he was ably seconded by his wife. On one occasion, the governor of his children came to him and said:—

"Your Highness, I must complain of the little prince. He refuses to have his face washed in the morning."

"Does he?" answered the Crown Prince. We'll remedy that. After this, let him go unwashed."

Now, the sentries have to salute every member of the royal family—children and all—whenever they pass. The day after, the little four-year old prince went out for a walk with his governor. As they passed a sentry box where a grim soldier was posted, the man stood rigid, without presenting arms.

The little prince, accustomed to universal deference, looked displeased, but said nothing. Presently, another sentry was passed. Neither did this one give a sign of recognition. The little prince angrily spoke of it to his governor, and they passed on. And when the walk was finished, and they had met many soldiers, who none of them saluted the prince, the little fellow dashed to his father, exclaiming:—

"Papa! papa! you must whip every man in your guards. They refuse to salute when I pass."

"Ah, my son," said the Crown Prince, "they do rightly; for clean soldiers never salute a dirty little prince." After that, the boy took a shower bath every morning.—*Selected.*

Golden Threads.

The chilling blast of winter wither the flowers and they fall. So does it effect the human family, and if precautionary measures are not taken, being chilled is followed by evil results. Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure coughs, colds and consumption.

Some Men Should Never Marry.

There is something peculiarly sorrowful to me in the way in which the children of some households slip quietly out of sight when they hear their father's footsteps outside the door.

The children must "settle down" then, for father "can't bear noise," and disorder worries" him. Oh, it does, does it? It makes him nervous to hear the baby cry or the children laugh, does it? He likes to have the house perfectly still, does he? Well, then, what under the sun did he ever marry for? Why didn't he remain in that state of single blessedness peculiarly appropriate to men whom children "worry." There are so many nice, quiet, delightful boarding houses in which the laugh of a child is never heard, because children are "not allowed" there.—*Household.*

Husbands and Wives.

A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose and howled when it was tied up. Happy bachelors are likely to make happy husbands, and a happy husband is the happiest of men. A well-matched couple carry a joyful life between them, as the two spies carried the cluster of Eshcol. They are a brace of birds of Paradise. They multiply their troubles by dividing. This is fine arithmetic! The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labor.—*John Ploughman.*

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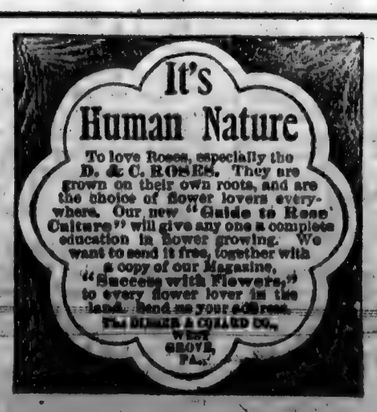

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Bottled

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56: 8.

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so! Ask him. He
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ed, her children scatte
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Mount of Olivet.

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BIBLICAL RECORDER.

THE ORGAN OF THE NORTH CAROLINA BAPTISTS—DEVOTED TO BIBLE RELIGION, EDUCATION, LITERATURE AND GENERAL INTELLIGENCE.

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Bottled Tears.

"Put thou my tears into thy bott'e." Psalm 56: 8.

When writing these words, David was thinking of his sufferings and sorrows during that troubled time when he fled from the face of Saul, and wandered, like a hunted deer, over mountain and through wilderness, chased by the mad king, who pursued the fugitive with death in his heart. And the persecuted exile cried day and night unto God. He had seen the widow and the orphan among his country-women gathering their tears in a bottle, to preserve them as a memorial of their grief, and so he appeals to God, "Put thou my tears into thy bottle;" remember me in my hour of trouble, and come, in thy divine compassion and love, to my deliverance and to comfort me. A striking petition indeed, and a beautiful figure of the divine remembrance of our sorrow!

But turn the leaves of the book again. Over here in the gospels there is the story of another sorrowful life. Tears glisten here too. Another heart throbs with anguish and a more pitiful cry goes up to heaven. Here is a sepulchre, of the ancient sort, with a great stone, a round slab, rolled across the door of it, a crowd of mourners stand in front of it, weeping with noisy demonstrations of grief. In the midst stands a silent, motionless figure, hearing, seeing all. And as his compassions go out to the bereaved and sorrowing, tears flow down his cheeks. For it was there, before the tomb of Lazarus, silently, but pitifully, that "Jesus wept." Never forgotten will be those blessed tears while the earth revolves and the bright sun runs its course! Never lost, while there is a new-made grave or a suffering heart in all the world!

Now turn the leaves backward. Here are tears and sounds of grief again! On the side of Olivet two great masses of people have fused into one. One vast procession has come over the hill from Bethany, preceded by one who rides upon the foal of an ass. The other has come out from Jerusalem, to welcome him. The air trembles with shouts of hallelujah: the hill shakes with the tramp of the multitude. For the people imagine that a king is going to his coronation. Is it so? Ask him. He will tell you that the throne he sees is the uplifted cross, that the palace piled for him is a tomb, that the glory of his coronation is an earthquake and midnight darkness in the sky. He will tell you that the beloved city, beautiful Jerusalem, is to be laid in the dust, her temple destroyed, her children scattered abroad. The city that he came to save! The people he came to redeem! And they will receive him not! And as he looks upon the city, the pride of every Hebrew's heart, and sees the clouds of destruction that already hang over her, his sorrow bursts all bounds, and with loud lamentations he bewails the fall of fair, yet false Jerusalem. Will those tears ever be forgotten? Not while there is on the earth a lost soul to save, a sinner who rejects the gift of God! Now, these two scenes ought to assure us that God can nevermore overlook the sorrows of his children. Forever we have a high-priest who can be touched with a feeling of our infirmities. God has come down to us, has made himself one of us, has borne our griefs and carried our sorrows, and through all eternity will carry in his infinite heart the remembrance of those tears at the grave of Lazarus and on the Mount of Olivet.

For God himself has wept. We must be careful to mark this, that the tears of Jesus were not the tears of an ordinary man. They were not tears of weakness, nor of disappointed ambition. True, at the grave of Lazarus, he is a tender-hearted friend, weeping with those who wept, and on the brow of Olivet he is a pitiful prophet, mourning over the ruin of his people. At the grave of Lazarus he is a Jonathan weeping for David. On Olivet, he is a Jeremiah lamenting the ruin of Jerusalem. And yet, in each instance he is the Christ, the God-man. What a revelation of the heart of God! The Christ in tears! The Son of God weeping! Not the Son who is different from the Father, but who is the express image of his Father's person. Not the Son who is inferior, but "who thought it not robbery to be equal with God." Not the Son who was here in the place of God, to represent God, but the Son who was here as God. Think of this, then, that God is portrayed as a God who weeps! Tears! What are they but crystal drops that fall from the wounded heart of love! The heart of hatred never truly weeps. It is like a frozen sea from which no sun can draw the vapor that shall fall again in vernal showers. The heart that weeps must be a tender heart; and tenderness is not weakness. Only love can weep as Jesus wept; and there is nothing stronger in the eternal heavens than the love of God! And God weeps! The God of glory in tears! What a sight to make angels wonder! What a truth to meet the hearts of men! And yet, the unbeliever points to hell, and the fires of torment, and says: "If there is a God, he is an ogre, an infinite monster, an eternal terror." If he could do it, if it could be done, God would quench the fires of torment with his tears; wash the bottomless pit of its corruption, and convert gehenna itself into a fountain of life! For his great heart weeps over the destruction of the lost!

God wept because he suffered. Who can imagine his emotions as he witnessed the grief of his beloved friends at Bethany? Who can measure the depth of his sorrow when he contemplated the fall of the city of David? Well, the heart that suffered then suffers now. "He is the same yesterday, to-day and forever."

In the glorious form that ascended into a radiant cloud from Olivet's brow, beat the same heart that almost burst with agony in the breast of the weeping Son of Man who, from the same spot, foresaw the desolation of Jerusalem. And that heart throbs in the eternal breast. Blessed truth; to be proclaimed to all the sorrowing! God knows, God shares all our griefs. God remembers all our tears. He puts them in his bottle. There are some beautiful passages in the Old Testament in which this fact of the divine compassion is set forth. "He knoweth our frame, he remembereth that we are dust." "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is my shepherd, I shall not want." "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him."

But nowhere is the divine compassion so beautifully portrayed as in the life of the Christ. "He had compassion on the multitude." How often we read that! "He groaned in the spirit, and was troubled." What tender sympathy is here suggested! He saw the people "as sheep having no shepherd." What sincere and profound appreciation of the wants and weaknesses of the lowly of the earth! Even the least of them, even the little children he took into his arms to bless! Is there any feeble cry that he does not hear? Are there any sorrows that he does not feel? Do any tears fall that he does not see? Oh, no! He puts our tears into his bottle. He hears, feels, sees all our sorrows. Upon the door of the house of a musician was suspended a curious musical instrument of metal balls and fine steel wires, and every time the door was opened, be it never so softly done, beautiful harmonies filled the air, and the least breath of the summer wind blowing over the wires called forth sweet sounds. More sensitive than this to every human touch, even to the every feint aspiration or low wail of grief, even to the unuttered prayer for help, is the great heart of God. But touch the door of mercy, and it will swing wide open, and down to your listening ears will float the sweetest harmonies heaven has ever heard, and all your soul will thrill with rapture as you catch the sound of the words: "Be of good comfort, it is I."

And so another fact is here: God's pity moves him to help us. The Christ did something more than weep. At Bethany he brought Lazarus forth from the grave. That pathway down the slope of Olivet led to Calvary where he offered himself as a sacrifice for sin, and became "the Lamb of God which taketh away the sin of the world." And so, when the divine heart bleeds, the divine hand reaches down to save. O, men and women! do ye see and feel the beauty of it? No Moloch is here, destroying even the penitent by fire. No Brahma is here, silent, motionless. No Buddha, dumb, inanimate. No dread avenger, no dim abstraction, no dreary effigy. But God, the living, the loving, the compassionate, the comforting God! The Binder of all broken hearts, the Healer of all soul diseases, the Light of every dark hour, the Hope of the wide world! That this is no mere sentiment let the believer testify by his own experience. Bear witness to their truth ye who have stood by the grave of your beloved as Jesus stood at Bethany, and who have been comforted as he comforted Martha. He has not given you back your dead, but he has given you the assurance, "Whosoever liveth and believeth in me shall never die." Bear witness ye whose sins have brought shame and suffering upon you! He has opened to you the door of pardon, and led you into the path of peace. O yes! could we hear this truth attested by all who have experienced the help of God, the volume of praise that would ascend to heaven would shake the foundations of the eternal throne. No accumulation of agnostic negations can change this eternal fact, that God is grieved and suffers infinite pain at the sight of human sorrow and sin. The life of the Christ from the cradle to the cross is a glorious revelation of this truth. Through him God speaks, God unfolds his eternal heart of love. And it was the Christ who said, "Come unto me, and I will give you rest." If we do not obtain rest, if we go on bearing our load of sorrow and pain and care and sin, it is because we do not come to him who stands ready to raise us up.

Three lessons must be emphasized: First, sorrow is not sinful.

"Love ever breathes
Compassion; and compassion without tears
Would lack its truest utterance."

A mother weeping above the new-made grave of her child; a wife weeping by the dying bed of her husband; a father weeping over the waywardness of his boy; these are sights that move the heart of God, and make angels shed tears. Heaven has set the seal of approval to the sorrows of earth, and justified our tears. Well did the Laureate say to his friend, "I will not tell you not to weep, but I will tell you: Sorrow not as others who have no hope." Let even tears be the sign of your faith.

Second: Sorrow for sinners is divine. Sorrow that moves our sympathies and makes us kind. Oh, this cold, critical, cynical world! Oh, this hard, selfish, pharisaical saintliness! What a rebuke it all received that time when they brought a poor daughter of the streets to Jesus, and he stooped down and wrote on the ground, and rising, pointed the finger of reproach at them and said, "Let him that is without sin cast the first stone at her." And how like whipped puppies they slunk away!

Third: Sympathy that does not lead to effort is vain. How easy to sit in the comfortable pew and close the tearful eye, or even to stand behind the bronzed pulpit and raise the hands to heaven and cry, "God be merciful to other miserable sinners!" How hard to show that mercy ourselves, that "droppeth as the gentle rain from heaven!" Oh, that the Christ spirit filled us all! Then would we not only weep for men, but we would stretch out our hands to them, laden with benefits and blessings.—*Rev. J. E. Raymond, in Christian Inquirer.*

Dr. Taylor's Construction Reconstructed and Reviewed.

It has been foreign to my intention all along to enter into the controversy provoked by the article of Bro. John E. White on a call to the foreign field and a calling to the gospel ministry, until the construction of said article was most happily placed upon it by the honored president of our College, in which he states, I know not upon what authority, "If the above represents fully Bro. White's views, I agree with him, and think that all the brethren will do so." If the "above" does not represent his position, then presumably the brethren will disagree with Bro. White.

Now, from this construction, to say nothing of the original article, I desire to most vigorously dissent.

It may savor, in the minds of some, of egotism in me to presume to call in question the position of my much loved and honored preceptor, but let it be remembered that we very fortunately live in a country where a little mind has as much right to the expression of an opinion as a great one, even though the opinion should not merit the same thought and careful consideration as the one conceived and expressed by the greater or superior intelligence; then, too, to turn on all the light possible upon the subject at issue can possibly do no harm, and as Dr. Taylor is abundantly able to take care of himself and his position, he cannot materially suffer at my hands. So here are my views of his construction of Bro. White's article. First, let me say that I set myself to the task of showing that his position, as stated in his construction of Bro. White's article, in which he says he fully agrees, is unscriptural, and therefore untenable for Baptists.

Point No. 1 in the construction—"Let him that heareth say, Come." "The propagation of the gospel is left not to a few, but to all the disciples of the Lord Jesus Christ. According to the measure of grace intrusted to him by the Holy Spirit, each man is bound to minister in his day and generation, both to the church and among unbelievers."

If Dr. Taylor understands by the above that all truly regenerated persons, both male and female, are under the most sacred and binding obligations to do good as they have opportunity, and to the best of their information and extent of their ability labor vigorously in their respective spheres for the extension and upbuilding of the Master's kingdom, then I heartily agree with the Doctor; but if he means that every regenerated person has the same instruction in kind with the recognized preachers of the Word, to do in a limited measure, even, the same kind of work, then I must beg leave to differ, and the privilege of giving my reasons therefor.

Such a position carried to its legitimate consequences would remove every barrier and flood the ranks of the ministry with incompetent and unsuccessful preachers. The scriptural idea of protecting the sanctity of the ministerial rank by the laying on of hands would be lost to ecclesiastical knowledge, and the entire church membership, male and female, would be recognized as preachers of the Word, clothed with the same functions and with equal authority.

Millions of earnest, conscientious christians, have never felt the divine overshadowing and overwhelming impression made by the Holy Spirit to preach the Word, while Paul and kindred spirits have felt that *necessity* was laid upon them to preach the gospel of God's Son. Only the man thus feeling, in my humble opinion, has been truly called of God through the operations of the Holy Spirit into the great work of the ministry.

Point No. 2. The Doctor agrees with Bro. White that the miraculous element in the call to the ministry has, in some way or other, through the ages, possibly by the alchemist's art, been extracted; and that a man is called into the ministry just as he is called into the profession of law or medicine, or to the pursuits of the agricultural and mercantile life by the judgment, through a process of intellectual reasoning.

Whether this be true or not, would depend largely upon the definition of the term *miraculous*. Mr. Worcester, recognized authority in lexicology, says that it means "Effect above human power—prodigy equal to wonderful." If we admit the definition—and it occurs to me that it is the only scientific way to reach a conclusion on the subject—the day of miracles has not passed, and miraculous interpositions of divine power are witnessed to-day just as certainly and truly as the day in which Christ uttered the ever memorable words, "Lazarus, come forth."

The effect produced in causing a man to see his duty and enter upon it in the gospel ministry, at a great personal sacrifice, humanly speaking, is far removed from the province of human power, and of necessity is above it, and if above it, then, according to Mr. Worcester, *miraculous*. In keeping with the above definition and argument, I sincerely believe that every truly regenerated and divinely called preacher, has found his way into the ministry through the *miraculous* interposition of human power, essentially the same that separated Paul and the other apostles and all true ministers of the Word unto the gospel.

I don't know that I fully understand the term "sacerdotal divinity," as used by the Doctor, which hedges the preacher in, against which the Doctor and Bro. White enter their solemn protest. If we are to be allowed to deduce arguments from the dealings of God with his people of past ages, no one, certainly, would be so presumptuous as to controvert the point that the priesthood under the Mosaic and prophet's dispensations were chosen from a particular class and tribe, and circumscribed in their work by the divine power, and restricted in the exercise of their functions to the ministrations of the altar. The power constituting this order of things was divine—the people most intimately concerned were priests or sacerdotes. Therefore it occurs to me that they were hedged in by a priestly or "*sacerdotal divinity.*"

I truly believe with the great Shakespeare that "there is a divinity that shapes our ends rough—hew them how we will." Many a man has been hedged in by the *miraculously* divine power and made to fail in a dozen different vocations, and in the end forced into the work of the ministry against his judgment, against his idea of the fitness of things, and against all his varying intellectual manipulations with reference to it, by the operations of the Holy Spirit overriding these powers and setting them aside agreeable to the inspired record, that God hath taken the weak things of this world to confound the mighty, and the things that are not to bring to nought the things that are.

In this way only are we able to explain the phenomenal success of some men who, from a human standpoint, were judged wholly incompetent, and unqualified mentally for the great work previous to entering upon it, and yet who have filled the world with wonder and amazement, as aided by the same supernatural power which pushed them into the work, they moved on to the greatest possible success.

I have this faith in the supernatural, with reference to the work in the gospel ministry, that the man called through the *miraculous* interposition of divine power will fail in a thousand enterprises, and have his way so completely hedged in that he will in the end be glad to say, "I am ready to preach the gospel to you which are at Rome also," to the world.

Point No. 3. It seems to me that the Doctor is guilty, unintentionally, of a contradiction of terms, or certainly of agreeing thereto, to-wit: "When a man has once consecrated himself, under the leading of the spirit of God, to the full work of the ministry, he is to decide, etc. Bro. Yates felt that it was his duty to go to China. Dr. Royall felt that it was his duty to teach as well as preach." The word consecrate means to set apart, make sacred to, dedicate, devote. Now, if a man be consecrated to the full work of the gospel ministry, can he of volition add thereto another calling, and prosecute the work of the two combined with the same result to the kingdom of the Master as if he had devoted himself exclusively to the preaching of the Word? Does God call one half of a man or all of the man to this work? For my part, I answer that I have not so learned the Scriptures. The only reason assigned in Holy Writ for the institution of the office of deacon was that it was not meet for the preacher to leave off preaching, even for a short period to look after the poor of the church, but to give themselves wholly to the Word. Paul, writing to Timothy, says, "Preach the Word; be instant in season, out of season."

If a man can consistently give three-fourths time to the school-room after consecrating himself to the ministry of the preached Word, where would be the impropriety of devoting another part to the real estate agency, mercantile life, or any other honorable calling of a secular nature?

After all, does not financial matters lie at the bottom of this division of labor, on the part of the divinely called preacher? Financial embarrassment on the one hand, and an undue design for gain on the other? Is it not true that the called preacher feels called upon to divide time only when circumstances conspire to render it inevitable—not from a conviction of duty, but sense of obligation to provide for his own household, and his compensation in the ministry he considers inadequate? I speak from experience when I say that financial trouble, and not a conviction of duty, was the only excuse for my ever being in a school room, and quite a number of honored brethren with whom I have conversed on the subject have shared my experience.

I haven't the slightest idea that were Paul living to day he would accept the presidency of the great Chicago University, though it might be tendered on a golden platter, but would give himself wholly to the Word.

Briefly to recapitulate—

1. All church members are not preachers of the Word in the strict and true acceptation of the term.

2. Men are called into the ministry by a miraculous interposition of the divine power.

3. A man once having been consecrated to the work of the ministry is not, from a scriptural point of view, left to feel it his duty to add anything of a secular nature to his God-given work, but to give himself wholly to the Word.

Fraternally, W. F. WATSON.
Roxboro, N. C., March 17, 1893.

The Divine Call to the Gospel Ministry.

Dear Recorder:—I have been reading Bro. White's and other's articles in the RECORDER recently respecting a call to the ministry, also the piece published from the *Christian Inquirer*, "The Ministry Overloaded." I now want to say this much, that I believe with my whole heart in a Divine, special, heavenly call from God by the Holy Spirit to the special work of preaching the gospel of the Son of God—that no man "taketh this honor unto himself but he that is called of God as was Aaron"—that no man who has not been thus specially called to preach has any more right in the pulpit than an unconverted person has in the church of Jesus Christ. As for "overloading the ministry," if God calls a man to preach the gospel of his Son, who has the right to say he is unfit or unqualified for the work? Does not God know who is suitable and who is not suitable to preach his word? I may "overload" my horse, but it seems to me the height of folly to accuse God of overloading the ministry. If, however, men are doing this, then that is their work and not the Lord's. If a man does not give sufficient evidence of a Divine call to preach, then he should not be set apart to that work; but if he does, who has the right to say he is unfit, or that he is not sufficiently educated or talented for the work, and that he must stand aside? Then he must obey man rather than God. If every man cannot be a Spurgeon or a Moody, or a Talmage, all whom God calls to do his work can be what he wants them to be, and do the work he wants them to do. To one he gave five talents, to another two, to another one, "to every man according to his several ability." I know uneducated men now—humble, consecrated men they are—who are doing, perhaps, as much good in their fields of labor, and are leading as many souls to Christ as any men perhaps we have. The brother was right who said God selects the men, the field, and the subject or theme. Let us use the talent, brethren, that God has given us, and gain other talents beside them; and let every man whom God has called do the same, and the Lord's work will be done, we will be happy, and his name will be glorified.

I had the pleasure of hearing Bro. G. M. Duke preach one of his best sermons last Sunday at Philadelphia church, which made us all happy. Bro. Duke is preaching to crowded houses, and the Lord is blessing his labors. Yours in Christian love,

R. D. HARPER.
Duke's, N. C.

A Novel Way of Getting Close to God.

Dear Recorder:—I see in the last RECORDER a letter from Smyrna, written by Brother Matthews, in which he says in the wind-up of his letter that he had been exchanging pulpits with some of the good Methodist brethren, in order to get the people in harmony with each other and closer to God.

I wonder if the brother will not soon be sprinkling babies to get the people in harmony and nearer to God?

Consistency, what a jewel! W.
Randleman, March 17, 1893.

It is a solemn fact which the preacher should bear in mind, that at every service the destiny of some soul is, in all probability, fixed. This final choice is made and the footsteps tend upward on the heavenly path or downward over the broad road to ruin. How earnest and tender should the sermon be. How anxious should the minister be to have the spirit of Christ when he stood on the Mount of Olives and wept over Jerusalem.—*Central Baptist.*

The hospitalities of the Lord's house reach a good deal deeper than a mere matter of buildings and pew sittings.—*Bishop Arlington.*

The Biblical Recorder.

WEDNESDAY, MARCH 29, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

DANGEROUS DOCTRINE

In a recent sermon by T. De Witt Talmage we find the following words: "Hannah Whitall Smith, the evangelist, took her little child at two years of age when ill out of the crib and told her plainly of Christ, and the child believed, and gave evidence of joyful trust, which grew with her growth, to womanhood. Two years are not too young. *The time will come when, by the faith of parents, children will be born into this world and born into the bosom of Christ at the same time.*" (Italics ours.)

We do not often read Talmage's sermons. We would not throw obstacles in the way of good men. No doubt Talmage is doing good in the world. He is among the leading American preachers; but we are free to confess that there is error enough in the above passage to counteract the good accomplished by many of his best sermons. Talmage is good in history, biography, and affecting incidents; but his doctrine certainly needs watching. His sermons are scattered broadcast over our land, and when they contain such balderdash as the above "the more's the pity," and the more serious are the results. We have in this country no censor of the press, and it is well, we suppose, that we have not; but it occurs to us that our Baptist editors of both secular and religious papers would do well to exercise a little wholesome censorship over their papers when it comes to sermons by Talmage, or any other preacher, that contain such dangerous and puerile doctrine as that above.

Talmage, in this passage, indirectly endorses *female* evangelists. The views of the RECORDER on the question of women preaching are so well known that we need not repeat them here. Suffice now to say that some of the *male* evangelists, who have *quite peculiar* ways and methods, are giving us trouble enough without having their number increased by those whom we honestly believe are not called by God to do this work. This *quasi* endorsement of female evangelists, however, is in keeping with Talmage's well known methods. He, and men of his stamp, love to drift with the popular current, even though it may run at times into dangerous channels. They are adepts in sensationalism, and will resort to questionable means to be popular and attract attention to themselves.

And then, that talk about Mrs. Smith's babe exercising an intelligent faith in Christ at the age of two years! As a rule, we may say of all such reported cases of real faith, "What bosh, what religious nonsense!" We are willing to admit that some children may exercise an intelligent faith in Christ at an early age; but to claim that a child can exercise such faith at two years, forces one to the conclusion that it is such faith or trust as Talmage says the child in question had, and that was, a trust that was not matured until the child grew to womanhood. Saving faith in Christ is not a matter of growth. We are perfectly willing to admit that, by the lapse of years, our faith may become stronger, and in that sense has grown; but we deny that any child can grow in a natural way from death unto life. Such puerile stuff as this baby faith will suit mediæval superstition, or the ignorant credulity of by-gone days; but it is a strange doctrine to scatter among intelligent and *converted* men and women of the nineteenth century. By all means, let Christian parents train up their children in the "nurture and admonition of the Lord;" let them preach Christ earnestly unto them as soon as they pass the age of accountability; but we protest, in the name of a patient public, against the continuation of such large drafts on common sense and sound religion as that under consideration. If women like Mrs. Smith will do unscriptural work, and regale the public with accounts of their marvellous babies, and are backed by such men as Talmage, let the whole *performance* meet the chilling reception that its insulting bid for blind credulity really deserves. When we notice what a number of mediæval ingredients can be found in many modern sermons, on which intelligent Christians are expected to feed, we do not so much wonder that "higher critics" abound; and the number of those who cannot or will not distinguish between true Christianity and superstition is increased. Verily the day has come for Christianity to assert her primitive sanity, including her primitive robustness and her primitive common sense. That she will do. We do not fear the future; but surely it is time that such baby doctrine as that above were relegated to the rear.

We call special attention, however, to the latter, or italicized part, of the above quotation. Dr. Talmage has quite an optimistic view concerning the matter mentioned in that sentence. He and his confreres have been trying for centuries to convince the world that there is a mysterious connection between the faith of a parent and that of a child. They have imagined that there is great strength in the broken reed on which the Pharisees were leaning when John the Baptist said unto them, "And think not to say within yourselves we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." It seems that Dr. Talmage, and those who think with him, however, have not met with very general success in convincing the world that a child may become a Christian through the faith of its parents, (exactly what the Pharisees thought when they came to John for baptism), and that the church is composed of "believers and their children." So the Doctor looks to the future, and thinks it will produce such a superior lot of babies to those brought into the world in the present, or in the past, as to justify him in saying "the time is coming," &c.

So it follows, in the Doctor's opinion at least, that human nature is to change; that after awhile children will be born in a regenerated state, and will not need to be told of a Saviour, as they will have no sins to repent of, and their parents have attended to the matters of believing and baptism. Beautiful arrangement that! How completely it does away with such antiquated doctrines as original sin, total depravity, repentance, faith, &c., &c. Ah, these scions of the golden age foreseen by Dr. Talmage, are to read with a shrug of the shoulders such passages as "Behold, I was shapen in iniquity; and in sin did my mother conceive me," and ask, with wondering eyes, such questions as this: "Ma, (or mare), is this the Bible of the antediluvians or the mossbacks that lived after the flood?"

If it is possible under the present order of things for a few children of this kind to be born in the world, it is possible for *many*, or even all; and if such an age should come, then preachers of the gospel could cease entirely to warn sinners to "flee from the wrath to come;" and confine themselves to the "edification of the saints." Then we would have Church and State with a vengeance, and no one could draw the line between the church and the world. Then we would have salvation by generation, and *several other things*, which perhaps Dr. Talmage has not thought of.

Seriously now, we long to see the day when all shall know Christ, "whom to know is life eternal;" but we do not think it is coming in the manner foreshadowed by Dr. Talmage. We do not consider even a D. D., who has such a strange view of fallen human nature as to suppose that by a *natural* process it can become unfallen, a safe prophet; nor are we as hopeful as he seems to be of the progeny of men and women yet to be, who may be so conceited and silly as to suppose that they have the power to bless the world with a type of humanity free from sin.

ONLY THIRTY-ONE DAYS

The Southern Baptist Convention meets in Nashville, Tenn., May 12th, and the financial tables will be closed at Richmond and Atlanta by the Treasurer of each Board at 12 o'clock noon, April 30th. Money designed for this year's work must be in their hands before that time. Only thirty-one days of this fiscal year now remain. Pastors, churches, Sunday-schools, mission societies, and all individuals who would aid Home and Foreign Missions this year, must act quickly. Let each pastor and each church do the very best that can be done in their own midst, and all will be well. Let ten thousand *individuals* in North Carolina, who have already given this year their contributions to Home and Foreign Missions, add, if they can, at once one dollar for each of these objects.

Whatever we do in these matters, let it be done for the sake of our Lord Jesus Christ; let it be done freely, willingly, and with earnest prayer for the Lord's blessings upon the work it is designed to aid. The secret of all success in giving and in wisely using the gifts of the Lord's people is in the power of the Holy Ghost. The bodily presence of the Christ was taken from us that the omnipresence of the Holy Ghost might ever be with us. Our debt is to our own generation. Our only opportunity is to the people of our day. The present is our only time to help on with the blessings of the gospel to others. Pray, work and give now.

ONE hundred dollars was paid by the Board of Missions of our Baptist State Convention to the church in Wilmington for the year 1888, and fifty dollars was paid them for the year 1884 to aid them in sustaining a pastor.

PERSONALS AND OTHER ITEMS.

....Rev. Oscar Haywood of Morristown, Tenn., says his (the First) church is prospering.

....Rev. J. R. Jones of Milton, N. C., writes: "I have offered my resignation as pastor here."

....Let collections be taken in all of the churches during April for Home and Foreign Missions.

....Rev. C. C. Newton, our returned missionary from Lagos, Africa, is expected in Raleigh this week.

....Rev. Benjamin Lanier of Level Plains, N. C., is in very feeble health, suffering from asthma.

....Rev. H. A. Bagby of Suffolk, Va., has accepted a call to the Clay Street church of Richmond, Va.

....Rev. L. G. Broughton of Winston, N. C., is assisting Rev. T. J. Taylor in a meeting at Warrenton, N. C.

....Dr. J. A. Speight of the *Asheville Baptist*, was in the city last Monday, and paid us a very pleasant visit.

....Mrs. M. T. Yates of Shanghai, China, is in the city, stopping with her relative, Bro. M. T. Norris on Blount street.

....Dr. J. W. Carter preached to his congregation last Sunday on Ministerial Education, and took a collection for the Board of Education.

....The Alumni Address at the next commencement of Wake Forest College will be delivered by Walter E. Daniel, Esq., of Weldon, N. C.

....The Baptist church in Oxford, N. C., commenced a meeting last Sunday. Pastor Hardaway has the assistance of Rev. W. C. Tyree of Durham.

....Rev. R. T. Bryan, our missionary to Shanghai, China, will return to North Carolina this spring to recuperate his health. He will sail in May.

....Rev. A. C. Dixon of Brooklyn, N. Y., has been chosen to deliver the baccalaureate sermon at the next commencement of Wake Forest College.

....The educational question is to be made a leading issue in North Carolina for the next two years. It must not be allowed to sleep.—*J. D. Hufham.*

....Rev. S. F. Conrad and his Ruffin church expect to hold special meetings in April, and in which they hope to have the aid of Rev. O. L. Stringfield.

....The meetings at the West End Mission, Raleigh, continue this week. Several persons have made professions, and quite a number of others are interested.

....Rev. Howell C. Standridge of Hiawassie, Ga., has accepted the pastorate of Old Shooting Creek church, North Carolina, and also that of Macedonia church, Georgia.

....Rev. G. M. Webb of Randleman thinks that he is getting his work in good shape. He will hold some special meetings soon at Randleman, Ashboro, Worthville and Liberty.

....Rev. Dr. R. R. Overby will preach at Pleasant Grove Baptist church, Indiantown, Camden county, N. C., the third Saturday and Sunday, also the first Sunday, at three o'clock, p. m.

....Rev. G. W. Harman is with us, and we are more than pleased. He is an excellent preacher, and I consider that we are fortunate in having him come to Weldon. —*W. E. Daniel.*

....I am satisfied, my brethren, that our Convention was brought into existence at the proper time; and our motto should be "onward." The signs of the times are encouraging.—*Samuel Wait*, 1832.

....Dr. W. B. Harrell of Dunn, N. C., says: "Dr. N. B. Cobb just 'won the town' last Sunday. His sermons are spoken of very highly by all who heard him, and the people generally were delighted."

....We are doing very well here. Of course we are moving slowly, but we are *moving*, which is the main thing, and moving in the right direction. There is a great work before us.—*J. D. Hufham.*

....We print this week on the third page the "Omnibus Bill" passed by the last Legislature, for the benefit of our readers, that they may see for themselves the items in which they are severally interested.

....Rev. Dr. T. H. Pritchard has been invited to preach the baccalaureate sermon at the first annual commencement of the Normal School at Greensboro, and will accept the invitation.—*Charlotte Observer.*

....The new quarter in the Sunday-school lessons begins with April. Now is the time to enlarge the Sunday-school work in your church. The Supply Store in this city will send you at publishers' prices anything you may need.

....Rev. Dr. Charles E. Taylor, President of Wake Forest College, has accepted an invitation from Superintendent Blair to deliver the annual address at the commencement exercises of the Winston Graded Schools.—*State Chronicle.*

....Rev. J. K. Fant of High Point, one of the most successful pastors in the State, is held in high esteem by his former charge at Wadesboro. We look for a strong and well trained church at High Point under the leadership of Bro. Fant.

....Bro. Etherten Wilson of Coleraine, N. C., in renewing his subscription to the RECORDER says: "I have been renewing many years, but I don't expect to renew many times more, as I shall in a few days enter my eighty-second year."

....Rev. Dr. R. H. Griffith preached to large congregations at Tryon Street Baptist church, Sunday. He was ever beloved by the people here, and is always welcomed back. There was one addition to the church. —*Charlotte Observer, March 21.*

....Rev. R. T. Vann of Scotland Neck came to Raleigh last Monday in attendance on the burial service of Mrs. A. E. Montague, and attended the meeting of the Mission Board Monday night.

....Mrs. A. E. Montague, widow of the late Dr. H. W. Montague of Wake Forest, died in Scotland Neck on last Sunday night, and her remains were brought to Raleigh Monday afternoon for interment.

....Dr. J. D. Hufham preached for Pastor Gwaltney at Wake Forest last Sunday, and the meeting will continue through this week. The Doctor is in good preaching trim, and those who heard him say they never heard him preach better.

....Rev. Thomas Hume, D. D., of Chapel Hill, was in the city last Friday on his return from Clayton, whither he had been to perform the marriage ceremony of Miss Nellie Lee Horne and Dr. Eugene Herbert McCullers. He paid us a pleasant visit.

....In the county of Brunswick, in Wilmington, and all the lower part of New Hanover, Onslow, Halifax, Stokes, Surry, and Robeson counties, also, there is not a Baptist preacher.—*John Purify, Ch. of Com. State Miss. Baptist State Con.*, 1832.

....R. F. Covington of Red Springs was buried last Friday. Bro. Covington was a most zealous worker in the Red Springs Baptist church and Sunday-school, and it was mostly through his personel energy that the Baptist church at that place was established.

....The Baptist ladies of Raleigh tendered to Mrs. M. T. Yates on Friday afternoon, the 24th inst., a reception in the First Baptist church. It was largely attended and was a most enjoyable occasion. It is a pleasure and an inspiration to have Sister Yates in our midst.

....Rev. J. R. Maynard of Morrisville, N. C., fell dead last Friday afternoon. He was in apparently good health, and had worked in his shop all day till about 5 p. m. when the summons came. Bro. Maynard was pastor of several country churches, and was a persevering, earnest worker.

....To accomplish any purpose of a general and arduous nature, *combined* and *systematic* operations are *absolutely* necessary. And accordingly, to secure the objects proposed by the Convention, a general system of *united* and *harmonious* movements is indispensable.—*Thomas Meredith*, 1830.

....We were delighted last Thursday to receive a call from Dr. I. T. Tichenor of the Home Mission Board. The Doctor was on his return from the centennial meetings in Richmond, of which he gave a good account. We were glad to see him looking well, and to find him so cheerful. He speaks hopefully of his work.

....The attention of the Board has been directed to Wilmington, Raleigh and Halifax, and committees have been appointed to enquire into the expediency of locating a Baptist minister in each of the above mentioned places with directions to make report at the present meeting of the Convention.—*Report of Board to the Convention*, 1832.

....Calvin S. Blackwell of Elizabeth City has received and accepted three invitations to make commencement addresses, as follows: Before the literary societies of the Chowan Baptist Female Institute at Murfreesboro, N. C., May 31st; at Ryland Institute, Suffolk, Va., June 5th, and at the South west Virginia Institute, Glade Springs, June 7th.

....Five Baptist ministers in this State have died this year—William Royall, Jan. 3d; E. D. Johnson, Feb. 7th; Jeptha H. Layton, Feb. 10th; J. W. Smith, March 4th; J. R. Maynard, March 23d. All of these brethren had preached the gospel for many years. How rapidly our brethren are being called to their reward. Who will be the next? Let us all be ready.

....Rev. J. A. Campbell of Poe's N. C., writes: "I find my work starting off very nicely at Holly Springs. The people are as kind as I ever met. My school continues to increase. We have enrolled one hundred and fifty during the spring term. I am now assisted by my wife, Bro. C. V. Brooks of Jonesboro, and Bro. P. H. Rogers, who teaches vocal music. Thank you for what you are making the dear RECORDER."

....The centennial meetings recently held in Richmond, Va., closed Monday night, the 20th inst., at the First Baptist church with the ordination of six young missionaries for foreign fields. The following are their names and fields: Rev. Joseph Aden, Brazil; Rev. Marion Gassaway, Mexico; Rev. E. Pendleton Jones, Cuba; Rev. Robert E. Neighbour, Brazil; Rev. Samuel Judson Porter, N. C., Brazil; and Rev. Peyton Stephens, China.

....And although it (the Convention) is now but just begun, and although it behooves its advocates to speak of it in terms of the most measured moderation and humility, yet we do venture to believe that it promises more to the Baptists of North Carolina than any human institution ever yet offered to their consideration; and that it shall exist and multiply its advantages when its projectors and present supporters shall rest from their labors amid "the clods of the valley."—*Thomas Meredith*, 1830.

....May it not be that some brethren are altogether too officious in pressing certain preachers to fill vacant churches? We are of the opinion that this is a matter which as far as possible ought to be decided by the church itself. We can see how a church may be greatly benefitted by conferring with certain brethren as to the wisdom of calling a pastor; but this is where both the pastor in question and the church to be served are known by these brethren. But where a brother not only writes himself, but engages some of his friends to do likewise, charging in "platoons" as it were, in order to suggest that providence is in it, richly deserves all the rebuke he receives.

....Speaking recently with a young lawyer who has had splendid success in his profession, and who at the same time has been active and zealous in church work, he remarked that in the practice of his profession his object was to first ascertain what was *justice* between the contending parties, and then he invariably advised that they settle accordingly. We are greatly in need of more lawyers of the same sort—men who regard the *unbritten* as well as the written law, and who would prefer to see justice meted out to all parties rather than gain a case by hook or crook.

....Virginia Baptists have given from May 1st, 1892, to March 15th, 1893, to Foreign Missions, $12,020.37, against $8,173.20 for the corresponding period in 1891-'92. Of this $287.22 has been designated for the Permanent Fund, and $139.36 for the Centennial Enlargement Fund. The remainder has been given to the Foreign Board to be used where it is most needed. After all, there is no better way to give your money. If you wish it to go to Foreign Missions, say so; if you wish it to go to Home Missions, say so. The boards will be sure to expend it where it is most needed.—*Religious Herald.*

... The famous Tremont Temple of Boston was burned on Sunday, the 19th inst. It included the Tremont Temple church, of which Dr. G. C. Lorimer was pastor; the rooms of the American Baptist Home Mission Society; the business and editorial department of the *Watchman*, and the Baptist Social Union. It was headquarters of the Baptist denomination North. Dr. Lorimer's church was said to be the largest Baptist church in New England, and perhaps the largest in America. It has been burned three times; once on March 31st, 1852; on Aug. 14th, 1879, and on March 19th, 1893. The total loss is $250,000. The insurance, $135,000. The *Watchman* says: "On Monday morning the *Watchman* promptly opened an office in the Tremont House, where the work of the paper went on as usual. In spite of every difficulty, the paper appears at the regular time, and permanent quarters were secured on Tuesday."

Annual Catalogue of 1892-'93.

I have just had the pleasure of looking over portions of the manuscript of the Annual Catalogue for 1892-'3, which is now almost ready for the press. The committee have done their work well. The catalogue is likely to be the most satisfactory ever issued by the College in all respects, except that the number of students on the roll is smaller than it was last year. If hard and enthusiastic work on the part of the faculty and a noble body of faithful alumni can bring it about, the gaps will be filled up next session. The work of the several schools is set forth more fully and elaborately than hitherto, and a much larger range of work is offered to candidates for the Master of Arts' degree and post-graduate students, while the requirements for the Bachelor of Arts' degree remain practically unchanged. More elective studies, however, are presented to the option of the student.

For two weeks I have been travelling in the interest of the College. It is an unspeakable joy, on my return, to hear such reports as come to me from my colleagues as to the excellent work and decorum of our students.

The semi annual order for library books has just been filled, and will make a most valuable addition to the collection. How delightful to turn over the leaves, fresh and fragrant in their new bindings. How sad to turn away with the thought that one can redeem the time to read so few of them. But many others will. Young men who are not yet born will gain knowledge and drink in inspiration from these books. Every year by a gradual and cautious introduction of "seminary methods," our professors are making more and more use of the library in their teaching, requiring students to consult authorities, and to present the results of their investigations to the classes.

The action of the Wake Forest Alumni Association, looking to the organization of local associations, has been quite successful. Already a number have been organized. Others soon will be. One gentleman who happened to receive a letter on the subject writes me that he is the only Wake Forest man in his place, but goes on to intimate that he has already "organized" and is ready for work. A good example.

Elder J. D. Hufham preached for us this morning, and will remain during the week and help Elder Gwaltney in conducting some special meetings every night. It is with no little pleasure that we welcome this war-worn veteran back to his alma mater, especially on such a mission as that on which he has now come.

CHARLES E. TAYLOR.

Wake Forest College, March 26, 1893.

Brother B. P. Green Ordained.

Mr. Editor:—A presbytery, called by the Sandy Run church, met with her on March 17th, 1893, to ordain Bro. B. P. Green to the full work of the ministry.

After the ordination sermon by Rev. T. Dixon of Shelby, a short recess was given, during which time all were supplied with good things brought out by the good sisters of the church.

Dinner being over, the presbytery was organized by electing Rev. A. C. Irvin, Moderator, and Bro. A. M. Lovelace, Secretary.

Rev. G. P. Hamrick delivered the ordination prayer, and Rev. Z. D. Harrill presented the Bible and gave the charge.

While Sandy Run is one of the oldest churches in Cleveland county, this is the first ordination of a minister within the memory of her oldest members, if not the first that ever occurred.

The day was much enjoyed, and I hope much good will result from that day's proceedings. A. M. LOVELACE.

Baptists Imprisoned and Whipped—No. 1.

THREE ARTICLES—NO. ONE—NEWBERN, N. C., IN 1730-1746—COL. JOHN D. WHITFORD ON THE STAND—EDITOR NEWBERN JOURNAL, MR. H. S. NUNN, NOW DECEASED, SAW THE RECORDS—FACTS IN HAND SUFFICIENT.

That Baptists were imprisoned and whipped, by order of the court of Craven county, North Carolina, for preaching the gospel and asking permission of the court to build a house of worship where they, their children and neighbors could meet to worship God, according to the dictates of their own consciences, there can now, we think, be no reasonable doubt. The following facts may be considered:

1. Through all the past century, among many of the old and well informed people of Newbern, there has been a *tradition* that Baptists were imprisoned and whipped in that town by order of the court of that county, for preaching the gospel and for asking permission of the court to build a house of worship. How came this *tradition* in existence there?

2. There are on the records of Craven county court the names of men, well-known citizens, prominent Baptists in that section during the years this persecution, imprisonment and whipping is alleged, and among their descendants now living in this State, and among them all, so far as we have been able to find the facts, there has come down to the present day the *tradition* that their ancestors were imprisoned and whipped by order of the court in the town of Newbern for preaching the gospel and asking permission of the court to build a house of worship.

What started and sent *this tradition down through all of these families?*

3. In 1883, Col. John D. Whitford of Newbern wrote a number of articles for the Newbern *Journal* on the early history of that town. Col. Whitford is, perhaps, the best informed man now living about the history of his town. He is not a member of a Baptist church. He was at one time President of the Atlantic North Carolina Railroad, and is well known as a gentleman of intelligence and honor. In the Newbern *Journal* of July 27th, 1883, the Colonel, referring to the early history of the town, says that Brinson, Fulshire and Purify were imprisoned there for "holding to the Baptist faith—they were held in jail for three months, and were stronger in the faith when the doors of the jail were unlocked than when they were locked up."

4. In the Newbern *Journal*, Sept. 6th, 1883, Mr. H. S. Nunn, a man of high character, not a Baptist, in an editorial on the "Old Times" in that town says: "We very often hear some of our older citizens speak of the 'times not being like they used to be,' and they generally do it with a sort of leaning to the idea that the 'old times' were the best. No doubt but the generation that preceded them thought about the same thing, viz., that the old way of doing things was better than the new fangled notions of to day. Now let us go back about two generations and see how the times were in Newbern. "In looking over the old dusty records in the Register's office, we find an entry in the minute docket of the county court in 1741 noting the application by Baptists to be allowed to build a church in Newbern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behaviour, and also to take the test oath.

"While these extreme, we might with propriety say now *barbarous*, measures were being taken to prohibit freedom of conscience in 1741, we find that in 1747 a contract was given to John Bryan to build a jail for Craven county 30 feet long, 16 feet wide and 10 feet pitch, for 1,200 pounds, which would be about $6,000 in U. S. currency. The object of government in those days seems to have been to oppress the people."

Mr. Nunn, the editor of the *Journal*, made this personal investigation of these old court records at the request of Rev. John T. Albritton, now of Mt. Olive, with the view of knowing the facts about the imprisonment and whipping of Baptists in that town. Mr. Albritton says: "I wrote to the Newbern *Journal* asking for an examination of the records concerning the persecution of the Newbern Baptists. I wrote a few weeks before the editorial of Sept. 6th, 1883, relative to said persecution, appeared in the Newbern *Journal*. The *Journal* men very promptly responded to my request." No one, so far as we know, ever called in question his statements, or the statements of Col. Whitford as made in the *Journal*.

C. DURHAM.

Board of Missions.

The Board of Missions and Sunday-schools was in session Monday night, March 27th, and transacted much business. Delegates to the Baptist Educational Society, which is to meet in Nashville, Tenn., May 11th, and delegates to the Southern Baptist Convention, so far as request had been sent in to the Board, were appointed.

The following, offered by the Corresponding Secretary, was unanimously passed, viz:

"WHEREAS, The Southern Baptist Convention at its last session in giving instruction to its Centennial Committee, said: 'That the committee be instructed to act in conference and concert with the Boards of this Convention and with the various State Boards;' and whereas, it has been reported to us that some misunderstandings exist about the appointments in this State of Dr. W. D. Powell, therefore

Resolved, That this Board extends to Bro. Powell a most cordial welcome, and request Dr. T. H. Pritchard, chairman of the State Centennial Committee, to secure his services and arrange his appointments to aid pastors and churches in their Centennial work wherever, in our Convention, his aid has been or may be requested."

C. DURHAM, *Cor. Sec.*

An Act to Prohibit the Sale of Spirituous Liquor in Various Localities.

The General Assembly of North Carolina do enact:—

SECTION 1. That it shall be unlawful for any person to sell or otherwise dispose of with a view to remuneration any spirituous liquor or substance that produces or may produce intoxication within two miles of the following places:

Alexander.—Bethlehem, Mt. Bethel and Shiloh churches.

Alleghany.—School-house number eighteen and Elk Creek church.

Anson.—Cedar Hill M. E. church and Rocky Mt. Baptist church.

Ashe.—Rock Creek church and school-house, Baptist Home church.

Beaufort.—Idalia Male and Female Academy.

Bladen.—Bladenboro Academy, Bladenboro Presbyterian church.

Burke.—Public school-house number sixty-three.

Camden.—Wesley Chapel M. E. church and Pleasant Grove Baptist church: *Provided*, this shall reach only to the Currituck county line.

Catawba.—May's Chapel and Houck's Chapel M. E. churches, Piedmont school-house, Mull's Chapel, Corinth, Ebenezer and Friendship Methodist church, South.

Cherokee.—Any church in Beaverdam and Shoal Creek townships.

Durham.—Duke's Chapel, Berea and Yates Baptist churches.

Granville.—Antioch Baptist church.

Lenoir.—Spring Hill and Fields churches.

Lincoln.—Mt. Welcome church and school-house, Mt. Zion Baptist church, public school-house in district number one, Mackpelah and Bethel church and New Hope M. E. church.

Mitchell.—Pisgah church.

Moore.—Union Presbyterian church, Ingram Branch school-house, Cool Spring M. E. church, Poplar Springs Baptist church and Summer Hill school-house.

Nash.—Lee's Missionary Baptist church.

Perquimans.—Oak Grove church.

Person.—Sunnyside church and school-house, Winstead Alliance Hall and Female Academy.

Randolph.—Shiloh M. P. church.

Rowan.—Franklin Presbyterian church.

Stanly—Salem M. E. church, South.

Surry.—Mountain View and Mount Pleasant Baptist churches.

Union.—Marvin M. E. church, Bank's Presbyterian church and Bond's school-house, Clarksville church and camp ground, Mt. Gilboa M. E. church and Bethel Baptist church.

Wake.—Leesville Baptist church, Rock Spring Free Will Baptist church, White Oak township.

Warren.—Zion M. E church.

Wilkes.—Bethel Baptist church.

Wilson.—Rock Ridge Academy.

SEC. 2. It shall be unlawful to make, sell, or dispose of any spirituous liquors with a view to remuneration within two miles of the following places:

Alamance.—McCrary Primitive Baptist church, Shiloh M. E. church, Mt. Vernon M. E. church, Long's Chapel.

Alexander.—Shady Grove church.

Ashe.—Pleasant Home church and school-house and Mission Home Baptist church.

Buncombe.—Flat Creek Baptist church.

Burke.—St. John's Baptist church.

Cabarrus.—St. Stephen's E. L. church.

Caldwell.—Bethany Grace Chapel, Pisgah, Rocky Mount, Collier, Mt. Herman, Cedar Valley and Ebenezer churches.

Catawba.—Plateau M. E. church, South.

Lincoln.—Zion Methodist church.

Randolph.—Pleasant Grove (Christian) church and academy.

Surry.—Hollow Springs, Laurel Hill, Oak Grove and Indian Grove churches, Westfield church, Shoals Academy and Bean Shoals Baptist church, White Plains (Friends) church.

Union.—New Salem M. E. church and Salem Ridge school-house.

Watauga.—Valle Crucis Methodist church and Dutch Creek school-house.

Wilkes.—Concord church and school-house.

SEC. 3. It shall be unlawful to make, sell, or give away on days of public worship any spirituous liquors within two miles of Boilston and Mt. Gilead Baptist churches and Fanning's and Mills River chapels in Henderson county.

SEC. 4. It shall be unlawful to sell or dispose of any spirituous liquors with a view to remuneration within three miles of the following places:

Alexander.—Bethlehem Baptist church.

Caldwell.—Laurel Hill church.

Catawba.—Mountain View M. E. church, South.

Craven.—Bethany and Friendship chur'es.

Cumberland.—Tabor M. E. church, South, and Cumberland Union Baptist church.

Granville.—Hunt's, Zions, Mountain and Breedlove's school-houses, district number thirty-two, school for white race.

Haywood.—Waynesville High School.

Robeson.—Aberdeen Sunday-school school house, Edinboro Sunday school house.

Onslow.—Haw Branch church.

SEC. 5. It shall be unlawful to make, sell or dispose of any spirituous liquors with a view to remuneration within three miles of the following places:

Alamance.—Stony Creek Presbyterian church.

Caldwell.—Marias Chapel M. E. church.

Cleveland.—Bellemont Methodist Chapel.

Columbus.—New Hope Baptist church.

Harnett.—School-house in district forty-one.

Robeson.—Barker's M. E. church and Olive M. E. church, South.

Stanly.—Friendship M. P. church.

Surry.—White Plains church.

Wayne.—Woodland church.

SEC. 6. It shall be unlawful to sell intoxicating liquors of all kinds within three miles of the following places: *Provided*, this shall not apply to the sale of said liquors in original packages (barrels or casks) by manufacturers.

SEC. 8. It shall be unlawful to make, sell or dispose of any spirituous liquors with a view to remuneration within three and one-half miles of China Grove Presbyterian church and Gourd Spring Baptist church in Harnett county.

SEC. 8. It shall be unlawful to sell or dispose of any spirituous liquors with a view to remuneration within two and one-half miles of Wilderness school-house in Ashe county.

Moore.—Union Presbyterian church.

Wake.—Tucker's Grove M. E. church.

SEC. 9. It shall be unlawful to make, sell or dispose of any spirituous liquors with a view to remuneration within two and one-half miles of Brushy Fork M. E. church in Ashe county.

SEC. 10. It shall be unlawful to sell or dispose of any spirituous liquors with a view to remuneration within one and one half miles of Antioch Baptist church in Burke county.

Camden.—Sawyer's Creek Baptist church: *Provided*, this shall not apply to Camden Court-house.

Moore.—Turner's Chapel and Page's Chapel (colored.)

Randolph.—Providence (Friends) church.

Rockingham.—Any church in Leaksville.

Transylvania.—Brevard Baptist church, Rocky Hill Baptist church.

SEC. 11. It shall be unlawful to sell or dispose of any spirituous liquors with a view to remuneration within one mile of the following places:

Alexander.—Mt. Olive Baptist and Salem Lutheran churches.

Ashe.—Scotsville post-office.

Burke.—Antioch church.

Forsyth.—Tabernacle church.

Halifax.—Neal station.

Lincoln.—Trinity Methodist church.

Martin.—Weir's Chapel.

Mitchell.—Pine Grove Methodist church.

Polk.—Nelson's Chapel camp ground.

Randolph.—Pleasant Hill Methodist church.

Rowan.—Trading Ford, St. Matthew's E. L church and Liberty M. E. church, number three public school-house (white), Morris Chapel colored church, Pillsbury Presbyterian colored church, South River Methodist church.

Wayne.—M. E. church at Saulston cross-roads.

Wilkes.—Center Baptist church, Wright's school-house, Gwyn's Chapel Episcopal church, Mt. Carmel Baptist church, Fishing Creek Arbor church and Union M. E. church and Fair Plains church.

Wilson.—Buckhorn church.

Cherokee.—It shall be unlawful to make or sell spirituous, vinous or malt liquors within one mile of the Notla Masonic hall, the public school-house in district thirty-nine, New Liberty Baptist church and Macedonia church in Cherokee county.

SEC. 12. It shall be unlawful to sell or dispose of any spirituous liquors with a view to remuneration within one-half mile of Egypt church in Chatham county.

SEC. 13. That any person, firm or corporation violating the provisions of this act shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined or imprisoned, or both, at the discretion of the court.

SEC. 14. That none of the provisions or requirements of sections three thousand one hundred and eleven and three thousand one hundred and twelve of The Code that may not have been complied with in this act shall be so construed as to invalidate any of the provisions herein contained, and that the provisions of said sections shall not apply to this act.

SEC. 15. That all laws in conflict with this act are hereby repealed.

SEC. 16. That this act shall be in force from and after its ratification.

Ratified the 6th day of March, A. D. 1893.

Some Notes on the Centennial.

Dr. Powell stated to the Centennial Committee that about $130,000 had been secured on the Permanent Fund. The Foreign Mission Board reported $31,470.70 in hand for the Centennial, $14,623.32 of which was for the Permanent Fund, and $13,800, nearly half, for enlargement of the Foreign work. In addition, the regular receipts had increased $3,642.38.

The Home Mission Board reported over $20,000 in hand for the Centennial work. How much of this may be included in Dr. Powell's report I do not know, but I should think a considerable amount of it is not.

The little State of Maryland, with only 12,000 or 14,000 Baptists, has already paid over $26,000 to the Centennial fund, nearly half of which goes to enlargement. The Eutaw Place church, of which Dr. Ellis is pastor, has given over $17,000 of this large sum, and that is the most liberal donation I have seen from any church, North or South. The Clarendon Street church, Boston, Dr. A. J. Gordon, pastor, has given something over $16,000, but that is a larger and richer church than Dr. Ellis'. Indeed, there is one, if not two churches in Baltimore, more wealthy than the Eutaw Place, and several in different parts of the South. It is the spirit of the one man, Dr. Ellis, which has developed this liberality in his church and in the State. The work is already done there.

The Baptists of England, only some three hundred thousand strong, have in hand $350,065, and a poor people they are, too. 'Tis true they began earlier than we, but that is not the secret of their success—that is to be found in the intense interest they take in missions and the mighty enthusiasm this has kindled among them. They felt that they would never see another Centennial, and instead of calculating how poor they were, or how great the burden would be, they went to work with a will, and have done more than was at first proposed.

The Baptists North are considerably behind, having in hand but a little more than half of the million they propose to raise, but they are working like beavers, and may come out victorious yet. Virginia, strange to say, has extended her Centennial year till next October, the time when the General Association meets, and the brethren over there say they expect to raise her quota, $35,000, far more than is asked of North Carolina, though we have as many or more members than they.

Brethren, from the time on let us push the work. The weather is now good. Make a sacrifice of time and labor; go out among the churches and let every church and association do its full duty in bringing to a successful and victorious conclusion this great enterprise.

Take subscriptions to the last moment, even if you cannot collect them in time to report to the Convention in May. It may be, and I doubt not will be, that the Convention will extend the time for collections. But get all you can, and as early as you can.

T. H. PRITCHARD.

To the Pastors and Churches of the Little River Association.

Dear Brethren:—The Centennial Committee has asked our Association for one hundred dollars, which the committee for our Association has divided among the churches as follows:

Antioch, $5.00; Apex, 5.00; Baptist Grove, 5 00; Benson, 5.00; Bethel, 4.00; Buie's Creek, 5.00; Cameron's Grove, 2.00; Canon Grove, 1.00; Friendship, 10.00; Hector's Creek, 10.00; Holly Springs, 5.00; Juniper Springs, 7 50; Lillington, 2.50; Macedonia, 1 00; Mt. Tabor, 4.00; Neill's Creek, 10.00; New Hill, 5 00; New Life, 1.00; Pine Forest, 2 00; Pleasant Ridge, 1.00; Piny Grove, 10.00; Cumberland Union, 5.00.

This money we wish to raise by the fifth Sunday in April and bring it to the Sunday-school Convention at Friendship. It will not do for any church to fail to raise its part. Pastors, brethren and sisters, let it be said in history that our little Association raised one hundred dollars for this special fund in 1893. If any church fails, we must either fail to raise the amount, or some of us do our work and theirs. We cannot afford to fail.

Program for our Sunday-school Convention will soon be sent out.

Fraternally, J. A. CAMPBELL.

A Statement and a Query.

In a certain Baptist church there is a prominent member who has "planted a vineyard," and is extensively engaged in the Devil's work of making and selling by the gallon and quart intoxicating wine as a beverage.

The said Baptist church member will fill up any jug or bottle for any one who goes or sends to his house for "the drink," provided as much as a quart is purchased.

Large advertising boards, with flaring, flaunting letters, setting forth the superior quality of the wine he manufactures and sells, are nailed upon the trees near his house on the roadside, to entice the boys and the drink-loving men that pass by to *turn into his lane and buy*. And if four men go together and buy a quart, they can divide it out, each one taking a half pint and drink himself to utter drunkenness if he will, and then reel off, staggering home to poor, heart-broken wife and children; and the manufacturer and seller "wipes his mouth," looks pious, and says "I've done no harm"!!

Now for query: *What shall a church do with such a member?*

We would like to have replies from the brethren to this query. But, right here, in the beginning, we will say that the opinions of those who love to "look upon the wine when it is red, when it giveth its color in the cup," or those who drink it *at all*, are *not wanted*. They are not competent to judge this question. Wine drinkers who use "the cup of devils," in any degree, are blear eyed already and cannot see the evil that the Baptist church member aforesaid is doing in the community where he lives.

W. B. HARRELL.

Dunn, N. C.

Mt. Zion Sunday-school Association.

The next session of Mt. Zion Union Meeting will resolve itself into a Sunday-school Association, which will be held with the Chapel Hill Baptist church, commencing Friday, April 28th, 1893.

PROGRAM.

Friday, 11 o'clock a. m. Devotional exercises and organization. After organization, the following topics are suggested for discussion:—

1. Need of a better acquaintance with Bible teaching and doctrine on the part of Sunday-school teachers. J. C. Hocutt, A. J. Taylor, W. S. Roberson.

2. Importance of aiming at *definite results* in Sunday-school work. J. F. McDuffie, A. A. Butler, W. A. Albright.

3. Are changes needed as to the literature used in our Sunday-schools; if so, what are they? T. H. Hume, C. Cobb, J. L. Carroll, T. J. Whitaker.

4. The best manner of teaching our distinctive doctrines at home and in our Sunday-schools. W. C. Tyree, J. W. Gore, W. S. Olive, Wm. Couch.

5. To what extent should church control be exercised over the Sunday-school? C. W. Blanchard, M. H. Ellen, Henry Reams, J. H. Olive.

6. Are our children deficient in the spirit of reverence for God and his sanctuary; if so, how can we remedy it? J. W. Watson, W. D. Toy, J. F. Williams, J. W. Proctor.

The Sabbath exercises will be provided for by the pastor and deacons of the Chapel Hill church. Let all of our churches or Sunday-schools send delegates. Please see to it that your church or Sunday-school is represented. C. A. WOODSON, *Ch'n.*

Be sure to read the annual statements of the two reliable insurance companies which appear on the sixth page.

Notes of Travel.

The month of January was so cold, and so much snow, the rivers being so frozen that one had to sit in the chimney corner. After about four weeks the ice and snow suddenly disappeared, and the sound of the steamboat whistles could be heard, we felt like a captive bird set at liberty. During our confinement the articles of the RECORDER were very enjoyable, especially the one, "The Hymns I Love," by John T. Albritton.

The Court Street Baptist church of Portsmouth, Va., had a protracted meeting of two weeks, conducted by the pastor, Rev. A. E. Owen. The sermon which we heard (2 Peter 3: 11) was a good one, delivered in his usual style.

Our next point was Gilmerton. This place takes its name from the locks which is at the head of the Dismal Swamp Canal, on the Southern branch of the Elizabeth river. It was so named by Ex-Gov. Gilmore of Virginia. We have here no regular organized Baptist church. Rev. N. M. Munden is furnishing the people with preaching. The brethren are making an effort to build a house of worship.

Our next point was Money Point, directly opposite Gilmerton. This place takes its name from tradition, that Captain Kidd, the first pirate, buried his money here. We have no Baptist church at this point. The Presbyterians have a mission house here which they kindly loaned us to hold services in.

We find an article in the Norfolk *Virginian* of March 7th, headed "Hot Shot," in which a police officer said if he did his duty he would be removed from office. Also, resolutions adopted by the Methodist and Baptist preachers' meetings upholding those who were endeavoring to break up the dens of vice.

Rev. Sam Jones is expected to lecture Friday night, the 24th inst., in Portsmouth for the benefit of the South Street Baptist church. We hope to be able to attend and take notes. The subject is "Manhood and Money," and we hope to be able to give the readers of the RECORDER the benefits of our notes. D. GILLILAND.

Rodman, Va., March 21, 1893.

Rev. Oscar Haywood on a North Carolina Matter.

Editor Recorder:—A letter from the Rev. J. W. Wildman, in the RECORDER of March 22d, makes a word from me relative to the union of the Anson and the Richmond Associations. When a mere boy, at a meeting of the Pee Dee Association at a church in Richmond county, (the name I now cannot recall) I opposed the division of the old Association, embracing Richmond and Montgomery counties. The motion to divide was carried by a small majority from the churches in Richmond. I predicted then that it would prove detrimental to our cause in that section of the State. I was a true prophet. The brethren of Richmond county seemed to feel that Montgomery was cumbersome to them. I felt then that the leaders of the movement were not exhibiting a spirit of Christian charity. It was a serious, almost fatal, blow to the Baptist cause in Montgomery county. That brave and noble man, Rev. W. M. Bostick, has stood to his post, and he looks out upon a deserted field to day.

Would it not be well for the brethren to take back into the old resurrected Pee Dee one of its former honored members, Montgomery county?

OSCAR HAYWOOD.

Morristown, Tenn., March 23, 1893.

What's the Difference?

Dear Recorder:—To-day I was reading Sister Tatum's letter from China, she said a native Christian was turned off from a much-needed situation because he refused to violate the Sabbath day. Just as I read that, I heard the train approaching Middleburg. I could but think if that engineer had been as faithful a christian as that poor Chinaman, that he would have been treated the same way. We are very much concerned about the heathen in China and talk much of their lost condition, their Sabbath breaking, &c., but is this not the same in the sight of God here as it is in China? Please tell us the difference in Sabbath breaking here and in China. ENQUIRER.

March 15th, 1893.

Letter from Arkansas.

Dear Bro. Bailey:—I am truly grateful to you for the privilege of reading the dear old paper another year. In its old age it is not growing feeble and forgetful as I am in the decline of life, but is *manly*, and even more bouyant and youthful than in its early life. I say without the fear of contradiction that it has done more for the betterment of man than any religious paper in the South. I cite the critic to the ministry and teachers in North Carolina and other States who have ministers and teachers from the Baptist schools of the old Tar Heel State, as it is often called. They are all successful wherever they go, and their influence is felt, and a blessing is a result. Its home influence is indeed great among the farmers and the business men of the State. It stops not in its old age, but is improving weekly and monthly. To God be all the glory.

E. S. WILLIAMS.

Little Rock, Ark., March 23, 1893.

See the new advertisements: "Tennessee Fashion"—Cross & Linehan; "Dr. [illegible] Worm Killer"—Dayton, Conner & Co.; "Teachers Wanted"—Southern Educational Bureau; "Fundamental Principles of Insurance"—W. J. Rodgers, Manager for the Carolinas; "Guaranteed Cure"—Lyon & Newman; "We Want"—A. T. Stewart & Co.

A glad heart makes a [illegible]

Thoughts.

BY SCATTERHEAD.

"And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John 14: 3.

The blessed Son of God has come into this world and has returned home. God made a promise that he would send his only begotten Son into the world "not to condemn the world, but that the world through him might be saved," and he has fulfilled his promise. "Christ came to seek and to save that which was lost." He came as the lowly, self emptied, loving, sympathizing "man of sorrows and acquainted with grief." He came in love to a lost and ruined world. God's boundless love moved him to send to a lost world, in order to save and bless, the very expression of his perfect love, to-wit, Jesus Christ.

"Jesus of Nazareth" was the brightness of his Father's glory and the "express image of his person" and possessed the same mind, heart and character, and came as God's dear Son to this sin cursed earth to prove to lost men in truth and in deed that "God is love." He came not to bruise, not to crush, but to heal and to "bind up the broken hearted," "to give knowledge of salvation unto his people by the remission of their sins. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." To the blind he gave sight, and the lame he caused to walk; he cleansed the lepers, unstopped the ears of the deaf, raised the dead, and preached his glorious gospel to the poor. "He was touched with the feeling of our infirmities." He wept with those who wept; to the sorrowing heart he gave joy, and to the weary soul rest.

The Maker of worlds, while here, could be approached by all classes and ages—the poor and rich, the infant as well as those of maturer years were blessed by him. He was ever ready to soothe the sorrowing heart, to feed the hungry, heal the sick, and he made it his daily occupation to minister to man's necessities, ever forgetting his own interest or comfort. "He went about doing good," verifying the statement that he came to minister and not to be ministered unto. He lived not for himself, but for others—for poor fallen, helpless sinners. All his actions, were prompted by love, and he was the embodiment of love. His life was perfect, pure and spotless. The blessed Son of God is gone, as the world rejected him and chose a robber and murderer in his stead. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The world did not want, neither would it have, Jesus Christ, and we need not wonder at the atrocious crimes committed in the world. Jesus was "taken by wicked hands, crucified and slain." As one man of God has said, "Christ died as a martyr for righteousness under the hand of man. For this man will have to account to God. But he died as a victim for sin under the hand of God. This is the foundation of all blessing to those that believe in his name. The world is *stained*, and the church *purged*, by the blood of the cross."

Christ upon the cross shows God's love, and he gave his precious life for us to save us from the pangs of an everlasting hell. The world hated him without a cause, and it cast him out. A short time before he went to the cross, he told his disciples that he would leave them, and their hearts were filled with sorrow on account of his going away. He said to them, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." The blessed Master desired that the sorrowing disciples dry up their tears, and that as they had trusted God without seeing him, and as he was soon to leave them, soon to be taken out of their sight, they should place a like confidence in him. God had made a promise in his Word to them and fulfilled it in the person of his Son, and now to calm the troubled hearts of his disciples, he makes them a promise and desires them to trust him for its fulfilment. "I will come again and receive you unto myself." Our blessed Lord does not say that he will send for us, or that we will go to him when we die—while we know all departed saints are with him; but he does not mean *death* in this glorious promise, but that he will come the *second* time. He does not say one thing and mean another, neither will he say one thing and do another. He can not lie nor change his word. "He is not slack concerning his promise as some men count slackness." The Lord seems to tarry, seems to be slow to fulfil his promise, and some fellows are powerful anxious for him to stay away. He has been away so long that some of the "ites" say he will never come back, and this is all in fulfillment of God's unerring Word. "There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Many centuries have come and gone since he made his promise, and yet he lingers, but at the appointed time he will come as he has promised in his Word. "He that shall come will come, and will not tarry." "At such an hour as ye think not the Son of man cometh."

The hearts of the apostles and early Christians were taught to long and look for the [illegible] Lord Jesus. 1 Thess. 1: 9, 10. [illegible] look for death, but for the per[illegible] of their Lord. We should not [illegible] death, but should be longing, looking for our Lord's return. We know [illegible] should tarry long that we will fall [illegible] The time of our Lord's re[illegible] are not known, but God's [illegible] at least many of them, [illegible] coming of the Bridegroom is drawing nigh. The Lord is impressing this blessed truth upon the minds and hearts of many of his people. Brethren, are you not anxiously watching and waiting for the Lord? Blessed thought, "that in his presence there is fulness of joy, and at whose right hand there are pleasures for ever more."

Realizing the consoling truth from the teachings of God's Word that our Lord will come soon, it behooves us to be more dilgent in the Lord's work. We have no time to idle. What we do, must be done quickly. We will be stimulated to do much work for the Master if we are continually "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Will not such a blessed hope for which our souls are panting and which we are so soon expecting to realize, move us to live soberly, righteously and godly during our short stay in this vain world? Does it not become us to cut ourselves loose from the perishing things of earth and place our affections upon things eternal? Let us have our loins girded and our lamps burning. The glorious cry may soon break upon our ears, "Behold the Bridegroom cometh," and could we say with joy in our hearts, "This is my blessed Saviour for whom I have been watching and waiting?" We can say with the apostle, "Whom having not seen we love." When we can get above our wicked, treacherous hearts and this sinful world, and dwell in the presence of our Lord, how sweet and precious is such communion to our souls, and if the joy be so glorious when we are enabled to prostrate ourselves at his feet in this our imperfect state, what will it be when we are enabled to behold him in that sinless, sorrowless state which through him we are to enter? What will it be to see the King in his beauty? We can look up to heaven and know that our blessed Saviour is up there for us. Many of us are anxious to see our absent Lord. He sends us word, brethren, "a little while," soon we shall see him, that he will come back and will never leave us again. "The days of thy mourning will soon be ended." "We have no continuing city here," but we will have an eternal dwelling place with the Lord Jesus; for he has told us, "Where I am there ye may be also." "Surely I come quickly. Amen. Even so, come, Lord Jesus."

The Brethren at Corinth.

Dear Recorder:—Will you allow me space in your columns to speak a few words in honor of the brethren at Corinth, Rowan county, N. C.

This place was taken up as a mission point of the Pee Dee Association and constituted into a church with twenty members in 1867. The writer was its pastor for the first eight successive years, during which time its membership grew to about one hundred. Since then, brethren J. F. Hodge, H. Sheets, W. G. Morton and G. W. Henderson, its present pastor, have labored with this church successfully. While it has not grown rapidly in numbers, it seems ready to engage in every good word and work. They are now determined to build them a church-house that will compare favorably, if not excel, almost any country church in this part of the Lord's vineyard.

I was agreeably surprised when I received a letter inviting me to be with them on the twenty-third of last month, the day affixed for the laying of the corner-stone of their new house. When I arrived, I found the lumber all ready for the frame and the brethren hard at work on a well-planned and beautiful structure; they had been at work for four days and had the walls nearly up. The foundation is made of beautiful granite blocks. They expect to enclose the walls this spring. This house will be 36x60 and the walls eighteen feet in height, and when complete will certainly be most attractive and an honor to the church and community.

With the usual ceremonies a large granite stone, with a beautiful marble slab embedded in the same, bearing the inscription, "Corinth Baptist Church, Feb. 23, 1893," was put in place.

Brethren Hodge and Henderson were with us, together with a large congregation to witness the exercises of the occasion.

Bro. C. R. Morgan seemed to be leading in the good work, and although he was deprived of a leg in the war, the Lord seems to have given him a liberal share of this world's goods, and he is certainly willing to give a liberal share back in building up his cause. Yours fraternally,

H. MORTON.

Thomasville, March 17, 1893.

The Weight of a Dollar Bill.

In the treasury at Washington, the question once came up as to the weight of a dollar bill. Scales of perfect accuracy were brought into requisition, and the surprising discovery was made that twenty-seven one-dollar notes weighed exactly as much as a twenty-dollar gold piece. The latter just balances 540 grains. However, the bills weighed were perfectly crisp and new. Trial made with soiled notes, such as come in every day for redemption, showed that twenty-seven of them weighed considerably more than the twenty-dollar coin. Every paper dollar, on its way through the world, continually accumulates dirt, perspiration and grease, so that after a year of use it is perceptibly heavier.—*Golden Days.*

Little girl: "Mrs. Brown, ma wants to know if she could borrow a dozen of eggs. She wants to put 'em under a hen." Neighbor: "So you've got a hen sitting, have you? I didn't know you kept hens." Little girl: "No, ma'am, we don't, but Mrs. Smith's goin' ter lend us a hen that wants ter set, an' ma thought if you'd lend us some eggs we'd find a nest ourselfs."—*Ex.*

To clean marble, use a sponge or chamois skin, dampened in soft warm water; then rub dry.—*Ex.*

Wise Words.

A wise man understands a good work from the beginning, but a fool only when it comes to an end. Seek the counsel of wise and sensible men, of learned men, of intelligent men, and of men of good disposition, and be thou their friend. Keep thy hands from stealing, thy feet from wandering without work, and thy mind from cherishing wicked revenge; for the man who works righteousness obtains a good reward, and the man that does sin suffers punishment. Do not injure thy soul by wrath and envy. Do not consign thy soul to hell out of a false modesty or shame. Ask God's blessing and keep thy heart cheerful, and thou shalt obtain of the Lord an increase of his goodness. Always, and at every time, trust thou in God alone, and make that beloved to thyself which is increasingly profitable unto thee. Labor and sacrifice thy life for the thing which is of God. Meditate on virtue; do not meditate on sin; for a man does not live forever; therefore the thing that concerns heaven is most befitting thee.—*From a Parsee Writer of the Fourth Century.*

There is nothing superior to Salvation Oil for the relief and cure of wounds of all kinds. Its effect is marvelous. 25 cts.

"'It cost my father just $1,080 to send me four years to college, and now it costs me $2,500 a year for my son,' was the confession lately made to us. Yes, and that $1,080 education made one of the most successful lawyers of the State, and the chances are that the $2,500 a year will make a good tennis player and a first-rate judge of poor wines! It does not take a great fortune to fit a boy for usefulness, but it costs a good deal to spoil him. And, as a rule, the more money he must dispose of, the deeper he will sink in the dissipations of his time."—*Evangelist.*

Choose the best way, though it be rough.

Two Stepping Stones

to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

Scott's Emulsion

not only stops a cold but it is remarkably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.

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Please mention this paper.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 27. Daily.	No 41 Daily ex Sunday
Leave Weldon ...	12 30 pm	5 05 p m	6 15 a m
Ar Rocky Mount.	1 39 pm	6 03 p m	7 23 a m
Arrive Tarboro ..	2 35 pm		
Leave Tarboro...	12 54 pm		
Lv Rocky Mount.	1 39 pm	6 03 p m	7 23 a m
Leave Wilson....	2 25 pm	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 pm	10 40 p m	
		No 47. Daily	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 09 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro....	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 54 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m, Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.35 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 32 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	1 35 a m
" Raleigh	1 09 p m	2 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 36. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Against the Time of Trial.

As no man knows when the hour of his opportunity will come, so no man knows when the storm of his temptation will suddenly burst upon him. There is no science which can predict the tempests to which every human life is exposed; there is no map on which the storm-centers of the future are indicated; there is no code of signals warning of approaching perils. The strain upon character comes often like a tropical storm, which rises without warning over a cloudless horizon or bursts without the possibility of escape from a radiant sky. There is only one way in which a man can prepare for these sudden and critical strains which are to test the very tissue of his character, and that is the flawless building into truth and righteousness. The oak survives the tempest by virtue of the daily accretions of strength which have entered into it year by year; the man survives the swift and tumultuous advance of temptation by virtue of the moral power which, almost unconsciously, he has slowly accumulated from day to day. It is true that sometimes the strong man suddenly breaks under the strain of instant passion; but, as a rule, the man who breaks is a man in whom the signs of disintegration were already evident. The tree which falls in the silence of a summer day was rotten within; and as a rule, the man who suddenly collapses morally brings to light a process of decay which has long been going on within him. He who is faithful to himself hour by hour is all the while preparing for the storm that may sometime burst upon him. The storm is certain to come. No human life is so sheltered that it escapes those great temptations which, unresisted, play havoc with a man's career. He who lives without the thought of this possibility is as criminally unwise as the captain would be who should give up all care of his ship because, at the moment, waters were smooth and skies were fair. To prepare for peril ought to be the constant solicitude of every man, and this preparation is nothing more than the daily rectitude which becomes first a habit and then a permanent and imperishable character.—*Christian Union.*

Make Their Acquaintance.

The purpose of the American Baptist Publication Society is to furnish a varied religious literature, adapted to aid in the growth of the denomination, and in the spiritual life of the individual. Those who know the Society's publications need no commendation. To those who do not know them, the Society will cheerfully supply samples of its periodicals, with catalogues and price list of their other publications free.

Lend a Hand.

Where? How? Each in his own sphere, whether that sphere may be in a permanent place or in one of temporary sojourn. There is no spot on this planet where any of God's intelligent creatures can divest himself of his responsibilities or innocently shirk the performance of his duties. Everywhere he must lend a hand in the furtherance of God's cause, the advancement of his kingdom, and in the saving of souls. In deciding how this can be best furnished, he must take into consideration his own talents, adaptability, and environments. What is duty to one in certain circumstances may not be duty to another. God gives to every man his own work, the work for which God has qualified him, to which he has called him, and for the performance of which he will hold him accountable.—*The Treasury.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

The Peach Tree Borer.

The "borer," which infests the roots of the peach tree should receive prompt attention during early spring. This grub is the larval form of a small, steel-blue, wasp-like moth, *sannina exitiosa*. The female moth lays her eggs in spring-time on the bark, at or near the collar of the tree. From the egg hatches the grub, which gnaws its way downwards into the roots, leaving behind it a tunnel which soon becomes filled with gum. This grub lives in the root one year. The following remedy is confidently recommended:

Scrape away the soil from about the collar of the tree and find the holes from which gum exudes. Probe these with a sharp-pointed wire. Then before replacing the soil, wash the base of the tree with the following mixture: Sour or butter milk, one gallon; hydraulic cement, five tablespoonfuls. Make and use fresh, applying with a brush or rag. The cement will form a thin coating on the bark of the tree through which the grub will be unable to gnaw its way. The liquid should be applied from below the surface to a height of twelve inches. The soil scraped away should then be replaced and tramped solid.—*Gerald McCarthy, N. C. Experiment Station.*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

We print the following for the benefit of any who need prayer books. Our Baptist brethren don't use them: "Wellons' Family Prayers.—Seventy morning and evening prayers, running through five weeks; thirty-eight prayers for special occasions; five for children; graces before and after meals, with benedictions. Prepared by various authors of different denominations. Type large and clear, suited to aged eyes. Bound in Muslin $1.00. Sent by mail free of postage. Address J. W. Wellons, Durham, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

"30 Cents More."

"No, indeed, I'm not going to do it," and Mrs. Dent dusted away with all her might; the dust fairly flew from chair, and table, and sofa and desk.

"There is no use talking about it, I am not going to do it. I never saw anything like it; last spring we all had to have chapel cards, and scrimp and save for nearly a year now to get the five dollars to them. Lots of the folks had to take two, one for home and one for foreign missions; but they didn't dare ask *me* to take but one. Now, after scrimping and saving all this time to get five dollars, they want thirty cents more and ten cents a piece from the children! It is just ridiculous!" And the duster gained in speed.

"I've done without more things—without—I can't tell how many things,"—and she did not particularize, for somehow she couldn't tell just what she had done without, but there had been such a sense of enforced economy ever since she took that card. True new hats had been forthcoming each season, just the particular Sunday that she had wanted them, with the usual array of feathers and jet, and flowers and ribbon, and pretty dresses for herself and Lucy had not failed to put in an appearance when needed. Christmas, too, had brought the usual amount of gifts,—and there was the new sofa right before her that she had managed to get from savings out of the 'house money,' just in time for the little tea drinking she gave last week. Still, there had been all along that feeling of financial pressure on account of the five dollars to be given on the chapel card, and which only a few weeks ago she had paid in with something of a relief that it was done at last. And now to be asked for thirty cents more, and ten cents from the children—there was only one of them, to be sure, in her family,—but she would have to pay for that, and they wanted it at once, when it was only three weeks ago she gave the five dollars.

"It is just ridiculous, that's all! Of course the money is not coming in as they would like. I said at first, the South cannot raise two hundred and fifty thousand dollars for the Centennial, beside the regular missionary expenses. The South is too poor; it has not gotten over the war yet. I do declare," she exclaimed, dropping her dusting as she looked out of the window, "if Mrs. Lee isn't going after poor Sallie Thornton for thirty cents more, when she has already filled two cards. I suppose she had to take two as her husband was a minister, and of course she'll scrimp herself and the children and give it."

And there across the street was "poor Sallie Thornton" ready to be victimized. She was out in her little flower garden, and the bright February sun of the far South was sending warm rays down upon the hyacinth and violet beds, rousing the sweet blossoms from their winter nap and making them fill the air with their fragrance.

"This bunch of hyacinths needs straightening a little, and I must put a prop 'neath this slender stem with its burden of curly pink bells. And oh, those violet roots need the earth pressed closer about them. I will have a little more time for it all now, and uncle Billy will be here to spade up the ground this afternoon," she said to herself musingly, as she walked about.

The day made one feel as if just let out from prison, and Mrs. Thornton's mind was atune with the day. She had accomplished something she had striven for, and felt free now that it was done. She had been saving and saving almost a year for it. To be sure she had to be saving always, but there had been real downright pinching times the past year. The little house beyond the garden silently told a story of poverty. One corner was settling down a little, and there had been no paint on its outer walls for many a year. And inside there were four pairs of rosy cheeks that gathered about the table at each meal, and four sets of toes always pushing through their respective shoes, and four little bodies always needing something. And the bread winner, the husband and father, lay asleep on the hillside yonder, and the sweet violets and pink bells are so carefully tended that their fragrance may sweeten the green mound above him.

Sure enough, Mrs. Lee stopped before the house, and after considerable talk across the fence, passed on. And somehow there was a change, the day did not seem so nice, and certainly Mrs. Thornton's face was not so bright. She went into the house and took up her sewing, a dress that must be ready for a customer that afternoon.

"I surely have given every cent that I possibly can," she said, with troubled face; and as she worked her thoughts were very busy. She had not time to put aside the work and get upon her knees for counsel with God, as she longed to do, but soon an earnest prayer was rising above the busy hands. At last the face was as full of peace and calm as when she stood among the flowers. That afternoon Dilly Thornton and Lucy Dent were together as usual, for the little girls were devoted friends, as their mothers had been long years ago. They were busily chatting away in Mrs. Dent's room while she sewed on a dainty lace dress for Lucy, with lips more tightly compressed than usual.

"Oh, I'm so glad the party 's almost here," said Lucy; "won't we have a good time?"

Dilly's face grew suddenly sober, and Lucy, quick to notice, said, "What's the matter?"

"I am not going," said Dilly quietly, but there was a quiver about the little mouth, and the eyes winked hard several times. Mrs. Dent looked up just in time to see it.

"Not going," said Lucy; "and why not?" indignantly.

Dilly said nothing at first, then when pressed, said at last, "Mamma cannot buy me the dress this week as she thought she could."

"Well," said Lucy after a moment, toning down her wrath the best she could, "I think your mamma treats you dreadful."

There was an immediate straightening up of Dilly's little form, and her bright eyes flashed as she said, "My mamma is the best mamma in the world, and I did not mind giving up the dress," with an effort to be very brave, "for I want the Centennial to be a big success, and we children promised mamma last spring we would do without 'most ev'ry thing and help her lots. We got our ten dollars for two chapel cards, and such good times we did have seeing it pile up; we had a stack of five centses so high," she said, measuring with her little hands. "And then Mrs. Lee came to day and told mamma they wanted every body to give thirty cents more right away—all the grown-up folks, I mean, and the children ten cents, so that would make seventy cents for us, and mamma couldn't buy—but I don't care nothing about the party," she concluded stoutly, —and Mrs. Dent did not hear any more. She had suddenly left her sewing and gone out in her front yard. She stood a moment relieved to feel the fresh air on her rather hot face. Then uncle Billy came along with his spade on his shoulder.

"Doan yer want dis heah flower gardin spaded up, missus?" said he.

"Yes, I do, uncle Billy," she said, "would like it done right away."

"All right, missus, all right; unker Billy is de man what kin do it fer yer. I had a job fer Mis' Sallie ober dare," pointing across the street, "'gaged it dis mornin', but she say now she fin' she can't 'ford ter have it done, dat she and de chillun kin work it so's it'll do. I tole her I'd spade it 'thout any pay, but she say I shan' do it. Ne'm mind, I gwine spade it sum mornin' fo' she up. I bet she savin' money fer dem dare commissionaries what goes ter dem heatheners. I neber seed seeh a 'oman fer dat. She wus a tellin' me 'bout dot dare Centenny what we alls is a havin', an' she say 'tain gwine be *nuthin'* 'cep'n ever'body, eben Hannah an' me, give dat dare thirty cents. When I tole Hannah she say we got ter do bedout terbaccy. De Lord knows I did'n see how we gwine lib bedout dat—but we is, an'"—by this time uncle Billy was at work spading, and Mrs. Dent had gone into the house. She sat down alone, and the tears trickled down her face. For a long time she had fought against the influence of that old friend across the street; she had tried to shut her eyes to the self-sacrifice quietly practiced over there; but the Centennial efforts of the devoted woman were too much—Mrs. Dent broke down at last.

At the next meeting of the ladies' missionary society she asked for two more chapel cards, saying she wanted to fill another for herself, and one for Lucy before the year was out. She paid the "thirty cents more," also, for herself and husband, and ten cents for Lucy.

Then, too, her energetic hand had been busy with the thought of how easily the Centennial offering could be raised, if all the Baptists in the South would only give thirty cents apiece. Over a million Baptists in the South, what an everlasting shame it would be to them if they failed to raise the small Centennial offering of two hundred and fifty thousand dollars! She was enthusiastic on the subject, and the enthusiasm was catching. Everybody at the meeting was inspired with renewed hope. They determined their town should be well worked up at once. Every Baptist man, woman, and child should give their thirty or ten cents; or if any positively refused they would make it up among them—success was the result.

Oh, yes, children, Dilly went to the party after all, and she had on a dress that Lucy's mother must have made, for it was just like Lucy's.—*Mrs. E. Y. Mullins, Baltimore, Md.*

HOW BABIES SUFFER

When their tender Skins are literally ON FIRE with Itching and Burning Eczemas and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, with Loss of Hair, none but mothers realize. To know that a single application of the

CUTICURA

Remedies will afford immediate relief, permit rest and sleep, and point to a speedy and economical cure, and not to use them, is to fail in your duty. Parents, save your children years of needless suffering from torturing and disfiguring eruptions. CUTICURA REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Sold everywhere. POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"How to Cure Skin Diseases" mailed free.

BABY'S Skin and Scalp purified and beautified by CUTICURA SOAP. Absolutely pure.

PAINS AND WEAKNESSES
Relieved in one minute by that new, elegant, and infallible Antidote to Pain, Inflammation, and Weakness, the Cuticura Anti-Pain Plaster. 25 cents.

KING'S Royal Germetuer CURES

LA GRIPPE.

Rev. W. G. E. Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 30, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect March 12, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	5 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 29 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 35 p m	.....	.....
Lv Rural Hall	3 03 p m	.....	.....
Ar Mt Airy	4 26 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 05 a m	.....
Lv Ramseur	.....	.....	6.35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.55 a m
Ar Madison	.....	.....	11.36 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.59 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 00 p m
Lv Climax			4 18 p m
Ar Ramseur			5 55 p m
Lv Madison			12 05 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Do You Want a Teacher?

TEACHERS' EXCHANGE,
Box 378, Bluefield, W. Va.

Supplies Colleges, Schools, and Families with Teachers without charge.
Assists teachers at moderate cost. Circulars free.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Elizabeth City.

Elizabeth City is not as big as the World's Fair City, but to the Baptists of the State it should be of some special importance this year; for here the State Convention will meet in December. We are making preparations for it. Have decided to build and pay for a new Sunday-school room to accommodate seven hundred by that time.

The church is adding to its membership—four by letter and one by baptism in the past ten days.

I have accepted two invitations to return to Virginia as commencement orator in June—one at Ryland Institute, Suffolk, and the other at the Southwestern Virginia Institute at Glade Spring.

The Lord greatly inclines the people to hear the word at the Baptist church here.

CHARLES S. BLACKWELL.

Chowan Association.

The next session of the Chowan Baptist Association will convene with the church at Plymouth, N. C., on Tuesday, May 23, 1893. Delegates from the counties east of Chowan river and Albemarle sound will take passage on the steamer "Plymouth" at Edenton and reach Plymouth at 6 o'clock p. m. The steamer makes daily connection with the train on N. & S. R. R. at Edenton, and can carry 150 passengers.

Visitors from up the State (Raleigh and Wake Forest) may come either by the way of Rocky Mount or Weldon, coming direct to Plymouth by the A. & R. R. R.

Committee on Hospitalities will meet the brethren at the wharf and provide homes for them. T. J. RIDDICK, *Clerk.*

Sandy Cross, March 23, 1893.

South Yadkin S. S. Association.

The South Yadkin Sunday school Association will meet with New Bethany church, Iredell county, Friday before the fifth Sunday in April, 1893. The program is as follows:

Friday 11 a. m., sermon—N. S. Jones.

Friday afternoon—Reading and discussion of reports from the Sunday-schools.

Saturday a. m., 9:30—Devotional exercises.

PRACTICAL SUBJECTS.

1. Are not the young members of our churches sadly neglected? If so, what is the remedy? W. J. Hopkins, J. B. Holman.

2. How shall we best enlist our Sunday-schools in the mission work? W. A. Pool, W. B. Clemment.

3. How can we best equip our Sunday-school? C. S. Caswell, Dr. J. W. Wiseman.

Sunday 9:30 a. m., Sunday-school mass meeting. Preaching at night.

R. W. WOODWARD, *&c.*

Bertie Union Meeting.

The next session of the Bertie Union meets with the church at Pine Forest. Elder Curtis is to preach (by appointment) the introductory sermon; Bro. E. S. Reaves alternate; Elder T. T. Speight the missionary sermon, with Elder F. N. Bristoe as alternate.

First practical subject—The Centennial movement and its beneficial results. Appointees to open the discussion: Bro. J. A. Buxton and Elder Craig.

2. The advisability of dividing the Bertie Union Meeting into two or more bodies; and if so, why? Bro. Albert Vann and Elder C. B. Williams.

3. The best method of working the churches up to their duty to the several Boards of the Convention. Bro. C. W. Mitchell and Elder Scarboro.

4. The duty of pastors and churches to Sunday-schools and superintendents. Bro. Fousbee and Elder Curtis.

5. The duty of Baptists to teach their distinctive principles. Bro. J. H. Evans and Elders T. G. Wood.

A. J. COBB, *Sec'y.*

Baptist Quarterly Review.

Rev. J. G. Bow, Louisville, Ky., proposes to begin at an early date the publication of a quarterly magazine, *The Baptist Quarterly Review.* He has secured leading men of the denomination North and South as contributors. The mechanical execution will be first-class, and the quarterly will contain about one hundred pages. Subscription price, $2.00 per year.

He proposes to begin publication as soon as a sufficient number of subscribers are secured to justify the enterprise.

If you will encourage the enterprise and want the *Quarterly Review*, send him a postal card, *at once* entering your name as a subscriber. No money to be sent till you receive the first number. Address,

J. G. Bow, 500 E. Walnut St.,
Louisville, Ky.

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

Preparation for Old Age.

The youngest among us are preparing an Indian summer of peace or laying the foundations of an unhappy old age. It is a long look ahead, but it is inevitable. Unless we mellow and soften and ripen with years, unless we deepen the channel of the spiritual [illegible] we exercise a noble self-control and live for pure, high, generous aims, there can be no Indian summer for the soul. The aftermath is gathered from all that has [illegible] The peevish, repining, [illegible] old man and woman of real life are often those whom fortune has hardened by lavish benefits. Only the deep, inner life, the tender, homely virtues of modesty and self forgetfulness, can give this beautiful time of gleaning in God's latest harvest, when the stubble and the reaped uplands wear a golden light. Let us strive to be worthy of that time of rest that makes the little sheaf of old age as precious as the full barns of middle life. There are characters we can predict early will have a loveless, lonely, wretched time when the burden of years is laid upon them, because of inward obstructions and unbridled passions and appetites. There are others whose faces, while still young, show what they will be when years put on the white crown. The girl is often seen retrospectively in the old woman. We say, "How beautiful she must have been!" discerning in the shipwreck of old age the remains of a vanished loveliness. There are others, plain in youth, who grow more beautiful as age advances. A new face has formed in the soul, and in time there it is, shaped and painted from the indestructible forms and colors that are subtly made out of ideals. We think less often than we should of the old men and women we are to be if it is God's purpose to let us go down the slope of life. Day by day we should seek to hive a little mellow sunshine for our Indian summer, hiding it in the heart, out of that blessed way of living that thinks not of self-indulgence, but gives all it is and all it hopes to be to God and his suffering world.—*Christian Register.*

"Honesty is the best policy." Nobody contradicts it.

Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Whichdoes he get? Which do you get?

Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

Pittsburgh. GEO. A. MACBETH CO.

PATENT Lambskin-with-wool-on shoe-swob and book—How to Take Care of Leather—both free at the store.

Vacuum Leather Oil, 25c. and your money back if you want it.

Vacuum Oil Company, Rochester, N. Y.

The National Baptist Anniversaries will be held at Denver, Colorado, May 22–30th inclusive. Monday and Tuesday, the 22d and 23d, will be given to the women's societies; Wednesday and Thursday to the Publication Society; Friday and Saturday to the Missionary Union; Monday and Tuesday to the Home Mission Society. Annual sermons before the societies on Sunday as usual.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Aulander ch, W Chowan, $6.00; N J Howell, 1.00; Wilkesboro ch, 2.60; W M S, Shiloh ch, 3.00; Buckhorn ch, West Chowan, debt 1892, 5.25; Robert's Chapel ch, ditto, ditto, 2.41; C W Scarborough, ditto, ditto, 2.34; Piny Grove S S, (Union), 5.83; Union ch, W Chowan, 20.00; Connarites ch, ditto, 13.00. Total, 60.93. Previously reported, 722.40. Total this year, 783.33.

Foreign Missions—Holly Grove ch, West Chowan, $6.56; Mt Gilead ch, Montgomery, 2.19; Pannie Lilly, 1.12; Bertie Dunn, 1.02; M B Dunn, 79c; Walnut Grove ch, 1.35; Ebenezer Mis Soc, 2.50; Spring Hill ch, Pee Dee, 13.35; Eaton's ch, 21.92; Sandy Spring ch, Yadkin, 5.00; Seaboard ch, W Chowan (T C Britton), 15.00; Miss Lou E Baity (for W D Powell), 5.00; Mis Soc, Scotland Neck ch, 2.75; Forest Home ch, Ashe and Alleghany, 2.30; Riley's Cross Roads ch, "Japan Christmas Offering," 1.00; Mrs M A Harris, 1.00. Total, 84.85. Previously reported, 1,134.08. Total this year, 1,218.93.

Home Missions—Tally Ho ch, Flat River, $3.00; Mrs M A Harris, 1.00. Total, 4.00. Previously reported, 389.55. Total this year, 393.55.

Education—Spring Hill ch, Pee Dee, $9.00. Milton ch, Beulah, 4.75. Total, 13.75. Previously reported, 677.21. Total this year, 690.96.

Orphanage—Aulander S S, West Chowan, $5.00. Previously reported, 321.79. Total this year, 326.79.

Centennial Fund—Foreign Missions: Seaboard ch, W Chowan, $17.44; Spring Hill ch, Dime Band, Pee Dee, 1.50; Sunbeams, Green Level ch, 62c; Miss Ida Spainhour's S S Class, Moravian Falls, 5.00. Total, 24.56. Home Missions: Spring Hill ch, Dime Band, Pee Dee, 2.50; Ephesus ch, Tar River, 94c; Sunbeams, Green Level ch, 63c. Total, 4.07.—Total for both Foreign and Home Missions, 28.63. Previously reported, 327.36. Total this year, 355.99.

Ministerial Relief Fund—Cumberland Union ch, Cedar Creek, $2.55; Ditto S S, ditto, 1.00. Total, 3.55.

J. D. BOUSHALL,
Treas. Bap. State Convention,
Raleigh, March 25, 1893.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information. BLOOD BALM CO., ATLANTA, GA.

W. H. & R. S. Tucker & Co

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

ROSE TOBACCO CURE

A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT *in all its forms. For proof write*

BRAZEAL & CO., 2105 & 2107 3d Ave., Birmingham, Ala

For Electric Light or Gas

BAILEY'S Compound light-spreading Silver-plated Corrugated Glass REFLECTORS

A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.

Handsome designs.

BAILEY REFLECTOR CO. 709 Penn Ave. Pittsburgh, Pa.

Just Out

A CHANCE OF A LIFE-TIME.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches. You can help me and help yourself. I have made an arrangement with R. H. Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25.

Also, I will furnish the Holman Self-Pronouncing Bible, which has all the Oxford helps, and bound with elegant binding—French Seal, Persian Seal, Palestine Levant, and Levant, at a discount of 25 per cent. This is the best Bible published. Address,

REV. S. F CONRAD,
Winston, N. C.

ANNUAL STATEMENT

Showing the Condition of the Springfield Fire and Marine Insurance Company.

ASSETS. DECEMBER 31, 1892.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 109,000.00
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple,)	332,900.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	2,656,840.00
Stocks, bonds and all other securities (except mortgage,) hypothecated to the Company as collateral security for cash actually loaned by the Company	57,000.00
Interest due and accrued on stocks and other securities	32,431.64
Cash in Company's principal office and belonging to the Company, deposited in bank	321,354.67
Premiums or assessments unpaid	239,266.87
All other assets, detailed in statement	2,760.73
Total Assets	$ 3,751,504.20

LIABILITIES.

Losses unpaid, including those resisted	$ 265,414.53
Reserve, as required by law	1,345,486.57
All other claims	55,893.09
Total Liabilities	$ 1,666,794.19
Capital stock paid up	1,500,000.00
Total Income	1,999,940.94
Total Expenditures	1,999,852.52

NORTH CAROLINA BUSINESS IN 1892.

Risks written	$ 1,270,386.00
Premiums received	20,186.00
Losses paid on risks taken	14,962.17
Losses incurred	18,323.06

President, A. J. WRIGHT.
Secretary, S. J. HALL.

General Agent, W. S. PRIMROSE, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1892.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Springfield Fire and Marine Insurance Company on December 31st, 1892, now on file in this department.

OCT. COKE, Secretary of State.

ANNUAL STATEMENT

Showing the condition of the U. S. Branch of the London and Lancashire Fire Insurance Company.

ASSETS. DECEMBER 31, 1892.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 208,130.00
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	1,900,430.00
Cash in Company's principal office and belonging to the Company, deposited in bank	113,170.87
Premiums or assessments unpaid	393,906.89
All other assets, detailed in statement	13,952.98
Total Assets	$ 2,630,597.64

LIABILITIES.

Losses unpaid, including those resisted	$ 244,563.05
Reserve, as required by law	1,697,182.45
All other claims	82,964.07
Total Liabilities	$ 1,984,609.57
Total income	2,223,508.76
Total expenditures	2,070,349.79

NORTH CAROLINA BUSINESS IN 1892.

Risks written	$ 732,075.00
Premiums received	11,197.13
Losses paid on risks taken	5,306.77
Losses incurred	17,448.23

Manager, JEFFREY BEAVAN.

General Agent, B. C. COWPER, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1892.

In compliance with Sec. 9 of 'An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the United States Branch of the London and Lancashire Fire Insurance Company on December 31st, 1892, now on file in this department.

OCTAVIUS COKE, Secretary of State.

WE WANT RIGHT AWAY Reliable men in every section of America to represent us, advertise and keep our show cards tacked up in towns, on trees and fences along public roads. Steady work in your own county. $75 A MONTH. SALARY AND EXPENSES ADVANCED EVERY 15 DAYS. J. H. SCHAAF & CO., 363 Walnut St., CINCINNATI, O.

ESTABLISHED 1865.

CHAS. M. WALSH,

Marble Works, Monuments, Tombs &c.

PETERSBURG, VA.

I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

BAPTIST STATE CONVENTION

Sunday-school Supply Store.

Now is the time to Order Sunday-school Supplies. 2d Quarter, 1893.

We can supply you with the publications of the Baptist Sunday-school Board, or American Baptist Publication Society, at publishers' prices. Send us your orders for Teachers, Senior, Advanced, Intermediate and Primary Quarterlies, Picture Lesson Cards, Reward Cards, Bible Lesson Pictures, Sunday-school Papers, Roll and Record Books, Class Books, Wall Text, Wall Rolls, Maps, Banners, Superintendent's Pocket Record, Superintendent's Pocket Roll Book, Sunday-school Song Books, Libraries,—anything which you may need in your Sunday-school, and remember at publishers' prices.

We have Bibles, Testaments and Psalms, and Testaments, in great variety of styles of binding and prices. Baptist Hymn Books, Hymnals, Manly's Choice, Jewelled Crown, Fountain of Praise, Ministry of Song, Bright Array, Winnowed Songs, Gospel Hymns, and any other hymn book which is published. Church Record and Roll Books, Collection Envelopes, Associational and Church Letter Blanks, American Commentary, Biblical Museum, Matthew Henry Pocket Commentary, and other commentaries.

Story of the Baptists, postpaid, 75c.; Immersion by Christian, postpaid, $1 00. Any and all kinds of religious books. Also a nice line of stationery, inks, box papers, tablets, writing material, &c., &c.

Write to us for prices. Satisfaction guaranteed.

SUNDAY-SCHOOL SUPPLY STORE,

C. DURHAM, Cor. Sec'y. Raleigh, N. C.

IF "Atmospheric Oxygen by Absorption." will restore you to health after all else has *failed.*

La Grippe has left you a physical wreck, we can most confidently recommend the Electropoise to cure you. Read the testimonial of W. D. Tharp in this paper, and if you would like further information, we will be glad to hear from you. The Electropoise

ATLANTIC ELECTROPOISE CO., Washington, D. C.

NEWS OF THE WEEK.

Raleigh Affairs.

The next State Fair will be held Oct. 17, 18, 19 and 20. Negotiations are in progress for special attractions.

Mr. B. R. Lacy, Commissioner of Labor Statistics, will establish as a feature of his department an employment office.

A fine oil portrait of Gen. J. Johnston Pettigrew has recently been added to the collection of portraits in the State Library.

The first car loaded with this State's exhibits left for the World's Fair last Saturday. Five others will follow, the last leaving by April 7th.

Gov. Carr offers a reward of $200 for the arrest of James Moss, who stands charged with the murder of Wm. Turner of Cleveland county, in February last.

The Executive Committee of the North Carolina Press Association met here last Thursday and fixed upon April 26th as the date for holding the next meeting of the Association. The convention will be held in Newbern.

Mr. H. B. Hardy, for a number of years travelling agent and correspondent of the *State Chronicle*, has purchased an interest in the *North Carolinian*, and will hereafter devote his time and energy to the business conduct of that paper.

State News.

The jail at Webster, N. C., was burned on the 21st inst. Two prisoners escaped.

The annual convention of the King's Daughters will be held in Oxford, May 11th and 12th.

Vice-President Stephenson will be invited to deliver the address at the Guilford Battle Ground celebration July 4th.

George Bryson, white, aged twelve years, was run over by a train at Asheville several days ago and fatally injured.

D. D. Adam, a brickmason of Asheville, committed suicide, Monday of last week, by cutting his throat with a razor.

The laws passed by the last Legislature will appear in two volumes. One volume for private and the other for public laws.

Hon. A. M. Waddell has accepted the invitation to deliver the opening address at the Teachers' Assembly at Morehead City this year.

Last Wednesday night the saw mill of the Newbern Lumber Company was destroyed by fire. Loss, $7,000, partially covered by insurance.

Mrs. H. L. Sullivan of Germanton recently committed suicide by taking strychnine, while at the home of her father in Bethania.

A sanitarium will be built at Wrightsville or Southport. It will be kept open all the year, and at the outset will be mainly for children.

There will be a large exhibit of North Carolina trees at the World's Fair. The exhibit will be made at the private expense of Mr. George Vanderbilt.

Cora Keen, aged twelve years, was recently so badly burned at her home, in Grantham's township, Wayne county, that death resulted in a few hours.

Ed. Blackman, a young white man, was drowned in the Cape Fear River near the Wilmington cotton mills on March 14th. His body was not recovered until last Saturday.

The Governor offers a reward of $200 for the capture of J. M. Benson, ex treasurer of Bladen county, who some time since embezzled over $2,000 of the county funds and left for parts unknown.

John Best, colored, died of hydrophobia in Mt. Olive last Saturday. He was bitten by a dog during the last week in January. A number of dogs that were bitten at the same time have been killed since the negros' death.

Gov. Carr has commuted the death sentences of William and Thomas Whitson, brothers, to thirty years each in the penitentiary. They were convicted of murder in Mitchell county, last year, and sentenced to be hanged March 24th, 1893.

Hon. Thos. F. Bayard of Delaware, Secretary of State, during Mr. Cleveland's first administration, is to deliver the commencement oration at the State University in June next. Gen. Wade Hampton of South Carolina and Hoke Smith, Secretary of the Interior, are expected to attend.

Information has been received from Texas that Bob Jones who killed a man by the name of Smith near Trinity church in the western part of Lincoln county last summer, has just been captured in Bowie county and is now in jail. Jones will be brought back to Lincolnton, this State, for trial.

The excursion of North Carolina teachers and their friends to the World's Fair, Chicago, will be run during July instead of August. The date of departure will be the 20th of the month. The change of date was made it is said, at the request of many of the teachers, who desire to attend the world's educational congress.

Two young men who gave their names as W. E. and Ira Norris, and who claim to be cousins, hailing from near Statesville, Iredell county, were caught up with here Tuesday night of this week by policeman R. M. Barringer, plying the swindling game of raising one and two dollar good greenback bills to tens and twenties. They would cut the necessary figures and letters from ten and twenty dollar Confederate bills and paste these over the letters of the bills raised.—*Salisbury Watchman, March 28.*

The case of B. M. Hallyburton vs. Henkel, Craig & Co., and the Burke county Fair Association was continued, last week, in McDowell Superior court till fall term, owing to the failure to attend of material witnesses. Hallyburton is suing for $5,000 damages for being run over by one of Henkel, Craig & Co's., horses at the races in Burke county Fair in 1891.—*Lenoir Topic.*

The *Alamance Gleaner* gives an account of the peculiar and distressing death which recently came to a lad named Johnson, at a school-house near Siler City, Chatham county. The boy lived with Mr. Robt. Dorsett. It seems he was the first to reach the school on the fatal day, and he found the door locked. After making an unsuccessful attempt to get in through a certain window by standing on a pile of stone, he went to another, and, getting upon a pair of stilts, succeeded in hoisting the sash, but when he had gotten partially in, the sash fell across his neck. Being unable to extricate himself, he was found dead in this position when other pupils and the teacher arrived.

General News.

The cholera, it appears, is again scourging western Russia.

A $200,000 fire recently occurred at the Exeter, (N. H.) cotton mills.

M. Jules Ferry, President of the French Senate, died in Paris last Friday week.

Howard J. Schneider, the wife murderer, was hanged at Washington, D. C., on the 17th inst.

An earthquake shook was felt at Helena, Mont., last Saturday. No serious damage is reported.

The Attorney General of Mississippi will prosecute all men training in that State for prize fights.

Morse's thread mill, Easton, Mass., was damaged by fire on March 20th to the extent of $200,000.

A young man committed suicide at Phoenix, Ala., Saturday. His aged mother died from the shock.

Col. Elliott F. Shepherd, editor of the *Mail and Express*, died at his home in New York City last Friday.

It is stated that a scholarship will be founded at Yale University for proficiency in extemporaneous speaking.

Two men were killed and four badly injured by an explosion of gas in a mine near Mineraville, Pa., on the 24th inst,

Over $90,000 has been contributed for a monument to be erected in Boston, to the memory of Bishop Phillips Brooks.

The Kansas Trust and Banking company, Kansas City, Mo., has failed. Liabilities estimated at $800,000; assets at $700,000.

In the Republic of Colombia recently during a volcanic eruption an entire mountain ridge sank, causing loss of life and property.

Ex-Secretary Tracy recently stated at a banquet that when our authorized ships are finished our navy will surpass that of Germany.

Miss Julia Force, the young woman who recently killed her two sisters it Atlanta, Ga., and has since been confined in jail there, is reported very ill.

Mayor Ellyson of Richmond, Va., was in New Orleans last week for the purpose of making arrangements for the removal of the remains of ex-President Davis.

Baron De-Agiar D. Andraga, Brazilian Envoy Extraordinary and Minister Plenipotentiary in Washington, D. C., on a special mission died in that city on the 25th inst., from apoplexy and paralysis. He was the oldest diplomat in the Brazilian service.

A Mrs. Hammond, has been arrested in Atlanta, who is supposed to be implicated as an accomplice with Lewis Redwine, the defaulting cashier of the Gate City National Bank. It is thought she has a large part of the missing money.

A boy averted a probable great disaster in Rome one day recently by a prompt and courageous act. He discovered a bomb with a burning fuse attached on the steps of the palazzo Atieri. The boy stamped out the fire and notified the police. The bomb was found to contain high explosives.

The Democratic caucus of the United States Senate, on the 21st inst., agreed on the following nomination of officers: William R. Cox of North Carolina, ex-Representative, for Secretary of the Senate; Richard J. Bright of Indiana, for Sergeant-at-Arms; Rev. W. H. Milburn, the present Chaplain of the House of Representatives, for Chaplain of the Senate.

The great cotton spinners' strike in England ended last Monday. The strike was caused by a determination of the Masters to reduce operatives wages five per cent. The operatives were willing to accept a reduction of two and a half per cent., but would not submit to the greater reduction. As a result between 14,000,000 and 15,000,000 spindles have been idle for some time.

A cyclone did great damage to property in Tennessee and Mississippi on the 24th inst. Many houses were blown to pieces. At Bowling Green, Ky., the Louisville & Nashville round-house was totally wrecked. The penitentiary of the State of Tennessee was partially destroyed, causing heavy loss. Two or three persons were killed in Nashville, and several others are reported killed from towns in Mississippi.

Italian anarchists have been, and are still, at work in Rome. Several prominent officials have received boxes of explosives through the mail, and numbers of dynamite and other explosive bombs have been found by the police and others. On the 25th inst. an attempt was made on the life of King Hurbert as he was riding along the streets. The King was not injured and his assailant was captured. Great excitement prevails among the people.

The Governors of the Southern States are to meet in Richmond, Va., April 12th, to consider methods for securing immigration of a desirable class of people in the South.

Persons desiring entertainment during the World's Fair will find it to their advantage to address the First Baptist church of South Chicago, Ill. In addition to finding good entertainment near the Exposition at reasonable rates, you will also aid a struggling church in paying off a heavy debt. We commend this church to the confidence of all. So says J. W. Conley, Superintendent Chicago Baptist City Missions.

MARRIED.

BOOTHE—STEELE—On March 12th, 1893, in Roxboro, N. C., by Rev. W. F. Watson, Mr. S. M. Boothe and Miss Lena S. Steele, both of Virginia.

TURNER—DOWNEY—On March 15, 1893, at the residence of the bride's father in Granville county, N. C., by Rev. C. A. Jenkens, Mr. L. B. Turner and Miss Lucy M. Downey.

CARRINGTON—WATKINS—On March 22, 1893, at the residence of the bride's father in Granville county, N. C., by Rev. C. A. Jenkens, Mr. Luther M. Carrington and Miss Lizzie J. Watkins.

KING—LAWHON—On March 15th, 1893, at the residence of the bride's father, near Crane's Creek church, Moore county, N. C., by Rev. L. R. Dixon, Mr. Joseph F. King and Miss Ida Lawhon, both of Moore county.

DIED.

SEAWELL—At Mocshanne, Moore county, on the morning of March 15th, Eleazer Quimby Seawell, aged about eighty-five years. Deceased had been for about sixty years a member of Friendship Baptist church, and died with bright hopes of a never-ending rest beyond the dark river. Among his last words were "We shall all get home after awhile."

COM.

STEWART—After thirty years of helpless confinement with rheumatism, on March 13th, at 11 o'clock p. m., sister Sarah J. Stewart closed a life of the most intense suffering known to any of her acquaintances. She had been a member of a Baptist church for forty years. Her funeral was preached by Rev. John Prevatt, on March 15th, at 11 o'clock—theme, "Be ready." Peace to her ashes.

BROTHER.

COOK—Bro. Lewis Cook of Mt. Carmel Baptist church was born April 5th, 1834, professed faith in Christ in 1854, and died Feb. 10th, 1893. He was a deacon of the church, and a consistent brother through all the walks of life. He loved his church and its work, and was ever ready to co-operate with his pastor. We will miss him, brethren and sisters of Mt. Carmel, but if we are faithful, we will meet him after a while. He leaves a wife and four children to mourn his loss. May there be grace sufficient to sustain the bereaved family.

PASTOR.

Palmerville, March 24, 1893.

BUNTING—Mrs. Florence Badger Bunting died near Portsmouth, Va., of typhoid fever, Oct. 25th, 1892, aged nineteen years. She was a sweet Christian woman, the life of Mulberry Baptist church, to a great extent, of which she was a member.

I cannot tell how much sorrow I felt when the other day I visited the home of her Christian parents, for the first time in a year, and on asking where sister Florence was, they said she had gone to heaven.

Dear parents, sister, little brother and husband, don't grieve. Let the fact that sister Florence "has gone to heaven" comfort your hearts. May we all meet her one day "beyond the river where the surges cease to roll."

C. W. MATTHEWS.

HOLLAND—Died, at his home in Harnett county, on February 1st, 1893, David C. Holland, in the sixty-fifth year of his age.

Bro. Holland had not been well for several months, and gradually grew worse until he fell asleep and was at rest with the Lord. For many years whenever the roll of churches in the Raleigh Association was called he always answered with the letter and contributions from Kinney's Creek church. We missed him from the last session, and his absence was referred to. He was a quiet man, very careful and upright in all dealings, and loved his church and all the work of the Lord, and believed in faithfulness and fidelity to all his pledges.

Bro. Holland was one of a large family in Wake county, whose name is to be found in the minutes of the Raleigh Association for the last fifty years or more, and who have done a great work for their denomination in all this section, and in Harnett, Moore, Chatham and Johnston counties.

May the Lord qualify others to take the place of these departing servants of his.

N. B. B.

A Temple OF Fashion.

NEWEST STYLES.
BEST MATERIAL.
PROPER CUT.

A Few Words on Spring Goods:

Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.

EVERYTHING YOU NEED IN

Clothing, Furnishing Goods, and Hats,

we have. Call and examine our immense line.

Cross & Linehan, Raleigh, N. C.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C, July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & H. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 365 worms."

Price: 25c. per Bottle. Take no other.

BOYKIN, CARMER & CO.,
11 & 13 N. Liberty St., Baltimore, Md.

TEACHERS WANTED

for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

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N. B. B.

GUARANTEED CURE
OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to

CULLEN & NEWMAN,
169 GAY ST., Knoxville, Tenn.

FREE by return mail, full descriptive circulars of MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS OF DRESS CUTTING. *Revised to date.* These, only, are the genuine TAILOR SYSTEMS invented and copyrighted by PROF. D. W. MOODY. Beware of imitations. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for ladies, men and children. Garments guaranteed to fit perfectly without trying on. Address MOODY & CO. CINCINNATI, O.

The Fundamental Principle of Life Assurance

is protection for the family. Unfortunately, however, the beneficiaries of life assurance are often deprived of the provision made for them, through the loss of the principal, by following bad advice regarding its investment.

Under the **Tontine Installment Policy** of

The Equitable Life

you are provided with an absolute safeguard against such misfortune, besides securing a much larger amount of insurance for the same amount of premiums paid in.

For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas, Rock Hill, S. C.

Sale of Land.

By virtue of an order of the Superior Court of Wake County, made in special proceedings entitled W. T. Edwards, Administrator, vs. W. T. Edwards and wife, and others, being No. 642 on special proceeding docket, as commissioner appointed in said proceeding, I will, on Monday, 10th day of April, 1893, at 12 o'clock M., on the premises below described at Holly Springs, Wake County, sell to the highest bidder for cash the following described real estate: First Tract—A certain tract of land in the corporate limits of the town of Holly Springs, Wake County, bounded on the north by the land of P. A. Norris, on the east by land of M. A. Edwards, on the south by land of D. P. Judd, and on the west by land of W. G. Burns and others, containing 14 acres.

Second Tract—A certain tract of land just east of the corporate limits of said town of Holly Springs, bounded on the north by lands of G. B. Alford, on the east by those of A. J. D. Cross, on the south by those of N. G. Burns and M. Prince, and on the west by lands of M. A. Edwards, containing 64 acres.

W. T. EDWARDS,
Administrator and Commissioner.

BELLS

Best Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

Nerve Tonic — Blood Builder

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

50c. per box. 6 for $2.50.

Send for descriptive pamphlet.

DR. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

No Better Breakfast Relish
Than a Nice Broiled Herring.

W. C. & A. B. Stronach,

WHOLESALE & RETAIL GROCERS,
BAKERS, CANDY MANUFACTURERS
BAKERS, CANDY MANUFACTURERS
RALEIGH, N. C.

— HAVE TO OFFER —

10 Bbls North Carolina Cut Herring, $5.50 per Bbl.
20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.
All New Bright Fish, entirely free from Rust.

— ALSO —

10 Bbls North Carolina Roe Herring, $6.50 per Bbl.
20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.
10½ Bbls North Carolina Roe Herring, $2.00 per pkg.
25 Kits North Carolina Roe Herring, $1.25 per Kit.

These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.

LUCILE,

The Whitest, Sweetest, Cheapest, and Best of all Flours.

Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

Weekly Dispatch,

THE DISPATCH CO., Publishers.

The Great Southern Newspaper.

ONLY $1.00 PER YEAR.

HAS THE
- Best Condensed News,
- Best Stories,
- Best Miscellany,
- Best Answers to Correspondents Department,
- Best Editorials.

It gives away many valuable premiums. Sample copies of the Weekly Dispatch will be sent free to any address. Write to

THE DISPATCH CO., Richmond, Va.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Winter Millinery
1892 and 1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps

in all sizes and at all prices.

Hair Goods, Wools, Zephyrs, Embroidering Materials,

—AND—

Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie [illegible]

The Home Circle.

Building.

We are building every day,
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose,—

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand,

Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is character.

Build it well, whate'er you do;
Build it straight, and strong, and true;
Build it clean and high and broad;
Build it for the eye of God.

—Selected.

The Backward Child.

Everybody is ready to pet and praise the forward child, the child whose cleverness reflects credit upon his parents and teachers, and whose attainments are felt to be a testimonial to his school and to forecast for himself a successful future when school days shall be over. Father and mother point with pride to Willie's certificates of progress, to Willie's prizes, to Willie's proficiency in arithmetic and grammar, to Willie's fondness for study and the ease with which he acquires difficult lessons. Not long ago I heard a man of large experience in affairs, himself the winner of fortune in the teeth of adverse circumstances, exclaim in the presence of his son, a bright lad of twelve: "Fred is a genius! He always comes out at the head of his class. As for these drawings, which you observe show uncommon talent and skill, why, he doesn't labor over them, does he, mamma? They are sketched as fast as his pencil can move. It's perfectly amazing!" Freddie, standing by, cool and complacent, accepted this homage with a superb air of indifference; he was evidently accustomed to parental tributes and they had ceased to be an incentive. The probability was that Freddie had touched high water mark. He would never do much better work than he was doing now. The motive for study had been taken away by the indiscreet admiration of an overfond father.

Yet I believe in praise for young and old. Human nature is dependent on affectionate appreciation of its endeavors. Few ever outgrow the necessity to be approved by those with whom they associate in the everyday intercourse of the household. The weary wife toiling on at her common tasks, as wives must—at the making and mending, baking and sweeping, saving and scrimping which fall into the daily lot of so many women—brightens up and receives new courage if her husband takes the time and trouble to praise her. His gratified notice of her pretty and tasteful gown or of the arrangement of her hair fills the morning with sunshine, and he, too, great strong fellow though he be, goes on his way rejoicing if the dear wife give him a kind, commendatory word.

If grown people love, nay, absolutely require praise, and find it as manna on the hard road of life, it cannot surprise us that children thrive on such a diet judiciously administered. The care should be, however, not to feed their vanity while endeavoring to train them in a proper degree of self reliance and a just measure of self esteem.

The backward child—backward for whatever cause—is in little danger of spoiling from this source. He, or she, may be physically weak, may perhaps be physically infirm, without the knowledge of busy parents or preoccupied teachers. Often a little child is scolded or punished for inattention when the ear is at fault, not the mind. That delicate organ is not quick to receive impressions, has lost its sensitiveness through injury or cold, and a deaf child is blamed for not hearing aright, or for not answering promptly when called. A boy or girl may be color blind or short-sighted, or far-sighted, and for this reason be unable to keep pace with mates whose sight is normal. Do not be hasty to condemn a child for something which is only a misfortune or a calamity, not a fault. A little gentle experimenting in the home will frequently solve the problem which is the perplexity of the class room.

Again, a child is often backward because, in a graded school, he or she is not adjusted properly to the rank selected. The preparatory work may have been imperfectly done and the poor little backward pupil may be, in reality, toiling far harder, and with more conscientious effort, than the brilliant comrade who surpassed him with so little difficulty. Class-room triumphs do not always tell when the race is run in the later life, and the qualities of diligence, fidelity and responsibility are incomparably beyond some which make a greater show, as, for instance, facility, a talent for memorizing and a readiness to imitate.

The backward child is just as interesting to the teacher who takes hold of his profession as the other who penetrates mysteries at a glance and recites a lesson glibly after a few minutes' study. In fact, the backward pupil should awaken the stronger sympathy, the greater interest, for there is, could it but be discovered, a reason for the slower mental process and a compensation also in a power to grasp and to retain what is once mastered, which in the long run is as useful as the opposite faculty of easy attainment. That mother or teacher who is wise enough and clear-sighted enough to recognize and consider the claims of the [illegible] to estimate the demands made by [illegible] growth, and to take heed to the indications of nature in the child's own attractions and repulsions, will very probably be [illegible] The manly little fellow may [illegible] to his books just yet, but [illegible] book of life has its fascinating pages open before his eyes, and he may by and by be a botanist, a geologist, or an astronomer. If he can be lured to any single occupation or pursuit, though it be nothing beyond some little daily "chore" which helps mother, let him be praised for achievement in this, and never allow him to be rated lower than another so long as you are convinced that he is honestly doing his best.

The backward child may indeed be deficient in application, not in capacity. Should this be so, arouse him, not by a hailstorm of nagging or a downpour of fault finding, but by a system of rewards lovingly adapted to his disposition and character. Suffer no discouragement to creep into your own heart concerning him, and do not allow him or her to feel that there is reason for any doubt about the reaching the top of the ladder in due season. The top, mind, not the middle rounds; any one can reach these. Set a definite aim before your child, cultivate a high and noble ideal, but be willing to climb slowly. Haste is at the root of many a failure, haste and lack of thoroughness as one goes on.

With tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self-conscious, handicapped from youth to gray hairs simply because she was a "backward" child once, and therefore was snubbed and ridiculed and pushed into the background, while her sisters and brothers bore off the honors and were the objects of universal estimation? A wrong for life was done to the little daughter, and her daughter may perhaps suffer from the same old mistake, for wrongs are far reaching. Be pitiful and just to the backward child in your home.—*Margaret E. Sangster.*

As a Last Resort.

WILLIAMSBURG, N. C., Sept. 5, 1892.

Mr. Jno. N. Webb:

Dear Sir:—In January last I was attacked with LaGrippe, after I partially recovered I had a stroke of facial paralysis. After trying all the remedies prescribed by the doctors without finding any relief, I saw your Electropoise advertised, and testimonials by the best men of the State of its merits. I was induced to try it. For five months I had been in this condition. I commenced the use of the Electropoise and after the third application of the instrument found myself improved and have continued to improve and now I suffer very little inconvenience. Can open and shut my eye and talk most as well as ever, and believe that by a skillful use of the Poise I will be fully restored. I can cheerfully recommend the instrument to all who are afflicted.

W. D. THARP.

Reasons for the Frequency of Murder.

The courts permit delay for which the only excuse is the technical quibbling of lawyers on points that in reason should admit of no quibbling whatever. When a red-handed murderer comes to the bar, his guilt quite certain, his legitimate punishment clearly defined, the criminal lawyer—term often grimly correct—begins his efforts to annul the statutes, insult the intelligence of the tribunal, ignore the voice of the people and trample upon every precept of right and common sense and decency. The manifest guilt of the defendent seems to lessen no whit his chance of escape. If indicted for having killed his wife with a hickory club, when in reality he had used one of oak, he can be certain of walking forth a free man. A lawyer who would thus cheat the gallows becomes, morally, an accessory after the fact, and, instead of fattening on illgotten fees, should be himself arraigned at the bar.

Insanity as a plea has opened the way of escape to many a gory cut throat. Probably in ninety-nine out of one hundred cases where it serves the plea is a pretense that should be swept aside as worthless. Almost any murderer, with money, can become insane enough to suit his purpose. Expert testimony, reversible, is always for sale.

There are many other reasons for the frequency of murder. Pernicious literature has devised a halo for the beetle browed assassin, so small boys as well as women come to worship at his cell. By punishing the murderer, society cannot only solve this problem, but, in time, can overcome the reproach that now rests upon America of having the largest proportion of murderers of any nation on the globe.—*The San Francisco Examiner.*

Little Things.

Little words are the sweetest; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are fullest, and little farms are the best tilled. Little books are most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearls, little diamonds, little dews. Agur's is a model prayer; but then it is a little one, and the burden of the petition is but for little, but the last dedication discourse was an hour. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.—*The Baptist.*

Light.

Lord, send thy light,
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right,
Then send thy light.

Teach me to pray
Not only in the morning gray,
Or when the moonbeam's silver ray
Falls on me,—but at high noonday
When pleasure beckons me away,
Teach me to pray.

—*Constance Milman in The Spectator.*

A Doctor on Long Dresses.

A reporter of the Chicago *Tribune* says: "I called on a doctor to ask him what he thought of the talk about typhoid fever. He is one of those doctors who can afford to be brusque, and your brusque man is apt to be honest. He heard my question, and still looking over his book, never lifting his eyes, he replied: 'There are worse things than typhoid fever stalking the streets of Chicago, and men are running after them instead of avoiding them. I mean the long dresses which fashion has ordered women to wear. A long dress on the street picks up the refuse of the walks, and the woman who wears one carries enough germ life to her home to sicken the whole family. I would like to see these people who are always on the alert for epidemics take care of themselves and use a little common sense. If my daughter wore one of those long dresses, which she does not to my knowledge, I would make her take it off in the outhouse and have it cleaned before it was brought into her own room.'"

Cold Water as a Disinfectant.

It is a fact that appears to be not generally known, perhaps because it may not be generally credited, that pure, fresh, cold water is one of the most valuable of disinfectants, inasmuch as it is a powerful absorbent. Every sick room should have a large vessel of clear water, frequently renewed, placed not far from the bed, or even beneath it. This not only absorbs much of the hurtful vapor, but by its evaporation it softens and tempers the atmosphere, doing away with the dryness which is so trying and depressing to an invalid, or even to well persons, for that matter. It has frequently been shown, by actual experiment, that troubled sleep and threatened insomnia are corrected by so simple a thing as the placing of an open bowl of water near the sufferer's couch. Of course, it need hardly be said, after these matters have been considered, that water which had stood for any length of time in a close room is not proper for drinking purposes.—*Good Housekeeping.*

The Best Milkers.

The best milkers that we ever saw milk a cow use both hands and milk rapidly. They adapt their handling to the size and shape of the teats, using all the fingers on large teats, and only the thumb and forefinger on small teats, or, with small teats, bending the thumb in and milking with the thumb-knuckle and forefinger. Habitually they milked with dry hands, and without wetting the teats. Some use a small clothes brush for brushing off the udder before milking. We should never allow our cows to be milked with wet hands, whether wet with water or milk; we know of no surer way of causing the teats to chap and get sore in winter. When teats are sore, the best treatment that we have tried is washing with tepid water, with a little carbolic acid in it, then wipe dry with a soft towel before milking. After milking, anoint lightly with plain vaseline.—*Jersey Bulletin.*

Beware of imitations. Take no "just as good." See that you get the genuine Dr. Bull's Cough Syrup, the peerless specific.

Grandmother's Advice.

I want to give you two or three rules. One is:

Always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is:

Speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is:

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh, children, remember it all your lives:

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to? Then listen to a wise old grandmother. Do the hard thing first and get it over with. If you have done wrong, then go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first, and play afterwards. Do the thing you don't like to do first, and then, with a clear conscience, try the rest.—*Exchange.*

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From China.

My Dear Bro. Bailey:—You have published Bro. League's article on "Chapels," several weeks ago I sent to you his paper on "Native Preachers," and to-day I am sending you another article which he has just finished on "Schools." I thought you would like to publish this also, so I asked Bro. League to let me copy it and send to you. He is sending it off to his State paper to-day.

When the prophet was led of the Lord and set down in the midst of the "valley of dry bones," the Lord caused him to pass by them round about, and see how very dry these bones were, and afterwards God told Ezekiel, the prophet, to prophesy unto these bones. We think it is well to study this work to which God has called us; "pass by round about it," view it from every side, and see how very dry it is, and we want those of our brethren and sisters at home, who are helping us to do this work, to study it with us. We do not feel called upon to do the work in a certain way just because some other good and wise men have worked in that way. Yet we are not spending all our time, as some, perhaps, would insinuate, in looking at and writing about these "dry bones." There is prophesying to the *bones*, and prophesying to the *wind*, and we believe the Spirit of God is breathing upon these people and many of them shall live. God knoweat whether they shall live and serve him or not. We want him to have all the praise, honor and glory.

May God bless you, dear Brother Bailey, and give you many new years in which to serve his people, which you have ever done so faithfully.

Your friend and sister,

FANNIE S. KNIGHT.

P. O. Chefoo, N. China, Feb. 4, 1893.

(Written from Pingtu City, N. China.)

REASONS WHY MISSIONARIES IN NORTH CHINA DO NOT RUN SCHOOLS.

A short time ago were given some of the main reasons why native preachers are not employed in North China. It is proposed to give in the same way some of the main reasons why the missionaries do not run schools.

In order to avoid being misunderstood, it may be well to state at the outset that it is not because there is any lack of appreciation of the general advantages of education from a material standpoint, or for purposes of civilization according to western standards. But the large part of those to whom the missionary goes (leaving out Africa) are already civilized. Whether according to western ideas or not is a very different matter. Civilization, however, is not the direct purpose of the missionary's work. Even if it were, the gospel is recognized as the highest civilizing power, because it puts the lives of men on a pure and spiritual basis. Thus the missionary is indirectly a civilizer. It is nowhere demonstrated, however, that a Western type of civilization presents the best basis for the successful propagation of the gospel; that is for leading men to accept Christ as a personal Saviour.

Again there is no want of appreciation of the force that education has in broadening the mind and developing the usefulness of Christian men. But it is believed that there are other considerations which out weigh these and that even these are subject to important limitations.

Education and Christianity, though so closely associated in lands nominally Christian, have really little in common. Through this association they have come to be regarded in some sense as almost synonymous. The progress of Christianity is thought to depend largely on education. But may it not be possible that it hinders in almost as many cases as it helps? Education does not have a tendency to make men self-sufficient, and thus to rely less, perhaps, on the power of the Holy Spirit. Not that an educated man who is really called by the Spirit will have his power curtailed. The danger lies in the tendency to draw in, as religious leaders, or preachers men who have not the Spirit's call. And what is worse, if possible, the tendency to set aside on the ground of a want of education, men who are real vessels of the Holy Spirit. Baptists have recognized this danger. But is there not more of this spirit and less realization of the danger than there should be even among Baptists? In our great zeal for the "higher education" of preachers, and in our eagerness to prevail on those called to take advantage of such education, is there not danger that we may neglect to fully appreciate the importance of the Spirit's call, and also lightly esteem those who have not taken advantage of the "higher education?" Whatever explanation may be given, the fact remains that the men who have been the most useful in presenting the gospel, and through whose instrumentality most men have been led to accept Christ as Lord and Saviour, are men who were not educated in the schools. It is no sort of an answer to say that they *were educated*. The simple point is that they were not educated in the schools but by experience and work. They were "educated in the ministry and not for the ministry." They have been moved by the Spirit and have gone forward day by day making the best use of what God has given, and depending on God have not lacked. It is quite as reasonable to suppose that they would have been hindered as helped by what men call a "liberal education."

We meet on the very threshold of heathenism, both ancient and modern, the fact that in their minds education, or learning and religion are synonymous you can scarcely say anything to a Christian more striking, or if he is educated more absurd, than to suggest that a man may be educated and yet not religious. It follows therefore that when a missionary uses schools as a means of spreading the gospel, that he puts Christianity on a level with heathen religions and stamps it as a system of education, a something to be learned, a something to be merely intellectually apprehended and after its various parts, customs, ceremonies, etc., have been thus apprehended to be entered. Not long since, an intelligent Chinaman called to see me and said that he had been examining Christianity and found that ages ago China had it and practiced it. In explaining himself he said that for many hundred years after Confucius the Chinese followed learning for the purpose of obtaining salvation. Afterwards learning was made the means of rising to official distinction and thus the real merit of it lost. He was glad to know that foreign countries were preserving the pure idea and were propagating it in China. When the attempt was made to show him that the two were entirely distinct and that learning had no sort of efficacy in salvation his objection was that surely if that was the case there would not be so much attention given to education on the part of those whose avowed purpose is the salvation of men. Will some one kindly answer his objection? It is possible that this impression may be eradicated from the minds of some of those with whom the missionary comes in daily contact. But upon the mind of the masses, which is the important thing, the impression is almost ineradicable. Is this worth while? What is gained? The missionary comes in closer contact with a few and feels that thus he may "more thoroughly impress himself upon them." But it is not the missionary that needs to be impressed. It is gospel truth. We have the assured promise of the Spirit to impress that if we preach it. The obvious duty of the missionary is to get the gospel in direct contact with as many as possible. It is suggested that one will multiply his preaching ten-fold through those educated and sent out? But there is no sort of assurance that a single one of those on whom years have been spent will be chosen of God to bear his message. If they are not chosen of God ——? God gives to each missionary his own opportunity of proclaiming the "good news," salvation. He prepares whom he will and calls whom he will. It is nowhere indicated that he has left to men the preparation of the material from which he shall select. If this were true and if it were also true that God calls only educated men——. But neither is true, God has chosen the "foolishness of preaching" to save men, and he has declared that the learning and wisdom of men cannot attain to a knowledge of God. That some of the scholars are saved is not doubted. But it is through the gospel being preached to them, and not because of the school, but in spite of it. Why should the missionary tie himself down to the few who gather daily in the school-room when at the very best, if he is at all faithful to those who send their children to him, the longest part of his time must be given to secure work, when there are hundreds available to whom he may preach the gospel? No farmer would content himself with cultivating an impoverished hill-side when there was right by available a rich plain, even though the plain had briers and stumps on it. Nor would he employ anyone else to do it.

It may also be urged that some of those who are thus educated do preach. True—but may it not be that some of those preach rather because of the feeling that they have been educated for that purpose than that they feel the call of God? Many cases look much like it. More especially if they are paid with foreign money for the preaching. Educating men into the ministry may be consistent with some Pedobaptists, but never for Baptists. We are instructed to pray for laborers to enter the harvest, not to furnish them for it. If it is urged that no such purpose is in view, I would ask what then is the purpose? It surely cannot be to educate for education's sake. Is not the avowed purpose this preparation for religious work? Is this not forestalling the purpose of God? If any of those thus educated are of the number whom God would call, might they not be as efficient if they had not been thus educated? Does anyone suggest that this may be God's way of calling? There is no sort of evidence for it. All that is indicated as belonging to us in the matter is preaching the Word. But perhaps some will say that the Lord has set his seal to this in that he does seem to bless it with success. It may just as well be said that the Lord has set his seal to Catholicism, or to heathen religions such as Mohammedanism or Confucianism. All of these are eminently successful in the same way, as the number of adherents will show.

What it may be our duty to do in the case of those who do give evidence of being called to preach, it is not the purpose to discuss now. We are praying that the Lord will call men from among these Christians, but never have yet come forward. They will come in the Lord's own time. One thing is needful that they shall be men not only *called* by the Spirit, but men who *depend* on the Spirit. The greatest danger is in producing artificiality. To teach such to observe all that Christ commanded may not include so much after all. Our dependence on the Holy Spirit must be real if it should avail. It is unwise to go to extremes in any direction, but this one thing may be safely put down as true that we are in far more danger of making too *much* than too *little* of ourselves in the matter of carrying forward the Lord's work. One is never in danger of hearing too much real truth in God. One may be lazy, which is quite a different thing, but sometimes passes for the same.

One of the most serious objections to schools is the foreignizing influence which unfits those educated for real life among their own people. Those so educated depend largely on employment by foreigners. Indeed many of the schools are conducted on the understanding that all who graduate are to be thus employed. This grew largely out of the foreignizing influence referred to above which was recognized by the Chinese, but as a place with foreigners is considered superior to a place among their own people, they are willing, some of them, to accept and turn over their children to the foreigner. One of the most difficult things that the foreigner finds is to learn to accustom himself or, at least, to understand the modes of thought in the minds of the natives. Is it helping matters to put forth a set of men trained in Western modes of thought to grapple with the same difficulty? If indeed the modes of thought of the nation itself need to be changed and formed after the Western pattern, this would be the thing to do, but who will say that this ought to be done? There is no doubt as to the neccessity of the *matter* of their thought being changed, but this is the province of the gospel and not of mechanical means such as education, etc.

This foreignizing influence applies with great force to the education of the children of Christians. Many are very thoroughly convinced that this ought to be done. The reasons usually assigned are that education is a good thing for the foreigner and will be for the Chinese, therefore, we owe it to them. But is it not an essential condition, indeed it is not a condition at all of the progress of the gospel. It may help, it may hinder. On what ground then do we owe it? We do owe it to give them the gospel, not because it is "a good thing" but because it is salvation, and there is none else. If we will only be content to do the work which lies out so palpably before us where millions have not heard of the gospel, and leave to natural development all those other things that are not our province at all, they will adjust themselves. Whatever advantages are to be had from education will be perceived and taken advantage of in a natural way. There would be no sort of sense in putting a steam plow to work in a newly cleared field full of stumps and roots.

There is already the idea among native Christians that the foreign school, or at least the school supported by the foreigner, with foreign appliances, etc., is essential to the progress of the gospel. This idea has its origin, of course, in the great amount of attention given by missionaries to schools. A Chinese Christian said to me sometime ago: "I see no way for these boys who are growing up here to become acquainted with philosophy, science, etc. How then is Christianity to go forward?" He simply put into words what such a large number of missionaries are practicing. His conclusion was perfectly legitimate. Without intending it, the impression is being made that the gospel is not a sufficient force. Oh for more trust in the promises of the Holy Spirit! This feeling of the insufficiency of the gospel is not confined to the native Christians, but has its effect on the missionary. One of the most prominent of those in China says that it is useless to look for real Christians in this generation in China. That it is only by educational development we can hope to reach a real Christianity, and that it will take longer than a single generation to reach it. His consistency is admirable and worthy of emulation by all those who hold to the necessity of schools. But he would hardly seem to be in accord with the spirit of him who said: "All power is given unto me," and "Lo I am with you." Such a legitimate following out of conclusions as this, would soon work a revolution on this subject so far as Baptists are concerned.

A very serious matter and one which perhaps has not been much noticed, is the fact that schools breed covetousness in no small degree. The heathen who allow their children to be educated in the foreigner's school, do it because of what they hope to gain, either through the pupil's being fed and clothed, or as indicated above through the position they expect to gain with the foreigner. It is not so easy to see that the Christians will be influenced by other motives. The fact that they do feel that the missionary is defrauding them if he does not give them a school, indicates as much. And as shown above, even if the desire for the school is claimed to be founded on a desire to see the gospel make progress, this desire is founded on a perverted notion of the real force of the gospel. It must not be supposed, as some perhaps will, that it is a matter of learning to read the Scriptures. The feeling that there are certain things that they may claim as a right, and certain obligations which giving them the gospel puts the missionary under, leads to serious error. I once heard an honored missionary say with reference to a matter of persecution: "Well, we have got them into this difficulty by their following us to learn the doctrine, and I feel like we ought to get them out." There was hardly a realization, I think, of the force of what was said. If the upbuilding of the lives and hearts of the native Christians depends on the missionary, surely both are in an unenviable position. Above all things converts from heathenism, or any other converts, need to feel that their dependence is on God. Material help, whatever its character, is not what will help in this direction. Not that it is felt that these are sinners above all others in covetous tendencies, but that it is unwise to place before them the conditions which lead in that direction. If we owe it to them to give them all that is believed to be useful in the work in Western lands, what do we not owe them? The time may come when they may be judiciously helped in many directions, but it will need to be when it can be done as brethren, and not doled out from overseers and employers. For the present, at least, it is felt that money used in schools can be more wisely spent in sending men to "preach the Word," "teaching them to observe all things whatsoever I have commanded you." Not what Western civilization has developed or Western learning interpreted but what Christ has commanded.

To suppose that the heathen need the elevating power of education to prepare them for the reception of the gospel is to deny the gospel the very power it is declared to have. The hardest class of men to reach in China is the proud, self-sufficient, educated class. Those who rejected our Saviour when he was on earth belonged to that class. It will be so from the very nature of the case. It is not through the powerful convincing arguments of men that souls are born into the kingdom of God but through the simple, faithful presentation of a crucified and risen Redeemer, who himself gives power to the Word. "To the Jews a stumbling block, to the Greeks foolishness, but to them that are called, both the Jews and Greeks, Christ the power of God and the wisdom of God."

THOS. J. LEAGUE.

Pingtu, China, Feb. 4, 1893.

Religious Lunacy.

Lunacy is a species of insanity, or a periodic madness. *Religious lunacy* is a condition of the mind which attempts to measure the infinite by a finite tape-line. Strange to say, nevertheless true, there is as much religious lunacy to-day as there was in the bygone dark and mediæval ages. Its existence, which is of no earthly benefit, does immense harm to the poor, weak, sin-laden, immortal souls, for whose deliverance Jesus died and made the atonement.

That the Bible, Old and New Testaments, is the inspired book of God, written by inspired authors, given to man as God's only revelation; that the establishment of the Christian church, being the legitimate outcome of the life, teachings and commands of Christ, are well established biblical, historical and traditional facts, which need no wasting of time, and reasoning, and produce offensive controversies. But the "everlasting reason, reason, reason," appears upon the Christian arena, now and then, to fight God and his sacred revelation, not knowing that it is hard to kick against the good. But what is human reason? or what is human mind? What is man as compared to God? What is a drop in the boundless and fathomless ocean? A drop in the ocean may be conceivable, but to compare man's mind to the Great Infinite is beyond human comparison, and beyond the reach of a mortals' conception. "We may reason of that which we can see and touch, but the invisible responds only to that which is beyond reason." It is religious lunacy that tries to find God outside his revelation, and salvation out of Christ. It is religious lunacy that wants to prove that the inerrancy of the Bible is impossible. Newspapers are full of discussions and controversies. Here is Briggs with his little reason; there is Smith with his insignificant reasons; and there are the "higher critics" with their trifling little reasons; and still others with various colors of other reasons. All are reasons which should be thrown in dirt-carts, like city garbage, and hauled away as waste products so as not to impregnate and and contaminate a pure, healthy, religious atmosphere.

Unsanctified reason, like unsanctified riches, is a curse, and a dangerous thing in the world. Like storms, it gathers up clouds of doubts, breathes thunders, brings forth a moral deluge, and drowns feeble souls in despair. Reason can not but add to doubts, make apostates, skeptics, and damn a soul instead of rescuing. Reason makes "apostates, not converts." It can not reach the spiritual world. Religion of the mind or reason is a sort of machinery, which runs to mangle up souls. God dwells in the heart, deals with the heart, talks to the heart, and appeals to the heart, not to the head. A true religion is divine. It is the life of God in the heart of man. The religion of the mind, therefore, is not the life of God. The head can not convert, but the heart does. Argument can not move, but tear does move.

God is no more the God of deluge, fire, earthquakes, wind and plagues, but he is God of whisper, and the whisper of God to man is the echo of his love from heaven to earth. The whole tenor of the word of God breathes love, peace, sympathy and life eternal. Peace on earth and good will towards men.

The dark ages of all religious warfare and mad controversies are gone and sunk into eternity. Let "higher criticism" go. Let reasoning religion go. Time is short and precious. We cannot afford to lose time on any kind of religious lunacy.

This is a period of active life, a period of preaching Christ, a period of saving immortal souls. This is a Christian era to sing "Jesus lover of my soul," to play "Rock of ages cleft for me," and preach by life and word "the Son of Man is come to seek and save that which was lost." We have to let unsactified "reason" and its noxious doctrines and venomous dogmas alone, and take up the Word of God as a weapon, and like a good soldier of Jesus Christ enter into the slums of the cities, and go into the highways and hedges and benighted lands to rescue the perishing from alcoholic intemperance, social impurities, doubts, covetousness, selfishness and idolatry. Let us live Christ, preach Christ. Let our words, as well as conduct, preach the gospel in its simplicity, in its purity, in its sweetness, savored by the love of God and flavored by the life and character of Jesus.

DR. J. A. GEORGE.

Baltimore, Md.

Conversion of an Infidel.

An interesting account of an infidel's conversion was recently given in the daily prayer-meeting in Chicago. It is said that the man, while on his way to take the cars for the East, heard a little Irish boy who was sitting on the doorstep, singing—

"There'll be no more sorrow there,
There'll be no more sorrow there."

"Where?" inquired the skeptic, whose mind was impressed by the words. "Where is it there'll be no more sorrow?" The boy answered:

"In heaven above,
Where all is love,
There'll be no more sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is *no sorrow!* This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.—*Kind Words.*

Companionship of Christ.

"Make Christ your most constant companion." Be more under his influence than under any other influence. Ten minutes spent in his society every day, ay, two minutes if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a key-note; let Christ see it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruelest adjectives you knew and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. To-morrow, at day-break, turn it towards him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the the same, your judgment may be unchanged, but if you try it the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian, man.—*Drummond.*

Many of our Pedobaptist brethren are constantly quoting Robert Hall to show how "inconsistent" we are in advocating strict communion; but the *United Presbyterian* is frank enough to say on this subject: "We cannot understand how Robert Hall could contend for mixed communion, when he "did not believe that infant sprinkling was any baptism at all."—*Central Baptist.*

The undemonstrative brother is not necessarily unbelieving or backsliding, the demonstrative brother is not necessarily a fanatic. Temperaments differ. These are divers manifestations, but can all be patient toward one another.—*Religious Herald.*

The Biblical Recorder.

WEDNESDAY, APRIL 5, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE ROD AND THE STAFF.

David, in the twenty-third Psalm, uses these words, "Yea, though I walk through the valley and shadow of death, I will fear no evil; for thou art with me; thy *rod* and thy staff, they comfort me." This verse of the Psalm is usually interpreted so as to make it refer to the Christian's experience when he comes to die—when he is passing through the shadows of death. We are willing to admit that the passage may refer to the hour of the Christian's departure from the earth; but it is not necessarily *confined* to the hour of death. Very often in the providence of God, Christians pass through experiences in this life during which the trials and misfortunes of life press so heavily upon them that they pass through what may seem a veritable "valley and shadow of death." So we think that the comforting assurance contained in the words "thy rod and thy staff they comfort me," may, and does, apply to the Christian not only when dying, but in *any* of the sad experiences of life.

It requires a somewhat careful study of the sentence just quoted, however, to reach the true interpretation involved by the use of the word *rod* and *staff*. Both words are generally supposed, we believe, to teach the idea that God gives his people, in the sad hour of affliction, a support—a staff to lean upon. We are willing to admit that the word *staff* does convey that meaning, and with it the additional idea of protection or defence. But how about the word *rod*? The more general sense in which this word is used in the Old and New Testament is that of an implement of *punishment* or correction. It is to be noted that the Hebrew has different words for rod and staff; and there is evidently a distinction in their meaning in the above passage.

While the word *rod*, then, may at times be used in the sense of a prop or support, owing to the peculiar construction of the sentence quoted, we think it is here used in the sense of an implement of correction or punishment. The opinion is becoming quite common that the rod should be banished from the fireside and from the school-room, as a relic of barbarism; and "moral suasion" should take its place. Solomon's views on the rod as a means of enforcing parental authority and raising up useful and obedient boys and girls is considered by many as quite antiquated; and they are sure they have found a "better way." When men and women get wiser than the Bible they at once transgress the bounds of propriety, and naturally drift into fanaticism, or any other "ism," rather than the right one. Much of our social and religious trouble is caused by men and women who are bent on going beyond Bible limits, and launching improved (?) "moral methods" upon the world.

We doubt whether society will ever become so pure, and children so good, that we can afford to banish the rod entirely from our homes and from our schools as a relic of barbarism. Yet the constant indiscriminate and cruel use of the rod is to be condemned. Especially is this true when the rod is in the hands of men. They may make mistakes; and at times the stripes may be laid on more heavily than the offense deserves. This is not true, however, of God. He uses the rod upon his children; they evidently need it at times; and the twenty-third Psalm teaches us that he uses it. God is not at all influenced by our modern notions about the rod as a relic of barbarism, and we suppose he will continue to use the old-fashioned remedy to the end of time. We have an abiding opinion that human nature is going to remain about what it is now until the end comes; and the same corrective methods that our wise Father once used to teach fallen man sense and obedience, and develop his piety, will also continue with it. The Great Physician of souls long ago made a careful diagnosis of sinful man's case. He then prescribed the necessary remedies to "heal the smart" of his people; and as those remedies were the best for all time, there is no need that he should change them. Through long centuries God gave wayward men ample opportunity to find a remedy to heal the wounds that sin had made in their bodily mental and spiritual organization; and when disappointed and humbled they turned to him with the piteous cry, "Is there no balm in Gilead; is there no Physician there?" he heard their cry and sent deliverance. After all this experience, however, there are men and women who think they have found "a better way" and better remedies than those prescribed by God. There are

> "None so blind
> As those that will not see;"
> None so ignorant
> As those that will not learn.

It would be well for us then, brethren, when we are passing through trials and afflictions to remember that God may be using them as a rod to correct us, to purify us, and even to *comfort* us. The idea of comfort may seem foreign to the use of the rod, but there is philosophy and religion in that idea. Explain it as you may, we well remember that when a boy, and at times we "caught it" rather heavily from the "old folks" for some act of disobedience, after the chastisement was over, and the pain gone, we felt unusually well, and experienced a sense of unusual *comfort*. Yes, dear brethren, there is correcting and *comforting* power in the rod when wielded by the hand of those who love us on earth and by our Father in heaven. The words of the grand old Baptist hymn are true—

> "When through fiery trials thy pathway shall lie,
> My grace, all sufficient, shall be thy supply."

"We have had fathers according to the flesh that corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live?" This you know is Paul's language, and it not only brings back the tide of the gushing memories of our childhood days, but also teaches us a useful lesson. Ah, no! we did not enjoy the whippings we received when boys or girls; but sometimes now we go in the gloaming to the dear spot where father and mother were buried and we scatter flowers over the mounds and water them with our tears, while we thank God for parents that *loved* us well enough to *correct* us with the rod, if need was, in the days of our youth. This experience only confirms Paul's language as applied to God's means of purifying us, "Now no chastening for the present seemeth to be joyous, but grievous; but afterward, it yieldeth the peaceable fruit of righteousness to them that are exercised thereby."

We have written these words partly with the view of trying to comfort our dear brethren and sisters who may be passing through the deep waters of affliction. Death has been busy in our land during the severe winter through which we have passed; and many are the hearts that have been wrung with anguish, and many are the family circles that have been broken, and the firesides that have been saddened. Some who read, or hear these lines read, may themselves be laid upon beds of suffering; but cheer up, dear brethren; light will break again on your pathway, and with its coming you will see that the hand that smites you is that of a loving Father, who uses at times the rod as well as the staff.

FROM OUR TRAVELLING AGENT.

MINE AND THINE.

What is mine, and what belongs to another, is a very important distinction for every one to make. In the common acceptation, it is common honesty—nothing more, nothing less. And yet the principle may be violated without supposing any direct violence being done to the command which says, "Thou shalt not steal."

We have no desire to appear pessimistic on this or any other subject. Yet we fear this disposition of people to disregard the rights of others is on the increase; and if the limits of our space were sufficient we could show that with the growth of our country has grown a disposition to shade off the lines which should clearly separate what is mine from what is yours. It may be the form of our government has indirectly had its influence in bringing about this state of things at least in the minds of many, for it is rather hard for them to see how, after participating as a voter in naming the men who administer the affairs of the government, they can have no control in the minor affairs about them, although these belong to individuals about whose titles there is not a single doubt. The troubles at Homestead, and the recent shutting up of the great English cotton mills, by which the present surplus of cotton has been increased by more than 500,000 bales, and injuring producers as well as manufacturers, are only some results which come from the disposition of men to overstep the bounds of justice and to disregard the rights of others. There can be no question about the right of an individual or a collection of individuals declining to remain where terms are not satisfactory, but certainly there can be no moral right on the side of these men when they decline to allow others to take the places which they have made vacant. We believe this levelling process is started long before that stage of existence is reached when the influences referred to above were felt or even talked about. May it not be that the home government, or rather the want of it, tended to early blunt the discriminating powers of the boy while he is yet in his "knee britches?" We are not very old, yet we think we can remember when the boys were not recognized as equal partners in the things of the household and upon the premises to the extent that now, in many instances, prevail. We remember distinctly when "father's" saddle was *his*, with all the term implies, and the stirrups were not to be changed to suit the legs of any fifteen-year-old boy. The old rifle was always to be found in the rack, and was used only by the head of the family, and there was something sacred about the very nail upon which the old-fashioned silver watch hung which was not called into use except on Sunday, election day, or perhaps on Tuesday of court week. This sounds decidedly primitive and "old fogy," and is in marked contrast with what exists to a great extent now. It may be, however, that this same youngster doesn't trouble the "*old man's*" saddle now; but if so, the reason is he wants a better one. And if the old watch escapes him, and the old gun keeps its place in the rack, it is because it requires the latest pattern stem-winding watch and the most improved breech-loading gun to satisfy his more progressive and advanced notions, and not because of any reverence which may attach to them, and which ought to differentiate them from all other things like them.

This may seem a small matter, but it is small things which make up the life of us all, and to the notions thus early imbibed may be traced many of the troubles which come to us in after life. It is very easy for a boy who has never been taught that there is such a thing as "mine" and "yours;" that there is a *thus far and no farther*, to get into trouble, when he comes to combat people and circumstances which insist on the keeping of these relations, promptly and literally. Speaking with a gentleman some time ago who has spent many years in the school room, he said: "I fear the tendency of students at the present day is to more and more disregard the rights and belongings of other people." Of course it was not intended to speak indiscriminately of students as a class, for the number of students who are inclined to disregard authority and the rights of others, are as greatly in the minority as perhaps any other class, but after that is said the fact remains that there are plenty of this sort to remind us of their presence. We are aware of the fact that there is a sort of "student license" which more or less screens the boys who at certain times in their student life go out and help themselves from the fruit garden, watermelon patch, potato patch, or hen roost of some friend (?) who is himself fast asleep, regarding the transaction as a sort of joke. But the question is, where is the right in such things? What *really* distinguishes such conduct on the part of these young men from the conduct of others who are constantly before the courts to answer and suffer for such conduct? It may be, as stated above, that a generous public will wink, to some extent, at this sort of conduct in these particular cases, but one thing is certain: the Great Lawgiver will know no exceptions in favor of any who shall, in any way, violate principles which have been given for the guidance of all men.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Drs. John Mitchell, and J. D. Huffham, called our office last Monday with their presence.

....Rev. O. L. Stringfield of Wakefield, and Bro. W. H. Tucker of Asheville, called to see us last Monday.

....Rev. L. Johnson, Rockingham, writes: "We are in the midst of a glorious meeting. Will let you hear when we close."

....The Board of Trustees of Mars Hill College will meet the fourth of May next to elect a president for that institution.

....Dr. W. W. Landrum of Richmond, Va., is expected soon to assist Dr. J. W. Carter of the First church, Raleigh, in a meeting.

....In the First church, Raleigh, on Sunday morning last, the pastor, Dr. J. W. Carter, extended the right hand of fellowship to six persons.

....Rev. D. M. Austin of Charlotte, is assisting Rev. N. S. Jones in the meetings at the Baptist church this week.—*Salisbury Watchman, March* 30.

....Rev. M. A. Adams of Monroe is having very large congregations, and expects to begin a series of meetings soon, and is going to remember Home and Foreign Missions in this month.

....Rev. Frank Dixon, has resigned his pastorate in Oakland, Cal., and will return East. He is engaged to supply three months in New York and Brooklyn for his brothers, Revs. A. C. and Thos. Dixon, Jr.—*Christian Herald.*

....The congregation at the Baptist church have pretty well determined to make some needed improvements in their house of worship. They will most probably put in nice gothic windows, new carpeting, and repair the ceiling and walls, besides repainting the seats.—*Waynesville Courier.*

....Dr. J. C. Hiden, pastor of Grove Avenue Baptist church of Richmond, Va., will deliver the commencement address before the Medical College of Richmond, Va., on April 5th.

....Rev. C. C. Newton, missionary to Lagos, Africa, was in the city last week, and paid us an interesting visit. He is full of enthusiasm for his work, and expects to return next fall.

....Rev. J. L. White of Asheville, N. C., is aiding Dr. J. A. Mundy of Greenville, S. C., in special services. He preached his first sermon on Monday night, the 27th ult., to a large congregation.

....Dr. J. D. Huffham preached continuously at Wake Forest from Sunday, the 26th ult., to the 2d of April, holding two services a day. The meeting was very much enjoyed, especially by Christians.

....Dr. T. P. Bell has presented his resignation as Assistant Secretary of the Foreign Mission Board, and it is understood, we think, that the Board, in the future, will try to do its work by one Secretary.

....Rev. W. R. Carawan of Hyde county, a missionary of our Board, has large and attentive congregations, much interest in the prayer meetings, and more calls to preach in different sections of his county than he can fill.

....At the Virginia Portsmouth Association, at its session in 1793, in Black Creek church, among the questions proposed and answered was: "Are the people formerly called Dissenters yet oppressed by any State laws? Answered, yes."

....The next session of the Eastern Union of the Raleigh Association will be held with the Baptist church at Four Oaks, Johnston county, N. C., on Friday, Saturday and Sunday, April 28th, 29th and 30th, 1893. The program will appear next week.

....Rev. C. C. Newton, our Missionary at Lagos, Africa, preached at the Tabernacle church in Raleigh last Sunday night. His discourse was highly interesting; it treated of the power of the gospel to dispel the spiritual darkness of Africa.

....Rev. Thos. Spurgeon, son of Rev. C. H. Spurgeon, has been elected pastor of the celebrated Tabernacle as his father's successor. We hope this will settle the needless confusion that has been produced by Dr. A. T. Pierson's relation to the church.

....Rev. J. A. Beam of Bethel Hill Academy, Person county, called to see us last Friday. He says he has a better school than he has ever had—an enrolment of sixty-eight. Bro. Beam, in addition to his school work, is pastor of four country churches.

....Bro. J. H. Morrissette of Shiloh, N. C., writes: "Dr. C. S. Blackwell of Elizabeth City, N. C., has promised to deliver a lecture at Shiloh Baptist church, Camden county, N. C., at 7: 30 p. m., April 19th, for the benefit of the Ladies Aid Society."

....How is a church to get rid of a pastor? We will tell you one way not to do it. Do not freeze him out, for if you do, you may freeze yourself as well. By all means be honorable and Christ-like in your dealings with Christ's servants.—*Central Baptist.*

....Rev. J. F. Love will supply the pulpit of the First church, Roanoke, until a permanent pastor is secured. An effort will probably be made to keep Bro. Love in Roanoke to look after some of the promising mission fields in the magic city.—*Religious Herald.*

....Prof. W. L. Poteat of Wake Forest College delivered a lecture last Friday night at the A. & M. College in Raleigh. His subject was "The Influence on the College Curriculum of the Introduction of the Natural Sciences." The lecture is highly spoken of.

....From May 1st, 1892, to March 15th, 1893, the Baptists of North Carolina sent to the Foreign Mission Board, Richmond, Va., $6,802.12, and for the corresponding months of last year, $5,498.13. This is a gain in these months over last year of $1,303.99.—*C. Durham.*

....All who have sent in their names and asked to be appointed delegates to the Southern Baptist Convention have been appointed, and can at any time send their names to the committee on homes at Nashville, Tenn. Let each one send his own name.—*C. Durham.*

....Dr. W. A. Nelson directs his paper changed from Aiken, S. C., to Hawkinsville, Ga., and writes: "I have declined the hearty and unanimous call of the Aiken church, not because the work was too heavy, but because there is not enough of it for a *well* man. It was all right for an invalid. Among all my pleasant pastorates, none were more harmonious than the one I am now leaving."

....Prof. George R. Bliss, D. D., LL. D., of Crozer Theological Seminary, died on Monday, the 27th ult. Dr. Bliss was an instructor at Bucknell University from 1849 to 1874, and from 1874 at Crozer Theological Seminary. As a teacher and as an interpreter, he was calm, scholarly, thorough, able, candid, evangelical. Dr. Bliss was in his seventy-seventh year, having been born in Sherburne, N. Y., June 20th, 1816.—*National Baptist.*

....The Paderewski mania has been fiercely raging among fashionable women in London, and it has begun to affect some fashionable women in this country. "And who is Paderewski?" Oh! we beg pardon; we should have stated that he is a player upon the piano, with copious auburn locks, multitudinous airs and abundant self-appreciation. A fashionable woman in London actually prostrated herself at his feet in a concert room. But so far the fashionable female fools in America have been content to send him notes, etc.—*Western Recorder.*

....Rev. J. M. Bridges of Spartanburg, S. C., writes: "Your paper comes every week, and it makes me feel like I was still one of the brethren of the Old North State. I commenced a meeting with my church here at Green street last Sunday night (one week ago) and the Lord has blessed us abundantly already. Many have professed faith. Six have joined by experience and several by letter. The Lord is with us, and Bro. Derieux will be this week. We look for more and more to follow. Our congregations are large. Last night the house would not hold the people. Many had to leave for want of room. Not less than one hundred gave their hands for prayer. Pray for us. I love Old North Carolina, but I am enjoying my work over here fine."

....Next to knowing what is the matter and how to remedy the trouble, probably the best thing is to have a real good, large, poly-syllable, vague word, with which to cover up our ignorance. Nowadays, if a patient is ill and does not recover—notwithstanding he is so eminent as to have six or eight physicians in attendance—and nobody knows what is the matter with him and if he does not solve the matter by going to heaven, the physicians have one word that stands them in good stead. They say "There are complications." This at once avoids the necessity of telling that they do not know, and gives an adequate reason for the failure of the remedies to get a good grip upon the vitals either of the patient or of the disease.—"*The Rambler,*" *in the National Baptist.*

....Rev. H. B. Someillan, Cuban missionary of the M. E. church South, in a letter to the Florida Christian *Advocate*, refers to the work of the Baptists in Cuba in the following complimentary terms: "The Southern Board of Missions of the Baptist church in the United States have recently purchased and fitted up for worshiping purposes, the 'Jane theatre' at a cost of sixty thousand dollars. They are now making an effort to purchase another theatre, ('Teatro de Iripoa,') a magnificent building, at a very great cost, and a view to founding a Commercial Training College for Cuban young ladies. An excellent idea indeed, and a movement that is justly giving them a wide-spread population and influence, especially among the most intelligent class of our people, not only in the capital but all over the entire Island. I bid them God-speed in their laudable enterprise."—*Florida Baptist Witness.*

From the West Chowan.

Dear Recorder:—In your issue of Feb. 24th, I see a communication from Rev. L. M. Curtis of Aulander, N. C., informing the Baptist host of the West Chowan of the action of the delegates of said Association at our last State Convention held in your city, in pledging this Association's credit for the snug little sum of one thousand dollars for the Centennial movement. I have no criticism to offer upon their action if they chose to do so. But it seems to us, as Bro. Bristow has said, that said delegates should be called upon to explain why they kept it such a profound secret until the time had nearly expired for raising the money. This is all unlooked for by us, and my word for it, it will take the raking of the last copper from a great number of poor homes like mine to raise it at this season of the year.

I do not know whether our delegates knew it or not, or even care as to that matter, but nearly all the Baptists in this Association are poor farmers, and a large majority of them have consumed, and are to-day living upon, what they hope to make this year—eating up their crop under mortgage before it is planted. They are forced to do it. I venture the assertion that ninety per cent. of the real estate in our midst is under mortgage. So it is impossible for us to jump and raise it at a moment's notice; however, I second Bro. Bristow's motion that the pastors do what they can among themselves. Besides, people will take time to consider and talk over matters of this kind, and if we are to suffer the "reproach and chagrin" spoken of by Bro. Curtis, surely we should have known it sooner.

When a house of worship was to pay for in Havana, we paid our share, because it was brought fairly before us. I wonder what kind of an exposition some of our pastors would place on such passages as 2 Cor. 11: 8; 1 Peter 5: 3; 1 Thess. 2: 6.

But I am not trying to throw a damper over anybody's efforts. Let all be done that can be. But, I do claim that we should have had fair play; some of our churches have already passed resolutions not to accept any assessment or apportionment until our regular pledges are paid. I think I can voice the sentiments of many of my brethren by saying that without some care be used a damper will be thrown over our little ardor for missions. The money we give belongs to God and ourselves and not to any class of ecclesiastics. Let me explain: We stand pledged for one thousand dollars (I quote from memory) for State Missions which must be raised by the *same few*, and if I am not badly mistaken, a portion of that money is used in our own bounds to enable an old church, which makes a flattering report to our Association, to employ a pastor for all or or near all his time while other pastors have worked themselves nearly to death in destitute sections for nothing so far as support is concerned. I do not covet the advantages enjoyed by any church. I rejoice at their advance so long as they pay for it themselves; but I do not want to enjoy preaching three or four Sundays monthly at the expense of my sister churches which has only monthly preaching and while other sections are entirely destitute. Bro. Dodson said that "grumblers were not workers, and workers were not grumblers." I think I do what I can for benevolence, and I *know* that I voice the sentiments of several of my brethren when I kindly express some dissatisfaction at such a distribution of mission money. Yours for missions.

WEST CHOWAN.

Baptists Imprisoned and Whipped—No. 2.

COURT RECORDS OF 1730-1746 IN THE TOWN OF NEWBERN, N. C.—THE NAMES OF SEVEN WELL KNOWN BAPTISTS—FIFTEEN YEARS' PERSECUTION—DRS. C. E. TAYLOR AND C. T. BAILEY HAVE SEEN THE RECORDS.

In an article last week—"Baptists Imprisoned and Whipped, No. 1."—we presented four important antecedent items of information to the proper appreciation of the facts here stated.

5. The following is copied from an old record, titled "Minutes of Court of Pleas and Quarter Sessions of Craven County, North Carolina, 1730 to 1746":

"June, 1730.—Court met according to adjournment.

Present, { George Roberts, John Bryan, James Macklwaine, Thos. Person, } Esqrs.

After Proclamation—

A motion and petition was received by a sect of dissenting people, which call themselves Baptists, praying that they may be admitted to build a house of worship.

Rees Price, William Caruthers, and John Bryan, Esqrs., made oath to several misdemeanors committed by the Petitioners, contrary to and in contempt of the laws now in force. Upon which it was ordered by the Court that the Petitioners be bound by recognizance for their appearance at the next court of assize and jail delivery, to be held at this town, then and there to answer to such things as they shall be charged with, and in the mean time be of good behaviour to all his Majesties Liege People."

Then follows the bonds of six well known Baptist citizens of that section, viz:

"John James came into open court and acknowledged himself to be indebted to our Sovereign Lord, the King, in the sum of 40£. Sterling money.

William Fulsher and Francis Ayers also acknowledged themselves to be indebted to our Sovereign Lord, the King, in the sum of 20£. Sterling money, each, security for his appearance at the next court of assize and jail delivery to be held at this town of Newbern, the several sums to be levied on their several goods and chattles, lands and tenements, &c.

William Fulchor came into court and acknowledged himself indebted to our Sovereign Lord, the King, in 40£., and John James and Francis Ayers, each, the sum of 20£. securities for his appearance at next court in this town, and to be of good behaviour.

Francis Ayers came into court and acknowledged himself indebted to our Sovereign Lord, the King, the sum of 40£., Nicholas Purify and Lemuel Harvey, each in the sum of 20£ for his appearance at next court of assize and jail delivery.

Nich. Purify came into court and acknowledged himself indebted to our Sovereign Lord, the King, in the sum of 40£., William Fulchor and John James securities in each 20£. for his appearance at next court of assize and jail delivery.

Lemuel Harvey came into court and acknowledged himself to be indebted to our Sovereign Lord, the King, in the sum of 40£., Francis Ayers and Nich. Purify securities for the sum of 20£. each for his appearance at next court at this town, and be of good behaviour.

John Brooks came into open court and acknowledged himself to be indebted to our Sovereign Lord, the King, in the sum of 40£. Sterling money.

Lemuel Harvey and Francis Ayers acknowledged themselves indebted to our Sovereign Lord, the King, in the sum of 20£. each, securities for his appearance at the next court of assize and jail delivery, to be held in this town of Newbern, the several sums to be levied on the several goods and chattels, lands and tenements, &c.

Court adjourned till to morrow morning."

There are in this same old record, from this date, June, 1730, and through to 1741, many references to these matters, which show that this persecution of Baptists was kept up in some form for at least ten or fifteen years.

6. The following is also copied from the same old record, titled "Minutes of Court of Pleas and Quarter Sessions of Craven County, North Carolina, 1730 to 1746":

"Present, 20 June, 1740. { John Bryan, James Macklwain, Thos. Pearson, } Esqrs.

After Proclamation—

At the request of P. Roberts, it was admitted to receive a motion and petition read, made by a sect of dissenting people called Baptists, that they may have the liberty to build a house of worship, and being duly examined by the court, acknowledged to all of the articles of the Church of England except part of the 27th and 36th, they desiring to preach among themselves. Referred. Court adjourned till to-morrow morning.

June 21st, 1740.

Present, { George Roberts, Thomas Masters, James Macklwain, } Esqrs.

Be it remembered that Francis Ayers, John James, William Fulchor, Lemuel Harvey and Nicholas Purify, do each and every one of them acknowledge themselves to be indebted to our Sovereign Lord, the King, 40£. each. These to be levied on their several goods, chattles, lands and tenements, &c. The condition is in case the aforesaid named do well and truly keep the King's peace to all of his Leige people and in good behaviour, and appear at this court on the third Tuesday in September next, then and there recognizance.

Court adjourned to to-morrow morning at 8 o'clock."

The men named in all of these bonds were prominent Baptists of Craven county in those trying times. About two years ago, we went carefully through this old record, believed to be the same old book examined by Mr. H. S. Nunn, editor of the Newbern *Journal*, in 1883, and referred to by him as the minute docket, and in which he says there was then the record of Baptists being "publicly whipped, bound over to keep the peace and required to give bond for their good behaviour, and also to take the test oath."

But this old book has, seemingly by design, been mutilated—a half page cut or torn out—a page—two pages—and at at a number of places, from three to six pages have been cut or torn out. When or by whom this was done, or just what was their real object, we cannot here and now discuss. Drs. C. E. Taylor and C. T. Bailey have also examined, to some extent, this old book with me.

The above facts, so far as we know, are now given to the public for the first time. One other article will close this discussion.

C. DURHAM.

The Missionary Call.

The last mail brought the RECORDER of January 18th, containing an editorial on "The Missionary Call," and a request that brethren give their views on certain questions concerning this call. I have not yet been long enough on the field to have had missionary experience, but I have thought much on these questions for a score of years and venture to express my opinion concerning some of them.

The primary question is suggested by the editorial to be, "Is there a special call to the work of Foreign Missions in addition to the call to the ministry?"

The answer which the Scriptures give to this question, seems to be very decidedly in the affirmative. Paul, the great foreign missionary, received what may be called four calls to this work, two directly from the Lord, and two through others of the Lord's servants. When the Lord appeared to him on the way to Damascus, he said, "I have appeared unto thee for this purpose, to make thee a minister * * * delivering thee from the people and from the Gentiles, unto whom now I send thee." Acts xxvi. 16, 17. Afterwards in a vision at Jerusalem, the Lord in answer to all his excuses for remaining in that city and preaching to the people who knew him, said, "Depart, for I will send thee far hence unto the Gentiles." Acts xxii. 21. When the Lord sent Ananias to baptize the newly converted Saul of Tarsus, he said of this new convert, "He is a chosen vessel unto me, to bear my name unto the Gentiles." Acts ix. 15. After the church at Antioch had grown strong and was blessed with a number of preachers, the brethren of this church received this word from the Holy Spirit, "Separate me Barnabas and Saul for the work whereunto I have called them?" Acts xiii. 2. This last call includes Barnabas, also. There were other foreign missionaries, whose position in the Scripture history is less prominent, concerning whose call no mention is made. John Mark went on the first journey with Paul and Barnabas, but he soon grew discouraged and returned to Jerusalem. Afterward he accompanied Barnabas in missionary work of which we have no detailed account, and Paul mentions him as an efficient missionary. 2 Tim. iv. 11. But no mention is made as to whether he had a special call from the Lord, or only from these brethren whom he accompanied. The same is true of Silas, whom "Paul chose," and of Timothy, whom "Paul would have to go forth with him," and of other companions of Paul. The silence in these cases would scarcely be considered proof of the absence of such a call, when we have the plain statement of its existence in the case of the two foremost missionaries of those early days.

If we consider the reasons arising from the present condition of the nations and the requirements of missionary work, we shall find them leading in the same direction. In Paul's day the world was the Roman Empire, penetrated in every direction by Roman roads, patrolled by Roman soldiers, united by the prevalence of the Roman speech. The Greek language, also, was spoken almost everywhere. Even without the miraculous gift of tongues possessed by the early missionaries, most of them could find some medium of communication with the people of almost every province which they visited.

Modern invention and discovery have brought distant places much nearer together, but they have also made the world much larger. Instead of the Mediterranean, we now have the Atlantic and the Pacific. True, the time required to cross one of these oceans is less than that consumed in Paul's winter voyage to Rome, but it requires a small fortune to pay the passage across one of these oceans. Instead of languages on the tongue of almost every one, we have the strange speech of the nations of Asia and Africa. Instead of the gift of tongues, we have the long and patient toil required to master these foreign tongues. With all these difficulties standing between him and the first proclamation of the good news, what wonder if the preacher, full of youthful zeal, eager to tell the story, sometimes grows discouraged with the long waiting and returns home to tell the story to those who can understand him at once?

Such being the case, it is natural to expect that those who undertake a work of such delays and difficulties should do so only under a stern sense of duty. It is wise for those who have these matters in charge to spend money in sending out, and supporting while they learn the language, only those who give promise of overcoming the difficulties and being able to do effective work.

The nature of this call and its relation to the call to the ministry is a question much more difficult to discuss and especially difficult to decide. An extended discussion would involve a discussion of the nature of the call to the ministry. Both calls will doubtless vary in different individuals.

A young man came to my study at Moravian Falls one Sunday afternoon to talk about a call to the ministry. A very few words convinced me that the quiet but deep impression made upon his mind would soon lead him to decide to enter the ministry. Just before I left Wake Forest to start for China, the same young man came to talk about a call to the foreign mission work. The stage reached by him on this question was about the same as that reached on the other question at the time of the first conversation; and I was hoping soon to welcome him as a co-laborer in China. But last fall the Lord called him to heaven. The Lord knew he would preach the gospel but little at home and never come to China, and yet I firmly believe these impressions were of the Lord. Why he thus wrought on the heart of his servant, I cannot tell. While this young man had quiet impressions of duty, gradually growing stronger, first that it was his duty to preach the gospel, and afterwards that it was his duty to preach it to the heathen, another of a different temperament will have a mighty struggle over one or both these questions. Sometimes the struggle will come when his preferences or his ambition or some other influence would turn him from the gospel ministry, to which God's Spirit is moving him. When the decision is made on the side of duty in the first case, the struggle is less violent in the other. In another case the struggle will be resumed for the time when he is moved to commit himself to the work among the heathen, and his inclinations prompt him to draw back. Sometimes equal conflicts will come in both cases.

To the young man, impressible, with limited experience, not yet able to see much of God's leading in his providences, the call will be more likely to be made known by deep impressions of duty on mind and heart and conscience. To the man of maturer years, who has seen more of God's dealings with his servants and has learned to follow the leadings of his providences, the internal impressions may be less vivid, but "such a culmination of events as to enable any preacher to say, 'the path of duty leads me to enter the foreign work.'" The same sense of duty will be present in each case; but the steps which led up to it, will be slightly different in the two cases. But without this sense of duty impressed on the conscience, it seems hardly safe for anyone to enter the foreign work. Readers will remember the recent case of a quiet, consecrated young man, who was led by the influence of others to enter the work without this sense of duty, and who after a few years in the work withdrew from it for this very reason. He was told that there was no need of a special call except the knowledge of the need of laborers, but he soon found this to be a mistake.

God does not call all preachers to be foreign missionaries nor even a majority of them, any more than he calls all converted young men to enter the ministry. But no one should conclude from this that he is freed from the duty of considering the question. Every Christian young man, feeling in his heart a desire to serve the Master who has redeemed him, should prayerfully consider whether or not that service is to be rendered in the ministry or in an unofficial capacity, and he should accept the latter alternative only when it is clearly evident that the Lord does not require his services as a minister. In like manner, every one called to the ministry should prayerfully consider whether or not that call is to preach at home or to the heathen, and he should be content to settle down at home only when it is put beyond dispute that such is the Lord's will. And as the years pass on and new conditions arise in his life and his surroundings, he should repeat the inquiry whether the Lord has not been fitting him by his experiences for the work in the regions beyond.

Does the call to the foreign work even come with the call to the ministry? Probably it does in some cases. I have heard of young men considering the question of entering the ministry, with the distinct impression that if they enter the ministry, it would be the ministry among the heathen. Sometimes a boy feels the assurance that he must preach the gospel, even before he distinctly realizes his conversion. In like manner it is not unlikely that sometimes the needs of the heathen will be the first means used by the Holy Spirit to influence the young heart toward the ministry. I have recently heard of a cultured young physician who offered himself to our Board for appointment as a missionary physician. For some reason the consideration of the matter was long delayed. Receiving no encouragement from the Board, he entered into obligations for several months to practice his profession in his native State, and so when the Board were ready to consider his application, he felt it his duty to withdraw it for the time being. Before his engagement expired, he decided to enter the ministry, and has now been sometime at the Seminary. I hope soon to hear of his appointment to China.

The relation between the call to the foreign work and a call to enter any particular field at home, is a very interesting question. For a number of years I have been gradually strengthening in the opinion that the only difference ought to be a difference in degree and not in kind. The preacher ought always to feel, and I know that many of our brethren do feel a call from God to take up each work which they undertake for him. There is danger that the modern system of candidating and seeking for desirable positions will push this proper view of the case into the back ground. When a field of labor opens before a servant of God, he ought to consider all the indications of Providence, the opportunities for usefulness, the question of personal fitness for the work, the matters of health and support, as well as the reasons for leaving his present field, and allow each to have its proper weight, praying always for the guidance of the Spirit; and when the decision is made, he ought to be able to say, "I feel that I ought to go to that field." Of the same kind must be the investigation of the question of the duty to go to the heathen. There must be a consideration of all the questions affecting the decision, and the result must be a firm and unquestioning sense of duty to go or not go. The expense of going to the field is so great, the time required to learn the language is so long, the evil consequences of a mistake in the decision are so numerous and so far-reaching, that the sense of duty needs to be, in this case, as nearly as possible beyond question.

And yet, I should hardly be willing to say that the path of duty was clearer to me when I came to China than it was in most of the previous events of my life. I as firmly believe that the Lord called me to do more than a dozen years of preaching and teaching in Western North Carolina, as that he called me to come to China. I did not come to this conclusion, however, at the first. For a time I was restive under the restraints of the school room, but no way opened to get out, and I came to feel that, when the Lord wished me to leave, he would open the way. I as fully believe that the Lord had called me, through my brethren, to go to Wake Forest, as I now believe that he called me to come to China. I thought that call was for life, or at least many years, but I see now that I was mistaken in that. Why the Lord did not send me to China direct from Moravian Falls, instead of sending me first to Wake Forest for a year, I do not know, and I do not trouble myself to try to find out. I followed what seemed to be the leadings of Providence, and I still believe that it was the path of duty.

Will not the same principles apply to all workers needed in missionary work? The Christian physician ought to ask the guidance of the Lord in choosing his field of labor, looking at the questions which enter into the decision from a Christian standpoint; and when the decision is made, he should feel that his duty calls him to the place he chooses. The only difference in the case of one who decides to be a missionary physician is the need of more positiveness in the sense of duty, as a mistake would involve more serious consequences and could not be so easily rectified.

But some have become foreign missionaries and after a little while have returned home, some from failure of health, some from discouragement at the difficulties, some from mental or moral crankiness; what shall be said of these cases? Doubtless some were mistaken in thinking themselves called. Many men have entered the ministry under the impression that they were called, but subsequent events have shown that they were mistaken. The call of many, who have not been able to do much work, we can scarcely doubt. Why the Lord calls some who are not permitted to continue long in the work, is another of the unanswered questions. It is exactly parallel to the case of many promising young men, who seemed called to the ministry, and yet in the providence of God never preach more than a few sermons. May it be true that some are called to do a temporary work in foreign lands? Why not? Many a man seems called to work for a few years in some city, and then the time comes when he can do more somewhere else, while some other can do more there. May it not be true that the call of some men to the ministry is temporary, and that when their usefulness as ministers ceases, they ought to resign their credentials and be simply laymen? Is there anything in the Scriptures to forbid such a conclusion? Many good and pious men do a vast amount of good for a number of years, and then through no fault of theirs, their usefulness seems to cease? Who will say that they have not finished the work given them by the Lord, or that they were mistaken in thinking themselves called. Who will say that the men who have done a good work in foreign lands and then been forced to return home permanently, ought never to have gone?

G. W. GREENE.

Maggie Herring Monument—Aid Therefor.

Received $25 00 from Mt. Airy Missionary Society for Maggie Herring monument; $1.00 from Alvada Green for same.

I hope every missionary society in the State will follow the example of Mt. Airy Society, so that the monument can be erected before Mr. Herring returns to his field. Let us hear from each one at once.

Respectfully, LIZZIE LOWNDES.

Oxford, March 27, 1893.

From New Jersey.

Dear Recorder:—Our plans for a splendid new church on the principal avenue in this city have matured at last. We have sold our church, and will at once begin the erection of the new building, which will be of stone and cost about $35,000 or $40,000. We have been gathering money for it for nearly two years, while at the same time we have been on the look-out for a purchaser for the old church. Our new lot is the handsomest lot for a church in the city. This movement, if carried to completion, will undoubtedly make the Remsen Avenue Baptist church the most prominent church in this city of any denomination. It is quite a bit of enterprise on the part of our people to make this move out into the leading avenue of the city, but it is in keeping with the progresive spirit of the Baptist denomination in this age. We believe in getting the best possible location for our churches and for our schools and colleges. Why shouldn't the best people covet the best things?

It is useless to say that I still read the RECORDER every week with great interest and as a letter from home. Every North Carolina Baptist loves the RECORDER, whether he lives in the State or thousands of miles away. So may it ever be.

Fraternally, M. V. MCDUFFIE.

New Brunswick, N. J., March 21, '93.

We are pleased to announce that Mr. John Y. MacRae, our enterprising druggist, has secured the agency for the Japanese Pile Cure; a most wonderful discovery for the cure of piles of every kind, which he will sell with a written guarantee to refund the money if it does not cure. It is said to be a specific for that terrible and dangerous disease. Get a free sample and try it.

Good Meeting at North Catawba.

Dear Recorder:—We have just closed a good meeting at North Catawba church. There were six additions—five by baptism, and one by restoration.

It was a busy time, but the meeting was well attended. Bro. Robert Moore, principal of Amherst Academy, took an active part in the meeting, adjourning his school each day for the meeting. Bro. C. C. Pool aided in the meeting. He is a good brother to work with. Everybody was glad to see and hear him, as he had been pastor of the church for many years.

L. W. THOMAS.

Hibriten, March 27, 1893.

Organization.

J. F. Redwine, S. F. Conrad and C. S. Cashwell met at Advance, Davie county, N. C., Sunday, March 26, 1893, to organize a Baptist church. J. F. Redwine was chairman, and C. S. Cashwell, clerk.

Fifteen persons presented letters from different churches. The church covenant and articles of faith were read and adopted. The right hand was extended by the presbytery and the covenanting parties recognized as a Baptist church. J. F. Redwine led in prayer.

"Advance" was adopted as the name of the church.

The church agreed to defer the election of pastor and other officers till a future meeting.

C. S. CASHWELL, *for Presbytery.*

The Wake Forest Alumni Association of Person County.

Pursuant to a request of the committee of the Alumni Association of Wake Forest College for county organizations of same, the alumni of Person met on the night of March 24th and effected an organization with the following officers: President—W. W. Kitchen; Vice President—Rev. J. A. Beam; Secretary and Treasurer—Rev. G. T. Watkins.

The Association decided to hold meetings quarterly in the county for developing the interest of Wake Forest College and of education in general. The first meeting will be held April 29th at Bethel Hill Institute.

Standing committee on Time and Place—Rev. W. F. Watson. Standing committee on Program—Revs. J. A. Beam, W. F. Watson and G. T. Watkins.

We hope to do much good by these meeting.

G. T. WATKINS, *Sec.*

Roxboro, March 28, 1893.

Murfreesboro Items.

Rev. R. T. Vann of Scotland Neck lectured in the Institute chapel on Friday night, March 24th, on "Housekeepers." His lecture was entertaining and instructive. His manner is his own and is inimitable. He kept his audience laughing nearly the whole time, but each story drove home a thought. In some respects, he is the best speaker among our Baptist ministers. A native of this county, formerly a professor in the Institute and pastor of the church here, he was in the hands of his friends. It has been hinted that a certain large city church wants him, but we trust that it will be long before he can be induced to leave our State.

The Institute is moving on nicely. The third quarter is past and we are now almost at commencement. Indications are that the approaching commencement (the 45th) will be the best in years. Sunday night, Rev. Mr. McCutcheon of Franklin, Va., will preach the sermon; Monday night will be class night; Tuesday night, exercises by the elocution class; Wednesday morning, address by Rev. Dr. C. S. Blackwell of Elizabeth City; Wednesday night, final concert.

H.

Murfreesboro, March 27, 1893.

Just a Word.

Bro. Wildman's article about the union of the Anson and Richmond Associations seems to have made the impression on Bro. Haywood that the Richmond Association saw its mistake in withdrawing from the old Pee Dee. Such is not the case. We were convinced that our Association was too small to secure the interest in our Associational meetings that was desired, and hence the proposition to join Anson.

We never have, for a moment, regretted our withdrawal from the old Pee Dee. We would do the same thing again under the same circumstances. The vast territory embraced in the old body, with no railroad passing through it, was considered a sufficient reason (not to give others that might be given) for withdrawing. Although the new Association is about as long as the old one, a railroad runs almost centrally through the two counties, making nearly all the churches easily accessible by rail. This was our reason for joining the Anson. Brother Haywood speaks pathetically of Montgomery county as "a deserted field." Churches go to make up associations. So far as churches are concerned, there are seventeen or more of them in Montgomery. The churches are plentiful, but "the laborers are few." The withdrawal of Richmond didn't take a single preacher from Montgomery.

May I not modestly suggest to Bro. Haywood that, instead of placing the responsibility for the condition of affairs at the door of Richmond, a much more practical solution of the problem would be for Montgomery county boys to do as Bro. Bostick has done, remain in the county as a sacrifice in order to help them. What Montgomery county needs is not more *territory*, but more to work up the territory she already has.

L. JOHNSON.

Rockingham, March 30, 1893.

We call attention to the advertisement of the Chatham Manufacturing Company, found on the sixth page.

Thoughts.

BY SCATTERHEAD.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." 1 Cor. 15: 51, 52.

Lots of people use the expression, "We all must die," when we can readily see from the foregoing word of God's truth, that all will not die, or sleep, but that all the living saints will be changed when Christ comes for his people in the air, above the earth. The Lord will not come to the earth when he comes for his church, but later he will come as the Sun of Righteousness, as we may notice in some future thoughts. We are looking for the return of the Lord Jesus as the Bright and Morning Star. "I, Jesus, have sent mine angel to testify these things in the churches. I am the root and the offspring of David, and the Bright and Morning Star." Rev. 22: 16. The morning star appears before the rising of the sun. Sometimes there is a considerable interval, and very often a short one between the appearance of the star and the rising of the sun. Our blessed Saviour is now in heaven "in his own true and glorified humanity," and will come as he was seen go into heaven. "And when he had spoken these things, while they beheld" (about 500 believers) "he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in shining apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1. It was in person that he was seen go away in his glorified body, and in like manner will he so return. None but believers saw him taken up, and we have no proof from God's word that the unsaved will see the Christians taken up. When Christ cometh with clouds, every eye shall see him, but at that time he will bring his saints and his bride with him. Jude 14 verse. Rev. 19.

When our Lord has finished up his business for us, he will come for us, and more than likely it will be in the silent watches of the night that the Christians will hear the alarm given that their lovely Bridegroom is coming, for whom they have been waiting and watching, and "whom having not seen we love." The early Christians' hearts were comforted and were filled with joy at the thought of being caught up with the Lord Jesus. Our Lord may soon give the signal for us in the air above the earth, that we who are his may be taken up.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4: 16, 17. We believe from many things now transpiring, that the Lord will come soon, and very soon, it may be. We know, however, he must and will come some time, and he says, "Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12: 32. "Persuade yourself," one man of God has said, "the King is coming. Read his letter sent before him. Behold, I come quickly; wait with the wearied night watch for the breaking of the eastern sky." Let us as Christians standing on the watch tower be more faithful. Let us endeavor to keep a mighty strict watch over "Old Self." Lots of evil fellows hide in the walls of "Mansoul," and I am inclined to think some of these ugly, pestiverous diabolonians show themselves powerful often. Let us look at the things which are not seen; for when we get our eyes set upon things earthly, we are mighty apt to get down in the mud. We must keep our eyes fixed upon Christ, occupied with him and his glory, and be willing to endure hardness as good soldiers of his. As Christians, when we get to looking for ease, we are mighty certain to find trouble and sorrow in the cones. When Christians get to sneaking around for soft places outside of Christ's service, they are just making big preparations for bitter weeping. In looking to the Lord we find joy and peace, and he gives us the privilege of drawing on him every moment, all the time, for our joy of soul. Many professors seem to look in every direction but Christ for joy. If our hearts are occupied with Christ, we can have joy all the time, no difference how thick and fast trials may come. Phil. 4: 4. Keeping our hearts fixed upon the Lord Jesus and the blessed hope of his return has the tendency of purifying us and making us more like him, and we are not so liable to go astray when our hearts are centered in Christ and our souls filled with the glorious hope of his coming again. When we are rejoiced at the thought that soon we will see our Lord and be like him, we will make an effort to be more like him now. Blessed thought that we soon shall see the blessed Lord and be just like him outwardly and inwardly—altogether like him. Sin is mixed with every thing we do, but when we see the Lord Jesus in person, we will drop this "sinful coil," or, at least, it will be changed. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." 1 John 3.

Dr. Bull's Cough Syrup has always been kept up to the standard. It is the same it was forty years ago, the best sold.

...e all your life with the spirit of heaven ... the way to make sure of going to ... hereafter.—*Thomas.*

...s the way that is best, how... it may be. Custom will soon ... and agreeable.—*Pythagoras.*

Loving Sacrifice of Self.

There is no love for Christ, there is no vital faith in him, there is no realization of him in the human life, that does not manifest itself in the loving sacrifice of self in the service of man. And the attitude of despair, distrust, contempt towards one's brother-man is essentially pagan; it is Pharisaical. The Roman disdained the rabble; so did the Greek; so did the Pharisee. And the scorn of the pagan, the scorn of the hypocritical Pharisee, is in the heart of the Christian who, in the conceit of superior knowledge of truth, or pressure of personal interests, or pride of social position, or possession of material things, withdraws from loving, life-giving contact with his less wise, less favored, less religious fellow men.

When Jesus saw the multitudes, he had compassion on them, as sheep having no shepherd. He made his home among them—unlike the rich and cultured disciples who seek the fashionable avenues for their churches and homes. The common people heard him gladly when the cultured and comfortable treated him with malignant scorn. He saw in all the men images of God—broken and defaced; but they were yet images that grace could restore. He faced a race of prodigal sons, but they were still sons. He saw blinded eyes, but he opened them. He saw vile men and fallen women, but he loved and saved them. He saw jealous, greedy, scheming, blundering disciples, but he stilled them with his peace and conquered them with his character. He met the hard, unreasoning religious bigot, who always uses the truth as a weapon of strife and cruelty rather than a torch of love; but he saw that even in the bigot's heart was some spark of love that would yet revive under the quickening breath of God. He looked into the eyes of the low, sordid slaves of money, who could see nothing better in the world than the arena of clashing self-interests; but back of the greed he saw and called forth mighty moral possibilities, the germs of spiritual beauty, the early movements of vast heroic powers—tearing the soul in their struggles to break through its selfishness and reverse its habits of thought and action.

He who was crucified in the world's behalf loved and trusted men more than all others. And the race has always been loved most by those who have suffered most at its hands. Those hearts which are richest with the sympathy that helps and heals God takes into his own hands, and presses their preciousness into the cup of Christ, which he is forever passing to the earth as the remedy for all its ills. The hearts that are profoundest with the power to love he baptizes with Christ's baptism, that they may love purely and unselfishly. We cannot manifest the love of Christ toward men in our lives, apart from suffering and sacrifice in their behalf. The luminous path of our Lord, while it issues in the throne of God, will lead us through wildernesses, through Gethsemanes and across Calvaries. But, if we follow on to do his bidding, continuing his saving, loving life in our words and deeds, the light of love will never go out to leave us in the darkness and misery of selfishness. And our characters will unfold in perennial bloom with the beauty of God's holiness.

The life of fret and friction, failure and bondage, because lived for self, is transmuted into a song of joy when its comes under the mastery of the redemptive purposes of Christ. It passes from a sphere of religious drudgery to one of infinite freedom and exhaustless vigor. When we come to be absolved from self through devotion to Christ, letting him into the blessed possession of the whole life, willing to be nothing in self and for self, that he may manifest himself through us as Saviour to our brother men, we shall then be so absorbed in doing Christ's compassionate deeds, so engaged upon his errand of love, that we shall have small time to spend in the self-seeking that consumes so much strength that should be given to service; we shall be so thoughtful in opening doors into larger and better futures for others that we shall not be anxious about ourselves; we shall not fret about what people think of us because our supreme concern will be what they think of Christ—glad to be forgotten that Christ may be remembered, grow smaller in others' estimation that Christ may grow larger, decrease in the sight of men that Christ may increase.

If we are ruled by a purpose to make Christ glorious in the world's eyes, enlarge his authority in the world's work, increase his worth in the world's thought, we shall not worry about what or where we are, what we have or have not—losing sight of self in our transfixing vision of the Lord—honoring him with a faith that asks not to see, and a peace triumphant over all our sufferings and vexations; we shall take care of our minds and bodies, dissipating the strength of neither in any sort of self-indulgence, because they are Christ's; mere trifles will become to us eternities; everything we touch, and all that touches us, will acquire a sacredness in our thoughts; everything without will speak to us a divine message, and gleam with the light of divine purpose, because the divine Christ-life is within. * *

When Christ becomes the soul of our activities, we shall go to and fro upon our daily tasks, finding in each a burning bush aflame with God, because there is nothing but God's holy ground to walk upon; our homes and markets, our courts and schools, our factories and counting rooms, will all be holy places; the whole earth will become to us a sanctuary of worship, because the altar of the cross has been raised upon it, and the Lamb slain from the foundation of the world offered thereupon as our sacrifice—because the voice of the Lord has spoken in this sanctuary, and his glory has been seen therein—because he is tolling on at its completion, building it with the strength of his grace, rejoicing with his mighty love.—*From Rev. George D. Herron's "The Larger Christ."*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. Hall,
O. C. Horton,
O. L. Stringfield,
Cen. Com. Raleigh Association.

The Best is the Cheapest.

Baptists cannot overestimate the facilities for the work of the churches furnished by our American Baptist Publication Society. With grateful appreciation of the noble work the Society has done and is constantly doing, let every pastor and every church strive to extend its beneficent influence by giving the widest possible circulation to its carefully guarded and reliable literature. If you want the next generation to be spiritually vigorous, use Baptist literature published by the American Baptist Publication Society, which is the best, and the best is always the cheapest.

Do Your Share.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building: ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion — Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula—the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.

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will check Consumption and is indispensable in *all* wasting diseases.

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VOICES OF SPRING. A service of Song and Recitation, for Children's Day. Price 5 cents. **ALBUM OF SONGS.** Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. **FOLIO OF HOME SONGS.** A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 25 cents. **ARCHER'S SECOND ORGAN BOOK.** New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. **ORGAN MOSAICS No. 2.** Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. **GARNERED GEMS,** by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. **COLUMBUS,** a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. **THE MUSICAL VISITOR** supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

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Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of to-day. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
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PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample bottle of
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Principal.
Please mention this paper.

University Law School.
40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

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Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 37. Daily.	No 41 Daily ex Sunday
Leave Weldon ...	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 30 p m	6 08 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount	1 30 p m	6 03 p m	7 23 a m
Leave Wilson....	2 25 p m	6 58 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville..		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	

	No 47. Daily.		
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma.			
Arrive Wilson ...	11 30 p m		

	No 48. Daily.		
Lve Wilmington.	8 00 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro....	10 35 p m	12 20 a m	6 59 p m
Arrive Wilson ...	11 15 p m	1 10 a m	7 48 p m

	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro....		12 54 a m	
Lv Rocky Mount.	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon...	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m, Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 20 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 59 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	†11 50 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	Pass. & Mail, d'ly ex Sun.
Leave Raleigh.....	5 00 p m	11 25 a m
Lv Mill Brook.....	5 15 p m	11 40 a m
Lv Wake Forest.....	5 38 p m	12 04 p m
Lv Franklinton.....	5 58 p m	12 26 p m
Lv Kittrells.....	6 15 p m	12 43 p m
Lv Henderson.....	6 30 p m	12 59 p m
Lv Warren Plains.....	7 05 p m	1 39 p m
Lv Macon.....	7 14 p m	1 47 p m
Ar Weldon.....	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon.....	12 30 p m	7 00 a m
Lv Macon.....	1 30 p m	8 01 a m
Lv Warren Plains.....	1 39 p m	8 09 a m
Lv Henderson.....	2 18 p m	8 43 a m
Lv Kittrells.....	2 34 p m	8 59 a m
Lv Franklinton.....	2 51 p m	9 16 a m
Lv Wake Forest.....	3 15 p m	9 36 a m
Lv Mill Brook.....	3 40 p m	9 58 a m
Ar Raleigh.....	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 9:00 p m, and 9:30 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
Wm. SMITH, Superintendent.

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The Worst Phase of our Immigration Problem.

One who desires to study the vital phase of the immigration problem should go to the anthracite fields of Pennsylvania. There he will find one of the richest regions of the earth overrun with a horde of Hungarians, Slavs, Polanders, Bohemians, Arabs, Italians, Sicilians, Russians, and Tyrolese of the lowest class; a section almost denationalized by the scum of the Continent, where women hesitate to drive about the country roads by day, where unarmed men are not safe after the sinking of the sun. There he will see prosperous little cities like Hazleton, Mahanoy, Ashland, Shenandoah, with fine business houses and educated people of fortune, and surrounding these towns great wastes of the Commonwealth diseased by thousands and tens of thousands of foreigners who have no desire to become Americans, who emigrate to the United States for a few years to make money, who have driven to the cities and to the West the great army of English, Scotch, Irish, Welsh, Germans, and Americans who once gave stability to the coal regions; in short, a condition of affairs which, if equalled elsewhere, may become more than a National problem—a National peril. They leave their families abroad and send to them sums of money that seem enormous when the fact is considered that they belong to the laboring class. The little city of Hazelton is said to send each month to Southern Europe from seventy-five thousand to one hundred and twenty five thousand dollars. Such immigrants, as a rule, make no attempt to become Americans. They care naught for our country but as a place where they can accumulate enough money to make them independent when they return home.—*Henry Rood, in the September Forum.*

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

No Bad Words at All.

Sir Edwin Arnold says the thing that took him to Japan was reading in a grammar of the Japanese language that there were no bad words in their dictionary! He could not believe the statement, but avows that he found it true. He says that you cannot abuse anybody in Japanese; the worst thing you can say is "fellow;" or, if you are in a towering rage, you can say, "There! there!"

And he adds that a language of such refinement reacts upon the people, making them invariably courteous and polite. This brand-new nobleman does not seem to feel, as self-respecting Americans certainly do, that this politeness reacts too much, and "topples over on the other side."

Sir Edwin may approve of having it said to his august self, "Condescend an honorable entrance into my despised abode;" of being spoken of as a sun-god, by one who pretends to put himself under his feet; but as for us, we mistrust what pretends to go beyond the Golden Rule of loving our neighbors *as* ourselves.—*Kind Words.*

Now is the seed-time; God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with him.
Whittier.

A Long Procession

of diseases start from a torpid liver and impure blood. Dr. Pierce's Golden Medical Discovery cures every one of them. It *prevents* them, too. Take it, as you ought, when you feel the first symptoms (languor, loss of appetite, dullness, depression) and you'll save yourself from something serious.

In building up needed flesh and strength, and to purify and enrich the blood, nothing can equal the "Discovery." It invigorates the liver and kidneys, promotes all the bodily functions, and brings back health and vigor. For dyspepsia, "liver complaint," biliousness, and all scrofulous, skin, and scalp diseases, it is the only remedy that's *guaranteed* to benefit or cure, in every case, or the money is refunded.

About catarrh. No matter what you've tried and found wanting, you can be cured with Dr. Sage's Catarrh Remedy. The proprietors of this medicine agree to cure you, or they'll pay you $500 in cash.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or Individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Is it Nothing to You?

BY G. P. T.

"Is it nothing to you, all ye that pass by?"—Lamentations 1: 12.

Is it nothing to you, O ye Christians,
That millions of beings to day,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "*fourteen hundred* every hour
Are sinking to Christless graves!"

Is it nothing to you, O ye Christians,
That in India's far-away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping, and trying to find Him;
And although He is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians,
That Africa walks in night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians?
Will *ye* pass by and say,
It is *nothing* WE cannot aid them!
You can give, or go, or pray;
You can save your souls from blood-guiltiness,
For in lands you never trod
The heathen are dying every day,
And *dying without God.*

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the world they wait for the light;
And is it nothing to *you?*
—*Missionary Review.*

Report of the Womans' Central Committee for Quarter Ending Feb. 28, 1893.

Anson Association—Lilesville, $10.09.

Atlantic Association—Newbern, $45.93; Pollocksville, 2.00; Goldsboro, 18.92; value missionary box, Goldsboro, 65.00.

Beulah Association—Value of missionary box, Reidsville, $55.00; Greensboro, 17.05.

Central Association—Sunbeams, Rolesville, $20.00; Wake Forest, 77.24; Sunbeams, Wake Forest, 13.20; First church, Raleigh, 140.91; Mt. Vernon, 5.00; missionary box, First ch, Raleigh, 65.00; Flat Rock, 3.45; Youngsville, 2.50.

Chowan Association—Sunbeams, Sawyer's Creek, $10.00; Sawyer's Creek, 15.00; Middle Swamp, 3.25.

West Chowan Association—Buckhorn, $3.10; Aulander, 13.00; Ahoskie, 2.50; Mt. Tabor, 6.31; Elam, 2.03; Shiloh, 2.00; Pine Forest, Columbus, 5.43.

Cape Fear Association—Fair Bluff, $9.75; value of box for Orphanage, 20.00.

Eastern Association—Maxton, $8.00; Barlow's Chapel, 8.50; Sunbeams, Wells' Chapel, 84c; Sunbeams, Wilmington, 9.38; Masonboro Sound, 5.50; First ch., Wilmington, 13.60; value box for Orphanage from First ch., Wilmington, 36.50; Brooklyn, Wilmington, 4.15; Mrs. O. P. Meeks, Clinton, 3.00; Mt. Gilead, 3.50; Warsaw, 4.00.

Flat River Association—Oxford, $25.51; Henderson, 16.55; Maggie Nutt Society, Oxford, 5.00.

Liberty Association—Lexington, $4.65; Kernersville, 2.05.

Meck. and Cab. Association—First church, Charlotte, $34.14; C. B. F. Institute, 3.00; Independence Hill, 2.00; Tyson St. Christian Endeavor Society, Charlotte, 60.00.

Mt. Zion Association—Chapel Hill, $5.00; First church, Durham, 37.75; Sunbeams, First church, Durham, 6.75; Mt. Pisgah, 8.83.

Neuse River Association—Lenoir, $4.68; box Home Missions, Leaksville, 40.00; First church, Winston, 30.00.

Raleigh Association—Apex, $9.25; Sunbeams, Apex, 5.18; Sunbeams, Holly Springs, 5.00; Tabernacle, 24.77; Whitestone, 3.00; Cary, 6.00; Sunbeams, Cary, 2.80.

Robeson Association—Lumberton, $33.46; Sunbeams, Lumberton, 5.96; value of box for Home Missions, Lumberton, 37.00; Galeed, Bladen county, 4.00; Saddle Tree, 5.16; McAlpine's Grove, 6.00; Back Swamp, 5.17; Cedar Grove, 90c; Long Branch, 3.00.

Richmond Association—Rockingham, $9.58; Fannie Johnson, 5.00; Fory Johnson, 5.00.

Tar River Association—Scotland Neck, 34.86; Cedar Rock, 4.41; Warren Plains, 3.29; Sunbeams, Warren Plains, 6.41; Sunbeams, Franklinton, 8.76; Sunbeams, Scotland Neck, 37.11; Poplar Springs, 7.01; Earnest Workers, King's Daughters, Tarboro, 5.00; Cypress Chapel, 1.29; Littleton, 1.00.

Sandy Creek Association—Kiser, $1.50.

Yadkin Association—Miss Lonea Poindexter, Enon Sunbeam, $2.65; Miss Alice Conrad, Enon Sunbeam, 1.60; Enon Sunbeams, 1.88.

Western Convention—Berea, $1.50; Fair View, 18.27.

No Association given—Culler, Mrs., $14.00; Taylor's Bridge, 1.00; Miss Mary Lou Petty, 1.00; Miss Pattie Bowers, 1.00.

Sunday-schools contributing to the Christmas offering for Japan—Henderson, $2.81; High Point, 8.00; Infant Class, Murfreesboro, 4.00; Infant Class, Shelby, 4.80; Yanceville, 5.00; Miss Society Johnson, 9.29; Mt. Olive, 1.01; Mt. Airy, 6.00; Long Creek, 1.00; Mt. Gilead church and Sunday-school, 2.91; First church, Wilmington, 7.10.

Sunday-schools contributing to Centennial Fund, Foreign Missions—French's Creek, $4.32; Pollocksville, 1.20; Kinston, 4.50; Cashie, 8.60; Missionary Society, Bethel, 5.00; Ladies of Whiteville, 3.25; Miss Ida Spainhour's Sunday-school class, 5.00.

Sunday-schools contributing to Centennial Fund, Home Missions—Cashie, $10.00; Kinston, 4.50; Missionary Society, Bethel, 5.00.

DIVIDED AS FOLLOWS:

Foreign Missions	$378.05
Home Missions	68.51
State Missions	34.27
Centennial Fund, Foreign Missions	219.40
" " Home Missions	41.06
Christmas offering, Japan	331 87
Orphanage, Thomasville	62.91
Ministerial Education, W. Forest	11.80
Students' Aid Fund, Louisville	5 00
Aged minister's fund	2.03
Value box sent Home missionaries	274 00
Expense fund	1.75
Total	$1,449.55

Letters written, 761; postals sent out, 1,103; circular letters, 1,020; "Missionary Talks," 3,600; chapel cards, 2,000; leaflets, Centennial, 30,000; miscellaneous leaflets, 2,000; final appeals, 500.

MISS FANNIE E. HECK, *Pres. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. C. C.*

Letter from Mexico.

The following is an extract from a letter by Rev. H. P. McCormick of Morelia, Michoacan, Mexico, and printed in the *Baptist Basket:*—

You will be sorry to know that as yet I have been quite unable to establish open work in this city, owing to the inability to secure a permanent preaching place. Of five suitable houses which I have tried to get four belonged to priests, and the other to the church lawyer. A day or so ago I arranged for another house only to find that it also is the property of the priest, who is the chief of the tithe department in the State, but I purpose now testing the law by entering the house and commencing public services. I can see then at what point the government of this State—which for fanaticism and clerical influence stands first in the Republic—will protest us. I know of no better argument for the Permanent Fund and the purchase of mission property than my

SIX WEEKS' EXPERIENCE IN MORELIA.

In addition to the loss of time now past, there must be a continued loss of power, owing to the insecurity of our hold upon the house. It needs to have a door cut through the thick stone wall, giving a front entrance and other changes necessary to transform the bed-room and parlor of the house into a suitable preaching hall. As it is, those who attend will have to go in through a long hall, then into an open court, and from there into the church room. You may easily imagine that few outsiders will take that trouble. But what is the use of making these changes, which would entail considerable expense, when we may, within a month or two, be obliged to look for another place, and restore the house to its owner in the same condition as when rented!

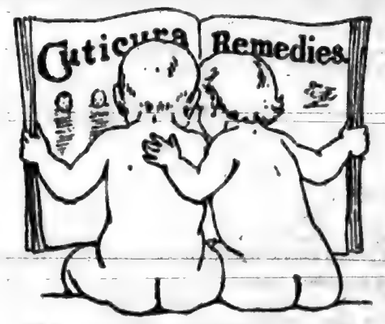
Of course, in the meantime I have been at work making friends, selling Bibles, scattering tracts and holding religious conversations. I have succeeded also in establishing a preaching station some twenty-three miles from here, in the house of an old Revolutionary Colonel whom providence threw in my way. He had become, forced by the follies of Rome, an infidel, but has, I trust, received with a true heart the saving truths of the gospel. To-day I am off for Patzcicaro, where I have a liberal acquaintance who seems open to the Word, and who by God's grace may prove an open door for the entrance of our Lord in that famously fanatical place.

If we could only have the editors of the *Basket* with us during the terrific weather the papers say you are having! Here the windows are open by day and night, the birds sing as if it were summer, and the orange trees are full of fruits and bloom. Morelia has a charming climate. Religiously, it is what would naturally be expected when priests and nuns and monks and Jesuits are as thick as ticks.

PARDON THE COMPARISON,

but it is so suggestive. In this State we have not only a bishop, but an archbishop, who lives in this city. Tithes are forcibly collected and universally paid all over the State, and the Romish church is rich and powerful. The State is almost virgin soil for the gospel. Some 150 miles to the south are two small Presbyterian congregations, and the Methodists have three small organizations in the State, which numbers largely over half a million souls. As yet it is totally untouched by Baptist effort. This State and Jalisco, neighbor Goldsmiths kingdom, from the fertility of the soil, and the large percentage of Spanish blood have always been the paradise of the priests. We purpose making it as uncomfortable as possible for them by faithfully preaching a crucified Redeemer unto this people. We have shaken hands on that!

I gladly accept your proffered assistance in commencing this work. A baptistery will cost some $25.00; an organ (not counting freight and duties which will be something over $30.00) will cost some $50.00. I am trying to get lights and seats little by little. Help along the line you like best. I am grateful to God who answers prayer for your promise to help. But nothing else could be expected of the *Basket's* liberal managers whose faith and works are already bringing fruits in many an arid desert beyond the limits of the Christian world. Let me know how I may serve you.—You can scarcely imagine how much lighter hearted your letter has made us feel. God bless you in the good, honest work you are doing for Mexico.



What Can Cuticura Do

Ask thousands of tortured and disfigured little babies throughout the land. Everything that is cleansing, purifying and beautifying for the skin, scalp and blood of infants and children, the CUTICURA REMEDIES will do. They afford instant relief, permit rest and sleep, and point to a speedy cure in the most agonizing of itching and burning eczemas. They clear the skin of the most distressing scaly, crusted, pimply and blotchy humors. They cleanse the scalp of dandruff, scales and crusts, and restore the hair. They purify the blood of simple, scrofulous and hereditary humors. Thus from a simple blemish to the worst case of scrofula they are equally successful. Everything about these great skin cures, blood purifiers and humor remedies inspires confidence. They are absolutely pure and may be used on the youngest infant. They are agreeable to the most refined and sensitive. They are speedy, economical and unfailing. Cures made in childhood are almost invariably permanent.

Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1.00.

Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

"All About the Skin, Scalp, and Hair," 64 pages, 300 Diseases, mailed free.

KING'S
Royal Germetuer
CURES

LA GRIPPE.

Rev. W. G. E Cunningham, editor Sunday-school literature M. E. Church, South, says: "The 'grippe' attacked me the second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

RHEUMATISM.

NEW ORLEANS, Aug. 20, 1892.

We are happy to testify to the value of King's Royal Germetuer, which we have found most efficacious in all rheumatic affections.

SISTERS OF THE GOOD SHEPHERD.

CATARRH.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in 30 years.

DYSPEPSIA.

A daughter of Mr. M. E Abbey, of Atlanta, Ga., was cured of a long-standing case of dyspepsia, after using all manner of remedies.

THE LITTLE ILLS OF LIFE.

Nothing will relieve burns, carbuncles, boils, chilblains, eczema, and cutaneous irritations of all kinds, like Germetuer externally applied every 10 minutes until relief is obtained.

BLOOD POISON.

Old Sore, Reported by Newspaper.

The many friends of H. B. Bigg, our former townsman, will be glad to hear that the old chronic sore on his leg, that gave him so much trouble, is entirely well. He says that Royal Germetuer did the work.—News, Owen, Kentucky.

MANUFACTURED ONLY BY

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

Take Dr. King's Germetuer Pills for the liver and constipation.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that can not be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE

In effect March 13, 1892.

NORTH BOUND.	No. 2, Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 32 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	6.25 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.15 p m

SOUTH BOUND.	No. 1, Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2.30 p m	.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.18 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 15 p m
Ar Ramseur	.....	.....	6 55 p m
Lv Madison	.....	.....	12.55 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	2 35 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 873, Richmond, Va.

Supplies Colleges, Schools and Families with Teachers without charge. Secures desirable teachers at moderate cost. Correspondence solicited.

WM. F. POLE, Manager.

Southern Baptist Convention.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 19th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Tennessee.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi and south of the Ohio river) was applied to, as usual, on Jan. 15th, for a rate of one full fare for the round trip. The application was referred to the Rate Committee in February; and then action was postponed. While single roads have shown a willingness to grant this usual rate, no official consent has yet been received from the Southern Passenger Association.

I am glad to announce that the Louisville & Nashville R. R., and most of the roads in Texas, *have* made a rate of one fare for the round trip; and I hope the other roads will do the same. Other announcements will be made.

O. F. GREGORY,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates*. This rule will be rigidly adhered to.

2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES.

Maxwell House (headquarters), per day, $2 50; Duncan Hotel, $2.50; Nicholson House, $2.00; Commercial Hotel, $1.50; Bailey House, $1.00; boarding houses generally from $1.00 to $1.25. In sending names, please address M. B. Pilcher, chairman.

W. C. GOLDEN, *Sec'y.*
Nashville, Tenn., March 22, 1893.

What has the Society Done?

A Baptist brother living in Missouri calls attention to the fact that the Sunday-school Board of the Convention has generously distributed $3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States?"

This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended last year in direct mission work in the States covered by the Convention, $13,081.78 *in cash*, and $2,690.18 in books at catalogue prices. Reducing these books to wholesale cash rates, they would amount to $1,614.11 cash, making an aggregate of $14,695.89 expended last year in cash, and its equivalent of cash, in mission work in the Southern States. The amount this year just closing will be more. For the last twenty-eight years an average of [illegible] each year has been expended by the Society in the Southern States in direct mission work.

Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday-school literature, amounting, at catalogue prices, to $7,850.78. *And the average value of the grants made every year for the last twenty eight years, is* $5,280.

The answer, therefore, to the question is in brief this: The Society has given *every year*, for twenty-eight years, over $15,000 to aid the mission work in the Southern States. It should never be for a moment forgotten that every order made of the Publication Society for Sunday-school books or periodicals adds to the Society's ability to help the mission work of Baptists in all sections. "Not only does the literature itself do good, but the profits go directly to mission work."

S.

Don't Have to be Watched.

The old man whom a traveler in England overheard singing while at his work of planting potatoes:

"I rams 'em in,
Now thick, now thin;
For what care I
If they live or die?"

would no doubt have taken more pains if his employer had been there looking on. Such careless work is not honest, and is expressly forbidden in the Bible, where we are taught that whatever we have been told to do by any one having rightful authority over us we should do "not with eye-service, as men pleasers," but "heartily as to the Lord, and not unto men."

[illegible] faithfully and honestly the [illegible] by parents, teachers, or employers, are Christians, and wish to [illegible] here is one way to do [illegible].

To the Ladies' Missionary Societies of North Carolina.

Dear Sisters:—We are trying to build a church at Cherry's Cross Roads in Edgecombe county. We have only about one hundred Missionary Baptists in Edgecombe county. The prospects are very encouraging for us in this county. Large and attentive congregations attend preaching at school-houses. We need churches so much! Will not every Ladies' Society in the State take up a collection for this object and send it to me at Whitaker's, N. C.? I will acknowledge all money sent to me in the RECORDER. We want to get our church at Cherry's Cross Roads ready for use in the next sixty days, and we can do so if we can get the money to keep the workmen at work. The material is nearly all on the ground. The workmen are now at work on it. Shall we stop them for the want of money to pay them?

Dear sisters, you have beautiful and comfortable houses to worship God in, and here we have only a little school house. Won't your Society pay for a day's work on the house? Do it in token of your love for him who died to redeem you.

You can send money by postal note or money order, or small amounts in stamps.

Dear sisters, I hope to hear from you soon.

MRS. J. R. PACE.
Whitaker's, N. C., March 30, 1893.

Resolutions.

The following resolutions after appropriate remarks were unanimously adopted by the Ephesus Baptist church, Person county, N. C., at their meeting on the 5th day of March, 1893, to wit:

WHEREAS, Rev. J. H. Lamberth the pastor of this church for the past six or seven years, has surrendered this, and we desire to express our high estimation of the great work he has wrought among us, and our love and admiration for him as a man and as a christian. Therefore, be it

Resolved 1. That we tender him our best wishes for his continued health and happiness and continuation of his good work wherever his lot may be cast, assuring him that no one ever did better work for us, or more deeply impressed his congregation, or more strongly attached to himself the hearts of his brethren and the community.

2. That we extend congratulations to whatever people secures his services and ask that they receive him in that confidence and affection which he as a pure God-fearing follower of Christ so richly deserves.

3. That a copy of these resolutions be spread upon the minutes of the church and also sent to the BIBLICAL RECORDER and the *Person County Courier* with the request that they will publish them. By order of the church in conference March the 15th, 1893.

W. M. FAULKNER,
W. C. PULLIAM,
J. P. WOODY,
R. B. BASS,
Committee.

All diseases of the skin cured, and lost complexion restored by Johnson's Oriental Soap. John Y. MacRae's drug store, Raleigh, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mars Hill ch, W Chowan, $5.00; Third church, Durham, 2.80; Burlington ch, 2.20; J R Barkly, 5.00; S N Buxton, 5.00. Total, 20.00. Previously reported, 783.33. Total this year, 803 33.

Foreign Missions—W M S, Oxford church, $15.76. W M S, Independence Hill ch, 5.00; Mt Carmel ch, W Chowan (Britton), 16.34; W M S, Mt Olive ch, Eastern, 3.57; Corinth ch, 6.00; W M S, Mt Tabor ch, Chowan, 4.60; W M S, Warwick ch, Chowan (pledge), 15.00; Thomasville ch, 2.16; Burlington ch, 6.77; Matthews ch, Meck and Cab. 1.74; Knap of Reeds ch, Flat River, 3.70; Friendship ch, Little River, 2.35. Total, 82.99. Previously reported, 1,218.93. Total this year, 1,301.92.

Home Missions—Olivet ch, $13.50; W M S, Independence Hill, 5.00; W M S, Reynoldson ch, Chowan, 5.75; Mt Carmel ch, W Chowan (Britton), 5 00; W M S, Mt Olive ch, Eastern, 1.79; Zionsville ch, Three Forks, 5.00; W M S, Warwick ch, Chowan, 10.00; W M S, Mt Tabor ch, Chowan, 4.60; Third ch, Durham, 2.07; Grassy Creek ch, 5.00; Mrs T M Sharp and Brooks Sharp, 1.10. Total, 58.81. Previously reported, 393.35. Total this year, 452.36.

Education—Robert's Chapel ch, W Chowan, $6.00; Warsaw ch, 2.50; Jonesboro ch, Sandy Creek, 1.80. Total, 10.30. Previously reported, 690.96. Total this year, 701.20.

Orphanage—Gardner's ch, $5.00; Shiloh ch, Union, 85c; Zionsville ch, Three Forks, 5.00. Total, 10.85. Previously reported, 326.79. Total this year, 337.64.

Centennial Fund—Germanton ch, $5.75; Zionsville ch, Three Forks, 3.10; Liberty ch, Sandy Creek, 91c; S S, Reynoldson church, Chowan, 5.00; Brown Mountain ch, Pilot Mountain, 3.00; Cumberland Union ch, Little River, 5.00; Mt Zion ch, Raleigh, 1.21; Garner's ch, ditto, 2.50. Total, 25.47. Previously reported, 365.99. Total this year, 391.46.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 1, 1893.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information. BLOOD BALM CO., ATLANTA, GA.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. **Why endure this terrible disease? We guarantee 6 boxes to cure any case.** You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured. Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

GUARANTEES issued only by
JNO. Y. MACRAE, Druggist, Raleigh, N. C.

A Temple OF Fashion.

NEWEST STYLES.
BEST MATERIAL.
PROPER CUT.

A Few Words on Spring Goods.

Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.

EVERYTHING YOU NEED IN

Clothing. Furnishing Goods, and Hats,

we have. Call and examine our immense line.

Cross & Linehan, Raleigh, N. C.

A CHANCE

OF A LIFE-TIME.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Huffin churches. You can help me and help yourself. I have made an arrangement with R. H. Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25.

Also, I will furnish the Holman Self-Pronouncing Bible, which has all the Oxford helps, and bound with elegant binding—French Seal, Persian Seal, Palestine Levant, and Levant, at a discount of 25 per cent. This is the best Bible published. Address,

REV. S. F. CONRAD,
Winston, N. C.

Sale of Land.

By virtue of an order of the Superior Court of Wake County, made in special proceedings entitled W. T. Edwards, Administrator, vs. W. T. Edwards and wife, and others, being No. 642 on special proceeding docket, as commissioner appointed in said proceeding, I will, on Monday, 10th day of April, 1893, at 12 o'clock M., on the premises below described at Holly Springs, Wake County, sell to the highest bidder for cash the following described real estate: First Tract—A certain tract of land in the corporate limits of the town of Holly Springs, Wake County, bounded on the north by the land of P. A. Norris, on the east by land of M. A. Edwards, on the south by land of D. P. Judd, and on the west by land of W. G. Burns and others, containing 14 acres.

Second Tract—A certain tract of land just east of the corporate limits of said town of Holly Springs, bounded on the north by lands of G. B. Alford, on the east by those of A. J. D. Cross, on the south by those of N. G. Burns and M. Prince, and on the west by lands of M. A. Edwards, containing 6¾ acres.

W. T. EDWARDS,
Administrator and Commissioner.

Mortgage Sale.

By virtue of a mortgage executed to W. H. Morris, July 7th, 1892, registered in Wake county, N. C., Book No. 121, page 481, July 21st, 1892, I will expose to public sale at the court house door in Raleigh, N. C., April 29th, 1893, at 2 p. m. the lands therein mentioned, conveyed by Thomas Y. Barbee and Emma, his wife, to W. H. Morris.

R. W. YORK,
March 29, 1893. Att'y for W. H. Morris.

WOOL! WOOL! WOOL!

If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company,

PROPRIETORS OF THE

Elkin Woolen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.

Their Goods Just Simply CAN'T BE EXCELLED.

THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to

CHATHAM MANUFACTURING COMPANY, Elkin, N. C.

Freight and Express Office, Elkin, N. C.

THE NEW SONG BOOK.
ROUND NOTES.
SHAPED NOTES.

"SPIRIT AND LIFE."

BY REV. E. S. LORENZ, OF OHIO, AND REV. D. E. DORTCH, OF TENNESSEE,
Assisted by Rev. W. T Dale, of Georgia, and Prof. J. H. Ruebush, of Virginia, and over seventy-five of the leading hymn and music writers of the country.

NEW SONGS For the Sunday school. For Church and Revival Services For Epworth Leagues, Christian Endeavor, and other societies. One of the grandest books ever issued. The hymns are eminently devout and evangelical, full of the spirit and life of Christ. The music is bright and fresh, easy and catching

Beautifully Printed. Substantially Bound. Handsome Lithographed Cover. PRICES: 35 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity

Be sure to see Children's Day Programs, "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.

ALFRED WILLIAMS & CO., RALEIGH, N. C.
OR
LORENZ & CO., PUBLISHERS, DAYTON, OHIO.

WE WANT RIGHT AWAY Reliable men in every section of America to represent us, advertise and keep our show cards tacked up in towns, on trees and fences along public roads. Steady work in your own county. $75 A MONTH. SALARY AND EXPENSES ADVANCED EVERY 15 DAYS. J. H. SCHAAF & CO., 363 Walnut St., CINCINNATI, O.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Winter Millinery
1892 and 1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps
in all sizes and at all prices.

Hair Goods, Wools, Zephyrs, Embroidering Materials.

—AND—

Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

TEACHERS WANTED
for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

W. H. & R. S. Tucker & Co.

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

INSOMNIA!
INDIGESTION!
LIVER COMPLAINT!

Electropoise.
(TRADE MARK)
"ATMOSPHERIC OXYGEN" BY ABSORPTION

What a trio of diseases! Only sufferers from these diseases realize what depths of despair they produce. Have any of your friends been CURED by medicine? *Temporary relief* can possibly be obtained in this way, but cures are very rare. The Electropoise *cures* when other methods *fail*. For proof of our assertion, we refer to the numerous testimonials given by the most reliable people of North Carolina—people you know and can trust. Read what Mrs. Judge Dick of Greensboro says. Her letter is in this paper. Write to us for full information.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

From Monroe, N. C.

Dear Bro. Bailey:—Having had an opportunity of reading the RECORDER from my childhood, I think I am in position to know, or to express an opinion as to what it has been, and is still worth to those who read it. It is not necessary for me to say that every Baptist in North Carolina should read it. I cannot see for the life of me why they do not; certainly they cannot afford to remain ignorant of what the RECORDER teaches.

Our pastor, Rev. M. A. Adams, has been with us a month, and has already greatly endeared himself to us. You remember we had been without a pastor for some time. We were greatly in need of a man that could put his whole soul into the work. We did not forget to petition the King of kings to direct and send us the right man. Most assuredly our prayers are answered.

Bro. Adams is certainly preaching us very good sermons. Our congregation has grown from a small one to a crowded house at every service. The outlook for the Baptists here is very promising.

We will begin a series of meetings on the second Sunday. Will the many readers of the RECORDER offer special prayer to God for a great blessing on our work here? Some have already joined us since Bro. Adams has been with us. I feel sure that the morning light is breaking—that a blessing is in store for us. God help the people of Monroe to open their hearts and receive us.

Fraternally, R. REDFEARN.

Monroe, March 27, 1893.

Eastern Baptist S. S. Association.

The Eastern Baptist Sunday-school Association will convene at Warsaw, N. C., April 28-30.

Friday, a. m.—Opening sermon. Rev. S. D. Swaim.

1 p. m.—Organization and letters read.

2 p. m.—Our Undeveloped Resources. Prof. J. C. Clifford.

3 p. m.—What Improvement may We Suggest in the Present System of International Lessons? Rev. J. T. Albritton.

Saturday 9:30 a. m.—Devotional exercises.

10 a. m.—Relation of Sunday-schools to Missions. Rev. R. E. Peele.

11 a. m.—Sermon.

1 p. m.—Relation of Church and Sunday-school. Prof. Bruce White.

2 p. m.—How to Win and Hold a Class. Rev. J. T. Jenkins.

3 p. m.—Our Duty to the Orphanage. Rev. W. L. Bilbro.

4 p. m.—Query box.

Sunday 9:30 a. m.—Sunday school mass meeting.

11 a. m.—Sermon.

L. R. CARROLL,
O. P. MEEKS,
L. R. HIGHSMITH.

S. S. Association at Leaksville.

The following is the program for the Sunday-school Association, which is to be held with the Leaksville Baptist church, commencing on Friday before the fifth Sunday in April, 1893:

1. Song service, Scripture reading and prayer.

2. Organization, enrolling of delegates and electing of officers.

3. The Church and the Sunday-school. Discussion led by Rev. L. R. Pruitt and T. S. Sprinkle.

4. Introductory sermon Friday night, Rev. H. A. Brown; alternate, Rev. C. C. Haymore.

SATURDAY MORNING.

5. Sunday-school Requisites. J. H. Smith and Rev. H. A. Brown.

6. Teaching the Lesson. Rev. L. G. Broughton and Dr. W. J. Conrad.

7. The Primary Department: How to Conduct It. Rev. W. H. Wilson, W. A. Cooper and D. F. King.

8. Sunday-school Extension Institutes, New Organizations, &c. Rev. S. F. Conrad and L. D. Hollister, Rev. J. B. Richardson.

COM.

Sandy Creek S. S. Association.

This body will meet at Love's Creek near Siler City, Chatham county, N. C., April 28-30, 1893.

Introductory sermon on Friday 12 m., by Rev. W. G. King.

QUERIES.

1. Can any one truly claim to be a Christian who refuses to unite with a church, and never works for the interest of the Lord's cause? W. H. H. Lawhon, S. Gilmore, W. G. King.

2. Principles of Christian Giving. (1) Motive; (2) amount. L. R. Dixon, D. R. Sears, R. F. Anders.

Report on Sunday-schools. The Importance of the Preparation of each Sunday-school Lesson. G. L. Merrell, Labon Moon, H. H. Jordan, P. Furguson.

Report on the Orphanage. J. W. Calder, J. L. Smith, J. D. Dorsett, Hay Smith and Orphanage representative.

Report on Colportage. W. G. King, W. L. Stutts, G. W. Harman.

Report on Associational Missions. O. T. Edwards, B. B. Phillips, L. R. Dixon, Gus. A. Murchison, Archie Hannon.

Report of Associational Missionaries, G. L. Merrell, G. W. Harman, W. G. King.

Sunday-school mass meeting on Sunday morning. Annual missionary sermon by G. L. Merrell.

Delegates of each church in Sandy Creek Association, all the ministers and pastors, and all members of the Executive Board are requested to be present on Friday 12 m.

O. T. EDWARDS, *Moderator.*

Mt. Vernon Springs, March 30, 1893.

P. S. Bring a collection for Orphanage and Associational Missions.

Johnson's Magnetic Oil kills all pains whether internal or external. Sold at Jno. Y. MacRae's drug store, Raleigh, N. C.

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be he thinks tough glass isn't good for his business

Pittsburgh. GEO. A. MACBETH CO.

COMFORT With leather with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

Raleigh Affairs.

Last Wednesday about 450 bales of cotton, belonging to Mr. E. H. Lee & Co., were burned. The cotton was on a platform near the railroad track, and the fire was ignited by sparks from a passing engine. The cotton was well insured.

Last Tuesday week the case of the State vs. S. Otho Wilson on the charge of being the chief organizer of "Gideon's Band" came up before Wake Superior Court. The defendant, while protesting his innocence, entered the plea of *nolo contendere*. Judgment was suspended, and the defendant was taxed with the costs.

Destructive fires raged in Wake county on Saturday, April 1st. In Barton's Creek township, several citizens lost their dwellings, cribs, corn, stock, fences, wood, &c. Other parts of the county also suffered. The fires have left some of the victims in a state of destitution. A subscription for their relief has been started, and Mr. John T. Pullen at the Savings Bank will receive donations for this purpose.

The *News and Observer*, of April 2, 1893, makes the following announcement: "The *News and Observer Co.* has leased the *Chronicle* newspaper and will in addition to the *News and Observer* hereafter publish the *Daily* and *Weekly Chronicle*. The office of the *Chronicle* will in future be in the *News and Observer* building. The reading matter will be the same in both papers, and where the same person is a subscriber to both papers, under the presumption that he will not desire two papers substantially alike, we will send only the *News and Observer*. All others will receive the *Chronicle* as usual." Mr. T. R. Jernigan retires from the editorial conduct of the *Chronicle*.

State News.

Goldsboro has a large steam grist mill.

Heavy fires prevailed in Moore county last Saturday.

Dr. Thomas P. Jerman of Warren is to be the physician at the State penitentiary at Raleigh.

Ocean water is being shipped from Morehead City to Chicago. It will be used to keep fish in at the World's Fair.

Evangelists W. P. Fife and J. W. Lee will conduct a meeting in Charlotte during May, and will use a tent for the purpose.

Eliza Featherstone, a negro woman, living near Salisbury caught fire from a brush heap March 31st and was burned to death.

Thos. J. Allison of Statesville has received the appointment of United States Marshall for the Western District of North Carolina.

The bird law reads that "quails, doves, robbins, larks, mocking birds or wild turkeys" shall not be killed from March 15th to November 1st.

The town of Shelby, which had been a prohibition town for eighteen years, voted on April 1st for high license. The vote stood 147 to 134.

The Reidsville cotton mills were recently sold under mortgage for $60,000. The property, which is considered worth nearly $100,000, was bid in by Col. A. J. Boyd.

Marion Lamby, (or Lambeth,) a citizen of the South Point section of Gaston county, recently committed suicide by shooting himself in the head with a shot gun.

Ransom Hawkins, a weaver at the Henrietta Mills, was struck by a train near Ellenboro one night recently and so badly injured that death resulted the following day.

Fred Locklear shot and killed James Oxendine near Pates in Robeson county, recently. The killing resulted from a quarrel over a woman. Locklear is in the jail at Lumberton.

The land has been purchased at Matthews, this county, upon which a cotton mill will be erected this summer. The Matthews mill will cost $75,000, and will operate 5,000 spindles.—*Charlotte News.*

Henry Collins, colored, a well to-do truck farmer near Fayetteville, committed suicide during a fit of insanity Friday by butchering himself with an axe, after he had shot and slightly wounded his son.

It is reported that Mr. George W. Vanderbilt has purchased Mount Pisgah and will build a large and elegant hotel on the top of the mountain. This mountain is 5,757 feet above the sea level.—*Asheville Gazette.*

A hosiery mill is being erected at Mt. Airy.

Section-master Jones, of the Mocksville Branch railroad, recently swallowed a silver dollar. Several days ago Dr. Bahnson of Salem recovered the money, it having lodged about twelve inches down Jones' throat.

Governor Carr has appointed the following Board of Directors of the North Carolina Confederate Soldiers' Home: W. C. Stronach and F. H. Busbee, of Raleigh; A. D. McGill, of Fayetteville, and W. E. Ardrey, of Charlotte.

Bartow Brittain is now in jail in Morganton for the murder of his brother, Julius Brittain, week before last. The men quarrelled over the division of the estate of their father, Sheriff Joseph Brittain, and this led to the trouble.

Near Asheville last Sunday week, James Mills, colored, was shot and killed by Will Richardson, colored. They were engaged in playing cards and drinking ardent spirits at the time of the fatal shooting. Richardson made his escape.

Mr. Lyndon Swaim an aged and highly respected citizen of Greensboro, died there on the 26th ult. Mr. Swaim was editor of the *Patriot* for fifteen years from 1839. At the time of his death he was President of the National Bank of Greensboro.

The Seaboard Air Line Railway Company's bridge over Haw river, near Haywood, was destroyed by fire last Wednesday night. The bridge cost $40,000, and was built in 1871. It will be replaced by an iron structure, but a temporary wooden bridge is now being put up to avoid as much as possible the inconvenience of passenger transfer.

General News.

A case of leprosy is reported at Oakland, Ill.

A recent fire at Martinsville, Va., did about $60,000 damage.

The mayor of Moscow, Russia, was assassinated on March 23d by a half-crazed nihilist.

The electric light plant at McKeesport, Pa., has been destroyed by fire. Loss over $80,000.

A gang of counterfeiters of silver half-dollars was recently captured on Long Island, N. Y.

Dr. J. S. Dorsey Cullen, dean of the Medical College of Virginia, died in Richmond on March 22d.

Mr. John D. Wattles, publisher of the *Sunday school Times*, died at Sarasota, Fla., on March 21st.

St. Barnabas Protestant Episcopal church, Baltimore, Md., was burned March 29th. Loss about $60,000.

Gen. E. Kirby Smith, the last of the full Confederate Generals, died at Sewanee, Tenn., on the 28th ult.

The racing stables of Kirk Bros., Mason City, Iowa, were burned recently, and several valuable horses perished. Loss placed at $100,000.

Ex-Private Secretary Halford, and other attaches of the Behring Sea Commission, are charged, it is said, with drawing double salaries from the government.

Honduras is the scene of civil war. The rebels have forced the Government troops back into Tegucialpa, the capital, where they await reinforcements. President Leina has resigned, and ex President Bogran has assumed charge of the Government.

The elegant summer residence of Joe Jefferson, the actor, at Buzzard's Bay, Mass., was destroyed by fire on April 1st, and the family cook perished in the flames. About $150,000 worth of fine paintings were destroyed. The total loss was $250,000.

The citizens of Nashville, Tenn., have been greatly excited during the past few days over three bank failures in their midst. They are the Commercial National Bank, the Mechanics' Savings Bank and the Bank of Commerce. Over $3,000,000 are involved in the failure of the banks.

The town of Clarksville, Va., was almost entirely swept away by fire last Saturday. The hotels, the Episcopal church, stores and residences, were burned. Loss on buildings is estimated at $60,000, and loss on stock from $75,000 to $85,000. Two negro men lost their lives in the flames.

A. B. Sutton and his bookkeeper, William Becher, were arrested in Louisville, Ky., last Friday, for Whiskey Trust certificate forgeries amounting to $200,000. It is said that it will take a hundred warrants to cover all the offences of which they have been guilty. Many banks in Louisville were defrauded.

One of the most terrific explosions ever known, occurred in a flouring mill at Litchfield, Ill., on the 21st ult. The immense building was entirely demolished, and nearly every business house in the village was damaged. One man was killed and several were badly injured. The fire is supposed to have originated from sparks of an engine falling in the flour dust. The loss is estimated at over $1,000,000.

DIED.

BEAM—It was my sad privilege to bury on March 26th the infant son of Rev. and Sister J. A. Beam. God loaned this little bud and treasure to our brother and sister for only twelve short days, and then he transplanted it from this cold and impure world to the beautiful courts of heaven. Thus on the night of March 25th the angels bore little Royal to God and his sainted little brother.

May God pour into the bruised hearts the healing balm. G. T. WATKINS.

Roxboro, N. C., March 28, 1893.

HOLLOMON—Sister Barsha E. Hollomon, wife of deacon Kindred Hollomon, was born Nov. 11, 1845, and died March 23, 1893. At the age of thirteen she professed faith in Christ and was baptized by Elder B. B. Williams into the fellowship of Ahoskie Baptist church, of which she remained a faithful member until the day of her death. In her death the church has lost one of its best members, and its pastor one of his truest friends, but our loss is her gain. She leaves a husband, eight children and a host of sorrowing friends. She rests from her labors.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

B. C.

BRYANT—Mrs. Pattie Bryant, wife of W. H. Bryant, passed away to the eternal rest on the 8th of Feb., 1893, at the early age of twenty-three years. She was brought to the life of trust in Christ and baptized when fourteen years of age, and has since been a consistent and much esteemed member of Sandy Run church, Bertie county. She was the first member of the Ladies' Aid Society of Sandy Run, who has been removed by death. She greatly endeared herself by her bright spirit and Christian dutifulness and goodness. It was after childbirth God saw fit to take her suddenly to himself, leaving her young husband inconsolable, and a wide circle of relatives and friends stricken with grief. "Blessed are the dead that die in the Lord." A. C.

Tributes of Respect.

Mrs. Mary F. Tucker died Feb. 5th, 1893, aged fifty-seven years.

Sister Tucker had been a member of the Baptist church forty-five years. Two years ago she joined Rock Spring church, where she served her Master faithfully, and was untiring in her efforts to build up the Sunday-school cause; therefore be it

Resolved 1. That in the death of our sister the church has sustained a great loss in her many deeds of kindness and liberality and devotion to the truth.

2. That we will cherish the memory of our sister by imitating her virtues, her patience, her love to God, her church and the Sabbath-school.

3. That we do sincerely sympathize with her husband and friends, and that we meekly bow in submission to the will of him who has said, "He that is faithful to the end shall be saved."

5. That a copy of these resolutions be spread on our church book, one given the husband, and one sent to the BIBLICAL RECORDER for publication.

Done by order of the church.

B. F. KNOTT,
J. R. TURNER,
Committee.

Japanese Liver Pellets are small, but great in their effects; no griping; 50 doses 25 cents. Sold at John Y. MacRae's drug store, Raleigh, N. C.

There are nineteen cotton mills in Alamance county.

Mornings—Beecham's pills with a drink of water.

Notice.

There will be a meeting of the Board of Trustees of Mars Hill College May 4th, 1893, for the purpose of electing president for that institution. All inquiries must be directed to

J. R. SAMS,
Sec'y Board of Trustees.

Mars Hill, March 26, 1893.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 307 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 306 worms."

Price: 25c. per Bottle. Take no other.

BOYKIN, CARMER & CO.
11 & 13 N. Liberty St., Baltimore, Md.

Nerve Tonic — Blood Builder

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

50c. per box. 6 for $2.50.

Send for descriptive pamphlet.

DR. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

Wives and Daughters

Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation.

The

Equitable Life

has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

W. J. RODDEY, Manager,

For the Carolinas,

ROCK HILL, S. C.

No Better Breakfast Relish

Than a Nice Broiled Herring.

W. C. & A. B. Stronach,

WHOLESALE & RETAIL GROCERS,

BAKERS, CANDY MANUFACTURERS
BAKERS, CANDY MANUFACTURERS

RALEIGH, N. C.,

— HAVE TO OFFER —

10 Bbls North Carolina Cut Herring, $5.50 per Bbl.

20½ Bbls North Carolina Cut Herring, $2.75 per ½ Bbl.

All New Bright Fish, entirely free from Rust.

—ALSO—

10 Bbls North Carolina Roe Herring, $6.50 per Bbl.

20½ Bbls North Carolina Roe Herring, $3.50 per ½ Bbl.

10½ Bbls North Carolina Roe Herring, $2.00 per pkg.

25 Kits North Carolina Roe Herring, $1.25 per Kit.

These fish are the finest we have seen in ten years. Extra Selected, All Inspected, Large Fish, Full Bright Roes. We shall have no more to offer after these are sold, as they are the last of the lot.

LUCILE,

The Whitest, Sweetest, Cheapest, and Best of all Flours.

Elegant Line California Evaporated and Sun Dried Fruits, at specially low prices.

WANTED.

By a printer of 11 years experience, now a student at college, a position during the summer vacation, after May 1st. For reference, etc., apply to M. B. Clarke, Wake Forest, N. C.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

No mineral water will produce the beneficial results that follow taking ONE or more of "BEECHAM'S PILLS" with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a tasteless, soluble coating.
"Worth a guinea a box."—Price only 25 cents.
Of all druggists, or a box will be mailed on receipt of 25cts. in stamps by B. F. Allen Co., 365 Canal St., New York.

ESTABLISHED 1868.

CHAS. M. WALSH.

Marble Works, Monuments, Tombs

PETERSBURG, VA.

I send designs to any address. In writing for them always give age of deceased and lowest price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

The Home Circle.

Immortality.

JOHN 11: 25, 26.

Sweet hope to mortals given!
Sweet promise all divine!
The Lord of earth and heaven
Bids light through darkness shine.
Joyful our heart receiveth
The solace he doth give:—
"He that on me believeth,
Though dead, he yet shall live."

This hope shall fail us never,
We rest upon his word,
Unchanged to-day, forever,
The love of Christ, our Lord.
We list the voice that cometh,
All-glorious from on high:
"Who liveth and believeth
On me, shall never die."

M. H. F.

Courage.

Stand but your ground, your ghostly foes will fly—
Hell trembles at a heaven-directed eye;
Choose rather to defend than to assail—
Self-confidence will in the conflict fail.
When you are challenged you may dangers meet—
True courage is a fixed, not sudden, heat;
Is always humble, lives in self-distrust,
And will itself into no danger thrust.
Devote yourself to God, and you will find
God fights the battles of a will resigned.
Love Jesus! love will no base fear endure—
Love Jesus! and of conquest rest secure.

—Thomas Ken.

Tests of Success.

Mr. John A. Lee, editor of *Interstate Grocer* and author of "The Successful Man," in a recent address to young men, gives some tests of success. We copy from *The Inland* the following extract:

"Seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men."

It matters not whether the man is a prince or a peasant, a proprietor, a cashier, a salesman, an office boy, a laborer, a mechanic or a porter, if he is diligent, he shall not be judged by ordinary standards. There is your standard for the *method* of success. But the grand standard for the measurement of success in life, and the greatest of all, is taken from the same inspired source, and it reads:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

The standard of success is by these inspired utterances emphatically and clearly defined, and none need mistake the degree of success attained by the "Successful Man" if they will apply these measurements. And after all does not the world really and truly use these standards? The man who has acquired wealth in life and whose conscience begins to hurt him after he has done so, likes to have his fame and his alleged success spoken and written about; otherwise his achievements would not only be unsatisfactory to himself, but barren of that publicity of distinction which he has longed for. He, therefore, begins to make restitution by giving large sums to charitable works and eulogistical items to the newspapers. But the world values his success justly, and though his efforts may do great good and relieve his conscience, they will not change the opinion of the public. And yet the acquisition of wealth is commendable, and when honestly acquired and properly used, it is most powerful for good. It will feed the starving, clothe the naked, warm the freezing, cool the burning lips of the fever stricken, relieve the oppressed, break the chains of slavery and crush the power of vice. It will take unprotected and homeless children from the street and place them where they will be trained to be useful men and women and a blessing to the world, instead of abominations to society and a burden upon the all pervading mercy of God. A man can follow the dictates of a pure conscience and yet acquire wealth, for, "Seest thou a man diligent in business, he shall stand before kings." In acquiring wealth honestly by methods which have wronged and oppressed no one, it is usually the case that the diligent man has also gained the esteem and respect of his neighbors and fellows, and this is difficult to do except through upright methods.

Here is another test of success—the esteem and respect of those who know you and who meet you every day. It is said in the Bible that "A prophet is not without honor save in his own country and in his own house." I will have to go into politics to find an antidote to that statement, and assert that "It is a poor politician who cannot carry his own precinct." I shall quote another modern saying which is weighted with truth and wisdom: "Tell me who are your associates, and I will tell you who and what you are."

Disraeli said, "The secret of success is constancy to purpose." Most of the "self-made" men have achieved success by constancy to purpose. They have determined upon the accomplishment of a certain purpose and have bent all their energies and efforts to that purpose, frequently achieving it to their detriment and the sacrifice of other acquirements which, being absent, render success vain.

A "self-made" man is sometimes improperly and unfortunately constructed. He has by intense concentration of thought and effort toward some purpose, it may have been the accumulation of money, the acquirement of an art, the mastery of a profession, achieved an apparent success; but in the end, his purpose being gained, his education, and his happiness sacrificed.

The dollar mark who spends his life in the accumulation of money and the wealth frequently becomes a slave to his passion, and dies clutching at phantom pennies and bemoaning his inability to carry his hoarded wealth with him beyond the grave. It is said that Alexander wept because there were no other worlds to conquer, which is a parallel ambition to that of the miser, the effort being applied in a more destructive and cruel way; and it is also said that this same Alexander died the death of a bachanalian, having conquered all the world except his own passions and vicious predispositions.

Unnecessary Steps.

"I feel vexed," said Mrs. M—— the other day, "when I think how many extra steps I have taken in fifteen years, all owing to one inoffensive chair." Asking for explanations, she said that in stepping out of her dining-room into the kitchen before entering the pantry she walked around a chair that stood with its back to the wall.

One day it occurred to her that if she placed the chair aside it would save her several steps, and she was surprised to find how much easier it was to do her work. It did not take very long to walk around a chair, but she began to calculate. Perhaps on an average she had gone over that same ground eight times at each meal. That would be twenty-four times in one day. It required two extra steps each time, making 168 steps in one week; 8,736 steps in one year; in fifteen years, 131,040 extra steps that might have been avoided without inconvenience to anybody.

She was a delicate woman, whose work wearied her not a little, and after this mathematical problem it is not strange that she seized that innocent chair by the back and assigned it to a new place with remarkable alacrity.

Doubtless many of us have read about the man who, being at loss to decide which one of three sisters he should marry, laid a broom upon the floor where they would necessarily pass in performing household duties. The eldest walked around it, the second stepped over it, but the youngest picked it up and and hung it upon its accustomed nail.

It is needless to say that upon her the choice fell, and we trust that she was happy forever after.

Many of us who are pretty good housekeepers must plead guilty to thoughtlessness in taking unnecessary steps. In clearing the table many women carry a few dishes at a time into the kitchen, instead of placing them carefully in a large dish pan and making one trip instead of of six or eight.

We recall the case of a former domestic who took a hundred steps where fifty might have answered her purpose had her head assisted her hands and feet. A place for nothing and nothing in its place seemed to be her motto. Things were simply piled into the pantry and closets, and of course in a short time there was room for nothing. It being necessary for every housewife to economize in time and labor, the desired result is best obtained by bringing one's brains into active play.—*Aunt Betsy.*

"Dreadful Indigestion."

GREENSBORO, N. C., Oct. 23, 1892.

The Electropoise has been wonderful in its effects upon me, curing me of dreadful indigestion and insomnia and relieving me in a great degree of liver trouble. I am like a new person since I began its use. I wish all suffering humanity could be relieved as I have been by it. I would not be without mine for any consideration.

With highest regard, etc.,
MARY E. DICK

The Fragments.

An Italian artist, famous for his mosaic work, had a little servant, whose small body contained an artist-soul. One day the little boy went to his master and asked, "Please, master, may I have for my own the bits of glass you threw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces and on the floor, laying some on one side, and throwing others away.

He was a faithful little servant, and so year after year went by and saw him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hidden behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist can have hidden his work in my studio?" he cried.

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"O master!" faltered the astonished boy, "it is only my poor work. You know you said I might have the broken bits you threw away."

The child with an artist-soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying all about, and patiently work out your life mosaic—a masterpiece by the grace of God.—*Kind Words.*

Do not be hoodwinked. Use no "just as good." Salvation Oil is just what you want when in need of good liniment.

Dobbin & Dazey, cotton brokers of Nashville, Tenn., with branch houses at St. Louis, Jackson, Tenn., and New Orleans, have failed. The liabilities are said to be about $700,000.

Peach Rot.

Rot is the greatest enemy of the peach in North Carolina. Peach rot is not caused by the curculio, as many suppose, but by a microscopic fungus known to botanists as *monilia fructigena*. The spores or germs of this fungus live through the winter in the rotten, dried-up fruit, on the trees and on the pits of the fruit which has fallen and rotted on the ground beneath the trees. To save the crop, the first thing to do is to thoroughly disinfect the orchard. Remove and burn all withered fruit still on the trees. Gather up and burn all the peach pits from beneath trees. These make excellent fuel. Next apply a liberal dressing of air slaked lime beneath and around the trees. Burn also all prunings. After the flowers have fallen, spray with improved bordeaux mixture:

Copper sulphate (bluestone)	1 pound.
Fresh lime	1 pound.
Molasses	1 pint.
Water	10 gallons.

Directions.—Dissolve the sulphate in a wooden, glass or earthenware vessel in five gallons of water. In another vessel slack the lime in one gallon of water. Rub lime until all lumps have been broken, then add the molasses, strain and stir slowly into the sulphate; never pour the sulphate upon the lime. When all ebullition has ceased dilute to ten gallons and use. One half ounce of Paris green or London purple may be added to ten gallons of this mixture. When the arsenite is used, it will be best to sprinkle it upon the lime before slaking the lime.

The above fungicide will at the same time protect the tree from "leaf curl," and if the arsenite is used, will protect against all gnawing insects. Not more than the prescribed quantity of arsenite should be used. —*Gerald McCarthy. North Carolina Experiment Station.*

Durham Marble Works.

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Suggestions to a Guest.

Do not let the old saying, "the first day the man is a guest, the second a burden and the third a pest" be applied to you.

Endeavor to time your arrival so that it shall not interfere with your friends' meal hours, and arrange so that your baggage shall be delivered without being a care to them.

Do not outstay your welcome; do not even stay as long as you are asked to.

Allow your hostess time to attend to her household duties; observe the hour at which her husband is likely to return from business, and try to arrange so that he may find his wife alone at that time; you can easily find an excuse for absenting yourself.

Try to be unconscious of any friction which may exist in the household machinery, and by your punctuality do your best toward keeping it in regular motion. Be thoughtful of your hostess, affectionate to her children and courteous to her servants.

When leaving, bestow some little gift upon each of the servants, and send something to the cook; she is generally the one in the house whose work is most increased by the presence of visitors, and she is usually the one ignored in the general present giving which ensues as the guests prepare to depart.—*Ladies' Home Journal.*

A Great Many Children—have been cured of scrofula and other skin diseases—as well as thousands of grown people, by taking Dr. Pierce's Golden Medical Discovery. Every disorder that can be reached through the blood, yields to its purifying qualities. Besides, it builds up *wholesome flesh* and strength; not merely *fat* like Cod liver oils. A scrofulous condition of the blood invites Catarrh, Bronchitis and Consumption. We're all exposed to the germs of [illegible] Malaria—yet only the weak ones suffer. When you're weak, tired out, and debilitated, or when pimples and blotches appear—heed the warning in time. The "Discovery" sets all the organs into healthy action—especially the liver, for that's the point of entrance for these germs, then if the blood is pure, they'll be thrown off. There's no risk. If it fails to benefit or cure in all cases of impure blood or inactive liver, your money is returned.

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Letter from Bro. Chappell.

Dear Recorder:—We are now in the midst of the Chinese New Year holidays. Of all the feast days of the year—and there are many—this season of a week or more is perhaps the most important. Great preparations are made. For two or three weeks before, a casual observer could see there is something unusual on hand. The streets are all crowded, the trade in all sorts of commodities is brisker, the movements of the people are quicker, and seem to indicate that every one had some purpose in life—a conclusion you certainly would not reach by observing their actions on ordinary occasions. Every one who has no money is very anxious to get some, if not in one way, then in another.

Just before this season of the year, thefts and house-robberies are frequent. And there are good reasons for such eagerness on the part of all to be prepared for the advent of this season. For not only is this the season of festivity (and even the beggars try to observe the occasion and expect more generous alms of the public than usual); but it is the time when all outstanding accounts must be paid. This is so fixed and invariable a rule, that many insolvent debtors, without the hope of borrowing money, or of raising funds in some way so as to tide over New Year in business matters, and many others, who, because of extreme poverty, or unexpected calamity, find themselves unable to meet their obligations, commit suicide rather than face the shame and social ostracism which would result from their extremities. It is not so much from their sense of honesty, it seems to me—for they are willing enough to put off the payment of a debt at other times—but because the custom is so fixed and unalterable at this point, and because all earthly happiness, so far as social relationships and future prosperity are concerned, turn upon strict conformity to this custom—a law more potent than some of their laws of life and death: not one thinks of the possibility of escaping its demands. If conformity is not possible, then John Chinaman meekly bows his head to inexorable fate (for he is consistently a fatalist), and all regard him as an object of pious self-immolation to unseen and unknown powers. But usually some way is found to meet liabilities, for no Chinaman lives to himself, or ever dreamed that he did. He lives in his family, counting the dead generations of his ancestors before him, and the unborn line of generations after him, subject to such a complex fabric of interwoven conditions as makes the reason of a Western man reel on its throne—but these are all well known to himself, and he is, when once born into that family, so closely related to it through life and for all time that he personally thrives or not, lives or dies, with his family. So that personal debts involve not individuals alone, but whole families, and that New Year may be a prosperous and joyous one, every family will see to it that all such matters are satisfactorily adjusted. This is moreover the time for making arrangements for the ensuing year. Throughout, the transactions of this whole season are closely interwoven with their heathen worship of idols, whether of images or of ancestral tablets. The season is ushered in the night before New Year's day with such a popping of crackers as would make a Western boy's heart leap for joy. The use of these fireworks, including crackers, rockets, wheels, &c., is not only an expression of joy and exhilaration, but has an element of worship in it, too; for the evil spirits are supposed to be so terrified at the noise of the crackers that they flee, and probably because so much of this noise is kept up throughout the following days, these same evil spirits may be supposed to remain in such a state of fear and intimidation as to remain away till the New Year's festivities have been successfully celebrated, and the cycle of time prosperously begun its next annual revolution.

New Year's morn found me in Yangchow. The day was beautiful, and the streets were so quiet that one could but be reminded of a Sunday's calm in a Christian land—shops all closed, no business of any kind being done; for all buying of things to be used for several days had been previously done. This holiday rest from labor is to continue several days, for a Chinaman's idea of happiness is to have nothing to do and plenty to eat and drink. This New Year's morn seems unusually quiet because two thirds of the people are asleep, having spent nearly the whole night in idolatrous orgies, and nature demands a recompense. The few who are on the streets are all smiles and ready to congratulate everybody, for to-day the only salutation is "I congratulate you, and may you be rich," including not only a specific wish that you may have a "Happy New Year," but a general wish for your prosperity all through the year. All seemed especially well satisfied with themselves and the world; for every one seemed to be dressed in his very best, and he has plenty that's good to eat at home, or *he thinks he has*, which amounts to the same thing. I began to wonder why it was that every one should have nice clothes to wear on this day, when at least one-half of them could not show decent clothes the remaining 364 days of the year; so I asked the teacher who was walking with me how this was, and he explained that those who were too poor to have decent clothes on this day could levy on their friends who did, borrowing a hat of one, a pair of shoes of another, one garment here, and another there, until he had secured the full complement to make him look like all the rest, and he is happy. "Fine feathers ne'er can make fine birds," says the proverb, but it goes a long way towards making up what there is of a Chinaman in cold weather, especially on New Year's day. For if these clothes were subtracted from the general sum, the little left would be small, and you wouldn't want it, my friend. But do not be too sure you would want him plus his clothes. My ride back to Chinkiang was enjoyable. The beautiful spring-like day, combined with the festive attire of men and boats that strewed the canal side, conspired to make a scene really inspiring. A flowing tide and a favorable wind soon took us to our destination.

L. N. CHAPPELL.

Chinkiang, China, Feb. 21, 1883.

Books for Young Ministers.

In 1874, when I was about to enter upon my first pastorate, my father gave me a hundred dollars with which I was to purchase books. I examined many catalogues, and finally made out an order. I have lived to realize that much of the money I then spent was spent in ignorance. After nearly twenty years' experience, I am sure I could make a wiser investment than I then did. With the desire of aiding some young man just now about to begin his work, and lay in his supply of tools, I am penning these notes.

Foremost, I would advise against the purchase of all subscription books. In every case they are too costly, are not permanently valuable, and are made for sale more than for use. A young pastor, among his earliest lessons ought to learn to say "no" to book-agents. Having said it, stick to it.

As a rule, a young man cannot afford to buy books that are to be shelved and forever laid aside after a single reading. Books of reference that are standard works are the books he should first seek after. The others must come in afterwards according as he is able to get them. Having once secured a good and abundant supply of books of reference, he may then begin to fill his shelves with others—some for a single reading, some for ornament, and some for—well, just so that he can say he has them.

Which is the most valuable commentary on the New Testament for a young Baptist preacher? I think there are two sets of books to be named in the answer to this question. First comes the series called the "American Commentary on the New Testament," issued by the Philadelphia Publication Society, and written by American Baptist preachers. All the volumes are not of equal value, but, as a series, I have found none superior. Next, I would name the Pulpit Commentary, now being issued by A. D. F. Randolph & Co., of New York. These books, when all the volumes are published, will comprise a commentary on the entire Bible. So far, I have received forty-one volumes; the whole set will doubtless make up sixty volumes. They can be purchased by any responsible minister on the easiest terms from the publishers. In these books, the "Introduction" in each volume is quite full and satisfactory; the critical and exegetical portions are clear, pointed, and fully up in all points with the latest advances made in this sort of study; the homiletical departments are sometimes over full and burdened. However, while I have never been able to use a single outline given in the books, I have received much mental stimulus from reading what others have written. I am quite sure that for a commentary for practical use on the whole Bible, these books are the most useful that I have seen.

Olshausen's six volumes on the New Testament are good books. Some years ago, Dr. Hiden, now of Richmond, told me they were his favorite works, and I notice that even to this day he continually quotes and appeals to Olshausen in discussing New Testament matters. Dr. Olshausen only wrote the commentary through Thessalonians, his death ended his labors; but the work was carried to completion by Dr. Elrard and Wiesinger. The writers lean somewhat to rationalism, and some have said they were not sound. This depends upon what soundness is, and, forsooth, who is to judge, any way!

I have just received the twenty-one volumes of the "Preachers' Homiletic Commentary on the Old Testament," from Funk & Wagnalls, but am not yet prepared to give an opinion about the books.

Meyer's eleven large volumes I purchased for $22, simply because every one said he was "the prince of exegetes." May-be so. If any one wishes to take a stroll through the dry and rattling bones of the valley, or wishes to study the New Testament as a science, I commend to him Dr. Meyer's works. I am free to confess that I never consult him until I am forced to do so, and even then I am glad when the dry consultation has ended.

Ellicott—five volumes—with endless abbreviations, and ten thousand references to books found only in a plethoric episcopal library, is not much better to read than Meyer. But Dr. Broadus holds the volume on Galatians in the highest esteem.

Lange's series were all good books until better ones came on the market. They are very heavy and dull, and full of German philosophy. Being translations, too, makes the style less entertaining. The volume translated by Dr. Toy I have never examined except cursorily.

Matthew Henry's commentary is a great big sermon, with the Bible as a text. It is excellent for family and devotional reading; but I would not advise one to purchase it for his study, unless he is able to own many books that he will not use very often.

For good models of expository work, I am inclined to think the "Expositor's Bible," issued by Armstrong & Son, stands among the foremost. So far, thirty volumes, at $1 each, have come from the press, and many of them are full of charms and enchantment. It amazes one to see how the dry details of a book like Leviticus can be made to spring up before one into life and being. These books are worthy of study for many reasons, but for one especially, viz.: every preacher should study and learn the expository art. When once mastered, it adds greatly to one's power. A busy pastor, with a thousand cares and as many calls upon his time, is not able to study individual books of the Bible carefully, closely and critically, and at the same time carry on all his other work; but expository preaching will require this sort of work, and thus in preparing for the pulpit, he will soon acquire a wide acquaintance with the books of the Bible. The idea prevails with some that expository preaching requires less study, on the ground that a long text will furnish more material with less labor. I have seen a swallow in the afternoon, flying along near the surface of a lake, and dipping down now and then to get a mouthful of water. So also have I seen men pretending to preach expository sermons, who now and then "dipped down" and got a mouthful from the text. These disjointed and wandering discourses that go everywhere and get nowhere, can never be justly termed expository sermons. Hence, I say, preachers should acquire the art of expository preaching, and the "Expositors' Bible" will greatly help in this direction.

Other books ought to be mentioned, but I must leave them for another time.

C. C. BROWN.

Sumter, S. C.

Long and Short Pastorates.

Bro. Bailey:—This question has been put in the religious papers two or three times lately, but it receives but little comment. Whether or not the preachers and others are afraid to take hold of it, or it is too small a matter about which to give an opinion, I do not know. As I look at things, it is a very much-needed question, and should be so seriously considered by preachers and all. I know that it is considered to be more popular to maintain long pastorates. That is just why it is the wrong thing. And further, it tends to drift both people and pastor into almost irremediable ruts of bigotry and ignorance. And unless the pastor is a man of much originality and studiousness, the community will soon have his prayers and sermons all memorized. And directly they will conclude that they and their little preacher are about all the real orthodox people in the world, and what they and their little preacher do not know is not in the Book. The biggest fools in the world are those who have but few ideas, and are so sharp in them that you cannot teach them any more. This is the woful tendency of long pastorates.

People naturally and spiritually like a change of diet, unless they have had their judgments and tastes spoiled. We go to the Bible for examples of faith and practice, which is all right; but do we there find where the apostles, or Christ, either, sat down in one little town, or with one little settlement church, and held on like grim death for fifteen or twenty years? But, one says, they were missionaries. We grant that, and so are all of God's ministers missionaries. Jonah preached all that was necessary to great Nineveh in a short time. Christ and the apostles were frequently importuned to remain longer by brethren, but they answered them that they must needs go to other places. Don't you suppose that the people were as hard to indoctrinate then as now? The funny part of their preaching, or about their preaching, was, that they preached the gospel, preached Christism, and not socialism and policyism. If we undertake to tickle every one's fancy in a community, and learn, or try to learn, every one's little taste, and then hammer out little silver spoons to fit all of their mouths, it would take forty years to do that work, and more, too; and by the time we got all our spoons done, the Devil would have their mouths all squinched up and puckered round, until the last job of spoon-making would be more difficult than the first. God has but one spoon, and he fixed the best way. People can fix their mouths to it, or let it alone. This is all the Master designed for his purpose.

H. C. STANDRIDGE.

Motes and Beams.

Strange as it may seem, it is unquestionably true that the man with a beam in his own eye is usually the one that makes a business of pulling motes out of his brother's eye. The most censorious people in the world are those whose characters are fullest of faults. We content ourselves with simply stating the fact, and we leave our readers to work out the philosophy of it as they may see fit. The language of our Lord in dealing with these professional critics is imperative to the last limit: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The prime business of every human being is to seek for completeness of his own character before God; and only in proportion as he secures this end is he competent to instruct, admonish, and rebuke others. Clear vision does not come, and cannot come, till the beam is removed from the eye. As long as this obstruction remains in place, it distorts every object upon which the eye rests. There is something almost ludicrous in the very thought of one's setting up as an expert occulist while his own sight is thus fearfully disordered and disturbed. It is like the quack doctor who went through a Western community peddling his "chill medicines," while he himself was shaking with alternate fits of fever and ague.

The true Christian, recognizing the force of his Master's words, will hold himself amenable to the highest standard of character and conduct; will not excuse himself for having been tolerant of any improvable personable deficiences; will strive to remove and put away all his sins, and to overcome all his infirmities; and, when he has done his utmost, will still feel how immeasurably he has fallen short of the Divine requirements. But while he judges himself severely, not to say harshly, he will be inclined to judge everybody else gently and kindly. In his own conflicts with the world, the flesh, and the Devil, he has learned how hard it is to walk uprightly before God, and he feels in his heart a tender pity for those of his brethren who at any point have failed to show the highest manhood and the most flawless virtue. If perchance he detects a mote in a brother's eye, he will not make an outcry over it, so that all the world may hear and run to see; nor will he try to gouge it out with rude and unskillful hand, in such a manner as to endanger the farther usefulness of the eye itself; but he will easily and graciously remove it, taking care to inflict the least possible pain.

There is nothing said of our Lord in all the New Testament more remarkable than this, that "He was touched with the feeling of our infirmities." The cynic smile was never on his lips, the cynic tone was never in his voice. He looked on men with infinite pity because "they fainted, and were scattered abroad, as sheep having no shepherd." Are we like him? If so, we shall cultivate "above all things" that "fervent charity which covereth a multitude of sins;" and we shall not fall into the error of wasting on better people than ourselves the moral censorship which ought to be expended in bringing to perfection the virtue of Christianity in our own lives.—*Selected.*

What Can Replace the Gospel?

A multitude of men are bent on destroying Christianity. They wish to demolish the whole system and everything connected with it. Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpit silenced, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life, in public and private, in the church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree, where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of the Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the eastern world, and let him ask the question, would he embrace any of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without a creator, ruler or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace and brightness into the world than all the other religions that man has ever invented or embraced.—*Faithful Witness.*

A dog-ear in the Bible is an excellent indicator.—*Selected.*

One Stitch at a Time.

"What is the secret by which you do your work so beautifully?" The questioner held in her hand an exquisite piece of crochet work, wrought by the lady to whom the question was addressed.

"There is no secret about it," replied the lady; "I only make every stitch as perfect as I can, and am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake, I ravel it out and correct it."

One perfect stitch at a time. So the marvelous fabrics of lace at fabulous prices are made. So the intricate and exquisite embroideries are wrought. So costly garments of men and women are put together. One perfect stitch at a time!

The noblest lives are lived—one moment at a time. No moments wasted; no moments carelessly spent; no moments viciously spent. Wrong stitches in crochet can be raveled out, and made right. But who can reverse the tide of time, and undo a wrong act and make it right?

Some unknown friend left a card on my desk, on which was printed this: "I shall pass through this world but once! Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it, now, in his name and for his sake! Let me not defer or neglect it, for I shall not pass this way again."

Is there a better secret than that for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves. "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the law.

One stitch at a time! Sometimes we allow ourselves to become confused with the thought or feeling that we have a dozen things to do at once. But this is a mistake. We can do but one thing at a time, think one thing at a time, speak one word at a time, see one thing at a time. For every duty really required of us, we have time given in which to do it. We may pass rapidly from one task to another, we may construct machinery by which much of our work can be done simultaneously, and thus multiply our executive power; but to live two minutes at once, is something no mortal can do, any more than we can recall one act or one moment of the past.

"Let us then be up and doing,
Heart within and God o'erhead."

—*Christian Advocate.*

Post Mortem Love.

I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denials—of his work among the poor, and of his good qualities, of his quietness, his modesty, his humility, his pureness of heart, his faith and power. There were many who spoke indignantly of the charges that falsehood had forged against him in past years and the treatment he had received. There were enough kind things said during the two or three days that he lay in the coffin, and while the company stood around his grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin and dark grave to have made his whole life path bright as clearest day. But his ears were closed then, and could not be thrilled by the grateful sounds. He never smelled the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.

But meanwhile there is a great host of weary men and women toiling through life toward the grave, who need cheering words and helpful ministries. The incense is gathering to scatter about their coffins; but why should it not be scattered in their paths to-day? The kind words are lying in men's hearts and trembling on their tongues, which will be spoken by and by when these weary ones are sleeping; but why should they not be spoken now, when they are needed so much, and when their accents would be so pleasing and grateful?—*Exchange.*

To the Point.

When professedly Christian people have time to chase up the vagaries and delusions of Lieut. Totten and other manipulators of millennium mathematical computations, it is a pretty good sign that they need to engage in some practical form of Christian service. If the end is coming this September, it will be well to crowd the interim with good works. It is more than likely that the lieutenant has made an error of some fifteen thousand years, or so, in one of his varied twists of the figures; but good works will always be in place, and will count mightily when born of faith.—*Standard.*

There is a romantic idea in the [illegible] some of our young sisters that they [illegible] form an attractive and [illegible] man by marrying him. Cold [illegible] the statement that [illegible] always a dismal failure. [illegible] a man who delays [illegible] make up her mind sooner [illegible] drunkard's wife.—*General [illegible]*

The Biblical Recorder.

WEDNESDAY, APRIL 12, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

RELIGIOUS FANATICISM.

In glancing over the columns of a recent secular paper we saw an account of the recent attempt on the life of king Humbert of Italy by an Italian named Berardi. Knowing what we do about the state of things in Italy, we rather suspected, as soon as we began to read the account, that in all probability the attack upon the king was prompted by what may be called religious fanaticism. Sure enough, in reading further we found that Berardi himself stated that he intended to "insult the king because he refused to be reconciled to the Pope." Concerning Berardi, it is stated that some time before the year 1882 he was committed to prison for murder. In the year just mentioned, it is stated that he was "released from prison," and then that he emigrated to America, "the authorities hoping that they had gotten rid of him forever." This attempt upon the life of Italy's ruler, and the accompanying statements we find in connection with it, have awakened in our mind some thoughts that may be worth reproducing.

In the first place, we are forcibly reminded that some of the worst characters that ever lived have assumed the role of religious or moral reformers. Satan, at different times in the world's history, and in the history of the church, has created no little trouble when he has assumed the garb of piety, and through some wicked man or men who pose as zealous defenders of the truth, has attempted great achievements under the plea of furthering religion. The union between Church and State, and the induction of vast numbers of unconscious babes into the church who grow up without religion, have offered the Adversary many splendid opportunities to do mischief, which he has not been slow to use. The massacre of St. Bartholomew, the assassination of Henry IV. of France by Ravaillac, the murder of Garfield by Gitteau, and the attempt on the life of king Humbert by Berardi, and many other similar events, have furnished the church and the world object lessons which they seem slow to learn. How men can claim to be servants of the church (!) and followers of the Prince of Peace, and yet behold unmoved by the agony of the martyr at the stake, hear without remorse the cries of dying mothers and their children, and stain their hands with the blood of just and enlightened rulers, is one of those mysteries which can be explained only by admitting "that Satan is at the bottom of it all." Any system of faith that sees no incongruity between such conduct and the spirit of Christ and the teachings of God's Word, is subversive of the truth, and is indeed dangerous.

Again, there is something utterly disgusting in the idea that such a character as Berardi should appear as a defender of any system of faith. It bodes no good to the cause of the Pope to have such defenders as Berardi. If we have analyzed the situation correctly, however, Berardi, after his return to Rome from America, must have heard a good deal of teaching from high authority which led him to suppose he was doing the Pope and religion service when he made his dastardly attempt upon the life of his sovereign. And we further think that one great cause of trouble in political and church circles in Italy is not that the King refuses to be reconciled to the Pope, but that the Pope refuses to accept the situation and to be reconciled to the King. He claims to be the vicar on earth of him whose "kingdom is not of this world," and yet he has been [illegible] Europe ring for years with his lamentations at the loss of his temporal power. [illegible] he has manifested toward his [illegible] so bitter, and his opposition to [illegible] Rome to become the Capital of United Italy consolidated kingdom [illegible] and protected, that some of the wild fanatics that have been brought up in that system of faith, of which the Pope is the exponent, are weak enough to believe that they would do a wise, if not a righteous thing, in "removing" one of the best kings of modern times. From a system of faith that can see no incongruity between the idea of retaining in its fold such characters as Berardi, and the teaching of that Book which tells us to "do unto others as we would have them do unto us," and to submit ourselves "to the powers that be," may the good Lord deliver us. From that system of church polity and policy which is so pliant as to readily unite with the State, when its rulers will forward the interests of what is claimed to be the church, and then as readily remove by violence the heads of the State when they refuse to bow at its bidding, may the good Lord again deliver us!

The Baptists are the unalterable opponents of all such ideas, and present an unshaken bulwark against the induction of unconscious infants into the church by any system of priestly manipulation; against any union of Church and State; and when such a dark deed as the intended assassination of Humbert of Italy is attempted, on the score of doing religious duty, it will always excite in the hearts of Baptists and all true Christians an utter abhorrence of the act. When we notice the peculiar honor God has laid upon us in placing us in the front rank of the defenders of both civil and religious liberty, and remember that we are often actively opposed by these who under God are indebted to us for much of the civil and religious peace and liberty they enjoy, we must confess no little sympathy for our brethren who are supposed by many to be too rigid in maintaining the true logic of Baptist principles, and contending earnestly for the "faith once for all delivered to the saints." The pressure brought to bear upon Baptist doctrine, polity, and principles, in our day, is tremendous; and it will require men and women who have spiritual backbone for us to stand our ground. There is a good deal of twaddle going on now in places in which Baptist consistency and doctrine are involved. Is the time ever to come again in the history of the world that no prominent denomination of people can be found in whose churches the *pure* Word will be preached and the ordinances *rightly* administered? We have the opportunity under God, brethren, of helping to answer this question as it should be answered. Let us be true to our trust.

Once more: is there way by which America can escape the danger of being the dumping ground of the criminal characters of the world? Our country has claimed, not without reason, to be "the land of the free and the home of the brave." In the days of our infancy, immigration to our country was without limit, and we welcomed to our shores the sons of every clime. Later on our Congress attempted to throw some restrictions around free immigration; but the fact remains that the prohibition attempted does not prohibit, even as to the worst characters that leave their countries for their weal and seek ours for our woe. What right have the authorities at Rome, or in any other European city, to procure the release of dangerous characters from prison and ship them to America, hoping to be "rid of them forever?" What are our Consuls for? If some of them were as diligent in doing their duty now as they were in seeking office, and are in drawing pay after their appointment, they would guard more carefully the interests, the honor, and the welfare of their country. We feel for any nation afflicted with wicked and dangerous men; we ought to feel for and pray for such men; but still it does not follow that we are bound to receive them on our shores. The right kind of men are welcome to our shores; but our immigration laws need revising, and such as we have, need enforcing.

FROM OUR TRAVELLING AGENT.

HENDERSON.

After spending a night with Bro. VanDeventer, and spending next day visiting his members in the interest of the RECORDER, I began to realize I was at least on my feet and at my work again. To meet a cordial and hearty welcome from the people in Henderson was no new thing to me. Bro. VanDeventer had not long come from Richmond, where he went to preach for the Venable street church in that city. As we would have guessed, from what we know of the Richmond brethren, he spoke in the highest terms of the kind and hospitable treatment he received. As Mrs. VanDeventer expressed it, "he came back badly spoiled." But his satisfaction with his own people, and his *apparent* intention to stay with them, could not be otherwise than grateful to the representative of the RECORDER, or to any one else who is interested in the progress of our work in our own State. Really, it seems to me if I were in his place I should at once become an advocate of long pastorates, sealing my faith by my practice. Why should a pastor, whose people love him, and who has plenty of work to do, receiving an abundant support, want to go elsewhere?

My work done, I leave with the single regret that I was not permitted to appropriate my part of a fine turkey which Bro. Lassiter pressed me to share with him. I never fail to go to see Bro. Lassiter, whether his subscription is out or not. He is just as much of a young man as he is an old one. True, his hair and whiskers are gray, yet his step has lost little of its elasticity. His business methods are all of the modern and progressive sort. Full of work and hope for the future, he is literally "with the boys," and we hope may be for many happy years to come.

In a little more time than it required to make these notes the engine is whistling for

MURFREESBORO.

At the depot I found President Brewer, Scarborough and Wood—a delegation of various dimensions, don't you think? Brewer representing the avoirdupois, Wood the perpendicular extension, and Scarborough was there with a nice conveyance, and represented largely the good looks of the gathering—that is, after he had taken on his freight. I was some weeks behind in getting here, and in spite of myself I could not help fearing that some parts of the program of last spring might fail. But it was not so. If you have never been to Murfreesboro in "shad season" this may not be such interesting reading; but if you have, you can afford to read on, even "between the lines." And if you ever get an invitation, my advice is to go, and you'll be not "in the swim," but what is still better, you will be in the "fry" by a large majority.

I can't tell what the record would have been if Scarborough and Wood had lived in Galilee, but they seem to always get their nets in on the right side when there is fishing to be done in the Meherrin river; or, they may get into the net of some one else. This, however, was an investigation not in my line to make.

Few places are so cheering at this season as a school of nice girls. It seems to be a sort of race between the spring dresses of the girls and the birds and flowers in the campus. If any one wishes to witness what supreme delight a little box can produce in the face of a school girl he only has to be the bearer of an article of this sort—the gladness of some and the sadness of others, for, like the Federal offices, not enough to go round, you feel like you would like to have at least a half a gross so as to make them all happy.

I enjoyed greatly two sermons preached by Bro. Scarborough at Robert's Chapel, one of the very best country churches in the State. Just a year ago I was there in the interest of the RECORDER, and the progress which I noted in both preacher and people is indeed encouraging. This is no empty compliment, but is true and natural to any one who will realize the situation. The people in this portion of the State are year by year improving their school and church facilities, and the improvement of the people at large is the necessary outcome. And as the preachers become pastors of two instead of four churches, the quality of their preaching is improved. I expect to see at no distant day a number of the churches in this section of the State having preaching every Sunday in the month, with as good Sunday-schools as are usually seen in the towns. There is no reason why it should not be so.

The schedule for leaving Murfreesboro for Raleigh would be almost intolerable if Bro. Corbett did not live at Boykin's, Va. His doors, dining room and all, are wide open to every Baptist who goes that way. And when a fellow leaves Murfreesboro without his breakfast, Bro. Corbett's premises are specially attractive. I have thought it would be well to straighten the State line so that Boykin's would fall on this side. Until that is done, however, I shall stoutly maintain that Bro. Corbett is just as good as any North Carolina Baptist.

Turning from the "main line" I found Bro. Morton just beginning his second years' work at

LOUISBURG.

I had seen very little of Bro. Morton since he went to his new field, and it was really gratifying to hear the report the brethren gave of his work. Not more, however, than the brethren generally would expect from him. Wake Forest College, and in fact every interest of our denominational work, has no truer or more loyal supporter than Bro. Morton. I know of no place more likely to develop a young preacher than the Louisburg church. Not so large, it's true, but the largest per cent. of the congregation are above the average in intelligence—people who read and think—and consequently the standard they would set for a preacher would necessitate study and an honest effort to fill his place as it should be done. We hope for pastor and people years of useful and pleasant work together. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. W. Smith has removed from Byrdsville, Columbus county, to Wilmington.

....Rev. J. K. Howell of Lenox Castle was in Raleigh last week, and called to see us on Thursday.

....Rev. J. H. Hildreth writes us that he is getting on very well with his work in and around Bayboro.

....Rev. W. B. Morton will hold a series of meetings with his church in Louisburg about the first of May.

....Rev. R. E. White has received a call to the Moffitt Memorial Church, North Danville, Va., and accepted.

....The London *Christian* of Feb. 9th contains a portrait and sketch of Rev. A. C. Dixon of Brooklyn, N. Y.

....Hon. Chas. M. Cook went to Birmingham, Ala., last week to argue an important will case in the courts of that city.

....In missions Christians should not only do all in the name and spirit of Christ, but they should trust in him for aid in all they do.

....Those who insist that man can do nothing generally show by their example that, not God, but Satan, *is doing* something.

....Rev. Dr. J. J. Hall left Raleigh this week to help Rev. Geo. E Truett at College Hill church, Lynchburg, Va., in a series of meetings.

....The Baptist church of this city, says the Edenton *Fisherman and Farmer*, has extended a call to Rev. Wm. B. McGarity of Georgia.

....Rev. Dr. H. M. Wharton of Baltimore will conduct a series of meetings in Danville, Va., beginning about the second week in May.

....A card from Rev. J. Walter Kenney says: "Please change my address from Smithville, S. C., to Pisgah, S. C., and send the RECORDER accordingly."

....Cannot your church pay the expenses of your pastor to the Southern Baptist Convention? Let some one go to work at once and secure the necessary funds.

....Can any of our readers give us any information about the grave of Capt. Merrill, one of the Regulators, who was hung at Hillsboro in 1771? Please do so, if possible.

....A prominent layman in the Louisburg church says: "I commend especially the RECORDER for giving a place in its columns to every brother who feels he has something to say."

....Rev. Q. C. Davis, pastor at Elm City, Enfield, and Hickory, has resigned his churches, and accepted a call to Cumberland, Md. He will enter upon his new work May 1st.

....Several houses of worship in the mission fields in the State are to be dedicated on the fifth Sunday in this month. The growth of our State Mission work is solid and rapid.

....In 1805 the Kehukee Association was as completely missionary as was the Portsmouth, or the Neuse, or the Chowan Associations. See Biggs History of Kehukee Association, page 162.

....Rev. O. L. Stringfield went up to Ashboro on Saturday last to hold a meeting with Rev. G. M. Webb. They will preach in the court house, as the Baptists have no house of worship in that town.

....Rev. Joseph H. Hiden of Richmond, Va., preached at the First Baptist church, Fayetteville, N. C., on Sunday, April 2d. On Sunday last Rev. T. H. Martin of Laurberton preached for the brethren.

....Dr. C. S. Blackwell of Elizabeth City writes: "The Lord is greatly blessing the work here. Eight additions by baptism during the past week. Our house is not sufficient to accommodate the people."

....Rev. C. C. Haymore, forwarding us a subscription for one of his brethren, writes that he is aiding Bro. S. F. Conrad in a meeting at Walnut Cove, and that the outlook for a good meeting is encouraging.

....Rev. John E. White of Wilson is making a splendid impression as a preacher. He has recently been invited to deliver the commencement address at two schools, and to preach the annual sermon at another.

....Mrs. Carter, widow of the late Rev. J. E. Carter, and her daughter, Miss Mamie, formerly of Colorado Springs, Col., but now of Wake Forest, have been spending the past few days in Raleigh visiting friends.

....There is a general feeling among the missionaries in Shanghai, China, that the day is near at hand when God will give us to reap an abundant harvest of souls.—*R. T. Bryan, Shanghai, China, Jan. 5, 1893.*

....The Baptists of the whole State of North Carolina are afflicted by the poor health of our dear brother Pace of the First church, Raleigh. Dr. Taylor says that this great layman has been one of Wake Forest's best friends.—*Religious Herald.*

....Rev. W. A. Pool, who resigned the pastorate of the Statesville Baptist church some months ago on account of failing health, is at Mansfield, Texas, and we are sorry to say that he has not been able to preach since he left this State. He says: "My voice is some better, and I hope to be able to preach some during the summer and fall."

....The Kehukee Association for many years in its early history approved special revival meetings, inviting people forward to be prayed for, shaking hands while singing, &c. See Biggs History of Kehukee Association, pages 114–116.

....A sister in renewing her subscription to the RECORDER writes: "I wish my paper continued. I can't make up my mind to do without it. Though my money comes by mites, my heart is in the work. My paper is such a comfort to me."

....Bro. C. W. Blanchard and his East Durham church are making progress in numbers and in liberality and efficiency in every department of church, Sunday school and missionary work. They will hold some special meetings next week.

....Bro. J. H. Lamberth writes us from Greenville that he hopes to attend the Southern Baptist Convention in Nashville. He will make headquarters for the time being at Greenville, and will see to it that the church is supplied with preaching.

....It is said that Rev. T. G. Jones, lately of the First church of Norfolk, will become a professor in the Southwestern Female Institute. Dr. Jones is not only a scholar, but he is a philosopher, and will be an invaluable accession to that excellent school. —*The Baptist.*

....Rev. J. M. Bridges, Spartanburg, S. C., April 10th, 1893, writes: "My meeting closed last night. Baptized seventeen, and received by letter nine, during the meeting. I have been here three months and added fifty members to my church. We have had a gracious revival."

....Rev. J. B. Boone and wife left Raleigh for Northampton county last week. He will spend some time near Severn P. O. His correspondents should address all letters to that office. Bro. Boone is a fine preacher and a most successful pastor, and would accept work in our State.

....The brethren at Weldon are highly pleased, as also are the brethren at Sharon church, with Bro. Harman, their new pastor. We are not surprised at this. Bro. Harman is a fine character, and the more his brethren know of him the more they will appreciate him as their pastor.

....The wife of Deacon D. W. Allen, Forestville, died suddenly on Sunday last, just after arriving at her home from attending church. A husband, one child, and a number of step children mourn her sudden demise. We sympathize with our brother and his family in their sore bereavement.

....Judas was called to the apostleship by Christ himself, but the church of Christ is to be forever reminded that this monumental wreck of covetousness forms the van and head in that line of gospel ministers who are crying out against pecuniary expenditures for religious purposes.—*Elder Mark Bennett, 1854.*

....The new Baptist church at Bardstown, Ky., costing about $24,000, was dedicated on Sunday, April 2d, Rev. Dr. F. H. Kerfoot preaching the sermon. After the sermon an appeal was made for $11,000 to finish paying for the new edifice, and over $13,000 was subscribed. Rev. J. O. Rust is pastor of the church.

....Rev. F. H. Poston has changed his appointments so as to be at Four Oaks and the school-house near Mr. J. W. Alford's on the first Sunday in each month and at Hood's school-house and Blackman's X Roads on third Sundays. He will preach at the last mentioned places on the third Sunday in this month.—*Smithfield Herald.*

....Rev. C. W. Scarborough in a sermon at Robert's Chapel, said: "If in all the years I have been your pastor I had been free from criticism, I should think the thing for me to do would be to bundle up and get off as soon as possible. This Book goes against the desires and conduct of many who are even members of the church."

....Six persons—three on April 2d and three on April 9th—have been baptized into the fellowship of the Fayetteville Street church, Raleigh. These are earnest workers in connection with this band of christians. The work of building their house of worship on the lot opposite the Centennial graded school is making favorable progress.

....The Clay Street Baptist church, Richmond, Va., at a recent business meeting let the contract for a new house of worship to be erected at the corner of Grace and Pine streets. The new building will have a seating capacity, including gallery, of about six hundred, and will cost about $12,000. Rev. H. A. Bagby, the new pastor, will assume charge the first of June.

....When Rev. C. C. Newton left here last Friday, it was understood that he would, as rapidly as possible, visit a large number of our churches in behalf of African Missions. We have heard him three times on this work. He made a new speech each time. We heard him with growing interest. Go and hear him. You will be instructed and benefitted.—*C. Durham.*

....The Winchester and David's Fork churches, of Kentucky, have undertaken the support of Rev. R. T. Bryan in China, and Bro. Bryan reports directly to these churches quarterly. These churches support Bro. Bryan through the Board at Richmond, and the way is open for others to follow the example of these churches whenever they shall so determine to do so.

....A lively interest in missions had, in 1831, been awakened in many parts of the State by the labors of Elder Robert T. Daniel and others who travelled extensively and represented the work; yet all missionary exertion was soon paralysed, chiefly, through misapprehensions on the part of the churches. For several years scarcely a breathing was heard in defence of missions, through want of proper organization.—*Elder Mark Bennett, 1854.*

....“What do you think when you hear or read of a brother talking loudly about not being ‘a bigoted fanatic’ or ‘a Baptist and a half,’ but only just a Baptist?” Well, we think most probably he is only whistling to keep his courage up, and after all he is not much Baptist. A real good Baptist will be known in any community without making much noise about it.—*Baptist Record.*

....Dr. L. G. Broughton of Winston passed through Raleigh last Friday on his return from Warrenton, where he had been for more than a week aiding Rev. T. J. Taylor in a meeting. The meeting resulted in the conversion of over fifty persons, and the addition to the church of a large number. It was a glorious revival. Grace was abundantly poured out upon the place and the people.

....We learn from the Missionary Rooms, Boston, that, owing to the interruption caused by the fire, the treasurer's books will be kept open till April 15. Up to April 4, $725,000 had been received. This will be somewhat increased, but it is evident that we are far short of the million. The secretaries urgently ask that all sums not yet forwarded may be sent at once, and that a last strenuous effort be made to bring up the million.—*National Baptist.*

....Mr. J. E. Schoolfield, a zealous Methodist layman of Danville, Va., recently conducted a successful revival meeting, lasting about ten days, at Edenton Street M. E. church, Raleigh. He was assisted by the Methodist pastors of the city. The services, held both morning and night, were well attended. Mr. Schoolfield preached in simplicity and earnestness. About sixty professions of faith are reported, and quite a number of backsliders were reclaimed.

....A preacher's little daughter once said to him after a sermon: “You preached awful long, papa, but I beared it.” Often those who are called to bear it do not tell the preacher of it, but content themselves by staying away. Then, too, sometimes, they are not willing to bear what the preacher says. Though preachers should be careful not to put it too long or too strong, it is better, brother, sister, just to bear it and pray for the preacher.—*Western Recorder.*

....Some of the successful mission points we have in the State are where our pastors from the towns have gone out in territory contiguous to their churches and built chapels, or made such provision for preaching as the circumstances would admit. These men have done this work, for the most part, without any pay, and contributing in many cases from their salaries to secure some sort of house to worship in. Brethren Edwards of Goldsboro, Thomas of Greensboro, Ford of Newbern, VanDeventer of Henderson, Martin of Lumberton, and others whom we do not now recall have done faithful work of this sort.

....At the First church, Raleigh, on Sunday morning last, according to appointment, a sermon was preached by the pastor, Dr. J. W. Carter, as appropriate to the effort to raise $600 for the support of a foreign missionary. It has been the custom of this church to contribute yearly between six and seven hundred dollars to State Missions on a canvass made by Bro. W. H. Pace, now seriously sick at his home in this city. The proposition to contribute the same amount to Foreign Missions as had been given to State Missions was responded to by a large number rising to their feet. The matter, in this shape, was then committed to the church committee on Foreign Missions to make a thorough canvass of the church, which, when done, will no doubt eventuate in securing the sum necessary to support a missionary in a foreign land.

....On Wednesday night, April 5th, four persons were received into the First Baptist church, Raleigh, on a relation of their Christian experience, and one on Sunday night, the 9th. Four of these were pupils in the Institution for the Deaf and Dumb and the Blind. At the West End Mission on Thursday night, the 6th, six others were received into the First church on a profession of faith in Christ. At this mission point, Bro. O. L. Stringfield recently conducted a series of meetings. A good work for the Master is being done at this mission. On Sunday at the First church, after the morning sermon, five of the six received at the mission were baptized by the pastor, Dr. J. W. Carter. Also, at night, after the sermon, five more were baptized. Dr. Landrum of the Second church, Richmond, Va., is expected to aid Dr. Carter in a series of meetings, commencing on Monday night, the 17th. During this week nightly prayer-meetings will be held in the church.

....It is not generally known that in old times in Virginia and North Carolina, when there was a State Church, that ministers were persecuted and imprisoned some times. We are reminded of this by an article in the last Raleigh BIBLICAL RECORDER, a Baptist organ. Rev. Dr. C. Durham is the writer. He says Baptists were both imprisoned and whipped. The evidence is found in the court records of 1730–1746, in the town of New Bern. There are the names of some well known Baptists who were thus persecuted. These persecutions lasted for fifteen years. Rev. Drs. C. E. Taylor and C. T. Bailey have examined the records. The RECORDER publishes the Craven county minutes. It is astonishing how slow it was the great, precious, priceless principle of soul liberty—the right of worship—found a place in the world among people calling themselves Christians. Only in Roman Catholic Maryland and Rhode Island was religious liberty tolerated in the way back. —*Wilmington Messenger, April 9.* Thanks to the *Messenger* for the above notice. The last statement, however, is misleading. Catholic Maryland, under Lord Baltimore, granted religious *toleration only;* but Baptist Rhode Island established religious *liberty*, the individual's inalienable God-given right. The Catholic and Baptist positions in Maryland and Rhode Island were radically and essentially different.

....An exchange says: “No sensible man should or ever does get angry because a newspaper man duns him for money. A dun is not an impeachment of a subscriber's integrity, but is simply an outcropping of the publisher's necessities. For instance, a thousand men owe a man from one to four dollars each. He has to dun them all in order pay his expenses. Instead of getting angry and stopping the paper, because the publisher asks him for what is honestly due, the subscriber should thank the editor for waiting on him so patiently, and pay up like a man.”

....Dr. W. L. Hudson, representing the trustees of the Luray Female Institute, of Luray, Va., was in town last week trying to induce President Brewer to accept the presidency of the Luray school. Within the past two months Mr. Brewer has been offered the Presidency of two other female colleges. We are proud to know that he has made an enviable reputation as an educator and rejoice to see signs of the high estimate in which he is held, but we sincerely hope that he will decide to remain at the C. B. F. Institute which he has successfully conducted for the past twelve years.—*Murfreesboro Index, April 7.*

Rev. J. T. Albritton.

The following resolutions have been passed by Island Creek Baptist church, Duplin county;

WHEREAS, Rev. J. T. Albritton has resigned the pastorate of this church, which he has so faithfully served for nearly ten years; therefore

Resolved, That we ever remember him with most tender affection and sincere appreciation for his efficient service, spiritual guidance and fatherly care during all the years of his pastorate; and that we will always esteem and commend his profound intelligence and interest in the principles of our denomination and consecration to the cause of Christ; also that our most earnest prayers shall ever follow him for his success in God's service, and that his soul may be abundantly nourished by God's love and filled with grace sufficient for every trial and affliction.

Ordered, that the foregoing be entered as part of records of this church, and that a copy be sent the pastor; also the same furnished the BIBLICAL RECORDER for publication.

S. H. CAVENAUGH,
C. C. TEACHEY,
J. M. WALLACE,
Committee.

“Coinjock Church.”

On April 6th, a presbytery—composed of Dr. R. R. Overby, Rev. J. B. Ferebee of Sawyer's Creek; deacons C. W. Owens, C. L. Grandy, E. Evans and Jesse Evans, of Poplar Branch; deacon H. T. Gregory and J. D. Gregory, of Pleasant Grove; Rev. P. S. C. Davis and deacon J. H. Morrisette, of Shiloh; and Dr. C. S. Blackwell, of Elizabeth City—met at Coinjock, Currituck county, a smart, little village situated at the locks of the canal midway between Elizabeth City and Norfolk, and organized a new church composed of the following members: B. D. Taylor, Dorcas Taylor, Celestine Taylor, J. W. Hampton, Eldora Hampton, Kate Hampton, S. B. Crane, Fannie Crane, Carie L. Crane, J. W. Brumsey, Margarett Brumsey, Wm. Tatum, Emily Tatum, Dr. J. B. Garrington, Amanda Garrington, Rev. N. P. Stallings, and Katie Stallings, who presented letters in due form from other churches.

After sermon by Calvin S. Blackwell, deacons B. D. Taylor and J. W. Brumsey were solemnly set apart by prayer and the imposition of hands; clerk, B. D. Taylor; treasurer, Samuel Crane.

The situation of this new church and the distance from any other Baptist church make the outlook for its future very bright. A church building enterprise will be started in the near future.

R. R. OVERBY, *Moderator.*
JOSEPH FEREBEE, *Secretary.*

From Columbia, Tyrrell County.

Dear Recorder:—Bro. W. V. Savage is holding the fort for the Baptists in this section almost unaided and alone (in regard to preachers) from Plymouth to Dare county, and is doing that kind of preaching that large towns and cities would be glad to have. Well, if the State Board and the preachers will not come to the rescue in this field, then just leave Rev. W. V. Savage with us, and let him alone, and we will ask no further favors.

In the RECORDER of the 29th ult., I see something that the great De Witt Talmage has said about Mrs. Hannah Whitall Smith's sick two year old child. We have some little ones at our house, and when they are afflicted, as we think Mrs. Smith's was, we attribute it to worms, and administer one grain of calomel and two grains santonine, and it acts like a charm.

Allow this humble brother, the writer hereof, to say that he fully endorses Bro. John E. White's article and Bro. Taylor's comments on the same. S.

The Meeting at Wake Forest.

This meeting was a good one. It was just such a meeting as every church needs. The people came to hear the Word and gave it profound attention. Bro. Hufham preached the Word in simplicity and in great spiritual power, and the Lord's people were greatly strengthened and some of the backsliders were reclaimed. No one was urged to make a profession of faith. The Word and Spirit of God were relied on to do the work. God says his Word shall not return unto him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sends it. We are all greatly encouraged. W. R. GWALTNEY.

Notes from Oxford.

The people of Oxford have enjoyed unusual religious privileges of late. Some weeks ago the Presbyterians held a meeting in which the preaching was done by Rev. J. W. Rose. I attended many of the services, and heard some of the most evangelical and scriptural preaching I ever listened to. After the Presbyterian meeting closed, we began a meeting at the Baptist church.

Rev. W. C. Tyree of Durham did the preaching. I express the sentiments of all who heard him when I say that Bro. Tyree won the hearts of us all. His preaching was powerful, tender, persuasive, edifying and helpful in the highest and best sense. The church was greatly quickened and revived. There were some professions of faith, but only a few. Good seed were sown which must in God's time bring forth abundant fruit. JNO. S. HARDAWAY.

ANOTHER ACCOUNT BY A CORRESPONDENT.

The meeting which has been in progress over a week at the Baptist church in Oxford closed on the night of the fifth of April. There were not many conversions, but it was a precious meeting to the church. Many of God's people were built up and strengthened in the Christian life. It was a feast to hear such tender, earnest, instructive preaching as Bro. W. C. Tyree of Durham gave us We love him. God bless him.

J. A. S

Camden and Currituck Union.

This Union meets with Ramoth Gilead church. The following program will be carried out:

1. Introductory sermon by Rev. Calvin S. Blackwell at 11 a. m. Friday.
2. Family Worship. Led by W. N. Gregory and Rev. Joseph Ferebee.
3. What Scriptural authority have we for requiring a person to be restored to the church from which he has been excluded before admitting him to another church on experience? Led by George W. Ward and Dr. R. R. Overby.
4. The Scriptural plan of church finance. Led by J. H. Morrisette and Rev. C. S. Blackwell.
5. The Sunday-school teacher and how to qualify himself for the work. Led by E. F. Aydlett and Rev. P. S. C. Davis.
6. The prayer meeting: helps and hindrances. Led by C. S. Burgess and Rev. J. B. Harrell.
7. Liquor and religion. Led by C. H. Spencer and N. P. Stallings.
8. Missions. COM.

Revival in Warrenton.

We have just closed a thirteen days' meeting. Bro. L. G. Broughton of Winston was with us eleven days. He preached the gospel with power and effect, and won the affections of our community.

The town has been greatly moved, and the people of God have been strengthened and built up in the most holy faith.

Thirty-three professed faith in Christ. Twenty were baptized last night, and others await the ordinance.

Among those baptized were a grandfather and grandson—one seventy-three, and the other fourteen, years old. It was a touching scene.

I wish I had the time to write the history of the meeting, but have not.

I commenced the ninth year of my pastorate here the day that our meeting began. The Lord has greatly blessed us, blessed be his name. Yours truly,

T. J. TAYLOR.

Warrenton, April 8, 1893.

Western Union, Raleigh Association.

This body will meet with Holly Springs Baptist church on Friday before the fifth Sunday in April, 1893.

11 a. m.—Sermon.
~~12 m. Organization.~~
2 p. m.—What are the reciprocal duties of pastor and church?
3 p. m.—Is not the assessment plan legitimate, and the best to get all the members of a church to contribute to its expenses?
Saturday Morning. 9:30 a. m.—Devotional services.
10 a. m.—Do “hard times” relieve a Christian of his duties to God and his church?
11 a. m.—Associational Missions.
2 p. m.—The Sunday-school work: who should take part in it?
3 p. m.—The need for a school of vocal music to train leaders for our churches and Sunday-schools.

Sunday's service to be provided for by pastor and deacons of Holly Springs church.

It is hoped that our pastors and laymen will study these questions and be present to enliven our Union. EX. COM.

From Monroe, N. C.

I enjoy the editorials in the RECORDER very much. I think they are along the right line. The RECORDER is an absolute necessity to every Baptist in the State who wishes to keep pace with the times and the progress of our great and growing Baptist work.

Our church here is on the eve of a revival. Bro. M. A. Adams, the new pastor, preaches to large congregations at every service. The house was crowded Sunday night. The ordinance of baptism was administered to two candidates.

We begin a series of meetings next Sunday. God bless you and the dear old RECORDER. Yours in Christ,

A. B. CAUDLE.

Monroe, April 7, 1893.

We call special attention to the advertisement of the Baptist Book Concern, to be found in this paper.

Caldwell County Union.

This Union will meet with Blair's Fork Baptist church on Friday before the fifth Sunday in April, 1893. Preacher of introductory sermon, Rev. I. Oxford; Rev. J. F. Crisp, alternate.

QUERIES.

1. What is the duty of Baptist churches toward members who will not help in the work of the church or bear any part of the church expenses? Speaker, J. L. Beach.
2. Does Christ intercede for his people only? I. Oxford.
3. The claims of the orphans and Baptist Orphanage upon our people. F. P. Coffey.
4. The importance of every Baptist church having a good Sunday-school. J. B. Moore.
5. An exegesis of Titus 2: 11—15. J. S. Gwaltney.
6. Our duty to the BIBLICAL RECORDER.
7. Our missionary work defined. H. M. Croom.
8. Importance of every church having a prayer-meeting. T. C. Sherrill.

A. E. NELSON, *Secretary.*

Warren Union.

This body will meet at Gardner's church on Friday before the fifth Sunday in April.

11 a. m.—Sermon by G. W. Harman.
1 p. m.—Organization and reports.
2:30 p. m.—Sunday school literature. T. J. Taylor, T. M. Pittman.
3 p. m.—What constitutes a call to the ministry? G. W. Harman, N. B. Cobb, A. G. Willcox.
Saturday, 9 a. m.—Prayer-meeting.
10 a. m.—Our College, its work, and our duty to it. John Mitchell, J. P. Spence.
10:45 a. m.—Exegesis. Rom. 2: 14. R. VanDeventer.
11:30 a. m.—New Testament methods of missions. R. VanDeventer, G. W. Harman, N. L. Shaw.
1:30 p. m.—The RECORDER as an exponent of North Carolina Baptist work. N. B. Cobb, R. D. Fleming, W. E. Bowers.
2:15 p. m.—The Orphanage. L. C. Perkinson, G. W. Harman.
3 p. m.—Question box.

T. J. TAYLOR.

Yeopim Union.

The Yeopim Union expects to meet with the church at Whiteville Grove on Friday before the fifth Sunday in April. Introductory sermon by Rev. W. P. Jordan, Rev. W. B. Waff, alternate. Missionary sermon by Rev. C. J. Woodson; Rev. A. W. Burfoot, alternate.

SUBJECTS FOR DISCUSSION.

1. Is it practicable for our ministers and laymen to preach for and instruct our colored ministers and churches? To H. Bass and A. W. Burfoot.
2. Our Orphanage work, and what are our duties to the orphan children? To J. M. Forehand and C. J. Woodson.
3. What has been the cause of the rapid progress of Missionary Baptists in North Carolina, and how should the progress affect us? To W. B. Felton and W. B. Waff.

JOS. T. WAFF, *Clerk.*

Liberty Union.

The Liberty Association Union Meeting will meet with the Pleasant Grove church in Randleman on Friday before the fifth Sunday in April.

The train leaves High Point at one o'clock and gets to Randleman at 2:20.

The meeting will organize at 3:30 o'clock Friday. All who expect to attend the Union will please send me their names at once, and homes will be provided for them.

G. M. WEBB.

Randleman, April 4, 1893.

A Week's Preaching in Salisbury.

Bro. Editor:—Our church has just enjoyed a week's preaching by Bro. D. M. Austin of Charlotte. He did some of the best and plainest gospel preaching we have ever enjoyed.

We cannot tell what the harvest will be from such faithful sowing of good seed. I am to assist him next week at Charlotte.

N. S. JONES.

Salisbury, April 8, 1893.

Central Union.

The next Central Union of the Bladen Association meets with the Brown's Creek church on Saturday before the fifth Sunday in April, 1893. Rev. R. M. Hilburn to preach the introductory.

Subject for discussion: Is it the duty of church-members to give the tenth of what they make?

The Executive Board of the Bladen Association meets at the same time and place.

F. S. AVERITT.

Abbottsburg, N. C.

Swift Creek Union.

The Swift Creek Union of the Tar River Association will meet with the church at Fishing Creek, Nash county, N. C., on Friday before the fifth Sunday in April at 11 o'clock a. m. Introductory sermon by Rev. G. M. Duke.

SUBJECTS FOR DISCUSSION.

1. Communion. Revs. G. M. Duke, Pace and Harper.
2. Woman's rights in the church. D. C. Thrower, K. P. Leonard and A. C. Griffin.
3. The duties of church-members to their church. William Sexton, George Saunders and William Dozier.
4. Importance of family prayer. J. C. Marks, W. W. Rosser and William Dozier.

M. BOBBITT, *Secretary.*

Destructive Fires April 1st.

Never in the history of the country has there been such wide-spread and destructive fires as prevailed in Granville and adjoining counties on Saturday, the first of April. There was a great loss of property. One of the greatest inconveniences will be the loss of so much fencing. The trouble will be to keep the stock off of the growing crops. Many of our brethren have lost so heavily, I fear it will lessen our collections for benevolence. J. A. S.

Mecklenburg and Cabarrus Union.

This Union will meet at Independence Hill on April 28 and 29. Introductory sermon by Rev. Dr. T. H. Pritchard.

QUERIES.

In what do Baptists differ from other denominations? To open, Rev. D. M. Austin.

Is the world becoming Christianized? To open, Bro. J. W. Snider.

Are we debtors to the heathen? To open, Bro. W. T. Tolbirt.

Should a worldlyan or a member of another denomination be an officer in a Baptist Sunday-school? To open, Bro. J. W. Abernathy. COMMITTEE.

The Montgomery Union.

This body will meet with Mt. Carmel church on Saturday, April 29th, 1893, at 10 o'clock a. m.

The Executive Board, its work. By the brethren.

Centennial Missions. Rev. W. M. Bostic, T. F. Haywood.

The best means for developing the church. Haywood Morris, Rev. S. Fuquay.

The Sunday school. J. M. Wright, J. F. Crowder.

The relation of public collections to religious worship. Prof. A. Harris and Rev. H. Ingram.

Preaching on Sunday at 11 o'clock a. m. by Rev. W. M. Bostic.

J. L. MCMILLIAN,
J. W. DIXON,
Committee.

Southern Baptist Convention.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Tennessee.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi and south of the Ohio river) was applied to, as usual, on Jan. 15th, for a rate of one full fare for the round trip. The application was referred to the Rate Committee in February; and then action was postponed. While single roads have shown a willingness to grant this usual rate, no official consent has yet been received from the Southern Passenger Association.

I am glad to announce that the Louisville & Nashville R. R., and most of the roads in Texas, *have* made a rate of one fare for the round trip; and I hope the other roads will do the same.—Other announcements will be made. O. F. GREGORY,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending request this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates.* This rule will be rigidly adhered to.
2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.
3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.
4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.
5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES.

Maxwell House (headquarters), per day, $2.50; Duncan Hotel, $2.50; Nicholson House, $2.00; Commercial Hotel, $1.50; Bailey House, $1.00; boarding houses generally from $1.00 to $1.25. In sending names, please address M. B. Pilcher, chairman. W. C. GOLDEN, *Sec'y.*

Nashville, Tenn., March 22, 1893.

For want of space we are compelled to omit the marriage notices and nearly all the death notices this week. These will appear in our next issue.

We call attention to the following advertisements: Wanted—A teacher; Seal and Table; Stronach; $2,000 in Prizes; Society, Philadelphia; Mat, Crowell & Kirkpatrick.

Need of Chapels in Japan.

The pressing need of the missionary work of the Southern Baptists in Japan at the present time is not chapels, but active, energetic, spiritual-minded, prayerful workers. It is our humble opinion, candidly expressed, that missionaries frequently commit grave mistakes in beginning work in a new place by their inverse order of procedure. Having decided to enter a new town or city, their first consideration is a preaching place. This is, of course, natural and necessary, for in many countries street-preaching is forbidden by law. Hence, if a sufficient amount of money is available, their first act is to buy a suitable lot of ground and erect a chapel, with the hope of collecting afterwards a body of worshipers. This order of action may be proper and admissible in a Christian land where the people are accustomed to assemble to hear preaching, but inverted and unnatural, in a heathen country where Christianity is practically unknown and church going habit unformed. It is frequently difficult to secure the presence of enough hearers to fill even the small preaching rooms that we temporarily rent. Moreover, if the missionary buys and builds, making use only of money collected abroad, he fosters among the people habitudes of indifference and awakens parasitical tendencies. The chapel having cost them no money, no labor, no sacrifice, their interest is languid, and they are inclined to regard the work as the missionary's and themselves as necessary appendages.

But despite the above mentioned facts, chapel funds are needed in missionary work and can be used very advantageously. If at first the missionary simply provides a temporary place for preaching, waiting until a number of baptized believers has been collected about him before he attempts to build, he then will be able to enlist the interest of every Christian and secure contributions from each one. In this way there is growth and development and not mere accessions. Minerals may become enlarged by accretion, but living bodies cannot. Where life exists, there must be growth.

We are just beginning in Japan. We have opened work in the island of Kiushiu, and have regular, though temporary preaching places in five towns. The monthly rental of each preaching place is about two yen a month. (A yen is about eighty cents U. S. currency). Therefore we are paying annually for the rent of preaching houses 120 yen. One can easily see by a very simple process of mathematics that in a few years this yearly rental will amount to enough to build several chapels. Then, too, remember that our work is just in its incipency. Our policy is to enlarge our borders just as rapidly as our working force increases. We have two native evangelists who are supposed to give their whole time to the work of teaching and preaching. We are praying for more evangelists, and if the Lord answers our prayer, we shall want two or three preaching houses for each addition to our force. We cannot multiply our preaching places too rapidly, for each one becomes a centre of religious influence. Now if we are successful and the Lord adds his blessings to our labors, we hope to organize churches at our several stations, in the course of a year or two. In that instance it will be necessary to build. If the congregations of believers at these respective places have in the mean time been properly instructed, and their interest thoroughly awakened, they will naturally take the initiative in the matter of building, and we can assist by adding to their contributions those collected in the home-land. They will then feel that the buildings are their own, and that they themselves are co-laborers with the missionaries in the grand work of extending the Master's kingdom. Self-help is a condition of moral and spiritual growth.

Here in Japan it is exceedingly desirous to build a chapel just as soon as the native Christians can be induced to take hold of the matter in real earnest, because it is often very difficult to rent a preaching house. We have lately been sorely tried. At one place the Buddhists interfered just as we were about to close the contract, and so intimidated the landlord that he refused to negotiate further with us, and at another we cannot begin work because there is not a single available house. Hence the matter of securing houses is often a serious one. With a reasonable share of prosperity, chapels will soon be needed in the Japan missions.

JOHN A. BRUNSON.

Kobe, Japan.

Everybody is making mistakes. Everybody is finding out afterwards that he has made a mistake. But there can be no greater mistake than stopping to worry over a mistake already made. "Forgetting those things which are behind" includes the forgetting to worry over the irremediable past. "Reaching forth into those things which are before" is the "one thing" for every child of God to do in spite of the many mistakes which all insist he has certainly made.—*Morning Star.*

A Disturbance

isn't what you want, if your stomach and bowels are irregular. That's about all you get, though, with the ordinary pill. It may relieve you for a moment, but you're usually in a worse state afterward than before.

This is just where Dr. Pierce's Pleasant Pellets do most good. They act in an easy and natural way, very different from the [illegible] old-fashioned pills. They're not only pleasanter, but there's no reaction afterward, and their help *lasts*. One little sugar-coated pellet for a genteel laxative or correc[illegible] for a cathartic. Constipation, bilious attacks, dizziness, sick headaches, are promptly relieved.

The smallest, the easiest to take—[illegible] pill you can buy, for they're guaranteed satisfaction, or your money back. Isn't this good you get.

Isaiah's Mother.

We hear much now-a-days about the fatherhood of God. Let us be grateful that this vital Christian idea is forcing its way into greater prominence, and is deeply moving the religious world, and is extending its benign influence to the unreligious world. It means the death of slavish fear, the removal of the coming dread of fierce unfeeling omnipotence, and the destruction of religious savagery. It means a better understanding of God as Jesus taught us to look up and say: "Our Father which art in heaven." It means necessarily a broad fraternal human fellowship, the brotherhood of man.

But the Scriptures likewise tell us about the motherhood of God. Isaiah ascribes to Jehovah a feminine sensibility, a more than maternal love, a love not only such as a father feels, but a love surpassing even that of a mother. Isaiah's mother must have been one of the best of women. She seems to have made a profound impression upon the mind of her great son. He was a man of vast and capacious nature, born to handle sublime ideas, and move in the loftiest regions of thought. What poetical images he flings out! What mighty organ swells in the onward flow of his song! What visions of glory as chariot follows chariot in the march of prophetic events! But Isaiah deals with the loving, the tender, the sympathetic as well as the vast and sublime. Not less than three times he sees God the God of Israel. The motherhood of God impressed him. We do not remember that this is the case of any other prophet or Old Testament writer. As he thought of God's care for Israel, his deep, passionate interest in his chosen people, his tender consolations administered in the day of reverses and calamities, no image but that of a mother seemed adequate to the expression of the feeling and sentiment that were excited. Near the close of his book the prophet says: "As one whom his mother comforted so will I comfort you." Is not this idea somewhat remarkable for one to express who lived amongst a people that so elevated the father; that regarded the head of the family with so great reverence? But the sublime prophet fears not to overstep the bound of conventional feeling and propriety and so speak of a mother's love. He had perhaps known what this love was. And now in the day of Israel's misfortune and distress, he bids the people look upon God as kindling with maternal sympathy; as yearning over the nation with an affection as deep and as undying as that which a mother feels toward her helpless infant. Mr. Moody tells a touching story of a soldier boy that was wounded at the battle of Gettysburg. When the news reached the young man's mother she at once resolved to be with him. He was extremely ill when she reached him; and the doctors would allow no one to enter the room and were afraid to inform him of his mother's arrival, lest the agitation caused by the news might prove fatal. She insisted, however, upon seeing him at least; and upon entering the room she saw him, and laying her hand upon his brow to wipe away the death sweat, he gently whispered, "that is mother's hand." He knew the loving touch could be no other. Now this same deep, quenchless affection God has for us in the hour of sorest need; and when our eyes are closed in death it will be his gentle hand that we shall feel.

No language can fully portray the tenderness of God toward them that put their trust in him. No wonder the prophet passed by the father, the representative and embodiment of authority and of all that is sternest, and compared the divine tenderness to a mother's love. It is a mother's remembrance of her offspring, it is a mother's consolation in the hour of affliction, it is a mother's solicitude that is represented when God says: "Behold I have graven thee upon the palms of my hand." Isa. 49: 16.—*Baptist Courier, S. C.*

Religion in a Trunk.

A little girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church in whose neighborhood she had moved. The little explorer rushed into her mother's presence shouting, "O mamma, I've found your religion in your trunk!" There's a needle-like point in that story for many people. Too often the neglected church letter comes to be about the only part of the old church life remaining. A trunk is a poor, dark, mothy place for one's religion. Out into the light with it, where it, too, may shine and bring glory to God and help to men. Put in your church letters right away.—*Selected.*

The Very Best Helps.

Every pastor and superintendent would do well to see that his school is supplied with the very best helps to the study of God's word. We must not allow any other literature to supplant the Bible in the hands of the young; but should avail ourselves of the best aids to a right understanding of the divine word. Such are found in the Sunday-school Lesson Helps and papers published by the American Baptist Publication Society, and we cheerfully recommend them to all Sunday-school workers.

To an Unknown.

You are melancholy; and you are brooding over your own distemper, and so aggravating it. Neither prayer nor meditation will cure it. The difficulty is that you are self-centered. Every self-centered person must be either self-conceited or melancholy. Every man is but a sorry object for self-contemplation. You are constructing your life on the Ptolemaic theory; you are making everything revolve around yourself. The glow-worm and the firefly live in the light they produce themselves, and they are poor creatures. Phosphorescence never lasts long. Walk in the light of God—that is, in the light which comes from God. The remedy for melancholy is to become God centered. You are unhappy! What of it? There is only one question: Are you useful? No? Then become useful. Set yourself, not to being happy, but to doing other people good. Forget yourself; think of others. "Happiness is got by being forgot." Still, do not forget happiness in order to get it. Simply forget it. Live for others, not for yourself. It is of small consequence whether you are happy or not. It is of much consequence whether you are of service in the world. Love is the cure for melancholy.

"Look up, not down; out, not in; forward, not backward; and lend a hand."—*Christian Union.*

Magnetic Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at John Y. MacRae's drugstore, Raleigh, N. C.

Try to make others better,
Try to make others glad,
The world has so much of sorrow,
So much that is hard and bad.

Love yourself least, my brother,
Be gentle and kind and true,
True to yourself and others,
As God is true to you.

—*Selected.*

Durham Marble Works.

For monuments and tombstones of the latest and prettiest designs, set up in cemetery, call on or write to

ROBERT I. ROGERS & Co.,
Durham, N. C.

Forebodings of evil are a more potent cause of trouble than evils that are present. If the element of dread of that which seems likely to come, or of sorrow for an anticipated lack, were eliminated from our personal troubles of mind, we should find it comparatively an easy matter to bear up under the burdens of the present. Yet the future can safely be left with God.—*S. S. Times.*

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

Perfect Baby Health

ought to mean glowing health throughout childhood, and robust health in the years to come. When we see in children tendencies to weakness, we know *they are missing the life of food taken.* This loss is overcome by

Scott's Emulsion

of Cod Liver Oil, with Hypophosphites, a fat-food that builds up appetite and produces flesh at a rate that appears magical.

Almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

MUSIC FOR MANY.

VOICES OF SPRING. A service of Song and Recitation, for **Children's Day.** Price 5 cents. **ALBUM OF SONGS.** Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. **FOLIO OF HOME SONGS.** A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. **ARCHER'S SECOND ORGAN BOOK.** New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. **ORGAN MOSAICS No. 2.** Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ, Price $1. **GARNERED GEMS,** by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. **COLUMBUS,** a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. **THE MUSICAL VISITOR** supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

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BURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
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For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
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A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

University Law School.
40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

—GO TO—
Jordan's Dining Hall,
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where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday.
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma		8 34 p m	
Lve Fayetteville			
Arrive Florence	10 25 p m	10 40 p m	
		No 47. Daily	
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		
	No 48. Daily.		
Lve Wilmington	8 00 p m	9 20 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 50 p m
Arrive Wilson	11 15 p m	1 10 a m	7 48 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 54 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m, Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m; arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.20 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8.27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 30 a m	11 55 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 55 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Please mention this paper.

Union Meeting.

The next session of the Eastern Union of the Raleigh Association will be held with the Baptist church at Four Oaks, Johnston County, N. C., on Friday, Saturday and Sunday, April 28th, 29th and 30th, 1893.

Friday, 11 a. m. Introductory sermon, by Rev. Worley Creech.

Afternoon. 1. "What is it to be a Christian?" Worley Creech.

2. "Will conscience lead a person to heaven?" E. S. Moore.

3. Preaching at night, 7:30.

Saturday, 10 a. m. 1. "What relation does money sustain to Christianity?" or "The Bible on giving." F. H. Poston.

2. "Why do Baptists practice close communion and refuse to invite or commune with Christians of other denominations?" J. M. Beaty.

Afternoon, 1:30 p. m. 1. "Does a refusal to support the gospel furnish a scriptural cause for church discipline?" R. C. Wallace.

2. "The best means of teaching the people the history, distinctive doctrines and methods of work of the Baptist denomination?" O. L. Stringfield.

3. Preaching at 7:30.

Sunday, 9:30 a. m. 1. Topic, Sunday-school work—"What must we do with the children God has given to us?" Talks by R. H. Gower, N. D. Wells.

2. Missionary sermon by Rev. O. L. Stringfield at 11:30 a. m.

It is very important that each church in the Union take and forward a liberal collection by its delegates. We need money to pay our missionaries, and the amounts sent will be duly credited on the pledges of the churches. Please respond on Friday, brethren, with delegates and a contribution for our work. O. C. HORTON, *for Com.*

Concerning Hobbies.

The late Dr. Alcott, whose works on health are doubtless remembered, though their influence must have been quite limited, in one of his later publications uttered a "generality," which, though not "glittering," had a sound and sensible quality. He remarked that health is not to be preserved by riding hobbies, as some seemed to suppose. One, for example, takes exercise, but is negligent of his diet and regimen. Another thinks he has assured his health through punctilious bathing, as if cleanliness were the sole condition of health. Another makes a hobby of his diet. Each trusts in his own hobby. But a suitable diet, habitual cleanliness and sufficient exercise are all necessary to health. Attention to one will not compensate for the neglect of the others.

We are reminded of this caution by observing a tendency to the same fallacious course in higher matters. Various expedients are proposed to increase the efficiency of churches, and each is commended as the one needful thing. One insists that the sale and rent of pews in churches is the great hinderance to the "free course" of the word. Free sittings may be very desirable and proper, but are not alone sufficient to secure prosperity. An organization of the young people is proposed with like confidence as having in it "the potency and promise" of all desirable success. The present tendency to socialistic theories suggests the thought that the only way to bring the ministry into touch with the masses is to make the social needs of men the leading theme of the pulpit. Solicitude for the salvation of men individually must give place to methods of exerting power upon society in the mass. Or we are admonished that we have a glut of preaching, but very little worship, and the great need is of more interest in the devotional parts of our public services. There is always something, the want of which is the chief reason why religion languishes and the ways of Zion mourn.

Men's natural inertia is so strong that much exertion is required to induce action in any direction, and it is generally necessary to work for one thing at a time. This becomes a temptation to make that object a hobby, treating it as the one thing needful. Such exaggerated conceptions of its importance are partly the result of concentrating interest and effort upon that one thing. Sole and separate attention to one thing for a time may be the demand of that time. But it does not by any means follow that it is sufficient for all time. The one thing needful to make a church a power in the world is to be thoroughly imbued with the Spirit of Christ, to "hold forth the word of life" in its purity, to make practical application of the principles of the gospel in daily life, and be sincerely and deeply interested in the welfare of all men. Particular means and expedients are merely relative to these great demands, and from that relation derive their importance. Seen in the light of that higher relation, and kept subservient to it, they are useful. To expect too much from them is the sure preface to disappointment. —*The Watchman.*

Why undergo terrible sufferings and endanger your life when you can be cured by *Japanese Pile Cure.* Guaranteed by John Y. MacRae, druggist, Raleigh, N. C.

God's Love.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday has turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variableness in the love. Our lives may change; our consciousness of his love may fade out; but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart, and hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience in the life of a true Christian, from the heart of which a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven, merely. He is not away at the top of the long, steep life ladder, looking down upon us in serene calm, and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense, "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance. We are never out of God's sight for a moment. His eye watches each one of us continually, and his heart is in his eye. He comes instantly to our help and deliverance when we are in any need or danger.—*Bits of Pasture.*

Plain Words.

The Rev. Dr. Theodore L. Cuyler seldom minces matters. Speaking of the fact that a messenger has gone to Washington to induce the government to aid in the suppression of the traffic in strong drinks and firearms in the Pacific Islands, he says:

"Just think of it! A lot of converted cannibals begging a Christian government not to send them any more muskets and rum! Verily, the Christianity of our own land does need christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo; heaven goes in the cabin, and hell in the ship's hold! How long will it take us to convert the heathen in this style?"

Strong as the language is, it is pitifully weak when the atrocity of the crime committed is taken into account. Words have no power to frame a condemnation severe enough for those who are brutalizing the people of heathen lands with New England rum.—*Christian Inquirer.*

The old reliable remedy for cough, cold, croup and sore throat, Dr. Bull's Cough Syrup, should be kept in every home.

No Room There for the Dog.

A young man had owned for some years a dog who was his constant companion. The young man married and moved with his bride and his dog into a house on the opposite side of the street from his father's house, his own former home. The dog was not happy, for the time and attention which had formerly been his were now given to the young wife. In many ways he showed his unhappiness and displeasure, in spite of the fact that the master tried to reconcile him and the bride to win him.

One day when the master came home, his wife sat on his knee while "Jack" was lying by the fire. He rose from his place, came over to the couple and expressed his disapproval. "Why, Jack," said the master, "this is all right, she's a good girl," and as he spoke he patted her arm. "Jack" looked up at him, turned away and left the room.

In a moment they heard a noise, and going into the hall, they found "Jack" dragging his bed downstairs. When he reached the front door he whined to be let out, and when the door was opened he dragged his bed down the steps, across the street to his old home, where he scratched for admittance. Since then he has never been back to his master, refusing all overtures.—*Exchange.*

Faraday's Lost Cup.

A minister once, in replying to the charge of credulity made by an objector against those who believe that God will raise the dead from their graves, gave the following beautiful illustration:

A workman of Faraday, the celebrated chemist, knocked a silver cup into a jar of strong acid. In a little while it disappeared, being dissolved in the acid as sugar is in water, and so seemed utterly lost, and the question came up, "Could it ever be found again?" One said it could, but another replied that being dissolved and held in solution by the acid, there was no possibility of recovering it. But the great chemist, standing by, put some chemical mixture into the jar, and in a little while, every particle of the silver was precipitated to the bottom, and he took it out, now a shapeless mass, and sent it to a silversmith, and the cup was soon restored to the same size and shape as before.

If Faraday could so easily precipitate that silver and restore its scattered and invisible particles into the cup they had before formed, how easily can God restore our sleeping and scattered dust, and change our decayed bodies into the likeness of the glorious body of Christ!—*Onward.*

Faith and Works.

A cantankerous old Presbyterian minister in Scotland once got into a debate with a boatman, while crossing a river, about faith and works, his position being that faith without works was enough. "Na, na," retorted the boatman with much seriousness; "faith without works'll no do. I'll gie you an instance. Well, ca' this oar 'faith' and this ither oar 'works.' Very well. Tak' 'faith' first;" and while rowing with it alone the boat went round and round. "Now," said the boatman, "let's tak' 'works' next;" and rowing with it alone the boat went round the other way. "We will noo," continued the boatman, "tak' 'faith' an' 'works' thegither. Noo," exclaimed he triumphantly, as he rowed with both oars at the same time, "we can get ower the water, an' this is the only way that we can get ower the troubled ocean o' the warl' tae the peaceful shores o' immortality."—*Selected.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Work Among the Indians.

Senator Ingalls said in one of his recent utterances that when the Pilgrim Fathers landed "they first fell on their knees and then fell on the Aborigines." We all know how unjustly the Red Man suffered at the hands of civilization. But Christian people, both North and South, came forward to teach these poor, hunted, ill-treated and misguided people how to bear with Christian fortitude their undeserved wrongs. A century ago our Southern Baptists undertook this great work among the Seminoles, Cherokees and Creeks. Much money as well as labor was expended, and thus the foundation was laid. In 1840 the "Indian Missionary Association" was organized in Louisville, Ky., embracing associations in the South and West. Large sums of money were collected and expended in support of schools and missionaries in the Indian Territory. This organization was merged into the Southern Baptist Convention a few years before the civil war, and the care of it devolved upon the Home Mission Board. There was a galaxy of noble workers, North and South, who impressed themselves upon this people, but none more so than "Uncle Billy," the old negro hero, who had been a Baptist before removing West. He was through Christ instrumental in the conversion of Joseph Island, who led hundreds of his people to faith in God.

The last report of the Board previous to the war, was most encouraging, showing the great increase in churches, schools and baptisms among the tribes under our supervision. The war utterly devastated and wrecked this people in a greater degree even than the whites. All that they had gained, both morally and spiritually, seemed irretrievably lost. In 1867 the report of the Board shows two white missionaries and two Indians at work in the Territory, all in the Creek nation. In 1870 the Board reported a more gratifying improvement, and after that time the work developed more rapidly under Buckner and his co-laborers. The "Levering school" was an important instrumentality in giving the gospel to the Indians. But the simple preaching of the "old, old story" has been the chief agency which has brought it to pass that there are to-day among the civilized tribes a larger proportion of Baptist churches, Baptist preachers and Baptist church members, to the population, than in most of the States. But of course these churches, preachers and members greatly need training.

The policy of the Board, approved by the Convention, has been to develop among the Indians a spirit of self-support. They have already made a gratifying progress in this direction, and the Board hopes that in the not distant future, that if not entirely self-supporting, they will largely sustain their own pastors. A great work has been done among these civilized tribes, but there is pressing need that we shall enlarge it. Let us see to it that we bend every energy and make every sacrifice possible to give the gospel to these first inheritors of this grand country, from whom has been robbed all else save a nominal freedom. Apart from higher considerations it is far cheaper to convert them than to kill them, for it has been well said that "Bibles are cheaper than bullets, and the gospel than bayonets." —*Mrs. J. Wm. Jones.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

"How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

Spring is on Us.

The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix

You Need a Tonic.

Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,

Dr. King's Royal Germetuer.

IT MAKES NO MISTAKES.

IT ALWAYS GIVES SATISFACTION.

Pleasant as Lemonade.

King's Royal Germetuer

Is a positive cure for

Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.

Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by

Dr. King's Royal Germetuer.

Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."

Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect March 19, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	6 02 a m	.....	.....
Lv Fayetteville	6 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 35 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 05 a m	.....
Lv Ramseur	.....	.....	6.35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.30 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.25 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1.52 p m	.....	.....
Lv N & W Jun Walnut Cove	2.30 p m	.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.13 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Greensboro	.....	.....	1 00 p m
Lv Climax	.....	.....	4 15 p m
Ar Ramseur	.....	.....	5 55 p m
Lv Madison	.....	.....	12 35 p m
Lv Stokesdale	.....	.....	1 35 p m
Ar Greensboro	.....	.....	2 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. H. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Do You Want a Teacher?

TEACHERS' EXCHANGE

Box 378, Richmond, Va.

Supplies Colleges, Schools and Families with Teachers without charge. Secures positions for teachers at moderate cost. Correspondence solicited.

WM. F. JARVIS, Manager.

What has the Society Done?

A Baptist brother living in Missouri calls attention to the fact that the Sunday-school Board of the Convention has generously distributed $3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States?"

This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended last year in direct mission work in the States covered by the Convention, $13,081.76 *in cash*, and $2,690.18 in books at catalogue prices. Reducing these books to wholesale cash rates, they would amount to $1,614.11 cash, making an aggregate of $14,695.89 expended last year in cash, and its equivalent of cash, in mission work in the Southern States. The amount this year just closing will be more. For the last *twenty eight* years an average of full $10,000 each year has been expended by the Society in the Southern States in direct mission work.

Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday-school literature, amounting, at catalogue prices, to $7,850.78. *And the average value of the grants made every year for the last twenty-eight years, is* $5,280.

The answer, therefore, to the question is in brief this: The Society has given *every year*, for twenty-eight years, over $15,000 to aid the mission work in the Southern States. It should never be for a moment forgotten that every order made of the Publication Society for Sunday-school books or periodicals adds to the Society's ability to help the mission work of Baptists in all sections. "Not only does the literature itself do good, but the profits go directly to mission work."

S.

NEWS OF THE WEEK.

Raleigh Affairs.

Maj. John Devereux, an aged and prominent citizen, died on Monday, April 10th, at 1 o'clock p. m. He was in his 75th year.

United States Deputy Marshall John R. Upchurch attempted to arrest John Allen Johnson, a counterfeiter, here Tuesday of last week, but was shot and badly wounded by Johnson who made good his escape.

Quite a serious accident occurred at the State fair grounds here on Tuesday the 4th inst. A number of girls and young ladies, students at St. Mary's school, accompanied by Dr. Bennett Smedes the rector of the school, were enjoying a holiday at the fair grounds, their principal pastime being riding on the switch-back railway. By an accident a car jumped and passed on the wrong track, upon which a car from the other end had started. Both cars, well filled, met at the lowest "sink" with great velocity. Eight girls were badly hurt, several receiving broken limbs and being otherwise seriously injured. Considering the fact that the cars were almost entirely demolished, it was indeed remarkable that no one was killed. All of the injured are reported as doing well.

State News.

The new hotel at Durham is called "Hotel Carolina."

Mr. Jno. P. Kerr of the *Citizen* is to be Asheville's new postmaster.

Dr. W. C. Lankford has been appointed postmaster at Wake Forest.

The appropriations of the last Legislature amount to about $900,000.

The Grand Lodge of Knights of Pythias will be held in Greensboro, June 12th.

A negro woman was killed by lightning in Steel Creek township, Mecklenburg county, recently.

The mill of Bro. W. G. Ferrebee, at Belcross, Camden county, was recently destroyed by fire. Loss estimated at $2,000.

The Fayetteville Electric Light Co.'s incandescent electric light plant has been ordered for Fayetteville and will shortly be in operation there.

A little negro child was burned up in a house near the Greenville and Northampton county line recently, while its mother was working at a neighbors.

The Odell cotton mills at Concord are filling an order for 1,500,000 yards of shirting. The order is said to be the largest ever received by a North Carolina mill.

The Crossing postoffice burned down Monday night with all its contents, including stamps, cash, mail on hand and furniture.—*Newton Enterprise, April 7.*

Prof. Eben Alexander of the Chair of Greek Language and Literature at the University of North Carolina, has been appointed minister to Greece, Roumania and Servia.

There are ten cotton mills in Mecklenburg county, having together 51,000 spindles. The *Charlotte News* says that more cotton will be planted in that county this year than ever before.

It is said that the Richmond and Danville railroad has succeeded in compromising most of the suits brought against the company on account of the Bostian bridge wreck near Statesville.

The Grand Commandery of Knights Templar will hold its thirteenth annual conclave in Tarboro, commencing May 11th. The Grand Chapter of Royal Arch Masons will also meet in Tarboro, beginning May [illegible].

The Newbern *Journal* says Willie Cava[illegible] of Jones county, was engaged in cut[illegible] with a knife, holding the bush [illegible] his left hand, when the knife [illegible] his hand so badly that he [illegible] five hours.

There was an unfortunate occurrence at Winton on Monday night, March 27th, in which Mr. M. C. Eure was shot by Mr. Ned Gatling. Mr. Eure lived until Thursday at 2 o'clock. The verdict of the Coroner's jury was that it was a justifiable homicide.—*Murfreesboro Index.*

Sunday night week, burglars entered the store of B. R. Hood, Smithfield, and robbed his safe of all its contents, consisting of over $300 in cash and many valuable notes and mortgages. The notes and mortgages were found the next day on a lot near the store, where the robbers threw them away.

The law requires all justices of the peace to qualify within three months after their appointment, or their places will be filled by appointments made by the Governor. Therefore all magistrates appointed by the late Legislature must qualify by the first Monday in June, but their term of office does not begin until August.—*Exchange.*

On Friday night week, at a negro festival near McMillan's mill in Richmond county, Arnold Smith, colored, was shot and killed by Sandy McIntyre, a white man. The men while drunk became involved in a wrangle over some trifling matter, when Smith rushed at McIntyre with a knife and succeeded in wounding him severely. McIntyre used his pistol to defend himself, with the result stated.

The railway commission has issued the following order: "All common carriers subject to the supervision of the Railroad Commission shall provide such means or appliances as may be necessary to secure the careful handling of and to prevent injury to any parcel of baggage to which a check may be affixed. And at all minor stations where no proper appliances are supplied, and no regular depot hand is employed, it shall be required of the train-hands to assist the baggage-master and lift with care all baggage from the car-doors."

General News.

James Hamilton, a negro wife murderer, was executed by electricity at Sing Sing, N. Y., on April 3d.

The Supreme Court of the United States decides the case between the States of Virginia and Tennessee, in favor of the latter.

Wm. R. Shaw the old and respected cashier of the Lincoln National Bank, Bath, Maine, is reported to be a defaulter in a large sum.

Eighteen small business houses were destroyed by an incendiary fire in Carrolton, Ga., on the 3d inst. Loss $21,000; insurance about one fourth of that amount.

The Flynn Wagon Works and a number of houses at North Danville, Va., were burned last Wednesday night. Loss over $30,000; insurance about $20,000.

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO.

SOFT And durable leather with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

Thomas F. Bayard of Deleware, has received the appointment of Ambassador Extraordinary and Minister Plenipotentiary to Great Britain.

It has always been a mystery why so many people suffer from chapped hands when Salvation Oil will cure them at once.

DIED.

CATES—At Harmon Sears' in Chatham county, Mrs. Jane Cates, wife of J. M. Cates, aged about sixty years. Deceased was heroic in self-sacrifice, and happy in trying to make others happy. Her remains were taken to Mt. Pisgah Baptist church where, after funeral services conducted by the pastor, they were buried in the church cemetery.

A FRIEND.

PERRY—At his home in Perquimans county, March 30th, 1893, Sister Anna J. Perry, wife of deacon Reuben Perry, in the twenty-ninth year of her age. She was a good woman, ever ready to do her part for the furtherance of the Master's kingdom. She leaves three small children, a husband and several loved ones to mourn their loss. The funeral was preached at the home and her body taken to old Bethel church and buried. The Lord bless those left behind.

A. W. B.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

JOHNSON'S MAGNETIC OIL!
Instant Killer of Pain.
Internal and External.
Cures RHEUMATISM, NEURALGIA, Lame Back, Sprains, Bruises, Swellings, Stiff Joints, COLIC and CRAMPS instantly. Cholera Morbus, Croup, Diptheria, Sore Throat, HEADACHE, as if by magic.

THE HORSE BRAND, Especially prepared for Stock, Double Strength, the most Powerful and Penetrating Liniment for Man or Beast in existence. Large $1 size 75c., 50c. size 40c.

JOHNSON'S ORIENTAL SOAP.
Medicated and Toilet. The Great **Skin Cure** and **Face Beautifier. Ladies** will find it the most **delicate** and **highly perfumed** Toilet Soap on the market. It is **absolutely pure.** Makes the skin **soft** and **velvety** and restores the lost **complexion;** is a luxury for the **Bath** for **infants.** It alays itching, cleanses the scalp and promotes the growth of hair. Price 25c. For sale by

JNO. Y. MACRAE, Druggist, Raleigh, N. C.

WANTED AGENTS To Sell
"SCENES FROM EVERY LAND,"
THE BOOK OF THE CENTURY;
over 500 Magnificent Photographic Views, size 11⅝ by 14½ inches. Introduction by
GEN. LEW. WALLACE, Author of "Ben-Hur."
Descriptions by Edward Everett Hale, D.D., Russell Conwell, D.D., LL.D., Hon. Wm. C. P. Breckinridge, Henry Watterson and other talented writers. *Ahead of all competitors,* larger views, finer photographs, *twice as many of them,* more handsomely bound, and lower in price; sells at sight to people who never bought a book in their lives; agents of other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; $6.00 to $20.00 a day readily earned; success guaranteed.
MAST, CROWELL & KIRKPATRICK,
Springfield, Ohio, Sole Publishers.

A Temple OF Fashion.

NEWEST STYLES.
BEST MATERIAL.
PROPER CUT.

A Few Words on Spring Goods:

Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.

EVERYTHING YOU NEED IN
Clothing, Furnishing Goods, and Hats,
we have. Call and examine our immense line.

Cross & Linehan, Raleigh, N. C.

A CHANCE OF A LIFE-TIME.

Here is your opportunity. I am in a great struggle to raise the money to pay off the indebtedness on Walnut Cove and Ruffin churches. You can help me and help yourself. I have made an arrangement with R. H. Woodward & Co. of Baltimore to furnish the Life, Wit and Wisdom of Charles H. Spurgeon, a book of nearly 600 pages, and written with Spurgeon's approval before his death, and also a six months' membership in R. H. Woodward's Book Buyers Bureau, by which you can buy any book at Wholesale Prices. Book finely bound in cloth and certificate of membership in Bureau sent, postpaid, for $1.25.

Also, I will furnish the Holman Self-Pronouncing Bible, which has all the Oxford helps, and bound with elegant binding—French Seal, Persian Seal, Palestine Levant, and Levant, at a discount of 25 per cent. This is the best Bible published. Address,

REV. S. F CONRAD,
Winston, N. C.

Mortgage Sale.

By virtue of a mortgage executed to W. H. Morris, July 7th, 1892, registered in Wake county, N. C., Book No. 121, page 481, July 21st, 1892, I will expose to public sale at the court house door in Raleigh, N. C., April 29th, 1893, at 2 p. m. the lands therein mentioned conveyed by Thomas Y. Barbee and Emma, his wife, to W. H. Morris.

R. W. YORK,
March 29, 1893. Att'y for W. H. Morris.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & Co., Hillsboro, O

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woolen Mills.

THEY DO THE LARGEST **Custom Business** IN THE STATE.

Their Goods Just Simply CAN'T BE EXCELLED.

THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

THE NEW SONG BOOK.
ROUND NOTES.
SHAPED NOTES.
"SPIRIT AND LIFE."
BY REV. E. S. LORENZ, OF OHIO, AND REV. D. E. DORTCH, OF TENNESSEE,
Assisted by Rev. W. T Dale, of Georgia, and Prof. J. H. Ruebush, of Virginia, and over seventy-five of the leading hymn and music writers of the country.

NEW SONGS For the Sunday school. For Church and Revival Services. For Epworth Leagues, Christian Endeavor, and other societies. One of the grandest books ever issued. The hymns are eminently devout and evangelical, full of the spirit and life of Christ. The music is bright and fresh, easy and catching

Beautifully Printed. Substantially Bound. Handsome Lithographed Cover. PRICES: 35 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity

Be sure to see Children's Day Programs, "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.

ALFRED WILLIAMS & CO., RALEIGH, N. C. OR LORENZ & CO., PUBLISHERS, DAYTON, OHIO.

ESTABLISHED 1865.
CHAS. M. WALSH,
Marble Works, Monuments, Tombs, &c.
PETERSBURG, VA.

I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Winter Millinery 1892 and 1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps
in all sizes and at all prices.

Hair Goods, Wools, Zephyrs, Embroidering Materials,
—AND—
Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

TEACHERS WANTED
for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

W. H. & R. S. Tucker & Co.
New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

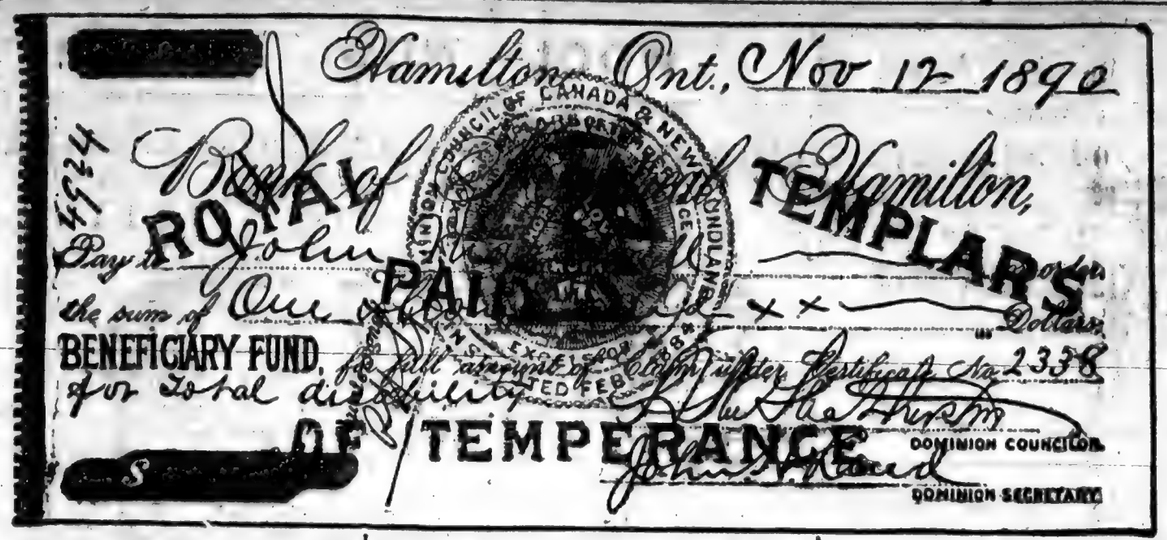
DO YOU TAKE MEDICINE EVERY DAY?

If so, it will be to your interest to read the experience of Mr. George W. Holt of Burlington, who was compelled to take it until he began using the Electropoise. Once you begin taking medicine to move your bowels, it is impossible to stop. Why? Because you are forcing nature, and a little more medicine is necessary every day. Why not do as Mr. Holt did? Remove the cause. Cure yourself.

Electropoise
TRADE MARK
"ATMOSPHERIC OXYGEN" BY ABSORPTION

Write for special folder on Indigestion and its inevitable results. Sent free to any address.

ATLANTIC ELECTROPOISE CO., Washington, D. C.



The Hamilton Miracle.

THE CASE INVESTIGATED BY A GLOBE REPORTER.

THE FACTS FULLY VERIFIED.

ONE OF THE MOST REMARKABLE CASES ON RECORD.

A MAN PRONOUNCED BY EMINENT PHYSICIANS PERMANENTLY DISABLED FULLY RECOVERED—FAC-SIMILE OF THE CHECK FOR $1,000 PAID BY ROYAL TEMPLARS OF TEMPERANCE FOR DISABILITY—HUNDREDS OF VISITORS.

Toronto Daily Globe, July 25.—This is an age of doubt; especially in regard to cures by patent medicines, and not without reason, for too often have the sick and their near and dear loved ones been deceived by highly recommended nostrums that were swallowed, to be of less avail than as much water. The old, old fable of the boy and the wolf applies also too frequently to many of the specific concoctions for curing the ills that flesh is heir to; and when a real cure is effected by a genuine remedy those who might be benefited fight shy of it, saying, "it was 'cure, cure,' so often before that I won't try it." When such a state of affairs exists it is advisable that assurance should be made doubly sure.

A few weeks ago a marvelous and almost miraculous cure was made known to Canadians through the medium of the Hamilton newspapers. It was stated that Mr. John Marshall, a well-known resident of Hamilton, by the aid of Dr. Williams' Pink Pills for Pale People, had been snatched from the very jaws of death, placed upon his feet and enabled to mingle with his fellow citizens with more than renewed health and strength and even brighter spirits than he had experienced for years before. This remarkable statement naturally excited the wonder of almost a continent. Some believed, most people doubted, although the facts were placed so clearly as to ward off the slightest suspicion of fraud. To investigate the very extraordinary cure and place before the people of Canada and the United States verification or otherwise of it was the special mission of a *Globe* reporter a few days ago.

A close inquiry into the circumstances first showed that Mr. John Marshall, whose residence is 25 Little William street, in the northeastern portion of the city, while employed as foreman for the Canadian Oil Company, five years ago, fell upon the edge of an oil vat and hurt his back. Thinking little of the affair, Mr. Marshall continued to work on, but after a few months he became ill, gradually got worse, and in August, four years ago, became stricken with the dread disease, locomoto ataxia—a disease attacking the nerves and rendering that portion of the system attacked perfectly helpless, proclaimed by the physicians to be incurable—which left him from the waist downwards without feeling and utterly unable to move his lower limbs. All he was able to do was to raise himself by the aid of sticks and crutches and drag himself around the house and occasionally to the corner of the street on fine days. His legs were without feeling, pins and even knives were stuck into them without the sick man experiencing any inconvenience. He could take a walking-stick and beat his legs until the blows resounded through the house and yet he felt nothing. During all these years of torture Mr. Marshall consulted every doctor of ability in the city; tried every form of treatment and took almost every kind of patent medicine, but without receiving one tittle of relief. The agony was frequently so intense that he was obliged to take morphine pills in order to receive a reasonable amount of sleep.

As the months and years passed by, although the doctors continued to treat him in various ways, they plainly told the suffering man that he could not get better, the disease was set down in the works of specialists as incurable. The doomed man was a member of the United Empire Council, No. 100, Royal Templars of Temperance, and under the discouraging circumstances he thought it advisable to apply for the payment of the total disability claim of $1,000 allowed by the order on its insurance policy. Application was accordingly made, but before the claim was granted the patient had to offer conclusive proof of his total disability to the chief examiner, and Mr. Marshall was sent to Toronto for a special electrical treatment. It proved no more successful than the others that had preceded it, and a number of city doctors and the chief medical examiner of the order signed the medical certificate of total disability and Mr. Marshall received from the Dominion Councillor of the Royal Templars a check for $1,000 last November. One day last February came Mr. Marshall's salvation although he did not accept it at first. A small pamphlet telling of Dr. Williams' Pink Pills and the diseases they cured, was thrown into the house, but it was placed aside and no notice was taken of it for weeks. One day the sick man reread the circular and concluded to try Dr. Williams' Pink Pills, although Mrs. Marshall tried hard to dissuade him, saying they would be as ineffectual as all the others; but on April 14—memorable day to him—Mr. Marshall began to take the pills, one after each meal for a start. In a few days a change was noticed and as he continued to take the pills he gradually improved and in a little over a month he was able to take the train for Toronto and visit an astonished brother-in-law. Now he can walk four or five miles with any of his friends.

The Globe representative paid a visit to the house of the man thus rescued from a living death. When the reporter's mission was explained, Mr. Marshall's face lighted up with a smile, which caused a responsive one to rise upon the features of his wife, and he expressed his perfect willingness to tell all that was asked of him.

"Why, I feel a better man now than I did ten years ago," said he, cheerfully. "It's four years next August since I did a day's work but I guess I can soon make a start again. About my illness? It was all caused through falling and hurting my back. I kept getting worse until I couldn't get off a chair without a stick or crutches. The lower part of my body and legs were useless. I tried every doctor and every patent medicine, spending hundreds of dollars. Everything that was likely to help me I got, but I might as well have thrown it in the bay. I suppose my wife has shown you the apparatus I used at one time or another. A dozen city doctors gave me up. I got enough electric shocks for half a dozen men, but they did me no good. I lost control of my bowels and water and couldn't sleep without morphine. During the day my legs were cold and I had to sit by a stove wrapped in a blanket, suffering intense agony from nervous pains in the legs, neck and head. Yes, I received from the Royal Templars a $1,000 check, being declared totally unable to follow my employment. One day in April I took a notion to try Dr. Williams' Pink Pills, carefully following the directions accompanying each box. I recovered my appetite and regained control of my bowels and water, and I went on getting better and stronger and now you see me stronger and more healthy than I was for years before I was taken ill. I tell you I am feeling first-class," and Mr. Marshall slapped his legs vigorously and gave the lower part of his back a good thumping, afterwards going up and down the room at a lively gait.

"I weigh 160 pounds to day," he continued, "and I've gained thirty pounds since I first took Dr. Williams' Pink Pills, I haven't such a thing as a pain or ache about me, and another thing, I can walk as easily in the dark as in the light."

Mr. Marshall offered to make an affidavit to the truth of the above story, but the reporter considered that wholly unnecessary. He carried conviction to the inquirer's mind by every word and action, and there was no gainsaying the fact that the cure was one of the most marvelous in the nineteenth century. All the neighbors bore testimony to the genuineness of the cure. None of them ever expected to see Mr. Marshall on his feet again and regarded his restoration to health as nothing short of marvelous.

The headquarters of the Royal Templars of Temperance for Canada are in Hamilton. At the publishing house of the order, Mr. W. W. Buchanan, general manager and one of the most prominent temperance advocates of the Dominion was found. In response to the reporter's question, he said: "Oh, yes, I am well acquainted with Mr. John Marshall. He has been a member of one of the councils of this city for about seven years. He is a well-known citizen and a reliable temperance man. About four years ago he was first taken seriously ill and his case was brought before the order. The provisions under which the total disability is paid in our organization are very strict. The weekly sick benefit is payable to any person under the doctor's care, who is unable to follow their usual avocation, but the total disability is a comparatively large sum, only paid a member who is disabled for life, and declared by medical men to be entirely past all hope of recovery. In Mr. Marshall's case there was some difficulty, it is true; he was examined upon a number of occasions, covering a period of upward of two years. The medical men who examined him all agreed that there was little hope of recovery, but they would not give the definite declaration that our law demands—that the claimant was permanently and totally disabled—until last November. When this declaration by two regular physicians was made and our Dominion Medical referee, we paid Mr. Marshall the total disability benefit of one thousand dollars. He was paid by a check on the Bank of Montreal. There is no doubt whatever about the remarkable character of Mr. Marshall's cure. A large number of our members in this city were intimately acquainted with Mr. Marshall and called upon him frequently. All were unanimous in the belief that he was past all hope of recovery. His cure is looked upon as next to a miracle. I have conversed with him a number of times about it, and he gives the whole credit to Dr. Williams' Pink Pills and the application of cold water which is recommended as a subsidiary treatment by the proprietors of the medicine. He drops into my office every day or two and is apparently enjoying good health now."

The general offices of the order are in the old Bank of Upper Canada building, just opposite the publishing house. Mr. J. H. Land, the Dominion Secretary, was easily found, and in response to the questions asked simply corroborated all that the general manager had said. Mr. Land is a neighbor of Mr. Marshall, living within a block of him in the northeastern part of the city. He was well acquainted with him for years before he was taken sick, and pronounced his recovery as one of the most remarkable things in all his experience.

"I have not much faith in patent nostrums," said Mr. Land, "but Mr. Marshall's case proves beyond a doubt that Dr. Williams' Pink Pills are a wonderful medicine. He seems to have exhausted all other means and methods of treatment during his long illness and all without any benefit, but his recovery was rapid and wonderful immediately after he commenced using Dr. Williams' Pink Pills."

Inquiries among the city druggists disclosed the fact that an extraordinary demand had arises for Dr. Williams' Pink Pills, and that the claims made for them by the proprietors are borne out by numerous cures.

John A. Barr, a well-known and popular dispenser of drugs here, told the reporter that he knew of no patent medicine that had such a demand upon it, or one that had done all that was promised for it. He told of several cases of great relief and cure that had come under his notice. Mr. Wm. Webster, after suffering from ataxy for years, from the first had found certain relief from taking the pills, and he is now a new man. Mr. George Lees, after years of illness of a similar nature, had taken the pills, and was able to walk out greatly improved in health. Another case Mr. Barr vouched for was a city patient, who had been cured by the pills of the effects of la grippe, after having been given up by the doctors. Many others had spoken highly of the Pink Pills as a fine remedy for nervous and blood disorders. Other druggists told the same story.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

On further inquiry the writer found that these pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ontario, and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The dry-kilns, planing-mills, offices and store rooms of the Yellow Poplar Lumber company at Coal Grove, Ohio, were destroyed by fire on the 7th inst., together with thirty-four private residences. Fifty million feet of valuable lumber was burned. The total loss is estimated at $750,000.

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by *Johnson's Oriental Soap*. Sold at John Y. MacRae's drugstore, Raleigh, N. C.

R. H. Wright of New York, late of North Carolina, has instituted an action in the Supreme Court of New York against W. Duke, Sons & Co., for $500,000; which he claims to be due him on a settlement of their old partnership.—*News and Observer.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Snow Hill ch, Tar River, 62c. Previously reported, 803.33. Total this year, 803.95.

Foreign Missions—Bethel ch, Union, $7.07; S S, Mt Olive ch (Greene), 1.10; Green River ch, Green River, 3.00; Leaksville ch, 8.49; Elim ch, W Chowan (Britton), 3.19; Brush Creek ck, Sandy Creek, 1.82; Magnolia ch, South River, 1.25; W M S, Tabernacle ch, Raleigh, 6.40; Ahoskie ch, West Chowan, 40.00; S S Mis Society, Henderson ch, Flat River, 2.85; Beaver Dam ch, King's Mountain, 5.00; Moravian Falls ch, Brushy Mountain, 37.50; S S Mis Society, Bethel ch, Cape Fear, 1.25. Total, 118.42. Previously reported, 1,301.92. Total this year, 1,420.34.

Home Missions—Bethel ch, Union, $4 56; Elim ch, W Chowan, 2.00; High Point ch, Liberty, 10 00; W M S, Ahoskie ch, West Chowan, 10.00; Mt Zion ch, Flat River, 20.67; Mt Olive ch, Sandy Creek, 3.00; S S Mis Society, Bethel ch, Cape Fear, 1.25. Total, 51.48. Previously reported, 452.36. Total this year, 503.84.

Education—Round Hill ch, Green River, $3.00; Marion ch, ditto, 5.00; Old Fort ch, ditto, 3.00; Harmony ch, ditto, 2.00; Green River ch, ditto, 1.00; Bethlehem church, ditto, 2.00; Pleasant Hill ch, ditto, 5.15.—(These amounts for John Walker). Jackson church, W Chowan, 2.60; Lystra ch, Mt Zion, 3.75; Macedonia ch, Chowan, 3.25. Total, 30.75. Previously reported, 701.20. Total this year, 731.95.

Orphanage—S S, Bethlehem ch, W Chowan, $5.00; S S, Ramoth Gilead ch, Chowan, 1 43. Total, 6.43. Previously reported, 337.64. Total this year, 344.07.

Centennial Fund—Quankie ch, Tar River, $3.14; Three Forks ch, Watauga Co, 2.85; Mt Airy ch, Pilot Mountain, 14.85; New Bethel ch, Tar River, 2.51; W M S, Aulander ch, W Chowan, 10.00; Elim ch, W Chowan, 3.95; W M S, Porter Swamp ch, 4.14; Wilson's Mills ch, Raleigh, 2.80; Bethesda ch, ditto, 1.00; Pine Level ch, ditto, 86c; Hope Mills ch, 1.00; S S Mis Society, Henderson ch, Flat River, 12.55; Big Spring ch, Green River, 2.57; Mrs E E Wollard, LaGrange, 1.00; Mrs S P Whitaker, Old Sparta, 5.00; Miss L D Thagard, Manly ch, 5.00. Total, 73.22. Previously reported, 391.46. Total this year, 464.68.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 8, 1893.

Mr. W. M. Donald, a prosperous farmer living near Fort Mill, S. C., committed suicide Tuesday of last week, by shooting himself in the head. He was fifty-five years old and a member of Flint Hill Baptist church.

The business portion of the town of Florence, S. C., was destroyed by fire on the 3d inst. Loss $150,000, with only partial insurance. The city hall, Pythian hall and Central hotel are in ruins.

A large seven story brick building in New York City, formerly occupied by the firm of W. Duke, Sons & Co., as a cigarette factory, but more recently, by the American Tobacco Co., of which J. B. Duke is president, as a manufactory of smoking and chewing tobacco, was destroyed by fire on the 2d inst. Estimated loss $400,000, covered by insurance.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C., July 1887,

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 301 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 366 worms."

Price: 25c. per Bottle. Take no other.
BOYKIN, CARMER & CO.
11 & 13 N. Liberty St., Baltimore, Md.

WANTED.

By a printer of 11 years experience, now a student at college, a position during the summer vacation, after May 1st. For reference, etc., apply to M. B. Clarke, Wake Forest, N. C.

$2,000 in Prizes

FOUR PRIZES.

The American Baptist Publication Society hereby offers four prizes, of $500 each, for the best story on each of the following topics:

1. Christian Self-development:
or, How to Make the Most of One's Self for Christian Service.

2. Christian Indebtedness;
or, The Obligation Resting upon those who Possess Spiritual or other Endowments to Impart to Those who Lack.

3. Work and Character;
or, The Relations of Activity and Spiritual Growth.

4. The Struggle of an Idea;
or, The Agency of Baptists in Securing Religious Freedom.

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Am. Baptist Pub. Society.

Can You Read The Future?

Do you know what your condition will be 20 years hence? Will your earning capacity be equal to the support of yourself and family? This is a serious question, yet, you could confidently answer "yes" if you had a twenty-years Tontine Policy in the

Equitable Life

A method which guarantees all the protection furnished by any kind of life insurance, and in addition the largest cash returns to those policy-holders whose lives are prolonged, and who then need money rather than assurance. For facts and figures, address

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For the Carolinas,
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Seed and Table.

W. C. & A. B. Stronach,
GROCERS,
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OFFER
For Seed and Table Use Second Growth Southern Grown

IRISH POTATOES
$1 00 per bushel.

Selected Seed and Table Stock in Early Rose, Peerless, Beauty of Hebron, Hoosier's 3-bushel Round Hoop Barrrels, $3.00 to $3 75 pr. Bbl.

Of those Extra Fine Roe Herring we have
4 kits. | 5½ bbls. | 7 bbls. | 20 cents
$1.00 | $5.00 | $6.75 | per dozen.

Special Bargain in North Carolina Canned Peaches, guaranteed first-class, full weight, heavy syrup.

Best and Cheapest Fruit on the Market, 20c. can—$2 00 per dozen, N. C. Snap Beans, 3 lb can 15c.—2 for 25c. Fancy Evaporated Apples, 12½c. lb—10-lb. boxes 11c. lb.

Eclipse Cotton Planter.

We have to offer this season only 25 of this the best of all Cotton Planters. Send in your orders early.
Mention this paper.

WANTED.

A position as teacher in a family or private school. Address MISS "H.," care the BIBLICAL RECORDER, Raleigh, N. C.

BROADUS' MEMOIR OF BOYCE.

This great book, (450 pages, price $1.75, postpaid,) now in press, is offered as a premium by the Western Recorder. Every intelligent Baptist wants to read Dr. Boyce's life, and wants to read all Dr. Broadus' books. Think of the Memoir of such a man by such an author

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The Home Circle.

Hymn.

The angel rolled the stone away,
The Saviour left the dead,
In fullness broke redemption's day,
And types and shadows fled.

List! hear the Conqueror say—"All Hail,
Dismiss your lingering fears:
Henceforth my kingdom shall prevail
In all earth's coming years.

Confide in me, your Risen Lord,
And prove my conquering grace;
Go, joyfully declare my word
To bless the whole, wide race.

All power is mine in earth and heaven,
I send you in my name.
To you the high commission given,
My Gospel go proclaim."

—Rev. F. Denison, in the Christian Secretary.

Doing His Best.

"Yes, dear, if you can only keep that situation we shall get along very well."

"Keep it! I must keep it," Robert spoke with determination. "It will take me a long while, mother, to forget the walks I have taken up and down these streets looking for something to do. If my very best trying will keep it, you may be sure that there I shall stick."

"Your best trying will include a great deal when others have a right to your time and efforts."

"Of course, mother, I shall keep honestly in view the interest of my employer."

Robert had found a situation at the muslin counter of a large dry goods house. It took him some little time to acquaint himself with the qualities of goods which he sometimes impatiently thought were more in the line of women's work. But he remembered that a person who cannot do what he likes must do what he can. Unable through force of circumstances to choose his employment, he wisely resolved to do his very best with what came to his hand. As to what that best might be, he soon found that his opinion slightly differed from that of his employer.

"You needn't be so particular in measuring the goods for a customer," said Mr. Merrill one day. "All these are assumed to be a yard wide."

"But she asked me the width," said Robert.

"Then you should have simply said that they are yard wide goods."

"But some of them fall a little short, sir."

"What is that to you?" Mr. Merrill spoke with a little impatience. "It is your place to sell goods, not to be too particular about the width of them. There isn't one customer in a hundred that will go home and measure her goods if she thinks that in a general way the width is all right."

"In a general way." Robert knew what was meant, for he had heard some of the other clerks, without telling an exact falsehood, clearly avoid telling the exact truth. "I don't feel at all sure I've got a place," Robert concluded in great discouragement after. During the first few weeks, he had several times given offense to his employer by acting firmly upon his own sense of what alone is up to the very letter and spirit of fair and honest dealing. The time seemed to have come to him, which comes to so many, in which a choice must be made between worldly gain and the loyal standing by the fixed principles of right and wrong in which he had been trained.

"It seems to me this piece of goods is not the same make as the last I bought of you." The question was asked by a lady who frequently came to Robert's counter and always made liberal purchases without haggling over prices, or giving unreasonable trouble.

"No, ma'am, it is not," said Robert.

"Have you any more of the same?"

"No, we have sold it out."

"Do you think this," pointing to a piece she had been examining, "is as good? It doesn't seem so to me, but if you assure me that it is, I will take it." Robert caught sight of his employer within easy hearing distance. Mr. Merrill had a way, a good way it is, too, of keeping his own eye over his own interests. And for one moment the boy hesitated. Quickly to his mind came the thought of going home to tell his mother that he had lost his situation, for which he had searched and waited so long. Nothing else in the place, he felt sure, was open to him. The leaving of Mr. Merrill's would mean leaving his home and his widowed mother to find employment elsewhere. By a few smooth words and a trifling evasion he could easily lead Mrs. Denby to believe he thought what he did not think. That was one side of it. But there was a better, higher, nobler side, and Robert will never cease to be thankful for the grace granted him in a moment of sore temptation.

"No, ma'am," he quietly answered. "I don't think the quality quite up to what you bought last."

"And yet it is the same price?"

"Yes. The other was a lot of goods which Mr. Merrill happened on at a forced sale, and he was able to put them low. I really think, however, that this is about as good as any you can get for the money."

"I will look a little further," she said, and went out. Robert, without looking, had felt the angry eyes of his employer, and he now heard his angry voice.

"Is that the way you drive off my customers? That is one of the best I have. She brings in no end of country friends."

"I'm sorry if I have driven her off," said Robert, "but I did the best I could."

"Best you could!" The low tone which Mr. Merrill was obliged to maintain, through fear of being overheard, lent an added force to his words. "Have you forgotten that your pay depends upon the amount of sales you make?"

"I have not."

you thought of looking for another place in which to do your very peculiar 'best'!"

With a weight at his heart Robert turned to attend to the wants of another customer. He had feared this, and yet had hoped that time would have been given him in which he might have been able to recommend himself, by faithful and unremitting attention to duty, as to lead Mr. Merrill to overlook the matters of conscience in which he more and more saw they could never agree. But here it was. He was ready to do his very best by Mr. Merrill, but he must do his best by himself also—must persevere in the seeking of the only great best, which means, first and foremost, faithful service to the Lord. Surely he would reward such service by tender care of his own. And while still keeping eyes and wits on the alert for the duties of the hour, Robert was able to resolve within himself that nothing should ever turn him from the full measure of that service. And close upon the determination came the peace growing out of the added resolution to accept such fortune as might come to him as its result, even though it might be far from what he would have chosen for himself. And in telling of the sorry outlook to his mother he found great comfort in her loving words.

"That's right, my boy. Do your own best, and be very sure the Lord will do his best by you. Perhaps Mr. Merrill will not turn you off."

"Perhaps so," said Robert. "Mrs. Denby came back later and bought a good lot of the goods, and Mr. Merrill heard her tell me that she would take anything I recommended." At the end of the month it would have been easily guessed by any one who closely observed Robert, as he went to Mr. Merrill's office that his mind was not greatly perturbed as to what might be the result of the interview. Mr. Merrill paid his salary without comment and was turning to other things, when Robert said:

"You spoke of my looking for another situation at the end of the month, sir."

"Did I?" Mr. Merrill looked as if he had forgotten. "O, yes, we had a little difference of opinion about one or two small matters. But we will let them pass. Except on the points we touched on, I do not mind saying you have given very good satisfaction."

"Thank you, sir. But I will give you the month's notice, if you please—"

"What's that?" Mr. Merrill gazed at him in surprise. It was he who was accustomed to giving the month's notice. Could it be that this boy was leaving his employ of his own will and pleasure?

"Mr. Denby has offered me a place in his hardware store."

"H'm!" Mr. Merrill took a moment for rather chagrined thought as Robert closed the door. "That is Mrs. Denby's work, of course. They know that perfectly reliable boys are not found every day. I know it too. But, in spite of my knowledge, I have let this one slip through my fingers."—*Sidney Dayre, in Interior.*

Sedentary Occupations.

An interesting lesson is offered to the student of longevity in the tables made up by life insurance companies, showing the chances of life or death as affected by various occupations.

At first sight there seems to be some glaring inconsistencies in such tables. The profession of medicine, for example, which might be expected to occupy a place among the occupations tending to longest life, is found, on the contrary, among those tending to comparatively short life.

If we leave out of account those occupations which are of necessity peculiarly unhealthful, as, for instance, that of the stoker, which involves the performance of labor in a very hot atmosphere, it appears to be certain that occupations or professions which call for long hours at the desk, or other sedentary work, produce victims of disease sooner than those which necessitate muscular activity.

All persons, therefore, whose occupations are sedentary should make it a matter of duty to counteract the unwholesome tendency of their daily employment by some form of exercise.

Athletes do sometimes die of heart disease, and college students are sometimes seriously injured while playing foot-ball, but many more die or become disabled from disease superinducted by lack of bodily activity.

Of all the possible means of counteracting the effects of confinement in the office, or of other sedentary employments, walking is one of the surest and easiest. With many persons it would be a great gain to health if they would walk to and fro from their places of business in preference to riding.

It does not seem possible to emphasize too strongly the importance which, indeed, amounts to a necessity, of freeing the body of some of its waste products by physical exercise performed daily.

It is true that many animals never take exercise for its own sake. The muscular system of animals is kept in the most perfect condition, however, by their search for food. With them exercise is natural, and therefore perfect of its kind.

A sedentary occupation is to a certain degree, unnatural, and must be offset by exercise.

In walking, the lungs should be expanded and the whole muscular system brought into play as far as possible. A buoyancy is obtained by this means which makes the exercise especially beneficial.—*Youth's Companion.*

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all of whose efforts terminate upon itself. Around it there will be desolation and in it there will be no life.—*Foreign Mission Journal.*

Beecham's pills are better than mineral waters

Envelope Flaps.

Only a circular; into the waste-basket it goes. But wait a moment; that circular is in an unsealed envelope; probably another is inside. Cut the gummed flaps neatly from both envelopes, and place them in a small box or drawer. Their uses are numerous. You wish to label your jelly. Use one of these flaps, writing the name upon it, and moistening the gum and sticking on your glass. No hunting for the mucilage bottle, so no time is wasted. A paper is to be mailed, and you are out of wrappers. Wrap it in a piece of brown paper and secure the ends with one of these flaps. A coin is to be sent by mail. Lay a flap on the table, with the coin in the center; double the ungummed part over the coin, then the two ends, cut a little slit on each side, so as to form a tiny flap, and paste it down; your coin will be secure.—*Farm and Fireside.*

Every Day.

HE TOOK MEDICINE UNTIL IT BECAME A NECESSITY.

BURLINGTON, N. C., Aug. 22, 1892.

Dear Sirs:—I have been a great sufferer with rheumatism and neuralgia for five years, and have been greatly distressed with indigestion for two years. I could not have an action from my bowels without taking medicine in some form. I tried doctors and remedies till I despaired of obtaining relief, at times I was almost helpless, but since using the Electropoise I feel like a new man. My wife was a great sufferer from cramps, she is almost entirely relieved, and is in better health than she has been for a long time. I have used no medicine since I bought the Electropoise; before that, my drug bill was considerable every month. My general health is a great deal better than it has been for years. The Electropoise has proved a wonderful benefit to myself and family, and I heartily recommend it to the suffering.

Yours truly, GEORGE W. HOLT.

Start with the Saplings.

A stage-driver had held the lines for many years, and when he grew old his hands were crooked into hooks, and his fingers were so stiffened that they could not be straightened out. There is a similar process that goes on in our souls when we continue to do the same things over and over. One who is trained from childhood to be gentle, kindly, to control the temper, will grow into the beauty of love. But on the other hand, if one gives way from childhood to all ugly tempers, all bitterness and anger, his life will shape itself into these dispositions.—*From "Making the Most of Life."*

LIGHT AND HAPPINESS COME TO YOU

—if you're a suffering woman. The messenger in this case is Dr. Pierce's Favorite Prescription.

Maidenhood,
Womanhood,
Wifehood,
Motherhood,

—all need the best of care, proper regard for hygiene and—the "Prescription."

It's a tonic and nervine, a remedy prescribed by an eminent physician and specialist for all the peculiar ills and ailments of women.

Some dispositions are sunny even in pain. But, it was not meant that women should suffer so. She need not, while there's a remedy that regulates and promotes all the proper functions, dispels aches and pains, brings refreshing sleep and restores health and vigor. In the "complaints," weaknesses, and irregularities of womanhood, it's the *only guaranteed remedy.*

If it fails to benefit or cure, you get your money back.

ROSE TOBACCO CURE

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Designs and samples sent at our expense on application. Give some limit as to price of Monument or Headstone desired.

Satisfaction Guaranteed.

OUR NEW

Sunday-school Song Book:

"THE LIFE LINE."

A new collection of New Hymns, and every song is a gem of beauty.

NOTE THE LOW PRICES:

Single copy, by mail, postpaid,	30c.
One dozen copies, by mail, postpaid,	$3.40.
One dozen, by express,	2.00.

It is bound in heavy paper covers, and it is just what you want for your Sunday-school.

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There will be a meeting of the Board of Trustees of Mars Hill College May 4th, 1893, for the purpose of electing president for that institution. All inquiries must be directed to

J. R. SAMS,
Sec'y Board of Trustees.

Mars Hill, March 30, 1893.

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A Lazy Church.

Sol. Song 5: 3—"I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

Solomon's Song is an Oriental love poem. It is different, however, from the songs of ordinary poets. We believe that God, in a very special way, inspired its writing. We believe that the bride and groom described in it represent not so much some Eastern monarch and the chief woman of his harem, but rather the King of heaven and his own bride, the church.

Among the most striking incidents of this poem is the one from which the text is taken. It represents the bride at ease. Her garments are laid aside, and she has gone to rest for the night. But during the night she is awakened by the calling of her lover's voice. He is outside at the door, asking that she open it and let him in. But she is not more than half awake, and she turns over drowsily on her couch, asking herself how she possibly can take the trouble to get up, to put on her clothes, and go to the door. "I have put off my coat," she says, "how shall I put it on? I have washed my feet; how shall I defile them?"

A LAZY CHURCH.

That is God's picture of a lazy church; a church at whose door Christ stands, ready to come in and bless it, but whose heart is dull and listless, and that will not take the little trouble of bestirring itself to do its Lord's simplest bidding. It may be such an opportunity will not come to it again. No matter, the one only visitation is despised for the sake of a little slothful indulgence. Ah, that is a familiar as well as a true picture! Many a church has let its first affection for Christ grow dull, regards every Christian duty as burdensome, and instead of enjoying intimate communion with her Lord, asks him to wait outside while she lazily enjoys a little more sleep, a little more slumber, a little more folding of the hands to sleep. Do you remember how Mr. Spurgeon described such a church? He said, "Have you read the *Ancient Mariner*? I dare say you thought it one of the strangest imaginations ever put together—dead men pulling the ropes, dead men steering. But do you know I have lived to see that time? I have seen a dead man in the pulpit, a dead man as deacon, a dead man handling the plate, dead men sitting to hear." We, as well as Mr. Spurgeon, have seen that, and a sorry state of affairs it is. Such a church moves hell to laughter, the world to scorn, and heaven to sorrow.

No church, no Christian ought ever be in that condition. But almost all of us are so some of the time, and some of us are so almost all of the time. At best we are fitful in our activity for Christ. Our devotion waxes, and then it wanes. We are like the man, whose son, when he was asked whether his father was a Christian, replied that he thought he was, but that he wasn't working at it just now. We are like the man who, when he was asked whether he had been a Christian a long time, replied, "Well, yes, I should say that I have been a Christian off and on for some fifteen years now." Off and on! There is entirely too much of that sort of religion among us to day. Off and on! *on* during the week of prayer, *off* all the rest of the year; *on* during Lent, *off* just as soon as Easter comes; *on* so long as the pastor does exactly what pleases them, *off* just as soon as a sermon strikes at some pet notion or darling sin; *on* if they are noticed a great deal and consulted about everything, *off* if sometimes a brother or sister hurries by without seeing them, or something is done without their advice; *on* at festival seasons, *off* in times of matter of fact Christian work. Too many Christian lives are simply a succession of offs and ons, ups and downs, revivals and backslidings, alternate chills and fevers, burning hot one week, the next week freezing cold. Such people are like the pea in the juggler's tricks—now you see it, and now you don't. They are here to day and gone to-morrow. There is no constancy in them.

It was prophesied of the water that was to issue from Jerusalem, "In summer and in winter it shall be." So it should be in spiritual things. A man's religion ought to run fairly uniform. He ought always to be "working at it," in season and out of season, when the sky is fair and when it is foul, when the tide is in and when it is out. Christians ought to remember that the Lord's service is to be held on Sundays when the rain pelts and the snow drives, as well as when the sun shines. And the church's work has to be done when Christian fervor is at zero, as well as when it has risen to fever heat. There are some who do understand that—bless their hearts, they are the joy and stay of every pastor's life. They never find it too far to come to church; it is never too stormy; never too hot; never too cold. The difficulties of the work do not dismay them. Snubs and slights do not drive them away. They can be depended on. Theirs is a steady-going piety. They take hold of the work vigorously, and they keep hold. Each one of them is worth a score of the spasmodic kind. In prosperity they are on hand, in adversity they are not absent, and in times of crisis many a church has found in them its very life.

Now, curiously enough, many a man who is not slothful in business is slothful in church. You know as well as I do, some men who can talk glibly enough behind the counter or in the caucus. They are positively eloquent in selling goods or in winning votes, but in the prayer-meeting they are as silent as the sphinx. They do not recover their powers of speech until the benediction is pronounced, and they begin to denounce the meeting's dullness. And I believe that if the ordinary church prayer-meeting suffers a great deal from the prosiness and want of judgment of a few speakers, it suffers a hundred-fold more from the indifference and silence of those who completely shirk their duty.

Another form of this heresy of spiritual laziness is found in those who pray much and do little. I believe in prayer—the prayer of faith. But I do not believe the prayer of faith was meant to be a substitute for our own efforts. Merely praying will not ditch a man's farm for him. He may pray from now till doomsday, but if he does nothing else, it will not bring him in a single head of wheat from his land, a single apple from his orchard, a pint of milk from his dairy. I believe in the prayer of faith; but if a merchant depends only on prayer to build up his trade, not a customer will come to his store. God puts no premium on laziness. A man who wants harvests must work for them as well as pray for them. A man who wants customers must work for them. So it is with harvests of souls, so it is with adding members to the church. We pray for men's conversion, pray earnestly. But suppose the Lord Jesus should come into our meetings and ask each of us, "How many souls have you tried to save? How many have you, and you?" Nine-tenths of us, if we answered honestly, would have to say, "Not one, Lord, not one." That sort of prayer—prayer without effort—is an insult to God. God is solemnly called upon to do what his people can do, but will not. God is asked to bless his people's indolence and cowardice. Now the Lord Jesus has told us plainly what he thinks of such Christians. He called the slothful servant a wicked servant. Slothfulness is wickedness. Wide as the doors of mercy are, they are not wide enough to admit a man who comes into God's church merely to rest.

I have lately heard of a man who took passage in a stage coach. There were first, second, and third-class passengers. But when he looked into the coach, he saw all the passengers sitting together without distinction. He could not understand it till by and by they came to a hill, and the coach stopped, and the driver called out, "First-class passengers keep their seats, second-class passengers get out and walk, third-class passengers get out and push." Now in the church we have no room for first-class passengers—people who think that salvation means an easy ride all the way to heaven. We have no room for second-class passengers—people who are carried most of the time and who, when they must work out their own salvation, go trudging on giving never a thought to helping their fellows along. All church members ought to be third class passengers—people who, whenever there is need, are ready to dismount and push all together, and push with a will. That was John Wesley's definition of a church, you know—"All at it, and always at it." And that is a true definition. Every Christian ought to be a worker; ought to be in himself an endeavor society, and more than that, he ought to be in himself a doing society.

SOME OF THE RESULTS.

Now let me mention a few simple results of a life of not doing.

1. Indolence in the Christian life prevents the salvation of others. It used to be said of Lord Eldon that he *prevented* more good than any other man ever *did*. So we may say of a lazy Christian, or a lazy church. An active church gives power to the pulpit. A sluggish church kills the pulpit.

2. Indolence in the Christian life destroys our own hope of heaven. The lazy man is at bottom a bad man, in the church or out of it. God cannot tolerate him in his kingdom here or hereafter. The redeemed in heaven serve him day and night. We can hope to enter on that service only as we are active here. A teacher of one of our freedmen's schools told me that, one day as she sat at her window, she saw two negroes loading a cart. One of them was disposed to shirk. The other stopped, and looking sharply at his lazy companion, said, "Sam, do you expect to go to heaven?" "Yes," was the reply. "Then take hold and lift," said the other. There was profound philosophy in that remark. There are scores of Christians in our churches who expect to go to heaven, who would greatly increase their chances of going there by taking hold and lifting some of the burdens which they are letting their brethren bear alone. And that, I believe, is the only cure for the sloth to which we all are liable, to take hold of God's work with the little strength we have, and with God's blessing, the exercise will increase our strength manifold, and by and by overcome the drowsiness of sin.

Not long ago there was brought into the hospital near our church, a woman suffering from laudanum poisoning. She had almost succumbed to the fatal languor it produces. The doctors worked with all their might to save her life. They shouted in her ears, lifted her to her feet, dragged her up and down, and would not allow her a moment of the rest she begged for. A little treacherous slumber would have left her a stiffened corpse, and they had to coax her, pinch her, threaten her, anything and everything to drive away the deadly lethargy. At last they succeeded, and afterward the woman expressed her appreciation of their efforts. She acknowledged that what seemed cruel treatment was after all merciful, and the hands that roused her, and goaded her, and pushed and pulled her about, were the hands that saved her. Did you ever see a church like that drugged woman—a church whose members wanted only to lie down and sleep themselves into spiritual death! You never saw such absolute unity as prevails there. Everybody is satisfied—satisfied with their pulpit, satisfied with their church, satisfied with themselves, satisfied to lie down and be the stumbling-blocks over which sinners trip and plunge into hell. All they ask is to be let alone. God pity such a church as that! God send his Holy Spirit to stir them up! God send among them some fearless messenger of his who shall make them uncomfortable by the plain preaching of the Word, and if this fails may some providential calamity startle them into activity! And then, like the benumbed, dying woman, they will acknowledge that the hand that uncomfortably stirred them up was the hand that saved them. There is no other cure, dear friends, for the indifference, the apathy, the sloth, that touches all of us more or less. Our only deliverance is in movement, movement, movement—a tireless activity in the work that the Lord Jesus calls us to.

3. An indolent Christian life will spoil the joy of heaven even if we could enter there. They that turn many to righteousness shall shine as the stars forever and ever. But the Christian who has won nobody to Christ shall wear a crown that is starless. Would that sort of a crown satisfy you? Those who work for souls will be welcomed by those they save into everlasting habitations. Does it give you any joy to think that perhaps no one will welcome you? Would you be satisfied never to meet in all the fields of glory one person whom you helped to Christ? Would that be heaven to you? Would it be to anybody?

Oh, dear friends, let us stop frittering our time away. Let us seek to do for Christ not as little as we can, but as much as we can. Oh, that all slothfulness may be driven out of us, and that these hands of ours which he has redeemed, may be always doing with their might what we have such opportunity to do. I have read of a young city missionary who once dreamed that in a month's time he would die. The dream came to him three times in one night, and though he was a matter-of-fact sort of a man, he felt there must be something in it. He did not sit and mope about it as we might have done. He did not shut himself up in his room and send for the doctor. He went to work. He never put in such a month's work before. He never before enjoyed such intimate communion with God. He did everything he had to do, with all his might, for as he thought he had only a month's time, and then he was to stand before the judgment seat of God. Oh, that we might be stimulated by such a vision, not for a month only, but constantly. Oh, that we might live in full view of the judgment seat. It would help us to be diligent every moment of the day of life, and sooner than we expect, perhaps, the night will come when we shall enter upon our rest and receive our reward.—*Rev. Frank M. Goodchild.*

Hindrances to Spiritual Power.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin *which we do not intend to renounce*—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to, perform; if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—*F. P. Cobbe.*

About the best test of Christian character we know, is the exhibition of humility, love and gratitude when told of our shortcomings. If there is anything that will wake up the evil in our souls it is reproof, and yet how much we need it.—*Central Baptist.*

The Untrained Laity.

As to whether there may be advantage in and necessity for a laity trained in Christian work, much depends on our conception of what the *church* really is. Many Baptists are either grossly ignorant of what actually constitutes a Christian church according to the Scriptures, or have fallen into the Romish view of thinking it "a divinely constituted, visible and organic body, knit together by the profession of the same faith and the communion of the same sacraments under the government of lawful pastors, etc;" in all of which adherence and belief cut the most figure with the individual member. If, on the other hand, we regard it as "a society of persons professing faith in the Lord Jesus Christ as the Son of God and the Saviour of men, and organized in allegiance to him for Christian work and worship, etc.," we see the vital necessity of fitting and training every member of the body so organized for the highest and most effective service possible.

Thus it was in the beginning when some 120 persons, in the time between Christ's ascension and the Day of Pentecost, met for prayer, supplication, and the fulfillment of Christ's promise, believing that there was a work before them which they were about to be called to perform; and for this work's sake they afterwards sought co-operation, combination, organization and the training and equipment of all who were to take part in it. Read the record of unceasing toil and heroic achievement, and then glance at the modern occupant of a cushioned pew, who, finding the softest corner and the most restful posture, sings, with a decidedly affirmative mental reservation,

"Must I be carried to the skies
On flowery beds of ease?"

and tell me if this man, or woman, is in true and vital relation with Christ's church!

In olden times the Scotch divines were wont to "fence the table" at communion season by warning and debarring unworthy participants. Oh, brethren of the ministry, is it not the fault of our time that we do not warn off, *at the very threshold of the church*, those who come without sense of individual responsibility, without the spirit of labor, without willingness to "take up the cross?" Is our anxiety to add to the number of scalps dangling at our ecclesiastical belts so great that the utter absence of moral earnestness is an applicant for church-membership, in a small matter? Would it not be wiser and more scriptural to say: "The holy privilege you seek is one of great happiness and blessedness, *but* it has a serious side, and we would not have you thoughtlessly or ignorantly enter into it? It means service, —enlistment for life; work, true work in Christ's cause and for his sake, continuously, and as the Spirit may indicate. It means also sacrifice. Do you fully understand what this implies? It is the very essence of Christianity. We would rather encourage than hinder you, but the union you now seek must be formed understandingly." How different from the above the practice in many churches is, thousands who read this can testify.

Having entered the church, the question now is, what kind of service is required, and are there adequate provisions for fitting and training the new member for useful work and fullest development? Let me divide the question, and indicate first the various distinct and special kinds of service required in the ordinary work of the church from its lay-members. The variety of service will surprise many who have not given thought to it, and yet I feel certain some are omitted in the enumeration that follows: Leaders in things spiritual; workers in devotional meetings; personal work with inquirers; expounders and teachers of the Word; Sunday-school teachers, officers and workers; evangelistic service, various; work through denominational organizations; social work of many kinds; reclaiming backsliders, and wayward; counseling, advising, encouraging; philanthropic work, various; care of poor, sick and dying; visitation of afflicted; care of temporalities, business, finance; committee service, various; musical service; work with young people; church publications, etc.

Some of these may appear to be so nearly akin as to permit of being combined, yet I think they require specializing in most cases, and call for a tact, skill, and expertness that only thorough training can supply.

This brings us to consideration of the adequacy of the provision for furnishing this training in the individual church. Churches differ very materially in their practice at this point. Some, in an honest, but indirect, vague, and desultory fashion, are making effort to develop generally the spiritual gifts of their members; but let us remember that gifts and endowments of all kinds are required and can be used if properly trained. Others, and they are the large majority, are making no such effort and would justify the charge that *there is no such provision*. Do we all know that the training in special manner, for special work, of the lay-members of the individual church, according to a carefully considered, intelligent, progressive and well organized plan, and faithfully persisted in, does not exist at all? Do we not know that the teachers' meetings, Bible expositions, missionary circles, and special young people's meetings, are mostly but the merest approach to this great practical and promising work of the church; a work that if rightly performed upon half its members would more than quadruple its efficiency?

In active, working churches we very readily fall into the custom of multiplying meetings,—sometimes unwisely,—but who has suggested a meeting for systematic general training in Christian work, and what work needs it more? If there are two or three meetings a week, why should not one be for this purpose; and in the larger communities why should not competent persons be brought in to aid in the work?—*Andrew McLeish, in The Standard.*

Call Upon Me.

The superintendent of a factory in which scores of weavers were employed was anxious that the work done in it should be as perfect as possible. But as many of his employees were young and unskilled, he placed an electric button near to each loom. He told his weavers whenever there was any trouble, even a little kink or tangle, to touch the button and he would come. One little girl took him at his word. Just as soon as the yarn began to kink, she stopped her loom and summoned the superintendent. He came, not angry and impatient because he was disturbed, but thanking the little girl for summoning him. He knew just what the trouble was and soon removed it. Another weaver, older and less confiding, tried to fix things herself. But she only made them worse. She did the very best that she could. She told the superintendent so with tears, when he came along and saw what a muss she was in. But his reply was: "Doing your best is sending for me. I am here on purpose to help when I am needed. I want to come as soon as there is any trouble, for you know that I am responsible for all the work that is done in the factory."

Now, is not our position like that of these weavers? We are all working, whether consciously or unconsciously, whether willingly or unwillingly, upon the tapestry which God is weaving in the loom of the ages—upon that display of his "manifold wisdom" which he will make to the principalities and powers through the church. He is therefore interested, deeply interested, in us, and in what we are doing; and for this reason he wants us to come to him with all our doubts and fears, as well as with all our sins. He wants to be our helper in order that through us his glory may be revealed. We can go to him as freely and confidently as the little girl touched the electric button. We can say: "It is his work. We have a right to call upon him, and we are not doing the best we can until we do so."

Let us ponder the inspired statement of the fiftieth psalm: "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." Yes, God has an interest in the deliverance. He wants us to be wise and good and happy, in order that we may illustrate the riches of his grace. He wants us to be witnesses to others of his fidelity to his promises, of the profit of godliness. This fact ought to quicken our faith and make us instant in prayer.—*Selected.*

Pathetic Unselfishness.

I remember being taken by my mother when I was a child to see a poor woman who was dying of a cancer. The disease was eating its way to a vital part and her doctor had given her exactly one month as her utmost limit of life. She was preparing for her end in a way that seemed practical and prosaic enough, but that struck me as being pathetic in its self-forgetfulness.

She was sitting up in bed with a basket beside her, finishing up the family mending, showing her eldest daughter—on whose thirteen-year old shoulders the burden of household care was to fall—how to fell down seams in the little brother's knee patches, and how to darn the heel of father's socks so that he would never feel the difference. She had impressed upon the girl how to make her father's favorite potato pone, how to manage her young sister when she got into the sulks, what to do for her father when he has his periodical fit of the cramps, and everything else she could think of that would insure comfort in the humble home she was leaving. She had all the work planned that she would do during the short span of life that was given to her. Her burial clothes were folded away in a drawer with sweet basil leaves among them.

I was reminded of the incident by reading in a paper recently of a man in Milwaukee who is preparing for something more terrible than death—insanity. He will be violently insane in a few weeks, and he knows it. Some time ago his skull was fractured; a gristle is fast forming about the cracked edges, which will surely press upon the brain and make him a maniac. He talks calmly and rationally of his approaching fate, and spends every moment of his brief term of sanity in making provisions for his family when he shall no longer be able to care for them. It is a situation worthy the pen of a dramatist.—*Selected.*

The man who tries to break away gradually from his evil habit will surely fail, for the reason that he begins by yielding in measure to his enemy. Any compromise with evil, however slight, is wrong; and one's only safety is in fleeing utterly the wrong.—*Central Advocate.*

Keep looking to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave you to Jesus, trust him by faith, and you shall be [illegible] you shall be made warm and vigorous, full of activity in God's service.

The Biblical Recorder.

WEDNESDAY, APRIL 19, 1893.

Rev. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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ATTACKS UPON THE BIBLE.

One has but to watch the drift of the skeptical literature of the day to be convinced of the fact that the authors of such literature are disposed to make what capital they can out of Scripture incidents and statements which they imagine place God out of sympathy with the *humanitarianism* of an enlightened age. Ingersoll, Voltaire, and men like them, are fond of pointing, we believe, to such incidents as the destruction of Sodom, the death of the first born in Egypt, the extermination of Achan and his house, and that of the Amalekites, as furnishing proof that God in such cases was deficient in mercy, and, hence, chargeable with cruelty. They also claim that comparing God's statement that David was a man "after his own heart" with David's conduct in the case of Uriah, forces one to question the inspiration of the Bible, or places one under the necessity of admitting that the Bible contains hopeless contradictions; or else, to the conclusion that God, in some cases at least, winks at immoral conduct and uses partiality in the administration of justice.

In all such attacks as these on the Bible, or on God its author, those who are bold enough to make them, and those that essay to reply to them, should always remember two important facts:—

1. That unconverted and wicked men are not prepared to rightly interpret the language of God's Word, and are poor judges of what is right in the conduct of a sinless God.

2. That God is the Supreme Ruler of the universe, and is under no obligation to answer for himself at the so called bar of human justice.

That the remembrance of these things would throw a great deal of light on the discussions that spring up on such questions as those mentioned, one cannot for a moment doubt. How often do we find opponents of the Bible reasoning about things which, from the very nature of religion and true piety, they do not understand, and never can understand, in their unregenerate state. There are problems in God's providence, and in his dealings with men, that perplex even good men who live near the Throne, and know many of the mysteries of God, unknown to the world of sinful men. David must have been trying to solve one of these problems when he wrote, "This thing was too hard for me, until I went into the sanctuary." If there are mysteries that perplex good men who for long years have enjoyed the enlightening influence of the Holy Spirit, and yet, which become so clear in the light of the openings of God's providence as to prompt them to say, "He doeth all things well," we need not be surprised at the foolish vagaries of those who by life and moral character are utterly unable to discuss such questions. The chemist would have the same reason to smile at the presumption and blind credulity of the unlettered swain who might say, "I have studied nature for many years, and I know her secrets as well as you do," that the Christian man has to smile at the almost insane ravings of wicked men who presume to rightly interpret God's Word in the light of their own experiences and his providence.

And how often do converted and unconverted men forget that God is the supreme [illegible] over all, and in all. There is an [illegible] attack going on among men on [illegible] doctrine of predestination, and [illegible] attacks are such as to plainly [illegible] have forgotten that God is [illegible] that really they have no more [illegible] God's dealings with them [illegible] say to the potter, "Why [illegible] them?" "Jacob have I hated," [illegible] forgetting the essence of [illegible] eyes which men may [illegible] and yet it is a part of the Word. It is a noticeable fact that Ingersoll is particularly severe on this doctrine. Why this is so it is not difficult to understand. Nothing is better calculated to fill a bold rebel with rage than to hear, from time to time, that the King whom he has madly tried to preach out of existence still lives, and will summon him after awhile to appear before him and answer for his deeds.

It may not be amiss in this connection to add a few comments on some of the incidents mentioned in Old Testament history, on which men of the kind mentioned delight to dwell, and which they suppose furnish them with strong arguments against God or against the inspiration of the Scriptures. For instance, the overthrow and destruction of Sodom and Gomorrah may be cited as an instance of divine cruelty. The world, however, will never know the moral depth to which this people had sunk. The sins of the men and women of these cities were such that God could no longer tolerate them in his sight. The cup of their iniquity was full; and he who gave them life had a right to take it. If these people sent up an intolerable stench in the nostrils of Jehovah, did he not have a right to remove it? But how about the innocent children that were cut off with their wicked parents! Why should the innocent suffer with the guilty it may be asked. To this it may be replied that if these little ones were cut off in the days of their infancy they were saved. Death is not always a penalty or a punishment. It may be, as in this case, a blessing in disguise. If these children of the Sodomites had lived to grow up to be men and women they would have certainly been sinners, and perhaps more wicked than the parents before them. If then they were saved, then God showed mercy instead of cruelty in cutting them off.

So far as the destruction of Achan and his house was concerned, the same argument holds good. This impressive event carries with it the additional lesson that when God gives a command he means it, and that it will not do to *trifle* with the Lord. This, by the way, is just what a good many people at the present day presume to do. They see from the Bible that God has commanded certain things to be done in a certain way, in some cases setting the example himself; and yet they presume to go counter to the commands, or substitute something else in their place—*a very risky thing indeed!* It may be that God intended, for all time, to rebuke by this incident the spirit of covetousness and the folly of trying to rob him of that which he claims as his own.

Again, when it comes to extermination of the Amalekites it is to be remembered that their fathers had fallen upon the Israelites when they were least prepared to defend themselves. They had made a desperate attempt to destroy God's people, and thus to thwart God's plan of redeeming his people, and through them of blessing the world. It may not seem, on first sight, that they should have suffered for the sins of their forefathers; but this kind of suffering is the result, to some extent, of natural and spiritual laws. Besides, these ancient people seem to have been, as the Bedouin of to-day, a kind of robber people, and quite likely the sins of the generation cut off made them very offensive in God's sight. We are also forcibly reminded that though God's vengeance for wrong doing may be delayed, yet it will come; and that retribution for sin, though withheld, will in his own time be meted out to the wicked.

And there is no contradiction to be found in such passages as the one that declares David was a man "after God's own heart." David was a man—a great and good man; but yet, one with well defined faults. He was ever striving to do right, but Satan mastered him for the time, more than once, and then he did wrong. When he saw his sin he confessed it. When he lost the joy of salvation he followed God so hard for his mercy and grace that he could say, "As the hart panteth after the water-brooks, so panteth my soul after thee, oh God." The man that got after God in this way was a man *after* God's own heart.

PERSONALS AND OTHER ITEMS.

....Prof. J. R. Hankins has removed from Brownwood, Texas, to Dawson, Ga.

....Rev. M. Baldwin has changed his postoffice address from Winston to Huntsville, Yadkin county.

....Elder Thos. Carrick was with Elder Fant at High Point on the night of April 12th to preach on "Centennial of Missions."

....Rev. C. B. Williams of Winton occupied the pulpit of the First Baptist church, Fayetteville, on Sunday morning and night, the 16th.

....Mrs. G. A. Holding, relict of the late Calvin Holding, died in Raleigh on Monday morning last. The funeral took place at Wake Forest on Tuesday afternoon, the 18th.

....Dr. W. W. Landrum of Richmond, Va., is aiding Dr. J. W. Carter in a series of meetings in the First church, Raleigh. Dr. Landrum preached his first sermon on Monday night, the 17th, his text being "I went out full, and the Lord brought me home again empty." From Ruth 1:21. A large congregation greeted the Doctor at this first service, and a good meeting is anticipated. In addition to the services each night, there will be a daily meeting at 4 o'clock p. m.

....Rev. I. W. Thomas of Caldwell is reported to be doing the best preaching and pastoral work of his life, and his churches hopeful and active.

....Dr. R. D. Fleming of Warrenton, Dr. W. H. Edwards of Wake Forest, and Rev. W. R. Gwaltney of Wake Forest called to see us last Thursday.

....Rev. John E. White, pastor of the Baptist church, has gone up to Enfield to assist Rev. Q. C. Davis in a protracted meeting.—*Wilson Mirror.*

....It is not expected that the States will be represented in the Southern Baptist Convention on moneys for the Permanent Fund in the Centennial of missions.

....The pastor, Rev. J. W. Wildman, is conducting a series of very interesting meetings in the Baptist church at Wadesboro, we learn from the *Messenger-Intelligencer.*

....Rev. C. G. Jones, at present pastor of the First Baptist church of Chattanooga, Tenn., has been called to the First Baptist church at Roanoke, Va.—*Baptist Courier.*

....Dr. J. J. Hall is in Lynchburg, Va., aiding Bro. Truett in a meeting of much interest, and Dr. Durham preached for the Tabernacle people last Sunday morning and night.

....It is reported that Rev. Thos. Dixon, Jr., will shortly move his family from New York to Charles City, Va., and that he will go from that point to New York to preach every Sunday.

....Dr. W. E. Hatcher will deliver the address before the Literary Societies, and Dr. T. G. Jones will preach the sermon, at the close of Oxford Female Seminary, May 28th and 29th.

....Rev. Chas. L. Williams of Upland, Pa., has accepted the call to the chair of English Literature in Denison University, Granville, O., and will enter upon his duties there in September.

....We baptized nine candidates into the fellowship of Brooklyn church last week, and five again last night. We expect the Lord to keep us disturbing the waters very frequently.—*Brooklyn Baptist.*

....It is now the intention of Pastor Fant to begin a series of meetings at the Baptist church here about May 15th. He will be assisted by Rev. C. A. G. Thomas of Greensboro.—*High Point Enterprise.*

....A series of revival meetings are being held at the Baptist church this week. The pastor, Rev. R. VanDeventer, is being ably assisted by Rev. T. J. Taylor of Warrenton.—*Henderson Gold Leaf, April* 13.

....Bro. W. B. Wingate and family have removed from Ogden, Utah, to Salt Lake City, Utah, where they will in future reside. They send greetings through the RECORDER to their friends in this State.

....A series of protracted meetings are now being held nightly in the First Baptist church. The pastor, Rev. J. H. Edwards, is being assisted by Rev. C. A. Jenkens of Oxford.—*Goldsboro Headlight, April* 13.

....Rev. J. A. Hoyle and his little mission church at Maiden, Lincoln county, are reported in good condition—making progress—large congregations and Sunday school, and their new house of worship to be completed this year.

...."No man has a right to take offense because his opinions are controverted."—*Western Recorder.* But many persons do thus take offense, but it is a sign of weakness, generally, both in the person and the opinion held.

....Rev. J. M. Bridges, who has had charge of the Green Street Baptist church at Spartanburg for three months, has just closed a meeting and has added fifty to the church, twenty by baptism and thirty by letter.—*Shelby Review.*

....We have never understood just how Dr. Arthur T. Pierson, a Presbyterian minister and writer of many unreadable books, became the temporary pastor of that great Baptist congregation (Spurgeon's Tabernacle).—*Religious Herald.*

....Rev. A. W. Crabtree has moved from Hornet to Arlington, Mecklenburg county, and requests his correspondents to note the change. Bro. Crabtree's horse died recently, and he is now compelled to use a borrowed one to go to his appointments.

....Bro. James V. McCall, sheriff of Caldwell and clerk of his Association, was in Raleigh last Friday, and reports the cause in a most hopeful condition in his section. It would not take many members like Bro. McCall to make things hopeful in any church.

....An abstract of Prof. W. L. Poteat's paper—"The Effect on the College Curriculum of the Introduction of the Natural Sciences"—read by him before the North Carolina College Association at Raleigh, February 25th, 1893, appears in the *Science* of March 31st.

....Rev. Elias Dodson was wont to say: "Workers never grumble, and grumblers never work." We are reminded of this by what we have recently seen from certain grumblers in some of the papers in this State about our Boards and the mission work in and out of the State.

....The Lord is greatly blessing our work here (Elizabeth City). At the regular services during the past month, seventeen have been added, and nine of them by profession and baptism. Our house is taxed to its utmost capacity, even with extra seats. Pray for us.—*Calvin S. Blackwell.*

....At last accounts Elders G. M. Webb and O. L. Stringfield were holding meetings in the court house at Ashboro with good prospects of a successful meeting. Ashboro is one of the country towns in the State where we have never had a Baptist church. Our Board is trying to establish the Baptist cause in that large and wealthy county.

....Rev. D. McLeod of Washington is expecting to hold special meetings soon, and to have the aid of Rev. J. H. Lambeth or Rev. L. G. Broughton. This is one of the mission stations of our Board, and in this large and wealthy county, Beaufort, the Baptists have only three or four small churches.

....The Murfreesboro *Index* of April 7th stated that President J. B. Brewer had been offered the Presidency of two other female colleges, and the RECORDER copied the statement last week, but we are glad to state this week that Prof. Brewer will remain at Murfreesboro. We can't afford to let such men leave our State.

....Dr. B. F. Dixon of the Greensboro Female College has announced his resignation as President of the College to take effect in June. He will be succeeded by Dr. F. L. Reid of Raleigh, N. C.—*News and Observer.* Bro. Reid will not give up the *Advocate*, and we understand Dr. Dixon will go to Shelby to practice medicine.

....Bro. Peele says he thinks he will have the new Baptist church, at Jacksonville, Onslow county, in less than sixty days. This will be the first church building that ever graced that little town. It is not behind in bar-rooms, however. We are glad to know that the Lord is to have a good house there.—*Brooklyn Baptist.*

....Rev. S. C. Tapp, now at the Chicago University, writes as follows in renewing his subscription: "I cannot do without the old RECORDER. It comes weekly like a letter from home. Among all of the papers which come here from all parts of the country, I see none that are superior to the RECORDER. It is true to the Baptist cause, 'solid in doctrine'."

....Hertford church is moving up—interesting meetings. Prayer-meetings every Thursday night well attended. Dear Bro. Burfoot is helping me to carry on the work. He is one among the best men I ever met in my life. We, the Hertford church, by God's help will repair our house this year. Please remember our work in Hertford in your prayers. God and God alone only knows what this dear church has passed through.—*Josiah Elliott.*

....The spirit of missions is growing in Georgia. The First Baptist church of Augusta has taken upon itself the support of a missionary in China. The First church of Macon supports a missionary in Italy. The church at Hawkinsville has also one in Italy, and the Woman's Missionary Society and the Young Men's Society of Rome have taken upon them the support of a missionary in Mexico.—*Christian Index.*

....At the session of the Charleston Baptist Association, held at Black Swamp church 1789, a query was sent up, viz.: "Is it consistent with gospel order for a minister to have the pastoral care of two distinct constituted churches at the same time?" "Answered in the negative; yet we are of opinion that the pastor of one church may occasionally administer the ordinances and assist in another which is destitute."

....A limited first class ticket via Atlanta and Chattanooga, or via Asheville, Knoxville and Chattanooga to Nashville, Tenn., from Raleigh, costs $19. The roads east of the Mississippi have not yet agreed on terms to the Southern Baptist Convention. The cost will be, perhaps, one first-class fare, or one and a fourth, for the round trip. Will give notice so soon as the roads agree, and will publish next week the names of delegates appointed by the Board.—*C. Durham, Cor. Sec.*

....Last week we asked for information about the grave of Capt. Merrill, a deacon in old Jersey Baptist church, and one of the Regulators who was hanged at Hillsboro in 1771, and now we give the following from Bro. W. A. Graham: "I think Capt. Merrill was buried with the others hanged at same time near the large oak tree used as a gallows. It is in the grove in front of Mrs. P. C. Cameron's residence. Mr. Cameron, a few years before his death, placed a large slab at the grave."

....The time was when Baptists were accused of being opposed to education. Whatever may have been true in the past, Baptists are now in the front, educationally. For instance, in this country the Baptists have nineteen theological schools, the Presbyterians fourteen, the Episcopalians thirteen, Methodists eleven, Congregationalists ten, and other denominations range from five down to one. The Roman Catholics have twenty. So it seems that Baptists have a larger number of theological institutions, and we believe a larger number of students for the ministry than any other protestant denomination.—*Ex.*

....Mrs. John B. Johns, an aged Christian, a member of Mt. Moriah Baptist church, Wake county, for more than forty years, was buried last Sunday evening. Dr. C. Durham preached the funeral just before the burial to a large congregation of the neighbors and friends. Many colored people were there. One old colored man said to the preacher: "That was my old misses funeral you just preached. I heard all what you said, and I felt it too. She was the best woman ever lived and ever died."

....Good fortune has again come to our Theological Seminary. Mrs. Minnie Caldwell has conveyed to the Seminary real estate in and near Louisville sufficient to handsomely endow the President's chair and more. The value of the property is variously estimated, but it is perhaps safe to say that it will yield $75,000. It is for the William Beverly Caldwell, Jr. Endowment of the Presidency of the Seminary and for whatever else the trustees may decide. Mrs. Caldwell thus honors the memory of her deceased husband. She is a daughter of the late George W. Norton, Esq., whom she greatly resembles, and whose strong qualities of head and heart she has inherited.—*Western Recorder.*

....For want of space, some communications are crowded out of this issue.

....It is announced that Mr. James M. Brinson, formerly of Newbern, N. C., at present of Colorado Springs, Col., and Miss Mamie H., daughter of the late Rev. J. E. Carter, will be united in marriage at noon on Tuesday, the 25th inst., in the hall of the Philomathesian Society at Wake Forest College, N. C.

....The report on Foreign Missions states that we did not need men nor money for the foreign field. Assistant Secretary Bell took issue with this feature of the report, and from the needs of the field as they have come to the Foreign Board, showed that there was great need for discreet, efficient and consecrated men. There is need for just such men as fill pastorates in Georgia. Such men are in great demand for our foreign field.—*Index.*

....Rev. Baylus Cade, who has been assisting Dr. Leonard in mission work in Ohio for some months, is on a visit to friends in this city (Huntingdon, W. Va.) and vicinity. It was a great pleasure to meet Bro. Cade after some ten years of absence. He preached for Dr. Walker's people last Sunday, morning and evening, after which the meeting and greeting of old friends and relatives was thoroughly enjoyed.—*Baptist Banner.*

....The Georgia Baptist State Convention met in its seventy first session with the church in Dawson last week, Rev. J. H. Kilpatrick, President. The Convention was largely attended. They had a pleasant and harmonious session. The report of the treasurer for all objects showed the reception and disbursement of $109,216.70. Of this amount about $17,000 was used in State Missions. Georgia has 329,851 members in her Baptist churches, and many large and wealthy churches.

....Bro. M. A. Adams, Monroe, N. C., April 12, 1893, writes: "We are in a most glorious meeting now. Our house does not furnish sufficient seating capacity at regular service night, and we use all available space now in our meeting. There were ten conversions last night, and about twenty-five asked for prayer. There is a deep conviction throughout the town. My work is pleasant. My people are loving, kind and thoughtful. They give a most hearty co-operation. I am glad to be again identified with my North Carolina brethren. God bless you in your work and may you long live and remain at your post."

....The new Baptist church at Lowell is very nearly completed. The dedication exercises will be held the fifth Sunday in the present month. Mr. A. P. Earney tells us that Dr. T. H. Pritchard, of Charlotte, will preach the dedication sermon.——Rev. J. F. Morris, who recently had his leg amputated in Charlotte, has resumed his ministerial labors to the great delight of his friends. The charges he resigned when his illness had grown desperate all waited for him to recover. They did not accept the resignation and he is now filling his regular appointments as before.—*Gastonia Gazette.*

Another Word as to the Centennial.

Dr. T. T. Eaton writes me that he wishes to hear from all the States as to what has been done for the Centennial by the first of May, so that he may prepare a report to be submitted to the Southern Baptist Convention, which meets in Nashville, Tenn., May the 12th.

I therefore address this note to all interested, asking them to forward, at once, the reports of each Association to the members of the Centennial Committee appointed by our State Convention. The work of the Committee was divided. The matter of looking after the current expenses and of enlarging the foreign work, was entrusted to Dr. C. Durham, while the matter of raising North Carolina's part of the Permanent Centennial Fund was committed to the other five members of the Committee. In apportioning the associations to the different members of the Committee, Dr. J. L. Carroll of Chapel Hill had assigned to him the Beulah, Liberty, Montgomery, Mt. Zion, Pilot Mountain, Stony Creek, Three Forks, Yadkin and Elkin Associations. To Dr. J. D. Hufham, Tarboro, were given the Chowan, West Chowan and Tar River. To Rev. R. VanDeventer, Henderson, the Central, Flat River, Little River, Raleigh, Bisden and Waccamaw. To Rev. J. H. Edwards, Goldsboro, the Atlantic, Cape Fear, Cedar Creek, Columbus, Eastern, South Atlantic and South River. To T. H. Pritchard, Charlotte, Alexander, Ashe, Alleghaney, Anson, Brushy Mountain, Caldwell, Catawba River, Green River, King's Mountain, Mecklenburg and Cabarrus, Robeson, Richmond, Sandy River, South Fork, South Yadkin, Stanly and Union.

The brethren who have been asked in each of these Associations to look after the collection of money for the Centennial Fund will please report to the appropriate member of the Committee as soon as possible. State what money is in hand, what has been pledged, and if you can, when these pledges will be redeemed. Send all moneys directly to J. D. Boushall, Treasurer of the Convention, Raleigh, N. C., and mark it if it be collected for that purpose, "*For Permanent Centennial Fund.*" Please act with the utmost promptness, brethren, as the time is exceedingly short.

T. H. PRITCHARD.

Charlotte, N. C.

Last Call of F. M. Board.

Treasurers, agents, pastors, churches, societies and all other persons having funds for the Foreign Mission Board will please send the same before the last day of April, when our books close. The Board must have $40,000 before that date in order to report to the Convention "no debt."

H. A. TUPPER, *Cor. Sec.*

Richmond, Va.

A Correction.

FUNDS ON WAKE FOREST COLLEGE.

The editor of *Charity and Children* misunderstood the subscriber, as appears in an editorial April 7th, 1893, entitled "A Suggestion," in regard to the invested funds of Wake Forest College. There are no amounts on hand uninvested, and have not been since July 7th, 1892.

THOMAS H. BRIGGS,
Treasurer of Wake Forest College.
Raleigh, April 15, 1893.

We ask special attention to the above. If you will then, brethren, read the editorial to which Bro. Briggs refers, which is repeated in editorial in *Charity and Children* of April 14th, you can the better understand the matters involved.

The figures and statements in the latter editorial, referred to above, about the expenses of the Board, are more badly mixed and misleading than the statements in the first editorial about the endowment fund of the College, which Bro. Briggs corrects.

Every item of expense, known to us, is given each year in the report of J. D. Boushall, Treasurer of the Convention, with the certificate of W. N. Jones, Auditor. The report is then adopted by the Convention, published in the minutes, and fifteen hundred copies of the same are, by the Secretaries, Bro. N. B. Broughton and Dr. N. B. Cobb, sent out to the pastors and brethren all over North Carolina. No such report of expenses, in any denominational work in this State, known to us, except the Board of Ministers' Relief, is given to the public as is given by the Treasurer of the Convention of the expenses of the Board of Missions and Sunday schools.

We are certain no such report of expenses of our Orphanage work is ever given to the public.

The salary of the General Manager, salary of the Treasurer, salary of the agent for *Charity and Children*, salary of writers for *Charity and Children*, teachers, matrons, cooks, laborers on the farm, carpenters, printers, traveling expenses of General Manager, agent of *Charity and Children*, trustees, speaker and preacher for the annual meeting, freight, postage, telegrams, stationery, fuel, light, &c., are never given to the public as separate items of expense in our Orphanage work. But just such a report of the expenses of the Board of Missions and Sunday-schools has been given to the Convention for sixty years and published in the minutes for the information of all. Of course there is a broad field for honest differences of opinion about what ought to be the expenses of each department of our denominational work, and the same opportunity exist for a variety of opinions about the forms in wh ch reports ought to be made to the denomination.

The best, therefore, that can be done, it seems to us, is for the denomination in its meetings, which may be charged with the duty, to give the wisest and best instructions possible under the circumstances, and then for all to work together, along the lines thus marked out, for the general good of our Master's cause.

C. DURHAM.

Our Missionaries.

Union meetings and Sunday school Associations will be in session at, perhaps, about fifty places next week, April 28th–30th, in this State. The winter and spring, thus far, since the Convention, have been given to collections for Home and Foreign Missions, and for the "Centennial of Missions." All money, to be counted in the report of the Treasurer at Richmond and Atlanta for the above objects must be received by them on Saturday, April 29th. It will be, therefore, too late to take collections at these meetings for Home or Foreign Missions, or for the "Centennial of Missions," and have the same counted in the present year's work.

WHY NOT,

therefore, take collections at each of these Union Meetings and Sunday-school Associations for STATE MISSIONS? We have done better this year, since the Convention, for State Missions than was done for the same months last year, and the Board is due their missionaries less on the past year's work than it was due them at this time a year ago on the preceding year's work; but *some of them do most sorely need what is due them by the Board. They ought to be paid at once.*

BRETHREN,

will you not see to it at *your* Union Meeting, or *your* Sunday-school Association next week, that the people are given an opportunity to contribute something to help pay these faithful missionaries in our own State the balance due them on last year's work? Please do not forget it.

WE ASK

the Treasurer of each Association, Union Meeting, or church, having money, any amount, however small, on hand May 1st, for State Missions, to send it *at once* to J. D. Boushall, Treas., Raleigh, N. C.

And, if the Treasurer of any Association, or Union Meeting has, since our Convention in December last, paid money direct to the missionary on the field that the proper vouchers be sent to me at once, and the same will be duly credited and acknowledged. The work, so far as we know and believe, never has been in better condition at this time of the year. Notwithstanding the scarcity of money, and unpaid salaries, the missionaries are pushing on with their work, many persons are being added to the churches, congregations and Sunday-schools are large, and many new houses of worship are being built.

C. DURHAM.

Hon. T. W. Mason of Raleigh will deliver the annual address at Buie's Creek Academy, Harnett county, on May 11th. The enrollment of the Academy this spring is 146.

Small Pastorates.

THE DARK SIDE.

In many respects it is more difficult to be the pastor of a small church than a large one.

1. Small congregations are harder to preach to than large ones. There is lacking that contagious enthusiasm which no speaker was ever known to despise. Gladstone says: "A speaker gets from his hearers in vapor that which he gives back to them in flood." They help to feed him. If the congregation is large there will be a sufficient number of ardent listeners who invite the preacher to go on and tell his message.

And then the inspiration of the song of the great congregation is lacking in the small company. Nothing is more inspiring than a great hymn as the words swell into the harmony of many voices; and there is nothing so dispiriting as a few squeaky voices out of tune and out of time.

It is much harder to prepare a sermon for a small congregation. The preacher cannot have out of mind the crowd to which he has to preach. The good congregation inspires preparation as well as delivery.

It is more difficult to find suitable subjects. The range of subjects is largely gauged by the size of the congregation.

Early in the week a rich subject suggests itself to the preacher's mind. Elated he thinks, "Well, there is one sermon for Sunday." He thinks again and realizes that it would apply to only half dozen who would hear him. He tries another and another, and each time he is confronted with the appalling conclusion that no one of the subjects, so far, will fit the few who will hear. So late in the week, after many abortive attempts, he hurriedly prepares what seems best suited to the real congregation before him.

2. In small churches unpleasant things are more easily seen and felt. There is lacking in the movement what the balance wheel supplies in mechanics—momentum to give regularity and smoothness, and to overcome the numberless small jars of resistance. Where there are but few the contact becomes so intensely real that there is a constant wearing in to where nerves are tender. There is a certain helpful change of contact that is impossible. This is one reason why small churches usually mean short pastorates. The church soon feels that they have seen all round the pastor and learned how human he is; the pastor in turn feels that he has used up all the material on that field for him.

If anything unpleasant occurs he is compelled to see it. He sees every absence from church and feels it keenly. The people know very well that he craves their presence, and he wonders whether they have taken offense at something, or are just thoroughly indifferent. He may lie awake Sunday night, and turn over the perplexing question in his mind till it vanishes into his troubled dreams, but when he awakes the problem is still unsolved.

The contrary, or sensitive brother, has the enviable advantage to be coveted by every disturber of the peace. The fellow with fretful quills, who stings at everything and everybody, in a large church with a large spiritual force would be no more worry than the gnat to the great animal which did not so much as know it was there.

3. The pastor is easily discouraged with the seemingly small and inadequate results. No glowing letters from him telling of members received every Sunday night. His church must stand low on the list of contributors to the great objects. So no wonder he feels, sometimes, that he ought not to accept even the small salary he does receive; that it is only time killing work in which he is engaged after all.

A BRIGHTER SIDE.

It is indeed a gloomy situation that cannot be relieved by some cheering view.

1. The pastor of a small church is not compelled to do so much pastoral visiting; hence he has more time for study, wide and general study that has reference to his life work as a whole. And if his range of subjects is narrow it ought to have the effect of driving him to being more specific in his application of gospel truth. It is the single aim kind of shooting he must do, and if the birds are few he is compelled to do that kind.

For the young pastor especially, there is afforded a better opportunity for studying human nature. The crowd furnishes a broad and general view, but that is all. When the anatomist would study the human frame thoroughly he selects but few subjects. So the pastor of a small church can study men more narrowly, in such a way as to learn their weaknesses and points of strength. This close study of men can be of inestimable value when he is called to a larger field.

2. As to results. We go wide of the mark when we attempt to measure and classify the results of any effort whether it be human or divine. We just don't know. We do not know what influence was first set in motion to bring about many of the glorious results we behold to day. And as to the influences about to be set in motion "thou knowest not which shall prosper, this or that."

We are entirely too much enamoured of numbers in our calculations of success anyway; in fact we do not know that the decimal system of notation is used in the kingdom of heaven at all.

An aged minister, writing to his son, who was the pastor of a small congregation, said: "Remember how much better it is to do a little good, substantial good, than by smooth and false doctrine to obtain crowded congregations and do them mischief. Our influence does by no means depend on crowded congregations, nor is it at all proportionate to them. Uniformly, as far as I can see, my influence as a preacher has been greatest when my congregations have been small and discouraging, and great depression about my work has preceded success."

The fact that so large a proportion of our missionaries and preachers for the home work, are coming from these obscure village and country churches, ought to give fresh life to our tired hands; we may be building better than we know. If we are doing the work God gave us to do we are doing the highest and grandest work that can be done.

After all, what would become of our country if it were not for the work done by the great rank and file of men and churches that silently fulfill their "destiny obscure?"

X. Y. Z.

To the Pastors and Churches of the Mt. Zion Association.

Dear Brethren:—As chairman of our Associational Centennial Committee, I make earnest appeal to you to use all possible diligence in finishing up promptly our contributions to this great work. Let no one fail behind. Let us, if possible, go beyond our fair proportion, so as to make up the lack of some that may fail. In the event of failure in the State, it will be pleasant to feel that the responsibility does not lie at our door.

The little church at Chapel Hill has raised and forwarded $200, one fifth of the Mt. Zion quota, and one seventy fifth of that of the State.

J. L. CARROLL.
Chapel Hill, April 17, 1893.

April 10th.

Seventy-three years ago I was born. In 1885 I fell from a stroke of paralysis while preaching in the First Baptist church of this city. I recovered from this so as to be able to hobble about with the aid of a stick. Three years ago I fell in my front yard and crushed my left side. Since then I have been confined to my bed and chair, most of the time suffering excruciating pain. I still am unable to rise from my chair or turn on my side in my bed.

I may be called away any month or week or day. I think I am resigned to the will of God. There is no dark river before me. My Heavenly Father has been extremely gracious to me. He has permitted me to live to see my youngest and last child baptized. May the Lord grant that no one of them may dishonor their profession.

I have two wishes, if I may express them, to write out my Chair Talks and to revisit Texas. The Master's will be done.

"AMEN.

I cannot say,
Beneath the pressure of life's cares to day,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves, and say, since it is so,
Thy will be done.

I cannot speak
In happy tones; the tear drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en perm it some things to be
When he is love;
But I can see,
Though often dimly through the mystery,
His hand above.

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's holy book,
And I can wait."

J. R. GRAVES.
Memphis, Tenn.

—*Baptist and Reflector.*

Up to and before the late war, Dr. Graves gave his brethren of the South great trouble. Since that time his influence has been small. The Baptists of the South have greatly grown in numbers and power. God has in mercy let Dr. Graves live to see the better day, though greatly afflicted. May he find heaven at last.

Central Association.

Union meetings April 29th and 30th at Perry's Chapel and Midway. Rev. W. H. Edwards to preach the introductory sermon at Perry's; Rev. J. V. Devenny at Midway. Sermon on Sunday at Midway by Rev. W. Atkinson.

SUBJECTS FOR DISCUSSION.

1. Are our churches sufficiently careful in the reception of members? Bro. I. T. Newton to open the discussion at Perry's; Bro. R. R. Day at Midway.

2. Is church membership essential to the full enjoyment of Christian work? Bro. A. B. Wester to open the discussion at Perry's; Bro. A. O. Jones at Midway.

3. Is there Bible authority for the part that is now taken by Christian women in mission work? Bro. N. Y. Gulley to open the discussion at Perry's; Bro. W. J. Ferrell at Midway.

COMMITTEE.

The Meeting in Greensboro.

Dear Recorder:—Last night we closed our meeting of about ten days. There were many drawbacks, but the Lord abundantly blessed us. There were over forty professions of faith in Christ. The church has been benefited by this work, and we go forward with the hope of a continuous revival in the future. Our Sunday-night crowds have been so great that we could not accommodate them. A gentleman and wife of another denomination was present two weeks ago and told us to get fifty more chairs at his expense.

The Lord is with us, and the work advances. Affectionately,

C. A. G. THOMAS.
Greensboro, April 18, 1893.

Notice.

All delegates and visitors who expect to attend the Pilot Mountain Sunday-school Association, will please notify me at once if they wish a conveyance to meet them at Stoneville.

D. F. KING.
Leaksville, April 10, 1893.

Mecklenburg and Cabarrus Union.

The Mecklenburg and Cabarrus Union meets with our church, Independence Hill, on Friday before the fifth Sunday in April. We would be glad to have the RECORDER man with us.

Query: Where was Saul of Tarsus converted? Was it on the way to Damascus, or after three days? Would like to hear from Drs. Pritchard, Hufham and G. W. Gardner.

J. F. H.
Croft, April 12, 1893.

Bro. Joseph B. Ferebee Ordained.

Sawyer's Creek Baptist church called a presbytery to examine Bro. Joseph B. Ferebee with a view to his ordination to the work of a gospel minister.

After a full examination, conducted by Dr. R. R. Overby, the council unanimously decided to ordain him.

On Sunday night, April 9th, in Woodville Baptist church he was publicly set apart to the work of a minister of Jesus. Rev. Dr. R. R. Overby preached the ordination sermon. Rev. Josiah Elliott offered the prayer and presented the Bible. The writer gave the charge. The right hand of fellowship was given by the council, and Bro. Ferebee pronounced the benediction.

A. W. BURFOOT.
Hertford, April 12, 1893.

Union Meeting.

The next Union Meeting of the Liberty Association will be held at Randleman Baptist church on the 28th and 29th of April, 1893. The program adopted by the Union for the occasion is as follows:

1. Introductory sermon by Thos. Carrick on distinctive Baptist principles.
2. "Let your light so shine," etc. J. N. Stallings and J. M. Hilliard.
3. How may we have conversions all the year round? J. K. Fant and J. A. Summey.
4. Why should the Baptists at this time make a special effort for Foreign Missions? Thos. Carrick and H. Morton.

Efforts are being made to secure rates on the railroad fare to the Union Meeting, which we hope will be successful.

Let all who are interested in the work support it by their presence at the next meeting.

JOSIAH CRUDUP, *Sec.*

Do not Forget Your Home Board, Brethren, in Distributing Your Collections.

Let it be remembered that we begun the year ten thousand dollars in debt, that we have paid twenty thousand dollars as the last payment on the Havana House, that we have been obliged to enlarge our work, that the appeals for help which come to us from our vast territory were never so numerous or so pressing, and that we greatly need largely increased contributions in order to make proper exhibit at Nashville. Our efficient treasurer, who has rarely made such appeal but has been accustomed to go along and meet the obligations of the Board whether the churches send the money or not, has sent us the following note which we hope our brethren will heed:

ATLANTA, GA., March 21st, 1893.

DR. I. T. TICHENOR, COR. SECRETARY:

Dear Sir and Brother:—I am delighted to learn of the numerous pledges made to Centennial Missions and Centennial Chapel fund. Maryland, Kentucky, Alabama, Georgia, South Carolina and other States have done well. I see from the papers that the pledges generally were made with the understanding they were to have to April 15th to redeem them. Now I wish you to urge upon all who have or may pledge to pay promptly by the 15th of April. I am now behind, or in debt to the bank, one note which falls due in April and must be paid. This debt is on account of church building, and I trust the brethren will bear this in mind and get their checks ready to send to me in the early part of April.

Yours fraternally,
A. D. ADAIR, Treas.

As the 30th of April comes this year on Sunday, the treasurer will keep his books open until the 1st of May (Monday), but *they will positively close on that day*, and we beg that treasurers or others having money in hand for Home Missions will forward *at once*.

I. T. TICHENOR,
Cor. Secretary.

Literary.

A BEAUTIFUL LIFE.—The death of Bishop Brooks touched the hearts of our countrymen as it has rarely been touched. When the news of his sudden death flashed across the wires, lamentations were heard on every side, and the involuntary expressions of popular sorrow were manifest as the conventional professional utterances. A collection of sincere testimonials to the worth of Bishop Brook's helpful attitude toward his fellow-men is of great interest. Thomas Whittaker (3 and 5 Bible House, New York) publishes in a handsome pamphlet a record of the service held in loving memory of the late Phillips Brooks, D. D., at Music Hall, New York, Feb. 16. Addresses by Dr. Greer, Rabbi Gotthell, Father Ducey, the Rev. Lyman Abbott, Dr. Storrs, Dr. Day and Mr. Choate show how broad is the religion which enables men of many minds and creeds to pay tributes from their several points of view. A beautifully engraved portrait of Phillips Brooks appears on the frontispiece of this memorial, which has caught something of that spirit of "inextinguishable hopefulness for his kind" which was characteristic of that rare soul. Twenty five cents will buy a copy of the pamphlet, postage free.

Robeson Union and Ministers' Conference.

The next session of the Robeson Union and Ministers' Conference will be held with the Red Springs Baptist church, April 28th, 29th and 30th;

Friday April 28th, Ministers' Conference.
11:00 p. m.—Sermon. Elder A. R. Pitman.
1:00 a. m.—What are the Duties of Deacons? Elder W. J. Fulford.
3:30 p. m.—In What Does True Obedience Consist? Elder M. A. Stephens.
8:30 p. m.—Is There not Need of Stricter Discipline in the Government of our Churches? Elder W. A. Humphrey.

SATURDAY.

11:00 a. m.—Sermon. Elder F. H. Martin.
1:00 p. m.—Ministerial Education. Elder I. P. Hedgpeth and E. S. Lathrop.
2:00 p. m.—Foreign Missions—"1792-1892." Elder Jas. A. Smith.
3:00 p. m.—What is True Worship of God? John 4-24. Elder A. R. Pitman.

SUNDAY.

9:30 a. m.—How Shall we Best Enlist our Sunday-schools in the Objects of our Associational Work? Elder D. C. Britt and O. S. Hayes.
11:00 a. m.—Sermon. Elder Jas. A. Smith.
Collection for Ministerial Education.

Warren Union.

The Warren Union will meet with Gardner's church, Friday before the fifth Sunday in April.

All who may wish to attend, and come by railroad, will be conveyed from Macon to church, if they will let me know upon what train they will come.

JOHN H. NICHOLSON.
Macon, April 14, 1893.

Southern Baptist Convention.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Texas.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES

I am advised by the L. & N. that a rate of one fare for the round trip is in effect to Nashville, account Southern Baptist Convention, from all points on that line; and also by the N. C. and St. L. that a rate of one fair is in effect from all points on their line west of Chattanooga, inclusive; south of Chattanooga and from other points not on the line of the L. & N. or N. C. & St. L. the rate is one and one-third fare to L. & N. or N. C. & St. L. junction points, plus one fare to Nashville.

A rate of one fare has been granted by all railroads in Texas.

All other lines, so far as heard from, grant a rate of a fare and one third, on the certificate plan. The Southern Passenger Association has not announced any special rates yet. As it will be too late to publish another card, delegates are requested to inquire at railroad station, and if special rates have not been made, to write me at once.

O. F. GREGORY,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates*. This rule will be rigidly adhered to.

2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES

Maxwell House (headquarters), per day, $2.50; Duncan Hotel, $2.50; Nicholson House, $2.00; Commercial Hotel, $1.50; Bailey House, $1.00; boarding houses generally from $1.00 to $1.25. [illegible] names, please address M. B. Pilcher, [illegible] man.

W. C. GOLDEN, [illegible]
Nashville, Tenn., March 23, 1893.

We call attention to the following [illegible] vertisements: "Lee's Best [illegible] Powell, Raleigh, N. C.—"Lee's Best Egg"—The Polk Miller [illegible] Richmond, Va.: "Five in [illegible] Valley"—H. E. Dann & [illegible] Ohio; "Brown's Iron [illegible]

A Few Thoughts.

BY SCATTERHEAD.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

There has been a great deal of controversy about this text of Scripture. Most of our good and learned commentators say the Scripture under consideration refers to regeneration by the Spirit and baptism in water, and there are numerous other opinions in regard to the exposition of this passage of truth. The writer has read about all the different ideas in regard to these precious words of the Saviour spoken to a Master of Israel, and as he has no reputation at stake, he will present a few scattering thoughts, although not original.

Nicodemus was a mighty man among his people, and occupied a powerful high position, as he was "a ruler of the Jews," "a master of Israel," and "a man of the Pharisees." We suppose he knew the Scriptures well, and like most of his sect he wore a mighty nice religious garb of his own make. Nicodemus was at ease most of the time, and was right well satisfied with himself, as he was of the opinion that it was mighty hard to find a better fellow than he. One night he beheld himself in a new light, and with his high position in the religious world and his outward show of righteousness, he got a glimpse of himself, and concluded he was a powerful ugly creature. Nicodemus felt very much dissatisfied with himself, also a deep sense of need, and a mighty craving for something that Pharisaism could not give him, so he went to the Great Teacher for help. God was drawing Nicodemus. No one goes to Christ unless he is drawn by the father. God moves upon the heart of the sinner, applying the word by the Spirit, and realising his deep sense of guilt and of need, and an aching void in his heart, he willingly goes to Christ, though it be "by night." The soul covered in moral darkness, and feeling that he deserves to be plunged into the "blackness of darkness," Nicodemus went to Christ. He knew the law and the traditions of his sect, but he was wonderfully ignorant about the plan of salvation and being mounted on stilts, he had overlooked the simplicity of God's plan of salvation. Christ told him just what he needed —that he must be born again." Nicodemus was mighty proud of his station and birth—a son of Abraham, and it was right humbling for him to be called down from the "very highest to the very lowest round in the ladder." The Saviour made the poor fellow understand that his privileges and distinction would not carry him into the kingdom—that in order to be saved, he must be born from above.

1. Christ first showed him the necessity of the new birth. We ought to thank God that Nicodemus did go to Christ and was the happy occasion for the blessed Saviour to reveal to us so much of his precious truth. We learn that regeneration is God's work from beginning to the end. Man does not co operate in this grand and glorious work, "but is only the subject and God the operator." Regeneration does not take place in the old nature, but in the soul, as the flesh might be born a thousand times and still would be flesh. The heart of man is totally depraved. "The heart is deceitful above all things and desperately wicked." We find the heart the seat of depravity and full of sin and corruption. The natural heart of man is all wrong, and delights only in the service of Satan. The polluted heart is enmity against God, and does not love him, and not to love him is the very essence of depravity. We find that a change of heart must be effected, a new creation takes place in the soul by which the believer is made "a partaker of the divine nature," before the sinner can enter heaven. Some try mighty hard to explain away the new birth or regeneration of the soul, and claim that the change is in the old nature. The work is gradual, and goes from one stage to another until the sinner at last gets mighty good and strong, and is able to get the old nature under his feet, and that he is then a changed fellow by his own good works. Some make the new birth apply to the new body which arises from the grave. Hell born and hell bound doctrine. The body of the believer is unchanged, and a mass of sinful corruption, until caught up with Christ. The new birth or regeneration is the beginning of a new life—the implantation of a new nature in the heart of the believer by which he is made a "new creature in Christ Jesus." God implants the germ of holiness in the heart of the believer, and his aspirations and the deep longings of his soul are ever upward and godward. God does not try to improve our old nature: he has said it is lost, guilty, evil only, and evil all the time, but he gives the believer a new and heavenly nature. "No man putteth a piece of new cloth unto an old garment."

2. Showing the necessity of the new birth and its source, we will in a few words endeavor to show how or by what means it is produced. Regeneration is brought about in the soul by the Holy Spirit, the agent, and the Word, the instrument or sword which is used in the hands of the Spirit to quicken dead souls. God's word brought the innumerable worlds into existence. "By the word of the Lord were the heavens made." God's word created worlds, and the same word quickens dead souls; so we find God's word is both creative and regenerating. Nothing but the voice of the Son of God can impart life to the sinner "dead in trespasses and sins." "The dead shall hear the voice of the Son of God, and they that hear shall live." John 5: 25.

"Born of water and of the Spirit." We say this Scripture does not teach two births, the natural and the spiritual; neither does it teach, as we think, baptism and regeneration. What then is meant by "born of water." We find John 1: 11–13, that every one that believes on Christ's name is born again—born of God. "He that heareth my word and believeth on him that sent me hath everlasteth life." John 5: 24. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John 15: 31. So then if we believe the record concerning Christ, we have eternal life—not a head belief alone, but a belief that gets down into the heart, "for with the heart men believe unto righteousness."

"Born of water" represents the Word of God. As one able writer has said, "There is life-giving power in the Christ whom the Word reveals, and in the Word which reveals him." The Holy Spirit as the agent applies the Word as the instrument, the water, to the soul, and life is communicated to it. The voice of the Son of God, which is the Word, quickens the dead soul. Christ is revealed to the soul by the Spirit, using the Word as the means. The Word is powerless unless used by the Spirit, and the Spirit uses no other means but the Word in saving souls. We are begotten by the Word of God. "Of his own will begat he us with the word of truth." Jas. 1: 18. We are born by the Word. "Being born of incorruptible seed by the Word of God." 1 Pet. 1: 23. Water cleanses, so does the Word of God. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word." "He saved us by the washing of regeneration and renewing by the Holy Ghost." Eph. 5; Tit. 3. From the above quotations of Scripture we are bound to conclude that the water used in the text represents the Word. Can the heathen be saved without the Word which contains the gospel? Can any soul be saved without the Word? If you can't answer, read Romans. Let us depend more on God's Word and Spirit, and sinners will be converted unto him. People converted by God's means are intelligently saved and forever saved. We have too little faith in God's Word and Spirit. We depend too much and expect too much from human oratory to reach and save souls. Too many "ear ticklers" now-a-days and not enough heart reachers. Men constrained by the love of Christ to tell the good news of salvation don't care so much for fine rounded sentences. But they want sinners saved from the wrath to come. A sight of the preaching goes no further than the ear, because that is the target aimed at. Men whose hearts are filled with God's love and Spirit direct their shots at the heart and they are not apt to miss their mark. More heart power is needed. We need more men whose hearts are filled with the love of God and who have a childlike confidence in God's Word and Spirit. Big sermons are not needed to save men, but God's Word and Spirit must do the work. To God belongs all the glory in saving men. "My Word shall not return unto me void."

The hymn "Nearer, my God, to Thee" is just now a subject of controversy. President Weston, of Crozer Theological Seminary, claims that "the hymn has in it no New Testament ideas, no New Testament imagery, no New Testament spirit, no New Testament desire. Beautiful it is, poetic it is, religious it is, married to a sweet tune it is; New Testament it is not." He especially objects to the line "Even though it be a cross that raiseth me," claiming that "the New Testament never uses the word 'cross' as a synonym for woes, or sorrows, or griefs." *Zion's Advocate* takes issue with President Weston in this fashion:

Must we give up this hymn? Does it deny, by the remotest implication, salvation by the cross of Christ? If so, it is only by teaching that each saint may have his own cross. Does not Christ teach the same? What does he mean when he says, "Whosoever doth not bear his cross and come after me cannot be my disciple." Christ does not here say "*my* cross," but "his," that is, as the Revised Version renders it, "his own." One's own cross has therefore so much to do with one's own salvation that only by bearing it can one be a disciple of Christ. Does the hymn teach anything different? Does it teach that solely by our own suffering, without the atoning work of Christ, we may be saved? It does not seem to merit such construction. It is a happy expression in song of the lesson contained in Jacob's experience at Bethel, when he was fleeing from his brother and was made to hope in the God of his fathers and the God of promise. Let us keep on singing it "with the spirit" and "with the *understanding* also." As well say that we cannot be sons of God because Christ alone is "*the* Son of God," or that we shall not hereafter wear "crowns of righteousness" because Christ alone wears "*the* crown," as to say that our crosses have nothing to do with our salvation because we are saved by "*the* cross."

It is certain that the hymn has often voiced the prayer of some of the holiest men and women. It is however, only just to say that Dr. Weston's criticism is one that others have made, and he states that the late Dr. William R. Williams felt so strongly on the matter that he refused to give out the hymn when requested.—*Christian Inquirer.*

Rheumatism, neuralgia, headache and pains of every kind instantly relieved by Johnson's Magnetic Oil. Sold by John Y. MacRae, druggist, Raleigh, N. C.

Revivals.

Revivals are no new thing. Thousands of years ago the psalmist prayed: "Wilt thou not revive us again, that thy people may rejoice in thee?" And a prophet hundreds of years before the Saviour came into the world cried: "O Lord, revive thy work, * * * * in the midst of the years make known; in wrath remember mercy." In the eighteenth year of Josiah's reign God heard the prayer of his people and gave them a blessing, so that the record reads: "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept." But, then, Josiah, with the princes and the priests, prepared themselves by consecrated obedience for the coming service. So it was in the pentecostal revival after the ascension of the Saviour. The record reads: "These continued with one accord in prayer and supplication, with the women and with Mary the mother of Jesus, and with his brethren."

The history of the revivals in the past, the facts concerning revivals in the present, all show that when the church really desires a revival, then she obtains it. We have God's promise: "Thus saith the Lord; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock" (Ezek. 36: 37.) Then we have the church's work: "As soon as Zion travailed, she brought forth her children" (Isai. 63: 8).—*Christian Press.*

The standard cure for cold and cough, Dr. Bull's Cough Syrup, should be kept by every mother who loves her darlings.

Webster and the Ground-Hog.

Of all the associations connected with the much slandered American citizen, the ground-hog, and his day, there is none which should be more familiar to all his fellow-countrymen than an anecdote of the great Daniel Webster, which, though known to every school boy of fifty years ago, may be new to the present generation of readers: A ground hog, or woodchuck, was caught on the Webster farm, and Daniel, then a lad, besought his father to spare his life, while his brother Zeke insisted that it should die. Their father said he would act as judge, while his boys, as counsel for the prosecution and defence, should make arguments for and against the prisoner, after which he would decide his fate. Zeke then made a powerful plea, and the ground-hog's doom was apparently sealed, when Daniel arose, and in one of those masterly addresses, which afterward made him famous, so worked upon his father's pity and compassion that when he had finished the old man cried out, tears streaming down his cheeks, "Zeke! Zeke! you let that woodchuck go!"—*School and Home.*

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FOUR PRIZES.

The American Baptist Publication Society hereby offers four prizes, of $500 each, for the best story on each of the following topics:

1. **Christian Self-development:**
   or, How to Make the Most of One's Self for Christian Service.
2. **Christian Indebtedness;**
   or, The Obligation Resting upon those who Possess Spiritual or other Endowments to Impart to Those who Lack.
3. **Work and Character;**
   or, The Relations of Activity and Spiritual Growth.
4. **The Struggle of an Idea;**
   or, The Agency of Baptists in Securing Religious Freedom.

☞ SEND FOR CIRCULAR.

Am. Baptist Pub. Society.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Mar. 5, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday.
Leave Weldon	12 30 p m	5 05 p m	6 15 a m
Ar Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount	1 39 p m	6 03 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	
		No 47. Daily.	
Leave Wilson	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro	3 20 p m	7 35 p m	8 48 a m
Leave Magnolia	4 30 p m	8 47 p m	9 55 a m
Arr Wilmington	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Mar. 5, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		
	No 48. Daily.		
Lve Wilmington	6 00 p m	9 30 a m	4 00 p m
Leave Magnolia	9 30 p m	11 10 a m	5 40 p m
Lv Goldsboro	10 33 p m	12 20 a m	6 59 p m
Arrive Wilson	11 15 p m	1 10 a m	7 45 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 54 a m	
Lv Rocky Mount	12 08 p m	1 57 a m	8 20 p m
Arrive Weldon	1 01 a m	3 05 p m	9 30 p m

Train on Scotland Neck branch road leaves Weldon 5.15 p m, Halifax 5 35 p m; arrive Scotland Neck at 6.23 p m, Greenville 7.58 p m, Kinston 9.00 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.29 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 6.35 p m, Parmele 7.40 p m, arrives Washington 9.00 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.10 p m, Sunday 2.50 p m; arrives Plymouth 9.50 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 8.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Bay Line, also at Rocky Mount daily except Sunday, with Norfolk and Carolina railroad for Norfolk and all points north via Norfolk.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 8.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrive Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 48 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 5:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

THE CINCINNATI BELL FOUNDRY CO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &C. Catalogue with 2000 testimonials, Prices and Terms Free. Please mention this paper.

From Florida.

Although this is the time when the thousands of winter residents in Florida crowd the trains for their Northern and Western homes, many yet remain with us, and probably will do so for a month. Every winter increases the number who come. And every winter lengthens the time of their stay. Although the sun begins to grow hot in May, many are loth to leave our fair skies for the rain and mud of the more fickle Northern latitudes. Of course we Baptists rejoice in this state of affairs. We would be a strange sort of people were not such the case. For it brings us our friends. It also brings us the best heart and brain of the country. And, so far, we have not been slow to be benefitted by it. We Baptists, I mean. For, even if a man is a great giver to the philanthropies at home, and feels that he has given his last penny, when he gets down here and beholds the vast needs of this great State, his heart at once opens in a new place. He thaws out under the influence of our needs, even as his blood warms under the shining of our glorious sun. Many of your readers are personally acquainted with some of the benefactions wrought by Northern money in Florida. Many of them have been business ventures. And when we say this, the mind immediately reverts to the palatial hotels of St. Augustine, which were built by Mr. H. M. Flagler. Or, possibly one thinks of our railroads and orange groves, the products, mostly, of Northern capital. But greater blessings than these have come to us. Splendid institutions of learning have been built and equipped with the best buildings, the best apparatus, and the best teachers. Accordingly, as good college education may be had here in Florida as may be had anywhere.

STETSON UNIVERSITY.

And there is one institution which has, above others, made this possible. It is our own Baptist school, the John B. Stetson University, of De Land. Scarcely seven years old, it already surpasses in equipment and in thoroughness of work any institution of the kind in the State, and is superior, in these respects, to most of our Southern institutions of learning. We have no hesitancy in making this statement, having had cause to look into the work of many of them. And this excellency has not, of course, come from its superior appointments in buildings and the like, although, as I have lately pointed out to your readers, our university in this respect is unsurpassed. What, then, has produced such efficiency in so short a time? The cause of it was a gift of the Empire State to us. When you sent us President John F. Forbes, one of two highly talented brothers, the other of whom is at your own Rochester, you robbed yourself; but you gave us our strongest man. It is to his wisdom and efficiency, more than to anything else, that is due the success of our university. Thoroughly equipped, conservative and yet progressive, he has been the moving force of the whole work. As a man should be more grateful to his mother-in-law than to any one else because she has given him his wife, so is our university profoundly grateful to the old Empire State for the splendid gift of President Forbes and his estimable wife. And, surely, it would not do to mention President Forbes without naming the men who have stood by him and made his success possible. I refer to Messrs. H. A. DeLand, C. T. Sampson and J. B. Stetson. Mr. DeLand, the founder of the city of that name, was also the founder of the university, and gave largely to it. Mr. Sampson, of Washington City, noted for his benefactions, has figured prominently in many handsome gifts to the university, among which is a finely-selected library of 4,000 new books. And, finally, the man after whom the university is named—Mr. Stetson. Any one at all acquainted with our great philanthropists and greatly successful business men, knows of this the noblest Roman of them all. Not only has he given splendid buildings and large sums to the institution, but again and again has he come to its relief with a liberality which would be amazing in any one else but him. Ah, what a great big heart he has, and how grateful Florida Baptists are to him could not be told in a thousand pages! His presence, and that of his noble wife, are an inspiration to us every winter.

The Baptists of Florida and the trustees of the university are undertaking to raise $30,000 to add to the endowment, which is sorely needed. For the cause of Christ, money could not be better expended. If any of our friends of the great North, many of whose boys and girls are cared for by this same university every winter, are at a loss to know where to make the best investment of the money they wish to give to Christ's cause, let them come and see our university or inquire into the work it is doing.

CHURCHES AND PASTORS.

New houses of worship are springing into being in several parts of the State; but probably the most important are three neat brick houses—one in Pensacola, another in Orlando, and still another in the gate city, Jacksonville. The brick house of worship is a rarity in Florida, firstly, from the fact that the people, when they built, were too poor to build anything but frame structures; and secondly, the bricks made here are poorer than the people. Pastor MacGregor of Jacksonville, who is a successful lecturer, is devoting the proceeds of his efforts in this direction to his church building fund; and this makes me think to say that our people are hoping for help, so greatly needed in church building here, from the permanent fund of $350,000 which the Southern Baptist Convention are trying to raise. Florida's quota of this is $8,000. But, then, she gets it all back, for the board in Atlanta has promised to expend this much in our State if the quota is raised.

Among the visitors to our State lately were Drs. Conwell and Reese of Philadelphia. The former captured several audiences by his lectures, while Dr. Reese preached one of the finest sermons this scribe has ever heard. His style is as peculiar as it is charming.—Among the recent additions to our ministry is Dr. William Henry Strickland of Atlanta, Ga. He goes to Madison. We are glad to have him among us.—Another addition is Rev. S. M. Hughes, who comes to Orlando from South Carolina. He comes, the right man, to a fine field much in need of him.—The corner stone of the Tabernacle of the Baptist Chautauqua is to be laid some time in April. The location of this Chautauqua is at Sea-Breeze, on the Gulf of Mexico, and is said to be admirably adapted to the purposes for which it was selected.—The *Baptist Witness*, the organ of our convention, has so greatly improved that it challenges comparison with our best religious weeklies.—Prof. Jackson, formerly of the Morgan Park Seminary, but now engaged in literary work, has been spending the winter in DeLand, and his son has been attending the university at that place.—Florida is also, as are other States, troubled with the religious reform crank. Its latest manifestation is in the shape of a man who was once a Baptist preacher, but is now a mountebank. He, however, uses the opera houses, and has about a corporal's guard for an audience.—*Rev. C. S. Farriss, in The Examiner.*

Valuable Works.

Valuable denominational works are published by the American Baptist Publication Society from the pens of eminent Southern authors. Among those whose books are upon the shelves of the Society are works from such authors as Drs. Broadus, Boyce, Burrows, Curry, Dagg, Dickinson, Eaton, Frost, Fuller, Jeter, Pendleton and Tucker, and very many others equally well known. They are sound, instructive and attractive.

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

Something to Remember,

if you're a weak or ailing woman:—that there's only one medicine so sure to help you that it can be *guaranteed*. It's Dr. Pierce's Favorite Prescription. In building up overworked, feeble, delicate women, or in any "female complaint" or weakness, if it ever fails to benefit or cure, you have your money back. It's an invigorating, restorative tonic, a soothing and strengthening nervine, and a safe and certain remedy for woman's ills and ailments. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and strength.

Nothing else can be as cheap. With this, you pay only for the good you get.

Expressing Love.

Expressing love is as truly a duty as feeling love. Love gains by its expression, and he who does not express his love can never have that measure of love which is possible through its expression. Words and acts of love are needful, not in order to prove love, but to exhibit it, and to give it added strength through its exhibit. He who delights in telling God of his love for him, and in showing his love for God by acts of affection to those whom God loves, has more of love for God day by day because of this exhibit of his love. And the same principle holds good in our love for our fellows. It cannot be as great without its free expression as with it.—*S. S. Times.*

The agnostics change their point and mode of attack too often to make any breach in the solid masonry of the walls of Christian evidence. Each generation of them thus wears itself out, and the truth as it is in Jesus stands firm.—*Nash. Advocate.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Tolerance comes with age. I see no fault committed that I myself could not have committed at some time or another.—*Goethe.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Wives in Japan.

Mrs. J. A. Brunson, in the *Foreign Mission Journal* for April, 1893, gives the following information, which she obtained from her Japanese teacher, about wives in Japan:

In ancient times it was the custom when a female child was born in Japan to let it lie upon the floor for three days, to show that woman was of the earth, and that man, her superior, was from heaven. Her parents deemed a knowledge of house-keeping and a little sewing a sufficient education for her to fill her place in life, which was, in reality, to be summed up in the three obediences, and did not require much independent thought on her part. In fact, the more completely she subjected herself first to her parents, then to her husband and his parents, and lastly to her eldest son, the more was she to be commended for her good behavior and discretion. The ancient law permitted, nay, compelled a man to be divorced from a wife who refused to obey his parents, showing them all due reverence and respect.

And mediævalism is not dead in Japan yet, though western ideas are beginning to revolutionize the forms of government. Customs which have prevailed for centuries are so strongly implanted in the very nature of the people that it will be many years, if ever, before woman will be accorded a position corresponding to that of her occidental sisters. It is not considered proper for a wife to resent the conduct of her husband, however dissolute he may be. She must remonstrate kindly and humbly with him. Even if he introduce into her domicile a mistress upon whom he bestows all his endearments, she must behave in a most conciliatory manner towards the minion, and keep her sweetest smiles and profoundest salam for her recreant lord. Otherwise, she might be sent back to the home of her parents, in which case she would be greatly censured for her unfortunate disposition and want of discretion.

The daughters of Dai Nihon are usually gentle, graceful and attractive. As wives they are faithful and self-sacrificing. There was a case in Osaka several years ago of a wife who voluntarily laid down her life to shield a husband, who, as the sequel shows, was too base to deserve the name of a man. He was gambling one day when an altercation arose between himself and his comrade. In the dispute he became greatly angered and killed him. Terrified at his deed and the consequences which he knew would be death, he fled to his house and told his wife of the occurrence and of his fears. Brave, generous, devoted, self-forgetful soul that she was, she loved the craven wretch better than her own life or honor. So she said, "I will die that you may go free. Take this sword and kill me. Then go and tell the authorities that you were driven to madness and despair by discovering an amour between the slain man and me, and in a moment of frenzy you killed us both." Did he have one spark of gratitude, generosity or love in his soul for that noble wife? Did he clasp her to his heart and tell her that he would fly with her and escape, or in the event of failure, that he would let his own life pay the penalty of his crime? No; my cheek burns with shame for my fellow-man when I relate that the vile coward plunged the dagger into the true heart that had beat only for him, then fled in an agony of fear to the police and told his tale of woe. He was pitied by the public for having so lecherous and false a wife that he was driven to the awful deed of staining his hands with the blood of her and her paramour. He was allowed to escape with only a few months imprisonment.

Wives of the lower classes are in some respects more fortunate than those of high rank, since poverty has a tendency to place both sexes upon an equality. They usually share their husbands' councils and have much more freedom than is accorded to their wealthier sisters. Passing along the back alleys of cities, with the low dingy houses on either side, the shrill tones of untidy dames collected at the wells, the common property of all, fall rather unpleasantly upon the ears. If we listen to the conversation of those "well councils," as they are rather facetiously styled in Japan, we find that the women are busy discussing the merits or demerits of some absent member with whom perhaps they are on ill terms, or else lauding the virtues of their respective husbands, each vigorously maintaining that she has the best man of all. If one of the company should be lucky enough to come by a small sum of extra money, she proudly invites the "well council" to which she belongs to a feast of tea, cakes, and other inexpensive delicacies, in order that they may rejoicingly partake of her good fortune with her.

GUARANTEED CURE
OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to

CULLEN & NEWMAN,
169 GAY ST., Knoxville, Tenn.

Walter A. Montgomery,
Attorney-at-Law,

No. 217 Fayetteville Street, Raleigh, N. C.

Will practice in any of the courts where his services are needed.

Notice.

There will be a meeting of the Board of Trustees of Mars Hill College May 4th, 1893, for the purpose of electing president for that institution. All inquiries must be directed to

J. R. SAMS,
Sec'y Board of Trustees.

Mars Hill, March 20, 1893.

Spring is on Us.

The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix

You Need a Tonic.

Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,

Dr. King's Royal Germetuer.

IT MAKES NO MISTAKES.
IT ALWAYS GIVES SATISFACTION.

Pleasant as Lemonade.

King's Royal Germetuer

Is a positive cure for

Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.

Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by

Dr. King's Royal Germetuer.

Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."

Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect March 12, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 07 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 09 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 03 a m	.....
Lv Ramseur	.....	.....	6 25 a m
Lv Climax	.....	.....	8 13 a m
Ar Greensboro	.....	.....	9 00 a m
Lv Greensboro	.....	.....	9 20 a m
Lv Stokesdale	.....	.....	10 35 a m
Ar Madison	.....	.....	11 25 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.23 p m		
Ar N & W Jun			
Walnut Cove	1.59 p m		
Lv N & W Jun			
Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			5 35 p m
Lv Madison			12 25 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			1 55 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Do You Want a Teacher?

TEACHERS' EXCHANGE

Box 275, Richmond, Va.

Supplies Colleges, Schools and Families with Teachers without charge. Recommends teachers at moderate cost. Circulars free.

W. L. S.

Reunion of the Former Students of Oxford Female Seminary.

At a meeting on April 11th, 1893, of the Alumnæ Association of Oxford Female Seminary, it was unanimously resolved to invite the former students and teachers of the Seminary to attend the approaching commencement the last of May. The purpose is to have a large reunion, and the invitation is extended to the former students and teachers of Oxford Female Seminary from its organization in 1850 to the present, and to the students and teachers of Raleigh Baptist Female Seminary, which for ten years was conducted by our President.

The programme for commencement is unusually attractive. The speakers are eminent for ability; the graduating class is large; the music talent is beyond the average; and the art exhibit will be full and handsome; and the reunion of old friends will be delightful.

Entertainment will be provided for all those who will notify President Hobgood of their purpose to attend the Reunion. All such are requested to send in their names as soon as possible—certainly before May 15th. The railroads will give the usual reduced rates.

We cordially invite our sisters to re-visit their alma mater. She, with the whole town of Oxford, will give them a hearty welcome.

MRS. ANNA HUNTER HARDAWAY,
President of Alumnæ Association.

PROGRAMME OF COMMENCEMENT EXERCISES OF OXFORD FEMALE SEMINARY.

Sunday evening, May 28th, 1893, Baccalaureate Sermon. Rev. T. G. Jones, D. D., Norfolk, Va.

Monday evening, May 29th, Address before Calleopean Society. Rev. W. E. Hatcher, D. D., Richmond, Va.

Tuesday morning, May 30th, Annual Concert.

Tuesday, 4 p. m., Reunion of Former Students.

Tuesday, 8:30 p. m., Exercises in Physical Culture and Elocution.

Wednesday, 10:30 a. m., Class Day.

Wednesday, 4 p. m., Art Exhibit.

Wednesday, 9 p. m., Social gathering complimentary to graduating class.

F. P. HOBGOOD, *Pres.*

What has the Society Done?

A Baptist brother living in Missouri calls attention to the fact that the Sunday school Board of the Convention has generously distributed $3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States?"

This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended last year in direct mission work in the States covered by the Convention, $13,081.78 *in cash*, and $2,690.18 in books at catalogue prices. Reducing these books to wholesale cash rates, they would amount to $1,614.11 cash, making an aggregate of $14,695.89 expended last year in cash, and its equivalent of cash, in mission work in the Southern States. The amount this year just closing will be more. For the last *twenty eight* years an average of full $10,000 each year has been expended by the Society in the Southern States in direct mission work.

Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday-school literature, amounting, at catalogue prices, to $7,850 78. *And the average value of the grants made every year for the last twenty eight years, is* $5,280.

The answer, therefore, to the question is in brief this: The Society has given *every year*, for twenty-eight years, over $15,000 to aid the mission work in the Southern States. It should never be for a moment forgotten that every order made of the Publication Society for Sunday-school books or periodicals adds to the Society's ability to help the mission work of Baptists in all sections. "Not only does the literature itself do good, but the profits go directly to mission work."

S.

A Visit to Stone Mountain, Blue Ridge.

"The works of God are fair for naught,
Unless our eyes, in seeing,
See hidden in the thing the thought,
That animates its being."

The sun has dispelled the murky mist that at dawn hung low on the mountain peaks, and within our view Stone Mountain looms up high above the surrounding peaks, which sink away from us in the presence of this great handiwork of God. There it stands defying the storms and rains that have for ages, mercilessly beat against it. There is no frost on its gray walls, it stands unclothed, as the bare truths of God's written word, it needs no protection from the biting blasts of winter or the melting showers of summer. It stands as an emblem of the infinite God, and we feel the insignificance of man as we gaze upon this massive structure of nature.

Through thick underbrush we press on toward the mountain, briars and the dense laurels impede our progress, at last we are compelled to follow the run of Roaring Creek, which winds through the jungles of the mountain forest. Jumping from rock to rock our progress is slow and not until the sun has reached the zenith do we reach the foot of the mountain. Without rest we begin the perilous ascent, we carefully pick our way over the rough granite until we reach the summit. On the summit at last! Here, what a weird scene meets our gaze, to the east across the valley for miles can be seen cultivated fields. The smoke curling from the mouths of many chimneys, and there a knob rising grandly above undulating hills. Far across the [illegible] distinctness can be seen the Brushy Mountains, forming the eastern barrier of the plain, from this range rises the lofty peak of Pilot Mountain, supposed by many, to be an extinct volcano. To the north and west nothing can be seen but the dark forest clothed peaks of the Blue Ridge. What a scene and yet what a few visit this noted peak, and how many there are that know nothing of it. Like the mountain of Christ, to it, the way is narrow, temptations thicker than the briars and underbrush at the foot of this mountain impede our progress and the ascent to the summit of Christianity is more difficult than the ascent to the summit on which we stand. We look around us—here is the study for the Geologist. The surface of the mountain for several hundred yards around is the same. Great fissures run through the rock for hundreds of yards. What a mighty force it must have been to split this massive rock!

The sun is fast sinking and we must haste to descend or night will compel us to spend the night on the mountain. Oh! for the mind of an Irving for one half hour; what a glowing description I could write of this mountain, seated on yonder cone. Alas! I have not. We descend carefully, as we came. At the foot again. The sun has set and the great shadow of the mountain falls on the valley below like a cloud, with one long lingering look at the mountain, which in the twilight now appears like a huge pillar connecting earth and heaven, we hasten away through the lugubrious forest.

ED. P.

Mrs. M. T. Yates.

This distinguished missionary of the Southern Baptist Convention is spending some time in our city. There is no name in the ranks of the workers for Jesus in foreign lands more honored for noble deeds and consecrated life than that of Mrs. Matthew T. Yates, of China. Her husband, the late Rev. Dr. Yates, was said by an eminent missionary of the East to be "head and shoulders above any man in Asia," and his wife stood by his side, as she now stands alone, worthy of the name she bears and the grand cause she represents. Mrs. Yates is accompanied by her son and daughter, Mr. and Mrs. John F. Seaman—the former a gentleman of fine intelligence and business ability, connected in other days with the noted Shanghai banking house of Oliphant & Co.; the latter a lady of rare accomplishments, with all the rounding of character and manner acquired by the best European education and the most cultivated society of the Orient. Mrs. Seaman is a native of China, but not a missionary by appointment, though she is thoroughly one when estimated by generous endeavors and contribution for the evangelization of the Celestial Empire. After a visit to the Columbian Exposition, later in the season, the party will return to their loved and delightful home in the busy *entrepot* of China, Changhai, followed by the prayers of many to whom their presence in *this* country has been a benediction.—*Religious Herald.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Mt Vernon church, $1.50; Beaver Dam ch, Three Forks, 5.00; First ch, Raleigh, Central, 11.58. Total, 18.08. Previously reported, 803.95. Total this year, 822.03.

Foreign Missions—W M S, Mt Vernon ch, $2.00; W M S, First ch, Goldsboro, Christmas offering for Japan, 16.17; Emmaus ch, ditto, 20c; Lower Creek ch, Caldwell County (G W Greene), 2.65; First ch, Raleigh, Central, 97.59; Pittsboro, Music, 37.35; Benton Cross Roads ch, Union, 1.50; Rock Springs ch, Flat River, 15.15; Stovall ch, ditto, 14.10; Brantley's Grove ch, W Chowan, 11;00; W M S, Pittsboro ch, 3.75; Murfreesboro ch, W Chowan, 5.03; Flat Rock ch, Yadkin, 6.60; Bethel Mis Soc, Eastern, 90c; Mrs C C Corbett, Ivanhoe, N C, Eastern, 1.00; Eliza Corbett, ditto, ditto, 25c; W M S, Henderson ch, 6.00. Total, 228.70. Previously reported, 1,320.34. Total this year, 1,549.04.

Home Missions—W M S, Mt Vernon ch, $1.50; First ch, Raleigh, Central, 48.24; Matthews ch, Meck and Cab, 3.90; W M S, Garner's ch, 3.00; Benton Cross Roads ch, Union, 1.20; New Hope ch, Union, 72c; W M S, Murfreesboro ch, W Chowan, 2.50. Total, 61.06. Previously reported, 503.84. Total this year, 564.90.

Education—Cashie S S Mis Soc, $1.35; G W Greene, Canton, China, 10.00; Lumberton ch, Robeson, 25.35; Yanceyville ch, 5.00; Chapel Hill ch, 20.00. Total, 61.70. Previously reported, 731.95. Total this year, 793.65.

Orphanage—S S, First ch, Raleigh, Central, $15.00; Sound Side ch, Chowan, 5.00. Total, 20.00. Previously reported, 344.07. Total this year, 364.07.

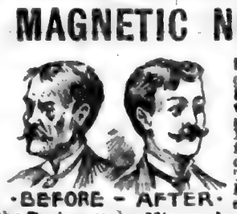
Centennial Fund—Pleasant Grove ch, Raleigh, $2.25; Forestville ch, 36.85; Gardner's ch, Tar River, 10.00; W M S, Magnolia ch, 10.00; Willing Workers, Trap Hill ch, 3.88; Albemarle ch, 5.00; Tabernacle ch, Raleigh, 33.00; Women and children of Kapp Mill ch, 1.05; Ditto, Middle Swamp ch, Chowan, 13.00; Princeton ch, Raleigh, 2.50; Ebenezer ch, Stanly, 10.00; Anderson's Grove ch, Stanly, 5.33; W M S, Pine Forest ch, West Chowan, 10.00; Morrisville ch, Raleigh, 8.50; Wake Forest ch, 15.64; Keyser ch, 5.00; W M S, Pittsboro ch, 10.00; W M S, Murfreesboro ch, W Chowan, 38.06; Miss Anna V Eldridge, Murfreesboro, 2.00; Miss M O Rogers, Margarettsville, N C, 3.00; Greensboro ch (part pledge), 22.84; Ditto, S S, ditto, 7.30; W M S, Green Level ch, Raleigh, 1.80; Mt Olive ch, 7.20; Mrs T M Pittman, Henderson, N C, 5.00; W M S, Henderson ch, 5.00. Total, 274.20. Previously reported, 464.68. Total this year, 738.88.

Ministerial Relief Fund—Murfreesboro ch, West Chowan, $9.77.

CORRECTIONS: In the RECORDER of March 15th, Home Missions, Hopewell ch, Union, $5.39 should have been 5.17. In the issue of the 29th, Foreign Missions, Spring Hill ch, Pee Dee ch, 13.35 should have been 15.35. In the issue of April 12th, W M S, Ahoskie ch, W Chowan, 10.00 for Home missions should be Foreign missions, and Ahoskie church, 10.00 for Home missions.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 15, 1893.

MAGNETIC NERVINE.



Is sold with written guarantee to cure Nervous Prostration, Fits, Dizziness, Headache and Neuralgia and Wakefulness, caused by excessive use of Opium, Tobacco and Alcohol; Mental Depression, Softening of the Brain, causing Misery, Insanity and Death; Barrenness, Impotency, Lost Power in either sex, Premature Old Age, Involuntary Losses, caused by over-indulgence, over-exertion of the Brain and Errors of Youth. It gives to Weak Organs their Natural Vigor and doubles the joys of life; cures Leucorrhœa and Female Weakness. A month's treatment, in plain package, by mail, to any address, $1 per box, 6 boxes $5. With every $5 order we give a Written Guarantee to cure or refund the money. Circulars free. Guarantee issued only by our exclusive agent.

JNO. Y. MACRAE, Druggist, Raleigh, N C.

WANTED AGENTS To Sell
"SCENES FROM EVERY LAND,"
THE BOOK OF THE CENTURY.
over 500 Magnificent Photographic Views, size 11⅞ by 14½ inches. Introduction by GEN. LEW. WALLACE, Author of "Ben Hur." Descriptions by Edward Everett Hale, D D, Russell Conwell, D.D., LL.D., Hon. Wm. C. Preston, Bainbridge, Henry Watterson and other talented writers. Ahead of all competitors, larger views, finer photographs, twice as many of them, more letter-press, bound, and lower in price; sells at sight to people who never bought a book in their lives; sells where all other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; from $10 to $20.00 a day readily earned; success guaranteed.
MAST, CROWELL & KIRKPATRICK,
Springfield, Ohio, Sole Publishers.

Spring Millinery
1893.

The latest and most desirable styles for ladies, misses and children always in stock,

Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

Dr. Boykin's Worm Killer.
"The best selling Vermifuge in the market."—Reports furnished to any regular physician when requested,

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C, July 1887.
Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 366 worms."

Price: 25c. per Bottle. Take no other.
BOYKIN, CARMER & CO.
11 & 13 N. Liberty St., Baltimore, Md.

$5 to $15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches tableware, &c. Plates the finest of jewelry gold as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents $5. Write for circular. H. E. DELNO & Co, Columbus, O.

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company,
PROPRIETORS OF THE
Elkin Woolen Mills.
THEY DO THE LARGEST Custom Business IN THE STATE.

Their Goods Just Simply EXCELLED. CAN'T BE
THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

ESTABLISHED 1865.
CHAS. M. WALSH,
Marble Works, Monuments, Tombs &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

The Leaksville Woolen Mills, Leaksville N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool and How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C. for catalogue, before disposing of your wool.

A Temple OF Fashion.
NEWEST STYLES.
BEST MATERIAL.
PROPER CUT.

A Few Words on Spring Goods.

Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.

EVERYTHING YOU NEED IN
Clothing, Furnishing Goods, and Hats,
we have. Call and examine our immense line.
Cross & Linehan, Raleigh, N. C.

Peace Institute,
RALEIGH, N. C.
A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

WANTED.
A position as teacher in a family or private school. Address MISS "H.," care the BIBLICAL RECORDER, Raleigh, N. C.

W. H. & R. S. Tucker & Co.
New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

Mortgage Sale.
By virtue of a mortgage executed to W. B. Morris, July 7th, 1892, registered in Wake county, N. C., Book No. 121, page 481, July 21st 1892, I will expose to public sale at the court house door in Raleigh, N. C., April 26th, 1893, at 2 p m. the lands therein mentioned conveyed by Thomas Y. Barbee and Emma, his wife, to W. H. Morris.
R. W. YORK,
March 29, 1893. Att'y for W. H. Morris.

TEACHERS WANTED
for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

THE EFFECTS OF LA GRIPPE.
There are many persons whose physical systems are total wrecks from the effects of La Grippe. The nameless horrors that follow an attack of this dangerous disease have usually one result—a life of misery—an untimely death. The Electropoise has been singularly successful in removing all after effects of Grippe. Read Rev. J. C. Rowe's letter in this paper. For any information in regard to this wonderful instrument that cures after all other methods fail, write to us. Book sent free.
Electropoise (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION
ATLANTIC ELECTROPOISE CO., Washington, D. C.

NEWS OF THE WEEK.

Raleigh Affairs.

Counterfeit silver coin is said to be in circulation here.

The State Board of pharmacy will meet in this city on May 3d to examine candidates for license to practice pharmacy.

Mr. Josephus Daniels of Raleigh has been selected by Secretary Hoke Smith as Appointment clerk of the Interior Department. The office pays $3,000 per week.

Gov. Carr has received an official invitation to the World's Fair, and will be there in August. The 18th of the month will be "North Carolina Day" at the Fair.

Tuesday of last week, two young white men were before the mayor on the charge of sending in a false fire alarm on one of the coldest nights in January last. They were fined $50 and costs and appealed.

Ex-sheriff Rogers of Wake county, who was charged with embezzling nearly $12,000, was found "not guilty" in Wake Superior Court, last Friday week. His bondsmen who made the amount good brought the suit.

State News.

Salisbury is to have a new cotton mill.

Judge W. A. Daniel of Weldon, died on Saturday the 9th inst., aged about sixty-seven years.

This State now has 4,711 pensioners. It is said that the pension tax will probably yeild over $110,000.

Mrs. Jane Edwards of Falkland township, Pitt county, recently committed suicide. Her mind was affected.

"The Houston Narcotic Cure Company" will found an institute at Asheville for the treatment of alcoholism.

Mr. T. L. Honeycutt, merchant at Wakefield and Rolesville, recently assigned. Preferred debts about $8,000.

The Dukes of Durham pay a tax of $50,000 monthly to the Government, buying each week over $12,000 of cigarette stamps.

James McLaughlin, aged fifteen years, of Cabarrus county, fell off a wagon recently near Concord and was run over and killed.

Mrs. Mary Wike, living near Robbinsville, Graham county, was recently burned to death, while assisting in putting out a field fire.

J. L. C. Byrd, a prominent lawyer of Marion, has brought suit for $5,000 against James T. Griffin, editor of the *Free Lance*, for libel.

An engine and a number of freight cars were badly wrecked at Cameron, on the Raleigh & Augusta railroad last Thursday week, because of an open switch. The loss was quite heavy.

Officer Rollins of Durham, who sometime ago killed Sandy Jones, has been convicted of manslaughter and sentenced to five years imprisonment in the penitentiary. An appeal was taken to the Supreme Court, and bond fixed at $4,000.

Mr. W. F. Marshall, editor of the *Gastonia Gazette* has been appointed postmaster at Gastonia, and Col. John C. Tipton, editor of the *Shelby Review* has received the appointment of State Statistician for the Agricultural Department.

Miles C. Eure, a lawyer living in Winton, Hertford county, was shot and mortally wounded recently by a merchant named Gatlin at Gatesville. It is stated that Eure was crazed by drink and attacked Gatlin, who shot him in self defence.

A young man near Reidsville was recently fishing with dynamite. A cartridge exploded earlier than he expected and before he could throw it into the water his right hand was torn off, and other terrible injuries resulted. He is not expected to recover.

Chas. Williamson, who shot and killed his younger brother, Ras Williamson, in January, 1891, has been arrested in Colorado county, Texas, and is now confined in jail at Columbus, the county seat, awaiting a requisition from Gov. Carr.—*Shelby Review.*

The Wachovia Loan and Trust Company, with headquarters at Winston, was incorporated by the last Legislature. The capital stock at present is $200,000, and business operations will commence about June 15th. The Company will erect a handsome building.

At the recent State Y. M. C. A. Convention held in Winston, the following officers for the ensuing year were elected: For President, S. M. Rogers of Winston; Vice-Presidents, C. W. Tillett of Charlotte, E. F. Hall of Reidsville, R. B. Hunter of State University; Secretary, T. C. Diggs of Wilmington; Assistants, E. E. Gillespie of Guilford College, and J. W. McAllister of State University. Mr. E. L. Harris was appointed as press Secretary.

Reports from thirty counties in this State in which forest fires recently prevailed show the aggregate loss of property to have been $1,000,000 or over. Moore county perhaps suffered the greatest loss, it being estimated that $200,000 will hardly cover the damage. In Warren county the residences of ten well known citizens were destroyed, together with St. Stephen's church, two public schools, dozens of farm buildings and miles of fencing. B. M. Collins' mill, which cost over $10,000 was burned. The turpentine interest of the State was seriously affected.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

The special correspondent of the Morganton *Herald* from Raleigh, April 11th, says: "The State is now facing the question of a probable riot near Newbern, where 3,000 negroes who have "squatted" on the lands of James A. Bryan refuse to pay him rent and defy the civil authorities. The military will certainly be sent to the scene in force unless the negroes submit to the mandate of the courts."

General News.

George I Seney, the well known philanthropist is dead.

Recent prairie fires have done immense damages in Nebraska.

The Lenox Library, New York, has purchased the library of the late George Bancroft for $80,000.

The Thirtieth International Convention of Young Men's Christian Associations will be held in Indianapolis, Ind., May 10-14.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Pittsburgh. GEO. A. MACBETH CO.

DRY Leather wants Vacuum Leather Oil; 25c. and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

EVANS—WRENN—On April 8th, in Roxboro, by Rev. W. F. Watson, Mr. David Evans and Miss Martha A. Wrenn.

TURNER—SANDLING—On March 15, 1893, by Rev. J. W. Atkinson, Mr. J. G. Turner and Miss Annie J. Sandling, all of Wake county.

CARRINGTON—ROYSTER—On April 5th, 1893, in Granville county, by Rev. J. A. Stradley, Mr. Arthur S. Carrington and Mrs. Lucy W. Royster.

WATSON—DORSETT—On March 29, 1893, at Ore Hill, Chatham county, N. C., by Rev. O. T. Edwards, Mr. Robert J. Watson and Miss Nellie P. Dorsett.

DOWD—GILMORE—On March 28, 1893, near Rive's Chapel, Chatham county, N. C., by Rev. O. T. Edwards, Mr. Benj. E. Dowd and Miss Ada Gilmore.

SIZEMORE—DIXON—On March 16, 1893, near Siler City, Chatham county, N. C., by Rev. O. T. Edwards, Mr. Wm. D. Sizemore and Miss Fannie Dixon.

CRATON—DURHAM—On April 2, 1893, near Hadley's Mills, Chatham county, N. C., by Rev. O. T. Edwards, Mr. John W. Craton of Alamance and Mrs. Sarah L. Durham of Chatham.

DAVIS—CONRAD—On April 4th, 1893, at the residence of the bride's father, J. N. Conrad, Lexington, N. C., by Rev. Thos. Carrick, J. W. Davis of Martinsville, Va., and Katie L. Conrad.

BROWN—WILSON—On April 6th, 1893, at the residence of the bride's mother, Mrs. Sallie Wilson, by Rev. W. J. Wyatt, Mr. E. A. Brown of Mecklenburg county and Miss Nannie Wilson of Iredell county.

HECK—GRAY—On April 5, 1893, at the home of the bride in Greensboro, N. C., by Rev. J. Henry Smith, Mr. George C. Heck of Raleigh and Miss Eugene Gray, daughter of the late Mr. Julius A. Gray of Greensboro.

DIXON—SAWYER—On Sunday at 6 p. m., April 2, 1893, at the residence of Mr. J. B. Campus, in Oregon, N. C., by Rev. J. H. Hildreth, Capt. Ambrose W. Dixon and Miss Mary E. Sawyer of Beaufort county, N. C.

MILLER—LEACH—On March 29, 1893, at the residence of the bride's father, by Elder John A. Summy, Mr. John R. Miller, editor of the *Living Issue*, High Point, N. C., and Miss Velie Leach, daughter of Elder M. J. Leach of Lassiter's Mills, N. C.

DIED.

NEAL—Died, on April 10th, in Caswell county, Mrs. Rebecca G. Neal, wife of Thos. C. Neal, and daughter of Azariah Graves. She was cut off suddenly of heart disease, leaving her husband, seven children, and many friends, in great sorrow. She was forty years of age, and had been many years a member of Trinity Baptist church. How sad to us all. J. K. HOWELL.

DIXON—Mrs. Polly Dixon departed this life March 20th, 1893, in the seventy-sixth year of her age. She had been thoroughly identified with the work of the Master's kingdom for more than fifty years. At the time of death she was a consistent member of Ephesus Baptist church. The writer conducted her funeral services from her home on the 21st ult., and she was laid away in the family burying ground to await the resurrection morn. May God's blessing rest upon those who are bereft of mother and friend.

Roxboro, N. C. W. F. WATSON.

ALDERMAN—Owen Alderman, Sr., was born March 5th, 1810. March 5th, 1893, while at dinner, given in celebration of his eighty-third birthday, he was stricken with paralysis, and four days later, March 9th, entered into the rest that remains for the people of God.

In some respects Mr. Alderman was a remarkable man. The writer recalls a most impressive personality—a man of strong convictions, great nervous force, enthusiastic in all his undertakings, wonderfully retentive memory, rare conversational powers and speaking ability. Strength and symmetry we think of in connection with his character. A friend writes of him, "He was an old-fashioned gentleman, who was honest and honorable in all his dealings, charitable and courteous with his fellow men, and who went to his rest followed by the reverent sorrow of all who knew him."

Over sixty years ago he gave his heart to the Saviour and united with the Baptist church. He served as deacon fifty-five years, and until recent years was prominently identified with Christian work within his Association.

In the summer of '86 he lost his wife and only daughter, their deaths occurring only a month apart. After this double bereavement the infirmities of old age came on space, becoming more and more apparent to those who loved him. The last few years he was blind In the eventime it was not light to him, but his soul was filled with sunshine, his faith grew stronger, his inner spiritual life brighter. Bereavement and suffering produced a purity and mellowness of character, and a ripening of Christian graces, until at last he was like a sheaf of golden grain ready for the harvest.

He leaves five sons to mourn his loss, to cherish his memory, and to imitate the excellencies of his Christian character.

A FRIEND.

COVINGTON—At Red Springs, Robeson county, N. C., March 23d, 1893, of paralysis, Bro. Robert Thos. Covington in the forty-first year of his age, leaving a lonely widow, in her desolate home to mourn his sad departure.

Bro. Covington was born in Richmond county, N. C., March 4th, 1853, and, at an early age, about sixteen, gave his heart to Christ, in a meeting held at "Cartledge Creek Meeting house," and was baptized into the fellowship of that church by old Bro. Monroe, perhaps, who, at that day, was a "great light" in all that region of country.

About ten years ago Bro. Covington moved to "Red Springs," and, seeing the possibilities of that "*wonderful water*," at once commenced the publication of a paper, *The Scottish Chief*, which had a prosperous run for several years, at that place. But Bro. Covington, ever looking to the higher interests of the favorable locality where he had resolved to abide for life, began to labor in earnest, in many respects, for the moral and spiritual improvement of the Red Springs community. Especially did he long for a Baptist church to be established in that thriving and intelligent centre of traditional pedobaptist Scotch settlers, and he set about the work of inducing Baptists of means and character to locate in, and around, the place; and, as a result, several substantial farmers purchased lands and homes near by, through his influence; a church was built; a Baptist household of "the faith" organized; and a preacher sent to them.

Bro. Covington was also the originator and the Secretary of the "Red Springs Agricultural Fair," and it was while engaged, heart and soul, working day and night, for the success of this great enterprise, that he was stricken, almost helpless, with his first attack of partial paralysis, on the 25th of August 1891. And from that time his labors of every kind, seemed to be nearing the end. But his trust in God failed not, neither did his faith waver in any degree, in the final success of the Lord's cause in Red Springs.

The Sunday-school, the prayer-meeting, the regular meetings of his church, the prosperity of his town, and the general welfare of the entire people, all lay near his heart to the last, even when he could just barely drag himself about the town, with a smile and a pleasant word for every one. "Bob" was a "good fellow," is the universal testimony of Red Springs people.

A second stroke of the same terrible affliction, not long ago; and then a *third*, and last one, a few days since, and the end peacefully came to all his sufferings here, and the Lord took him up to the home above.

The funeral services were held in the Baptist church of Red Springs, and conducted by Rev. W. J. Fulford of Maxton, and were largely attended by the country people around, as well as by the town folks, the business houses all being closed during the same, and the mortal remains of our dear "Bro. Bob," now rest in the quiet cemetery, near the home he loved so well, and the people, in whose service, it may be said, he yielded his life.

But "the places that knew him once will know him no more forever." May the God of the widow comfort the heart of our bereaved sister in this hour of her deepest sorrow, and help her to cast all her burden upon him, who careth for her.

W. B. H.

Tributes of Respect.

At a regular communication of Harnett Lodge, No. 358, A. F. & A. M., held in their Hall of Hector's Creek Academy, Harnett county, March 28th, 1893, the following was unanimously adopted:

It is at all times a sad duty to announce the death of a member of our order, but the sadness on this occasion is made the more piercing from the fact that he who is the subject of this tribute was so endeared to the membership of this Lodge by his untiring energy in establishing and maintaining the same. Bro. D. C. Holland, who was for so many years an active and influential member of this Lodge, died at his home in Harnett county, on the 1st day of February, 1893, at the age of sixty-five years. He was in every sense of the word a true man—true to his family, true to his church, his lodge, and to every obligation of his life. He was a man of undoubted integrity and possessed to an unlimited extent the confidence of the community in which he was born, lived and died. He was a man of strong convictions and had the manhood to express them on any subject. The loss is not only to this Lodge, but to the entire community, of which he was such an upright and valued citizen. We miss his kindly greeting, his gentle sympathy, his friendly criticism and his unselfish wisdom in our councils; and as we lay this token of affection on his grave, call it not weakness if our eyelids moisten, for he was one of those whom to know was to love and remember. Therefore

Resolved 1. That we bow in humble submission to the decrees of him who makes no mistakes.

Resolved 2. That we extend to his loved ones our warmest sympathy in their sad bereavement.

Resolved 3. That a copy of this tribute and resolutions be spread on our minutes, and a copy be sent to the *Central Times* and BIBLICAL RECORDER for publication.

D. H. SENTER,
R. H. SMITH,
D. W. MATTHEWS,
Committee.

ICE! ICE! ICE!

We are now prepared to supply Ice in any quantity, and at lowest cash prices. We will not be undersold by any one North or South on carload lots.

Shipped promptly per Express in 100 lb. lots or more, or by freight in 1,000 lb. lots or more. Not less than 4,000 lbs. can be shipped unpacked.

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JONES & POWELL,
Miners' Agents, Raleigh, N. C.

Chickens and Eggs,

AND HOW TO GET 'EM.

Use Polk Miller's 'Victory' Poultry Food.

IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without Polk Miller's Chicken Food.
WILLIS W. HOBSON,
Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.
WM. A. WILLROY,
King William county, Va.

I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.
MISS NELLIE DIGGS,
Mathews Courthouse, Va.

It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."
MRS. L. H. GRAYBILL,
Arch Mill, Botetourt Co., Va.

It stopped Cholera entirely among my fowls.
MRS J. K. HANNAH,
Pamplin's, Va.

We have a thousand certificates like the above. Sold by Druggists and Country Stores. Price 25 cents. Dealers can get it from all the wholesale houses in Richmond, and from JAMES BAILEY & SON, our Baltimore Agents.

Special mailing packages (in tin) for 35 cents in stamps. Address

THE POLK MILLER DRUG COMPANY,
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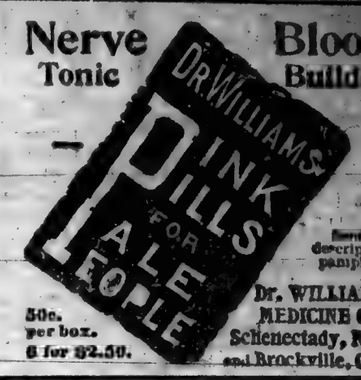

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A creditable means of securing a better financial standing in the business world.

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Best and Cheapest Fruit on the Market, 20c. can—$2 00 per dozen. N. C. Snap Beans, 3 lb can 15c.—2 for 25c. Fancy Evaporated Apples, 12½c. lb—10-lb. boxes 11c. lb.

Eclipse Cotton Planter.

We have to offer this season only 35 of this the best of all Cotton Planters. Send in your orders early.
Mention this paper.

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This great book, (450 pages, price $1.75, postpaid,) now in press, is offered as a premium by the Western Recorder. Every intelligent Baptist wants to read Dr. Boyce's life, and wants to read all Dr. Broadus' books. Think of the Memoir of such a man by such an author

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P. S.—Headquarters for the publications of American Baptist Publication Society, Fleming H. Revell Co., Funk & Wagnalls, and all Sunday-school Supplies.

The Home Circle.

My Mother's Hands.

Such beautiful, beautiful hands!
They'er neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be;
Yet are those aged, wrinkled hands
Most beautiful to me

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad.
The tears well forth as, looking back
To childhood's distant day,
I think how these hands rested not
While mine were at their play.

Such beautiful, beautiful hands!
They are growing feeble now,
For time and pain have left their work
On hand and heart and brow.
Alas! alas! how near the time
Of pain and loss to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But, O, beyond the shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
When crystal streams through endless years
Flow over golden sands,
And when the old grow young again,
I'll clasp my mother's hands.

—Presbyterian Journal.

What to do for Nursery Accidents.

Bites.—Sometimes while playing with a dog or cat the children get bitten. Very often the teeth do not go through the skin, and the fright is the worst thing in such cases. When the teeth do go through the skin you should immediately apply a hot bread poultice, and renew this when cold.

Broken Limbs.—These occur as the result of falls off a table or chair or down the stairs. The first think to do is to send for the doctor. Do not lift the child from the floor at once, as very often, when the bone is broken, lifting the child allows the limb to hang, and the sharp, broken end of the bone may tear a hole in the skin, or even damage the blood vessels, which are very near to the bones, and either of these complications makes the injury much more serious. Before moving the child you must place the injured limb in such a position that no further harm can be done. If the leg is damaged, gently tie it to the other leg with soft handkerchiefs above and below the place where it is broken. If the arm is broken, place it tenderly on a soft cushion, and let one person attend entirely the careful lifting of this cushion as the child is lifted into bed. He should be placed upon a mattress, and not on a feather bed. Do not attempt to take off the clothes, but leave everything as it is until the arrival of the doctor.

The same treatment should be adopted in the case of any of the bones being put out of joint. This is the best place to give a serious warning against allowing anybody to lift, swing or jerk a child by its arms. Often by a sudden jerk or lift one of the bones is put out of joint near the elbow and this leaves a permanently weak arm. Nursemaids and others are greatly to be blamed for the habit of jerking children over crossings or puddles. Whenever a child is to be lifted, it should be caught around the waist or under the shoulders, as no harm can be done in this way.

Burns and Scalds.—Where matches are left about, or there is not a proper fire-guard always in front of the fire, burns are frequent. Should the clothing catch fire, immediately lay the child flat on the floor and roll the hearthrug, a shawl, or some woollen garment, round it to smother the flames. If a doctor can be obtained, leave the child quiet, only keeping it warm, and, if faint, giving hot milk as a drink. If the doctor cannot be got at once, very carefully remove the clothing, cutting any part which tends to stick to the skin, and leaving it where it sticks. Do not break any blisters, but cover the whole surface with strips of linen soaked in oil, or, where oil cannot be obtained, dredge flour thickly over, and then cover with cotton wool.

Scalds result when the child upsets a cup of hot tea or a kettle, etc., over itself. They are treated in the same way as burns. All cases of burns and scalds are serious, and should be seen by a doctor as soon as possible.

Cuts.—When the child gets a cut with a knife or any sharp object, such as glass, or from a fall, wash the cut well with warm water, to remove any dirt which may have got in, and then put a piece of clean soft linen round the part, and fasten it on by winding cotton round it, or by means of a handkerchief or bandage. Should there be much bleeding, or the wound be large, you should send for the doctor, as a stitch may be required to prevent a very ugly mark, which would be left if the cut were allowed to gape open.

Falls.—Children are constantly tumbling, and generally their falls are not very severe. Should they have a bad fall on to the head or back, this should be carefully attended to, and an examination made by a doctor, as serious consequences often develop some time afterwards. Such children have become cripples from falls down the stairs, or from their nurse's arms on to their backs. If the child is stunned, lay him flat and keep him quiet. Loosen the clothing, and give him fresh air, but do not attempt to rouse him, and let him be seen by a doctor as soon as possible. Even slight falls should be prevented whenever possible. There should be a gate at the top of the stairs, fitted with swinging hinges, so that it is always shut and fastened. Young children should not be allowed to climb into chairs or to the table, etc., as many accidents may result.

Choking, Buttons, etc.—If any [illegible] in the child's throat, and it threatens to choke, try to pull it up with your fingers, passing them as far down as possible, and hooking the substance up. If this is impossible, make the child swallow coarsely chewed bread to try and send it down. Do not give emetics or aperient.

Sufficient has now been said to show how a little intelligent first aid is often of great use in preventing serious consequences following the little mishaps which are likely to occur in the nursery.—*Cassell's Family Magazine.*

In Every Instance

SATISFACTORY RESULTS WERE OBTAINED—PRIZES IT HIGHLY.

MONROE STATION M. E. CHURCH, SOUTH,
(REV. J. C. ROWE, PASTOR.)
MONROE, N. C., Feb. 23, 1892.

Mr. W. H. Witherspoon:

Dear Sir—Five months ago I bought an Electropoise of you for the treatment of muscular rheumatism, pain in the right side and chest and the unpleasant results of grippe. The use of the Electropoise has relieved the pain and greatly benefited the rheumatism, besides improving my general health very much. I prize it very highly, and have used it in my family for colds and grippe, and obtained satisfactory results in every instance. Yours truly,

J. C. ROWE.

Ashamed of Them.

A groupe of persons was one day last summer strolling through the throne room of the palace at Versailles, such as is too often duplicated among Americans in Europe and at home.

A father and mother, loud voiced and richly dressed, somewhat pompous in manner, stood near a picture, glancing anxiously whenever they spoke, as if in dread of criticism, to a young girl who held herself a little apart from them. Her features showed that she must be their daughter, but in other respects she was as different from them as if she had been born in another rank in life.

Her dress and manner were quiet and well bred, her voice low and clear. She spoke to the guide in Parisian French, and was as gentle and lacking in self-assertion as they were coarse and pretentious. In a word, they had bought for her the education and training which they never had had.

They followed her with fond, admiring looks mingled almost with awe, while she discussed the portraits in the galleries with a friend. The good building contractor and his wife had seldom heard of these famous Bourbons and De Medicis of past ages with whom she was so familiar. She answered their questions with cold civility, but when it was possible, she ignored them altogether. It seemed as if she would gladly have forgotten that they were in the gallery, or, indeed in her life at all.

Presently she stopped before a picture of the Madonna which has been ascribed to several painters. The girl had keen, well trained artistic sensibilities, and she looked with kindling eyes at the outline and color of the beautiful figure which for three centuries has delighted the world.

"And to think," she said to her friend, turning away with a sigh, "that even the name of the painter is forgotten. He must have given years of his life to this picture, and yet nobody remembers him or is grateful!"

"That sort of thing happens often in the world," said her friend, looking thoughtfully at the old couple who were wandering about neglected. They had poured out their money, their cares, their prayers and love to make this woman what she was, and she was the first to ignore them, to disown the debt!

Ungrateful and unloving, she lacked the essential qualities that are the charm of true womanhood, and with all her culture was less worthy of respect than the parents she despised.—*Youth's Companion.*

The Sheep and Wool Industry.

There is a more general belief in the value of sheep on the farm than at any former period in the whole history of our agriculture. A reason for this, perhaps, lies in the fact that the agricultural press has been almost a unit in urging farmers to consider this branch of the stock business. The result has been that during the past year our flocks have been increased by a million and a half head, and our wool product by 10,000,000 pounds.

This is a move in the right direction, and we hope the near future will show a still greater increase. We think it would be hard to find any farmer who has gone intelligently into the sheep business, keeping good stock and giving good care, whose profits from his year's work have not been considerably augmented by their aid. If any of our readers are still a little doubtful upon the sheep question, we would suggest that they observe the men who have been trying it. Are they going out of business, or are they making arrangements for larger flocks and for still better care?

Within the past thirty years the wool production of the United States has very nearly trebled, yet we could double it again without more than meeting the requirements for our own consumption.—*Indiana Farmer.*

Constipation and *sick-headache* positively cured by Japanese Liver Pellets; 50 pills 25 cts. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Hers hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away!"

—*Thomas Carlyle.*

Impaired digestion cured by Beecham's pills.

The Wanton Calf.

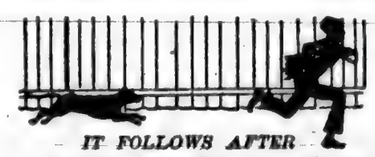
A calf, full of play and wantonness, seeing the ox at plough, could not forbear insulting him. "What a sorry poor drudge art thou," says he, "to bear that heavy yoke upon your neck, and go all day drawing a plough at your tail, to turn up the ground for your master; but you are a wretchful dull slave, and know no better, or else you wouldn't do it. See what a happy life I lead: I go just where I please; sometimes I lie down under the cool shade; sometimes I frisk about in the open sunshine, and, when I please, slake my thirst in the clear sweet brook; but you, if you were to perish, have not so much as a little dirty water to refresh you." The ox, not at all moved with what he said, went quietly on with his work; and in the evening, was unyoked and turned loose. Soon after which he saw the Calf taken out of the field and delivered to a butcher, who immediately led him to be slaughtered. But just as the fatal knife was about to be applied to his throat the ox drew near, and whispered to him to this purpose—"Behold the end of your innocence and arrogance! it was for this only that you were suffered to live at all; and pray now friend whose condition is best, yours or mine?"

Moral.—To insult people in distress is the property of a cruel, indiscreet, and giddy temper; for as the proceedings of fortune are very irregular and uncertain, we may, the next turn of the wheel, be thrown down to their condition, and they exalted to ours. We are likewise given to understand by this fable what the consequence of an idle life generally is, and how well satisfied laborious, diligent men are, in the end, when they come quietly to enjoy the fruits of their industry. They who by little tricks and sharpings, or by open violence and robbery, live in a high, expensive way, often in their hearts, at least, despise the poor, honest man who is contented with the virtuous product of his daily labor and patiently submits to his destiny. But how often is the poor man comforted by seeing these wanton villains led in triumph to the altar of justice, while he has many a cheerful summer's morning to enjoy abroad, and many a long winter's evening to indulge himself in at home, by a quiet hearth and under an unenvied roof: blessings which often attend a sober, industrious man, though the idle and the profligate are utter strangers to them. Luxury and intemperance, besides being certain to shorten a man's days, are very apt not only to engage people with their seeming charms into a debauched life, utterly prejudicial to their health, but to make them have a contempt for others, whose good sense and true taste of happiness inspire them with an aversion to idleness and effeminacy, and put them upon hardening their constitution by innocent exercise and laudable employment. How many do gluttony and sloth send into an untimely grave! while the temperate and the active drink sober draughts of life, and spin out their thread to the most desirable length.—*Exchange.*

Fits, dizziness, hysteria and all nervous troubles cured by Magnetic Nervine. Sold and guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Never does a man portray his own character more vidly than in his manner of portraying another.—*Richter.*

A nursed troubled grows very rapidly. Turn from it and let it fade from sight.



IT FOLLOWS AFTER

—a disordered liver—that you're subject to attacks of cold or chills on slight exposure. You get "tired" easily. The feeling is accompanied by a "tired" digestion, which fails to assimilate the food. This often results in what we call Indigestion or Biliousness.

Dr. Pierce's Pleasant Pellets arouse the liver to vigorous action, and this in turn starts the machinery of the body into activity. Liver, stomach and bowels feel the tonic effect, and in consequence the entire system is invigorated. The processes become self-regulating, and a reserve force is stored up against exposure to disease.

If you're too thin, too weak or nervous, it must be that food assimilation is *wrong*. This is the time to take Pleasant Pellets. They permanently cure Constipation, Sour Stomach, Dyspepsia, Sick or Bilious Headache, Dizziness and Jaundice.

Catarrh cured by using Dr. Sage's Remedy.

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Derma-Royale is pure, mild and so harmless that a whole bottle may be drank without the least bad effects.

LOVELY FACES, WHITE HANDS.

Nothing will CURE, CLEAR and WHITEN the skin so quickly as

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The new discovery for curing cutaneous affections, removing discolorations from the cuticle and bleaching and brightening the complexion.

THERE NEVER WAS ANYTHING LIKE IT.

It is as harmless as dew and so simple a child can use it. It is highly recommended by Physicians and its sure results warrant us in offering

$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars cash, for any case of eczema, pimples, blotches, moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations or blemishes, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter in how bad condition it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large eight-ounce bottles.

Price, $1.00. EVERY BOTTLE GUARANTEED.

WE WILL BE GLAD TO SEND ANYONE A

ONE DOLLAR BOTTLE FOR NOTHING

TO INTRODUCE IT. SEND US YOUR FULL POST-OFFICE ADDRESS TODAY

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THE LIFE LINE. Single copy, 20 cents, by mail; $2.00 a dozen by Express.

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These are the very latest and best collections of Sunday-school songs, and they will be sure to please you.

We can furnish everything needed for the Sunday school except Quarterlies. Send for Catalogues.

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Doing Good.

Acts 10: 38—"Who went about doing good, and healing all that were oppressed of the Devil, for God was with him."

"Who went about doing good." How complimentary would be such words recorded in the memoir of some departed worthy, or upon the tomb of some deceased friend. Suppose, in passing through a cemetery, we should find this epitaph, "Who went about doing good," &c.? What reflections would be awakened in our minds! What kindness and reverence we would entertain for the memory of such an one! We would instinctively call to mind deeds of self-denial and unselfishness—of compassion, tenderness and sympathy. We would be constrained to say, here lies the friend of the orphan and the widow, the poor and the afflicted. We should feel like doing homage to one of such noble record. Possibly our thoughts might revert to a Howard visiting the filthy prisons of Europe in the interests of fallen and suffering humanity. We might think of the many benefactors of our race who devoted their lives to the good of mankind. We need not help thinking of such self denying men as Brainerd, Martyn and Judson, who consecrated their lives to preaching the gospel to the perishing. But after we had thought of all these and a Paul besides, our minds would turn to him who surpassed all them, "who went about doing good," who never did anything but good, for he was holy, harmless, undefiled and separate from sinners.

To do good should be the highest aim of every intelligent being, and is worthy of God himself. In its noblest, purest sense, it is a desire begotten of God. Hence, Jesus could say that he came from heaven not to do his own will but the will of him who sent him. While it should be the aim of all men to do the greatest possible amount of good, yet the vast majority of mankind hate good, love evil, and pursue after it. Oh, the pains, the sorrows, the wretchedness flesh is heir to, because man drinketh iniquity as the ox drinketh water—rolls sin under his tongue as a sweet morsel. What miseries the drunkard has heaped upon a family left in poverty and shame! What moral blight are infidels and the venders of pernicious literature of to-day inflicting upon society! Think of Paine, a Voltaire, an Ingersol, and the novelists of the times. These stand at the fountain-head and poison the streams from which our youth quench their thirst. How shocked we would be to see their epitaphs written "who went about doing good"! What mockery to inscribe such words upon the tombs of Alexander, Cæsar and Napoleon, who deluged the world in blood and caused one general wail from the bleeding hearts of millions to ascend to heaven. Upon their tombs might be appropriately inscribed "But one sinner destroyeth much good."

Our subject to day is

DOING GOOD.

And the most perfect illustration of it is Jesus who spent his entire life in doing good to men. He was wholly absorbed in this object and it was the constant end and aim of his ministry on earth. He came to destroy the works of the Devil and to save the souls of men. His mission was to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind.

Christianity is aggressive. It is not content to have a place and a name in the world. It has a divine mission. "Go," said Jesus, "into all the world." The disciples understood by this command that they were not to remain always at Jerusalem. Its mission is not to sit still and wait for chances or opportunities, but to make them. Its disciples have no plea for idleness by saying "No man hath hired us." "Son, go work to-day in my vineyard." See the example of Jesus. He did not sit still and wait for something to turn up—did not wait for the lame, blind and diseased to come to him, but sought them out.

Matthew tells us he went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesses, &c. Such was his fame that great multitudes followed him from Judea, Galilee, Samaria, Decapolis and other places, and he healed them all. He was thronged by crowds who cast the lame, the blind and the palsied at his feet. The life of Jesus was a busy one, so that often he had not time so much as to eat. So you see Jesus was constantly engaged in doing good. He was not fitful and spasmodic. His zeal knew no abatement, hence he could say "the zeal of thine house hath eaten me up." Souls were perishing, hence he must be about his Father's business. Now he is at Jerusalem, now in Perea, then in Galilee, then in the coasts of Tyre and Sidon. In Luke 9: 10–17, we see the amount of good he did in one day. The six days before his death occupy nearly one-half of John and about a third of the other gospels. He was always abounding in the work of the Lord. He felt that a necessity was laid upon him: "I must work while it is called to-day." And how much he did no tongue can tell. John says the world could not contain the books that might be written of him. Who can estimate the good he did? He sowed beside all waters and gave a portion to seven and to eight.

Then I notice that *Jesus was not easily discouraged in doing good.* He paid no attention to croakers and grumblers. He did not cater to popular tastes—did not seek popularity nor the applause of men. He did not swerve from the path of duty to avoid the censure of men. He did not even seek to please men. When denounced by scribes and Pharisees, he did not cease his labors. If his ministry was not successful in one place, he went to another. When persecuted in one city, he traveled to another. He did not aim to attract attention by making a noise or raising a sensation. He did not blow a trumpet when he performed a cure or preached a sermon, nor did he advertise his subjects. He did not stop by the way to dispute about annise and cummin, and tithes. He had no stereotyped way of doing good. Some must read their prayers, wear a gown, preach in a consecrated pulpit, and be buried in a consecrated cemetery. Some waste time over the shibboleths of parties. Nor was he one of the kid-glove gentry. He sought out the publicans and harlots.

The mission of Christianity in the world is to do it good. It has originated all those agencies which have blessed mankind. Asylums for the insane, the orphan and the afflicted have sprung up through the agency of the gospel. Institutions for the deaf and dumb and the blind, homes for the aged and infirm and the needy had no existence prior to the Christian dispensation. Bible societies, Sunday schools and missionary organizations for sending the gospel to the heathen had their origin among Christian nations. Our anti-mission brethren have opposed all these agencies but in doing so they have been found fighting against God, and the seal of his disapprobation seems to rest upon them. All who bear the name of Christ have a work to do in building up his cause in the earth. There is no retreat for the church except in disaster. She must go forth with victorious banners. She must go from conquering to conquer. There is a great conflict to be engaged in, and each soldier is expected to do his duty.

As voluntary and accountable agents, we can choose our sphere of doing good. No one has a right to censure his brother in this liberty.

There is no monopoly in doing good. All classes may enjoy this privilege. All grades of talent may find employment. There is ample scope for all, for the field is the world. We can teach in the Sunday-school, or give as the Lord has blessed us to sustain the gospel at home or send it abroad. We can visit the poor and the afflicted. We can rejoice with them who rejoice or weep with them who weep. We can hold up the hands of some fainting pilgrim. We may cheer some discouraged soul. We may give a cup of cold water in the name of a disciple. We can place a wreath on some forgotten grave. We can lift some burden or make some soul happy. The word of cheer and encouragement may stimulate some timid soul to press on. We may carry the gospel from house to house and distribute religious tracts. The work of colportage furnishes efficient means of accomplishing good. By this agency the gospel may be carried to the lowly and the destitute. A colporteur sold an old book to Richard Baxter's father. Baxter, reading it, was converted, and wrote the "Saint's Rest," which was the means of Philip Doddridge's conversion. Doddridge wrote the "Rise and Progress of Religion in the Soul," which was the means of bringing to Christ Leigh Richmond, the author of the "Dairyman's Daughter." This book was the means of Wilberforce's conversion and thousands of others. And Wilberforce was the author of a work which was instrumental in the conversion of the distinguished Dr. Chalmers. True it is, "There shall be a handful of corn upon the tops of the mountains, the fruit whereof shall shake like Lebanon." Colportage is necessary in this age of *vile trash and vicious books.* The press is teeming with yellow-covered novels and books arrayed against religion and morals. This is an age of reading, and men will read something either good or bad. The venders of polluted literature may be found at all our busy thoroughfares, at the railroad station and on the train. Now the colporteur must meet those with the Bible and with good books and tracts.

In addition to this, we must in self defense *disseminate our denominational literature.* Each denomination is actively engaged in disseminating its own literature. In this work Rome is not behind the rest. Unitarianism, Swedenborgianism, as well as every form of skepticism and infidelity, are busy at work, endeavoring to subvert the doctrines of the Christian religion and to overthrow the very pillars of Christianity.

To do good God must be with us. The measure of our obligation to do good is the measure of our ability. "She hath done what she could." While this is true, our labors are in vain without the divine favor and blessing. The text tells us that God was with Jesus and assigns this as a reason for his success. Hence, he could say, "I can of mine own self do nothing." And he said to his disciples, "Without me ye can do nothing." Hence, he commanded his Apostles to tarry at Jerusalem until they were endued with power from on high. "Not by might, nor by power, but by my Spirit, saith the Lord." Spiritual power is needed. We must go forth armed in the panoply of heaven. Wealth, talents, genius, rank, influence and numbers are of little avail unless God be with us. Let us, then, seek the divine blessing. Let us be assured of the divine presence, for Jesus himself has promised it, "Lo, I am with you alway even unto the end of the world."

R. W.

Farnham, Va.

The Call to the Ministry.

Brother Editor:—As there has been a great deal said in the RECORDER about the call to the ministry, I would like to express my views, if you will let an old farmer scribe do so.

I think that Bro. White and Bro. Taylor stand flat-footed with both feet on God's word—that God calls every one of his followers to preach his word to the best of his or her ability—that he implants this desire at conversion. God holds each and every one responsible for the culture of this desire just as he does the culture of the talents and gifts with which he has endowed them.

I believe that God has left the calling of men to the bishopric to the churches, and why? because he has given them the qualifications that they might not err. God has founded his church on true republican principles. He gives each one of his followers a fair showing in the race set before them, spiritual and temporal. He has founded his kingdom upon justice and equity, that each one of his followers should have a fair showing in the great race of life. I don't believe any man has a right to be "whining" around that "God has called me to be a bishop," but that he should wait for some church to discover his fitness and call for his ordination, so he could serve them. I am opposed to ordaining men until their services are needed; it is contrary to the plain teachings of the Scripture. It was not so in the beginning when the Apostles went out and planted or organized the churches. They had no bishops or elders, but they were self contained and had a holy self-sufficiency, each one exercising his gifts and doing his own preaching. How long this state of pastorless churches prevailed cannot be ascertained; but I presume that when the fires of Calvary began to grow dim, the "Devil slipped in the churches, and began to puff up men with self aspirations," each one thinking that he was the greatest preacher and that he ought to lead the service. This state of things brought about confusion, and Paul conceived the idea of ordaining bishops or elders to have the oversight of this matter in order to prevent confusion, and that those who were set apart for this work might give themselves fully to it, cultivate their talents, gifts and holy desires to their highest susceptibility, and consecrate themselves fully to the work and take the place of their absent Lord as under-shepherds. Not that they were to do all the preaching, but that they were to lead the services and designate who should preach to prevent confusion, and that they might cultivate the talents and develop the gifts of their flock in imitation of the Great Shepherd, so that each church might become a live, active, consecrated and successful body of believers, with their talents, gifts and desires cultivated and developed to the highest point.

I don't believe in any superstitious call. It is contrary to the plain teachings of God's word and also of reason, because God never does foolish things. We very often hear men say God called them to be ministers, and when the churches educated them, they proved complete failures. In other cases, they were physically unable to preach. But God don't make mistakes. A few years ago a young brother thought God had called him to the foreign field, but he died before he had finished the necessary preparations.

God don't force men into his service, or into the ministry, but he has opened the way wide and invites all to come to his service and implants a desire in every breast to be useful and to win others to his service. I say again that he leaves to the churches the duty of calling men to the full work of the ministry, and that no man ought to be ordained unless some church needs him and calls for his ordination, or unless his services are needed in a destitute and foreign field.

I believe that there has been too much *stress* laid on the call to the ministry, and that its tendency is evil and that continually. I believe that the most gifted and the most competent are often kept out of the ministry by this great stress that has been laid on the call to the ministry. On the other hand, it opens wide the door for the "superstitious" to enter; for more than a quarter of a century Western North Carolina has furnished the most of the young men who have been educated and set apart to the full work of the ministry. I am glad that Western North Carolina is becoming enlightened, and that the D. D.'s are teaching true theology, and that the great mass of the followers of Christ will have a fair showing in the great race, and that they shall soon be educated and fully developed.

Then the churches will receive such an impetus as never before. Ignorance makes men moral cowards. What would intelligent and cultivated Greece have thought of Julius Cæsar if he had started to conquer the world with a trained and well-developed set of officers and had neglected to teach his private soldiers how to use their weapons of warfare? They would have thought that he was crazy. Cæsar knew that his success depended upon the culture and the training of his private soldiers as it did upon his officers. The tendency of Christianity at the present day is to conquer the world for Christ with a trained ministry to the neglect of the masses. I hope the time will soon come in this enlightened age when young men will be ashamed to be "whining" around, exclaiming that God had called them to the ministry, and Jacob like, stealing the bishopright of others, but they will remember that God calls every man to preach—that he has given each one a talent, and holds each individual responsible for the care and development of the talent that he has committed to their care and keeping. It is contrary to good government in church or state for aspirants to be "whining" around seeking positions. I don't believe that God ever intended any such thing in his church, but that the church should seek the man who best fills the place.

The Scriptures teach us plainly that God reveals the secret of men's fitness to fill the office of bishop or pastor to the churches—not in a superstitious way, but that he has given them the capacity to discern the fitness of men to fill this high position. When Titus went aronnd to ordain bishops, he didn't tell the churches to look up aspirants for this exalted position, but he told them to select one of their own number. God never intended for his church to be cursed with aspirants for office, but that his people should select them by their own voice, on true republican principles, from their own number, and that they were to devote all their time to that church individually and should be their shepherd. No man is capable of being shepherd of but one flock. Spurgeon with his giant intellect fully developed was never capable of being the shepherd of but one flock.

W. C. ROGERS.

Oak Hill, N. C.

Two Extremes.

Years ago our Baptist people were perhaps rather on the extreme in so frequently and persistently thrusting a discussion of their distinctive views on other people. Then our views were deemed so important that they were advocated in nearly every sermon preached. It may be that some of our views were given rather undue prominence, to the neglect of other important matters. But if this extreme resulted in some harm, it also did much good. It stirred up people to an examination of Bible teachings; and when persons became Baptists, they believed something, and could give a reason for it.

From the time of Christ and the Apostles to the present time, Baptists have stood alone in the advocacy of a regenerated church membership, of believers alone as proper subjects for baptism, of immersion as Bible baptism, and of immersion as a prerequisite to the Lord's supper. Formerly, these fundamental Bible teachings were kept more prominently before the people than they are now. Finding these teachings in the Bible, and believing them, made Baptists that stood for something. They had some religious backbone. In those times Baptists believed these principles to be so important that rather than give them up they would go to prisons, whipping posts, and the stake.

But now we have drifted to the opposite extreme. Now our preachers but seldom preach our distinctive views; and if they do, they almost apologize for holding them. They have so much to say in praise of Christian charity and liberality as to leave the impression on people that distinctive Baptist doctrines are ugly, troublesome things that need to be palliated and apologized for.

If Baptists are made at all under such teaching, they are as a rule weak and wavering, ready to be carried about with every wind of doctrine. These are the wishy-washy Baptists who, if something is done in their church they do not like, can go and join a Pedobaptist church where much is taught and practiced they believe to be unscriptural. These are the kind of Baptists who deem it more important to follow a relative or friend into a Pedobaptist church than it is to follow Christ in the example he set and the truth he taught.

But these people say, "I believe in immersion. I have been immersed. I could not join a Pedobaptist church and be sprinkled. I do not believe sprinkling is baptism at all. I do not believe in sprinkling babies."

If you believe in immersion as the only Bible baptism; if you do not believe in sprinkling, then it is utterly inconsistent for you to join a church where you will give your life, your influence, and your money to uphold a church that practices what you believe is unscriptural. If Christ was immersed, and taught immersion as baptism, then it is positive disobedience and disloyalty to practice, or in any way support, sprinkling or pouring for baptism. And yet we have fallen on times of such extreme looseness and indifference to Bible truth, that many persons are guilty of this glaring inconsistency.

So extreme is the looseness of these times, that we constantly hear it said, "It makes no difference what church you belong to, just so you are a christian." This is the same as saying that error is as good as truth—that sprinkling is as good as Bible baptism—that babies are as much entitled to baptism as believers—that disobedience is as good as obedience—that a man-made church is as good as the one set up by Christ.

It is plain to every thinking mind that all the different churches cannot be right. Each one holds faith and practice differing from all the others. Each one claims to hold such important truth not held by others as to justify them in having a separate organization to support and teach their distinctive views. Each church believes all others to be wrong in many important particulars. It is, therefore, impossible for all to be right; and to say that one is as good as another is absurd and false. If one was as good as another, each would hold and practice the same Bible truth. If they did this, all would come into one church.

Here is another extreme. Baptist parents have become criminally indifferent in regard to the religious training of their children. If they teach them any thing in regard to their becoming Christians, it is a rare thing for them to teach them anything in regard to becoming Baptists. Recently a Baptist mother said: "I never said a word to my children in my life about churches. I let them grow up and choose for themselves." This negligence has become common among Baptists. It is all wrong. The difference between Pedobaptist denominations is really too unimportant to cause them to divide. They ought to unite. To choose between these denominations is a matter of little importance. But Baptists differ widely and fundamentally from all other denominations. To be a Baptist means something. You ought to have Bible reasons for being a Baptist; and you ought to teach these reasons to your children. A wise Catholic said: "Give me a child until he is seven years old, and I care not who takes him after that; he will be a Catholic." Baptist parents are failing to teach their children Bible truth in regard to churches, and their children are drifting off to other denominations. If any people have truth to teach, and ought to teach it, Baptists are the people. Let Baptist writers, teachers and preachers urge this duty on Baptist parents.

J. A. STRADLEY.

Globe, N. C.

A Desire to Encourage.

The Bible tells us to exhort and admonish each other. We desire sympathy to encourage us in the service of our Lord, to our growth in grace into a closer relation with our Saviour. Is it not the desire of all our hearts, "Oh for a closer walk with God!" Why are we walking so far from him? He has so kindly asked us to take up the cross and follow him. Are we complying with this request? Not as fully as we should by any means. Let all of us who profess to be followers of our Lord and Saviour Jesus Christ take fresh courage and determination to follow nearer the cross, more earnestly obeying the teachings of our Saviour. Let us not do as Peter did—follow afar off, but like the humble servant that bowed at Jesus' feet. How can we afford to do so little for Christ, after he has done so much for us, unworthy creatures as we are? He has given his life for us, spilt his precious blood on Calvary's mount that we might have life eternal. After he has done so much for us and proven his love, we ought to say we love him because he first loved us. We have realized his love to some extent, and may prove our love to him by keeping his commands. He says "Take up the cross and follow me." He has shown us how to live and how to labor. Let us, in the first place, go to the throne of grace and ask God to give us the Holy Spirit to lead us in the path of righteousness. We all have a work to do for our Lord. To all idle servants he says, "Go work in my vineyard." Brother, the work you do for the Master, as well as the pay you get for it, will be very enjoyable. Try it. We are not all called to go to China or some other heathen land to preach the everlasting gospel in person, as some of our brothers and sisters are, yet we are to preach through them by helping them.

And then the work at home devolves upon us. Every one of us are under obligation to serve our Lord; so let us get at it. "Now is the accepted time. Now is the day of salvation." Let us pray for each other and be united in every good word and work that tends to the advancement of our Lord's kingdom, and when it is done, we'll sit down on the banks of the river of life in the shade of the trees and talk it over with joy inexpressible and full of glory.

LOUIS E. CARROLL.

Globe, N. C.

Amidst the whirl of machinery, in the bustle of the street, even in the midst of conversation, we may be able mentally to disappear out of time, and stand for the instant in eternity face to face with God. A few prayers are more precious than momentary ejaculations offered in the midst of daily occupations. He who has formed this habit has a strong tower into which he can retreat in every time of need.—*Stalker, D. D.*

The Biblical Recorder.

WEDNESDAY, APRIL 26, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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AN "OVERLOADED MINISTRY."

A recent article copied in the RECORDER from the *Christian Inquirer*, on the above subject, has created somewhat of a sensation we believe among the brethren. We are very much in the habit of thinking, in our Southland at least, that the supply of ministers does not, as a rule, meet the demand. But it appears from the statements of our esteemed contemporary, and from information gathered from other sources, that in parts of the eastern States especially, the supply of ministers considerably exceeds the demand. In fact, so far as the section referred to by the *Inquirer* is concerned, things have surely assumed rather a serious attitude to justify the editor of a dignified journal in using the following language, "A church is no sooner vacant than forty men spring up ready to take the vacant pulpit. We hear every day of men of pure character, large experience, and fine education, who cannot get settlements. It is poor encouragement to study for the ministry when, after long courses of education, so many gifted men fail to find churches to preach to, which seems a duty."

We do not suppose that the author of the above words means to confine his remarks to Baptist preachers and churches; but there is nothing in the article referred to, certainly, that would exclude them; so we suppose he is referring to the state of things generally among the evangelical churches of his section. If the *Inquirer's* article is a true description of the condition of things, (and the writer does not seem to be exaggerating), as to ministerial demand and supply, the situation is one that ought to excite grave thought among our people; because the eastern States claim to be rather in the van of American people in material, mental and religious progress; and, as there is a great tendency among the Southern people to acknowledge the push, energy and piety of this progressive part of our great union by adopting many of their customs and plans of secular and religious work, the day may be near at hand when our supply of ministers may be far in excess of the demand. Christ's command, "Pray ye, therefore, the Lord of the harvest to send forth more laborers into the harvest," was intended by the Master to be incumbent on his disciples for all time, and the evident surplus of ministers in some sections of our country, and possibly of other countries, demands that we should seek to know the causes which have led to this overloading of the ministry, and that we should apply the needed remedies. The mention of what we conceive to be some of these causes will suggest, we hope, the needed remedies on the part of all who are concerned.

1. One evident cause of this state of things is, we think, the mistaken notion on the part of laymen that they can work much more successfully for Christ if they ask for and receive license from the churches and afterward ordination to the gospel ministry. It is a well known fact that almost any young or older man among us, who shows anything like average capacity for the work, can often obtain a license to preach the gospel if he insists on it. Especially is this the case when he has a glib tongue, ready address, and what is called "smartness,"—a quality, by the way, which in the eyes of the average Baptist and the average American, stones for many faults. Often a brother no sooner shows a gift to "exhort" his brethren with some power than many will say to him, "You ought to preach;" and this remark is so common that the brother [illegible] that he can do much good by exhorting and by preaching as any laymen is permitted to do, *without* license or ordination. [illegible] of the RECORDER as to the call to preach are, we [illegible] well known. Such have to say that the man who has not a well defined and clear cut experience of a call to preach has no right to ask for either license or ordination. Why, oh why, cannot our godly laymen on whom the Lord has conferred the gift to speak to the edification of his people be content to labor in an humbler sphere than to attempt the regular work of the ministry? And when will our people learn the fact that a man may be pious, learned, eloquent and gifted as a speaker, and yet not necessarily be called to preach the gospel as his life's work? Verily, we may have to re-set the old Baptist landmarks soon on this subject, and insist, as did our forefathers, on a downright heartfelt experience of a call to the work before we "lay hands" on any man.

2. A second cause may be found in the fact that more and more the ministry among our churches is assuming the air, the tone, the features of a profession; and the number of those who wish to enter the ministry for the respectability and the money that is in it, is increasing. The justness of this remark is well sustained by the following words from the article mentioned: "The trouble lies largely with ordaining councils, and unscrupulous churches, that allow the poorer quality (of ministers) to glut the market. A smart insurance agent, or a ready-speaking carpenter, or a gifted house-painter, thinks he could be useful in the ministry and keep on with his trade, and a foolish church calls a council to ordain him. The work is done, and the man with the glue pot or paint brush in one hand, and a limp Bible in the other, crowds out the man who has had a dozen years of hard study in the academy, the college, and the theological seminary."

3. Another reason why particular sections of country have an overloaded ministry is perhaps found in the fact that many such enter the ministry with the idea that they will be called readily to preach in sections of country that they prefer; and being disappointed in this, they are unwilling to go to sections less favored, or to the foreign field, in which there is ample room for their talents and demand for the word they preach. These fall back readily on a convenient secular employment and bide their time, and perhaps hasten their next opportunity by doubtful advances to surrounding churches, and questionable methods to secure pastorates already filled, and still more questionable means to secure them when vacant. It bodes no good to our Zion, or the people of any other creed, if it really ever happens that our vacant pastorates, like vacant political offices, should excite a scramble among churchless aspirants. And it is a sad fact that some good men in some sections of our country are almost forced into the attitude of waiting aspirants by the surplus of men already inducted into ministerial work, who, having entered in the manner just described, have no higher sense of the sacredness of their calling than to actually indulge in a ridiculous scramble for a tempting pastorate, or for one that has a "living" in it. It is time surely to cry a halt!

4. A fourth reason may be found in the fact that the opinion is becoming quite common among some of our best thinkers that God may call men into the ministry for temporary work, and when that work is finished they do right to retire entirely from the gospel ministry and resume some secular employment. Possibly this opinion may be correct, but we can but think that its general prevalence would be calculated largely to increase the number of those who enter the ministry, or retire from it, with no deeper sense of duty than can be found in a mere *personal* preference of a work on their part which they lightly enter and as readily drop.

5. A fifth reason can be found in the ready compliance of ordaining councils in the matter of setting apart men for the work of the ministry at the bidding of thoughtless churches, or at the mere request of the candidates themselves, without subjecting them to anything like a searching examination as to their call to the work. Well may the *Inquirer* say, "What if the church in Scrubtown say they want him! What if the little 7x9 house was crowded on the Sunday when he was advertised to preach on the 'Witch of Endor!' What if his aged father is a pious deacon who would be offended if he did not pass! No candidate should be put into the ministry unless he is mentally, morally, and theologically prepared for the work."

TWO QUESTIONS.

(1) If a person has been excluded from a Baptist church, would it be proper for a sister Baptist church to override the discipline of the first church by receiving said member into her fellowship immediately, and without any confessions on the part of the excluded person?

(2) When a person has been excluded from church fellowship, and supposes that he has been unjustly dealt with, what course is open to him to obtain redress?

I ask these questions, not because I desire to be informed as to Baptist usage, but because I have been asked similar questions of late, and I wish our churches generally to be informed as to Baptist usage on these points.

JNO. S. HARDAWAY.

ANSWER.—To the first question, we answer that it would not be proper for a church to receive an excluded person under the conditions stated.

To the second question, we reply that the excluded person should apply to another church for admission, giving at the same time a full statement of his trouble with the excluding church. Then let the church applied to appoint a committee, composed of wise and discreet members, to examine into the matter at issue; and if, after the completion of the labors of the committee, the church should be fully convinced that the excluded person had been unjustly dealt with, then let him be admitted to membership. No Christian should be wrongfully kept from church membership.

FROM OUR TRAVELLING AGENT.

ROCKINGHAM.

Any one leaving Raleigh in the early spring will be surprised to find how far advanced the flowers and vegetation generally are when compared with what he left not over seventy miles north of him. Here in Rockingham I could see the young peaches for some distance from the trees. The leaves of some trees were nearly grown, and if I had put my visit off a week later I would have had strawberries for dinner.

Bro. Johnson was due to preach at Lilesville on this, the second Sunday; but the death of Bro. Jones kept him at home to conduct the funeral services, which he did from the Baptist church.

A good meeting had just closed, in which there were a good number of professions, and a fine interest generally.

The congregations at the Baptist church are always good, and the brethren are moving on just as well as they could wish.

The uniting of the Richmond and Anson Associations is most acceptable to every one I heard speak of it. A stronger and more enthusiastic interest will be created in the work of the Association.

Bro. Johnson did all he could for me in my work, not only in his own congregation, but went with me to Roberdell Factory, three miles away, where I spent some time with the brethren who live at the factory. I found some of the very best brethren there. We need by all means to look after these people more energetically than we have ever done before. The training they get in their work, and the prompt and certain pay of their wages, fits them to be the very best and most useful members of our churches.

Bro. H. C. Dockery believes in being comfortable and well fixed at home, both on his own account as well as for his friends. He is arranging by means of a "hydraulic ram" to supply his house and lot with splendid spring water, which is a half mile away. This he will do at comparatively small cost, and what a luxury it will be! Bro. Dockery, while apparently run over with business, is fully alive to his church work, and will go the Southern Baptist Convention, and also attend the meeting of the Board of Trustees at the approaching commencement at Wake Forest College.

I spent half day at Lilesville, which was the first opportunity I had ever had of stopping in the town. It is to all appearances strictly a Southern town, the inhabitants of which, as a rule, had plenty of the comforts of life, and were not particularly desirous of increasing the number and variety of their neighbors. I regarded it a privilege to visit the home of Col. Liles, who died some years ago, and which is now occupied by Mrs. Liles and Miss Sallie, the youngest daughter. The house remains just as it was fifty years ago. And the marks which time has made only tend to deepen the impression that it was the home of a happy family, only two of whom were now sheltered by the old roof.

Bro. W. R. Cox (not the Congressman), but an old friend in years past, was very kind to me, and I was only too glad to be permitted to spend a portion of the evening in his home.

I never saw people so stirred up as I found them at

MONROE,

except probably in the case of Fife or Sam Jones. For several days Bro. Adams has been carrying on a meeting in the Baptist church, and the people of all denominations are going in crowds. Chairs are being brought in from the stores and the homes of the people to accommodate those who come to hear preaching. I was at two services. I do not think I ever saw people more interested or more eager to hear. The preacher made no attempt at display, but was very plain and simple in what he said, yet it seemed to impress those who heard in a way I have not often seen. The music was led by a young Brother Price of Chicago. He plays exceptionally well, but has no voice to amount to anything. There are, however, some fine voices in the choir, and the whole congregation seems to be charmed by every piece sung.

These things are more or less a mystery. Big sermons and grand music often fail to impress the people, while other men and other means not so pretentious, carry the people, as it were, "by storm." "Not by might nor by power, but by my Spirit, saith the Lord."

I found Bro. Austin's people in the midst of a good meeting in the Second church in Charlotte. Bro. N. S. Jones, who was assisting him, was taken sick, and had to return to his home in Salisbury. Dr. Pritchard is now assisting Bro. Austin, and the meeting is growing in interest each day.

The brethren of the church are greatly rejoiced at the prospect of keeping their pastor. The evidences which Bro. Austin has had that he is much loved and appreciated by his people ought to do much to strengthen and encourage him in his work.

I spent Saturday and Sunday with Bro. M. L. Kesler at the old historic church at Spring Hill. I suppose there is no better community anywhere in the State than the one around Spring Hill church. The people are so thickly settled that in places it looks almost like a country village. "Uncle John Monroe," as every one calls him, was pastor of this church for sixty-three consecutive years. His photograph, so I learn, is in nearly every house in the neighborhood. Better than this, however, he was enabled to photograph the principles and piety of his life upon the hearts of the people who sat under his ministrations, and who now venerate his memory as few people do.

Spring Hill has had a permanent school for generations past, and this has done much to fit and qualify the membership of the church for the excellent work it is now doing. Bro. W. J. Mathews, a graduate of Wake Forest College, has charge of the school at present, and steps are now being taken to enlarge the patronage and facilities of the school.

Bro. Kesler, the pastor, and a number of the brethren aided me in securing quite a good list of new subscribers. J. C. C.

PERSONALS AND OTHER ITEMS.

....Mrs. M. T. Yates and family leave for New York to-day.

....Rev. Dr. W. A. Montgomery has accepted the call to Eufaula, Ala.

....Rev. T. G. Wood, Murfreesboro, baptized six persons last Sunday night.

...."Habit in the parent becomes nature in the child."—*Dr. W. W. Landrum.*

....Rev. J. S. Dill of Alabama is called to Venable Street church, Richmond, Va.

....Bro. Edwards reports a glorious meeting in Goldsboro and Bro. Truett another in Lynchburg.

....Rev. L. G. Broughton of Winston conducted a series of revival meetings in Germanton last week.

....Rev. George J. Dowell of Williamston was in Raleigh on Sunday and Monday last and called to see us.

....The *Waynesville Courier* states that Rev. George Wharton is confined to his home on account of illness.

...."Abraham was an old-fashion Southern gentleman with his many slaves about him."—*Dr. W. W. Landrum.*

....As we go to press a meeting of the Executive Committee of Wake Forest College is in session in the Mission Rooms.

....Rev. W. B. Morton of Louisburg, chaplain of the First Regiment, N. C. State Guards, went down to Newbern Monday.

...."No North Carolina Baptist can better spend *two dollars* than by subscribing for the BIBLICAL RECORDER, his denominational paper."—*Dr. T. H. Pritchard.*

....Please state through your columns that Dr. C. E. Taylor has consented to be with us at Bethel Hill Institute on the fifth Saturday and Sunday.—*G. T. Watkins.*

....Rev. C. L. Dowell, one of our best North Carolina boys, now in South Carolina, ran over to Hamlet last Saturday to accompany his wife that far on a visit to her parents at Durham.

....Please announce in the RECORDER, that the Caldwell county Sunday-school Association will convene with Globe church from May the 5–7. A good time is anticipated.—*Joe Powell, Jr., Secretary.*

....Rev. T. J. Cobb of Chadbourn says: "I am glad to say although the times are hard my churches are growing more liberal." It is ever thus with a wise and missionary ministry.

....A very interesting series of meetings are being held with the Whiteville Baptist church. Revs. J. A. Smith, Livingston Johnson, W. W. Willis, W. A. Forbes and C. W. Smith are conducting the services.

....Dr. Durham went down to Lumberton on Friday last, at the request of the Executive Committee of Wake Forest College, to meet the Trustees of Robeson Institute at a meeting to be held there on Saturday.

....Elder M. V. Macomson, the blind brother, whose home is at Graham, N. C., passed through the Abbott's Creek and Wallburg communities recently and preached some excellent sermons at both churches. All were well pleased and will be glad to see the brother at any time. His sermons were sound, logical, convincing and will do good. The Lord's blessing go with him.—*J. N. Stallings.*

....A joint meeting of the Executive and Investing Committee of Wake Forest College was held in the Mission Rooms in this city last Thursday, and much important business was transacted.

....Dr. C. E. Taylor was in the city last Thursday. He is hard at work to secure funds for the endowment of the Royall Professorship, and ought to have and will have the hearty co operation of every friend of the College in his work.

....State, Home and Foreign Missions, Wake Forest College, Sunday-schools and Colportage, Orphanage, Ministers' Relief, and the circulation of the BIBLICAL RECORDER are the great things for the Baptists of North Carolina this year.

....The churches and brethren generally are greatly pleased with Rev. C. C. Newton's visits and addresses on African Missions. This week he is to be at Gastonia, Lincolnton, Shelby, and the Union Meeting of the King's Mountain Association.

....We hear much these days about "turning on the lights." It is all right to turn on light, nobody objects to that, but turning on light is one thing while turning out spite is something else.—*Rev. M. L. Kesler.*

....We learn from the Wadesboro *Messenger and Intelligencer* that the meeting at the Baptist church there is still in progress, and great interest is being manifested. Bro. Wildman, the pastor, is preaching excellent sermons nightly to large congregations.

....It is said the Presidents of the United States, Senators, Judges, and Governors, as a rule, come, not from the so called great Universities, but from the graduates of the small Colleges. Real solid drill work, as is done in the Colleges, will make men.

....Rev. G. L. Finch, of the Second Baptist church, who was quite sick last week, is able to be out again, though still quite feeble. His appointments were filled the past two Sundays by Revs. Edwards, Nelson and Johnson.—*Goldsboro Headlight, April 20.*

....At the Southern Baptist Convention at Nashville, we suggest that no hymn-books be advertised, nor that there be any specially imported tune raisers. Let Bro. Penn and Bro. Durham get together and proceed to raise the roof on "There is a fountain," etc.—*Baptist Witness.*

....Rev. Hight C. Moore, the efficient pastor at Morehead City, will on the second of May be married in the First Baptist church in Goldsboro to Miss Laura Peterson the accomplished daughter of Mr. J. E. Peterson of Goldsboro, N. C. We extend our congratulations.

....Please announce through the RECORDER, that Dr. Chas. E. Taylor will deliver an address at Aulander Bertie county on Friday, May 5th, before a joint meeting of the teachers of Bertie, Hertford and Northampton. A cordial invitation extended to all.—*C. W. Mitchell.*

....The South Fork Union Meeting will be held with the Baptist church at Lowell in Gaston county, on Friday before the 5th Sunday in April. The new house will be dedicated on Sunday, the sermon being preached by Dr. C. Durham of Raleigh.—*M. P. Matheney, Pastor.*

....Rev. J. A. Smith, pastor, was aided in an interesting meeting at Whiteville last week, by Rev. L. Johnson of Rockingham. Bro. Johnson is one of the men who seems to know just what to do to bring things to pass and he is, therefore, succeeding splendidly well in his churches.

....The Trustees of the Southern Baptist Theological Seminary are called by Dr. Jno. A. Broadus to meet at the Nashville House, Nashville, Tenn., 7:30 p. m., May 11th, 1893. The Trustees of the Seminary in this State are Drs. John Mitchell, C. Durham, T. H. Pritchard, and Bro. J. M. Heck.

....The committee on hospitality at Nashville, Tenn., will not give free entertainment to delegates to the Southern Baptist Convention appointed on funds contributed to other than the regular work of the Home and Foreign Mission Boards—not on funds contributed to "Centennial of Missions."

....Dr. Hall says: "No man could have been received more heartily than the good people of Lynchburg, Va., received me during my recent visit there. Bro. Truett most deservedly has a warm place in the affections of his people. He will lead them with wisdom and ability. It was a precious meeting."

....The American Baptist Education Society will meet this year at Nashville, Tenn., on Thursday, May 11th, the day *before* the meeting of the Southern Baptist Convention. To reach Nashville, therefore, in time for the meeting of this Society, delegates will have to leave Raleigh on Tuesday, 9th of May.

....The revival services in the First church, Raleigh, are still in progress. Large congregations attended every night during the past week. The afternoon meetings were also well attended. There have been no small number of professions of religion, and many unsaved persons have manifested concern about their souls' salvation. Dr. Landrum preaches the gospel with unction and great power, and our people are delighted with him.

....Rev. W. R. Gwaltney of Wake Forest says: "On last Saturday night (15th), Dr. A. E. Dickinson, editor of the *Religious Herald*, lectured here on 'Success and Failure.' The small chapel was full, and all were highly entertained. On Sunday he preached two sermons full of the marrow and sweetness of the gospel. Now and then, here and there, for more than thirty years, I have been hearing him speak and preach, and he never fails to grapple and edify me. We shall always be glad to see him come this way."

....The recent death of Miss Margaret Fox in Brooklyn, N. Y., recalls the fact that forty-five years ago, she and her sister Catherine, then living in Ithaca, N. Y., started spiritualism in this country. They acted as "mediums" and attracted great attention. Presently other "mediums" started up, and lo! a new *ism* was born! The whole thing was exposed, and the Fox girls afterward admitted that it was all a fraud; but the dupes went on believing in the "manifestations" of the "mediums." In this evil world it is easier to start an *ism* than it is to stop it.—*Western Recorder.*

....The following is the program of the next annual commencement of Wake Forest College: Monday night, class-day exercises; Tuesday night, alumni address by Walter E. Daniel, Esq., of Weldon; Wednesday morning, annual address before the Literary Societies by Rev. J. C. Hiden, D. D., of Richmond, Va.; Wednesday night, Baccalaureate sermon by Rev. A. C. Dixon of Brooklyn, N. Y.; Thursday morning, graduating orations by Messrs. S. McIntyre, I. T. Newton, S. J. Porter, J. C. Kittrell and E. Y. Webb. It has not been decided who shall deliver the Valedictory and Salutatory addresses.

....Dr. Pritchard seems to be very happy in his work at Charlotte, and why not? The brethren seem to love him very much, and express the highest appreciation of his sermons. He and sister Pritchard have an elegant suite of rooms at the Central, one of the very best hotels in the State. And among the many excellent attractions which the Doctor notes with pleasure, he feels a lively interest in the large number of fine pointer dogs which hold their citizenship in the "Queen City." I hear it on the best of authority, that there are six preachers and a Presiding Elder in Charlotte who take them "on the wing"—December will be more pleasant than May to these brethren.—*J. C. C.*

....Rev. L. G. Broughton, Winston, N. C., April 23, 1893, writes: "A great revival has broke out under the auspices of our church in Salem. For sometime we've been holding cottage prayer meetings down there. The Spirit got hold of the people and the brethren. We are holding services every night in the largest room we can get. Last night the house was packed and standing all around the door. Six persons were happily converted and deeper interest I've never seen. They will join our church. We go on next week. Steps have been taken to get the 'gospel tent.' We hope to have it by May 15. Services at the church moves on well. Crowds overflowing at night."

....On some of the railroads in the State of Connecticut and perhaps elsewhere, there are "corpse tickets" issued for the transportation of dead bodies. The corpse is obliged to have the same form of ticket as the live passenger, and both read: "This ticket entitles bearer to one first class ticket passage in either direction." The idea is very suggestive. The church is a train, the members are passengers ticketed through; but what a vast number of "corpse tickets" there must be! The tickets are good "in either direction"—back to the world, or on to the New Jerusalem. The down train is often more crowded than the up train—corpses generally do not care which way they go.—*Inquirer.*

....We are having an unusual number of protracted meetings for this season of the year. The churches in Winston, Warrenton, Rockingham, Monroe, Wake Forest, Charlotte, Salisbury, Henderson, Greensboro, Golsboro, and perhaps others we do not now recall, have recently been blessed with good meetings, which have greatly strengthened and built them up. We rejoice greatly in these good tidings from the churches. And especially are we happy in the thought, that these revivals have been conducted without the aid of professional evangelists. We have been earnestly praying for, and sincerely hope to see, the day when these men who by all sorts of "clap trapry" hand-shake people into the church will find no demand for their service in the Baptist church of North Carolina.

....The revival services at the Baptist church, noticed last week, are still in progress. The interest, which was great at the start, is unabated. The church has been crowded at every night service, and large audiences attend the afternoon services. The pastor has preached the Word with power and it has been accompanied by an outpouring of the spirit. There have been twenty odd conversions, and most of them have given in their names as candidates for church membership. The ordinance of baptism was administered to four persons Sunday night, and there will be baptising to-night and to-morrow night. The singing, led by Prof. Price, has been all that could have been desired. It has no doubt contributed greatly to keep up the interest.—*Monroe Inquirer.*

....Following is an extract from Rev. R. T. Bryan's letter to Sister Yates, recently to hand: "The whole church was very glad to hear of your safe arrival, and to receive your message of love. They requested me to return their love to you. The old Deacon Wong made a very touching prayer for you. The last Sunday was one of the happiest days that I ever spent. God was surely in our midst. More of your school children, and Bro. Tatum's school boys too, came than usual, and remained to hear preaching. The audiences both at the East Gate and North Gate were very large and attentive. More of the church members than usual were present, and without any request from us about a dozen went down to the East Gate. The pastor's wife and your old armah were among the number. We are carrying on a protracted meeting, and the members are taking part—feel that it is their meeting. My prayers are answered in a large measure in regard to the members."

....Dr. R. S. MacArthur has recently written some powerful and true words about "The Enlarged Church of the Future" as follows: It must be remembered that the gospel properly preached touched every relation of life. To preach the gospel properly, the moral elements in politics must be clearly defined, broadly discussed, and earnestly emphasized. The relations between employer and employed must also be the theme of pulpit discourse. The great principles which underlie all home relations are involved in the preaching of the gospel. The only hope of this lost world is in the gospel of Christ when it is properly defined, earnestly preached, and practically applied. There can be no human substitute for this divine panacea for the ills to which flesh is heir. When the gospel is thus understood, declared, believed, and practiced, strikes will be impossible, cruelty on the part of the strong will be unknown, and faithlessness and prejudice on the part of the weak and poor toward the rich will be impossible. If the pulpit is to reach the thought of the next generation, it must exalt its standard, widen its range, simplify its creeds, and properly apply to all the relations of life the glorious doctrines of the gospel.—*Secretary.* If this truth were applied in North Carolina it would settle the James City trouble without bloodshed. The most the negroes ought to do is to pay for the land what it was worth before the war and interest on the amount since that time.

....The Baptist cause is gaining the ascendency in Louisiana, especially so in New Orleans. Our missionaries there, Drs. David I. and John Purser, are working nobly and with every appearance of success. Thirty-five accessions to the Valence Street church was the visible result of the series of meetings there. Now they are continuing the series with the First Baptist church. Owing to *cramped* quarters, they are holding these meetings in "Garden District Theatre." I enclose you a clipping from yesterday's *Picayune*: "There was another good and highly encouraging meeting last night at the Garden District Theatre, conducted by the Brothers Purser, Ingraham and John. From night to night, some new songs are sung. The singing from the choir and the congregation shows fervor and devotion on their part, but the solos or the duets, by either, of both Prof. Brown and the pastor, Dr. John Purser, are rendered with touching and expressive tenderness and volume and reach the hearts of many. The sermon of Dr. Ingraham Purser last night on the 'Handwriting on the Wall,' was one calling forth intense and thrilling interest. At his invitation, a large number again arose for prayer, that they might experience the forgiveness of sin. An inquiry meeting is held at seven o'clock for conversation, instruction, etc., in an adjoining room with those who desire advice and instruction, and a similar meeting of fifteen or twenty minutes at the close of the regular services. The services are to continue daily at 9:30 a. m. and 7:30 in the evening."—*Edgar D. Burgess, Fordoche, La.*

Delegates to Southern Baptist Convention Appointed by the Board.

These have been appointed in the order of the dates of their request, with the understanding that, if all cannot be admitted, the last named will be dropped:

W. R. Gwaltney, L. M. Curtis, J. C. Hocutt, J. W. Cates, R. H. Marsh, J. B. Newton, R. VanDeventer, R. T. Vann, A. R. Pittman, C. A. G. Thomas, L. G. Broughton, J. L. Sproles, J. C. Walker, J. S. Hardaway, J. B. Richardson, W. C. Tyree, O. J. Carroll, J. A. Smith, W. W. Willis, J. M. Powell, J. N. Page, T. J. Taylor, G. W. Sanderlin, J. B. Boone, J. N. Holding, J. W. Carter, C. Durham, C. J. Hunter, N. B. Broughton C. E. Taylor, F. H. Martin, W. T. Love, M. D. Phillips, T. H. Pritchard, C. C. Newton, J. E. White, Thomas Hume, D. W. Thomasson, G. L. Finch, M. M. Landrum, H. A. Brown, J. F. McDuffie, H. C. Dockery.

ASSOCIATIONAL DELEGATES.

These should take a copy of their minutes with them to the Convention:

W. B. Wasson, W. S. Pollard, E. K. Proctor, Jr., J. J. Hall, W. E. White, D. C. Jarvis, I. W. Thomas, E. W. Wooten, E. A. Poe, J. A. Rector, N. B. Cobb, H. D. Harrell, T. D. Lattimore, J. M. Bennett, J. L. Carroll, S. F. Conrad, W. C. Douglass, T. Bright, J. M. Long, M. P. Matheny, R. P. Thomas.

The following named Associations, so far as we can learn from the minutes, appointed no delegates:

Anson, Ashe and Alleghany, Atlantic, Beulah, Brushy Mountain, Cedar Creek, Chowan, Eastern, Flat River, Little River, Mecklenburg and Cabarrus, Montgomery, Richmond, South Yadkin, Stanly, Stony Fork, Tar River, Three Forks, Union, Yadkin.

C. DURHAM, *Cor. Sec.*

Rates to the Convention.

The round-trip rate to Nashville, on account of Southern Baptist Convention, will be $23.35 from Goldsboro, Selma, Raleigh, Cary, Durham, Henderson, Oxford, Fayetteville and Wilmington; $21.00 from Greensboro, Winston, Reidsville and Danville; $20.00 from Salisbury and Charlotte; $16.45 from Asheville; $17.85 from Hendersonville.

C. DURHAM, *Cor. Sec.*

"Seasonable Notes about Summer Crops" is the title of a little publication just issued by T. W. Wood & Sons, Seedsmen, Richmond, Va. It calls attention to crops that can be profitably or advantageously put in at this season of the year, and gives points about their culture and uses which are timely and of interest to every farmer. It will be mailed free of charge, on application to above mentioned firm, provided you mention THE BIBLICAL RECORDER.

Dr. Dickinson at Wake Forest.

Dr. A. E. Dickinson of the *Religious Herald* was at Wake Forest College recently and delivered a lecture to the students. We print his closing remarks:

A young man had come back from the Theological Seminary to enter upon an important pastorate, and many were the friends who were congratulating him upon the high honors he had won in University and Theological studies, and on the brilliant future before him in the great church whose call he had accepted, when an old man present added a word. He said: "Young man, you now need but one thing to put you into full sympathy with your work and the world, and that is some great sorrow, which shall bring to your aching heart a sweet and abiding sense of the truths you are to preach to others."

The old man was right. All the learning of all lands and ages will not fit us to work aright with men and for men, unless we, like our Master, are touched with the feeling of their infirmities, and can weep with those who weep, as well as rejoice with those who do rejoice. The heart even more than the head wins in life's great conflict. When both heart and head are rightly trained and rightly directed, how sure and steady one moves on to the accomplishment of his mission on earth.

There must be, too, a whole-souled devotion to the special calling to which you give yourself, and a constant seeking to avail yourself of every help that can be secured. In this day it will not do to run in the *old ruts*—to cling to methods simply because they were held by those who have gone before you. In everything we should look out for a more excellent way. It has been well said that "nothing has been done by man that cannot be better done. There is no effort of science or art that may not be exceeded. There's no depth of philosophy that cannot be deeper sounded; no flight of imagination that may not be passed by strong and soaring wing."

But, to improve on those who have gone before us, we must go ahead of them in burning enthusiasm and tireless labor. It is the sharpness of the appetite which extracts nourishment from food. If one is devoid of appetite, his food does him no good. And thus it is with the manifold advantages we have over our fathers in facilities and appliances for working out greater results in art and science, and all that. We should accept gratefully this better equipment, these more favorable environments, and turn them to the best possible advantages. The men who have thus far ruled the world have been the men who have done this, and it will be so to the end. There is nothing like having a lofty aim, and a determined purpose, and an all consuming zeal. One of the world's greatest warriors, when reminded that man was the creature of circumstances, replied: "*But I make circumstances.*" All things are possible to the brave-hearted man who is ready to do and die for the right, but nothing awaits him who is half hearted and distrustful but *failure*. If I were asked for one of the greatest evils of the day, I would not hesitate to reply, *too many indiscriminate attempts at helping people who ought to be left to help themselves.* It has been half a century since a venerable minister of the gospel, in discussing the evil consequences of helping people, who would be all the better for helping themselves, said: "If one were to ask me for a fish I would much prefer to send him a hook and let him catch the fish himself."

We must help others, of course we must, but we will do that all the better if through life we have a profound and all consuming desire to make the best of the gifts with which God has endowed us, while at the same time we encourage all around us to do the same.

In the highest sense, young gentlemen, no man who lives aright will fail of being a magnificent success. He may not have what the world points to as its highest proofs of success. He may not have a large amount to his credit in bank; he may hold no office of high political influence, but he will have what is far better. The Apostle Paul and Martin Luther and Adoniram Judson were accounted as failures by many in their day. The humble Nazarene was thought of as a failure, by many around him, the very day on which he said: "If I be lifted up I will draw all men unto me." He saw even then, despised and rejected as he was, that his life and death would lift the world back to God—that through all time and among all intelligences, in heaven and earth, his work would *tell*, and hence he was calm and serene even under his sorest trials. He could afford to wait and to be patient. Thus each of us may catch his spirit, think his thoughts, follow in his footsteps and move on the same lofty plain, knowing that as surely we too shall come off conquerors and more than conquerors through his grace.

The great result of Christ's life came after he had left the world. Every new convert since has been a new Lazarus, walking forth from his grave to tell how wisely and well the man of Nazareth wrought. Every new tear that has trembled in the eye of the Christian, as he has gone forth to do the bidding of his Master, has been a new demonstration of the success of his holy mission on earth. To some extent this will be true of all who live aright. They may be sad and discouraged with what they see of the little they are doing in the world, but they do not see it all. Our works follow us, and down through the ages, and through the everlasting ages, good influences will extend and spread. We only begin to live when we die. To decide this question as to how much of a success your life has been, you must wait until you can bring to bear upon it the arithmetic of heaven. Up there upon some towering Alpine peak you may be able to count up the good that the weakest and feeblest saint has done, but you can never do it here. Crowns and kingdoms are to be taken into the account, and here we know not how to estimate them. Then up and onward! Life is too short, its issues are too vast for us to hesitate or doubt, or waste its precious moments. Remember that there is no lost cause in the conflict to which I summon you this day. Every one who thus lives shall succeed grandly. And remember, too, as another has said: "The talent of success is nothing more than doing what you can do well, without a thought of fame."

From the Seminary.

Dear Recorder:—Last Monday evening at 7 o'clock a shadow was cast over the Seminary in the death of Bro. C. C. Coggin of Rich Hill, S. C.

Bro. Coggin graduated at Furman University, South Carolina, and this was his second year at the Seminary. Bright, promising, consecrated, he is taken away at the threshold of life. We loved him, for he lived among us a cheerful, sweet, Christian life. We can truly sympathize with those back in South Carolina whose hearts are crushed by the loss. But "we sorrow not as those who have no hope."

Bro. Coggin was pastor of two churches in Kentucky at the time of his death. He was one of our best preachers, and we doubt not that our Lord saw that his work was done. We don't know, but we know he does.

The funeral exercises were held here at the Seminary Tuesday morning, and the students and professors in a body marched to the depot in the evening as his remains were taken to the train to be sent home.

Rev. D. W. Herring came last Friday. His coming among us has been to many hearts a stimulus to more earnest consecration, and I can say I believe that his sweet spirit, his burning words, his faith, and intense earnestness have been used as an instrument in creating such an interest in missions and the necessity of taking the gospel to the heathen as has not been felt even here for a long time.

Let me say to those churches who are praying for men that the good Lord seems to be answering their prayers. Our hearts are made glad as we see many of the brightest, strongest men in the Seminary saying that they feel that the Lord has called them to go to the heathen, and they feel that if the Lord says go, he will be with them "alway, *even unto the end.*" And brethren, you want a man to represent you in the field. They say they are willing to *trust* you, and to go in the Lord's own appointed way, knowing that he will never fail them. The heathen are dying *now*, and shall we not do all we can? I will say also that we have been surprised to see the number of brethren who are taking hold of Bro. Herring's plan of work; and these men are, it is to be noted, among the strongest men in the Seminary or anywhere else.

The Seminary did not, as an institution, publicly invite Bro. Herring to speak, because it did not wish to seemingly commit itself to his plan of work; but every one was anxious to hear him, and the most kindly feeling prevailed. The lecture rooms were freely thrown open to him by the faculty, and he spoke on China Wednesday night to the students.

One man said, "That man is 'crazy' like Paul was." Many said it was the best lecture on missions they had ever heard. Others said it was the finest speech that had been made on that subject this year at the Seminary.

On Thursday night he spoke on his special plans of work. Every one was compelled to see that his *purpose* and his *motive* were like Paul's—like the Master's. And all were bound to see that he was giving us straight *Baptist principles*, and that he did not leave the track of the Bible. One thing was specially noticeable,—*he honors God.* Not with his mouth, but his whole spirit and action was an honor to Jesus the Christ. *He believes God.* He said, "If the principles of Baptists are good, the practice of them is better." "I am a Baptist," he said, and all of us are bound to believe it.

Oh, we do pray that the Lord God may send us more men who have the faith, common sense, consecration and power of D. W. Herring.

It is our prayer that prejudice may be removed by religion, and that Southern Baptists may listen to the cry of the lost across the blue water, and send to them the gospel "which is the power of God unto salvation."

W. E. CROCKER.

Louisville, Ky., S. B. T. Seminary, April 21, 1893.

Meeting in Lynchburg.

The city of Lynchburg, Va., has been greatly favored in having Dr. J. J. Hall of the Tabernacle Baptist church, Raleigh, N. C., conduct a two weeks meeting with the College Hill Baptist church. From the beginning to the end of the series great crowds filled the church at each service, and indeed large numbers were obliged to go away not able to get in the church. Dr. Hall's sermons have the orthodox flavor, and his sympathetic voice, gentle manner, and persuasive eloquence, render him well nigh irresistible as a preacher. His earnestness and evident belief in his message impress his hearers with the great importance of the gospel and their need of a Saviour. He will be long remembered in the hill city.

The meetings have resulted in a great awakening of the church. Many backsliders were reclaimed, and stragglers brought into line. There were between fifty and sixty professions of conversion, and many inquirers asking to be prayed for at every opportunity given them, even at the last meeting of the series. A number have already been received for baptism, and others will be received. The meetings have had the most gratifying results, and lasting good has been accomplished in many ways that cannot be summed up in figures.

GEO. E. TRUETT.

Lynchburg, Va., April 22, 1893.

See annual statement of the Georgia Home Insurance Co., which appears in this issue.

From China—The Late Dr. Royall.

Dear Recorder:—My heart is saddened at the news of the death of Dr. Wm. Royall. I thank God that I ever came under the instruction and influence of such a pure, noble, godly man. He was an Israelite in whom was no guile. My feeling toward him ever since I knew him has been akin to that of son to father. One by one our good and great men are going. May God raise up many others worthy to follow in their footsteps.

The Pruitts are expected at Hwanghein in a few days.

I hope in a few days to say a few words on the call to foreign mission field. Thanks for that editorial. All well here.

Fraternally, G. P. BOSTICK.

Chefoo, China, March 3, 1893.

From Henderson, N. C.

Dear Recorder:—I have only time for a line. I think it proper when a brother pastor aids in a meeting, that mention be made of it. Bro. Taylor of Warrenton was with me ten days. I had the pleasure of baptizing last night, and will lead others who have been received for baptism in the way our Lord went. While souls, I trust, were converted, I think no small part of the results was in the strength of the membership gained. Brother Taylor fed them (us), and we are stronger for his visit. He will long be remembered by the church. I knew he was a good preacher, but had not realized that he was so great a preacher.

I go to-morrow to help Bro. Willcox in some Centennial work.

Fraternally, R. VANDEVENTER.

Henderson, April 21, 1893.

Dr. N. B. Cobb.

The following resolutions were passed by Sharon Baptist church, Warren county, N. C., on the first Sunday in April, 1893:

WHEREAS, Dr. N. B. Cobb has resigned the pastorate of this church, which he has served for three years; therefore

Resolved, That in accepting the resignation of Dr. N. B. Cobb as pastor of this church, we are fully impressed with the fact that we sever our connection with an able and affectionate minister of the gospel of Christ, a kind, affectionate and faithful pastor, and that we congratulate any church that may at any time be so fortunate as to be favored with his services.

Ordered, that the foregoing be entered on our church record, and that a copy be sent to the BIBLICAL RECORDER for publication.

P. R. PERKINSON, *Church Clerk.*

Southern Baptist Convention.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Texas.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

I am advised by the L. & N. that a rate of one fare for the round trip is in effect to Nashville, account Southern Baptist Convention, from all points on that line; and also by the N. C. and St. L. that a rate of one fair is in effect from all points on their line west of Chattanooga, inclusive; south of Chattanooga and from other points not on the line of the L. & N. or N. C. & St. L. the rate is one and one-third fare to L. & N. or N. C. & St. L. junction points, plus one fare to Nashville.

A rate of one fare has been granted by all railroads in Texas.

All other lines, so far as heard from, grant a rate of a fare and one third, on the certificate plan. The Southern Passenger Association has not announced any special rates yet. As it will be too late to publish another card, delegates are requested to inquire at railroad station, and if special rates have not been made, to write me at once.

O. F. GREGORY,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates*. This rule will be rigidly adhered to.

2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

[illegible] RATES.

Maxwell House (headquarters), [illegible] $2.50; Duncan Hotel, $2.50; [illegible] Howe, $2.00; Commercial Hotel, [illegible] Bailey House, $1.50; boarding [illegible] erally from $1.00 to $1.25.

[illegible] names, please address R. B. P[illegible] man.

W. C. G[illegible]

Nashville, Tenn., March [illegible], 1893.

What Missionary Baptists Think of the Bible Communion.

This do in remembrance of me.—Luke 22: 19.

There is no one who could be more pleased than I to see all Christians united in the worship of our Lord and Saviour. But that can never be. There may be a time when all other denominations, save the Baptist, will unite. But the Baptist can never enter into such a union, for they would have to give up a part of the Bible. And God's Word has and always will be dear to the Baptists. Our forefathers thought it worth climbing the cross by the flash of the furnace into the celestial city, and I hope that the present and succeeding generations will not think less of it. What the world needs to day is more love for Christ, so that we can preach the gospel and read the Bible without prejudice. We know that we are safe in God's keeping, for "the righteous shall hold on his way," continue to repent of his sins and pray to God; that is, the tenor of the pilgrim's life is heavenward. For only those who hold out unto the end are true believers. The pilgrim may not always travel at the same pace. The Bible don't say that the Christian shall always travel at the same rate, but it very plainly teaches that he shall continue to journey Zionward. If you will allow the common expression, sometimes we travel in a sweeping gallop, then again we are cooled down to a trot, and again to a very slow walk, and sometimes we are glad even to crawl; but yet the true child of God holds on his way, and adds strength unto strength—that is, continues to grow in grace. The Bible don't say that you can get religion and then fold your hands and float clear through to heaven; but to the reverse, the text says, "The righteous shall hold on his way." That is, continue to strive against sin. One act of faith will not save you no more than one meal will suffice you for twelve months.

I hear some fellow say, "I had religion once, but I lost it." Well, let's see about that. See John 8: 31. "Then said Jesus to those Jews which believed on him, if ye continue in my Word then are ye my disciples indeed." "Well," you say, "Adam fell." Sure enough he did. But you must remember that Adam was under an unbending law, and just the very reading of the ten commandments condemns us all. We are saved by grace. "Well," you say, "the angels fell." Well, sure enough they did. But they, too, were under law. But you and I don't know much about them. "The things that are revealed are ours, but the things which are hid belong to God." "Well," you say, "Judas fell." Well, let's see about that. The Saviour said he was a "thief from the beginning." Judas could not fall any lower than he was, for he was "a devil from the beginning," and never had any religion to lose. There are a great many wet weather Christians now-a-days. They are very religious during the summer months, but are regular devils during the winter. I am not in favor of murder, but it really looks like it would be a good thing for some of those summer Christians if some good fellow would knock them in the head with a sledge hammer while the revival is going on. "The righteous shall hold on his way." "Well," you say, "I know I was a better man last summer than I am now." You say you have quit drinking whiskey. You say you have quit the ball room. Well, all of that may be so, and yet you may not know what is meant by being born again. See 1 John 2: 31. "They went out from us, but they were not of us; for if they had been of us they no doubt would have continued with us."

Well, you say, what is the meaning of all that Scripture in Hebrews about apostatizing? Well, how do you know but that God is using that very Scripture as a spur to keep his children in the straight and narrow way? See Heb. 6: 9. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

While we believe in election, we also believe every other doctrine taught in the Bible. A Hardshell without religion is the hardest shell I ever met. I mean those fellows who say "What is to be will be." Those fellows who are waiting for God to quit drinking whiskey for them, waiting for God to quit telling lies for them. While God predestinates the end he also predestinates the means.

While Paul was in an unknown sea awaiting shipwreck, he told the ship's crew that not even a hair should fall from their heads because of the shipwreck; and yet when part of the crew began to leave the ship Paul said, "Except you all remain in the ship ye cannot be saved." And just so with you and I. Except we repent of our sins and give God our hearts we cannot be saved. Every person born into this world is elected to a seat (a home) in heaven, for "whosoever will, may come." So you see it depends on your will.

There is another false doctrine abroad in the land. While the Calvinist swing to the extreme on the one side, the Arminian go to the extreme on the other side. If you will trace this man devised doctrine of getting and losing religion whenever you want to, to its root, you will find it is almost, if not, blasphemy. Its tenor runs to glorify man, not Christ. Yea, it almost counts the blood of Christ an unholy thing, and unable to save. Yea, it strives to make our God a puerile God by giving you religion to-day and taking it from you on the morrow. Our Saviour compared the spiritual birth to the natural. Now we know that it is impossible for us to be born again naturally. Well, it is just as much impossible to be born a second time spiritually. If you could prove to me that one soul who had been born of the Spirit and cleansed by the blood of Christ was ever lost, I would from henceforth cease to pray and preach; for if one soul that had trusted in Christ could be lost, [illegible] that one. See 1 Peter 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." So you see, just so long as God's Word shall endure, just so long will he who is born by that Word live. See John 3: 36. "He that believeth on the Son hath everlasting life." Not going to have it, but hath it already. This Scripture does not say that the Christian shall live a million of years and then die. No, that would not be everlasting. Everlasting means without end on earth or in heaven. See John 4: 14. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." That is, the water of life is not only going to be in you forever, but it is going to spring up, and flow out to others, for "a city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick" that it may give light. See John 10: 27, 28. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." I have omitted the word "man" in this reading, for it is not in the original.

Now eternal life is eternal. But my having eternal life does not free me from temptation. No, Satan desires to have us all in his sieve that he may sift us as wheat. Well, says some one, why can't I fall? See Jer. 31: 3. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Also Jer. 32: 40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Then, again, read the Saviour's own words, Matt. 24: 24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The Saviour says by this Scripture that there will be some great deceivers in this world after he is gone; but they shall not be able to deceive and destroy those who have been born again. See Rom. 5: 10. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." So you see the Christian's life is just as sure to endure forever as the Lord himself. If there was no other Scripture for the Christian's assurance but the eighth chapter of Romans, that would be enough to make the true child of God forever safe. And yet I hear some people say, "I hope I have religion—I don't know." Whenever I see one of those great big doubters I put him down as a great big unsaved sinner. See 2 Tim. 1: 12. "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And yet some people will say, "I don't know whether I love the Lord or not." Now we are told in the Bible that the church is the Lamb's wife So, then, we are married unto Christ. And if I was your wife, and you treated me like you do the Lord, I would leave you. Now I know that I am a married man, "and I know whom (not in whom) I have believed, and am persuaded that he is able to keep that which I trusted to him against that day." See Phil. 1: 6. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." That time has never come since I first gave my heart to God, even when doubts and fears were most severe, that I could stand up and say I don't love the Lord. And yet I deserve no credit for keeping myself. If I was left to keep myself I would be ruined and lost in less time than twenty-four hours. But thank God I haven't anything to do with my own keeping. "I have left it all with Jesus long ago." So it is the Christ that is in me that perseveres. "He worketh in us both to will and do of his own good pleasure." 1 John 5: 6, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

Just so long as Jesus Christ lives, just so long must his true follower live. "For ye are dead, and your life is hid with Christ in God." Col. 3: 3.

J. H. HUBBARD.

Bayboro, N. C.

Japanese Pile Cure is an unfailing cure for every kind and stage of the disease. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Yawning and Deep Breathing.

Yawning is not considered a mark of politeness, but Dr. Naegelt, of Germany, says that it is one of nature's remedies, and acts like massage on the lungs and several internal organs. He advises every one to exercise the lungs and all the muscles of breathing as often as possible by yawning and stretching, and believes that many chronic lung troubles may thus be prevented. In cases of nasal catarrh, inflammation of the palate, sore throat and earache, he recommends yawning from six to ten times in succession and then swallowing. The result will be surprising. This advice of Dr. Naegelt's is evidently based on the same principle as deep-breathing, which is one of the greatest benefits in bronchial and pulmonary troubles. Many people, who have been threatened with consumption when young, believe that their lives have been saved by the persistent practice of deep-breathing. This not only exercises in a beneficial way all the internal organs of the chest, but is a protection against disease, as blood full of oxygen is the most effective germ-killer.—*Watchman.*

The parent who permits his child to have his way without let or hindrance the first few years of its life need not be surprised to find that child head-strong, disobedient and unloving in latter years. There is such a thing as mistaken kindness.—*Central Baptist.*

Walking by Faith.

Walking by faith is not so attractive a mode of spiritual locomotion as walking by sight; but it is the only mode practicable with the universe as it is; and God's grace makes this mode not merely a possibility, but an advantageous possibility. In the natural world men walk by sight, seeing what is before them and what is on either side of them; but they do not always pursue the direct course as a result of their open vision. That which they see outside of their pathway often tends to draw them away from a forward movement, so that they walk in a wrong direction because they are walking by sight. On the other hand, here comes a blind man along a city street. He sees nothing, but in his hand he bears a staff with which he feels his way just a pace or two in front of him. By means of that staff he is sure of a single step in advance—nothing more. Yet how confidently he presses forward, never swerving to the right or to the left, but taking each step firmly as safe and sure, and as the only step which is sure or safe. To the extent of that single step the roadway is plain to him, and he trusts its maker as having had a wise plan in its preparing. By his abiding faith in the road maker, he walks even more directly forward than he might if he saw the other ways which skirt that roadway. There are trials to the man who cannot see; but there is a gain to the man who, not seeing, will walk by faith, and who says, in all sincerity:

"So I go on not knowing;
I would not if I might:
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with him by faith,
Than walk alone by sight."

—*The Sunday school Times.*

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No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of ignorance, or weakness, or mistake, was mingled with it, will drop away as the withered sepals drop away when the full flower is blown.—*Farrar.*

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Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

$2,000 in Prizes

FOUR PRIZES.

The American Baptist Publication Society hereby offers four prizes, of $500 each, for the best story on each of the following topics:

1. **Christian Self-development:**
   or, How to Make the Most of One's Self for Christian Service.
2. **Christian Indebtedness;**
   or, The Obligation Resting upon those who Possess Spiritual or other Endowments to Impart to Those who Lack.
3. **Work and Character;**
   or, The Relations of Activity and Spiritual Growth.
4. **The Struggle of an Idea;**
   or, The Agency of Baptists in Securing Religious Freedom.

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Am. Baptist Pub. Society.

University Law School.

40th Regular Session begins Sept. 1st, 1892. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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CONDENSED SCHEDULE.

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Dated Apr. 18, '93	No 23, Daily.	No 37. Daily.	No 41. Daily ex Sunday.
Leave Weldon	12 30 p m	5 08 p m	6 15 a m
Ar Rocky Mount	1 33 p m	6 01 p m	7 23 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount	1 33 p m	6 01 p m	7 23 a m
Leave Wilson	2 25 p m	6 38 p m	7 58 a m
Leave Selma			
Lve Fayetteville		8 34 p m	
Arrive Florence	10 25 p m	10 40 p m	

	No 47. Daily
Leave Wilson	6 48 p m
Leave Goldsboro	7 35 p m
Leave Magnolia	8 42 p m
Arr Wilmington	10 15 p m

TRAINS GOING NORTH.

Dated Apr. 18, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 34 p m		
Leave Selma			
Arrive Wilson	11 30 p m		

	No 48. Daily.		
Lve Wilmington	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia	9 10 p m	11 10 a m	5 37 p m
Lv Goldsboro	10 11 p m	12 10 p m	6 50 p m
Arrive Wilson	11 00 p m	1 10 a m	7 42 p m

	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	2 00 a m	8 30 p m
Arrive Tarboro		2 35 a m	
Leave Tarboro		12 54 a m	
Lv Rocky Mount	12 08 p m	2 00 a m	8 30 p m
Arrive Weldon	1 00 a m	3 05 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 4.40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6 00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m; arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 38 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	47 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†8 40 p m	‡8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		3 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	‡11 30 a m	‡1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	1 35 a m
" Raleigh	1 09 p m	2 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning, leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.30 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent. Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1893.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

THE CINCINNATI BELL FOUNDRY (ESTABLISHED 1837, CINCINNATI, OHIO.) MANUFACTURERS OF THE BLYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2000 testimonials, Prices and Terms Free. Please mention this paper.

Letter from New Mexico.

Dear Bro. Bailey:—If you will allow space in the RECORDER for a few lines from a brother far away, I will try and tell you what we are doing and how we are getting along in the west.

I want first to make the remarkable statement (be it said to the credit of our postal system) that I have not failed to get a single number of the RECORDER since my removal from Raleigh to Raton. They are sometimes delayed, but they come after awhile. I received one, however, the wrapper having been worn out and my name tied on the paper with a string. I said, as I received it, whoever that mail agent is, or whatever he is, God bless him for tying my name to the RECORDER. I can't describe the eagerness and longing experienced in looking for the dear old paper on the expected day of its arrival. Nor can I describe the interest with which the wrapper is torn from it, as then I go from page to page, reading and re-reading again and again. So many dear brethren have passed away since I left you, so many unexpected ones too, that now as I begin to unfold the RECORDER I wonder "who has gone home now," Bro. Jno. R. Maynard being the last of whom I have had knowledge. And is all that is to be said of this good (and I could add great) man been said—that he was pastor of a few country churches, was persevering and earnest. Let me say that I loved him, and he knew I loved him before God called him from the work shop. I loved him because he was good and pure and true. I loved him because he was like Jesus in many more respects than that he used the hammer and the saw. He has gone to his reward, and it is great and abundant.

Spring time has come, and the poet, and he that is not a poet, finds no flowers, for there are none here, never have been, nor ever will be, for it gets dryer and dryer. Wish I could tell you how dry it is. As I write, shut in by four "adobe" walls, the wind is howling around me, and the room, the air, and the outside world is filled with dust and dirt almost to suffocation. Indeed, the dust is so dry and light, and the wind at this season blows with such unremitting force, that it whirls great clouds of dust thousands of feet in the air, at times absolutely veiling the sun as a storm cloud. While the climate in New Mexico is in a great many respects the finest in the world, it is in many others the most disgusting. As for me, I should not and do not complain, for I came seeking health, and I now have every indication of its returning. I weigh 143 pounds, and can eat as much and enjoy it as fully as a day laborer. Nobody in this world can ever know what is endured by home missionaries in New Mexico except those who have been on the field. But I shall not speak of this now. Suffice it to say that while my duties as pastor and preacher in Raton are arduous, yet the Lord has blessed me wonderfully in so many ways that there is no ground for complaint, and I am rather filled with praise and thanksgiving.

I have been in Raton nearly a year. The church in this time has more than doubled its membership, having received in all 25 members, 17 by baptism, 8 by letter—14 constituting the church at the beginning of the year. I have been asked to remain another year, which I will doubtless do. The people are alive, zealous and anxious to work, so by the continued blessing of God we expect a grand work for another year.

God bless you, the RECORDER, and all the dear brethren.

Mrs. Wood's health is bad, and she will doubtless return to Raleigh this spring or summer.

Mrs. E. P. Stone, who arrived here from Raleigh last November, a sufferer of pulmonary trouble, has not done as well as we had hoped, and I am exceedingly sorry that I cannot report her condition improved. If she had come to New Mexico just one year sooner it would have been so much better for her. Truly yours,

JONATHAN WOOD.

Raton, New Mexico, April 11, 1893.

Like a Thief in the Night,

Consumption comes. A slight cold, with your system in the scrofulous condition that's caused by impure blood, is enough to fasten it upon you. That is the time when neglect and delay are full of danger.

Consumption is lung scrofula. You can prevent it, and you can cure it, if you haven't waited too long, with Doctor Pierce's Golden Medical Discovery. That is the most potent blood cleanser, strength-restorer, and flesh-builder that's known to medical science. For every disease that has to be reached through the blood, for scrofula in all its forms, consumption, weak lungs, bronchitis, asthma, and all severe, lingering coughs, it is the only *guaranteed* remedy. If it doesn't benefit or cure, you have your money back.

The proprietors of Dr. Sage's Catarrh Remedy *know* that their medicine perfectly and permanently cures catarrh. To prove it to *you*, they make this offer: If they can't cure your catarrh, no matter what your case is, they'll pay you $500 in cash.

A father and his little son were riding along a familiar road with a gentle horse. To gratify the child the father placed the reins in his hands, but at the same time, unseen, retained his own hold on them. As they rode on, they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent. But the father guided his horse so that a collision was avoided and the danger escaped. When all was over, the little son looked up to his father, and with a choked utterance, said: "I thought I was driving, but I wasn't, was I, papa?" So often does the child of God, when some peril has been escaped or some deliverance has been vouchsafed, in ways unforeseen and unthought of, have occasion to say, "Father, I thought I was driving, but I wasn't." It is blessed to feel that the reins are in the hands of one mightier and wiser than we are.—*N. Y. Evangelist.*

The Fountain Criticised.

A certain man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told some time afterwards that a great art critic had found much fault with its design. "But," he said, "do many persons drink of it?" Then they told him that thousands of poor people—men, women and children—slaked their thirst at the fountain. He smiled and answered that he was little troubled by the critic's observations; only that he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some of us seem afraid lest confidence be shaken and its honor be decreased. But let us be sure of this, that from this standpoint of its munificent Designer the only question is: "Do many persons drink at it?" and that God, the giver, is fully satisfied in knowing that increasing multitudes of earth's weary, wistful souls are slaking their thirst at his fountain—blest fountain which can satisfy the craving, the yearning desire of every fainting soul, famishing for the water of life. O that men who are troubled with doubts and questionings and skeptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the disarming of criticism. The book itself is its best witness and defender.—*Sabbath Reading.*

What is Pluck?

This is the one that won: "Fighting with the scabbard when the sword is broken."

The following are some of the best definitions sent in:

Moral backbone.

The power a man has to say "no" when he knows his wife wants him to say "yes."

Fearlessness free from foolhardiness.

The chivalry of nature's knighthood.

That which enables one, when fighting against adverse circumstances and knocked down, to rise and try another round.

The heart of a lion in the body of a man.

The best remedy for despair.

The force which converts an ordinary man into a hero.

Honest daring without caring.

The absence of fear in the presence of danger.

The courage to do the right thing at the right moment.

Irresponsible stout-heartedness.

That which keeps a man up when he is down.

The offspring of courage and the mother of success.

Moral grit.—*London Tid-Bits.*

Johnson's Magnetic Oil cures *cramps* and *colic* and internal *neuralgia;* 40 and 75 cents. Sold at John Y. MacRae's drugstore, Raleigh, N. C.

Marriage is a Failure.

When there is too much latch-key.

When dinner is not ready at dinner time.

When he snores the loudest while she kindles the fire.

When politeness, fine manners and kindly attentions are reserved for company or visits abroad.

When the lord of creation pays more for cigars than his better half does for hosiery, boots and bonnets.

When the money that should go for a book goes for what only one side of the house knows anything about.

When both parties persist in arguing over a subject upon which they never have thought and never can think alike.—*Springfield Union.*

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and a gentleman were in a timber yard situated by a dirty, foul-smelling river.

The lady said: "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No, thank you," the lady replied. "I prefer to smell the pine boards."

And she was right. If she, or we, carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice and the cheerful face.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—*Miss Muloch.*

Why should we live half-way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of his face?—*Dr. Maclaren.*

Look within. Within is the fountain of good, and it will bubble up, if thou wilt ever dig.—*Antonius.*

Foolish Consistency.

Emerson tells us that there is no particular virtue in consistency. How stupid a man must be, he says in effect, who is not wiser to-day than yesterday, and who does not accordingly have to change some of his opinions.

"A man will never change his mind who has no mind to change," says Archbishop Whately, and Faraday expresses the same idea when he charges us to remember that, "In knowledge that man only is to be despised who is not in a state of transition."

There is a medium between what a worthy old gentleman calls "whiflin' about like a weathercock" and remaining rigidly in one rut of belief. Most of us know instances of men who cannot bring themselves to say anything which would contradict what they uttered last week or last year.

A certain Irishman once declared that he had owned a horse which was fifteen feet high. A few days after he referred to the same animal as being fifteen hands high.

"But," said a listener, "you gave it the other day as fifteen feet."

"Did I, thin?" said Patrick, "Well, I'll stick to it. He was fifteen feet high."—*Exchange.*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Female Servants in Japan.

The servant girls in city families are usually rustic maidens who come into the towns in order to earn a livelihood. At first their complexion is extremely dark, having been previously accustomed to labor bare-headed in the rice and vegetable fields. Their hands are also rough, but their plump, graceful little forms and good natured smiles compensate in a large measure for these defects. They are regarded as objects of curiosity and targets for mirth by the juvenile members of the household, who mimic their quaint speech and poke fun at them for their want of proper breeding. But they are quite docile and give strict attention to the instructions of their mistress, and hence soon learn just how to sink upon the floor, how many times to polish their noses upon the mat, and how many honorifics to use when proffering tea or cake. They usually work quite diligently and look very picturesque moving about the house with their loops and coils of ebon hair, covered by a blue cloth to keep the dust from despoiling the shining tresses. Their long flowing sleeves are bound back by a cord crossing at the breast and back, displaying their shapely, well-rounded arms. They patter about, pigeon-toed, in their cloven stockings here and there, making the house tidy, cooking the dinner, and responding to the calls of the master or mistress by a loud and, to a foreigner, startling "*Hei.*" Speedily presenting themselves when called, they fall upon their knees on the soft, clean mats that cover the floor, making one or more profound salams as the case may seem to require, and await instructions. When their terms of service expire, they are too much enlightened to wish to return to their country homes, and frequently marry and remain in the city. Sometimes they are so captivating that they are won by a male servant in the same house before the expiration of their contract. When one is about to enter into married life, her master often helps her to purchase the wedding garments and makes her useful presents as a reward for faithful services.—*Mrs. J. A. Brunson, in Foreign Mission Journal.*

GUARANTEED CURE
OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Pamphlet, Testimonials, and Free Sample Bottle of

DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to

CULLEN & NEWMAN,
169 GAY ST., Knoxville, Tenn.

Walter A. Montgomery,
Attorney-at-Law,

No. 217 Fayetteville Street, Raleigh, N. C.

Will practice in any of the courts where his services are needed.

Notice.

There will be a meeting of the Board of Trustees of Mars Hill College May 4th, 1893, for the purpose of electing president for that institution. All inquiries must be directed to

J. R. SAMS,
Sec'y Board of Trustees.

Mars Hill, March 26, 1893.

Spring is on Us.

The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix

You Need a Tonic.

Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,

Dr. King's Royal Germetuer.

IT MAKES NO MISTAKES.
IT ALWAYS GIVES SATISFACTION.

Pleasant as Lemonade.

King's Royal Germetuer

Is a positive cure for

Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.

Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by

Dr. King's Royal Germetuer.

Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."

Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

A Strong
Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect March 19, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 38 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 03 a m	.....
Lv Ramseur	.....	.....	6.35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.30 a m
Lv Stokesdale	.....	.....	10.05 a m
Ar Madison	.....	.....	11.25 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday.
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1.59 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2.30 p m	.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.18 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.45 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Greensboro	.....	.....	3 00 p m
Lv Climax	.....	.....	4 15 p m
Ar Ramseur	.....	.....	5 55 p m
Lv Madison	.....	.....	12 [illegible] p m
Lv Stokesdale	.....	.....	1 [illegible] p m
Ar Greensboro	.....	.....	2 35 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Reunion of the Former Students of Oxford Female Seminary.

At a meeting on April 11th, 1893, of the Alumnæ Association of Oxford Female Seminary, it was unanimously resolved to invite the former students and teachers of the Seminary to attend the approaching commencement the last of May. The purpose is to have a large reunion, and the invitation is extended to the former students and teachers of Oxford Female Seminary from its organization in 1850 to the present, and to the students and teachers of Raleigh Baptist Female Seminary, which for ten years was conducted by our President.

The programme for commencement is unusually attractive. The speakers are eminent for ability; the graduating class is large; the music talent is beyond the average; and the art exhibit will be full and handsome; and the reunion of old friends will be delightful.

Entertainment will be provided for all those who will notify President Hobgood of their purpose to attend the Reunion. All such are requested to send in their names as soon as possible—certainly before May 15th. The railroads will give the usual reduced rates.

We cordially invite our sisters to re-visit their alma mater. She, with the whole town of Oxford, will give them a hearty welcome.

MRS. ANNA HUNTER HARDAWAY,
President of Alumnæ Association.

PROGRAMME OF COMMENCEMENT EXERCISES OF OXFORD FEMALE SEMINARY.

Sunday evening, May 28th, 1893, Baccalaureate Sermon. Rev. T. G. Jones, D. D., Norfolk, Va.

Monday evening, May 29th, Address before Calleopean Society. Rev. W. E. Hatcher, D. D., Richmond, Va.

Tuesday morning, May 30th, Annual Concert.

Tuesday, 4 p. m., Reunion of Former Students.

Tuesday, 8.30 p. m., Exercises in Physical Culture and Elocution.

Wednesday, 10:30 a. m., Class Day.

Wednesday, 4 p. m., Art Exhibit.

Wednesday, 9 p. m., Social gathering complimentary to graduating class.

F. P. HOBGOOD, *Pres.*

What has the Society Done?

A Baptist brother living in Missouri calls attention to the fact that the Sunday-school Board of the Convention has generously distributed $3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States?"

This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended last year in direct mission work in the States covered by the Convention, $13,081.78 *in cash*, and $2,690.18 in books at catalogue prices. Reducing these books to wholesale cash rates, they would amount to $1,614.11 cash, making an aggregate of $14,695.89 expended last year in cash, and its equivalent of cash, in mission work in the Southern States. The amount this year just closing will be more. For the last *twenty eight* years an average of full $10,000 each year has been expended by the Society in the Southern States in direct mission work.

Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday-school literature, amounting, at catalogue prices, to $7,850 78. *And the average value of the grants made every year for the last twenty eight years, is* $5,280.

The answer, therefore, to the question is in brief this: The Society has given *every year*, for twenty-eight years, over $15,000 to aid the mission work in the Southern States. It should never be for a moment forgotten that every order made of the Publication Society for Sunday school books or periodicals adds to the Society's ability to help the mission work of Baptists in all sections. Not only does the literature itself do good, but the profits go directly to mission work."

S.

How Shall We Answer This?

The Baptist Ministers' Relief Board of North Carolina can only do the work for which they have been appointed by the State Convention, as the churches furnish them the means to accomplish it. For some time I have felt that our aged beneficiaries were being neglected. We have had but one Board meeting since the Convention in December last. At that meeting we appropriated all of the available cash in our treasury for the relief of our beneficiaries. We expect to have another meeting this week; and we are faced by the sad fact that there is not sufficient cash in our Treasurer's hands to make a decent appropriation to each one we are helping. On the eve of our intended meeting, comes this private letter from an aged veteran of Christ. It was not intended for publication, but I venture to give it. How about Christ's words, brethren and sisters, on "that day" when he shall say "I was a hungered, and ye gave me meat." But now for the letter:

"____ ____ ____

____ ____, N. C. "

Bro. Woodson—Sir: I thought I would write you a few lines to inform you of my condition. I do hate so much to have to do so, but it seems that I am forced to do so from necessity. On the 16th of February I received a check for ten dollars. I have been getting along on that until now, but it is gone, and I only have seven cents left me to pay [illegible] and we are now living on very [illegible]. I thought I would write you a few lines and explain to you the situation. I hate to call upon you for a favor, but The Lord knows I would not do so if I could get along without it, but I have no way of making any money, and I am not able to do much, especially hard work. The time has been when work was a pleasure to me, but that day is passed and gone. In looking over the records, I find that if I should live to see the 19th of October next, I will be seventy-five years of age, and I feel the effects of age very much.

We are now living very close. The ten dollar check you sent me the 16th of February last is all the money I have had in that time; so if it is possible for you to send me a little help, it would be so thankfully received. Your brother in Christ,

____ ____."

You have read it, brethren, what shall we do about it?

C. A. WOODSON, *Cor. Sec.*
Durham, N. C.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Chas. Williamson, who killed his brother Ras Williamson in Cleveland county in January, 1891, has been arrested in Colorado county, Texas.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Concord ch, Meck and Cab, $1.70; Apex ch, Raleigh, Asso Mis, 2.34; Ditto, ditto, 1.01; Mt Hermon ch, for Mrs Cottingham, 3.51; W M S, Durham ch, Mt Zion, 15.00; Worthville ch, Sandy Creek, 3.58; Liberty ch, ditto, 2.37; Anson Asso, 6.35; New Hope ch, Iredell Co, 4.00. Total, 39.86. Previously reported, 832.03. Total this year, 861.89.

Foreign Missions—Concord ch, Meck and Cab, 20c; Apex ch, Raleigh, 2.17; Sunbeams, ditto, ditto, 2.57; W M S, ditto, ditto, 1.35; Cane Creek ch, Mt Zion, 1.25; Plymouth ch, Chowan, 15.00; Mrs A L Crutchfield, Wake Forest, 3.00; Beaver Creek ch, Brushy Mountain, 60c; Cub Creek ch, ditto, 4.60; Wilkesboro ch, ditto, 2.00; Trading Ford ch, So Yadkin, 4.22; Island Creek ch, Flat River, 28.58; Concord ch, ditto, 4.50; W M S, ditto, ditto, 75c; Bogue Chapel church, Cape Fear, 1.09; Anson Asso, 4.12; Kerr's Chapel ch, 2.00; Connaritsa ch, W Chowan, 11.00; New Hope ch, Iredell County, 11.50; Bethel ch, Montgomery, 7.62; Henderson ch, Tar River, 26.86; Cross Roads ch, Yadkin, 10.00; Coleraine ch, West Chowan, 25.00; W M S, Riley's ch, Eastern, 3.79; Ephesus ch, Flat River, 25.00. Total, 198.67. Previously reported, 1,649.04. Total this year, 1,847.71.

Home Missions—Concord ch, Meck and Cab, 60c; Mt Gilead ch, 4.00; W M S, Apex ch, Raleigh, 1.35; Gum Springs ch, Sandy Creek, 2.08; Plymouth ch, Chowan, 10.00; Seaboard ch, W Chowan, 5.00; Trading Ford ch, So Yadkin, 2.40; Lemon's Cross Roads ch, Columbus Union, 4.50; Aulander ch, West Chowan, 6.81; Clement ch, Beulah Asso, 15.00; Anson Asso, 18.30; Kerr's Chapel ch, 2.00; New Hope ch, Iredell County, 6.00; Galatia ch, W Chowan, 2.50; Bethel ch, Montgomery, 7.68; Riley's ch, Eastern, 2.79; Ephesus ch, Flat River, 10.62. Total, 92.58. Previously reported, 564.90. Total this year, 657.47.

Education—Concord ch, Meck and Cab, 71c; Clement ch, Beulah, 15.00; Anson Asso, 3.50. Total, 19.21. Previously reported, 793.65. Total this year, 812.86.

Orphanage—Cedar Branch ch, Tar River, $1.25; Bogue Chapel ch, Cape Fear, 86c; S S, Aulander ch, W Chowan, 5.00; Anson Asso, 4.90; Galatia ch, W Chowan, 86c. Total, 12.87. Previously reported, 364.07. Total this year, 376.94.

Centennial Fund—Warren Plains ch, Tar River, $2.00; Louisburg ch, 12.00; W M S, Leaksville ch, 11.30; New Hope ch, Central, 8.40; Women and children, Bethel ch, Montgomery, 15.75; Women and children, Buckhorn ch, W Chowan, 11.00; New Hope ch, Iredell County, 3.80; S S, Galatia ch, West Chowan, 7.20; Women and children, Cary ch, Raleigh, 8.95; Women and children, Bethel ch, Montgomery, 15.75; Women and children, Beulah ch, Eastern, 3.41; W M S, Mt Tabor ch, W Chowan, 29.31; Mt Tabor ch, ditto, 5.66; Lewisville ch, Pilot Mountain, 5.00; Maggie L Holland, 5.00; Women of Clayton ch, Raleigh, 10.00; Pledge by A Friend at Convention, 10.00; Women and children, Middleburg ch, Tar River, 5.00; S S, Walnut Cove ch, 10.00; Women and children, Matthews ch, Mecklenburg and Cabarrus, 9.35; Maxton ch, Robeson, 15.00; Mt Gilead ch, 6.62; Mt Hermon ch, 2.60; Cane Creek ch, Mt Zion, 5.00; H M Cates, 1.00; Women and children, Corinth ch, Flat River, 7.80; W M S, Lilesville ch, Anson, 28.05; W M S, Chapel Hill ch, Mt Zion, 30.00; Sunday-school Mis Soc, ditto, 8.00; Chapel Hill ch, Mt Zion, 153.00; S S, Maxton ch, Robeson, 6.35; Flat Rock ch, Central, 6.05; Lemon's Cross Roads ch, Columbus Union, 9.00; Concord ch, Flat River, 3.50; W M S, ditto, ditto, 25c; Maxton ch, Robeson, 4.00; R T Kendrick, Jr, pledge, 5.00; Cedar Fork ch, Mt Zion, 12.00; Women and children, Bethlehem ch, Mt Zion, 4.33; Poplin's Grove ch, Stanly, 2.85; Union Grove ch, Stanly, 2.20. Total, $311.60. Previously reported, 738.88. Total this year, 1,050.48.

Ministerial Relief Fund—Apex ch, Raleigh, $2.80; Louisburg ch, Tar River, 1.60. Total, 4.40. Previously reported, 104.84. Total this year, 109.24.

CORRECTION: Bro. C. A. R. writes: "In sending last amount for the missionary society, Chapel Hill church, I forgot to mention that $9.00 was contributed to Cent. Fund. Kindly correct the error and credit same on Cent. Fund."

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 22, 1893.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

JAPANESE PILE CURE
A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. **Why endure this terrible disease? We guarantee 6 boxes to cure any case.** You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.
CONSTIPATION Cured. Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.
GUARANTEES issued only by
JNO. Y. MacRAE, Druggist, Raleigh, N. C.

WANTED AGENTS To Sell
"SCENES FROM EVERY LAND,"
THE BOOK OF THE CENTURY; over 500 Magnificent Photographic Views, size 11½ by 14½ inches. Introduction by GEN. LEW. WALLACE, Author of "Ben-Hur." Descriptions by Edward Everett Hale, D.D., Russell Conwell, D.D., LL.D., Hon. Wm. C. P. Breckinridge, Henry Watterson and other talented writers. *Ahead of all competitors*, larger views, finer photographs, *twice as many of them*, more handsomely bound, and lower in price; sells at sight to people who never bought a book in their lives; agents of other books throwing their outfits away and begging for territory; beautiful sample views free; absolute control of field; goods on credit; $5.00 to $20.00 a day readily earned; success guaranteed.
MAST, CROWELL & KIRKPATRICK,
Springfield, Ohio, Sole Publishers.

Said the
Owl

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."
A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.
A 25c. package makes 5 gallons. Be sure and get Hires'.

Is Your Life Worth Anything

to others? Are there not persons dependent on your earnings for their support? Are they provided for in case of your death? The simplest and safest way of assuring their protection is life insurance. Business, professional, and working men generally, should insure, for their brains or their muscles, are their capital and income too. Death stops them both. Insure in the

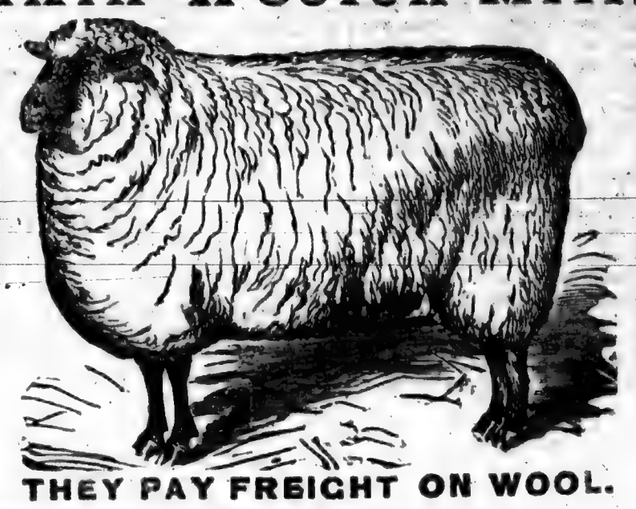
Equitable Life

and death cannot stop your salary or steal your capital, and your loved ones will be safe from want.

W. J. RODDEY,
General Agent for the Carolinas,
ROCK HILL, South Carolina.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company
PROPRIETORS OF THE
Elkin Woolen Mills.
THEY DO THE LARGEST Custom Business IN THE STATE.



Their Goods Just Simply CAN'T BE EXCELLED.
THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

ESTABLISHED 1865.
CHAS. M. WALSH,
Marble Works, Monuments, Tombs &c.
PETERSBURG, VA.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

The Leaksville Woolen Mills, Leaksville N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

A Temple OF Fashion.
NEWEST STYLES.
BEST MATERIAL.
PROPER CUT.

A Few Words on Spring Goods.
Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.
EVERYTHING YOU NEED IN
Clothing, Furnishing Goods, and Hats,
we have. Call and examine our immense line.
Cross & Linehan, Raleigh, N. C.

Peace Institute,
RALEIGH, N. C.
A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue
JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.
Please mention this paper.

WANTED.
A position as teacher in a family or private school. Address MISS "H.," care the BIBLICAL RECORDER, Raleigh, N. C.

W. H. & R. S. Tucker & Co.
New Spring Dress Goods.
Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.
Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.
This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.
We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.
Requests for samples should indicate something as to colors, and about what price goods are desired.
Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.
W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

Mortgage Sale.
By virtue of a mortgage executed to W. H. Morris, July 7th, 1892, registered in Wake county, N. C., Book No. 121, page 481, July 21st 1892, I will expose to public sale at the court house door in Raleigh, N. C., April 29th, 1893, at 2 p m, the lands therein mentioned conveyed by Thomas Y. Barbee and Emma, his wife, to W. H. Morris.
R. W. YORK,
March 29, 1893. Att'y for W. H. Morris.

TEACHERS WANTED
for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

ASTHMA. Medical skill is powerless to cure this stubborn disease. Relief is the most it can promise. The Electropoise brings relief by removing the cause; that is, it effects a permanent cure. Read Mr. Summers letter in this paper. For all information in regard to the instrument that CURES after other methods fail—the Electropoise—write us. Fifty-page book sent free to any address.
Electropoise (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION
ATLANTIC ELECTROPOISE CO., Washington, D. C.

It is quite natural for men to find a condition of things that is very unsatisfactory and especially when they are looking for it. Every little while such a condition seems to dawn on some good brother, and in fact he seldom sees anything else, more particularly if he is in a state of unrest and is performing the duties naturally belonging to himself, at only about half rate. We can usually find what we look for. What would be more natural than for one who is meeting his own obligations only about half way to find very many bad things in other people? When some person sits down with us and can give the particulars about the shortcomings of all his neighbors and many of his distant friends we may well wonder if there can possibly be anything wrong with said brother. So it is when a member of a church can tell all the defects in the character of every other member in the church. If the dear brother were exceedingly busy in discharging his own obligations he would not have much time left to learn all the defects of other people. Hardly a character can be found in which there is not something good and it is much more profitable to study the good qualities of a very unworthy man than to devote time to searching for his defects.—*Indiana Baptist.*

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH CO.

LEATHER Gets hard and old without Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

NEWS OF THE WEEK.

Raleigh Affairs.

The salary which Mr. Josephus Daniels receives as appointment clerk of the Interior Department, is $3,000 per year, and not $3,000 per week, as our types made us say last week.

A reward of $300 is offered for the arrest of John Allen Johnson, who shot and seriously wounded Deputy Marshall Upchurch here recently. Mr. Upchurch is said to be improving.

State News.

A recent fire in Williamston, Bertie county, destroyed two stores, causing a loss of about $12,000.

A child of Mr. B. Burnette of Asheville, caught fire in a room while alone last Sunday week, and was burned to death.

Robt. Jonas, who killed a man named Smith in Lincoln county last winter and was recently arrested in Texas, escaped from the offices who was bringing him to this State for trial.

The trial of John F. Lifsey, for the killing of his brother-in-law, Charles Key, at Garysburg last December, was concluded in Northampton court and the defendant was acquitted.

A colored woman, named Rosetta Redwood, was recently drowned in Roanoke river near Weldon. She was not possessed of a sound mind and it is believed that she attempted to walk across the river.

The case of Mr. A. L. Sink and wife against the R. & D. Railroad for damages to their persons in the Bostian Bridge wreck, has been compromised for the sum of $5,000 unless we are misinformed.—*Lexington Dispatch.*

William Benton Puet, a young married man living near Gamewell, Caldwell county, committed suicide on Sunday the 16th inst., by shooting himself. The Lenoir *Topic* says that the causes that led to the deed are traceable to domestic infelicity and insanity brought on by intemperance.

The Governor has ordered out a regiment of the State Guard to assist the Craven county authorities to eject the negro occupants of James City, and put the place in the possession of its legal owner, Mr. Bryan, as adjudged by the State court. The latest news is that the negroes will yield, but they ask that they should do so to the civil, and not to the military authority.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

MARRIED.

HORNEY—CLINARD—On December 1st, 1892, in Forsyth county, at the residence of the bride's father, by Elder J. N. Stallings, Mr. J. F. Horney and Miss Maggie Clinard.

BEALE—MATTHEWS—On April 12, 1893, at the residence of the bride's mother, Mrs. Jane Matthews, near Middle Swamp, Gates county, by Rev. W. B. Waff, Mr. Walter L. Beale of Handsome, Va., and Miss Fannie E. Matthews of Gates county, N. C.

DIED.

GARRARD—Died, at his home near Durham, N. C., March 17th, 1893, Mrs. S. E. Garrard, aged twenty-seven years. She was a good woman and a zealous member of Rose of Sharon church. She leaves a husband and three children to mourn her loss.

PASTOR.

HAWLEY—Miss Mary Hawley passed away to rest on March 26th, 1893, in her seventy-fifth year. She was baptized in 1838, by Rev. Stephen Senter, into the fellowship of Antioch Baptist church, of which she remained a faithful member until her death. She leaves one sister, one brother, and many relatives and friends to mourn their loss.

M. A. HAWLEY.

Jonesboro, N. C., April 15, 1893.

COFFIELD—Sister Henrietta E. Coffield, wife of Mr. Robt. P. Coffield, died on the evening of March 20th, 1893, at the age of thirty-six years, nine months, and seven days, at her sister's, in Manly, N. C., where she had gone to spend a few weeks. She leaves a husband, three children, an aged father, and brothers and sisters to mourn their loss. Sister Coffield gave her heart to the Lord at an early age. She joined the Methodist church of her choice and remained a consistent member till her death. She was a loving mother, an affectionate wife, and a kind neighbor. Surely a good woman has fallen.

May we that are left behind press onward and upward until we meet her in the bright beyond, where no tears are ever shed nor parting ever comes. "Blessed are the dead who die in the Lord." JOHN C. BURNS.

KIVETT—Sister Sarah Kivett departed this life on the night of March 6th, at her home near Liberty, N. C., of paralysis. She was a faithful member of the Baptist church for more than fifty years, and by her untiring efforts she raised a large family up in the fear and admonition of the Lord. Her ambition was to do her Master's will, and one of her greatest pleasures was entertaining ministers. She loved to meet with God's people, and her theme of conversation was religion. She will be sadly missed in the community, especially in the Mt. Pleasant Baptist church, where she was ever present at the meetings, and ready to take weak ones by the hand and lift them out of despondency. But none can miss her more than the bereft husband and family. May the grace of God be sufficient to sustain them. A FRIEND.

BOONE—On August 23d, 1892, Mrs. L. J. Boone fell asleep in Jesus at her home in Goldsboro, after a severe and long-protracted illness, which she bore with Christian fortitude and patience. She was in her fifty-fifth year. At the age of seventeen she was converted at Shiloh church under the preaching of the revered Elder Alfred Guy, and was married to J. S. Boone in September 1862.

She was a woman of fine intelligence and, what was better, of earnest and devoted piety. She was never happier than when she was in the house of God, and was an appreciative listener to the preaching of the gospel. She lived a saintly life, and strongly impressed upon those around her the beauty and value of the Christian religion. She was a great comfort to her pastor, and an example in the church of earnest and holy living.

Her husband and a number of children are left to mourn her loss, to whom we have commended the exceeding great and precious promises of God's Word, assured that they will receive comfort and blessing.

HER PASTOR.

Goldsboro, April 15, 1893.

BROWN—On April 11th, 1893, of paralysis, Sister Harriett M. Brown, in her seventy-seventh year. In early life Sister Brown professed faith in Christ and united, I think, with Ahoskie church. She was a member of Beulah church, Gates county, at the time of her death She was a staunch Baptist and a faithful Christian. While a member at Beulah her seat in church was rarely vacant at our meetings, either on Saturday or Sunday, until her affliction came.

Three and a half years ago she was stricken with paralysis so that she could not get to church any more, though often longing to be there. A few months ago she had another stroke, and on last Tuesday evening peacefully breathed her last. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

W. B. WAFF.

Reynoldson, N. C., April 18, 1893.

COUNCIL.—On the night of April 9th, the spirit of Deacon Addison Council took its flight, after a tedious illness of nearly twelve months. He was in his sixty-ninth year. He professed faith in Christ when eighteen years old and at once connected himself with Mt. Pisgah church (Mt. Zion Association) and remained a member there until the organization of Green Level church (Raleigh Association) in which he officiated, becoming a charter member, and remained in its fellowship unto his death.

He was not a perfect man, for none are such, but he led such a life and made such a character as we love to think upon and hold up to the world as worthy of exemplification. He had the highest regard for the rights of his fellowman, and was careful always to mete out courtesies to them according to the golden rule. His obligation to God received his first attention, and to know what it was he made a constant care.

Conversant with the polity of his church, his conservative spirit and a pious zeal for its virtue and purity, qualified him to render invaluable aid in the peaceable and yet stern management of church affairs. He was a faithful counsellor to the young, who learned to love his association and were free to unbosom their troubles and spiritual needs to him for counsel and sympathy.

The writer will never forget his first acquaintance with Bro. Council. The circumstance was something unusual in our experience. And whether "divine interposition" was transmitted through the touch of his hand we cannot tell, but when he laid it upon our head and began to tell us of the realities of this life and the soul's worth, and with it breathing a desire that he might yet live to hear us "tell the sweet story of the cross," there came a thrill of inspiration in our heart whose influence is still felt, though at that time preaching the gospel had not occurred to us as a personal duty. Would to God we had many fathers in Israel to-day whose exemplary character and love for Christ and our boys were such as to lead them to daily be such moulders of character. It is a great need in our society. Bro. Council's love for the Sunday-school work was unabating to his death. To the time of his sore affliction he was never wanting at his post in the Sunday-school at Green Level, whose beginning was largely due to his efforts. Liberal in dispensing his means, his time and influence for good, he was a pillar to the church and an Aaron to his pastor. We visited him often in his sickness and always found him cheerful, patient, and reconciled to the suffering he had to endure. Death seemed to be no terror to him, but he rather welcomed it as a messenger of relief. We believe that to-day he is reaping the reward of the faithful, and we offer the light of his life as a condolence to all who are bereaved in his death.

C. W. BLANCHARD.

Tributes of Respect.

It is with much sadness of heart and the feeling of a heavy loss that the members of the Ladies Missionary Society of the First Baptist church of Charlotte record the death of their beloved President, Mrs. Naomi Murphy, on March 30th. Our sister was one of those quiet, conscientious Christians who do so much work and whose place it is so difficult to fill. In cases of sickness or trouble, she was always there. Preachers and deacons consulted with her, the old found a friend, and the young a loving adviser.

She became a member of the Baptist church in Norfolk, Va., at the age of fourteen, and for forty-five years her Saviour has been her closest friend. After the war she with her husband and family removed to Charlotte. Here the Baptists were few and despised, but this did not daunt her. She joined with them and was one of the main instruments in raising the church to what it is to day. Any work that could further the interests of Christ's kingdom had her hearty co operation. She was especially interested in Foreign Missions and was working hard for the Centennial Fund. She has left an exceedingly precious memory behind, and we all feel holier for having labored with Mrs. Murphy.

May the consolation of a loving Father rest with the bereaved family.

YOUNG,
S. TAYLOR,
Committee.

H. J. Barker was born Dec. 24, 1838, and died March 25, 1893, aged fifty-five years and three months. He professed faith in Christ and united with Olive Chapel Baptist church, being baptized by Rev. Johnson Olive Oct. 3, 1853. He has been a consistent member for forty years, and during this time there was never a charge brought against him. He was a faithful worker in both church and Sunday-school. He removed from Wake county in 1891 and united with Randleman Baptist church of which he was a member until his death, and during that time has been superintendent of our Sunday-school. No one knew him but to love him. He leaves a wife, seven sons and one daughter, together with a host of friends to mourn his loss.

Randleman Baptist church adopted the following:

Resolved 1. That in Bro. Barker's death, the Randleman church has lost a most worthy and respected member.

2. That as a christian he was true, and as a companion congenial.

3. That his presence among us is sorely missed.

4. That we extend our most heartfelt sympathy to his bereaved family, and trust that the remembrance of his noble life may prove a constant comfort to his grief stricken family.

5. That a copy of these resolutions be inscribed upon a page of the minutes, and that a copy be sent to the BIBLICAL RECORDER with request to publish.

REV. J. M. PUGH,
J. T. BOSTICK,
H. G. COLLINS,
H. J. WILSON,
J. H. WILSON,
Committee.

ICE! ICE! ICE!

We are now prepared to supply Ice in any quantity, and at lowest cash prices. We will not be undersold by any one North or South on carload lots.

Shipped promptly per Express in 100 lb. lots or more, or by freight in 1,000 lb. lots or more. Not less than 4,000 lbs. can be shipped unpacked.

COAL.

ANTHRACITE, all sizes; BITUMINOUS coals, the best in America for Fuel, Steam and Gas; also FOUNDRY COKE, shipped direct from mines to any depot at rock bottom prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

Seed and Table.

W. C. & A. B. Stronach,
GROCERS,
BAKERS, AND CANDY MAKERS,
OFFER
For Seed and Table Use Second Growth Southern Grown

IRISH POTATOES

$1 00 per bushel.

Selected Seed and Table Stock in Early Rose, Peerless, Beauty of Hebron, Hoosier's 3-bushel Round Hoop Barrrels, $3.60 to $3.75 pr. Bbl.

Of those Extra Fine Roe Herring we have

4 kits, $1.00.	5½ bbls., $2.75.	7 bbls., $5.00.	20 cents per dozen.

Special Bargain in North Carolina Canned Peaches, guaranteed first-class, full weight, heavy syrup.

Best and Cheapest Fruit on the Market, 20c. can—$2.00 per dozen. N. C. Snap Beans, 3 lb can 15c.—2 for 25c. Fancy Evaporated Apples, 12½c. lb—50-lb. boxes 11c. lb.

Eclipse Cotton Planter.

We have to offer this season only 25 of this the best of all Cotton Planters. Send in your orders early.

Mention this paper.

Chickens and Eggs,

AND HOW TO GET 'EM.

Use Polk Miller's 'Victory' Poultry Food.

IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without Polk Miller's Chicken Food.

WILLIS W. HOBSON,
Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.

WM. A. WILLROY,
King William county, Va.

I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.

MISS NELLIE DIGGS,
Mathews Courthouse, Va.

It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."

MRS. L. H. GRAYBILL,
Arch Mill, Botetourt Co., Va.

It stopped Cholera entirely among my fowls.

MRS J. K. HANNAH,
Pamplin's, Va.

We have a thousand certificates like the above. Sold by Druggists and Country Stores. Price 25 cents. Dealers can get it from all the wholesale houses in Richmond, and from JAMES BAILEY & SON, our Baltimore Agents.

Special mailing packages (in tin) for 35 cents in stamps. Address

THE POLK MILLER DRUG COMPANY,
RICHMOND, VA.

ROSE TOBACCO CURE
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

THE NEW SONG BOOK.
ROUND NOTES.
SHAPED NOTES.

"SPIRIT AND LIFE."

BY REV. E. S. LORENZ, OF OHIO, AND REV. D. E. DORTCH, OF TENNESSEE,
Assisted by Rev. W. T. Dale, of Georgia, and Prof. J. H. Ruebush, of Virginia, and over seventy-five of the leading hymn and music writers of the country.

NEW SONGS For the Sunday school. For Church and Revival Services. For Epworth Leagues, Christian Endeavor, and other societies. One of the grandest books ever issued. The hymns are eminently devout and evangelical, full of the spirit and life of Christ. The music is bright and fresh, easy and catching.

Beautifully Printed. Substantially Bound. Handsome Lithographed Cover. PRICES: 25 cents per copy, postpaid, in any quantity; 30 cents per copy, by express, charges unpaid, in any quantity.

Be sure to see Children's Day Programs, "Rainbows of Promise," "The Children's Crusade," and "Children's Day Treasury, No. 3." The three for 15 cents.

ALFRED WILLIAMS & CO., RALEIGH, N. C. OR LORENZ & CO., PUBLISHERS, DAYTON, OHIO.

ANNUAL STATEMENT

Showing the Condition of the Georgia Home Insurance Company.

ASSETS. DECEMBER 31, 1892.

Value of real estate and ground rents owned by the Company, (less the amount of encumbrances thereon,)	$ 91,700.00
Loans on bond and mortgage (duly recorded and being first liens on the fee-simple,)	236,350.30
Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	558,416 20
Stocks, bonds and all other securities (except mortgages,) hypothecated to the Company as collateral security for cash actually loaned by the Company	16,415.16
Cash in Company's principal office and belonging to the Company, deposited in bank	143,263.87
Cash in hands of Agents, and in transitu	45,018.49
Premiums or assessments unpaid	16,769.11
All other assets, detailed in statement	3,401.04
Total Assets	$ 1,111,333.87

LIABILITIES.

Losses unpaid, including those resisted	$ 53,433.15
Reserve, as required by law	243,695.25
All other claims	227,405.63
Total Liabilities	$ 524,464.03
Capital stock paid up	[illegible]
Total Income	346,168.07
Total Expenditures	316,973.74

NORTH CAROLINA BUSINESS IN 1892.

Risks written	$ 1,812,973.00
Premiums received	26,061.13
Losses paid on risks taken	14,904.22
Losses incurred	12,547.00

President, J. RHODES BROWN.

Secretary, W. C. COART.

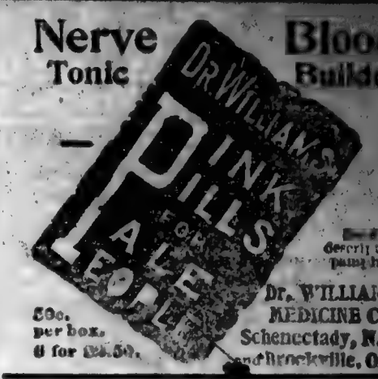
General Agent, W. W. SMITH, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31st, 1892.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the Georgia Home Insurance Company for the year ending December 31st, 1892, now on file in this department.

OCT. COHEN, Insurance Commissioner.

Nerve Tonic — Blood Builder



50c. per box. 6 for $2.50. Generally the same price.

Dr. WILLIAMS' MEDICINE CO., Schenectady, N.Y. and Brockville, Ont.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 306 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 366 worms."

Price: 25c. per Bottle. Take no other.

BOYKIN, CARMER & CO.,
11 & 13 N. Liberty St., Baltimore, Md.

Spring Millinery

1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps

in all sizes and at all prices.

Hair Goods, Wools, Zephyrs, Embroidering Materials.

—AND—

Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese

209 Fayetteville Street, Raleigh, N. C.

The Home Circle.

Take Time to Pray.

Have you been alone with Jesus
In communion sweet to-day?
Have you sought His blessed presence
Have you taken time to pray?

Have you gone into your closet,
Where by eyes of men unseen,
You by faith could draw Him to you,
Nothing coming in between?

He delights when thus we meet Him,
And His blessed Spirit given
Makes these seasons of communion
Little less than very heaven.

Do not then His heart be grieving
By not taking time to pray;
If you seek Him, He will meet you,
And go with you all the day.
—Young Men's Era.

The Neglect of the Aged.

It was a strange plan of nature, that of making the extreme ends of human life, infancy and old age, conditions of helplessness. But of these two stages, infancy has by far the greater natural advantages for its comfort and happiness. For when an old person is neglected and misused, in addition to the physical discomfort is the mental suffering occasioned by such treatment.

It is a shameful fact that many old people are treated with unfeeling neglect when left dependent on the mercy of their children or more distant relatives. In many a home where the old father or mother or grandparent is left a helpless charge on a younger generation, they are made to feel keenly their dependence; they are reminded by many hints how much expense they are; how much the room they occupy is needed; how much extra care they make in the family. There is but little charity shown the failing faculties; and the infirm body, that must have extra warmth and extra care to keep the feeble life blood going, is regarded as an unwelcome burden.

Will Carleton understood the treatment suffered by many old people, or he could never have written "Over the Hills to the Poor House." Such filial neglect described in that poem is not mere poetical fancy, but a more frequent reality in life than is generally supposed.

A painful instance of such recently came to my knowledge. An unusual subscription was taken up in a church of one of our cities. It was to raise money to send an old lady to one of the Old Folks' Homes. She had long been a widow; was left with two children, a boy and a girl. She learned the dressmaker's trade, and by much hard labor supported her family. At last the children were grown. The daughter married a well-to-do, selfish man and moved to a distant State. The son also married and moved a distance from his mother. The old mother supported herself as long as she could, but at last she had to succumb to the infirmities of age. She wrote to her daughter, saying she would have to make her home with one of her children, as she was unable to take care of herself. The daughter replied that she had married without any means, and she did not want her husband to have any of her family to support. She said it was the son's place to take care of her mother.

The son was written to and he replied that he was not as well off as his sister, and they had not a room they could spare.

The old woman, pierced to the heart at such replies, determined she would never make her home with either of her children. She told her troubles to a lady friend and a member of the church. The result was, an interest in her welfare was awakened, and the required sum for entering an Old Folks' Home was raised in the church. And she is to day cared for in that public Home, while her own son and daughter travel their own selfish roads in life.

There is no more pathetic object in life than an old, dependent person, whose life-work is finished; who lives from day to day with no special purpose or ambition to stimulate life, simply waiting for the grim messenger, whose certain call is constantly expected by them. Some people seem to think that the sensibilities of such old people become callous; that they are indifferent to slights and inattention; that they can put up with inferior accommodations and few comforts with much less inconvenience than the younger members of the family. But instead, I think the feelings of such ones become painfully sensitive. Their dependent condition is galling to the last degree. If they do not complain, it is not from indifference, but because they know complaining would be unavailing. The lessons of patience they have learned in the hard school of life stand them in good stead in this final trial.

Is it not enough that old persons must bear the painful consciousness that life is about over; that the once vigorous body has become feeble and inactive; the quick mental faculties darkened by a cloud, and the physical beauty that charmed the eye has withered at the touch of age? Is it not enough that all this should be borne without being made to feel that there is no welcome spot or willing care for them in life?

The protection of aged parents by their children is one of the beautiful and just claims of nature. And the son or daughter who, through greed and selfishness, refuses to bestow such care when needed, is an ungrateful and unnatural exception in the human family.—*Nellie Burns, in Jenness Miller Monthly.*

A neglected cold often terminates in consumption. Take Dr. Bull's Cough Syrup at once, and forestall the dreadful disease.

[illegible need not be so. I believe God answers prayers. If a person asks charitableness, he is not likely to

Advice to Young Men.

When first seeking commercial employment you must realize that a young man who can do nothing more important than address envelopes in a scrawly handwriting, and lick postage stamps and put them on slowly cannot command a very high salary. When you do obtain employment attach more value to the opportunity it affords you to learn and to make yourself more competent and indispensable than importance to the amount of salary you receive.

I would advise you as soon as you are earning enough to support a wife to marry; I do not think that a young man is of much value to himself or any one else until he does marry. When you have found a girl you would like to make your wife, be diligent in the pursuit of her. "Seest thou a man diligent in the pursuit of a wife, he shall stand before another young man not so diligent." In selecting her it would be well to be guided by Wordsworth, and secure one who appears to you to be,

"A violet by a mossy stone,
Half hidden from the eye;
Fair as a star, when only one
Is shining in the sky."

If you are not diligent in pursuit of her, you will not catch her, and you will feel as is described by Moore:

"I feel like one
Who treads alone
Some banquet hall deserted,
Whose lights are fled,
Whose garlands dead,
And all but he departed."

In conclusion let us see what successful men, or those whom the world classes as successful, have said about success in life.

Disraeli, the great orator and prime minister of England said: "Youth is a blunder; manhood a struggle; old age a regret." Also, "The disappointment of manhood succeeds to the delusion of youth."

Francis Bacon, the philosopher, said: "The world's a bubble, and the life of man less than a span."

Gray said:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour.
The paths of glory lead but to the grave."

Such quotations could be multiplied almost endlessly, and go to show that life is to a great extent a disappointment even to successful men, for,

"With equal pace impartial fate
Knocks at the cottage or the palace gate."

And yet millions of those who have lived pure lives and have tried to do right have been full of happiness during their old age, and have fulfilled the immortal injunction of Bryant:

"So live, that when thy summons comes to join,
The innumerable caravan which moves
To that mysterious realm each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed,
By an unfaltering trust, approach thy grave
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

—*Jno. A. Lee, in The Inland.*

Johnson's Oriental Soap imparts a delicate odor and leaves the skin soft and velvety. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Training in Needlework.

It sometimes appears as though the old art of needlework was in danger of being forgotten, or acquired only by those who seek it as a means of earning their bread. As a matter of fact, a vast majority of the girls who learn the trade of dressmaking have to be taught the rudiments of sewing before they can acquire their trade. This is a thing they should have learned in their earliest childhood, and the result of the lack of this early training is seen in the unsatisfactory needlework of so many dressmakers who understand fitting and draping to perfection. It is much more difficult to get a competent seamstress than it is a dressmaker who can put a dress together with that stylish air which makes such a fine appearance at first, but which betrays its poor sewing at once on inspection, and is not made for wear.

The poorest woman in England, Germany and France are taught the use of the needle, and the richest woman does not despise it. For, in the older countries, the training in needlework begins when the little one is at her mother's knee. At an age when she is little more than a baby she has become much more expert with her needle than many of our girls in their teens. This is no hardship to her, for, like Wordsworth's little maid "of seven," she sews in the open air, with the birds and blossoming flowers around her. Needlework becomes natural to her, and her leisure moments are spent in this way instead of in idle longings for something to do. There are numberless children throughout the land who are ennuied with idleness, who make the lives of their parents and those around them weary with pleadings for fresh means of amusement. The round of pleasures in children's lives is easily exhausted. Their active minds demand some employment, with a definite, useful end. The child who is taught sewing is far happier, bending her small energies toward making garments for her doll, or even for herself, than she is pouting in a corner for want of amusement.

The great obstacle in the way of children being taught sewing at home is indolence on the part of the mother or the lack of time to teach them. But nothing should be allowed to interfere with so important a matter as this. It is necessary to the physical as well as to the moral well-being of all individuals that their time should be employed. The girl who watches her mother do the housework, and sits about with idle hands, becomes palsied in energy and blighted in feelings. The injury to the mother is small, compared to the injury of the child. The girl has been hopelessly crippled by her education for any battle in life, and has been trained in selfishness as well as indolence. If she is taught to bear her share of the housework, and of the plain sewing which forms a part of the work of every household, there is no danger that time will hang heavy on her hands, or that she will have unwholesome longings for a sensational life. The women who fill the columns of our daily papers with stories of suicide, unhappy marriage and divorce are not those who delight in domestic pursuits. They are, rather, those whom fond and foolish parents have brought up to a life of idleness and have sacrificed their small means to dress in a style of showy luxury.

"Doing nothing is their curse,
Is there a sin that can vex us worse?"

—*N. Y. Tribune.*

No Faith.

ACTUAL EXPERIENCE NECESSARY BEFORE HE WOULD TRUST IT.

STATESVILLE, N. C., June 13, 1892.

Dear Sir—For the past two years I have been a great sufferer from asthma; my first attack lasted five months—second, eight months. Two of our best doctors did all they could for me, but to no effect. I had been confined to my room and bed for seven months when a friend brought me an Electropoise. I had no faith in it and would not use it until I saw my little boy cured of an acute attack of bronchitis by it. I then commenced its use, and in two months was cured of asthma. As I have often said to friends who ask me about it, "It is the wonder of wonders." To all who suffer from asthma, I can sincerely recommend the Electropoise from my own experience, and what I have observed makes me believe that it will do all you claim for it.

Very truly,
THADDEUS W. SUMMERS.

Don't be an Egoist.

An Egoist is a man who thinks, plans, works, lives for self. Like the earth, turns on his own axis, but unlike the earth fails to revolve around a central sun. Spins like a top on self. Coleridge tells of a man who never spoke his own name without lifting his hat, he had such profound self-respect. The Egoist is a self made man, and worships his maker, his own course of trouble springs from the fact that he finds no one to share his worship. Narcissus was an Egoist, he fell in love with his own face reflected in a fountain, became a plant and went to seed. Egoists usually do. You will be tempted to be an Egoist; but don't. You will be disappointed with the results in time and eternity.—*O. P. G., An Young People's Union.*

Books by Dr. Broadus.

Dr. John A. Broadus has rendered valuable service to our denominational literature by the preparation of such works as his peerless Commentary on the Gospel of Matthew (price $2 25); his Immersion Essential to Christian Baptism (two editions 5 and 10 cents); Duty of Baptists to Teach their Distinctive Views (5 cents); Three Questions as to the Bible (5 cents); Paramount and Permanent Authority of the Bible (six copies sent free of postage for 10 cents). The name of Broadus is a guarantee for the value of these works.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

IT FASTENS ITS HOLD—upon you before you know it. It is sure to be in the air we breathe, the water we drink. The germ of consumption is everywhere present. The germ begins to grow as soon as it reaches a *weak spot* in the body. Catarrh, Bronchitis, and a scrofulous condition, furnish these weak spots. The way to fight these germs *begin early*—render the liver active and purify the blood with Dr. Pierce's Golden Medical Discovery. Besides, it builds up healthy flesh.

It's *guaranteed* in all bronchial, throat and lung affections; every form of scrofula, even Consumption in its earlier stages. If the "Discovery" fails to benefit or cure, you have your money back.

Fortify yourself against disease by making the body *germ-proof*, then you will save yourself from grip, malaria, and many of the passing diseases.

Too well known to need lengthy advertisements—Dr. Sage's Catarrh Remedy.

ASK YOUR AGENT FOR
A POLICY
—IN THE—
N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out
$600,000
to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, - RALEIGH, N. C.

I. W. DURHAM. *T. L. ELLIOTT.*
Durham & Elliott,
MONUMENTAL WORKS,
RALEIGH AND CHARLOTTE, N. C.

Designs and samples sent at our expense on application. Give some limit as to price of Monument or Headstone desired.

Satisfaction Guaranteed.

BROADUS' MEMOIR OF BOYCE.

This great book, (450 pages, price $1.75, postpaid,) now in press, is offered as a premium by the **Western Recorder.** Every intelligent Baptist wants to read Dr. Boyce's life, and wants to read all Dr. Broadus' books. Think of the Memoir of such a man by such an author.

1. To "Old Subscribers," who have paid in advance, or to those who will now pay all arrearages, and pay in advance for the current year, and send One New Subscriber, with $2.20 cash, we will give the Memoir, postpaid, as a premium, and the RECORDER for one year to the new subscriber.
2. The same offer to any one not now a subscriber.—for $2.20 cash, we will send the paper for one year, and send the book postpaid. The 20 cents is to pay postage on book.
3. To either of above parties on conditions expressed, who send us Two New Subscribers, and $4.40 cash, we will send copy of paper to each new subscriber, and give as premium Dr. Boyce's Memoir, and Dr. J. T. Christian's popular books, "Immersion" and "Close Communion," postpaid. Any one can have the latter two books instead of Memoir for one new subscriber and the $2.20.
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From China—The Missionary Call.

Dear Recorder:—In reply to your invitation given to missionaries and others to discuss those very practical questions relating to the missionary's call, I had begun a short communication which assumed that the preacher of the gospel is, or should be, called of God, with such a clear recognition of God's voice by way of authority that he could not doubt his being set apart personally, directly, of God's sovereign will by the Holy Ghost; so that whatever his disposition towards the work of the ministry may have been previously, his heart echoes the cry, "Woe is me if I preach not the gospel." And while with no miraculous appeal to the organs of sense, He does come, whether in the quiet hours of the night, or during the press of other duties of the day, with a voice which the man must hear in his inmost soul, and with a command he cannot disregard.

But Bro. White's letter in the RECORDER of Feb. 1 shows that this is hardly a safe premise to lay down, because there may be some who do not believe in a divine call to the ministry.

Not wishing to provoke a discussion of a question which is a trite one to most of our North Carolina Baptists, I feel it wiser to add a few lines by way of preface to what I would say as to the missionary's call, that what I write may be clearly understood.

This is a plea for the recognition of God's sovereign, electing grace manifested not only in man's salvation, but in setting apart whom he will to the sacred work of proclaiming his revealed will, as messengers sent of God who, like Elijah of old, feel themselves standing as they preached in the presence of Jehovah and responsible to him for every word they utter.

I venture to affirm that the Scriptures teach that God elects whom he will from among his people, and provides them with such qualifications as are needed to do the work of divinely appointed teachers of his word.

And further that the churches of God have a solemn warning to be very careful to lay hands on no man suddenly in setting him apart to this work, lest they be found to send a man whom God has not chosen. Is it not strange how distasteful Pauline doctrine is to some people when they once commit themselves to advocating lay preachers and women preachers, and "cyclone evangelists"—thank you, Bro. Editor, for this last term. If you find a man shaky on the sovereignty of God, whether displayed in man's salvation from sin, or in such unerring guidance and masterful control of man by his Spirit as to put whom he will into the ministry, and to save by such instruments as he himself chooses, then you can expect to find him trembling and uncertain about other teachings of God's word.

Does God call men without consulting their preferences? Yes, and by that supreme law of magnetic control, "The love of Christ constraineth us," he makes the work of service sweet, and sustains by his almighty power even to death. These truths are so manifestly taught in God's word, and verified in human experience, that the writer thinks it quite sufficient to pass on to the subject proper.

Is there a specific call of God to the foreign field? In reply, I would say there is. Let me define my position more clearly by saying that the foreign field is only a convenient term for designating a particular field of work. A parallel case found in early Christian church history was the preaching in Jewish and Gentile lands.

That one who has entertained a distinct call of God may be led to change his field of labor without the conviction that God is calling him to another field as surely as that he called him into the ministry, though perhaps through different means, and with different experiences, I admit may occur, but think it should not occur. So that the call transferring a preacher from the home field to the foreign, may not mark so important a transition in his religious experience, or be accompanied with such spiritual and mental exercises as he knew in his call to the ministry; still if the question is carefully weighed and decided cautiously, apart from romantic or poetic fancies, he must pass through a struggle, and should only be led to give himself to this work because he feels that the Spirit of God is striving with him, and that in heart experience, in providence, he hears the still small voice calling him from home to go to a heathen land. It may cost no long, bitter struggle, but if he can not say I am called of God to this work, then I see no reason why he should go.

As bad as the work needs missionaries, let us have no men who have not been sent of God. It is almost sure to be a sad sequel if one comes to the foreign field without decided convictions on this point. That one may be called to the foreign field without a previous call to the ministry is clearly taught in Paul's experience. God said to Ananias, "For he is a chosen vessel to bear my name before the Gentiles and kings, and the children of Israel." Notice here God's sovereign choice and the selected field of labor. When he would remain in Jerusalem to testify before those who had seen his previous persecution of the church, the Lord distinctly reminds him of his call to another field. For further proof of the divine nature of Paul's call to a specific field of God's sovereign will, see Acts, 13th chapter and first few verses. But I would call attention to Paul's experience related in Acts 22: 21. Paul, before the call of the Holy Ghost to the church at Antioch to set apart Paul and Barnabas to the Foreign Mission work, was pleading with God to be allowed to remain at home, and for what seemed weighty reasons; but notice again the two points of God's sovereign voice not in argument, but command, "Depart," and the specific field designated, "for I will send thee far hence unto the Gentiles." Other teachings of God's Word are quite confirmatory of this position. This does not exclude an occasional overlapping of fields of work, so that the missionary may preach anywhere and to anybody, only it fixes beyond question where the path of duty lies as ordained of God, and where his life-work should be.

As to whether the call is to work for life in the field chosen for him, this should be a matter decided by himself according to God's guidance. Providentially God decides this matter for most of his servants whom he sends to the foreign field by giving them such environments as to make it necessary that the worker should give his whole life to this one field. Philip's call to preach to the Eunuch, and Peter's to the centurion Cornelius, had the limit of time fixed, and really did not take them into the foreign field. Theirs was more like the work which some of our churches are doing at home, who have Chinese and other heathen brought by God's providence to their doors. In the very nature of the case, now and all through the history of the Christian churches, the two fields were so distinct as to require separate calls, and to one or the other for life. Cases to the contrary seem to be exceptions.

Personally I believe my call to the ministry was to the foreign field, and not to preach at home. But I conceive it embraced the duty to preach at home, until God opened up the way for me to leave for distant China, and even here I hail with delight any opportunity to preach to my fellow-countrymen or to men of any other nationality, when it does not conflict with the duties of my specific life-work.

Now, come in the disturbing elements. What about laymen preaching? Are they called to the foreign mission work? And are godly women called of God to preach to the heathen, or to teach the truths of God's Word? Nowhere is practical wisdom and common sense more needed than on the foreign field. I see nothing in God's Word about laymen being called of God to preach; but I do think it teaches there is work for all to do in God's vineyard. Layman preaching involves a contradiction of terms, and women's preaching as officially called of God to the pastorate or to public evangelistic services involves an absurdity, or worse, presents a sad example of the utter disregard of the inspired teachings of God's Word.

But that there is a grand work for godly women, and for men who do not feel called of God to the ministry in the foreign field, I think is clearly recognized. Only they should know what their work is, and should feel led of God's Spirit to conscientiously take up this work from a conviction of duty, with due reference to their wise co-operation with all other divisions of recognized church work. "There are diversities of gifts, but the same Spirit." Great confusion is growing up in some circles of Christian work because of a disregard of these legitimate divisions of Christian labor, and their proper boundaries, and their relations to church work. Disregard the divine call to the ministry, and you find laymen preaching. This calls for women preachers. The current has set in strongly, and hundreds of men, unfitted for pastoral or evangelistic work, and women expecting to do indiscriminate evangelistic work, are coming into all Eastern countries. The reaction is inevitable, and is felt all over Christendom, even to the center of Baptist church life. The spirit of restlessness is in the minds of many of God's people. Great pressure of many artificial kinds are brought to bear on young men and women in all spheres of life. So that the question which once was, "Does God call me to go the foreign field?" has become "Why should I stay at home?"

Dear brethren and sisters, as bad as we need workers, and our cry goes up night and day, "Lord, send us more laborers into the harvest field," do not forget that God is never in a hurry. Let us not precede him, nor presume to direct where or how the Holy Ghost shall work. But let us be ready to answer when he does call us to do a given work, "Here, Lord, send me." And let us pray God to call many more into the foreign field as ministers of the gospel of our Lord Jesus Christ.

L. N. CHAPPELL.

Chinkiang, China, March 15, 1893.

The Kwong Tung Association.

This body recently held its annual meeting in Canton at the chapel adjoining our mission residence. It has been organized seven or eight years, and is composed of five churches in this province of China. It is hoped that soon a church will be organized in the adjacent province of Kwong Sai, and then it is proposed to change the name to the Association of the two Kwongs. Bro. Simmons was chosen Moderator, and two Clerks were Chinese brethren. About fifty delegates were present and several visitors. The exercises were very much like those of an Association in North Carolina, though there were some features which resembled a Union Meeting. The opening service was a prayer-meeting on Wednesday night. At the close of this service, the pastor of the Shiu Hing church baptized two men who had been received for membership by the Tsing Uen church. One of them was a young Buddhist priest. The close of the meeting on Sunday was also marked by a baptism, the candidate being the wife of one of the members of the Canton church.

On Thursday the Association was organized in a very brief time, the committees were appointed, and the body was ready for business. The discussions were introduced by one to three papers, some written by the missionaries, others by Chinese brethren and sisters. Mrs. Graves and a native Christian woman wrote on "How to carry the gospel to the women of the villages," and Miss McMinn wrote on "The opportunities for carrying the gospel to women." These papers were read by some of the brethren. The paper of Miss McMinn is to be printed in the minutes. The papers written by the brethren were on subjects similar to the above. Following the reading of the papers, there were discussions of the subjects by many brethren, sometimes extended, nearly always interesting and pointed. Some brethren spoke more frequently than others, but there was quite a large number of speakers, larger than could usually be found in a North Carolina Association composed of fifty delegates. One paper was read by a brother who speaks the Hak ka dialect. Very few in the audience understood the reading. But the strange thing was that one of the clerks, who does not understand nor speak Hak ka, took up the paper at once and read it in Cantonese, so that all could understand it. The characters are the same for all dialects, and they have the same meaning in all, but they are called by different names in the different sections.

The order and attention were worthy of all praise. There was seldom any moving about, never any interruption from talking in the house, and always close attention to the speakers.

The entertainment was on a plan which would seem somewhat novel to a North Carolina community. The homes of average Chinese afford but little room for the entertainment of visitors, and the customs of Americans and Chinese are so widely different as to make it impracticable for missionaries to do their part in the usual way. There are several rooms connected with the chapel premises, quite sufficient to afford sleeping room for this number of Chinamen. Every Chinaman, when he travels, takes his bed along with him. So there was need only to provide something to eat. In the church here a collection was taken for this purpose, with this the food was bought, cooked by a man employed for the purpose, and they all ate in common. The noon-day meal, however, was given by Bro. Simmons and Dr. Graves, not only to the delegates from a distance, but to all who attended the meetings. For this purpose they sent to a neighboring eating-house, bought the desired delicacies of Chinese diet and passed them around to all present in the chapel. The first day, the principal item of the bill of fare was said to be five hundred Chinese dumplings and a smaller number of shrimp patties. A poor dyspeptic must forego such dainties. I can join them in drinking tea if it does not come too frequently, and I can do something in the way of eating rice, but many of their delicacies are too much for my feeble appetite and digestion.

On Monday following the adjournment of the Association, a meeting of a very interesting character was held in the Tung Shek Kah chapel in the eastern part of the city. This chapel formerly belonged to Bro. Robards, once connected with this mission. In execution of the provisions of his will, the property was divided, and the residence fell to his heirs and was sold. The chapel with two vacant lots constituted the half given to the mission. In this chapel has lived for some years Bro. Chau Kam Shing, one of the most consecrated and efficient of our native preachers, who is supported by one of the churches in Brooklyn, N. Y. When not absent in the country, he opens the chapel every day and talks with any who come in about the way of salvation. When first built the chapel was on a main thoroughfare, and was a good place to get a good congregation. But recently a bund has been built along the river front, which makes this street little more than a back alley-way. However, one of the vacant lots extends to the bund, where crowds of people are passing all day. Concerning this lot the meeting was held. Some time ago this brother was quite sick, and for a time was not expected to live. As a thank-offering for recovery, he desires to have built a chapel on this vacant lot, fronting on the highway. At the meeting held in this chapel, remarks were made by Doctor Graves, the pastor of the Canton church, and by Bro. Chau Kam Shing, and then subscriptions were taken for this chapel. In a little while the sum of $380 was raised, more than half enough to build the chapel, and a committee was appointed to have charge of the work. Many of the subscriptions were quite liberal, men with salaries of less than one hundred dollars giving for this object five dollars, in addition to what they give for the support of their own churches. Bro. Chau Kam Shing, out of a salary of about one hundred and twenty dollars a year, gives twenty dollars. He has just finished building a large chapel at Sam Kong, far up the river, and to that he gave one hundred and seven dollars. The church at that place is composed of forty-four members, and they have had a hard struggle to finish their house of worship. One of the delegates briefly told of some of their struggles, a story which I have often heard when a collection was going on, and I wondered if he would close his speech, as they usually do, by saying they could not give anything, or by promising seventy-five cents. But he broke the record and said Sam Kong would give thirty dollars.

The statistics in the letters of the churches are almost the same as those in the Annual Report of the Mission. This report closed with the end of the year 1892, while the letters to the Association closed with the Chinese year, Feb. 16th. The Annual Report is in the hands of the printer, and I read the final proof of it yesterday. I hope soon to send the RECORDER a copy.

G. W. GREENE.

From Baltimore.

Dear Recorder:—As church letters often say to Associations, "Another year has rolled around." They who patronize several newspapers are apt to be vividly impressed by the rapid flight of time, so soon do renewed subscriptions seem to come due. To the publisher, perhaps, it seems quite otherwise. I cannot now well afford to do without the RECORDER. Please find enclosed payment for another year.

As to Baptist church news in this city, it gives me pleasure to report general progress. It is doubtful if the work of the churches was ever before so well and successfully done, or the Baptist outlook was ever before so hopeful and cheering. And my conviction is, that we are largely indebted to the young people's associations of various names in our churches for the better work and ever improving prospect. This scribe has been a member of the household of faith fifty-five years, and he cannot avoid contrasting things as they were a half century ago and are now. Well, he is not disposed to say, "The former days were better than these." In that time great changes have been wrought both in the world and in the churches, but I am not old fogy enough to say these changes have not been mainly for the better. Fifty years ago but few young people were members of the churches, and they were expected to keep in the background and to be quiet. Now the young people in the churches are a mighty host, and they are in the front rank of the Lord's army. An old christian said the other day, "When I was a young man, young men were of small account; now when I am old, old men are of small account." There is a good deal of truth in that statement.

But the indications are that the cause of Christ is continually gaining a better drilled and a more efficient army, and for that we should all be glad and give thanks.

Last night Dr. H. M. Wharton gave his annual church reception. This he gives year by year to promote a better social acquaintance among his church members. It was my pleasure to be there last night as an invited guest and to take some notes. The membership of the Brantly church is now about 600. The deacons say there are not a half dozen of the members that they cannot locate and put their hand on any day.

In a city like this where so many people are ever on the move, coming and going, a church of so large membership does well indeed to keep nearly all in sight. And Brantly church does even better than that, for she keeps them nearly all at work. In the large company present last night there were very few gray heads. Young men and women, middle-aged men and women, make the rank and file of this enterprising and prosperous church. I saw nothing in the reception and entertainment of last night to find fault with, and see how great good may result.

Dr. Wharton has just received a flattering call to the pastorate of a New York church, and is all the time receiving calls to work here and there, but none of these things move him. He loves the Brantly church as they love him.

I should say, before closing this letter, that the Perkins Square Baptist church, colored, dedicated on last Sunday an excellent and beautiful meeting house, costing from $18,000 to $20,000. They took down their old house, which had become too small, and at a good deal of self-sacrifice erected the new one. A few years ago this church and her pastor came bodily over from the M. E. denomination to the Baptist faith and order. The Lord has done great things for them.

Yours for Christ, A. J. HIRAM.

Baltimore, Md., April 18, 1893.

1,003 Lafayette Ave.

A Pastor who Sings.

It is something to his credit if the pastor sings. Among the duties required of him is that of director of public worship. Praise, prayer, and preaching are placed under his control. On Sunday the prayers and preaching are personal as well as representative acts, those of the man as well as of the minister. Is it not important that praise should be also? To make this the case the pastor should be a singer and a leader of singing. Knowledge of music as a science is valuable to him, ability to read notes at sight quite desirable, but surely some familiarity with the simple art of singing is almost indispensable to the highest success as director, under the Holy Spirit, of public worship.

Extremes meet in more senses than one when the pastor passes from the pulpit platform, at one end of the church, to the choir loft in the other. Choirs are not always consecrated Christians who make melody in the heart. All admit that they should be. The best way to bring them to a proper frame of mind is for the pastor to be *ex officio* one of their number, just as he is in the Sunday-school. He should not usurp the place of chorister or organist, nor make himself otherwise officious, but he should wisely control both by being in fullest sympathy with them. It is hardly well for him to think himself a gifted singer or to allow other singers to imagine he thinks so. Solos by the pastor are seldom in good taste. A singer he may be, but he is always something more. It is his duty to magnify, popularize, and spiritualize the service of song in the house of the Lord. This can be accomplished by keeping close touch with his chosen musical leaders, and by constantly reminding them that they and he are intimately associated in promoting proper expressions of praise to God.

Prayer meetings are turned into praise meetings by a singing pastor. Such meetings will be generally well-attended. Young people will like them; women will enjoy them, as singing is the only act of public worship permitted them. Hymns, wisely selected and well sung, take the place of applause for the enthusiastic. They are the "Amen," "the responsive service," which so stimulates the preacher. Prayer meetings, where singing is made prominent, and if necessary, led by the pastor, will not only be enjoyable, but effective. Hymns of fervency will drown petitions that are dull, wandering, or cold, and make more sweet to the listening worshippers those inspired by the Holy Spirit. Singing may promote revivals; revivals indirectly thrive upon singing. Many a conversion is due to a song baptized in the grace of Christ.

Pastoral visiting is more delightful to the preacher who sings. Elias Dodson, of blessed memory, divided the household attentions of a minister into three classes. If you stop five minutes it is a "vis"; if you remain fifteen or twenty minutes a "visit," but if you prolong your stay for an hour and a half it is a "visetation." How to visit satisfactorily to himself and to others is a problem few ministers out of heaven can solve. Some of us find it practicable to make singing do good in our twenty minutes interview. You can always become friends with the children by singing if it is proper. Once or twice a shy or skeptical girl has been brought to seriousness by a song the preacher manages to have her "play and sing" with him. And that dear old saint in the bed over there, whom you visit often, and to whom you have read the Bible time and time again, and with whom you have prayed frequently, she would like to hear you sing perhaps. Ask if she likes "Children of the Heavenly King," or "How Firm a Foundation." Sing a few stanzas in a sweet low voice and see the face light up or the tears flow, and hear her tell you at how those words were blessed to her heart when it was young and fresh long years ago. Yes, some of us have sung with the dying till they crossed the river and caught up the notes of the ransomed in glory.

Then the home funeral, a funeral among simple-hearted folk, especially country people or people reared in the country is much more sweet and consoling if the pastor can sing what is tender and appropriate. There will be less need of lengthy remarks. Scripture reading, prayer, and singing, often cover all the conditions of a modest and Christian tribute to the Christian dead. Yes, and at the grave, sometimes, sing a hymn and many a heart will grow lighter of its insupportable burden.

In all great religious assemblies—"associations," "conventions," and the like—singing is a very essential part of the exercises as every one knows. The more singing preachers present, as a rule, the more enthusiastic the proceedings. Heaven itself is all the more charming to some of us, as we contemplate it, because it is a place of jubilant song, where there is sounded forth an oratorio of one hundred and forty-four thousand and thousands of thousands around the throne of God. Better prepare for heaven by learning to sing here and now. Sing here and now and you will find heaven on earth.—*W. W. Landrum, D. D., in Missionary Magazine.*

Though the trifler does not chronicle his own vain words and wasted hours, the chronicle themselves. They find their indelible place in that book of remembrance with which human hands cannot tamper, and from which no being save God can erase them. They are noted in the presence of God.—*Rev. G. Hamilton.*

The Biblical Recorder.

WEDNESDAY, MAY 3, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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THINK ON THESE THINGS.

There are practical difficulties occurring in the experience of almost any pastor that he at times longs to speak of, but for prudential reasons does not mention them in the presence of those who are the cause of them. We may mention here a few of them with the hope of doing our pastors some service, and if possible to lessen the frequency of their occurrence.

For instance, no little trouble often comes to the pastor, and no little trouble often afflicts the local church, from the failure of the members to respect the wishes, and to acknowledge the scriptural authority, of the pastor. This state of things, when it exists, results largely from the fact that brethren are fond of claiming that the pastor is the servant of the church, in accordance with Christ's words, "And let him that is chief among you be your servant," and from the further fact that they do not notice other Scriptures that do invest the pastor with an authority which is necessary for him to have in order to serve the church successfully. The President of the United States is the servant of the people, but he would present a pitiable spectacle to the world if he was not invested with sufficient authority to execute the laws that are intended for the good of the people. Each local church may be regarded as the law-making power under the direction of the Great Head of the church, and the pastor is to a great extent the executive of such church. How can he discharge his functions if he be shorn of his strength and his hands tied by the members refusing to submit to proper pastoral authority. For instance, a special collection may be needed for a special object; a motion is made and carried that a "committee of two" be appointed to attend to the matter. The pastor appoints the committee, consisting perhaps of a brother and sister. No objection is made, (and as a rule ought not to be made), but before the pastor leaves the church, or a few days after, he learns that the brother or sister appointed says "that he (or she) *will not serve on that committee.*" This places the pastor in an awkward position, and before the matter is adjusted he has perhaps lost influence with his church, all the result of crankiness on the part of a brother, or some pettish whim on the part of a silly sister. If you respect your pastor, never put him in such an awkward attitude before his church for any reason but a good one; and if you have such reason, let it be known at once, so that some one else may be appointed in your place. Pastors, of course, are not to "lord it over God's heritage;" but let us remember that there are passages in God's word that *do* invest them with an authority, and an influence, that we must recognize, if we have proper respect for them and for him who sends them. Let brethren and sisters who are so fond of thinking of the pastor as the *servant* of the church, and of reading those passages that teach his duty to them in that line, think a little oftener of those that teach *their* duty to him, such as Hebrews 13: 17, "Obey them that have the rule over you, (or that are your leaders), and submit to them; for they watch for your souls as they that have to give account." When a pert miss, or cranky brother, defies church or pastoral authority, he or she should be taught the power of church discipline, if nothing else will do.

Again, much trouble comes to the pastor as the result of parents constantly and lightly criticising him in the presence of their children, and perhaps, younger members of the church. Your boy may be wayward, and you may really desire his salvation, but you unmercifully criticise your pastor at the dinner table, and to-morrow when he meets your boy on the street fails to talk to him about his soul he does not receive his advances kindly, and when he again goes to church he takes, *as you have taught him*, the "seat of the scornful," and worries the good man all through his sermon by joining the "giggling band," and by making fun of the man he and they ought to respect. Good people sometimes attempt to justify themselves in pursuing this course by saying they are in "favor of a change of pastors," and they suppose others know it. Well, this may be so; but as long as a proper majority sustain a pastor, and he as a conscientious servant of Christ thinks he is doing right by remaining in charge of the church, it is your *duty* to treat him with courtesy and respect. Any other course on your part shows that you have a poor conception of the pastoral relation, and quite a dim idea of what Christ meant when he taught us to do unto others as we would have them in similar circumstances to do unto us. It is an undoubted fact that any pastor with clear cut ideas, and with the courage to express them clearly, will generally, at the end of a few years, (sometimes at the end of one), have one or more in the congregation who may reach the conclusion that they "prefer another pastor," and if all of the "aggrieved ones" adopt the policy above indicated, then pastoral troubles, already numerous enough, would multiply, and pastoral changes become more frequent. How short-sighted even some good people are! You should love your pastor more for having the courage to tell you of your faults. What if he uses the rod sometimes! Give him time to heal the wounds that he makes. Your father used to use the rod upon you when you were a boy or girl. Did you think of getting a *new father* because he did it? You have as little reason at times to demand a new pastor, because the old one has laid on a few stripes where they were needed.

Again, no little trouble comes to the pastor on the score of maintaining discipline in the church he may be serving. There are those who verily believe that one chief function of the pastoral office is to maintain discipline among the membership. If there are hard cases in the church, especially if they have family influence, it is often the case that the members are holding back and expecting the pastor to reclaim them, or else arraign them before the church for trial. They expect the pastor to do what they are afraid to do, and yet expect him to hold his place in the hearts and affections of all of the church. Then, again, there are those who think that when a case is fairly before the church that the pastor should take an active part in the trial, and by all means espouse one side or the other.

Now the truth of it is, the pastor should never take an active part in arraigning or prosecuting disorderly members before the church. This is distinctly the work of the church, and not of the pastor; for if he should do so he would at once make enemies among the members, and his resignation, (forced or voluntary), would follow. Even when a pastor presides in a church trial, with an earnest desire to deal fairly with both sides, he is often blamed by the defeated party, or parties, for not espousing their cause and using his personal influence to defeat or reverse the action of the church. Poor preachers! They are at times in the condition of an eccentric old lady whom we knew in Virginia who lived at a nice home, which was her home and that of some of her relatives during her life-time, but which reverted to another set of relatives at her death. The old sister one day was heard saying, "Ah, me, I don't know what is to become of me. Some of my kin are praying for me to live, and others I suppose are praying for me to die; and between the two I am having a hard time of it." Reader, if you see anything funny in this, you can laugh at it as much as you please; but when you are done, ask yourself the question whether you have ever been the means of placing your pastor between two fires, out of which he has come with crippled influence over the membership of your church. You do your duty in cases of church discipline, and have the charity to believe that he has sense enough to know how to do his duty to all concerned. In cases of church discipline, it is the duty of the pastor to preside, see that all parties are dealt with fairly, explain Scripture that may bear on the case, state denominational usage when there is difference of opinion, &c. Beyond this no reasonable church member should ask the pastor to go.

REV CHAS. A. G. THOMAS, Greensboro, May 1st, 1893, writes: "We can't seat the people on Sunday nights. Am preaching a series on the Ten Commandments. The work goes forward. The outlook is bright. We are hopeful."

THE Baptists of Warrenton are contemplating building a new church, the *Gazette* states.

DR. LANDRUM IN RALEIGH.

The special meetings in the First Baptist church closed last Friday night. During the week beginning April 9th, nightly meetings for song, prayer and exhortation were held in the Sunday-school room. On the 17th, Dr. W. W. Landrum, pastor of the Second Baptist church, Richmond, Va., came to aid in the work. He remained twelve days, preaching twice a day. His preaching was earnest, able, simple and scriptural. It was "the old, old story," well told. Congregations were large and attentive. The special presence of the Holy Spirit was felt from the beginning of the meetings. At the present time it is hard to estimate results. Thirty or more have professed conversion. Since the meetings began seventeen have been baptized; six more have been received for baptism, and others are awaiting reception.

Dr. Landrum is a princely preacher as well as a sweet-spirited Christian. Nature, culture and grace have combined to prepare him for the Lord's work. His fine intellectual gifts, his wide range of thought, his excellent command of vigorous English, his ringing, magnetic and sympathetic voice, his lovely and Christly spirit, and his consecration to the Master's service, all contribute to his power over audiences. His methods are judicious. All extravagance and sensationalism are avoided. The pastor and membership of our First church, and the Christian people of Raleigh, are delighted with the work of Bro. Landrum. He came among us a stranger, but when he went away he left hundreds of friends. When he comes again he will receive a rousing welcome.

DEATH OF BRO. W. H. PACE.

It is with deep sorrow that we announce the death of Bro. W. H. Pace. He died at his residence in this city last Thursday morning at 12:55 o'clock after a long and painful illness. He was a native of Wake county, and was the youngest son of Solomon and Eliza Pace, both of whom died a few years ago. He was born July 14th, 1844, and therefore was forty-eight years, nine months and thirteen days old.

Bro. Pace was reared in a Christian home, surrounded by the best influences in a well-to-do, industrious and pleasant farmer neighborhood, and his manner of bringing up was shown in his sturdy manhood. He was converted and joined the church at Wake Cross Roads in 1858.

At the age of seventeen he enlisted in the Confederate army and was with Gen. Lee at the surrender at Appomattox in 1865. After the war he entered Wake Forest College and graduated with distinction from that institution in 1869. In 1871 he obtained license to practice law and commenced business in Raleigh, and from the first he commanded success at a bar noted for its ability.

Bro. Pace was a man of good judgment, great business ability, indomitable energy, and rare common sense. He made money rapidly, which he was at all times ready to devote to the furtherance of Christian work and general beneficence. To these he not only gave his money but his time also.

He was generally an attendant of the associations, conventions and other public gatherings of the Baptists. A few years ago he was President of our Baptist State Convention, for a long time was President of the Board of Missions, and at the time of his death was a trustee and the attorney of Wake Forest College, and filled other positions of confidence in our denomination. All these he filled with great efficiency and acceptability to his brethren and honor to himself. No layman among our Baptist people has been more prominent in church work in all its departments in this State than Bro. Pace has during the last twenty years, and his death will be much deplored in our Zion. All our enterprises have been helped and stimulated by his friendly counsel and financial aid.

Brother Pace never sought office, or cared especially for the applause of men, but he always manifested a lively interest in public matters and wielded a large influence in his county and State in behalf of the best men and measures.

We mourn with our brethren in the loss they have sustained in the death of this efficient worker with them in the furtherance of the Master's kingdom, and to his family we extend our sincere sympathy in their great loss.

Bro. Pace was an earnest Sunday-school worker, and for many years was a member of the First Baptist Sunday-school of Raleigh. For two years (1878–'79) he was its superintendent, which office he filled with satisfaction to the school. The school at its session on Sunday last appointed a committee to report resolutions.

We extract the following from a communicated sketch of our deceased brother to the Raleigh *News and Observer* of April 28th:

"He obtained his early education at 'common schools' and at Buffalo Academy. In the year 1861, at the age of seventeen, he left school and entered the Confederate army as a member of Company I, First North Carolina troops, infantry, and served there until failing health caused him to be detailed for lighter duty in the enrolling office at Raleigh as an assistant to Dr. Porter, the chief thereof. He continued in this office until the spring of 1865, when he voluntarily went back to service in his regiment, which was then stationed at Petersburg, Va. He surrendered at Appomattox April 9th, 1865, returned home, and in the fall of that year entered Wake Forest College, the first session of its re opening after the war. He was graduated from that institution in June, 1869, and for two years taught school in Wake and Johnston counties, at the same time pursuing the study of law, his preceptor being Richard Battle, Esq., of this city. * * * For several years, just after he began his work at the bar, he was associated with Mr. J. H. Mills in the editing and management of the BIBLICAL RECORDER.

In October, 1878, he married Miss Loula Heck, the eldest daughter of Col. J. M. Heck, who, with their two children, a son and daughter, survives him.

In 1889, he was appointed by Governor Fowle a director of the North Carolina Railroad, in which capacity he had served during the past four years.

Immediately upon his appointment as director, he began to advocate the building of a new Union depot in this city, and it was largely through his efforts that the present handsome depot was erected. * * *

He was prominent in all church work, punctual in his attendance upon its associations and conventions, and his earnest work for the denomination was appreciated by his brethren, who elected him President of the Baptist S ate Convention two successive years—1887 and 1888. For a number of years before his death he had been a member of the Board of Trustees of Wake Forest College, and was its legal adviser. He was devoted to all the interests of his Alma Mater, and it is his wise counsel and judicious investment of its endowment fund that much of the present prosperity of the College is due. In no department of the denominational work will his loss be more keenly felt than that in connection with Wake Forest College."

The funeral took place on Friday afternoon last from the First Baptist church of this city, of which the deceased was a member. The exercises were conducted by Rev. Dr. T. H. Pritchard of Charlotte, aided by Rev. Drs. T. E. Skinner, C. Durham, W.W. Landrum and J. W. Carter. The members of the Raleigh bar attended in a body. A large concourse of citizens generally were present at the church, and a long retinue of carriages followed the remains to Oakwood cemetery, where all that was mortal of William Hartwell Pace was committed to the ground to await the resurrection.

WHAT JUDGE DILLARD SAYS OF THE KEELEY INSTITUTE AT GREENSBORO.

About a year ago a communication appeared in the RECORDER commending the Keeley treatment to those who had contracted the habit of using intoxicating liquor to excess. We thought then that this treatment would, if faithfully and honestly taken, prove a great blessing to many who had been, as it were, slaves to the habit of strong drink. Our own observation, together with the testimony of many who themselves have been freed from the shackles of drunkenness, have furnished abundant proof that we had not been mistaken in the merits of the treatment. The Keeley treatment we consider a triumph in the science of medicine, which has resulted at once in contributing to the relief of human suffering. The Institute is prospering under its present management. Capt. W. H. Osborne, the president, is a gentleman of high standing, whose fine business ability is known largely throughout the State. More than a thousand patients have been treated at the Institutes at Greensboro and Rocky Mount, and it is claimed that more than ninety per cent. of these have been cured of the whiskey and opium habit.

We take pleasure in publishing an interview which Col. J. R. Webster of Reidsville held with Judge Dillard of Greensboro, and published in the *Richmond Times*:—

Hon. John A. Dillard of Greensboro, N. C., is one of the most distinguished men in North Carolina. For a number of years he was one of the Justices of the Supreme Court, and resigned that position to resume his practice. He lives in Greensboro, almost in the shadow of the Keeley Institute, and knows from observation and his own knowledge all about the Keeley cure and the Institute located at that place.

Recently, Col. John R. Webster, editor of *Webster's Weekly*, a newspaper published at Reidsville, N. C., interviewed Judge Dillard about this matter, and below is given the interview as taken from that paper:

Q. Do you live in Greensboro?
A. Yes, sir.
Q. Is there a Keeley Institute there?
A. Yes, sir.
Q. Is it liberally patronized?
A. It has been very liberally patronized. The patronage fell off some about the time of the election, but it is increasing again.
Q. Have you seen much of the patients at the Institute?
A. I have. I may say a great deal.
Q. What do you think of the treatment?
A. Scientifically I know nothing about it, but from what I see and hear I feel assured that it takes away the appetite for liquor—acquired or inherited—and thus puts it in the power of a party to lead a sober life if he will, but with liability and power to cultivate a taste for it again and relapse into his former habits. If a man has any pride of race or ancestry there is no reason why he should not live sober the balance of his life.
Q. Would you advise your friends to patronize the Institute?
A. I would most assuredly. Anyone makes a most serious mistake to let any sense of false pride keep them away. In this estimate I include the users of both liquor and opium.
Q. What is the character and social standing of the majority of the patrons of the Institute?
A. Generally they are men well-raised and qualified to grace any social circle—in all other respects than by reason of their unfortunate habits.
Q. What percentage of its graduates, in your opinion, go back to their old habits?
A. I am unable to speak with any degree of certainty, but my observation and information would lead me to say that ninety per cent. of its graduates remain sober.
Q. Do you not think the churches and every one interested in real temperance ought to try to extend its patronage?
A. I do most assuredly, since in my opinion liquor is the greatest enemy of mankind.
Q. Is the Institute in safe hands?
A. I think so. Its president, Captain Osborne, strikes me as being a gentleman of real character and refinement. I should say that Dr. Durham, the physician in charge, is fully the equal of the occasion, and, so far as I know, meets all the requirements of the Institute.
Q. What do you think of its management, etc.?
A. So far as I know or have heard, it is clean and first class in every respect, and its reputation has never been touched by the breath of scandal. The various ministers of the town visit it and hold services, as I have been informed, by them.

The statements made by Judge Dillard confirm what we have said of the Institute many times. It is doing a grand work, and its patronage is growing. From what we have seen of it by means of visits to the Institute at Greensboro and by parties who have taken the treatment, we are convinced that the Keeley cure is a cure indeed, and that all good people ought to seek to induce those who have been so unfortunate as to acquire the habit of excessive drinking, or the use of opium, or other stimulants, to avail themselves of the cure which this Institute affords.

PERSONALS AND OTHER ITEMS.

....Rev. E. F. Jones declines the call extended to him by the Baptist church in Gastonia.

....The Baptists expect to build a very handsome church at some time in the near future.—*Mt. Airy News.*

....Rev. Dr. George C. Lorimer of the Tremont Temple church, Boston, conducted special services for the Epiphany church, New York City, three evenings last week.—*Ex.*

....Rev. Dr. R. B. Cook, pastor of the Second church in Wilmington, Del., has welcomed sixty new members within the past year, of whom fifty were received by baptism.—*Watchman.*

....The entire plant of the *Baptist Chronicle*, published at Ruston, La., was recently destroyed by fire, supposed to have been of incendiary origin. Loss, $4,000; insurance, $1,500. The publication of the *Chronicle* will be continued.

....It is rumored here that Rev. J. J. Hall of Raleigh, N. C., has been offered the pastorate of the Park Avenue church. Dr. Hall is well known and well beloved in this community. It is not known what he will do.—*Baptist (Baltimore).*

....Our friend and correspondent, Rev. Edward B. Pollard, of New Haven, Conn., is to be the new pastor of the First church of Roanoke, Va. The church is to be congratulated on securing this gifted young preacher.—*Baptist (Baltimore).*

....The friends of Rev. Dr. F. H. Ivey, formerly pastor of the Baptist church, will be grieved to hear that he has had a stroke of paralysis and is in a critical condition; he is pastor of a church in Augusta, Ga., where he resides now.—*Goldsboro cor. Messenger.*

....Rev. J. A. Speight, editor of the *Asheville Baptist*, is suffering from overwork, and, as the doctors report, from heart trouble. He has dismissed his printers for the time being, and will not publish his paper next week. We hope that he will be fully himself again soon.

....Bro. J. T. Alderman closed a successful session of his school at Reidsville last week, and will spend a portion of his vacation at Wake Forest College for the purpose of getting up some facts in the history of the Baptists in North Carolina. Bro. Alderman has already done some valuable work on this line.

....About a month ago the trains were well represented by many well-dressed gentlemen with checks punched for Washington sticking under the bands of the latest style derby hat. They were bright and hopeful of the future. Once in a while I see one of these same men coming back; but how changed! The gloss off his hat, the new well-gone off the nice suit of a month ago, and a countenance that tells plainly that he is not exercising a very vigorous faith in the doctrine of a *hereafter*.—*J. C. C.*

....Rev. J. H. Hildreth of Bayboro, N. C., writes under date of April 27th: "I noticed in the BIBLICAL RECORDER that the manuscripts of the two sermons got mixed up. You published the text and introduction of one, and published the other. Please correct mistake."

....Rev. S. F. Conrad recently conducted a series of meetings at Ruffin. There were a number of conversions, and six additions to the church. Bro. C. writes: "The outlook on my field is very good at present. I have held two meetings this spring, and will hold two this fall."

....Rev. Mark Bennett, a few years before his death, published in *The Baptist Preacher* a sketch of the life and labors of Rev. Wm. P. Biddle. Can any one furnish us with that number of the *Preacher*, or give us information about said article? Please do so.—*C. Durham.*

....The ladies of the Baptist church have just purchased two fine oxidized silver stands with silver water service for the pulpit of their church. The retail price of the set is about $75.00. The ladies are also raising a fund to carpet the church and seat it with opera chairs.—*Shelby Review.*

....We are glad to note that Bro. Josiah Crudup, who graduated at Wake Forest a few years ago, and obtained license a year ago to practice law, is doing well in his profession at High Point. He is also a zealous worker in the church and Sunday-school, and promises to be of great service to the Liberty Association.

....Perhaps we have never had in the history of our church a more gracious season of refreshing from the presence of the Lord. The good work goes on. Many have professed faith in Christ already, and perhaps fifty or more are now enquiring the way. Eleven have joined the church up to date.—*C. W. Blanchard.*

....I find a number of boys who hope to come to Wake Forest College in the fall. Let every friend of the College see to it that he does something to add to the number which shall be there next September. There are plenty of boys who ought to go, and who can go, to make the number three hundred next session.—*J. C. C.*

....The Baptist church of Wadesboro is having a chapel erected at the cotton mill in that place. Dr. E. A. Covington donated the lot on which the building will stand. It is expected that religious services will be held in the chapel every Sunday. A Sunday-school was recently organized at the mill, and there are now eighty pupils.

....Bro. J. B. Richardson has a nice church under way at Mathews Station, on the C. C. R. R. Already about $2,000 have been expended on the building, which is a very fine showing for the strength of the membership. Bro. Richardson never fails to develop his people, and it is only once in a while we have a man of his ability as a preacher, and his attainments in scholarship, who is content to spend his life among weak and comparatively obscure churches.

....If some good field of labor should ask for a first rate man for pastor, we would point to Bro. J. B. Boone of North Carolina. Bro. Boone has been for some time doing some special and most difficult work for the educational interests of the North Carolina brethren, but he is now free. He is a man of the highest worth in our judgment, and with no wish to despoil our sister across the line, we would not mind pulling him over on to the sacred soil. His address at present is Severn, N. C.—*Baptist (Baltimore).*

....Rev. C. C. Newton, returned missionary, lectured in the Baptist church Monday night on "Africa and its Needs." A large audience was present and heard with pleasure the many interesting things he told about "The Dark Continent." Mr. Newton went from this State to Lagos four years ago. Last winter he was forced to come home for the sake of his family's health. He hopes to return again. Mr. Newton believes that the leaven of civilization and Christianity will take hold of Central Africa and from there spread to the circumference.—*Gastonia Gazette.*

....A few years ago Rev. Thos. Carrick became the pastor of the Baptist church at Lexington, N. C. There were then seventy-five members in the church. Then there was hardly to be found a clerk in any of the stores who was a member of the Baptist church. Now some of the best stores in the town belong to members of Bro. Carrick's church; and there is hardly a store in which some of his members are not at work. Instead of seventy-five members, there are at present one hundred and seventy-five, and the church is constantly having additions. This came to pass because the pastor of this church was content to quietly and faithfully do his work.

....Judson College commencement will take place on the 7, 8, 9 and 10 of May instead of the 14, 15, 16 and 18 of May as before announced. This change is made in order to give those who are interested an opportunity to attend the Southern Baptist Convention. On Sunday the 7th, Rev. J. Q. Adams will preach the sermon, and on Wednesday the 10th, Rev. J. L. White delivers the address. All persons interested will make a note of this change.——The commencement at Mars Hill College will occur on the 3 and 4 of May, and large crowds are expected. Rev. J. Q. Adams of this city preaches the sermon, and Hon. Moody of Waynesville delivers the address. We never heard Mr. Moody, but the people will be pleased with Bro. Adams both as a man and preacher.—*Asheville Baptist.*

The World's Fair at Chicago, Ill., was formally opened by President Cleveland on Monday, May 1, 1893. An immense throng was present, and a large number of representatives of foreign nations were on the grand stand from which the President delivered his address. The crowd was suffocating by reason of the pressure, and many women fainted.

Let the Brethren Judge.

RALEIGH, N. C., April 14th, 1893.

Dear Bro. Mills:—In common fairness to the Board of Missions and Sunday-schools and its work, I ask that you will give the Board, per me, the name of the author of the article in editorial column of *C. and C.*, April 14th, and signed "A Friend to the Missionaries," and also, the names of the three prominent members of the Board to whom you applied in Raleigh for information, and who said they did not attend its meetings because they did not approve its management.

I think you have always held to the position about Orphanage matters, that when brethren make such charges, their names ought to be given, and in this, so far as I know, we have ever agreed. Now, in justice to the mission work, and in behalf of the Board, I ask you to give us these names, and hope you will not deny us this information. Hoping to hear from you soon, I am as ever very truly yours,

C. DURHAM, *Cor. Sec.*

On April 18th, a postal card was received as follows:

Have advised "A Friend of Missions" to send you his name. The other names you can easily get by inquiring among those who have been continuously absent from the meetings of the Board. They will not deny their statements. Hope you will not persecute "A Friend," &c: He fears that.

J. H. MILLS.

RALEIGH, N. C., April 18th, 1893.

Dear Bro. Mills:—On April 14th, 1893, I wrote you asking for the name of the brother whose letter to you about the Board of Missions and Sunday-schools, making serious charges and reflections and signed "A Friend to the Missionaries," and which you made a part of your leading editorial in *Charity and Children* of April 14th, 1893. In the same letter I asked for the names of the "three prominent members of the Board" to whom you say you applied for information and all of whom you say, "said they did not attend the meetings because they did not approve the management."

I enclosed a stamped envelope addressed to me for your reply, and this a. m. I am in receipt of your postal card of April 17th, 1893. In this, as I understand it, you refuse to give the names requested. This is not satisfactory. I again, therefore, in behalf of the Board and its work, ask for the names asked for before.

If I, as Corresponding Secretary, published for our Board (as I once did) a *Mission* journal, and had gone beyond the scope of my work and design of the Board in the establishment of said *Mission* journal, in the use of its columns, even editorial column, to publish such an editorial about our Orphanage, its work, its Board of Trustees, and you as the General Manager, I think it would have been your right and your duty to have asked me for the names of the brethren making such statements. I certainly could not, under such circumstances, refuse you the information. Can you now refuse me? Again, I ask, in behalf of the Board and its work, the names.

Hoping to hear from you very soon, I am, as ever, very truly yours,

C. DURHAM, *Cor. Sec.*

ORPHANAGE, Thomasville, Ap. 19, 1893.

Dr. Durham:—You call on me to deal fairly with you in giving names. I think you have, or will soon have, the names wanted.

Let me tell you how you are treating me.

1. You fire your whole gun at *me* instead of "A Friend of the Missionaries," who said some things which I did not approve.

2. You display a "correction" of what had not occurred to me until I saw your "correction." I *did not say, nor mean*, that the Treasurer had "uninvested funds." I had no information on the subject. My meaning would have been plainer if the words "in the banks" had been inserted. But I was suffering severely from a sty, writing was painful, and I suppose I tried to use the fewest possible words.

3. You display your "correction" (jumping with evident delight on a misapprehension) in two papers, to reply to an article in one.

4. Are you going to have my "remarks" copied into the other paper? Fairness requires it.

5. You speak of my figures as "more badly mixed." I cannot understand this, as I am not aware that I made any figures.

6. "A farmer came to a neighboring lawyer," &c. With best wishes,

J. H. MILLS.

RALEIGH, N. C., April 20th, 1893.
9:30 A. M.

Dear Bro. Mills:—Your letter of April 19th just received this morning at 9 o'clock. As I understand it, you again refuse to give the names asked for in former letters. Am I correct? I haven't the names, and have no knowledge of them in any way whatever.

I now again, for the *third* time, in behalf of the Board and its work, ask *you* to give *at once* the names asked for in my two former letters. Hoping you will *now* give these names, and that I will hear from you very soon, I am very truly yours,

C. DURHAM, *Cor. Sec.*

RALEIGH, N. C., April 24th, 1893.

Dear Bro. Mills:—The Cor. Sec. has written you *three* times asking, in behalf of our Board and its work, for the name of "A Friend of the Missionaries" and for the names of the three members of our Board in Raleigh who told you they did not attend its meetings because they did not approve the management, and thus far you have refused to give these names.

Now, as a matter of common right and fairness to the Board, and in the interest of State Missions, we, as the representatives of the Mission Board, ask you to give the names as requested by the Cor. Sec. before.

JOHN C. SCARBOROUGH,
Chairman Board of Missions.
C. DURHAM, *Cor. Sec.*

On April 26th, a postal card was received by Bro. J. C. Scarborough as follows:

Am waiting to see if Dr. D. will do me the justice to have my three remarks (in reply to his attack) inserted in BIBLICAL RECORDER. With best wishes,

J. H. MILLS.

We give below the "three remarks" taken from *Charity and Children*, April 21st:

1. We did not misunderstand Treasurer Briggs. He said "there is plenty of money in the banks ready to be lent when borrowers can make it perfectly safe." We so understood him, and so intended to be understood. But in our effort to be brief, we omitted the words "in the banks," which, it now seems were really needed to make the meaning plain. We had no information about "invested funds," and of course did not intend to allude to them. We try to follow the rule of the father who advised his son, "If you know nothing, say nothing."

2. We printed the article of "A Friend of the Missionaries," because justice seemed to require it. Many of the missionaries are known to be in urgent want of what is due them. They have earned their money. The denomination has money to lend. The Foreign Mission Board borrows money. The Home Mission Board does the same. The State Board ought to meet its engagements. These missionaries are the friends and helpers of the orphans. The organ of the Orphanage is bound in common gratitude to help them whenever it may have the opportunity. The writer of that article does not stand alone. He represents many others who have said the same that he has written. He ought not to be persecuted, but we advise him to send his name to the Secretary of the Board and to stand firmly on his platform till public opinion shall induce the Board to change some of its methods. The Board is not infallible. Mistakes are not impossible. When made, let them be considered and corrected. It is honorable, it is noble to correct a mistake and to repair an injury. Let us hush about consistency. If we have done wrong in the past, let us do right in the future. Let all boasting be excluded. Let not an unkind word be spoken or written. We have no spite to gratify, and do not intend to be provoked to anger. But we do say that faithful missionaries are entitled to their money, and it ought to be paid.

3 Dr. Durham thinks the discussion is out of our scope. So it is. We were reluctant to say a word on the subject*. But many of our friends were in distress, and said other papers were closed against them. So we tried to help them. Other papers sometimes depart from their usual limits when circumstances require it. One of the ablest articles ever written by the present editor of the BIBLICAL RECORDER was against the stock law. Nearly all the religious papers turn aside from their regular work on supreme occasions. But a representative man on each side has now been heard, and we dismiss the subject from our columns.

J. H. MILLS.

RALEIGH, N. C., April 29th, 1893.

Dear Bro. Mills:—Your postal to Brother Scarborough was, on my return to the city yesterday, handed to me, and I will gladly have the "three remarks" published in the RECORDER next week.

Will you now please send the names asked for before?

*In your "third remark" you say: "Many of our friends were in distress, and said other papers were closed against them." Please give us the names of the missionaries of our Board who said that to you, and the names of the papers thus closed against them.

Hoping to hear from you at once, I am very truly yours,

C. DURHAM, *Cor. Sec.*

Respectfully,
JOHN C. SCARBOROUGH,
Ch'm Board of Missions
C. DURHAM, *Cor. Sec.*

Commencement.

Commencement, like Christmas, comes but once a year, and, like Christmas, again, it is a very interesting occasion, especially to a large number of young people. There is something unique about a Wake Forest Commencement. It is a great popular gathering, and long may it continue to be so. Hundreds of "the owners of the College" come to inspect their property. People who have never been to any College as students feel at home in the halls and under the oaks. Co-education comes mightily into fashion for a few days. The voice of the orator is heard in the land. Thoughtful men plan for the future of the College, and scores of alumni develop fresh enthusiasm for carrying out their wisely devised purposes.

And its only one month off. Just four weeks from the day on which this paper is published, Dr. Hiden of Richmond will speak and Mr. Dixon of Brooklyn will preach. The Alumni address will have been delivered the night before by Mr. Daniel. For reasons which seemed almost imperative to them, the Faculty have decided to hold the exercises one week earlier than usual. They will begin May 29th and close June 1st.

The prospect now is for an unusually large attendance and an unusually brilliant occasion. Those who have ever heard Mr. Daniel speak need not be reminded of the feast that awaits them. Mr. Dixon is considered by many to be more nearly Spurgeon's successor as a preacher than any living man. Mr. Hiden has much of the peculiar power that characterized his near kinsman, Johnson Barbour, whose name is, in Virginia, a synonym for eloquence. The Alumni Banquet is likely to be in all respects the best that has ever been given at the College. The Committee in charge can be trusted for the material part of it as well as for the programme. The latter is very appetizing. D. W. Herring, Spainhour, Skinner, Dixon, Carlyle, and others will reply to the several toasts.

I was very much touched by a letter which came last week from Miss Johnson of Bahia, Brazil. She was one of Dr. Royall's pupils in Texas. She had just heard of his death. She says:

"Only two months ago, I received a letter and a gift of books and a reading chart for my school, thereby proving the great interest he felt in the heathen women and children of a foreign land, and his care for his Father's work in this wicked city. How my heart is pained to know that he is no more. In my far away home on my mission field, his kind letter full of cheering comfort, of solid Christian advice, made me feel that I had a father friend in my own land, who would always be glad to aid me, in whom I could trust, to whom I could look for strength and encouragement. When he lived in Texas I was one of his pupils. With one exception, the gifted pulpit orator, and brilliant scholar, Dr. W. C. Crane, Dr. Royall, in all those six years in my State, stood alone as a teacher, a preacher, as a scholar, as a true Christian gentleman, gentle indeed, pure in spirit. In nobility, in generosity, earth holds no greater. Many women and men all over the South call him blessed. His memory will ever be enshrined in their hearts."

I venture to send to the RECORDER a copy of a very celebrated sermon by the late Dr. Francis Wayland on "The Apostolic Ministry." It was delivered forty years ago. It expresses the views which I have held for years on the subject. I hope that it can be reproduced in the RECORDER, believing, as I do, that it will be a valuable contribution to a discussion which has recently interested some of the brethren. I hope that it is not necessary for me to say that I do not believe that all Christians are called to be Bishops and Elders, and that I believe that those who are, are moved thereto by the Holy Spirit.

CHARLES E. TAYLOR.

To the Pastors and Churches of Mt. Zion Association, Once More.

Dear Brethren:—I congratulate you upon the fact that our Association will raise its $1,000 for Centennial Fund, and perhaps go beyond it. Twenty churches have reported $888. Surely the eighteen churches yet to be heard from will raise the balance, $112, and more.

Will not the churches which have not reported the amount of their collections to me, do so on a postal card by next mail, that I may close our report to the State Committee? How gratifying is the thought that if the State shall fall short of its quota, it will not be our fault. Hurrah for the old Mt. Zion forever! J. L. CARROLL.

Chapel Hill, May 1, 1893.

Meeting in Ashboro—Liberty Union.

Dear Bro. Bailey:—Our meeting at Ashboro was not a failure. The good seed was sown. Bro. Stringfield certainly did good preaching and the people enjoyed it. As a strong evidence of the good that was done, several prominent citizens asked me when he was coming back. They want to hear him again. My wife was sick, and I was not present at the close of the meeting.

I think if we had a house, there would be a good chance for Baptists in Ashboro.

My wife is better.

The Liberty Union meets here to-morrow. We are looking for fifteen or twenty delegates.

The meeting will continue next week. Bro. Conrad will assist me.

All quiet along the lines. I baptized eight here last Thursday night in the presence of a packed house. G. M. WEBB.

Randleman, April 27, 1893.

Chowan Association—Change of Hour.

On account of the arrival of the steamers from Edenton to Plymouth and for the convenience of those coming that way, the hour for convening the next session of the Chowan Association will be Tuesday after the third Sunday in May (23d) at 4 o'clock p. m. instead of 11 o'clock a. m. (same day).

JOE A. SPRUILL, *Mod.*
T. J. RIDDICK, *Clerk.*

Delegates to Southern Baptist Convention Appointed by the Board.

These have been appointed in the order of the dates of their request, with the understanding that, if all cannot be admitted, the last named will be dropped:

W. R. Gwaltney, L. M. Curtis, J. C. Hocutt, J. W. Cates, R. H. Marsh, J. B. Newton, R. VanDeventer, R. T. Vann, A. R. Pittman, C. A. G. Thomas, L. G. Broughton, J. L. Sproles, J. C. Walker, J. B. Richardson, W. C. Tyree, O. J. Carroll, J. A. Smith, W. W. Willis, J. M. Powell, J. N. Page, T. J. Taylor, G. W. Sanderlin, J. B. Boone, J. N. Holding, J. W. Carter, C. Durham, C. J. Hunter, N. B. Broughton C. E. Taylor, F. H. Martin, W. T. Love, M. D. Phillips, T. H. Pritchard, C. C. Newton, J. E. White, Thomas Hume, D. W. Thomasson, G. L. Finch, M. M. Landrum, H. A. Brown, J. F. McDuffie, H. C. Dockery, C. A. Jenkens.

ASSOCIATIONAL DELEGATES.

These should take a copy of their minutes with them to the Convention:

W. F. Watson, W. J. Fulford, R. K. Proctor, Jr., J. J. Hall, W. E. White, D. C. Jarvis, I. W. Thomas, F. W. Wooten, E. A. Poe, J. A. Rector, N. B. Cobb, H. D. Harrell, T. D. Lattimore, J. M. Bennett, J. L. Carroll, S. F. Conrad, W. C. Douglass, T. Bright, J. M. Long, M. P. Matheny, R. F. Thomas, J. H. Edwards, J. S. Hare [illegible].

The following named Associations, so far as we can learn from the minutes, appointed no delegates:

Anson, Ashe and Alleghany, Beulah, Brushy Mountain, Cedar Creek, Chowan, Eastern, Flat River, Little River, Mecklenburg and Cabarrus, Montgomery, Richmond, South Yadkin, Stanly, Stony Fork, Tar River, Three Forks, Union, Yadkin.

In order that all delegates and their friends *en route* to Nashville may travel in a body, arrangements have been made with the Richmond & Danville railroad to run special Pullman sleeper from Raleigh or Greensboro to Atlanta, for their accommodation. We will only be *en route* one night and have no change of cars between Atlanta and Nashville, affording us daylight ride between later points.

Rates given by all Southern lines is fare and one-third for the round trip.

Tickets will be sold May 9th, 10th and 11th, good to return until May 25th.

Leave Raleigh, May 9, via R. & D. R. R., 4:40 p. m.; leave Greensboro, May 9, via R. & D. R. R., 8:10 p. m.; leave Salisbury, May 9, via R. & D. R. R., 9:55 p. m.; leave Charlotte, May 9, via R. & D. R. R., 11:20 p. m.; arrive Atlanta, May 10, via R. & D. R. R., 8:15 a. m.; arrive Chattanooga, May 10, via W. & A. R. R., 1:30 p. m.; arrive Nashville, May 10, via N. C. & St. L. R. R., 7:30 p. m.

All who expect to attend the Convention will please advise me at once, stating at what point they will join the delegation and *what sleeping car space is desired*, in order that same may be reserved.

For information as to round trip rates from any point, schedule, etc., not named above, write Mr. Charles L. Hopkins, Traveling Passenger Agent Richmond & Danville Railroad, Charlotte, N. C.

Return tickets to Chicago, to such delegates, from Nashville, $20. Should there be ten or more, all on same ticket, the rates will be about $18.75 each.

The round-trip rate to Nashville, on account of Southern Baptist Convention, will be $23 35 from Goldsboro, Selma, Raleigh, Cary, Durham, Henderson, Oxford, Fayetteville and Wilmington; $21.00 from Greensboro, Winston, Reidsville and Danville; $20.90 from Salisbury and Charlotte; $16.45 from Asheville; $17.85 from Hendersonville.

C. DURHAM, *Cor. Sec.*

The train via Seaboard Air Line leaves Raleigh at 8.20 p. m., arriving at Rolesville next evening at 7:20. Through Pullman service, with only one change of cars.

Southern Baptist Convention.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Texas.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries S. B. C.

RAILROAD RATES.

I am advised by the L. & N. that a rate of one fare for the round trip is in effect to Nashville, account Southern Baptist Convention, from all points on that line; and also by the N. C. and St. L. that a rate of one fair is in effect from all points on their line west of Chattanooga, inclusive; south of Chattanooga and from other points not on the line of the L. & N. or N. C. & St. L. the rate is one and one-third fare to L. & N. or N. C. & St. L. junction points, plus one fare to Nashville.

A rate of one fare has been granted by all railroads in Texas.

All other lines, so far as heard from, grant a rate of a fare and one third, on the certificate plan. The Southern Passenger Association has not announced any special rates yet. As it will be too late to publish another card, delegates are requested to inquire at railroad station, and if special rates have not been made, to write me at once.

O. F. GREGORY,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates*. This rule will be rigidly adhered to.

2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MISSION [illegible]

Maxwell House (headquarters), [illegible] $3.50; Duncan Hotel, $3.50; [illegible] House, $3.00; Commercial [illegible] Bailey House, $1.00; boarding [illegible] erally from $1.00 to $1.25. [illegible] names, please address [illegible] man. W. C. [illegible]

Nashville, Tenn., March [illegible]

A Few Thoughts.

BY SCATTERHEAD.

"They rest not day and night." Rev. 4, 8.

A heap of folks in this world don't have much appetite for work, and they seem right anxious to get to heaven, as it has been told them no work is carried on in that country, but everybody is having a powerful nice time resting under the "shade of the trees." If a fellow's main motive for getting to heaven is just to have a good easy time of it, and to get rid of work, I am thinking that he is fixing mighty fast for a powerful long and hard job of work in the regions where the pleasant breezes never reach. Ask that old veteran of the cross why he is so anxious to get to heaven and his reply will be, "that I may be entirely freed from sin, be beyond the power of temptation, and so be enabled to glorify my God to divine perfection." Heaven is mighty close to such an one, in whose heart the moving principle is love, and his chief object God's glory. "They rest not day and night." This sounds somewhat strangely, when we read, "There remaineth a rest to the people of God." Well, in heaven in that glorified state the inhabitants never get exhausted, therefore they need no sleep; they know not weariness, and need no rest, so there is no suspension of work up there, and no fellows lying around unemployed. Heaven is one of the busiest places in God's universe. I trust none of the believers will get any distaste against the place on account of hearing that there is no end to work in that blessed place. There will be an eternity of rest too—rest from sin and its fruits. The saints will be employed, as happiness cannot come to the idle. The happy christian here is the one busy at work for the Lord. In heaven the saints will never cease work for God. No sin there to hinder, temptations can't creep in to exert their power, but the motive principles of the heart and the ruling passion of the soul is love, a love so strong that "all the energies are enlisted, and drinks up the very being of its possessor." The highest and only motive of the saints will be God's glory. Occupations in heaven there will be, an eternity of work for God, and the kind for which each saint is adapted. Just a little of the employment of the King's servants is revealed to us. The occupations of the grand and glorious creatures we are to be could not be understood clothed in our present form. A heaven which we could now conceive would not be the heaven worthy of the creation of our blessed God. "The saints shall serve the Lamb and see his face," and the saints will be like him, and we know the service to be rendered will be prompted by the same motives that actuated the son of God while here. Yes, heaven will be a happy continuation of love and kindness. Christ will be the grand and glorious centre of attraction, and the redeemed will be completely absorbed in him, but being transplanted to that blessed place they will not lose their identity, but self will be forgotten, and the eternal joys of heaven will be the complete and full self-denial of each inhabitant of that glorious country. Our joy here comes in proportion as we practice self-denial, because by this means we get nearer our blessed Saviour and grow more like him. Heaven is not a place of indolence. Heaven will be a state of endless progression, mounting higher and higher, and new discoveries made as we go up, and new revelations come from God's inexhaustible fountain of wisdom.

"Then let us midst pleasure and woe,
Still for that sphere our spirits prepare;
And shortly we also shall know
And feel what it is to be there."

From Rockingham, N. C.

Dear Recorder:—The sickness and death of Bro. A. W. Jones, the oldest member of our church, prevented me from giving a report of our meeting, as I promised to do. Bro. Jones was one of the most earnest, faithful Christian workers I ever knew. He attended upon every service of his church unless providentially hindered. We greatly missed him during our last meeting. A few days after the close of the meeting God took him. The high regard in which he was held was shown by the fact that at the funeral service the church was packed to its utmost capacity, and numbers were turned from the door for want of room.

Our meeting was a gracious one. Not so many conversions as we had hoped, but the Christian people have been greatly benefited. The pastors of the other churches, on the last night of the meeting, testified that they and their people had been greatly benefited, and that the meeting was a blessing to the whole town.

Bro. Wildman preached from Monday till Friday the first week, and after his departure the meeting continued for ten days.

Bro. Wildman's short stay among us was greatly enjoyed. He was at one time pastor of this church and is dearly beloved by all the people. The simple, earnest, tender way in which he told the "old, old story," completely captured all who heard him.

It may not be immodest to say that one result of our meeting is, that the tie between pastor and people, which has been strengthening with the years, is stronger to-day than ever before.

I baptized three promising young men last night. Others, who were prevented by sickness, will follow soon. Still others who had been excluded from other Baptist churches will be restored and will unite with us. Some have joined the Presbyterian church, and so the work goes on. We cannot thank God as we should for his blessings upon us as a church during the last few years. To his Great Name be all the glory.

I go to Whiteville to day to aid Bro. Smith in a meeting.

L. JOHNSON.

Application of Listerine of carbolic acid is extremely dangerous. Try Japanese Pastilles. Positively guaranteed by Jno. C. Turner, druggist, Raleigh, N. C.

From Plymouth—One Thing, then Another.

Dear Recorder:—As has already been announced, the next session of the

CHOWAN ASSOCIATION

is to be held here. Already plans for entertaining it are formed, and we are confidently expecting to give the brethren a hearty welcome to such as we have. To be sure, we may not expect to dispense such royal entertainment as is sometimes provided, but we do hope to compromise within the range of a happy mien, and so meet the real wants of the occasion. Come, brethren, for we sadly need the inspiration of your presence, and may the Spirit of the Lord come with you.

A WORD ABOUT WASHINGTON.

It may seem a needless gratuity, but I feel an abiding interest in our cause there, and so am willing to incur the risk of censure at the hands of such as may be indifferent. The fact that this field has been so much neglected in the past is a mystery to many not of us; and that golden opportunities for occupying and developing it have past unimproved, may lay grave responsibilities at some one's door. However, God only knows about that, so we may well afford to commit it to him for adjustment, and ourselves to the new situation. The better day seems to have come. Brother McLeod is on the field and speaks for himself, and having given notice of a "call to the building boom," let it not be said that the work fails from lack of support. I do not know what new resources have been laid tribute to the cause there, but upon general principles am persuaded that if a house at all commensurate with the present need is built, it must be largely provided for from without. Why not? Upon the same principle that we build the Lord a house in Cuba, Mexico, or even China, we should build one also in Washington. And now, begging Bro. McLeod's pardon for invading his territory, I turn to another matter. I am simply amazed at the

RUSH AND GUSH

so conspicuously manifest in many quarters. To my mind we are not altogether free from this infection. It seems a great pity that grave interests should be sacrificed to greed for a seeming success. Energy well applied and "zeal according to knowledge" are admirable adjuncts to real success; but a reckless rush that knows no law, a zeal that conforms to no reason, can but be subversive of every principle that underlies permanent achievement. This is as true in spiritual as in temporal things. No more can we by wrong methods attain to normal, legitimate results, than that we may "do evil that good may come of it." Paul's injunction to Titus respecting young men might be given a broader application now—older, as well as young, men need to be "sober-minded."

J. F. TUTTLE.

Plymouth, N. C.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will build you, cleanse your liver, and give a good appetite.

Glorious Meeting in Goldsboro.

Dear Bro. Bailey:—We have just closed one of the most gracious and blessed meetings that it has ever been my privilege to enjoy. Rev. C. A. Jenkens of Oxford was with us and preached for nearly two weeks with great power and tenderness, directly to the church. The aim of the meeting was to arouse Christians to a more earnest and consecrated life, and this effort has been crowned with glorious success. Very many members who never took any part in the public service before, have done so with joy to their own hearts and edification to others.

Quite a number have undertaken to establish a family altar in their homes, and there has been a general movement towards greater faithfulness in the performance of all religious duties.

The pastor and many of the members felt the need of such a meeting, and in the providence of God were directed to Bro. Jenkens, who had felt and been enabled to meet such a need upon his own field.

The blessing which attended his efforts at home followed him here. Every sermon was addressed to the church, and a responsive chord was touched, as was proven by the large and increasing attendance of Christian people to the close. At the same time the hearts of the unconverted have been touched, though so few direct appeals have been made to them; several have been joyfully converted, and others are enquiring the way of life. The general evangelistic movements which have swept over the town, had impressed with varying results almost all the impressible elements of the community. A meeting conducted in the ordinary way making appeals to sinners over the heads of a cold and unawakened membership, would have inevitably resulted in failure. But the Lord had reserved better things for us, and the church is now ready to go forward in its heaven-given work of reaching the lost.

I should advise other pastors who realize a similar need, to secure Bro. Jenkens, if possible, to aid them in such work. I should be glad to see from him in the RECORDER some statement of his convictions as to the best plan of conducting special meetings in the churches.

Rev. G. L. Finch of the Second church has been quite sick, but I am glad to report him up again and steadily improving in health. His work is opening up finely under his wise and energetic management.

It will be my privilege to baptize to-night one of the most promising young merchants of Goldsboro. There are evidences that the baptismal waters may be moved from time to time in the near future.

J. HARTWELL EDWARDS.

The hotel at Avoca, Bertie county, property of Dr. W. R. Capehart was recently destroyed by fire. Loss said to be about $5,000.

The Sin of Yesterday.

"It is past," we say, "the sin of yesterday. Nothing can undo it now. Let us put it out of our thoughts. Let us forget it, and leave it behind us, and be free from it forever."

Ah! but is it past, that sin of yesterday? Is it dead and to be forgotten? Alas! no. The impress of it is upon our souls, the tendency of it is in our lives. We can never do wrong and then cut ourselves off from the penalty and effect of wrong. That were a pernicious and delusive fallacy indeed. The sin of yesterday is not confined to yesterday; it is to day's sin and to-morrow's sin, and the sin of all the future until sin shall be no more. You cannot let fall a drop of nitric acid into one of those pure white water lilies which dot the surface of our New England ponds, and expect that, when the lily shall have closed for its night sleep, and shall wake again in the morning and unfold its waxen petals to the sun, that sad stain of the poison will have been washed away. Ah! how could it be? Sleep is only a hiding and forgetting, not a removing and obliterating. Yesterday's stain clings to the flower; yesterday's sin clings to the soul. If it were possible to sin and yet be quit of sin, what argument would there be for virtue, what basis for remorse? "The sin of yesterday," says Drummond, "as part of its penalty has the sin of to day. All follow us in silent retribution on our past and go with us to the grave."

Yet there is a consolation, a hope, even in view of the terrible persistence of sin. It lies in the resolve to sin no more. When to day shall have become yesterday and to-morrow to day, it is possible for us to look back and say: "By God's grace I have escaped the curse of my besetting sin." Let that be the one redeeming possibility of every wrong thought and act—that it impels us in the determination to sin no more. Most of us, probably, have still many yesterdays to account for in the record of our lives—yesterdays that are to morrows now, but will speedily be numbered among the days of the past. Let us resolve, while their history is still unwritten, to dedicate them to God and to Good. Then shall yesterday's sin indeed be "naught....silence, implying sound." For the soul shall have risen above it, as the freed bird rises above the net which once fettered its wings.—*Zion's Herald.*

"Artists," I say, not artisans. "The difference!" This: the artist is he who strives to perfect his work—the artisan strives to get through it. The artist would fain finish, too; but with him is to "finish the work God has given me to do!" It is not how great a thing we do, but how well we do the thing we have to, that puts us in the noble brotherhood of artists. My Real is not my Ideal—is that my complaint? One thing at least is in my power: if I cannot realize my Ideal, I can at least *idealize my Real.* How? By trying to be perfect in it. If I am but a raindrop in a shower, I will be at least a perfect drop; if but a leaf in a whole June, I will be at least a perfect leaf. This poor "one thing I do"—instead of repining at its lowness or its hardness, I will make it glorious by my supreme loyalty to its demand.—*W. C. Gannett.*

The Visit of the Pastor.

Every faithful pastor makes his calls as frequently as his other duties will permit, and as the best interests of each parishioner, in his judgment, require, and it is very disheartening to be greeted on entering any door with the words, "What a stranger; we were beginning to think we should not see you again." How much better to say, "We are very glad to see you, for we were longing for the time when you would have an opportunity of calling." Such a welcome opens the heart's door for any gospel message the pastor may see fit to utter.—*Pulpit Treasury.*

The Rugged Child

is largely an "outdoor" product. Fresh air and exercise usually produce sound appetite and sound sleep. Sickly children obtain great benefit from

Scott's Emulsion

of cod-liver oil with Hypophosphites, a fat-food rapid of assimilation and almost as palatable as milk.

Prepared by Scott & Bowne, N. Y. All druggists.

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A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being effectious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.

FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

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is the right time for everybody to drink

Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

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114 Fayetteville Street, - Raleigh, N. C.

where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Apr. 16, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 08 p m	6 15 a m
Ar Rocky Mount.	1 33 p m	6 01 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 33 p m	6 01 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	

	No 47. Daily		
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 42 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Apr. 18, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		

	No 48. Daily.		
Lve Wilmington.	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 16 p m	11 10 a m	5 37 p m
Lv Goldsboro....	10 17 p m	12 20 a m	6 30 p m
Arrive Wilson ...	11 00 p m	1 10 a m	7 42 p m

	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	2 00 a m	8 30 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 54 a m	
Lv Rocky Mount.	12 08 p m	2 00 a m	8 30 p m
Arrive Weldon...	1 00 a m	3 05 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.32 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 4 40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 38 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 48 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 53 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 20 p m	7 00 a m

*†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1893.

TRAINS GOING NORTH.	No. 94. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 3:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Successors of the BAKEWELL
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FOR CHURCH SCHOOL FIRE ALARM &c.
Catalogue with 2000 testimonials. Prices and Terms Free.
Please mention this paper.

A Forward Look.

BY REV. J. B. GAMBRELL, D. D.

[The following admirable article from the facile pen of Dr. Gambrell came too late for our April number, but we are glad to give it to our readers now, and beg that they will give it their careful perusal and serious consideration.—*Editor Home Field.*]

Signs multiply that the South is entering upon an era of vast expansion. From being almost an entirely agricultural people, we are about to become far more—a commercial and manufacturing people. The progress already made in many lines of manufacturing and the success over all competition settles it in the minds of thinking people everywhere that the South is to fulfil the remarkable prophecy of Wendell Phillips, just before his death, given out about in these words: "The South is to become the greatest empire of manufacturing, of wealth, of religion and culture the sun ever shone upon." The dawn of the bright day foretold is now upon us. But it is only the dawn; the full day is to come on with time. The dormant resources of the South will not remain dormant. From the northern limit of Virginia all down the great mountain ranges to their southern extremities, furnaces will blaze and factories send up their smoke to heaven.

It is conceded that more and more the cotton crop will be manufactured here by the fields where it grows. This one fact will change the commerce of the continent. With inestimable supplies of coal, iron, lime, timber of nearly every variety, with the greatest rivers in the world, the finest climate and the richest soil, the South will become the seat of untold wealth at no distant day. People now living will see a greater population in these Southern States than now inhabit the whole of the American Union.

In looking forward there is one city which must fill the first place on the whole Southern field. That city is, of course, New Orleans. It is not now the largest Southern city, but it will be. For a long time controlled by European ideas, and dominated by the criminal classes, it has but recently shown signs of a new life. With no sewerage, it can easily have and will soon have the most complete system of sewerage known. With 20,000 miles of navigable waterway emptying into the Gulf near by, New Orleans has the finest situation of any city on the continent. The completion of the Nicaragua canal will put the city on the great highway of international and national commerce with all the Pacific slope, Japan, China, etc. A scheme will soon be completed by which the waters of the great Northern lakes will flow up Chicago river, through a canal into the Illinois river and down the Mississippi river by New Orleans. This will turn the commerce of the lakes into New Orleans and thus still further enrich that great city.

The negroes will gradually scatter over the entire Union, and many of them migrate to Mexico. Multitudes of people speaking strange tongues will flow into this Southland. At first the Northern man with American ideas will come, but he will be followed by men from every nation under heaven. To prepare for, meet and christianize these millions is the work of the Home Board. Along the mountain fastnesses of the Virginias, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas, Alabama, and the great coming cities of the South, the battles are to be fought within a generation which will decide the spiritual destiny of this country one thousand years, as human affairs run. Nor is this the whole of it. The great numbers and strength of the Baptists of the South, through our Home Board, must be turned on the millions of lost souls in the North who are overbearing our Northern brethren. This is a defensive measure, since these people are to greatly affect our common country.

There never was a time when we needed broader, deeper, more far-reaching plans for our Home Board than now.

Six points, out of many, where Dr. Pierce's Pleasant Pellets are better than any other pills:

1. They're the smallest, and easiest to take—little sugar-coated granules that every child takes readily.
2. They're perfectly easy in their action—no griping, no disturbance.
3. Their effects *lasts*. There's no reaction afterward. They regulate or cleanse the system, according to size of dose.
4. They're the cheapest, for they're *guaranteed* to give satisfaction, or your money is returned. You pay only for the *good* you get.
5. Put up in glass—are always fresh.
6. They *cure* constipation, indigestion, bilious attacks, sick or bilious headaches, and all derangements of the liver, stomach and bowels.

Train the Girls' Hands.

It is highly important, in educating a girl to be an efficient, self-reliant woman, that her hand should be trained to be useful. Of course the details of her education should be arranged with regard to the social position which she will probably eventually occupy. In ordinary cases the hand should be as carefully trained as the brain; for, to fulfil the ordinary duties which fall to the lot of average women, a useful hand is absolutely necessary. Girls who have the advantage of studying at our female colleges and high schools, do not, as a rule, belong to the wealthy and aristocratic circles, in which every domestic duty is performed by servants. The generality of such girls will not, when they are married, have a staff of servants and a housekeeper to look after them; they will have to be their own housekeepers, for the most part, with probably only one or two servants under them. In such a household as this the wife must assist if all is to go well, and her head and hands must be the chart and helm of the domestic ship.—*New York Ledger.*

To the Preachers of the Raleigh Association.

Brethren:—The time for our Centennial work is very short, and probably it is not possible to make a personal canvass of the churches. But the opportunity of making an offering must not go unimproved. We have decided, therefore, to ask each preacher in the Raleigh Association to bring this matter up at once, and to take a collection *in each church* he serves. Do not worry yourself nor your churches about the several different objects to which it can be appropriated. Take it for "the Centennial of Missions." Let it be the offering of each church towards celebrating the great Centennial year. Do not delegate it to the sisters, nor to the Sunday-schools (unless between your appointments they can see and solicit something from *every* member). But the time is so short that unless something is done at once, some churches will fail to have a part in this work.

Brethren, make the appeal yourselves. Give all necessary explanations. *Let this offering be entirely separate from the regular work of the church.* And by or before the third Sunday in April, see that each church is reported with its Centennial collection to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. Now, brethren, to the work, and do not fail to have each church included.

J. J. HALL,
O. C. HORTON,
O. L. STRINGFIELD,
Cen. Com. Raleigh Association.

A wonderful stomach corrector—Beecham's pills.

There is uncommon power in the commonplace. Nothing is more commonplace than the infinite blue of the sky, yet one never tires of turning to its quiet and abiding majesty from the vain pomps and changing spectacles of men. Truth, virtue, faithfulness—these are the sky of the soul, and all brilliant wickedness and all worldly wisdom pass away as vain shadows before the everlasting glory of these simple goodnesses. —*S. S. Times.*

There is more catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

China's Home Missionaries.

Although the invasion of the Pacific coast of the United States by the so-called 'vicious Chinee' is a topic of discussion, it is not sufficiently known that the work of evangelizing them here has its re-echoes among their fellow-countrymen in the Celestial Empire. No emigrants to American shores return to their own land in larger numbers than the Chinese.

Of the 125,000 Chinamen in America, it is estimated that 11,000 more sailed for their own country than arrived during 1888 and 1889.

By some of these the truth will be magnified, and so they themselves become the nuclei of future schools and churches. Direct evidence confirms the benefit of ministering in the things of the gospel to the Chinese in the United States.

A promising mission at Hong Kong, which the American Board has established, is the visible out-growth of a mission for Chinamen in California, and more notable is the formation of a society by the Chinese in that State to operate in South China.

Through the sojourn of Chinese 'passengers' in the American republic, a holy harvest is being garnered. Who shall deny the presence of the divine hand directing the coming of Chinamen to America!

The Results Already Attained.

The efforts put forth for China's conversion have not been thrown away. Some men speak as if the money spent on China were wasted and the lives devoted to that land were uselessly sacrificed. This is not the case. The Chinese move slowly, it is true, but they do move. You cannot expect an elephant to hop about like a canary bird, nor a great conservative people to change their religion and their habits of thought in a day. Those who understand the Chinese character best, are the most hopeful for her conversion. Christ is getting to himself a people from among the millions of China. Much of the effort hitherto put forth in China has of necessity been preliminary work. Where old civilizations and organized systems of religious belief prevail, the primeval forest must be cleared away before the harvest can be garnered. God's providence and his grace go hand in hand. For centuries China's ports were closed, her people were isolated, their language was not understood. Now, many of the ports have been opened, the prejudices of her people are being removed, and their language has been mastered. We are beginning to see the results of the preaching of Christ. The yearly ratio of additions to the churches is increasing, as well as the yearly numbers. There are now about 35,000 communicants connected with the various Protestant bodies in China.

ANOTHER VIEW OF RESULTS.

At the great Missionary Conference at London in the summer of 1888, the Rev. J. Hudson Taylor, of the China Inland Mission, spoke these burning words: "The success of the work has been remarkably cheering; but when we look back to eighty years of missionary labor and compare it with the results of eighty years of commercial labor, I am afraid that our brow must be covered with shame and our hearts filled with sorrow. After eighty years of missionary labor, we are thankful for thirty-two thousand communicants; after eighty years of commercial labor there are more than one hundred and fifty millions of opium smokers in China. You may go through China and you will find thousands, I can safely say tens of thousands, of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet where the opium pipe does not reign. What a contrast! What an appeal!"

Finally, Christian reader and friend, we appeal to you for your sympathy, for your prayers, and for your personal help. We beseech some of you to give your lives to this work, and all of you to give a generous, constant, systematic support to the cause of missions.

China is Moving.

It would be far from the facts to speak of China as stationary, and to the life of her people as stagnant. Those who live in the empire and are conversant with the facts, are aware that this great empire is in motion; that against her will, almost without her knowledge, the currents of progress which sweep so powerfully through all western life are lifting her up and bearing her away from all familiar moorings, toward the goal of a New Age and a New World. The thickening net of telegraph wires upon her provinces is one sign. The railway from Tientsin to the sea, with the plans for a system which shall cover the empire, is another sign. The imperial proclamation of recent date defining the character and aims of Christian missionaries, declaring them to be teachers of virtue, and commanding the people to receive and treat them as their guests and friends, is a further proof. These tokens prove to us that China is moving.

"Out of the shadow of night
The world moves into light:
It is daybreak everywhere."

—*Gospel in All Lands.*

Thoughts on Giving.

Money, in its line, is a means to the world's evangelization, as well as preaching or prayer. As in the case of Cornelius, the Christian's alms are to go up before God with his prayers. The collection is as much a part of the worship of the Lord in the service of his day and house as the reading of the Scriptures or the singing of hymns.—*Selected.*

A missionary in China affirms that during January more money was spent in propitiating evil spirits that have no existence, than all the churches in the United States give in one year to Foreign Missions. Forty-five missionaries devote themselves to the Chinese upon the Pacific coast; and as one result, we find this much sinned-against class contributing $6,290 to the treasuries of the local missions.

Some Figures in Reference to China.

In density of population China leads, with from 200 to 400 to the square mile. The last census put the population of this country at 382,000,000. The world cannot be said to be won for Christ until the gospel has been preached to this vast multitude.

There are now over one hundred medical missionaries in China, and fifty-six of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can.

There are 1,500 native born Chinese children in San Francisco, with their number rapidly increasing.

There are now two Chinese girls studying in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are three young Chinese men also studying in the same institute.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
for Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sick Headache, Impure Blood, and all diseases arising from a disordered liver. Write for Pamphlet, Testimonials, and Free Sample Bottle of
DR. ROO'S LIVER, RHEUMATIC, and NEURALGIA CURE to
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EPILEPSY OR FITS
Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Walter A. Montgomery,
Attorney-at-Law,
No. 217 Fayetteville Street, Raleigh, N. C.
Will practice in any of the courts where his services are needed.

Spring is on Us.
The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix
You Need a Tonic.
Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,
Dr. King's
Royal Germetuer.
IT MAKES NO MISTAKES.
IT ALWAYS GIVES SATISFACTION.
Pleasant as Lemonade.
King's Royal Germetuer
Is a positive cure for
Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.
Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by
Dr. King's Royal Germetuer.
Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."
Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

MUSIC FOR MANY.
VOICES OF SPRING. A service of Song and Recitation, for Children's Day. Price 5 cents. ALBUM OF SONGS. Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. FOLIO OF HOME SONGS. A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. ARCHER'S SECOND ORGAN BOOK. New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. ORGAN MOSAICS No. 2. Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. GARNERED GEMS, by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. COLUMBUS, a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. THE MUSICAL VISITOR supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.
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A Strong
Endorsement.
The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:
EDWARDS & BROUGHTON.
One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co
CONDENSED SCHEDULE.
In effect March 12, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 27 a m	.....	.....
Lv Sanford	9 48 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 03 a m	.....
Lv Ramseur	.....	.....	5.25 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.26 p m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.23 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			5.05 p m
Lv Madison			10.45 p m
Lv Stokesdale			1.07 p m
Ar Greensboro			2.30 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

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Reunion of the Former Students of Oxford Female Seminary.

At a meeting on April 11th, 1893, of the Alumnæ Association of Oxford Female Seminary, it was unanimously resolved to invite the former students and teachers of the Seminary to attend the approaching commencement the last of May. The purpose is to have a large reunion, and the invitation is extended to the former students and teachers of Oxford Female Seminary from its organization in 1850 to the present, and to the students and teachers of Raleigh Baptist Female Seminary, which for ten years was conducted by our President.

The programme for commencement is unusually attractive. The speakers are eminent for ability; the graduating class is large; the music talent is beyond the average; and the art exhibit will be full and handsome; and the reunion of old friends will be delightful.

Entertainment will be provided for all those who will notify President Hobgood of their purpose to attend the Reunion. All such are requested to send in their names as soon as possible—certainly before May 15th. The railroads will give the usual reduced rates.

We cordially invite our sisters to re-visit their alma mater. She, with the whole town of Oxford, will give them a hearty welcome.

MRS. ANNA HUNTER HARDAWAY,
President of Alumnæ Association.

PROGRAMME OF COMMENCEMENT EXERCISES OF OXFORD FEMALE SEMINARY.

Sunday evening, May 28th, 1893, Baccalaureate Sermon. Rev. T. G. Jones, D. D., Norfolk, Va.

Monday evening, May 29th, Address before Calleopean Society. Rev. W. E. Hatcher, D. D., Richmond, Va.

Tuesday morning, May 30th, Annual Concert.

Tuesday, 4 p. m., Reunion of Former Students.

Tuesday, 8:30 p. m., Exercises in Physical Culture and Elocution.

Wednesday, 10:30 a. m., Class Day.

Wednesday, 4 p. m., Art Exhibit.

Wednesday, 9 p. m., Social gathering complimentary to graduating class.

F. P. HOBGOOD, *Pres.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—New Bethel church, King's Mountain, $2.60; Mars Hill ch, West Chowan, 5.00; New Bethel ch (by J A McKaughan), 85c; Greenville ch, Tar River, 17.00. Total, 25.45. Previously reported, 861.89. Total this year, 887 34.

Foreign Missions—Mill Creek church, Flat River, $5.34; First ch, Winston, Pilot Mountain, 40.00; W M S, ditto, ditto, 15.00; Women and children, Galeed ch, Bladen, 4.00; Burlington ch, Mt Zion, 3.31; Milton ch, Beulah, 10.00; Shiloh ch, ditto, 12.00; Gatesville ch, Chowan, (Miss Knight), 20.00; Women and children, New Hope ch, Eastern, 2.00; Ditto, ditto, ditto, Japan, 1.65; Ruffin church, 5.00; Waughtown ch, Pilot Mountain, 10.01; W M S, Newbern ch, Eastern, 5.05; Bethany ch, W Chowan, 12.00; Barlow's Chapel ch, 2.00; Antioch ch, Flat River, 3.00; Huntsville ch, Yadkin Co, 2.00; Middle Swamp ch, Chowan, Miss Knight, 1.50; B F Eaton and wife, Cleveland ch, South Yadkin, 5.00; Rockingham ch, Pee Dee, 2.40; Wadesboro ch, ditto, Japan, 2.05; W M S, Back Swamp ch, Robeson, 5.17; Back Swamp ch, ditto, 5 58; W M S, Lumberton ch, ditto, 22.58; Sunbeams, ditto, ditto, 6.50; W M S, Zion's Tabernacle ch, ditto, 20c; Zion's Tabernacle ch, ditto, 50c; Big Branch ch, ditto, 8.73; Cedar Grove ch, ditto, 3.00; Long Branch ch, ditto, 2.00; Spring Hill ch, ditto, 5.66; Raft Swamp ch, ditto, 4.50; Saddle Tree ch, ditto, 20.00; Tolarsville ch, ditto, 3.25; W M S, Ten Mile ch, ditto, 61c; Red Springs ch, ditto, 8.09; Pleasant Grove ch, ditto, 1.26; Pleasant Hill ch, ditto, 5.00; Centerville ch, ditto, 5.00; W M S, Raft Swamp ch, ditto, for Japan, 3.95; Ditto, Long Branch ch, ditto, ditto, 1.00; Ditto, Cedar Grove ch, ditto, ditto, 90c; Ditto, Zion's Tabernacle ch, ditto, ditto, 20c; Bladen Union ch, Bladen, 1.00; W M S, Beaufort ch, Atlantic, 10.00; Madison ch, Pilot Mountain, 58.00; Sharon ch, ditto, 5.25; Providence ch, ditto, 7.50; Mt Hermon ch, ditto, 9.00; Lincolnton ch, So Fork, 6.00; Mt Holly ch, ditto, 3.40; Clayton ch, Raleigh, 10.00; S S, Enon ch, Flat River, 5.00; Damascus ch, So Fork, 5 00; Bear Swamp ch, Robeson, 8.29; Eaton's ch, by E Frost, 5.05; Pleasant Grove ch, W Chowan, 20.00; S S, Hillsboro ch, 3.40; Columbia ch, Chowan, 5.00; Cumberland Union ch, Little River, 1.00; Greensboro ch, Beulah, 10.35; Sunbeams, First ch, Winston, Pilot Mountain, 85.00; Palmerville ch, Stanly, 4.50; Mt Vernon ch, Green River, 18.00; S S, Southport ch, 2.50; Mt Harmon ch, Flat River, 5.00; Brassfields ch, Central, 12.00; Greenville ch, Tar River, 15.00; Scotland Neck ch, ditto, 10.50; S S, Scotland Neck church, ditto, 10.00; Cashie ch, West Chowan, 1.75; Reedy Creek ch, Tar River, 6.00; Bear Swamp ch, ditto, 5.00; Harris Chapel ch, ditto, 4.00; Turkey Branch ch, ditto, 1.00; Beulah ch, Chowan, 3.00; Reynoldson ch, ditto, 3.00. Total, 581.58. Previously reported, 1,847.71. Total this year, 2,429.29.

Home Missions—Burlington ch, Mt Zion, $4.35; Gatesville ch, Chowan, 10.00; Roxboro ch, Flat River, 24.35; Ruffin ch, 4.00; Waughtown ch, Pilot Mountain, 5.50; New Bethel ch, King's Mountain, 10.00; Barlow's Chapel ch, 3.00; Antioch ch, Flat River, 3.50; Middle Swamp ch, Chowan, 1.50; Galeed ch, Cape Fear, 7.10; B F Eaton and wife, Cleveland ch, So Yadkin, 5.00; Cumberland Union ch, Cedar Grove, 2.30; Madison ch, Pilot Mountain, 3.00; Providence ch, ditto, 5.00; Mt Hermon ch, ditto, 3.00; Lincolnton ch, So River, 6.00; Mt ch, ditto 18.40; W M S, Pollocksville ch, Pleasant Plains ch and S S, 3.50; ch, Raleigh, 80c; Bear Swamp ch, 78; Cumberland Union ch, Little Greensboro ch, Beulah, 6.72; Mt Globe ch, Calf River, 10 00; S S, Long Branch ch, 2.00; Ditto, Raft Swamp ch, 5.67; Ditto, Zion's Tabernacle ch, 80c; Zion's Tabernacle ch, 90c; White Pond ch, 43c; Tolarsville ch, 5.34; Ten Mile ch, 1.75; Cedar Grove ch, 2.00; Back Swamp ch, 18.90; W M S, ditto, 5.65; N T Humphrey, 1.00; Yadkin ch, Caldwell, 1.88; Greenville ch, Tar River, 6.25; Scotland Neck ch, ditto, 7.25; Sunbeams, ditto, ditto, 9.34; Reedy Creek ch, ditto, 4.00; Bear Swamp ch, ditto, 4.00; Harris Chapel ch, ditto, 3.00; Turkey Branch ch, ditto, 71c; Beulah ch, Chowan, 2.73; Reynoldson ch, ditto, 3.00. Total, 223 71. Previously reported, 657.47. Total this year, 881.18.

Education—Mill Creek ch, Flat River, $5.34; Sandy Run ch, West Chowan, 7.75; Waughtown ch, Pilot Mountain, 4.24; Cashie ch, W Chowan, 1.72; Piny Knob ch, Green River, 2.00; Reynoldson ch, Chowan, 1.61. Total, 22.66. Previously reported, 812 80. Total this year, 835.42.

Orphanage—S S, Greenville ch, Tar River, $5.00; S S, Enon ch, Flat River, 1.01; S S, Hillsboro ch, 6.40. Total, 12.41. Previously reported, 376.94. Total this year, 389.35.

Ministerial Relief Fund—B F Eaton and wife, Cleveland ch, So Yadkin, $3.00, S S, Big Branch ch, Robeson, 61c; Raft Swamp ch, ditto, 7.08. Total, 9.69. Previously reported, 109.24. Total this year. 118.93.

Centennial Fund—Permanent Fund: Tabernacle church, Raleigh, $3 70; Women and children, Galeed ch, Bladen, 12 85; Mrs Nora E Clark, Rock Cut, N C, 5 00; W M S, Fair View, Buncombe Co, 2 63; Women and children, Tarboro ch, Tar River, 14 52; McAlpine Grove ch, Robeson Asso, 6 25; W M S, First ch, Durham, Mt Zion, 134 04; Ladies' Aid Society, ditto, 25 00; Sunbeams, 85.26; S S, Friendship ch, Pilot Mtn, 5 00; W M S, Oxford ch, Flat River, 17.05; Sunbeams, ditto, 26.17; Women and children, Salem ch, South River, 6.85; Women and children, New Hope church, Eastern Asso, 2 35; Ladies, Roxboro ch, Flat River, 6.85; W M S, Newbern ch, Eastern, 25 00; Women and children, Clinton ch, Eastern, 10.56; J Iona Howell, Gap Creek, N C, 5.00; Women and children, Farmington ch, South Yadkin, 5.00; Women, Clement ch, South River, 2 00; Women and children, Bethel ch, Eastern, 3.00; Cartledge Creek ch, Pee Dee, 7.10; Pleasant Grove ch, ditto, 1 60; Saron ch, ditto, 1.30; Roberdell ch, ditto, 5 00; W M S, Spring Hill ch, ditto, 2 60; Rockingham ch, ditto, 10.10; W M S, Sawyer's Creek ch, Chowan, 30.00; W M S, Wake Forest ch, Central, Guadalajara, 34 25; Shelby ch, King's Mtn, 90.00; Brown Creek ch, Anson, 5.20; Mt Beulah ch, ditto, 36c; Wadesboro ch, ditto, 26.38; Women and children, Mt Gilead ch, 12.93; Women and children, Pollocksville ch, Eastern, 5 00; Women and children, Tolarsville ch, Robeson, 2 60; Weldon ch, Tar River, 50.00; W M S, ditto, 5 00; W M S, Warsaw ch, Eastern, 5 00; S S, Hillsboro ch, 9.18; Locust Level ch, Stanly, 2.16; Canton ch, ditto, 1.27; Graham ch, Mt Zion, 13.57; W M S, Greensboro ch, Beulah, 15 00; Ladies, Warrenton ch, Tar River, 33.10; S S, ditto, 1 90; Little Workers, ditto, 20.92; W M S, Lilesville ch, Anson, 1.40; Mrs Thomas Sharp, 5.00; Miss Florence Leslie, 5 00; Mrs W C Petty, 5 00; Women and children, Beaver Island ch, Pilot Mtn, 2.00; Mrs Wiley G Ferebee, Belcross, N C, 5 00; Women and children, Wake Union ch, Central, 2 60; Women and children, Green Orchard ch, Elkin, 2 00; S S, First ch, Winston, Pilot Mtn, 82 52; Cedar Creek ch, Cape Fear, 2.90; S S, ditto, 5 60; Women of Rose of Sharon ch, Mt Zion, 3.38; S S, Pollocksville ch, Eastern, 10.75; Church and S S, Smithfield, Raleigh, 6.00; Cool Spring ch, Chowan, 20 60; S S, ditto, 10 00; Beulah ch, ditto, 9 00; S S, Reynoldson ch, ditto, 15 20; Rev W B Waff, ditto, 10 00. Total, 1,001 87. Previously reported, 653 08. Total this year, 1,654 95.

Centennial Fund—Enlargement Fund: Wake Cross Roads ch, Central, $5.00; First ch, Durham, Mt Zion 175 74; Friendship ch, Pilot Mtn, 3 00; Franklinton ch, Central, 25.00; Thomasville ch, Liberty, 6.00; Ruffin ch, 8 10; High Point ch, Liberty, 25 00; New Bethel ch, King's Mtn, 16 67; Sawyer's Creek ch, Chowan, 10 00; Polkton ch, Anson, 2.60; Red Hill ch, ditto, 1.60; Halltown ch, Green River, 1.10; Bridgewater ch, ditto, 2.15; Old Fort ch, ditto, 10.00; Marion ch, ditto, 4 25; Kid's Chapel ch, So Fork, 8.05; Mt Holly ch, ditto, 10.00; Lincolnton ch, ditto, 20.85; Belmonte ch, ditto, 13.05; Lowell ch, ditto, 10.00; Mt Zion ch, ditto, 3 00; Hebron ch, ditto, 13 00; First ch, Fayetteville, 50 00; S S, Mt Gilead ch, 25.00; Robeson Union ch, Robeson, 20.00; W M S, Lumberton ch, ditto, 8.15; S S, Long Branch ch, ditto, 1.05; Red Springs ch, ditto, 2.85; Cedar Grove ch, ditto, 2 00; W M S, Lumberton ch, ditto, 8.15; W M S, Cedar Grove ch, ditto, 2.00; S S, Long Branch ch, ditto, 4 00; Red Springs ch, ditto, 2 86; Saddle Tree ch, ditto, 5.00; W M S, Mt Gilead ch, 5 75; Western Prong ch, Cape Fear, 4.30; Wooten's Chapel ch, ditto, 4 45; Perry's Chapel ch, Central, 50.00; Wake Union ch, ditto, 5.00; Mrs Geo Wall and son, 40c; Mrs Geo Davis and daughter, 40c; Berea ch, Mt Zion, 3 00; Pledge by R R Day, 10.00; Fork ch, So Yadkin, 18.85; East Bend ch, Yadkin, 6.50; Gold Hill ch, Rowan Co, 3.92; Elizabeth ch by W G Morton, 97c; Greensboro ch, Beulah, bal pledge, 19 95; W M S, ditto, ditto, 20.00; Palmerville ch, Stanly, 10.00; Barber's Grove ch, ditto, 25c; Marion ch, Green River, 4.05; Green River ch, ditto, 5.00; Camp Creek ch, ditto, 75c; Green's Creek ch, ditto, 1.05; Whitesides Valley ch, ditto, 1.08; Mt Lebanon ch, Sandy Run, 1.15; Brassfields ch, Central, 33.50; Lystra ch, Mt Zion, 45.47; Reedy Creek ch, Tar River, 2.70; Bear Swamp church, ditto, 2.15; Harris Chapel ch, ditto, 2.00; Cool Spring ch, Chowan, 3.20; Reynoldson ch, ditto, 3.85. Total, 783 44. Previously reported, 643.66. Total this year, 1,427.10.

The amount for Centennial Fund for Cedar Fork ch, Mt Zion Asso, should have been 12 50 instead of 12.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, April 29, 1893.

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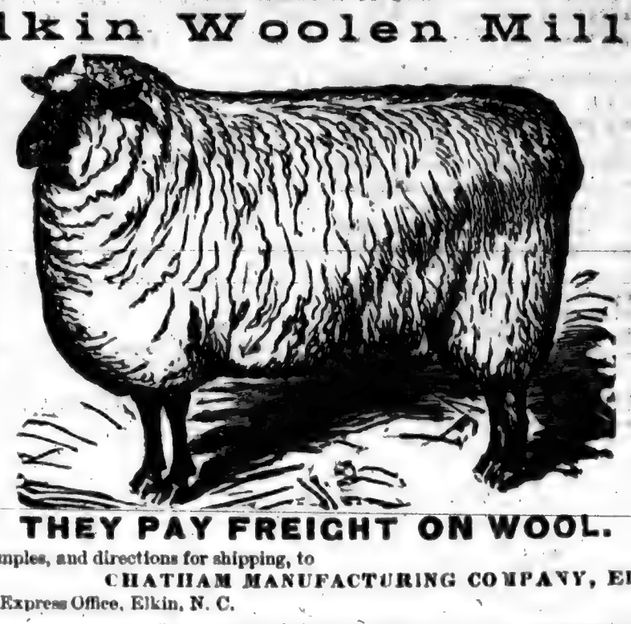
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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
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Among the new Dress Goods for the Spring, will be noticed some distinct changes, both as to colors and styles, from those of the past season.
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We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.
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Meeting with the Whiteville Church.

Dear Recorder:—Last Friday night our meeting closed in the Whiteville church. It was a grand meeting, resulting in six professions of faith. Our beloved brother, Rev. L. Johnson, the grand old bishop of Rockingham, did the most of the preaching. His sermons were excellent, and all of them completely captivated the people of Whiteville.

Rev. W. W. Willis, our genial brother from Fair Bluff, was also present, and preached for my people three excellent sermons.

Our Methodist brethren, Forbes and Smith, also attended our meeting and aided us by their prayers and encouragement.

I think this meeting will result in great good, not only to the church, but the community at large.

Two years ago that accursed thing known as the saloon was driven out of Whiteville by a vote of the people. The whiskey element has succeeded in ordering another election in June, but the prayers of God's own people are ascending day and night asking God to overthrow king alcohol and his hosts in the approaching election. It is wonderful how lamb-like and religious the devil is getting in these latter days. He thinks it is anti-Christian for the preachers to declare that drunkards and drunkard-makers shall not inherit the kingdom of God. About Whiteville and Vineland he is now using a negro newspaper to tell ministers of the gospel what and how to preach. It is time for all these who love the Lord, and are contending earnestly for that form of faith once delivered to the saints, to put the gospel armor on and fight the battles of the Lord.

I have read with a great deal of interest Tom Dixon's sermon on the materialism and sensuality of the age in which we live. We, as Baptists, profess to believe in a converted and consecrated church membership. Let us therefore put ourselves in battle array against everybody and everything which antagonizes the principles for which the dear Redeemer bled and died upon the accursed tree. J. A. S.

Fair Bluff, N. C., April 27.

A Baptism.

Dear Recorder:—I rode ten miles (round trip) on last Sunday morning (23d) to baptize one person. The little church at Wilson's Mills sent me to "Swift Creek," a stream of running water, *clear and clean* with pebbled bottom. What muddy holes we are sometimes compelled to baptize in! The brother seemed very anxious to set forth his personal faith in his crucified and arisen Lord. No act but immersion can express the faith that Jesus died for our sins, was buried and rose again, according to the Scriptures.

The dear old RECORDER improves with age. May the Lord continue to give it favor with the people, and bless its readers, and all connected with its work.

Yours fraternally,
O. C. HORTON.

Selma, April 27, 1893.

A Help for Superintendents.

The Baptist Superintendent, published by the American Baptist Publication Society, will be of invaluable service to all superintendents who require aid and instruction in the responsible and delicate duties of that office. Perhaps no position in any department of Christian activity is more difficult to fill and subjects the holder to more criticism than that of the Sunday school superintendent. *The Baptist Superintendent*, edited by Dr. C. R. Blackall, and published by the Society, at the low price of only 25 cents per year, is unequaled as a help for superintendents. If it were five times that price no superintendent ought to be without it.

NEWS OF THE WEEK.

State News.

Guilford has organized a county fair association.

Mr. Chas. A. Carlton, a prominent citizen of Statesville, died on the 16th ult.

A beer-bottling establishment was recently burned in Newbern. Loss several thousand dollars.

Hon. Hannis Taylor of Alabama, recently appointed Minister to Spain, is a native of Newbern, this State.

White Miller, a negro, while toying with a pistol, shot and killed himself in Lexington Saturday night week.

A $15,000 fire occurred in Kinston on the 21st ult. A church for colored people, and ten residences were destroyed.

Jack Brady, colored, was hanged at Hendersonville on April 22d for the murder of L. D. Toy, Jr., a white man, last August.

A Mr. Lawrence Eagle of Cabarrus county, recently drank a quantity of laudanum. After several days of intense suffering he died.

Mr. Isaac Hutchins, a prominent farmer and merchant of Forbush, Yadkin county, recently committed suicide by hanging himself with a rope.

A Young Men's Christian Institute, erected by the colored people of Asheville, assisted by Millionaire George Vanderbuilt, has been opened in that city.

The Winston *Sentinel* says the insurance money on Hotel Zinzendorf has not been paid yet and it seems that the courts will be called upon to settle the matter.

The James City affair has been amicably settled. The negroes have leased the property for three years and have signed contracts to that effect. The First Regiment of the State Guard remained at James City until all the contracts were properly signed.

The wife and son of Mr. William Cook, who lives near Pioneer Mills, Cabarrus county, both dropped dead within a week. Neither had previously complained of any illness.

The handsome residence of Mr. J. L. Scales, Statesville, was burned last Sunday week. Estimated value of house and contents $7,850, on which there was insurance to the amount of $5,500.

Gastonia people are working for a new cotton mill on the co-operative plan. Those interested desire to start with $50,000 stock. After five days work $45,000 of this amount was reported in sight.

The well known Davis hotel at Kittrell was entirely destroyed by fire early Saturday morning the 29th ult. The guests narrowly escaped. Loss, including furniture, over $30,000; insurance $16,000. The work of rebuilding will begin at once.

Mr. John Hill, a farmer, committed suicide at his home near Madison, Friday night week, by hanging himself with plow-lines attached to the joists of the house. It is stated that his mind had become unbalanced by dissipation and other causes.

The postoffice at Clairmont, Catawba county, was burned recently and Elmore Cloninger, the deputy postmaster, has been arrested and bound over to the Federal Court at Statesville, charged with embezzling the money and stamps.—*Exchange.*

Mr. Larkin Thornburg, an industrious farmer living near Dallas, Gaston county, recently suffered a great loss by fire. His dwelling house, meat house and barn, were all destroyed together with almost their entire contents. The hard earned accumulations of a life-time were swept away in a few hours.

According to an exchange, Henry and Joe Dickens, brothers, while attending a shooting match recently at Kernersville, got into a dispute with Adrian Walker, and the former put a load of shot into the latter's breast, inflicting serious if not fatal injuries. The brothers were arrested, but, strange to say, the wounded man was not found.

A warrant has been issued at Fayetteville for the arrest of Edinbro Scurlock, a negro, on the charge of burning his own daughter. It is said that on Sunday the 23d ult., at his home near Fayetteville, Scurlock saturated the clothing of the girl and the bed on which she was sleeping with kerosene oil, and then stuck fire to it. The girl was fatally burned. Her inhuman father has disappeared.

The desk which Mrs. Cotten and Mrs. Kidder had constructed as a memorial to Virginia Dare, the first white child born in America, was made of white holly from Roanoke Island, Virginia Dare's birth place, was designed by Mr. Silas McBee, of Sewanee, Tenn., and carved by Miss Kate Cheshire of Tarboro, sister of Rev. J. B. Cheshire of this city. This desk is a tribute to the memory of Virginia Dare, from the women of this State, and will be sent to the World's Fair.—*Charlotte Observer.*

The caterpillar plague which has been reported for the past ten years from the Big Swamp and points on the Carolina Central Railroad near Clarkton, is again exciting the anxiety of the people of that section. The worms have not only stripped the leaves from the trees in the swamps, but have attacked the oak trees in the forest for ten miles around Clarkton, and are even getting into the houses of the farmers. The trees and the ground are literally covered with thousands of caterpillars, and the farmers are alarmed lest they attack and destroy the fruit trees and growing crops.—*Wilmington Messenger.*

It is announced that an institution to be known as the Boys' Farm School will be established on the Swannanoa river, nine miles east of Asheville, under the auspices of the Northern Presbyterian church. The buildings will be located on a four hundred acre tract which cost $14,000. The school will offer a thorough English education in connection with instruction in agricultural and mechanical pursuits, and will be under the direction of Prof. Samuel Jaffray, lately of Cornell University. The capacity of the school will be two hundred and fifty students and work on the buildings is to begin at once, so that the school may open by the first of October.

All the suits against the Richmond and Danville Railroad, growing out of the wreck at Bostian's bridge, near Statesville, on the 27th of August, 1891, in which twenty-two persons were killed and thirty wounded, have been compromised. There were thirteen of these cases in Iredell Superior Court and the following amounts have been allowed in each case: Death claims—J. C. Brodie, $5,000; W. M. Houston, $5,000; Chas. G. Weber, $5,000; Miss Ophelia Polk Moore, $2,000; Mrs. Susan Pool, $2,000; Hugh K. Linster, $2,500; A. Davis, $1,200; Rev. J. M. Sikes, $3,500. Claims for injuries—J. F. Holler, $2,000; Mrs. Naomi Hayes Moore, $1,500; Miss Louallie Pool, $1,500; O. W. Lawson, $1,000; G. W. Bowley, $1,000. There were a number of suits entered at Asheville, Salisbury and other places. We understand that all of these have been compromised. We have not learned what amounts were allowed in the other cases, but it is safe to say that the wreck, first and last, cost the Richmond and Danville Railroad at least $100,000.—*Statesville Landmark.*

General News.

A colored woman of Richmond, Va., has been granted license to practice medicine.

Fire in a church at Naples, precipitated a panic in which fifteen persons were killed.

Mr. Horace Waters, the well known pianoforte manufacturer is dead. The Waters Normal Institute at Winton, N. C., was a large beneficiary of his charity.

The ages of the different men in Cleveland's Cabinet are as follows: Smith, 38; Lamont, 41; Bissell, 46; Herbert, 50; Stevenson, 58; Olney, 58; Carlisle, 58; Morton, 60, and Gresham, 61.

Chicago parties want to buy the Jeff Davis mansion at Richmond and remove it to Chicago for exhibition purposes. It is not at all likely that the building will be sold, but it will be used as a museum in which relics of the Confederacy will be displayed.

On Tuesday night of last week, a series of terrible wind storms passed over Oklahoma Territory. The greatest damage was done near Norman in the Southern part of the Territory and near Perkins and Stillwater in the Northeastern part. Ninety persons are reported killed and about two hundred injured, about five per cent. of them being fatally injured.

On April 17th, while one of the great guns of the Krupp exhibit was being placed in position at the World's Fair grounds, the tackle broke and the gun fell on two soldiers, Sergeant J. W. Warwick and Corporal Kenles, crushing the body of the former into a pulp and fatally wounding the latter. The gun weighed 28,000 pounds. Sergeant Warwick was a native of Union county, N. C.

LEATHER Wants oil inside, not outside. Vacuum Leather Oil penetrates, lubricates the fibres, keeps them from wearing, and soft; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

WHITE—KEATON—On April 19th, 1893, in Perquimans county, at the residence of the bride's mother, by Rev. A. W. Burfoot, Isaac A. White and Geneva Keaton.

ALLEN—FOWLER—On April 16th, 1893, at Wake Forest, by Rev. W. B. Royall, Mr. Junius L. Allen of Forestville, N. C., and Miss Rosa C. Fowler of Wake Forest, N. C.

BRINSON—CARTER—On April 25th, 1893, at Wake Forest, N. C., by Revs. W. B. Royall and W. R. Gwaltney, Mr. James M. Brinson and Miss Mary H. Carter of Wake Forest.

DIMETTE—McBRIDE—On April 12th, 1893, near Ronda, Wilkes county, by Rev. Enoch N. Gwyn, Mr. J. W. Dimette and Miss Anna Joyce McBride, daughter of Mr. Gray McBride.

BLANCHARD—WARD—On April 19th, 1893, at the residence of the bride's mother, Mrs. Wm. R. Ward of Duplin county, by Rev. F. T. Wooten, Mr. J. J. Blanchard and Miss Sallie Ward.

DIED.

SCOGGINS—We were saddened in the death of one of our faithful members, Sister J. P. Scoggins, on Thursday night, April 20th, 1893. Our sympathy runs out to her faithful companion in his bereavement.

C. W. BLANCHARD.

East Durham, April 27, 1893.

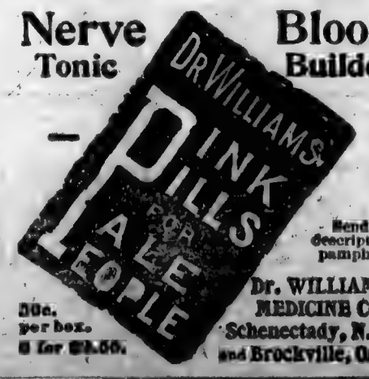
NEWTON—Died, at his home near Durham, N. C., March 7th, 1893, Bro. Wm. P. Newton, aged seventy-four years. Bro. Newton was a deacon in Rose of Sharon church. He was a faithful and consistent member, and will be missed by his widow, his children, and by his PASTOR.

ALLEN—On Sunday, April 9, 1893, at Forestville, N. C., death laid sudden hand on Mrs. Mary E. Allen, wife of D. W. Allen, senior deacon of Forestville church. She was in her 61st year. The event was a great shock to the entire community and well-nigh overwhelming to her husband and son, as also to her step-children, all of whom honored and loved her. She had just returned from church, where she had taken part in the singing of "Precious Name," the closing hymn, whose sweet words were almost the last that were on her lips. For several months she had suffered from some trouble in the region of the heart, but she was so active and full of energy that it was hard to think of her as one likely to die soon or suddenly.

She had cherished a hope of salvation through Christ for more than thirty years, but from a morbid dread of being deceived she was not baptized until a few years ago, when a quickened sense of gratitude brought her to confess the Saviour before the world and take her place among his people. Although previously she had shown interest in spiritual things, yet from this time her love for the church, the Sunday-school, and all the Lord's work began to be conspicuous.

A faithful wife, a devoted mother, a wise and helpful neighbor and friend, one of the best of the little flock at Forestville has been translated from earth to heaven. May God give grace and comfort to his servants so deeply and sorely bereaved. W. B. R.

Nerve Tonic — Blood Builder



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Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.
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King William county, Va.

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RICHMOND, VA.

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LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. E. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887, that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 366 worms."

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Best and Cheapest Fruit on the Market, 20c. can—$2.00 per dozen. N. C. Snap Beans, 3 lb can 15c.—3 for 25c. Fancy Evaporated Apples, 12½c. lb—50-lb. boxes 11c. lb.

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University Law School.

40th Regular Session begins Sept. 5th. John Manning, LL. D., Sec. T. Wm. K. P. Battle, LL. D., Professors. Session begins July 1st, 1893. [illegible] Manning is assisted by Hon. [illegible] Associate Justice of the Supreme Court of North Carolina. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

The Home Circle.

FOR THE BIBLICAL RECORDER.

The End of Life.

BY THE REV. D. K. BENNETT.

O restless mortal stop and think,
As to'ard the grave your way you wend;
In life prepare for certain death,
For soon this mortal life must end.

Though cumbered with a load of care,
Stop and consult a Christian friend;
Ask him to aid you with a prayer,
For soon this mortal life must end.

Amid the busy round of life,
This prayer to God each hour send;
O bless and save me by thy grace,
For soon this mortal life must end.

Invoke each day the Holy Ghost,
In love divine to condescend;
To help you live as you would die,
For soon this mortal life must end.

Ye thoughtless soul this hour resolve
By grace divine I do intend;
To cease from sin and live for God,
For soon this mortal life must end.

To bless thine erring creatures Lord,
On each thy Holy Spirit send;
Apply to each thy faultless word,
For soon this mortal life must end.

Hickory, N. C., April, 1893.

The Hot Potato.

It all happened in Paul's pocket—the trousers pocket of Paul's new summer suit. Paul's father was a minister, a very good man—as good as "an apostle," Paul believed but so wise and grave that Paul never dreamed of climbing upon his knee and chattering to him of the crow's nest in the ragged pine or the woodchuck in the old stone wall. Paul would stand quite still beside the study table—for he was not allowed to sit down in the presence of either of his parents—and watch with round blue eyes everything this wonderful father did.

He never did much, that Paul could make out, but read great, heavy books and write with a sputtery quill. For this was over fifty years ago, when it was the fashion that children should be seen and not heard; and Paul's father, who was president of a college up among the Vermont hills, and the greatest man in all the town—Paul supposed he was the greatest in all the world—took but slight notice of his six-year old boy. One winter day, for instance, Paul was running along an icy sidewalk, with both hands deep in his pockets, and, turning a corner, suddenly came full upon his father. Too much abashed to remember to pull off his little knit cap and bow, Paul stood like a small statue, gazing up at the tall figure in silent dismay. His father looked down upon him with a twinkle in his own blue eyes—a twinkle which the spectacles kept Paul from seeing—and said, in a solemn tone, like the one in which he gave out the hymns on Sunday:

"If your foot should trip, my son, what would become of your nose?"

Paul always kept his hands out of his pockets after that. It would have been well for him if he had kept out hot potatoes, too.

It was Commencement Day at the college, and there was to be a great dinner at the president's house. But Paul was sent out of the kitchen; he was not allowed in the pantry; he was told that he must not come to the dining room until the guests had all eaten and all gone back to the parlor. Poor little man! At that last command he hid himself behind his father's long cloak, hanging in the front hall, and cried like a girl.

Then it was that Tabitha Eliza, the "help," opened the dining room door and walked toward the parlor door, at the further end of the hall, to announce dinner. It was surprising how readily that grave, high-minded company responded to the call. The president, bowing low, offered his arm to the learned lady from Boston who had written a book. The president's wife placed her hand, trembling a little, on the coat sleeve of the Governor of Vermont, and other guests filed through the long hall after them in slow and stately procession.

And then out of the dining room door, just as the foremost couple neared it, darted a small boy, with very red cheeks and terrified blue eyes, who put down his curly head and dashed full into the arms of the Governor himself. This awful personage caught Paul up merrily, being fond of children, and held the struggling urchin firmly pressed against his shoulder.

"What a fine little fellow, president!" cried his Excellency, squeezing the wriggling captive tighter yet. "Ah, but he's a rogue, I see. He has stolen his father's chin."

Before the president could reply, Paul, whose face was like fire, gave one ringing scream, and, to the boundless horror of his father and mother and all the goodly company, lifted a sturdy little fist and struck the Chief Executive of the Green Mountain State full on the nose.

"I didn't steal father's chin, either," he gasped. "'Twas only a potato. Let me down! It's burning me up! Take it away! mother!"

And when his mother snatched her boy and searched, she found out—and his father found out, and the Governor found out, and all the learned men and women found out—that Paul Timothy Clayton, the president's only son, had slipped across the forbidden threshold, seized a hot baked potato off the Commencement dinner table, and stuffed it into the pocket of his little linen trousers, where, under the Governor's hug, it had burst open and made a great red burn on his tender skin.

And as it came to pass—for discipline was [illegible] Vermont minister's household [illegible] years ago—that until Paul was almost grown, ready to enter college, [illegible] anything on Commencement [illegible] large baked potato.

[illegible] you remember, I said his father every year, adjusting the gold-bowed spectacles so carefully that Paul could never be sure whether there was a twinkle behind them or not, "to keep your pockets clear of stolen goods; for one never knows when one may meet the Governor."—*Classmate.*

Worry.

Is there not a lingering belief in the minds of conscientious people that it is an occasional duty to worry? If brought to the bar of confession, most of us would probably have to own that, under certain circumstances, we feel anxiety to be incumbent on us. It is a sign that we are not bad hearted, but sympathetic, if the woes of others cause us to lie awake at night; moreover, it shows great sensibility, if we are gloomy over possible misfortunes to ourselves.

A little girl whose aunt had died, and who was herself too young to estimate the calamity, said, in after years, that she was greatly mortified at seeing others crying while she had no desire to shed a tear.

"Finally," she confessed. "I was so much ashamed at being so hardhearted, that I got an onion and rubbed it on my eyes. Then I cried with the rest, and was quite happy."

"Why don't you go to sleep?" asked a school girl of an excitable room mate at midnight.

"Oh, I can't," was the answer, "I am so worried for fear my mother is ill."

"But she is fifty miles away, and it won't do her any good for you to lie awake."

"I can't help it; I should be ashamed to *try* to sleep while she may be awake suffering," was the natural reply.

Like the people who instinctively imitate an invalid who is coughing, under the impression that they are "helping him along," like the old lady who mercifully makes herself as light as she can in an overloaded carriage, we foolishly imagining that we can, in some mysterious way, help the suffering by refusing to be happy ourselves. Never was there a greater mistake.

When we can actually *do* something no sacrifice is too great to be made for the good of others; duty may justly demand of us both peace of mind and health of body. On the other hand, there are periods of inactivity through which we must live, seeing the struggles of those dear to us, and finding no chance to strike a blow in their defense. Then it is that duty demands: "Be cheerful, resolute and calm. Your turn will come, and until it does you have to keep yourself in good condition for action."—*Youth's Companion.*

Japanese Liver Pellets are the best family medicine for liver complaint and constipation. 50 pills in vial 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Apples as Medicine.

Chemically, the apple is composed of vegetable fiber, albumen, sugar, gum, chlorophyl, malic acid, gallic acid, lime, and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorous than any other fruit or vegetable. The phosphorous is admirably adapted for renewing the essential nervous matter, lecithin, of the brain and spinal cord. It is, perhaps, for same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit for renewing their powers of mind and body.

Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes.

The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.—*Medical Age.*

Papyrus and Paper.

In ancient Egypt the papyrus plant grew in enormous quantities. The roots of it were used for food, the bark for ropes, baskets, mats, and even for river boats; the fine skin of the inner bark was glued together in strips and employed as writing paper. The word "paper" is, indeed our modern form of the word "papyrus."

Now this fine skin or rind was imported into Rome and by the Romans was called "liber," and when the papyrus was made up into a book it, too, was known as a "liber." The case in which such a collection of books was kept was termed (in Low Latin) a "libraria," whence, through the French "librairie," we have our English "library."

The Greeks called the plant itself "byblos;" and when among them the papyrus became a book, the latter was termed a "byblos." The earliest Christian writers, using the Greek language, spoke of the Holy Scriptures as "biblia," the books, and later, when the Scriptures were regarded as a single work and not as a collection, the plural form "biblia," the books, was adopted as a Latin singular, "biblia," the book. With slight modification, "biblia" spread into all modern European languages, and appeared in English as "the Bible" some time after the Norman Conquest.

So the very word "Bible" takes us back to those dark days of the Oppression, when as yet the great Lawgiver was but a weeping babe in the water-flags, and the annals of the Jewish people had not got beyond the second chapter of Exodus.—*Good Words.*

The Dog Did Not Wince.

Animals, as a rule, understand who their friends are. The *Washington Post* tells the story of a dog whose eyes had been treated by an oculist, to his great relief. The trouble returned, and the dog's master determined to take him to the oculist's a second time. Flim Flam seemed to know where he was going, for on entering the square where the oculist had his office, he raced ahead of his master and up the steps, where he had been but once before, and on the door being opened, bolted straight for the treatment-room, instead of waiting his turn down-stairs, as two-legged patients learn to do to their sorrow and impatience. This time the treatment was a zinc solution that was very severe and brought the water in streams from the patient's eyes, but he took it with his nose in the air, never wincing, and the only sign of feeling he made was to hold out one paw pathetically for his master's hand.

Mental depression, wakefulness, lost manhood caused by errors of youth or later excesses quickly cured by Magnetic Nervine. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Curious Facts.

The average man has 2,304,000 pores in his skin.

There have been 14 popes since the year 1700.

Only one man in 203 is over six feet in height.

The population of America increases by 7,000 persons a day.

In America, as in France, the average size of families has been steadily decreasing for the last half-century. The average is now 4.94, where in 1850 it was 5.50.

In consequence of the growing difficulty of procuring wood suitable for the manufacture of matches, German factories are now making them of compressed peat, which is said to be an excellent substitute.

A correspondent of the Confectioners' Journal says that banana juice makes a first class indelible ink. A spot on a white shirt from a dead ripe banana is marked forever, and the juice from bananas thoroughly decayed is a bright, clear carmine.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Tiresome Talkers.

These interminable talkers have some curious devices whereby they hold the floor when strategy becomes necessary. One of the most amusing methods is what may be termed the staying conjunction. The talker may be easy and graceful, or bombastic and tiresome, but the flood of words sweeps right on. If forced to pause for want of breath, the field ahead is pre empted by an aggressive and compelling "and". Well-bred listeners can do no less than to await the completion of the sentence, which, by the by, will end, if it ever ends, with an outlying conjunction.—*Selected.*

Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude, and the noblest society.—*R. W. Emerson.*

IT'S A SECRET—that many women owe their beauty to Dr. Pierce's Favorite Prescription. The reason—beauty of form and face, as well as grace, radiate from the common center—health. The best bodily condition results from good food, fresh air, and exercise, coupled with the judicious use of the "Prescription." In maidenhood, womanhood, and motherhood, it's a supporting tonic that's peculiarly adapted to her needs, regulating, strengthening, and curing, the derangements of the sex.

If there be headache, pain in the back, bearing-down sensations, or general debility, or if there be nervous disturbances, nervous prostration, and sleeplessness, the "Prescription" reaches the origin of the trouble and corrects it. It dispels aches and pains, corrects displacements and cures catarrhal inflammation of the lining membranes. It's *guaranteed* to benefit or cure, or the money paid for it is refunded.

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A Discourse on the Apostolic Ministry.

BY REV. DR. FRANCIS WAYLAND.

Delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education on July 12th, 1853.

Text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature."

These words, uttered by the Son of God, a few moments before his ascension, contain the last precept which he ever delivered to his disciples. They constitute the commission under which we labor to extend the reign of the Messiah; and they furnish the assurance on which we rely, that the kingdoms of this world shall become the kingdoms of our God and of his Christ. A proper understanding of the text must therefore convey important instruction on the nature and duties of the Christian ministry.

The precept in the text is, "Go ye into all the world, and preach the gospel to every creature."

I. What is this gospel which we are here commanded to preach? The gospel is good news. What good news are we then commanded to proclaim?

In order to answer this question, let us glance at the moral condition of those to whom the gospel is sent.

In the beginning, God created man in his own image, with a moral constitution perfectly adapted to a holy life, and placed before him every motive which should impel a moral agent to a course of spotless virtue. The law under which we were created was holy and just and good. The probation assigned to us was, however, wholly subjected to the principle of law. Its conditions were two: first, the man that doeth these things shall live by them; and secondly, cursed is every man that continueth not in all things written in the book of the law to do them. Through the abounding grace of God, eternal life was promised as the reward of obedience, and on the other hand, disobedience to the law, or, rebellion against the moral government of the universe, was punishable with eternal death, banishment from the presence of God, misery everlasting. Under our first probation no provision was made for pardon, and therefore no hope was offered to the guilty. Everything was to be gained by perfect obedience, everything was to be lost by a single transgression.

Such were the moral conditions under which we were originally created. But our first parents sinned, and "by one man's disobedience the many were made sinners." Without inquiring here into the manner in which his posterity are affected by the fall of Adam, it is sufficient to state the fact, that, from the date of the first transgression there has not been "a just man on earth who has not sinned." The moral blight fell upon all born of woman. The whole race became rebels against God. "They did not like to retain him in their knowledge," and preferred to live in open defiance of his authority. "The thoughts of their heart became evil, only evil continually." Sin became the irrevocable habit of man. Though impelled by the constitution of his nature to worship something, he chose to worship birds and four-footed beasts and creeping things, nay the work of his own hands, rather than "God over all who is blessed forevermore." "The earth was filled with violence" and steeped in pollution. In every single individual of our race, unrenewed by the Spirit of God, evil tendency assumed the form of fixed and unalterable habit, and thus every man was making himself meet for eternal banishment from all that is holy; while at the same time, he was "treasuring up unto himself wrath against the day of wrath and revelation of the righteous judgment of God."

The conditions of the probation under which we were created having thus been universally violated, nothing remained but for the law to take its course. By the deeds of the law could no man be justified, for we had broken the law during our whole existence. We were thus all under condemnation. The law contained no provision for pardon. Sentence had been passed upon us, and we were awaiting the day of its execution. Earth had become a mere suburb of hell, into which death was commissioned to sweep the myriads of our race, from the first sinner, Adam, to the last of his sin-smitten posterity.

But though all was lost, the compassions of God were not exhausted, and he did not leave us to perish without hope. The terms of our first probation having been violated, eternal life on the principles under which we were originally created, was impossible. It pleased our Father in heaven to offer us a second probation on infinitely more favorable conditions, so that although we had "sinned and come short of the glory of God," we might be "freely justified by his grace through the redemption that is in Christ Jesus." But before this new probation could be offered to us, it was necessary that the law which we had broken should be magnified and made honorable. It must be perfectly and triumphantly obeyed by a being in our nature, and yet one who by his own nature was not under the law of humanity. No other being than the Son of God himself was competent to assume the work of our redemption, and our "help was laid upon one that was mighty." "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "In the fulness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The Messiah fulfilled every requirement of the law in our stead, and, "as by the disobedience of one the many were made sinners, so by the obedience of one the many were made righteous." He suffered whatever was necessary to redeem us from the curse of the law. He died for our offences, and offered himself without spot to God in our stead. His offering was accepted, and, to assure us of its acceptance, he was raised from the dead. Having finished the work that had been given him to do, he ascended to "the glory which he had with the Father before the world was." Having "humbled himself, and became obedient to death, the death of the cross, God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and of things on earth, that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

By this interposition of the Son of God on our behalf, the destiny of man was changed. A new probation on more favorable conditions was granted us. By the conditions of the former probation we were doomed to despair in consequence of a single transgression. Now, through the righteousness of Christ, though guilty of innumerable sins, we may be accepted through the beloved. "God is well pleased for his righteousness' sake, for he hath magnified the law and made it honorable." On the most merciful conditions, repentance for sin and faith in the Lord Jesus Christ, every child of Adam may be pardoned, justified, sanctified and raised to a higher glory than that which he had lost by his own transgression. Henceforth the gate of heaven stands as wide open for all born of woman as the gate of hell. The change in our condition is such as the imagination of man could never have conceived. It is a change from darkness to light, from death to life, from pollution to purity, from a dwelling forever in hell with the spirits of the damned, to "an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation."

Every one must at once perceive that this is the great event in the history of our world. Compared with it, what are the revolutions of nations, what the deliverance of peoples from bondage, what the progress of man from ignorance to knowledge, and from barbarism to civilization! Nay, could we combine in one event all the most stupendous social changes which the world has ever seen, they would all be lighter than the dust of the balance, in comparison with the mystery of Christ and him crucified. This is the good news spoken of in the text.

II. Let us in the next place inquire what is meant by preaching the gospel.

The word *preach* in the New Testament has a meaning different from that which at present commonly attaches to it. We understand by it the delivery of an oration, or discourse, on a particular theme, connected more or less closely with religion. It may be the discussion of a doctrine, an exegetical essay, a dissertation on social virtues or vices, as well as a persuasive unfolding of the teaching of the Holy Ghost. No such general idea was intended by the word as it is used by the writers of the New Testament. The words translated *preach* in our version are two. The one signifies simply to herald, to announce, to proclaim, to publish; the other, with this general idea, combines the notion of good tidings; and means, to publish, or be the messenger of good news. From what I have already said of the nature of the gospel message, it is evident that no other idea would so well have corresponded with the facts of the case. A great and unexpected change had been wrought in the condition of humanity. Our whole race had been, by a most astonishing act of grace, redeemed from inconceivable misery. They, however, remained ignorant both of their danger and of their deliverance. The knowledge of this act of infinite love had been communicated to a few men who had availed themselves of the gracious conditions of the new covenant, and had consecrated their whole being henceforth to their Redeemer. The rest of the world was wrapt in Egyptian darkness. Mankind still continued under the curse of the law, and were passing by millions to receive in everlasting despair the just demerit of their transgressions. The command was, go abroad everywhere, proclaim to every creature the news of redemption; tell them of the love of God in Christ Jesus. All things are now ready, bid them come and welcome to the marriage supper of the Lamb.

When the Israelites were bitten by the fiery flying serpents, and the bite was inevitably fatal, Moses was directed to sit up a brazen serpent, with the assurance that whosoever that had been bitten, looked upon it, should be healed. You can imagine how the first man who had felt its saving efficacy flew to communicate the news to his brethren, and urged them to avail themselves of the remedy which had delivered him from death. Every man who was healed became immediately a herald of the glad tidings to others. Every one who was saved became a publisher of the salvation, or, in other words, a preacher, until in a few minutes the news spread throughout the encampment, and in this sense every tribe was evangelized.

Allow me to illustrate the meaning of this term, as used by our Lord, by an occurrence of which I was an eye-witness. It so chanced that at the close of the last war with Great Britain, I was temporarily a resident of the city of New York. The prospects of the nation were shrouded in gloom. We had been for two or three years at war with the mightiest nation on earth, and, as she had now concluded a peace with the continent of Europe, we were obliged to cope with her single-handed. Our harbors were blockaded. Communication, coast-wise, between our ports was cut off. Our ships were rotting in every creek and cove where they could find a place of security. Our immense annual products were moulding in our warehouses. The sources of profitable labor were dried up. Our currency was reduced to irredeemable paper. The extreme portions of our country were becoming hostile to each other, and differences of political opinion were embittering the peace of every household. The credit of the government was exhausted. No one could predict when the contest would terminate, or discover the means by which it could much longer be protracted.

It happened that on a Saturday afternoon in February a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell, rushed in breathless haste into the city, to repeat them to their friends, shouting as they ran through the streets, peace! peace! peace! Every one who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, peace! peace! peace! When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman and child in the city, and in this sense, the city was evangelized. All this you see was reasonable and proper. But when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news! Why are men perishing around us, and no one has ever personally offered to them salvation through a crucified Redeemer.

This then is, I think, the generic idea of preaching conveyed in the New Testament. It is the proclamation to every creature, of the love of God to men through Christ Jesus. This is the main idea. To this our Lord adds, according to the other evangelist, "teaching them to observe all things whatsoever I have commanded you." The duty then enjoined in our Lord's last command is two-fold: First, to invite men to avail themselves of the offer of salvation; and, secondly, to teach them to obey the commands of Christ, so that they may become meet for the kingdom of heaven. In so far as we do these, we preach the gospel. When we do anything else, it may, or it may not, be very good; but in the sense here considered, it is not preaching the gospel.

Hence we see that we may deliver discourses on subjects associated with religion, without preaching the gospel. A discourse is not preaching because it is delivered by a minister, or spoken from the pulpit, or appended to a text. Nothing is, I think, properly preaching, except the explaining the teachings, or enforcing the commands of Christ and his apostles. To hold forth our own inferences, or the inferences of other men, drawn from the gospel; to construct intellectual discourses which affect not the conscience; to show the importance of religion to the temporal well-being of men, or the tendency of the religion of Christ to uphold republican institutions, and a hundred topics of a similar character, may or may not be well; but to do either or all of them certainly falls short of the idea of the apostle, when he "determined to know nothing among men but Jesus Christ and him crucified."

And moreover, the command of Christ supposes our appeal to be made *directly* to the consciences of men; relying *for success wholly* on the promised aid of the Holy Ghost. Our Saviour gives no directions concerning any indirect or preparatory labor. The preparation of the heart is a work which the Lord has reserved for himself. We are not to go about making men think well of religion in general, with the intention of afterwards directing them to Christ, and urging them to obey God. The Son of God has left us no directions for civilizing the heathen, and then Christianizing them. We are not commanded to teach schools in order to undermine paganism, and then on its ruins to build up Christianity. If this is our duty, the command must be found in another gospel; it is not found in the gospel of Jesus Christ. We are, at once and always, to set before all men their sin and danger, and point them to "the Lamb of God who taketh away the sin of the world." And here I would ask, are we not liable to err in these respects? For instance, when we profess to preach the gospel, is it right to take as a text the words of inspiration, and then discourse on something which inspiration never taught? Is it not enough that what we say is true; so is geometry, or chemistry, or metaphysics; but is it the truth which Christ came from heaven to reveal? Again, is not our object frequently far too low in preaching? Do we not sometimes preach with the direct design merely of creating in men a respect for religion; and of inducing them to aid us in promoting the objects of religious benevolence, instead of striving to make them, by means of this very sermon, new creatures in Christ Jesus? Do we not labor, as it is called, to build up a good society; that is, to collect around us the rich and the well-conditioned, instead of laboring to save their souls from perdition? The Almighty God sends us to make known his offer of salvation to sinful men; and we, instead of delivering his message, content ourselves with teaching them to pay a decent respect to us and to our services. In the mean time, we allow their immortal souls to go unwarned to eternal perdition. On whose conscience will the blood of these souls rest?

Such, then, is the preaching of the gospel; it is the proclamation of the love of God to men in Christ Jesus. It may be in public or in private, to one or to many from the pulpit or at the fire-side. Whenever we set before men the message of mercy, and urge them to obey the commands of Christ, then we preach the gospel in obedience to the precept in the text.

[TO BE CONTINUED.]

A Few Thoughts.

BY BEATTIEHEAD.

"Blessed are the pure in heart, for they shall see God." Matt. 5: 8. The heart is the seat of happiness or misery, and the heart is not dependent upon things external and visible for its true and solid joy. Some one has fitly said "that the openings of the streets of heaven are on earth." We must first see God here if we would wish to enjoy his presence up yonder. Heaven must come to us before we can go to it. Heaven is a grand, glorious and beautiful place; but with all these its eternal bliss is not based upon its blessed locality, surrounded by its unfading beauty, but is dependent upon the character of the one who is allowed to enter there. Our heart can make "a hell of heaven, or a heaven of hell."

Without this heart-cleansing or purifying the sinner cannot see God; that is, have his blessed and consoling presence here. Neither can he hereafter see the King in his beauty and enter upon the enjoyment of the glories beyond mortal vision. The sinner who has a deep consciousness of his filthy heart surrenders himself to God, and is enabled by the Spirit through faith to receive a pure and holy nature whereby he can see his Lord and his God. Psalms 1: 10; Acts 15: 9. Every child of God has in a measure this purity of heart. But no Christian has received the full measure of holiness after which his soul continually thirsts, and which he expects to receive and to be fully satisfied when he bears in body as well as in soul the complete likeness of the Lord Jesus. Heaven here and hereafter is a full surrender of self to our Lord. Our greatest happiness comes when we are walking near our God. Our souls surrendered at his feet, self-forgotten, the eye rests upon Jesus and his glory with an aim undivided. On account of the sinful body we carry we cannot get as near our Lord as we desire. Some brethren say they are bothered a powerful sight with impure thoughts, and seem to think that one with a pure heart would have mighty good thoughts. Satan suggests bad thoughts, and we are not responsible for them, unless we encourage a desire to put them into action. The old saying has it, "Birds may light on our heads, but we must not let them build their nests there."

The best plan to keep out evil thoughts is to keep the mind filled with good thoughts. Satan is not apt to tarry when he finds our hearts and minds engaged about our Lord and his work. The happy thought is that soon all will be in blessed harmony with the will of our God. Our entire being will be completely filled with his holiness, and all of our powers will be fully consecrated to his service without a rival. Christians endeavor to get the thought deep down in your souls that heaven here and beyond consists in beholding our Lord. What deep and heart-rending sorrow when we lose sight of our Master. Glorious attractions in heaven there will be, but the one which will absorb all others is "God himself shall be with them and be their God; they shall see his face."

"Nor earth, nor all the sky,
Can one delight afford,
Nay, not a drop of real joy,
Without thy presence, Lord.
Thou art the sea of love,
Where all my pleasures roll,
The circle where my passions move,
And centre of my soul."

Tales of Travel.

Many are the disappointments of life—our expectations of hearing the great Sam Jones lecture were blasted. The night was so dark, so rainy, and so cold that it was too imprudent to take a drive of three miles. From what we could learn, the audience was small, but the lecture was good.

Rev. C. W. Matthews is preaching regularly at Mulberry church in Norfolk, Va.

A blind man, by the name of Haynes of the Second Adventist church, is selling a pamphlet of his own composition, in which he tries to prove that the world will come to an end about the year 1900. He calls himself the "Blind Evangelist." If his arguments be true, he is the wisest blind man we have ever heard or read of. He has visited Eastern North Carolina, and the last we heard of him, he was in Virginia.

The resignation of Bro. Jones of Edenton, N. C., took effect on the second Sunday in this month. A young brother, M. C. Garris, will be his successor. He takes charge of the church in June.

The Whiteville Grove church, Perquimans county, N. C., is growing under the pastoral care of Bro. Josiah Elliott.

It is seldom we hear of a brother being called to the pastorate of a church from which he started out as a preacher. Josiah Elliott was ordained to the full work of the gospel ministry by the church at Hertford, Perquimans county, N. C., in 1844, and in the year 1859 was called to the pastoral care of said church. He took charge in 1859. Since he has been pastor of the church, the congregation, Sunday-school and prayer-meetings are well attended, the largest number we've ever had to have.

Harrellsville, April [illegible]

The moment a man [illegible] dishonesty, he has [illegible] moment a man [illegible] he has half [illegible]

The Biblical Recorder

WEDNESDAY, MAY 10, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the Biblical Recorder who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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THE SABBATH QUESTION.

Active efforts are now being made in certain quarters to persuade the Christian world that they have gone awry on the Sabbath question by adopting the first day of the week instead of the seventh as the Christian Sabbath. The continual, or rather periodic revival of this question, and the hot discussions that are indulged in by newspaper and magazine writers, reminds us of the fact that each generation of people are fond of reviving, discussing, and settling again, questions often discussed and virtually settled before. Often some young and ambitious men imagine that they have struck a heavy and rich vein of theology that by all means ought to be worked, and they are astonished at the stupidity of their predecessors who permitted to pass unnoticed that which they imagine they have found. So they rush into print, and have a stirring time in discussing things discussed, and perhaps settled, long before they were born.

Then, again, there are sects of Christians that have hardly more than one prominent peculiarity that may distinguish them from other Christians, and they persistently emphasize the main point of difference in order that some good reason may be given for separate organization. From causes such as the above, we have a constant recurrence of questions, the continual discussion of which becomes rather monotonous. The Sabbath question ought to be considered as settled; but as it is now again a mooted one, it is necessary for those who hold to what is now called the Christian Sabbath should from time to time give a reason for the "faith that is in them." There are reasons, then, why we, with the large majority of the Christian world, contend for the observance of the first day of the week, instead of the seventh, as the Christian Sabbath. Some of these we proceed to give, reminding our readers that we do not presume to exhaust the list, and that we do not attempt a full discussion of the subject. Let these suffice for the present:—

1. Christ was Lord of the Sabbath day, and had a perfect right to change it from the seventh to the first day of the week. We are aware of the fact that the seventh day of the week was the Jewish Sabbath; that the moral law, and hence the ten commandments, are still binding; but as the word *sabbath* in Hebrew means *rest*, and as the Lord seems simply to enjoin one day in seven as a day of rest, who shall say that Christ was not simply "fulfilling the law" when he so ordered things in his providence that the first day has taken the place of the seventh? Some one may say that he nowhere gave express command to that effect. Admitting this to be true, we must remember that Christ taught both by precept and by example. The command to observe the Sabbath had already been given, and surely he who gave it had a right to change the exact day of its observance; otherwise he would not be Lord of the Sabbath day.

2. Closely allied with the above reason, we may again state that the change in question is clearly justifiable from apostolic teaching and example. It is an undoubted fact that the apostles and early Christians did meet together habitually on the first day of the week for prayer, for the preaching of the word, for the observance of the ordinances, for the contribution of their means to build up the Lord's kingdom—in short, for religious work and worship. See Acts [illegible] and other passages like it. It is also a fact that Paul taught Christians [illegible] commanded the observance of the Sabbath in the manner taught by example, and those of other [illegible] under obligation to [illegible] the old Jewish Sabbath [illegible] upon the apostles [illegible] about they assembled

ed among the early churches has the undoubted stamp of divine authority upon it. It is utterly unreasonable to suppose that the early Christians, including Christ's apostles, adopted the first day as the Christian Sabbath, and that even the converts from among the Jews, later on, abandoned the Jewish Sabbath for the Christian Sabbath if the change had not been according to the mind and the will of the Lord.

3. Another reason may be found in the fact that the great mass of reliable historians bear testimony to the change contended for in the earliest history of the church. Up to A. D. 70, when Jerusalem was destroyed, many of the Jews had kept both the Jewish and Christian Sabbath; but from that time on nearly all Christians, even those among the Jews, abandoned the observance of the seventh day. John, in Rev. 1: 10, says, "I was in the spirit on the Lord's day," and as John wrote about A. D. 95 or 96, it is evident that the "Lord's day" here means the Christian Sabbath; for five or six years later Ignatius wrote to the Magnesians, and speaks of the Christians as "no longer observing the Sabbath (Jewish), but living in the observance of the 'Lord's day,' on which also our life has sprung up again, (referring to Christ's resurrection), by him and by his death." It follows "beyond all question," as has been remarked by an able writer, "the change from the seventh to the first day of the week was pointed out by Christ, and grew up under apostolic teaching and example, and the inspiration of the Holy Spirit."

We are aware of the fact that the testimony of secular historians has not the same force as Scripture language or Scripture precedent; but such testimony is not to be ignored, especially when it is backed by incidental Scripture passages that clearly sustain it. The truth of it is, that when men have a hobby to ride, or a doctrine to sustain, they make a great outcry over the scantiest Scripture encouragement they can find to sustain their views, and the testimony of partisan, obscure, and prejudiced historians, becomes to them very valuable. The reason for this is so obvious that it needs no explanation. And it will not do for those who contend for the observance of the seventh day as the Sabbath to beg the question by contending that the observance of the Christian Sabbath was not fixed in the early days of Christianity, but is the result of the decrees of subservient councils, at the dictation of a despotic master, in the days when primitive Christianity had become corrupted. The observance of the Christian Sabbath was settled long before the Roman metropolitan had any special control over his confreres of other cities or provinces. This fact is as well established as any fact can be in both sacred and profane history. The question, then, may be safely left where it is, especially in this age when Sabbath desecration is becoming too common.

REV. F. H. IVEY, D. D., DEAD.

It is with sadness and regret that we record the death of Dr. F. H. Ivey of Augusta, Ga. He died on last Friday morning, May 5th, at his home in Augusta, and was buried at Fayetteville, N. C., on Sunday. Dr. T. E. Skinner of Raleigh, N. C., conducted the funeral services.

Dr. Ivey was born in Fayetteville, N. C., in 1831, and graduated from Wake Forest in 1860. He was pastor of the Baptist church in Athens, Ga., nine years, and was pastor of the Goldsboro Baptist church in North Carolina for several years, after which he again went to Georgia, in which State he labored till his death, at which time he was pastor of a church in Augusta, Ga. Dr. Ivey was a strong preacher, and delighted in bringing out the richness of the truths of the gospel, the force of which he always seemed to feel himself, and hence easily imparted it to his hearers. As a pastor he was sympathetic, and always interested in his flock, and never failed to draw his people to him. He was a vigorous writer, which is partly attributed to his early training in the old *Fayetteville Observer* office under E. J. Hale. A true and faithful minister of the gospel and an earnest servant of God has been called from his labors among us to his rest and reward in heaven. May God's blessing rest upon his bereaved wife and daughter.

Rev. Lansing Burrows, D. D., pastor of the First Baptist church, Augusta, Ga., writes us the following, under date May 5th, 1893, in reference to Bro. Ivey's death:—

"Just past the midnight the spirit of my co-pastor and friend, Fitz Henry Ivey, D. D., entered into the reward of the righteous. He was a friend in the early part of my life while a student at Wake Forest, and it was my privilege to have him as a friend and co-laborer in these last days. He had been stricken with paralysis three weeks since, just after he had engaged in his usual Sabbath work in the Curtis church, and his life slowly ebbed away, until he fell peacefully on sleep. From the paralytic stroke there followed a softening of the brain, so that his last week of life was spent in unconsciousness. From the first it was with difficulty that he could make known the few wishes that he expressed. The attempts to do this ceased, and he lay free from pain until the light faded more and more into the deep slumber from which his Master shall awaken him on the glad morn of his coming. His wife and daughter, after a simple service in his church, and amid his own people who revered and loved him, will bear his body to his old home at Fayetteville, to be laid to rest amid the scenes of his youth."

QUERY.

Ought a brother to be ordained to the office of pastor or deacon by a Baptist church, who does not take and read a religious paper of his denomination? ENQUIRER.

ANSWER.—No. If he is too poor to take a paper, the church ought to give him the paper.

FROM OUR TRAVELLING AGENT.

REIDSVILLE.

There is no place in the State where I do my work easier than in Reidsville. I was on my way to the Sunday-school Association at Leaksville, and so was permitted to spend Sunday with the Reidsville brethren. I always deem it a real privilege to attend the Reidsville Sunday-school when an opportunity offers. I see there a practical demonstration of the work which the brethren talk so nicely about at our Sunday-school associations and conventions. Dr. Rominger, who for years has been the superintendent of the school, seems to grow in his methods of doing his work as well as in zeal for the Sunday-school work generally. It was not without significance to me that there were almost as many people at Sunday-school as there were at the sermon at eleven o'clock.

Bro. Howard, the pastor, preached two splendid sermons, which I enjoyed very much. His sermons were well conceived, and from first to last the evidences of careful preparation and honest work on the part of the preacher were seen.

The time I spent in the town only enabled me to avail myself of a part of the kind invitations to visit the homes of the brethren. I always make headquarters at the excellent boarding-house of Mrs. M. A. Allen, "Bachelor's Retreat," but spent my time with the brethren generally. The ideals which these bachelors have of domestic felicity, while at a great discount, show some appreciation of what is excellent, even by remaining where they are, and making a sort of modern Sanhedrim where the law, the political forum, journalism, pedagogics, &c., are represented. I found Bro. Fant keeping house all alone, or at least he felt so, Mrs. Fant having been summoned by telegram to visit her sister who was quite sick in South Carolina, and who has since died. I always feel some special interest in the church here, it being the one with which I first united. We are slow to forget the old mother church and the place of our baptism.

HIGH POINT

is one of the growing towns of the State. The manufacturing, which is now extensive, is more varied here than almost any town I know. The population has increased greatly in the last few years. The Baptist interest here was never so prosperous before. The church highly appreciate the pastor for his earnest preaching as well as for his faithful work as their pastor. They hope to soon have a meeting of days, at which they expect to have Bro. Thomas of Greensboro.

SALISBURY.

Here Bro. N. S. Jones is supremely happy and has been for the past two months. At the meeting of the Southern Baptist Convention last year, he found an Alabama girl whose golden curls were a little too much for him. She pleased him well. Since that time he has induced her to come as far as Salisbury, N. C., toward her ancestral home on the "sacred soil." Bro. Jones says she helps him greatly in all his work and for the life of him he cannot see how he got on at all without her.

It goes without saying that this is a hard field, but to me it is obvious that great progress has been made within the past few years. Dr. Pritchard preached to the church on Sunday before I was there, and I learned was greatly pleased at what he saw.

Bro. Austin held a splendid meeting there a few weeks ago, which Bro. Jones thinks greatly benefited his people. Bro. Austin's methods of conducting a meeting are not calculated to bring in great crowds, yet they are just such as some of our brethren might study with great profit to the churches.

SUNDAY-SCHOOL ASSOCIATION.

The Sunday-school Association for the Pilot Mountain Association met with the church at Leaksville on Friday before the fifth Sunday in April. From the organization of this body three years ago, enough of the churches have shown interest in the work to make its meetings interesting and profitable to the different Sunday-schools represented. Last year when we met at Mt. Airy, the exercises were good and did much to stimulate the brethren to do what they have the past year.

More churches and Sunday-schools were represented at our last meeting than at any previous one. The Association had on hand about three hundred dollars, which, at the close of the last meeting, the Executive Committee disposed of by appropriating fifty dollars to the State Mission work in their own Association, and with the balance employ a colporter to distribute literature among the Sunday schools, and do such other work as the Executive Committee may direct. These brethren are anxious to secure the services of a good man to do this work. The right man can get work, and at the same time will have a splendid opportunity to make himself useful.

The program was appropriate and suggestive of the design of the meeting.

"The Church and Sunday-school" was discussed by Rev. L. R. Pruett and T. S. Sprinkle. Brother Pruett made a clear and forcible speech, as he usually does, on the church as it is related to the Sunday school. Bro. Sprinkle, taking the side that related to the Sunday-school, at once impressed his hearers that he was a well equipped and zealous Sunday-school worker.

Rev. H. A. Brown preached the introductory sermon on Friday night from the text, "Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." No better account can ever be given of Brother Brown's sermons than to say he preached the gospel in its purity and simplicity. On this occasion he was very tender as he told of the love, faith and joy which ought to characterize those who follow the Master.

Dr. L. G. Broughton led the discussion on "Teaching the Lesson." He has an earnest and aggressive style of speaking, which tends to bring out brethren on the other side sometimes. Bro. Broughton has developed greatly as a speaker within the last year. Dr. W. J. Conrad, being absent, Bro. D. F. King acted in his place, and spoke with the conservatism born of good business ability and in a spirit which has enabled him to be a great power in his church and association.

"The Primary Department" was discussed by Rev. W. H. Wilson and Bro. W. A. Cooper. Bro. Wilson seems just now to be thoroughly at home on this subject, and was listened to with interest by the Association. Bro. Cooper is the teacher for this department in Broad Street church, Winston, and while he disclaims any gifts at speech-making, yet in his own way he gave out some very practical and valuable hints as to how he does his work.

The program was closed by some exercises conducted by Rev. J. B. Richardson in reference to the extension of the Sunday-school work by forming institutes, &c.

Sunday morning, after the Sunday-school exercises were over, Rev. S. W. Hall was asked to make some remarks about the Orphanage. After Brother Hall closed his address, a collection amounting to something over twenty five dollars was taken for this work.

Bro. C. Haymore preached in the Baptist church at eleven o'clock. The sermon was one of great power. I heard a number of the brethren remark that they had seldom seen a congregation so wrought upon. It was the starting of what seemed to be a great revival. At the close of the sermon, some forty persons arose for prayer. This seems to me to be a fitting way to close all of our meetings of this sort. Let our representative men, who attend our associations, talk more about God and less about men; have more of his Spirit in our plans, and then we shall be directed in our methods, and we shall give more, and do it not as a duty but as a privilege and a blessing.

I want to thank the Leaksville people, through the Recorder—for every one who attended this delightful gathering—for the kind and hospitable treatment we received at their hands. Everything was done that could be to make us comfortable and pleasant throughout the entire session.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. S. M. Province takes charge of the church in Tallehassee, Florida.

....Rev. Dr. H. A. Tupper, Jr., of Baltimore is very sick with typhoid fever.

....Rev. J. S. Dill accepts the call to Venable Street church, Richmond, Va.

....Dr. L. G. Broughton is conducting a meeting of great interest in Leaksville, N. C.

....Rev. E. B. Pollard of New Haven, Conn., accepts the call to the First church in Roanoke, Va.

....We are yet waiting for Bro. Mills to send us the names which he promised to send us.—*C. Durham.*

....Rev. F. H. Jones of Chatham, Va., preached in the First Baptist church, Fayetteville, last Sunday.

...."Observer" on the seventh page takes the Normal and Industrial School at Greensboro to task, and, in our opinion, somewhat justly.

....The gospel is a trust. No Pilate-like washing of our hands can rid us of our responsibility for its promulgation.—*Christian Secretary.*

....We are in receipt of a very handsome invitation to the closing exercises of Madison High School, May 22-26. Rev. H. A. Brown will preach the annual sermon.

....Broad Street church, Winston, N. C., has arranged to purchase a tent with a capacity of five hundred seats for the purpose of holding special services at convenient points in Winston and Salem.

....The Southern Baptist Convention meets in the First church, Nashville, Tenn., May 12th. Dr. W. E. Hatcher to preach the sermon. Brother Powell will return to his work in Mexico when it closes.

....Rev. B. Cade is now in Richmond, Va., where his family has been since he resigned his work in that city. Mr. Cade is now missionary for the Northwestern District of Ohio, with headquarters at Toledo.

....The Durham *Globe* says: "At the meeting of the trustees of Trinity College Dr. John F. Crowell was re-elected President. Profs. Armstrong, Weeks, Houston and Welch, have sent in their resignations."

....The Tryon Street church, Charlotte—Rev. Dr. T. H. Pritchard, pastor—has just raised $2,000 with which to build a Sunday-school room.

....The closing exercises of Candor Academy, Montgomery county, will be held May 25th. Prof. J. B. Carlyle of Wake Forest College will deliver the address.

....Rev. J. B. Boone came to Raleigh last Thursday and spent the Sabbath in the city. This week he is rusticating in the vicinity of Wakefield with Rev. O. L. Stringfield.

....At the Tabernacle church of Raleigh, Dr. J. J. Hall gave the hand of fellowship on Sunday morning last to eight persons, and at night some fifteen requested prayers. It was a very solemn and impressive service.

....Our baptismal waters are being stirred every week. At the regular services during the past seven weeks twenty-four persons have been added to the Elizabeth City church, and others are near the kingdom.—*Calvin S. Blackwell.*

....Rev. Thomas Spurgeon telegraphed from Auckland, New Zealand, his reply to the invitation extended to him to supply the London Tabernacle pulpit for one year from next July, as follows: "I cheerfully and gratefully accept the invitation, 2 Cor. 8: 5."

....Rev. R. T. Vann says: "I must give up the Convention. Feel too unwell. Have been unable to study or preach with any satisfaction for three weeks. Nervous prostration, I guess, mainly from protracted insomnia." We hope Bro. Vann may soon be fully restored.

....The Southern Baptist Educational Conference will meet in joint session with the American Baptist Educational Society June 11th, at Nashville. Dr. Rothwell of Missouri is President and Dr. Hume of North Carolina is Secretary, and a fine programme on our Southern, as well as on the Northern side, is prepared for the occasion.

....We are sorry to learn that the house of the First Baptist church of Raleigh failed to resist the storms of the past winter, and that several thousand dollars must now be spent for repairs.—*J. H. Mills, editorial in Charity and Children, April 7, 1893.* The repairs on the roof of the First Baptist church, Raleigh, made necessary by decayed guttering, have been finished at a cost of $189.12.

....It would be safe to say that no man in Richmond preaches to more people than our brother W. L. Wright of the Leigh Street church. Indeed, his lately enlarged house needs to be enlarged yet more largely in order to hold his nation of people. Wright is a man whose earnestness and common sense carry on business together, and it is a fine business which they are carrying on.—*Baptist.*

....By request, we commence this week the insertion of Dr. Wayland's great discourse on the "Apostolic Ministry," to be found on the first page. It will occupy space in two more issues of the Recorder before we can complete it. We have also in hand a sermon on "A Call to the Ministry" from Bro. G. W. Harman of Weldon, which shall appear as soon as we complete the publication of the sermon of Dr. Wayland.

....Rev. J. W. Wildman, as forcible and as eloquent as ever, is giving great pleasure to our people by preaching in the Baptist church here. Mr. Wildman was for years the beloved pastor of the Baptist flock of Laurinburg, and his hosts of friends count it a rare privilege to hear him again. He is located in Wadesboro where he is as prosperous and as popular as a man ought to be in this world.—*Laurinburg Exchange.*

....Rev. Mr. Anderson, at present a student at Wake Forest College, was ordained to the ministry at Cool Springs church on last Sunday morning. Rev. W. H. H. Lawhon delivered the charge, and Rev. Mr. Newton of Wake Forest preached the ordination sermon. It was a very fine sermon, and was attentively listened to by a crowded house. Rev. Mr. Smith of Wake Forest preached here that night.—*Sanford Express.*

....With union, enthusiasm, large congregations, God's presence and twenty-one Recorders now as our co-laborers at Mt. Vernon, the work, which has been pleasant and encouraging all along, grows more so, as we humbly and earnestly strive to go forward in the Master's name. The Green River Sunday-school Association at Mountain Creek last Friday, Saturday and Sunday was a good one, as hundreds can testify. —*Claude E. Gower.*

....Rev. A. W. Crabtree, one of the missionaries of our Board, says: "I have just bought the lumber for our house of worship at Oak Grove. We expect to build this summer. I lost my horse, worth $125, in March, and have since been walking to my appointments part of the time. I am not able to purchase another horse now. I have ten weeks in special meetings engaged or promised. These meetings will be held in July, August and September."

....Rev. J. A. Summey is a noble man, and as far from selfishness as the east is from the west. He was until recently the beloved pastor of Rich Fork church, but often spoke of men who could do better than he could, and proposed to resign that some other man might be called. At the last church meeting day he proposed to several members to resign. Instead of following the usual course, and insisting on his continuance, they concurred with him, and so he resigned and another man was elected. There was a general surprise. We were not present, and had no part in it. But we advise pastors to talk as little as possible about resigning. Like Daniel, stand on your lot till the end of the days.—*Charity and Children.*

Nine persons received the ordinance of baptism in the First Baptist church, Raleigh, on Sunday last—four in the morning and five at night. Just preceding the administration of the Lord's supper, the right hand of fellowship was extended to thirty-seven new members—seven of whom had been received by letter, and the remainder by baptism.

Littleton Items.

Bro. R. VanDeventer was here with the pastor, Dr. John Mitchell, during the past week assisting in a series of meetings. He remained with us eight days, preaching twice a day. His manner of conducting these services seemed to be beyond criticism. The Spirit worked with him from the beginning, and souls were converted at nearly every meeting. There was no excitement, but when everything was quiet, one after another would come forward and give him his hand, thus asking for prayer, or in this way confessing Christ. His audiences, good at first, increased till the house could not contain them. His preaching was heart-searching and sympathetic, showing so much love for the sinner that they were drawn to the minister, and so much of Christ in his sermons, that eighteen or twenty souls were brought to Jesus.

On Sunday night ten of these were received by the pastor for baptism. The whole church seems to be revived, and we feel that the effects of this meeting will remain for years to come.

Bro. VanDeventer leaves a host of friends who look forward to meeting him again in July. On Thursday before the fifth Sunday in July there will be a Union of Unions held with the church at this place. We are anticipating a good time. Come to the meeting, brethren.

There are some improvements being added to our church. Heretofore we have had to go some distance to find a suitable place for baptism. Now we are adding a baptistery and dressing rooms in the rear of the building. The pulpit will be over the baptistery, thus giving space in the body of the church for two or three more pews. We need all the space we can get. The house is generally crowded when we have preaching.

We have a live Sunday-school with an attendance of sixty or eighty.

Hon. J. C. Scarborough will address the students of Littleton High School on the evening of May 24. The closing exercises of this institution will occur on the evening of May 25. This has been a very prosperous year for the school. B.

Entertainment.

We give below the program of an entertainment given at C. H. F. Institute, Friday evening, April 28, by members of Mrs. Harrison's Class in Elocution, assisted by members of the music classes.

PART FIRST—SCENES FROM INGOMAR.

Ingomar—Miss Ridie Eldridge.
Parthenia—Miss Jennie Joyner.

MUSIC AND RECITATIONS.

Recitation: "The Bald-Headed Man"—Miss Gilbert.
Instrumental solo: Waltz, by Chopin—Miss K. Newsome.
Recitation: "The Georgia Volunteer"—Miss Bass.
Instrumental duett—Miss Elliott and M. Whitfield.
Recitation: "Hezekiah Bedott"—Miss Lula Rowe.

FLORAL EXTRAVAGANZA.

Sunflower—Miss Emerson.
Roses—Misses Johnson and Salsbury.
Weeds—Misses Speight and Wiggins.
Lilies—Misses Carlton and A. Shaw.
Violets—Misses Prince and S. Wood.
Pansies—Misses P. Baker and S. Mitchell.
Lilacs—Misses Vann and M Wood.
Daisies—Misses Joyner and B. Brewer.
Buttercup—Little Miss Mamie Brewer.
Grand Floral March. H.

Murfreesboro, May 2, 1893.

Wake Forest Commencement Banquet.

The Wake Forest Local Alumni Association will give a banquet on Wednesday evening, May 31, of Commencement to the general Alumni Association of Wake Forest College. All old students are considered members of this Association and are cordially invited, whether graduates or not.

We desire a reunion of all Wake Forest men. A very attractive program has been arranged for the occasion, and a large attendance is expected.

Mr. A. Dughi, the well-known caterer of Raleigh, will be in charge of the banquet.

It is important that all those who expect to attend will send their names to the Committee that proper arrangements may be made. E. W. Sikes, *for Committee.*

Wake Forest, May 3, 1893.

Resolutions.

At the Baptist Union Meeting at Eagle's church, Edgecombe county, last week, the following resolutions were adopted relative to the appropriation by the State to the University at Chapel Hill:

We, the Baptists of the Roanoke Union, do earnestly resolve—

1. That we protest against being taxed for the support of the State University, so long as it is in hurtful competition with denominational colleges.

2. That we protest against being taxed for the education either of ministers or the sons of ministers.

3. That we protest against being taxed for the support of an orphanage, so long as it is under the control of any secret society or any christian denomination.

Owing to the pressure on our columns this week, we are compelled to omit the insertion of some obituaries and other matter. We will print these next week.

From Dr. O. E. Taylor.

A VISIT TO BETHEL HILL,

last week, was the fulfillment of a hope which had long been entertained. Never did the sun shine more brightly, or the fresh foliage of the trees and the wild flowers of the fields appear more beautiful than on the lonely April morning on which I rode over the fertile hills of Person from Woodsdale to Bro. Beam's diocese. And yet my heart was heavy in the midst of brightness and bloom, for again and again my thoughts reverted, with a sense of personal bereavement, to our irreparable loss in the death of Bro. W. H. Pace. Of this I cannot write now; but I hope to do so in the near future.

Several hours in Bethel Hill Academy, during which I had the pleasure of hearing several classes recite, convinced me more than ever before of the thoroughness of the instruction given by Bro. Beam and his assistants. We have a number of excellent Baptist academies in North Carolina, and there is no one of them to which a parent can more safely entrust a boy or girl while preparing for college or seminary than to Bro. Beam's. Eight young ministers are in the Academy—men of piety and exceptional promise. The atmosphere of the school is that of a sweet Christian home. The school itself is an object lesson from which the people of Person county can learn what "Christian education" is. The Academy needs better equipment, and I shall be greatly disappointed if the people of the neighborhood do not, within a few months, erect and furnish such a building as the Academy needs.

The occasion of my visit was a meeting of the Local Alumni Association of Wake Forest College. The gentlemen of this organization have gotten hold of the right idea. They wish to help every educational interest in Person county and to stimulate the people to pay more attention to the education of their children. Last Saturday was a field day. Bright and forcible addresses were delivered by Rev. M. Shields, the Presbyterian minister of Roxboro, Rev. Frank Watson, Rev. G. T. Watkins, and Mr. W. W. Kitchen. The day's work cannot but be fertilizing for years to come. On Sunday, Bro. Watson, Bro. Beam, and several of the young men spoke on the education of the ministry and on doctrinal training of the young. There was also a sermon at eleven o'clock. The next meeting is to be at Clement's church on the fifth Lord's day in July. Why should not other Local Associations hold public meetings whose aim should be, not merely, or even primarily, the helping of Wake Forest, but a revival of local enthusiasm in all educational work?

DURHAM,

despite the financial disasters of a few years ago, is still the magic city of North Carolina. Evidences of thrift and prosperity abound on every side, and one is told by those who have the right to know that the outlook for healthful expansion was never so hopeful as now.

It was a great pleasure to worship with the First church on Sunday night, to see the great congregation, to hear the admirable sermon of Brother Tyree, and to grasp the hands of many of the sisters and brethren.

HENDERSON.

Only a couple of hours between trains, but long enough to share the ever bountiful hospitality of Bro. Lassiter, to talk over the Regulator War with Bro. Pittman, the embryo historian, to exchange greetings with Bro. VanDeventer, and to hear from several brethren appreciative expressions about the sermons of Bro. Mitchell and Bro. Spence.

WAKE FOREST.

How cool and restful the campus looks to a hot and weary traveller! The last winter was a trying ordeal to our shrubbery. A few evergreens were killed and must be replaced, but the rest have felt and responded to the breath of spring. Cordial greetings with my honored colleagues. A busy morning with a big pile of correspondence. A meeting with the Wake Forest Scientific Society at which a tired man tried to popularize a difficult subject and pitied his audience. Then off to

HERTFORD AND BERTIE.

Fortunate indeed we are to have in Eastern North Carolina such female Colleges as the Oxford Seminary and the Chowan Institute and such men at their head as Brethren Hobgood and Brewer. I could only see the latter on this trip, and it was no small pleasure to be his companion in a forty mile buggy ride to Aulander and back. The Institute is prospering, as it deserves to be. The next class of "sweet girl graduates" will be one of the largest in the long history of the institution.

AULANDER,

where only ten years ago there was scarcely a village, is now one of the most attractive towns in Eastern Carolina. And I have seldom seen anywhere a more intelligent audience than that which gathered to greet the Teachers' Association of Northampton, Hertford, and Bertie on yesterday. The large and well-appointed building of the Female Academy was a delightful surprise to me. The school, under the wise administration of Miss Chetta Darden, is already beyond the experimental stage and is a pronounced success. And the same may be said of Prof. Reese's excellent Academy for boys. The Association was presided over by Prof. Boggs of Windsor, and stirring addresses were made by him and Messrs. Mitchell, Scarboro, Shaw, Brewer, and others. It was not a Baptist meeting, of course, but it would be hard to attend any sort of a meeting in Bertie without meeting the brethren. And it is a bright day when one can look into the faces of such co-workers as Early and Curtis and Kennedy and the Mitchells and a score of others. The memory of the night spent in the home of our venerable Bro. Mitchell between Murfreesboro and Aulander will abide as a pleasing possession. Educational interest is at high tide at Aulander, as it is, I rejoice to believe in many localities in the State. It is specially gratifying to discern the increased interest of many of our Baptist people in the education of their sons and daughters. Almost everywhere I meet young men and boys who expect within a few years to attend Wake Forest College.

GOOD NEWS.

Just as I was on the eve of leaving home, I received a telegram from New York containing the offer of five thousand dollars for the "Royal Chair" on condition that we raise $20,000. And already a few unsolicited subscriptions have begun to come in. Concerning which there may be more to be said hereafter. C. E. Taylor.

Boykins Depot, May 6, '93.

Oxford Seminary Commencement.

CHANGE OF DATE AND AMENDED PROGRAM.

Dear Editor:—Will you please publish the following which is made necessary by recent action of the Faculty of Wake Forest College.

On account of the conflict of dates of the commencement exercises of Wake Forest College and those of Oxford Seminary, made by a recent decision of the Faculty of Wake Forest to change the date from the second Thursday in June, as published in their catalogue, to the first Thursday in June, we have found it necessary to make a change in our dates. Our exercises will begin as heretofore advertised on Sunday night, May 28, and will close on Tuesday night, May 30, instead of on Wednesday night, as heretofore advertised. [See amended program below.] This arrangement will make it possible for visitors to Oxford to leave on Wednesday morning in time to attend the evening exercises at Wake Forest.

From the number of names already sent in, we are expecting a large number of former students. We are prepared to entertain all who will come.

AMENDED PROGRAM.

The following is an amended program of the Commencement exercises of Oxford Female Seminary:

Sunday 8 p. m.—Baccalaureate sermon by Rev. T. G. Jones, D. D., Norfolk, Va.
Monday 10 a. m.—Concert.
Monday 5 to 7 p. m.—Art exhibit.
Monday 8:30 p. m.—Physical Culture and Calliopean Society: Address before the Society by Rev. W. E. Hatcher, D. D., Richmond, Va.
Tuesday 10 a. m.—Class day.
Tuesday 3 to 5 p. m.—Reunion of former students.
Tuesday 9 to 12 p. m.—Social gathering complimentary to graduating class.

F. P. Hobgood.

Oxford, May 1, 1893.

Those Pledges.

Will all who made pledges to the Board of Education at the Convention in December please forward the amounts to Bro. J. D. Boushall, Treasurer, Raleigh, N. C. These pledges were to be paid by the first of June. Without these amounts and more besides, it will be exceedingly difficult for us to get through the remaining weeks till the commencement.

Brethren, please send relief as promptly as you can; for our creditors are calling on us to pay them. W. R. Gwaltney.

Wake Forest, N. C.

Preparing to Build at New Prospect.

The people at New Prospect are preparing for a new church. Any one who feels like helping, we will be glad to have it.

Rev. J. Gwaltney is doing good work there. The Sunday school is very promising. Young people, attend Sunday-school: it will do you good. H. L. S.

Snow Creek, April 30, 1893.

A Card.

In calling attention to our celebrated *Roller Tray*, which is the most convenient and strongest trunk made and which is made in every way superior to the ordinary trunk, we beg to say that we warrant it the *best*, and that we will do any necessary repairs to them free of charge.

Very respectfully,
H. W. Rountree & Bro.

Richmond, Va.

Children's Day.

The annual return of Children's Day, or "Floral Sunday," as some call it, gives opportunity for a much needed education about denominational work, as well as a pleasant gathering for music and song and worship. The program prepared for this year will be found attractive and instructive. If your school is not already supplied, send to C. C. Bitting, D. D., 1420 Chestnut Street, Philadelphia, Pa., for programs that are furnished free on the condition that, when used, a contribution be made for the Sunday-school work of the American Baptist Publication Society.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Mt Pisgah church, Mt Zion, $8.40; Ballard's Bridge ch, Chowan, 15.00; Bethel ch, ditto, 9.03; Chappel's Hill ch, ditto, 9.00; Cool Spring ch, ditto, 5.00; Hertford ch, ditto, 15.00; Macedonia ch, ditto, 8.36; Mt Sinai ch, ditto, 2.50; Olivet ch, ditto, 2.00; Reynoldson ch, ditto, 5.00; Rockahock ch, ditto, 3.00; Whiteville Grove ch, ditto, 3.00; Yeopim ch, ditto, 1.00; Yeopim Union, ditto, 2.50; Sandy Creek Sunday-school Asso, 7.44; Elizabeth ch, So River, 90c; Piny Green ch, ditto, 55c; Brunswick Union, Cape Fear, 8.50; Raleigh Asso, 198.00; Bethlehem ch, W Chowan, 1.68; Bertie Union Meeting, 2.25; W M S, First ch, Raleigh, Central, 19.49; Garner's ch, Tar River, 5.80; Forest City ch, South Fork, 4.55. Total, 321.69. Previously reported, 887.84. Total this year, 1,209.08.

Foreign Missions—Mt Pisgah ch, Mt Zion, $9.40; Ballard's Bridge ch, Chowan, 4.61; Centre Hill ch, ditto, 2.00; Cool Spring ch, ditto, 3.44; Great Hope ch, ditto, 2.00; Hertford ch, ditto, 10 00; Middle Swamp ch, ditto, 1.50; Rockahock ch, ditto, 14.68; Salem ch, ditto, 3.00; Whiteville Grove ch, ditto, 2.00; Yeopim ch, ditto, 4.31; Washington ch, Tar River, 2.00; Salem ch, South River, 3.25; White Oak ch, ditto, 1.12; Mill Creek ch, ditto, 1.15; Pleasant Union ch, ditto, 3.55; Concord ch, ditto, 40c; Sardis ch, Raleigh, 1.46; Stanly Union, Stanly, 1.16; Bethlehem ch, W Chowan, 6.28; Bertie Union Meeting, 2.25; W M S, First ch, Raleigh Central, 28.98; Bethel church, Three Forks, 5.00; Salisbury ch, So Yadkin, 15.00; Miss Mary Marsh, for Bible girl in China, 2.00; Mountain Creek ch, Flat River, 12.00. Total, 141.55. Previously reported, 2,429.20. Total this year, 2,570.84.

Home Missions—Mt Pisgah ch, Mt Zion, $6.40; Centre Hill ch, Chowan, 2.00; Cool Spring ch, ditto, 5.00; Great Hope ch, ditto, 1.00; Hertford ch, ditto, 5.00; Washington ch, Tar River, 2.50; Sandy Creek Sunday-school Asso, 4.54; Salem ch, So River, 4.54; White Oak ch, ditto, 95c; Bethlehem ch, W Chowan, 7.84; Bertie Union Meeting, 2.25; W M S, First ch, Raleigh, Central, 19.49; Oakdale ch, Columbus, 1.50; Bethel ch, Three Forks, 5.00; Eureka ch, Chowan, 5.90; Union Meeting at Midway ch, Central, 3.58; Salisbury ch, South Yadkin, 16.00. Total, 93.44. Previously reported, 881 18. Total this year, 974.62.

Education—Mt Pisgah ch, Mt Zion, $4.08; Cool Spring ch, Chowan, 2.50; Rockahock ch, ditto, 5.00; Dr R D Fleming, Warrenton, 25.00; Salem ch, So River, 5.14; White Oak ch, ditto, 75c; Winton ch, W Chowan, 9.38; Rev T C Britton, China, 5.00; Bertie Union Meeting, 2.25. Total, 50.10. Previously reported, 885.42. Total this year, 894.52

Church Extension—Raleigh Asso, $186.50.

Orphanage—Union Meeting at Midway ch, Central, $3.00; Mt Pisgah ch, Mt Zion, 3.20; Macedonia ch, Chowan, 1.10; Yeopim Union Meeting, ditto, 3.59; Pleasant Union ch, So River, 45c; Brunswick Union, Cape Fear, 4.00. Total, 20.27. Previously reported, 389.35. Total this year, 409.62.

Ministerial Relief Fund—Mt Pisgah church, $1.50. Previously reported, 118.98. Total this year, 120.48.

Centennial Enlargement Fund—Mt Pisgah ch, Mt Zion, $33.58; Friendship church, Little River, 16.30; Hector's Creek ch, ditto, 15.00; Buie's Creek ch, ditto, 5.00; Piny Grove ch, ditto, 6.00; New Hill ch, ditto, 5.00; Apex ch, ditto, 5.00; Antioch ch, ditto, 7.00; Baptist Grove ch, ditto, 1.69; Benson ch, ditto, 5.00; Bethel ch, ditto, 4.00; Holly Springs ch, ditto, 5.00; Juniper Springs ch, ditto, 7.00; Lillington ch, ditto, 5.00; Mt Tabor ch, ditto, 3.00; Neill's Creek ch, ditto, 3.08; Pleasant Ridge ch, ditto, 1.00; Stony Creek ch, ditto, 1.00; Bethel ch, Mt Zion 11.00; Union Asso, 4.00; Sandy Run Asso, 2.73; Laurel Hill ch, Montgomery, 2.10; Star ch, ditto, 3.10; Union Meeting, ditto, 80c; Antioch ch, Mt Zion, 1.50; W M S, First ch, Raleigh, Central, 110.00; Holly Springs ch, Raleigh, 5.00; Bladen Union, Cedar Creek, 4.00; Forest City ch, So Fork, 8.54; Cameron Grove ch, Little River, 2.00; Third ch, Durham, Mt Zion, 17.50. Total, 300.85. Previously reported, 1,427.10. Total this year, 1,727.95.

Centennial Permanent Fund—W M S, Mt Pisgah ch, Mt Zion, $10.00; H M Cates, ditto, 1.00; Women and Children, First Broad ch, Sandy River, 3.21; Ditto, Mt Gilead ch, Eastern, 1.70; Ditto, Eureka ch, Chowan, 8.10; S S, Salem ch, ditto, 5.00; S S, Edenton church, ditto, 11.00; Miss Alice Setzer, 58c; W M Johnson, Rockingham ch, 5.00; Miss Kate Harrison, ditto, 50c; Women and children, Jerusalem ch, So Yadkin, 3.35; Union Meeting, So River, 3.20; Winton ch, W Chowan, 55.00; Shiloh ch, Raleigh, 3.26; Roquist ch, West Chowan, 1.60; Bogue Chapel ch, Cape Fear, 1.50; Piny Forest ch, Columbus, 5.00; Griffin's Cross Roads ch, ditto, 3.43; Women and children New Friendship church, Liberty, 20.25; W M S, First ch, Raleigh, Central, 278.54; S S, ditto, ditto, 211.98; Forest Home ch, Ashe and Alleghany, 5.00; Jefferson ch, ditto, 5.02; Beaver Creek ch, ditto, 2.30; Friendship ch, ditto, 2.09; Rye Cove ch, ditto, 4.30; Bristol ch, ditto, 56c; Buffalo ch, ditto, 92c; New River ch, ditto, 1.26; Bethel ch, ditto, 2.30; Obids ch, ditto, 35c; Individuals, ditto, 90c; Women and children, Cedar Creek ch, Cedar Creek, 4.10; Miss Fannie J Thompson, 3.00; W M S, White Stone ch, Tar River, 3.41; Women and children, Moore's Chapel ch, Atlantic, 2.30; Ditto, Mooresville ch, So Yadkin, 3.30. Total, 673.33. Previously reported, 1,654.95. Total this year, 2,328.28.

J. D. Boushall,
Treas. Bap. State Convention.

Raleigh, May 6, 1893.

Delegates to Southern Baptist Convention Appointed by the Board.

These have been appointed in the order of the dates of their request, with the understanding that, if all cannot be admitted, the last named will be dropped:

W. R. Gwaltney, L. M. Curtis, J. C. Hocutt, J. W. Cates, R. H. Marsh, J. B. Newton, R. VanDeventer, R. T. Vann, A. R. Pittman, C. A. G. Thomas, D. G. Broughton, J. L. Sproles, J. C. Walker, J. B. Richardson, W. C. Tyree, O. J. Carroll, J. A. Smith, W. W. Willis, J. M. Powell, J. N. Page, T. J. Taylor, G. W. Sanderlin, J. B. Boone, J. N. Holding, J. W. Carter, C. Durham, C. J. Hunter, N. B. Broughton C. E. Taylor, F. H. Martin, W. T. Love, M. D. Phillips, T. H. Pritchard, C. C. Newton, J. E. White, Thomas Hume, D. W. Thomasson, G. L. Finch, M. M. Landrum, H. A. Brown, J. F. McDuffie, H. C. Dockery, C. A. Jenkens.

ASSOCIATIONAL DELEGATES.

These should take a copy of their minutes with them to the Convention:

W. F. Watson, W. J. Fulford, B. K. Proctor, Jr., J. J. Hall, W. E. White, D. G. Jarvis, I. W. Thomas, E. W. Wooten, E. A. Poe, J. A. Rector, N. B. Gobb, H. D. Harrell, T. D. Lattimore, J. M. Bennett, J. L. Carroll, S. F. Conrad, W. C. Douglass, T. Bright, J. M. Long, M. P. [illegible], R. P. Thomas, J. H. Edwards, [illegible].

The following named Associations, so far as we can learn from the minutes, appointed no delegates:

Anson, Ashe and Alleghany, Beulah, Brushy Mountain, Cedar Creek, Chowan, Eastern, Flat River, Little River, Mecklenburg and Cabarrus, Montgomery, Richmond, South Yadkin, Stanly, Stony Fork, Tar River, Three Forks, Union, Yadkin.

In order that all delegates and their friends *en route* to Nashville may travel in a body, arrangements have been made with the Richmond & Danville railroad to run special Pullman sleeper from Raleigh or Greensboro to Atlanta, for their accommodation. We will only be *en route* one night and have no change of cars between Atlanta and Nashville, affording us daylight ride between later points.

Rates given by all Southern lines is fare and one-third for the round trip.

Tickets will be sold May 9th, 10th and 11th, good to return until May 25th.

Leave Raleigh, May 9, via R. & D. R. R., 4:40 p. m.; leave Greensboro, May 9, via R. & D. R. R., 8:10 p. m.; leave Salisbury, May 9, via R. & D. R. R., 9:55 p. m.; leave Charlotte, May 9, via R. & D. R. R., 11:30 p. m.; arrive Atlanta, May 10, via R. & D. R. R., 8:15 a. m.; arrive Chattanooga, May 10, via W. & A. R. R., 1:30 p. m.; arrive Nashville, May 10, via N. C. & St. L. R. R., 7:30 p. m.

All who expect to attend the Convention will please advise me at once, stating at what point they will join the delegation and *what sleeping car space is desired*, in order that same may be reserved.

For information as to round trip rates from any point, schedule, etc., not named above, write Mr. Charles L. Hopkins, Traveling Passenger Agent Richmond & Danville Railroad, Charlotte, N. C.

Return tickets to Chicago, to such delegates, from Nashville, $20. Should there be ten or more, all on same ticket, the rates will be about $18.75 each.

The round-trip rate to Nashville, on account of Southern Baptist Convention, will be $23.35 from Goldsboro, Selma, Raleigh, Cary, Durham, Henderson, Oxford, Fayetteville and Wilmington; $21.00 from Greensboro, Winston, Reidsville and Danville; $20.90 from Salisbury and Charlotte; $16.45 from Asheville; $17.85 from Hendersonville.

C. Durham, *Cor. Sec.*

The train via Seaboard Air Line leaves Raleigh at 8.30 p. m., arriving at Nashville next evening at 7:30. Through Pullman service, with only one change of cars.

Southern Baptist Convention.

The thirty-eighth session (38th year) of the Southern Baptist Convention will be held with the Baptist churches in the city of Nashville, Tenn., beginning Friday, May 12th, 1893, at 10 a. m. Preacher of annual sermon, Rev. W. E. Hatcher, D. D., of Virginia; alternate, Rev. J. Morgan Wells, D. D., of Texas.

Lansing Burrows,
Oliver F. Gregory,
Secretaries S. B. C.

RAILROAD RATES

I am advised by the L. & N. that a rate of one fare for the round trip is in effect to Nashville, account Southern Baptist Convention, from all points on that line; and also by the N. C. and St. L. that a rate of one fair is in effect from all points on their line west of Chattanooga, inclusive; south of Chattanooga and from other points not on the line of the L. & N. or N. C. & St. L. the rate is one and one-third fare to L. & N. or N. C. & St. L. junction points, plus one fare to Nashville.

A rate of one fare has been granted by all railroads in Texas.

All other lines, so far as heard from, grant a rate of a fare and one-third, on the certificate plan. The Southern Passenger Association has not announced any special rates yet. As it will be too late to publish another card, delegates are requested to inquire at railroad station, and if special rates have not been made, to write me at once.

O. F. Gregory,
Sec'y in charge Transportation.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons *knowing themselves to be delegates*, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining *only accredited delegates*. This rule will be rigidly adhered to.

2. As we expect to furnish *homes* to all delegates, we will not be responsible for any bills made for entertainment at hotels.

3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.

4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.

5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

BOARDING HOUSE RATES.

Maxwell House (headquarters) $3.00; Duncan Hotel, $2.00; Commercial [illegible] Hotel, $1.00; boarding generally from $1.00 to $1.[illegible] names, please address [illegible] man. W. [illegible]

Nashville, Tenn. [illegible]

Among our Friends in North Carolina.

A kind invitation from Wake Forest College that we repeat before the professors and students of that institution a talk made some time ago to William and Mary College led us, a few days ago, into the dear old North State. The first point at which we stopped was

HENDERSON,

where we had to "lie over" for the night. We found Bro. Vandeventer holding a protracted meeting, aided by pastor Taylor, of Warrenton. It was pleasant to sit back and hear the latter preach a good gospel sermon and to see a great congregation listen with unflagging attention to the word spoken.

What a work pastor Vandeventer has done in Henderson, and how well he is honored and loved by the good people of the town! Such a man is sure to be in demand, but he would hesitate to encourage churches to call him, simply and solely because he is so much needed in Henderson. The useful years spent by him there fit him for even greater things in the coming years, if the town should continue to grow as it has done during its brief history. An hour's ride brought us to

WAKE FOREST COLLEGE,

an institution which has troops of good friends within and without its State. What a shining history it has, and yet it seems only to have entered upon its great mission. Its past is secure and its future is bright. Little did the Rev. William Hooper know what a great thing he was doing when in 1833 he presented to the North Carolina Baptist Convention a report recommending "the establishment of a Baptist literary institution in this State." In 1835 the College opened, with Rev. Samuel Waitt, D. D., as president. He was succeeded by Dr. William Hooper in 1846, and he by Rev. J. B. White, D. D. In 1849 Rev. W. M. Wingate, D. D., followed Prof. W. H. Owen, who had been president *pro tem.* for two years. After that came Rev. T. H. Pritchard, D. D. Rev. C. E. Taylor, D. D., followed Rev. W. B. Royall, D. D., the chairman of the faculty from June, 1883, to November, 1883.

In 1865 the endowment was $11,700; now it is about $300,000, besides the large amounts spent in valuable buildings and in other improvements. Wake Forest has a large and enthusiastic faculty, and every man of them is eager to do all in his power to enlarge the influence of the College. They are not waiting for other people to work up a patronage for them. They are doing it for themselves.

We had the pleasure of hearing a very entertaining lecture from Prof. W. L. Poteat, on "Movement in Plants." His original investigations in biology and in kindred studies have made him favorably known among the prominent scientists of the country. And other Wake Forest professors are winning for themselves a good name.

OXFORD.

We had to "lie over" a night here, too, and talk with pastor J. S. Hardaway and some of his good people about sundry matters. Bro. Hardaway drove us to the Oxford Orphan Asylum, where there are two hundred and thirty orphans, one-fourth of whom are of Baptist parentage. The Grand Lodge of Masons in this State own and control this institution, and the State pays them $10,000 a year to help pay expenses. The principal, Dr. Black, is an ex-presiding elder of the Methodist Episcopal church.

We made the Oxford Female Seminary our home, and a more delightful home it would be difficult to find. Prof. F. P. Hobgood we have known "since the war"—that's far enough back to go—and, in common with multitudes who know him, we have counted it an honor to number him in our list of friends. He is a man of noble and generous impulses, and is a superb teacher. His school this session gives a good illustration of what Prof. Hobgood can do. His great building is well nigh filled, and there is no telling how many he will have next session. The Oxford Seminary will be fifty years old at the close of this session, when there is to be a great celebration, with addresses from Drs. T. G. Jones and W. E. Hatcher and others. It will be an inspiring occasion surely.

WHAT DR. MARSH THINKS ABOUT SEVERAL THINGS.

In reply to our request that he lay before the readers of the *Religious Herald* his views as to several matters of public interest, Rev. R. H. Marsh, D. D., president of the North Carolina Baptist State Convention, said: "I do not expect to meet you at Nashville, and yet possibly I may do so. I feel a deep interest in the questions which will face the Convention at its approaching meeting. You may say that, in my judgment, the Convention should respond to the demand for the most rigid economy in the conduct of its work. I am the pastor of four country churches, and I know how our country brethren feel. Anything the Convention may wisely do looking to a reduction of working expenses will be gratefully received by them, and give the boards of the Convention additional influence with the churches. Mark you, I am not prepared to say that I advocate abolishing the assistant secretaryship. I would like to know more of the facts in regard to that before deciding for or against. But I do not hesitate to say that, if we can do as well without such an expense, we ought to make the change. You brethren who live in the cities little know how hard the times are with country pastors and country churches, nor do you know how little these is to cheer them in the outlook. The reasons for all this I might give here, but it is not necessary to do so."

[illegible] tell us about the movement championed by brethren Boring and Purkiss. [illegible] materially the receipts of our Mission Board?"

Ans.: "It may for a time. You [illegible] it is to deter people from [illegible] any cause will answer. [illegible] thing must or to be feared in the discussions now going on in my State. In my opinion, the thing for every Baptist to do is to stand by the Board. There ought to be no secession, but if changes ought to be made let them be made, and if the Board stands in the way of making them we can make the Board stand aside and elect other brethren to represent us. We have an opportunity of doing that at every meeting of the Convention. But, from all I can learn on the subject, we have no better men than those who now compose the Board. I wish my brethren here and in every State would take this view of the matter and stand firmly by the Foreign Mission Board. Mark you, I have not a word to say against brethren Herring and Bostick. They are good men, but I think as to this particular thing they are making a mistake, and are weakening the very agency on which we must rely for carrying out our Lord's command to preach the gospel to every creature. They will probably find when they organize their new agency the same kind of difficulties which now confront our boards, and it will be so as long as people are quick to promise and slow to perform. I wish these two brethren every blessing, but I think they are working at a very risky experiment."

Rev. J. S. Hardaway, when asked for a word, replied: "We have in this town four Baptist ministers, not counting myself, and three of them preceded me in the pastoral care of this church, and all three of these are as warm and helpful friends as I have. While they have churches of their own (and a good many of them), they let no opportunity pass unimproved for helping their own pastor. Two of these old pastors (brethren R. I. Deven and R. H. Marsh) and their families give $1,000 to our new church venture, and to Rev. C. A. Jenkins and Rev. J. A. Stradley I am under obligation for countless favors." What good news that is from the dear Virginia boy whose mother died praying that he might be a preacher of the blessed gospel of God!

Rev. R. H. Marsh, D. D., in telling us about the struggle that is being make by the Baptists of Oxford to complete their new church, added: "I reminded my pastor (Rev. J. S. Hardaway) when he began of the saying that the next thing to do after building a new house is to resign and leave others to preach in it; but I feel very sure that he will be an exception to the rule. It is the imprudent things that a pastor often does under the stress of building, and not the new house, which makes his resignation a thing to be desired, and Bro. Hardaway has not yet learned how to do an imprudent thing."

This new Oxford Baptist church when completed will cost, lot and all, about $16,000; but it will be a gem.—*Religious Herald.*

Put to Flight

—all the peculiar troubles that beset a woman. The only *guaranteed* remedy for them is Dr. Pierce's Favorite Prescription. For women suffering from any chronic "female complaint" or weakness; for women who are run down and overworked; for women expecting to become mothers, and for mothers who are nursing and exhausted; at the change from girlhood to womanhood; and later, at the critical "change of life"—it is a medicine that safely and certainly builds up, strengthens, regulates and cures.

If it doesn't, if it even fails to benefit or cure, you have your money back.

What you are sure of, if you use Doctor Sage's Catarrh Remedy, is either a perfect and permanent cure for Catarrh, no matter how bad your case may be, or $500 in cash. The proprietors of the medicine promise to pay you the money, if they can't cure you.

The Late Rev. J. R. Maynard.

Rev. J. R. Maynard departed this life at Morrisville, N. C., on the 24th day of March, 1893; and

WHEREAS, It has pleased our Heavenly Father to remove the soul of our beloved brother and former pastor from earth to heaven; be it

Resolved, first, by New Bethel church, that Rev. J. R. Maynard was an able and faithful preacher, just in all his dealings, true to his obligations, easy and pleasant in his manners, a great lover of charitable work, performing his duties to his God in a fearless and honest manner, and was sincere, just and upright with his fellowmen. Bro. Maynard leaves a large circle of relatives and friends who will always hold in sweet remembrance the beauties of his Christian life. He certainly was a man of God, for from his face there could clearly be seen the glowing radiance of a noble heart full of love for his Maker, and Christian affection for all mankind. Though Bro. Maynard has been called away from us, yet he leaves behind him a glorious influence that will always live to bless those who weep for him. We extend to his wife and children our sympathies, praying that the Most High may guard and protect them.

Resolved, second, That these resolutions be spread upon our church book, and a copy be sent to the family; also one to the BIBLICAL RECORDER for publication.

Done by order of the church in conference April 1st, 1893. P. W. DOWD, *Com.*

Our village and community were shocked, as never before, by a death, on the evening of March 23rd, when it was announced that our much beloved friend and brother, Rev. J. R. Maynard, had died suddenly while laboring in his workshop.

Bro. Maynard was in many respects a remarkable man. Like his Saviour he was always going around doing somebody good. He was fully consecrated, and was untiring in his efforts to elevate fallen humanity and persuade men to accept Christ. He was never happier than when presenting "the way of life" in his plain and simple way to some lost soul. Although deprived of an education and could not in consequence present "the old, old story" as fluently and elegantly as others who had been more fortunate in life, yet it was very evident to those who listened to him that he was full of the Holy Ghost. During his fifteen years of preaching, many were brought to the feet of the Saviour. Many lives have been shaped for good through his influence, and hundreds who knew him no doubt feel the world is better by his having lived in it. "Though he be dead he yet speaketh." He has gone to his Father, and his soul will doubtless vibrate with the sweetest joys of heaven when his enraptured ears hear the "well done" pronounced upon him.

May we all strive to imitate his example, and manifest that zeal and energy in our Master's work that characterized his life. Then shou'd we be called hence even as unexpectedly as he—we will be ready.

A. T. COTTEN.

Morrisville, April 27, 1893.

Habitual Thanksgiving.

I believe that few things would more completely modify our lives than habitual thanksgiving. Continue in prayer, and watch in the same with thanksgiving. Suppose that, instead of confining our grace to one meal in the day, we were each to say in our hearts a little grace after each successive occupation. The business of the field or the office, honestly and punctually performed to the best of our abilities; a kind act which we have been permitted to accomplish, whether with or without self-denial; a study which we have pursued to the enlargement of our minds; a conversation which has aided our own or another's good thoughts, or warmed our kindly sympathies with friendly intercourse; a walk or ride in the fresh air, invigorating brain and limbs—are not all these worth a "grace" as well as the best of good dinners? If we were thus to accustom ourselves to thank God for the innocent pleasures of life, how sharp a line would it force us to draw between them and the guilty ones, for which we could not dare to bless him! After spending hours of idleness when labor was done; after self-indulgence when we might have benefited our brother; after reading bad books; quarreling, slanderous, or unclean talk; meals at which we sunk our souls in gluttony or excess—could we offer thanks after these things to him whose gifts we have polluted? Surely not the most impious among us all.

Thanksgiving, then, would divide as chemical test the evil pleasures from the good. And it would hallow and endear these good ones beyond our conception. To a loving heart even the merest trifle becomes precious when accepted as a token of care for our welfare; and so every pleasure of mortal life may be taken as proving the tender mercy of him whom we may reverence and love beyond the noblest and nearest of all earthly friends. These feelings come to us at all times. There are days (perhaps most commonly when the heart is softened by penitence), blessed days, when we trace everything to God's hand, and are ready to weep in very tenderness for the primrose which has bloomed in our favorite nook or the caresses of the poor dog, which its Maker and ours has made to sympathize so wonderously with our joy and sorrow. O, that we could keep forever fresh such feelings as these! It is not these which are false and exaggerated. It is our ordinary coldness which is a mockery of the great reality of goodness and man's obligations.—*Earnest Thoughts for Every Day.*

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A man who is true cannot be utterly miserable. But to be true to himself and his fellows, much less to his God, is impossible without the grace of God.—*West. Recorder.*

Old Time Methods of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.

Scott's Emulsion

of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

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Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

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A Temperance Drink

For temperance people—a health-giving drink for the masses.

Hires' Root Beer

Not a harmful ingredient in its make-up. Nothing but the purest extracts of carefully selected herbs, roots, barks and berries.

A 25 cent package makes Five Gallons of a Delicious, Strengthening, Effervescent Beverage.

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Central, Neat, Convenient and Pleasant.

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where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Apr. 16, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 30 p m	5 08 p m	6 15 a m
Ar Rocky Mount.	1 33 p m	6 01 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 33 p m	6 01 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily.	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 42 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated Apr. 16, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 16 p m	11 10 a m	5 37 p m
Lv Goldsboro.....	10 17 p m	12 20 a m	6 50 p m
Arrive Wilson ...	11 00 p m	1 10 a m	7 42 p m
	No 14. Daily.		
Leave Wilson.....	11 30 p m	1 10 a m	7 48 p m
Ar Rocky Mount	12 08 p m	2 00 a m	8 30 p m
Arrive Tarboro ..		2 35 a m	
Leave Tarboro...		12 54 a m	
Lv Rocky Mount.	12 08 p m	2 00 a m	8 30 p m
Arrive Weldon...	1 00 a m	3 05 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 4.40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.30 p m, 5.30 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 a m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m; arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†8 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 50 a m
Ar. Salisbury	9 30 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 49 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	5 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 59 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.30 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.

W. A. TURK, Gen. Pas. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 84. Pass. Daily.	No. 88. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 48 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 3:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.

L. T. MYERS, Gen. Supt.

WM. SMITH, Superintendent.

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Please mention this paper.

Report on Duty of Churches to Pastors.

READ BEFORE UNION MEETING AT CHERRY GROVE, COLUMBUS COUNTY, APRIL 29, '93.

The duties of churches to pastors are many, and we propose to mention only a few.

1. The duty of a church to support the pastor is clearly taught in both Old and New Testaments. The Lord gave no inheritance to the priests as he did to the tribes, because he intended they should be supported by their brethren. To them belonged the skin or fleece of every animal sacrificed, which was no small revenue. Of peace offerings he kept also the shoulder and breast; and of sin offerings the carcass, except the called fat, which was burnt. They also had the tenth of everything, besides the first fruits. When any man killed an animal for his own use, he was required to give the priest the shoulder. Under the gospel dispensation, God has called men and qualified them by his Holy Spirit to preach his own everlasting gospel, and has definitely taught his churches their duty on this point. The workman is worthy of his meat. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? If we have sown you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

2. It is clearly taught in the Scriptures that it is the duty of the church and people to hear and respect their pastors. God speaks to Israel to hear. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. Joshua said unto the children, come hither and hear the words of the Lord your God. God also calls upon individuals to hear his word and obey its teachings. Isaiah said unto Hezekiah, hear the word of the Lord. Therefore, ye shepherds, hear the word of the Lord. He also speaks to all the world to hear his word: Hear this, all ye people, give ear all ye inhabitants of the world. He that hath ears to hear let him hear.

The Saviour was very careful in his parable of the sower, when he said, Take heed how ye hear, and also, Take heed what ye hear. He also speaks concerning those who refuse to hear, when he says: And the Lord hath sent unto you all his servants, the prophets, rising early and sending them, but ye have not hearkened nor inclined your ear to hear; and whosoever shall not receive you nor hear your words, when ye depart out of that house or city shake off the dust of your feet.

3. God has made it the duty for the church to pray often for their pastors: Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.

Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak.

Respectfully submitted,

A. H. PORTER, *Com.*

What are the Duties of Pastors to their Churches?

READ BEFORE COLUMBUS UNION MEETING AT CHERRY GROVE ON APRIL 29TH, 1893.

To the correct understanding of this subject, two important facts claim attention. First, what is a church of the New Testament? Second, the pastor's relation to that organization?

First. The word church is used to signify a society of men and women called of God by the gospel out of the world that lieth in wickedness, into the faith, fellowship, obedience and worship of the Lord Christ, and of God in him. In every age Jesus Christ is the church's foundation and head; his oracles are her binding rules of direction; his glory, and the glory of God in him, and the spiritual and eternal salvation of mankind through him, are the ends of her establishment. All persons who are by faith united to his person, sanctified by his indwelling Spirit, and who believe and profess his revealed truths, and are subject to his written ordinances are, in every age, her only true members.

Secondly. Jesus Christ asserts that he is the good shepherd who gave his life for the sheep, and constituted his chosen ministers to minister to his lambs, to feed the flock, watch over them, and in every way endeavor to promote the spiritual life, safety, growth, health and comfort of his covenanted people. This pastoral office and work is described in Scripture as inexpressibly important and solemn. It is at men's infinite hazard if they rush into it without being regenerated in the whole man, after the image of God, the old things having passed away, and all things become new in Christ,—a divine call to preach the word of the Lord, as was the case with Aaron, not seeking the glory of men, but the honor of Christ and his Father in the eternal salvation of souls. Pastors are also denominated bishops who are divinely ordained ambassadors for Christ to beseech men to become reconciled to God, that they become partakers of his holiness and love in this life; that they may become fellow-laborers with the Son of God in preparing a devoted and obedient people for the Lord, in building up his kingdom in the earth; that his stewards of the mysteries and manifold grace of God may be faithful in all things given them in charge; that the covenanted children of God serve the Lord with their spirit, and with much humility in the gospel of his Son; to testify repentance towards God and faith in our Lord Jesus Christ, keeping back no part of the counsel of God, no profitable instruction, reproof, encouragement in Christian duty to pastors, to the church, to the spread of the gospel to earth's remotest bounds: but to search the Scriptures and glorify God in the soul, body and spirit,—looking for that blessed hope promised to the faithful at the coming of their Lord and Master.

Respectfully submitted,

HAYNES LENNON, *Com.*

Don't be talked into having an operation, as it may cost you your life. Japanese Pile Cure is guaranteed to cure you by John Y. MacRae, druggist, Raleigh, N. C.

The way to wealth is as plain as the way to market: it depends chiefly on two words—industry and frugality, that is, waste neither time nor money, but make the best use of both.—*Franklin.*

Beecham's pills, with a drink of water, mornings.

The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature or in any art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness, and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.—*Exchange.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

The Chinese Habit of Doing Things Backward.?

We find the Chinese are a peculiar people, odiously practical. Despotically governed, they are abominably free. Ugly in features, they are yet substantial in color and appearance, and make a Caucasian who has his photographs taken with them look milk-and-watery. Proverbially polite, they are impertinently inquisitive. Lovers of proverbial truth, they are a nation of liars. Reliable, substantial, industrious and conservative, they are yet non-committal, lazy, and, to use Mr. DeQuincy's words, "unrelyuponable." They work for nothing and board themselves, supporting their family out of what they can make by such an opportunity.

But one of the most peculiar traits of the Chinese is the way they have of doing things backwards, or diametrically opposite to what we do them in Europe and America.

In America when two persons meet they raise their hats and shake each other's hands; here to raise the hat would be an insult, and each man shakes his own hand.

When a friend or relative dies they wear white mourning instead of black, and allow themselves to become dirty, instead of keeping themselves clean.

They turn to the left when they pass each other on the street, instead of turning to the right.

And when they address their friends they use the family name first and surname last. Thus John Smith in China would be Smith John.

Enter a school and you hear a tremendous noise as of a hundred persons talking at once; it is the pupils studying. They all study aloud.

The carpenter when he uses his line, instead of using dry white chalk, uses wet black ink.

When the women sew, instead of pinning the garment to their knee and sewing toward them, pin it to their bosom and sew from them.

They read down their book instead of across, and from the right side cover toward the left, putting the foot-notes at the top of the page, and running titles along the left side of the leaf; printing on one side of the paper only; folding it at the outer edge, and cutting it along the back.

Instead of blacking their shoes they whiten only the edges of the soles.

They wear their sleeveless garment, corresponding to our vest, entirely on the outside, each outside garment being a little shorter than the one under it; as if our undercoat were longer than our overcoat.

In company they keep their hats on while we take ours off.

We stick the candle into the candlestick and waste about an inch; they stick the candlestick into the candle and burn it all.

Our ladies wear their bangs on their foreheads; the Chinese ladies wear theirs on the back of their necks.

We build the best side of the house toward the street, and very often throw the dirt in the back yard. They build the windowless side of the house outward, and throw all the dirt into the street.—*Gospel in All Lands.*

Need for Chapels in Mexico.

God "dwelleth not in temples made with hands." Still these words are not to be taken as discouraging the building of houses where his people may meet for his holy worship.

About ten years ago our Board began work in Mexico; but as yet very little has been done in the way of chapel building on the field. With three or four exceptions our congregations worship in hired halls. This is unfortunate, and the time has come when it should be remedied.

We need chapels *first*, because in many places it is difficult and often impossible to get halls well adapted to public worship. As a rule, few such halls are to be found in a Mexican town, and these few are often owned by fanatics who would not, at any price, rent them for Protestant services. *Second*, besides, a chapel always gives greater stability and an air of permanence to the work. When we build a house of worship, the people see that we have come to stay, and so attention is drawn to our work. Experience shows that when a mission builds a chapel, a large increase in attendance may safely be counted on. Nor is it strange that this should be the case. The same is true at home. All who know anything of mission work in large cities, know this to be true. The mother-church does not try to hide her mission children back in a small, unsuitable room of a private house. On the contrary, just as soon as the interest demands it, a mission chapel is built, and the worshippers are made to feel that they have a home; and what is more, the community feels that the church is in earnest about the matter.

For the present, Mexico makes but a *modest* request of the Board. It is not likely that within the next three years she will ask for *many* chapels. There are hundreds of houses of worship within the bounds of the Southern Baptist Convention, each one of which has cost more than Mexico will ask for chapel building from now till the close of the year 1894. A $40,000 house of worship is by no means a rarity; and if the more than a million of Baptists of the South will give us this amount—less than four cents a member—we will put a neat chapel in every point where one will be needed from now till January 1, 1895. Is not this a modest request?—to ask the whole membership of our Convention to do for Mexico in three years what many a church at home does for itself in one year?

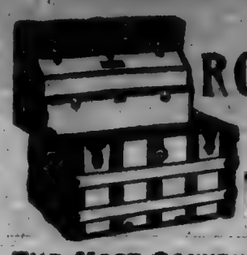
Remember, that just half the price you are now going to pay for that $8,000 organ will be sufficient to build a neat chapel in Parras, and to make glad the little band of this town. In Guadalajara, "the fourth city in the Republic in size, the second in importance, and the first in beauty and general attractiveness," the brethren will soon be asking for a church building, and they ought not to ask in vain.

Fellow-christians, hear the *modest* though *earnest* plea of Mexico for chapels!—*A. Bartow Rudd, Parras.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE



THE ROLLER TRAY TRUNK

THE MOST CONVENIENT TRUNK EVER DEVISED.

THE TRAY is arranged to roll back, leaving the bottom of the Trunk easy of access.

Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.

If your Dealer cannot furnish you, notify the manufacturers,

H. W. ROUNTREE & BRO., RICHMOND, VA.

GUARANTEED CURE OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to

CULLEN & NEWMAN, 169 GAY ST., Knoxville, Tenn.

CONSUMPTION SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C., No. 183 Pearl Street, New York.

Walter A. Montgomery, *Attorney-at-Law,*

No. 217 Fayetteville Street, Raleigh, N. C.

Will practice in any of the courts where his services are needed.

Spring is on Us.

The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix.

You Need a Tonic.

Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,

Dr. King's Royal Germetuer.

IT MAKES NO MISTAKES.

IT ALWAYS GIVES SATISFACTION.

Pleasant as Lemonade.

King's Royal Germetuer

Is a positive cure for

Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.

Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by

Dr. King's Royal Germetuer.

Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."

Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

MUSIC FOR MANY.

VOICES OF SPRING. A service of Song and Recitation, for Children's Day. Price 5 cents. ALBUM OF SONGS. Edited by H. P. Southard. For Soprano or Tenor voice. Price 30 cents. FOLIO OF HOME SONGS. A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 25 cents. ARCHER'S SECOND ORGAN BOOK. New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. ORGAN MOSAICS No. 2. Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. GARNERED GEMS, by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. COLUMBUS, a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. THE MUSICAL VISITOR supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

Any of the above named books will be sent post-paid for one-half, or more, of marked price.

—PUBLISHED BY—

THE JOHN CHURCH CO., CINCINNATI. NEW YORK. CHICAGO

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect May 7, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 18 Mixed. Daily ex Sunday
Lv Wilmington	8 00 a m	.....	.....
Ar Fayetteville	8 07 a m	.....	.....
Lv Fayetteville	8 12 a m	.....	.....
Ar Sanford	9 50 a m	.....	.....
Lv Sanford	9 50 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12.25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun		.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun		.....	.....
Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 08 p m	.....	.....
Ar Mt Airy	4 26 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 50 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 08 a m	.....
Lv Ramseur	.....	.....	6.25 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.55 a m
Ar Madison	.....	.....	11.35 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 19 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.23 p m		
Ar N & W Jun			
Walnut Cove	1.53 p m		
Lv N & W Jun			
Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.18 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.30 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Madison			12 25 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			5 55 p m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a.m. and have five hours in Raleigh, and reach home same day.

Ample time for breakfast Sanford, dinner at Walnut Cove, and supper at Fayetteville.

W. H. KYLE, Gen. Freight Agt.
J. W. FRY, Gen. Manager.

Do You Want a Teacher?

TEACHERS' EXCHANGE,

Box 378, Richmond, Va.

Supplies Colleges, Schools and Families with Teachers without charge. Reserves choice teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

NEWS OF THE WEEK.

Raleigh Affairs.

The Grand Lodge of Odd Fellows is in session this week in Raleigh.

The 19th annual meeting of the "N. C. State Dental Society" will be held here, May 23—26, 1893.

The State Medical Society is holding its annual session this week. Many delegates are in attendance.

Mr. A. D. Jones of this city has received the appointment of Consul General to Shanghai, China. Salary, $5,000 a year.

Wednesday, the 10th, is Memorial Day. Hon. A. C. Avery of Burke county will deliver the oration, Subject—"Life and Character of Gen. D. H. Hill." Mr. G. M. Allen will act as chief marshal.

John Allen Johnson, who shot and seriously wounded United States Deputy Marshal Upchurch here several weeks ago while resisting arrest for passing counterfeit money, delivered himself up to the police in Richmond, Va., last Friday night. He was brought to Raleigh Saturday evening and taken before United States Commissioner Purnell on a warrant charging him with assault upon United States Deputy Marshal John R. Upchurch with intent to kill. There were three witnesses. Johnson was committed to jail in default of $3,000 bond.

It has been decided that the train bearing the remains of Jefferson Davis from New Orleans to Richmond shall stop in Raleigh on Tuesday, May 30th. The train will arrive here about 11 o'clock a. m., and will leave for Richmond about 2 o'clock p. m. The State Executive Committee of the Confederate Veterans' Association met at the Executive office on Friday last, at which time Governor Carr and Col. E. D. Hall were requested to appoint an escort of honor to meet the remains of Hon. Jefferson Davis at Charlotte, May 30th, and act during the passage through the State and the stay in Raleigh. A committee on programme was appointed, its duty being to select an orator and make all necessary preparations, including music and the military escort. Col. Thos. S. Kenan was unanimously chosen Chief Marshal, and given authority to appoint aides.

State News.

T. T. Gaskins, the largest lumber-mill owner in Halifax county, has made an assignment.

It is stated that a $42,000 company will organize at China Grove for the purpose of erecting a cotton mill.

The Niagara Grape and Fruit Co., Southern Pines, N. C., has been chartered to cultivate and can fruits. The capital stock is $50,000.—*Manufacturers' Record.*

The *Manufacturers' Record* announces that J. B. Warren, W. F. O'Brian and T. J. Walker will build at Durham, N. C., a roller-process flour mill of twenty barrels capacity daily.

Dr. Wm. H. Battle, a prominent physician and brother of Dr. K. P. Battle of the University and R. H. Battle Esq., of Raleigh, died at his home near Lilesville, on April 20th, aged fifty-nine years.

Mr. Wm. A. Conner, Sr., while applying grease to the machinery in his sons' sawmill at Hendersonville, May 1st, accidentally fell upon a saw which was running at full speed, receiving terrible injuries from which he died almost instantly.

A cyclone did considerable damage in Granville, Vance and Moore counties on last Thursday. In Oxford the storm was very destructive. A number of tobacco prize houses were blown down, besides other damages inflicted. The estimated loss is about $15,000. A colored boy was killed.

J. M. Hargett, who left a wife and three children in Charlotte, went to Concord, married a Miss Mollie Kessiah, was arrested at Blacksburg, S. C., and brought here for trial, was before Esq. Maxwell and bound over to the Criminal Court in the sum of $500, on the charge of bigamy, and $100 on the charge of abandoning his family.—*Charlotte Democrat.*

Mr. Herbert Leroy, who lives near Ansonville, while acting as overseer of a public road last Wednesday, got into a difficulty with Andy Harris a negro road hand who refused to take a shovel instead of a hoe to do a certain piece of work. Leroy using a shovel and Harris a weeding hoe struck each other simultaneously, both falling. Leroy's skull was fractured and he died Wednesday night. The negro was not injured, but is now in jail at Wadesboro.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

MARRIED.

ROYSTER—LEMAY—On May 3d, 1893, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Joseph S. Royster and Miss Lellea S. Lemay.

SQUIRES—HARGROVE—On April 20th, 1893, at the residence of the bride's father, in Bladen county, N. C., by Rev. A. J. Bordeaux, Mr. Lucien Squires and Miss Addie Hargrove.

NOWELL—MORGAN—On April 27th, in Sinai Baptist church, Perquimans county, by Rev. A. W. Burfoot, Mr. Stephen C. Nowell and Miss Sarah E. Morgan.

DIED.

SMITH—Lottie Smith, at her home in Chowan county, N. C., some months ago finished her work here on earth to begin, we trust, a brighter beyond. She was just in the prime of life. Having married quite young, she hardly had fell a victim so death some previous to her decease; therefore she has not chosen rather to mourn her

G. W. WHITE.

MILLS—Samantha G., wife of A. C. Mills, passed from earth to heaven on March 26th, 1893. She was a member of Green Level Baptist church, and died a Christian. She was never happier than when she could visit the sick and administer to their wants. She leaves a husband and six children to mourn their loss. May God, who doeth all things well, bless them in their bereavement.

A FRIEND.

BORDEAUX—Bro. Armistead H. Bordeaux died April 22d, 1893. He was sixty-two years, eleven months and twenty days old when he died. He has been a member of the Baptist church since 1865, and when Sharon church was organized he was appointed deacon, which position he held until his death. He organized a prayer meeting at his church, when it was organized seventeen years ago, and he attended it regularly ever since, until his sickness about a month before he died. He has been a regular subscriber to the BIBLICAL RECORDER for ten years, and the writer of this obituary, who conducted the religious services, has heard him say that he would actually do without some of the necessaries of life rather than to fail to read its pages. He leaves a wife and eight children, and a host of friends and brethren, to mourn his loss. Their loss is his eternal gain.

A. J. BORDEAUX.

YOUNGER—The family of Bro. Josephus Younger, who lives one mile from Roxboro, N. C., was visited on April 25th, 1893, by the messenger of death, and the pure spirit of his afflicted daughter, Miss Eliza, was borne away to the beautiful home described in the Holy Bible, the book she so much loved, "as the building of God, an house not made with hands, eternal in the heavens,"—as our Father's house with many mansions, where she now is enjoying that rest which remaineth to the people of God. She was given to her loving parents by birth on Jan. 1, 1849, and being the subject of tender care, careful training, and much prayer, she embraced Jesus by faith when only a child and united with Mill Creek Baptist church, where she remained in membership until about six years before she was called to join the redeemed above, she, with all the members of her father's large family, joined Roxboro church, under the pastoral care of the writer, whose pleasure it was to know much of her consecrated life. She attended the Baptist school in Raleigh when quite young, the fruits of which were seen in her intelligent conversation. Soon after this, God in his wisdom saw fit to lay the hand of affliction on her, to which she patiently and lovingly submitted for nineteen long years without one single murmur. It seemed that while some preached Jesus, and others worked for the Master, she took pleasure in witnessing for him in her suffering; so much so that all of us who knew her, visited her, and were most intimately acquainted with her, always felt helped by her sweet presence. She was the center around which the thoughts, interest, and affections of the family clustered, and no spot on earth was so sweet to all her kindred as the room in which she sat, rested and suffered, where they often met and were always loath to part.

In the absence of Bro. Watson, who was sick, Rev. J. J. Lansdell conducted the burial services. And now that God has called her away from this life of suffering to himself in glory, let us who knew and loved her join in with the aged parents, remaining brother and sisters, and submissively say:—

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more will join our number;
Thou no more our songs shalt know.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

J. H. LAMBERTH.

Greenville, N. C., May 2, 1893.

Religious Herald, Baptist and Reflector, and the *Person County Courier*, please copy.

WASTE Not, want not. Vacuum Leather Oil keeps leather new-looking soft-feeling and strong; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N.Y.

Letter from Monroe.

Dear Bro. Bailey:—We have just closed one of the most interesting meetings I have ever seen. The Spirit was present at every service and in great power. Our house was packed all the while, and all listened with unusual earnestness. There were thirty-four conversions. I have already baptized eighteen, and one stands approved, and I know of several others who will come soon. The greatest work ever done in our church. The greatest unity prevails, and all are working together as I have rarely seen.

Our hearts were saddened by the death of Rev. C. Austin. He was the leading man in this community for a number of years politically and religiously. He was ripe in years, and had done faithful service for a good number of them. We turn our eyes to the future with hope, and trust that God will continue to bless us abundantly. Pray for us. Fraternally,

M. A. ADAMS.

Monroe, N. C., May 5, 1893.

The New York Stock Exchange was much excited during the past week—precipitating nearly another "black Friday." Some large dealers on Wall street have failed.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

TALKS TO CHILDREN ABOUT JESUS.

A Life of Christ Simplified for the Young.

It contains 320 octavo pages. 100 Magnificent Engravings, gotten up in the Handsomest Style, making the Cheapest and Fastest Selling book of its kind ever published. Retail price $1.00. Average sales nearly 500 copies per day. A complete canvassing outfit with terms sent for 25 cents.

Life, Wit and Wisdom of Spurgeon.

Contains about 600 pages Octavo Size

Nearly 50,000 copies of this book were sold soon after Mr. Spurgeon's death at the regular price, $1.50. In order that we may place in the homes of thousands who cannot afford this price, we have reduced it to $1.00. Thousands are being sold at reduced rates. Complete outfit 25 cents.

MOTHERS OF GREAT MEN. A delightful home book. Beautifully illustrated. 700 pages. Retail $2.75. Agents meet with immense success. The best home book published. Complete outfit 25 cts. Major General Howard says: "Am glad to have such a pure, interesting, instructive and beautifully illustrated book as this to go in my home."

Agents wanted for all of the above books. Write to R. H. WOODWARD & Co., Baltimore, Md.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 266 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 306 worms."

Price: 25c. per Bottle. Take no other.
BOYKIN, CARMER & CO.,
11 & 13 N. Liberty St., Baltimore, Md.

The Fundamental Principle of Life Assurance

is protection for the family. Unfortunately, however, the beneficiaries of life assurance are often deprived of the provision made for them, through the loss of the principal, by following bad advice regarding its investment.

Under the Tontine Installment Policy of

The Equitable Life

you are provided with an absolute safeguard against such misfortune, besides securing a much larger amount of insurance for the same amount of premiums paid in.

For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas, Rock Hill, S. C.

WOOL! WOOL! WOOL!

If you have wool to be manufactured or to exchange for goods, ship it to the

Chatham Manufacturing Company

PROPRIETORS OF THE

Elkin Woolen Mills.

THEY DO THE LARGEST Custom Business IN THE STATE.

Their Goods Just Simply CAN'T BE EXCELLED

THEY PAY FREIGHT ON WOOL.

Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Spring Millinery
1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps
in all sizes and at all prices.

Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

Peace Institute,
RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue
JAS. DINWIDDIE, M. A. (Univ. Va.)
Principal.
Please mention this paper.

University Law School.

40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

AGENTS $50 to $100 A WEEK. Ladies or Gents. Best seller known. Needed at every house, place of business or farm the year round. "Home" Electric Motor runs all kinds of light machinery. Cheapest power on earth. Connected instantly to wash or sewing machine, corn sheller, pump, fans, lathes, jewelers' or dentists' machinery, &c. Opens, Noiseless, lasts a life-time. No experience needed. To show in operation means a sale. Guaranteed. Profits immense. Circulars free. W. C. HARRISON & CO., Columbus, O.

W. H. & R. S. Tucker & Co.

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

ICE! ICE! ICE

We are now prepared to supply Ice in any quantity, and at lowest cash prices. We will not be undersold by any one North or South on carload lots.

Shipped promptly per Express in 100 lb. lots or more, or by freight in 1,000 lb. lots or more. Not less than 4,000 lbs. can be shipped unpacked.

COAL.

ANTHRACITE, all sizes; BITUMINOUS coals, the best in America for Fuel, Steam and Gas; also FOUNDRY COKE, shipped direct from mines to any depot at rock bottom prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

HELPLESS CRIPPLES.

Electropoise
(TRADE MARK)
"ATMOSPHERIC OXYGEN"
BY ASSOCIATION

Spinal troubles, caused from weakness, resulting oftimes in making the sufferer a helpless cripple, are most successfully treated with the Electropoise. The instrument, by adding unlimited *vitality*—strength—to this "centre of nerve force" effects cures that are wonderful. Read in this paper the letter of Mr. McNish of Nashville, Tenn., whose little child was so badly afflicted that it could only "*touch the ends of toes to the floor.*"

Write us for book about the Electropoise, and the remarkable cures it is *daily performing.*

ATLANTIC ELECTROPOISE CO., Washington, D. C.

A New England Miracle.

A RAILROAD ENGINEER RELATES HIS EXPERIENCE.

THE WONDERFUL STORY TOLD BY FRED VOSE AND HIS MOTHER-IN-LAW TO A REPORTER OF THE BOSTON HERALD. BOTH ARE RESTORED AFTER YEARS OF AGONY.

(*Boston, Mass., Herald.*)

The vast health-giving results already attributed by the newspapers throughout this country and Canada to Dr. Williams' "Pink Pills for Pale People" have been recently supplemented by the wonderful cures wrought in the cases of two confirmed invalids in one household in a New England town. The radical improvement in the physical condition of these two people from the use of this great medicine is vouched for, not only by the eager testimony of the patients themselves, gladly given for the benefit of other sufferers, but also by the indubitable assurances of disinterested relatives and friends who had been cognizant of the years of pain and distress endured by the two invalids, and who now witness their restoration to health, vigor and capacity.

The names of these people, the latest to testify from their own experience to the marvellous restorative, tonic and healing qualities of Dr. Williams' Pink Pills, are Fred. C. Vose and his mother-in-law, Mrs. Oliver C. Holt, of Peterboro, members of the same household, which is composed of Mr. and Mrs. Holt, and Mr. and Mrs. Vose, the latter a daughter of the Holts. The home occupied by the family is a cosy and neat looking two-storied house, situated on the top of a hill and surrounded by many of the natural attractions of a residence in the country. Mr. Holt is employed in the Crowell shoe manufactory of Peterboro, and Mr. Vose has for many years run the engine on the Fitchburg railroad trains between Winchendon and Peterboro.

Before entering upon an account of the long illness of Mr. Vose and his mother-in-law, which shall be given in their own words as taken by a reporter of the "*Boston Herald*," it will be well to give the exact reasons for the coming together under one roof of the two families, as this fact has everything to do with the manner in which Dr. Williams' Pink Pills first came to the notice of Mr. Vose and the reason of their introduction into the family as a medical remedy.

Mr. Vose's wife had been in failing health for a number of years, her illness finally developing into a brain trouble, accompanied by intermittent paralysis of the tongue and lower limbs. Death had taken all her children, and the heavy affliction increased her bodily and mental infirmities to such an extent that her husband, himself an invalid, was compelled to take some means toward securing for her complete rest and freedom from all household care. To this end he gave up housekeeping, and took his wife to her parents' home, where her mother might care for her in her ailments. Mrs. Holt was herself suffering from various complaints brought on by complete nervous prostration several years ago, but her daughter's severe and more hopeless condition was the more urgent and more appealing case of the two, and so Mrs. Holt for several years has tried to forget her own disabilities in tenderly ministering to her stricken daughter.

In February last Mr. Vose was reading the weekly paper, when his attention was attracted by the account of a case of paralysis cured by the use of Dr. Williams' Pink Pills. The similarity of the case described to that of his wife at once aroused the deep interest of Mr. Vose, and he called his mother-in-law's attention to the published article. After long consultation they decided to send for the pills. The beneficial effect they had upon Mrs. Vose was marked. From being unable to stand she was so materially strengthened that she could walk without difficulty, and in other respects her condition was much improved. The beneficent results noticed in Mrs. Vose's condition from a trial of the pills caused both her husband and mother to consider trying them for their own complaints. They tried them on the principle that "if they don't cure they can't hurt," but before each had finished their first box they had felt such relief that they came to believe that the pills not only could not hurt, but were actually and speedily curing them.

To the "*Herald*" reporter who was sent to investigate this remarkable cure, Mr. Vose gave a detailed account of his long illness and subsequent recovery. He began his narrative by saying:

"I am not anxious to get into the papers in this or any other connection, but, as I wrote the Dr. Williams' Medicine Co. I have felt such happy results from the taking of Pink Pills that I am willing, if my experience will help any one else, to state how they benefited me. I am thirty-seven years old, and fifteen years of this time I have spent in railroading for the Fitchburg railroad on the Winchendon and Peterboro branch. For the past three years I have been engineer of the train which connects with the Boston trains at Winchendon. I have been troubled with a weak stomach from my boyhood. In fact, there never was a time in my remembrance when I was not more or less troubled from that source.

"Seven years ago, however, the complaint became greatly aggravated from the nature of my work and other causes, and I suffered greatly from it. My stomach would not retain food, my head ached constantly, there was a dimness, or blur, before my eyes most of the time, and my head used to become so dizzy I could scarcely stand. On getting up in the morning my head swam so I was frequently obliged to lie down again. I had a most disagreeable heartburn, a continuous belching of gas from the stomach, a nasty coating of the mouth and tongue, and my breath was most offensive. I consulted physicians in Peterboro, and took their medicine for two years, but was helped so slightly by them that at the end of that time I gave up in discouragement, and let the disease take care of itself for a long time. I grew worse as time went on. I have been obliged to give up work many a time for a week or two, and have worked at other times when I ought to have been at home in bed. I have lost many months during the past seven years and would have lost more only for the fact that I stuck it out and would not give up until I had to.

"My appetite then failed me, and about four years ago I began to notice a fluttering of my heart, which grew so bad after a while that I could not walk any distance without a violent palpitation and complete loss of breath. The pains in my stomach, from indigestion lasted two and three days at a time. I lost considerable flesh, and before long I noticed that my kidneys were affected. This came from my work on the engine, I know, as many railroad men are troubled in the same way. I had awful pains in the small of my back, and was obliged to make water many times during the day.

"I resolved to go back to the doctors again, though their treatment had done me no good before. I was told that medicine was no good for me, that what I needed was a long rest. I could not take too long a vacation, being compelled to work for my living, and so I kept along, taking what stuff the doctors prescribed, but feeling no better, except for a day or two at a time.

"Finally my legs and hands began to ache and swell with rheumatic pains, and I found I couldn't sleep at night. If I lay down, my heart would go pit-a-pat at a great rate, and many nights I did not close my eyes at all.

"I was broken down in body and discouraged in spirit, when, some time in February last, I was reading in the "*Montreal Family Herald and Weekly Star*," which we take every week, of the great cures made by Dr. Williams' Pink Pills for Pale People. I got a couple of boxes for my wife to see if she would be helped any by them, and then I tried them myself. I did not put much stock in them at first, but before I had finished the first box I noticed that I was feeling better. The palpitation of my heart, which had bothered me so that I couldn't breathe at times, began to improve. I saw that in going to my home on the hill from the depot, which was previously an awful task, my heart did not beat so violently and I had more breath when I reached the house. After the second and third boxes I grew better in every other respect. My stomach became stronger, the gas belching was not so bad, my appetite and digestion improved, and my sleep became nearly natural and undisturbed. I have continued taking the pills three times a day ever since last March, and to day I am feeling better than at any time during the last eight years.

"I can confidently and conscientiously say that they have done me more good, and their good effects are more permanent, than any medicine I have ever taken. My rheumatic pains in legs and hands are all gone. The pains in the small of my back, which were so bad at times that I couldn't stand up straight, have nearly all vanished, and I find my kidneys are well regulated by them. This is an effect not claimed for the pills in the circular, but in my case they brought it about. I can now go up any hill without the slightest distress or palpitation or loss of breath, and am feeling 100 per cent. better in every shape and manner.

"They have been a saving of money to me, for since I began their use I have not been obliged to lose much time away from work. I am still taking the pills, and mean to continue them until I am certain my cure is a thorough and lasting one."

After talking with Mr. Vose at the depot, where his engine was in waiting, the reporter went to the house where Mrs. Holt, the other patient for whom the pills have done so much, received him and gave an extended account of her experience with them. Mrs. Holt said:

"I am fifty-seven years old, and for fourteen years past I have had an intermittent heart trouble. Three years ago I had nervous prostration, which left me with a number of ailments, for which I have been doctoring unsuccessfully ever since. My heart trouble was increased so badly by the nervous prostration that I had to lie down most of the time. My stomach also gave out, and I had continual and intense pain from the back of my neck to the end of my backbone. I went to physicians in Jeffrey, Newport, Alsted, Acton and here in Peterboro, but my health continued so miserable that I gave up doctors in despair and lost faith in medicine altogether. I began to take Dr. Williams' Pilk Pills last winter, more from curiosity than because I believed they could help me, but the first box made me feel ever so much better. I have taken the pills since February last and they have made me feel like a new woman. The terrible pains in my spinal column and in the region of my liver are gone, and I believe for good. My palpitation has only troubled me three times since I commenced using the pills, and my stomach now performs its functions without giving me the great distress which formerly followed everything I ate. The pills have acted differently from any medicine I ever took in my life. I have tried everything—doctors' medicines, patent medicines, sarsaparillas, and homœopathic doses. In fourteen weeks, three years ago, I spent $300 for doctors' bills and medicines, and since then have put out as much more money, but the relief I obtained, if any, was only temporary.

"With these pills, however, the effects are different. They are not cathartic like other pills I have taken, but seem to act directly upon the stomach and liver without any loosening of the bowels. My sleep, too has wonderfully improved since I began their use. For a long time before I took these pills I lost sleep night after night with my heart and pains in my back.

"My improvement in health is a source of remark on the part of those who have known how sick I was. My husband, who didn't know I was taking the pills, is delighted at the noticeable betterment in my health, and upon learning the cause of it urged me to continue the use of the pills. This impulse, however, is not necessary, as I have been too sick in the past not to fully appreciate the value of a remedy that has done me so much good. Dr. Williams' Pink Pills are certainly a grand medicine, and from my experience with them I can cheerfully and cordially recommend them to any one who is troubled with heart palpitation, indigestion, liver complaint, and the many ills consequent upon nervous prostration."

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is ususally understood, but are a scientific preparation, successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, &c.

They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. They are manufactured by the Dr. Williams Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

The State Normal and Industrial School.

The *North Carolina Teacher* for April reviews very carefully and thoroughly the "Report of the Directors of the Normal and Industrial School." It is very evident to the people of North Carolina that the President and President of the Board of Trustees have diverted the work of the school widely from the purposes of its creation, and it is now neither a normal nor industrial school, but simply a female institute which uses the State's money to compete with all other female schools in the State, and make a good easy situation for the President. The so-called report to the Legislature, when carefully examined, shows that the officers have labored to conceal and misstate facts to an amazing extent. The *Teacher* has fairly and honestly exposed a vast number of misdoings on the part of the President which prove him totally unfit to be at the head of such an institution as the State intends the Normal and Industrial School to be. Nine-tenths of the people of North Carolina fully agree with the *Teacher* in its criticism of the management, while all are united in approval of such a school for training teachers as the State intended to establish. The President has no right to so pervert the laws in regard to this school as to make it a female seminary instead of a professional school for teachers.

The "report" shows that upwards of $9,000 have been paid, of which no account is made, and that there has been a reckless extravagance in handling the State's money in the interest of the President. The President may be getting in various ways from the school three or four thousand dollars a year, instead of $2,250, which is his nominal salary, as there is clearly a considerable profit derived from boarding pupils, who are required to pay the maximum charge of $8.00 a month. As the school is under the direction of the State Board of Education, a committee of *disinterested* persons should be appointed to fairly investigate the management which is bringing the school into disrepute with thoughtful people of North Carolina. The State is too honest to submit to such management of a public institution.

OBSERVER.

Take Notice.

Delegates to the Chowan Association—to be held at Plymouth, May 23d–25th—coming over the line of the N. & S. R. R., will be returned at one half rate, the same being furnished by the Clerk with certificate of attendance.

J. F. TUTTLE.

Plymouth, May 8, 1893.

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The Home Circle.

When I Have Time.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time.

When I have time the friend I love so well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths always
And cheer her heart with words of sweetest praise—
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the coming year—
Now is the time.

—Exchange.

Teasing.

It seems to me that one of the most annoying traits of character which one can possess is a disposition to tease; for when it is freely indulged, there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramblebush or of suffering constantly from the torture of innumerable pin pricks. To be sure, one pin-prick is nothing much, but when one has to bear ten thousand of them, it is quite another thing.

"Pshaw!" says the tease, "I did not hurt you any. I wouldn't make such a fuss about nothing. I did not mean anything. I was only teasing."

Exactly. And it is just because there is no meaning in it, nor necessity for it, because it is only "teasing," that poor, insulted, tormented human nature cries sometimes in a passion against it. If the tease cannot find anything else to annoy, he will torment an animal or a little child, and he thinks it is fun; but it is the most malicious, most dreadful and most dangerous fun in the world. I once knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she reached shelter and dropped fainting on the floor, and the thoughtless fellow who had occasioned the distress explained that "he just followed her to tease her, because he knew she was timid, and he did it just for fun." He found that it was not so funny as he wanted, while she hovered between life and death, the victim of the wretched joke.

I think that a genuine tease is always a coward, for he never attacks his equals; his victims are the helpless animals, the little child, and the timid woman. If you will notice, it is never the smallest boy who teases the larger one. And then a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But really the most distressing thing about the whole matter is the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease becomes positively heartless. He can look upon physical and mental distress quite unmoved.

If there is a boy who reads these lines, who likes to tease his little sister till she runs in tears to her mother, or who torments some little fellow at school just to see him crimson and bristle with impotent rage, if you want to make a man of yourself, stop it; for it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself.—*Selected.*

The Art of Grafting.

How to keep the boys on the farm is a question receiving considerable attention at the present time. It may be answered, briefly, without assuming that they should all remain there—make farm life attractive. One of the ways of doing this is by encouraging the finer lines of country work; among other things, the improvement of fruits, and the cultivation of the finest kinds. An important branch of this is the art of grafting. It is deeply interesting. Here is an apple-tree, vigorous, rough, thorny almost, bearing small, austere fruit, or none at all; but by grafting, in a few years it may be made to produce bushels of Greenings, Celestias, Stuart's Goldens, or some other of the finest varieties in cultivation.

The expert grafter will pardon the minute directions, as the design is to aid beginners.

The two component parts of a graft are the *cion* and the *stock*. The stock is the tree, or the branch of a tree, in which the cion is placed, to be nourished with sap drawn up by the former through its roots. The cion is a shoot, or piece of a shoot of the previous season's growth, of whatever fruit is desired. As Bacon wrote three hundred years ago, "the cion overruleth the stock, and the stock is but passive." Supplied with nutriment by the stock, the cion unfolds its own leaves, flowers, and fruit, precisely the same as the branch from which it was cut; Rambo, Rome Beauty, or Bartlett.

The cions should be cut early, while perfectly dormant; and always, when possible, from a tree proved in bearing, in order to insure accuracy. They should be kept from drying by being placed in the ground, or in moss or sawdust kept very slightly damp, remembering that much moisture is as injurious as drying out.

With the apple and the pear, grafting may be practiced on from the time the sap moves several weeks after the trees are in full leaf, to the middle of May. But late grafts usually do not make much growth the first year, and the shock to the tree is so much greater than if done early, that it is advisable not to defer the work so long unless in cases of necessity. The best time is when the sap first gets in full circulation. With the stone fruit it is different. The difficulty of grafting the cherry in the ordinary way is well known to many. Success is the exception unless the work is done before the sap moves, and with much care. A particular form of grafting, however, termed side-grafting, has been tried for a number of years with the cherry and plum, with very encouraging results. A downward incision, about an inch in length, is made in the side of the stock, at any desired distance above the surface; and into this is fitted the wedge shaped end of a cion; to be followed by the usual waxing. The stock in this case is to be cut off three or four inches above the graft, and it is better done before the incision is made. This stub left will give leverage sufficient to open the incision slightly so as to admit the end of the cion. When the stock is three-quarters of an inch in diameter or over, the incision is not easily made with a knife. An inch chisel (or three-fourths inch) driven by a mallet answers better. The incision should pass obliquely downward, inclining slightly toward the centre, and it should be smooth and perfect, on one side at least, in order to facilitate the close contact of the inner bark of the cion with the inner bark of the stock. This is the secret of grafting. The circulation of the life-giving sap is carried on through the inner bark; and successful grafting consists in (1) placing the two inner barks in perfect contact; (2) keeping them in such condition, by tying if the stock does not hold the cion firmly without; and (3) waxing carefully to exclude air and moisture.—*R. J. Black, in The Examiner.*

Crippled.

"CURVED LIKE A CRADLE ROCKER" FROM A DISEASED SPINE.

My little boy had been a great sufferer for about three years with an affliction of the spine. His neck was so greatly affected that he could not hold up his head; it dropped forward and his chin rested on his breast most of the time. He seemed to lose nearly all use of his limbs, could not sit up, and was so drawn that when we tried to stand him on his feet, just the tips of his toes would touch the floor.

His body was curved just like a cradle rocker, and all his meals had to be taken from a pallet rolled alongside the table.

Such was his condition when we began the use of the Electropoise; under its use he has gradually improved, until now he is able to hold up his head and walk unassisted about the house and yard.

We had almost given up all hope when we got the Electropoise, as nearly all else had been tried in vain; I think that its continued use will effect a complete cure.

H. N. McNISH,
231 N. College St., Nashville, Tenn.

Mistaken Politeness.

Is there any one who has not suffered from the mistaken politeness of friends and neighbors? How many times have host and guest sat martyr-like till late in the evening, making heroic efforts to be agreeable, because each feared the other would think it rude if he expressed a wish to retire! Most of us, too, have been visited in affliction by neighbors for whom we cared nothing, and who cared nothing for us, but came because they thought it would not be polite to stay away.

A young minister, not long ago, spent a Sunday with strangers. After the evening service he said to a friend: "My preaching to-night was a failure, and I'll tell you why. The morning service always exhausts me, and I am in the habit of taking a nap in the afternoon; then I feel fresh and bright at night. But the people with whom I am staying devoted themselves to entertaining me this afternoon, and I thought it would not be polite to excuse myself. So I managed to keep awake and appear interested, but my evening service had to suffer in consequence."

The friend, chancing next day to meet the young minister's hostess, made some reference to him.

"O," said the lady, "we like him very much, except for one thing. He stayed down stairs all the afternoon, and seemed to enjoy being entertained so well that we felt it would be rude to leave him; and I confess that I got completely tired out."

What a mistaken politeness was this on both sides! Every true Christian is willing to deny himself even in little things for the happiness of others, but when two people deny themselves, and succeed only in making each other miserable, the absurdity of the so called politeness is apparent. And yet few of us are wholly guiltless in the matter.

Politeness is a desire to please others, and to avoid whatever may be disagreeable to them. It isn't always easy to know what will please another, especially one who is a comparative stranger, and the only solution of the difficulty is in simple frankness. Let the host say to his guest: "I think you must be tired, and I hope you will feel at liberty to go to your room at any time, though, of course, I have no desire to hurry you." Certainly no one would stay after that unless he were really enjoying himself, in which case the true host would be quite willing to put aside his own preference in regard to retiring.

Oftentimes a host invites his guest to visit the manufactories of the place or to go on some excursion, because he thinks his friend would wish to go when in reality it is an unmitigated bore to both. How much better for him to say: "Now there are such and such things which we might do, but I have no wish in the matter except your pleasure. If you wouldn't enjoy them don't hesitate to say so, and I should be delighted if you would suggest something else." This would preclude all danger of obliging him to do what was distasteful to him.

If children, from the first, were trained to frankness (not the so-called bluntness which causes people to say and do most disagreeable things, but the frankness which answers friends and acquaintances just as they would like to be answered), then they would seldom make themselves and others uncomfortable through mistaken politeness.—*Congregationalist.*

For Our Youth.

The Sunday school paper entitled *The Sunlight*, published by the American Baptist Publication Society, justifies its name. It is stored full of the sunshine of the heart. *Our Little Ones*, and the *Young Reaper*, are worthy companions in this noble series of Sunday-school papers. The Society has placed the entire denomination under a great debt of obligation for this most successful attempt to provide pure literature for our youth.

From Father to Son.

One day a young man entered a merchant's office in Boston, and with a pale and careworn face, he said:

"Sir, I am in need of help. I have been unable to meet certain payments, because parties have not done as they agreed by me, and I would like to have $10,000. I came to you because you were a friend to my father, and might be a friend to me."

"Come in," said the old merchant; "Come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then."

"No, I never smoke."

"Well," said the old gentleman, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day, sir."

"Hold on," said the merchant. "You don't drink?"

"No."

"Nor smoke?"

"No."

"Nor gamble, nor anything of that sort?"

"No, sir; I am superintendent of a Sunday-school."

"Well," said the merchant, "you shall have it, and three times the amount if you wish. Your father let me have $5,000 once, and asked me the same questions. He trusted me, and I will trust you. No thanks—I owe it to you for your father's trust."—*Presbyterian.*

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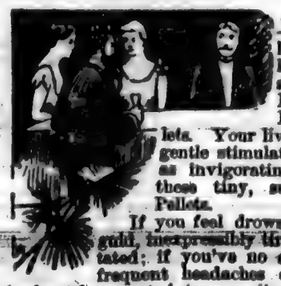
Or one kind, loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

—*Selected.*



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A Discourse on the Apostolic Ministry.

BY REV. DR. FRANCIS WAYLAND.

Delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education on July 12th, 1853.

Text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature."

[CONTINUED.]

III. But who is thus to preach the gospel? What would be the answer to this question, if we listened to the voice of common humanity? When the brazen serpent was lifted up, who was to carry the good news throughout the camp? When the glad tidings of peace arrived in the city, who was to proclaim it to his fellow-citizens? When the news of peace with God, through the blood of the covenant, is proclaimed to us, who shall make it known to those perishing in sin? The answer in each case is, *every one.* Were no command given, the common principles of our nature would teach us that nothing but the grossest selfishness would claim to be exempted from the joyful duty of extending to others the blessing which we have received ourselves.

But, besides this, we have in the text the command of Christ. "Go ye into all the world and preach the gospel to every creature;" and "lo! I am with you always, even unto the end of the world." The command is as universal as discipleship, and it is to continue obligatory till the Son of man shall come.

Does any one say that this command was given only to the apostles? It may or may not have been so; but were they alone included in the obligation which it imposes? The address at the last supper was given to them alone, as were many other of the instructions of our Lord; but were they the only persons to whom the words spoken apply? Is it affirmed that they and those whom they should appoint are alone to preach the word? I answer that Jesus Christ never said so, and we have no right to add to this any more than to any other of his commandments.

But let us see how the apostles themselves understood the precept. Their own narrative shall inform us. "At that time there was a great persecution against the church that was at Jerusalem, and they were scattered abroad throughout all the regions of Judea and Samaria, *except the apostles.*" "Therefore, they that were scattered abroad went everywhere preaching the word."—Acts 8: 1, 4. "Then they that were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice and Cyprus and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake also to the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned to the Lord." These men were not apostles, nor even original disciples of Christ, for they were men of Cyprus and Cyrene. Yet they went everywhere preaching the Word, and in so doing they pleased the Master, for the Holy Spirit accompanied their labors with the blessing from on high. The ascended Saviour thus approved of their conduct, and testified that their understanding of his last command was correct.

If we need any farther confirmation of the interpretation which we have given of the precept in the text, we find it in other portions of our Lord's teaching. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." The words here indicate the manner in which the kingdom of Christ is to extend itself. Leaven assimilates the whole mass to itself by the contact of particle with particle—each particle, as soon as it is leavened, communicating its own virtue to all the particles surrounding it. So every disciple of Christ is bound, by proclaiming Christ to those near to him, to extend the kingdom of the Redeemer; and every one who becomes a disciple is bound to make it his chief business to disciple others.

Again, our Lord declares that every one who believes in him shall be the means of imparting salvation to others. "In the last day, that great day of the feast, Jesus stood and cried, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This he spake of the Spirit which, not the *apostles,* but *they that believe on him* should receive. Thus, as our Lord is the living fountain from which every believer drinks; so every one who has drunk of this fountain becomes, in this secondary sense, a fountain to all who are about him.

So, in the message to the churches, delivered by the ascended Saviour to the Apostle John, we find these remarkable words: "I am the root and offspring of David, and the bright and morning star. And the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

You see, then, brethren, the nature and duty of the church of Christ. It consists of the whole company of penitent sinners, united to Christ by faith, animated by the indwelling of his Holy Spirit, every one partaking with Christ in that love of souls which moved him to offer up himself, and every one laboring after his example for the salvation of the world. This is the object for which the believer lives, as it was the object for which Christ lived. This consecration of himself to Christ for this purpose is a matter of personal obligation. It cannot be done by deputy. It must be done by the man himself. He can no more delegate it to another, than he can delegate faith, or repentance, or prayer, or holy living. Every disciple must be a discipler. Every individual is leaven, and he must assimilate to himself all that comes into contact with him. As he himself drinks of the fountain, he must become a fountain to his fellowmen; otherwise, he has not drunk of the fountain himself. If he bear not fruit, he is cut off as a branch, and is withered.

This is the first and primary duty of a disciple, and to it his whole life must be conformed. He may enter upon no calling, he may occupy no station, he may indulge in no amusement inconsistent with this elementary duty of discipleship. A revival of religion represents a church in its normal condition, the condition which Christ always intended it to maintain. Then every believer makes it his great concern to call men to repentance, not as a matter of form, but with earnest and moving persuasion. Every convert is inviting his former companions to turn unto the Lord. But, if this manner of life is appropriate to a revival, it is appropriate to all times; for men are everywhere and at all times sinners hastening to the judgment seat, and they all must perish unless they be redeemed by the blood of Christ.

It would be easy to show that it is by involving this obligation in the very elementary idea of discipleship, that Christ has provided for the universal triumph of his church. On this depends the vitality of personal religion. We can never in earnest call men to repentance, unless we are living holy and penitent lives ourselves. Hence, also arises the separation of the church from the world, and hence the antagonism which Christ declares must always exist between them. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is under these circumstances that the church has always gained its most signal victories, and when these principles of duty exercise an abiding influence over the life of every disciple, the kingdoms of this world will soon become the kingdoms of our Lord and of his Christ.

Such, then, is the privilege, and such the duty of every disciple of Christ. It enters into the elementary idea of discipleship. With this every other subsequent idea must be in harmony. No ecclesiastical system which we form can either liberate a disciple from this obligation, or take away his privilege of thus laboring for Christ. Whatever offices are created in the church, are created for the purpose of enabling the disciple the better to discharge this duty. They are made for the church, the church is not made for them; and it becomes us ever to be watchful, lest by any error the church of Christ be deprived of this, the mainspring of all its efficiency.

I have thus far spoken of the gifts which are common to every man of a sane mind. But almost every man has some peculiar gift, that is, some naturally bestowed means of usefulness. This also he is bound in the same manner to consecrate to the service of the Master. A brief allusion to some of these will sufficiently illustrate my meaning. One man may be endowed with uncommon conversational ability, so that in the ordinary intercourse of society he readily leads the minds of men in any direction he chooses. The disciple of Christ is not at liberty to use this talent for the purpose of attaining to social pre eminence, or for the gratification of personal vanity; he must use it as a means of winning souls to Christ. Beautiful illustrations of this form of consecration of talent were seen in the lives of the late William Wilberforce and Joseph John Gurney. Another disciple may be endowed with skill in the conduct of mercantile affairs, so that, with ease, he can accumulate a fortune, when other men would merely earn a subsistence. This talent he has no right to employ for the purpose of hoarding up wealth for himself, or for his children, or of procuring the means of luxurious extravagance, or fashionable display. "The lust of the flesh, the lust of the eye, and the pride of life are not of the Father, but of the world." He must consecrate this gift to God, and remember that he will be called to account for this as for every other talent. And while such a man should abound in almsgiving, let him be his own almoner, laboring with his own hands, and not the hands of others in the work of benevolence. Another may have been gifted with skill in managing affairs, in arranging and carrying forward plans for the labor of others, and in guiding masses of men to right conclusions in all matters of public concernment. This talent should be given to the cause of religion and benevolence. Such men, instead of leaving the charge of all our benevolent institutions to the ministry, should assume it themselves. They can do it better than we, and the gift was granted to them for this very purpose. It belongs to Christ, and to him must it be cheerfully rendered.

These gifts to which I have referred, are bestowed upon Christians for the general service of the church of Christ. There are but few men who are not endowed with some one of them, which it is their duty faithfully to improve. I must, however, turn to those gifts which have special reference to the ministry of the word.

It frequently happens that a brother engaged in secular business is endowed with a talent for public speaking. On matters of general interest he is heard by his fellow-citizens with pleasure and profit. This talent is more largely bestowed than we commonly suppose; and it would be more frequently observed if we desired to cultivate and develop it. Now, a disciple who is able successfully to address men on secular subjects is surely competent to address them on the subject in which he takes an immeasurably greater interest. This talent should specially be offered up in sacrifice to Christ. The voice of such brethren should be heard in the conference room and in the prayer-meeting. They have no right to lay up this talent, more than any other, in a napkin. And still more is it incumbent on the churches to foster and improve gifts of this kind. Thus we arrive at the order of lay preachers, formerly a most efficient aid in the work of spreading the gospel. I believe that there are but few churches among us, in the ordinary enjoyment of religion, who have not much of this talent undiscovered and unemployed. Let them search out and improve it. Every church would thus be able to maintain out-stations, where small congregations might be gathered, which would shortly grow up into churches, able themselves to become lights to the surrounding neighborhood. I know of but few means by which the efficiency of our denomination could be so much increased as by a return to our former practice in this respect.

But, besides this, it seems plainly to be the will of Christ that some of his disciples should addict themselves exclusively to the ministry of the gospel. Such men are called elders, presbyters, bishops, ministers of the word, or stewards of the mysteries of God. If it be asked, under what circumstances may a believer undertake this service? I answer, the New Testament, as it seems to me, always refers to it as a calling to which a man is moved by the Holy Ghost. No one may therefore enter the ministry, except from the motive of solemn, conscientious duty. If he choose it as a profession, for the sake of worldly advantage, or that he may enjoy a life of leisure, or be enabled the better to pursue some favorite studies, he has mistaken his calling. No man will ever succeed in any undertaking, who pursues it as a means to the attainment of something else; least of all, when he makes a convenience of the service of God in the ministry of reconciliation.

If it be asked how a man may know that he is called of God to this work, I answer, the evidence seems to me to be two-fold. In the first place, he must be conscious of a love for the work itself, not for what in other respects he may gain by it; and also, there must be impressed on his soul an abiding conviction, that, unless he devote himself to this service, he can in no wise answer a good conscience towards God. With the Apostle, he must be conscious that a necessity is laid upon him, yea, that a woe rests upon him if he preach not the gospel. He who is impressed by no such convictions had, I think, better pursue some other vocation.

This is the first indication of the man's duty. In the next place, he must exhibit such evidences of his call to this work as shall secure for him the approbation of his brethren. Of his own feelings, *he* must be the judge; of his qualifications, *they* must be the judges. When both he and they, after prayerful deliberation, unite in the same opinion, then he may conclude that he is called of God to the ministerial office. Neither of these evidences alone is sufficient; the union of them alone is satisfactory.

The New Testament, I think, recognizes two forms of ministerial labor; that of evangelists and that of pastors. Evangelists are specially preachers or missionaries. Men called to this office are endowed with peculiar gifts for awakening the careless, arousing the secure, directing the attention of men to the subject of religion, and thus planting churches where Christ has not been named. The particular value of such an order of ministers, in such a country as our own, is, I think, apparent. Many of the fathers of the ministry in all this region, the men who laid the foundations of your present prosperity, were for much of their time evangelists; and worthily did they fulfil the ministry which they had received of the Lord Jesus.

Besides evangelists, the New Testament authorizes the appointment of pastors, that is, of ministers of the gospel placed over particular churches. The calling of such a man is not to the cure of souls generally; but, first of all, of the souls of that particular people. He believes that Christ has placed him over a separate church; from that church he receives his support; and, for both reasons, he is bound to devote to them his whole service. It is his duty "to warn every man and teach every man, that he may present every man perfect in Christ Jesus: whereunto he is to labor according to the working that worketh in him mightily." It is his duty to make known clearly and explicitly, and with tears, the danger and guilt of the impenitent, to arouse the conscience, to point the inquiring soul to the Lamb of God that taketh away the sin of the world, to unfold the riches of divine love to the believing, to guard the disciples against conformity to the world, to stimulate them by every holy motive to higher attainments in piety and closer conformity to Christ, to reclaim the backslider, to counsel the tempted, to caution the unwary, to comfort the sick, to speak peace to the dying believer, to suggest to his brethren means of usefulness, to watch over the discipline of the church, in all things showing himself a pattern of good works, and ever doing the *same work* which he urges upon them. He is to labor publicly, holding up the cross of Christ before his people on the Sabbath, and on all occasions when he can collect them to hear his message. Wherever he calls them to assemble, he should meet with them. He will accomplish but little by urging them to leave their secular business for a meeting for prayer, while he is too much occupied in miscellaneous business to attend it himself. But, besides this, he must follow them to their homes, and press upon them individually the claims of the Most High. With Paul, he must "teach publicly, and from house to house, testifying repentance towards God and faith towards our Lord Jesus Christ," if he would finish his "course with joy," and at the close of his life take his people to witness "that he is pure from the blood of all men." My brethren, is not this a work great enough for any man? Can any duty vie with it in importance? Doth it not then become us "to give ourselves wholly to it, that our profiting may appear to all"? Can we have any excuse before God if we fritter away our lives in miscellaneous business, and give to the work of God the mere shreds and clippings of our time?

You see, then, the means which the Saviour has provided for the universal triumph of his kingdom upon earth. He requires every disciple, as soon as he becomes a partaker of divine grace, to become a herald of salvation to his fellowmen. He is a fountain from which is to flow a river of living water. The doing of this is the test of his discipleship. If he is a branch that beareth not fruit, his end is to be cut off. He is "the salt of the earth, and if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." Secondly, every disciple is bound to employ for Christ every peculiar gift with which he may have been endowed. Thirdly, every man possessed of the gifts for the ministry, mentioned in the New Testament, is bound to consecrate them to Christ, either in connection with his secular pursuits or by devoting his whole time to this particular service.

If this be so, you see that in the church of Christ there is no ministerial caste; no class elevated in rank above their brethren, on whom devolves the discharge of the more dignified or more honorable portions of Christian labor, while the rest of the disciples are to do nothing but raise the funds necessary for their support. The minister does the same work that is to be done by every other member of the body of Christ; but, since he does it exclusively, he may be expected to do it more to edification. It is his business to labor for the conversion of sinners and the sanctification of the body of Christ, so is it theirs. In everything which they do as disciples, he is to be their example. I know that we now restrict to the ministry the administration of the ordinances, and to this rule I think there can be no objection. But we all know that for this restriction we have no example in the New Testament. In other respects, it is difficult to discover, in principle, the difference between the labors of a minister and those of any other disciple, in conversation, or in a Sabbath-school, or a Bible class, or in a conference room. All are laboring to produce the same result, the conversion of men, and by the same means the inculcation of the teachings of Christ and his apostles. The ministry is made for the church, and not the church for the ministry. We are not Boodhist priests, or Mahomedan dervishes, or members of a papal or any other hierarchy, or a class above or aside from our brethren, but simply ambassadors of Christ, your servant for Jesus' sake. The chiefest of the apostles desired no higher rank, and with it we are abundantly satisfied.

[TO BE CONTINUED.]

Some Lincoln Dots.

Some Charlotte boys have invaded our town and carried off two of our most accomplished girls, which has played sad havoc with our choir. First, came Mr. Tyler D. Haynes, and after a brilliant wedding in the Baptist church, carried away Miss Bettie Wilkie, daughter of our senior deacon; and just a week later came Mr. J. J. Manning, and took away our organist, Miss Lucy Cauble, and left us in great distress.

A GREAT FARCE.

I have just returned from our Union Meeting, which is fitly described by my sub head above. There was not a pastor or preacher in the Association present at the meeting except the writer, and he was sick, but notwithstanding our ministering brethren gave us the go-by, we had a great meeting. Brethren D. W. Thomason and J. L. Sams came to my rescue and did valiant service.

On Sunday, Dr. R. H. Griffith of South Carolina preached the dedication sermon of our new house at Lowell, and it was a great sermon to a thousand people. We had built one of the very best houses in the county at this mission station of the State Board, and we had engaged Bro. C. Durham to preach the sermon, but he was forced to disappoint us, and so we were very fortunate to get Bro. Griffith.

We had a debt of $250 on the house, and when I asked the people to please to take it off, they came up and in fifteen minutes they gave me $275. These Gaston county folks are great folks any way. This is the second house I have built for them; the other at Mt. Holly now has one of the best churches in it in the country.

This was the time appointed to bring up the Centennial funds. Only two churches outside of my own reported anything, but I sent Bro. Boushall $101 on Friday night.

While it was a great meeting, it was a great farce as a Union Meeting. I now give my fellow-pastors in the Association notice that I am done with Union Meetings. I have never missed a meeting since I came to the Association, while some of our leaders have not been present in fifteen months. So far as my churches are concerned, they don't need it, and if the others do not want it I shall not force it on them.

Let me say to any Baptist people wanting to attend the World's Fair, that I expect to start with a party about the 20th of June and spend days in Chicago. Having lived there, I know the city and can show them the sights at the least possible cost. I have already provided lodging for fifty, which is all I want. I will give any one the benefit of lowest rates and make no charge for my trouble. If you want to go, write me.

I leave next week for the Convention, thence up to my old home above Kinston.

M. P. Mangum.

Very few people have any definite notions of their own sins. They must be shown clearly enough in others to make it profitable to change position.—*Methodist Protestant.*

Recount mercies, and not

The Biblical Recorder

WEDNESDAY, MAY 17, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

THE HELPING HAND.

One has but to study the accounts given in the Bible of the earthly life and ministry of Jesus our Saviour to be convinced of the fact that his life, after the active duties of his ministry commenced, was chiefly given to the promotion of the happiness and peace of those about him. The Son of man came "not to be ministered unto, but to minister." How fond was he of healing the bodily infirmities and weaknesses of men and women! And his contact with the vicious, the degraded, and the fallen, plainly shows us how his great heart went out toward such people. Concerning people of this kind, two quite common mistakes we think are made by Christian workers of the day. One is the plan of hurrying them into the church, and trying to reform them there; the other is to ignore, or despise them, and cause them to think that there are but little sympathy and love in heaven or on earth for them.

The first mistake mentioned leads those who follow the plan it implies to cause the church to become a sort of reformatory, and by a system of petting and coddling the wicked and abandoned, cause them to think, that after all, the Christian world is disposed to place a premium on depravity. Those on whom this impression is made may very naturally suppose that, as they were counted worthy to be taken into the fellowship of a Christian church, and receive more attention while their vicious course continues than they expect to receive afterward, it may "pay" them best to continue the life they are leading. The indiscriminate visiting of great criminals by gushing bands of male and female workers who scatter flowers on the prison floor and adorn prison walls with affectionate reminders of their presence, has its dangers, and sometimes produces just the opposite effect to what was intended. And, then, these sudden conversions (?) of hardened criminals in their cells just before they suffer for their crimes, after their gushing declarations that they "are going straight to heaven," deepens the impression that it is quite an easy thing for a man to get right with God after a life of red handed crime. The church is certainly no home for such characters who remain in their sins, and those who visit such characters as have committed grievous crimes, ought to be composed of judicious persons, who should guard the criminal against basing his salvation on priestly manipulations or the sympathy and prayers of a band of "workers" who have a zeal not according to knowledge, and also against a nauseating public profession of a faith that does not really exist.

Much harm may be also caused by those who make the second mistake mentioned. One thing is certain, Jesus Christ was the friend of publicans and sinners. He came to "seek and to save them that are lost." If we would be Christ-like we must follow his methods and exhibit his spirit. If people are wicked they should be encouraged to confess their wickedness; and then they should be told of the panacea for all sin. And we should be careful to emphasize the fact that an open outspoken sinner out of the church is dearer to God and to men than the oily-faced hypocrite in it. Jesus loves sinful men; so should we, if we would win them from the error of their ways. The average preacher, we are verily persuaded, would be more successful if he would preach on the one hand the "terrors of the law," which declare God's hatred for sin, and then [illegible] such passages as "God so loved the world," &c., which show his compassion for the sinner. "Help your fallen brother" give him the helping hand. He needs [illegible] you can be sure that you are in the [illegible] duty when you love the souls of the [illegible] and by proper methods lift [illegible] instead of driving them to despair [illegible] them as if they were beneath

NOT FAR FROM THE KINGDOM.

The poet Whittier, we believe, once penned these striking words:—

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

And among the most beautiful and yet among the saddest words that Christ ever spoke to one who was not among his disciples were, "Thou art not far from the kingdom of God." These words are beautiful because they remind us that Christ honors uprightness, integrity, and common sense among those who are not numbered among his people. True religion is something that commends itself to the wisest and manliest of men. It would be well for us to recognize the fact that there are often much virtue, merit, and true manhood among those who are not Christians. We do not mean that they have either virtue or merit that atones for their sins; to the contrary, it is needful that they confess their sins, and seek God in the same manner as the most abandoned of men; but still, we can afford to recognize true manhood where we find it, while we seek to rescue men from their sins.

These words of the Saviour are sad indeed when they remind us that a man may come very near the border of his kingdom, and yet turn away and be lost. Whether the scribe to whom Christ spoke these words ever passed over into his kingdom or not, the Scriptures do not inform us. It is to be hoped that he was saved. But oh, how inexpressibly sad is it that there are dear ones all about us who are continually treading on the very border of Christ's kingdom that may after all be lost! They sit with us in the same pew in the house of God; they go with us to the prayer meeting, and to the Sunday-school; they join us in the family worship; and yet from all of these, and in spite of all of these, they may pass finally into the "outer darkness." We fear that we do not feel for our children and friends about us as we should; if so, we would not only seek to lead them near the border, but into the kingdom of Christ. If we properly realized their danger, and the glorious nature of that kingdom that is offered to them, we would make more earnest and persistent efforts to reach them and bring them to Christ.

It is sad to lose a kingdom. The last king of the Moors in Spain may well have wept when, for the last time, his eyes rested upon fair Grenada; and who does not sympathize with France's greatest monarch when, like a caged eagle, he fretted out the remnant of his days on the storm swept rock of St. Helena! But what is the loss of such a kingdom, compared to the loss of the heavenly? If Napoleon was a Christian, then St. Helena ought to have been a Patmos to his soul; for it was only the stopping place from an earthly throne to a heavenly, and from a kingdom that had been lost to one that had been gained. Many of us, we fear, are more concerned about providing for the temporal welfare of our loved ones than we are about leading them to him who once said to his disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

SOUTHERN BAPTIST CONVENTION.

At Greensboro the Baptist train was made up. Brethren from different parts of the State came together and made quite an interesting party. It was not long before we had shaken hands and passed a word with all, and then we were ready to sleep.

Wednesday morning we were in Atlanta. Quite a number of the brethren met us here and joined our merry party. The ride from Atlanta to Nashville was a long one, and but for our pleasant company we would doubtless have complained at our Secretary for taking us this route.

By Wednesday night we were in Nashville, and soon we were off to our homes, and every brother believes he has the best one in the city. The reception committee has done well. The delegation thus far is larger than usual; however, North Carolina has not so many as last year.

THE EDUCATIONAL SOCIETY.

Thursday at 11 a. m., we assembled in the First Baptist church to attend the joint session of the American Baptist Educational Society and the Southern Baptist Educational Conference. According to program the American Society was to meet first, but their train being delayed, Dr. Rothrell of William Jewell College called the Southern Educational Society to order. Rev. C. S. Gardner, of the Egfield church, delivered the address of welcome. He spoke of the educational advantages of Nashville; said she had seventeen colleges filled with students. His address was short and free from the usual red tape which characterizes addresses of welcome. Dr. Rothrell responded, and spoke feelingly of the death of Dr. Dudley of Georgetown College, and also spoke of the good the Southern Educational Society had done in its short life. He said that there was no conflict between the two existing societies. Both had for their object the advancement of the cause of education among Baptists.

The next thing being the enrollment of delegates, it was learned that there were between two and three hundred present, representing the different institutions of learning in our Southland. Visiting brethren representing the American Baptist Educational Society were invited to seats.

The election of officers resulted in the selection of Dr. Rothwell of William Jewell College, President; Dr. Thos. Hume of the University of North Carolina, Secretary.

Dr. A. J. Emmerson of Howard-Payne College, Texas, read a voluntary paper on "Higher Education in Texas." This was a good paper, and was much enjoyed by all. The North Carolina delegation were noticeably fond of its praise, because they remembered him to be a son of North Carolina and Wake Forest College.

Dr. H. H. Harris read a paper on "College Examinations and Degrees." He deplored low scholarships and the greed of so many colleges to confer diplomas. He said sometimes a diploma was all a boy carried away from college. He said many boys would be better off without a diploma.

AFTERNOON SESSION.

Dr. Judson of New York, and other members of the American Baptist Educational Society, having arrived, this Society was called to order by President Judson. Quite a number of delegates were present, among them many distinguished men from the North. Probably the most conspicuous figure among them was Dr. Harper of the great Chicago University.

Dr. Edward Judson of New York was elected President, and Dr. H. M. Wharton of Baltimore was made Secretary. Treasurer Joshua Levering of Baltimore made his annual report. The Corresponding Secretary, Rev. Dr. F. T. Gates of Brooklyn, made his report. It was an interesting report, and called forth the closest attention. He said that this Society would under no consideration help any institution which would not lend local help. Out of the sixty-five white colleges in the South, only eleven were endowed. The help of the Society was largely given to colleges in the South. The Society raised last year $331,000. He spoke at length of the University of Chicago; that it now had $7,000,000. He also lauded John D. Rockefeller in words of extravagant praise.

NIGHT SESSION.

At night the two Societies met in joint session in the great Tabernacle, which will hold six thousand people. It was full. "Christian Education" was the theme. Dr. Judson was the first speaker. His speech was full of gems of thought. It would be difficult to attempt a synopsis.

Dr. W. R. Harper was the next speaker. He is very youthful in appearance for one so distinguished. He was received with great enthusiasm, and spoke mainly of "specialism."

Dr. J. L. M. Curry was the next speaker. His address was eloquent and fervid.

THE CONVENTION.

The thirty-eighth session of the Southern Baptist Convention met in Nashville, Tenn., May 12th.

The following officers were elected: Dr. Wm. E. Hatcher of Richmond placed Judge Haralson in nomination for the presidency of the fifth term, and he was elected by acclamation. The following vice presidents were elected by ballot: Governor Northen of Georgia, Joshua Levering of Maryland, Dr. Whitsitt of Kentucky, and Dr. S. H. Ford of Missouri. The present Secretaries, Dr. H. Lansing Burrows of Georgia and Dr. O. H. Gregory of Maryland, were elected by acclamation. Prof. H. H. Harris of Richmond was appointed chairman of the committee on the Order of Business.

The address of welcome was made by Dr. J. M. Frost, pastor of the First Baptist church, and was responded to by Dr. Henry McDonald of Georgia. At this juncture the courtesies of the Convention were extended to a number of distinguished visitors. Many of them responded in happy speeches.

AS ELSEWHERE stated, we did not mean to endorse anything which, in the article by "Observer," was calculated to reflect upon the character of President McIver. And while we take pleasure in saying this, we will say further that this is not to be construed to mean an endorsement of the institution over which he presides. What we meant to say by the reference we made to the article in question, and what we here reiterate, was that we were opposed to the policy of giving aid from the State to any institution of learning which can come into competition with other schools which are deprived of a like advantage. In this position we feel that we are securely backed by the principles of justice and common honesty, and that we have the sympathy of our brethren, and the endorsement of a large majority of the tax-payers of North Carolina.

PERSONALS AND OTHER ITEMS.

....Bro. J. H. Morrisette of Shiloh called to see us last week.

....Rev. J. E. Green has moved from Bostic to Mooresboro, N. C.

....Rev. Q. C. Davis, lately of Elm City, N. C., is now at Cumberland, Md.

....Prof. J. F. Lanneau of Wake Forest paid this office a pleasant visit last week.

....We were glad to have Bro. R. E. Peele, who spent some time in Raleigh last week, call to see us.

....Rev. J. H. Martin, who has been at Moravian Falls for some time, has returned to his home at Granite Falls.

....Rev. Dr. J. J. Hall of Raleigh has accepted the call extended him by the Park Avenue Baptist church, Norfolk, Va.

....Rev. Dr. T. E. Skinner occupied the pulpit of the First Baptist church of Raleigh, morning and evening, on Sunday last.

....Bro. G. L. Finch, while partially recovered from a recent attack of malaria, is still feeble, and scarcely able to do his work.

....Bro. D. L. Gore of Wilmington, in a letter to the editor, says, "I think Rev. Mr. Oliver a good man for the First church here."

....Brother J. H. Mills has not yet sent us the names desired, and which, as we understood, he promised to send to us.—*C. Durham, May* 15.

....Dr. C. E. Taylor will deliver the literary address at the annual commencement of Augusta Seminary, Augusta, N. C., on Wednesday, the 17th inst.

....Rev. Baylus Cade, who is spending some time with his friends in this State, occupied Dr. Hall's pulpit in the Tabernacle church, Raleigh, on Sunday last.

....Rev. C. B Paul, who has spent one year at college, is now teaching at Davis, in Carteret county, and will devote as much of his time as possible to preaching.

....The degree of D. D. was conferred upon Rev. T. T. Speight of Lewiston, N. C., and Rev. G. W. Gardner of Oxford, Miss., by Judson College at its recent commencement.

....Rev. Dwight L. Moody has engaged Rev. R. G. Pearson of this State to preach in Chicago during the month of July, and also to work in connection with his Bible Institute.

....Rev. A. L. Stough is moving on with his work nicely at Kinston, we hear. Bro. T. J. Taylor of Warrenton was to have begun a protracted meeting with his church last Sunday.

....Drs. Freeman, McDowell, J. T. J. Battle, Bagwell, Patterson and Chapin dropped in to see us while in Raleigh in attendance on the Medical Convention, which met last week.

....Cards are out for the marriage of Miss Rosa, daughter of Rev. and Mrs. L. L. Nash to Mr. Edward Penny, May 23d, 1893, in the Fifth Street M. E. Church, South, Wilmington, N. C.

....Bro. R. Ford of Newbern, in addition to his regular work, is helping some other ministers in the preparation for the work who have not had the advantage of college or seminary training.

....Rev. J. W. Carter, Rev. C. Durham, Rev. J. J. Hall, Bro. N. B. Broughton and Miss Fannie Heck are absent from the city in attendance upon the Southern Baptist Convention at Nashville, Tenn.

....Bro. W. G. Ferrebee of Belcross was in Raleigh last week attending the Odd Fellows annual meeting, and called to see us. He reports the kingdom of the Lord in good condition so far as Eastern Carolina is concerned.

....Rev. E. F. Jones preached for the brethren at Gastonia on last Sunday. He leaves this week for Woodland, California, and expects to spend the summer in preaching at different places along the Pacific Coast.

....A correspondent of the Oxford *Ledger*, writing from Push, Va., says: "Rev. J. A. Stradley filled his appointment here Sunday. He preached a splendid sermon on training children with which we were all pleased."

....Please announce in the BIBLICAL RECORDER that the annual meeting of the Board of Trustees of Wake Forest College will be held at Wake Forest on Tuesday, May 30th, 1893, at 10 a. m.—*R. E. Royall, Sec., Wake Forest, May* 11, 1893.

....Bro. Wm. Taylor of Goldsboro, N. C., in renewing his subscription, says, "I shall take the RECORDER as long as I take any paper. If it were to come to it, that I must drop every other paper or leave off the RECORDER, I should not hesitate a moment to let them all go."

....There will be an annual meeting of the Board of Trustees of Chowan Baptist Female Institute, at Murfreesboro, on Tuesday at 10 a. m., the 30th day of May, 1893. It is earnestly desired that all the Trustees of the Institution be present.—*R. P. Thomas, President Board Trustees.*

... Dr. Broughton, who had been assisting the pastor at the Baptist church in a series of meetings, left last Friday morning to fill other engagements. The meeting closed Sunday night. Eleven have been added to the church by baptism, and a large number are awaiting baptism.—*Leaksville Gazette, May* 11.

....Paternalism in the matter of education is just as odious as if presented in any other form, and we shall hail the day with great joy when the State will no longer furnish education to a few of its citizens while the great masses must live and die in ignorance for the lack of means to procure even the rudiments of an education.

....We are glad to hear that so many of our churches sent their pastors to the Southern Baptist Convention. This is wise, as well as magnanimous, on the part of the churches. And now when these brethren return, let them reciprocate by telling their brethren a part of what they saw and heard while at the Convention.

....On Sunday morning last, thirteen persons united with the Fayetteville Street church, Raleigh, on a relation of their Christian experience. This is a result of a series of meetings conducted by Bro. Hocutt of Wake Forest. Others are expected to join. The meetings are still in progress, Rev. O. L. Stringfield preaching during this week.

....We acknowledge the receipt of an invitation to attend the forty-fifth commencement exercises of the Chowan Baptist Female Institute at Murfreesboro, N. C., May 28th-31st, 1893. We have also received an invitation to attend the fifth annual closing exercises of Augusta Seminary, Augusta, N. C., May 17th, 1893.

....A minister recently had a call to another church, and his congregation waited anxiously to know if he would leave them. The old deacon met the minister's little boy in the road and asked him about it. "O, yes, we are going," said the boy. "But I didn't know your father had decided yet," exclaimed the troubled deacon. "He has not," the boy replied; "father is still on his knees praying for light, but mother—she's packing the trunk."

....Bro. J. W. Rose, who was employed by the brethren of the Newbern church the first of this year to do mission work in Craven county, is fully sustaining himself in the estimation of these brethren. His contact with them is greatly developing him as a preacher, and he is encouraged in his work. He is now ready to begin the building of a new church at one point on his field.

....Just as we are ready to go to press the sad news comes that Rev. J. H. Cuthbert, D. D., died at the residence of his brother, Rev. Lucius Cuthbert, near Aiken, Sunday last, after a brief illness. Dr. Cuthbert was for many years pastor of the First Baptist church of Washington, D. C. A more extended notice of this pure and noble Christian man will be published later.—*Baptist Courier, May* 11.

....Bro. F. P. Hobgood, Principal of Oxford Female Seminary, May 12, 1893, requests us to announce that the three great systems of railroads in the State—the Seaboard Air Line, the Richmond and Danville, and the Coast Line—have agreed to give reduced rates to persons wishing to attend the commencement exercises of Oxford Seminary. These rates can be known by applying to the nearest depot.

....The whole amount received by the Foreign Mission Board at Richmond, Va., during the year closing April 30, 1893, was $154 686.28, of which $21,345.90 was for "Permanent Fund" and $28,438.91 for "Enlargement." North Carolina gave $8,937.46, of which $726.55 was for "Enlargement" and $878.42 for "Permanent Fund." Western North Carolina gave $964.42, of which $85.45 was for "Permanent Fund" and $61.44 for "Enlargement."

....The semi centennial of Hollins Institute, Virginia, will occur on the 7th of June. See card in another column. This is not only the oldest but the most numerously attended boarding school in Virginia. It has had a successful career of fifty years, and was the only school in that State which continued its work throughout the war. Its graduates are scattered all over the land, many of them holding prominent positions as educators. Hollins has done a noble work, and has had a brilliant career.

....At a recent conference meeting of one of our best churches, there were some half dozen cases of discipline reported. The church withdrew fellowship from some, and the cases of others were deferred until later, but will probably be treated likewise. While this is to be regretted, yet it is evidence of the life and vigor of this church. We have long since ceased to fear that we shall not have an abundance of *numbers* in our churches, but what we are sometimes exercised about is that we may get a great many who ought not to be in the churches at all. A "back door" revival is sometimes a very healthy season for a church to pass through.

....Rev. Pinckney Oliver of Dalton, in enclosing a list of subscribers, writes: "We are moving on slowly in our section. Not much excited on the centennial of missions. Think the Lord would have us work every year alike. Believe the Master through his people will be just as able to take care of his cause in future years as he is now. Somehow we cannot realize that the church needs any endowment. Times are 'hard,' but we do not intend to fall behind the liberality of the past if we can possibly avoid it. The Lord help us to do our duty in every respect. I do appreciate your firmness to Bible principles so much. May you continue long to battle for truth and duty, though many Baptists may go wild."

....Bro. Charles D. Frink of Eldorendo, Ga., in renewing his subscription, writes under date of May 9th, 1893: "I enjoy reading the RECORDER in this my adopted home. It tells me what the brethren are doing in North Carolina and elsewhere. Here we have very little preaching, and especially Baptist. It is mostly Hardshell or Primitive Baptists here. Often when I read your editorials, news and notes, and many of the good articles contributed, what is being done at Wake Forest, and about the good meetings held in Raleigh, Winston, and other places, it makes me feel like I want to return to North Carolina and spend the remainder of my years. May the RECORDER continue to grow in power, influence and usefulness, and you be spared to live and edit it for many years to come."

Letter from Wake Forest College.

Several young men who expect to graduate at the next Commencement, and whom the Faculty can highly recommend as to character and scholarship, have not yet secured positions as teachers. Others, undergraduates, are desirous of securing schools for the vacation. And several young ministers would be willing to undertake to do colportage work, or to aid in evangelistic work, or to supply vacant pulpits. It will give me pleasure to put parties who may wish to secure the services of any of these young gentlemen in correspondence with them.

The Faculty passed a resolution yesterday afternoon suggesting that if the Memorial Endowment can be secured, it shall be known as "The William Royall Chair of English." There would seem to be a peculiar fitness in this. For the last twelve and a half years of his life, he was in charge of the school of English. And there are other reasons which will probably lead the Trustees to consider the suggestion favorably.

Quite a number of new Local Alumni Associations have recently been formed, and some of these have gone enthusiastically to work to carry out the ends of their organization. In reply to inquiries which have been made, I give herewith a copy of a form of Constitution which has met the approval of some of the Alumni.

Art. 1. This Association shall be called the Wake Forest Local Alumni Association of ———.

Art. 2. The object of this Association shall be to preserve and quicken the interest of its members in their Alma Mater; to discuss and devise ways and means for the enlargement of the influence and increase of the patronage of the College; to unite the Alumni and other friends of the Institution for the protection and advancement of its interests; to co-operate in the securing of better equipment and larger endowment; to found and to foster Academies which shall be feeders of the College; to secure through public lectures and discussions a deeper and more general interest in Common-school, Academic, Collegiate, and University education; and to aid, so far as possible, worthy and indigent young men in securing the advantages of liberal culture through the Students' Aid Fund.

Art. 3. All old students of Wake Forest College who reside in, or in the neighborhood of ———, shall be entitled to active membership in this Association. Other friends of Wake Forest College may be elected as honorary members.

Art. 4. The Association shall meet at least twice a year, and more frequently when meetings are called by the President.

Art. 5. The officers of the Association shall be a President, a Vice President, and a Secretary, who shall also act as Treasurer.

Art. 6. It shall be the duty of the President (and, in his absence, of the Vice President) to preside over all meetings, preserve order, appoint committees, and call special meetings.

Art. 7. It shall be the duty of the Secretary to keep a correct record of all proceedings, to conduct all correspondence, and to keep and disburse the funds of the Association.

Of course the above will probably be modified and improved by such new Associations as may adopt the general form.

Examinations will be in full blast next week. The students are working with the utmost diligence. CHAS. E. TAYLOR.

Wake Forest, May 13, '93.

From Sister Tatum in China.

Dear Christian Friends:—We who are laboring as your representatives in this portion of the great China field, feel that we want you to share in our rejoicing over gathered sheaves. We cannot say *our* sheaves; for we feel how true it is that others have labored and we have entered into their labors, God permitting us to reap where others have sown. Moreover, in all the triumphs of the gospel on heathen shores, we feel sure that very much is due to the effectual, fervent prayers of the dear *home* workers, who make it possible for us to labor here.

As is already known to most of you, the Word of God has for several decades been faithfully preached in and about Shanghai, and the *visible* results are seen in the existence of about a dozen Christian churches, with a membership of something over a thousand. The fact, however, that there must be *many* thousands with a sufficient knowledge of gospel truth for the salvation of their souls, were that truth but brought home to their hearts by the Holy Spirit, has been weighing upon the minds and hearts of the Shanghai missionaries for a long time; and earnest prayers have been offered for a rich blessing to rest upon this field, and our faith has been strengthened to "expect great things from God."

Early in the year all the Shanghai missionaries united with the native Christians in a series of revival and evangelistic meetings, which continued for a month. Our native Christians had their spiritual strength greatly renewed and many of the heathen were interested to inquire more fully concerning the truth of the preached Word.

Soon after these meetings closed, a young man, who had attended them regularly and who had been brought to accept Christ as his Saviour, came before our Baptist church, told his experience and asked for baptism. Several of the brethren who knew his life testified to its Christian character, and his experience, as he related it, seemed so genuine that it was voted to receive the young brother and baptize him without the usual period of probation. He was baptized February 19th, the Sunday following China New Year, and we have since then felt much like calling him our Timothy, such a helper in the gospel has he been to us. He has a good understanding of his Bible, presents the truth clearly and forcibly, and more than all else goes from his knees to the pulpit. Every evening, for five weeks after his day's work is over, he has come to our North Gate chapel, to help in the meetings we have been holding there; Sunday afternoons he has spent with us in our work at the East Gate; and Sunday mornings, from seven until eight, he is giving his time to work among the country people who come into market to sell their cloth at that time.

Five weeks ago we commenced a series of special meetings at our various preaching places, our pastor, evangelist and six or eight of the brethren agreeing to help all they could, and faithfully and well have they labored. Surely we have great reason to praise the Lord for giving us such a noble and efficient band of native helpers who seem to find his service a delight. Every morning from seven to eight there has been Christian work among the country people who come into market; every afternoon, there has been preaching at either the East or West Gate chapel, and every evening at the North Gate chapel. At all these services there have been large and attentive audiences. The first half hour of the service is devoted to prayer, praise and the announcement of the text, with a few introductory words; the second half hour, three ten-minute sermons have been preached on the text for the day; and then, after singing the doxology, those present have been invited to remain for personal conversation about the gospel. Very many, oftentimes nearly the whole congregation, have been interested enough to remain and have lingered for a season of prayer, seeming loth to leave the place.

Four have already taken a decided stand, professing faith in Christ and asking for baptism. We have reason to hope that these four are honest in what they have done. One of them has been listening to the gospel for a long time and says it was Mr. Herring's preaching which led him to believe. These, who have expressed their desire to unite with God's people, have been formed into a class for further instruction, and, if they continue steadfast, will after a time be received into the church.

There are many others who are interested, some of whom say they believe the gospel message. The Chinaman does not, as a rule, consider himself a sinner, but the Spirit is present with us "convincing of sin."

We feel sure you will join us in earnest prayer to God to continue the work so graciously begun.

Mr. Bryan and Mr. Tatum are working hard, but both of them are unwell; they need your prayers that physical strength may be granted them for the Lord's work. Mrs Bryan is nursing her children through the measles and is weary in body. We do trust the journey home and the months spent there may be very beneficial to the whole family.

With so many at home who know the Shanghai field, we feel sure its needs and claims will not fail to be well presented.

The Bryans expect to leave for home in May, and then we shall be alone for a time—not long, we trust; for, even should our hopes as to new workers be disappointed, we look forward with joy to welcoming back our dear Mrs. Yates at the beginning of another year.

This letter which I agreed to write, because I seemed freer to do so than any one else, is to represent us all, and assures you of our loving interest in, and prayers for, all the home work and workers.

Sincerely, ALICE M. TATUM

Shanghai, China, April 7, 1893

A Great Opportunity.

Dear Recorder:—An opportunity is now before us—one not likely to present itself again in the lives of the present generation of the Baptists of North Carolina—an opportunity to do for Wake Forest College what has been for a great many years one of the most definite hopes of those who have observed the chief needs of its enlarged influence and usefulness—namely, the establishment of a Chair of the Bible as a feature of the College curriculum.

The need of this was apparent before the death of the great and good Dr. Royall emphasized it, and before the desire to honor his memory gave inspiration to the effort now of securing it. It was a need inherent in the very character and spirit of the institution as the college of a great Bible-loving denomination.

But now with this need and the desire to honor the name and character of Dr. Royall, and with the advantageous and liberal offer of the American Baptist Educational Society, if we fail to accept and use the opportunity, we shall be derelict to a grave extent of a great duty.

It is an opportunity not merely to enlarge and endow for wider usefulness *our* College, but it is an opportunity to emphasize with particular emphasis a principle which has slowly been losing support and countenance in the country and in our State, and which has of late years found but little favor in undenominational educational circles—*that any but a Christian education is a curse and not a blessing*. I think the Baptists of North Carolina are called on to set the seal of their approval on *Christian* education and to do it in such a manner as cannot be misunderstood. A Chair of the Bible at Wake Forest College will commit the denomination to this in such a way.

It is not needful to urge arguments. The Bible is the Baptist argument. The more it is studied, the more it is understood, the stronger Baptists become and the more firmly are Baptist principles founded. We should have this Book taught in the institution, which, as it always has done, is to furnish us three-fourths of the training received by our ministry, and in which are educated such a large proportion of our laity.

Now if this effort is to be successful, if we are to raise by Jan. 1st, 1894, $20,000, there must be on the part of the Alumni an earnest co-operation with the effort and a ready liberality in giving the movement impetus and certainty. The demand for earnestness and liberality rests peculiarly on the classes graduating since 1860. It is the William Royall Chair we are to endow. In honor and testimony it is to be of that noble Christian teacher whose influence upon the thirty classes graduating since that time is to be measured only by heavenly weights and measures. Since 1860, the time at which Dr. Royall came to the College, 280 men have been graduated. Of that number, 200 are now living. The very large majority of these are men of prominence and influence in their communities. Now let these thirty classes rally in such a way to this effort as to place success in sight, and the effort cannot fail.

It is an opportunity, but like all other opportunities it is a fleet horse and must be mounted unhesitatingly, or he soon flies beyond the reach. As chairman of the committee of classes, I shall write to the chairman of each class stating the plan of work. By looking in the RECORDER of the first week in February in Dr. Taylor's letter, the names of these will be found. All together now, for the honor of Dr. Royall, for the advancement of the College and for the study of God's word. JOHN E. WHITE.

Wilson, May 9, 1893.

"Honor to Whom Honor."

[We give the following letter of the Home Mission Secretaries, addressed to our State Secretary, Rev. Dr. C. Durham.—EDITOR]

Dear Brother:—At a meeting of the Home Mission Board held on Wednesday evening the 3d inst. the Secretaries were instructed to convey to you as one of the State Secretaries who have helped us in our work, our hearty thanks, and it is our pleasure, as well as our duty, to comply, as we hereby do, with the instructions of the Board.

You will be glad to know that the receipts of the Board for the past year have been over $100,000 at our office, besides about $150,000 raised by co operative bodies to be spent on the fields where raised. We do not hesitate to say that the co-operation, and active help of the State Secretaries have contributed in no small measure to this result, and that for such success in the future we must depend largely upon the sympathies and active support of the State Secretaries.

The work of our 368 missionaries have also been greatly blessed during the year and we shall be able to present to the Convention at Nashville the best report the Board has ever made.

We need scarcely add the assurance that the Home Mission Board holds itself always ready to co-operate with the States in their work just so far as it may be deemed mutually desirable, and the churches may furnish us the means.

Allow us to take this opportunity of tendering you our personal thanks for the Christian courtesy you have shown the Secretaries of the Home Mission Board, and for the readiness you have shown to help us in our work. Praying God's richest blessings on your own special field, and hoping the coming year may prove the best in the history of all the Boards, we are

Yours fraternally,

I. T. TICHENOR,
J. WM. JONES.

From Florida.

Dear Recorder:—Your smiling, ubiquitous face greets me with unfailing regularity down in this bright, sunny, flowery State, suggesting to me the words of the immortal Tennyson on "The River":

> "Men may come and men may go,
> But you go on forever."

May it be so, scattering your cheerful beams everywhere, making men happier and their burdens lighter.

I have been in the Peninsular State for two months. I have seen "lots" of sights, and more folks, and some of the best I have met are from "ye Old North State."

At Live Oak, where I preach bi-monthly, is Sister Allen and her family from Oxford. At Ocala I met Brother and Sister Crawford, from Oxford, also, whose facile pens have enriched your columns. Keep them at it; don't let their pens rust. At Tampa is "Will Osborne," than whom Florida has no abler and better man. At De Land, as all the world knows, is Farriss, sometime on the editorial staff of the RECORDER, now professor of Greek in Stetson University and editor of the *Baptist Witness*, which he and Porter are making a power for good and increasing in momentum every day.

After meeting these good people, regular "Tar-heels," and remembering that this scribe for a time pitched his tent on your sacred soil, seeing these and himself doing so well and being so content, he concludes that North Carolina is a good State to move away *from*, and Florida is a good State to move *into*. If you have any more of such as I mentioned above, send them on "C. O. D.," we will cheerfully pay the carriages.

I drank tea (coffee) and spent an evening in Bro. T. D. Crawford's family. It was most pleasant to know them. They are among Dr. Geiger's most faithful church-workers and a great comfort to him.

It goes without saying that Farriss has the "true editorial gumption" in being the man and the occasion met in him and the *Baptist Witness*.

As I said, I have been off Georgia soil two months. Coming down, I was in the "Nancy Hanks" wreck, in which the engine, tender and cars were dashed, mashed, smashed into smithereens and scattered in fragments; but in the eloquent English of an Atlanta reporter, "I came out unskated!" Did he mean *unscathed*?

I have been busy; held two protracted meetings, one at Ocala, one here; preached 37 sermons, made 101 pastoral visits, etc., etc. I need not tell you I have regained my health.

My home is here, brand new two-story parsonage, artesian water through it, hard by the church. Here I find a most delightful, congenial people, gentle and refined. Here I preach two Sundays a month. At Live Oak, county-town of Suwannee county, I preach two Sundays a month. These, both county towns in adjacent counties, one hour's ride apart, on the same railroad, make one of the pleasantest pastorates in the South, and I am undoubtedly the happiest pastor in Florida. I am so grateful for having my health given back to me and for being again permitted to enter the pastorate. My last pastor, Dr. Henry McDonald of Atlanta, said to me as he bade me good by, "Strickland, God bless you, and may you do the best work of your life in Florida." God helping me, I mean to.

Suwannee, did I say? Yes, from childhood's days I've sang:

> "Way down upon the Swannee river,
> Far, far away," &c.

Now I am here, the grand old river flows between the two counties, and tis no longer "far, far away."

But I forbear, I sat down to write a letter, and have just run on; I can't re-write it, for the train will soon be here to carry me on to the gathering of the Baptist tribes at Nashville, whither my sisters have ordered me, supplying the sinews of war for the trip. Bless them, how can pastors do without them? I like Mary—calm, sedate, devoted, worshipful—sitting at the Master's feet, but Marthas are necessities in the present order of things, too—"careful and troubled about many things." I thought of Martha as I saw a good sister driving her pony around and levying contributions for this trip, of which the writer is the hero. Give me some Marys, but *more* Marthas.

Dear RECORDER, I stand with you on taxation for State colleges, journeymen evangelists, independent foreign missionaries, and holiness craze.

If you see Dr. Pritchard, tell him, "Brer Fox sen' his lub ter brer rabbit, sis rabbit, an' all de fambly—Mity glad brer rabbit git so heap much noticin Shailot. Hit won't spile 'im.

Should be glad to pick you out among the surging cyclone of Baptists in the Rock City and wring your hand in memory of "Auld lang syne." Yours fraternally,

WM HENRY STRICKLAND.

Madison, Fla., May 5, 1893.

A Short Statement.

Thinking that some of the methods of our Boards might be improved, I offered a friendly suggestion. I also allowed a correspondent to make a complaint through *Charity and Children*, at the same time condemning some of his expressions. If these had been received in the spirit in which they were offered, good might have resulted. But a personal attack was made upon me in two papers the same week, while the complaint of our correspondent was not answered. Instead of arguments and explanations, came war paint on both cheeks and chips on both shoulders. There came also a hue and cry for the names of those who had expressed honest opinions. They must be hectored and hounded till no one will dare to bell the cat. Having given a fair hearing to each side, I dismissed the subject from the columns of *Charity and Children*. But it is still continued in secret circulars sent to many ministers, who are requested to nose up something against me. I have not seen it, but tell as I have heard. A poor little orphan editorial in the BIBLICAL RECORDER rises to a point of veracity. I printed a statement made by a leading member of his church concerning the basement (not the gutter) of his house of worship. Editors must believe somebody, and the best men make mistakes.

And now I have a great work on hand—no time to devote to Sanballats, and so I dismiss this subject from my thoughts.

Are there any people who do nothing to help the children of their dead brethren and sisters, and ease their consciences by finding fault with me? Alas! what a sorry form of religion! J. H. MILLS.

Timely and Appropriate.

The sermon from the great preacher, Dr. Francis Wayland, that is now going through the first page columns of the BIBLICAL RECORDER, is most timely indeed; and it is to be hoped that all our preachers, old and young, will carefully read it and endeavor to *preach the gospel* every time they stand up before their congregations on the "Lord's Day" and on all other days.

The "Word of the Lord" and a "thus saith the Lord" are the themes for us; not human speculations; not the views and opinions of men; not even our *own opinions* of what that Word declares, but the declarations of the Word itself; nothing more, nothing less. The gospel is what is needed, whether it is wanted or not; and the preaching we do must be that which will be pleasing to the Lord Jesus; if it please men, all well, if it does not, all well, so we preach the gospel; and not dissertations, nor discourses, nor theories, nor other vagaries about the things of kingdom.

There is too much of just such so-called preaching done now, and we are disgusted and ashamed of it; and when our brethren in the ministry rely upon the Holy Spirit more, and less upon themselves and their own efforts, souls will be saved by the Lord, and he will add them to the church daily, even now as it was in the days of the Apostles.

There is still a call and always will be a call for faithfulness and boldness on the part of every true servant of Christ, everywhere, and at all times; in the pulpit and out, in the social circle, in the prayer-meeting, in the sanctum of the editor, everywhere, and this brings to mind the excellent and appropriate editorial in the last issue of the BIBLICAL RECORDER, on "The Sabbath Question." If some of our people are not ready to go daft on Sabbath-day-ism in some localities, then we are greatly mistaken. If we were able, we'd buy about forty copies of the RECORDER, containing the article on the "The Sabbath Question," and send them out to the deluded "folks" up in the Crankbury township, "free gratis for nothing," that they might "read and learn and inwardly digest" the truth on that subject; for some of them seem to be determined to go back to Judaism and its rituals or "bust," and they stay shut up in their houses, hid, apparently, all day Saturday, and, on Sunday morning, the real Lord's day, they are ready to take their plows and hoes and start for the cotton fields to the utter disgust of all right thinking people in the neighborhood; which makes us know just what we do know, that "all the fools are not dead yet."

We are sorry for such people; but why will they listen to "every wind of doctrine" that "cunning craftiness" can suggest, and allow themselves to be led astray by artful teachers of the Sabbatarianism which is really only Saturdayism? It is amazing how new things take hold on some people!

The exhortation of the Apostle Paul in Gal. v, should be specially heeded in this perilous time of the age in which we live, "Stand fast, therefore, in the liberty, wherewith Christ has made us free, and be not entangled again with the yoke of bondage," &c. W. B. HARRELL.

Dunn, N. C.

My Last Request for Help.

Dear Brethren:—I am trying to build a house at Moyock on the N. & S. R. R., the largest town between Norfolk and Elizabeth City. We have a small church of twelve members, but the outlook is promising if we can get a house of worship. All the property of the church would not amount to more than $2,000. We have a good lot paid for, and the timber for the frame.

My work is about done, and I am very sure I shall never make another request. I do earnestly desire to see this work finished before I die. I ask, therefore, that every one who reads what I have written, that they send me a contribution for the Lord's house at Moyock. My postoffice is Belcross, Camden county, N. C.

R. R. OVERBY.

Resolutions.

The following resolutions were adopted by the Western Union, Raleigh Association, at the late session of that body:

Resolved, That we, the representatives of the churches composing the Western Section of the Union Meeting of the Raleigh Association, express our deep sadness at the absence of Rev. J. R. Maynard, a brother much beloved and of great usefulness in our midst, who died recently at his home in Morrisville. We shall miss him in our churches, in our gatherings, and in our homes; but feel that our loss is his eternal gain. An earnest, consecrated man of God is gone. The faithful citizen and friend will meet us no more in this life.

Resolved, That the sympathies of this Union are tendered to his bereaved wife and children; that a copy of these resolutions be spread upon our minutes, and one sent to the BIBLICAL RECORDER for publication.

W. B. UPCHURCH, *Mod.*

JNO S. BAUCOM, *Clerk.*

Chowan Baptist Female Institute.

PROGRAM OF COMMENCEMENT EXERCISES.

Sunday, May 28, 8 p. m.—Baccalaureate sermon by Rev. J. L. McCutcheon, Franklin, Va.

Monday, May 29, 8 p. m.—An evening with Shakespeare.

Tuesday, May 30, 10 a. m.—Meeting of the Board of Trustees.

8 p. m.—Class Night; an evening with Tennyson.

Wednesday, May 31, 10 a. m.—Literary Address by Rev. Dr. C. S. Blackwell, Elizabeth City, N. C., and essays by graduating class.

8 p. m.—Concert.

Yours, &c. JNO. B. BREWER.

Murfreesboro, N. C.

Literary.

The Memoir of Dr. James P. Boyce. By John A. Broadus, D. D., LL. D. Price $1.75.

By the help of Dr. Boyce's kindred and other friends, the work contains quite a full account of his ancestry, and his childhood and youth in Charleston, S. C., and of his education in Brown University and Princeton Theological Seminary; also of his experience as editor of a religious paper, and as pastor at the capitol of South Carolina, as Professor of Theology in Furman University, and as the chief founder and the president of the Southern Baptist Theological Seminary. It tells of his work as a chaplain in the Confederate army, and a member of the South Carolina Legislature, and of his long course of struggling toil in keeping alive, and finally endowing, the Theological Seminary. It has interesting letters from him, and accounts of his works, and very striking and attractive estimates of his character, furnished by persons who knew him well. Many interesting questions about theological education are discussed in extracts from Dr. Boyce's works, and also by the author; but the book is mainly a narrative.

Three girls and their Motto. By E. L. S. E. Author of Walter Harley's Conquest. 12mo, 200 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The story is an excellent one, especially for young Christian girls. It is most helpful in its tone and teaching, and to our mind is more true to the New Testament idea of the kingdom of Christ, which is "righteousness, and peace, and joy in the Holy Ghost," than are they who teach us that the kingdom is still in the future, and that we must look for its revelation by-and-by in all pomp and circumstance of material splendor.

Read the advertisements in this issue.

Prospective Union of Regular and Free-Will Baptists.

A movement has been quietly going forward in this State during the last few weeks in the direction of a union between the two branches of the Baptist family known as Regular and Free-Will. A definite conclusion was reached last Monday evening which we are at liberty to lay before our readers, the restriction of privacy which was laid upon the movement from its beginning being now removed.

The Free-Will Baptists separated from the regular order in New Hampshire in 1780. The ground of separation was the rejection of the high Calvinistic doctrines then held and preached in Baptist churches. The new denomination gradually spread and increased until now it numbers in the United States 1630 churches, with an aggregate membership of nearly 85,000. In Michigan there are 125 churches, with a membership of 5550.

About three months ago Rev. J. D. McColl of Jackson suggested to Rev. C. E. Conley that it might be possible to secure a union of the two denominations in Michigan. Mr. Conley brought the suggestion to the Bureau of Ministerial Supply, and was advised to co-operate with Mr. McColl in securing a conference of representative brethren from both sides to consider the matter.

The conference was held in the First Baptist church in Jackson on the 13th of March.

The following brethren had been invited from the Regular Baptists: Revs. A. S. Carman, C. E. Conley, E. R. Currey, W. L. Farnum, Z Grenell, S. Haskell, J. Huntington, J. S. Holmes, J. L. Jackson, E. H. E. Jameson, J. A. Johnston, D. D. MacLaurin, W. Whitney, T. S. Woodlin, all of whom were present, excepting Dr. Haskell.

From the Free-Will side Revs. E. O. Dickinson, R. Dunn, H. F. Ford, C. B. Hart, J. L. Higbee, G. A. Jackson, J. D. McColl, J. H. Maynard, C. B. Mills, C. H. Myers, W. A. Myers, F. R. Randall, D. B. Reed, J. I. Twner and W. P. VanWormer had been invited, all but three of whom were present. Dr. Dunn and Prof. Reed are prominent members of the faculty of Hillsdale college.

After devotional exercises, in which a number of prayers were offered for the guidance of the Holy Spirit, and hymns breathing a spirit of fellowship were sung, Mr. Conley gave an account of the steps leading up to the meeting. The conference organized by appointing Rev. J. A. Johnston chairman, Rev. W. A. Myers secretary. The papers which had been prepared by request of the committee were read as follows:

"The History of the Free Baptists," by Dr. Dunn; "The Desirableness of Union between the Baptist Brotherhoods," by Z Grenell; "Points of Agreement," by Dr. Jameson.

Discussion of these papers, especially the last, followed, in which there was much freedom and candor of expression, with an evident desire to understand each other's position, and to find forms of expressing the truths and precepts of the gospel equally acceptable to all.

While this discussion was in progress, a committee was in session in an adjoining residence comparing the articles of faith issued by the two bodies to find the points upon which they are separated. After an hour and a half the committee returned and reported that there are three divergences:

(1) As to the election of grace, (2) as to the perseverance of the saints, (3) as to the terms of admission to the Lord's Supper.

While these points were under discussion, many of those in attendance being obliged to return home, it was decided to adjourn, after appointing a committee to formulate a basis of prospective union, and to call the conference together again when they were ready to report.

The second session of the conference was held in the same place last Monday afternoon and evening.

All those who were in attendance at the former session were present, excepting Revs. A. S. Carman, J. S. Holmes, D. D. MacLaurin and W. Whitney on the one side, and Revs. J. H. Maynard, E. O. Dickinson, J. I. Twner and C. B. Mills on the other.

The report of the committee on the proposed basis of union was presented by Rev. C. E. Conley, and after some slight modifications of expression, was adopted section by section, the roll being called for each vote and every member of the conference voting aye.

"It is the judgment of this conference that Regular and Free Baptists, looking to the ultimate union of the two bodies, can consistently agree to the following:

1. No abandonment of doctrines now held is required, but the Regular Baptists are asked to signify their acceptance of the doctrines of the freedom and responsibility of man, and the Free Baptists are asked to signify their acceptance of the doctrines of grace, the exact interpretation of all doctrines being left to the individual subject only to the mind of the Lord as revealed in the New Testament.

2. According to the teaching and practice of the apostles, baptism should be received immediately after regeneration, and therefore properly precedes the Lord's Supper and public Christian duties.

3. It is advisable that invitations to the Lord's Supper be omitted, the announcement of the observance of the Supper being considered sufficient.

4. All our churches are advised to omit the use of the term "sacrament," as defining the nature and meaning of the ordinances, and that "watch-care membership" be discontinued where it has existed.

5. It is suggested that our churches discontinue the use of the distinctive terms, "Regular," "Particular," "Free" and "Free Will," and use only the name Baptist.

6. It is suggested that churches of both bodies mutually accept church letters of commendation and ministerial credentials.

The discussion of the several points in the report was full, general and spirited, but was characterized by the most fraternal and conciliatory tone. Some of the points were reconstructed several times before the vote was taken, but in most instances the intention of the committee was preserved. The third point, after being amended and rephrased, lengthened and shortened, was brought back to the form in which it was substantially offered in the first instance.

Resolutions were adopted favoring union services, appointing a committee to advise in cases where organic union of two churches may be deemed advisable, and commending Hillsdale and Kalamazoo colleges and the Divinity School of the Chicago University. Also it was agreed to hold a Baptist Congress some time in the coming autumn or early winter, for the discussion of questions relating to practical work, and a committee was appointed to make the necessary arrangements. It was decided, too, to publish and issue to the churches a circular letter giving an account of the conference and its conclusions.—*Christian Herald.*

We commend the above to the thoughtful consideration of our brethren in this State. If something could be done to unite the Free Will Baptists and our own people of this State, would not the cause of our Master be the better served? Why cannot this union be agreed to by both organizations? Will some of the brethren in position to consult with our Free Will brethren bring this matter to their attention, and report the indication of disposition to consider this proposition favorably?

Fits, dizziness, hysteria, wakefulness, bad dreams and softening of the brain quickly cured by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"Plunge, and Stay There."

The presbytery of the Presbyterian church recently convened at Greenwood, S. C., to examine and ordain a young man to the ministry. During the examination an elderly Presbyterian divine from Anderson, S. C., asked the candidate: "What does immersion mean?" "Immersion means," said the candidate, "to plunge." "What else does it mean beside plunging?" questioned the doctor. "Plunge and stay there," was the candidate's reply. Well, the doctor sanctioned that expression. The correct interpretation of *plunge* and *stay there* is to *bury* and *drown*. What else can it mean. This is a sad reflection upon us Baptists, and a gross insult to the Giver of the Ordinance. I never heard that the Baptists plunged and drowned. This is a new thing under the sun. I am very sorry to say that an ordinance, like baptism, so sacred, so solemn, and so significant, has become an object of ridicule and severe criticism by our Pedo baptist brethren.

Now, if immersion means plunge and stay there (drown), I would rather be plunged and drowned according to the correct teachings of the Bible, than to be sprinkled or poured upon according to the corrupt and unfounded teachings of the church of Rome, and of other churches with modified Romanism. It is far better, nobler and honorable to obey God than to follow the spurious doctrines of men.

I know all about the church of Rome and its errors, follies and corruptions. My own father was a Roman Catholic. I am very well acquainted with the Greek church, and familiar with its rituals and doctrines, pure and impure. My dear mother was once connected with that church and immersed there, but not *drowned*. I was immersed in the Greek church likewise with trine immersion, and plunged once in the Baptist church, but neither my priest nor my pastor attempted to let me *stay there* or be *drowned*. I declare how inconsistent our Pedobaptist brethren are in translating *baptizo* into *sprinkling* or *pouring*, without any Scripture foundation, except the infallible testimony of the infallible Pope of Rome. Some time ago a Presbyterian minister remarked publicly that there was no evidence of the baptism of Jesus. He might as well have said, "There is no God, no heaven, no hell, no church, no Bible and no religion," and be done with it.

Is there no sufficient proof in the New Testament to substantiate the doctrine of believer's immersion? A careful New Testament reader cannot be anything else but a Baptist and an immersionist. Why not our sprinklers go to the best Greek scholars of Greece and ask them the true meaning of their own word *baptizo*? But the very Grecian peasant, with little or no culture, will say baptism means nothing but to *immerse, plunge, submerge, bury, put under water.* A celebrated professor of the University of Athens, Greece, in a letter addressed to Rev. Calvin Jones of Chattanooga, Tenn., said that baptism meant immersion. This very letter was published and given to the public of America. The Greek church from time immemorial has been practicing immersion, and that only. She is a living testimony among the nations speaking out louder and louder, so that we could hear, understand, and be convinced, and quit our non-sensical arguments as to the mode and meaning of baptism.

But some may think the New Testament infant sprinkling is the continuation of the Old Testament circumcision. The Bible does not teach so. The Bible teaches faith in the Lord Jesus Christ and obedience to divine command. Others may say immersion is indecent. The Bible does not say so. It is far from being indecent. Take it for granted, however, that immersion is not decent, was not circumcision, upon which infant sprinkling is founded, an indecent practice, *too*? God commanded it, and the Jews had to obey God, and practice it. No human excuses or objections raised against the practice of immersion are justifiable in the sight of God. Was not the Presbyterian mission in Greece a complete failure because of substituting sprinkling for immersion? I believe some of those missionaries had to submit to practicing immersion. The believer's baptism is what the Bible teaches. "He that believeth and is baptized shall be saved."

DR. J. A. GEORGE.

Baltimore, Md.

Ordination.

At the request of Cool Springs Baptist church, Moore county, N. C., on Saturday night, April 29, 1893, a presbytery, consisting of Elders W. H. H. Lawhon, W. H. Smith and I. T. Newton, met at the residence of Bro. Sidney Weatherspoon of Sanford, N. C., to examine Bro. C. J. F. Anderson with a view to his ordination.

Presbytery organized by electing Brother Lawhon, Chairman, and I. T. Newton, Secretary.

After a thorough and satisfactory examination as to his Christian experience, call to the ministry, and views of doctrine, it was decided to ordain Bro. Anderson to the full work of the gospel ministry.

Accordingly, the ordination service took place at Cool Springs church on Sunday, April 30th, as follows:

Ordaining prayer by W. A. Smith; charge and presentation of Bible by W. H. H. Lawhon; sermon by I. T. Newton.

I. T. NEWTON.

Wake Forest, May 3, 1893.

Enormous Circulation.

The *Advanced Quarterly* issued by the American Baptist Publication Society has attained the enormous circulation of one-half million copies each quarter, and this even would be doubled if every school knew its excellence and value and remarkably low price of 2½ cents per copy—nine cents per year. Any school not familiar with this lesson help ought to send for a specimen copy.

Hope.

No good work was ever begun that obstacles and hindrances did not speedily present themselves; and the better the work, the more and greater do the difficulties often seem to be. It is these that try men's courage; and it is in the face of them that one begins to appreciate how grand an element hope is in a noble life. Hope is as much a duty of the Christian as faith or charity. Resolute hopefulness often snatches victory from the jaws of defeat, and a "fervent spirit," as St. Paul calls it, is a spirit so warmed with sacred enthusiasm as to be full of resolute and courageous hope. It is utterly intolerant of the lukewarm faintheartedness that allows good and hopeful works to drag along to needless failure.—*The Worker.*

The Japanese Pile Cure is the only proper application for internal piles and is guaranteed in every case by Jno. Y. MacRae, druggist, Raleigh, N. C.

Danger in Persecuting Your Pastor.

"Touch not mine anointed." It has not unfrequently occurred that the pastor has been cruelly persecuted by certain members of the church. They have done all they could to make life miserable. They have slandered him, they have attempted to thwart his plans and destroy his influence, to reduce his income, to darken his pathway. You have known such men. We want to say that in an experience of a good many years we have seldom known a man who maliciously persecuted the pastor, who was not, sooner or later, laid low by God's hand. We do not presume to say that it is the divine judgment, but the two facts, so far as our observation goes, have been almost invariably linked the one with the other. O brother, if your hand is lifted against your pastor, take care; there is bitterness in store for you.—*Central Baptist.*

A Natural Food.

Conditions of the system arise when ordinary foods cease to build flesh—there is urgent need of arresting waste—assistance must come quickly, from *natural food* source.

Scott's Emulsion

is a condensation of the life of all foods—it is cod-liver oil reinforced, made easy of digestion, and *almost as palatable as milk.*

Prepared by Scott & Bowne, N. Y. All druggists.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.

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Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 8, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 35 p m	5 07 p m	6 15 a m
Ar Rocky Mount.	1 42 p m	6 01 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	6 01 p m	7 23 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	

	No 47. Daily
Leave Wilson....	6 48 p m
Leave Goldsboro.	7 35 p m
Leave Magnolia..	8 42 p m
Arr Wilmington.	10 15 p m

	No 47. Daily
Leave Wilson....	7 58 a m
Leave Goldsboro.	8 43 a m
Leave Magnolia..	9 55 a m
Arr Wilmington.	11 35 a m

TRAINS GOING NORTH.

Dated May 8, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		

	No 48. Daily.
Lve Wilmington.	7 45 p m
Leave Magnolia..	9 16 p m
Lv Goldsboro....	10 17 p m
Arrive Wilson ...	11 00 p m

	No 14. Daily.
Leave Wilson....	11 30 p m
Ar Rocky Mount	12 08 p m
Arrive Tarboro ..	
Leave Tarboro...	
Lv Rocky Mount.	12 08 p m
Arrive Weldon...	1 00 a m

9 30 a m	4 00 p m	
11 10 a m	5 37 p m	
12 20 a m	6 50 p m	
1 10 a m	7 42 p m	

1 10 p m	7 48 p m	
2 00 p m	8 30 p m	
2 35 p m		
12 54 p m		
2 00 p m	8 30 p m	
3 05 p m	9 40 p m	

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 4.40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 22 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville	•	4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m., and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager, Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.

L. T. MYERS, Gen. Supt.

WM. SMITH, Superintendent.

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A Few Words to Young Converts.

You who have recently found the Saviour and felt his love shed abroad in your hearts, and feel as though you would always be on the mountain-top of joy, peace and love, remember you are but babes in Christ, and need to be encouraged by the older ones "who have long borne the burden and heat of the day."

The eye of the world is upon you, and you exert an influence over them for good or evil, just as your walk or conversation may indicate. Strive to enter in at the straight gate. There is no standing still in the divine life; you will go backward and not forward. The command is, "Go work to-day in my vineyard." Work for Jesus. Speak one little word for him. We cannot do enough for him who has done so much for us!

Many are the machinations of the wicked one. "He goeth about like a roaring lion, seeking whom he may devour"; but the love of the Saviour prevails and succors us in our temptations, and will make a way for our escape if we will but seek his guidance. Our Father has promised to "be with his children even unto the end." Take the Bible for your guide, study it carefully and prayerfully: it will be "a light to your feet and a lamp unto your path;" then you will ever be ready to give a reason for the hope that lieth within you; and others seeing your good works will be constrained to glorify your Father which art in heaven. "If sinners entice thee, consent thou not," neither go with them, for their way leadeth to destruction. But come thou with us, and we will do thee good.

Remember, young Christian soldier, "the battle is not to the strong, nor the race to the swift." Of ourselves we can do nothing; "we are but worms of the earth." Put on the whole armor of God, and for an helmet the hope of salvation. He is your "shield and buckler, and strong rock of defence." Are you suffering affliction or distress in any way? His pitying eye is ever on you, and he will tenderly carry the feeble lambs in his bosom, and will place a crown on his saints that shall never fade away. Then

When to glory we shall rise,
And with the victory win the prize;
We'll sing and shout over sufferings o'er,
Yea, then we'll weep and sigh no more.

M. G. C.

Ridgeway, May 2, 1893.

Peculiar to Women.

THEIR SUFFERINGS MORE THAN EQUAL ALL CAUSED BY THE WORLD'S EPIDEMICS.

In the treatment of chronic troubles indigestion comes first, as being the most important and most susceptible to rapid relief and cure. Second on the list is placed the numerous and often nameless troubles known as female complaints. They are usually a bugbear to the profession and cause more suffering than all the epidemics known in history.

In the vast majority of cases they spring directly from faulty nutrition. Both their origin and continuance can be summed up in the one word "Weakness." The organ is somewhat in the shape of an inverted bottle held in position by muscles at its lower extremity. From lack of proper digestion and assimilation these muscles become unable to do their work, so that the least jolt or wrench causes the organ to lose its place, and, being top-heavy, it falls to one side or the other. The unusual pressure on the other organs gives rise to the various bladder and bowel troubles, including constipation, unfortunately too common and familiar to all females to need description. Give these disturbances as many names as the symptoms developed call for and the fact remains that there is but one cause for them all. Treat these symptoms in the way dictated by the best medical authority, and still the fact remains that there is no cure but to remove this cause. The patient must have strength, and can only get it in Nature's way—by food eaten, digested, and assimilated. Everything else attempted is but a delusion and a snare and only prolongs the agony.

By stimulating the digestion and toning all the organs of the body to normal action, the Electropoise admirably meets this demand. Experience in treating cases of the character outlined above with the Electropoise has been so varied, and success so uniform, that reference can be given in every State. With this experience and *special instruments adapted to local treatment* relief and a cure come so easily and quickly to women who have lost hope and are a burden to themselves and all around them, including their physicians, that really it is a pleasure to be the means of relieving so much suffering.

As all correspondence is strictly confidential, no testimonials are printed.

Lost His Pipe and Popularity.

It is related of a Methodist preacher who, in spite of an irritating pomposity of manner, enjoyed a fair degree of popularity, that, having foresworn the use of tobacco, he made the announcement to his congregation with the utmost gravity as follows: "My respected hearers will excuse me this morning if they observe that I do not speak with my usual coherency; for I have been trying to abandon the use of tobacco—a filthy practice taught me by my venerable father, who died and went to heaven a great many years ago when he ought to have been in better business." Which, if a moral is needed, may be used to illustrate the evil effect of tobacco upon a preacher given to personal references, and to the pernicious use of long and involved sentences in the pulpit.—*Chicago Christian Advocate.*

A large crop of gamblers is being cultivated around the progressive euchre tables of church members.—*Central Baptist.*

The Sunday-school.

Dear Recorder:—With your permission, I beg leave to speak a few words to the Baptist brethren and sisters of this State concerning the Sunday-school work. As I have been laboring in the Sunday-school from the earliest dawn of my existence, I feel it my duty to do all I can for the advancement and edification of that grand and glorious work. I was but six years of age when I first united with the school at Rockyhock church, first as a student, then as teacher, and then I became superintendent of a branch school near by. As I travel from church to church, preaching the unsearchable riches of the dear Son of God, I feel it to be my bounden duty to try to stir up the Sunday-school workers to a double diligence in the discharge of their every duty.

Teachers, are you doing all you can to interest your pupils and make the lessons profitable to them? Do you attend regularly and greet your classes with a pleasant smile and a cordial hand-shake?

Do you little boys and girls, scholars in the Sunday-school, know who it was that organized the first Sunday-school? If not, I will tell you. It was Robert Raikes in Gloucester, England, who organized the first Sunday-school of modern times in the year 1780. Did the institution thus started lie still and do nothing? No; it spread over the British isles. Did it stop there? It did not; it found a warm reception in the hearts of the American people. It has gone from the ice-clad, snow-covered regions of the Arctic shores to the southern Patagonian Pampas; from the Atlantic to the Pacific shores. It has clamored up the mountain sides and dispelled the gloom of sin, rendering Christianity lovely to behold.

Now, in conclusion, may the Sunday-school ever prosper, winning for its workers a crown of never-fading glory.

G. W. WHITE.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

The Spurgeon Monument Unveiled.

On the afternoon of April 19th, 1893, at Norwood cemetery, London, a massive granite and marble monument, which has been erected over the grave of the late Rev. C. H. Spurgeon, was unveiled in the presence of several prominent members of the Metropolitan Tabernacle, together with a number of delegates to the Pastors' College, now in session. One of the panels of the monument bears a striking medallion portrait in marble of the great preacher, and immediately below it is a cushion of polished red granite, with the open Bible in marble, bearing the text, "I have fought a good fight, I have finished my course, I have kept the faith." In front of the pedestal is a granite door leading to the vault below, engraved with the simple inscription—"Here lies the body of Charles Haddon Spurgeon, waiting for the appearing of his Lord and Saviour Jesus Christ."—*Christian Secretary.*

Men are made manly, the old made young and vigorous by Magnetic Nervine. Sold by John Y. MacRae, druggist, Raleigh, N. C.

"I Have no Influence."

Don't say so. All have some. A gentleman lecturing said, "Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man. At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public-house alone, I used to carry this child. As I approached the public-house one night, hearing a great noise inside, she said, 'Don't go, father!' 'Hold your tongue, child!' 'Please, father, don't go!' 'Hold your tongue! I said.' Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public-house since. Thank God for it! I am now a happy man, sir, and this little girl has done it all, and when you said that even she had influence, I could not help saying, 'That's true, sir.' All have influence."—*Newman Hall.*

Judge Browning of Illinois, who succeeds General Morgan as Commissioner of Indian Affairs, is a Baptist. He is said to be a man of ability and of high personal character. We trust he will administer his difficult office on the same high plane as did his predecessor. Now that all the leading Protestant denominations—Presbyterians, Congregationalists, Episcopalians and Methodists have abandoned the contract school system, we hope the new Commissioner will be able to complete the good work of separating the government entirely from sectarian schools and appropriations in educating the Indians.—*Christian Inquirer.*

Beecham's Pills correct bad effects of overeating.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

Chinese Work in the South.

In the report of the committee on plan of work, at the last annual meeting of Woman's Missionary Union at Atlanta, Ga., May, 1892, the third item reads:—

"That wherever the Chinese are found, whether many or few, they be gathered and taught the Word of God and prayer."

In order to bring this work definitely before our women's missionary societies of the South it is necessary to present the need for such work, and also to give some encouraging features connected with it.

In almost every city of considerable size in the South may be found Chinamen in larger or smaller numbers. It will be observed that they are anxious to perfect themselves in the English language, and may therefore be induced to attend school on Sunday for this purpose, though it is to be regretted that they are too frequently indifferent to appeals on the subject of personal religion.

This at the outset seems discouraging. But whenever one heart in a community is found to undertake this work, instances may be cited showing most blessed results following efforts put forth by such an one. The fact in these schools that each scholar must have his own particular teacher tends to concentrate work; and if the teacher labors and prays in the spirit, the effort cannot be in vain in the Lord.

Der Sang, a member of Eutaw Place church, and convert of that Sunday-school, stated when spoken to about attending the school that he laughed in derision; but after finding he could there be taught English, he concluded he would become a scholar. He says he came to this country to make money, and after he should be able to lay aside several thousand dollars, he intended to return and enjoy it in his own home in China. The lady who became his teacher was determined that God should give her his soul, and for this she labored, for this she prayed, and Sunday after Sunday while teaching his letters and setting copies on his slate, she made him feel her deep and personal interest in him. He came to find that she was his friend, and gradually his heart was opened to receive the message she had for his soul's salvation. Now he says, though he came for money, he has found what money cannot buy, that which is beyond all price—"the love of God shed abroad in his heart,"—the forgiveness of sins.

We must approach the Chinese, and not wait for them to seek us. The gospel plan is "go preach the gospel," not sit and wait for the world to come to hear the truth. We must *seek out* the Chinamen and show ourselves their friends for Christ's sake, and when they come to us we must give them a cheerful welcome. There is an unspoken universal heart language which the Chinese understand as well as we do. There must be no sham, for they will detect it. We must *feel kindly*, as well as act kindly, be like Christ, and love the men while we may abhor their ways. We need not wait for others to begin. Any one Christian may begin with even one Chinaman, if no more can be gotten at first.

As far as reported there are only twelve schools among the Baptists in the South for the Chinese, but we hope that this work will receive the attention of our women, and that many more schools will spring up all over the South. "The harvest is great."—*Mrs. James Pollard, Baltimore, Md.*

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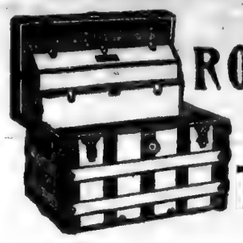

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Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.

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GUARANTEED CURE OR NO PAY.

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When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

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EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—*I say, Yes*; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

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Will practice in any of the courts where his services are needed.

Spring is on Us.

The time of year when all people become generally run down. The blood gets in bad condition and the system out of fix

You Need a Tonic.

Better than Beef, Wine and Iron, Beer, etc., is the great blood purifier and general restorer,

Dr. King's Royal Germetuer.

IT MAKES NO MISTAKES.

IT ALWAYS GIVES SATISFACTION.

Pleasant as Lemonade.

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Is a positive cure for

Catarrh, Rheumatism, Neuralgia, La Grippe, Bowel, Kidney and Bladder Diseases, General Debility and all Germ Diseases.

Rev. Sam Jones, the great evangelist, writes: "My wife, who has been an invalid from NERVOUS SICK HEADACHE, has been entirely cured by

Dr. King's Royal Germetuer.

Three of my children were completely cured of Nasal Catarrh. It is truly a great remedy."

Take Dr. King's Germetuer Pills for the Liver and Constipation—50 pills in a box; price, 25 cents.

MUSIC FOR MANY

VOICES OF SPRING. A service of Song and Recitation, for Children's Day. Price 5 cents. ALBUM OF SONGS. Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. FOLIO OF HOME SONGS. A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. ARCHER'S SECOND ORGAN BOOK. New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. ORGAN MOSAICS No. 2. Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. GARNERED GEMS, by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. COLUMBUS, a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. THE MUSICAL VISITOR supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect May 7, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 12 a m	.....	.....
Ar Sanford	9 20 a m	.....	.....
Lv Sanford	9 50 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun Walnut Cove	2 33 p m	.....	.....
Lv Rural Hall	3 09 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 09 a m	.....
Lv Ramseur	.....	.....	6 35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1.22 p m		
Ar N & W Jun Walnut Cove	1.52 p m		
Lv N & W Jun Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Madison			13 25 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			5 55 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast Sanford, dinner at Walnut Cove, and supper at Fayetteville.

W. E. KYLE, Gen. Freight Agt
J. W. FRY, Gen. Manager.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. ... year. 21 officers and teachers. Send for ... JAS. DINWIDDIE, L. L. A. (Univ. Va.), Pres.

Please mention this paper.

Correspondence.

RALEIGH, May 10, 1893.

Editor of Biblical Recorder—Dear Sir:—In order that your readers may know that the communication signed "Observer" in last week's RECORDER, attacking me and endorsing the *N. C. Teacher*, was a perfectly natural occurrence, considering all the circumstances, I ask that you publish this letter, including the enclosed correspondence.

Yours respectfully,
CHARLES D. McIVER.

RALEIGH, May 10th, 1893.

REV. C. T. BAILEY, D. D., Raleigh, N. C.

Dear Sir:—In the BIBLICAL RECORDER of this date the following communication, signed "Observer", appeared:

"THE STATE NORMAL AND INDUSTRIAL SCHOOL.

The *North Carolina Teacher* for April reviews very carefully and thoroughly the 'Report of the Directors of the Normal and Industrial School.' It is very evident to the people of North Carolina that the President and President of the Board of Trustees have diverted the work of the school widely from the purposes of its creation, and it is now neither a normal nor industrial school, but simply a female institute which uses the State's money to compete with all other female schools in the State, and make a good easy situation for the President. The so-called report to the Legislature, when carefully examined, shows that the officers have labored to conceal and misstate facts to an amazing extent. The *Teacher* has fairly and honestly exposed a vast number of misdoings on the part of the President which prove him totally unfit to be at the head of such an institution as the State intends the Normal and Industrial School to be. Nine-tenths of the people of North Carolina fully agree with the *Teacher* in its criticism of the management, while all are united in approval of such a school for training teachers as the State intended to establish. The President has no right to so pervert the laws in regard to this school as to make it a female seminary instead of a professional school for teachers.

The 'report' shows that upwards of $9,000 have been paid, of which no account is made, and that there has been a reckless extravagance in handling the State's money in the interest of the President. The President may be getting in various ways from the school three or four thousand dollars a year, instead of $2,250, which is his nominal salary, as there is clearly a considerable profit derived from boarding pupils, who are required to pay the maximum charge of $8 00 a month. As the school is under the direction of the State Board of Education, a committee of *disinterested* persons should be appointed to fairly investigate the management which is bringing the school into disrepute with thoughtful people of North Carolina. The State is too honest to submit to such management of a public institution. OBSERVER."

In your editorial paragraph you partially endorse the communication in the following language:

"'Observer' on the seventh page takes the Normal and Industrial School at Greensboro to task, and, in our opinion, somewhat justly."

As the communication reflects on my integrity, you will doubtless recognize my right to demand the name of the author of said communication.

I would also like for you to state whether or not you meant by your editorial to endorse the attack on my character.

Yours respectfully.
CHARLES D. McIVER.

RALEIGH, May 10th, 1893.

PRESIDENT CHARLES D. McIVER, Raleigh, N. C. *Dear Sir:*—In reply to your letter of this date, I will say:

1. The communication was handed to me by a boy and was in the handwriting of Col. E. G. Harrell.

2. In my editorial paragraph, I did not mean to attack your integrity, nor to endorse any attack on your character.

Yours truly, C. T. BAILEY.

OFFICE OF NORTH CAROLINA TEACHER,
RALEIGH, N. C., May 11, 1893.

REV. C. T. BAILEY, D. D., Raleigh, N. C.

Dear Sir:—In reply to your inquiry, I will say that the article published in last weeks' RECORDER in regard to the Normal and Industrial School, signed "Observer," was sent to me by a gentleman through the mails, with this request: "Please read the enclosed, re-write it, and hand to the RECORDER for publication, if you have no objection." I had no objection, and therefore complied. I have received a number of communications on this subject.

Yours truly, EUGENE G. HARRELL.

Hon. J. C. Scarborough, Ex-officio President of the Board of Directors of the Normal and Industrial School at Greensboro, informs us that the funds of that Institution are in the hands of E. J. Forney, Treasurer of the Board and Bursar of the Institution since October 1st, 1892, who is under a bond of ten thousand dollars, and that the funds have never been in the hands of President McIver.—EDITOR.

Notes from Caldwell and Watauga Counties.

Dear Recorder:—The Caldwell Union Meeting was held with Blair's Fork church, and was a good meeting. Brethren George R. Clark and A. E. Nelson were Moderator and Clerk. These brethren are not preachers, but they love the Union Meetings and are always on hand. They make good officers.

Among the subjects discussed were "Our Duty to the Rescue Perishing" and "What Shall be done with members of the church who do not bear the burdens of the church and rarely attend its meetings?" The latter was answered as follows:

"Let the pastors be careful to instruct all the members faithfully as to their duty, and then let all our churches exclude all members who wilfully refuse to help bear the expenses of the church."

On Sunday, Blair's Fork church-house was dedicated, the writer, by request, preaching a sermon on the church and its ordinances, and Bro. H. M. Croom leading in the dedication prayer.

A collection was taken for our Orphanage and also one to replace a pulpit Bible which had recently been stolen from this church.

From this meeting I went over to Boone, my old home, and spent a few days, it being court week, and met many of my old friends, among whom were the following preachers:

Brother E. F. Jones, who is preparing to start this week to California. He will probably go by Gastonia and preach for them next Sunday, he having recently been called to the pastorate of the Gastonia Baptist church. He is going to California to spend a month with Bro. Jno. G. Pulliam in meetings, and if he is pleased, will most likely make that State his future home, and if not pleased, he may return and locate at Gastonia. The good people of Watauga regret very much to give him up, and I don't blame them, for Bro. Jones is a good and strong man. He leaves three good churches pastorless—Boone, Zionville and Three Forks.

Next, I met Bro. J. L. Sherwood, who is very corpulent and in good spirits with his hands full of work. He is pastor of one church in Tennessee, two in Watauga, and one in Caldwell.

Next, I met brethren D. C. Harmon and David Greene, the former being in a good old age and not doing much pastoral work, and the latter—young, vigorous and strong—having his hands full of work.

Last of all, I met Bro. J. F. Davis, one of the strongest and most vigorous preachers of his section. He has been living in Tennessee till recently he has moved back to North Carolina. He is still serving three churches in Johnson county, Tenn.

The annual Sunday-school Association of the Three Fork Association had just come off, and from the report I saw in a secular paper, the meeting must have been a good one.

On my return home I spent one day at the Caldwell County Sunday-school Association, which had convened with the Globe church. The annual sermon was preached by the writer, and the body was organized by electing Jos. Powell, President, and Jos. Howell, Secretary. These brethren made good officers, both young men with hearts enlisted in the work.

Bro. E. J. Edwards of the Orphanage came up and spent two days in the meeting. He preached once, got a collection for the orphans and some subscribers for *Charity and Children*. On his return, he spent last Sunday with us at Lenoir, aiding in the administration of the Lord's supper and preaching for us at night. In the afternoon he ran out to Lower Creek and preached. His sermons were good, as were also his talks in behalf of the orphans. We all enjoyed his visit, and hope he will come again.

Our last meeting gave us three additions by letter to the Lenoir church.

I. W. THOMAS.

Hibriten, May 10, 1893.

Maggie Herring Monument.

Doctor Bailey:—Please acknowledge this week the following for the Maggie Herring monument:

Mrs. G. W. Greene (China), Mrs. J. S. Hardaway, Mrs. F. P. Hobgood, Rev. W. C. Tyree, Miss Mag. Howard, $1.00 each; and Mrs. Alonza Mitchell and Miss C. N. George, 50 cents each.

We are hoping to meet many of the old students of the Seminary at our "Reunion," and know all will want to assist in this noble work. Please bring your dollar along.

LIZZIE LOWNDES.

Oxford, May 15, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Harrellsville church, West Chowan, $3.30; Robert's Chapel ch, ditto, 4.21; Three Forks Asso, 5.92; W M S, Mt Pisgah ch, Mt Zion, 60c; Green River Asso, 11.00. Total, 25.03. Previously reported, 1,209.03. Total this year, 1,234.06.

Foreign Missions—Bethel ch, Eastern, $1.20; Harrellsville ch, W Chowan, 10.23; Warren Union Meeting, 2.96; Piny Forest ch, 2.35; W M S, Leaksville ch, 2.25; Sunbeams, Scotland Neck ch, Tar River, 1.75; Rockahock church, Chowan, 20.00; Jerusalem ch, So Yadkin, 14.78; S S Convention, Three Forks, 3.16; Amis Chapel ch, Tar River 13.00; W M S, Mt Pisgah ch, Mt Zion, 1.20. Total, 72.88. Previously reported, 2,570.84. Total this year, 2,643.72.

Home Missions—Bethel ch, Eastern, 74c; Harrellsville ch, W Chowan, 3.42; W M S, Leaksville ch, Cuban girl, 3.00; Roberts' Chapel ch, W Chowan, 8.34; Sunbeams, Scotland Neck ch, Tar River, 1.75; W M S, Mt Pisgah ch, Mt Zion, 65c. Total, 17.90. Previously reported, 974.62. Total this year, 992.52.

Education—Harrellsville ch, West Chowan, $2.24; Robeson Union, Robeson, 11.80; Juniper Springs ch, Little River, 75c; Mrs J K Purefoy, Charlotte, 5.00. Total, 19.79. Previously reported, 894.52. Total this year, 914.31.

Ministerial Relief Fund—Lisbon ch, Sampson Co, 58c; Johnson ch, Eastern, 2.50. Total, 3.08. Previously reported, 120.43. Total this year, 123.51.

Orphanage—Harrellsville ch, W Chowan, $3.81; Mt Olivet ch, Central, 2.27. Total, 5 08. Previously reported, 409.62. Total this year, 414.70.

Students Aid Fund, Louisville—W Chowan, per Rev T G Wood, $10.00.

Centennial Enlargement Fund—Roberts' Chapel ch, W Chowan, $3.45; Robeson Union, Robeson, 8.59; Jackson ch, W Chowan, 10.00; S S, ditto, ditto, 4.85; Mt Olivet ch, Central, 10.85; Cedar Fork ch, Mt Zion, 6.60; Bethesda ch, ditto, 5.52; Ephesus ch, ditto, 1.00; Mt Moriah ch, ditto, 2.65; Robinson Grove ch, ditto, 3.65; George N Brown, Statesville, 5.00; Charlotte ch, Meck and Cab, 380.00. Total, 443.10. Previously reported, 1,727.95. Total this year, 2,170.05.

Centennial Permanent Fund—Union ch, W Chowan, $30 00; Women and children, Poplar Spring ch, Tar River, 1 50; Silver Creek ch, Green River, 1.90; Women and children, Selma ch, Raleigh, 13.40; W M S, Piny Forest ch, 1.17; Society ch, So Yadkin, 4.45; Sunbeams, Cedar Rock ch, 1.80; Bladen Union, Cedar Creek, 1.50; Pleasant Grove ch, Randleman, 5.00; S S, Saddle Tree ch, Robeson, 5.00; Dora Pearl Biggs, ditto, 5.00; White Pond ch, 5.30; Raft Swamp ch, ditto, 6 63; Miss Eliza Belle Taylor, ditto, 5.00; D D Castlebury and family, 5.00; Women and children, New Bethany ch, So Yadkin, 2.00; Maggie Nutt Mis Society, Oxford Fem Sem, 10.50; Women and children, Princeton, 1.45; Ditto, Holloway's ch, Liberty, 4 20; W M S, Olivet ch, Meck and Cab, 19.55; Children, ditto, ditto, 16 39; Arlington, N C, 3.25; Kinney's Creek ch, Raleigh, 1.36; Ladies Aid Soc, Rich Square ch, 17 50. Total, 168.37. Previously reported, 2,328 28. Total this year, 2,496.63.

J. D. BOUSHALL,
Treas. Bapt. State Convention.

Oxford, May 13, 1893

CHICKENS AND EGGS,
AND HOW TO GET 'EM.

Use Polk Miller's 'Victory' Poultry Food.

IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without *Polk Miller's Chicken Food.*
WILLIS W. HONSON,
Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind we make for these Powders, and that's the last of it." It is an infallible remedy with us.
WM. A. WILLROY,
King William county, Va.

I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.
MISS NELLIE DIGGS,
Mathews Courthouse, Va.

It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."
MRS. L. H. GRAYBILL,
Arch Mill,
Botetourt county, Va.

It stopped Cholera entirely among my fowls.
MRS. J. K. HANNAH,
Pamplin's, Va.

We have a thousand certificates like the above.

Sold by Druggists and Country Stores. Price 25 cents. Dealers can get it from all the wholesale houses in Richmond, and from JAMES BAILEY & SON, our Baltimore Agents.

☞Special mailing packages (*in tin*) for 35 cents in stamps. Address

THE POLK MILLER DRUG COMPANY,
RICHMOND, VA.

Worth a Guinea a Box.

Stubborn tendencies to digestive troubles in *children* will always yield to a *mild* dose of

Beecham's Pills

(Tasteless)

25 cents a box.

ICE! ICE! ICE!

We are now prepared to supply Ice in any quantity, and at lowest cash prices. We will not be undersold by any one North or South on carload lots.

Shipped promptly per Express in 100 lb. lots or more, or by freight in 1,000 lb. lots or more. Not less than 4,000 lbs. can be shipped unpacked.

COAL.

ANTHRACITE, all sizes; BITUMINOUS coals, the best in America for Fuel, Steam and Gas; also FOUNDRY COKE, shipped direct from mines to any depot at rock bottom prices by

JONES & POWELL,
Miners' Agents, Raleigh, N. C.

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Over 230,000 Copies Sold.

It is used and commended by hundreds of churches, schools, and theological seminaries in all sections of the United States and Canada.

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RALEIGH AND CHARLOTTE, N. C.

Designs and samples sent at our expense on application. Give some limit as to price of Monument or Headstone desired.

Satisfaction Guaranteed.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue, containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool and How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Spring Millinery
1893.

The latest and most desirable styles for ladies, misses and children always in stock.

Infants' Caps

in all sizes and at all prices.

Hair Goods, Wools, Zephyrs,
Embroidering Materials,
—AND—
Many Fancy Notions.

Orders from a distance will receive prompt attention.

Miss Maggie Reese

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JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. Why endure this terrible disease? We guarantee 6 boxes to cure any case. You only pay for benefits received. $1 a box, 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

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JNO. Y. MACRAE, Druggist, Raleigh, N. C.

W. H. & R. S. Tucker & Co.

New Spring Dress Goods.

Among the new Dress Goods for the Spring will be noticed some distinct changes, both as to colors and styles, from those of the past season.

Our advance lines of Dress Fabrics for this season are already on sale, and embraces the newest shades and textures in Plain Materials, as well as the latest ideas in the handsomer French Novelties.

This year, Cotton Dress Fabrics will be shown in many dainty effects, and our present exhibit of these is the most extensive we have ever made.

We suggest to our patrons to buy early, as most of these goods are our own importations, consequently many styles once sold cannot be duplicated.

Requests for samples should indicate something as to colors, and about what price goods are desired.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

University Law School.

40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

OBSTINATE INDIGESTION, AGONIZING HEADACHES, CONSTIPATION, NERVOUSNESS, INSOMNIA, BACKACHE, and the whole list of ills that are endured by Weak Women, are speedily and permanently cured by the Electropoise, at home. No medicine or electricity. Book free. Folder on Female Complaints free. Address Lady Manager, care

Electropoise. (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION

ATLANTIC ELECTROPOISE CO., Washington, D. C.

Be Prepared to Act Wisely.

Dear Recorder:—I venture to show my opinion in reference to the embarrassment of our State Board. No doubt the Board in the past has done nobly, using present methods. But, with the increasing demands upon the energies and contributions of our people, is there not a more excellent way? I fully agree with Dr. Pritchard, that no man among us more richly deserves every cent he receives for his services than Bro. Durham. But, isn't he attempting too much? Is it any wonder, that in trying to look after the interests of State, Home and Foreign Missions, some of these should suffer? Now, would it not be better to let the Vice-Presidents of the Home and Foreign Boards look after the interests of their respective Boards, as they do in several other States, while Bro. Durham devotes himself exclusively to work of State Missions? This would enable us to dispense with the Treasurer of the Board—Bro. Durham being both Secretary and Treasurer of State Missions, while funds for the other Boards could be sent direct to their destination. According to this arrangement I do not think the interests of the Home and Foreign Boards would suffer, and I am sure the cause of State Missions would be advanced. The amount now paid to the Treasurer of the Board of Missions, if turned over to the Secretary of the Board of Missions, would pay half his salary and thus make up for the amounts he now receives from the other Boards. So that, while State Missions would lose nothing, the other Boards would be gainers.

The discussion of this subject, just at this time, may seem to be out of place; but I have written that we may consider these things, and that other brethren may express themselves, and be prepared to act wisely before we come together in State Convention. Fraternally,

J. K. FANT.

A recent meeting at Randleman—Rev. S. F. Conrad aiding pastor G. M. Webb—resulted in eleven accessions for baptism.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The statement is made, on the authority of a missionary, that if the U. S. government compels the Chinese to leave the United States, the Chinese government will send American merchants and missionaries from its dominions.

Hollins Institute, Virginia.

The FIFTIETH SESSION of this school will close on the 7TH OF JUNE.

As this is the Semi-Centennial of the school, more than ordinary interest attaches to the occasion. Hon. J. L. M. CURRY of Washington, D. C., will deliver the address.

Rev. JAMES F. FAIR, D. D., of Richmond, Va., will address the Literary Societies on the evening of the same day.

On SUNDAY, JUNE 4TH, Rev. H. W. BATTLE of Petersburg, will preach in the chapel at 11 A. M., and at 7 P. M., will deliver the Annual Sermon before the Christian Association.

The Music, Art and Elocution Schools make their exhibit on the 5th and 6th.

We hope to have with us on the occasion many former pupils and many of our friends generally.

The Register for the current session will be issued in June, giving the full work of the session, including names of Graduates, Medallists, &c., and will contain the names of all Full Graduates, Graduating in Special Courses, Medallists, &, throughout the history of the school, and other valuable matter.

The attendance for the present session is 178 resident pupils and thirteen day pupils—total, 191—from twenty States.

The FIFTY-FIRST SESSION will open on the 13TH OF SEPTEMBER. With our costly and valuable improvements recently made, and increased facilities, we hope the second half century will begin with full numbers and expanding prospects.

CHAS. L. COCKE.

DIED.

HENDERSON—On April 16th, in Montgomery county, Lackey Henderson, a consistent member of the Eldorado Baptist church for about twenty-five years. It is the Lord's doings. He is gone to his place. He is now receiving the reward that the Lord had in store for him. He lived and has been toiling upon the earth for seventy-five years. He leaves a widow and fourteen children to mourn their loss. G. W. H.

HALL—Allen Hall departed this life on March 23d, 1893, at the age of ninety-three. He was a faithful and consistent member of the Pleasant Plains Baptist church for quite a number of years. Previous to his death he was confined to his room about six months, and about twenty hours before he died he went to sleep and went away without a struggle. He often repeated during his last illness that he was ready and willing to go when the Master called him. He left eight living children, fifty grandchildren, and eighty-nine great-grandchildren. He was born and raised in this county, and always lived here a faithful and good citizen.

W. D. NEWSOME.

Winton, Hertford county, N. C.

EVES—Sister Geneva Eves, the wife of Bro. J. P. Eves, departed this life May 3d, aged twenty-two years, six months and twelve days. Sister Eves became a member of Salem church, Pasquotank county, N. C., some years ago, and proved her faith by her Godly walk and unchanging love for her church. She was quiet and unassuming as a Christian, but firm. For four months she suffered, and grew worse until the summons come calling her home. We all will miss her from church, from her seat. It has been Geneva from a little girl walking the isles of Salem. But, alas, that voice is hushed, steps stopped, and she is gone to come no more. She leaves a kind husband, a good father, many relatives, and a host of friends to mourn their loss. She leaves a sweet little girl sixteen months old. Dear Bro. Eves, God doeth all things well. Look up through your tears to Jesus, and remember that she will not come to you, but you and your dear babe can go to her. She is not dead, but has gone up just ahead. Thank God for such noble young women.

JOSIAH ELLIOTT.

LAUGENOUR—Lewis C. Laugenour died very suddenly on Friday morning, April 28th, at his home in Lewisville, Forsyth county. He was apparently in usual health, ate a hearty breakfast, was lively and cheerful, conversing with relatives and friends, went to the front door to see a gentleman on business, complained of feeling a little indisposed, passed back into his room where he fell by his bedside and expired in a few moments.

Mr. Laugenour was born May 12th, 1826, about three miles south of Salem in Forsyth county, the third son of Mr. and Mrs. Phillip and Phœbe Laugenour. From young boyhood he was of a kind-hearted disposition, and won the regard and esteem of his associates and all who knew him. Early in life he manifested a warm devotion to his sainted mother which afterwards characterized his life in mature years.

In the year 1849, accompanied by his three brothers, John D., Thomas and George Laugenour, he emigrated to California to seek his fortune in the far west. Here he was eminently successful, and would probably have remained the balance of his life, but true in his devotion to his mother, and at her request, he returned to North Carolina in 1857.

On April 26th, 1860, he was united in marriage to Bettie, the second daughter of the late lamented J. P. Nissen of Waughton. Soon after their marriage they located in Lewisville, where they spent thirty-three years in happy and useful wedlock. They were never blessed with offspring, but they have been father and mother to children of their near relatives. Mr. Laugenour's kindness and interest in children made many of them feel that he was their warm-hearted friend.

Mr. Laugenour was distinguished by his large heartedness and kindness to the poor, and many around Lewisville will hold him in lasting remembrance for his many acts of kindness. He was also a man of large hospitality, and delighted to entertain his friends. His gifts for benevolence were frequent and large. The Baptist church in Lewisville owes its existence largely to his liberality and generous gifts in its erection, while other church buildings in the surrounding country were liberally aided by him.

Mr. Laugenour was not connected with the church, but gave many evidences that the grace of God had changed his heart. He was a regular attendant upon the worship of God, and was one of the best supporters of the gospel and Sunday-school in the community. Had he lived awhile longer it is thought he would have been baptized and identified himself with the church. In his death the village of Lewisville loses one of its chief supports and most enterprising citizens, the church and Sunday-school one of its best friends. May the Lord in his kindness and mercy comfort the heart of the dear wife in the sad and lonely hours of her life, and unite them again in the bright home above, is the prayer and wish of a sincere friend. C.

Tributes of Respect.

The Sunday-school of the First Baptist church, Raleigh, on May 7th, 1893, adopted the following tribute of respect to the memory of the late Bro. W. H. Pace:—

After many weary months of intense suffering, our beloved brother, William H. Pace, was on the 27th day of April, 1893, released from pain and called to his heavenly rest. Immediately on coming to reside at Raleigh, about twenty-three years ago, he identified himself with religious work, and filled positions of much usefulness in the Sunday-school, church, Association and Convention, during his brief, busy life.

As superintendent of this school—1878 and 1879—he rendered that energetic, interested service which so fully characterized the man. As a church member he was called to work in many spheres, and always did his part with faithfulness and efficiency.

For many years he was a delegate to the Central Association, ever taking an active part in its deliberations and plans. Representing his Association and church in the North Carolina Baptist State Convention, he was on two occasions, 1887 at Durham, and 1888 at Greensboro, made President of that body, and often went as a delegate to the Southern Baptist Convention.

For eleven years he was chairman of the Board of Missions. His interest in State Missions and active efforts in collecting funds for that work will never be forgotten. On whom will his mantle fall? Time does not allow the record here of the many useful, honorable positions he held among his brethren and fellow-men.

To count his life by "deeds, not by years," he would have reached a very advanced age. As ordinarily calculated, he was taken just at the meridian of life. The heroism with which he passed through the last four years, struggling against the advances of insidious disease, using all the means for recovery that medical science and surgical skill could suggest, and at the same time faithfully pursuing his daily work as a Christian business man, is cause for admiration and wonder on the part of all.

A noble, brave brother has been taken, whose presence, service and counsels will be sadly missed in this school.

"Gone before us, O our brother,
To the spirit land!
Vainly look we for another
In thy place to stand."

As a slight estimate of affectionate regard, we desire to record this tribute to the memory of Bro. Pace, and to extend to his family our sympathy and assurance of sorrow over this loss of theirs, by which also we are so deeply afflicted.

May the divine blessing rest upon each and all of the bereaved.

THOMAS H. BRIGGS,
JAS. H. ALFORD,
C. DURHAM,
W. N. JONES,
F. S. BIGGS,
S. W. BREWER,
Committee.

S. W. BREWER, *Superintendent.*
C. F. LUMSDEN, *Secretary.*

MADE For 25 years, but too busy to push it—Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

Raleigh Affairs.

Gov. Carr has appointed Capt. A. G. Brenizer of Charlotte to represent North Carolina in the World's Congress of Bankers and Financiers at Chicago June 19th.

Last Wednesday, Memorial Day, was duly observed here, with appropriate ceremonies. The orator of the occasion was Associate Justice A. C. Avery, and the theme, "The Life and Character of Brig. Gen. D. H. Hill," was well presented. A large audience was present. The procession to the cemetery was a large one, and the ceremonies in the cemetery were impressive and befitting the occasion.

The Grand Lodge of Odd Fellows met here last week. There were about 250 Past Grands in attendance with 95 lodges represented. Goldsboro was selected as the place for holding the next session. The following officers were elected: Grand Master—W. D. Gaster of Fayetteville; Deputy Grand Master—W. C. Douglas of Carthage; Grand Warden—C. F. Lumsden, Raleigh; Grand Secretary—B. H. Woodell of Raleigh; Grand Treasurer—R. J. Jones of Wilmington; Grand Representative—J. D. Bellamy, Jr., Wilmington; Trustee of Orphans' Home at Goldsboro—A. H. A. Williams of Oxford.

The State Medical Association convened in this city last week. There was a large attendance. A number of valuable papers were read. Important matters pertaining to the profession were fully discussed. Dr. J. A. Hodges of Wilmington, delivered the annual address. The election of officers resulted as follows: President, Dr. W. H. H. Cobb of Goldsboro; First Vice-President, Dr. J. Allison Hodges; Second Vice-President, Dr. R. F. Tate; Third Vice-President, Dr. Willis Allston; Fourth Vice-President, Dr. M. H. Fletcher. Dr. R. D. Jewett was chosen Secretary, and Dr. M. P. Perry Treasurer. Both of these were re-elections. E. J. Monroe of Elm City was selected as orator for next year, and J. H. Wray of Waynesville was chosen essayist. Greensboro was selected as the next place of meeting.

State News.

The First and Second regiments of the State Guard will encamp this year at Carolina City near Morehead City.

Ex-Gov. Holt has agreed to pay for a monument soon to be erected on famed Guilford battle-field. It will be of North Carolina granite, and the whole will cost $2,500.—*Exchange.*

The Catawba gold mine, near Kings Mountain, with all its machinery and franchises, has been sold to Mr. F. C. Dempsey of Boston, Mass., says the Shelby *Review.* The price paid is known to be between $75,000 and $100,000. The purchaser is organizing a new company to operate the mine on a large scale.

The North Carolina Press Association recently convened in Newbern. The following officers were elected for the ensuing year: President—Jerome Dowd, Charlotte *Times;* First Vice-President—Z. W. Whitehead, Fayetteville *Gazette;* Second Vice President—W. F. Burbank, Winston *Sentinel;* Third Vice-President—R. A. Deal, Wilkesboro *Chronicle;* Orator—H. A. Foote, Warrenton *Gazette;* Historian—W. W. McDiarmid, Lumberton *Robesonian;* Poet—W. C. Irvin, Morganton *Herald;* Secretary and Treasurer—John B. Sherrill, Concord *Times;* Executive Committee—S. A. Ashe, Raleigh *News and Observer;* J. A. Thomas, Louisburg *Times;* H. A. London, Pittsboro *Record;* E. E. Hilliard, Scotland Neck *Democrat;* Thad. R. Manning, Henderson *Gold Leaf.*

General News.

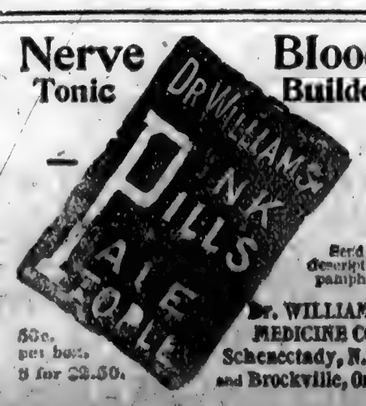
It is said that of the 4,000,000 Jews who left Russia in 1891 more than 100,000 came to New York.

The Pennsylvania Legislature has passed a law prohibiting the sale, gift, or otherwise furnishing cigarettes to minors.

Carlyle W. Harris, the New York wife-murderer, was executed by electricity at Sing Sing on the 8th inst.

It is announced that Mr. Gladstone has offered the position of Poet Laureate, made vacant by the death of Lord Tennyson, to John Ruskin, the well-known art critic.

Nerve Tonic — Blood Builder



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The experience and scientific study of eighty-two years in China and America.

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Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

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A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

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Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by

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A Few Words on Spring Goods:

Our already increased spring business has demonstrated the fact that we correctly anticipated the wants of the trade for the coming season.

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we have. Call and examine our immense line.

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for the South and Southwest by the Southern Educational Bureau, Memphis, Tenn. Write for particulars.

Dr. Boykin's Worm Killer.

"The best selling Vermifuge in the market." Recipe furnished to any regular physician when requested.

We have never asked for a certificate. We have some of the strongest ever given—all sent without solicitation. Read a few only of the many evidences of its great merit:

LA GRANGE, N. C., July 1887.

Mr. J. P. Joyner:—I gave my child one dose of Boykin's "Worm Killer," purchased of you. It brought 366 worms. I consider it the best worm medicine made. Respectfully, J. W. THOMAS.

Messrs. I. M. & B. F. Powell, prominent merchants in Columbus county, N. C., wrote us in July, 1887 that "Rev. T. C. Floyd gave his child one dose of Boykin's "Worm Killer," and the result was 367 worms."

Mr. W. J. Davis of Ridgeway, S. C., says: "I have quite a demand for your "Worm Killer." It is the best Vermifuge I get."

Dr. R. H. Edmunds, a well known physician and farmer, writes under date of Ridgeway, S. C., May 26th, 1884, "that a negro girl 10 years old, near him, took two or three doses of the 'Worm Killer,' and passed 366 worms."

Price: 25c. per Bottle. Take no other.

BOYKIN, CARMER & CO.,
11 & 13 N. Liberty St., Baltimore, Md.

Wives and Daughters

Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation.

The

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has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

W. J. RODDEY, Manager,
For the Carolinas,
ROCK HILL, S. C.

$5 to $15 per day at home

The Home Circle.

FOR THE BIBLICAL RECORDER.

Song of the Sea.

BY NOERA WINSTEAD.

Open thine arms to me!
On thy cold heart let me now go to sleep,
Nor wake my eyes their woful tears to weep,
Until thou givest up thy dead
To other life, oh Sea.

I cry aloud, how long!
I cannot voice the song I want to sing,
I wail and writhe like some poor wounded thing
And from thy depths, oh Sea, instead,
Something sings my song.

I die to live again:
I come, oh Sea! My work is yet undone.
My song, my soul is—both in thee are one.
"There shall be no more Sea," He said—
Then I shall sing, amen.

Truthfulness.

Two country lads came at an early hour to a market town, and arranging their little stand sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and, placing his hand upon it, said: "What a fine large melon! What do you ask for it, my boy?"

"The melon, is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy turning it over.

"So there is," said the man, "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "Is it very business like to point out the defects of your fruits to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot on the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end; for I have gained a customer, and you have lost one."

And so it proved; for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed. The gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner in the firm.—*India's Young Folks.*

Table Manners.

A FEW RULES FOR CHILDREN, BIG AS WELL AS LITTLE.

Drink from the cup—never from the saucer.

Teaspoons are left in the saucer, not in the cup.

Little children only have the napkin arranged as a bib.

Making a noise, either in eating or drinking, is vulgar.

Always cheerfully defer to older people and to guests.

Eat slowly, and do not fill the mouth with large quantities.

Eat the food served, or quietly leave it upon the plate without remark.

Never imitate a rude or uncouth act, even if committed by an older person.

Avoid drumming with the fingers or the feet; it is the height of impoliteness.

If in doubt at any time as to what is proper, follow the example of others of more experience.

Patiently await the coming of your turn; do not follow with the eyes the food served to others.

Never unnecessarily handle the dishes, or in any other manner exhibit nervousness or impatience.

Do not feel obliged to "clean up the plate;" especially do not make a laborious display of doing so.

Do not ask for any particular part of a fowl, or similar dish, unless asked your preference; in that case always indicate something, and if there be really no choice, designate the portion with which the host can most conveniently render service.—*Good Housekeeping.*

Many people are kept away from Christ by no inconsistent Christian than by the blasphemer.—*Central Baptist.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

What he Liked in Her.

He was just the nicest sort of a fellow, just the kind that you and I love, as I love my brother or somebody else's brother. He was full of ideas, and honestly liked, as only a thoroughly nice fellow can, a girl friend of his sister's. This sister was a bit curious, for the girl her brother liked was not particularly good looking nor particularly talented; so she said, "Tom, what do you see in her?"

Tom stopped a minute, and then he said very slowly: "'What do I see in her?' Well, first of all, she has a pleasing presence, and yet it is not one that is arrogantly so, or that makes me feel anything but welcome. Then she speaks good English, she never talks scandal, she has a low, sweet voice, and she is always ready to give a helping hand, metaphorically, to the people who are embarrassed, or who don't know just what to do when they are out. She is always neatly and properly dressed, but I have never seen her wear anything flashy, and I don't think she would ever look at a cotton back pink satin with a view of wearing it any more than she would at a brass brooch. She always makes me feel that it would be a hard struggle for me to get her love, but when I do get it, it will be worth having. She is never effusive, but always polite. And then what I like about her best of all, and what I see in her that is best, is that she is mother's girl. The first thought in that household is to give pleasure to mother. Her first idea is to have some pleasure in which mother can join; and I never yet have known of any frolic or any game or any joyful time in which she didn't first make all the arrangements about mother and afterwards about herself. I see unselfishness, dignity, consideration and a loving heart in her, and that's why I want her for my own.—*Selected.*

The Question of Pin-Money on a Farm.

"I never have five cents, even for postage-stamps, without asking for it." The speaker was a young wife who in her girlhood earned regular wages as a seamstress, and when married found her financial position changed. Eben held the purse-strings and made plenty of money, new machinery was often needed, improvements must be made; hired hands cost a good deal, and so no allowance was thought of for the wife, who had the position of "nurse, seamstress, housemaid, cook," with the added duties of motherhood.

"I always have a lump in my throat when I ask for a dollar," she said, "and I used to go to his pocket-book for spare change, for at the marriage service he said, 'With all my worldly goods I thee endow.' But when little Tom began to steal pennies because he wanted something and could not get it I began to wonder if I had done wrong and the sin was visited on him."

It was a sad contrast—this little mother's tender conscience, with a world of trickery and knavery.

Nowhere is this lack of pocket money felt so much as among farmers' wives and daughters. Many of them go from positions in the city—teachers, typewriters, saleswomen, with a regular salary—a good cook can earn her fourteen dollars a month. She may marry a young farmer, and with all her life before her decide to be his helpmate and money saver. How they work and struggle to pay off the farm, to get the necessary improvements made! But when the fight is partly over, sometimes the young wife has a feeling of envy on Saturday nights, when her husband pays the "hands" who have worked for him, and has not a dollar for her, for she knows that they have been fed while she has served; that they have slept while she lost hours of slumber with the precious babe in her arms, and that they can buy clothes that she would feel it extravagant to wear.—*The Farm and Fireside.*

Managing a Wife.

Manage? What is that? Does it mean to control? We manage a horse. We use our superior human intellect to control and guide his superior physical strength so as to obtain the best results. But a wife is not a horse. Where two persons are properly married, the wife is superior to her husband in as many respects as he is superior to her in others. If happiness is to be the result of the union, the first business of the husband is to manage himself so as keep himself always his wife's respectful friend, always her tender lover, always her equal partner, always her superior protector. This will necessarily stimulate the wife to be always an admiring friend, always an affectionate sweetheart, always a thrifty housewife, always a confiding ward. And this will so react upon the husband that his love for his wife will grow so as to make it easy for the husband, with all his faults, to bear with all the infirmities of his "one and only" wife.—*C. F. Deems, D. D.*

Root and Branch,

the poison in your blood, however it may have come or whatever shape it may be taking, is cleared away by Doctor Pierce's Golden Medical Discovery. It's a remedy that rouses every organ into healthful action, purifies and enriches the blood, and through it cleanses and invigorates the whole system. Salt-rheum, Tetter, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings, are perfectly and permanently cured by it.

Unlike the ordinary Spring medicines or sarsaparillas, the "Discovery" works equally well at all seasons. All the year round and in all cases, it is *guaranteed*, as no other blood medicine is. If it ever fails to benefit or cure, you have your money back. You pay only for the *good* you get.

Isn't it safer to say that no other blood-purifier can be "just as good?"

If it were, wouldn't it be sold so?

Whoever has wasted valuable moments in attempting to keep pillow shams in their places will appreciate a simple device which holds them in position and gives very little trouble in the adjusting. On the back of the shams, at each of the upper corners, sew a bit of narrow tape diagonally across the corner. When the sham is put over the pillow, pull a little corner of the pillow case up through this tape loop. Nothing further is necessary, and the shams will stay in their places unless some more than ordinary means disturb them.—*N. Y. Ledger.*

ACTIVE EXERCISE

and good food in plenty, tends to make children healthy. If children suffer, however, from Scrofulous, Skin or Scalp, Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as building up health and strength. Puny, pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on *wholesome flesh*, and does not nauseate and offend the stomach like the various preparations of Cod Liver Oil. It's *guaranteed* to benefit or cure you, or your money is returned.

MISS FLORENCE E. BEHLER,

No. 57 Alma St., Alleghany, Penna. writes: Derma-Royale works like a charm. My face was covered with freckles and in less than two weeks' time they are all gone. My complexion is now clear and white as a child's. Everyone can see what Derma-Royale did for me.

Mrs. Ella M. Murray, Newton, N. C. writes: I have used one bottle and have found a great change. I had what the doctors here called Skin Leprosy—large brown spots, causing no pain or trouble, except the looks. Now they have entirely gone and I can recommend Derma-Royale highly. Please send me your terms to agents.

May Van Hoene, No. 807 Dayton Street, Newport, Ky. writes: For nearly five years I was afflicted with eczema. My face was a mass of sores and scabs and the itching was terrible. I found nothing that could help me until I tried your Derma-Royale. I have not used quite a bottle and my skin is smooth and clear. I call myself cured, and consider Derma-Royale the greatest remedy in the world.

Miss Lillie Hanna, No. 23 Brainard Block, Cleveland, Ohio, writes: Your Derma-Royale cured my blackheads in two nights.

6183 SUCH TESTIMONIALS RECEIVED DURING 1892.

Nothing will CURE, CLEAR and WHITEN the skin so quickly as

DERMA-ROYALE

The new discovery for curing cutaneous affections, removing discolorations and bleaching and brightening the complexion. In experimenting in the laundry with a new bleach for fine fabrics it was discovered that all spots, freckles, tan, and other discolorations were quickly removed from the hands and arms without the slightest injury to the skin. The discovery was submitted to experienced Dermatologists and Physicians who incorporated it with well known curatives and prepared for us the marvelous Derma-Royale. THERE NEVER WAS ANYTHING LIKE IT. It is perfectly harmless and so simple a child can use it. Apply at night—the improvement apparent after a single application will surprise and delight you. One bottle completely removes and cures the most aggravated case and thoroughly clears, whitens and beautifies the complexion. It has never failed—IT CAN NOT FAIL. It is highly recommended by Physicians and its sure results warrant us in offering

$500 REWARD.—To assure the public of its merits we agree to forfeit Five Hundred Dollars CASH, for any case of eczema, pimples, blotches, moth-patches, brown spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations or blemishes, (excepting birth-marks, scars and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter in how bad condition it may be) will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large eight-ounce bottles.

Price, $1.00. EVERY BOTTLE GUARANTEED.

Derma-Royale sent to any address, safely packed and securely sealed from observation, safe delivery guaranteed, on receipt of price, $1. per bottle. Send money by registered letter or money order, with your full post-office address written plainly; be sure to give your County, and mention this paper. Correspondence sacredly private. Postage stamps received as cash.

Agents Wanted. Send for Terms. Sells on Sight.

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Cor. Baker and Vine Streets. CINCINNATI, OHIO.

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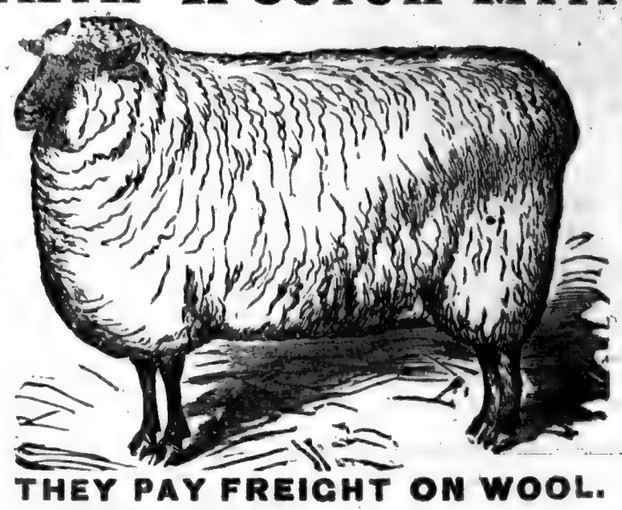

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A Discourse on the Apostolic Ministry.

BY REV. DR. FRANCIS WAYLAND.

Delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education on July 12th, 1853.

Text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature."

[CONTINUED.]

You see, then, my brethren, what is the New Testament idea of a church of Christ; it is a company of believers, each one united to Christ and pervaded by his spirit, and each one devoting every talent, whether ordinary or peculiar, to the work of evangelizing the world. When a company of disciples is collected together in a particular community, they are the leaven by which Christ intends that whole community to be leavened. By virtue of their discipleship they are called upon to accomplish this work, and it is their duty, in his strength, to attempt it. He did not light that candle to place it under a bushel. Every individual is to become at once a herald of salvation. Those endowed with aptness to teach are to be sent to destitute and forgotten places in the vicinity, to the highways and hedges to compel men to come to the gospel supper. The ministry are to devote to this work their whole time, as ensamples and leaders of the flock; surveying the whole field and suggesting to each brother his appropriate sphere of labor. Let the disciples of Christ thus obey the Master in the most depraved city among us, and, by the grace of God, its whole population would soon be subdued unto Christ. The moral atmosphere would be purified by the outpouring of the Holy Spirit, "the work of righteousness would be peace, and the effect of righteousness quietness and assurance forever."

And when the disciples of Christ of every name thus obey his last command, making, as he did, the conversion of the world the great object for which they live, the last act in the great drama of men's redemption will have opened. Private believers will feel their obligation to carry the gospel to the destitute as strongly as ministers. They will then be seen by thousands, like Paul, ministering to themselves with their own hands, while they carry the gospel to regions beyond. Then will ensue the final struggle between the powers of light and the powers of darkness, for dominion over this world. Then will "the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Then will the accuser of the brethren be cast out. Then from every people and tongue and nation of a regenerated world will ascend the anthem of salvation to him that sitteth upon the throne, and to the Lamb forever.

If now we need any confirmation of the truth of these views, I think we shall find it in observing the manner in which the church of Christ was first planted under the eye of the Master. It was simply this: One individual, when called of Christ, brought other individuals to him. "John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. One of the two was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, we have found the Messiah. And he brought him unto Jesus. The day following Jesus findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathaniel saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see." Thus, by contact of soul with soul, did the church of Christ increase. And I may add, if any one will read the gospel with this view, he will be surprised to observe how much of the recorded teaching of Christ consists of conversation addressed to individuals in the ordinary intercourse of life.

Again, observe that no sooner had our Lord collected a little band of disciples than he employed a large portion of them as missionaries to announce the approach of his kingdom. From his small company of followers, he chose first twelve, and then seventy, whom he sent abroad on this errand. If every church among us furnished heralds of the gospel in like proportion, there would be no lack of ministers.

Observe, again, the circumstances under which, after the ascension of our Lord, the church of Christ commenced its victorious march over the then known world. Against it were arrayed not only the interests and lusts and pride of man, but the power of every government, and all the influences emanating from a luxurious, refined and intelligent civilization. On what did Christ rely, as his human instruments, to prostrate this vast fabric of tasteful, venerable and cultivated idolatry? He made no attempt to undermine and overthrow paganism in general. He published no discourses intended to prepare the public mind for the coming revolution. He sent abroad no schoolmasters, to instil the principles of secular truth into the minds of the young. On the contrary, he met the whole power of the adversary face to face, and brought divine truth into immediate collision with long cherished and much loved moral error. He charged every disciple to proclaim the gospel at once to every creature. He selected those who were to be the first preachers of the Word, the first ministers of his church, from the lower and middle walks of life—men destitute of all the advantages of special intellectual culture whom their enemies reproached as unlettered and ignorant. As cultivated talent was required, it was provided in the person of the Apostle to the Gentiles. As the church commenced, so, to the close of the inspired record, it continued. "Ye see your calling, brethren," said the Apostle, "how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen, yea, things that are not; to bring to nought things that are, that no flesh should glory in his presence." Under the conviction of these truths, Paul labored in the ministry. Though a well educated man, who had profited above many that were his equals, yet when he proclaimed the gospel in refined and luxurious Corinth, although the preaching of the Cross was to the Jews a stumbling-block, and to the Greeks foolishness, he resolved to know nothing among men but Jesus Christ and him crucified. He did from choice precisely as his uneducated brethren did from necessity. It is surprising to observe the entire simplicity of those efforts, by which, in an incredibly short period, the gospel was planted throughout the whole Roman Empire. We can discover no means to accomplish this result, but proclaiming to all men repentance towards God and faith in our Lord Jesus Christ, imposing on every regenerated man the duty, in turn, of proclaiming the good news to his brethren, always relying, and relying wholly, on the power of the Holy Ghost.

But, it may be said, these times were unlike any that the world has since witnessed. But let us ask, does change in social condition render it necessary to adopt any new principles in conducting our efforts for the conversion of mankind? Survey our missionary field, and observe the places where the preaching of the gospel has been attended with the most remarkable success. We number among the Karens, for instance, more converts than in all our other missions together. And how was the gospel preached to them? They live in scattered hamlets along the water courses, in the jungle, whose miasmata are fatal to a foreigner, except for a few months in the year. During this brief interval the missionary traveled among them, preaching Christ to one, or two, or ten, or twenty, as he could collect hearers. The Holy Spirit was poured out, and sinners were converted. Small churches were formed, and, from the necessity of the case, left for the remainder of the year to themselves. With the spirit of Christianity, these rude men pointed their neighbors to the Saviour. Ministerial gifts manifested themselves among them as they were needed, and a large number became ministers of the Word. The work of God was thus carried forward with remarkable power. The brother whose labors among them have been so eminently blessed, worn down by incessant toil, was obliged to leave his station for a year or two for the recovery of his health. On his return, fearful that his flock had been scattered during his absence, he inquired with trembling solicitude concerning their condition. You may judge of his surprise, when he learned that about fifteen hundred persons were then awaiting baptism. This blessed result had been accomplished by men hardly elevated at all above their brethren, for they had no knowledge whatever beyond that contained in the New Testament, and the few books and tracts which, within a few years, had been translated into their language. The contact of soul with soul was thus leavening the lump. Pastors as they were needed had been raised up among them; and these are now, in a large measure, supported by the voluntary effort of the brethren. Thus is the religion of Christ displaying through this whole region its power of self extension by the preaching of the gospel attended by the power of the Holy Ghost.

If the question be asked, could this work have been carried on without the aid of men of more cultivated minds and larger knowledge than the Karens? I answer, certainly not. But I ask again, could this work have been carried on without the labors of these rude and unlettered men, who went everywhere preaching the Word? The answer is the same, certainly not. Our conclusion, then, is that God requires, and that he employs in his vineyard, all classes of laborers; and the union of all is necessary to the accomplishment of his work. In general, I think it will be found that, other things being equal, the preacher of the gospel will be most successful, whose habits of thought are not greatly elevated above those of his hearers. President Edwards was, I think, without dispute, the ablest theologian of his time. His ministry for many years was eminently successful in Northampton and its vicinity; but I have never heard that it was attended with any remarkable results during his missionary life among the Stockbridge Indians.

But it may perhaps be said that, in this case, the people to whom the gospel was preached were ignorant pagans; and that we cannot, from such an example, learn the best manner of extending the church of Christ among men of intellectual culture. Let us then turn to Germany and inquire for the circumstances under which the gospel has wrought so powerfully there. Among no people on earth has education been more widely diffused, and nowhere has teaching been conducted with more admirable skill. It is the land of Luther and of the reformation, the preceptress of Europe in science and philology. What, then, have been the facts here?

In the year 1835, a Baptist church of believers was constituted in Hamburgh, consisting of seven members, imbued in a remarkable degree with the spirit of Apostolic Christianity. Of this church, Rev. Mr. Oncken was ordained pastor. That church of seven members has already multiplied itself into 42 churches, sustaining 356 stations, numbering 4,215 communicants (exclusive of those who have been removed by death and emigration) baptized, on profession of their faith, into the name of the Lord Jesus. Each church is supplied with a pastor. Churches and stations are established in Northern Germany, eastward from Hamburgh to the borders of Russia; quite extensively through Southern Germany, and to some extent in Sweden and Denmark. On no other churches in Christendom does the smile of heaven so signally rest. They are, emphatically, a field which the Lord has blessed.

And how have these results been accomplished? By following the example left us by Christ and his apostles, "the little one has become a thousand, and a small nation a strong people." Every disciple acknowledged the obligation laid upon him by the last command of our Lord. The Holy Ghost bestowed upon the churches ministerial gifts adapted to the work before them. These gifts were cherished, and called into exercise. Preaching was commenced wherever the Lord opened a door. Stations were established, and the men were found to occupy them. These stations grew into churches, by which other stations were sustained. Thus churches were multiplied in every direction; the Holy Spirit was everywhere poured out, and much people was added to the Lord. Some of these churches now contain two or three hundred members. Almost all of them sustain stations, some of them as many as twenty or thirty; and, though it may seem incredible to some of us, all this glorious work has been accomplished, in classical Germany, without the aid of a single classically educated laborer. Would it not be possible for us to learn a lesson from our brethren in Germany?

But it will perhaps be said, this is an example from a foreign country; would the same means for extending the reign of Christ avail us equally here at home? Cast your eyes backward, then, and look upon our own condition some fifty or sixty years since. The men are now living, who remember the Baptist denomination when it was the least of the thousands of Israel. We are now among the most numerous, perhaps the most numerous communion in the United States. By what means has our increase been so astonishing? How has it come to pass that believers in such multitudes have, through our instrumentality, been added to the Lord. I think the answer at once suggests itself, if we call to mind the character of the Baptists of the preceding generation. Though plain men, generally of ordinary education, they were men of prayer, full of the Holy Ghost, each one holding himself in a special manner responsible for making known to those that were around him the truth as it is in Jesus. They were men of conference and prayer meetings, and revivals of religion; who, in barns, in school-rooms, and in private houses, wherever they could collect an audience, preached repentance towards God, and faith in our Lord Jesus Christ. Every talent which a church discovered among its members, was called into the service of Christ. There was scarcely a church amongst us which had not its lay preachers, or, as they were termed, licentiates. Of these, many from time to time entered the regular ministry, and thus pastors were supplied in proportion to our need. Our settled ministers labored not only in their own churches, but made frequent missionary tours in the more destitute regions in their vicinity, thus doing the work of evangelists. While we were thus, with singular earnestness, devoting all the means in our power to the service of Christ, the Lord added to us daily of such as should be saved. And nowhere could I appeal to the result of these labors with greater pleasure than in the very spot on which I stand. The numerous and flourishing churches that fill the whole of Western New York, this University, with all its strength in the present, and its boundless hopes for the future, all owe their existence to the self denials, the preaching, the prayers of these plain, pious, venerable and never to be forgotten men. "They have labored, and you have entered into their labors." Of late years our progress has been much less rapid. Our views in many of these respects have changed. May not this change in our views be connected with the change in our prosperity?

These instances seem to me to throw some light upon the teachings of the New Testament on this subject. I fear that we are in danger in this matter of forsaking the instructions of Christ and his apostles, and following the traditions of men, not observing the tendencies to which they lead. The Reformers brought with them many of the errors of the church of Rome. May we not have derived, through them, some erroneous notions respecting the church and the Christian ministry? Can any one fail to perceive that the views of our Hamburgh brethren on this subject are more in accordance with the New Testament than those of Luther, or Calvin, or Melancthon, or John Knox?

The doctrines here presented seem to me to have an important bearing on the subject of Christian and ministerial education.

The principles which should govern us in this matter seem to be something like the following:

I have said that every disciple of Christ is under imperative obligations to become a herald of salvation to his fellowmen, and to beseech them, in Christ's stead, to be reconciled to God. This can only be done by the action of mind upon mind. It is a case in which the mind of one man seeks to exert an influence over the mind of another. To accomplish this result, it is obvious that disciplined is more powerful than undisciplined mind. We are taught by Christ that we are under obligations to *use*, but to *improve*, every talent committed to us, that we may have the more to consecrate to his service. The slothful servant was condemned because he returned his talent just in the condition in which he had received it. This is the universal condition on which we are allowed to hold every gift entrusted to us. But, if this be the universal rule, how emphatic is its application to intellectual gifts, the most valuable of all the talents with which we are entrusted. Hence, every disciple of Christ is under the most imperative obligations to enlarge his knowledge, to cultivate his faculties, to discipline his mental energies; that he may have the more to devote to the service of the Master. A wilfully ignorant Christian is a contradiction. He is a barren fig tree. He is the indolent servant who returned his talent, which he had kept wrapt up in a napkin. When the Master shall ask what he has gained by trading, what will he reply? Brethren, the law of the Lord is exceeding broad, and it would be well for us if we more frequently contemplated the universality of its application.

When I say this, I beg not to be misunderstood. I do not mean to teach that Christ requires you all to qualify yourselves for what are sometimes called the learned professions, or to pursue any particular course of mental culture. I mean that every man, whatever be his calling, should avail himself of every means of mental cultivation which Providence has placed within his reach; and that he should strive, with all earnestness, to place such means within the reach of his children. Let our youth universally be provided with every opportunity for generous intellectual discipline. I can see no reason why a farmer, or a mechanic, or a manufacturer, should not read as good books, and be as well informed and intelligent a man as a lawyer, or a minister, or a physician. I have thought that our institutions of higher education should be organized upon this principle; providing education not for one class, but for all classes, thus enabling all classes to avail themselves of their advantages. To labor for these results seems to me to be our duty as parents, and as citizens, but above all as disciples of Christ. If we are bound to consecrate our all to him, we are just as much bound to render that all as valuable as possible, that so we may have the richer gift to lay upon his altar. Looking upon the subject from a Christian point of view, this seems to me to be the principle underlying every other, which should govern all our efforts to educate ourselves, and to provide the means of education for our children. Were this principle universally recognized, is it possible to estimate its effects upon the progress and stability of individual piety, and the enlargement of the kingdom of Christ?

[TO BE CONCLUDED NEXT WEEK.]

To a Sceptic.

Perhaps, my young friend, you have been infected with the prevailing scepticism of the times. What is scepticism? It is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will produce a better rule of life than my Bible (perhaps your mother's Bible, also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than he is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience of Christ? Scepticism never won a victory, never slew a sin, never healed a heart-ache, never produced a ray of sunshine, never saved an immortal soul. It is fore doomed defeat. Don't risk your eternity on that spider's web.—*Watchman.*

God Seeing.

"Thou God seest me." Genesis 16: 13. This revelation of God's presence and nature operates in opposite directions in its effects upon the character of men. To one man this is but the breaking of the news that a spy is watching his every act through the chink in the prison wall; to another it is the revelation of God's presence as a merciful father and friend in the time of need. One bows at the thought of the divine presence; the other feels melancholy without a sense of that presence. One is repelled because he sees nothing but justice, punitive and vindictive justice, the relentless judge of the earth; the other is drawn by the chords of divine love, because he sees a merciful and loving father and friend.—*Rev. A. M. Overton, in Texas Baptist-Herald.*

A Little Twisted.

A gentleman in New York recently said to another, "Is Mr. L——— a Christian?" He replied, "Well, yes: Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description! They do not carry out their Christian principles so as to be void of offense. Their life is not lived up to their faith. In small things they dishonor God. In some of their common-life dealings they do not carry out their principles amongst their fellow-men. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright amongst our fellow-men on our way to heaven!—*Exchange.*

The men who have been broken down in any way have usually said of the destroyer beforehand: "It will not hurt me." They have said this of overwork, of exposure, of disease, of moral evil, of pollution, of strong drink, of opium, of evil companionship, of deviation from strict integrity. They fallen victims too, and their [illegible] blamable on the words [illegible] who walks truthfully and [illegible] Christ, fearing sin in any [illegible] measure. Any one [illegible] counsels the power of [illegible] thinks that in his own strength [illegible] from harm and death.—*Exchange.*

The Biblical Recorder.

WEDNESDAY, MAY 24, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
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THE FEAST IN LUKE 14: 16–24.

It is quite common, we believe, for our preachers to speak of the above-mentioned feast as the gospel feast, or the feast of salvation. It is very obvious that the parable that describes this feast was aimed at the Jews; and Dr. Broadus, in his commentary on Matthew, seems to think that the words that the Saviour uses in Matt. 25: 1–10 are a reproduction of the same ideas contained in Luke 14: 16–24, with some additional details that make it quite plain that as the Jews as a nation first rejected the gospel, it was given to the gentiles. One blessed fact remains, however, and that is, in the economy of grace the gospel is still offered to Jew and to gentile. It is very evident, we think, that the parable in Luke and the one mentioned in Matthew, if they may be regarded as separate, were intended for the Jews, and plainly outline God's subsequent dealings with that people for their hardness of heart, and for their persecution of his appointed servants, and their rejection of his Son.

While these things are so, it may not be amiss to regard the feast mentioned as the gospel feast; and if so, some quite important inferences naturally follow. For instance, it is plain that as the feast was *prepared* by a "certain man," who here evidently represents God himself, that salvation is by grace, and not by works. That supper was prepared at the cost of him who sent out the invitations, and in his own way. It did not cost those who came one cent. They had nothing to do with the preparation. They were asked to come and share the bounty of him who invited them. There is a great tendency in certain quarters now for men to divide with God the honor of being saved. But God is the author of salvation. He alone prepares the feast to which he invites those whose souls are starving for the Bread of Life.

And again, it is remarkable how ready men are to offer excuses for not accepting the gospel. Many may think that the excuses here offered were very flimsy. As a matter of fact, however, they are about as good as any that can be offered. The man of wealth, the man immersed in business, the man who loved social and domestic enjoyment more than the interests of his soul, represent three very large classes of men now. The wealthy man who has his treasures on earth is apt to have his heart so much fixed on them that he gives very little attention to the gospel messenger. A good many church members are so encumbered with worldly business that they imagine they cannot give the Lord part of a day, once or twice a month, and this helps men of the world, who are engrossed in worldly pursuits, to have an easier conscience in refusing to come to the gospel feast. The men who love self-indulgence, social pleasures, the ball room, and the card table, too well to leave them to go to the feast of good things which the Lord has provided for them are numbered by the thousand; and we fear that their numbers are larger than they would otherwise be from the fact that they are joined at these places where the gratification of the flesh is the order of the day by some who claim to have gone to the gospel feast. The man among the guests mentioned by Matthew, we fear, represents a numerous class who sit boldly among God's people until the Lord of the feast comes.

Another thing is forcibly impressed on [illegible] in reading this parable, and that [illegible] solemn and a scary thing to reject [illegible] hearty invitation from the [illegible] servant that God sends forth to [illegible] to his feast, or to excuse [illegible] not be well for our [illegible] this thought healthy [illegible] hearts and consciences [illegible] give more power [illegible] and earnestness to their message! If a man is in danger, and he who warns him is careless and indifferent in his manner of warning, it is not to be wondered at that the one warned is himself careless about heeding the message delivered. And this leads us to say that the doctrine of the twenty-third verse plainly implies that something more than dry persuasion is not only commanded by the Lord, but is necessary to arouse the sinner. Ah, brethren, an earnest ministry is the need of the age!

PROSPERITY UNDER THE OLD DISPENSATION.

One has only to read the Old Testament to notice that God, as a rule, blessed those who were distinguished for righteous living, with worldly riches and prosperity. This rule holds good, except in the case of some of the prophets whom God called to be *preachers* of righteousness. It was so with Noah, with Job, Abraham, Lot, David, and Solomon. It was so generally; so that David wrote of the righteous man, "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." It is quite a noticeable fact, however, that now, under the New Dispensation, many good men are in humble circumstances; and some of them are quite poor in this world's goods. Some of these, noticing that God seemed in old times to grant worldly prosperity to his servants as a visible proof of his approval of righteous living, and that he now often withholds it, even from the best men, may be sorely perplexed thereby, and disposed to think that these ancient servants of God had a piety superior to many modern Christians, or that God makes exceptions, in their cases at least, to the general rule.

We are far on the way to solve this seeming difficulty, however, when we remember that the ancients, to a much greater extent than the moderns, had to walk by *sight* rather than by *faith*. They did not have the full of the Sun of Righteousness to walk in as we have, and hence they needed to see many landmarks by the way, and God deemed it necessary to place before them many visible evidences of his approval of righteous living, and among these he usually blessed his servants with worldly prosperity. His people now are supposed to have faith and spirituality enough to walk more by faith and less by sight. The pillar of cloud by day and the pillar of fire by night were deemed necessary by God to lead his people through the wilderness, and to act as continual reminders of his presence. He is just as truly with his people now, but does not deem it necessary to give to them such a visible reminder of his presence and leadership. He would have been more honored and better pleased to have the Israelites journey through the wilderness without such visible proof of his presence; but he knew that people full well, and it is a sad fact, that even with the striking visible reminders they had of Jehovah's presence they at times lost heart, rebelled against his authority, and longed for the flesh-pots of Egypt. It is to be noticed, too, that while God granted these visible evidences of his presence among his people, and his approval of righteous living by tokens that appealed to mens' senses, he did not have the highest opinion of the kind of faith or people that so persistently demanded it; for the Saviour himself said, "A wicked and adulterous generation seeketh after a sign," &c.

We do well, then, to cultivate a faith that can face serenely trials and difficulties before which our less fortunate brethren who lived before the coming of Christ had better reason to quail, and in passing through which they had better reason to be sorely perplexed, as Job was when his prosperity was taken away and poverty came. To serve God now in prosperity, after all, does not demand a faith or consecration superior to that of the ancient servants of God; but to serve him in adversity, to be bright and hopeful around the fireside of a home, across the threshhold of which poverty has passed, and to cling trustingly to him whose hand is smiting us, demands a faith that astonishes the world and causes demons to tremble.

Ah, it will never be known, until the summing up of the Great Day, how much the world, under God, is indebted to those who have let the lower lights burn, and who have said by their acts, while others around them were groaning with anguish, "The Lord gave, and the Lord hath taken away, blessed be his holy name."

THE late session of the Southern Baptist Convention closed its labors on Tuesday evening, May 16th, at Nashville, Tenn., and on Thursday afternoon, 18th inst., the minutes of the meeting were on our table. This was quick work, and speaks well for the excellent and efficient secretaries, Rev. Dr. Lansing Burrows and Rev. O. F. Gregory.

PERSONALS AND OTHER ITEMS.

....How pleasant it is for brethren to dwell together in unity.

....We learn with regret that Rev. L. R. Pruett of Mt. Airy is quite sick.

....The brethren at Cameron are making headway on their new house of worship.

....The next session of the Southern Baptist Convention is to be held in Dallas, Tex.

....Prof. W. L. Poteat was in the city last Friday, and paid us a pleasant visit as usual.

....Rev. R. VanDeventer of Henderson has received a call from the church at Suffolk, Va.

....Rev. J. H. Lamberth is aiding Pastor Vann in a meeting with the Scotland Neck church.

....The number of students in attendance at the Southern Baptist Theological Seminary this session is 263.

....Rev. Dr. N. Collin Hughes, of the Episcopal church, died at Chocowinity, Beaufort county, on the 19th inst.

....Rev. J. H. Hildreth, writes: "I have resigned my work in and around Bayboro, N. C.; resignation to take effect July first.

....The Sunday-school of the Raleigh Baptist Tabernacle will have their annual picnic this year at Occoneechee, on May 25th.

....Rev. B. P. Robertson of Gaffney, S. C., has recently held an excellent meeting in his church, which resulted in fifty-three additions.

....A protracted meeting is in progress at the Baptist church in High Point. Pastor Fant is being aided by Rev. C. A. G. Thomas of Greensboro.

....Bro. W. C. Douglass, after attending the Southern Baptist Convention, came by Troy, Montgomery county, and spent a few days with his mother.

....John P. Kelley, aged about fourteen years, son of Brother and Sister William Kelley, was drowned in the river near Oregon inlet on the 28th ult.

....Dr. J. William Jones has resigned his position as assistant Secretary of the Home Mission Board and will become the chaplain of the University of Va.

....Rev. T. Bright of our town closed an eight days meeting at Cherryville on Sunday night which resulted in eleven conversions.—*Forest City Ledger. May* 18.

....Mrs. J. E. Clough, wife of Dr. J. E. Clough, of the Telugu Mission, was accidentally killed in Evanston, Ill., on the 15th inst. by the falling on her of a folding bed.

....The Chowan Association met yesterday with the church at Plymouth. We hope the attendance will be large, and that the brethren may have a pleasant and profitable session.

....Rev. R. R. Day, a student of Wake Forest College, passed through the city last Saturday on his way to his appointment in Clayton, where he has recently become the pastor of the Baptist church.

....We are in receipt of a very neat program of the closing exercises of Littleton High School. The literary address will be delivered by Dr. J. B. Powers of Wake Forest, Wednesday, May 24th.

....On Sunday morning last two persons joined the Fayetteville Street Baptist church by experience. Bro. O. L. Stringfield conducted the meetings last week. The services will be continued this week.

....Shaw University held its Commencement last Wednesday and Thursday and conferred the degree of Doctor of Divinity on the Rev. R. S. Walden of Garysbury and the Rev. A. W. Curtis of Raleigh.

....The ladies of the Baptist church expect soon to make some extensive repairs on the interior of the building. The walls will be papered, new carpeting put down, and the pews repainted.—*Mt. Airy News.*

....Dr. J. B. Hartwell has been appointed by the Foreign Mission Board to take charge of the North China Mission. This is the same field to which Dr. Hartwell was assigned when he first went out as a missionary.

....Please announce that the Sunday-school Board has elected Dr. T. P. Bell to succeed himself as Corresponding Secretary, and M. B. Pilcher as Treasurer. We begin our new year with great expectations.—*J. M. Frost.*

....Drs. Carter and Durham returned from the Southern Baptist Convention last Wednesday. They give a favorable account of the meeting. Dr. Carter preached on Sunday night in the First Baptist church of Nashville.

....Bro. S. N. Liles of Pine Bluff, Moore county, was in Raleigh last Thursday, and called to see us. Bro. Liles is representing *Southern Progress*, a monthly journal published at Pine Bluff, devoted to the industrial advancement of the South.

....Phillips Brooks preached his first sermon in a log hut to a handful of negroes. "It was a failure," he said afterwards. That is a common feeling with real preachers. It is the men who can't preach that are never troubled that way.—*Ex.*

....In a letter just received from Rev. D. S. Williams of Arkadelphia, Ark., who is eighty-six years old, he says: "The RECORDER finds me every week in my Arkansas home, always glad to see it, and enjoy it much. I see in the last issue the death of Dr. F. H. Ivey, born in my native town, Fayetteville, N. C. I knew him in his early life. He was one of the star young men of our city, quiet, popular with all who knew him, although rather reserved and reticent." Brother Williams sends love to all the brethren. For the want of space we are not able to print all of his letter this week.

....Rev. J. W. Wildman has resigned the pastorate of the Baptist church in Wadesboro. Bro. Wildman is conducting a meeting in Shelby this week, after which he will remove with his family to South Boston, Va., he having accepted the pastoral care of the church at that place.

....Rev. M. A. Adams of Monroe, N. C., writes May 18th: "I baptized two to-night. That makes twenty—and there are several others to follow. My work is prosperous and pleasant. It keeps me busy all the time. I enjoy your editorials very much. They are, as a rule, sound to the very heart. God bless you in your noble work."

....The Episcopal Convention held its annual meeting last week in Raleigh. They decided on the election of an assistant bishop, and appointed June 26th for the time of election. Among the names mention for assistant bishop are Dr. M. M. Marshall, Rev. J. B. Cheshire of Charlotte, and Rev. Mr. Murdock of Salisbury.

....Our first supply of premium books, "What Baptists Believe" was quickly exhausted, and we have ordered another supply. If you are not now a subscriber to the RECORDER, send us $3.00 for one years subscription and get the book free. If you are taking the paper now, and your subscription is in arrears, pay up to date and a year in advance and a copy of the book will be sent you without additional charge.

....There was a pleasant reunion of the Wyatt family in this city last week. The occasion was the celebration of the golden wedding of Brother and Sister E. F. Wyatt. We congratulate our brother and sister not only for the happiness and success which have attended their union, but for having reached a period which comparatively few ever live to celebrate. There were forty-one members of the family present. This was the first couple ever married by Dr. W. T. Brooks of Wake Forest, N. C.

....The commencement at Wake Forest will take place May 29th, 30th, 31st, and June 1st. The program insures one of the best commencements ever held at the College. Tuesday, 8:15 p. m., Alumni Address by W. E. Daniel. Wednesday, 11 a. m., Literary Address by Dr. J. C. Hiden of Richmond, Va. Wednesday, 8:15 p. m., sermon before graduating class by Rev. A. C. Dixon of Brooklyn, N. Y. The Alumni Banquet, furnished by the Wake Forest Local Alumni Association, will take place Wednesday night at the conclusion of the sermon.

....It is said that in South Africa there are birds which have this queer way of obtaining food: Whenever a swarm of locusts fills the air near them the birds fly among them and nip off the wings of as many as they wish for, and then descend to the ground to feast on their fallen bodies. The pity is that some men have very like characteristics. They like to bring down and destroy others. Once in awhile we hear of a clerical gossip who pursues very similar tactics, and having found some scandal or blunder in a brother seeks to make a feast of his reputation and gathers all he can for the delectation.—*Inquirer.*

....We clip the following from the *Baptist Courier's* excellent report of the Southern Baptist Convention, telling of the mission mass-meeting in the Tabernacle Sunday afternoon: "The room was filled. Gov. Northen presided. Dr. Broadus led in prayer. The vast congregation arose and sang, "Jesus lover of my soul." The meeting was specially in the interest of the Centennial of Missions. The first speaker was Dr. C. Durham, Secretary of State Mission work in North Carolina. Dr. Durham does not often appear before the Convention. He spoke well, on the field and work of Home Missions. Durham is an untiring worker and one of the best mission secretaries in the South."

....Your announcement of the death of Rev. Dr. F. H. Ivey of Augusta, Ga., brings a shadow of sadness over my soul. My class-mate in College, from January, 1855, to June, 1860. Our class-roll on the day of graduation embraced the names of Ivey, Kelly, Larkins, Poindexter, Savage and Jones. All, but one, now gone! And those faithful teachers at whose feet we sat—Brooks, Walters, Wingate, Simmons and Royall—they too, are gone! In a wreath of deathless memories their names will hold a century's union with the progressive spirit of Wake Forest College. It is true "The workers may die, but the work goes on." With tender sympathy for his sad-hearted wife and daughter, and a sense of personal bereavement, in the death of Fitz Henry Ivey, I sorrow as one that may now answer—"left alone."—*G. S. Jones, Hendersonville, N. C.*

....We are in receipt of a catalogue of the University of North Carolina from which the following statement has been compiled: "There are fifteen departments of instruction, including eighty-eight minor courses. The number of students has grown to 316, being a gain of sixty-eight over last year; of these fifty-three are law students and seventeen medical and pharmacy students; twenty-seven have already graduated at college and are pursuing advanced or professional studies. They came from Vanderbilt University, Davidson College, Wake Forest College, Guilford College, Washburn College, the University of New Brunswick, and the University of North Carolina. There are four general courses of study leading to degrees; professional courses in law, medicine, and engineering; brief courses for men of limited means; special courses in Chemistry and other sciences, and a large number of optional courses. The Faculty includes twelve teachers; there are six scientific laboratories and museums, eleven buildings, reading rooms, Y. M. C. A. room, athletic grounds, gymnasium, etc. The Deems Fund for loans amounts to 16,000 dollars. Catalogues, pamphlets, etc., are sent free to anyone who will address President Winston at Chapel Hill, N. C."

....Dr. R. H. Lewis of Kinston writes under date of May 20th: "Bro. T. J. Taylor of Warrenton has been with us a week preaching most excellent sermons every night. The house is crowded at every service. There have been about fifteen professions. The membership of the various denominations here has received much spiritual strength from the meetings—especially the Methodists and Presbyterians, as well as the Baptists."

....Rev. E. F. Jones preached in the Baptist church last Sunday morning and night to excellent congregations. At a deacons' meeting in the afternoon he accepted the call to the pastorate of the church with the proviso that he be not required to enter upon active work before September. This proviso was agreed to by the board of deacons. On Monday Mr. Jones left for California where he will remain until the fall.—*Gastonia Gazette, May* 18.

SOUTHERN BAPTIST CONVENTION

After the election of officers (as given in our last issue), President Haralson made some brief remarks, and declared the Convention open for business.

Bishop Fitzgerald of the M. E. Church, South, was introduced. He made a few interesting remarks. Rather an amusing thing occurred in the course of his remarks. He was speaking of the unity of purpose, and said, "Yes, thank God, we have one Lord, one faith and one Christ"—the audience was seen in spasmodic laughter. The Bishop, seeing that he had changed a favorite quotation of Baptists, said, "And if I've changed anything in that glorious declaration of the Apostle, I'll go back and say, *one baptism.*" He said, further, as he listened to the roll of Associations, he was carried back to every creek and river in which he had fished from boyhood up. At the close of his remarks, H. M. Wharton started up "Blest be the tie that binds," and the whole house was melted to tears.

Dr. J. M. Frost of the First Baptist church delivered the address of welcome, and Dr. Henry McDonald of the Second church, Atlanta, responded. They were of the usual make up—delivered, however, in a very happy and interesting style.

Joshua Levering of Baltimore introduced a very interesting resolution from many standpoints—a committee of investigation of mission methods. More of it, later.

AFTERNOON SESSION.

Dr. H. A. Tupper, Cor. Sec. of the Foreign Mission Board, made his report. Also the reports of the Home Mission and Sunday-school Boards were read. These several reports were referred to appropriate committees.

EVENING SESSION.

At night, by 8 o'clock, the great hall was full to its utmost capacity, and Dr. Wm. E. Hatcher of Richmond, Va., preached the Conventional sermon. His text was from Rom. 5: 4—"Experience worketh hope." No synopsis can be attempted. It was indeed a great sermon, fraught with much that will be bearing fruit when the Master comes. It was scholarly, eloquently delivered, and yet simple and plain. The body of the sermon, it might be said, was a plea for the "old time religion." During its delivery, many wet eyes were seen and many amens went up. "It was just such a sermon as suited this Methodist city," said a good brother near the reporter.

SATURDAY, SECOND DAY—MORNING SESSION.

After preliminary exercises, the Convention proceeded to business.

Dr. Montgomery of Brooklyn, N. Y., the man who baptized Diaz, was called out. He said he was charmed with our Southern way of doing things. Diaz was spied in the house, and many eyes were turned upon him.

Dr. Henry McDonald offered a resolution looking to the establishment of a better plan for the development of our young people.

Dr. T. T. Eaton read the report of the Centennial Committee. Among other things, this committee recommended that the time for the raising of the $250,000 be extended until November, 1893, which was adopted. Hence, for a few months longer, we will be held in check by the Centennial movement. We will not have another soon, so let us enjoy this one. Dr. Eaton's speech was grand. He endeavored to face the individual church with the individual responsibility in missions. He said a church should know no distinction in contributing to the pastor and its missionary—one fund for one cause. Several strong speeches were made and much enthusiasm was manifested along the line of missions.

Pulpit announcements were made for Sunday. All the evangelical churches of the city were given over to the Baptists. Many of the North Carolina delegation occupied good pulpits.

AFTERNOON SESSION.

Drs. John A. Broadus and W. H. Whitsitt made earnest appeals for the Seminary and $1,500 was raised in a little while.

The report of the committee on Pagan Fields was read and discussed by Rev. C. A. Fulton of Baltimore, Dr. H. H. Harris and others. The report contained two important recommendations: first, that medical missionaries be sent; second, that native help be secured.

Rev. C. C. Newton, missionary from Africa, was called upon and spoke to the Convention on the work in Africa.

by Dr. F. M. Ellis and discussed. This report showed that our women last year had raised more than one-fourth of all the money the Convention had raised for missions. Dr. Ellis's tribute to the women was eloquent. Dr. Eaton said: "Not only had the women given to missions, but it was also a fact that they raised about half of all our church funds."

Dr. J. J. Hall of Raleigh submitted the report on Conclusion of the Board's Report, and spoke to it in his concise way, after which the whole was adopted.

MISSIONARY MASS-MEETING.

The meeting at night was not a regular session of the Convention. It was a missionary mass-meeting. The audience was very large, and many were turned away for want of seats. Gov. W. J. Northen of Georgia presided, and eloquent and stirring appeals were made by Drs. Bell and B. H. Carroll.

Dr. Bell spoke largely of the needs of Japan and a certain portion of Africa. His address was the best we ever heard him deliver.

Dr. B. H. Carroll of Waco, Texas, made the speech of the Convention on "Paganism vs. Protestantism." It was the most severe arraignment and exposure of Catholicism to which the writer ever listened or ever expects to listen. He spoke one hour and a half, and the closest attention was paid throughout. It was too grand to even think of hinting an abstract. One thing, however, will bear reporting, even at the risk of failing to convey an approximate idea of its grandeur: "Catholicism is composed of Judaism and paganism with a little Christianity sandwitched between. To accept it is to substitute black superstition for education. The war is upon us—it is to fight—death or victory. There is no chance at a compromise." (Amen, amen.)

After Dr. Carroll's address, Dr. H. M. Wharton of Baltimore sang a solo, and Oh! how the audience was lifted as he sang.

SUNDAY AFTERNOON MASS-MEETING.

Another big mass-meeting was held in the interest of missions at the Tabernacle Sunday afternoon. Addresses were made by Dr. C. Durham of North Carolina, Dr. Ellis and Dr. Bell. It was a grand time. A lady said, "Don't you folks talk about anything but missions?" "Well, it does look like nothing else is before us," we replied. The writer was not present, but heard that North Carolina did not suffer in the hands of her representative. If Bro. Caddell had been on hand, from what we heard upon the street, he would have learned something of "that poor little boy in that wagon."

MASS-MEETING FOR THE NEGROES.

As per arrangement, Sunday night the colored Baptists of the city met in mass-meeting in the Tabernacle and were addressed by Dr. J. William Jones and others upon the subject of missions, especially Home Missions, and their work in Africa. Great enthusiasm prevailed, and much good will doubtless result along missionary lines from this meeting.

MONDAY—MORNING SESSION.

At 9 a. m. Monday, Gov. Northen called the Convention to order.

The first thing was the consideration of the report of the committee on "Mission Methods." The committee reported in favor of doing away with the Assistant Secretary of the Foreign Mission Board and of the Home Mission Board.

Joshua Levering of Baltimore spoke in favor of the recommendation, as also did others. But the strong opposition of such men as Drs. Hawthorn, Hatcher, Carroll and others caused its defeat.

Much discussion and great confusion was caused while considering another recommendation of this committee, which gives to the Boards the power to elect their own Secretary. It was seen to involve a change in the constitution, and two-thirds of the entire delegation not being present, an amendment was finally agreed upon, which in spirit is the same as allowing the Boards to elect. While the resolution was under consideration, it whispered, as addressed by some of the leaders, "Hatcher must if it isn't done."

The committee on Time and Place recommended Dallas, Texas, and that Rev. Dr. Kerfoot of Louisville preach the sermon, and Dr. Ford of St. Louis be the alternate. Adopted.

The committee on Reduced Basis of Representation asked that the matter be continued until the next Convention. Their report was ordered printed in the minutes, and the request of the committee complied with.

AFTERNOON SESSION.

At 3 p. m., the Convention again took up the subject of Home Missions.

Dr. J. Wm. Jones, Assistant Secretary, introduced a colored brother from Kansas, who had been employed by the Board. He made one of the best speeches of the Convention. The speech was free from any display, simply dealing in facts as to what his opinion was with reference to the Negro and the Baptists. At the conclusion of his speech, Dr. Hawthorne spoke of the Board's work during the year among the colored Baptists.

The recommendation of the Home Mission Board is that greater efforts than ever be put forth for the colored race. Much interest was manifested in this department of the Board's work. The Convention adjourned to meet at 8 p. m. in a

MASS-MEETING FOR HOME MISSIONS.

This meeting was addressed by Dr. A. J. Diaz in his happy and interesting style. Also by Rev. Dr. Montgomery of Brooklyn, N. Y., who baptized Diaz. His was one of the best speeches delivered. He said he was "carried away with Southern Baptists." The North proposed to join the South in the Cuban work.

TUESDAY'S SESSION.

Tuesday a. m. was set for the consideration of the Sunday school report. Drs. Bell and Frost made strong speeches, urging the denomination to stand by this department which is promising so much. A publishing house is the crying need of the Baptists. This is what all said.

CONVENTION SIDE-SHOWS.

As is always the case when we attend a Convention, there are many things which interest one not in the session. Nashville furnished an unusual amount of these. It is a Methodist city in every sense. They have some of the finest churches in the South here. They have some of the best institutions of learning, among them the Vanderbilt University, which we visited.

Here in Nashville is located the Methodist Publishing House. By the kindness of friends we were taken through it. We unhesitatingly say it is the best thing of the kind we have seen. It is not only convenient to have, but also turns into the denomination a good pile of money every year. It is in this establishment that our Sunday-school helps are printed. *Why don't we Baptists have one of our own?*

BOSCOBEL COLLEGE.

One of the most interesting places we saw was Boscobel College for girls. This magnificent institution, presided over by Prof. J. G. Pate, is only two years old, and yet has one hundred boarding pupils: more would come if they could find room. Prof. Pate kindly showed us over the institution into its different departments, &c. Its history is somewhat peculiar. Two years ago Rev. C. S. Gardner of the Egfield Baptist church began the movement, and much to his surprise, in so short a time there is to-day one of the best female colleges in the State, and promises to equal any in the whole South. The course of study is very high and thorough. They are arranging to enlarge this summer. It is a noble monument to Bro. Gardner and ought to encourage him as few things can. With such a man at its head, we confidently expect great things from Boscobel. Our own C. G. Jones, now of Chattanooga, Tenn., is to preach the Commencement sermon next Sunday. He is a big preacher in Tennessee.

Memorial pages were ordered in the minutes for J. L. Burrows, R. M. Dudley and Matthew Hilsman.

The Convention expressed its sense to be that any church which wished to do so should have a Young People's Meeting, but not to have any Society connected with any general body. The publications of our own Sunday-school Board were recommended.

A resolution of sympathy with Dr. J. R. Graves in his confinement to his home by bodily affliction was adopted.

REPORT OF COMMITTEE ON RETIRED MISSIONARIES.

We copy from the printed minutes the following from the report of this committee, submitted by Bro. Fred. W. Boatwright for said committee:

The Convention has heard with profound sorrow that the connection of Brethren Herring and League and of our honored Sister Crawford with the Convention has been severed. It is cause for regret that these brethren and this sister, as well as Dr. Crawford and Brother Bostic, reported last year, can no longer work in harmony with the Board.

In the new enterprise on which these zealous workers have entered we will rejoice with them in any success which may attend their efforts to evangelize the nations, and will try to believe that though they follow not with us they are working as sincerely, if not as wisely, and that in every way Christ is preached.

The prime purpose of this Convention, as embodied in the preamble to its organic law, is to elicit, combine and direct the energies of the whole denomination. The brethren above named agree in efforts to elicit, but depart from us on plans for combining and directing, and thus are no longer fellow-helpers.

Your committeee recommend that the Convention fully approve the action of the Board, and congratulate them on the prospect of greatly strengthening the North China Mission by recalling the honored and beloved Jesse B. Hartwell to the work to which he gave himself years ago.

May the mellowed wisdom of his later life confirm the promise of his early manhood!

A COMPARATIVE MISSIONARY EXPENSE STATEMENT.

[The following paper, read in argument, is printed at the request of the Convention, and with the consent of Rev. D. W. Herring. It must be understood as a very partial exposition of his views, concerning only the relation of his proposed work to the Board, and stated as they were developed in a free conference with him, the avowed design of which was to find, if possible, some common ground on which Brother Herring and the Board could stand.—H. H. Harris.]

Brother Herring proposes that local churches or groups of churches shall select, appoint and support their own missionaries.

That these churches or groups of churches shall be invited and urged to send their funds quarterly to the Board, who shall thereupon transmit them to the said missionaries, less a reasonable commission for costs as shall be determined by the Board.

That the Board shall *under no circumstancies* transmit to any missionary more or less (except the commission above allowed) than is received for him.

That the Board shall report these sums in connection with its annual report, and shall similarly report the work of the said missionaries as they shall report the same annually to the Board.

That the Board shall have no voice in the selection or approval of missionaries, no responsibility for their support except to transmit designated funds, and shall have nothing to do with their location or methods of work.

RESOLUTIONS OF J. A. HOYT.

Resolved, That the Foreign Mission Board is hereby instructed not to accede to the proposition of Brother Herring in regard to the appointment of missionaries, but that the policy heretofore pursued shall obtain hereafter.

The following statement, prepared by an expert accountant of a large business corporation, as to the ratio of our home expenses to receipts, in comparison with that of other missionary organizations, is worthy of permanent record by the Convention, as fiduciaries of sacred funds. It is based upon our Treasurer's report for 1892:

The statement of the Treasurer of the Foreign Mission Board of the Southern Baptist Convention for 1892, shows that the receipts for that year were $114,325.80, and that the expenses of administration were as follows:

For salaries of secretaries, treasurer, and clerk	$4,950 00
For postage, printing, travelling expenses, rent, &c.	5,566 33
For commissions paid State organizations for making collections	6,857 18
Making a total of	$17,373 51

The following are the ratios which these separate items of expense bear to gross receipts:

Salaries	4.8 per cent.
Postage, printing, &c.	4.9 per cent.
Commissions to State organizations	6.0 per cent.
Ratio of total expenses to gross receipts	15.2 per cent

Now the only fair way to determine whether this ratio is too large, is to institute a comparison between the expenses incurred by like bodies charged with the conduct of similar work. Such a comparison will be found in the table below, compiled from reports of the several bodies named for 1892, in which all legacies are excluded from receipts, for the reason that they add little or nothing to the cost of administration, and all items other than those of administration are omitted:

	Ratio of salaries to income.	Ratio of other expenses to income.	Ratio of total expenses to income.
Foreign Mission Board of S. B. C.,	4.8	4.9	9.2
Baptist Missionary Union	8.0	3.6	11.6
Congregational Board	6.2	4.1	10.3
Northern Presbyterian Board	5.1	3.1	7.0
Southern Presbyterian Board	5.3	3.1	8.4
Average	5.8	3.5	9.3

These figures show that the salaries paid by our Board are the lowest in the list, and the other expenses are slightly the highest, while its ratio of total expense to income is a shade below the general average.

It would seem that more convincing proof could hardly be needed to assure all candid inquirers after truth that the affairs of our Board are as economically administered as those of other similar organizations, especially when it is borne in mind that the income of each of the bodies embraced in this comparison, except the Southern Presbyterian Board, is many times greater than that of our Board, which fact would justify the expectation that the ratio of expense to income would be smaller in their case than in ours, upon the general principle that the larger the volume of business the smaller the ratio of expense of administration to income.

Our Treasurer's figures for 1893 are as follows: Income from all sources, $154,686.28; home expenses, $11,678.26. This gives a ratio of expense to income more favorable than that of last year. Had the asked $425,000 been realized, the expense would have been no more, and the per cent. much less. Enlarged revenue is the best method of diminishing the percentage of expenses, when those expenses are the least sufficient for effective service. The Board is ever desirous to reduce expenditures to the minimum consistent with fidelity to their trust. The churches, however, do not seem so deeply impressed; for they insist upon the Board paying heavy interest as the price of their delayed offerings, the interests this year being $1,638.44, paid on $73,965.31 borrowed money. On the last day the Board received $28,428.45; on the last four days, $34,223.41. Is such delay wise economy on the part of the stewards of the Lord's money, given to extend the realm of "the King of Saints?"

A resolution was adopted reaffirming opposition to the liquor traffic or license for the liquor traffic in any form, and expressing adherence to prohibition as the proper method of dealing with this evil.

After adopting the usual resolution of thanks for hospitality, for the use of the various houses of worship in Nashville, to the press and railroads, and singing and prayer, the Convention adjourned to meet in Dallas, Texas, on Friday, May 11, 1894.

Let the Brethren Judge—Finally.

I honor Bro. J. H. Mills for all the good he has done. Very few men among us have been so useful or have done so much, and for him personally I have nothing but the kindest feelings, and for his work have done and will continue to do whatever is in my power. I have not knowingly written an unkind word, and will not now or in the future write or say an unkind word about all these things. With me there is nothing personal to myself, or towards Bro. Mills, in all that I have written. Men in the employment of the denomination, like Bro. Mills and myself, both in most difficult positions to fill and continued hard and perplexing work to do, should not, in my opinion, be the makers of discord among the brethren; but, if possible, the healers of divisions and the hearty supporters of each and every department of our denominational work. By the help of the Lord, this more and more shall, in all things, be the position and work of the writer in the time to come.

I thought the editorial in *Charity and Children* of April 14th would do harm to our mission work, and that it was my duty to get the facts, all the facts, the whole truth. I knew the author, whoever he was, was mistaken, misinformed, or imposed upon; and if my inquiries had been met in the spirit sent, good might have resulted. But Bro. Mills calls our courteous inquiries "a personal attack on him," "war paint on both cheeks," and designed to "nose up something against him."

If the President of our Baptist State Convention will appoint W. T. Faircloth, T. H. Pritchard and C. E. Taylor, or any other three brethren; and, if after looking over the entire correspondence, they shall say there was "a personal attack," "war paint," or "nosing up" anything against Bro. Mills, or if there is, in their opinion, anything of a bad spirit, or discourtesy, in said correspondence, or in my reply in BIBLICAL RECORDER and *Charity and Children*, I will gladly do anything this committee shall say I ought to do.

In *Charity and Children* of April 21st, in making an excuse for going beyond the scope of the paper, as he acknowledged, in the publication of the editorial of April 14th, Bro. Mills said:

"*Many of our friends were in distress, and said other papers were closed against them.*"

This statement in its connection seemed to mean that the missionaries were neglected by our Board when it was in its power to help them, and that they were prevented from stating the facts to the denomination through the papers. To know the *facts* from the missionaries themselves, I prepared a brief letter, given below, and, because of great pressure in my work, had Edwards & Broughton to print it, paid for it, at the time, out of my own funds, and in envelopes unsealed, with one cent stamp, sent them to the missionaries of our Board:

"RALEIGH, N. C., April 25th, 1893.

My Dear Brother:—In *Charity and Children* of April 21st, Bro. J. H. Mills, in making an excuse for his editorial of April 14th, reflecting on our Board, and speaking of its missionaries, says: 'Many of our friends were in distress, and said other papers were closed against them.'

Please answer on this slip *at once* the following questions, and greatly oblige,

Yours, etc., C. DURHAM, *Cor. Sec.*

1. Have *you*, while a missionary of our Board, ever said to J. H. Mills, or to any other person, that, in making public your views about State Missions or the policy of the Board in this work, 'Other papers were closed against you'?

2. If so, to what paper or papers did you refer?

3. If any paper has been closed against you while a missionary of our Board, when was it? ——— ———, *Missionary.*

Date ———

P. S.—It is very important that we have *at once* an answer to the above from every missionary of our Board."

I then sent the following:

"RALEIGH, N. C., May 4th, 1893.

Dear Bro. Bailey:—In *Charity and Children*, April 21st, in giving reasons for his editorial of April 14th, Bro. J. H. Mills says: 'Many of our friends were in distress, and said *other papers were closed against them.*' The connection seems necessarily to imply that the BIBLICAL RECORDER and the *North Carolina Baptist* have closed their columns against some of our missionaries when they wished to publish their views of State Missions or the policy of the Board in this department of its work.

Have the columns of the BIBLICAL RECORDER, so far as you know or believe, ever been closed against any missionary of our Board? I do not, of course, think they have been thus closed, but should be very thankful to have you answer the above.

Truly yours, C. DURHAM, *Cor. Sec.*"

I received the following as Bro. Bailey's reply:

"RALEIGH, N. C., May 4th, 1893.

"The BIBLICAL RECORDER has never been closed against any missionary of our Board, but, on the contrary, every line and word, so far as I know, written to me for the RECORDER by them, have been published; and no words of complaint of the Board or its policy have come to me.

C. T. BAILEY, *Ed. Bib. Recorder.*"

The same letter, with change of names, &c., was sent to the Editors of the *North Carolina Baptist*, and Bro. John A. Oats, Jr., on May 5th, wrote:

"I understand the object before you in making the inquiry about our columns being closed to missionaries. It is *not* my opinion that Bro. Mills had the *Baptist* in view when he wrote the article, for it is well known that our journal is open for free discussion (within the bounds of reason) of any question that would advance the cause of Christ among us. So far as I know, the columns of the *Baptist* have always been, and always will be open for a *discussion* of any part of our denominational work."

On May 10th, Rev. W. B. Oliver wrote:

"I am positive that during the time I had direct control of the *North Carolina Baptist*, no brother—missionary, or not—was ever denied free use of its columns, except in two instances where brethren desired to discuss the political situation, and once when another reflected strangely and unkindly upon the RECORDER."

On April 26th, Bro. Mills, referring to giving the names asked for, wrote to Bro. J. C. Scarborough, saying:

"I am waiting to see if Dr. D. will do me the justice to have my three remarks inserted in the RECORDER."

I had the "three remarks" inserted in the RECORDER the next week, and understood that was to secure the names.

On April 19th, Bro. Mills wrote me:

"You call on me to deal fairly with you in giving names."

What I asked, therefore, in the opinion of Bro. Mills, is only calling on him "to deal fairly" with us "in giving names."

Then, too, when some writer in the *North Carolina Baptist*, last February, found fault with some things at the Orphanage and signed "Uncle Toby," Bro. Mills replied in *Charity and Children* of Feb. 17th, 1893, as follows:

"We are sorry for Uncle Toby. He thinks it is polite to stand in the dark and shoot a man who is compelled to stand in the light. He has never heard of the rule of genteel newspapers, that one who attacks another by name shall sign his own name."

Then in the issue of the same paper of March 3d, under the heading, "Farewell, Uncle Toby," Bro. Mills said:

"In a newspaper, you made a groundless attack on the Manager of the Orphanage, and screened yourself behind a fictitious name. He replied, and called on you for charges over your own name. This would have been fair and honorable.

* * * Stop all mean insinuations, unless you have the courage to stand by them."

I give these extracts to show that the position of Bro. Mills, when he thinks the Orphanage work is misrepresented by some one over a fictitious name, and my position, when I think our mission work is misrepresented by some one over a fictitious name, *are the same.* Now, I do not know who these persons referred to by Bro. Mills are, but he knows, and the denomination has a right to know them.

Capt. S. A. Ashe keeps standing at the head of his leading editorial column the following:

"Correspondents of the *Chronicle* will please bear in mind that no communication will be published except over the author's real name."

If this correspondence shall help *Charity and Children*, the *North Carolina Baptist*, and the BIBLICAL RECORDER to adopt the same wise and honorable course, much friction in all departments of our denominational work will be avoided and much good accomplished. This has been a principal object in keeping these matters before the public; and if the papers mentioned shall adopt the course of Capt. Ashe mentioned above, I shall be content even without the names asked for so many times.

C. DURHAM.

The Approaching Commencement.

Dear Recorder:—The commencement exercises of Wake Forest, to begin on the 29th inst. and end on June 1st, will be, it is hoped, the most interesting and enjoyable in all the history of the College.

The mere mention of the names Daniel, Dixon and Hiden is sufficient to inform the public that a rare treat is in store for all who are fortunate enough to hear the addresses and sermon.

The banquet on Wednesday night promises to be a great success. Every mail brings to the committee the names of the sons of the College in all sections of this State, and even in other States, who are coming to this banquet given by the Wake Forest Local Alumni Association. Like loving sons, they are coming back to their Alma Mater, rejoicing in her progress and eager to form plans for the advancement of her interests. The banquet will be under the control of Mr. A. Dugh of Raleigh, and everything will be in first class order. All Wake Forest men, whether graduates or not, are cordially invited. Let everybody come.

Questions of great importance to the welfare of the College will come before the Alumni at their business meeting on Tuesday night. Every loyal son of the College is urged to attend. J. B. CARLYLE.

Let Brethren Remember.

The Southern Baptist Convention, instructed the Boards to push the Centennial collection to completion. Much has been pledged which is still to be paid. Several States have, by vote of their Conventions, protracted the time of raising their quota, and in other ways partial work has been done. The Boards will, as instructed by the Convention, put some man in the place of Bro. Powell. It will take a little time for the Boards to act. The proper man must be secured. Who is he? is the question to be decided. Meantime, let our brethren everywhere push forward the work as planned and ordered by the Convention.

I. T. T.

The New England Conservatory of Music.

The New England Conservatory of Boston, Mass., stands deservedly at the head of American Schools of Musical Training. During the life-time of its founder, Dr. Tourjee, it had already won the confidence and support of the American people, and since his death the acceptance of the directorship by the scholarly musician, Mr. Carl Faelten, has given the institution an impetus and standing second to none in this country.

A careful investigation will quickly convince any one that nothing is left undone for the highest intellectual improvement of its pupils, and that the moral influences thrown around them are far reaching and in every way beneficial. The Conservatory is ever ready to please the lazy or frivolous, but to those who desire the highest attainments and are willing to devote the necessary amount of study and investigation of minds of exceptional ability, this Conservatory offers inducements and privileges unattainable in America.

Attention is called to the [illegible] of Fairview Institute. The [illegible] courses in Art, Music, Typography, Book-Keeping, [illegible] besides the Regular [illegible] For catalogue and full [illegible] W. T. Whitsett, A. M. [illegible]

A Brief Synopsis of Some Thoughts Concerning the Future, as Entertained by Geo. C. N. and Many Other Christians.

BY SCATTERHEAD.

Our duty as Christians is to be constantly occupied with Christ and his work, and to be waiting and hoping for his return, having his blessed and precious promise that he will come quickly, knowing that the Lord is true to his promises, and that the reason why he has prolonged the dispensation of grace, is that he is "longsuffering to usward, not willing that any should perish but that all should come to repentance." 2 Pet. 3: 9.

1. The first resurrection or resurrection of life. In a former article we stated that the Lord's descent in the air would not likely be public, but will be for the purpose to bring up to himself the dead and living saints with glorified bodies to be perfectly like him and to be with him forever, which is the first resurrection. 1 Thes. 4: 16, 17, Jno. 14: 3, 5, 29; 1 Cor. 15: 52; Tit. 3: 13; Heb. 11: 5; 1 John 3: 2, 3; and Rev. 20: 5.

One thousand years intervene between the resurrection of life and the resurrection of damnation, which is the second resurrection.

2. Some things which happen between the two resurrections. Soon after the saints are caught up with their Lord they appear before the judgment seat of Christ. 2 Cor. 5: 10.—We all know the question of their salvation will not be brought up, for judgment in regard to the believer's eternal deliverance from sin and hell is forever passed, and will be just as reasonable and possible for Christ, the Great Head, to come into judgment as for Christians, who are the members of his body. Christ bore all that was due to us on the cross; was made sin for us; stood in our place and died as our substitute; therefore believers, who are a part of him, cannot come into judgment or condemnation. John 5: 24. At the judgment seat of Christ Christians' works will be judged, and "every man shall receive his own reward according to his own labor." The Lord will reward the Christians according to their service. 1 Cor. 3: 8–15. Christ appears as the "Morning Star," as the bridegroom for his bride, the church, and an interval of one week occurs, Dan. 9: 25–27, perhaps about seven years before he reveals himself from heaven to take vengeance upon his enemies, as the "sun of righteousness," and which time the first resurrection is finished up with the saints killed by Antichrist.

3. During this period of one week a beast is seen to come up out of the sea—Rev. 13, —and the same is described in Daniel. This beast represents the Roman empire; comes forth in a new and fearful state, Rev. 17; we find the mystic woman called Babylon riding upon the beast, and from the description given in verse six as being "drunken with the blood of the saints and with the blood of the martyrs of Jesus," we may rightly conclude that this woman is none other than the Roman Catholic church. As previously stated, the beast is the Roman empire, and we know that papal Rome "arose out of the ruins of Rome, pagan and secular." During this time of tribulation Rome secular will be revived, when the beast has thrown the woman from off its back, and will stand up in its wicked form. In Rev. 17: 16 we find the destruction of the great whore or apostate church by the ten kingdoms, and which give their power to the beast.

4. About the time the people get well drilled under Satan, for he will certainly manifest great power on the earth during this short time, another beast comes up out of the earth, Rev. 13: 11, and which we think represents the "man of sin" or Antichrist, termed the false prophet. His coming up out of the earth shows that his beginning is rather obscure, and that he is an insignificant and vile wretch. The earth at this time will become awfully corrupt, as the salt of the earth will have been removed. But during the great wickedness prevailing over the earth God will raise up an elect company to be his witnesses during this trying time. Antichrist will likely be a Jew, and set himself up as the Messiah, and many of the Jews will receive him as such. John 5: 43. The old rascal will be the very imp of Satan, and will come in a mighty flattering manner, Dan. 11: 32, and Satan will give him great power do that he will perform powerful "lying wonders with all deceivableness of unrighteousness" so that he will cause fire to come down from heaven in the sight of men and deceive them that dwell on the earth, and the old fool will get so puffed up with fiendish gas and hellish pride that he will "exalt himself above all that is called God, or that is worshipped, so that he as God will sit in the temple of God showing himself to be God." 2 Thes. 2: 3–8; Rev. 13: 13, 14. The beast worshippers will receive his mark upon their persons, and many of God's witnesses will be slain because they will not worship the beast and receive his mark upon them. God will pour out the vials of his wrath upon the earth on account of the enormous wickedness of the people. Rev. 13: 12; 16: 10, 11. About the time the old fellow is making big preparations to slay the balance of God's servants, Rev. 19: 19, the Lord will come in the clouds of heaven in power and great glory, and "every eye shall see him, and they also which pierced him, and all kindred of the earth shall wail because of him." Rev. 1: 7.

The persecuted saints will exclaim when the Lord Jesus is revealed from heaven, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25. We [illegible] the Lord Jesus comes to the [illegible] the living nations that it will [illegible]ment, and that some shall wail [illegible] when the Lord Jesus [illegible] from heaven with his [illegible] flaming fire taking vengeance [illegible] know not God and obey [illegible] Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe." "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all." 2 Thes. 1: 7, 8; Jude 14. He comes to the earth where all the quick or living will see him. "And his feet shall stand in that day upon mount of olives which is before Jerusalem." Zec. 14. "The morning cometh and also the night." Isa. 21: 11, 12. "Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Host, and it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings." Mal. 4: 1–3. This shall be "a morning without clouds" to the groaning world when the blessed Son of God reveals himself, but an eternal night begins with Antichrist and his worshippers. This burning up is a temporal judgment. Like Sodom and Gomorrah their bodies are destroyed to be raised at the judgment of the "great white throne," and their souls sink to hell. No food in this for materialists. Sodom and Gomorrah's judgment was a type of this, and we know they were not annihilated, for they are still suffering "the vengeance of eternal fire," Jude 7, and their judgment still in the future. Matt. 11: 23, 24. No annihilation of the wicked, but eternal anguish will prey upon their souls, "to whom is reserved the blackness of darkness forever." Jude 13. For a complete picture of the Lord's return to the earth in glory, read Rev. 19: 11–21.

5. At this time the judgment of the living nations takes place. Matthew 25. A great many think that this alludes to a general judgment. But we now understand it to be the judgment of the quick, the living nations. 2 Tim. 4. And there is nothing said about the resurrection at this judgment. The scene does not apply to the Jews, for they are not numbered among the nations. Numbers 23: 9. Neither does it apply to the church, for it is taken out from among the nations. Col. 3: 11; Acts 15: 14. These nations are Gentiles, and the sheep are Gentile nations who have befriended the Jews, Christ's brethren, who have not had "special gospel privileges, and their blessing and cursing seems to depend on the manner in which they have treated the Lord's little ones during the great tribulation." We find it is not a judgment of individuals, but nations, previous to the opening of the millennial kingdom.

6. The millennium. "They lived and reigned with Christ a thousand years." Rev. 20: 4. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. "And the time came that the saints possessed the kingdom." Dan. 8: 22. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and with righteousness shall he judge the poor, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them, and the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox." Isa. 11. Animals were not created to eat flesh. Gen. 1: 30. "Behold a king shall reign in righteousness, and princes shall rule in judgment." Read Isa. 25: 32. And many of the psalms as well as the prophets refer to this glorious reign. Christ and the heavenly saints will reign over or above the earth during the millennium, as some able writer says was prefigured in the transfiguration scene. Elijah represents the changed saints, and Moses the risen, enter into the same cloud of glory with Christ, while the disciples represent the Jewish saints on earth. 2 Pet. 1: 16–19. A righteous prince will reign on earth during the millennium, and he will be a descendant of David. Ezek. 24: 25. Sin will be in the world during this happy period, but it will keep a mighty low head, and the enemies of the Lord will act powerful nice and render a kind of obedience to the Lord. Psalms 66: 3. At the close of the millennium the devil is loosed for a "little season," and gathers up a wonderful big army, and this plainly teaches us that all will not be the Lord's servants. Man will not prove a failure in heaven. Fire will come down out of heaven and destroy this vast army of rebels.

7. End of the world. "And the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." 2 Pet. 3: 10.

8. Judgment of the great white throne and second resurrection, or resurrection of damnation. All the wicked or unsaved appear at the judgment of the great white throne. All the wicked dead will be included in the second resurrection, the resurrection of the unjust. "I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away," and "I saw the dead, small and great, stand before the throne." Read Rev. 20: 11–15.

Brethren, search and see whether or not the foregoing thoughts agree with God's word. In consideration of the solemn future, "what manner of persons ought ye to be in all holy conversation and godliness. Therefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." "Therefore, let us not sleep as do others, but let us watch and be sober." "Behold, I come quickly."

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quickly relieves pain. Sold at John Y. MacRae's drugstore, Raleigh, N. C.

Type-Casting Machine.

A key-board similar to that of a typewriter fronts the machine. There is a key for each letter of the alphabet. The operator sits in front of the key-board. Let us suppose that he wishes to set the word "new." He touches the key *n*. The touch on the key releases from a magazine in the rear of the machine a mold, technically called a matrix, which is of brass, slides down into a receiver near the key-board. Next the operator touches the key *e*. A matrix for the letter *e* is released, and slides down alongside the letter *n*. A matrix for *w* comes down and ranges itself alongside *e*. Now, in the receiver we have, what?—the word *new* in type? No, nothing of the kind. We have three little brass molds standing side by side, from which, if we poured molten metal into them, we would set the word *new* in a solid cast. But there is no type. The machine knows nothing of type whatever, though, for convenience sake, we are calling it a type casting machine. But the time has not come to put molten metal into the three little molds or "matrices." An entire line should be set, not merely a word. Suppose the line is to be, "new things come to pass." The operator proceeds to touch key after key for the successive letters until the matrices for the whole line are ranged side by side.—*Popular Science Monthly.*

Recognised as Peerless.

The Sunday-school papers and lesson helps of the American Baptist Publication Society are acknowledged by multitudes to be unsurpassed in ability and excellence, and are as cheap as the cheapest; best of all, they supply correct Bible instruction. They are everywhere recognised as peerless.

Ventilation of Bedrooms.

The proper arrangement of draughts for the ventilation of sleeping-rooms has perplexed all. One thing, however, is certain. It has proved by actual experiment that a layer of air lies against the walls which is subject to very little movement, even when there is a strong circulation in the middle of the room. It is, therefore, important that a bed should not be placed close to the wall. If kept there during the daytime, it should be moved at least several inches out into the room at night. Alcoves and curtains should be avoided. In an alcove inclosed on three sides a lake of air forms, which may be compared to the stagnant pools often observed along the margins of rivers. A few yards away a rushing tide may be moving swiftly along, but these placid pools are unruffled by the current.—*Boston Watchman.*

Inflamed itching, burning, crusty and scaly skin and scalp of infants soothed and cured by Johnson's Oriental Soap. Sold by John Y. MacRae, druggist, Raleigh, N. C.

About the House.

To clean nickel on stoves, wet soda with ammonia, apply with an old toothbrush, and rub off with a woolen cloth.

New tins should be set over the fire with boiling water in them for several hours before food is put into them.

Do not weary of the repetition of the caution to drop a tiny bit of soda into milk that is to be boiled. It arrests the acidification which is hastened by heat.

Kid gloves which are to be laid away for weeks or months before they are worn, should be wrapped up closely in oiled silk or paper, to prevent spotting and stiffening.

A Paris journal of hygiene warns housekeepers against the use of a feather duster, which simply chases the particles from the furniture into the air, where they are inhaled. A dampened cloth or chamois skin is better.—*Exchange.*

It is very difficult to convince children that a medicine is "nice to take"—this trouble is not experienced in administering

Scott's Emulsion

of Cod Liver Oil. It is *almost as palatable as milk.* No preparation so rapidly builds up good flesh, strength and nerve force. Mothers the world over rely upon it in all wasting diseases that children are heir to.

Prepared by Scott & Bowne, N. Y. All druggists.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being effectious in toning up the system and restoring the constitution, when impaired from any cause. It is a Rare Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.

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where you will always find the best of everything nice to eat, either on the regular or European plan.

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 8, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 35 p m	5 07 p m	6 15 a m
Ar Rocky Mount.	1 43 p m	6 01 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	6 01 p m	7 25 a m
Leave Wilson....	2 25 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	
		No 47. Daily.	
Leave Wilson....	2 25 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 42 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated May 8, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ..,	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 16 p m	11 10 a m	5 37 p m
Lv Goldsboro....	10 17 p m	12 23 a m	6 59 p m
Arrive Wilson ...	11 00 p m	1 10 a m	7 43 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	7 48 p m
Ar Rocky Mount	12 08 p m	2 00 p m	8 30 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	8 30 p m
Arrive Weldon...	1 00 a m	3 05 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m. Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 9.40 a m; Tarboro 9.50; returning leave Tarboro 4.40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 8.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 9.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.30 a m, and 3.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.

J. R. KENLY, General Manager.

T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 37 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	1 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 8.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leave Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1892.

TRAINS GOING SOUTH.	No. 84. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 48 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 50 p m	7 00 a m
Lv Macon	1 00 p m	8 01 a m
Lv Warren Plains	1 09 p m	8 09 a m
Lv Henderson	2 18 p m	8 48 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 35 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:30 a m.

JOHN C. WINDER, Gen. Man.

L. T. MYERS, Gen. Supt.

WM. SMITH, Superintendent.

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Please mention this paper.

"The Missionary Call" and Other Things.

Dear Bro. Bailey:—I was delighted with the general trend of your editorial in January 18th RECORDER on "The Missionary Call." I hope you will receive a general response from missionaries. I am specially delighted to see that you and Bro. J. R. Pace express strong dissent from Bro. J. E. White's article on the Call to the Ministry. Both my faith and experience on that subject are totally different from his. I believe that God does distinctly and specially call men to preach, and for my part, I should shudder to advise any one to enter the ministry who did not believe he had such a call. I do not believe my North Carolina brethren are yet ready to accept Bro. White's view of the subject, and may the day be far distant when they will incline to such a view!

I believe also in a distinct separate call to do foreign mission work. It will not be exactly the same with every one any more than each one is called into the ministry in exactly the same way. But I believe the Holy Spirit should impress and lead one to this work. I believed in such a call before I came to the field. I believe more strongly in it now. With the advice often given, and sometimes taken, that young men, who are in doubts about religion, the Bible, &c., should go to a foreign field and enter work to drown such doubts, I have no patience. To pursue such a course I believe to be hurtful to the young men and to the cause at home and on the field. Men in foreign fields need the constant realization that they are doing God-appointed work in order to be able to stand up under the many and varying discouragements such as are not met at home.

I believe the call to do foreign mission work generally succeeds, though it may synchronize with or even preceed the call to preach. I believe it is possible for God to call a man to this work and then call him away from it during his life-time by some providential dealings. I believe such calls include laymen as well as Godly women. In my own case, I felt impressions to do this work, years before I decided, just as I felt impressed to preach sometime before deciding. The almost overwhelming impression came to me at Greensboro during the State Convention in 1888.

Both my former and my present wife believed they had a special call to this work—and to this field of China, and they did not feel they would ever have been fully happy in the work at home. To both of them the impressions came quite early in life. Indeed they scarcely remembered the time when they did not have such impressions. The first Mrs. Bostick told it to her mother at twelve years of age and to her father at about twenty.

I know three other lady missionaries in our North China mission, who believe that they are specially called to China.

I tremble for those who come to China for the romance of it or just as they would decide between entering the law or the medicine at home. To most such, I think life would be a disappointed failure. I do think that all persons should refrain from urging people to enter mission fields on any such slim grounds. For this reason I am strongly opposed to the "volunteer movement" with its accompanying "pledge"—not that I think too few of those who take the pledge will enter the field, but that I fear too many will enter it. Better far, I think, get our workers according to Christ's excellent plan as given in Matt. 9: 37, 38. God knows the fields better than any of us, and he can choose the workers always suited to the field. Oh! that God's people would spend much of their time, now spent in pleading for men and money, in crying mightily unto the Lord of the harvest for these!

And this leads me to express my sorrow at, and strong protest against, the "honor roll book" which our North Carolina sisters have published. I do feel that we are treading on dangerous ground, when we appeal to any other motive for giving to the Lord's cause than that of love to him "who loved us and gave himself for us"—especially do I think such appeals hurtful for the children, who are to be the men and women thirty years hence. I express this protest with a profound regard for the Baptist women of North Carolina, but with a profounder love to Christ my Master.

We are all pretty well in this part of the moral vineyard. The good Lord blessed us on the 9th instant with a lovely little girl whom we call Bertha May Bostick. None can know how I appreciate this "little blessing," who has not been compelled, like me, to be separated for nearly three years far from his only darling child. My father-heart leaps for joy and thanks the God of all mercies.

Bro. Pruitt and family arrived at Hwanghien—twenty miles west of us—on the 16th instant.

We are hoping and praying for more laborers.

We are now in the midst of a beautiful spring and we will soon be scattering in every direction, telling the story of our crucified Lord to these benighted people.

There are some very hopeful and encouraging signs of growth and development in this field for the future.

"Our Miss Knight" was bright, well, happy and busy in Pingtu the last time we heard—a few days ago.

I thank you very much for the continued visits of the RECORDER. I have enjoyed many things in it recently more than usual.

God bless you and your work. Greetings to all my brethren and sisters in the Lord in the Old North State. Will they pray for the work we are trying to do for these people in the name of the Master?

Fraternally, G. P. BOSTICK.

Chefoo, China, March 29, 1893.

P. S.—To-morrow is the forty-first anniversary of the arrival of Dr. and Sister Crawford in Shanghai. They are well, happy and busy, about the Lord's work. G. P. B.

An avoidable absence from the house of God is a sure sign of spiritual decay.—*Sel.*

Union Meetings.

WARREN UNION.

This body met with Gardner's church on Friday before the fifth Sunday in April, 1893, at 11 a. m. The introductory sermon was preached by Rev. G. W. Harman of Weldon.

At 1:30 p. m. the Union Meeting was called to order, N. L. Shaw of Warrenton in the chair. Roll of churches was called and most of the churches were represented. Reports from the churches showed them in good condition both spiritually and financially. Rev. N. B. Cobb, D. D., of Raleigh, pastor of the church, delivered the address of welcome. Rev. T. J. Taylor of Warrenton, by request of the moderator, responded. All business pertaining to organization, &c., being transacted, the Union proceeded with the program.

Sunday-school Literature. Discussed by T. J. Taylor, N. B. Cobb and Jas. R. Rodwell.

What Constitutes a call to the Ministry? Discussed by G. W. Harman and N. B. Cobb.

It was ordered by the Union that Bro. Harman be requested to prepare and have published in the RECORDER said address before the Union.

The time for adjournment being at hand, the Union adjourned until Saturday morning. Benediction by Rev. L. C. Perkinson.

SATURDAY.

9:30 a. m., prayer-meeting conducted by G. W. Harman.

10 a. m., the Union was called to order by Moderator Shaw. There being no business before the Union, the regular program was taken up.

The RECORDER as an Exponent of North Carolina Baptist Work. Discussed by W. E. Bowers, N. L. Shaw and T. J. Taylor.

New Testament Methods of Missions. Discussed by G. W. Harman, N. L. Shaw, T. J. Taylor and N. B. Cobb. After which a collection for Foreign Missions was taken amounting to $2.96.

The Union then adjourned for refreshments. Prayer by Bro. Harman.

Immediately after adjournment, the Executive Committee held a meeting.

SATURDAY EVENING.

At 2 p. m. the Union was called to order by the moderator. Some of the delegates having arrived since the roll call, the roll was called and their names recorded. The Union then proceeded with the program.

Our College—its Work and our Duty to It. Discussed by N. L. Shaw, W. E. Bowers and G. W. Harman.

The Orphanage. Discussed by G. W. Harman and T. J. Taylor. A collection for the Orphanage amounted to $3 08.

The question box proved very interesting. The moderator in a short but eloquent speech thanked the church for the hospitable manner in which the Union had been entertained.

The business being finished, the Union adjourned to meet again Friday before the fifth Sunday in October. Prayer by Bro. Harman. N. L. SHAW, *Mod.*

J. M. COLEMAN, *Clerk.*

TAR RIVER UNION.

The Fourth Section of the Tar River Union Meeting was held with the church at Sandy Creek, commencing Saturday before the fifth Sunday in April, 1893. Bro. J. D. Ricks was appointed moderator, and Bro. W. H. Gupton clerk.

First question taken up: Let your light so shine before men that they may see your good works. The question was very ably discussed by Rev. J. W. Sledge and Bro. Geo. May.

Answer to first question: Let each member study how to reach each other's condition and help him out of every trouble.

Second question taken up: Is church membership essential to the full enjoyment of Christian work?

Answer to second question: It is essential to a full enjoyment of the Christian work.

Meeting adjourned until to-morrow at 9:30 a. m.

Sunday morning the meeting met according to adjournment. Praise and prayer by Bro. Geo. May. After which was taken up a Sunday-school Mass Meeting, which was discussed by Bro. Geo. May and Bro. Wesley Burnette.

The Aged Ministers' Relief Board was discussed by Rev. J. W. Sledge.

After the sermon, a collection was taken up amounting to $2.86.

On Sunday afternoon the question, How may we have conversions all the year around? was taken up, and discussed by Bro. B. B. Collins, Bro. Geo. May and Rev. J. W. Sledge.

Bros. Jas. Brewer and Wesley Burnette were appointed to arrange a program for the next meeting in October.

W. H. GUPTON, *Clerk.*

Beecham's pills cure indigestion and constipation.

Life is a leaf of paper white,
Whereon each one of us may write,
His word or two—then comes the night.
—*Lowell.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Centennial Chapel Cards and Certificates.

For use of Sunday-schools the Centennial Chapel Cards and Certificates may be obtained free, in any number required, by sending to Maryland Baptist Mission Rooms, No. ten East Fayette Street, Baltimore. A circular to Sunday-schools from the Home and Foreign Boards, and the leaflet "Annie's Bricks," will be sent with each order. Should a larger distribution of the leaflet be desired, it can be purchased at two cents per copy.

Woman's Mission Societies or individuals in North Carolina may obtain the Chapel Cards and Certificates free by applying to the Central Committee, Miss Fannie E. Heck, Raleigh, N. C.

A Brighter Outlook for China.

We have repeatedly referred in recent numbers to Chou Han, the leader of the band in the province of Hunan, which has issued a vast amount of vile literature against foreigners, inciting the people to riot. His headquarters were at Changsha, the capital of Hunan, and Chou Han had an immense following among the people. A letter written to the English *Independent* from Hankow July 1, by Rev. Dr. Griffith John, says that a great change has taken place, that Chou Han has been degraded, and the publishing firms have been closed, so that the vile stream of anti-Christian prints has been dried up at its very source. Dr. John reports the baptism at Hankow of two Hunan men, one a native of Changsha, and the other formerly a cook of Chou Han. This Changsha man returned to his native city amid a storm of excitement, for the news of his conversion went before him. On his arrival the clan to which he belonged met him; he was seized and dragged to the ancestral temple, was reviled and beaten, and told that having renounced his ancestors he must be dealt with according to clan law. Through the intercession of one of the company the convert was allowed to write a paper withdrawing from the clan and promising never to enter its temple again. This young man bore these indignities with patience and firmness and a forgiving spirit. A younger brother of his has recently been baptized at Hankow, and in writing to him the young man says: "You and I, together with our children and grandchildren, can never again enter the ancestral temple. As for me, I am quite willing that it should be so. Not only do I not regret the step I have taken, my joy is greatly increased and my heart is full of gladness. Now that you, my worthy younger brother, have joined the church, you will not be displeased with me on account of what I have done. . . . Though our clansmen, together with our relations and friends in Changsha, despise us, and though many hate us and revile us, it is for us to manifest patience and avoid all wranglings and disputings. Being the disciples of Jesus, we must carry the cross. Consider the apostle Paul. He was at one time a persecutor of the church, and afterward he was called upon to endure persecution. Paul endured joyfully the bitterest trials. Shall you and I then not willingly endure this trifling persecution?" In connection with the degradation by the officials of Chou Han, Dr. John comments on the complete control the central government has upon the people and scholars of China. No doubt there was a great popular uprising last year in Changsha and that the sympathies of the local magistrates were with the mob and against foreigners, especially against Christians. It seemed for a time as if Chou Han and the populace would succeed in their plans. But the moment that the government at Peking, under the influence of the foreign powers, took the matter in hand, "Chou Han and his clique collapsed." Dr. John adds: "Everything in China depends upon the attitude of the government. In this case the government has shown itself all-powerful. The pity is that it did not move sooner and that its action has not been spontaneous."—*Selected.*

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PERMANENT AND POSITIVE CURE

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It is as Pleasant to Take as Lemonade
Harmless, may be given any child.
And makes an Elegant Summer Drink.
It Destroys all Germs, and is Refreshing.

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This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle; 6 for $5. Free information.

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ATLANTA, GA.

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VOICES OF SPRING. A service of Song and Recitation, for Children's Day. Price 5 cents. ALBUM OF SONGS. Edited by R. P. Southard. For Soprano or Tenor voice. Price 50 cents. FOLIO OF HOME SONGS. A collection of pretty and pleasing songs with choruses. Just the book for the family circle. 96 sheet music pages. Price 35 cents. ARMBRUST'S METHOD FOR ORGAN. New and selected music, from the best writers for the instrument. Can be used for either Pedal or Reed Organ. Price $2.00. ORGAN MOSAICS No. 2. Music of a slightly easier grade than that of the preceding volume. For either Pedal or Reed Organ. Price $1. GARNERED GEMS, by H. R. Palmer. The latest and best singing book for Sunday Schools. Price 35 cents. COLUMBUS, a beautiful cantata for adults, by H. Butterworth and Geo. F. Root. Especially appropriate for rendering during this year. Price 75 cents. THE MUSICAL VISITOR supplies all reasonable demands for music for the choir and for organists. Price $1 50 a year. Special terms to clubs of five or more. Sample copy 10 cents.

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The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE

In effect May 7, 1893.

SOUTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 18 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 12 a m	.....	.....
Ar Sanford	9 30 a m	.....	.....
Lv Sanford	9 50 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 23 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 02 a m	.....
Lv Hope Mills	.....	7 46 a m	.....
Ar Fayetteville	.....	8 02 a m	.....
Lv Ramseur	.....	.....	8.05 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 17 Mixed. Daily ex Sunday
Lv Mt. Airy	12.00 noon	.....	.....
Lv Rural Hall	1.22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1.32 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2.30 p m	.....	.....
Lv Stokesdale	2.57 p m	.....	.....
Ar Greensboro	3.40 p m	.....	.....
Lv Greensboro	3.45 p m	.....	.....
Lv Climax	4.18 p m	.....	.....
Lv Sanford	6.00 p m	.....	.....
Ar Fayetteville	7.20 p m	.....	.....
Lv Fayetteville	7.46 p m	.....	.....
Ar Wilmington	11.00 p m	.....	.....
Lv Fayetteville	.....	7 47 p m	.....
Lv Hope Mills	.....	8 05 p m	.....
Lv Red Springs	.....	8 49 p m	.....
Lv Maxton	.....	9 20 p m	.....
Ar Bennettsville	.....	10 15 p m	.....
Lv Madison	.....	.....	12 25 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	1.35 p m
Lv Greensboro	.....	.....	2 00 p m
Lv Climax	.....	.....	2 15 p m
Ar Ramseur	.....	.....	3 05 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a. m. and have five hours in Raleigh, and reach home same day.

Ample time for breakfast Sanford, dinner at Walnut Cove, and supper at Fayetteville.

W. S. ELY, Gen. Freight Agt.

J. W. FRY, Gen. Manager.

Peace Institute

RALEIGH, N. C.

A select school for young ladies [illegible] year. 21 officers and teachers. [illegible]

JAS. DINWIDDIE, M. A., [illegible]

Please mention this paper.

Richmond & Danville Railroad.

WAKE FOREST COLLEGE COMMENCEMENT.

For the accommodation of persons who may desire to attend the above occasion, the Richmond & Danville Railroad Co., will sell from stations on its lines within State of North Carolina, round-trip tickets to Raleigh or Henderson and return at greatly reduced rates.

Tickets will be sold May 27th to 30th inclusive, with final limit of June 3d, 1893.

Further information may be obtained upon application to agents of that company.

SUMMER EXCURSION RATES SEASON, 1893.

Commencing June 1st, summer excursion tickets will be placed on sale at all coupon ticket offices in Virginia and North Carolina at very low rates for the round-trip.

These tickets will continue on sale until September 30th, 1893, inclusive, and will be good for return trip until October 31st, 1893, permitting stop overs on going and return trips at all resort points.

Send for Summer Homes Folder and apply to any agent of the company for information as to rates and schedules, or W. A. Turk, General Passenger Agent, Washington, D. C.

OXFORD FEMALE SEMINARY.

Will sell tickets to Oxford, N. C., and return at the following rates for the round-trip from points named: Rates from intermediate points in same proportion. From Charlotte, $6.30; Greensboro, 3.45; Raleigh, 2.40; Danville, 3.55; Goldsboro, 4.10; Winston-Salem, 4.40. Tickets on sale May 26th to 31st inclusive, good returning until June 3d, 1893.

Hollins Institute, Virginia.

The FIFTIETH SESSION of this school will close on the 7TH OF JUNE.

As this is the Semi-Centennial of the school, more than ordinary interest attaches to the occasion. Hon. J. L. M. CURRY of Washington, D. C., will deliver the address.

Rev. JAMES F. FAIR, D. D., of Richmond, Va., will address the Literary Societies on the evening of the same day.

On SUNDAY, JUNE 4TH, Rev. H. W. BATTLE of Petersburg, will preach in the chapel at 11 A. M., and at 7 P. M., will deliver the Annual Sermon before the Christian Association.

The Music, Art and Elocution Schools make their exhibit on the 5th and 6th.

We hope to have with us on the occasion many former pupils and many of our friends generally.

The Register for the current session will be issued in June, giving the full work of the session, including names of Graduates, Medallists, &c., and will contain the names of all Full Graduates, Graduating in Special Courses, Medallists, &., throughout the history of the school, and other valuable matter.

The attendance for the present session is 178 resident pupils and thirteen day pupils—total, 191—from twenty States.

The FIFTY-FIRST SESSION will open on the 13TH OF SEPTEMBER. With our costly and valuable improvements recently made, and increased facilities, we hope the second half century will begin with full numbers and expanding prospects.

CHAS. L. COCKE.

Mr. Willis P. Barnes,

ONE OF ROBERSON COUNTY'S STERLING CITIZENS SAYS:

LUMBERTON, N. C., February 13, 1893.

Dear Sir:—I should be ungrateful if I delayed longer to say a good word for the Electropoise. For the last fifteen years I have been a great sufferer from rheumatism in its most violent type. Tried every remedy, to no purpose, found no relief, had given up all hope of recovery. While lying in bed looking over a newspaper I saw the picture of the Electropoise, saw the words "cures without medicine" and saw some names recommending it that were responsible men. I ordered one from you in May last, used it carefully according to directions from you, and the wonderful curative effects from its use seems almost impossible to believe by any one not sick. I am now nearly free from all aches and pains, I have gained in solid flesh, 21 pounds, sleep as sound and sweet as I did when a child, my appetite is good as it ever was, digestion good and I am 61 years old but feel young as a boy, it would be impossible for any amount of money to get the little Poise from me. I can cheerfully recommend it to the afflicted, I hope every person afflicted will try one and get well. Very truly yours,

WILLIS P. BARNES.

At present no active measures have been taken to enforce the Chinese exclusion act. The matter has received the attention of President Cleveland and his cabinet. The sum of money ($100,000) appropriated by Congress is not sufficient to enforce the act, and it is probable nothing will be done in the matter until the meeting of Congress next winter.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it. $1 per bottle. Genuine has trade-mark and crossed-red lines on wrapper.

It is reported that an elegant new hotel will be erected at Kittrell to replace the Dail hotel recently burned. It is said that it will cost $40,000, and that $30,000 will be subscribed by Northern capitalists and the remainder ($10,000) by citizens of Kittrell. Arrangements have been completed, and work will be in charge,

[illegible] Association of North Carolinians real[illegible] has determined to purchase the land on Roanoke Island where Sir Walter Raleigh in 1584 [illegible] colony. The tract is about 350 acres on the northeast corner of the

Ten Days at Randleman.

Dear Recorder:—Randleman is a combination of towns on Deep river in Randolph county. There are located here four large plaid factories and each is in a town of its own name. There is Powerhatan, Naomi, Randleman and Plaidville, with a place called Jerusalem thrown in. There are living here about 2,500 people, all under one town government known as Randleman.

I visited this place on Monday, May 1st, to assist Bro. G. M. Webb in a meeting of days. The Union Meeting had just closed with a fine spiritual effect upon the community, but as the congregation is a night congregation owing to the running of the factories, a rain very materially interfered with us for three nights in succession. I almost despaired of doing any good, but the weather changed, and Thursday night we had a very good attendance. The weather, however, alternated through the entire meeting, very much damaging the congregations. However, we had the witness of the Lord's presence from the beginning.

When I left on Wednesday night, there had been eleven accessions for baptism, and a large number asking for the prayers of Christians. Bro. Webb was to continue on the night following.

The Baptists have struggled here against odds and poverty. The Methodists are largely in the ascendancy here, having two churches and over 350 members. The Baptists have now about fifty all told. I was informed by an old citizen that the Methodists were not as strong numerically as ten years ago. A number of their members complain very seriously at the lack of spirituality among them, and the recent large number of professions was largely inside the fold of the church. A number of those who professed in our meeting were *church members*. This was a serious hindrance in the work, and hard to overcome. The Baptist church has the respect and confidence of the community, though I am afraid has some dead-heads as most churches have.

Bro. Webb is doing a good work here, and I found him a man after my own heart as a Baptist. He is solid and straightforward in the proclamation of the Word. He believes in a *converted* membership and in the Bible as *the rule* of faith and practice.

I received many tokens of kindness in the community and was glad, notwithstanding all the drawbacks, that I visited Randleman. A number of the Methodist brethren gave me tangible evidence of their appreciation of my visit.

I was sorry Sister Webb was debarred the privileges of the meeting by feeble health, but I will ever remember the pleasant time I enjoyed at their little home.

Bro. Webb has done a fine work in this county for the Baptists, and Randleman church has need to rejoice that they can have such a man for their pastor.

I regretted very much to miss the Convention, but as the missionaries must go unpaid, I was too poor to go.

Fraternally, S. F. CONRAD.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Poplar Spring church, Tar River, $6.10; W M S, Apex ch, Raleigh, 1.20; Rehoboth ch, Chowan, 6.00; Sawyer's Creek ch, ditto, 16.80; Providence ch, ditto, 10.00; Ramoth Gilead ch, ditto, 9.50; Elizabeth City ch, ditto, 4.00; Pilot Mountain Asso, 60.00; Anson Asso, 25.00; Atlantic Asso, 320.70; Tar River Asso, 665.00; Mt Zion Asso, 60.00. Total, 1,204.30. Previously reported, 1,234.06. Total this year, 2,438.45.

Foreign Missions—Shiloh ch, Beulah $1.00; Spring Hill ch, Pee Dee, 11.50; Beres church, Chowan, 15 00; Hertford ch, ditto, 8.00; W M S, Apex ch, Raleigh, 1.25; W M S, Elizabeth City ch, Chowan, 5.30; Elizabeth City ch, Chowan, 26.50; Bethany ch, Flat River, 4.15; W M S, Lexington ch, Liberty, 1.00; Island Creek ch, Flat River, 1.00; Maple Spring ch, Tar River, 9.15. Total, 74.80. Previously reported, 2,643.72. Total this year, 2,718.52.

Home Missions—Milton ch, Beulah, $9.00; Shiloh ch, ditto, 10.00; Seaboard ch, West Chowan, 6.61; Beren ch, Chowan, 10.00; Hertford ch, ditto, 7.00; W M S, Wake Forest ch, Central, 13.30; W M S, Apex ch, Raleigh, 1.20; Centre Hill ch, Chowan, 1.00; Elizabeth City ch, ditto, 16.63; W M S, Lexington ch, Liberty, 1.00; Bladen Union ch, 1.58; Ballard's Bridge ch, Chowan, 7.00. Total, 84.82. Previously reported, 993.52. Total this year, 1,077.34.

Education—Galeed ch, Cape Fear, $5.10; W M S, Apex ch, Raleigh, 1.25; Centre Hill ch, Chowan, 2.00; Bethany ch, Flat River, 2.35; Cooper's Gap ch, Green River, 1.00; Pleasant Grove ch, ditto, 1.00; Ebenezer ch, Chowan, 1.18; Bladen Union ch, 75c; C J Hunter, Raleigh, 5.00. Total, 19.63. Previously reported, 914 21. Total this year, 933.94.

Ministerial Relief Fund—Elizabeth City ch, Chowan, $5.77. Previously reported, 123.51. Total this year, 139.28.

Orphanage—Bethany ch, Flat River, 5.00; Young Ladies Missionary Society, First ch, Durham, 5.00; S S, First ch, Raleigh, Central, 15.00. Total, 25.00. Previously reported, 414.70. Total this year, 439.70.

Centennial Enlargement Fund—Yadkin Valley ch, South Yadkin, $3.54; Rock Spring ch, Green River, 2.70; Cane Creek ch, ditto, 1.00; Rutherfordton ch, ditto, 2.30; Mountain Creek ch, ditto, 10.00. Total, 18.54. Previously reported, 2,170.05. Total this year, 2,188.59.

Centennial Permanent Fund—Sunbeams, Rocky Mount ch, Tar River, $4.60; W M S, ditto, ditto, 3.00; S S Wilson, 6.00; Women and children, Antioch ch, Flat River, 17.10; W M S, Lexington ch, Liberty, 5.00; Spring Hill ch, Richmond, 4.55. Total, 40.25. Previously reported, 2,496.63. Total this year, 2,536.88.

CORRECTION: In last RECORDER, the $5.10 for State Missions from Garner's ch should have been Gardner's ch, Tar River Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, May 20, 1893.

Unlike the Dutch Process
No Alkalies
—OR—
Other Chemicals
are used in the preparation of
W. BAKER & CO.'S
BreakfastCocoa
which is absolutely pure and soluble.
It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

CHICKENS AND EGGS,
AND HOW TO GET 'EM.
Use Polk Miller's 'Victory' Poultry Food.
IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without *Polk Miller's Chicken Food.*
WILLIS W. HOBSON,
Powhatan county, Va.
We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.
WM. A. WILLROY,
King William county, Va.
I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.
MISS NELLIE DIGGS,
Mathews Courthouse, Va.
It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."
MRS. L. H. GRAYBILL,
Arch Mill,
Botetourt county, Va.
It stopped Cholera entirely among my fowls.
MRS. J. K. HANNAH,
Pamplin's, Va.
We have a thousand certificates like the above.
Sold by Druggists and Country Stores. Price 25 cents. Dealers can get it from all the wholesale houses in Richmond, and from JAMES BAILEY & SON, our Baltimore Agents.
Special mailing packages (*in tin*) for 35 cents in stamps. Address
THE POLK MILLER DRUG COMPANY,
RICHMOND, VA.

Patient suffering is no virtue if there be a remedy.
Beecham's
Pills
(Tasteless)
positively cure Indigestion, Biliousness, Sick Headache. Why endure continued Martyrdom?
25 cents a box.

ICE! ICE! ICE!
We are now prepared to supply Ice in any quantity, and at lowest cash prices. We will not be undersold by any one North or South on carload lots.
Shipped promptly per Express in 100 lb. lots or more, or by freight in 1,000 lb. lots or more. Not less than 4,000 lbs. can be shipped unpacked.

COAL.
ANTHRACITE, all sizes; BITUMINOUS coals, the best in America for Fuel, Steam and Gas; also FOUNDRY COKE, shipped direct from mines to any depot at rock bottom prices by
JONES & POWELL,
Miners' Agents, Raleigh, N. C.

INTRODUCE
A SUNDAY SCHOOL SERIES
THAT TEACHES
IN EVERY DEPARTMENT
SOUND DOCTRINES
CHEAP
COMPARE
OUR
PERIODICALS
6 GRADES, 14 PERIODICALS.
LESSON HELPS.
FOR SUPERINTENDENTS.
BAPTIST SUPERINTENDENT monthly, per year..... 25 cts.
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Five copies and upward to one address..... 40 cts.
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PICTURE LESSONS, per year..... 12 cts.
PRIMARY QUARTERLY, per year..... 6 cts.
INTERMEDIATE QUARTERLY, per year 9 cts.
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SENIOR QUARTERLY, per year..... 24 cts.
INDUCTIVE QUARTERLY, per year..... 24 cts.
ILLUSTRATED PAPERS.
ADAPTED TO ALL AGES.
OUR LITTLE ONES, weekly.....per year, 25 cts.
THE SUNLIGHT, monthly..... " 6 cts.
" " semi-monthly..... " 16 cts.
YOUNG REAPER, monthly..... " 10 cts.
" " semi-monthly..... " 20 cts.
OUR YOUNG PEOPLE, fortnightly " 40 cts.
THE WORKER, monthly..... " 6 cts.
The above prices are for yearly subscriptions, in packages of five copies or more. Subscriptions received for three and six months at one-quarter and one-half above prices.
SAMPLES FREE.
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PHILADELPHIA: 1420 Chestnut Street;
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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Spring Millinery
1893.
The latest and most desirable styles for ladies, misses and children always in stock.
Infants' Caps
in all sizes and at all prices.
Hair Goods, Wools, Zephyrs, Embroidering Materials,
—AND—
Many Fancy Notions.
Orders from a distance will receive prompt attention.
Miss Maggie Reese
209 Fayetteville Street, Raleigh, N. C.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

W. H. & R. S. Tucker & Co.
FOR
DRESS GOODS
BUYERS.
The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.
A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.
Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.
Printed India and China Silks, in the most fashionable colorings for this summer, at $1 and $1.25 per yd.
A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.
When writing for samples care should be taken to specify about what price goods are wanted.
Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.
W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

15 YEARS A SUFFERER WITH RHEUMATISM.
CURED BY THE
Electropoise
(TRADE MARK)
Read testimonial of Mr. Willis P. Barnes of Lumberton, N. C
BOOK FREE.
ATLANTIC ELECTROPOISE CO.,
Washington, D. C.

NOTHING Good for leather is wanting in Vacuum Leather Oil; 25c. and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

State News.

Grasshoppers and caterpillars are said to have damaged crops to a certain extent in Turkey township, Sampson county.

The levee on the river at the penitentiary farms in Halifax county, broke in two places during a recent freshet and the damage is estimated at $15,000.

Mr. Jas. H. Ayers a United States deputy marshall, was accidentally thrown from a cart near Statesville on the 7th inst., and received injuries from which he died on the 13th.

W. C. Renfrow, recently appointed Governor of Oklahoma Territory by President Cleveland, is a native of North Carolina, having been born at Smithfield, Johnston county.

The President has appointed Mr. Wm. E. Ardrey of Mecklenburg county, assayer and melter of the United States mint at Charlotte, N. C. Mr. S. W. Cramer was the former incumbent.

In Statesville last Wednesday night, the little three-year-old daughter of Mr. and Mrs. W. L. Turner, accidentally caught fire, and was so severely burned that death resulted in a few hours.

Mr. Fields Ingram, a highly respected citizen of Alexander county, and a consistent member of the Baptist church, died at his home near Taylorsville on the 14th inst., aged about seventy-eight years.

Charlotte has laid down some strict regulations for her policemen. They are not allowed to smoke while on duty nor go into a bar-room except to make an arrest; they are not allowed to talk to each other or anybody else except strictly on matters of business.—*Statesville Landmark.*

An important real estate deal has just been made in this county. Mauney Bros. and Dr. W. L. Crouse of Lincolnton, have bought the Long Shoal paper mill property, consideration, $19,000. The purchaser is to erect cotton mills on the property at an early day. The water power is said to be excellent. The shoals are about three miles from Lincolnton and the shipping point is Lincolnton.—*Lincoln Courier.*

At the meeting of Grand Commandery of Knights Templar, held in Tarboro, week before last, the following officers were elected: F. M. Moye of Wilson, Right Eminent Grand Commander; A. H. Cobb of Asheville, Very Eminent Deputy Grand Commander; Peter M. Wilson of Winston, Generalissimo; John C. Chase of Wilmington, Captain General; Rev. W. S. Creasy of Charlotte, Prelate; Geo. Lampman of Greensboro, Senior Warden; Henry I. Clark of Hamilton, Junior Warden; William Simpson of Raleigh, Treasurer; H. H. Munson of Wilmington, Recorder; W. A. Withers of Raleigh, Standard Bearer; John H. Hackburn of Newbern, Sword Bearer; W. J. Long of Oxford, Warden; R. H. Bradley of Raleigh, Sentinel.

General News.

A monument to Alexander H. Stephens will be unveiled at Crawfordsville, Ga., today the 24th.

A section of flooring, forming the entrance to Washington hall in the Art Institute at the World's Fair, suddenly gave way last Saturday carrying with it to the ground about seventy-five panic-stricken women who were attending the Women's Congress. Eight persons were seriously injured, but none fatally.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MARRIED.

LASHLEE—OLIVE—On May 3d, 1893, near New Hill, by Rev. W. S. Olive, Duncan Lashlee and Laura Olive.

HINSON—SIMPSON—On May 17, 1893, at Monroe, N. C., by Rev. M. A. Adams, Mr. Herbert S. Hinson and Miss Odessa L. Simpson.

PAGE—OLIVE—On April 25th, 1893, at the residence of the officiating minister, by Rev. W. S. Olive, W. G. Page and Tabbie Olive.

HUDGINS—ENNISS—On May 17, 1893, at the residence of Mr. J. E. Parham, Suffolk, Va., by Rev. George C. Vanderslice, Mr. Jas. B. Hudgins of Osmond, N. C., and Miss Hattie B. Enniss of Raleigh, N. C.

LEWIS—BOWLES—On May 18, 1893, at Louisville, Ky., by Rev. John A. Broadus, D. D., Dr. Wm. F. Lewis, 1st Lieut. and Asst. Surgeon U. S. Army, of North Carolina, and Miss Nancy Bowles of Louisville.

DIED.

HESTER—Sister Alifair Hester, wife of G. W. Hester of Richardson, N. C., April 30th, 1893, in the sixty-first year of her age. She leaves a devoted husband and ten children, six sons and four daughters, to mourn her loss. But they sorrow not as those who have no hope. She was a faithful member of Clarkton Baptist church, and died in the triumphs of a gospel faith. She will be greatly missed among her many friends and relatives.

The funeral services were conducted by Revs. Haynes Lennon and R. M. Sessoms.

H.

TAYLOE—Died in Bertie county, on May 9th, 1893, Mrs. David E. Tayloe, in the sixty-seventh year of her age.

Mrs. Tayloe was Miss Elizabeth Outlaw, the oldest daughter of Dr. Joseph Outlaw, and the granddaughter of Gov. Dav. Stone. She leaves a sister, Mrs. H. O. Biddle of Bertie county, and a niece, Mrs. Ida Pearce of Franklin county. Her connection is large, and her relatives are among the leading people of the South. For more than fifty years she was the faithful, loving and tenderly devoted wife of David E. Tayloe, who preceded her to the bliss that awaits the faithful. Mrs. Tayloe was all her life a zealous member of the Baptist church. She was a constant attendant on its services, a firm believer in its teachings, and above all, a true Christian. Hers was a gentle, loving faith in him. Her aim in life was to serve him. She did good according to her strength. Her neighbors and friends put her body to rest by her husband in the Baptist church yard. Mr. A. J. Cobb read appropriate Scripture and prayed a touching prayer.

A good woman has gone out from us. The sweet influence and memories of her life will not fade from the hearts of all who knew her.

W.

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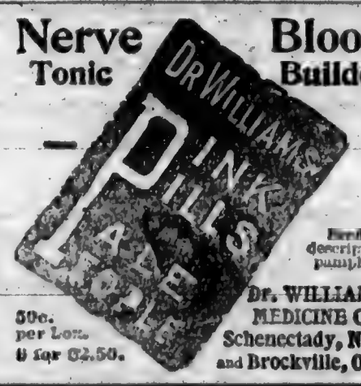

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40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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COOK—Sister Sallie A. Cook was born April 11th, 1846, died April 9th, 1893. She was baptized into the fellowship of Ahoskie Baptist church at the age of seventeen. A faithful christian, a loving wife and mother, has gone to rest. She leaves a husband and eight children. May God bless them in the hour of bereavement.

COM.

MONROE—Died at her home, Branchville, N. C., May 3d, 1893, Mrs. Margarett A. Monroe, in her fifty-sixth year, wife of Thomas Monroe. May God send grace and comfort to her kind husband and children who survive her. We sorrow not as those who have no hope.

Darling mamma, though your form lies 'neath the sod,
Your soul is at rest in peace with God.

DAUGHTER.

SANDERS—Wm. H. Sanders, aged eighty-seven years, departed this life on Sunday evening, April 10th, 1893, at 8 o'clock, at his residence in Johnston county. He has been afflicted for several years and a great sufferer, but always hopeful, bright and cheerful, submitting without a murmur to his lot. About fifty years ago he professed faith in the Lord Jesus Christ and united with the Smithfield Missionary Baptist church, but afterward removed his membership to Shiloh, where he remained until transferred by death to the church triumphant. For forty years he was a deacon of his church, to which he was specially devoted, ever actuated by the spirit of the Master; a source of help and encouragement to his pastor; and having "used the office of deacon well, he purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." He was an affectionate husband and father, a kind and obliging neighbor, a sympathetic and helping friend, and a true Christian citizen.

No one, perhaps, enjoyed reading the BIBLICAL RECORDER more than he; and his love for Wake Forest College was without mitigation.

He made the things of the world secondary and subservient to the interest of his soul and the glory of God. He was social in his nature, and ever found delight in the company of his friends; much beloved by his brethren and sisters in the church, and was held in the highest esteem by all who had the pleasure of knowing him. He leaves a devoted wife, two children, several grandchildren, and a large number of relatives and friends to mourn their loss.

F. H. POSTON.

Tributes of Respect.

Tribute of East Durham Baptist Sunday-school:

WHEREAS, It has pleased Almighty God to visit our Sunday-school and take from our midst Miss Hattie Brown on April 20th, and Mrs. J. P. Scoggins on April 21st, by death, two of our faithful attendants and much loved classmates; and, whereas, they can no more fill their places among us as pupils and co-workers, therefore be it

Resolved 1. That our school feels sorely bereaved in their loss, but cherishes a lively hope that they are both reaping the reward of their labors of love here with the redeemed in heaven.

Resolved 2. That we bow in humble submission to the will of our Heavenly Father in taking them away.

Resolved 3. That we offer their living expression of faith as a condolence to all who are bereaved in their death.

Resolved 4. That a copy of these resolutions be placed upon our school record, and a copy be presented to each of the families of the deceased, and also be sent to the BIBLICAL RECORDER for publication.

MARY JOHNSON,
MRS. ELRA EMERY,
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BUFFALO LITHIA SPRINGS, VA., September 29, 1892.

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DEAR SIR:—It is now four weeks since I reached Buffalo Lithia Springs, suffering from the effects of recurrent attacks of acute articular gout in both feet, which had lasted and confined me to bed for two months. Though I had biennially, sometimes annually, suffered for short periods, the malady on this last occasion was more violent than before and threatened to take a chronic form. My digestive organs were impaired, my health was shattered, I was crippled, and calcareous deposits were appearing on both feet. Directly on my arrival I copiously used the water of Spring No. 2 conjointly with daily hot baths. A fortnight later I was in condition to walk without the use of crutches, the swelling and inflammation of the parts had measurably subsided, and my health improved. To-day my general health is better than it has been in twelve months, the deposition of uric-acid sediment is dissipated, and my feet, though sensitive to pressure, are restored to their normal condition.

Respectfully yours,

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[Statement of Mr. Charles Bernaschina, of Hot Springs, Ark.]

Proprietor of Buffalo Lithia Springs, Va.:

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You are doubtless aware of the fact that my case has attracted unusual attention among your many guests from all parts of the country.

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God Cares for Me.

I sat in the door at eventide,
My heart was full of fears;
And I saw the landscape before me lie
Through mists of burning tears—
I thought to myself, the world is dark,
No light nor joy I see:
Nothing but toil and want is mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful auburn head,
And looked at me with dark, mild eyes
As it picked up crumbs of bread;
And said to me, in words as plain
As the words of a bird could be:
"I'm only a sparrow, a worthless bird,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall, and white,
And it shone through the glossy leaves of green
Like an angel clothed in light;
And it said to me, as it waved its head
On the breezes soft and free:
"I'm only a lily, a useless flower,
But the Master cares for me."

Then it seemed that the hand of the loving Lord,
Over my head was laid,
And he said to me, "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
I see the sparrows fall,
Nothing escapes my watchful eye,
My kindness is over all."

—Mrs. Matilda C. Edwards.

Faithful Leo.

Leo was a superb creature, and a striking illustration of the almost human intelligence sometimes to be met with among our canine friends. He was a thoroughbred Ulmer hound, a breed which is unfortunately not well known here, as it does not thrive in our climate. Taller than a mastiff, and of longer, leaner build, he was also much more quick and graceful in his movements.

He was a very dignified dog, and, though ordinarily good tempered, had not a very sociable disposition. Indeed, the only person toward whom he displayed any demonstrative affection was his young mistress, whom he adored and of whom he was almost an inseparable companion.

My nephew Archie called her the Prince, because she bore a remarkable resemblance to one of the little unfortunate princes who were shut up in the Tower of London by their inhuman uncle, King Richard III.

Every afternoon at four o'clock Archie would sit by the window, watching for the fair-haired child and the big dog and all the little dogs when they started for their afternoon walk. One afternoon, however, she did not come as usual, and after that it was many weeks before we saw her again.

The blinds of the house opposite were drawn down. Doctor's carriages were often standing in front of the door, and finally one morning Gretchen, a neat rosy-cheeked German maid, who brought us our breakfast, said in an awed voice that the little Fraulein across the way was dying. But she did not die, for the noble animal, who loved her so dearly, helped to save her life.

All through her long illness Leo was constantly by her bedside, and even when the fever was at its height she would try to stroke his great head with her feeble little hand. A time came when she was too weak even to do this, and when the dog saw her mother crying bitterly, and the doctor looking so grave as he felt the little girl's pulse, Leo seemed to understand that things were getting very serious.

There was in Baden at that time a celebrated physician, Doctor Heiligenthal, who was very rich, very learned and eccentric. He had attended to little Bertha for several years, and, in spite of his gruff manner, the child was devoted to him, but Bertha's mother did not like him at all.

With people who were not ill he was often very brusque and disagreeable in his manner, and after numerous disagreements this lady had finally dismissed him. But Leo with his wonderful memory had not forgotten how often his little mistress had grown stronger and better under the great physician's treatment.

So on this morning, having quietly slipped down the stairs and out of the house, he made straight for the street in which Dr. H. lived, who, on returning from his round of visits, found the huge brute waiting for him on the doorstep of his house.

Leo could not talk but he whined and barked, licked the doctor's hand and tugged at his coat, and the look of appeal in his brown eyes said so plainly, "Come with me," that the doctor could not help being moved.

In the sick room all hope had been abandoned. There were three doctors in consultation. Bertha's mother was kneeling beside the bed, stifling her sobs in the satin coverlid. The child lay back upon the pillows very white and still. For hours they had been unable to induce her to speak, or to swallow any medicine. She had not taken the slightest notice of anyone.

Suddenly there was a noise of a carriage tearing up the street, a peal at the bell, a sound of an animal bounding up the stairs. Stephanie raised her head and listened.

There was Leo back again at last—but who's step was that? Could it be———?

The portieres were pushed aside, and the immense figure of Doctor Heiligenthal loomed on the threshold.

"Thank God, it is you!" gasped the maid. "Perhaps you can save our Fraulein," then she led the way to the sick room where the three doctors were in attendance.

Dr. H. exchanged a silent greeting with his colleagues and went straight to the bed. He stooped to tell him what was amiss. Then he threw aside his huge fur-lined cloak, pulled off his gloves and took the child's wrist in a breathless pause. Every one looked at him in amazement. He had appeared like an apparition. Who was he? He prepared himself ately a strengthening draught, although the nurse whispered to him that she would not touch it.

"She will take it from me."

He motioned for them all to move back from the bed. Then he bent over little Bertha and fixed his strange, deepset, magnetic eyes on her face.

"Bertha," he said shaking slightly the hand that he held, "Bertha, look at me." Almost instantly the heavy eyes opened and wandered to his face. "You know me," he went on, still holding her with that deep, magnetic gaze, "now try to understand me. It was Leo who brought me here," he continued, quickly; "he came all the way to my house, because he knew that I loved you, and would want to help you."

"Leo," the pale lips murmured. It was the first word she had spoken for hours.

"Yes, it was Leo. And I came at once, and will make you well very soon, if you will do just what I say. You trust me, do you not, my little one?"

"Yes—I—trust—you," she gasped.

"Then you will take this for me."

As he held a glass to her lips one of the three other doctors started to come toward him. A fierce snarl from Leo caused them speedily to withdraw back. The huge brute had stretched himself across the floor, so as to prevent any approach to the bedside, with his head erect, and with his keen, watchful eyes, he looked like a big gray sentinel on guard.

Half an hour later the first gleam of hope and joy had come into that sorrowful house. The three doctors had gone. Bertha's mother had dried her tears. Stephanie, the Prince's maid, had a smile upon her face.

Leo, the noble dog, to whose wonderful instinct, quickened by his love for his mistress, was due all this happiness, lay stretched peacefully on the hearth rug, banging the floor contentedly with his tail from time to time, his faithful eyes turned toward the group by the bedside, where little Bertha lay sleeping in the great doctor's arms, her weary little head resting upon his shoulder and her long golden curls mingling with his long black beard. It was the first peaceful slumber she had had for weeks.

She grew rapidly stronger and well after that, and soon a time came when, to Archie's great delight, "The Little Prince" walked out with all the dogs once more. And one of her very first walks was to carry a huge bunch of lovely roses out of her own garden to her beloved Doctor Heiligenthal. Archie, to his great delight, was asked to go with her on this occasion. "For you see, dear," she said, in her serious way, "I appreciate him, and Leo appreciates him, and as you are my best friend, I want you to love him too."

For months after that Leo barked furiously at the other physicians whenever he met them on the street. And Leo wears a collar of beautiful-wrought silver on which was engraved: "Leo Fidelis, from Dr. H. as a reward for his devotion to his mistress."—*Youth's Companion.*

Healthy Girls.

It is impossible to imagine a pleasant home with a cross wife, mother or sister, as its presiding genius. And it is a rule, with exceptions, that good appetite and sound sleep induce amiability. If, with these advantages, a girl or woman, boy or man, is still snappish or surly, why it must be due to her or his total depravity. But as yet this soundness of body is one of the things to be aimed at and striven for, and the young girl very conscious—as she should not be—of back, and throat, and head, and nerves, wishes she knew how to be beautifully healthy. Some things she should not do; she shouldn't dose herself, or study her case, or plunge suddenly into vigorous exercises. Moderation is a safe rule to begin with, and, indeed, to keep on with. Moderation in study, in work, in exercise, in everything except fresh air, good simple food and sleep. Few people have too much of these. The average girl, at home, can find no more sanitary gymnastics than in doing part of the lighter housework. This sort of exercise has object, and interest and use, which raises it above mere drill. Add to this a merry romp with younger brothers and sisters, a brisk daily walk, the use for a few moments twice a day of dumb-bells in a cool, airy room, and it is safe to predict a steady advance toward that ideal state of being in which we forget our bodies and just enjoy ourselves.—*The Examiner.*

Animals and Music.

The Spectator gives an account of certain experiments made to determine the sensibility of animals to music. In each experiment the violin would first be played, at first low and soft, then gradually louder and louder; the sharp, high-toned piccolo would then follow, and then the flute. The effect was often startling. The tiger, for instance, listened intently and with evident pleasure to the violin, but when the piccolo began was filled with the wildest rage, rushed up and down the cage, or bounded across it, reared on its hind legs, shook its head and ears, and lashed its tail from side to side. The flute, however, calmed it at once, and, coming to the bars of the cage, it listened intently to it. The monkeys, who were admitted to the concert, were affected in the same way as the tiger, but were not so violent in the expression of their emotions. This music of the violin was often so agreeable to them that they would drop their food and listen very attentively, while the piccolo almost invariably aroused their anger. The elephant preferred the flute, and was enraged at the sound of the piccolo, as was also the ostrich. The wild asses and zebras left their food when the violin began to play, and ran over to hear it; the piccolo, however, soon sent them back again.—*Ex.*

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That your copper wash boiler, if well rubbed with a cloth dipped in coal oil, will be clean and bright.

That you can sweep a rag carpet much cleaner sweeping cross-wise of the width.

That if you want to keep your house free from moths, never put down your carpets till the floor is thoroughly dry.

That to keep your bedding pure and wholesome, open your beds to the air the first thing in the morning.

That in making up unbleached muslin, allow one inch to the yard for shrinkage.

That one part suet to two parts lard rendered together, is much better for frying purposes than all lard.

That to have good coffee your coffee pot must be bright and clean inside.

That to stir a little flour in when making mush, will prevent it from breaking to pieces when frying.—*Household.*

Look at the size of the ordinary pill. Think of all the trouble and disturbance that it causes you. Wouldn't you welcome something easier to take, and easier in its ways, if at the same time it did you more good? That is the case with Dr. Pierce's Pleasant Pellets. They're the smallest in size, the mildest in action, but the most thorough and far-reaching in results. They follow nature's methods, and they give help that *lasts*. Constipation, Indigestion Bilious Attacks, Sick and Bilious Headaches, and all derangements of the liver, stomach and bowels, are promptly relieved and permanently cured.

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How to go to Sleep.

Scientific investigators assert that in beginning to sleep the senses do not unitedly fall into slumber, but drop off one after another. The sight ceases in consequence of the protection of the eyelids to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next which loses its susceptibility to impression, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are brought to sleep with different degrees of profoundness. The sense of touch sleeps the most lightly and is the most easily awakened; the next easiest is the hearing, the next is the sight, and the taste and smelling awake last.

Another remarkable circumstance deserves notice; certain muscles and parts of the body begin to sleep before others. Sleep commences at the extremities, beginning with the feet and legs and creeping toward the centre of nervous action. The necessity of keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that there should be an imperfect kind of mental action which produces the phenomena of dreaming.—*Am. Analyst.*

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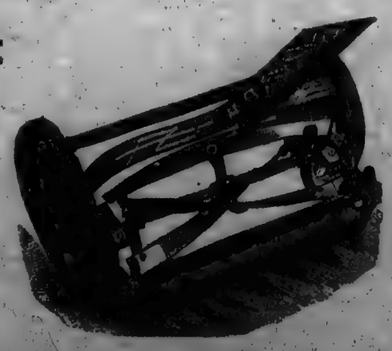

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A Discourse on the Apostolic Ministry.

BY REV. DR. FRANCIS WAYLAND.

Delivered in Rochester, N. Y., before the New York Baptist Union for Ministerial Education on July 12th, 1853.

Text, Mark 16: 15—"Go ye into all the world and preach the gospel to every creature"

[CONCLUDED.]

But, secondly, God sometimes bestows upon individuals particular talents, which may be made the means of special usefulness. One has a remarkable capacity for managing affairs, another for mechanical invention, another for philological research, and another for the pursuit of abstract science. In such a case, it would seem that such talent is to be cultivated with special care. It is a means of usefulness which has not been created in vain, and is not to be recklessly thrown away. On the same principle, if a man has been endowed with a talent for public speaking, though employed in a secular calling, he must embrace every opportunity in his power to render this talent serviceable to Christ. Besides availing himself of every means of general culture, he should devote particular attention to the improvement of this special gift. He should give himself to the study of the Word of God, and should labor as much as may be in his power to render his instructions profitable to his fellowmen.

But, now, suppose it manifest that God has called a man to devote his whole time to the ministry of the Word; it is obvious that the obligation to improve his talent to the utmost, is specially imperative. It is by means of his intellectual faculties that he attempts to influence the minds of his fellowmen. This is the service to which they are exclusively devoted. He is laboring in the cause which employed all the faculties of the Son of man while on earth. For the use and the improvement of his intellectual powers, *he* must render a specially solemn account. The means of improvement which God has placed in the power of those whom he calls to the ministry, may be very dissimilar; inasmuch as they may vary with age, domestic relations, pecuniary ability, and degree of talent for acquisition. God assigns these conditions as he pleases; all that he requires is, that all he has given should be faithfully improved and consecrated to his service. From the views which we entertain respecting the ministry, it is evident that a large portion of our candidates for the sacred office must have attained to some maturity of age. It must certainly be difficult to ascertain whether or not a person in mere youth possesses the qualifications which the Apostle Paul teaches us must be required in a candidate.

If it be then our purpose to provide the means of improvement for those among us who are called to the ministry, it has seemed to me that we should bear in mind these elementary ideas of our denomination on this subject. If we are willing to follow, and not to lead, the Spirit of God—that is, if we educate no man for the ministry until we are satisfied, not that he *may be*, but that he *has been*, called of God to the work of preaching the gospel—we shall always have among our candidates a large number of those who have passed the period of youth, and for whom the studies of youth would be unsuitable, if not useless. Yet these are the very men to whom appropriate culture would be specially valuable. Others, in various degrees have been more favored with preparatory education, and the means for more extended discipline. The means and advantages of our candidates must, therefore, be exceedingly dissimilar. If, then, we would labor to give to the ministry the means of improvement, we must provide those means for them all. A system of ministerial education, adapted to the condition of but one in twenty of our candidates, commences with the avowed intention of doing but one-twentieth part of its work, and of helping those only who have the least need of its assistance. We should, therefore, provide for all our brethren whom God has called to this service, the best instruction in our power; adapted, as far as possible, not to any theoretical view, but to the actual condition of the mass of our candidates, leaving each individual, in the exercise of a sound and pious discretion, to determine the extent to which he is able to avail himself of our services. While means should be fully provided for pursuing an extended course of education, we must never lose sight of the large number of our brethren to whom an extended course would be impossible.

But in what way soever a candidate pursues his studies, whether by himself, or under the instruction of an elder brother in the ministry, or in a seminary devoted to this purpose, the question remains to be considered, to what points shall his efforts be directed. In attempting to answer this question, it is important to determine, in the first place, what object he has in view. His object is to prepare himself to be, not a teacher, or a professor, or an agent, or a philological scholar, or a popular writer, but an evangelist or a pastor. It is not by any means asserted that these various gifts are not useful, or are not to be cultivated. What I say is, that they are not particularly connected with the ministry, and therefore should be cultivated elsewhere. Least of all should a course of education for the Christian ministry be modified for the sake of preparing men for other and different pursuits. His calling is to persuade men to be reconciled to God, and to build up those who are reconciled in their most holy faith. His studies, then, must all bear directly upon this object, for which "it has pleased God to put him into the ministry." The means which he is to use in accomplishing this object are simple. He is to make known the will of God as it has been revealed in the New Testament, and to urge men to obey it.

It is obvious then, first of all, that the minister of the gospel must be, as thoroughly as possible, acquainted with the teachings of Jesus Christ and his Apostles. These contain the precise truth inspired by the Holy Ghost, which he is to communicate to others. He is authorized to make known to men as the commandment of God the whole of this revelation, and nothing whatever beyond it. It is precisely this truth, and nothing else, that the Spirit of God has promised to accompany with his almighty power. Now, I think that a man may be materially assisted to understand the New Testament by improved mental discipline. He needs to acquire the habit of continuous and abstract thought, the power of concentrating his mind upon a subject, and keeping it steady to its work. He must think through the thoughts of the Bible, that he may be able to present them clearly to others. But let me say that this is far from being a merely intellectual process. Simply intellectual power can never attain to it. There is needed, besides this, a devout and holy temper of mind, without which mere mental strength can do but little. These things are "hidden from the wise and prudent, and revealed unto babes." Of all this you are fully aware from your own experience. When you have been desirous of ascertaining the meaning of any particular passage of the Scriptures, in order to impress it more deeply on your fellowmen, in what manner have you been most successful, by turning over the works of men, or by the earnest thinking of a soul lying in lowly prostration before the Spirit of infinite wisdom? I do not stand here to disparage either human learning, or logical acuteness, but I say that these, without the aid of a holy temper of mind, will enable us but imperfectly to understand the mind of the Spirit. What we need is, to know, not the thoughts of man, but the thoughts of God, and these will be best understood by the soul illumined by the indwelling of the Holy Spirit.

Here I may however remark, in passing, that the revelation given to us consists of ideas, and not of words. These ideas may be expressed in our own language, or in the languages in which they were written. If a man have the opportunity of reading the Bible in its original languages, let him by all means learn to do it, and do it thoroughly. Let him embrace this and every other opportunity of generous intellectual culture. No man may innocently reject any means by which he may add to the accuracy of his knowledge of the Word of God. But if such opportunity as he may desire have not been given him, let him not despair, or think himself set aside as a vessel in whom the Master has no pleasure. Let him study the Scriptures more earnestly, and pray more devoutly, using every means which God has placed in his power; and the Spirit will assuredly lead him into all necessary truth.

But suppose this truth to have been arrived at; it is then to be presented to the human heart, so as to produce the effect of persuasion. Here is required a knowledge of the human mind, its moral condition, its opposition to God, its subjection to earthly affections, and of all the phases which it assumes when its chambers of imagery are illuminated by the light of divine truth. In order to acquire this knowledge, the man must become acquainted, first of all, with his own moral nature, and the modes of its operation. When he tells what he has himself experienced, he may be assured that in general he speaks the language of humanity. Here also he needs to be in the habit of personal conversation with his fellowmen on the subject of religion. Hence, it is that no man is ever an effective preacher, who does not visit his people for the sake of urging upon them personally the claims of religion. Have you never observed how pungent the preaching of a minister becomes who has spent a few weeks in the midst of a revival of religion, where his whole time is occupied in intercourse with awakened souls, and how such a minister carries everywhere with him the spirit of a revival? It is thus that we learn to apply the truths of the gospel to the minds of men.

But a minister is to teach publicly, and from house to house.

Under the first of these divisions of his duty must be placed the composition of a sermon. He whose weekly business it is to address men publicly should, if possible, understand the nature and objects of a discourse, and should learn to construct a discourse correctly. He should acquire the ability to think out a train of thought, which embodies one idea revealed by the Spirit of truth, and to lead the minds of men in the direction which he intends. Thorough, faithful and honest dealing with a candidate, may here be of eminent advantage to his future ministry.

But suppose this train of thought to be thus prepared, shall it be written or unwritten? Each has its advantages, but I am constrained to believe that the value of written discourses has been in this country greatly overrated. Speaking an unwritten train of thought is by far the noblest and most effective exercise of mind, provided the labor of preparation in both cases be the same. I cannot but think that we have been the losers by cultivating too exclusively the habit of written discourses.

But the discourse having been prepared, it has yet to be delivered. The cultivation of a clear and impressive delivery, free from awkwardness, vulgarity and oddity, and deeply imbued with the tones expressive of natural feeling, is of the greatest importance to a public speaker. It has surprised me that in seminaries, of which the object is to educate preachers, so little time should be devoted to the art of delivery. From want of attention to this subject, good and able men frequently attain to very moderate success, and are shoved aside by men, in other respects, very greatly their inferiors.

But the gospel is to be preached not only publicly, but from house to house. In preparing for this part of his duty, a young minister may receive much valuable instruction from an elder brother who has himself been a diligent pastor. The sick are to be visited, the mourners consoled, the thoughtless aroused, the secure alarmed, the convicted urged to decision, the penitent pointed to Christ, the wandering reclaimed, the feeble encouraged; and all this by personal appeal to individuals, and he who has done it successfully, may give much valuable counsel to him who is just entering upon the work. Until a minister has learned not only to perform but to love this part of his labor, he cannot hope to be a workman that needeth not to be ashamed. I do not know of a more common or a more just ground of complaint against the ministry, than that of the neglect of parochial visitation. It seems strange that a man whose sole calling it is to urge men to repentance, should refuse to perform this duty, in this particular form, especially when his people themselves invite him to perform it. They desire that he should converse with them individually on the subject of their souls' salvation, and shall he consider such conversation a drudgery and leave his people unwarned? If any one desires to see this subject treated of with great force and eloquence, I ask leave to commend him to the perusal of "Baxter's Reformed Pastor."

Such seem to me, after some reflection, to be the points to which the attention of a candidate for the ministry should be directed. To these I know many others are commonly added, and the number of additions is continually increasing. We, however, seem frequently to forget that the time is rapidly approaching every young man, when, if he would be anything but a retailer of other men's opinions, he must be a teacher unto himself; and, that the sooner he can be induced to put himself under his own instruction, the sooner will he attain to the stature of a full grown man.

It is possible, my brethren, that in the views I have thus frankly suggested, there may seem to you somewhat of strangeness; but let me respectfully request that you will examine them, not in the light of the opinions and practice of men, but in the light of the teachings of Christ and his Apostles. Believe them and put them in practice in just so far as they conform to the revealed will of God, and no farther. This I may reasonably claim of every disciple of Christ, and I have no desire to claim anything more.

At the present moment, a right understanding of the duties of the private disciples of Christ, and of the ministers, and of the relations which they sustain to the Master and to each other, seems to me of incalculable importance. Since the era of the Reformation, Protestantism has made no aggressions upon Popery, and the same geographical lines have for centuries separated the parties from each other. But now it is evident that a contest for the mastery of the world between the powers of light and the powers of darkness is imminent and inevitable. The nations in which the Bible is freely circulated, and the gospel publicly preached, are ranging themselves on the one side; and the nations from which the Bible is prohibited, and where the preaching of Christ is forbidden, are ranging themselves on the other. Within the life-time of men who now hear me, the question will probably be decided, whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual and moral darkness are again to overspread the earth. It is for such a crisis as this that the disciples of Christ are now called upon to prepare.

But more than this. It is obvious that this question is really to be decided in our own country. So long as the light of true Christianity shines brightly *here*, the rest of the world cannot be enveloped in darkness. Hence it is that the intention is publicly avowed of overturning our systems of universal education, and thus bringing us under the power of a foreign hierarchy. In aid of this design, immigrants by hundreds of thousands are annually arriving on our shores, who are at once admitted to all the privileges of citizenship, while they are conscientiously bound to obedience to a foreign ecclesiastical potentate. At the same time the press is scattering broadcast over our land the seeds of frivolity and licentiousness. Unbounded prosperity is providing for every class of our people the means of sensual gratification. The rise of prices, consequent upon the increase of the precious metals, is stimulating to yet greater excess the desire of acquisition already sufficiently ife amongst us. But critical as is our position, there would be nothing to alarm us, if the disciples of Christ, holy and self-denying, were, with one accord, ranging themselves under the banner of their Master, and using every means in their power to prepare for the coming onset; and the ministry, in the van of the Lord's hosts, filled with the power of the Holy Ghost, were by precept and example training their brethren for the approaching conflict.

But what is the condition of our churches of all denominations at this critical moment? The disciples of Christ seem to be fast losing the distinctive marks of their profession. Self-denial for the cause of the Redeemer will soon become the exception rather than the rule. In large districts of our country, the admissions to the churches are not as numerous as the removals by death. In the mean time, the number of candidates for the ministry is diminishing, in all denominations, not only relatively, but absolutely. Nay, it is diminishing more rapidly than the figures indicate, for of the reputed number of candidates a considerable portion never enter the ministry; and of those who enter it a greater and greater number are annually leaving it for other pursuits. And what is the remedy proposed in this unusual crisis? It has been recommended, in order to meet this emergency, to reduce the cost of ministerial education, to extend the term of ministerial study, and to increase the pecuniary emoluments of the ministry. In other words, we are told to address stronger motives to the self interests of men, that so we may induce them to enter upon a calling essentially self-denying. When the whole power of the adversary is thundering at the gates, and the crisis requires every man to stand to his arms, we content ourselves with offering large bounty to officers, and allow every citizen to retire from the conflict. Was ever a victory gained by strategy such as this?

In our own denomination, it is said that we have 4,000 churches destitute of preachers of the gospel. What is to be done to meet this deficiency? Does all that we are doing furnish us with the shadow of a hope that this demand can be supplied? Nay, multiply our present efforts to any practicable extent, and compared with the work to be done, the discrepancy between the means and the end is such as to awaken the feeling of the ludicrous. Is it not time, then, to examine the whole subject from its foundations? May not some light be derived from considering attentively the doctrine and examples of Christ and his Apostles?

Is it not evident that if we are attempting to do the work of God, we must do it in obedience to his commandments, and in conformity with the principles which he has established? Ministerial gifts have been bestowed upon the church by Christ ever since he ascended on high, and led captivity captive. He has commanded us to pray the Lord of the harvest to bestow these gifts upon men, and thus send forth laborers into the harvest. These gifts, in whatsoever manner bestowed, we are to receive and cherish and improve. By no rules of our own are we to restrict their number, or diminish their usefulness. We are to accept thankfully all the means which Christ has bestowed upon us for the advancement of his cause. And we are to cultivate a ministry after the example of the Apostles, men relying upon prayer and the Holy Ghost, and in self-denial, crucifixion to the world, its maxims, its amusements and its frivolities, setting an example to the flock, while they devote themselves daily to the work of saving souls. To every one whom Christ has thus called, let us give every intellectual advantage, which the circumstances of his individual case render suitable. Having done this, we have done all in our power for the improvement of the ministry, and we may reasonably expect on our labors the blessing of God.

But when all this has been done, but little will have been accomplished. If you, brethren, would improve the ministry, you must begin by improving yourselves. Ministerial gifts are not bestowed upon a slumbering, lukewarm and worldly church. And suppose they were bestowed, of what value would they be either to you or to others, if you are surrendered up to the lusts of the flesh, the lust of the eye, and the pride of life? The ministry can only labor successfully as you labor with them. If you, then, really desire to witness the triumph of the cause of the Redeemer, you must begin to live a holy, self-denying life. You men of wealth must cease from accumulation, and devote not only your income but yourselves to the work of the Lord. You men in active business must be content to accumulate less rapidly, that you may have more of your time to consecrate to the salvation of men. Ye who, professing obedience to Christ, are yet living in subjection to the maxims of the world, eagerly chasing its frivolities, and teaching the lesson to your children, must commence a life of godly simplicity and Christian self-denial. Every disciple, by his mode of life, must show that he is not of the world, even as Christ was not of the world. When ministers and people thus begin to labor in earnest for Christ, we shall witness results such as the ages have not yet seen.

The nineteenth century since the advent of Christ is now half completed, and the world still lieth in wickedness. Is it not high time that the heathen were given to Christ for his inheritance, and the uttermost parts of the earth for his possession? Never, since the beginning, have the disciples of Christ enjoyed such advantages for the universal dissemination of the gospel as at present. Let us, then, go up and possess the land, for we are well able to overcome it. Nothing is now wanting to subdue the world unto Christ, but an universal, earnest, self-sacrificing effort of his disciples, in firm reliance upon the Spirit from on high. Thus far we have failed in just so far as we have trusted to our own wisdom instead of the wisdom of the Master. We mourn over the vices of the land. We invoke the majesty of the law, and laws are not executed. We unite in associations, and our associations are rent asunder. We join hands, now with one, and then with another struggling party, and we are sold in the political shambles like brute beasts. Let us, then, abjure all such vain alliances, and commence the work of reforming the world by obeying the precepts of Jesus. If we can convert men to Christ, the work of reformation will be done. By no other means will the flood of iniquity be stayed.

Do you not believe that if all the disciples of Christ in any of our cities or villages thus labored for Christ, they would soon arrest the progress of iniquity, and make it a garden of the Lord? Suppose that we in the same spirit undertook, in solemn earnestness, the conversion of the world; would it not soon be given unto Christ for his possession? Brethren, on whom does the responsibility for the present state of our cities, of our country, and of the world rest? Awake, then, and shake yourselves from your lethargy! Put ye in the sickle and reap, for the harvest of the earth is ripe.

That which is to be done cannot be done too soon, and if it is neglected too long, it will frequently happen that it will not be done at all.—*Bishop Jewell.*

When you have a work to perform, always do the part which lies nearest to you.

The Biblical Recorder.

WEDNESDAY, MAY 31, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
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"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $3.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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THEOLOGY IN GERMANY.

We have lately read a very able and interesting article in the *Seminary Magazine*, published by the students of our Seminary at Louisville, Ky., by Dr. S. A. Smith, under the caption "Should Students of the Seminary study in German Universities?" We infer from Dr. Smith's article that it is rather a risky thing for them to do so, and among other reasons why he seems to think so is the rather low spiritual standard of piety maintained among German theological students with whom American theological students come in more or less intimate contact. From sundry notices we had seen of the life and habits of German students in general we were not surprised at the position taken by the writer, but we must confess that we were surprised at the following statement about German *theological* students, by one who knew by experience what he was writing about: "With one consent they are dissipated, reckless, Sabbath-breakers, drinkers, brawlers," &c.

Sad, indeed, that the future religious training of the people of one of the first nations of Europe should fall into such hands. In the light of such facts as the above one may well ask, "Did the Reformation reform?" When Luther and his followers went out from Romanism, did they not retain errors enough to require, that in after years, the Reformation would sadly need reforming. Among the most dangerous of these, we opine, was the retention of the idea of the union of Church and State. That union is producing its legitimate results in Germany, England, France, Spain; in fact, in all countries where it has been attempted or where it now exists. Most of the theological (?) students mentioned above were inducted, we suppose, into the State church (?) when unconscious infants. They have grown up, we fear, without piety or faith, have chosen the ministry, like one would law or medicine, and are preparing for a work for which they seem to be entirely unfit. This is a matter of such importance that we may revert to it again soon. Here we behold the fruits of the union of Church and State. Here we have a vivid picture of the state of things that would prevail in every land if infant baptism were general and Baptist principles were dead.

WE ARE delighted to hear such a cheering report from the meeting of the Chowan Association, which met last week. The showing which the churches made was excellent. The spirit was such as we hope will ever possess the meetings of our brethren. We know the results of our State Mission work must have been indeed cheering to the brethren. We hear that Dr. Taylor made one of his best speeches on education, and that Bro. J. B. Brewer's account of his work at Murfreesboro greatly encouraged the friends of that splendid institution of learning. We are profoundly grateful for the expressions of kindness from the brethren, and for the substantial evidences of their abiding interest in the BIBLICAL RECORDER. Nothing could have given us more pleasure than to have met the brethren face to face as we have so often done in the years that are gone, and to have joined with them in their efforts for the progress of the Lord's kingdom on the earth.

We regret very much to part with any of our subscribers. This we have shown by allowing many of them to get too far behind with their subscriptions. A number of our brethren will not receive their Recorder after this week. We send bills for the dues, and we hope the brethren will respond to the paper so long with at least [illegible]

THE NEW CATALOGUE OF WAKE FOREST COLLEGE

The catalogue of Wake Forest College for the session of 1892–'93 is before us. Bound neatly and securely in white, printed in invitingly clear type, systematically arranged, and admirably condensed, it presents a very attractive general appearance, and will compare favorably with any similar college publication.

Its decided improvement over former Wake Forest College catalogues is indeed an earnest of the marked progress of that institution during the past year. Among the many improvements in the curriculum, we note that the standard of requirements for admission has been raised to a considerably higher plane. Hereafter the candidate for admission will be required to show a "fair knowledge of grammar, orthography, punctuation, sentence-analysis, and the ability to write correctly and readily a short composition upon an assigned subject." This progress should be welcomed by every one. It is too often the case in our Southern institutions of learning that students enter, gain a fair knowledge of the classics, and graduate with only a textual knowledge of the English language. For entrance into the schools of Latin and Greek a fair knowledge of the forms and the general principles of syntax, and a thorough acquaintance with two books of Cæsar's Gallic War and one book of Xenophon's Anabasis are required. "The average student will require not less than two years of careful study to make the needed preparation." In addition, the applicant for admission to the School of Biology and Geology is required to show an acquaintance with the elementary principles of any one of the subjects of Botany, Physiology, Physical Geography, and Geology. While there is absolutely no preparatory department in the College, the Faculty have decided that it is advisable to arrange so that in special cases this preparatory work may be done at the College under the direction of a Professor.

SCHOOLS OF ENGLISH AND MODERN LANGUAGES.

In this School most important improvements have been made. The course will cover a period of four years instead of two as heretofore. A course of two hours a week for one year in General English will be required for graduation in any school. Rhetoric will be taught three hours a week hereafter instead of one, and English Literature three hours a week instead of two. The course in "Old and Middle English" has been made more extensive and will require three recitations a week instead of two as heretofore.

The School of Modern Languages, formerly one of the strongest in the South, has been considerably broadened. In addition to an acquaintance with the best of the French and German writers, special instruction in the Lyric Poetry of those languages will be given.

THE SCIENCES.

The department of Physics and Astronomy has been well equipped, and hereafter the pursuit of these branches will be largely practical. Applied Mathematics and Astronomy will each embrace a full year's work of three hours a week, instead of only five months as formerly. In this branch special lectures and practical work will be given in Civil Engineering and Road-making. This shows a tendency towards practicality which, we believe, has been greatly neglected in this State.

To the School of Chemistry a special branch in "Applied Chemistry" has been added, in order that the student may learn the chemical principles and processes that are used in the more important arts and manufactures—another needed aim at practical work. Mineralogy will hereafter be taught in this department, much time being given to the practical work of identification of minerals and assaying.

The School formerly known as Natural History is now called the School of Biology and Geology. A course of four hours a week through one year will be required of all candidates for degrees. Physiology and Geology are made much more extensive, covering an entire year's work of three hours a week. A course in Special Biology of three hours a week through the year has also been added.

MORAL PHILOSOPHY.

In the School of Moral Philosophy an additional course in "History of Philosophy" has been added. This is the only department in the College in which especial attention is paid to theology. To quote from the Catalogue: "While the College is in no sense a school of theology, it is pervaded in all its appointments and work by a distinctively Christian atmosphere."

POLITICAL SCIENCE.

This School has been decidedly improved. Hereafter three distinct courses of two hours each per week through one year will be given, embracing General History, Political Economy, and Constitutional Government. In every way the course is raised to a higher plane.

AS TO DEGREES.

The degree of Bachelor of Arts will hereafter allow much more freedom in choice of studies, but at the same time will require more work than formerly. For Master of Arts at least one year's post-graduate work in the Latin and Greek Seminaries, which have lately been instituted, and English and Modern Languages, is required.

Withal, Wake Forest College has raised her standard to the high water-mark of Southern institutions, and with her unsurpassed Literary Societies, of which we could not say too much, her Library, one of the best for College work that we know of, her Reading-room, unexcelled in the South, her popular department of Physical Culture, her special course in Constitutional Law, her school preparatory to the study of Medicine, her rapidly increasing endowment, easily takes rank second to no institution in the State, and is well worthy of the support of the Baptist denomination in North Carolina.

THE CHOWAN ASSOCIATION.

This Association met last week in Plymouth, and was organized by electing E. F. Aydlett moderator, and T. J. Riddick clerk. There was a good representation present, and brethren who have for a great number of years been attending the meetings of this body thought the spirit and enthusiasm of the meeting never better. All pledges for last year were paid, and a large portion of the churches will increase their contributions during the ensuing year. The reports of the various committees, as well as the speeches, made by different brethren were received with great satisfaction by the body. The satisfaction which the report on State Missions caused was specially marked. The statements by the Corresponding Secretary that more had been given by the churches in the State than ever before in the history of our work, and that all the missionaries had been paid off for the work of last year, was to many a surprise, and served as a sort of stimulant for all the exercises which followed.

Bro. McLeod from Washington was present and gave an account of his work. He realizes the true status of the situation, and is now earnestly beginning the work which the brethren have no doubt he will be able to accomplish.

Sickness in his family prevented Bro. W. V. Savage reaching the Association till Wednesday. He made a strong and feeling speech in the interest of the State Mission work in Tyrrell county where he is located.

The Association regretted that Brother Gwaltney had so little time to present the work of the Board of Education. It was not, however, for want of any interest which they felt in this department of our work. And while Bro. Gwaltney had but little time to speak, yet the churches are thoroughly interested in his work, and the pastors will keep this work well before their people.

The brethren in this section of the State are, as they have been for years, keenly alive to everything which pertains to the interest of Chowan Institute. The report, as well as the speech of President Brewer, was replete with the evidences of the growing prosperity and increased usefulness of this splendid institution of learning.

Dr. Taylor, President of Wake Forest College, made one of his best speeches on general education. If space allowed I would feel great pleasure in reproducing largely his line of thought. No more interesting or profitable pamphlet could be circulated among our people than the practical thoughts which Dr. Taylor gave out in this speech before the Chowan Association.

Dr. Blackwell, in the absence of the appointee, preached the introductory sermon on Tuesday night. Dr. Blackwell is a smooth, interesting and logical speaker. His theme was the tracing of sin in its different stages in the human life and then the turning away from the same. The Doctor, who was a stranger to many present, made a fine impression as a preacher and useful brother in all of our denominational work.

The report on periodicals, read by Bro. C. S. Vann, was in itself suggestive, and most appropriate. The writer of the report and Rev. J. B. Boone made good speeches on this subject, also Rev. E. J. Edwards spoke in the interest of *Charity and Children*.

Rev. C. C. Newton added interest to the meeting by some good talks on Home Missions and missions in Africa. Bro. Newton is a man of fine judgment, and is thoroughly consecrated to his work. His presence here will, we think, add to the interest of his work in Africa.

I am sorry I was not permitted to hear Bro. Mills in behalf of the Orphange, and sorry to hear that the collection was so small. Money is scarce and the Association did not seem to favor the taking of collections.

Dr. Hufham was in one of his best moods, especially when he succeeded in getting the last dollar he asked for in order to secure the completion of his work in Tarboro. Nothing, not even the mosquitoes, seemed to disturb his tranquility after he had accomplished that for which he has so earnestly worked.

The Chowan Association was never better entertained than it was by Bro. Tuttle and his brethren and friends in Plymouth. A number of the brethren put us under obligations for their efforts in behalf of the BIBLICAL RECORDER. J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. T. Stephens, formerly of Sweet Water, N. C., is now at Anthony, Kansas.

....We acknowledge receipt of an invitation to the closing exercises of Apex High School, which takes place May 29th.

....Rev. Dr. J. W. Carter of Raleigh delivers the address before the Kinsey Female Seminary, La Grange, Wednesday, May 31.

....At night, on May 22d, a cyclone struck the S. B. T. Seminary, doing slight damage to the building, but no person was injured.

....We acknowledge the receipt of an invitation to attend the Anniversary Exercises of Roanoke Female College, Danville, Va., June 5, 6, 1893.

....Rev. W. H. Beamer has accepted the pastoral care of the church at Westfield, Surry county, and will enter upon his work there the third Sunday in June.

....Some men who wish to appear wise, write and speak at great length about things they know very little about.—*Rev. C. C. Newton at the Chowan Association.*

.....There will be a called meeting of the Baptist Historical Society at some time during the commencement at Wake Forest for the transaction of some special business.

....The closing exercises of the South West Virginia Institute, Bristol, Va., will take place June 4th, 5th and 6th, 1893. We acknowledge the receipt of an invitation to attend.

....On Sunday morning last three persons were received into the Fayetteville Street Baptist church, Raleigh, by experience. Ten were baptized, and others are awating the ordinance.

....Leaksville church has had twenty-seven additions by baptism and seven by letter since February. The Sunday school has increased from fifty to one hundred and seventy scholars.

....Rev. Dr. H. W. Battle of the First Baptist church of Petersburg, Va., is to deliver the baccalaureate sermon at Raleigh, N. C., June 14th, before the State Agricultural and Mechanical College.

....Rev. J. B. Richardson filled his pulpit at the Baptist church here last Sunday morning and night. At the morning service two members were added by baptism and four at night.—*Leaksville Herald.*

....Our most excellent friend, Mrs. A. J. Griffith and her son, Harry, lately presented the Baptist church at Ruffin with a bell which cost $50. Under the circumstances, this is an unusually liberal gift.—*Webster's Weekly.*

....The meeting at the Baptist church is still in progress, with increased interest. A number of persons have made professions, and there are many others who are becoming much interested. The pastor is being assisted by Rev. L. E. Thompson.—*Louisburg Times.*

... Rev. J. J. Hall, D. D., preached two doctrinal sermons to his people recently, reviewing the history of the Baptists, the persecutions they have received, their influence upon religious and political thought, and their distinctive doctrines. The sermons were greatly appreciated by his people.

....Some one shot two pistol balls into the house of Bro. E. K. Proctor, Jr., at Lumberton, Thursday night week, narrowly missing the sleeping form of his little child. The cowardly outrage was perpetrated it is thought by whisky men, as Bro. Proctor has lead the fight against the whisky traffic in his county.

....The revival services at the Baptist church, conducted by Rev. T. J. Taylor of Warrenton, came to a close last night. They have been of unusual interest and value. The sermons from night to night have been of a very high order of gospel preaching and there are indications of genuine spiritual benefit therefrom in the community. As a direct result there have been twenty-four professions.—*Kinston Free Press of May 25.*

....The editor of the *So. Chris. Advocate* recently spent a week in Kansas, and says: "I made particular inquiry, both of gentlemen and ladies, of the practical working of woman's suffrage throughout Kansas. From every source I received the information that, as a rule, the better class of women do not vote at all, but that the lower class of whites, and the *negro women* with scarcely an exception, are always ready to exercise this function of citizenship. As a reformatory measure, therefore, woman's suffrage is pronounced a great failure, even in Kansas; but as a *political* movement, furnishing the unprincipled office-seeker with a large class of pliant and venal voters, it is a great success. The *politicians* will, therefore, see to it that the right of suffrage is never denied the dear Bridgets and Nancys of the petticoat persuasion."

....Rev. Mr. Lamberth continues to preach in the Baptist church twice a day. His sermons are fine and all pronounce him a preacher of great power. A number of conversions have already blessed the work and many more are interested.—*Scotland Neck Democrat.*

....Bro. T. C. Walker writes from Randleman May 23d as follows: "Rev. S. F. Conrad has just concluded at this place a most glorious meeting. The number of converts is not so noticeable as the soundness and apparent genuineness of the Spirit. Bro. Conrad preaches in demonstration of the Spirit and with power. It comes from the heart and reaches the heart. Oh, for more reapers like him for the ripening harvest. By his stay among us many souls have been converted, the church edified and strengthened, and the cause of the blessed Master advanced."

....Rev. C. W. Blanchard, East Durham, May 26th, 1893, writes: "We closed a few weeks ago one of the best meetings we have had with this church (East Durham). We have given the right hand of fellowship to more than twenty members, and more follow at nearly every meeting.——The infant child (one week old) of Mr. E. D. Yates of Cary died on the morning of the 19th inst. Our sympathy extends to the bereaved father and mother.——We are arranging to organize a Local Alumni Association of Wake Forest College in the Mt. Zion Association in the near future."

....Rev. Baylus Cade who was here on a visit, was called to Richmond on Monday evening by a telegram which brought the sad news that his little baby boy—Clinton Malone—was dead. The remains were brought to Louisburg for interment on Wednesday evening, accompanied by Mr. Cade, his wife and two of his children. They were met at the train by a number of friends and accompanied to the cemetery where the funeral services took place, conducted by Rev. W. B. Morton, pastor of the Baptist church. The bereaved have our sympathies.—*Louisburg Times, May 26.*

....We note that Mr. J. D. Rockefeller has given an additional $150,000 to the University of Chicago. We think a favorable impression was made on the brethren of the Southern Baptist Convention in regard to this great institution of learning. And while we may not at this time in its history endorse all of its plans for the future, yet we congratulate Dr. Harper, the president, and the friends of this great enterprise on the phenomenal success they have had thus far. We are especially pleased with the good sense which they have shown in keeping separate the college and university departments of the institution.

....Those who have been attending the protracted meeting in progress at the Baptist church this week have listened to some of the best gospel preaching that has ever been given to the people of High Point. Rev. C. A. G. Thomas of Greensboro, the brother who has been doing the preaching is a consecrated Christian worker and we have never known a minister who could put the truth any plainer and with as much power. He studies the needs of the people individually and collectively and feeds each one according to his or her needs. The congregations have been large and some interest has been manifested by the unconverted there being two professions up to last night.—*The Enterprise, May 26.*

State Missions.

All balances due our missionaries in the State department on last year's work have been paid, and this, too, with interest at eight per cent. per annum from Jan. 1st, 1893.

These balances on the year ending Nov. 1st, 1892, were not so large, and were paid sooner than the balances paid off last May and June for the year ending Nov. 1st, 1891.

The following, taken from the Treasurer's books, will show the amounts received and acknowledged by the Treasurer in the RECORDER for

State Missions,	June 1st, 1892....	$1,519.53
" "	June 1st, 1893....	2,633.50

Up to last year the Convention was held in November, but last year in December, so that with one month less time this year in which to make collections, and with an unusual winter which prevented many of the congregations from meeting for months, more has been received for State Missions and acknowledged in RECORDER by the Treasurer this year than was received last year.

It should be remembered, however, that very little has been paid to our missionaries on this year's work, and many of them are in need and ought to be paid. This is now the time to begin collections in all of the churches for State Missions.

Will not the pastors please see to it that these collections are made as early and as large as possible, and forwarded at once to the Treasurer?

Let no one suppose that because I do not put before the public pitiful statements about the trials and sufferings of our missionaries, I am, therefore, not in the deepest sympathy with these struggling and devoted men. I do not believe such statements can be a substantial foundation for any department of mission work. Let us all be thankful that we are doing so much better in State Missions this year than ever before, and see to it, as best we can, that these men on the mission fields, in our own State, are paid the small amounts promised them by the Board as promptly as possible.

C. DURHAM.

Board of Missions and Sunday-schools.

There will be an important meeting of the Board of Missions and Sunday-schools in the Mission Rooms on Monday, June 5th, at 8 o'clock p. m. Let all the members be present. J. C. SCARBOROUGH, *Chm'n.*
C. DURHAM, *Cor. Sec.*

Ministers' Relief Board.

I recently had published, in the RECORDER, a letter from an aged and needy Baptist minister, addressed to me, and asking for aid from our Board. The brother that wrote it, is one of our beneficiaries, and it had been so long since we had made him a remittance, that he felt constrained to ask for help before we made the next appropriation to him, and to the others whose names stand on our list, I was hopeful enough to believe that such a letter, from such a man, would move the hearts of our people and that we would soon have a good many responses from brethren and sisters in different parts of the State. One sister enclosed a contribution to me, (better send to our Treasurer, T. E. Cheek or J. D. Boushall,) and there have been a few responses noted in the RECORDER, in all not amounting, since that letter was published, to more than $25.00.

This state of things is indeed depressing, but what can the Board do? The Convention has asked our churches to contribute to this work regularly as to any other claiming our attention. I have sent personal letters to many of the leading pastors of the State; I have offered to visit any church, in the interest of our Board, if the pastor would hint the propriety of my coming; I have published letters from some of the old veterans in Christ's army, that seemed to me would touch any heart; and yet, there seems to be a strange indifference among our people as to supplying the wants of the aged men and women we are aiding. We honestly fear that many of our pastors have failed to inform themselves, or interest themselves, in this work. One reason why I think so, is to be found in such letters as this, addressed to one of the prominent ministers of our State, and forwarded by him to me. I am sure I betray no confidence in publishing it. It was written by a worthy layman whose pastor ought to have informed him:

"———— ————, April 17, 1893.

Rev. ————, Raleigh, N. C.

Dear Bro:—Old Bro. S————, whom you know, is hopelessly afflicted, and in needy circumstances, having worn himself out largely in the ministry, with almost no remuneration, wishes to obtain some help from the Ministers' Relief Board, and does not know to whom to write. Will you please inform me in the interest of an old worn-out afflicted minister? Please write at once.

Yours in brotherly love,

————— ————."

Blanks were promptly forwarded to this old brother; and we are expecting every day that his papers will be returned properly endorsed, when we will promptly send aid if we have the funds. By the way, why are the dear brethren so slow about returning the papers of these applicants for aid? Please be prompt, if you are willing to endorse. The brother that sent me the above letter, wrote at the bottom of the page, over his signature, "See Ezra 10: 4." On turning to Ezra 10:4, I find these encouraging words, "Arise for this matter belongeth to thee; we also will be with thee; be of good courage and do it." I thank the brother for these words; they sound like a trumpet blast. I have arisen; the Board is awake; oh that our people would say by their acts "we also will be with thee; be of good courage, and do it."

At the last meeting of the Board, we received another worthy man among our beneficiaries; others are applying. Brethren and sisters, we wish to do this work; will you help us, and help us now? We have not the funds to meet the wants of our beneficiaries. If the brethren need our address see the RECORDER. Thanks to the RECORDER for publishing a list of the Boards of Convention.

C. A. WOODSON, *Cor. Sec.*

Three Remarks.

1. I am truly grateful to Dr. Durham for giving me the privilege of reading my own obituary in the last issue of the RECORDER. His word "finally" gives great comfort to me; for now he can neither preach my funeral, nor "add a few further remarks," when I go "where the wicked cease from troubling." And now at last

"There is peace between the Ogilwaye
And the tribe of the Dacotahs."

2. I have never desired to be consistent. I wish to make each day an improvement on that which went before it. Consistency is called a jewel; but I am not fond of jewelry.

3. All friends of the Orphanage have a standing invitation to come at any time and see it for themselves. Improvements are constantly going on. The annual meeting occurs July 26, and a good sermon, as well as an eloquent address may be expected.

J. H. MILLS.

Meeting at Roberdel.

Dear Recorder:—Last night I closed a good meeting at Roberdel, Peedee Association. Bro. T. S. Wright preached to us a week. He is evidently one of the most practical preachers I ever heard. His preaching God's word with so much spiritual power and pathos captured my people and all who heard him will ever be proud to welcome him to their homes and hearts.

Not less than twenty professed faith in Jesus. Will baptize a goodly number soon.

Sincerely, I. S. BOYLES.

Rockingham, N. C., May 20, 1893.

Read the advertisement of the Mechanics and Investors' Union for Savings and Loans, which has just been organized in this city. The names of the gentlemen who compose the directors of this company are a guarantee of the merits of the interest they represent. Mr. Allen, the Secretary, is a man of fine business qualities, and we take pleasure in commending him to our readers and the citizens of our State.

Antioch Church and Death's Doings Among its Members.

This church was organized in June, 1889, under the ministry of Rev. W. B. Knight, a missionary of the State Board, and who at that time labored in the northern part of the Eastern Association. Before Bro. Knight came into these parts there had been very little preaching by Baptists for a long time, and this unoccupied territory extended from Neuse to the Tar river, and from Goldsboro to the Sound.

More than a generation ago there were some Baptist churches in Pitt county. Among them may be mentioned Handcocks and Red Banks. Some of the members of Handcocks church are still living. These, with a few others, were more than eleven years ago organized into what is now known as Antioch Baptist church. This church stands about three miles from the old Handcocks church (which fell into the hands of the Hardshells and since has died) and was organized with about fifteen members. They were weak numerically, and were not strong financially. However, they managed to build a house in which to worship. This house was opened for service in the fall of '89, and during that same fall a Sunday-school was organized and a prayer meeting started. In these, there has been no stop since their beginning. During the last eleven years there has not, I am sure, been eleven Wednesday nights upon which there has not been prayer meeting in this church. The Sunday-school has never failed to meet, unless it was raining or snowing very hard at the hour of meeting.

During Dr. Knight's (for he was an M. D.) ministry down here a work of grace seemed to be continually going on, for at almost every meeting (which was monthly) some one would make a profession of faith and unite with the church. And the brethren seemed to have everything quiet and peaceful among themselves. Soon, however, opposition of various kinds sprang up, and the little church did well to maintain its strength and standing for a year or two.

Dr. Knight's health failed, and the church was without a pastor. Arrangements were made, and the services of Rev. Thos. Carrick, who then lived in Greenville, N. C., were secured, and he preached for the church on Saturday and Saturday night, once a month, for more than a year I think. During his ministry only a few united with the church, but this was no fault of his. People would come to hear the gospel preached, but only one now and then would act upon the truth.

Rev. W. J. Fulford succeeded Bro. Carrick to the pastorate of this church, and did faithful preaching and earnest work among the people. The gospel was being preached, and the people were being indoctrinated, and now and then one would accept the truth and unite with the church.

Rev. C. S. Cashwell was the next shepherd of this flock. He, like his predecessor, did faithful preaching, the effects of which eternity alone will reveal.

During the ministry of these faithful men of God the truth was being planted in all this community. But visible results were not very numerous.

Beginning with the last year of Bro. Cashwell's pastorate, and for three years after, this scribe was not associated with this church, and so is not familiar with its history during those years.

However, Bro. Cashwell was followed by Rev. T. J. Baker, and he served the church as pastor awhile. The church was increasing numerically all the while, but very slow.

More than two years ago Rev. A. D. Hunter was called to the pastorate of this church to succeed Rev. Mr. Baker. Bro. Hunter lived in Greenville, and was more closely identified with the members of the church than any of its former pastors. During his pastorate of two years about twenty were added to the membership.

Two branch Sunday-schools were organized and are now being operated with some degree of success. Once-a-month preaching is being kept up at each of the points where these schools were organized, and the congregations are good and listen attentively, generally. At one of these points—Hopewell—a meeting was held last November, and eight or nine professed faith in Christ, and the work still goes on with bright prospects for the future.

Antioch is the mother of a preacher, Rev. J. W. Nobles, who is now preaching in Onslow and Carteret counties. For two years this brother did some good preaching in this part of Pitt county.

At Ayden, the point where our other branch school was organized, largely through the instrumentality of Bro. Nobles a church was organized more than a year ago. The Sunday-school at this place numbers about seventy-five. A house of worship is in course of erection there. It is not completed yet, but is being used for worship.

The work at Antioch, Ayden and Hopewell is moving, and the interest deepening all the while.

The brethren ought not to faint, for "in due time they shall reap."

This little church at Antioch is yearly dividing more than $50 between the different objects of the Convention. Now I am not going to say that the brethren here have done all that they might have done, for I do not believe that any set of Christians have ever done all that they might have done for the cause of Christ.

Rev. J. W. Nobles, whose name is mentioned above, is the first preacher to go out from this church; but it is hoped that God will call other young men into the ministry from its membership. There are some who are already thinking seriously about the matter. It is the Lord's work, and he must find the men and prepare them to do. May the Lord send more of his own ministers down here, for "the field is already white unto the harvest."

DEATH'S DOINGS

among the members. For almost eleven years there was not a death in this church. The work went on, and some were added to the church from time to time, without the loss of any by death. But during the last two months two of our number have been called away. The first of these—Miss Emma Jackson—was a young lady of about twenty summers. She united with the church in August, 1891, during a protracted meeting held by the pastor, Rev. A. D. Hunter. For some years previous to her conversion she had been a member of the Sunday-school. The work of grace in her heart seemed to have been thorough, and the effects of it were seen in her daily life. She hardly ever failed to be at church when any kind of meeting was held. After her conversion she was more diligent in searching the word, and would not read trashy literature. She was more earnest about her Sunday-school lessons, and tried to get the main truths and leading thoughts out of each lesson. Both parents and seven brothers survive her. She was the only daughter, and is sadly missed by every member of the family, especially the dear mother. The community, Sunday-school and church have all lost one whom we hoped would have been spared for greater usefulness. She was taken away when to us it seemed she was most needed. But the Lord only came into his garden to pluck a flower, and he took one of the fairest. Just as the personal traits of Christian character were beginning to be more richly seasoned by sanctifying grace, the Master called and she went, to become a jewel in his crown. A lamb has been taken to the green pastures, fertile plains, gladdening streams, living fountains, and glory-bedecked mansions of paradise.

God does not drive, but he leads. Strange ways of love, you say. It is better that our sister is gone. The other members of the church have felt a more profound need of living nearer to their Saviour, and of being more diligent lest he call them when they are not aware. Her departure is a reminder to us all, that we too must follow on soon. And then, while their bereavement is sore and grievous, her mother and other loved ones are saved from a life of trouble and anxious care, so far as dear Emma is concerned, while she is free from the sins and troubles of the world. It could have been so much worse had she not been prepared to die. She had given her heart to the Lord, and expressed herself as being willing to go when he called.

Soon after the death of Sister Jackson, another of the lady members of our church was called from the sorrows and troubles of earth to the joys and glories of heaven. This was Miss Sarah R. Harper. She was about twenty-six years old, and had been a member of the church about four years. She died on April 15th, 1893. Thus Antioch's number is beginning to decrease.

This is a brief outline of the history and workings of Antioch Baptist church in Pitt county, N. C., and of death's doings among its members. R. D. CARROLL.

Winterville, N. C., May 17, 1893.

Sunday-school Board of the S. B. Convention.

Dear Bro. Editor:—If there lingered in the minds of any of the brethren doubts as to the wisdom of the Convention in establishing its Sunday-school Board two years ago, all such doubts must have vanished when they heard the report of the Board made to the Convention, and listened to the addresses of Drs. Kerfoot and Ellis on that report.

If you will allow me, I will quote a few passages from the report of the Committee of the Convention, to which was referred the report of the Board.

Under the head of "A Business Enterprise," that report says: "The report of the Board shows that as a business enterprise, more has been realized during this the first entire year of its operation than its most sanguine friends could have expected. It has done a business of more than $40,000." It has made "a donation of $1,000 worth of literature to needy schools, and a contribution of over $3,000 in money to the cause of missions (Sunday-school missions) within the bounds of the Convention." Of the literature of the Board, the Committee says: "In variety and worth it has been equal to any and all reasonable demands," and "it is greatly to be hoped that the schools within our bounds can see their way clear more and more to use the literature of our own Board, especially since by so doing they will put it in the power of the Board greatly to enlarge its work and usefulness."

As an agency "for fostering and strengthening the Sunday-school interest, and thereby all other denominational interests," the Committee thinks that a wide open door is before the Board for the doing of a great work. That there is serious need for some work in this direction, and a great deal of it at that, no one can doubt who has ever looked into the Sunday-school statistics of our denomination. "Hardly more than half the churches within our bounds have Sunday-schools, and many existing schools are sadly in need of strengthening." As nearly as it has been possible to find out, this expresses the truth in regard to our churches. This Board can, to say the least, be a great helper in the way of improving such a condition of things. The Committee says: "The motto of the Board should be '*A Sunday-school in every church; the best possible Sunday-school in every church.*" But even if this could be attained, the mere fact that there was a Sunday-school in every church would fail to express the full value of the work to be done by the Sunday-school Board, for it must be remembered that everything done for Sunday-schools, is something done for every kind of Christian enterprise."

The Committee suggests that "if the Sunday-school Board has such large possibilities for usefulness, there would seem to be no good reason why some plan should not be devised by which direct contributions may be realized for this work." This suggestion is made in connection with the idea of "Children's Day"; but that is a thing to be considered in the future. I may say that the Board is going to lend its assistance to the Woman's Missionary Union in Baltimore, in getting up a Children's Day for Home and Foreign Missions, some time during the fall.

It is the earnest desire of every member of our Board that this body shall be, in its work and influence, helpful in every department of religious work. This is our ambition; this shall be our effort.

Yours truly, T. P. BELL, *Cor. Sec.*

Nashville, Tenn., May 22, 1893.

Baltimore Letter.

I received a letter from one of my friends in North Carolina recently, saying that he heard that I had left Baltimore, and accepted the First Baptist church of Chrisfield, Md.; and lest others of my friends should be under the same impression, I would like to say I am still at Broadway, and if the brethren and sisters continue to treat me in the future as well as they have done in the past, I don't know when I shall leave the Monumental City of a half million of people, many of whom belong to the class composing the salt of the earth.

This is my third year with the Broadway church, and on last Sabbath I gave the hand of fellowship to nine, and at night I baptized two others, making 112 who have been added to the church since I became pastor, April 1st, 1891. Peace and harmony pervade the entire membership, and it is a joy to be with such good people—how they delight in making their pastor and family happy by "pounding with presents."

One day last week my wife and I had been married twenty years by that now sainted, lovely old brother, Rev. Josiah Bailey of Greensville county, Virginia, and my people said we should have a china wedding, and that night the china came, and it kept coming until we had enough to last us forty years unless some of our half dozen children break them into pieces, as they often do our other crockery.

With all the kindness and friends I have here, I still love to think of the dear Old North State, and the many warm friends I still have there. It was my privilege to preach in six towns in North Carolina—Columbia, Creswell, Plymouth, Hertford, Roper City and South Mills, and I can bear testimony now that, *as a whole*, these churches are as consecrated, God-fearing, God-loving and God-serving, as the churches of larger towns with trained choirs, fine organs, cornets, timbrel and harps.

Doubtless the many friends of Capt. John H. Bogart of Franklin, Va., who died here at the City Hospital, will be deeply grieved to hear he is no more among the living. He was a man of sterling worth and had a host of friends in North Carolina. He came here two weeks ago and underwent an operation on the 14th, and since that time grew weaker and weaker, and yesterday breathed his last. His wife was summoned to his bedside a few hours prior to his death. While her grief was extremely great, yet she said there was much to comfort. He had been one of the best of husbands, and before dying, he repeated "Jesus, lover of my soul." He entered the 12th Virginia regiment at eighteen years of age and was soon promoted to a captaincy for his bravery as a soldier, and led his company with Gen. Lee to Appomattox C. H. After the surrender, he located at Franklin, Va., and became the superintendent of the Albemarle Steam Navigation Company, which position he held until his death on yesterday. While he was never an applicant for public office, the people of Southampton county, Va., sent him as their honored representative to the Virginia Legislature several years. His remains left Baltimore, accompanied by Mrs. Bogart, her children, Bro. and Dr. Bryant, this evening for Franklin, and will be buried there to-morrow. R. B. COLLIER.

Baltimore, Md., 202 So. Washington St.

Liberty Union—The Randleman Revival.

Dear Recorder:—The Liberty Union Meeting that met with the Randleman church on Friday before the fifth Sunday in April was a grand success. Every preacher in the Association was present, and many others. The queries were ably discussed. The preaching was splendid; everybody enjoyed it, and it gave our cause a good send off.

Monday Bro. Conrad came and preached ten days; and in spite of the rain and mud, we had a splendid meeting. Bro. Conrad did some of his best preaching. He left on Thursday.

The meeting continued until Sunday night. Sunday and Sunday night the house was packed. At the close of the meeting Sunday night, twenty or twenty-five stood up for prayer.

Thus closed one of the most successful meetings ever held in Randleman. I don't know how many conversions there were during the meeting; but eleven joined our church, and on last night I baptized them in the presence of a crowded house. Every one said it was the most beautiful baptism they ever witnessed. This makes nineteen baptisms since January and six by letter, making twenty-five.

Our cause is on a grand boom. At this time a great many persons here are seriously considering the question of following Christ in baptism.

The longer I live, the more convinced I am that if all the preachers in the world would preach the truth as it is in Jesus, and stand square on the Bible teachings, it would not be long until the world would be taken for Christ.

I shall hold meetings at Worthville, Central Falls and Liberty during the summer. I and wife expect to attend the commencement at Wake Forest.

To God be all the praise for his manifold blessings. G. M. WEAR.

Randleman, May 20, 1893.

A number of communications on hand cannot be inserted in this number, but will appear in our next.

Minutes.

The minutes of the Southern Baptist Convention held in Nashville, Tenn., May 12–16, 1893, are now in the Mission Room at Raleigh. These minutes are most valuable to all who wish to be informed about the work of the Southern Baptist Convention. The postage on each minute will be four cents. If you wish a copy, send us the four cents in stamps, or, if you wish a number for distribution, order them by Express, and you shall have them. C. DURHAM, *Cor. Sec.*

Walnut Cove and Ruffin.

Dear Bro. Bailey:—I have held a protracted meeting at each one of these places this spring. I had Bro. O. L. Stringfield with me at Ruffin from Sunday until Thursday night following the third Sunday in April. Bro. Stringfield is a brother who has peculiar methods of his own. He did some of the best preaching I ever heard, and the meeting was honored by the Lord. As a result of the meeting, five have been baptized, and two others approved for the ordinance, one of which will probably not materialize. Ruffin is a promising field, but the work is peculiarly hard. There are many *dead-head Christians* in the community who are in collusion with whiskey and the Devil, which makes the work hard as to reaching the unsaved.

Bro. Tucker, who is our Sunday-school superintendent and an earnest, active Christian, has had to submit to public abuse on different occasions, growing out of our work. I had my first experience at my last appointment of taking abuse publicly and being called hard names, because of my efforts to maintain order in time of worship. The Devil seems to have arrayed all of his *imps* against us. The community is cursed by a number of scalawags and ruffians, who think they can bully and overawe us in our work, but I am determined to preserve order if there is any law to do it. They may kill me, but they shall not deter me from my work.

It was very touching to my heart soon after I was publicly assailed when a highly esteemed lady of another denomination pointed to her Bible and said, "I knelt with my face upon my Bible and prayed for you that God might protect you, for I knew you were going to be attacked." I think the best people of the community will stand with me, and I here ask all who love the truth to pray for me that God may maintain the right and that his cause may triumph over every foe at Ruffin. With God and 300,000 Baptists in the State behind me, and thousands of other Christians who believe in law and order, I shall try to hold up the banner of God's truth in the face of every foe.

At Walnut Cove I have had also a hard battle with the whiskey devil and dead head Christians, and our work here is also on the up grade. I had Bro. Haymore with me five days, following the first Sunday in April. We had several converts, and the church was very much revived. Bro. Haymore is my old ally in the work, and has done as much for the Baptist cause as any man in this part of the State. Eternity alone will reveal the good work he has done over many counties in this section. Our Sunday school now numbers about one hundred.

I have a debt on the two churches of about $1,500, which hangs as a heavy weight upon me. I am hoping to get out this year. More anon. Fraternally,

S. F. CONRAD.

Messrs. Scott and Bowne, Manufacturing Chemists, have removed from 132, South Fifth-Avenue, New York City, to their new building, corner New Chambers, Rose and Pearl Streets. The new Scott and Bowne building is twelve stories high and is said to be the best structure of its kind in the city. This splendidly equipped building is the direct result of the public appreciation of Scott's Emulsion. While the proprietors naturally think that their great success would not have been possible unless Scott's Emulsion possessed superior merit, they do not underestimate the value of advertising and would suggest to every business man that in advertising he finds the best and quickest way to public favor. The new home of Scott's Emulsion undoubtedly testifies to the value of advertising a praiseworthy preparation.

The Sunday-school Board of the Southern Baptist Convention has an attractive advertisement in this paper. Read it, and you will find that the Board offers to the Sunday-schools of the South a series of Sunday-school helps specially adapted to their needs. For free samples, address Baptist Sunday-school Board, Nashville, Tenn.

The Sunday-school lesson helps of the American Baptist Publication Society are having a remarkable circulation. The Society publishes fourteen periodicals adapted to six grades. See advertisement elsewhere in this paper.

Be sure to read the Special Announcement of the Baptist Book Concern, which can be found in this paper. You can purchase through the Book Concern any publication which is now in print. They solicit correspondence.

The obituary of Rev. A. Stamey, who died April 29th, 1893, is in hand, but is crowded out of this issue: it will appear in our next.

Judge Lacombe of the Circuit Court of New York decides that the Chinese exclusion act is unconstitutional because no provision is made as to how it by whom the law is to be enforced.

Now that the sermons of Dr. [illegible] completed, Bro. Harman [illegible] Ministry" shall appear next week.

Baptists South and North.

They are alike, Baptists. They hold to the text, "One Lord, one faith, one baptism." Bishop Fitzgerald on being introduced to our Southern brethren the other day said that he could go with them (the Baptists) "even to the margin of the river," but Baptists South and North can go and will go hand in hand through the gates of everlasting day. When a Southern pastor settles in the North he at once affiliates with the societies which hold their anniversaries together each May, and does this at once, and without reserve; and when a Northern pastor settles in the South he is found in the convention of the South with the same spirit of loyalty that characterized him when on the floor of the Northern convention. Thank God we have the same Lord, the same faith, the same baptism, the same aim and purpose, the same hope and work.

The writer could say much more of our oneness, and say it with gratitude, love, and with denominational self respect which borders upon pride, but it is of some few contrasts of methods of organization and of manners that we speak now. These contrasts are not written in a critical spirit, but with love and admiration alike for North and South, believing that we are indeed "one in Christ Jesus."

The study of these contrasts has a charm and is suggestive. We can learn much of each other; certainly the North can learn of the South. But it is our aim to call attention only to the facts of contrast without suggesting the lessons. A few only are given. They could be multiplied.

The Southern Convention is an organization of boards, the Northern is a meeting of societies. In the South there are three boards and one convention, in the North three societies, and hence three conventions in one. The South has one presiding officer; the North one for each society, or three in all. The South is made up of delegates, the North of delegates, life members and yearly members. That body is deliberative and hears patiently from the rank and file from the floor; at the North there is a regular program with prepared addresses and less extemporaneous discussion. The convention there controls the boards, here the societies are permitted to more largely direct or suggest the methods of procedure.

The Southern Convention has the larger constituency, the North raises much more money. The South has its Powell of Mexico, and its Diaz of Cuba; the North its Clough of India, and its Ashmore of China. The Southern gives the widest and freest and fullest entertainment to all its delegates in the homes of the people; in the North reduced rates are obtained at the hotels. At the South the social spirit abounds; in the North it is business, business. Their meetings call out the rank and file of the ministry, the anniversaries rather a more representative class. South, in business, only men are seen on the floor of delegates; with us women vote as well as men. Women never address the Southern convention; at North they may speak and pray. Southern women hold separate meetings at which the men may not come. Our women hold very few secret meetings. In the South, every visitor, however humble, or of whatever color, is introduced in name, asked to rise, and is greeted by the Convention standing; at the North, visitors are asked to select some one to address the Convention a few words for all. Applause is out of order there, and if it bubbles up, it is quickly suppressed; here, it is often prolonged and tremendous. They are more parliamentary, we more rapid. Their nominations are made from the floor with eulogies and speeches; ours are presented by a committee on nominations.

These contrasts might be pressed even further, as for instance, as to habits, mannerisms, expressions. They talk of the authority of the New Testament; our people are more inclined to speak of the Bible. They are never troubled with so-called higher criticism; we hear of it once or twice at least in every Convention. Down there you find the old, old hymns still abound, here we hear more new songs. Among our brethren of the sunny land there are many pastors who do not smoke; with us there are a few who do. There the habit is slowly but surely waning; here it is slowly increasing, at least so it seems to one who travels.

And does the reader look up and ask which is best? Both, both, we answer. The Southern Convention is the best—for the South. Our great societies—the Missionary Union, the Home Mission Society, and the Publication Society—are best for us. We do not write of the National Baptist Education Society as that represents both North and South.—*Indiana Baptist.*

Ladies, if you want a pure, delicate soap for the complexion, druggists will always recommend Johnson's Oriental Medicinal Toilet Soap. For sale by John Y. MacRae, druggist, Raleigh, N. C.

The Recorder—Dr. Wayland's Sermon, &c.

Dear Editor:—Perhaps no class of your readers appreciate the RECORDER so much as those who have removed from the State. It comes as a welcome weekly message from loved ones. Usually I devour first the "Personal and Other Items" column. But this week I did not. My eye first fell on the second installment of Dr. Wayland's sermon. I at once read it, and then re-read it. He has always with me stood first as a writer of good English. He selects just the right words, and arranges them just in the right order. His sentences, thus formed, are then spoken so as to carry conviction to the heart of the reader. I know no better model for preachers. Allow me to thank Dr. Taylor for this sermon. The fit conclusion of this discussion of the "call to the ministry" of the young brethren will be hailed with joy. Some may say Dr. Wayland never "went to the mourners' bench." But after all, he clearly makes his point, and fitly closes the argument in the case. The sermon throws a flood of light on this much discussed subject. He lifts the veil and removes the mystic film that has so confused the minds of many. I am satisfied, and again thank you for it.

In three weeks more my school work will end here—end, possibly, never to begin again. I feel very much impressed to devote the remainder of my life to the pastorate.

I am preaching to three small country churches, but they cannot give me adequate support. Thus I may return to North Carolina, or I may take work in this State. "He leadeth me." Certainly I *wish* it to be so.

I hope to see you in July. Maynard is dead. Pace is dead, and other dear ones are gone. How sad that I shall see their faces no more. J. M. WHITE.

Edgefield, S. C., May 18, 1893.

Beecham's pills instead of sloshy mineral waters.

Secret Organizations.

Dear Recorder,—I feel very much impressed to say a few words through your columns. Heretofore I have been contented to wait for others to speak for me. To-day I feel that danger stares us in the face. It may be that it has appeared to me in a clearer light than to others; though if I be mistaken in the manner in which I view the state of the church and society to-day, I want the true light turned on, and am open for correction. I will not fight for or advocate the wrong if I know it. My whole desire is to see right and to do right.

I find in my judgment, while society seems to be at its highest, and while we hear it proclaimed almost daily that the people are growing better, I am surrounded with what I conceive to be communists and anarchists, who seem to be well organized and are daily at work it seems through secret orders which have been let to grow until they are mighty giants, and have, I fear sapped the very foundations of the true church of Christ, on which rest all civil liberty and every institution for the good of society. On this foundation rests the right of free government, and guarantees freedom of the worship of the holy and righteous God. Am I mistaken in this revelation? Have I caught on to the wrong idea? If so, I pray that the brethren, by the help of God through Christ Jesus our Lord, may help me to see right. If I am not blinded, brethren, we are drawing near the whirlpool of destruction. Let us wake up now, or it may be too late to save many of our dear brethren and our beloved church of Christ. Our prayers and earnest co-operation are necessary now in this matter. Let your name be Methodist, Baptist, Presbyterian, or matters not what, if you are a child of God, wake up! The enemy is at the door in stronger array than ever before in the history of this great country. Let us move in concert, that the evil one may be checked, and the tremendous hold he has upon many of the brethren and the visible church may be broken. The truth, brethren, as I view it, is, that secret organizations are gotten up by the evil one to overthrow the church of Christ. This evil teaching is leading our brethren away from the truth by the power the evil one has over them in these secret organizations. They are led captive at his will. Their teaching is not of the truth, and the Bible is not the foundation in its true light. It is the spirit of covetousness. This unholy doctrine has been driven into them by scientific communists and anarchists who go abroad free throughout our land teaching in secret. Many of our dear brethren are being led to believe this erroneous teaching, and are ready to laugh at us and say we are in the dark and they are right. Are they not now ripe for persecuting the true church and the true follower of Christ? It seems to me they are only waiting for orders from those who have them blinded and led captive. How far this unholy spirit will lead our bretren we can't tell. It is fearful now in the land. Some one may say that I am scared before I am hurt. That is the time to get scared if you are going to be. I can sincerely hope there is no good reason for my fears.

Brethren, by the will of God, through our Lord and Saviour Jesus Christ, and his teaching of the New Testament, his death, burial and resurrection, all of which we do believe, with his love shed abroad in the hearts of men, our forefathers were able to set up a government which has set an example before all nations, of individual power, of local self-government, by engrafting in our fundamental law of the land the right to worship God according to the dictates of our own consciences, the right of free speech, and the freedom of the press. But is not the devil with his great ingenuity about to step in and destroy those great bulwarks of liberty which were given by God to our forefathers and handed down to us? I must say it looks that way to me. Men moved by a rebellious spirit against God and truth can tear down nations when that spirit gets the predominancy, but they never will re establish a civilized republic.

Brethren, are we to set still and allow our brethren to be led astray by these evil ones, under cover of secret organization, which seems to-day, in my view of the matter, destructive to the true church, and say nothing? Or shall we buckle on the armor of the Lord and attact the great giant? Now, let us not tarry. If by past experience and the histories of countries rising and countries falling, the Christian religion being persecuted in every conceivable way by those who claimed to be in the right themselves, and thousands doubtless who thought they were doing God's service, like Saul of Tarsus did, suggested to our forefathers the idea of the freedom of worship as a protection to the true believer, that the true religion of our Lord and Saviour Jesus Christ might never be overthrown and error and wrong take its place, and so considered it the foundation of liberty, even those who professed no religion, how much more should we who profess to have the true religion, the love of God in our hearts, be struck when we see, as I think I do to day, the fundamental principles almost undermined by error and wrong through secret organization.

Brethren, it was the persecution of Roger Williams for his idea of the freedom of the worship which prompted him to declare in his constitution at Providence, Rhode Island, the right of every individual to worship according to the dictates of his own conscience; and it is my own experience prompting me, through the love of God, to write this, I do trust and believe.

G. B. ALFORD.

Two-fold Operation of the Gospel.

"For the word of the cross is to them that are perishing foolishness, but unto us which are being saved it is the power of God." 1 Cor. 1: 18. When the gospel is preached to men and the truths therein contained are pressed home to their hearts, the issue then is, that it turns unconscious disobedience into conscious and willful disobedience. When Christ and the world have been presented to a man and he has chosen the world, he knows that he has rejected Christ. Rejection of Christ strengthens all the evil motives for rejection. The reception of the world's sacrifice brings with it all good, happiness and a sense of mercy, pardon, peace, justification, sanctification and makes for the first time man as God would have him be, in all the enobling and elevating of his character.—*Rev. A. M. Croxton, in Texas Baptist Herald.*

Be peaceable in intercourse, and then you can pacify others.

WE CANNOT SPARE

healthy flesh—nature never burdens the body with too much sound flesh. Loss of flesh usually indicates poor assimilation, which causes the loss of the best that's in food, the fat-forming element.

Scott's Emulsion

of pure cod liver oil with hypophosphites contains the very essence of all foods. In no other form can so much nutrition be taken and assimilated. *Its range of usefulness has no limitation where weakness exists.*

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information. BLOOD BALM CO., ATLANTA, GA.

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(KING'S ROYAL GERMETUER.)

Is a Unique, Peerless Preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars:

It is as Pleasant to Take as Lemonade
Harmless, may be given any child.
And makes an Elegant Summer Drink.
It Destroys all Germs, and is Refreshing.

Jas. M. Rollins of St. Louis, Mo., says:

"I have used KING'S ROYAL GERMETUER and can testify to its wonderful merits in the cure of indigestion and dyspepsia. It is a certain remedy for burns and bruises. One or two local applications generally relieve a severe burn. For stupid physical depression it brings marked relief, and as a household medicine K. R. G. is a blessing."

TESTED AND PROVED FOR YEARS.

TERRY, Miss., April 21, 1893.

We have been using Dr. King's Royal Germetuer for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as far as tried, and I regard it as the best medicine we have ever had in our family. MRS. J. J. HALBERT.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle; 6 for $5. Free information.

King's Royal Germetuer Co.,

ATLANTA, GA.

K. R. G. Pills are the best. 50 pills, 25c.

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

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Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

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where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 23, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday
Leave Weldon ...	12 35 p m	5 07 p m	6 15 a m
Ar Rocky Mount.	1 42 p m	6 01 p m	7 23 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	6 01 p m	7 23 a m
Leave Wilson....	2 30 p m	6 38 p m	7 58 a m
Leave Selma.....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 45 p m	10 40 p m	
		No 47. Daily.	
Leave Wilson....	2 30 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 42 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated May 23, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma. ...			
Arrive Wilson ...	11 30 p m		
	No 48. Daily.		
Lve Wilmington.	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 16 p m	11 10 a m	5 37 p m
Lv Goldsboro.....	10 17 p m	12 20 a m	6 50 p m
Arrive Wilson...	11 00 p m	1 10 a m	7 42 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	7 42 p m
Ar. Rocky Mount	12 08 p m	2 00 p m	8 30 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	8 30 p m
Arrive Weldon...	1 00 a m	3 05 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50; returning leaves Tarboro 4.40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 5.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 1.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 35 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 37 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 30 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 37 a m	9 59 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	1 35 a m
" Raleigh	1 09 p m	3 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	†4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 8.00 a m. Selma 10.35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 5.00 p m, Henderson 7.35 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.30 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Raleigh & Gaston Railroad.

In effect Sunday, Jan. 10, 1893.

TRAINS GOING NORTH.	No. 34. Pass. Daily.	No. 38. Pass. & Mail, d'ly ex Sun.
Leave Raleigh	5 00 p m	11 25 a m
Lv Mill Brook	5 15 p m	11 40 a m
Lv Wake Forest	5 38 p m	12 04 p m
Lv Franklinton	5 58 p m	12 26 p m
Lv Kittrells	6 15 p m	12 43 p m
Lv Henderson	6 30 p m	12 59 p m
Lv Warren Plains	7 05 p m	1 39 p m
Lv Macon	7 14 p m	1 47 p m
Ar Weldon	8 15 p m	2 45 p m

TRAINS MOVING SOUTH.	No. 41. Pass & Mail, d'ly ex Sun.	No. 45. Daily Pass.
Lv Weldon	12 30 p m	7 00 a m
Lv Macon	1 30 p m	8 01 a m
Lv Warren Plains	1 39 p m	8 09 a m
Lv Henderson	2 18 p m	8 43 a m
Lv Kittrells	2 34 p m	8 59 a m
Lv Franklinton	2 51 p m	9 16 a m
Lv Wake Forest	3 15 p m	9 36 a m
Lv Mill Brook	3 40 p m	9 58 a m
Ar Raleigh	3 55 p m	10 10 a m

LOUISBURG RAILROAD.

Leaves Louisburg at 8:00 a m, 11:30 a m and 5:00 p m.

Arrives at Franklinton at 8:35 a m, 1:05 p m, and 5:35 p m.

Leaves Franklinton at 6:05 p m, 8:00 p m, and 9:20 a m.

Arrives at Louisburg at 6:40 a m, 8:35 p m, and 9:20 a m.

JOHN C. WINDER, Gen. Man.
L. T. MYERS, Gen. Supt.
WM. SMITH, Superintendent.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The Meeting of the Woman's Missionary Union.

The fifth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, met in the First Baptist church in Nashville, Tenn., while the Southern Baptist Convention met in the large Tabernacle some two squares away.

At the first glance this, to one unfamiliar with the relations of the two bodies, might seem a division of interests. It would hardly be called a division of interest if it was found in a cotton mill that by adding the power of a small engine to the large one certain spindles that needed turning might be turned. Such is the relation the Union bears to the Convention, and whatever force or strength it gains is so much added to the strength of the Convention.

In its work the Union is guided by the Boards of the Convention, recommendations from the Home and Foreign Boards of Missions being each year the basis of the work for the coming year.

This year the recommendations were as follows:—

FOREIGN BOARD.

1. That Woman's Mission Societies aim to raise the sum required to support our women missionaries in foreign lands.

2. That the object of next Christmas Offering be the work in Japan.

3. That Woman's Missionary Union (seeking from the Sunday-school Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday schools, prepare programs, attend to the distribution and do all else that is possible to make the occasion a success.

HOME BOARD.

1. That the Woman's Missionary Societies make moneyed contributions to the Board, especially for the support of missionaries and their families on the frontier and elsewhere, and that as heretofore they send boxes of clothing and other useful articles to aid in their support.

2. That the societies be requested to aid in sustaining our teachers and schools in Cuba, where we have an average of seven hundred and fifty pupils, and could easily have many times that number if the proper facilities were afforded.

3. That mission work be further prosecuted among the foreign population, especially those arriving on our shores, the Germans in Baltimore, the Chinese in our cities, and the Cubans in Florida and other States, and particularly the vast number of colored women around our homes.

4. That the observance of an annual Mission Day by our Sunday-schools be commended as very desirable, and we earnestly request that the Union take such steps as may lead to its universal adoption.

These were the skeletons on which the meetings formed and rounded themselves into shape.

Here we can only note general characteristics, and touch lightly on a few salient points. Among the most striking characteristics of the meetings, the moving undercurrents that swayed and moved the whole, yet could be felt rather than seen, were earnestness, personality, punctuality, prayerfulness and harmony—earnestness in purpose and belief in the great importance of the Union's work, personality in desire to know what each could do, punctuality at each meeting in spite of other attractions or wind and weather, prayer for the meeting, in the meeting and through each meeting, and finally a harmony growing out of thorough union of aims and desires, compatible with free discussion of questions of expediency.

Never have the ladies in attendance on the Union been made to feel more welcome than by the ladies of Nashville. The very flower-scented atmosphere of the church was a welcome, and the many-hued flowers banking the speakers stand looked day by day an unfading welcome. The possible number of delegates to the Union is eighty-one. There were between fifty and sixty delegates in attendance, but to these were added a large number who, irrespective of such appointment, had come to be present at the meetings, and a very full attendance of Nashville ladies were at each session.

In the beginning of the meetings the interest centers around the report of the Corresponding Secretary of the Union. Each delegate comes from her own State well posted on what has been done there, but eager to know what has been accomplished by all.

Miss Annie Armstrong, who from the beginning of the Union, has been its indefatigable Corresponding Secretary, and to whom in a larger degree than will ever be known the Union owes its marvellous progress, has never had to report anything but rapid progress, each year being a long advance from the year previous.

This year, although the gifts of the women to Home and Foreign Missions, through their Woman's Missionary Societies had, in spite of the "hard times" which first effect the womans ability to give, increased eighteen thousand dollars, there was no spirit of exultation in the report, for the Union had hoped for better things during the Centennial year of Missions and, although the usual position of giving one-fifth of all given to the Boards had been maintained, there was disappointment that both the Convention and the Union had not risen to the full measure of its undertakings.

The feature of the work which bore the largest promise for the future was the immense increase in correspondence and mission literature sent from the headquarters of the Union in Baltimore, which cannot fail of fruitage. The marvels of work were how so much had been done and at so small a cost.

The Treasurer's report has a quiet way of its own of making figures speak, giving the results of each year's work in contrast to the previous year. A certain prominent Southern Governor, hearing a part of these figures given in the Convention in the report on Woman's Work, was so impressed that he put them down in his note-book, and from time to time drew them out to consult them with astonishment and to call the attention of others to them. We think them worthy of such note.

	1888.	1889.	1890.	1891.	1892.	1893.
Foreign Missions,	$14,316.06	$15,716.98	$21,222.01	$23,761.81	$25,040.97	$36,052.78
Home Missions,	$ 6,720.10	$12,057.41	$10,014.85	$15,229.03	$19,242.53	$20,283.97
Total,	$21,036.16	$30,778.09	$31,236.76	$38,990.84	$44,283.50	$56,336.75

Though these reports brought something of disappointment, there was no tone of discouragement to be heard. Every State Central Committee, as it in turn reported, told of hard and earnest work for the Centennial of Missions, and through all the meetings ran a determination to hold the advance gained this year.

After these reports, the attention of the sessions of Friday and Saturday were given to the recommendations of the Foreign and Home Boards, the discussion of the former being opened by Dr. H. H. Harris, President of the Foreign Mission Board, and the latter by Dr. I. T. Tichenor, Corresponding Secretary of the Home Board.

The ladies were very fortunate in having with them Miss Lottie Moon of China and Mrs. Brunson, late of Japan. The bright, earnest face of "dear Miss Moon" was known to many of the ladies, as she had been with them in Atlanta, but her never-lagging energy, her ever-increasing earnestness brought new inspiration to each meeting. Again and again she plead for deeper earnestness for missions. The year she had spent in America had struck a sense of cold to her soul as she felt the deep underlying apathy of the Christians of America to the dying heathen of China. She told the brief life story of one and another of the missionary women who had come to their work—bright, beautiful, beloved—to fill in a few years their lonely Chinese graves. She plead in the name of these graves for young women to take the places of those who had fallen. She asked for no one to sacrifice herself to this work. It was no sacrifice, nor was it possible for any Christian to sacrifice anything for Him by whom we were already bought with a price. Going to China, giving up all for Christ in any way, was a reasonable service, and for those who would perform such service, she plead in Christ's name.

Mrs. Brunson is gifted above most women in descriptive powers, and her earnestness lent strength to her word pictures of Japan. With forceful words she tore the vail of romance from the "Sun-rise land," and showed under the fair exterior, which so charms the careless sight seer, the moral blackness enshrouding the Japanese people. She pictured in this land—where, of all heathen lands, woman is most independent and happy—the subjection of the women to the will of their husbands, fathers and brothers. But saddest of all—brought out by strong contrast to the work of the missionaries—was the wickedness in high places, aided and abetted by the so-called Christians who filled government positions, and, like fatal upas trees, taint all who come in the baneful shadow of their influence with western scepticism and doubt. She plead for our missionaries (four among six millions), and gave a most graphic picture of one of the many thousand heathen temples with its endless stream of worshipers. What were four among so many! She pointed Christian women to the piles of rope of human hair, tall as herself, which she had seen coiled in the greatest and newest of the Japanese temples, as examples of self-denial. Examine them closely and you would see them woven with the jet locks of youth and the bleached locks of old age. Hundreds of thousands of Japanese women had sacrificed their crowning pride and glory to make the rope with which to safely lift into position the great beams in the temple erected to their god. Belief in idols was not dead in Japan. It was a living belief, and must be met by a church alive to the necessity of immediate and vigorous action.

In reference to the recommendations of the Home Board, Dr. Tichenor especially commended the work already done by the Union in sending out boxes of clothing to the frontier missionaries, and urged its continuance. He, like Dr. Harris, highly recommended the observance of a Sunday-school Mission Day in all our Sunday-schools. The Centennial Mission Day, observed in the past year by so many of the schools, had proved beyond a doubt the manifold benefits, both of education and revenue, which would accrue to the work of both Boards from such a day.

Mr. Cova of Cuba felt the time allotted him too short to speak of all the Cuban work, so confined himself to the importance of the schools, in which we now have nine hundred scholars, and might have many thousand if their accommodation were possible.

Mr. Diaz dwelt too upon these schools, which none of the missionaries give a second place in their work. He reported as a new feature free hospitals for women. Such hospitals he had seen in St. Louis, and had thought that here was a power for good to be utilized in Cuba. These made the poor their friends, while the high schools gave them great influence among the rich. Last year 161 were baptized, making the membership of the churches 2,500.

Other features of the work were taken up in a paper on "Work Among Colored Women," by Mrs. Gambrell of Mississippi, "Need of Work in New Orleans," by Mrs. I. D. Purser of New Orleans, and a talk on the "Need of Work Among the Germans," by Mrs. J. L. Burnham of Missouri.

Much interest and sympathy was awakened by a statement of the distressing condition of two of our home missionaries in Indian Territory, whose homes had been wrecked by a recent cyclone. A touching letter from the wife of Mr. Corn telling of their loss and of her husband's serious injuries, yet breathing a spirit of thankfulness that things were no worse with them, left no room for appeal in their behalf, and more than a hundred dollars was raised for them.

Sunday afternoon is often spoken of as the heart of the meetings. It is always given to the missionaries who may be in attendance. Easily and gracefully presided over by Mrs. F. H. Davis of Texas, the afternoon on this occasion was shared with the Sunday-school children of the various Baptist Sunday-schools of Nashville, who built before our very eyes a miniature chapel, the exact counterpart of the one made so familiar on the mission card.

In addition to Miss Moon and Mrs. Brunson, Miss Alberta Newton of Africa, and Miss Susie Taylor of Rome, were present. Miss Newton plead for the women of Africa, while Miss Taylor in a few words, not as a missionary, but as a missionary's daughter, spoke of the many discouragements met in the work in Italy, and begged that the work there might be remembered in love and patience.

The recommendations of the Executive Committee were:

"1. That an acquaintance with the facts of missions be regarded as essential to an interest in missions; therefore that effort be made to secure subscribers and readers for the *Foreign Mission Journal*, the *Home Field*, the publication of the Sunday-school Board at Nashville and of the Maryland Baptist Mission Rooms, also for State publications.

2. That the young people be the peculiar care of Woman's Mission Societies, each organization considering itself responsible to secure, when practicable, if not already accomplished, the formation of a band for the special training of young people and children in missionary intelligence and service.

3. That the need for greater efficiency and enlarged numbers interested in mission work be recognized as a call to constant prayer. Also that the first week in January, 1894, be set apart as a time for special prayer. The Mission Card is commended as an aid to daily prayer.

4. That the increased interest and enlarged contributions obtained through the Centennial effort be cherished and sustained, effort being made by societies to retain all centennial contributors as regular members and subscribers."

Monday was given largely to the consideration of the Executive Committee of the Union, the election of officers, and the reports of committees.

Each recommendation was followed by a paper full of truth and suggestiveness and general discussion.

Miss Juliet Pollard of Virginia spoke of the necessity of the wide dissemination of missionary literature, and made a strong plea for the organs of the Boards.

Miss Budd of South Carolina spoke feelingly of the necessity of gathering the children into mission bands, and strengthened precept with instances of example.

Miss Wright of Georgia, who has voluntarily given her time to prepare a most excellent missionary calendar, giving each day a missionary for special prayer, coupled with some interesting mission fact and an appropriate text of Scripture, spoke modestly of the calendar, her very modesty and want of self-laudation bringing from a large number of ladies an expression of their high appreciation of the calendar and of the service Miss Wright had rendered to the Union.

Miss Aldridge of Virginia reminded the ladies that, though the Centennial had indeed passed, as many heathen would die in heathen lands this year as last. As much need existed this year for mission effort as last. If we did not continue our efforts year after year, our grandchildren would have little to celebrate at the next Centennial.

The election of officers, which is more than usually hedged about with formalities, resulted in the unanimous election of the old officers: Miss Fannie E. Heck of North Carolina, President; Miss A. W. Armstrong of Maryland, Corresponding Secretary; Mrs. F. M. Ellis of Maryland, Recording Secretary; Mrs. M. E. Oliver of Maryland, Treasurer. A Vice-President is nominated by the delegation from each State and elected by acclamation. Mrs. J. A. Briggs was re-elected as Vice-President from North Carolina.

The hour of parting came. Miss Lottie Moon, whose presence had been a joy and inspiration to two of the annual gatherings of the Union, was called to lead the closing devotional exercises, and to take a long farewell of all, as ere our next meeting she would be in the far land of China. She called for four young women who had offered themselves for China, Brazil and Japan, and with outstretched hands called upon God to guide and bless the Union, and to go with them as they went forth at his bidding.

Thus the fifth annual meeting stood adjourned to meet next May in Dallas, Texas.

F. E. H.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect May 7, 1893.

SOUTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m		
Ar Fayetteville	9 02 a m		
Lv Fayetteville	9 12 a m		
Ar Sanford	9 30 a m		
Lv Sanford	9 50 a m		
Lv Climax	11 44 a m		
Ar Greensboro	12 15 p m		
Lv Greensboro	12 25 p m		
Lv Stokesdale	1 22 p m		
Ar W & W Jun			
Walnut Cove	1 55 p m		
Lv N & W Jun			
Walnut Cove	2 23 p m		
Lv Rural Hall	3 02 p m		
Ar Mt Airy	4 25 p m		
Lv Bennettsville		5 40 a m	
Lv Marion		6 53 a m	
Lv Red Springs		7 03 a m	
Lv Hope Mills		7 43 a m	
Ar Fayetteville		8 02 a m	
Lv Rameur			8 25 a m
Lv Climax			8 15 a m
Ar Greensboro			9 50 a m
Lv Greensboro			1 20 p m
Lv Stokesdale			10 35 a m
Ar Madison			11 25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No. 13 Mixed. Daily ex Sunday
Lv Mt. Airy	12 00 noon		
Lv Rural Hall	1 35 p m		
Lv N & W Jun			
Walnut Cove	1 52 p m		
Lv N & W Jun			
Walnut Cove	2 30 p m		
Lv Stokesdale	2 57 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 45 p m		
Lv Climax	4 13 p m		
Lv Sanford	6 00 p m		
Ar Fayetteville	7 30 p m		
Lv Fayetteville	7 46 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 06 p m	
Lv Red Springs		8 42 p m	
Lv Maxton		9 33 p m	
Ar Bennettsville		10 15 p m	
Lv Madison			12 35 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 55 p m
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Rameur			4 55 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R. R. for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a. m. and have five hours in Raleigh, and reach home same day.

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JAS. H. TWITTY, [illegible]

Please mention this paper.

Craven County Mission.

I came upon this work the first of this year. I have held fifty-four services, supplied eight places with preaching, made sixty religious visits, traveled 750 miles, and distributed about 1,000 pages of religious literature.

There is much destitution within the limits of this field. There are only two Baptist churches in this county—one in Newbern, and one eighteen miles in the country. These two churches together have a membership of about 350.

This county has a population of over 30,000 people. Supposing half to be colored, there would then be over 10,000 white people. There has been but very little Baptist preaching in this county in the past, with any special effort to establish churches. But the Newbern Baptist church has taken hold of this work, with the purpose to develop this field for the Lord according to Baptist belief of the truth. The Newbern church is wholly sustaining this "Craven County Mission," and will give this year $125 to Associational Missions outside of this county. They also contribute liberally to the other objects of the Convention.

We are doing what we can in this much-destitute field. The work is promising. The people receive me very cordially. But there is one great obstacle in the way of our success, viz., *we have no houses on this field* in which to hold services, except as we borrow or rent them. We are trying to remove this difficulty as fast as possible. To this end, we are arranging to build at Core Creek, one of our mission points. Core Creek is a little town on the A. & N. C. Railroad between Newbern and Kinston. There are eight Baptists there, and the nearest Baptist church is nine miles distant. We have an acre lot, and are gathering the material for the building.

We are greatly in need of help to build this house for the Lord. Brethren and sisters, you have helped me in the past, will you be so kind as to help me in this present need for the Lord, by sending me ten dollars, five dollars, two dollars, one dollar, as the Lord has prospered you. Please don't wait for me to visit you: it would be a very great pleasure for me to do so; but I have not the time nor the means. I am too far back in the interior of destitution now. It would cost too much to visit you. Just take up collections in your Sunday-schools, prayer-meetings or church services, and forward the amounts to the undersigned, with the prayer to God that the gifts and the givers may be used for the building up of his kingdom. I will acknowledge all moneys received in the BIBLICAL RECORDER. Your prayers and contributions God will answer and bless, and we will all rejoice together in the future.

My address is Newbern, N. C., Box 491.

Yours for the Lord,

J. W. ROSE.

No Doctor or Medicine.

FOR TWO YEARS A FAMILY OF TEN PEOPLE HAVE SAVED THIS EXPENSE BY USING THE ELECTROPOISE.

Dear Sir:—I have had an Electropoise in use in my family, of ten persons, for two years. I have not had a doctor in that time or used any medicine, and would not be without the Poise, for I use it for every thing, from being tired as a housekeeper to any sickness we have had. My husband was restored to health in three months' treatment, although he could not be induced to use it until he was so reduced in strength. It was his last hope. He had had several attacks of La Grippe, and besides being so weak, the least exercise would cause the limbs to swell to twice their natural size. Three months' use of the instrument cured him, and he has not had any swelling or pain in his limbs since.

I treated my little boy, twelve years old, with best results, when I felt sure he would have Pneumonia. I think his general health is even better than before for he was not a strong child. I cured "poison oak" eruption just with the Poise by plain directions. My cook had had Rheumatism in her arms, from a child, sometimes could not grasp anything with her hands, not even knit. I treated her with the plain directions, and she is so much benefited she thinks it the greatest thing in the world, would not leave me, though she has been offered double the wages I pay. My eldest son came home last winter, after being at work for three years, the doctors said his liver was torpid and would swell up. I treated as you directed for three months. He is now in perfect health and says, he don't expect to take any more medicine. After the good it has done in our family no one can wonder at our being so loud in the praise of the Electropoise. Yours respectfully,

MRS. JOHN B. SMITH.

Guilford College, N. C., April 25, 1893.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Our Missionaries.

I suppose there is not a more devoted, self-sacrificing band of men to be found anywhere than those who are laboring under the appointment of our Board, but it seems to me the present system of management is grievous to very materially damage the work. The Israelites were required to make brick without straw, and our missionaries are required to live without bread. The Convention ought to avoid this long continued [illegible] from a lack of *faith*, or [illegible], our loyal and generous [illegible] could not use their credit [illegible] to pay the missionaries [illegible] were due. Would it not [illegible] our honored Secretary [illegible] with the missionaries [illegible] At Goldsboro his [illegible] was all paid. At Raleigh, he had received about $1,400, according to the Treasurer's report. His house-rent, as I learn, is paid beside. Nearly seven months of the present year is gone, and a large number of the missionaries have not received a cent. Has our Secretary lived seven months without pay?

I am not criticising the *amount* of the Secretary's salary, for I think he ought to be paid well for his services; but I think if he were made to feel as keenly as the missionaries the lack of means upon which to live, there would be pursued a different line of tactics in the work.

For my part, I do now and here say that if the denomination proposes to continue this iron-clad, oppressive policy, I shall never receive another appointment under the Board. There has not been a year that I could not have gotten a good support from churches and my salary enlarged by several hundred dollars, but I have loved the work I have done and love to work on North Carolina soil, but I cannot continue the work longer under the present management.

If this present Board can't obey the instruction of the Convention, I am in favor of *wiping them out* and putting in somebody who will try, at least. There has grown up in a number of places a feeling of resentment at the present management, and I think it is time a change of policy be made. In my judgment, our Secretary would have all that he can do to raise the State Mission money, without having the responsibility of Home and Foreign Missions on his shoulders. This is a free country, and Baptists believe in the freedom of speech, so these are my sentiments publicly expressed.

S. F. CONRAD.

Winston, May 17, 1893.

The daily receipts of the World's Fair now amount to about $16,000, which is $5,000 more than expenses.

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Use Horsford's Acid Phosphate.

Think of your head in the morning after a nights hard labor, and take Horsford's Acid Phosphate for speedy relief.

Literary.

The Story of Diaz. A Marvel of Modern Missions. By Geo. W. Lasher, D. D. 64 pages, beautifully bound; illustrated; with Map of Cuba. Published by Geo. E. Stevens, Cincinnati. Price, 25 cents.

This account of the wonderful work of God in Cuba is a notable contribution to the missionary literature of America.

In these days of many books, purposeless and vapid, it is refreshing to meet one that has a valid claim upon public attention. Such a book is "The Story of Diaz." The subject is fresh, the treatment skillful, the facts astonishing, and the narrative full of interest from beginning to end. This modest booklet will have a thousand readers where a ponderous volume would have ten.

Wherever the book goes, it will stir the Christian heart. The missionary in far-off lands, as he reads it, will pursue his work with new zeal, while the toiler in the work at home will thank God and take courage as he reads chapters which bring to mind those which narrate the work of Paul, Barnabas and Philip in the first century.

What an inspiration to a Pastor, to read Rev. R. B. Montgomery's simple record of the baptism of Diaz and his sister in the Gethsemane church in Brooklyn in 1882! How little could that faithful pastor see how glorious would be the display of divine grace in the life of that humble convert, in after years!

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Chowan Associa'n, $105.41; Union Meeting, Liberty, 7.40; Sandy Run ch, West Chowan, 6.45; W M S, First ch, Durham, 15.00; Eaton's ch, So Yadkin, 12.00; W M S, Yanceyville ch, Beulah ch, 1.33; Forest Home ch, Ashe and Alleghany, 2.00; Green's Cross Roads ch (pledge), 3.00; Trading Ford ch, So Yadkin, 1.60; Robeson Asso, 40.80. Total, 195.03. Previously reported, 2,438.45. Total this year, 2,633.50.

Foreign Missions—Chowan Asso, $72.88; W M S, Yanceyville ch, Beulah, 1.33; Ramouth Gilead ch, Chowan, 15.00; W M S, Holly Springs ch, 1.93; Sunbeams, ditto, 1.03; Liberty ch, Liberty, 3.03; St John's ch, West Chowan, 10.00. Total, 106.20. Previously reported, 2,718.52. Total this year, 2,823.72.

Home Missions—Chowan Asso, $37.82; Salem ch, So Fork, 1.00; W M S, Yanceyville ch, Beulah, 1.34; Ramouth Gilead ch, Chowan, 7.75; W M S, Elizabeth City ch, 4.40; W M S, Holly Springs ch, 1.93; Sunbeams, ditto, 1.02. Total, 55.26. Previously reported, 1,077.34. Total this year, 1,132.59.

Education—Salem ch, So Fork, for J J Parour, $4.00; Pleasant Grove ch, Raleigh, 1.00; Rev John M Davis, Brooklyn, N Y, 50.00; Chowan Asso, 34.35; C A Jenkens, Oxford, 10.00. Total, 99.35. Previously reported, 933.94. Total this year, 1,033.29.

Ministerial Relief Fund—Joseph Lunsford, Red Mountain ch, Mt Zion, $1.00. Previously reported, 129.28. Total this year, 130.28.

Centennial Permanent Fund—Sunbeams, Apex ch, $10.23; W M S, ditto, 2.00. Total, 12.23.

Students' Aid Fund, Louisville—W Chowan Asso, per Rev T G Wood (pledge), $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, May 27, 1893.

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Use Polk Miller's 'Victory' Poultry Food.

IT ADDS GREATLY TO THE PROFITS OF FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without *Polk Miller's Chicken Food.*
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Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.
WM. A. WILLBOY,
King William county, Va.

I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.
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Mathews Courthouse, Va.

It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."
MRS. L. H. GRAYBILL,
Arch Mill,
Botetourt county, Va.

It stopped Cholera entirely among my fowls.
MRS. J. K. HANNAH,
Pamplin's, Va.

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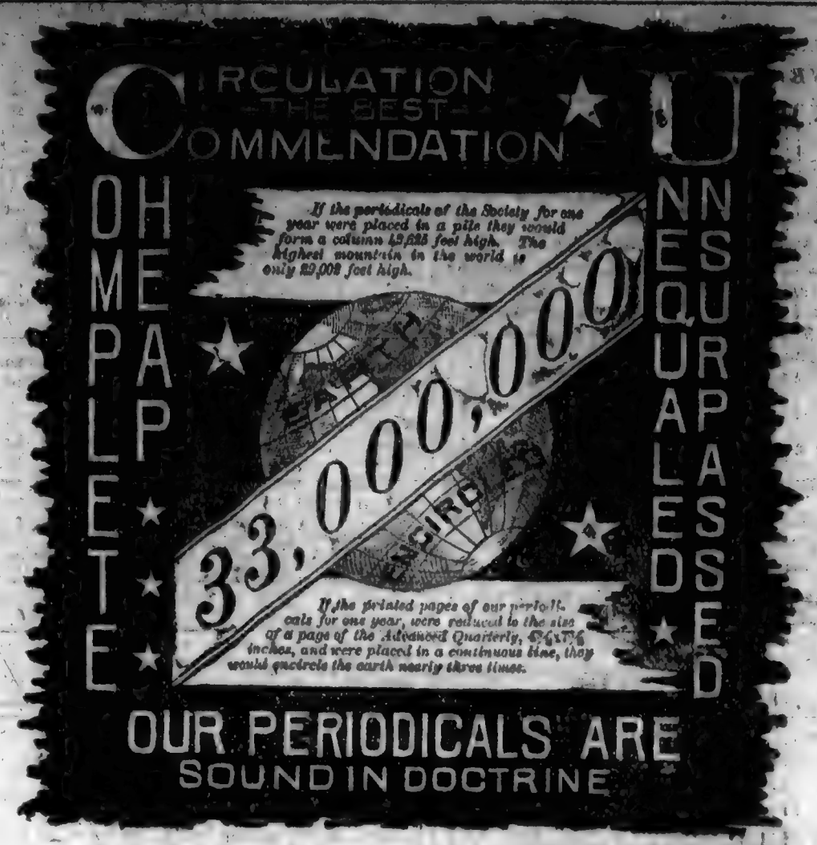

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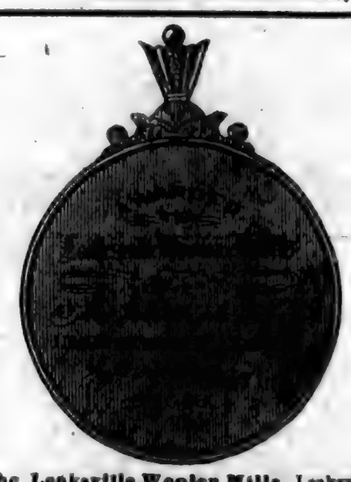

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

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A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

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A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

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A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

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NEWS OF THE WEEK.

Raleigh Affairs.

Dr. Gen. W. Sanderlin has been appointed deputy auditor in the Treasury Department. The salary is $2,250 a year.

Associate Justice Walter Clark has begun the labor of compiling the Colonial Records from the point where the late Col. W. L. Saunders left off. The latter brought the Records up to 1776. Justice Clark will carry them to 1781.

State News.

Fire recently destroyed the dry kilns at Howard, four miles below Windsor, causing a loss of about $5,000.

The President has appointed Kerr Craige, Esq., of Salisbury, third Assistant Postmaster General, at a salary of $4,000.

Henry Currie, the eleven-year old son of Mr. J. H. Currie, who lives near Fayetteville, was thrown from a horse and killed on the 20th inst.

Mr. A. C. Shaw, son of Maj. John D. Shaw of Rockingham, has been appointed law clerk in the General Land Office at a salary of $2,000.

The fruit trees in this community are breaking down from the weight of fruit. The apple crop is immense, but peaches are not so plentiful.—*Sanford Express.*

The Cape Fear and Yadkin Valley railroad depot at Walnut Cove, with its contents, was recently destroyed by fire. The building was full of goods, and the loss was considerable.

Secretary Carlisle has awarded a silver life-saving medal of honor to Benjamin Hewlett of Wilmington, N. C., for rescuing two girls from drowning on August 8th, 1892, on Wrightsville Sound, N. C.

H. C. Martin, C. E. Holton and C. D. Benbow have incorporated the Tar Heel Chemical Company, at Greensboro, to manufacture and sell liniment. The capital stock is $10,000.—*Manufacturers' Record.*

H. H. Reynolds, one of the largest tobacco manufacturers of Winston, has assigned, naming his business manager and bookkeeper, J. W. Gannon, trustee. His liabilities aggregate about $100,000; assets about $160,000.

Three boys, 13, 14 and 15 years old, were lodged in jail at Ashboro last week for breaking into a store at Randleman's factory. Two of them have no father and one has no mother. * * The oldest boy can't read.—*Salisbury Herald.*

On the 20th instant a very sad death occurred near Pilot Mountain in Surry county. The six-year-old son of James Haymore got hold of a can filled with whiskey and drank a large quantity, dying a most horrible death about 2 o'clock.—*Winston Sentinel.*

Jule Richardson and Dortch Stevens, negroes, were brought here from Princeton Monday evening and placed in jail. They are charged with attempting to murder Jake Langston, a hard working white man, at Princeton Saturday night. Langston will probably die, as his skull is cracked.—*Smithfield Herald.*

Inspector Wm. Conrad of the Postoffice Department recently arrested George A. Smith, assistant postmaster at Maxton, Robeson county, for "rifling valuable letters containing money, postoffice orders, postal notes, checks, stamps, bank drafts and other valuable inclosures." The accused was held to bail for the action of the United States grand jury in the sum of $500.

Gen. S. C. Armstrong, founder and principal of the Hampton Normal and Agricultural Institute, Hampton, Va., died May 11.

PERFECT Condition of leather comes of Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

BERGER—DENMARK—On May 17th, at the residence of the bride in Goldsboro, N. C., by Rev. G. L. Finch, Mr. Carl Berger and Mrs. Dixy J. Denmark.

DAVIS—STEVENS—On May 21st, 1893, in Shiloh Baptist church, Camden county, by Rev. P. S. C. Davis, the groom's father, Mr. Samuel J. Davis and Mrs. Lillie Stevens.

DIED.

HOLLEMAN—Charlie Holleman, son of Alvin and Ellen Holleman, and nephew of the writer, died at Chester, S. C., on May 23d, 1893. He was train dispatcher at Chester. He leaves a wife and two children. Peace be to his ashes and comfort to the bereaved.

J. M. HOLLEMAN.

Apex, N. C.

BURTON—Lula Devere Burton, wife of D. K. Burton, was born Jan. 2d, 1869, and died April 24th, 1893. On the 24th of last May she became a happy bride, but now she is gone, leaving her husband almost crushed, and many friends full of sorrow. She was gentle, kind, and greatly beloved, and died trusting in the Saviour. J. K. HOWELL.

TEMPLE—Sister A. A. Temple, consort of the late G. G. Temple, died at the home of Mr. John Gilliam, her son-in-law, in Moore county, N. C., May 8th, 1893, aged about seventy-two years. She had been a profession of religion a long time, and was a consistent member of Cool Spring Baptist church, and had been for a long time. I was not acquainted with her, but from what I have been told by those who knew her I think she was prepared for the change. Therefore I would say to the bereaved, "Let us not sorrow as those who have no hope." Her body was laid in Cool Spring cemetery May 10th. The burial service was conducted by the writer.

L. R. DIXON.

BUNCH—Bro. Willis Bunch departed this life March 24th, 1893, aged eighty-two. A good man has fallen. He became a member of the church while young. He was faithful to his promise to his church—he loved his church. Through all those years never did he give trouble or hinder her progress. The plain, old-fashioned worship was his delight. He enjoyed talking about Jesus and his love. And though his voice is heard no more, his influence will live. All who were acquainted with the dear old saint loved him for his oneness of purpose. The day of his funeral will be long remembered by the large number who were present. The writer read and talked, and Bro. J. F. Tuttle offered some appropriate remarks. A deep feeling pervaded the large congregation. All will miss him. His church at Sandy Cross and his home are robbed of his presence. An aged wife, two brothers, relatives and many friends are left to mourn their loss. God bless the aged wife and the aged brother, is our humble prayer.

JOSIAH ELLIOTT.

COOKE—Died on Sunday morning, May 14, 1893, at the family residence in Franklin county, N. C., in the fifty-first year of her age, Josephine Miriam Cooke, oldest child by his last marriage of the late Jones Cooke, a cherished and honored name in Franklin county, and sister of C. M. Cooke of Louisburg, N. C.

Her pathway over more than half life's journey lay within the vale of tears, for in the bloom of womanhood pneumonia, with its wasting fever, shocked the frame that had been strong and left the spirit's earthly house a fragile tenement. But as pure gold emerges purer from the fiery test, so at the journey's end this child of God, whose faith, more precious far than gold, was always beautiful, was fully trusting in her Lord. She shuddered not at death's cold stream. The shadows darkened not the face of him on whom she leaned. Painful it was to those bereft to have their loved one go, but not for her was aught of grief, for well they knew she had longed for home, and that the coming of the King was to her soul thrice welcome.

W. B. R.

ROGERS—Thos. B. Rogers departed this life Nov. 27th, 1892. He professed religion in early life and lived a consistent member of the M. P. Church at Orange Chapel, Orange county, N. C. In his death the church has lost a faithful and loyal member, his parents an affectionate son, and his State a true and honest citizen.

He leaves a wife and seven children to mourn their loss, but they mourn not as those who have no hope, as their loss is his eternal gain. He told the writer that his way was clear. To know him was to love him. He was kind to the poor and the sick. He was at his best in his home. There he was known and loved and reverenced as few men are. He was possessed of that winning freedom of love that drew all closely to him. As a church member he was ever ready to do for the church that which would make the membership one great loving people. He devoted his life as far as able as a teacher in the Sunday-school. His example and life go to make up that which constitutes the true man, and we shall ever point to it with pride.

Brethren, the lesson cannot be misunderstood. As he was true and faithful, loyal and loving, patient and forgiving, so let us be. Above all, let us imitate those characteristics which he possessed to such an eminent degree of charity, benevolence and faith.

REV. P. A. FERGERSON.

Tributes of Respect.

Mrs. Sallie A. Herring, a member of Lisbon church, died Sept. 22d, 1892, in the sixty-eight year of her age.

Mrs. Mary Elizabeth Merritt, a member of the same church, died Nov. 6th, 1892.

Whereas, the Great Ruler of the universe has in his infinite wisdom removed from our midst our esteemed sisters, therefore

Resolved 1. That the interest shown by their pastoral attendance on Saturdays as well as on Sundays is commendable to all Christians, and will ever be remembered by us.

2. That with deep sympathy for the afflicted relatives and friends of the deceased, we express our earnest hope that even so great a bereavement may be overruled for their highest good.

J. O. HERRING,
DALLAS HERRING,
W. B. LAMB,
Committee.

The Morrisville Baptist church has adopted this tribute to the memory of the late Rev. J. R. Maynard:—

Whereas, Our wise and loving Father saw fit to call very suddenly from earth to heaven, on March 28d, 1893, our much beloved brother, Rev. John R. Maynard, therefore

Resolved 1. That while we so sadly miss him, and it seems so hard to have to give him up so unexpectedly, yet we humbly submit to his will who doeth all things well.

Resolved 2. That this church has lost a worthy, zealous member, the churches to whom he preached a faithful, untiring pastor, his family a kind, indulgent husband and father.

Resolved 3. That we extend to the bereaved family our heartfelt sympathies, praying that the Holy Spirit may comfort their sad hearts and guide them all safely home at last, where sickness, sorrow and partings will come no more.

Resolved 4. That these resolutions be spread upon the minutes of the church, a copy sent to the family of the deceased, and also to the BIBLICAL RECORDER for publication.

A. T. COTTEN,
A. W. THOMPSON,
R. BARBEE,
Committee.

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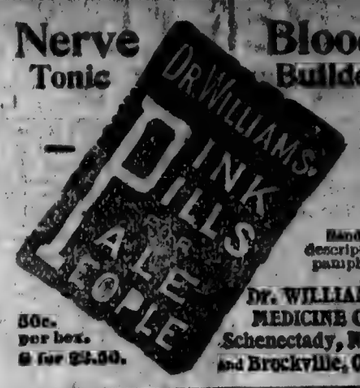

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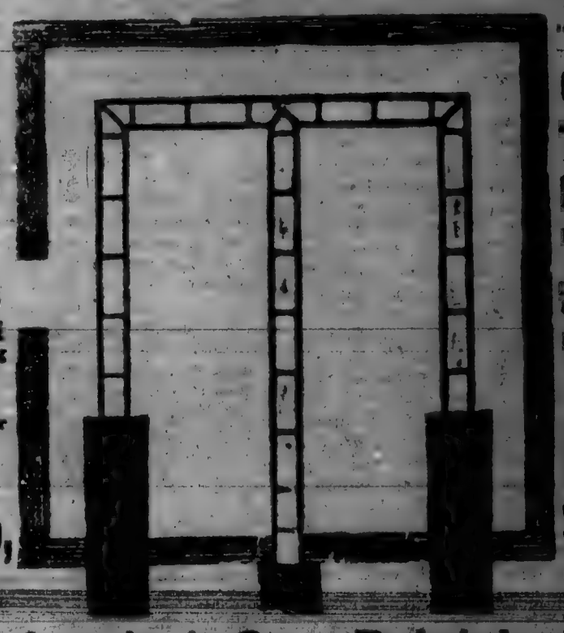

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Beautiful lips are those whose words
Leap from the heart like song of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers and happiness
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh, beautiful sleep!

—Ellen P. Allerton.

The Fairy of the Window.

Softly Aunt Dean opened the door of the little white room where Agatha and Muriel slept. It was the prettiest room in the great, new house, at least the little girls thought so. Aunt Dean thought so, too, as she stood in the doorway, gazing into the softly lighted, snowily draped chamber; but it was not the white and gold wall, or the white enamelled furniture, nor the glistening, gilt-framed mirrors that brought that soft glow to the kind old eyes, it was the sight of the two little girls themselves, in the white bed, sleeping and dreaming like two tired cherubs. But suddenly some disquieting thought seemed to trouble the watcher; she came up to the sleepers, and gazed intently into their faces—the flushed faces—around which the damp curls clung. While she stood over them, Agatha moved, and turned restlessly on her pillow; presently Muriel tossed the down quilt off, and then threw out her arms.

"No wonder," murmured the old lady to herself, "no wonder Agatha hates her breakfast, and Muriel feels too tired to go to school; this hot, close room is wilting my pretty plants."

She stole softly to the end of the little chamber, and, like a burglar for carefulness, raised the wide sash a whole foot; then tip-toed out, leaving it up.

There was a row in the little white chamber next morning; two small, shivering figures dressed hastily in the rather chill air, wondering, loudly, who had left their window open.

"I did, posies," owned Aunt Dean, "I left it open for the fairy."

"What fairy!" cried the children.

"I can't tell you her name just now; it's a secret; she comes to little girls' windows with presents for each one; she comes every night, but, of course, if the windows are shut she can't get in, and so she flies away. Now I want to make a bargain with you. I am going to Edgehill to day, to stay a month. I want you to leave your window up that much every night, and if the fairy don't bring you the presents I spoke of, I'll bring you each a new doll."

It was a bargain—the old auntie went off on the long journey, and the window staid up a foot every night. But no fairy gifts did Agatha and Muriel see.

"So you think my fairy is a humbug!" said Aunt Dean, when she got back from Edgehill, "big box, little box, band-box, bundle." "Now I see several things she has brought while I was away."

The children looked around the room with wide open eyes.

"In the first place," said auntie, smiling, "Agatha ate three rolls and a piece of steak for breakfast; so the fairy has brought her an appetite."

"Oh—oh!" cried Agatha.

"In the next place, Muriel skips like a rubber thing, and hasn't said 'tired' once, so the fairy brought her some strength for her muscles."

"Oh—oh!" cried Muriel.

"And, besides, you have each bunches of red roses in your cheeks, instead of pale lilies."

"Oh, Auntie, how funny!" exclaimed both laughing little maids, "what is the fairy's name?"

"Fresh Air, of course," answered Aunt Dean, "blessings on her; I hope you will never shut her out again."

But the new dolls were at the bottom of the trunk, all the same!—*Selected.*

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How the Polar Bear Gets Food.

Of all the curious ways that the polar bear has of securing his food I know of none more strange and interesting than that related by Captain Hall and Dr. Ray, two trustworthy travellers in this country of strange sights.

They have known the polar bear to take a stone or a huge chunk of ice in its fore paws, and from a favorable height, as a cliff or precipitous ice-hummock, hurl the missile against the head of a walrus—an enormous brute twice the size of the bear on an average—and so stun him that Bruin could rush in and complete the destruction at his leisure, and thus secure a month's rations at a single coup.

Many of the Esquimaux of my acquaintance also spoke of this curious but effective way the polar bear uses when circumstances are favorable.

The most common food of the ice bear (as the Germans very appropriately call this beast) is the common seal of the Arctic regions. This latter brute is the wariest animal of the North, and Esquimaux and polar bear have to display their keenest strategy to catch it.

In the summer when the snow is off the ice of the ocean's shore and inlets, the seals can be plainly seen as black dots on the level ice, probably asleep, but always near their holes, which lead down through the thick ice to the water below, and into which they can throw themselves by the least movement. Bruin, seeing one afar, walks up as near as he deems it safe, and then begins crawling on his wary prey. The seal, if it be sunny and pleasant, takes short naps, relieved by shorter moments when it is scanning the vicinity for signs of any enemy's approach. During these times the bear is very quiet and resting still as death itself, with eyes apparently closed, though really a corner of each is kept open, and in this way he hopes the seal will take him for a hummock of snow, an appearance which his white coat readily helps him to assume. During the naps he hitches forward with greater or less rapidity according to his nearness to the seal and consequent fear of being heard or seen. When quite close to his prey his approach is very slow, and when but ten or twelve yards away, and Mr. Seal is in the depths of a good nap, Bruin makes a rush and with a single stroke of his powerful paw knocks the smaller brute senseless and so far away from the hole in the ice that it cannot escape by that way, even if the blow is not fatal at once.

In the winter time the ice is covered with snow and this is "hollowed out" by the seal into a little snow-house covering the hole through the ice, and connecting at the top of the dome with an aperture about the size of a silver quarter, called the "blow-hole," for it is through this that the seal breathes when in want of fresh air. Here the polar bear watches for many a long hour if necessary, and when the first few puffs or snorts of the seal are heard he crushes in the fragile dome of the seal's snow-house with his paw, impaling the creature on his curved claws, and proceeds to show how polar bears, at least, can subsist in the Arctic winter.—*Ex.*

Five Cents' Worth of Travel.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in that respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending his money foolishly, he carefully treasures it in a small iron box which he calls his safe. One day after earning five cents, he dropped them into the box in the presence of a companion of about his own age, and exclaimed, "There goes five cents' worth of travel!"

"What do you mean!" asked the other boy. "How can you travel on five cents!"

"Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer, and a great many other places that are worth seeing. I know it takes money to travel, but money is money, be it ever so little. If I do not save the little, I shall never have the much."

Some boys squander every year the cost of a coveted trip to some point of interest. Let them remember that every five cents saved means a mile and a half of the journey. Small amounts, carefully kept, will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is better for the health of the boy than five cents' worth of sweets.—*Wide Awake.*

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The Deadly Cigarette.

A leading chemist, one whose name is widely known in this country, recently took pains to analyze a number of cigarettes produced by the best factories, and after doing so gave utterance to the following remarks: "There are five ingredients in every cigarette, each one of which is calculated to destroy human life. First, there is the oil of tobacco; next, the oil in the imported paper, which is nearly as destructive; third, the arsenic introduced to make the paper burn white and add a peculiar flavor; forth, the saltpetre put in the tobacco to prevent it from moulding; and finally, the opium that is sprayed on the tobacco to give it the insidious influence which it possesses over the brain. Can you wonder that the animal life of a young man is killed with such a disease! In the cigar or pipe we have but one poison—nicotine—but it is not inhaled."—*Raleigh Advocate.*

A constant complainer is bad company.

Spare the Old Orchard.

Some fruit growers cut down the trees when they cease to bear, and it is not a wise practice. While there is life there is hope. Do not cut a fruit tree down unless it is stone dead, for it takes too long to grow new ones. Hundreds of old orchards are destroyed every year, which with some trouble could be improved and brought into bearing. It seems like base ingratitude to let orchard trees go on year after year, bearing plentifully perhaps, until they have exhausted the soil, and then because they cease to yield fruit to be cut down by the owner, who has never supplied to the soil in any way that which the trees have taken from it.

If the old trees have been badly neglected, trim them well. Cut out all brushy, crowded limbs, and thin the trees toward the center. Paint the wood, that it may not decay. Let the bark be cleaned, and the old rough surface may be scraped off. At the right time let the whole ground be well harrowed, but without mutilating the roots, and fertilize heavily. The soil should be kept loose and free from weeds, and in good time the trees will bear again. Unleached wood ashes make an excellent fertilizer. Let the soil be made as rich as possible. It can hardly be overdone.—*Exchange.*

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A Call to the Ministry.

In the beginning let us emphasize two points; first, that there is a distinction between gospel ministers and the great body of Christians; and, secondly, that a call is prerequisite to the ministry.

1. That there is a distinction between official ministers and the great body of disciples is evident from the following considerations: that they have peculiar *qualifications, rights, duties, responsibilities, and relations to God.* They are stewards and ambassadors of God, specially entrusted with the gospel, and speaking as his messengers; they have the care of the churches; it is theirs to admonish, reprove, rebuke and exhort; to feed, oversee and lead; as ministers, they have a right to a support; and the Scriptures set forth their official qualifications. They are officially distinguished from other Christians. They are, first, among equals. Personally, they stand with others; officially, they are distinguished from them. They have authority—the authority of a shepherd over his flock; of an overseer over his workmen; of a guide and leader. They have an authority, bounded, it is true, by the Word; and as they exercise that authority, it is the duty of Christians to submit, "to obey." The ministerial office has been misused and perverted, and seeing this, there is danger that we shall recoil from one extreme and rebound to the other. If the minister is not a despot to lord it over God's heritage, let us not deny him the authority to which he is entitled. Let us not lose sight of the fact that he is in some respects and in some measure distinguished from the great body of Christians.

2. That a call is prerequisite to the ministry, may be argued from reason, the Bible, and experience. A man has no right to step to the high position of the Christian ministry, to stand within the ministerial circle uncalled. A steward *receives* a trust, an ambassador must be *sent.* Under the old dispensation the severest censures and woes were denounced against those who ran without being sent, and prophesied lies in the name of the Lord; and under the new dispensation, ministers are the gifts of the ascended Lord to the churches, and are duly called and sent forth. Moses, Isaiah, Jeremiah and Amos were called. See Isa. 6: 8, 9; Jer. 1: 4—10; and Amos 7: 14, 15.

The twelve apostles and the seventy disciples were appointed and sent. Matt. 10: 5, and Luke 10: 1.

Paul and Barnabas, Timothy, Archippus, and the Ephesian elders were called. Acts 26: 16; 20: 24; 13: 2—4; 20: 28; Col. 4: 17, and other passages.

I believe, then, in the light of God's Word, corroborated by my own experience and that of others, that men should enter the ministry only as impelled by a *special, personal, divine call.*

Now, what constitutes this call? It does not consist in visions and voices. It is not seen with natural eye, nor heard with natural ear. It does not consist simply in the possession of natural capacity, talent, or mental acquirements—in inclination or taste, nor alone in the possession of moral qualifications; but it is a deepening, growing, abiding conviction that it is God's will that one should devote himself to preaching the gospel as a life-work.

Speaking more particularly of this call, it may be said,

1. *That it is from God.* It comes not out of the depths of the human soul. A minister is not self-called. The ministry is not a profession which one chooses for himself because he likes it, nor indeed because he thinks he can do most good in it.

Nor does the call come from one's parents. Because my father and mother wish me to preach is not sufficient reason why I should enter the minister. The late Henry Ward Beecher said that he had no choice about it; that he was brought up to it; that his father had eight sons, six of whom went into the ministry as naturally as they went into manhood. Ah me, it is to be feared that others have no higher call.

Nor does the call come down from the hall of some great college or theological seminary. These are useful as places of training, but are unauthorized to extend a call.

The call does not come from the church as its source. Nowhere in God's Word do I find the churches empowered to put into the ministry any save those divinely called. The churches may *hear* the call, but they do not *originate* it.

God calls, and qualifies, and sends his own ministers.

2. *Again, this call is heard.* When the Spirit calls a man from nature to grace, from death to life, that call is effectual—it is heard, and when the Holy Ghost calls to the ministry, that call is heard and recognized, and the obligation which it imposes is felt. A conviction is wrought that one must preach or incur guilt. To do something else would be wrong. At first there may be doubt; the way may not be plain, the voice may not seem clear and distinct; but as a result of careful thought, earnest prayer, and a growing willingness to do the will of the Lord, one reaches the settled conviction that to preach the gospel of Christ is his God-given work. Furthermore, this conviction of duty, this consciousness of a divinely imposed obligation is necessary to give courage and boldness in delivering the message, and to inspire for the toils, and to sustain amid the trials of ministerial life.

3. *The call implies the essential qualifications.* God does not call unconverted men into the ministry. He first saves them, and then puts them into the ministry.

The call implies adequate mental capacity. He does not send idiots and fools. He calls many of ordinary ability. There are few extraordinary men in the ministry or anywhere else. He may choose the uncultured and uninformed, but he does not choose those who are incapable of mental effort and devoid of capacity for knowledge. A minister must be able to think and acquire.

Again, a call implies at least an ordinary degree of wisdom, prudence, and common sense. I do not believe the Lord sends men utterly wanting as to these qualifications.

Another necessary gift is "aptness to teach." God commits his Word "to faithful men who shall be able to teach others also"—to men "apt to teach." Great ability and learning will not suffice; there must be the power to gather interest and hold the people. God's servants may not attract great crowds of the giddy, gay and godless world, but they will so speak as that some will be drawn, saved, and edified. The Lord makes no mistakes. He does not call men who cannot preach, and when one is called to preach, others are called to hear.

4. *How does God call?* (1) *Directly through the Spirit.* Primarily it is a matter between man and God, as regeneration, repentance and faith. It is a matter of individual, personal experience. God through his Spirit impresses the mind, moves the soul, and inworks a clear and positive conviction that it is one's duty to devote himself to the work of saving souls. He lays the burden on the heart and holds it there until the man cries out, "I yield, I yield, I can hold out no more," and making a full surrender, and laying head and heart, body and business upon the altar, says "Here am I, send me."

(2) *Again, the call comes through the Christian brotherhood.* If you are the only one who thinks you ought to preach, be slow to enter the ministry. Usually there is a concurring, corroborating conviction in the minds of other Christians. If God calls you, some one else will hear that call. Pardon a personal allusion. When the writer was nineteen years of age, he professed conversion and was baptized. Very soon he felt that he ought to preach, but for many reasons shrank from the great work. The impression deepened, the burden grew heavier, the conviction strengthened, until one day turning his back on his plow, and mounting his horse, he rode away to call on his pastor, the late honored and beloved William Turner of Forsyth. Never will he forget the words of the man of God, who, after hearing the story of the young inquirer, laid his hand upon him, and said "I thought so." For some time he had believed that the writer would hear and obey the call to preach the unsearchable riches of Christ. Thus it has been with others, and so it will usually be. Other Christians will hear the call which comes to you, and will bid you God speed in the blessed work before you.

(3) *Then, too, God calls through providential circumstances.* The way will open up before you. Sometimes a man is led gradually along. A Sunday-school is left on his hands, a prayer-meeting is languishing, a pastorless church is near him, and he is thus urged on in Christian endeavor and usefulness. For a time the way may be dark; you may seem hedged in; but before prayer, faith and effort, barriers will be removed, and the way made plain. Are you poor and uneducated, an unexpected offer of aid may come to you as it has to others, and open before you College and Seminary where you you may get needed training and instruction. If God has called you by his Spirit, you will find in his providence a confirmation and endorsement of that call. God calls through his Spirit, his people, and his providences.

5. *The call is to a life-work.* I have conversed with many and have never found one who felt that the Lord had called him for ten, twenty, or thirty years, but that the call was for life; that so long as health and strength were given, he must here, or there, or yonder, preach the gospel. The need of preaching abides, right is disregarded, truth ignored, souls are perishing, God is dishonored, the kingdom of heaven is not yet established, much remains to be done, and I believe that it is ours to press forward until death shall set us free. Ours is a life-work.

6. *Finally, the called find their highest enjoyment in the discharge of their duties.* They may feel weak and unworthy, and may go with fear and trembling, lightly esteeming their best efforts, but in the sweet consciousness of having tried to do their duty, they find an ample reward. Moved with compassion for perishing souls, constrained by the love of Christ, impelled by a deep, abiding, divinely-wrought conviction, sustained by the grace of God, and animated by the hope of a blessed immortality, they press on through privations, toils and hardships to finish their work, and obtain the crown.

G. W. HARMAN.

Are Baptist Preachers Sure They Preach the Pure Word of God?

A brother a short time since in lecturing on the ordinances, after preaching a pure gospel sermon, as I thought, said that there was no proof in the Bible of any one ever having been immersed (baptized) in apostolic times. Now did this brother tell the truth? If he did, you Baptist preachers are certainly preaching a falsehood when you say there is proof. Of course, I think there is an abundant proof, but I am no scholar—just have to form my conclusions according to the reading of the Book. The brother said "going down into and coming up out of the water," meant being at or near by the water, and not necessarily in the water. Now if this is so, the Bible would denominate you Baptist preachers as the blind leading the blind. The brother said that sprinkling, pouring and baptism were all the same. If the brother is right, you Baptist preachers ought to preach it that way. You know what the Book says in regard to taking from the Scriptures—that whoever takes away from the Book, "their part shall be taken from the Book of Life." But if believers' baptism alone is Bible baptism it was ignored by the brother and his creed, he substituting the ordinances of his creed. The Book says, "The plagues written therein shall be added unto them." Not only so, but if this addition has truly been made, with all its attendant evils, they are the blind leading the blind, causing many of their followers to despise the doctrines and commands of the Bible—yea, also the true Bible minister of Jesus Christ, and even Christ himself.

"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me."

R. Q. A. TEAGUE.

Farmington, N. C.

Preaching is needed that God will open to the conversion of souls and drive the sin-

To the Readers of the Biblical Recorder.

Dear Friends:—I never had the privilege of hearing the old negro brother of Richmond, Va., preach on his noted subject: "The Sun do Move," but I believe the subject might be fittingly applied to Shanghai, and the entire Chinese empire. In an experience extending over a period of less than five years this may be seen.

What are some of the forces that can, and do, move China? Let us briefly consider some of them.

1. Christian civilization: We must not forget that the Chinese have a civilization, and that any nation may get valuable suggestions from them on that subject; but what does Christian civilization teach the Chinese? Our application of the forces of nature impress them. The steam hips we come here in, the telegraph lines, the telephone, the general use of gas, electricity and of machinery, these impress the Chinese. They connect these things with the fact that the makers and users of them are the people whose God is the Lord.

The women of Christian civilization impress the Chinese. They read books and are the companions of their brothers and husbands. How strange, but where is the harm? Last week a brother, Mr. Leu, was married. Brother and Sister Bryan, Mrs. Tatum and I were invited to dinner the following day. Sister Bryan did not attend. The others of the above named, with the bride and groom and our evangelist and his wife, sat down to one and the same table, and after returning thanks, actually partook of the same meal together. Nothing very strange to us, but in the eyes of an average aristocratic Chinaman some of us were guilty of the very grave charge of having eaten with women. While we were eating, the evangelist's wife expressed the Chinese idea when being helped by a brother she said: "It is a sin for me to allow you to do that." Christian civilization demands that women shall be unfettered in more ways than that of unbinding the feet. It demands that her mind be set free and cultivated, and that her sphere of action be extended from that of a slave to that of a Christian woman.

2. Christian missionaries: In a place like Shanghai where there are four or five thousand foreigners, the missionary is frequently not distinguished from the foreigner in general. We are all regarded, tolerated and hated alike by many of the thinking Chinese. But the day has come when many here are able to see the difference in the missionary and the man of the world. In many interior places they know nothing of the foreigner except as they have come in contact with the missionary. These hundreds of men and women who are seeking every opportunity to do them good and are learning better how not to seem to do them harm, are exercising an increased silent influence that indicates a movement towards the coming of the kingdom.

3. Christians: Then there is the influence of native Christians. In time past he was often regarded by his fellow countryman as one who was two politic to undertake to eat the foreigners rice without professing his religion; but time has gone on. Christians have shown themselves to be interested in other things besides that of eating rice. Rice, position and reputation have been given up for Christ's sake. Those of us who are most intimately connected with the lives of Chinese Christians often fail to appreciate what persecutions they endure for Him. These individual lives come in contact with other lives and tell for good and for eternity.

4. Christ's spirit: Last, but in and through it all is the moving power of the Holy Spirit. Let all the praise and glory be given to God. More than a year ago the native Christians of this place agreed among themselves to pray for the outpouring of the Holy Spirit. I need not say that the prayer was heard. The promise was kept in this case just as it has always been done.

You have had some account of a late general meeting in Shanghai, and of the meeting that followed in our church. This meeting continued for six weeks. On the last evening of the meeting the brethren one after another spoke of their Christian experience. One brother said: "I thank God my father and mother never led me to a temple to worship dead idols." There is an encouraging thought in that for us. His father and mother were of the first generation of Christians in China. He is of the second generation that numbers in the thousands. The third generation, many of them born now, will be a host that no one man can number.

Another brother told how he attended a Christian school for years. In this school he was made familiar with the plan of salvation, but did not accept it. His parents threatened to punish him if he did. He left school and went into business. Last winter he attended that general meeting in Shanghai. He heard the Word. Two passages laid hold of his mind and heart: "Repent for the kingdom of heaven is at hand," and "To-day if ye will hear his voice, harden not your hearts." He perceived that he was lost, he trusted Christ for salvation and found peace and joy. When this young man applied to our church for membership, he was put on the list to wait a while as usual, but he remained on that list only a week. He gave such satisfactory evidence that he was a Christian and seemed so anxious to obey Christ in baptism, we did not dare hold him back. We accepted him. Many make it convenient to be baptized in the summer. On being asked why he want to wait for anything when he was doing the business of the Lord. So Bro. Bryan baptised him in that cold weather you have read of. Being about his Father's business is a characteristic of his. He attended our six-week's meeting and was a leading spirit in it. He was ready to ring the bell or to preach, to converse with the well dressed man or the beggar about salvation. This brother, Nye, is a printer by trade. Though he earns only eight dollars a month, he has given up three weeks work and is absent now on a journey of two hundred miles as a delegate to the Chekiang and Kiangsu Baptist Association.

I will not speak of experiences given by other brethren. Suffice it to say the Chinese have Christian experiences and they can tell them in a hurry when the time is limited to five minutes.

We are not gathering great numbers into the church. I expect to baptize one brother next Sunday. We confidently expect that others will follow soon. And we have come to a point where we may expect to see "greater things." "The Sun do Move." God's children move. Good reports come up from Christian and heathen lands. One spy reports that a great volume of prayer is going up to God daily for the missionaries. Friend's don't stop. Do Southern Baptists move? Difficult to say from our distant standpoint. (I skeak with regard to China.) God's spirit moves. Let us not resist his movings. Where he leads we shall be happy in following. Yours fraternally,

E. F. TATUM.

Shanghai, April 28, 1893.

From Kinston, N. C.

Dear Recorder:—It affords me pleasure to say that some of the churches of Kinston have not been dead or asleep during the past two months. At the close of an interesting meeting conducted by the Rev. Mr. Rose, an evangelist of the Presbyterian church, the pastors of the Methodist and Baptist churches united in a series of prayer-meetings, rotating among these two churches. A very pleasant harmony among Christians was apparent, and the Christians who attended had a feast of fat things. Then followed a protracted meeting in the Methodist church. The pastor was assisted by the Presiding Elder and the Rev. Mr. Broom from La Grange. The gospel during the Presbyterian and Methodist meetings was presented in the perfection of simplicity and with a wonderful charm and earnestness. Few unconverted people were reached. Notwithstanding the people had been going to church day and night for many weeks, I received many urgent requests to commence a meeting in my church.

I brought the matter before my members met in conference, and it was unanimously decided to commence a meeting as soon as assistance could be obtained. Having known Rev. T. J. Taylor as a preacher for twenty-seven years, and having labored together in sixteen successful revivals, I felt that I could safely recommend him as a suitable man to assist me. I was made exceedingly happy when he yielded to the solicitation of the church. He preached with great power and tenderness. His whole soul was in the work. There is no undue excitement, no sensationalism in his meetings. He uses the Bible freely, and with earnestness preaches the simple Word. His familiarity with the Scriptures is remarkable. He knows just where to find the passage needed at every turn. Is it any wonder, then, that his work stands the test of time, and that is, a ruin, those converted under him become consistent church members? Genial in manner and tender of heart, chaste and attractive in language, so evidently sincere, that his large congregations never grow weary of hearing him. Twenty-four made a public profession. Ten were received for baptism. Others will soon follow. Several applicants were advised not to apply for baptism until we have another interview with them. This church has a standing rule for applicants for baptism to come before a committee consisting of the pastor and deacons.

Our church is in fine working order. The members at the very beginning of the meeting were stirred to their duty, and labored for the unconverted. The meeting closed without any abatement of interest. I am exceedingly happy to see my church in such fine working order. God be praised.

A. L. STOUCH.

God's Operation in Two Directions.

"And the ark of the Lord remained in the house of Obed-Edom the Gentile three months, and the Lord blessed Obed-Edom and all his house." 1 Ch. 13: 14. It has been seventy years since the ark was captured by the Philistines. During the entire time of their possession it was a source of evil and utter destruction to the inhabitants of every city and place whither it was carried. Whosoever placed his hands on it or looked into it prompted by curiosity was stricken by the Lord. But its presence was a blessing to "Obed-Edom and all his house." Obed-Edom approached the ark from the opposite side to that of the Philistines. He was no idolater in his house. The ark was the symbol of the presence of God to many idol infidels of [illegible] He worshiped God.

A. M. Gresham.

The Biblical Recorder.

WEDNESDAY, JUNE 7, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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CONVENTION AFTERTHOUGHTS.

After a great deliberative body, such as our Southern Baptist Convention, has adjourned, there is always room for afterthoughts. Take it altogether, the last session of our Convention was one of the largest and most enthusiastic, if not one of the most important, in its history. The Baptists are becoming a great host, and how to reduce the delegation to one great annual gathering is becoming an important question. Dallas, Texas, is so far southwest that the delegation next year is apt to be considerably smaller than it was at Nashville. The necessity of reducing the number of delegates, however, is quite apparent; and yet, how to do it, is indeed somewhat a perplexing question; and it is to be hoped that some feasible solution may be offered by the committee appointed.

The Convention is to be congratulated that the report of the committee on the retirement of missionaries, and that on "mission methods," did not excite the "acrimonious debate" that many of the brethren doubtless feared might be excited by them. Of all people on the globe, Baptists have least to fear, we think, from a free discussion of doctrine, plans of work, methods of Boards, &c. We are certainly no advocate for sudden changes of plans of work which have been adopted, after prayer and free discussion in our deliberative bodies; but there is no harm in an occasional overhauling of plans or methods that are not claimed to be perfect.

The reports of the Foreign, Home and Sunday-school Boards were encouraging. The total contributions for these Boards show a healthy advance over last year. The contributions for the Centennial Permanent Fund are not as large as many of us had hoped, but as the time has been extended, we hope our great brotherhood may yet come nearer to the measure of duty and ability in this line of work. The Centennial Committee deserve the thanks of our people for the zeal with which they prosecuted their work. They are not to blame because the amount thus far collected has fallen below the expectation of many who at the outset were quite sanguine of entire success in this effort within the time first specified.

In the opinion of many, "the speech" of the Convention was made by Dr. B. H. Carroll of Texas on Papal Fields. If his arraignment of Catholicism is just, we have much food for thought when we read of the conduct of some of our representatives at Washington who knelt to kiss the ring on the Pope's legate Satolli, when he, like any other prominent foreigner, is only entitled to that respect which free-born Americans are in the habit of showing to even titled foreigners. The day for big speeches at our Convention has not passed. Give us a great subject, a great occasion, and we will listen patiently to the man that is equal to both of them. Lest this remark should be misunderstood, however, by some of our aspiring brethren, let us add that only a few such speeches are needed at our annual meetings. The days of misplaced oratory have about passed; and much of the matter that claims our attention in our annual gatherings is quite matter-of-fact, and there is too much business for much oratory.

We forgot to say in the proper place that the Convention sermon by Dr. W. E. Hatcher [illegible], Va., was first-class in every [illegible] that sermon moved others as it [illegible] of this, it has carried com- [illegible] many hearts. The days for [illegible] will never pass until the angel [illegible] there "that time which was [illegible] How different the effect [illegible] upon a jaundiced au- [illegible] on a day dispen- [illegible]

on dead or living issues! Give us more gospel and less philosophy and science!

The Convention, we think, pursued a wise course about "Young People's Societies" in our churches. It is often the case that something is started among our brethren that the churches comprising our Convention, with their well known conservatism, are rather slow to adopt. In that case, some of our zealous brethren try to get our representative bodies to commit themselves by endorsing the movement, or by recommending certain things to our churches. We do not blame the brethren for making the effort; but if they are disappointed, let them accept the situation cheerfully.

Well, we might say much more; but this will suffice for the present. God be thanked for this great gathering, and for the harmony and brotherly love that marked its proceedings. Now let us with hope face the duties and responsibilities of another year, praying that the Lord of Hosts may go before us.

SINGING AGAIN.

The prime idea in making singing a part of our public worship is that we may honor, praise, or worship God. Subsidiary to this, and in connection with it, is the plan of using song in public worship to comfort the saints and warn the sinner. One other very important idea involved in using song in our public worship is that it is more properly a means of accomplishing good which ought to be under the direct control of converted men and women. Bearing these general statements in mind, some very important and suggestive questions may be asked about the singing we now have in our churches.

One is, do we, as a rule, keep the primal idea of singing in our minds, even when we are singing hymns or psalms that are devoted to the direct praise of Jehovah? We fear that much of the singing we now hear is not such as Paul speaks of when he says, "I will sing with the spirit and with the understanding." We verily believe that there is much power in sacred songs to quicken the spiritual warmth of God's people and to secure spiritual manifestations of God's presence in our assemblies, when our singing is such as the apostle describes. Would it not be well for us, then, to give more attention to the spiritual part of singing? Would it not be well for us to study more carefully ways and means by which our singing in public worship may be carefully guarded against a manifest modern tendency to make it a mere display of musical talent, or a bid for the encomiums of those who study taste and æsthetics, more than they do religion? One can but wish that we had now the notes of that song led by Miriam, the sister of Moses, in which she and the daughters of Israel chanted the praises of Jehovah for delivering them and their people from Egyptian bondage; or the song of Deborah commemorating a later deliverance of her people from a bondage almost as cruel as that of Egypt. Such singing as that would honor God more, and help more speedily to win this world to Christ our Saviour.

And again, if song in our worship is intended to comfort God's people, or warn sinners, ought we not to be more careful about the *doctrine* of the hymns we sing? It requires no expert in hymnology and Bible doctrine to notice that the doctrine of many hymns that are now quite popular is not at all sound, from a Baptist standpoint. One reason why many hymn-books, containing hymns that embody questionable doctrine, are to be found in many of our churches, is owing to the fact that they are published in cheap form, and hence the masses will buy them. But why cannot our excellent Publication Society at Philadelphia, the Baptist Book Concern at Louisville, Ky., and others that are trying to supply the wants of our churches, keep pace with *any* reliable publishing house in supplying our people with cheap hymn books? The masses of our people *will not buy costly hymn-books;* and the sooner our publishers find that out the better it will be for all concerned. According to our observation the "Baptist Hymnal" is the best hymn-book yet published for Baptist churches. Oh, for a cheap edition of the same, or one like it, that could be placed in the hands of the rank and file of our people!

And further, is it best after all, to encourage or invite a general and indiscriminate participation in our singing on the part of the unconverted? Some may say, "By all means encourage them to take an active part in the song service, if in no other part of the worship." But, then, are we not accountable to some extent for the assertions we make, even in song. The Bible teaches us to worship God in song with the spirit and with the understanding, and if we sing in that way we cannot well afford to make assertions that are not true. We somewhat doubt the propriety of the Christian who is cold and careless in God's service, singing, for instance, the hymn commencing with the words:—

"I love thy kingdom, Lord,
The house of thine above;"

because he must be conscious of uttering words which are not true when he comes to the verse that runs thus:—

"For her my tears shall fall,
For her my prayers ascend;
To her my toils and cares be given,
Till toils and cares shall end."

If the point made is well taken in regard to the professor of religion, is it not equally pertinent as applied to the sinner. If we hear of a song that the angels cannot sing, would it not be well for the minister, at times at least, to say, when he announces a hymn, "This is a hymn that my unconverted hearers cannot truthfully sing, and hence they can be silent while it is being sung." It would require tact, great kindness, and real love for the sinner, for the preacher to do this without giving offense; but the unconverted would, after reflection, admire his candor, and realize more fully the gulf that is between the saint and the sinner.

WAKE FOREST COMMENCEMENT.

The fifty-eighth commencement of Wake Forest College was opened by the Class day exercises which took place in Memorial Hall at eight o'clock on Monday night. This has come to be one of the most interesting features of commencement. The program was opened by an address by D. M. Prince, the president, after which the secretary announced that Stephen McIntyre, the orator, would address the audience upon the subject, "Where are We?" The speaker at once went to his subject which consisted of a review of the present situation of politics, finance and religion, closing by an earnest exhortation to his class mates to greater efforts in their chosen life-work.

This was followed by an address by the historian, J. W. Bailey. The address was unique in style and showed the genius of its author from first to last. The enthusiastic account he gave of the athletic record of the Class, and the remarkable progress of the College during the last four years, were received with boundless applause by the audience.

Mr. Wilson, Class poet, was in no way deterred by any such dogma as *poeta nascitur non fit*, but went on to make just such poetry as suited the occasion and delighted his audience.

Mr. J. C. Kittrell established his claim to a place well up among the minor prophets, as he humorously predicted what would be the careers of the different members of the Class of '93.

At the conclusion of the exercises, the Class repaired to the residence of Dr. Taylor, where an elegant banquet had been served especially for the members of the Graduating Class. We suppose a modest postscript might have been added to the history which had just been recited.

Quite a number of visitors are coming in on every train. To-morrow, Dixon, Daniel and Hiden will be here to take their places in the exercises as they proceed from day to day. The Trustees—a number of whom are already here—will meet to morrow at 10 a. m.

TUESDAY EVENING.

The weather is lovely, everybody seems to be happy in the midst of stirring music, beautiful girls, and the greeting of old friends who assemble in Memorial Hall to listen to the Alumni address, which was delivered by W. E. Daniel of Weldon, N. C. Many of us who knew the speaker here twenty years ago, and since in his successful business career, were prepared to appreciate the good things which were in store for the audience. After being introduced by Dr. J. B. Powers, the president of the Alumni Association, the speaker announced as his subject, "The Duty of a College Graduate to the People." The speaker said he wished he might speak some word that would encourage the sympathy that ought to be felt by each one for his neighbor. We know too little of, and care less for, him who is a stone's throw from us: that this is true is partly owing to our system of education. An alumnus ought to know the people, their thoughts and their lives, not as the demagogue, but know them to benefit them, to elevate them, and to do them good. Various reasons were given for the wide-spread distrust and agitation which existed among the people. It is the duty of the educated to study and investigate the causes of this distrust and agitation, in order to help the unfortunate and oppressed.

The speaker said with emphasis that a College education ought not to remove a man from one who is not so highly favored. There ought to be a connection between all men—so linked together that the lifting of the one would lift the other. Any other sort of education was in a great measure a failure. Ignorance is not always a sign of weak-mindedness, but a condition from which many are not able to rise. We should study the people if we would overcome the demagogue.

Having done this, it is the duty of an alumnus to take an intelligent interest in *the politics of his country*. I have only space to note the last point made by the speaker: that we should at all times and under all circumstances stand for justice and for the interest of our alma mater. [I should be sorry to present such a meagre report of this excellent address, but for the fact it will appear in the *Wake Forest Student* just as it was delivered.]

WEDNESDAY MORNING.

This, to many, is the favorite day in the commencement. To day we have the literary address, and to-night the sermon before the graduating class.

At 11 o'clock Memorial Hall is full with people eager to listen to the address to be delivered by Dr. J. C. Hiden of Richmond, Va. After prayer by Dr. Thos. E. Skinner, the speaker was introduced by Dr. Thos. H. Pritchard. Time has been kind to the Doctor in adding some additional pounds to his weight of some years ago, and the luster of his keen black eye has been in no way dimmed. A few introductory sentences in which sparkled the characteristic wit and sly humor of the speaker, brought him to his subject, the "Life and Literary Works of Edgar Allen Poe." The learned Doctor did not attempt to discover anything new in the life of Poe, but took some incidents in his life, using them as hooks upon which he hung all sorts of wise observations on life and literature, anecdotes of literary men, and witty jokes. The Doctor declared that the poetry of Poe was superior, when only twenty years old, to Pope and Byron at their best.

After reciting, with fine effect, some extracts from Poe's works, which he claimed were unexcelled, he declared that his prose was even better than his poetry. His poetry, said the speaker, had no tendency either to make men better or worse; that it was without moral effect, and was in no way influenced by local habitation. The Raven might as well have been written in India as in Richmond.

The address was just such a production as might be expected from Dr. Hiden. His advice to literary aspirants was, if not encouraging, wise and timely.

The sentiments of the audience were truly expressed by Dr. Taylor, who said Dr. Hiden had not brought us an attempt at oratory, but had given us the pure gold and beaten oil, the thought and labor of a lifetime.

WEDNESDAY EVENING.

The baccalaureate sermon was preached by Rev. A. C. Dixon of Brooklyn, N. Y., from Rev. 5: 12, "Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." The text was discussed under two main divisions, the standard of worthiness and the extent of the same.

The sermon was from first to last full of the pure gospel, full of love. When God shuts out earth, he opens heaven. The strength of the Christian is in his lamb-likeness. Jesus is worthy. Jesus is God. Christ on the cross, not on the sea, reached the climax of his glory. The woman who gave all, has been praised through the ages. He who grasps, is despised. A railroad king died some months ago, and not a newspaper in all the land had a complimentary notice of him. Worthy is the life spent for others. The sacrifice on the cross is the measure of the adoration to which Christ is worthy. The word influence is mentioned only once in the Bible. All the influence on earth could not save a single soul. The word which goes hand in hand with God is *power*. The apostles did not possess enough influence to keep them out of jail, but they had power enough to break the bars of the prison walls. We are only stewards of wealth, not partners with God. The man who walks with God, not who wants God to walk with him, is powerful.

The sermon was truly a great one, the epigramatic style of the preacher, the pungency of his sentences, held the great audience with marked interest till the last word was said.

THURSDAY MORNING.

The weather is perfect—a typical commencement day. Twenty-three boys are to graduate. Over twenty two of these, mothers, sisters, and loved ones are rejoicing all over the State. One whose diploma was ready came not to claim it, for just a few hours after the ceremonies of his class were over, his spirit went to God who gave it. I wish I could give a brief sketch of the speeches delivered: they are all worthy of such mention, but my space is already taken up, and I can only give the following program of the exercises of Thursday, the addresses and orations being interspersed with music:

Salutatory Address. Charles P. Sapp, Concord.

Oration—Jefferson Davis. E. Yates Webb, Shelby.

Oration—The Modern Sphinx. Josiah C. Kittrell.

Oration—Our Southern Sister. Samuel J. Porter, Orton.

Oration—The Message of Modern Science. Rufus W. Weaver, Greensboro.

Oration—Modern Epicureanism. Isaac T. Newton, Fayetteville.

Valedictory Address. Franklin P. Hobgood, Oxford.

Thesis—Norse Mythology. J. Elbert Austin, Clayton.

Thesis—Critical Review of a Four Years' Course in Greek. J. William Bailey, Raleigh.

Thesis—Grecian Mythology. George W. Blanton, Shelby.

Thesis—A Crisis in American History. Charles H. Durham, Shelby.

Thesis—Blood. D. Milton Gaddy, Polkton.

Thesis—The Relationship between Recent Political Revolution and Industrial Strikes. William A. Jones, Hillsboro.

Thesis—Reigns of the Antoines. Everett B. Lattimore, Shelby.

Thesis—The Present Influence of Capital is Antagonistic to our National Prosperity. Stephen McIntyre, Ford.

Thesis—Martin Luther. Jesse D. Moore, Jr., Globe.

Thesis—Athletics, Ancient and Modern. David M. Prince, Goldsboro.

Thesis—Charles Darwin. George H. Ross, Durham.

Thesis—Intellectual Activity of the Periclean Age. William A. Smith, Hadley's Mills.

Thesis—Female Costume, its influence on Health. Claude W. Wilson, Ascend.

Thesis—"Watchman, What of the Night?" John A. Wray, Knoxville.

Thesis—Roman Laws: Origin and Development. Alvis M. Yates, Williams' Mills.

Thesis—Freedom of the Will. J. Judson Young, Polenta.

At the conclusion of the speeches, Dr. Taylor, in some tender and well chosen remarks, took leave of the class of '93. The address of Dr. Taylor will be published in the next issue of the RECORDER.

Hon. John C. Scarborough, who, in the absence of Dr. Marsh, acted as president of the Board of Trustees, read the report of that body. The report showed that the Trustees had determined in a vigorous and active campaign in the interest of Wake Forest College, and to accomplish this an agent is to be put in the field to assist Dr. Taylor in getting both money and students for the College.

The degree of D. D. was conferred upon H. W. Battle of Petersburg, Va., and Rev. A. T. Robinson of Louisville, Ky.

The Trustees recommend that $30,000 be raised for the endowment of the William Royall Chair inasmuch as the Educational Society offer to give us $5,000 if this shall be done.

The Trustees also decided upon the establishment of a law department here at once. A committee was appointed to take the necessary steps to secure this by the opening of the Fall session.

Also, a committee was appointed to arrange for the establishing a department of medicine at the same time.

The following Trustees were elected to fill vacancies which have occurred since last meeting of the Board: N. Y. Gulley, J. N. Holding, C. J. Hunter, E. K. Proctor, and Dr. J. W. McLendon.

W. N. Jones, Esq., was elected attorney for the College in place of W. H. Pace, deceased.

The handsomest banquet ever held in the State was given by the Local Alumni Association and prepared by the famous caterer, Mr. Dught of Raleigh. The spread consisted of eight courses furnished to 150 plates. The following toasts were proposed and responded to:

The '40's greeting to '90's. Dr. Thos. E. Skinner and W. W. Kitchin.

Wake Forest hails the public schools and pledges its hearty co-operation in the effort to secure the opportunity of elementary education to every child in North Carolina, by J. F. Spainhour and E. E. Hilliard.

Three hundred students at Wake Forest next session—J. L. White and G. W. Sanderlin.

The Students Aid Fund—It gives the young man a college training without compromising his independence and self-respect—J. B. Carlyle and D. W. Herring.

The William Royall Memorial Chair—A. C. Dixon and J. E. White.

Dr. Thos. H. Pritchard, as toast master, was perfectly at home.

At the close of the exercises, Dr. Durham gave an opportunity to those present to subscribe to the fund for the William Royal Memorial Chair, and in a few minutes $3,600 was subscribed: $175 of this amount was given by the class of '93.

We have never had a commencement equal in interest to the one just closed. There has never been an effort made for the College equal to the one which will be made during the next year. We expect to see more than three hundred students at the College next year. J. C. C.

REV. A. C. DIXON of Brooklyn, N. Y., preached in the Tabernacle of Raleigh before very large audiences morning and night on Sunday. It was a great pleasure to his many friends in these parts to greet him; and to listen to his earnest and able presentation of the gospel of Jesus Christ. The pastor, Dr. J. J. Hall, gave the hand of fellowship to seven persons, and two were received for baptism.

OXFORD FEMALE SEMINARY.

The commencement exercises of Oxford Female Seminary were begun by the sermon before the missionary society which was preached by Rev. C. C. Newton of Lagos, Africa. This was followed by the sermon before the graduating class, which was preached by Dr. T. G. Jones of Norfolk, Va.

From 10 to 12 o'clock the large and appreciative audience, which assembled in the Opera House, was highly entertained by a splendid rendition of the following program of the Annual Concert on Monday, May 29:

PART I.

Chorus—Moonlight Invitation. Veazie.
Marche. Katie Jeter, Minnie Kronheimer, Lula Knott.
When the Heart is Young—Dudley Buck. Carrie Hobgood.
Minuett—Paderewski. Lizzie Outlaw.
With the Stream—Tours. Marie Dennis and Carrie Hobgood.
Waltz—2 pianos, 8 hands—Moszkowski—Carrie Hobgood, Ella Petty, Lizzie Outlaw, Helen Cannady.

PART II.

Hungarian Dance—Brahms. Jessie Brevard and Susie Gooch.
Polka de la Reine—Raff. Carrie Hobgood.
Bobolink—Bischoff. Marie Dennis.
Overture—Euryanthe—Weber. Fannie Kronheimer, Lou Long, Carrie Hobgood, Mary Currin.
Rhapsodie Hongroise, No. 2—Liszt. Marie Dennis.
Chorus—Merry June—Vincent.
Marshals—Ora Jones, Mattie George, Lizzie Knott, Hettie Wright, Kate Montague, Minnie Bass.
Flower Girls—Annie Williams, Ella Peace, Annie Cannady.

The literary address was delivered on Monday night by Dr. W. E. Hatcher of Richmond, Va. There is no North Carolina audience which does not delight to honor Dr. Hatcher. He is no stranger in Oxford, and those who had heard him on other occasions were only the more delighted to hear him again. His subject, "The Art of Good Living," was discussed under the following heads: 1. Self Respect. 2. A Proper Appreciation of our Environments. 3. That which is in the Future. Each of these divisions was elaborated by the speaker with a skill and appropriateness which met the hearty appreciation of the fine audience to which he spoke.

Tuesday morning was a typical commencement day. There seemed to be a sort of race between the song of the birds, the fragrance of the flowers, and the joy and delight which rested on the faces of the thirteen girls who were to receive their diplomas to-day. After prayer by Rev. C. C. Newton of Africa, the young ladies mentioned in the program read essays and received degrees of graduation from President Hobgood. The following is the program observed for

CLASS DAY.

Prayer.
Jubel Overture—Weber. Carrie Hobgood, Mary Currin, Lou Long, Ruth Ferebee.
Salutatory and Essay—Waiting. Eva Carlton.
Essay—Wandering Islands. Marie Dennis.
Essay—Love's Ideal. Florence Culler.
La Stella de Nevado (song)—Giorza. Marie Dennis.
Essay—What! I the Weaker Vessel? Essie Watson.
Essay—Echoes. Isabel Horner.
Essay—A Wonderful Machine. Pearl Tuck.
Capriccio Brilliante, Op. 22—Mendelssohn. Marie Dennis. Second piano, Miss Marvin.
Essay—The Soul Brothers. Ruth Ferebee.
Essay—Egotism. Lou Long.
Essay—Beyond the Alps Lies Italy. Ella Petty.
You (song)—Robyn. Marie Dennis.
Essay and Valedictory—Amplius. Stella Jenkens.
Awarding distinctions and conferring diplomas.
Marshals—Annie Gooch, Ella Montague, Mary McGuire, Susie Cowell, Lilla Shanks, Louise Sloan.
Flower Girls—Maggie Currin, Nimmie Rice, Scotia Hobgood.

I regretted to have to leave before the entire program was completed. The essays were exceptionally fine, and reflected much credit both on the young ladies and their teachers.

The Art department was superb and had a full share of the attention of all who came to enjoy the delightful exercises which were of the highest order from first to last.

We noted with pleasure the many improvements in buildings, in apparatus, and on the grounds, which will make the school even the more desirable for the next session than heretofore.

A large number of the patrons of the school from different portions of the State were present to enjoy the exercises and to give evidence of the satisfaction with the success and merits of the institution.

We regret that we have not the space to give a more elaborate and just account of the delightful exercises, but we hope from time to time to have the pleasure of commending the excellencies of this school to the people of our State. J. C. C.

PERSONALS AND OTHER ITEMS.

....Tom Dixon will lecture in Greensboro this week on "The Almighty Dollar."

....Rev. L. R. Pruett is spending a few days at his old home near Shelby.—*Yadkin Valley News.*

....Six persons were received into the Leaksville Baptist church by baptism on Sunday May 28th.

....The appeal of need is the mission of God to the people.—*Rev. A. C. Dixon at Wake Forest.*

....Dr. N. B. Cobb preached at Pittsboro Sunday the 4th inst., and received five persons for baptism.

....News items and buckwheat cakes are good only when fresh from the griddle.—*N. Y. Examiner.*

....Rev. C. S. Farriss and family of DeLand, Fla., arrived at High Point, Friday, May 26th, to spend the summer.

....Five persons were received into the Fayetteville street Baptist church, Raleigh, by experience, on Sunday morning last.

....The brethren in Henderson have cause for rejoicing. Bro. VanDeventer, their pastor, declines the call at Suffolk and remains with them.

....Rev. B. Cade has moved his family to Louisburg for the present, but will locate in Franklinton as soon as their dwelling house can be secured.

....Miss Ida Poteat will complete a course in the Art School in New York, and will have charge of the art department in Oxford Female Seminary next year.

....Rev. James Blythe of Hendersonville, one of the oldest and best known ministers of the gospel in Western North Carolina, has been very sick, but is slowly improving.

....Rev. Mr. Murray of Hendersonville, a student of Judson, has been elected to the pastorate of Mud Creek Baptist church. He is a young minister of much talent and learning.

....We acknowledge an invitation to the commencement of the Albemarle Female Institute of Charlottesville, Va., on June 8th and 9th. The invitations are very pretty and attractive.

....F. P. Hobgood, Jr., who graduated as valedictorian of his class at the recent commencement at Wake Forest College, will take a position as teacher in the Oxford Female Seminary.

....We have before us an invitation to the commencement exercises of the University of North Carolina on June 5th, 6th and 7th, 1893. The invitation is unique and well gotten up.

....Dr. H. A. Tupper of Richmond, Va., has resigned the Secretaryship of the Foreign Mission Board, and Rev. T. P. Bell, late Assistant Secretary, has been called to succeed Dr. Tupper.

....Dr. Briggs has been suspended by the Presbyterian General Assembly. He refused to retract anything. Notice was given that a protest will be made against the sentence of the Assembly as being too severe.

....Rev. A. C. Dixon of Brooklyn, N.Y., lectured to a large audience in the Tabernacle church Friday night, June 2d. His subject being "Yourself and O her People." The lecture was very fine and instructive.

....Dr. William Battle of the class of '89 of our University has graduated with the highest honors at Harvard. He has been asked to be a Professor of Latin at the Chicago University. He has accepted the position.

....We were glad to see in our office last week brethren J. E. Peterson of Goldsboro, G. W. Blount of Wilson, J. F. Spainhour of Boone, H. C. Dockery of Rockingham, H. W. Scott, G. L. Finch of Goldsboro, Buffaloe of Wake, T. M. Pitman and A. H. Porter.

....Mr. J. K. Singletary, Chairman Board of Trustees of Back Swamp Academy, says: "Allow us to announce through your columns that the Rev. F. H. Martin will deliver the literary address at the closing exercises of Back Swamp Academy in Robeson county at eleven o'clock a. m., June 21st."

....Few men begin to live till they die. The men who live at Wake Forest are not the men who sit at banquets, but who lie in their graves. Foremost among these is William Royall. He is worthy to live in a Chair of English at Wake Forest.—*Rev. A. C. Dixon at the Alumni banquet at Wake Forest.*

....Rev. J. H. Lamberth of Greenville left on Monday, May 29th, to attend the commencements of the Chowan Baptist Female Institute and Wake Forest. Thence he goes to his old home at Roxboro to spend a short time. He will be engaged in evangelistic work in Virginia the remainder of the summer.

....Rev. Mr. Jenkins of the Baptist church preached an appropriate and excellent sermon in our Chapel last Sunday afternoon to the children. Everybody was charmed with him and his fine sermon on Samson's strength. We are glad to know that he will preach for us regularly.—*The Orphan's Friend.*

....Rev. Frank Dixon of Oakland, Cal., will preach in the Baptist church of the Epiphany, Madison avenue and Sixty-fourth street, during the whole month of June—morning and evening. Mr. Dixon is the youngest of the Dixon preachers, composed of the father, of North Carolina; Rev. A. C. Dixon of Hanson Place church, Brooklyn; Rev. Thomas Dixon of the Twenty-third street church, this city, and the coming Californian. He is but twenty-seven years old, two years younger than Thomas. His first pastorate was in Charlestown, W. Va., near Harper's Ferry, where he had much prosperity as a pastor, and won great distinction by his eloquence throughout all Northern Virginia and Maryland. His brothers admit that he is the brightest preacher of the family, and and the professors of Wake Forest College, where all were students, declare him to be "the brainiest;" which is not faint praise. As he has never preached in New York he will attract attention among Baptists here, where his brother is so well known, who will make their own comparisons. Our readers will remember his admirable letters from the Pacific Coast in these columns.—*N. Y. Examiner.*

....We greatly sympathize with Brother and Sister Gaddy in the death of their son at Wake Forest College, which occurred on the day of his graduation.

....Bro. M. P. Matheney, Lincolnton, says that his party will leave Charlotte over the S. A. L. on the night of June 22d, and will spend ten days in Chicago. The lodging arragements are all made, and the fourteen days' trip need not cost over sixty dollars. From Atlanta there will be a solid vestibule train through to Chicago without change. Tickets can be sent to persons and they can strike the S. A. L. at the nearest point. The train will pass Raleigh at 8:15 p. m., and Hamlet 11 p. m. This is a good time to see the country, and rates are not likely to be lower. The cholera has appeared in Hamburg, Germany, and may reach this country before August 1st. Write to Bro. Matheney at Lincolnton for further particulars.

Our Theological Seminary is closing its most prosperous year. The number of students (260) is greater that ever before, and it is the largest institution of the kind of any denomination in the United States.

We go to press just on the eve of commencement exercises which promise to be of unusual interest. These exercises are in the Walnut street church, the new chapel not being quite ready. Dr. J. B. Marvin delivers an address on Wednesday at 11 a. m., on "Our Secret Friends and Foes." Not "fees," as one of the daily papers got it, although it would be interesting to hear Dr. Marvin on "fees."

On Thursday at 11 a. m., there will be the delivery of diplomas to graduates in the special schools, and there will be an address from the Rev. J. T. Dickinson of New Jersey, an alumnus of the Seminary. Thursday night the full graduates will receive their diplomas. The following brethren are expected to be full graduates, although all the examinations are not concluded at the time we write:

D. Y. Bagby, Kentucky; Weston Bruner, Kentucky; W. T. Creath, Virginia; Marion Gassaway, South Carolina; W. W. Hamilton, Virginia; Grant S. Housh, Indiana; C. T. Kincanon, Kentucky; R. P. Lucado, Tennessee; W. H. Major, Tennessee; V. I. Masters, South Carolina; N. Maynard, Maryland; W. B. McGarrity, Georgia; M. E. Parrish, Virginia; J. R. Pentuff, South Carolina; J. S. Sowers, Virginia; T. P. Stafford, Missouri; and D. G. Whittinghill, Kentucky.

All these brethren have prepared addresses, but the faculty decided that time would not admit of more than seven speeches, and the following brethren were chosen to speak. We give their subjects also.

The Rev. D. Y. Bagby, "Liberality" in Religion.

The Rev. W. W. Hamilton, The Preacher's Pay.

The Rev. Grant S. Housh, Searching for Truth.

The Rev. W. H. Major, Unfinished Things.

The Rev. V. I. Masters, Convictions.

The Rev. W. B. McGarity, Efficient Belief.

The Rev. M. E. Parrish, Some Prevalent Notions about Preachers.

We give the names in alphabetical order, rather than in the order of the programme. There will also be an address from the faculty. Beside these seventeen full graduates, it is expected there will be twelve English course, and four Eclectic graduates, making thirty-three in all. Several of the full graduates will return and pursue post graduate studies, with a view to the degree of Th. D.

We hope next year the Seminary will have more than 300 students and that it will not be long until the dream of the lamented Boyce will be fulfilled, and the number of students will be 500. The idea that the Seminary should not have but 100 students is grotesquely ridiculous.—*Western Recorder.*

Meeting at Scotland Neck.

Dear Recorder:—We have just enjoyed a season of two weeks under the ministry of Bro. Lamberth. Though he directed his sermons mainly to the church, they reached the ungodly, too, and ten souls were added to us by baptism, while about the same number of others made profession of faith. Our people were delighted and strengthened by the pure, strong food on which the preacher fed them. I have to beg the brother's pardon for the injustice I had done him. I had always regarded him as a wholehearted, good-natured, delightful fellow, and a so-so kind of preacher. I had no idea of his power as a preacher. I also beg the pardon of the Roxboro saints, and especially of Brother and Sister Foushee, because they will think I ought to have known better. I do know better now.

We have baptized occasionally from our regular services since I came here, and trust that with the blessing of God immediate fruits from the regular ministry of the Word may yet more abound. Why not? Our three mission Sunday schools are running well, while our own school keeps at high water-mark.

May the blessing of God rest on you, dear Bro. Bailey, and may he be pleased to give you back to your work and your brethren.

Cordially yours, R. T. VANN.

Scotland Neck, June 2, 1893.

P. S. I ought to have mentioned in the proper place the presence and very valuable services of Bro. L. R. Carroll of Warsaw. He came among us a stranger to most of our people and took away the warm affection and esteem of all. Happy is the brother who has his assistance in meeting, and happier still the pastor who numbers him among his flock. We have hopes and plans concerning Bro. Carroll of which you may hear by and by. May they all mature.

R. T. V.

A paper is never properly read until the advertisements are read.

Littleton Items.

Tuesday night, May 23d, witnessed one of the most interesting occasions in the history of this church.

While the work on our church is not completed, the baptistery was in a fine condition for use, and twelve candidates, eight ladies and four gentlemen, were buried with Christ in baptism. I never witnessed a more beautiful scene of the kind. It was indeed an object lesson, occurring just after Dr. Mitchell had read suitable extracts from the New Testament showing how our Lord had submitted to the same ordinance administered in the same way. Our church is on the up grade.

The ladies contemplate putting at an early day an elegant suit of furniture in the new pulpit.

CLOSING EXERCISES of LITTLETON HIGH SCHOOL.

On Thursday night, May 25th, the assembly room of the school building was filled by an intelligent and appreciative audience. At the appointed hour, the principal, Prof. L. W. Bagley, introduced Dr. J. B. Powers of Wake Forest, who in a masterly manner showed us "The Way to Fortune." His manner was earnest, and captivated the hearts of all who heard him.

On Thursday night the program was made up of chorus, declamations and orations by the students of the school. From the applause we would judge the audience were highly entertained. The judges awarded the prize for the best declamation to D. W. Newsom, which was happily presented by S. G. Daniel, Esq., a rising young lawyer of our town.

After the speaking was over, the principal informed us that the teacher in penmanship, Prof. P. B. Gibson, would spend the summer at Columbus, Ohio, in the Zanerian (Pen) Art School, the foremost school of its kind in the United States. It has been only six years since the present building was erected, but during this session the school has reached the limit of its present capacity, and it is contemplated to put up another large building which will probably be done during the present summer. B.

Back Swamp Academy.

One year and a half ago, Mr. J. A. Barker our present principal after having taught a term of public school for us, was asked to continue the school by private subscription. This he undertook with a guarantee of only twenty pupils. Through the perseverance of our principal and the determined efforts and fervent prayers of Christian people, a growing interest in the cause of education has prevailed among us and to day the success which has crowned our school is far above the expectation of the most sanguine. Surely the Lord is blessing us profusely. With the efficient help of his accomplished assistant, Miss L. E. Marsh, together with the especial low rates of expense to students, Mr. Barker's school is fast taking its stand among the best in our county.

Now to our main object in commencing this article. That eloquent and zealous man of God, Rev. F. H. Martin, pastor of the Baptist church at Lumberton, will deliver the literary address at the closing exercises of our school, eleven o'clock a. m., June 21.

The declamation medal contest will take place in the afternoon. We hope to see a large audience to hear Bro. Martin.

J. K. S.

King's Mountain High School.

The commencement of the King's Mountain High School came off last week, and was quite an enjoyable affair.

The literary address was delivered by Dr. Pritchard of Charlotte, and it was a rare and most unique literary production, and stamped the Doctor as a genius of marked ability and broad resources. His fund of general information is rich, varied and inexhaustible, and his address was highly appreciated by all present. The audience was cultured, refined and appreciative, and the appreciation of audience and speaker was mutual. Your church should well be proud of your gifted and venerable preacher. Long may he live to do good.

At night a spicy entertainment by the pupils delighted the very large audience. Grave and comic speeches, interspersed with vocal and instrumental music, kept the enthusiasm of all present at fever heat.

This scholastic year has been one of rare excellence and genuine and successful work, and the future is full of much promise. Mr. J. A. Monroe, the principal, contemplates enlarging the facilities for a broader and more varied work.

This is a lovely section noted for healthfulness, beautiful scenery, moral, energetic and progressive people, and this little town is booming. J. A. M.

On the night of May 31st, fire consumed the Wesleyan Female College at Murfreesboro, N. C. No one was hurt. The teachers and pupils suffered a slight loss of clothing. Insurance on building $10,000.

An Indiana Miracle.

A CASE THAT HAS ATTRACTED MUCH ATTENTION.

A WELL KNOWN CITIZEN WHOSE LIFE WAS DESPAIRED OF IS AGAIN ENJOYING HEALTH AND STRENGTH—THE PARTICULARS OF HIS REMARKABLE CURE AS RELATED TO A REPORTER OF THE CRAWFORDSVILLE JOURNAL.

Crawfordsville, Ind., Journal.

There is probably no man better known in this city than G. M. Johnson, or "Mit," as he is familiarly called by everybody. Six months ago it was the common remark that "poor Mit had but a few more days of his life," his physical condition being such that not one of his hundreds of friends had the slightest hope of his surviving the summer. He had about abandoned all hope himself, evidently, and was confined to his room and bed, unable to walk or to attend to any business whatever. A representative of this paper who has enjoyed an intimate acquaintance with Mr. Johnson for a long number of years, met him walking briskly up street to-day, and in astonishment inquired of him what had brought so wonderful a change in his appearance and condition.

"What has done all this, Mr. Johnson?" was the question put to him.

"Well, sir, four p's did it, and what I mean by four p's is Dr. Williams' Pink Pills for Pale People, a remedy which I consider invaluable."

Our reporter was at once interested, and asked Mr. Johnson to give him briefly the particulars of his illness and his wonderful cure. "Well," said Mr. Johnson, "for a number of years I have had a complication of troubles, the most serious being spinal and nervous trouble, which as you know brought me pretty near death's gate. My friends despaired of my recovery, and I had but little hope myself of ever being about actively again. My health kept going from bad to worse until I became perfectly helpless. I was unable to walk a step; could not sleep, had no appetite, I just lived and suffered and could not die to get relief. Physicians did me no good; neither did all the other remedies I tried, and I believe I have taken enough medicine in the last few years to stock a drug store. I was in this miserable, helpless condition when a friend called my attention to a remarkable cure through the use of Dr. Williams' Pink Pills for Pale People and urged me to try them. I felt that perhaps it was a last chance, and procured a supply of Pink Pills from Messrs. Nye & Booe, the well-known druggists. That was about six months ago, and you see what they have done for me. I am a new man now. I had not been taking Dr. Williams' Pink Pills long when I began to find an improvement. I saw that I had at last hit upon a remedy that had virtue in it; hope returned and I continued to use the pills and continued to improve in health and strength, and while I am not the stoutest man in the city I am a new man altogether. I feel well, eat heartily, sleep soundly, the dizzy, nervous trouble has entirely left. I can walk briskly and am enjoying life as of yore. I consider this Pink Pill remedy a wonderful one, and have recommended it to a number of my friends who have been similarly afflicted. Why, I cannot recommend the remedy too highly. Just think, for nearly a year I could not stand up to take a drink of water without getting blind from dizziness, and the most excruciating pains would seize me, and during these paroxysms I suffered untold agony. I am now entirely free from these pains, and I really have faith that I will soon be as sound as a dollar."

"Well, Mr. Johnson, your friends are gratified to see you so much better, and we hope that others may be benefited by the same means."

"Just say to any one that wants information that I will freely give them any information they may desire on the subject, and will only be too glad to see some of my friends benefited in the same way. I know some who are in need of something right now, and will urge them to try the four p's. There is nothing in my opinion to equal them, and as I said in the start, I have tried all the remedies advertised."

Mr. Johnson can be seen any day at his place of business on Green street, and any one desiring further information in regard to his case should call on him. It is surely almost a miraculous case, and one which attracts a great deal of attention.

Our reporter then called upon Messrs. Nye & Booe, the well-known druggists, who said they consider Dr. Williams' Pink Pills for Pale People a wonderful remedy. It is less than a year since they began to sell Pink Pills and in that time the sale has grown to such an extent as to be remarkable. Messrs. Nye & Booe said there were many in Crawfordsville besides Mr. Johnson who had reason to be grateful to Dr. Williams' Pink Pills for restord health and strength. Indeed, every one who uses Pink Pills speaks of them in the highest terms.

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexion, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for $2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any one who offers substitutes in this form is trying to defraud you and should be shunned. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from the Medicine Company, from whom pamphlet. The price at which these pills makes a course of treatment inexpensive as compared with other remedies or medical treatment.

Looking in the Wrong Direction.

Some one tells a story of a man, who was about to appropriate to his own use something belonging to his neighbor. He looked all around, carefully, to see that he was unobserved, when his little son, who was with him, said, "Father you are looking in the wrong direction—look up! God sees you!" This changed his mind, and his neighbor's property escaped. This anecdote leads to the inquiry, if much of the trouble, and failure of Christian lives does not come from a failure to look in the right direction. Let us see.

If there is anything clearer, in the light of Scripture, than anything else, it is that Christians are designed to be the happiest of men. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee," says the Old Testament—"Rejoice in the Lord always, and again I say rejoice," says the New. With this continuous, and permanent peace of the child of God—with this perennial fountain of joy, not all the storms of life, not all the power of "the world and the flesh, and the Devil," can interfere, if he only live and walk as God designed he should. But, alas, how few do this. Instead, therefore, of finding a happy and rejoicing Christianity, we too often find a limp and lifeless thing, neither comforting to its posessors, nor attractive to others. Why is this? Is it not due to looking in the wrong direction?

In the first place, we are prone to look within ourselves for the sources of our salvation, the reasons why God accepts us. But, there are in that direction, no reasons. We are not, never have been, and never will be anything in this life but miserable sinners, wholly unworthy of the least of God's mercies. We do not deserve—the best of us—this life, and its mercies, much less eternal life, and its glories. When we look to ourselves, therefore, for conditions of salvation, the look is one of disappointment, and mortification, and despair. It is looking in the wrong direction. All God's reasons for human salvation are found, only found, in his electing love, the good pleasure of his own will—all the meritorious grounds upon which it rests, the death and merits of his Son. This is the direction to look—out of self, and to Christ. Here is peace—here is comfort—here is "joy unspeakable and full of glory."

Again, much of the failure of living useful Christian lives grows out of looking in the wrong direction. "This is the will of God, even your sanctification," says an inspired Apostle. God has "before ordained" good works for his people. The Saviour, who says, "Follow me!" set an example of "going about doing good." He invites and expects his people to follow him. Earnest consecration of heart and life, of time and talents, of influence and means, is the duty of all Christians. It is the normal law of their development, as well, and condition precedent to their happiness, as also of their usefulness. In this world of forces, physical, mental, moral, Christianity was designed to be the most forceful, the most helpful. From its very nature, from its God-given purpose and end, it cannot be a mere negation. Forever, then, must it scorn the inquiry, in determining its action, "Will it do harm?" *merely*. No, it has no time to waste on simple negations. More burning, far, is its inquiry, "Will it do good?" This is its measurement of duty. Its electricity is all *positive*, not *negative*. It is not enough for it that the thing proposed may not be wrong or hurtful, if it is not at the same time *positively right, useful, helpful*. If such act does not, positively, help it on to man's disenthrallment and the world's redemption from sin, it will none of it. Alas! how many Christians fall short of the standard here, and fail of useful and happy lives. They start out looking in the wrong direction, and feel at liberty to do anything and everything in which they can see no harm, thus wasting time, talents, influence, money, that they are under obligations, as high as heaven, as deep as hell, and as lasting as eternity, to devote to God, and to positive efforts for the advancement of his glory.

Does not much of the inefficiency of the Christianity of the present day have its source here?—this substitution for a heart-warm, blood-earnest, positive and mighty life-force, ever throbbing with the impulse of doing good, of a weak, emasculated, limp and lifeless thing, content if it can believe itself doing no harm. Ah! brother, there is no usefulness, no comfort, no joy, while you keep looking in that direction. Don't ask yourself, "Is there any *harm* in this?"—but the nobler question, born of a truer and grander conception of life and its duties, of the world and its necessities, "Is there any *good* in this?" and you will find usefulness, likewise happiness, in following where it leads. God has eternally wedded happiness to the positive, earnest doing of good. Brother, don't try to separate them—there are no divorces allowed in Heaven's Chancery. W. A. M.

Bowman, Ga.

From Head to Foot

you feel the good that's done by Dr. Pierce's Golden Medical Discovery. It purifies the blood. And through the blood, it cleanses, repairs, and invigorates the whole system.

In recovering from "La Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, nothing can equal it as an appetizing, restorative tonic to build up needed flesh and strength. It rouses every organ into natural action, promotes all the bodily functions, and restores health and vigor.

For every disease that comes from a torpid liver or impure blood, dyspepsia, indigestion, biliousness, and the most stubborn skin, scalp, or scrofulous affections, the "Discovery" is the only remedy so certain that it can be *guaranteed*. If it doesn't benefit or cure, in every case, you have your money back.

For a perfect and permanent cure for [illegible] Dr. Sage's Catarrh Remedy. [illegible] for any incurable Catarrh.

Secularizing the Ministerial Calling.

Dear Bro. Bailey:—According to promise I write you an article on the growing tendency of the ministry to secularize their calling. It is painfully evident to me that there is a tendency in this direction. The indications of this are apparent. Let us notice some.

The ministry is gravely deficient upon the point of self-sacrifice. We are living for self rather than for Christ. We preach to live rather than live to preach. These thoughts are appalling, but I verily believe them true. I gravely fear that after having preached the gospel to others I myself should be a castaway, and I fear this for others also.

We *are* secular. We think too much about support and too little about the lost condition of our race. We are so careful and troubled about *many* things that we forget the *one* thing needful. I don't mean that we get too much for our work, but I mean that we think too much about what we ought to get. It is my conviction if we were more interested in the spiritual welfare of the people they would be more interested in our temporal welfare. If we would give more of ourselves to them, they would give more of what they have to us. If we would live for them they would live for us.

The worst feature about this is that the young ministry is following in our footsteps. They come from school in debt, and feel that they cannot afford to take work for less than they could get in other callings, and frequently they demand more. This ought not so to be. They ought to seek the wilderness, fall back upon God and prove the reality of their calling. They can never preach till they feel their dependence upon God, and they can never depend upon him so long as they can find anything else upon which to depend. If our young men would go to school to the Master for a few years after they come out of our colleges and seminaries, they would have much more power with men. Go into the back woods, brother, where there are no schools or churches. This is the best sort of soil in which to plant yourself in the beginning of your ministry. The town and cities are not the places for our young ministers. There is no room there to take root, and you will be all top in spite of yourself.

I know some of the laity are glad to hear me speak thus of the preachers, but they are in the same boat with us, and God only knows where we shall land. I know, too, there is a better side to this subject, and thank God for it, but I have looked at the worst side as a warning and as a spur to better things.

Yours very truly,
R E PEELE.

Burgaw, N. C., May 23, 1893

Death of Rev. A. Stamey.

Rev. A. Stamey died April 29th, 1893, at the age of seventy one years, five months and fourteen days. Bro. Stamey had been a strict member of the church since October 15th, 1843, and was licensed to preach in the year 1851, and ordained at Yorkville, S. C., by James O. Anderson, Nov. 23d, 1856. He was a very earnest, faithful preacher, and did much for the advancement of the cause of Christ. He had been very ill for a considerable time, but on April 29th, 1893, the angel of death visited him and wafted his spirit to the realms of endless rest, "a house not made with hands eternal in the heavens," where he is now, no doubt, enjoying the rest that remaineth for the people of God. Several months ago God in his infinite wisdom and goodness laid the hand of affliction on him, which he bore with much patience. He sang that beautiful old hymn, "I would not live always," a short time before his death.

His body is now confined to the narrow limits of the tomb, but that immortal example of his lives yet. He leaves a wife and several children, with a host of friends to mourn our loss, though our loss is his eternal gain.

Bro. Stamey's sympathizing heart has ceased to beat, yet he preaches. He can't comfort his family as he once could, but his works still live.

Farewell, dear brother, till we meet
Before the throne of God above,
And cast our crowns at Jesus' feet
And sing the triumphs of his love.

FRANK T. LLEWELLYN.

Pilot Mountain, N. C., May 23, 1893.

John Y. MacRae, druggist, Raleigh, N. C., recommends Japanese Liver Pellets for constipation and sick headache. Small, mild, easy to take. 50 pills, 25 cents.

In Our New House.

Dear Recorder:—Last Sunday we had services for the first time in our new house at Cherry's Cross Roads—Gethsemane. Large and attentive congregations attended the morning and night services. A visiting brother said: "It is remarkable to see a church here, and only commenced preaching here in this section last August." It will be a splendid house when it is finished. O that we had the money to finish it!

The following churches and friends have paid to me since my last acknowledgements in the RECORDER for this object: Flat Rock ch., Central Asso., $1.00; New Hope ch., Central Asso., $1.00; Apex ch., Raleigh Asso., $2.10; Hickory ch., Tar River Asso., $1.85; Swift Creek Union, $9.24; L. W. Bagley, $1.00; Mrs. Pitt, $1.00; Mrs. S. Griffin, $1.00. Thank you.

J. R. PACE.

Whitakers, N. C., May 26, 1893.

Beecham's pills for a bad liver.

Going to meeting ought to mean going to meet God. Does it in your case? Is God your chief thought as you go up to the sanctuary?—*Western Recorder.*

Sensationalism in the pulpit is a good thing provided the sensation is of the right kind. If men be made to feel their condition as sinners, and their need of a Saviour and are led to yearn for a higher and better life, then sensation is not only allowable but necessary. But that sensation which arises from premeditated oddity and eccentricity is wrong and will in the end prove disastrous. Some preachers we have seen who study the Bible not for gospel treasures but for strange and striking texts. Others there are who go out of their way to tamper with things which have no bearing upon the work of the preacher. But these men flaunt their banners, make a great noise, people follow them and alas, alas, the church members too often say, "What a great preacher we have." All the while, however, the spiritual nature of the congregation is starving for the Bread of Life. Somebody has very truly said, "Sensationalism in the pulpit is the product, as it is the proof, of a small mind."—*Central Baptist.*

"I am the vine, ye are the branches." The branches are the very same wood as the vine, and the very same sap pervades them both. And they that are joined to the Lord are of one spirit. The same mind is in them which was also in Christ Jesus.—*Jay.*

John Y. MacRae, druggist, Raleigh, N. C., recommends Johnson's Magnetic Oil, the great family pain killer, internal and external.

Often the most useful Christians are those who serve their Master in little things; he never despises the day of small things, or else he would not hide his oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*Cuyler.*

Letters from Mothers

speak in warm terms of what Scott's Emulsion has done for their delicate, sickly children. It's use has brought thousands back to rosy health.

Scott's Emulsion

of cod-liver oil with Hypophosphites is employed with great success in all ailments that reduce flesh and strength. Little ones take it with relish.

Prepared by Scott & Bowne, N. Y. All druggists.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

K. R. G.

(*KING'S ROYAL GERMETUER.*)

Is a Unique, Peerless Preparation, which embodies the best and latest fruits of medical research, and differs radically from ordinary medicines in a number of particulars:

It is as Pleasant to Take as Lemonade
Harmless, may be given any child.
And makes an Elegant Summer Drink.
It Destroys all Germs, and is Refreshing.

Jas. M. Rollins of St. Louis, Mo., says:

"I have used KING'S ROYAL GERMETUER and can testify to its wonderful merits in the cure of indigestion and dyspepsia. It is a certain remedy for burns and bruises. One or two local applications generally relieve a severe burn. For stupid physical depression it brings marked relief, and as a household medicine K. R. G. is a blessing."

TESTED AND PROVED FOR YEARS.

TERRY, Miss., April 21, 1893.

We have been using Dr. King's Royal Germetuer for several years in our family, and have recommended it to many others. It has always done what is claimed for it, as far as tried, and I regard it as the best medicine we have ever had in our family. MRS. J. J. HALBERT.

This great remedy presents an array of testimonials absolutely without a parallel in the history of medicines either as to character or number. These statements show that it cures Nervous Disorder, Stomach Troubles, Bowel Derangement in old or young, whether recent or chronic, Kidney and Bladder Troubles, Debility.

Give it a fair trial, and you will be convinced. $1 per bottle; 6 for $5. Free information.

King's Royal Germetuer Co.,

ATLANTA, GA.

K. R. G. Pills are the best. 50 pills, 25c.

Said the Owl

to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of

Hires' Root Beer."

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

—GO TO—

Jordan's Dining Hall,

A. E JORDAN, Proprietor,

114 Fayetteville Street, - Raleigh, N. C.

where you will always find the best of everything nice to eat, either on the regular or European plan.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated May 28, '93.	No 23. Daily.	No 27. Daily.	No 41. Daily ex Sunday.
Leave Weldon ...	12 35 p m	5 04 p m	6 15 a m
Ar Rocky Mount.	1 42 p m	6 01 p m	7 20 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	6 01 p m	7 20 a m
Leave Wilson....	2 30 p m	6 38 p m	7 58 a m
Leave Selma:....			
Lve Fayetteville.		8 34 p m	
Arrive Florence..	10 25 p m	10 40 p m	

	No 47. Daily		
Leave Wilson....	2 30 p m	6 48 p m	7 58 a m
Leave Goldsboro.	3 20 p m	7 35 p m	8 43 a m
Leave Magnolia..	4 30 p m	8 42 p m	9 55 a m
Arr Wilmington.	6 00 p m	10 15 p m	11 35 a m

TRAINS GOING NORTH.

Dated May 28, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily ex Sunday.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 34 p m		
Leave Selma.			
Arrive Wilson ...	11 30 p m		

	No 48. Daily.		
Lve Wilmington.	7 45 p m	9 30 a m	4 00 p m
Leave Magnolia..	9 16 p m	11 10 a m	5 37 p m
Lv Goldsboro.....	10 17 p m	12 20 a m	6 50 p m
Arrive Wilson ...	11 00 p m	1 10 a m	7 42 p m

	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	7 42 p m
Ar Rocky Mount	12 08 p m	2 00 p m	8 30 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	8 30 p m
Arrive Weldon...	1 00 a m	3 07 p m	9 40 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.48 p m, Greenville 6.28 p m, Kinston 7.30 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4 40 p m, Parmele 6.00 p m, arrives Washington 7.30 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 6.15 p m, arrives Nashville 6.50 p m, Spring Hope 7.15 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 6.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 1.10 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†8 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 30 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3 30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2 25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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N. C. Home Insurance Co.

This Company has been in successful operation for twenty-two years, and paid out

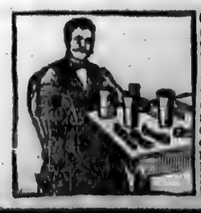
$600,000

to its policy holders for losses.

INSURE AGAINST FIRE

W. S. PRIMROSE, President.
W. G. UPCHURCH, Vice-President.
CHAS. ROOT, Sec'y-Treasurer.
P. COWPER, Adjuster.

HOME OFFICE, RALEIGH, N. C.



$25 to $50 per week. to Agents. Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years. Fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. Harrison & Co. Columbus, O.

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The Love of Books.

The book world, like the worlds of trade and politics, has its different classes of men, each of which, as the observant lounger in a popular book-store knows, is well worth studying. In such a place, in the course of an hour, you may meet the representatives of all these classes, and note their peculiarities with no little amusement and profit. There you may see the *bibliophile*, or lover of books, and the *bibliomaniac*, or the man with a passion for acquiring books, as, of course, you are sure to see the *bibliopole*, or bookseller, and are not unlikely to run across a *bibliopegist*, or bookbinder. The two persons, however, that are of especial interest to the student of human nature in a place of this kind are the *bibliomaniac* and the *bibliophile*, and of them we are moved to say something.

The bibliomaniac, as his name implies, is, as a Scotchman would say, more or less "daft" on the subject of books. It is books for their own sake, rather than for their contents, in his case. He is filled with a consuming desire for almost anything that looks like a book. It would be impossible to satisfy his appetite in this regard. As Midas wished to turn everything he touched into gold, so the bibliomaniac would like to turn everything he touches into books, except the things necessary for his physical sustenance. Such a specimen of the *genus homo* is an indefatigable frequenter of book-stores, and his infirmity is soon disclosed to the experienced eye. He would carry away every volume in the place, if he could, and then be as hungry for books as before. Few things please him so much, or, if he have the disease badly, nothing pleases him so much, as the sight of long rows of well-filled book-shelves. Turn him loose in a large library, and it may require a dozen hints, if not a positive request, to get him to leave it. But his happiness is greatest when buying books, or when gloating over those already in his possession. See him approach yonder shelf and take down a covered volume! See him as he asks the price of it, and then, if he have the spare money with which to make the purchase, becomes its owner! His face and manner throughout the transaction are a study. Alexander, when he added a new kingdom to his empire, was not a better pleased man than he. Or, see him among his books! How lovingly he eyes them! How he fondles them as he takes them up! How jealously, it may be, he watches you, while you take one of his treasures in your hands, as if he feared that it might be spirited away, and he behold its beloved covers no more! His is not, comparatively speaking, a numerous tribe, and it is well for the world that it is not; but men of his stripe are known to every veteran book-seller, and when they have the means with which to buy, and are not much given to haggling over the bargains, they are always a most welcome sight to him.

There are nobler manias than bibliomania, and some, we need not say, that are not so noble. Your bibliomaniac is generally a quiet, harmless body, although sometimes, alas! a thief. Under this latter head, however, we do not care to linger; for sad it is to think that men perfectly honest in every other respect, and men, too, who would not steal a loaf to save themselves from starvation, have been known to steal books. But let this pass with a sigh, and return to the assertion just made that if there are nobler manias than bibliomania, there are some that are not so noble. A passion for acquiring books is not to be thoughtlessly sneered at. A bibliomania, as a rule, is also something of a bibliophile. If he loves books for themselves, he is also quite likely to love them somewhat for what they can do for him. It is vastly better for a man to have a passion for books than a passion for money, unless, at the same time, he knows how to make a good use of it. There is something elevating and refining in such a passion, say what else you will about it. A man who for any reason likes books is sure to be a more interesting person than he would be, if such a liking were wanting.

But if we laugh at the bibliomaniac, we do not laugh at the bibliophile. We know that in his case a book worthy of the name is the next thing to a human being. To him it has a soul and a voice, and may be one of his dearest and trustiest friends. He knows just how Milton felt when he wrote: "As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself." As the bibliomaniac may be something of a bibliophile, so the bibliophile may be something of a bibliomaniac; but we do not like him less on that account. We know that he associates the form of a book with the great thoughts and inspirations that have been given to the world through such a medium, and hence can no more pass a book-store heedlessly by than the lover of mankind can ignore any place or object that reminds him of his fellowmen.

The love of books should be ranked only after the love of God and the love of man. It is a love that refines, dignifies, rejoices and consoles. The bibliophile is never without friends, never lacks for entertainment, and, whatever be the condition of his purse, is never poor. All the known past is his in which to rove. The great and good of every age are his daily companions. As long as reason remains he has the best society that can be found in which to move. And as through books the known past becomes his possession, so through them he is put in touch with all that is best in the present. The highest thinkers and the most loyal workers that live admit him to their friendship, and though, in the eyes of the world, he may be a recluse, yet in reality he has intercourse with the elect souls of a dozen lands and nations.

The world could dispense with the bibliomaniac, but it could not do without the bibliophile, and of him we should say, as the poet does of Abou Ben Adhem,

"May his tribe increase."

—*Rev. Chas. Follen Lee, in The Watchman.*

Have You Room for Jesus?

Many a heart is so crowded with company, that no room can be found in it for Christ. There is plenty of room for fashion, for pleasure, for friendship, and for care, but no room for Christ. Reader, is this your case? Pause for a moment, lay down this paper, and think. You have an active mind, and you lead a busy life. In the multiplicity of your thoughts and engagements, have you kept room in your heart for Christ? In the multitude of your thoughts within you, do God's comforts delight your soul?

Remember why it is that Christ seeks room in our hearts. It is for our sakes—that he may cleanse us from our sins; that he may drive out the bad company that harbors there; the evil tempers, and passions, and affections; that he may fill us with his Spirit, and make us holy, and in so doing make us happy.

Dear reader, ponder this point. On your finding room for Christ in your heart, your eternal destiny depends. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 12. Thank God, it is not yet too late to make room. "Behold, now is the accepted time; behold, now is the day of salvation."—*Young Reaper.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.

Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Woman's Work.

The following is taken from the fifth annual report of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, April, 1892, to April, 1893.

Following the request of the Convention, report of work accomplished through the past year is respectfully submitted to the Foreign Board:—

Letters written		17,718
Postals written		866
Leaflets, pamphlets, etc., distributed		155,021
Chapel cards	"	85,170
Mission cards (prayer)	"	20,878
Mite barrels	"	5,456
Centennial certificates	"	3,126

The review is gratifying for the work done and the results attained in part, a larger and more general result having been gravely hindered by many unforeseen causes, business depression, disasters by storm and flood, operating with other obstructions to impede progress. The regular work committed to W. M. U. by the Foreign Board has been systematically brought to the attention of the societies, while the Centennial effort intrusted to them in part by the Centennial Committee, S. B. C., has been pressed with ceaseless vigilance. The correspondence has increased more than 400 per cent., the amount of literature distributed is greatly advanced, and the receipts to Foreign Missions show a growth from $25,040 last year to $36,042 this year.

The Christmas offering, amounting to $5,068.82, at an expense for literature, postage, etc., of $282.37, by direction of the Board, is to be given to Japan. Heretofore North China has been the recipient of the offering, in a sum aggregating $15,632 in four years.

Missionary columns, with selected information bearing on Mission Card topics, have been regularly maintained in most of the State papers, the material being provided monthly by Woman's Missionary Union. In the *Foreign Mission Journal* a six-page department has been supplied; also a new two-page department has been opened in aid of Bands. A mission page in every issue of *Kind Words*, to acquaint the young people with S. B. C. missions, is under W. M. U. care.

By request of the Centennial Committee, S. B. C., the aid of W. M. U. was enlisted to assist in raising the proposed $250,000 chapel fund, through co-operation of Woman's Mission Societies and Bands, and, later, of the Baptist Sunday-schools of the South. The Chapel Card collection plan, with its detail of certificates, leaflets, circulars, etc., was formulated and pushed by W. M. U. The magnitude of the work may be approximated through the following statistics, which are additional to the tables above given, the literature having been distributed in the interest of Sunday-schools and churches: Programs and supplements for Children's Day, 88,967; chapel cards, 55,038; certificates, 5,288; leaflets, circulars, and notices, 55,572; return postal cards, 10,205.

The half of W. M. U. expenses, for regular work (printing, postage, typewriting, etc.), $548.08, has been defrayed by Foreign Board. The entire expense of Christmas Offering was paid by Foreign Board as entire collections accrued to it. Centennial expenses are not included in above account; they are met separately by both Boards.

ANNIE W. ARMSTRONG,
Cor. Sec. W. M. U.

The following is the Treasurer's account of amounts reported through State Central Committees from Woman's Mission Societies for Foreign Missions:—

Alabama	$ 2,029.41
Arkansas	561.99
Florida	1,645.64
Georgia	3,752.38
Kentucky	1,633.88
Louisiana	239.65
Maryland	4,471.34
Mississippi	1,450.38
Missouri	2,144.21
North Carolina	2,751.10
South Carolina	6,754 37
Tennessee	1,419.36
"Young South"	292.90
Texas	1,607.37
Virginia	5,288.80
Total	$36,042.78

An increase of $11,002.51.

MRS. M. E. OLIVER,
Treas. W. M. U.

The End and Aim of Missions.

1st. The word of Christ is the basis of missions. His word "so" is the measure of God's love for the world: "God so loved the world that he gave his only begotten Son." His word "go" marks the great duty of his disciples: "Go ye, therefore, discipling all nations." This is not advice, nor yet exhortation simply, but a command, having back of it all the authority with which Jesus had been endowed. Not to go or send is rebellion against love and authority.

2nd. The spirit of missions is the spirit of Christ. The reverse of this is emphatically and profoundly true. The same spirit which brought him to this world, compelling him to leave his Father's house, and the glory which he had with the Father before the world began, was essentially the missionary spirit. And all of those in whom the work of Christ has been wrought, are possessed of the same spirit. So it has come to pass that those who have been most illustrious in the work of missions, whether in giving or in sending, have been also conspicuous as men and women marked with the spirit of the Master. As we grow more Christ-like, we grow more missionary in spirit and in all Christian activities. To cultivate the missionary spirit, is to cultivate the Christly spirit; and to cultivate the Christly spirit is to cultivate the missionary spirit.

3rd. The success of missions lies in the promise and power of Christ. Difficulties, even obstacles, in the way of preaching the gospel, are not to be considered for a moment; and much less are they to determine or deter the disciples of Christ in carrying out his great command. He has not promised that all the world shall be converted, but he has promised that his gospel shall be preached to all nations, even to the uttermost parts of the earth. The success of missions lies more in the disciples of Christ giving the gospel to all nations, than in the results of preaching on the foreign fields among this people or that. It is not our business to stand in awe before difficulties, or to be abashed by seemingly meagre results, but rather going forth under the authority, and in the name of Christ, to see that his gospel is preached to all people, so that every kindred, every tribe and every nation shall hear, each in its own tongue, the wonderful works of redeeming grace.

4th. The purpose of missions is the glory of Christ. This is the ultimate end of all Christian work. The salvation of the heathen is indeed contemplated as one of the great results of missions, but this is only an aim to something higher. Christ is glorified in their salvation. And, in the whole wide sphere of Christian labor, we keep in view this great aim, to glorify him who humbled himself, and whom God hath greatly exalted. It certainly is strange that any one having once felt the power of redeeming grace, should not want the wondrous story told to all the earth; having been brought under the power of Christ's cross, to tell its glories in lands which knew it not.—*J. M. Frost, Nashville, Tenn.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

GUARANTEED CURE OR NO PAY.

Nothing Fairer Than This.

When we say cure, we do not mean simply to stop it for the time being, but a

PERMANENT AND POSITIVE CURE

For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of

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CHICKENS AND EGGS, AND HOW TO GET 'EM.

Use Polk Miller's 'Victory' Poultry Food.

IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without *Polk Miller's Chicken Food.*
WILLIS W. HONSON,
Powhatan county, Va.

We buy it by the dozen boxes, and when my wife has a sick fowl of any kind "we make for these Powders, and that's the last of it." It is an infallible remedy with us.
WM. A. WILLROY,
King William county, Va.

I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use.
MISS NELLIE DIGGS,
Mathews Courthouse, Va.

It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at "poultry raising."
MRS. L. H. GRAYBILL,
Arch Mill,
Botetourt county, Va.

It stopped Cholera entirely among my fowls.
MRS. J. K. HANNAH,
Pamplin's, Va.

We have a thousand certificates like the above.

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☞ Special mailing packages (6 tin) for 25 cents in stamps. Address

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A YOUNG LADY, graduate of Peace Institute, desires a position to teach in a college, private school or family. Can teach French, Latin, Art or Music, with the English branches. Address Miss I. R. C., care of BIBLICAL RECORDER, Raleigh, N. C.

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"FRIEND FRITZ" Gems. A collection of some of the most pleasing vocal numbers from this charming little musical sketch. Price 25 cents. "SONGS OF THE ASSEMBLY" by Geo. F. Root and C. C. Case. A superior collection of music especially adapted for use in Musical Conventions, Singing Classes etc. A host of splendid choruses. Price 50 cts. "PRACTICAL ANTHEMS" Vol. 2. As its name indicates, this book contains thoroughly practical anthems, adapted to the use of average choirs. Price $1.00. "GOSPEL HYMNS" Nos. 5 and 6 Combined, Excelsior Edition. A small type edition of the words and music of this latest volume in the Gospel Hymns series. Be sure to specify Excelsior Edition in ordering. Boards 50 cents, Limp cloth 55 cts. "THE FESTIVAL CHOIR". The latest chorus book by H. R. Palmer. Replete with everything in the way of desirable choruses for all occasions. Price 60 cts. "THE MUSICAL VISITOR", a monthly magazine of musical literature, with anthems for the choir and voluntaries for organists. $1.50 per year; special terms to clubs of five or more. Sample copy 10 cents.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1856. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationary, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect May 7, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	5 00 a m	.....	.....
Ar Fayetteville	8 02 a m	.....	.....
Lv Fayetteville	8 12 a m	.....	.....
Ar Sanford	9 30 a m	.....	.....
Lv Sanford	9 50 a m	.....	.....
Lv Climax	11 44 a m	.....	.....
Ar Greensboro	12 15 p m	.....	.....
Lv Greensboro	12 25 p m	.....	.....
Lv Stokesdale	1 22 p m	.....	.....
Ar N & W Jun	.....	.....	.....
Walnut Cove	1 55 p m	.....	.....
Lv N & W Jun	.....	.....	.....
Walnut Cove	2 35 p m	.....	.....
Lv Rural Hall	3 02 p m	.....	.....
Ar Mt Airy	4 25 p m	.....	.....
Lv Bennettsville	.....	5 40 a m	.....
Lv Maxton	.....	6 30 a m	.....
Lv Red Springs	.....	7 03 a m	.....
Lv Hope Mills	.....	7 43 a m	.....
Ar Fayetteville	.....	8 03 a m	.....
Lv Ramseur	.....	.....	6.35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.35 a m
Ar Madison	.....	.....	11.25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday.
Lv Mt. Airy	12.00 noon		
Lv Rural Hall	1 22 p m		
Ar N & W Jun			
Walnut Cove	1.52 p m		
Lv N & W Jun			
Walnut Cove	2.30 p m		
Lv Stokesdale	2.57 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3.45 p m		
Lv Climax	4.13 p m		
Lv Sanford	6.00 p m		
Ar Fayetteville	7.20 p m		
Lv Fayetteville	7.46 p m		
Ar Wilmington	11.00 p m		
Lv Fayetteville		7 47 p m	
Lv Hope Mills		8 05 p m	
Lv Red Springs		8 49 p m	
Lv Maxton		9 20 p m	
Ar Bennettsville		10 15 p m	
Lv Madison			12 25 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 00 p m
Lv Climax			4 15 p m
Ar Ramseur			5 55 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem, Roanoke and points North and West of Roanoke.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11:15 a m, and have five hours in Raleigh, and reach home same day.

Ample time for breakfast Sanford, dinner at Walnut Cove, and supper at Fayetteville.

W. E. KYLE, Gen. Freight Agt
J. W. FRY, Gen. Manager.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. Next year, 21 officers and teachers. Send for [illegible]

JAS. DINWIDDIE, M. A., [illegible]

Please mention this paper.

A Testimony to the Keeley Cure of the Liquor Habit.

ELIZABETH CITY, May 18th, 1893.
W. H. OSBORN, Esq., President
Keeley Institute, Greensboro, N. C.

My Dear Sirs:—It has been twelve months to-day since I entered your Institute to take the Keeley treatment for the liquor habit; and as should be the case with all who have been cured of this *curse of all curses*, I feel it to be my duty to testify to the certainty of a cure.

I was the first to take the treatment from this section of North Carolina, and I can truthfully say I haven't since the last drink I took at your Institute, wanted, in any shape or form, under any circumstances, a drink of liquor, and I say to you, and to all who are suffering from this dreadful disease, that I do not *think*, but *know* beyond a shadow of a doubt, that I am a cured man, and that if I ever take another drink of liquor, it will be not from any desire, but because I have lost my mind.

I firmly believe that God is working through Leslie E. Keeley to redeem this country from the evils of the drink habit, and especially do I think every church of every denomination should form a fund to send those who are so unfortunate financially as not to be able to take the treatment. This I deem as great a missionary work as sending the gospel to heathen lands, for by curing these unfortunates they place them in a condition to receive the Holy Spirit, which otherwise they could not, for I firmly believe that whisky and religion will no more mix than oil and water.

It is impossible for me to express in words my great thankfulness to Dr. Keeley, to you, Drs. Durham and Wrenn, and, last but not least, to my friend, Dossey Battle of Rocky Mount, who was the first to explain to me the Keeley treatment and persuade me to take it, for the great change that has been wrought in me and many others in our town. I assure you my sincere desire and prayer to God is, and always shall be, that you all may be abundantly rewarded in this world and the world to come. It has always been the greatest pleasure to me to talk the Keeley treatment to all whom I thought would be benefited by it, and I am thankful to believe I have been the means of several taking the treatment and being restored into the image of their Maker. I am to-day as happy as most men get to be in this world. I am doing a nice business and trying to do my duty to my God, to myself and to my fellowmen, all through the grace of God and Dr. Leslie E. Keeley.

For fear I may weary you with such a lengthy letter, I will close with best wishes for the success of all the Keeley Institutes, and kindest regards to yourself, Dr. Durham and all the boys, I am as ever,

Yours redeemed,
P. N. SANDERSON.

Dr. Tupper's Retirement.

I beg for space enough in the RECORDER to express my deep and sincere regret at the retirement of this faithful and beloved brother from the leadership of our Foreign Mission work.

My acquaintance with him began at the time he assumed charge as Corresponding Secretary, and during all these twenty years, or more, I have learned most heartily to respect and admire and love him. A man of delicate sensibilities, of gentlemanly dignity, of Christian courtesy, of ripe scholarship, of distinguished ability and of noble bearing—there is a charm about him that has drawn me to him and held me fast. All these things eminently fit him, in my judgment, to fill and adorn the conspicuous position he has been holding so long. Who can be had who will fill it so well? I am free to confess that I cannot name the man. The Lord graciously forgive and counteract the blunders committed at Nashville.

J. L. CARROLL.

Chapel Hill, June 1, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

Literary.

Turtleback Light, A Story of Influence. By Mrs. H. M. Wilbur. 16mo, 239 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The scene of this story is laid in the city of Boston, and on the coast of Maine. Mrs. Marshall, a wealthy lady, in spending a summer on Turtleback Island formed an acquaintance with Elsa and Kitty, the one the daughter of the lighthouse keeper and the other of a near neighbor, and took them with her when she returned to render service in her home. Elsa is a faithful Christian girl, and Kitty at first one only by profession. With their relations to one another, their struggles and their triumphs, with the thread of influence running from one to another through it all, the story has to do.

Summer Excursion Rates.

The Cape Fear and Yadkin Valley Railway Company will sell summer excursion tickets from June 1st to Sept. 30th, 1893, inclusive, to all seashore and mountain resorts in North Carolina, Virginia and West Virginia. These tickets will be good for return trip until Oct. 31st, 1893, with privilege of stop-over in each direction at all [illegible] points. W. R. KYLE, G. P. A.

Fayetteville, May 29, 1893.

[illegible], a harness maker, who lived [illegible], and leaving a widow. His [illegible] into an estate, found five [illegible] in silver and one thousand [illegible] stowed up in a bad-

NEWS OF THE WEEK.

Raleigh Affairs.

Tony Rogers of Rockingham county, who was to have been executed on June 6th, has been reprieved by Gov. Carr until June 27th.

Hon. Thomas W. Mason of Northampton county delivered the address at the closing exercises of the Raleigh Male Academy on June 2d.

J. A. Spence & Bro., Raleigh, N. C., have assigned. Mr. Geo. H. Snow is assignee. Liabilities $10,509.85. Assets are supposed to be about $10,000 or $12,000.

State News.

About a 2,000-lb. black turtle was caught near Cape Lookout recently. It took eight men to turn it on its back after landing.

Hon. Henry Watterson has been asked to deliver the annual address at the Agricultural and Mechanical College commencement, June 14.

William Wilmouth and Robert Canady, two young white men from near Dobson, were arrested by Deputy Marshall Brim last week for illicit distilling.—*The Yadkin Valley News.*

The floral decorations sent by North Carolina to Richmond on the occasion of President Davis' obsequies were the most beautiful that were sent. And her escort was a very fine and creditable one.

On Thursday, May 25th, at Darien, Ga., Geo. Brandon seriously shot E. R. Poppell. Brandon had been paying attention to Poppell's daughter, and the latter had forbidden him to come to his house and made threats which Brandon and his friends claim justified the shooting. Brandon surrendered and is in jail. His father and mother live in Durham, N. C.

A party of twenty-six Waldenses arrived at Connelly Springs on the 29th of May. They were dressed in home-spun clothes and course shoes of their own make, and brought with them a limited supply of seeds from their own homes. They will occupy the six houses that are now completed on their tract of land, and proceed to erect a town at once. Their preacher came with them and a house of worship will be one of the first buildings they will erect.—*Newton Enterprise.*

General News.

The South & North Carolina R. R., of which Mr. Preston L. Bridgers is President has been sold to the Atlantic Coast Line.

Commencement exercises of the Washington and Lee University will be held June 11th, 12th, 13th and 14th. Rev. Neander M. Woods, D. D., of Tennessee will preach the Baccalaureate Sermon.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Sunbeams, Cedar Rock ch, 45c; Gardners's ch, Tar River, 1.15; Sunbeams, Goldsboro ch, 5.00. Mars Hill ch, W Chowan, 3.00; Capehart's ch, ditto, 12.00; Midway ch, Central, 16c; Margarettsville ch, W Chowan, 3.00; W M S, Mt Pisgah ch, Mt Zion, 2.50; Sawyer's Creek ch, Chowan, 5 61; Arlington, N C, 1.00 Total, 55.87. Previously reported, 2,633.50. Total this year, 2,669.37.

Foreign Missions—W M S, First ch, Wilmington, Eastern, $6.47; Sunbeams, Cedar Rock ch, 50c; W M S, Lilesville ch, 2.65; Sunbeams, First ch, Wilmington, 3.39; Midway ch, Central, 50c; Supply, N C, 2.67; Margarettsville ch, W Chowan, 3.00; W M S, Mt Pisgah ch, Mt Zion, 5 00; Edenton ch, Chowan (Miss F Knight), 35.00; Jasper Howell (for G W Greene), 1.00. Total, 60.18. Previously reported, 2,823.72. Total this year, 2,883.90.

Home Missions—Sunbeams, Cedar Rock ch, 50c; Republican ch (pledge), 15.00; Midway ch, Central, 31c; Mt Harmony ch, Flat River, 2.00; W M S, Mt Pisgah ch, Mt Zion, 2.50; Sawyer's Creek ch, Chowan, 20.00; Holly Springs ch, Little River, 1.00; W M S, First ch, Wilmington, Eastern, 3.23. Total, 45.54. Previously reported, 1,132.59. Total this year, 1,178.13.

Education—W M S, Carey ch, $6.00; Saddle Tree ch, Robeson, 11.50; Hickory Grove ch, Cape Fear, 2.43; Cedar Rock ch, Tar River, 2.61; Lebanon ch, Cedar Creek, 2.15; Providence ch, Robeson, 3.31; Plymouth church, Chowan, 8.00; Matthews ch, Meck and Cabarrus, 2.39. Total, 38.39. Previously reported, 1,033.29. Total this year, 1,071.68.

Orphanage—Sunbeams, Cary church, $5.80; Garner's ch, Raleigh, 2.18; Holly Springs ch, ditto, 1.30; Midway ch, Central, 97c; Supply, N C, 1.33. Total, 11.58. Previously reported, 439.70. Total this year, 451.28.

Centennial Permanent Fund—W M S, Salisbury ch, $2.40; Mrs S H Burtt, Wilmington ch, Eastern, 5.00; Mrs D A Garber, ditto, ditto, 5.00; Mrs M E Hooper, ditto, ditto, 5.00; Mrs J A Montgomery, ditto, ditto, 5.00; Mrs Wm P Oldham, ditto, ditto, 5.00; Ladies, Newbern ch, 12.81; Myrtle King, Wilmington ch, Eastern, 5.00; Bessie Montgomery, ditto, ditto, 5.00; Women and children, Meck and Cab, 3.30; Ditto, Cold Water ch, ditto, 1.10; 88, Mt Vernon ch, Central, 1.55; Infant Class, Moravian Falls ch, 5.00; Women and Children, Ahoskie ch, Chowan, 10.00; W M S, Hopkin's Chapel ch, Central, 1.00; W M S, Boykin's Chapel ch, Eastern, 1.00; Morehead City ch, pledge, 30.00; Mill Creek ch, Flat River, 5.33. Total, 108.48. Previously reported, 2,549.11. Total this year, 2,657.59.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 3, 1893.

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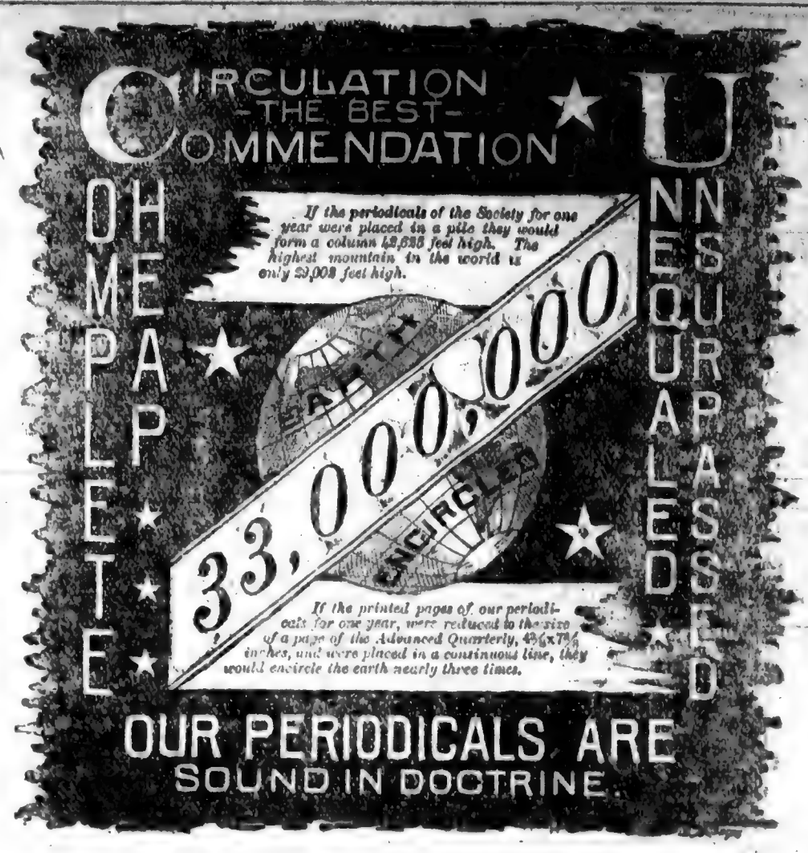

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University Law School.
40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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The wheat crop in Chatham county continues to look very promising, and some wheat will be ripe for harvesting next week. The oat crop, however, is very light, and some farmers will hardly reap more than they sowed.—*Chatham Record.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

MARRIED.

BARRETT—PARKER—On June 1, 1893, at the residence of the bride, by Rev. T. G. Wood, Jacob B. Barrett and Augustine Parker, both of Hertford county.

McCALL—NORTHY—On May 28, 1893, at Wilson's Grove Baptist church, by Rev. A. W. Crabtree, Mr James McCall and Miss Flora Northy, both of Mecklenburg county, N. C.

HOGGARD—BAZEMORE—On May 23, 1893, at the home of the bride in Bertie county, N. C., by Rev. L. M. Curtis, Mr. J. J. Hoggard of Hertford county and Miss Sarah A. Bazemore.

DIED.

OLIVE—Lovie Currin Olive died at the residence of her parents, A. J. and E. D. Olive, near Sparks, Ga., of cholera infantum, May 16th, 1893, aged thirteen months and twenty-three days. She was the pet of the family, but was Jesus' choice of the flock. She has gone to join her two sisters in heaven. The bereft are parents, three brothers and three sisters. A. H. OLIVE.

BEASLEY—Died, April 26th, 1893, Thomas Beasley of Bertie county, N. C. Bro. Beasley was in his sixty-eighth year, and one of the oldest members of the Coleraine Baptist church, and so far as the writer knows he was a consistent member until his death. He leaves seven children to mourn his loss. The funeral services were conducted by the writer in the Baptist church at Coleraine. His body was laid to rest in the church-yard to await the general resurrection.

S. F. BRISTOW.

HERRING—On the morning of May 24th, at six o'clock a. m., the spirit of our dear uncle, George W. Herring, took its flight, and left the dear ones sorrowing. Only a few weeks prior to his demise, he lost the only child of his first marriage. He leaves three daughters and two sons. He was a faithful member of Lisbon Baptist church. We trust in the morning of the resurrection that we shall all meet again, and "be satisfied when we awake in his likeness."

Weary and aged, worn and weak,
He laid him down to rest,
Jesus to him these words did speak,
"Oh, come and join the blest."

His trials over, cease to mourn,
Our heart with grief now yearns,
He's entered on that lovely "bourne"
From whence no one returns.

He gave his heart long, long ago,
Unto the Saviour dear,
He cast his care on him below,
Who said "there's naught to fear."

Between opinions "halt ye not,"
"Choose ye this day your Lord,"
Remember we'll not be forgot
If we but trust his word.

MOLLIE J. HERRING.

Tributes of Respect.

Collins Grove church submits the following in memory of Rev. J. R. Maynard, who died at his home in Morrisville, March 26th, 1893:

WHEREAS, It has pleased the Allwise Ruler of the universe to take from us our much beloved brother and pastor, therefore be it

Resolved 1. That it is with deep sorrow that we have to take our leave of him, but that we bow in humble submission to the will of him who does all things well.

2. That we will with gratitude remember his usefulness and efficiency as a preacher of the gospel of the Son of God, believing as we do that he is gone to that rest that remaineth for the finally faithful.

3. That it be our purpose in the future to follow him so far as he followed Christ.

4. That we are profoundly grateful that his faith was strong in life, failing him not in death, and for his zealousness in his Master's work.

5. That we do hereby tender to his bereaved wife and children our sympathy in this their great affliction.

6. That a copy of this be spread on our church book, and that a copy be sent to the bereaved family, also to the BIBLICAL RECORDER for publication.

H. W. HOLLEMAN,
J. M. UULEY,
J. S. STEPHENS,
Committee.

R. B. BYRUM, C. C.

WHEREAS, It hath pleased the creator of all things to remove from our midst one of our dearly beloved brothers in the Lord, to wit: Jackson Denny, therefore be it

Resolved 1. That we do sincerely lament the departure of our beloved brother.

2. That we do sincerely sympathize with the mother and friends of the deceased.

3. That the church feels the loss of the dear brother, but our loss is his eternal gain. He has gone to meet his father and brother in that celestial city where parting never comes. He was born Jan. 6th, 1873, and departed this life April 11th, 1893. He united with Landmark Baptist church when he was sixteen years old, and lived a consistent member till his death. He was ever ready to help share the burdens of the church. He leaves one brother and sister to mourn his loss. His sickness lasted for a short time, but he bore it patiently. He told his brother just before his death he was going home. His last words were, "I have not long for this world; I'll soon be at home."

4. That a copy of this be recorded in the church book, and a copy be forwarded to the BIBLICAL RECORDER for publication.

Done by order of the church May 29th, 1893.

G. L. PORTER,
W. F. BARKER,
JESSE DENNY,
Committee.

Medical Department

—OF THE—

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Primary Quarterly	10	Kind Words, monthly	16
Lesson Leaflets	10	Picture Lesson Card	16

The Leader..... 8c.

Address BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

T. P. BELL, Corresponding Secretary.

Special Announcement.

Some Things You Need to Know.

The Baptist Book Concern carries a large stock of religious and miscellaneous books—that they are headquarters for all books published by the American Baptist Publication Society, The Fleming H. Revell Co, Funk & Wagnalls, A. C. Armstrong & Son, besides having correspondents in all leading book markets in the world, through whom **ANY PUBLICATION NOW IN PRINT MAY BE OBTAINED.** We are prepared to quote both wholesale and retail prices for the above firms, or for any books published. Special discounts to the trade and the ministry. Correspondence solicited.

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ANNUAL STATEMENT

Showing the Condition of the American Accident Company.

ASSETS. DECEMBER 31, 1892.

Account of stocks and bonds of the United States, and of this and other States, also all other stocks and bonds absolutely owned by the Company	$ 1,023.50
Cash in Company's principal office and belonging to the Company, deposited in bank	6,908.55
Premiums or assessments unpaid	11,400.55
All other assets, detailed in statement	109,110.40
Total Assets	$ 128,436.30

LIABILITIES.

Losses unpaid, including those resisted	$ 7,647.96
Total Liabilities	$ 7,647.96
Total Income	$ 100,846.82
Total Expenditures	972.43

NORTH CAROLINA BUSINESS IN 1892.

Risks written	$ 343,000.00
Losses paid on risks taken	972.43

President, W. H. DILLINGHAM.

Vice-President, THEODORE HARRIS.

Secretary, ROBERT SKEEN, JR.

General Agent, ANDREW SYME, Raleigh, N. C.

STATE OF NORTH CAROLINA,
OFFICE OF SECRETARY OF STATE,
INSURANCE DEPARTMENT,
RALEIGH, N. C., December 31, 1892.

In compliance with Sec. 9 of "An Act to consolidate the Insurance Laws of North Carolina," I certify that the above is a true extract from the sworn statement of the American Accident Company on December 31st, 1892, now on file in this department.

OCT. COKE, Secretary of State.

I. W. DURHAM. *T. L. ELLIOTT.*

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On the map of the world you'll find it not—
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with words of eloquence fraught
From the mouths of wonderful men.

But deep in the walled-up mother's heart
A mother that will not yield,
But patiently, quietly bears her part—
To them in this battle-field.

No marshaled troops nor bivouac song,
No banners that gleam or wave,
But, oh, those battles they last so long—
From babyhood to the grave.

—Joaquin Miller.

Your Boy.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish, and make him feel you are disappointed in him. He is your boy, and you are to live with him. He bears your name, and is to send it down on the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain; there is nothing in him; he has no pride, no ambition. You don't know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, unfanned flame, a smouldering fire, a latent energy, which the teacher's aid may stir, the association with books may arouse, develop and direct, and thus start your boy agoing with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That will make him strong, a giant with whom none dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our mind now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love, a mother's prayers, follow us still, and the memory of her anxious tears shall never fade out during the succession of years.

Finally, but not least, pray for your boy. God hears prayers. Do the best you can; commit all you cannot do to God, and hope. Never despar, for no one knows what is in a boy.—*The Ensign.*

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"If, my dear girls," says a sage matron, "you learn to be so orderly that the contemplation of disorder gives you pain, there is no fear that you will neglect your domestic duties or become careless in the performance of them. Let everything that leaves your hand be in perfect order. Let it grow impossible to you to put down so much as a pinbox where it will disturb the orderly and pleasant grouping upon your dressing table, or to stick your pins in your cushion even at all sorts of tipsy and uncomfortable inclinations. This will not make you 'fussy.' It is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation. Have all your own possessions well in hand. Have your little washcloths and your sponges for bits of cleansing; your furniture brush and your feather dusters, and your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel to preserve the polish or to restore the gloss where wood grows dim or gets spotted. Find by following your surely growing sense [illegible] and always, the best and easy ways of keeping all fresh about you. Your own processes: they will come when you have made yourself [illegible] of what you can learn and [illegible] apartment, so that it is easy to do it then to let it alone [illegible] the time it takes [illegible] which you give to your [illegible]—then you [illegible] house, [illegible]."

"Only a Fireman."

It was night, dark and stormy. A passenger train was rushing along over the shining steel rails, lit up by the head-light of the locomotive, almost with the velocity of thought. From the opposite direction was coming, at the same rate of speed, another train; rounding a curve, they came together with a rush, a roar, and a sickening crash, making a fearful wreck. Some one had blundered. Yet amid all this ruin and misery, strange to say, no one was killed but a fireman.

Many were more or less wounded, but when the uninjured, recovering from their fright, had rescued the injured from the crushed and shattered cars, "only a fireman" was found—dead. Shortly after the accident, messages were flashed across the telegraph wires that span this great continent of ours, like a net work, giving to the press and public the particulars of the wreck, and winding up with: "Only a fireman killed." Yes, "only a fireman," a brave, noble son of toil, who died at his post. No great money king, who has made his millions by robbing the workingmen; no dainty piece of fashionable feminine flesh, only fit to look at; no "illustrious" statesman, who has had his brains furnished to order by the toilworn child of genius, was killed—"only a fireman"—and the world moves on in its mad rush for trade and traffic, gain and loss, giving no thought of the dead fireman. But down there in the little village where he was born, an aged mother, with shaking hands and tottering limbs, weeps for the brave boy whose pleasant voice and merry laugh she will never hear on earth again.

Over there in the big city, a blue-eyed wife hovers over the mangled remains of the husband who had loved and cherished her so tenderly, in heartrending agony. "Only a fireman," to the heartless world, but to these two desolate women, the best beloved thing of all the earth. A light has gone out from their lives that can never be rekindled, until, by the waters of bliss, in the land of the great hereafter, they again meet their loved and lost son and husband—"Only a fireman."—*Wm. W. Long, in the Baltimorean.*

Prehensile Feet of East Indians.

The traveler who walks in the native quarters of the cities of India can easily study there all industries in the beginnings, as they were probably practiced in Europe in the middle ages. The shops are usually open, and the workmen can be seen inside; textile industries, pottery, shoemaking, joinering, armoring, jewelry, confectioners—all can be observed in a single street like Chitpore Street, Calcutta. If we take pains to examine attentively the methods of working we shall be struck by the enormous function played by the lower limb. Whatever the industries, the Indian, squatting or sitting on the ground, works with his feet as well as with his hands; and it might be said that all four of his limbs are in constant exercise. The joiner, for example, has no assistant to hold his plank, but makes his great toe serve that purpose. The shoemaker does not employ a fixed clamp for the shoe on which he is sewing, but holds it in his feet, which change position to suit his convenience, while his nimble hands do the sewing. The metal worker holds the joint of his shears on his feet in cutting copper.

In the making of wooden combs I have seen the comb held straight up by the feet, while the workmen marked the teeth with one hand and with the other direct the instrument that cut them. The wood turner directs the hand-rest with his great toes; so, generally, do Egyptian and Arabian turners. In smoothing twine or sewing a bridle the Indians hold the article between the first and second toes. When the butcher cuts his meat into small pieces, he holds his knife between the first and second toes, takes the meat in both hands, and pulls it up across the knife. I have seen a child climb a tree and hold a branch between his toes. These are enough details concerning the constant, universal use of the foot.—*Popular Science Monthly.*

Aim High.

Boys and girls, aim high. Do not say, "I will be pretty good," but endeavor to be perfect.

A great artist was once highly praised for a beautiful painting which he had just completed. "Ah, do not praise me," he said, sadly, "it may be very beautiful, but I aimed at perfection."

I once put the following question to a ragged little newsboy: "What are you going to be when you are a man?" The little fellow met my half quizzical glance with a look of determination in his bright eyes, then he replied, "President of the United States, sir." That lad may not become President, but he will not remain a newsboy.

George Eliott, in writing the last words of one of her most powerful novels, exclaims, "It is so much less than what I hoped for. I am dissatisfied."

Bear this in mind: "If we aim at the ground we shall never reach the sky."—*N. Y. Observer.*

Always Willing to Assist.

It is a sad fact that many of our churches do not see the importance of the Sunday-school. It is estimated that there are thousands of such churches without Sunday-schools. One of the objects of the American Baptist Publication Society is through its missionaries and colporteurs to organize schools in destitute places, and provide them with the Publication Society's helps and papers. The Society is always willing to assist newly organized schools with Bibles and Sunday-school literature. The funds for these grants are increased or diminished, according as the schools that are able to buy do or do not patronize the Society in the purchase of their supplies.

About Nutmegs.

Nutmegs grow on little trees which look like little pear trees, and are generally not over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is the seed of the fruit, and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe it breaks open, and shows a little nut inside. The trees grow on the islands of Asia and tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them all the seasons. A fine tree in Jamaica has over four thousand nutmegs on it every year. The Dutch used to have all the nutmeg trade, as they owned the Banda Islands, and conquered all the other traders and destroyed the trees. To keep the price up they once burned three piles of nutmegs, each of which was as big as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the India Islands, did for the world what the Dutch had determined should not be done—carried those nuts, which are their food, into all the surrounding countries, and trees grew again, and the world had the benefit.—*Exchange.*

E. Nulty of St. Paul, Minn., writes: "Was confined to bed for three weeks; doctors could do me no good; Japanese Pile Cure entirely cured me." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

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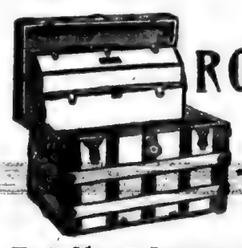

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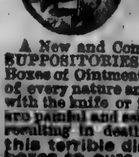

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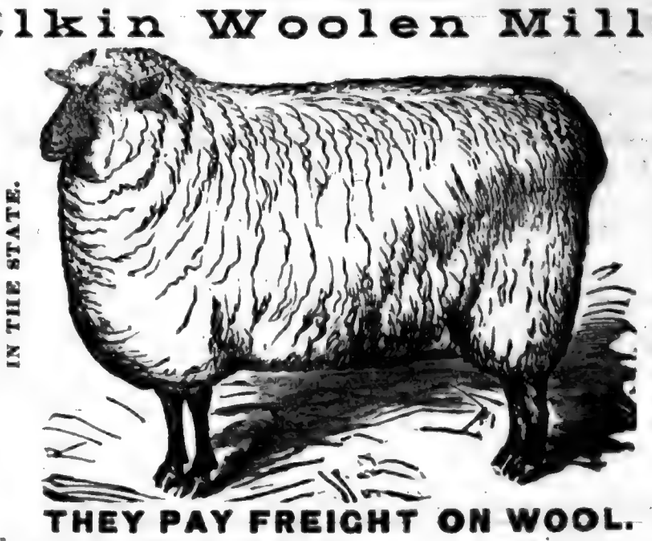

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Predestination.

BY REV. ARCHIBALD CREE.

Preached by request in Sandy Run church in Bertie county, May 28th, 1893.

Text, Rom. 8: 28–30—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified."

The doctrine of predestination has been the occasion of much difficulty and perplexity to many sincere and humble believers. These difficulties, I believe, have been intensified by some men's crude, contradictory and mistaken conceptions of the subject, as it is presented in the Word of God.

Having been requested by some of my brethren here to preach to you on these verses, I will endeavor, as far as I am able, to expound the Apostle's words, though I am far from arrogating to myself the ability to do full justice to the subject. I doubt not the Apostle Peter had special reference to this, its kindred group of doctrines, when he tells in his second epistle how his beloved brother Paul, according to the wisdom given unto him, had written in his epistles of these things, "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

The subject of the divine predestination of souls is no subject for ignorant and unlearned handling. It is pre eminently a subject for the religious thinker and scholar; but as the Apostle Peter in the same epistle says "no prophecy of Scripture is of private interpretation," we are not forbidden to enter this sphere of the great realm of divine truth with our feeble rushlight to scan what portion of it may be available to us. There is abundance of truth in the Word of God suited to all minds and to every degree of intelligence. As Roland Hill said long ago, "There are shallows for the lambs to wade in, as well as great deeps for the strong and the learned to swim in."

There is perhaps no portion of Scripture more full of theological importance than the three verses before us, and none therefore which demands a more careful exposition at our hands. The grand question, around which so many controversies have gathered throughout the history of the church of Christ, but to which all sections of the church are ever more nearly approximating to agreement, is here presented.

Do these passages teach *unconditional* predestination? Do they teach the predestination by God of certain souls to eternal life and the consequent passing by of others, without the least reference to the State, or character, or actions of those so ordained, and those passed by? or do they teach *conditional* predestination—the predestination of certain souls to a certain glorious destiny, because of certain foreknown conditions, upon which salvation is granted, having been supplied by them, and thus implying the free will co operation of these souls in the attainment of that state of salvation and of glory. That is no question of barren controversy, but one of the most momentous importance to men as moral and immortal beings. Eternal issues hang upon the question, and the entire procedure and plan of God in the scheme of redemption are involved in it also. To the greatest and deepest natures such questions have ever had a profound attraction. Not only their sympathy with human beings in their wondrous immortal nature and destiny have drawn them to such questions, but the deeper interest still which Milton expresses in his Paradise Lost, of "justifying the ways of God to men," has filled them with the intense desire to feel into the depths of such subjects and scan their limits if possible. The very border-land of mystery, to which some, after all their investigations, have been led, has only increased the attraction. So far all was made plain to them: they felt themselves on firm ground, but beyond they gazed into the illimitable, and while it heightened their awe, it did not diminish their interest.

It would be easy to dispose of the question presented in this place by appealing only to the plainer declarations and commands of Scripture, and passing by the more difficult texts; but that would be a cowardly process, manifesting fear of such passages as that before us. It would be a cutting the gordian knot, not an untying of it. The general who should beat the armies of an enemy in the field and overrun his country, but who left, here and there in his progress, great menacing fortresses behind him, which he did not attempt to reduce, or was not able to reduce, would not likely prove a successful conqueror in the end. While the more difficult texts of Scripture have to be interpreted in accordance with the plainer declarations, as the Word of God cannot contradict itself, and the Divine Spirit, who inspired it, is the Spirit of Truth, and was given to lead us into all truth, and therefore each part must harmonize with the other, though some parts may reach away into the regions of the mysterious and the illimitable where our poor vision cannot penetrate, yet to dispose of all difficulties and answer all objections by appealing only to the plainer declarations is no true solution of those difficulties, and is not allowable, except in any doubtful cases, and after all other means of interpretation have been exhausted.

It is well, therefore, for the minister of the gospel who aims to be a workman who "rightly divides the word of truth," to vary the ordinary and simpler ministrations of the Word by an occasional exposition of one or other of the deeper and more difficult texts.

Let us follow these verses clause by clause, and see what light we may extract from them on the important subject of which they treat.

The Apostle says, "And we know that all things work together for good to them that love God," &c. The very first word, the Greek particle which is translated "And," is not without special significance in the connection in which it stands. In the thirtieth verse the same particle is translated "Moreover." Either translation is quite correct; but as the twenty-eighth verse is like the thirtieth, the beginning of a paragraph, or the statement of an additional truth in advance of those laid down in the preceding verses, there is great propriety in translating it by the word "Moreover." The Apostle has been dwelling on the fact that the sufferings which believers endure in "this present time are not worthy to be compared with the glory which shall be revealed in them." He describes the whole creation along with believers groaning and sighing for the fulness of redemption, and the glorious liberty of the children of God. Advancing in the same consoling strain, the Apostle adds, "Moreover, we know that all things work together for good to them that love God, to them who are the called according to his purpose."

"Moreover, *we know*," says the Apostle. He speaks of that which was no mere matter of conjecture, but of certain knowledge to himself and his fellow Christians. Because they were Christians, and therefore taught of God, the thing of which the Apostle speaks was an accepted matter with them. Hence Paul, as the mouthpiece of his brethren, give utterance to this common assurance "that all things work together for good." But to whom? "To those who love God, and who are the called according to his purpose." Mark these two distinguishing characteristics. The first describes their relation to God—they "love God"; the second describes God's relation to them—they "are the called according to his purpose." These favored persons, then, are not here regarded merely as human creatures, which they of course are in common with other human creatures, nor as sinners, which they are in common with others. It is not in any aspect of their being or their state, which they have in common with others, that they are regarded and described by the Apostle; but by something distinguishing them from others—*they love God.* Now in that description we find certain conditions of salvation supplied by those who are spoken of. They "love God," that itself is a condition, and it is backed by others; for in order to love God, they must first have believed in God's love to them, as revealed in the gospel of his grace. "We love him, because he first loved us." Therefore behind their love there was faith, and all those other aspects of that state which consists in the penitent and sincere return of the soul to God. Here, then, to begin with, we have certain conditions on the part of man co operating with the attitude and the action of God towards them in securing their eternal good. Thus far, then, we have got so much that is plain and evident from the light of the passage. Let us plant our feet firmly on what we have gained, it may be helpful in what is to follow.

Not only do these persons "love God," they are also as regards God's relation to them, "the called according to his purpose." It is by God they are called. The thirtieth verse explicitly says so. "Moreover, whom he did predestinate them he also called." Now let us enquire what is the nature of this calling, which is applicable only to believers. This is a crucial point. Doubtless it is the high calling of God in Christ Jesus. It is evident that it is not the universal call given to sinners to come to the Saviour and believe the gospel. That call is issued indiscriminately to all sinners, to every son of Adam. They are all summoned to repent and believe to the saving of the soul. It is with respect to that universal call it is said, "Many are called, but few are chosen." Now it cannot be that call to the beginning of the Christian life that is referred to here, because there is nothing distinguishing or peculiar to Christians in that call. It is a gracious invitation to every one as well as to them. But the Apostle is here speaking of something peculiar to Christians. "Whom he did predestinate, them he also *called*," "*justified*," "*glorified*." The call is as peculiar as the other distinguishing characteristics *predestinated, justified, glorified.* Moreover, the expression "the called" is exclusively applied to Christians wherever it occurs in the epistles of the New Testament. It is not applied to any others. Besides, seeing that believers have already responded to the gospel call, we would naturally expect that this distinguishing call will be something different from that to which unbelievers are called. Some would insidiously say to us, at this point, that the call is the same as that given to unbelievers, but that believers are more effectually called than others, an irresistible influence is brought to bear upon them so as to make them obedient to the call. But this is simple necessitation, and such invincible swaying of the will has in it nothing of the nature of a call. The call, I should say, must be a real appeal to the intelligence, and through the intelligence to the heart and the will.

Let it be observed that there are other calls besides the call to repentance and faith. We find Christians spoken of in the Word as "called to liberty," "called to holiness," "called to suffering,"—to peace also, "Let the peace of God rule in your hearts, to the which also ye are called." Some, too, we find called to preach the gospel, and to undertake certain missions amongst men. But the highest calling of all, sometimes called the "heavenly calling," is the call to glory, the call to the other end of the Christian life. Paul says to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." Here is a call to eternal life. Peter says, "But the God of all grace, who hath *called* us unto his eternal glory by Christ Jesus, after that you have suffered awhile, make you perfect." Here is a call to eternal glory. How beautifully this highest call is put in the hieroglyphical languages of the book of Revelation, "Blessed are they who are called unto the marriage supper of the Lamb." Peter exhorts his fellow believers to "make their calling and election sure." How were they to do it? Evidently it is a very distinguishing call this, a call to something higher than the beginning of the Christian life, to which all are called, to which all are urged. We are here in a more chosen region, where spiritual qualities are the passport. So it is intimated by our Apostle elsewhere, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." Jude speaks of them that are "sanctified by God the Father, and preserved in Jesus Christ, and *called*." Strange that the calling should be mentioned after the sanctification by God the Father, and the preservation by Jesus Christ. It is explainable only by understanding the call as that of the higher character I have been quoting—the call to glory, to eternal life, to the marriage supper of the Lamb. The expression "the called" applied to believers can in many places mean only this. And it is evident from the context that this part of our text furnishes us with an instance in the clause "to those who are the called according to his purpose." Has the Apostle been pointing forward to "the glory that shall be revealed" in believers, to the full redemption, the future manifestation of the sons of God? And in the verses succeeding our text he goes on to point to the transformation of believers into the image of God's Son, to their final justification and glorification, and at length in the same strain, and pointing still to the glorious end, or prize of the high calling, he bursts into that glowing peroration, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Nay, in the thought of the Apostle, every hindrance is swept aside, and glory and victory are pronounced for the believer in Christ. It would appear very plain from all these considerations that the expression "the called of God" refers to the call to the higher end of the Christian life, the call to glory, the call to the marriage supper of the Lamb, a call which, while it is related to the universal call of the gospel, is yet in very many places in Scripture revealed as distinct from it, a higher and more distinguishing call, applicable only to those who have obeyed the first.

And further, let us beware lest we stray into any mere imaginations respecting the *essence* of this calling; let us beware of being misled by phrases of men, such as *effectual calling*, phrases which, in this connection, find no place in the Word of God. The word *calling* or *called* has its own meaning, and does not need to have one invented for it. To be called is to be summoned, to be invited. All those ideas of welcome, invitation, desire that we should avail ourselves of the blessing offered, are contained in the Word. Even urgent pleading and authoritative command, and every helpful influence to enable us to avail ourselves of the blessing offered, are found in the Word; but such ideas as necessitation or irresistible influence to compel our obedience are as wide apart from the native import of the Word as the poles are asunder from each other. On the contrary, we are reminded that the deepest responsibility rests upon us as to whether we shall yield to the divine moral influence, whether we shall become obedient to the heavenly summons, and press on toward the mark for the prize of our high calling.

It is further stated that believers are the called "according to *his purpose*." According to God's holy purpose, or resolution, or plan in a remote eternity, believers are now called to this glory. It was God's fixed purpose or plan from the beginning that all who believe in his Son, and by him in advance in the love of God, should be called to everlasting life and glory—to the incorruptible inheritance that fadeth not away. This is God's fixed plan, his changeless decree, his immutable purpose. It cannot be altered to suit any one, however great or exalted. Men must conform to it if they would be saved. All who have faith in the Redeemer, all those who love God, are the called to the heavenly inheritance: these shall be the ultimately glorified; these, and none others. Such is God's purpose, his plan from all eternity.

In the case of those who love God, we have God's calling of them and God's purpose to save all such, and we have further this in addition, that he causeth all things to work together for good to them. No doubt the "all things" contemplated by the Apostle are all things that happen to believers. The universality of things he has in view embraces whatever events and circumstances in this life touch any point of their being. They are all made subservient and contributory to the lasting good of those that love God. Nay more, it would appear from the context that the Apostle has specially and prominently in view all the afflictive events and trying dispensations which happen to them. He speaks much throughout of the sufferings to which his fellow believers were subject, and even goes so far as to summon up and anticipate all the most trying circumstances, and the most formidable forces which could afflict and oppose them. And withal, he proclaims them more than conquerors through him that loved them. How often do the Scriptures teach us that the greater the sufferings of believers on earth for righteousness' sake, the higher will be their exaltation in glory. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." We know not the unseen good which the sufferings of life may be working out for those who love God. God only knows. The Apostle's words may have a wider compass still, and may include in their range the universal order of things, which is all under the management and control of God. Could we survey all the bearings of things upon each other in this universe, all the interrelated laws and ramifying influences, we might be astonished to find how slight a touch will move the whole net-work to given ends and uses. And it is no incredible doctrine even in these scientific days, but a truth quite apparent to whoever will try to discern in the matter, that God is managing this universe, to the extent that is visible to us at least, in the interest of those who love him, who serve him, who are his loyal and dutiful children. To others there may be temporary benefit; but lasting and everlasting good to these only. Thus far then we seem to apprehend the teaching of the Apostle, that to those who love, and whom he has called to glory, in accordance with his purpose or plan, in a past eternity, all things work together for good.

Let us advance to further proof of this truth given in the following verse: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The Apostle's words are a further development in the revelation of the divine intention and plan. It is worthy of observation, however, that the verbs in these two verses *did foreknow, did predestinate, called, justified, glorified*, are in the indefinite tense, i. e., they express the thing abstractly, without any strict reference to time, whether past, present, or future. The tense that was used in Greek for the indefinite tense was the aorist tense. In our language, it is the present tense that is used for the indefinite tense. Therefore those passages might with great propriety have been put in the present tense in our translation. Moreover, whom he predestinates, them he also calls; and whom he calls, them he also justifies; and whom he justifies, them he also glorifies."

Some brethren here may not understand the process, but you may see at least from the last of these verbs that the Apostle means to express indefiniteness as to time. "And whom he justified them he also glorified." Now it is not true that all whom God hath forekhown and called, he hath already glorified. Nay, it is not true of any of them, if the glorification referred to is the final glorification of body and soul, which seems evident. But the Apostle means to express himself indefinitely, stating the fact without reference to time. The same tense which the Apostle here employs is in many other parts of Scripture translated by our present tense. To take only one example, Jesus says, "If a man abide not in me, he is cast forth as a branch and is withered." Instead of the expression, "he was cast forth as a branch and was withered," we have here our present tense to translate what Jesus meant to express as an abstract truth without reference to time. It is well to remember that the verbs in our text are in the original. Of course, as to the divine acts themselves, it was in the past God foreknew, and did predestinate, it is in the present he calls, and it is in the future he will justify and glorify. They are put in the one unvarying tense by the Apostle because it is the action of God Paul means to assert, not the time.

But let us proceed to the clause, "For whom he did foreknow." You see how this verse hangs on to the preceding by the word "for," which introduces a reason for what has been stated. The word "whom," then, "whom he did foreknow," evidently refers back to those the Apostle has been speaking of, those who love God, and are the called according to his purpose. It is the lovers of God whom God "foreknew and whom he predestinated to be conformed to the image of his Son." There is nothing unequal in that doctrine after all, is there? Nothing to deter us, nothing to darken the character of our God. Besides, do not mistake the import of the word *foreknow*. Some would almost confound it in meaning with the word *predestinate* which follows, and say that it is the foreknowledge of God which makes everything necessary, and brings everything to pass. Now, the foreknowledge of God does not *make* or *cause*; it is perceptive; it apprehends. God's foreknowledge is his all-apprehending, and all-comprehending intelligence of everything past, present and to come, directed to the future. God foreknew the sins men would commit; does his foreknowledge therefore bring these sins about? Is he the author of sin? God forbid. It is man in the free-agency with which God endowed him who is their author. If we might argue from the finite up to the infinite, as we sometimes do, if it were possible for you to foresee with absolute certainty any event which would transpire in the political future of your country, or of any other nation, would there be any sense in saying that your foreknowledge brought it about? If I throw a ball up into the air I may be said at the moment to foreknow that it will come down again. But does my foreknowledge bring it down. No, sir, it is brought down by a force outside of myself—by the law of gravitation. So, though God foreknew every sin and every transgression of my life, his foreknowledge did not bring them to pass. I, in the voluntary misuse of my God-given powers—freedom and responsibility—which brought them about—I am the guilty party. It would be to introduce the deepest error into our thinking out of this subject, and vitiate our entire mental processes if we confound things that differ so widely as God's foreknowledge and his acts of predestination. In the exercise of his absolute prescience, his infinite omniscience, God foreknew these favored persons referred to in our text. But what did he foreknow about them? This is the simple sense of the passage. There was something peculiar about them distinguished them in his foreknowledge from others. God foreknew all others; but about them he

[CONTINUED TO THE SECOND PAGE.]

The Biblical Recorder.

WEDNESDAY, JUNE 14, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

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HOW TO WIN MEN.

Soul winning is one of the most important duties that devolves upon those who profess to be servants of Christ. That it is an important work only requires that we should read God's Word and think a little about the value of the soul in order to be convinced. To know that it is a Christian duty, one has only to read such passages as Isa. 55: 1, Lk. 14: 17 ff., Rev. 22: 17, and many other passages like these. There is, besides, abundant encouragement in the Bible that we should engage in this work. For instance, "Be not weary in well doing; for in due season ye shall reap, if you faint not;" "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And again, the striking words, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." As this work, then, is so vastly important, it is quite necessary that we should carefully study the ways and means of accomplishing it. It is a well established fact that many men of moderate gifts and capacities are very successful soul-winners; while others, with quite superior minds and training, meet with indifferent success in this work.

One great secret of soul winning, we think, is prayer to God, accompanied with reliance upon him to bless the efforts we make in that line of work. Saving the soul is emphatically the Lord's work. The best laborer in the great harvest field is only an instrument in God's hands in accomplishing the work. In this, in fact in all work, we should never forget the Saviour's words, "Without me ye can do nothing." As Abraham's servant asked the special direction of God in selecting a wife for Isaac, so we should go to the work of soul winning, in constant reliance upon God or the guidance of the Holy Spirit.

Again, if we would win men to Christ *we must learn to love them*—the more the better. Nothing, under God, can take the place of this love for those who are in their sins. Without it, shining gifts and other splendid qualities on our part will do us but little good; and with it we may be remarkably successful, though quite deficient in other gifts. There is philosophy and religion both in Peter's words, "Charity covereth a multitude of sins." And it would be well for those who engage in this work to remember that love for men cannot be simulated. If you do, or do not, love them, they will find out that fact. An adept in the art of deceiving cannot "ply his methods" here without being detected. It would be well for us to remember, also, that many people, especially in their earlier Christian experience, have not learned to love sinful men. Some people are born with a naturally cold heart, and find it hard, even after conversion, to love sinners as they should. But this, as well as any other great barrier in our way, can be broken down by importunate prayer to God. To try to win souls to Christ, then, without love in our hearts for them, is a dead cold business, and generally results in disheartening failure.

And yet another means of winning men is, to visit them, be with them, to come into face-to-face contact with them. Some of our missionaries have learned, through necessity, the importance of face-to-face work. One great secret of the spread of Mohammedanism, and other isms, is this kind of work. The methods that are successful in [illegible] false faith may be studied [illegible] by those who attempt to propa[illegible] true faith. This plan of work is [illegible] only at home, but especially, we [illegible] heathen people. If we can [illegible] under this head to-day, occa-sion, and add to the success of our faithful missionaries in their far off fields, we shall feel that we have not written in vain. By the way, we have been highly pleased at the prompt response of some of these to our request that they give us their views of a "call to do mission work." Your letters are welcome, brethren and sisters, on this or any other topic. And again let us say that we would like to have the views of these faithful men and women as to this face to-face work with the heathen. Will they tell us to what extent consecrated laymen might do this kind of work by going to the foreign field, and, while following their chosen business, use their opportunities to do good in this way?

DON'T.

At the risk of repeating some things already discussed in these columns, we wish here to add a few *dont's* that may be useful at least to some of our readers:—

Don't go before the church and be received for baptism, and then ask some other pastor or preacher baptize you. You may think this a small matter; but it is not a small matter with the pastor of the church. You place him in a very awkward position. If he knows that you prefer that some one else should baptize you, he of course has self respect enough not to insist on doing so himself, whilst to do so is both his right and his duty. As small a matter as you may think this to be, the fact that such requests have been made and complied with, will account for the sudden resignation of some worthy and competent pastors. It may not be amiss to add that no minister who is not the pastor should consent to baptize a convert that had so little respect for the pastor as to ask him to do so. To consent to do so, shows little respect for the pastor's feeling.

Don't ask, as a rule, any other pastor except your own to marry you, or officiate at the burial of your loved ones. There may be peculiar circumstances when you would like to have a former pastor present; but even in that case, let him only *assist* the pastor. Right often the above "don't" is disregarded, and quite a display is made at fashionable weddings by sending for him who is considered the more fashionable preacher, while the pastor is at best only an invited guest. The same rule holds good at special funeral occasions. You may wish to make a display at your wedding, but don't do so at the expense of your pastor. Your heart may be crushed at the death of a dear one, but that is no excuse for *crushing* the feelings of your pastor and also those of his wife and children. And when you do ask your pastor to officiate at your marriage, don't send him home without some compensation for his services. If you have not paid the preacher something for marrying you, do so yet. It is mean to treat pastors, as they are often treated, in this thing.

Don't disparage the preaching of your pastor by extravagant praise of a sermon from the passing brother, while you seldom speak of his. It is a poor preacher indeed that can't get up a few "big sermons." You have heard his best; wait till you hear his worst, and then make your comparisons. After all, it is not the man that flashes who is the best preacher, but the man that wears well.

Don't run wild over a visiting pastor, or evangelist, while your own pastor misses you often at the prayer-meeting or regular services of the sanctuary. It is remarkable how zealous and pious some of our church members seem to be under the preaching of a new man, or when "something unusual" is going on at the church, and how their spiritual thermometer goes down toward zero when the "excitement" is over.

We have a few more *don'ts* on hand. We would be more willing to deal them out if we were sure our brethren and sisters desired them. The above will hardly please all of them; but some of those held in reserve may be a little more palatable, or may fit "somebody else" better than those given. Shall we have them?

IT HAS been announced that Rev. Dr. J. J. Hall resigned the pastorate of the Baptist Tabernacle of this city to accept the call to Park Avenue Church, Norfolk, Va. Dr. Hall has proved a most acceptable pastor of his Raleigh charge, and his ministry here has been blessed with abundant success. Since he came among us the Tabernacle has added greatly to its numbers and usefulness, and the church building has been rendered one of the most beautiful and commodious in the State. That Dr. Hall's ministry has been most successful, there are hundreds of evidences; and that he is to leave his church just at this time is to be generally regretted. Our best wishes follow him in his new field, and we extend congratulations to the brethren in Norfolk.

AGAIN we feel called on to remind our readers that we are in no way responsible for the views of our correspondents. While we reserve the right to reject anything that may seem to us objectionable and uncalled for, we express our views only in our editorials.

IT WOULD have been a joy to any one to witness the spirit of unity and determined effort which pervaded Wake Forest commencement week. The board of trustees, the faculty, every alumnus and student, seemed in better hopes for the College than ever before, and all seemed determined to work for it during the summer. Such a spirit cannot live too long. Let the proper work be done, let the people be made to believe that Wake Forest is the place for their boys, then, no doubt of it, three hundred students will matriculate next September.

PERSONALS AND OTHER ITEMS.

....Rev. J. T. Jenkins of Wilmington is engaged in a promising revival.

....Rev. Dr. J. W. Ford of St. Louis has received a call to Albany, N. Y. He will accept.

....Rev. J. F. Davis, formerly of Showns Cross Roads, Tenn., is at present located at Vilas, this State.

....We are very glad to hear that Rev. W. B. Oliver is succeeding well as pastor of the Wilmington church.

....Rev. W. B. Morton reports having held a very successful meeting in Louisburg. About fifteen persons were baptized.

....Hon. C. M. Cooke of Louisburg paid us a pleasant visit last week while in attendance on the U. S. Circuit Court.

....Rev. H. A. Bagby preached his first sermon as pastor of the Clay Street Church, Richmond, Va., on Sunday, May 28th.

....Dr. J. J. Hall of the Raleigh Baptist Tabernacle left last Monday for Hendersonville to aid Bro. Glenn in a series of meetings.

....We were very glad to see Bro. W. M. Hurst of Wilmington in our office last week. Bro. Hurst is an active Sunday school worker.

....Rev. J. D. Moore, recently graduated at Wake Forest College, has received a call to the church at Beaufort. Our best wishes follow him.

....Rev. D. P. Bridges, a student of the Louisville Seminary during the past session, has returned to this State, and is at present located at Catawba.

....Miss Moon, missionary to China, has declined to return to her former district, and it is probable that she will be transferred to Central China.

....Now is the time to order your Sunday school supplies for the third quarter. The Supply Store in this city is the place from which to order them.

....Rev. Jos. Blalock has accepted the call to supply the church at Hickory for three months. Bro. Blalock has been at the Seminary during the past session.

....Cards are out announcing the wedding of Miss Minnie Etta Owen and Mr. M. P. Claud at Portsmouth, Va., June 23d. We extend our congratulations in advance.

....We were glad to see Rev. Jasper Howell, Jr., a student of Wake Forest College, on his way to his home in Lenoir. He would accept a church during the summer.

....President Taylor of Wake Forest College was in the city last week. He reports that already he has the assurance of thirty-five new students next year. A good beginning.

....We acknowledge the receipt of tasty invitations to the commencement exercises of the North Carolina College of Agriculture and Mechanic Arts, and Horner's Military School.

....The sixty-ninth anniversary of the American Baptist Publication Society was held at Denver, Col., May 24th-28th. A very interesting report of the proceedings is on our table.

....Prof. Collier Cobb, formerly Assistant Professor of Geology at the University of North Carolina, has been placed in charge of that chair. The University is to be congratulated.

....Rev. J. O. Alderman writes that he has secured the assistance of Rev. O. L. Stringfield for a series of meetings in his church at Concord. They will begin the first week in July.

....Rev. F. M. Royall, who graduated from Wake Forest College last year, having taken a course this year at the Seminary with considerable credit, leaves next November for China, his future field.

....Rev. S. J. Porter, who graduated at the recent commencement of Wake Forest College, is at present at his home, Orton, N. C., taking a short rest before embarking for Brazil, his future field.

....The last issue of the *Seminary Magazine* is considerably above the average. The frontispiece this month is a good likeness of Rev. A. T. Robertson, recently given the degree of D. D. by Wake Forest College.

....The present address of Hon. G. W Sanderlin, recently tendered an appointment by the President, is 920 New York Avenue, Washington, D. C. His family will not remove to that city until the fall.

....Walter Emerson, the well known cornetist, died suddenly in Boston, Mass., June 2d. He was the son-in-law of Rev. P. S. Henson, D. D., Chicago. His wife, Mrs. Emerson, was the well-known and popular soprano singer.—*Christian Herald.*

....Profs. Poteat and Carlyle of Wake Forest were in Raleigh on business last week.

....The Roanoke Association of Virginia has provided a capacious tent to move about in destitute parts of its territory, and has invited Rev. J. H. Lamberth of the Greenville church to do evangelistic work for them.

....Rev. W. R. Cullom who, having graduated at Wake Forest College, pursued an advanced course at the Louisville Seminary last year, has been secured to supply for Rev. J. W. Lynch in and around Danville, Ky.

....Dr. B. H. Carroll's great speech on "Papal Fields," made at Nashville, Tenn., before the Southern Baptist Convention, is published in pamphlet form by the *Texas Baptist Standard* of Waco, Texas, and sold at ten cents.

....The American Baptist Publication Society's Graded Sunday-school Lesson Helps and Periodicals for the third quarter are on our table. As usual, they are in every respect up to the high standard of the publications of the Society.

....After a long struggle, Dr. Talmage's Brooklyn church has at last settled its debt of $100,000. The settlement was made on a basis of the payment of twenty-three per cent on the dollar, on the threat of the Doctor to resign unless the money was raised.

....By reference to a communication in another column, it will be seen that Dr. J. Wm. Jones, for many years, Assistant Secretary of the Home Mission Board, Atlanta, Ga., has accepted the position as chaplain at his Alma Mater, the University of Virginia.

... On Sunday morning last four persons were received into the Fayetteville Street Baptist church, Raleigh, by experience. At night Rev. O. L Stringfield administered the ordinance of baptism to twelve persons. The meetings will be continued through this week.

....We very much regret that circumstances were such that our correspondent was unable to attend the recent commencement exercises of Chowan Baptist Female Institute. We copy from the *News and Observer* a report of the proceedings, which appears in another column.

....It is to be regretted that Mrs. M. Patham has resigned her position at the Oxford Female Seminary. She was in charge especially of the literary work of the institution, and the splendid essays of Tuesday are sufficient evidence of her ability to train young ladies in this department of educational work.

....Rev. H. W. Battle, recently made D. D. by Wake Forest College, preached the baccalaureate sermon before the first graduating class of the North Carolina College of Agriculture and Mechanic Arts last Monday night. The effort was pronounced excellent, and fully came up to the high expectations of the large audience.

....There are, in North Carolina, Missionary Baptists, Anti-Missionary Baptists, O Missionary Baptists, and Trunk Baptists. The O Missionary and Trunk Baptists are numerous, but not generally well understood. They ought to be looked after, labored with, prayed for, and, if possible, exterminated by absorption.—*C. Durham.*

....Rev. Mr. Poteat of New Haven, son in law of Dr. A. J. Gordon of Boston, spoke very decidedly in favor of the "inductive" method of Sunday-school study. He reported a four-years' trial of the "inductive" in his Sunday-school. In discussion another said, "I care not whether the series be inductive or deductive, so it is productive. What is needed is the method which shall compel personal study."—*Report of anniversary exercises of the Am. Bap. Home Mission Society, in Christian Herald.*

....The following very complimentary notice of Rev. Frank Dixon appears in the New York *Christian Enquirer*: "Rev. Frank Dixon made a very favorable impression in his first sermon at the Epiphany church, Sunday morning. His text was, 'Thy kingdom come, thy will be done on earth.' He was very clear in statement, fresh in thought and his diction choice in its lucidity. He resembles his brothers in general appearance and combines their best qualities as thinker and speaker."

....The First Baptist church on last Sunday extended a call to Rev. C. B. Williams of Winton, Hertford county. He is a young man with a wife and no children. He is a native of Camden county, N. C., and in 1887 entered Wake Forest College, graduating in 1891 as valedictorian of his class. He was ordained in 1890, and in 1891 became pastor of the church at Winton. He is a close student, careful thinker, and prudent man. He has not yet signified his intention as to acceptance.—*N. C. Baptist, June 7.*

... Sunday morning last was observed as a reunion of the Sunday-school of the First Baptist church of this city. Tickets of invitation had been sent out to all former members of the school to join in the exercises of the day, and many responded with their presence. The morning preaching hour was devoted to this service. The pulpit was beautifully festooned with flowers for the occasion. Superintendent S. W. Brewer presided, and Dr. T. E. Skinner, one of the former pastors, led in prayer. Deacons J. H. Alford and T. H. Briggs delivered addresses on the history and work of the school. The pastor, Dr. J. W. Carter, also made an address earnestly soliciting increased interest on the part of parents and others in the school. Superintendent Brewer also made some pertinent remarks, urging a return of old pupils and the entrance of new ones. The afternoon was "Children's Day," and Bro. and Sister Dodd gave one of their delightful entertainments with the infant class, which they have taught for more than a quarter of a century. The exercises consisted of songs, recitations, &c., and the large audience present were greatly pleased. Twenty-three graduates from the class received diplomas.

....We clip the following from the Durham *Globe* of the 7th inst: "At the First Baptist the pastor, Rev. W. C. Tyree, discoursed to his congregation in the morning from the text found in Phillipians, 3, 13; at night from Matthew 13, 33. This being the anniversary of his pastorate, the pastor reviewed his work, which showed that during the year he had received into the church by letter forty-eight members, by baptism thirty five, by restoration two, making a total of eighty-five; dismissed by letter nineteen, excluded twenty one, visits made 563, burials seventeen, marriages thirteen, sermons preached ninety-three. The total membership of this growing church is now 564.

....The Chautauqua Assembly has issued a Bulletin for Ministers calling attention to various courses which are to be given at Chautauqua, and which will possess especial interest to the ministerial profession. The exercises will include lectures on philosophy, ethics, Biblical study, homiletics, sociology, church work, missions and many other subjects. Among the lecturers and preachers may be mentioned Prof. Henry Drummond of Glasgow, Prof. George H. Palmer of Harvard, Pres. J. W. Bashford of Ohio Wesleyan, Prof. Herrick Johnson of Chicago, Prof. J. S. Riggs of Auburn Theological Seminary, Dr. W. H. Boole of New York, Bishop Alphaeus Wilson of Baltimore, Rev. A. J. Palmer of New York, Rev. Russell H. Conwell of Philadelphia, Prof. A. J. Herbertson of Edinburgh, Scotland, Rev. Philip S. Moxom of Boston, and many others. A ministerial club will be organized at Chautauqua early in July and will hold daily sessions during the season. The general schedule of lectures, concerts, and entertainments is unusually attractive and quite in accord with the very great material changes and improvements which have been made at Chautauqua since last season.

President Chas. E. Taylor's Address.

We publish below the address which President Chas. E. Taylor, D. D., of Wake Forest College, had prepared for the late Senior Class, but the approach of a storm rendering it necessary that the exercises be made as brief as possible, it was omitted.

THE ADDRESS.

Young Gentlemen:—The June number of *The Forum*, which has just reached us, contains a remarkable article from the pen of President Thwing of Ohio. In order to estimate the comparative chances of eminent success in life of the men who have graduated at college, and of those who have not, he has taken the trouble to examine in detail the six volumes of Appleton's Cyclopedia of American Biography.

The results of his investigation seem to me to be very remarkable. Out of the more than 15,000 men who have been deemed worthy of mention in this collection, thirty-five per cent. have been college-men. His estimate is that the chances of the man who has never entered college walls for attaining to eminent distinction, are in the proportion of one to ten thousand. The chances of the college man are one in forty, or two hundred and fifty times as great.

I have ventured to call your attention to these results, not to flatter you with hopes which may be delusive, not to stimulate any ambition which may be unworthy, and least of all, to foster a pride which would surely be foolish and unholy, but with the hope that, as you ponder them, you may see how wide is the pathway which opens before you—a pathway of eminent usefulness to your fellow men. This is not empty sentiment, or the rhetoric of commencement oratory. It is a safe deduction from an exhaustive study of the facts, a cold and careful calculation, that the chances of the men who have really availed themselves of the opportunities which a college offers are out of all proportion to the chances of the men who have not enjoyed these privileges. Your Alma Mater will have the right to expect that you will be leaders in the world of useful thought and useful action.

The results of the investigations to which I have just alluded at first amazed me. That in this comparatively new country, the very paradise of the so called self-made man, and which, for the first century of its history, afforded few facilities for college training—that there should be such a large ratio of college bred men to others among those who have obtained the recognition of mention in this great cyclopedia, suggests at first thought that some mistake must have been made either in the collection of the facts or in the inferences from them.

And yet, when I remember what liberal culture is, what it aims to do and often accomplishes, surprise and incredulity begin to vanish. What has the College sought to do for you? What has been the high end for which, during these bygone years, professor and student have labored together harmoniously, happily, successfully, in lecture-room and laboratory? The best account that I have ever seen of it is given by Prof. Huxley in one of his "Lay Sermons." He says:—

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, to respect others as himself."

This is a high ideal. Alas, that the actual so often falls far short of it! Yet with such

a conception of culture, of the culture that we seek to give in our colleges, the wonder is rather that even a larger proportion of eminent and successful men are not college men. Many reasons might be suggested why this is not the case. But one of the most potent of the obstructive causes is, I imagine, that too many relax their application to study, and take too long a resting spell, when once their diplomas are in their hands. Let this not be the case with you. You are now graduates. You have won your first degree. Now for the next. You can win that also, but I warn you that the price of success is going to be labor, painstaking, self-sacrifice. The curricula of active life will be more difficult, its examinations, which will come daily and hourly, will be more exacting than any that you have left behind you. From my heart I congratulate you that you stand among those whom President Thwing proves to occupy a vantage ground of so much hope and promise. Yet in all honesty and earnestness would I remind you that it is only a vantage ground. You hold the strategic position, but the battle is yet to be fought and won. But we know the temper of your weapons. We have tested the strength and fineness of your fibre. We have confidence in you that you will, as a class, make a record of which your Alma Mater will not be ashamed. With unfeigned interest will she watch your careers, sympathize in your struggles, and rejoice in your victories. A tender, cherishing, loving mother will the College be to you. Loyal comrades and helpers will you find among the widely scattered family of her foster sons. For you come into no unworthy fellowship as you enter the noble band of men who constitute Alumni of Wake Forest. Never did the college seem to me to be so rich and strong as when, at the banquet last night, I looked around and saw the sons who had made their annual pilgrimage to greet each other and bring the homage of loyal hearts to the shrine of their foster mother. Were our endowment all lost, were our buildings all consumed, were our beautiful campus devastated by the breath of a cyclone, the college would still be rich in the wealth of love of her children, which is to her a more goodly heritage than any of her material possessions.

Now, as we part, may I give you a motto for your class? It is "Ich Dien," "I Serve." It is, as you know, the motto of a royal house in Europe. Were this all, I should not suggest it. But it was the motto of him who came, not to be ministered unto, but to minister; even the incarnate Son of God. For, after all, whether in the light of time or of eternity, no life amounts to much which does not willingly adjust itself in harmony with the purposes of God for the perfection of individual character, and for the building up of that kingdom which shall abide forever.

Southern Baptist Theological Seminary.

Dear Recorder:—By moving up the commencement at Wake Forest one week, it is brought that the same day witnesses the commencement exercises of both Wake Forest College and the Southern Baptist Theological Seminary.

On May 30th, the last examination, and perhaps the hardest, Old Testament English, was held, and the strain was over. The examinations here are quite severe, being in two sections—one for the forenoon and the other for the afternoon. Hence quite often students spend from 8 o'clock a. m., till 5 p. m., in the examination room, only stopping an hour for dinner. On the evening of the 30th, the Broadus Literary Society had its annual literary exercises in the parlor of the Walnut St. church. T. J. Davenport of Virginia had been elected Salutatorian and F. M. Royall of North Carolina, Valedictorian. The latter seemed especially appropriate, as Bro. Royall sails for China this fall. The address on the occasion was delivered by Rev. Carter Helm Jones, now pastor of the McFerran Memorial church of this city, but formerly pastor of the First church of Knoxville, Tenn. The RECORDER readers will remember that he is the one who last year preached the baccalaureate sermon at Wake Forest. His subject on this occasion was "The Preacher's Relation to Literature."

On May 31st, was held at 9 o'clock a. m., a called meeting of the Seminary Missionary Society to arrange plans for the summer. Louisville is a city in which the Catholics predominate, while among Protestants, the Presbyterians are in the lead. But the efficient work of this Society is fast making Louisville a Baptist city. A new church is dedicated every year. This year there were two. Well nigh every student in the Seminary is engaged in some kind of Christian work each Sunday, in the city, or surrounding country. From the Missionary Society meeting, we all repaired to Walnut St. church at 11 o'clock to hear a lecture by Dr. J. B. Marvin, a physician of the city, a prominent professor in the medical schools here, and superintendant of Broadway Baptist church Sunday-school. Upon the subject, "Our Secret Friend, and Foes," he gave an admirable address upon sanitary questions, with an exposition of the germ theory, all of which was made especially appropriate by reason of the fear of cholera this summer.

The commencement exercises proper were divided into two sections. On the morning of June 1st, an address was delivered by Rev. Jas. T. Dickinson of Orange, N. J., a full graduate of the Seminary in 1885. His subject, "The Principle of Synthesis, the Principle of Power," was indeed treated with a master hand. After this the diplomas were delivered in separate schools and the special departments.

At night at 8 o'clock quite a larg audience was assembled to witness the last item on the program—the delivery of diplomas to the graduates. There were thirteen English graduates, with degree of Th. G.: W. H. Baldock, Indiana; Charles Babb, Ohio; T. A. Conway, Kentucy; J. L. Limes, Ohio; Norman Luck, Virginia; B. F. Milam, Arkansas; N. W. P. Bacon, Georgia; C. Hitchell, Indiana; Z. W. Pigg, Kentucky; W. B. Rutledge, Tennessee; P. H. Stephens, Missouri; Amos Stout, Kentucky; G. V. Tilley, North Carolina.

Of the Eclectic graduates, with degree of Th. B., there were nine, as follows: M. B. Adams, W. Virginia; Joseph Aden, Texas; C. L. Berry, Kentucky; I. T. Creek, Missouri; C. J. Thompson, North Carolina; T. J. Davenport, Virginia; F. W. Eberhardt; Missouri; H. A. Hunt, Missouri; J. T. Johnson, Virginia.

After the delivery of the diplomas to these twenty two, the representatives of the full-graduate class, spoke, seven in number. The whole number of full graduates, with degree of Th. M., was seventeen, as follows: D. Y. Bagby, Kentucky; Weston Bruner, Kentucky; W. T. Creath, Virginia; Marion Gassaway, Sout Carolina; W. W. Hamilton, Virginia; Grant S. Housh, Indiana; C. T. Kinkanon, Virginia; R. P. Lucado, Tennessee; D. G. Whittinghill, Kentucky; W. B. McGarity, Georgia; W. H. Major, Tennessee; V. I. Masters, South Carolina; Nathan Maynard, Maryland; M. E. Parrish, Virgina; J. R. Penteff, South Carolina; J. S. Sowers, Virginia; T. P. Stafford, Missouri.

Those that spoke were Messrs. Bagby, Housh, Hamilton, Major, McGarity, and Parrish. The speeches were of a high order. After the speeches, Dr. Broadus delivered the diplomas to the whole seventeen, and then followed with one of his exquisite addresses. He is one man who holds the sincere respect and reverence of everyone that knows him. May God spare him many years longer!

The Seminary has had this year its most prosperous session. Number of students, number of graduates, amount of endowment, all this year surpass all previous records. North Carolina is better represented this year than heretofore. If our young men realized what is offered here in the way of advantages, instead of eighteen, North Carolina would have eighty students here. A man can get more here in one year in the way of preaching power and material, than in ten years of private study. There are ample facilities here of taking the practical along with the theoretical.

JUNIUS W. MILLARD.

Louisville, Ky., June 2, 1893.

Commencement of Chowan Baptist Female Institute.

The forty fifth commencement of the Chowan Baptist Female Institute, Murfreesboro, N. C., was held May 28–31. A large crowd was present, and it was the general verdict that the exercises were better and more enjoyable than for many years. President and Mrs. Brewer are to be congratulated on the successful termination of their twelfth session. Coming to the Institute after the death of the saintly McDowell, they have maintained the high standard that they found, and each year have increased the facilities and equipment of the school until it now ranks with the best colleges in the South and is known far and wide for the thoroughness and accuracy of the work done. Genuine, not showy, work has ever been the motto of the school, and instead of seeing how many graduates he could put upon the world, President Brewer has striven to have but a few and those few to be as thorough as possible.

Murfreesboro is an ideal place for a female college—its people cultivated, refined and educated, its location famous for its healthfulness. Few schools, if indeed a single one, can show as fine a health record as Chowan Institute. Its alumnæ are scattered all over the States of the Union, and several are missionaries in foreign lands. A noble school with a grand history and a brilliant future.

The annual sermon was preached by Rev. J. L. McCutcheon of Franklin, Va., from Matt. 20: 26, 27—"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Mr. McCutcheon is a scholarly man, a plain, practical preacher, and believes that thought, not mere rhetoric, will reach the hearts and minds of people. His sermon made a profound impression.

Monday evening the elocution class gave *An Evening with Shakespeare*. Selections from various plays were rendered. The young ladies showed much native talent and very careful training. The "Ophelia" of Miss Bass, "Henry V." of Miss Eldridge, "Rosalind" of Miss Brewer, and "Celia" of Miss Joyner deserve special mention.

Tuesday evening was

CLASS NIGHT.

The graduating class numbered fourteen as follows: Anne Bruce Brewer, Pattie Virginia Brinkley, Bettie Frank Brown, Jennie Josie Daughtrey, Ella Lee Gilbert, Virginia Green Joyner, Mary Lizzie Mitchell, Ila Annette Newsome, Kate Gertrude Newsome, Evelyn Lee Oliver, Sallie Sherrod Salsbury, Rosa Olivia Speight, Mary Jackson Wood, Sophie Norfleet Wood.

The history of the class was read by Miss Kate Newsome of Hertford county, N. C.; the prophecy, by Jennie Joyner of Franklinton, N. C.; the class poem, by Miss Rosa Speight of Bertie county, N. C.; selections from Tennyson were recited; an essay on his life was read by Miss Sophie Wood of Murfreesboro, N. C.; several of his songs were sung, and some instrumental pieces rendered. The evening was a very pleasant one, and reflected much credit on the class.

LITERARY ADDRESS.

This address was delivered by Rev. Dr. C. S. Blackwell of Elizabeth City, N. C. Subject—"The Present Woman and the Coming Man." Dr. Blackwell is of commanding appearance and a very fluent speaker. He believes in driving his points home with illustrations, and he kept the undivided attention of his audience.

WEDNESDAY MORNING.

The graduating exercises were carried out according to the following program:

Processional March—"Marche Hongroise" (four pianos), Liszt. Misses Elliot, Whitfield, S. Mitchell, Nowell, Britton, Parker, Copeland, Vaughan.

Chorus—"The Miller's Wooing," Faming. Vocal Class.

Instrumental Duett—"Puck," Melnotte. Misses Jessie and Mamie Brewer.

Essay—To day and To morrow. Miss Ella Lee Gilbert, Belcross, N. C.

Vocal Solo—"La Farfalletta," Torry. Miss Rosa Speight.

Essay—Ambition. Miss Lizzie Mitchell, Bertie county, N. C.

Vocal Duett—"Two Merry Girls," Glover. Misses Johnson and Prince.

Essay—Mightier than the Pen. Miss Pattie Brinkley, Brinkleyville, N. C.

Instrumental Solo—Rondo in G, Op. 51, No. 2, Beethoven. Miss Norfleet.

Essay—Robert E. Lee. Miss Mary Wood, Murfreesboro, N. C.

"Andante et Allegro Marziale" (four pianos), Ascher. Misses Vann, Johnson, I. Newsome, P. Baker, Speight, M. Baker, Carlton, Holmes.

Essay—Stonewall Jackson. Miss Sallie Sherrod Salsbury, Hamilton, N. C.

Vocal Solo—"Margery." Mrs. Reese.

Essay—"Tis Toil's Reward that Sweetens Industry." Miss Ila Annette Newsom, Winton, N. C.

Essay by Miss Jennie Josie Daughtrey, Holland, Va.:—

"Our Cares are All To-day, Our Joys are All To day;
And in One Little Word Our Life, what Is It but To day?"

President's Report. Presentation of Diplomas.

ANNUAL CONCERT.

The annual concert was at night, and a very enjoyable one it was. The following was the program:

Processional March—"Silver Trumpets" (four pianos), Dressler. Misses N. Robbins, Emerson, Watford, M. Taylor, Richardson, L. Mitchell, Dickerson, Barnes.

Salutatory. Miss Anne Bruce Brewer, Murfreesboro, N. C.

Vocal Solo—"He Told Me So," Bischoff. Miss Vaughan.

Two Part Song—"The Maypole," Warner. Misses Shaw, Bass, McClenny, Wiggins.

"Regata Veneziana" (four pianos,) Liszt. Misses Daughtrey, Johnson, Joyner, Vann, K. Newsome, Holmes, Carlton, Elliott.

Vocal Solo—"One Spring Morning" (A Pastorale), Nevin. Miss Wiggins.

Instrumental Solo—"Ernani," Prudent. Miss Salsbury.

Recitation—"In Swanage Bay," Dinah Mulock Craik. Miss Speight.

Vocal Solo—"The Lilies Clustered," Dana. Miss Richardson.

Instrumental Solo—"Andante con variazione, in B flat," Op 142, Schubert. Miss Anne Bruce Brewer.

Vocal Solo—"The Daisy," Arditi. Miss Salsbury.

Vocal Duett—"The Fisherman," Gabussi. Misses Speight and A. Shaw.

Recitation—"The Knight's False Vow." Miss Bass.

"Deuxieme Duo sur Oberon, Preciosa, Freischutz, de Weber." Op. 92, Lysberg. Misses Salsbury and Brewer.

Vocal Solo—"Doris" (Pastorale), Nevin. Miss Gertrude Evelyn Norfleet.

Overture—"Tannhauser" [four pianos], Wagner. Misses Salsbury, K. Newsom, Norfleet, B. Brewer, Joyner, I. Newsom, Daughtrey, Speight.

Solo and Chorus—"The Legend of the Bells," Planquette. The Vocal Class.

Valedictory. Miss Lee Oliver, Franklin, Va.

After this came the reception and the addresses continued till the bell warned the young men that commencement was over. Long may the Institute continue to flourish and long may Pres. Brewer and wife be induced to remain. H.

Murfreesboro, N. C., June 7, 1893.

Oxford Female Seminary.

The excellent report of the RECORDER representative, for which we are grateful, closed without noticing the meeting of the

ALUMNÆ ASSOCIATION.

This meeting occurred on Tuesday afternoon at 4 o'clock. This was an inspiring gathering. At that hour there assembled nearly one hundred of the alumnæ of the Seminary from all parts of North Carolina—some who were here under Dr. Waitt's administration, some who were under Mr. Mills', and some who were pupils of Raleigh Female Seminary under our administration, whose allegiance is now given to Oxford.

The address of welcome was made by Miss Lanie Currin of Oxford, and was responded to by Mrs. T. H. Briggs of Raleigh. Both of these addresses are said to have been of a most interesting character. Many new names were added to the roll of the Association, and the liveliest interest manifested in the prosperity of the Seminary.

A few changes in the Faculty may without impropriety be mentioned here.

Miss Ida Poteat of the Yanceyville family that has given to Wake Forest a well-known Professor, and to New Haven, Conn., an eloquent preacher, will take charge of our Art Department. She was a pupil of ours in Raleigh Female Seminary, and was ranked as the best of the Art pupils. Since that time she has continued her Art studies both at home and abroad; and last fall went North the more thoroughly to prepare herself for the position here. While there she received lessons both from the Cooper Union Art School, and from the best private teachers of the city. In every way she is a valuable addition to the Faculty.

The family of Shelby, N. C., that has given to the Baptist pulpit three of the most eloquent preachers of the county, furnishes another member of our Faculty. Miss Addie Dixon, who is now completing a course of study in one of the largest and best of the Ohio Colleges, will take a position in our English course, making elocution her special work. Like her brothers, she has marked talents for this and has had special training in the methods of teaching it.

F. P. Hobgood, Jr., also, who has just taken his degree of A. B from Wake Forest, will be one of the Faculty.

F. P. HOBGOOD.

Salem Female Academy.

Mr. Editor:—As many of your readers are either patrons of, or friends to, this Salem Female Academy, I will send you a short item relative to the ninety-first annual commencement of this institution, as the graduating exercises close to day.

In detail, the exercises were conducted on the same general plans as have for years characterized the institution, and forty-one young ladies made up the class who to day were awarded diplomas, embracing the following names:

Laura Lolien Allen, N. C.; Ella B. Anderson, N. C.; Florence Barrow, N. C.; Beulah Earl Brooks, N. C.; Angeline Elizabeth Carrier, N. C.; Mary Elizabeth Chaffin, Va.; Mattie B. Cooper, N. C.; Mary Antoinette Conrad, N. C.; Irma Ione Cordill, La.; Frances Louise Creight, S. C.; Lillian Ruffin Crutchfield, N. C.; Viola Lee Davis, N. C.; Bertha B. Dawson, N. C.; Claudia Edna Dicks, N. C.; Effie Gilmer, Texas; Caroline Virginia Greer, Va.; Eliza Janney Gulick, S. C.; Minnie Lee Hancock, N. C.; Sallie D. Hyman, N. C.; Mattie Ida Johns, N. C.; M. Birchel Kirk, N C.; Laura Lillian Leslie, N. C.; Mary Irene McCauley, N. C.; Nannie McGehee, N. C.; Mary A. McKeown, Fla.; Dora E. Miller, N. C.; Annie M. Moore, N. C.; Elinor J. Neely, S. C.; Adelaide Hermine Nimocks, N. C.; Claudia Means Palmer, Va.; Fannie S. Perrow, Va.; Huberta Lang Read, Texas; Mary Reid, N. C.; Ethelwold May Roberts, N. C.; Blanche Irene Sims, S. C.; Lucia C. Swanson, Ala.; Narcia Adeline Taylor, Va.; Alice Thompson, S. C.; Carrie Lucy Thorp, N. C.; Lena Welborn, N. C.; Lula M. White, N. C.; Mattie Belo Williams, N. C.

The average attendance during the year just closed reached 326; 286 were from North Carolina, 19 from Virginia, 13 from South Carolina, 5 from Florida, 5 from Texas, 4 from Tennessee, 4 from Georgia, 4 from Louisiana, 4 from Pennsylvania, 3 from Kentucky, 2 from Alabama, 3 from Arkansas, 1 from Mississippi, 1 from Missouri, 1 from District of Columbia, 1 from New Jersey, 1 from New York, 1 from Rhode Island, 1 from Canada, 1 from Ohio, 1 from Illinois, 1 from Colorado, and 1 from Georgia.

Large crowds of people representing twenty eight States attended the exercises, and the management of the school received much praise for the manifest fruits of its work.

The Principal let fall the most pleasing of all facts during the course of one of his short talks—that fifty-one young ladies had made a public profession of religion during the past year, thus demonstrating the fact that the school is a Christian home to all of its pupils. S.

A Word Personal.

It has been announced that I have been elected and have accepted the chaplaincy of the University of Virginia, and will enter upon my duties there the 15th of September next, thus severing my connection with the Home Board which I have served as assistant Secretary for the past six years.

It was a hard struggle for me to consent to sever ties so strong, and to resign a position of such great usefulness, but after giving the question the most careful consideration and earnestly seeking the Divine guidance, I was brought to the conclusion that it was my duty to accept this position at my *Alma Mater*, and to enter that field of wondrous promise among the 500 choice young men who come from every State in the South and from other sections.

During the six years I have been connected with the Board I have received from it, its officers and its individual members, the most considerate kindness, and I shall carry with me through life the most grateful recollections of their hearty co-operation.

I cannot find language to express the thoughtful kindness, the gentlemanly courtesy, the Christian forbearance, the loving helpfulness, with which I have always been treated by my distinguished and able Chief, my honored and beloved brother, Dr. I. T. Tichenor.

We have consulted together, worked together, prayed together, and during all these years nothing that came within a thousand miles of a jar, or an alienation, has ever arisen between us. Bound together by common sympathies, common trials, common hopes and common joys, we have formed ties which time can never sever.

Nor can I ever forget the kindness I have received all over the South, as I have traveled from Maryland to Texas, and from Florida to Missouri, in the interest of Home Missions.

I have found the position one of hard work—unceasing toil day and night—and many trials, but the sympathies, loving words, and loving deeds of brethren in all sections of our territory have sweetened the toil and neutralized the trials, and I leave the position with sincere regret.

The Board has requested me to continue my work until my successor is elected, or at least until my new duties demand my attention, and I have consented to do so. My address will, therefore, still be Atlanta until the 1st of September.

May I not earnestly ask that my brethren will follow me to my new, important, and difficult field at the Virginia University, with kindly interest and loving sympathy, and that they will sometimes ask God's blessing upon my work!

J. WILLIAM JONES.

Atlanta, Ga., June 2, 1893.

Jno Y. MacRae, druggist, recommends Johnson's Oriental Soap for all skin and scalp diseases. Try it.

Education Board.

Brethren, remember your pledges made to this Board at the Convention in Raleigh. They were to be paid by the first of June. Our creditors need their money. They are asking us how much longer they will have to wait before we can give them relief.

W. R. GWALTNEY.

Ordination and Dedication at Mount Zion Church.

On Sunday morning, June 4th, 1893, at Mount Zion church, Flat River Association, Bro. Joseph G. Blalock was ordained to the full work of the gospel ministry. The examining council consisted of the pastor and Revs. J. A. Stradley and J. S. Hardaway, together with brethren B. D. Howard, S. L. Howard, Sol. O'Bryant, Crude Currin, and J. F. Meadows.

Rev. J. A. Stradley conducted a searching examination, the result of which was reported to the church. The church voted to ordain. Rev. J. S. Hardaway read the Scriptures and preached the ordination sermon. Then the presbytery laid on hands, and Brother Stradley made the ordaining prayer. After the prayer, the pastor delivered the charge and presented the Bible.

The service was very impressive, and many in the vast congregation were moved to tears. Bro. Blalock comes from a family of high standing, and has the entire confidence of the entire community. He has been pious from his early childhood, and enters the ministry without a shadow resting upon his character. The benediction was pronounced by the candidate.

In the evening the new church was dedicated. It is 40 by 60 feet, well proportioned for speaking, will seat about five or six hundred people. It has large windows swung on cords, double doors, high pitch, and an inclined floor. A nice pulpit set has been ordered, and the edifice will be painted in about two weeks.

The dedication service was very interesting. Rev. J. G. Blalock read the Scriptures. Rev. J. A. Stradley preached the dedication sermon, and Rev. J. S. Hardaway offered the dedicatory prayer. Bro. B. D. Howard prepared and read an historical sketch of the church from its origin to the present time. It was of much interest to the congregation. The sermons of the day were so excellent that the church requested their authors to send them to the RECORDER for publication. C. A. JENKENS.

Call to the Ministry.

I have taken considerable interest in this subject as it has been discussed in recent numbers of the RECORDER. I intended to watch the discussion, and had some thought of writing an article on it when the other brethren had gotten through, and so stated to a brother who had written on it, but Bro. G. W. Harman's article in the RECORDER of June 7th so completely covers the ground, as appears to my mind from a Scriptural standpoint, that I am nearly in the position that Daniel Webster was before the Supreme Court of the United States. He and George E. Badger, so I have heard, were employed together in a case before that court, and Mr. Badger could not attend court when the case was to be heard; so he wrote out his argument and sent it to Mr. Webster. When the case was called, Mr. Webster arose and stated to the court that his associate counsel, Mr. Badger, could not be present, but had kindly written out his argument, and with the permission of the court he would read it. The court, as a matter of course, gave permission; Mr. Webster read it; and when he had gotten through, remarked, "I have nothing to add."

It will be observed that I use the word *nearly*. I hardly think "the call comes through the Christian brotherhood." I think it a matter which lies wholly between one's own conscience and God, the Spirit impressing in that direction, and the brethren, some how or other, find it out and recognize it. It may be that the Spirit impresses the brethren in that direction, and I would fain believe that he does. And when the brother who is called ascertains the mind of his brethren on the subject, it is very helpful to him. It increases his faith in the reality of the call, and encourages him to go forward in obedience to the call. Upon reflection, I doubt that Bro. Harman would object to this manner of stating the case. If called of God to preach the gospel, as he and I seem to understand it, the call must have existed in his own heart before it ever entered the mind of any one else; if so, it could not have come through the brethren. They recognize an existing fact and become helps to the brother to obey the call.

I am glad Bro. Harman wrote his article. I think he is on the right line. I have been heartily ashamed of some of the positions taken on the subject.

J. J. LANSDELL.

Roxboro, N. C.

Ouachita College, Arkansas.

The commencement exercises of Ouachita College closed June 7th. There were in the graduating class eight—three young ladies and five young gentlemen. There were three hundred on the roll of pupils for the session just closed.

On June 6th, the Board of Trustees conferred the degree of D. D. on Rev. A. T. Robertson, a graduate of Wake Forest College and now one of the faculty in the Theological Seminary at Louisville, Ky.

The Baptists of Arkansas are taking a decided stand on the subject of education. Over the State many fine schools are springing up. The public schools, too, are in the hands of ripe scholars.

D. S.

Arkadelphia, Ark., June 7, 1893.

Dr. M. F. Arendell, a [illegible] of Morehead City, died at his home June 7th, at an advanced age.

(CONTINUED FROM THE FIRST PAGE.)

thing special or distinguishing. He foreknew them as *loving himself*. If not, what was it? The relation of this verse to the preceding shows that it is those who love God the Apostle is still speaking about. God foreknew certain conditions in them. He foreknew their love to him, and all that led to it, their repentance and faith towards him. It is nothing strange, therefore, that he should entertain purposes or decrees towards them of a favorable character. In effect, the Apostle says, God looking from out a past eternity into time, and beholding those believers as loving himself, seeing them, though held down by much imperfection, yet distinguished from others by their love of him, and their desires after obedience to his will, he decreed within himself that everlasting life and glory should be the destiny of all such; and that all things should work together to compass this end, and make their final and eternal good secure.

Paul goes on to specify God's attitude and procedure towards those whom he thus foreknew. He says "he also did predestinate to be conformed to the image of his Son that *he* might be the first-born among many brethren." Jesus is the perfect standard of moral goodness after whose glorious image believers are to be renewed in the spirit of their minds. It is true that those who love God are already assimilated in some measure to the moral likeness of God's Son. Is not divine love the express image of his character! And because those here spoken of are characterized by that love, therefore are they in some degree assimilated to the image of Christ. But the conformity to the image of God's Son to which they are predestinated is evidently something further and higher than that to which they have already attained. There is a conformity to him in his condition of celestial glory to which the Scriptures frequently point. Paul in speaking of our likeness to the first Adam, and to the second Adam, says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The Apostle John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." The very bodies of believers, we are assured, shall be made like unto his glorious body." They are represented as joint-heirs with Christ in the glory which shall be revealed. Plainly it is to the full and final assimilation to Christ, in his condition of celestial glory, including, of course, their assimilation to his life and spirit here, to which those who love God are here said to be predestinated.

And one of the reasons why they are reserved for such a high and glorious recompense is given by the Apostle when he adds "that *he* might be the first born among many brethren." Besides God's desire and decree to exalt and glorify believers themselves, there is the other and kindred desire to put honor upon his Son, the Saviour. And it would appear that in no way can his Son be more honored than by the transforming and glorifying and elevating to his own right hand those who through faith and love have be numbered amongst his redeemed people, that as the first-born of the heavenly brotherhood he may preside amonst them as their Head and their Redeemer. To do honor to the exalted Saviour, as well as for the sake of these, his children of mankind, who love him, he has predestinated them to be conformed in spiritual likeness and everlasting glory to the image of his divine Son.

The word predestinated carries us away back to the counsels of God in a past eternity, when his foreknowledge scanned the future and saw those who should love him. The word *also* shows us how his act of predestination was linked to his foreknowledge. "Whom he did foreknow he *also* did predestinate." We have here, then, my brethren, no doctrine of *unconditional* predestination of souls. A marvellous belief, indeed, is that for men to entertain of a predestination irrespective of all distinguishing conditions or qualities of character in those predestinated. Were it really and heartily accepted as a forced principle of faith how it would revolutionize all those ideas of God's impartial dealings derived from other portions of his word, and how it would revolutionize, as we see it does revolutionize, in what are called hard shell sects and communities, our radical conceptions of man's duty and obligations, the very Bible would have to be rewritten and reconstructed throughout its language and substance before we could see harmony in the revelation of the divine system. But mark this—that the divine predestination here set forth is linked to the divine foreknowledge and is made dependent upon it. The divine foreknowledge having apprehended the love and consequently the faith of those referred to, it follows that the divine predestination is conditioned on those qualities of soul, or those acts of soul, which were foreseen and contemplated with approbation by the divine mind in the far past eternity. Evidently, to Paul's mind this was a most blessedly comforting doctrine. His aim was to fill these tried fellow-christians to whom he wrote with a feeling of assurance, a sense of divine security. It was the very opposite of a paralyzing, fatalistic doctrine. God foresaw their faith and love, he predestinated them to glory, therefore no persecutions and afflictions endured by them in this inhospitable world in which they daily suffered could frustrate the sure purpose of God, or lessen or mar the eternal glory for which it designed them. Nay, it was proof positive of what he had already declared, that all things work together for good to [illegible] Paul says, "Moreover, when he predestinate them he also called," i. e., [illegible] in eternity he predestinated to [illegible] of his Son's glory he in time [illegible] glory. God does not conceal [illegible] his own bosom, but in time [illegible] is into effect by making it [illegible] those who love him [illegible] advance to the mark for the prize of their high calling. God makes known what glory awaits them, and invites them to it, and plies them with every motive, and upholds them with every sustaining moral influence in the pursuit of it. God foreknew them as loving himself; in consequence, we have his loving regard, his complacency in them, moving him to predestinate them to a glory conformable to that of his Son; and further, he in time calls them to that glory. How can men curse whom God has thus blessed? What can they do to them which shall defeat the purpose of God? Shall not the very inflictions of evil he turned to good, and through the gracious recompense of God, be made to increase the degree of their glory.

The next clause is, "And whom he called, them he also justified," or bearing in mind that the Apostle speaks in the indefinite tense anxious to state the fact without defining its reference to time, we may translate, "whom he calls, them he also justifies," or them will he also justify. The justification seems to be in the future, for it is set forth as immediately preceding glorification. There is a justification, or a justified state of the soul immediately in the exercise of faith in Christ. See the first verse of the fifth chapter of this epistle, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

But the Scriptures often speak of an ulterior and final justification of the soul, besides that incipient state of justification which belongs to the first forgiveness of sins. Paul in the second chapter of this epistle says, "But not the hearers of the law (or the Scripture) are just before God, but the doers of the law shall be justified"—and mark the time, "in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." It has been well said that "the day of judgment shall be a day of justifications and condemnations, and of nothing else." The justification of believers on that day will be final. All God's previous dealings with them, his forgiveness, his acquital often renewed, shall be crowned on that day by his final and open justification. Before the assembled universe the justifying sentence shall be passed, not because that is needed for God's own satisfaction, for he knoweth all things; but for the confidence and satisfaction it may be of others, whether men of earth or the principalities and powers in heavenly places. The Apostle has now proceeded far in his enumeration of the steps of the believer's salvation. Foreknown as lovers of God, predestinated to glory as such, called to it in view of their meetness attained and yet attainable, now they have reached the goal after much toil and suffering, much doubt, and darkness and weariness, and all the great fight of faith which their life had been; and behold! they are finally and publicly justified and approved by God in the last august court of the universe. Now it is made manifest that those who love God are none the losers by all the oppositions and trials and sacrifices of earth. The brighter crown and endless reward tell how truly all things, however adverse, have been working together for their good. The persecutions and trials of the first Christians were hot and fiery, their sufferings were real, and they needed the sustaining influence of Paul's inspired words.

And now we come to the last word which appropriately points to the last saving process in eternity. "Whom he justifies, them he also glorifies," or them will he also glorify. We have thus in these verses a view of the entire plan and process of salvation in those who love God, from his foreknowledge of them in the past eternity to his glorification of them in the eternity to come. Is there anything in all this to make you doubt the equality of God's ways—anything to make you shrink with dark suspicion of *arbitrary* and *partial* saving and damning of men, irrespective of conditions. How precious to the human soul to be saved from such thoughts, and to see God's character sun-clear in its own impartial justice, mercy, unfailing goodness. "God is light, and in him is no darkness at all." The whole drift of the Apostle has been to show how one thing links on to another, and how all combine to secure the unending glory of those who love God. God will not suffer them to come at a disadvantage by all they suffer. All the treasures of his power and wisdom and love are instead pledged in their behalf. As the aged saint said, whom a friend found one morning with the Bible on his knees and asked, "what was he about,"—"I am reading my father's will," said the aged Christian. "And what has he bequeathed you?" The reply was, "An hundredfold more in the present time, and in the world to come life everlasting."

On Penalty of Being Blotted Out.

When Mrs. Morton, wife of J. Sterling Morton, died, her husband, who was greatly devoted to her, erected a tombstone with this inscription: "Caroline French, wife of J. Sterling Morton, and mother of Joy, Paul and Mark Morton."

On being asked by a friend why he had his sons' names put upon the stone, he replied: "I took my boys to the cemetery, and, showing them their mother's grave, I said to them: "Boys, your mother is buried here. If one of you shall ever do anything dishonorable, or anything of which she would be ashamed if she were alive I will chisel your name from her tombstone." It is hardly necessary to add that the three names are still there.

Well, would it be if parents were as careful to impress the minds of their children with the fact, that their "names are written in heaven" as the redeemed of the Lord, and that they should be most concerned not to dishonor the Saviour who died for them or do anything to grieve his loving heart.

Distressing as it may be to have our names chiseled off the inscription that records our relation to the mother that bore us, how inexpressible the grief and sorrow of having our names "blotted from the Lamb's Book of Life!"—*Peninsula Methodist.*

Things don't turn up in this world until somebody turns them up. A pound of pluck is worth a ton of luck. Luck is an *ignis fatuus*. You may follow it to ruin, but never to success.—*James A. Garfield.*

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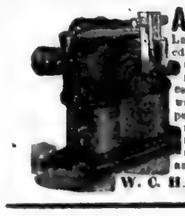

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SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 43 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 16 p m
Lv Hot Springs		12 39 p m
" Asheville		3 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	5 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

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Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.00 p m, Raleigh 8.30 a m, Selma 10.30 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12.40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

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From Arkansas.

Bro. Bailey:—I don't think that you have a reader of your paper that appreciates it as I do. A man that has been raised on the fogs and gloom of a country with but little sunshine appreciates the light more than he that has been born in the sunshine.

All denominations of Christians are almost asleep at the time I write, and improvement is at a stand-still.

Now, dear reader, go with me back sixty-five years to the State capital (Raleigh); get up on the highest point in the city. Look; show me the Baptist meeting-house. I see a little old barn of a thing in an old field southeast of the Capitol. That is the Baptist meeting-house.

Look over Wake county; I see a few country churches, with no glass in the windows, and no stove in the house—rather cold for winter!

Look south, and you see Wilmington. A large warehouse, with no stove or comfort for worshipers! There is no pastor, and but few members. Country churches were few and far between. At Fayetteville, up the river, there was no church; only a few lady Baptists, who were ashamed to be called Baptists.

While you are looking for churches, look for schools and academies also. Look north, and you will find with the few churches a few schools in the country. They, too, are few and far between. But amid all this paucity of churches and schools, I see a bevy of grand old brethren, whose hearts are filled with the love of God, and who are worshiping and praying that God would enable them to spread the truth throughout the length and breadth of the State and over the habitable part of the earth. They loved the truth, and had the faith to believe that God would answer their prayers.

In due time, God sent them Thomas Meredith, John Armstrong and Samuel Wait—all active laborers in the field, which was already white and ripe for the harvest. Light began to dawn, and soon it was found necessary to call their forces together for consultation, in order to unification of effort. A Convention is organized. They meet, consult and pray. Dr. Wm. Hooper, Professor of Languages in the University, proposed a school of high order. The proposition is accepted, and effort is made to put the school in operation.

Now, reader, let us go back to Raleigh after we have been away sixty five years. Behold the change! Look at Wake Forest; instead of Dr. Jones' old farm, you see a beautiful little city and splendid College buildings.

Look over the State, and see the numerous churches and the many schools dotting hill and valley. Look at our city churches, having their own pastors. View the young men and young women trained for all the useful walks of life. Other States, too, are sharing the benefits of our trained young men and women.

The dear old paper, the RECORDER, shows no sign of weakening. It was vigorous and able in youth, and it is stalwart and powerful in its maturer years.

I thank God that I have lived to see the year 1893, and to know what has been done by the instrumentalities which God has given us.

Christian greeting to the brethren of North Carolina. Your brother in Christ,

D. S. WILLIAMS.

Arkadelphia, Ark.

A Word With the Officers of Young People's Societies in North Carolina.

Sometime since I submitted a series of questions to a number of the more prominent pastors in the State in reference to the organization of our Baptist young people. I have heard from a number and conferred with a larger number on our recent trip to the Southern Baptist Convention. The almost unanimous sentiment is in favor of organization. During the late Convention, on motion of Dr. McDonald of Georgia, a committee was appointed to report upon the question of which our Bro. Durham was one, who reported as follows:

"That already many of the churches have inaugurated movements to secure the increased spirituality of our Baptist young people * * *. That wherever, in the judgment of the local church, a society especially for the training of its young people will be helpful, we recommend that such societies be constituted as are strictly Baptistic * * and are under the sole authority of the local church."

I make this statement and quotation before presenting my request in order that all may see that in my effort to secure a better organization among our young people in the State I am in line with my brethren who have much more wisdom and experience than I have. My apology for this communication is my intense interest in the spiritual training and upbuilding of our young people in all the churches, and I believe that such a desirable end can best be secured through organization. With this brief statement let me ask the officers of every organization among Baptist young people in the State, no matter what the name or plan under which you are working just so you are organized for the purpose of serving the Master, to bring these questions before the society at the next meeting and write me on a postal card their decision.

1. Do you favor calling a meeting of representatives from Baptist young people's societies and pastors of churches to consider the wisdom of organizing a Baptist young people's convention for the State?

2. If you so favor, what time and place, would you suggest that such a meeting be held?

By submitting these questions and sending me the answers we shall be able to learn what we want among our young people in North Carolina.

Yours in the Master's work,

M. P. MATHENY.

Lincolnton, N. C.

God's Patience Toward Us.

It is inexhaustible so long as he sees in us a possibility of reform. We sin in thoughtlessness, and he bears with us. We sin deliberately, and he withholds his wrath. We sin repeatedly, and, although the natural, inevitable consequences are not hindered from following, we experience no special token of divine indignation. We even may sin extravagantly, committing some excess of crime and placing ourselves among conspicuous sinners, yet his ears still will be open to our appeal of penitence. There is a point beyond which, if we pass it, we shall find his patience with us exhausted; but so long as there remains within a human heart the desire, even in the faintest degree, for a better life, God bears and forbears with it. Not even Omnipotence can compel it, but the all-wise and all-loving One seeks to allure and encourage it to turn from evil unto him.

This practically boundless patience is due to the fact that God is God. He who is our Creator remembers that we were not consulted as to whether we wished to be born, and that our natures are largely inherited and previously determined for us. He who is our Father loves and pities, and is eager to help us. He who orders even the fall of the leaf understands perfectly and makes all necessary allowance for the force of our temptations. He who knows by his own sorrowful human experience as the Redeemer of men how hard it is to live as we ought, is filled with a yearning sympathy for every one of us when we blunder or sin, which makes it easy for him to be patient with us when we should have little patience with one another. The divine patience toward us is one of the supreme, fundamental, and most precious and trustworthy facts which we ever learn.

But, and equally, because it is the patience of God, it may not be trifled with too far. There is a point at which the divine dignity and self-consistency and the good of mankind require forbearance to cease. He who willfully persists in wickedness, or even in that mere neglect of God which, because it is negative rather than positive, he does not believe culpable, must take the consequences at last. There is nothing more sublime in its long suffering tenderness than the patience of God with the incorrigible sinner; but it never degenerates into weakness. It must be one of the bitterest sources of remorse to know that one has despised, or even been indifferent to, such patience as that which God exercises toward human folly and guilt.—*The Congregationalist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

"She Hath Done What She Could."

"Being in Bethany in the house of Simon the leper, as he sat at meat there came a woman having an alabaster box of ointment of spikenard, very precious; and she break the box and poured it on his head."

And there were some that had indignation within themselves and said, why was this waste of the ointment made? Jesus said, "She hath done what she could." Mark 13: 3, 4, 8.

The box of ointment was probably Mary's most precious possession.

How surprised she would have been if Peter or John had spoken of her gift as a sacrifice or commended her for her great self-denial. It was a joy to her to pour it on her Saviour's head.

How many of us ever gave him any thing that was precious to us? Our time for instance, our precious time! Would we count it all joy to devote one afternoon a week to his service, or, if need be, day after day and week after week. O that our whole lives might be so consecrated that did God ask it, we would gladly devote every moment to his service.

We see around us his needy little ones, those budding into young womanhood, and those who have gone over the hill of middle age, and are going down, down toward the valley of death, without knowing of God and his wondrous love for them, and yet what are we doing to help them?

It is flesh and blood the Lord wants, more than anything else. We hear so much about money for missions that some think this is all he wants. The silver and gold belong to him, but our hearts and wills must be freely given him.

He never forces any one into his service. Look at the white fields in our own country—our own State. "The harvest truly is plenteous, but the laborers are few!"

There are multitudes of young women living pleasant, quiet lives in the Christian homes of our land, who are not really needed at home. While in our cities, and even in our villages, young women are going down to ruin and death for the lack of the help, strength and sympathy which they need and which we might give.

Would Christ say of you and me as he said of Mary of old, "She hath done what she could?"

If we idly stand with folded hands while around us there are the sick to be nursed, the hungry to be fed, and those who are dying in the darkness of sin and misery with no one to help them, no one to point them to Jesus, are we going to be rewarded as Mary was—"She hath done what she could?" Nay, Christ will reward justly; and as we sow, so must we reap.

Look again and see the woman at the temple. Christ stood there as the people passed by and cast their offerings into the treasury. The widow had but two mites and cast it all in.

The Lord saw that her heart was in it, and so commended her. If some noble man had cast in a thousand dollars Christ would not have noticed it if his heart was not in it, yet he said of this woman, "She hath cast in more than they all;" "she hath done what she could."

There goes out from each one of our lives a silent, ceaseless and mighty influence. If this influence is not such that it will lead our friends to Christ, we have missed the secret of success in all our work. The power lies in the impression we have made when we are not trying to work. But when we are working for Christ our work must be chiefly personal work.

You think you cannot do much for Christ. If you are the means of saving one soul he may be instrumental in saving a hundred more. Would this not be worth striving and working for? It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven and say that there was one poor ragged girl without father or mother, with no one to care for her and teach her the way of life, and if God were to ask who among them was willing to come down to this earth and live here for fifty years and lead that one to Jesus, every angel in heaven would volunteer to go. There is no greater honor than to be the instrument in God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven. It will be a greater, grander and nobler monument for us than the costliest monument of the finest marble.

Men seek to erect some monument that will live after they are dead and gone.

Mary never thought to erect a monument. She simply wanted to lavish her love on Christ. And we can show our love for him by working just where he has placed us.

Let me give you a motto. Some of you probably have heard it: "Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can."

If each one of us will at once set about some work for God, and will keep at it 365 days in the year, then much will be accomplished.

Let us so live that it may be truthfully said of us, "She hath done what she could."—*Mrs. J. H. Witherington, Dexter, Ga.*

You will be pleased with the mild and lasting effects of the Japanese Liver Pellets. Try them. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

There are now ten thousand baptized Indian Christians leading consistent lives, and reading daily the gospel of Jesus Christ.—*Missionary Review.*

25c. for a box of Beecham's Pills. Tasteless.

You have a chance to grow in grace when slighted, snubbed or insulted.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to
CULLEN & NEWMAN,
169 GAY ST., Knoxville, Tenn.

CHICKENS AND EGGS,
AND HOW TO GET 'EM.

Use Polk Miller's 'Victory' Poultry Food.

"IT ADDS GREATLY TO THE FOWLS' LAYING, and I have never seen a case of Gapes in young chickens when it was used. Now, I would as soon do without salt in my food as to undertake to raise fowls without *Polk Miller's Chicken Food.*"
WILLIS W. HONSON,
Powhatan county, Va.

"We buy it by the dozen boxes, and when my wife has a sick fowl of any kind 'we make for these Powders, and that's the last of it.' It is an infallible remedy with us."
WM. A. WILLROY,
King William county, Va.

"I have used one box, and found it very beneficial to young fowls. Have not lost any with Gapes since I commenced its use."
MISS NELLIE DIGGS,
Mathews Courthouse, Va.

"It is a sure preventive of Gapes, and we consider it indispensable in our future efforts at 'poultry raising.'"
MRS. L. H. GRAYBILL,
Arch Mill,
Botetourt county, Va.

"It stopped Cholera entirely among my fowls."
MRS. J. K. HANNAH,
Pamplin's, Va.

We have a thousand certificates like the above.

Sold by Druggists and Country Stores. Price 25 cents. Dealers can get it from all the wholesale houses in Richmond, and from JAMES BAILEY & SON, our Baltimore Agents.

☞ Special mailing packages (*in tin*) for 35 cents in stamps. Address

THE POLK MILLER DRUG COMPANY,
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Branches Throughout the State.

Chartered by and under State Supervision, with improved plan of redeeming and loaning stock. **Dues of Disabled or Deceased Members Paid from Guarantee Fund.** Sound plan, energetic directory, competent management. Monthly payments 65 cents a share. Maturity value $100.

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Apply for stock to any member of the Board.

☞ Good agents wanted.

GEO. ALLEN, Secretary,
107 Fayetteville St., opposite Express Office.

Jackson Springs Hotel,

Moore county, N. C., is now open for the third season. The health-giving properties of these noted Springs is well known throughout the State, and needs no further advertisement than that the proprietor, S. W. Thompson, M. D., will endeavor to give satisfaction to all guests.

There will be a hack at West End, the nearest railroad station at the arrival of every train to convey visitors to and from the hotel.

A YOUNG LADY, graduate of Peace Institute, desires a position to teach in a college, private school or family. Can teach French, Latin, Art or Music, with the English branches. Address Miss I. R. C., care of BIBLICAL RECORDER, Raleigh, N. C.

SOME MUSIC BOOKS

"FRIEND FRITZ" Gems. A collection of some of the most pleasing vocal numbers from this charming little musical sketch. Price 25 cents. "SONGS OF THE ASSEMBLY" by Geo. F. Root and C. C. Case. A superior collection of music especially adapted for use in Musical Conventions, Singing Classes etc. A host of splendid choruses. Price 50 cts. "PRACTICAL ANTHEMS" Vol. 3. As its name indicates, this book contains thoroughly practical anthems, adapted to the use of average choirs. Price $1.00. "GOSPEL HYMNS" Nos. 5 and 6 Combined, Excelsior Edition. A small type edition of the words and music of this latest volume in the Gospel Hymns series. Be sure to specify Excelsior Edition in ordering. Boards 50 cents, Limp cloth 55 cts. "THE FESTIVAL CHOIR". The latest chorus book by H. R. Palmer. Replete with everything in the way of desirable choruses for all occasions. Price 50 cts. "THE MUSICAL VISITOR", a monthly magazine of musical literature, with anthems for the choir and voluntaries for organists. $1.50 per year; special terms to clubs of five or more. Sample copy 10 cents.

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THE JOHN CHURCH CO.,
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A Strong
Endorsement.

The St Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 4, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	6 30 a m	.....	.....
Ar Fayetteville	9 40 a m	.....	.....
Lv Fayetteville	9 50 a m	.....	.....
Lv Sanford	11 10 a m	.....	.....
Lv Climax	1 01 p m	.....	.....
Ar Greensboro	1 30 p m	.....	.....
Lv Greensboro	1 38 p m	.....	.....
Lv Stokesdale	2 26 p m	.....	.....
Ar N & W Jun Walnut Cove	2 52 p m	.....	.....
Lv N & W Jun Walnut Cove	3 10 p m	.....	.....
Lv Rural Hall	3 40 p m	.....	.....
Ar Mt Airy	5 00 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 06 a m	.....
Lv Red Springs	.....	8 37 a m	.....
Lv Hope Mills	.....	9 23 a m	.....
Ar Fayetteville	.....	9 40 a m	.....
Lv Ramseur	.....	.....	6.35 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.15 a m
Lv Stokesdale	.....	.....	10.32 a m
Ar Madison	.....	.....	11.25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	10.55 a m	.....	.....
Lv Rural Hall	11.55 a m	.....	.....
Ar N & W Jun Walnut Cove	12.25 p m	.....	.....
Lv N & W Jun Walnut Cove	12.45 p m	.....	.....
Lv Stokesdale	1.11 p m	.....	.....
Ar Greensboro	2.05 p m	.....	.....
Lv Greensboro	2.15 p m	.....	.....
Lv Climax	2.43 p m	.....	.....
Lv Sanford	4.38 p m	.....	.....
Ar Fayetteville	6.00 p m	.....	.....
Lv Fayetteville	6.10 p m	.....	.....
Ar Wilmington	9.25 p m	.....	.....
Lv Fayetteville	.....	6 11 p m	.....
Lv Hope Mills	.....	6 28 p m	.....
Lv Red Springs	.....	7 12 p m	.....
Lv Maxton	.....	7 40 p m	.....
Ar Bennettsville	.....	8 35 p m	.....
Lv Madison	.....	.....	12 10 p m
Lv Stokesdale	.....	.....	1 25 p m
Ar Greensboro	.....	.....	3 00 p m
Lv Greensboro	.....	.....	3 15 p m
Lv Climax	.....	.....	4 06 p m
Ar Ramseur	.....	.....	5 45 p m

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

Ample time is given passengers for dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Peace Institute
RALEIGH, N. C.

A select school for young ladies [illegible] year. 21 officers and teachers. [illegible]

JAS. DINWIDDIE, A. M.

Please mention this paper.

From Greensboro.

MR. L. W. ANDREWS, ONE OF HER STERLING CITIZENS, GIVES HIS EXPERIENCE.

GREENSBORO, N. C., May 24th, 1893.
MR. JOHN N. WEBB, Washington, D. C.

Dear Sir and Bro:—Just one year ago I began to treat myself with the Electropoise.

I have not taken a single dose of medicine of any kind in that time. Up to that time for several years, I poured down every abomination that doctors, druggists and old women suggested, in the vain hope of recovering my lost health. I went down the hill all the time and was fast sinking into the grave.

On purchasing the Electropoise I quit all medicines—square off—and as carefully as I could, followed directions for Electropoise treatment.

Diabetes had depleted my system, and an impoverished state of the blood caused numerous carbuncles of the most serious and long-standing nature, I suffered in this condition for two years.

I fought the battle faithfully with the Electropoise and to day I am a healthful and vigorous man; probably as fully restored as it is possible for one of my years, (61),—and constitutionally ruined by drugs—to be. For over thirty years I suffered inexpressably with torpid liver and indigestion; that disappeared entirely as soon as I began the Electropoise treatment.

I was so stiff and rheumatic that life was largely despaired of, and so it goes.

I have not had on the 'poise now for two months, but "it is loaded" and ready for business.

A number of notable case of improved health, could be given among my personal friends and acquaintances.

I have just sent my Electropoise to a young man of twenty-one, who has been a bed-ridden sufferer with rheumatism for three or four years. I hope to have a good report from him.

Will you please send me a copy of the new book of directions, and oblige

Yours truly, L. W. ANDREWS.

TO MR JOHN N. WEBB

Replying to our inquiry "may we use your letter of the 24th," Mr. Andrews writes:

GREENSBORO, N. C., May 29th, 1893.
BRO. JOHN N. WEBB.

My Dear Sir:—The book of directions received, thanks. You are at liberty to use any commendatory remarks I may have made concerning the Electropoise.

Yours truly, L. W. ANDREWS.

Chowan Baptist Female Institute.

Yesterday was the fourth and last day of commencement and long before the appointed hour arrived the chapel was filled to overflowing with the friends and patrons of the institute. The exercises began at 10 o'clock a. m. The music, both vocal and instrumental was of a superior character; and the young ladies who read essays gave evidence of having undergone thorough and rigid mental discipline. The young ladies did exceedingly well and there could be no doubt but that they had been under the guidance of skilled hands. The President rendered a most encouraging report to the Board of Trustees and stated that the past session had been the most pleasant to him of any during twenty five years' experience in the school room.

The following young ladies received their diplomas: Misses Anne Bruce Brewer, Pattie Virginia Brinkley, Bettie Frank Brown, Jennie Josie Doughtrey, Ella Lee Gilbert, Virginia Green Joyner, Mary Lizzie Mitchell, Ha Annette Newsome, Kate Gertrude Newsome, Evelyn Lee Oliver, Sallie Sherrod Salsbury, Rosa Olivia Speight, Mary Jackson Wood, Sophie Norfleet Wood.

This is the largest class under the present management, but not in the history of the school.

After a brief interval President Brewer introduced Rev. C. S. Blackwell of Elizabeth City, N. C., who had been chosen to deliver the annual address before the P. N. A. and C. O. V. A. Literary Societies. He very sensibly began by addressing the audience as women and men. He announced as his subject "The Present Woman and the Coming man." Mr. Blackwell is a man of considerable oratorical power and amused the audience one hour. Thus ended the exercises for the morning.

At 8 o'clock p. m., it had been announced that the celebration of the Literary Societies and concert would take place, but while the crowd was gathering in the chapel the fire-bells rang out and it was soon learned that Wesleyan Female College was in flames. This, of course, caused great confusion and excitement and nearly everybody left for the scene of the fire. At 10 o'clock, however, the excitement had abated to a great extent and a large audience had again assembled in the chapel. Mr. Brewer, had he consulted his personal feelings in the matter, would have abandoned further exercises—he himself deeply mourning the loss and sympathizing with the friends of Wesleyan Female College. At the urgent request of President Troy, however, commencement exercises were resumed.

To say that the programme was interesting and entertaining would be but faint praise. All of the young ladies acquitted themselves admirably, and I cannot refrain from making special mention of the recitation by Miss Bass and the vocal solo, "Doris," by Miss Norfleet. Miss Bass showed unmistakable signs of power, and Miss Norfleet's sweet, clear voice captivated all who heard her. Owing to the lateness of the hour a few pieces were omitted.

[illegible] closed the most prosperous session [illegible] and efficient management of [illegible] Brewer. At his hands the school [illegible] to improve and the future [illegible] was never so bright. President Brewer's policy to [illegible] the foremost teachers of [illegible] results have proved the [illegible] Many recent im-

provements have been added and the school is now thoroughly equipped in every department. Under the wise leadership of its president, assisted by a full corps of able and accomplished teachers, the school cannot but be the equal of any female school in the South. Murfreesboro is noted for its good schools, for the culture and refinement of its people, and for the healthfulness and beauty of its location. This whole section of Eastern North Carolina and Virginia has been blessed by the beneficent influences embodied in the shape of lovely women which have emanated from this centre. It is to be hoped that the college, which now lies in ashes, will soon be rebuilt, for the prosperity of the one has been the prosperity of the other. Fathers who have daughters and wish them to have the best physical, mental and moral advantages, and at the same time the best home surroundings cannot do better than to send them to Murfreesboro.—*W. W. E., in News and Observer.*

Friends, Help Us.

Dear Recorder:—We are now making an effort to raise money to build us a new church, which is sadly needed. We have appointed a committee to canvass the town to see how much we can raise here at home, and also a building committee to secure a let and select plan for building.

We will need a good deal of help from our friends, and we now ask them to our aid. T. J. Latham, cashier of the "Bank of Washington," is treasurer of our building committee, and any money sent either to him or me for this purpose, will be thankfully received and properly applied. "Come over to Macedonia and help us."

Yours fraternally,
DUNCAN MCLEOD.

Washington, N. C., June 8, 1893.

Literary.

Married Life. A Blessing to the Truly Married. Arranged by Mrs. Dora E. W. Spratt. 16mo, 64 pp. Price, 75 cents. Philadelphia: Benjamin Griffith, 1420 Chestnut Street.

This little book consists of a collection of passages, poetical and prose, from a wide range of authors, bearing upon the blessings of married life. The book is divided into six portions, with an ornamental sub title page prefacing each and suited to the pages following. It is meant for a wedding souvenir.

The Baptist Teacher. This excellent and useful Magazine for Sunday-school workers, for July is upon our table, and with it we turn from the more or less difficult lessons of the past three months, and resume the connected study of the Acts, which will occupy the remainder of the year. Rev. P. L. Jones graphically indicates in the leading contributed article the strong doctrinal points in which Baptists are especially interested. The many-sided character of the Apostle Paul receives due attention in this number, in excellent articles, the first by Rev. A. C. Steeves upon Saul of Tarsus, and the second by Dr. Crandall upon Paul the Apostle. Prof. Harris eloquently describes Mars Hill and its environs. The Model Teacher is portrayed acrostically by Rev. L. E. Peters. Published by the American Baptist Publication Society at fifty cents per annum in clubs of five or more copies.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Double Springs ch, King's Mountain, $10.00; New Hope ch, Central, 1.66; Rev W J Hopkins, So Yadkin, 1.00. Total, 12 66. Previously reported, 2,669.37. Total this year, 2,682.03.

Foreign Missions—W M S, Tabernacle ch, Raleigh, $13.45; Ditto, Shiloh ch, Pilot Mountain, 1.00; Ditto, Clinton ch, 3.30; Double Springs ch, King's Mountain, 10.00; Mt Zion ch, Cape Fear, 1.00; New Hope ch, Central, 1.45; Cape Fear ch, Cedar Creek, 2.05. Total, 32.25. Previously reported, 2,883.90. Total this year, 2,916.15.

Home Missions—New Hope ch, Central, $2.48. Previously reported, 1,178.13. Total this year, 1,180.56.

Education—Galleed ch, Cape Fear, $6.23; Winston ch, 20.00; Rev W C Tyree, Durham, N C, 10.00; Rev O L Stringfield, 5.00. Total, 41 23. Previously reported, 1,071.68. Total this year, 1,112.91.

Orphanage—Rehoboth ch, Chowan, $5.15; Sawyer's Creek ch, 5.45; S S, First ch, Raleigh, N C, 15.00. Total, 25.60. Previously reported, 451.28. Total this year, 476.88.

Students' Aid Fund, Louisville—J A Martin, Hickory, N C, $5.00; West Chowan Association (pledge per T G Wood), 10.00. Total, 15.00.

Ministerial Relief Fund—Oxford ch, 5.45. Previously reported, $130.28. Total this year, 135.73.

Centennial Enlargement Fund—Mt Zion ch, Cape Fear, $1.31. Previously reported, 2,188.59. Total this year, 2,189.90.

CORRECTION: Capehart's ch, West Chowan, $12.00, for State Missions, should have been $12.50 in last issue.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 10, 1893.

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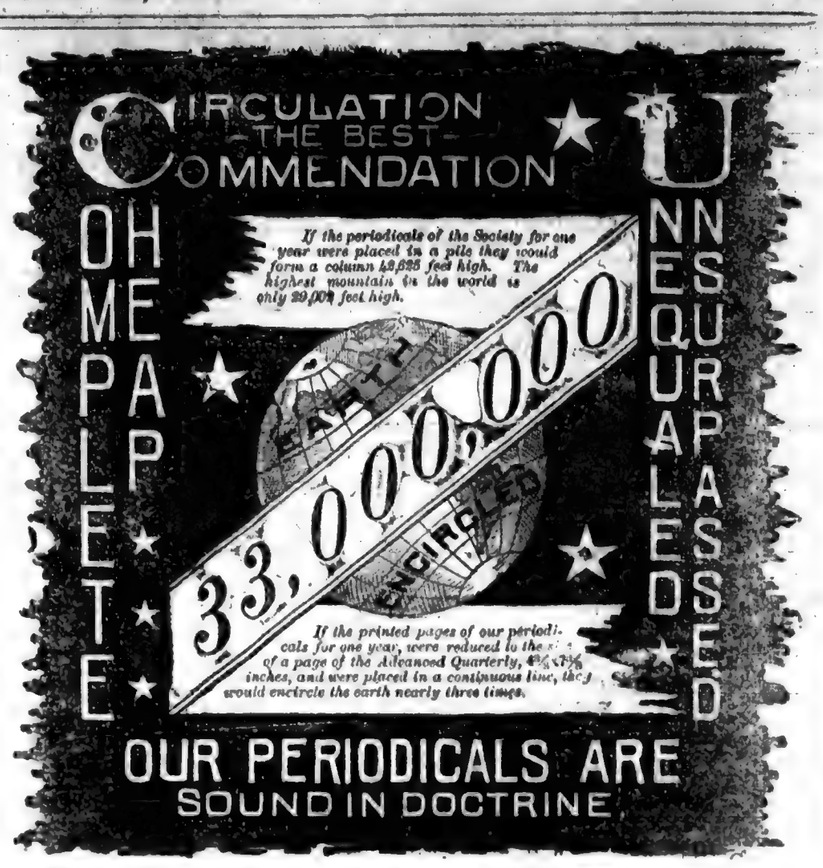

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Secret Organizations.

Dear Recorder:—Since my article appeared is your issue of May 31st, it has been indicated to me by several parties and by slips containing Odd Fellow works, that I had struck at Masonry and Odd Fellows. I can truthfully say that I did not think of either of those charitable orders when writing the article.

In fact, I would think in protecting the church against being overthrown, all other good institutions would be thereby protected. We have no fear of such orders as the Odd Fellows and Masons. Yet, we do have fear of other secret organizations existing throughout this country, some of which are visible and some are not. This country is a republic founded on the true religion of our Lord and Saviour, Jesus Christ. Our rights and privileges are many and extensive under the form of our government, which is founded on the Scriptures and the true church. The church must protect itself in society. Every other good institution is protected as well as our government perpetuated.

On the church rests the greatest responsibility; therefore, brethren, let us be mindful, up and doing. G. B. ALFORD.

Delightfully Cool and Refreshing.
Horsford's Acid Phosphate,
with ice-water and sugar.

Ford's theatre building of Washington City was the scene of a terrible disaster on the morning of the 9th. Workmen had dug beneath the foundations of the historic structure in excavating for an electric light plant, and thoughtlessly went so far that the walls gave way and the entire building, in which were 475 persons, collapsed. About twenty-four were killed outright, and some fifty injured.

If you are worn out, run down and nervous, Magnetic Nervine will restore your health. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

NEWS OF THE WEEK.

Raleigh Affairs.

The druggists of this city have agreed to refuse to sell cigars or summer drinks on Sunday.

On the 8th inst., the commencement exercises of St. Mary's School for young ladies took place. Diplomas were awarded to eight graduates.

The remains of Mr. George Strong, Jr., who committed suicide at Rocky Mount on the 5th inst., were brought to this city for interment in the family burial plot.

John Allen Johnston, counterfeiter and outlaw, has been convicted of four crimes by the United States Court. Sentence, ten years at hard labor in the penitentiary.

The annual commencement exercises of the State College of Agriculture and Mechanic Arts were held June 10—14, 1893. The program consisted of class day exhibit of work in various departments, baccalaureate sermon by Rev. Henry W. Battle, D. D., of Petersburg, Va., annual address by Henry Watterson of Louisville, Ky., addresses by graduates, and presentation of diplomas to the first graduates of this institution. The occasion was very enjoyable throughout, and spoke well for the present management.

State News.

The Big Falls cotton mills, Big Falls, N. C., has assigned.

Daring thieves have made their appearance at Elon College.

Winston has been provided with two fire engines of the best make.

Cadet Howell of Goldsboro stands first in the present graduating class at West Point.

Mr. Geo. W. Pool, formerly of Raleigh, died at his home in Fayetteville on the 8th inst.

At Graham, Messrs. J. H. Harden & Co., Leroy, King & Co., and J. D. Kernodle have made assignments. Liabilities and assets, not stated.

Mr. Jerome Dowd of the *Mecklenburg Times* has been elected to the Chair of Political and Mercantile Sciences in Trinity College. He accepts.

Hon. W. H. S. Burgwyn, the prominent financier of Henderson and author of the North Carolina banking act, has been appointed National Bank Examiner.

Mr. Marsden Bellamy of Wilmington has been honored with the office of Supreme Dictator of the Supreme Lodge of the Knights of Honor. The office pays a handsome salary.

Elijah Moore, late President of the Fayetteville Bank, has been acquitted by the Federal Court on the charge of embezzlement of the bank's funds. There is still a bill of indictment against him for the same offence in the Superior Court.

The commencement exercises of the State University, Trinity and Davidson were held last week. Two new professors were elected at the University, Prof. E. A. Alderman to conduct the Normal Department, and Dr. H. C. Tolman of the University of Wisconsin to the Chair of Greek.

General News.

The assailant of Premier Gladstone has been adjudged insane.

Cholera has made its re-appearance in Russia, France and Germany.

Latest reports say the World's Fair will be closed on Sunday hereafter.

Charles W. Dayton has been appointed postmaster for New York City.

Gov. McKinley of Ohio has received a renomination at the hands of his party.

Edwin Booth, of universal fame as the greatest English speaking actor, is dead.

Fargo, N. D., has been visited by a three million dollar fire, one half of the city being in ashes.

The report that the Norfolk and Western Railroad had passed into the charge of a receiver is false.

Bank failures continue to occur throughout the country. In Chicago the pressure has been especially great.

Gladstone has accepted the amendments to the Home Rule bill, and it is expected to pass the Commons without further delay.

James Gordon Bennett, proprietor of the New York *Herald*, recently sustained critical injuries by a fall from a coach in Paris.

Joseph Pulitzer, the owner of the New York *World*, has given $100,000 to the endowment of Columbia College, New York City.

Blount of Alabama, the recently appointed minister to the Hawaiian Islands, has resigned. There is no probability of annexation in the near future.

During the past week the trial of Lizzie Borden for the murder of her father and step-mother has been in progress. The case promises to be one of unusual interest.

President Cleveland, it is published, has announced his intention of calling a special session of Congress early in September to deal with the financial problem.

The suit against Russell Sage by his clerk, whose presence, it was claimed, saved the financier from death at the hand of the bomb-thrower, has been terminated favorably for Sage.

"HOW to Take Care of Leather" and patent lambskin-with-wool-on swob, both free at the store.
Vacuum Leather Oil is the care-taker; 25c, and your money back if you want it.
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DIED.

VOGLER—At Waughtown, N. C., June 2, 1893, little Eva, infant daughter of Mr. and Mrs. E. L Vogler, aged fifteen months and eleven days. She was sick nine days. She was unusually bright. Toward the last, she suffered intensely. A few days before she died, she held up her little hands and said, "By, by." Asleep in heaven.
HENRY SHEETS.

HORTON—John M. Horton died at the home of his mother, Mrs. L. A. Frazier, Laurinburg, N. C., Tuesday, May 30th, 1893. After weary months of patient struggle against that fell disease, consumption, he sank to rest peacefully trusting in his Saviour. He was called to go before he had reached the prime of young manhood, in the twenty-first year of his age. May he who met the widow at the gates of Nain, and who wept with Martha and Mary by the grave of a dead brother, comfort those who remain.
M. L. K.

SPENCER—Mrs. C. H. Spencer, *nee* Lucy Cobb, the beloved wife of C. H. Spencer, and daughter of the late J. L. Cobb of Pitt county, departed this life in Elizabeth City on May 31st, 1893, in the thirty-seventh year of her age. She leaves a husband and three children, one an infant, and two brothers, and many near and dear ones here and throughout the State. Mrs. Spencer was one of the most intellectual and accomplished women in North Carolina. She had those who admired her for culture and loved her for graces of heart in many circles far beyond her home and town. She had been an intense sufferer for many months, and bore it all with a patience and beauty of soul that won and impressed every heart about her. Though she had been in Elizabeth but a few months her death was keenly felt even by strangers—for all realized that the community was made poor by the departure of a rare and sainted soul. In the absence of the writer, Dr. R. R. Overby, her old pastor, whom she dearly loved, officiated at the funeral.
C. S. BLACKWELL.

PRITCHARD—Mrs. G. D. B. Pritchard, *nee* Saripta A. Gregory, wife of G. D. B. Pritchard of Elizabeth City, and daughter of the late Mark R. Gregory of Camden county, departed this life April 16th, 1893, in the forty-fifth year of her age. Her husband had been critically ill for many weeks, her wifely love and anxiety so wrought on her frail constitution that she completely broke down, and in a few days fell asleep in Jesus, leaving five children and her husband, together with a very large circle of relatives and friends to mourn in deepest sorrow their inestimable loss. She was a cultivated Christian lady, and the impress of her pure heart and gentle manners are left distinctly visible in the words and manners of her motherless daughters and son. Though gone home, her life is still with us in them. Her church and her friends are proud of the family she has left behind. Her children are a living monument, such as the best of earth might be satisfied to have lived and died for. Her body was laid by the side of the grave of her honored father, her sad and doubly afflicted husband being unable to follow her to her last resting place because of his continued illness. Dr. R. R. Overby and the writer officiated at the grave.
C. S. BLACKWELL.

Tributes of Respect.

Bro. Calvin Wilder was born January 29th, 1818, made a profession of religion in October, 1867, and joined Mt. Olivet Baptist church, and died April 26th, 1893, aged seventy-five years, two months and twenty-eight days. Bro. Wilder was a consistent member of the Baptist church, also one of its deacons. He was true to his church, and ever ready to do all the good he could for the cause of Christ. He loved his church, but to-day his seat is vacant, but he is in the hands of God we trust to fill a seat in heaven. We humbly submit to the will of our Creator because the Lord doeth all things well.

We want these few lines published in the RECORDER, and a copy sent to his bereaved family. He leaves an aged wife, two sons and a daughter to mourn his loss, but we feel that their loss is his eternal gain.
S. P. LOWRY,
JOHN MAY,
Committee

In memory of Britton T. Parker, who died at his home near Rehoboth, Northampton county, N. C., May, 1893, of pneumonia, after an illness of about twelve days. Bro. Parker was in his fifty-fifth year and leaves a widow and nine children to mourn their irretrievable and irreparable loss. He professed faith in Christ at the age of twelve years and connected himself with the Corinth Baptist church of this county, where he remained a shining light until the erection of Roanoke Baptist church some years ago, of which he became a member by letter and was a beacon light to the entire church and community. Brother Parker's life was one of true Christian piety. I first knew him in 1869, since which time I have been intimately associated with him as a church-member and a neighbor, and have never in that time heard him utter one word not becoming a chaste and refined gentleman, and a true and devout Christian. He spoke ill of no one, always ready to forgive and throw the mantle of charity over the faults of others which he did possess himself. Ever ready with a Christian heart to extend the hand of relief to those in need, let it be of the necessaries of this life or as advice for the future welfare of others of which he seemed always solicitous; meek and unobtrusive in all things, yet firm and immovable in his Christian faith and duties, ever ready with a word of loving admonition to an erring brother or sister, therefore but rarely failed to lead back those who had wandered from the fold. A model husband, a devoted father and a true Christian has gone to add another star to the crown of Jesus. His widow has been bereft of the shielding hand of a loving companion, his children of a father whose Christian teaching has started them in the path he so nobly trod, and the community of a citizen whose place cannot be filled, and may his mantle fall upon his entire family and be a safeguard to shield them from vice. But grieve not, our deceased brother has crossed the dark and turbid waters, and is now on the bright and shining shores of a blissful eternity basking in the love of God. And may the bereaved widow and orphans, left to the cold charities of this world, be shielded by the Allwise Hand that has guided him through life, across the dark waters of the river of death, and has placed him in the emerald halls of the New Jerusalem and environed him with the crown of the redeemed and robed him in the garments of the blessed. Knowing him in life, we have the full assurance that he now stands amid the joys of Paradise, and is waiting to meet the loved ones he has left behind. Therefore, live as he lived, heed the counsel he gave in life, and when you are called to cross the river, with open arms he will meet you and welcome you to the joys of his blissful home.

Resolved, That in the death of Brother Britton T. Parker, Roanoke church has lost one of her brightest lights; and while we shall miss him and wish for his loving and cheering words, we bow in humble submission to the will of God, knowing his decrees are wise.

Resolved, That we extend the hand of sympathy and brotherly love to the family of the deceased, and at all times be ready to assist them through life's journey, praying that his entire household may be one unbroken band in that great and blissful eternity.

Resolved, That a copy of these resolutions be spread upon our church minutes, a copy be sent to the family of the deceased, and a copy be sent to the BIBLICAL RECORDER for publication. R. S. BARHAM, *Committee.*

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

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For further information, write to
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University Law School.
40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

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The Home Circle.

Better Than Gold.

I lay in sorrow, deep distress:
My grief a proud man heard;
His looks were cold, he gave me gold,
But not a kindly word.
My sorrow passed,—I paid him back
The gold he gave to me;
Then stood erect and spoke my thanks,
And blessed his charity.

I lay in want, in grief and pain,
A poor man passed my way;
He bound my head, he gave me bread,
He watched me night and day.
How shall I pay him back again
For all he did for me?
Oh, gold is great, but greater far
Is heavenly sympathy!

—Charles Mackay.

Long Life.

Count not thy life by calendars; for years
Shall pass thee by unheeded, whilst an hour—
Some little fleeting hour, too quickly past—
May stamp itself so deeply on thy brain,
Thy latest years shall live upon its joy.
His life is longest, not whose boneless gums,
Sunk eyes, wan cheeks, and snow-white hairs bespeak
Life's limits; no! but he whose memory
Is thickest set with those delicious scenes
'Tis sweet to ponder o'er when even falls.

—Kennedy.

FOR THE RECORDER.

Too Late.

BY EDGAR PENNEY.

"Honor thy father and thy mother."

Years had rolled by since she had heard one word from absent Tom, and now "Old Jane," as she was called, sat in her humble cottage near an open window through which the soft summer air, perfumed by her little flower garden, gently fanned her wrinkled old face. The daughter of an humble farmer's widow, she had married early in life. Her mother long since had died. She and her husband had striven hard to educate their only child, whose ambition, ten years ago, had led him to cast his lot in the business world. At first he wrote often and in glowing terms of how he was succeeding and how some day he hoped to be rich, so that his parents who had sacrificed so much for him should be freed from labor, and help him to enjoy the fruits of his success, which they so richly deserved. Once he visited them, he was then only nineteen and held a clerkship in one of the large mercantile houses of New York. He had changed greatly—his mother declared him the noblest boy in the world and his father was so proud of him. His nice fitting suit and derby hat made him look almost a gentleman, and no wonder his mother melted to tears when she bade him good-bye, but he was so cheerful, so full of hope, that she could not grieve long over his leaving. His father said "don't grieve over his leaving us mother: he is honest and will succeed well in life and be an honor to both of us." So he went away, only a few letters were ever received from him after. The last letter was short and only stated that he expected to be promoted soon to manager. They wrote again and again, but never one word did they receive after. The father worn out with waiting at last decided to sell his horse and undertake a trip to New York, hundreds of miles away, in search of some clue to his son, whom he thought dead, but an attack of fever prevented and on his dying bed he told his wife that he had no doubt but that Tom was dead and it would be useless for her to attempt to trace his grave as it was doubtful that his employers knew anything of his people and that there probably were a dozen Tom Browns buried in the same cemetery. The father was laid away. How the mother bore up under her trouble through the years that followed she never knew, and now on this beautiful evening when all the world seemed happy but her, she had with a heavy heart given up the hope, which she had so long cherished, that Tom was not dead but would some day return to her, and now she sat silently praying that God would soon call her from this world of trouble. She did not hear the carriage that was being slowly driven to her gate. She did not hear the manly step on the walk, nor the call at the door. A fashionably dressed young man with his splendid diamond jewelry flashing from his spotless linen, strode into the room and fell at her feet, exclaiming, "Mother! mother! oh, forgive me, mother." This was more than she dared have hoped for, Tom back again. She could only say "My Tom! my son!" Then followed his brief recital of how he had succeeded until he was half owner of the large dry goods house in which he started as junior clerk. He was ashamed of his poor uneducated parents then. "Yes, ashamed of you, mother," he said. "I married a proud lady of wealth. I never loved her. She is now dead. If you can forgive me, mother, I will repay you all. You shall never henceforth know anything but ease and luxury. Can you forgive me, mother?" She was silent and when he raised her head tenderly from his bosom to kiss the faded lips, she was dead.

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Land of the Living Cliff-Dwellers.

A deep ravine cutting in at right angles to the Bacochic [in Chihuahua, Mexico] closed our way to the north as we ascended the winding trail, and when we had worked our way up the steep bank some 200 or 300 feet, a favorable exit from the low, scrubby pines gave me an opportunity to look straight across this picturesque ravine, and I was surprised to see, on the other bank, which seemed even more precipitous than the one on which we stood, a deep cave walled up in front nearly to the top, and evidently indicating cave or cliff-dwellers. My first thought was that the curious habitation in front of me belonged to the era of similar buildings in Arizona and New Mexico, which the best authority consigns to a very old period. With me, however, was a Mexican gentleman who said that the cave was inhabited, but as the occupants were extremely timid, probably we would not be able to see them without forcing an entrance into their strange home. He believed that most of them were inside peeping at us over the rude walls and around the very dilapidated animal's hide that served to close the door. The cave was not over two hundred yards away, and, with the aid of our field-glasses, we could plainly make out its details.

My impressions led me to the theory that these were vagabond individuals of the local Indian tribes who were occupying this old cave dwelling in the cliffs, much as we see the corresponding class with us occasionally occupying dugouts, shanties built into the side hills, and even caves around the suburbs of towns. But one of the Mexicans who argued against forcible intrusion into the homes of these people, said that we would find a great number of them further on the deep recesses of the Sierra Madre range, and that among so many we would have good opportunities of seeing them to better advantage than we possibly could here. My Mexican friend was born and reared in this part of Chihuahua; his father and uncle owned one of the largest and richest mining-districts in that portion of the Sierra Madre toward which our course was directed, and to reach which he attached himself to our party for a couple of days, when our paths separated. His business called for almost constant traveling in these parts. He placed the number of living cliff and cave dwellers in this part of Mexico at from 9,000 to 12,000 persons. We afterward saw from 300 to 500 of them, which, considering their great timidity, and the small part of their land traversed by us, would give an air of reasonableness to the estimate of Don Augustin Becerra, for such was my friend's name.

Even as we stood on the edge of the cliff opposite this singular home, we saw an Indian in the canon far below. He appeared to be wearing only a breech clout of animal skins; he carried a long bow and arrows. He looked almost as dark as a Guinea negro as he skirted the shadows of the canon, and his hair was long. A rattling of the falling chips of shale drew his attention to us, when he at once skulked behind a big boulder at the base of the cliff, and we saw him no more.—*Frederick Schwatka, in the Century.*

Be Courteous, Boys.

"I treat him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal, again.

"Do you enjoy that?"

"O, I don't mind; I don't stay long."

"I should call myself a very selfish person if friends come to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

"Hal, thus pressed, said that he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because someone else is. Be true to your best self, and no boy can drag you down."—*Well Spring.*

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How to Dust.

There is an art in dusting which does not receive the attention it demands. According to the various analyses of different observers, the components of ordinary dust exhibit special characters in almost endless variety. Mineral matters, animal and vegetable *debris*, morbid germs, and whatever is small and light enough to remain for any time suspended in the air, falls into the category; and among these things are many substances that in the air do mischief. The spread of cholera and exanthematous diseases has, doubtless with truth, been attributed to its influence. Methods of dusting, therefore, which merely remove the dust to another place or fill the air with it, are not sufficient, and are not harmless. It should be wiped rather than brushed away, and carried off or destroyed. Then let the sunlight in to kill what infection may remain.—*Popular Science Monthly.*

School Gardens.

Throughout France gardening is practically taught in the primary and elementary schools. There are about 28,000 of these schools, each of which has a garden attached to it, and it is under the care of a master capable of imparting a knowledge of the first principles of horticulture. Even in schools where no garden is attached the theory of cultivation is taught. In Switzerland the peasants acquire the love for horticulture while at school—a plot of ground planted with trees, etc., being generally at the disposal of the school master and his pupils, where he gives them lessons and explains to them the relative merits of different operations and varieties of plants, and thus implants in the young minds lessons that bear good fruit in after years.—*Ex.*

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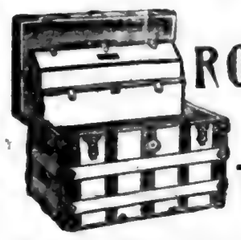

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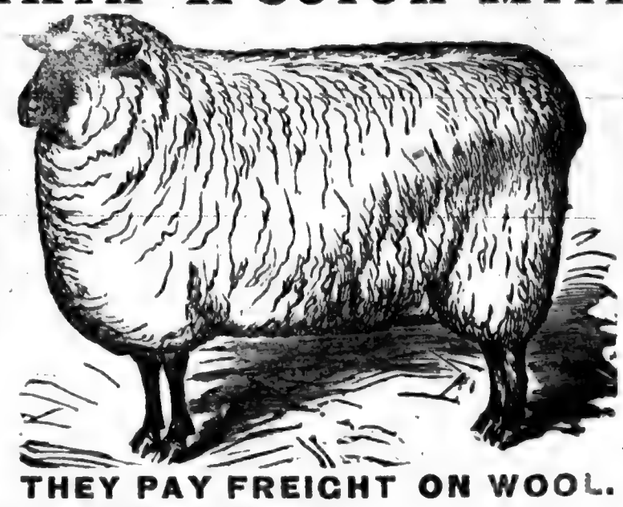

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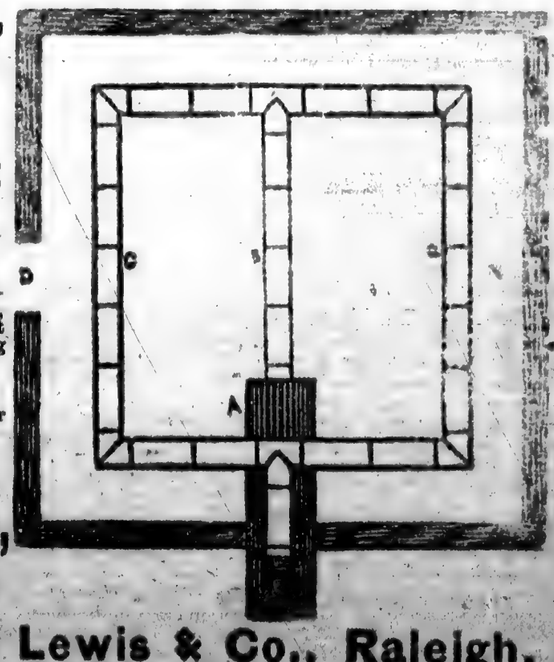

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The Successful Minister's Fixed Resolve.

BY REV. JNO. S. HARDAWAY.

Sermon preached at Mt. Zion Church at the ordination of Joseph Blalock, June 4, 1893, and requested for publication in the RECORDER by Mt. Zion Church, Flat River Association

Text—"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2: 2.

It is always an occasion of surpassing interest when a church is gathered together formally to set apart a man to the work of the gospel ministry. We can well imagine that not only the church on earth is intensely interested in it, but also the church triumphant in heaven. The soldier is girding on the sword, and putting on the armor for a life-long battle, as a captain of the Lord's hosts. The servant of the Lord is about to accept, and publicly acknowledge his acceptance of, the highest trust ever committed into human hands. The church in thus publicly setting him apart unto this work expresses her confidence in the man's character and her sanction of his call. If the church cannot stamp her approval upon the man, upon his life, upon his qualifications for work, no attention should be paid to any clamour, however loud and urgent, for ordination.

The work of the gospel ministry is the most exalted and important of all callings. There be some in our day who would underestimate it, and who would claim that there are other callings of equal dignity;—but there is no work that can be placed on an equal footing with the preaching of the gospel of salvation. It will be proper, then, to enter upon the inquiry, How can success in the ministry be attained? This is a question of supreme importance to every man taking upon himself this work. A failure in other callings in life might be borne without any deep sense of mortification, but failure in the ministry is *unpardonable;* it is equivalent to saying that God made a mistake when he called the man to the work; that God had acted without judgment and knowledge.

To attain unto success in the ministry a man must go forth having his heart filled with an unshaken and unshakable resolve—namely this—a determination to know nothing among men "save Jesus Christ, and him crucified."

My text is found in 1 Cor. 2: 2, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

My subject is, "*The successful minister's fixed resolve.*"

He who would be really and truly successful in this work must determine "to know nothing among men, save Jesus Christ, and him crucified." He will need to fix his face like a flint against some of the most subtle temptations, and against some of the most powerful adversaries that ever assailed a human soul. Let us consider

I SOME OF THE MINISTER'S TEMPTATIONS.

By minister's temptations, I refer especially to those temptations that assault him in his ministry. There are many who conceive of ministers the false notion that they are not like other men the subjects of temptation. This is contradicted by the fact that Jesus was "in all points tempted like as we are, yet without sin." If he was tempted, we cannot hope to be free from temptation.

The minister is often sorely tempted. I now ask you to consider the temptations that come to him through his ministry.

(1). There will come, there does come, to the minister the temptation to preach *philosophy*. By philosophy, I mean the course of sciences taught in the schools Science is the goddess of our day. She has many devotees, and as the science of our day is largely materialistic, the result is that there is much materialism mixed with the religious views of the day. In many points the sciences as taught clash with the teachings of God's word, and the full fledged scientist says, 'So much the worse for the word of God." Now take a young preacher and run him through the mill of science, and he comes out with enough science in his head to make him a foe; then he sets himself to work to reconcile the science "falsely so-called" with the teachings of God's word. He can show anything he wishes to; for when he comes to God's word everything that clashes with science is figurative and allegorical, not at all real and liberal. This temptation comes to the minister because to preach the word of God just as it is is to relegate himself to the background of fogyism. So he is tempted to be a preacher of philosophy. I am no foe to true science; it cannot by any means be hostile to God's word; I would not deny any *plain fact* of science; I am perfectly willing to admit that there is a great similarity in physical structure between "man that goeth upward and the beast that goeth downward;" I am perfectly willing to consent to any fact of science, but what I never will assent nor consent to is, the *theories* spun around these facts, when they give the lie to God's truth as plainly declared in the word. "I had rather be a dog and bay the moon" than to set myself to work to make God's inerrant truth truckle to the low-bred teachings of a man who taught man was just "a higher ape." Let the fools teach their folly, but preach thou the word of God.

(2). Another temptation to the minister is to air his merely human learning. Poor man! he thinks, "If I can only get the people to think that I am a great man, I will be able to influence them for good." Therefore he hurls great masses of human learning at the people. He expatiates over the wide and varied fields of history; he discusses questions of etymology and psychology; he walks about among the stars sounding all the depths of astronomy; at last he comes down to earth again, and a sigh of relief goes up from the people that his learned peregrination has ended. Poor sheep! they go home thinking that they have a great shepherd, but they would enjoy his preaching a little more if he would sometimes feed them. The great preachers of the world have been the simple, plain preachers.

Spurgeon preached simple Bible truths; Moody does the same in a simple, earnest way; Martin Luther said that he preached so that "the women and the children could understand him;" and so ought every preacher of the word to endeavor to do. Fie, fie, upon the preacher who would make the pulpit a place to air his dry bones of human learning in. We ought to learn that the thing for the preacher to do is to *get out of sight* as much as possible by riveting every eye upon Christ. As a taper would be forgotten in the blazing light of the sun, so ought we to disappear in the presence of our Lord. He is the best preacher who will make men see and feel the presence of the invisible Christ.

(3). Another temptation of the ministry is to seek to catch what is called the *intellectual element*. The preacher is a fisher of men, and his aim should be to catch all men, as far as possible. A ministry addressed especially to the intellectual class would have two serious defects. It would be one-sided and narrow—and it would fail even of its own purpose. It would miss all classes. Such a ministry would have its root in intellectual pride, and its result would be spiritual desolation both to the people and to the preacher. How many sermons have been saved, as one hath well said, at the expense of saving souls!

4. Another temptation to the minister is to tone down his preaching to suit the worldly. You will get at my meaning better by the relation of the following incident: In a city of America, a minister of the gospel not long since undertook to preach against the sins of society. A member of his church went to him and told him he had to quit preaching on that subject. Not long afterwards that man who was too good to hear about the sins of society, by his own iniquitous speculation in "bucket shops," broke four banks. I am afraid that many preachers are too tender and gingerly in handling sins and vices. They say little about these things, because they are afraid the people who commit these sins will become offended, and begin to war against them. This generation needs men like John the Baptist who will even stir up if need be the nest of vipers; or who will rebuke Herodias, the adulterer, at the expense of his own head. We do not want a toned down, thin, watery ministry of the word, but the unadulterated word of God preached without fear or favor.

(5). Another temptation to the minister is to dwell but little on those Scripture teachings which a *carnal mind* would object to. There is much of this feeling among us. If I am preaching to those who believe in falling from grace, I must be very careful not to bring out final perseverance too strongly; or if I am preaching among antimissionary people, I must say but little about missions, and that must have an apology; or if I am preaching to Pedobaptists and come across a Scripture that teaches believer baptism, I must be careful, O so careful, not to wound their feelings by intimating what the word says on that point—and so on, and on, "ad nauseam."

He who has not felt, or cannot feel this temptation, is not "a man of like passions as we are." But see here! Isn't it a mark of a carnal mind to be unwilling to hear all that God hast said? When a man preaches in God's name, ought he not to preach regardless of what men will think of or do with his preaching? Woe, woe, woe, to the trimmers of God's word!

Of course, all preaching should be in kindness, but surely it should be also in all faithfulness.

(6). Another temptation to the minister is to preach *morality* instead of Christ Jesus. It is so easy to denounce bad living; to heap anathemas upon drunkenness, licentiousness, profanity, dishonesty, lying, card playing and dancing. It is equally easy to make the mistake of supposing that we can destroy sin and purify evil, sin-loving hearts, by denouncing sin. We might as well go into a garden where weeds were rank and cry aloud, "O weeds, worthless and noxious, ye choke and root out vegetables that are of service. O garden, why bring forth these unprofitable weeds, when you might yield vegetables in plenty?" I say we might as well do this, and then hope that the garden will cease to produce weeds at our bidding as to hope to make men good by a mere denunciation of sin. The evil garden of the heart will still produce an evil crop, and no amount of denunciation of sin can prevent it.

You need to preach the gospel—the grace of God to men through Christ; and when they receive the grace of God, a pure gospel-morality will grow as an inevitable result. I know that the preacher must often treat moral questions. The gospel has an intimate connection with morality—but the preaching of morality apart from the gospel will either utterly fail of doing away with sin, or will produce a dead, formal pharisaism, which is even more hostile to the pure gospel than utter immorality. Preach Christ. Be a preacher of the grace of God, and of the power of that grace to cleanse the hearts and lives of men.

(7). Another temptation will be to run off on side issues. How many a preacher has ruined his influence by being switched off into politics by some question of the day. That minister makes a fatal blunder who supposes that anything can take the place of the gospel of Christ. There is no other panacea for the ills of mankind. O, I know that one hundred thousand drunkards are reported as going down into a drunkard's hell every year from the United States alone. Yes, I know that the nation's drink bill is said to be $900,000,000; and that in consequence of this wastage thousands upon thousands of wives and children cry for bread;—but friend, the only barrier we can oppose to this raging flood of intemperance is the preaching of Jesus Christ. I believe that the preacher should place himself on the right side of the all the great issues of the day, when he becomes a reformer and ceases to be a preacher he has made an inexpressible mistake.

[TO BE CONTINUED.]

As in the fable the wolf preached against sheepstealing, so very many hunt down those sins in others which they shelter in themselves.

Christ in Metaphor—No. 3.

BY REV. HIGHT C. MOORE.

THE CAPTAIN.

"I have given him for a leader and commander to the people." Isa. 55: 4.
"The captain of their salvation." Heb. 4: 10.

War, merciless in the destruction of men and means, is yet an inspiring theme. The fallen hero is always sent by admiring friends to the soldier's paradise. The survivor is never without hearers who list with bated breath as the butchery and bloodshed of battle are depicted. The best known pages of history are those reddened with the blood of millions. The tales of ancient courage and mediæval chivalry and modern fortitude, exhibited on a thousand ensanguined fields, are thrilling as tales of romance and stranger than fiction. The poet writes in star-dust the glories of embattled hosts. The orator is never more passionate and powerful than when he paints the deeds of heroes or discusses the prospects of war. In the whole range of human knowledge and experience, there are few themes that have so inspired universal attention and gleamed on history's page, or wrought in poet's brain, or flashed from orator's tongue.

A deeper interest than mortal combat is the great conflict between truth and error. The forces of right and wrong are ever arrayed in line of battle against each other. There is ceaseless antagonism between good and evil. In this war, arbitration is unknown; the two sides are as distinct as Italian noon day and Egyptian darkness. Reconciliation can never be effected. The most important interest are at stake. No one is exempt from service. There is no neutrality. "He that is not with me is against me."

The great leaders in this warfare are Satan and Immanuel, the prince of darkness and the prince of peace. Those who contend for truth look to Christ as "the captain of their salvation." Here, then, we have a beautiful and suggestive metaphor. The meek and lowly Jesus is presented as a dauntless warrior going forth conquering and to conquer. Brave-hearted and battle-scarred, he leads forth his army into battle. With an eye of vigilance, and a mind of wisdom, and an arm of power, and a heart of courage, he faces the foe and plants his glorious standard on every shore.

I HIS ARMY.

1. *They are volunteers.* The captain forces no one into his service. Jesus says, "Behold, I stand at the door and knock." The occupant must open willingly, or Christ will never enter. He says "Follow me," but he drags no one at his chariot wheels. He says, "Take my yoke upon you," but no unwilling neck is compelled to bear it. He resorts to persuasion and not to sheer force. No conscripts are found in his lines. He wants and will have only volunteers to fight his battles and further his cause.

2. *They are fearless.* A brave army is the delight of a courageous captain, but cowardly soldiers disgrace the ranks and embolden the foe. In a world of countless dangers, Immanuel's army must have true fortitude or it is doomed to defeat. We are to face and overcome the fierce onslaughts and insidious wiles of the evil one. Courage is required. No concessions must be made. Ever onward we must press with brave hearts from battle to battle. And the Captain will reward this. Witness him with the brave Hebrew children in the fiery furnace, with Daniel in the den of lions, with Peter in prison, with Paul and Silas in the Philippian jail, and a hundred other instances where he has not forsaken his bold and struggling soldiers.

3. *They are obedient.* No one in the army is authorized to issue commands. These come direct from headquarters. It is the part of the captain to command; it is the duty of the army to obey. A united and obedient soldiery is sure to win. If they are told to scout the plains of Asia or penetrate the wilds of Africa, it is theirs to obey. If they are bidden to proclaim the words of life in heathen countries or assail the strongholds of irreligion in Christian lands, the divine orders must be carried out. From the equator to the poles the army must "fear God and keep his commandments, for this is the whole duty of man."

4. *They are armed.* The armor has no small part to play in the success of the army. Were this defective, military skill would avail but little. A handful of trained soldiers can cut an unarmed multitude to pieces. The Christian warrior is clad in the best of armor. Paul saw the need of this and he sounded along the lines for all the centuries, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

The pieces which are provided in the armory of God are enumerated. The girdle of truth is essential. It binds on the armor and imparts strength to the Christian veteran. The breastplate of righteousness covers the vitals and serves as a bulwark behind which the heart is sheltered from the missiles of the foe. On the march the soldier will encounter a rough and thorny way; he must have his "feet shod with the preparation of the gospel of peace." The shield of faith is indispensable. Without it we are at the mercy of the foe; with it, we "shall be able to quench all the fiery darts of the wicked." The helmet of salvation secures the head and in the hour of apparent defeat blesses the Christian with hopeful assurance of final victory. The sword of the Spirit is necessary in every conflict. The Captain, assailed in the wilderness by the prince of darkness, wielded this trusty sword and conquered his enemy. Its powerful thrusts are always effective in driving Satan from the field. Finally, prayer is mentioned. It inspires the warrior with courage. It nerves him for the battles of life. It "moves the arm that moves the world."

"Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees,
The weakest saint upon his knees."

4. *They engage in fighting.* Ofttimes it is on the defensive. The legions of darkness come up against the forces of truth in battle array. The archers darken the elements with their poisoned arrows. They charge with glittering spears. With satanic yell they rush up the ramparts of right, bent on the total destruction of Immanuel's army. But the sturdy heroes of truth defend themselves with valor. Clad in divine armor, they receive the foe. The grand old sword in a thousand faithful hands, with true aim and steady stroke, thin out the hostile ranks. Shield and helmet serve their purpose. Prayer and courage do their part. The baffled enemy retires, and victory on the defensive is won.

But we must assume the offensive in Christian warfare. The pieces of armor are confined to the front, and we must never retreat. The spirit of Christianity is aggressive. It is the nature of the water of life to run and not to stagnate. It is the purpose of the Captain to wrest the entire globe from the hands of Satan. The army of the living God is to go forth on one grand series of conquests. It is to scan every ocean and sea, invade every continent and island, and subjugate the world for Immanuel. It is to crush every legion of error, to demolish every fortress of wrong, to thwart every purpose of Satan. And the church militant, weak and exhausted on many hard-won fields, rejoices that victories here are only a faint prophecy of the glories of the church triumphant.

II. HIS FOE.

1. *He is experienced.* For six thousand years he has been troubling and tempting the race. He knows the customs and tastes of all nations. He is acquainted with all kinds of people. He has dealt with all temperaments and all natures. Princes and paupers have alike fallen into his clutches. His snares have caught the cultured and the illiterate. Age and youth, rich and poor, honored and disgraced, male and female, cannibal and Christian, people of all centuries and countries and conditions, are well known to him. His experience is as old as man and as wide as the world.

2. *He is invisible.* He is a spirit and it is often exceedingly difficult to detect his presence. Mediæval poisoners used to place poison in the flowers of the gardens so that as youth or maiden inhaled the fragrance of the flower, they would also inhale the fatal poison. Thus Satan appears as an angel of light, and millions writhe in his deadly toils. Too late they realize the monstrous deception.

3. *He is artful.* Strategy has been known to accomplish far more in military tactics than whole legions of trained fighting men. Satan is proficient in this art. We deal with a foe who is well posted in all kinds of trick and artifice. His plans and schemes have been in operation for centuries. He has refined his diabolical processes to the utmost degree. His artful snares and wily deceptions have wrought untold havoc.

4. *He is deadly.* He means no good to man. He goes up and down the world as a roaring lion "seeking whom he may devour." If the race is ever elevated, it is against his wishes. He fathers no good work and aids no beneficent enterprise. He glories in the path of ruin. Thither he would turn the teeming millions of earth. He delights to bring every noble name into disgrace. His shafts are directed against the physical and spiritual man. Dissatisfied with devastation here, he would drag the entire race into an awful realization of the bitter death that knows no end.

5. *He is powerful.* The fiends and fallen angels are his devoted adherents, ever ready to hear his commands and do his bidding. His resources are vast. His instruments of death are numerous. He leads man to commit spiritual suicide. Lustful desires, so hard to control and so awful in effect, do the sad work of destruction. Companions serve as a mighty engine of ruin. The sparkling glass, glittering gold, shining fame, and exquisite pleasure are used to carry out satanic schemes. How great are the earthly odds against us!

III. HIS LEADERSHIP.

1. *It is wise.* No army can hope for success with an insane man at the head. Loss of faith in the skill and wisdom of the general is the first step to certain ruin. Unwise leadership has resulted disastrously in the fearful loss of life and liberty. Wisdom in the leader is essential.

The forces of right here have all that can possibly be desired. Jesus Christ is the very embodiment of wisdom. With infinite knowledge he leads forth his army. He knows his soldiers, their character and condition, their perils and poverty, their [illegible] and temptations, their sins and [illegible] their hardships and helplessness. He knows the strength of the enemy and is prepared to meet him. No trick of the [illegible] is hid from the penetrating vision

[CONTINUED ON FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JUNE 21, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

THE RETIRING PASTOR.

According to Baptist usage and Baptist polity, it sometimes becomes a nice question for a pastor to decide just when to retire from one pastorate and occupy another. Generally speaking, it is a great deal better for the pastor to retire, or resign of his own accord, without any annoying or unseemly pressure from the church, or from leading members of the church. In order to do this successfully, and just at the right time, the pastor will be greatly aided by some experience in the ministry, and a practical knowledge of men and things.

Here, as in other situations of life, extremes had better be avoided. There are some pastors who have such an exalted opinion of the pastoral office, and pastoral prerogatives, that they think they are justifiable in resigning when they hear of a few whispers of dissatisfaction with themselves or their work. Now, the truth of it is, hardly any man, with decided views, and with the courage to express them, can labor long on any field without exciting more or less opposition among some who hear him. This opposition sometimes springs from men of the world whom the faithful pastor may disturb in plying their avocation; and then again it may originate from cold, cranky or good-for-nothing church members, whose comatose condition the pastor is seeking to change, or whose questionable methods of acquiring worldly gain the pastor may expose. And again, this opposition may spring, to some extent, from even good men and women in the church who have a morbid fancy to be everlastingly sampling new men, or who may catch the contagion of frequent changes from those about them who hardly keep pastors long enough for them to get acquainted with the people, and who seem to delight in farewell and introductory sermons. To all such opposition as this the pastor can, as a rule, afford to present a bold front, and "live it down." Being factious and unreasonable, it ought to be disregarded, and any thoughtful church will sustain their pastor in his efforts to do so.

But again, the other extreme is reached when the pastor persists in holding on, even when he knows that quite a number of the best members of the church are opposed to his continuance, and that continuance depends on a rather slim majority. To persist in this course may seriously cripple or divide the church, and also injure the retiring pastor's influence. Churches are not over-anxious to secure a pastor who is known to stick like a leech, even under the protest of quite a number of his best people. Nor are churches fond of calling men who are noted for holding on until there is usually good evidence that they have not left former pastorates until they were bowed out, frozen out, or invited out.

This manner of getting rid of a pastor who stays too long, however, should *never* be resorted to except in extreme cases. Even when it is a settled fact that the pastor must go, or intends to go, the church would show much more of the spirit of Christ to bring no unseemly pressure to bear upon him. It is often well for the church, and for him, to wait until another pastorate is offered him, so that all things may be done "decently and in order." To turn an old pastor especially "out on the commons" to shift for himself or die, is a sight to make angels weep; and especially is this the case when he is turned out by the votes, or the [illegible] to vote, of many whom he has baptized with his own hands. Be careful how you touch the "Lord's anointed," because the great Shepherd may send spiritual mildew upon you as a church, [illegible] however, a pastor resigns under some pressure from the church, by all means let him do so in a dignified and quiet way. Let him not pose before the public as a *persecuted* man, and so air his grievances—real or supposed—as to get the tongues of the public to wagging, and have newspaper reporters interviewing him for sensational reports. A Baptist church is a good deal like a private family, and family or church secrets should be kept within family or church limits. A father that loves his family will not air his family troubles before the world; neither should the incoming, abiding, or retiring pastor. To do so injures the pastor's and the church's influence, and gives those who oppose our doctrines and polity a chance to say aha! "Let all things be done decently and in order."

COLLEGE COMMENCEMENTS.

In our own, and in other States, we have just passed through an unusually brilliant season of college commencements. This is well, and we rejoice to notice it. May God's richest blessings rest upon all institutions that are striving in a lawful way to promote the cause of general and special education among our people. With no intention to be censorious, but with an honest desire to promote the efficiency of our colleges and add to the interest of commencement occasions, we desire to ask a few questions about some things noticed at them, especially in recent years:—

One is, why do those who are advertised to fill important places on the program so often fail a trusting faculty and a confiding public? Right often a man of national reputation for oratory or statesmanship is advertised to speak at such and such college commencement, and the clans gather from far and near, and the expected orator fails to materialize; and often no better explanation can be, or is given, than such as this, "Suddenly called to ——," or pressing official duties, &c., &c. Now, why do orators, &c., promise to fill such engagements if they expect to be called elsewhere, or if the press of official duties is likely to prevent? We are old fashioned enough to believe that even orators ought to keep their promises, and not fail to keep their engagements unless *providentially* hindered.

Another is, would it not be well for commencement orators to guard their language more carefully in commending art or intellect at the expense of religion? For instance, we once heard a talented speaker at the commencement of a popular female institute in commending the Raphaelistic beauty of the picture of the Madonna and child, assert that, before it, the species of worship rendered, was at least pardonable. Was not that a polite way of saying that weak mortals might at times disregard the command, "Thou shalt have no other gods before me?" Again, we heard another man of undoubted ability assert that the mind of a great actor who lived and died in the atmosphere of the theatre, was *unequalled*. We could not make such an assertion in the presence of a multitude of young ladies whose minds had been largely moulded by the intellectual researches of such men as Newton and Agassiz, and whose religious life had been moulded by the teachings of the Nazarene and his apostles, not the least of whom was the *man* from Tarsus.

Again, why do not those who see proper to read their addresses on such occasions, read loud enough to be heard in the back part of the hall or chapel? The man that occupies the back seat may be a late comer and a sinner too, but he may be a lover of the beautiful and the grand; may have intellectual aspirations, and his offense of a late arrival is hardly grave enough to cut him off from the intellectual feast.

FROM OUR TRAVELLING AGENT.

Commencement seasons are seasons of pleasure; and one of the delightful features is, they soon end. They are not good times to sleep, and now with eyes half open and bass drums and squealing fifes still sounding in my ears, I am off to Western North Carolina to unite with these the sight of the mountains, to inhail the pure air, and to drink the cold, clear water.

Sunday is spent at the home of R. W. Brooks. Most all straggling Baptists find him when they go to Greensboro. Why they should do this is easily explained after you have stopped with him. I literally spent the time in his house, or, rather, in my room. The appetizing odor of broiled beefsteak and the fact that Brother Thomas was to preach at eleven o'clock failed to dispossess me. It was a day of rest, absolute rest, with me. I was glad, however, to hear the Greensboro pastor at night. The weather was very hot and the house very full. The sermon was one of the best to which we have listened in years. Thomas's size is not all beneath his shirt collar. I know of no man whose vigorous growth of intellect has been so marked within the last five years. He can occupy any pulpit in the country or city, provided it is built of good, strong timbers. At 12:20 o'clock, I am at

HICKORY.

This was on time: I note it, as it does not often occur. Those people think they have the nicest, cleanest, and most desirable town in Western Carolina, and I don't blame them. If I lived here, I would think the same thing; as it is, I am not testifying; for I am to see Asheville, Morganton, and perhaps other western towns before I return. There is great advantage in knowing people, and then to be able to rely upon them, mixes much joy with all of our work, be it never so hard and disagreeable. In a few minutes after you can get Dr. Whiteside still enough to probe him, you know all about the past, present, and a fair share of the future of the Baptist interest in Hickory—always cheerful, hopeful, and, above all, helpful in everything that carries his church a step in advance.

Jim Martin is a born builder: he is never satisfied unless new houses of some sort are going up. He has an elegant house of his own, and yet it is highly probable he will take it down and build it over again unless he finds plenty of this sort of work to do outside. He is anxious to present the claims of his town and offer inducements for the Baptist Female University to go there. This he proposes to talk about later on. He always places me under special obligations for the interest he shows in me and my work. He does not stop with paying his own subscription to the RECORDER, but helps me to get others to take the paper, and in many cases advances the money for those whom I cannot see.

I spent some time with Bro. Wiggs. He is always delighted to hear from the Editor of the RECORDER and other of his old friends in Wake, where he spent many years of his life. Although utterly blind, he seems to have lost none of his former interest in the things about him, and his cheerful, sunny disposition is an open rebuke to many of us who are less unfortunate.

After waiting for a train, which is three hours late, I start for

ASHEVILLE,

and reach there at night just as the rain begins to pour in torrents. In these mountains it can rain harder and do it quicker than in any place I ever saw. Here is where clouds are made, and it seems that they shake off the surplus of water which comes down in streams before floating them off to moisten other sections.

I suppose ninety per cent. of the people who go to Asheville stop on the public square. All the cars meet there. The court-house is there. A number of hotels are near by. Then, too, there is Capt. Nat Atkinson's office: he knows all the news in the city, what lots are for sale and the price of them, and whether money is plentiful or otherwise. I soon heard it was "otherwise" by a large majority.

This is the "between season" at Asheville: not many visitors for the summer have arrived. It may be these hard seasons are necessary in the growth of a city just as wind and dry weather are necessary to produce the healthy and substantial growth of the trees of the forest.

I attended services at the French Broad church on Wednesday night. The growth of this interest seems to be steady and encouraging. Bro. Adams is a good preacher, safe in his methods of work, and his people seem to be in full accord with him and to delight in doing the work of the church on the plans of the pastor.

Thursday night we were permitted to hear Rev. A. C. Dixon lecture in the First church. He is very popular in Asheville and always has a good audience, whether he preaches or lectures. On this occasion the audience seemed to enjoy what was said; not so much that it was a popular lecture, for it was not, strictly speaking: but while there was enough of the *lecture* to please, the most worthy features of the discourse were the moral lessons and religious truths suggested. This was the first sight we had had of the new church edifice since its completion. It is by all odds the finest audience room in the State, and, Mr. Dixon says, the handsomest in the South. The seating capacity is 1,500, and we understand the house is filled at almost every service. The brethren are justly proud of their house; and this is not more marked than the popularity of their pastor, whom they all delight to hear on all occasions.

The Huston Narcotic Cure for liquor, morphine and opium habits, which has recently been established at Asheville, is a new interest and is regarded with decided favor by the citizens of the town. In company with Dr. Millard, we visited this institution, situated in a very handsome building on College street, in one of the most desirable locations in the city. Drs. Millard and Spence, who are the physicians in charge, are confident of the success of the enterprise. They already have some most flattering testimonials of the cures which have been effected. The high character of the officers and directors is a guarantee of the merits of the institution.

MORGANTON.

Here we soon found Brother Patton who helped me very much in my work while in the town. I note many improvements in the town for the past three years. A new bank, the Institution for the Deaf and Dumb, and a large tannery are some of the evidences of the prosperity of the town.

BURLINGTON.

I spent Sunday at Burlington with Bro. Hocutt and his people. This was my first visit to this church, and I was very much pleased with what I found. The building is a good one, but unfortunately is too small to accommodate the people who come to hear preaching on an ordinary occasion. There are now about two hundred members, and others are being added almost every week. Bro. Hocutt is one of our very best men, has always done good work wherever he has been, and in Burlington he is much loved, not only by his own people, but he has the respect and utmost confidence of the entire town.

J. C. C.

PERSONALS AND OTHER ITEMS

....We were glad to see Bro. W. P. Shaw of Winton in our office last week.

....Rev. O. F. Flippo is on a visit to Drs. Bitting and Griffith at Philadelphia.

....Rev. W. L. Hayes was ordained to the ministry at Manchaster, Va., June 17th.

....Dr. H. M. Wharton of Baltimore is holding a series of meetings at Fort Worth, Texas.

....There were nineteen young men and women graduated from Georgetown College, Ky., this year.

....Gentleman—high sense of honor, courage, truthfulness, and a just consideration for others.

....We were glad to see Rev. C. L. Dowell of Dovesville, S. C., in our office on Saturday last.

....We enjoyed pleasant visits from Professors Mills, Carlyle and Sikes of Wake Forest last week.

....Rev. Dr. C. Durham preached at the Baptist Tabernacle, this city, on last Sunday morning and night.

....Rev. J. B. Boone has accepted the pastorate of the church at Windsor. Our best wishes follow him.

....Rev. W. D. Powell, after a season of hard work in the interest of missions, has returned to his field in Mexico.

....Pastor T. J. Taylor, administered the ordinance of baptism in Warrenton Baptist church last Thursday night.

....Prof. Carlyle of Wake Forest passed through Raleigh on the 17th inst. on his way to Ashpole in the interest of education.

....Profs. Maske, Sikes and Ferrall of Wake Forest College left on the 17th inst. for an extended trip to the World's Fair.

....Rev. M. A. Adams of Monroe is attending the World's Fair. Rev. R. W. Weaver of Greensboro is supplying Bro. Adams' pulpit during his absence.

...."Bigotry" in the estimation of a "liberalist," seems to be whatever an honest Christian man believes, and will not surrender

....The wife of Dr. S. A. Hayden, editor of the *Texas Baptist and Herald*, is dead. We tender our sincere condolence to our bereaved brother and family.

....Messrs. T. L. Blalock and J. H. Pridgen, graduates of Wake Forest College, have been awarded honorary scholarships by John Hopkins University.

....We return thanks to Mr. C. M. Cooke, Jr., for an invitation to the commencement exercises of Richmond College, which took place June 19th. The invitation was elaborate and well gotten up.

....We learn that Rev. J. J. Taylor, D. D., of Mobile, Ala., has been called to the presidency of Georgetown College, Kentucky. It is not known whether he will accept the position or not.

....We would be grateful to our readers if they would send us short news notes on a postal card in regard to the work of their church, pastor, &c. We want to keep our subscribers well informed.

....Mrs. Stanton is reported to have said in her address at the woman's Congress, Chicago, "female suffrage in religion means the worship of Humanity rather than the worship of our unknown God."

....Rev. Thomas Spurgeon, son of the great preacher, is in this country, and will assist Moody at the World's Fair, after which he returns to London to occupy his father's former pulpit for a year.

....Rev. I. T. Newton, member of the late graduating class at Wake Forest College, and Miss Hettie Alderman of Duplin county, were married June 13th by Rev. F. T. Wooten. We extend our best wishes.

....The missionaries of the Home Mission Society of our Northern Baptist brethren, have for the past year, reported fourteen nationalities or peoples; viz., Americans, Germans, French, Swedes, Danes, Norwegians, Finns, Welsh, Bohemians, Poles, Indians, Chinese, Mexicans and Negroes.

....The commencement exercises of Turlington Institute, Smithfield, N. C., will take place on the 21st inst. Pres. Jno. F. Crowell of Trinity College will deliver the literary address—subject, "Self Culture."

....Dr. H. A. Tupper after serving the Southern Baptist Convention faithfully, wisely and successfully, for twenty years as Corresponding Secretary of the Foreign Mission Board, declines a re-election tendered and retires from the position of Secretary.

....We were glad to see Rev. H. W. Battle of Petersburg, Va., in our office last week. His sermon at the commencement of the A. & M. College was pronounced a very fine effort. Lengthy notes of this sermon will appear in our next issue.

....Things move along well in Winston. Baptist interest is still growing. By next year we hope to have another church started, as some recent interest has developed along that line. Congregations continue large. The Baptists have the ear of the people.—*L. G. Broughton.*

....Rev. George B. Wharton of Waynesville has been granted a month's vacation by his church. On the 11th his pulpit was filled by Rev. S. A. Chambers, and on the 18th by Rev. A. B. Thomas. Services are being held in a school building, as the church is undergoing repairs.

....The Pilot Mountain Sunday-school Association wants a Sunday school missionary or evangelist for all of his time. Those desiring this work among the churches and Sunday-schools, will please address Rev. L. G. Broughton, Chairman Executive Committee, Winston, N. C.

....The report of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is on our table. From it we gather that the Union has given $36,052 27 to Foreign Missions, and $26,283.97 to Home Missions. The report is in every way creditable.

....We return thanks for a copy of the address of Dr. B. H. Carroll on "Papal Fields" before the late Southern Baptist Convention. It is one of the strongest addresses on the subject that we have seen. Published by *Baptist Standard*, Texas. Price, five cents.

....Dr. T. P. Bell has declined to accept the position of Corresponding Secretary of the Foreign Mission Board, recently made vacant by the resignation of Dr. Tupper, and will remain at Nashville as Secretary of the Sunday-school Board of the Southern Baptist Convention.

....Rev. Carter Helm Jones has decided to accept the pastorate of the McFerran Memorial church, Louisville, at a salary of $3,000 a year, although he was offered $5,000 to remain in Knoxville. Such examples as this should put down the accusation that the Christian ministry is mercenary.

....We want each of our subscribers to look on the label of his paper this week and see if his time is out. If it is, we want him to send his renewal at once. We must have the money to meet our obligations. By attention to this on the part of our subscribers we would be enabled to tide over the summer months without borrowing money.

....Dr. Thos. Hume of the University is resting at Waynesboro, Va., before leaving for Chicago, where he delivers a series of eleven lectures before the National School of Methods. Dr. Hume delivered commencement addresses at Newbern and Tarboro, and preached the baccalaureate sermon at Guilford College during the last commencement season.

....We wish to call the especial attention of our subscribers—both new and old—to our premium offer of "What Baptists Believe," by the late Dr. J. L. Burrows. This offer cannot last long, and we hope that many of our subscribers may get the book themselves, and that our pastors and church workers will not lose this opportunity to spread the doctrine by getting new subscribers. See offer at top of editorial column.

....Rev. W. C. Newton, son of Rev. C. C. Newton, our missionary at Lagos, Africa, was ordained at Wake Forest on Sunday, June 11th. The sermon was preached by Prof. W. B. Royall, the ordaining prayer was offered by Rev. W. H. Edwards, the charge was given by Rev. W. R. Gwaltney, and the welcome was spoken by Dr. C. E. Taylor. Bro. Newton has been called to the pastorate of Mt. Olivet church. He is a young man of power and promise.

....The Foreign Mission Board, Richmond, Va., held a meeting June 14th, 1893, and Dr. T. P. Bell's letter, declining the call to the position of Secretary, was presented, and a committee, Drs. Harris, Landrum, Hatcher, Whitfield and Cooper, were appointed to nominate a Secretary at the next meeting of the Board. Dr. Tupper will continue his duties a few weeks and then turn over the office and papers to Dr. Harris, who is authorized to carry on the work until the vacancy can be filled. Dr. H. H. Harris was born Dec. 17, 1837. We nominate him.

....Here are a few facts concerning young men which are well worth prayerful consideration by all earnest people. In the United States there are seven million young men. Seventy-five per cent. of them do not attend church. Ninety-five per cent. do not belong to the church. Eighty-five per cent. of the patrons of the saloon and houses of ill-repute are young men. Seventy per cent. of the criminal classes are young men. What a challenge to the churches is contained in these facts! Certainly the gospel of Christ has power to reach and save young men. But it must be a rich, round, full gospel, a manly gospel, and not the dainty and æsthetic thing that passes for the gospel sometimes. Earnestness and conviction and courage and strength are the qualities which win young men.—*Baltimore Baptist.*

....Rev. J. B. Gambrell, D. D., of Mississippi, has been elected president of Mercer University, and the Atlanta papers state that he accepts the position. Dr. Gambrell was for a number of years editor of the *Baptist Record*, and subsequently was the financial agent of Mississippi College. He is considered one of our ablest men, a profound thinker, a vigerous writer and one of the most popular platform speakers in the South. We hope that he will be the right man in the right place, and that Mercer will be greatly prospered under his administration.—*Baptist Courier.*

....In Germany there is said to be a great overplus of students who have been educated as specialists. This is not surprising, when we consider that education has tended strongly in this direction in Germany in recent years. This state of things may serve to suggest that the sort of education which develops the man in the most varied and symmetrical manner is, after all, the best education;—best, because it enlarges the possibilities of the man for usefulness, multiples his chances for a living and broadens and liberalizes his notions concerning other people and what they do.

Letter from Rev. J. F. Love.

Dear Bro. Bailey:—Allow one who has labored in the midst of the destitution of Eastern North Carolina, and who knows the necessity for a house of worship at Washington, to supplement Bro. McLeod's appeal to the denomination in behalf of that object. The need is absolute. It is a waste of money and of men to attempt to establish the Baptist cause in that town unless the denomination will build a house; while on the other hand I doubt that there is in the State so fine an opportunity for a profitable outlay of five or six thousand dollars. Those who have watched Bro. McLeod's movements at Beaufort will not doubt that he is the right man to superintend this enterprise if the denomination will only support and encourage him. My sympathies go out for the man who stands for God and Baptist truth in Beaufort county. And though no longer connected with the cause of Christ in North Carolina, Bro. McLeod shall hear from me in a more substantial manner if he stands by his purpose to build the house at Washington.

I am grieved to see the announcement that Bro. Hildreth is to leave Bayboro after so short a stay. In all my travels I have found no such sacrifice for the cause of Christ as I have seen evinced by some at Bayboro, whose names I will not mention here. Cannot a man be found who will go to this important field and labor for Christ?

It may interest some, though it will surprise none of Bro. H. W. Battle's friends, to know that he "covered himself with glory" at the Hollins Institute commencement last week. Said one of Virginia's distinguished D. D.'s: "Battle is the lion of this occasion." His sermon was much praised, and when called out by the young ladies, as he was frequently during the commencement exercises, he invariably surprised and charmed all by his wit and eloquence.

J. F. LOVE

Roanoke, Va.

From Glenville, Ga.

Dear Recorder:—Sometime ago I was notified by several of the good brethren near Lyons, Ga., that Dr. James A. Smith of Fair Bluff, N. C., would deliver a series of sermons at that place on the Apocalypse. The good news fell upon my ears like a sweet voice from a far-off home. So I made ready and went to hear the man of God, and it was indeed a happy meeting, for Brother Smith is one of my best friends. He and the Rev. J. G. Fisher of Roslin, N. C., set me apart to the full work of the gospel ministry; and ever since that time the love and affection of my heart has been entwined around theirs. May God in his infinite love and mercy continue his blessings upon these dear brethren.

The meetings began on May 26, and continued until June 4. There was large attendance the entire time all things considered. The good news spread up and down the railroad and all through the adjacent country. There was great interest and religious excitement among all classes of people. Railroad conductors, engineers, drummers, turpentine men, farmers, and in fact all classes, even the poor negroes, clung about the door and listened attentively to the precious gospel. Bro. Smith preached the gospel with great power, and the Holy Spirit attended the Word, making it effectual. Several good brethren and sisters were added to this little church, and I believe the good work will continue to go on for months to come.

Bro. J. I. Lennon, one of North Carolina's brilliant, consecrated young preachers, is pastor of this church, and under his wise leadership we may look for good results.

The good brethren and sisters in and around Lyons supported the visitors handsomely. May God bless them and make them a blessing to others.

T. J. BAKER.

New Church Constituted—Sandy Plain.

Dear Recorder:—In compliance with a call made by a mission station, known as Sandy Plain, located in Williams' township, Columbus county, N. C., on Wednesday, June 7th, 1893, a delegation from Iron Hill Baptist church and Springfield Baptist church, consisting of Elders D. N. Gore and D. D. Cox, pastors of those two churches, and also the deacons and brethren from said churches, assembled in the church-building.

At eleven o'clock a. m., the brethren and deacons and Elders organized themselves into a presbytery in order as follows: Elder D. D. Cox was chosen Moderator, and Elder D. N. Gore, Secretary.

Elder Gore preached the sermon from Matthew 16: 18—"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The sermon was well delivered, and presented in clear and unmistakable terms Jesus Christ, the foundation of all Christian assurance and faith; true believers, such as Peter, the materials (not the foundation) used in building the church; and lastly, the indestructibility of the church. The preacher warmed in his theme and said: "That if all the crusade system, Roman Catholic inquisition, and with all the lieing and persecution the church has stood up to this time were unable to prevail against it, it could and would withstand a tidal wave from the infernal regions, and come out without the smell of fire upon it."

After the sermon, the membership present went into conference. Elder Cox called for their letters of dismission. Twenty letters were presented, showing the bearers to be in full fellowship with the churches from which they had been dismissed. Elder Gore read the covenant and articles of faith as set forth in the Baptist Church Directory by Hiscox, and the membership having assented thereto, the right hand of Christian fellowship was extended by the council, and the church at Sandy Plain declared to be a regular Baptist church in good order.

Brethren M. Baseman and Elkana Falk were chosen and regularly set apart to the office of deacons, and Bro. Jonathan Falk was chosen to be clerk.

The church is without a pastor, but will have regular preaching until they shall secure a pastor.

The new church will be apt to ask to become a member of the Columbus Association.

W. C. GRAHAM, *for Com.*

Lorls. S. C., June 16, 1893.

From Burlington, N. C.

Bro. Bailey:—I have been here nearly six months, hence, I am prepared to give some view of the interest of the Baptist cause in and around Burlington.

When I came the first of the year, the church had one hundred and three members. Within these six months, the membership of the church has been increased nearly fifty per cent., ten of which were received by experience and baptism. There are several awaiting the ordinance of baptism now. There have been developements along many lines: the contributions have been very good, considering the stringency of the time; the prayer-meetings are well attended, and the Sunday school is doing very efficient work.

The success with which we have met, is largely due to the wise and discreet work done by Bro. Richardson, my immediate predecessor; also, to the faithfulness of many of our brethren and sisters.

When we consider the fact that this is a growing manufacturing town, and that in different directions, within short distances, there are many factory towns and villages, its importance, as a center, will appear.

With discreet management, the church here will, within the near future, be able to support a pastor for all his time.

Bro. Alvis Andrews is preaching at Glencoe, Carolina, Big Falls, Alamance, and Belle Mont. While the progress must necessarily be slow, he meets with many encouragements. We hope to be able to organize a church at Glencoe before the end of this year.

The fourth Sunday in each month, I preach at Graham and Haw River. At Graham, we cannot hope for much in the near future—for a while, we will do well if we continue to "hold our own," yet, I believe that there are some encouraging signs.

At Haw River, the prospects are very bright. There are about seventy Baptists in the town. In addition to these, there are many others who would have been Baptists, had there been a Baptist church there. To accommodate these, and to utilize and develope the Baptists already there, we will organize a church there the fourth Sunday in this month. Dr. J. L. Carroll of Chapel Hill has kindly consented to assist on that occasion. We hope to be able to organize with a membership of twenty-five or thirty.

While this section of the State has been neglected, with the Spirit of the Lord to direct and bless our labors, Baptist influences will be a power for good.

Fraternally, JNO. C. HOCUTT.

The Cause at Benson.

Dear Bro. Bailey:—I would like to say to the brethren, through your valuable paper, that the cause of Christ at Benson is steadily growing under the pastorate of Rev. J. M. Holleman of Apex. He comes to see us once a month, and preaches three sermons for us before he leaves. At his last visit there were three added to the church by letter, and we are looking for others to join soon.

Our Sunday school is better than ever before. We are greatly encouraged with the progress made, but there is room for still further enlargement.

On the first Sunday in this month, I went out into the country to a school-house and organized a Sunday-school, where no work of this kind was ever attempted before.

Brethren, let us go out in the destitute parts and sow the gospel seed. I find some sections destitute of the gospel and ready to receive it, but some are not. Then let us "throw out the life line, for there is some one sinking to-day."

N. H. GIBBS.

Benson, June 14, 1893.

Board of Missions and Sunday-schools.

The Board of Missions and Sunday-schools will hold an important meeting in the Mission Rooms, Friday, June 23d, 1893, at 8 o'clock p. m. All the members are requested to attend. J. C. SCARBOROUGH, *Ch. B'd.*

C. DURHAM, *Cor. Sec. of Convention.*

Peace! Peace! Peace!

Dear Recorder:—At the risk of being called forward and too busy in matters, I want to submit just a thing or two about matters along Baptist lines. I have noticed of late that there is a mighty growing sentiment among some of our brethren to fuss and kick. At first, it was somewhat general, but it has assumed somewhat of a personal nature. At first, the kicking aimed at nothing definite, now they kick direct. Disparaging reports and hints and insinuations about men, especially those who are our leaders in the various fields of our denominational work. Of course, I use leaders in its restricted sense. These reports, insinuations, and sometimes abuses, are heralded through the columns of our denominational papers—not simply one of them, but all of them. By this means, our homes are poisoned with the stuff, the minds of people prejudiced, their confidence in men destroyed, their covetous pockets closed, and the work of the denomination seriously and almost lastingly damaged.

Now viewing this thing from the standpoint of a pastor, upon whose shoulders rests the burden of carrying on the work of the denomination among his people, I can see nothing but harm coming out of the whole thing. I am speaking positively now, speaking out of an experience. "I am not going to give any money to that object to have it misapplied and stolen" is a common expression we hear as we appeal to the people. And who blames them? Why to read the papers, there is a rascal in every department of our denominational work toeing the bag.

In consideration, then, of the vast harm which is coming to the work as committed to my hands among my own people by reason of this eternal newspaper howl, I submit an earnest plea for a "rest, sweet rest."

And in making this plea, I am not to be understood as endorsing the spirit of bossism or machine rule, if there exists any such, and I am not stopping through the columns of a paper to argue this question. I despise popery, whether with the Catholics or among Baptists. But I do say that as long as we have our Conventions, Associations, &c., that we have no business making our personal fights against our brethren in the columns of newspapers These matters come up at our Conventions: there they are discussed or ought to be. If any brother has any thing to say, then is the time to say it. If he has a plan to put before the body which, in his opinion, tends to further the interest of the denomination, let him do it. Give him the chance—talk it over. If he is opposed to a man and wants to get rid of him in any given department of work, let him say so; and then when the matter is decided, for the sake of the cause, let his pen, at least, be silent until another opportunity is afforded. This plan of going to a Convention and voting for a man or a measure, and then growling about it at home, is not consistent with my idea of Baptist ways of doing things.

In order, then, that this shall be the order of things in the future, let our Conventions be more of a mass meeting run along democratic lines, giving every man a chance to do and say just what he pleases. This might result in curtailing the amount of space given visiting brethren who come representing the interests of the Southern Baptist Convention, or their own personal interest; if so, we will but rejoice the more to know that our own work is not suffering for space, and it might also result in less so called "clock-work;" but if so, all will be well, provided we have time for frankness, openness and mature deliberation. At any rate, let us, brethren, have a rest if you please. This is the way I feel about it.

Some of our brethren have suggested that we make a ring and put about a half dozen brethren in it and let the best man be crowned the "hero pen pugilist"—perhaps it might not be a bad idea after all.

LEN. G. BROUGHTON.

Winston, N. C.

Literary.

"*Windows of Heaven:*" hymns new and old for church, Sunday-school and home, compiled by Rev. H. M. Wharton, is on our table. The book is neatly and attractively bound and contains many choice songs well arranged and adapted to churches and Sunday-schools. Published by Wharton and Barren Publishing Co., Baltimore. Price, 30 cents each, or $25.00 per hundred to churches.

Olive's Expiation. By Mildred Scarborough. 16mo, 236 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The scene of this story is laid in Virginia, New York, and Florida. In the first, in an old farmhouse, on a place run down because the owner is wedded to the production of a book of "Legends" instead of business, we are introduced to the principal characters, Constance and Olive Leighton. In New York we are brought into contact with a career of selfish thoughtlessness on the part of Olive, and with a whirl of fashionable folly into which she was led. While in Florida, amid the balminess and bloom of St. Augustine, we have restoration and the promise of a new life for each of the sisters.

The Proposed Meeting at Hope Mills.

Dear Recorder:—The Rev. F. H. Martin, the gifted and eloquent pastor of the Lumberton Baptist church in Robeson county, will aid Rev. W. B. Harrell, pastor of Hope Mills Baptist church in a series of meetings, beginning D. V. June 27th. Hope Mills is one of the most charming little towns imaginable, on a lovely and picturesque stream, Rockfish creek, with two railroads, a population of eight hundred souls, and a large cotton factory, &c. W. B. HARRELL.

Dunn, June 6, 1893.

From Rev. L. N. Chappell in China

Dear Recorder:—With the opening spring we have been trying to reach places that requires more time in the outside evangelistic work than we could give during the vigorous winter weather. To many of these places the gospel rarely, if ever, goes, because of the length of time required to accomplish the work of evangelizing them, and because of the scarcity of preachers, leads us to give most of our time to the destitute thousands nearer home. Each missionary feels as though he would like to be able to multiply himself a hundred fold in efficiency and power.

Frequently when preaching in our chapels here in Chinkiang, we meet those from a distance, who give us pressing invitations to visit their towns and villages, saying that the gospel has never been heard there.

This travelling from place to place, either by boat, or on donkeys, or on foot, is not only a fruitful plan in opportunities for spreading the gospel news, but is helpful to the body and mind of the missionary as well.

After a winter's routine of preaching and study, work done for the most part nearer home, and a good part of the time perhaps spent over text-books, and in other sedentary occupations, the physical exercise and temporary hardships incidental to travel in China are helpful to the body, stimulates the mind and heart, and tones up the whole man by a certain change of labor. So we have enjoyed our spring's work for several reasons. It brings us into closer relationship with the Chinese socially, to be mingling with them day after day on the streets, by the roadside, in their shops, in their homes, talking with them personally and in groups; eating with them, and sleeping in the same boat with them.

Then we distribute portions of the Scriptures, tracts, printed songs and prayers, &c., so that this is more like the ideal missionary life from many points of view than either preaching at stated intervals from the pulpit, or even in school or hospital work, all of which are needful to the progress of the gospel. There are a few country villages between here and Yangchow, and beyond there on a branch canal that we try to visit frequently.

Week before last we made a visit of five days, visiting some towns and villages on the canal which are rarely visited. Everywhere we received the kindest treatment from the people, and oftentimes received good attention to the preaching of the gospel.

The last trip we took to Yangchow was by boat, starting after dinner and reaching our destination about nightfall. When about half-way, a thunder-storm came up, whereupon the boatmen cast anchor and fled to their mat-covering for shelter. They are very much afraid of the rain, but do not mind the hotest sun. One could wish they were not so afraid of the water for the sake of bodily cleanliness. Here Bro. Pierce, who has been staying with us at Chinkiang for awhile, suddenly remembers he has left the house-keys behind at Chinkiang, and the question arises, how are we to get into the house, or are we to stay out doors all night in the rain? The answer in part comes in a few minutes when the sun breaks forth from the thunder-cloud and the rain is quickly gone. The remaining doubt is removed by our taking out a pane of glass and wriggling through the aperture into the house, whereupon the keys to the house arrive promptly by special messenger from Chinkiang through the kind thoughtfulness of Mrs. Pierce.

After a late supper, we gather a small audience in the street chapel near by, and talk to them for half an hour about Jesus, after which we retire for the night. Early next morning we preach to a large and attentive audience at the North Gate of the city, then mount our donkeys for our return trip to Chinkiang over land, visiting three country villages on the way. At the first place we take our dinner of rice, eggs, &c., *a la mode* Chinese. We do not succeed very well in interesting the few listless characters hanging about us at the time. This is true everywhere, that loafers make poor listeners to the gospel, or any other doctrine of spiritual and bodily activity. At the next place, we are more fortunate, for as we move slowly down the street selling books, distributing tracts, and talking the gospel to groups as they gather about us, we have the happy experience of speaking these precious soul-saving truths to many a kindly listening ear. One group of old gray-headed gentlemen, sitting in a shop, drinking tea, I recall as intensely interested, and who not only listen attentively but ask questions. God grant that the seed may have fallen into good soil. I hope I may see those old men again. Dr. Graves of Canton calls attention to the large number of old men who believe the gospel. Our experience is largely repeated in our third and last village.

I recall among other experiences that one white haired old lady asks me to sit down in her shop and talk to her and her employees as they work at their tailoring. Soon a large group gathers about me to hear "the old, old story." But the sun is very low, and after drinking the cup of tea which my kind hostess presses on me to take, we hurry on board our boat, cross the river, and reach Chinkiang as the evening shadows close in upon the world.

But I must close this hurried letter, hoping to write again soon.

I send a clipping from the *North China Daily News* on "Hunan Tracts," which may give some idea of the wild stories afloat in Hunan province and in other parts of China.

L. N. CHAPPELL.

Chinkiang, May 10, 1893.

HUNAN TRACTS—THE TEN EVIL DEEDS OF THE EUROPEANS.

It would seem by a "tract" that has been sent to us under the guise of "A New Song or the Ten Evil Deeds of the Europeans," composed by a Hunan scholar by the name of Yu and published at Ch'angte Fu, Hunan, by a bookseller called Tai, and sold throughout that prefecture, that the practice of writing and publishing what has been known as The Hunan Publications has by no means died a natural death yet, notwithstanding the protestations of the Chinese authorities to the contrary. For gathering from the context, the "New song" dates no earlier than the autumn of last year—to give it as ancient a date as may be consistent with probability.

"China," says this tract, or rather we should call it this new song, "China was a fair, happy and prosperous country under the beneficent rule of the Ta Ts'ing dynasty until the hated European, full of guile and latent wickedness, appeared on the scene. Then he made his baneful presence known by engaging kidnappers to waylay children, irrespective of sex, who escaped detection by being transformed into sheep by means of a charm placed on their heads, until being taken to a place of safety far away from the prying eyes of the people, a single draught of water was sufficient to make the sheep resume their natural forms and become children once more. But sooner or later retribution must come. It came in this instance one day in the 4th moon of last year (May, 1892,) when nine sheep that had been stolen by a party of four kidnappers in the city of An Fu, Hunan, broke the spell unknown to their captors, by drinking some water. The childrens' tale was soon told; but afraid that the magistrate of the town, by accepting bribes from the men, would let them go, the people of An Fu took vengeance into their own hands by decapitating the four kidnappers and chopping their bodies into mince-meat. But it was not until they had sprinkled the blood of a black dog on the kidnappers' necks that they succeeded at last in beheading them, for hitherto they had defied the people by their spells, turning the edges of the executioners' swords. The next evil is the Roman Catholic priests, who bribe the ignorant to become converts and then by the use of baneful drugs they kill them in order to obtain the heart, eyes and gall of their victim. These deeds escaped detection by the bodies being sewn up and swathed in winding-sheets before being put into the coffins. Next comes the bringing of opium into the country to sap the energies and undermine the health of the young and strong, so that the European might overawe with his superior strength the enervated Chinese. But the worst of the whole thing is that knowing the harm engendered by taking this drug, people do not avoid it—because *they love it!* The next evil again is the European syren who tempts the youths of the country. Then comes the steamer which, from the vastness of its size, murders might be perpetrated within it, by the throwing overboard of the innocent passenger and no one any the wiser for the deed! The sixth evil is the importation of rifles and cannon for which the wealth of the country is exchanged. The country is strong in its righteousness and love of justice, and by the doctrine of the "Brotherhood of all within the Four Seas" all weapons are useless. Thus, again, the European tries to take away the wealth of China by setting up telegraph poles; but in reality it is to spy and map out our country that they have come. They tried to get a footing in Hunan for this purpose; but our people were too clever for them and drove them out of the province, and burnt the telegraph poles. To the people, therefore, of Lichou we owe our thanks for this meritorious deed.

The author of the "New Song" vouches for the truth of this story, and finally concludes by saying that much wisdom and many benefits may be obtained by the payment of a few cash, and exhorts his readers to repeat the tale to their children, "in order that they, too, may avoid the snares of the Europeans and escape being their victims in the future."

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 2-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 22-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept. 2.
Three Forks—Antioch church, 31 to Sept. 2.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—THIRTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—FIVE.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-5.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.

When and where is the Pender [illegible]

C. D[illegible]

It will astonish you how quick Magnetic Oil will kill all pains. Jno. Y. MacRae, druggist, Raleigh.

[illegible] advertisement of the Virginia Institute is another column.

(CONTINUED FROM THE FIRST PAGE.)

Son of Man. He detects the subtlest strategy of a sharp and malicious foe. He can locate his legions where their energies will have the most telling effect. His manœuvres display his supreme skill. No faithful soldier has ever doubted the military prowess and prudence of his captain. Immanuel has infinite wisdom.

2. *It is affectionate.* Few chieftains have really cared for the lives of their men beyond the accomplishment of their designs. Petty purposes and shallow schemes have been deliberately carried out at a sacrifice of many regiments of faithful soldiers. The devotees of war have hearts no less severe and stern than that of the god at whose shrine they bow.

How different is the Captain of our salvation! No one has greater love, for the race than He who wept with the sisters of Bethany. His sympathy for rebellious man is boundless. His great heart throbbed with the tenderest emotions of love and brought him from the heights of glory to the dust of humility to save a helpless world. He gave his life a ransom for many. He freely shed his blood for the redemptiion of the race. In love for man, he entered the tomb, conquered death in his stronghold, and ascended on high to prepare a home for the faithful who fight his battles and carry out his orders.

And the love of the Captain underlies the unity, energy and success of his army. "We love him because he first loved us." This divine cement unites in solid masonry the lively stones of the spiritual temple. It binds the soldiery together with links more strong than steel. It inspires them with undying zeal for the cause they have espoused. It teaches them to sweetly endure the taunts and jeers of critical multitudes or the terrific horrors of rack and stake for "his name's sake." Napoleon was right in declaring, "Alexander, Cæsar, Charlemagne and myself have founded great empires; but upon what did the creations of our genius depend? Force. Jesus Christ alone founded his empire upon love, and to this day millions would die for him."

3. *It is successful.* Great generals have not escaped their reverses. The darkest nights of defeat have sometimes followed close upon the sunniest days of victory. From the dizzy heights of military glory there has been a wild and awful plunge into the dread abyss of military woe and ruin. The war chieftain, now victor, now vanquished, pursues an uncertain path through "alternate shade and sunshine."

Christ alone has never lost a single battle. In the wilderness, with all the odds against him and assailed by a mighty and malicious foe, he fought valiantly and came off conqueror. Satanic hosts exulted at the gloom of Gethsemane, the mock trial, the fearful scourging, and the awful crucifixion on Calvary. But their apparent victory was only the harbinger of their everlasting defeat, for on the sacrifice made at the Place of Skulls depended the permanent and effective organization of Immanuel's army.

And the army, successful for nearly nineteen centuries, is now constantly swelling its ranks and fortifying its outposts and enlarging its territory and subjugating its enemies. A faultless commander leads a disciplined host to sure and speedy victory. The baffled multitudes of error fly before the invincible cohorts of right. And soon the entire planet will be evangelized and a Christian world as one man shall sound the praises of the Captain of their salvation.

Then Christian soldier, gird on the armor afresh and rush into the thickest of the fight. The battle is raging fiercely and your services are in demand. Study the foe and plunge thy trusty sword into his vitals. Love your Captain and obey his orders at every hazard. Win souls for Immanuel from the grasp of the enemy. Contend for the truth with ceaseless vigilance. In due time, you shall lay your armor by and receive your everlasting reward on the banks of sweet and never-ending deliverance.

The Exchanging of Pulpits.

I see in the RECORDER of a recent date that a brother from Randleman who signs name W. is giving himself a great deal of anxiety about me exchanging pulpits with a Methodist brother.

He draws this conclusion from a statement that I made in the RECORDER of recent date, viz: because I exchanged pulpits with a Methodist brother one Sunday at 11 o'clock I would be sprinkling babies in a few weeks. What an absurd conclusion! I do earnestly hope that that brother will not lose any more sleep over that matter, for I can assure him that the Missionary Baptist church does not observe an ordinance that is unscriptural.

But I notice in the *Raleigh Christian Advocate* of May 24th that a brother from Milton, N. C., who signs his name B. attacks Bro. W. of Randleman very severely and justly too. Bro. B. holds that it is for the good of the cause to exchange pulpits occasionally with our brethren of different beliefs.

I agree with Bro. B. Christianity enlarges men's minds instead of contracting them.

Brethren, are you afraid of each other? Why not come out like men and sign your names to what you say? I maintain that it is for the good of the cause to exchange pulpits occasionally.

Cordially yours,

B. H. MATTHEWS.

Smyrna, N. C., June 9, 1893.

A Great Nerve Tonic.

Horsford's Acid Phosphate,

Dr. L. Harris Hall, State Lunatic Asylum, Milledgeville, Ga., says: "I have used it in cases of nervous prostration after acute maladies, and found it gave great relief in cases where there seemed to be a want of proper assimilation of food accompanying chronic dyspepsia. It is undoubtedly a great nerve tonic."

Contemplated Union of the Caldwell County and Catawba River Associations.

Believing large Associations to be more useful and influential than small ones, some of the more prominent and leading brethren of the Catawba River have asked the Caldwell brethren to think about a union of the two bodies. Accordingly at the last Caldwell Union Meeting, it was agreed to consider the propriety of the union of the two bodies at next Union Meeting to convene with Dudley Shoals church on Friday before the fifth Sunday in July. Of course, no legal or official action can be taken in a Union Meeting, but by friendly discussion a sentiment for or against can be obtained.

I want to mention some objections to, and name a few reasons for, a union of the two bodies, and will mention the objections first.

There are twenty-six churches in the Caldwell, and possibly thirty or thirty five in the Catawba River, and should the two bodies unite, it would make an Association of fifty-five or sixty churches, making the delegation with the visitors more than two hundred. Hence, not more than half of the churches would ever ask for the body to meet with them, feeling they were not strong enough to support so large an Association; and, therefore, the weaker churches and the communities in which they are located would be deprived of the good influences of a session of the Association, and the body would meet only in those sections where the truths of the Bible, as Baptists understand them, have long been well established.

Then the territory would be large, embracing all of Caldwell and Burke counties and part of Catawba, devolving yearly upon the delegation from the remote churches a long journey. Often we would be deprived of the presence and counsels of the older brethren, owing to the long distances to be travelled.

Then both Associations would have to give up their names and take a new one, and one or the other would have to give up its time of meeting, &c.

I will now give a few of the reasons why the two bodies should unite.

As large churches are more efficient than small ones, so are large Associations.

Associations are usually representative bodies. They are a sort of index to the strength, intelligence and efficiency of the denomination. If large, intelligent and active, a favorable impression is made on the community where the sessions are held; if small and weak, the influences are unfavorable.

Solomon said, "In the multitude of counsellors there is safety." *Multitude* implies much or many, and hence may be taken as an argument in favor of large deliberative bodies. If the two Associations were united, it would bring together, at the same time and place all the ministers and many of the brethren, with whatever talent the two Associations may have, and as a result more enthusiasm would be created, our acquaintance extended, and we would be stronger numerically and financially, and therefore be prepared to undertake greater things for Christ.

The two bodies united could well undertake the support of a missionary in the foreign field.

The two bodies united could support a school of high grade at some central point in the territory, and could better advance the interest of Sunday-schools and the cause of Associational missions.

Then if we had fewer Associations, meeting at suitable times and places, the visiting brethren from abroad, as brethren Durham, Caddell, Gwaltney and Taylor, could be with us the entire session. As it now is, they cannot reach all the Associations, and often can spend only one day or two at most with those they do visit.

Some of our sister Associations in the State have seen the folly of little Associations and have united.

I hope we may be so guided by the Spirit that we may do the will of our Master.

I. W. THOMAS.

Hibriten, June 7, 1893.

A. Golden, druggist, Birmingham, Ala., writes: "Please publish some of the testimonials I have sent you for Japanese Pile Cure."—Sold by John Y. MacRae, druggist, Raleigh, N. C.

Temptation.

A man once asked an Eastern king if he could tell him how to avoid temptation.

The king told the man to take a jug brimful of oil, and to carry it through the streets of the city without spilling one drop.

"If one drop is spilt," said the king, "your head shall be cut off." And he ordered two executioners with drawn swords to walk behind the man, and to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil.

Then the king asked, "Did you see any one whilst you were walking through the streets?"

"No," said the man, "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you notice how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not, then, be tempted to sin."—*Selected.*

Don't fool with Indigestion. Take Beecham's pills.

No man is rich enough to keep him out of the kingdom of God if he is also an humble servant of the Lord Christ. And no man is poor enough to gain admission as a charity. At the gate of entrance here and in heaven the "rich and poor meet together," and the gracious Christ is the Saviour of them all on the same terms.—*Christian Inquirer.*

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12 FT. $50
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AERMOTORS
ALL STEEL
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PUMPING OR GEARED SAME PRICE.

For the benefit of the public, the Aermotor Company declares a dividend and makes the above prices as a means of distributing it. These prices will be continued only until its surplus earnings are sufficiently worked off. Merit has prospered, and a very small profit on a very great number of outfits has given the Aermotor Company 4 acres of land in the best manufacturing center of Chicago, with many very many, acres of floor space and for the best equipment of machinery, for the purpose, in existence. The Aermotor Co. feels, in this crowning Columbian year, that it can afford to be generous. We will ship from Chicago to any one anywhere at the above prices.

THE AERMOTOR COMPANY,
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B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germetuer,

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. GAMBRELL.

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Sunday-school Supply Store.

THIRD QUARTER, 1893.

SUPERINTENDENTS and SECRETARIES, please do not delay sending in your orders for

Sunday-school Supplies for Third Quarter.

Order in time so as to have your literature on hand to commence with the first Sunday in the Quarter. We can give you the publications of the

BAPTIST SUNDAY-SCHOOL BOARD,
AMERICAN BAPTIST PUBLICATION SOCIETY,
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State in your order whose publications you want, and we will fill the order just as received, and at PRICES the same as those of the PUBLISHERS. Hymn books for churches, Hymn-books for Sunday schools, Bibles of all kinds and descriptions, Commentaries, Libraries from $4 50 to $50.00 each. Anything you want for church or Sunday-school. Give us an order for a Sunday school Banner, and see how your collections will increase. Write us for prices of anything you want. All communications will be promptly answered.

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C. DURHAM, Cor. Secretary.

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It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

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The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at $1 and $1.25 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

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CONDENSED SCHEDULE,
In Effect November 27, 1892.

SOUTHBOUND. DAILY.

	No. 9.	No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND. DAILY.

	No. 10.	No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	1. 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

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Kindness Acknowledged.

Dear Recorder:—About a year and a half ago an orphan boy was sent by the Baptist Board of Education to Bethel Hill Institute in Person county to begin his preparation for the gospel ministry, a work to which he believed himself called by his Saviour.

When he arrived at the Institute, he was in his twentieth year of age. When he realized that he was among strangers, with his tried and trusted friends far away, he felt very lowly and depressed. But this feeling did not last long. The noble-hearted students, many of whom like himself were preparing for serving God in the ministry, soon made him to realize that they were his brethren in Christ, and that, though a stranger, he had a warm place in their hearts. Bonds of fraternal love were soon established, which grew stronger and stronger as the months went by. In the school room and in the debating hall, he found them noble and courteous. In the students' prayer-meetings, where they met to speak of God's goodness or to mingle their prayers together as they went heavenward, he found them earnest working Christians, burning with a holy zeal for the salvation of sou's and the uplifting of humanity.

In the Rev. J. A. Beam, principal of the Institution, he found a friend who mingled the solicitude of a father with the tender love of a brother. He found him to be a man whom to know was to love, and who was loved most by those who knew him best. When the student made a mistake, he found him more ready to aid than to censure. In the darkest hours, when the natural buoyancy of youth was clouded and depressed by the force of adverse circumstances, he knew of at least one earthly friend to whom he could go and be sure of help and sympathy. Years may pass, yet will he ever remember with feelings of profound gratitude the one who at the price of self denial often relit the fires of hope and who pulled back the curtains of doubt and gave him a view of the glorious prospects of futurity. May God bless generous-hearted Brother Beam.

As for that band of noble workers that constitute the membership of Bethel church, can he ever be grateful enough to them for their many deeds of love and kindness. He came to them a stranger, yet many of them opened their hearts and homes to him. In many of their homes he was given a place by their firesides and was welcomed to the blessings of life, with which they were surrounded, for a month at a time, and was then sent on to another home where a welcome just as warm awaited him. May the God whom they are striving to serve, bless and repay them. Generous fathers and mothers in Israel! One heart at least has been made happy by their love and sympathy and one life brighter by their aid and encouragement.

The humble writer of this article is the young man that has been so aided and blessed by Bro. Beam and the good people of Bethel Hill. His motive for writing this is, that others may learn of Bethel Hill Institute, and that young men and young ladies all over our State as well as parents and guardians may know the claims which it has on their patronage. Young ladies who go to this school find in the person of the principal's wife that which goes far to make up for a mother's care and a mother's love. She has stamped the mark of her influence upon all the young ladies who have been in her care, and in the years to come it will bear fruits in the homes of our land.

Those—especially young ministers—who wish to enter a school where religion and education go hand in hand, where character-making is deemed more important than money making, where terms are reasonable, and more than liberal to those of limited means, and where they are sure, if they conduct themselves properly, not only of encouragement from the faculty, but from the people of a good Christian neighborhood, will do well to consider Bethel Hill Institute and to write to its principal.

Yours fraternally, C. L. G.

Nixonton, June 8, 1893.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Let Him be Paid.

The time has come for preachers to quit working for nothing. A dedication sermon, a baccalaureate sermon, a literary address, costs something in time and labor, and should be paid for. "What are your expenses?" is very much like asking the officiating clergyman at a wedding "what do you charge?" The time past of our lives is sufficient to have wrought the will of the Gentiles in this kind of littleness. We know a man who laboriously prepared a baccalaureate sermon and delivered it. One of the trustees ascertained from him the net cost of the trip and handed him one dollar and two copper cents—the exact cost to a copper!—*Holston Methodist.*

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—*Franklin.*

The Queen and the Casket.

It is said that Queen Victoria once presented herself before the keeper of the Treasure Chamber in Windsor Castle with a request for the richer of the two small caskets in his custody, made each of one solid crystal, exquisite in workmanship and very costly. Selecting the richer and finer of the two she drew from her pocket a copy of the Bible and locked it in the casket, which was then returned to its place, richer than ever for the new treasure it contained.

The Bible stored in that shrine was General Gordon's. It had been his daily support and solace, and was with him at Khartum. It was worn and marked with the thousand notes of daily use and daily study, which indicated the relation of its hero-owner to it and what it had been to him.

We give the story as we have heard it. Treat it as we will, as parable or as history, it is a striking illustration of what gives supreme value to the Bible and of its true relation to men. It was not a new copy of the Scriptures, fresh, unsoiled and unused, that was thus royally set. It was not selected for the beauty of the binding, the richness of the material, or the excellence of the workmanship. It was chosen because it had once borne the relation it did to a heroic life. It had helped to create that life, to raise it high, to make it pure and strong, to fill it with faith and light and hope. The Queen's act was the commemoration of a great victory and a great service, the greatest service that can be rendered to a man in helping him to develop his character, to be what he is made to be, and to do what he is made to do. This is the place the Bible holds in the history of the nations which have loved it and lived by it. This is the place it is destined to hold in the life of the race redeemed. Redeemed and sanctified humanity is to be the crystal shrine of the well-used Bible, which will have have guided, supported and inspired it through the long years of its warfare.

This is the supreme usefulness and the supreme glory of the Bible. It will turn every life which is committed to its guidance into a victory.. It possesses for every man, in whatever condition, the art of defeating sin, of defying fate, and of realizing the divine plan of life. It may not solve all doubts; it may not clear away all perplexities; it may not tell us all we would like to know; it may be silent where we wish it would speak; and when it speaks it may not always be in a voice which has one meaning to all men or a meaning which is caught easily at first; but it shows men how to live and what to live for. It gives the sorely perplexed and baffled existence of ours its proper direction and its much needed support.

The best service to a man in this world is not to help him on with money, but to show him how to live, what to aim at and live for, what to find peace and satisfaction in, and so to lead him to that divine philosophy which is the heart of that life which God God means to be a blessing to every creature who shares in its mystery.

The Bible never yet failed to do this for every one who went to it for this service. It has provided a solid, hopeful, rational and inspiring theory of the world, of its origin, its government, its purpose, and of the inner aim and meaning of life. It has taught the supreme value of truth and righteousness. It has given a theory as to the awful mystery of sin and a practical solution of its dark problem in the thousand and ten thousand times ten thousand examples it is daily giving of holy lives trained amid sin and in spite of sin, upon whom sin appears to have no power except perhaps as it drives them back the more earnestly into the divine hope the Bible has set before them.

Paul speaks, as the lawyers say, *ad rem* when he defines the nature and the aim of inspiration in describing it to Timothy as "profitable," and then goes on to say for what it is profitable, "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." This is a view of Scripture which transforms it into a friend sent to aid us in the perplexities and the responsibilities of life. It is a help in right living. For this end it provides the theory of what the right life is, the motives that support it, and correctives to bring our wandering lives back to the right line.

Amid all our clamorous vociferation for a Bible that is more than this, for a Bible that is less than this, for a Bible that is different from this, the well-worn Bible in the crystal shrine is the true and touching illustration that this is what it is.—*The Independent.*

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—*H. E. Manning.*

An Advance Movement.

The Baptist denomination of this country never enjoyed a finer opportunity for making an advance movement than right now. It has a great lever of power in the printing press and the simple Word of God. Thousands of Bibles and Testaments must be given away if we would win the un-Christian masses to Christ. The only source of supply to the Baptist denomination is the American Baptist Publication Society, and the source of strength to the Society is the contributions of the denomination of the country.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Brazil.

All who have diligently studied Roman Catholicism in its own homes in Europe and America, recognize that wherever found it is a soul-destroying system. Wherever it has moulded a people and educated them, uninterfered with by any other religion, it has left them in the deepest ignorance of the way of salvation and in direst moral depravity. Cardinal Manning declared that it is either the church of Christ, or the master piece of Satan. So it is—the latter.

The Roman Catholic countries occupied by our Board are at once among the most destitute and the most promising of our fields. Their peoples are hungry for the gospel. They recognize their need of something which Romanism does not give them. They feel their guilt and ruin. Especially is this true of the Latin Republics of America and Cuba. Brazil and Mexico are both holding out longing hands to us and calling for the water of life. In those fields our cause has made rapid progress, and today they are white to the harvest.

Brazil appeals to us with special need and peculiar promise. It is the largest of South American countries, and is destined to play a vast part in the history of our race and hemisphere. Into its vast domain the thousands of Europe's crowded population are pouring. Its almost boundless interior is being pierced by railway lines in many directions, and immigration is fast filling its rich plains and valleys. Already 15,000,000 people make their home in that immense territory. Large cities border the coast line, and hundreds of towns are scattered over the interior.

The Brazilian people are descended from the first Portuguese settlers of the country, and are consequently of our own Caucasian race. They are a progressive, bright, attractive, social people. They readily understand and attentively listen to the gospel wherever it is preached. As found after three hundred and fifty years of Romanism's fatal reign, their moral and religious state is woeful indeed. The worship of images, the deification of the Virgin Mary, absurd and grovelling superstitions, and the ceremonial mummery of priestcraft, all take the place of the simple and spiritual religion of Jesus as found on the pages of the New Testament. They know nothing of Jesus as a living personal Saviour, nothing of heartfelt trust in him, nothing of the new birth. Immorality works widespread ruin to young and old. Priests and people alike live in vice and sin, and blindly serve fleshly lusts and passions. Yet when converted, and turned from idols to serve the living God, these people become noble and exemplary followers of the Saviour, and are truly "new creatures" in Christ Jesus.

Baptist mission work in Brazil began in the year 1881, when W. B. Bagby and wife arrived in that country and began preparing for active service among the people. Joined a year later by Z. C. Taylor and wife, they established themselves in Bahia, a city of 150,000 souls, and there with the help of Antonio Teixeira, a converted Brazilian, they began regular preaching, and organized a church. After some months of seed-sowing, the work was blessed to the conversion of several persons, and these became earnest helpers in giving the gospel to their fellow-countrymen. After a time, Rio Janeiro, the great national capital, and Maceio, a State capital, were occupied. Converts were baptized at these places and churches organized. The work has gone on until now six States have preaching stations in them, about five hundred converts have been won from Romish superstition to Christ, and twelve Brazilian and two foreign churches have been organized. A large number of tracts have been written and translated, and thousands of these, as well as Bibles and Testaments and gospels, circulated among the people. At present there are seven male and eight female Baptist missionaries in Brazil, assisted by a number of Brazilian evangelists and colporters.

The whole country is notably open to the gospel. Everywhere the people press to hear the news of salvation. The present republican government is most favorable to our cause, having separated Church and State three years ago, and now guaranteeing religious liberty and protection to all. God is blessing the labors of his people. The great needs of this field are *new men and women* to reinforce the mission *at once*, and several chapels, notably the one in Rio Janeiro, where our cause is greatly suffering for want of a house of worship.

The most earnest and constant prayers of God's people are asked for his blessing upon this most inviting mission field, where millions are perishing in sin, but where they are ready to receive the "glad tidings" wherever preached to them.—*W. B. Bagby, Rio Janetro, Brazil.*

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

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The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co
CONDENSED SCHEDULE.
In effect June 4, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	6 30 a m	.....	.....
Ar Fayetteville	9 40 a m	.....	.....
Lv Fayetteville	9 50 a m	.....	.....
Lv Sanford	11 10 a m	.....	.....
Lv Climax	1 01 p m	.....	.....
Ar Greensboro	1 30 p m	.....	.....
Lv Greensboro	1 38 p m	.....	.....
Lv Stokesdale	2 26 p m	.....	.....
Ar N & W Jun Walnut Cove	2 52 p m	.....	.....
Lv N & W Jun Walnut Cove	3 10 p m	.....	.....
Lv Rural Hall	3 40 p m	.....	.....
Ar Mt Airy	5 00 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 06 a m	.....
Lv Red Springs	.....	8 37 a m	.....
Lv Hope Mills	.....	9 22 a m	.....
Ar Fayetteville	.....	9 40 a m	.....
Lv Ramseur	.....	.....	6.25 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.15 a m
Lv Stokesdale	.....	.....	10.32 a m
Ar Madison	.....	.....	11.25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	10.35 a m		
Lv Rural Hall	11.55 a m		
Ar N & W Jun Walnut Cove	12.25 p m		
Lv N & W Jun Walnut Cove	12.45 p m		
Lv Stokesdale	1.11 p m		
Ar Greensboro	2.05 p m		
Lv Greensboro	2.15 p m		
Lv Climax	2.43 p m		
Lv Sanford	4.38 p m		
Ar Fayetteville	6.00 p m		
Lv Fayetteville	6.10 p m		
Ar Wilmington	9.25 p m		
Lv Fayetteville		6 11 p m	
Lv Hope Mills		6 28 p m	
Lv Red Springs		7 12 p m	
Lv Maxton		7 40 p m	
Ar Bennettsville		8 35 p m	
Lv Madison			12 10 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			3 00 p m
Lv Greensboro			3 15 p m
Lv Climax			4 05 p m
Ar Ramseur			5 45 p m

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

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MARRIED.

BORDEAUX—ARMSTRONG—On May 31, 1893, by Rev. L. M. Chaffin, Mr. I. W. Bordeaux of Bladen county and Miss Sarah E. Armstrong of Sampson county.

DIED.

MONROE—In Greensboro, on the morning of May 29th, after a long and painful illness, Mr. W. M. Monroe, proprietor of the Monroe House, in his sixty-second year. He leaves a wife and six children to mourn their loss.

M. P.

SPENCER—Died asleep, after a long and painful illness, on the morning of May 31, 1893, at Elizabeth City, N. C., Mrs Lucy Cobb Spencer, wife of Charles H. Spencer, and daughter of James L. and Fannie May Cobb, deceased, of Falkland, Pitt county, N. C., aged 37 years and 15 days. Mrs. Spencer was born at Falkland, N. C., May 16, 1856, graduated at Chowan Baptist Female Institute in 1873 at the age of seventeen, and shortly thereafter united with the Baptist church in Greenville, N. C. Her family were divided religiously, and she naturally hesitated about what church to unite with, but when she was convinced by the study of the Scriptures of the correctness of Baptist principles, she hesitated no longer, but rode ten miles in very cold weather to receive baptism at the hands of Rev. F. M. Jordan, who was then preaching in Greenville, N. C., the nearest Baptist church to her home. Her religious convictions grew stronger and stronger from the day of her baptism till the day of her peaceful death. While very young, she was united in marriage to Charles H. Spencer of South Mills, N. C. One who was most intimate with her says of her, "She had as strong religious convictions as any woman I ever knew. Her faith was unshaken, and her hope grew brighter to the end." She has left three motherless children, the youngest only ten months old, a husband, and many friends and relatives to mourn their loss. Her funeral sermon was preached by Rev. Dr. R. R. Overby, her old pastor (in the absence of her present pastor, Dr. Blackwell) from the text, "Precious in the sight of the Lord is the death of his saints." "She died asleep, and was only awakened by the footsteps of Jesus and the angels who came to carry her home." God bless your memory, my sister. N. B. C.

PITTMAN—The wisdom which we cannot fathom, and the love which we cannot doubt, has visited Buckhorn church, and the community, and taken from our sight two sisters whose like we shall not soon see. In our community Naomi and Janie Pittman were loved as children; here when they had passed from childhood to sweet and winning womanhood they were respected, honored, loved, for they richly deserved our respect, and we could not withhold our love. The death of these two sisters is a sore bereavement to a community where the memory of their beautiful lives is now cherished. Both of these sisters met death calmly, fearlessly, because of their hope in him who conquered death. Miss Naomi Pittman died while the earth was covered with snow, on January 22d, 1893. We laid her to rest in "God's Acre" at Buckhorn church, Hertford county, N. C. This was the church of her choice, and in its fellowship she had given about four years of her life to the service of her Lord. A purer spirit, a more loving disciple, a more constant and consistent life, in one so young, I have never known. Sprightly in mind and ardent in disposition, she gave to Christ from the beginning of her Christian life the powers of her mind and the warmth of her heart. At her death she was twenty-one years of age. Miss Janie Pittman was three years younger, and died seven weeks later. Though not a church member, she had for some months cherished a hope in Christ, and such a hope that her friends have no reason to doubt that she went to be with her sister and with Christ. The writer had several conversations with her during her illness, and cherishes the strongest hope that she is with God. Her greatest desire seemed to be to get well so that she might obey Christ by uniting with the church. Their only brother, their father and mother linger still in the home, much of whose brightness went out when the spirits of these sisters were taken up to God. C. W. S.

Tributes of Respect.

Lucy Turner Wright, aged sixty-four years, died at her home in Franklin county, N. C., on March 2d, 1893. She professed faith in Christ in 1851, and joined Brassfields church, of which she was a member nineteen years. In 1870, by letter, she joined Mt. Olivet church, of which she was a consistent member until her death.

Her first marriage was to Littleton Jeffreys, on Jan. 5th, 1846, and who died in 1878. Her second marriage was to James K. Wright, on April 6th, 1879. She was the grand-daughter of Rev. Zachariah Allen, one of the founders of Brassfields church, of which he was pastor for nineteen years. She was a self-sacrificing mother, a good neighbor, a kind and attentive friend to the afflicted, and always a cheerful giver to the needy. Truly her life was one of labor and love. To administer to the sick or relieve the distressed were two of her noted characteristics. She witnessed much suffering during life, and ministered at the death-beds of friends and loved ones. For years she prayed that in her last hours she might not linger long; so when she heard the sudden summons, "Child, your Father calls, come home," it was not unexpected nor unwelcome. She was ready to lay her armor down, to fellow her head on Jesus' breast, and to walk with him and the loved ones gone before her in that bright [illegible] It has pleased our Heavenly Father in his wisdom to take from this church Sister Lucy Wright, a most consistent member, therefore

Resolved, By her death this church has sustained a loss.

Resolved, That to her husband and children we tender our sincere and heartfelt sympathy in this their great bereavement.

Resolved, That this church bow in humble acquiescence to the will of him who doeth all things well, and commend the bereaved ones to our common Lord who has promised never to forsake us.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

A. H. CATLETT,
S. P. LOWRY,
Committee.

Sister Annie E. Harris, wife of Bro. F. D. Harris, died April 6th, 1893, aged thirty-one years. Sister Harris was a member of the M. E. Church for a long time, and joined Rock Spring Baptist church about one year and eight months before her death. She had been married only the short time of one year, three months and thirteen days. She leaves a husband, mother, (Mrs. Mary E. Norwood), seven brothers and sisters, to mourn her departure. Therefore be it

Resolved 1. That we extend our deepest sympathy to her bereaved husband and family.

2. That a copy of these resolutions be furnished her husband and family, and that they be spread on our church book.

3. And that a copy be sent to the BIBLICAL RECORDER for publication.

Done by order of the church April 30, 1893.

CHALMESE GORDON,
J. R. TURNER,
Committee.

Townesville, N. C., June 1, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Third ch, Durham, Mount Zion, $3 50; Piny Forest ch, Columbus, 1.61; Walnut Grove ch, Brushy Mountain, 65c; W M S, Morrisville ch, Raleigh, 2.00; W M S, Masonboro ch, 1.80. Total, 9.56. Previously reported, 2,682.03. Total this year, 2,691.59.

Foreign Missions—W M S, Littleton ch, Tar River, 3.68; Canetuck Chapel ch, Mt Zion, 5.00; Green Level ch, Raleigh, 2.25; New Hope ch, Brushy Mountain, 17c; Beaver Creek ch, ditto, 1.15; Pleasant Grove ch, ditto, 1.57; Cub Creek ch, ditto, 5.54; Cedar Grove ch, Robeson, 63c; Providence ch, ditto, 9.80; W M S, Warren Plains ch, Tar River, 2.80; Sunbeams, ditto, ditto, 3 32. Total, 35.91. Previously reported, 2,916.15. Total this year, 2,952.06.

Home Missions—W M S, Littleton ch, Tar River, $3.68; Canetuck Chapel ch, Mt Zion, 2.00; Walnut Grove ch, Brushy Mountain, 2.00; Cub Creek ch, ditto, 4 44; W M S, Morrisville ch, Raleigh, 2.15; Clyton ch, Robeson, 1.55; W M S, Greensboro ch, Beulah, 5 00; Spring Hill ch, Pee Dee, 10 00. Total, 30.82. Previously reported, 1,180.56. Total this year, 1,211.38.

Education—Canetuck Chapel ch, Mt Zion, $1.00; W A Albright, Durham, N C, 10.00; Back Swamp ch, Robeson, 9.96; Pleasant Hill ch, ditto, 1.25; Big Branch ch, ditto, 2 99; Centreville ch, 1.87; Jackson ch, W Chowan, 1.75; Youngsville ch, Central, 5.00. Total, 33.32. Previously reported, 1,112.91. Total this year, 1,146.23.

Orphanage—W M S, Morrisville ch, Raleigh, $2.00; Mt Zion ch, Robeson, 2.00; S S, Bethlehem ch, W Chowan, 5.03; S S, Rich Square ch, ditto, 5.90. Total, 14 93. Previously reported, 476.88. Total this year, 491.81.

Ministerial Relief Fund—Piny Forest ch, Columbus, $2 33; Mt Elim ch, Robeson, 1.10; Providence ch, ditto 2.16; Louisburg ch, Tar River, 5.80. Total, 11.39. Previously reported, 135.73. Total this year, 147.12.

Centennial Permanent Fund—W M S, Littleton ch, Tar River, $2.00; W M S, Shiloh ch, Pilot Mountain, 5.00; Miss Clara V Whitehurst, South Mills, N C, 5.00; W M S, White Stone ch, Raleigh, 90c; Miss Jane Cartwright's Infant Class, White Stone ch, Raleigh, 7.10; W M S, Scotland Neck ch, Tar River, 4.75. Total, 24.75. Previously reported, 2,657.59. Total this year, 2,682.34.

Centennial Enlargement Fund—Mt Carmel ch, Montgomery, $1 75; Third ch, Durham, Mt Zion, 1.46; White Stone ch, Raleigh, 4.00. Total, 7.21. Previously reported, 2,189.90. Total this year, 2,197.11.

Students' Aid Fund, Louisville—Henderson ch, Tar River, $8.50.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, June 17, 1893.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Acknowledgements.

Received for Maggie Herring monument $1.00 from W. M. S., Holly Springs; from Rev. J. S. Hardaway, Minnie Belle, Helen Cannady, Pattie Bass, Mrs. Ila S. Holman, Binie and Lillie Hunter, $1.00 each; Mrs. Darsey, 50 cts.; collection after missionary sermon by C. C. Newton, $8.11.

We hope all who really want to take part in this good work will do so at once, as the opportunity will extend only to October. The monument is to be rected before Mr. Herring leaves. L. LOWNDES.

Yanceyville, N. C., June 16, 1893.

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Fall Term Opens Wednesday, Aug. 16, 1893

The Leaksville Woolen Mills, Leaksville N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.
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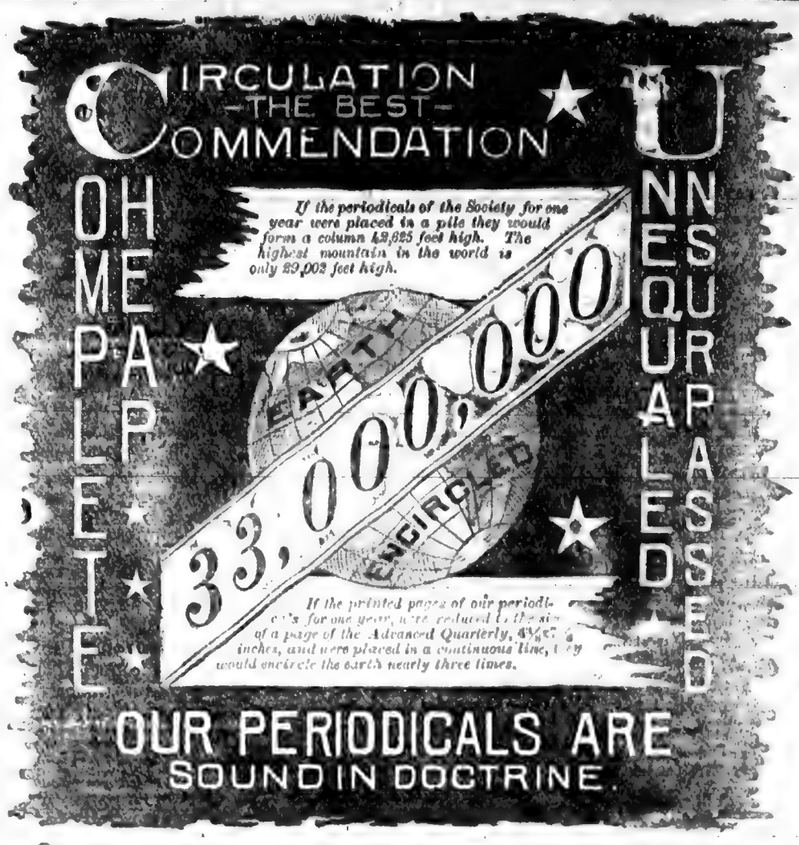

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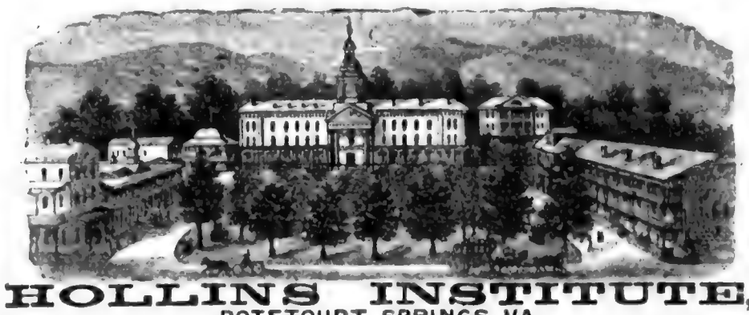

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Give us More "Don'ts."

Dear Bro. Bailey:—Yes, I say give us ore of the "dont's;" you are hewing to e line. Go on. A good deacon was talk- g to me a few days ago, along the same ne. I have as little to complain of as the verage preacher—but I have been along ere—some.

Perhaps the article in the RECORDER a w years ago about putting preachers off in ld rooms, did the preachers as much good, any one article you ever wrote. I have d many a good fire in my bed room, be- use of that article. I know this, because ention was made of it at the time. In any of these things, it is a want of thought; e people need to have their "pure minds irred up." With regard I am,

HENRY SHEETS.

The Windsor *Ledger* congratulates the roprietors of Nag's Head Hotel on secur- g Will. Dunstan as chief clerk, saying he n't be beaten in the State. He is manager the Crystal Ice Co., Elizabeth City, N. C., d that also means there will be no lack- g of ice as well many other comforts at ag's Head.

What Shall we Drink?

When the rays of old Sol are boiling down t a ninety degree rate, the air like the reath of a furnace and everything hot, dry nd dusty, the natural desire of the average uman is to drink. But, what to drink? here's the question.

The serious effect of an over indulgence in ce water is well known. The thousand and ne cheap gassy beverages are known to be nore or less injurious to the health, while he mineral waters of known purity and ealthfulness are a luxury beyond the reach f but few. What shall we drink?

A beverage to meet the requirements, ust, first of all, be absolutely pure and on-alcoholic. It should possess a medici- al element to counteract the effects of the eat and keep the blood pure and the stom- ch healthful. In order to be palatable and efreshing, it should be sparkling and ef- ervescent. Last but not least, it must be conomical and within the reach of all. A everage that fully meets all of the above equirements and one that is entitled to nore than passing mention is Hires' Root eer, manufactured by the Chas. E. Hires' o., of Philadelphia. This preparation has een analyzed by the highest authorities nd pronounced by them to be free from any eleterious substance and absolutely non- lcoholic; while all physicians acknowledge s health giving qualities. It has a delicious, ppetizing flavor, is full of snap, sparkle nd effervescence, and is without a peer as refreshment.

A package, costing 25 cents at the grocer's r druggist's, will make five gallons of this reat temperance drink. Truly it answers he question—what shall we drink. There re many substitutes and imitations of Hires' oot Beer offered for sale which should be arefully avoided.

NEWS OF THE WEEK.

Raleigh Affairs.

A society has recently been organized in his city under the title of the North Caro- ina Antiquarian Society, with the object of reserving relics of this State.

The directors of the Insane Asylum have ecided to make a considerable extension to he building near the city. One hundred nd eighty feet will be added to accommo- late 150 patients. The cost will be $14,000.

On Wednesday night, the commencement xercises of the State College of Agriculture nd Mechanic Arts were terminated with he literary address by Mr. Henry Watter- on of Kentucky. In many respects this ecture is said to be the best ever delivered here, and not one of the large audience was disappointed. The Board of Trustees of the College deserve the thanks of the Raleigh eople for securing Mr. Watterson to make his address.

State News.

Durham has a new street car system.

The Morgan Filter Company has been or- anized at Salisbury.

Evangelist Lee is preaching in a large ent at Charlotte.

Asheville has passed an ordinance taxing dealers in deadly weapons $500.

Fifty-two car-loads of truck were shipped from Newbern in one day recently.

Burglars are operating in Charlotte. Four houses have been robbed in one week.

Work will be begun shortly on a new cot- on factory at Island Ford, Catawba county.

Peter Fletcher of Wilkes county is at the point of death, the result of an assault by his wife and son.

At High Point, William Blackman killed Ramsay Williams with a piece of scantling on the 9th inst.

The North Carolina Teacher's Assembly met June 20th and will continue in session until July 4th.

Taylorsville was visited by a severe hail- storm on the 12th inst. Growing crops were damaged considerably.

It is now reported that P. H. Hanes & Co., lost $70,000 by the recent Winston fire, over and above insurance.

Newt. Robinson was very badly cut by his son in Catawba county a few days ago, the result of drinking.

Wealthy capitalists from Baltimore have purchased a thousand acres of land in War- ren county with a view to making a game preserve.

Mr. W. C. Drake, a young white man, was drowned last week in an attempt to swim across Roanoke river at Robinson's Ferry.

Senator Vance is out with a card pro- nouncing the rumors of the proposed duel between Harry Martin and Col. P. B. Means, as false.

On the 10th inst. Wm. Ellers shot and seriously wounded Dr. David Hogue of Cleveland county. The trouble grew out of a dispute about business matters.

The stockholders of the wrecked People's Bank of Fayetteville have been assessed fifty per cent. on the capital invested. It is thought this will enable the receiver to pay in full.

The light house commissioners at Wash- ington have authorized the expenditure of $5,000 for submarine borings at Cape Hat- teras. If a solid bottom can be reached a $500,000 light house will be erected.

At the late meeting of the trustees of the State Normal and Industrial School, it was ordered that the dormitory building be com- pleted to make room for fifty more inmates, and two new professorships of Science and of Pedagogics, were established.

Two of the much-coveted prizes have been awarded. President Cleveland has ap- pointed Kope Elias to be Collector of Inter- nal Revenue for the fifth district of North Carolina, and Robert B. Glenn, U. S. attor- ney for the western district of North Caro- lina.

The trustees of the State Agricultural and Mechanical College have ordered the addition of a department of military instruc- tion, and will ask the detail of an United States army instructor of the department. Also they have added a preparatory and a postgraduate department.

Burglars entered the stores of D. R. Huf- fines and J. D. McNeill of Fayetteville on the night of the 14th, and robbed the safes of $1,950. The sheriff of Cumberland with his posse arrested the fleeing burglars near Keyser, and took them back to Fayetteville. There were two of them, about twenty years of age, and nearly $1,000 was taken from their persons by the sheriff.

The Bank of New Hanover, Wilmington, N. C., made an assignment on the 19th inst. Junius Davis is the assignee. Cashier W. L Smith, in his posted notice on the bank door, stated that depositors would receive dollar for dollar, and the business wound up as rapidly as possible. A run was made on the bank, which caused the disaster, depos- its amounting to $320,000 having been with- drawn, and notice served of $150,000 in- tended withdrawals in a few days. The as- sets of the bank are estimated to be $1,250,- 000, and the liabilities $800,000. A run is also being made on the Wilmington and Savings Trust Company; but the fright was allayed and confidence somewhat restored by an announcement from the bank officials that the bank doors would not be closed and that all depositors would be paid in full.

General News.

Ex-President Harrison is at the World's Fair.

President Carnot of the French Republic is very dangerously ill.

It has been finally decided that the World's Fair will be opened on Sunday.

The recent elections in Germany have re- sulted against the Emperor's army bill.

Lieut. Peary has completed arrangements for a second Arctic exploring expedition.

Bristol, Va., has been visited by a cyclone which did an estimated damage of $100,000.

At a recent term of court in South Caro- lina six men were sentenced to be hanged Sept. 1st.

Thos. F. Bayard, ambassador to England, has reached London and been received by Queen Victoria.

At the Temperance conference at the World's Fair, twelve foreign organizations are represented.

Mrs. Frank Leslie Wilde has been granted a divorce from her husband, and will here- after assume her former name.

Chas. W. Watkins met instant death on the 16th inst., by the breaking of a large emory stone in a factory in Richmond, Va.

Chas. De Lesseps and M. Eifel, recently convicted Panama directors, have been re- leased from prison, on the ground that their indictment was irregular.

In the Lizzie Borden trial the case was given to the jury yesterday. The probabil- ities are that she will be released, as the State has failed to make out a strong case against her.

Dr. Briggs is making a final effort against the Presbyterian General Assembly in be- half of Dr. H. P. Smith, who is to be tried for the same offence as that of Dr. Briggs at Saratoga, N. Y.

The general public blames the Washing- ton disaster on Col. Ainsworth, an employee of the government, and in two instances his life has been imperilled by over-excited clerks. The coroners jury has not rendered a verdict.

BROWN'S IRON BITTERS
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—OF THE—

University of North Carolina.

Fourth session will begin Sept. 5th, 1893. In- struction in Chemi try, Physics, Histology, Anat omy, Physiology, and Materia Medica. Course counts for one year with the diploma-granting colleges. For particulars, address

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PROPER CUT.

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Our already increased spring business has de- monstrated the fact that we correctly anticipated the wants of the trade for the coming season.

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you are provided with an ab- solute safeguard against such misfortune, besides securing a much larger amount of in- surance for the same amount of premiums paid in.

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For the Carolinas, Rock Hill, S. C.

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Brick, Stone, Slate. One hundred and sixty-five rooms, carpeted, newly furnished. Steam Heat, Hot and Cold Water, Closets and Bath Rooms on every floor. Electric light and gas, Elevators, Electric Bells and Annunciators. Ten acres of lawn largely covered with oak grove.

☞ THE TABLE FARE is good, well cooked and nicely served. All needed comforts and con- veniences.

☞ TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.

☞ Now, if you are at all interested in the education of any young woman, see that she gets a Cat- alogue of this Institution, for which apply to Rev. J. R. HARRISON, Agt. of Trustees.

Or, SAMUEL D. JONES, Principal, BRISTOL, VA.-TENN.

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Durham & Elliott,

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RALEIGH AND CHARLOTTE, N. C.

Designs and samples sent at our expense on appli- cation. Give some limit as to price of Monument or Headstone desired.

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Are You Heading for this Summer?

Why, Nag's Head

OF COURSE.

The Rev. Thos. Dixon says it is the finest place he has ever struck—he is "struck" on it. He spent nearly all the season there last year. Others are equally as high in their praises.

Fine View of the Ocean—Finer Bathing and Finest Fishing of any waters in America. Sea Fishing, Sound Fishing, (finest on earth), and Gunning superb—can't be excelled.

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It is *head* and *shoul*ders over any Southern sea- side resort

This season promises to be the banner season of all its many glories of the past. The finest boat ever on the line has been secured to take passen- gers from Elizabeth City.

Visitors reach Elizabeth City via N. & S. R. R. from Norfolk, Va., and Edenton, and on palace steamer "Neuse" from Newbern.

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The Leading Conservatory of America.

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for the South and Southwest by the Southern Ed- ucational Bureau, Memphis, Tenn. Write for particulars.

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Guaranteed Pure and Free from all Adulteration. 1 lb., ½, ¼ and ⅛ lb pkgs. Retail price, 25c. lb. Merchants supplied at Im- porters Prices.

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A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

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GROCERS, BAKERS, AND CANDY MAN- UFACTURERS,

RALEIGH, N. C.

University Law School.

40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893 at this place. Prof. Manning is assisted by Hon. James H. Shep- herd, Associate Justice of the Supreme Court of North Carolina. For particulars address JOHN MANNING, LL. D., Chapel Hill, N. C.

The Home Circle.

Now.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the West.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then to-day fulfil your vow;
If you mean to help another,
Do not dream it—do it now.
—Christian Intelligencer.

Billy.

The clerk at the general delivery window of a city postoffice is usually a pretty busy individual, but on rare occasions he has his moments of leisure. It was at such a time, one summer afternoon, when active business seemed entirely suspended, that the young man who presided over the general delivery was startled out of a comfortable doze by the sound of a piping voice issuing from some invisible quarter:

"Say, mister," said a voice, "is der a letter for me?"

The clerk started out across his little corner, but failed to see the owner of the voice. Then he poked his head half way out of the narrow window, and glancing down saw a little mite of a ragged fellow with a bootblack's kit swung around his shoulders.

"A letter for you?" he echoed, with a smile. "Don't know. What's your name?"

"Billy."

"Billy—what else?"

The little fellow shifted from one foot to the other, but his clear blue eyes looked steadily at the clerk.

"Not'n' else," he said. "Jes' Billy."

"I guess not," the clerk replied. "Were you expecting a letter?"

"Yes, sir."

There was an expression of faith in his errand in the little fellow's face, and the clerk raked his brain for a simple explanation to offer him.

"Mebbe," said the boy, "if I told yer why I was a-lookin' for a letter, yo' cu'd find it for me."

"Perhaps I could," said the clerk. "It won't do any harm to try, anyway."

The little fellow set his bootblack's kit down on the floor.

"It wus like dis," he said. "Las' Sunday mornin' I was at d' mission Sunday-school uptown, an' on my way back I walked wid Miss Rogers. You know her?"

"No," replied the clerk, still smiling.

"Yo' orter. She's d' teacher uv our class. She wuz a-tellin' me erbout d' lesson, an' when I left her by her house I jes knowed it all. Well, I walked on down d' street, an' pretty soon I seen an old gentleman in front of me droped a pocketbook, when I tuck it up, an' tuk it over t' the alley where I live. I seen it was full of money, but I never touched none uv it. Long erbout night time I begun t' think o' the Sunday school lesson, an' the more I thought uv it, the more I got worried. D' nex' mornin' I put on my good clothes agin, an' I wuz a-goin' t' take d' pocketbook up t' Miss Rogers. I knowed she'd feel bad's I did, an' so I thought I'd send the money back on my own accord. D' wuz some cards 'n' things in it, tellin' d' name o' d' man what dropped it, an' I writ a letter to him, 'splainin' how I wuz sorry I'd kept it, an' signed my name—jes' Billy. Den I wrapped it up, and sent it to him by mail."

The clerk had ceased smiling by this time, and he looked into the boy's sober face as he asked:

"Did you tell the man where to reply to your letter?"

"Nusser; but I said I'd come here an' ask, to see ef d' pocketbook got to him; da's all."

"I see," replied the clerk. "If you'll wait a minute, I'll see if I can find anything."

Without any hope of success he went over to the "B" box, and ran quickly over the letters it contained. In the centre of the pack he found one addressed:

"BILLY.
To be called for."

With a bright face he hurried back to the window, and handed the missive to the little bootblack.

"Here it is," he said. "This must be for you."

Billy took the letter, turned it over once or twice, and then handed it back:

"Read it for me," he said. "I ain't much on makin' out writin'."

The clerk opened the envelope and extracted the contents. In a business hand was written a kindly letter to "My honest little Billy," and the writer asked that the boy call to see him at an address which he gave. The letter closed with the familiar words that "honesty was the best policy, always; but I feel that in this case a reward of another sort is called for." The latter referred to a neatly folded greenback which was enclosed.

The clerk read the letter to Billy, and then handed it to him with the enclosure.

"Go to Miss Rogers, he said, "and tell her the whole story. She will advise you what to do."

Little Billy's eyes sparkled as he thanked the clerk. Then he swung his kit over his shoulder again, and promising to return to tell the outcome of the adventure, he trudged down the street.

A week later when he came back to see the clerk. His clothes were new and fitted him somewhat better than his old ones, and the bootblack kit was not visible. He reached up and shook hands with his friend as he said:

"I ain' shinin' shoes no more. D' gentleman dat writ me dat letter hez give me a place in his office, an' I'm a going to night school now."

He said more than this, and the two had a chat during the first lull in business. But we have told enough of little Billy's story to show how true—always true—is that story about honesty is the best policy. And even if there had been no letter for Billy, the policy would have been the same.—*Baltimore Methodist.*

The First United States Flag.

Do our young people know who made the first "Stars and Stripes" flag? Not long after our colonies declared themselves "free and independent," and started up in business for themselves, they felt the need of a banner which should be unlike all others, and belong to them alone.

So a patriotic artist designed one after the beautiful coat of arms of the leader, George Washington; and, with a few slight changes, the first flag was exactly like the one we love to day. This pattern banner was made in the year 1777, in the city of Philadelphia. The work was done by two sisters, Miss Mary and Miss Sarah Austin. The house in which they lived is still standing, and is pointed out to visitors to-day as the birthplace of "Old Glory."

It was this flag that floated over the ship of the gallant Paul Jones when he won the sea-fight off the coast of England, in 1779. He carried it first on his little vessel which ran up and down the Schuylkill river, and grew so fond of it that when he was ordered to a higher post he could not leave his signal behind. So when the "Bon Homme Richard" fought the Serapis, the young commander won his great victory under the shadow of his dear flag, and during the battle it was more than once picked up out of the salt water, and saved from flood as well as flame. At one time the chief mast, to which the flag was lashed, was shot away, and "down fell Old Glory" into the Atlantic. A brave young officer plunged in and rescued it, and nailed it to another mast, and there it hung until the "Bon Homme Richard" won the day. In this great naval battle the conflict was so fierce that Paul Jones had to lash his ship to the "Serapis," lest it should sink before the hour of victory. And he proved himself a wise commander, for after two more hours of hard fighting the enemy surrendered, and before another sunrise the "Bon Homme Richard" sunk many fathoms deep.

After this battle the flag was borne by the United States frigate "Alliance" over many an ocean voyage.

It is now a tattered and faded ghost of its former bright beauty, but more glorious than ever in the memories which cluster around its folds.

There are carefully patched bullet holes, and one entire stripe has been replaced by new. It had but twelve stars, for when it was made there were but twelve States, as Georgia, the last of the original thirteen, had not entered into the Union. A part of one end has been torn off, and it is now almost square, measuring, perhaps, six feet each way.

This glorious old trophy now belongs to the descendants of the young officer who rescued it from the ocean as its first naval battle, and, in so doing, was himself cut and maimed for life. When peace was restored the flag was presented to its gallant rescuer, who cherished it as his chief treasure, and bequeathed it to his children.

In addition to its interest as the first flag made for our country, it has great historical value as being the first United States banner saluted by foreign nations on the high seas, for immediately after the surrender of the "Serapis" it was acknowleged as our emblem by the French war ships.

It is only a bit of faded cloth, but all the same it is our blessed "Old Glory," the first symbol of a free people to float on the breezes of a new world, and a token of the dearest thing on earth to the heart of all true Americans.—*Churchman.*

Johnson's Magnetic Oil cures all pain and it will never return again. Internal and external for man and beast. Sold by John Y. MacRae, druggist, Raleigh, N. C.

Be Gentle.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think, if you ignore your mother and make a little sister cry whenever she comes near you, that people think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentlemen.—*American Youth.*

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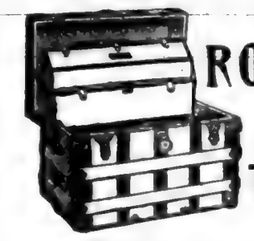

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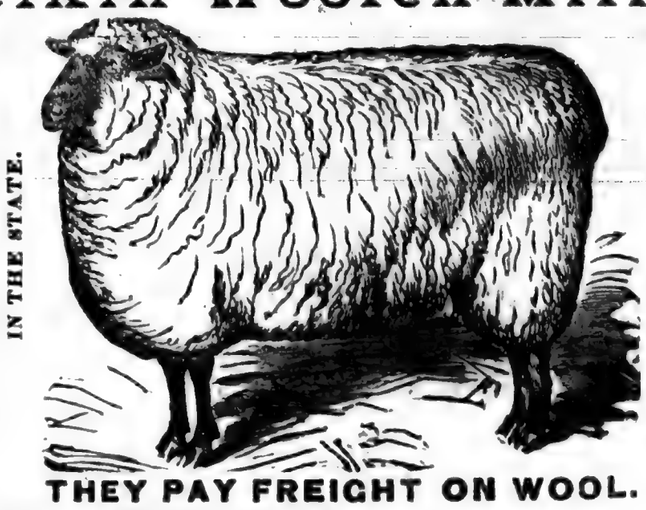

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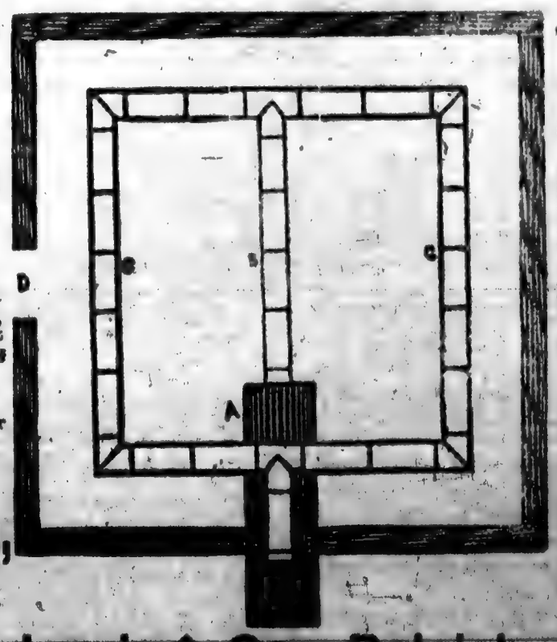

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The Successful Minister's Fixed Resolve.

BY REV. JNO. S. HARDAWAY.

Sermon preached at Mt. Zion Church at the ordination of Joseph Blalock, June 4, 1893, and requested for publication in the RECORDER by Mt. Zion Church, Flat River Association.

Text—"For I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2: 2.

[CONCLUDED FROM LAST WEEK.]

(8). Another temptation that will confront you, will be the desire to be a *popular preacher*. There are many things that will heavily press upon you to force you in that direction. The churches now everywhere are calling for *popular* preachers. They do not ask, when desiring to secure a pastor, Is he a godly man? Is he well versed in the Scriptures? Is he sound in doctrine? Is he a son of consolation? Is he a faithful pastor? No; the question that is asked, that is pressed, is this: *Does he draw?* Besides that consideration, oftentimes in one's ministry, the fact that a thin audience greets him, will lead a preacher to think very seriously of the question, How can I become a popular preacher? When Mr. Jones, the preacher over the way, announces that he will preach on Sunday at 11 a. m. to the Odd Fellows, or to the military company, or to the Knights of Pythias, or to the United Workmen, or to the Y. M. C. A. men, or to C. E. men, or to the Knights of Labor, or to some other organization, (for "their name is legion,") a very serious question with a man who believes that much of all that is tomfoolery, will be, how can I keep my congregation? It is a grave temptation. Some men try to meet the trouble by what is known as *sensational* preaching. The gospel of the "steamboat disaster," of the "railroad accident," of the "lessons from the Johnstown flood," and from the "Charleston earthquake," begins to come upon the scene; and from subjects of a somewhat dignified nature, the tendency is to go into the political canvas—the scandal of the court room—and even to the uttermost lengths in the absurd and grotesque, until at last he who should be a teacher of righteousness has degenerated into one who merely panders to the cravings of a silly set of floating sensation seekers. O man of God, there is no word in the Scriptures that encourages you to believe that a preacher should be, or will be, popular. Our Saviour distinctly declares that the world will hate them that are his chosen ones. We sing very often,

> "Let the world despise and leave me,
> They have left my Saviour too;"

but how often does the fact that the world leaves us drive preachers into a ministry that seeks not to save men, but to *please men*. Let it not be so with you.

(9). Another temptation that will come to you will be to *quit the ministry* when difficulties and opposition encounter you. See yonder newly painted ship. How trim is her rigging! How gracefully she sits upon the wave! How full of hope and brightness does she weigh anchor and turn her bow to the untried ocean! Oh, did she but know what storms would assail her! how the winds and waves would buffet her! how billow after billow would spend its huge strength, as with a mad desire to dash her into pieces! ah, did she but know that storm scarred, and weather-beaten, and wave-tossed, she would come into her harbor like a weary fugitive from wrath, how could she set forth upon the voyage before her? And so I sometimes feel that if we ministers knew the trials that would tax us, that would test all our strength and patience, we, too, would think well before we embarked upon so tempestuous a sea. Discouragements without, discouragements within; the animosity of foes, the indifference of friends; a tide of worldliness within the church co operating with the world without; the depression that comes with the feeling that even those who should uphold you are unconcerned whether you sink or swim; the *unreasonableness* of many men, as well as their wickedness—all these things will make you exclaim, "And who is sufficient for these things?" Blessed art thou, if when these things come, thou canst say with an undaunted spirit, "But our sufficiency is of God."

Much of the unrest in the ministry to day; many of the pastoral changes; much of what seems to be a disposition to flit from church to church, is positively due to pusillanimity and cowardliness on the part of the ministry. There are some ministers that fly if a single member of the church says "shoo." They leave the church in the hands of an evil element that are thus taught that they can drive away any minister whose ministry they do not like. May God grant unto the ministry the willingness to "endure hardness as good soldiers of Jesus Christ." Make up your mind, my brother, that these things are coming, and pray God for strength to meet the temptation.

Having discussed some of the temptations that assail the minister of the gospel, and that interfere with his success, let us now consider how he may best meet these temptations, overcome them, and secure the highest possible success for his ministry. He cannot encounter successfully these temptations except through the power of the fixed resolve "to know nothing among men save Jesus Christ, and him crucified."

II. THE FIXED RESOLVE.

To be entirely dominated by this fixed determination to "know nothing among men save Jesus Christ, and him crucified," is to realize the great fact that Jesus Christ is the only "mediator between God and man;" is to realize that there is "none other name under heaven given among men whereby we must be saved;" is to understand that "Jesus Christ redeemed us from the curse of the law, being made a curse for us;" is to accept and to rejoice in the great gospel truth that we "are saved by grace through faith; and that not of (ourselves), it is the gift of God." When a man has determined to know nothing among men save Jesus Christ, and him crucified, he has anchored all his hope in Christ, in the crucified Christ; and he hath learned the great truth of truths that "Christ is all and in all."

The minister who enters upon the work of the gospel and prosecutes it with this resolve, must attain to success. He cannot fail in his work.

(1). He must be successful, because knowing nothing among men but Christ, and him crucified, he hath buried self and selfish ends, and his heart is set upon the glory of God. I cannot believe that God will signally bless a ministry that has selfish ends as a moving principle. I cannot believe that God will bless a man who is seeking a big church, a fat salary, or a commanding reputation. While it is admissible to desire to enlarge one's field and influence, the object sought in all this must be *the glory* of God, and not the enlargement of self. A man with half an eye can see that there is much self-seeking in the ministry. Why is it that so many men feel that they are called to the pastorate of a large church that is vacant, and so few feel called to a contracted field? Why is it that evangelists feel called to work in towns where they get "*big pay*," and not in country districts where the pay is less?

Brethren, we cannot expect that God will honor us when we seek the honor that cometh from men and not the honor that cometh from God only. But if we set our heart upon God's glory, if we know nothing among men but Christ and him crucified, what will we care about the philosophy of the day? What desire will we have to air our human learning? What concern will it be to us to catch the intellectual element? How will it disturb us whether our preaching pleases the worldly-minded or not? What matter will it be if our ministry is not popular, so we please Christ? How could discouragements and oppositions and embarrassments daunt us and tempt us to give up our work, when we have the inner consciousness that we are doing all, enduring all, suffering all, for his glory who hath sent us out among men to preach the gospel of salvation? Yes, such a ministry could not fail of success, for it is undertaken and prosecuted for the glory of God.

(2). The ministry which is carried on with this fixed resolve—to know nothing among men but Christ, and him crucified—cannot fail of success, because this gospel of Christ crucified is the *power of God* unto salvation. Did you *mark the word*? "The *power of God* unto salvation." What a mistake the preacher makes who supposes that the power unto salvation lies in human oratory, human pathos, human logic, human argument, all of which combined are "the enticing words of man's wisdom!" There is no human power that can save a soul. It must be done, if done at all, by the *power* of the omnipotent God. His word tells us that the gospel of Christ crucified is "the power of God unto salvation." The preacher, then, who knows nothing but Christ, and him crucified, cannot fail because God is at the back of him, and God's power cannot fail.

(3). Lastly, such a ministry cannot fail because it will be accompanied by "the demonstration of the spirit and of power." Paul declares that his preaching was attended by the Spirit's blessing. Apart from the Spirit's blessing, what can we hope for our ministry? Nothing at all. We may, like Canute the Saxon king, command the tides of the sea to be still, but the waters, regardless of our petty words, rush madly upon us. We may, like the disciples, charge the evil spirit to come out, but he will not heed our vain and impotent imprecations. We may, like the seven sons of Sceva, a Jew, come to those possessed with devils and name over them the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preached," and the evil spirits will make answer, "Jesus I know; and Paul I know; but who are *ye*?"

But on the other hand, if we have the aid and blessing of the Holy Spirit, our preaching will be mighty, all mighty, because he is with us. Then can we stand like the prophet Ezekiel in the midst of the valley of dry bones; and we can cry out in faith, "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: behold I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you and bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." And as we prophesy, there will be a noise and a shaking as the bones come together, bone to his bone. Then can we call unto the wind in the name of the Lord, "Come from the four winds, O breath, and breathe upon these slain that they may live." And as we prophesy, the breath will come into them, and they will live, and stand upon their feet a very great army.

Yes, blessed be God, our ministry cannot fail if we determine to know nothing among men "save Jesus Christ, and him crucified," for the Spirit of God will add his power to the preaching of the pure gospel.

In my last word, then, let me urge upon you, my brother, as to day you are solemnly and publicly ordained to the work of the gospel ministry, to make this your fixed and unalterable resolve, "to know nothing among men save Jesus Christ, and him crucified." Then will your work be blest; successful in the highest and truest sense; wanting, it may be, in a mere worldly eclat, but not wanting in the elements that constitute the best success; wanting, it may be, in results that can be measured up in awards of earthly eulogy and honors bestowed of men; but not wanting in the only true honor, that which cometh from God. For when he cometh whom you have loved and served, he will say of your ministry which knew only him and his glory, "Well done."

Sermon of Dr. H. W. Battle.

DELIVERED TO THE GRADUATING CLASS OF THE A. AND M. COLLEGE.

In the eighth verse of the first chapter of the book of Daniel we find these words: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The scene of this heroic resolution, on the part of this young man, was the great and magnificent capital, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." The circumstances add luster to the moral grandeur of the brave purpose. Conceive, if you please, a captive boy—perhaps fourteen years of age—daring to oppose his moral convictions to the social habits of great Babylon and the despotic pleasure of the King! It is the fashion of the times to so accentuate the influence of *environment* that many are tempted to wonder if a man is, after all, more than the concrete expression of his surroundings, and life other than "the science of circumstances." Young gentlemen, I would have you find an answer in my text. "But Daniel *purposed in his heart that he would not.*" To appreciate the splendid courage of this purpose, you must imagine yourself placed in Daniel's position. A captive boy, selected by command of the king, for special supervision in mental, physical and social discipline, he suddenly found himself in the line of such promotion as might well fire the ambition and dazzle the imagination of a less ardent nature. But an inconvenient difficulty looms up at the very threshold of this brilliant career. The thing we call "conscience" whispered, "You cannot, you must not!" and the hero within answered, "I will not!" Can you find a grander exhibition of moral courage in all history?

Why, he is a *boy*, and in *Babylon!* Yesterday one of his tutors said: "Come, Belteshazzar, and walk with me; I will show you Babylon." [Here the speaker drew a picture of Babylon as seen by Daniel—its walls, its temples, its palaces, its statues, its vast commerce, its social institutions—over all the glamour of the most seductive luxury—and the Euphrates, emblem of national power.]

We can well fancy the proud Babylonian saying, with a curl of the haughty lip, "Young man, I congratulate you. The gods meant you well when they brought you from the miserable town of Jerusalem, and cast your lot in splendid Babylon. Rejoice, O young man, and embrace the golden chance of destiny.

Shall he do it? that is the question. "And he purposed in his heart that he would not." They tell us that Babylon, with walls, palaces, temples, hanging gardens, wonderful commerce, mighty Euphrates, marvelous culture and boundless wealth—that Babylon was great; they tell us that the genius of "the mighty king" was greater still; but I tell you that greater than Nebuchadnezzar, greater than Babylon, or aught that Babylon afforded, was that young, heroic nature, when, planted upon the eternal adamant of moral integrity, and breasting appalling odds, he calmly resolved, "*I will not!*"

Young men, such a purpose, under such circumstances, would deserve to be pronounced the rashness of a madman, were it not for *one* fact. A fact which, alas! does not always enter into our disposition of life's great emergencies—a fact in comparison with which all other facts are trivial—the central sun in the system of facts! I mean that stupendous, supreme fact: *there is a God!* Better be on God's side than on the side of Babylon and the king. Believe me, it is the highest wisdom, the noblest policy.

The sequel shows that young Daniel did the *best thing for himself* when he purposed in his heart that he would not. "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." "Natural law," somebody whispers. Yes, but read further in the record: "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." After awhile his royal master dreamed a dream. The magicians and astrologers were utterly helpless; their bungling legerdemain could not invade thought's interior sphere and cleanse the foul bosom of that perilous stuff that weighs upon the mind. Daniel's time has come, the supreme moment is upon him! Young gentlemen, he was master of the situation because the present lays hold upon the past. The life, whose foundation was laid in the heroic resolution of the boy, grew up into secret sympathy with God, and in the help of the Divine found the hidings of its power. The miraculous element (as we call it) may have well nigh faded out, but the principle, and its abundant illustration in history, continues, and must continue as long as the moral government of God endures! I repeat, *better be on God's side!* But God is immaterial, impalpable,—who ever *saw* God?—and Babylon is so splendidly present to the senses! God is abstract, and Babylon so gloriously concrete. But, young gentlemen, the spiritual is greater than the material, and the abstract imparts beauty and value to the concrete. While I speak, a circuit court of the United States is deliberating upon a question which could only be made a *question* by ignoring this fundamental truth. Caiaphas stood in the council of the chief priests and Pharisees and said, "Ye know nothing at all * * it is expedient for us that one man should die for the people." Never mind whether he be innocent or guilty—whether it be abstractly right or wrong—it is expedient! it is *expedient!!* God made the wrath of man to praise him, but will anybody say the hand that drove the nail and guided the spear was not the red hand of murder? Only the other day we were told, with much of the insolence of the highpriest's, *ye know nothing at all*, and the speciousness of the argument of *expediency*. The six days are not enough; God's seventh shall, entirely in principle and partially in practice, be wrested from him, *for the people*. But *is it right?* Where stands God on this question! Who was it said, "Remember the Sabbath day to keep it holy?" Who was it said, "Verily, my Sabbaths ye shall keep"? Who was it said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, *nor finding thine own pleasure*, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." I will tell you, it was God! Yet a syndicated letter, advertised as from the pen of a great correspondent, and widely published, poured out, without rebuke, vials of foaming wrath and bitter contempt upon the fanatical, low browed set (the ministry) and their ignorant and deluded sympathizers, who dared to stand by their convictions. And the august mayor of Chicago, like Olympean Jove grasping the lightnings in his puissant fist, confesses to some loss of temper (truly a terrible thing to contemplate!) when he thinks of those "non-producers" presuming to protest. *Non producers!* and are they only producers for the good of the race, who manufacture lard, lay railroads and build houses? Was Homer a non-producer? Were Milton, and Shakespeare, and Bunyan, non producers? Were Luther, and Wesley, and Spurgeon, non-producers? Must they who do not manipulate the material into other forms, but deal in the subtler essences of mind, the spiritual and eternal—must they be insulted with a place among the drones in the great hive of life? Non-producers! the honorable mayor of Chicago might have been mounted upon his wooden Pegasus, and at the end of a thousand years he would have found himself unable to *produce* one line of Paradise Lost. *Non producer!* Then must our Lord have lost in intrinsic manhood when he left off driving nails and manufacturing yokes to teach a divine philosophy and point the way from earth to heaven! I tell you, we are environed by a world infinitely greater than our physical conditions. This was the great truth which Daniel recognized as a controling moral force, more than two thousand years ago. It is the one truth that can save this age and this nation.

Daniel was no fanatic. It is evident that he looked the situation straight in the eye. We have in the text the evidence of deliberation: he "purposed in his heart." He thought, he pondered. [The speaker here spoke of the dignity and blessedness of *right* thinking.] And when he had reached his conclusion, the process of thought helped to fortify him there: it made him solid, it made him brave. Young men, learn to *think!* Be brave! Louis stood behind his palace door; the mob thundered without. On surged the Sans Culotte flood. The door is about to be battered in. Louis flings it open, and steps forth. For a moment, that fierce beast, a mob, quails under the calm eye of the king. The royal voice rings out, "What do you want!" The tone of the voice has broken the mesmerism of the eye; like the sound of many waters, comes the shout, "Veto! Patriot Ministers! Remove the veto!" The king makes answer, "This is not the time, nor this the way." They surge upon him, press him and his handful of grenadiers into the embrasure of a window. Place the red cap of the commune on his brow and thrust a bottle to his parched lips. "Sire, don't fear," says one of the grenadiers. "Fear!" exclaims Louis, "feel that!" laying the man's hand on his royal heart. So stands *the man* who has *resolved*. Sometimes in red woolen cap, the rage of passion, beating about him far and near, shouting in wild, discordant notes, "Veto! Patriot Ministers! Remove veto," and *the man* calmly answers, "Fear! feel that!" There is but one thing on earth a true man, made after the fashion of young Daniel should fear. That thing is *sin*. He should fear it, because sin corrupts—it defiles. "And Daniel purposed in his heart that he would not *defile* himself." Oh, the defilement of sin! Oh, the deep, accursed stain! The great actor, whose life's drama has just closed, beheld the mysterious stain on the tongue of marvelous eloquence, and telegraphed his physician in an agony of anxiety, "Black! Black!! Black!!! Booth." How much that brief telegram meant only Booth knew. The man who beholds the stain of sin on his soul, as sin is, is appalled by the defilement, and cries "Black! Black!! Black!!!" to a merciful God. Young brother, I beg you, as you love your family, as you respect yourself, as you value your soul, as you honor your God, *fear sin!* Form this night a brave and noble purpose and admit God into the compact. Mark you, the element of *time* was of supreme importance with Daniel. Ah, well for him that in the bloom of his young manhood he said, *I will not!* A great surgeon stood, with his class, in the presence of a chloroformed subject. Before the keen knife was pressed into the unconscious form, the famous teacher and surgeon said: "Young gentlemen, one year ago that man could have been saved by a simple and safe operation; two years ago, he might have been saved by a moral reformation; to-night, with all the aid of science and the best instruments, there is only the ghost of a chance. I shall do my best, and reverently wait for nature to render her uncertain verdict."

[The speaker emphasized the idea of the importance of purity in youth, and closed with an illustration from the great fire in New York in 1835, illustrating the value of good material and good workmanship in the structure of character, sure to be tested by fiery ordeals.]

Three things [illegible]

The Biblical Recorder.

WEDNESDAY, JUNE 28, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. D. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

TEMPERANCE.

The word temperance, of course, implies temperance in all things; but the use of spirituous liquors has become so common, and is accompanied by so many evil consequences that are deplored by good men, that the term is now often used in the narrower sense implied in the discussion of the evils of strong drink. How to teach our people to acquire the habits of true temperance, and to avoid the evils of intemperance, is one of the most perplexing questions of the day. Yet it seems to us a question which is not difficult of solution, if placed in the hands of men who have the capacity and the will to solve it. As we write, there are those whom memory recalls, who were among the brightest and most promising, who now sleep in untimely graves, and who, had they lived, might have filled no mean place among those who shape destiny and influence for good those among whom their lot is cast. In looking around us today we see many who are drifting into this whirlpool of destruction, who, perhaps, but for this dangerous temptation, would walk in better ways and avoid the sad fate which seems to be awaiting them.

The necessity of temperance among our people is not only seen from the standpoint of morals and religion, but also from the standpoint of patriotism. Who that loves his country would wish to see her peopled by a nation of drunkards! Now, counting those who have sufficient patriotism to have a proper regard for the future of their country and those who claim to be followers of Christ, it does seem that there ought to be patriotism and religion enough in America to stay the progress of intemperance among us. In order to do this it is necessary for the patriot to be thoroughly convinced that there is danger, and real danger, to the perpetuity of the institutions that are dear to him, in the alarming prevalence of intemperance among the people. The reader of history need not read between the lines to see that the ancient Greeks and Romans were a mighty people as long as they cultivated the habits of thrift and temperance among their people; but the later acquirement of the habits of luxury, and with them that of intemperance, was soon followed by national decadence and destruction. Let us never forget the fact, then, that among the real evils that threaten the perpetuity of our country, is that of intemperance. Why should not the lovers of true liberty promote any and all sensible efforts to put down an evil that has indeed assumed portentous proportions?

And if we expect so much of our people on the score of patriotism, may we not expect much more of those who claim to be conservators of morality and true religion? Right here, we think, however, can be found a cause for no little worry with many who claim to be disciples of Christ. It is generally admitted by church members that the liquor evil is at the bottom of much of the trouble even among our churches, and yet, when efforts are made to rid the State or any given community of this evil, there are those even among church members who are either opposed to the efforts or quite indifferent to measures of reform.

Now, to rid the land of this great incubus upon the peace, morality, and religion of our people, two supreme remedies can be used. They are:—

1. Place the right kind of men in the halls of legislation.

2. Pass and enforce laws that will not only, but kill the evil.

We never expect men who are fond of [illegible] to pass laws forbidding the [illegible] of licenses, the open[illegible] for the public or private [illegible] Some legislators, [illegible] elastic consciences, seem to regard the whiskey evil as a necessary evil, or they use the old political ruse, and that is, speak against it in vague terms until they obtain office, and then forget the promises made, or the natural impressions they have made upon their constituents by the language used. One thing is certain, any State, or the Federal Government, has the undoubted right to pass a law closing the bar rooms from one end of the land to the other. Would it not be an easy matter to ascertain the opinion of any applicant for office as to the expediency of this thing? If they were closed, and kept closed, the evil would be far on its way to obliteration; and any further legislation, would naturally follow. This dream of the future can never be realized, however, until those who are in authority are honestly opposed to the public bar and are convinced that as an institution it must cease to exist.

And then we should remember that the best laws are dead letters unless properly enforced. Can any one tell us why many States in our union have laws forbidding trusts, combines, &c., with a view of controlling the market and affecting the prices of the necessaries of life, and yet these unlawful combinations do thrive in the very States that have such laws? This state of things results again from the want of integrity in those who make and those who execute the laws. Such laws are often drawn up by those who are adepts in the art of deception. To the mind of the plain candid reader, they appear well calculated to kill the evil at which they are aimed; but to others, the words and sentences carry such equivocal meaning, that they are in doubt as to their construction. And again, those who are expected to execute such laws, either know of this double or varied construction, or at times may be open to a bribe, or guilty of collusion with other parties, by which such a loose construction is placed upon these laws as enables those who violate them to escape with impunity.

"When the wicked rule, the people mourn;" and it becomes those now in authority to remember that the sovereign people who have elevated them to office will hold them to a strict accountability for the pledges made. Let trusts and combines be swept from the land. Let the bar-rooms be closed. Let our people return to the primitive habits of their ancestors so far as honesty and integrity go. Above all, let the religion of Christ prevail, and the safety of the republic is insured.

POPE LEO'S CHANGE OF MIND.

It is a matter for congratulation to all liberty loving people that last week the Pope of Rome formally acknowledged his inability to force the Catholics of the United States to keep their children from the city public schools, and send them to the parochial schools instead.

At one time the parochial schools became so strong and so popular in certain cities of this country, that they threatened to supplant the municipal institutions altogether. But now the tide has turned. Once more the will of the Pope has failed to be the law even among the Catholics.

The struggle between individual liberty and Popish rule in regard to the matter of educating Catholic children has been going on over two years. The priests began to see that even Catholics were desirous of freedom of choice in this respect, but the Pope, unacquainted with America and her liberty-loving people, could not understand how his subjects would dare to oppose his wishes in anything. Those Catholics who persisted in sending their children to city schools were reprimanded and disciplined time and again, but in vain. The council of Baltimore met and advised that the Catholics be allowed to choose their own means of educating their children. This gave rise to a serious discussion among the bishops of the church, some favoring the Pope, others the people, and the people have won the fight. The Pope sacrificed his will to hold his church together in peace. To this end he has written a lengthy letter to the American Bishops, yielding to the advice of the Council of Baltimore, but at the same time urging that every endeavor should be made to multiply Catholic institutions of learning.

Some of our daily papers in commenting on the action have attributed this sudden change of mind and this benignant letter to the liberal views of the Pope. They even praise his wisdom and give him and his church credit for making an advance towards individual liberty.

We hardly deem it necessary to add that the Pope and his church are no nearer in sympathy with American institutions than they were a century ago. The closing lines of the Pope's letter very clearly set forth the cause of his action. He says, after flattering America and his American apostles at great length, "we confidently hope that having put away every cause of error and all anxiety, you will work together, with hearts united in perfect charity, for the wider and wider spread of the kingdom of God in your immense country." Leo XIII. has always been reckoned one of the greatest of modern diplomats, and we regard this last utterance of his as one of his greatest strokes of diplomacy.

He is not laboring for free thought and free institutions. He simply desires to retain his strong hold upon his American subjects. He cries for peace in his church and for a wider spread of his power, and that is all he wants. Let him but deceive the United States until his grasp upon her is sufficiently strong, and we may be certain that not only will his church subjects be compelled to educate their youth at parochial schools, but the life, liberty and free institutions of our republic will be threatened.

The public should know from the history of Catholicism in the past and present that her leaders never yield one foot of ground unless from compulsion. Had not the Pope feared that his power in America would be weakened, he would never have written his conciliatory letter to the American Catholics.

We are glad to see that he has yielded this much, whatever his motive, and believe in this concession lies the promise of greater progress in America, and ultimately throughout the world, of that individual liberty and those personal rights which Catholicism has never respected, and never will recognize unless compelled to do so.

IT IS said that in the last thirty days thousands of men and women have been dismissed from our various colleges with diplomas as testimonials of worth and character who cannot find ready entrance into the professions. There is neither demand nor pay for them in the country schools; there is no welcome for them in the professions; there is hardly room for them to gain fighting ground anywhere. It is beginning to become quite a serious matter to find work that pays a college man for the time and money spent in quest of his diploma, and yet we all know that the graduate holds the advantage over the man of ordinary education in every sphere of life. Let them start as they may, the graduate will in all probability forge ahead. But the trouble to day is to get the start, even at the lowest round of the ladder. What is the matter? There must be something radically wrong with our social state when a man of education and character cries in vain for work. There should be an opening for every college-bred man as soon as he receives his diploma, and until such is the case we may know that there is something seriously and dangerously wrong in our social organization. There should always be room at the foot as well as the top of the ladder.

FROM OUR TRAVELLING AGENT.

MT. AIRY

is having its full share of people from a distance who are looking for a cool place. The Blue Ridge Inn and Orrendorf Hotel are both well filled with visitors, and the rooms which are vacant are already spoken for by people who are to come later in the season.

The tobacco manufacturing towns seem to be in the center of the financial cyclone which is sweeping the country. The only reason for this is that tobacco manufacturers seem to be dependent on the banks for accommodation more than most other business men. And the banks seem very intent on taking care of themselves just at this time. There is this unusual state of things which doesn't often occur: a poor man's note will get as much money at the bank now as that of any one else, however much difference there may be in their relative ability to pay. This levelling process does not, however, produce a desirable state of things either for the proprietor or the man whom he employs in his factory. This is only another instance which serves to emphasize the want of wisdom which may be displayed in making a tirade upon men who are supposed to possess wealth in the world. The truth is, the adverses which come to men of wealth hit hardest a large class of comparatively poor men, who live from year to year, from mouth to mouth, many even from day to day, in the employment of these men who are by many so roundly abused. The lesson of to-day, and of the years which are gone, and it will be equally so of the future, is that any city, State or county, is blessed by the citizenship of men who have the faculty of making money in such an abundance as to be able to give work and wages to the man who may not possess the same faculty or opportunity in this particular. Let us appreciate the presence of such men in our midst—men who can and will develop the material resources of the country—will hasten the day when the gospel shall be preached to the poor and erect school houses for the education of children who must otherwise be left in ignorance.

I was sorry to learn of the poor health of Bro. Pruett, who was spending some time at his old home in Cleveland county. The brethren were looking for him to return on the day I left. The church has recently been overhauled, the walls papered, and other changes made which will add greatly to the appearance and comfort of the church. The earnest and faithful labors of Brother Pruett are safely vested in the building up of a strong, vigorous and working church and a model Sunday-school, and we hope for him many years of such useful and successful work.

Saturday evening I was in

WINSTON.

My interest in this "twin city" has grown as the years have gone by. For some years I visited the lawyers and business men here in the interest of what *I* considered the best Democratic newspaper in the world, and our relations were most cordial and in every way pleasant.

For the past three years my mission has been confined to Bros. Brown and Broughton's congregations, and by the help of these brethren a large number of their people are readers of the BIBLICAL RECORDER. Sunday morning I was at the Sunday-school at Bro. Brown's church. The morning, which was a perfect one, was not brighter than the faces of hundreds of children and grown people who come to this delightful service. At eleven o'clock Bro. Brown preached from Psalms 19: 94, "In the multitude of my thoughts within me, thy comforts delight my soul." One of Bro. Brown's members said to me, "The sermon I hear on Sunday is food for me all the week." No better testimony could be given to the worth of a sermon than that it should create a desire to think and meditate upon the truths it contained. But for the unprecedented scarcity of money, the new church would now be going up, but many who have subscribed liberally are not able to pay, so the work has, we think, been wisely deferred until times get better and money easier. The delay is only temporary. The lot, which is one of the finest in the city, is secured, and the church will be erected just as soon as circumstances will permit.

Sunday night I was at Broad Street Church to hear Brother Broughton. He preaches on special subjects on Sunday night. I heard him on "The Man of the House." Under this heading he told married men how to behave toward their own, as well as toward other men's wives. Bro. Broughton is evidently studying very hard. He preaches with more freedom, and is evidently gaining in resources from which to draw. His Sunday morning sermons are, so I hear, very fine—full of the gospel, and are greatly appreciated by his people. His congregations are very fine, many having to go away for want of room.

Here in these two churches at Winston might be found an object lesson to some who do not know the facts connected with their history. A few years ago the State Mission Board invested a limited amount of money at Winston, and the work was started, not without objections and criticism on the part of some good brethren who had not "viewed the landscape over," and hence had not comprehended the situation. Yet in spite of wagging heads, gloomy and critical objections, the work went on, and within the space of twenty years we find not only two of the best and most important churches in the State at Winston, but out of this investment has come the Pilot Mountain Association, one of the very best and most aggressive Baptist bodies in the entire State. The man who could go to Broad Street Church and see that splendid congregation of Baptists, and see the mind they have to work, to go *out* and help those around them, and then object to what has been invested there, would be a strange individual, to say nothing of his claim to being a Baptist who desires to see the progress of our people. Men are, however, not to be censured nor condemned for not seeing things as they ought to, or as most other men see them. Many a soldier who followed Gen. Jackson could not see why he marched over mountains, through valleys, across rivers, not even stopping at night, in order to plant himself in a *certain* position. This same soldier thought many times, no doubt, that *here* is the place to stop and plant the cannon and bag the enemy, but "Stonewall" had studied geography along with the science of war, and no man knew better than he that there was just as much in the *place* where he fought as the way the fighting was done by his army. Then when the fight was over, the smoke cleared away, the sun arose to give light to all, it was then plain why all this marching, all of this double-quicking through rain and darkness in order to get in certain relations to the enemy and the surrounding country.

It is just as true with reference to the campaign we are making in the interest of religion and education: there are certain strategic points which, if we hold, mean success, but which, if we do not possess, our success is at best limited, and it may be a failure altogether. *My* town, *my* neighborhood, *my* county, may or may not be the most important point. *I* am not always the best judge. A little mouse, which had never been out of the walls of his own little home, suddenly coming out and taking a seat on the edge of his little hole, wept, it is said, bitterly at the sight of the vast world which lay out before him.

But here I am at

CHAPEL HILL.

These magnificent shade trees, cool water, and the cordial greeting of Drs. Carroll, Winston, Hume and Gore, make a tired man feel like lingering even after his work is done. I always enjoy my annual visit among the Baptists of Chapel Hill. This was the first opportunity I had ever had of being at the church, and notwithstanding the night was a wet one, we had an interesting prayer-meeting, and one of the best speeches from Dr. Carroll I have ever heard on the importance of Baptists reading the BIBLICAL RECORDER. My work was most satisfactory in every particular. I especially appreciated the new subscribers, added to my already good list for the size of this congregation. It is always a real pleasure to meet Dr. Whitehead, an old Wake Forest student, who now has charge of the Medical department in the University, and besides does a very large practice outside. I will here take the liberty to prescribe for him a month or two of rest at Nag's Head, or some place where he can have rest, and level up his cheek bones by putting flesh on them. A man of his worth ought to live as long as possible.

J. C. C.

PERSONALS AND OTHER ITEMS.

....The new church building at Lincolnton has been completed.

....Dr. W. J. Alexander, late professor in the South Carolina College, is dead.

....Rev. Dr. W. D. Powell has changed his address from Saltillo, Mexico, to Toluca, Mexico.

....Evangelist Lee has been preaching to large crowds in a tent at Charlotte for more than a week.

....We are glad to hear of the very successful meeting held by Rev. Dr. J. J. Hall in Hendersonville.

....We are glad to hear that Rev. O. C. Horton is getting along well with his churches in Johnston county.

....Rev. R. R. Day, student of Wake Forest College, will supply for Bro. Vann at Scotland Neck part of the summer.

....Dr. J. J. Taylor declines the presidency of Georgetown College, Ky., preferring to remain in the active ministry.

....Rev. F. T. Wooten has received a call to a South Carolina pastorate. It is not known whether he will accept or not.

....The Tryon Street Church, Charlotte, is making a $2,000 addition of a Sunday-school and lecture room to their edifice.

....Rev. C. B. Williams has declined the call recently extended him by the Fayetteville church, and will remain at Winton.

....Rev. S. J. Porter, recently chosen missionary to Brazil, will leave North Carolina with his bride about July 1st for his field.

....Rev. B. F. Riley, D. D., President of Howard College, Ala., has been elected to the chair of English in the University of Georgia.

....Mr. I. Hardesty has resigned his position as teacher in the Wakefield High School, and will attend Chicago University next year.

....Rev. Dr. M. B. Wharton's church at Norfolk, Va., is endeavoring to build a church at Lambert's Point in memory of the late Dr. J. L. Burrows.

....Rev. Mr. Floyd of Alabama, who was recently called to the pastorate of the South Norfolk Baptist church, arrived in Norfolk on Saturday, the 24th.

....Rev. J. A. Mason has just closed a a very satisfactory session of Conclave High School, and has been re elected to the position of principal of the school.

....Prof. J. C. C. Dunford of Hendersonville passed through the city on his way to Morehead last week. Bro. Dunford is in the insurance business at present.

....The family of Prof. J. F. Lanneau of the Chair of Physics of Wake Forest College, passed through the city last week on an extended trip to the mountains.

....Dr. T. H. Pritchard of Charlotte has been invited to officiate as chaplain at the unveiling of the Holt monument at the Guilford Court House battle ground, July 4th.

....We are pleased to learn of the encouraging prospects of Rev. J. A. Campbell's work at Poe's, N. C. Bro. Campbell is also meeting with decided success in his academy at Buie's Creek.

....We regret very much to hear of the death of Mrs. S. A. Moore, wife of Rev. R. R. Moore, at Greensboro, June 19th. We extend our warmest sympathy to our bereaved brother.

....Rev. J. P. Mason, one of the most useful Baptist ministers in North Carolina, died at his home near Chapel Hill, Sunday, June 25th, 1893. Further notice of him will be given next week.

....Bro. Jones of Watauga county has been called to the pastorate of the church at Gastonia. He takes charge in September. Until that time Bro. R. W. Sanders of Florence, S. C., will supply.

....Miss Vivia Divers, a missionary of Chicago and St. Louis, has passed a very favorable examination before the Foreign Missionary Board of the Southern Baptist Convention, and it is probable that she will go to Japan or Africa.

....A letter received from Rev. M. E. Parrish of Virginia, who was recently called to the pastorate of the Baptist church here for three months, states that he has decided to accept the call, and will preach his first sermon in the church on the first Sunday in July.—*Wadesboro Messenger and Intelligencer, June 22.*

....Mr. A. M. Carroll, son of Dr. J. L. Carroll of Chapel Hill, was awarded the degree of Ph. D. at the John Hopkins University, Baltimore, at the late commencement of the institution. Mr. Carroll has met with no small success as a student, and will pursue further studies in Germany, whither he sails on the 19th prox.

....Rev. J. C. Hocutt, Dr. J. L. Carroll and Rev. E. J. Edwards, organized a new Baptist church at Haw River, Sunday, June 25th, 1893, with thirty-three members.

....Dr. Taylor reports that the prospect for a considerable increase in the number of students at Wake Forest next year is very bright. There is more general interest manifested than ever before.

....Judge Walter Clark, one of the Associate Justices of the Supreme Court, and N. Y. Gulley of Franklinton, have been chosen to teach the new Wake Forest Law School. Both selections are excellent.

....Bro. W. W. Hodge, formerly of Denton, N. C., writes very hopefully of his new situation in Dongola, Ill. He has been called to the pastorate of the Dongola church, and will take charge in July. We wish him success in his new home.

....Richmond College conferred the degree of D. D. upon the following: Rev. Hartley Carmichael; Rev. G. B. Moore, Greenville, S. C.; Rev. John B. Turpin of Charlottesville; Rev. William C. Bitting of New York, and Rev. T. B. Thames of Danville.

....A very neat and well gotten up catalogue of Roanoke (Va.) Female College is on our table. The past session of the college has been one of the most successful in its history, and Dr. James is looking forward to a large attendance and good work next year.

....Bro. E. F. Aydlett of Elizabeth City writes that work has been commenced on the new $2,500 Sunday-school room of the Elizabeth City church. It will be built on the side of the church, so that both rooms may be converted into one, and will be ready for the next Convention.

....Rev. S. J. Porter passed through Raleigh on Tuesday on his way to Richmond, Va., where he makes his final preparations for his trip to Brazil. Bro. Porter is a recent full graduate of Wake Forest College, where during the past four years he has won golden opinions as an earnest, promising student and a consecrated man of God. Our prayers and best wishes follow him in his distant field.

....Dr. C. Durham, Cor. Sec. of Board of Missions and Sunday-schools, has prepared a tract, entitled, "Our Work," and contains How the State Mission Board is appointed; State Missions defined; Requirements made of Missionaries, and Contributions since the Organization of the Convention. The names and locations of all the missionaries for the present year, and a summary of the work of Home and Foreign Missions of the Southern Baptist Convention, and other useful information, can be found in the tract, which will be sent in any number desired to applicants, free, postage prepaid.

....A correspondent asks whether we believe in a divine call to the ministry. Yes. We believe in it so thoroughly that we hold that no man should think of becoming a minister of the gospel who is not convinced in his own soul that this is God's work for him. No part of a candidate's examination for ordination should be more searching than that relating to the reasons he has for believing that it is his duty to preach the gospel. A man's views about a good many theological questions will change as the years go on, and often for the better; but if he does not have a call to preach when he begins, he will probably never have it.—*Boston Watchman.*

....A member of a Baptist church in Louisville contracted a debt, and when called upon for the money declined to pay on the ground of having become "sanctified" since the debt was incurred. The debt was admitted, but the plea was that the debtor's becoming sanctified cancelled the obligation. This is an actual case, of which we have personal knowledge. We have known of modern "sanctification's" cutting curious capers, but this is a new one. A funny effect for "sanctification" to have, truly. It is to be hoped this sort of sanctification will not spread.—*Western Recorder.*

....The commencement exercises of the Washington and Lee University, Lexington, Va., which ended the 14th inst., were the most interesting and successful in the history of the institution. The baccalaureate sermon was delivered by Rev. N. M. Woods, D. D., and the address before the Y. M. C. A. by Rev. Carter Helm Jones of Louisville. The annual address to the Alumni was delivered by Rev. A. R. Cocke of Virginia. The 14th was graduating day, and forty students received degrees from this honored institution. The past session has been one of the most prosperous on record, and its future is filled with promise.

....The *Baptist* says of the agreement made at the Anniversaries at Denver by which the B. Y. P. U. is to be auxiliary to the Missionary Union, Home Mission Society and Publication Society and to "secure the offerings of their young people for these societies," that this agreement does not apply to such B. Y. P. U. societies as may be within the bounds of the Southern Baptist Convention. But no such exception was made at Denver when the agreement was formally entered upon. According to that every society of the B. Y. P. U. wherever located is bound to send its mission contributions to Boston and New York, rather than to Richmond and Atlanta. We do not see what right the *Baptist* has to say that the representatives of the societies at Denver who made this agreement did not mean what they solemnly voted or did not know what they were about. The action at Denver must stand until it is revoked, and all in the South who commit themselves to the B. Y. P. U. should do so with a full understanding of what is involved.—*Western Recorder.*

The thoroughly great men are those who have done everything thoroughly, and who have never despised any thing, however small, of God's making.—*Ruskin.*

County Seats.

"There are many county seats in North Carolina without a Baptist church."—*North Carolina Baptist, June* 21, 1893.

There are in North Carolina the following named county seats at which there is no Baptist church, viz: Camden C. H., Currituck C. H., Elizabethtown, Wentworth, Danbury, Ashboro, and Swan Quarter. At each of the last two named the Board has a missionary at work this year with hopeful prospects. Dr. R. R. Overby, Belcross, or the Executive Committee of the Chowan Association, will gladly give the reasons why no Baptist church has been established at Camden and Currituck Court-houses.

Dr. C. A. Rominger, Reidsville, Moderator of Beulah Association, or the Executive Committee of said Association, will gladly give the reasons whey there is no Baptist church at Wentworth.

Bro. D. F. King, Leaksville, Moderator of Pilot Mountain Association, or Rev. H. A. Brown, Winston, Chairman of the Executive Committee of said Association, will gladly give the reasons why there has been no Baptist church established at Danbury.

Rev. J. G. Fisher, Roslin, Moderator of the Cedar Creek Association, or Rev. J. E. Edwards, now representing the Orphanage, will gladly give the facts about Elizabethtown.

Twenty years ago the statement of the *N. C. Baptist* could have been made with great emphasis, and it would have been largely true now, as the facts show, but for the wise and energetic planning and work of Associational Executive Committees aided by the Board of Missions and Sunday schools.

The following are the names of the county seats where aid has been given for the establishment or support of Baptist churches, viz., Graham, Sparta, Wadesboro, Jefferson, Washington, Southport, Morganton, Concord, Lenoir, Beaufort, Newton, Pittsboro, Lexington, Mocksville, Durham, Tarboro, Winston, Dallas, Snow Hill, Greensboro, Halifax, Lillington, Swan Quarter, Statesville, Smithfield, Trenton, Lincolnton, Monroe, Wilmington, Charlotte, Carthage, Nashville, Williamston, Jackson, Jacksonville, Hillsboro, Bayboro, Burgaw, Roxboro, Greenville, Ashboro, Rockingham, Lumberton, Salisbury, Dobson, Albemarle, Columbia, Marion, Henderson, Wilkesboro, Yanceyville, Columbus, Hendersonville, Taylorsville, Manteo, Wilson, Elizabeth City, Goldsboro, Asheville, Warrenton, Edenton, Raleigh, Fayetteville, and, perhaps, other county seats, not named in the minutes of the Convention, have been aided.

If the State Mission work had nothing more to show as proof of the wisdom of the brethren of this department than the results at the county seats, there would be enough to commend State Missions to all the churches; but this is not one-half of the results of this department of work.

C. DURHAM.

Mountain View Institute.

Dear Recorder:—I have been a constant reader of your pages almost since my earliest recollection and have never written you a line. Heretofore I have been content to read what others have to say; but since coming to this field, I have felt it a duty to place some of its conditions, advantages and necessities before our people, hoping that some good may come of the effort.

About a year ago, through the kindness of Dr. Taylor of Wake Forest College, we were referred to this place, and by a correspondence with the board of directors, secured a position as teacher. We came in January last, knowing nothing of the surroundings except the little that has been printed, but we found a goodly land and hospitable friends.

On account of the unusually cold winter, the workmen were delayed in finishing the building; and the opening of the school post poned, thus causing some who were expected, as students, to go away to other schools. The list, however, shows about seventy scholars, and the closing exercises which took place June 12th and 13th were pronounced a success.

Mountain View Institute is a model high school building, with a chapel, two recitation rooms, an entrance hall and a basket closet on the first floor, and a large audience chamber above, with a capacity of seating seven hundred. The rooms are all finished with well seasoned timber and the chapel is nicely furnished with reversible desks, black-boards, &c. The musical instruments are new and of the best quality. The playground is large and shaded by a magnificent oak grove.

This institution is owned by a joint stock company and managed by a board of directors who are determined that it shall excel in its line. The stock holders are made up of members from the Baptist church and those who call themselves Disciples, or Christians. The interest of the latter is about one-third of the stock invested. The locality is healthful, being situated in Stokes county about eight miles southeast of Pilot Knot, where so many pleasure seekers spend their holidays and where all tourists passing through this section are sure to pay a visit. Sorry Town mountains are also in full view and, occasionally beyond them we get a glimpse of the Blue Ridge themselves. 'Tis said that, with an opera glass, one can plainly see the church spires in Winston—a distance of twenty miles—from our belfry window. The country about us is rolling; the land, fertile; the breezes, invigorating; the spring water clear and cool, and the citizens, full of thrift and energy. The C. F. and Y. V. Railroad has a station three miles from the school-building. Students from a distance will be accommodated to and from the depot. In fact, I do not think any preparatory school in the State, can offer more inducement or better advantages. One thing is lacking, a good Baptist church in our midst. We have the material and the means, I think, but we lack the uniting power. Will not some zealous brother with the work at heart come into our midst and lend us a helping hand? The place is rapidly improving and somebody is going to occupy. Shall we step down and out when our interest is at stake? Let the Baptist cause answer. We would not throw any impediment before the progress of other Christian denomination—nay, we bid them God-speed—but it is expedient that we look after our own interest. Hoping that some brother may feel this a call to conduct a series of meetings for us in the near future and that the RECORDER may continue to spread its influence, I am to it and to the Baptist cause at large, a faithful member. MAGGIE A. PARHAM.

Mizpah, June 22, 1893.

Death of Rev. Isaac Smith.

Early Monday morning, 19th inst., in the town of Lenoir, Rev. Isaac Smith dropped dead. He had walked from home to town, a distance of two or three miles, and apparently was in his usual health. He had for a number of years at times been a great sufferer from rheumatism, and possibly rheumatism of the heart killed him. He was born, lived and died in Caldwell county, and was seventy-four years old. He professed faith in Christ about 1841, and was baptized into the fellowship of Lower Creek church by Rev. Benjamin Beach, and a few years later was ordained a minister of the gospel by the same church.

He reared a large family of children, and was an industrious, hard-working man, but preached the gospel regularly as opportunity offered for some forty years, during which time he was pastor of the following churches: King's Creek, Yadkin, Sardis, Buffalo Cove, Richland's, and possibly others. He was at one time assistant pastor at Lower Creek, and was pastor at the time of his death of Zack's Fork church, which he had been instrumental in organizing only two or three years since. I do not remember ever to have heard him preach, but think he was a good, plain gospel preacher, and was instrumental in doing much good. He was a good citizen, a good neighbor, a good father, and a good husband. He lived the life of the righteous, and died the death of the same. His aged wife, several children and a number of grand children survive him. He was buried in the family graveyard, on the farm of his brother, M. D. Smith. His redeemed spirit has doubtless entered into the rest that remaineth for the people of God.

It is remarkable the number of Baptist preachers that have died in 1893. Bro. Hufham said in his remarks at the close of the Convention in Raleigh, that he hoped there might be no occasion for an obituary committee at next session, but, he added, there will be, and sure enough it is already time.

I. W. THOMAS

Hibriten, June 21, 1893.

The Tract, "Our Board and its Work."

Dear Recorder:—I have just received and looked through carefully a little tract, "Our Board and its Work," sent out by Dr. C. Durham for the Board of Missions. It gives in concise and clear statement something of the history of our State Mission work, who and where our missionaries are now at work, as well as statistical information about Home and Foreign Missions. His figures show very gratifying progress, especially in our State Mission work.

The tract shows also how the State Board co-operates with Executive Committees of Associations in making appointments and appropriations to the various mission fields in the State.

I would be glad to see it widely scattered amongst the Baptists throughout the State.

Fraternally, J. R. JONES.

Western Union, Raleigh Association.

This body will meet with Salem Baptist church on Friday before the fifth Sunday in July, 1893.

11 a. m., sermon by Rev. D. D. Edwards; alternate, Rev. J. W. F. Rogers.

12 m., organization.

2 p. m. Is family prayer a duty? To be opened by W. H. Burt.

3 p. m. What is the best method of studying the Bible? By C. H. Utley.

Saturday morning, 9:30 a. m. Devotional exercises.

10 a. m. What is the best method of calling a pastor, and what obligations are involved by the call? By R. E. L. Yates.

2 p. m. What has been the progress, and what is the prospect, of modern missions? By D. D. Edwards.

Sunday, 9:30 a. m. Sunday-school mass-meeting.

11 a. m. Sermon by Rev. I. T. Newton.

We hope all the churches will send delegates to the meeting. A number of the churches were not represented at the last session, which was one of the most interesting in its history. Let all come and work for the Master and bring a contribution for Associational Missions.

EXECUTIVE COMMITTEE.

More "Don'ts" Wanted.

Bro. Bailey:—I saw an article in the RECORDER of June 14th headed "Don't," in which the writer added a few "don'ts," every one of which came in its proper place and meant something. I would be glad that those "don'ts" were impressed upon the mind of every Baptist. He said that he had a few more on hand that he would be willing to deal out if he were sure that the brethren and sisters desired them.

The published ones pleased me, and I say let more come.

May God bless the RECORDER and its editor. N. H. GIBBS.

Benson, N. C.

There are 182 "Two-seed" Baptists in the State of North Carolina.

Literary.

The Good Ship Gryphon; or, On the Right Tack. By J. Macdonald Oxley. 12mo, 248 pages. Price, $1 00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

As a writer of books for boys, Macdonald Oxley occupies a very high place, as some of his recent works, for example, "Fergus MacTarvish" and "Up Among the Ice Floes," will justify. In the present work the author has struck out on a new track. He has given us a sea story which is as correct in its use of nautical terms as it is breezy in its descriptions. The scene of the story is laid among the West India Islands, and it is concerned with the career and the doings of Mr. Richard Holland, midshipman in the navy of His Majesty, King George III. The time is during the Napoleonic wars, when battles were fought on every sea and in almost every land. The book gives us a glimpse of this in its account of chasing and "cutting out" of privateers, and in the storming and defense of land fortifications, closing up with the battle of Trafalgar, in which the great Nelson lost his life.

The July *Californian* will be one of the finest examples of magazine making ever produced west of New York. It will contain over 150 *illustrations and almost twice the usual number of pages.* The cover will be decorated with Poppies in their natural colors; and some of the writers are Ina D. Coolbrith, Chas. Edwin Markham, Sarah Orne Jewett, Rose Hartwick Thorpe, Joaquin Miller, Hon. Thos. J. Geary, John Vance Cheney, Richard H. McDonald, Jr., and Dan de Quille, and many others. The contents of the Magazine cover all the Pacific Slope from Alaska to Southern California, and from Salt Like City to Genoa, Italy. A timely paper is on the Law and the Chinese, by the framer of the Geary Bill, Hon. Thomas J. Geary.

Warren Plains Church.

Dear Recorder:—About a year ago a Sunbeam Society was organized here at Warren Plains church. There were about forty-six members to begin with.

On Thursday, the 22d, the Society held its Children's Day exercises. The exercises consisted in some songs and recitations by the children and some good speeches by brethren T. J. Taylor, W. R. Cullom and N. L. Shaw. A large crowd was in attendance. The pieces were well selected and recited, making the exercises both interesting and instructive.

The financial report of the Society, however, was the most interesting part of the exercises. When the Society was organized a year ago, about forty-four nickles were given to as many members to be invested in any way they might choose, the income from which to be reported at the end of the year. About forty nickles were heard from. How much do you think was thus secured for giving the gospel to the world? Thirty-one dollars and seventy-four cents were handed in! This, together with $3 62 raised for church carpet, and $9.75 from monthly dues, makes an aggregate for the first year of $45.11.

This unparalleled success is largely due to the faithfulness and energy of the President, Miss Annie Wheeler. Quiet, gentle, unostentatious, she has gone about the Lord's work with that persistency which always wins success. She well deserves the hearty appreciation which is so largely shown her. Bro. Cullom's five years' service for this church has been greatly blessed. No pastor ever had more hearty sympathy and active co-operation of his brethren. Everybody loves him, and his place will be hard to fill. May God bless him in his work in a distant State. R. R. DAY.

Warren Plains, N. C., June 24, 1893.

Union Meeting.

A resolution was passed at our last Association that a meeting of all the Unions of the Tar River Association be held, commencing Friday before last Sunday in July, 1893. That meeting will be held in Littleton, N. C. The program will be published soon.

Let every church in the Association see that she is represented in this meeting. It is hoped that the brethren appointed to discuss the subjects will be present. The meetings will be in the interest of the Home and Foreign Missions. R. VAN DEVENTER.

Henderson, June 21, 1893.

The Forgiveness of Injuries.

If a man commits an offense against us, misrepresents us, insults us, injures us in any way, what are we to do? *Brood over it?* That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of an offense they can. They might have brushed it away at once and have done with it; but no, the hasty, bitter word, the selfish act, they lay upon their memory; and they will not forget it, whatever else they forget.

.... If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender. You ought to want to make the offender himself to take sides with you against the offense. The more people know of the wrong, and the stronger the feeling you can create against the wrongdoer, the harder you make it for him to acknowledge his fault.—*R. W. Dale, in Good Words.*

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no faith.—*Spurgeon.*

New Advertisements.

Read advertisement of South West Virginia Institute in another column.

Your attention is called to the announcement of Dr. J. H. Daniel on the eighth page. Dr. Daniel is highly spoken of by those who know him, and has achieved no small success in the treatment of his specialty.

See advertisement of the Horner Military School in this issue. This institution has established and maintained an enviable reputation for integrity and reliability through many years, and well deserves the patronage which it receives.

Mr. Chas. M. Walsh of Petersburg is well-known in this State as a first class builder of monuments, etc. We are glad to hear that his North Carolina patronage is steadily increasing, as we know him to be thoroughly reliable.

The rapid and wholesome growth of the University is matter for State pride and rejoicing. In two years the student roll has grown from 198 to 316. $20,000 worth of repairs is being made on the buildings this summer; water works, baths, etc., are being supplied. The scholarship of the institution is being recognized everywhere as equal to that of the leading Universities, and soon we shall have in North Carolina the great Southern University. See advertisement.

Oxford Female Seminary.

We invite attention to the advertisement of this old and famous school in another column. It easily ranks among the most progressive schools of the State. Its instruction is of the most thorough kind, and its standard for graduation high.

The teachers are selected with the greatest care—each for the special work which she can best do. The following noted schools are represented in the Faculty: Wake Forest College, N. C., the Sauveur School of Languages of the North, the Western Seminary of Ohio, one of the Brooklyn Schools of Physical Culture—all these in Literary Department. In charge of the Music Department is a pupil of the Royal Conservatory of Berlin, Germany, while the Vocal Teacher received her training in a celebrated Philadelphia Conservatory. The Art Department will be in charge of an accomplished North Carolina Artist who is just completing a very extended course in the great Cooper Union Art School of N. Y., and under the best masters of the city.

The catalogues are ready for distribution. Write President Hobgood for one.

We advise Baptist parents to patronize their own schools. They are as good as any others in the State, and it is best in every way to educate our girls in our own schools.

What Makes a Sermon.

Of what should a sermon be composed? My neighbor says, "of instruction, illumination and inspiration," and those who hear him occasionally say that he reaches his ideal. He teaches, illumines his thought until it shines with distinctness and beauty, and then infuses its glow into his hearers. He remembers what Hooker said, that "a thing is not good merely by being, but by being apparent," and that there is as much difference between a thing conceived as thought purely, and a thing lifted up into the imagination, as between a skeleton and a man." He makes what he teaches so attractive that people love it and choose it. It becomes easier for them to do right and harder to do wrong. It is not surprising that people like to hear him. He helps them. There is a vitality and a freshness of nature and insight about him which are as useful as they are pleasing. It is hard to doubt in the presence of so much courage and faith. Perhaps if we all had as much vitality and freshness we would be listened to by more people. At least, the question is an interesting one: Of what should a sermon be composed?—*The Advance.*

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 3-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 23-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 31 to Sept. 2.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SEVEN.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-5.
Stanly—Albemarle, 3-5.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.

When and where is the [illegible]

There are 11,914 Primitive Baptists in the State.

President Hobgood's Address

MADE TO THE GRADUATING CLASS OF OXFORD FEMALE SEMINARY, MAY 30, 1893.

Young Ladies:—You have at last reached the goal for which for so long a time you have been striving. Sunshine, flowers, love, all are yours to-day. From far and near friends have gathered to do honor to the occasion of your entrance into the busy world, which sorely needs you among its earnest workers. There is a place for every one of you, and that, too, an important one, if you will make it so. What you shall do is not of so much importance as that you shall do well whatever your hands find to do. Take up the work that lies nearest to you. Begin where you are. By loving words and kind deeds "make as nearly like heaven as you can the corner you may occupy, if it be but a corner, the room, the house, the neighborhood, the world." Religion is not selfish, and heaven should be on earth, but he who lives for himself has not the one, and may not reach the other.

Life is a struggle. I refer not to the struggle for existence of which, alas, there is too much in the world; "but if you would live the highest life, the happiest life, there must be a struggle fierce and unceasing." As our bodies are surrounded by enemies that are constantly attacking and destroying them, so this spiritual, this better part of our nature has its enemies that are constantly lying in wait for it. "The lily has a struggle with the mire to raise its head to the sunlight and pure air." Every one finds this to be a law of his nature—that when he "would do good, evil is present before him." Now there must be an agonizing to bring this evil nature into subjection to the better, and he who has succeeded in doing this has had a foretaste of heaven, and is making heaven all around him. Often you will be discouraged in your effort, but one victory makes another easier, just as the reward of one duty performed is the ability to perform another.

Success in this contest will call for the sacrifice of what you will consider your highest pleasures; but these are not to be reckoned with because of the great issues involved. You can afford to sacrifice your ease, your comfort to make even the slightest growth in the spiritual life. This is the "pearl of great price" which you will do well to buy at any cost. We sometimes talk about the practical, and foolishly, too, meaning some physical good; but there is something very much higher. He who spends his time, his means to secure th s growth of his spiritual nature is engaged in a far more practical work than he who is engaged in buying land, houses and bonds

This is the only happy life. He who lives for others is so far happy. To make sacrifices to secure our own happiness will surely fail of its end; but it is possible from continually making sacrifices to find pleasure in them and to form a habit which will be a source of constant happiness to us. As has been well said, "Heaven lies within—in kindness, in humbleness, in usefulness, in faith, in love, in service. The only perfect life lived here on earth was a life of ceaseless strivings and sacrifices," and though it was full of sorrows and acquainted with grief, it was the only happy life; for sorrow for the sins of others is a far different thing from sorrow for one's own sins. "If you would be a partaker with that life of its happiness and of its triumphs, you must be a partaker of its sacrifices."

"As towards heaven my face was set,
I came into a place where two ways met;
One led to Paradise, and one away.
And fearful of myself lest I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to heaven,' I cried in joyous mood.
Yon rugged one so rough for weary feet,
The footpath of the world's too busy street,
Lying amid the haunts of human strife,
Can never be the narrow way of life.
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's, so bowed my head
And followed where he led."

May you all so live that at the last you may have the hope of the poet:

"Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark.

For tho' from our bourne of Time and Place
The flood may bear me far;
I hope to see my Pilot face to face,
When I have crost the bar."

God bless and keep you. Farewell.

To Brace Up

the system after "La Grippe," pneumonia, fevers, and other prostrating acute diseases; to build up needed flesh and strength, and to restore health and vigor when you feel "rundown" and used-up, the best thing in the world is Doctor Pierce's Golden Medical Discovery. It promotes all the bodily functions, rouses every organ into healthful action, purifies and enriches the blood, and through it cleanses, repairs, and invigorates the entire system.

For the most stubborn Scrofulous, Skin or Scalp Diseases, Dyspepsia, Biliousness, and kindred ailments, the "Discovery" is the only remedy that's *guaranteed*. If it doesn't benefit or cure, you have your money back.

Can you think of anything more convincing than the promise that is made by the proprietors of Dr. Sage's Catarrh Remedy? It is this: "If we can't cure your Catarrh, we pay you $500 in cash."

Remember that, if you are a Christian, ... ever, not of money only, not of ... not of ... anything only, but of ... that man may hold—hope, endurance, and a ... and ... self-

Why I Should Give and What.

People who object to beneficent and benevolent institutions might be stimulated to effort and liberal, even bountiful giving by the exercise of a few reasonable thoughts connected with the demand. The demand is, give! It is not simply a modest demand, but it is a pressing command, sustained by justifiable necessity. Now, when you are requested to give, and your covetous heart rises up and sternly objects, call at once upon your enlightened reason and ask, why should I give? The answer is plain: the Master, the great Landlord, to whom all that I use and enjoy, belongs, simply demands of me that which is his own, and not simply that it shall be used for his benefit, but for mine, for sure it is, that the more we benefit others, the more we shall be blessed.

It is a settled fact that this world would be a heaven, good enough for even the best saint in paradise, provided the inhabitants of it were all regenerated, and this is the great, in fact the *only* end to which charity looks, and charity is the parent of liberality and benevolence.

Now, therefore, when we give we make manifest these truths: first, honesty; second, obedience; third, love; fourth, good sense, as regards our own interests. Honesty, I say, that is, we manifest a disposition to use and apply the goods of another, which are entrusted to us, according to the intention of the lawful owner. Obedience: in that we give at the time, place, and in the quantity, quality, and for the purpose he demands, not stopping to question his right, nor presuming to purloin that which may have been left in our care. Love: in that we manifest a spirit to please, honor, and as much as lieth in us to help the Master. Now if you should see one whom you very much love, striving to accomplish a certain thing, could you in any way better manifest your love for him than to engage with him and assist him to the extent of your ability? So when the heathen are perishing, starving, dieing, for the want of the bread of life, and God says, "How shall they hear without a preacher? and how shall they preach except they be sent?" Manifest your love by rising up at once and giving them as many loaves as they need. It may be midnight in your poor soul, that is, the demand may be *seemingly* uncalled for, unreasonable, without any good prospect for a reward, you may be in bed with your children, and the door shut, that is, you may imagine that you have nothing to spare from the fancied necessities and coveted aggrandizements of your sinful nature. But, O man, it is thy Friend that calls on thee for the loaves. He needs them in order to send the preacher to proclaim the truth, the pious teacher to enlighten the mind, the religious newspaper to explain and cheer, the little tract, the Bible, the great book of God, which is to testify of him. Why, then, rise and give! Good sense: in that you manifest a mind to invest that which has been entrus ed to you in something substantial, lasting. A young man who, some years ago, had heired a small inheritance from his ancestors, studied how he might invest it so as not to lose it. He came to the conclusion to educate Mrs. B.'s little son. The boy was started to school. Then the question came up how much should be spent on the boy? The answer, suggested by good reason, said, why if it is necessary, spend all you have and all you can get until his education is complete, for if you don't complete his education, you will very likely lose all that you have spent up to now; so he obeyed, and the result was, that he not only had the pleasure to see John graduate, take a high stand in the world, and become great among men, but John, ever mindful of his benefactor, took good care of him when he became old.

Then, when you are asked to give, don't stop to question your ability to give, and to hunt for your smallest bill or coin, or something which you might well spare, but say, "Here, Lord, I give myself." Cast in, as did the widow of old, *all your living*, and God shall abundantly reward and bless you. Yes, in the great day when he shall call you to account for your stewardship, he will say, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make the ruler over many things, enter thou into the joys of thy Lord."

Affectionately your brother,

D. N. GORE.

Loris, S. C., June 14, 1893.

Sisters' Duties to Brothers.

Another ruin woman alone can rebuild, is the carelessness with which "brothers" are treated. Some sisters forget that the first, and often most enduring impressions men receive of the sex, come through their sisters' action. Is the girl a vain, petty, selfish being, never considering the brother's needs? Is it any wonder if the brother thinks all girls like his sister? Sisters should seek to be the friends of their brothers. Their gentle, virtuous conduct may do much to create a right tone in the brother's mind, and will inevitably refine and help him. You, dear girls, can do, and you are doing very much in shaping a young man's habits. If the sister shares his youthful troubles, advises him in difficulties, makes his home attractive, refuses to listen to or mix in any wild conversation, seeks to lead him into a right conception of manhood's privileges; in short, becomes a loving companion, then I am sure that many a youth who now sees in girls only vain, giddy creatures, will have that exalted view of womanhood, which will be a safeguard in the days to come. Try to be an angel of the home to the brother. If you have failed here, begin to build this very day. God will give you strength.—*Friendly Words to Young Women.*

Constipation and sick headache permanently cured, and piles prevented by Japanese Liver Pellets; especially adapted to children's use. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

I KEEP COOL
inside, outside, and all the way through, by drinking
HIRES' Root Beer
This great Temperance drink; is as healthful, as it is pleasant. Try it.

8 FT. $25
12 FT. $50
16 FT. $100
AERMOTORS
ALL STEEL
GALVANIZED
PUMPING OR GEARED SAME PRICE.

For the benefit of the public, the Aermotor Company declares a dividend and makes the above prices as a means of distributing it. These prices will be continued only until its surplus earnings are sufficiently worked off. Merit has prospered, and a very small profit on a very great number of outfits has given the Aermotor Company 4 acres of land in the best manufacturing center of Chicago, with many very many, acres of floor space and the best equipment of machinery, for the purpose, in existence. The Aermotor Co. feels, in this crowning Columbian year, that it can afford to be generous. We will ship from Chicago to any one anywhere at the above prices.

THE AERMOTOR COMPANY,
12th and Rockwell Sts. CHICAGO

B.B.B. BOTANIC BLOOD BALM

A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being effectious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.
SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.
BLOOD BALM CO., ATLANTA, GA.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "It was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. CAMBRELL.

POSITIONS GUARANTEED Guaranteed in Writing. Send for free catalogue of BRAUGHON'S Consolidated Practical Business College, Nashville, Tenn. Cheap Board. No vacation. MENTION THIS PAPER.

Sunday-school Supply Store.

THIRD QUARTER, 1893.

SUPERINTENDENTS and SECRETARIES, please do not delay sending in your orders for Sunday-school Supplies for Third Quarter.

Order in time so as to have your literature on hand to commence with the first Sunday in the Quarter. We can give you the publications of the

BAPTIST SUNDAY-SCHOOL BOARD,
AMERICAN BAPTIST PUBLICATION SOCIETY,
NATIONAL BAPTIST PUBLISHING COMPANY.

State in your order whose publications you want, and we will fill the order just as received, and at PRICES the same as those of the PUBLISHERS. Hymn books for churches, Hymn-books for Sunday schools, Bibles of all kinds and descriptions, Commentaries, Libraries from $4 50 to $50.00 each. Anything you want for church or Sunday-school. Give us an order for a Sunday school Banner, and see how your collections will increase. Write us for prices of anything you want. All communications will be promptly answered.

Sunday-school Supply Store, Raleigh, N. C.

C. DURHAM, Cor. Secretary.

AS A GARMENT OF MERIT
THE GENUINE JACKSON CORSET WAIST
STANDS AT THE FRONT.
It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

Made Only by the JACKSON CORSET CO., Jackson, Mich.

—GO TO—
Jordan's Dining Hall,
A. R. JORDAN, Proprietor,
114 Fayetteville Street, - Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

STOP AT THE
Moseley House,
Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.
Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv Norfolk	Ar	11 45 a m
3 20 p m	Lv Portsmouth	Ar	11 35 a m
3 53 p m	Lv Suffolk	Lv	11 02 a m
4 29 p m	Lv Franklin	Lv	10 29 a m
4 54 p m	Lv Boykins	Lv	10 03 a m
5 35 p m	Ar Weldon	Lv	9 25 a m
5 50 p m	Lv Weldon	Ar B	9 00 a m
7 07 p m	Lv Henderson	Lv	7 37 a m
8 45 p m	Ar Durham	Lv	6 00 a m
8 15 p m	Ar Raleigh	Lv	6 30 a m
8 30 p m	Lv Raleigh	Ar	6 15 a m
9 36 p m	Lv Sanford	Lv	5 05 a m
10 16 p m	Lv Southern Pines	Lv	4 22 a m
11 00 p m	Ar Hamlet	Lv	3 35 a m
5 00 p m	Lv Wilmington	Lv	5 00 p m
10 00 p m	Lv Charlotte	Lv	10 00 p m
11 10 p m	Lv Ham'et	Ar	3 20 a m
11 20 p m	Lv Rockingham	Lv	3 15 a m
11 52 p m	Lv Wadesboro	Lv	2 41 a m
12 50 a m	Lv Monroe	Lv	1 55 a m
2 00 a m	Lv Chester	Lv	12 18 a m
3 14 a m	Lv Clinton	Lv	11 07 p m
3 57 a m	Lv Greenwood	Lv	10 25 p m
4 21 a m	Lv Abbeville	Lv	10 00 p m
5 19 a m	Lv Elberton	Lv	9 00 p m
6 18 a m	Lv Athens	Lv	8 05 p m
6 54 a m	Lv Jug Tavern	Lv	7 28 p m
8 30 a m	Ar Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.		No. 38.
2 00 p m	Lv New York	Ar	1 20 p m
4 30 p m	Lv Philadelphia	Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv Old Point	Ar	7 00 p m
8 00 a m	Ar †Portsmouth	Lv	6 00 p m
9 35 a m	Lv Portsmouth	Ar	5 45 p m
12 03 p m	Ar Weldon	Lv	3 09 p m
12 15 p m	Lv Weldon	Ar	3 00 p m
12 39 p m	Lv D Henderson	Lv D	1 09 p m
4 10 p m	Ar Raleigh	Lv	11 15 a m
4 30 p m	Lv Raleigh	Ar	11 00 a m
6 00 p m	Lv Sanford	Lv	9 31 a m
7 50 p m	Ar Hamlet	Ar	7 20 a m
7 20 p m†	Ar Fayetteville	Lv	8 27 a m
11 00 p m*	Ar Wilmington	Lv	5 00 a m
5 00 a m	Ar Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agents or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 3.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 3.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C. Washington, D. C.

CINCINNATI BELL FOUNDRY CO. SOLE MAKERS OF THE BLYMYER BELLS FOR CHURCH SCHOOL FIRE ALARM &c. Catalogue with 2000 testimonials, Prices and terms Free. Please mention this paper.

A Few Thoughts.

BY SCATTERHEAD.

"Where is my God?" It is our happy privilege and duty to "rejoice evermore" in the Lord. Our God desires his children to possess a happy and contented spirit. He wants them to so live that they may at all times enjoy his peace which the world cannot give nor take away. He has taken special pains to tell us how we may have a little heaven on earth—may continually feast on that "bread which came from heaven." Yet, notwithstanding the trouble our Lord has taken to make our journey to our heavenly home safe and enjoyable, we find by bitter experience that we pilgrims are a weeping band. Much there is to give us sorrow, and we find we are mourners from the time we start out as pilgrims until we leave this scene of sin and suffering. Mourners we are over our own sins and over the sins of a wicked world ripe for judgment, and therefore grieved that our God is so much dishonored. The pilgrims abode here has truly been called "a valley of tears." Many of us at times are bubbling over with joy, but mighty soon our cisterns are powerful dry. Very close our Lord one day and the next skulking along about out of sight of our blessed Master, pretty soon we are mourning over our gold hearts and every sin that has interrupted the communion between us and our God. When on account of our sins we lose sight of the Lord Jesus that bitter, heart-rending and soul-harrowing cry is wrung from our agonizing spirits, "Where is my God?" O, what sorrow when we realize our sins not confessed and unforgiven hide from our view the face of our Lord. Our Saviour's love does not change, as he is "the same yesterday, to-day, and forever." But we change often. But dear mourning pilgrims our blessed Lord sends you a message to comfort you by the way. Here it is, "The days of thy mourning shall be ended." Joyous thought that our "night of weeping" is about over, and soon the pangs of a lifetime of sorrow will be eternally forgotten. Soon we shall "rejoice with joy unspeakable and full of glory." A few more heartaches and we shall see our "blessed hope," and shall be taken from a "night of weeping" to a happy realization of the "joy that cometh in the morning," and to enter as privileged citizens a sinless, sorrowless, heaven.

Sure to Please.

Sunday school teachers and superintendents cannot be better suited than with the Picture Lessons of the American Baptist Publication Society for the little ones. They cost next to nothing and yet are models of beauty and of Bible instruction to the smallest children.

A SUPERIOR SYSTEM.

After many years of experience the American Baptist Publication Society have arranged a system of lesson helps so graded as to be suited alike to the smallest child and the gray-haired sire. These lesson helps have the merit of being entertaining, instructive, and strictly doctrinal.

The South Fork Sunday-school Convention.

Editor Recorder:—Please give me space to say a few words about the above-mentioned meeting. It seems to me that there should be more said about our meetings. They should be talked up so as to create an interest. Baptists seem right much forgetful sometimes, and if our meetings are not urged there need not a large attendance be expected.

We meet on Friday before the fifth Sunday in July, and doubtless if some of the ministers were asked when the Sunday-school Convention met they would be forced to say, "I don't know." I have talked with several of the lay brethren who didn't know anything about it at all. How can we expect the brethren to come to our meetings when they don't know where or when they are? We should talk more of our meetings, thereby causing a desire to know what is being done.

As previously stated, the South Fork Sunday-school Convention will convene on Friday before the fifth Sunday in July. There can be no fault found with the time unless it be that the weather is too hot. But if the brethren get too hot, Baptists are not afraid of water, so they can plunge themselves *into* the water, but it will not do for them "to stay there." So if the weather is hot, there is a chance of getting cool. Let none stay away because of the hot weather.

THE PLACE OF MEETING.

A more desirable place could not have been found within the bounds of the Association. Maiden is situated on the C. & L. R. R. The place is convenient to the whole Association. No one can stay away and say it was too far in one corner of the Association. Maiden is about as central a point as could have been found.

All who attend may expect the very best care and attention. Bro. Hoyle is living in Maiden, but those people will save some of their spring chickens for the Sunday-school Convention. Let a large delegation attend the Sunday-school Convention at Maiden. We need more interest along this line. Those who are appointed as delegates are careless and don't care whether they attend or not. Let's not have it that way this time. Let all the churches and Sunday-schools appoint delegates, and be sure that those who are appointed attend. Besides those who are appointed, let others interested in the Sunday-school work attend also. They will not suffer.

REPORTS.

Let the Sunday-school make out correct reports so that no mistake will occur in the statistical table. In making out reports be sure to give the following: (1) Name of Sunday-school; (2) name of superintendent; (3) number of officers and teachers; (4) number of scholars; (5) the average amount of collection per Sunday.

The program has not yet been published, but a good program may be expected. Bro. Hoyle is chairman of the committee.

Let pastors and Sunday-school workers work together that we may have a "feast of fat things."

Let all remember to come to the Sunday-school Convention at Maiden, N. C., July 21st, 22d, 23d, 1893.

A. W. SETZER, *Sec'y.*

Carson, N. C., June 17.

P. S.—Visitors from a distance will please send in their names to the Secretary.

Japanese Pile Cure costs you nothing if it does not cure you; samples free. Guaranteed by Jno. Y. MacRae, druggist, Raleigh.

Slipshod Notices.

A young man had occasion lately to spend a few weeks in a large village where he was a complete stranger. Being a Christian, he attended the Sunday morning service of the church of his own denomination where he was courteously received and seated. Finding no card announcing the meetings of the week and hoping to attend some of them, he listened attentively to the notices. He was informed that the Sunday-school would be held as usual, that the Christian Endeavor Society would meet at its usual time and place, that the subject of the regular church prayer-meeting would be, "Bear ye one another's burdens," and that the monthly meeting of the woman's missionary society would be held on Thursday afternoon at four o'clock, with Mrs. Jones. Just one service in regard to which any particulars were given, and that a meeting to which "all ladies are cordially invited!" There may be some churches within whose doors a stranger rarely comes, and possibly this was such a one. For the home congregation announcements "at the usual time" are perhaps sufficient, but, in general, slipshod notices are hardly likely to be the prelude to lively meetings.—*Congregationalist.*

For a disordered liver try Beecham's pills.

Three things to teach—truth, industry and contentment.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Mr. Arthur H. Sloop is entitled to a centennial certificate, but has failed to send his address. The certificate will be forwarded at once on receipt of address.

Work of the Home Board.

In the Indian Territory, besides missionaries among the Creeks, Choctaws and Chickasaws, we have missionaries to the Whites of the Territory, who also preach to the large number of Indians who understand English. The Board has fifteen missionaries among the Indians.

The Indians are appealing to us piteously for more help, and while the Board is seeking to bring them as soon as possible to a plane of self-support, yet we must enlarge our work among them in various directions.

Indian Lands.

The Indian lands are held in common. An Indian is entitled to all land he will enclose as long as he occupies it, but if he abandons the house he has built or the field he has fenced, any one can move in and become lawfully possessed of the improvements.

An Indian can have as many tenants as he chooses, so that already the whites largely outnumber the Indians. A recent statement shows that while the five civilized tribes number less than sixty-five thousand, there are one hundred and twenty thousand white people living on their domains.

Some Dates to Ponder.

The Catholic Indian Missions preceded the Protestant work by more than half a century. Protestant mission work in our country may be held to have begun with Roger Williams about the year 1636. Eliot's work among the Indians began the year 1646. Brainerd's work among the Indians began in April, 1743.

The work of the American Board (Congregational) was begun in 1815. That of the Methodist Episcopal in 1811. The Baptist General Convention began its operations among the Indians in 1814.

Southern Baptists for more than half a century have been actively engaged in the work of evangelizing the Indians.

Indian Education.

Says Bishop Hare, who has spent so many years of his life among the Indians: "Much has been said of the tendency of the educated Indians return to the blanket, and, of course, as in all school work everywhere, one meets with grievous and flagrant cases of non-success. But, as a matter of fact, any careful observer who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearings and appearance from old Indian life and should he enquire what is the history of the young people who thus attract attention by their appearance and by the work they are doing in the schools, churches, offices and shops, as teachers, catechists, preachers, apprentices, clerks, &c., he would find that they are persons who have had the advantages of education in the mission or government schools. In mission work I know of no field which yields larger results. In the mission of which I have charge (it is but one of several) there have been redeemed from heathenism and now engaged in mission work, nine clergymen, seven candidates for orders, and nearly fifty catechists and other workers, the whole number of communicants being over sixteen hundred."—*Missionary Review.*

Mexico.

"Mexico! abused, neglected, needy Mexico! This land of Spanish cruelty and papal outrage, is our next-door neighbor—the *home* field of our Foreign Mission Board, as Cuba is the *foreign* field of our Home Mission Board."

The population is estimated at about 11,000,000. Of this number some 4,000,000 are of pure Indian blood, 5,000,000 of mixed blood, and the remaining 2,000,000 of Spanish and Caucasian descent.

THE MEXICAN AND HIS HOME.

The blood of the Spaniard and nomadic Indian, mixed, produce the Mexican. He dwells in his house of sun-dried brick, as did his ancestors of three hundred years ago. Short straw is mixed with the clay of which these bricks are made, to hold them together, and they are laid with mortar of the same material.

A MEXICAN WOMAN.

A Mexican woman with hardly an exception has black eyes, and wears a long shawl over her head with the ends brought around in front of the face in such a manner as to leave only the eyes visible; with this arrangement the effect is fine. A swarthy skin or ugly feature is hidden, while the glowing eyes sparkle at you in their beauty from among the folds of the shawl. She exists under difficulties. In cooking, she is restricted by circumstances to such dishes as can be prepared at a fireplace with a small kettle and a flat rock or pieces of sheet iron on which to bake cakes.

When it comes to dress, the poorest women even are equal to the emergency, for when the presence of the musician on the street announces the approach of a dance, every woman in the town is busy with a judicious system of temporary exchanges of clothing, the result of which is a triumphant display at the dance of a combination of dress entirely new to the wearer, and thus her taste is gratified without the expense of shopping. Even a social dance is a serious matter with them. They never laugh at a dance, and the old dance as well as the young.

Three things to advise—intellect, dignity and gracefulness.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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A Weak Digestion

strange as it may seem, is caused from a lack of that which is never exactly digested—*fat*. The greatest fact in connection with

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The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

Prepared by Scott & Bowne, N. Y. All druggists.

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Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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Jackson Springs Hotel,

Moore county, N. C., is now open for the third season. The health-giving properties of these noted Springs is well known throughout the State, and needs no further advertisement than that the proprietor, S. W. Thompson, M. D., will endeavor to give satisfaction to all guests.

There will be a hack at West End, the nearest railroad station at the arrival of every train to convey visitors to and from the hotel.

SOME MUSIC BOOKS

"FRIENDFRITE" Gems. A collection of some of the most pleasing vocal numbers from this charming little musical sketch. Price 25 cents. "SONGS OF THE ASSEMBLY" by Geo. F. Root and C. C. Case. A superior collection of music especially adapted for use in Musical Conventions, Singing Classes etc. A host of splendid choruses. Price 50 cts. "PRACTICAL ANTHEMS" Vol. 3. As its name indicates, this book contains thoroughly practical anthems, adapted to the use of average choirs. Price $1.00. "GOSPEL HYMNS" Nos. 5 and 6 Combined, Excelsior Edition. A small type edition of the words and music of this latest volume in the Gospel Hymns series. Be sure to specify Excelsior Edition in ordering. Boards 50 cents, Limp cloth 35 cts. "THE FESTIVAL CHOIR". The latest chorus book by H. R. Palmer. Replete with everything in the way of desirable choruses for all occasions. Price, 60 cts. "THE MUSICAL VISITOR", a monthly magazine of musical literature, with anthems for the choir and voluntaries for organists. $1.50 per year; special terms to clubs of five or more. Sample copy 10 cents.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 4, 1893.

SOUTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	6 30 a m	.....	.....
Ar Fayetteville	9 40 a m	.....	.....
Lv Fayetteville	9 50 a m	.....	.....
Lv Sanford	11 10 a m	.....	.....
Lv Climax	1 01 p m	.....	.....
Ar Greensboro	1 30 p m	.....	.....
Lv Greensboro	1 38 p m	.....	.....
Lv Stokesdale	2 26 p m	.....	.....
Ar N & W Jun Walnut Cove	2 59 p m	.....	.....
Lv N & W Jun Walnut Cove	3 10 p m	.....	.....
Lv Rural Hall	3 40 p m	.....	.....
Ar Mt Airy	5 00 p m	.....	.....
Lv Bennettsville	.....	7 15 a m	.....
Lv Maxton	.....	8 06 a m	.....
Lv Red Springs	.....	8 37 a m	.....
Lv Hope Mills	.....	9 22 a m	.....
Ar Fayetteville	.....	9 40 a m	.....
Lv Ramseur	.....	.....	6.25 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.00 a m
Lv Greensboro	.....	.....	9.15 a m
Lv Stokesdale	.....	.....	10.22 a m
Ar Madison	.....	.....	11.35 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	10.35 a m		
Lv Rural Hall	11.55 a m		
Ar N & W Jun Walnut Cove	12.25 p m		
Lv N & W Jun Walnut Cove	12.45 p m		
Lv Stokesdale	1.11 p m		
Ar Greensboro	2.05 p m		
Lv Greensboro	2.15 p m		
Lv Climax	2.43 p m		
Lv Sanford	4.38 p m		
Ar Fayetteville	6.00 p m		
Lv Fayetteville	6.10 p m		
Ar Wilmington	9.25 p m		
Lv Fayetteville		6 11 p m	
Lv Hope Mills		6 28 p m	
Lv Red Springs		7 19 p m	
Lv Maxton		7 40 p m	
Ar Bennettsville		8 85 p m	
Lv Madison			12 10 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			3 00 p m
Lv Greensboro			3 15 p m
Lv Climax			4 05 p m
Ar Ramseur			5 45 p m

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

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Peace Institute,

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Ordination

On Sunday night, 18th inst., the following ministers—C. B. Justice, D. K. Bennett, C. E. Gower, J. G. Blalock and C. M. Murchison—met with the church and congregation in Hickory, N. C., for the purpose of ordaining and setting apart to the full work of the gospel ministry, Prof. C. E. Woodruff. The candidate having passed a satisfactory examination, the ordination was performed as follows:

Sermon by Elder Justice. Prayer by Elder Gower. Imposition of hands by the presbytery. Charge by Elder Blalock. Presentation of Bible by Elder Bennett. Right hand of fellowship by the presbytery, Elder Murchison leading. Benediction by the candidate.

A large congregation was present and gave careful attention to the preached word and the impressive services following.

D. K. B.

R. & D. Railroad.

To the Confederate Veteran Re-Union, Birmingham, Ala., tickets will be sold to Birmingham, Ala., and return from coupon stations on its line, at a rate of one first-class limited fare for the round trip. Tickets on sale July 17th to 19th inclusive, good returning until and including July 25th, 1893. Tickets will be sold from Washington, D. C., Richmond, Burkeville, South Boston and Lynchburg, Va., Durham and Winston-Salem, N. C., on July 16th in addition to dates named above.

FOURTH OF JULY EXCURSIONS.

For this occasion round trip tickets will be sold between points at greatly reduced rates. Ticket agents will furnish full information as to rates, schedules, etc. Tickets will be sold July 1st, 2d, 3d and 4th, good returning until and including July 6, 1893.

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

Raleigh Affairs.

The State Museum was visited last year by 5,584 persons representing twenty eight States and seven foreign countries.

A large Sunday-school excursion from Durham came to Raleigh on the 21st. The picnic was held at Brookside Park, kindly tendered them by the Raleigh Street Railway Co., which maintains the Park for the accomodation of excursionists, picnics, &c. With our excellent parks and Street Railway facilities Raleigh should become a popular resort for Sunday-school excursionists.

State News.

A new savings bank is to be established at Charlotte.

A slight earth-quake shock was felt throughout the State and the South on the night of the 20th.

The State guard are preparing for their annual encampment which takes place this year at Morehead City.

At Harmony, N. C., lightning struck the house of Mr. P. R. Lazenby and killed live stock to the value of $800.

Mr. W. W. Scott, editor of the *Lenoir Topic* has been appointed chief of a division in the Treasury Department.

The United States Fish Commission has deposited in the Neuse river, near Goldsboro, 253,000 young white shad.

Mr. Joseph B. Willard, a young Wilmington fireman, lost his life while in the discharge of his duty, at a recent fire in that city.

Mr. W. B. Daniel has resigned his position as principal of the Louisburg Male Academy, and will probably attend Johns Hopkins University.

Miss Susan Miller, aged seventeen, committed suicide by hanging herself with a rope in a barn at her home in Buncombe county on the 24th inst.

The North Carolina State Fireman's Association will hold its fifth annual convention and tournament in Wilmington, on the 26th, 27th and 28th of July.

Robt. W. Sharp, a prominent young merchant of Graham Station, was thrown from his wagon last Thursday week, receiving injuries from which he died in a few hours.

Peter Degraff, who is charged with the murder of Ellen Smith, near Winston on July 20th, 1892, was arrested last Thursday night at a house west of Winston, and is in jail.

Hezekiah Peterson, a well-known farmer living near Smithfield, recently committed suicide by shooting himself in the head. Domestic troubles, it is stated, caused him to commit the deed.

At the last meeting of the State Board of Agriculture the old officers were re-elected, Robinson, Commissioner, Battle, Chemist, and Bruner, Secretary. An addition will be built to the State building.

A deplorable affair occurred week before last at Hobgood, on the Wilmington and Weldon railroad. Isaac Sugg, a newsboy, stabbed another newsboy named James, over a dispute about books, and James has died.

The premium list of the North Carolina [illegible] to be held, Oct. 17-20—is out [illegible] are very liberal and should [illegible] exhibits from all parts of the [illegible] Every one should [illegible]

Geo. W. Vanderbilt has recently purchased a tract of 20,000 acres of land in Henderson and Transylvania counties with a view to making a game park.

The tenth annual session of the Teacher's Assembly met at Morehead, June 20th. After an address by Pres. Blair, Ex-Governor Jarvis, Judge Winston and P. M. Pearson made addresses in the morning. Governor Carr spoke on the morning of the 22d. The Assembly is well attended and an interesting programe has been prepared for the hundreds of teachers who are in attendance.

General News.

President Cleveland has been suffering with rheumatism.

Up to date the World's Fair has been a disappointment financially.

Destructive cyclones have been reported in Missouri and Western Kansas.

Spain is having great trouble again with anarchists. Several houses have been destroyed.

The number of bank failures is growing less, and it seems to be the general opinion that the financial crisis is passed.

The President is having trouble in filling the position of ambassador to Hawaii, two recent appointees having declined.

Lizzie Borden has been acquitted of the charge of parricide, and will take an extended trip to Europe to recover her health.

Senator Leland Stanford of universal fame as the donator of $20,000,000 to the California University which bears his name, is dead.

Tennessee has stopped the lease system of employing convicts, which gave so much trouble a year ago, and has ordered a $600,000 penitentiary to be built.

The latest reports say that 830 deaths from cholera have occurred in Mecca in the last few days. Great efforts are being made to prevent its spread in France.

An excursion train from the Coney Island race track to New York City was wrecked in a tunnel near New York, and eight people were killed and over 30 wounded last week.

The great English cruiser Victoria was run down and sunk some days since in the Mediterranean sea while maneuvering with the English fleet of Tripoli. Out of 718 on board, over 430 were drowned, including the Vice-Admiral of the English Navy. This is said to be the greatest sea-disaster in twenty five years.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Caldwell Asso, $12.71; Hebron ch, W Chowan, 10.00; Forest Home ch, Ashe and Alleghany, 1.05; Pleasant Grove ch, W Chowan, 4.40; Stovall ch, Flat River, 6.32; Island ch, ditto, 14.00; E T Parham, 5.00; Aulander ch, W Chowan, 4.70. Total, 58.18. Previously reported, 2,691.59. Total this year, 2,749.77.

Foreign Missions—Sawyer's Creek ch (colored), for C C Newton, $2.00; Hebron ch, W Chowan, 5.00; Connaritsa ch, ditto, 9.00; E T Parham, 2.50; Buckhorn ch, W Chowan, 2.81; Pine Forest ch, ditto, 4.64; Ditto, W M S, ditto, 2.36; Sunbeams, Warren Plains ch, Tar River, 28.74; Ditto, Corinth ch, ditto, 12.77; Sunbeams, Roberdel, N C, 4.41. Total, 74.23. Previously reported, 2,952.06. Total this year, 3,026.29.

Home Missions—Mountain Creek ch, Flat River, $9.60; E T Parham, 2.50; Aulander ch, W Chowan, 2.59. Total, 14.69. Previously reported, 1,211.38. Total this year, 1,226.07.

Education—Cross Roads church, Columbus, $7.50; Winton ch, West Chowan, 2.50; Union ch, ditto, 2.50; Mt Carmel ch, ditto, 5.00; Seaboard ch, ditto, 5.00; Buckhorn ch, ditto, 22.50; Aulander ch, ditto, 6.75. Total, 51.75. Previously reported, 1,146.23. Total this year, 1,197.98.

Orphanage—Woodville ch, $2.00; Salem ch, South River, 4 40; Macedonia ch, Chowan, 3.75; Albemarle ch, 1.50; Aulander ch, West Chowan, 10.00; Brassfields ch, Central, 10.00. Total, 31.65. Previously reported, 491.81. Total this year, 523.46.

Ministerial Relief Fund—Gethsemane ch, Tar River, $2.46. Previously reported, 147.12. Total this year, 149.58.

Students' Aid Fund, Louisville—Winton ch, West Chowan, $2.50; Union ch, ditto, 2.50; West Chowan Asso, pledge per Rev T G Wood, 5.00. Total, 10.00.

Centennial Permanent Fund—W M S, Rocky Mount ch, $1.00; Sunbeams, ditto, 4.00; Jerusalem ch, So Yadkin, 1.75; Yates' ch, 2.50; W M S, Scotland Neck ch, 10.07. Total, 19.32. Previously reported, 2,682.34. Total this year, 2,701.66.

CORRECTIONS: In the RECORDER, June 7th, Cedar Rock ch, Tar River, $3.61 for Education, should have been Cedar Creek ch, Cedar Creek, 2.61 for Education.

In RECORDER, June 14th, Cape Fear ch, Cedar Creek, $3.05 for Foreign Missions, should have been W M S, Cape Fear ch, Cedar Creek, 2.05 for Foreign Missions.

In last report, W M S, Scotland Neck ch, Tar River, $4.75 for Centennial Permanent Fund, should have been for Home Missions, and Youngsville ch, Central, $5.00 for Education, should have been Yanceyville ch, Beulah, 5.00 for Education.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, June 24, 1893.

In all your outings—to the World's Fair—Seaside—Mountains—everywhere, take

Beecham's Pills

(Tasteless) ONLY 25c. A BOX

with you.

Illness frequently results from changes of food, water, climate, habits, etc., and the remedy is Beecham's Pills. 55

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The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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Infants' Caps

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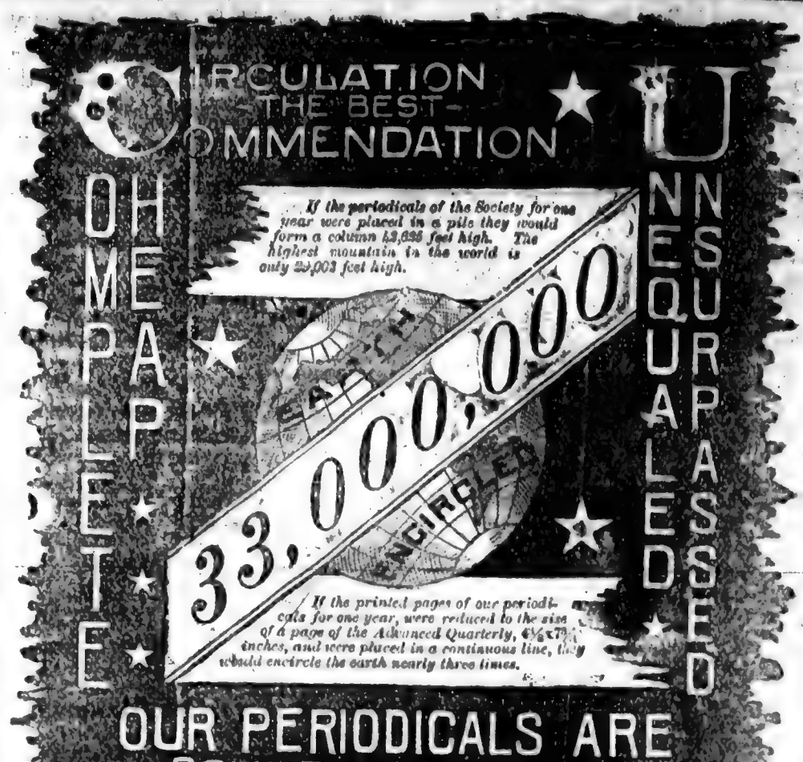

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☞ TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.

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Or, SAMUEL D. JONES, Principal,
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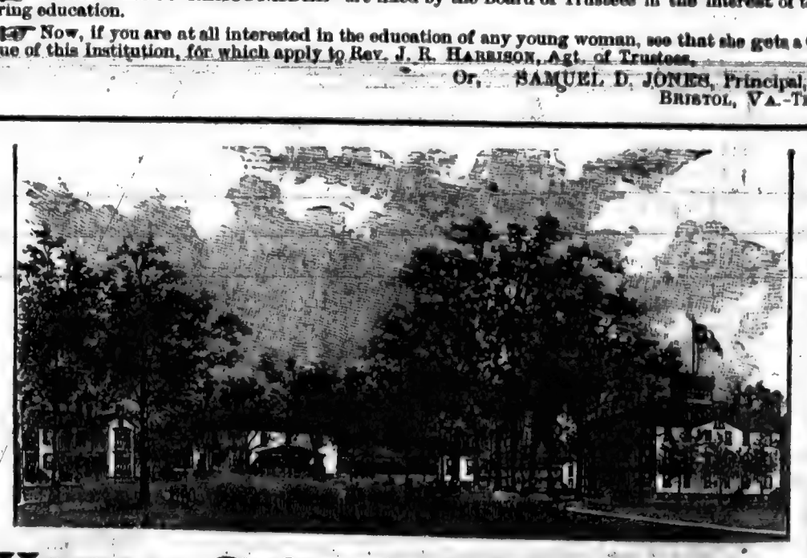

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ATLANTIC ELECTROPOISE CO., 1405 N. Y. Ave., Washington, D. C.

That Call to the Ministry.

I never see an article upon this subject without reading it at once, with the hope that I may find the light that I have been seeking for years. And when I saw that my old friend Harman had discussed the matter, I felt assured I should find the information I have failed to find elsewhere; but alas! I am deceived again.

1. "A call is prerequisite to the ministry." And yet few men can define a call in such a way as to make sure that I have received it. Multitudes have entered the ministry who cannot preach, and whose work has been one long failure; yet they are as certain as any man that they have been called.

2. Moses, Isaiah, Jeremiah and Amos are cited as cases of those whom God called; but prophets were miracle-workers, and what is there common between the preacher and the prophet? Besides, these men received audible calls, and that puts them far away from us to whom no audible call comes. Hence I say it is not just to cite them as cases of men called to the ministry.

Bro. Harman says: "Paul and Barnabas, Timothy and Archippus and the Ephesian elders were called." Grant that this is true, for argument's sake, and then I want to ask, where is the analogy between Paul's call and Bro. Harman's? Paul's call was as much a miracle as the raising of Lazarus. So Barnabas was called miraculously, and the others mentioned received no direct call, as far as the record shows. Yet upon this meagre ground I am asked to believe that the Bible teaches that "men should enter the ministry only as impelled by a special, personal, divine call."

3. I am told further that this call "does not consist in visions and voices;" and yet visions and voices were the only means used in Bible times. If God still calls us, does it not seem a little unfair that the call should be so indistinct that many of us are mistaken about our duty?

4. In the next paragraph, a call is defined to be "a deepening, growing, abiding conviction that it is God's will that one should devote himself to preaching the gospel as a life-work." Now, this reduces the call to my level somewhat, and puts it outside the supernatural. It makes the call simply a conviction. But is this enough? Suppose I have the conviction and nothing else—must I preach any way? Bro. Harman will doubtless answer, but the conviction is from God. Then I will rejoin, why does God make such poor choice in his selection of men? How many are called—or say they are—who cannot preach, whom no one wishes to hear, who have no intellectual fitness and never seek to acquire it?

A number of other questions press upon me, but I have written enough. I am sure we are doing the churches harm by defining a call to the ministry as the article of Bro. Harman does. It admits to the pulpit too many of us who are worthless and who never accomplish any work. Some have entered who cannot speak because they have no voices, no throat; some cannot learn; some have no sort of pulpit gift, no fire, no magnetism, nothing, and we still go on teaching that a call is a mere conviction.

If I were asked to define a call to the ministry, I should say this: The Bible affords us no direct example, but in seeking to follow apostolic precedent, we must say a call is made up of a desire to preach, ability to preach and teach, and the call of our brethren saying we must preach. This will throw the matter back upon the churches, and take it out of the hands of the multitude who rush in unprepared and unfit.

Ignoring prophets and apostles, I should be glad to have Bro. Harman write about the call of a preacher, pure and simple.

Sumter, S. C. C. C. BROWN.

A Present Responsibility Upon Pastors.

Dear Recorder:—We have neither Secretary nor Assistant Secretary of the Foreign Mission Board. Would it not be a proper thing for our people to help those brethren who are charged with the responsible duty of nominating a Secretary, with our prayers, that the guiding hand of the Lord may be upon them?

Our churches, at least for a while, will have to do their work for Foreign Missions, without the aid of those brethren who for so many years have called us to duty.

This should make pastors feel that the churches must now look to them for information and encouragement. This *must* make us feel that we are now to realize that the responsibility is on us.

Though there is no Secretary, the work must go on, and the salaries of the missionaries will continue to fall due to the amount of $10,000 a month. *Our* churches can prevent the Board from borrowing money and paying interest enough this year to support two missionaries,—if they will give one-fourth of their contribution to Foreign Missions now, and in the fall one-fourth, and in January one-fourth. If we can't give it all in the beginning of the year, cannot we not divide it up somewhat in this way, and get rid of the experience of past years.

R. VAN DEVENTER,
V. P. F. M. Board for N. C.
Henderson, June 21, 1893.

Baptist Statistics.

We gather the following facts from a recent issue of the United States Census Bulletin:

The total number of white Southern Baptists is 1,276,491, from the following States: K[illegible]tucky, 153,668; North Carolina, 153,648; [illegible]is, 137,860; Texas, 139,734; Missouri, [illegible]35; Tennessee, 106,682; Alabama, 93,185; [illegible]nia, 93,698; Mississippi, 83,315, and [illegible] Carolina, 72,641. The value of white [illegible]ist property in the South is given as [illegible],151,599; in North Carolina, $1,662,405. It may be of interest to our readers to know that, with the exception of Kentucky, no State has more white Baptists in it than any other in the United States, according to the statistics compiled by the U. S. Government.

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Vacuum Oil Company, Rochester, N. Y.

The Gate City Bank, Atlanta, Ga., placed in the hands of a receiver some time since, will close up its affairs, paying its depositors in full.

Johnson's Oriental Soap is the most delicate facial soap for ladies' use in existence. Sold by Jno. Y. MacRae, druggist, Raleigh.

MARRIED.

DAY—THOMAS—On June 21, 1893, at Weldon, N. C., by Rev. G. W. Harman, Robert J. Day and Mollie L. Thomas, both of Weldon.

DIED.

STAFFORD—Died in Newland township, Pasquotank county, N. C., June 15th, 1893, of cholera infantum, little Herbert Augustus, the only son of W. T. and Julia A. Stafford, aged five months and fifteen days. Weep not, dear parents, your baby is not dead, but only sleeping, for Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

GRANDPA.

LEE—Miss Janie Lee died June 5th, 1893, in her seventeenth year. For three years she had been a zealous member of Morehead City Baptist church. She loved the Sunday-school and toiled for its success. She possessed fine intellectual powers. Her disposition was sweet. Her social qualities were attractive. Her record was exemplary. She endured her afflictions with remarkable cheerfulness and courage. Peacefully and triumphantly she passed away. H. C. MOORE.

NICHOLS—Miss M. Janie Nichols, the oldest daughter of Bro. D. B. Nichols, died June 2d, 1893, after a painful illness of about seven weeks. She had just entered her seventeenth summer.

The deceased was unusually bright, and for one so young she had developed wonderfully as a Christian. She is greatly missed by Olive Branch church of which she was a member, by the entire community, but especially by the family. To these sorrowing ones we extend our sympathies, and for them we offer our prayers that God would comfort them in this sore bereavement.

JOHN C. HOCUTT.

LILES—Brother James D. Liles died at his home near Lilesville on May 29th, 1893, in the eighty-seventh year of his age. Bro. Liles was the oldest person connected with the Lilesville Baptist church, and with one exception, that of the venerable Rev. Benjamin Sanders, had been a member the longest time. Ever since I became his pastor, nearly five years ago, I felt that he was too ripe for heaven to remain long on earth.

He was born and died within two miles of Lilesville, and was held in highest esteem by all who knew him as one of the most substantial and useful citizens in Anson county. He was a typical, old-fashioned Southern gentleman, whose heart and home were always open to the needy and distressed. He was full of the "milk of human kindness," and none who came to him in want were ever turned away empty. He took a lively interest in whatever was for the good of his community. As a citizen, his place will be hard to fill. But it was as a Christian that the writer knew him best and loved him most. He was thoroughly acquainted with the workings of the denomination for a half century or more, and loved to talk about the old fathers in Zion whom he knew and heard when he was a boy. He had been a constant reader of the RECORDER for fifty years, and enjoyed reading it more than anything else except his Bible.

It was a rare privilege to sit at his feet and hear his rich experience of grace. For a long time he has been anxiously awaiting the call of the Master. Like Paul, he had "a desire to depart and be with Christ which is far better." The warfare is over, and he has gone to receive his crown.

L. JOHNSON.

SYKES—Departed this life April 19th, 1893, Sister Martha Ann Sykes, aged sixty-nine years. Our sister had been a consistent member of the Baptist church for forty-five years—first at Mt. Tabor, Hertford county; then at Mt. Carmel. She married three times—first to Mr. Wm. Boykin, who lived two months, and in 1845 married John Jenkins (son of uncle Berry Jenkins, an old deacon of Mt. Tabor church) in whom she found a congenial companion; but he lived only about two years, leaving her with one little babe, who has for all these years been known as Johnnie at home, at school and among her neighbors, after the name of the dear departed father. For a number of years Sister Martha lived a widow with Dr. Jno. T. Lewter, her mother and sister Susan Elizabeth. After the doctor moved to Murfreesboro, and her mother died, she married Britton Sykes, who had five daughters and one son. Mr. Sykes did not live but a few years, and now for more than twenty-five years Sister Martha has been with the only daughter, Mrs. Benj. Stancill. In all the relations of life, as step-mother, church member, mistress and neighbor, she was thoughtful of her position, setting a good example; was a constant reader of her Bible and the BIBLICAL RECORDER. She was liberal and prompt in the support of her pastor, and contributed to the enterprises of her denomination. Sister Martha was a great sufferer for eight months before her death, but did not murmur at her Father's chastening dealings with her. It was remarkable to see her manifested joy when her only sister (Sister Lou Deberry) her nieces, nephews and neighbors would visit her in her helpless condition. It reminded one of Jesus' definition of pure religion. Jas. 1: 27.

The writer preached her funeral, using as his thought the appropriate text, 1 Cor. 15: 57, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

J. C. FLEETWOOD.

Patron and Gleaner please copy.

BUNCH—Another good woman, devoted Christian, faithful wife, watchful mother, and kind neighbor, has gone to her rest. Mrs. Mary Isabell Bunch, wife of Mr. Cullen Bunch of Chowan county, passed from this life to the realms beyond on June 14th, 1893. Her disease was stone cancer. She suffered greatly before death relieved her. She was a model Christian, always present at church on Saturdays and Sundays, unless prevented by sickness or some other cause. She loved her church and pastor, and loved to give to the cause of Christ. She was a member of Rocky-hock church thirty-one years. She was fifty-three years old. She leaves a husband, one son, and three sisters to mourn their loss. Her church and neighborhood sustains a great loss.

J. TYNCH.

Edenton, N. C., June 17, 1893.

CARTER—At his home in Holly Springs, Wake county, on Wednesday, May 17, 1893, the soul of Eli Carter, Esq., the loyal citizen, grand old gentleman and ripe Christian, passed away to meet its reward in the beautiful far-beyond. Being for many years a prominent Mason, his remains were laid to rest on Friday, May 19th, with Masonic honors, Rev. W. S. Olive preaching the funeral. Born in 1825, he was in his sixty-eighth year at the time of his death. He was born in Cumberland county, afterwards Harnett, and from his early young manhood he was one of the most highly respected and influential citizens of his community. Being of rather poor parentage, he was early thrown upon his own resources for an education; and so well did he improve the opportunities that he made for himself, he was one of the best educated men of his time and community. For years he occasionally taught school in his neighborhood, and thus identified himself with the educational interests of his county. And not a few men who are now ready to turn the meridian of life can point back to many useful lessons which his life as a student taught them. His chief occupation was farming, and he devoted his best powers, energies and intelligence to his chosen work. He succeeded far beyond the average farmer, rearing a family of seven sons and one daughter, to each of whom he gave a fair education, and accumulated a comfortable estate besides, and all without any capital but his muscle and brain. In 1854, he married Edith Ann Matthews, who, with the entire family, survives him. In 1868, he was converted and joined the Baptist church, of which he was a devoted and consistent member until his death, and he was prominent in church work until he became too infirm to attend to public duties. Having become somewhat old and infirm, and his sons having gone out into the world for themselves, he moved to Holly Springs to be near two of his sons who were in business there. For years he was a great sufferer, but through it all he was patient and hopeful. His last hours were an inspiration to holy living. Conscious to the last, waiting for the summons of his Lord, he bade his loved ones an assuring farewell, and left a message for all his relatives to meet him in heaven. And then he "fell on sleep." His sterling character and his Christian fortitude, together with like and equal virtues in his noble and consecrated wife, enabled him to leave a living testimonial of his noble life in the virtue and excellence and sterling character of his children, who are well and pleasantly known in Wake and other counties of this State, and some of them beyond the State, and who are all living to call his memory blessed together. Being the fond and trusted uncle of the writer, who was early left without a father's care, the recollections of his father-like counsels and his words of encouragement have been a lantern to my pathway for a full score of years and more; and his life of ceaseless industry, manly independence and child-like trust in God, are an inspiration yet, and shall be to the end of the way.

"And the tear that we shed though in secret it rolls,
Shall long keep his memory green in our souls."

E. E. HILLIARD.

Scotland Neck, June 20, 1893.

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Alpha and Omega.

BY NORRA WINSTEAD.

A thing divine translated from another sphere to this,
Encrusted in a shell of earth formed by an angel's kiss;
Forgetful of its erstwhile life, unknowing aught to be,
Born in a strange and mystic world itself a mystery.

The going out of something which we call a living soul,
A fragment's drawing upward to the great and final Whole,
A breaking through the shadows 'yond which stands the unrevealed—
A putting off the earth-life for the death-life there unveiled.

Misspent Time.

There is no remedy for time misspent—
No healing for the waste of idleness,
Whose very languor is a punishment
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! Ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be whiled away in endless dreams,
But to improve ourselves and save mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems
And shape his acts and discipline his mind
To walk adoring earth with hope of heaven.
—Sir Arthur de Vere.

Sympathizing With the Young.

There are few mature persons who give sufficient thought to the griefs and troubles of the young of all ages. Once we have passed the period of childish sorrows and trials, they seem very little to us, and we are quite apt to make light of them or overlook them altogether. The little hearts are entirely unaccustomed to trouble, and trials that seem to us so trivial are to them matters of the greatest moment. The loss or destruction of a doll is for the time as much to the baby girl as her own loss would be to her mother.

The necessity for giving up the pets he has raised and fed and cared for and looked upon as his own is as great a blow to the boy as is the loss of his farm or the burning of his warehouse to the middled aged man.

Quite too little attention is given to the subject of property which is supposed to belong to children. A colt, a calf or a lamb is given to the farmer's boy when it is a tiny weakling. He is told that it is his if he will care for it and bring it up. It is called his property, and much fault is found with him if it is not properly looked after. When it is grown, the youngster comes home from school, some day, to find that it is sold and the father has pocketed the money and, with the most brutal disregard for the child's feelings, actually laughs at the idea of his claiming it.

A man who had made almost a failure of life through lack of ambition, once said that he really believed that his entire future was clouded by treatment of this sort. From the time he was a small boy until he was almost grown it was a common practice of his father to promise this, that and the other of the farm products if he would give special attention to his work. Time after time something was given in this way, each time with renewed and more earnest statements that that should really be his. After awhile, some emergency would arise, and Arthur's colt, calf or lamb was required to cancel some obligation or round out the sum of some purchase money. There was always a sort of apology, a pledge of something better in the future.

If the boy objected, he was mildly reproved for being selfish. He was a natural caretaker, and whatever creature he took in special charge was sure to flourish, and therefore became among the most valuable of the products of the place. But all these things were sacrificed, and with them the boy's hope and ambition. While he would not neglect the animals about the farm, for he was too kind hearted to do that, he grew to do his duty in a careful but mechanical sort of way, and, finally, entirely broke himself of the habit of thinking that anything did or could belong to him. He grew up with the habit of looking after other people's business, and the natural instinct and personal pride which, as a boy, had been one of his marked characteristics, was in time entirely destroyed. His father used to bewail Arthur's lack of enthusiasm. As he arrived at man's estate, he seemed to have no ambition for a place of his own or, indeed, anything of his own, and, much to his father's grief, settled down as a hireling, content to look after the affairs of others. His father lived and died in ignorance of the fact that his unwise conduct in depriving the boy of an object for ambition had dwarfed his capacity and checked his interest in possessing things.

It is well worth while to give to every child something definitely and positively its own. Whatever the situation may be, every youngster should have the privilege of earning something. Special service should be rewarded by tangible results, which should not be interfered with in any way.

The property of a child and its ownership of it should be as much respected as that of the adult. There is as much necessity for education in this line as any other, and care and attention to the cultivation of laudible ambition is one of the most important items in the bringing-up of children.

Probably one of the greatest trials of the young is being deprived of that which they have been led to consider as their own. The trusting nature of childhood takes much for granted and should never be imposed on or disappointed. It would be very [illegible] parents to set aside for some [illegible] purpose the [illegible] of the young animals which their children have lavished their choicest care. If the colt, the calf or the poultry meant a summer trip to some place of interest, a term at college, a few music or painting lessons or a visit to the great Exposition, there would be much more enthusiastic care in the looking after every-day matters of life.—*N. Y. Ledger.*

The Check-Rein.

BY AN OLD AND WELL-KNOWN LOVER OF THE HORSE.

We practice many cruelties on the horse. We underfeed and overwork him, expose him to cold and wet, work him in ill fitting harness, compel him to stand in narrow, dark, and uncomfortable stalls, annoy his eyes with blinders, jerk his mouth, and whip him.

But all these things put together do not hurt like the check rein.

That portion of the spine in the neck is, in a horse, as in a man, very sensitive. If a man's neck be forced into any constrained position and held there, the keenest suffering quickly follows.

If a horse's head be fastened down a foot *below* its natural place, he will suffer, but not a tenth part as much as he will if you compel him to *hold* his own head a foot *above* its natural place. In this case, within five minutes he begins to suffer, and you may see in his face and in his efforts to release his head how great that suffering is.

First, he will try to relieve himself by letting the weight hang upon his bit. Soon he will carry his head far around on one side and let it hang there a moment; then he will carry it around on the other side, then bring it in front, and throw it up high two or three times. These three movements—the only possible ones—he will continue until his head is released.

How any man can witness this spectacle, without being touched, is a mystery.

The greatest strain is felt in the muscles on top of the neck, just under the collar. The muscles at that point become inflamed and weak, and are at length so reduced in size that an unseemly hollow is produced at that point.

Another common effect of the use of check-reins is stiff shoulder and weak knees. If we leave his head free, his shoulders and knees rarely give way. I have studied the influence of the check-rein a long time. For years I have observed in New York City that the car and omnibus horses, although they work hard and on the hardest pavements, very rarely become stiff forward, because their heads are free, while, even in the country, livery horses wearing tight check-reins are almost sure to become stiff.

In Paris I attended for some time the *cliniques* in a large horse hospital. The lecturers frequently alluded to a very old gentleman, constantly seen about the premises, as the wisest man upon diseases of the horse in the world.

At the front door this old gentleman said to a company of students, "Do you see that baker's horse? What do you suppose was the cause of those stiff shoulders and trembling knees?"

"Hard pavements," I suggested. "Overdriving," said another.

"Hard pavements and overdriving are bad for the shoulders and knees," replied the old surgeon, "but, gentlemen, the horse is so perfectly made that if you will take off that check rein he will stand a vast deal of hard driving on hard pavements without harm. Gentlemen, come back into the yard, and I will explain. Here, boy, bring that horse this way. Now, gentlemen, these shoulders, this long neck, and this head, together make up a wonderful structure. The Creator seems to have known how to make all these parts and to put them together, and, I fancy, he has taught each horse how to carry his head. You see there are a great many bones and ligaments, and tendons and muscles, and these all work into and with each other, like the various parts in an orchestra. In some horses the natural position of the head is high. In that case, all the bones and ligaments, and tendons and muscles, in the head, and neck, and shoulders, are fitted to a high head, and they work into and with each other in a natural and easy way with the head carried high. But, in the great majority of horses, the natural position of the head is low. Now, in this case, all these bones and ligaments, and tendons and muscles, in the head, and neck, and shoulders, work into and with each other in a natural, easy, and comfortable way only when the head is carried low. If in such a horse the head is fastened above its natural place, you will see at once that all these bones and ligaments, and tendons and muscles, instead of playing into each other in their natural and comfortable way, must work in an unnatural, strained way, and must produce friction, fatigue, and pain.

"When a man leaps from a height, he relieves the shock with bent legs and the elastic substance between the bones of his spine. When a horse comes down hard on one or both of his fore legs,—for example, when he steps into an unexpected hole, there is no bent leg or elastic substance to mitigate the shock. But nature has provided the animal with a perfect protection in this long neck with its free movements. Suppose, for example, the head and neck were one solid stiff bone, and fastened to the shoulders in some firm, inflexible manner. Now suppose the horse is trotting along and steps down six inches lower than he expected, don't you see what a fearful strain the shoulders must suffer, and how soon the shoulders and knees must become sore and weak? Will any of you tell me how this head and neck, fastened up by a strong check-rein, differs in its influence on the shoulders from the solid, stiff bone that I described? The check-rein produces more stiff shoulders and weak knees than all other causes put together."

And then the old man went on to add many arguments against the check-rein, and I remember he asked us whether we supposed the horse could see the road just in front of him as well when his head was a foot or a foot and a half above its natural place, as when he is allowed to carry it in its natural position.

He closed his admirable little speech by an appeal to our sympathies, which I am sure none of us will ever forget. Among other things he said, if you whip a horse or knock him down with a club, the pain will soon pass away, but the torture of the check-rein continues from morning till night and every day of the year.—*Our Dumb Animals.*

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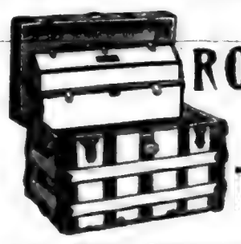

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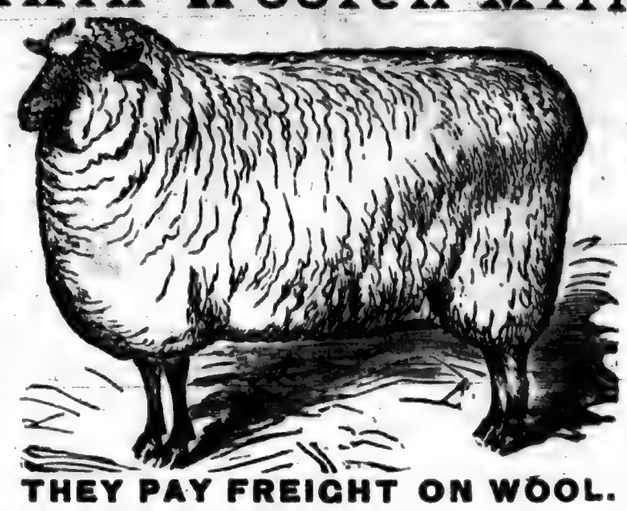

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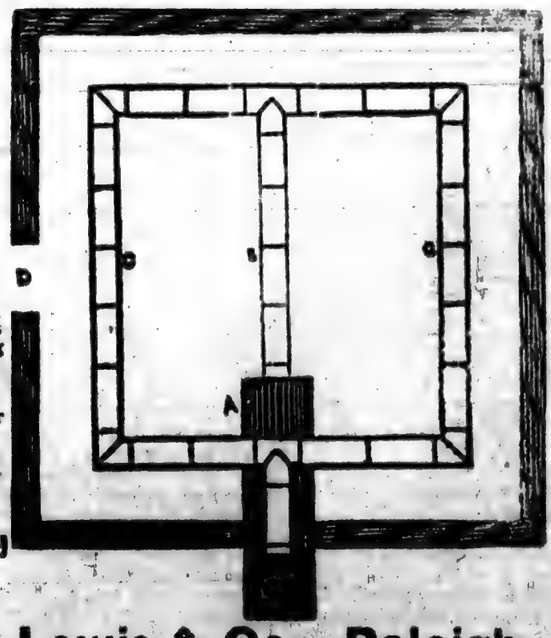

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Outlines of a Sermon.

PREACHED AT THE DEDICATION OF THE NEW BAPTIST CHURCH HOUSE AT MT. ZION, FLAT RIVER ASSOCIATION, JUNE 4, 1893, BY REV. J. A. STRADLEY, AND PUBLISHED BY REQUEST OF THE CHURCH.

Text—"And of Zion it shall be said, This and that man was born in her." Psalm 87: 5.

I. The church is God's own institution.

1. May it not be said that it is God's *only* institution? God seems to have given directions for the framing of the Jewish national government. Before and since then, governments have been formed according to the wishes or wisdom of men. God has left men to form republics and monarchies (absolute or limited), while he has bestowed his wisdom, care and love on his own institution, the church. Human organizations may flourish and the world be helped but little—they may fail, and not much evil follows; but by the church the world is to be helped, blest and be saved.

2. God intends the church to meet all the social, intellectual and spiritual needs ...ed.

...ity that cannot be and is not fos... Christian church degenerates into ... Each church should be a teach... ...ern of morality in the community ... located. None but Christians are ...rch-members. There can be no ...istianity without pure morality. A true church, on account of her own purity, is the best teacher of morality. Ancient philosophers taught systems of morality that contained much that was good and beautiful, but they also contained much that was false and corrupting. God intends the church to meet the moral needs of mankind. They can be fully met from no other source.

God has invested the church with power to meet the *social* needs of mankind. We are made to be social—to enjoy each other's society. The purest social circles are those that are pervaded by a genuine Christianity. Christianity is not intended to be a stern, repulsive, selfish thing; but genial, pleasant, attractive. It is to be social, so as to draw, please, purify and elevate others. All needed sociability can be enjoyed under the care and control of churches.

God intends the church to meet the intellectual needs of mankind. God has endowed man with the highest intellectual powers; capable of almost unlimited development. From this it may be argued, that he intended these powers to be cultivated under the best influences. He has not left a transcendently important work to be done by incompetent workmen. Pure, true intellectual culture, can only be given by Christian teachers. Everything in the universe that the human mind can comprehend is the work of God. No one is fit to teach who does not recognize this fact. God intends to be glorified, not only by Christianity, but by all that is in the physical and mental world. All teaching should be given under christian influences. Nearly all schools in Christian lands are conducted under this influence. No thoughtful parent would be willing to educate a child under ungodly, especially infidel teachers. It is apparent then, that the church can only fully meet man's intellectual needs.

God intends the church to meet man's *spiritual* needs. Man is pre-eminently a spiritual being. It is his spiritual nature that lifts him above all other created things. It makes him immortal, and capable of the noblest destiny. Man cannot teach what he does not know. An ungodly man cannot teach godliness. The church is the only truly spiritual organization, therefore it alone can meet man's spiritual needs. The command to preach the gospel to all the world is given to the *church*, not to societies. God has made the church to do the work of universal evangelization.

3. To do this great work the church has withstood all the *changes* of time. For six thousand years various organizations have arisen, flourished and failed, but the church has stood and strengthened. Wicked men have combined to overthrow the church. Voltaire said he was tired of hearing that twelve men could establish Christianity in the world; and he would show that one man could overthrow it. But he soon found he needed help, and associated other infidels with him. Their watch word was, "Crush the wretch," meaning Jesus. But the scheme of these infidels has failed, and Christianity lives with ever growing power. The church has withstood all the assaults of the Devil; and it *shall stand*. Dan. 2: 44. Matt. 16: 18.

4. All civilization, elevation, refinement and salvation comes through the church.

Civilization, in its best sense, can only be reached under gospel influences. To realize this, compare a christianized with the best of unchristianized nations.

Nothing but Christianity can take a man corrupted, degraded and fallen by sin, and *elevate* him to purity and nobility of character here, and give him citizenship in heaven, and make him an "heir of God and a joint heir with Jesus Christ."

The whole tendency of sin is to make men worldly, sensual, devilish, rough, uncouth. But Christianity changes the vilest and roughest into pure, gentle, refined beings. Christianity is the highest type of etiquette.

All men are born sinners. As such they are lost, ruined, helpless, hopeless. God has made it the mission of the church to bring salvation to these ruined ones. He has commissioned no other organization to do this work. It is by the agency of the church that the "kingdoms of this world are to become the kingdoms of our Lord and Saviour Jesus Christ."

So God has invested the church with powers to meet all the higher and most important demands of mankind. It, therefore, towers in grand importance above all other organizations. "Glorious things are spoken of thee, O city of God." Ps. 87: 3. See also Isaiah, chapter 60.

II. God has designed Zion as the *birthplace* of his people: "This and that man was born in her."

1. It is a remarkable fact that nearly all Christians have been brought to the "new birth" in direct connection with church work. I once asked all in a congregation, who were satisfied they were Christians and who had been led to conversion by church-work, to stand and be counted: 101 stood. Then all who had been converted separate from church work were asked to stand: two arose. One of these told me afterwards that she was convicted under a sermon preached at church; so 102 were born in Zion, and one elsewhere.

2. Persons can only be born into the church by the *spiritual birth*. "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." John, third chapter.

But right in the face of these plain Bible teachings, there are those who teach that children are born in the covenant—are born holy, and therefore are fit for baptism and church membership. There are some who will receive into their churches those who are avowedly unregenerate. Some claim that persons are made Christians by baptism. Campbellites teach that immersion is the finishing act of salvation. In catechisms people are taught that infant baptism made them Christians. Proof: "What is your name? Answer. My name is N. or M. Who gave you this name? Answer. My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Some believe that confirmation makes them church members. Many teach, and thousands believe, that Christianity consists in simply resolving to live better lives and joining the church. But all who are in the church except by the spiritual birth are resting upon a deceptive and false foundation. It will fail them when the test comes.

2. Let preachers remember that the grandest work on earth is to lead souls to be born in Zion. Let them not leave this highest work, and condescend to the low work of drawing crowds—pleasing the people—being popular.

Let your church in all her work—in prayer-meeting, Sunday-school, preaching, &c., keep your God-given work constantly in view, namely, the work of leading souls to be born in Zion. And may God grant that within this house, built for his worship, thousands of souls may experience the new birth and rise to the Mt. Zion above.

III. God will make an individual examination of church members:

"*This* and *that* man was born in her"—"When he writeth up the people"—When he comes to see what each has done, or left undone. Each Christian will be examined as though there was no other Christian, or worker. God has assigned to each of you work to do. He will come to see if you have done it, left it undone, or turned it over to others to do. But we notice,

1. That many professed Christians do not realize their individual responsibility to God. They claim to be glad that religious work is going on, but they take but little or no part in it. Ask one, "Does your church keep up a prayer-meeting?" "Yes we have a prayer-meeting; and *they say* it is a very good one. I do not attend it often. It is held at a time that does not suit me very well. I have business, or society meetings claiming my attention at that time. I am sorry I cannot attend. But the brethren keep up a good prayer-meeting. I hope it is doing much good."

Ask another, "Does your church have a Sunday-school?" "O, yes, of course we do. They say it is one of the best." "Do you attend it, and help to keep it up?" "Well—no—I—don't—go—often. I have to work all the week and when Sunday comes I am tired, and want to sleep some. I am so busy all the week, that I am obliged to attend to some little business matters on Sunday. Then, too, that is the only day I can spare to visit my relatives and neighbors, and talk with them about our worldly affairs. But if nothing else was in my way, I live *two* or *three miles* away from church, and you know that is too far to go." "Does your church have regular preaching?" "Yes, certainly. We would not think of doing without a preacher." "Do you attend his ministry and help pay him?" "I go sometimes, when I am not too busy, or tired, or have no company, or am not obliged to attend some society meeting. I sometimes pay the preacher something when I have a little money I can spare. Times are hard, taxes are high and I can't pay much, but our church pays our preacher well." Ask about all kinds of church work, and there are some ready to say: "Yes, our church is working along all these lines," while they themselves are doing nothing, or according to their opportunities the same as nothing. When God comes to "write up the people," such persons will not get credit for what others have done. Each one will have to give an account of himself to God. Your reward will be according to your work, not the work of others.

2. God will examine individuals as *connected* with *Zion*, and not as connected with human societies. All the Christian work they do, ought to be done by the church, God's institution. He has instituted the church as the agency by which all Christian work ought to be done. Let the church be made what it can be, what it ought to be, what God intended it to be, and we need no other societies to do Christian work. If the work given to societies, were given to the church, God would be better pleased, and more good would be done. God will examine church, not society work.

3. In God's individual examination he will love each person he finds to have been born in Zion. He will love them because they have believed, loved, and obeyed him, and are in *his* institution to carry on its blessed work of saving the world.

4. God will notice the individual agency by which his people were brought to the new birth. Have you, has your church, your Sunday-school been instrumental in bringing souls to Christ? In all your Christian work, as individuals and as a church, let your one great aim be to bring souls to be born in Zion. This is the church's God-given work. The church alone can do it. It is the grandest of all work.

In this house, which to-day we dedicate to the service of Almighty God, may it be found, when he "writeth up the people," that "this and that man was born in her."

Three things to govern—temper, tongue, and conduct.

Predestination.

Is predestination taught in the Bible? Did God actually choose some of his creatures to salvation before the foundation of the world, and leave others to perish in their sins? Election is defined to be God's choice in the exercise of his sovereign grace of some men, or a part of the human race, to salvation by Jesus Christ. "Chosen in Christ" and "chosen to salvation" are expressions often met with in the New Testament Scriptures. They are designated as vessels of mercy prepared upto glory. The three views called supralapsarian, the sublapsarian, and the Armenian theory cannot all be correct. Both the supralapsarians and the sublapsarians agree as to God's purpose in his unconditionally choosing some to eternal life and dooming others according to their ill deserts in everlasting misery, which is opposed to the Armenian theory, which claims that whatever God has decreed respecting his intelligent creatures, is founded on foreseen goodness in his chosen.

The question with us is, whether or not God's holy and inscrutible sovereignty, which he has made known in his works of creation, providence and redemption, forms the basis of his action? It is agreed that love reigned in the heart of the Saviour and actuated him in the arduous work committed to him in bringing men in contact with the insulted Deity in which he should "see of the travail of his soul and be satisfied." Love to our fallen race, love the ruling passion, in anticipation of his coming sorrows could say, "I have a baptism to be baptized with, and how am I straitened till it be accomplished," and to silence anything of a boasting spirit in his disciples, reminds them, "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit." So far from being chosen on the ground of any moral qualification or foreseen goodness, he assured them that his love was antecedent to theirs. Instead of their first loving him, he first loved them; for, says the inspired Apostle, "we love him, *because* he first loved us," "he having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of his will"—not predestinated on account of good in us, but "according to the good pleasure of his will." True, the death of Christ opens the door of hope to Adam's race. Many will not avail themselves of the benefits of his atonement, however the serious declaration, "Ye will not come to me that ye might have life"; then again, "No man can come to me, except the Father which hath sent me draw him." All men will not be saved, but the redeemed will be numerous enough to give the Son of man the most exulting triumph over his malignant enemies and satisfy him for all his humiliation, shame and agonies of his incarnation and death; all that the Father hath given him he will bring with him. The actual purpose of the cross is to save that part of the human race embraced in the covenant. They are saved by "grace." Faith, around which other Christian graces cluster and begets love, is the gift of God. The office of the Holy Spirit is to carry on the work Christ came to do for the elect. It is he who applies the benefits of Christ's purchase by teaching and guiding them (John 14: 26), by convincing and reproving them of sin (John 16: 7,) by renewing and sanctifying their souls (Tit. 3: 5, and 1 Pet. 1: 2), and by mortifying sin in them (Rom. 8: 13). He leads them, mortifies sin in them, gives faith, inspires hope.

Why some born of the same parents give evidence of sincere piety, while others are incorrigibly wicked, why some live to advanced life while others die in infancy, are as inscrutable as his other decrees.

MONTGOMERY.

Who is Servant?

I have been very much mortified by a number of unpleasant communications which have appeared in our denominational papers recently. I am none the less ashamed that *I am a Baptist*, but I am pained, grieved and bored that Baptists are pleased to lay aside their legitimate occupation in order that selfish ends may be materialized.

I would not be misunderstood. I would not add one particle of mist to the already thickening fog. I have never yet taken my pen in hand to enter the varied contests of my brethren through the "public prints." I have never felt an appetite for such food, but it seems to me that I would not be true to myself and my churches if I fail to make this inquiry now. Therefore, I ask "Who is servant?"

I notice that one of our leading *Southern lights* at the Southern Baptist Convention claimed as the reason for failure along Centennial lines, "the want of organization among Baptists." I admit the claim in one sense, but I do not admit it in its entirety. There is no need of denying facts of any kind. Those who do so only "kick against the pricks," and weaken their own cause.

We have organization, if I understand the definition of the term, but is it the duty of the organization to compel confidence on the part of all our people? Whenever there has been an effort made to organize some new machinery for advancing denominational work, invariably should a cautious brother venture to oppose centralization of, or federal, power, he has been silenced by the same utterance, "The Boards and their *Secretaries* are the *servants* of the churches, or brethren, and therefore you have a right at any time to ask, or demand, an insight into their works." On many occasions, cautious, consecrated, God fearing men have withdrawn their opposition and quieted their fears by believing that such would be the case.

Now, candidly, *to all parties concerned*, has such a course always been pursued by the organized powers after the power was conferred? Have they always shown a disposition to serve the wishes of the brethren? Have they, on the other hand, *ever manifested* a spirit to compel the brethren to serve their wishes?

How many men—composing the different Boards with their officers—in our Convention work, are superior to mistakes? Leaving these questions to be answered in the consciences of those concerned, we again repeat the question, "Who is servant?"

A soldier, who having the battles to fight, (already bearing scars, reminds of former skirmishes), when there are no *big guns* to frighten by their thunders at his back, but a foe in every bush and behind every hedge to encounter him and bushwhackers following in his rear to demolish the little success and enterprise accompliished, has a right, an *undeniable right*, to ask whose orders he shall obey.

Every unselfish member of the churches composing the Baptist State Convention of North Carolina would appreciate organization of such a nature as to double, yes, quadruple, the work of the Board of Missions and Sunday-schools. Still they are manly or foolish enough to believe that there are rights belonging to the churches and associations. And as they created the Boards, the Boards should show them some respect.

I have had some hard fights in my own, as well as other, associations, to keep the relationship existing between the Boards and themselves as of former years. "There is dissatisfaction," and lots of it, "existing all over the State among the churches." We cannot deny it. We cannot persuade ourselves to the contrary. Then let us turn our attention to channels in which we may remove this unpleasantness instead of creating more of it.

I believe that if the brethren would pray more that the Holy Spirit would guide the Boards and their officers aright in all departments of the work, that there would be less friction and need of criticism. I am persuaded, on the other hand, that should the Secretary, with others, realize more clearly that they are the occupants of places of confidence and trust conferred upon them by the brethren *as a proof* of confidence and trust, and therefore that every reasonable request should receive a courteous and faithful reply either by letter, verbally, or through the BIBLICAL RECORDER, which is "the organ of North Carolina Baptists," that their skirts would be clear from much cause of complaint.

We claim as our motto, "North Carolina for Jesus." I feel, sometimes, that we forget it, and therefore drop the name of Jesus, and in its stead place the name of some poor, frail, feeble, selfish man. Certainly, it would be a position to be envied for even the greatest and best among us—the great hosts of our people gathering every word and gesture, obeying every mandate, gratifying every desire, following without question one man; but we have ever preached and striven against such things in others, and we cannot consistently go back on our teachings, however much we might desire so to do.

Just at this point, the mail comes, and with it a number of tracts from Brother C. Durham. Perhaps they will answer the question. Let us see. Well, I have only time to glance at the title, "Our Board and its Work, 1830—1893." If the contents settles the question, I am done, if not, I shall probably come again for information as to "Who is servant?"

Sincerely, C. M. MURCHISON.

Penelope, N. C.

Amen to Bro. Broughton's Call for Peace.

Dear Recorder.—I regard myself as in the "Amen corner." I have not, nor do I propose to make a speech through the RECORDER. But to so much of Bro. L. G. Broughton's article in RECORDER of June 21, as begs for peace, I want to say, amen and amen and amen.

"Master, the tempest is raging, * * *
* * * * * *
O waken and save, I pray."

"Behold, how good and how pleasant it is for brethren to dwell together in unity." How sweet it will be to sing,

"Master, the terror is over."

C. S. CASHWELL.

Mocksville, June 24, 1893.

The Pulpit Scold.

The scold in the pulpit is out of place. People tire of him. He loses caste and influence. He forgets his mission, though he fancies that he is doing God service. It is his to instruct, not to indulge in tirade. He is to win and to persuade, not to berate and asperse. He is to warn and entreat, not to threaten and abuse. Evils he must expose, but not in a curt, rasping, cutting manner. Wrongs he must denounce, but in a kindly and loving spirit. While faithful in admonition, regard must be had to time and occasion, and it must be seen that the minister is not a sensational enunciator or pulpit scold, but a faithful, judicious, broad-minded, level-headed herald of his Lord, caring after his glory, and for the ... and public welfare.—*Presbyterian*

The Biblical Recorder.

WEDNESDAY, JULY 5, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

THE FIFTY-NINTH YEAR OF THE RECORDER

With this issue the RECORDER enters on the fifty ninth year of its publication. Its past is too well known to the Baptists of North Carolina to require a review at our hands. It speaks for itself, and needs no individual commendation. But few who read its first numbers are living now. Long since have its founders—wise men and true—passed away. They were among the best men that the denomination has ever known, and to them is due the strength and power of many of our institutions and organizations to day.

The RECORDER has grown with its years. In its fifty-eight volumes filed away is faithfully preserved the history of the wonderful growth and conservative progress of our denomination in North Carolina for almost six decades. It is a history full of struggles and full of triumph, and in these struggles and triumphs is the history of the RECORDER, for ever have the trials of the denomination been its organ's trials, and its triumphs its organ's triumphs. Thus from the beginning have they labored in the same vineyard for the same great end, in God-given Christian peace and harmony.

In the future we shall, we trust, by the divine guidance, devote our energies to the great work that God has committed to his people, the establishment of his kingdom and the salvation of souls, as we have in the past. Whatever be the times and seasons, the changes and events of this life, the editor, no less than the churches and pastors, has his one great mission in the service of God.

We expect to continue the course so long pursued unbiased by questions of policy or prejudice, and aided by the successes and inspirations of the past to increase our diligence in the task before us. We are ready to advocate and defend whatever tends to the glory of God and the well-being of our fellow man. For bickering and petty and personal strife we have neither time nor space. We wish to instruct, to lead, to encourage, and to serve the toilers in the Master's vineyard—to help the weak, and to direct the erring, to hinder no servant in the service of our Lord, while we shall faithfully warn the great denomination of which we are the servant of any change that would endanger the cause of Christ.

To the extent of our powers we shall aid the Convention and the Associations in their work, always remaining true to the Baptist principles and the imperishable truths of Jesus Christ, for the furtherance of which the RECORDER was established, and which it has served as faithfully as it could these fifty-eight years.

We believe in missions and in education as the great work of this and the rising generation, and we want the day to hasten when every church is a missionary society, and when our schools and colleges are filled with students.

With these few words, we enter on our fifty-ninth year, thanking our friends who have sustained us in the past, and praying God's richest blessings on his people everywhere.

NUMBER OF BAPTISTS IN THIS STATE.

The last "Census Bulletin" in the "Statistics of Churches" from the Census Office, Washington, D. C., giving the figures, in detail and summary, of all the religious denominations in the United States has been received. The facts about North Carolina, and especially about the Baptists of our State, should be of interest to all of our people. We give them, therefore, from the [illegible] tables of 1890 just published:

BAPTISTS IN NORTH CAROLINA.

[illegible] Baptists (white)	153,648
[illegible] Baptists (colored)	146,856
[illegible] or Missionary Baptists	299,504

These figures are, to our knowledge, too small by many thousands. We take for an illustration and demonstration, Durham county. In this county the census gives *seven* churches, *seven* houses of worship valued at $5,450, and 750 church members. We take up the minutes of the Mount Zion Association for 1890, and we find in Durham county for that year *eleven* churches, *eleven* houses of worship and 1,668 members. The church property was that year worth about $28,500.

Here is a gain in one of the smallest counties in the State of *four* churches, 913 members, and $22,000 in church property. We could go through the census and show mistake after mistake, which would enlarge the number of Baptists in the State over the report given, but the one illustration is enough. Berea with 147 members, Bethesda with 120, Cedar Fork with 189, Durham, First church, with 467; Durham, Second church, with 141, Durham, Third church, with 103, Rose of Sharon with 117, Roberson's Grove with 112, Red Mountain with 80, Sandy Level with 90, and Yates with 102, are the churches in Durham county and the number of members in each for the year 1890 as published in the minutes.

If we make the necessary corrections in the figures of the census for 1890, and add the absolute gain to the Baptists for 1891 and 1892, the number will reach somewhere between 325,000 and 330,000 members.

But there are other Baptist brethren in the State, and the census taker has not neglected them because their numbers were small. We give them:

Primitive Baptists, white and colored,	11,914
Original Free-will Baptists, (white and colored)	10,224
Baptist Church of Christ	659
Old Two Seed Baptists, (white and colored)	183

The Primitive or Anti mission Baptists are in sixty one counties. Their largest numbers are in Wilkes county, 1,141; Surry, 805; Ashe, 730; Wilson, 612; and Johnston, 508. There are only 414 in Edgecombe county.

The original Free-will Baptists are in twenty one counties. Their largest numbers are in Pitt county, 1,664; Wayne, 1,164; Lenoir, 931; Pamlico, 915; Greene, 889; Beaufort, 743; Craven, 720; Johnston, 678; Wilson, 601, and on down in smaller numbers in the other counties.

The Baptist Church of Christ is located in six counties, viz., Alexander, Davie, Iredell, Surry, Wilkes and Yadkin. Their largest membership is in Wilkes, 261; and Davie, 131.

The Old Two-Seed Baptists are located in three counties only, viz, Forsyth, Stokes and Surry. Their largest numbers are in Stokes, 183.

The total of all the Baptists in North Carolina, as given in the census for 1890 (not counting the Christian or Campbellite Baptists) is 313,494.

But, if the proper corrections were made, as indicated above, the number of Baptists of all names (counting the Christian or Campbellite Baptists, numbering about 10,000) will go right much above 350,000. The population of North Carolina is given at 1,617,947. There is, therefore, out of every five men, women and children in the State, at least, one member of a Baptist church. This shows great activity in State Missions in the past; almost unlimited responsibilities and opportunities now and in the future.

DR. STEPHEN B. WEEKS, of Trinity College has written a book upon the early colonial history of our State, which has been published by Johns Hopkins University. In it he alleges that in colonial times no one was allowed to conduct a school in North Carolina unless he was a member of the Episcopal church, and to that fact is attributed "the backwardness of intellectual activity characteristic of the State to-day." Dr. Weeks also says in his book "that Presbyterian ministers were not allowed to perform the marriage ceremony till 1766, and when they did perform it, the fee went to the local minister of the church of England."

The editor of the *News and Observer* last week controverts both these statements, and says the first is "very incorrect," and that while there is much in Dr. Weeks' book to commend, "he was not content to narrate the story, but had an objective point to work up to." In regard to Presbyterian ministers marrying people the editor says he is uncertain how it was before 1741, but after that year the Presbyterian ministers could marry people, and if they could not, Presbyterian justices of the peace could, and there were a great many of them.

We do not know whether the editor of the *News and Observer* or Dr. Weeks is right about the matters mentioned, but so far as we have read the colonial history of this State and Virginia we are led to say that we would not be surprised if Dr. Weeks has authority for his statements. The Episcopal brethren back in those old colonial times had a large opportunity, and these brethren, so far as we have observed, wherever they have had a chance have always been very "assumptuous."

Those who have been through the records of colonial times, and have written down their investigations, have generally brought out a great deal of intolerance on the part of the established church of those times. Some of the histories that have recorded these things have not been very well relished by some.

It may be that Dr. Weeks is wrong in regard to the matters menticned above, but if it shall so turn out, there are still some matters along the same line that have been lodged in our mind that we would like to have additional information about, and while we would not ask a newspaper published for general readers to devote itself too much to the defence of any particular church, yet when the editor of the *News and Observer* has some space which he can properly devote to the matter, we should like to know whether or not ministers of other denominations than the Episcopal were put in jail in Virginia in colonial times for preaching the gospel, and whether they were also required in those times to give bond for claiming the same privilege in this State.

FROM OUR TRAVELLING AGENT.

Out of these hard times, of which we hear so much now, we are not only to get some useful lessons in economy, but other changes are to be made which will add to the interest of our State in its material prosperity. Necessity, after all, is what causes men to lay aside the old way of doing things, and look out for a better way of bringing things to pass. Nothing short of the impossibility of making cotton at the present low prices could have suggested the various resources which are just now being discovered in the soil of eastern North Carolina. At

SCOTLAND NECK,

a few years ago, the only crop for market thought of was cotton. Last week I heard more said about Irish potatoes than I did about cotton: hundreds of barrels are now being shipped, and the farmers are getting fine prices for them. I heard of a farmer in the trucking section who has this season shipped $12,000 worth of cucumbers—a little fortune out of what many of us have supposed contained mostly colic, possibly cholera. I hear of acres of tomatoes and canning factories to be started later on, and a number of other things are to happen soon for the prosperity and enrichment of this portion of the State, which never would have been thought of if cotton had sold for ten cents a pound. Hon. Mr. "Hardtimes," representative "at large," is behind all this.

Bro. Vann is at Nag's Head, under orders to remain till he is thoroughly rested and strong again.

Captain Kitchen received his commission to go to New Orleans and look after the registering of the Chinese who come to this country, or, rather, who are already here. I don't think from the little speech the Captain made when he received his commission, that he would make a very good missionary to China. We hope, however, he may find his duties more pleasant than he anticipates. Capt. Kitchen is a true man, an ardent patriot, and his State owes much to the work and sacrifices he has made in its service.

It is refreshing to find a man these days who don't want anything. W. A. Dunn, one of the best lawyers of his age in the State, is satisfied to practice law six days in the week, and to listen to Dick Vann preach, and read the BIBLICAL RECORDER on Sunday. Sensible man.

Prof. Allen had a good school last session, and thinks his prospects fine for next session.

Soon after getting to Scotland Neck I heard Noah Biggs laugh, and was then certain I had gotten off at the right station.

Many friends in the State will learn with pleasure that Dr. W. McDowell has recovered his health, and considers himself thoroughly cured.

Bro. Hilliard was, as he always is, very kind and helpful to me in my work. The citizens here show a just appreciation of the valuable service he has rendered the town and community in making such a paper as the Scotland Neck *Democrat*. The factories, schools and various business interests of the town, owe largely what they are to the wise, vigorous and aggressive policy of this paper.

The cheerful presence of Dr. Liverman, A. McDowell, Frank Shields and John Futrell helped me to shorten the time for me to start to

GREENVILLE.

Among the first things these brethren asked about was, "Have you seen or heard from Bro. Lamberth?" The whole town, Baptists and others, seem to be thoroughly in love with him. Few men ever have the opportunity which seems to hang around Bro. Lamberth's ministry in this section.

Bro. B. W. Spilman is supplying here for the vacation. He was busy visiting and getting acquainted with the members, and so had a good opportunity to help me get subscribers for the RECORDER.

WELDON.

Here Brother Harman has a comfortable home, nice fruit, and a fine garden. Also, he and one of his "hardshell" brethren have a potato patch between them. Bro. Harman is very much pleased with his work in Weldon as well as his church in the country. The ministry of the Tar River Association is notable just now both in number and ability. Bro. Taylor's people at

WARRENTON

have just matured plans for the repairs of the church. The changes involve practically the building of a new church. A Sunday-school room, the reseating, putting in new windows, the re-adjusting of the floor, papering walls, &c., are among the specifications named. I was impressed with the *business* which characterized the meeting This work, which is so important to the comfort, but especially so for the better facilities it will afford for doing the work of the church, will begin just as soon as the work of the architect and other necessary preliminaries are completed.

My week's work closed with a day spent with Bro. Van Deventer and his people at

HENDERSON.

I thought I could see a decided revival in the church interests here. Bro. Lassiter was in his usual fine humor and good spirits. Sister Parham has again taken her place in church work. The ladies have on every Friday night a sociable in the old church building where ice cream, music and pleasant conversation are attracting large numbers. Every week the proceeds of these meetings are applied as the church may determine. Bro Van Deventer is much interested in Foreign Missions at all times, but especially so now, as there is no Corresponding Secretary to push this work. He is looking around among our North Carolina brethren for a suitable man to nominate for this position. Possibly some of the brethren may help him in this matter. J. C. C.

PERSONALS AND OTHER ITEMS.

....We were glad to see Bro. J. L. Holland of Keyser last week.

....Rev. J. F. Love of Roanoke, Va., has accepted a call to Suffolk, Va.

....Rev. Dr. T. E. Skinner left Raleigh last Thursday for Morehead City.

....Bro. J. M. Beaty of Smithfield made our office a pleasant call last week.

....Bro. C. H. Spencer of Elizabeth City paid us a pleasant call on Thursday last.

....Rev. Thos. Spurgeon occupied Rev. A. C. Dixon's pulpit in Brooklyn, on Sunday last.

....Rev. Dr. L. G. Broughton has been given a vacation by his church, and will rest at Virginia Beach.

....Rev. W. H. Edwards of Wake Forest was in to see us on his way home from his churches last week.

....Rev. T. G. Wood is enjoying a short vacation granted him by the Murfreesboro church at Norfolk, Va.

....We are glad to hear that Miss Eunice McDowell, who has been critically ill, is now rapidly recovering.

....Rev. J. A. Howard of Reidsville is delivering lectures in different parts of the State on the life of Christ.

....Spring Hill church, Richmond county, has offered its pastor, Rev. M. L. Kesler, a month's vacation in July.

....The tract—"Our Board and its Work" is admirable. I can use at least one hundred copies to advantage.—*C. B. Justice.*

....Rev. J. B. Boone preached his first sermons to the Windsor church on the 25th ult. to well filled houses.

....We are very glad to hear of the success with which Rev. G. W. Harman is meeting with his church at Weldon.

....Rev. J. K. Fant writes that the financial record of the High Point church for the current year is the best in its history.

....Our colporter in Cuba in eight years work sold seventeen thousand copies of the Bible or New Testament on that island.

....Rev. W. R. Cullom passed through our office last week on his way to Danville, Ky., where he supplies for the summer.

....Dr. J. M. Frost of the First Baptist church of Nashville has been given a vacation by his church to recover from illness.

....We are glad to hear of the progress at Leaksville. The Baptist Sunday-school of that place numbers 209, writes a brother.

....Rev. Oscar W. Haywood, pastor of the Baptist church at Morristown, Tenn., is visiting his relatives in Montgomery county, this State.

....Rev. Clarence Dixon preached his first sermon last Sunday as supply for his brother Thomas, Jr., who is resting in Eastern Virginia.

....The new church at Warren Plains is now approaching completion. The house is a good one, on a beautiful site, and they hope to dedicate it in the early fall.

....We note with pleasure that Mrs. V. L. Pendleton has been chosen assistant lady principal at Hollins Institute, Virginia. A high compliment worthily bestowed.

....The Baptist Tabernacle of this city has called Rev. A. M. Simms of McKinney, Texas, to its pastorate. At present it is not known whether he will accept or not.

....Rev. M. A. Adams of Monroe has returned from the World's Fair, and lectured on the subject before his people June 27th. He intends to lecture on some subject every Tuesday night for some time.

....We are glad to welcome our beloved Missionary, Rev. R. T. Bryan, and family, home from his field. He has been a zealous worker and deserves a good rest. His present address is Pearsall, Duplin county, but he will visit Durham.

....Rev. J. A. Stradley of Oxford was in our office last week. He said: "I never knew money so scarce, or wheat and oat crops so good."

....Prof. W. L. Poteat of Wake Forest is visiting his brother at New Haven, Conn. He attended the commencement of Yale University last week.

... It may be surprising to the brethren, but it is a fact that the "sisters" are by all odds our promptest paying subscribers. And we thank them for it.

....Rev. A. C. Dixon writes that on his return from North Carolina he was indisposed for some days with malarial fever, but is about well again now.

....Rev. W. J. Fulford of Maxton has been granted a leave of absence on account of the state of his health, and will go to Cleveland Springs to recuperate.

....Rev. J. B. Newton and brethren S. B. Barnes, Jackson, and W. L. Beach, Emanuel, each order one hundred copies of the tract, "Our Board and its Work."

....Rev. Jesse D. Moore, a recent graduate of Wake Forest College, was ordained to the ministry Sunday, June 25th, and will begin work as pastor at Beaufort shortly.

....We enjoyed a pleasant visit from Prof. W. B. Royall, D. D., of Wake Forest College, as he passed through Raleigh on his way to the Eastern part of the State.

....Owing to the very serious illness of Dr. H. M. Tupper, the meeting of the Board of Missions of the Northern Baptists, called for June 30th, has been postponed indefinitely.

....Rev. Dr. A. T. Pierson of Philadelphia preached his farewell sermon to Spurgeon's congregation on Sunday, the 25th ult, and is at present resting in Switzerland.

....The third annual meeting of the Baptist Young People's Union of America will be held at Indianapolis July 13-16. Rev. A. C. Dixon is on the programme for an address.

....I can place a dozen or more of the tract—"Our Board and its Work"—where something of the kind is badly needed. Our people want facts. This gives them.—*A. L. Stough*

....The degree of LL. D. was conferred upon John P. Greene, Ph. D., President of William Jewell College, Mo., at the recent commencement of Colgate University, Hamilton, N. Y.

....I am well pleased with Bro. Durham's tract, "Our Board and its Work." It contains the information our people need. I want three dozen for my churches.—*E. D. Teeter, Locust Level, N. C.*

....Rev. Walter M. Gilmore is at present doing missionary work in the Nelson Association, Ky. He writes that his work is pleasant and situation congenial, but that he can't do without the RECORDER.

....We enjoy the RECORDER as we would a breath of our dear old North Carolina mountain air, and we rejoice at the many indications it gives of prosperity and health. —*Mrs. L. G. Crawford, Ocala, Fla.*

....Rev. D. B. Nelson tells us that Mr. Vanderbilt is going to build the Baptists a church at Biltmore, and present it to them in return for an inferior one which occupies a lot that he desires.—*Charity and Children.*

....This statement—"Our Board and its Work,"—will make more intelligent givers, and I hope more liberal givers too. I can use it in my churches to good advantages. Send me twenty-five copies or more.—*C. E. Gower.*

....The Union Meeting of the South Yadkin Association is to be held in New Hope, Iredell county, on the 28th inst. As this is the first Union Meeting of the Association for over a year, it is earnestly desired that every pastor in the Association will be present.

....A. J. Diaz, our leading missionary in Cuba, was born in 1852, and is the oldest of twenty four children born to one mother, who was married at the age of twelve years, and is now in good health, and looks young and fresh.

....We regret to hear of the death of Rev. R. D. Harper at Castalia, N. C., June 26th. Bro. Harper was in the prime of life, and doing good work for the Master. An extended notice of his death will appear in our next issue.

....We regret to hear of the dangerous accident which befell Mr. A. E. Owen, Jr., son of Dr. Owen of Portsmouth, while in a cellar filled with gas, which was ignited by the lighting of a match. We hope the injuries will not prove serious.

....Rev. J. A. Howard, pastor of the Baptist church at Reidsville, has been given a vacation, and visit to relatives and friends in Georgia and elsewhere. Rev. Frank M. Royall, missionary-elect to China, will occupy his pulpit during his absence.

....Maj. W. W. Vass of this city has resigned his position as Treasurer of the Raleigh and Gaston Railroad, held by him for forty-eight years with honor and credit, and will hereafter confine his attention to the lighter duties of secretary of the road.

... Bro. W. S. Ballard will, within the next ninety days, complete and dedicate a church at Tillery's, on the Scotland Neck Railroad. The organization will consist of twenty-five or thirty members. They have a splendid Sunday-school, and the outlook for a strong church there is very good.

....Eight persons were baptized by Dr. N. B. Cobb at Pittsboro last Sunday, after which the hand of church fellowship was extended to these and one more, making nine additions to the Baptist church at that place. The fence around the church has been painted in addition to other improvements and repairs recently made.

....Rev. S. C. Tapp, formerly of this State, but recently a student of Chicago, is supplying the Baptist pulpit at Lancaster, Wis. He writes that the University of Chicago will close its doors during the middle of the summer on account of the fair.

....Rev. John E. White has resigned the pastorate of the Wilson church, and will supply at Edenton until October, when he enters the Louisville Seminary. Bro. White had become greatly beloved by his Wilson charge, and his resignation is very much regretted.

....Prof. Carlyle of Wake Forest College was in the city the 3d inst. The professor is doing as good work for the College in vacation as he does in school time. He left for Leadvale, Tenn., yesterday morning. The College cannot have two many workers of his stamp.

....A brother from Macon county writes: "Bro. H. H. Mashburn has been doing some good preaching for his home folks since his return from Wake Forest College. After listening to his sermon a few days ago, an old citizen remarked, 'It does my soul good to hear a young man advance a gospel so rich and so full.'"

....Rev. Hight C. Moore has resigned the pastorate of the Morehead City Baptist church, to take effect August 1st, 1893. At present we are not informed as to Brother Moore's intentions, but hope for him a good field within the State. Bro Moore is one of our brightest young ministers.

....Another excellent addition has been made to the School of Law at Wake Forest College, in the selection of Judge George V. Strong of this city to aid Judge Clark and Mr. Gulley. These three gentlemen well deserve a goodly number of students next year, as they are certainly as capable lawyers as this State affords.

....The tract—"Our Board and its Work,"—has been received. I like it very much, and am glad so much important information in regard to the work is put in so small a compass that our people can and will read it. I can make good use of it. Send me fifty copies.—*W. C. Tyree.*

....Bro. Durham will gladly send by express to any who may wish them for distribution, ten, fifteen or twenty copies of the minutes of the last Southern Baptist Convention. They cost nothing. The express can be paid at your own office on receipt of the minutes. These minutes are very valuable.

....Late information from Rev. M. E. Parrish, who was lately called to the pastorate of the Baptist church here for three months, is to the effect that he cannot reach this place before September, on account of other engagements. The church here, owing to the delay, has decided to call some one else.—*Wadesboro Messenger and Intelligencer.*

....Rev. A. A. Newhall, who lost his wife on June 26th, will continue to reside at Southern Pines, and would like to secure work as a minister at such points as he can easily reach by railroad. He is a scholarly Christian gentleman and a close expounder of the Scriptures. Any pastorless churches in that section would do well to secure his services.

....Through our Board of Missions the Baptist cause has been aided in its struggles at more than sixty of the county seats in this State. Wilmington, Edenton, Asheville, Fayetteville and Raleigh have been among the places aided. At all of these places our cause is now strong, and the brethren are liberal supporters of the State Mission work.

....The little tract, "Our Board and its Work" prepared by Bro. Durham is in my judgment a good thing and a move in the right direction. What all thinking Baptists need is information in a small compass about the working and methods of our denominational enterprises. Send one hundred copies to me at once for distribution among my people.—*L. M. Curtis.*

....I thank Bro. Durham for his tract about "Our Board and its Work." It shows that much labor and pains have been bestowed upon its preparation. It seems to me that it answers all the questions which can reasonably be asked about the workings of the Board, and the wonderful results of past labor are made so manifest that their publication ought to create a wave of new enthusiasm for State Missions.—*C. E. Taylor.*

....Dr. N. B. Cobb has now a regular monthly preaching appointment in the new Episcopal church at Southern Pines at 8 p. m. on fourth Sundays. By the dying request of the rector, Rev. Dr. Thorne, the first services in this church were conducted by Rev. A. A. Newhall at its opening on the third Sunday in June. It is the handsomest house of worship in Moore county, finished on the interior in the native woods of that section, and seated with comfortable opera chairs.

....Rev. Joseph Blount Cheshire, Jr., D. D., was elected assistant bishop of the diocese of North Carolina on June 28th. Dr. Cheshire was born in Tarboro May 20th, 1850, and was educated at Trinity College, Hartford, Conn. For the past twelve years he has been a resident of Charlotte as rector of the Episcopal church of that city. The *Charlotte Observer* speaks of him in the following terms: "Dr. Cheshire is of high Christian character—his genuine piety is known to all who know the man. He is a gentleman of scholarly attainments. He is a recognized authority upon the history of his own church and enjoys large familiarity with the whole range of literature. He has been for many years one of the most painstaking students of North Carolina history, and few if any of our people have as ample and as accurate knowledge of the early history of the State. He is a man of fine intellectual endowment, a deep thinker and an able preacher, and has force of character and administrative ability."

....The friends of Rev. Dr. H. M. Tupper of Shaw University will regret to learn that he is suffering with an affection of the limbs of so serious a character that the amputation of one of his feet was lately deemed necessary. He is at present at Cottage City.—*Christian Inquirer.* Dr. Tupper has done a great work in this State, and we deeply sympathize with him in this affliction, and hope that he may be spared to many years of usefulness.

....An evangelist called upon every man in the congregation who had paid his debts to stand up. They rose *en masse.* He added, "Sit down, and every man in this meeting who has not paid his debts, stand up." Only one man arose. He explained that he was "the editor of a religious paper," adding, "nearly every member of this congregation owes me for my paper." This caused a sensation. A good many paid up on the spot and others settled next day. Three got angry and demanded "stop my paper."—*Western Recorder.* We cannot vouch for the truth of the foregoing, but how often is it the case that subscribers forget that an unpaid subscription is an honest debt!

....On June 25th Rev. S. J. Porter of Orton, N. C., and Miss Kate Munn of Maysville, N. C., were united in marriage at Maysville, Rev. A. H. Porter officiating, and on July 1st the couple sailed for Rio, Brazil, their future missionary field. Bro. Porter is a recent graduate of Wake Forest, and is considered by his professors one of the most promising young men that ever attended the College. Miss Munn is a daughter of Maj. A. Munn of Maysville, N. C., and is well and favorably known in her community. We join their many friends in prayers and best wishes for their success and happiness in their distant home.

....A story has been extensively circulated that the body of a dead man was recently immersed at Eagle Cliff, Ga., and this act has been supposed to have been performed by a Baptist minister. The *Christian Index* being desirous to know the truth wrote to the postmaster at Eagle Cliff, and he makes this reply: "Yes, there was a dead man by the name of Massy, sprinkled by a Methodist minister near this place by the name of J. W. Drennon; but he did it to satisfy the request made by Massy to his wife before his death. He told his wife if he could not be baptized before his death, to have it done afterwards at the grave. Drennon did not want to administer baptism, but thought it would impress the people to attend the church and its commands while they were in health. So he sprinkled the corpse at the grave. This is about all I know in regard to the matter." That's enough. If some presiding elder or bishop does not rebuke such a fool as this Rev. Mr. Drennon the more's the pity.—*Christian Inquirer.*

The Ministers' Relief Board.

Dear Recorder:—I have seen nothing of late about the Ministers' Relief Board. Perhaps the hard times have not struck the old preachers. I yet think when a man wears himself out in serving his churches trying to make erring man better, both for his sojourn here and also for his welfare in the world to come, that he should feel that there was a sure competence for him for the balance of his days in this world.

I think many good preachers feel a delicacy in asking for this object; for fear some one will attribute to them a selfish motive, in that they some day would be pensioners, and were therefore building up a fund for themselves. Well, if we stop to kick every fice dog that barks at us as we go along through life, we would never accomplish much; so just do what you think is right regardless of what others say or think, and thus go forward, and if afterwards you find you are wrong, go back, as John Bunyan did, and start at the right place again, and go forward.

I yet think the orphan work deserves more funds than it gets.

Would it not be well to have quarterly reports in the RECORDER of the work of the Ministers' Relief Board?

Yours truly, D. L. GORE.

Wilmington, June 27, 1893.

Rev. J. P. Mason,

This beloved brother passed away on Saturday night last, June 24th, 1893, in the sixty-seventh year of his age. I conducted his funeral services yesterday afternoon in the presence of a large company of sympathizing friends and brethren.

Bro. Mason had been a patient sufferer for a long time. Some years ago he was sorely bereaved in the death of his two bright and lovely daughters, the last of his children. I am informed that from that time his health seemed to begin to give way, and he has been gradually declining ever since. His end was calm and peaceful, and he in the full possession of his faculties. His last words were, "I am going." We laid him away by the side of his children to rest until the resurrection trump shall sound.

Bro. Mason was a good man, and for many years an active and useful minister of Jesus Christ. His hold upon the affections of the people was attested by the large concourse attending his funeral. Although it was on Monday afternoon, and at a very busy time, his large house and yard were thronged by the sad and sorrowful company of his acquaintances and friends. Peace be to his ashes.

Sister Mason, the faithful and affectionate companion of his earthly pilgrimage, is indeed bereaved. When the last of her children was taken away, she had the strong arm and warm heart of her husband to lean upon. But now her last earthly prop is removed, and she is left alone in the home once made so bright and happy by the presence of her beloved family. How much does she need the tender sympathy and prayers of all her friends. J. L. CARROLL.

Chapel Hill, June 27, 1893.

The State Board and the Kickers.

I do not endorse all the methods of the Board. There are some things which might have been changed, but I am persuaded that the Board, which is composed of our best brethren, have acted according to their best judgment. If the critics were placed in the same circumstances, they would have done likewise—some, I know, much worse. I deplore some of the unkind things said by some brethren. And some things I have seen in certain papers are disgusting. I do not believe we have a better officer in the State than Bro. Durham. I do not agree with him in some things, but I shall give him my hearty support in his work. I should have little respect for the Secretary or Board if they pander to the demands of some cranky critics.

The cry raised in certain quarters of '*bossism*' is a cry of "sour grapes." Some people who cry "bossism" are little aspirants for the same position. These unkind criticisms in our papers are harmful. Let the brethren wait till the Convention meets and appoint a committee of investigation if it is needed. Some of the recent discussions along certain lines have been unworthy of Christians. Let peace and love prevail.

Let every one read the recent tract, "Our Board and Its Work." It is an interesting and helpful tract, and is worthy of study. Let it be widely circulated.

CHAS. A. G. THOMAS.

June 23, 1893.

Church Organized.

Dear Bro. Bailey:—In answer to a call from quite a number of brethren and sisters in the town of Haw River, representatives from Burlington, Graham, and Swepsonville churches assembled there (at Haw River) the 4th Sunday in June to consider the advisability of organizing a church in that town. These representatives organized by electing Dr. J. L. Carroll of Chapel Hill, as moderator, and the writer, as clerk.

After a statement of the reasons why a church should be organized, a motion was passed authorizing the presbytery composed of brethren J. L. Carroll, E. J. Edwards, Alvis Andrews, and the writer, to effect this organization.

Letters of dismission were received from Baptist churches for thirty three brethren and sisters. After these adopted the church Covenant, Declaration of Faith, Constitution, and Rules of Decorum, they were publicly recognized as Haw River Baptist church, and the right hand-of-fellowship was extended by Dr. Carroll.

Dr. Carroll preached a strong and appropriate sermon from 1 Tim. 3: 15. "The church of the living God, the pillar and ground of the truth."

In the afternoon, we re-assembled; and after a discourse showing the qualifications and duties of deacons, delivered by Dr. Carroll, brethren Geo. W. P. Pates and Charles Wynn were ordained to that office.

There is much to encourage us in our work at Haw River.

Allow me to say this—since I have been in Alamance county, I have understood, as never before, what the Savior meant when he said, "The harvest truly is great, but the laborers are few." Between the Mt. Zion Association and the Liberty on the west, and the Beulah on the north, there is immense territory almost entirely destitute of Baptist preaching. Here is work for these three Associations to do. We are going to try to do our part. Fraternally,

JOHN C. HOCUTT.

Burlington, N. C., June 29, 1893.

Baptist Female University.

During the session of the Baptist State Convention at Greensboro, 1888, Col. L. L. Polk, then President of the Convention, offered the following resolution: "That a committee of nine, to wit: W. R. Gwaltney, R. R. Overby, T. H. Pritchard, J. D. Hufham, R. T. Vann, N. B. Broughton, R. H. Marsh, A. G. McManaway, H. W. Battle, be and are hereby appointed to consider the expediency and feasibility of establishing a Baptist Female University in this State.

Resolved, That said committee be and it is hereby authorized and empowered to ascertain the best available locality, and to make estimates as to the approximate cost of inaugurating such institution and report the same to the next annual session of this Convention."

On motion, Bro. Polk was added to the committee as chairman. At the next session of the Convention at Henderson the committee reported favoring the enterprise. After a very enthusiastic discussion of the work, on motion of Rev. C. Durham the number was increased to twenty-five whose duty it should be to select the location and otherwise arrange for the establishment of the institution. This committee (Trustees) was composed of brethren selected from the sea coast to the mountains. They at once put themselves in an attitude to receive propositions from different towns desiring it. Propositions were made, and after mature consideration and deliberation, Raleigh was unanimously chosen as the place for the institution. Raleigh's proposition was in ever instance accepted by the Trustees, and I am satisfied, after thorough investigation, that Raleigh will more than make good her proposition. But why has the work been delayed so long? The subscriptions of individuals were made payable by instalments extending through three years, to meet the payments on the property purchased by the Trustees. The last payment was not due until last January. Since then the last payment on the property has been made a morally certain thing, and there is nothing in the way of beginning the work on the main building first of October, and having the school to begin as early as September, 1894.

This school does not belong to Raleigh, but to the Baptist State Convention, to be managed by its Trustees to answer the demands of the Convention in the education of the women of the State. As a Baptist I am no more interested in a school for women in Raleigh than I am in any other city or town in the State. What this school is to be depends upon the individuals composing the Baptist State Convention. What do you say, brethren? It is both impracticable and unreasonable to postpone this much needed school until all the buildings are erected which may be necessary for use half a century hence, and an endowment of one or two hundred thousand dollars to begin with. Such a thing would be very desirable, but if we wait for that, it will not be begun in ten centuries. The history of Wake Forest College has many lessons for us along this line. The Baptist State Convention under God has achieved great success in its work at Wake Forest, and now with ten times the means within our reach, with the necessity of such a school as this so imperative, the good Lord will make a way for its accomplishment.

PERSONAL EXPLANATION.

Many thanks to my many personal friends for their interest in me as a minister. Let me assure you that my work as Financial Secretary of the Baptist Female University, does not and shall not conflict with my most delightful work of telling the "wonderful story" of Jesus and his love. I am unworthy of the great honor I have of being the pastor of four country churches, which are in hearty sympathy with me and my work, and am ready and willing as ever to aid my brethren in protracted meetings where I may be needed most.

I enter upon this work as confident of success as the Lord's name will be glorified by the existence of such an institution. I most humbly ask every Baptist preacher in the State to write me freely. Any suggestion you may make relative to the Baptist Female University will be highly appreciated by your Executive Committee, and any question pertaining to the work will be most cheerfully answered.

Fraternally, O. L. STRINGFIELD.

Wakefield, N. C., June 26, 1893.

"Our Board and Its Work."

Dr. Durham has put into twenty pages, "Our Board and Its Work," just such facts as no Baptist in North Carolina can afford to be without. Clear-cut statements, and all needful facts, are brought under such heads as: "How the Board is Appointed," "State Missions Defined," "How Appropriations are Made in State Work," "Application and Commission Forms," "Quarterly Report Forms," "Tabulated and Comparative Lists of Contributions for sixty-three Years," "The Names and Fields of all the Missionaries now Employed in the State," &c. As a stranger in the denomination, these pages are inestimable to me. I can see every cog in the great master wheel of co operative Christian work. It is not made to crush anybody but the Devil and his works.

If the people will read this little document, it will bring the whole church into sympathetic touch with, and practical support of, our State Board of Missions and Sunday-schools.

The only trouble about this document is, that it is *free*. Every man ought to pay a dollar for it, then he would read it. I want fifty copies for Elizabeth City to start on.

CALVIN S. BLACKWELL.

I have received an admirable little tract, "Our Board and its Work," which should be carefully read by all the Baptists in the State. The object of this little "publication is to give information mainly about State Missions," and we have here much in little space.

I would call special attention to what is said on pages twelve and thirteen under the heading "Treasurer's Report."

God has greatly blessed our work in the past, and we should give the Board and our laborious and efficient Corresponding Secretary our confidence, sympathy, prayers, and hearty co operation.

G. W. HARMAN.

Letter from Missouri.

Do you care to read a begging letter? See if this be one.

More than eight years ago I located in St. Joseph. Rev. E. S. Dulin, D. D., LL. D., in his declining life, established what is now known as Patee Park Baptist church. When the church was young I went into the pulpit. At the first prayer-meeting I attended there were present six women and one man. It was on a bright April night.

The meeting-house was bought from the Methodist people. It was located on Twelfth and Renick streets. Renick street was composed of a railroad and an open sewer. We moved from that place as soon as possible. I preached in a hall a while.

In 1890 we built on Tenth street just east of Patee Parke square. The ground cost us $6,000. Our house is 90x56 feet and two stories high with a gallery. It is located amid a laboring population. It is about four blocks from the Union depot. Many railroad people are in the congregation. We have occupied the lecture room or basement since the fall of 1890.

We began the construction of the building in the palmy days of the Western boom. The boom left us with the building not finished and with a debt of between $10,000 and $11,000. We have slowly gone forward in getting the main room finished and in decreasing the debt. We owe $8,000. We have put in floors, gas, water, pool, stairways, plastering. I have baptized twenty people in the main room.

A gentleman, a former North Carolinian, proposed to pay $500 toward finishing the building. Believing firmly that he would be able to meet this obligation, we ordered pews. The pews cost at the factory $811. The freight will be about $100. The placing of them will make the bill about $1,000. Disappointed in my hopes, I have decided to call on my old friends in North Carolina to help me pay for these pews. This is my plan: To record the name of the donor on the end of a pew. That is if you pay fifteen dollars for a pew, I'll inscribe on that pew "Donated by ——" using your name. Or I'll put on the pew the name of any one you may choose, saying "Donated in memory of ——." This is for a church or an individual.

It would be impossible with words to tell how depressed have been financial affairs in Missouri river cities. Eighteen months ago when some of my leading supporters lost all their material wealth, I had my people to withdraw their salary contract with me. So I have worked eighteen months without a stated salary. In January I was offered a nice home and a good salary. I was strongly inclined to leave. I calculated in January how much I was sacrificing to stay. I was offered for that month $200 and an elegant home. Here I have no home given and my income from salary was not a $100. I believe in this work. There'll be better times. This church will be one of the mightiest in the West. We send out the gospel. Maggie Rice went from this church to Brazil. To California and throughout the West go our members. Before I had been here one year, 135 had joined this church. Four great Roman Catholic churches are close to this Patee Park Baptist church.

Do you want to invest money in this work. This church works with the Southern Baptist Convention although Eastern and Northern people are in it. Bro. Otto Beckelman sent to St. Joseph by the Atlanta Board is at home in this church. Stand by a fellow Tar Heel. I must have the money for these pews right away or be in trouble. They are finished. Last month I spent within six dollars of my salary on this work. Many factories have shut down this summer for awhile. The banks were failing and managers of big enterprises got scared. Many of my people are hard run for the necessaries of life. Did you ever help in the work of Christ in the great wicked West? Help now. Help me. Write to me and cheer me on my way. Your burdened brother,

N. B. PITTMAN.

St. Joseph, Missouri.

We invite attention to the advertisement in our columns of Littleton High School and Business Institute. The catalogue shows 96 in attendance. For climate, location, and healthfulness, it claims to be unexcelled. A good place for a young man to prepare himself for college or the practical duties of life.

We call attention to the advertisement of the Scotland Neck Military Academy, found in another column. It is a young school, only two years old, but it has grown in usefulness and patronage until it stands without a rival in eastern North Carolina. It is under the supervision of experienced teachers, who are thoroughly qualified to direct the thoughts of the boy or young man. A neatly gotten up catalogue will explain terms, and show character of school. No young man can make a mistake by entering this school.

The State Fair for 1893.

We have received from the Secretary, H. W. Ayer, a copy of the premium list for the State Fair of 1893. It is a more artistic publication than ever before, being embellished with handsome illustrations of North Carolina scenery, agricultural and fishing industries, &c. The list has been thoroughly revised, especially in the departments in which ladies are interested, and the premiums are very liberal. The usual star premium of fifty dollars in gold is offered for the best exhibit made by a lady resident of the State, with a second premium of twenty dollars. There is also a premium of fifty dollars for the best display of any kind in the Main Exhibit Building. Fruit growers and poultry fanciers, as well as others, will find the list for this year very interesting. Anybody can get copies by applying to H. W. Ayer, Raleigh, N. C. Everybody should have one.

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Chowan—Flat Rock church, 3-5.
Pilot Mountain—Waughtown, 3-6.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 23-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 9, 10.
The Baptist State Convention meets in Goldsboro, Dec. 7-11.

Read advertisement of South[illegible] Institute in another column.

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The Pastor and the Inquirer.

One of the most vitally important parts of a pastor's work is his dealing with inquirers. A long essay might be written on this subject; but I must content myself with a few suggestions drawn from my own experience, and my observation of the methods of some sagacious physicians of sick or troubled souls. If there be any class in the congregation to whom a pastor's door should always "stand ajar," and who should always have a cordial welcome, it is that class who are seeking spiritual guidance. However busy you are, gladly lay aside your sermon or your books, and give attention to those with whom the Holy Spirit is striving. It is a good plan to have a fixed hour of some afternoon or evening in every week when you will be happy to see any one who may call for strictly religious conversation.

But there are times when the spirit of God is manifestly moving upon the hearts of your people, and you will require more frequent opportunities to get into contact with awakened souls. Shrewd old Dr. Lyman Beecher, who had great skill in conducting revival work, used to say that he never publicly appointed an inquiry meeting unless he knew that there would be one or more persons to attend it; but as soon as he discovered any inquirers, he arranged at once for such a meeting. The most commonly chosen time for such interviews is at the close of the services on the Sabbath or during the evenings of the week. The place for the interviews may be either in the lecture room or the pastor's study, or whatever other convenient place that may be most free from interruptions. The invitation to all seeking souls should be as cordial as possible. Many cases will come before a pastor that require more full and extended treatment than can be given during the brief time allotted to a meeting. The best way to reach these individual cases is to visit them at their residences, or to appoint an hour when they can call at your study. Some people are very shy about speaking of their inner heart-experiences before others, and must be seen, like Nicodemus, privately. Others have complications of difficulties and hindrances that require long and patient handling. One of the best men in my church crept along like a snail for many weeks, and wanted to have every stone removed out of his path. It is very important for a pastor to study human temperaments; and there are some persons of naturally slow and cautious temperament who will not be hurried even in securing their own salvation, push them as much as we may.

There is no place on earth where a minister of Jesus Christ should more fervently seek his Master's presence and the guidance of his Spirit than in a meeting of anxious inquirers. No rash, inexperienced person or fanatical rider of religious "hobbies" should be allowed to enter an inquiry-room. Some very well-meaning people are only successful in bungling. Surely we would not call in the first person who was passing our doors to prescribe for a case of dangerous sickness in our family; and it is no less hazardous to permit an inexperienced Christian to come in and apply his crude and unwise methods to one who is settling the most momentous of all questions. An earnest zeal and a copy of a limp backed Bible are not always a sufficient equipment for an inquiry-room. When there are but few to be conversed with the pastor had better conduct the conversations himself; if there are too many for him to reach, he may take in with him some discreet officers of his church, or certain men or women who are endowed with a large measure of grace and good common sense. While a vast amount of effective spiritual work has been accomplished in inquiry meetings, yet there are very many cases that require to be dealt with *alone*. It consumes time to see all such individuals (especially during a revival season) by themselves; but it is time well spent. A minister who should consume most of his week in conversing with awakened sinners or backsliding professors or troubled souls of any sort would not need to elaborate any discourse; he would be gathering materials for a powerful sermon as he went. We commonly do our best preaching during a revival, for we are in closer touch with the Holy Spirit.

When we are striving to lead an inquiring soul to the Saviour, we need to have a Bible in our hands, or a great deal of Bible "handy" in our memories. Frankness, fidelity, and tenderness of speech should be all combined in our talk with an anxious soul. The first thing is to find out, if possible, just what it is that is keeping that soul from Christ. Sometimes the inquirer may not himself suspect just what the hindrance is until he is probed. In some cases it is a besetting sin that has got a mastery of the heart. In other cases it is an evil habit, or a course of sinful practices, or secret sensualities, or dishonest methods in business, or something else that must go *out* before Jesus Christ will come *in*. Dr. Chas. G. Finney tells us that he once had a man on his knees beside him, and the man promised to surrender everything to God until it came to his "business." The man bolted at that test point, and said: "I can't give that to God, for I am a *liquor-seller*." The poor fellow refused to yield there and went away, like Felix, trembling but hardened. This case illustrates what I mean by ascertaining the hindrance that "stops the blessing." We must convince all sincere inquirers that they must surrender their favorite sin or sins, even if it be like plucking out a right eye or lopping off a right arm. Commonly the chief hindrance lies in a wicked, stubborn heart. It has always been a task hard to convince the awakened person that unless he or she was willing to give up all to Jesus, and to "do the will" of God, there was no hope for them. We must lead souls *to Christ*. In doing this there may be instances in which physicians, and it may be [illegible] sharp sorrow or keen [illegible] a means of grace; the person begins by getting provoked at us, and ends with getting angry with himself. If the Holy Spirit is pushing that soul, we must *co operate with the Spirit* and work on the same lines. That Spirit always leads toward repentance of sin, abandonment of it, and a full surrender of the soul to the Saviour.

As Jesus Christ is the terminal point toward whom we must lead every inquirer, so the Bible is the best guide. The case of the Philippian jailer, the healing of blind Bartimeus, the conversation of Christ with Nicodemus, are very helpful in directing the seekers after salvation. Each pastor must choose for himself the weapons out of God's armory. The truth that is best adapted to the case of A may not be exactly what B or C or D may require. This emphasizes the necessity of dealing with each individual by himself or herself. We may preach to a multitude; but souls are saved or lost *one by one*. Hand picked apples keep the longest. The Book of the Acts of the Apostles is largely the narrative of apostolic labors with individual souls. One immortal soul is always a tremendous audience.

During my early ministry I obtained much help from a constant study of that extraordinary book, Dr. Ichabod S. Spencer's "Pastor's Sketches; or, Conversations with Anxious Inquirers." He had a Shakespearean insight into the human heart, and his narratives are both thrilling in interest and amazingly helpful in showing pastors how to co operate with the Divine Spirit. If the book is out of print, it ought to be reprinted for the use of young ministers. I found it second only to John Bunyan's "Pilgrim" in throwing heavenly light upon the pathway of salvation. Valuable as this or any other volume may be, every pastor must himself *inquire for the Holy Spirit's* guidance and aid before he can lead any inquirers to Jesus Christ.—*Rev. T. L Cuyler, D. D., in The Homiletic Review.*

Divine Communion.

There is no possible way of finding comfort amid the providences that come to us in life but in an intimate and habitual communion with God. Much as we may desire to avoid providences, often of an afflictive and disciplinary character, our Heavenly Father sees it wise to administer his government over us in a manner that often hides his love to our human thought. Doubtless, in this way, he would keep us from pride and vanity, impress upon us our absolute dependence upon his guidance, instil a deeper religious conviction in our minds, perfect more fully our ideals of a true life, and clarify our vision of spiritual things. But, theorizing thus, as we often do, how few accept his way with unruffled composure, rejoicing that we are in his hands! Such blessed rest in God comes to us only through one well trodden path—the path of holy prayer We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to him in the silent depths of devotion, in the soul's unuttered supplications, in the hourly spiritual contact of the human with the divine heart. But this power to pause amid conflicting uncertainties, and let God give light upon the path in his own good time, is not the product of human philosophy. This ability to wait until he shall solve the problem belongs only to souls that are constantly closeted in his presence. Helping him to decide difficult questions is one of his ways of "rewarding them openly."

And who will say that this is not a rich reward for obeying our Lord's command, "Enter into thy closet?" Can anything surpass such comfort as is found here? Toiling, weary pilgrim, wherever thou art found, enter into the inclosure of prayer, and abide very near to him who "seeth in secret." O what safety is here!—*New York Advocate.*

For Headache and Indigestion,
Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed, it is an indispensable article to me."

Praying for More Faith.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it."

"What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that it would make me grow."

In both these cases do you not see that what you are begging for is not more faith, although you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lighting of the darkness, so that the man may find the way himself.—*Phillips Brooks.*

John Y. MacRae, druggist, Raleigh, N. C., will tell you that Johnson's Magnetic Oil always gives satisfaction and is the cheapest.

Loss of Interest.

The preacher who runs around the streets until Saturday, and then turns to refurbish some of his old exhortations for Sunday morning; the Sunday-school teacher who is irregularly with his class, and often unprepared when he is with them; the Christian hand which fumbles in the pocket for some accidental coin to drop into the Lord's treasury; every Christian, indeed, whose activities are superficial and unmeaning—all these will suffer loss, the loss of interest in all Christian work and duty. More and more they will come to despise that which they have slighted. That is the reason why every church has in it so many who have no interest whatever in any part of Christian duty.

Their hearts say now: "It is unworthy my attention." But it is their own unfaithfulness which has made it unworthy. Their slighting of it has minimized it before the eyes of their soul. Attenuating it to a careless formality, it has grown more and more tenuous, until now it has no body with which to impinge upon their vision.—*Rev. S. S. Mitchell, D. D., in The Watchman.*

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles. Small and mild. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The soul, secure in her existence, smiles
At the drawn dagger, and defies its point;
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds.
—*Addison.*

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as

Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people. A large package makes 5 gallons.

Sold and Enjoyed Everywhere.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION. Besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5. FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO., ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.
C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germetuer.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.
J. H. GAMBRELL.

POSITIONS GUARANTEED Guarantee in Writing

Send for free catalogue of DRAUGHON'S Consolidated Practical Business College, Nashville, Tenn. Cheap Rent. No vacation. MENTION THIS PAPER.

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
DR. ROC'S LIVER, RHEUMATIC and NEURALGIA CURE to
CULLEN & NEWMAN,
169 GAY ST., Knoxville, Tenn.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

Sea Breeze House,
MOREHEAD CITY, N. C.
Near Teachers' Assembly

TERMS: $1 per Day; $20 per Month.

The Coolest House in the City.

The proprietors will do their best to please their guests.

T. T. EATON,
W. H. SUTTON,
Proprietors.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk Ar	11 45 a m
3 20 p m	Lv	Portsmouth Ar	11 35 a m
3 58 p m	Lv	Suffolk Lv	11 02 a m
4 29 p m	Lv	Franklin Lv	10 29 a m
4 54 p m	Lv	Boykins Lv	10 03 a m
5 35 p m	Ar	Weldon Lv	9 25 a m
5 50 p m	Lv	Weldon Ar	B 9 00 a m
7 07 p m	Lv	Henderson Lv	7 37 a m
8 45 p m	Ar	Durham Lv	6 00 a m
8 15 p m	Ar	Raleigh Lv	6 30 a m
8 30 p m	Lv	Raleigh Ar	6 15 a m
9 36 p m	Lv	Sanford Lv	5 05 a m
10 16 p m	Lv	Southern Pines Lv	4 22 a m
11 00 p m	Ar	Hamlet Lv	3 35 a m
5 00 p m	Lv	Wilmington Lv	5 00 p m
10 00 p m	Lv	Charlotte Lv	10 00 p m
11 10 p m	Lv	Ham'let Ar	3 20 a m
11 20 p m	Lv	Rockingham Lv	3 15 a m
11 52 p m	Lv	Wadesboro Lv	2 41 a m
12 50 a m	Lv	Monroe Lv	1 55 a m
2 00 a m	Lv	Chester Lv	12 18 a m
3 14 a m	Lv	Clinton Lv	11 07 p m
3 57 a m	Lv	Greenwood Lv	10 25 p m
4 21 a m	Lv	Abbeville Lv	10 00 p m
5 19 a m	Lv	Elberton Lv	9 00 p m
6 18 a m	Lv	Athens Lv	8 05 p m
6 54 a m	Lv	Jug Tavern Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 38.
2 00 p m	Lv New York Ar	1 20 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 09 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv D Henderson Lv D	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 20 a m
7 20 p m†	Ar Fayetteville Lv	8 27 a m
11 00 p m*	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B, Breakfast. D, Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Can You Read The Future?

Do you know what your condition will be 20 years hence? Will your earning capacity be equal to the support of yourself and family? This is a serious question, yet, you could confidently answer "yes" if you had a twenty-years Tontine Policy in the

Equitable Life

A method which guarantees all the protection furnished by any kind of life insurance, and in addition the largest cash returns to those policy-holders whose lives are prolonged, and who then need money rather than assurance. For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas,
ROCK HILL, S. C.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	*8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 43 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 30 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 30 p m
Ar Winston-Salem	*11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	5 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.35 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager.
W. A. TURK, Gen. Pass. Agent, Washington, D C.
Washington, D. C.

THE CINCINNATI BELL FOUNDRY CO. (INCORPORATED) CINCINNATI, OHIO. SOLE MAKERS OF THE BOYMYER BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials, Prices and Terms Free. Please mention this paper.

Making Relatives Friends.

Even in families joined by the closest ties of blood hearts may be alienated or grow cold. The little feet that have kept step with each other often take widely diverging paths in life. Jealousy separates brothers and sisters who have knelt at the same mother's knee. A conscientious and habitual effort to be useful to each other, and to share lovingly each other's joys and sorrows, may forestall estrangement and knit more closely the family bond. The simplest means for this purpose should not be despised. A garment made by a sister's hand for the brother's new baby, joy promptly expressed for the success of a sister's boy at school, an invitation to meet an agreeable stranger, or to join a choice gathering of friends, may give pleasure and show the sincere wish to keep old ties unbroken. Frequent letters during times of necessary separation can keep hearts far separated by space very close together; this often costs real self-sacrifice, but it should be perseveringly and conscientiously done if you would not have your distant brothers and sisters and their families becoming to you as indifferent strangers.—*Sarah J. Baker.*

Rev. O. L Stringfield of Wakefield, N. C., says: "Five boxes of Japanese Pile Cure cured me after twelve years' suffering." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

You must choose whom you will serve. You cannot serve God and mammon; you cannot be a friend of Christ and a friend of the world at the same time. The way is narrow and rough, and there is no use saying it is not; but depend upon it, there can be no saving religion without sacrifice and self denial.—*Kyle.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for July: Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.80. Twenty-one missionaries added to the force in the field.

STUDY TOPICS.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Report of the Womans' Central Committee of N. C. for Quarter Ending May 31, 1893.

Anson Association—Lilesville, $34.44.

Atlantic Association—Beaufort, $10.00; Goldsboro, 33.98; Emmaus, 90c; Newbern, 30.05; Sunbeams, Goldsboro, 15.00.

Bladen Association—Galleed, $4.00.

Beulah Association—Greensboro, $41.10; Yanceyville, 3.66; Trinity, 1.85.

Cape Fear Association—Piny Forest, $1.17.

Central Association—Youngsville, $9.40; First church, Raleigh, 456.90; Rolesville, 10.00; Wake Forest, 48.05; Hopkins' Chapel, 1.00.

Cedar Creek Association—Cape Fear, $2.05.

Chowan Association—Mt. Tabor, $29.54; Warwick, 25.00; Elizabeth City, 9.70; Sawyer's Creek, $30.00; Reynoldson, 5.85.

West Chowan Association—Ahoskie, 10.00; Aulander, 10.00; Pine Forest, 13.00; Murfreesboro, 40.56; Shiloh, 3.00.

Eastern Association—Mt. Olive, $5 36; Riley's Cross Roads, 4.79; First ch., Wilmington, 84.70; Sunbeams, ditto, ditto, 18.39; Clinton, 3.30; Magnolia, 10.00; Warsaw, 5.00; Pollocksville, 7.30; Boykin's Chapel, 1.00; Masonboro Sound, 5.45.

Flat River Association—Oxford, $32.51; Henderson, 11.00; Concord, 1.00; Flat River Union, 1.25; Mrs. T. M. Pittman, 5.00; Sunbeams, Oxford, 26.17; Maggie Nutt Society, ford, 10.50; Bethel Hill, 25.66.

Liberty Association—Lexington, $7.00.

Meck. and Cab. Association—Independence Hill, 10.00; Olivet, 19.55; Charlotte, 75c.

Mt. Zion Association—Mt. Gilead, $5.75; Value missionary box, Young Ladies' Society, Durham, 20.00; Ladies' Aid Society, First ch., Durham, 35.00; First cb., Durham, Sunbeams, 25.26; Sunbeams, Chapel Hill, 17.26; Mt. Pisgah, 22.95; Chapel Hill, 30.00; First church, Durham, 189.00; Value mission box, First church, Durham, 65.50.

Pee Dee Association—Sunbeams, Roberdell, $4.41.

Pilot Mountain Association—Mission box, Shiloh, $12.00; First church, Winston, 15.00; Sunbeams, First church, Winston, 35.00; Leaksville, 23.05; Shiloh, 1.00.

Raleigh Association—Cary, 6.00; Garners, 3.00; Morrisville, 10.00; Holly Springs, 14.85; Sunbeams, Cary, 5.80; Tabernacle, 27.70; Inwood, 7.00; Mt. Vernon, 5.00; Sunbeams, Apex, 12.80; Apex, 9.70; Sunbeams, Holly Springs, 2.05; Green Level, 3.42; Sunbeams, Green Level, 1.20; Whitestone, 1.41.

Robeson Associat'n—Back Swamp, $10.82; Lumberton, 47.03; Sunbeams, Lumberton, 6 50; Zion's Tabernacle, 80c.; Ten Mile, 61c.; Tolarsville, 2.65; Cedar Grove, 2.90; Raft Swamp, 9 62; Saddle Tree, 8.68; Long Branch, 3.00; value of missionary box, Raft Swamp, 5.00.

Richmond Association—Spring Hill, $2.60.

Tar River Association—Poplar Springs, $6.16; Sunbeams, Scotland Neck, 11.09; Scotland Neck, 19.32; Cedar Rock, 2.75; Warren Plains, 2.80; Sunbeams, Warren Plains, 3.32; Littleton, 9.36; Weldon, 5.00.

Western Convention—Berea, $1.50; Fair View, 2.36.

No Association given—Rocky Mount S. B. and W. M. S, $12.60; Pittsboro, 13.75; Taylor's Bridge, 85c.; Porter Swamp, 4.14; Salisbury, 2.40; Wadesboro, 36.55; New Hill, 50 cents.

WOMEN AND CHILDREN CONTRIBUTING TO CENTENNIAL FUND.

Mrs. E. E. Wollard, $1.00; Mrs. S. P. Whitaker. 5.00; Miss L. D. Thagard, 5.00; Willing Workers, Trap Hill, 3.83; Women and children, Kapp Mills, 1.05; Women and children, Middle Swamp, 13.00; Women and children, Bethel, 15.75; Women and children, Buckhorn, 11.00; Women and children, Cary, 8 95; Women and children, Beulah, 2.41; Women of Clayton, 10.00; A Friend, 10.00; Women and children, Middleburg, 5.00; Women and children, Matthews, 9.35; Women and children, Corinth, 7.80; Women and children, Bethlehem, 4 33; Women and children, Galleed, 12.85; Women and children, Tarboro, 14.52; Women and children, Salem, 6 85; Women and children, New Hope, 2 35; Ladies, Roxboro, 6 85; Women and children, Clinton, 10.56; Women and children, Farmington, 5.00; Women and children, Clement, 2.00; Women and children, Bethel, 3.00; Women and children, Mt. Gilead, 12 93; Women and children, Pollocksville, 5.00; Women and children, Tolarsville, 2 60; Women and children, Beaver Island, 2.00; Mrs. Wiley G. Ferebee, 5.00; Women and children, Wake Union, 2.60; Women and children, Gum Orchard, 2.00; Women of Rose of Sharon, 3.38; Women and children, 1st Broad church, Sandy River Association, 3.21; Women and children, Moore's Chapel, 2.30; Women and children, Mooresville, 3 30; Women and children, Poplar Springs, 1.50; Women and children, Selma, 13.40; Women and children, New Bethany, 2.00; Women and children, Princeton, 1.45; Women and children, Holloway's, 4.20; Children of Olivet church, 16.39; Women and children, Antioch, 17.10; Ladies of Newbern, 12.81; Women and children, Cold Water, 1.10; Wingate Johnson, 5.00; Miss Kate Harrison, 50c.; Infant Class, Moravian Falls, 5.00; Women and children, Ahoskie, 10.00; Ladies, Warrenton, 32.10; Children, Warrenton, 1.90; Women and children, Mt. Gilead, 1.70; Women and children, Eureka, 8.10; Miss Norah E. Clark, 5.00; Mrs. Tom Sharp, 5,00; Miss Florence Leslie, 5.00; Mrs. W. C. Petty, 5.00; Women and children, Beaver Island, 2.00; Women and children, Jerusalem, 3.35; L. D. Castlebury and family, 5.00; Women and children, Holloway's, 4.20.

SUNDAY-SCHOOLS CONTRIBUTING TO CENTENNIAL FUND.

Walnut Cove, $10.00; Wilson, 6.00; Salem, 5.00; Edenton, 5.00.

DIVIDED AS FOLLOWS:

Foreign Missions	$379.01
Home Missions	162.63
State Missions	74.27
Christmas offering	29.47
Education	13.25
Orphanage	10.80
Value missionary boxes	128.10
Mission Societies to Cen. Fund	1,229.34
Women and children to Cen. Fund	427.57
Expense fund	3.09
Total	$2,455.53

Increase over last quarter, $1,006.02.

Number of new Societies, 20.

Letters written, 381; "Missionary Talks" sent out, 2,400 (one double number); Centennial leaflets, 20,000; general leaflets, 600; Reports, 250.

Respectfully submitted,

MISS FANNIE E. HECK, *Pres. W. C. C.*

MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Recommendations of Foreign Board, S. B. C.

The following recommendations were presented to Woman's Missionary Union assembled at Nashville, May 12th, and adopted by that body:—

1. That Woman's Mission Societies aim to raise the sum required to support our women missionaries in foreign lands.

2. That the object of next Christmas Offering be the work in Japan.

3. That Woman's Missionary Union (seeking from the S. S. Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday-schools, prepare programs, attend to the distribution, and do all else that is possible to make the occasion a success.

The following letter from the Secretary, Dr. H. A. Tupper, accompanied the recommendations:—

RICHMOND, VA., May 3, 1893.

Miss Annie W. Armstrong, Cor. Sec., Baltimore, Md.:

DEAR MISS ARMSTRONG:—In presenting to the Baptist women of the South the recommendations which have been sent to you, the Foreign Mission Board of the Southern Baptist Convention take the occasion to thank our Southern sisterhood for the very efficient aid that they have given to the foreign work of the Convention. The sum of money that they have contributed is large. But, even greater than that, is the wide spread influence of the literature disseminated, the meetings held, and the many examples of self denying endeavor, over the churches and homes of our Southland.

It is recommended for the year ensuing that special attention be directed to the children. This is the foundation of all permanent work for the future. As much as the present generation may do, to give the gospel to mankind, it will be increased many fold if the seed of missionary truth be wisely lodged in the mind and heart of the little one. The S. S. Board of the Convention is raised up, just at the time its agency is most needed for this important department of Christian enterprise.

The recommendation that Japan—worked for last Christmas—shall be the object for the next "Christmas Offerings," will be pleasing to the ladies the Board feel assured—there is something wonderfully interesting and fascinating in that country, whether viewed physically, politically, socially or religiously. All that is needed is information, to excite the deepest sympathy with this "people of the rising sun." Our force there, brothers and sisters McCollum and Waine, is so small that we would be painfully concerned were it not that Providence is smiling upon their labors, and there will be this year increased interest awakened among our people. (Note.—The Christmas Offering of last year, as reported by Central Committees, amounted to $5,068 82. A. W. A., Sec. W. M. U.)

The support of all our women missionaries is commended again to your consideration, because the work is a grand and inspiring one, and the Board is sure that it will be accomplished in the near future.

It is needless for the Board to say anything in praise of the executive department of the Woman's Missionary Union located in Baltimore. The planning of their heads and the performances of their hands, with the consecration of their spirits, as read between the lines of their incessant toils, are one of the most healthful stimulants to the Lord's workers of the Convention, and do not escape the eyes of him who seeth in secret and rewardeth openly.

In behalf of the Foreign Mission Board, I am, ladies, yours very truly,

H. A. TUPPER, *Cor. Sec.*

The Birth of Missions.

"One hundred years ago modern missions may be said to have hardly had birth. Here and there, both in Europe and America, the Spirit of God had been moving upon the hearts of individuals.

The modern missionary movement may be said to have been born when Carey, in May, 1792, at the Baptist Association at Nottingham preached his famous sermon from Isaiah 54: 2, 3. The fire kindled in the hearts of Carey and his co-workers spread until not only the Baptists, but all other denominations, were first warmed, then set on fire. But for a time it was not so. Individuals, church councils and Parliament itself sought to cast contempt upon the movement."

The Foreign Mission Board—What is It?

"It is simply a committee of twenty-one brethren, to whom the Southern Baptists, through their delegates assembled in Convention, commit the care and direction of their foreign mission work. These twenty-one form the 'Board of Managers' and have the real direction of the work.

The Board of Managers, all of whom reside in Richmond, Virginia, for convenience, are all busy men, college professors, pastors, lawyers, business men; together with two secretaries, who give their whole time to the work. These two secretaries receive full salaries, and with the treasurer, who receives only a small sum, are the only members of the Board who receive any pay for their services. Perhaps the denomination little realize how much it owes to the busy men who compose this Board, who lay down their own work time and again to obey the call of the Secretary to come together to think, talk, pray and work for the interest which has been committed to their hands and hearts."

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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strange as it may seem, is caused from a lack of that which is never exactly digested—*fat*. The greatest fact in connection with

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The only possible help in Consumption is the arrest of waste and renewal of new, healthy tissue. Scott's Emulsion has done wonders in Consumption just this way.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C., No. 183 Pearl Street, New York.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, postal circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE

In effect June 25, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	6 30 a m		
Ar Fayetteville	9 40 a m		
Lv Fayetteville	9 60 a m		
Lv Sanford	11 10 a m		
Lv Climax	1 01 p m		
Ar Greensboro	1 30 p m		
Lv Greensboro	1 38 p m		
Lv Stokesdale	2 26 p m		
Ar N & W Jun			
Walnut Cove	3 52 p m		
Lv N & W Jun			
Walnut Cove	3 10 p m		
Lv Rural Hall	3 40 p m		
Ar Mt Airy	5 00 p m		
Lv Bennetsville		6 20 a m	
Lv Maxton		7 28 a m	
Lv Red Springs		8 11 a m	
Lv Hope Mills		9 05 a m	
Ar Fayetteville		9 20 a m	
Lv Ramseur			6 35 a m
Lv Climax			8 15 a m
Ar Greensboro			9 09 a m
Lv Greensboro			9 20 a m
Lv Stokesdale			10 32 a m
Ar Madison			11 25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex. Sunday.
Lv Mt. Airy	10 35 a m		
Lv Rural Hall	11 55 a m		
Ar N & W Jun			
Walnut Cove	12 25 p m		
Lv N & W Jun			
Walnut Cove	12 45 p m		
Lv Stokesdale	1 11 p m		
Ar Greensboro	2 05 p m		
Lv Greensboro	2 15 p m		
Lv Climax	2 43 p m		
Lv Sanford	4 38 p m		
Ar Fayetteville	6 00 p m		
Lv Fayetteville	6 10 p m		
Ar Wilmington	9 25 p m		
Lv Fayetteville		6 15 p m	
Lv Hope Mills		6 41 p m	
Lv Red Springs		7 36 p m	
Lv Maxton		8 15 p m	
Ar Bennetsville		9 25 p m	
Lv Madison			12 10 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			2 50 p m
Lv Greensboro			3 15 p m
Lv Climax			4 05 p m
Ar Ramseur			5 45 p m

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Ordination.

On Sunday morning, June 25th, 1893, at Pleasant Grove church, Bro. L. A. Loyd was ordained to the full work of the ministry. The presbytery consisted of Revs. G. M. Duke, J. A. Bridges and pastor, A. A. Pippin.

Rev. G. M. Duke examined Bro. Loyd searchingly on his christian experience, call to the ministry, and the teachings and doctrines of the Bible. Bro. Duke read the Scriptures and preached the ordination sermon. Then the presbytery laid on hands, and the pastor made the ordaining prayer. After the prayer, Bro. Bridges delivered the charge and presented the Bible.

Bro. Duke preached a very impressive sermon from 1 Timothy 4: 16.

Bro. Loyd seems to have the confidence of his entire community. The benediction was pronounced by Bro. Duke.

A. A. PIPPIN.

Mount Zion Union.

The next session of the Mount Zion Union will convene with the Baptist church at Graham, N. C., on Friday before the fifth Sunday in July, 1893, at 10 o'clock.

At eight o'clock, Bro. A. A. Butler is requested to preach, with Bro. J. W. Watson as alternate.

SUBJECTS FOR DISCUSSION.

1. Is it practicable for country churches to have parsonages for their pastors? if so, how best secured? (continued from last Union); Bro. C. W. Blanchard leading.

2. The relation of education to religion; Bro. W. C. Tyree leading.

3. Is our present system of missionary work according to the New Testament teaching? Dr. J. L. Carroll leading.

4. Our Associational Mission work; Bro. J. C. Hocutt leading.

In order to comply with the resolution previously adopted, the brethren, and pastors especially, are requested to take up collections for Associational Missions to pay the quarterly dues of the brethren laboring as missionaries.

J. F. MACDUFFIE, *Chairman.*

South Fork S. S. Association.

The South Fork Sunday-school Association will hold its fourth annual session with the Baptist church in Maiden, N. C., July 28th, 29th and 30th. Introductory sermon by Rev. C. M. Murchison.

QUERIES.

1. What relation does the pastor sustain to the school. Speakers—Rev. C. E. Gower, Rev. W. J. Wyatt, A. W. Setzar and J. F. Click.

2. What is the necessary qualification of a Sunday-school Superintendent. Speakers—Rev. J. F. Morris, Rev. J. G. Blalock, A. B. Erwin and J. T. McLean.

3. Has the interest in our Sunday-school work increased by the organization of our Association. Speakers—W. A. Graham, J. S. Bridges, D. A. Whisnant and Rev. J. A. Kennedy.

4. What is the greatest hinderance to our Sunday-school work. Speakers—Rev. D. P. Bridges, E. S. Whisnant and D. K. Bennett.

5. Origin of Sunday-schools in America and by whom. Speakers—Rev. M. P. Matheny, Rev. D. W. Thomason and Rev. C. E. Woodruff.

6. What is the leading object of the school. Speakers—C. H. Harris, G. M. Shives, D. H. Ramsaur and A. J. Cook.

Other interesting subject will be discussed. Let every Sunday-school send a good delegation.

J. A. HOYLE,
Committee on Programme.

Central Association.

Union Meetings will be held Saturday and Sunday, July 29th and 30th, with Wake Union and Mount Vernon churches.

Introductory sermon at Wake Union by Rev. W. R. Gwaltney; at Mount Vernon by Rev. W. B. Royall.

QUESTIONS FOR DISCUSSION.

1. What is the duty of a church towards its members who do not believe in and give to the support of Missions? To lead in the discussion at Wake Union, Bro. A. B. Wester; at Mount Vernon, Rev. J. H. Hutchinson.

2. Ought there to be a special work assigned each church member? To lead in the discussion at Wake Union, Bro. S. F. Allen; at Mount Vernon, Bro. D. F. Lawrence.

3. How can church members who are unable to attend the Sunday-school regularly, best encourage and promote the work? To lead the discussion at Wake Union, Bro. N. Y. Gulley; at Mount Vernon, Bro. J. B. Carlyle.

4. Whose duty is it to become teachers and workers in the Sunday-school, and how should the officers be selected? To lead in the discussion at Wake Union, Bro. P. W. Johnson; at Mount Vernon, Bro. C. E. Brewer.

COMMITTEE.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

The Baptist Cause in Southport.

Dear Recorder:—I am so encouraged by the news received in the RECORDER from the different fields, that I sometimes think that your numerous readers believe there is no destitution in the State that is without a ministry of the gospel of Christ. As said above, I hear from the different parts of the field of the work that Christ's servants are doing, even though Southport and Brunswick county seem to have good news to report. [illegible] without a pastor [illegible] months, and now we have no prospects of ever having another. Our membership is scattered. We have on our church-roll seventy-four. Of these, twenty-three should ask for letters and unite with the churches near them, which only leaves us a membership of fifty-one, of which some are in need of discipline.

Our lot is truly hard here. Bro. W. W. Ruark is our Sunday-school superintendent, and a godly man he is—always ready and willing to make any sacrifice for the upbuilding of Christ's work here. Our church is not united, and we are getting spiritually further apart and from God our Father.

It would be a great pleasure for me to give the Baptist host a cheering account of this naturally beautiful place, for which God has done so much and man so little. Other denominations are building up and taking the town. Our Methodist brethren finished a new church but a few years ago, and their membership now is sufficient for two buildings; but they, like we, have not enough charity; hence, at this time, if we would only wake up, while everybody is spiritually cold, and warm them up with the gospel truth, we might save our church from rotting and rear our boys and girls as we are commanded. But enough.

Your editorials and letters from pastors give me encouragement that, perhaps, the great work which the army of the Lord is doing in the interior of our State will one day reach Southport; and may God hasten the day. Yours in Christ,

D. I. WATSON.

Southport, June 26, 1893.

Rev. R. T. Bryan's Departure from China.

Dear Recorder:—Last Saturday (May 27), Bro. R. T. B[illegible]y[illegible]n and family took their departure for North Carolina. We miss them severely. We expected we would, but knowing the circumstances, we did not have the heart to stay "Don't go" a single time. The entire family need the change, and the workers need rest. Do your part in seeing that they get it till the summer is passed at least.

The last Sunday Bro. Bryan worshipped with us, we had the pleasure of witnessing him baptize four women. One brother from the Chinkiang church was received by letter at the same time. In my last letter, I wrote you that I was expecting to baptize a man the following Sunday. Before the time came, another man was received, and I had the pleasure of baptizing the two. If I may be pardoned for counting, I will say that thus far this year we have baptized seven into the fellowship of our church. We thank the Lord for these, and pray that others who have been saved may be added to our number. Yours fraternally,

E. F. TATUM.

No Doctor or Medicine.

FOR TWO YEARS A FAMILY OF TEN PEOPLE HAVE SAVED THIS EXPENSE BY USING THE ELECTROPOISE.

Dear Sir:—I have had an Electropoise in use in my family, of ten persons, for two years. I have not had a doctor in that time or used any medicine, and would not be without the Poise, for I use it for every thing, from being tired as a housekeeper to any sickness we have had. My husband was restored to health in three months' treatment, although he could not be induced to use it until he was so reduced in strength, it was his last hope. He had had several attacks of La Grippe, and besides being so weak, the least exercise would cause the limbs to swell to twice the natural size. Three months' use of the instrument cured him, and he has not had any swelling or pain in his limbs since.

I treated my little boy, twelve years old, with best results, when I felt sure he would have Pneumonia. I think his general health is even better than before for he was not a strong child. I cured "poison oak" eruption just with the Poise by plain directions. My cook had had Rheumatism in her arms, from a child, sometimes could not grasp anything with her hands, not even knit. I treated her with the plain directions, and she is so much benefited she thinks it the greatest thing in the world, would not leave me, though she has been offered double the wages I pay. My oldest son came home last winter, after being at work for three years. The doctors said his liver was torpid and would swell up. I treated as you directed for three months. He is now in perfect health, and says he don't expect to take any more medicine. After the good it has done in our family, no one can wonder at our being so loud in the praise of the Electropoise. Yours respectfully,

MRS. JOHN B. SMITH.

Guilford College, N. C., April 25, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Mt Tabor ch, West Chowan, $5.00; Burlington ch, 1.40; Ditto (Associational), 1.53; Roberts' Chapel ch, West Chowan, 3.50; Rock Springs ch, Flat River, 10.70. Total, 22.13. Previously reported, 2,749.77. Total this year 2,771.90.

Foreign Missions—Burlington ch, $1.68; Liberty Asso, 85.02; Griffin's Cross Roads ch, 1.10; Sunbeams, Roxboro, 11.15. Total, 48.90. Previously reported, 3,026.29. Total this year, 3,075.19.

Home Missions—Liberty Asso, $19.48; Ditto, Cuban house, 1.40. Total, 20.88. Previously reported, 1,226.07. Total this year, 1,246.95.

Education—Mars Hill ch, West Chowan, $5.00; Moravian Falls ch, Brushy Mt'n, 15.00; Liberty Asso, 3.60; Roberts' Chapel ch, West Chowan, 5.00. Total, 28.60. Previously reported, 1,197.98. Total this year, 1,226.58.

Orphanage—S S, State Line ch, Flat River, $2.40. Previously reported, 523.46. Total this year, 525.86.

Ministerial Relief Fund—Liberty Association, $2 00; D L Gore, Wilmington, N C, 25.00. Total, 27.00. Previously reported, 149.58. Total this year, 176.58.

In the RECORDER for June 21st, the amounts from Canetuck Chapel, Eastern, for Foreign Missions, Home Missions, and Educational Board, were credited to Canetuck Chapel, Mt Zion Asso.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 1, 1893.

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Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

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Caldwell County Union.

The next session of the Caldwell County Union will be help with Dudley Shoals Baptist church commencing on Friday before the fifth Sunday in July. Introductory preacher, Rev. J. H. Nelson.

QUERIES.

1. The Executive Board—its work. Speaker, J. B. Moore.
2. New Testament Methods of Missions. F. P. Moore.
3. What has been the cause of the rapid progress of the Missionary Baptists in North Carolina, and how should the progress affect us? J. T. Howell.
4. Duties of church-members to their church. W. R. Beach.
5. The propriety of consolidating with the Catawba River Association. Rev. I. W. Thomas.
6. The propriety of adopting the Bostic-Herring method of Foreign Mission work. Rev. I. Oxford.

A. E. NELSON, *Sec.*

NEWS OF THE WEEK.

Raleigh Affairs.

Mrs. A. W. Fraps of this city, committed suicide at her home last Thursday morning, by severing the jugular vein with a razor. She had been in poor health for months and for sometime her mind had been considerably affected.

A very unfortunate affair occurred here on a playground Tuesday evening of last week. Two young boys, Percy Whitaker, and Alex. B. Stronach, Jr., members of well known families, quarrelled and fought. Whitaker was stabbed with a pocket knife in four places. His injuries are serious, but his condition is reported favorable.

Maj. Jno. C. Winder for many years connected with the Raleigh and Gaston railroad, and who in recent years has been the General Manager of the Seaboard Air Line System, was at the late meeting of the directors, elected Vice-President of the Company, and will also continue as General Manager.

State News.

Mr. Wesley Atwater of Orange county was recently kicked to death by a pair of mules.

Mr. Robt. Greene, Sr., of Greenville, died recently of lock jaw caused by sticking a nail in his foot.

Dr. W. A. Graham of Charlotte, has been appointed assistant physician at the Seaside hospital, Staten Island, N. Y.

The seven-year-old son of Mr. John Jones of Gulledge's township, Anson county, was instantly killed by lightning last Wednesday week.

Evans' Chapel, a church for colored people at Fayetteville, was destroyed by fire Monday week. Origin unknown. Insurance $3,000.

Ed. Arnet, a mill operative at Hope Mills, Cumberland county, committed suicide, Monday of last week, by shooting himself with a pistol.

Maj. Wm. M. Robbins of Statesville, has been offered, and has declined the Consulship to Dundee, Scotland. The position pays about $4,000.

Malignant typhoid fever has become an epidemic in the Core Creek neighborhood. Recently several cases have resulted fatally. —*Newbern Journal.*

The large planing mills and dry-kilns of Leavit and Leavit at Aberdeen, were destroyed by fire on the 23d ult. Loss about $20,000; insurance $12,000.

A Newbern firm shipped in one day recently five car loads of cucumbers. The vines from which they were gathered were picked clean three days before.

Maj. W. W. McDowell, one of the most prominent citizens of Western North Carolina, died at his home in Buncombe county on the 23d ult., aged seventy years.

Mrs. T. R. Magill of Charlotte, was found dead in a well at her home in that city last Friday. It is supposed she went to the well for a drink of water and accidentally fell in.

At Goose Creek, Pamlico county, some days ago, Geo. Green, a white farmer, quarreled with his wife and it is said threatened to kill her. That night she died, though she had not been reported sick before. Her husband refused to let any of the neighbors dress the corpse or even look at the face of the deceased. He attended to those matters himself and arranged for the burial. When the coroner heard of the proceedings he had the remains disinterred and held an inquest. It was found that there were bruises on her throat, face and back part of her head. The verdict of the jury was that the deceased came to her death at the hands of her husband and a posse started to Green's house to arrest him. When they arrived they found his dead body. He had blown his brains out with a shot gun.

W. R. Pool, a former well-to-do farmer of Clayton, is in jail at Smithfield, charged with conspiring with a negro to burn the town of Clayton. Sometime ago Pool was recommended by Hon. B. H. Bunn, for the office of postmaster of Clayton after he had received the endorsement of many of the best citizens of the town. Some weeks after he had been recommended for postmaster, it is said that he became very cruel to his wife. The good people of the town (most of whom had signed the recommendation of Pool) became so indignant at his treatment of his wife, that they wrote to Mr. Bunn to have Pool's recommendation for postmaster cancelled and another party recommended in his stead. This highly incensed Pool, who conspired with a negro to burn the town, in order that he might be revenged.

Mr. Chas. H. Conrad of Danville, Va., fell from a train near Amelia Court House, Va., on the night of June 22d, and was killed. Mr. Conrad was a son-in-law of Col. T. B. Keogh of Greensboro, N. C.

The Fayetteville Light Infantry it seems, is no longer a part of the State Guard. The Inspector General has issued the following order: "The Fayetteville Light Infantry having failed to parade for annual inspection by the Inspector General, as required by law, is on recommendation dropped from the State Guard. Its annual appropriation is forfeited, and all property owned by it is to be turned over to the Quarter Master General."

General News.

In the case of Miss Julia Force of Atlanta, who was tried for the killing of her two sisters, the jury returned a verdict of not guilty, Miss Force having been adjudged insane. She has been sent to the State Insane Asylum.

On Friday, June 30th, President Cleveland issued his proclamation calling upon both houses of the Congress of the United States to convene at the Capitol in the city of Washington on the 7th day of August next.

HOW much do you think the American People pay for harness- and shoe-leather? Half the money is wasted for want of Vacuum Leather Oil; 25c, and your money back if you want it.

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DIED.

BRANHAM—J. H. Branham, a member and deacon of Benson Baptist church, died in Benson on May 30th, 1893, of consumption, aged thirty-two years, seven months and ten days. Cut down in the prime of life, truly a good man has fallen. He leaves a wife and two small children, and a host of friends, to mourn their loss. His family, his church, and his town will greatly miss him. May God be with us all.

J. M. HOLLEMAN, *Pastor.*

MOORE—Mrs S. A. Moore, wife of R. R. Moore of Greensboro, died June 19th, 1893 at 3:30 p. m. A noble woman is gone—a keeper at home; opposed to woman suffrage; a lover of Jesus. Her admonitions to preachers were to preach the gospel of Christ, not the law. She was liberal to the poor, and a helper to all sufferers of all races and people. She was a great reader to the last of the BIBLICAL RECORDER, Sabbath-school and mission papers; a Bible student and a believer in the truth of the Bible. She was buried at Siler City, Chatham county, N. C. R. R. MOORE.

JONES—Thorney F. Jones, son of Andrew D. Jones of Wake county, N. C., died in Eufala, Alabama, on Sunday, June 25th, 1893, aged twenty two years. He had only been in that State two weeks. He was a consistent member of the Baptist church at Piny Grove, Wake county, N. C., but carried a letter of dismission with him when he left the State. His remains were sent home and buried by the side of his deceased mother, who died several years ago. He leaves a father, stepmother, brothers and sisters, to mourn their loss. His funeral was preached on Tuesday by the writer. J. M. HOLLEMAN.

NEWHALL—Mrs. Marie M. Newhall, wife of Rev. A. A. Newhall, returned missionary from Central India, departed this life June 26, 1893, aged fifty years and one month. Mrs. Newhall was a native of Germany, and a formal member of the Lutheran (State) church. She was brought to an experimental knowledge of Christ by the study of the Scriptures at the age of sixteen. Much of her early life was spent as a governess. She taught German, music and other studies in Red Hill, Brighton and London, England. Her health failing in England, she sought relief from bronchial asthma by a residence in Southern France. While there she met, in the city of Nice, Rev. A. A. Newhall on his way from India to America, and after frequent religious conversations with him on the teachings of the Scriptures, decided to sever her connection with the Lutheran church and embrace the first opportunity to unite with the Baptists. She was baptized into the fellowship of the Baptist church in Westphalia on her return to Germany. A few months after her baptism, through the influence of friends in Europe and America, she was appointed a missionary to Madras, India. After two years' experience as a missionary among the Telugus, she was married to Rev. A. A. Newhall Sept. 22d, 1883, and continued her work with him as a missionary (under the Foreign Missionary Union, located in Boston,) for seven years in Hanamaconda, Central India. Failing health compelled her to seek restoration in a more favorable climate. She returned with her husband to America three years ago. After trying various health resorts in Europe and America, they finally located at Southern Pines in Moore county, N. C., where her bronchial trouble was much relieved, and for some months she had hopes of recovery; but other diseases intervened and she died of strangulated hernia. Hers was the first interment in the new Southern Pines cemetery, which is beautifully located on a high ridge about one mile south of Southern Pines. The funeral services were conducted by the writer. She leaves but one child, a lad of eight years, born in India, who will remain with his father.

N. B. COBB.

BRITT—Departed this life about 11 o'clock, Saturday night, June 17th, 1893, Bro. Moses Britt, Sr., of Falling Creek Baptist church, Wayne county, N. C.

Bro. Britt was born Sept. 29th, 1824, and was therefore nearly sixty-nine years of age when he died. He was baptized into the fellowship of Falling Creek church by Rev. A. B. Alderman about the date of 1850 or '57; and from that date to his death the claims of his church and Redeemer were, in his estimation, paramount to all others.

Bro. Britt was, in some respects, a remarkable man. He began life with nothing but such blessings as are common to all men. By industry and economy he acquired a good competency. He never enjoyed the advantages of school training, yet in such high estimation did he hold the cultured intellect that he gave all his children a liberal education, having sent three of them to Wake Forest College.

He was a model husband and father, kind, affectionate, and considerate of the welfare and comfort of others rather than of himself. In all the relations of life, he acted well his part, and has left behind him an example worthy the emulation of his survivors.

After his funeral sermon—preached by the writer—he was buried in the family cemetery in the presence of a large assemblage of his fellow citizens on Monday evening, June 19th, 1893.

I said he was, in some respects, a remarkable man. Having known him for many years, I know whereof I speak.

1. He was a man of great patience under affliction. He was a great sufferer for the last fifteen or twenty years of his life.

2. He was the unwavering friend and helper of his pastor. Several years ago, during a season of great bodily affliction whose protracted severity kept the writer away from his churches for several months, Bro. Britt, keenly alive to the welfare of his pastor, forwarded to him a liberal sum of money, with his sympathy and prayers. This was in addition to his part of the pastor's salary.

3. The constancy of his devotion to his church was remarkable. Over thirty years ago I was first his pastor. True, I have not borne this relation to him during all the years that have passed away since then, but my pastorate with his church embraces several years, and I cannot now recall a single church meeting during my entire pastorate at which he was absent. The only time during his life that I ever preached to his church without preaching to him was the day on which he died.

(It is proper to add here that the present pastor of the church is Bro. G. L. Finch, who got me to relieve him while he could go away for a season in quest of health.)

JNO. T. ALBRITTON.

Mt. Olive, N. C.

RAIFORD—Mr. R. B. Raiford, son of W. P. Raiford, was born near Princeton, Johnston county, N. C., Sept. 16th, 1857, and died at his home in aforesaid county, June 14th, 1893, aged nearly thirty-six years.

Bro. Raiford professed hope in Christ while a student at Prof. T. L. Troy's school in Princeton, N. C., and gave his membership to the Methodist church. This revival among the students spread to many outside the school, and many souls were happily converted to God. Bro. Raiford's conversion gladdened the hearts of his parents and others who had been long praying for him. He was a bright convert, and immediately started out on a line of usefulness. Soon many of his brethren were willing to look up to him for counsel and Christian example. He was superintendent of the Sunday-school and steward of his church, and used both offices well. He continued faithful to the trusts reposed in him by his church (the Methodist) until about the last of September, 1889, when he made application for membership in the little Missionary Baptist church at Princeton, and followed his conviction into the water. He was baptized by the writer on the fourth Sunday afternoon in October, 1889. Not many days after he was elected and ordained deacon, which office he filled to the satisfaction of all so long as his health would permit him to discharge its duties. He was the second addition to our little church after its organization, and is the second to go from us by death to the church in heaven. He was sorely afflicted with cancer during the last two years of his life, and was nearly all the while undergoing severe and expensive operations in the hope of relief, but all to no profit. He bore up undef and through all with wonderful patience and Christian fortitude. The word of the Lord was precious to him to the last moment of life, and sometimes during the lonely hours of the night he would wake his companion and say, "My dear, I am so happy! The Lord has been and is still so precious to me that I feel it would be delightful to rise and shout his praise aloud!" All this, and more, as the result of meditating upon the precious promises of "our Father." He has been taken from us while young, but not before his life had been finished. "Every life is a finished life," so some one else has put it, and we are inclined to believe it. Some short lives grow long when measured by good deeds, and some long lives become short when measured by the good they have done in this world.

He leaves a widow, seven children, a brother and some sisters, several distant relatives, and a large circle of friends to mourn his absence from earth. We sorrow in hope of reunion "over there."

O. C. HORTON.

Selma, N. C., June 20, 1893.

Tributes of Respect.

We, the members of Elam Baptist Sunday-school, desire to pay a tribute of respect to the memory of Sammie T. Wheeler, who died at the home of his parents, R. T. and C. V. Wheeler, near Garysburg, N. C., April 24th, 1893, aged nine years.

Resolved 1. That we bow in humble submission to the divine will, feeling that our loss is his gain.

2. That our school has lost a bright, attentive and regular attendant, and the parents an affectionate son.

3. That we extend to the loved ones our warmest sympathy in their sad bereavement.

"A bud of beauty nipt by death!
O, no! but upward borne
Where no rude wind or poisoned breath
Can blast a flower of paradise;
Though earth may boast one gem the less
May not e'en heaven the richer be."

4. That a copy of these resolutions be sent to the family, a copy to the BIBLICAL RECORDER for publication, and a copy be spread on the record of this school.

E. H. JOHNSONE,
P. ERICKSON,
C. L. STEPHENSON,
Committee.

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BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

To the South River Association.

Dear Brethren:—I am now confined at home with erysipelas in my foot and leg; therefore I am hindered at present from colportage work. I desire to thank the brethren for their kindness, and especially the pastors.

I also note with pleasure the signs of improvement in some of our churches, especially White Oak, under the care of Rev. J. L. Stuart, and Piny Grove, under the care of Rev. R. Honeycutt.

The Lord willing, I hope to be out again in time to visit all the churches by the meeting of the Association. S. C. PAGE.

Godwin's, June 24, 1893.

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The Bells of Liberty.

Ring out, O bells of liberty!
Ring out with joy and mirth,
And send the rapture of your chimes
Around the listening earth;
Ring loud and clear that all may hear—
The fettered and the free—
The voice of liberty.

Ring out, O bells! ring once again,
A purer, holier chime,
And send the echoes of your strain
Far up the hills of Time:
Ring, ring with clear, prophetic voice
The bliss that yet shall be,—
Say to the earth, "Rejoice, rejoice!
For love is liberty!"

Ring tuneful bells, ring sweet and clear
A hymn of prayer and praise
That God will guide us year by year
Through His appointed ways.
Ring, ring harmonious to His will,—
For only those are free
Who in the love of God fulfil
His law of liberty.

—Ida Whipple Benham, in Youth's Companion.

A Lucky Blow.

Here is a story that proves the old saying that "truth is stranger than fiction." The incident happened in the State of Washington, and not very far from Olympia, the capital.

Two little boys, whose names were Freddie and Tom, set out for school one fine summer morning a little over a year ago. Fred was seven years old, and Tom, who was nearly eleven, felt that his little brother was his especial charge. Their mother had made them up a lunch; for the distance to school was too great to permit them to come home at dinner-time. Fred carried the bread and cheese in a little basket, while Tom had a bottle of milk under his arm—a good, large, strong bottle.

"Take good care of Freddie, Tom!" said their mother, as she kissed them good-by.

Tom always liked to be told this; and he would straighten back his sturdy shoulders, and hold his curly head a little higher every time it was said to him.

"Yes, mother," he answered. "Come along, Fred, or we'll be late."

And away the little fellows trudged, while their mother went back into the house breathing, as she always did when the boys left home, a brief prayer to Him who

"Over the loving and the gentle gives His holy angels charge."

Between the boys' home and the schoolhouse was a piece of woods where tall maple, ash and cottonwood trees grew, with a dense undergrowth of alder. It was a lonely looking place, especially because the road did not go straight through it, but turned first to one side and then to another, to avoid trees that had seemed too big to cut. So tall and close together were the trees, that the sun could not find its way through the leaves, and even on the brightest days it was always dark and gloomy. The boys always liked to hurry through it, and this morning they quickened their steps as soon as they got within the shadow, taking opposite sides of the wagon track, so as not to be in each other's way.

They had just passed the first turn in the road when a cracking noise was heard in the woods on Freddie's side. Before they had time to speak to each other, a lithe brown form leaped from between two alder bushes, and alighting in the centre of the road, stood facing the boys. They did not know what it was, but seeing it crouch for a spring, Tom ran to get between it and Freddie. There was a deep hole in the road, which he had to go around, and, delayed by this, he saw the creature spring forward at Freddie, as a cat springs upon a mouse, and, striking the little fellow with one of its powerful paws, bear him to the earth. Poor little Freddie, too much surprised and frightened to cry, lay prostrate, the beast, which was a cougar of the largest size, standing over him, its horrible fangs glistening as it made ready to seize him by the throat.

There was only one thing for Tom to do, and he did it. Seizing his milk bottle by the neck, he swung it above his head, and then, as he sprang forward, brought it down with all the strength of which his young arm was capable, between the cougar's eyes. It was a well aimed blow, and strong enough to smash the bottle into a dozen fragments. The milk ran into the cougar's eyes and down his nose into Freddie's face. Never was a cougar more astonished. Bottles of milk and little boys were things it did not know anything about, and it gave a great bound over Freddie's head, as he lay quietly on the ground, and disappeared into the woods.

"Did it hurt you, Freddie?" asked Tom.

"Guess not," was the little fellow's answer, as he rose to his feet.

"Oh, he did, Freddie!" exclaimed Tom. "There's blood on your coat and the sleeve's all torn."

Fred looked at the place indicated and burst into tears.

"There's blood running down my arm," he cried.

"Let's run home," answered his brother; and, taking the little fellow's uninjured arm, he ran along through the mud by his side.

Freddie almost fainted from the loss of blood; but his mother, who saw them coming, knew something must be the matter, and hurried to meet them, and, without waiting to hear the story, which Tom told as he ran beside her to the house, seized the little boy in her arms and bore him home as fast as her feet could carry her. The doctor, when summoned, found it necessary to put several stitches in Freddie's wound, which the cougar had made by the stroke of its paw; but the little fellow was soon himself again, and not a little proud of his scars.

The cougar did not fare so well; for when Tom told his father of the adventure, he called his neighbors to his assistance, and, with rifles, they set out for the forest. After a few hours' hunt in which Hero, a splendid black hound, did his share of the work, they came upon the cougar and shot it. The skin was given to Tom as a reward for his rescue of his brother, and it lies on the floor before the boys' bed in their little attic room. Freddie carries in his pocket one of the claws that made the scars upon his arm.—*Charles H. Lugrin, in The Independent.*

For Girls.

If girls are brought up simply with the idea they must do nothing but look pretty and strive to be leaders of fashion, then it would be far better for them when children to inhale the deadly miasma of the East, which blights only the body, than to be reared under such influences which will blight mind, body and soul and cause them to be a curse rather then a blessing.

The strongest tie on earth is the one that binds a child to its mother and the only way to keep this tie inviolate is to educate our girls to be practical, and teach them that their duty to God and themselves is not to plume their bodies with jewels and silks, and think only of the latest styles, but to learn to make home attractive, and to fit themselves for the sphere in which God has placed them.

The man who marries a "stylish lady," who unites his life with one who thinks only of her personal appearance and who stands before the mirror an hour every day trying to hide from the gaze of her sensual admirers the defects which God himself wrote on her face to show that she was frail and human, and of the earth, earthy and imperfect—yea, that man who marries the "lady" who has no God but fashion, no thought but style, and no aspiration but the admiration of other men,—such a man need not die to find a torment, for he finds it here, in his union with that heartless creature, who desecrates the hallowed office of marriage by assuming the sacred title of wife.—*Selected.*

A Mother's Privileges.

If you allow your duties to run you like a machine you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and strength, especially if you have a large family.

If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every woman has tastes, wishes and preferences. She should require them to be respected. If you choose to omit a small duty for a pleasure that is more valuable to you, take the liberty to do so. You owe your family a bright face and well informed mind, as well as buttons and patches. Just as you accustom them in this respect will their demands be. So many mothers are draining their lives away in little steps and stitches!

If you have a distaste for any special work, there is some way out of it without neglecting or hurting anybody. Teach a servant to do it, or exchange with a friend who likes it. For several years one of my friends did my plain sewing, while I did fancy work for her. Each set a price on her work and kept an account of it, but no money was paid; we only balanced accounts occasionally. If you claim your privileges they will be granted you, and *vice versa*.—*Ladies' Home Journal.*

Do Not Deceive Them.

When the children are ill, do not tell them that the medicine is "nice," when you know that it is positively nauseous; do not induce them to swallow the dose under the pretense that it is "good." Children never forget white lies of this sort, and their confidence once shaken never regains firmness. Better by far tell the truth, that it is disagreeable, but necessary to their health, and you desire them to take it at once. Ten to one they will swallow it with half the trouble of coaxing and worry of words, and love you better for your firm and decided manner. Don't teach the children by your example to tell white lies to each other and to their neighbors. Guard your lips and bridle your tongue, if you desire to have the coming generation truthful.—*Richmond Christian Advocate.*

In Glass.

That's the way Dr. Pierce's Pleasant Pellets come. And it's a more important point than you think. It keeps them always fresh and reliable, unlike the ordinary pills in cheap wooden or pasteboard boxes.

They're put up in a better way, and they *act* in a better way, than the huge, old-fashioned pills. No griping, no violence, no reaction afterward that sometimes leaves you worse off than before. In that way, they cure *permanently*. Sick Headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels, are prevented, relieved and cured.

They're tiny, sugar coated granules, a compound of refined and concentrated vegetable extracts—the smallest in size, the easiest to take, and the *cheapest* pill you can buy, for they're guaranteed to give satisfaction, or your money is returned. You pay only for the *good* you get.

There's nothing likely to be "*just as good*."

When out in the open air walk erect, head up, and with shoulders thrown back; inflate the lungs to their fullest capacity, hold the air a second or two, then gently let it out as in ordinary breathing. Keep this up and practice it several times a day. If your business does not call you out, you must take time; go out. This is the best lung developer.—*Exchange.*

Beecham's pills cure bilious and nervous ills.

Well Answered.

A Buffalo paper tells a story of a New Hampshire boy's quickness at repartee. A gentleman was traveling in the country at Stoddard, where it is all rocks and bowlders, abandoned farms and farm houses going to ruin. He saw a boy of twelve or fourteen hoeing in a cornfield on the side of what would be pasture land on any one else's farm. The corn was poor looking. The traveler reined in his horse and spoke to the boy. He said to him: "Your corn is rather small."

"Well," said the boy, "we planted dwarf corn."

"Well, it looks yellow, poor and thin."

"Well, we planted yellow corn."

"Well," said the traveler, "I don't mean that. It don't look as if you would get more than half a crop."

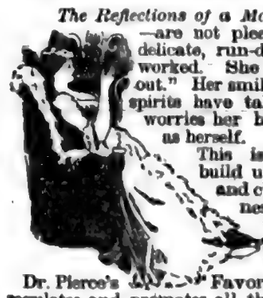
"I don't expect to. I planted it on shares."

Paste in Your Scrap-Book.

We have noticed going the rounds of the press, says the *Franklin Times*, a long and expensive remedy for curing the poison-oak. Here is a better one, which is worth preserving, and costs you nothing:

Put a small handful of dried, chipped beef in a half tea-cup full of new milk, simmer a few minutes by a slow fire. Then rub the parts affected with it, a time or two, and you'll be astonished at its effects. It will cure it, and will not be long about it. In advance, you are welcome.

The Reflections of a Married Woman



—are not pleasant if she is delicate, run-down, or overworked. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments which are the seat of her trouble.

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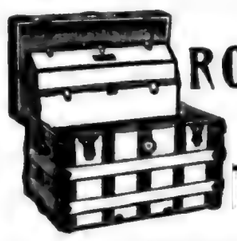

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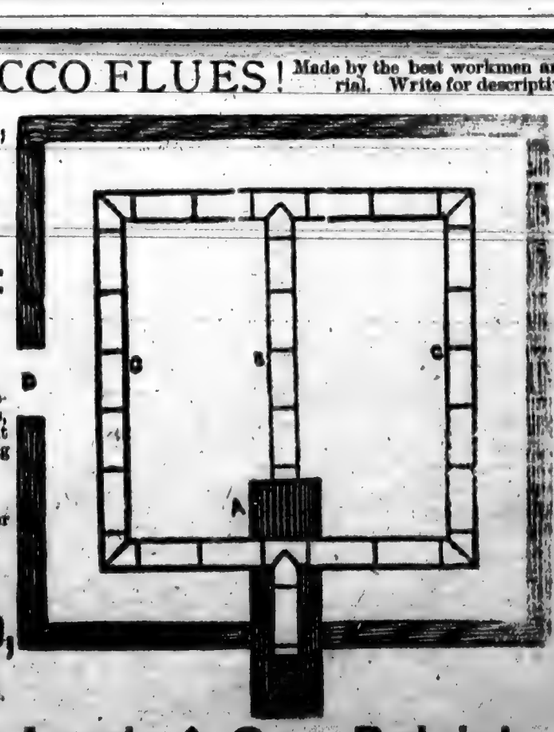

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Calling to the Ministry.

Dear Bro. Bailey:—I have been reading the dear old BIBLICAL RECORDER more or less from the days of its being edited by Bro. J. J. James, and I must say that it seems to me to improve with every number. I see so many good, rich articles in it, I asked a brother not long since to give me his name and the sum of two dollars, and I would see that he should have the next week's issue of the RECORDER to read. "O," said he, "I want it, but I don't see how I could spare two dollars just now." I told him if he would read the RECORDER one month, I felt quite sure that he would find out how to raise and spare two dollars for it each year as long as he should live. He promised me to come and see me soon and bring the cash.

Among some of the good things which I read are the articles written by Bro. Harman and Brother Brown on the call to the ministry. But while Bro. Brown demurs to the opinions of Bro. Harman, I must say that I don't see that his idea of getting the preacher into the field, properly authorized, is any better. The only one point in Bro. Harman's article, which Bro. Brown admits to approximate his idea, is "a deepening, growing, abiding conviction that it is God's will that one should devote himself to preaching the gospel as a lifework." Now, I cannot see how the church could know this to be a fact, and settle down upon it, as being of divine origin, any more so, than to be able to decide as to whether the aspirant would be popular or unpopular, or whether his lungs and throat would hold out long or fail soon. The church can have no evidence of the fact except from the man who is seeking ordination, and he may be deceived, or attempting to practice a fraud, or it may be of God; hence in this case we must await results. I am unwilling to accept this as a justifiable reason for deciding on a call to the ministry.

Then, in the second place, and in conclusion, Bro. Brown seems to prefer throwing the burden upon the churches. I don't see how the churches are to mend the matter. I agree with Bro. Brown that there are many of us who can't preach, never have, and perhaps never will, and yet this "abiding sense, this *to us seeming conviction* that it is God's will." Then there are those in whom the church has seemed to have the greatest confidence, and have insisted on the presbytery, called on to ordain, to be sure to loose them and let them go, as they are all right, and yet they can't preach. There are as many failures among the selections made by the church as from any other selection; besides, I fail to see in the Scriptures any satisfactory authority for leaving the matter with the church.

I do not presume to answer for Bro. Harman, nor do I presume to be able to know anything that my dear Bro. Brown does not know, for while I do not mean to attempt to be guilty of such a sin as to flatter Brother Brown, nor to speak of his ability to the disparagement of any other able brother, yet I am sure that I don't know of the minister of the gospel whose opinions are superior to his, so far as I can understand.

But I will say, in conclusion, that I regard a call to the ministry as coming in the following manner, viz:

1st. The person called must be a regenerated man.

2d. He must have complied with the requisite ordinances of the church.

3d. He must possess the qualifications required, as are set forth in the Epistles to Timothy and Titus, and it does seem clear to me that when such is the case, that there would never be any mistake in getting ministers such as could and would honor the cause of Christ.

4th. I think that the proper judges of the above qualifications are those who are best acquainted with the applicant, and that the presbytery of elders called upon to ordain any one to the work of a preacher of the gospel should not, at any time, or under any circumstance, proceed to ordain any one until they can be satisfied that it would be for the good of the cause. To my mind, it seems more likely to be according to apostolic method that the matter of settling the question as to the call and qualifications of preachers be left to the antecedent preachers. Christ chose the first apostles and sent them out, and they, in their work and in the discharge of their duty, ordained others, and nowhere in the New Testament can it be found that any bishop or elder of apostolic times acted from any other authority or by any other method. Some might claim that Paul was an exception to this rule; if so, then please read for your better instruction Galatians, second chapter. We see that Paul had been preaching at least seventeen years, and notwithstanding his firm and honest convictions, based upon unmistakable evidences of a personal call from God himself, and also having been further qualified by the setting apart by Ananias, yet he (Paul) confers with James, Cephas and John, fearing that without their sanction and approval, he had preached in vain; that is, he might have been mistaken in his gift and calling. Yet in this day, men are willing, nay even *anxious* to preach, and will arrogate to themselves the great, responsible, and of all work the most important, the office of preaching the gospel, and, too, with no other conviction than that they may be permitted to enjoy the honor of being called a preacher, of being admitted into good society, and perhaps get a living out of it, simply as they might expect to do from any worldly profession. Some of such characters know nothing whatever of an experience of grace, and of course nothing of any special enlightening from the Holy Spirit, and many amongst them could not give the analysis of the most simple text in the Bible. Still they succeed in filling up every Sabbath with churches of which they boast of being pastors, "and as the priests, so are the people." The result is, we have dear Dr. Durham's "Omissionaries, Trunk Baptists," &c., of which he so beautifully wrote two or three weeks ago. Fall into line! O, church of the living God! go back to the New Testament way of making preachers, and then your preachers will be sure to "preach those things which become sound doctrine."

I don't want to be regarded as a preacher, unless my dear old brethren such as Lennon, Hill, Drs. Skinner, Bailey, Pritchard, Brown and others, to whom God has given the call and made it manifest by their works, can do by me as did James, Cephas and John to Paul. I do hope for the day when Christian honesty and true fidelity to Christ shall take the place of common politeness among Baptists.

Your humble brother and lovingly,
D. N. GORE.

Loris, S. C., July 1, 1893.

It is one of God's greatest mercies that this world is full of troubles; for if we so much court her now she is foul, what should we do if she were beautiful?—*Gospel.*

Gains and Losses.

PROGRESS OF THE WORK IN SOUTH CHINA.

Canton is the capital of Kwang Tung Province. This Province is about as large as North Carolina, with a population more than ten times as large, Canton itself having almost as many people as the whole State of North Carolina. Our work lies mainly in the northwestern part of the Province. There are two or three stations south of Canton, where there are many Chinese returned from California. These are constantly coming and going, so that the work has never taken such permanent shape as in other places. Misses North and Hartwell have just returned from a stay of two months in that district. They visited several villages, and at some remained two or three weeks. During the day they went from house to house reading the Bible and telling the story of the gospel. At night they gathered the girls and women in their temporary residence and tried to teach them the way of the Lord. They came again and again night after night, from twenty to fifty, and many of them seemed to grasp the truth and to believe in Jesus as their personal Saviour. At another village they found a man converted in California who was previously unknown to the members of our mission. He entertained them and greatly helped them in their work. Miss White was with them part of the time, but the work in Canton was pressing too heavy on Mrs. Graves, and she returned to her help. Misses Whilden and McMinn have spent some weeks at Shiu Hing and in the neighboring villages. In the villages they were able to do much work that promises results in the future. Sometimes women would get them into a room and shut the door to prevent the crowds gathering, so that they might have quiet to learn more fully the way of salvation through Jesus.

Negotiations are in progress for the purchase of a lot in Shiu Hing and the building of a residence, so that some of us may reside there permanently. We are looking for a physician to join us there and open a hospital, for which there is a fine opening. Is the man we want to be found in North Carolina?

Bro. Simmons has recently returned from a visit to Shek Kak and Tsing Uen. In the latter city he spent nearly two weeks, preaching to crowded houses of interested hearers, and explaining the Scriptures to the brethren. The work there, where there has been much persecution, grows more hopeful with every visit.

West of this Province is Kwong Sai, in which no missionary has ever yet been permitted to reside long at a time. But our native preachers and colporteurs have gone to and fro in the Province, and several have heard and believed, and the converts have built a chapel in one of the smaller towns. Bro. McClay recently spent several days at this chapel, gathered the brethren and sisters for the study of the truths of the gospel, and at the close baptized seven believers. One of these came a journey of four days on foot to meet Bro. McClay and receive baptism. The opposition is not dying out, but the officials have been instructed to suppress any hostile outbreaks against Christianity. While the government of the United States, a *model* for its principles of freedom, is putting new restraints on the resident Chinese, the Chinese government, the synonym for unreasoning despotism, is manifesting greater willingness to protect foreigners who come bringing a foreign religion. The Chinese in the United States are interfering with the power of some to make money, and letting their religion alone; so "the Chinese must go." It is becoming evident that the missionaries are here, not for money, but to preach religion, and so they may receive protection. The money is worth more than the religion, in the eyes of a few voters, and so both political parties are afraid to carry out national pledges to the "half-civilized Chinese." Are the right thinking people of the United States content that the contrast between the two governments should continue thus?

But while there are signs of progress in the work, we have recently suffered serious loss in the death of two of our most useful preachers. Bro. Au Yung Honge was converted more than twenty years ago. Against great opposition he was baptized and had to flee from home to save his life. For ten years or more he has been an earnest and effective preacher. He was living at Tsung Fa, his native village, and looking after the work there, but had gone on a preaching tour far up the Sz Wai river, and was taken sick and died there. The church in Canton raised the money to have his body brought down and buried here.

Bro. Tso Fat Tsuen was the pastor at Tsing Uen. He was converted in South America, where he saved some money. Coming home, he preached without salary as long as his money lasted. He was with Bro. Simmons in his meeting at Tsing Uen, and came a day's journey down the river with him, and then turned up the West River to visit his native village. There he died after a very brief illness.

Mrs. Graves has been quite sick with typhoid fever for some time, but seems to be slowly improving.

Not long ago Dr. E. P. Thwing, of the Northern Presbyterians, died here. He was not officially connected with their mission, but had accompanied his son and daughter who recently joined the mission. He was looking after a proposed insane asylum to which, I think, he had given a considerable amount of money, and was constantly striving to do good. His wife, also, nearly sixty years old, was studying the language and trying to do missionary work, when she was stricken with fever, and is still far from well.

The Presbyterians have recently suffered losses, sickness necessitating the going home of several. Two prominent physicians, Drs. Kerr and Thompson, had worked long and needed a rest. Dr. McCandlish, working on the island of Hainan, has recently been ordered home on account of his wife's health. Dr. Macley has broken down at a distant inland station, and has gone to Macao, hoping to avoid going home. He left at that station Miss Johnston, his adopted mother, who remains alone, far away from any foreigner, to look after the work.

A few days before our arrival in Canton, Mr. Lingle and his wife left for this station. They remained a few months and Mrs. L. was stricken with heart-disease and they had to go home just as they were ready for work. It was not thought she could survive the voyage, but I hear that she is improving. Mr. Lingle is a native of Rowan county, N. C., and I hear that he is now at the home of his father near Salisbury.

G. W. GREENE.

Canton, May 29, 1893.

Letter from Sister Nannie S. Britton in China.

Bro. Bailey:—This beautiful spring weather affords many good days for country work. Mr. Britton is giving much of his present time to preaching and personal work among the people in the numerous villages and hamlets northeast of Soochow. He usually starts in the early morning, spending the day out, and returns at night. After supper he goes immediately to the chapel where he or Mr. Tsu preaches. This night preaching was begun about a month ago with the hope of giving to our neighbors, who on account of their work cannot attend the afternoon services, an opportunity to hear the gospel. The congregations are often large and quiet for a collection of heathen, but at other times they are quite noisy.

We are thankful to note a few hopeful cases among those who attend our meetings more regularly. I will mention one who is the son of a blind widow. His mother was baptized by Mr. Britton in the summer of 1891. Ever since her baptism she has shown that she is happy in the hope she has in the Lord. May the son soon rejoice in the same blessed hope.

We returned yesterday from Wongdai and Leku. At Wongdai lives one Mrs. Tun, who was in Mrs. Yates' boarding school five years. She was baptized by Dr. Yates while in Shanghai. On marrying (seven years ago), she moved to her present home. There she has remained the only Christian in her town these years, having no one to worship with her, but many to deride her trust in Christ. She has seen very few Christian people since she left Shanghai, but she speaks with great pleasure of the time Dr. Yates visited her before his death. It is encouraging to hear her talk of God, her ever-present Friend, and Jesus, her Saviour.

The people of Wongdai were making elaborate preparations to bring out one of their idols and give him an airing with a parade on the streets, so they were too busy to listen to the gospel of our Lord and Master.

We pushed back to Leku, where more attentive ears awaited us, and there many, both young and old, heard of Christ's love for them.

Mr. Tatum was with us not long ago and did some good preaching. He was taken sick and had to leave after only a short stay. We are glad to learn that he is better now.

We keep hoping to hear soon of newly appointed missionaries to share in the work of this great city and surrounding country.

Mr. Britton is working in Lo-ming and vicinity to-day. T. C. B., Jr., now six months old, is well and grows fast. He adds much joy and sunshine to our home and hearts.

With best wishes for all of our North Carolina friends, I am sincerely,

NANNIE S. BRITTON.

Soochow, China, May 26, 1893.
Post-office, Shanghai, China.

Many brethren are inclined to criticize the sayings and doings of others, and many are inclined to be sensitive to criticism. It is well, therefore, to consider the proper limits of the criticism of people.

Every public act and utterance of any man is a legitimate subject for criticism. Whatever a man utters in a sermon or public address, whatever he puts in print, and whatever he does, either as a representative or in a public manner, may properly be criticized, and he has no right to be offended at such criticism. His private affairs, however, and his private conversation and correspondence, are not proper subjects for public criticism, and no one has any right to drag these things before the public.

On the other hand, the critic has no right to assail the motives of the one criticised. Every man has a right to have his motives respected, however much his acts and utterances may be condemned. Just here is where most critics fail. They condemn, not simply the act or utterance, but the man. They either charge or intimate that he is prompted by some bad motive. And when he becomes offended, as should have been expected, they turn round and say that he is not above criticism, that they have a perfect right to express their opinions, etc. His taking offense at one insult is made the occasion of giving him another. Such criticism should be ruled out of decent society. It has no place among right-thinking people.

Then, even if the man's motives are respected, the critic should consider what will be the probable effects of the criticism—whether it will help or hinder the cause of truth and righteousness. We have no right to use even legitimate criticism to the injury of the cause we ought to promote. If the man criticised is in charge of important interests whose success depends on his having the sympathy and co-operation of the people, no criticism which would interfere with that sympathy and co-operation, should be offered. It is wrong to strike a blow at a good cause.

And, besides, the motives of the critic should be pure. He should have no personal end to gain. Criticism must not cover up personal ambition or personal ill will. Indeed a man ought to be very careful how he trusts himself to criticise the public sayings and doings of one he dislikes. The person equation is sure to show itself in the result. And nothing discounts a man in the estimation of thinking people, more than his seeking to use criticism to promote his personal ends.

Let the critic always consider whether it be the design of his criticism to help or to hinder the man criticised, i. e., whether it be friendly or unfriendly. Let the critic pray for the brethren criticised before writing his criticism, and let him be very sure he does unto them as he would have them do unto him. Let the brother criticised stop and consider what the criticism contains which may be made helpful to him, even though the criticism be unjust. The impression made upon the critic's mind, though an unjust one, may have been made upon the minds of many others, and this may render it desirable for something to be said or done to remove this impression, and care should be exercised against making such impressions in the future. Napoleon said he got more profit from the criticism of enemies than from the compliments of friends, since thus his faults were revealed to him.

In replying to criticism, also, let not the motives of the critic be assailed. He has an equal right with the man criticised to have his motives respected. Not every criticism is worth a reply, but if a reply is made let it be of the right kind.—*Western Recorder.*

Fretting.

There is one sin which seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks to fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Helen Hunt, in The Watchman.*

Christ and His Sheep.

An American who was traveling in Syria saw three native shepherds bring their flocks to the same brook, and the flocks drank there together. At length one shepherd arose and called out, "Men-ah, men-ah," which is the Arabic word for "Follow me." His sheep came out of the common herd and followed him up the hillside. Then the next shepherd did the same, and his sheep went away with him, and the man did not even stop to count them. The American said to the remaining shepherd, "Just give me your cloak and turban and crook, and see if they won't follow me as soon as they will you." So he put on the shepherd's dress, and called out "Men-ah, men-ah," but not a sheep moved an inch. They knew not the voice of a stranger. Is it not just so with the flock of Christ? Christ is the Good Shepherd and knows his sheep, and is known of them.—*The Worker.*

Amidst the whir of machinery, in the bustle of the street, even in the [illegible] conversation, we may be able [illegible] disappear out of time, and stand for [illegible] stant in eternity face to face with God. [illegible] few prayers are more precious than [illegible] mentary ejaculations offered in the [illegible] of daily occupations. He who [illegible] this habit has a strong tower [illegible] can retreat in every [illegible] *Stalker, D. D.*

Thank God for sympathy [illegible] devil's power of turning [illegible] —*N. Y. Observer.*

The Biblical Recorder.

WEDNESDAY, JULY 12, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the Biblical Recorder who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

THE PATH OF DUTY.

A great American soldier once said, "Duty is the noblest word in the English language." The very life of a soldier is one which must impress upon him the importance of obeying orders; of doing one's duty. Having a general in whom he can trust, he can go forward and do what he knows that general requires of him, leaving results and responsibilities with him. So Christ's soldiers can and ought to press forward in the work the Master has placed before them, with implicit confidence in his judgment, knowing that he will order all things wisely. Really, the Christian ought to be a bold and happy man; for he need not fear what men can do unto him, and God being his friend, will control his actions and his destiny for good.

Some one again has said, "The path of duty is the path of safety." This saying, we think, will bear the test of analysis and of experience. Many who are tempted to forsake the path of duty find the temptation hard to resist, or yield to it, because to walk in it at times may seem to threaten them with bodily harm or personal discomfort. Those who thus give way under the pressure of temptation, forget that *out of* the path of duty may lie difficulties and dangers that cannot be foreseen, and for which they are not prepared. When battling with these difficulties, there must be much mental anguish, resulting from a consciousness or the fear that one is not in the path of duty. And it does not require much experience in this line for a man to learn how much braver and persistent one can be when he meets difficulties or dangers, knowing that he is doing right and going the way the Master would have him go. It was this consciousness of right doing, of being in the path of duty, that enabled Peter and John to make the manly declaration, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things we have seen and heard;" and Martin Luther to cry out, "Though there be as many devils in Worms as there are tiles on the houses, yet will I go."

Let us earnestly strive, then, to know the path of duty, and walk in it, though many difficulties may seem to beset it. As an encouragement to do so, let us in addition to what has been said remember these facts:—

1. As this is the path that the Master marks out for us, he will give us strength to walk in it. This he has promised to do; "As thy days so shall thy strength be;" "My grace shall be sufficient for thee." He has not promised to give us either strength or comfort in the path of disobedience.

2. The Lord knows full well how to give his people unseen joys, and hidden comforts by the way, when they are walking in this path. In ancient times this was done by visible assurances of his presence and by miraculous intervention of his power; and while he has mostly discontinued these means, which appealed to the sense of sight, he can and does use means now that appeal in language that cannot be misunderstood, to man's spiritual perception and consciousness. Ah, let us never cease to thank God for the hidden manna on which the soul of the Christian is fed!

3. God has a work for each one of his servants to do; and that work is found, day by day, in the path of duty. We are often disposed to dodge duty and leave to others the work which the Lord has qualified us to do. It is well that we should have an humble opinion of our piety and of our gifts; yet if the Lord counts us worthy to do a certain [illegible] placing it before us, and endowing [illegible] that would enable us to do it, [illegible] we to avoid it? Do we not [illegible] while the words, "Well [illegible] servant; enter thou [illegible] Lord?" We should not [illegible] but seek ourselves [illegible]

GIVE US THE PROOF.

While "higher critics," and others who are fond of displaying their learning even at the expense of divine truth, are filling the air and the public prints with the assertion that there are errors in the Bible, it is remarkable what a miserably slim array of passages or incidents recorded in the Bible they have thus far produced by way of establishing their assertions. When pressed for an answer to the question, "Where is your proof?" they either furnish the slim array alluded to, or claim to be so considerate of the authenticity of a Book so long believed to be fully inspired, and as coming direct from God, and also of the simple faith of those who have built their hope of salvation upon its teachings, that they pose as martyrs of kindness, and keep their dread secrets to themselves.

Now as to the slim array alluded to, even when we examine that which can be furnished by the most talented higher critics, it is a significant fact that nearly all the supposed errors are found in the Old Testament, and especially among the prophets, who indulged in highly wrought figures and in some poetic license. As to supposed mistakes in history, geography, chronology, &c., every true scholar knows how unfairly any modern writer reasons when he makes assertions about the words of men who lived in countries he has never seen, and who were familiar with the lore of generations long passed away, living as they did in times between which and the present long centuries have intervened. Many of the historical statements of Herodotus, which were once supposed to be fabulous or mythical, have been proven to be correct by the inscriptions on the buried monuments of antiquity which have recently been brought to light. If Herodotus was long disbelieved on some points, and yet vindicated thus by the unerring hand of destiny, and of God, may not the same be true of the inspired men whose writings are recorded in God's word? In fact, this very thing has happened, and some of the supposed errors of the Bible have vanished, like mists before the morning sun, in the presence of the buried, but now exhumed, monuments of Egypt, Palestine and Assyria. God will thus in his own way continue to vindicate his servants, and the authenticity of the Book on which from the beginning he has placed his seal that it is true. We remember a few years since examining a list of supposed errors contained in the Bible, furnished by one of the most talented higher critics of the day, and were surprised to find how easy it was to give the passages a different interpretation from the one given by the writer. He was adroit enough to claim that the ones mentioned were only specimen errors; but we have looked in vain for a fuller list from him.

As for those who are posing as martyrs of kindness to their unthinking brethren, and who carry in their bosoms dread secrets that had better be kept from the lamb-like people about them, it may not be amiss for us to say to them, "Gentlemen, bring forth your proof. If there is a skeleton in your theological closet, please bring it forth. It is hardly necessary for you to pose any longer; and when some credulous reader of God's word asks you for the dread secrets which you think you have discovered, it is hardly necessary for you to place your fingers on your lips, roll your eyes, and look far away, as if you feared the near approach of the giant who comes to ring defiance in the ears of the Lord's host. Let him come; and if you prefer, hie you to the shelter of his shield. The Lord will not fail to find a David or a Jonathan in his camp. And if your wonderful discoveries are the result of your superior wisdom, will you not give the world the benefit of it? Let the seal of your silence be broken; speak, oh speak!

WAKE FOREST LAW SCHOOL.

The action of the Trustees of Wake Forest College in establishing a law school is a new departure, and in our opinion one that ought to have been made. The College is now strong enough to commence looking after those departments of business life which are claiming the attention of the leading institutions of the country. Other departments will no doubt be gradually added. Wake Forest is fortunately situated for a law school, and we see no reason why it should not be successful from the start.

Judge Walter Clark, of the Supreme Court, is the leading instructor, with Judge George V. Strong and Mr. N. Y. Gulley as assistants. This is a very strong faculty, and will be so recognized by the people of the State. Those to whom the duty of choosing a faculty was committed are to be congratulated on the selections made. Let the young men of the State thinking of studying law take into consideration the Wake Forest law school. They will find no where superior instructors.

THE OTHER SIDE.

Recently we have thought it would be a good investment to send out some good-looking brother, one who is not only sensible but free from dyspepsia, gout and all similar disorders, and let him have a line of appointments to speak exclusively upon the good things the world contains, the peace, joy and blessings which are about us in such abundance, and which may be had simply for the asking. We have heard so much of the other side of the picture, that we are in danger of losing sight of the fact that the world is yet full of the choicest blessings and splendid possibilities for every one who chooses to make the best of his chances. This ought to be especially true of the man who trusts not to the world, nor to the things of the world, for his highest joys, but is looking to him who has promised to withhold no good thing from those who love him and put their trust in him. Yet, strange as it may seem, almost every week some of our brethren are dealing out their spite and spleen in a way, both grievous and humiliating to every one who really loves the cause and whose joy is in the upbuilding of the Lord's kingdom on the earth.

But for fear of silence with reference to these groundless and intensely foolish attacks and criticisms concerning our work and the brethren who represent it, we should continue to treat them with the supreme indifference they so richly deserve.

What is the matter any way? Where does the sombre brother who hears distant thunder and the rumbling of stones and earthquakes get his bearings? Once he appears in sackcloth and ashes and solemnly proclaims that the denomination, with all its dearest interests, is soon to be dominated by "bossism," unless *he* is speedily consulted and the emanations of his fertile brain shall be followed without question or comment.

Again, he makes the startling discovery that the State Mission Board is run by just a few members; that the apportionment of its funds are unequal and unjust; that the missionaries are unpaid and neglected, not even so much as having an opportunity to be heard, &c. The management of the Orphanage also comes in for its share of attacks and anonymous criticisms.

Thus from week to week we have seen this picking to pieces business, questions suggestive of suspicion, and reflecting upon the veracity and faithfulness of brethren who are the representatives of our work and the duly elected servants of our Convention. We say these things ought not to be; and we say further, they would not be, if these censorious brethren were free from prejudice, and would forever abandon the absurd notion that the shortest road to prominence and distinction is to criticise and find fault with the work of others rather than earnestly and faithfully do their own work whatever that may be.

Again, we ask what is the matter? Again the answer comes, "Nothing"—absolutely nothing! Were Baptists ever freer or more like Baptists than they are to-day? Has not the State Mission Board done more up to the present time than ever before since the organization of the Convention? Was ever such a showing made at the Southern Baptist Convention as cheered the hosts of brethren who recently met in Nashville? Has not Wake Forest College just ended one of the best sessions the institution ever enjoyed? Has not the missionaries been paid every cent of their salaries for last year and interest from January, 1893, to the date of settlement? Have *you* done as well by your pastor who was *not* a missionary?

If you are a grumbler, grumble no more. Get a higher, holier occupation. If you have a mind to work, take your place; if not, retire, and stop firing from behind trees into the ranks of those who are going on conquering and to conquer.

While we dislike very much to remind our friends of their obligations to us, the stringency of the times forces us to call on all who are in arrears to pay up immediately. We must have money to meet our debts. We have asked our creditors to wait on us until they can wait no longer. If every one who is behind in his or her subscription would pay up, we could easily pass through these dull times without incurring further debt. Don't wait. Your money just at this time will be worth more to us, and will be appreciated more highly, than at any other season of the year. It is only a dollar or two from you, but it is *thousands* to us. See the label on your paper.

A Tennessee brother writes: "Though my lot is now cast with the Baptists of Tennessee I love the Recorder none the less, and it always comes to me like a welcome letter from the 'old folks at home.' May the Lord bless you and grant many more years in which to live and labor for his cause." Such words are always appreciated

PERSONALS AND OTHER ITEMS.

....We were glad to see Rev. A. A. Newhall of Southern Pines last week.

....Rev. Dr. J. W. Ford of St. Louis has accepted the call to Albany, N. Y.

....We were glad to see Rev. W. R. Gwaltney of Wake Forest in our office last week.

....We greatly enjoyed a pleasant visit from Dr. John Mitchell of Franklinton last week.

....Rev. C. G. Wells, who has been attending the University of Chicago, is now at Damascus, Ill.

....We are glad to hear that Rev. A Cree is meeting with encouragement in his work at Jackson, N. C.

....Tower Creek church has two Sunday-schools, one at the church and the other at Hibriton Academy.

....There will be difficulties, but it is by difficulties that the greatest progress is made.—*H. A. Tupper.*

....A nobler people than the Baptist of the South God has never put upon this planet.—*H. A. Tupper.*

....A brother pastor writes us he is serving four churches, and the four churches have seven Sunday schools.

....We are pleased to announce that Dr. I. T. Tichenor of Atlanta, who has been quite ill, is on the road to recovery.

....The next decade or two will witness, I believe, marvellous things in the Lord's reign on earth.—*H. A. Tupper.*

....The Sunday-school Chatauqua of North Carolina will be held at Mt. Vernon Springs, Chatham county, Aug. 22–27.

....Rev. M. J. Willoughby of Marion, S. C., has been granted a vacation which he is spending very profitably at the Chautauqua Assembly.

....Rev. H. C. Moore, having resigned the pastorate of the Morehead church will spend a month recuperating in the western part of the State.

....We call especial attention of our readers to the letter of Bro. H. H. Harris, temporary secretary of our Foreign Mission Board. Brethren, help the cause.

....Rev. J. Hartwell Edwards of Goldsboro has received a call to the pastorate of the Fayetteville church. He accepts the call, and will take charge August 1st.

....Dr. H. A. Tupper late Secretary of the Foreign Mission Board will supply the pulpit of the First Baptist church at Denver, Col., during the months of July and August.

....We stated last week that Rev. J. E. White would attend the Louisville Seminary next session. Bro. White writes that we are mistaken; he will preach at Edenton. next year.

....Prof. F. P. Hobgood has been chosen President of the North Carolina Teachers' Assembly for the ensuing year. An honor worthily bestowed on one of the States' foremost educators.

....Rev. R. T. Bryan, just returned from China, having spent a week at his father's, in Duplin county, went up to Durham with his family last Monday. We hope to see him in Raleigh this week.

....In our last issue we noted that Rev. Clarence Dixon had begun supplying for his brother, Thomas, Jr., in Association Hall, New York. We should have said Rev. Frank Dixon of California.

....King's Creek Baptist church has three flourishing Sunday-schools, all superintended by members of King's Creek church. Two of the schools are conducted in public school houses and one at the church.

....Sister Carrie Coffey, wife of Bro. W. C. Coffey of Boone, and daughter of Bro. Hezekiah Curtis of Wilkesboro, died, June the 22d. She was a good woman and a useful member of Boone Baptist church.

....Two good letters from Sister Britton and Bro. Greene of China can be found in our columns this week. We are glad to put them before our readers, and always appreciate the kindness of our missionaries.

....Rev. J. R. Graves, D. D., LL. D. of Memphis, Tenn., well known as a former leader of the denomination, is dead. For several years he was connected with the *Reflector*, which he edited with ability.

....Rev. J. F. Love, who recently resigned the pastorate of the Roanoke, Va., church to accept a call to the church at Suffolk, Va., preached his farewell sermon at Roanoke on the 2d inst., and baptised several converts on the night of the 5th.

....Rev. Jas. R. Edwards, formerly of Hamilton, N. Y., writes from Lime Springs, Iowa: "I am here to spend my summer vacation preaching in the Baptist church at Lime Springs. So far our congregations have been exceedingly good."

....Rev. O. L. Stringfield has been engaged in a very interesting meeting at Concord. A number have made professions, and more are seeking the light. Concord is one of our most important points, and we are glad that Bro. Alderman is succeeding so well there.

....The Corresponding Secretary, Bro. Durham, had published ten thousand copies of the tract, "Our Board and its Work," and now there is such a demand for it from all parts of the State that it looks like another addition of ten thousand or more will have to be printed.

....Rev. J. G. Bialock, the pastor of the Baptist church, delivered a most excellent discourse Sunday morning. He will serve this people until about October 1st, when we are informed Mr. Bialock will enter the Baptist theological seminary at Chicago.—*Hickory Press and Carolinian.*

....Rev. G. W. Henderson writes that the time for the protracted meeting at Corinth Baptist church, Rowan county, has been changed from August to the first Sunday in September, in order that their new house of worship may be dedicated at that time. Rev. Henry Sheets will aid in the meetings.

....We call especial attention to the advertisement of the Southern Baptist Theological Seminary to be found in this issue. We are glad to note that the Seminary is steadily growing in favor with our young ministerial students, and advise our young brethren to attend the Seminary whenever they are able.

....The South West Virginia Institute has secured the services of Dr. Robert Ryland of Lexington, Ky., as chaplain. That is good news for the Institute and for the multitudes in the old State who love and revere the venerable preacher, and, we doubt not, will be peculiarly agreeable to Dr. Ryland himself.—*Religious Herald.*

....Mr. Hiram Grant, formerly a student at Wake Forest, and late a graduate of Amherst, now at the Chicago University, will be found during the next three months at the office of President Harper, where, as his representative, he will be glad to meet any of his North Carolina friends during their visit to the World's Fair, who are interested in the work of the University. It will be a pleasure for him to take you over the grounds and see the wonderful beginning of what will be the greatest University in the world.

....Rev. S. F. Conrad, from Winston, N. C., called to see us a few days ago on his way from Piedmont, where he had been assisting Bro. J. B. Marsh in a meeting. Bro. Conrad is one of the most useful and successful Baptist workers in the Old North State. It was our privilege to know him in the Seminary some years ago, when the students of that institution were domiciled in what is now known as the Windsor Hotel, this city. Bro. Conrad reports a good meeting at Piedmont, over sixty having been received for baptism up to Sunday.—*Baptist Courier, (S. C.)*

....A Greenville, N. C., correspondent of the *Richmond Dispatch*, says: "Mrs. V. L. Pendleton, who for the past year has been principal of the female school here, has been tendered and accepted a position with Hollins Institute, Va. While our people congratulate her upon this honor they regret exceedingly to give her up. Hollins Institute, also, has great cause for congratulation, for in Mrs. Pendleton it secures a woman of highest culture and bright intellect, as well as purest Christian character. She has few equals anywhere and carries additional honor to this already honored institution."

....Speaking of Rev. Dr. McDonald, yesterday, a well known gentleman said: "There goes a man whom Atlanta does well to honor. Not long ago, when I was suffering from the terrible effects of a spree, I was trying to make my way to the St. Joseph's Infirmary. I met Dr. McDonald and mistook him for Dr. Kendrick. I asked him to help me get to the hospital. He put his arm about me, patted me affectionately and talked to me with the kindest tones I had ever heard. He importuned the good sisters to take me in and make me comfortable and telling me how truly he sympathized with me and would pray for my recovery to strength and a better life, left me with his benediction upon my troubled spirit. He is a man among a thousand and I love him!" It was a genuine and whole-souled tribute to one of the best known ministers in Atlanta, and because of its honest recognition of the spirit of the Good Samaritan that Dr. McDonald is, it should be a precious testimony to all who love that godly man.—*Constitution.*

Expenses of the Board.

"We want him to give the expenses of the Mission Board."—*Editorial in North Carolina Baptist, July 5, 1893.*

The connection shows that the pronoun "him" in the above quotation refers to me, and I suppose "Mission Board" refers to our "Board of Missions and Sunday-schools," I therefore gladly answer—

1. The Treasurer is a bonded officer. He reports to the Baptist State Convention annually. His report shows *all the expenses of the Board.* The report is plain, definite, business-like, full. The report is published in the Minutes. The Minutes are sent all over the State. Their preparation, publication and distribution this year was $171.80 of the Board's expenses. These Minutes have been in the hands of the brethren about six months. The Auditor, a singularly clear-headed business lawyer, examines each year the Treasurer's books, acknowledgements, receipts, vouchers, &c., and attaches his certificate to the report. The books of the Treasurer are as well kept as the books of any bank in our city, and are open to all the Baptists of the State.

2. I have nothing whatever to do with the Treasurer's work or his report. I do not receive, acknowledge, control, or pay out the money of the Board. I do not prepare the report for the Convention. Our reliable, accommodating, and efficient Treasurer does his own work.

3. If by "expense of the Mission Board" the salary of the Corresponding Secretary is the "expense" referred to, I will say only a few things.

(a) The Treasurer's report shows every dollar paid the Corresponding Secretary each year, and it shows also from what sources it comes.

(b) The present salary of the Corresponding Secretary was fixed not for me, but for my predecessor, John E. Ray, and the salary is the same that was paid him.

(c) Whatever I have been, and all I have ever received, as salary or otherwise, as pastor or in the present position, has gone into

thing I own in the world was sold, it would not, I think, bring three hundred dollars.

(d) The time and services of the Corresponding Secretary and the clerk in the Supply Store *do not really cost the denomination a dollar. No, not a dollar.* The amount made by the business conducted by them—the Supply Store—(and which amount goes into the different departments of our denominational work, as shown by the Treasurer's report and the report on the Supply Store) is more than their salaries. In 1881 a few brethren at the Convention in Winston subscribed $1,000 to start this store. Only about $700 of it, however, was ever paid. There never has, I think, been a wiser or a more fruitful investment made for the denomination in the State.

BUT IF BY

"expenses" the SUPPLY STORE expenses are referred to, I can only say—

1. The Treasurer's report shows every dollar of these expenses.

2. The rent is not $480, as published in an editorial in *Charity and Children* of April 14th, 1893, but as the Treasurer's report shows for the Supply Store room $200, and for the Mission Room $100—just the rent the Board has paid for ten years.

3. When the Board, in January, 1892, changed from its old location on Hargett street to its present position, the committee that unanimously recommended the change was not from Raleigh, but was composed of such men as J. B. Holman, moderator of the South Yadkin Association, Prof. F. P. Hobgood of Oxford, Rev. H. W. Battle of Wilson, now of Virginia, and Rev. O. C. Horton of Selma.

4. The Supply Store pays all of its own expenses and much of the expenses of the other departments It costs the denomination *nothing whatever.* It is true, however, its expenses are, at times, necessarily high, as it seems to me, and I do whatever I can to reduce them. I give as one illustration:—

A double column, three-inch, one-month advertisement of the Supply Store was, about March 1st, 1893, sent to four papers. It was the same advertisement, same space, same time in each paper. No contract was made. The bills were sent in, and the Treasurer's books show that for this advertisement we paid the following amounts to each paper:—

Biblical Recorder	$ 4 80
North Carolina Baptist	8.00
Asheville Baptist	3.60
Charity and Children	3.25
Total	$19.65

This $19.65 was part of the "expenses" of the Board for that month.

AGAIN

in the same editorial of the *North Carolina Baptist* of July 5th, it is said: "He (referring to me) should tell us what he is doing." I gladly do so. My duties are prescribed by the Constitution of the Baptist State Convention in Art. 10. This one thing I do—just what the Constitution prescribes—all the time, and all there is of me is in the work.

I have for the past six years prepared the report of the Board to the Convention, and at a meeting called for that purpose, have submitted the same to the Board for amendment, addition, subtraction, correction and adoption. This report has not dealt with what the Corresponding Secretary has done, or what he has not done. In all of these reports there is, I think, no allusion personal to myself or my work. The report deals with what the missionaries, the pastors, the churches, the Associations, the denomination, have done, and not what the Secretary has done. It will be thus, with the report, so long as I prepare it.

But I am just in receipt of the following demands by a brother who is the pastor of four country churches. The heat is up to 98, and I must beg for "cooling time" before I try to answer these

DEMANDS.

"I see in the *North Carolina Baptist* a very modest request that you publish the "expenses of the Board." Now, brother, come forth with the amount of salary you get for being shot at, and what you do with said salary; whether you live high or low, eat in dining room or kitchen, what you have to eat, what do you eat it with, knife, fork or pewter spoon, hot or cold, cooked or raw. Where do you sleep? How long? On a bed or on the floor? Do you ride on bicycle or street car? Do you shave yourself, or do you pay a barber to shave you? Do you dare take the money of the poor hardworking countryman to pay such expenses?

Come forth, brother, with this much-needed information."

C. DURHAM.

Union of Central and Raleigh Associations.

[We have been requested to publish the following as a proposition which is likely to come before the next session of the Central Association.—EDITOR.]

1. *Resolved*, That in our opinion it would be wise for the churches of the Central and Raleigh Associations to unite and form one Association.

2. *Resolved*, That a committee of five be appointed to meet a similar committee, if appointed, from the Raleigh Association, in Raleigh, Oct. 30th, 1893, at 10 o'clock a. m., and submit the question of said union to the churches of both Associations, to be voted on by each church at their regular monthly conference in November next.

3. *Resolved*, That the clerk of each church be requested to certify to said committee the result of the vote in his church on the question of this union so soon as practical after the vote is taken.

4. *Resolved*, That if a majority of the churches in each Association shall vote for this union, the committee shall make all needed arrangments for the first session of the united body.

Our Foreign Mission Board.

It is with many regrets that I am called upon to announce the retirement of Dr. H. A. Tupper from the position he has filled with so much fidelity and success for more than twenty years. On the 30th of June he turned over to the President of the Board, according to previous arrangement, the books, papers and responsibilities of the office. It seemed best to take a little time for the careful selection of a successor, in which very grave matter we ask the brethren to join us in earnestly invoking divine guidance that we may be led to select the right man to take up and carry forward the great work of giving the gospel to a lost world.

Meantime the Board, on the 3d of July, appointed the undersigned Secretary *ad interim*, and devolved the duties of President on Rev. J. B. Hutson. It has not been possible in a few days to get the work of the office fully in hand, find out what is to be done and how to do it most expeditiously; but there is one fact that stares us in the face and demands the sympathy and aid of our brethren everywhere:

AN EMPTY TREASURY.

We began the Conventional year with a balance of $18,400 (in round numbers). The receipts since May 1st have been $8,800. The expenses, a little heavier at and just after the Convention than at any other time of the year, and the regular drafts of our missionaries, nearly $10,000 a month, have exhausted the treasury entirely. And observe that while more than two months, *one sixth* of the year, have elapsed, our receipts amount to only *one-twentieth* part of what the churches gave last year and what is necessary to support the work on its present basis. True some missionaries have retired from the service or returned for a short time to recuperate wasted health and "rehearse what God has done with them and how he has opened the door of faith to the Gentiles;" but as I write my prayers go out in behalf of two on the Pacific and four on the Atlantic speeding to their chosen fields, while others are under appointment to sail in a few months, and every field is calling loudly for reinforcements. It is very bad to be in arrears with a pastor or a State missionary in a destitute region, or a Home missionary on the frontier; is it not worse to fail to support promptly our representatives in far off heathen and papal lands among unfriendly, if not actively hostile, people? The present financial stringency, which has no doubt diminished contributions, makes it difficult and dangerous to borrow. The late Secretary used freely his personal credit to help the Board. This can hardly be expected of one who is merely *locum tenens*, nor is his name worth much on change.

WHAT CAN BE DONE

North Carolina gave us last year nearly $10,000, including $1,750 for Centennial. It will be a poor compliment to brethren Newton and Bryan, now temporarily at home, and to your noble representatives in heathen lands, if you do not give more this year. But up to date less than fifty dollars have been received. These facts and figures speak for themselves and plead more eloquently than any comment of mine can do for speedy collection and prompt remittance of funds for Foreign Missions. If all who can do so will help, the present difficulty can be safely passed.

Fraternally, H. H. HARRIS.

Richmond, Va., July 8. 1893.

Letter from Wake Forest College.

I have just read in the *Advocate* a ringing address from the Trustees of Trinity College to the Methodists of North Carolina. It closes as follows:

"We appeal directly to the Methodists of North Carolina, preachers and laymen alike, to stand as one man, to this our own college from this time forth, and to show their loyalty by sending at least 250 students for the opening in September next. With present prospects it is only reasonable to expect this. To realize it, every man and woman should go to work at once to secure that number of students as a certainty. The future of the college lies with the church which owns it; if the church does her duty by giving the institution her enthusiastic and undivided support, we are confident, beyond a doubt, that its permanent prosperity will then be assured."

Judging from the letters which I receive, there is no need for an appeal to be made to the loyalty of very many, at least, of the friends of Wake Forest. These, I know, are doing all they can to increase the patronage of the College. But we need the aid of every Baptist in the State. If we do not "stand as one man to this our own College," we may rest assured that others will not. We have not the means with which to subsidize the secular press, and advertise in all the papers, as we should like to do. But through our own people we ought to be able to reach every young man in the State who can reasonably be expected to become a student at Wake Forest. And I am very sure that if our friends go to work at once for the College, we shall have next September more than the three hundred students spoken of at the Alumni Banquet.

THE NEW LAW SCHOOL.

The announcement of this department in our College work has been received with enthusiasm. The prospect is that it will be a great success. Instead, however, of giving my own opinions, I will print extracts from letters which have recently come to me from lawyers. These gentlemen are in position to speak with authority. Some of these letters are the spontaneous expression of gratification and approval. Others are in response to my request for the opinions of the writers.

Mr. G. W. Blount of Wilson says:

"I am glad to see in the papers the announcement that the recommendation of the Trustees to have a Law School has culminated in the election of teachers for it. I am satisfied that no better instructors could have been found. Judge Clark is a painstaking student, as well as an eminent judge. Judge Strong is known to the Bar and to the people of the State as one of the best teachers of law in the State. Mr. Gulley, though a younger man, is not unknown to the people and Bar of the State as an industrious student, well read in the litrature of the law and devoted to its scientific study. All these go to make up a Law Faculty of eminent merit; and students of law at Wake Forest will be abreast with those of the best schools of the land."

Mr. H. R. Scott of Reidsville writes:

"I am gratified to see that Wake Forest has added to her curriculum a department for the study of Law. The selection of Judge Walter Clark of the Supreme Court, to take charge of this department, is eminently wise. He is fond and proud of his profession; and is thorough, painstaking, accurate, and lucid. I consider the institution fortunate, also, in the selection of his assistants, men of irreproachable character, industry, and ability, and devoted to their calling. I feel assured of the success of the new departure."

Mr. E. B. Jones of Winston says:

"I think that the Law School at Wake Forest, under the supervision of the gentlemen selected will prove a success. It will meet with the hearty approval of all the friends of the institution. The selection of Judges Strong and Clark and Mr. Gulley is certainly adding experience, research and activity to acknowledged ability. Judge Strong has for years stood high in his profession. And Judge Clark's studious face is a true index to his learned decisions. Mr. Gulley, while a younger man, has carried into his profession the energy and studious habits which characterized him as a student in College. These made him a success then. He has achieved success at the Bar. And other and greater successes await him."

Mr. E. J. Justice of Marion says:

"In my opinion, the establishment of the School of Law at Wake Forest is a wise step. It broadens the field of usefulness of the College. * * * As to the Faculty; a practice of five years before Judge Walter Clark, while he was on the Superior Court Bench, and while he has been a Justice of the Supreme Court, has convinced me that he has no superior in the State as a learned lawyer and a clear and terse writer. His opinions indicate that he will make an able instructor. His services guarantee the success of the School. Judge Strong and Mr. Gulley I only know by reputation."

Mr. E E Hilliard of Scotland Neck writes:

"I am delighted with the new departure which establishes a School of Law at Wake Forest. It is a department for which many friends and sons of the institution have been waiting and hoping for years. I regard the selection of Judge Clark as manager of the department wise and fortunate. Assisted by Judge Strong and the scholarly Mr. Gulley, he will make the School all that the most sanguine could expect. It is a long stride forward for the College."

Mr. S. E. Williams of Lexington writes:

"I am glad to note that Wake Forest has decided to establish a School of Law. * * * With the moral atmosphere of the place, and a faculty composed of such men as Judge Clark, Judge Strong and Mr. Gulley, the Wake Forest Law School ought to turn out men who will weigh in the future counsels of the State and nation."

Mr. B. F. Montague of Raleigh writes:

"I have noted with pride and pleasure the establishment of a Law Department at Wake Forest College. It is another evidence of the progressive spirit which has marked the Baptists of this State. The authorities at Wake Forest have acted wisely in putting Associate Justice Walter Clark in the lead. He is an educated man in a wide sense, a sound lawyer and an able judge. Judge Strong has long been one of the leading lawyers in eastern and central North Carolina, and has had much experience in teaching Law, equity being a favorite branch. Mr. N. Y. Gulley is a student, a growing lawyer, and an active and successful practitioner. Properly managed, as doubtless it will be, there exists no reason why it should not be a success, even from its incipiency."

The following, from Mr. C. S. Vann of Edenton, N. C., was written before Judge Strong's name was announced as a member of the Law Faculty:

"You have done well in the selection of teachers for the Wake Forest Law School. Judge Clark, in my judgment, will prove to be one of the best instructors in the State. He is well educated, a student and well up in the history and principles of the Law. * * * I do not know Mr. Gulley as a lawyer, but four and a half years of student life with him lead me to feel satisfied that no mistake has been made in associating him with Judge Clark. I congratulate the College upon the selection of these gentlemen."

Mr. W. N. Jones of Raleigh says:

"In my opinion, the Trustees of the College acted wisely in establishing a Law School at Wake Forest. I regret that it was not done twenty years ago. If it had been, the College, the denomination, and the State would have been greatly benefited. There is no better place for a student than Wake Forest. It is every way a healthful place for a young man seeking law training, and has an advantage in being in easy reach of Raleigh where the Courts—Federal, State, and County—are held. The new departure is a wise, and I believe will be a successful, one. No stronger Faculty than the one chosen could have been selected. No better lawyers and instructors in law are to be found in the State than Judges Clark and Strong. That fact is well known. Mr. Gulley was in my class, and I know him well. He has a clear, close, analytical mind. He can do as much with a book as any one I have known, is a successful lawyer, and will make an admirable teacher of law."

C. E. TAYLOR.

Beecham's pills sell well because they cure.

North Carolina Baptist Sunday-school Chautauqua.

For several years a number of us engaged in the Sunday school work in North Carolina have felt the need of a chautauqua or summer school, where we could meet and exchange plans of conducting the Sunday-school, methods of teaching, &c., and to consider many things that might aid us in more effectively doing the work we have in charge.

After consulting some of the brethren, Dr. C. A. Rominger of Reidsville, and myself, met at Mt. Vernon Springs, near Ore Hill, on the C. F. & Y. V. R. R., on Tuesday, July 4th, and made arrangements with the proprietor of the hotel at that summer resort for the accommodation of all who shall attend the chautauqua at $1.00 per day. We found close at hand a large and well-arranged school building, and Mt. Vernon Springs Baptist church, both of which will be at our disposal for meetings.

We agreed to begin the meetings on Tuesday, Aug. 22d, and close on Sunday, Aug. 27th. A full programme is now being made out, and will be published as soon as completed. Special reduced rates will be secured over the railroads.

Mt. Vernon Springs is one of the most beautiful and popular summer resorts in North Carolina, and in attending our Baptist Sunday-school chautauqua we can combine recreation and improvement of physical condition with delightful and helpful companionship in studying to better equip ourselves for the great Sunday school work.

In organizing this chautauqua or summer school there is no thought or purpose of antagonizing or assuming in any sense the Sunday-school work committed to the Board of Missions and Sunday-schools of our Baptist State Convention.

Indeed, the chautauqua will not undertake in any way legislative or mission work, its business being purely educational, as implied by its name. In other words, we aim to organize for our Sunday-school people a movement such as the Teachers' Assembly at Morehead has been for the secular schools.

Every pastor of a Baptist church, the officers, teachers and friends of the Sunday-school, are cordially invited to join in this undertaking.

Further notices and programme will appear hereafter. N. B. BROUGHTON.

An Inverted Pyramid Will Fall.

We are fond of saying "a local church is bigger than the Convention." *Amen.* But is this true? Our Associations and Conventions frequently plan to do certain things without a word to the churches. Hence, I believe the failure of the Centennial movement, the Baptist Female University (to date), and other things. I am persuaded, that if our Boards, before bringing new plans, &c., before the Conventions, would correspond with pastors, clerks and others, and through them lay these matters before the church, have them fully discussed and the delegates instructed as to the course of the churches, that we would get the sympathy and support of our churches all over the State in every plan for the development of the work. The breach between the Conventions and churches; the Boards and individual brethren seems to be widening. We need to be brought closer together. I believe if all matters were canvassed in the churches first, a great barrier would be broken down and that there would be more harmony of action in every department of work. CHAS. A. G. THOMAS.

A Question and Answer.

Dear Recorder:—I simply want to ask a question and to answer it, and leave it for others to answer:

A game of base ball is to be played. The citizens of one town for purposes of ambition hired a team of professionals. The citizens of the other town, not wishing to be wiped up, hired four professionals to help them. As the day advanced, betting commenced. A large crowd was in attendance. Admission to the enclosure was twenty-five cents, and amid much excitement, anxiety and enthusiasm, the betting ran up to over a thousand dollars. The professionals were badly beaten. The ambitious citizens lost their money, and were greatly grieved: one noble man cried, &c.

Question: Was it right for a minister of the gospel to be one of the "nine," a player in the game?

Answer by comparison: The man who made the table and the pack of cards did no harm. Table and cards are both inanimate. Any one with nothing to do—a party convalescent, for instance—can, with impunity, play. So with ball and bat, both inanimate, and for pleasure and exercise, anybody can play. There is a starting point to harm at the card-table when the betting begins, at the ball and bat when the betting begins, nay, sooner, at the inclosure when the admission is charged. What is the admission for? Some good man that has got inside, and has seen and analyzed, will please answer.

The gambling card-table is private (in rooms), and the youth of the land does not see it. The gambling ball and bat is public, and the *youth and maiden* all take part in the betting. There is only one danger of being hurt at the card-table: your opponent may stab you because you cheated him. At the ball and bat you are liable any moment to get your eyes knocked out, your limbs broken (it has happened), or killed in a general row. (Note the wind-up of the lost game at Rocky Mount). I say a Christian has no right to go to, let alone play, in a game of base-ball as above mentioned.

What say you? A. N. DANIEL.

Read advertisement of South West Virginia Institute in another column.

Several communications are crowded out of this issue.

An Earnest Call.

I do hope that the churches and the brethren, who made pledges to ministerial education, will pardon me for calling their attention again to the fact that our creditors here are in the greatest need of what the Board of Education owes them. They must suffer if we cannot pay them soon.

Brethren, we know how hard the times are; but if it be possible to redeem your pledges, please send us relief. Send to J. D. Boushall, Raleigh, N. C.

W. R. GWALTNEY.

Wake Forest, N. C.

Pilot Mountain Association.

This body of Christian workers will meet with the church at Waughtown on Thursday, August 3d. Those coming by railroad will come to Winston; then change to street-cars and come to Sunny Side, one mile from the church. Those wishing conveyance from street car line will drop a postal to W. W. Phillips, Salem, N. C., stating what time they will arrive.

The church is expecting a large gathering. Representatives of every interest pertaining to the convention are invited and expected.

HENRY SHEETS.

To Whom the Call is Best Known.

Dear Recorder:—There has been a great deal said through the columns of the RECORDER in regard to a call to the ministry, and yet it seems to me that some are still unsatisfied.

I think that Bro. Harman is about right in his explanation.

But I think the said call is best known to the man who has it, and yet he will never be able to tell it all.

JOHN NORRIS.

Sweet Water, N. C.

School Notices.

The advertisement of the Chowan Baptist Female Institute appears in this issue. This institution is too well known to the Baptists of this State to require commendation from us. It closed one of the most successful sessions in its history recently, and we learn from Prof. Brewer that with the new improvements, the prospects for next session are unusually bright. It is worthy of our Baptist patronage.

The Staunton Daily News of June 1st, 1893, says: "Staunton Female Seminary has won an enviable reputation for its music and has well sustained it during this session. Seldom, if ever, has a more delightful school concert been given in this city than the closing one of this school, in the chapel, Monday evening. The elocution at this school is of an unusually high class." See the advertisement of this school in another column.

Attention is directed to the advertisement of the State College of Agriculture and Mechanic Arts. This College is making rapid progress and has become one of our worthiest State institutions. With increased faculty and working facilities, it is better prepared than ever to afford a splendid practical education to worthy students.

We acknowledge receipt of the very attractive Fiftieth Annual Register and Announcement of Hollins Institute. It shows the splendid record of 193 students last year, and in every way speaks well for the well known Institution, which it represents.

There is no better military, or college preparatory school in the State than the Horner school. Their catalogue and announcement for 1893-'94 are out, and we advise anyone who purposes preparing for college to correspond with the Horners.

The neatly arranged catalogues of the South West Virginia Institute, Roanoke Female College, and Oxford Female Seminary are on our table. We are pleased to see the marked progress in these excellent institutions in the past year, and bespeak for them an increased patronage in the future.

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 2-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 23-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 31-33.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-5.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, [illegible]

The Baptist State Convention [illegible] City Dec. 7-11.

Union Meeting of the Tar River Association.

This Union will meet with the church at Littleton, July 28. The following is the

PROGRAM.

Friday, 9:30 a. m.—Devotional exercises. J. R. Pace.

10:30 a. m.—Home Mission work in the S. B. Convention—on the frontier, among the foreign population, among the colored people, and the destitute of our own State. J. D. Hufham, R. T. Vann.

11:30 a. m.—The relation of Home to Foreign Missions, representatives from Papal and Pagan lands, Mohammedans and Indians. C. Durham, C. W. Cooper.

Prayer for the Home Mission Field of the S. B. Convention.

2 p. m.—Cuba and Baptist Schools. W. E. Daniel, W. S. Ballard.

Prayer for missionaries of Home Board.

3 p. m.—Our methods in Home and Foreign work; are they Scriptural? T. M. Pittman, T. J. Taylor.

4 p. m.—Home Mission question box.

8:30 p. m.—Home Missions and Tar River Association. W. B. Morton, John Mitchell.

Saturday—Foreign Missions.

9:30 a. m.—Devotional exercises. L. Perkinson.

10 a. m.—The field occupied by the Southern Baptist Convention. G. W. Harman, G. M. Duke.

Prayer for the heathen.

11 a. m.—Centennial, what of it? A. G. Willcox, T. J. Taylor.

Prayer for the foreign missionaries of the S. B. Convention.

2 p. m.—Are our Sunday-schools missionary in spirit? if not, how can they be made so? W. B. Spillman, J. R. Pace.

3 p. m.—Foreign Mission idea in the Tar River Association. E. Hilliard, L. W. Bagley.

4 p. m.—Question box, Foreign Missions.

8:30 p. m.—Woman's work—aim, past, present, future. G. J. Dowell.

Sandy Creek Union.

The Union Meeting of the Sandy Creek Association will convene with Sandy Branch church, Chatham county, N. C., July 28–30, 1893. Introductory sermon, Friday, 12 m, by Rev. S. Gilmore.

QUERIES.

1. What shall the Sandy Creek Association do for Centennial Missions? W. H. H. Lawhon, G. L. Merrell.

2. Explain Acts 17: 11. L. R. Dixon, W. G. King.

3. What is the best method of calling a pastor, and what are the obligations involved in the call? J. L. Smith, W. A. Smith.

4. Importance of Associational Missions. George W. Harman, D. R. Sears.

Let each church be represented.

O. T. EDWARDS, *Mod.*

Ore Hill, June 30, 1893.

Western Union, Eastern Association.

The Western Union of the Eastern Association will meet with the Baptist church at Bethel, Sampson county, N. C., on Friday before the fifth Sunday in July, 1893. Introductory sermon by Rev. C. F. Hopper.

First Topic: The interdependence of the churches, or, what is the Scriptural relation of one Baptist church to another and to associations and conventions? Opened by Rev. J. T. Albritton.

Second Topic: The Centennial of Missions. Opened by Rev. O. P. Meeks.

A. F. ROBINSON, *Clerk.*

Ingold, July 3, 1893.

A Help to Duty.

At this period in the history of our denomination, when pastors and superintendents are striving to bring the people up to a realization of their duty to Christ, nothing is more timely than the issue of *The Worker* by the American Baptist Publication Society. It never has a dull line in it. From month to month it teems with just such suggestions as the adult classes of the Sunday-school and the families need. It is the cheapest paper published, only six cents per year.

Affiliation of Colleges with the University of Chicago.

Several brethren connected with Southern colleges have asked my opinion, as a life-long educator, about the proposition of the University of Chicago that colleges shall enter into organic affiliation with that institution. The conditions of organic connection now proposed (which show marked improvement upon those formerly suggested) may be found in the proceedings of the American Baptist Education Society for 1892. The University offers to furnish its examination questions to the affiliated colleges, to read and mark the papers of the students, and to give to those who pass the examinations its degrees, just as if they had studied in the Collegiate Department of the University itself. If any colleges are not prepared to give all the course of instruction requisite for standing an examination, the University will allow the student to enter its Collegiate Department and study the missing subjects, and then he may return to the college for graduation if preferred. The University will furnish to the affiliated college, at cost, special instructors and lecturers from the faculty for brief periods, and teachers from among the University Fellows for a considerable part of each year. It will grant free tuition in its graduate schools (the University proper) to all instructors in the affiliated college, and to three of the college graduates annually. It will also unite with the college in joint committee in the nomination of instructors for the college, and in the removal of unsatisfactory instructors. The actual appointment of remains still rest with the authorities of the college itself. There are also some minor propositions.

Now if I were connected with a Southern Baptist college I should encourage a good many of the college graduates who wish to pursue graduate (post-graduate) studies, to go for this purpose to the University of Chicago. They will certainly find great advantages there—many very able teachers in every direction—and an atmosphere of kindling zeal and elevated aspiration. Honest and earnest efforts are put forth by my friends President Harper, Dr. C. R. Henderson (who is a sort of chaplain without the title), and other devout men, to give a religious tone to the life of the institution. Some things are taught in the Bible courses of the University, in regard particularly to the Old Testament, which I very much regret; but the situation in that respect is quite as good as at Yale, and much better than at Harvard, though not so good as at some Baptist and other universities. So I should advise a good many of our well matured college graduates to take their graduate (post graduate) courses at the University of Chicago.

But it would seem to me a highly undesirable thing for a college to place itself, by any form of organic connection, under the control of the University. The trustees and faculty of the college ought to be fully at liberty to judge for themselves, concerning the range of studies it will offer and the examinations it will propose. There is necessarily a great difference between colleges as to the subjects on which the chief emphasis of the instruction will be laid, and as to the nature and extent of the demands made for entrance and for graduation, a difference conditioned not only by the qualifications of instructors and the preparation of pupils, but by the life which the institution represents. Moreover, the college work would not be pervaded by the animating spirit that now exists, the marked pride of alumni and students in their own institution, if it should become simply a part of a great continental machine. I am sure that the honored brethren who propose this organic affiliation have nothing but thoroughly good intentions, and will seek to carry out the arrangements in a worthy spirit. But of course if the college receives much valuable help from the University, it must in one way and another render a *quid pro quo*. Of this there can be no doubt. And in general, the college would be giving up no little of that local independence and that individual freedom which belong to the genius of American institutions, and with which the Baptists of the South have always felt and manifested a characteristic sympathy.

Remember, too, that in many States our Baptist college is a creature of the State Convention or General Association, and in some sense under its control. To bring the college into organic association with a university which is far away, and in a less definite sense a denominational institution, would impair the feeling of State distinction and State pride which is with us so marked a feature.

This whole question is a matter of opinion. I have no quarrel with colleges that have chosen, or may choose, to enter into the proposed organic connection. If I express an opinion unfavorable to such an arrangement, I am not at all speaking as an opponent of the new and noble University, in whose unquestionably great future I feel a profound interest.—*Dr. John A. Broadus, in Western Recorder.*

Unseen Harvest.

The editor of a religious paper is a seed-sower. He cannot expect to see immediate fruits of his labors. He touches minds that are widely separated. He speaks to thousands who are utter strangers to him, from whom he never hears, and to whom he is personally unknown. Ministers receive occasional words of encouragement from those who have been profited from their sermons. But the average reader thinks he does his full duty to the editor when he tells him what he deems his faults. For this reason an editor is sometimes tempted to think that his best work is unappreciated, or even fruitless. And yet he may be exercising an influence for good far beyond what he knows or even hopes.—*Christian Guardian.*

The divine is in you and the divine is part of you. The sun comes in March to the earth, and whispers to it and says, O Earth, give forth thy bud and thy blossom and thy waving fields of grain; and the earth says, I cannot, I cannot; I am bound with frost, and all my brooks are icy, and I am covered with snow. And the sun says, I will take away the snow, and I will open the brooks, and I will unbind the chains of frost. And the earth says, But I am a dead, cold earth; there is nothing in me. And the sun says, You are mistaken; all the harvests of the future are in you; all the glory of the spring is in you; all the possibilities of the orchard are in you; and I will bring them forth out of you. You are the sons of God, and all the harvesting and all the orchard fruit and all the spring glory of love and patience and forgiveness and enduring kindness—they are all in you, because you are the children of God, and all will be made manifest if God works in you and you work with God.—*Lyman Abbott, D. D.*

The following story, given by the St. Augustine correspondent of the *Times-Union* (Jacksonville), if true, is amusing, to say the least of it. Some may see a side that is not so amusing. It is headed, "How a Roman Catholic priest was done up by a brother Methodist in securing candidates for baptism":

While writing of Mt. Vernon barracks, it may not be out of place to give a little incident happening there a short time ago and communicated to the *Times-Union* correspondent by an army lady. It is generally known that the Apache Indians are confined to the limits of Mt. Vernon barracks as prisoners of war, and it may also be understood that the clergy of the several denominations is allowed full sway in trying to convert the Indians to as many religious beliefs. To secure this end, little inducements are offered, as "sealing" the compacts made in order that others may be influenced to undergo "baptizing." The story vouched for is that a good father of the Roman Catholic church took charge of a class and by his good offices converted some forty Indians, to each of whom he gave a certificate of baptism and an order for a watermelon which latter paper was honored by the trader. A few days after this a Methodist clergyman, hearing of the father's good luck, appeared on the scene and made known to the Indians the object of his visit. When he opened his services he was flattered by seeing nearly all the Indians in the camp at the meeting, and among them about all of the converts to Catholicism. He converted the whole crowd and afterward gave to each a certificate of baptism. These the Indians presented at the traders, and their disgust when being told that they did not call for watermelons was terrible, and they all agreed that the next time they get baptized, the watermelons must be distributed in advance.

Work While 'Tis Day.

There is no point in this life where we can safely cease our spiritual activity and retire. In secular business men frequently accumulate enough of wealth to cease operations and thereafter live on their capital. This cannot be done in the labor we carry on for God. No man can say, "I have now finished my course, have reached the point of perfection, and have nothing to do but lounge around awaiting for the final settlement." That is the spirit that led the servant with one talent to wrap it in a napkin and bury it. David seemed to have a correct idea of the desire that should animate us in our Christian life when he said: "I shall be satisfied when I awake in thy likeness."—*Christian Gleaner.*

The Leaksville Woolen Mills, Leaksville N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. GAMBRELL

Said the **Owl** to himself, "If the moon I could get, whenever I'm dry my throat I could wet; The moon is a quarter—with a quarter I hear; you can purchase five gallons of **Hires' Root Beer."**

A Delicious, Temperance, Thirst-quenching, Health-Giving Drink. Good for any time of year.

A 25c. package makes 5 gallons. Be sure and get HIRES'.

B.B.B. BOTANIC BLOOD BALM

A Household Remedy

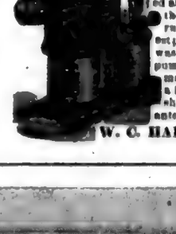
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.

FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

BLOOD BALM CO., ATLANTA, GA.



AGENTS $50 to $100 A WEEK. Ladies or Gents. Best seller known. Needed at every house, place of business or farm the year round. "Home" Electric Motor runs all kinds of light machinery. Cheapest power on earth. Connected instantly to wash or sewing machine, corn sheller pump, fans, lathes, jewelers' or dentists' machinery, &c. Clean, Noiseless, lasts a life-time. No experience needed. To show in operation means a sale. Guaranteed. Profits immense. Circulars free.

W. C. HARRISON & CO., Columbus, O.

Richmond & Danville Railroad Company.

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.

In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	3 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 08 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND.	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 57 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 38 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	3 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.30 p m, Raleigh 6.00 a m. Selma 10 35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11 55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

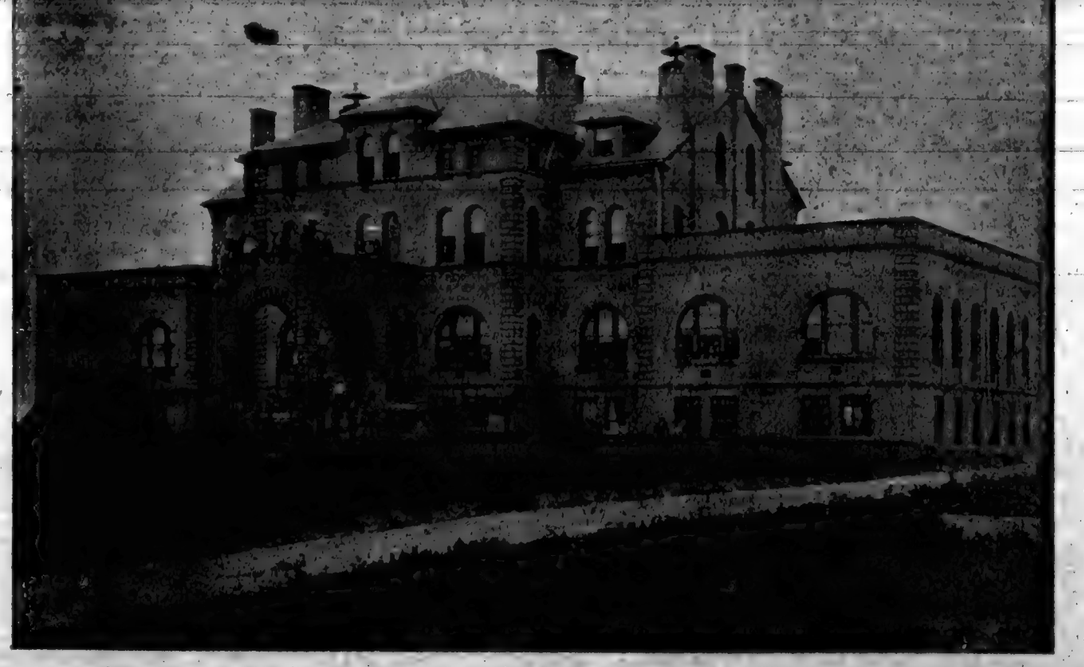
SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R

SOL HASS, Traffic Manager, Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.



The North Carolina College of Agriculture and Mechanic Arts

will begin its Fifth Session September 7th, 1893. This College is now well equipped for its special work, having extensive Wood and Iron Shops, carefully fitted up Drawing-room, Chemical, Botanical and Horticultural Laboratories, Green-house and Barn.

The teaching force for the next year consists of fifteen men. The two courses lead to graduation in Agriculture and in Mechanical and Civil Engineering. Total expense, including board, as follows: County students, $93.00; pay students, $123.00. For catalogues, apply to

A. Q. HOLLADAY, President, Raleigh, N. C.

The Doll's Dressmaker.

JACKSONVILLE HAS A MODERN DUPLICATE OF DICKENS' INIMITABLE CHARACTER.

Every one who has read the works of Charles Dickens is familiar with the "Doll's Dressmaker" in "Our Mutual Friend," and how the child was parent of the wayward father, scolding him when he reeled home at night maudlin and imbecile from the fumes of the bad liquor he had been imbibing. It was then that she would rebuke and call him her naughty child, threaten him with dire punishment should he offend again.

But when outraged nature refused longer to submit to the abuses which had been heaped upon it and the drunkard paid with his worthless life the indebtedness he had been so long contracting, her heart was well-nigh broken.

She knew that he was low and mean and contemptible, but he was her all, and she loved him. Since she could remember she had protected and watched over him and done all she could to keep him from his evil ways, and she never thought of the sacrifice of her afflicted young life, but only that he was her child, her charge, to keep in order and protect from his evil inclinations. How well she did this is chronicled in the style which can emanate from a Dickens only.

This story is old to readers, though its beauty never grows less. How many of the readers of the *Times Union* know that right here in the city of Jacksonville there is a sweet little soul who embodies in her faithful little person the very characteristics which have rendered famous the small lame heroine of "Our Mutual Friend?"

Her father is old, and there are only he and she left. He is an artisan, and plies his trade on one of the suburban streets of the city, and a better man or more skillful workman never lived, as long as is kept from his lips the insidious glass; but, unfortunately, he is weak, very weak, and cannot resist the temptation to fill up when it offers itself.

There is a devoted love between the pair, and every morning after her father has had his breakfast and has gone to his daily work she hurries through with her little house hold duties, and, taking her sewing, crosses the street and seats herself in front of the shop where he toils. She knows that his tender old heart will not let him pass her at the entrance on his evil errand, and while she is there he stifles the craving and works manfully on.

But, alas, there are times when she cannot be there to guard him against himself, and the devil gets the upper hand. For days, perhaps, there is misery in the little home, until the craving wears itself out, and the father comes home penitent and ashamed to the patient little martyr always ready to forgive.

The characters and the surroundings are humble and homely, but there is latent in that small woman the stuff of which are made the heroines of our civilization. Patient, loving and forgiving, she will wear in a brighter world than this a crown befitting the glory of her nature here.—*Jacksonville Times Union.*

That oily and rough skin cured and the face and hands beautified by Johnson's Oriental Soap; medicated and highly perfumed. Sold by Jno. Y. MacRae, druggist, Raleigh.

Unprinted Words of Henry Ward Beecher.

CHRISTIANS AWAY FROM HOME.

I recollect that when I was in London and Paris, I observed a very great difference between the thermal line of duty there and what I had seen in New York and Brooklyn. I was asked to do a great many things which I had never seen it best to do at home; and I remember saying within myself: "If I am going to take any liberties, I am going to take them at home. I am not going to slink off here to London and Paris, and do things that I would not do there." It is a matter of sentiment and pride with me, largely, that if I propose to take any liberties in regard to places that I have never been accustomed to visit, I will not do it away from home.

I dined with some English gentlemen—some Lords—and after dinner they were going to the theatre, and they proposed that I should go with them. I said: "No, I think not; I have never attended a theatre in my life. I never saw a play, and I think I won't begin theatre-going just now." They all said: "We do not expect you to go where theatre goers generally go; we will go right to our box, and no one will know that you are there." "But," I said, "I think I should feel mean to go in that way. If I made up my mind to go to the theatre, I should go as I would go to church, or anywhere else."

So I think in going away from home, one should take less liberty than he would at home, rather than more. One should have a sense of honor about such things. Children well brought up are guided by principle in matters of this kind. Even though they may act with some freedom at home, the moment they are away from home they feel that the influence of their fathers' and mothers' name surrounds them, and that they must be more particular about their behavior than they are at home.

WOMAN—THE GOOD AND THE BAD ONE.

A bad woman is the worst thing in this world, and a good woman is the best thing in this world.—*Ladies' Home Journal.*

She is a very little woman—in fact, only five years old. The other day when her pet dolly sprang a leak in its arm and its sawdust came trickling out, she exclaimed: "O, Dolly, I told you to chew your food up fine, but I didn't mean you to chew it as fine as that!"—*Washington Post.*

With Christ in the heart, all things are possible, but without him nothing is sure.

Self-Forgetfulness.

The self-forgetful man alone has the full benefit of his best powers. These lie in a certain capacity for "the best licks," which is developed only when the fire of a generous enthusiasm has its way with a man. Devotion to an end, to a cause, makes men large, stalwart, resourceful, and mighty, if there be in them the possibility. This does not come out until the man has forgotten his wages, his comforts, his hopes, his fears. Imaginary lions in the way make men slothful. Small cares shut out high thought. Mean desires exclude honorable ambitions. Little pre-occupations hide from sight "the heavenly vision." To be one's best, one must forget his little needs, and think only of his large needs. Now and again such a soul may in lack of wisdom waste life in impossible undertakings; but the steadfast rule is still our Lord's rule—making life to save life, casting away to get, losing all and finding a greater all in the consummation of a consecrated life.—*Pittsburg Advocate.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Don't forget your pastor; he needs the encouragement of your presence at every preaching service. He will be a better preacher and you a better Christian, if you will treat him kindly and support him liberally.—*L. B. Ely.*

W. P. Drop, druggist, Springfield, Mass., writes: "Japanese Pile Cure has cured lady seven years afflicted; could not walk half mile in last three years; now walks any distance." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for July: Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.90. Twenty-one missionaries added to the force in the field.

STUDY TOPICS.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Such Gifts and Givers as God Loves.

The following story will encourage the hearts of many who have contributed to the support of orphans in our various mission fields:—

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshipped in Bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girl's schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more, it was her marriage portion, and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria;" "I have given it to Jesus, and as he has accepted it, you must." And so to-day the first Christian church in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for many years contributing twenty dollars annually for the support of this young Hindu girl, but the donor was unknown. Rev. Dr. Poor, a missionary in Ceylon visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated, "Peabody; what Peabody?" "Mrs. Maria Peabody who resides here—the widow of a former professor," was the answer. "Oh! I must see her before I leave," said the earnest man about to continue his journey.

The first words after an introduction at her house were: "I have come to bring you a glad report; for I cannot but think it is to you we in Ceylon owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Louisa Osborne, my poor colored cook. Some years ago in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to my sending yours.' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded that I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there is the poor house, and I can go there. You see they have no poor house in heathen lands, for it is only Christians who care for the poor.'"

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor house! Do you believe God would ever let that good woman die in the poor house? Never!" We shall see.

The missionary learned that the last known of Louisa Osborne she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related among missionary incidents, and as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America has been developed, matured, and well nigh eclipsed by her faithful *protege* in far-off benighted India. His heart glowed with zeal, and deeply stirred by the fresh retrospect of the triumphs of the gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming in tones of suppressed emotion, "I believe this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply. "Well, God bless you, Louisa; you have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes, and in a low trembling voice she replied, "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of the New Jerusalem; for the missionary returned to his adopted home, where, ere long, the loving hands of the faithful native brethren bore him to his honored grave. The humble handmaiden of the Lord labored meekly on awhile, and ended her failing days, not in a poor house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable Old Ladies' Home. "Him that honoreth Me I will honor."—*From Life and Light.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
DR. ROC'S LIVER, RHEUMATIC, and NEURALGIA CURE to
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EPILEPSY OR FITS
Can this disease be cured? Most physicians say No—*I* say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEKKE, F. D., 4 Cedar St., New York.

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Investors' Union
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Chartered by and under State Supervision, with improved plan of redeeming and loaning stock. **Dues of Disabled or Deceased Members Paid from Guarantee Fund.** Sound plan, energetic directory, competent management. Monthly payments 65 cents a share. Maturity value $100.
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Near Teachers' Assembly
TERMS: $1 per Day; $20 per Month.
The Coolest House in the City.
The proprietors will do their best to please their guests.
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Jordan's Dining Hall,
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Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.
Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

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DUNN, N. C.,
offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

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"FRIEND FRITZ" Gems. A collection of some of the most pleasing vocal numbers from this charming little musical sketch. Price 25 cents. "SONGS OF THE ASSEMBLY" by Geo. F. Root and C. C. Case. A superior collection of music especially adapted for use in Musical Conventions, Singing Classes etc. A host of splendid choruses. Price 50 cts. "PRACTICAL ANTHEMS" Vol. 3. As its name indicates, this book contains thoroughly practical anthems, adapted to the use of average choirs. Price $1 00. "GOSPEL HYMNS" Nos. 5 and 6 Combined, Excelsior Edition. A small type edition of the words and music of this latest volume in the Gospel Hymns series. Be sure to specify Excelsior Edition in ordering. Boards 50 cents, Limp cloth 55 cts. "THE FESTIVAL CHOIR". The latest chorus book by H. R. Palmer. Replete with everything in the way of desirable choruses for all occasions. Price 40 cts. "THE MUSICAL VISITOR", a monthly magazine of musical literature, with anthems for the choir and voluntaries for organists. $1.50 per year; special terms to clubs of five or more. Sample copy 10 cents.
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THE JOHN CHURCH CO.,
CINCINNATI, - NEW YORK, - CHICAGO

A Strong
Endorsement.
The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:
EDWARDS & BROUGHTON.
One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Seaboard Air-Line.
CONDENSED SCHEDULE.
In effect May 7, 1893.
ATLANTA AND WASHINGTON SPECIAL.

No. 117.			No. 134.
3 00 p m	Lv	Norfolk	Ar 11 45 a m
3 20 p m	Lv	Portsmouth	Ar 11 25 a m
3 53 p m	Lv	Suffolk	Lv 11 02 a m
4 29 p m	Lv	Franklin	Lv 10 29 a m
4 54 p m	Lv	Boykins	Lv 10 03 a m
5 35 p m	Ar	Weldon	Lv 9 25 a m
5 50 p m	Lv	Weldon	Ar B 9 00 a m
7 07 p m	Lv	Henderson	Lv 7 37 a m
8 45 p m	Ar	Durham	Lv 6 00 a m
8 15 p m	Ar	Raleigh	Lv 6 30 a m
8 30 p m	Lv	Raleigh	Ar 6 15 a m
9 36 p m	Lv	Sanford	Lv 5 05 a m
10 16 p m	Lv	Southern Pines	Lv 4 22 a m
11 00 p m	Ar	Hamlet	Lv 3 55 a m
5 00 p m	Lv	Wilmington	Lv 8 00 p m
10 00 p m	Lv	Charlotte	Lv 10 00 p m
11 10 p m	Lv	Ham'let	Ar 3 20 a m
11 30 p m	Lv	Rockingham	Lv 3 15 a m
11 53 p m	Lv	Wadesboro	Lv 2 41 a m
12 50 a m	Lv	Monroe	Lv 1 55 a m
2 00 a m	Lv	Chester	Lv 12 15 a m
3 14 a m	Lv	Clinton	Lv 11 07 p m
3 57 a m	Lv	Greenwood	Lv 10 25 p m
4 21 a m	Lv	Abbeville	Lv 10 00 p m
5 19 a m	Lv	Elberton	Lv 9 00 p m
6 18 a m	Lv	Athens	Lv 8 05 p m
6 54 a m	Lv	Jug Tavern	Lv 7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv 5 45 p m
7 30 a m	Ar	Atlanta, Cent'l	Lv 4 45 p m

No. 41.		PASSENGER & MAIL.	No. 38.
2 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 00 a m	Lv	Old Point	Ar 7 00 p m
8 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 35 a m	Lv	Portsmouth	Ar 5 45 p m
12 03 p m	Ar	Weldon	Lv 3 09 p m
12 15 p m	Lv	Weldon	Ar 3 00 p m
12 39 p m	Lv	D Henderson	Lv D 1 09 p m
4 10 p m	Ar	Raleigh	Lv 11 15 a m
4 30 p m	Lv	Raleigh	Ar 11 00 a m
6 00 p m	Lv	Sanford	Lv 9 31 a m
7 50 p m	Ar	Hamlet	Ar 7 20 a m
7 20 p m†	Ar	Fayetteville	Lv 5 27 a m
11 00 p m*	Ar	Wilmington	Lv 5 40 a m
5 00 a m	Ar	Charlotte	Lv 10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.
No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.
No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.
Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.
Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.
Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.
*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.
For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.
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Sell Church Bells or not Bells
FOR CHURCH, SCHOOL, &c.
Catalogue with prices and testimonials free. Please mention this paper.

Literary.

Revelation by Character Illustrated from Old Testament Lives, by the Rev. Robt. Tuck, B. A.

The plan of this work is novel and interesting. The leading idea in the studies is that every man has his own marked individuality, and his precise mission to his generation in that individuality. The author believes that a man's character is his distinguished endowment, and that it is of more importance than anything that he did, or in any circumstances in which he may have been placed. The object of the author is to illustrate that God has been pleased to give many invaluable moral lessons to the human race, through the characters of the men whom he has sent forth. He writes clearly and exhibits the candid temper of the true scholar, but does not lack positiveness of conviction, taking up and discussing in a fair candid and intelligent way, which leaves little to be denied. The twenty-four chapters of the volume treat of many Bible characters, the author having selected most suggestive titles; among them we note the following: "Righteous Abel," "Meek Moses," "Self-Satisfied Solomon," "Fretful Jonah," and "Hopeful Isaiah." The various remaining titles are as suggestive as those mentioned. Mr. Tuck's works have always been received with great favor, and we have no doubt that this most excellent volume will command attention and have a ready sale which it certainly deserves. It is printed on good paper, tastefully bound in cloth, contains over 308 pages, and the retail price is $2.00. Wilbur B. Ketcham, 2 Cooper Union, New York, is the publisher.

From Hendersonville.

Dear Recorder.—Our meeting continued twelve days, and was a great blessing to the church and community.

Dr. Hall of Raleigh did the preaching, and did it so well that he captured everybody. Dr. Hall is a faithful, earnest gospel preacher, with many attractions of voice and manner.

The services were well attended and much enjoyed.

We have recently received into the church twenty-six—ten by letter, fifteen by experience and baptism, and one by restoration.

The work is gradually improving and the church growing stronger.

Yours truly, D. A. GLENN.

Hendersonville, N. C.

Death of Rev. R. D. Harper.

Dear Recorder:—It is with a sad heart that I report the death of our dear Brother R. D. Harper, which occurred on Monday, June 26th, 1893, about 2 p. m. He was born near Castalia in Nash county, May 5th, 1855, and was, therefore, thirty-eight years old at his death. His parents were Brother Samuel and Sister Temperance Harper—the father now living, and the mother, dead. Brother Harper professed religion at Red Bud church, and was baptized into the fellowship of that church by the writer when he was sixteen years old. He was licensed to preach in 1877 and was ordained in 1878. He married Miss Lillian Wells in 1880. To them were born eight children, seven of whom are now living.

Brother Harper was never a strong man physically, and when he was attacked about two weeks ago with typhoid dysentery—although all was done that could be done—he went down rapidly. He died peacefully without a struggle or a shadow, and with his mind clear to the last. He talked calmly of his death, with full hope in Christ as his Redeemer—as the sinner's Saviour.

I have been intimately acquainted with Bro. Harper all his life, and am glad it was my privilege to know him and to have been blessed with his friendship. He was a conscientious Christian gentleman, an obedient child, a kind husband and father, a good citizen and faithful friend. He was a good farmer and fine business man, of incorruptible morals and staunch integrity. His education was fair. His father gave him all the advantage of home training and neighborhood schools. He also went to school in Rome, Ga., to Wake Forest College and the Seminary at Louisville.

As a minister of the gospel, he knew how to construct his sermons. His knowledge of the plan of salvation was good, his preaching was plain and to the heart, and he was very much in earnest. He was a good preacher. He never was appreciated as his merits demanded because of a weak voice. He wanted to preach and do good as much as any one I have ever seen, but was prevented from doing more because he was not supported by his churches, and he was bound to work to support his family. A good and useful man has passed away in the midst of his days.

Bro. Harper organized the churches at Sharpsburg and Free Chapel in a very hard field, and these will remain lasting monuments to his untiring zeal and love for souls. He has served as pastor of Elm Grove, Pleasant Grove, Antioch, Turkey Branch, and Social Plains. He was also associate pastor with the writer for several years. At his death he was pastor at Antioch and Social Plains.

His last sermons were his best. His last public prayer that I heard indicated a nearness to Christ that we were bound to feel.

His wife is one of the best women I have ever known, and was a help to him all through their married life. May God bless her and the children in this their sad bereavement.

His family are left, in comparison with many others, in easy circumstances financially. His remains were buried at his father's home, by the grave of his mother, in the presence of a large crowd of sorrowing relations and friends. The funeral will be preached at Red Bud church by his request.

G. M. DUKE.

Mecklenburg and Cabarrus Union.

This Union will meet with the church at Matthews, July 28, 29. Introductory sermon, Dr. T. H. Pritchard.

QUERIES.

1. Which is more productive of good, city or country missions? To open, Bro. I. W. Durham.
2. What shall we do with our children? To open, Rev. A. W. Crabtree.
3. What are duties of a deacon? To open, Bro. C. Gresham.
4. If any kind, what kind of literature does Christianity demand in our homes? To open, Rev. D. M. Austin.

J. O. ALDERMAN, *for Com.*

The Late Mrs. Sarah A. Moore.

Dear Recorder:—I wish to add my testimony to the noble Christian character of Mrs. Sarah Ann, wife of Elder R. R. Moore, who died recently in Greensboro, N. C. For over thirty years I have known her. *Unpretending*, she bore the spirit and mind of Jesus. The Bible was her guide. Especially was she helpful to the poor both white and colored. Never having any children of her own, for many years she ran a small orphan's home in her own house at her own expense. And like the "well beloved Gaius," she was ever ready to help the brethren, "who for his name's sake went forth." Many weary servants of Jesus has she welcomed and rested in her home, and then sent them on with a "Blessed Jesus be with you." She was a Phœbe as seen in Rom. 16: 1, 2.

J. B. RICHARDSON.

High Point, July 5, 1893

Strong Testimonial.

The following unsolicited letter has been received by Mr. John Y. MacRae showing the efficiency of the Japanese Pile Cure and the favor it is received with by those who try the medicine. This is only one of the many that he receives:

MERRY OAKS, N C., July 4, '93.

MR. JNO. Y. MACRAE.

Dear Sir:—Enclosed find check for five dollars for Japanese Pile Cure bought of you. I am well pleased with the result. I feel like I am entirely cured after having been a sufferer all my life, and especially bad off during the past ten months. I used five boxes of the medicine and would not take double the cost of it for the good it has already done me. I wish every sufferer had the confidence in it that I have, if so, I am certain they would not hesitate to trying it and being cured.

Respectfully,

ROBERT J. YATES,

Of the firm of Yates & Thomas.

P. S. I was not able to attend to my business this spring, but now feel like a new man after having used five boxes of Japanese Pile Cure.

Dr. J. A. Hodges of Wilmington, has been elected to the chair of anatomy in the College of Physicians and Surgeons of Richmond, and has accepted.

Tony Rogers, colored, of Richmond county, who was under sentence of death and who had been twice reprieved by Gov. Carr, died on the 6th inst.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Amis Chapel ch, Flat River, $5.35; Glen Alpine ch, Catawba, 2.50; Mt Harmony ch, Flat River, 3.55; W M S, Mt Vernon ch, Central, 3.20. Total, 14.60. Previously reported, 2,771.90. Total this year, 2,786.50.

Foreign Missions—Sunbeams, Lilesville ch, $1.95; C H Wheless, Rock Springs ch, Tar River, 5.00; W M S, Rock Springs ch, ditto, 5.75; Jackson ch, W Chowan, for T C Britton, 5.22; W M S, Pollocksville ch, Atlantic, 3.40; Cashie S S Mis Soc, W Chowan, 2.40; Glen Alpine ch, Catawba, 1.63; Brooks Family Mis Soc, 7.00; W M S, Perry's Chapel ch, Central, 4.41; W M S, Elim ch, W Chowan, 4.52. Total, 40.38. Previously reported, 3,075.19. Total this year, 3,115.57.

Home Missions—Chapel Hill ch, $20.00; Cashie ch, West Chowan, 3.44; Cashie S S Mis Soc, W Chowan, 2.25; Glen Alpine ch, Catawba, 3.00; W M S, Red Bud ch, Tar River, 1.00. Total, 29.69. Previously reported, 1,246.95. Total this year, 1,276.64.

Education—Shiloh ch, $7.65; Milton ch, 1.00; J R Barkley, Raleigh, 5.00. Total, 13.65. Previously reported, 1,226.58. Total this year, 1,240.23.

Orphanage—W M S, Red Bud ch, Tar River, $1.00. Previously reported, 525.86. Total this year, 526.86.

Centennial Permanent Fund—W M S, Mt Vernon ch, Central, $5.60. Previously reported, 2,701.66. Total this year, 2,707.26.

Church Extension—W M S, Mt Vernon ch, Central, for J R Pace, $6.20.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 1, 1893.

United States Marshal Thos. J. Allison of Statesville, N. C., was robbed of $375 by a negro woman at a street corner in Chicago, July 2d. The woman was arrested and held to answer at the Criminal Court in a bond of $2,000 on the charge of highway robbery.

In all your outings—
to the World's Fair—
Seaside — Mountains —
everywhere, take
Beecham's
Pills
with you.
Illness frequently results from changes of food, water, climate, habits, etc., and the remedy is Beecham's Pills.
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ONLY 25c. A BOX
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We invite special attention to our
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Trimmed Millinery
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—ALSO—
Fancy Ribbons, Stamped Linens, Hair Goods, Jewelry, Fancy Notions, Wools, Zephyrs, &c.
We are offering real bargains on all these goods.
Miss Maggie Reese
114 Fayetteville Street, Raleigh, N. C.
Next to F. A. Watson's.

W. H. & R. S. Tucker & Co
FOR
DRESS GOODS
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The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.
A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd
Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.
Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.
A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.
When writing for samples care should be taken to specify about what price goods are wanted.
Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.
Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.
W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

Southwest Virginia Institute
For Young Ladies

For Nine Years Located at Glade Spring, Va.
The Tenth Session will open on 14th Sept., 1893, in the Handsome New Buildings at
BRISTOL, . . VA.-TENN.
"THE HIGHEST AND BROADEST CULTURE AT LOWEST COST."
TWENTY OFFICERS AND TEACHERS,
selected from the finest institutions of learning, among which we name: University of Va.; Richmond College; V. A. & M College; Vassar College; Boston University; Academy of Arts, Paris, France; New England Conservatory, Boston; Conservatory of Leipzig, Germany; Royal Academy, London, England; Cincinnati College of Music; Northrop's Business College, Albany; Boston School of Oratory, etc.
BUILDINGS NEW AND ELEGANT--
Brick, Stone, Slate. One hundred and sixty-five rooms, carpeted, newly furnished. Steam Heat, Hot and Cold Water, Closets and Bath Rooms on every floor. Electric light and gas, Elevators, Electric Bells and Annunciators. Ten acres of lawn largely covered with oak grove.
THE TABLE FARE is good, well cooked and nicely served. All needed comforts and conveniences.
TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.
Now, if you are at all interested in the education of any young woman, see that she gets a Catalogue of this Institution, for which apply to Rev. J. R. HARRISON, Agt. of Trustees,
Or, SAMUEL D. JONES, Principal,
BRISTOL, VA.-TENN.

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MURFREESBORO, N. C.
This institution offers superior advantages in *Literature, Science, Elocution, Music, Art, Stenography* and *Typewriting*.
So far as possible each department is placed under the care of a specialist.
The health is unsurpassed.
With a most imposing building located in the midst of grounds of remarkable beauty, the situation is one of great attractiveness. Charges are made as reasonable as the class of work done will allow.
The fall session begins on Wednesday, Sept. 6. For catalogue or additional information, address
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It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.
Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.
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The most safe and profitable means of investing your savings for use in after years.
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FOR THE CAROLINAS, Rock Hill, S. C.

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The experience and scientific study of eighty-two years in China and America.
HE-NO TEA,
Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.
Hires' Root Beer,
A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.
Hires' Concentrated Solution
for Soda Fountains. Pt and gal. jugs. Merchants supplied at Manufacturers Prices.
Bernhams
Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by
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A book with full information about this instrument that "cures after all else fails," is mailed free.
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(TRADE MARK)
"ATMOSPHERIC OXYGEN" BY ABSORPTION

South Carolina Dots.

PIEDMONT.

This is a wide awake manufacturing town, eleven miles southwest of Greenville on the C. & G. railroad with a population of 3,500. Here are located the mills of the Piedmont Manufacturing Co., with a capital stock of $800,000. The two mills, on opposite sides of the Saluda river, cover a floor space of six acres, and run forty-seven thousand spindles and thirteen hundred looms, giving employment to twelve hundred hands, and consuming twenty-five thousand bales of cotton per year.

SCHOOLS.

The directors of the Company have manifested a deep interest from the first in the moral and intellectual interests of the people under their employ. They have two fine graded schools where tuition is free. These schools have facilities for six hundred pupils. The President of the Company, Col. Jas. L. Orr, is President of the schools as well as the mills, and feels a special interest in the little ones who make a large majority of the pupils. He is one of nature's noblemen, a man of commanding appearance, of stalwart frame, a prominent lawyer, descended from one of the first families of the State yet in manners frank and open hearted, drawing all to him. It was my privilege to participate in the closing exercises of the schools, and join them in the festivities of their "annual picnic," and much as I had learned to admire Col. Orr, never did he seem so great to me as when I entered the picnic grounds and met him sweating as he came up the hill bearing a bucket of water to make lemonade for the children; and then afterwards stood up and plead with the parents to avail themselves of the opportunities offered them of educating their children; and never did he plead for a client more eloquently than for the bright eyed boys and girls of Piedmont.

CHURCHES.

There are three churches; a Presbyterian church with about a hundred members, a Methodist church with a membership of four hundred and fifty and a Baptist church of six hundred and fifty members.

The Baptists and Methodists have recently completed large and beautiful houses of worship. I took the full pastoral care of the Baptist church at the beginning of the year, since which nearly one hundred have been added to its membership.

Bro. S. F. Conrad came to us from Winston the third Sunday in June, and for two weeks, day and night, with his characteristic earnestness, preached the Word, "and many hearing believed and were baptized, both men and women."

It was my happy privilege yesterday evening to baptize forty seven in the baptistery of the church, after which the hand of fellowship was extended by the entire church, and then a happy company of five or six hundred, sat down to the Lord's Supper. When we reached home at ten o'clock the pastor was not the only one that felt "this is the great day of my life."

Fourteen more await baptism who have been received by the church, while scores are asking "What must we do to be saved?"

Bro. Conrad left us this morning, bearing with him the love of this people. Many prayers will be offered for him.

J. B. MARSH.

Piedmont, S. C., July 3, 1893.

Robeson Union and Sunday-school Association.

The Robeson Union Meeting and Sunday-school Association will be held at Spring Hill Baptist church July 29, 30, 1893 (at Barnesville sixteen miles south of Lumberton).

UNION MEETING.

Saturday 11 a. m.—Sermon by F. H. Martin. Collection for State Missions.

1 p. m.—Discussion of State Missions. J. O. Gough, E. K. Proctor, Jr.

2 p. m.—Discussion of Minister's Aid. J. A. Barker, R. D. Caldwell.

3 p. m.—General business.

8 p. m.—Sermon by W. J. Fulford.

SUNDAY-SCHOOL ASSOCIATION.

Sunday 9:30 a. m.—Called to order by Frank Gough, President.

10 a. m.—The Sunday-school as a means of perpetuating the religious liberty of our country. J. A. Smith.

11 a. m.—Shall we take one collection each quarter in the Sunday schools for the object for which collections are taken during the quarter, as a means of cultivating benevolence and teaching the children definitely about our church work? John R. Moore, T. F. Toon.

The collections for Ministerial Education will be sent to the Union Meeting on Saturday.

Each church is entitled to two delegates to the Union.

Each Sunday-school is entitled to two male delegates and one female delegate to the S. S. Association. Each Sunday-school will send funds for printing minutes. COM.

Pimples, blackheads, moles, freckles, tan and sunburn removed by Johnson's Oriental Soap, Medicinal. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

NEWS OF THE WEEK.

State News.

Peter Green, colored, was killed by lightning near Oxford last Saturday week.

A Winston man has started for the World's Fair on foot. He expects to make the trip within thirty days.

Messrs. Leavitt and Leavitt of Aberdeen will rebuild their planing mills and dry-kilns which were recently destroyed by fire.

Mr. Frank Powell, editor of the Tarboro *Southerner* has been appointed special agent of the General Land Office at a salary of $1,200 and expenses.

A severe hail storm recently did great damage to crops near Kelly, Bladen county. Fruit was entirely destroyed, and the loss of corn is estimated at 20,000 bushels.

The Riverside Cotton Mill Co. was organized in Statesville last week with a capital stock of $40,000, and work will begin at once on a large brick factory at Riverside.

The Third and Fourth Regiments of the State Guard will encamp at Charlotte a week during August with companies from South Carolina. About 400 Knights Templars will meet in Charlotte also at this time.

The First National Bank of Winston, N. C., has closed its doors. Depositors, it is said, will be paid in full. An effort will be made to reorganize the bank at once. The bank had a capital stock of $200,000. The assets outside the stock are about $400,000; liabilities $150,000.

It is said that two white men, John Honeycut and Thad. Kennedy, have been operating a counterfeit money shop in the Utah neighborhood of Union county. They are rather bold in their work, and use all kinds of material from pewter spoons to still worms. The policemen in this city are on the lookout for them.—*Charlotte News.*

The election of officers of the Teacher's Assembly at Morehead City took place June 30th, and the following gentlemen were elected: President, F. P. Hobgood, Oxford; Vice President, Superintendent Alexander Graham, Charlotte; Secretary and Treasurer, Col. E. G. Harrell, Raleigh. This is the tenth time Col. Harrell has been elected.

At the recent session of the Grand Lodge Knights of Pythias, held in Greensboro, the following officers were elected for the ensuing year: Grand Chancellor, E. A. Erbert, Salem; Grand Vice-Chancellor, C. E. Holton, Greensboro; Grand Prelate, Rev. P. R. Law, Lumberton; Grand Master-at Arms, W. W. Wilson, Raleigh; Grand Inner Guard, S. B. Bundy, Monroe; Grand Outer Guard, H. T. Hudson, Shelby; Grand K. of R. and S., J. L. Dudley; Grand M. of Ex., John Ward; Supreme Representative, W. S. Cook, Fayetteville.

General News.

Grover Cleveland is ill at Buzzard's Bay, his summer home, with rheumatism.

Emperor William of Germany formally opened the new Reichstag on July 4th, and urged the passage of his army bill.

Chas. Miller, colored, the alleged murderer of two young Tennessee women, was lynched at Bardwell, Tenn., July 7th.

Robbers held up a train near Neches, Texas, on the night of the 6th, and secured about $500 from the baggage car.

Prince George, only son of the Prince of Wales, was married the 6th inst. to Mary of Teck, the affianced of the late Prince Edward.

A fearful tornado visited Iowa recently. Over fifty persons were killed, and one hundred injured. Personal property worth $200,000 was destroyed.

Paris is in a tumult of dangerous riots provoked by the students. It is said that all France is affected, and that the present ministry may be overthrown.

Gov. Altgeld of Illinois has pardoned the three anarchists, whose death sentence was commuted to life imprisonment. Great indignation is expressed throughout the country.

The dispensary liquor law of South Carolina went into effect July 1st. The Richmond and Danville railroad authorities do not regard the law at all. A suit is expected.

The Duke of Veragua, to whom America has given a reception as the descendant of Columbus, has been compelled to return to Spain to enter suit for his property, which has been attached for debt.

Associate Justice of the United States Supreme Court Blatchford is dead. During a tenure of office of ten years' duration, he had won the esteem and respect of the American people by remarkable purity and great ability.

On June 29th at Reynoldson, a suburb of Atlanta, Ga., Tom Fagan, aged nineteen, a pitiful imbecile from birth, entered the room where his mother was sleeping, and chopped her head from her body, and with fiendish glee hacked it to pieces.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MARRIED.

TOMLINSON—YOUNG—On June 28th, 1893, at the residence of Mr. Sidney Jones in Franklin county, by Rev. W. B. Royall, Mr. B. B. Tomlinson and Mrs. Geneva Young, both of Franklin county, N. C.

SESSOMS—FREEMAN.—On June 14th, 1893, at the residence of the bride's father, Mr. J. C. Freeman of Bertie county, by Rev. L. M. Curtis, Mr. Charles C. Sessoms of Hertford county and Miss Annie Freeman.

DIED.

MOONEY—Mrs. Nannie Mooney departed this life June 26th, in the thirty-seventh year of her age. She had been a member of Clement Baptist church for a number of years, and died happy in a Saviour's love. The writer conducted the burial services from Clement church June 27th. W. F. WATSON.

Roxboro, N. C., July 3, 1893.

YEARGIN—Died, very suddenly, in Wake county, near Rand's Mills, on the morning of June 26th, Miss Martha M. Yeargin. She was in her usual health up to the time of her death. She leaves many relatives and numerous friends to mourn her departure, being connected with a large and interesting Sunday-school, which she punctually attended, and where she will be sadly missed. She had embraced religion many years previous to her death, but from some cause had never connected herself with any branch of the Christian church, but had always been partial to the Missionary Baptist church, having lived for many years near New Bethel, in sight of which she breathed her last. A FRIEND.

PRITCHARD—On June 28th, 1893, in the fifty-second year of her age, Emily, beloved wife of Even F. Pritchard departed this life at Elizabeth City. She and her husband were baptized and married by Dr. R. R. Overby some thirty-three years ago. Their Christian and married lives have been ideally happy and devoted. One daughter has preceded the mother and wife to the heavenly home. The husband, one daughter and two grown sons are left to mourn the departure of "dear mother." Seldom has the writer known a family so tenderly affectionate. Mrs. Pritchard's religion was of the practical kind, seen in all of her kind words and unselfish deeds. Instinctively the distressed and lonely sought her home and her sympathy. She spent her beautiful life tenderly nourishing others. Her name and memory will linger as a sweet fragrance, not only in the hearts of her own family, but in a larger circle of friends. She lived, labored, and suffered in patience, and died in the eternal hope. C. S. B.

ROGERS—Mrs. Willie Tomlinson Rogers, wife of J. J. Rogers, died at her home in Apex, N. C., on July 3, 1893, after a brief illness of five days. Nervous prostration with cerebral congestion speedily gave death the victory over her body, baffling the earnest efforts of faithful physicians. She had just passed her thirty-second birth-day, full of hope and bright prospects for a happy life. A devoted husband, little children, two brothers and many loved ones are bereaved. She was buried in the church-yard here, the service being conducted by Rev. W. S. Olive. On no similar occasion have I heard more timely, earnest and impressive words of comfort to the bereaved and admonition to the living. She believed and was baptized in her tenth year. Since then she has served the Lord. As a mother, fond, perhaps too fond, of her children; as a sister, she wielded a blessed influence in moulding the characters of her brothers, J. E. and R. B. White; and to me, her step-father, she was *always* affectionate and obedient. Her life was a happy one. She loved and was loved in return, making those about her happy. She died in the faith and hope of the gospel, and we feel that to-day she is rejoicing with a sainted mother and brother in heaven. Death is but the prelude to life—the grave the vestibule to heaven. May we meet her there.

J. M. WHITE.

Tributes of Respect.

WHEREAS, Under the ordering of our infinite Heavenly Father, death has entered the pleasant and peaceful fold of our class and school, and our beloved friend and class-mate, Lela, the daughter of Mr. T. L. and Mrs. Lessie Hubbard, has been taken suddenly in the strength of her young life, from our midst.

Resolved 1. That a bright and lovely young friend and companion whom we deeply loved for her kindness, her fidelity and her Christianity, has passed beyond the great river, and, as we confidently believe, into that eternal home in the city of our God, leaving with us who remain an example worthy of our love and our imitation.

2. That together with all the members of the Clinton Baptist Sunday-school we extend our warmest sympathy to the stricken family, looking to the Great Author of life and death.

3. That this tribute of love and respect be transmitted by copy to the Sampson *Democrat*, the Clinton *Caucasian*, and the BIBLICAL RECORDER, with request to publish.

HER TEACHER AND CLASSMATES,
Committee for School.

WHEREAS, God in his allwise providence has seen fit to remove from our earthly ranks our esteemed and aged brother Luke A. Powell, who was born June 27th, 1821, and died Oct. 8th, 1892. He joined the Missionary Baptists at Red Hill, Sampson county, in 1844, and was baptized by Bro. Robert McKnab. A few years after his baptism the Red Hill Missionary Baptist church moved to and organized the Mt. Gilead Baptist church. The deceased was twice married. There were four children by his first marriage—three sons and one daughter—all of whom are living. There were no children born to him by his last marriage, but his faithful wife is left with his children, church, and a host of relatives and friends to mourn his loss. We as members of Mt. Gilead Baptist church do

Resolve 1. That in this dispensation we bow with due reverence and submission to his great will, we mourn the loss of so faithful and consecrated a member, whose heart ever beat in loving loyalty to all Christian endeavors, whose hands were ever ready to bear aloft in exulting triumph its glorious banners, and now, life's labor ended, this good servant has entered into the joys of his Lord.

2. That his mission on earth is finished, yet his influence lives, and while these facts and truths speak tenderly and touchingly to our hearts, they bid us emulate with more fervency and zeal his example in the Master's work.

3. That in recognition of his special interest in his church, and in commemoration and as a tribute to him, a copy of these resolutions be spread upon the minutes.

4. That a copy of these resolutions be sent to the BIBLICAL RECORDER and to the *North Carolina Baptist* for publication.

G. W. MOSELEY,
B. MATTHEWS,
JOHN J. VANN,
REV. C. F. HOPPER,
Committee.

WHEREAS, God in an allwise providence has seen fit to remove from our midst our esteemed and loved sister, Julia A. Faircloth. She joined Mt. Gilead Missionary Baptist church September, 1883, and was baptized by Elder J. L. Stewart. She lived a consistent Christian life, and was beloved by all with whom she came in contact. She died after a very brief illness on February 16th, 1893, aged twenty-five years. She leaves a loving husband and an infant four months old, two brothers and five sisters, a host of relatives and friends, to mourn their loss; therefore

Resolve 1. That in the death of Sister Faircloth the church has lost one who was ever ready to do all in her power to advance the cause of him she loved so well.

2. That we commend her example to her bereaved husband, and ask him to rear the dear little one left to his charge to love and serve his mother's God.

3. That we extend our sympathy to the brothers and sisters in their sad bereavement, and point them to the same God she loved for solace and comfort.

4. That a copy of these resolutions be spread upon our minutes, and that they be sent to the BIBLICAL RECORDER and to the *North Carolina Baptist* for publication.

E. L. EZZELL,
RENA MATTHEWS,
LIDIE VANN,
Committee.

WONDERFUL Country this, with Vacuum Leather Oil; 25c, and your money back if you want it. Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.
Vacuum Oil Company, Rochester, N. Y.

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40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address HON. JOHN MANNING, LL. D., Chapel Hill, N. C.

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—OF THE—
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Fourth session will begin Sept. 5th, 1893. Instruction in Chemistry, Physics, Histology, Anatomy, Physiology, and Materia Medica. Course counts for one year with the diploma-granting colleges. For particulars, address
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The Fifty-Ninth Annual Session
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Will open on Wednesday, Sept. 6, '93.
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The Thirty-fifth Annual Session of this excellent school for girls and young ladies will open on Wednesday, September 6th. The first session under the present management closed June 6th with most gratifying results, having given entire satisfaction to pupils, patrons and trustees. The prospects for next session are flattering. Boarding capacity limited to fifty. For catalogues, address postal to
(REV.) C. F. JAMES,
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The Forty-third Annual Session opens August 30th, 1893.
Two courses of study are provided—one including Latin and French, leading to the degree of Bachelor of Arts; the other omitting Latin leading to the degree of Bachelor of Literature. There are also Graduate Courses in Music and in Art.
The instruction is of the most thorough kind, and the standard of graduation high.
The corps of teachers, representing six or seven of the best colleges of America, and one of Germany, is very able.
The location is unsurpassed for healthfulness and the culture of its social life.
The buildings are large and commodious, and the grounds among the most beautiful in the State.
New Desks, new Maps, new Art outfit, new Physiological Charts, with new furniture and new carpets in the dormitories, were added during the past year. Apply for catalogue.
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Miss [illegible]
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The Home Circle.

A Gentleman.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen
He sprang to pick it up for me,
This gentleman of ten.

He does not push the crowd along:
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manner tells the tale:
And I discern the gentleman
By signs that never fail.

—Margaret E. Sangster, in Harper's Young People.

Partakers of Other Men's Sins.

"Mother dear, I am in luck at last," said Maurice Bradley, coming into the room where his mother sat binding a coarse, heavy slipper. "I have found employment, and can go at it this afternoon. I would not have come home till evening, only to let you hear the good news and tell you not to engage to bind any more shoes after these are done."

"You have not told me what is the work you have found, my boy," said his mother.

"Oh, I forgot! Mr. Roberts has hired me, and all I have to do is to address envelopes. Just think of writing people's names day after day, for weeks and months together. I am glad now that you insisted upon my taking such pains with my penmanship, for it was my fair handwriting, and nothing else, that gave me the preference over a score or more of boys who were there in answer to the advertisement. I am to get seventy five cents a day to begin, with, and more after this week, if I am proficient, which I will be."

"What business does Mr. Roberts carry on, to demand such an extensive correspondence?" inquired Mrs Bradley, much pleased.

"I can not tell exactly, mother, but I guess he is in some sort of job work that requires a great deal of advertising. At any rate, it is a good position for me, and I intend to do my best to make myself useful."

"I am sure you will succeed, my boy, and I hope brighter days for us both are at hand," answered the mother, kissing the earnest face.

Maurice was faithful, and at the beginning of the new week was rewarded with the promised increase of wages, which gave him greater pleasure on his mother's account than on his own. Her cough was worse than usual that spring, and at his repeated request she finally consented to give up the shoe binding and take the rest her long strain of bread winning had made necessary.

One, two, three, four weeks passed, and then by mere chance Maurice learned that the envelopes he had been addressing contained circulars grossly misrepresenting goods to be sent broadcast over the land. Heretofore he had supposed the business to be upright and honorable, but as the letters were all sealed before they came into his hands, he had not thought it his business to inquire into their contents. But after reading the circular over carefully, he was thoroughly convinced that it was prepared with the intent to defraud purchasers, and at once made up his mind that he could not be a partaker of other men's sins, and accordingly informed Mr. Roberts of his determination. Mr. Roberts laughed over his decision at first, but when convinced that the boy was in earnest, he undertook to argue his case.

"I cannot see what responsibility you carry in the case, when for a whole month you filled your part of the contract without being aware of the character of the letters addressed. Even if the scheme were unlawful, you would run no hazard in doing your part."

"Perhaps not, so far as the civil law goes, but if, through my labor, misleading documents find their way to the public, will not the Judge of all the earth hold me accountable?"

"It is a pity of a fellow whose touchy conscience compels him to quarrel with his bread and butter," said Mr. Roberts. "But if you are determined to give up the position, there are scores of bright young fellows ready to step into it, and no questions asked."

But he made it his business so far as to retain the boy in his service—putting him in a responsible position where it was to his own interest to engage reliable assistance—thus proving that even a dishonest man puts a premium on honesty when demanded for his own protection.—*Belle V. Chisholm, in Christian at Work.*

Fair to All.

Nobody hears of the American Baptist Publication Society attacking anything but [illegible] It does not assail any Board, Society, [illegible] because such an one may claim [illegible] Baptist literature. It is not sectional [illegible] broadly national. The ablest [illegible] Baptist hosts, North, South, [illegible] prepare its literature for our

Suggestions for Driving

Whether you drive a single horse or a team the principles are the same; but in driving a pair see to it that each horse does his share of the work, and no more. A pair of horses, moreover, unless well driven, are sure to get into the habit of wandering over the road.

To drive well you must keep your eye and your mind on the horse. Watch his ears. They will be pricked forward when he is about to shy, droop when he is tired, fly back just before he "breaks" (into a gallop), and before he kicks. Before kicking, too, a horse usually tucks in his tail and hunches his back a little. When you observe any of these indications, speak to him sharply and pull up his head.

You must watch the road also. Turn out for stones, so that the horse shall not stumble nor the wheels jolt over them; avoid the mud holes and places where the going is bad; let the horse slacken speed when the road becomes heavy, and if you want to make up time, do it where the ground slightly descends.

It is a common mistake to think that a horse can haul a carriage easily on the level. On such a road he has to be pulling every moment; there is no rest. Whereas, when the road now rises and now falls, the weight is taken off him at times, and he has a chance to recover his wind and to rest his muscles. As between a level road in a valley and an up-and-down road over the hills, the latter is by far the easier for a horse to travel. When you come to a long level stretch let your horse walk a bit in the middle of it.

Almost everybody knows that for the first few miles, after coming out of the stable, a horse should be driven slowly, and especially if he has just been fed. On a journey it is of the utmost importance to observe this rule. Be careful, however, not to check a young nag too quickly when he comes fresh out of the stable; give him his head, talk to him soothingly and presently he will come down to a moderate pace. If you pull him up at once, you vex him extremely, so much so that he is not unlikely to kick.—*Harper's Young People.*

Fascinating.

Doubtless thousands of young people and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while they who would give their dearest treasure to find it pass unknowing.

It is only this: Fill your heart with good will to everybody, and then practice at all times the best manners you know, particularly at home. If you begin at home, this charming manner will, so to speak, get settled on you and never leave you. Be just as polite to your sister as you would to your best girl. Strive to gain the good will of mother, father and brothers and sisters and children exactly as you strive to gain good will abroad.

There is no place for practicing manners like the home circle; no place, permit me to say, where it will be so appreciated. It will be a cultivation of heart, mind and body, this endeavor to feel nothing but affection for the people at home and treat them as though they were worthy as much consideration at your hands as if they were the President and his family. So they are worthy. Then from the home will float out around you those sweet magnetic influences which will draw the hearts of mankind toward you.—*Selected.*

A tired woman, just as much as a sick and ailing one, needs Dr. Pierce's Favorite Prescription. That builds up, strengthens, and invigorates the entire female system. It regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores health and strength.

It's a powerful restoritive tonic and soothing nervine, made especially for woman's needs, and the only *guaranteed* remedy for woman's weaknesses and ailments. In all "female complaints" and irregularities, if it ever fails to benefit or cure, you have your money back.

A great many medicines "relieve" Catarrh in the head. That means that it's driven from the head into the throat and lungs. But, by its mild, soothing, cleansing and healing properties, Dr. Sage's Catarrh Remedy perfectly and permanently *cures.*

The World's Population.

M Emile Levasseur estimates the population of the five continents of the earth as follows:

Asia	824,000,000
Europe	360,000,000
Africa	152,000,000
North America	88,000,000
Oceanica	38,000,000
South America	34,000,000
Total	1,497,000,000

I don't believe that there exists, anywhere on the American continent, a man who went to college and made a good use of the privilege, who now regrets that he spent the time that way; while I can find for you regiments of men, all over the land, who once had the chance to go to college and threw away the chance, who now bitterly regret it, and will continue to do so till their dying day.—*M. C. Tyler.*

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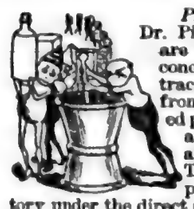
Water as a Medicine.

The human body is constantly undergoing tissue change. Worn out particles are cast aside and eliminated from the system, while the new are ever being formed, from the inception of life to its close. Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment.

Persons but little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night, and leaves the tissue fresh and strong, and ready for the active work of the day.

Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing our wounds. A riotous stomach will nearly always gratefully receive a glass or more of hot water.—*Jenness-Miller Illustrated Monthly.*



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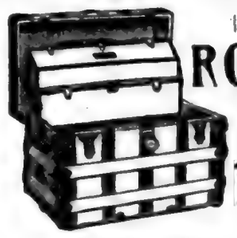

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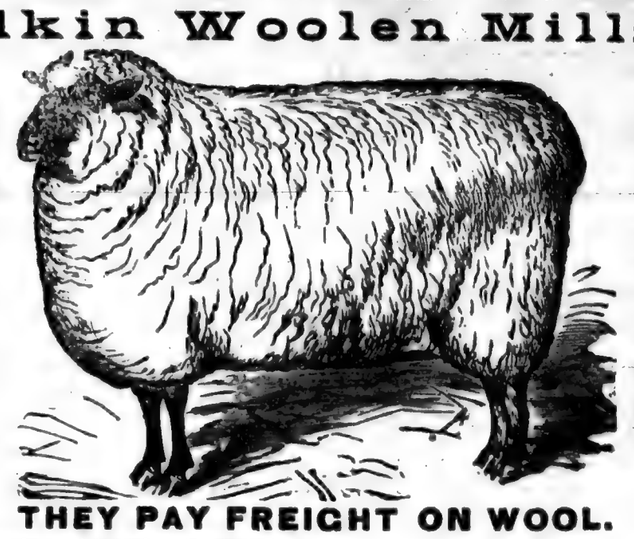

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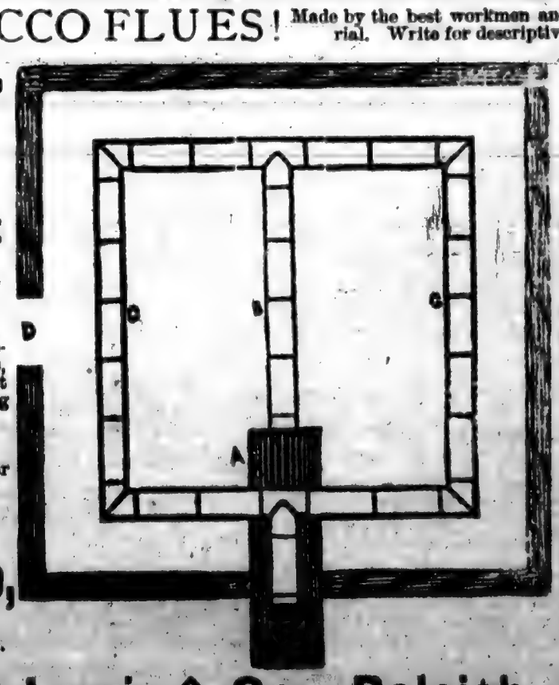

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Volume 59. RALEIGH, N. C., WEDNESDAY, JULY 19, 1893. Number 3.

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VACATION FOR THE PASTOR.

We have noticed with pleasure that with the approach of the warmer and more dangerous summer months our churches in many localities have seen fit to give their pastors short vacations.

About this time each year we hear some one advance the proposition that inasmuch as the devil has never been known to take a holiday the pastor should not be allowed to rest when the severe heat of summer makes it dangerous for him to preach and weakens him in his work. In our opinion, when the pastor has spent the year in faithful and zealous service, his people should be glad to allow him a brief period of rest and recreation in the sultry summer days. When the more agreeable months come he will be stronger in the battle for having rested, and if he has spent his time well he cannot but be better prepared to serve his flock more zealously and acceptably than ever.

Health is an essential to the success of almost every undertaking and occupation, and to a minister's success it is most essential. Yet to-day there are more weakly and dyspeptic pastors than in any other occupation. This should be remedied. Your pastor's work depends in a great degree on his health, and if he looks pale and worn, if he seems unusually tired and exhausted after a day's service, it is your duty to release him from his work and allow him to recover his strength.

But you should not be without a pastor in the meantime. To-day there is plenty of willing material in our college boys, who must return to Wake Forest in September, that will most acceptably fill many vacancies. Thus will all be benefited—the pastor, the church, and by no means least, the deserving young student, whom you have helped and encouraged. Our ministerial students should never be forced to resort to other occupations for want of a good field, and by this means he can find good, practical, congenial, spiritual employment during vacation.

THE GEARY LAW—AN EXPLANATION.

It has come to be the popular fault of our times that judgment is reached and passed on everything without mature consideration. A law is passed, and is condemned before it is known what the law is. This can be accounted for in many ways. People are naturally prone to prejudice, and the press of our country, through questionable motives, is given to leading the people by prejudice through misrepresentation of facts. And this was never more truly the case than with the Act of May, 1892, commonly known as the Geary Law.

WHAT THE LAW IS.

The Geary Law was passed as much for the protection of our resident Chinese as for the protection of American citizens. By the Exclusion Bill of 1880 it was provided "that Chinese laborers who were then in the United States should be allowed to go and come of their own free will, and should be *accorded all the rights, privileges, immunities and exemptions which were accorded to the citizens and subjects of the most favored nations.*" That the great object of the Geary Law was to enforce the above has never been known by the great number of opponents of the bill. But let us see.

The law of 1880 to exclude Chinese laborers from our shores promised protection as above stipulated to all Chinese who were in this country at the time of the enactment of the law, but guaranteed nothing to those who should be smuggled into our confines contrary to the law. Yet statistics showed that the Chinese continued to come in, and it can be easily seen that to distinguish those who rightfully deserved protection from those who were unlawfully among us, some means must be devised. And the Geary Law is the result. If the Chinamen who were lawfully residents of the United States would comply with this law we are sure the government could easily afford them those rights and that protection which they deserve, and which was promised them in 1880. But with Chinese coming in each year unlawfully our government could not distinguish the deserving from the undeserving. Therefore, among other things of lesser import, it was stipulated, first, that all Chinese who were here, and who desired the protection of our government, should register; certainly no more than is required of our citizens by a majority of our States; second, that he should have his picture taken; and third, that he should carry this picture along with a certificate of registration on his person. This was by no means degrading, onerous or unnecessary. From the resemblance which all Chinamen bear to one another, no other means of identifying them than by photographs could be devised. We had tried the description plan under the law of 1880, and found it grossly defective.

Now if the law had placed a tax on the Chinese, if we had made compliance with it difficult or burdensome, some of the outcries might be justifiable. But we asked them only to do no more than could be expected both for their protection and the welfare of the country. The law provided that the officers should go to the Chinaman wherever he was and afford him every facility for compliance with the law *without expense or burden to him.*

Under the old law the Chinese were subject to arrest at any time on the charge of having come illegally into the country. This law assures him, under the seal of the government, a right to live among us in peace and immunity. He has only to show his picture and certificate to obtain the rights and privileges of the citizens of the most favored nations.

The question of Chinese trade, of the constitutionality of the bill, of cheap labor, and slave labor, and many other questions, cannot be brought into an intelligent discussion of this law; they were settled in the treaty of 1880. This law had for its primary and only object the identity of those Chinese who were here according to law, that we might distinguish them from those who were here contrary to law and who did not deserve our protection. Its object was to distinguish the innocent from the guilty, that the privileges guaranteed to the innocent in 1880 might be given them. Had the law of 1880 been observed, no "Geary law" would have been formulated.

We believe in the fatherhood of God and the brotherhood of man, but we also believe that a nation's first duty is to enforce its laws for the protection of its citizens, that they may enjoy the blessings of life, liberty and free institutions in their own country before all others.

Talks About Law—No. 13.

BY JUDGE ROBERT W. WINSTON.

LAWYERS.

A quaint old friend used to say to me that lawyers often got the reputation of being liars because the clients saw their own image reflected in the lawyer's utterance.

At this time, there being no controversy as to whether a lawyer can be an honest man, we will consider the duty and the importance of the office of an attorney-at-law. We say "office," because a lawyer is an officer of the court. He takes an oath as such and he obtains license to practice.

One of the prime duties of a lawyer is to discourage strife and to encourage peace and good feeling. One client enfuriated and mulcted in costs because of wilfully bad advice will permanently injure the reputation and the earning capacity of the most successful lawyer. Mr. Counsellor Pleydell, indulging in the pastimes of High Jinks and receiving Col. Mannering and Dandie Dinmont, the doughty Scotchman, was an honor to the profession, albeit a trifle convivial.

"Now, you looby," said the lawyer, "say in two words what you've got to say."

"Aweel, sir," said Dandie, not a whit disconcerted by the roughness of the reception, "We're at the auld wark o' the marches again, Jock o' Dawston Cleugh and me. Ye see we march on the tap o' Touthop rigg after we pass the Pomoragrains; for the Pomoragrains and Slackenspool and Bloodylaws, they come in there and they belong to the Peel; but after ye pass Pomoragrains at a muckle great saucer-headed, cutlugged stane, that they call Charlies Chuckie, there Dawston Cleugh and Charlies-hope they march. Now, I say, the march rins on the tap o' the hill where the wind and water shears; but Jock o' Dawston Cleugh again, he contravenes that, and says that it hauds down by the auld drove-road that gaes awa by the Knot o' the Gate ower to Keeldarward—and that makes an unco difference."

"And what difference does it make, friend?" said Pleydell. "How many sheep will it feed?"

"Ou, no mony," said Dandie, scratching his head; "it's lying high and exposed—it may feed a hog, or aiblins twa in a good year."

"And for this grazing, which may be worth about five shillings a-year, you are willing to throw away a hundred pound, or two?"

"Na, sir, it's no for the value of the grass," replied Dinmont, "it's for justice."

"My good friend," said Pleydell, "justice, like charity, should begin at home. Do you justice to your wife and family, and think no more about the matter."

Dinmont still lingered, twisting his hat in his hand—"It's no for that, sir—but I would like ill to be bragged wi' him;—he threeps he'll bring a score o' witnesses and mair—and I'm sure there's as mony will swear for me as for him, folk that lived a' their days upon the Charlies-hope, and wadna like to see the land lose its right."

"Zounds, man, if it be a point of honor," said the lawyer, "why don't your landlords take it up?"

"I dinna ken, sir" (scratching his head), "the lairds are unco neighborly, and Jock and me cannot get them to yoke thegither."

"Confound you, why don't you take good cudgels and settle it?"

"Od, sir," answered the farmer, "we tried that three times already * * * we're baith gey good at singlestick, and it couldna weel be judged."

"Then take broad swords, * * * as your fathers did before you," said the counsel learned in the law.

"Aweel, sir, if ye think it wadna be again the law, it's a' ane to Dandie."

"Hold! hold!" exclaimed Pleydell, "we shall have another Lord Soulis' mistake—Pr'ythee, man, comprehend me; I wish you to consider how very trifling and foolish a lawsuit you wish to engage in."

"Ay, sir," said Dandie, in a disappointed tone. "So ye winna take on wi' me, I'm doubting?"

"Me! not I—Go home, go home, take a pint and agree."

Pleydell's success as a lawyer is not to be wondered at; nor are his descendants all dead yet; and many a Dandie Dinmont survives as our court calendar abundantly attests.

Says a great Judge: "There is no profession, after that of the sacred ministry, in which a high-toned morality is more imperatively necessary than that of the law." Nor is there any profession in which success and real worth are more often synonymous. No man can rise without the confidence and good opinion of the members of his own profession, "like the king's name on the field of battle, it is a tower of strength; it is the title of legitimacy."

Perhaps people generally are disposed to look upon the profession of the law as one that does not tend to ennoble, because lawyers espouse either side of any cause, depending upon the mere question of which side first secures his services. To simply call the roll of those men who have been foremost in human endeavor and whose names are written highest in liberty's story will refute the insinuation.

Of Presidents of the United States all but four were lawyers, and up to 1843 eighty-two of the peerages of England, we are told, sprung from the law. A Henry exclaiming, "If that be treason, make the most of it"; a Mansfield almost divinely adjudicating that the air of England is too pure for a slave to breathe; a Marshall welding the Union together by declaring them to be an indestructible Union of indestructible States; the great Commoner, defying the Throne, cheering the fainting cause of liberty, "If I were an American as I am an Englishman while a foreign foe were on my soil, I would never lay down my arms—no, never, never!"; and Curran and Grattan and Plunket and a host of Irish patriots, sounding the depths of poverty and danger in behalf of oppressed innocency—these are a few of the lawyers' title deeds to greatness. But if our inheritance is great, our responsibility is greater.

But there are weighty reasons why a lawyer shall appear on either side of any civil cause and for the defendant in any criminal cause. The State has able counsel to prosecute in criminal cases, and no man ought to undertake the prosecution except where the case is plain.

Suppose that Lawyer Jones were to refuse to appear for a prisoner in a case if he thought him guilty. Then suppose that all the other lawyers were also to refuse, what would be the result? Why, practically, the lawyers would be the jury. Every man is entitled to a fair trial according to the law of the land.

We once heard a slander of the good wife of a lawyer. A man was charged with brutally murdering his wife. The lawyer was employed to defend. Going home that night, the lawyer's wife was quite surprised that her husband would represent such a brute. After much talk the lawyer said, "Well, my dear, he has just paid me a thousand dollars and with part of the money I bought you a seal skin cloak, but as you object, I will return the fee and countermand the order for the cloak." She was *touched* and replied, "I believe I would say a word for the poor fellow!"

Considering the money expended in educating one for the practice of law, the cost of books, and a certain style which is required of all lawyers, they are the poorest paid class of our citizens. Poverty is one of their badges of distinction. "He lived easy, he worked hard, he died poor," is the epitaph over most of their graves. To some, attaining judicial office, may Wolsey's prayer be not inapplicable:

"May he . . . do justice,
For truth's sake and his conscience; that his bones,
When he has run his course, and sleeps in blessings,
May have a tomb of orphans' tears wept on him."

A Fling at the Flingers.

This is not a very pious looking caption I will admit. But I want to second Brother Broughton's call for peace and at the same time give vent to a long pent-up desire to throw a few stones at those who are in that business. Allow me for this once to indulge in the very thing I condemn: let me grumble at the grumblers.

We are certainly far into the winter of our discontent; it is the day of the disgruntled, their heels are in the air. The social, political and religious atmospheres are all alike charged with the poison. Finding fault and suspecting something wrong have become the fashion. A brave majority of our citizens never feel so well as when finding fault with the men they have elected to make their laws. Recently there have been a number of fires in my town, and the style now is to suspect very wisely and very darkly that every man whose house is burned set it on fire himself for the insurance. This form of infidelity, this lack of faith in men is working untold harm.

Pandora must have opened her box again, and turned loose on the world another evil in the form of the modern cheap critic. He is the autocrat at all tables, who, with consequential air and one wave of the hand, settles all questions from the Vatican by way of London to ——— the place where his throne is. In fact, he is pretty well recognized as the puissant brave who rushes in where angels walk with careful tread. It does not require a teaspoonful of brains and much less religion to find fault and interject a suspicion that there is something wrong. At bottom the man who is ever showing people their sorry condition without doing something to relieve them is mean. He has filled them with doubt and discontent and left nothing in place of faith and a mind at rest.

I would give anything if I could go back to my childhood when I had a simple faith in the editors, preachers and the men who control affairs in general. Why in certain quarters I am afraid to express my appreciation of a brother preacher lest I hear the "Yes, but ——," with the Iago like insinuation that will poison my feelings of appreciation. The disparaging remarks made by preachers about each other would lead one to say, "Turn the rascals out of the penitentiary and put the preachers and 'members of the Board' in their place."

Every department of our work has suffered from this small criticism with a fling in it. Every now and then you see a designing reference to the self-important college student. True, many conceited men come from the colleges. But why don't the critics, flinging small shot, say something of the fools who never went to college and yet parade themselves with disgusting conceit? Why don't they "tote fair?" Another gun of diminutive caliber will fire a shot of facetious smartness at the "Smart Alex from the Seminary." Why no shot for the "Smart Alex" who never went to the Seminary? Some of the brethren have grave fears that the young man who goes to the Seminary will fall into the awful snare of imitating Dr. Broadus or some other member of the faculty; or that they will get into grooves and lose their originality. Imitation is always damaging, but why not be a little agitated over the young men who stay at home, lest they imitate Elder Fogg, Moderator of Muddy Creek Association? Why can't anybody see that if the man is of the sort that imitates and runs in grooves that it is only a question of who shall be his model for imitation, and what grooves he shall run in? Why does the man who didn't go to college feel it his duty to fling at the one who did go; and why does the man who didn't go to the Seminary look so darkly wise and suggest that he better take a little "swamp theology" as he did? And on the other hand, why does the man who has been to these institutions, indulge the same spirit toward those who have not? It is so wholly wrong and mean that one feels that he has lowered himself to notice it.

The campaign of Foreign Missions is only well begun, and a large part of our surplus energy is employed quarreling—not discussing—but quarreling over "methods of missions." Men stickle for a plan while the heathen perish. Like surgeons standing over a wounded man disputing about what color of bandage to use while his life-blood runs away. The missionaries with novel plans fling stones at the brethren, and the brethren fling them back, and away they go. If some of the men who have written and canvassed so much, had spent the time preaching the gospel to the heathen, had sown more seed and less dragon's teeth, we believe there would be more sheaves to garner in on the great gathering day.

At pretty regular intervals, you see a missile intended for the Board of Missions and Sunday schools. There are constant insinuations that there is something dark. They say they are "turning on the light," but it is more like turning on the spite.

Who can wonder that secretaries are resigning? The wonder is, that more do not resign. I have no doubt that there is some foundation for the complaints made. You can't account for so much noise without some such supposition.

The charge is that there is too much boss-ism. But each self-appointed boss presumes to order the Board to give him an itemised statement above what the State Convention requires. Can't the brethren be quiet and keep on their clothes till the Convention meets and have it settled there? What we need is freer discussion on the Convention floor. That is the place where the old and experienced should be heeded, and also where it is not a crime to be a young man. Let the majority decide these questions, and then let us forever after hold our peace. We need less of the "visiting brother's" oratory and a better understanding of each other as brethren at work in North Carolina.

Who objects to light? But let it, like the light of the sun, bring with its ray the warm and healing balm. "The Sun of Righteousness" has "healing in his wings."

H. L. [illegible]

Laurinburg, June 30, 1893.

The Love of Christ.

"There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer; a sad, wistful look was on his face. I knelt by his side. 'I want to be good,' he said. 'I want to belong to the Saviour, but I could trust him if only I could be sure that he loves me.'

"His had been a hard life in the world, poor heart; how shall I convince him of the fact of the love of God? I spoke to him of friends and playmates. 'Is there any one you have ever known who, if you had to die, would be willing to die in your stead to save you?' A moment's silence, and then with a sweet smile he looked up and said: 'I believe my mother would.'

"In that brief pause he had looked back on life and measured a mother's love. Perhaps there passed before his mind the [illegible] of her toil late at night to mend his clothes or earn to-morrow's bread, and, [illegible] the reality of a mother's love, [illegible] him it would be strong [illegible]

"'Then see what Jesus has done for you,' I spoke to him of the bleeding [illegible] of the crucified. He bowed [illegible] hands, as he said: 'I see [illegible] again, and trust him.'

"This was the victory [illegible] won in that young heart. [illegible] us all."—*Christian Observer.*

The Biblical Recorder.

WEDNESDAY, JULY 19, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

"What Baptists Believe," by the late J. L. Burrows, will be given to every new subscriber to the BIBLICAL RECORDER who will pay $2.00 in advance for a years' subscription. We will also give the book to every old subscriber who will pay his subscription to date and a year in advance.

Think of it! Your denominational paper, the subscription price of which is $2.00, one year, and a neatly bound book of over a hundred pages, containing a clear and fair expression of what Baptists believe and practice, all for the price of the paper.

Remember, this offer is to new and old subscribers alike.

CHRIST'S PREACHING.

There was something peculiarly attractive about Christ and his preaching. Even his enemies, sent to apprehend him, were confounded, and had to confess to those that sent them, "Never man spake as this man speaketh." We are told in another place, "And the common people heard him gladly." It would be well, then, to mention briefly what we conceive to have been some of the peculiarities of Christ's preaching, that we may know better the secret of his power. Among others we may mention the following:—

1. His intense earnestness, accompanied always by an abiding sense of the importance of his message and his mission. It is almost useless to say that he *believed* what he preached. His mission was so important that he was always "about his Father's business." The great object of that mission was to lift a lost and ruined world back to God. During his brief earthly ministry he laid broad and deep the splendid foundations on which those who preach his gospel have ever built; and how grand the words spoken just before his death, "I have finished the work which thou gavest me to do!"

2. His power to adorn the truths of the gospel in simple words, accompanied by striking figures and illustrations. One great secret why the common people heard him gladly is to be found in the fact that he spoke plainly. He did not dabble in science, philosophy or politics. He did not crack jokes; did not announce his subjects beforehand, deal in sensationalism, or use any of the plans now so common to draw crowds and entertain them. In plain and simple sentences that street boys, camel-drivers, or poor laborers could understand, he opened up the grand truths that are redeeming the world, sending joy to numberless firesides, and scattering, even now, the darkness of heathenism. His style, we think, was quiet and undemonstrative, and mostly on the conversational order. He has taught his preachers in all ages the value and importance of face to face contact with men. There are some preachers who are mighty in the pulpit, but weak out of it. House-to-house, face-to-face work, we admit, is often harder than pulpit ministrations; but if we would be like Christ, we must do much of this kind of work.

3. He was fearless. Knowing that his popularity as a man depended largely on the good opinion of the Jewish leaders, the scribes and the Pharisees, he did not hesitate to denounce their sin and their hypocrisy. He did not inveigh blindly against the powers that were; nor did he attack men on account of their politics; but on account of their sins. He seldom condescended to deal in personalities. He did not rail against the Romans for conquering Palestine, nor did he make the least effort to persuade the Jews to rid themselves of the Roman yoke. Some modern preachers could certainly study Christ's example along these lines with immense profit to themselves and immense relief to those whose lot it is to hear them.

4. He was in thorough sympathy with those to whom he preached. His great heart went out toward the lost souls all about him. When he rested at the well of Jacob he was not too tired to preach a gem of a sermon to one hearer, and she a great sinner. "Unto the poor the gospel is preached" was a fixed part of his plan of work. Let it be told over and over again that those who would win men must love them, must show that they are in sympathy with them. While it occurs to us, we would like here another word of warning to our [illegible] young brethren who are just entering [illegible] life-work, that of preaching the gospel. [illegible] of them have enjoyed superior educa[illegible] and social advantages at home, at the [illegible] the seminary. Let not your [illegible] with cultured men and women place [illegible] sympathy with the poor, the rude and the uncultured men and women, among whom your lot in after years may be to some extent cast. If you fail here, your ministry may be comparatively a failure also. Christ loved sinful, degraded, fallen men; so should you, if you would win them.

DONT'S AGAIN.

Don't be afraid to call a spade by its name, and don't be afraid to tell a sinner that he *is* one, if that is your opinion of him. Is there not actual danger that our preachers carry their ideas of politeness and refinement so far as to preach to men for years who are notoriously wicked without ever condemning clearly the sins of which they know they are guilty? Did it never occur to the soft brethren that even wicked men will respect them the more in the end for dealing honestly and fearlessly with their sins. In doing so, however, it is well to avoid personalities.

Don't be so anxious to know what people think of your sermons as to fish for opinions soon after they are delivered. If you need the comfort and encouragement that come from appreciative remarks on the part of your members, God will move some of them to make them, and if they come in this way they will indeed strengthen and comfort you, if you have the Master's glory at heart.

Don't place your pastor in a parsonage or permit him to rent a home where there is no fruit nor flowers, and then regale your appetite and taste for twelve months at the time without it ever dawning on your pate that he and his good wife and little ones might enjoy some of these good things with you. There are church members (tell it not in Gath!) that will consume or sell wagon loads of nice palatable fruit and never gladden the pastors home by nice presents that would comfort the outer man. Now don't flare up and say, "Our pastor is not an object of charity." That may be true, but he ought to be an object of *love;* and if you loved your pastor you could not feast month after month on the good things God has given you without gladly offering him some things needful for the body. How would it look for a husband to go down town daily and feast on choice fruit and send nothing to his wife and children? The husband that loved his family would never do so. But is not this the way you treat your pastor? We have read an old Book which says, "See that ye love one another with a pure heart fervently."

Don't join the church and then cause an everlasting worry to pastor and members in the way of getting you to attend church meetings, pay your dues, &c. What did you join the church for if you expect to act in this way? The Saviour himself would have you hot or cold. Why should you wait for the pastor and deacons and committees to be perpetually running after you, coddling you, bolstering you up, scolding you, citing you to "appear at the next meeting," &c., &c. What a miserable farce it all is! How long will it go on? Ah, brother, be one thing or another; be hot or cold. Do your duty as a church member, or else get out of the church, and make no pretensions in the line of religion. It will be better for you and for all concerned for you to pursue this course. From cold, do-nothing, stay-at-home church members, may the good Lord deliver us!

A BRIGHTER MORROW.

What an appalling state of affairs is represented to the reader of the telegraphic columns of our daily papers! All the nations of the earth seem involved in ceaseless turmoil and strife. England grappling with the Irish, the social and the financial questions; France threatened by Parisian rioters and anarchists; Germany ruled by an emperor whom she cannot trust, and oppressed to desperation by grinding laws; Russia, as ever, filled by nihilists; Italy in the midst of financial embarrassments and bank scandals; Australia and America in the throes of dangerous money crises and labor agitation, not to speak of the petty revolutions of our various Southern republics, and the thousand and one minor evils that infest our civilization everywhere! Verily, this is a day of wars and rumors of wars, and no man knows what a day will bring forth.

What a difference would there be could the world's leaders learn the sage counsel of Wolsey:—

"Cromwell, I charge thee fling away ambition,—
* * * * * * * * *
Love thyself last. Let all the ends thou aimest at
Be thy country's, thy God's, and truth's."

What a change would be wrought could the people the world over emulate the simple life and simple faith of the Nazarene! What a day that would be! And, my friend, that day is coming. To-day is God's crucible, a brighter 'morrow shall dawn, and it is not far off. Be faithful and trust and hope, the brighter 'morrow shall come, for God hath promised it.

DEATH OF REV. R. R. DAY.

His many acquaintances throughout the State, all of whom had come to regard him as a most promising man of God, will hear of the death of R. R. Day with deep regret. He died at Scotland Neck Wednesday, July 13th, of fever, after a very short illness, and his remains were shipped to Surry county, his home, for burial.

In his career Bro. Day had shown great promise as a Christian minister. Entering Wake Forest College in 1890, he had led a most exemplary life as a student, preaching to the churches whenever he could, and making the most of his opportunities in all circumstances. He was supplying for Bro. Vann at the time of his death.

Surely God works in a mysterious way. Denny, Gaddy and Day, three of Wake Forest's most promising young ministers, called from the vineyard during the past year, before their work was fairly begun.

PERSONALS AND OTHER ITEMS.

....Rev. E. L. Pell of the *Bible Reader* was in our office recently.

....Rev. J. R. Jones was engaged in a revival at Milton last week.

....Dr. T. E. Skinner is in the city, after having spent two weeks at Morehead.

....Dr. Taylor of Wake Forest College was in the city last week in the interest of the College.

....Rev. Jasper Howell, Jr., has been engaged in evangelistic work in and around Greeneville, Tenn.

....Rev. L. Johnson of Rockingham is engaged in a series of meetings with Rev. James A. Smith, Fair Bluff.

....The managing editor goes to Baltimore to day to have a surgical operation performed.—*N. C. Baptist, July* 12.

....We take pleasure in giving our readers a very interesting letter from Sister Emma Willoughby, written at Chautauqua, N. Y.

....Prof. John Duckett has charge of Robeson Institute for the coming year. This is the school which was endowed by Bro. Melke.

....Rev. J. B. Harrell, after two and a half years of faithful and successful labor around Elizabeth City, has resigned his churches there.

....Rev. J. A. Mundy, D. D., has been granted a vacation by the first church, Greenville, S. C., which he is spending at Cæsar's Head, N. C.

....Mr. Stephen McIntyre, recent graduate of Wake Forest College, has been chosen principal of the Louisburg Male Academy for the ensuing year.

....All who expect to attend the meetings of the Tar River Union are requested to write Bro. L. W. Bagley, Littleton, N. C., that homes may be secured for them.

....Rev. A. T. Creath, a graduate of the Southern Baptist Theological Seminary, was ordained to the ministry at High Hills Baptist church, Sussex county, Va., recently.

....We call attention to our list of the Associations of the Western N. C. Baptist Convention that are to meet during the next three months. Any needed corrections will be gladly made.

....Rev. J. L. White, aided by the well-known evangelist, H. M. Wharton, D. D., of Baltimore, began a series of meetings in his church at Asheville on Sunday, 16th. The brethren look forward to glorious results.

....Rev. A. M. Sims of Texas has accepted the call to the Baptist Tabernacle, this city, and will take charge Sept. 1st. We congratulate the church, and extend Bro. Sims a most cordial welcome to this State and this city.

....The following brethren have changed their postoffice addresses during the past few days: Rev. J. H. Hildreth from Bayboro to Wilmington, N. C., and Rev. W. E. Warren from Stuart, Va., to Sutherlin, Va.

....We regret that we have not space in this issue for two interesting letters from Rev. A. T. Robertson, D. D., concerning the Seminary, and Rev. L. Johnson on the Pee Dee Association. Our readers may look for them in our next issue.

....We return thanks to the American Baptist Publication Society for a copy of their Anniversary Points and Addresses. The pamphlet contains the substance of the proceedings at the Denver Anniversary, and is of value and interest.

....The announcement of Richmond Female College appears in another column. This excellent institution has just closed a successful year, and we are glad to hear that the President looks forward to a most prosperous session next fall.

....Rev. C. C. Haymore has enlarged his mission work. He preaches twice every Sunday and sometimes three times. He has two mission points besides Germanton. The congregations are good, and good Sunday-schools have been organized.

....The seventy seventh annual report of the American Bible Society tells of very successful work accomplished last year. Receipts were $578,980.75, and the expenditures $56,587.01; $155,238.32 were appropriated for the foreign department.

....Our beloved Sister Yates is resting for awhile at Minnewaska, Ulster county, New York, and is, we are pained to report, quite feeble. We trust it is the Lord's will to spare her useful life for many years, and that her strength will be speedily restored.

....Rev. R. L. Patton has been called to the pastorate of the church at Morganton, and has accepted. This pastorate will occupy his entire time, so he gives up his school work. His church will give $200 for Orphanage and missions this year against $30 last year.

....In a pastorate of three years at Clinton, Elder O. P. Meeks has received about 145 members into the church there, and 118 of them by baptism. The church was organized Jan. 7th, 1855, and has never had but three pastors, Elders Hugh McAlpine, J. L. Stewart and O. P. Meeks.

....Deacon William G. Brown of New Hampshire was, perhaps, the most famous Bible distributer in the world. He died at the age of seventy-six years, and had been engaged in colportage work since 1849. During that period he had distributed more than 120,000 copies of the Scriptures.

....The memorial address on the life and character of Lieut.-General D. H. Hill, delivered under the auspices of the ladies of the North Carolina Memorial Association, May 10th, 1893, by Hon. A. C. Avery, is on our table in pamphlet form. The address is in every way worthy of the old hero.

....We were glad to see Rev. R. T. Bryan of China in Raleigh last week. He is already much improved in health, and in excellent spirits. The family of Bro. Bryan will spend the summer at Waynesville, N. C., but Bro. Bryan will visit all the Associations held in the State in August and September.

....We are in receipt of a "Bible Text Book of Christian Doctrine," for use in Sunday schools, by Dr. P. S. Henson of Chicago. The author has compiled considerable valuable biblical information in a small book, and has so arranged it that it can be appreciated by all. Price, 25 cts; per hundred, $20.00.

....Rev. John Jasper, colored, world famous as the exponent of the "sun do move" theory, is very dangerously ill at his home in Richmond, Va. Whatever may be said about his theories, through all his ignorance gleams a light of faith and trust in God, which would well become many of our most learned "progressive thinkers."

....Rev. A. D. Hunter of Carrsville, Va., will be in Wake county from July 17th to Aug. 2d, among his people and friends. He can be addressed at Cary, N. C. Bro. Hunter has met with no small success in Virginia, and has a good church and Sunday-school. He writes: "I am glad each week to get the RECORDER. I watch every interest of the Baptists in North Carolina."

....Revs. D. W. Herring, T. L. Blalock and Frank Royall, who intend to depart for China as missionaries in November next, independent of the Board, held a grand meeting in Bell's Chapel, Sampson county, recently. Large audiences attended the exercises, and the brethren were greatly encouraged. Revs. R. E. Peele, W. E. Crocker, and others, were in attendance.

....Dr. George B. Taylor, superintendent of the Italian mission, writes a beautiful and a charming letter to the *Examiner*. He says: "This is seed time rather than harvest time, still souls are converted, new churches are formed, and existing churches are growing in graces and in numbers." The work of the Southern Baptist Convention in Italy is gaining ground year by year. Bro. Taylor is a wise builder.—*American Baptist.*

....The Presbyterians of the northern United States have set as the mark for the year 1893-'94 $1,200,000 for foreign missions alone. The home mission receipts last year, including the work among the freedmen, went far beyond the million line. The Indian missions have just been transferred from the foreign to the home mission board, just as it is with us Baptists. The zeal of the Presbyterian brethren should provoke many.—*Examiner.*

....Rev. F. C. McConnell of Georgia has been elected assistant corresponding secretary of the Home Mission Board. Bro. McConnell is about thirty seven years old, and has been the successful pastor of the Gainesville (Ga.) church for four or five years. A brother in Georgia, who knows him well, writes that he "is full of zeal and is always busy in his Master's work." The appointment is generally regarded as most excellent.—*Religious Herald.*

....We learn with deep regret that Prof. J. B. Carlyle, of the chair of Latin at Wake Forest College, is seriously ill with malarial fever at Leadvale, Tenn., where he and his wife are spending the vacation. Shortly after reaching Leadvale he spent a day in the county, and while examining a farm was overcome with the heat, and has been ill ever since. We join his friends throughout the State in hope and prayer that he may speedily recover. Wake Forest can ill afford to lose his services even in vacation time.

....According to the recent census there are 2,077,616 white Baptists in the United States, of which only 800,000 are Northern Baptists. The value of the Northern church property is $49,524,504; of the Southern, only $18,152,509. There are 1,362,140 colored Baptists in the country. Combining all North and South, white and colored, we have the following totals: Membership, 3,466,278; organizations, 36,757; edifices, 31,638; seating capacity, 9,487,278; value of property, $76,852,600. These figures are suggestive of many things to the careful thinker.

The S. S. Chautauqua.

As an evangelizing power the Sunday-school cannot be estimated. In the class the teacher talks face to face with the individual; and he knows each individual in the class. Hence he can suit the message *to* the individual. The whole business of a church is to make disciples—to teach the nations. So our highest duty as Christians is to make known the Word of God. The church, or the individual Christian, that is not spreading the knowledge of salvation is an anomaly whose future is anything but enviable. Many Christians engage in Sunday-school work because it is fashionable without realizing its real worth. Many real good Christians are nominal teachers in our Sunday-schools who do not, for a moment, realize that they are the custodians of immortal interests. They go to their classes without preparation in study or prayer. They know nothing about the lesson, and hence teach worse than nothing. I candidly believe that we have Sunday school teachers, and even whole schools, that are a curse to the cause they represent. Many persons who are wasting time and opportunity thus are *Christians* and would do *better* if they were shown *how* and the necessity for careful preparation. The great object of the Sunday-school is

TO TEACH THE WORD.

The *lesson* is the great thing in the Sunday-school. Singing and praying are good in their place, but the *lesson* is *the* thing after all. Teachers need help. Superintendents need to compare notes with others. We all need just the help that the rest can give. It is to meet this want that the Sunday-school Chautauqua is called; and we believe that if it is attended by those engaged in the work of teaching and managing Sunday-schools, it will, in the course of a few years, more than double our power in the State, and most of all greatly glorify God.

A Sunday-school Association or mass-meeting, at its best, begets only an ephemeral enthusiasm and leaves the enquiring teacher to plod on in the same old beaten track. But in the Chautauqua, methods of teaching will be illustrated by actually teaching the lessons. I can learn more about filling a tooth in one hour by seeing some one do it, than I can by a week of lectures on the same subject. So I believe that we will all learn more about teaching a Scripture lesson to a class by seeing some one do it than by weeks of mass-meeting speeches. Only an earnest desire to spread the Master's kingdom has prompted the originators of this movement to call for their fellow-workers to come together that we may help each other. Now, it is to be hoped that every lover of the work will lay hold with a helping hand.

Attend the Chautauqua yourself and try to get others to attend; for our opportunities will not be long—our work is most important—and we want to do our *best* that the Lord may say to us at the beautiful gate, "Well done, good and faithful servant."

HOPED-FOR RESULTS.

1. We shall know and love each other better.
2. We shall know more of God's precious book.
3. We shall teach better.
4. We shall kick less.
5. We shall help our pastors more.
6. Our pastors will preach better.
7. We shall be happier, brighter Christians.
8. We shall win more souls to Christ.

C. A. ROMINGER.

Reidsville, N. C.

Letter From Wake Forest College.

Vacation, this year, owing to our early Commencement, is longer than usual. Yet just half of it will have elapsed the day this paper is printed. How swiftly the days speed by, especially when they are busy days. Such mine have been. From many quarters come requests for information about the College. The indications are that we shall have a goodly number of new students in September. It is true that the competition for the patronage of our Baptist young men is fiercer than I have ever known it. And I have never known money to be so hard to get since I can remember. But on the other hand I doubt whether the loyalty of our friends has ever been more manifest and active. And the very hard times, in an agricultural State like ours, are an argument for education, with reflecting people. And there is something imperative about the education of our young men and women. Some other things on which we would like to spend money, if we had it, can be made to wait. But we cannot recall the passing years of the young. It is now or never with them.

Within a few days every old student of the College whose address is known to us, and many others besides, will receive a copy of the July number of the *Wake Forest Student.* When you have read your copy hand it to some one else,—some young man, perhaps, whom you would like to see at Wake Forest.

The Faculty are scattered far and wide. Prof. Poteat, with the thirst for knowledge of a true Naturalist, is hard at work at the Marine Laboratory in Mass. I can envy the young men who are to reap some of the results of his work. This, he says in a letter which I received yesterday, "is interesting and profitable." Prof. Royall is visiting friends in Columbus county. His friends are hoping that he will be greatly strengthened and invigorated by the rest. Prof. Carlyle has been quite sick in Tennessee. I am glad to say that the last accounts of his condition are favorable. His illness is doubtless due to exposure to malaria in the south-eastern part of the State after Commencement. He is a most efficient worker for the College in the field as well as in his lecture room, and I miss his efficient aid. Prof. Lanneau is spending the summer among the mountains of Western North Carolina. Professors Maske and Sikes are at their homes in Richmond and Union counties, having returned from the World's Fair. Their work along the C. C. Railroad will be heard from. Professors Mills, Sledd and Brewer are on College Hill.

The tidings of the death of Bro. R. R. Day of Surry county, greatly shocked and distressed us. He was supplying for Bro. Vann at Scotland Neck. His body was carried home by Bro. Biggs of Scotland Neck and Bro. McKaughan. Bro. Day was a good man. He was consecrated to his work. We had anticipated for him a long life of

exceptional usefulness. How little I thought when I told him good bye before he left that it was for the last time. May the Lord raise up among the churches more than one like him to take his place.

I continue to receive many letters of congratulation concerning our Law School. Some extracts from these may be given in the next RECORDER. We hear of students who are going to attend it, too. As soon as it is generally known, we shall hear of others.

Friends have been so kind in helping me complete the file of the *Wake Forest Student* for binding, that I only lack three numbers. These are for September and October, 1882, and November, 1883. Please look, if you have old copies of the Magazine, and, if you can find them, send them to me.

CHAS. E. TAYLOR.

"Our Board and Its Work."

WHAT THE BRETHREN SAY OF IT.

The tract on the work of the State Mission Board is a thesaurus of information.

J. K. FANT.

I have read the tract, "Our Board and Its Work," with interest. I think it a clear statement of the Board and its work. It contains just the information a pastor needs if he had not gotten it before from the minutes of the Convention. The fact is so many people don't know about the work because they will not inform themselves, and they will not now. It will be in the millennium when brethren will not have to be taught, but when all shall know. I am very thankful for the tract. I intend to use it for all it is worth.

R. VAN DEVENTER.

Send me one hundred copies of "Our Board and Its Work." I believe if our people only knew the facts, that our contributions would be greatly increased.

BRAXTON CRAIG.

"Our Board and Its Work" is what my people need, and if it will not be too much to ask, I want to put two hundred of them in the families of my six hundred members.

C. W. SCARBOROUGH.

The little tract, "Our Board and Its Work" has been received. Shall be glad to have forty or fifty copies to distribute among my people. I believe the information in the tract will help to make our people more liberal and more hearty in their liberality. What we need is information for the masses.

THOS. CARRICK.

Send me a few copies of "Our Board and Its Work." I desire information on the mission work, and think I can distribute some in our church and Sunday-school, that may be the means of arousing some sleeper on the subject of missions.

D. F. PUTNAM.

We have received a very interesting tract from Rev. Dr. Durham, the Cor. Sec. of the Baptist State Convention relative to State Missions. The items are clustered together in a very readable manner and the tract is worth studying. It contains the names of the missionaries and their preaching stations and the sum raised for this work. The items of interest are valuable, and the work should be greatly helped by its general distribution.—*Asheville Baptist.*

I want to congratulate you on the altogether admirable pamphlet entitled "Our Board and Its Work." It is clear and succinct, and at the same time filled with inspiring facts as to the success of the Board and the progress of the denomination in practical work along all lines. May God's blessing continually rest upon you and the other members of the Board in the prosecution of this work. You may rely upon my hearty co operation and support as heretofore.

J. HARTWELL EDWARDS.

We have just received several copies of "Our Board and Its Work" from our beloved brother, Dr. Durham. It is an exponent of the wisdom and power of our brother in bringing all of our people in full sympathy with our State Board of Missions. We hope our good Bro. Durham will be seen for many years to come in the midst of our churches and associations. We want to see the old "Boss" at Maxton from Oct 31-Nov. 2, and Whiteville from Nov. 9-11.

J. A. SMITH.

Your tract is the very thing my people want. It gives in short the information they need. I can use it profitably. Send me fifty copies.

W. H. H. LAWHON.

I believe your tract, "Our Board and Its Work" distributed in our church will do good. They need to know more of the Board, and then they will certainly do more. Send me fifty copies.

W. J. DAVIS.

I am glad Brother Durham's little tract on the Mission Board and Its Work is so widely called for. I think it will do much good.

JNO. T. ALBRITTON.

Notice.

The Camden and Currituck Union will meet with the church at Shady Grove, Currituck, on Friday before the fifth Sunday in July, Dr. Blackwell to preach the introductory sermon.

SUBJECTS TO BE DISCUSSED.

1. The importance of putting the BIBLICAL RECORDER in every family in the church, and how to do it.
2. Sabbath-schools, the general work.
   R. R. OVERBY.
   J. B. HARRELL.
   C. BLACKWELL.
   P. S. C. DAVIS.
   N. P. STALLINGS.

A Correction.

Bro. Bailey:—In a tract, entitled "Our Board and Its Work," published by Dr. Durham, an erroneous statement is made in reference to the mission work of the Newbern Baptist church, which, in justice to the church, should be corrected.

The Newbern Baptist church makes, as usual, its regular contributions to State Missions; but, in addition, it employs J. W. Rose, at a salary of $400 per annum, to do mission work in contiguous territory, not beyond a radius of thirty miles. This *special* work is under the management and control of a board appointed by the church, and is, in no sense, *and never was intended to be*, subject to the Atlantic Association, or its Executive Committee, or to the State Board.

When, therefore, Bro. Durham states, in his tract, that J. W. Rose sustains the same relation to "Our Board and Its Work," as the other missionaries in the Atlantic Association, except that he is paid by the church, he has been misled, and will, doubtless, welcome the correction.

J. W. Rose is the *evangelist* of the Newbern Baptist church, is exclusively sustained by the church, and, hence, under its exclusive control.

C. C. C.

Newbern, July 12, 1893.

REMARKS ON THE ABOVE.

I am glad Bro. Clark brings out the above facts. I know them all just as he represents them, and think the statement in the tract (see page 14) could not reasonably mislead any one. In said statement *all* that is said is: "J. W. Rose (per Newbern church), Croatan, Riverdale, Vanceboro, Cove Creek, Stony Branch, and Arnold's school-house."

But I am glad because it gives me an opportunity to state some facts about the mission work of local churches, and to give the two methods of work, one or the other of which has been, in the main, followed by the local churches doing special and extra mission work in this State.

FIRST METHOD.

For a Baptist church to do all or much of the needed mission work in reasonable reach of its own location *through its own pastor and members without cost to the church, Association, or Mission Board of the Convention.* Many of the churches have succeeded remarkably well in this method of work. The Scotland Neck church in this way has established several churches; the Goldsboro church has done the same; the Henderson church is now doing successfully a work of this kind; members of First church in Raleigh established the Second church, afterwards changed to the Baptist Tabernacle; members of the First and Tabernacle churches established the Fayetteville Street church; and now both are doing this kind of work. The First church has built a house in west Raleigh, and the Tabernacle has done the same in east Raleigh, where they have successful missions in progress. The First church, Wilmington, started the Brooklyn church in this way. The First church, Durham, established the Yates church, three miles west, the Rose of Sharon church, six miles north, Second church, West Durham, and Third church, East Durham. The Greensboro church has built a house in southeast Greensboro and is conducting a good mission there. The First church, Winston, started Broad Street church, and now both churches are doing the same kind of work in other parts of the town. Hundreds of country churches and their pastors have done the same kind of work, and have successfully occupied all or most of the territory in reasonable reach of their own churches. I am of the opinion, both from my experience as pastor and my observation as Secretary, that ten churches might do this kind of mission work where only one does do it. I wish, therefore, to commend most earnestly this method of work to the pastors and churches wherever it can be done.

SECOND METHOD.

For a Baptist church, in addition to paying its own pastor and giving liberally to the general work of State Missions, to employ, *at their own expense*, a preacher to do special mission work around them. Sometimes he is called "assistant" to the pastor, sometimes "colporter," sometimes "city missionary," and at other times, as in the case of Bro. Rose, where his work is largely in the adjacent country, he is called "a missionary," or as Bro. Clark calls Bro. Rose, an "evangelist." The Newbern church, and especially Bro. Clark as one of the prime movers in this work of his church, richly deserve much praise for this extra mission work they are doing in the destitution around them.

Many churches might wisely profit by this work of the Newbern church. We thank Pastor Ford and his faithful and historic church for this illustration of what can be done to give the gospel to the neglected neighborhoods about us.

C. DURHAM.

Important Action.

Dear Recorder:—Let me call attention to an important action of the Tar River Association at its last session.

Report on Foreign Missions: "*Resolved*, That we undertake to raise one thousand dollars for Foreign Missions during the next Associational year."

Report on Home Missions. The report was adopted with the following resolution: "Moved that we undertake to raise fifteen hundred dollars during the year for Home Missions."

It is desired that the churches send delegates to the meeting in Littleton, July 28th, that we may take steps towards the accomplishment of our purpose as expressed in the Association. Fraternally,

R. VAN DEVENTER.

Henderson, July 10, 1893.

Read advertisement of South West Virginia Institute in another column.

Montgomery County Union Meeting.

This Union meets with Bethel church, Friday, July 28, 1893. Introductory sermon Friday, 11 o'clock a. m. by Rev. H. M. Ingram.

What is our duty to the destitute parts in our bounds? W. B. Owen and J. F. Crowder.

How and by whom are young church members to be trained? T. F. Haywood, Rev. G. O. Wilhoit.

Is family prayer a duty? Rev. H. M. Ingram, Haywood Morris.

What is the best method of calling a pastor, and what obligations are involved by the call? Prof. A. Harris, Rev. S. Fuquay.

Are not a great number of our people looking to the noise from the pulpit, rather than the pure gospel for their spiritual support? If so, how remedied? Rev. W. M. Bostick, J. M. Wright.

Preaching Sunday by Rev. W. M. Bostick.

J. L. MCMILLAN,
J. W. DIXON,
Committee.

To the Churches of the South Yadkin Association.

In the last issue of the RECORDER it is stated that the next Union Meeting of the S. Y. Association will convene with New Hope church, Iredell county, July 28th, 1893. At the last meeting of the Executive Board of the Association (thinking that the last session of the Union Meeting had failed to appoint a place for the next meeting), called a meeting at New Hope at the time indicated. But since that they have found out that they were mistaken. The committee on time and place at last session reported Fork church, Davie county, as the place. The Sunday-school and Orphanage picnic of Davie county convenes at Mocksville, Friday, July 28th. Hence, there will be no Union Meeting on Friday. The delegates can go to the picnic Friday and then to the Union Meeting on Saturday, July 29th, at Fork church, Davie county, seven miles distant from Mocksville.

Brethren will please note the change of place from New Hope to Fork church, and time from Friday, 28th, to Saturday, 29th. A full attendance is desired. Would be glad if the delegates and visitors would start in time and come by the Orphanage picnic.

S. J. TATUM, *Chm'n Ex. Com.*

Union Meeting of the Atlantic Association.

The Union meets with the church at Smyrna. The program is as follows:

Friday 2 p. m.—Organization and brief report from churches.

Subject for discussion: Studying the Bible. First, by topics—J. C. Whitty. Second, by books—Rev. J. H. Edwards.

8 p. m.—Sermon by Rev. J. D. Moore.

Saturday 10 a. m.—1. Devotional exercises.

2. How can we develop Christian liberality. J. H. Vernon.

3. What are some of the greatest needs of our churches? A. L. Stough.

2 p. m.—1. Under what obligations as professors of religion are we to non-professors? Rufus Ford.

2. Question box.

8 p. m.—Orphanage.

Sunday.—State Missions at 10 a. m.—J. C. Whitty. Sermon at 11 by Bro. Edwards.

Delegates and visitors will be met at Morehead.

B. H. MATTHEWS.

Eastern Association.

SOUTHERN UNION.

The Southern Union of Eastern Association convenes with Masonboro church on Friday, July 28, at 3 p. m. Those coming by rail will be met by conveyances at Masonboro, crossing on Sea Coast Railroad at 10 a. m. and 3 p. m.

Introductory sermon by Rev. W. B. Oliver.

QUERIES.

1. Are we missionary in spirit or only in name? Rev. R. E. Peele and Bro. D. J. Corbett.
2. Are not our churches too slack in their discipline? Rev. M. C. Walton, Bro. B. S. Montford.
3. Are lady missionary societies in all our churches advisable? Rev. W. B. Oliver, Bro. J. C. Stevenson.
4. What ought to be the attitude of the church towards the saloon? Rev. F. T. Wooten, Bro. J. T. Bland.
5. Should not a member of the church be disciplined for the sin of omission as well as for the sin of commission? Rev. J. T. Jenkins, Bro. J. H. McDougald.

SECRETARY.

WESTERN UNION.

Delegates wishing to go by rail to the Western Union of the Eastern Association at Bethel church will be met at Magnolia by addressing in time W. J. Fryer, Taylor's Bridge, N. C.

O. P. MEEKS.

Beulah Association.

This body meets with the Washington Street church, Greensboro, N. C., August 8th, and a full attendance is desired. Reduced round-trip rates have been secured over the R. & D. Railroad from Milton, Durham, Ashboro, Salisbury and intermediate points, and tickets will be on sale from Aug. 7th to 9th inclusive, and good until the 12th.

Special rates have been obtained at the McAdoo House for any visitors who do not wish entertainment by the committee.

All delegates are requested to send their names and P. O. address at once (and before August 1st) to Greensboro, N. C., addressed to Dr. W. W. ROWE,

Chm'n Committee on Hospitality.

Death of Mrs. George W. Purefoy.

Mrs. Lucy Purefoy, the venerable relict of the lamented Rev. George W. Purefoy, breathed her last on Saturday, the 8th inst., at the advanced age of seventy-eight years. Her illness was of short duration, and her dismission from time gentle and easy.

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

She survived her bereaved husband thirteen years. She was the faithful and affectionate companion of his earthly pilgrimage for nearly half a century. Their house was a noted one, among the Baptist brotherhood particularly, in the years gone by. They kept a large and commodious house, and dispensed a large and generous hospitality.

Bro. Purefoy was widely known and honored as an intelligent and able minister, a man of unusual practical wisdom and sound judgment, and many there were to seek his counsels in matters of doctrine and difficulties of church administration. For these and other reasons, the latch-string of his house, which was always hanging on the outside, was frequently pulled; but a hearty welcome awaited all comers. Of course, Bro. Purefoy was the conspicuous figure in all these entertainments; but the party who did most to make the administration of them so pleasant and satisfactory to all concerned was the quiet but bright and brave little woman, whose mortal remains we laid away to rest by the side of her devoted husband in the tranquil hours of last Sabbath evening. A large circle of kinspeople and friends lament her loss. It will be greatly felt and for a long time.

J. L. CARROLL.

Chapel Hill, July 10, 1893.

Letter from Chautauqua, N. Y.

Dr. C. T. Bailey. Dear Sir:—When I saw you last, you asked me to write you sometime. I have often thought of doing so since, but my numerous household duties, and my duties as a pastor's wife while at home in South Carolina, kept me too busy to write many extra letters. Our work there is a very important one. They had had short pastorates, and for a year none at all, until they were disorganized as to doing regular, systematic work. I mean the church at Marion village. All this had to be overcome, and while my husband often thought he was not the man for the place, the Lord seemed to direct otherwise, and now they are more united and are doing good work. Of course they used to raise more money by festivals and the like, but now they give more systematically.

Our Woman's Mission Society has given more during the past year by regular contributions than they ever raised before in a year. We have a good Sunday-school, a nice library purchased during the last fifteen months, and church newly painted and otherwise repaired in the meantime.

Mr. Willoughby serves three other churches besides, giving this one half of his time, the church at Conway one Sunday, and two churches five miles apart in the country, one in the morning and the other in the afternoon Saturday and Sunday. The churches are somewhat behind financially, owing to the hard times, but they have contributed to the different objects of the Convention right liberally, and in the fall will no doubt pay all they owe. This refers to the churches in Marion county. Conway never gets behind, though they are weak: they meet their obligations promptly.

I think if our "new method" missionary brethren had served a number of churches in our own country for a few years before they went to foreign fields, they doubtless would have never conceived the new method. It is all right in theory, but impracticable. How few of our churches would agree long if they were to unite in the support of a missionary. Then the zeal and interest in a church lags sometimes. Churches fluctuate often, and some that have contributed liberally fail to keep it up. This method is an ideal one, which will be realized when all the churches are what they should be at home.

We came to Chautauqua July 5th. We left home on the 3d for rest and improvement. It is the most restful place I ever saw. Everybody seems at home and does as he pleases. The weather is cool enough for wrapping every day so far. The lectures, addresses and concerts are very fine. Last week we listened to four of Prof. Drummond's lectures on "The Ascent of Man." His first was "How man got a body"; second, "How he got a mind"; third, "How he came by speech"; fourth, "The evolution of a mother"; fifth, "Evolution of a father"; and last, "Christianity and evolution." We heard the last four cited. Some of his theory is rather confusing. He said "Revelation began at the top, evolution begins with the atom." I don't think he made it clear to us where they met and were reconciled, though we may not have been able to comprehend it.

This week we have four lectures on the "Development and Training of the Will," by W. L. Hervey. I attend nearly all the lectures, &c., but Mr. Willoughby's mornings are taken up by his Greek recitations. He was rather feeble when he came, and I fear he will retard improvement physically by undertaking too much at first. We expect to spend a month here.

Chautauqua is a beautiful place shaded by sugar maple and beech trees. The cottages are so thick that I don't know whether the place was laid off, or whether they just set a cottage where they found room for it. Some of the buildings are quite imposing, the hotel Athenæum, Amphitheatre and different Halls, for instance.

There are excursions to Niagara from here every Saturday. We think of going next Saturday.

Rates from here to the World's Fair are $12.00, limited to ten days. We think of going there, also, if nothing prevents, before we return home.

Strawberries and garden peas here remind one of May at home. The [illegible] very good. School teachers and music teachers act in the capacity of dining room servants, and of cooks in some places here. Many rent cottages and do all their work themselves.

The chiming of bells, the band, and the music halls, where they practice, furnish music about all the time.

EMMA WILLOUGHBY.

Chautauqua, N. Y., July 11, 1893.

School Notices.

We have perused the 1892-'93 catalogue of Peace Institute with pleasure. Prof. Dinwiddie has gathered around him an exceptionally fine corps of leading instructors in the arts and sciences, and has made Peace Institute one of the foremost educational institutions for young ladies in the country. Parents placing the education of their daughters in the hands of Prof. Dinwiddie and his able assistants should have nothing to regret.

The advertisement of Glade Springs Academy appears in another column. This excellent school for the preparation of students for college and business life opens Sept. 14, 1893, under the able management of Prof. C. P. Sapp, B. A., Salutatorian, and Thos. Dixon, Jr., Essay and oratory medalist at Wake Forest College last commencement, and Prof. T. Marion Anderson, B. L., (Richmond College of Va.), both of whom are highly recommended. We bespeak for them a liberal patronage.

FORTY SECOND YEAR.—Oak Ridge Institute, perhaps the most successful private school enterprise in the State, which has recently closed a very prosperous year, is now sending out one of the prettiest catalogues it has ever been our pleasure to examine. It is clear and complete in the letter press, fully illustrated and daintily bound. Any one who contemplates patronizing a good school the coming year should be sure to send for one of these catalogues. J. A. & M. H. Holt are the principals, and this is their nineteenth year in the work.

HOLLINS INSTITUTE.—This high school for young ladies, though bearing the name of "Institute," is really superior to many with the more imposing title of College or University. It has a fine equipment, in a most beautiful and salubrious country. Its faculty of eight gentlemen and twenty ladies are of the highest literary, scientific and artistic accomplishment, and personal character. During the past half century the school has done a great and noble work. Its graduates are all over this and other lands. Many hold elevated social and professional situations. Its semi-centennial was celebrated on the 7th of June, in the presence of pupils and patrons from twenty States, and looks forward into the next half century with the highest prospects of success. Further information may be had by addressing Chas. L. Cocke, Supt., Hollins, Va.

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 2-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 23-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—[illegible] church, 13-15.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah, church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

Haywood County—Jonathan's Creek ch., 3-4.
New Found—New Found, 10-12.
Buncombe—Cane Creek, 15-17.
Tuckasiege—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 3.

SEPTEMBER.

Swain County (Indian)—Macedonia ch., 12-14.
Yancey County—Burnesville, 14-16.
Liberty and Duck town—Hopewell ch., 23-25.

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 12-14.
Western N. C. Baptist Convention [illegible], 13-21.

Wanted.

A housekeeper for Oxford Orphanage. Apply to

[illegible]

Oxford, N. C.

A Pleasant Reminiscence.

There is a peculiar incident connected with the story we are about to relate. It occurred in the experience of a little invalid girl. From her very infancy she was a child of affliction. Sometimes for weeks and months she would be confined to a bed of languishing, but in the days of her youth she sought and found the Saviour precious to her soul, which was the source of her only true consolation. Occasionally she would have a mitigation of suffering and would go forth for a little season to enjoy the beauties of nature which gave her more pleasure than words could express. She had a favorite walk, and when she would start on her little mission of recreation, her heart would abound with delight as she beheld the grand old oaks that overshadowed her pathway. Her subject for reverie was the greatness, wisdom and power of God. She would then draw a contrast with her poor frail, human nature: and when she remembered that not a sparrow falleth to the ground without his notice, and even the very hairs of our head are numbered; and then to think she would have to give an account of her stewardship to such a holy Being, she was so completely absorbed in her utter nothingness, she would actually feel like a little child not more than two or three years old, and was just walking along, leaning on the arm of the Lord, and as she paused to open a gate on her way, she seemed to rise higher and higher until she reached her natural height, then she would feel like prostrating herself on the ground, but the thought would come into her mind, the heart is the thing! The peculiarity about it was, it was always just in the same place, and only three times, although she has often thought on the subject! No wonder that was a favorite stroll, when the blessed Master seemed so near!

How often is the Christian who strives to walk the narrow way made to cry, "Father, take my hand." "He *will* guide us with his counsel, and afterwards receive us to glory."

M. G. C.

Ridgeway, July 10, 1893.

An Arraigned Church.

"I have a few things against thee." Revelation 2: 14.

It is charged that some are guilty of plain, wilful, unblushing profanity.

It is charged that some bow at the shrine of Alcohol with strong and increasing devotion.

It is charged that some who hold a high head and claim recognition in society and church, are guilty of lewdness and base unchastity.

It is charged that some are covetous, using illegitimate means to establish themselves and overshadow their rivals.

It is charged that some will not pay their just debts, spending their money for unnecessary articles and leaving their creditors unpaid.

It is charged that some are fonder of the whirling dance, the reeling waltz, and foolish amusements, than they are of their Bibles, their church, and the ministry of the gospel.

It is charged that some attend service only to exhibit the basest of ill manners and the most inhuman irreverence for God and his sanctuary.

It is charged that some love the trashy novel and filthy paper better than the Word of God.

It is charged that some spend from twenty to thirty dollars a year for tobacco, while little or nothing goes toward church expenses and acts of benevolence.

It is charged that some are so unrefined and unchristian as to habitually tell and manufacture anecdotes of the blackest vulgarity; doing which, they forsake the sincere milk of the Word to gnaw the putrefying bone of obscenity.

It is charged that the church as a body, and its officers in particular, knowing these vices, are guilty of moral negligence in not leading the church to effect a thorough purification.

HIGHT C. MOORE.

Little River Union.

This body will convene with the church at Juniper Springs on Friday before the fifth Sunday in July, 1893. The following program has been arranged:

Friday, 11 a. m. Introductory sermon.

Friday 3 p. m. How shall we so interest our church members that they will attend the house of God on all occasions for worship, and especially our Saturday meetings.

Saturday morning. Is it the duty of all church members to give of their means to the support of the gospel? if so, how shall we bring this about?

Saturday p. m. Meeting of Executive Board.

Let all bring a contribution for the work of our Board, and come prepared to discuss the above subjects.

J. M. HOLLEMAN, *Com.*

The Yeopim Union.

This Union expects to meet with the church at Cool Spring on Friday before the fifth Sunday in July; Rev. A. W. Burfoot to preach the introductory sermon, Rev. Josiah Elliott alternate; Rev. W. P. Jordan to preach the missionary sermon, Rev. C. J. Woodson alternate.

The following subjects are to be discussed:—

1. Would it tend to the spiritual development of our churches to have preaching oftener than one Sunday in each month? If so, how can our churches be worked up to this point? To brethren George W. White and Josiah Elliott.

2. Our Home Mission Board, its work and needs. To H. Bass and A. W. Burfoot.

3. The Christian Sabbath, how it is observed, how should it be observed? To brethren C. J. Woodson and [illegible].

[illegible], *Clerk.*

South Yadkin Union.

The next session of the South Yadkin Union will be held with Fork Baptist church, Davie county, commencing on Friday before the fifth Sunday in July. Introductory sermon by N. S. Jones; alternate, W. J. Hopkins.

QUERIES.

1. What are the duties of the church to their pastor? N. S. Jones and E. Frost.

2. Can our churches in Davie county supply the destitution in the county with preaching? J. W. Wiseman and S. J. Tatum.

3. How can our churches help one another? Dr. W. C. Martin and Jacob Stuart.

S. V. FURCHES, *Sec.*

Centennial Exercises.

A centennial will be held with the Baptist church at Maple Springs, Franklin county, on July 27th, it being its one hundredth anniversary. All its former pastors, and all persons who have ever been members, are earnestly requested to be present and take part in the exercises. Hon. C. M. Cook will deliver the historical address at 11 o'clock a. m. Other good speakers will be present. The public is invited.

A. W. JACKSON,
For Committee.

Stanly Baptist Union.

This Union will meet at Anderson's Grove church on Friday, July 28, 1893. Introductory sermon at eleven o'clock by Rev. D. S. Morton.

SUBJECTS FOR DISCUSSION AND OPENING SPEAKERS.

2 Timothy 2: 15. Revs. J. W. Griffin and and G. O. Wilhoit.

1 Timothy 3: 8. Revs W. G Morton and G. L. Eudy.

2 Thess. 3: 6. Revs. H. Morris and E. D. Teeter.

2 Timothy 3: 16, 17. Prof. E. F. Eddins and D. S. Morton.

Eph. 4: 31, 32. Rev. J. F. Hodge and Bro. W. K. Littleton.

Matt. 16: 18. Rev. L. A. Whitlock and J. W. Littleton.

Matt. 28: 19, 20. G. O. Wilhoit and P. G. Hartsell.

D. S. MORTON

West Chowan Sunday-school Convention.

The West Chowan Sunday school Convention will hold its third annual session with Bethlehem Baptist church, Hertford county, July 28th, 29th and 30th. Introductory sermon by Rev. C. B. Williams.

SUBJECTS FOR DISCUSSION

1. The ultimate aim of the Sunday school. Revs. H. T. Williams and Bro. S. N. Boxton.

2. The Sunday school as a missionary agency. Rev. T. T. Speight and Prof. J. B. Brewer.

3. Influence of the Sunday-school on the family. Rev. D. Kale and Bro. A. J. Cobb.

4. Libraries and literature. Rev. B. Craig and Bro. D. E. Mollin.

5. Teachers' weekly meetings. Rev. C. W. Scarboro and Bro. Levi Hoggard.

During the session of the Convention there will be three lectures or addresses

1. To the superintendents of the Sunday-schools of the West Chowan Association, by Rev. Archibald Cree.

2. To the teachers, by Rev. T. G. Wood.

3. To the pastors, by Bro. W. P. Shaw.

Rev. C. W. Scarboro will deliver an address on infant classes and class rooms.

Sermon on Sunday at 11 o'clock by Rev. J. B. Boone.

C. W. MITCHELL,
For Committee.

Visit to Mt. Olivet Church by a Former Pastor.

Dear Recorder:—My visit to Mt. Olivet to preach Sister Lucy Right's funeral was one of great pleasure—to meet the people that I served as pastor for six years, and to grasp the hands of many warm friends; but my joy was mixed with sorrow, to find the seats once occupied by Brother Calvin Wilder and Sister Right vacant. They were two of the best Christians that I ever met in all my fields of labor, but our loss is their eternal gain. According to their lives and to the teachings of the Bible, they are at rest in heaven, with God and the angels.

Bro. Wilder died April 19th, 1893. He had served his church for many years as a deacon, was faithful in all his duties, and sustained his pastor. He was one that didn't consider the calling of a new pastor the paying of the debt to the preceding pastor, or any part of it. He is gone, but his influence will long live in his church and neighborhood.

J. W. SLEDGE, *former Pastor.*
Stallings, July 7, 1893.

A Christian Home.

"A lighted lamp," writes McCheyne, "is a very small thing, and it burns calmly and without noise, yet it giveth light to all who are within the house. And so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head, and forgets half its misery. This influence falls as the refreshing dew, the invigorating sunbeam, the fertilizing shower, shining on all with mild luster of moonlight, and harmonizing in one soft tint many of the discordant hues of a family picture."—*Presbyterian.*

The Pastor.

No man is fit to be a preacher who is not also a pastor. Though he have the learning of Melancthon and the eloquence of Jeremy Taylor, he cannot properly minister to the spiritual wants of a flock with which he does not come into direct personal contact. It is false and foolish to say "I cannot make sermons and visits at the same time." The fact is that out of the visits to the poor, the penitent, the prisoner, the sick, the dying, all the best sermons are born. Mere knowledge speedily becomes as dead and dry as a last year's bird's nest unless it is kept vital by human associations. After a morning is spent in the study, the only rational thing is an afternoon spent in the homes of the people. A minister of Jesus Christ has no right to be a recluse. A sound scholar is a man to be admired, but a mere bookworm merits and receives only general contempt. One other thing needs to be said: many of the preachers who imagine themselves too busy with their books to do the work that they have solemnly pledged themselves to do on the outside are not students at all in any effective sense, but simply loungers in libraries.—*Nashville Advocate.*

The most stubborn skin and scalp diseases, the worst forms of scrofula, and blood-taints and poisons of every name and nature, are utterly rooted out by Dr. Pierce's Golden Medical Discovery. For every disease caused by a torpid liver or impure blood, it is the only remedy so certain and effective that it can be *guaranteed*. If it fails to benefit or cure, you have your money back.

Eczema, tetter, salt rheum, erysipelas, boils, carbuncles, enlarged glands, tumors, and swellings, and every kindred ailment, are completely and permanently cured by it.

Perseverance.

To succeed in any branch of study you must work for it. Then you will achieve success, because you will merit it. You should keep in mind that whatever is worth beginning is worth finishing. Solomon's temple was not built in a day, but every row of stones brought it nearer completion. A poor woman had a supply of coal laid at her door by a kind neighbor. A little girl came out with a small fire shovel and began to take up a shovelful at a time and carry it to a sort of bin in the cellar. A gentleman passing said: "Do you expect to get all the coal in with that little shovel?" Modestly she replied: "Yes, sir; if I work long enough." And so it is with the lessons of life. If they are to be mastered, it must be by perseverance. It is not enough to begin the race; you must reach the goal if you would have the prize, and to reach the goal you must be determined and persevering.—*Selected*

An Able Editor.

The editor of the *Advanced Quarterly* is selected as much for his thorough soundness in Baptist doctrine as he is for his scholarly ability. Dr. Taylor, of Crozer Seminary, is eminently fitted to prepare the Sunday-school lessons for our youth in the *Advanced Quarterly*.

Our heart turns to the multitudes of young men who will shortly emerge from our colleges and enter upon life's work. We want to say a word particularly to the young preachers. Divest your minds at once and finally of the idea of securing prominent and pleasant positions. Place yourselves in the hands of God and seek his direction. We believe that God calls men to special fields just as truly and as distinctively as he calls them to the ministry. The Lord has a work for each one of you to do, but you will never do much unless you seek humbly and devoutly for guidance. By all means do not aspire to city churches. If the Lord gives you a field in the city, take it, but as a general rule the man who goes from the seminary to a city church will become dwarfed.—*Central Baptist.*

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Hires' Root Beer

A temperance drink.
A home-made drink.
A health-giving drink.
A thirst-quenching drink.
A drink that is popular everywhere.
Delicious, Sparkling, Effervescent.

A 25 cent package makes 5 gallons of this delicious beverage. Don't be deceived if a dealer, for the sake of larger profit, tells you some other kind is "just as good"—'tis false. No imitation is as good as the genuine HIRES'.

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A Household Remedy

Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.

Price, $1 per Bottle, or 6 Bottles for $5.
FOR SALE BY DRUGGISTS.

SENT FREE BOOK OF WONDERFUL CURES, together with valuable information.

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DRESS GOODS

BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c, $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd

Black India Silks at 50c., 60c., 75c, 85c., $1 and $1 25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3 25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1 00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

☞ Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,
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This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germetuer.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. GAMBRELL.

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Compound light-spreading Silver-plated Corrugated Glass REFLECTORS

A wonderful invention for lighting Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.

Handsome designs.

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$5 to $15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches, tableware, &c. Plates the finest of jewelry gold as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods needing plating. Wholesale to agents $5. Write for circulars. H. E. BELNO & Co., Columbus, O.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Sec'y, Leaksville, N. C., for catalogue, before disposing of your wool.

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where you will always find the best of everything nice to eat, either on the regular or European plan.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE,
In Effect November 27, 1892.

SOUTHBOUND.	DAILY. No. 9.	DAILY. No. 11.
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 20 a m
Lv. Goldsboro	2 35 p m	†7 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 39 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 59 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	8 35 a m
" Raleigh	1 08 p m	5 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7:00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12:40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m. and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS,
Traffic Manager,
Washington, D C.

W. A. TURK,
Gen. Pass. Agent,
Washington, D. C.

Study of the Bible.

We should treat the Bible studiously. It is not enough that we be "parasites of the pulpit," content to feed on the Scriptural pabulum the pastor furnishes. We must study the Bible for our own selves; doing our own thinking, and doing it vigorously. "In what science," asks John Ruskin, "is knowledge to be had cheap, or truth to be told over a velvet cushion, in half an hour's talk, every seventh day? Can you learn chemistry so? Zoology? Anatomy? And do you expect to penetrate the secret of all secrets, and to know that whose price is above rubies in so easy a fashion?" For the Bible is exhaustless in its resources: it has one meaning for us to-day, and another meaning for us to-morrow; and both meanings are true. In the Dresden gallery of royal gems there is a silver egg; touch a spring, and it opens, disclosing a golden chicken; touch the chicken, and it opens, disclosing a crown studded with gems; touch the crown, and it opens, disclosing a magnificent diamond ring. So it is with the Bible: as we study it, we touch successive springs, disclosing exhaustless treasures. As Augustine rightly says, "Scripture has first draughts, second draughts, third draughts."

Again, we must compare Scripture with Scripture; for the Bible, after all, is its own best commentator. For example: We must study the Gospels in the light of each other; for they offer a beautiful specimen of divine mosaic, complementing and interpreting each other. So also the Acts of the Apostles often interprets in a marvelous way the Epistles of Paul. And we must study the Old Testament as well as the New; for both covenants form one divine unity. As Augustine again finely says, "New Testament is latent in Old; Old is patent in New."

Again, we ought to master the subtile principles which lie at the basis of Hebrew poetry, especially the principle of parallelisms; for while our English rhyme is the rhyme of sound, the Hebrew rhyme was the rhyme of thought; or, as Ewald beautifully expresses it, "The rapid stroke as of alternate wings, the heaving and sinking of the troubled heart." We ought to become familiar with the geography and natural history, as well as with the chronicles of the various countries mentioned in the Bible; for the pith of an argument or the beauty of a sentiment often lies buried in a dry archæological fact. The discoveries by Layard, Robinson, various exploration societies, and so forth, often strikingly illustrate some dark passage, or confirm some disputed statement of Holy Writ. A true map is, in a certain sense, a part of the Bible itself. No subject of attainable knowledge which can be made to shed light on the sacred volume should be allowed to discourage us by the difficulties which environ it, or escape our vision in its seeming insignificance. We must put forth all our mental powers; so that we shall be able to see acutely, conceive acutely, reason closely, express clearly. We must learn how to detect and trace delicate analogies, and bring out the real points in parables and comparisons. In encountering a difficult doctrinal passage, we must try not only to take in the outlines of the argument, but also to detect and supply the subtle, and often unexpressed, links of thoughts. Above all, in studying a particular clause of a paragraph, we must observe the general drift. If you had written a letter to a friend on some important topic, you would not think it fair in him were he to quote some parenthetical clause, and repeat it to others unmodified by the context; you would say to him, "quote the trend."

Once more, we ought, under certain circumstances, to summon the aid of imagination; for this fine faculty of man, not less than reason, is the gift of God, and hence is intended for use. Our conceptions of Bible heroes and scenes would often be more vivid, and therefore more truthful, were we to avail ourselves of imagination in transporting ourselves back among them. For instance: in order to understand the letters of St. Paul, we must link our fortunes with his; sit with him at the feet of Gamaliel; share his divine arrest on the way to Damascus; attend him on his long and perilous journeys; toil with him in the workshops of Corinth and Ephesus; feel with him the Pharisee's sting in Jerusalem, the philosopher's sting on Mars' Hill, the false brother's sting in Colossæ; wear with him the chain in Cæsarea; suffer shipwreck with him in the Adriatic; await martyrdom with him in Rome. In short, we must become Hebrews ourselves; becoming with Abraham sojourners in the land of promise, dwelling with him and Isaac and Jacob in tents as fellow-heirs with them of the same promise; ascending with Moses the mount of God; studying with Samuel in the prophetic schools of Jericho and Gilgal; pacing with the watchmen on the walls of Zion; bending our bows with the archers of Ephraim; weeping with the exiles by the rivers of Babylon; feeding our flocks with the shepherds of Bethlehem; casting our nets with the fishermen of Galilee; wandering with the scattered tribes of the Dispersion.

But let us beware of the old sin of being devoted to the mere letter of the Scripture. For, in these days of elaborate exegetical helps, the temptation is even stronger with us than it was with the ancient rabbies to study the words of the Bible microscopically; and so magnify the letter, which by itself kills, as to obscure and lose sight of the spirit, which alone gives life. It is possible to devote so much attention to the outward tabernacle itself, in noting its materials and shape and arrangement, in counting its curtains and loops and hooks and sockets and clasps and fillets, as to have no time or inclination to enter within the veil, to behold the beauty of Jehovah, or to inquire within his temple.—*Dr. George Dana Boardman, in The Watchman.*

No soul was ever lost because its fresh beginnings broke down, but thousands of souls have been lost because they would not make fresh beginnings.—*Faber.*

The Great Wheel.

During the last week one of the prominent incidents in connection with the World's Fair has been the "inauguration" of the Ferris Wheel on the Midway Plaisance.

The Ferris Wheel is to the Columbian Exposition what the Eiffel Tower was to the Paris Exposition of 1889. It has not yet become as widely known as that sky piercing structure, but there is no doubt that it will be in time. It is called by engineers, who are supposed to be competent to pass judgment, even a greater engineering feat than the Paris novelty. Whatever it may be to the engineers, to the ordinary, every-day visitor to the Midway, who throws back his head to look at the top, it is a ponderous network of iron. There are thirty-six cars on the wheel, each capable of comfortably seating sixty persons, and as large as the ordinary Pullman palace car, built just as substantially and upholstered just as luxuriously. The cars are twenty-seven feet long, thirteen feet wide and nine feet high, and each one weighs thirteen tons. The wheel, with its passengers, weighs 1,200 tons. The whole thing rests on two pyramidal towers at the axis. The towers are 140 feet high, 40x50 feet at the base, and six feet square at the top. Each tower has four feet resting on 20-foot cube concrete foundations. Underneath these are cross-bars of steel. The motive power comes from a 1,000 horse power steam engine under the wheel. The wheel is moved by cogs on the periphery passing over a chain that looks like a mammoth bicycle chain. Imagine this wheel, with its living freight to a total of 2,160 souls, slowly revolving. Imagine the sensation of being carried up 250 feet on one side, and of being slowly lowered on the other side, and of gaining, during the trip, a complete view of the World's Fair grounds. —*The Watchman, June 29.*

A New Study for Girls.

Would it not be wise if some exercises in the mysteries of money were added to the curriculum of every girl's studies, asks *Harper's Bazar.* A boy finds it all out by actual contact with the public as soon as he is out and a part of it; but a girl may become a mature woman, shrinking then through the habit of long protection, and be thrown on the mercies of the world with her money to fall the prey to the first cheat and cozener. She is taught at school the spectra of the stars, and the map of Mars; what pity that she should not be instructed in the workings of life on the planet where she lives! That a knowledge of the nature and meaning and care of money should be made a part of every girl's education is growing more and more evident in this age of enlargement and prosperity, which puts money into the hands of so many women. And in the coming century, the woman's century, as it is already called, in which so many women will be workers and earners of money, it is all the more important, in order that they may be neither handicapped nor too far outstripped, that they should be well instructed as to business movements and investments, that they may be directed in the right way before they set out to earn.

Habits.

Nearly all the disagreeable habits which people take up come at first from mere accident or want of thought, says a thoughtful writer. They might easily be dropped, but they are persisted in until they become a second nature. There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing or twisting a chair, or whatever you lay your hands on. Don't do any of these things. There are much worse things than these, to be sure; but we are only speaking of these little things that are only annoying when they are persisted in. Then there are habits of speech with "you see," or "you know," "now-a," "and-a," "see here," "let me tell you," indistinct utterance, sharp, nasal tones; avoid them all. Stop and think what you are going to say and then let every word drop from your lips just as perfect as a new silver coin. Before you know it, you will find that your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—*Ex.*

Finding Your Mission.

To find your mission you have but to be faithful wherever God puts you for the present. The humbler things he gives in the earlier years are for your training that you may be ready at length for the larger and particular service for which you were born. Do these smaller, humbler things well, and they will prove steps in the stairs up to the loftier height where your "mission" waits. To spurn these plainer duties and tasks and to neglect them is to miss your mission itself in the end, for there is no way to it but by these ladder-rounds of common-place things which you disdain. You must build your own ladder day by day in the common fidelities.—*Rev. J. R. Miller.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Do common things religiously—because God sees you.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for July: Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.80. Twenty-one missionaries added to the force in the field.

STUDY TOPICS.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

One Hundred Years Ago.

Anam and Siam and Burma, like Japan and China, wanted no strangers in their gates. Christian England's greatest commercial corporation shut India's door in the gospel messenger's face. Central Asia was a *terra incognita*, while all Western Asia, with Northern Africa, was held in the cruel grasp of Mohammedan powers. Passing southward, Africa presented a vast untouched continent, full of the habitations of cruelty—a field for the operations of the slave-trader, but closed to the missionary. Southern Europe was in the Pope's grasp, and the *auto da fe* awaited the man bold enough to enter his domain with an open Bible. South America was under sway of Pope or savage, or both, as were also Central America and Mexico, and even what is now our glorious West was the home of Catholic Frenchman and Spaniard, or wild Indian.

Yet further: The languages of the people, even after access was gained in their homes, were unknown tongues to the missionaries. And without grammars or lexicons, and in many cases without written language at all, how were these men to tell the story of salvation?

NOW.

That little missionary society, organized in the private parlor of a widow in Kettering, was a seed that has yielded fruit more than ten thousand fold. Then only one, and it small. To day there are in existence over one hundred and fifty general organizations for foreign missions, some of which number their local societies by the thousand.

The two missionaries who in June, 1793, sailed for India, proved but the advance guard of an army that now numbers more than 7,000, while over 35,000 natives are associated with them in the work.

The world's doors have everywhere been opened to their entrance, until it is said that the only closed ones are those of Thibet, a land hid away in the fastnesses of the Himalaya mountains and even there the Moravian missionaries sit and confidently await an entrance. The history of the opening of these doors is one of most thrilling interest, and he who studies it rises from the study impressed with the fact that God has been working mightily in it all, and using, as only he can do, every sort of instrumentality to work the purposes of his will.

If all the inhabitants of the globe were to pass by us in long procession, two-thirds of the whole innumerable multitude would be fetish worshippers, or fire worshippers, or idolators, or followers of Confucius, or sunk in the thinly-veiled negations of Buddhism. Would this have been possible if the church had retained the fervor and enthusiasm of her early faith and had sent forth not merely an isolated preacher here and there, like a Paul or a Boniface or a Columba or a Xavier, but an adequate number of laborers into fields already white unto harvest?

"Dr. John G. Paton recommends that a young man intending to become a foreign missionary secure the fullest possible preparation and insisted that his own son should take a full course of study, classical, theological, and medical, before entering upon his labors. This opinion is more significant since he has not been engaged in missionary work among educated people, but among savage cannibals, who were without even a written language when he went among them."

GUARANTEED CURE
OR NO PAY.
Nothing Fairer Than This.
When we say cure, we do not mean simply to stop it for the time being, but a
PERMANENT AND POSITIVE CURE
For Rheumatism, Neuralgia, Dyspepsia, Headache, Constipation, Biliousness, Nervousness, Sleeplessness, Impure Blood, and all diseases arising from a disordered Liver. Write for Treatise, Testimonials, and Free Sample Bottle of
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The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:
EDWARDS & BROUGHTON.
One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

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CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 35 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Ham'let	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 51 a m	Lv	Jug Tavern	Lv	7 28 p m
7 20 a m	Ar	Atlanta, Ga.	Lv	6 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 30 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No. 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

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From Henrietta, N. C.

Dear Bro. Bailey:—It is very encouraging to see in your valuable paper, week after week, reports from the great harvest field, telling of work done and of the many sheaves being gathered in and saved. Knowing of the encouragement that these reports give me, by your permission, I will write a short letter from this place.

The Baptists here are making strong efforts for the promotion of the Lord's work, and it seems to be prospering in their hands. Under the pastoral care of Rev. G. P. Hamrick, the church seems to be growing fast in power and efficiency to do the work which has been entrusted to them.

Christians are being strengthened and many lost ones are being saved. Both pastor and people are united in this great work and are striving to do greater things for their Master than ever before, and we believe that the future will bring great results.

Among the other things that could be mentioned in the lines of progress, is the building of a house of worship, which is now in course of construction.

Since the Baptist church was first organized here, the Baptists have been worshiping in the same house used by the other denominations, but feeling that it would add to their work, they have decided recently to build them a home of their own. It is to be a large and well arranged house, and to be ready for them to use soon.

We pray God that he may greatly bless them in their work, and that they may be the means of saving many who are now lost.

Yours in Christ,

J. C. GILLESPIE.

Henrietta, July 8, 1893.

WHETHER Leather lasts ten minutes or ten years depends on what happens to it.—Vacuum Leather Oil is the care-taker; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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NEWS OF THE WEEK.

State News.

It is stated that the seventeen year locusts have appeared in Mitchell county.

There is no truth in the published statement that cholera is in Northampton county.

The State had $15,000 on deposit in the wrecked bank of New Hanover at Wilmington.

Craig Murdoch was recently drowned while bathing in Deep river, near Jamestown, Guilford county.

Monroe aldermen have passed an ordinance imposing a fine of $10 on any minor who enters a bar-room.—*Ex.*

Charles White, the murderer of Charles Brookus in Buncombe county, has been captured in Laurel county, Kentucky.

The Scotland Neck *Democrat* reports that thousands of German Carp in Roanoke river are dying from some unexplained cause.

Concord is to have another cotton mill—a spinner. The *Standard* says that $25,000 of the $40,000 wanted have been subscribed.

Dr. J. W. Long of Randleman, N. C., has been elected to the chair of diseases of women and children in the Medical College of Virginia.

Mrs. Robt Dilworth, living north of Winston, committed suicide recently by taking a mixture of rough on rats, arsenic and ground glass.

P. H. Hanes and Co., of Winston will build a tobacco factory even larger than the mammoth structure which was recently destroyed by fire.

Hodgin Bros. and Lunn, tobacco manufacturers of Winston have assigned. Preferred credits amount to $50,262 05. Assets said to be $75,000.

Rev. L. B. Wurreschkie a Moravian minister, died of apoplexy in Salem the 8th inst., aged sixty-four years. He was formerly a missionary to the West Indies but had been a resident of Salem eighteen years at the time of his death.

During a thunder-storm last Friday evening, lightning struck the residence of Mr. Sid. Green near Wakefield, Wake county, setting fire to the house and badly injuring Mr. and Mrs. Green and a Mr. Purnell, who with his wife was visiting the Green family.

Some parties made an examination of the soil on a farm near Hickory recently, and it is said found abundant evidences all over the surface of gold and most probably in large quantities. Pits are to be dug at different places on the estate and then further investigations will be made.

John and Luther Vipman, brothers, aged thirteen and seventeen years respectively, were struck by lightning and killed last Saturday week, four miles west of Winston. The boys together with their sister were seeking shelter from a rain storm under a large tree. The girl was severely stunned.

A meeting of the North Carolina Board of Pharmacy for the examination of candidates for license to practice pharmacy will be held in the city of Greensboro on Tuesday, August 8th. The North Carolina Pharmaceutical Association will meet the day following.

Ex-sheriff Lakey of Yadkin county is reported to be several thousand dollars short in his accounts. He has given a mortgage on his property to his bondsmen. Several deputies are now trying to collect back taxes. Winston *Sentinel* states that Mr. E. A. [illegible] of Yadkinville, one of Mr. Lakey's [illegible] expresses no fear about the ex[illegible] every dollar he owes.

The First and Second regiments of the State Guard are holding their annual encampment at Morehead City. The camp is called Camp Bogart.

Gov. Carr has appointed the following directors of the North Carolina Railroad on the part of the State: W. P. Kornegay, Goldsboro; W. C. Maxwell, Charlotte; J. P. Allison, Concord; C. W. Johnson, Chapel Hill; J. J. Young, Polenta; Rev. F. L. Reid, Raleigh; Lee S. Overman, Salisbury; C. E Turner, Wake county. The directors selected all the old officers of the road.

The Railway Commission has completed its assessment of the railroads in North Carolina, seventy in number, and the total value closely approximates $25,000,000. The rate on the division of the Wilmington and Weldon railroad between Wilson and Fayetteville is increased from $8,000 to $10,000 per mile. The Raleigh and Gaston division of the Seaboard Air Line, which has heretofore paid no taxes, is assessed at $10,000 per mile.

A few days ago the people of James City announced their intention of appealing to the citizens of Newbern for aid to purchase a site for them to locate on in the near future, they having decided to move from their present homes in a body. They have the refusal of several tracts of land that suit them for the purpose and several citizens of the settlement are now out with the subscription papers soliciting contributions towards the purchase.—*Newbern Journal.*

Sol Bracy died at his home in Northampton county one day last week, leaving behind him a fortune, in cold cash, of $8,000, which he had hoarded up during his lifetime. Mr. Bracy was a hard worker and, from all appearances, was a very poor man, though rumor whispered that he had money. At his death it was found to be true; but what benefits did he derive from his vast wealth!—*Henderson Gold Leaf, July* 13.

The Wilmington *Messenger* says on Tuesday night (4th inst.) when the last train came up from Lake Waccamaw, a large number of men and boys were on board, returning to Whiteville. It was 8 45 when the train arrived and after the crowd got off some fools in the crowd recklessly fired their pistols at random in a spirit of fun. It was sad fun to one family, for a stray bullet struck a youth named Ward and he was instantly killed. He was struck in the head, but it is not known who fired the fatal shot.

Japanese Pile Cure is the only one that can be guaranteed, as it is the only cure. Sold by Jno. Y. MacRae, druggist, Raleigh.

Recent Improvements in the University.

A Chair of History has been endowed. The Chair of Natural History has been reorganized. A Chair of Biology, filled by Dr. H. V. Wilson, and a Chair of Mineralogy and Geology by Prof. Collier Cobb being substituted. A Chair of the History and Philosophy of Education, filled by Prof. E. A. Alderman, has been added. A department of Engineering has been founded and equipped; the laboratories have been enlarged and refitted; several able instructors have been added. The Library has been increased; a gymnasium and athletic field have been well equipped and prepared. A system of water works, baths, &c., has been put in. Twenty five thousand dollars has been spent in repairing the older buildings. The general scholarship of the University has been elevated; attendance increased to 316, and endowment by $87,000 in two years.

For information, address President Winston, Chapel Hill, N. C.

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Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Holly Grove ch, W Chowan, $10.00; Potecasi ch (pledge), 15.00; King's Creek ch, Caldwell, 5.05. Total, 30 05. Previously reported, 2,786.50. Total this year, 2,816.55.

Foreign Missions—Lewiston ch, W Chowan, $10.00; Brantley's Grove ch, ditto, 4.00; Holly Grove ch, ditto, 3.50; W M S, Mt Olive ch, Eastern, 3.89; Mayo Chapel ch (colored), 2.00. Total, 23.39. Previously reported, 3,115.57. Total this year, 3,138.96.

Home Missions—Lewiston ch, W Chowan, $10.00; W M S, Mt Olive ch, Eastern, 1.94. Total, 11.94. Previously reported, 1,276.64. Total this year, 1,288.58.

Education—Goldsboro ch, $23.09; Concord ch, Meck and Cab, 5.00. Total, 28.09. Previously reported, 1,240.23. Total this year, 1,268.32.

Orphanage—Holly Grove ch, West Chowan, $1.00. Previously reported, 526.86. Total this year, 527.86.

Centennial Permanent Fund—Holly Grove ch, West Chowan, $4.00. Previously reported, 2,707.26. Total this year, 2,711.26.

Centennial Enlargement Fund—Jersey ch, Liberty, $20.00. Previously reported, 2,197.11. Total this year, 2,217.11.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 15, 1893.

Mr. Hunter L. Harris, of the State geological survey, was drowned last Thursday evening in Lower Little river, near Little River Academy, Cumberland county. Mr. Harris was twenty-six years old, a native of Granville county, and an honor graduate of the State University.

The work of establishing additional life saving stations, we learn, will soon begin. One will be at Portsmouth and others near. The statement is made that it is the intention of the Government to eventually have the stations along our coast only five miles apart.—*Newbern Journal.*

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The fall session begins on Wednesday, Sept. 6. For catalogue or additional information, address JNO. B. BREWER, President.

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(*From the Minneapolis Journal.*)

"Precious is the panacea that cures when hope is gone and medical advice pronounces the death sentence—'incurable.' How terrible it is to think of leaving this sweet life before the allotted years of man's time here on earth are spent." Thus spoke J. B. White of 1201, 3d St., N. E., last night to a *Journal* reporter. Mr. White has been much talked about of late, and the following conversation explains why:

"I am a native of Shediac, New Brunswick, and of French descent. I have been in Minneapolis for many years. I am now sixty years old. I fell from a building two years ago and broke my thigh, besides injuring myself internally. The doctors could do nothing for me but let the bones grow together as best they could. When I was able to walk on crutches I came near dying from the complication of troubles that had set in after the fall. For one year and a half I walked on crutches, striving in vain to find some relief from the misery I felt night and day. The worst part of my afflictions was that I could not eat anything. If I could have taken nourishment and kept it down I could have stood the pain better. I had four doctors, and kept taking all sorts of medicines. I had to stop all of them or I would have been a dead man. I have enough bottles left to start a drug store. I would be troubled so with headaches, and my hips would pain me so that I often thought I should go crazy. I was so emaciated that there was nothing of me but skin and bone. Last summer I felt as if I was nearly dead. My kidneys then began to bother me. I got so I could not sleep only at intervals. Finally I gave up in despair. One day I was sitting out on the porch. It was a beautiful, sunny day. The singing of the birds and the odor of flowers set me to thinking of my childhood days. From that my thoughts reverted to the little French weekly paper, *Le Montieur Acadien*, that we got, and I thought I would like to read it and see how things were at my old home. I told my wife to give me the last number. She brought me the one that came that morning. The first thing I saw was a long article about the miraculous cure of a cripple. I read on and on, becoming more interested than ever. The patient described in the article said that Dr. Williams' Pink Pills for Pale People cured him and they would cure others. The story aroused my interest and I induced my druggist to send for them. I did not expect relief right away, but soon they made the headache pass away. After taking them some days I could eat. People laughed at me when I began to take the pills, telling me I was taking so much candy. But the day I threw away the crutches they thought different. I am now well and hearty as a young man of twenty-five."

At this juncture his married daughter, Mrs. N. White, came into the store. "There," said he, "is another case. She has tried them, too." The reporter thought it would be a good idea to speak of her case, also, since it was a woman's. Mrs. White married a man of the same name as her father, so this accounts for the same name.

"The doctors," she said, "told me I had uterine trouble. I was in a miserable condition. Nothing that I took could alleviate the pains I would feel in my limbs and abdomen. I often had fluttering of the heart, and frequent weak spells. I would eat, but it would do me no good. I could not sleep. I was in misery and despair. My father took Dr. Williams' Pink Pills, and his improvement was so rapid that I thought I would take them too. At first I felt worse, and then I began to mend so rapidly that I was astonished. I have taken seven boxes and am now nearly well. I can do my own work and can sleep and eat well. In the mornings I feel refreshed after a night's rest."

August Grotefend, who keeps the Germania Drug Store, at 1011 Main St., N. E., corroborated what Mr. White had said above in regard to his condition, saying, "I have sold a great many since these cures. Some of the lumbermen going in the woods have taken half dozen box lots of these pills with them. They certainly have done a wonderful lot of good and should have the entire credit of the cures."

On inquiry *The Journal* reporter found that these pills are now on sale at the various wholesale drug houses of Minneapolis and St. Paul and are meeting with a good sale, but not as fast as they will sell as soon as their merit is fully known. He also found that they were manufactured by Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and the pills are sold in boxes (never in bulk by the hundred) at 50 cents a box, or six boxes for $2.50.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system; in men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

The cold storage warehouse in grounds of the World's Fair was destroyed by fire July 10th. Eighteen persons (eleven being firemen) perished in the flames.

Reason! Beecham's Pills act like magic.

MARRIED.

KELLY—KELLY—On July 2, 1893, at the bride's father's, by Rev. A. J. Bordeaux, Mr. John M. Kelly and Miss Suda Kelly, all of Bladen county, N. C.

HORNER—HUNSUCKER—On July 2d, 1893, at the residence of Mr. C. C. Hunsucker, the bride's home, by Rev. K. C. Horner, Mr. G. W. Horner and Mary A. Hunsucker.

WATSON—ALLEN—On June 21st, 1893, by Rev. J. R. Pendergrass, at the residence of Mr. B. M. Allen at Ellijay in Macon county, N. C., Mr. James F. Watson of Knoxville, Tenn., and Miss Sallie L. Allen.

DIED.

SEAWELL—Mrs. Nancy Seawell departed this life in Jonesboro, N. C., on May 22d, 1893, in the sixty-sixth year of her age. Sister Seawell was a consistent member of the Baptist church, having joined Bethlehem church, Moore county, in her younger days, moving her membership to the church at Jonesboro soon after its organization.

D. O. B.

BROOKS—Near Silk Hope, Chatham county, N. C., Miss Mary C. Brooks, the oldest daughter of J. J. and Kate Brooks, died June 4th, 1893, after a painful illness of about two weeks. She had just entered her twentieth summer. The deceased was unusually bright, and for one so young she had developed wonderfully as a Christian. She professed religion at the age of thirteen. She has been a consistent Christian ever since, and died rejoicing in a Saviour's love. She is greatly missed by the entire community, but especially by the family. To these sorrowing ones we extend our sympathies, and for them we offer our prayers that God will comfort them in this sore bereavement. C. C. TEAGUE.

MARKHAM—Died at his home near Durham, N. C., Bro. Henry Markham, in his eighty-seventh year. Our departed brother was a faithful and active member of Yates Baptist church. He loved his church, and was generally present at her services, unless providentially hindered, even when old and feeble. He was a great help to his pastor, as he always sat near the pulpit, and seemed to feast on the word as preached by him. He leaves several children and a large circle of friends to mourn his death. He will be missed in the family circle, at his church, and in his community. May the Lord comfort his bereaved family. The aged pilgrim has entered into rest, and eternal youth has come.

C. A. WOODSON.

HOLWILL—William Holwill departed this life June 25th, 1893, aged sixty-nine years and fifteen days. He was a member of Sandy Cross church for a number of years and also a deacon. For two years he has been a member of Warwick Swamp church, and served faithfully as a deacon and a co-laborer with his brethren and pastor. The fourth Sabbath in April he attended his church and enjoyed the preaching of his dear pastor, Bro. J. F. Tuttle. He returned home, and in a few days began suffering from asthma. For five weeks before his death he was compelled to sit up in order to get breath. Everything was done that could be done, but God called, and he passed over the river. He was a true man as a citizen and a Christian. All the neighbors and his brethren loved and honored him. This was demonstrated on the day of his burial. The people came for miles. He will be missed in his community, his home. The old chair looks lonely. His seat is vacant in his church and at his business. A good husband and father has fallen. He leaves an aged wife and four children to mourn their loss. Yes, but we believe it is his eternal gain. Then, aged wife, look up through your tears, and remember that your Father did this in love. JOSIAH ELLIOTT.

HUGHES—Sister Mary C. Hughes, the beloved wife of W. H. Hughes, departed this life at her home near Colerain, Bertie county, June 24th, 1893, in the seventy-second year of her age. Sister Hughes has been a consistent member of the Baptist church for fifty-five years. Her deeds of love and kindness will be long remembered by all who knew her, for although children of her own never graced her home, yet during her faithful walk of nearly fifty-three years with her husband but few days passed in which she did not manifest her maternal care upon some poor orphan or wanderer cast upon the cold charities of this life. She did not seem to dread death, but rather to regard it as the last obstacle which separated her from her God. When it was known by all that her spirit would soon pass out of this into another life, she pressed the hand of those who stood by her bedside, and in tender remonstrances bade them meet her in heaven. When we consider the patient endurance of Sister Hughes, and the welcome with which she met death, we are inclined to say, "Oh grave, where is thy victory? oh death, where is thy sting?" Her husband has in his old age been bereft of a faithful companion. But may he be shielded and comforted by him who does all things well. May he look to the Lord in his trouble, and feel that separation here is only for a short time, and that union in heaven means union forever.

Beautiful spirit, free from all stain,
Ours the heartache, sorrow and pain,
Thine is the glory and infinite gain,
Thy slumber is sweet.

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Lv Wilmington..	6 30 a m	.....	.....
Ar Fayetteville..	9 40 a m	.....	.....
Lv Fayetteville..	9 50 a m	.....	.....
Lv Sanford.....	11 10 a m	.....	.....
Lv Climax.....	1 01 p m	.....	.....
Ar Greensboro..	1 30 p m	.....	.....
Lv Greensboro..	1 38 p m	.....	.....
Lv Stokesdale...	2 26 p m	.....	.....
Ar N & W Jun Walnut Cove	2 52 p m	.....	.....
Lv N & W Jun Walnut Cove	3 10 p m	.....	.....
Lv Rural Hall...	3 40 p m	.....	.....
Ar Mt Airy.....	5 00 p m	.....	.....
Lv Bennettsville	.....	6 20 a m	.....
Lv Maxton.....	.....	7 38 a m	.....
Lv Red Springs..	.....	8 11 a m	.....
Lv Hope Mills...	.....	9 06 a m	.....
Ar Fayetteville..	.....	9 50 a m	.....
Lv Ramseur.....	.....	.....	6 25 a m
Lv Climax.....	.....	.....	8 15 a m
Ar Greensboro..	.....	.....	9 08 a m
Lv Greensboro..	.....	.....	9 20 a m
Lv Stokesdale...	.....	.....	10 32 a m
Ar Madison.....	.....	.....	11 35 a m

SOUTH BOUND.	No. 1, Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy.....	10 35 a m		
Lv Rural Hall...	11 55 a m		
Ar N & W Jun Walnut Cove	12 25 p m		
Lv N & W Jun Walnut Cove	12 45 p m		
Lv Stokesdale...	1 11 p m		
Ar Greensboro...	2 05 p m		
Lv Greensboro...	2 15 p m		
Lv Climax.....	2 48 p m		
Lv Sanford.....	4 38 p m		
Ar Fayetteville..	6 00 p m		
Lv Fayetteville..	6 10 p m		
Ar Wilmington..	9 25 p m		
Lv Fayetteville..		6 15 p m	
Lv Hope Mills...		6 41 p m	
Lv Red Springs..		7 36 p m	
Lv Maxton.....		8 15 p m	
Ar Bennettsville.		9 25 p m	
Lv Madison.....			12 10 p m
Lv Stokesdale...			1 25 p m
Ar Greensboro...			3 00 p m
Lv Greensboro...			3 15 p m
Lv Climax.....			4 05 p m
Ar Ramseur.....			5 45 p m

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Heaven Above.

BY HIGHT C. MOORE.

"Where is joy? Where is gladness?
Where is there no more of sadness?
Where is peace and love?"
Jehovah heard the wanderer's cry
And angels flitting from on high
On snowy wings brought this reply,
"In heaven above."

FOR THE RECORDER.

A Crown of Stars.

NORRA WINSTEAD.

A crown of stars, thank God!
When saddest, sombrest night kneels on the grave of day,
When the dead day is a dream, a beautiful dream alway—
When purple gleams and golden clouds are memories of light,
He gives a crown of stars—when it is night.

A crown of stars, thank God!
When I shall lay me down to walk on earth no more,
When I see the sapphire waters break on the silver shore
In the visions of that silence! When is heard my human cry,
I'll wear a crown of stars—when I shall die.

Duties Never Clash.

"Oh, dear! What shall I do?" Lucy Hammond was kneeling at her desk in the deserted class room. All her companions were enjoying themselves in the large reception parlors, where to night they were allowed to entertain their friends. She thought herself quite alone when she uttered her despairing words; but a gentle hand touched her shoulder, and a voice replied to them.

"You are in trouble, dear. Tell me what has gone wrong for you."

"Oh, Miss Holmes!" Lucy turned to her teacher with a sobbing cry. "I didn't know anybody was here. But I am in trouble. Harry has just gone away so angry with me!"

"Your brother! I thought you were so fond of him. How did you vex him?" asked Miss Holmes, with ready sympathy.

"He wanted to borrow some money to go to the theatre with some boys that he'd promised to treat. And I hadn't any of my own, but I had five dollars that grandma had sent me for contributions to the Sunday-school and the missionary society. She wrote expressly that I wasn't to use it for anything else. So I didn't feel that I had a right to lend it to him."

"It would certainly have been wrong," said Miss Holmes.

"So I thought, but Harry didn't agree with me. He said I preached about religion, and duty, and all that stuff, but it was much more a duty to help my brother when he was in a scrape. And he had promised the boys, he said, and he would pay me back when his allowance came. But I couldn't feel it was right to give him grandma's money. So he called me mean, and stingy, and selfish," sobbed Lucy; "and he said he would never speak to me again if I didn't send him the money to morrow morning. Oh, Miss Holmes, what shall I do?"

"Don't do wrong, whatever happens," her teacher answered. "There is an old saying that duties never clash; and even if Harry wanted the money for a better purpose, you have no right to disobey your grandmother."

"But if Harry never speaks to me again!"

"You can always pray for Harry, that God will make him wiser and kinder," said Miss Holmes. "It is hardly possible that he will carry out such a foolish threat."

She comforted her pupil with such kind words and good counsel that Lucy took heart again; and knowing that she had done right, resigned herself to bear whatever might happen. She had a letter from her brother the next day, demanding the money; but she did not send it. She wrote to him lovingly, repeated her good reason, and begging him to give up his follies and extravagances, and turn to better things. Then she waited with an anxious heart to see what he would do. But she had not long to wait.

That night a fire broke out in the theatre, and two hundred people were burned, or crushed to death. Harry came to see his sister early in the morning afterward. He was trembling and pale with excitement.

"If you had given me that money," he said, "I shouldn't have been alive to day. The fellows that I was going with are all killed. I had to stay at home because I had no money."

Lucy's thankfulness need not be described. She felt truly that she would have been her brother's murderer if she had yielded to the wrong that he urged; and he learned a lesson that checked him in a course of folly, and led him to a wise and Christian manhood.—*M. E. B., in The Sunlight.*

For Mental Exhaustion,
Use Horsford's Acid Phosphate.

Dr. R. M. Tucker, Helena, Ala., says: "I have used it in my practice for some time, and am well pleased with the effects in dyspepsia, nervousness and in deranged secretions. It acts well on the kidneys, and in mental exhaustion I think it is a good thing."

Manliness.

The manly way is to treat lightly the [illegible] passed on us by others, but to be manly and honorably sensitive about the [illegible] which we are compelled to pass [illegible]. This, I say, will produce a [illegible] and a noble life. It is not [illegible] meet the demands of the world. [illegible] morality is mainly negative; all [illegible] is to be respectable. But [illegible] watch upon his own spirit, and judges his own outer and inner life conscientiously and intelligently, must make great demands upon himself. He who does so will not need to care very much what others think of him. True worth will shine out sooner or later. He may give offense sometimes, and be occasionally misunderstood, but he has only to wait a little and stand his ground. He is not like the miserable slave of conventionality who has constantly to be resorting to mean expedients to hide his defects and make his tinsel look like gold. The workman who cannot bear to let his work out of his hands as long as his own eye can detect a flaw in it will not have to wait long to see it appreciated by others also. There are few feelings more satisfying than amid public depreciation and obloquy to fall back on one's own sense of pure motives and right conduct. This, however, is a comparatively easy thing to do; it is a far rarer manliness to acknowledge to faults which one's own eye can detect even when others are applauding, and to pass through all the drama of moral feeling which the conscientious review of our conduct ought to excite whether others know anything about it or not. This is an experience unknown to the shallow man; it is the manly way.—*Rev. James Stalker.*

Call for the Horse Brand of Johnson's Magnetic Oil. It has no equal for the diseases of horses and cattle. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Test of Laughter.

There are few tests of character surer or more easily applied than the one of laughter. If you know what a man laughs at, you can form a pretty accurate estimate of what he is. There are all sorts of laughs, from the silly simper to the broad, hearty guffaw, and each one of them tells its story to the discriminating observer. As a rule, men are off guard when they laugh; they are in the attitude of children, and so show forth without disguise just what is in them. The deep springs of character, the permanent habits of mind, are touched and disclosed by this commonest of all actions. A laugh is more involuntary and instinctive than a speech.

It is true that "a man may smile and smile, and be a villain," yet the villain's smile can rarely be a perfect counterpart to that of perfect integrity. How much it tells of a person to say that he never laughs, or that he always laughs in the wrong place! The finer shadings of a person's nature come out better in his laugh than in almost any other way. People will laugh at what is low and coarse and mean, when they would be rather afraid or ashamed to say it. So, also, the quality of the mind, whether trained or untrained, is plainly shown in the quality of the laugh and the occasion that calls it out. The disgusting giggle of the empty-headed young lady is familiar to all; so also is the twinkling sparkle in the eye that marks the keen appreciation of a nice point in refined conversation. The dull of wit, or the abnormally solemn and slow, never see anything to laugh at. The shallow trained and frivolous laugh too much. The absent-minded or slow paced laugh too late. The thoughtless or unreflective, and the reckless or cruel, laugh too quick. The ill bred laugh too loud. The sly and crafty laugh too low—they snicker. The smirk, the chuckle, the grin, and the sneer also lay bare the contents of the secret chambers of the soul. Yes, very much may be learned from a laugh. It will well repay the student of human nature to observe this point closely.—*Exchange.*

The Magic Hammock.

Such a queer hammock it was. Sometimes it was large enough to hold Bess and Benny and Bert, with plenty of room to spare for dollies and kitties, and even Bert's little pug dog Popsey.

Then the very next day it would be so small that there was just barely room for one little child, with only one dolly or kitty. This is the way I found out about it.

One day Bert and Popsey were having a nice swing in the hammock, and I sat on the porch watching them. Pretty soon Bess came out with Kitty Grey in her arms, and said: "Let us get in too, Bert."

"No," said Bert, crossly; "there isn't room enough only just for Popsey and me."

"Why, Bert," I said, "that is very strange. Is not this the same hammock that held all of you this morning?"

"Yes'm," said Bert, hanging his head.

"I will tell you how it is," said grandma, who sat by the window with her knitting. "It is a magic hammock, with a puckering string. One fairy always lets out the string as far as she can, and takes all the children in. She is a good fairy, and her name is Love. The other is a bad fairy, called Selfishness. She always draws up the string so tight that only one little boy or girl, with his own pet dog or kitty, can possibly squeeze in. Either one of these fairies will come at the children's call. I think Bert made a mistake just now and called the wrong one."

Bert looked so red and ashamed that I said: "Shall we call the other fairy, Bert?"

He nodded his head, and I called, softly: "Come, Love; come, Love!"

And, if you will believe it, the moment I spoke the words the hammock flew wide open, and Bess and Kitty Grey sprank in; Bert's face was all smiles, and the hammock swung so gaily that I feared the children would be tossed out. Did I see the fairy? Oh, no! Fairies are too small to be seen with our eyes. But I saw her good work, and that was enough.—*Our Little Ones.*

O. L. Rice, Mendota, Ill., writes: "Have used your Japanese Pile Cure and found it a sure and permanent cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Who would die and not be missed?

His Benefits.

I was walking along one winter's night hurrying toward home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting, "Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty five. Oh, dear!" she said, "I had no idea there were so many!"

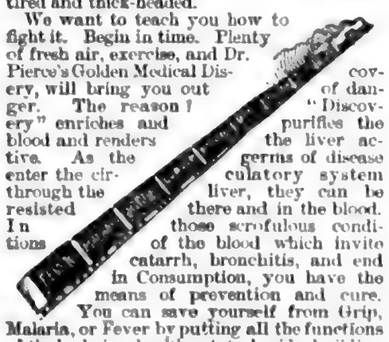
Ah! dear friends, I sometimes say in my soul: "Now, Master, I am going to count thy benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

To the small and large farmer, why not take ten acres to the plow and bring it up; work it like a garden spot and make from ten to twenty bales of cotton on it, rather than fifty acres to the plow and make seven bales of cotton.

The experienced farmer of to-day knows that the above is not unreasonable, and can be accomplished by the farmers of the South as well as by other people. Then, I say, let us begin now to farm for profit by adopting the intensive method of farming, making it a pleasure, for who could refuse to be happy when in looking over his farm he can realize that he has not labored in vain?—*B. W. Haukins, in Southern Cultivator.*

A LONG TRAIN
—of diseases follows bad blood and inactive liver. Every one knows when their blood is impure and liver sluggish; pimples and boils appear, or they feel drowsy, weak, tired and thick-headed.



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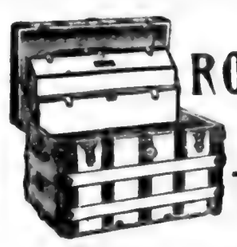

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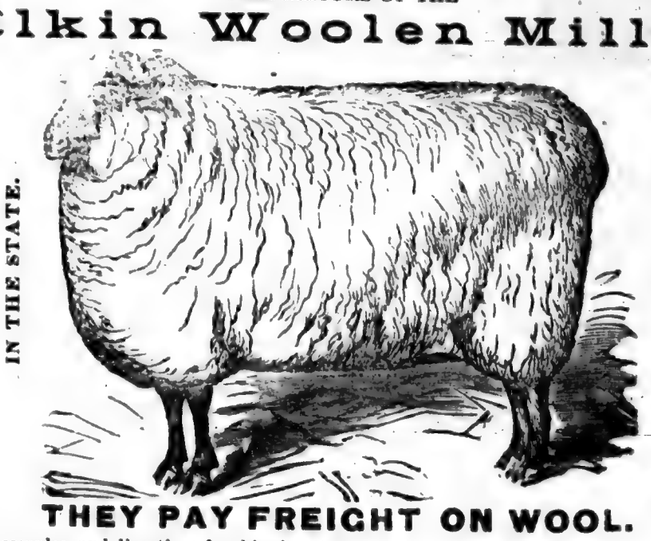

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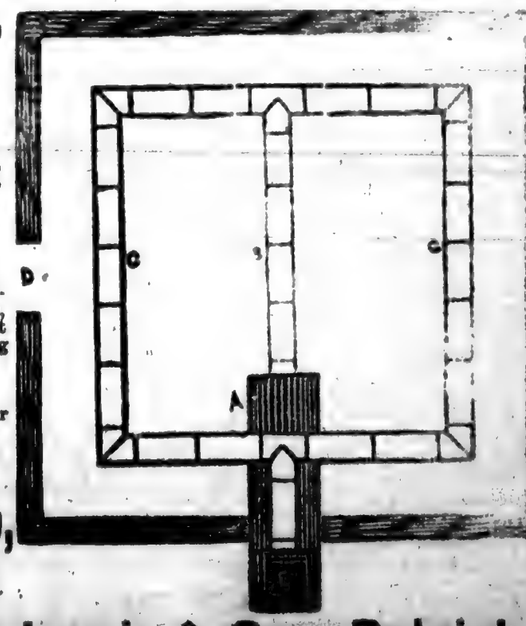

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Volume 59. RALEIGH, N. C., WEDNESDAY, JULY 26, 1893. Number 4.

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IN THE *North American Review* for July, Dr. Briggs, in an article on "The Future of Presbyterianism in the United States," after setting forth his views and showing how he and other men have been harassed through lack of intelligence and denominational usurpation of power and filibustering on the part of the assemblies during the past century, declares that he will remain in the church. His reason for so doing is that the General Assembly that convicted him is not a permanent body; has no continuous life; "is composed of the representatives of the presbyteries who meet together for a few days and then dissolve forever." He says, "One, two, or three General Assemblies in succession may usurp power, may do great injustice, may make breaches in the constitution of the church. But all these wrongs may be righted by a fourth or a fifth, or any subsequent Assembly." Therefore he and his minority are justified in remaining in the church to wait until an Assembly may be appointed that will please them and displease the present majority; or in the words of Dr. Briggs, continuing "the struggle for truth and for right." To us it seems that such a struggle can only result in dissatisfaction to one side or the other, and to final division and error.

All this may seem well to Dr. Briggs and the Presbyterians, and we certainly hope that God will terminate all well, but we are glad from the bottom of our hearts that we have a belief and a religion which is not in the hands of mortals to change, however unintelligent or learned, or however great their majority or minority.

THE recent movement to hold a Sunday-school chautauqua of North Carolina Baptist Sunday-schools at Mt. Vernon Springs Aug. 22–27, next, is one that can be made of invaluable aid to the prosecution of our church work. We believe that the Baptists of this State have the best organized Sunday schools in many sections to be found anywhere. We know that those in this city are superior to any we have ever seen. But in many sections where good Sunday-schools are organized the work is not conducted as it might be. This is not through lack of zeal or good intentions, but through inexperience. In the chautauqua ideas and plans may be set forth by those who have been successful in the work; difficulties and obstacles may be discussed and removed, and a general plan of work may be determined on which cannot but result in vast benefit to all of our Sunday-school workers, —experienced and inexperienced: More than this, it can be made a means of exciting a greater interest in this important department of the church, and of renewing zeal and harmony in its prosecution. Our Sunday schools should never be neglected. In them are our future leaders, the boys and girls who shall take our place in a few years, and as surely as they are inclined aright today, we may have no fears of the result in the future. We would be glad if all our churches and Sunday-schools would send good delegations to this first chautauqua, that the brethren who have taken steps towards making it permanent may be encouraged in their work. It is worthy of our heartiest support.

A NEW educational campaign is upon us, and it is, in our opinion, one that should be hailed with delight by everyone interested in the present and future of his country. We speak of the campaign for students. Years ago it was the question with the young man to obtain a rudimentary education that would warrant a further prosecution of his studies, and to acquire sufficient money to maintain him at a college. Today the rivalry of our institutions in this State and the United States for a strong showing in numbers has almost driven these questions from consideration, and now the youth has only to consider if a college education is worth the time, and which college to attend. We believe in educating our boys at a minimum cost; we believe in an education that bears the greatest good to the greatest number, but we do not believe in sacrificing scholarship for numbers. That there is imminent danger of our educational institutions doing the latter, through their intense rivalry, is more than apparent. Let them be careful. The quality of the students and the standard of scholarship of an institution are of far more value than mere numbers and names.

THE people who are wondering what the (Chicago) university can possibly do with so much money (few of these people are left in Chicago, however,) will be enlightened by the president's statement that no adequate provision has been made for the general expenses of the university, or for the extraordinary expenses of its first years. "It needs at once," says the same high authority, "$100,000 for books, $100,000 for apparatus, $100,000 for the improvement of the quadrangles, $100,000 for an electrical and heating plant, and $100,000 for miscellaneous equipment."—*Chicago cor. Examiner.*

We wonder what went with that $7,000,000 endowment, and what those enormous expenses are for. It seems to us that if an institution cannot get along with $7,000,000 the money ought to be distributed among our unpretentious colleges who do a great work with $200,000. The greater the endowment the greater the cry for more seems to be true of many of our great universities. It strikes us that the money will be of far more worth if distributed among some of our struggling colleges. We should strive to give all a rudimentary education first, and let those who have ten years to spend in pursuance of one subject pay their way. Wake Forest only asks for $20,000 before next March. Surely she should have that.

Talks About Law—No. 14.

BY JUDGE ROBERT W. WINSTON.

CORPORATIONS.

A corporation is said to be an "artificial person." So numerous and important have corporations become, that all men should have some general knowledge of them.

First. How does a corporation come into existence? In one of two ways: either by the act of the Legislature, or else by the order of the Clerk of a Superior Court. A Clerk can grant any charter except to a railroad company or to a bank. The Legislature alone can grant charters to them; but the Legislature also has concurrent power to incorporate any other company.

Let us suppose that Mr. Cheeryble and six of his wealthy friends wish to venture in a banking scheme. Now they could, if they wished, form a copartnership, and not obtain any charter.

But there would be many objections to this course. In the first place, if one of the partners were to die, the concern might be put to trouble with his estate. Again, a copartnership is not permanent; it is a personal affair, depending upon the mutual good-will of the partners. And lastly and mainly, if a copartnership becomes involved in debt, each partner is individually liable, that is to say, his whole estate is responsible for the debts of the firm generally.

Not so with corporations. "They are to be commended," said my Lord Coke, "in that they secure the best learned counsel. They have a charter carefully drawn up, and by the terms of that charter, and by that alone, they stand.

The Legislature of North Carolina have endeavored, during many years, to grant no bank charters without inserting a clause that the stockholders are individually liable, at least to the amount of the stock that they take. But many charters will be found in which there is no such clause.

Take the case, then, of Mr. Cheeryble and his six friends. They obtain such a charter, and open the "Cheeryble Banking House." The credit and reputed stability of the bank attract a long line of deposits. Finally, the day of reckoning comes, and the institution closes its doors. The public find the mere rind of the cheese; the heart has some time since been consumed. Subsequent stockholders lose all, and innocent depositors lose half, their deposits. Such things transpire around us often.

The stockholders of each national bank are individually liable to creditors to double the amount of stock taken. That is to say, not only is the stock of each holder assets for creditors, but also each stockholder must pay an additional sum, out of his own pocket. This is a great protection to the public.

Now, in the case supposed of the Cheeryble Banking Company: The depositors might lose half or more of all moneys deposited with the bank, and yet the owners of the bank be not liable out of their own individual funds for any part of such loss. There might be cases in which the directors of the bank, if guilty of fraud or imposition, or of gross and wilful carelessness in managing the bank, would be individually liable to creditors. Of this we will write in our next.

But would it not be fair, wise and just, both to banking institutions and certainly to the public, if the Legislature were to refuse to charter any more banks except such as rendered all stockholders individually liable to creditors? Would it not greatly increase deposits?

Banks are quite indispensable to commerce. If it were felt and known by the public generally that our banks were as secure as the old stocking tied up and carefully deposited in the bottom of the old "chist," many a rusty silver dollar and many a quaint gold piece that have not seen the light of day in years, would begin to flow in the sweeping channel of trade.

Indeed, one of the disastrous features of the recent money panic will be loss of confidence and the corresponding hoarding of money at home.

Be it said to the credit of the South that we have better stood the financial panic than any section of the Union.

The Recorder as a Help.

Bro. Bailey:—I very much enjoy your editorials as well as those healthful sermons, and other religious articles from the brethren all over the State, but especially the letters from the foreign fields. Oh, that our brethren could be induced to subscribe for the RECORDER. It would, I think, infuse into them more zeal and energy for a holy cause, and prompt them to give more liberally of their means to the support of the gospel. Besides, it is a great educator of the young, and should be taken by every parent who is rearing a family of children. My wife and children enjoy reading its pages very much. Yours truly,

A. J. BORDEAUX.

Kelly's, July 10, 1893.

Maggie Herring Monument.

Received from the W. M. S. of Oxford Baptist church, $11.86 for Maggie Herring monument.

All societies and individuals who wish to contribute, will please do so at once. We have nearly seventy dollars, and hope to make at least one hundred dollars before October.

LIZZIE LOWNDES.

Yanceyville, July 13, 1893.

The Church of Christ and Her High Mission.

It is becoming quite common to magnify the society and minify the church. The society craze has about exhausted the alphabet, and yet the work of organizing goes on without abatement. Meanwhile, the church is of sufficient breadth and elasticity to prosecute all the legitimate work of all the religious societies now existing and yet to be born.

I have not aught to say against any society within the church working with and through the church for the furtherance of the church's enterprises. These are nothing more than committees carrying out the expressed will of the church and her divine Master. But the Lord's people should become entangled with no society that tends to diminish their zeal, devotion, contributions, and general efficiency as members of the church of Christ.

There are several causes, besides the society craze, that have led men to minify or disparage the church.

The independence and responsibility of the local churches with regard to all evangelistic work at home and abroad are, to some extent, lost sight of. Boards, which are creatures of the churches, should ever remember that it is for the churches to decide what to do, and raise the means wherewith to do it, and for the boards to serve or execute the will of the churches. Boards and other bodies created by the churches may suggest or advise, as well as execute, but never dictate to the church. I am not sure but that some evil has come from the very phraseology used in the reports of the secretaries of our boards, wherein they speak of what the *boards* have done. True, the boards, as the servants of the churches, have had supervision and direction under the churches of the work entrusted to them, but the work is the work of the churches where rests the responsibility and whence come the means of its accomplishment. This is really what our worthy secretaries mean, but I doubt not that many fail to get the meaning.

Another cause for disparagement of the church is the vast number of religious societies, all so widely differing in doctrine and polity that they are compelled to live apart, and all claiming, in spite of their divergent and antagonistic views, to be the true church of Christ. For this evil I know no other remedy than for every man to make an honest endeavor to ascertain from the New Testament what are the characteristics of a church of Christ, and then to make his religious organization conform to the divine model or abandon it to the owls and bats.

The true church was set up in Jerusalem in the days of Christ and his apostles. Her high mission is to bring ever increasing praise and glory to God. Says Paul, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end, amen." Eph. 3: 21. The nervous language of the apostle seems to bend and tremble under the great weight of this prophetic doxology.

In the New Testament, and there only, can we find out what the church is, and what is her mission. It is there that we learn that a church is a company of regenerated persons baptized upon a profession of faith in Christ, and associated together under the law of Christ for mutual edification, and for extending the Messiah's kingdom throughout the world—all to the praise of God's wondrous grace and wisdom and glory.

Another cause for disparagement of the church is the wicked desecration of many of our houses of worship by transforming them into lecture rooms, play-houses, halls for secular societies, &c. To such an extent has this evil grown that in many places the desire to draw and amuse has led to the employment of the devil's avowed servants to lead the musical part of God's service, and to filling the pulpit with men that act the monkey, deal in coarse wit and low anecdote, for the entertainment of fun-loving audiences, to the great dishonor of God, the dismay of Christians, and the damnation of sinners.

Along with this evil is the kindred evil of linking together worthy ends and wicked means on the Jesuitical principle that the end justifies the means. For example, I quote the following extract from a Baptist paper concerning an entertainment given in behalf of a Baptist mission in a Southern city: "The entertainment will be interspersed with tableaux, singing and dancing." *Dancing* in the interest of a Baptist mission!—all under the management and supervision of some of the most prominent Baptist ladies of the city! I am almost prepared to read of a dance at a prayer-meeting, or a big ball at the close of a funeral.

One more evil that leads to the disparagement of the church is the wide tolerance of ungodliness and wickedness among her membership. In many churches men are shamelessly guilty of habitual profanity, licentiousness, drunkenness, &c., and have no fear of arraignment or expulsion for their crime.

No church should allow its house to be used for any other purpose than that for which it was erected—to worship God,—or retain on her roll the names of those whose daily life belies their profession of faith.

Taking into consideration all the foregoing evils that to-day curse our Christianity, we need not wonder at the shocking announcement of the quadrangular debate in Philadelphia, in which the church has been entered as a competitor against three of the political parties of America.

We have fallen upon evil times. Woe to the Lord's people, if they do not speedily awake to a sense of their sins and their great responsibilities!

Let us have better, higher thoughts of the church of Christ, and seek her spiritual improvement by personal effort to become more Christ-like and to restore the purity and simplicity of worship that marked the apostolic age. Our tendency to observe days and cultivate a ritualistic worship presages the decay of spirituality and godliness among us.

Before I close this article, I wish to give two reasons why we should give the church our best service of heart, hand, brain and substance.

I. The church is the only human organization of divine origin in this world. God himself is the Master Architect that built this holy institution and perpetuates her existence. She is God's appointed means of disclosing to his intelligences, especially to the principalities and powers in heavenly places, or the holy angels that burn with desire to look into these things, his manifold wisdom as displayed in the great work of human redemption and salvation, according to his eternal purpose of grace. The visible creation is but a scaffolding erected for rearing this heavenly structure, and when the church shall have accomplished God's gracious purpose in this world, the scaffolding will be torn down and burnt up.

There are other religious organizations,—all extra-scriptural, some anti-scriptural,—but they are purely of human origin. Associations, conventions and boards are expedients of human origin, and are to be encouraged as very helpful agencies in our co-operative work so long as they seek to *serve*, and not *dominate*, the churches, *and no longer.*

II. Another reason why we should love the church more ardently and serve her more faithfully is, that God himself gives many proofs of his high estimate of the church—his own workmanship. Here are some of them:—

1. The co operation of the Trinity in rearing the heavenly structure,—the Father electing, the Son redeeming, and the Spirit sanctifying the material (sinful human beings) that enters into the building.

2. The vast expense incurred. Before even one stone could be laid, the eternal Son must be veiled in human flesh, made a curse under the divine law, and a sin-offering for lost and guilty men.

3. With his own hand God laid the corner-stone of the church,—the noblest, divinest piece of masonry known to earth or heaven. God says, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28: 16.

From the quarry of depraved humanity God has chosen the stones that are to enter into the building throughout all the ages past and to come. Children of wrath, dead in trespasses and sins, vile as the inmates of perdition, they who are thus chosen are regenerated by the Spirit and prepared for their place in the spiritual temple. Says Peter, "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

4. The church is God's home. "His dwelling place is in Zion." "This is my rest forever; here will I dwell." Like man, the Lord loves the home of his adoption, purchase and building. Here are his treasures and the objects of his affection and parental solicitude.

5. He has set his beloved Son as Head over the church in all things. Woe to him that dares assume headship over the church of God. He is antichrist, be he pope or king, that takes Christ's place in the temple of God and lords it over God's heritage.

6. As law-giver in Zion, God has given to his church all the laws she needs, adapting them to all times, places and circumstances. Knowing the folly of human wisdom, he has left no legislation for his church to do. Therefore, let not his people be guilty of the folly of making, amending or repealing any of God's laws governing his church. As to the positive ordinances of the church—baptism and the supper—we are to keep them just as they were given to us. To take from, or add to them, or in any way to modify them, is base disloyalty to our King and Law-giver.

7. God is so jealous for the welfare of his church that he calls and qualifies the men whom he places over the church as under-shepherds and preachers of the everlasting gospel. All others that attempt to fill the place are but sounding brass and tinkling cymbals, whatever may be their eloquence or intellectuality.

8. God has shown his high estimate of the church by his loving special providence over her interests through all the centuries of her existence. Christ has promised that the gates of hell shall never prevail against her. He has fully complied with that promise. Never has the day yet come since the founding of the church in Jerusalem, in which the church was not witnessing for Christ somewhere in the world. She will continue to witness for him while the world stands, in spite of the rage of men, the thunderbolts, the edicts of rulers, and the fires of martyrdom. For God is with her.

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, JULY 26, 1893

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ANNOUNCEMENT.

After August 5th we shall cease to give the premium "What Baptists Believe." Many have expressed themselves as well pleased with this work, and we know that there is a place for it in every Baptist home. It has been selling all over the country during the past three months. We will be glad to give it on the former conditions, viz., to every new two dollar, cash-in-advance subscriber, and to every old subscriber who pays to date and a year in advance, until Aug. 5th. After that date this golden opportunity is lost.

COLONIAL HISTORY.

The *News Observer Chronicle* some time ago took issue with Dr. Stephen B. Weeks in reference to a published statement of his that no one could at one period in colonial times conduct a school in North Carolina without being a member of the Episcopal church, and also the further statement that Presbyterian ministers could not at one time perform the marriage ceremony.

In referring to the statements mentioned, the *News-Observer Chronicle* accuses Dr. Weeks with not being content to narrate facts, but with trying to "work up to a point." Being now the only morning daily at the capital, and a triplex paper besides, we thought that rather a brash way of putting things, in view of the fact that reputable historians of various beliefs had put down against the Episcopal church of colonial times charges of much graver nature. It occurred to us to say that if our esteemed contemporary proposed to enter upon a defence of the Episcopal church of those days, there were some things which had been lodged in our mind we would like to have explained. Referring to our request, the *News Observer Chronicle* of the 16th inst. says:—

The BIBLICAL RECORDER asks us if ministers other than those who belonged to the Established Church were not improperly treated in early times in Virginia. We have no particular acquaintance with Virginia matters, and do not know except as to the Quakers. At one time Virginia, like puritanical New England, was very oppressive in regard to the Quakers. One of our own forbears was, in 1663, expelled from the Virginia legislature on the charge of "being kindly affected towards the Quakers."

Our esteemed contemporary also asks us if ministers other than those who belonged to the Established Church were not required to give bond in North Carolina. We are more at home in North Carolina matters. We never heard of such a law, regulation or practice at any time in North Carolina. We do not mean to say that some particular person may not under some circumstances have been put under bond—but not because he was a minister.

As to the foregoing, we remark that Quakers were not the only or the chief ones who were persecuted in Virginia by the Established Church. Dr. Hawks (Episcopalian) in his History of the Episcopal church of Virginia, p. 121, says: "No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance." The records of Middlesex, Culpepper and other counties bear out the allegations of the Episcopal historian. The persecutions to which the Baptists of Virginia were subjected made them the champions of religious toleration in that State, and they agitated the question in their associations until the Episcopal church was disestablished in Virginia in 1779.

Dr. Hawks says: "Persecution had taught the Baptists not to love the Establishment. In their associations they had calmly discussed the matter and resolved on their course. In this course they were consistent to the end, and the war which they waged against the church was a war of extermination. They seem to have known no relentings, and their hostility never ceased for twenty-seven years." Hawks Hist. 137-38.

Semple in his history of the Baptists of Virginia, pages 72, 73, says: "In this grand struggle, while individuals of all parties joined in the opposition, the Baptists as a denomination stood alone, except so far as they were aided by the few Quakers." See also Rives Madison, 599-610. Some broad-minded public men in Virginia, notably Madison and Jefferson, aided in this struggle. It was this fight in Virginia, more, perhaps, than anything else, that put full religious toleration in the Constitution of the United States.

The Constitution as adopted in 1787 had no provision relating to religion: "No religious test shall ever be required as a qualification to any office or public trust in the United States." In March, 1788, the General Committee of the Baptists of Virginia met in Goochland. The question was considered by them, "Whether the new Constitution which had now lately made its appearance in public made sufficient provision for the secure enjoyment of religious liberty?" It was unanimously agreed that it did not. Upon consultation with Mr. Madison the General Committee determined to address General Washington. The address said: "When the Constitution first made its appearance in Virginia we, as a society, had unusual struggles of mind fearing that liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the regal government, when mobs, fines, bonds and prisons were our frequent repast." General Washington in reply assured them of his "readiness to use his influence to make these principles indisputable, and declared that the Baptists had been the persevering promoters of the glorious revolution." Curtis Progress of Bapt. Prin, 56.

Shortly after this address, (but a few months), Virginia proposed the first amendment to the Constitution as follows: "Congress shall make no law requesting an establishment of religion or prohibiting the free exercise thereof," and the same was adopted. Thus this country was freed from the religious intolerance in Virginia and other sections, and also the persecutions of "puritanical New England." It would have been better if there had been put in the Constitution a further provision that no moneys raised by taxation or public moneys should be appropriated to sustain religious sects in their work. The necessity for such a provision is seen now in some sections of the country.

As to whether or not Baptist ministers were required to give bond in North Carolina for preaching the gospel, we have this to say: In 1882 Col. John D. Whitford of Newbern (not a Baptist) wrote a series of articles for the *Newbern Journal* on the early history of that town, in which he says that Brinson, Fulchor and Purefy were imprisoned there for "holding the Baptist faith. They were held in jail for three months, and were stronger in the faith when the doors of the jail were unlocked than when they were locked up"

In 1883 Rev. John T. Albritton, now of Mt. Olive, requested Mr. H. S. Nunn, (not a Baptist), then editor of the *Newbern Journal*, now dead, to examine the records of Craven county with respect to the persecution of Baptists in colonial times. On the sixth of September, 1883, the editor wrote in his paper:—

In looking over the old dusty records in the Register's office, we find an entry in the minute docket of the county court in 1741 noting the application by Baptists to be allowed to build a church in Newbern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behaviour, and also to take the test oath.

We examined the minute book of the Court of Pleas and Quarter Sessions, of Craven county from 1730 to 1746 some months ago. This book has, seemingly by design, been mutilated in many places. At one place a half page is torn out, at other places a page, two pages, and even three to six pages have been cut or torn out. We were not able to find what Mr. Nunn found in 1883, but there are some parts of the record that remain which are pertinent to the matter under consideration. The following appears:—

June 30, 1730. Court met according to adjournment.

A motion and petition was received by a sect of dissenting people, which call themselves Baptists, praying that they may be admitted to build a house of worship.

Rees Price, William Caruthers, and John Bryan, Esqs., made oath to several misdemeanors committed by the Petitioners, contrary to and in contempt of the laws now in force. Upon which it was ordered by the Court that the Petitioners be bound by recognizance for their appearance at the next court of assize and jail delivery, to be held at this town, then and there to answer to such things as they shall be charged with, and in the meantime be of good behaviour to all his Majesties Liege People.

Then follows the bonds of six well known Baptists, John James, William Fulchor, Francis Ayers, Nick Purify, Lemuel Harvey and John Brooks. It is true it is said that these men were charged with misdemeanors, but it seems clear to us from the connection that they were deemed ecclesiastical or dissenting offences, else why were charges preferred when they presented their petition to build a house of worship? What occurred reads very much like Acts 16: 21, and 24: 5.

The following is also copied from the same old record:—

June 30, 1740.

At the request of P. Roberts, it was admitted to receive a motion and petition read, made by a sect of dissenting people called Baptists, that they may have the liberty to build a house of worship, and being duly examined by the court, acknowledged to all of the articles of the Church of England except part of the 27th and 36th, they desiring to preach among themselves. Referred. Court adjourned till to morrow morning.

June 21st, 1740.

Be it remembered that Francis Ayers, John James, William Fulchor, Lemuel Harvey and Nicholas Purify, do each and every one of them acknowledge themselves to be indebted to our Sovereign Lord, the King, 40£ each. These to be levied on their several goods, chattles, lands and tenements, &c. The condition is in case the aforesaid named do well and truly keep the King's peace to all of his Liege people and in good behaviour, and appear at this court on the third Tuesday in September next, then and there recognizance.

We think the foregoing pretty strong evidence that bonds were required in North Carolina of dissenting ministers on account of their religious faith and preaching the gospel. History has not received that attention in North Carolina that it should. In recent years more attention has been paid to it than formerly, and many facts are being brought to light which are interesting in connection with colonial times. We think it is clear there was considerable intolerance in church matters among the colonists, and there was a fierce struggle against and victory over it. There was so much of it in various sections of the country that those who write about and record it ought not hastily to be charged with trying to pervert history for so doing.

In the struggle which occurred the Baptists shared their part in the battle and more, but they made a glorious history. Mr. Bancroft, in his history of the United States, Vol. 2, p. 66, 67, says: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists." We recur to the achievement of the Baptists now not to brag about it, but that the errors that were made may be seen, and it may appear to our readers to whom they are indebted for some of the blessings they enjoy.

FROM OUR TRAVELLING AGENT.

Leaving Raleigh at 6:30 a. m. on Monday, the 17th, I was in Franklin, Va., at 10 o'clock, a. m. I like the fast train in some particulars very much. You certainly go somewhere very soon when you get on board of it. I found everything complete except breakfast, and that is not in it at all. If Mr. Cleveland will stick to that train long enough he will soon cease to be troubled with corpulency. I am glad it runs so fast that the window sash of the cars cannot be hoisted while the train is in motion. The proneness of a woman to hoist a car window is to me inexplicable, but nine out of ten will do it regardless of weather, dust or cinders. It was on this same trip that a good sister who chanced to have the seat in front of me all at once decided *we* needed some ventilation, and without any notice to anybody, up went her window. I felt like a piece of a western cyclone had come aboard. While my eyes were being filled with dirt and cinders, I had just a little pleasure in seeing her veil leaving her hat, and ribbons and bows getting into various positions, which were evidently not in accordance with the desire of the wearer. This, however, didn't last long, for after adjusting and re-adjusting her hat, and examining the stability of her hat pins, she decided to lower the sash. First, she pulled the sash, then the spring that held it; but never both at the same time. The kind assistance of the conductor at this juncture relieved the situation, and we had a pleasant ride till I left the train at

FRANKLIN, VA.

Here I spent an hour or so with the brethren over the line. A number of these were *brought up* in the Old North State, but who either by accident, providence, or design, have settled upon the "sacred soil." I found a good number of these taking the RECORDER, and it was a real privilege to me to allow them to continue it for another year. I am sure if I were in Dr. Dickinson's place I should go to see these brethren often.

Just as I was making my way to the boat, I found that the usual pleasures which always attend a ride to Edenton on the "Lota" were to be multiplied by the presence of Dick Vann, Mrs. Vann and Harvey. I had heard Dick was in bad health, but I never saw him looking better. Certainly he doesn't eat like a sick man. He seems to be enjoying his rest fully. He neither reads, sings, nor preaches. This is a big subtraction to make from Dick, and if it had to continue, the question would be, *what is there* left? Just before we reached Winton I read him a chapter in "Uncle Tom's Cabin." This made him mad, so I gave him the book, Sister Vann promising to read it to him for insomnia. Travel is very light on the boat just now. An insurance agent and myself had the entire upper deck after we left Winton. Fortunately, however, he could sleep and so could *I*. So it was not long before we were in Edenton and at our quarters for the night. It is always a real pleasure to meet the people of this old town. They may not be as aggressive on some lines as men of other places, but there is a sort of high-toned independence among the people, a grateful and reverential remembrance of what has been, that is hard to keep from falling in love with. Fishing and trucking have been a success in this section, so I did not hear so much about scarcity of money. Bro. K. R. Pendleton was very kind in the help he gave me in my work. Bro. White made a good impression on the brethren for the time he was with them, and they look forward with pleasure to the first of August when he becomes their pastor.

Now the want of just *one more* railroad pass is the only thing that disturbs me as I start to

ELIZABETH CITY.

It is bad enough at any time for a newspaper man to have to pay *money* to ride, but especially when the returns of the week promise to be short, as they are now. The investment, however, was a good one. I found Dr. Blackwell and his people not at all *cool*, but in a good humor, all of them willing and most of them able to pay their subscriptions. The new Sunday-school room is rapidly going up. This will, all told, cost $2,500. It is well planned, and will, when completed, be the finishing up of a complete and elegant church. I almost feel that they ought to have Dr. Hatcher to come and re dedicate the entire church since this much needed addition has been made. I want to suggest that some of our churches which have been trying to build a Sunday-school room for two or three years, and are fearful that they may be that much longer in completing them, write to Bro. E. F. Cohoon, Elizabeth City. He has a plan that worked like a charm with the church there, and will be successful in any Baptist church in the State. The brethren are much pleased with Dr. Blackwell. The church is constantly receiving members. The entire town seems to be looking forward with real delight to the meeting of the Convention there in December. Whoever fails to be present will miss what now promises to be a most enjoyable meeting of our people.

J. C. C.

WE must have money to publish the RECORDER, and we must have it now. Subscriptions are out all over the State that will come in at the Associations, but we cannot wait so long. We know times are hard, but that is no reason why we shouldn't have what is due us if you are able to pay it, in order that we may satisfy our creditors. As we said before, it is small to you, but it amounts to considerable with us. Please attend to this at once. Don't send stamps.

PERSONALS AND OTHER ITEMS.

....Rev. J. H. Lamberth is engaged in evangelistic work in Virginia.

....Rev. G. T. Watkins is conducting a meeting at Mill Creek, Person county.

....Rev. I. W. Thomas is engaged in a protracted meeting at North Catawba.

....Rev. T. J. Taylor of Warrenton is conducting a meeting at Warren Plains

....Rev. W. A. Smith was in our office last week. He is located at Cedar Rock.

....Bro. Wiley G. Ferebee of Belcross was in Raleigh last week and paid us a very pleasant visit.

....Bro. J. E. Peterson of Goldsboro paid us a pleasant visit while in the city last week.

....Dr. Geo. Dana Boardman has been tendered the presidency of the Temple College, Philadelphia.

....The next session of the Baptist Congress will be held in Dr. Lansing Burrows' church, Augusta, Ga.

....We are very glad to be able to announce that Prof. Carlyle is fast recovering from his recent illness.

....Rev. A. D. Hunter of Carrsville, Va., passed through Raleigh on the 22d on his way to his former home in this county.

....*The Harrisonian*, by the young ladies of Southwest Virginia Institute, is out. It is in every way a credit to the institution.

....Pastor W. R. Gwaltney of the Wake Forest church has been granted vacation during the month of August by his church.

....Rev. F. H. Poston of Smithfield, and Rev. Wiley Page of Godwin, held a series of meetings at Blackman's X Roads recently.

....Rev. M. P. Matheny goes to Welford, S. C., to assist Rev. J. E. Covington in a series of meetings the second Sunday in August.

....Rev. Dr. Flippo, a former pastor at Roanoke, Va., has accepted an agency for the American Baptist Publication Society.—*Asheville Baptist.*

....The church at Fair Bluff is having an interesting series of meetings, the pastor Bro. Smith, is being assisted by Bro. L. Johnson of Rockingham.

....Rev. N. P. Stallings of Currituck county was in Raleigh last week in attendance on the encampment of Odd Fellows. We were pleased to see him.

....The catalogue of Buie's Creek Academy, of which Rev. J. A. Campbell is principal, is on our table. We are glad to learn of the progress of the Academy.

....Cards are out announcing the marriage of Miss Etta Murchison, daughter of Rev. and Mrs. D. C. Murchison, and Mr. I. R. Hayes, at Gulf, N. C., on the 27th inst.

....Mrs. I. McK. Pittinger, wife of the rector of the Church of the Good Shepherd of this city, died at Glen Cove, Long Island, on the 20th inst. We extend our sympathy to the stricken family.

....We are sorry to learn of the sickness of Rev. W. B. Oliver, Wilmington, N. C. We hope however he is not seriously sick and may soon be at his work again.

....We greatly regret to hear of the assignment of Rev. E. L. Pell of the *Bible Reader*. We hope that he will be enabled to resume publication at an early date.

....Rev. J. E. Green has accepted the position of principal of the Yadkin Valley Institute, and his address hereafter will be Booneville, N. C, instead of Mooresboro, as formerly.

....We are glad to inform our readers that the excellent series of "Talks on Law" by Judge Robert W. Winston will be continued for some time. Every one of them is valuable.

....Rev. Thos. Spurgeon, who has been preaching and delivering his father's noted lectures in America, has returned to England, and will take charge of his father's church, Aug. 1st.

....We greatly regret to learn of the sudden death of Rev. Geo. P. Moore, near Pittsboro, Sunday, 23d inst. He was a faithful servant of the Lord, and his death is a great loss to his churches.

....Dr. Chas. Lee Smith of William Jewell College, is spending a month of his vacation at Carolina Beach. He writes that the last session of William Jewell was the most prosperous in its history.

....We were pleased to see Bro. Rufus Hunter, formerly of this county, recently of Oshkosh, Wis., back in North Carolina. He intends to return to Johns Hopkins University in the fall to complete his course.

....It is Richmond Female Institute, and not college, that we spoke of so highly in our last issue. Dr. Nelson will take pleasure in sending catalogues and other information to parents having daughters to educate.

....The announcement of Crozer Theological Seminary appears in another column. This Seminary has made rapid strides to the front within the past few years, and is worthy of the consideration of ministerial students.

....We call attention to the announcement at the top of the first column on this page. If you want "What Baptists Believe," you must pay up before August 1st. We need the money now, and cannot afford to give a premium in the fall months.

....Cards are out announcing the marriage of Prof. William J. Ferrell of Wake Forest College and Miss Irene Cartwright of Cartwright's Wharf, Va., July 27th, at Court Street Baptist church, Portsmouth, Va. We extend congratulations and best wishes.

....Rev. Jasper Howell, Jr., is at present at Home, Tenn. He contemplates preaching next year, and would be glad to get a church in North Carolina. Bro. Howell has just completed his third year at Wake Forest College, and is spoken of very highly by his professors.

....Rev. M. C. Walton writes that Rev. J. T. Jenkins will join him in conducting a tabernacle meeting at Pinhook, about four miles from Teacheys, beginning Aug. 5th. A tabernacle has been built to seat 1,500 people, and other arrangements made looking forward to the salvation of many souls.

....The annual meeting at the Thomasville Orphanage takes place to-day, (26th). Rev. R. L. Patton of Morganton preaches the sermon, and Bro. E. E. Hilliard of Scotland Neck delivers the annual address, which is followed with exercises by the orphans. Trustees meet the 25th. A very pleasant time is expected.

....Rev. G. H. Church of Bryson City preached at the Baptist church Sunday morning and evening. Mr. Church's visit here was with a view to a call to the pastorate of the church. The congregation were well pleased with him, and will hold a meeting Sunday to decide the matter.—*Statesville Landmark.*

....Rev. and Mrs. H. C. Moore of Morehead City are in the city on a visit to the latter's parents, Mr. and Mrs. J. E. Peterson. Mr. Moore having resigned the pastorate at Morehead City, will shortly leave for Rochester, N. Y., where he will enter the theological seminary, and also will have charge of a Baptist church.—*Goldsboro Headlight.*

....The church at Goldsboro has called Rev. C. A. Jenkens to be their pastor. Bro. Edwards, the present pastor, goes to Fayetteville August the first. The church at Goldsboro has been most fortunate in securing the best of pastors. We congratulate the brethren in the selection of Bro. Jenkens and hope he may find it in the line of duty to accept this work.

....Pastor A. M. Simms resigned the care of our church here Sunday. His acceptance of the Tabernacle church, Raleigh, N. C., was like a thunderbolt in a clear sky to us. It is with great reluctance we give him up. There has been, and is now, the best of feeling between the church and Bro. Simms. Bro. S. will remain here until August 1st. May God direct the right man to McKinney.—*Cor. Texas Baptist and Herald, July 20.*

....Rev. A. Cree met with the colored ministers and brethren at Kelford, Bertie county, on Friday, 14th inst., to form a new colored church. Pastor Wilson preached, Pastor Pearce read the constitution and terms of fellowship which he had drawn up. Bro. Cree addressed the assembled brethren and united with the other ministers in setting apart three members of good standing from Sandy Branch church as deacons. The church starts with twenty members from Sandy Branch church.

....Sunday opening of the World's Fair at Chicago is a failure. The voice of the people has for once made itself heard above the press, above the demagogue, and above the mandate of the highest American court. So can it be always if the people only know their wishes and stick to them in spite of the opinions of others. "The voice of the people is the voice of God."

....In our issue of the 12th it was stated that Rev. J. G. Blalock would study at Chicago next year. This is a mistake. He will attend the Louisville Seminary. He writes: "I found the Seminary all and more than it was represented as being. It holds a place second to none, and for those who expect to labor in our Southland it offers advantages possessed by no other."

....Rev. Jno. T. Albritton writes: "Dr. Pritchard, in his "Notes and Comments" in this week's *Charity and Children*, speaks strongly and conservatively about our State Mission Board and its work. He says about what I wanted to say—only he says it so much better than I would have done. I believe what he there says would do additional good if transferred to the columns of the RECORDER. Heaven bless the brother! I yet grieve over his departure from the Eastern Association."

....The Historical Chart of Christianity, accompanied with an excellent explanatory key, by Rev. M. Loucks, D. D, of Dayton, Ohio, is before us. The Chart is 33x46 inches, in colors, and presents quite an attractive appearance. It contains a complete history of Christianity from the beginning, and is filled with an immense amount of valuable information, arranged in a manner that is at once both clear and impressive. It is of great value to the student of history. Price, $2.00, with key.

....Rev. Dr. Tupper, President of Shaw University, who has been lying at death's door at his cottage in Martha's Vineyard, shows signs of recovery. His foot has been successfully amputated, and he is in as comfortable a condition as circumstances will allow. He shows a splendid power of will in baffling disease, and a most serene and pious cheerfulness in the endurance of pain. Few men in the denomination have done so much for the poor freedmen as has this now afflicted servant of God.—*Christian Inquirer.*

....It is strange how long it takes some people to learn a very simple thing. We have a set of six rules at the top of the first column of the RECORDER that have stood unchanged for years and years, and yet everyone of these rules are broken every month, sometimes during a week. We get obituaries each week beyond the limit in length, and no money to pay for them. In justice to our readers we must request that all obituaries be made shorter. And we want to impress these four words on the reader's mind: "Do not send stamps." We cannot sell them and we can't use them to mail the paper. The other rules are very important: read them now.

A Basket of Scraps.

PROF. CARLYLE.

I was greatly relieved and gratified on Wednesday by the reception of a brief letter from Prof. Carlyle, written by his own hand. For several days we felt no little anxiety about him. Now, however, he is convalescing. But his heart and mind were so full of the College that he wrote more about it than he did about himself. I trust that now, within a few days, we shall hear of his entire recovery.

BRO. GEO. W. GREENE.

A charming letter from my late colleague, now in Canton, China, lies before me. He says, "The work moves on here quietly with frequent baptisms." He speaks of "One man, a literary man, a class who think much walking or labor beneath their dignity, who walked four days over mountains to ask for baptism." He adds, "I have made my first attempt to preach a regular sermon. It was poor preaching, but I hope to follow it up."

A SALUTARY REACTION.

Among the foremost of living American scientists is Prof. N. S. Shaler, Professor of Geology at Harvard University. In the preface to his recently published work, the interpretation of Nature, he says,

"My first contact with natural science in my youth and early manhood had the not uncommon effect of leading me far away from Christianity. Of late years a further insight into the truths of nature has gradually forced me once again towards the ground from which I had departed. Although the individual man is apt to over-estimate the importance of his mental history, I think that I am not mistaken in believing that my own experience, in a way, represents the course which many other naturalists are more or less consciously following."

This quotation will, I am sure, be of interest to very many. To my own mind it suggests several reflections; among others, the importance of giving the very best scientific instruction in Christian colleges, where the tendency referred to by Prof. Shaler may be, to a great extent, resisted and neutralized. It is a source of constant joy to me that at Wake Forest the very best work is done in all the Scientific Departments, and that it is done by men whose lives are living epistles.

THE UNION MEETINGS.

At least two score of these will meet in a few days. In some of them, educational questions have, in one form or another, a place on the programme. May I not be pardoned for expressing the hope that at every one of them some little time be given to one or more brethren for talking to the people about the education of their children? There are many academies and schools in which we feel interested as a people. We ought to avail ourselves of every opportunity to let our own brethren know of them and their work. And the College,—will there not be some son of the now venerable Mother, who will be glad at each of these meetings to work privately and publicly for the College? Our main reliance for reaching our Baptist people is through the pastors and other friends.

REYNOLDSON ACADEMY.

I am delighted to know that this institution is to be re-opened under very favorable auspices.

For many years it was one of the most useful of the secondary schools in North Carolina. Not a few men who afterwards achieved distinction received their preparation for college within its walls.

Mr. John G. Mills, the son of one of my honored colleagues, has now accepted the position as Principal. His high character, his excellent scholarship, and the enviable reputation made by him as a teacher in Georgia make me believe that under his administration the Academy will more than regain its former prestige. And I hope that the brethren of the Old Chowan Association will rally round it and make it, as their own Academy, a feeder for the Colleges at Murfreesboro and Wake Forest.

CHARLES E. TAYLOR.

Wake Forest, July, 21, 1893.

More Kind Words About the Wake Forest Law School.

Mr. W. W. Kitchen of Roxboro writes:

"I regard the establishment of the Law Department of Wake Forest College as a great step forward in educational progress. Its need was felt. Every year young men of talent have gone elsewhere, simply for the lack of it. Its Faculty (Judge Clark, Judge Strong and Mr. Gulley) reflect credit upon the College and will attract youth of legal aspirations to our favorite institution. The acknowledged learning, ability, and dignity of these gentlemen assure for the Department advantages second to no other for North Carolina young men. Such men guarantee success. The friends of the College have the boys to make for it a large class. The material is abundant. The workmen are masters. I predict much usefulness for the new departure."

Mr. E. F. Aydlett of Elizabeth City says:

"I learn with great pleasure and satisfaction that you are to have a Law School established at the College, to be managed and conducted by Hon. Walter Clark, Hon. Geo. W. Strong, and N. Y. Gulley, Esq.

"The ability and legal learning of these distinguished gentlemen are so universally known and recognized throughout the State that they need no comment at my hands.

"The School is a move in the right direction,—it is a necessity, and has long been desired by many of the friends and patrons of the College. I believe that it is another step in the advancement and prosperity of Wake Forest College, and desire to congratulate you upon its establishment, and upon securing such able jurists to direct it."

Mr. J. C. Scarborough, Supt. of Public Instruction, writes:

"I approve the action of the Committee of the Trustees in its arrangement for a Law Department at the College, to be opened at the beginning of the session in September, 1893. It is a forward movement for the College and its work which has my hearty endorsement.

"The selection of the Faculty, as announced, is a sure guarantee of the success of the Law Department.

"Justice Walter Clark, of our State Supreme Court, is one of the best equipped lawyers in the State and one of the brightest and clearest thinkers in the legal profession.

"Judge Geo. V. Strong is a very fine lawyer and a first class teacher, thoroughly conversant with the law and its principles, having in a marked degree the real teacher's gift of clearly imparting to students the principles mastered by himself.

"Mr. N. Y. Gulley is a born teacher, thoroughly understanding what he undertakes to teach, and imparting it to others as clearly as he understands it himself.

"They are all strong men and true."

Mr. J. Y. Phillips of Dalton writes:

"I learn that a Law School has been established at Wake Forest, in connection with the College, with Judge Walter Clark in charge, and Judge Strong and Mr. N. Y. Gulley as his assistants. The establishment of this School is a very considerable addition to the College. The well known legal ability of these gentlemen warrants me in predicting success for the School. It should have, and doubtless will receive, a very large patronage from the start."

Mr. J. H. Tucker of Asheville writes:

"I have noticed with great pleasure and satisfaction the new departure the Trustees have made in the establishment of a Law Department in connection with our College. It is a move in the right direction, and shows the spirit of progress that has ever characterized the College. I am specially pleased with the Faculty. With the profound legal learning of Judge Clark, the experience and ability of Judge Strong, and the ambition of Mr. Gulley, I can see no reason why the Law School at Wake Forest should not become the leading law school in the State."

Mr. J. E. Vann of Winton writes:

"I am highly pleased at the action of the Trustees in establishing a Law School at Wake Forest. In my opinion it is the very thing; it ought to have been done ten years ago. It will broaden the field of usefulness of the College and give it an advertisement such as it has never had before. It will show to the prejudiced and ignorant that other things besides theology (as many seem to think) can be, and will be, thoroughly taught at Wake Forest. As to the Faculty, it is simply superb. Judges Clark and Strong are worthy of the highest praise; but they are too well known throughout the State as gentlemen, scholars and lawyers to need any praise. And Mr. Gulley, though comparatively a young man, is not unknown to the profession. I am sure that the School will be a success. The College is to be congratulated upon the selection of this learned trio."

The S. S. Chautauqua.

MT. VERNON SPRINGS, AUG. 22—27.

Every day we are receiving letters heartily endorsing the movement for the Baptist Sunday-school Chautauqua, to be held at Mt. Vernon Springs near Ore Hill, commencing August 22d and closing on the 27th.

We shall have a larger attendance than was expected, but Mr. Foust, proprietor of the hotel, is making preparations to take care of all who attend.

The following extracts from some of the letters received show the favor of the movement:

Rev. Dr. T. H. Pritchard of Charlotte says: "I am sorry to say to you I think it highly probable that I shall not be able to attend the Chautauqua. If I can, I will do so with pleasure, as I greatly approve of the enterprise."

Bro. J. H. Smith of Winston writes: "I consider it one of the best moves yet inaugurated for the advancement of our Sunday-school interests—an inspiration. I am now confined to my bed with sickness, but am improving, and see no reason why I should not be on hand."

Bro. N. L. Shaw, Warrenton, writes that "it is unnecessary for me to assure you I am in full sympathy with the Chautauqua, and will do all in my power to make it a success."

Mrs. T. M. Tucker, Reidsville, says: "When the roll for the Chautauqua is called, I'll be there."

Bro. B. B. Price of Marion writes: "I regret very much to say I cannot attend this important meeting. Our court begins on the 21st of August, and I, being the clerk, cannot be absent court-week. Would be delighted to attend, because of the interest I feel in the work, and know it would be a great benefit to me. I pray that it may be the beginning of a new era in the Sunday-school work in our State."

Rev. W. C. Tyree of Durham says: "May the blessings of God be with you and the work."

E. K. Proctor, Jr., of Lumberton, heartily endorses the Chautauqua, and says: "I am in thorough sympathy with a meeting of the kind, but on August 22d, or in fact any date after the middle of August, I shall be so occupied in making arrangements for our school that I cannot be away from home. I should be much pleased to be present and undertake to speak on the subject assigned me, for it is a favorite of mine and one I like to think about."

Rev. R. L. Patton, Morganton, says the movement is in the right direction, and he is arranging to be present.

Prof. C. E. Brewer, Wake Forest College, writes: "My heart is with you in this work, and I regret that I cannot be with you in person at your first meeting."

Bro. J. Y. Joyner, former principal of the Goldsboro schools, in a letter, says: "I approve heartily of this movement, and shall fervently pray for God's blessings upon it."

Prof. Theodore Wood, Peachland, says: "I am most heartily and soulfully glad that steps have been taken to organize the North Carolina Baptist Sunday-school Chautauqua, and I send congratulations. My heart and soul be with your efforts and prayers for success."

Prof. F. P. Hobgood, of the Oxford Female Seminary, says: "I hope to be able to do the work assigned me in the Chautauqua."

Prof. E. P. Moses, Superintendent of the Raleigh Graded Schools, says: "I see no reason why I cannot be present."

Bro. M. F. Allen of Reidsville, in writing his commendations of the meeting, says: "Unless providentially hindered will fill my place on the program for the Chautauqua."

We shall be pleased to hear from the brethren, giving their opinion of the movement, whether they expect to attend or not.

N. B. BROUGHTON.

Rev. George P. Moore, Dead.

Dear Bro. Bailey:—Rev. George P. Moore died suddenly Sunday morning, July 23, 1893, at his residence five miles east of Pittsboro, N. C. The cause of death was angina pectoris. He had had a few attacks before, but during the present year his general health had been very good. He was to all appearances as well as usual when he arose yesterday morning, went out to feed his stock and fell dead at his crib door. He filled his regular appointment at Rock Spring church on Saturday, and remarked to his wife before starting to church that he "never felt more like preaching in his life." His appointment at Rock Spring was not filled yesterday, for the preacher had joined the church above. He died just as the king of day was beginning to throw a flood of light over the Christian Sabbath.

He was a zealous, industrious, honest Christian gentleman, and had a host of friends. He was a member of the Mt. Zion Association and has served quite a number of churches in this county. He was in his sixty-seventh year. He leaves a devoted wife and seven children.

A few years ago he represented this county, in the General Assembly. A good man has gone to his reward.

H. T. CHAPIN.

Pittsboro, July 24, 1893.

The Merchants and Investors' Union of Raleigh, N. C., a State Building and Loan Association, with insurance features for all members, offers, during the next sixty days, to donate to the Baptist Orphanage at Thomasville, one half of the entrance fee, of any applicant for stock who sends this notice, with his application, and fee to the home office. Read ad. in this paper and write to the Secretary.

Wanted.

A housekeeper for Oxford Female Seminary. Apply to

F. P. HOBGOOD, *President.*

Oxford, N. C.

Two Questions.

[The following questions have come to our office. We cannot answer them, because we have no evidence that the allegations are true.—EDITOR.]

Editor Recorder:—We would like to ask on what authority President Winston of Chapel Hill offers *free tuition* to almost every Baptist boy he knows, who is thinking of going to Wake Forest, and does the State give him permission to spend the money given the so called University in paying the expenses of good athletes?

And again, we would like to ask if the Baptist ministers of our State are doing their duty towards Wake Forest, many of whom received their education free, and are now in a position to aid their Alma Mater.

D. M. P.

Goldsboro, July 12, 1893.

From the Pacific Coast.

Bro. Bailey:—Perhaps a few lines from the Pacific Coast will interest some of your readers.

I attended the Baptist Convention of Northern and Central California at Santa Cruz June 21st to 24th. I heard Bro. J. B. Hartwell tell why he was going back to China as a missionary. I believe one of the best men is gone from California. I rejoice that he is gone to China to preach to the Chinese, and I am sorry that the West has lost so good a man. It does seem to me that California needs the gospel almost as much as China does. Many men have come here from the New England States and some from the South who were failures as ministers before they came here and worse than failures here. Some of our New England brethren don't appear to think that any good thing can come from the South unless it is a Negro. I am sorry that such is the case, but I see too much of a want of Christian courtesy among Baptist ministers and often a marked difference is made by our mission boards.

I have been preaching some for Bro. J. G. Pulliam at Woodland since I came to California, and I expect, if the Lord is willing, to go to Dixon to preach for Elder W. T. Jordan, while he and his wife go to North Carolina to visit relatives. Bro. Jordan is pastor of one of the best churches on the coast, and he is doing a good work. He and Bro. Pulliam have boldness enough to rebuke sin in high places, but many of the preachers here wink at sin rather than rebuke it. The Baptist ministers here often preach about "Lizzie Borden," "Moral Microbes," &c., and let the plain truths of the Bible alone.

I expect to return to North Carolina in September and locate at Gastonia to help the brethren in the work.

I forgot to say, in the proper place, that in the California Convention they adjourn so often for the W. M. U. and the B. Y. P. U., that I hardly knew when I was in the Convention or out of it. This all appears strange to a green "Tar heel."

Women take the platform in mixed assemblies and talk (of course they can't speak), and also preside in mixed assemblies. It has been said that the women make better presiding officers than men. Well, that may be so, but it does look so strange to a North Carolinian who has not been West long to a hear a woman squeal so as to be heard over a large congregation. I will be somewhat prepared for women to lead when this wave reaches the South. I have hunted up the Scriptures that Paul wrote against women speaking in church. I am going to mark them and be ready to cut them out of my Bible, and then help denounce Paul as an old "jilted batchelor" who was not inspired half the time when he was writing, that is, he was inspired when he wrote things that suit us, and not inspired when he wrote things that don't suit us.

I pray the Lord to bless North Carolina. I believe we have the best men, and especially the best Christian women in the world. Now, if anybody is displeased with this statement, let it be remembered I have worked in the mountains of North Carolina for twenty four years, and I have seen how people are elsewhere.

I met Bro. W. B. Pope of Reno, Nevada. He is doing a good work at that place. Reno Baptist church is the only Baptist church in Nevada. Woodland has nine churches in all, and thirty saloons. The Baptist church is small but composed of good people.

San Francisco has 4,500 saloons and a population of about 300,000. No Sunday proper here! The day is a day for horse-racing, shooting-matches, dancing, &c. The saloons are open, and saloon-keepers do more business on Sunday than any other day. But few people attend church; hence the desire of certain preachers "to draw" by using sensational themes.

May the Lord bless the RECORDER.

Yours fraternally, E. F. JONES.

Woodland, Cal., July 8, 1893.

Rev. R. T. Bryan.

Our people here have been greatly pleased by a visit from this loyal and enthusiastic representative of our Foreign Mission Board. Bro. Bryan was a student here, graduating at the University in 1882, and is consequently well known. He preached his first sermon in our church when a student. He has always been greatly beloved by our people and the community generally. So we gave him the whole day last Sunday, and right faithfully did he use it. And it was so gratifying to have him return in the true apostolic spirit—not to criticise our mission methods, and seek to revolutionize them by the substitution of pet schemes of his own, but when the church was gathered together to rehearse all that God had done through his co-laborers and himself. He is in a bright, cheerful and hopeful frame of mind, and his encouraging reports of our work cannot fail to do good wherever he goes. It was a happy thought of Secretary Durham to engage his services for a general visitation of our approaching associational meetings, and I look with confidence for great good to come of it. Let our brethren give him a royal welcome as he comes among them. He is a worthy representative of our Lord's work and richly deserves it.

J. L. CARROLL.

Chapel Hill, July 14, 1893.

Liberty Union.

This Union will convene with Lick Creek church on Friday, July 28th. Introductory sermon by Rev. J. M. Hilliard.

First topic: The fields and needs of the State Mission Board. Speakers—H. Sheets, J. R. Myers.

Second topic: The claims of ministerial education upon the church. Speakers—J. Crudup, H. Morton.

Third topic: Importance of family religion. Speakers—N. B. Orrell, Jeff. Lanning.

J. CRUDUP, *Clerk.*

High Point, July 20, 1893.

The Book, "The Baptist Position."

Dear Recorder:—I wish to call special attention to a most admirable book entitled "The Baptist Position." Its author is Rev. E. J. Forrester, pastor of the Baptist church at Greenwood, S. C., one of our most scholarly and accurate men. The exigencies of his work called forth a series of sermons, which were so favorably received that their publication was at once called for. This volume is the result. It is one of the clearest statements of Baptist views that I have ever met with, and the arrangement of topics unexcelled. It fills a distinct and valued place in the literature of the subject, and is specially valuable as a book of reference. Every Baptist minister would do well to get it, and indeed every one who desires a brief and clearly defined statement of our position.

The press work is excellent and was done by R. H. Woodward & Co., Baltimore.

For further information, apply to Rev. E. J. Forrester, Greenwood, S. C.

J. HARTWELL EDWARDS.

Goldsboro, July 14, 1893.

School Notices.

Read advertisement of South West Virginia Institute in another column.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington & Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open September 14th.

ROANOKE COLLEGE.—Roanoke College, which recently celebrated its 40th Anniversary, offers at small cost many superior advantages, including a new gymnasium. The College draws its students from many States, Indian Territory, and Mexico, and has graduates in thirty-three States and five foreign countries. Its location in the attractive town of Salem in the beautiful Roanoke Valley is unsurpassed. The annual catalogue of fifty six pages, with eight views of the College and vicinity, and the June number of the *Roanoke Collegian* will be sent free on application to Dr. Julius D. Dreher, President, Salem, Va.

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 2-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 22-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 3.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Roanoke—Johnson's church, 5-7.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 17-18.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elisabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

Haywood County—Jonathan's Creek ch., 2-4.
New Found—New Found, 10-12.
Buncombe—Cane Creek, 15-17.
Tuckasiege—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 3.

SEPTEMBER.

Swain County (Indian)—Macedonia ch., 8-10.
Yancey County—Burnsville, 14-16.
Liberty and Duck town—Hopewell ch., 14-16.

OCTOBER.

Carolina—Cane Creek ch., 5-7.
Transylvania—Macedonia, 12-14.
Western N. C. Baptist Convention, 18-21.

(CONTINUED FROM THE FIRST PAGE.)

and will make all the storms that assail her advance her power and glory in the world.

Finally, my dear Christian reader, in humble imitation of your Divine Master, let the church have your best love and service. Sing, with more devout spirit—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer bought
With his own precious blood."

If you have, by unholy life, neglect of her ordinances and service, or indifference to the moral grandeur of her high mission in the world, in any way marred her beauty or retarded her growth and work, the Lord help you to repent! Oh, think what unspeakable grace, honor and privilege the Lord has bestowed upon you in bringing you into fellowship with his church, the spirits of the just made perfect, the angelic hosts, and the everlasting Father, Son and Holy Spirit! JNO. T. ALBRITTON.

Mt. Olive, N. C.

The Baptist Teacher.

Progress is evidently the motto of the American Baptist Publication Society, Philadelphia, with regard to their periodicals. *The Baptist Teacher* for 1893 is enlarged four pages, to make room for the new department of Inductive teaching, supplementary to all the other helps provided in this admirable periodical for teachers. A large number of articles as side-lights to the International lessons are given by some of the best writers in Baptist ranks; there will also be a short series on Sunday-school music by the Rev. W. H. Geisweit; a series upon Inductive teaching; a series upon Baptist doctrine in the current lessons; character-sketches; descriptive articles of places in the Holy Land; and general articles upon various phases of Sunday-school work. It is intended that *The Baptist Teacher* shall be made as complete as possible in all respects.

A Good Meeting.

"Hope Mills No. 1," (called "Rockfish Baptist church") in Cumberland county, N. C., has recently been the scene of one of the most gracious religious revivals, (so far as human judgment goes) that ever was witnessed in all that region of country. And the outcome of it all must result in permanent and lasting good to the entire village in the days to come. But "God giveth the increase," not man.

The present scribe was called by urgent telegram the day before the meeting commenced to preach the funeral of an "Odd Fellow" who had died that day very suddenly. We posted off at once by the next train for the scene of the calamity, which was at Hope Mills No. 2, and there learned that the sudden death was that of a suicide; a man who had been in a debauch the day before and to rid himself of the horrors of a guilty conscience, had deliberately taken his own life by blowing out his brains with a pistol ball, fired into his right temple; leaving a sorrowing wife, who is a good woman, and an aged father "having no hope," himself, for the better world above, to weep and mourn.

It was a solemn thing, a terrible event for the people to contemplate, as the vast crowd surged into the Methodist church to see the body of the self murderer, as it was borne there, (his wife being a member of that people) and to see the "Odd Fellows' procession as they bore him thither, and also, no doubt, curious to hear the funeral sermon of a suicide. We didn't preach him to heaven by any means, nor did we fail to warn the *living* of the dread consequences of a sinful life.

We never preach to please men on any occasion and we dared not attempt it now. "No murderer hath eternal life abiding in him." And a self murderer is no exception to this scripture. But God, the Judge of all the earth, doeth right. The awful death of this man, moved the whole community of sinners, doubtless; and the meeting at "No. 1," that very night in the Baptist church, under the powerful and searching discourse of Rev. F. H. Martin of Lumberton, started off with intense interest at the first; and many souls in the great audience asked the people of God to pray for them, that they might be saved.

The Spirit of the Lord seemed to come down upon the whole assembly, and Christians were melted to tears as they beheld the wonderful effects of "the gospel of peace." Day after day the word of God was proclaimed and urged with power and demonstration of the Spirit, and the people, notwithstanding the oppressively hot weather and the increasing crowd of eager hearers, both inside the church and without, the people listened quietly and most orderly to every sermon; and many seemed to give heed to "the things spoken" by the faithful servant of the Lord Jesus.

About thirty or forty souls professed faith in Christ during the nine days of the meeting and ten persons were baptized *by the pastor* at the close. Others may follow and unite with us at our next visit. We don't say (as the manner of some is) that thirty or forty persons were converted for we cannot see hearts. We can only say that they *professed to be changed* and to be *turned to God*, and on that *profession*, we received *ten* of them to the obedience in baptism—the "one baptism," required in the Scriptures of divine truth. May the Lord help those ten to be faithful unto the end.

We had for our organist, during the meeting, Miss Sallie Atkinson of Fayetteville—an excellent young sister, devoted to her calling and a consecrated Christian woman, whose constant aim, in every service, seemed to glorify God in sacred song and holy

Martin, who is the loved pastor of Baptist church, has a way of presenting God's word, and it way indeed. His preaching searching, and when he subject, the hearer feels that he has listened to a man who knows what he is about, (so to speak), and that he is well assured of the truth of that which he declares to others. This is the kind of preaching we find in Paul, and which caused him, no doubt, to say, that "Seeing we have such hope, we use great plainness of speech." And that is the preaching the world needs to day.

It will not do in this notice of the great meeting at Hope Mills, last week, to overlook or to fail to mention the work, outside of the meeting, that was done daily, by the —(as the sisters called her)—"sweet little wife"—of the preacher. Bro. Martin has, in Sister Martin, one who is not only a helpmeet, as a most consecrated and devoted companion, but she is "heart and soul" earnestly and at all times ready to further the blessed work of her husband in soul saving, and seems to be as untiring and anxious in so doing as he. What a blessed thing it is for a young preacher's wife to do this. While he stands up before men for God and Christ, she is active among the girls and the women, telling them of the great salvation in private and from house to house. Sister Martin's presence in the congregation, at every service, seemed an inspiration to the preacher, as the burning words of the gospel fell from the lips of her able and eloquent husband.

The conclusion to which we arrived, after daily hearing Bro. F. H. Martin declare the "glorious gospel of the blessed God," is that the Lumberton Baptist church is to be congratulated in securing and holding such a pastor as he is; and may the Lord bless them all—both pastor and people.

W. B. HARRELL.

Dunn, N. C.

When traveling, always take a cake of Johnson's Oriental Soap with you; diseases are often caught from using hotel soap. Sold by Jno. Y. MacRae, druggist, Raleigh.

Base-ball—Brother Daniel's Article.

Dear Recorder:—Bro. Daniel's article on base ball is before me, and I want to endorse his article, notwithstanding I have not "got inside, seen nor analyzed"; but as a servant of my Master, I have seen enough from the *outside* to satisfy me that the game of ball of to-day is no place for a minister of the gospel to attend, nor any Christian to aid and abet by his presence.

Nor should any be disposed to censure Bro. Daniel. First, hear the other side fully, then judge as for the Master. It was my lot to be on the train when boarded by the team and accompanying visitors to one of the games referred to by Bro. Daniel. I then saw and analyzed to my satisfaction that no preacher could go with them under the circumstances to a game of ball without destroying a portion of his usefulness: though I have been informed that one was aboard going to see the play, but I trust his experience has made him a wiser and better man for the Master. The destination was reached, which was mine, i. e., the town, not the game.

The game was started, but not finished, the players getting mad and refusing to play the game to the end. Betting ran high, money was publicly flaunted and men challenged to take bets on one side or the other would appear victorious. The inhabitants of each town took sides with their respective teams, leaving a *feud* that may take a quarter of a century to heal. Now every preacher in town was there, including the visitor aforesaid. Of all this I was informed after the game was over. Then drawing a paper from my pocket, I propounded these questions promiscuously as I met the returning crowd, and pursued them the next day until censured therefor:

1. Was that any place for a preacher? Unanimously answered, No.

2. Does the Bible allow the laymen to go where it forbids the ministry? Some answered, No. Others refused to answer.

3. Was that a place for any Christian to be? The worldlings, with two exceptions, answered, No—those two refusing to answer (as I thought) for cause; but the professors who attended the game could see no harm in it.

Now, Bro. Daniel, you see I have not been "inside" nor "analyzed" the game from the "inside," but information promiscuously obtained from those who have been "inside" lead us inevitably to endorse even the closing part of your article. Therefore, when the world condemns Christian attendance upon these games, and like dancing we are forced to go among the professors to find some one to defend the Christian in participating therein, is it not time that we as Baptists should leave these gambling games to the world and not aid and abet them with our presence?

Now I believe in the Christian participating in innocent amusements, and so Brother Daniel's article admits, but when the line is drawn, Christians should keep upon Christ's side thereof. J. W. POWELL.

Mildred, July 14, 1893.

The getting it down is bad enough, with the ordinary pills. But the having it down is worse. And, after all the disturbance, there's only a little temporary good.

From beginning to end, Dr. Pierce's Pellets are better. They're the smallest and easiest to take—tiny, sugar-coated granules that any child is ready for. Then they do their work so easily and so naturally that it lasts. They absolutely and permanently *cure* constipation, indigestion, bilious attacks, sick and bilious headaches, and all derangements of the liver, stomach and bowels. They're *guaranteed* to give satisfaction, or your money is returned.

The MAKERS of Dr. Sage's Catarrh Remedy say: "If we can't cure your Catarrh, no matter what your case is, we'll pay you $500 in cash." Now you can see what is said of other remedies, and decide which is most likely to cure you. Costs only 50 cents.

A Few Questions.

1. A large, influential church in a city has erected a beautiful mission chapel out in the suburbs, located in an unusually inviting field. What are the duties required of the members of the mother church in regard to the work of the Lord to be done in that field?

2. If they never attend any services held in the chapel and apparently take no interest in the work of the mission, have they done their duty as Christians and laborers in the vineyard of the Lord Jesus Christ?

3 Will not all who neglect so sacred a duty be held strictly accountable for disregarding the express commands of our Lord and Master?—"Go, teach," &c.; "Why stand ye here all the day idle?"; "Go ye also into the vineyard."

4 How can the mother church expect the work to go on and sinners be brought to a saving knowledge of our Lord Jesus Christ, if her members take no part or interest in the work of the mission?

5. Is it probable that the mission will ever grow into an organized church without the encouragement and help of the mother church?

6. What are the duties of the Board of Deacons of the mother church in regard to the work of the Lord in their mission field?

7. Would not neglecting to carry on the work of the Lord in the mission field seriously retard the spiritual growth and work of the mother church?

8. Would not a church that neglects the work of her mission field be better off without a mission? ENQUIRER.

Beecham's pills are faithful friends.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility, the man
Who needlessly sets his foot upon a worm.
—*Couper.*

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A Household Remedy
Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, every form of malignant SKIN ERUPTION, besides being efficacious in toning up the system and restoring the constitution, when impaired from any cause. It is a fine Tonic, and its almost supernatural healing properties justify us in guaranteeing a cure of all blood diseases, if directions are followed.
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This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

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After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.
C. B. SWANSON.
K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.
J. H. GAMBRELL.

W. H. & R. S. Tucker & Co

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Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

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Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

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The Security Absolute.

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ROCK HILL, S. C.

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Prayer.

Prayer is the sincere desire of the heart. It is a duty as well as a privilege that none of us should neglect. Oh! how negligent we are of so great a duty. Many people never think about praying; they live from day to day, and wilfully neglect this solemn duty. They don't consider that all they have comes from God; they seem to think that all they have is their own, but they are mistaken. It is only lent to them until it pleases the Lord to withdraw it, or take it from them. Oh! how thankful we should be that we have a Heavenly Father to whom we can go when we are in trouble and distress. He has promised that whatsoever we ask in his name, doubting nothing, we shall receive. We should remember that he who gave us our life, can take it at any moment. Human life is uncertain. When the glorious sun sinks beneath the western horizon, we have no assurance of ever seeing it again. Then how careful we should be not to neglect praying before retiring at night. No wonder people are restless and cannot sleep, when their heads rest on prayerless pillows. Let us never dare to sleep without asking God's protecting care over us during the night. We should not only ask God to protect us while we sleep, but the first thing we should do in the morning, before beginning our daily work, should be to ask our Heavenly Father to guide and direct us through the day.

Now, let us not think that when we have said our morning prayers, we are under no obligations to pray any more till night. The Bible commands us to pray without ceasing, and in everything give thanks.

We have many examples of prayer in the Bible. Look at Daniel. What a great hero! How loyal he was to his religious duties! Notwithstanding his many persecutions, he prayed three times a day, in spite of the threats of an enraged people, and even the king! And what was the result? Why, when he was cast into the lion's den, the Lord delivered him from the mouths of the lions, and next morning he came out unhurt. We see that if we will only do what is right, our Heavenly Father will not forsake us. He has promised that if we put our trust in him, he will never leave nor forsake us. What a precious promise! How thankful we should be that people are not persecuted now like they were in the days of Daniel, but live in a gospel land, and can perform the duties that God has enjoined upon us without being persecuted.

Prayer should not be a mere formality, but we should pray in the proper spirit and not as that wicked Pharisee who prayed in order to be heard and praised of men. Let us retire to our closets and pray to God in secret. Look at our blessed Saviour in the garden of Gethsemane, sweating great drops of blood! Was he compelled to be there and endure this suffering? No. He had no need to agonize in prayer for himself, but it was to save poor sinners from the terrors of an awful hell. Hear him as he prays on the cross, "Father, forgive them, they know not what they do." Oh, how many of us can say, without a particle of enmity in our hearts, "Father, forgive our enemies, for they know not what they do." In our prayers, we should remember our enemies as well as our friends.

"To God our hearts and hours be given,
For a life of prayer is a life of heaven."

C. C. TEAGUE.

The Next Session of the Seminary.

The session of 1893-'94 promises to be well attended, perhaps surpassing the attendance of the last year, which reached 264. It is a pleasure to note the increased interest in Biblical study on the part of North Carolina young ministers. We had eighteen last session from this State, most of them Wake Forest men, and many of them stood in the very forefront of our students. Those young men deserve all the interest that home folks and friends may feel in their future. Keep your eye on them and ask them to come back to some of your churches, when they finish their studies, but don't insist on cutting short their course of Bible study. Many an unintentional wrong has been done a young minister's future usefulness in the Master's cause by persuading him that he knew enough to get along without going to the Seminary. Most of these see this mistake now, and are the warmest supporters the Seminary has. It is better not to make such a mistake. No man ought to be content to get along simply. We all owe it to God and men to make our lives fulfil the highest measure of usefulness possible to us.

The manifold duties of the preacher of the gospel demand trained men to train the people. Wake Forest and the Seminary supplement each other in giving our North Carolina boys opportunities far greater than the fathers had. Let us humbly avail ourselves of these aids to heightened power. The Bible is the greatest book in the world and deserves the deepest study, the most reverent handling, the most complete mastery, especially by him who undertakes to teach it to the people.

There are many other young ministers in North Carolina, who have more or less recently completed their collegiate studies, some actively engaged in the pastorate, some even married, who ought gravely to consider the question of taking a course of study at Louisville this fall. Do you need it? Will it do you any good, enough good, to justify the expense and sacrifice? Can you do it? Settle this question not to please your accidental surroundings, but in a way that will best meet your highest duty in your great and exalted work. You will find a varied range of study that ought to give you new insight into the blessed Bible, and ought to kindle new inspiration in you, and give you improved methods of study to guide your future work. Numbers come to take a pastor's course who can only come eight months. You can be a useful man without such a course of study. You can be far more useful with it. May God help you to reach a wise conclusion as to your duty in this matter. The hand of God is on your head. May that hand ever bless and lead you. Some friends will think it queer that a man who can preach as well as you, should think of going to school any more. Well, let them think so. You will not be the first or the last one who has that experience. You do what will make the most effective preacher of you. That is your duty. If you wish further information, write to Dr. John A. Broadus, Louisville. If you need your board paid, write to Dr. W. H. Whitsitt, Louisville, Ky. If I can be of any service to any one, write me at Louisville, Ky., as I shall only be in North Carolina a week more.

I would earnestly urge all interested in the origin and growth of the Seminary, to read Dr. Broadus' Memoir of Dr. Boyce (A. C. Armstrong & Son, New York, or Baptist Book Concern, Louisville, Ky., price $1.75.) A most fascinating account is given of God's marvelous leadings in this work.

May God lay the solemn work of training our young ministers heavily upon the hearts of his people. Sometimes pray for those who study and those who teach them.

A. T. ROBERTSON.

Cool Spring, Iredell County, N. C.

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

South Yadkin Union Meeting.

AN EXPLANATION.

Dear Recorder:—I see in RECORDER items of July 5th that the next session of South Yadkin Union will be held with New Hope church, Iredell county, July 28th. It also states that this is the first Union for over a year, and requests that every pastor in the Association be present.

I do not know where the RECORDER received this information; but it is news to many in this part of the Association.

Now, if the brother who furnished the RECORDER with the information will allow me, and the RECORDER bear with me, I will explain.

At the Union Meeting in Salisbury, January, 1892, it was agreed not to prepare a program for the next Union, as the Sunday-school Association would take its place. So at the S. S. Association held in Mocksville the 5th Sunday in April, 1892, there was a program prepared for the next S. S. Association to be held at New Bethany 5th Sunday in April, 1893; but none was prepared nor a place accepted for the next Union Meeting. The result was that we had no more Unions until the fifth Sunday in January, 1893. A month or more before that time Bro. B. B. Cornelison and I went to Maj. W. B. Clements, where we met Bro. C. S. Cashwell, S. J. Tatum and another Bro. Tatum. We agreed to try to bring our Unions into exercise again. These brethren instructed me to prepare a program and send to RECORDER for publication, which I did. Also they asked me to write to pastors and a number of brethren, informing them of what we had done. I did this; but as there are so many brethren, I did not write to all. I asked those to whom I wrote to scatter the word.

But we had a good meeting at Eaton's, Jan. 5th Sunday, 1893. At that meeting there were two invitations for the next Union. We accepted the invitation from Fork church. Also, prepared a program and adopted it for the next Union to be held at Fork church to begin on Friday before the 5th Sunday in July, 1893. The other church that invited the Union was Yadkin Valley. There was no invitation from New Hope.

Some of us think probably at the S. S. Association held with New Bethany church, that the brethren, not knowing what was done at Eaton's, decided to hold the next Union at New Hope. This S. S. Association should have only looked out for the next S. S. Association.

However, brethren of Iredell and Rowan, after this lengthy explanation, please allow me, in behalf of the Lord's work, to beseech you to give up the New Hope Union, and let us all meet at Fork church in unison on Saturday before the 5th Lord's day in July. Friday was the day to begin, but the Orphanage picnic will be held in Mocksville on Friday, and we cannot neglect the Orphanage. Yours in behalf of more and better Union Meetings, J. B. NEWTON.

Fork Church, July 7, 1893.

Cases of forty years' standing where operations have failed, have been cured by Japanese Pile Cure. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for July: Foreign Board.

"Finally, brethren, pray for us that the word of the Lord may run and be glorified, even as with you." Missionaries, 91; native assistants, 81; stations, 185; churches, 74; membership, 2,723; baptisms, 434; schools, 20; scholars, 748. Receipts of Foreign Board, $114,325.30. Twenty-one missionaries added to the force in the field.

STUDY TOPICS.—Knowledge of the missionaries. Encountered difficulties. Past results. Future prospects. The Centennial, a pivotal era in missions. Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Mexico.

PROGRESS.

"But the spirit of progress," says the Rev. Hugh McCormick, our missionary in Zacatecas, "is abroad in the land. Within a few years the railroad, telegraph and telephone have been thrust upon them. But material prosperity will not save the souls of the Mexicans. The word of the Lord must set them free. Let us prepare this upper room for his coming. These railways are the Roman roads built for the hurrying feet of the messengers of peace."

NEEDS OF MEXICO.

Says Rev. W. D. Powell of Toluca, Mex.: "We need—1. The prayers of God's people for the Spirit's presence and blessing upon all our missionaries. 2. Reinforcements—that we may occupy many inviting fields now open to us. 3. Now and then a chapel at some strategic point. 4. The warm sympathy of those who have sent us to the front. Romanism in Mexico, though shorn of many of her locks by the Liberal party, stands before us as a mighty Goliath, and only through Israel's God shall we ever be enabled to prevail over her.

Does not the reader now believe that Mexico is an idolatrous nation, and, without the gospel, is hopelessly lost? Will you not work, pray and give for Mexico? How many churches, woman's societies and associations will agree to support, each, a missionary?

WHAT YOU CAN DO.

If you cannot go, if you cannot give, you can pray; and remember this must make all other agencies effective; pray, then, for Mexico. It is recommended as a special topic for prayer and contributions. But to pray effectively, you must pray intelligently; you must know about Mexico to pray for Mexican mission work; who our missionaries are, where they are, what they are doing and enduring; what fields are most needy, and what needs are most urgent.

OUR OPPORTUNITY.

"We should celebrate our Centennial by sending the twenty men for the twenty States unoccupied. Thus the close of our century of missions will mark the beginning of a better era for Mexico. Shall we not work and watch and pray for the hastening of the coming of the Lord? The ends of the earth are preparing to receive him. Saints from Mexico will rise to greet him. There are signs of his coming. Let us work while it is day. He that is faithful unto death shall receive a crown of life. Even so. Come, Lord Jesus; come quickly."

A Question.

What are you going to do with your knowledge of God? You must some day render an account of your talents, time and money. But a far greater responsibility is your knowledge of God. Will you wrap it in the napkin of indifference and poke it in the hole of selfishness, or will you use it for the salvation of the lost? You must face God and render an account. What will you do with your knowledge of God?

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Quotations.

"He never loved God who will quit anything of his religion to save his money."—*Jeremy Taylor.*

"A missionary of the Baptist Board, just going to Japan, who is to be supported by a single church in Illinois, asks if it would not be quite as well for many churches to sustain each a missionary in the foreign field, as to have a thousand dollar choir singing in an unknown tongue!"

"When the apostles were eager to win the world, he kept them waiting for ten long days; not that he was indifferent to the claim of a perishing race, nor to damp their ardor, but because they had not received that enduement of power, which is the prerogative of the Holy Ghost to impart."—*Bishop Meyer.*

"A church living simply for itself, satisfied to provide for its own existence and taking no real or active part in the spread of the gospel, is hardly worth calling a genuine New Testament church, though maintaining vigorously all the denominational peculiarities of Baptists."

If you do not wish for His kingdom, don't pray for it; but if you do, you must do more than pray for it; you must work for it.—*Ruskin.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

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Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 25, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No 16 Mixed. Daily ex Sunday
Lv Wilmington	6 30 a m	.....	.....
Ar Fayetteville	9 40 a m	.....	.....
Lv Fayetteville	9 50 a m	.....	.....
Lv Sanford	11 10 a m	.....	.....
Lv Climax	1 01 p m	.....	.....
Ar Greensboro	1 30 p m	.....	.....
Lv Greensboro	1 38 p m	.....	.....
Lv Stokesdale	2 26 p m	.....	.....
Ar N & W Jun Walnut Cove	2 52 p m	.....	.....
Lv N & W Jun Walnut Cove	3 10 p m	.....	.....
Lv Rural Hall	3 40 p m	.....	.....
Ar Mt Airy	5 00 p m	.....	.....
Lv Bennettsville	.....	6 30 a m	.....
Lv Maxton	.....	7 29 a m	.....
Lv Red Springs	.....	8 11 a m	.....
Lv Hope Mills	.....	9 01 a m	.....
Ar Fayetteville	.....	9 50 a m	.....
Lv Ramseur	.....	.....	6.05 a m
Lv Climax	.....	.....	8.15 a m
Ar Greensboro	.....	.....	9.08 a m
Lv Greensboro	.....	.....	9.20 a m
Lv Stokesdale	.....	.....	10.32 a m
Ar Madison	.....	.....	11.26 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	10.35 a m	.....	.....
Lv Rural Hall	11.55 a m	.....	.....
Ar N & W Jun Walnut Cove	12.25 p m	.....	.....
Lv N & W Jun Walnut Cove	12.45 p m	.....	.....
Lv Stokesdale	1.11 p m	.....	.....
Ar Greensboro	2.05 p m	.....	.....
Lv Greensboro	2.15 p m	.....	.....
Lv Climax	2.43 p m	.....	.....
Lv Sanford	4.38 p m	.....	.....
Ar Fayetteville	6.00 p m	.....	.....
Lv Fayetteville	6.10 p m	.....	.....
Ar Wilmington	9.25 p m	.....	.....
Lv Fayetteville	.....	6 15 p m	.....
Lv Hope Mills	.....	6 41 p m	.....
Lv Red Springs	.....	7 26 p m	.....
Lv Maxton	.....	8 15 p m	.....
Ar Bennettsville	.....	9 26 p m	.....
Lv Madison	.....	.....	12 10 p m
Lv Stokesdale	.....	.....	1 [illegible] p m
Ar Greensboro	.....	.....	1 [illegible] p m
Lv Greensboro	.....	.....	1 [illegible] p m
Lv Climax	.....	.....	4 05 p m
Ar Ramseur	.....	.....	5 45 p m

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville [illegible] from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

Ample time is given passengers for dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Ministers' Relief Board.

We are in pressing need of funds to help our aged and needy ministers. Has your church, brother, given anything this year for our work? It has been suggested that some of our pastors are rather slow about mentioning our work to their churches, as they feel rather a delicacy in asking aid for those, among whom they may possibly be placed in their old age. If your pastor, then, is hindered by any such reason as this, will not some active member in each church see to it that aid is sent at once. For some reason, our worthy pastors are slow in responding to our calls for help. We believe that many of them intend to do so; but our dear old brethren cannot be fed on good intentions. The nature of our work is such, that we need contributions all along through the year. Many of our churches postpone their contributions for such important work as State, Home, and Foreign Missions until the end of the year; but if we do the work expected of us, we must meet the wants of our aged brethren month by month as the years pass by.

So, dear brethren and sisters, let us hear from you at once; and have us in mind more than once as the year passes. We thank the churches and pastors that have given, but we are saddened when we think of the many that have not. Our Associations will soon be meeting. We have written to brethren in about all of the Associations in the State to represent our Board at their annual gatherings. Some have done so; some have not. If you read these lines, brother, and no one else speaks for us at your next Association, will you not do so? By the way, how many of our Associations have placed our Board among the objects to which they contribute? Do you have a report at your Association or the M. R. Boar if? If not, will you not see to it that a committee is appointed near the opening of the next session of that body to bring in a report on this work before the close of the session? This brethren is no longer an *individual* or *Board* matter. It is part of the regular work of the Convention, and you and I have no more right to slight or ignore it than that of State or Foreign Missions.

It is well to give to these great objects, and others like them; but it is *not* well to ignore another object that has as strong claim upon us as any other. Ah, brethren, let us rid ourselves of the reproach of neglecting the aged and needy men at our very doors, who have worn themselves out in doing the Master's work! Will you not hear these men as they stand with dim eyes, sunken cheeks stretching forth their hands toward you and calling for help? In the persons of these men, brethren, the Master comes to your doors. How can you turn him away empty? Remember the words, "I was hungry and ye gave me meat."

My home engagements will be such that I cannot visit many Associations this fall. Again, I ask will not some brother, preacher or laymen, represent us at the next meeting of your Association; and will you not bring our pressing need before your church next Sunday? How long, O how long shall we wait to hear from the churches!

C. A. WOODSON, *Cor. Sec Board.*
Durham, N. C.

East Tennessee S. S. Convention.

The third annual session of the East Tennessee Baptist Sunday-school Convention, comprising twenty-three Associations, with a church membership of 50,000, met on Monday night, July 17, 1893, with the Baptist church of Johnson City, Tenn. Col. T. H. Reaves of Johnson City is President of the Convention.

East, Middle, and West Tennessee each has a S. S. Convention.

The welcome address was delivered by the pastor of this church, Rev. J. H. Snow, which was responded to, in behalf of the Convention, by Rev. T. R. Wagoner of Athens.

Each of the twenty-three Associations are represented by a Vice-President, whose business it is to push forward Sunday schools in his territory and report his work to this body.

One of the Vice Presidents reported that there had been a Sunday school Convention in his Association for eleven years.

It is gratifying to hear of so many schools springing up, and they in turn establising mission schools in all directions. There was a time when Baptists opposed Sunday-schools, but the spirit of these East Tennessee Baptists now is for Sunday schools. The Knoxville delegates added greatly to the enthusiasm of the Convention.

The object of this Convention is to work in destitute places, to develop workers and methods, scatter literature, and cultivate a missionary spirit in the churches.

I mention the following subject, which called forth much discussion: Should any but Baptists teach in our Sunday-schools? It was decided in the affirmative.

So many fine speeches full of the spirit of missions will tell on the work in the next year.

About fifty little boys and girls furnished the music for the Convention. They seemed to know that the Convention was for them.

Col. R. H. Dungan of Jonesboro opened the discussion on "How can we secure and retain efficient teachers"? Sunday-school work cannot fail to move forward when the workers meet together for plans and enthusiasm and conviction for their work.

"The teacher's work" was well presented by T. T. Gwine of Knoxville. He is a layman whose heart is all aglow with love for Jesus. His essay was requested for publi[cation] in *Baptist and Reflector*.

"The present condition and needs of the Sunday-school work in the State" was well [pre]sented by Rev. O. L. Hailey, State Sec[retary] followed by Rev. J. C. Rockwell of [and] others.

[Dr.] Bell, now of Nashville, spoke on [the] Sunday schools." His con[nection] Foreign Mission Board re[vived] [the] of missionary spirit in the churches. His work now shall be at the source for the children. The Sunday schools of the land can do so much good. The children must be reached because they *are* children. They can be easier impressed. They are more generous. They are in the formative period. Habits of liberality and generosity can then be so easily formed. This generation is not sufficiently missionary. If the next is, we must teach missions in the Sunday schools. The Nashville literature from now on will be full of missions, and taught alongside of repentance, faith, and salvation.

"For what purposes should the regular Sunday-school collections be used"? W. R. Cooper of Knoxville and Rev. J. H. Richardson of Sweetwater spoke to this subject as well as others.

There are few churches and schools that have the primary teacher that the Johnson City school has in its primary teacher, Mrs. J. H. Snow. She brought forth her model class of fifty boys and girls and delighted the Convention with the way she interested her pupils.

"The pastor and the Sunday school." Supt. J. A. Cargille of Johnson City school opened this discussion. The pastor should be the pastor of the school as well as of the church. Prof. J. T. Henderson, President of Carson and Newman College, made an intensely spiritual and practical address on the above subject. There are few Hendersons. This Convention has a Pace of leadership and devotion in one of the Knoxville pastors as well as North Carolina had.

These brethren have been in session for three days, considering alone the Sunday-school work. Nearly one hundred delegates are in attendance. The Convention has been attended by spiritual power.

By request, the Convention next year will meet with the First church in Knoxville.

JASPER HOWELL, JR.
Johnson City, Tenn., July 20, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

A Word from the Pee Dee Association.

The Anson and Richmond Associations united in March, under the name of "Pee Dee," and held the first session in Rockingham in April. The delegation from each county was fairly good, and all pronounced the first meeting a great success. The body is so much larger than the old ones, that new life has been infused.

The next Union will convene at Wadesboro on Friday before the fifth Sunday in this month. An attractive program has been prepared, and a good time is expected.

The Wadesboro saints are again left pastorless. Bro. Wildman had just laid the foundation for a grand work, when he was tempted back to Virginia. The church, however, is in no wise discouraged, but is casting around for a pastor.

Bro. Kesler and his Laurinburg people are feeling the effects of the removal of the railroad shops from that place. Some of the most active members of the Laurinburg Baptist church are employees in the shops; and if they leave when the shops are removed, the church will lose considerable of its strength. We hope, however, that most, if not all, of these good brethren can find other employment in the town. Bro. Kesler is a wise and safe leader, and if there is a way out of the difficulty, he will find it.

Bro. T. S. Wright of Peachland has resigned his churches. Wright is a fine worker, and always leaves his impress wherever he goes. We hope he can be induced to remain in the Association.

It has been my pleasure to "trouble the waters" lately. A few weeks ago I baptized four at Rockingham. The Wadesboro brethren sent for me to go up last Sunday night and administer the ordinance. Five were baptized. So you see the good work goes on, pastor or no pastor.

Several await baptism at Lilesville.

Have just perused Bro. Durham's most excellent tract, "Our Board and Its Work." It contains a vast amount of valuable information, and shows the wonderful work that the Board has done and is doing. If, instead of so much petty criticism, which, so far as I can see, will only result in arousing suspicion, the brethren would all rally around the Board with their co operation, sympathy and prayers, a vast deal more could be accomplished, and there would be less to criticise. L. JOHNSON.
Rockingham, N. C.

From Oxford, Mississippi.

Dear Bro. Bailey:—I am in the third week of a meeting with my church which has been blessed of God to the good of the church, and in the salvation of sinners. I carried it on for nearly a week when Major Penn joined me. He has done a great work. He preaches the gospel and has no objectionable methods in conducting his meetings.

This is my fourth year as pastor here, and the prospect for the future seems brighter than it has ever been during this time.

I am rejoicing with the brethren in North Carolina over the glorious future of Wake Forest. What a forward move they have made in adding the Law Department!

In Mississippi we are in distress about our College. It is blighting all our work.

The RECORDER is a great favorite with me, and is read closely every week.

G. W. GARDNER.
Oxford, Miss., July 14, 1893.

Columbian Fair Chimes.

The Chimes in the tower of Machinery Hall, at the World's Fair, are attracting wide attention, and the visitors to the Fair appreciate them highly. They are cast and exhibited by the Vanduzen & Tift Co., proprietors of the old Buckeye Bell Foundry, Cincinnati, Ohio, who made the first Chime of ten bells ever made in this country, and which are yet doing most excellent and satisfactory service. The Buckeye bells are superior in every respect, and our people will never regret purchasing them.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Pleasant Grove ch, Raleigh, 75c.; Corinth ch, Granville county, 3.00. Total, 3.75. Previously reported, 2,816.55. Total this year, 2,820.30.

Foreign Missions—Enon ch, $1.37; Christian Harbor ch, W Chowan, 5.00; W M S, Lumberton ch, 17.05; Sunbeams, Lumberton ch, 2.60; Republican ch (part of pledge), 20.00; Miss Marsh's S S Class for Bible woman, China, 2.00; Elam ch, W Chowan, 7.26; Gethsemane ch, Tar River, 1.05. Total, 56.33. Previously reported, 3,138.96. Total this year, 3,195.29.

Home Missions—Enon ch, $1.88; Sharon ch, Tar River, 2.85; Marion ch, Green River, 1.70. Total, 6.43. Previously reported, 1,288.68. Total this year, 1,295.01.

Education—Mt Airy ch, Pilot Mountain, $4.00; Walnut Cove ch, ditto, 5.00. Total, 9.00. Previously reported, 1,268.32. Total this year, 1,277.32.

Orphanage—S S, First ch, Raleigh, Central, $15.00; N C Teachers' Assembly, 3.52. Total, 18.52. Previously reported, 527.86. Total this year, 546.38.

Centennial Enlargement Fund—Sharon ch, Tar River, $11.85; Mt Adar ch, Mt Zion, 10.00; Rutherfordton ch, Green River, 7.58. Total, 28.93. Previously reported, 2,217.11. Total this year, 2,246.04.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, July 22, 1893.

Pimples, blotches and eruptions completely vanish before a steady use of
Beecham's Pills
(Worth a Guinea a Box)
(Tasteless)
and health again glows in the pure skin and clear complexion.
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For Nine Years Located at Glade Spring, Va.
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BUILDINGS NEW AND ELEGANT--
Brick, Stone, Slate. One hundred and sixty-five rooms, carpeted, newly furnished. Steam Heat, Hot and Cold Water, Closets and Bath Rooms on every floor. Electric light and gas, Elevators, Electric Bells and Annunciators. Ten acres of lawn largely covered with oak grove.
☞ THE TABLE FARE is good, well cooked and nicely served. All needed comforts and conveniences.
☞ TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.
☞ Now, if you are at all interested in the education of any young woman, see that she gets a Catalogue of this Institution, for which apply to Rev. J. R. HARRISON, Agt. of Trustees.
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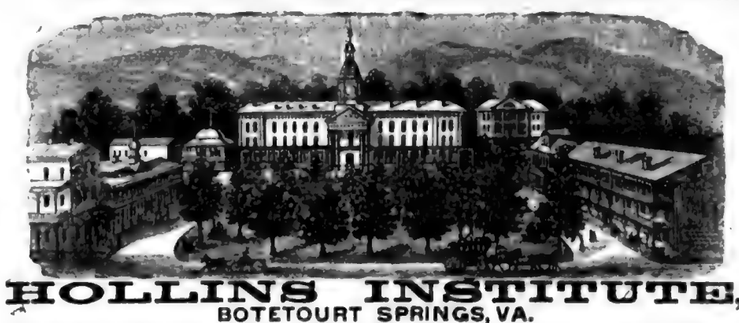

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The health is unsurpassed.
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The fall session begins on Wednesday, Sept. 6. For catalogue or additional information, address JNO. B. BREWER, President.

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NEWS OF THE WEEK.

Raleigh Affairs.

Gov. Carr appoints the following physicians delegates to the pan American medical congress at Washington, September, 5-8: Drs. Peter E. Hines, G. G. Thomas, A. G. Carr, T. S. Burbank, J. A. Hodges, W. H. H. Cobb, T. D. Hough, J. W. Jones, J. M. Baker, Charles Duffy, J. H. Logan, H. T. Robinson, R. F. Gray, R. L. Payne, Jr., J. J. Summerill, R. S. Young, Joseph Graham, R. J. Brevard, W. J. Hill, S. W. Battle, C. E. Hilliard, A. A. Kent, W. H. Harrell, and Dr. James McKee.

The Grand Encampment of North Carolina I. O. O. F., met in this city last week in its forty-sixth annual session. The following were elected officers for the ensuing year: T. E. Reynolds, Grand Chief Patriarch, Winston; J. S. Yopp, Grand High Priest, Wilmington; P. H. Pelletier, Grand Senior Warden, Newbern; H. E. Heartt, Grand Junior Warden, Durham; Geo. L. Tonnoffski, Grand Scribe, Raleigh; T. W. Blake, Grand Treasurer, Raleigh. The two local encampments of Odd Fellows gave a banquet to their visiting brethren on Thursday. Fayetteville was chosen as the next place of meeting.

State News.

Somewhat of a negro exodus has begun at Winston.

The *Bakersville News* has permanently suspended publication.

William Nun, a young colored boy, was drowned in Tar river near Tarboro on the 16th inst.

The State pension fund this year will be a little over $100,000. There are many new applications.

The colored Insane Asylum at Goldsboro is filled to overflowing. Additions are being made to the building.

Dr. Chas. Glenn, a prominent physician of Greensboro, N. C., died very unexpectedly in Baltimore, Md., on the 14th inst.

The United States Cigarette Machine and Tobacco Company has been organized at Fayetteville. The stock is $100,000, with privilege to increase to $1,000,000.

Mr. Furman E. Hair, an industrious young carpenter of Wadesboro was found dead in the road leading to his home last Friday week. His death resulted from heart disease.

The Staley Cotton Mill Co., Staley, N. C., has failed. A receiver has been appointed to wind up and settle the business of the corporation. Assets about $10,000; liabilities about $6,500.

Mr. Levi V. Blum the oldest newspaper man in the State and member of the well-known publishing firm of L. V. and E. T. Blum of Salem, died on July 20th, aged eighty-one years.

Mrs. Irvin S. Miller of Salem, dropped dead on the 18th inst., while engaged in the occupation of milking. Neuralgia of the heart is supposed to have been the cause of her sudden demise.

The Atlas Mining and Lumber Company of Newark, N. J., has been incorporated. The capital stock is $1,000,000. The Company will carry on a general mining and lumber business in Rowan county, N. C.

Fire in the large drygoods establishment of S. S. Brown at Greensboro on the 14th inst., did damage to the extent of about $20,000. The stock of goods was insured for $18,000. The building was owned by W. E. Bevell, and was insured for $5,000.

Andrew Spencer, who was appointed in January to the position of Indian agent and superintendent of the Indian training school at Yellow Hill, N. C., has been transferred to the Umatilla agency, Oregon. The Indians were dissatisfied with Spencer it is said.

The eleventh annual State Convention of the Woman's Christian Temperance Union will convene at Waynesville, Friday morning, July 21st. The Convention will last four days after which the Southern Assembly and School of Methods will hold an eight days' session.

Bladen county can with impunity now complain of hard luck. A short time ago the court-house at Elizabethtown was destroyed by fire, and to remedy the situation the commissioners issued and sold bonds with which to rebuild their "temple of justice," depositing the money in the Bank of New Hanover only a few days before the collapse.—*Fayetteville Gazette.*

General News.

The German Army bill passed the Reichstag on the 15th inst.

There will be no more Sunday opening of the World's Fair at Chicago.

The British war ship Victoria, which was sunk by the Camperdown, cost $6,000,000.

The State of Ohio makes wholesale dealers in cigarettes pay a licence tax of $300 per annum and retail dealers $100.

At Ottumwa, Ia., recently the large packing house of John Morrell and Co., was burned. Loss $400,000.

A colored woman and her two children were smothered to death in a tenement house fire in Savannah, Ga., last Friday.

It has been discovered that M. Buloz, editor of the famous *Revue des Deux Mondes*, has been blackmailed out of 10,000,000 francs.

The Methodist and Presbyterian churches at Princeton, Ind., together with several business blocks were recently destroyed by fire. Loss about $300,000.

The Florida Agricultural College has conferred the degree of L. L. D., on Hoke Smith, Secretary of the Interior.

Oscar E. Hill, cashier of the Commercial National Bank of Ogden, Utah, is reported a defaulter to the amount of $65,000.

Disastrous floods have recently prevailed in portions of China and nearly 10 000 people are reported to have been drowned.

Lightning set fire to and destroyed seventy-five cars at New Haven, Conn., on the night of the 8th inst. Estimated loss $175,000.

A railroad accident at Newburgh, N. Y., on the 18th inst., caused the death of several people and the serious injury of many others.

Recently an explosion of fire damp occurred in a colliery at Thornhill, Yorkshire, England, and more than one hundred persons perished.

Three men and a boy were burned to death in a small factory in Brooklyn, N. Y., on the 20th inst. The fire was caused by an explosion of naphtha.

The Eighteenth Street central telephone station, New York City, was burned out on the 20th inst., causing a loss of $112,000, and silencing two thousand telephones.

A heavy storm swept over Chicago and the lake Sunday the 9th inst. Many small boats on the lake were capsized and thirty persons are believed to have been drowned.

On the 4th inst. at Newberyport, Mass., a statute to Wm. Loyd Garrison, was unveiled. On the same date at Bridgeport, Conn., a statute to Phineas T. Barnum, the great showman was also unveiled.

On July 18th the towns of Voghera and Casteggio, Italy, were wrecked by a tornado. Not a structure at either place was left intact. Hundreds of persons were injured. The number of dead is not yet known as the bodies are buried in the ruins.

An exchange cites as an example of the instability of some large American fortunes that President Waterbury of the Cordage Trust, was a three times millionaire at breakfast a few weeks ago, but at supper that same day he was a pauper.

A new corporation was chartered last winter to cut a ship canal through the neck of Cape Cod. The organization has been effected with a capitalization of $7,500,000. The survey will begin at once, and ground will probably be broken in the autumn.

Clemson Agricultural and Mechanical College, Columbia, S. C., was recently opened, with three hundred students. The institution was founded by Thos. G. Clemson of Massachusetts who married a daughter of John C. Calhoun. He died in 1888 bequeathing $80,000 and eighty acres of land for this purpose. The buildings costs $250,000.

Anthony J. Drexel, the Philadelphia banker and philanthropist, died at Carlsbad, Germany, on the 30th ult. He and Mr. Geo. W. Childs gave each $5,000 to the International Typographical Union, which sum formed the nucleus of the fund by which the beautiful printers' asylum at Colorado Springs, Col., known as the "Childs Drexel Home" was erected. In this Home, the disabled, sick and superannuated members of the International Typographical Union can be sent for treatment and care until they recover, without expense.

THERE Never was a better fit—Vacuum Leather Oil for all black leather; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

NORWOOD—KNOTT—On July 15th 1893, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Herbert Norwood and Miss Sarah M. Knott.

DIED.

HENRY—At her home, near Lilesville, on June 18th, Miss Vivian Henry passed peacefully away. She was just entering young womanhood, and was dearly beloved by all who knew her. For months she was a great sufferer, but bore it all with Christian fortitude, and died in the triumph of faith.

PASTOR.

ELLIS—Mr. A. D. Ellis was born March 4th, 1815, and died June 6th, 1893. He was seventy-eight years old. At the age of twenty-five he and his wife, who died just one year ago, were baptized into the fellowship of the Baptist church at Rolesville. At the time of their deaths they were members of the Louisburg Baptist church.

Early in the spring he went on a visit to his daughter, Mrs. Dr. Winston, at Winter Haven, Fla., where on June 6th he died. His body was brought to Louisburg for interment.

He has always been a man of great piety, and has been considered by those who have known him best as one of the best and most godly of men. The most fitting thing to be said is found in Psalms 37: 37: "Mark the perfect man, and behold the upright, for the end of that man is peace." Nothing better can be said of any man: no man is more worthy of the saying. W. B. MORTON.

WILLEY—Mrs. Mollie Bynum Willey was reared in Hertford county, N. C., and died in Gatesville, N. C. She had been a widow about two years, her husband, Hillory Willey, having died in 1891. For several months she had been a great sufferer from consumption. She was fifty-four years old, and had been a member of Buckhorn Baptist church for twenty-one years, and died in its fellowship, though she had lived in Gatesville much of the time since the death of her husband. She leaves two sons, a large number of relatives and friends who loved and honored her while living, and think lovingly of her now that God has taken her to himself.

Our sister possessed much of that meekness and quietness of spirit which God prizes so highly. In her suffering and illness she was patient and resigned, and while suffering she often declared her unfaltering trust in her Saviour. When a large number of her relatives and friends had assembled at her old home in Hertford county and buried her by the side of her husband, those who knew her felt that her spirit had gone to be with the spirits of just men made perfect and with Christ.

C. W. S.

JONES—Mr. Thomas Jones, a young man of unusual promise, is dead. During his residence with his parents in Moore county he had made many friends, who now desire to testify to his character, and express their sympathy to the stricken family.

Mr. Jones had moved to Alabama a short time before his death. Before going he expressed his earnest purpose of becoming a minister of the gospel in a few years, and we know that he died in the Lord. May we all be as ready as he when the call comes.

A. G. S.

EATON—B. F. Eaton of Cleveland, N. C., died July 6th, 1893. Bro. Eaton was born in Davie county, N. C., April 1st, 1816. He was born the new birth early in life and united with Eaton's church. He remained a member of this church for a number of years. Then he moved to Caldwell county where he lived a few years, after which he moved to Cleveland, Rowan county, where he lived until death. Bro. Eaton has been an earnest Christian all his life since conversion. He was far-seeing and wise in business, gathering quite an estate about him. He was always ready to do his part in bearing the expenses of his church and very punctual in paying what he promised. He gave liberally to the endowment of Wake Forest College and to all the objects of the Convention. He took a great interest in the preachers, and his house was the preachers home. He was kind and sympathetic toward all, and by his sympathy and confidence in all who came to him for help he lost largely of his means. In all his business he was punctual and strictly honest. He was married twice. His first wife departed this life Feb. 6th, 1883. His second wife still survives. There were born to him by his first wife six children, two of whom are gone on before him to the better land. In the death of Bro. Eaton the little church at Cleveland has suffered a very great loss. But we bow submissively to the Heavenly Father's will.

D. P. BRIDGES, *Pastor.*

SETZER—At his residence, on the Catawba river, near Bethel Baptist church, Iredell county, N. C., Tuesday, July 11th, 1893, Bro. John Setzer, in his seventy-first year.

Bro. Setzer accepted Christ at "Old Olivet" Baptist church, Catawba county, under the ministry of Elder L. M. Berry (now in Missouri) and was baptized by him in October, 1858.

On August 27th, 1860, Bethel church (Iredell county) was organized, with Bro. Setzer one of the constituency, from which time he has proven true to Christ and to his cause, through evil and through good report. He was the last of the older men and sturdy leaders of the Lord's work at Bethel church. Christy Clark, David Setzer, J. J. Hicks and John Setzer will continue to be remembered, kindly and tenderly, not only by their contemporaries, but also by their posterity, for generations, for their kind but firm manliness and piety.

Bro. Setzer has been a useful man in the South Yadkin Association, in his county, and in the church of which he was a member, and we are all mourning our loss of a personal friend, as well as a safe counsellor in the Lord's work, ever at his place and his duty, which he esteemed a privilege.

During the several months of his sickness I have had frequent interviews with him relative to his spiritual experience. Going to comfort I have been comforted, has been my experience. Simply, but assuredly, resting on Christ as his only hope and his all-sufficient comfort and peace, saying, "I have lived here long enough; it is right that now the Lord should take me; I have done my work. I am ready any time he sees it best to take me. He will take care of those I leave behind."

W. J. H.

Mooresville, July 19, 1893.

Tributes of Respect.

WHEREAS, Our Heavenly Father, in the mystery of his divine providence, has taken from our midst our well-beloved sister, Mrs. Susan King; therefore

Resolved, That we bow with reverence to this sorrowful bereavement, and ask for grace to sustain us.

That we cannot forget the cheerfulness and alacrity with which our sister always responded to every call of duty—how heartily she entered into every work for the church and for the glory of God—how she seconded the pastor in his efforts to build up the cause of Christ.

That we commend her example in the character of a Christian, a church member, a devoted parent and liberal supporter of every good work.

That we tender to the bereaved family our heartfelt sympathy in this hour of deep distress.

MRS. R. H. LEWIS,
MRS. WILLIE SUTTON,
MRS. IRENE HERBERT,
Committee.

Ladies' Aid Society, Kinston Baptist church, July 7, 1893.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

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DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
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The North Carolina College
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Agriculture & Mechanic Arts
will begin its Fifth Session September 7th, 1893. This College is now well equipped for its special work, having extensive Wood and Iron Shops, carefully fitted up Drawing room, Chemical, Botanical and Horticultural Laboratories, Greenhouse and Barn.
The teaching force for the next year consists of fifteen men. The two courses lead to graduation in Agriculture and in Mechanical and Civil Engineering. Total expense, including board, as follows: County students, $93.50; pay students, $123. For catalogues, apply to
A. Q. HOLLADAY, Pres., Raleigh, N. C.

University Law School.
40th Regular Session begins Sept. 1st, 1893. John Manning, LL. D., Geo. T. Winston, LL. D., K. P. Battle, LL. D., Professors. 10th Summer Session begins July 1st, 1893. At this session, Prof. Manning is assisted by Hon. James E. Shepherd, Associate Justice of the Supreme Court of North Carolina. For particulars address Hon. JOHN MANNING, LL. D., Chapel Hill, N. C.

University of North Carolina.
EQUIPMENT.—Faculty of 23 teachers, 11 buildings, 7 scientific laboratories, library of 30,000 volumes, 316 students.
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SCOTLAND NECK, N. C.,
Begins its third year under bright prospects, Aug. 31, 1893. Able and experienced teachers compose the faculty. The course of study is well planned and extensive. Charges are lower than any other school of like grade. Write for catalogue.
W. C. ALLEN, Supt.

The Fifty-Ninth Annual Session
WAKE FOREST COLLEGE
Will open on Wednesday, Sept. 6, '93.
Ten distinct Schools in Languages, Sciences and Philosophy, Chemical and Biological Laboratories. Law School three Professors. Library of 11,000 Vols. Excellent Literary Societies. Well-equipped Gymnasium. For catalogue or special information, address President, C. E. TAYLOR, Wake Forest, N. C.

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Civil Year. State Military, Scientific and Technical Schools. Thorough Courses in general and applied Chemistry, and in Engineering. Confers degree of graduate in Academic Course, also degree of Bachelor of Science and Civil Engineer in Technical Courses. All expenses, including clothing and incidentals, provided by [illegible] per month, as an average for the [illegible] of [illegible]. New Cadets report Sept. 1st.
GEN. SCOTT SHIPP, Superintendent.

Oxford Female Seminary,
OXFORD, N. C.
The Forty-third Annual Session opens August 30th, 1893.
Two courses of study are provided—one including Latin and French, leading to the degree of Bachelor of Arts; the other omitting Latin leading to the degree of Bachelor of Literature. There are also Graduate Courses in Music and in Art.
The instruction is of the most thorough kind, and the standard of graduation high.
The corps of teachers, representing six or seven of the best colleges of America, and one of Germany, is very able.
The location is unsurpassed for healthfulness and the culture of its social life.
The buildings are large and commodious, and the grounds among the most beautiful in the State.
New Desks, new Maps, new Art outfit, new Physiological Charts, with new furniture and new carpets in the dormitories, were added during the past year. Apply for catalogue.
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Select School for Boys & Young Men.
Superb location. Climate unsurpassed. Home comforts. Good fare. Thorough instruction. Terms low. Drainage perfect. Beautiful. Finest mountain scenery. Mineral water. Library and reading room. Session opens Sept. 1893. Write for catalogue.
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Glade Spring, Va.

The Home Circle.

"Not Shut In."

"Shut in, did you say, my sister?
Oh, no! Only led away
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together
At the loving Saviour's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go and do them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
Nor ever my spirit restrain.

I wait the rapturous ending,
Or, rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, 'Come home!'
Waiting with my lamp all burning
Till the blessed Bridegroom come."

—Invalid, in The Housekeeper.

Little Things.

Young people in beginning life are apt to be impatient of the first little steps that apparently make no advance, forgetting that seeming "trifles make up the sum of life," just as in building, the little bricks, laid carefully, one at a time, side by side, and securely cemented together, make at last the great, strong structure.

A young man, having exhausted his patrimony in obtaining a professional education, settled himself in a town already filled with successful lawyers, to practice law. One day one of these older lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of his State.

Again, a certain old Bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a crossroad settlement of a few houses. Among them was a snug little shoe-shop, kept by an old negro man, which showed signs of prosperity.

Interested in the old cobbler, the Bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the Bishop.

"Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs But when I takes a stitch, it is a *stitch*, and when I drive a peg it *holds*." Little things well done!

The good Bishop used that reply as a text for many a sermon afterwards.

A bright young girl, living in a mountain region, by accidental contact with some visitors at a near watering place became conscious of her lack of education and consequent mental inferiority to them.

She was intensely anxious to obtain this education, and at once set about gaining the money to secure it. There was absolutely only one way within her reach. Near her home was a stream filled with mountain trout, which she knew to be greatly in demand by the proprietor of the watering place hotel. She made an arrangement with him to supply fish for his table.

Every day found her with her rod fishing diligently, and every morning found her at the same early hour at the hotel with her fish. A benevolent old gentleman chanced to see her one morning, and was greatly interested when told her story and the object she had in view in selling the fish. Particularly when the hotel proprietor added:

"You will scarcely believe it, but this young girl is actually the only one—though I have tried many—who has kept scrupulously to her bargain. She never fails me, be the number of fish large or small."

Thinking that such diligence in small matters deserved large reward, the old gentleman obtained the consent of the girl's parents, and out of the abundance of his means placed her at a school to be fitted for a teacher.

With painstaking care she mastered each difficulty in her new life, and became an educated, cultured woman and a skilled teacher.—*M. E. Saffold, in Christian Union.*

H. Heineman, Milwaukee, writes: "One box Japanese Pile Cure has cured me of a case of twenty-eight years' standing, after being treated by New York's best physicians." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Over-Eating.

It is perhaps true that most Americans eat too much. The person who eats much, yet is hungry and grows thin, is not suffering from lack of food, but from lack of power to digest the food taken into the stomach, or from abnormally rapid tissue waste, and should consult his physician. He puts into his stomach more food than is digested by it, but in many cases a large part of the material really digested does not do its full share of vitalizing work.

We live by the oxidation of food. Food, whatever its chemical nature—if it is food in the true sense—is capable of being changed into a more oxidized material. This chemical change must go on in a more or less active way, or death ensues, since the oxidizing of food is necessary for the life of the individual cells, whose aggregation constitutes the whole of our complicated structures.

Now, if more material is supplied to the system than it can use, or, in other words, more than it can combine with oxygen, much of the supply must pass out of the body in a state not fully exhausted of its vitalizing power; and it is highly probable that these unoxidized products are the causes, direct or indirect, of many troubles of a somewhat obscure nature, to which we have applied the names of rheumatism, gout, lithæmia and the like.

Such partially oxidized materials circulate in the blood and are carried to all parts of the body, and are known to be more or less irritating to the delicate structures, organs and tissues.

In the case of the habitual over eater, the presence in the blood of such materials, which are constantly acting as irritants to the organs, may easily produce changes in the tissues so irritated. As time goes on, these changes become greater, and finally result in permanent conditions of disease, or in an appreciably hastened death.

Exercise, by promoting oxidation, lessens the dangers of over-eating. The habit of rapid eating especially when habitual over-eating is indulged in, results in an inability to digest the amount of food necessary to keep in active condition the various functions of the body.—*Youth's Companion.*

A Gentleman Defined.

London *Tit-Bits* recently offered a prize for "the best definition of a gentleman." The winning definition is as follows:

A knight, whose armor is honor, whose weapon is courtesy.

The following are some of the definitions sent in:

A gentleman is one who combines a woman's tenderness with a man's courage.

The mirror of mannerly manhood.

A man who does his best to do the best.

A man whose money mars not his manners.

Is one who wherever he may be, remembers what he is.

The quintessence of true manliness.

The embodiment of male perfections.

A happy result of the combined efforts of nature, preceptors, and—the tailor.

One whose merits are patent as well as his shoes.

Manly, honest, generous, pure, a gentleman—rich or poor.

A man both cultured and refined, who always has in his mind, and acts upon it always, too, to do as he'd have others do.

A human magnet.

A man who gracefully recognizes the rights of others

Nature's finishing touch.

The crown of man's accomplishments.

A planet in humanity's constellation.

A gentleman is a person who perfectly combines self-forgetfulness with self-respect.

A compound of various good qualities that embellish mankind.

A human brilliant very frequently unpolished

One who acts with equal courtesy and consideration to all men, be they prince or peasant

Man's truest model—with "honor" for its base.

A gentleman is one who realizes that there are others besides himself.

The male unobtrusive tit-bit of humanity, who makes life a success without blustering or vanity.

Honor personified.

One who knows what honor is and acts up to it.

A man who treats others with considerable kindness and respect because he can't help it.

A man who has a great capacity for doing right.

A man who does unto others as he would they should do unto him.

He whose first consideration is for the feelings of others.

One who is well-behaved to the meanest of his fellows, kind and genial to his equals, deferential, but not servile, to his superiors.

One who is chivalrously tender to women, honorable among men, and guided at all times by an innate delicacy of feeling.

When Weary and Languid,
Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

The Seventeen Year Locust.

The lives of most species of insects are very short, lasting from a few days to a few months. There is one genus, however, which lives for seventeen years. This is the periodical Cicada or seventeen-year locust, *Cicada Septendecim.* This insect lives in the ground for all but about two weeks of its long life. It issues from the ground only to pair and lay its eggs. A brood of these Cicadas is expected this summer in Moore and Bladen counties and along the R. & G. Railroad from Raleigh to Weldon.

On account of the long interval between broods, few people are familiar with the appearance of this insect and a great deal of alarm is usually created when they do appear. The earliest account we have of the Cicadas was written in 1639. "They are," says the narrator, "about the bigness of bumble bees. They come out of holes in the ground and did eat up every green thing and made such a yelling noise as made the woods ring and ready to deafen people."

It is only just to say that the "yelling" is done exclusively by the males who are no doubt celebrating their release from the cold ground into the bright sunshine.

When these insects appear, they usually do so in swarms and settle by preference upon oak trees and next upon apple trees; but when they are very numerous they settle upon fences and all sorts of trees and stumps. Here they cast their larval skin and come forth as winged insects.

In the winged state they live but ten days or so. They do more or less damage by the female puncturing young twigs to place her eggs. The eggs hatch in about six weeks and the young maggot at once drops to the ground into which it burrows and feeds upon the juice of the roots it finds there.

The winged male insects do not feed; the female does if she live above a week. These insects are not dangerous to handle as they do not bite or sting.

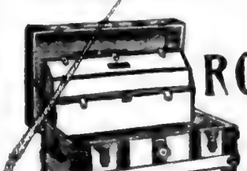
Usually it will not pay to attempt to destroy the winged insect, but where it attacks fruit trees or nursery stock, it may be jarred upon sheets moistened with kerosene as recommended for the plum curculio.

The Station desires information as to localities in which the Cicada may appear this year and solicits specimens and notes as to time of appearance, trees most infested, damage done and time of disappearance. Address communications to the Experiment Station, Raleigh, N. C.—*Gerald McCarthy, N. C., Experiment Station.*

A WOMAN'S HEAD is level and her judgment good when she puts her faith in Dr. Pierce's Favorite Prescription. There is no beauty without good *health.* Nobody expects to become really beautiful from the use of complexion beautifiers. Bright eyes, clear skin and rosy cheeks, follow moderate exercise, fresh air, good food, and—the judicious use of the "Prescription."

All women require a tonic and nervine at some period of their lives. Whether suffering from nervousness, dizziness, faintness, displacement, catarrhal inflammation of the lining membranes, bearing-down sensations, or general debility, the "Prescription" reaches the origin of the trouble and corrects it. *Guaranteed* to benefit, or the money is refunded.

The way to cure catarrh—there is but *one* way—is to use Dr. Sage's Remedy. There's $500 reward offered for an incurable case.



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Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.

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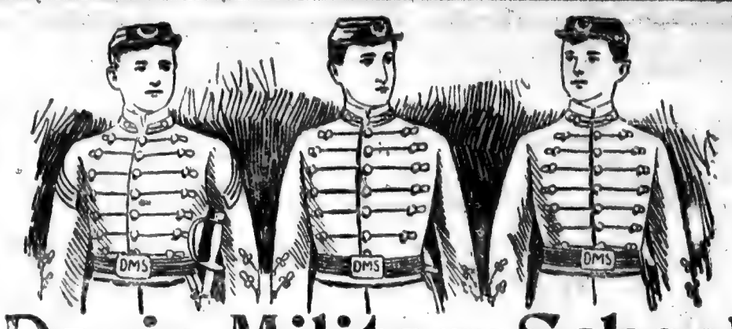

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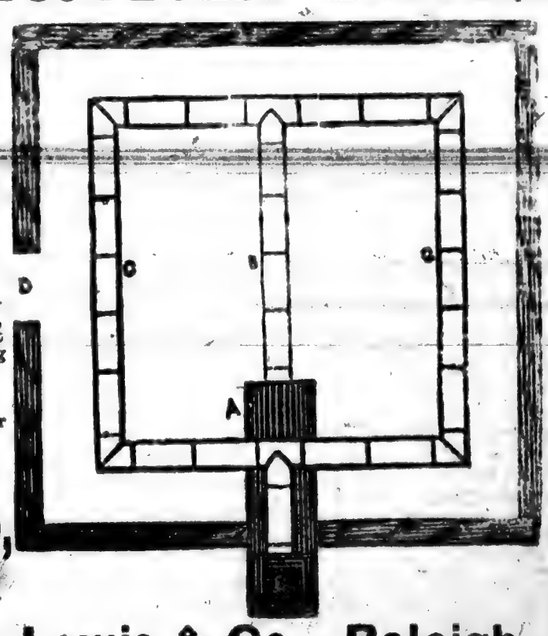

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WHAT conduct belongs to a good citizen in our present trying conditions, is a question which the times have called forth, and which, if settled aright, cannot but lead to blessed results. Therefore it is worthy our serious contemplation. Through all things we should live in brotherly love, placing the great commandment, "Love thy neighbor as thyself," above all other considerations. But this is regarded by so many as a mere general rule that cannot be specifically applied that it is effectual only in a limited degree. Although it brought Christ to the cross, there are but few of those who bear his name that observe it to-day. The people have trusted and been betrayed until there is but little of fraternity among us. But this is no reason why we should wish to destroy our institutions; it is no reason why new demagogues should replace the old; it is no reason why those few faithful men who are serving us should be replaced by untried, and, perhaps, untrue servants. Let the good be separated from the evil; but remember that we all are brothers. Because one man has betrayed his trust, is no reason why we should stamp him out of existence and conclude that all mankind are deceitful. Let our consciences decide for us—the freedom of speech and of the press has been abused until we can consult only ourselves. Yield not to the prejudices or the ambitions of a political aspirant, but rather listen to the man who is disinterested, whom your conscience and his actions tell you that he has your interest at heart. We should remember that our cause is the country's cause; that good government depends on the peacefulness and contentment of its citizens, and that these ends can never be attained by hasty and revolutionary action. What we do let us do deliberately and prayerfully, without prejudice, without malice, but with the good of the country and the country's Creator as our aim. To sum up our remarks: Hold fast and assert with firmness those truths and principles on which the welfare of our country seems to depend; but do so with a love of peace, without ill will and prejudice. Discourage all sorts of frenzied animosities, for in them lies the faithless demagogue's power; deprecate that rancor, malignity and unfeeling abuse which is so common in public discussions; all in the love of Christ, and we have our nation safe.

WE dislike to join in the general and indiscriminate fault finding with the secular press. Carping and cavilling should have no part in the making of a religious paper, and we do not wish to appear as assuming a general censorship. But in these times of such bitter strife, partisanship and unprovoked hatred among our secular brethren, we feel that a few words to them and their readers may not be out of place. To day our country is in the midst of a great vital crisis; we are on the verge of a great change. The people are divided in their opinions and desires. What one section cries for, another repels. And the editors are divided as well. But this is not all; they are not content to discuss issues;—they seldom do that now—but give their columns up to reproachful and exasperating epithets heaped upon their fellow editors who may hold a different opinion. Principles never enter into the question; personalities are the only consideration. And therein is the fault. Discussion and opposition lead to investigation, education and intelligence; but this way of heaping abuse upon your adversary will never educate the people, and will never win a political victory. We do not wish it to be understood that we disapprove of a lively and intelligent political discussion, for tameness is not worthy of this age; we do not mean that indignation is not to be poured forth on wicked men and wicked deeds, but we do mean that it should be found out whether indignation is deserved before we express it; and the object of expressing it should ever be, not to infuse ill will, rancor and fury into the minds of men, but to excite an enlightened and conscientious opposition to injurious measures. By this means, and only this, can the great aim of the press, the education of the people, be accomplished.

THE movement known as "University Extension" is one that American education is likely to owe much in the next few years. Although it has been in active and successful operation in some of the northern States for more than three years, the people of North Carolina scarcely know its meaning. In its simplest application it is this: An educational institution appoints a lecturer who prepares a course of several "lectures upon some topic which he has studied so deeply and extensively that he has obtained a complete grasp of it in all its bearings." He then delivers these lectures before his audiences, gives them questions to answer, essays to write, etc. As it can be easily arranged so that he may deliver one lecture in a certain place and move on to another, and another, delivering the same lecture, and return to the first place in a week to deliver the second, and go on thus through the entire course, it may be easily seen that the change of locality and the length of time between lectures makes the work pleasant to both lecturer and audience, and gives the latter plenty of time to reflect on the former lecture before hearing the second. This great movement is a boon to the man who is settled in business life and the student who is unable to obtain an education at an institution, and the work can be made of far more pleasure and profit to the lecturer than ordinary day-school work. And now that the supply of school teachers is so much greater than the demand, it is to be hoped that many of our college graduates will turn their attention to this mode of instructing the masses. The work of the educator one of the noblest known to man, and surely no one can attribute either drudgery or degradation to the work of the extension lecturer—far from it, it is next to the occupation of the minister of the gospel.

Talks About Law—No. 15.

BY JUDGE ROBERT W. WINSTON.

BANKS.

We have seen that if a party of men open a banking establishment and take out no charter, they are simply a copartnership. As such they are governed by the law of partnership. So far as the public are concerned, all dealings with a copartnership are not different to such dealings with an individual, as a general thing. But just so soon as a charter is obtained and a corporation is organized, subtle rules and laws, and quite unknown to the public, govern and control that institution.

For example: John Smith, an individual, and the same John Smith, constituting a corporation, are quite different persons. John Smith, an individual, will, no doubt, buy with care and will contract debts with care; but the "John Smith Company," a corporation in which John has no individual liability, *that* will undertake almost anything; no venture is too hazardous for it, in many instances. Let us see how the corporation is organized:

First, the Legislature grants a charter. Then the promoters of the bank meet and formally accept the charter. After certain preliminaries are gone through with, a committee is appointed to open stock books. Say that the capital stock is put at $100,000. Shares of stock are, say, one hundred dollars each. Each person who subscribes for a share of stock is thenceforth a stockholder in the bank. As such, he can vote at all meetings of stockholders and has other privileges and duties. At a meeting of the stockholders, voting is always by a "stock vote." Sometimes one man will himself and as proxy cast a majority vote over twenty other men who are present as stockholders.

Having subscribed for stock, the person is required to pay the par value of the same into the company. If he fails to do so, any creditor may make him pay the full amount of stock subscribed. In a word, the stock of the company is assets, just as any other property which the corporation may own.

Finally, the whole amount of stock is taken. Now, evidently all the stockholders cannot be present each day in the bank to supervise the business. Each day loans are to be made, money collected, paper discounted, checks on other banks cashed, securities carefully inspected and passed upon, and the whole policy of the institution shaped. Some one must do these things.

So the stockholders have a meeting and elect all officers for the bank. Among others, they elect "directors." There are of these, say, seven. And a "discount committee" is also appointed. The duties of these officers are indicated by the names they bear. The directors are trustees. They act as agents of the stockholders. Under their care and keeping the bank is placed.

Now, the bank is fully organized for business. The "capital stock" of $100,000 is paid into the bank. This is a part of the working capital of the bank. But they have other capital with which to operate. This consists of "deposits."

Any person having money which he does not think safe or advisable to keep at home, carries the same to the bank and deposits it there. If the money remain only a short time, no interest is paid. If it remain several months, a small rate of interest is sometimes paid. The relation of a depositor to a bank is simply that of creditor.

In the event of a failure of the bank, of course all creditors are to be paid first, and if anything remain, it goes to the stockholders. Now, if no individual liability clause exist in the charter of the bank, the creditor cannot look to any member of the corporation individually; he must collect his debt, if at all, out of the assets of the corporation.

But it will be observed that the directors of the bank occupy a closer relation towards the concern than any other stockholder, and in certain circumstances, if there has been a breach of trust, they may be called upon individually to answer for such bad conduct, and, it may be, to make good all losses.

"There can be no doubt that if there be actual fraud on the part of the directors, and the bank fail because of the same, the directors will be individually liable."

"A topic of greater doubt and deeper interest is, how far will the law enforce judicious management upon directors, and hold them responsible when there is no charge of fraud, no suggestion of intentional mismanagement, but the complaint is of mere easy-going carelessness? Suppose that in a bank, well-meaning directors hold meetings now and then; some attend and others do not; a report or two is heard; an order or two are made; all details are left to subordinates; and so business proceeds until some day there is a defalcation or a robbery (or a collapse) from mere failure to prescribe and enforce strict rules. Have the losers any remedy against directors for feebleness in executive management?"

The decisions on this subject are numerous and conflicting. It is always best to have the measure of liability of directors regulated by the charter or by the by-laws in advance, and then if a failure come, there can be no doubt about the responsibility.

The object of the writer in touching upon these subjects will be fully attained if the great, innocent public are brought to an awakening of the importance of a knowledge thereof.

A man and his work are born together.

"Our Board and Its Work."

I have read this tract setting before us so clearly the work of the State Mission Board. It was very interesting reading to me, since I have been connected with the Baptist State Convention for thirty-three years, and during all that time have been a close observer of the Board's work. Ten of these thirty-three years I was one of its missionaries laboring in several of the towns mentioned in the tract and also in the country surrounding these towns. For nearly twenty-two years I have been a number of the Board of Missions. When I first saw the Convention in 1860, there were only three missionaries in the employment of the Board. Then there were very few towns in the State in which there was any Baptist church or any Baptist preaching. Quite a number of these towns have come into being since 1860. Thirty years ago we had not only very little hold in the towns, but very much of the country was destitute of Baptist preaching. Having seldom been absent from a session of the Convention for a third of a century, I claim to be fully well acquainted with its workings and with the men who composed, and now compose, its Boards. Many of the men with whom I used to meet and discuss the work have gone to their reward. They were tried and true men. They earnestly studied and planned for the best interest of the Lord's kingdom. I can say from personal knowledge of the Secretary of the Board and of the men who attend its meeting to day, that they are as unselfish and untiring in their efforts to promote the work as were any of their predecessors. No set of men in this or in any other State more honestly and earnestly study the best interests of the denomination, than those whose names appear on the Board as published in the tract. These men can be trusted. They have no axe to grind. They have nothing in the world to hide that needs to be known. But why have I written this last sentence? Having written it, I am ashamed of it. Well, I have heard and read so much recently about Boards—State, Home, and Foreign—that if I believed it all, I could have no confidence in the integrity of the men who compose them. And if I lose confidence in the men who compose them, many of whom I know personally, then I lose confidence in all men, and am ruined, and the sooner I get out of this world, the better for me.

I know that all men are fallible and often make mistakes, and of course, in managing a great business like State, Home and Foreign Missions, we must expect mistakes to be made sometimes. But in trying to correct mistakes, let us be careful not to reflect upon men's characters, and cast discredit upon Boards to whose care the Lord's work is committed, and thereby pull down the cause of our Redeemer instead of building up.

But enough of this. I have said it in all kindness to everybody; and am fully persuaded that no one has *intended* to injure the cause in the least, and perhaps no one has *intended* to injure any brother by anything said or written. But, brethren, dear brethren, the time has certainly come for a kind word of caution. In the fear of our God and Saviour, let us guard our words.

THE WORK OF MISSIONS IN THE STATE

was earnestly discussed in the Convention seventeen years ago. Some of us thought that each Association could best do its own mission work without any co-operation with the State Mission Board. Others thought as there was such vast destitution in the territory and on the borders of some of the Associations, that without a Board and help from the other Associations, through the Board, that this great destitution could not be supplied. Some of us who held the views first stated saw it all in a different light after that discussion. Soon after that meeting, quite all the Associations came into full co-operation with the Board of Missions, and are working in harmony with it to-day. Having lived long enough to see both of these methods tried in our State Mission work, we are prepared to say that in our opinion the work done by the latter plan could not have been done by the former. Having worked on these plans and having studied them, and seeing the blessing of the Lord upon them, we want no change. Those of us who can look back over the State through a third of a century and see what the Board of Missions has done can thank God and take courage. State Missions never had such a hold upon the Baptists of North Carolina as to day. And I am rejoiced in believing that there is progress along all our lines of Christian work.

W. R. GWALTNEY.

About our College at Wake Forest.

I have just returned from Wake Forest. The campus is now luxuriant with its mossy carpet of green; the flower-beds shed their fragrance through the air; the great, giant oaks stand like grim sentinels at their post of duty while their comrades are sleeping. I never return to the College in summer time but that I think how faithful they are, a fit example for her sons to follow.

The bell seldom rings, the gymnasium is never open, the great doors of the dormitory are closed looking like some castle or prison of feudal days.

How the boys are missed! The people of the "Hill" say "we are glad to see them leave, but gladder to see them return."

Dr. Taylor is almost buried in a great heap of letters—letters from every section of North Carolina making inquiry as to next session. He had just received a large number of letters from students who are actively engaged working for the College they love so well.

I am glad to find so many of them doing such good work. This is a duty they perform with pleasure. If a College is worth attending, it is worthy our efforts to increase its usefulness. The students are the ones on whom more or less the patronage of the College must depend. Individual work is the most effective. The older alumni should give their undivided assistance. If Wake Forest is worthy of her sons, now is the time to show that they are worthy of her.

Never in the history of education in North Carolina has the competition been so intense. More strenuous efforts are being made to draw students away from Wake Forest College than ever before. The students of the College must come from the Baptist ranks. No other denomination feels the least interest in the College save as it serves the general educational interest. If the Baptists do not stick to this College, no one else will. No one doubts that it is worthy of their undivided support. Its past history is a matter of pride to the State, especially to the 160,000 Baptists. There is a class of men in this country who claim that denominational colleges have failed to accomplish that whereunto they were sent; that their day of usefulness is past. The history of Wake Forest College shows the falsity of that school of thinkers. More has been accomplished than was first intended. These heretical doctrines scattered abroad may so cripple the patronage of the institution that years may lapse before it recovers.

It is reasonable to expect Baptist boys to attend Wake Forest College. Why should they attend any other? Wake Forest furnishes the maximum of instruction for minimum of cost. Her sons have won laurels in all callings of life. The moral atmosphere (not "supercilious air of sectarian bigotry") of Wake Forest has made its impress upon the lives of the young men who have attended the institution. In the formative period of their lives, noble impulses were instilled into their minds, which have brought forth men noted for strength of character and lofty views of life.

So, then, in these times, let us one and all bestir ourselves, and extend an invitation to every worthy and suitable young man in our respective counties to attend Wake Forest College next session. An invitation through the columns of the RECORDER is not sufficient. With its immense circulation it still fails to reach many young men who are studying the question of whether or not to attend College. There is no place in North Carolina so good for a Baptist boy as Wake Forest College. E. W. SIKES.

Monroe, July 19, 1893.

The Editor of a Religious Paper.

"The editor of a religious journal—what must he be?" is a question that has been started, and we will pass it along. The *Observer* has this comment:

"He must be as serious as a parson but as scintillant as the best of diners out." He must be as confident as a cyclopedia, but as efficious as a table of logarithms. He must not be altogether a philosopher, but he certainly must not be a buffoon, for in the one case he will sink his ship with his own weight, in the other his paper will, like a toy balloon, explode with its own gas."

The *Congregationalist* makes the following comparison:

"In welcoming contributions, he must be as omniverous as an ostrich, and in publishing them as fastidious as an epicure; in dealing with his visitors as patient as Job; in enlarging his subscription list as peripatetic as Ishmael; in responding to appeals for aid as ready as Paul, and in receiving reward as "other worldly" as Lazarus, who had to be satisfied with Abraham's bosom."

The *Living Church* respectfully adds: "He must be a leader of public opinion, yet never express any opinion; he must receive with meekness the criticism of everybody who pleases to take him to task, yet never presume to criticise anybody or anything; he must grind all the axes of his denomination, and all the little hatchets of his brethren, but be counted mean if he charges enough to pay for oiling his wheel; he must correct and condense almost every contribution that he publishes, though he is ordered to print it "exactly as it is;" he must be held responsible for all errors, mistakes, unwisdoms, infelicities, bad taste, and bad temper of contributors, though he may protest that he is not; he must publish everything that he receives, even if he has to enlarge his paper."—*Western Recorder.*

"We all do fade as a leaf." Some leaves in fading become more beautiful, and while tinged with hues of rarest loveliness, fall to the ground and carpet its green with gorgeous robe. Others, with the first touch of autumn's frosts, part with their rich green and become seared and withered. Crisp and shriveled, they still cling to their branches until compelled to release their hold by the rough winds of winter. So there are some Christians whose loveliness of character attains its full development when they are in "the sere and yellow leaf." But others, like autumn leaves which become brown and scraggy and yet refuse to fall to the earth, cling to life and to earth, without either the beauty of the one or the yellow ripeness of old age.—*Presbyterian.*

The Biblical Recorder.

WEDNESDAY, AUGUST 2, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

ANNOUNCEMENT.

After August 5th we shall cease to give the premium "What Baptists Believe." Many have expressed themselves as well pleased with this work, and we know that there is a place for it in every Baptist home. It has been selling all over the country during the past three months. We will be glad to give it on the former conditions, viz., to every new two dollar, cash-in-advance subscriber, and to every old subscriber who pays to date and a year in advance, until Aug. 5th. After that date this golden opportunity is lost.

THE BOARD PLAN.

A good deal is being said and written now on mission methods, the board plan, &c. In deciding as to the wisdom of any plan of work, it is important for us to get back to "first principles," and also notice the origin and the need for such organizations. We have a Foreign Mission Board, a Home Mission Board, Sunday school Board, etc., etc. There are some good brethren who think that the board plan of work is worn out, and needs setting aside, or at least, considerable modification. This has been true, more or less, of the board or society work of our Baptist brethren North; but we are writing now with special reference to the work of our people in the South. It is well known that the three boards already mentioned are the three main channels through which we are doing our home and foreign mission work and the Sunday school work of the Southern Baptist Convention. Of course, the States have State Boards and other minor organizations for doing work which is more local in its nature.

Now when a Baptist church meets to transact business, and any important matter comes before the church that may require the prompt attention of that body, the question at once arises, "How shall this thing be done?" The whole church is agreed that it should be done; but how shall the church get at it? Will it be best for the pastor to charge the whole church with the performance of the specific work that claims the attention of the body? The pastor and the wiser members know full well that such a charge on the pastor's part would not be wise, because "What's everybody's business is nobody's business." So, almost invariably some brother moves that a special committee be appointed to attend to the work, whatever it may be, often giving them instructions and calling for a prompt report. Here we see the germinal idea and necessity of the committee or board plan. Centuries ago, when the apostles saw a need of special men for a special work in the parent church at Jerusalem, they charged the church thus: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Years ago our fathers met and organized the Southern Baptist Convention. Being a missionary body, it at once became apparent that some plan of doing mission work at home and abroad should be adopted. It was evident that the Convention as a body could not be appointed to attend to the proposed work; so, adopting the committee plan, boards composed of good and trusty brethren, were appointed "over that business." In this the brethren were not only backed by long and well-established denominational usage, but also really by apostolic precedent; for the board plan is only an enlargement of the committee plan.

Just as it is evident to the members of a local Baptist church in conference assembled that one or more committees are needed to do a specific work, so it seemed to this representative body of our Baptist churches South that committees or boards were needed to do mission work at home and abroad. The man has not yet been found to suggest a plan superior to the committee plan to a Baptist church that wishes to do something for the Master; and we say it with the kindest feelings for all concerned, that the man or men have not yet appeared who have found a better plan than the committee or board plan by which the work of the Convention can be pushed.

The main question, then, is, "Are the boards needed?" It would seem from apostolic example from Baptist polity and usage, they are. If so, we are compelled to give such boards sufficient authority to do efficiently the work with which they are charged. How can we hold them to strict accountability unless we give them sufficient authority to act for us? Our boards, then, are the servants of the Convention, and they rehearse annually how they have managed the work committed to their charge. Their reports would be very unsatisfactory, however, if they were mere figure heads, and the power to plan and execute their work were retained by the churches. For local churches, or combinations of local churches, to attempt to do the mission work now committed to our boards would, it seems to us, be acting on the same plan of a whole church attempting a work which they usually deem it wise to commit to a special committee.

It may not be amiss to add, however, in deference to the judgment of some worthy brethren whose views these remarks may more or less antagonize, that there is a possible danger connected with the appointment of standing committees or standing boards, and that is, that these bodies may at times assume a tone or air toward the denomination that appointed them, or toward good brethren who would ask questions about the plan of this work, the extent of their authority, which the circumstances of their appointment and the relation they sustain to the appointing power, will neither justify nor encourage. Brethren should remember, however, that while our boards are servants of the Convention, they are not accountable to individuals here and there who would criticise them, but rather to the body (the Convention) that appoints them. Hence it follows that the best place to offer criticism is before the body that appoints, and in the presence of those criticised, so that, if need be, they can answer for themselves.

THE PROTRACTED MEETING.

The season is now upon us when many of our churches, especially in the country, will be engaged in protracted efforts for the good of the church and for the salvation of souls. From time to time we have made suggestions to our people about what we conceive to be the best manner of conducting them, and we may make a few more before the hot season is over. Just here, however, we wish to guard our younger members especially against quite an erroneous notion in regard to the annual protracted meeting, and that is, that they regard the meeting as affording the opportunity of what they call "a good time of it."

During such meetings there is great danger that the young church members, and those that are not members at all, will band gether to have fun and enjoy themselves, caring little for the spiritual interests of the meeting; and as for making efforts to win souls to Christ, that is left entirely to the pastor and older members. There is often a gathering together of the beaux and belles; courting, light talk, and frivolous conversation, are the order of day, even though souls are perishing all about them. Nothing more than this can be expected from ungodly people; but the Lord, the pastor, the church, have a right to expect something better from Christians, even young Christians.

We love to see our dear young brethren and sisters enjoy themselves, and at the proper time and place engage in innocent amusement and recreation; but while a protracted meeting is going on in their community, is certainly no time for amusement. Do turn over a new leaf this year, young brethren and sisters, and instead of spending the golden hours of the meeting in the manner many of you may have spent them in the past, give them this year to earnest conversation with your young associates who are not Christians about their souls salvation. Pray much that God may lead them into the light of the gospel.

JEWELRY IN THE PULPIT.

Do we not sometimes see rather too much of it? We think it altogether in good taste for the minister to have a good watch with a neat chain attached, and if he can afford it, both may be of gold. We do not see the need of large, flashy watch charms and the same kind of cuff buttons and shirt studs. We very much question the wisdom of even city pastors wearing diamond studs. The ring had better be dispensed with by the minister, but if worn at all, should be plain and modest. The following is a minister's experience as to wearing a plain ring:

"When I first commenced standing before men to preach the gospel of Christ to them, I was wearing a neat gold ring, given to me by my brother's wife. Several times when preparing to preach, I noticed the ring on my hand, and I could but ask myself the question, 'Would not my preaching have more effect without it?' After awhile I asked God to guide me, in even what may seem to some of my brethren a small thing. I prayed over that ring; but I was never satisfied until it came off. I have never attempted again to wear a ring."

We give the experience of this brother for what it is worth, and we must say candidly we think it worth a good deal.

PERSONALS AND OTHER ITEMS.

....Rev. J. Hartwell Edwards took charge of the Fayetteville church August 1st.

....Rev. J. J. Lennon writes: "The RECORDER is a welcome messenger in wiregrass Georgia."

.....Dr. H. M. Wharton is meeting with great encouragement in his series of meetings at Asheville.

....Rev. J. R. Jones began a series of meetings in the church in Yanceyville on Sunday, July 30th.

....Rev. F. H. Martin of Lumberton has been given a vacation which he is spending at Gilliamsville, Va.

....Miss Annie Armstrong, Secretary of the Woman's Missionary Union is spending a short vacation at Asheville.

....Rev. M. L. Kesler is making good progress in his field. He baptized five persons near Laurinburg on the 23d.

....Rev. G. H. Church has accepted a call to the pastorate of the Baptist church at Statesville, and will take charge Sept 1st.

....Rev. C. A. Jenkens of Oxford, recently called to Goldsboro, preached in the First church of Brooklyn, N. Y., on Sunday, 30th.

....Rev. H. M. Groom of Globe writes: "Our church is flourishing and we are looking forward to a series of meetings in the near future.

....Miss Pattie Tuttle, the principal, desires to announce that the fall session of Warwick High School, Chowan county, will begin Aug. 7th.

....We may give sample reports for Associations this year on Home Missions, State Missions, Education, Sunday-schools, and Orphanage later on.

....Our office was brightened last week by pleasant visits from Revs. J. E. White, W. R. Gwaltney, Dr. Jno. Mitchell, and Brethren Biggs and Fleming.

....Nellie, the seven months old daughter of Bro. R. E. Royall, died at Wake Forest, Sunday morning, July 30th. We extend sincere sympathy to the stricken parents.

....We were glad to see Prof. C. D. Graves, the recently elected professor of Moral Philosophy and Mathematics in Chowan Baptist Female Institute, in the city last week.

....Rev. T. J. Taylor has closed a very successful series of meetings at the Warren Plains church. There were thirty professions, and eight baptisms so far. More are expected.

....We acknowledge receipt of an invitation from Mr. and Mrs. Edward Pearce to the wedding of their daughter, Mary, to Mr. S. F. Williams, August 9th, 1893, at Rocky Hock, N. C.

....The First Baptist church in Goldsboro has called Rev. C. A. Jenkens of Oxford to its pastorate, made vacant by the resignation of Rev. J. H. Edwards. Bro. Jenkins accepts.

....I can report about nine hundred and fifty subscribers and renewals during the nine months I have been employed on *Charity and Children.—E. J. Edwards in his Annual Report.*

... Rev. A. H. Porter of Orton is on a visit to Mocksville and the churches in that section. He is pastor of four churches, clerk of two Associations, and a brother greatly beloved wherever known.

....Rev. M. A. Adams of Monroe believes in keeping things alive. After having delivered a series of lectures himself, he is engaged in an effort to have several prominent lecturers in his town this season.

....Thirty-five of the present number of orphans belong to the church. The spiritual interest among them, as well as among other members, has been good through the year.—*S. W. Hall in his Annual Report.*

....Rev. G. W. Greene has had published, at his own expense, ten thousand copies of a personal letter addressed to the Associations, and they will be given out to the brethren and sisters who attend these meetings.

....Dr. Cooper of the First church of Richmond has been granted a vacation during the month of August, during which Dr. Hawthorne of Atlanta will fill his pulpit. Dr. Hawthorne was the former pastor of this church.

....It is reported that the Chinese are again showing their aversion to missionaries. One missionary has been attacked and others threatened, and a state of uncertainty prevails. So far our representatives have not been molested.

....The Central and Pilot Mountain Associations meet this week, and the Beulah meets next week. The Flat Rock, the Waughtown and Greensboro churches will gladly welcome the delegates and visitors, and entertain them during the meetings.

....Rev. W. R. Cullom has been appointed a tutor in theology at the Louisville Seminary. Bro. Cullom is an A. M. graduate of Wake Forest College, and a North Carolina boy of whom we may all be proud. May the Seminary find in him another Robertson.

....Dr. J. J. Hall preached his farewell sermon to the Baptist Tabernacle of this city on Sunday last. Dr. Hall leaves the church in an excellent condition after a pastorate thereof of several years. His many friends will follow him in prayer to his new field in Norfolk.

....The present circulation of *Charity and Children* is 3,300. The expenses of the paper amount to $200 a month.—*J. H. Mills in his Annual Report.* This 3,300 circulation includes all the copies sent out to churches and Sunday-schools on account of their contributions.

....Rev. R. T. Bryan has been for some weeks at Waynesville, N. C., and has been in bed for some days with chills and fevers. He may not be able to attend the Central and Pilot Mountain Associations this week.

....Our subscribers are still very slow in renewing their subscriptions. We wish we had some means of impressing it on our delinquent patrons that we must have money now, to day, if we are to conduct a good paper and pay our debts.

....I respectfully recommend that during these days of financial distress the number of orphans be not allowed to exceed 120, and that monthly current expenses be reduced to an average of six hundred dollars.—*J. H. Mills in Annual Report.*

....Let all the reports on missions, &c., be well digested and full of facts this year when presented to the Associations. We give a sample of a good report on Foreign Missions in this paper in another column. Cut it out and save it. You may have a good place for it at your Association.

....The protracted meeting conducted by Rev. G. L. Finch at Falling Creek church, Graham's township, came to a close Sunday, after nine days of successful labor, resulting in six additions to the church. Rev. A. G. Wilcox of Halifax county, ably assisted throughout the meeting.—*Goldsboro Headlight.*

....He is a happy editor who can retire to the seclusion of a country resort during these oppressive months and still have his paper up to its usual standard. Bro. Eaton of the *Western Recorder* is resting at Lyndon, but the *Recorder* still continues the same excellent journal.

....Rev. W. L. Wright of the Leigh Street Baptist church of Richmond, has been given a vacation. After his sermon on the night of the 23d, being his last service before vacation he was tendered a loving reception by his charge. Rev. C. W. Duke, a graduate of Richmond College will fill his pulpit in his absence.

....Dr. W. V. Tudor, pastor of the Broad Street M. E. Church, South, of Richmond, Va., recently preached a sermon on "The Golden City," which so favorably impressed his hearers that they have published it in pamphlet form for free distribution. It is good reading. If you want a copy, apply to W. F. Richardson, Richmond, Va.

....Rev. C. W. Blanchard closed a most successful eight days' meeting at Green Hill on the 30th ult. There were more than forty professions, and thirty were baptized Sunday. He writes: "The church was very much revived; indeed it is always a live church." He is with Rev. A. J. Taylor at Mt. Adar in a meeting this week.

....Mr. Dougald A. McDuffie, brother of Rev. M. V. McDuffie, died at the family home in Fayetteville, July 21st, after an illness of several weeks with rheumatism. He was a student of Wake Forest College for several sessions, and at the time of illness was employed in Greensboro, N. C. He was a faithful student and an exemplary young man.

....Rev. J. K. Fant, on last Friday night, offered his resignation as pastor of the High Point Baptist church. He will, perhaps, during the absence of Rev. R. T. Vann in August, preach for the Scotland Neck church, and then be ready for work in some other field. We gladly commend Bro. Fant as one of the best pastors and workers in the State.

....The Sunday-school Chautauqua movement is gaining impetus every day. Bro. Broughton has issued an excellent program, and other announcements of interest to Sunday-school workers in particular, and Baptists generally, and the people seem to be taking hold as they ought. If you are interested, write to Bro. J. C. Birdsong, Raleigh, N. C.

....Rev. Dr. John H. Eager of Florence, Italy, has recently visited a valley called Argentina, situated among the maritime Alps, and several towns high up among the mountains. He found that many of the people have abandoned the Catholic religion, have Bibles, and are reading them daily, and hence a wide open door for Baptist missionaries.

....I respectfully recommend that the paper be placed in charge of one person who shall be responsible for its entire management, making it the organ of the Orphanage, and paying the Treasurer one-third of the gross income, and who shall keep the office in at least its present running order, except the usual wear and tear.—*J. H. Mills in his Annual Report.*

....Of the ten thousand copies of "Our Board and its Work," published only a few weeks ago, designed for distribution at the Associations, the Secretary has now, the week the Associations begin, only about five hundred copies. The tract has been in great demand, and we hope will do much good. It has certainly had a wide circulation. Pastors and churches appreciate it.

....The Revs. Hugh Price Hughes and Mark Guy Pearse have been conspicuous among those who were urging an "advance movement," whatever that may mean, among the English Methodists. They have now moved on out of their places as preachers—the former goes into political life, and the latter, who is rich, quits preaching also.—*Western Recorder.* And we are inclined to remark that nobody's the loser thereby.

....Bro. J. G. Burrus of Rockford, moderator of the Yadkin Association, says: "I am truly glad to hear so many visiting brethren are coming to our Association. We will have conveyance for them at Burch Station on August 17th. Hope we may have a large number of brethren from Raleigh, Wake Forest and that section of the State. Come and tell others to come with you." Bro. Burrus knows how to give an invitation, and, too, how to preside over a Baptist Association to the satisfaction of his brethren.

....Working for our College is a duty that we owe the denomination. If there is a young man in your neighborhood who should be at college, it is your duty to encourage him to go; it is your duty to place him in correspondence with Dr. Taylor that he may learn how easily he can go to college. Our young men need encouragement and our College needs active working friends. Both are in the denomination.

....We were pleased to see Prof. Collier Cobb of the University in our office last week. He had just closed the first session of the summer school of geology, which did much practical work in Western North Carolina. Prof. Cobb expressed himself as much pleased with the success of the class. The University is to be congratulated on securing Prof. Cobb in its faculty.

....We have received the last issue of the University Magazine. This magazine is now placed at the forefront of college journalism, and its marked progress during the past year, under the management of Prof. Cobb, is wonderful. It is announced that a series of articles from undergraduate students of the leading universities of the world will be a feature of its next volume.

....We are very glad to announce that Mrs. Dr. Yates is gaining strength, and will take a trip to the White Mountains this week. She will be in Chicago in September. She writes: "I get very good news from Shanghai. The work seems to be prospering in Mr. and Mrs. Tatum's hands. I am very sorry that his health is not stronger; he hopes, and so do I for him, that he may be able to remain on the field ten years before coming home."

....We very deeply regret to hear of the death of Mrs. E. M. Grandy, widow of the late T. T. Grandy, in Ocala, Fla., at the age of sixty-six years. Sister Grandy was one of the Lord's most faithful soldiers, ever zealous for the upbuilding of his kingdom, ever gentle, kind and charitable. It is said that she and her mother had read the RECORDER since its first issue. We would be glad if Bro. Hardaway of Oxford would furnish us a short sketch of her life.

....The July number of the *Wake Forest Student* is out. This issue of the magazine should be of especial interest to the friends of the College, containing as it does several articles concerning the work of the College by the professors, and its pages throughout being devoted to the institution. Among others, we note Mr. W. E. Daniel's address, "The Duty of the College Graduate to the People," and the articles by Dr. Taylor and Prof. Carlyle as of especial worth. Any new student who desires to become better acquainted with Wake Forest should send to Dr. Taylor for a copy of this magazine.

....Among the Alphabet Societies warranted to bring in the Millennium apace is the M. C. L. which was started in England eight years ago and is said to have spread over all the world. These letters mean "Ministering Children's League," and a part of the ritual is a prayer to Jesus. In India some Hindu children wished to join the society, and the prayer was altered so that any Hindu who believed in any deity could pray it. Comment on that would be superfluous. The object of this M. C. L. is most commendable—it is to promote kindness and unselfishness and the habit of usefulness among children. Poor children! Mothers were an old-fashioned institution whose business it was to teach these things. But mothers are presumably all dead, or so wicked they no longer teach their children these things, and a Mrs. Benedict in New York City (do subscribe for the Society's organ) has risen up to do their work. Comment here would be superfluous to those who honor their mothers.—*Western Recorder.*

The Annual Meeting.

Trustees all here, with one exception, on Tuesday. Business transacted in harmony. The Trustees ate at all the houses with the orphans. This was best, for they saw and became acquainted with the officers and children.

Mr. Dennis Simmons was chosen Trustee in place of Dr. McManaway.

But they were so happy over their harmony that they actually forgot to make any arrangements for a collection on Wednesday. The people came not many by rail. There were acres of fine horses from a long distance. Many came twenty miles, the roads being dry and firm. The arbor was entirely too small, and this fact caused some confusion.

Rev. R. L. Patton preached on Sacrifice in Giving. The sermon was a terrible array of facts and figures and gospel truth, and delivered with great power. He is a noble preacher and the sermon will long be remembered. Rev. J. K. Fant in opening the services prayed for rain. Soon after the close of the sermon a light shower fell.

The orphans occupied an hour, and then our eloquent Bro. E. E. Hilliard of Scotland Neck, delivered an address on Sowing and Reaping. It was chaste, beautiful and impressive. He is surely gifted as an orator. He and Pastor Patton are zealous friends of the Orphanage, and are liberal in their contributions. Both of them spoke as they felt.

The collection was small, as we all expected in these hard times. Now the crowd is gone. The singing class is gone to the Mocksville picnic, and the Orphanage is unusually quiet.—*Charity and Children.*

MEETING OF ORPHANAGE TRUSTEES.

The Board of Trustees, eighteen in number, were all present at their meeting at Thomasville, Tuesday, July 25th, 1893, except Rev. A. G. McManaway, who has left the State, and J. D. Brevard of Asheville.

It was ordered that in publishing the list of the trustees, that their post-office be given and not simply the county in which they live or have lived; that in publishing the "charter," the charter as amended, and not simply the amendments to the charter, be published; that the services of Rev. E. J. Ed-

wards as traveling agent for *Charity and Children*, be continued till Dec. 31st, 1893; that the General Manager and Treasurer be instructed not to send out their annual reports to the public till presented to the Board and approved by the same; that the Treasurer, in making his annual report, shall make it full, putting it in the best business form and without comment or explanation of things outside of his duties as Treasurer; that he be required to *pay out* no money except upon an itemized account made out regularly, and approved by the General Manager, and this shall be a valid voucher only when receipted by the party to whom the money is paid; and that the General Manager be instructed to keep such number of children as the means at his disposal will justify, and that the current expenses be made to correspond with the income.

RESOLUTIONS UNANIMOUSLY PASSED.

1. That the Editor, in publishing *Charity and Children*, shall exclude from its columns all articles which do not pertain to the family or to the cause of the Orphanage, except such unobjectionable advertising matter as may be paid for.

2. That the office of Treasurer and Editor be united in the same person.

3. That the Treasurer and Editor be charged with no other duties and responsibilities than the duties indicated by his position as Treasurer and Editor.

4. That the Board at this annual meeting provide for the election of an Editor and Treasurer, and that the brother so elected be given, if necessary, till Jan. 1st, 1894, to enter upon his duties.

On motion, R. D. Fleming, C. Durham and H. F. Schenck were appointed a committee with instructions to secure an Editor.

It was ordered that the Treasurer and Editor open an account with *Charity and Children* and show in his annual report all receipts for the paper, and the cost of the paper, and to pay his own salary and the other expenses of the paper out of the income from the same, and to turn over the remainder of income to the general expenses of the Orphanage.

The term of six trustees expire every two years. The term of A. G. McManaway, Thomas Carrick, T. H. Pritchard, J. Mitchell, Noah Biggs and W. T. Faircloth expired at this meeting.

Dennis Simmons of Williamston was elected to fill the place of A. G. McManaway, and the other five brethren were elected as their own successors.

J. H. Mills was re elected General Manager, and S. W. Hall was elected Treasurer to serve till his successor shall qualify. It was ordered that the Treasurer, in making his weekly acknowledgments, shall publish his estimated value of the articles in kind received, and in his annual report include the total of these items, but separate from the report of cash, that his report hereafter shall be audited, and the Auditor's certificate shall be attached to the report before it is printed.

TRUSTEE.

NOTES ON THE MEETING BY OUR TRAVELLING CORRESPONDENT.

We reached Thomasville early Wednesday morning, and by 10 o'clock it was certain that a very large crowd would be in attendance. We learned at once that the meeting on Tuesday was pleasant and successful.

The children were neatly dressed, and to all appearances have been well cared for the present year.

The beautiful shade trees are well taken care of, and we were glad to see that the interest of the General Manager and others is being shown in the cultivation of flowers of various sorts. We hope to see yet more interest expressed in this direction. Flowers cost but little, and the time devoted to their cultivation is far from being thrown away.

At 10:30 o'clock the vast audience assembled under the large arbor, which is not now large enough to accommodate the people who attend these exercises, to listen to a song service by the children. The singing was an improvement on any we have ever heard at the Orphanage.

At eleven o'clock the annual sermon was preached by Rev. R. L. Patton of Morganton from 2 Cor. 8: 9—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Subject—"Self-denial in giving." Brother Patton showed, as he always does, careful preparation of his sermon, which was delivered in great earnestness of manner. He is one of the most valuable friends the Orphanage has. He not only speaks in its behalf, but makes sacrifices himself for it, and develops his churches in the line of its support.

From twelve to one o'clock dinner, watermelons, lemonade, &c., held the attention of all present.

In the afternoon the annual address was delivered by Mr. E. E. Hilliard of Scotland Neck, who took as his subject, "Sowing and Reaping." The speaker fully sustained himself in the excellent address which he gave us. He not only showed that a harvest of anything presupposes a sowing, but that both seed-time and harvest were the legitimate outcome of honest, faithful toil. The achievements of science, the beauty of art, the perfection of teaching, the accuracy of history, the extent of discovery and the success of the farm were here to bless and benefit the world at the cost of lives spent in faithful, honest and unceasing toil. This was the first visit Mr. Hilliard had made to the Orphanage, and he seemed to be as well pleased with what he saw as the audience was at the address which he delivered.

At the close of the address, a collection was taken, the amount of which we did not learn. Money is very scarce, and many who had it in their hearts to give were forced to go away without being able to do so. If we can only get rain in time, crops will be very fine, and we hope not only the Orphanage may have an increase in its contributions, but all our work as well.

J. C. C.

A Suggested Sample Report for the Associations this Year.

FOREIGN MISSIONS.

The Southern Baptist Convention, through its Board located in Richmond, Va., has missionaries—

I. IN CHINA:

In Canton and vicinity (begun in 1845), 13 missionaries, 21 native helpers, 5 churches, with 710 members, 61 baptisms last year, 8 schools, and $1,400 of contributions by these members.

In Shanghai and vicinity, (begun in 1847), 13 missionaries, 4 native helpers, 3 churches, 113 members, 13 baptisms, 3 schools, and $315 contributions.

In Tung Chow and vicinity, (begun 1860), 12 missionaries, 3 churches, 115 members, 2 baptisms.

II. IN AFRICA:

In Lagos and interior, (begun in 1850), 11 missionaries (of whom five are at home seeking restoration of health), 7 assistants, 4 churches, 144 members, 20 baptisms, 3 schools, and $215 contributed.

III IN ITALY:

In Rome, Florence, and 14 other towns, (begun in 1870), 3 missionaries from the United States, 27 native preachers and colporters, 17 churches, 347 members, 72 baptisms, and $560 contributions.

IV. IN BRAZIL:

In Bahia and vicinity, (begun 1882), 7 missionaries, 4 native preachers, 4 churches, 256 members, 61 baptisms, and $350 contributions.

In Rio and vicinity, (begun in 1883), 10 missionaries, 4 native preachers, 8 churches, 197 members, 35 baptisms, and $994 contributions.

V. IN MEXICO:

(Begun in 1880), 25 missionaries, 10 native helpers, 30 churches, 1,014 members, 94 baptisms, 2 schools, and $1,526 contributions.

VI IN JAPAN:

(Begun in 1889), 4 missionaries, 2 native assistants, 1 church, 27 members, 26 baptisms.

Totals—missionaries 98, native helpers 79, churches 75, members 2,923, baptisms 383, schools 16, and contributions $5,360.

In the above named mission work North Carolina has in

China 12 missionaries.
Africa 3 missionaries.
Brazil 3 missionaries.
Mexico 2 missionaries.

Total, 20 missionaries.

Six of North Carolina's missionaries are now in this country for recuperation and short visits to their homes, the churches and Associations. It is with much pleasure that we welcome our beloved brethren Newton from Africa and Bryan from China to North Carolina and to our Association to-day.

There are *thirty three* great Foreign Missionary Boards or Societies of evangelical churches in the United States. These had last year in papal and pagan lands 724 principal stations, 4,742 out-stations, 1 274 male and 1,746 female missionaries, 11,256 native preachers and helpers, 2,603 churches, 295,326 members, 50,079 additions last year, 5,692 schools, 176,765 scholars, and the natives contributed last year $803,351, and the churches of the United States, gave $4,983,516.

The evangelical missionary organizations of the United States, Canada, Great Britain, Germany and Continental Europe had last year in papal and pagan fields, 14,335 stations, 8,472 missionaries, 44 532 native preachers and helpers, and a church membership of 893,315, with an income for the work from all sources of $14,588,354.

Our duty to papal and pagan lands is plain, and our Lord's command to give them the gospel is imperative. Let us study the Scriptures to know our duty, read books and mission journals for information about the progress made and the doors of usefulness wide open to us, and pray, and give, and toil, for the uplifting love and spirit of Christ to aid us in giving the gospel to all the world.

CHAIRMAN.

This and That from Greensboro.

IS IT RIGHT?

The other day we noticed a party of good Baptist officials get off the train. Most of these men are leaders in the denomination. I watched to see where they would go. With one or two exceptions, they went to a hotel which has a bar attached. In going to that hotel, they passed another equal in almost every respect, giving as good fare for the same money, which has no bar-room. Is it right for our Baptist brethren to patronize hotels which have bar-rooms attached, when they can have equal benefits at one which has no bar?

WILL THE TRUSTEES EXPLAIN?

Why is it that the Baptist Orphanage spends over $4,000 for salaries and wages of officers and helpers, and only $2,600 for the provisions and clothing of the orphans? Why does it require five teachers and five matrons to look after 130 children? Why is not the Orphanage farm self sustaining? Why is it necessary to have cooks, washerwomen and nurses in addition to the other help employed? What is included in $763.18 miscellaneous disbursements? These questions are asked in the interest of the Orphanage, not in a spirit of criticism. Contributions to the Orphanage have fallen off.

I believe the trustees look to the Baptists of the State for support and it is due the Baptists that the Orphanage affairs should be managed with the utmost economy. These matters are being discussed in the churches, they will be discussed in the associations and the conventions. There must be some things explained to the Baptists of the State, or the contributions will fall off more this year. I think Bro. Mills will say that there are few pastors in the State whose churches and Sunday-schools have done better than mine in the support of the Orphanage. I expect to continue to help this cause, but there are many brethren and churches who will not do what they have done unless changes are made.

CAN OUR CHURCHES DO IT?

The *Norfolk Landmark* recently represented the *Headlight* as saying that the pastor of one of the Goldsboro churches said in his pulpit one Sunday morning that owing to the tardiness of some of his members, he was unable to pay promptly for what he buys. This is a sad commentary on the church referred to. We hope it was not a Baptist church, but still we know Baptist churches guilty of the same dishonest practice. There are Baptist pastors in North Carolina who are suffering in their homes and in their influence because the churches have failed to meet their obligations. I consider such conduct on the part of the churches a crime against God and man. We need a revival of *honesty* in our churches.

Pastors need to throw off some of the shackles of sensitiveness. Why should not a pastor talk to his church about his salary? Other men do it in other relations. I believe the pastors should make the question of salary a business one and require the churches to meet regularly and promptly their obligations. If such was the case, a new era would dawn upon our churches. It has been my good fortune for five years to serve churches which promptly met their obligations. When Monday morning comes, my check for week's salary is given. Elizabeth City paid in the same way. Old Salem, a country church with once a month preaching, did the same thing, and declared after two years' trial that it was the easiest and best system they ever had. I believe all our churches can do it. They *ought* to do it and give the world an example to follow.

THE S. S. CHAUTAUQUA.

May the Lord bless this movement. It can be made a medium of great good to the State. Let the Baptists rally to this undertaking. It ought to be made a splendid success. It is a matter of regret that it conflicts with the International State S. S. Convention and the Liberty Association, but it was the best time that could be selected. Let us try to arrange to be present at sometime during the session.

CHAS. A. G. THOMAS

July 29, 1893.

To the Faithful.

From this date till the middle of November, the Associations will be in session every week. It will be my duty to attend them. If letters, therefore, are written to me about the mission work, and are not promptly answered, you may know the cause of delay. I will do my best. You, I know, will be patient. All letters about Sunday-school supplies, and things of that kind, will be promptly attended to by Bro. H. L. Watson, who is the efficient clerk and book-keeper in the Supply Store and Mission Room. He will serve you gladly.

I am the servant of the Convention, and by the Lord's help I will be faithful to every department of its work. My work, as many of you know, is pressing, difficult and trying. But the heart of no true man should fail because of difficulties. These wisely met and overcome make men, erect milestones on the way of progress, and open new and wider doors of usefulness to the denomination. I begin the work of the Associations this week hopefully, "in the name of the Lord of hosts, the God of the armies of Israel," the Redeemer; and, as I believe, with the comfort and guidance of the Holy Spirit. I will be in attendance on the Associations, please remember, brethren, for *four months, every week*, and from one to three Associations each week and, as in the past, will have to meet difficulties constantly in the various departments of work. How I shall need strength, wisdom and patience! Never, in the same length of time, in the six years in my present position, have I had half so many letters of encouragement as I have received in the past three months. I have not had time to write to many, very many, of these brethren and thank them; but I thank the Lord that there are so many such men in North Carolina Baptist churches.

I have not and I will not worry. Worry breaks down more men than work. The faithful preacher and pastor is my highest ideal of a Baptist preacher, and I have never in the past thirty years seen the day when, left to my own preferences and feelings, I did not, above everything else, prefer to be a pastor. A Baptist preacher, a pastor of a Baptist church, whether in the city, town, or country, however obscure and weak, is in a higher position, in my estimation, than any Baptist preacher ever has been in, or ever can be in, as an officer of the State or general government, president or professor in any university, theological seminary, or college, secretary of a convention or board, editor of any paper, or manager of any denominational enterprise.

In my position I am only a helper in the work. Henceforth to the Convention I will not notice any criticisms or complaints on or about any department of the work. I will have neither time nor disposition to do it. I most earnestly ask an interest in your prayers as I go forth to the trying work of the next four months.

C. DURHAM.

The Merchants and Investors' Union of Raleigh, N. C., a State Building and Loan Association, with insurance features for all members, offers, during the next sixty days, to donate to the Baptist Orphanage at Thomasville, one half of the entrance fee, of any applicant for stock who sends this notice, with his application, and fee to the home office. Read ad. in this paper and write to the Secretary.

Read advertisement of South West Virginia Institute in another column.

Notes.

My friend, Judge Winston, has shown much ability in making every-day law plain to every-day people. I have for sometime thought to express my appreciation of his "Talks" To his last week's mention of lawyers who have made our inheritance great, names might be multiplied of North Carolina lawyers, who, have illustrated the highest ideals of honor. I recall an anecdote of Ex-Governor Graham, who once received a check for five thousand dollars, with no explanation except that it was a retainer. He returned it to the sender saying he did not accept retainers without knowing for what service he was retained.

OUGHT LAWYERS PROSECUTE?

Indirectly Judge Winston touches a question of great consequence, in the proposition that "No man (lawyer) ought to undertake the prosecution except where the case is plain." If the case is plain the solicitor needs no help. Criminals often tread devious paths, and they must be traced through the labyrinths. It is in knotty cases the solicitor needs and ought to have help. I concur heartily in the idea involved, that human life and freedom are not to be lightly assailed. Mercy and justice alike demand that every safeguard be thrown around accused persons, and it occurs to me there would be a practical gain in this direction if the State would abandon its policy of "blood-money" pay to solicitors. They are now paid to convict, without conviction there is no pay. The office is worth four dollars for every negro and poor white man who can be convicted of some trifling offense. This policy naturally tends to mere colorable prosecutions and multiplication of charges. Probably every lawyer of any experience will recall instances of four to ten indictments against one man, punishment in only one case, but costs in all. Pay the solicitor a salary, relieve him of personal considerations, make him judge of the propriety of prosecutions as well as of the possibility of conviction, and there will be a sensible gain in the one administration of law. Only the high character of the gentlemen who usually fill the solicitor's office in this State, has saved the people from oppression under the present policy. The fees turned into the public treasury would probably prove insufficient to pay the salaries, but the saving in court costs would more than pay the difference.

FLINGERS AND KICKERS

This is not a dignified caption, but the words are becoming rather familiar in our denominational print. If the children of this world are wiser in this generation than the children of light, it is with difficulty they maintain their lead. The trickery and scheming, the reproach and bitterness, even the vulgar language of slang and depreciation current among the ungodly, are all too readily appropriated by some who profess to have put away unclean things. It is much to be regretted that those who do not agree with us, are, from that fact made worthy of offensive epithets. It may be that some past sowing to the wind has something to do with the present whirlwind. However that may be, there is some disquietude, and if the brethren are allowed to "blow off" a little it will relieve them. Apply the Scriptures to this emergency—as to all others. Let those who are strong help the weak. Let those who are wise instruct the ignorant. The brethren at the head of affairs are strong men without doubt. They know the work committed to their hands. It is not their work. It is not merely the work of the Convention. It is the work of the great Baptist brotherhood. Its power and support comes from them, and one does not constitute himself a "boss" merely by asking information, and even if he be intent upon mischief, let him have the information. Lay bare the work. Bring to light every fact. Let them born into the hearts of the people, and stir them as they have never been stirred before, and through it all the Holy Spirit will guide the people into the truth. These are matters the Convention cannot deal with. Time will not permit and the people will not be there. They must know and themselves weigh the facts. With deference I submit the following suggestions to brethren who have something to say:

There are greater interests involved than gratifying personal resentments and settling personal disagreements. They are our great denominational interests, and the immortal interests of immortal souls.

The dignity of our denominational character is involved. Some may regard this lightly. But one said "Let no man despise thy youth;" he could not have regarded with pleasure contemptuous levity of deportment in mature age. Denominational life and teaching must affect the character of its people, "By their fruits ye shall know them."

The best contribution yet made to this discussion, will, I think be found in Dr. Pritchard's letters in the *North Carolina Baptist* and *Charity and Children* last week.

HOME AFFAIRS.

Our work moves along quietly. Brother Archibald Cree, Jr., a licentiate of this church, hopes to enter Wake Forest this fall. He gives promise of zeal and ability.

As usual, the sisters are active and full of good works. The Ladies Aid Society presented a most enjoyable concert last week under the direction of Sisters M. Parham and C. M. Cooper. In addition to home talent of a high order, quite a number of visiting ladies contributed to its success. Miss Shepherd of Suffolk, Va., teacher of vocal music in Oxford Female Seminary, gave great pleasure by her singing. Her cultured voice, charming person, engaging manners and obliging disposition, quickly won from her audience the same high regard already accorded her in the social circle. Misses L. and M. Currin and Hobgood of Oxford, Edwards of Goldsboro, and Coghill of Rocky Mount, were accorded the recognition due their courtesy and excellent performance. There were many attractive features, but none more pleasing than the appearance of Miss L. Currin, daughter of Bro. J. M. Currin of Oxford.

T. M. PITTMAN.

Henderson, N. C.

Help Asked For.

Dear Bro. Editor:—I want to say to your readers that we are struggling to build us a Baptist church, which we have not yet named, near the Hendren grave yard in Wilkes county. There are a goodly number of our faith in this community; but we are poor and sorely in need of help.

If any of the brethren will help us, let them send the amounts they give to Bro. T. B. Campbell, Glass, N. C., and it will be gratefully received.

Fraternally yours,

W. R. HENDREN.

An Opportunity to Get a Pastor.

Rev. J. B. Harrell of Elizabeth City will doubtless be open for a pastoral engagement very soon. He has been serving a group of fine churches hereabouts for more than two years. Some church that wants a splendidly equipped preacher and a good pastor, now has an opportunity of securing the right man. He is a young man of decided ability, of blameless life, of considerable experience, with an accomplished wife and two children. He grows daily in favor with all who know how to appreciate a good man and a fine preacher. I know him. He is my neighbor, and I love him, and deeply regret his contemplated departure.

CALVIN S. BLACKWELL.

Citizens National Bank Statement.

In another column will be found the statement of the above named bank, which shows it to be in a most gratifying condition. It is a matter of which we may well be proud, that throughout the condition of affairs which has threatened so many banks, the Citizens National Bank of Raleigh has stood without danger, and is able to make such an excellent showing. Under the careful and efficient management of its excellent corps of experienced officers, this bank has acquired a public confidence which cannot be shaken. Although it does not pay interest on deposits, its statement shows $322,788.42 entrusted to its care by individuals.

We call attention to the advertisement of Ryland Institute in another column. This institution is in charge of able and experienced educators, and bids fair to become a most popular school for young ladies.

Associations for 1893—Times and Places of Meeting.

AUGUST—NINE.

Central—Flat Rock church, 2-4.
Pilot Mountain—Waughtown, 3-5.
Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 23-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-22.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

Haywood County—Jonathan's Creek ch., 2-4.
New Found—New Found, 10-12.
Buncombe—Cane Creek, 15-17.
Tuckasiege—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 2.

SEPTEMBER.

Swain County (Indian)—Macedonia ch., 13-14.
Yancey County—Burnesville, 14-16.
Liberty and Duck town—Hopewell ch., 28-30.

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 12-14.
Western N. C. Baptist Convention, Asheville, 18-21.

Mr. George H. Snow, a prominent lawyer of this city, died in New York City on Monday, July 31st, 1893, at 6 o'clock p. m. He had gone to New York on legal business, where he was prostrated and died.

The will of Anthony J. Drexel reveals a bequest of a million dollars to be [illegible] to trustees who are authorized to [illegible] maintain an art gallery, [illegible] public institution in the vicinity of the Drexel Institute. Besides private [illegible] he gave $100,000 to the German [illegible] Philadelphia.

A Few Thoughts.

BY SCATTERHEAD.

PAUL AND SILAS FROM A RIVER-SIDE TO A DUNGEON.

We find Paul and Silas, first missionaries to Europe, down in a deep, loathsome dungeon, their feet made fast in the stocks and their backs bleeding, bruised and wounded from the "many stripes" causelessly laid upon them. These servants of the Lord, in company with some devout women, had been holding for some days a little prayer-meeting by a river-side. Some of the number who had attended these meetings were enabled to trust the Lord Jesus and rejoice in his love. These faithful and consecrated men of God had been bothered for several days by a poor, demented, fortune-telling girl, and Paul through the power of his Lord cast out the wicked spirit that possessed her. These Philippians did not pay any attention to "these servants of the Most High God" until the soothsaying damsel was healed, was no longer controlled by Satan's power, and her wicked masters were conscious from the great change that had taken place with the girl that the "hope of their gains was gone." They then howled terribly and brought charges against Paul and Silas as disturbers of the peace. Strangers and friendless these men of God stood before the rulers without an opportunity to refute the false charges brought against them. They were cruelly whipped and cast into prison. "And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them."

1. Persons engaged in the iniquitous liquor traffic and other crooked ways of money-making are all right with Christians as long as they fail to denounce their wicked business, but as soon as their devilish schemes and hellish occupations are spoken against by God's faithful and fearless servants, their excessive stock of spleen is stirred to the bottom and manifests itself by their many infamous deeds.

2. Paul and Silas, constrained by love to God and men to tell of the "unsearchable riches of Christ," received from the world no tokens of love or consolation, nothing but "midnight" darkness. For doing the work of their Lord and Master, they were cruelly beaten by men of the world and shut up in a dismal prison. No friends near to cheer and comfort them, but forsaken and friendless in a foreign country, confined in a horrible dungeon, their feet made fast in the stocks, they had no chance to ease their bleeding, lacerated backs by shifting from side to side, but in this miserable place where darkness was almost "visible," a reminder of their comfortless surroundings and the cheerless outside world, and midst all their suffering at midnight, songs were heard in the prison.

3. Paul and Silas, though in this miserable plight outwardly, with bruised and torn bodies, smarting with pain, were the happiest men in that city, though world-forsaken and the surroundings of the gloomy and joyless "midnight" darkness, the Lord their God, true to his promise, had not forsaken them, but filled their souls with heavenly light and sweet consolation, so that their cups of joy ran over in praise to his blessed and adorable name and rejoiced that they were "counted worthy to suffer shame for his name." Outward circumstances cannot hinder the heavenly joy from reaching the hearts of God's people. God alone can comfort his people during their darkest hours. The "little ones" who have had the most of heaven on earth were the ones who suffered most for the Lord Jesus. Many martyrs midst the awful and cruel tortures devised and inflicted by fiendish and heartless tyrants, were filled with joy "unspeakable and full of glory," and their minds were not upon their sufferings, but were lifted to their blessed Saviour. A dungeon can be a heaven to the soul rejoicing in God's love. It is the happy privilege of God's people to have the abiding and comforting presence of their Lord on this scene of suffering.

4. Trials will come, brother pilgrim. All may seem bright and lovely to you now, but as sure as you are "not of the world," the dark hours of trial will overtake you, but which will only purify you so as to better reflect the Master's image. "Beloved, think it not strange concerning the fiery trials *which are to try you*, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." If we live near the Lord Jesus, we shall be hated of the world, and if we live godly we shall suffer persecution. But we should be willing to "endure hardness as good soldiers." Though we may be borne high upon the dark waves of life's tempestuous sea, yet every bound brings us nearer our desired haven, and soon earth's trials will be over, and we shall behold him who alone is heaven here to sinners saved by grace and thirsting after righteousness, and who only is heaven to the redeemed through all eternity. "There shall be no night there."

Johnson's Magnetic Oil kills all pains, whether internal or external. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Ordination.

The following ministers—C. S. Blackwell, D. D., R. R. Overby, D. D., J. B. Ferebee, P. S. C. Davis, and the writer—met at Shiloh, Camden county, July 18th, by request of Shiloh church, to examine Bro. C. S. Burgess, and if approved, to ordain him as a minister of the gospel.

The presbytery organized by electing Dr. Blackwell, Chairman, and the writer, Secretary. Bro. Burgess was asked the usual questions and satisfactory answers returned, and unanimously agreed to ordain him as a minister.

The crowd assembled in the church to witness the ordination. Dr. Blackwell preached the sermon, J. B Ferebee offered the prayer, Dr. Overby gave the charge, the writer presented the Bible, and P. S. C. Davis gave the hand of fellowship.

Bro. Burgess goes to Pamlico county to preach and teach school. May the Lord bless him is our earnest prayer.

C. S. BLACKWELL, *Chairman.*
A. W. BURFOOT, *Secretary.*

The World's Fair.

It does not cost a small fortune, as many suppose, to visit the Fair. On the contrary, living expenses in Chicago are as reasonable as in any other large American city. Rooms for two, within a few squares of the Fair grounds, may be had at $7 to $12 per week. Two persons, by ordering together, can make a good meal at first-class restaurants without the grounds for thirty-five cents each, and within the grounds for fifty cents each. Board and lodging need not cost more than $1.75 per day. Twenty five dollars per week for all necessary expenses is a liberal allowance.

The Columbian Exposition is the greatest object lesson the world has ever had. There one has unfolded before him the world's progress in every department of human endeavor from the period of the pyramid builders to the present time. It is impossible to fully realize its immensity. Its site is four times as large as that of the Paris Exposition, and its buildings cover twice the area, and cost more than twice as much as those of any previous fair. Five million dollars were expended in laying out and beautifying the grounds, and the buildings cost double that sum. The total outlay for the Paris Exposition was less than $10,000,000, while that of the Columbian has been more than $30,000,000.

The grounds are adorned with magnificent sculptural pieces, one of them, the Columbian fountain, costing more than $50,000. In this most beautiful fountain a young American artist, Frederick MacMonnies, has embodied his idea of the apotheosis of modern liberty. There are thirteen main exposition buildings, besides the numerous State and foreign government buildings and the Midway Plaisance attractions. The smallest of these main buildings cost $435,000, while the largest cost $1,500,000, contains forty-four acres of floor space, and would hold one thousand cottages 25 by 50 feet.

The nations of the earth have vied with each other in the variety and magnificence of their exhibits, and it would be difficult to tell to which belongs the palm. Probably to France, of all foreign countries, is due the credit of having made the most complete, beautiful, and harmonious exhibit. Of the State exhibits, that of North Carolina is the least satisfactory to one who is acquainted with her magnificent resources. However, this State makes fairly creditable displays in the departments of mines, forestry and agriculture.

If one is looking for the new and marvelous he should spend some time in the electricity building. Here he will see in operation Professor Gray's telautograph, which is destined to take the place of the telegraph, and, in large measure, of the telephone. As one writes his message at the transmitting instrument a duplicate copy is written at the receiving instrument. Both messages are in the sender's own handwriting, thus making him responsible for any error. In this building are shown all of Edison's wonderful inventions.

The Columbus relics are shown in the monastery of La Rabida. Here one sees letters from Columbus, Ferdinand and Isabella, the original commission given to Columbus upon his departure for the first voyage, the first church bell brought to America, the famous bull of Pope Alexander VI, portraits of noted discoverers, and hundreds of other priceless historical relics.

In the Art building are found the noblest creations of the most famous painters and sculptors. France, Germany and the United States make interesting and instructive educational exhibits in the Manufactures and Liberal Arts building. Mr. Vanderbilt's display in the Forestry building of woods from his estate near Asheville attracts much attention, and is a lesson in scientific forest culture. The farm implements shown in the Agricultural building are a revelation to many. One of the most interesting is a sulky-like machine, on which the driver rides, which plants and waters tobacco, tomato and cabbage plants, etc. But it would require columns to enumerate the novel things seen in the different buildings, so I must desist.

Every visitor to the Fair should spend at least one or two days in visiting the attractions on Midway Plaisance. Here in their different villages are represented more than a score of nations. It will greatly profit one to spend a week at the Fair, but, if able, he should devote at least a fortnight to this the greatest of shows.

If after seeing the Fair one wishes to make a trip to the Rocky Mountains, he can do so at little expense by taking the Santa Fe route. He should return to North Carolina by taking the "Memphis Route" at Kansas City. This is unquestionably the best route between the South and West. The Richmond and Danville and the Kansas City, Fort Scott and Memphis railroads now run trains from Washington to Kansas City via Greensboro, Charlotte, Atlanta, Birmingham and Memphis in fifty-five hours. This route makes the best time and gives the lowest rates. The chair and sleeping cars are handsomely furnished, and the traveller enjoys every possible luxury. I am glad that so much of the travel between the North and the West is being diverted over this route. The South needs only to be seen to be appreciated. It has a good soil, a delightful climate, and rich mineral deposits. Its only need is capital, and that is being rapidly secured.

CHARLES LEE SMITH.

Make Beecham's pills. Is your blood poor?

Jealousy.

The most disgusting of the many forms in which the infirmity of good people manifests itself is jealousy. It is not coarse and vulgar and brutal; it is just small. In religious and social circles this petty vice has peculiar scope. Men who would shrink from open violence or even incivility, do most impolite and silly things by indirection, the explanation of which is jealousy; both are utterly unmanly and absurd. To a large and noble nature, or one penetrated by Christian grace, they are impossible.—*Christian Leader.*

All diseases of the skin cured, and lost complexion restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

The Gift of the Knees.

All men and women of power are men and women of prayer. They have the gift of the knees. "Waiting on the Lord" by prayer has the same effect on them that it has on an empty bucket to set it under a rain-spout. They get filled. The time spent in waiting upon God is not wasted time. "I have so much to do," said Martin Luther, "that I cannot get on with less than two hours a day in praying." When I have heard Spurgeon pray, I have not been so astonished at some of his discourses. He had fed his lamp with oil from the King's vessels, and his sermons were full of light.—*Dr. Cuyler.*

KEEP COOL
Just the outside, and all the way through, by drinking
HIRES' Root Beer
This great Temperance drink is as healthful, as it is pleasant. Try it.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter enclosing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.
KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.
C. B. SWANSON.

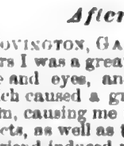
K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.
J. H. GAMBRELL.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Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

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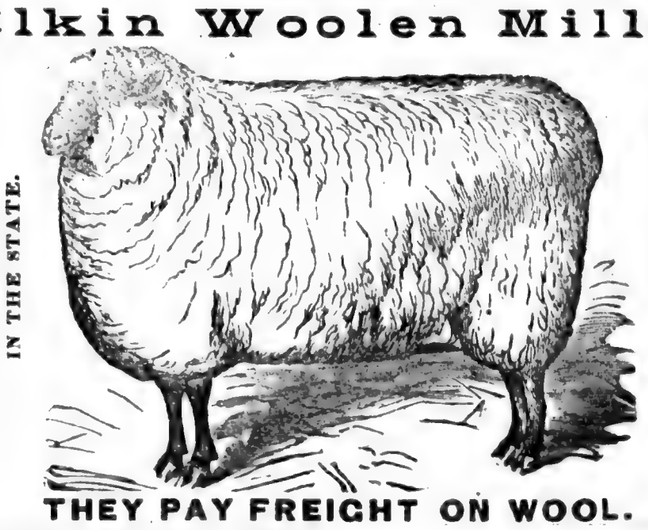
In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala.
A quick, cheap, pleasant and absolute cure for the Tobacco Habit

WOOL! WOOL! WOOL!
If you have wool to be manufactured or to exchange for goods, ship it to the
Chatham Manufacturing Company
PROPRIETORS OF THE
Elkin Woolen Mills.



THEY PAY FREIGHT ON WOOL.
Write for samples, and directions for shipping, to
CHATHAM MANUFACTURING COMPANY, Elkin, N. C.
Freight and Express Office, Elkin, N. C.

W. H. & R. S. Tucker & Co
FOR
DRESS GOODS
BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c, $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1,35 per yd

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3 25 per yd. Austrian cloth (for lining grenadines) 40 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1 00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

Dr. J. H. Daniel,
DUNN, N. C.,
offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

WANTED.
A situation, by a young lady of seven years experience, in a school or private family. Can teach English, Mathematics, Instrumental Music, and Latin to beginners. Terms moderate. References exchanged. Address,
MISS A. V. SMITHSON,
Boydton, Mecklenburg Co., Va

—GO TO—
Jordan's Dining Hall,
A. E. JORDAN, Proprietor,
130 Fayetteville Street, - Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

Richmond & Danville Railroad Company
F. W. Huidekoper and Reuben Foster, Receivers.

CONDENSED SCHEDULE.
In Effect November 27, 1892.

SOUTHBOUND	DAILY. No. 9.	DAILY. No. 11
Lv. Richmond	12 45 p m	
" Burkeville	2 51 p m	
" Keysville	3 35 p m	
Ar. Danville	5 55 p m	7 25 a m
" Greensboro	8 00 p m	9 30 a m
Lv. Goldsboro	2 35 p m	†3 45 p m
Ar. Raleigh	4 30 p m	11 10 p m
Lv. Raleigh	4 40 p m	6 15 a m
" Durham	5 37 p m	7 15 a m
Ar. Greensboro	7 45 p m	9 15 a m
Lv. Winston-Salem	†6 40 p m	†8 00 a m
" Greensboro	8 10 p m	9 30 a m
Ar. Salisbury	9 50 p m	11 04 a m
Ar. Statesville		12 03 p m
" Asheville		4 25 p m
" Hot Springs		5 57 p m
Lv. Salisbury	9 55 p m	11 14 a m
Ar. Charlotte	11 10 p m	12 40 p m
" Spartanburg	1 56 a m	3 36 p m
" Greenville	3 07 a m	4 42 p m
" Atlanta	9 00 a m	11 00 p m
Lv. Charlotte	11 30 p m	
Ar. Columbia	6 00 a m	
Ar. Augusta	10 00 a m	

NORTHBOUND	DAILY. No. 10.	DAILY. No. 12.
Lv Augusta	6 00 p m	
" Columbia	10 50 p m	
Ar Charlotte	6 00 a m	
Lv Atlanta	9 20 p m	8 05 a m
Ar Charlotte	6 40 a m	7 00 p m
Lv Charlotte	6 55 a m	7 45 p m
Ar Salisbury	8 17 a m	9 15 p m
Lv Hot Springs		12 30 p m
" Asheville		2 45 p m
" Statesville		7 47 p m
Ar Salisbury		8 37 p m
Lv Salisbury	8 27 a m	9 52 p m
Ar Greensboro	10 10 a m	11 20 p m
Ar Winston-Salem	†11 30 a m	†1 00 a m
Lv Greensboro	10 20 a m	11 35 p m
Ar Durham	12 11 p m	3 35 a m
" Raleigh	1 09 p m	6 00 a m
Lv Raleigh	1 28 p m	†8 45 a m
Ar Goldsboro	3 05 p m	12 05 p m
Lv Greensboro	10 20 a m	11 35 p m
Ar Danville	12 01 p m	1 15 a m
" Keysville	2 45 p m	4 05 a m
" Burkeville	3 25 p m	4 51 a m
" Richmond	5 30 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.45 p m daily; leave Keysville 3.45 a m; arrive at Oxford 6.00 p m, Henderson 6.55 a m, Durham 7.20 p m, Raleigh 6.00 a m. Selma 10.35 a m. Returning leave Selma 3.30 p m., Raleigh 4.40 p m, Durham 6.00 p m, Henderson 7.25 p m, Oxford 8.30 p m; arrive Keysville 11.55 p m, Richmond 7.00 a m.

Mixed trains leave Oxford daily except Sunday 9.25 a m; arrives Durham 11.55 a m. Leaves Durham 7.45 a m daily except Sunday; arrives Oxford 9.20 a m.

Additional trains leave Oxford daily except Sunday 7.00 a m, and 11.45 a m; arrive Henderson 8.00 a m and 12.40 p m; returning leave Henderson 10.30 a m and 2.25 p m, daily except Sunday; arrive Oxford 11.20 a m, and 3.15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday

SLEEPING-CAR SERVICE.

On trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York; Danville and Augusta.

On 11 and 12, Pullman Buffet Sleeper between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth, Va., via Atlantic & Danville R R.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

A Rheumatic Victim.

A PROMINENT NORTH CAROLINA MERCHANT RENDERED HELPLESS—WEIGHT REDUCED SEVENTY POUNDS—HIS DEATH REGARDED AS ONLY A MATTER OF TIME—OPIATES NECESSARY TO ALLOW HIM A MOMENT'S EASE FROM PAIN.

Read this:—

J. J. ROGERS & Co.,
Grocers and General Merchants,
APEX, N. C., June 6th, 1893.

ATLANTIC ELECTROPOISE COMPANY,
Washington, D. C.

Gentlemen:—When I purchased an Electropoise from you last January, you wrote me that you hoped to hear from me as to results. I have waited till now that I might satisfy myself that the cure was permanent and not a mere "patch up."

Early in the fall of 1892 I was taken with rheumatism, which soon took possession of my limbs. For several months I was confined to my bed and room, suffering more than I can tell. I had the best medical skill. I then employed the remedies of a specialist, all to no avail. I grew worse daily until for several weeks I did not sleep only under the influence of opiates. I could eat but little. I was reduced in flesh from 170 to 100 pounds. I regarded my life only as a matter of a few weeks. The Electropoise was applied at 9 o'clock p. m., Jan. 10th. The first effect was relief from pain, followed by refreshing sleep. My improvement commenced from that very moment.

As recommended, I stopped all medicines. On Jan. 25th I walked without aid and weighed 113 pounds with overcoat on. One week from that day I weighed 124 pounds. One week more, 133. I now weigh my usual weight and am as well, so far as I know, as I ever was in my life. I feel sure that my general health has also been greatly benefitted.

I have used it on other members of my family with great satisfaction. I would not sell mine for $10,000 if I could not get another. Very truly yours,

J. J. ROGERS

Personal Responsibility.

There is no lesson that needs emphasizing more earnestly in our own time than that of personal responsibility. One of the fruits of our tendency to congregate in cities, and to do business in corporations, is the loss of the sense of personal, individual accountability to God. The director or trustee will do a deed of selfishness or cruelty in his corporate capacity which as a man and a neighbor he would scorn. How many characters are ruined that way! But when God keeps accounts with us, it is not as firms or trusts, but as individuals. God does not regard us in the mass but as individuals. God not only chisels out mountains, but he paints flowers and butterflies, and cheers the hearts of mountain squirrels, and tunes the voices of tiny warblers. We are not the creatures of circumstances over which we have no control. There is never a sin we fall into that we could not have escaped. There is never a temptation into which we fall but that we see afterwards how we might have resisted it. It has been our own fault, and no plea of the power of circumstances will avail us with God who sees us as individuals. We have a will given us, strong and indomitable, which, if sustained by prayer to God, will override the most adverse circumstances and make them stepping-stones in the heavenly race. No adult person is in any sense a creature of chance; we are rather, each of us, the sum total of causes we ourselves have set in motion. When a man against great obstacles forces his way to become an orator, or a great general, or a renowned financier, we say he is a self-made man; but it is just as true that the great drunkard, the great liar, the great libertine, the great fool, are all self-made men. Let us not deceive ourselves. We, and not some one else, are responsible to Almighty God for our conduct, and we will have to give an account for it.—*Dr. L. A. Banks, in "Common Folks' Religion."*

Good and Bad Mothers.

On this subject Amelia E. Barr writes in the *North American Review:*

"The difference between good and bad mothers is so vast and so far-reaching that it is no exaggeration to say that the good mothers of this generation are building the homes of the next generation, and that the bad mothers are building the prisons. For out of families nations are made; and if the father be head or the hands of a family, the mother is the heart. No office in the world is so honorable as hers, no priesthood so holy, no influence so sweet and strong and lasting.

"How to manage young children, how to strengthen them physically; how best to awaken their intellects, engage their affections and win their confidence; how to make home the sweetest spot on earth, a place of love, order and repose, a temple of purity where innocence is respected, and where no one is permitted to talk of indecent subjects or to read indecent books; these are the duties of a good mother; and her position, if so filled, is one of dignity and grave importance. For it is on the hearthstone she gives fine healthy initial touch to her sons and daughters that is not effaced through life, and that makes them blessed in their generation."

In Japan a physician never thinks of asking a fee from a poor patient. A proverb among the medical fraternity of that land runs thus: "When the twin enemies, poverty and disease, invade a home, he who takes aught from that home, even though it be given to him, is a robber."—*Standard.*

His Grace Sufficient.

"I told my people the other morning, when preaching from the text, 'My grace is sufficient for thee,' that for the first time in my life I experienced what Abraham felt when he fell upon his face and laughed. I was riding home, very weary with a long week's work, when there came to my mind this text: 'My grace is sufficient for thee'; but it came with the emphasis laid upon two words: '*My* grace is sufficient for *thee*.' My soul said: 'Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am,' and I laughed and laughed again to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I had said: 'Alas! I shall drink up the ocean.' Then the Father of the waters lifted up his head sublime, and smilingly replied: 'Little fish, the boundless main is sufficient for *thee*.' The thought made unbelief appear supremely ridiculous, as indeed it is."—*Spurgeon.*

Destitution in Texas.

Texas is one of the widest and most hopeful mission fields in America. Bro. J. M. Carroll, Corresponding Secretary of the State Mission Board, furnishes the following facts: There are seventy-two counties, one-third of the State's territory, without a resident Baptist minister, and some parts of this territory are among the most populous in Texas. There are fifty-one counties without a Baptist church, and some large associations have not even one self-sustaining church in them. At this time the State Board has seventy-seven missionaries actively engaged, and sometimes during the year there are more than these, and yet at least one hundred other destitute fields are appealing for help. He thinks that there is probably more destitution—where help is now needed—in Texas than in all the other parts of the Southern Baptist Convention combined. Of the 2,400 Baptist churches in the State, over 1,500 are without houses of worship, and there can be but little hope of mission and Sunday school work until these churches can secure houses of worship of their own. Not more than one in twenty-five of these have Sunday schools.—*Religious Herald.*

Deafness Cannot be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give one hundred dollars for any case of deafness (caused by catarrh) that we can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & Co, Toledo, O.
Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for August: Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Brazil.

The name given to this country at first was Terra Santa Cruz (Land of the Holy Cross.) The cross is worshipped but not the Christ. When shall the true doctrine of the cross be preached all over Brazil? It is a land where God has done much and man very little. God gave it beautiful scenery, a pleasant climate and abundant productions. Man made it a priest-ridden country, and sunk its people in such ignorance that they had not the knowledge required to call forth the productions of a land "waiting to be gracious."

Rio de Janeiro, the capital of Brazil, is situated on a large bay, which is justly said to rival the Bay of Naples in beauty. It has a population of 400,000, and is in many respects like a European city, with a large class of cultivated, intelligent, liberal men, who are friends of education and progress.

Stationed here are S. L. Ginsburg, Mr. and Mrs. J. J. Taylor. Mr. T. T. Martin is under appointment and will sail soon. Miss Emma Morton is in this country at present, as are also Mr. and Mrs. Bagby.

BAHIA.

Bahia is on the sea coast, 700 miles northeast of Rio de Janerio, on a bluff overlooking a bay which forms one of the finest harbors in South America. It is the oldest city of Brazil, and the second in size. It has a population of over 200,000. Mr. and Mrs. Z. C. Taylor and Miss S. E. Johnson are our missionaries here. Miss Johnson has rendered valiant service since the first day of her arrival. She immediately took charge of the music, and shortly afterwards began teaching the children's class in Sunday-school.

MINAS GERAES.

It is one of the largest provinces of Brazil, being nearly equal in size to France. It has a clear, bracing climate, and boasts a people among the most energetic and intelligent of all Brazil. It embraces the gold and diamond districts, and has much undeveloped wealth.

Mr. and Mrs. S. E. Soper and Mr. and Mrs. J. L. Downing are in charge of this station, with native assistants.

PERNAMBUCO.

The beautiful city of Pernambuco is called the "Venice of Brazil." It has 175,000 inhabitants. Bro. Entzminger and wife are already meeting with much success there, with a native helper.

NEEDS OF OTHER STATIONS.

Campos and Nictheroy each needs a worker. More men to occupy prominent places in the great interior of Bahia and Minas Geraes, several chapels are needed in Rio, Campos, Pernambuco, Maceio, Valenca, Alongonitos, Juiz de Fora, etc. Another larger press to make our printing office self-sustaining, a school in each of the three missions, medical missionaries and dispensaries, and trained lady missionaries, are also needed.

AREA OF BRAZIL.

The area of Brazil is 261,906 square miles larger than the United States. It comprises one-half of South America, one fifteenth part of the terrestrial globe. It has a seaboard of 4,000 miles. There are twenty States, all of which border on the Atlantic, except four; these last four are nearly twice the size of all the other sixteen. Brazil is wide at the North, diminishing irregularly to a point at the South, and is naturally divided into three characteristic districts, viz: the Amazon, the Plata, and the Eastern.

THE FAMILY.

The family—the fountain of the social and public weal—is at a low ebb. One-half of the population is born out of wedlock. The marriage vow is little respected. Girls who have property, as a rule, marry early; among the poor, marriage is the exception. Young men and ladies are not allowed vis-a-vis conversations, marriage being effected through parents and others. The priests, having had a monopoly of celebrating marriage, were so exorbitant in their charges as to force the poor to live together unmarried, and so have brought marriage into disrepute, they themselves often living in open concubinage. Under the Republic the priests will not have a monopoly of marriage fees, as marriage is now a civil contract which may be entered into without the aid of a priest.

Wine and rum drinking, smoking, snuff-taking and gambling are general. The laws are tolerably good, but there is not moral force enough to execute them. Lotteries are carried on to a fearful extent; thousands expecting to get rich by their tickets live in idleness and want.

In the United States the father regards it as a happy occurrence when he meets a minister of the gospel, or a gentlemen friend, who happens to be taking the same train for the same town or city to which his daughter is going. He places his daughter in the hands or care of such with the fullest confidence. Not so in Brazil. The minister of the church of Rome is the last man a father would choose as the escort and protector of his daughter. The whole of society in Brazil is corrupt.

CONTRIBUTIONS OF NATIVE CHURCHES.

Rev. John R. Sampey says: "The contributions of the native churches for the support of the gospel among themselves have been liberal, and they have also done much for the spread of the gospel throughout the world. Both in Bahia and Rio Janerio the figures show that the members have given as much as eight dollars per capita in one year. This is remarkable giving for poor people, and most of the early converts came from the middle and lower classes.

"We cannot now plead that the country is closed against missionaries. The door to every State in the Republic is wide open. The revolution of 1889 broke the political power of the Roman Catholic church. The arm of the civil power is no longer subject to the call of a fanatical priesthood. The Liberal party looks upon Protestants as friends of liberty. Baptists have never before had such a favorable opportunity for pushing their work in Brazil. Who will go?"

A PERSONAL THOUGHT.

In Brazil, as in almost every country on the face of his earth, God has opened the way for his gospel. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Are we shod all right? Are we going, or sending, or giving, or praying? Let us look to our feet, if we are not shod with the preparation of the gospel of peace, we have not the whole armor. And if we have not the whole armor, can we pray that our missionaries may be able to open their mouths boldly to "make known the mysteries of the gospel?"

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

He-No Tea

The experience and scientific study of eighty-two years in China and America.

HE-NO TEA,

Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,

A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

Hires' Concentrated Solution

for Soda Fountains. Pt and gal. jugs. Merchants supplied at Manufacturers Prices.

Bernhams

Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by

W. C. & A. B. Stronach,

GROCERS, BAKERS, AND CANDY MANUFACTURERS,
RALEIGH, N. C.

Mechanics' and Investors' Union

For Savings and Loans,

RALEIGH, N. C.

Branches Throughout the State.

Chartered by and under State Supervision, with improved plan of redeeming and loaning stock. **Dues of Disabled or Deceased Members Paid from Guarantee Fund.** Sound plan, energetic directory, competent management. Monthly payments 65 cents a share. Maturity value $100.

DIRECTORS:

JOHN C. DREWRY, President.
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Commercial and Farmers' Bank depository.

Apply for stock to any member of the Board.

☞ Good agents wanted.

GEO. ALLEN, Secretary,
107 Fayetteville St., opposite Express Office.

TO MINISTERS.

ARE YOU INTERESTED IN YOUR CHOIR

to the extent of desiring to have each Sunday, new and bright ANTHEMS, thoroughly devotional in character?

If You Are

and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

ADDRESS

THE JOHN CHURCH CO.,
S. E. Cor. 4th and Elm Sts., Cincinnati O.

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Caroline, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

The Fundamental Principle of Life Assurance

is protection for the family. Unfortunately, however, the beneficiaries of life assurance are often deprived of the provision made for them, through the loss of the principal, by following bad advice regarding its investment.

Under the **Tontine Installment Policy** of

The Equitable Life

you are provided with an absolute safeguard against such misfortune, besides securing a much larger amount of insurance for the same amount of premiums paid in.
For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas, Rock Hill, S. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool on How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Secy, Leaksville, N. C. for catalogue, before disposing of your wool.

DROPSY TREATED FREE

Words of Aporeciation.

Dear Recorder:—On the eve of leaving the noble-hearted people of Goldsboro for the new field of labor to which I feel that the Lord has called me, I want to say a word in appreciation of the faithfulness with which they have aided me in the work of this important field. Through joys and sorrows they have stood by me, and largely through their prayers and labors, I look back upon the past several years as the most fruitful period of my ministry. It has been my privilege to receive and baptize several persons recently, and it is a cause for grateful praise that an ever brightening future lies before the church.

I urged the membership to proceed at once to the choice of a new pastor, so that the interval might be as short as possible. A unanimous call was recently extended to Rev. C. A. Jenkens of Oxford, and he has signified his acceptance. It is a joy to me to feel that in going away, I can see the work already committed to one of our most gifted and consecrated men, in every way qualified to carry it forward. May the Lord abundantly bless him in the new relation upon which he enters.

May the Lord keep this dear people in the hollow of his hand, and gather us one and all at last to the general assembly and church of the first born, whose names are written in heaven.

J. HARTWELL EDWARDS.

Goldsboro, July 28, 1893.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

Cylinder tops are etched in the glass "MACBETH & CO. PEARL GLASS."—another trade-mark.

Pittsburgh. GEO. A. MACBETH CO.

KEEPS Leather twice as soft and long—Vacuum Leather Oil: 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

State News.

George Grissom, colored, was killed by a train at High Point on July 22

A big pony penning will take place on the banks near Morehead, August 10.

Alex Houston, colored, of Davie county, was killed by a sun stroke several days ago.

The Bigger mine in Cabarrus county, recently changed hands; the purchase price was $10,000.

The North Carolina Horticultural Society holds its annual meeting at Southern Pines to morrow, the 3d inst.

Fayetteville's two safe robbers have been sentenced to ten years imprisonment in the penitentiary.

Dr. H. M. Wilder, county physician, says Mecklenburg has more prisoners in the jail, more inmates of the county home and more convicts on the chain gang than any other county in the State.—*Mecklenburg Times.*

Mr. W. F. Battle of Rocky Mount, a civil engineer who has for some time been with a surveying corps in Transylvania county, was struck by lightning and killed several days ago while on top of the Pisgah Range one fourth of a mile northeast of Pigeon Gap. Mr. Battle was twenty one years old, and a son of John J. Battle of Edgecombe county.

On July 21st a terrible accident occurred at the home of Mr. Mack B. Chappel, five miles north of Edenton. His two little daughters, Josie aged seven, and Jessie three years younger, attempted to start a fire in the kitchen stove. The wood refusing to burn, they seized an oil can and began to pour oil into the stove, when the contents of the can exploded, setting fire to everything in reach. Both children were fatally burned, their deaths occurring on the same day.

A special from Asheville, N. C., to the Richmond *Dispatch*, July 28th says: "A. E. Cochran, a prominent lawyer of Sandiego, Cal., formerly of Georgia, has brought suit in the United States Court for possession of over 100,000 acres of land in the counties of Watauga, Mitchell and Caldwell. He is a grandson of William Cochran, to whom with William Tate, the tract was granted by the State in 1795. There are sixty-one respondents. Ex-Attorney General Davidson and Ex-Governor Jarvis are Cochran's attorneys. The tract now includes several towns, and is very valuable. Grandfather mountain is included in it."

General News.

Major W. T. Sutherlin of Danville, Va., died July 22d.

Five Choctaw murderers are to be executed at Caddo, I. T., on the 4th inst.

John G. Walker of Winchester, Va., died in Washington City on the 20th ult., aged ninety years. His death was caused by [illegible].

In Pittsburg, Pa., since 1887, 154 persons have been killed by the explosion of oil.

Col. C. C. Jones, Jr., historian of Georgia, died in Augusta on July 19th, aged sixty-two years.

The towns of Medford, Prentice and Fifield Wisconsin, have been wiped out by forest fires.

A fire in London, England, on the 18th ult., caused a loss of about one and a half million dollars.

Sixty buildings in Susanville, Cal., were burned Wednesday night week. Estimated loss $250,000.

Richard P. Roughton and Fred F. Rawlings killed each other in a street duel with pistols at Sandersville, Ga., recently.

Thousands of iron workers at Pittsburg are idle because of a disagreement with the manufacturers about wages.

It is estimated that 170 lives and $1,500,000 worth of property have been destroyed so far this year by cyclones in the West.

Something like 350,000 coal miners in England are directly affected by a great strike which was inaugurated on July 28th.

It is said that all but nine States, out of the forty-four in the United States, now make scientific temperance education compulsory in their common schools.

Postmaster General Bissell has decided to abandon the three sizes of postal cards now in use and substitute one size for both single and return cards, 3½ by 5½ inches.

An excursion train was wrecked at East Aurora, N. Y., on the night of July 18th. One person was fatally injured and fifteen or twenty others were more or less seriously hurt.

Gov. Fitzhugh Lee of Virginia has been engaged by the Appletons to write the life of Gen. R. E. Lee for their "Great Commander" series of works now in course of preparation.

St. Mary's Roman Catholic church, Long Island City N. Y., was totally destroyed by fire on the 21st ult., together with a number of other fine buildings. Estimated loss, $800,000.

The Amoskeag cotton mill at Manchester, N. H., the largest mill of its kind in the United States and probably in the world will shut down for the month of August. Eight thousand operatives are employed in this mill.

Large consignments of Sumatra tobacco have been seized at Philadelphia because of under valuation when passed through the Custom House. It is estimated that by this system of under valuation the losses at Philadelphia alone have aggregated not less than $1,500,000.

Three negroes—Will Thompson, Tim Foster, and Handy Keigler—were lynched in Lexington county, S. C., on the night of July 24th, 1893, for outraging Mrs. Sightler, wife of a white farmer. Suspicion pointed to Thompson, who was caught, severely whipped and hung to the limb of an oak tree. He criminated the other two, and each was hung to the limb on which the first was hung. All of the bodies were riddled with bullets. Terrible crimes these, by the negroes and by the lynchers!

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Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
Ask for and keep it. Superior to all. Genuine has trade-mark and crossed red lines on wrapper.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Murfreesboro church, West Chowan, $3.22; Bladen Union ch, 1.50; Union ch, West Chowan, 5.00; Pleasant Home ch, Brushy Mountain, 9.00; Third ch, Durham, 2.35; Bethel ch, 2.54; Mooresville ch, Yadkin, 8.00; Corinth ch, King's Mountain, 2.00. Total, 25.51. Previously reported, 2,820.30. Total this year, 2,845.81.

Foreign Missions—Garner ch, Raleigh, $1.16; Ross ch, West Chowan, 15.00; Pleasant Home ch, Brushy Mountain, 5.28; Beaver Creek ch, ditto, 65c; Forestville ch, Central, 25.50; New Hope ch, ditto, 6.65; Third ch, Durham, 1.50; Bethel ch, 57c; Beaver Dam ch, King's Mountain, 3.00; Boiling Springs ch, ditto, 2.25. Total, 61.56. Previously reported, 3,195.29. Total this year, 3,256.85.

Home Missions—Sandy Run ch, W Chowan, $8.75; Ditto S S, ditto, 5.00; W M S, Buckhorn ch, ditto, 7.20; Brassefields ch, Central, 6.00; Union ch, West Chowan, 16.00; Third ch, Durham, 2.50. Total, 45.45. Previously reported, 1,295.01. Total this year, 1,340.46.

Education—Mar's Hill ch, West Chowan, $5.00; Brassfield's ch, Central, 2.50; Murfreesboro ch, W Chowan, 4.87; Bladen Union ch, 1.06; Cub Creek ch, Brushy Mountain, 3.35; Wilkesboro ch, ditto, 1.73. Total, 18.51. Previously reported, 1,277.32. Total this year, 1,295.83.

Orphanage—Forest Home ch, Ashe and Alleghany, $1.00; Pine Forest ch, West Chowan, 2.25; W M S, Pine Forest ch, ditto, 2.75; S S, Sound Side ch, 11.13; S S, Bladen Union ch, 2.44. Total, 19.57. Previously reported, 546 38. Total this year, 565.95.

Ministerial Relief Fund—Chapel Hill ch, $10.00. Previously reported, 525.86. Total this year, 535.86.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, July 29, 1893.

France and Siam are about to engage in a war that threatens all Europe. The French government has demanded a large indemnity and a cession of territory from Siam, which is the cause of the hostilities. Later: The Siamese government has accepted the full terms of the French ultimatum, and it is now anticipated that an early settlement of the troubles will be effected.

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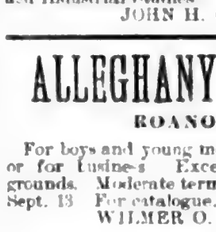

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With a most imposing building located in the midst of grounds of remarkable beauty, the situation is one of great attractiveness. Charges are made as reasonable as the class of work done will allow.
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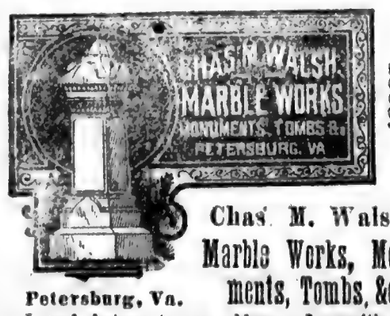

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Mr. J. J. Rogers of Apex, N. C., says that if he could not get another, $10,000.00 would not buy his Electropoise. Read his letter in this paper and find out why he prizes it so highly. Write us for information.
ATLANTIC ELECTROPOISE CO., 1405 N. Y. Ave., Washington, D. C.
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A REMARKABLE AFFIDAVIT MADE BY A WELL-KNOWN BUSINESS MAN.

AFFLICTED WITH LOCOMOTOR ATAXIA FOR FIFTEEN YEARS—DID NOT WALK A STEP FOR FIVE YEARS—WAS GIVEN UP BY THE LEADING PHYSICIANS OF NEW YORK CITY AND DISCHARGED FROM THE MANHATTEN HOSPITAL AS INCURABLE.

(From the New York Tribune.)

For some time there has been an increasing number of stories published in the newspapers of New York City, telling of marvelous cures of various diseases that have been made by different medicines and treatments. It has long been the intention of the *Tribune* to investigate one of the most interesting cases that could be found and give the truth to the world as a matter of news. Happening on the case of Geo. L'Hommedieu, the other day an investigation was made with the following very happy result:

When the reporter called on Mr. L'Hommedieu at the residence of his cousin, Mr. Edward Houghtaling, 271 W. 134th St., he said: "I am fifty one years of age and was born in Hudson, N. Y. I served my time in the army, being corporal of Company A, twenty first N. J. Volunteers. It has been about fifteen years since I noticed the first symptoms of my disease. I consulted Dr. Allen of Yorkville, and also Dr. Pratt, since deceased. "Dr. Pratt exhausted his powers in my behalf and finally told me that he could do nothing more for me.

"Finally I was advised by Dr. Gill to go to the well known scientist, Dr. Hamilton. He gave me a most thorough examination and did me no good. I felt I was growing weaker every day, and went to the Manhattan Hospital, at 41st St. and Park Avenue, and was under treatment by Dr. Seguin. He treated me for about three months, and then, told me that I had locomotor ataxia and was beyond the aid of medical science. I was now a complete physical wreck; all power, feeling and color had left my legs, and it was impossible for me to feel the most severe pinch or even the thrust of a needle.

"If my skin was scratched there would be no flow of blood whatever, and it would take it full six weeks to heal up. In the night I would have to feel around to find my legs. My pains were excruciating and at times almost unbearable. I would take large doses of morphine to deaden the pains. About five years ago Dr. Lewis A. Sayre of 285 5th Avenue, made a trial of the French method of stretching the spine. Although I received no benefit from this treatment I shall always feel grateful to Dr. Sayre for his great interest and kindness.

"So severe had my case become by this time that I could not walk without assistance, and was almost ready to give up life.

"I began the use of Pink Pills for Pale People in September last. I took them rather irregularly at first with the cold water treatment. In a very short time I was convinced that I was getting better and I began the use of the pills in earnest, taking about one box every five days.

"The first sign of improvement was in November 1892, when I had a rush of blood to the head and feet causing a stinging and prickling sensation. February 22d, 1893, was the first time in five years I had ever seen any sign of blood in my feet. From this time on I began to improve. My strength and appetite have gradually returned; I now have perfect control of my bowels, and the pains have gradually left me. I can sit and write by the hour and walk up stairs by balancing myself with my hands. Without doubt I am a new man from the ground up, and I have every reason to believe that I will be hale and hearty in less than six months. I have taken about twelve boxes of pills."

Sworn to before me this eleventh day of March, 1893. H. E. MELVILLE,
Commissioner of Deeds,
[SEAL.] New York City.

The reporter next called on Mr. Robert W. Smith, a member of the firm of Marchal & Smith, who said:

"I have known Mr. Geo. L'Hommedieu for twenty years. He became connected with our firm as secretary in 1879, and attended strictly to his office duties until 1881, when he was stricken down with his trouble. As the disease advanced he was obliged to succumb and reluctantly gave up his office work. I know that he tried various physicians and their treatments without the least success, and, as he states, he was finally discharged from the Manhattan Hospital, and told that he was in the last stages of locomotor ataxia and was beyond the hope of human aid. About six months ago, or so, he was advised to try Dr. Williams' Pink Pills for Pale People, with the cold water-treatment. The last time I saw Mr. L'Hommedieu he had gained the use of his limbs to such an extent that he could walk up stairs with the help of his wife, and is now doing much important work for us at his home.

ROBERT W. SMITH."

Sworn to and subscribed before me this eleventh day of March, 1893.
[SEAL.] W. H. WOODHULL,
Notary Public, New York County.

An analysis of Dr. Williams' Pink Pills show that they contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, and all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, (50 cents a box—they are never sold in bulk or by the 100) by addressing Dr. Williams' Medicine Co., Schenectady, N. Y., or Brockville, Ontario.

The Wilmington, Newbern and Norfolk railroad is completed to Newbern.

DIED.

BAKER—Minnie Baker, daughter of Bro. T. M. and Sister F. Baker, died July 18th, 1893, in the twenty-first year of her age. She was a member of the Friendship Baptist church, and was a helper in all the work of the church. She died happy in the Lord, and asked all present to meet her in heaven. Her gentleness of disposition made all who knew her her friends. R. W. CREWS.
Germanton, N. C.

PARRISH—Mrs. Emily Parrish, wife of Woodson Parrish, died in Nash county, near Nashville, July 23d, of typhoid fever. She was a member of Cedar Rock Baptist church. She had been married forty-one years, and was the mother of sixteen children, thirteen of whom are now living. She was sixty years of age. She was a good mother. Her place cannot be filled in the hearts of her children and husband who survive her. F. P.

HICKS—Miss Eliza Hicks of Wake Forest died suddenly on July 14th, at 9 p. m. The deceased was a consistent member of the church. With a heart full of sympathy she was always ready to relieve the suffering and to comfort the sorrowing. She had charity for all, and a kind word for every one. Her spotless life has been, and will ever be, a benediction to all who knew her. For a long time she had been expecting the summons, and often said she was only waiting the Lord's time, and was ready to go whenever he might call. How peaceful the close of such a beautiful life. She will be greatly missed by every one on the Hill. But all know that it is well with her. W. R. G.

FARMER—Died, at Rich Square, on June 3d, Bro. Henry Farmer, in his sixty-second year. He had been a great sufferer for years from rheumatism, but died from a severe attack of dysentery. He was a man of sterling integrity, of simple and devout faith and an attached member of the Baptist church. He leaves a wife and two little daughters to mourn their loss—a loss which is felt by the whole community, and not least by the little church in which he was a willing helper. His funeral was preached on June 4th by his pastor, Rev. A. Cree, in the Baptist church, to a deeply sympathetic congregation. A brave soldier in the civil war, he appeared to us being also a good and devout soldier of Jesus Christ, and having fought the good fight our trust is that he has now received the crown.

SMITH—Sister Bettie E. Smith, beloved wife of Wallace Smith, departed this life at the home of her mother in Vance county, N. C., on July 10th, 1893, in the eighteenth year of her age. Sister Smith professed faith in Christ when thirteen years old, and joined Sulphur Spring Baptist church, and has been a faithful member ever since, and died rejoicing in a Saviour's love. Sister Smith's illness was long and very severe, but God saw fit within his infinite mercy to relieve her suffering. She will be greatly missed by her church, and especially by her family and friends. She leaves a mother, one brother, eight sisters, and a young husband, to mourn their loss. May God comfort the bereaved family, and especially the bereaved husband, and may he feel and realize that his loss is her eternal gain; and may he so live that when he is called to die he can say that he is going to join his fair young wife in heaven, where parting is no more. God help him in his sore bereavement, and may he look to the Lord in his troubles and feel that separation here is only for a short time, and that union in heaven means union forever. A. E. M.

ROGERS—On July 5th, 1893, sister Elizabeth Ann Rogers, widow of Bro. Frank Rogers, in the seventy-fifth year of her age. In early life she professed faith in Christ, and through her long life was an earnest, zealous Christian. She was a member of Middle Swamp Baptist church, Gates county, N. C. When, a few years ago, sister Fannie Knight went to China, I heard Sister Rogers say, "If I were only young, I, too, would be a missionary."

Last September she had a fall, from the effects of which she never recovered, having to go on crutches the remainder of life. But amid all her trials she seemed to manifest a beautiful spirit of resignation. In a letter to the writer of this notice, written the day before her death, she said, "Yes, my dear brother, my affliction has been a great teacher to me. I thank God for it, and for all his afflictions." And again, "I feel as if I haven't very much longer to stay here, and I do want to see you before I am called away to rest. Come and spend a long evening with me. I want to talk about heavenly things. . . Don't let it be very long before you come. You know death is sudden sometimes."

That very evening she had something like a stroke of paralysis, and the next morning passed away to rest. The summons, though sudden, was, we see, not unexpected, but found her waiting and watching for her Lord, ready to depart and be with Christ.

W. B. WAFF.

VANN—Miss Lula Vann departed this life at Rich Square, Northampton county, on July 7th, in the twentieth year of her age. In the full bloom of youth and beauty, her education just lately finished, and universally beloved as she was, her death was most touching. In the words of the poet, "Death lay on her like an untimely frost upon the sweetest flower in all the field." The Master had another and higher sphere of duty for her. Amiable and beautiful in person, she was still more beautiful in character. She was about twelve years of age when she professed religion, and was baptized by Rev. Joshua Fleetwood. Her illness was brief—some ten days—and she died in the blessed assurance of the nearness and fullness of the heavenly life through Christ, bidding her family and friends loving farewell in the expressed prospect of meeting them again in the heavenly home. Her character is thus drawn by Prof. Stallings of High Point in a letter to her bereaved father, "We have had some excellent girls in our family as pupils, but have never had one to surpass in gentleness, goodness, unselfishness and devotion to principle and duty your sweet-sainted Lula. O how great the loss to you, to us, to the world, but how great her gain!" Her funeral was preached by her pastor, Rev. A. Cree, in the Baptist church, on July 8th, amidst every manifestation of sorrow and loss by a large circle.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Many banks and large business houses have failed in the last few weeks all over the country. A regular panic prevails in some sections.

REPORT

—OF THE CONDITION OF THE—

CITIZENS' NATIONAL BANK

—AT—

Raleigh, in the State of North Carolina, at the close of business, July 12th, 1893.

RESOURCES.

Loans and discounts	$270,390 92
Overdrafts, secured and unsecured	4,760 88
U. S. bonds to secure circulation	25,000 00
Other bonds	8,360 00
Due from approved reserve agents	85,236 82
Due from other National Banks	15,658 73
Due from State Banks and bankers	4,450 37
Real estate, furniture and fixtures	43,000 00
Premiums paid	3,250 00
Checks and other cash items	4,249 86
Bills of other National Banks	15,401 00
Fractional currency, (including nickels)	150 26
Specie	8,960 00
Legal-tender notes	25,000 00
Redemption fund with U. S. Treasurer (5 per cent. of circulation)	1,125 00
Due from U. S. Treasurer, other than 5 per cent. redemption fund	77 20
Total	$515,071 04

LIABILITIES.

Capital stock paid in	$100,000 00
Surplus fund	20,000 00
Other undivided profits	7,479 06
National bank notes outstanding	18,570 00
Individual deposits subject to check	322,788 42
Certified checks	508 50
Cashier's checks outstanding	9,588 37
Due to other National Banks	7,975 01
Due to State Banks and bankers	3,786 68
Notes and bills re-discounted	24,375 00
Total	$515,071 04

STATE OF NORTH CAROLINA, } ss.
WAKE COUNTY. }

I, Jos. G. Brown, cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
JOS. G. BROWN, Cashier

Subscribed and sworn to before me this 13th day of July, 1893.
FRANK P. HAYWOOD, JR.,
Notary Public.

CORRECT—Attest:
W. J. HAWKINS,
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God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again.
And yet in tenderest love our dear
And heavenly Father sends him here.

There's quiet in that angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But fills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.

Oh, thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."

—John Greenleaf Whittier.

All Good Work has Place.

"Oh, dear!" sighed Hester Bland. "I feel so discouraged. It isn't worth while to try; one can't accomplish anything, anyway, that's worth anybody's notice."

"If one could only do something that would seem worth while," she persued. "See what Florence Nightingale and Elizabeth Prentiss accomplished! Their praises are being rung even now, after they are dead and gone. If one could do important work like that, work that would attract notice and that somebody would care for, it would seem worth while to try. Oh, I wish I could found a great school, or write a popular book, or do something of that kind! But here I am, compelled to live in this small cockleshell of a house, with nothing but humdrum work to do from morning till night; and—and, worst of all, I'm afraid I'm not capable of doing anything better. Oh, oh, it's too disheartening!" And the poor girl laid her head on the stand before her and wept the bitterest tears of her life.

As Hester sat brooding over her troubles, the dusk deepend into darkness. Suddenly, the silence was broken by a familiar voice calling her from the foot of the stairs:

"Hester, are you ready? It is almost time to go to the missionary meeting."

"I don't believe I'll go to-night, mother," Hester replied.

"Why not, daughter?" asked her mother, hurrying up the stairway to Hester's room. "Why, you have been crying, dear! What has gone wrong?"

"Oh, nothing especially, only I feel so discouraged, mother," the girl returned, gloomily. And then, after some persuasion, she told her mother frankly what was the cause of her depression, and how she felt that she was handicapped by her narrow surroundings, and, more than all, by her inability to do something greater.

"It isn't always the work that seems greatest in men's eyes that is really greatest in the eyes of God," said Mrs. Bland, after listening to Hester's complaint. "Remember that he often chooses the weak things of this world to confound the mighty. Come with me to the meeting, dear; you may hear something that will lift this burden from your mind."

Sure enough, the mother's prophesy came true. Hester went to the meeting, though a little reluctantly. She listened to a number of addresses, which, however good in themselves, failed to buoy her despondency, and she was just beginning to feel that there was not much of a tonic in missionary meetings, when a young lady of nearly her own age was called forward to recite a poem. She spoke modestly, but every tone was clear and ringing, and the sentiment went to Hester's heart.

The poem told in beautiful lines the legend of a king in the East who planned to build a temple like the temple of Solomon. The temple was built in a very costly manner, and adorned with gold and gems, but there was one lack—no painted windows could be found that pleased the monarch's eye. So he sent forth a proclamation far and wide, offering a great reward to the artist who should make the most artistic window for the temple.

The most skillful artists from all parts of his wide dominions came to compete for the prize. They wrought with unrelaxing care until, as they thought, every window was done and lifted to its place. But they had miscalculated, for there was still a vacant space in which no window had been set. There was no time either to make or to purchase one; the king would soon be here. What was to be done? There was intense excitement among all the artists.

Suddenly, some one remembered a poor workman who had timidly begged the broken pieces of glass that had been thrown away, and had, by patient cutting of these fragments, made a patchwork window, composed of many hued figures, of all shapes and sizes. It had often been jeered at by the other workmen, while the artists smiled at it in a superior way. But now, as the king was so near at hand, it must be used; and so it was placed in its carved frame, the artists hoping that, quaint and uncouth though it was, it would pass unnoticed.

Then the king came. He entered the temple amid the shouts of the people, and looked about him. Then he suddenly paused before the patchwork window. The setting sun was just shining upon it; its beams were caught and refracted by the criss-cross tracing and the parti-hued crystals, throwing "a hundred brilliant rainbows on the tasselated floor." The whole temple was filled with [illegible], and all the people bowed in silence, [illegible] seemed that the Lord himself was [illegible] by.

[illegible] the artist! cried the monarch, 'his [illegible] the crown and gold!' [illegible]man, humbly kneeling, gained [illegible] power unrivaled."

The poem closed with a few beautiful lines of encouragement to the humble worker:

"For we know that in God's temple, all our
Work shall find a place,
Though we mourn because our neighbors
Build with greater power and grace."

When the speaker had finished her recitation, Hester Bland's face had become radiant; the clouds had all disappeared from her brow, and the glad tears glistened in her eyes. The poem contained the precise lesson she had needed to learn.

"Mother," she whispered, on the way home, "I am so glad I went to the meeting. The beautiful poem has taught me to be content, even if my life seems to be nothing but patchwork."

"God will help you to make it beautiful, dear," her mother replied.—*Leander S Keyser, in Our Young People.*

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Some Familiar Phrases.

There are numerous phrases which one hears every day that have been handed down from one generation to another for hundreds of years, and in many instances they can be traced to a quaint and curious origin.

There have been various origins assigned to the phrase "a baker's dozen," signifying thirteen, but there is only one that can be regarded as authentic. Formerly in London when a small retail dealer bought bread of the baker, for every dozen loaves purchased he was given an extra loaf as his profit, from which circumstance comes "a baker's dozen."

In a volume of essays written by an English author, in 1815, there is the story of a boy who, by the offer of liberal compensation, was induced to turn the grind-stone for a man who desired to sharpen his axe.

The promised compensation was never paid, and of one who disguises his own selfish aims, under an appearance of generosity or disinterestedness, it is remarked, "He has an axe to grind."

"Done to a turn" suggests the story of St. Lawrence, who, while suffering torture by fire, requested the attendants to turn him over, as he was thoroughly roasted on one side. Hence the phrase, "Done to a turn."

Dido, Queen of Tyre, about seven centuries before Christ, after her husband had been put to death by her brother, fled from that city and established a colony on the north coast of Africa. Having bargained with the natives for as much land as could be surrounded with a bull's hide, she cut the hide into narrow strips, tied them together, and claimed the land that could be surrounded with the line thus made. She was allowed to have her way; and now, when one plays a sharp trick, he is said to "cut a dido."

During a battle between the Russians and Tartars, a private soldier of the former cried out, "Captain, I've caught a Tartar!" "Bring him along," said the officer. "He won't let me!" was the response. Investigation proved that the captive had the captor by the arm and would not allow him to move. So "Catching a Tartar" is applicable to one who has found an antagonist too powerful for him.—*The Examiner.*

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The first thing to do is to conform to the rules and ways of the household. If an early breakfast is the habit, be sure to have some one to call you in time, if you cannot wake up yourself. It hinders work to have guests come down to the morning meal after the family have finished, especially in farm-houses. You may not think it much trouble to keep your breakfast standing awhile, but it is, nevertheless. Always do what you can in the way of assisting about work, especially in places where the family do their own work. There are many things that you can do that are really very helpful. Picking fruit and looking it over, shelling peas, stringing beans, and such like work which takes time, when those who have a great deal to do are obliged to stop their more necessary work to do that of minor importance.

You boys can always see where you can save steps, time and strength for elders. On a farm there are a great many light "chores" to do which really are a great help to the tired men at night.—*Selected.*

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Always make the best use of your mistakes, by learning therefrom to do better afterwards.

About Mending.

One day out of every week should be set aside for mending in every well-regulated household, and it will be surprising how little time it will take to do the work in this way, while if left over for several weeks it will accumulate until the busy housewife will find it quite an undertaking. Torn places in dresses or woollen goods should be carefully basted on paper and held together, then darned neatly with ravellings or thread the same shade as the goods. Articles that do not have to be washed may be neatly repaired by rubbing a little mucilage on a piece of the goods and pressing it down with a hot iron. While some women neglect this very useful household art, others go to the other extreme and waste much time on articles that are not worth the labor and thread spent on them; but as much depends on circumstances as to the value of the time and the needs of the household, no directions that will suit every one can be given, and the sensible housewife must decide what to mend and what not to mend for herself; but that it is best to save time by doing it in season goes without saying.—*Selected.*

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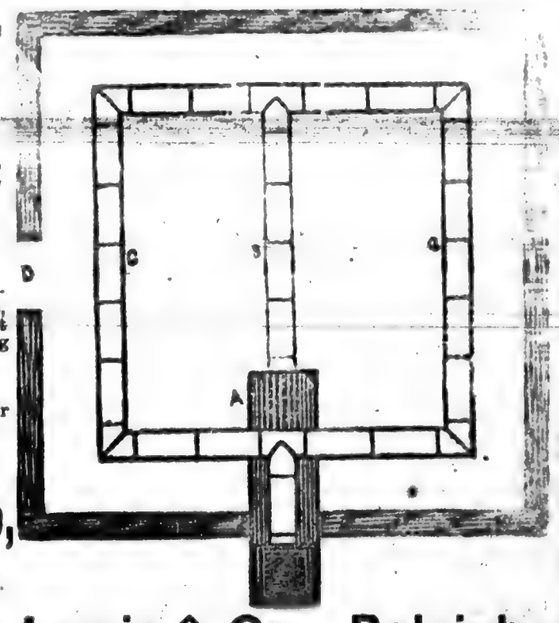
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ON THE 7th inst. Congress convened in extraordinary session, which will most probably be extended into the regular term, and not adjourn for ten months. The two momentous questions which will engage its attention for most of the time are those of finance and the tariff. Its immediate object is the relief of the present financial stringency. What will be the outcome of its legislation could easily be predicted were our political parties more compact in their organization, and the representatives of these parties more faithful to their pledges. The Democratic party has control of the two necessary departments of our government, legislative and executive, and it is only natural to expect that this party will enact legislation as promised in the Chicago platform of June, 1892, which the people so overwhelmingly endorsed in November following. That is no more and no less than the people should ask. Whether it will fulfill its promises is not our part to say, but we can state that if it proves false to the people in this trying crisis, it has commanded their support for the last time. We would not attempt to solve the problem for the legislators—too many are thus engaged already—but we have simply taken this occasion to remind them that the people are watching them, and that the people desire relief, and must have it sooner or later; and whether by means of the Democratic party, must be determined by that party within the next few months. It is an opportunity which is seldom presented to a political organization—which improved will perpetuate the party, and which disregarded cannot but result in complete and deserved annihilation of the party. This much: We must have legislation for a more substantial object than confidence.

THE universal law of the survival of the fittest was never more strikingly exemplified than in the very recent action between France and Siam. For no other reason than that she was the more powerful, and wanted certain districts of Siam, France has demanded and secured by threats of war 100,000 acres of Siam's most fertile soil, reducing the revenue of that nation one half. The question of right received no consideration; it was altogether one of greed and might. And so it was when the Roman legions drove the barbarians from Europe and effected that grand civilization; and so it was when the white man drove the Indian from his home and made our powerful Union possible. So it has always been. 'Might makes right; the fittest survive," is the universal law of nations as well as of the lower animals. There is no doubt but that this property recently acquired by France will be far more valuable in the French government's charge, and it does seem that barbarians should not own the earth when by so doing they hinder its progress; we know that the savage mind must give way before the superior light of intelligence and civilization, but there is a difference in this last case. Siam has a ruler that bids fair to increase his nation's power and his people's position—they are not savages, but on the other hand are well-governed, and there is something manly, honest, and straight forward in the King's last appeal to France, in which he recognizes his own weakness, and resolves to endure injustice and hardship rather than involve his people in hopeless war, that tells us that he knows as much of the ethics of nations as does the French ministry. Our sympathy is with the weak, and we yet hope that a jealousy may arise among the other nations that will enable Siam to take care of itself while those great "fabrics of civilization" are disputing as to which shall make the next steal from the weak or friendless nation.

WHILE our country is engaged in an all-pervading wrangle over the money question, England is having a contest no less severe in the Home Rule for Ireland discussion, lead by Gladstone for, and Chamberlain against. It has passed the committee of the whole after a three months' struggle, and will reach and pass the commons in the course of a few days. But this doesn't make it a law; it must pass a third ordeal of the Lords, which is practically impossible, and Ireland will be without home rule for many more months, possibly forever; for before the bill can become a law it must go before the people again, another general election must be held, and so many commoners, who favor its passage, must be elected, that the Lords will fear to fly in the face of so strong a popular verdict. So it must go through the process of the last year over again before Ireland can enjoy its benefits, and that it can live through such a test is extremely doubtful, in view of the fact that the Irish representatives are already sorely divided, and Gladstone's majority is threatened. More than this, Gladstone is very old, and liable to die at any time, and there is no man living who can pass the bill except the "grand old man." Ireland's sky is still dark.

THE agitation of the question of the improvement of our country roads has at last reached the people, and is fast becoming of vital interest throughout the country. In the next few weeks the National League for Good Roads will hold a congress in Chicago, where it is intended that the ways and means of improving our roads shall be discussed by the ablest engineers. Our country roads are of as much importance to our commerce as the great railway and steamship lines, and we shall rejoice to see the day when they are paid the attention by our government that they deserve. For years and years money has been appropriated to widen and dredge our water ways, and we can see no reason why equal attention should not be paid to the maintenance of our more important public roads, which are of far greater commercial worth. We were glad to see a course of instruction in road-making established at Wake Forest last June. Such practical moves cannot but redound to the credit and success of the College, and in the end are of far more worth to humanity than many of the higher and much sought-after branches.

The Young Man Absalom, or, Perils Imminent to Young Men.

PREACHED BY THE LATE REV. A. W. PRICE IN THE BAPTIST CHURCH IN WADESBORO—THE LAST SERMON OF HIS LIFE.

Text—"And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him; and all Israel fled every one to his tent. Now Absalom in his life-time had taken and reared up for himself a pillar which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name; and it is called unto this day, Absalom's place." 2 Samuel 18: 17, 18.

When a child is born into this world, who can prophecy its history or declare its destiny? Every infant is a prophecy, but a prophecy as obscure and undecipherable as an ancient oracle. It is either an embryo angel or an embryo devil; but which it is time only, and in some instances eternity only, will disclose.

How frequently parental expectation entertained so fondly at the birth and during the infancy and early years of a child are blighted by the subsequent career of that child! Thousand of years ago the glad tidings echoed through the royal palace in Jerusalem that a man child was born. Who can tell the fond hopes and expectations that thrilled the hearts of the parents when the event occurred? We only have an intimation of what their hopes were by the name they gave him. They called him "Absalom," which means "father of peace." They expected in him to have a prince of peace, but alas! how bitterly they were disappointed. He proved to be the father of discord, the author of strife and insurrection. My dear young friend, your name may not indicate the parental hopes so fondly entertained in your infancy, and yet you can imagine what those expectations were. How they expected that you would grow up an honest, thrifty, pious boy; that you would be the charm of their home and the pride of their life; that you would be successful and useful through life, and at last die in the triumphs of an holy faith. Young men, have you thus far met those expectations? O, blight not your parents' fond hopes! Bring not their gray hairs in sorrow to the grave!

But if Absalom in his career and destiny disappointed parental expectations, how much more so did he disappoint his own! "Now Absalom in his life-time had taken and reared up for himself a pillar in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's place." This is what he expected, this what he laid out for himself—to be laid away with great honors and ceremonies beneath a magnificent monument which would tell to future generations of his achievements and fame. What did he realize? Let the record answer: "And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him."

Now, the question is, why this disparity between what this young man planned and what he realized? What was the secret of his failure? What forces conspired to work his temporal and eternal ruin. These are practical questions. These are appropriate questions. The same perils that confronted Absolom, the same forces that wrought his ruin, are the perils and forces which are confronting our young men to day. Human nature is the same in all ages. The forms of temptation may vary, the essence remains the same. And the forces which wrought the destruction of King David's handsome and gifted son are the same moral elements that are conspiring against our young men of the present generation. And allow me further to premise this: that while surroundings had a great deal to do with Absalom's unfortunate career and destiny, the essential forces that wrought his ruin were internal and self-evolved. And to-day, as much as we deplore the unwholesome surroundings of our young men, as much as we lament the impure moral atmosphere which they breathe, the real and most to-be-dreaded dangers which threaten them are internal not circumstantial. What were the causes that wrought Absalom's ruin?

I. The first element in his destruction was *vanity in and misuse of his personal endowments.* "But in all Israel there were none to be so much praised for his beauty as Absalom; from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head (for it was every year's end that he polled it, because the hair was heavy on him, therefore he polled it), he weighed the hair of his head at two hundred shekels after the king's weight." This is but another way of saying that Absalom was a young man of rare personal endowments. This is but another way of saying that he was a fine specimen of physical young manhood. He had a sound body, a graceful form, a handsome face, and winsome manner. And these are no mean endowments. They are not to be despised nor depreciated. When properly directed, they are elements of successes. They made Absalom popular with the people, and that popularity he might have used as a lever to lift them up to higher lines. The power of these attractions may be seen in the way that he insinuated himself into the good graces of the people and stole their hearts from their rightful sovereign. Had these endowments been exerted to nobler ends, they might have lifted Absalom to the highest pinnacle of honorable success. But alas! they were prostituted to the base arts of the demagogue, became the instruments of treason, and the agents of impiety, so that which was his glory proved to be his everlasting shame.

Thus it is, young friends, that our noblest endowments may prove our greatest snares. This is true both of endowments of body and endowments of mind. Bodily strength is a glorious endowment. Without it, however brilliant and vigorous may be our mental power, we are to a great extent hampered all through life. The man with strong mind and frail body is like having a strong wagon with a weak horse to draw it. The Bible says: "The glory of a young man is his strength." And yet how easy it is for that which is his chief glory to become his chief snare. His strength may but furnish the fuel that feeds the fires of his carnal passions. His manhood may be prostituted to the lowest sensuality. And though, like Absalom, from the sole of his foot to the crown of his head, there is no blemish in him, yet that unblemished physique may be the medium of moral rottenness.

Even physical beauty which Absalom possessed in so marked a degree is an element of power. A well-proportioned body, a graceful carriage, a captivating voice, give us influence over our fellows, and for that reason should be appreciated and cultivated. At the same time they are susceptible to abuse and may prove a snare instead of a blessing. The winsome face and captivating voice may be used to sugar coat the demagogue's schemes and the libertine's designs as well as commend the reforms of the patriot and the entreaties of the Christian.

Our mental endowments constitute our chief distinction, yet perhaps also our chief snares. The old saying that "Knowledge is power" is true. But it may be a power for evil as well as for good. Fire is power. When rightly controlled, it cooks our food and heats our homes, and generates the steam which propels our locomotives and whirls our machinery. But when let loose on a prairie, it is a grim monster, the terror of man and beast. And so whether knowledge is power for good or evil depends entirely upon the principle that lies behind it. Hence it is that some men's greatest snares lie in their extraordinary mental capacity. They sometimes tempt to indolence upon the presumption that the man will succeed any how on the ground of their great capacity. And sometimes as in the case of Absalom, they tempt their possessor to chicanery and bold enterprises in guilt.

But personal endowments, whether physical or mental, become a snare whenever they lead to vanity in them or abuse of them. This was the case with Absalom. He was so much praised for his beauty and flattered of his endowments that it turned his head and made him giddy. They tempted him to a bold and godless enterprise which he dare not have undertaken but for the infatuation which they threw over him. He prided himself in his personal charms and especially in his luxuriant head of hair which he took so much pains to poll and to weigh, yet remarkable that by a retributive Providence that which was his greatest pride became the source of his greatest humiliation and the immediate occasion of his ignominious death. For on the day of battle when he fled for his life, these very locks which had been his charm, proved a halter which hanged him. How sad that strength and beauty should be turned to such bad account! How deplorable that God's gracious gifts should be prostituted to the purposes of godless ambition! As some one has put it, "No wonder that his hair turned traitor to him who turned traitor to his own father." That part which man uses to sin, God uses to revenge. The solemn warning in this history for young men is against vanity in and the misuse of the endowments which God has given you.

II. Another secret of Absalom's failure and destruction was the *temptation to short cuts to success in life, to which he yielded.* His ambition was to be king of Israel. This was a legitimate ambition. Had he waited the due course of time and nature, he would have succeeded to the throne in the honorable line of succession. If instead of for immediate kingship, his ambition had been for wise administration when he did ascend the throne, and had it, instead of prompting to usurpation, lead him to a conscientious preparation for the high and sacred functions to which he aspired, the results would not have been so disastrous. Ambition, when yoked to principle, is the lever by which we raise ourselves from the dead level of our fellowmen. And the danger, young man, is not that your ambition will be too strong, but, like Absalom's, it may be divorced from principle.

These short cuts to success are the Devil's pet schemes for destroying souls. He made this appeal to the only perfect young man that ever walked this earth. He took him up into an exceeding high mountain and showed him all the kingdoms of this world and the glory of them, and said, "All these things will I give thee if thou wilt fall down and worship me." Now that was an exceeding short-cut to success. It would dispense with all those long years of toil and suffering; it would do away with Calvary and Gethsemane and the sepulchre. But the young man resisted the appeal and plodded all along through the years of suffering, went through Gethsemane's dark solitude, went over Calvary's agonies and ignominies, went through the tomb and came out the other side with the kingdoms of the world at his feet, and standing on another mount in Galilee, he said, "All power is given to me in heaven and earth," and then ascended to the throne of universal dominion. The success was longer coming, but it was surer and more glorious. Something akin to this was what the Devil put before Absalom. The prospects were favorable to his being king at the decease of his father. But the time was too long, the process was too slow, the issues too uncertain for his restless ambition. And so he must take a short cut to his father's kingdom. He felt aggrieved at his father's treatment of him in reference to the assassination of his brother Amnon. He persuaded himself that he had been badly treated. The people were discontented with David's administration and were ripe for revolt, and he flattered himself that all he had to do was to take this tide at its flood and float to fortune and glory. So the short-cut method he pursues, but instead of success, he meets defeat; instead of honor he reaps disgrace; and instead of at last being buried under the pretentious monument, he had erected for himself in the king's dale, he is cast into a great pit in the wood and a very great heap of stones was laid upon him. And Jewish writers tell us that for centuries afterwards, every passer-by was accustomed to throw a stone on the heap which covered Absalom's remains, and, as he threw it, to say, "Cursed be the memory of rebellious Absalom, and cursed be forever all wicked children that rise up in rebellion against their parents."

Young men, the temptation to kingship does not confront you, because in this land *monarchy* is impracticable; but the one great temptation before young men to day is to *plutocracy*, which means money power. The Bible emphatically warns against being in haste to get rich. And yet money counts for so much in this land where rank and titles count for so little, that one temptation before our young men is haste to get rich. Haste to be rich is at the bottom of all the defalcations and embezzlements which startle our country and consign to disgrace families which hitherto were noted for integrity and honor. Haste to be rich is at the bottom of all the corners, combines and trusts which oppress our country and wring from the poor to increase the coffers of the already rich, or the would be rich. Short cuts to success abound in almost every department of life. There are short cuts to business success, by which a man is raised almost in an hour from comparative poverty and obscurity to a position of commanding affluence and influence. And the fact that the methods of success are so soon forgotten in the flush and glory of success itself only intensifies the temptation to these short cut methods. Riches attained by rum and ruin in a few years become as respectable as riches attained by the most respectable pursuits. When a few years have passed away and the original proprietors have died or gone into more respectable avocations, the gewgaws of rum bought and fraud-bought wealth are feted and toasted and worshipped as much as the most honorable minions of fortune.

Not only are there short cuts to business success, but there are short cuts to professional success. Plodding is no longer respectable success. The scintillating meteor that flashes and vanishes is appreciated before the settled orb which slowly but surely climbs the heavens. There are institutions calling themselves literary institutions which thrive by retailing bogus diplomas and palm off on the world as proficients in science those who are ignorant of the first principles of science. And the sad thing is that their patronage is sufficient to make them permanent institutions—standing cankers upon our body politic. And the wonderful success of some of these adepts in the short-cut methods is calculated to tempt our young men to follow their course.

The short-cut method may succeed for a time, but it is doomed to defeat at last. And dear young men, let me warn you to listen to no siren's song, be it sung never so sweetly, that would tempt you to anything which is not honest, honorable and Christly. Remember the fate of Absalom. He attempted the short cut method to the throne, but he found his throne to be a prickly oak, and his mausoleum a dishonored grave.

III. Finally now. The last factor in Absalom's temporal and eternal destruction was the fact that *he entirely left God out of his aims and plans.* There is not a character in the whole Bible in which God is so completely ignored as in Absalom. God was not in all his thoughts. In all his aims and plans, there was a complete ignoring of the being and claims of Jehovah. But if he ignored God, one thing is certain God did not ignore him, but allowed him to go on in his infatuation until ultimate success seemed within his very grasp, and then put a prickly oak in his way that checked him. As a historian has said of the downfall of Cardinal Wolsey, so may be said of Absalom, "There was long delay, but the hour of reckoning at length arrived. Slowly the hand had crawled along the dial plate—slowly as if the event would never come, and wrong was heaped upon wrong, and oppression cried, and it seemed as if no ear heard its voice, till the measure of wickedness was at length fulfilled. The finger touched the hour, and as the strokes of the ponderous hammer pealed above the din of the nation, in an instant the whole fabric of iniquity was shivered to ruins." So with Absalom, he had often been reproved, but had hardened his heart, and now he was suddenly destroyed and that without remedy. And in that hour of decisive battle when David in [illegible] and despair asked the messenger, "Is the young man Absalom safe?" Without [illegible]

[CONTINUED TO THE FOURTH PAGE.]

The Biblical Recorder.

WEDNESDAY, AUGUST 9, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

PASTORS AND FRIENDS, TAKE NOTICE.

HELP WANTED.

Owing to the fact that several Associations are held at widely diverging points this season, it is impossible for our regular representative to meet them all. We will be personally represented at as many as possible, and want the brethren to represent us at the others. If you are a friend to the RECORDER, you cannot more strongly and more usefully demonstrate your friendship than by working for it in your church and Association. The RECORDER is of the Baptists, for the Baptists and by the Baptists, and it must rely on the Baptists to sustain it. Our delinquents must pay up, and we would be glad to get the money now, if possible, as we have never needed it so badly as at present.

We want to add one thousand subscribers to our books during the Associations, and we are trusting in the co operation of our pastors and friends to do it. Begin to work now, and bring a new subscriber to the Association, or a club of them, if possible, and may God bless you for it. You will be surprised to find out how easy it is to get a new subscriber, if you will only try. Meanwhile, brethren and sisters, pay us immediately if you are able, a part or the whole of what you are due.

LONG SERMONS.

There is a marked tendency among Christians of the day to prefer short sermons in the place of long ones. In these days, people readily see the point in the incident related of a preacher of the Old-side persuasion, who gave his congregation, after his return from Baltimore years ago, an account of his experience there in about these words:—

"Yes, my brethren, and while I was in that great city I was invited by the pastor of one of the leading Missionary Baptist churches to preach for his people. As he was a relative of mine, I consented. Ah, what a congregation, and how they were dressed! But, brethren, those people could not stand *sound doctrine;* because when I had preached to them only about one hour and a half I saw many of them leaving the church. No, brethren, they could not stand sound doctrine."

We give this experience also for what it is worth, and although it may appear funny to some of our readers, yet it has a moral in it, and suggests a point of some force, and that is, much of the outcry now against what are called long sermons, can be traced to those who "cannot stand," as the old brother put it, sound doctrine. We must admit that as a rule we are in favor of short sermons, and especially where people hear preaching twice each Sabbath, and at times during the week. People who attend churches in the country, at which there is service only once or twice each month, not only expect, but ought to have sermons of some greater length than those in the city. If a saint is to be nourished for two or four weeks on a spiritual feast, it ought to be a good solid one. This naturally leads us to mention an important matter concerning

OUR COUNTRY CHURCHES,

and that is, why should they not have some kind of service every Sabbath at their places of worship? A great many of these churches have service only once a month, including of course that on Saturday before the Sabbath on which the regular service is held. Now is there not talent enough in many or all of the churches that follow this plan to have some kind of service at their places of worship on each of the three Sabbaths that intervene between their monthly appointment? It may be readily objected by some that they have but few members that will lead in prayer, or lead especially such meeting as that referred to. And it may again be readily asked, "What kind of meeting can we hold in the absence of the pastor?" Allow us to make this suggestion, in answer to the objections that may be offered, and in answer to the question just asked:—

Let each church meet at their house of worship every Sabbath. If there is a Sunday-school, (and of course nearly all of our churches have them), let the Sunday-school exercises be closed in time to give all present a rest of ten or fifteen minutes. Then Sunday-school and church re-assemble at 11 o'clock a. m., and after singing [illegible] some brother, (young or old, with a good voice and reads well, [illegible] Spurgeon, Broadus, or [illegible] preaches doctrine that we can endorse, to the congregation. After the sermon and benediction, the people can return to their homes, feeling better paid for the labor of going to church. We are aware of the fact that this would be something new in many Baptist churches; but where is the harm of it? Some of our dear brethren have a strong aversion to a read sermon. So have most of us, if the man who stands before the congregation is a regular preacher of the gospel; but if he is only a layman, no harm can, and much good may, result from his reading a sermon.

Certainly the experiment is worth trying, and we are anxious that our country churches should test it. The churches would be greatly encouraged to adopt this, or some plan like it, if our pastors would encourage them to do so. To work the plan successfully, will of course require tact, zeal, and perseverance on the part of pastor and people. It certainly would have a tendency to keep our people together, and hence better organized for church work, and would increase, we think, the attendance at church when the pastor should be present. The pastor could of course without being obtrusive, exercise some oversight over what kind of sermons were read; and might at times supply such from his own library. Then he could be sure that his people would hear sounder doctrine than they often hear by drifting miscellaneously from church to church in his absence.

CALLING FOR CHURCH LETTERS

Why do our people for various causes often call for letters from churches near them, and where their services and means are needed, and join churches further from them, where they can possibly be of little service? Sometimes there may be good reasons for pursuing this course, but generally speaking, the reasons are not good, and sometimes they are very weak indeed. If a church member cannot give a good substantial reason for this thing, let him never do so. Let him not do so because the church is poor or weak, because the membership is not intelligent, or because "things do not go" to suit him. If your church is down, hard pressed to raise the pastor's salary, possibly torn by internal dissensions, don't do as some do, forsake her in her hour of need, and run off to one more fortunate, or in better circumstances. What would you think of a man whose mother might be in grief or trouble if he should then forsake her and leave her to shift for herself? Just in this manner, however, some people treat their mother church. Play the man, brother, and stand by your church if she is in trouble. It is then, more than at any other time, that she needs your presence and your help. But if you do leave for any reason, have the courage to give your real one, and not some petty one that lays you open to the danger of being considered deficient in a perception of the common rules of Christian duty and obligation.

If God has placed you, brother, near a weak church, he has put you there to help lift it up; but you, for some petty reason you are ashamed to mention, may attempt to dodge the Lord and to avoid duty. "The path of duty is the path of safety." Walk in it, brother; joy will come to you in it, but sorrow out of it.

INDEPENDENCE AND INTERDEPENDENCE.

In Baptist church polity, both the *independence* and the *interdependence* of the churches should be preserved. The former should not be taught, in theory or practice, as to destroy or obscure the latter, and the latter should not be so taught in words or deeds as to create doubt about the former. It is not only the duty of Baptists to hold this doctrine, but also to apply it under all the new and trying conditions of discipline and mission work. Agreement in doctrine must precede and be the basis of agreement in fellowship and work. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2: 42. Doctrine is named first. "Church independence among Baptists means independence in all local affairs, but fraternal and cordial co operation in all matters of general denominational interest."—*H. H. Harris.* Whenever, therefore, there is agreement in this doctrine and disagreement in the plans and methods of work, so as to produce friction or division, somebody has failed to see, or seeing, has not given the proper outward expression of one or the other of these phases of the one doctrine.

On this principle, properly understood and outwardly expressed in plans and methods of work, we have Associations, Conventions, Boards, and Colleges. These organizations illustrate and demonstrate both the independence and interdependence of Baptist churches. This makes a denomination a force, and indicates the line of denominational efficiency and growth. It is important to keep the principle in mind, and in our plans and methods of missions, work to it.

The same principle is illustrated by the individual and the local church. Here is also independence and interdependence.

There come times when reason and experience count for little, and fanaticism and fear count for much. Then the main currents, the cross currents, and the undercurrents are many. The surface man who knows nothing and claims to know everything, is ready to give an answer according to his real wishes, and jumps to conclusions which fit his interpretations. The rush of events is rapid, and the interests of men are interlinked in relationship and destiny. The situation is complex, but both wisdom and experience mark out the same way. The principle of independence and interdependence of Baptist churches properly understood and put into practical, loving, working order, is the key with which to unlock the difficulties now before us and give larger prosperity to missions in the time to come.

PERSONALS AND OTHER ITEMS.

....Rev. R. T. Vann has returned to Scotland Neck from his vacation.

....Rev. W. M. Page has changed his address from Godwin, N. C, to Falcon, N. C.

....Dr. George B. Eager of Alabama is taking an extended trip through the Rocky Mountains.

....Rev. G. W. Fisher and F. T. Shore are engaged in a promising revival at New Hope, Caswell county.

....We were glad to see Rev. J. K. Faut of High Point in this city on the 1st inst., on his way to Scotland Neck.

....Rev. W. H. Strickland has been given a vacation by his church at Madison, Fla., and will spend it near Decatur, Ga.

....Dr. A. C. Davidson of Covington, Ky., has been unanimously elected President of Georgetown College of that State.

....Mrs. M. A. E. Tuttle writes: "The RECORDER is my ideal of a church paper," and her strengthens her words by supporting it.

....Rockfish church of Cumberland county has recently added ten members to its number as the result of a series of meetings.

....There is an opening for a young Baptist brother in Elloree, S. C. See advertisement of teacher wanted by Rev. T. P. Lide.

....Rev. G. M. Duke has recently closed a gracious series of meetings in Battleboro. There were many accessions to the church.

....Dr. J. N. Stallings, formerly of the High Point Female College, will open a school at Low Gap, Surry county, Aug. 25th.

....Dr. J. M. Frost of the First church, Nashville, Tenn., is spending a month's vacation at White Sulphur Springs, West Virginia.

....We regret to learn that Bro. T. J. Taylor of Warrenton is sick as the result of overwork, and hope for him a speedy restoration.

....Rev. J. K. Howell, assisted by Rev. Mr. Hudson, is engaged in an interesting meeting at Providence church.—*Caswell News.*

....Bro. E. L. James, in renewing his subscription, writes: "The RECORDER gets better; last week's number was worth the subscription price."

....Rev. C. W. Blanchard was in our office a short time on Monday, as he passed through the city on his way to fill anengagement at Clayton.

....Rev. G. M. Webb of Randleman has three protracted meetings on hand for this month. We thank him for words of appreciation for the RECORDER.

....Rev. J. F. Love writes from his new field, Suffolk, Va.: "Work starts off hopefully here. Too many good things have not been reported of this church."

....Rev. J. B. Richardson preached a splendid sermon to his old charge, the church at Waughtown, during the recent session of the Pilot Mountain Association.

....In the absence of Bro. Gwaltney, who is enjoying a vacation, Rev. M. P. Davis, a promising Wake Forest student, held services at Wake Forest Sunday night.

....Rev. J. E. White preached at the Tabernacle in this city on Sunday and Sunday night. His sermons were splendid and the brethren were delighted with his visit among them.

....On Sunday night last (6th) Rev. J. H. Edwards was installed as pastor of the Fayetteville church. The Presbyterian and Methodist congregations of the city united in the services.

....Rev. J. H. Edwards was welcomed into his new field at Fayetteville on Thursday night last by appropriate services. On Sunday, Dr. L. G. Broughton preached morning and night.

....Rev. J. S. Hardaway recently assisted Dr. R. H. Marsh in a meeting at Buchanan, Granville county, with good results. He has been granted a vacation, and is with his family in Virginia.

....Rev. E. Pendleton Jones, who will go to Cuba November 1st as a missionary, and Miss Fannie S. Royall of Savannah, Ga., were married recently. We wish for them success and happiness.

....Rev. R. R. Acree, of the Calvary Baptist church, Roanoke, Va., has resigned that pastorate to accept a call to the First Baptist church of Knoxville, Tenn. The change takes place Sept. 1st.

....Rev. Dr. John Mitchell passed through the city Monday on his return from an engagement at Durham.

....Rev. W. L. Wright of Richmond, Va, and family, is spending a while at Roxboro and other points in our State. Our brethren are always glad to note the presence of Bro. Wright among them.

....Revs T. M. Leary of Clayton and W. C. Newton, both ministerial students of Wake Forest College, recently held a revival at Berea, near Durham, in which ten additions to the church were made.

....Rev. W. C. Newton, son of the missionary, was in our office last Wednesday. Bro. Newton is a promising student of Wake Forest College and preaches regularly. He has been invited to fill the pulpit of the Second church of Durham several weeks.

....Rev. H. M. Wharton, D. D., closed the series of meetings in the First church in Asheville on the 30th ult. We have seen no statement of the number of additions to the church, but judging from various reports, the meeting was productive of good results.

....The Greensboro church has increased Bro. Thomas' salary two hundred dollars for the year beginning Aug. 15th. We congratulate both church and pastor, and are glad that the Greensboro brethren and sisters know how to appreciate a "good thing."

....We want our pastors to take a more active interest in the RECORDER. We want your news for publication, and we want your co operation in extending the circulation of the paper. Bring a new subscriber to your Association. It will help mightily.

....Rev. J. H. Lamberth writes from Chatham, Va.: "It is a pleasure to be here with brethren P. H. Fontaine and F. H Jones. I am in my Master's work deeply." We are very glad to learn that Bro. Lamberth contemplates settling in North Carolina soon. He is too good to lose.

....Rev. Rufus Weaver recently conducted a series of meetings among the factory employees of East Greensboro that resulted in forty professions of faith. Bro. Weaver graduated from Wake Forest College in June last with great credit, and we are glad to hear of his successful work.

....Rev. Claude E. Gower of Lincolnton has just returned from a sixteen days' preaching at Carpenter's Grove with Rev. J. A. Rector, and at Mt. Vernon. The church at Carpenter's Grove was greatly revived and strengthened, and fourteen have been baptized into the followship of the Mt. Vernon church.

....We protest it may be in vain, but still we protest against Baptists going to either the Catholics or the Salvation Army for doctrines or for methods. Whatever Catholics have always done and Baptists refused to do is, *prima facie*, wrong. And new names do not alter either doctrines or practices.—*Western Recorder.*

....We hope to get in the RECORDER short account of the meetings of all our Associations. The number of these Associations and the frequency of their meetings will not allow a very extended account of any one, but we hope to give our readers an idea of what our brethren have done during the year.

....The pastors of our churches can do us a great kindness if they will only call the attention of their brethren to the renewal of their subscriptions to the RECORDER. We will try to have a representative at all the Associations, who will be glad to receive any amounts the pastors may bring to the Association.

....It is stated that Rev. A. C. Dixon has defeated Col. Robert G. Ingersoll again in the suit between them, in which Ingersoll sued Dixon for $5,000 for libel.—*Baptist and Reflector.* Our readers will rejoice to read the foregoing. It is not only a victory for Bro. Dixon, but for the cause of Christ over corruption.

....Our meeting in Yanceyvile closed last night. Twelve persons made profession of faith in Christ. Eight of them gave their names for membership in the church; and they, with probably three or four others, will unite with the church at our next meeting. The meeting was much enjoyed, and I hope it may prove a blessing to the church in several ways.—*J. R. Jones.*

....Rev. W. R. Cullom writes: "Bro. Lynch is spending his vacation among his country congregation for the most part. He has one of these fine Bluegrass horses and rides on horse-back a good deal. His people here are very much devoted to him, and that is no mean compliment to any man to have the sincere devotion of such people as the Baptist church in Danville."

....Dr. Selah Merrill, United States Consul at Jerusalem, declares that, having investigated the matter, in connection with the British Consul, he has reached the conclusion that the number of Jews in Jerusalem cannot be more than 25,000, and the number in Palestine is not far from 42,000. This is a much smaller number than many publications have given, but it seems to come from the most reliable source.

....The World's Fair was not closed on Sunday, July 30th, as was ordered by the directors. It seems that after the directors had agreed that the opening was a failure, a city judge held that the previous order of the court was higher than that of the directors. Of course, the directors didn't care so long as the responsibility was removed from their shoulders. But the people cared, and the attendance on that Sunday was the smallest since the Fair opened.

....Bro. Sheets is fortunate in having the meeting of two of our best Associations with his churches this year. A splendid session of the Pilot Mountain Association was held with his church at Waughtown last week, and the Liberty is soon to meet with the church at Kernersville. Brother Sheets is one of our best pastors, and will be certain to use all such good influences for the greater development of the interests which have already grown under his faithful ministry.

....We were pleased with a visit from Rev. J. E. White, who had been on a visit to his former home, Apex, N. C., on his way to Edgefield, S. C. Bro. White intends to give all his time to the ministry, in either North or South Carolina, after this fall, although he has always been very successful in the school room.

....A "hustler" said to an old preacher the other day, "You are opposed to everything new." The preacher answered, "I have not heard of anything 'new'—all the things called 'new' which I have opposed are things which are old among the Catholics and are knocking for admission among Baptists under new names. Show me something 'new' before you say that I oppose a thing merely because it is new."—*Western Recorder.*

....The *Western Recorder* of Aug. 3d has the following good news of two of our former young preachers: "Last Sunday morning it was our privilege and great pleasure to worship with the saints in Danville. The congregation was large, and the sermon by Bro. Cullom, the supply during vacation, was good. This is one of our best churches. They are strongly attached to their able pastor, Bro. Lynch. His health, while still not vigorous, is improving."

Farewell Services at the Raleigh Baptist Tabernacle.

Dr. J. J. Hall preached his farewell sermon to the Tabernacle on Sunday night, the 30th, from 2 Cor. 13: 11, his text being "Finally, brethren, farewell." His sermon was pronounced especially appropriate and very strong and touching.

The following letter was read at the conclusion of the sermon, by Deacon A. B. Forrest on behalf of the church, which had unanimously adopted it.

Rev. J. J. Hall, D. D., pastor Baptist Tabernacle church.

Dearly Beloved Pastor:—Having been called to another field of labor, and feeling that it was God's will you accepted same and tendered your resignation as pastor of our church to take effect August first.

You are now about to take your departure and we desire before you do so to express to you some words of our appreciation of your faithful ministry to us:

When you came to us about four years ago, you were a total stranger to our people, but you were known only to a few of our State. Your labors in season and out of season in behalf of every good word and work, whether for our particular church, the city or State, gives you to day a reputation far and wide and has won for you the love of thousands in North Carolina who have listened to your preaching and enjoyed your acquaintance.

We feel justified in saying on behalf of the people of Raleigh that your leaving gives general regret, and while we part with you in much sadness it is a sorce of great pleasure to us to know in this we are joined by such a large part of our citizens.

We notice that since you came to us there have been added to our membership by letters from other churches and by experience and baptism 212 persons. It was not long after your coming before the work of remodelling our house of worship was commenced. The large, commodious and beautiful rooms which we enjoy to-day are monuments to your wisdom, your good taste and faithful labor, for we feel that your own zeal and liberality in the undertaking gave an inspiration to it that contributed in a large degree to its completion.

As a faithful preacher of the Word you have given the highest satisfaction and the uniformly large audiences that have attended upon the same, and the active condition of our church at this time are the best evidences of the success attending your ministry.

The relation existing between us as pastor and people are all that you or ourselves could desire. Day in and day out often times through the hours of the night you have as a faithful shepherd come to our homes to the sick bed, ministered consolation and comfort to the languishing, feeble ones, and when all human help had failed and death shadowed the home, with loving tender care you have stood with us around earth's last resting place.

And what shall we say of your most excellent companion and wife? To all of our work she has always given most hearty, sympathetic and untiring support. She has been more than a help-meet. Indeed there is no word that so expresses it as "mother," for to many and many a one of our people she has been to them all that is meant by that sweet word. She too has ministered to all throughout the city whom in her constant rounds she found in distress of any kind. We shall never forget and never cease to love her.

Our Sunday school joins us in this letter to you, and says that from the day of your coming to us you and your wife have been of greatest help in its work and most earnestly and cordially have given that department your warmest sympathy. Surely, our children rise up and call you blessed.

Now, dear pastor, as you go from us, be assured that you carry with you the love, confidence and devotion of a grateful people. We shall follow you with our prayers and very best wishes. May you and your wife long live to do the will of our Heavenly Father, and may all the blessings of the gospel of our Lord Jesus Christ which you have unfolded to us be yours in richest abundance; may that hidden manna that you have feasted us upon be given you in every hour of need.

May grace, mercy and peace from our Heavenly Father rest upon you and all your household, now and evermore.

Adopted in special conference of the Tabernacle Baptist church, Wednesday evening, July 26, 1893.

W. H. HOLLOWAY,
Chairman Board of Deacons.
J. C. BIRDSONG, *Church Clerk.*

This and That From Greensboro.

IS IT RIGHT?

The other day we noticed a party of good Baptist officials get off the train. Most of these men are leaders in the denomination. I watched to see where they would go. With one or two exceptions, they went to a hotel which has a bar attached. In going to that hotel, they passed another equal in almost every respect, giving as good fare for the same money, which has no bar-room. Is it right for our Baptist brethren to patronize hotels which have bar-rooms attached, when they can have equal benefits at one which has no bar?

WILL THE TRUSTEES EXPLAIN?

Why is it that the Baptist Orphanage spends $4,000 for salaries and wages of officers and helpers, and only $2,600 for the provisions and clothing of the orphans? Why does it require five teachers and matrons to look after 130 children? Why is not the Orphanage farm self sustaining? Why is it necessary to have cooks, washerwomen and nurses in addition to the other help employed? What is included in $763 18 miscellaneous disbursements? These questions are asked in the interest of the Orphanage, not in a spirit of criticism. Contributions to the Orphanage have fallen off.

I believe the trustees look to the Baptists of the State for support, and it is due the Baptists that the Orphanage affairs should be managed with the utmost economy. These matters are being discussed in the churches; they will be discussed in the associations and the conventions. There must be some things explained to the Baptists of the State, or the contributions will fall off more this year. I think Bro. Mills will say that there are few pastors in the State whose churches and Sunday-schools have done better than mine in the support of the Orphanage. I expect to continue to help this cause, but there are many brethren and churches who will not do what they have done unless changes are made.—*Rev. C. A. G. Thomas, in Biblical Recorder.*

The writer of the foregoing is a highly esteemed pastor, and a very attractive preacher. We feel for him nothing but the most affectionate admiration. But it is our duty to answer his questions, and we purpose to do so in plain English and Christian kindness. Now let no one cry "peace, peace, peace," when there is not even a speck of war on the horizon. Remember that courteous discussion is totally different from vulgar dispute.

1. Rev. W. R. Gwaltney, J. H. Lassiter, J. B. Brewer, F. P. Hobgood, and others, came through Greensboro, hurried to a hotel for supper, and then pursued their journey. They knew nothing of any bar-room attachments, and the writer of the foregoing article, who shook hands with them as they started to the hotel, gave no warning. There was nothing wrong in their conduct, and if there had been, a private and brotherly admonition would have been in accordance with the Savior's advice. Why should a good man rush into print to undermine the confidence which other people feel in these good men? Baptists have to carry all the odium of the doctrine of election and all the odium of close communion, and why should they put on each other the odium of insinuated preference for hotels having bar-room attachments? We believe that when our gifted brother shall reflect on this paragraph, he will go to the mourner's bench and seek forgiveness for his unkind insinuations.

2. "Why is it necessary to have cooks, washerwomen and nurses?"

We have an Infirmary, a house built for the sick, and sometimes a dozen children are sick at one time. Some one should give the needed medicine, prepare suitable food and give due attention to their clothes and bed clothes. So the sick need nurses. Wonder if our hale and healthy brother was ever sick? The larger boys and girls of the Watson, Durham, Mitchell and Biggs families do their own cooking, washing and ironing. But the twenty-nine little children in the Nursery, from three to eight years old, need instruction and help. So we have sometimes hired cooks. We have also hired a widow to come one day in each week and help them wash. For this in a whole year the Treasurer has paid out $29 03. Any extravagance in that? Our people send us little helpless orphans. Is it possible that we will not be allowed any help about keeping them clean and comfortable? How can we civilize them and train them to be useful men and women?

3. "Why does it require five teachers and five matrons to look after 130 children." This is an average of twenty-six children in each family. Each teacher has charge of the school-room, the cow and the garden. Each matron is responsible for the food and clothing for twenty-six children. Most people think this is work enough for them. Did you ever see a hen competent to scratch for more than twenty-six chickens? Our teachers and matrons have all the work that they can do. If you doubt this, come and see.

4. "Why is not the Orphanage farm self-sustaining?" Because the farm is run to help sustain the Orphanage. The farm produces hay on which we feed the mules and cows during winter. The mules haul the wood and the cows furnish milk for the orphans. We put up last spring a barn worth about $400—a great improvement to the farm. We made good crops of corn, wheat and vegetables. These helped to support the children. The farm greatly reduces the sum required to be spent on the children. If we could spend more on the farm, it would furnish more to the orphans.

5. "Why is it that the Baptist Orphanage spends over $4000 on salaries and wages of officers and helpers?" The Trustees are of age and can speak for themselves. They fix salaries. But this sum pays officers, agent for *Charity and Children*, a head carpenter, foreman of the printing office, foreman of the crop, etc., etc. How would our brother like to bring his salary down to the highest salary paid at the Orphanage?

6. "What is included in the $763.18, miscellaneous disbursements?"

Medicine, plow points, a one-horse wagon, combs, needles, etc., etc. Come and see the books.

7. "Contributions will fall off more this year."

So they will, if pastors stay away from the Orphanage, and write such letters to the organ of the denomination. You accuse us of extravagance. Come and show us how it is possible to be more economical. Come and point out the expense that ought to be cut off.

8. "There must be some things explained to the Baptists of the State."

All right. We have nothing to conceal. We are ready to show every book, answer every question and explain everything, so far as we can. And all this in a good humor.

Now we will ask our dear brother only two questions:

1. Why do you not come and preach to the children and see the Orphanage for yourself? These little orphans are the children of your dead brethren and sisters. You are their uncle in the gospel. The Superintendent of a Presbyterian Sunday-school came and spent the day with us. He talked and prayed with the orphans in our chapel. He went into the Library, with a few at a time, and prayed with them. He left some money when he went away. He lives further from the Orphanage than you do. "Exemplum docet."

2. Did the Devil (who hates every Orphanage) send a tattler to poison your mind against our Orphanage? Have you listened to any venomous slanderer of those who have charge of the Orphanage? If so, require him to prove his statements, or shut his mouth.

J. H. MILLS.

Central Association.

This Association met last Wednesday at Flat Rock church near Youngsville. The church is well situated in a populous neighborhood, and is a strong body, with Rev. I. T. Newton as pastor.

The introductory sermon was preached by Dr. J. W. Carter of Raleigh, from Romans 8:9—"If a man have not the Spirit of Christ, he is none of his." It was a model introductory sermon, tender and touching. It pleased the Association greatly, and started the body off with a glow of kindly, Christian feeling.

Prof. W. B. Royall was elected Moderator, and Prof. C. E. Brewer, Clerk. The church letters showed full representation and fair spiritual prosperity among the churches.

The report on State Missions was read by Dr. Carter, and discussed by himself and Dr. Durham during the afternoon session on Wednesday. No collection was asked by Dr. Durham, the Corresponding Secretary. He stated that the churches in this Association generally did their duty.

The question of the union of the Central and Raleigh Associations was discussed. Some of the brethren thought the union of the two Associations would make the territory covered by the new Association too large and thereby make it difficult for some brethren to attend. It was deemed best not to attempt the union at least for the present.

Thursday morning the Foreign Mission report was read. Rev. R. T. Bryan, missionary to China now in the State, and who will visit many of the Associations in the next few months, addressed the Association. His address was very fine. It made an excellent impression. He spoke two hours and had the unflagging attention of the Association throughout. One statement especially impressed us. He said he was one of those who adopted the native dress, and asked the Board for a reduction of his salary. He now thought he was wrong as to both of those matters. Wherever the brethren can, we advise them to hear Bro. Bryan.

After the discussion on Foreign Missions, the subject of Education was considered. Dr. W. R. Gwaltney presented the claims of the Education Board in a strong speech, and took a collection in behalf of the work of the Board.

Dr. Taylor addressed the Association on general education, and presented the claims of Wake Forest College for the patronage of the people. Dr. Taylor, as he always does, made a wise and impressive speech. Dr. J. B. Powers closed the discussion. He urged the brethren to send their sons to Wake Forest as the best place to educate them. He added a little spice here and there as he went along, and made an interesting speech.

We noticed Profs. Hobgood of Oxford, and Brewer of Murfreesboro, present at the Association, representing their excellent schools.

Professor F. P. Hobgood and Superintendent J. H. Mills presented the claims of the Orphanage at Thomasville to the Association. They gave an account of this great charity of our people. It needs now especially the attention of the denomination. A collection was asked and given to Brother Mills for his work.

Rev. R. Van Deventer of Henderson delighted the Association by being present and speaking to them on Home Missions.

Friday morning the Sunday-school work was discussed before the Association by Prof. C. E. Brewer, Rev. I. T. Newton and Bro. Pippen of Stanhope.

The report on periodicals was read and the necessity of reading the literature of the denomination was urged by Dr. Carter.

Hon. C. M. Cooke of the Tar River Association favored the brethren with his presence on Friday, and spoke to the report on the state of the churches, dwelling with force and tenderness on the life and character of Dr. Wm. Royall, who died during the past Associational year. Dr. Carter spoke also on the report.

This session of the Association was the largest that has been held for years. An unusual number of our wisest and strongest brethren were present and gave interest to the deliberations. A splendid spirit was maintained throughout and the Association was splendidly entertained by the Flat Rock church. The Association will meet with Hopkin's Chapel next year, Dr. W. R. Gwaltney to preach the introductory sermon.

W. N. J.

The Sunday-school Chautauqua.

FAVORING THE MOVEMENT.

Rev. Jno. E. White, who is now tarrying at Cary, and who goes to Edenton first of September, says: "I will be able to attend the Chautaugua at Mt. Vernon Springs and this delights me."

Rev. Dr. N. B. Cobb says he thinks the movement a good one and it is his purpose to attend the meeting.

Rev. Baylus Cade says: "I expect to go to the Chautauqua and will do all in my power to aid the movement."

Bro. J. S. Kilby, Trap Hill, says: "I am so glad the Sunday-school workers have been called together in a Summer School. I hope that I can attend."

Rev. W. B. Morton, Louisburg, writes: "I am pleased at the prospect of the Sunday school Chautauqua. I hope and believe it will result in great good to the Sunday-school cause. May the Lord so order it."

Bro. Archibald Johnson of Laurinburg, says: "Am delighted with the idea and want to be on hand."

Rev. W. B. Oliver, Wilmington, says: "I am heartily in favor of the Chautauqua. Any reasonable movement looking to unifying, solidifying and pushing on Sunday-school work among the Baptists of this State has sympathy and shall have my earnest co-operation."

ARRANGING WITH RAILROADS.

Reduced rates have been granted us over all the railroads. We will be able to go from Raleigh by Sanford over the Raleigh and Augusta Air Line, and make close connection with train of Cape Fear and Yadkin Valley R. R.

N. B. B.

Two Protracted Meetings.

Dear Recorder:—I have just closed my second protracted meeting—first, at Ashpole church, beginning July 15th, and continued nine days. Rev. R. A. Hedgpeth was with me five days, and rendered valuable assistance, preaching alternately with me. Seventeen were baptized, three were restored, and one awaits baptism.

My second meeting began the 24th ult. at Saddle Tree church, and continued ten days. Rev. J. A. Hursey did half the preaching with satisfaction and profit to the congregation. Eighteen were baptized on the last day of the meeting.

The Spirit of the Lord was with us in each of these meetings from the beginning. The churches had been praying and setting themselves in order for the blessing of the Lord, and they realized all they anticipated. I can truly say the Spirit of the Lord came upon us with great power and glory. The churches are greatly strengthened, and at each church numbers of awakened souls were inquiring the way of life to know at the close of the services. I can say of a truth, "The Lord has done great things for us, whereof we are glad."

A. R. PITTMAN.

Rennert, Aug. 4, 1893.

Cumberland Union Church.

Dear Recorder:—We have just closed a series of meetings at Cumberland Union church in the Little River Association. Rev. O. Churchill aided me in the work during the entire week. He is now seventy-four years of age, and says that he is living on borrowed time. However, he is using it to a great advantage, although he is not very strong, and much of the time unwell. There were about twenty-four conversions, and sixteen were added to the church. Nearly all of them were members of the Sunday-school.

God bless the Sunday-school work and prosper it. May the Chautauqua be a success. With such leaders as brethren Broughton and Rominger, it can but do good.

C. V. BROOKS.

Jonesboro, Aug. 3, 1893.

Resolutions of Respect.

In a meeting of the Missionary Society of the Second Baptist church of Durham, N. C., July 9, 1893, the following resolutions were adopted:

WHEREAS, Our beloved brother and pastor for the past two years, Rev. A. A. Butler, has expressed his intention of going to China as a missionary; and whereas, he has been so faithful in all his work here; be it therefore

Resolved 1. That we, the Missionary Society of the Second Baptist church, Durham, do hereby pledge ourselves to assist him all we can by praying for him.

Resolved 2. We tender him our thanks for his faithful work while a member of our Society.

Resolved 3. That we give him, on his departure for China, one hundred dollars, as a token of our interest in him and his work.

Resolved 4. That these resolutions be entered on the minutes of the Society, and copies be sent to the BIBLICAL RECORDER and *N. C. Baptist* for publication.

May God's richest blessings rest upon our brother and his family.

F. M. CHEEK, *President.*

MISS LULA DURHAM, *Secretary.*

Read advertisement of South West Virginia Institute in another column.

Congress met in extra session on the 7th. The Senate adjourned out of respect to the late Senator Stanford of California. The two Houses adjourned before the President's message reached them.

Letter from High Point.

Dear Recorder:—Our church is again without a pastor and our flock without a shepherd. Bro. Fant notified us last Thursday night that he would not be a candidate for re-election as pastor of our church for another year. He has been with us two years and has done a great work here for Christ and for the Baptist cause.

I have never seen one who more truly deserves the appellation of "a worker for Christ" than Bro. Fant. He has been out into the highways and hedges of High Point and gathered in many who would have been overlooked by a less diligent man, and he has given that attention to the sick and poor of his flock and of the town, that has shown to the world that Christ's work has been his work. In fact, he has by his work and by his life among us given us a hold upon the people here that we did not have before he came among us, and has raised the Baptist work to the level of that of the other denominations of our town.

I have heard it said that High Point was a hard field for a Baptist preacher. Perhaps that is true, but I don't believe it will ever be nearly so hard again as it was when Bro. Fant came here. His labor has taught us how to work, his example has shown us how to live, and under his charge the church has steadily increased its contributions to every good work until now it gives nearly twice as much as it did before he came here. This shows progress. For a man will not go down into his pocket-book to aid any work unless he is interested in that work. We don't give as much as we ought by half, but we have made remarkable progress along that line in the past two years. Brother Fant's work will live after him. He will reap the benefit of it in this life; he will reap his reward hereafter.

Our church extended Bro. Fant a vacation for the month of August for rest, and he is spending it with the brethren at Scotland Neck. He leaves behind him many friends whose best wishes go with him. There are those here who will always respect, and honor, and love him. Our prayers go with him.

Our prayer for our church is that she may get another pastor who will be as faithful to her and as zealous in the cause of Christ as Bro. Fant has been.

J. C.

High Point, N. C., Aug. 3, 1893.

French Broad Union Meeting.

This Union assembled in session with Mars Hill church, July 29th and 30th, 1893. At eleven o'clock on the 29th, the introductory sermon was preached by Rev. S. J. Morgan, after which adjourned till one o'clock p. m.

At one o'clock p. m., the house was called together by Rev. T. M. Honeycutt.

Bro. A. B. Bryan was elected Chairman, and A. E. C. Pittman, Secretary.

Visiting brethren were invited to seats.

The following subjects were discussed:

1st. "Should the French Broad Association unite with the Baptist State Convention?" Discussed by Revs. J. A. Wallin, T. M. Honeycutt, John Ammons, S. J. Morgan, J. R. Sams, W. T. Bradley, J. W. Briggs and Bro. W. P. Jervis

The following resolution was then offered by Rev. T. M. Honeycutt: "*Resolved*, That it is the sense of this meeting that the French Broad Association should unite with the Baptist State Convention." The resolution was unanimously adopted.

2nd. "The relation of pastors to the development of the mission spirit." Discussed by Bro. W. P. Jervis

Adjourned till eight o'clock p. m., when the discussion of the same subject will be continued.

Eight o'clock p. m.—Services opened by song. Prayer by Rev. W. T. Bradley. The discussion of "The relation of pastors to the development of the mission spirit" was continued by Rev. J. R. Sams, Bro. J. F. Tilson, and Rev. T. M. Honeycutt.

The Chair appointed Revs. T. M. Honeycutt, John Ammons and L. W. Sams a committee to arrange a program for next meeting. Adjourned till 10 o'clock to-morrow.

Ten o'clock Sunday a. m.—Devotional exercises conducted by Rev. L. W. Sams.

On motion, the subject, "Deaconship and its duties" was taken up and discussed by Revs. L. W. Sams, John Ammons, J. M. Ammons, Bro. W. P. Jervis, and Rev. J. R. Sams.

The committee on program for next meeting made the following report: Place of meeting—Middle Fork church. Time—fifth Sunday in October.

PROGRAM.

1st. "Elements of church growth," by Rev. J. R. Sams.

2nd. "What does church membership involve?" by Bro. W. P. Jervis.

3rd. "Sabbath observance," by Bro. J. F. Tilson.

By motion of Rev. John Ammons, the Secretary was requested to send a copy of the proceedings of this meeting to the BIBLICAL RECORDER for publication.

Adjourned to meet with Middle Fork church on Saturday before the fifth Sunday in October.

A. B. BRYAN, *Ch'm'n.*

A. E. C. PITTMAN, *Sec'y.*

A Mistake Pointed Out.

Dear Recorder:—I see in a late issue of the RECORDER, that in the S. S. Association the brethren should have made the appointment for the Union Meeting with New Hope church.

Now, brethren, this is a mistake, as I had the honor of presiding over that body. I feel it my duty to state in behalf of the Association that there was nothing said publicly in regard to where the next Union would be. I will further state I am sorry that I could not attend the Union Meeting.

W. W. BRIDGES.

Shawnee, July 31, 1893.

Rev. J. H. Edwards.

WHEREAS, Rev. J. H. Edwards has felt it his duty to accept a call to another field of labor, and has tendered his resignation as pastor of the Goldsboro Baptist church; therefore, be it

1. *Resolved*, That we part regretfully with a pastor who, by his consecration, fidelity and zeal has deserved and won our love and confidence.

2. That we shall miss him and his family in our social circles and in every branch of our church work.

3. That the desire of our hearts is that his labors in his new field may be crowned with abundant success, that the richest blessings of God may be upon him and his, and that the sweet peace which passeth all understanding may rest upon, and abide with, them forever.

4. That we commend him and his family to the love and confidence of our Fayetteville brethren.

5. That these resolutions be spread upon the pages of our church record, and that copies of them be furnished the BIBLICAL RECORDER, the *North Carolina Baptist*, and the Goldsboro papers for publication.

J. Y. JOYNER,
C. B. AYCOCK,
W. T. FAIRCLOTH,
Committee.

Goldsboro, July 30, 1893.

A Free Trip to Washington City.

Travellers say the most beautiful city in the world is Washington City—the Capital of the United States. Perhaps at no other city in the New World is there so much of interest to be seen. The magnificent Capitol, the White House—the home of the President, the Patent Office, Treasury Department, the renowned Smithsonian Institute, the great Art Gallery, the lofty Washington Monument, the Navy Yard, and the various departments of the government. Some time ago, the Cadets of Davis Military School attended the great State Exposition at Richmond, Virginia. Among the pleasant events of the visit was the Review of the Cadet Battalion by Gen. Fitzhugh Lee, Governor of Virginia. The Review took place on the famous grounds surrounding the historic Capital of the Old Dominion. The entire visit was full of enjoyment for the soldier boys. During the coming session of the Davis Military School the cadets will visit Washington City, where they will spend a few days. Congress will be in session at the time of the visit. This will be not only an occasion of great enjoyment for the cadets, but one of great profit. The cadets will go on a special train from Winston to Washington City. The entire expenses will be paid by the Davis Military School. The cadets will be at no expense whatever. The next session of Davis Military School will begin September 7th. Register containing full particulars will be mailed on application. Address Davis Military School, Winston, N. C.

The Merchants and Investors' Union of Raleigh, N. C., a State Building and Loan Association, with insurance features for all members, offers, during the next sixty days, to donate to the Baptist Orphanage at Thomasville, one half of the entrance fee, of any applicant for stock who sends this notice, with his application, and fee to the home office. Read ad. in this paper and write to the Secretary.

Associations for 1893—Times and Places of Meeting.

AUGUST.

Beulah—Greensboro, 8-10.
Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 22-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 6, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

SEPTEMBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 3-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

New Found—New Found, 10-12.
Buncombe—Cane Creek, 16-17.
Tuckasiege—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 2.

Swain County (Indian)—Macedonia ch., 24-26.
Yancey County—Burnsville, 14-16.
Liberty and Duck town—Hopewell ch., 24-26.

Carolina—Crab Creek ch., 5-7.
Transylvania—Brevard ch., 13-14.
Western N. C. Baptist University, 19-21.

(CONTINUED FROM THE FIRST PAGE.)

ing for the messenger's reply, any man in Israel might have replied "No. No young man is safe who has abused the endowments which God has given him. No young man is safe who has adopted the short-cut method of success in life. No young man is safe for time or eternity who wilfully and persistently leaves God out of his aims and plans." Are our young men safe? No, only as they are regenerated by God's word and upheld by God's grace.

The Newbern Persecution.

I wish to state a few facts concerning the persecution of 1741.

About ten years ago I stated, in a public address, that Baptists had been whipped and imprisoned in Craven county because they had asked the privilege of building a church. Dr. Roby, of the *Methodist Advance*, called in question the truth of the statement. Whereupon I wrote to the *Newbern Journal*, requesting that the editor examine the records, and write to me the result or publish it in the *Journal*. He promptly published in the *Journal* of Sept. 6th, 1883, the following: —

"In looking over the old dusty records in the Register's office, we find an entry in the minute docket of the county court in 1741, noting the application by Baptists to be allowed to build a church in Newbern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behavior, and also to take the test oath."

Dr. Roby saw the editorial, referred to it in his paper, and seemed to be satisfied as to the truthfulness of the facts of the entry. I thought everybody else was, or ought to have been, satisfied.

Dr. S. B. Weeks has made strenuous effort to get the records relating to the persecution, or affidavits from those who had seen the records. He states in his valuable work, "Church and State in North Carolina," that he failed to get either, and adds, "Dr. Vass, who was on the ground, looked the matter up very carefully not long after the time the *Journal* did, and could find no indication of whipping," p. 50.

As to the affidavits, the *Journal* editor of 1883 was dead at the time Dr. Weeks was seeking evidence of the persecution, else he surely could have gotten an affidavit from him. As to other parties who, I have been told, could furnish affidavits, and yet have declined to do so, I am in perplexity.

During the year 1890, while I was carrying through the BIBLICAL RECORDER a series of articles on the Primitive Baptists of Eastern Carolina, I wrote to Dr. Battle, pastor of the Newbern Baptist church, asking him to examine the records of Craven county, and send me a full account of the persecution of 1741. In his reply he stated that the records were reported as destroyed by fire along with Dr. Hawks' library; he stated, also, that if I desired it, a distinguished citizen of Newbern would furnish affidavit that he had seen the record. Subsequently, I wrote to the gentleman, enclosing a stamped envelope. But he has never replied. Dr. Weeks wrote to the same gentleman with the same success.

As to Dr. Vass's failure to find the whipping, one of two things is evident—either that the entry of 1741 was on the book he examined, but escaped his eye, or that it was in another book which he did not examine. The book he examined shows that the Baptists made application to build in 1730 and 1740, while the application to build which the editor of the *Journal* saw was made in 1741.

Of course, no sane man who knew the editor of the *Journal* would question, for a moment, the fact that the latter examined the records in the Register's office and saw therein what he published in his paper of Sept. 6th, 1883.

Dr. Weeks should retract or modify the sentence, "The advocates of persecution content themselves with vague assertions." There is no vagueness about the *Journal* editorial of Sept. 6th, 1883. That editorial states what the editor saw and read with his own eyes.

There are some things that are inexplicable to me in connection with the persecution of 1741.

1. The reported burning of the records and their subsequent recovery. Where were they? Why and when were they removed from the custody of their rightful keeper?

2. How is it, that when Dr. Vass examined the records they had not been mutilated; but when Dr. Durham and others examined them at a later date, they had been mutilated, in some places, a half page, in others from two to four pages having been cut or torn out? Why this mutilation?

3. Why do not some of the able Baptists of Craven county take up the matter and thoroughly investigate it?

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Dr. Weeks's Statement Corroborated by the Public Records.

The statement made by Dr. Stephen B. Weeks that at one period in our Colonial history, no one but a Church of England could be master of a public school is fully corroborated by the law records of these [illegible].

On page 69 of Martin's "Collection of the Private Acts of the General Assembly of the State of North Carolina, from the year 1715 to the year 1790 inclusive, now in [illegible] and Use"—a collection of statutes [illegible] by Francois Xavier Martin in [illegible] the General Assembly—[illegible] (a copy from the original [illegible] in my possession):

[illegible] Sec. 4. *Provided always*, [illegible] shall be admitted to be master [illegible] but who is of the established [illegible] England; and who, at the [illegible] Quarter Sessions, or a major-

ity of them, be duly licensed by the Governor, or Commander-in Chief for the time being."

This section is taken from the act incorporating the Academy in Edenton passed in XI. George III. 1770.

This school and the one in Newbern, chartered in 1756, were the only academies in the State incorporated by the General Assembly prior to the beginning of the Revolution in 1776, and both were to be controlled by head-masters of the Church of England. Liberty Hall in Mecklenburg was chartered in 1777; Granville Hall in Granville county and Science Hall in Hillsboro in 1779, while the war for independence was progressing. In 1783, the same year that England acknowledged our independence, three other academies were chartered, viz., Morgan Academy in Burke county, Martin Academy in Washington, and Richland Academy in Onslow at Swansboro; and nine others were chartered during the next seven years, making in all fifteen academies chartered under a free government in thirteen years against only two chartered under Colonial and Episcopal government in the twenty preceding years.

Mr. Ashe would do well to read up a little more from the old North Carolina lawbooks before he attacks the conclusions of men who have for years been making the early history of the State a special study.

North Carolina has a grand history, but she does not owe it to the Establishment. It has been made in spite of it.

N. B. COBB.

For Dyspepsia,
Use Horsford's Acid Phosphate.

Dr. B. H. Pettitt, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Sunday-school Work in the Little River Association.

In January, 1888, was held our first Sunday-school Convention. At our Association in November of the same year, the writer offered a resolution asking for the appointment of a Sunday school Board, consisting of three brethren, which was granted. At that time there were only three churches in our Association with schools all the year.

The Board decided to call for a Sunday-school Convention in March, 1889, and since then the second fifth Sunday in each year has been given to our Convention. Before the Convention met, the churches of the Association were divided into sections, each brother agreeing to visit certain churches. The Board now consists of six brethren, supposed to be our best workers in Sunday-schools, and some member tries to visit each church at least once a year, encouraging the work, suggesting improvements, and organizing new schools wherever they can. They have done a great work in uniting our forces, and more than one half our churches have schools all the year. Only two churches have no schools, and several churches have branch schools

Two or three remarks about this work:

1. The Board, with one exception, is composed of lay brethren. It has given them something to do, and is developing them into useful men, efficient helpers for pastors.

2. The brethren have done their work without any pay. This has caused some people to hear them, who would not hear the preacher, perhaps.

3 Our Conventions are almost as largely attended and almost as profitable as our annual Associations, and gives us now a meeting in April or May.

4. It has greatly improved our singing, and aids us in having uniformity of books in our Association. This greatly improves our singing in our meetings.

5. It has greatly helped the pastors and built up churches and Sunday-schools.

6. Most of the territory within our bounds is mission work, or has, within the last few years, been occupied. This work helps to reach this destitution. We believe many people will yet praise God for the work of these sacrificing men.

This has been said with no desire to boast of what our Association is doing, but to encourage some others to try our plan or something better.

With all my heart I desire to endorse what Bro. Kesler says about the "flingers" in the RECORDER and Dr. Pritchard in the *Baptist*.

J. A. CAMPBELL.

Poe's, July 21, 1893.

If you have no employment, or are being poorly paid for the work you are doing, then write to B. F. Johnson & Co., of Richmond, Va., and they will show you how to transform Mis-fortune into Madame-fortune. Try it.

Before and After Adam's Fall.

Dear Bro. Bailey:—Sunday before last the Sunday-school of which I am superintendent was requested to give written answers to the question, "What was the difference between Adam before and after he fell?" The enclosed, by a scholar, was decided to be the best, and I was instructed to request you to publish it to encourage and stimulate such efforts.

Please, therefore, as a favor to the school, if you deem it proper, insert it in the RECORDER. Fraternally,

J. B. HOLLAND, *Supt.*

Newbern, N. C., July 31, 1893.

Adam, before he fell, was Godlike in all his attributes. Created by God in his own image, his life breathed into him directly from his Maker, he was perfectly holy, consequently happy, and fitted, by a divine relationship, to be the companion of God, his Father, with whom he walked and talked in the most intimate communion.

Adam, by his fall, lost his divine relationship, and became an alien and an outcast from God. He sank mentally, morally, physically, and socially, to the level of the devil, and from a holy and happy, he became a sinful and remorseful man, having ever present with him the regretful memory of the great height from which he had fallen, coupled with a bitter loathing for the depth to which he had sunk. Around on every side upon the face of nature was the visible evidence of the blight. Standing at the threshold of Time, looking down the coming ages, seeing the sin, misery and degradation of his posterity, and knowing that countless numbers of them must go down to perdition, and the awful sacrifice of the second Adam to redeem a lost and ruined world—Adam, with all this before him, as the result of his fall, was a stranger to peace and happiness, a wretched man in the extremest sense.

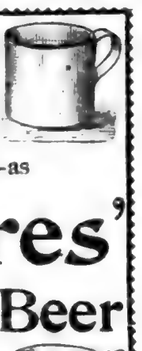
ELIZABETH THOMPSON.

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh.

Gentlemanliness.

Kindly feelings, quick sympathies, and gentle manners, joined with true self respect, form the basis of that gentlemanliness which is so naturally admired and coveted. Vulgarity, which is so much dreaded and so much misunderstood, consists in the absence of one or all of these qualities. It is not vulgar to wear a coarse coat or a cheap gown; but it is essentially so to dress in fine cloth or costly silk at the expense of one's creditors or one's peace of mind. It is not vulgar to make a mistake in the laws of etiquette, but it is so to sneer at the one who makes it, to ridicule ignorance, to be rude to the aged, to scorn honest frugality. A true gentleman may be poor or rich, but will be neither a miser nor a squanderer; he may be slenderly or thoroughly educated, but he will be neither envious nor supercilious; he may speak a provincial dialect, but he will not use slang; he may be reserved, but will not be cunning; he may be known or unknown to fame, but will be neither obsequious nor contemptuous.—*N. Y. Ledger.*

Whether quaffed from a vessel of tin, glass or gold; There's nothing so good for the young or the old—as



Hires' Root Beer

A delicious, health-giving, thirst-satisfying beverage. A temperance drink for temperance people.

A 25c. package makes 5 gallons.

Sold and Enjoyed Everywhere.

This is the grandchild of one of Virginia's most distinguished living statesmen. When the child was in a state of collapse from cholera infantum, and the doctors had left it to die, it was given Germetuer. In two hours it revived and began to recover very rapidly. In a recent letter endorsing the above picture of the nurse and child, the mother says that "it was raised from the dead by Germetuer."

K. R. G. (King's Royal Germetuer) cures Stomach Troubles, Nervous Disorder, Bowel Derangement, in old or young; Kidney and Bladder Troubles and Debility.

KING'S ROYAL GERMETUER CO.,
ATLANTA, GA.

After Three Years.

COVINGTON, GA., May 31, 1893.—For about five years I was a great sufferer from neuralgia in my face and eyes, and hemorrhage of the kidneys, which caused a great deal of blood to pass from them, causing me to suffer a great deal from its effects, as well as the daily attacks of neuralgia. A friend induced me to take King's Royal Germetuer. I took ten bottles of it, and have not had an attack of either since. I used the Germetuer in 1890. There are many who will testify to this.

C. B. SWANSON.

K. R. G. Pills are the best. 50 pills 25 cents.

After Four Years.

BROOKHAVEN, MASS., April 17, 1893.—About four years ago I was grievously afflicted with rheumatism in my right arm, hand and shoulder. I could scarcely use a pen. After trying various remedies with no good results, I began using

King's Royal Germeteur.

and in a few weeks I was entirely relieved, since which time I have never felt the least symptom of rheumatism. My wife and her mother find that K. R. G. is a most reliable remedy for indigestion and sick headache. We also find that it is a trustworthy remedy for troubles usual among children. We are never without it in our house.

J. H. GAMBRELL.

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Moseley House,

Corner Wilmington and Hargett Sts.,

RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.

50c. per meal; $1.50 per day.

WOOL! WOOL! WOOL!

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Chatham Manufacturing Company

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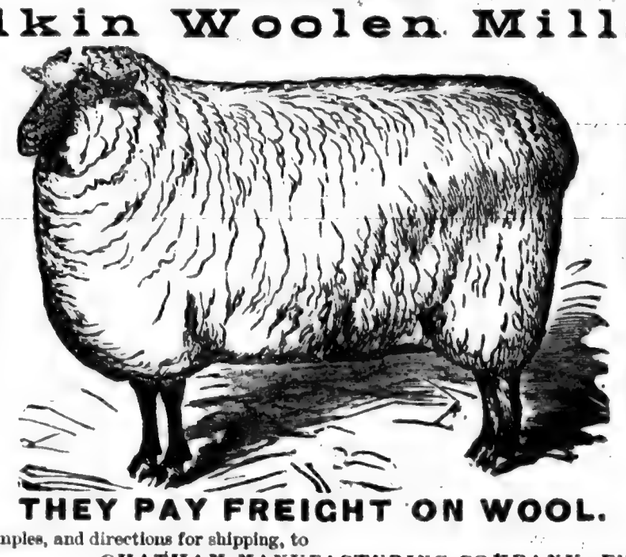
THEY DO THE LARGEST Custom Business IN THE STATE.



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THEY PAY FREIGHT ON WOOL.

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CHATHAM MANUFACTURING COMPANY, Elkin, N. C.

Freight and Express Office, Elkin, N. C.

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STANDS AT THE FRONT.

It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthful Corsets.

Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it.

For sale by leading merchants everywhere. Take no substitute. If your dealer will not get it for you, write to the factory.

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W. H. & R. S. Tucker & Co

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The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

☞ Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,

RALEIGH, N. C.

Dr. J. H. Daniel,

DUNN, N. C.,

offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

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A situation, by a young lady of seven years experience, in a school or private family. Can teach English, Mathematics, Instrumental Music, and Latin to beginners. Terms moderate. References exchanged. Address

MISS A. V. SMITHSON,
Boydton, Mecklenburg Co., Va

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv.	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Ham'let	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

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*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

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In Memoriam—William Hartwell Pace.

The life of every successful man whose career is ended is, in a true sense, a public possession. Biography, as well as history, is philosophy teaching by example. Divine revelation consists largely of the record of human lives as object lessons of good and evil conduct, and we do well to mark the lives of our own contemporaries, that we may discover, by close analysis, the causes of their success or failure.

Not merely, therefore, because of the esteem in which he was held by the writer—not as a matter of empty sentiment, but with the hope of educing lessons which may be valuable to the young and aspiring, and with the desire of stimulating a worthy ambition, it is proposed to notice some of the relations in which the writer has personally known the late William H. Pace of Raleigh, N. C.

My first meeting with him was in one of the old Society Halls on the fourth story of the Dormitory Building of the College. I was a young professor, who had recently taken a Chair in his *Alma Mater*, from which he had graduated about eighteen months before. He was a law student in Raleigh. The interview was brief, but I remember it with the greatest distinctness and pleasure, not only because it was the beginning of a friendship which was only terminated by his death, but because of the impression which he made upon me at the time. There was in his manner a vivacity, a geniality and a friendliness which charmed me then, and which was never wanting in any of our subsequent interviews.

It was not long before, as pastor of Wake Cross Roads church, I came to know him better. Though he lived in Raleigh, some miles away, he was rarely absent from the monthly meeting of the old church which he had attended from his earliest infancy; and he came, not as a matter of social enjoyment, but in order that he might be useful. He took an active part in the Sunday-school, never failed to respond when he was called upon to take public part in the devotional exercises, and contributed to every worthy object that appealed to the beneficence of the church. Dr. Pritchard, who was at that time pastor of the Baptist church in Raleigh, has stated since the death of Mr. Pace that he declined for some time to remove his membership to Raleigh, on the ground that he could be more useful in his old church. His example in retaining membership in a country church instead of joining one in the city in which he lived is not presented as one to be universally followed—he himself would have condemned such a policy—but it is certain that his presence and influence in the Cross Roads church were exceedingly stimulating and helpful.

It was during this period that I spent several days with him at his father's home in Wake county. In long walks together, in hours spent fishing on his father's pond, in the communings of long twilight hours, protracted under the starlight of summer skies, I came to know him well and to enter sympathetically—for we were nearly the same age—into his plans and ambitions, his struggles and hopes.

It was about this time that he had some political aspirations, and, having been nominated for the Legislature, made a brilliant canvass of his county. He probably came as near succeeding as any man of his party could have done at the time. I think that while he ever after valued the lessons which his experience had taught him, he never regretted his defeat. Henceforth, though always an interested and active servant of his party as a patriotic citizen, he would never allow himself to be brought forward again as a candidate for office.

During the twenty years of his career as a lawyer in Raleigh I had frequent occasions of observing his assiduity and faithfulness in many relations. His capacity for work was marvelous. It was no lucky turn of fortune's wheel, but ceaseless industry and unremitting energy that brought him his unusual success as a business lawyer. He was not satisfied until he had mastered the details and the legal principles of every case committed to him. No matter of business placed in his hands was too trivial to claim his careful, conscientious attention. He was prompt in his correspondence and engagements. He had no tolerance for needless procrastination. I cannot remember an instance in which any one of my hundreds of business letters to him was not answered by the next mail, unless he was absent from home; and in correspondence and interview he knew how to go right to the heart of a question. Sometimes I have sat in his office, waiting for an interview with him, while a score of clients, from country and city, came in to consult him; and it was marvelous to witness the clear and straightforward way in which he would sift out the essential points from confused statements, and then indicate the course to be pursued. And not only in his legal practice and his business transactions did this practical tendency manifest itself; he was always plain and outspoken in the expression of his opinions. No one was ever left in uncertainty as to his views, if he undertook to express them at all. He always struck straight out from the shoulder. Yet there were very few cases in which his candor and honesty of dealing wounded the feelings of others. He commanded the respect even of his opponents, by the sincerity of his purpose.

During all these years of unremitted work in his profession, Mr. Pace was equally active as a Christian layman. Few lives have more strikingly illustrated the inspired ideal, "Not slothful in business; fervent in spirit, serving the Lord." For the service of the church, of which he was a consistent and useful member, and of the Sunday-school, of which, as scholar, teacher or superintendent, he was a never-failing attendant, he gave freely his time, labor and money. As a member of important boards, and as a member of the Baptist State Convention, over which he for two years presided, he exerted a wide and salutary influence. He willingly represented various departments of Christian work at the District Associations, and, though welcomed in the highest social circles, he never hesitated to mingle and co operate with the humblest of his brethren.

No alumnus of Wake Forest College has ever been more thoroughly loyal to it. No friend of the College has been more practically helpful. He took a genuine interest in everything pertaining to its interests, and gave much thought to the ways and means by which it could be made a great and useful institution, and his judgment, whether in matters of general policy or of minor detail, with scarcely an exception, proved unerring in its wisdom. And it may be doubted whether in any of the numerous public enterprises, secular and religious, with which he was identified he will be more missed than in the counsels of the Trustees of the College.

Such a life, full, as it was, of manifold activity in Christian work, was the natural outcome of a vigorous intellect and imperious will, moulded and shaped under the influence of the Gospel of the Grace of God. He believed the Bible, and sought to be guided by its teachings. He had little patience with new theologies. His convictions as a Baptist and his tolerance as a Christian were equally intelligent and decided. There was a manliness and an absence of religious affectations in his religion which compelled all men to respect it. The profession to which Mr. Pace belonged is not unfrequently spoken of as unfriendly to the development of any high type of piety or usefulness. But such characters and careers as his prove that, even in the legal profession, there is no essential incompatibility between business and devotion.—*C. E. Taylor, in Wake Forest Student.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cu e.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

The New York *Evening Post* has this to say concerning the World's Fair: "Comparisons are not easily made when we have such an object before us as this unparalleled exhibition. It is safe to say, however, that it exceeds the Centennial Exposition at Philadelphia by as much as that one exceeded an ordinary State Fair. The superiority applies not merely to the size and grandeur of the buildings and grounds, but to the dazzling splendor and endless variety of the exhibits. No human being can see all the things that are well worth seeing at Jackson Park in thirty days' time, however diligent and strong of limb he may be. It would be worth a journey to Chicago to see the exterior of the Fair alone, and the crowd in attendance on every pleasant day. To see the contents would be worth a journey around the world if it could not be had on cheaper terms. Indeed, it may fairly be said that one takes a journey around the world when he goes there."

Magnetic Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Paying Your Small Bills.

It would be impossible to so disturb credit and confidence as to bring on conditions of stagnation and panic if every man and woman owing small bills to the grocer, the doctor, the milliner, the baker, the butcher, the carpenter, and the hundreds of persons in other callings who minister to our daily wants, should make prompt payment. If the ten-dollar debt owing to the grocer should be paid to him he could settle his debt with the doctor, and the doctor's wife could settle with the milliner, and the milliner the baker, and so on.

The ten dollars once started on its errand of liquidation might satisfy hundreds of dollars of indebtedness as fast as it could be passed from debtor to creditor. The man who thrusts it in his pocket and lets his creditor wait, contributes his share toward augmenting business distress. When thousands of men, actuated by fear or careless disregard of obvious duty, begin to hoard money, instead of paying their debts, distress must result. When millions lose confidence and only pay as they are forced to do it, further business is impossible. All the wealth of the millionaires thrust into breach could not make good popular default.—*Philadelphia Record.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for August: Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Before and Behind.

The tender light of home behind,
Dark heathen gloom before,
The servants of the Lord go forth
To many a foreign shore;
But the true light that cannot pale
Streams on them from above,
A light divine, that shall not fail,
The smile of him they love.

The sheltering nest of home behind,
The battlefield before,
They gird their heavenly armor on,
And seek the foreign shore;
But Christ, their Captain, with them goes,
He leads them in the way;
With him they face the mightiest foes,
With him they win the day.

The peaceful joys of home behind,
Danger and death before,
Right cheerfully they set their face
To seek the foreign shore;
For Christ has called, and his dear word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the "other side."

A wealth of love and prayer behind,
Far reaching prayer before,
The servants of the Lord go forth
To seek the foreign shore;
And wheresoe'er their footsteps move
That hope makes sweet the air,
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly-loved "behind,"
Christ in the bright "before;"
O! blest are they who start with him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper, day and night,
And Christ their rich reward.
—*Selected.*

Language of the Indian.

The difficulties of the language of the Indian tribes have prevented many of our missionaries from mastering it. English is rapidly becoming the national language. But they have left the impress of their poetic tongue on our hills and waters.

"Their name is on your waters,
Ye may not wash it out,
'Tis where Ontario's billow
Like ocean's surge is curled,
Where strong Niagara's thunders wake
The echoes of the world,
Where red Missouri brings us
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.

Your everlasting rivers speak
Their dialect of yore,
Their memory liveth on your hills,
Their baptism on your shore."

Christ is the Hope of the Indian.

How are we to bring the Indian to Christ? We must make this responsibility *personal.* God has placed upon each one of his disciples part of this responsibility and to refuse to meet it faithfully is to be guilty of the betrayal of a most sacred trust.

The Indian has come to the wall in his advance towards civilization under the present 'ward' policy. To keep him a dependent on the government for food and clothes is to keep him a loafer, and to encourage him to prefer the strolling life of a gypsy to that of a citizen. Out of this lazy uselessness he must be lifted to the plain of industrious usefulness. But how? By being fitted for it. How can this be done? By making him conscious of a personal worth that demands the crown of an enfranchised manhood. Yes, but how can this be done? I answer, give him to Christ, and the freedom Christ gives. What does this require? Competent teachers and missionaries—consecrated to the work. To ask those who are qualified for this work to do it for mere philanthropic motives, with a beggar's pay, is as fanatical and unchristian as it is unjust. As a rule, admitting exceptions, poor pay is the path to poor work. People who can't afford to work for nothing and yet do so, as a rule do work worth nothing. Missionaries here, as elsewhere, should be placed in their work above the drawbacks of want.

The work in Cuba had continued to prosper greatly—the wisdom of the purchase of the superb theatre in Havana had been fully vindicated—and the establishment of a girls' high school was regarded as the highest value in promoting the work of evangelizing the island.—*Home Field.*

There is no better argument for Christianity than a congregation of Indians, repeating in their own tongue the Lord's prayer.—*Selected.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
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to the extent of desiring to have each Sunday, new and bright ANTHEMS, thoroughly devotional in character?

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and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

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A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Wives and Daughters

Often lose the benefit of life assurance, taken out for their protection, because of ill-advised investments. Again, the intentions of the assured sometimes fail of realization through the prodigality of a son to whom the sudden possession of so much money proves too great a temptation.

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has provided against these contingencies by offering The Tontine Installment Policy. The premiums per thousand are much less than under older forms of insurance, and the amount is payable in 20, 25 or 30 annual payments, thus securing a comfortable income for the beneficiary. Write to

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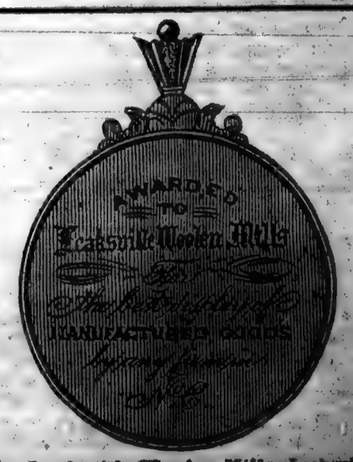

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "Wool and How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Foard, Secy, Leaksville, N. C. for catalogue, before disposing of your wool.

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Send for free catalogue of [illegible] Practical Business College, [illegible] Tenn. Cozy Rate Notation.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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A Missionary Day.

The Sunday school Board of the Southern Baptist Convention, in its last annual report, said: "At one time your Board, after careful consideration, decided to undertake a distinctly Missionary Day for each quarter in all the Sunday schools, but as an agency for education rather than for the collection of funds. The plan, however, was not put into operation." Meantime the Home and Foreign Boards had seized upon the idea, amended by substituting one day a year, instead of one every three months, and, as was natural to those Boards, by putting more stress on the collection, though still retaining the educational feature as the principal aim. They accordingly recommended to the Woman's Missionary Union meeting in Nashville the inauguration of an annual "Missionary Day," to be observed with appropriate exercises at such time as may be selected in October or November.

The design of this movement is, first and chiefly, to disseminate information; to sow in the virgin soil of young hearts the seeds of an enlightened interest in the spread of the gospel at home and abroad; to make Christian missions no longer a vague, indefinite idea, but one closely connected with living men and women, and above all with the once crucified and forever living Lord, who laid upon his people the duty of discipling the nations. Secondly, and not much subordinate, to raise funds which shall go, with the prayers of the donors, into the work of telling the good news of salvation. Interest not manifested by acts is, like "faith without works," dead. Admirable provision has been made to encourage even the smallest scholars to anticipate the day and gather their mites as the apostle recommended in his great collection for the poor saints. (I Cor. 16: 2; II Cor. 8: 5; 9: 5, and many others). Many gifts, though some may be small, will make a large sum.

The observance of the day will be according to the tastes and customs of any community. A program, including a pleasing variety of readings, songs, recitations and object lessons, has been prepared and will be distributed gratuitously to all who desire. It is not a cast iron bed of Procustes, but perfectly flexible and readily adjusted to circumstances by the simple device of omitting whatever one may not like or may not have time for, and substituting at pleasure whatever may be considered more suitable. It was obviously best to print it in full and leave the different schools to cut down if necessary.

But methinks I see Bro. —— shaking his head with a mournful air and getting ready to rise and object. He will quote from Paul's letter to the "foolish Galatians," about "bondage under the elements of the world," and "turning again to the weak and beggarly elements," and "observing days, and weeks, and months, and years"—to all which we beg to respond beforehand that this is not a turning from the freedom of faith in Christ to Judaistic ceremonial as a means of salvation, and therefore the quotations are entirely inappropriate. We reply further in the language of the same apostle (Rom. 14: 4-6): "Who art thou that judgest another man's servant? * * * He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Perhaps it is the objector who is in bondage.

This suggests what is most important of all in reference to the character and success of the effort. Some active man, better some good woman, in every Sunday school to take the work in hand and push it earnestly. On the streets, as I write, a number of heavily laden cars are passing to and fro, climbing steep grades, rounding short curves, speeding men to and from their business, carrying weary mothers and sick children out for a breath of invigorating country air. Tracks are laid, cars are equipped, an overhead wire is strung along, immense engines on a back street supply power. But here is a car standing stock still in the broiling sun. What is the matter? Some accumulations of dust on the track have broken the ground connection.

The Executive Committee of the Woman's Missionary Union, in Baltimore, backed by the Boards of the Convention, furnish motive power, or to be more accurate, tell how to make connection with the great motive power (II Cor. 5: 9.) The U. S. mail, like electric wires, reach every neighborhood, the programs are well equipped cars, but nothing can be done in your school unless you sweep off the track and give a good, steady ground connection. Who will do this for your fellow workers, for the Master, for the cause? Fraternally,

H. H. HARRIS,
Cor. Sec. ad. int. F. M. Board

If out of order, use Beecham's pills.

Meeting of the Tar River Unions.

The several Unions in the Tar River Association, by agreement, met with the church at Littleton, Friday, July 28th, closing its session, Sunday night, the 30th.

Capt. N. L. Shaw of Warrenton was elected Moderator, and J. W. Allen of Warren county, Clerk.

The most of the churches were represented, Halifax and Warren having the largest number.

The meeting was a pleasant, harmonious and profitable one, and the attendance fairly good.

The subjects discussed were mostly on missionary topics, being divided between State, Home and Foreign.

The speeches made were very good, said to have been above the average; be that as it may, they were characterized by earnestness, power and eloquence, showing that those engaged in the discussions were in sympathy and full accord with the work and [illegible] of having our churches thoroughly [illegible] and systematic contributions [illegible] mission boards.

[illegible] ministers present were brethren Hufham, Powell, Mercer, Spillman, Mitchell, Willcox, Perkinson, McCloud, Pace, Harmon.

Among the prominent laymen in attendance were brethren Biggs, Dr. Johnson, Brewer, Hobgood, Bowers, Josey, Lancaster, Hilliard, Coleman, Bagley, McCraw, Browning, Shaw of Littleton, Judge White of Warrenton, and Pittman of Henderson.

Professors Brewer and Hobgood were here in the interest of their respective schools, and spoke with profit and effect on general education and Wake Forest College.

The Orphanage was not overlooked, but after a statement made by Bro. Biggs of Scotland Neck as to the condition of the Orphanage and the great importance of raising at once enough money to pay off present indebtedness, followed by a strong and eloquent appeal from Bro. Hilliard, a collection of cash and pledges was made, amounting to some seventy five dollars, which was further increased at the Sunday school mass-meeting on Sunday, in money $75 or $80, making the total over $150, all to be sent up by Sept. 1st.

Dr. Hufham preached Sunday morning, and Bro. Van Deventer at night. Both sermons were good and very much enjoyed by the large and appreciative audience.

A collection, amounting to some ten or twelve dollars, was taken Sunday morning to assist Bro. Pace on a new church he is building in Edgecombe county.

The cordial reception given to the Union by the church and the citizens of Littleton was in keeping with their enviable and far-famed reputation of kind, liberal and unbounded hospitality.

The church under the pastorate of Doctor Mitchell has wonderfully improved, both as to material and spiritual efficiency. A baptistery, with two Sunday school rooms, have been added, pulpit altered and furnished with a handsome set of furniture and the inside of the entire building neatly and tastefully painted. Too much in the way of praise cannot be said of the good sisters of this church, for it is the general opinion of those who know of their devotion and sacrifice for the cause, that but few if any churches in the State have such a loyal and consecrated band of sisters. We know it can hardly be considered good taste where all are so efficient, loyal and self sacrificing, to make comparisons, yet we cannot refrain from adding that our observation, with some experience, impresses us that Sister Bagley is the leading spirit, and to her is largely due the improvements and progress attained. She is beyond question one of the grandest women in North Carolina, and it is a real benediction to be thrown with her in home and social life as well as in the work of the church.

Regrets were expressed at the absence of Bro. Taylor of Warrenton and Bro. Durham, the former kept away by overwork and some nervous prostration, which, we are pleased to state at this writing, he has improved from. They were much missed, as their presence, counsel and deliberations are quite an acquisition to any of our meetings.

Bro. Caddell, the popular Agent and Correspondent of the RECORDER, put in an appearance Saturday evening, and all were delighted to welcome him. The Union gave him an opportunity to present the claims of this, the greatest, most powerful as well as efficient agent in the great work, plans and increased usefulness of the Baptist cause.

Littleton is a delightful, healthy town; it is quite a health resort, and is gaining well-deserved reputation in this respect every year. The celebrated Panacea Springs some few miles off, and Shaw's Healing Springs in town, are well patronized, and the beneficial results to those who have tried these waters, are too well and extensively known to require comment. All that is required is capital to make Littleton one of the leading towns in North Carolina, and Baptist people having money to invest, could not do so to better profit to themselves and greater usefulness to the denomination than by spending some at this fast developing health and educational resort. S.

From Fairport, N. C.

Dear Recorder:—We have just closed a most glorious revival at this place, carried on under the auspices of Rev. T. B. Hill. Bro. Hill is an excellent preacher and a noble young man. May God bless him wherever he goes. There were eight professions and several renewals. The church was thoroughly awakened by his first sermon, and we enjoyed every word he said. We gave him a unanimous call as pastor, Bro. Horner having resigned. We are awaiting his decision.

[We give the above, though anonymous. The writer failed to sign his name. We presume the statements made are true.—ED. RECORDER]

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Maiden church, South Fork, $2.30; Beulah ch, Chowan, 2.85; Chapell's Hill ch, ditto, 15.00; Cool Spring ch, ditto, 5.40; Great Hope ch, ditto, 5.00; Hertford ch, ditto, 5.00; Middle Swamp ch, ditto, 3.78; Mt Sinai ch, ditto, 2.50; Reynoldson ch, ditto, 6.00; Rockahock ch, ditto, 5.35; Salem ch, ditto, 3.25; Warwick ch, ditto, 5.00; Whiteville Grove ch, ditto, 3.00; Collection Yeopim Union, 6.05; Franklinton ch, Central, 15.00; W M S, Wake Forest ch, 10.30. Total, 95.73. Previously reported, 2,845.81. Total this year, 2,941.54.

Foreign Missions—Winton ch, W Chowan, $10.07; Great Hope ch, Chowan, 1.00; Reynoldson ch, ditto, 2.00; Whiteville Grove ch, ditto, 3.00; Ashpole ch, Robeson, 2.00; Cedar Grove ch, ditto, 36c; W M S, Ten Mile ch, ditto, 2.00; W M S, Tolarsville ch, ditto, 2.31; Dysartsville ch, Green River, 2.55. Total, 25.29. Previously reported, 3,256.85. Total this year, 3,282.14.

Home Missions—Warwick church, Chowan, $5.00; Whiteville Grove ch, ditto, 3.00; Antioch ch, Robeson, 1.75; Bear Swamp ch, ditto, 2.57; Centreville ch, ditto, 2.42; Fair Bluff ch, ditto, 3.50; Jackson Swamp ch, ditto, 2.18; Long Branch ch, ditto, 5.45; McAlpine's Grove ch, ditto, 4.37; Mt Elim ch, ditto, 7 20; Mt Zion ch, ditto, 75c; Pleasant Grove ch, ditto, 3.07; Pleasant Hill ch, ditto, 1.45, Pleasant Hope ch, ditto, 1.50; Providence ch, ditto, 2.29; Raft Swamp ch, ditto, 8.05; Red Springs ch, ditto, 5.75; White Pond ch, ditto, 1.00; Sunbeams, Wake Forest ch, Central, 7.00. Total, 68.30. Previously reported, 1,340.46. Total this year, 1,408.76.

Education—Forestville ch, Central, $5.00; Oak Grove ch, ditto, 1.56; Collection at Central Asso, 8.40; W R Gwaltney, 10.00; Antioch ch, Robeson, 33c; Ashpole ch, ditto, 2.25; Bear Swamp ch, ditto, 2.75; Big Branch ch, ditto, 5.71; Cedar Grove ch, ditto, 1.00, Centreville ch, ditto, 1.58; Clybonville ch, ditto, 75c; Long Branch ch, ditto, 1.22; Mt. Elim ch, ditto, 2.70; Piny Grove ch, ditto, 2.50; Pleasant Grove ch, ditto, 1.36; Providence ch, ditto, 4.20; Pleasant Hill ch, ditto, 1.06; Raft Swamp ch, ditto, 1.21; Red Springs ch, ditto, 1.60; Saddle Tree ch, ditto, 3.00; Ditto, W M S, ditto, 5.55; Tolarsville ch W M S, ditto, 1.56; Spring Hill ch, ditto, 5.80; White Pond ch, ditto, 65c; Zion's Tabrenacle ch, ditto, 85c; Ditto W M S, ditto, 15c. Total, 71.64. Previously reported, 1,295 83. Total this year, 1,367.47.

Orphanage—Winton ch, W Chowan, $7 81; Collection Yeopim Union, 10 10; Ashpole ch, Robeson, 50c; Mt Zion S S, ditto, 65c; S S Convention at Bethlehem ch, W Chowan, 7 05; Holly Grove ch, ditto, 1.00. Total, 27.11. Previously reported, 656.95. Total this year, 684.06.

Sunday-schools—Winton ch, West Chowan, $9 35; Bell's ch, 2 25. Total, 11.60.

Ministerial Relief Fund—Ashpole ch, Robeson, $1.07; First ch, Durham, 10.00. Total, 11.07. Previously reported, 535 86. Total this year, 546.93.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 5, 1893.

Worth a Guinea a Box.
A trifling dose from a 25-cent box of
Beecham's Pills
(Tasteless)
will frequently prove as effective as a doctor's prescription.
10

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SALEM, N. C.
The Oldest Female College in the South
The 92nd Annual Session begins September 5th, 1893. Register for last year 302. Special features:—the Development of Health, Character and Intellect. Buildings thoroughly remodelled. Fully equipped Preparatory, Collegiate and Post Graduate Departments, besides first class schools in Music, Art, Languages, Elocution Commercial and Industrial Studies.
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The Tenth Session will open on 14th Sept., 1893, in the Handsome New Buildings at
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Brick, Stone, Slate. One hundred and sixty-five rooms, carpeted, newly furnished. Steam Heat, Hot and Cold Water, Closets and Bath Rooms on every floor. Electric light and gas, Elevators, Electric Bells and Annunciators. Ten acres of lawn largely covered with oak grove.
☞ THE TABLE FARE is good, well cooked and nicely served. All needed comforts and conveniences.
☞ TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.
☞ Now, if you are at all interested in the education of any young woman, see that she gets a Catalogue of this Institution, for which apply to Rev. J. R. HARRISON, Agt. of Trustees,
Or, SAMUEL D. JONES, Principal,
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The Fifty-sixth Annual Session of the above-named institution will begin September 26th, 1893, and continue six months.
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So far as possible each department is placed under the care of a specialist.
The health is unsurpassed.
With a most imposing building located in the midst of grounds of remarkable beauty, the situation is one of great attractiveness. Charges are made as reasonable as the class of work done will allow.
The fall session begins on Wednesday, Sept. 6. For catalogue or additional information address
JNO. B. BREWER, President.

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should possess your confidence to a larger extent than any one else, not even your minister excepted; for he has preserved your health, and has doubtless saved your life at different times. However, there are limits to the best endeavors of our dearest friends, and especially is this true of physicians.
There are many troubles (chronic Dyspepsia, Rheumatism, Nervousness, &c.,) that are constantly proving incurable to the most learned and skilful practitioner—cases that are beyond the reach of medicine. It is in just such cases that the greatest value of the Electropoise is demonstrated. It cures these cases SURELY, QUICKLY, PERMANENTLY. You "don't believe it," and your doctor says "it is a faith cure." Do you know enough of it to have an opinion? Is your doctor speaking from *experience* or *prejudice*? It *has cured innumerable cases* in Virginia and other States. Shall we send you the expressions of a few of the grateful people who give their *experience*? Information free. Correspondence is invited.
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Dear Recorder:—It is a great pleasure to me to read your pages. Very much that is of great benefit to us is found in your pages, and especially in the Bible sermons, and we pray that you may be able to uphold the Word of God to and for sinners so simple, so plain, that it may cause them to see their sins and depart from them and return to Jesus, for he is able to save them from their sins and make them faithful servants on earth and saints in heaven. O, pray, call the sinners, and tell them to go to Jesus, who came on earth to seek and save them, and who is the only power that can save us from eternal death.

Sinner, trust in and obey Jesus, and be saved from eternal punishment.

J. H. SATTERTHWAITE.

Pactolus, N. C., Aug. 1, 1893.

Liberty Association.

This body will meet with the Kernersville Baptist church on Tuesday, August 22d. A full delegation from all our churches is desired. Representatives of the different Boards are welcomed. Come, brethren, and help us to have a good session.

HENRY SHEETS.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

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DIED.

BERRYMAN—John F. Berryman died July 20th, 1893, at his residence near Gliden, N. C. He was a member of Warwick Baptist church. He had been confined to his bed about four months. He leaves a widow, two daughters and two sons to mourn their loss. He was a very obliging neighbor. Rev. Dr. C. P. Bogart of Edenton, N. C., being in the neighborhood, preached his funeral to a large crowd. A. J. WARD.

MURDEN—Died in Edenton, N. C., July 26th, 1893, after a protracted spell of feeble health, continuing through several years, Mrs. Helen L. Murden, wife of C. M. Murden, Esq., in the forty-seventh year of her age. Again has death invaded our church and taken for his victim one of our most estimable ladies. Sister Murden was converted under the ministration of Rev. Trezevant Harrison, formerly pastor of our church, by whom she was soon baptized into full fellowship. On May 4th, 1870, she was united in marriage to C. M. Murden, Esq. Ever since she has been a member of our church she has exemplified in her walk and demeanor as a Baptist, a wife, a mother, and neighbor, the quiet virtues of a sincere woman, even though suffering most of the time with the pangs and pains of ill health.

She leaves a large circle of friends and relatives, besides her husband, a son and daughter, to mourn her untimely death. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W. E. B.

SMITH—At his home in Canetuck, Pender county, July 6th, 1893, in the forty-fourth year of his age, the soul of deacon T. A. Smith, a devoted Christian, faithful husband, watchful father, and kind neighbor, passed away to meet its reward in the beautiful far beyond. He was a man of warm and tender heart, broad charity, and took great delight in the work of Christ. He was a teacher in my Sunday-school at Canetuck chapel, of which church he was a member punctual in his attendance, and always ready to impart what he knew of Christ and his love. His walk before man was correct.

His remains were buried in Canetuck chapel church-yard, the service being conducted by our pastor, Rev. S. D. Swaim, who spoke timely, earnest and impressive words of comfort to the bereaved, and of admonition to the living, pleading watchfulness for the summons, be it at midnight or noon, to be ready as was Bro. Smith, remarking to a friend just before his death, "'Tis sweet to have a Saviour in whom we can trust."

To Sister Smith and the dear children whom he left behind, we say his name will linger as a sweet fragrance, not only in the hearts of his own family, but our entire Sunday-school and church, and all those who knew him. May God bless you, and may your dear husband's and father's death be the gateway of eternal joy to all his loved ones.

SUPERINTENDENT.

MEMORY—Bro. Bryce Memory of Whiteville, N. C., died at the residence of his father, Col. T. S. Memory, June 6th, 1893. His death was a terrible shock to his family and friends and to the whole community in which he lived, where he was greatly beloved by all who knew him. Our dear Bro. Bryce was a good business man, and also an earnest Christian, a devoted husband, a dutiful son, a faithful brother, and a true and tried friend. He was the youngest son of Col. T. S. Memory, so well and favorably known to the brethren of the State. The training of his Christian father and godly mother had its effects upon the heart and mind of our departed brother, for in the morning of life he gave himself to the Lord. He was born March 20th, 1870, and was baptised the latter part of 1884, at Spring Hill Baptist church, Richmond county. Bro. Thomas of South Carolina was conducting a meeting at the time of our brother's conversion, but leaving before the close of the meeting, Bro. Bryce was baptized by Rev. Rufus Ford, now of Newbern. The aged and beloved pastor, Rev. John Monroe, was still living, but was too infirm to administer the ordinance of baptism.

Our brother was married a little over a year ago to Miss Maggie Hall of Albany, Ga., and leaves a young wife and child, with a large host of friends, to mourn their loss. A few weeks ago his beloved wife united with the Baptist church in Whiteville. This was a source of great joy to our dear brother, although he never lived to see her baptized. He often talked with his pastor about the progress and prosperity of the church, and he greatly lamented the lukewarmness and indifference of church members. Our brother showed his faith by his works, and he gave regularly of his means to support the gospel. Every month he paid promptly his portion of the pastor's salary, and if all the church members would imitate his example there would not be a suffering pastor in North Carolina. Our dear brother will be greatly missed, but we feel that our loss is his eternal gain. We have lost a noble young worker from the Master's cause; but the will of God be done. "Blessed is the memory of the just."

PASTOR.

Tributes of Respect.

WHEREAS, God in his wisdom has seen fit to transfer from his vineyard on earth to his immediate presence our beloved pastor, R. R. Day. Be it

Resolved, That we submit to the dispensation of our Great Shepherd, knowing that he worketh all things well, and that we lay before him the work of this church in prayer and beseech his unerring counsel in carrying on the work to his honor and glory on earth; and that while we deeply feel the loss to us, we remember that his dear mother feels the sorrow more keenly than we in being deprived of a noble and generous hearted son, one commanding the esteem and respect of all with whom he came into contact. We tender to her our heartfelt sympathy and direct her to his God as the Healer of all wounds, the Comforter in hours of sorrow, and the One who can make the darkest hours bright and of untold benefit to those who lay their sorrows at his feet.

Resolved, That we endeavor to follow the exemplary life of our brother, that when the Master summons us, we may be found faithfully performing the duties imposed upon us by God, that we, too, may receive a welcome into the Master's presence.

Resolved, That we send a copy of these resolutions to the BIBLICAL RECORDER for publication, and also one to the mother of Bro. Day.

W. S. TERRELL,
T. R. WALKER,
Com. for Warren Plains Bap. Church.

WHEREAS, On May 11th, 1893, it did please an Allwise Providence to remove from our midst and the church at this place, Sister Annie E. Parker; and whereas, we deem it a duty and privilege to pay this last tribute of respect to the memory of our departed sister; therefore be it

Resolved, That in her death her family has sustained an irreparable loss, and the church been deprived of one of its most useful and devoted members.

Resolved, That while we quietly acquiesce in the dispensations of him to whom the wisdom of the world is folly, yet we deplore the departure of our sister.

Resolved, That we tender to her bereaved family our heartfelt and sincere sympathy.

W. T. CROSS,
JOHN M. OUTLAND,
W. R. HAYES.

Tribute of respect adopted by Garner Baptist church on the death of its pastor, Rev. R. R. Day:—

In the death of Rev. R. R. Day, July 18th, 1893, we as a church have received the saddest blow in our existence. Our pastor was much attached to the individual members of the church, and was ever zealous for our welfare, ever mindful of our spiritual interest. His labor among us had drawn the love and reverence which he deserved. While we mourn our loss, we recognize the power and goodness of God, and thank him for the life of Bro. Day. To the family our warmest sympathy is extended.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

NEWS OF THE WEEK.

State News.

Hendersonville's new city hall is nearing completion.

Cumberland County Fair will be held this year November 1st to 4th inclusive.

Fayetteville's court house building is to be completed by July 1st, 1894, and will cost $20,000.

Mr. Charles Shore of Jonesville was drowned while seining in the Yadkin river at Elkin on July 31st.

The United States postoffice building at Reidsville is in course of erection. It is to cost when completed, $25,000.

Dorsey Austin and Charles Rucker, both colored, were run over and killed by a shifting engine at Salisbury, Monday night week.

In a bar room at Ayden, Pitt county, on the night of July 28th, J. W. Harrington accidently shot and killed Will McLawhon. Both men had been drinking.

On July 30th, John Carter, colored, of Wilmington, while climbing a bee tree in order to "rob it" of its store of sweets was struck by lightning and instantly killed.

O. M. Cowthorn of Selma, Ala., who shot and killed Wm. Tilley, colored, in Hickory last September, was tried at Newton week before last, and acquitted. The shooting was done in self-defence.

A few of the James City negroes have recently manifested an evil disposition towards Mr. James Bryan, the owner of the property, and his agent Mr. Robert H. Hancock. The lives of both are threatened, it is stated.

Rockfish Bridge, near Brunt, Cumberland county, collapsed on July 27th while workmen were engaged in making repairs, killing Mr. Henry Nunalee, and painfully injuring four others.

On Sunday afternoon, July 27th, lightning struck the house of Mr. John Holley near Bentonville, Johnston county, and Mr. Holley and his wife were both instantly killed. Several other persons who were in the house were badly stunned.

The annual meeting of the State Freman's Association was recently held in Wilmington. The following officers were elected: President—Thos. A. Green, Newbern. First Vice-President—J. D. McNeill, Fayetteville. Second Vice President—E. G. Parmele, Wilmington. Statistician—W. C. Craft, Wilmington. Secretary—J. W. Griffith, Greensboro.

Yesterday afternoon, on the farm of Peyton Moore, on Silver Creek, while several boys were attacking a wasp nest, one of them a son of Aleck Duck, about fifteen years old while running out of way of the wasps, stumbled and fell on an open knife in his hand, and the blade penetrating to his heart caused immediate death.—*Morganton Herald, August 3.*

General News.

From January 1st to July 25th, 1893, one hundred and five National banks closed their doors.

Gen. Gordon, commanding the United Confederate Veterans, gives notice that the reunion at Birmingham, Ala., has again been postponed to October 2d and 3d.

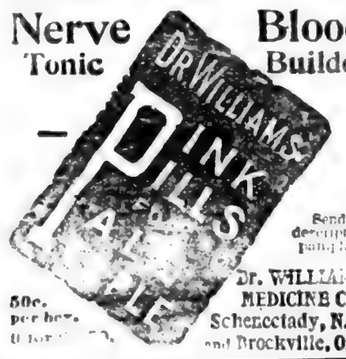
The grand jury of the District of Columbia found true bills against Colonel Ainsworth, Contractor Dant, Superintendent Covert and Engineer Sesse, holding them responsible for the Ford's theatre disaster at Washington.

W. G. Taylor, colored, for the murder of a fellow convict was electrocuted at Auburn, N. Y., on July 27th. The dynamo broke down at the first shock. An hour later, when Taylor was returning to consciousness he was again carried to the chair and finally shocked to death.

Col. Charles H. Jones, until recently editor of the St. Louis *Republic*, has assumed control of the New York *World*, not only as editor, but as the personal representative of Mr. Pulitzer, with supreme authority over all departments of the paper.

John Souse of Pittsburg, Pa., killed his wife and two of his children on the night of July 27th, and attempted to cover his crime by setting fire to the house. The prompt arrival of the firemen saved the lives of a boy eight years old and an infant, both also children of Souse whom he had left to perish in the flames. Souse was captured and is in jail.

Nerve Tonic — Blood Builder



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Teacher Wanted.

The Baptist Graded School at Elloree, S. C., desires to secure the services of a male teacher for the ensuing session. A young Baptist willing to be useful in Sunday-school work preferred. The school opens Sept. 4th. Address applications or inquiries to

REV. T. P. LIDE, Elloree, S. C.

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WASHINGTON AND LEE UNIVERSITY,
LEXINGTON, VIRGINIA.
Opens Sept. 14. For catalogue address
JOHN RANDOLPH TUCKER, Dean.

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For Young Ladies. 51st session opens September 13th, 1893. Eclectic courses in all Languages and Sciences, Music, Art, and Elocution. Eight male professors and twenty ladies. Beautifully situated in Valley of Virginia, on N. & W. R. R. near Roanoke. Mountain scenery. Mineral waters. Climate unexcelled. Write for illustrated catalogue to
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For Sunday-schools.
BY W. HOWARD DOANE, MUS. DOC.
The latest and best work by this popular author. Selected for use at the N. C. S. S. Chautauqua. Examined by two organists of long experience in the Sunday school work, and pronounced by both of them to be one of the very best books they have seen. Not a poor hymn in the book. $90 per 100. Add 5c. per copy if ordered by mail. Specimen pages free on request.
SUNDAY-SCHOOL SUPPLY STORE,
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AGENTS $50 to $100 A WEEK. Ladies or Gents, Best seller known. Needed at every house, place of business or farm the year round. "Home" Electric Motor runs all kinds of light machinery. Cheapest power on earth. Guaranteed instantly to wash or sewing machine, corn sheller, pump, churn, lathes, jewelers' or dentists' machinery, &c. Clean, Noiseless, lasts a life-time. No experience needed. To show in operation means a sale. Guaranteed. Profits immense. Circulars free. W. C. HARRISON & CO., Columbus, O.

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A Military School for young men and boys. Handsome illustrated catalogue sent on application.

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Session begins 15th Sept. Full equipment and corps of instructors in Academical, Engineering, Law and Medical Departments. Excellent Climate. New Gymnasium, with baths free to all students. For catalogues address
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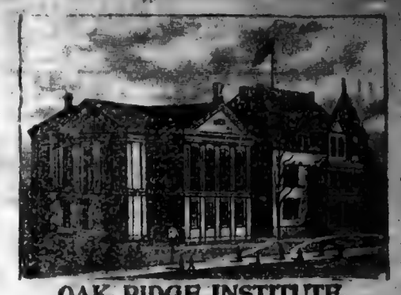

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A Legend.

There has come to my mind a legend,
A thing that I had half forgot,
And whether I read it or dreamed it,
Ah, well, it mattered not.
It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wonderful music that rings.
If he puts from his heart's inner chamber,
All the passion, pain and strife,
Heartache and weary longing,
That throb in the pulses of life—
If he thrusts from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.
And I think there is in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and me.
Let us look in our hearts and question,
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?
So then let us ponder a little;
Let us look in our hearts and see
If the twilight bells of the angels
Could ring for us—you and me.
—Somerville Journal.

Work for the Master.

It was at the close of a sermon in which I had been pressing home to the hearts of my hearers the duty of personal work for the Master in efforts to win souls into his kingdom. My own heart was full of the subject, and I had spoken earnestly in the desire to impress those who listened with a sense of personal responsibility. Several came to me with a renewal of their pledge to be more diligent in the Master's service; but one good sister among them said:

"Yes, all you have told us is true, and probably you think I ought to give my pledge with these to work for the Master, but I can't; and I may as well confess it. I have faults enough without adding hypocrisy. I would gladly work for him if I could, but I can't."

"How do you know until you have tried?" I asked.

"I have tried, and met with utter failure," she replied.

"Well you remember the old refrain we used to sing 'If at first you don't succeed, try, try again,' and that is precisely what you ought to do. Apparent failure often attends our efforts, but if we persevere in the name of the Master we will surely win in the end."

"Good in theory, but practically good for nothing in my case," she insisted. "The fact is that I have no gift for that kind of work, and never will have unless the good Lord makes me all over again."

"We will ask him to 'make you all over again,' then," I said smilingly.

She saw plainly that I did not take any stock in her plea of lack of ability, and with redoubled earnestness she continued: "I am telling you the plain truth, what I feel and know to be true. I have no desire to shirk any duty, nor any feeling of unwillingness to work for the Master in any way that he may lead me; but I have no gift to talk with others about their souls, not even to my nearest and dearest friends; and then, too, my own Christian life is so imperfect they would be saying to me 'Physician, heal thyself,' or else look quizzingly at me as one who preached what she did not practice."

Having long before learned that argument in such cases accomplishes nothing, I replied: "Well, if you can't win souls for Christ by talking, then win them in some other way."

"What other way?"

"By teaching them how to live rightly."

"O dear! I don't know how to live rightly myself, how then can I teach others?"

I looked at her steadily for a moment, and then said "Mrs. Lightbread, you know how to cook."

Now cooking was the one thing above all others upon which she prided herself, and justly, too—for she was acknowledged to be the best cook in all that region. Cooking to her was a fine art; she studied it as a science; found out ways of making the most savory and yet healthful dishes of food at the least expense; ascertained how the raw material could be most economically and profitably used; and of course was neighborhood authority on this subject.

Mrs. Lightbread made no reply, but abashed, blushing with the innate modesty of true womanhood, stood embarrassed and perplexed. After a moment's pause I proceeded, "Use this gift of cooking for the Master."

She looked at me in utter amazement. Her very eyes were full of surprised questioning. Use her knowledge of cooking for the Master! "How?" was the only word that came to her lips.

"Among your neighbors," I said.

"Do you mean that I ought to set up a cooking school for my neighbors?"

"No; and yet I think a good cooking-school, if the women would attend it, would be a means of grace in many a household. Thousands of men—and of women too—are worse sinners than they would be if they had better cooked food to eat. But I shall not send you into a public cooking-school. What I want you to do is to be done in private homes. For instance, there is the Petersen family, poor, lily clad, and consequently unable to attend church. What is the trouble with them? Mr. Petersen is sober, industrious, and earns good wages. Why don't they get along better?"

I looked at her for a reply. She thought a moment, and then said, "I think the fault is with Mrs. Petersen. Her husband provides enough, but she don't seem to know how to use it economically. You know the saying that 'the wife can throw out of the window with a teaspoon more than the husband can throw into the door with a [illegible] and I think that is the case in the [illegible] family."

"You have stated the case exactly. Go then in the name of Christ and remedy it."

"Would that be work for the Master?"

"Certainly it would. Anything that betters the condition of any human life is work for him. And then, if in this way you should lead them to believe in him, your work would culminate in the grandest success."

"But I don't see any connection between teaching people how to cook and leading souls to Christ," she said doubtingly.

"You will if you try it," I replied.

"Well, suppose there is, I could never find it. I don't see how to begin, nor how to proceed. Indeed, the very idea looks to me absurd. Winning souls for Christ through cooking!" She laughed half-derisively at the very thought of it.

"I am in earnest, deeply in earnest about this matter," I said; "I am extremely anxious to have you make the trial."

Instantly a deep sense of willingness came into her eyes, and she said "Tell me where to begin, and how to proceed, and I will make the trial."

"I cannot give specific details of direction," I answered. "In all such efforts much depends upon the circumstances which arise. To meet these requires tact. You must depend upon your own judgment under divine guidance. At any point I will give you such counsel as I may be able to, but now I can only suggest general directions."

"I understand," said she.

"Well, I would say first gain Mrs. Petersen's confidence, for without that you will fail. Then casually introduce the subject of cooking by telling her of some new ways of preparing food which you have learned; of the expense and the economy; of the methods you have found most profitable; and of what you have learned by actual experience. Do all this in such a way as not to suggest the least hint that you have any special purpose in it, and if she is like the rest of humanity she will ask you to instruct her in your methods of cooking, and thus put herself under your leadership. Well, by the time you have taught Mrs. Petersen how to cook well and economically, the way will be open for you to lead her still higher—perhaps into the fold of Christ."

Mrs. Lightbread listened thoughtfully, and finally said "I will try it," and she did try it.

It will not be necessary to follow Mrs. Lightbread through the details of her work in the Petersen family. She won Mrs. Petersen's confidence completely, and through her that of Mr. Peterson also; she taught Mrs. Petersen how to cook royally and economically, and at the end of three months the husband was unbounded in praise of his wife's culinary skill, while both husband and wife rejoice in living as they never had lived before, on food fit for a king, and yet had a surplus of the week's wages left over. Soon better clothing was purchased, a better appearance made among their neighbors, and the tone of their personal character seemed elevated. They began to feel a desire to rise, and it was an easy thing for Mrs. Lightbread to induce them to attend church. They listened appreciatingly, and in the midst of a revival a few weeks after both were converted and received into the church.

At the close of the service in which Mr. and Mrs. Petersen had united with the people of God, Mrs. Lightbread came to me with a radiant face, tears of joy in her eyes, and taking me by the hand said "I thank you."

"For what?"

"For showing me how I could do something for the Master."

Every earnest, willing soul may find that the ordinary work of life may be made work for the Master, and effective in winning souls into his kingdom.—*M. E. Dunham, D. D., LL. D., in The Christian at Work.*

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Purity of Thought.

Boys and girls as they grow will learn the ins and outs of this wicked world. If their parents do not give them this knowledge, somebody else will, and the manner in which this information is given is, in all moral respects, vastly more important than the matter. The parent should instruct the child in everything it should know, satisfy its curiosity within proper limits, and thus pre-occupy the ground that would otherwise be sown by chance cultivators and more with the tares of vice than with the wheat of knowledge.

It is simply astonishing how soon young children pick up slang words, vile words, profane words, and attach to them meaning. Objectionable words and phrases seem armed with hooked burrs and cling tenaciously to the mind they catch hold of. It is equally surprising how instinctively they conceal all this knowledge from their parents. It is not possible for the mother to cultivate too great intimacy with her child. She should have the juvenile heart spread out before her as a mirror, reflecting every thought, every feeling, every passion of the child. Thus she will be able judiciously to administer antidotes to vice and build up safeguards to virtue. When there is a perfect understanding between parents and children; when the daughter feels that she can carry every thought and desire to her mother, and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by profligacy of their children, little danger that the children will wander far from approved lines of conduct.—*Christian Advocate.*

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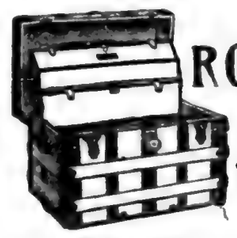

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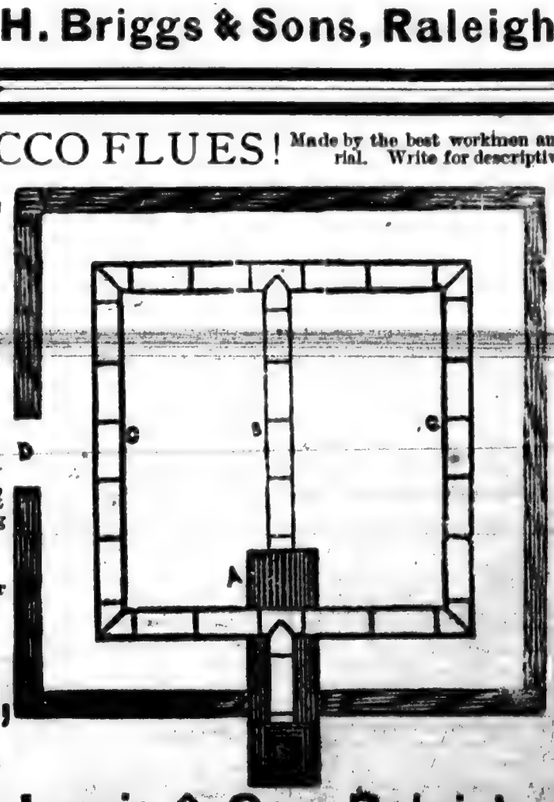

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W L Poteat, President; W R Gwaltney, Cor Secretary; W B Royal, D W Allen, E Brewer, J M Brewer, J B Carlyle, L Chapell, P A Dunn, W B Dunn, W H Edwards, P W Johnson, W C Lankford, L R Mills, J B Powers, F M Purefoy, Wm Royal, C E Taylor, J F Lanneau, Elder John Mitchell, R E Royal, W J Ferrell. Dr J C Fowler, E W Sikes and J C Maske.

BOARD OF MINISTERS' RELIEF—LOCATED AT DURHAM.

W A Albright, President; C A Woodson, Cor Secretary; W C Tyree, H A Reams, T E Cheek, J L Markham, T H Pritchard, F P Hobgood and W N Jones.

TRUSTEES OF THOMASVILLE ORPHANAGE—LOCATED AT THOMASVILLE.

John Mitchell, President; A G McManaway, Secretary; J C Scarborough, C Durham, W R Gwaltney, Thomas Carrick, F P Hobgood, Noah Biggs, E Frost, R D Fleming, J L Markham, T H Pritchard, W T Faircloth, J H Lassiter, A J Montague, H F Schenck, John Brewer and J D Brevard.

TRUSTEES OF WAKE FOREST COLLEGE—LOCATED AT WAKE FOREST.

J M Heck, President; R E Royall, Secretary; C T Bailey, Noah Biggs, G W Blount, John B Brewer, H A Brown, N B Cobb, C M Cooke, W E Daniel, H C Dockery, P A Dunn, C Durham, W T Faircloth, A R Foushee, N Y Gulley, W R Gwaltney, F P Hobgood, J N Holding, J D Hufham, C J Hunter, R H Marsh, W J McLendon, John Mitchell, W H Mitchell, E S Moore, R R Overby, T H Pritchard, E K Proctor, Jr, J B Richardson, J W F Rogers, G W Sanderlin, J C Scarborough, T E Skinner, J H Tucker, W G Upchurch, W W Vass.

IT HAS not been very many years since men, surveying our vast extent of territory and forming a small estimate of its inexhaustible resources, were visionary enough to suppose that this new western government of ours might escape the many painful evils which had so sorely afflicted the nations of the eastern hemisphere. Surely, thought they, we can profit by the sad experience of falling and fallen empires, and build a government whose highest end shall be the welfare of its citizens; surely this youngest and most promising of peoples would be spared the discipline of poverty and misery. But sadly they have never realized their dreams. We know now that it is not, and has not been, and the promise of the future is waning. We are not howling calamity, but it cannot be denied that our nation has endured and is enduring as much, if not more, than those by the fate of which we should have profited. There is something vitally wrong somewhere. We know that the spirit of Christian interest has not pervaded our legislative assemblies; we know that many of our laws have been enacted for other ends than those of "Liberty, Equality and Fraternity;" and we believe that in the neglect of these matters lay many of the causes of the present widespread discontent. As we are situated now the rich are too rich and the poor are too poor; and the divergence increases with the years. God will never smile on a nation which neglects his laws. We must turn about. As long as our people look only to the laws of human existence with earthly eyes, the struggle for existence will be the same old struggle of the older civilizations. We must re-organize slowly on sounder principles, and there is no time like the present to begin. The duty of the hour is to bring man nearer to man, to bridge the widening gulf that divides the rich from the poor. When man's sense of duty to his fellow-man is aroused and awakened, we may expect to see many of the present iniquitous statues replaced with legislation that shall voice the conscience of the people. Until such statues are enacted, until the security of our government rests on the brotherhood of its citizens, this will be a land of strife and hatred, corrupt politics and a favored and unfavored class. This is the work of the church. She alone can reveal to men the only true foundation of progress and prosperity—an impregnable belief and hope in an allwise, loving and just Father, and an unalterable love, respect, and compassion for his children.

THE editor of the *Richmond Christian Advocate* seems unusually, and, in our opinion, unduly aroused at the present prospect of the negro race, aided and abetted by Northerners, superseding the white race in America. We simply desire to re assure our brother that there is absolutely no danger. The whites have the advantage of centuries of civilization over the negroes, which the latter can never overcome. We want to have them educated; they are indisputably and irrevocably citizens of the United States, and none will deny that they may inherit eternal life. Where there is one educational institution endowed for negroes, we can name ten that are better for whites, and if a negro gains the ascendency over a white by honest effort, we don't believe he should be blamed. But this is not by any means the case. The *Advocate* has fallen into the very common error of deducing general conclusions from specific instances. That twenty negroes have become of wealth and influence is no reason that the whole race is rivalling the white man's attainments; that a few whites have fallen below the negro is not the negroe's fault, and is no reason why we should fear that such will be the fate of our sons; that some few are high headed and insolent after acquiring an ordinary education, is no less than can be said of some young students of the white race, and is no reason why the rest of the race should be consigned to a life of poverty and intellectual darkness; that "the son of a dead minister once honoring city pulpits is found as a servitor in the kitchen of a negro magnate," is not the fault of the negro, but of the son who threw away good opportunities, and is no reason why the negro should be hindered in his efforts to secure a broader field of labor, and should not "arouse the conscience of the church." Handicapped by centuries of utter darkness, the negro can never hope to more than keep within hearing distance of the quickening strides of the white man. We need have no fears. The race question has been quietly resting of late, and we hope it may never become active again, but if it should there is but one way to settle it, and that is by education in negro schools. The more the negro knows, the better citizen he is, and the greater are his advantages for serving God. The same is true of every human being.

THE discussion of the "Home Rule" bill in the English Parliament during the past three months has excited an almost universal interest in the country for the welfare of which it was framed, as well as in the bill itself. The bill is quite lengthy and exhaustive, but the substance of it can be found in any of our State constitutions, though the provisions for Irish legislations are considerably more restrictive. But the country itself presents a far more interesting study. From statistics compiled by James G. Blaine we gather the following: Ireland has a population of more than 5,000,000 souls on an acreage not quite equal to that of the State of Maine. On this small territory she produced in one year 4,000,000 bushels of wheat, 8,000,000 of barley, 70,000,000 of oats, 110,000,000 of potatoes, 185,000,000 of turnips and mangels—greater in weight than the best cotton crop of the United States; in the same year she produced 60,000,000 pounds of flax, 350,000,000 pounds of cabbages, and 3,800,000 tons of hay. Moreover, in that year she fed within her territory 4,000,000 head of cattle, 3,500,000 of sheep, 560,000 horses and 200,000 mules—all in a country of less territory than Maine, a single State of our 48. How can poverty pervade a land so productive? And yet it does; and the reason is the grasping oppression of English land-owners deprives the laborer of his reward. In rental to English land-owners, and in taxes, most of which go to England, these 5,000,000 people pay annually $15,000,000.

Our Board and the "Gospel Mission."

Numerous requests have come for information in regard to the withdrawal of brethren Crawford, Herring, Bostick and League from connection with the Foreign Mission Board. In response to these requests, the following statement has been prepared. It does not undertake, of course, to bring out *all* the facts contained in over a hundred letters and papers now on file. Indeed, the differences below indicated soon become complicated with personal and pecuniary questions into which I am unwilling to enter. One of the brethren withdrew informally, we hardly know when or how, two voluntarily tendered their resignations, and one was requested to resign. Sharp things have been said about the tyranny and lavish expenditures of the Board, but we trust to the common sense of the average Baptist not to be misled by statements that are obviously extravagant, and in all controversies with our brethren we deem it better to endure in silence rather than to retort unkindly. What I now write may seem to lack the spice of personality. It will probably be unsatisfactory to the advocates of the "Gospel Mission;" perhaps equally unsatisfactory to the most ardent supporters of the Board. Extremists have a great advantage in any public discussion—they see only one side and can state that clearly and forcibly. But the interests of truth are better subserved by trying honestly to look at both sides, and thus comparing schemes though both be faulty, in so far as they are human.

There are, as it seems to me, two radical differences in principle and several resultant differences in policy, between the brethren above named and the Board.

DIFFERENCES IN PRINCIPLE.

1. *Church Independence.*—They hold that a local church or group of churches ought to select, appoint and sustain its own missionary, and that he should be responsible and should report his work only to the appointing body. We also believe in the complete independence of the churches in all local matters, but claim that, according to the New Testament teaching, there should be fraternal co-operation between them in all matters of wider concern. Hence arise Councils, Presbyteries, District and General Associations, and the Southern Baptist Convention. If the Convention, through its Board, should accept the ideas advanced in Dr. Crawford's tract entitled "Churches to the Front," it would simply commit suicide. Indeed, the good Doctor's common sense has saved him from a rigid application of his own theory and compelled him to give it up by saying "church, or group of churches." The group of churches, with a committee to represent them, differs in size but is precisely the same in principle as the Convention with its Board. Moreover, we believe that in the divine economy there is a special provision made for "diversities of gifts," and that often it becomes the duty of a church in one locality to sustain a man from another and distant place, one whom it has never seen and could not appoint. Herein lies the utility of a central board to select men. It is also obviously more economical.

2. *Aim of Missions.*—On this there are two diverse views. One set of learned and very pious interpreters emphasize the work of *evangelizing* and *proclaiming as a herald*. They regard Matt. 24: 14 as prophetic of a time now near at hand, and propose to prepare for the coming of the Lord by heralding the gospel among the nations. They do not expect to gain many converts, but to evangelize the world in preparation for the millenium. These are the Premillenarians, and furnish not a few of the most zealous laborers for missions, including such men as Drs. Gordon and Pierson. Another set of expositors are chary about attempting exact interpretation of prophecy until it has been fulfilled, but stand firmly upon the plain terms of the Great Command (Matt. 28: 10, 20) and its practical exemplification in Acts and in the Epistles, in which *preaching and teaching* are regularly combined. These labor to save souls, to train converts, to establish churches as centres of influence—candle-sticks in the midst of darkness. Now it seems to me that our brethren above named, without being fully committed, lean strongly towards the former theory, while we adhere rather to the latter. This may explain in part the paucity of apparent results in North China, for the rule is "according to your faith be it unto you."

DIFFERENCES OF POLICY.

Out of these different views on matters of principle necessarily arise differences in practice, of which I may mention:—

1. They claim the fullest personal liberty as servants of the Lord and of his churches (a) to do their own work in their own way, which we fully and freely concede and have always conceded; (b) to remove from place to place or to return to this country at pleasure, which we hold to be inconsistent with reasonable rules to which they have personally subscribed, and (c) to criticise publicly the work of our missionaries in other fields, which seems to us unbrotherly. On this last point, they maintain that the good of the cause and the interests of the truth must over-ride all personal considerations. We think differently. Let me illustrate our position by my own case as a member of the Faculty of Richmond College. I may sometimes see in the management of the institution or in the instruction of the classes what seems to me injurious and wrong. I have a perfect right to talk of it kindly with my colleagues, or to ask the attention of the Board of Trustees, but to ventilate my views in the newspapers or with students and patrons, would, in my view, be good reason for the Trustees to sever my connection, on the ground that I was hacking at the taproot of the tree that supported me.

2. They are entirely opposed to the appropriation of any mission money for schools. This Board has never gone so far in school work as some other denominations, nor so far as our brethren of the Missionary Union. Our fundamental rule is in these words: "The oral communication of the gospel, the formation of churches, the training and ordination of a native ministry, the translation and circulation of the Scriptures, and the extension of missionary work by the aid of native laborers, supported, as far as practicable, by the natives themselves, shall be regarded as the chief business of our missionaries." (Art. I, Sec. 1); but it seems to us that schools for the instruction of promising young men and women in the doctrines of the Bible, and even for secular instruction of the children of converts from heathenism or Romanism are almost essential to the establishment of self-supporting, self-propagating churches. The girls in Mexico must either grow up without education, or get the semblance of it in an atmosphere of superstition, or we must provide schools for them. The case is even worse in China and in Africa. If Christian and denominational schools are needed in America, how much more in heathen lands?

The amount of money devoted to schools is very much less than is usually supposed. The schools in Shanghai are supported, as I am informed, entirely from the private means of Mrs. Yates, her daughter, and other missionaries. Dr. Graves' class in Canton is nothing more than a Bible class, meeting several hours every day, instead of one hour on Sunday, or a class in theology designed for the better instruction of those who give promise of usefulness in the churches. The appropriation asked for the seven schools in Canton this year is $1,277. A large proportion of this comes to us specifically designated for that purpose. Bro. Z. C. Taylor, at Bahia, one of our most economical and devoted missionaries, has been so much impressed with the dangers besetting the children of his church members that, when last in this country, he insisted upon taking back with him a young lady to establish a school for these children. The Madero Institute in Mexico was purchased and is sustained by contributions given for this specific purpose. The sum asked and appropriated for this year to its current expenses is $1,100, nearly, if not quite, all of which comes to us so designated from Girls' Societies throughout the country. The principal contribution to the support of the Institute from mission funds is in the salaries of three or four ladies who teach in the school and at the same time do missionary work in connection with the church and in house-to-house visitation in the city of Saltillo. The appropriation asked and given for schools in Africa this year is just $200. So it appears (and I have carefully examined all the estimates) that the cost to our treasury, of the schools in mission stations, is just $2,577 a year, and that a large proportion of this we could not honestly appropriate to any other object.

3. They hold that it is wrong to pay natives for any religious work, claiming that such payment subsidizes them and leads them to profess Christianity for the sake of gain. It seems to us that the troubles of which they complain have existed in all countries and at all times since the days of Christ and his apostles, (Matt. 7: 22; Phil. 3: 18, 19) and that the proper way to avoid them is to observe the utmost care in the selection of native helpers. It is manifestly unfair to class Pagengouth, Paschetto, Ferraris, Bellondi, and others of our Italian evangelists, or some we could name in Mexico, with the native assistants in China or Africa. But China also must eventually be converted, if at all, by Chinese. America cannot spare preachers enough to reach her four hundred millions. To hold that all natives who are willing to preach have been subsidized, is not only to distrust them, but to distrust the grace of God. If we show utter want of confidence in converts from heathenism, they will hardly deserve confidence. We hold, therefore, that self-sustaining churches will be established earlier by giving such help as may be needed to men who seem most worthy and most consecrated and who give evidence of being called of God, and by gradually diminishing this help as the churches thus formed become able to support their own preachers. This is the plan pursued by our State Mission Boards. This is the plan which has already borne good fruit in and around Canton, our oldest and in many respects most successful mission field.

4. Bro. Herring, as I understand him, though I am unable to say that the other brethren agree, thinks that the missionaries sent out by a church or group of churches should be allowed to endure hardship, and even death, when their supporters fail to furnish means in due time. One of them argues, "of course the money will come; it is perfectly natural, for the people know they are depending on God and on them for support," but Bro. Herring fears that some precious lives may have to be sacrificed in order to teach the churches at home this lesson. We hold that men whom God has called to this great work deserve such support as will enable them to do it most effectively, that this support should be regularly furnished, so that they may give their strength to the work, and that, for this purpose, it is wiser to enlist a large number of churches, so that any deficiency or failure in one quarter may be made up in another, according to the principle laid down in 2 Cor. 8: 14. There is unquestionably more of romance, more of what is commonly called heroism, in the new plan than in the old, but we believe that as "faith without works is dead," so a bare trust in God without the use of means suggested by sound common sense, is fanaticism. The shores of the Dark Continent, north, west and east, are strewed with the wrecks of independent efforts, and, for want of wisdom, more missionaries have been buried in Africa than are now laboring there. The China Inland Mission is constantly held up as a model; its measure of success is largely due to the immense personal magnetism of its founder, and even with this it has been obliged to establish a Council or Board of Control at Shanghai. Paul was the prince of foreign missionaries—no man ever had a firmer trust in God, no man ever more wisely availed himself of all advantages.

5. The brethren insist on the economy of wearing native dress, living in native houses, subsisting on native food. We say, very well, where it can be done without injury to influence or to health. The plan works satisfactorily in Italy, fairly in Japan, Brazil and Mexico, but how would it do among the naked denizens of mud huts in Africa? Cheap, certainly, in money, but at terrible cost of health and life. As to China, we judge that there are some sections of the vast empire in which it is wise to adopt partly or fully the native mode of living, others in which it would be unwise. On these matters each of our missionaries is allowed the fullest liberty. Several of our most honored brethren have tried the cheaper style of living and we gladly accepted the relief to an always burdened treasury, and then when they have found that their influence was weakened or their health undermined, we have cheerfully supplied larger means.

Let me say in passing that there seems to be a very general impression that the Board, like a great corporation, pays certain fixed salaries, which employees have a right to draw whether they need it or not. Such is not at all the case. We undertake to furnish a comfortable support and name $50 a month as a "general rule," with deviation, more or less, "for good and sufficient reasons." A wise economy in the administration of mission funds is unquestionably a duty of the highest importance, but the sacrifice of health or life to save dollars is not wise economy.

Pardon the length into which I have been betrayed. Much more tingles on the tip of my pen, but I must close with a brief response to one specific question about Bro. Bostick's statement "that 59 per cent of all money raised for foreign missions by Southern Baptists (in 1890 91) was expended otherwise than in sending out and sustaining missionaries on the field." He gets this by a manipulation of our published facts and figures according to the requirements of his own theory. There is a proverb that "nothing is more false than figures, unless it be facts." To show the utter worthlessness of his arithmetic, I may mention that the calculation by which he reaches this result takes no account whatever of designated funds. Bro. Bostick no doubt thinks that money ought not to be designated for Permanent Work, or for Schools, or for support of native helpers. But as a matter of fact 25 to 30 per cent of all our receipts are so designated, and we cannot honestly appropriate them except according to the instructions of the donors. Again, he excludes from the roll of missionaries all except those sent out from this country. In Paul's second journey, he would have counted the apostle and possibly Silas, but not Timothy or Luke. Such calculations are manifestly unfair.

H. H. HARRIS,
Secretary ad interim.

Nehemiah.

In an age when shingles rot, and shoes are made of paper soles, and ground pease becomes ground coffee, and cotton parades as wool, and paint is thinner than water, and every tradesman and public officer and religious institution needs a periodic overhauling, it is refreshing to read of a man who restored an immense wall solidly and systematically, scorned assistance from local croakers, compelled each mason to do his own and not his neighbors' work, gave every laborer a sword and a trowel, feed 150 at his table each day, thought more of public duty than of private comfort, did away with financial pawn-brokers, abolished slavery without blood, refused any salary as governor, compiled an accurate census of the people, instituted a genuine worship and reading of the law, ordained a revival without evangelists and a general penitence without rant, provided an equitable system of representation, separated the people on a basis of character, cleansed the temple with care, forbade Sunday labor, interdicted such marriages as Solomon sanctioned, and marvellously governed as many people as the State of New York contains without the aid of a party organ or machine. What is civilization anyway?—*The Watchman.*

It is a good thing for the peace and prosperity of the soul to be alone in some places.

Don't forget that what people will say will be wrong.

The Biblical Recorder.

WEDNESDAY, AUGUST 16, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE SATURDAY MEETING.

It is the custom of the large majority of our country churches to have preaching on Saturday before their regular Sabbath for service, followed at once after preaching by a church conference. We know enough of the trials and worries of our pastors in charge of country churches, and also enough of the worries of many of our most faithful church members, to venture the remark that the Saturday meeting is often a dull affair, and sometimes, even in large churches, the attendance is so slim as to give the pastor the "ministerial blues," and cause no little worry to the faithful few that do attend. It is a well known fact that at these Saturday meetings attempts are made to regulate the business affairs of the church. Committees are appointed to attend to various matters that may need attention. Collections to meet running expenses, and often to pay a balance on the pastor's salary, are called for; plans are set on foot to meet present and future obligations toward mission, Sunday-school work, &c. All this has often to be done by a small fraction of the church, or a corporal's guard of its membership. Brethren are always complaining of those who are absent, and who fail to bear their part of church expenses; and these complaints are often just. The members propose various remedies to right this state of things. Among the most common is that of calling the church roll and marking absentees, with the understanding that if a member is absent two or three consecutive meetings that he be required to appear at the next and give his reason for being absent. This plan may be worked for a while, but it is almost sure to break down because of the worry in enforcing it. Then the church may appoint a general roll-call, and require that *all* the members be present and answer to their names, and failing in this, they pass under church censure. The pastor often leaves such a meeting discouraged, and the next day may make an earnest appeal to the membership to meet him at the next regular conference. Under this fresh stimulant the attendance at the next conference may slightly increase; but things again soon settle into their normal channel. Those that neglect the Saturday meeting often claim that they are too busy to come, or it is too hot, or too cold, or "it was raining," etc., etc.

Ah, the Saturday meetings! How many pastors dream about them, and almost have nightmares over them! How hard it is to preach with hope and spirit to those that do come, when he knows that two thirds of the church are at their homes, on their farms, or "gone to town," etc. If a few good pastors who ride through cold or heat, five, ten or fifteen miles to meet their churches would suddenly resign at their Saturday meeting and give as their reason the non-attendance of the members, it would have a fine effect on some of our churches. But such conduct on the part of the pastor would be considered the result of hasty temper, and a good man hesitates to lay himself open to such a charge. Yet some of our churches sadly need a few such lessons. Really a church member has no more right to fail to meet his pastor on Saturday than the pastor has to fail to meet him. Would that we could say something here to comfort our troubled pastors and the veterans who stand by them in regard to this thing. We think we know one sovereign remedy. It is rather *heroic* in its nature, but we verily believe it would help to solve the difficulties of the situation, and that is if nothing else will do, turn the stay-at-home do-nothing member out of the church. This, however, should be a last resort, and should not be used until proper effort is made to work the careless member up to duty. The pastor ought to get a list of these stay-at home people, visit them at their homes, show them that he loves them, and thus win them to the church and to duty. He can be greatly aided in this by the deacons and other older members of the church.

Sometimes, again, under the influence of a good meeting it is wise for the pastor to preach directly to the whole church, and get the members to promise, before God, and in one another's presence, that they will be more faithful in attending the Saturday meetings.

All this may appear rather common place to our city pastors who may have little trouble in the line indicated, and who do not find the Saturday meeting question to grapple with. But we know we have struck a responsive chord in the hearts" of many of our brethren, and those who aid them. Perhaps two or three well written articles from some of our more experienced pastors living in the country would be timely and throw some light on this rather trying question. In the meantime let us assure these dear brethren of our hearty sympathy with them in this and the other trials through which they have to pass. Verily, many of them have learned by experience how to "endure hardness as good soldiers of Christ." They are among our best friends and also among the staunchest supporters of the paper of which, in the providence of God, we have had charge a goodly number of years.

And now, to show our good-will for these faithful laborers in the Lord's great harvest-field, let us say a few words to the very brethren and sisters to whom this paper is devoted, and who may be the cause of much worry to the pastor. We will not attempt to scold you; that may not be the best way to reach you. Many of you do not mean to worry your pastor, but you are doing that very thing. Do quit that miserable halting way you have, brother; go to all the meetings of your church. Many of you are faithful to your lodge or your Alliance. Why should you make an exception of your church? And don't whine, and say you can pay nothing to help your church. You can and do spend a great deal through the year on yourself and your family; can't you spend *something* on Jesus Christ and his work? Any one who can live from one year's end to another ought to be ashamed to say or think that he or she can pay nothing to his or her church. "Where there is a will, there is a way," will certainly apply in this case. We dismiss this by saying, about in the words in which we closed a recent editorial, brother, be something or nothing.

THE CHOICE OF A NEW SECRETARY.

It has transpired that Dr. Robert J. Willingham was elected to succeed Dr. H. A. Tupper as Corresponding Secretary of the Foreign Mission Board three weeks ago, but the announcement of his election was withheld until he could consider the matter. It is now stated that he has decided to accept, and will enter on the duties of the office in the coming fall.

Dr. Willingham was born in South Carolina, reared in Macon, Ga., and has for the past six years resided in Tennessee, where he is pastor of the First Baptist church of Memphis. He belongs to an old and distinguished Southern family, and has had the advantage of being raised in a Christian home. He was educated at the University of Georgia, where he received the degree of M. A. His career is both creditable and interesting. After leaving college, he spent some years in successful pursuit of teaching and the mercantile business, intending eventually to adopt the law as his profession. When on the verge of coming to the Bar, he felt a call to preach the gospel, and after several months of struggling against his convictions, threw aside his bright prospects in the law, and took a one year's course at the Louisville Theological Seminary, after which he entered on the work as a pastor in Georgia. He had charge of the Talbotton and Barnesville churches of Georgia successively, and then was called to Chattanooga, Tenn., and then to his present pastorate in Memphis, which he has occupied to the glory of God for the past two years. His ministry has been peculiarly blessed in all of his pastorates, and to-day he is among the foremost men of his State. He is only thirty-nine years of age, blessed with a splendid physique, has an eloquent tongue, and is of untiring energy. In him the Board will have a Secretary in whom is combined the consecration of a successful minister with the training of the excellent man of business. A better selection could hardly have been made, and we hope that the prayers of God's people will ascend that the brother may be greatly blessed in his new position for which he is so well qualified.

Dr. H. H. Harris, who has so nobly conducted the affairs of the Board since the resignation of Dr. Tupper, cannot be praised too much for the sacrifice that he made to sustain it in this trying position. He has clearly demonstrated that as President of the Board, the Baptists have a man who is always ready and willing to sustain its work.

VIRGINIA AND NORTH CAROLINA.

Every now and then some brother, with only a partial knowledge of the facts, seems to think it would be better for the Baptists of this State to adopt the Virginia plan of work in State Missions. Let us see the facts. At the Dan River Association in Virginia last week, Wm. Ellyson the Corresponding Secretary of their State Mission Board said: "There has been no practical advance in State Missions in Virginia within three years."—*Religious Herald.*

In ten years our North Carolina plan of working in State Missions has gained more than fourfold, has been enlarged every year, and was never more successful than this year. The Virginia plan requires four men to do what our Corresponding Secretary does in this State. The Treasurer's report to our Convention shows the amounts given

To State Missions for	1882.....	$ 3,000.77
" " "	1892.....	14,272.95

Here is a "practical advance" for State Missions in North Carolina in ten years of $11,272 18. There is, we think, no place in the world where Baptists have grown more rapidly in the past ten years than in North Carolina. Much of our growth has come through the wise, vigorous and united prosecution of this department of missions. It has multiplied many fold our numbers, our ability, our mission spirit, and our enthusiasm. During September, October and November, State Missions should be in our thoughts, on our hearts, in our prayers, and before our churches.

The people, all of our Baptist people in the State, should know the large and gracious results of this work, and its pressing needs now upon us. Here is real foundation work, which we cannot afford to neglect.

The last Convention unanimously and wisely passed the following:

"*Resolved*, That State Missions is a work of vital and transcendent importance, and should be wisely and vigorously prosecuted by our Board till a self-sustaining Baptist church shall be established in easy reach of every person in North Carolina.

Resolved 2d, That in order to carry out the above resolution as speedily as possible, every association, church and individual member be urged to aid liberally in the work by their prayers and contributions."

FROM OUR TRAVELLING AGENT.

PILOT MOUNTAIN ASSOCIATION.

This Association met with the church at Waughtown. Rev. L. G. Broughton preached the introductory. We only heard the last part of the discourse, but could see that the sermon was just such an one as suited the occasion. The first day there was a fine gathering. Nearly all the churches were represented.

The refreshing rain came in time to encourage the brethren, and this did much to give a hopeful aspect to the meeting.

The reading of the church letters which is always tedious, was welcomed by the fact that all the churches had paid their pledges for last year, notwithstanding the unprecedented hard times which have pressed specially hard upon some of the churches of this section of the State.

Just as everybody expected, Bro. D. F. King and J. T. Valentine were again elected Moderator and Clerk of the Association. The organization was completed on Wednesday.

Quite a number of visiting brethren were in attendance, and the session gave promise to be one of the very best this body ever had.

Wednesday at 10 o'clock the report on Periodicals was read by Rev. H. A. Brown, who made a speech, the results of which were felt especially by the representative of the RECORDER in the large amount of subscriptions and renewals which he received. Brethren Lindsay and Smith also made good talks on this subject, to which the Association listened with delight.

The report on Education was read by Rev. L. G. Broughton. The report itself was full of substance, and contained some valuable suggestions. The reader of the report followed in a speech which was strong, stirring and eminently practical. Broughton is nothing if not progressive, and in his effort on this subject he fully sustained himself.

Home Missions was discussed by Rev. W. H. Wilson and Dr. C. Durham. It is only once in a while we see two such voices geared together as these two brethren possess. No one, however, can doubt the interest these brethren created who know them, and especially when it is added that Bro. Bryan, returned missionary from China, took part in the discussion.

The report on State Missions was read by Bro. T. S. Sprinkle. This is an interest highly favored by this Association, and the discussion of it is always interesting and profitable.

Brethren Bryan and Herring, returned missionaries from China, discussed the subject of Foreign Missions. These brethren were listened to with much interest by the Association.

Bro. Bryan told in a most interesting manner where he had been, and taking the example of the great Apostle, related particularly the things which the Lord had wrought through him.

Bro. Herring's address was in special reference to the new methods of doing mission work which he and other brethren are advocating.

We left Saturday, and thus missed a share in the interesting program for Sunday.

The meeting was a great success. No body was ever better entertained than was this by the brethren and citizens of Waughtown.

THE BEULAH ASSOCIATION

met with the church in Greensboro. Like it generally is when our Associations meet in towns, there were very few present. The question of changing the boundaries of the Association has been discussed for several years. This was effected at the late session. It is now arranged so that Greensboro becomes the center of the territory, making all the churches much more accessible than before. The churches on the boundary lines are invited to join the Association. Some have already signified their intention to come into this Association, and others will no doubt do so when they see the best interest of the churches will be promoted by this new arrangement.

Dr. C. A. Rominger, who has so long and so well served the body as Moderator, declined to be re elected, and Rev. J. R. Jones was made Moderator, and Dr. F. P. Tucker was re-elected Clerk.

The churches were all represented and the pledges, we think, had been generally paid for the past year.

The various objects of the Convention were discussed with the usual interest. On Wednesday we had a fine discussion of general education by Dr. Taylor of Wake Forest and Rev. W. L. Wright of Richmond, Va. These addresses were listened to with unusual interest by all present.

The introductory sermon was preached by Rev. J. A. Howard of Reidsville. Bro. Howard always prepares his sermons well, and on this occasion his theme, "Simplicity," was most appropriate, and aptly applied to all the relations of life as well as to religious service.

The subject of Foreign Missions was discussed by Rev. F. M. Royall, Rev. C. C. Newton, returned missionary from Africa, and brethren Bryan and Herring, returned missionaries from China. At the close of the discussion on this subject the Association declined to adopt the report which was read, and in which reference was made to the new departure in doing Foreign Mission work. And instead of this, a substitute was offered by Rev. C. A. G. Thomas, pastor of the church in Greensboro, endorsing as an Association the methods heretofore used in carrying on this department of our work.

Bro. Bryan is making a fine impression on the Associations in the clear, lucid and comprehensive account he gives of the work in China. Bro. Herring says he has been greatly encouraged by the support he is getting from different sources to carry on the work on the new plan which he proposes to work.

The good people of Greensboro entertained the body handsomely, and the disappointment was that there were so few present to enjoy the liberal hospitality which had awaited the coming of the representatives of the different churches.

We were sorry to have to leave before the session closed on Thursday. The discussion on Sunday schools promised to be of decided interest. The church at Greensboro is thoroughly interested in the Sunday school work, and we have no doubt of the interest which was shown in the discussion.

Now that the boundaries of the Association have been changed so as to afford better facilities to get to the Associations, and which too will be a revival of the Union Meetings, we look for more life and interest in the old Beulah which, as statistics show, so far as work and contributions go, stands along with the best of our Associations in the State.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. A. Hoyle baptized over twenty converts near Hickory on the 6th inst.

....Rev. M. J. Willoughby of Marion, S. C., is on a short visit to Wake Forest College.

....We are very glad to hear that Maj. W. A. Graham is recovering from his recent illness.

....Dr. Pritchard has been engaged in a series of revival meetings at Society Hill, S. C., during the past week.

....The First Baptist church of Denver will have the services of Dr. Geo. B. Eager during the month of August.

....Rev. Thomas Carrick is doing good wook for the Master in a meeting at Reed's Cross Roads, Davidson county.

....Bro. P. D. Muse writes: "I want the RECORDER to come every week, for it makes me stronger in the faith to read it."

....Rev. J. R. Jones has closed a good meeting at Yanceyville. We learn that there were ten additions to the church.

....Dr. Jas. Nelson, the genial President of Richmond Female Institute, preached at Kinston, N. C., on the night of the 10th inst.

....Rev. O. L. Stringfield baptized five persons into the fellowship of the Fayetteville Street Baptist church on Sunday night last.

....Rev. O. L. Stringfield closed a good meeting at Mt. Moriah last week, and is this week in the midst of a revival at Linwood.

....Dr. A. E. Owen of Portsmouth will supply Dr. Hatcher's pulpit in the Grace Street church, Richmond, on the 20th and 27th inst.

....Revs. I. T. Newton and J. V. Devenny of Wake Forest are engaged in a revival at Pleasant Grove church, Wake county, this week.

....Rev. T. S. Wright has tendered his resignation as pastor of the Deep Creek and Mt. Olive churches of Anson county, to take effect Oct. 1.

....We were pleased with visits from Sister D. S. Vann of Wake Forest and Bro. J. C. Clifford of Warsaw on the return from the World's Fair last week.

....A good meeting is in progress at Salem church, near Lincolnton. Revs. Morris and Paysour are doing the preaching. Large crowds are in attendance.

....At a recent meeting at Maiden Baptist church, near Lincolnton, there were fifty-two professions of faith, and twenty-four additions to the church so far.

....The Lilesville (Union county) church is in the midst of its annual August meeting. Revs. L. Johnson and M. L. Kesler are doing the preaching.

....A series of meetings are being held at the Baptist church in Benson this week. Revs. Hollomon and Betts conduct them. —*Smithfield Herald, Aug*, 10.

....Rev. Thomas Dixon, Jr., was in the State recently on a visit to his aged and venerable father, who has been quite ill. Bro. Dixon is summering at Cobb's Island, Va.

....One of his members recently remarked to us that the people at Elizabeth City like Dr. Blackwell better and better with each sermon. He is doing earnest work in his section.

....Rev. C. W. Scarborough, assisted by the evangelist, Rev. J. E. Hutson, began a series of meetings in Buckhorn Baptist church, Hertford county, on Sunday the 13th inst.

....Rev. D. P. Bridges writes from Catawba, N. C.: "I am very busy at work this summer. I expect to go back to the Seminary this fall. Am always glad to get the RECORDER."

....There is a movement on foot, which will probably culminate successfully, to secure the noted evangelist, Moody, to hold services on the Exposition grounds daily except Sunday.

....It is a thousand times easier to cut off a good man's head because of a few little faults than it is to find a man who can even half-way fill his place.—*Rev. W. L. Wright, Richmond, Va.*

....Revs. J. A. Bivens and M. A. Adams recently held a good meeting at Bethel, Union county, at which there were fourteen professions. There have been seven additions to the church so far.

....What a testimony Colorado is to the work of missions! To-day, just thirty years since the first missionary set foot on her soil, Denver, her great city, is the gathering place of Northern Baptists!

....Rev. H. A. Brown of the First church, Winston, has been given a vacation of one month, which he will spend at Piedmont Springs, after a short visit to his mother in Rockingham county.

....Rev. R. B. Collier of Baltimore has been spending a vacation in Virginia. He held a revival at one of his former pastorates, Matthew's church, Va., at which twenty-two professions of faith were made.

....Rev. F. H. Martin recently conducted a good revival at Cedar Grove church, Robeson county, resulting in nine additions to the church. Seven of the converts will unite with Cedar Grove, the others going to Lumberton.

....Rev. Dr. J. W. Carter will spend the next three weeks in West Virginia, his former home. He left the city on yesterday (Tuesday). Rev. Dr. Skinner will occupy the pulpit of the First church during Dr. Carter's absence.

....The meeting at Macedonia, conducted by Rev. J. W. Little and Rev. M. A. Adams, was one which resulted in much good, and the earnest and powerful preaching will be long remembered by those who heard it.—*Monroe Enquirer.*

....The workmen have commenced putting Wake Forest College in order for the next term. It will be ready to give a hearty welcome to 300 students September 1st. Meanwhile, brethren, say a good word for it wherever you go.

....Rev. C. S. Cashwell has resigned the pastorate of the church at Mocksville, and will take charge of the church at Hickory after Sept. 1st. Bro. Cashwell was highly esteemed at Mocksville, and we wish him abundant success at Hickory.

....The *Baptist Echo* is a new North Carolina publication. We read its first issue with interest. We will say this much by way of encouragement: if the *Echo* can survive the hard times in which it was born, we are assured that it will never die.

....Rev. J. E. White preached in the Raleigh Tabernacle again on Sunday last. His sermons were pronounced excellent. Rev. A. M. Simms of Texas, recently called to this church is resting at his former home in Virginia, preparatory to taking charge of it on September 1st.

....Rev. T. T. Speight, D. D., of Windsor, was in the city for a short time on Friday, the 11th, on his return from Greensboro, where he was elected chaplain of the Farmers' State Alliance. We regret that we were not in our office when he called.

....We have received the announcement of Mars Hill College for 1893–'94, giving an outline of the courses for next year's work. Prof. Thos. M. Hufham, who has successfully conducted this institution, has resigned, and is succeeded by Prof. J. M. Cheek.

....Rev. W. R. Gwaltney was in the city recently on his return from the Beulah Association. Bro. Gwaltney is absorbed in the work of ministerial education, and is prosecuting it with great zeal. He needs the co-operation and the prayers of the people in his efforts.

....Rev. W. E. Wilkins of Greenville, S. C., will occupy the pulpit of the Baptist church next Sunday morning and night. It is the regular day for services at this church, and Mr. Wilkins will supply regularly during the month of August.—*Gastonia Gazette, Aug.* 3.

....The Baptist church at Edgefield, S. C., has called Dr. L. R. Gwaltney of the First church of Athens, Ga., to become its pastor September 1st. Dr. Gwaltney was pastor of the Edgefield church twenty-five years ago, and should be congratulated that after so long a time his people have not forgotten him.

....The *Baptist Home Mission Monthly* for August is a special educational number. It contains interesting sketches of Southern negro institutions maintained by Northern philanthropy. We note with pleasure interesting sketches of Shaw University and its president, Rev. H. M. Tupper, D. D., of this city.

....Our subscribers should read with interest the excellent article in this issue, "Our Board and the 'Gospel Mission,'" by Dr. H. H. Harris, Secretary of the Board *ad interim*. He gives us a particularly clean exposition of the whole matter in a style that is at once earnest, attractive and convincing.

....Rev. C. A. Woodson, late of Durham, N. C., has succeeded Bro. Fitcher in the care of three churches in Campbell. He is pleasing the people very much. He will make Lynchburg his home. We welcome you, Bro. Woodson, and wish for you many years of useful labor in the old State.—*Religious Herald.*

....Rev. A. C. Dixon supplied the North Orange pulpit Sunday and left Monday for Keuka Lake, where he will spend the balance of the month with his family. During September he will be in Chicago preaching every Sunday, under the direction of Mr. Moody. During his absence his brother, Rev. Frank Dixon, will occupy the Hanson Place pulpit.—*Christian Enquirer, N. Y.*

....Many of our readers will learn with genuine sorrow of the death of Rev. Benj. Lanier at Level Plains, August 4th. He died at the extreme age of eighty six years, strong in faith and triumphing to the last. His ministry throughout his pastoral life was full of gracious love and divine blessing. May God keep and comfort his bereaved family.

....There is, perchance, a lesson here. The minister who can lodge one good, sound idea, or thought, in the minds of his people during half an hour's discourse, and can nail it there, has done a great work, a good deal better than if he were to try to develop a dozen points. It has been justly said that the minister who has too many heads to his discourse cannot find ears for them.—*National Baptist.*

....Rev. A. E Owen, D. D., says: "I am going to write an article for the *Religious Herald* in which I shall propose that the Home Board in Atlanta appoint a paid assistant secretary for every State in the South. The same reasons which cause the Board to appoint one would call for the appointment of a dozen; and if it is wise to appoint one, it is equally wise to appoint a dozen The logic of the situation demands it."—*Religious Herald.*

....Rev. C. J. Woodson of Gatesville, N. C., a most worthy citizen and devout minister, had the misfortune to lose his valuable horse last week. Kind and appreciative friends are at work getting subscriptions to purchase another horse for Mr. Woodson. Capt. Geo. T. Parker, the furniture dealer, will be glad to forward any donations to such a worthy cause.—*Suffolk Herald, Aug.* 11.

....Rev. W. H. Edwards of Wake Forest writes: "I commenced a meeting at Merry Oaks, Chatham county, on the fourth Sunday in July, which continued ten days. The brethren and sisters were greatly revived. Sixteen were added by baptism. Brethren and sisters of other denominations united heartily with us in the work, and all seemed to enjoy the precious manifestations of the Lord. Their hospitality was all that could be desired. They will ever live in my memory as a very dear and lovable people."

....The annual statistics of the Presbyterian church (North) show that a membership of 855,089 made contributions last year to the amount of $14,916,311, which far exceeds the gifts of any similar body. This is a great showing for this church, and we hope that they may be an inspiration to us poorer Baptist brethren. As the *Examiner* remarks, "Let us consider one another to provoke unto love and good works," is an apostolic injunction to which these figures lend emphasis.

....Dr. J. William Jones of Atlanta, Ga., has this to say about Wake Forest in the July number of the *Home Field*: Wake Forest College, North Carolina, the Baptist College of the State, has made more real progress than almost any college we know, and under the able management of President Chas E. Taylor and his scholarly corps of professors is beyond all question one of the very best colleges we have. We heartily, and without reserve, commend it, and advise those seeking a college for their sons to look well into its claims before sending elsewhere.

... We learn with pleasure of the great tabernacle meeting at Teachey's, near Wilmington. A correspondent of the *Star* says under date of the 10th inst.: "Our tabernacle, which already held at least seven hundred people, was so crowded Tuesday night and again yesterday morning, that the good people were obliged to make room for more yesterday. They increased the capacity about three hundred, making room for one thousand, and last night it was just packed. * * * All the churches in this section have consolidated and are making this one glorious time. We have visitors here from a distance. * * * Last night when the invitation was given, the young men and women came from all over the crowd. You could see fathers coming with their sons, young men with their friends from every direction. The crowd completely caught fire as the great work of the Lord was going on among them. The pure and unadulterated gospel of Jesus Christ always cuts as a two-edged sword, dividing sin from righteousness. It has not fallen short of its common results in this meeting. Preachers present are: Walton, Jenkins, Carroll, Savage, and Rouse. Things must move before this host of soldiers."

....Prof. J. B. Carlyle has sufficiently recovered from his recent illness to go to Carson Springs, Tenn., where he will remain until his strength is restored. His many friends over the State will rejoice to hear of his recovery. His address at present is Carson Springs, Tenn., via Newport, Tenn.

....*The Ensign*, a Baptist paper of Minneapolis has been compelled to suspend publication. An exchange says its failure was not due to lack of subscribers, but to too many of the kind who don't pay their debts. Thus one by one faithful papers are sent to the boards by sheer negligence of Christian people. Brethren, whatever you do in the way of paying debts, pay your subscription to your paper first, and be prompt about it. Because it's a small amount it is none the less welcome and efficient in helping the editor meet his obligations.

....The departure of Rev. Robert Ryland, D. D., at the age of eighty-eight years, to reside henceforth at Bristol, Tenn., (where he becomes chaplain of Southwest Va., Institute) is a notable event. This venerable man, now the Nestor of Southern Baptists, has been for years a striking figure in Kentucky, where he is regarded with the utmost veneration and affection. He will be followed to his new home by the prayers and solicitude of his brethren here, who sincerely wish that his bow may abide in strength for many years to come.—*Examiner.*

....The *New Brunswick Home News* of the 8th contains an interesting account of the laying of the corner stone of the new Livingstone Avenue Baptist church of that city, of which Rev. M. V. McDuffie, well known in North Carolina, is the pastor. The account is illustrated with a large cut of the church, which shows that it is a splendid edifice. During the exercises, which were attended by a large crowd, the leading pastors and the city officers being present, the pastor was presented with a silver trowel. The address by Bro. McDuffie on laying the stone was very appropriate. We are glad to note the success of our brother, and hope that God may continue to bless his work.

This, That and the Other from Greensboro.

THANKS TO BROTHER MILLS

For sometime I have been saddened by seeing Baptists and other Christians going to a hotel where there was a bar-room. Capital has been made of that fact by the enemies of Christ. The persons named by Bro. Mills were not especially in mind. I was not aiming at persons, but a *harmful habit.* I thank Bro. Mills for helping to break up that habit.

ABOUT THE ORPHANAGE

I am not fighting the Orphanage. I am not fighting Bro. Mills. I am not fighting the trustees. The brethren know me, not as a kicker of any interest of the Convention, but as a friend. I wanted some questions answered by the trustees and *not by Bro. Mills.* These were addressed to the trustees and not to Bro. Mills. The spirit in which they were asked was kind. The spirit in which they were answered by Bro. Mills was as kind as *he* could answer. His answers are before the people. I believe it would have been better had they remained unanswered. But I have no desire to prolong a discussion which would be detrimental to one of the dearest institutions in North Carolina. I believe if the questions asked with a few additional ones were answered to the satisfaction of the people by the trustees, that the contributions would increase largely. I have never been to the Orphanage, but let me add that it has not been because of the lack of interest in it. The most of the money contributed comes from those who have not visited the institution. My church and Sunday-school will contribute more and more to this work, and I sincerely hope that whatever may be the differences of opinions as to management, that the brethren everywhere will contribute more liberally to the Orphanage support. The cry of extravagance (*which I did not charge*) will not help to feed the orphans. The questions which I asked were not whispered to me by any one; but the Annual Report will suggest them to any one who will examine the figures and statements therein. May God bless the Orphanage is my prayer.

"GAG-LAW AND THUMB-SCREWS."

This is a favorite expression with some brethren. We hear it used in connection with the "Herring movement." I feared it was true at one time. I heard it so much I almost trembled. Brethren, it is a false alarm. This cry is raised to excite sympathy. It has been raised so much that it makes one sick. This cry was raised in the Beulah, but it was the cry which could not move the brethren of the Association. I desire to give the facts in the discussion. The Foreign Mission report was read. In it was a sentence welcoming the "new department." The question was opened for discussion. Bro. Newton spoke and did not mention methods. Bro. Royal spoke and discussed the "Herring movement." Bro. Bryan spoke in behalf of the regular work. Bro. Herring replied. Several other brethren spoke on a substitute ignoring the Herring movement. The meeting was prolonged until after eleven o'clock. The next morning the discussion was resumed at ten o'clock and continued until about twelve. Brethren Bryan and Herring and others again spoke until they said all they desired. The Herring advocates spoke longer than they said they would. They had the utmost liberty of speech, yet when the vote was taken, the Association adopted the substitute by almost a unanimous vote. I am free to say that if the speeches made here on the Herring movement could be made at every Association in the State, that the movement would be killed, and killed by the arguments of its advocates. Give these brethren liberty of speech and they will have written upon the Herring mission, "Talked itself to death." CHAS. A. G. THOMAS.

Greensboro, Aug. 11, 1893.

The Sunday-school Chautauqua.

I do most earnestly hope that we are to have a large attendance at Mt. Vernon Springs, Aug. 22d—27th, 1893, of Sunday-school officers and teachers, for I know from long acquaintance with the work that such an interchange of views and methods, as we propose to have at our meeting, will be of great benefit.

Especially should superintendents be present. The programme has been prepared with special reference to giving the very best information to the superintendent. I am sure it is with all of them, as it is with me, a source of great pleasure to visit a well-organized Sunday-school, or to talk over the work with a well-informed brother. By bringing together those who have had good opportunities, and learning of their methods, we can do our own schools good and be helpful to others around us.

It would be quite proper and becoming for the Sunday-school to request its superintendent to attend and tender to him the expenses of the trip. A round trip ticket from Raleigh will cost $3 50. Add to this one dollar per day for board and tell him to go, and when he comes back, tell you what he saw and heard.

If the superintendent cannot go, send one of the teachers.

We shall have on exhibition a full supply of all the helps in use for the Sunday-school, and leave nothing undone that can be done to make the Chautauqua at Mt. Vernon Springs a great power for good.

IMPORTANT.

To those who propose attending the Sunday-school Chautauqua at Mt. Vernon Springs next week, August 22d-27th, it is important to know that the trains from Raleigh that connect at Sanford leave as follows: Daily through freight, leaves Johnston St. Station at 10:55 a. m., connecting with accommodation at Sanford, reaching Ore Hill at 4:20 p. m.

Local freight carrying passengers Mondays, Wednesdays and Fridays at 7 a. m. Johnston St. Station, reaching Ore Hill at 12 m.

Passengers along the Raleigh & Gaston road should come by the freight reaching Raleigh at 8:30 a. m., so as to get off on the through freight at 10:55.

The trains at Greensboro leave that point for Ore Hill at 8 10 a. m., and 2:15 p. m.

Round trip tickets from Raleigh to Ore Hill via Sanford $3.50. From Greensboro $2 00. Reduced rates will be given from all points on all the roads.

N. B. BROUGHTON.

RAILROAD RATES

The Cape Fear and Yadkin Valley Railway will sell round trip excursion tickets from all stations on its line to Ore Hill, N. C., on account of North Carolina Baptist Sunday-school Chautauqua at Mount Vernon Springs.

Tickets on sale August 20th, 22d and 23d, good to return and including August 30, '93. For rates and schedules apply to any agent of the Company

W. E. KYLE, G. P. A.

Rev. James P. Mason.

The late Rev. J. P. Mason was for so many years a useful minister of the Baptist church, and was so widely known in this section, that a few words about him additional to Dr. Carroll's kindly notice may be expected by the many readers of the RECORDER hereabouts. I have known him for more than thirty years as a good friend and a most pleasant neighbor, and beg leave to lay a tribute of friendship on his grave.

Mr. Mason was a native of Orange county. He received his education at Wake Forest, and was ordained to the ministry in 1855 In 1854 he married Miss Mary E. Morgan, daughter of Solomon Morgan of Orange county, and settled on the fine old Morgan farm on Morgan Creek two miles south of Chapel Hill, which has been in that family since pre-Revolutionary times. Here his life was passed, attending to his duties as preacher, planter, husband and father, and master of a large family of servants. He served the churches of Pisgah, Moriah, Carmel and Cane Creek, and occasionally that at Chapel Hill, and was always an acceptable preacher to these congregations, being plain, and lively, and warm. He had naturally a sprightly and inquisitive mind, and a cheerful, amiable disposition. He took an intelligent interest in public affairs and in persons and things far outside the ordinary track of his life. This made him a lively and agreeable and shrewd companion, enlarging his ideas and sympathies. The gentlemen of the Faculty of the University were fond of going to see him, and found him even in sickness and suffering, ready for a talk, and appreciative of their conversation. Few country houses are better furnished than his was with books, papers and magazines. In the last years of his life he read constantly. He was an ardent admirer of the BIBLICAL RECORDER and of the *Religious Herald*, and of all Spurgeon's writings, and his small but well-chosen library showed that he had a taste for the best things.

I have never known a kinder husband and father. He was not merely indulgent, his care was judicious. He gave his daughters the best education within his means and opportunities, and was always anxiously and unselfishly devoted to their best interests. When they died in the bloom of young womanhood, leaving their fond parents childless and most desolate, he resigned them without a murmur. By his firmness and fortitude under the blow, he supported his wife and became to her in the sad years that remained more than ever a tender, considerate companion, cheering her mind and directing her thoughts to that reunion which he has first accomplished.

I left North Carolina in 1881, and when I went away, Mr. Mason was a fine-looking, hearty, genial man, as happy and as happily situated with wife and daughters as any man could desire. He was an active and successful farmer, an early riser and an energetic overseer of his affairs, keeping his farm well up on all sides. He used to say he did not believe any individual or any community could flourish that loved the bed of a morning.

On my return next year, I should hardly have known him. Both of his girls were laid in their graves, and typhoid fever had brought him to the verge of his own. He was emaciated, bent and broken, had aged ten years in appearance, and was never again to be a well man. The struggle with a broken constitution has lasted twelve sorrowful years. He travelled, visited various health resorts, spent a season in the Richmond Hospital, was constantly under the care of our best physicians, and all in vain.

The natural buoyancy and cheerfulness of his disposition kept him up longer than would have been the case with most men. The end came June 24, 1893, on Saturday afternoon. The farm hands were bringing in the sheaves of wheat and closing up their labors for the rest of the Sabbath. The cattle were returning along the lanes. The sunset was clear and serene over the beautiful fields and woods, and evening was bringing all things home. And he, too, the master, the husband, the preacher, was going home: his day's work was at an end, and he was entering upon his everlasting rest. As the sun sank behind the hills, he died peacefully and without a struggle, in the full possession of his mind and sustained by an unfaltering faith.

Let the church that he loved and served so long remember the desolate and lonely widow in its supplications, and may she find around her continually the Everlasting Arms.

"Be still, sad soul, thine hour shall also come;
Behold, one evening God shall lead thee home."

C. P. SPENCER.

Chapel Hill, August, 1893.

Rash Statements.

"When I was in the Seminary at Louisville a Presbyterian was assistant or co-professor."—*A. J. Dickinson, in Western Recorder, August* 10, '93.

Bro. Dickinson is the talented young pastor of the Baptist church in Selma, Ala.

"Nobody but a Baptist has ever been a professor or assistant professor or co-professor in the Seminary."—*Western Recorder, August* 10, '93.

I have been a Trustee of the Seminary for many years and have never heard of a Presbyterian connected with it as an assistant or co professor, except through this statement of Bro. Dickinson. I think Bro. Dickinson owes it to himself, to the Seminary, and to the Baptist brotherhood of the South to withdraw this statement at once.

In the same article Bro. Dickinson says: "When I was a student at Richmond College there was an Episcopalian in one chair and a German Rationalist in another."

I think this statement misrepresents Richmond College. Who can tell us the facts?

C. DURHAM.

Johnston County Items.

We had a good Union Meeting at Shiloh, on 28th, 29th and 30th of July. Rev. N. B. Cobb, N. B. Broughton and T. B. Moseley were out from Raleigh, and added very much to the interest of the meeting.

Dr. J. J. Hall was shaking hands with his Tabernacle people for the last time and could not fill his place on our programme. Dr. Cobb preached the missionary sermon on Sunday, to the delight and profit of all present. It is a great pleasure to visit Rev. F. H. Poston and his good people at Shiloh.

Had a good meeting at Bethesda, Johnston county, from the fifth Sunday in July, to the first Sunday in August. Thirteen professed a good hope through grace. Rev. Thomas M. Leary of Clayton aided in the meeting and pleased our people.

The work of the Lord is prospering all along the line. My people have been doing better than they promised to do this year. To God be all the glory through Christ.

O. C. HORTON.

Selma, N. C., August 8, 1893.

Brief Notes from Mt. Airy.

The mission work, which we recently projected in the eastern part of Mt. Airy, is quite encouraging. The Sunday-school is well attended and interesting, numbering in all about one hundred.

From this movement we have already realized some precious results. For the present, this is a feeder to the church, yet we hope, as the days go by and the town grows over the hills of that community, to have a Baptist church there. I believe our Baptist people in the flourishing and prosperous towns and cities ought to have a vigilant eye to these populous wards, and project as early as practicable their plans for religious work.

About three weeks ago the pastor and a small band of Christians began singing, praying and talking in our mission hall. In a few nights the hall proved to be too small and uncomfortable, so we moved into a spacious warehouse in which large crowds come together to worship the Lord. It was a very pleasant place and every one seemed to enjoy it.

The meeting closed with twenty-five or thirty professions, and I expect to lead some of the converts into the baptismal waters next Sunday night.

Bro. R. M. Loftis preached two or three sermons for us. By the way, we are beginning to regard him a strong gospel preacher. His sermon on the Holy Spirit was sound, biblical and impressive. He is pastor of four churches and others have an eye on him.

Since holding this meeting in the warehouse and beholding the great multitudes of people that come to hear the gospel, I am in earnest sympathy with a "gospel tent."

Bro. Broughton, here is my hand and my heart. We need a tent for the territory of the Pilot Mountain Association.

The Baptist Zion of Mt. Airy at the center is taking on new life day by day. The brethren and sisters have displayed church pride and good taste in the recent improvement on our church. It is indeed very neat and attractive. L. R. PRUETT.

Mt. Airy, Aug. 10, 1893.

If you feel weak and all worn out take BROWN'S IRON BITTERS

School Notices.

Read advertisement of South West Virginia Institute in another column.

We call attention to the advertisement of the Cedar Rock Academy in this issue. This school is principled by a recent graduate of Wake Forest, Rev. W. A. Smith, who was a success as a student, having conducted several successful pastorates while at College, and at present is a promising minister and teacher. We hope for him a large success.

We call special attention to the advertisement in our columns of the Medical College of Virginia. This old, efficient and honored institution is about entering on its fifty-sixth session, and we recommend to our young men who contemplate the study of medicine to consider this institution, whose professors and instructors are selected from the best practitioners in the country. We note with pleasure that Dr. J. A. Hodges of Wilmington, favorably known as a distinguished practitioner has recently been added to the faculty of this College.

The catalogue of the Horner School, Oxford, N. C., shows a patronage extending over ten States. For years this school has been full to overflowing, and to meet this demand the principals put up a model school building with all the modern improvements—electric lights, scientific ventilating and heating, a complete gymnasium, and a steam laundry. The patronage was doubled the first session, reaching within ten of the increased limit. It is to be noted that this school still places such a restriction in the number of pupils admitted, that the principals can give due personal care to each pupil. It is probably just here that the reputation of the school for the highest standard of scholarship and morals has been won and maintained. If you send your son to a school to be instructed by a certain teacher, it is desirable that no more pupils shall be admitted than can receive largely the personal instruction of that teacher. Secure the very best advantages for your son by engaging a room before it is too late.

Fits, dizziness, hysteria and all nervous troubles cured by Magnetic Nervine. Sold and guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Merchants and Investors' Union of Raleigh, N. C., a State Building and Loan Association, with insurance features for all members, offers, during the next sixty days, to donate to the Baptist Orphanage at Thomasville, one half of the entrance fee, of any applicant for stock who sends this notice, with his application, and fee to the home office. Read ad. in this paper and write to the Secretary.

Associations for 1893--Times and Places of Meeting.

AUGUST.

Flat River—Mt. Zion church, 15-17.
Yadkin—Richmond church, 17-19.
Liberty—Kernersville, 22-24.
Brushy Mountain—Pleasant Home church, 24-26.
South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Grove, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

Buncombe—Cane Creek, 15-17.
Tuckasiego—Webster, 17-19.
French Broad—Terry's Fork, 24-26.
Tennessee River—Bryson City, 24-26.
Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 2.

SEPTEMBER.

Swain County (Indian)—Macedonia church, 8-10.
Yancey County—Burnsville, 14-16.
Liberty and Dutchtown—Hopewell church, 15-17.

OCTOBER.

Carolina—Crab Creek church, 6-8.
Transylvania—Macedonia, 13-15.
Western N. C. Baptist Convention, Asheville, 18-21.

Sunday-school Convention.

The West Chowan Baptist Sunday school Convention met with the church at Bethlehem, Hertford county, N. C., July 28-30. Introductory sermon was preached by Rev. A. Cree from Ephesians 5: 8—subject, "Children of Light." This sermon showed the power of thought and the encouragement of being God loving and God serving people.

After the sermon, Vice-Moderator Dr. R. P. Thomas called the Convention to order, and read the twenty-third Psalm, and Elder Scarboro led the Convention in an appropriate prayer.

After the election of officers, &c., Rev. H. T. Williams addressed the Convention upon the ultimate aim of the Sunday-school.

The second subject—the Sunday-school a missionary agency—was discussed by Dr. T. T. Speight, and he proved conclusively that the Sunday-school was the prime agency of missionary work.

Saturday morning the people began to come in from all quarters, and a half hour was spent in devotional exercises conducted by Rev. S. F. Bristoe.

At 10 a. m. Moderator D. W. Britton called the Convention to order. The third subject was taken up. The influence of the Sunday-school upon the family was discussed by Rev. J. B. Boone. Bro. Boone showed plainly that the man or woman who was a Sunday school superintendent or teacher and who did not live religion in their homes were practicing a fraud upon God's people; and to be a member of the Sunday-school meant to be a better man or woman.

Rev. S. F. Bristoe followed by saying there may be some beginning of the Sunday-school influence at home, but he could not find the end, and urged the superintendents and teachers to have family worship.

The fourth subject—libraries and literature—was discussed by Rev. B. Craig. Bro. Craig proved that nothing could supply the place of a library in the Sunday-school, and nothing better in shaping the minds of the young than the reading of good books, and all Sunday-schools should have a supply of Bibles for families who had no Bibles.

Bro. D. E. Modlin followed by saying that we need pure and free libraries, and the best care should be taken in getting literature. Elder Scarboro also followed, and said we must not be stingy in this line of work.

Evening session. The Convention resumed business at 2 p. m.

Bro. W. P. Shaw addressed the pastors of the Convention, and urged upon them the great need of their help in the Sunday-school to the superintendents and teachers, not to rebuke or crowd them out, but by loving help and advice.

Rev. A. Cree lectured the superintendents of the Sunday school, asking them to be punctual, prayerful and studious.

Rev. T. G. Wood lectured the teachers by showing them theirs was the second calling: that they were preaching to individuals; and they should study the character of their pupils, and meet their several needs, and apply the lesson to their wants.

The speakers showed their appreciation of this work by their plain, practical exhortations. There were fifty-three Sunday-schools reported. Nine churches made no reports of Sunday-schools. There were twenty-one churches with one school each; ten churches with two schools each; four churches with three schools; number of officers and teachers, 501; number of pupils, 3,812; libraries, 24; contributions of the Sunday-school, $633.40; expenses of the Sunday school, $561.53.

SUNDAY MORNING.

General topic: Paul the Missionary. Paul at Troas, B. Craig; Paul at Philippi, H. T. Williams; Paul at Thessalonica, J. W. Fleetwood; Paul at Berea, C. W. Scarboro; Paul at Athens, T. G. Wood; Paul at Corinth, T. T. Speight.

At 11 a. m. Rev. J. B. Boone preached from James 1: 25—subject, Law of Liberty. Bro. Boone proved this liberty belonged to only those who were not bound by the law of sin or fixed sinful habits.

The Convention was entertained by the sweet singing of the Bethlehem choir, led by Prof. J. E. Matthews.

At 12:15 the Convention closed its most interesting session.

D. W. BRITTON, *Mod.*
J. H. EVANS, *Sec'y.*

P. S.—Next session meets with Roberts' Chapel, Northampton county.

"The best thing yet!" That is the way a young man put it who made arrangements to work for B. F. Johnson & Co., of Richmond, Va. You can get further information by dropping them a card.

Rev. R. R. Day.

The death of Rev. R. R. Day removes from the ranks of N. C. Baptists one of our most promising young preachers. Who of his many friends will take up his mantle and carry forward the work which he had so nobly begun!

Bro. Day was born in Surry county, N. C., May 26, 1869. He appreciated very highly the rich heritage of godly parents, and he always felt that he owed the credit of most of his sacred ambition to the noble aspirations which they instilled into his heart in early childhood. In a letter to me about a year ago, he wrote of his parents: "Through their instruction and encouragement, I imbibed very early a burning desire for knowledge. * * * When about fifteen years of age, I was converted and baptized into the fellowship of Island Ford church. My conversion was due perhaps more to the instruction of my godly parents, and especially to the influence of my mother, than to any other instrumentality. * * * From the time of my conversion, I felt it my duty to [illegible] the gospel."

His opportunities for acquiring an education were very meagre, being simply able to attend the public schools of his district. It depended, to the extent of our opportunities that makes a man, but the way we use the opportunities we have. Brother Day's faithfulness in this respect may be seen from the fact that at the age of fifteen he was able to teach in the public schools. He was licensed to preach before he was seventeen, and entered the pastorate before he was nineteen. Even at this early age his success as a preacher and pastor was quite marked.

He taught and preached for several years, longing and praying all the while for the way to be opened whereby he might enter college and better prepare himself for the work which he loved so much. In answer to his prayers, and as a result of his consecrated endeavors, the way was opened, and he entered Wake Forest College in Sept., 1890, and, had he lived, would have graduated next June.

Although he was so successful as a pastor, I am quite sure that no part of his life was fraught with more real good to his fellow-men than the three years spent at Wake Forest. He was always very modest and unassuming in manner, but was one of the *living* epistles known and read wherever he was seen. His whole manner of life was a condemnation of all that was low and degrading; but all who came in touch with him must have received inspiration for all that is high and noble in life and character.

Besides the influence of his life and his personal work in college, at the time of his death he was pastor of the churches at Garner, Bethel, Clayton and Warren Plains. He also supplied for the churches at Concord, Granville county, and Corinth, Franklin county, for several months. In all these communities, he had greatly endeared himself to the people, and although his voice is hushed in their midst, he still lives in their hearts, and truly can it be said of him that "he being dead yet speaketh."

W. R. CULLOM

Danville, Ky.

[We also give, in this connection, the following sketch from Bro. McKaughan:]

REV. R. R. DAY.

Eight months ago Bro. Day, the subject of this sketch, was called on to write a sketch of the life of Bro. A. T. Denny, and now I am called to write a short sketch of his life and work. How vividly the great truth is forced on our minds, that we must soon pass away from this world!

Bro. Day died at Scotland Neck, supplying for Rev. R. T. Vann, in his twenty fourth year. He was born in Surry county, N. C. His boyhood days, until he was about fifteen years of age, were spent at his father's, working on the farm during the spring and summer and attending the public schools during the fall and winter; after which he entered an academy and soon became competent to teach in a public school, and wherever he taught, he never failed to get hold of the people, and always gave satisfaction.

From early childhood he showed evidences of thirst for knowledge and of a studious disposition, which afterwards was characteristic of his life. During the fall of 1884, when in his fifteenth year, he was wholly awakened to his sinful and helpless condition and was led to believe in Christ as his only Saviour.

The following spring, May, 1885, he was baptized into the fellowship of Island Ford church.

He was genuinely converted, and by the life he lived he bore testimony of the power of the religion of Christ. In a short while he became convinced that it was his duty to preach the gospel. He was, therefore, licensed by his church, March, 1886, and the next year, August, 1887, he was ordained to the full work of the ministry by Elders Gregory, Woodruff and Vestal. From that time his life was fully consecrated to the work whereunto the Master had called him.

Feeling the great need of a thorough preparation for his life work, he began to strive for the knowledge that was necessary to equip him for the warfare, going to school during the summer and teaching in winter, and also preaching Saturday and Sunday. When time would permit, he worked in revival meetings, and his labors were greatly blessed by the Lord.

In August, 1890, he was elected Clerk of the Yadkin Association, which position he filled ably and satisfactorily for three years.

He was called to the pastorate of Elkin Valley, Corinth and Union Grove churches before he was twenty years old.

The first part of his twenty first year was spent in the Bookville High School and in preaching as pastor at Union Grove and Forbush churches.

The coming fall, September, 1890, he entered Wake Forest College, remaining a student of that institution until his death. He expected to have graduated, had he lived, in June, 1894. Here, as in all other relations of life, he won the confidence and esteem of his teachers and fellow students by his persevering devotion to duty. Equally faithful in the performance of all his duties both as a member of his Society and of the College, his life proved the honesty and candor of his heart. So honorable and praiseworthy was he in all the relations of life, that, one knowing him, could not doubt his Christianity.

His vacations were spent in telling the story of the gospel, the work which had the uppermost seat in his affections.

He was unanimously called to the pastorate of Garner church early in the spring of 1892. His labors were greatly blessed, the church much built up, and there were several additions to its membership.

He had charge of Bro. W. R. Cullom's work during his stay at the Seminary, and in that work he failed not to win the hearts of the people. Bro. Cullom having resigned the church at Warren Plains, he was called indefinitely to the charge. He was also serving Clayton church, having been called there in early spring of 1893. From the first of October, 1892, to June 1st, 1893, he preached to four churches, preaching eight times each month, kept up his work in College, and made very satisfactory marks in all his studies.

He was also a correspondent of the *North Carolina Baptist* for some time before his death. His last article appeared in the *Baptist* of Aug. 2, 1893.

One month before his death he preached at his home church to a large congregation. His sermon wonderfully impressed the people. He loved his home people and Association, and often spoke of his desire to return home and work in his home field. How near the brethren and sisters were to his heart, and how he longed to see his Association developed, and the work of the Master enlarged!

During last year he had an attack of catarrh of the stomach and bowels, the disease with which he died. It was thought at one time he would have to give up his work in school; but by special care and attention he recovered, and was able to pursue his course of studies, but being much confined and pressed with work, it came back on him again, taking a stronger hold than before. All attention possible was given him by loving brethren and sisters of Scotland Neck Baptist church, and the very best medical aid, but after ten days' illness he gently fell asleep in Jesus, July 13, 1893. He bore his sickness with much patience, never murmuring nor complaining, often wishing he could get a good drink of water from his father's spring, but the angel took him to Jesus, a better place than that. Ten minutes before his death he bid all in the room farewell by shaking hands, being unable to speak at that time. Who could doubt that in this ordeal he realized that Jesus was his refuge and the everlasting arms were under him.

His remains were sent to Island Ford church where, after appropriate services by Rev. W. B. Woodruff and the writer, they were gently laid to rest in the cemetery, a most fitting place, for there he trusted Christ, there he was baptized, there he was licensed and ordained. There he sleeps until Christ shall call him from the grave.

Quite a crowd was present, signifying by their presence and tears how he was loved in his own community.

Thus ended a life that possessed large possibilities of usefulness in the Master's kingdom. Bro. Day was known to the writer from the age of fifteen. We were boys together, and therefore I write this sketch with a feeling of unspeakable sadness. But why grieve for one whose life was so pure and good? He has just gone from us to his reward, and we must soon follow; and so let us not grieve but rejoice, because our lives have been made better by his having lived; rejoice, because the power of saving grace enabled him to live so well and die so triumphant; rejoice, because it is our privilege to live in the service of the Master, and be ready for him when he shall come for us. "Be ye also ready, for in an hour when ye think not, the Son of Man cometh."

J. A. MCKAUGHAN.

Wake Forest, Aug. 4, 1893.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

ROSE TOBACCO CURE In all its Forms. For proof write the ROSE DRUG CO., Birmingham, Ala. A quick, cheap, pleasant and absolute cure for the Tobacco Habit

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The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1,35 per yd

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

☞ Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,

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Dr. J. H. Daniel,

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offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

WANTED.

A situation, by a young lady of seven years experience, in a school or private family. Can teach English, Mathematics, Instrumental Music, and Latin to beginners. Terms moderate. References exchanged. Address,

MISS A. V. SMITHSON,
Boydton, Mecklenburg Co., Va

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Central, Neat, Convenient and Pleasant. 50c. per meal; $1.50 per day.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated July 2, '93	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	12 35 pm	9 53 pm	5 00 am
Ar Rocky Mount.	1 42 pm	10 45 pm	6 20 am
Arrive Tarboro ..	2 35 pm		
Leave Tarboro...	12 54 pm		
Lv Rocky Mount.	1 42 pm	10 45 pm	6 20 am
Leave Wilson.....	2 30 pm	11 30 pm	7 00 am
Leave Selma.....			
Lve Fayetteville.		1 15 pm	
Arrive Florence..	10 40 pm	3 27 pm	
Leave Wilson.....	2 30 pm		7 00 am
Leave Goldsboro.	3 20 pm		7 47 am
Leave Magnolia..	4 33 pm		8 57 am
Arr Wilmington.	6 15 pm		10 40 am

TRAINS GOING NORTH.

Dated July 2, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence..	7 30 pm	5 10 a m	
Lv Fayetteville..	9 33 pm		
Leave Selma.....			
Arrive Wilson ...	11 25 pm		
	No 48. Daily.		
Lve Wilmington.		9 30 a m	5 00 pm
Leave Magnolia..		11 10 a m	6 40 pm
Lv Goldsboro.....		12 20 a m	7 47 pm
Arrive Wilson ...		1 10 a m	8 34 pm
	No 14. Daily.		
Leave Wilson....	11 30 pm	1 10 p m	8 34 pm
Ar Rocky Mount	12 08 pm	2 00 p m	9 15 pm
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 pm	2 00 p m	9 15 pm
Arrive Weldon...	1 00 a m	3 08 p m	10 35 pm

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.50 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.00 p m, and 11.30 a m. Returning leaves Clinton at 8.20 a m, and 4.05 p m, connecting at Warsaw with Nos 41, 40, 23 and 78.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

—GO TO—

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where you will always find the best of everything nice to eat, either on the regular or European plan.

Suffering Women Should Not Despair of Ever Being Well Again.

HUNDREDS OF CASES LIKE THIS ONE HAVE FOUND HEALTH AND STRENGTH, EVEN AGAINST THE ADVICE OF PHYSICIANS.

LUMBERTON, N. C., May 29th, 1893.

MR. JOHN N. WEBB,

Dear Sir:—Below I give you our experience and observation with, and opinion of the Electropoise. For several years my wife's health had been gradually declining until last winter a year ago her case merged into general debility, attended with female weakness and a general derangement of the system.

I had placed her under medical treatment trying the best physicians in our reach. I had about despaired of seeing her restored to health, but upon recommendation of some of my friends who had tried the Electropoise, I sent for one, and commenced its use. From the third treatment, it was evident that the 'Poise had done for her what months of medical treatment had failed to do. Her tongue, which had been coated for months, became perfectly clean, and her digestion, which was so much impaired, became as good as when she was a child, and her rheumatism and neuralgia are almost well. She has gradually improved ever since until now she rarely complains. I think she is as well as I ever saw her and better in some respects, and she has not taken a dose of any kind of medicine since she began its use.

We have tried it on several others with good results. The doctors say that it is nothing but faith, and not virtue in the 'Poise, and my reply to it is, thank God for such faith. Respectfully,

W. H. HUMPHREY.

THE August number of the *Homiletic Review* contains an excellent article on "Practical Politics: What can Clergymen do About It" by Prof. Jno. J. McCook of Trinity College, Conn., which in the present confusion of religious and political duties might be read by every minister. We reprint the following extract:

ATTACKING THE RUMSELLER.

Now, here is practical politics, and on the biggest of all scales. Nothing so big, as I am persuaded, on the boards at this present moment. And what can the clergyman do about it? Go straightway and in his Sunday morning sermon denounce the "rumseller"? Nay, good friend, stop and think. If the law allows me to sell axes and a man comes along and buys my axe and then goes and beats somebody's brains out with it, who is the scoundrel, I or he? No doubt I share the blame if, when he made the purchase, I knew him to be drunk or crazy. But, after all, would not the really responsible party, even in that case, be the community which allowed a drunken or a crazy man to be at large and to buy what he pleased and do what he liked? Let us call things and people by their right names. Clergymen have offended not a little in this regard.

JOINING THE PROHIBITIONISTS.

"But at least, if I denounce not the rumseller in my sermon, I may join the Prohibition party?" That now is a political question, and I must beware lest I preach politics while delivering warnings concerning political preaching! But I will say thus much: I have the greatest sympathy with prohibitionists. They are deeply in earnest, and they are, in one point, far ahead of the average of us—they have some adequate sense of the importance of the drink question. But I cannot but feel that their way never can, and possibly never ought to, be given them. I say "possibly" with deliberation. If all else failed, and it came to be a question finally of whether I should have to part with my liberty to the drunkard or he part with his to me, I think I know which side I should choose. I should take his freedom away, and should be vain enough to imagine that, under the circumstances, that was best for all concerned. But until that possibility becomes actual fact I do not favor prohibition—as a political issue least of all. And truth compels me to say that I find prohibition organs at least a trifle too absolute, though often conducted with much ability. Still, I fear that will happen here which happened in England in 1878. The prohibitionists will be found side by side with liquor dealers in opposing any political remedies, however practical, which fall one hair's breadth short of their ideal:

SOMETHING BETTER TO DO.

Wherefore, I say, there is something better to be done than join the prohibitionists. For example, study the drink question calmly, faithfully, in all its relations. Study solutions of it that have been attempted, as in Maine, Kansas, Switzerland, Norway, Sweden; give hospitable reception to experiments proposed or to be proposed by serious, earnest men. And meanwhile, as is surely just on the principle that people should be held responsible for what they do, or else if irresponsible shut up, begin to shut up drunkards of every condition, whether violent or not. That will meet any theory as to the nature and cause of their disorder. But don't shut them up, as now, in one of our crowded jails, which at the best offer no facilities for teaching trades to people or forming in them useful habits. Give us State institutions—call them workhouses, house of correction, reformatory, what you will—and send them there, along with idle vagabonds and the like, on indeterminate sentences regulated by a wise system of parole. Put in charge of the establishment a first-rate man who knows his business, and give him what he requires to carry out his plans. However much it may cost, it will pay for itself.

Ho! traveller, take Beecham's pills.

Why we Plow.

We plow to bury the top or surface growth; to prepare a properly pulverized seed bed to receive the seed and best nourish the young and growing plants; to kill the weeds and grass; to break the crust after each rain, and thus conserve the moisture, which would otherwise be evaporated from the surface.

In planning for the preparation and cultivation of every crop, we must remember one most important truth, plants do not eat; they drink, and our aim should be to put the soil in such condition that the moisture, which comes up from below, may be held in reach of the plants, and of any fertilizer we may use, and also to prevent the evaporation of this moisture as far as possible. No matter how much natural or prepared plant food there may be in the soil, without all the important moisture to render this food available, it is utterly worthless to the growing plants. Each man should study his crops, his soils, the needs of each, and so manage his plowing as to develop the best elements of both, and get the greatest good from the smallest outlay.—*Cultivator.*

Rheumatism, neuralgia, headache and pains of every kind instantly relieved by Johnson's Magnetic Oil. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Do well the little things now, so shall great things come to thee by and by asking to be done.—*Persian Proverb.*

Gold Dollars too Cheap.

Look out for the man who is trying to sell gold dollars for fifty cents. It isn't always safe to trust entirely to an attractive advertisement—especially if the advertiser lives a long way off and you don't know much about him. Very few people know much about the real merits of a musical instrument and may be easily deceived by trusting to appearances. Many a piano or organ *looks* like a fine instrument, but its merit is only skin deep. Remember that it actually *costs a reputable manufacturer more* to produce a good instrument than some people advertise to retail theirs at. When you wish to buy, you will be safest in at least getting information from the great Southern Music House of Ludden & Bates in Savannah, Ga. They are the largest dealers in the South and are known to every one. Read their advertisement in this issue.

The Art of Forgetting.

Memory's studies are all the rage nowadays. But every Christian ought to drill himself in the art of forgetting.

Forget evil imaginations
Forget the slander you have heard.
Forget the meanness of small souls.
Forget the faults of your friends
Forget the misunderstanding of yesterday.
Forget the disagreeable people whose talk poured vinegar into your spirit.
Forget all malice, all fault-finding, all injuries, all hardness, all unlovely and distressful things.
Start out every day with a clean sheet.
Be lovely, be loving. See how much sunshine you can produce.—*Christian Helper.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

Home Mission Hymn.

Look! ye heralds of salvation,
Cast your eyes o'er all the land!
Souls from ev'ry clime and nation,
For the gospel, waiting, stand.

While the teeming millions enter,
Who will help to mold our fate?
Bear the cross from coast to center,
Till it conquers ev'ry state?

Over hill and valley, westward,
Ceaseless tides of travel roll;
While but here and there a shepherd,
Stands to feed the starving soul.

Wake! O, Christian! God is leading
You to grander aims and cares;
And your native land is pleading
For your toils, your alms, your prayers.

Providence has set before you
Open doors on every hand;
God's own promises are o'er you,
Ev'ry hour with hope is grand!—*Sel.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for August: Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Home Board Recommendations.

The following recommendations were presented to Woman's Missionary Union assembled at Nashville, May 13, and adopted by that body:

1. That the Woman's Missionary Societies make moneyed contributions to the Board, especially for the support of missionaries and their families on the frontier and elsewhere, and that, as heretofore, they send boxes of clothing and other useful articles to aid in their support.

2. That the societies be requested to aid in sustaining our teachers and scholars in Cuba, where we have an average of seven hundred and fifty pupils, and could easily have as many times that number if the proper facilities were afforded.

3. That mission work be further prosecuted among the foreign population, especially those arriving on our shores, the Germans in Baltimore, the Chinese in our cities, and the Cubans in Florida and other States, and particularly the vast number of colored women around our homes.

4. That the observance of an annual Mission Day by our Sunday schools be commended as very desirable, and we earnestly request that the Union take such steps as may lead to its universal adoption.

HOME BOARD APPEAL TO THE W. M. U.

Accompanying the foregoing recommendations, was the following appeal from Dr. I. T. Tichenor, Corresponding Secretary:

The mere statement of the needs of the Home Board, and the indication of the special directions in which the Woman's Mission Societies can aid us in our work, would seem enough for those who have shown so often that they have hearts as well as "hands ready to do every good work."

But if anything further is desired to "stir the pure minds of our sisters by way of remembrance," I cheerfully add this brief appeal:

1. The sending of boxes to our frontier missionaries has carried so much of sunshine into so many homes—the letters of thanks received by those who have sent the boxes have been so hearty—and the evidences of the Divine favor on this good work have been so marked, that no appeal need be made to those already engaged in the work not to "weary in well doing," and it is only necessary to explain it to others in order that the number of these boxes be greatly increased. But in addition, the Board greatly needs, and earnestly appeals for, contributions of money in order that we may increase the scant salaries of these toiling, needy, and self-sacrificing servants of Jesus.

2. Our schools in Cuba have been and are a great power for good, and with proposed changes and increased facilities, they will prove in the future a still more valuable adjunct to the work of our missionaries. Our noble women will do a needed work in supporting these schools.

3. Work among the foreigners who are crowding into our territory as never before—especially the Germans in Baltimore, Missouri and Texas, the Chinese in our cities, the Cubans in Florida and other States—cannot be too vigorously pressed, and it does seem as if, in God's providence, a vast amount of Foreign Mission work is to be done in the Home Mission field.

And as it is obvious that there is no sort of consistency in sending missionaries to Africa and neglecting the Africans at our doors, so it seems peculiarly appropriate that our sisters should, as their part, do special work among the Negro women and children who are crowded around our homes. The noble work done by a few women in Baltimore indicates what may be accomplished where zeal, wisdom and consecration are combined in this humble but glorious work of leading God's poor into the light of the gospel.

4. The observance of an annual Mission Day by our Sunday-schools would not only result in handsome collections, but would serve to educate our children in missionary ideas and plans, and inform them about the work of our own Convention. Of course the Executive Committee of the Woman's Missionary Union can arrange plans and secure the general observance of such a day as no other agency can, and the hearty co-operation of our pastors, churches and Sunday-school workers is earnestly invoked.

In a word, the Executive Committee of the Woman's Missionary Union auxiliary to the Southern Baptist Convention have conducted their work so wisely, so zealously and so well, and the results have been so gratifying, that the Home Mission Board can only say to them, "Go on," and appeal to others to give them, in their plans, warmest sympathy, most fervent prayers, most active co-operation.

I. T. TICHENOR, *Cor. Sec.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

He-No Tea

The experience and scientific study of eighty-two years in China and America.

HE-NO TEA,

Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,

A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.

Hires' Concentrated Solution

for Soda Fountains. Pt and gal. jugs. Merchants supplied at Manufacturers Prices.

Bernhams

Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by

W. C. & A. B. Stronach,

GROCERS, BAKERS, AND CANDY MANUFACTURERS,
RALEIGH, N. C.

Mechanics' and Investors' Union

For Savings and Loans,

RALEIGH, N. C.

Branches Throughout the State.

Chartered by and under State Supervision, with improved plan of redeeming and loaning stock. **Dues of Disabled or Deceased Members Paid from Guarantee Fund.** Sound plan, energetic directory, competent management. Monthly payments 65 cents a share. Maturity value $100.

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Apply for stock to any member of the Board.
☞ Good agents wanted.

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107 Fayetteville St., opposite Express Office.

TO MINISTERS.

ARE YOU INTERESTED IN YOUR CHOIR

to the extent of desiring to have each Sunday, new and bright ANTHEMS, thoroughly devotional in character?

If You Are -: :-

and will take the time to send us the name and address of your Choir leader, or better still, of all your choir singers, we shall take pleasure in sending you and them something that will satisfactorily solve the question of how to obtain new and good music at an exceedingly moderate outlay. If you cannot attend to the matter personally, please ask some one in your congregation who can.

ADDRESS
THE JOHN CHURCH CO.,
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BUCKEYE BELL FOUNDRY
THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U.S.A.

A Strong Endorsement.

The St. Louis *Trade Review and Export Journal* in its issue of February 7th, 1893, has this to say:

EDWARDS & BROUGHTON.

One of the leading enterprises of its character in the entire South is the extensive printing and binding establishment, owned and conducted by the firm of Edwards & Broughton, and located at the corner of Hargett and Salisbury streets, Raleigh, N. C. The gentlemen constituting this firm, Mr. C. B. Edwards and Mr. N. B. Broughton, are and have been for many years among Raleigh's prominent and substantial business men and citizens. Mr. Edwards is a native of North Carolina, having been born in Franklin county, and has made this city his home for the past quarter of a century, while Mr. Broughton, also a native of North Carolina, was born in Wake county, and has resided in Raleigh since 1858. They began their present co-partnership about twenty-two years ago. The plant is one of the finest in the South, equipped with the best of presses, etc., and with every improvement and convenience. They do a general printing business in all its branches, and carry in stock a fine line of stationery, letter heads, bill heads, statements, fine wedding stationery, etc., and at prices that no house can discount, quality considered. Catalogues, posters, circulars, etc., will be furnished upon the shortest possible notice. They also conduct a general binding business, manufacturing everything in the line of blank books. With their extraordinary facilities and employing only the best skilled workmen, they are enabled to produce a grade of goods that cannot be surpassed by the product of any firm in the country, no matter where located. Prices, etc., will be cheerfully furnished upon application either personally or by mail, and all orders will receive prompt and careful attention. They have a large trade from outside the city, and parties residing at surrounding points will save money and receive the very best of satisfaction by giving this firm the benefit of their patronage.

Can You Read The Future?

Do you know what your condition will be 20 years hence? Will your earning capacity be equal to the support of yourself and family? This is a serious question, yet, you could confidently answer "yes" if you had a twenty-years Tontine Policy in the

Equitable Life

A method which guarantees all the protection furnished by any kind of life insurance, and in addition the largest cash returns to those policyholders whose lives are prolonged, and who then need money rather than assurance. For facts and figures, address

W. J. RODDEY, Manager,
For the Carolinas,
ROCK HILL, S. C.

The Leaksville Woolen Mills, Leaksville, N. C., need no introduction to the public in North Carolina and adjoining States. This is simply to remind you that they are still "in touch" with the people, working up their wool into various forms of finished product at satisfactory prices. A handsome catalogue containing samples of their new and attractive styles of Fancy Cassimeres and All-Wool Flannels, together with all other goods made by them, is sent to any address on application. Besides an interesting article on "How to Handle It," the catalogue contains full particulars in regard to shipping wool. If these details are carefully followed, we guarantee prompt return of goods.

Write to Hiram Peard, Secy, Leaksville, N. C., for catalogue, before shipping of your wool.

POSITIONS GUARANTEED

Send for free catalogue of [illegible] Consolidated Practical Business College, [illegible] Texas. Cheap Board. Reputation [illegible]

NEWS OF THE WEEK.

Raleigh Affairs.

There are 5,600 children of school age in this city.

Mr. C. B. Edwards of this city has been elected president of the State Horticultural Society. It is desired that the next fruit fair be held at Raleigh.

Hon. E. A. White, collector of internal revenue for the fourth district of North Carolina, has sent to the President, in conformity with request, his resignation as collector.

The contract for the erection of the extensive annex to the insane asylum here has been let to a Burlington firm for $13,000, the work to be completed in six months. The addition will contain a dining room seating 300 females and will have above wards for 100.

Governor Carr expects to leave for Chicago about the 16th inst., so as to be there on North Carolina day the 18th. The Governor has received a cordial invitation to go to Goss Springs, Mo., on the 19th and address a great number of native North Carolinians who will have their annual picnic there.

Beginning Sunday, August 13th, several changes in the schedules on the Richmond & Danville Railroad take effect. The train from Greensboro, formerly arriving here at 12:20, will reach Raleigh at 10:30 a. m. It leaves at 10:35, arrives at Goldsboro 12:10 p. m., making connection with Coast Line train for points in Eastern Carolina via Selma or Goldsboro. Train No. 11, which formerly left at 5 a. m., will leave Raleigh at 1 a. m., reaching Greensboro in time to connect with main line train No. 36 (the fast mail), reaching Washington at 2.55 p. m., and with the vestibuled limited going South, reaching Atlanta at 4.50 p. m. This train also makes connection with main line train No. 11 going South for local stations between Greensboro and Charlotte, and points on the Western North Carolina Railroad. Train No. 12 will leave Greensboro at 12 o'clock midnight, arriving at Raleigh at 8:30 a. m. Train No. 64 (mixed train) leaves Raleigh at 8 30 a. m., arriving at Goldsboro at 12.50. Train No. 65 (mixed train) leaves Goldsboro at 5 p. m., and arrives at Raleigh at 8.20 instead of 11:10 p. m., as heretofore. Main line trains Nos. 11 and 12 formerly running between Atlanta and Washington have been changed to run from Atlanta to Richmond.

State News.

Maj. Q. F. Neal of Jefferson, N. C., died August 4th.

The Fayetteville division of the Naval Reserves has disbanded.

Martin Hartsell of Cabarrus county was recently killed by lightning.

The yearly meeting of the Friends was held in High Point last week.

Mr. Jno. C. Miller of Salisbury, died August 26th, aged eighty two years.

Two prisoners made their escape from the jail at Louisburg last Wednesday evening.

Ex-Chief Nimrod Smith of the Cherokee Indian tribe in Swain county died on the 3d inst.

The centennial anniversary of the Fayetteville Independent Light Infantry will be celebrated August 23d.

Ferdinand Stebbing, a cabinet-maker of Newbern, recently committed suicide by taking "rough on rats."

Capt. B. R. Dunn of Wilmington, engineer of Roadway of the Atlantic Coast Line, died several days ago at Glen Lyn, Va.

The Catholics of Charlotte, propose to erect at once a new church edifice. It is to cost between twenty and thirty thousand dollars.

Bynum Gray has been arrested on suspicion of having stolen $340 several days ago from his aunt Mrs. Elizabeth Gray of Brier Creek, Wilkes county.

The encampment of the third and fourth regiments North Carolina State Guards will be held at Camp Cameron, Latta Park, Charlotte, August 14th to 21st.

Burglars entered the postoffice at Alexander, Buncombe county, one night recently and carried off $218 in money, and twenty-eight dollars worth of stamps and a lot of merchandise.

The State Board of medical examiners held a mid-summer session at Wrightsville last week for the benefit of those applicants to practice medicine who failed to stand the examination held in Raleigh last April.

Hyde county has perhaps the finest corn crop that it has had for years. It has been said of it that it raises corn enough to supply the State, and while we think this an over estimate, yet it raises a very large amount.—*Washington Progress.*

O. B. Wheeler, Jr., superintendent of the brick and tile works on Vanderbilt's estate near Asheville, has been caught at falsifying the pay-rolls and thereby stealing about $30,000. He has been made to return $17,000 to Mr. Vanderbilt.

Governor Carr will have to appoint some 600 justices of the peace, as that number appointed by the legislature failed to qualify. It is said that years ago the office of justices was both sought and valued; now it is difficult to induce men to take it.—*Ex.*

S. S. Hopper, employed as superintendent of repairs on the government building at Wilmington, is reported to have embezzled a lot of pay-roll funds belonging to Contractors Messrs. Brown and Garber. It is rumored that he has fled leaving accounts unsettled.

T. A. Dance of Winston was tried last week on a charge of setting fire to his furniture store on Sunday night, July 9th. The jury returned a verdict of guilty. An appeal to the Supreme Court will be taken.

A school of journalism will be established at Trinity College in September. Professor Webber formerly of the Charleston *News and Courier*, and Professor Jerome Dowd, until recently editor of the Charlotte *Mecklenburg Times*, will have charge.

The Goldsboro *Headlight* says Elder John Scott of the Primitive Baptist church, "died of hydrophobia"—after suffering untold agony—at his home in Wilson county a few days ago. A few months ago he was bitten by a rabid dog, and although a mad stone was applied to the wound it failed to prevent the disease.

The railway commission recently made to the State Treasurer its report as a board of assessment of railway and steamboat property, &c., as follows: Railways, $23,644,345.77; Pullman cars, $82,568.07; Western Union Telegraph, $173,859; Steamboat Companies, $351,000; Postal Telegraph, $29,082.66; total, $24,380,855.50. The Western Union has 10,800 miles of wire, the Postal 1,365. Of the steamboat property assessed as above $50,000 is in dispute and the attorney general will have to pass upon it.

The annual meeting of the State Farmers' Alliance was held in Greensboro last week. The following officers were elected: President, J. M. Newborne; Vice-President, J. S. Bridges; Secretary and Treasurer, W. S. Barnes; Business Agent, W. H. Worth; Trustee, W. A. Graham; Chaplain, Rev. Dr. T. T. Speight; Lecturer, Cyrus Thompson; Steward, J. Q. B. Hoover; Executive Committee, J. J. Long, Marion Butler and A. F. Pilemon. The delegates to the National Alliance Convention are M. L. Wood and J. H. Sherrell.

The Grand Lodge, Knights of Honor, met recently in Statesville. The following officers were elected for the next two years: Past Grand Dictator—D. A. Covington, Monroe; Grand Dictator—C. M. Brown, Washington; Grand Vice-Dictator—G. W. Blount, Wilson; Grand Assistant Dictator—N. Jacobi, Wilmington; Grand Chaplain—W. H. Call, Washington; Grand Guide—K. R. Jones, Newbern; Grand Reporter—P. C. Carlton, Statesville; Grand Treasurer—S. C. Scofield, Davidson; Grand Guardian—W. H. Carstarphen, Williamston; Grand Sentinel—F. Boyette, Clinton. The next meeting will be held at Morehead City in August, 1895.

General News.

Nearly 10,000 miners in northern Michigan are out of employment.

Three persons were killed and over twenty-five injured by a railroad wreck in Ohio.

Over 600 deaths from cholera have occurred in Marseilles, France, since May 15.

Nearly 1,000 persons are reported to have been killed by an earthquake in Asiatic Turkey three months ago.

By the collapse of the upper balcony of the Yacht Club buildings at Chelsea, Mass., recently, four persons lost their lives and nineteen were injured.

Last Wednesday was Virginia day at the World's Fair. Gov. McKinney was prevented from attending by illness. Senator Daniel made an address.

A young man died of Asiatic cholera at Swinburne Island Hospital, New York, last Wednesday night. He was a passenger on a steamer which arrived from Naples.

The Democratic State Convention of Virginia will meet in Richmond on Thursday, Aug. 17th, to nominate candidates for Governor, Lieutenant Governor and Attorney-General.

During the past three months eight outrageous crimes against women and girls have been committed in Chester county, Pa., the perpetrators, with one exception, being colored men.—*National Baptist, Aug. 10.*

Charles G. Eddy, who at one time held an important position with the Norfolk and Western Railroad, and later was one of the vice presidents of the Reading Road, committed suicide in Chicago last Thursday night.

The barns, stables, poultry houses, &c., on ex Vice President Morton's place, near Rhinebeck, N. Y., were destroyed recently by an incendiary fire. Much fine stock and poultry was destroyed. The total loss was $200,000.

On the 1st inst., there was a panic in mess pork at Chicago, and the price went down from $18 75 per barrel to $10.50. Several failures were announced, among them that of John Cuhady, whose wealth was estimated at $18,000,000.

President Cleveland's message to the extraordinary session of Congress, called to relieve the financial stringency, was delivered to Congress on the 8th inst. After enumerating quite briefly what he thinks to be the causes of the present condition of the country, the President simply recommends the repeal of the silver purchase Act of July, 1890, and such other legislation as "may put beyond all doubt or mistake the intention and the ability of the government to fulfill its pecuniary obligations in money universally recognized by all civilized countries." While the message is generally praised for its remarkable directness, clearness and brevity of statement, it is considered unfavorably in the South and West.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals
are used in the preparation of

W. BAKER & CO.'S
Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.

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"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

TASTELESS—EFFECTUAL FOR A

DISORDERED LIVER

Taken as directed these famous Pills will prove marvellous restoratives to all enfeebled by the above or kindred diseases.

25 Cents a Box,

but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they **WILL CURE a wide range of complaints,** and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

Blue Ridge Institute.

Beautifully located, in full view of the mountains, near Low Gap, Surry county, N. C., will begin Sept. 14th, 1893, and continue thirty-six weeks. A College for Females. A Preparatory and Business School for Males. A New and Commodious School Building. Separate Study Halls, Recreation Grounds and Boarding Houses for the Sexes. Expenses Exceedingly Low. Institution owned by Baptists, who will have only Baptist Teachers. Baptist Board of Trustees, Elder K. Thompson, M. D., Secretary and Treasurer. Address him or the undersigned, Low Gap, Surry country, N. C., for circular giving particulars. It will pay any one having Girls or Boys to educate.

Respectfully,
J. N. STALLINGS, (D. D.) Prin.

SALEM FEMALE ACADEMY
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The Oldest Female College in the South.

The 92nd Annual Session begins September 5th, 1893. Register for last year 302. Special features:—the Development of Health, Character and Intellect. Buildings thoroughly remodelled. Fully equipped Preparatory, Collegiate and Post Graduate Departments, besides first class schools in Music, Art, Languages, Elocution Commercial and Industrial Studies.

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TALKS TO CHILDREN ABOUT JESUS.

A Life of Christ Simplified for the Young.

It contains 320 octavo pages. 100 Magnificent Engravings, gotten up in the Handsomest Style, making the Cheapest and Fastest Selling book of its kind ever published. Retail price $1.00. Average sales nearly 500 copies per day. A complete canvassing outfit with terms sent for 25 cents.

Life, Wit and Wisdom of Spurgeon.

Contains about 600 pages Octavo Size.

Nearly 50,000 copies of this book were sold soon after Mr. Spurgeon's death at the regular price, $1.50. In order that we may place in the homes of thousands who cannot afford this price, we have reduced it to $1.00 Thousands are being sold at reduced rates. Complete outfit 25 cents.

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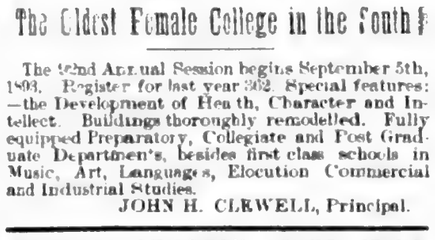

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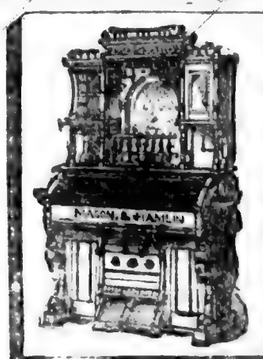

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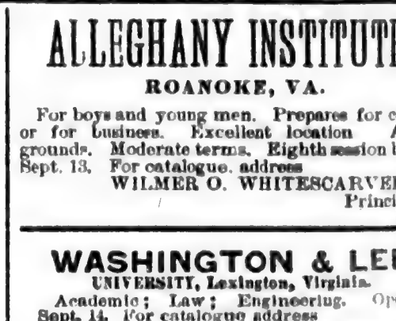

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SUFFERING WOMEN should all read the letter of Mr. W. H. Humphrey in this paper. Our mail treatment system is now in charge of a regular physician and surgeon. All mail received has careful attention.

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ATLANTIC ELECTROPOISE CO., Washington, D. C.

Letter From Rev. J. C. Hocutt.

Bro. Bailey:—I will give you a few items of interest from this section. Beginning with the first Sunday in July, Bro. Alvis Andrews and I protracted a meeing at Glencoe, a factory village three and one-half miles from Burlington, continuing nine days. Bro. Andrews preaches there under the supervision of the Executive Committee of this Association. This was the best meeting that I have ever attended. There were about forty-five professions of conversion. Yesterday afternoon I baptized twenty-six of these, in Haw River, as members of Burlington church. We expect to organize a church in that village early in October. We can organize with a membership of more than thirty.

Monday night following the third Sunday, we began a meeting at Haw River, continuing ten days. This was a meeting of unusual interest and power. At the close, we received one by letter, and sixteen for baptism. These, added to the thirty-three with whom we organized the fourth Sunday in June, make a membership of fifty. The fourth Sunday in this month, when I shall administer the ordinance of baptism, we expect to receive several others. This church has a bright future.

Here, in Burlington, the cause continues to move forward. There is a continuous work of grace—every now and then there are professions of conversion, and we have frequent accessions to our membership—I expect to administer baptism next Sunday night. This is one of the most hopeful fields in the State. There is a broad tract of country between the Mt. Zion Association and the Beulah, on the north, and the Liberty, on the west, that offers a fine opportunity for the Baptists—it is ripe for the harvest. The preaching of the pure Word of God, accompanied by the Holy Spirit, takes hold of the hearts of the people, and leads them to Christ; and, when they study God's Word carefully, prayerfully, and with an unbiased mind, they come, as a natural consequence, into the Baptist churches.

To the brethren and sisters over the State I would say—Bro. Andrews and I, while doing this important work, need your prayers. Fraternally,

JOHN C. HOCUTT.

What It Has Done for the Old Gent.

Have kept and sold Hires' Rootbeer several years. I have drunk it exclusively this summer. Am seventy-eight years old and feel like a boy. It is ahead of sarsaparilla. H. VAN WAGENEN, M. D., Darlington, Wis. *Adv.*

From Maiden, N. C.

Dear Recorder:—I have just closed a gracious meeting here, which resulted in twenty-three baptized, six received by letter, and one by restoration. Fifty-two professed faith in Christ and one was received for baptism at the close of our meeting, and we are expecting others to follow.

Bro. Bright of Forest City, N. C., was with us and did good work for the Master.

Fraternally, J. A. HOYLE.

Maiden, Aug. 7, 1893.

Constipation and *sick headache* positively cured by Japanese Liver Pellets; 50 pills 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Resolution of Western Union, Raleigh Association.

WHEREAS, Brethren Herring, Royall and Blalock *et al.*, purpose, in answer to a call of God, and in discharge of their duty, to enter the Foreign Mission field as missionaries relying upon the brethren at home, moved by the Holy Spirit, for their support.

Resolved, That we commend the brethren in their work and confidence, together with the work of our Foreign Mission Board, to the sympathies and support of the churches of this Union. J. S. BAUCOM, *Clerk.*

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

CARVER—MOORE—On July 12th, at the residence of Mr. Joseph Younger, near Roxboro, by Rev. W. F. Watson, Mr. Joseph H. Carver and Mrs. Mariah Moore.

WILLIAMS—PEARCE—On Aug. 9th, at the home of the bride's father, in Chowan county, by Rev. A. W. Burfoot, Capt. S. F. Williams and Miss Mary E. Pearce.

DIED.

WOOD—Died of typhoid fever, July 20th, 1893, Ida F. Wood, daughter of Mrs. M. E. Wood of Hertford county, N. C., in her sixteenth year. Ida professed faith in her Saviour and connected herself with Meherrin Baptist church at the age of ten years, and remained a consistent member until death's summons came. A FRIEND.

GRANDY—On July 24th, 1893, in Ocala, Florida, having just completed the sixty-sixth year of her age, Mrs. E. M. Grandy passed away at the home of her son-in-law, Mr. Thos. D. Crawford. She was born in Camden county, N. C., July 20th, 1827. Her maiden name was Elizabeth M. Bell, being a daughter of Haywood S. and Hester Cartwright Bell. On April 10th, 1845, she was married to Titus T. Grandy, late of Oxford, N. C.

Shortly before her marriage she was baptized into the fellowship of Sawyer's Creek church, and in 1849 she with her husband and mother removed from Camden to Oxford. This move, to those who know the history of the Oxford Baptist church, appears to have been a providential one. This church was small and weak, and was sadly in need of workers. This family furnished for the period of forty years some of the best Christian workers to the church. How much the subsequent prosperity of the church is due to them, God only knows.

Mrs. Grandy's Christian character was of the highest type. Her faith was like the faith of a little child—it knew no doubt. Her love for God's word, for his people, and for the prosperity of Christ's kingdom on earth, was love unfeigned. Her charity for all was spontaneous and beautiful, but it might have been said of her as of the church at Ephesus, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil." How she did love the house of God! Cold indeed was the weather, or of extreme inclemency, that kept her from her place in the Lord's house. Her piety was of an active kind that abounded in good works. She was a Baptist from principle. She knew what she believed, and she believed with the earnestness of conviction; no weakly sentiment marked her as a Baptist. To her church she was devoted; for it she had no apology, because she believed that it was true to the word of God. She had but little patience with Baptists who took no interest in and no pains to inform themselves as to their denomination and its work. When getting ready to leave Camden for Oxford some one said to her, "I would not go to Oxford; the Baptists are weak there." She replied, "Well, that is the very reason I think we ought to go. Maybe we can do some good there, and we are not needed in the church here."

The RECORDER never had a better friend than Mrs. Grandy. Her mother had taken the first copy ever published, and so from her very earliest recollection she had seen it, loved it, and read it. I well remember her oft repeated remark when the day for the RECORDER came, "The RECORDER comes to-day." I do not think that she thought any North Carolina Baptist was what he ought to be as a Christian if he did not take and read the RECORDER.

She was a liberal Christian. Every good cause found in her a friend and supporter. Being well informed she saw Christian work from all its sides, and loved and helped it all.

During her life she passed through many afflictions. A beloved brother, Luther R. Bell, fell at Malvern Hill in 1862. Her mother later on passed away; child after child was taken; her beloved daughter, Mrs. Jno. A. Williams, and her honored son, Prof. Carey Dempsey Grandy of the University of North Carolina, both died in the bloom of youth; last of all, her noble and godly husband died,—all these sorrows like billows passed over her, but amid them all she was patient and resigned to God's will. I never knew a Christian more so. Like Job, I believe she could have exclaimed, "Though he slay me, yet will I trust him." This patience and unmurmuring submission to God's will continued unto the very last, when she quietly gave up her spirit into the hands of the Lord Jesus.

As a mother she was a model. Loving her children with a beautiful maternal affection, she seemed to do her uttermost to bring them up in the nurture and admonition of the Lord. I believe her one prayer and one desire of heart were that they might be consecrated, godly men and women. Children reared in her pure and attractive home, where every influence was healthful and good, where parental example accorded with parental teaching, and where the first lessons were prayer and the fear of God, were blessed with an inestimable heritage.

About three years ago she moved with her son-in-law and daughter, Mr. and Mrs. T. D. Crawford, to Ocala, Florida, to live. Her health, which had begun to decline, continued to fail, until unable to get out to worship with God's people, shut in at home, a great sufferer, yet ever cheerful and uncomplaining, she at last entered peacefully upon her eternal rest.

She leaves three children, Mrs. T. D. Crawford of Ocala, Fla., Mr. A. S. Grandy of Nashville, Tenn., and Dr. L. B. Grandy of Atlanta, Ga. To them may God grant his consolation, and a double portion of her spirit.

J. S. H.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

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Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Wake Union ch, Central, $2.75; S Creek, 10.00; Providence ch, 8.00; Ramouth Gilead ch, 7.50; Shiloh ch, 5.00; Powell's Point ch, 2.50; Shady Grove ch, 2.05; Corinth ch, 3.00; Pleasant Grove ch, 2.50; Rolesville ch, Central, 1.05; Cashie ch, W Chowan, 2.71; Antioch ch, Mt Zion, 2.95; Rinney Green ch, So River, 50c; Pilot Mountain Asso, 452.88. Total, 503.39. Previously reported, 2,941.54. Total this year, 3,444.93.

Foreign Missions—Sulphur Springs ch, Alexander, $2.53; Newbern ch, 7.38; Jackson ch, W Chowan (T C Britton), 4.51; Wake Union ch, Central, 3.50; W M S, Rolesville ch, ditto, 7.50; W M S, Youngsville ch, ditto, 1.40; Raft Swamp ch, Robeson, 3.49; W M S, Tabernacle ch, Raleigh, 7.45; Mis Soc Kinston S S, 4.00; Autryville ch, So River, 2.15; Union Grove ch, ditto, 2.50; Pilot Mountain Association, 17.20; Fishing Creek ch, Tar River, 1.80; Total, 63.41. Previously reported, 3,282.14. Total this year, 3,345.55.

Home Missions—Pilot Mountain Association, $32.47; Newbern ch, 7.66; W M S, First ch, Durham, 20.00; Wake Union ch, Central, 1.75; Murfreesboro ch, W Chowan, 1.74; Rolesville ch, Central, 1.25; W M S, Rolesville ch, ditto, 2.50; Moravian Falls ch, Brushy Mountain, 25.00; Green Level ch, Raleigh, 2.95. Total, 95.32. Previously reported, 1,408.76. Total this year, 1,504.08.

Education—Pilot Mountain Asso, $129.49; Reidsville ch, Beulah, 5.25; Thomasville ch, Liberty, 1.00; Trinity ch, Beulah, 5.00; Central Asso, 2.50; Rolesville ch, Central, 2.50. Total, 145.74 Previously reported, 1,367.47. Total this year, 1,513.21.

Orphanage—S S, Bethlehem ch, W Chowan, $5.00; Wake Union ch, Central, 50c; White Oak ch, South River, 1.25. Total, 6.75. Previously reported, 593.06; Total this year, 599.81.

Ministerial Relief Fund—Mt Zion ch, $1.88; Bogue Chapel ch, 33c; White Oak ch, South River, 60c; Salem ch, ditto, 3.49. Total, 6.30. Previously reported, 197.65. Total this year, 203.95.

Centennial Enlargement Fund—Newbern ch, $6.10; Elizabeth City ch, 3.20. Total, 9.30. Previously reported, 2,246.04. Total this year, 2,255 34.

Centennial Permanent Fund—Rolesville ch W M S, Central, $11.77; Youngsville ch W M S, ditto, 5.60. Total, 17.37. Previously reported, 2.711.26. Total this year, 2,728.63.

Students' Aid Fund, Louisville—Seaboard ch, W Chowan, $5.00; Sandy Run ch, ditto, 5.00. Total, 10.00.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 12, 1893.

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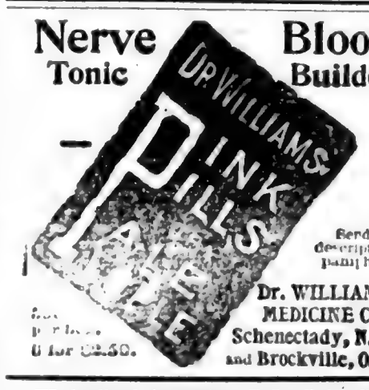

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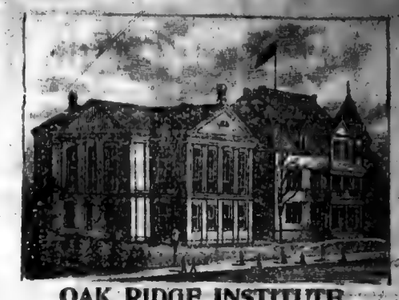
A position as teacher in some good school. Can teach English branches, history, mathematics, penmanship, instrumental music, science and Latin. Can give good references. Address "B.," 13 West Hargett St., Raleigh, N. C.



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Old Times and Old Love.

There are no days like the good old days,
The days when we were youthful!
When humankind were pure of mind,
And speech and deeds were truthful;
Before a love for sordid gold
Became man's ruling passion,
And before each dame and maid became
Slave to the tyrant, fashion!

There are no boys like the good old boys,
When we were boys together!
When the grass was sweet to the brown, bare feet
That dimpled the laughing heather;
When the pewee sang to the summer dawn,
To the bee in the billowy clover;
Or down by the mill the whippoorwill
Echoed his night song over.

There is no love like the good old love,
The love that mother gave us!
We are old, old men, yet we pine again
For that precious grace—God save us!
So we dream and dream of the good old times,
And our hearts grow tenderer, fonder,
As those dear old dreams bring soothing gleams
Of heaven away off yonder.

—Eugene Field.

Children as Helpers.

Some of the most pathetic stories in the world's literature turn upon the abuse of children and the way in which heartless parents and guardians compel them to work, but far more frequent in the walks of life most familiar to us is the mother who says that it is "a great deal more trouble to teach the children than it is to do the work herself."

She forgets that trouble taken in that way is taken once for all time. A girl or a boy who really knows how to do any kind of work well will remember that knowledge indefinitely, and will generally be ready to use it on the principle that we all like to do what we can do well. When the motive of helping an overworked mother is present also, it will be a very hard-hearted child who will not try to do his best to assist her.

A mistaken fondness for her children is often at the root of a mother's failure to teach them how to work. She wishes to spare them the drudgery which has fallen to her own lot, and she has a vague notion that if she does not teach them how to perform it they will, in some mysterious way, escape it, or she fancies that they will love her better for her leniency, or she glories in the martyrdom of her "self-abnegation," or she wishes to save their hands from the marks of labor, and may even surmise that a certain aristocratic delicacy may be imparted to their features by keeping away from the heats of the kitchen. Whatever her theory may be on the subject, when a woman is seen to make a household drudge of herself while she has children, be they boys or girls, who are old enough and strong enough to learn to help her, she subjects herself to proper criticism. She is kind neither to them nor to herself, and she is distinctly to blame if a stepmother has to take care of them in the end.

In the first place, the training of a child to do some drudgery every day as a part of the regular work for which he is responsible is a valuable means of discipline to him. Whatever knowledge he has to acquire in learning it is no despicable addition to his information, and if he is doing his work in order to spare his mother's strength, the consciousness of that alone is calculated to awaken the noblest emotions within him, while the fact that he does not know how to work will never save him from poverty. It is much more likely to bring poverty upon him.

In the second place a mother has no right to systematically spoil her children in the hope of winning more love on account of her indulgence. It is sometimes necessary to sacrifice ourselves for others, and no soul which has a spark of noble fire will hesitate in such an emergency, but it is doubtful whether it is ever right to do this in order to make ourselves beloved. Is it not a higher principle to do what is right and noble and to let the consequences take care of themselves? Especially should it be the first aim of every mother to so train her children that they shall be unselfish and helpful to others and that their best powers shall be most highly developed. The dread that their children may not love them is at the bottom of much of the lax discipline and foolish fondness of mothers. She would be a monster who would not desire her children's love, but unworthy and time-serving expedients will not gain the love best worth having. Children cling and appeal to a petting, excuse-making, indulgent mother, but their highest and deepest admiration and affection will go forth in their maturer years to the mother who wisely planned for their ultimate happiness, who insisted upon providing them with useful employment and upon their showing consideration for others, who gave them early and thoroughly, by that daily "line upon line," the knowledge of those homely arts upon which the comfort of a household depends, a knowledge which is of universal application and liable to be needed even in the most fortunate life.

Thus every child should know how to cleanse dishes daintily, how to dust a room deftly and neatly, how to make a bed, to set a table, to fill glasses, cut bread and butter, sew on buttons, clean doorsteps and sidewalks, kindle a fire and do simple cooking.

"O, I've had enough of John's making beds!" exclaimed an impatient mother. "He heard Harry Smith say that he made his own bed every day, so John thought it would be sport to make his. He fancied it was going to be a great help to me. I wish you could see it. I'm thankful that I don't have to sleep in it."

It is seldom that the most skillful child can [illegible] what the old ladies used to call "[illegible] bed," but in these days of mattresses and springs any boy can make a bed [illegible] and so that it has a tolerably [illegible] appearance. Only insist [illegible] all the coverings shall be completely taken off and hung upon chairs until they are sufficiently aired. Then make the bed with the child for several mornings, calling attention to the little niceties which you observe in the tucking and arrangement of the different parts (continuing to make it with him or her at odd times as often as you can find it convenient) and then let the operation go on as best the young experimenter can manage to do it. Every manly boy will rejoice that he can thus save his mother one "chore," and it goes without saying that a girl should always make her own bed, no matter how wealthy her parents may be. Solomon's model woman, rich and sumptuously clothed as she was, ate never the bread of idleness.

It is true that the teaching of children is not easy. Even harder than the mere teaching is the following them up to see that work is done at the proper time and as taught. But if right principles have been inculcated in a child—that it is just as bad morally to half do a piece of work when one knows better as to tell a lie—and if his conscience and his love for his parents have been properly developed, and, above all, if system and order are regarded in the general management of the home, then a few weeks of training will introduce a new and efficient helper in the family. A child once made master of a certain share of the household work, one which is suited to his capacity and for which he clearly understands that he is responsible, is a mine. His legitimate pride is developed, his hand has gained a new skill, he is so much better prepared for life, his emotional nature has found a wise outlet, he has become more unselfish—in short, he is a higher human product that he was before.

Mother, never say again, unless you wish to condemn yourself out of your own mouth, that it is more trouble to teach your children to work than it is to do that work yourself. Some people who cross the Brooklyn bridge every day of their lives pay their fare on each trip. Others buy tickets by the package, thus saving a half-cent on each ticket and much time and strength. This in years must amount to a serious loss—and it is irretrievable. This is a faint and inadequate illustration of the folly of hard working mothers in not teaching their children to be helpful in the conduct of the common home.—*Kate Upson Clark, in Congregationalist.*

What Home Is.

A London paper offered a prize for the best definition of a home. About five thousand answers were given, some of the best were the following:

A world of strife shut out, a world of love shut in.

Home is the blossom of which heaven is the fruit.

Where you are treated best and grumble most.

The father's kingdom, the children's paradise, the mother's world.

The best place for a married man after business hours.

The place where the great are sometimes small and the small often great.

The jewel casket containing the most precious of all jewels—domestic happiness.

Home is the coziest, kindliest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrow.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity,

A little hollow scooped out of the windy hill of the world where we can be shielded from its cares and annoyances.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

An abode in which the inmate, the "superior being called man," can pay back at night, with fifty per cent interest, every annoyance that has met him in business during the day.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

"Stealing a Ride."

A conductor on one of our passenger trains is also a steward in his church, and carries round the collection basket at the public services. "It is alleged" that on one occasion, passing by a man who did not contribute, the ticket puncher, after urging a contribution, reached up in a fit of absent-mindedness for the bell-cord with a view of putting the delinquent off the train. Of course he was confused and the congregation amused, but the incident fails not, nevertheless, to point a moral as well as adorn a tale. There are a number of so-called Christians—Baptists, too—who are simply deadbeating their way on the "gospel train." The State makes them pay their dues, but not being forced to shell out to the support of the gospel, they show how little and mean they are by stealing a ride at the expense of their brethren.—*Texas Advocate.*

Wrinkles, and hollow cheeks, and dull, sunken eyes, don't always mean that a woman's old. Half the time, they only show that she's overworked or suffering. To such women, to every woman who is tired or afflicted, Dr. Pierce's Favorite Prescription safely and certainly brings back health and strength. It's a legitimate medicine that corrects and cures; a tonic that invigorates and builds up; a nervine that soothes and strengthens. For all the derangements, irregularities and weaknesses peculiar to women, it is the only *guaranteed* remedy. If it doesn't benefit or cure, you have your money back.

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Look on the Bright Side.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.—*Domestic Journal.*

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Use **Horsford's Acid Phosphate,**
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The grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us love to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit.—*Dr. T. L. Cuyler.*

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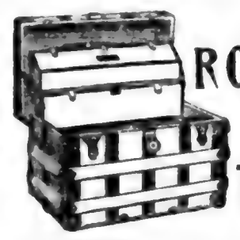

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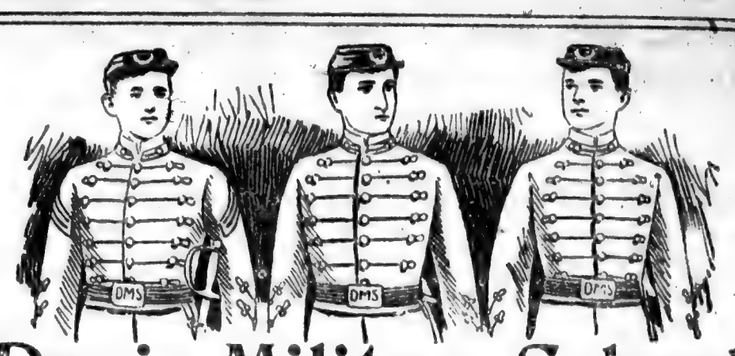

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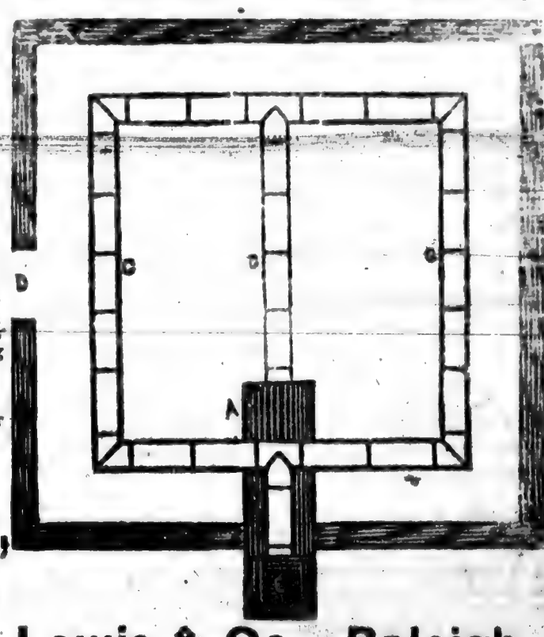

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It is amusing to a Protestant to read the Catholic papers in these times. Of all the divisions of the Protestant churches, of all the changes that have come over Protestant denominations, of all the fierce discussions that have threatened their existence, none are to be compared with those which hover over American Catholics just now. For years the Catholic church has been divided into two great parties on the parish-school question, Archbishop Corrigan on one side at the head of seven of the thirteen Roman Archbishops of the United States, and Archbishop Ireland on the other side, as leader of the remaining six, the former contending for Catholic schools, independent of the State, for Catholic children, and favoring the ex communication of all Catholic parents who should educate their children otherwise; the latter favoring the Catholic schools, but declining to resort to extreme measures to maintain them, and expressing themselves as favoring a combination of the Catholic parish-schools with the public schools, which in our opinion is a movement to capture our public schools in the interest of Rome—a step that liberty-loving citizens would never abide. Archbishop Corrigan and his party represents the Pope in his deadly hatred of public schools; Ireland is more liberal, and is willing to count on future power. Both are dangerous to our national life and liberty. The Pope wanted to favor the former, but such action would lose him half his following in this country. So in his infallibility he favored both; sending a message of love, and praying for peace, he begged that his representative, Satolli, might be allowed to settle all further difficulties. All were forgiven, but nothing was settled. Of course this way of doing things did not tend to a settlement. Even the Catholic press openly ridiculed such an *infallible* way of settling matters. That is the way the dispute stands to-day. All sides are forgiven, but the question is still burning, and cannot be smothered with a message of love. The Pope has relaxed his severe discipline which heretofore held Rome in unity. Long since would it have torn itself in pieces but for the lash of the Pope. To-day he wields the lash no longer, and his subjects ridicule his infallibility as a hollow mockery. The end of Rome is coming. When Catholics cease to fear the Pope; when they send their children to public schools without fear of discipline; when they do not hesitate to ridicule his actions, which they once believed infallible and divine, we need have no fears but that they will go further, and deny his authority altogether. We can thank God that the school question arose in America—a country of free thought and independent people.

The "Parliament of mankind, the Federation of the world," has long been the theme of poets and the inspiration of orators, but until the last few years it has been looked upon as only the dream of the two above-named classes of humanity. And in fact even until quite recently we have never had anything approaching the true plan. Since the early centuries the churches have held Ecumenical councils, and in this century we have had a Pan-American Congress, and to-day England and America are settling a weighty quarrel by an international tribunal. But these are hardly worthy types of the vision of Tennyson. Not until the series of World's Congresses was instituted at Chicago was this method of representing the world's ideas in one great body practically applied. These congresses have considered many of our most vital questions, and many more are to be considered before the series is completed. That good will come of them, that they are the herald of a future parliament of mankind, that they are the stepping stone to universal peace and universal progress, cannot be doubted, if their management is only placed in worthy hands. They can be made an everlasting testimony to nineteenth century civilization if only that care and deliberation are used which such conferences deserve. Discoveries will be made, errors corrected, and truths will be made more apparent by the clash of brilliant minds. The followers of a new idea can find a congenial fellow struggler in them and they can unite for the universal good. Surely such an end should excite the encouragement of the people, and spur the representatives to redoubled efforts.

Just at this time our country presents the interesting spectacle of the patient attended by too many doctors. While interesting in the extreme, it is none the less sad and appalling. Congress was convened for the special purpose of relieving the people, and to do it quickly; and in the face of the fact that the legislative and executive branches of our government are controlled by the Democratic party, we can see no reason why relief measures, based on the platform of that party, should not be enacted in the next ten days. Yet the probabilities are that at least a month will have passed before any action is taken. Congressmen are wrangling, lobbyists are dilly dallying, Senators are pursuing the even tenor of their way, occasionally awakening to settle personal differences with the President, and this country of ours is having to take care of itself. There is no earthly reason for delay. There is no earthly cause for doubt as to what the Democratic party is pledged to do. It was placed in power on a well-defined and unmistakable platform, which the people will not forget. It is the one duty of the Democratic President and Congress to fulfill the promises of that platform in the most expeditious manner possible. This is no time to discuss measures—it is the time for action. Will Congress act? A negative answer means the death of the Democratic party.

Not the least striking of the many new departures of this progressive age is the part that woman is taking in what we were reared to deem man's particular domain. To-day the feminine doctor, lawyer, politician and lecturer, is abroad in the land. The greater colleges and universities are fast removing the barriers to higher education for woman. She knocks at the doors of the professions and is received. She has shown in many cases that man is in no way her superior. Her zeal to be self sustaining and progressive is commendatory, but we believe she is misusing her talents. On her rest responsibilities to which man can never be equal. She may take man's place, but than can never replace her. The moulding of the mind that shall shape the destinies of nations is in her hands, and to that one duty she should confine herself. For that duty she cannot be educated too highly, if she is to pursue it to the welfare of mankind and the glory of God.

Letter from Rev. L. N. Chappell.

Dear Recorder:—I have asked myself the question, "Are the Southern Baptists interested in the Geary bill, and are they especially anxious to do all they can to have it repealed?" I see no indication of any interest manifested so far as any discussion of the question in the papers would indicate careful thought on the subject, or any reference made to the matter in the deliberations of the last session of the Southern Baptist Convention. The Southern Presterians and Methodists and most other Christian bodies who have work in China are deeply interested in this important subject, and are doing what they can to have the bill repealed, and its present enactment delayed until public opinion shall have been sufficiently aroused to make the carrying out of the measure not only impracticable but impossible. Reaction is setting in on the Pacific coast, and many farmers, who employ many Chinese laborers, have begun to realize the loss threatened their work when the Chinese labor is to be forbidden a home in the States.

What is to be the result of these efforts is a most interesting question to your missionaries. What do the brethren of North Carolina think about it? What effort have you made to secure the repeal of this unjust measure and a continuance of residence under treaty rights for your brethren here in China? Li-Hong-Chang, whom you may call the Prime Minister (or else the Secretary of State) of China has expressed his purpose of retaliating on American citizens in China if the Chinese are expelled from the United States. A few important questions arise. Is the Geary act just? Granting for argument's sake that it is just, can the Christians in the United States afford to allow its enactment? If they do allow it, what results will follow so far as our missionary interests in China are concerned? Would Li-Hong-Chang carry out his threat? Suppose, for political reasons, real or imaginary, he should see fit to forget to retaliate by any governmental act of expulsion of all American citizens from China, what would be the regard with which all American citizens, missionaries and others, be held by the Chinese people? If allowed to stay here in durance vile and of bad odor socially, what immunities as to personal property privileges, or safety of personal life, would be expected? What special pretexts and added hate might be given discontented spirits among the people to give direct attention to American missionaries in times of riots or other disturbances? What moral influence could American citizens as such exert on the sober minded Chinese people to secure their good will and influence either for peace at such times, or protection of either life or property in times of danger? What assurance would we have that the officials would not stir up the people to mob violence directed against United States missionaries; and on appeal to the government at Peking, what hope have we of redress or protection? If during a general riot hereafter mission property should be lost, what hope of indemnity from the Chinese government? Heretofore we have lost nothing in this way because of the Chinese government. What is the specially encouraging features of mission work in China for our missionaries, if this monstrous measure is enacted? In case of immediate and angry retaliation on the part of the Chinese government, what would become of property left in China? And if the government, in the time of even the most mild and courteous expulsion, should be willing to protect American citizens as far as possible, what would they be able to do to restrain a fierce people, a fickle soldiery, and oftentimes an inhuman set of officials when goaded on by the special venom which this disgrace the United States government has shown to Chinese citizens would give them? If in open ports, partial protection were guaranteed by foreign gunboats, what would become of missionaries out of treaty ports, and especially those far off in the interior? Have we, as stewards of God's kingdom, asked ourselves if we are faithful to the responsibility laid upon us as citizens of the United States, so far as our privileges and rights to restrain unjust legislation, and our personal influence to secure not only good government at home, but the protection for God's servants of property and life and personal liberty abroad; and more than all, the welfare of the Master's kingdom not only by aggressive measures for extension, but also the protection of the work already accomplished is concerned?

These questions are not asked to discourage or unduly alarm any one; nor, on the other hand, are they entirely improbable alternatives. Let each one ask and answer these questions for himself, seriously and carefully, and ask God to guide him in what he shall do. If I shall have aroused interest in an important question in the minds of any who had failed to seriously consider it before, my object is secured.

In conclusion, let me say that the future for our work was never more bright and encouraging. If the Baptists of North Carolina allow these doors for missionary work to be closed on their missionaries in China by the political intrigue of a few corrupt men, without at least united and vigorous protest on their part, they must hereafter entertain many bitter regrets when it is perhaps too late. My hope is that the people are waking up to see that it is no small, insignificant matter, but one of the gravest import. Then I am sure that the matter will be promptly attended to and the threatened catastrophe averted.

Our work in Chinkiang is still encouraging. Daily inquirers come to talk about the gospel, and our services are well attended, notwithstanding the excessively hot weather.

Pray for your work in Chinkiang, that the Holy Ghost may come down with power upon your brethren and sisters here, both native and foreign, and that many souls may be saved from among this perishing people.

L. N. CHAPPELL.

Chinkiang, China, July 5, 1893.

[We take the liberty of making the following remarks in regard to Bro. Chappell's letter, in order that we may explain why Southern Baptists are not "specially anxious to do all they can to have the Geary act repealed." To one who is acquainted with our Chinese law of 1880, and the relation of this "Geary law" to it, there is but one side of the question and no ground for discussion. We explained in our issue of July 19th that the law was just, that it aimed at the welfare of the Chinese residents, as opposed to the herds smuggled into our confines by the "six companies." The Chinese would never have refused to comply with the law, but for the wonderful influence which that organization has over them. Like many American citizens, they commenced complaining long before they knew what the law was. All who are interested in this matter should read the terms of the law of 1880, and then those of the Geary law, along with some article like the one in the RECORDER of the 19th of July, before forming an opinion.—EDITOR.]

Illustrated Comments.

Standing on top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over the weltering limitless hill and dale; and then sweeping his hand and his eye around the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that!"

"Why, Father," the boy cheerily replied with sparkling eyes, "then we must be in the very middle of it."

If all around him, the earth and the sky, was the love of God, he was in the very middle of it. Sometimes we realize this same great truth. How near then does he seem to be to us! We do not even have to look up to see him. Right before us he is and all around us. We could never be angry and in unlovely moods if we realized this all the time. In the middle of God's love! Oh! if God's love was only on one side of us, how we would hedge toward that side as the Alpine traveler does the rocky wall as he crosses the mountain. But now because it is on all sides of us, we hardly care to reach out and touch it.

Only think of it—God's love! I may go wrong a thousand times, and so far that my friends can't reach me or help me; but no matter how far, God's love goes around me and heads me off. Did you ever think that when the prodigal son went "into a far country" and was going further and further in his despair and want, that the father's love headed him off, and, circling nearer and nearer, got into his heart, and he remembered then that in his father's house there was "enough and to spare"?

I may get very deep in sin; but sink however rapidly, still his love stretches firm under my feet. It surrounds me like a wall. It covers me as a roof. It sustains me as a floor. I cannot rise out of it. I cannot sink beneath it.

A gentleman was driven by a fierce mountain fire to take refuge on a cliff on the mountain side. Looking down he saw below in a small tree an eagle's nest full of young. The fire raged up the mountain side sweeping all before it. Nearer and nearer it came. The mother eagle, as the cinders and the fire's hot breath came nearer, rose out of the nest, and, sweeping in wide circles, uttered her shrill cries of distress. At last the flames reached the tree, and the branches blazed and crackled. The eagle from her airy safety swept down upon the nest, and, with wings outstretched over them, buried her head among her young, and, quivering from wing-tip to wing-tip, died in the blaze! This incident was told by a rude but eloquent mountain preacher not many months ago to illustrate the love of Christ, and with powerful effect. And how movingly does it illustrate it. The love of Christ! The Father loves me. I am his son. But Christ, my Brother Christ, puts his arms about me, and, standing where I stand on the steps of life which lead up to the Father's throne, feels with me and pleads for me. And my Father forgives me because my Elder Brother wants him to and begs for me.

The love of God makes me glad, but the love of Christ makes me tender. The love of God makes me secure, but the love of Christ makes me happy and mellows my heart.

Have you ever been lying down and have some loved one come and put the affectionate arm about you and the loving face down? How you can reach up and feel the tenderness beating from heart full to finger tip as you respond to the caress. The love of Christ brings somewhat the same feeling. It penetrates to the very core of our hearts. It is both a human love and a divine—a God-love and a man-love. Oh! the power to know the love—to "be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ." Truly, "it passeth understanding." Come on Death with thy red tongued arrows! Sweep storms! Howl tempests! Break storms! Crash thunders! Surge waves! Nay, nay! none of these things move us. "In all these things we are more than conquerors." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

JNO. E. WHITE.

Modern Heresy.

I noticed in the RECORDER recently two articles on ball-players and patrons in general, and one certain preacher in particular.

As far as the matter relates to him, it is a personal one, and I do not propose to discuss it. The gentleman who has thus brought discredit upon his high calling by attending a match-game of ball, has probably realized the fact that, considering the enormity of his offense, his critics were justified in departing from the *Christian* method of correcting a brother's fault, and in publicly pointing out his failings in a manner so plain that a large number of your readers could not fail to understand to whom the allusion was meant to apply.

I believe, however, the body of the charge is, that he was present at the game. I do not suppose that either of the writers would accuse our erring brother of having any money up on the result.

Nor yet do they hold him responsible for the civil strife and internal dissension that have divided two once friendly but now belligerent towns.

As he was in no way connected with the betting or the quarreling, they must base their censure upon the merits of the case, i. e., the game is wrong of itself, which position is taken by one of your correspondents. That, of course, is a matter of difference of opinion.

Howard Crosby, Noah K. Davis and a number of other eminent men, whose names are synonyms for Christian character, are advocates of our national game. These, it would seem, are entitled to some weight, even against our friends who pronounce anathemas on this popular amusement.

Of course, no Christian man endorses betting. But it should be remembered that there is essential difference between *bet* and *abet*.

And the fact that bets are made upon a certain event does not necessarily imply inconsistency on the part of all Christians who manifest an interest in the issue of that event. During the course of the last Presidential campaign, thousands of dollars were waged. Indeed, no election of importance takes place unattended by the same disgraceful circumstances; yet no reasonable man would make this lamentable fact a ground for abolishing the office of President.

Or, again, the running of an excursion is often celebrated in a most riotous manner by the festive; yet no conclusion could be drawn therefrom that excursions are not of themselves sources of harmless amusement and profit.

Neither are the fiercest opponents of baseball generally averse to attending county fairs, where the racer is found in all his glory, and where the man in striped pantaloons invites all passers-by, in a melodious voice, to come in and bet on his: "Here it is and there it is; now where is it?"

Let me, in conclusion, recommend our friends to a study of those words which, falling from the lips of Divine Wisdom, sounded the key-note for a broader charity in the judgments of men, "Let him that is without sin cast the first stone."

THOS. M. HUFHAM.

"Go the Whole Hog or None."

Bro, Bailey:—Tell Bro. Matthews that I am not surpised at the *Advocate* favoring an exchange of pulpits with Baptists; but how a Missionary Baptist can favor it and be consistent, I can't see. I wonder if the brother would commune with them? Tell him to go "the whole hog or none." Consistency, what a jewel!

W.

Randleman, Aug. 1, 1893.

To love God is to love his character. For instance, God is purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is love; and to love men till private attachments have expanded into a philanthropy which embraces all, at last even the evil and enemies with compassion, that is to love God. God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life,—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upwards to see the ideal still above us, and to with it unattained, aiming insatiably at perfect even as the Father is perfect, that is to love God.—*F. W. Robertson.*

The Biblical Recorder.

WEDNESDAY, AUGUST 23, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CHRISTIAN UNION AGAIN.

Much is being said and written now on this great theme. The RECORDER has more than once defined its views on this important subject. Some things said and written on this matter are wise, and some are quite *otherwise*. For instance, the *Independent*, an influential paper published at New York City, has hit on what it conceives to be quite a good plan for Christian union, or the fusion of all denominations into one. That is, if we understand the editor's theory, for all denominations to unite under one organization, with the understanding that each individual or local church be allowed all the liberty of faith and practice they now enjoy under separate denominations. Under this plan, of course, each local church could practice or refuse to practice infant baptism; could practice immersion, sprinkling or pouring; could hold Arminian or Calvinistic doctrine; in short, could believe and practice almost anything within the possible range of orthodoxy, so these local churches continued in fellowship with the general body, by whatever name it might be known.

This may strike many, as it seems to strike the *Independent*, as a *beautiful*, and even wise, plan; but there are many practical difficulties in the way of it that may not have occurred to the *Independent* and those who agree with it. It would be quite interesting to know what system of church government, if any, the proposed general body would use. Would it use the Episcopal, the Presbyterian, the Baptist, or what? Would it attempt to cut the Gordian knot, and solve the whole difficulty by adopting the Romish form of church government? If so, who would be Pope?

Another interesting question might be asked about the situation under the halcyon days that the *Independent* sees, or would like to see, and that is, if such large liberty of conscience, faith and practice were allowed local churches, how could the members be expected to agree among themselves as to any doctrine or practice? Half of the church might be Calvinists and the other half Arminians—would they not wrangle? One third might be in favor of a bishop; another third might be satisfied with ruling elders and presbytery; and yet another might very positively object to both—how could they reconcile their differences? "How can two walk together except they be agreed?" Again, one-fourth might prefer sprinkling for baptism; another fourth might prefer pouring; another immersion; and yet another none at all. How could these agree. How could their pastor preach to them on the command to be baptized? If he preached at all, would he not be in the position of the country school-master who, learning that his prospective patrons at a certain place differed as to the earth being a globe, proposed to teach that "she was round or flat," as his patrons preferred. Would such be a united church? "A house divided against itself cannot stand."

After all, we think the Baptist position in regard to Christian union the only safe and logical one, and that is that all Christians come together on the common basis of the Bible, and that alone. The Bible, honestly and candidly interpreted, would bring about uniformity of faith and practice, and even oneness of organization. Whatever doctrine was plainly taught could be held, and any not plainly taught, or that clashed with that which was plain, would have to be abandoned. Whatever form of baptism is plainly taught could be practiced, but all other forms would have to be abandoned. Whatever form of church government was recognized by Christ, and established by the apostles, could be adopted; but this adoption would exclude all other forms; and so on to the end of the list. When the end was reached there would be oneness of faith, and oneness of practice, and oneness of organization would easily follow. *And these can come in no other way.*

It will not do to attempt to dodge this conclusion by saying, "If Christians should come together to effect a union of the different denominations they could not agree because they would differ in their interpretation of the Bible." This objection is robbed of half of its force when we remember that men often fail to agree because they do not wish to agree. The Bible is *not* a difficult book if men wish to understand it. [illegible] agree when they have an in[illegible] basis of truth on which to agree. [illegible] is undoubtedly such a basis, and [illegible] men unite on this basis they [illegible] who offer the above [illegible] that they charge God foolishly with having given man a book for his *guidance* that is very difficult to be understood. Christian union in our opinion will never come until *all* Christians abandon preconceived notions and prejudices, and come to the study of the Bible with the spirit of humility and *obedience*, making it, *and it alone*, the basis of agreement, and hence, its statements the infallible and all-sufficient test of faith and practice.

SPEAKING FOR OTHERS.

There is a habit more or less prevalent, especially among public speakers or writers, that deserves some notice, and considering the extent to which it is often carried, sometimes deserves popular condemnation. We refer to the custom of some speakers or writers who, simply because they, and a few friends they have consulted, are in favor of or opposed to a certain measure, take the liberty of asserting "the *people* want this thing," or are opposed to it, as the case may be. Do these speakers claim that they and a few of their friends *are the people?* If so, their assertions would at least be consistent with their belief, though they might bid defiance to modesty and logic. If they do not mean this, and have not consulted all of the people for whom they speak, what right have they to make such assertions?

Some of our honored brethren that belong to that part of the editorial fraternity that run our religious press, publish their papers in the folio form. Some of these are excellent and able journals, and if the editors or publishers prefer giving their patrons four instead of eight or more pages of matter, that is their business and not ours. In scanning the pages of one of our valued exchanges, however, we recently found in a letter of one of its correspondents the statement, "The people do not want any more (matter) than you send them every week." To our certain knowledge, that paper has a large circulation, and we are constrained to ask where did that brother get his information? Had he gone or written to the homes of all the patrons of that paper and consulted them? If not, what right had he to make that assertion?

Again, does it not often happen that a brother who wishes to start a new enterprise, and who has troubled himself to consult only a few of his friends, whom he may find quite enthusiastic in regard to it, take the liberty of asserting that "the people are ripe for this movement; they want it, and want it now." Often the people *are* ripe for a new movement, but no man should assert that such is their desire, unless he knows what he says is strictly true. The same is true of those who oppose a new enterprise. It is quite common, because they and a few who think with them oppose a measure, for them to assert, "the people are not ready for this thing; they do not want it;" while in fact many of the people have been hoping and praying for it for years.

It would accord much more closely with the truth if the speaker or writer in such cases would say, "*I think* the people are opposed to (or favor) this thing," &c. But even that assertion cannot be truthfully made unless the speaker has learned in some way the general sentiment of the people. In learning that, if there are any well-marked exceptions, let him have the candor to admit it. To pursue any other course is, in plain English, to deal in falsehood. It would be well for brethren, who are fond of "speaking for the South," to think a little along this line when they address large religious assemblies, North, South, East, or West. It may appear very grand to speak for a whole section of our great country, including millions of people; it may "astonish the natives" into asking "Who is he?" it may cause the applauding brethren to put in their dusty work, and the Anglomaniac to bawl, "Hear! hear!" but none of this, nor all of it, will excuse the presumption of making unauthorized or exaggerated statements.

WAKE FOREST COLLEGE.

It is now two weeks before the opening of the fifty-ninth session of this institution, so necessary to the progress of our denomination, so valuable to its interests, and so worthy of its support. The time is short, but much good work can be done for it in the few days that remain.

The professors are already at work, and have been for a good part of the summer; some of its students are sowing seeds in its interest here and there; but we fear that the great body of the denomination, on which the College must depend for support, is unmindful that just at this time its co-operation was never more necessary to the welfare of the College. With the aim of arousing the people to their interests, we have these few words to say:—

If there is a father in the State who hesitates to send his son to Wake Forest this fall on account of the expense, we want to assure him that he can endow his son with no richer legacy than an education; and he can do it no where so cheaply and profitably as at Wake Forest College.

In a recent issue of the *Wake Forest Student* Prof. Carlyle set forth in unmistakable terms that ten months' schooling, with all necessary expenses, can be obtained at Wake Forest College for $150—hardly as much as will cost to keep your boy at home and send him to an academy, not to mention the difference in the quantity and quality of the education that is gained, which has enabled many young men to pay their college expenses by work in the three months vacation.

To those who fear that Wake Forest is not "up to the standard," we would point with pride to the hundreds of her successful sons in this and other States, and request them to read the words of the distinguished Dr. Noah K. Davis in this issue. A greater compliment could not be paid our College and its President, and coming as it does from one so high in educational circles—a leading professor in the University of Virginia—it should have especial force.

We would urge upon Baptists generally that they can engage in no better employment in behalf of their denomination just at this time than aiding in the working of the College by encouraging young men to attend it this fall. It is a great institution, which has been the pride of our denomination for half a century, and all it needs to place it far and away ahead of any similar Southern institution is that active working interest of its friends, which no one will deny it richly deserves.

Wake Forest College should have two hundred and fifty students within its walls this year, and it will have them, despite the "hard times" and "superior (?) standards," if its friends will bestir themselves in its interest in the few days that remain.

FROM OUR TRAVELLING AGENT.

FLAT RIVER ASSOCIATION.

This body met last week with Mt. Zion church in Granville county. This was the centennial year of this Association, and by appointment last year Bro. R. I. Devin read an interesting sketch of the history of the Association from its formation a hundred years ago to the present time. But for the fact that Bro. Devin has promised to furnish this manuscript for publication, we would as a matter of interest to our readers give some extracts from this excellent paper. It is well written, was finely read, and deserves a place in the Baptist history of our State.

At 12 o'clock on Tuesday it looked as if the whole country around had come to the Association. In addition, we note a large number of brethren from other Associations and representatives of the various interests of our denominational work. Prof. W. B. Royall from Wake Forest is here to speak and work for the College; Rev. W. R. Gwaltney, for the Board of Ministerial Education; Dr. C. Durham, for the Board of Missions; brethren Bryan and Herring, for China, and Bro. Van Deventer, Vice-President of the Foreign Mission Board, for the work which always lies so near his heart. These brethren, when united with the home talent of this, one of the very best manned Associations in the State, make a force well fitted to celebrate this, the one hundredth year in its history.

The subject of education never was given so much prominence in our Associational meetings as has been given it the present year. Prof. Royall led in the discussion of Wake Forest, in which he clearly and forcibly urged our people to support and sustain our own institutions. He was followed by President Hobgood and Rev. J. A. Beam, both of whom made strong and earnest appeals upon this subject.

Following this, was the subject of Periodicals. The report was read by Rev. W. F. Watson, in which the history and efficiency of the BIBLICAL RECORDER was specially made prominent. Bro. Watson made a good speech upon the report, and was listened to by the friends of the RECORDER (whose name in this section is "legion") with gratifying interest. This was Bro. Watson's first opportunity to attend this Association, and the warm welcome he received at the hands of the brethren ought to be a fresh impetus in his work among them.

Brethren Bryan and Herring had a fine discussion on the subject of Foreign Missions. The house was packed, and many were on the outside who wished to hear the different views of these two brethren expressed, as well as from the work in China. The brethren here, as in other parts of the State, love Bro. Herring very much, and would rejoice greatly if he could see his way to work in accordance with our organized plans of doing this work, but he will hardly receive much substantial aid in the new plans which he now proposes to try. Every day I heard brethren express the hope that he may yet return to his former position and do his work as heretofore.

Bro. Mills made a very tender and interesting talk for the Orphanage. The people always hear Bro. Mills with interest when he speaks, and the only reason they did not give him the finest collection the Orphanage ever received was, that they did not have the money. Some money was given, and a large lot of provisions will be sent soon.

A good discussion of Sunday-schools and Temperance was had on Thursday, the last day of the session.

Bro. A. C. Parham presided over the body so as to give additional interest to the discussions which were good all the way through. The church in which the Association met is probably the best country church in the State, built of brick, of good architecture, ventilation first-rate, and seats comfortable. The entire cost was $1,600, and we should have supposed it cost at least $3,000.

THE YADKIN ASSOCIATION.

This was the first opportunity we have ever had of attending this Association. Reaching there on Friday morning, the hundreds of fine horses and mules looked as if they had been brought out for exhibition. The Association was held in a beautiful grove where the oak, hickory and dogwood grew so thick as to form an arbor, keeping out the sun at almost every point.

Bro. J. E. Burrows was again elected Moderator. He is a very popular officer. He does not limit the speakers, but lets them talk as long as they can stand. There is no finer section in all this country than that embraced in the Yadkin Association. There is a wilderness of corn for miles up and down the Yadkin river; fine wheat and oat crops have already been harvested; tobacco is large and already yellowing up nicely on the hill; and fine fruit and luscious melons are there in the greatest abundance. Judging from the way some of our visiting brethren get on the outside of chicken, lamb, vegetables, milk and butter, sour-wood honey (the best in the world), we suppose they were assured that there was plenty more "where they came from."

The churches were all represented, and the improvement which has been made in all the departments of work is very marked to the older brethren who knew this body many years ago. However, we feel that what has been will hardly be thought of after the lapse of twenty years more.

There are now about a half dozen well located, well equipped high schools in this Association. These schools will in time to come recast and re energize this whole country. Dr. Taylor made the finest address on education it has ever been my privilege to hear. I enjoyed the speech for what it contained, but more still when I saw the hearty response it met with in the minds and hearts of the vast crowd to whom he spoke.

Here Bro. Gwaltney was at home among those who have always known him. He made a splendid speech in the interest of Ministerial Education.

Here, as at all our Associations, Brother Bryan was received with great joy and listened to with much interest as he told of his experience and work in China.

Prof. J. E. Greene of Booneville, and Dr. Stallings, who is just beginning a school at Low Gap, spoke in the interest of their schools.

There are many facts about this Association to which we would find pleasure in alluding, but we are reminded our space is already taken up. J. C. C.

THERE are probably one thousand good Baptist people who will read this issue of the RECORDER, each of whom is owing from one to three dollars on their subscription. Most of them will let the week go by without so much as a thought of paying us. Some want to pay, but haven't the money. On these we can wait. But others have the money, and won't pay just because they don't think of it, and if they do, they think also that we can wait. As long as you are able, it is your duty to pay your debts; it is the duty of every Christian. We hope those subscribers who have the money, but are "waiting," will send it this week. We cannot let things go on at the present rate. We need money to run the paper—and need it badly. While it is only $2 to you, it is $2,000 to us, and we *must* have part of it.

PERSONALS AND OTHER ITEMS.

....Dr. J. W. M. Williams of Baltimore was in Raleigh last week.

....Rev. J. K. Fant occupied the pulpit of the church in Wilson on Sunday last.

....Rev. D. N. Gore has changed his address from Loris, N. C., to Chadbourne, N. C.

....We learn with regret that the venerable Dr. Chas. F. Deems of New York is near death's door.

....Dr. Harrell and Rev. J. T. Jenkins were engaged in a series of meetings at Manchester last week.

....Rev. Henry Sheets had the assistance of Rev. N. S. Jones in a blessed meeting at Trading Ford last week.

....Rev. J. E. Greene, principal of the Yadkin Valley Institute, Booneville, has been called to the pastorate of the church in that place.

....Rev. F. H. Jones of Chatham, Va., has recently been engaged in several very successful meetings, which have resulted in over sixty baptisms.

....Rev. J. L. White of Asheville is spending part of his vacation at Baltimore. He preached for Dr. Wharton in the Brantly church on Sunday, the 20th.

....Dr. T. E. Skinner, who is supplying for the First Baptist church of this city during the absence of Dr. Carter, preached two fine sermons on Sunday last.

....Rev. J. L. White of Asheville has been granted a vacation by his church. He deserves it after that glorious revival which must have worked him very hard.

....Rev. Jno. E. White filled the pulpit of the Tabernacle of this city on Sunday last before large audiences. Bro. White has made a fine impression on our people during the short time which he has supplied at the Tabernacle. He preaches at the First church of Durham on next Sunday.

....It is highly probable that Dr. R. R. Acree of Roanoke, Va., will accept the call to the pastorate of the First church, Knoxville, Tenn., recently extended him.

....Rev. Jno. E. White's article in this issue bears a blessed message of God's love to our readers. This young brother grows in grace daily, and we are always glad to hear from him.

....Rev. H. H. Poston of Smithfield writes: "We have just closed a gracious meeting with Shiloh church. Seventy have been baptized and several others are expected to follow."

....We were very glad to have a pleasant visit from Brother and Sister Willoughby of Marion, S. C., who have been spending a vacation in an extended trip to New York State. They stopped over at Wake Forest on their return.

....It has been reported that Rev. C. S. Cashwell, who resigned the pastorate of the Mocksville church recently, had been called to Hickory. This is a mistake. Bro. Cashwell has not yet decided on a field.

....A writer in an exchange pleads for "Moral Law in the Secular World." That is what we are needing now, and needing badly. A revival of the fear of God which is the only basis for moral law.—*Western Recorder.*

....The Baptist Sunday school Board has an interesting advertisement in this issue. In view of the scarcity of money they have made timely reductions in the prices of their publications, which we commend to our readers' consideration.

....We are under obligations to Bro. H. L. Hall for the information that the South River Association meets this year at Piny Green church, Sampson county, instead of Piny Grove, as it appeared in our types. We gladly make the correction.

....Rev. J. F. Tuttle has resigned the pastorate of the Plymouth church, to take effect September 1st. Bro. Tuttle's resignation is a serious blow to this church, with which he has been connected so long; and which he has done so much to build up.

....Bro. R. T. Bryan, our returned missionary, will soon furnish the readers of the RECORDER an article on systematic giving in our churches. Brother Bryan is finding the greatest favor among our people, and they will read with great interest whatever he may write.

....Rev. B. H. Matthews has resigned the pastorate of the church at Smyrna, and will enter some Seminary this fall. Bro. Matthews has met with no small success at Smyrna, and we are very glad to learn that he is able to prepare himself more fully for the work.

....Rev. J. F. Tuttle writes: "I spent last week delightfully with Bro. Stallings in a meeting at Coinjock. It was refreshing to see how strongly he has bound himself to those people. Already held in warmest esteem, the Lord has for him, I'm sure, still higher honors."

....The young man whom the world has use for, is the young man who, as good President Anderson of Rochester was wont to say, "can bring things to pass." And the better the pass, the better the man, and the more the world wants him; always provided the thing is worth bringing.—*Standard.*

....The glorious meeting held by Rev. J. T. Jenkins and others at Teachey's, near Wilmington, closed with great success last Tuesday. The average daily attendance was one thousand. There have been forty baptisms, and many more are expected, as there were two hundred professions of religion.

....Rev. J. L. White of Asheville states the following in a communication to the *Baltimore Baptist* on "Dr. Wharton in Asheville, N. C.": "My church has been greatly strengthened. Sixty-seven have been added with others to follow. The other churches of all denominations have received large additions."

....Prof. Carlyle writes a letter full of interest to Baptists in this issue. In a private letter he says: "I have been very, *very* sick, but am improving now. The RECORDER gave me great pleasure during my illness." Bro. Carlyle will be at Wake Forest in good time for the opening, the prospects for which at this time are brightening.

....The *Lutheran World* has no sympathy with the modern martyr. It says: "In the primitive church it cost a good deal to be a martyr. But now it is easy and simple. It is only necessary to proclaim some heresy, turn one's back on the church and cry out, 'liberty,' and there you have your martyr. Nineteenth century martyrs are a cheap lot."—*Western Recorder.*

....It is gratifying to the members and friends of the Park Avenue Baptist church to see how favorably their new pastor, Dr. J. J. Hall, is being received. He seems to grow in favor with the members and the community. At both services held on Sunday the edifice was crowded, especially at night. Many were turned away, the seating capacity of the church having been taxed to its utmost. The doctor held his audiences to the close. Five new members were received by letter.—*Norfolk Landmark.*

....Dr. Wayland Hoyt of Minneapolis is reported as saying that if St. Paul were on the earth now he would be found editing a religious paper. Perhaps the doctor is right in this and in a good many other things he has said, for he is a very thoughtful and observant man. We feel sure that Paul, if alive, would not neglect so great an agency for influencing men rightly. We have often wondered that so many pastors can be indifferent to the circulation of religious papers in their congregations. A more powerful aid for advancing the Master's cause can hardly be found. Besides, the denominational paper wherever read is helpful to the pastor's work.—*Baltimore Baptist.*

....While contention, strife and division are to be generally deprecated, we are of the opinion that none of our readers will weep over the present row among the Catholics. With its Pope stripped of his awe-inspiring infallibility (?) and divinity (?) the Catholic church can never hope to maintain that unity which has heretofore made it powerful over men and dangerous to liberty.

....We were glad to read the following good news from the Roxboro *Courier:* Rev. G. T. Watkins informs us that he closed a glorious series of meetings with Berry's Grove church last Saturday. As a result of the meeting, there were about twenty professions in Christ, six or eight backsliders reclaimed and the church greatly revived. Rev. Mr. Watkins is a most successful pastor as the result of his meeting show.

....On August 3d the widely known Northfield Conference of Christian Workers met in annual session. In the absence of Mr. Moody in Chicago, Dr. A. J. Gordon, familiar to our readers as the father-in-law of Rev. Ed. M. Poteat, assisted by Revs. A. C. Dixon, A. F. Pierson, Geo. Needham, and others, have been conducting the conference with their usual success. On the 9th Mr. Moody arrived and takes charge hereafter.

....Rev. B. F. Hargett has been preaching in Chesterfield and Lancaster counties, South Carolina, reports great revivals and forty-five baptisms within the last month. Rev. M. A. Adams and Rev. D. A. Snider conducted a meeting at Oak Grove last week and had great success in their efforts. Rev. A. B. Caudle and Rev. A. C. Davis conducted a meeting at Stillwell Grove, in Mecklenburg county, and at its close nineteen were received into the church.—*Monroe Enquirer, Aug.* 17.

....Be sure that in this time of retrenchment you do not begin at the wrong end. The religious weekly is necessary in your home. You cannot well do without it. Cut down expenses somewhere else. Yet more important is it that you do not reduce your gifts to religious objects. Let the ladies spare a ribbon or two, the men smoke fewer and less costly cigars—let the reduction be made somewhere else than in the amounts spent for religious purposes — *Religious Herald.*

....We were very glad to see Prof. C. L. Smith of the Chair of Political Economy at William Jewel College, Mo., on his return from a vacation, spent partly at Chicago, and partly on the sea-coast of North Carolina. Prof. Smith was at one time connected with the RECORDER, afterwards he became an instructor in Johns Hopkins University, and in his present position is considered one of the leading southern educator. He has met with large success also as an University Extention lecturer.

....The sisters of the First Baptist church, Raleigh, under the name of the "Church Improvement Society," have just completed the repairs of the Sunday-school room of the church at an outlay of several hundred dollars. The room is now a beauty, and one of the most attractive in the State. The Sunday school occupied their bright and cozy quarters on Sunday morning last, after an absence therefrom of a number of weeks pending which the repairs and improvements were made. Superintendent Brewer greatly aided the sisters in their praiseworthy work.

....Rev. J. H. Edwards initiated his pastorate of the First Baptist church, Fayetteville, with instructive, impressive and beautiful services throughout last Sunday. The morning sermon was sensible, practical and very forcible, and delivered with power and effect; in the afternoon the rite of baptism was administered at Mallett's pond, and there were thirteen accessions to the church, eight by letter and five by baptism.—*Gazette, Aug.* 16. Bro. Edwards is proving to be the "right man in the right place" at the beginning.

...."Churches on Wheels" by the American Baptist Publication Society, is a very interesting little publication on the recent movement to evangelize destitute districts on a railroad car. The two years work of the first chapel car is stated as follows: This car has been used on the railroads, and by their generous favors, for more than two years visiting sparse settlements, frontier towns, and places without religious privileges. It has traveled some twenty thousand miles, visited one hundred and seventy-three places, and in it were held about one thousand one hundred and sixty religious meetings. There were one thousand two hundred and ten professions of conversion reported, twenty one Sunday-schools were formed, nineteen churches were organized and provided with pastors, seven hundred and eighty-seven families were visited, and Bibles, tracts, periodicals, pamphlets, etc., were liberally distributed with excellent results. Efforts are being made to build more of these chapel cars.

....The following from Prof. Noah K. Davis, L. L. D., of the University of Virginia, in the *Religious Herald*, is a testimony to our College and its President of which we may all be proud: "My attention has just been called to the article in the *Religious Herald* of July 27th under this title, ('Our Colleges,') by President Charles E. Taylor, D. D., of Wake Forest College, N. C. Dr. Taylor's dignified presentation of the status and animus of this college is admirable, and demonstrates the character and aims of the institution to be of the highest order. This is not news to me, and I presume to hardly any who watch with interest the growth of our educational establishments. Wake Forest College has had many years of usefulness, but especially during the presidency of Dr. Taylor has it enlarged to magnificent proportions, and is doing a grand work, that is a matter of pride and congratulation not only with the Baptists of the Old North State, but of all States, and with all good citizens of every name. I rejoice in its prosperity, its efficiency and its loyalty."

....Mrs. D. S. Vann of Wake Forest has returned from her trip to the World's Fair with Col. E. G. Harrell's party, and expresses herself as highly pleased with the excursion and its management.

....A seven days meeting at Berry's Grove closed on the 11th inst., resulting in twenty-one professions of faith, six or eight reclamations, and nine additions to the church. The pastor, Rev. G. T. Watkins, did the preaching. The Lord is greatly blessing Bro. Watkins' labors at this point.

....The First church, Knoxville, has been living on supplies this summer, but has not starved by any means. During May they sampled—very moderately and judiciously. If the thing has to be done, we commend the First church way of doing it. In June Bro. Ashby Jones supplied; the first three Sundays in July the former pastor, Rev. E. A. Taylor of Utica, N. Y.; the last two, Bro. John A. Wray of Knoxville has filled the pulpit. The last named brother preached his first sermon within the last month, but not his only one, for the churches have been working him freely. He is a young man of strong parts and fine prospects, a graduate of Wake Forest, and is to enter the Seminary at Louisville this fall. You will hear of him again.—*Baptist and Reflector.* His many friends in this State will be glad to read the foregoing good news concerning Bro. Wray. While at college, Bro. Wray was considered a speaker of no little power, and we are glad that he has turned his talents to the pulpit.

Ho for the State of Buncombe.

If any reader of the RECORDER has gotten his ideas of Western North Carolina from the reading of such authors as Charles Elbert Craddock, he would have had his notions rudely shocked by a visit to the Buncombe county Association, which met last Tuesday at Fairview church. Seldom have I visited a Baptist Association anywhere in North Carolina composed of better material, favored with more interesting discussions, or entertained with more elegant hospitality.

Bro. Brown's introductory sermon, carefully prepared and delivered with force and animation, was a discussion of the several living issues in which the Association was interested. It struck the key-note for the whole session.

The most interesting feature of the meeting up to the time I left were the speeches on Conventional Missions and the *Asheville Baptist.* Bro. Morgan seemed to be the very man for the position which he holds as Secretary. The strong and tender addresses made by him and Bro. White found their way to the hearts and pockets of the brethren. Bro. Speight announced that plans had been matured for making the *Asheville Baptist* a better paper than ever before. Within a few weeks it will be printed on heavier paper, with new type, and he will have assistance in his editorial work. The price has been reduced to one dollar a year.

The beautiful Baptist church is not quite finished and the sessions of the body were held in the commodious chapel of the Fairview Academy. This is a large and imposing brick building. As one stands at the door, which faces Hickory Nut Gap, his eye ranges over miles of the loveliest scenery. The name is justified by the location. Bro. Dunford, who was principal of the school last year, has retired, and Bro. A. J. Justice, who impressed me very favorably, will be in charge next session. There is a future of growing usefulness and influence before Fairview, Judson, and Mars Mill. As a Baptist I rejoice that we have such institutions in Western North Carolina. No man can forecast the good that they may do in the future. It was a pleasing surprise to meet at Fairview my colleague, Prof. Lanneau. He and others discussed education and told the brethren about their College at Wake Forest. It is gratifying to know that five or six young men from this Association, now expect to be with us in September.

My kind host in Asheville, Bro. J. H. Tucker, took me through the stately edifice which has lately been completed by the Baptists of that city. I wish that I had time to describe it. Sufficient to say that there is no other church in the State equal to it in beauty, convenience, and seating capacity. They have a membership of eight hundred—a hive of busy workers. It was a joy to worship with them in the Wednesday night service on my way back from the Association. Many words of loving and loyal enthusiasm did I hear about Bro. White, the eloquent preacher and faithful pastor.

To have lingered a few days in the Land of the Sky would have been delightful. But my trip was not for rest or pleasure and I had to hurry away to the Yadkin Association. Your own Caddell will tell of this, so I need not.

Only about a fortnight more, now, and College will open. The hardest and best work of the whole summer campaign ought to be done within these two weeks. There are many places which I should have been glad to visit, but, alas, how can one cover with his personal work a great State like this? I have done the most and the best that I could, and have spent the busiest summer of my life in work for the College. But after all, the College has been built up in the past, not by the labors of any one man or of any half-dozen men, but by the active co operation of hundreds. So it must be now. The pastors, the multitudes of Alumni and other friends of Wake Forest,—they know the young men in their own sections who ought to be encouraged to enter Wake Forest this fall. And it may be that a word of sympathetic suggestion and sympathy to them within the next few days will bring about resolves and action which will change the whole course of their lives and make them grateful as long as they live for the interest in them thus manifested.

I hear of very many new students from this and other States. C. E. TAYLOR.

Some communications are crowded out of this issue.

Wake Forest and Other Matters

Dear Recorder:—The weekly visits of the RECORDER have never been so eagerly looked for and highly appreciated by me as during the last six weeks. Even when my fever was highest, I read its columns with interest and pleasure. I am now at

CARSON SPRINGS.

I am rapidly regaining my strength, and hope to be entirely well before the opening of the session. These Springs are situated six miles from Newport on the East Tennessee, Virginia and Georgia Railroad, in a narrow valley almost entirely surrounded by high mountains. The scenery is beautiful. The air is pure and bracing. The temperature, even in the hottest weather, never rises higher than sixty or seventy degrees. The effect of the water is immediate and sometimes almost wonderful. During three days of last week I gained six pounds in weight. I would advise North Carolina invalids in need of health and rest to come here. An excellent hotel is kept by Mr. C. T. Peterson, who furnishes the best of fare and first-class accommodations at very reasonable rates. Persons desiring to come here can address him at Newport, Tenn.

NORTH CAROLINIANS IN TENNESSEE.

Rev. Oscar Haywood, who has served the Morristown church as pastor so ably and acceptably for two or three years, has resigned, and expects to enter the Seminary at Louisville in September.

Rev. J. C. Rockwell is much beloved by his people in Newport. It does a fellow North Carolinian good to hear the many things they say of him. He preached an excellent sermon for us at the "Springs" last Sunday evening.

The Knoxville papers state that in the absence of the pastor, the pulpit of the First Baptist church in that city was very acceptably filled recently by Rev. J. A. Wray, who received his diploma from Wake Forest last June.

Judge B. J. Lee, a native of Caswell county and an honored alumnus of Wake Forest College, at present the Chief Justice of the Supreme Court of Tennessee, has been seriously ill at his home in Brownsville. His death would be a great loss to the State.

REV. R. R. DAY.

I was greatly saddened by the announcement of the death of this excellent young man. I first met him at a meeting of the Yadkin Association three years ago. I was impressed then with his clear head, and judgment, and wise counsels, and with the fact that the people who knew him best, with whom he had lived from childhood, had unbounded confidence in him. In the following September he entered Wake Forest as a student. From the very beginning of his course, he impressed everybody, Faculty and students, with his firm, earnest Christian character. There were no compromises in his religious life. Faithful in the discharge of every duty, firm in his defence of the right, and strictly conscientious in all his actions, doing good at all times, he was indeed a living, eloquent example of the power and beauty of the spirit of Christ. He frequently came to my room to recite lessons missed while away preaching. At such times I learned to know him as I have known few students. The one theme of his conversation, the one desire of his heart, the one passion that controlled his life, was the glory of his blessed Master's name and the spread of his kingdom. Truly for him to live was Christ. During last session, though burdened with work in his classes, his longing to be at work in the Lord's vineyard and his desire to relieve the Board of Education and thus enable it, with what had been given him, to support another worthy young man, caused him to assume the pastoral care of several churches. His labors were arduous and continuous. He was a preacher of unusual power though a very young man, and gave promise of a life of marked success and usefulness. But he is gone. The soldier, buckling on his armor for the battles of the Cross, has been called up higher to join in the chorus of the redeemed.

WAKE FOREST.

The prospects for the coming session seem bright. The friends of the College, and the students especially, are working earnestly and faithfully. Let them not stop. There are still three weeks before the session opens. There are fifty-eight young men in North Carolina undecided. Let the students and others see these, talk to them, reason with them, answer their excuses and objections, explain to them the advantages of a course at Wake Forest, and not give them up until they decide to go. This is a time for work, for earnest, organized, united effort, and every son of Wake Forest should consider himself bound to labor unceasingly to advance its interests *now.*

There are three reasons why North Carolina Baptists should send their sons to Wake Forest. The first is because it offers *thorough scholarship.* The last catalogue shows that the course of instruction in nearly every school has been greatly enlarged and improved, the aim being to attain the highest, broadest culture, and, at the same time, give practical training for the active duties of life. But the College is not forced to rely on the published statements of its catalogues to prove the thoroughness of its instruction. The successful careers of hundreds of its sons in all pursuits and professions, as well the honorable record many of them have made and are still making in the foremost universities of the country, furnish tangible evidence of the practical value and real scholarship of Wake Forest education.

The second reason is that this thorough training is given under distinctively *religious influences.* The college boy's days are critical days—dangerous days. Subtle and satanic influences threw their seductive charms about him to lead him away from the faiths and convictions of his childhood. Vice lures him, doubt assails him, evil associations entrap him. His habits are being formed, his character established, his destiny written. At this time of all times he most needs the sustaining power of Christian influence. It is the one aim of Wake Forest to throw this blessed influence around all its students. The value of science, the beauties of literature, the lessons of history, the principles of human government, the mysteries of philosophy—all these it seeks to teach its students, but it does it all under the influence and in the light of that grandest of all truths—Christ the Saviour of men.

The third reason is the *wonderful cheapness* of living at Wake Forest. And this is no mean reason in these times when money is so scarce and the majority of our people are so poor. Good board can be had at from six to seven dollars a month and other expenses are low in the same proportion. Extravagance among the students is almost unknown. Economy is the rule. Students have paid every dollar of their expenses, tuition included, with one hundred and fifty dollars per session. J. B. CARLYLE.

Carson Springs, Tenn., Aug. 15, 1893.

Dr. Willingham's Acceptance.

Editor Recorder:—Please allow me space in your columns to announce that Dr. R. J. Willingham of Memphis, Tenn., has accepted the position of Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention to begin September 1st. He is young, strong, ardent, and has very many excellent qualifications for the position but he cannot succeed in it without the active and earnest co operation of the brotherhood generally.

The financial distress all over the country is very materially diminishing collection and at the same time rendering it almost impossible to borrow what we need for sustaining the work in hand. The Board is already nearly $12,000 in debt and drafts at the rate of about $3 000 a week are constantly coming in from China, Africa, Japan, Italy, Brazil and Mexico, while not less than ten excellent brethren and sisters under appointment are ready to go forward to their fields as soon as means can be provided. From all quarters come expressions of sympathy but this commodity, however valuable in itself, is not current with railroads and steamboat lines. What shall we do? Everybody says, and it is unquestionably true, that there is as much money in the country now as there was six months ago but that a large proportion of it has been withdrawn from the channels of commerce. If every one who can would send us a contribution, it would not only help forward the cause of Foreign Missions but would very greatly assist in restoring a normal circulation.

The September number of the *Foreign Mission Journal* will contain acknowledgments up to August 15th, total in round numbers $16 700 since May 1st. Of this amount only $600 is credited to your State, not enough, you observe to pay the way of Bro. Newton and family back to their fields of labor in Africa. Less than $100 of this came from Western North Carolina.

H. H. HARRIS,
Sec'y. ad int. F. M Board.

Richmond, Va., Aug. 18, 1893.

A Gracious Meeting.

Dear Recorder:—Please allow space in your columns for an account of a protracted meeting held at Pleasant Meadow, Horry county, S. C., commencing on Saturday before the first Sunday in August, conducted by the pastor, Rev. C. P. Bullock, assisted by Rev. J. Harrelson. The meeting continued for ten days, resulting in the addition to the membership of the church of seventeen by baptism, two by restoration, and seven by letter, making a total number of twenty six. The members were greatly revived and made stronger in the Lord. It was a meeting that will be long remembered of the outpouring of God's Spirit in our midst. Fathers and mothers were made to shout for joy to see their children accepting Christ as their Saviour. While some of us can shout for joy, there are others who weep over some that are yet out of Christ.

The congregations were large and attentive to the preached word, and the mourners' bench was filled at every opportunity given. Your brother in Christ,

C. P. BULLOCK.

Clarendon, Aug. 16, 1893.

South Yadkin Association.

This Association will meet at Mocksville on the 31st inst. Parties coming by railroad will come by way of Winston. The train for Mocksville leaves Winston about six o'clock p. m., and reaches Mocksville about eight o'clock p. m. The train leaves Mocksville about 6:30 o'clock a. m., and reaches Winston in time to connect with trains for Greensboro and other points.

Brethren coming to the Association will be met at the depot at Mocksville and sent to homes. If it is convenient, drop me a card and let me know what day to look for you; if not, come right on. Davie county brethren will take care of you. Come to stay from the beginning to the close of the session. C. S. CASHWELL.

Mocksville, Aug. 16, 1893.

Tar River Association.

The next session of this body will be held with the church at Philadelphia, Nash county. I would be glad if the churches, as fast as they appoint their delegates, would send the number and names to Bro. C. P. Harper, Duke's, Nash county, N. C.

Those coming by railroad will be met at Nashville. Philadelphia church is seven miles north of Nashville.

By complying promptly with the above request, you will greatly oblige your friend and brother.

The Association begins on Thursday before the second Sunday in October.

G. M. DUKE.

A Partial Explanation of "Rash Statements."

Bro. C. Durham in the RECORDER of Aug. 16th states that Bro. A. J Dickinson said in an article to the *Western Recorder*, that when he was a student at Richmond College, there was an Episcopalian in one chair, and a German Rationalist in another, and Bro. Durham asks, "Who can tell us the facts?" I was at Richmond College perhaps a few years ahead of Bro. Dickinson, and while I was there, the Chair of Mathematics was filled by Prof. Smith, a member of the Episcopal church, and a most excellent professor.

I know nothing of any professor that was a German Rationalist. Richmond College has, so far as I know, been singularly free from any teacher, or teaching, that would tend to breed skepticism. So far as I know, or have ever heard, it is absolutely free from rationalistic tendencies, from evolution theories, and from anything that would beget skepticism. No college I know of is more free from all such things. In this I greatly rejoice; for I do not think it *enough* to say that we do not teach in an institution Christian biology, Christian chemistry, or Christian mathematics; I think it is demanded of a denominational school to say we do not teach an *anti Christian* biology, or chemistry, or what not. Alas! in these days of men, who, like Briggs, determine to foist their deadly doctrine into the minds of the people, we need to open every eye, and catch every sound that betokens the approach of danger. A college that squints towards evolution, or rationalism, or towards any speculative philosophy whose effect is to lead young men into skepticism, into disbelief of the Scriptures; or which even tends to weaken the hold of religion upon their minds, should be severely let alone by all godly parents. I take pleasure in saying that I believe Richmond College to be free from all such things.

JNO. S. HARDAWAY.

Great Revival.

One of the greatest revival meetings has just closed at Cedar Fork church, Durham county, that has taken place since the late war. The meeting lasted eight days. There were twenty five professions of faith, and twenty accessions to the church. There were large and attentive congregations each day. I never saw the Spirit of God more powerfully displayed than was there.

Our pastor, Rev. W. S. Olive, had the assistance of Bro. M. E Yates. They both did some powerful preaching, which made sinners quake and tremble and cry for mercy. I heard many say that it reminded them of old-time protracted meetings before the war. The church was greatly revived.

I. S. BARBEE.

Aug. 12, 1893.

The next session of the University will open Thursday, Sept. 7th. Tuesday and Wednesday, Sept. 5th and 6th, will be devoted to registration and the allotment of rooms. Lectures will begin Thursday. President Winston has had over 1,000 letters during the summer, and the prospects are fine for a large attendance.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Read advertisement of South West Virginia Institute in another column.

Associations for 1893—Times and Places of Meeting.

AUGUST.

Liberty—Kernersville, 22–24.
Brushy Mountain—Pleasant Home church, 24–26.
South Yadkin—Mocksville, 31 to Sept. 2.
Three Forks—Antioch church, 29–31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7–9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 9–10.
King's Mountain—Boiling Springs church, 21–23.
Sandy Creek—Moon's Chapel, 21–23.
Alexander—Bethlehem church, 28–30.
Green River—Mountain Creek church, 28–30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3–5.
Brier Creek—Damascus church, 5–7.
Catawba River—St. John's church, 5–7.
Sandy Run—Sandy Run church, 5–7.
Tar River—Philadelphia church, 5–7.
Atlantic—Seven Springs church, 10–12.
Cedar Creek—Great Marsh church, 11–13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12–14.
Montgomery—Star church, 11–14.
Mt. Zion—Burlington, 17–19.
South River—Piny Green, Sampson, 18–20.
Pee Dee—Morven church, 19–21.
Cape Fear—Lebanon, Brunswick county, 19–21.
West Chowan—Colerain, Bertie county, 24–26.
Raleigh—Mount Moriah church, 26–28.
South Fork—Bruington church, 26–28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2–4.
Little River—Mount Tabor church, 2–4.
Stanly—Albemarle, 3–4.
Union—Monroe, 9–11.
Columbus—Whiteville, 9–11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7–11.

H. Purefoy.

Western N. C. Baptist Convention.

AUGUST.

French Broad—Terry's Fork, 24–26.
Tennessee River—Bryson City, 24–26.
Mitchell County—Bee Meadows, 31–Sept. 2.
Western Carolina—Mt. Pleasant, 31–Sept. 2.

SEPTEMBER.

Swain County (Indian)—Macedonia church, 1–3.
Yancey County—Burnsville, 14–17.
Liberty and Deep Creek—Hopewell church, 14–17.

OCTOBER.

Carolina—Owl Creek church, 5–8.
Transylvania—Macedonia, 13–16.
Western N. C. Baptist Convention, 18–21.

President Cleveland and the Pope.

Dear Bro. Bailey:—Not only the Baptists, but everybody else in this section, are very much stirred up over the alleged autograph letter of President Cleveland to the Pope of Rome. If I am correctly informed, the very highest honor and the greatest act of reverence which the ruler of a nation can do, is to write with his own hand a letter to another ruler and potentate and sign his own name, instead of sending it through cold, official channels of a secretary. This is what the papers allege Mr. Cleveland, as President, has done; that he recognizes the Pope as a prince and a ruler that can treat and be treated with by the President, representing the whole people of the United States. President Harrison refused to take any notice whatever of the golden jubilee of Pope Leo's fifty years as a bishop of the Romish superstitions.

It is time that this truculent homage to a dethroned and despised autocrat—a foreign despot and anti Christ—who, when he had temporal power, allowed no one but Catholics to worship God in Rome except in the house of the minister of the country he represented, should cease. The Pope, at the time when Gen. Cass was American Minister to Rome, notified him that preaching in his parlor must be stopped. Gen. Cass replied that the American flag would protect a Kentucky Baptist and North Carolina Methodist from the Pope's vengeance if they preached in his parlor and under the stars and stripes, and told the Pope to send the police and stop it; that he should not quit allowing American preachers to preach in his parlor under the American flag. The presence of an American war vessel made the Pope drop the matter.

Well, who is Pope here in the United States? I thought Leo had appointed Satolli an Italian priest. But it seems the American Pope and the Italian Pope are quite one and the same. How is it that Cardinal Gibbons is going back and forth to the White House insisting on Romanists being appointed to office, especially here in North Carolina, and more especially in Wilmington?

Dear Dr. Bailey, the people, all the people,—not simply the Baptists,—want to know about these things, and want you to turn on the light, and all the light, and let us know just what the machinations of the Romish bishops and priests are. As a Baptist, I am opposed to the government recognizing the Romish church anywhere, at any time, or in any way. But please give us all the facts—let Baptists at least know.

Yours truly, J. W. BEAVERS
Mt. Pisgah, Chatham Co., Aug. 1, 1893

[We regret that our time and space will not allow us "to turn on the light, and all the light," and that we cannot gratify the desires of "the people, all the people." We do not approve of Catholicism in any form, and with Bro. Beavers think less of Cleveland for his intimacy with, and his seeming subserviency to, the Pope. But it is beyond the power even of an editor to set forth "just what the machinations of the Romish bishops and priests are." Bro. Beavers is right in opposing the government favoring the Romish church anywhere, at any time, or in any way, or any other church, for that matter. All the facts could not be written in twenty volumes, and the RECORDER columns are devoted to more objects than the annihilation of Romanism and the discipline of Presidents; therefore are we compelled to decline to give our readers the entire history of Romanism. From time to time we have endeavored to inform our readers as to the movements of the Catholic church, and shall continue to do so in the future.—ED.]

The Best Nerve Tonic,
Horsford's Acid Phosphate.

Dr. A. Monteiro, Richmond, Va., says: "I have used it in many cases of nerve depression, and have always found it beneficial. The exhaustion of debility so prevalent in chronic alcoholism, has been benefited in every case. I consider it one of the best tonics we have, where nerve tone is needed."

Southern Union, Eastern Association.

This Union met with Masonboro church, Friday before the fifth Sunday in July, 1893.

The introductory sermon was preached by Rev. W. B. Oliver from Psalms 43 : 3.

Immediately after the sermon, the Union organized, and having transacted routine business; extended a hearty welcome to brethren O. P. Middleton, S. M. Carlton, M. Teachy, Prof. O. J. Peterson, of the Western Union of Eastern Association; Rev. — Tart, from the Waccamaw Association; Rev. W. P. Crumpler, from Portsmouth Association, Va., and Bro. Laiton, from South River Association, all of whom took part in the exercises.

Revs. F. T. Wooten, D. W. Herring, R. E. Peele, W. P. Crumpler and M. C. Walton preached for us during the session.

We had a lively and interesting discussion of the queries.

The Sunday-school mass meeting presided over by Bro. S. M. Carlton was a grand success, and the choir which had rendered us acceptable music during Friday and Saturday was made more attractive on Sunday by the dear little children joining them.

The contributions were as follows:
Orphanage, $7.47; for ditto, from [illegible] Chapel, E. A., $2.00; for State [illegible] $15.22. Total, $24.69.

The session will be held with Bethel, Pender county, commencing on the fifth Sunday in October.

SECRETARY.

Actions Commendatory'

Dear Bro. Bailey:—Some few days ago a Catholic church and rectory in a New Jersey town were destroyed by fire. The Baptist congregation in that town tendered to the Catholic congregation the use of their church, which was gratefully accepted, and a wealthy Baptist tendered to the priest a handsome residence. Both congregations now worship in the same building. This action on the part of the Baptists was considered so remarkable that the *New York Herald*, in publishing the statement of the matter, also published the opinions of a number of Baptist and Catholic ministers, all heartily approving the graceful act, one of the Baptist ministers saying, "I am sure Rev. Thomas Dixon, Jr., would be among the first to tender his church to unfortunate neighbors of any creed."

In the *Herald* of the 6th inst. the following remarks of a Jewish Rabbi addressed to his congregation attracted my attention:

ESSENCE OF RELIGION.

The Rev. Herman Lustig preached yesterday in Seventy second Street Temple about the Columbian Congress of Religious.

"It will be with deep-felt anxiety," he said, "that thinking men will look toward this rare and unprecedented assemblage of representatives of the different religious sects who will expound to each other views over the religion they teach to their flocks. Here will be Hebrews, Christians, Mohammedans, Buddhists and other religious sects.

"In the midst of them will stand the Jewish minister, the representative of a God believing people, which has suffered unspeakable hardships and persecution for its creeds and laws, to which it has faithfully adhered since Jacob, the forefather of this nation, went to Egypt.

"If present and ordered to speak, I, as a Hebrew minister, would take the following for my text—this passage from the fifth chapter of the Songs of Solomon:—'The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.'

"Who are those watchmen to whom the royal bard refers? Where is that city? The watchmen are the princes of the nations, the mighty rulers of the cities of the earth. They were faithful and trustworthy keepers and guardians of their Gentile children; but Israel, the mournful and weeping child that fled to their cities, they guarded not.

"There is not a day in the year to which the Hebrews could point, saying, This day is free from persecution, on this day I have not suffered from the brutal hands of my Gentile brother. The Jew has forgiven and forgotten. The Israelite has a commandment in his sacred writ; Thou shalt not hate thy brother in thine heart; thou shalt not in anywise rebuke thy neighbor and not suffer sin upon him; thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord!"

THE HEART OF ALL RELIGIONS

Are these not golden words; can anything better be said by any denomination, sect or creed? Are these words not the nucleus of every religion? 'Have we not all one Father? has not one God created us all? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?' (Malachi, ii)

"Let this religious assembly in Chicago prove a spiritual blessing to mankind. May these religions look upon their venerable mother Israel as their teacher and leader of old and never forget the blessing which she has so bountifully bestowed upon her children. Clasp hands, brethren, and proclaim to the world—'Hear, world, there can be but one truth, and this is, Love thy brother as thyself.'

"The time is not far when religion will be firmly acknowledged as the greatest blessing. Let every denomination and sect do away with its useless schisms and devote itself to enlightening the minds of its followers. You must not only believe but also know the Bible. What a sad and dangerous example we give to the young minds when impeaching a minister whose sole aim was to show that man's spiritual blessing does not exist in mere believing, but also in religious knowledge.

"David, the King of Israel, spoke to the heir of his throne—'Know thou the Lord thy God, and then thou wilt serve him with a perfect heart and willing soul.' We cannot believe at the command of our ministers. Our belief must be the spiritual product of our religious knowledge. Shall only my minister know the religion which he teaches me that I shall adhere to? Shall I not also strive to gain that knowledge?

"Our motto, as the representative of religions, shall also be, 'Enlightenment to the masses, light in our temples, light in our schools, light in our homes.'"

All of which leads me to inquire, Are we indeed entering upon the millennium? the universal brotherhood of man? These are certainly most pleasing incidents in that direction. Respectfully,

ROBT. M. FURMAN.

Raleigh, Aug. 8, 1893.

Two Meetings.

PINY GROVE CHURCH.

This church in Sampson county held a meeting from July 30th to August 6th. Bro. A. A. Butler of Durham did nearly all the preaching, and did it well. The addition of seven members was a part of the results.

UNION CHURCH, LENOIR COUNTY,

held a meeting from the 6th to the 11th of August. Bro. G. I. Finch, the pastor, did some good preaching, which the brethren and myself enjoyed very much. There were five or six accessions.

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Literary.

The fifth Annual Report of the American Baptist Education Society, containing the proceedings of the meetings in May last at Nashville, the Report of the Executive Board, and also as leading features two prize essays, "The Duty of Christian Parents Concerning the Higher Education of their Children," by Rev. O. S. Cannau of Ann Harbor, Mich., and on "The Duty of Young People to Obtain the Best Education Possible," by Rev. T. G. Browson, President of McMinnville College, Oregon. These essays are an interesting and valuable addition to the Report, and are worthy of general distribution. Copies of the Report and Essays may be had by enclosing ten cents in stamps to the Secretary of the Society, 607 Temple Court, New York City.

A Thread of Gold. By Lucie Dayton Phillips. 12mo, 254 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The thread of gold in this story is formed by the character, winsomeness, and Christian consecration of Leslie Hope, its principal figure. We meet her first upon the Rocky Mountains, where she, a girl of ten, gives her Bible to a poor boy who had come for a minister to attend a funeral in the cove in which he stayed. We see her as she comes from boarding school, a simple-hearted Christian girl, much to the disappointment of her worldly-minded mother, and we follow her into the fashionable life into which that mother plunges her. Out of that, and the "valley of the shadow" into which it brings her, we come with her. We see how she gives herself for others, braving ridicule for the sake of "Still Bill," helping to bear the burdens at the parsonage and making them lighter, going in bravely, though tremblingly, amid all the horrors of the yellow fever in a distant city for the sake of a friend, simply, according to her own account, "helping the doctor" and because she could not do otherwise. In "lighter vein," we have her encounter with the "tramp" amid the solitudes of the rock city, whom she identifies at length with the noted professor, and still more significantly with the poor boy of the "Rockies," who has never ceased to cherish her image, and who tells her the "old story," and with whom she goes in wedded love to her own pleasant home on the Pacific slope.

Japanese Pile Cure is an unfailing cure for every kind and stage of the disease. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Sunny-side Songs

For Sunday-schools.

BY W. HOWARD DOANE, MUS. DOC.

The latest and best work by this popular author. Selected for use at the N. C. S. S. Chautauqua. Examined by two organists of long experience in the Sunday school work, and pronounced by both of them to be one of the very best books they have seen. Not a poor hymn in the book. $30 per 100. Add 5c. per copy if ordered by mail. Specimen pages free on request.

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We are offering real bargains on all these goods.

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Marble Works, Monuments, Tombs, &c.
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I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

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BUYERS.

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A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c, $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3 25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1 00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,
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LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

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A situation by a young lady of three years experience, (who is a full graduate), in a school, academy or private family. Can teach English, Literature, Mathematics, History, Latin, French, and Instrumental Music. Would like to obtain a position in some college or high school to teach any of the above-named branches. Terms moderate. References exchanged. Apply to BIBLICAL RECORDER office, Raleigh, N. C.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 30 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Ham'et	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.		PASSENGER & MAIL.		No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connec's with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cocke, Passenger Agent, Raleigh.

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JNO. C. WINDER, Gen. Man.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect June 25, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex. Sunday.
Lv Wilmington	6 30 a m		
Ar Fayetteville	9 40 a m		
Lv Fayetteville	9 50 a m		
Lv Sanford	11 10 a m		
Lv Climax	1 01 p m		
Ar Greensboro	1 30 p m		
Lv Greensboro	1 38 p m		
Lv Stokesdale	2 26 p m		
Ar N & W Jun Walnut Cove	2 52 p m		
Lv N & W Jun Walnut Cove	3 10 p m		
Lv Rural Hall	3 40 p m		
Ar Mt Airy	5 00 p m		
Lv Bennettsville		6 20 a m	
Lv Maxton		7 28 a m	
Lv Red Springs		8 11 a m	
Lv Hope Mills		9 06 a m	
Ar Fayetteville		9 30 a m	
Lv Ramseur			6 25 a m
Lv Climax			8 15 a m
Ar Greensboro			9 03 a m
Lv Greensboro			9 20 a m
Lv Stokesdale			10 32 a m
Ar Madison			11 25 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No. 3. Daily ex. Sunday.	No 15 Mixed. Daily ex Sunday
Lv Mt. Airy	10.33 a m		
Lv Rural Hall	11.55 a m		
Ar N & W Jun Walnut Cove	12.25 p m		
Lv N & W Jun Walnut Cove	12.45 p m		
Lv Stokesdale	1.11 p m		
Ar Greensboro	2.05 p m		
Lv Greensboro	2.15 p m		
Lv Climax	2.43 p m		
Lv Sanford	4.38 p m		
Ar Fayetteville	6.00 p m		
Lv Fayetteville	6.10 p m		
Ar Wilmington	9.25 p m		
Lv Fayetteville		6 15 p m	
Lv Hope Mills		6 41 p m	
Lv Red Springs		7 30 p m	
Lv Maxton		8 15 p m	
Ar Bennettsville		9 25 p m	
Lv Madison			12 10 p m
Lv Stokesdale			1 25 p m
Ar Greensboro			3 00 p m
Lv Greensboro			3 15 p m
Lv Climax			4 05 p m
Ar Ramseur			5 45 p m

Connections for Mt. Airy at Fayetteville with the Atlantic Coast Line from Charleston and points South, at Sanford with the Seaboard Air-Line from Atlanta and intermediate points, at Greensboro with the Richmond & Danville R. R. from all points North and South. Close connection at Walnut Cove Junction with the Norfolk & Western R. R. to and from Roanoke and points North and West.

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Letter from Rev. M. J. Willoughby.

Dear Bro. Bailey:—I am here resting quietly a few days before returning to my work at Marion, S. C. But why should preachers take vacation? I have seen it stated by some who thought themselves quite knowing, that preachers do not need to rest, and that it is wrong for a church to be closed for several Sundays during the summer. I have thought that these very knowing brethren were right, for they could use such plausible argument. They sometimes even dare to quote holy Scripture to strengthen their argument. They say we do not hear of the Apostles' taking a vacation, therefore preachers to day should not. Well, may be they did not take vacation in those days, but there is no doubt of those early preachers often being forced to stop work awhile, and sometimes oftener than once a year. And while it is not stated distinctly that they travelled for rest and recreation, it is certain that they were sometimes forced to take a journey. These journeys were sometimes taken privately, so that only a few very confidential brethren knew where they were, and they were not certain when they would return. But the Master himself once said "Let us go aside and rest awhile." Jesus himself rested once on a well curb, while the disciples were gone to the town to lay in some supplies. But we must not think of comparing ourselves to the Saviour. Now let those who know so well what a preacher ought to do, and what he ought not to do, try the heart anxiety and strain of a heavy pastorate for a few years, and if they are faithful in the sacred trust, giving themselves without reserve to the care of the souls committed to them, they will change their minds and sing a different tune. Sometime it's a man's highest duty to rest. I find it hard to do when not sick, only tired, and as the physician says, "Strength overdrawn and rest absolutely necessary."

Well, as I said, I am here resting quietly for a few days; but I ought to modify by saying I am trying to rest, because I can't help feeling anxious to be back at my work. I have never before been away from my work so long, and but for a sense of duty for the work's sake, I could not stay away. But I hope, by the grace of God, to be back ready for duty by the fourth Sunday in this month, and that I shall do better work by having stayed away awhile.

CHAUTAUQUA, NEW YORK,

is a delightful place to have spent a month resting and in special study in sacred literature. Dr. Harper, the principal, is a young looking man for the high position he holds as President of Chicago University, but he is a great scholar and teacher. True, he belongs to the class called critics, but not of the destructive school of critics. He upsets some of the old theories of dogmatists, but is a very devout Christian with a deeply solemn reverence for the Bible or inspiration. He is not handicapped by creed and reverence for the Pope, therefore he does not ask Pope or Council what he must believe, or what he must reject. To his own Master he stands or falls. I heard him strongly criticised at the North by those holding a creed, but not by others. The creeds will have to fall before the onslaught of the fearless and faithful critic. I am not yet prepared to accept wholesale all that Dr. Harper says, because I do not know, but I do feel that Dr. Harper is a true, genuine and devout Christian, searching for all the light possible on the question of inspiration. That which is unquestionable he holds to as fearlessly and devoutly as any of us. Did the Pope, or King James and his revisers, or any of the great councils know it all? But I do not belong to the critics, nor will I commit myself, or attempt a labored defense in their behalf. The destructive, skeptical critics I have no patience with, but Harper is not one of them.

The lectures of Prof. Drummond at Chautauqua on the Ascent of Man were learned, but rather nauseating to a healthy Christian's stomach. I did not hear the first two of the course, but have them as reported in the *Assembly Herald*. His first lecture was "The Evolution of a Body." "According to evolution," he says, "man is not descended exactly from the monkey, but has run up the entire scale of life. The lowest form in the scale of life is the aquatic, and the first living thing must have lived in the sea. By and by the simple aquatic forms become more complex, and were driven by the struggle for existence going on in the sea, to seek food or refuge on the land. From this it is easy to trace the various steps in evolution till the higher orders are reached. The snail is a good example of a land creature carrying a relic of its aquatic life with it—its shell." He said further that the breathing apparatus or "gill slits" of fishes are still manifest in the human body, and that "man has a tail, which is a continuation of the vertebral column and is concealed under the skin. The muscles for wagging it are still there, though usually mere bands of cartilage. This tail is the most conspicuous thing in the human embryo after the head and 'gill slits.' The very fact that we have parted with the most of our tail, is but further proof of our kinship to the monkeys, for all the monkeys which most closely resemble man have long since parted with their tails." He says again that "while club foot has been considered a malformation, it is in fact but a stoppage of evolution."

I give these quotations that the reader may judge for himself. As for myself I can feel but little respect for beings of such an origin. I must confess to a little less respect for Prof. Drummond when I found that he had such an opinion of his own origin. I can never again read what he says in his books with the same interest. If God did not make man and breathe into him the breath of life, he is but little better than other animals, and Christ would hardly have died for a mere animal. Evolution may make a body, but only God could bridge the chasm between mere body or matter and life—life is the important thing.

I felt anxious, after hearing the foregoing, to hear some one lecture on the descent of man. On the third Sunday in July that wish was partly gratified by a sermon preached by Bishop Alpheus Wilson of Baltimore, and again by Dr. H. Johnson, who took occasion to condemn "science falsely so called."

More anon. M. J. WILLOUGHBY.
Wake Forest, Aug. 11, 1893.

Resolutions Commendatory.

Resolved, That the Camden and Currituck Union learns with sincere regret that our ever efficient co-laborer, Rev. J. B. Harrell, contemplates moving beyond our limits. We have found him an interesting and sound preacher of the gospel; a diligent and thoughtful pastor; a Christian gentleman without hypocrisy, a man and a friend without guile. His work has been successful in his field in converting souls, in bringing peace where there was discord, and in deepening the spiritual tone of his churches. We admire him for his ability, and we love him for the charm of his personality, in which the spirit of our Master is seen by all.

We ask that the BIBLICAL RECORDER publish this resolution.

T. B. BOUSHALL, *Mod.*
G. W. WARD, *Clerk C. & C. Union.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,
[SEAL] *Notary Public.*

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Johnston County Items.

I baptized one into the fellowship of Selma church on the 9th inst.

Our house of worship has been very much improved by changes in the roof and the erection of a new bell tower. We have a new bell also to ring out invitations to our place of worship. These things indicate a spirit of improvement and a sign of love to God, we hope.

Rev. Worley Creech of Hare's Store is working on quietly. He had a good meeting at Bethany church from the fifth Sunday in July to the first Sunday in August; and thence to Carter's chapel from the first Sunday in August to the following Lord's day. It was the writer's pleasure to be with this man of God and preach to his people two days at Carter's chapel. I scarcely know how to word my expressions so as to convey exactly the thought begotten by contact with "brother Creech." Perhaps about as follows: "There are some ministers little known on earth who are doing a good work for God and their generation. There may be some ministers known over all the earth and heaven may know but little about them. These unknown preachers, at work in retired places and among poor people, scarcely heard of while they live or when they die, will they never be known? They will not be known as great preachers and workers here. They will not be written up as having achieved great success in this life. They will not be talked about and pointed out as men of *commanding influence*. They will never be widely known here; but could the world and poor churches get on without them? Like Jesus, they don't care what people say about them—make themselves of no reputation—and are concerned only to do the will of the Father and finished his work. As these faithful men work on faithfully, are not the angels present to report their doings on high? Have they not a record there—over there?"

O. C. HORTON.

Selma, N. C., August 12, 1893.

Johnson's Oriental Soap imparts a delicate odor and leaves the skin soft and velvety. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Thanks for Help Received.

Dear Recorder:—Will you please allow us, through the columns of your paper, to thank those brethren who so kindly helped us to pay a debt of one hundred dollars on our church at Oregon.

It was a hard and an unjust bill to pay, but, thank the Lord, it is paid every dollar, and we have the receipt, and now we want to get ready and give it to the Lord.

Please allow me to say to any and all who think of building a Baptist church, for the Lord's sake, build a Baptist church and not a school house. Don't give the public any interest in it for what little money they may give; if you do, the matter will come to grief. I know whereof I speak.

Sincerely, W. S. KELLY.
Oregon Mills, Aug. 7, 1893.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for August: Home Board.

"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, $84,871.19.

STUDY TOPICS.—Needs of each State in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The Higher Motive for Home Mission Work.

The emphasis heretofore put upon the needs of the field sought to be covered by the Home Board is none too strong—in fact not strong enough. Let the needs be reiterated; let the appeal be made stronger; let the Baptists hear the saddest cry of distress.

This is the objective argument. But let us put a still greater emphasis upon the subjective argument; and let us remember that we are Christians in proportion as we have in us an interior impulse, thrusting us out to search for the world's plague and heal it.

Before Paul had the vision of the man of Macedonia and heard his pathetic entreaty he had been traveling towards him, urged by Christ—"who liveth in me"—and guided by the Spirit. He was compelled to be a missionary because he was a Christian, and that, too, apart from any special urgency of external appeals.

The objective arguments have been heretofore the strongest and most familiar, for the object is a needy humanity; we are coming to find a still stronger subjective argument, and God grant that it may become very familiar.

God's love streams out by a necessity of its nature—because he is what he is—to fill every vacuum into which it can enter. When "the love of Christ constraineth us," and because Christ is within us—his heart beating in ours—we are urged out by a power within to search for the lost and save them.

God thus discovers to us our mission, supplies the motive for it, and determines the method. This is the reason our workers go to the field.

In the field of the Home Board the objective argument is strong enough to almost discourage us. Twenty millions of people, and only two and a half million of them Baptists. Others are Christians of various names, but probably one-third of them with no religion at all. Of them are 7,000,000 or more negroes, and they are, as as whole, in a deplorable religious condition. We owe a debt to them.

In this same field are the Indians of the territory, and other Indians not yet evangelized. All the sentiments of pity, mercy and justice unite in calling us to their aid.

We have within our territory all the distress, danger and wickedness in the large cities. We have a growing foreign population. Among them there is illiteracy, there is superstition, there is poverty, there is awful wickedness. In all of them there is darkness as to "the light of the world" and the heaven above. They are fellow citizens; they are our neighbors; many of them are business associates and personal friends; some of them our wards for whom we are trustees. In addition, every sentiment of self-preservation demands that we bring them to Christ. Now with these arguments for work, it ought to be easy for us to do our whole duty by them.

The point of the whole argument is to show what is involved in the saving of a soul, and to show that nothing in the world can lead us to do and endure all that is necessary to accomplish it but Christ and the compulsion of his love.—*Rev. J. S. Kirtley, in Our Missionary Helper.*

The Home Board.

The Home Mission Board of the Southern Baptist Convention is an agency for good. It will help us in our study of the Board to consider in the outset its origin. Where did it come from? Did the Board create itself, and then ask all the Baptists of the South to recognize it, and work through it? Nothing of the kind. The Baptists of the South in Convention assembled were grappling with the great question of destitution in our own borders—a necessity was laid on them to do something to send the gospel to the perishing of our own people. As a means of doing this, they, the Baptists of the South, mind you, under the pressure of this sore need, created the Home Board. They were seeking to do the best thing that could be done. The Board then is a creature of our own making. It is not a master that wants to rule us, but a most obedient servant, and it is what it is, just because we said it must be.

Work Among Colored People.

The need for this work is imperative and immediate. If Protestants do not seek to help them, Romanists will. The latter are laying broad their foundations through sisterhoods, colored priests, industrial schools, and unlimited money, aiming ultimately to secure control of the colored vote. Ought we to be less anxious to secure salvation for their immortal souls? Mothers' meetings and sewing schools have proved successful agencies to interest, aid and instruct the colored women and children. Patriotism and religion cry aloud for this effort.—*Baptist Courier.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
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Letter from Rev. J. M. White.

Dear Recorder:—I have had a pleasant visit to my North Carolina home, and am now back in Edgefield, S. C. During my visit home I attended the Western Union of the Raleigh Association. After a very free discussion there of "annual or indefinite calling of pastors," a rising vote showed the fact that the brethren favor indefinite calls, only two brethren voting to the contrary. I hope the churches will act accordingly in the near future, the usual time for calling. In said Union the pastors were conspicuous for their absence. As I thought over the situation I found that the churches were largely supplied by pastors outside of the Raleigh Association, and very naturally they were attending their own Unions. I also thought of Dowell, Booth, Hunter, Blanchard, and others, who belonged to that Association, and why they had taken other fields. The fact is patent that the churches had not given adequate support to the pastors. This state of things needs to be remedied, or else the old Raleigh Association will go still backward. What shall be done? Allow me at this distance to suggest a thing or two.

It need not be said that the people are financially depressed, but the churches must strain a point and offer as liberal support as possible, and the pastors must make some sacrifices, and meet the churches on half-way ground, during these hard times.

Another point of the utmost practical importance, and that was well discussed at the Union, is, that churches in the same community ought to group themselves into a pastorate, act in concert and locate a pastor in their midst; buy or build a parsonage, and if in the country, have a few acres attached for truck patches. The church which has the pastor right among them will have more of the pastor's help, and can afford to give more liberally to his support. If our country and village churches everywhere would co operate on some plan of this kind, it occurs to me that the benefits arising from it would soon be seen and felt.

I hope I shall never lose a personal interest in the prosperity of the Raleigh Association. I regretted to see what seemed to me signs of loss in those churches, and danger ahead of a decline unless some better plans are adopted.

My engagements here are only until Christmas. After that I propose to give my entire time and labors to the pastorate, here or there, or wherever my services are called for, and the Spirit seems to approve. Very naturally my attachments are to North Carolina, though the past year here has been a very pleasant one. The brethren I have met here have impressed me most favorably.

Now, Bro. Editor, I hope that you will improve physically as the hot weather gets behind us and you enter the autumn season. With best wishes, I am yours,

J. M. WHITE.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

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NEWS OF THE WEEK.

State News.

Newbern is to have an electric street railway.

Thirteen cotton mills are being constructed in this State.

The North Carolina teachers' party to the World's Fair has returned.

The American Pharmaceutical Association has chosen Asheville as the place for its next annual meeting.

An interstate shooters tournament was held under the auspices of the Charlotte Gun Club at Charlotte last week.

The People's National Bank of Winston suspended payment on the morning of the 18th. It is said that it will re-open shortly.

The Southern Red and Brownstone Company of Sanford has just closed a $3,000,000 contract with a manufacturing company of Philadelphia.

The Governor has requested the U. S. government to detail an army officer to conduct a military department in the State A. & E. College.

Rev. M. E. Stowe, the keeper of the Belmont bridge over the Catawba river, was [illegible] the 14th by an unknown man from [illegible]. The wound is not serious.

[illegible] Keiser of Davis county was [illegible] head, had his throat cut, and [illegible] into a creek, by an unknown [illegible] evening of the 14th. It is [illegible] will recover.

The Statesville authorities have raised the tax on liquor dealers from $500 to $750 per year.

A youth by the name of Kelley was accidentally shot by another youth named Hubbard, while carelessly handling a pistol at a school in Charlotte. The ball took effect in the abdomen, and is considered very serious.

The directors of the North Carolina railroad propose to erect at Greensboro a monument to Hon. Calvin Graves who, as President of the State Senate, gave the casting vote, on the bill making the appropriation to this road.

The Third and Fourth North Carolina Regiments, with two companies from South Carolina, are in annual encampment at Charlotte. There are about 250 soldiers present. Col. J. F. Armfield of Statesville is in command.

Peter DeGraff, accused of the murder of Ellen Smith near Winston, has been convicted of the charge. He is in the Winston jail under sentence to hang Oct. 21st. This was one of the most notable cases in the history of the State.

J. F. Shoemaker, while under the influence of liquor on the 12th, set fire to his house, store, and the R & D. depot, at University Station, and then tried to kill every one in reach. He seriously shot his wife and two men. He has been arrested.

The depot at Alexander, ten miles above Asheville, was recently destroyed by fire, supposed to have been of incendiary origin. A gentleman staying at Blackwell's Spring is said to have had a trunk in the depot containing $3,000 worth of diamonds and other valuables.

Mr. Ben Parker, a clerk in a Fayetteville dry goods house, was shot and killed by N. J. Fuller, a clerk in an insurance office of the same town, on the 11th. Both young men were of good standing prior to this trouble, which was occasioned by a dispute concerning a young lady.

A fatal accident occurred on the Atlantic & Danville railroad near Milton on the night of the 16th. A train fell through the Milton bridge, killing six persons and wounding many others. The coroner's jury rendered a verdict that no one could be held responsible for the accident, as it was due to the swollen state of the stream which undermined the pillars of the bridge.

The North Carolina Pharmaceutical Association met recently in Greensboro. The following officers were elected: President, N. D. Fetzer of Concord; 1st Vice President, J. Hal Bobbitt of Raleigh; 2d Vice President, P. W. Vaughan of Durham; 3d Vice-President, Augustus Bradley of Henderson; Secretary, F. W. Hancock of Oxford; Treasurer, A. J. Cook of Fayetteville. Asheville was selected as the next place of meeting.

General News.

Minneapolis has just sustained a loss of $2,000,000 by fire.

The first Chinaman was returned to China last week under the operations of the Geary Act.

A new revolution has broken out in Brazil, and other South American powers are at war.

In the larger cities, demonstrations are being made daily by thousands of workmen out of employment.

President Cleveland has returned to his cottage at Buzzard's Bay. It is reported that his health is seriously impaired.

The attendance at the World's Fair is increasing. It is said that it will average 150,000 per day in September and October.

The miners' riot which closed the Coal Creek mines sometime since, has been quelled, and no further trouble is feared at present.

Hon. Chas. T. O'Ferrall has been nominated by the Democratic party for Governor of Virginia. R. C. Kent was nominated for Lieut Governor.

The yellow fever has made its appearance in Florida, Louisiana, Georgia and Alabama, in districts against which a general quarantine can be easily effected.

Lawrence T. Neal is the nominee of the Ohio Democratic Convention for Governor, to oppose William McKinley, who was renominated by the Republican party.

The August crop reports states the average condition of the cotton crop to be 80.4, a decline of two points since last report. The crop in this State is above the average.

About $30,000,000 in gold has reached this country from Europe in the last two weeks. The $100,000,000 reserve fund has been restored, and the prospect is more hopeful.

Colera is spreading in Italy, and the prospect of a general epidemic is serious. There are two steamers at American ports with cholera stricken patients on board. A strict quarantine has been effected, and it is hardly probable that the scourge will reach our shores.

The international tribunal instituted to settle the Behring sea dispute between England and the United States, has been settled satisfactorially to both parties, the United States conceding some of her former privileges to Britain. Hereafter the seals can only be killed in certain times of the year, and never with firearms.

Congressman W. C. P. Breckenridge has been sued by a Miss Pollard for $50,000, on the grounds of breach of promise. Grave charges are brought against the Congressman.

It is now about certain that there are majorities against the unconditional repeal of the Sherman Act. It is thought that a free silver bill, requiring the coinage of silver at a ratio of 20 to 1 will be enacted. Meanwhile Senator Voorhees' bill to increase the currency by allowing the national banks to issue notes on U. S. bonds deposited by them to their par value, is receiving consideration in the Senate.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—W M S, Yanceyville ch, Beulah, $1.00; Murfreesboro ch, W Chowan, 1.26; Piny Forest ch, Columbus, 1.88; Third ch, Durham, Mt Zion, 8 62; Sandy Run Asso, 3.63. Total, 16.39. Previously reported, 3,444 93. Total this year, 3,461 32.

Foreign Missions—W M S, Yanceyville ch, Beulah, $1.00; Murfreesboro ch, W Chowan, 50c; Gardner's ch, Tar River, 1.15; Third ch, Durham, Mt Zion, 3.00; Hickory ch, Tar River, 1.68. Total, 7.33. Previously reported, 3,345.55. Total this year, 3,352.88.

Home Missions—W M S, Yanceyville ch, Beulah, $1.00; Lower Creek ch, Caldwell, 3.00; Damascus ch, Brier Creek, 2.06 Total, 6.06. Previously reported, 1,504.08. Total this year, 1,510.14.

Orphanage—Galleed ch, Bladen County, $7.13; S S, First ch, Raleigh, Central, 15.00; Piny Forest ch, Columbus, 2.59. Total, 24.72. Previously reported, 599.81. Total this year, 624 53.

Ministerial Relief Fund—Murfreesboro ch, W Chowan, $1.00; Gardner's ch, Tar River, 1.06. Previously reported, 203 95. Total this year, 206.01.

Centennial Enlargement Fund—Gardner's ch, Tar River, $1.00.

Sunday-schools—Weldon church, Tar River, $10.99.

In the RECORDER for Aug 9th, the amount from W M S, Tolarsville ch, for Education, should have read $1.46 instead of $1.56.

J. D. BOUSHALL.
Treas. Bap. State Convention
Raleigh, Aug 19, 1893.

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Respectfully,
J. N. STALLINGS, (D. D.) Prin.

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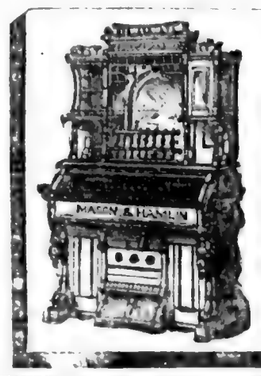

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Sanitary Aspects of Bread Making.

Dr. Cyrus Edson, Health Commissioner of New York, in an article published in *The Doctor of Hygiene*, the organ of the New York Board of Health, calls attention to the general danger of conveying disease of a contagious character in ordinary yeast made bread. Dr. Edson has won high position as an authority upon all questions connected with the food supply, having made a specialty of investigating processes of manufacture while in charge of the Food Division of the Health Department.

Disease germs, the doctor shows, are always present in the air. They find lodgement upon furniture, utensils, or other things ordinarily and continuously handled. Yeast made dough because it is mixed, kneaded and moulded with the hands and manipulated for so long a time in the open air, is quite liable to become contaminated with these germs, and because of the warmth and moisture of such dough and the putrefactive action which is always present from the yeast, it is a particularly favorable medium for their ready propagation and rapid increase.

The doctor mentioned from his official observation cases of journeymen bakers suffering from contagious cutaneous diseases, found working the dough with naked hands and arms. Any person who has ever kneaded dough understands the way in which the dough cleans the hands. This means that any germs which may have found a lodging place on the hands of the baker before he or she makes up the batch of bread are sure to find their way into the dough, and once there to find all the conditions necessary for subdivision and growth.

The longer any substance to be eaten is exposed to the air, the greater the chance that germs will be deposited on it. Bread raised with yeast is worked down or kneaded twice before being baked and this process may take anywhere from four hours to ten. It has, then, the chance of collecting disease germs during this process of raising and it has two periods of working down or kneading during each of which it may gather the dirt containing the germs from the baker's hands. As no bread save that raised with yeast, goes through this long process of raising and kneading, so no bread save that raised with yeast has so good a chance of gathering germs.

The health Commissioner says he does not wish to pose as an alarmist, but he has not the slightest doubt could we trace back some of the cases of illness which physicians meet in their practice it would be found that germs collected by the baker have found their way into the yeast bread, that the heat has not been sufficient to destroy them, that the not thoroughly cooked yeast bread has been eaten and with it the colonies of germs, that they have found their way into the blood and that the call for the physician's services which followed has rounded off this sequence of events.

Dr. Edson notes the mechanical action of yeast in producing fermentation, and that the process uses up a portion of the nutrient elements of the flour.

If it be possible, therefore, says the Doctor, to produce a light, porous loaf without this destruction, and without the kneading process which fills the dough with germs and filth, and without the long period during which the raising process goes on, the gain in food and the gain in the avoidance of the germs is exceedingly plain.

The Health Commissioner recommends the substitution of Royal Baking Powder for yeast in all kinds of bread making. This leavening agent is mixed thoroughly through the flour, both in a dry state, after which salt and water, are added, the dough made up quickly, moulded into loaves, and baked.

This avoids the long period during which yeast made dough must stand to rise, as well as all contact of the hands with the bread materials. When the bread is placed in the oven the heat acts upon the Royal Baking Powder, the leavening gas is given off, and the powder uses itself up, as it were, in the process.

Dr. Edson warns bread makers against the use of other baking powders, the impurities of which are liable to aggravate the very dangers intended to be avoided. He says that "the Royal is the best of all the baking powders. It contains absolutely nothing but cream of tartar and soda, refined to a chemical purity, which when combined under the influence of heat and moisture produce carbonic acid gas, and having done this disappear. Its leavening strength has been found superior to other baking powders and as far as I know it is the only powder which will raise large bread perfectly."

"This," says the Commissioner, "is the most perfect of all conceivable methods of raising bread. There is no chance for germs of diseases to get into the dough and thence into the stomach; more than that the bread is necessarily sweet, there having been no time during which it could sour. Bread so made will keep longer, as it is less likely to become contaminated by the germs that affect the souring process."

Dr. Edson asks: "Is it not the part of wisdom to watch with the greatest care all that we eat and drink, and to see that none but the safest and best methods are employed in the preparation of our food? To me it seems as though there could be but one answer to questions like these."

"I have shown the danger of using the yeast raised bread, and with this I have shown how that danger may be avoided. The ounce of prevention which in this case is neither difficult nor expensive is certainly worth many pounds of cure, and the best thing about it is that it may be relied on almost absolutely. Those who eat bread or biscuits or rolls made at home with Royal Baking Powder may be sure they have absolutely stopped one channel through which disease may reach them."

Three workmen were seriously injured by falling from a scaffold in Greensboro last Wednesday week.

Letter from Rev. J. R. Jones.

Dear Recorder:—Have you heard anything about hard times down your way lately? In this part of the land we have not heard much else for some time. Prices of produce are low, trade dull, and money exceedingly scarce. But we are looking for better times times, and are hopeful that it will not be long before they put in an appearance. It is likely that some of the large amount of money now daily flowing out from Washington will flow this way.

Notwithstanding the scarcity of money, the churches in the Beulah Association have done about as well in their contributions to the Master's work as usual; and at the late session of the Association in Greensboro, there was very little, if any, falling off in their pledges. We rather expect more from the churches than they promised, as we are going to reorganize our Union Meetings and use them for all they are worth. That is the way the Executive Committee and the pastors talked about it in a meeting we held just after the adjournment of the Association; and all that was said was meant. In this meeting the question of employing a missionary-colporteur was discussed, and all agreed that it would be the thing for us do, and we almost see our way clear to employ the man at once and put him to work. It will likely be done before a great while. If we can secure the right man for the place, there is no doubt but what it will prove a wise step. The plan is to have the missionary to preach regularly at about four points, and then do all the colportage work he can besides, in the Association.

We had then accessions at Shiloh last Sunday by baptism. This church is doing fairly well, but we hope to do better. We are very much in need of a better house, and when some of the brethren see the need as it really is we shall have it; for the church is able to build just such a house as we ought to have.

In Yanceyville and Milton we are going forward slowly. These are small towns, and there is not much outside material to work on, and our growth must of necessity be slow. We hope to baptize ten or twelve into the Yanceyville church next Sunday.

Bro. Howell keeps the work upon his field. You know he is always busy at work or planning for the advancement of the Master's kingdom. Bro. W. F. Watson is a new comer to our Association, and his brethren speak of him very kindly. He has two churches in our Association. Brethren Howard at Reidsville and Thomas at Greensboro are full of life and energy and keep things lively about them.

Upon the whole, the old Beulah is doing well. We hope to enlarge our territory, and if we succeed, we shall do still better.

RAILROAD ACCIDENT NEAR MILTON.

Yesterday morning (16th) about 2:30 o'clock, while the east bound passenger train on the A. & D. R. R, was crossing County Line creek about one hundred and fifty yards from the depot, the bridge, which was some forty or fifty feet high gave way, and three cars, the first and second class, and the sleeper fell through and were completely wrecked. Six person, the conductor, three other white men, one colored man, and one colored woman were killed. Five of them were taken out of the wreck dead, and one died soon after he was taken out. Six persons were injured, but only one seriously. These were the conductor on the sleeper, one other white man, one lady and her two little children, and two colored men.

All the killed, except the colored woman, were in the second class car. This car was turned bottom upwards and smashed into fragments, with the first class car also a complete wreck, lying across one end of it, and lodged up against the sleeper, which was broken to pieces and lying sidewise and partly in the water. The colored woman that was killed was in the sleeper, and was found with her head and a part of her body through the window and in the water. It is supposed that she was drowned.

To look at the wreck, one can hardly see how any one on board escaped instant death. There were ten passengers on and five of them were killed and five wounded.

I have not yet heard any decided opinion as to the cause of the wreck. The engineer says that he felt the bridge give way as soon as the engine ran on it, and at once threw on all the steam he could, and by doing this ran the engin over safely.

His presence of mind is doubtless what saved the life of himself and fireman.

Railroad bridges ought to be closely looked after. J. R. JONES.

Milton, Aug. 17, 1893.

King's Mountain Association.

The King's Mountain Baptist Association will convene with the Boiling Springs church (Cleveland county) on Thursday before the fourth Sunday in September, 1893. Messengers and visiting brethren will be met at Lattimore's Station with conveyance upon giving notice to the undersigned, stating whether they will come on the two C's or three C's train, and whether going east or west, and date of arrival. Both trains go east in the a. m. and west in the p. m. Respectfully,

D. S. LOVELACE.

Boiling Springs, N. C.

Saron's Great Revival.

Dear Recorder:—Owing to the very cold weather last winter, Saron as well as many other country churches became cold. It is sad to make such an announcement, but that sadness is now turned into gladness and great rejoicing. God has wonderfully blessed the church and community. Bro. K. R. Homer aided me. He is earnest, pleasant, and practical; and has completely captured my people.

There were forty three bright conversions. Sunday morning last I baptized nineteen young men and young ladies. The greatest joy of all my work is dipping happy converts as they were. About fifteen, perhaps more, are to be dipped the first Sunday in September next.

Blessed Redeemer, glean the field, already tilled by thy Spirit and Bride, and gather the golden grain into thy heavenly garner.

Sincerely, I. S. BOYLES.

Strange—Surprising.

Dear Bro. Bailey:—Being one of the members of the Board of Trustees who stopped at Greensboro, please allow me a few lines in reference to the attack of Rev. C. A. G. Thomas upon innocent persons who have to stop at Greensboro in pursuit of their duties. I stopped there two nights and a day, and do not know even now whether there is a bar attached to the hotel where I stopped.

It looks strange to me that a preacher should be watching his brethren for the purpose, as his letter shows, of publishing an implied slander against them. A Christian spirit would have suggested a very different course. I was very much surprised at the egotistical spirit exhibited through the entire letter. I have known the brother in years gone by, but never saw him as this letter shows him in the capacity of a spy.

I am satisfied with Bro. Mills reply for the present, and will say no more just now.

Respectfully, R. D. FLEMING.

Warrenton, Aug. 11, 1893.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

DIED.

GRISSETT—Died at his home in Brunswick county, N. C., July 26th, 1893, Bro. Mayham W. Grissett, aged sixty-two years and nineteen days, leaving a wife and six children, and a large circle of relatives and friends to mourn his loss. He was a member of Beulah Baptist church, and for several years was deacon in said church. Bro. Grissett was in many respects a model Christian, a devoted husband, a kind father, a good neighbor, and upright, honest and truthful in all his dealing with his fellow-man. But the chief and shining characteristic of his life was his devotion to his church and the cause of Christ. He was pre-eminently noted for his care and devotion to the sick and suffering, not only among his neighbors, but far and wide was his presence sought for to attend the sick and afflicted. His kindly presence and cheerfulness has cheered many a drooping and despondent heart. He was a great sufferer for some time before he died, yet he never was heard to complain, and when the summons came was ready, and died in the full triumph of the gospel faith.

The writer preached his funeral to a large and sorrowing congregation on the 27th, after which we laid him to rest until the morn of the resurrection. The Lord gave and the Lord taketh away, blessed be his holy name.

JAMES A. MINTZE.

To the Memory of Miss Mattie Jones, who Died July 27th, 1893.

The happy birds so sweetly sing,
The twinkling stars gleam bright,
But none of these give joy to us,
Since day has changed to-night.

A cherished one too dear for earth
Was called to heaven above;
Ah! little did we think that God
So well our Mattie loved.

But to our Heavenly Father's will
We must submissive bow.
Sometime a blessing this will prove,
Which causes sorrow now.

Her work on earth was very short,
But done with her whole heart;
God called her to a higher work,
Where loved ones never part.

Brothers, sister, parents and friends,
Weep not for this dear one;
Another jewel shineth bright
In God's own summer sun.

COUSIN M. E.

Tributes of Respect.

GADDY—Mr. D. M. Gaddy, aged twenty-seven, died at Wake Forest College, June 1, 1893, after an illness lasting ten days. Mr. Gaddy had been a student of Wake Forest College for the past three years and was awarded the degree of B. A. a few hours before his death. Throughout his career there he had always deported himself as an earnest, hard-working, unassuming student. He made no enemies, and was blest with many faithful friends. He died, as he had lived, in the faithful service of his God. The funeral services were held on the day after his death in the Memorial Hall, after which his remains were transported to Polkton, where the interment took place. At the funeral touching addresses were made by two of his more intimate friends in testimony of the love and esteem in which he was held. At the last meeting of the Senior Class the following resolutions of respect were adopted:

"WHEREAS, Our Father has seen fit to take our class-mate, Brother D. M. Gaddy, from our midst; therefore be it

Resolved, first, That while we deeply feel our loss, we recognize the all-wise dispensation of God, and bow before his will.

"*Second*, That we take this means of attesting to the true worth and sterling character of the deceased.

"*Third*, That we extend our heartfelt sympathy to the grief-stricken parents and other relatives.

"*Fourth*, That a copy of these resolutions be sent to his parents, to the BIBLICAL RECORDER and *The Wake Forest Student* for publication. J. W. B., *Chm'n Com.*"

Johnson's Magnetic Oil cures cramps and colic and internal neuralgia; 40 and 75 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh.

It is reported that the tobacco factories in Durham have temporarily suspended work.

Moneys for Gethsemane Church.

Bro. Bailey:—Please allow me space in the RECORDER to acknowledge the following amounts for our new church, Gethsemane, in Edgecombe county:

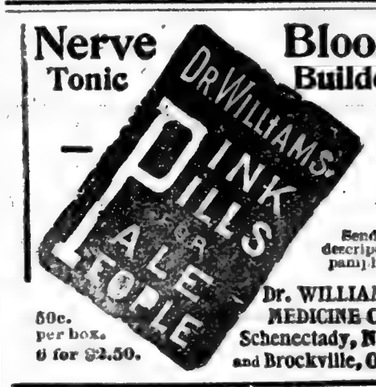
W. M. S., Mt. Vernon church, Central Association, $6 20; W. M. S., Brassfields church, Central Association, $2.60; Miss Zilphia Eagles, $1.00.

Thank you, dear friends. Will not some other Societies do likewise in helping us complete this new church?

MRS. J. R. PACE.

Whitaker's, Aug. 11, 1893.

Jno. W. Moseley, colored, agent for the Virginia Life Insurance Company, recently committed suicide by drowning himself in a creek near Wilmington. He is supposed to have killed himself owing to shortage of accounts with the company.

Nerve Tonic


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4th. A Lady Principal, a lover of girls, devotes herself to counselling as to studies, planning the future, &c.
Parents say: "My daughter is delighted." "I feel safe about my daughter with you." "She has improved in intellect, character, and disposition." "I know of no better college," &c.
Growth in four years from 214 to 360 pupils. Many refused for lack of room. Apply early.
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A YOUNG LADY of experience in teaching desires a situation in a school or family. Teaches English, French and Music. Best references given and required. Address MISS LAURA DAVIS, Rixeyville, Va.

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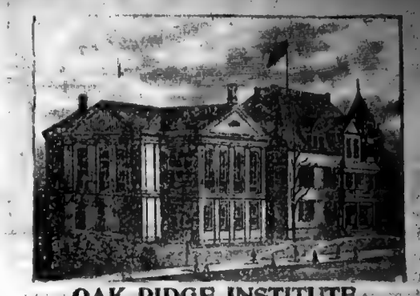
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Academic course, Commercial course, Telegraphy, Pen Art, Shorthand and Typewriting. Climate and location delightful. Healthfulness unexcelled. Expenses very moderate. More in attendance last year than ever before. Session opens Aug. 22d, 1893. For catalogue address
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W. C. ALLEN, Supt.

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WAKE FOREST COLLEGE
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EXPENSES.—Tuition, $60 per year. Scholarships and loans for the needy.
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—OF THE—
University of North Carolina.
Fourth session will begin Sept. 5th, 1893. Instruction in Chemistry, Physics, Histology, Anatomy, Physiology, and Materia Medica. Course counts for one year with the diploma-granting colleges. For particulars, address
DR. R. H. WHITEHEAD, Chapel Hill, N. C.

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Life is a lesson. Count all joy, all pain,
No more than part of that the soul must learn
In this great school, the world. Though you should yearn
For one brief, blessed pause; though you would fain
Forego the tales of war and bloodshed vain,
Remember—you were born to teach! Discern
Strange secrets with unshrinking eye, nor spurn
One principle which makes the lesson plain;
One lesson, so your training be complete
Herein lies life's deep truth, then hold it fast;
Failure and loss are better than they seem;
No heart so brave as that which bears defeat!
He acts the hero's part who wins at last
In life-long battle with his vanquished dream.
Grace Pearl Macomber in the Ladies' Home Journal.

Give Your Leisure to Mother.

"I have offended the girls in my class," said Miss Travers to the superintendent of the Hope church Sunday-school.

"I trust not so seriously as to sever your connection with them. How did it happen?"

"It was this way. They are, you know, thoughtless young working girls from sixteen to twenty-two, fond of gayety and of congregating here and there, sometimes at each other's homes, but oftener on the street or at some place of amusement. They are fond of admiration, and not too particular as to who bestows it. They are not in any way bad girls, but giddy, and needing a guiding hand.

"For all they are so fond of attracting the attention of the opposite sex, they say, as it seems to be a fashion at present for young girls to say: 'Oh, I shall never marry. I shall stay with my mother. I am sure I shall never meet any one whom I shall love so well as I do my mother.' I had heard every one of them reiterate this statement, and thought it was in accord with the sentiment of yesterday's lesson to beg of them if they were so fond of their mothers, to show it by their devotion to her. 'Give her your leisure,' I said, instead of bestowing it upon some indifferent person. Pass your evenings with her instead of promenading the streets. Read to her. Help her with the family sewing and mending. Stay in and put the little ones to bed, and thus give her time to go out. If you love her so very much, sacrifice something for her. All your life she has been making sacrifices for you, and it is good for us all to sacrifice our own way occasionally. It may give us a conception of the true meaning of sacrifice, and a better understanding of the character of the Christ who gave himself for us that we might have eternal life."

"And they were offended?"

"They seemingly considered that I would better keep to the lesson, and not make personal applications—all but that little Susie Flossing; her eyes filled with tears, and she said: 'I wish some one had said that to me before my mother died.'"

"Well," said the superintendent, "you have done your duty, and Susie's little assent has set a seal upon it. Now leave it with the Lord, and have no fears."

Miss Travers tried to do this. For the next Sunday or two she fancied that the girls were more quiet than usual, and wondered if it meant that they were offended. But the next Sunday the giddiest girl in the class said:

"We are sure, Miss Travers, that you will be glad to know we have given up going to the dime concerts on Tuesday evenings, and that now we call that 'mother's night,' and each spends the evening at home; and poor little Susie, who has no home, visits us in turn, so that will bring her to see us each once in ten weeks. The ten cents we have been in the habit of spending for the cheap show, we now give to our mothers, and, do you know, my mother has set up a missionary box."

"And so has mine."

"And mine has begun writing letters to friends long neglected, because she could not spend time nor money for them."

"And mine is to keep the dimes until she has enough of them to buy a shawl that she badly needs."

After a few months one of the girls said:

"You will have to tell us something else to do for a sacrifice, for our 'mother evenings' have learned us to love home, and we now often stay in, and are much happier than we were before."

"And we feel now that we have the approval of God," added the giddiest one, with a radiant smile that was reflected on all their faces.

"And I have ten homes and ten mothers," said Susie, gratefully.

And the teacher replied, with dropping tears: "That is your reward for speaking quickly and promptly in approval of my heart-felt advice, as dictated by the Spirit."—*Annie A. Preston, in The Sunlight.*

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Then, after they're taken, instead of disturbing and shocking the system, they act in a mild, easy, and natural way. There's no chance for any reaction afterward. Their help *lasts*. Constipation, indigestion, bilious attacks, sick or bilious headaches, and all derangements of the liver, stomach and bowels, are promptly relieved and permanently cured.

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Hints on the Care of the Eyes.

Color has a great effect on the eyes. Green is the most soothing and restful of all the colors; red the most trying. Black is restful, white, especially with a strong sunlight on it, is very trying. Persons with weak eyes should avoid light clothes, but should wear dark colors, and rest the eyes on dark-colored objects as much as possible; especially when in walking some light colored object has come into view, as a white house, or a sheet of water with the sunlight shining on it.

The walls of a sleeping apartment should never be white or very light, nor should the room itself have much light admitted to it while the occupant is sleeping. The eye is very sensitive to light, and is conscious of its presence even when protected by the eyelid. Plenty of fresh air should be admitted to the room, but the light should be excluded. Some medium tint of paper, green, gray, blue, or brown should be chosen for the walls, and the ceiling should be tinted. For very weak eyes a dark paper is best.

Green is the best color for the furnishing of the room of one who has any weakness of the eyes, as this color is always restful. Eye shades should be lined with green, and the light should always fall on the book, or work, from the back and over the left shoulder, especially if one is sewing.

Never use the eyes a moment after they feel in the least tired, and never read in the twilight, or in bed. When reading, a person should always sit erect, holding the book in a vertical position, and on a line with the eyes.

Never wear dotted veils or tight shoes. Strange as it may seem, the foot covering has a decided influence upon the eye, as there are cords in the foot that connect with the eye, and any pressure on these cords will affect the sight.

At night always either bathe the eyes with cold water, or else drop cold water into the eyes by means of an eye dropper, or from the tip of the finger, letting the water flow over the eyeball. Many a person, by this very simple method, has preserved his sight to old age.—*Elgarda Williams, in Our Young People.*

Associating With Inferiors Only.

There is nothing so bad for a man or a woman as to live always with their inferiors. It is a truth so important that one might well wish to turn aside a moment and urge it, even in its lower aspects, upon the young people who are just making their associations and friendships. Many a temptation of laziness and pride induces us to draw towards those who do not know as much or who are not in some way as strong as we are. It is a smaller tax on our powers to be in their society. But it is bad for us.

I have known men intellectually and morally very strong, the whole development of whose intellectual and moral life has suffered and been dwarfed, because they only companied with their inferiors; because they have not lived with men greater than themselves. Whatever else they may lose they surely must lose culture of humility.

If I could choose a young man's companions, some should be weaker than himself, that he might have the full freedom of friendship; but most should be stronger than he, that he might forever be thinking humbly of himself and be tempted to higher things. And this principle, which is surely the true one in the association of men with one another, is elevated to its perfect application when we think of man humbled and incited by the constant presence of God manifested both as majesty and love in Christ.—*Phillips Brooks.*

A Singular Horse.

A funny story is told of Dean Swift, who was a witty man, and fond of a joke at the expense of other people, as most witty people are. One very cold night, when he was travelling, he stopped at a little inn. There was only one fire in the house, and the guests of the inn, crowding about it, left no place for the new comer.

With a solemn face Dean Swift called to the hostler, and told him to get a peck of oysters immediately and take them out to his horse.

"Will your horse eat oysters, sir?" asked the astonished man.

"Just take them out and see," said the horse's master.

The people around the fire stared at the man who owned this curious horse, and nearly every one of them left his seat and went out to see the remarkable horse eating oysters.

Then the cunning Dean made himself comfortable in the warmest corner, and ordered his supper.

Presently back came the hostler, with the disappointed crowd after him.

"He won't touch them, sir!" cried the hostler.

"Then take the foolish animal all the oats he can eat," replied Dean Swift. "You can bring the oysters here. I'll eat them for supper myself."—*Harper's Young People.*

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"Awfully Queer."

One is very apt to judge all others by the standard which he himself makes. If one is more particular than we, she is "fussy" or he is "a dude;" if less so, they are slovenly. If they know more, they are pedantic; if less, they are ignorant; and, in general, if they differ from us, they are "queer."

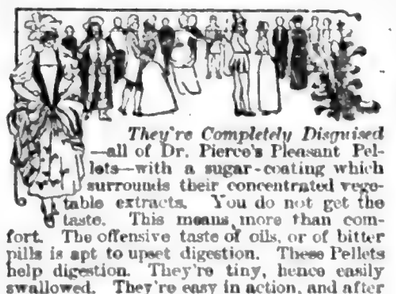
A certain young man has always been "the odd stick" of his family, never doing anything like other people or seeming to be amenable to the same laws of nature in mind, body or estate, having had the measles three times in childhood as a small evidence of this fact.

One day recently an aunt was lecturing him on his peculiarities, making a vain endeavor to persuade him to be more like other people in dress, idea and deportment. He listened patiently while she urged upon him the merits of conventionalities, and then, going up to her and putting his arm about her, with an affectionate smile, he said, "Aunt Sarah, I love you dearly, you are as good as gold, *but you are awfully queer.* I think all my family relatives are queer, I wonder what makes them so?"

"Well, Tom," said his aunt, after recovering her breath from this surprising countercharge, "I am glad we have at least one person in the family who is never on any account queer."—*Mary B. Dimond in the Advance.*

On Airing the Bed.

This is one of the important matters in household management to which too little heed is given. Beds should be aired, and well aired, every day. With regard to the length of time the airing should continue, *Good Housekeeping* says: Just as long as possible. A good way to air the clothes is to place two chairs at the foot of the bed, two or three feet away, then draw the clothes from the bed over them smoothly, leaving the mattress bare. In this way the mattress is aired and the clothes have a better chance than when thrown over chairs. The pillows are beaten up and placed in the air, but not in the sun, as that makes them smell oily.



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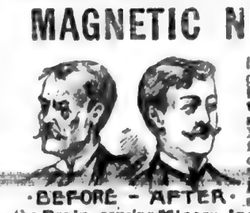

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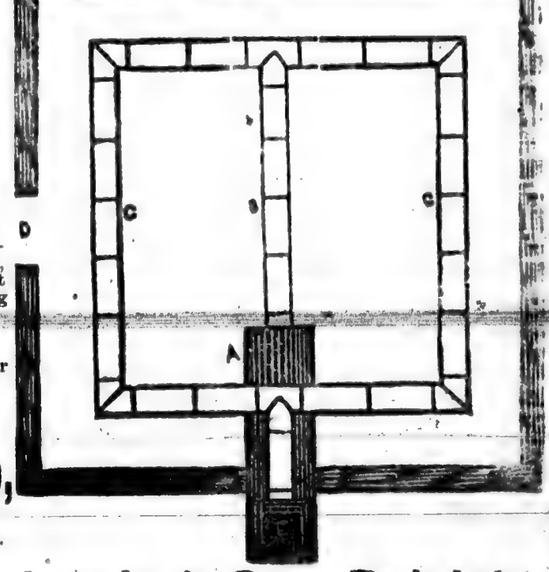

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THE seriousness of the situation intensifies day by day. At first it was a "rich man's panic," and gambling speculators were the only losers; next the banks began to fail; then the merchants and manufacturers were compelled to dismiss their employees, and close their doors to honest and worthy labor; to-day the streets of our greater cities are filled with the murmur of the hungry multitude. New York has heard their cry, and seen their wild demonstrations as no city has since Paris heard it a century ago as its threatening roar rang out of the suburb of St. Antoine.

In the same city on the same day, four yachts, costing over a million dollars each, contended for a cup worth hundreds of dollars; on the same day, within hearing of that murmur of the hungry multitude, men were entering horses, which had cost them hundreds of thousands of dollars, to race for purses, which, distributed among the people, would have filled thousands of hungry mouths and relieved untold suffering. On the same day in Chicago, where 200,000 worthy and willing laborers are tramping the streets in vain quest of employment, that they may provide the necessaries of life for starving wives and babes, a low spectacular theatre was so popular that tickets of admission were in demand at $2 each a week in advance—a shame on a civilized century. Such times and such conditions do not take long to make communists out of patriots, anarchy out of government, chaos out of order. How can a nation hope to prosper when the rich man, the gambler, and the low pleasure-seeker continue to spend large sums in vain, unprofitable, and ungodly enjoyments, while honest men cry for bread to feed their children? Could Almighty God sanction such conditions with prosperity? There is but one solution to the situation, and that is found in the simple faith, hope and charity of Jesus Christ. The whole order of human society must be founded on his injunctions before our nation can be said to be safe. We are not of communistic tendencies, but we believe that Christ's words to the young rich man, "Sell all thou hast and give to the poor," are directly applicable to a certain extent in these troublous times.

IT STRIKES us that the machinery of government at Washington, proverbially slow and ponderous, if not always conservative, is slower and more ponderous than ever in this extraordinary session, when the maxim quoted by the President, "He gives twice who gives quickly," is so forcibly appropriate. Not many days since it became apparent that whatever bills one faction may introduce one of the others is going to use all its powers to delay and obstruct its enactment. There are as many plans as there are Congressmen, but none meet the approval of a majority. One wants an amendment, and another expends his oratorical powers to strike out a provision. They have agreed on but one thing so far: to pay themselves mileage. The representatives should know that they were placed where they are to relieve the people, not to consider their personal interests. This is no time for dilly dallying with personal and partisan interests. The country calls loudly for relief, and must have it.

"THE mountain hath groaned and brought forth a mouse" well expresses the result of the labors of the international tribunal, appointed some months since to settle the long disputed question of the relative rights of the United States and England to kill the seals which frequent the Pribylof Islands off the coast of Alaska, in the Behring sea. After five months of seemingly interminable discussion, the tribunal has decided, first, that no seal shall be taken by either nation within sixty miles of the Pribylof Islands, the home of the seals; second, pelagic sealing is allowed outside the sixty mile limit from August 1st to May 1st; third, in no case can fire arms be used in taking seals; fourth, these agreements are to be observed in both the North Pacific Ocean and the Behring sea; fifth, the United States to pay a sum not yet agreed upon (it is thought $2,000,000) to the Canadian sealing vessels which heretofore have been denied the right to take seals in Behring sea.

The decision fails in two instances to accomplish the purpose for which the tribunal was constituted—the preservation of the seals. No provision was made to prevent other nations, particularly Russia, from taking seals whenever they wanted them, as, under the terms of the decision, neither of the contending powers has authority to prevent other nations entering the seas and taking seals at any time and by any means; second, it allows seal-taking in the month of August, which is the height of the breeding season, in which the female seals are particularly helpless, and when killed destroys her offspring. The decision is far more favorable to Britain than to the United States; but we could have been content if it had insured the preservation of the seals. In another aspect the tribunal is a pleasing testimony to the progress of civilization in the settlement of a dispute which would have thrown the interested countries into war a hundred years ago. As such the nations deserve credit, not the tribunal.

A PERUSAL of a large majority of our daily papers would lead one to believe that there is nothing else in this country but misery, poverty and oppression. It is not that bad. Comparatively few are actually suffering, and in many instances we have evidence that "gentle charity" has not yet deserted our land. A metropolitan newspaper instituted a system of free ice dispensaries sometime since through which many of the fortunate have shown their disposition to relieve suffering. By means of this system more than twelve thousand people are daily supplied with ice free of cost, which is a great blessing to the sick in the present humid weather. It is perhaps insignificant to the casual observer, but it shows that people still have kind hearts.

Talks on Medicine—No. 1.

FROM A RETIRED PHYSICIAN.

FAMILY MEDICINES.

There is a good deal to be said in favor of "family medicines." Many times properly trained families can do much in the way of driving off disease by the judicious use of many of the remedies which can be used with impunity without the aid of a physician. It must be borne in mind, however, that while family prescribing has its place, it also has its dangers. Perhaps it might be said with safety that more lives have been lost or endangered by over indulging in "family medicines" than have been saved by them. But this is not to be used as argument for the entire obliteration of the art of family prescribing, but rather to help the judgment of the prescriber to *trust himself* only when and where he is *absolutely sure* the remedies *can do no harm*, and when there is *unusual delay in getting a physician*. Now, then, with this principal ever before the reader, can we talk to him about some things we have learned. We are prepared at least, we trust, to do no harm.

RULES TO OBSERVE.

There are besides the great principle announced at the beginning, certain special rules to be observed in dealing with the sick.

1. See that the patient is sick. It is not everybody that whines that is sick. We have read many stories of men who, when called out to battle, would suddenly be stricken with some terrible ailment and call for medicine. But the day of "battle sickness" has not past. Although the smoke of the bloody days of '61 has cleared away, still there are other battles sometimes calling for the exhibition of more nerve and genuine heroism—the battles of life. Many are the struggles through which we are to pass in life and strong must be the nerve to fight them. And sometimes in these struggles, men and women suddenly succumb to "battle sickness" and call for skilful management. I remember being sent for once to treat such a case. It was something like this: Mr. A. had a very industrious wife. She moved herself and made everybody else move in proportion. Mr. A., however, was the laziest man I ever saw. It was said of him that he would sit any time and let the chickens roost upon his legs rather than expend a little force in driving them away. At any rate, he was exceedingly lazy. One hot summer day his wife wanted to go to her father's, and the husband must go to carry the baby. It was too hot work. Toting a baby in the hot sun through sand is no pleasant work. But despite his pleadings, she would go. And knowing that such would not do, allow her to take the baby and he remain at home in the shade. He decided to get sick; consequently a bad case of colic was hatched up. I was sent for and soon was upon the scene of suffering. I was young and inexperienced at that time—thought everybody who grunted needed "physic." And so without much examination, I administered a heavy dose of powdered ipecac and to make a long story short, he tested the extreme muscular capacity of the lower end of his stomach for several days. Be sure your patient is sick before you give medicine. Many a mother has resorted to calomel, salts, oil and the like when there is no need for anything. Sometimes a strong rebuke or a little muscular exercise would be the remedy. Many a child has been ruined—made a dyspeptic for life or brought to an untimely grave by the recklessness on the part of their parents in giving medicine when none was needed.

2. Be sure you know what they need. After you have ascertained as to whether or not your patient is in real need of medicine, then the next step is to find out what kind of medicine he needs. Much harm has been done by wrong diagnosis not only by the "laity" but by the doctors themselves. People have a crazy notion that certain drugs are needed anyhow, makes no difference what is the matter, and hence when one of the family gets sick regardless of his symptoms, they pour in their pet drugs, such as calomel, salts, &c. Why, some mothers keep calomel all the time and give it for all the ills of the flesh!

AN AWFUL MISTAKE.

To show how much harm is sometimes done by making this false diagnosis and basing treatment upon it, I was called one night so see a man in great haste. Arriving upon the premises, I was met by his wife, a "doctor woman." She gave medicine to the neighborhood—was a very wise woman, as she thought—would not hesitate to hold an argument with Gross on Surgery or Bartholow on Practice. She said, "O, Doctor, he is dying! he is dying!" "O, no," said I, "you are scared." "Me scared! No, sir." "What's the matter?" said I. "It's his liver, his liver, doctor—it's his liver. I've given him salts and oil, Tutt's pills and calomel, and he is vomiting more bile than you ever saw." By this time I was in the house; soon found my patient had *agina pectoris*, a deadly form of heart disease. His stomach had been torn all to pieces, and with every effort at vomiting, he would scream as if death was near. O, what a pity she had not let him alone until the doctor arrived!

So I conclude this paper by making an earnest plea for proper diagnosis—find out what kind of medicine your patient needs, if he needs any at all. If not possible for you to do this, let him alone until you get the doctor present, or else content yourself with using simply externals and harmless teas, which, while they may do no good in themselves, may do no harm;—and thus allow nature and your doctor to have a fair chance at curing a sick patient, and not to have to bear the blame of your blunders by being accused of ignorance in his profession, which is to the doctor his "stock in trade." And no man who has not been there can give any estimate as to how these little things influence his success and thus his reputation.

Information Given.

Editor Recorder:—Bro. Durham asks information about Bro. Dickinson's statement about the Professors at the Seminary.

I think I was at the Seminary with Bro. Dickinson, and at the time Prof. Hawes taught *elocution* in the Seminary, and I think he was a Presbyterian, but had nothing to do with teaching theology or anything pertaining to the Bible. Perhaps if Brother Dickinson's *whole statement* had have been quoted, he would have been better understood and his remarks have caused no comment. I know not how this may be, but know I myself have suffered from garbled extracts from what I have said and giving to my remarks an entirely different meaning from what was intended. For instance, the quotation from Bro. Dickinson might leave the impression that a Presbyterian was teaching theology in a Baptist seminary, when in fact he had nothing to do with Bible doctrines, and perhaps not half the students knew the fact that he was a Presbyterian, as I heard incidentally myself. I found him a Christian gentleman, and that forbade him intruding any of his theological views upon the class in the study of elocution.

The propriety of thus selecting a Presbyterian even in this capacity I was fully satisfied to leave with the able faculty.

Should any one misunderstand the quotation, they need have no fears of Presbyterian doctrines being taught at the Seminary.

These are my impressions about Professor Hawes being a Presbyterian, but I may be, as Bro. Dickinson may be, mistaken; if so, I would gladly be correctly informed, and feel assured that Bro Dickinson would, and that he would not under any circumstances intentionally *misrepresent* either institution.

J. W. POWELL

Mildred, Aug. 17, 1893.

"The Virginia Plan."

Dear Recorder:—In your last issue you say editorially that "every now and then some brother with only a partial knowledge of the facts, seems to think it would be better for the Baptists of this State to adopt the Virginia plan of work in State Missions."

As I am the only brother who has publicly advocated the "Virginia Plan," I desire to submit some facts for the consideration of your readers, and I am perfectly willing for them to judge whether I have "only a partial knowledge of the facts."

You quote an item from the *Religious Herald*, embracing a statement from the Corresponding Secretary of the General Association at the Dan River Association, that "there had been no practical advance in State Missions in three years," and then you proceed to make a comparison with our work in North Carolina, but why did you go back ten years in our history? Why not confine yourself to the same period of time? The reason is not far to seek—the same is true of North Carolina—there has practically been no advance in State Missions since the year we met in Shelby. We are no better off than our brethren in Virginia so far as advance is concerned, although there has been the stimulus of a large deficit and frantic appeals for money to pay "our missionaries" who had to go half of the next year before they received their money, while there was a surplus of $1,500 in the Virginia treasury.

But the "Virginia Plan" includes something more than State Missions. You say that "the Virginia Plan requires four men to do what our Corresponding Secretary does in the State."

Suppose we look at some of the facts in the case:

1. As to the number of Baptists in each State. North Carolina has 150,000 white Baptists, and in Virginia there are 90,000, a difference of 60,000 in favor of North Carolina.

2. As to the contributions to the four objects under our Corresponding Secretary, viz., Sunday-schools, State Missions, Foreign Missions, and Home Missions, North Carolina gave for these four objects last year, including profits on Supply Store, $33,864.23, while Virginia gave for these four objects, including profits on sale of books, $48,999.51, or $15,135.28 more than we. If we had given the same per member as they, we would have given $82,500 in place of $33,864.23, and we are abundantly able to do so.

3. As to the cost of collecting and disbursing this money, it cost the Virginia brethren with one Corresponding Secretary receiving a salary, not exceeding $3,000. It cost us, with one paid Corresponding Secretary to do the same work, $5,345.70, or, in other words, Virginia paid out six per cent. of her income to carry on the work, and North Carolina paid out for the same purpose sixteen per cent. of her income. You say that it took four men to do what our Corresponding Secretary did, but that is the very thing I have been pleading for—put the Foreign Mission work of the State in the hands of the Vice President in the State, and the same of Home Missions as they do in Virginia. The beauty of their plan is the division of labor, and that was contemplated by the appointment of Vice-Presidents of the Home and Foreign Mission Board. Virginia paid out for Colportage work last year $6,000; we paid out $128.

It needs no great wisdom to see the advantage of the "Virginia Plan" over ours. I have no axe to grind in this matter. I am not working to "oust" our Corresponding Secretary. I believe in his efficiency, but I don't think we need a traveling Corresponding Secretary in this State. I am sure that it would be better to have some one in the office simply and throw the responsibility of raising this fund upon the pastors, where it belongs. I believe that our Association has made as much advance in the last three years in proportion to their ability as any in the State, and the Corresponding Secretary has not been worth anything to us.

It may be said that I am a new man in the State and ought, therefore, to keep quiet; but I could not stop my mind from working because I happened to be born in Tennessee in place of North Carolina; neither could I stop my conscience from working. If it is a mistake not to have been born in the old North State—don't lay it to me—I was not consulted as to where I should be born.

If I was doing nothing to support the Convention, then I would have no right to speak, but I am serving a field that is giving five times as much to the cause as it did when I came to it, and not only that, but is giving more, in my judgment, in proportion to the taxable valuation of their property than any other field in the State; at least, I am willing to compare. I am not bragging on myself or field, but vindicating my right to speak on this important question, although a new man in the State.

With malice toward none, but love for all, I am yours in the work,

M. P. MATHENY.

Lincolnton, N. C.

From Penelope, N. C.

Dear Recorder:—Our cause appears to be advancing in this section of the State. The *hard times* financially seems to make the people realize that help must come from higher power than political parties or even the United States government.

I am now pastor of two churches that are commencing to build new houses of worship. In the near vicinity are two more new houses just completed and the fifth and sixth in contemplation. I am serving a mission that would have built a house and taken permanent growth if the Board of Missions had seen clear to make an appropriation for a preacher for them.

The meeting just closed at Warlick's Chapel was, in many respects, the best meeting I have ever conducted. The *influence* was so far-reaching that nearly every service revealed surprises to us, as the work of the Spirit was made manifest in leading so many old and middle-aged people to confess their sins and embrace Christ as a Saviour, who before had always been indifferent. The services continued through nine days and seven nights. Results—thirty eight baptized, four restored; the church membership fully united for future work in all departments; a new house before the end of the year, and a pastor called with a larger salary than ever offered before in the church's history. They have been without a pastor for several months, and many troubles and great coldness were rapidly pushing them into do-nothingness.

Will the brethren pray with us that this may become the banner church of all this section? Sincerely,

C. M. MURCHISON.

Penelope, Aug. 18, 1893.

Can't Go as a Missionary at Present.

Dear Recorder:—Some one has gotten the idea from a resolution passed by the Missionary Society of the Second church, that I am going right off to China. The brother who wrote up the resolution did not intend to leave that impression. He meant to say that when I got ready to go, that the Society would then do what the resolution stated. Please state that I cannot go now. I have had no intention of going right away. I wish I were ready to go. It is the desire of my life to be there and preach the gospel to the heathen in their own language; and, with God's help, I am going as soon as he opens the way for me. But I do not think I shall be able to go under three or four years. Yours in Christ,

A. A. BUTLER.

Durham, Aug. 17, 1893.

To Sunday-school Superintendents and Treasurers.

Send in your order for Sunday school supplies for the fourth quarter, early in September. Of course, you are going to order from the Sunday-school Board of the Southern Baptist Convention, our Board.

Please do not send bank checks if you can possibly help it. They are not available at present. Send by post-office order, postal note, registered letter, or by Express.

Try to get your orders in before the middle of the month. This will help us and you, too. Yours truly,

T. P. BELL, Cor. Sec.

The Biblical Recorder.

WEDNESDAY, AUGUST 30, 1893

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

NOW WE HAVE IT.

In glancing over a recent Baltimore paper we noticed that a minister of a certain denomination, located in that city, selected the following subject for a regular Sunday discourse or sermon: "Christ's bosom the unsurpassed summer resort." This subject was of course announced in the papers of the city, and as it was one of undoubted novelty, the preacher expected many to come to hear it discussed. This subject was discussed in connection with the text, "Come unto me all ye that labor," &c.

This plan of selecting startling subjects, advertising or announcing them beforehand, is a part of the modern system of sensationalism in the pulpit. If this preacher succeeded in drawing a large congregation to hear this particular theme discussed, and sent them away saying "that was a brilliant sermon," he doubtless received or had his reward. We suppose it was quite a secondary consideration with him whether souls were saved under that sermon or not. That idea, we fear, is often relegated to the background by sensationalists. In this case the crowded house, the praise of the multitude, the big salary, receive due and undue attention.

Well, what did the preacher mean by selecting such a subject? We have not the advantage of consulting him in person. We do not propose to communicate with him by telegraph or by letter. So we are left to surmise. Why did he call Christ's bosom a "summer resort?" Does he mean that souls may go to Christ only during the heated term? If we understand the gracious invitation contained in his text, "Come unto me," &c., souls are welcome to come at any time, summer or winter, in youth or old age. And reason as we may, when we hear these words "summer resort," we think of heat and dust, the rush of great crowds to cooling shades, the rounds of pleasure, the light of the ball-room, and the giddy mazes of the dance. We are apt to think of the fun and frolic, yea of the elegant leisure and social *abandon* of fashionable society. These are rather strange ideas to be placed in close contact with the thoughts suggested to the minds of those who are tired of sin, when they hear or read Christ's gracious words, "Come to me." It is quite strange that the preacher could see no incongruity here.

And then when we speak of summer resorts we think of places that cannot, as a rule, be reached by the poor of the land. Seldom can the poor toiling sons and daughters of Adam visit these elegant and costly abodes of luxury and ease. So the idea of the preacher may have been that the rich are more welcome to Christ's bosom than the poor. That may be his idea of religion, but it is not ours. "Unto the poor the gospel is preached," is a marked peculiarity of the New Dispensation. Does not the Master guard us against any such idea in the words that immediately follow, and in fact form a part of the text the preacher selected, "For I am meek and lowly in heart," etc. It is a fact that the poor of this world accept Christ more readily than the rich, and very few of them hear or accept the gospel at summer resorts.

Or did the preacher mean that Christ's bosom was a kind of sanitarium for the sick and afflicted among men, whose cooling shades and healing waters were not specially needed by the strong and vigorous sinners about him? Reason as we may, the mention of the summer resort will, in addition to the train of ideas already suggested, sometimes cause us to think of sunken cheeks, diseased bodies, broken constitutions, &c. It is true that many who are strong and vigorous seek the summer resort, and yet it is equally true that many who are enfeebled and diseased seek its benefits. Some may infer from the preacher's subject that he thinks it wise for people to serve Satan while they are strong, but when they are done sowing their "wild oats," they may hie them to Christ's bosom. Strange idea, that, that Christ should be continually gathering into his bosom the broken down hacks of sin! The worst of sinners are welcome, even the broken-down debauchee, if he comes with penitence for his sins; but surely the invitation of the Savior is to all—the young, the strong, the beautiful. He who created has a right to accept the best gifts of his creatures.

And why did the preacher use the word "resort?" Does he mean that Christ's [illegible], as a summer resort, has many and [illegible] competitors? Is Christ's bosom [illegible] around on head bills like the [illegible] of the nostrums of the patent medicine man, or those of a star actor in a theatrical troupe? The whole thing is nauseating, and smacks strongly of patent medicine, charlatanry, money-making, &c. What a confused idea some people have of religion anyway! We must confess that we do not love this modern system of jumbling religion with so many other things, with which it has no fellowship. We have seen some of it in evangelistic meetings. We doubt the wisdom of the hymn book man permeating a congregation continually during a meeting to vend his wares. He is naturally followed by the pea nut man, the lemonade man, and then—what next?

It would be well for these sensational brethren to ask themselves the question, then, "How will this theme sound to those who are at a distance?" There always has been, and always will be, a large class of persons (and "may their tribe increase,") who are in the habit of taking words at their usual meaning. We benighted folks afar off then, Mr. Preacher, are simple enough to put a natural construction on your subject, and, in doing that in this case, we have a jumble of such ideas as the above, and many others that might have been mentioned, that leave us all "at sea" as why you selected such a theme. Your esoteric exposition might have been quite stunning, and may have caused sundry exclamations of delighted surprise on the part of your enrapt hearers; but you must remember that we are not so fortunate (?), and we modestly suggest a little more care in selecting your themes.

Would it not be well for this preacher, and all others who are similarly affected, to study more closely Christ's method of preaching and his plan of work, and also that of his apostles. Did Christ send messengers before his face to Jerusalem announcing on the street corners that he would preach in the temple on his bosom being a first class summer resort? Did Paul preach at Ephesus on "the man that kicked at the moon," or any similar subject?

There is one comfort about this thing of sensationalism in the pulpit, and that is that it, like any other fad, will find an end to its day. That end would come sooner if sensible and conservative Christians would rebuke, by word and example, this morbid desire for the new and startling in religious work and methods. If the whole thing were relegated to a few light-headed preachers and the few that really love such methods, they would be set aside for something more sensible and scriptural.

ETHICS OF MONEY-MAKING

There is now a good deal of excitement in financial circles. Promising business men are making assignments; banks are suspending, and some are predicting worse things yet to come. One secret of it all is, we think, that the mania for gold is so general and has so permeated the trading centres of our population, that many have resorted to questionable means to acquire wealth. Honesty, more than gold or silver, is the basis of all financial transactions. Where the rules of honesty and fair dealing are disregarded, and men hasten by doubtful means to accumulate fortunes in a week, that their plodding but honest grandsires accumulated only after a life time of honest toil, may expect a reaction and a turning of the wheels of justice, so that they will see plainly the hand of an honest God, who will rebuke the sin of dishonesty and the sin of covetousness, as he always has done. We do not fear the financial future of our great country. Let us not be frightened by the outcry of some who go to the wall; and considering their methods, ought to have gone there long ago. Let us deal honestly with our fellowmen, and let none make haste to be rich, especially by questionable means.

We can but express regret that some who have dealt fairly and honestly, are suffering with the guilty. These would do well to study Solomon's maxims as to money and debt-making.

SOME of our esteemed contemporaries are zealously discussing the advisability of establishing a Chair of Bible Study at each of our denominational colleges, and making a thorough course in that department necessary to a degree, and, we are glad to note, there are but few, if any, dissenting or discouraging voices. To us the wonder is that there should be need for such a discussion. Surely our young men should be acquainted with our accepted guide of life. Surely they should learn of the times and the people who first knew the laws on which the welfare of our government rests to day, and on which our national life depends. More than this the life of Christ is accepted even by infidels as the one ideal of human existence. Its simplicity and purity should be a guide to the student of science and literature alike. Certainly this is worth studying. And yet the remark is true that many of our college graduates receive their diplomas with only a Sunday school knowledge of the Bible.

A systematic course of study of the Bible, under charge of one who analyses in order to demonstrate and establish, rather than to falsely criticise and tear down, would be far more valuable to our college students than many subjects which they are compelled to take in order to fill out their course. All this is aside from the religious view—it is extremely practical.

An effort was well under way last spring to establish a Chair of the Bible at Wake Forest, and the movement received the heartiest approval all over the State, but a lack of funds prevented its establishment. Wake Forest needs this Chair to day. Her ministerial students need it, and her scientific and literary students need it. The day is passed when only pastors are expected to be acquainted with the Book of Books. Its truths are worthy of the careful study of all. May God speed the day when Wake Forest may announce that she has established the "Wm. Royall Chair of the Bible."

PERSONALS AND OTHER ITEMS

....Dr. D. Wm. Gwynn has removed from Norfolk to Atlanta.

....Rev. W. J. Ward has removed from Somerset, Ky., to Hamilton, Mo.

....Rev. S. Gilmore, formerly of Richmond, N. C., is now at Goldston.

....Rev. J. H. Lamborth was at Lynch's Station, Va., in a meeting last week.

....We were very glad to see Rev. W. A. Smith of Cedar Rock in the city last week.

....Rev. Thos. Dixon, Jr., will lecture in Winston, N. C., Sept. 1st, 1893, on "Fools."

....Dr. Charles Manly of South Carolina is at Cæsar's Head, this State, on a vacation.

....Rev. J. M. White has changed his address from Edgefield, S. C., to Poverty Hill, S. C.

....We were glad to see Prof. L. T. Buchanan in our office on his return to his home at Durham.

....Capt. J. W. Lee of Japan is in the city. He reports all our interests progressing finely in that country.

....Rev. O. L. Hailey, son in law of the late Dr. J. R. Graves, is preparing a biography of that lamented divine.

....There have been 25,825 086 names to petitions to close the World's Fair on Sunday against 87,509 for opening.

....Rev. G. H. Church arrives at his new pastorate, Statesville, this week, and will hold his first service on the 3d prox.

....Pastor W. R. Gwaltney baptized three converts at Wake Forest recently, two of them being daughters of Dr. Taylor.

....Rev. J. K. Fant has returned to his home at High Point, after several weeks of preaching in the eastern part of the State.

....Rev. M. L. Kesler of Laurinburg has accepted the call recently extended him to become pastor of the Red Springs church.

....Dr. T. H. Pritchard of Charlotte has been engaged in good revival meetings at Darlington and Society Hill, S. C., recently.

....The *Baptist Standard* of Chicago has just completed its fortieth volume. It is an excellent journal, and deserves its great success.

....We regret to learn of the serious illness with typhoid fever of one of Dr. A. E. Owen's children at his home in Portsmouth, Virginia.

....Prof. Lanneau and family of Wake Forest College, have returned home from a pleasant vacation spent in the mountains of our State.

....Rev. A. A. Smith, who for some years has been connected with Shaw University of this city, is at present at West Brattleboro, Vt.

....Rev. W. E. Wilkins has been supplying the pastorate of the church in Gastonia this month, made vacant by the absence of Bro. Jones in California.

....It is a sad commentary on our civilization that among the many failures that have befell our land in the present times, one can hear of no saloon closing.

....Bro. Geo. H. Ross of Durham, N. C., a recent graduate of Wake Forest College, leaves for Ellôree, S. C., this week, where he takes charge of the graded schools.

....We have authorized Bro. McLeod to collect subscriptions and enlist new subscribers in the Robeson Association. Brethren, be ready for him when he calls, and treat him well.

....Bro. J. A. Taylor writes: "I have now been taking the RECORDER twenty odd years, and it continues to improve all the time. I hope that its good influence may never end."

....Rev. J. G. Bialock was in the city last week. Bro. Bialock was ordained in the early summer, and has been engaged in good work since. He attends the Louisville Seminary this fall.

....Bro. W. T. Steinback of Henderson has accepted a position with Messrs. W. H. & R. S. Tucker & Co. of this city, where he would be pleased to wait on his friends in the shoe department of that firm.

....Prof. J. L. Kesler of the faculty of Howard Payne College, Brownwood, Texas, is now assistant editor of the *Northwestern Baptist*, a monthly religious paper published at Brownwood. Prof. Kesler is an Iredell boy, a son of Mr. C. W. Kesler of Cool Springs township.—*Statesville Landmark.*

....The American Bible Society's latest report states that more than 237,000,000 Bibles, Testaments and portions have been distributed since the organization of the first Society in 1804.

...."When the Apostle enjoined 'Owe no man anything,' he did not add, 'except the publisher of your religious paper."—*Exchange.* Suppose the Apostle should look at our subscription list?

....We were pleased to have a visit from Rev. J. A. McKaughan of Wake Forest last week. He reports having held good meetings at Bay Leaf, Wake county, and Poplar Springs, Franklin county, recently.

....The pastor who fails to try to get all his young converts to take the church paper as soon as they join the church, is neglecting a wonderful opportunity to do them great good.—*Raleigh Christian Advocate.*

....Rev. Hight C. Moore, recently the popular pastor of the Morehead City church, is for the present at Rochester, N. Y., where he contemplates entering the Seminary. His address is 31 Tracy Park, Rochester, N. Y.

....Rev. Jasper Howell, Jr., who has been supplying the church at Jonesboro, Tenn., has been invited to become its permanent pastor. He will accept, and therefore will not return to Wake Forest this year.

....Rev. P. F. Maloy who has been engaged in mission work among the colored race in this city for some time, has accepted a call to the Shiloh Baptist church (colored) of Wilmington, which will be his address hereafter.

....Dwight L. Moody has succeeded in raising $35,000 more for his Northfield Seminary. Just now Mr. Moody is in a suit in which an heir sues for money which, it is claimed, the evangelist obtained from an irresponsible man.

....We would greatly appreciate the co-operation of our subscribers in obtaining new subscribers just at this time. It may only cost you the trouble of a few words to a brother, but it helps wonderfully, and may result in great good.

....Dr. Thos. Hume of the State University has been at Chicago for some weeks delivering a series of lectures on "Shakespeare and the Nineteenth Century Poets." We were pleased to read an interesting account of one of his lectures in the *Chicago Standard.*

....The *Charlotte Observer* is responsible for the following: Rev. A. C. Dixon, pastor of the Hanson Place Baptist church, Brooklyn, who is now on his vacation in Europe, contemplates resigning his pastorate in order to devote himself to general evangelical work.

....Mr. L. T. Wilkie of Lincolnton died this morning of intussusception of the bowels. He was one of Lincoln's most highly esteemed citizens, and has been treasurer of Lincoln county for the past eight years. He was also a prominent member of the Baptist church and a Knight of Honor.—*Charlotte Observer.*

....The pastor of the First church of Asheville, N. C., Rev. J. L. White, preached at Brantly on last Sunday, to the joy of two large congregations. Bro. White is a very interesting preacher, and is said to possess some of the strong points of Rev. A. C. Dixon. He will preach at Brantly again next Sunday.—*Baltimore Baptist.*

....Of late we have had several complaints from subscribers that the RECORDER does not reach them regularly. Errors are always likely to occur in a large subsciption list, and we would be glad to correct all that may be called to our attention. If you fail to receive the RECORDER promptly, drop us a postal, and we will see what is the matter.

....A young lady teacher in a Chinese mission school in Vancouver, Washington, has married one of the Chinese. The teaching in such schools should be done by "men only." If the Chinese refuse to go unless every Chinaman can have a young girl to teach him alone, let them stay away. That refusal is proof that the gospel is not the attraction.—*Western Recorder.*

....Rev. W. A. Barrett has been a busy worker in the fields lately. He held a meeting at Arbor church in Vance county recently, and as a result twenty-five persons professed faith in Christ; another at Deep Creek church, Moore county, where twenty-four professions of faith were made. At present he is with Bro. Baldwin at Pine Grove church, Moore county.

....Rev. G. W. Hicks, assisted by Rev. T. J. Taylor of Warrenton, had a good meeting at Sharon church, Warren county, recently. Nine united with the church, and others may follow. Brother Hicks writes: "The brethren and friends are going to work at once to improve our house of worship. We have large and attentive congregations, and the outlook is hopeful."

....In this time of financial depression it is well for churches and individual Christians to inquire the reasons for religious depression. Many churches are doing nothing in the week of soul-saving. They need a revival of religion. A great spiritual awakening is the crying necessity of the times. Let us not be satisfied, as Christians, with only material prosperity.—*Christian Secretary.*

....Rev. Dr. N. B. Cobb writes from Archer Lodge, Johnston county, N. C., as follows: "We are having a great meeting at this place. Over fifty penitents last night, and a large number at Clyde's Chapel. Bro. C. W. Scarborough and I are aiding Bro. O. C. Horton, pastor, in meetings at both places, and the interest is increasing daily at both places. About two hundred unconverted people in the congregation last night. Surely this is a great field for ministerial work. I have to leave to attend funeral of my brother-in-law, B. J. Cobb, at Wilson, N. C., who died on yesterday."

...."He who helps quickly helps twice," in these times, is a saying that we want to impress upon our subscribers, and especially on those who are in arrears. We need the money that our delinquents owe us; we need it now, and we cannot wait. "A friend in need is a friend indeed." Can't you send us your subscription as soon as you read this notice.

....Dr. Wm. H. Williams, editor of the *Central Baptist* of St. Louis, dropped dead Aug. 24th in St. Louis. He had been attending the Baptist Convention at Kahoshia, and had preached a sermon before the Convention on the evening before his death, which was due to heart disease. He was a man of whom his denomination was proud, and one of its ablest editors.

....Rev. Sam J. Porter of Rio de Janeiro, Brazil, one of our most promising young missionaries, writes in a private letter: "I am anxious to hear from North Carolina, and most especially to see the RECORDER." He is pleased with the country, and is making good progress in learning the Portuguese dialects. We will publish a letter from him in an early issue. Bro. Porter's address is, Rev. S. J. Porter, Rio de Janeiro, Brazil, Caixa 352.

....Bro. Stallings is preparing for a large attendance at the Blue Ride Institute, Low Gap, N. C. The school is beautifully situated in full view of the Blue Ride mountains, in the midst of the most beautiful scenery. The institution is open to both male and female, and instruction is given in all the popular branches. The rates are very low. Elder K. Thompson, M. D., is treasurer of the Board of Trustees, and all money should be paid to him.

....Bro. A. J. Wood writes under date of the 28th: "Our revival series of meetings at Apex Baptist church closed on Saturday the 26th. The meetings were conducted by Rev. I. T. Newton, our pastor, assisted only by the brethren. Two converts were baptized and added to the church yesterday. While we had no great outbursts of our religion, we feel that our pastor, brethren and sisters feel generally better to know they have at least done something for Jesus."

....The next degree established for preachers should be the degree of B. B.—back-bone. Baptist preachers, of all others, need it to aid them in stemming the great and increasing tide that is flowing back toward Rome; and all preachers need it to strengthen them for the conflict with the liquor traffic which hangs crape on more doors this year of our Lord than in any year of the history of the human race. God help us all to be men—sure enough men.—*Texas Baptist Standard.*

....It is with pleasure that we present to our readers this week the first of a valuable series of "Talks on Medicine," by a retired physician, who desires us to withhold his name for the present. Before retiring from his profession, this physician was counted one of the most successful and promising doctors, and held honorable positions in the North Carolina Medical Society. Since that time he has been engaged in the successful prosecution of the duties of another calling, in which he is no less promising.

....In the few days that remain before the opening of Wake Forest College, let the brethren and sisters all over the State lend their energies in its behalf. Let them "talk up" the College; its Faculty, its course of study, and its alumni, are excellent subjects. Have personal interviews with all young men who you think should go to college; urge upon them the necessity for and the value of an education, and the advantages of Wake Forest. There are three hundred boys in North Carolina who should be at Wake Forest this fall, and work will bring them.

...Dr. T. P. Bell in endorsing the appointment of Dr. Willingham to the Corresponding Secretaryship of the Foreign Mission Board has the following very timely words to say: "But well qualified as he is for the work, let us remember that no one man can make a success of this work. He may be the best Secretary the sun ever shown on, but unless we, the people, rally to his help, sustain him by our prayers and hold up his hands by our gifts, he can do nothing. Would it not be a pleasing thing for the Baptists of the South to have their new Secretary go into office in the early fall to find the Board free of debt, and a working balance on hand?"

....Rev. J. B. Marsh writes: "My church has granted me a vacation, which I purpose spending at my old North Carolina home. They say, "Go, but don't preach." I do not see how I can go, there is so much to do here. At least one hundred rose for prayer after last night's sermon, and how can I go and leave them? And yet I need rest. I attended S. S. and preached three sermons yesterday. Over one hundred have been added to the church, and yet they come. The Lord's work. I must have the RECORDER at my resting place." Bro. Marsh will rest at Abernethy, N. C., for two weeks, whence we hope he will return much strengthened for his work.

....The following from the *American Baptist* will strike a responsive chord in the breast of many denominational editors just now: "We dislike very much to be continually reminding our subscribers of our needs, but their negligence compels us to follow this course. Pressing and urgent obligations which have accumulated during the winter are now due, and if we had one half of the money due this office we could pay every one of them and have a handsome surplus. This does not apply to those subscribers who have paid up, but those who are in arrears owe it to themselves, they owe it to the denomination and to us to pay what they owe at once. Please do this now, and save us from further embarrassment. Don't delay, but send it this very day."

Letter from Wake Forest College.

The golden rod is blooming, and the leaves of the elm trees are turning yellow, and the Professors are flocking home, and the servants are scouring the buildings and weeding the campus paths. All this betokens that play-time is nearly over. Ere long the bell will ring, and the boys must come into the school-room again.

With bronzed faces and hardened hands, many will leave the fields; with quickened zeal and spiritual joy some will come from mission work and well filled pulpits, with a thirst for knowledge greater than ever; others will relinquish the teacher's desk and ferule. I earnestly pray that all, come whence they may, will come with the desire and purpose to make '93-4 the best session in the long history of the College. A very large percentage of our old students will return. A few are going to drop out for a year in order to teach and make the means with which to complete their course. I honor their manly independence. At least three, perhaps others, will go to another institution. Some relinquish the purpose of continuing their College course any longer. They may know best, but I fear that they will regret their decision hereafter. For, as I wrote not long ago, I have known many a man to be sorry that he failed to complete a course of liberal study, but I have never yet found the man who did so and regretted it afterwards. I hear of a large number of new students. It is always difficult to make an accurate estimate, but this year it is almost impossible. Money is very scarce everywhere, and new elements have been introduced into the competition for patronage of North Carolina colleges. But on the other hand, more and better work has been done for the College than ever before by its numerous friends, and I shall be surprised and disappointed if there is not a large matriculation of new students.

Students from the West, coming by Greensboro, will do well to spend the night there. They can leave that point at 7:30 a. m. and be at the College without loss of a night's rest by 12:15 p. m. There is a delay of about thirty minutes in Raleigh.

Those coming from points on the Carolina Central and Seaboard Railroads ought to take the regular mail train, and not the Atlanta Express.

It may help new students in making their arrangements for rooms and board to have the following information:

There is room in the Dormitory Building for about 100 students, two to each room. These pay $3 each per term for unfurnished rooms. Students can usually buy at small cost the furniture already in the room, and can sell it at but slight reduction when they finally leave College.

The following parties have unengaged rooms: Mrs. Watson, for 4 students; Mrs Vann, for 4; Mrs. Dickson, for 12; Purefoy Hotel, for 20; Dr. Fowler, for 6; Mrs. Carter, for 3; Wake Forest Hotel (at depot) for 8. There are a number of other rooms in very desirable private families.

Cost of furnished room and servants' attendance for each student: Vann and Dickson Houses, $2 per month; Fowler's and Timberlake's $1 to $1.50.

Furnished room, servants' attendance, fuel and lights, Mrs. Dickson's, Mrs. Carter's, W. F. Hotel, each $2.50.

Table Board. At the three Club Houses, about $6 50 a month. These are presided over by ladies. Everything is neat. The food is abundant, well served, and in sufficient variety. Mrs. Rabon's, $8 per month; Mrs. Watson's, Mrs. Vann's, Mrs. Dickson's, Dr. Fowler's, Purefoy Hotel, and W. F. Hotel, $3.50 per week.

Remember that College will open on the first Wednesday in September (Sept. 6th.)

CHARLES E. TAYLOR.

Do You Desire to go to College?

There are many young men who are trying to settle this question now. Some will readily answer, "Yes, it is my earnest desire to go to college;" others are undecided. To those who really desire to go, I would say, follow your desire and go. "Well," you say, "what *inducements* do you offer?" A chance to go to college if you really wish to do so.

First settle in your own minds that a collegiate education is worth all the toil, the sacrifices, and the money necessary to obtain it. Next decide whether you desire it enough to make the efforts necessary to secure it; for, in its best sense, it requires an honest manly character, unceasing perseverance, and a great deal of courage to grapple with difficulties successfully. Having decided these two things in the affirmative, a great step has been taken toward its attainment; then, to those who have the money it is only a matter of time and patience.

But there are many who are not favored with money sufficient to take a course at college. What of them? To them I unhesitatingly say as at the beginning, take what money you may have, "follow your desire and go." Wake Forest College will give you a chance to fulfill your desire. Men who are to make history for our State, and whose influence is to be most potent in every good work, do not wish to be surfeited by "*inducements*." They ask only a fair chance. With their own muscle and brain they will work out their own destiny under the guidance of divine wisdom. "Inducements" are very good things, but there is sometimes danger that a young man may surrender more than he may gain from the "inducements."

A child who ought to take some preparation good for his health, with the various members of the household gathered around with inducements—rattle, candy, sugar-plums, a ride in the easy-carriage, etc.—is, to a young man of much individuality of purpose, a picture not very conducive to courage at least. Wake Forest will give you an honest, manly chance. Can you wish for more? It has the love of the people who are friends of true education to sustain it, and it is determined to be in the front rank as an educator and helper of the young men of the country. Do you wish to prove the mettle of which you are made? It offers to you the prestige of a long line of men with a lofty individuality and a noble self-reliance who have won fame and affluence of which any may well be proud.

Of course some money is absolutely necessary to staying at college. A trustworthy economical young man can make a very little go a long way. The writer well remembers with what fear and trembling he went to college with sixty-three dollars—all his fortune—in his pocket. How he could pursue a course of four and a half years with only that to begin with was a problem he could not solve. True to its history, the college was his friend, and with the favor of others whose names will always be dear to him, and with much hard work, the years solved the problem for themselves. Of course there was a debt incurred, but to pay it was his first glad duty. Wake Forest will ever be enshrined in his love because it lovingly gave him an opportunity. It offers to determined aspiring young men a hand of welcome and sympathy. Are you one of them? Are you courageous? Then start while times are hard. Take what money you can and trust to your own efforts, to your friends, and to God for a successful achievement of a worthy ambition.

W. J. FERRELL.

Aug. 23, 1893.

North Carolina Baptist Sunday-school Chautauqua at Mt. Vernon Springs.

[Abridged from News-Observer-Chronicle]

A new feature in Christian work for this State was the assembling of Sunday workers at the Baptist Sunday-school Chautauqua at Mt. Vernon Springs, Chatham county, on Tuesday, August 22d, at 11 a. m. Arrangements had been made for reduced rates for board at the large hotel, kept by Mr. J. M. Foust, and the members are quartered there. A large Baptist church near by is the place of meeting, and its members and the people of the community generally are generous and kind in making every needed provision for the comfort of the visitors.

Rev. W. H. H. Lawhon, pastor of the church, in a short address warmly welcomed the members and visitors, and said no body had ever assembled in this State with a grander mission.

Rev. O. T. Edwards read the one hundred and third Psalm and offered prayer.

Dr. C. A. Rominger of Reidsville explained the objects and aims of the Chautauqua and and expressed the hope and belief that its influence would be far-reaching and helpful. The secular teachers, he said, had their annual gathering for studying how to do their work more perfectly, and it was even more important for the teachers of God's word to meet for the same purpose.

Dr. Rominger was followed by others in brief statement of hopes for the meeting.

Mr. N. B. Broughton of Raleigh gave an address on "The Holy Spirit our Teacher."

The morning session closed with the benediction by Rev. Mr. Lawhon.

At 3 p. m., the Chautauqua assembled and engaged in a series of songs for half hour.

After prayer, Mr. T. S. Sprinkle of Winston, taught the Sunday school lesson for August 27th, illustrating how to teach adults.

This was followed by a discussion of teaching methods and some exercises on invisible black-board work, and the afternoon session closed.

The enrollment of members for the first day numbered eighty-four.

At 8 p. m., a large audience assembled to enjoy the song service set for the evening.

Rev. Baylus Cade of Louisburg read Scripture lesson, and prayer was offered.

A brief address was made by Prof. Wood on the value of song service to the Sunday-school, and gave exhibitions of ways of doing the same.

Wednesday morning opened very disagreeable and threatening. A good rain had fallen, and although it did not suit the program of the Chautauqua, it wonderfully helped the corn and potatoes.

The Baptist Chautauqua commenced its exercises at 9:30 a. m. Dr. Rowe of Greensboro read and gave comment upon the first chapter of James. Mr. J. R. Rodwell of Warrenton offered prayer. Mr. M. A. Allen of Reidsville taught a primary class the lesson for September 3rd, "Paul Shipwrecked," and did it so admirably as to receive the highest commendation. We heard persons who have seen some of the foremost primary teachers at their work, and they thought Mr. Allen was not surpassed by the best.

Primary room methods and needs were discussed, followed by a short song service. Questions asked and answered was the next order, and was one of the most spirited and interesting of the meeting. A good number of new members reported for membership, and the morning session closed.

In the afternoon, after a delightful song and devotional exercise conducted by Prof. Wood, the President introduced Mr. Josiah Crudup of High Point. Mr. Crudup took up the next item on the program, being the Sunday-school lesson of Sept. 10th, "Paul at Rome." He first defined the method of teaching, that of asking and having answered questions bearing on the subject in hand. The great difficulty in teaching the Bible, said he, is to realize what it is. He then formed a class of a dozen ladies and gentlemen, and took up the lesson in its regular form, drawing from it in a simple manner the great truths taught therein.

The following central truths were drawn from the lesson by the teacher at the close of his lesson proper:

N. B. Broughton: "God buries the workman, but the work goes on." Mrs. Dr. Rominger: "The best way to teach Christ is to love Christ." M. A. Allen: "The sect of the Nazarenes everywhere spoken against were not ashamed or afraid to acknowledge their identity." Prof. Sprinkle: "Paul's independence; at Corinth he made tents, and in Rome he preached in his own hired house." Rev. L. G. Broughton: "Some believed; encouragement in the work." Rev. B. Cade: "Those who reject Christ do it at their own peril." Mrs. T. M. Tucker: "God does not require us to teach men to come to Christ, but to love Christ, and thus teach men." Rev. O. T. Edwards: "Persecution does not hinder, but always helps the gospel." Dr. Rominger: "Study how to ask questions so as to bring out the thought in the pupil's mind."

Song by the congregation: "Shepherd of love."

"The Teacher's Preparation," by Rev. Baylus Cade of Louisburg was the next subject taken up. The speaker gave his ideal of a specially prepared teacher. No man ever reaches his ideal except a 'smart Alec.' A narrow man or woman cannot be a great teacher. The teacher should be of a large, liberal heart and mind. God is the Father of us all, but of the Christian especially. We want wide views of the universe and of him who rules it. He must not only have a wide view but a correct view. A man who has no faith in his fellowman has none in God. Not only a wide and correct view of the subject, but a broad, catholic sympathy for man as man. A man's value is not in his clothes, but in the man. The teacher's preparation should be extensive. He ought to be master of the text; to know what the Holy Spirit says and means. Study how to tell it; make the lesson simple.

Solo, "Your Mission." After singing "There's a crown in heaven for you," Rev. B. Cade pronounced the benediction.

At night the church was filled to listen to Rev. B. Cade discourse from John 12: 20-28. Subject—"The Law of Living is Dying."

On Thursday morning, the organization of the body was gone into, with the following result: President, N. B. Broughton of Raleigh; Vice-President, Dr. C. A. Rominger of Reidsville; Secretary and Treasurer, J. C. Birdsong of Raleigh.

The first subject was the lesson of September 17th, on "Personal Responsibility," illustrative of how to teach grown people, conducted by Mrs. T. M. Tucker of Reidsville. Clearly, distinctly, and beautifully the teacher drew out of the lesson our great, personal responsibility to God, each for himself. The following central truths were given from the lesson:

M. A. Allen: "Love to our Brother." Miss Laura Boner: "That we Should so Live as not to be Stumbling Blocks." Mrs. Smith: "Love one Another, as Christ Loves Us." J. M. Broughton: "Destroy not Him With thy Meat for Whom Christ Died." J. C. Birdsong: "Go to our Brother and Strive to Help Him." Mrs. Rominger: "We Ought to Pray Every Morning that we May not be Stumbling Blocks." Dr. Rominger: "Industrial Responsibility; Every Tub Must Stand on its Own Bottom." Mrs. F. M. Tucker: "Be Careful not to Offend One of These Little Ones."

Song—"Throw Out the Life Line."

Prof. E. P. Moses of Raleigh next lectured in an interesting manner on the care and conduct of a Sunday school Library.

In the afternoon after a devotional and song service Rev. W. H. H. Lawhon, pastor of Mt. Vernon church, stated that during the recess of the Chautauqua, the citizens of the surrounding country had a meeting, and had raised about sixty-five dollars to help pay the expenses of the Chautauqua, and that they had authorized him to invite the body to meet here again next year, and if the body should make this its permanent home, he was authorized by a citizen to say he would give all the land necessary.

A collection was then taken to raise balance of $100 expense.

On motion, a vote of thanks was tendered to the citizens of the community for their kind expressions and liberal contributions.

On motion, the invitation to meet with this church next year was accepted.

On motion, Tuesday after the third Sunday in July was fixed as the time for the next meeting.

Rev. C. E. Taylor, D. D., President of Wake Forest College, was then introduced to the body, and received with the Chautauqua salute. He discussed "Defective Methods in Teaching." First, it was a defect to have too much method in teaching, in getting into "ruts." No one way was the best way; it was refreshing once in a while to break up programs and have everything new. It is a defect to lecture too much—for the teacher to talk and not have the pupil to talk back to him. Teaching is defective that does not encourage the children to learn by heart Scripture and many of the old-fashioned hymns. The greatest defect, he believed, lay in the fact that we do not bring away from the class enough of the Word of God in the very letter it was written. By the faithful teaching of the Word to the child, we bring it to Christ.

At night Rev. L. G. Broughton preached on "Personal Responsibility," a sermon of great earnestness and power.

Seeking Rest.

Through the kind insistence of one of the biggest Baptists in North Carolina, Bro. Noah Biggs, August 1st, found me *en route* to Scotland Neck, to "supply," while resting during the absence of the beloved pastor, R. T. Vann. A cordial greeting was accorded me in Raleigh by brethren N. B. Broughton, the pastor's assistant of the Tabernacle church; C. T. Bailey, faithful and beloved editor of the BIBLICAL RECORDER; and, C. Durham. Dear Durham, with all his faults and imperfections, which the brethren have been so industriously seeking out, is the grandest, the strongest, the most abundant in toils and sacrifices of any man in our denomination in the State.

I spent the night in the hospitable home of Bro. Broughton. After tea we went down to the Tabernacle, where we met thirty young men gathered for the purpose of studying and praying over the Sunday-school lesson for the following Sunday. A dozen talks on the lesson, with about as many prayers, and more hymns—all practical, short and crisp—constituted one of the most enjoyable, uplifting and infilling young men's meetings I was ever in, and furnished for me a solution of the problem what to do with our Baptist young men. O for more such pastor's assistants.

August 2d at five p. m. found me in Scotland Neck. I had heard of the place before. It was associated in my mind with the big-hearted and big-pursed Noah Biggs; with the faithful, laborious, eloquent Hufham. But that was only with the hearing of the ear. Scotland Neck, to be appreciated, must be visited. I went, I saw, they conquered. I am about prepared to agree with the little fellow at the Thomasville Orphanage, who, when asked which was the largest city in the State, promptly replied, "Scotland Neck." Such cordial, unstinted and unaffected hospitality! Such beautiful, unostentatious culture! Such high, noble, gospel born morality!

I attended the Temperance Society. Almost every respectable citizen, male and female, from ten years old and upward, is a member. It has gone on with unabated interest for five years. The pledge, taken on becoming a member, is to refrain from the use of all intoxicants as a beverage while one remains a member of this society. The result is, a sentiment has been built up against drink; not by flaming prohibition speeches, but by this social, entertaining weekly meeting. Few drink in Scotland Neck except the worst class of negroes. The bar-rooms in town are the most solitary looking places I ever saw. One failed the first week I was there for want of patronage.

But time would fail me, and patience would fail the reader, were I attempt to write of the generous entertainment provided for the "Supply." The rides, the hunts, the barbecues, the fruits, the melons—I repeat, Scotland Neck, to be appreciated—reader, you must go for yourself.

Next week I want to say something of the church.

J. K. FANT.

Meetings in Mt. Zion Association.

We began a series of meetings at Olive Branch the 5th Sunday in July and continued four days. We trust that much lasting good was accomplished. The church was right much revived, but there were only two or three conversions.

The meeting at Bell's church, beginning on the first Sunday in August, was a success. The church was much revived, and several made professions. Only five as yet have been baptized, but others are expected to follow. Rev. Jno. O. Gough of Lumberton, N. C., assisted us at this place. Bro. Gough preached with power, and the Lord seems to bless his every effort.

Bro. Gough also assisted us in a meeting at Mt. Carmel, commencing on the second Sunday. The meeting at this place was also a success. There were many conversions, and the church was much strengthened.

We have one other meeting yet to hold and are trusting to the Lord for success.

God bless the RECORDER which has done and is doing so much for our people. I don't see how a Baptist family in North Carolina can well get along without it.

W. A. SMITH.

Hadley's Mills, August 26, 1893.

Gracious Meeting at Piny Grove

Dear Recorder:—A grand and most interesting revival meeting ever held in the Yadkin Valley was that which closed Aug. 23d at Piny Grove, which lasted twelve days. It was conducted by Rev. J. H. Nelson, the church's pastor. The result was twenty-eight conversions. Fifteen accessions were made to the church, thirteen of whom were buried with Christ in baptism in the Yadkin River, where a large crowd witnessed the scene. All Christian denominations were cordially invited and shared liberally in the blessings of our Lord and Saviour during the meeting.

It has been said—and is no doubt true—that Piny Grove was a hard place for a preacher, but it is hoped that it will never be so again, as Bro. Nelson has stirred up the Christian people to a complete sense of duty.

With such union of members and earnest efforts we are not surprised that God blessed us. Bro. D. C. Henley, a Quaker, did good work, and we must express our thanks to all for help rendered. The Holy Ghost was present, and the Spirit of Christ united Christian workers.

This meeting was signalized by remarkable displays of divine power in the awakening of sinners and sanctification of believers. Indeed, Bro. Nelson's language and whole appearance had something in them more than human, most manifestly indicating that his soul glowed with ardors of love somewhat related to those of angels. He has a hearty outspokenness about his style which is as refreshing as a dip into a mountain stream on a hot summer day. His beautiful classic style, vivid with fire from heaven, never appeared more advantageously. His views of the divine being, and especially of the power, glory and fullness of Christ, were overflowing.

The news of this good work soon spread across the country to adjoining neighborhoods, and people flocked in, and were constrained by the Holy Spirit to believe on the Lord Jesus. Even some who had not been to preaching for a long time were in attendance. Thanks be unto God for this glorious work. May he speed the day when there shall be more of it in our land.

D. N. HICKS.

Patterson, N. C., Aug. 24, 1893.

Attention is called to the advertisement of the Raleigh Male Academy in this issue. This school cannot be surpassed as a preparatory institution for young men who intend entering college or business life. Professors Morson and Denson are gentlemen of scholarly attainments, whose long experience as teachers has placed them among our foremost educators.

From Alcolu, S. C.

Dear Recorder:—As your paper was a happy greeting in that far off country, and as it is much loved, I desire to acknowedge through its columns a debt of gratitude to the people of Alcolu. It was through their liberality and generosity that I was enabled, financially to pursue my work at Wake Forest College last spring. It is from a grateful heart that I wish to express my sincere thanks to that kind people.

A few days ago they invited me down to hold a few days of meeting for them and I was more than pleased to see a people so kind and benevolent. God wonderfully verified his promise that, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. The brethren and sisters had been praying for the Lord to bless their fields and neighbors, and how happy we all were when noble young men and young ladies broke from the ranks of the evil one and joined in with the people of God. But the happiest time of all was when I preached my last sermon upon the "Christian's Reward" from Rev. 22: 12. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." We were happy because our friend a few days ago, who had no reward except that of the wicked, could rejoice with us in the Christian's hope and reward.

Again I wish to extend my sincere thanks to the people of Alcolu for their kindness to me. May the Lord keep by his own love and power those that believe in him there and shield them from temptation.

Yours in Christ, T. B. HILL.

Green River Association.

This Association will convene with the Mountain Creek church, six miles from this place, on Thursday before the first Lord's day in October. Parties stopping off at this place will be provided with conveyance to the place of meeting.

We extend a special invitation to brethren Durham, Newton, Herring, Bryan, Caddell, J. C. Scarborough, W. R. Gwaltney, Dr. Taylor, T. H. Pritchard, M. P. Matheny, J. H. Mills, and everybody else who may feel an interest in the Lord's work. Especially do we want all the brethren who have charge of, or are in any way connected with, any department of our religious work.

Let everybody come, as ample provisions will be made for the entertainment of all who come. Come on, brethren, we want to see and hear you.

C. B. JUSTICE, *Pastor.*

King's Mountain Association.

The King's Mountain Baptist Association will convene with the Boiling Springs church (Cleveland county) on Thursday before the fourth Sunday in September, 1893. Messengers and visiting brethren will be met at Lattimore's Station with conveyance upon giving notice to the undersigned, stating whether they will come on the two C's or three C's train, and whether going east or west, and date of arrival. Both trains go east in the a. m. and west in the p. m.

Respectfully,

D. S. LOVELACE.

Boiling Springs, N. C.

Attention is called to the new advertisement of "Money to Loan," which appears on the fifth page of this issue.

Read advertisement of South West Virginia Institute in another column.

Associations for 1893—Times and Places of Meeting.

AUGUST.

South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 5-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 3-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

AUGUST.

Mitchell County—Big Meadows, 31-Sep. 2.
Western Carolina—Mt. Pleasant, 31-Sep. 2.

[illegible]

Swain County (Indian)—Macedonia ch., [illegible]
Yancey County—Burnsville, 14-16.
Liberty and Buck town—Hopewell ch., [illegible]

[illegible]

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 13-14.
Western N. C. Baptist Convention, [illegible] 18-21.

Modern Miracles.

AN UNPAID AND UNBIASED REVIEW OF A NINETEENTH CENTURY WONDER IN THE FIELD OF CURATIVE SCIENCE.

A FRANK AND UNPREJUDICED REVIEW WHICH THOUSANDS MAY READ WITH PROFIT.

CRITICAL EXAMINATION INTO THE RECORD AND STANDING OF J. HILL DANIEL, M. D., SPECIALIST IN TREATMENT OF CANCER AND SCROFULOUS AFFECTIONS, DUNN, HARNETT COUNTY, N. C.

In response to numerous inquiries, we have made thorough and unbiased examination into the record of this physician, and as a result of such impartial investigation we cannot but bestow our heartiest approval and commendation. As the investigation was conducted without the aid, and even without the knowledge, of the subject of this report and is based altogether upon facts furnished from the highest and most disinterested sources, and from confidential expressions of representatives of the financial and commercial interests of the community, its fairness may be implicitly trusted, and its suggestions safely acted upon by those seeking highest ability and superlative skill.

This journal neither solicits nor accepts paid "write-ups" of any physician, and serves no interest save those of its readers, but it is always ready and willing to proclaim rare and phenomenal merit wherever such is found. In this case an overwhelming array of competent testimony was freely offered to prove ability of the highest type which has achieved success bordering upon the miraculous. Indeed, all the evidence was unanimously in favor—nothing against—not a single note of discord to jar upon the harmony of universal praise. Leaders in the marts of trade; highest officials in the banks; the heads of industrial institutions—all when questioned heartily conceded tribute in words so eulogistic that our representatives could not but believe that a master of his profession—a physician of paramount skill—had impressed his inherent worth upon the people. Case after case was cited wherein the ability of the local practitioner and family physician was unavailing—where every means proved impotent and vain—where as a last resort—almost in desperation—this masterful skill was sought, and as a result immediate and permanent relief was obtained. This has been repeated until it has ceased to excite wonder—until the community regards it an every-day affair. The pages of this paper would not contain an enumeration of the cases of the afflicted who have appealed to this "court of last resort"—all other hope dead—and now gladly proclaim their restoration to health and happiness—to home and friends—who in their gratitude and joy gladly spread the tidings that others who are falling faint and foot sore to die in despair, may look up and catch the glorious hope which shines down upon the disease stricken as does the golden orb of day into the cimmerian darkness of chaos.

But there are those who are still ignorant of this great healing power, who know not how near at hand is surcease from suffering, and ready cure for the most obstinate ailments, complicated diseases and chronic complaints which have withstood every known power, and baffled all ordinary skill. To those unfamiliar with this New Hope we would come with words of good cheer, bringing promise of the blessings of health, obtainable, we know, from no other source save this. To this class of unfortunates these words should come like unto a new gospel of physical regeneration bringing sweetest comfort to those grieviously afflicted, who, having exhausted all known skill, are ready to give up in despair. To such we would say that we know whereof we write when we state that we have satisfied ourselves beyond the slightest peradventure of a doubt that a cure is here obtainable when no other hope exists on earth.

We will cheerfully and promptly answer any and all letters from readers concerning this eminently successful practitioner, but would suggest that correspondence be sent directly to his office, as thereby much valuable time will be saved and the writer be placed in touch with the most marvelous curative power of the day. Whilst we will willingly respond to all inquiries we can not more strongly emphasize our words. It would be impossible to speak more emphatically regarding this beneficent power to heal, and in the light of investigation we could not honestly say less than we have. We have found where cure can be obtained when all lesser skill fails, and in common justice make such facts known to thousands who will gladly avail themselves of this masterful ability. For these reasons we bestow the unqualified endorsement and approval of this journal. Upon the worthiness of such commendation we willingly rest the confidence of every reader and the prestige gained in seventeen years of honorable and unbiased journalism. This we do without money and without price—not even asking the gratitude of the physician, but solely and alone that our readers, whose interests we represent, may secure the choicest blessings of health from this sure source when every other has been appealed to, and appealed to in vain.—*Editorial correspondence Chicago Trade Journal and Trade Review.*

Just Here.

Just here, where threads this narrow way,
One task must toil from morn till night;
Yon yonder where that royal road
Winds up along the sun-crowned height.

Keep to the road that dazzling path,
Its splendors half afraid,
Shall eyes every gaze at us
Looking for the peaceful shade.

—*S. S. Times, in the Companion.*

Put a Prayer Under.

There are some loads for the back, and some that must be lifted and carried with the hands. It tires the arms and makes the back ache when the loads are heavy, and if some one comes along who will put his shoulder under or lift with his hands, what a comfort and relief it is!

A young girl was once carrying a market-basket that was much too heavy for her strength, and another girl, in passing, noticed it and said, "Let me help you." Then she took hold of the handle and lifted half of the load. It was easy to carry after this. The young girl who was overworked never forgot the kindness of this stranger.

But there are weights that can never be carried in this way. They rest upon the heart. The load may be fear, anxiety or care. It may be a heavy sorrow. How can one help another to bear such burdens? Ah, there is a way. Put a prayer under the load that presses.—*Journal and Messenger.*

Neuralgia of the Stomach.

REV. A. N. FERGUSON A SUFFERER FROM THIS SERIOUS TROUBLE.

LAURINBURG, N. C., May 29th, 1893.

My Dear Sir:—Yours in regard to the new book of directions, &c., is to hand. Find enclosed four cents for a copy. I am very favorably impressed with the Electropoise. I commenced the use of it last February a year ago. Previous to that time I had now and again severe attacks of neuralgia of the stomach, especially during fall and winter months. At times I would scarcely pass a day free from pain, and not unfrequently for several days in succession would suffer most excruciating pain. The past winter is the first for several that I have passed without attacks of more or less severe suffering, and I believe under the blessing of God, that the Electropoise has been the preservative means. When troubled with symptoms of an attack, I apply the Electropoise for two nights in succession, and in a short time the threatening symptoms pass away. I would not be without it for twice its cost. Yours truly,

REV. A. N. FERGUSON.

The Effects of Alcohol on the System.

The immediate effect of a moderate amount of alcohol is a feeling of increased vigor. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently. Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nervous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidences of chronic degenerations manifest themselves. Scarcely an organ in the body is exempt. Alcohol in the stomach retards digestion by paralyzing terminal nerves and by a chemical action on the pepsin of the gastric juice, produces changes in the secretions of the liver, and vitiates the processes throughout the whole alimentary tract, by causing a perverted action of the sympathetic nervous system. Partially-digested food passing from the stomach to the intestines becomes subjected to abnormal fermentations. As a result, poisonous products designated by modern chemists as ptomaines and leucomaines are formed. Elimination is retarded by alcohol; consequently these products are absorbed into the system and an anto-poisoning results. The lungs and skin undertake to assist in relieving the system of effete material, as shown by the peculiarly disagreeable odor of breath and perspiration persisting for days after cessation from the use of alcohol. These patients will be found to suffer from chronic catarrh of most of the mucous membranes, notably the stomach, and chronic liver and kidney changes leading to cirrhosis and Bright's disease. Degeneration and resultant weakening of the walls of blood vessels predispose to rupture (usually in the brain), producing apoplexy.—*Dr. E. F. Arnold, in North American Review.*

The man or woman who is profitably employed is generally happy. If you are not happy, it may be because you have not found your proper work. We earnestly urge all such persons to write to B. F. Johnson & Co., of Richmond, Va., and they can show you a work in which you can be happy and profitably employed.

"Prison Reform."

Much is being done in the work of "Prison Reform." Many wholesome plans are in operation for proper management and for educational and religious influences among convicts. But it sometimes happens that the institutions themselves need reforming as well as their inmates. For instance, in a certain penitentiary professing to be a reform prison, a convict, whose crime was stealing, is compelled to labor at cutting out pieces of pasteboard which are put between the outer and inner soles of shoes and sold for solid leather!—*Sabbath Recorder.*

What folly! To be without Beecham's pills.

It Looks Bad.

It looks bad to be absent from every prayer-meeting, but present at every sociable.

To have a sick spell the Sunday that a collection is to be taken.

To fill your table with secular literature, and take no church paper.

To cry "Amen" when the preacher hits the Mormons, but be as silent as the grave when he denounces your besetting sin.

To do or be anything in short but a consistent, consecrated, circumspect, cheerful Christian.—*Omaha Advocate.*

A Dark Sick-Room.

Dr. B. W. Richardson says that the first words of most physicians when they enter sick-rooms in private houses should be Goethe's dying exclamation—"More light! more light!" It certainly is true that generally before the doctor can get a good look at the patient he has to ask that the curtains be raised, in order that the rays of a much greater healer than the ablest physician may ever hope to be, may be admitted. If the patient's eyes are so affected that they cannot bear the light, a little ingenuity will suffice to screen them, and at the same time allow the cheerful light to enter. A dark sick-room must be an uncheerful one, and now that it is known that light is one of the most potent microbe killers, let us have it in abundance.—*Watchman.*

Mental depression, wakefulness, lost manhood caused by errors of youth or later excesses quickly cured by Magnetic Nervine. Guaranteed by Jno. Y. MacRae, druggist, Raleigh, N. C.

Borrowing Trouble.

At this moment, when so many are unable to borrow money on what would ordinarily be considered good security, every man finds himself able to borrow trouble without putting up any collateral. Trouble is to be had in every market, and every man can take as much as he chooses. The more he borrows, however, the less likely will he be able successfully to deal with what actually comes to him. It is a fact of experience which we are slow to learn that the trouble we borrow never would have been ours in any other way. We appropriate what would never come to us otherwise. The real troubles of life are numerous and hard enough, but they constitute a very small proportion of its trials in comparison with imaginary troubles. To deal successfully with the real troubles, we must refuse to consider the imaginary ones.—*Christian Union.*

Japanese Liver Pellets are the best family medicine for liver complaint and constipation. 50 pills in vial 25 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Sunny-side Songs

For Sunday-schools.

BY W. HOWARD DOANE, MUS. DOC.

The latest and best work by this popular author, Selected for use at the N. C. S. S. Chautauqua. Examined by two organists of long experience in the Sunday school work, and pronounced by both of them to be one of the very best books they have seen. Not a poor hymn in the book. $30 per 100. Add 5c. per copy if ordered by mail. Specimen pages free on request.

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FOR

DRESS GOODS

BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

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LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

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F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 41.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 30 p m
Lv. Salisbury	9 43 p m	9 50 a m
Ar. Charlotte	11 15 p m	11 15 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m.	

NORTHBOUND	DAILY. Nos 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 25 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.30 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8.30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

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We are offering real bargains on all these goods.

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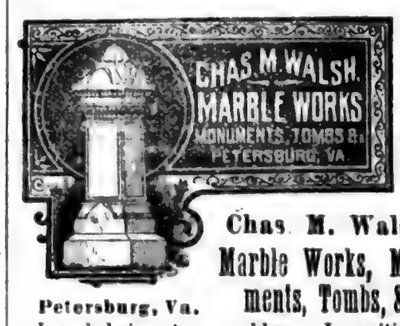

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Please mention this paper.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 30 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 38.
2 00 p m	Lv New York Ar	1 20 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 09 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv Henderson Lv	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 20 a m
7 20 p m†	Ar Fayetteville Lv	8 27 a m
11 00 p m*	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cocke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Notes from Caldwell County.

Dear Recorder:—I am so glad the report that Brother E. F. Jones, late of Watauga county and pastor elect of Gastonia Baptist church, was shot in Dixon, Cal., is false. I have not been able to learn how the rumor originated, and I am surprised that so many papers published the report. The *Watauga Democrat* was the first paper to publish the rumor, but corrected it in the same paper, and yet the papers go on publishing it as a fact. Bro. Jones can enjoy a privilege that few men ever have—that of reading his own obituary. I am glad so many good things have been said of him, for he is truly a good man and one of the best gospel preachers I have ever heard.

Bro. L. P. Gwaltney spent a few days with us in a meeting at Lower Creek, beginning on the fifth Sunday in July. The people were much pleased with his preaching, and regretted he had to leave so soon. The congregations were good, and considerable interest was manifested on the part of the unsaved, but only two, so far as we know, professed faith in Christ. One united with the church by letter, and three were received for baptism. These I baptized last Sunday morning. Some repairs have been made on the house of worship at this place, and others are needed and are in contemplation.

The propriety of consolidating the Caldwell and Catawba River Associations was discussed at the last session of our Union Meeting, and the query was laid on the table. Some of us thought it might be best to consolidate, but others thought not. The discussion clearly developed the fact that the Caldwell Association was not ready for consolidation. The Catawba River brethren would be glad to have the union effected, but they have not, at any time, pressed the matter. They have done nothing more than to extend a cordial invitation to us to unite with them.

Bro. Thomas Blalock of Mitchell county, one of the missionaries who purposes going to China in November with Bro. D. W. Herring, is visiting the churches in this Association. I heard him last night at Lower Creek. He is very conservative, having no thrusts to make at the Foreign Mission Board or any one else. He preaches the gospel and then states fully the proposed independent plan of Foreign Mission[illegible] and invites all to co operate with t[illegible], if they see it to be more Scriptura[illegible] the Board method; if not, he urges all to continue to work with the Boards. Bro. Herring, last spring, visited a number of the churches in this Association, preaching and lecturing to large crowds, and made a profound impression for his views wherever he went. Our people here are conservative, and will take no step rashly. They are anxiously waiting the coming of the Association, hoping to hear both sides of this question discussed in the spirit of fairness and brotherly love.

Our beloved Brother Geo. W. Greene has in last week's *Lenoir Topic* an able article in defense of our present plan of Foreign Mission work. I hope no strife will be engendered in the great Baptist family of North Carolina over this or any other matter; and I further hope we will all be more careful *how* we speak and *what* we write. Let us not criticise every thing and every body. None of us are perfect. Discussion is a good thing, but let it not be done with bitterness, but in a spirit of fairness and brotherly love. No brother ought to fly into the papers simply for notoriety. Let us all remember that we are brethren, and one is our Master, even Christ.

I will conclude with a cordial invitation to all who can, to visit us at the next session of the Caldwell Association, to be held at Granite Falls, eight miles north of Hickory on the Chester and Lenoir Railroad, beginning on Thursday before the second Sunday in September. We hope, with the blessing of God, to have a large, enthusiastic and profitable meeting. I. W. THOMAS.

Hibriten, Aug. 15, 1893.

My Answer to the "Watchman's" Question, "What is Civilization Anyway."

Webster says, first, "The act of civilizing or the state of being civillized; refinement; culture."

Now if this meaning is to hold true, and we as English speaking people are to understand, accept, and practice it, then the question is, in what light shall we see it accomplished? Upon this point there will doubtless arise many views and various opinions. But I aim to answer the question in a few words: *True civilization* is that noble accomplishment which the sovereign grace of God bestows, and this grace, and it only, has power to confer the degree of civilization. It is not a mere professing to be a Christian, not the claiming to be a subject of grace, that makes a person a civilized one. I have seen many who claimed great things, and who had done much in the way of good acts, turn away from them all and act the part of a barbarian and savage. It is not altogether literary attainments, nor the accumulation of wealth, nor an advanced knowledge in the fine arts, nor the blessing of learning how to appear pleasant, social, and even exceedingly agreeable in society, that is to be taken for civilization. The heathen, and even the savage, have in all these to a greater or less degree possessed these. But the true aim, and the great end which grace aims, is civilization. The true Christian, the person saved by the grace of God, is one who has been set free from all worldly and ungodly lust, and lives soberly, righteously and temperately in this world, hence he learns to renounce all the hidden things of dishonesty, and walks in the light of God, such a character is the noblest creature of God—being born again, not of corruptible things, as silver and gold, but of the precious blood of Christ which liveth and abideth forever. This is the office of the gospel of our dear Saviour, to civilize all nations, and to make one grand nation of all the nations that dwell upon the earth, and when the gospel shall have accomplished its great work upon earth, then there will remain nothing more of a higher type of civilization for men of scientific learning to do but to enter in and enjoy the fruits of their toil.

Fraternally, D. N. GORE.

Loris, S. C., Aug. 18, 1893.

When Weary and Languid,

Use Horsford's Acid Phosphate.

When you are weary and languid with the heat of summer, and strive in vain to keep cool, and your temper also, the use of Horsford's Acid Phosphate will materially aid you.

Can Deacons Petition for License?

Dear Bro. Bailey:—A few days ago I was talking with a deacon of a prominent church in our Association about the whisky traffic, and how humiliating it was for Christians, who were trying to live after the example of our Lord and Master, to be guilty of encouraging the traffic, and then he asked me if it was wrong to drink in bar-rooms? I told him yes. I also told him the man who went in bar rooms had no right to sit in conference and expel a man for drunkenness. Then he told me that he had been going in to the bars drinking whenever he wanted a drink. He further told me that he signed the petition for a bar-keeper to get license to sell whiskey.

Now what I want to ask is, Has that man any right to vote to expel any man for selling whiskey? Has he any right to vote to pass a resolution in his church to forbid any man selling apples to distillers? I think every man who reads this will say no. All the churches in my Association have passed rules (which I think good ones) not to keep in their fellowship men who distil or manufacture or sell spirituous liquors as a beverage; and yet there is a deacon, who should be a shining light for God, has stooped so low as to sign a petition to the county commissioners to grant license to a traffic which he condemns.

I hope his eyes will fall on this, and that he will go to his church and acknowledge his guilt. If there is a Baptist in North Carolina who is guilty of begging for license for men to sell the vile stuff, let him go to his church and ask his brethren to drop his name, and let it remain dropped until he is converted, for I fear that he has never known God in the pardon of his sins.

J. H. E.

Work at Berry's Grove.

Rev. G. T. Watkins, pastor of Berry's Grove church, closed a most excellent meeting at that place on the 11th inst. It lasted seven days. During that time the church was much revived. Twenty-one professed faith in Christ, six or eight backsliders were reclaimed, and nine united with the church. Others will follow. Failing to get any aid, Mr. Watkins did all the preaching. Large congregations attended every day, his sermons being listened to and enjoyed by all denominations, for they are declaiming him to be the best preacher in that section of country.

The work at Berry's Grove is steadily increasing, and we hope to see in the near future a body of Christians there whose influence for good may be seen and felt throughout that community. One thing very striking to a visitor is the devotion of the entire congregation to the minister.

Mr. Watkins made a sacrifice when he took charge of that church, and the Lord is greatly blessing his labors, and may he continue to do so, and see fit to let him remain with these people much longer, for we believe him to be the embodiment of that which is great, good and true.

A FRIEND.

The Book Will Tell.

A real Christian will be a true lover of the Bible. There is scarcely a better test. If the novel or the newspaper take the place of the Bible on his table or in his mind, then it is clear that the world has taken the place of God in his heart. If a man's Bible be clean and bright, and unsullied by use, undefiled by contact with daily life, his soul is not. There is no better spiritual barometer to test the true condition of the soul's atmosphere. He to whom the Bible seems wearisome, monotonous, uninteresting, has good cause for alarm. The neglect of it springs from coldness of affection towards its author, and dislike of his rebukes. Whoever wants to grow in grace simply *must* study the Bible. It is the way to gain stability of doctrine, so as not to be carried about with every wind of opinion. It is the way to commune with the noblest spirits that ever lived and be stimulated by their example. It is the way to become familiar with the loftiest precepts, receive the truest counsels, and come under the power of the holiest motives. Only he who *studies* the word can be strong.—*Christian Standard.*

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LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON,

[SEAL] *Notary Public.*

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Difficulties in Christian Experience.

Young Christians are apt to find difficulties to their progress in the Christian life arising from their own personal experience. There is apt to be a decline in the intensity of the feelings which usually accompany the acceptance of the Saviour. In a little while the old thoughts and desires come back again to trouble the heart. Doubts as to the reality of the great change creep into the mind. There is no longer the tender sympathy from others which was one of the sweetest things connected with coming to Christ. These things are apt to discourage the young disciple, and to make him wonder whether he is really a Christian.

But we should remember that it would be unnatural for the vivid feelings which accompany conversion to remain. We should remember, too, that our standing with God does not depend upon our feelings, but upon his unchangeable love. Nor should the consciousness of inner struggle affect us. All of the greatest saints in the history of the world, from Paul to our own time, have assured us that the flesh lusts against the spirit, and the spirit against the flesh. Doubts are of the devil, who thus seeks to regain his lost throne. It is better for us to learn by lonely struggles the value of the experience into which we have come. Let us not then be discouraged, but press bravely on toward the goal.—*Our Young People.*

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
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1 quart flour, 1 teaspoonful salt, half a teaspoonful sugar, 2 heaping teaspoonfuls Royal Baking Powder,* cold boiled potato about the size of large hen's egg, and water. Sift together thoroughly flour, salt, sugar, and baking powder; rub in the potato; add sufficient water to mix smoothly and rapidly into a stiff batter, about as soft as for pound-cake; about a pint of water to a quart of flour will be required—more or less, according to the brand and quality of the flour used. Do not make a stiff dough, like yeast bread. Pour the batter into a greased pan, 4½ by 8 inches, and 4 inches deep, filling about half full. The loaf will rise to fill the pan when baked. Bake in very hot oven 45 minutes, placing paper over first 15 minutes' baking, to prevent crusting too soon on top. Bake immediately after mixing. Do not mix with milk.

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Biographical Sketch of Elder Benjamin Lanier.

This aged servant of God passed to his reward August 5th, 1893. His death was not wholly unexpected; for many of us knew that he was only lingering here waiting for the summons to come up higher: yet those who knew and loved him will feel most keenly their bereavement. He was born July 26th, 1807, and was therefore eighty-six years and nine days old.

He was married in his twenty-first year to Miss Anna Stuart. Ten children were born to them, six of whom survive them. His beloved wife preceded him to the better land in November, 1880.

Bro. Lanier was converted in March, 1831. Immediately thereafter he felt "Woe is unto me, if I preach not the gospel," and the church at Tom's Creek—his mother church—licensed him to preach in November of the same year. He was a minister nearly sixty-two years—an ordained minister about sixty years. His best pastorate was with Pierce's Chapel church (now Jackson's Creek) and concluded with December, 1879. He was actively engaged in preaching up to his forced retirement, on account of rheumatism. He was called to the pastorate of Tom's Creek church from what we can glean from the old records about 1833. From this on he was pastor till 1861—making thirty-one consecutive years. He served two years again in 1875–6.

His opportunity for education was meagre indeed; six months would probably include the whole time spent in school.

He was not regarded as a big preacher but averaged well with the preachers of his day. Our churches were always glad to secure him as their pastor. As a "funeral preacher," few were more popular than he. Many times he has been called upon by people of other denominations, in preference to their own pastors, to preach the funeral sermon of their dead.

Perhaps few men have done so much preaching and received so little pay. He would work on his farm till Friday. Saturday morning he would start on horseback to his appointment. He would return on Sunday evening ready for work. His preparation was made by reading his Bible at night by a pine-knot light and then study between the plow handles. In all this struggle to preach Jesus, his companion was at home helping to care for the dear ones there.

While he was not regarded as a "revival preacher," yet I have seen vast multitudes swayed and melted to tears under the power and pathos of the gospel as he preached it. Many who will read this will at once recall many of the texts which he used. He was Moderator of the Liberty Association for seventeen years. His brethren always delighted to honor him whenever they could.

He preached extensively in Davidson, Randolph, Montgomery and Richmond; besides traveling much in other sections.

It was under an earnest, faithful sermon by Bro. Lanier, that the writer of this sketch was made to realize his last condition and come to Christ for salvation. His memory will ever be a precious boon. He was a ripe Christian. His way was bright and clear.

His remains were followed by a large concourse of friends and relatives on the first Sunday in August (August 6) and laid to rest. Often, during his his confinement, he spoke of death and longed to be at home. Let us rejoice that he is with his Saviour whom he loved so much.

Asleep in Jesus, blessed sleep
From which none ever wake to weep.

Taking Napoleon to St. Helena.

The Century has just come in possession of one of the most unique and important historical documents of the age. It is the record of the daily life of Napoleon Bonaparte on board the English ship which bore him into captivity at St. Helena, as contained in the hitherto unpublished journal of the secretary of the admiral in charge. The reports of many conversations held by the admiral with the deposed Emperor regarding his important campaigns are given with great fullness, and there is much about the bearing and the personal habits of Bonaparte during the voyage. The Memoirs of Las Cases containing the story of the Emperor's deportation as told by a Frenchman and a follower; this diary is an English gentleman's view of the same memorable journey, and of the impressions made by daily contact with the man who had had all Europe at his feet.

The diary will be published in early numbers of *The Century*.

What Gov. Tryon Wrote.

Bro. Bailey:—We have noticed of late several articles in the *News and Observer-Chronicle* about the persecution of the Baptists in North Carolina before the Revolution. We simply wish to quote from a letter written by Gov. Tryon in 1769 to "The Society for the Propagation of the Gospel in America" as follows:

"The Presbyterians and Quakers are the only tolerated Sectaries under any order or regulation; every other are enemies to society and a scandal to common sense."

JNO. D. DAVIS.

Beaufort, Aug. 24, 1893.

Island Creek Church.

Island Creek church of the Flat River Association has recently had a good meeting. Rev. J. S. Hardaway of Oxford aided the pastor, greatly pleasing and edifying the people by his faithful services. There have been sixteen additions to the church—fourteen by baptism, three by letter, and one restored.

The church has again shown her appreciation of her pastor by presenting him with a fine lot of flour, for which the pastor desires sincere thanks to the dear people of the church.

W. A. STRADLEY.

Dedication.

Mr. Editor:—The handsome new buildings of South West Virginia Institute will be dedicated for the purpose of Christian education at Bristol, Va. and Tenn., on Sept. 14th, 1893—the opening day of the session.

Distinguished speakers have been invited, among them Gov. Northern of Georgia, Dr. Ellis of Baltimore, and Dr. Hatcher of Virginia and others; and it is expected that a large number of Baptists will be present.

Special rates have been made with the hotels, and we will endeavor to secure reductions on all railroads centering here. Let all of our Baptist people come and see what is said to be the largest Baptist school in the South.

J. K. HARRISON.

Bristol, Va. and Tenn., Aug. 24, 1893.

Caldwell Association.

This Association meets with the church at Granite Falls, Caldwell county, N. C., on Thursday before the second Sunday in September.

We take this means of informing all official brethren who desire to attend, of time and place. We trust that all Baptist interests will be represented by proper persons. Those coming by railway will take C. & L. Narrow-guage Railway at Hickory.

C. M. MURCHISON, *Pastor of Church.*

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

The Realization of Sin.

I can see indications of sin in my soul; but to be conscious of my sin; to understand how wicked I am; so to feel my own wickedness that I can turn away from it—many a man will bear testimony with me that to do this is no easy thing. You take a paper and make a catalogue of your sins. Then you rise up and your conscience tells you that you are not so troubled with your sins as you ought to be. You do not hate them with all of your soul. Again and again you go through the reiteration of this after cataloguing your sins. Where is the difficulty? It seems to me just here; I shall never know how sinful I am by simply thinking over the sins I have done. I can come to know that only by coming into some atmosphere where I may understand what God intended me to be. Only so can I confront my sinfulness as I want to and escape from it into the glory of the resurrection. Cataloguing sins may help us to this. Unless it does I think more and more that it has very little use and purpose. In itself the mere reckoning of wicked things done can never make a soul hate its wickedness.

If we think of sin as something which is going to receive vengeance by and by, it may make us tremble and shudder to think how the lash is to be laid on the soul; but that is not real repentance. Real repentance is only the soul's hatred for the absolute condition of wickedness because the soul desires and loves and longs for the condition of holiness.—*Phillips Brooks.*

Defences Against Temptation.

There are many ways in which we may assist others with their temptations. A big-hearted man will often be doing so without being aware of it. His very presence, his attractive manhood, his massive character, act as an encouragement to younger men to hold them up. I do not know anything to be so much coveted as in old age to have men coming to say, Your example, your presence, your sympathy, were like a protecting arm put round my stumbling youth, and helped me over the perilous years.

Many are helping the young against their temptations by providing them with means of spending their leisure innocently and profitably. Our leisure time is the problem. Whilst we are at work, there is not so much fear of us; but it is the hours of leisure—the hours between work and sleep—that temptation find men and they are lost; and therefore I say there is no more Christian work than providing men with opportunities of spending leisure profitably.

But by far the best way to help men with their temptations is to bring them to Christ. It may be of some service to a man if, in the time of trial, I put round him the sympathetic arm of a brother; but it is infinitely better if I can get him to allow Christ to put round him his strong arm. This is the effectual defence; and no other can be really depended upon.—*Rev. Dr. James Stalker, in "Men and Morals."*

Talk to Your Horse.

When a horse becomes frightened, demoralized or otherwise rattled about something he encounters, but does not understand, a good way to quiet him down is simply to talk to him in a quiet tone of voice. If a horse gets frightened at something he sees in the road, stop him at once and give him a formal introduction to it, telling him in the meantime how very foolish he is to let such a little thing disturb him. Nothing can be worse than to whip a horse when he is frightened. He doesn't get frightened because he wants to. It is only because he has seen or heard something that he is not familiar with. After he once gets thoroughly acquainted with the object of his uneasiness it will never frighten him again.—*Selected.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Albemarle ch, $1.00; Aulander ch, West Chowan, 8.39; Roberts' Chapel ch, ditto, 11.00; Eureka ch, Chowan, 2.15; Colerain ch, West Chowan, 3.00; Mis Soc, Colerain ch, ditto, 12.00; W M S, Holly Springs ch, 1.30; Ebenezer ch, Eastern, 1.70; S S Mis Soc, Cashie ch, 1.35; New Hope ch, 2.21; Apex ch, (Associational Missions), 1.85; Sunbeams, Apex ch, 2 22; Ephesus ch, Beulah, 11.00. Total, 59.17. Previously reported, 3,461.32. Total this year, 3,520.49.

Foreign Missions—Eureka ch, Chowan (Miss Knight), $2.55; W M S, Holly Springs ch, 1.30; New Hope ch, 1.53; Apex ch, 1.01; Sunbeams, Siloam ch, Harrell's Store, N C, 1.00; Clement ch, Beulah, 14.00; Kerr's Chapel ch, ditto, 6.00; Trinity ch, ditto, 55c; Yanceyville S S, ditto, 5.29; Providence ch, ditto, 1.00. Total, 31.22. Previously reported, 3,352.88. Total this year, 3,387.10.

Home Missions—Ebenezer ch, Eastern, 45c; New Hope ch, 1.12; Ephesus ch, Beulah, 9.55; Sharon ch, ditto, 2 00; Providence ch, ditto, 2.75. Total, 15.87. Previously reported, 1,510.14. Total this year, 1,526 01.

Education—Aulander ch, West Chowan, $2.32; Eureka ch, Chowan, 1.65; New Hope ch, 1.25; Apex ch, 1 28; Ephesus ch, Beulah, 25.00; Ruffin ch, ditto, 3 00. Total, 34.50. Previously reported, 1,514.21. Total this year, 1,548.71.

Orphanage—Aulander S S, West Chowan, $10.00; W M S, Poplar Springs ch, 3 15; Ebenezer ch, Eastern, 95c; S S, Cashie ch, 1.08. Total, 15.18. Previously reported, 624.53. Total this year, 639.71.

Ministerial Relief Fund—New Hope ch, $2.60; Apex ch, 1.69. Total, 4.29. Previously reported, 205.01. Total this year, 209 30.

Centennial Permanent Fund—Miss Esta Myers, Reed's Cross Roads ch, $5.00; Miss Estelle Foster, ditto, 5.00. Total, 10.00. Previously reported, 2,728 63. Total this year, 2,738.63.

In last RECORDER the $1.00 from Murfreesboro ch, West Chowan, should have been credited to Ministerial Education instead of Ministerial Relief Fund.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Aug 26, 1893.

Judge Jno. Gray Bynum will preside at a special term of the Superior Court in Bertie county, commencing Nov. 5th next. The term has been authorized by Gov. Carr

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The Tenth Session will open on 14th Sept., 1893, in the Handsome New Buildings at
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ATLANTIC ELECTROPOISE CO., Washington, D. C.

A Card from Col. Harrell.

RALEIGH, N. C., August 24.

The violence and persistence of the attacks made on me, by certain parties in the State, is my excuse for making this plain statement of facts, which I respectfully ask the press to copy.

There were two grounds of complaint in regard to my management of the Teachers' World's Fair trip.

1. Some members of the party failed to secure sleeping car and other accommodations on the route. This was due to the fact that a large number of persons joined the party on the day of departure, without previous notice, thus swelling its number beyond my power to provide necessary accommodations. It was perhaps an error to permit them to join without notice, and I frankly confess it.

2. I had received money in advance to pay bills in Chicago for members of the party, but, on reaching Chicago, I was unable to pay these bills, because I had deposited the funds in banks in Raleigh and Newbern, to be drawn by certified checks while in Chicago as needed. To my surprise, neither of my checks or those of others were accepted in Chicago, owing to the financial stringency, and I then asked the parties who had paid me to advance money for their bills until I could get currency from Raleigh in the shortest possible time, which they did. As fast as possible, I have refunded all these advances, and every member of the party is repaid, except a few persons whom I have not yet heard from. It has required time to ascertain the amounts due each one, and I have been very busy with a great variety of work connected with my official duties and my ordinary affairs.

This statement will, I hope, explain the matter to people who are willing to do justice. Like all men who serve the public, I have some enemies and rivals who have gladly seized this opportunity to distort my conduct, and slander my character. They are deriving evident satisfaction from their own malicious performance, and I assure them they are welcome to enjoy their dirty occupation.

E. G. HARRELL.

New Church Constituted.

Bro. Bailey:—On the 13th of August, 1893, the writer was met by Elder C. [redacted]ebb of Randleman, N. C., at Welch's [redacted] mission station in Randolph county, [redacted] the midway between Ashboro and Troy, N. C., where we held a meeting of five days. Bro. Webb did most of the preaching, and did it very acceptably. It was old-fashioned gospel—plain, forcible and true, and it captured the hearts of all the good people present, and did untold good for the Baptists in that section. There were only two confessions of faith during the meeting. It continued to grow in interest, and on Thursday evening at eight we met, when Bro. Webb occupied the pulpit and preached from Matt. 16: 18, a very able sermon on the New Testament church and its ordinances and privileges. After which a small number presented letters from Eldorado Baptist church, and others, which were read by Elder G. M. Webb. Then the Baptist church covenant was read; also articles of faith, &c. The holders of said letters consenting to the same, they were given the right of fellowship and pronounced a New Testament church—a Baptist church.

This little band has been struggling here for the Lord's cause for about eighteen months. They have a very good house, 25x48, closed in and seated, pulpit, &c. The present number of members is thirteen, and one approved for baptism. Several more will join soon. To God be all the glory.

JNO. A. SUMMEY.

P. S. From this point I went to Liberty church, Davidson county, to assist my beloved pastor, Elder J. M. Hilliard. I reached here Monday at 10 a. m. The meeting continued until Sunday, the 20th. It was one of the best meetings the church has ever enjoyed. The pastor baptized sixteen on Sunday at 10 o'clock in Uwharrie. There are others to follow. The church was greatly revived. The pastor, Bro. Hilliard, is much beloved by the church, and also by outsiders. He is doing a good work here. To God be all the glory.

J. A. S.

Hannersville, Aug. 24, 1893.

ANOTHER ACCOUNT OF THE LATTER MEETING.

I wish to give a few items about my work at Liberty church, Davidson county. I took charge of this church in January, 1893. I found a large membership, but not very active in the Master's work. We have been building up a little since I first went among them, and on Saturday before the second Sunday in August we commenced a meeting with the church, which lasted nine days. There were some twenty or more conversions during the meeting, and on the third Sunday we baptized sixteen noble young men and women, and we hope to baptize others soon. I had baptized two young sisters at our meeting in June; so we have baptized eighteen in, all and restored one.

Rev. J. A. Summey was with me in the meeting and did some pure, gospel preaching, and is a brother much beloved among his own people.

We believe the brethren and sisters of old Liberty church are going to come to the front in the Master's work and show the world their faith by their works.

J. M. HILLIARD.

Thomasville, N. C.

Rocky Springs Church.

Rev. J. J. L. Sherwood, assisted by Rev. Mr. Patton of Bristol, Tenn., has been engaged in a two weeks' meeting at the Rocky Springs Baptist church, which closed Sunday night. Eight persons made a profession of faith. Six were baptized into the fellowship of the church: probably more will unite hereafter with the church.

The meeting was much enjoyed and I hope may prove a blessing to the church in several ways.

CLARENCE E. PALMER, JR.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident.

They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

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NEWS OF THE WEEK.

State News.

The State Sunday-school Association met on the 22d at Greensboro.

Nineteen cotton mills are either shut down or running on short hours.

A colored butcher named Graham committed suicide in Charlotte on the 21st.

It is reported that an organized band of robbers are operating in Watauga county.

The Methodist church building at Lumberton was destroyed by fire on the 24th.

The Citizens' Bank and the Reidsville Bank, both of Reidsville, have suspended.

Collector Elias of the Western District distributed $125,000 in patronage in one day last week.

Consul General Dockery, appointed by Harrison to Rio Janeiro, has returned to North Carolina.

The Monroe *Enquirer* has passed from the editorship of Mr. Boylin to the hands of Mr. E. C. Ashcraft.

J. W. Whelis has been arrested in Carteret county on the charge of parricide in Texas six years ago.

The Scotland Neck *Democrat* appears now in new, clean type, and presents a much improved appearance.

Wilmington has quarantined against Atlanta and Columbus, Ga., on account of the yellow fever scare.

It is not true that the tobacco factories in Durham have temporarily suspended operations, as was stated last week.

The first new bale of cotton raised in this State was sold on the 24th. Last year the first bale appeared on Sept. 1st.

Governor Carr recently visited the Waldenses of Burke county, and made them an address, welcoming them to our State.

A negro laborer had his head split open with an axe in the hands of another negro on Duke's farm near Durham on the 23d.

Chas. McLaughlin, the Charlotte burglar, has been convicted of burglary in the second degree, and sentenced to life imprisonment.

Mecklenburg county has appropriated money to build a house for its poor insane that cannot be cared for by the State asylum.

Sue Cooper, a dissolute colored woman of Wilmington, was killed in that city on the 19th by Chas. Saxton. The murderer is in custody.

Shoemaker, who attempted to burn two buildings at University Station, and then shot his wife, has been released from custody on bail.

The centennial celebration of the Fayetteville Light Infantry took place on Wednesday last. It was attended by companies from adjoining States.

Wm. M. Jarrell, a prominent young man of High Point, was drowned on the 25th by falling out of a boat in which he was riding with a young lady.

Mr. D. L. Dryson of County Line, Davie county, was found dead in his room on the morning of the 17th. Heart failure is said to be the cause of death.

The Board of Directors of the North Carolina Railroad has decided to surrender the exemption of their road from taxation. This places it with all the other railroads in the State.

Miss Mary Dusenberry, who has been postmistress at Concord for twenty years, died on the 22d after a brief illness. She was made notable by numerous vain attempts to replace her.

The Norwegian barge Hosten is off Wilmington in quarantine. Its health officer reports two deaths from yellow fever among its crew in a hospital in Cuba. There are no cases of the fever in it now.

Mr. G. W. Britt was robbed on Sunday night of $1,103. Some one entered his room in his boarding-house in Raleigh, took the key out of his pocket, opened his trunk, and seized and carried away the money as he slept.

A terrific wind and rain storm was prevalent in the State on Monday, the 28th, doing great damage, especially on and near the coast. A hundred houses are reported as wrecked in Kernersville. The Baptist brick church building was razed to the ground. In Oxford the large centre brick warehouse belonging to Messrs. W. K. Thomas, J. P. Thomas and R. C. Jones was blown down. One negro man was caught in the building and hurt, though not seriously. The wires are down, and particulars of the damages of the storm cannot now be given.

General News.

Duke Earnest II of Saxe Coburg is dead.

The National Bank note circulation is $30,000,000 more than it was in January.

The Northern Pacific railroad has gone into the hands of receivers for the second time.

Chicago will petition Congress for authority to keep the World's Fair open one year longer.

The Georgia watermelon crop this year sold for $250,000, of which $100,000 went to the railroad.

It is thought that final action on the Home Rule Bill will be taken by the House of Commons on the 31st.

Brunswick, Ga., has several cases of yellow fever in its limits. Two persons have died, and the town is deserted.

A disastrous fire swept over South Chicago on the 24th. Five blocks were burned and 7,000 people were made homeless.

Governor Boies of Iowa has been renominated by the Democratic party. F. D. Jackson is his Republican opponent.

The Pennsylvania railroad shops at Altoona, Pa., the largest in the world, have been compelled to work on half time.

There was a riot of serious proportions in Rome, Italy, on the 22d. An attempt was made to destroy the quarters of the French embassy.

The U. S. Senate has decided that Lee Mantle, appointed Senator by the Governor, is not entitled to a seat as Senator from Montana.

The courts have decided that the clause of the South Carolina dispensary law which prohibited railroads carrying liquor into the State, it void.

New York City will attempt to solve the rapid transit problem independent of the Manhatten Co. It is proposed to run underground railways.

The question of closing the World's Fair on Sunday is still in the courts. The net income of the Fair now averages over $80,000 per day, and prospects are brightening.

A terrific cyclone and rain storm occurred off the New York and New Jersey shores on the 23d. Sixty persons were killed, and property was damaged to the extent of $100,000,000.

Speaker of the house Crisp has announced the new committees. Sayers replaces Holman as chairman of the Appropriations; Wilson replaces Springer on the Ways and Means, and Bland retains his chairmanship of the Finance.

The French elections were held on Sunday the 20th. All the Cabinet ministers were re elected, a victory for the Republicans which keeps President Carnot in office six more years. The elections was more orderly, and the vote was smaller than usual.

In Washington on Monday, the 28th, the House of Representatives voted for the Wilson bill providing for the repeal of the Sherman act. The vote stood 239 ayes, 109 noes. Mr. Bland's amendment for the free coinage of silver was defeated by a vote of 174 yeas and 273 nays—a larger majority for this defeat than was expected. The House also voted against any change of the present ratio of 16 to 1. The silver men in the House became disheartened, and a spirit of listnessness spread throughout the hall. The bill now goes to the Senate.

The following from the *Watchman* sums up the work of August for the past few days: Both branches of Congress have been occupied chiefly with hearing speeches of more or less brilliancy. Most of the speeches are addressed to the galleries and to the columns of the Congressional Record, and it is doubtful if a single vote will be changed by the most brilliant effort. The important in the Senate has been the action of the committee on finance in reporting a bill for the repeal of the purchasing clause of the Sherman Act, accompanying it by a declaration in favor of bimetalism. The bill was drawn by Senator Voorhees. The minority report favored free coinage at the ratio of 20 to 1. The Senate has also found time to vote several large appropriation bills. The attention of the House has been taken up in watching the ebb and flow of oratory on the silver question.

The unemployed workmen of New York and Chicago are holding meetings daily, and in several instances serious rioting has taken place.

LADIES

Needing a tonic, or children who want building up, should take

BROWN'S IRON BITTERS.

It is pleasant to take, cures Malaria, Indigestion, Billousness and Liver Complaints.

MARRIED.

ROWELL—GODFREY—On August 18th, 1893, at Wolf's Academy, in Lancaster county, S. C. by Rev. B. S. Ferrell, Mr. J. W. Rowell and Miss Alice Godfrey.

RICHARDSON—GODFREY—On August 18th, 1893, at Wolf's Academy, in Lancaster county, S. C., by Rev. B. S. Ferrell, Mr. J. R. Richardson and Miss Mary Godfrey.

BARBEE—BURGESS—On Aug. 19, 1893, at the residence of Mr. James Witling, by Rev. W. A. Smith, Mr. R. H. Barbee and Miss Emma B. Burgess, all of Chatham county.

DIED.

McLEMORE—Died in Moore county, May 1st, 1893, J. R. McLemore, in the eighty-seventh year of his age. He had been a member of the Baptist church forty years, and had been many years a deacon. He raised a family of eight children, six of whom are members of the Baptist church. He was a successful farmer, having accumulated by energy and industry a good property unencumbered to his children. He was ever ready to assist in all benevolent objects of the church, and we doubt not he has ere this received the plaudit, "Well done, thou good and faithful servant."

A FRIEND.

RANES—Brother Isaiah Ranes, a beloved member of Forestville Baptist church, died June 29, 1893, being considerably past eighty years of age. He joined the church late in life, but has left behind him a character and name through which, though dead, he speaks. The Lord comfort the sorrowing ones, and especially the devoted daughter who so faithfully nursed and served him.

R.

KIVETT—Died, in Lillington, N. C., July 28th, 1893, Addie, daughter of A. J. and E. A. Kivett, in the seventeenth year of her age. She was a member of Lillington Baptist church, and a true Christian. To know her was to love her. She leaves a mother, two sisters, four brothers, and a host of friends to mourn their loss. May the Lord comfort them.

M. B. B.

Jonesboro, N. C.

ALBRITTON—At Mt. Olive, N. C., Aug. 20th, 1893, of heart failure, Matthew Albritton died, in the eighty-first year of his age, in the full assurance of Christian faith and the blissful hope of glory and immortality. How appropriate was the time of his departure—at the close of a long Christian life, and at the close of a lovely Sabbath day! Although I am nearly fifty-eight years old, I cannot recall the time that my revered father was not a Christian. It was also meet that Rev. C. J. Nelson, his life-long friend, who had known him over sixty years, through the first half of which the two had been intimately connected in business relations, should conduct the burial service. After appropriate Scripture reading and some well-timed and impressive remarks by Bro. Nelson, the body was laid away to await the resurrection.

JNO. T. ALBRITTON.

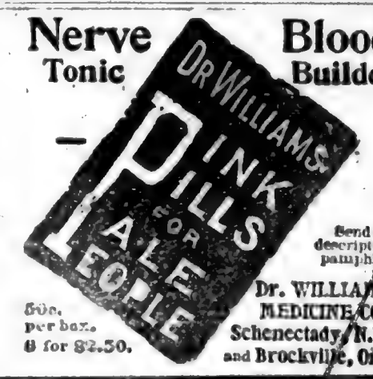
HORNE—Bro. M. T. Horne, a faithful and valuable member of Sharon Baptist church, departed this life at his residence in Chinquepin, Duplin county, August 13th, 1893, in the forty-third year of his age. Probably no citizen in this county would be missed more than Bro. Horne will be, for he was a benefactor to many of his less favored countrymen.

He was among the best of neighbors—kind and obliging—never turning a deaf ear to the cries of suffering humanity. As a citizen, he was faithful and true, decided and firm in his convictions of right, though he did not censure those who differed from him. By industry, perseverance and economy, he had acquired a good share of this world's goods—but his earthly possessions did not cause him to feel that he was better than his poor brethren. Religion with him was principle—actuating his entire life—an Israelite indeed, in whom there was no guile. It is needless to say that he was liberal in giving to the cause of truth. The new house of worship at Chinquepin stands as a monument to that fact, for he was the prime mover and the most liberal contributor in its erection.

He leaves a wife, four children, several brothers and an aged mother to lament their loss. May the God of all grace comfort and bless the bereaved in this their hour of trouble, and may they be enabled to see in the death of their dear one the hand of him who does all things well.

W. L. B.

Nerve Tonic — Blood Builder



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CROZER

Theological Seminary.

The next term begins Wednesday, Sept. 27. For catalogues, address the President.

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Blue Ridge Institute.

Beautifully located, in full view of the mountains, near Low Gap, Surry county, N. C., will begin Sept. 14th, 1893, and continue thirty-six weeks. A College for Females. A Preparatory and Business School for Males. A New and Commodious School Building. Separate Study Halls, Recreation Grounds and Boarding Houses for the Sexes. Expenses Exceedingly Low. Institution owned by Baptists, who will have only Baptist Teachers. Baptist Board of Trustees, Elder K. Thompson, M. D., Secretary and Treasurer. Address him or the undersigned, Low Gap, Surry country, N. C., for circular giving particulars. It will pay any one having Girls or Boys to educate.

Respectfully,

J. N. STALLINGS, (D. D.) Prin.

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Session begins 15th Sept. Full equipment and corps of instructors in Academical, Engineering, Law, and Medical Departments. Excellent Climate. New Gymnasium, with baths free to all students. For catalogues address

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Parents say: "My daughter is delighted." "I feel safe about my daughter with you." "She has improved in intellect, character, and disposition." "I know of no better college," &c.

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The Fifty-Ninth Annual Session

WAKE FOREST COLLEGE

Will open on Wednesday, Sept. 6, '93.

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EQUIPMENT.—Faculty of 25 teachers, 11 buildings, 7 scientific laboratories, library of 30,000 volumes, 316 students.

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Medical Department —OF THE— University of North Carolina.

Fourth session will begin Sept. 5th, 1893. Instruction in Chemistry, Physics, Histology, Anatomy, Physiology, and Materia Medica. Course counts for one year with the diploma-granting colleges. For particulars, address

DR. R. H. WHITEHEAD, Chapel Hill, N. C.

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The Thirty-fifth Annual Session of this excellent school for girls and young ladies will open on Wednesday, September 6th. The first session under the present management closed June 6th with most gratifying results, having given entire satisfaction to pupils, patrons and trustees. The prospects for next session are flattering. Boarding capacity limited to fifty. For catalogues, address postal to

(REV.) C. F. JAMES, Danville, Va.

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For boys and young men. Prepares for college or for business. Excellent location. Ample grounds. Moderate terms. Eighth session begins Sept. 18. For catalogue, address

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A situation, by a young lady of experience, in a school or private family. English, Mathematics, Instrumental. Latin to beginners. Terms moderate. exchanged. Address MISS A. V. [illegible] Sophia, Rockingham

The Home Circle.

Heaven.

[A TRUE INCIDENT.]

The lesson hour was nearly past
When I asked of my scholars seven,
"Now tell me, each one, please, in turn,
What sort of a place is heaven."

"Oh, meadows, flowers and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy, fresh from country lanes,
Was sure 'twas "a great big city."

Beasy, it seemed, had never thought
Of the home beyond the river:
She simply took each perfect gift,
And trusted the loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led in the Easter anthem choir—
"In heaven they're always singing!"

To Esther, clad in richest furs,
'Twas a place for "outdoor playing;"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.

The desk-bell rang. But one child left,
My sober, thoughtful Florry:
"Why, heaven just seems to me a place—
A place—where you're never sorry!"
—By Willis Boyd Allen, in Sunday-school Times.

Undoing a Wrong.

Bruce Harvey was a young man of more than ordinary intelligence, and when he decided to prepare himself for his life-work by seeking a thorough education, everybody said he would be sure to make his mark in the world. He was come of honest, God-fearing people, and it was his parents' one ambition to hear him preach the gospel. Although he had not fully decided what profession he would enter when he started to college, he was aware of the wishes of his father and mother, and he had it in his heart to serve his Master in the way he knew would best gratify them. He took a high position in his class, and soon won many friends among the students. One of the juniors, who had the reputation of being somewhat skeptical, worked his way into the new boy's good graces, and before the year closed their friendship was regarded by the students as something akin to that which once existed between David and Jonathan.

Carl Hollis was considered the leading student in the institution, but his culture was more of the brain than the heart, and he was wily enough not to shock Bruce's sensitive nature by forcing his objectionable beliefs upon him too suddenly. At first it was disapproval of some portion of the sermon preached weekly in the chapel; then it was a sharp criticism of some passage of the Bible, or a sneer at the inconsistent example set by those professing to be followers of Christ. Afterward the poison was administered through the agency of skeptical books, and all the while poor Bruce, unconscious of the subtle influence at work, was being drawn deeper and deeper into the treacherous snare that had been set for him. Carl was an acknowledged leader, and in young Harvey he found a very willing follower. Step by step he drifted away from the God of his fathers, until at the close of his college course, he graduated from the institution, a more hardened infidel than his teacher ever professed to be.

After Carl received his degree, he began the study of law in the office of a celebrated barrister in a Western city. The second winter of his stay there the place was visited by a wonderful revival, and among others who were brought to Christ, the name of Carl Hollis was written. He at once resolved to consecrate himself, body and soul, to the Master's use, and shortly afterward gave up the profession of his choice, and entered a divinity school for the purpose of preparing himself for the ministry. He wrote to Bruce Harvey, telling of his new-found hope, and begging him to forsake the path into which he had led him. A mocking answer came back, and thus the correspondence ended.

Two more years passed away swiftly, and then, one bright October day, Bruce was brought home to his mother—to die. He had been injured in a railroad disaster, and the doctors agreed that his death was only a matter of a few days at most. Then it was that in her agony the heartbroken mother dispatched to young Hollis, to come and undo the wrong he had done her boy. He came at once, but neither his prayers nor his tears were of any avail.

"Give me back my faith which you destroyed," cried Bruce, the death-damp upon his face. "You led me away from the God I was trying to serve! You taught me to despise the religion in which I had been raised, and now, with death knocking at the door, you come to me and entreat me to return to my first love! Bah! do you suppose that after all I have said and done against my mother's God, I will come cringing back like a cur, at the last moment? You taught me how to live by your false creed, now show me how to die without the Christian's hope, the Christian's faith."

In vain did the young minister point out the plain path of salvation; in vain did he plead and pray with his dying friend to give up all and cling to Jesus. In utter helplessness he was compelled to sit by the bedside of the youth he had led astray, and listen to his despairing cries. With bitter self-upbraidings, he watched the death shadow settle down upon the face that had once been so full of hope and gladness; and then without a word or prayer, without even a sign of repentance—with only a gasp, and a shudder—the eyelids quivered, and closed, and the [illegible] spirit went back to the God [illegible]

[illegible] he looked upon that dear [illegible] still in death, did Carl Hollis [illegible] a terrible thing it was to lead [illegible] God. He would have given worlds had he possessed them, to have been able to undo the wrong he had done.

"Oh, God! must I be held responsible for deeds that I can never undo?" he cried, remorsefully, as he listened to the reproachful words that fell like burning coals from the lips of the heart-broken mother. "If I only could live over the past again!"—*Belle V. Chisholm, in Our Young People.*

"Only a Printer."

"He is only a printer." Such was the sneering remark of a leader of aristocracy—the codfish quality. Who was the Earl of Stanhope? He was only a printer. What was Prince Edward William and Prince Napoleon? Proud to call themselves printers, says the *Century*. The present Czar of Russia, the Crown Prince of Russia, and the Duke of Battenburg are printers, and the Emperor of China works at private printing almost every day. Wm. Caxton, the father of English literature, was a practical printer. What were G. P. Morris, N. P. Willis, Jame Gale, Charles Richardson, James Parker, Horace Greely, Charles Dickens, James Buchanan, Simon Cameron and Schuyler Colfax? Printers all, and practical ones. Mark Twain, Amos Cummings, Bret Harte and Opie Reid are plain, practical printers, as were Artemus Ward, Petroleum V. Nasby and Sut Lovinggood. Senator Plumb was a printer, and so is James S. Hogg of Texas, and the leader of science and philosophy in his day, Benjamin Franklin, made it his boast that he was a printer. In fact, thousands of the most brilliant minds in the country are to be found toiling in the publishing houses of our cities and towns. It is not every one that can be a printer—brains are absolutely necessary.

Had Philosophy on her Side

"Spell toes," said the mother, who was teaching her little daughter, seven years old, to spell.

"T o z-e," answered the little child.

"No, dear, that's not right. T o e s spells toes."

"But it sounds like t o z e."

"I know it; but you cannot go by the sound."

Then, in order to enforce this proposition, the mother called on her daughter to spell froze.

"F r o e s," said the child.

"No, you're wrong again. This time we do use z and spell the word f r o z e."

"Huh!" grunted the child.

"Now spell rose," said the mother.

The child hesitated. Finally she said: "I don't know whether to say r o z e or r o e s, and really I don't know that either would be right."

"Spell it r o s e," said the mother, "though there is another word pronounced just like it that's spelled r-o e s. That word is the name of the spawn of fishes."

The poor little child looked very miserable.

"Just one more word," said the mother. "Tell me how you spell blows."

"Well," said the child, who had had quite enough nonsense, as she viewed it, from her mother, and had suddenly made up her mind to pay back in kind, "I spell it three ways. I spell it b l o s-e for breakfast, b l o e-s for dinner, and b l-o z e for supper.

"I spell it b l-o-w-s all the time," said the mother.

The child said nothing for a minute or two. Then, looking up, she solemnly remarked:

"I think, mamma, that the English language was made for persons very, very well educated."—*Kind Words.*

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Meat Eating and Bad Temper.

"In no country," declares Mr. Ernest Hart, in the *London Hospital*, "is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England. If we compare domestic life and manners in England with those of other countries where meat does not form such an internal article of diet, a notable improvement will be remarked. In less meat eating France unbanity is the rule of the home; in fish and rice-eating Japan harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen.

"I am strongly of the opinion that the ill-temper of the English is caused in a great measure by a too-abundant meat dietary combined with a sedentary life. The half-oxydized products of albumen circulating in the blood produce both mental and moral disturbances. Brain workers should live sparingly, if they would work well, and live long. Their force is required for mental exertion, and should not be expended on the task of digestion, for 'they should remember that the digestion of heavy meals involves a great expenditure of nerve force.' The healthful thing to do is to lead an active and unselfish life on a moderate diet, sufficient to maintain strength and not increase weight."

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What Our Women Need.

A good rule to live by in these days when there is such a mental strain upon women, as well as upon men, is to go out in the evening as often as you stay at home, and stay at home as often as you go out. We want to alternate things a little in this world. Variety is not only the spice, but the medicine and tonic of life. A change is good for us all. Live in a rut and you will think in a rut. Going out evenings does not necessarily imply the expenditure of money if the domestic purse will not bear it. We need not go to the theatre, to a concert, to a lecture each time that we venture out. The best society in this world is that of our friends—those whom we know to be our friends, to be sympathetic with our beliefs, to be in touch with our surroundings. An evening at the house of friends, or they at our house, is relaxation and diversion from the day's thoughts. Unfortunately in our larger cities we know so little of this neighborly feeling, so little of that community intercourse that makes life in smaller places so much the better worth the living. In the greater cities it is the exception, rather than the rule, that we know those who live next door to us. The people living in the same house with us are often as far removed from us as if they lived in Honolulu. But friends we all have, some more, some less, and the very fact of seeing other faces takes us out of ourselves, lifts us into new spheres of thought, gives us new ideas, and takes us away from what we have to face on the morrow.—*Edward W. Bok in, Ladies' Home Journal.*

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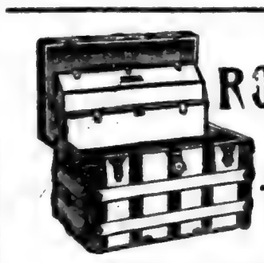

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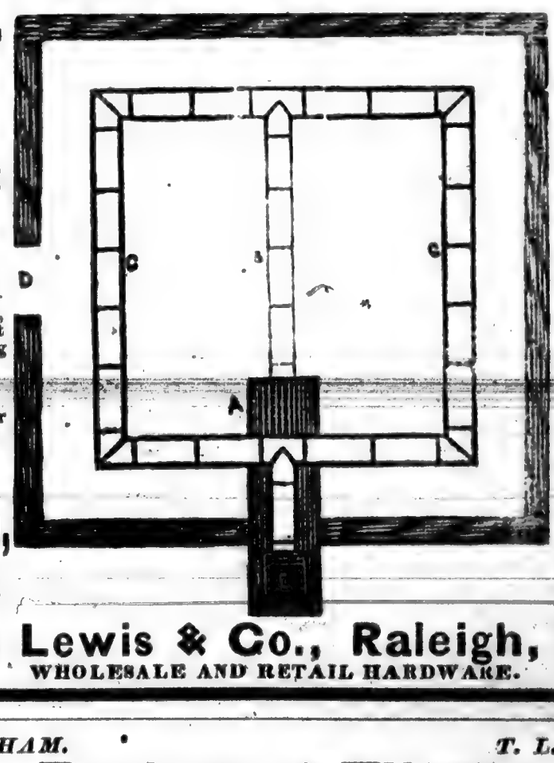

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SOMETIME since it was announced that a company of Waldenses had emigrated from Southern Europe to Burke county, in this State. While our contemporaries have generally remarked upon this movement as significantly complimentary to our State, we have seen but little written concerning the past history of these people, or their peculiar religious beliefs and practices. This is not due to a lack of history on the subject, for we find that they have a history that is at once voluminous, worthy and interesting. The Waldenses made their first appearance as a sect of reformers in 1160, and were most numerous in the Swiss canton of Vaud. Their leader was one Peter Valdo, a rich merchant, who being zealous for the advancement of true piety and Christian knowledge had employed a priest to translate the gospels from Latin into French, in order that he might read and interpret them as they were. At once he perceived that the religion which was then taught by the Roman church differed in many most essential points from that which Christ and the apostles had inculcated. Struck with the glaring contradiction between the doctrines of the pontiffs and the truths of the gospels, he abandoned his vocation, distributed his wealth among the poor, and became a public teacher, instructing his people in the true doctrines and precepts of Christianity as he understood them. He was undoubtedly sincere in all his efforts, and throughout the most vigorous opposition and inhuman cruelty of the Catholics maintained with his followers a purity and simplicity of religion, a spotless innocence of life, a noble contempt of riches and honors, that not only overcame the efforts of Rome, but increased the number of his followers daily. To-day their life is much the same as it was in the days of Peter Valdo. They despise the forms of ecclesiastical government as practiced by Rome. They hold that all Christians have equal power as ambassadors of God, and that preachers should procure a subsistence by the work of their hands. Their rules of life are founded on the sermon on the mount, and it is said that many of them live strictly according to these rules. Anciently they denied the obligation of infant baptism, but at the present day they are doubtful on that point, some rejecting water baptism entirely. However that may be, they compose a sect that is worthy of our State, and which should be welcomed for the noble history that they have maintained through hundreds of years of the cruelest persecution.

LAST MAY the President instructed the Secretary of Treasury to break the gold reserve of $100,000,000 to pay the obligations of the government. It was the first time such a course had been pursued since the institution of the fund. Immediately the newspapers began the cry that the United States was financially unsound. Firms began to fail, the people began to hold on to their earnings as they had never before. A general distrust prevailed. Our nation stood in daily expectancy of a general crash. And the papers cried that the lessening of the gold reserve was the cause of it all. To-day the fund has been restored several weeks, and has a good surplus besides, and still the situation is not improved. The cry of the newspapers, which their readers were so eager to believe, was false. The breaking of the gold reserve was a result and not a cause of the present crisis, as was shown when it was restored. The causes of the present trouble might be traced to a hundred origins, and ninety-nine of them would be wrong. Our papers should not be so quick to form an opinion, and the people should not be so eager to believe the papers; for papers are but the representatives of editors, who are mortal, and therefore imperfect and liable to error. He who ties himself to one paper, and forms his opinions according to its editorials, shows a weak mind, a lack of self reliance, and a tendency to a slavery of thought and opinion, which, if widely cultivated, would make America a nation of demagogues, and her people no better than the unwilling subjects of despots. It is a far better policy to learn the facts from reliable sources, and then form your own opinions.

THE destructive wars that have infested South America and hindered the progress of her people during the last quarter of a century, are striking testimony to the wisdom of the maxim, "In union there is strength;" and more than this, perhaps, an evidence that a republican form of government is not by any means conducive to prosperity; and still more significant is the result of their policy of almost unlimited States rights. For the past few years South America has been a continent of petty republics, blest to a large extent with an abundance of natural resources the equal of our own. Yet during these years it has been a continent of incessant internal wars, of retrogressive, rather than progressive tendencies. It is true that our "Southern sister" was not settled by a people, who equalled the English and the French in industry or perseverance; it is true that Rome has largely hindered her progress; but from the fact that otherwise her settlers have enjoyed equal advantages, and that her aborigines were by far the superiors of the North American Indians, we should expect her republics to take a higher stand among nations. Rome couldn't have prevented the formation or destroyed the future grandeur of our government if she had had the power at the beginning. Our people were possessed of that unity of interest and that hatred of despotism which insured our future. And in that lies the secret of the backwardness of the South American republics. They are all small, and individually have but little interest in one another. Their States rebel on the least provocation. They are always looking for a new leader, deposing one administration, inaugurating another—in continual revolution—in a vain effort to secure a prosperity which is destroyed by these very movements. Were South America divided into two great republics it would not be many years before Rome would be relegated to the background, rebellion would cease, and a prosperity, born of a unity of interest, smile on the land, whose people are now torn asunder by war, dismantled of their rights, and all but destroyed by their own folly.

From Rev. D. W. Herring.

Dear Recorder:—Suffer me to write some things about our "gospel mission" at this stage of its development. Dr. Harris' circular letter published in your columns is sufficient occasion. I have refrained from writing, not caring to enter into a controversy; but now that it seems to be abating, and men are coming to discuss the question on its merit, as Dr. Harris has done, I can afford to do so. I am glad Dr. Harris writes in such a way as to establish confidence in the Foreign Mission Board and its work. I am only sorry that in doing so, he reflected at all on the "gospel mission." And yet I know from my own experience that it is difficult to advocate one side without reflecting on the other. But these departments of Foreign Mission work *are* consistent, and we shall see it when the principles in each are understood. Let us not be alarmed about the difference of opinion as to *how* this great work shall be done. We shall have the desired concord not by covering up these differences, nor by trying to make believe they do not exist, but by knowing and appreciating them. True union is based on a knowledge of the facts and principles and a satisfaction therewith. Organic union without union in spirit is not real and is therefore not efficient.

Now, the principles—every one of them found in the New Testament underlying our movement—are worthy of consideration and respect; they are quite sufficient not only to take us through the opposition naturally arising when a change is to be made, but to sustain us and bring us to glorious success when the opposition has ceased. These principles may be seen in the object of the mission, is seen in our printed prospectus, viz.: (1) To preach the gospel; (2) Accepting from the churches (directly) a support; (3) While wearing the Chinese dress and living in the Chinese houses. (In this prospectus these propositions are elaborated and explained. I will be glad to furnish any one desiring it with a copy.)

Without discussing them, I may indicate the following principles found therein—that of *adaptation*; to the people here who support us by reduction of expense; to the Chinese, not only by reduction of salary to a simple living, but by wearing the dress and living in their houses. Paul expresses this in his saying "All things to all men." Also, the principle of building up Christ's spiritual kingdom by spiritual means, such as preaching the gospel, carrying out in its broadest sense, too, the command given in Mark 16: 15, and Matt. 28: 19, 20. And again, we honor the local church as the divinely appointed institution for giving the gospel to the world by establishing direct responsibility between it and the missionary.

Dr. Harris fears we of this mission lean to some peculiar doctrines as to the millennium advocated by Drs. Gordon and Pierson. I reckon it is because they favor the *church* movement, and Dr. Gordon has been known to speak favorably of our gospel mission. No, we are fully in line with the Baptists of the South. There is nothing peculiar about what we regard as the "aim of missions." It is our aim to preach the gospel to the heathen and (using his own language) "to labor to save souls, to train converts, to establish churches as centres of influence—candlesticks in the midst of darkness."

Others have got the idea that we are going to run over the country simply proclaiming the good news. It is our definite purpose to string a line of mission stations from Shantung in North China to Szchuen in West China, hoping to build up witnessing, self-supporting churches at all these stations. We do believe that giving the "gospel of the kingdom as a witness to all nations" is preparatory to the Master's coming, and that coming we wish to hasten.

Yes, we are modeling our mission after the China Inland Mission *in some respects*; we try to be like them in adapting ourselves to the natives and in appealing to the liberality of the people at home by our self-denial. We also humbly hope by honoring God with more direct dependence upon him to be characterized by their faith and spirituality. But that mission is interdenominational, while ours is Baptist. If we succeed—and *succeed we will*—we will vindicate Baptist principles as nothing has done since the days of the Apostles. Yes, they have their board of directors (equal to bishops) and their "manager"; but we cannot, and be consistent with our Baptist principles. Now, confining ourselves strictly to the work the Master said do, we may do it with the means he prescribed and through the organization he gave us. We shall not even have to depend on a great personage like Hudson Taylor. Making the Lord our Master in reality, each one of us has just as much right to claim the Lord's support in what he tells us to do as ever Hudson Taylor had. We shall each be on equal footing, as Baptist preachers should be, and one cannot assume any control over another, as every one is entirely independent of the rest, receiving his support straight from his church or churches. We shall co-operate as Baptist preachers do here of course. If Christ cannot keep a Baptist preacher straight and constrain by his love to work, nobody need try.

We and our movement have been said to be opposed to all boards, associations, conventions and organization generally. I wish we could be clearly understood here. We do not want to forsake the assembling of ourselves together in associations and conventions. I do think if we could liberate these meetings from some of the so called business by letting it devolve upon the churches and pastors, these meetings might serve a better purpose in stimulating zeal and deepening spirituality. No; we are not opposed to boards where boards are needed. We are orthodox here, too, for Baptists have them as a mere expedient: they are not held to be an essential part of our organization. To do the work our Southern Baptist Convention has in the foreign fields, a board is needful, a down-right necessity; schools are run and there must be somebody to direct the work; property is owned, churches and houses are built, and this requires a board with a general fund to disburse. And I want to say that this Foreign Mission Board of ours is the best board I ever saw. But the "gospel mission" has no general fund; each man's money is raised for him and sent to him; we have no secular work, build no houses and own no property, hence we *of our mission* (not speaking *at all* of other foreign mission work) do not need a board. And a board is not in this case, and for many reasons, an expedient. In order to keep from seeming to break ranks, and to be fully in line with the work of the Convention, and to avail ourselves of the same medium of communication, we sought at the very first to get this department incorporated in the Board's work. Another attempt was made at the instigation of some pastors at the last Convention, when we went so far as to offer to pay our part of the Board's expense—thus offering to pay for machinery upon which we do not depend. We failed in this attempt, and it may be best now in the beginning for us to work it entirely apart from the Board, for it will emphasize the *directness* which we are trying to establish between the church and the missionary.

On the other hand, like Dr. Harris, some think to have a committee through which a "group of churches" may act is to have a board, only on a smaller scale. Now, it does seem to me the difference is real and ought readily to be seen. We have no objection to such a committee, or even a central committee, (we may have one as the work enlarges), if that committee is not vested with responsibility—is only a medium. Now, the churches of the South have delegated the whole responsibility to the Board. We are in favor of *co operation* (co operation versus outside organization.) In every co operative company every party in it shares in the responsibility. So in this "group of churches" each church becomes responsible for a certain part—it is precisely the same relation the pastor sustains to his churches. But that $1,700 interest on borrowed money reported at the last Southern Baptist Convention shows plainly the churches do not share in the responsibility. Now, the lamentation all along has been "the churches do not *feel* the responsibility." They *do* not and will not *feel* it until it *is theirs*, neither do the pastors generally; they feel that the salvation of the heathen devolves upon the Board and its agents. Alas, so many of them are content to let things go on as they are, whether the heathen are saved or not, on the principle that the easiest way is the best way. By the way, I have observed that in many instances when they say, "I am in favor of the 'old way,'" it is not that they love the work through the Board *more*, but that they love it all *less*. It seems to me when churches come to be able and willing to undertake their own foreign mission work our Board ought to hail it with pleasure; they can then transfer to these churches not only some of the financial burden under which the Board is groaning, but also the care and responsibility. Think, too, how this responsibility will vitalize the churches. Dr. Harris thinks for the Board to yield up this responsibility would be for the Board to commit suicide. Well, what is true of the Board is true of the churches. May not this lack of responsibility, then, account for the lifelessness of churches in this work? Now, the Board cannot turn over this responsibility to the churches unless the churches are willing to assume it. But where they are willing they ought to take it as a God-send, especially as the churches then do more—that this is true cannot be doubted. Now, the aim of all Boards—State Boards, Home Boards, and all—is to help churches until they come to be able to do their own work, and then they turn the work and the responsibility over to them. This is the goal, and the sooner they arrive at it the better. That some have been feeling this to be true of foreign mission work, witness the BIBLICAL RECORDER, May 23d, 1888. In commenting on a letter in which Dr. Yates said his forty years' experience led him to believe we should never convert the heathen world through a central board, because the missionaries were too far removed from their constituents, the editor says: "Such a course would double our contributions to foreign missions. It is not strange that the minds of so many of our brethren have been turned in this direction. It is a most sensible and business-like view to take. The tendency is in this direction, and the time may soon come when many of our district associations and some of our *leading churches* will have their own missionaries in foreign lands, and when their treasurers shall pay their salaries *direct from home*."

Now, the indications are that that time has come, and as fast as the workers, called to go to China, rise up in the name of the Lord and say to the churches, "Here am I, send me," they are going to send them.

Now, why should some of the brethren, as in the BIBLICAL RECORDER last week, out of their love for us, wish we could come back to work under the Board as we used to work, when we will do the same work as missionaries, and when the churches that will be required to support us in this *direct* way didn't use to pay to the Board one twenty-fifth part of what we cost the Board. I have been afraid they wished to produce doubt as to our sticking to this undertaking. No, with the success that has crowned our efforts so soon, with every token of God's favor, with a deepening of spirituality as well as liberality on the part of the churches that go into it, we have *no occasion* to turn back. We love the principles we have espoused as we love our life, and we would give up the one as quickly as we would give up the other. By the way, Dr. Harris has an idea that I think some lives must be sacrificed. Why, I have no idea that churches that have spirituality and life enough to undertake this support of a missionary will let him suffer—they go at with a determination that forbids failure. Dr. Harris probably came to this conclusion because he heard me say, when insisting that the responsibility of the churches be *actual* and the dependence be *entire*, "if he starve, let him starve." But the man who said, "Let justice be done if the heavens fall," didn't mean to express any fears about the heavens falling. No; all this talk about sacrificing the lives of missionaries is not called for. Again, others have asked, "Why do you kick against the Board? Didn't you have a good place, and didn't they treat you well?" *I am not kicking against the Board.* Is a "good place" and to be "treated well" all we want? God forbid! while the churches are doing comparatively nothing, and the heathen dying and going to hell; while the command of our Master is not fulfilled. Loyalty to boards and conventions is good, but let us talk more of loyalty to Christ and obey his command and give the gospel to the heathen in every lawful way.

I hope to conclude next week with a few words showing that our "Gospel Mission" is designed to do a *special work* in a *special field*, and does not conflict with other work.

D. W. HERRING.

Long Creek, N. C., Aug. 27, 1893.

Difficulties in Christian Service.

Every young Christian feels that he ought to be doing something for Christ. But he soon finds lions in his path. Perhaps it is his own timidity, or lack of education which stands in his way. Or it may be that his associations are unfavorable. Or he may really not know what to do in the way of religious work. He may have too high an ideal of the efforts he desires to make. He may be discouraged by failures in his first efforts, or by the indifference and ingratitude of those for whom he is toiling. He may be disheartened by the rebuffs and sneers of those that are older. One or more of these difficulties usually meet the young disciple, and not infrequently paralyze his early zeal.

But the young Christian must remember that some of the noblest workers in the church of Christ have had first to overcome their own timidity, and the hindrances arising from their surroundings. They should remember, too, that if they will only walk in the path of duty, God will show them how they may be useful. It is a great mistake to suppose that we can serve Christ only by speaking in meetings. A holy life is the best sermon that can be preached, and the invitation of others to the meetings is often more effective than glowing exhortations. Nor should we be discouraged by failures. The greatest men in all ranks of life have at first met with failures, and have gradually risen to their pre-eminence by learning useful lessons from their failures. We need not be discouraged because those for whom we toil seem indifferent, or prove ungrateful. Ample rewards will come after a while. Then, too, we ought not to allow the opposition or sneers of others to prevent us from doing our duty. If we thus act, our life here will be worth the living, and will glow forever at God's right hand.—*Our Young People.*

Reproving Church Disturbers.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers and said:

"I am always afraid to reprove those who misbehave, for reason: Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the close of service, a gentleman said to me: 'Sir, you have made a great mistake; that young man *was an idiot!*' Since then I have always been afraid to reprove those who misbehave themselves in chapel, lest I should repeat that mistake and reprove another idiot." During the rest of the service there was good order.—*Ex.*

It makes my heart sick to hear brethren say with boasting glee, that they have had a revival in their church, by turning out thirty or forty members. It simply means that they have turned their backs on thirty or forty souls, and left them to perish in their sins. Of course, there are exceptions, but it seems to me they should not be taken until our most earnest efforts have proved unavailing. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."—*Dr. Wharton.*

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 6, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE BIBLE IN OUR COLLEGES.

A good deal is being said and written now about the propriety of using the Bible as a text book in our colleges, male and female. Some think it would not only be wise thus to use the Bible, but also to demand a pretty correct knowledge of the contents of the Bible as a condition of graduation. Others again think that all of our larger schools should have a regular theological department of study.

The wisdom of teaching the Bible in our colleges is so evident that the plan of using it as a text book hardly needs discussion. The best manner of using it thus, is a question on which good and wise men may differ. Would it be best for each college to have its chaplain whose business it would be to conduct morning and evening prayers, teach classes in Bible study, deliver stated lectures on Bible themes, &c.? Some might think this plan leans too strongly toward that of the Establishment. We must confess that we see no danger here. A denominational college is not a State institution, and the chaplain or preacher located at the college would be there by the choice of the faculty or trustees, and not by State appointment; and if his services did not prove acceptable, a successor could be readily found. We have among us quite a number of able and consecrated men who might find such work more suited to them in their old age than the more active and exacting duties of the pastorate. And who are so competent to mould the minds and hearts of our young men and women while pursuing their college courses as these more aged and experienced men! We fear that sometimes our able and experienced pastors may be more or less neglected in their old age. If pastorates are offered to them they are not such as they have held. Others again which they are entirely competent to fill may not be available; and sometimes when failing health and the infirmities of old age begin to creep upon them they are simply neglected. What a splendid field of usefulness would open up to some of these able veterans of Christ if there was a demand for their services in our male and female colleges! It is a work for which many of them are eminently qualified, and which they could prosecute successfully, even in their old age. And there is a peculiar fitness of things in this idea, because young America is not too respectful toward the aged, and is apt to think he has the world in a sling, and does not need the counsel of the more experienced, either in secular or religious matters.

As to whether a certain curriculum knowledge of the Bible should be insisted upon as a condition of graduation in our colleges is a question, it seems to us, that can be readily disposed of. We do not think such plan a wise one, because it would have a tendency to lower the standard of Bible teaching and grievously afflict the land with a large class of men and women who might imagine that they had mastered its contents. Who can claim to be a graduate of God's Holy word? Who can afford to cease its study in early or maturer life, thinking he has mastered its contents? In this case the drift would be from the present state, in which our colleges are graduating a large class of young men and women who know little about the Bible, to one in which they would imagine at least that they knew all about it. The one state would be hardly more satisfactory than the other.

Cannot the Bible be reverently used in our colleges as a text book without demanding actual graduation as to its contents? We think it can.

As to the plan of having a theological department or annex connected with our colleges, we also have decided views, and they are such as to lead us to doubt the wisdom of the whole arrangement. Some of our colleges have, we believe, tried it and have tired of it; others have contemplated it, but afterward abandoned it.

The arrangement is open to the objection that it lowers the tone and dignity of Bible teaching, and turns loose upon the country annually a large number of young men who may think that they need no further study of the Book of Books, and hence, may ignore the vitally important course at our theological seminaries. "A little learning is a dangerous thing," and if there is any real wisdom in this saying, it applies especially to a little learning in theology. If possible, in these times, our young men that [illegible] the ministry their life-[illegible] take a partial or complete [illegible] as our excellent Seminary at Louisville, Ky. It is true that some of our pastors have become first-class preachers without doing so; but they have had to toil night and day for years since leaving college for what knowledge of theology they now have. The time has come when the ministry demands first-class talent and first-class study by way of preparing for it. There are heights in God's word that untrained and unholy feet should not tread; there are depths where untrained and unskilful feet may stumble and fall. Thank God, the poor unlettered man can tell his fellow about Christ, and thus preach the gospel; and the preacher that has never studied theology may be eminently useful in leading souls to Christ; but still let it be remembered that we live in an age when the shrewd intelligent foes of Christianity are exceedingly active and aggressive. We need some Sampsons, some like Peter and John; but the demand for such men as Saul of Tarsus is rapidly increasing.

The subject thus briefly discussed is one that demands the careful consideration of the trustees, faculties, and students of our colleges. Its agitation and discussion in all of our denominational papers would be timely. We believe in denominational colleges. More attention to the Bible in their courses of study would give them a stronger plea for denominational support, and greatly additional force to the argument, often used by brethren representing our colleges, that what is given for their support is given for the cause of Christ.

A GROSS MISREPRESENTATION.

About the coolest thing which has recently appeared is this statement of the Rev. R. L. Dabney, D. D., in the *Christian Observer*: "A Presbyterian minister found printed statistics of the Baptists in North Carolina apparently authorized by the State Association claiming 75,000 members. I had an inquiry made in a well informed quarter, and was told by the *Baptist authorities* (italics his. Ed.) that the real number was about 15,000." The Baptist Year Book for this year gives the number of white Baptists in North Carolina as 141,052; colored, 106,989. We turn Dr. Dabney and the *Christian Observer* over to the BIBLICAL RECORDER. In a question of veracity between the State Association and Dr. Dabney's unknown "Baptist authorities," count us on the side of the Association. He owes it to himself to give the name of the "Baptist authorities" in that State who impugned the veracity of the Association.—*Western Recorder.*

To refer to the foregoing statement, credited to Dr. Dabney in the *Christian Observer*, as the "coolest things which has recently appeared," but mildly expresses our sentiments.

He must be a dotard indeed who would hope for a moment to find a single newspaper reader in the country who would give credence to such a statement. It might pass in Central Africa, but hardly elsewhere.

Surely it must be a mistake, and it certainly reads that way. In the face of the facts we cannot believe that the *Christian Observer*, Dr. Dabney, or any other responsible person, would give publicity to such a statement. It has been many, many years since we claimed so few as 75,000 Baptists in this State. We are not so modest as that. If left to our own estimate we would place the number to-day at 325,000 members. But let us leave the whole matter to the United States census reports, taken under the supervision of Dr. J. L. Carroll of New Jersey.

BAPTISTS IN NORTH CAROLINA.

Regular Baptists (white)	153,648
" " (colored)	136,856
Total	290,504

These are the figures of the United States census authorities, which may be obtained in detail by Dr. Dabney, for future reference, and by the *Christian Observer* for the enlightenment of its editors, on application to the government at Washington.

Dr. Dabney's "Baptist authorities," 15,000; the U. S. census, 290,504. Cool, indeed!

Now let the *Observer* acknowledge and correct the mistake, or let Dr. Dabney come forth with his "Baptist authorities." Such a statement, or such a mistake, if it is a mistake, should not be allowed to go uncorrected, and we thank our contemporary for calling our attention to it. We hope the *Christian Observer* may see fit to enlighten those of its readers who may have been so blind as to be misled. However, that is hardly necessary, as no responsible person would believe the statement, though it were circulated for a century.

IN AN editorial August 16th we quoted from the *Religious Herald* a statement made at the Dan River Association by Wm. Ellyson, the Corresponding Secretary of the State Mission Board of Virginia, viz: "There has been no practical advance in State Missions in Virginia within ten years." But the word *ten* in the quotation made by us was by mistake changed to *three*. This made the comparison in our editorial, which followed, seem to Bro. M. P. Matheny out of place, and in our last issue he takes advantage of it and administers to us a sharp criticism. Bro. Matheny then proceeds to make statements about the "Virginia Plan" and the work of missions in North Carolina, and gives figures. Both his statements and his figures remind us of the following from a distinguished humorist, viz.: "It is better not to know so much than to know so many things that ain't so."

Our comparison was correct. Ten years ago (1882) the churches of our Convention gave for State Missions $3,000.77, two years ago (1890, when the Convention met at Shelby) $12,348 31, and last year (1893) $14,272.95.

Here is a gain for State Missions in ten years of $11,272 18, and a gain in the past two years (since the Convention met in Shelby) of $1,924 64.

But in the face of these figures, taken from the report of the Treasurer to the Convention and published in the minutes, Bro. Matheny says: "There has practically been no advance in State Missions since the year we met in Shelby." This is only one of his reckless statements. It should, perhaps, be remembered that, in matters of figures and finances, as is generally reported, we believe, in the States where this brother has lived, he has not been a remarkable success. His figures about the expenses of our Convention's work are much further from the facts than the cases cited by us above. But for sixty years all these things have been published in the Convention minutes, and we need not now write more on this point. We know of no work done by the Baptists of the State for the past ten years which has been more successful than State Missions, and believe there is no State in the South where the denominational work is more judiciously and economically carried on than our Convention work in this State.

SOME of our exchanges are discussing the question of the length of school vacations, and the tendency of opinion seems to be against the present length of ten or twelve weeks. This is a question that has many sides, but we believe that vacations for colleges, and especially theological institutions, are entirely too long. Of course this depends on how the vacation is spent. If the theological student engages in active work while not at college, it may afford him valuable experience, and to a certain extent enable him to return to college. If the vacation is spent in idleness, "waiting for college to open," then it were better to have no vacation at all. Life is too short for a young man to spend two months of a year in idleness. As for the children, they need a good long vacation.

In another aspect of the question it is argued that the institutions, on which benefactors have spent hundreds of thousands of dollars, should not remain useless for a quarter of the time; and this seems to us a most plausible argument. Yet the settlement of the question in favor of very short vacations presents many seemingly insurmountable difficulties, and it is probable that our present system will continue for years.

THE Roman church is to day pursuing the policy towards the United States which has characterized her from the beginning. It has been said that "the uniform policy of Rome is to sail with the flowing tide whenever it is able to discover which way the tide is making." It will sacrifice anything, endure anything, and compromise to any extent, if through it all she can hope to win in the end. She would appear now to be greatly interested in our American ideas and institutions; she would have us believe she is thoroughly in sympathy with popular liberty. But her history, past and present, exposes her. The intellectual darkness which has invariably characterized those countries in which Rome has the power, and the low order of morals of their inhabitants, is sufficient indication that the church of Rome never moves to advance popular liberty until compelled. If she can gain her end by the torch, she will not scruple to use it; if she cannot gain it by the torch, then she has ready recourse to fawning and flattery. With her the end always justifies the means.

REV. A. M. SIMMS of Texas, the new pastor of the Baptist Tabernacle of this city, arrived on August 23d, and was greeted at the depot by a large concourse of his flock, led by Rev. Dr. Thos. E. Skinner, Rev. Baylus Cade, and Bro. N. B. Broughton. After a general hand-shaking, Dr. Simms was escorted to the residence of Bro. Broughton, where he remained until preparations were completed for moving into a parsonage. Bro. Simms occupied the pulpit of the Tabernacle on Sunday last, and preached two excellent sermons before very large audiences. At the night service he was formally introduced to the church by a few timely remarks from Rev. Baylus Cade, his old school-mate.

PERSONALS AND OTHER ITEMS.

....Rev. L. Johnson baptized four converts at Lilesville recently.

....The *Carolinian* says that George W. Vanderbilt is building a Baptist church at Biltmore.

....Rev. G. W. Fisher was engaged in a good meeting at Prospect church, near Yanceyville last week.

....We regret to learn that Rev. J. C. Rockwell of Newport, Tenn., is dangerously ill with typhoid fever.

....Rev. J. B. Newton baptized fifteen converts at Clemmonsville on the 27th ult. as the result of a meeting.

....Rev. J. E. Hutson of Richmond, Va., well known as an evangelist, began a revival at Rich Square last Sunday.

....Rev. J. W. Suttle has resigned the pastorate of the church at Blackburg, S. C., to accept a call to a Florida field.

....Rev. Henry Sheets has been called to the pastorate of Abbott's Creek church, in Guilford county, for the next year.

....Revs. Jos. G. Blalock and C. M. Murchison are engaged in a protracted meeting at Mountain Grove church, Catawba county.

....Rev. C. W. Blanchard was engaged in a good revival at Cary recently, and as a result of his labors ten converts have been baptized.

....Rev. F. M. Jordan, the veteran evangelist, has received a call to the pastorate of the Second church, Durham. His acceptance is doubtful.

....Rev. N. S. Jones did good work in a revival with Rev. C. S. Cashwell in Yadkin county, recently. From thirty to forty converts are reported.

....Rev. C. W. Blanchard, who has been engaged in several revival meetings in this and other counties, is expected to return to his regular charges soon.

....The church at Morehead City has called Rev. Jos. Hiden, son of the distinguished Dr. J. C. Hiden of Richmond, Va., to its pastorate. He will accept.

....Rev. George H. Church, formerly of Bryson City, began work as pastor at Statesville on Sunday last. We hope God's richest blessings may mark his work in his new field.

....Rev. C. S. Cashwell had the privilege of baptizing twenty five converts at Eatons on the 27th. The Baptist cause in Western North Carolina seems to be in excellent condition.

....We were pleased to have a visit from Rev. C. M. Billings of Danville, Va., on his return to resume his studies at Wake Forest. Last week Bro. Billings began a revival at Bayleaf, this county.

....We learn with deep regret that Dr. I. T. Tichenor, one of our most beloved Southern leaders, is dangerously ill at his home in Atlanta. May God spare his useful life to the work for many years to come.

....Dr. G. C. Lorimer of Boston has announced that he will rebuild the Tremont Temple of Boston. It will be built on a larger scale, and the Doctor hopes to make it surpass the glory of the old Temple.

....On August 27th Rev. E. H. Walker was ordained to the Baptist ministry, through presbyters Drs. Hillyer and Gwin, at Hopeville, near Atlanta. Bro. Walker is a grand-nephew of Dr. Jno. E. Dawson.

....Robert J. Burdette, the famous Baptist humorist and lay-preacher, has announced his intention of being ordained to the full work of the Baptist ministry. He will attend the Divinity School of Chicago.

....A correspondent writes that about five hundred people were turned away from Broad Street Church, Winston, on the night of the 27th ult., who wanted to hear one of Bro. Broughton's series of sermons to young men.

....We hope the efforts of brethren Harris, Tichenor and Bell to establish a children's missionary day may prove successful. We could engage in no better work than in inspiring the children to benevolence in and sympathy with our missionary work.

....Rev. J. L. White of Asheville, N. C., preached again at Brantly last Sunday (Aug. 29th) to the joy of a large audience. A number of persons asked the prayers of God's people. He spent the week at Ocean Grove.—*Baltimore Baptist.*

....Nothing speaks more strongly for Sunday closing of the great fair than the attendance figures. For the week ending August 26th more than 1,000,000 people entered the fair grounds, and only 20,000 of these could be counted on Sunday.

....We were pleased to see Prof. J. B. Carlyle of Wake Forest on his return to College from a vacation spent for the most part in Tennessee. Bro. Carlyle has completely recovered from his late illness, and is prepared to resume his work with his former zeal and ability.

....The meeting at Waxhaw Baptist church closed last Sunday. There were fifty-two accessions to the church—three by letter, two restored, and forty-seven by baptism. The congregations were very large, and the interest was great. The pastor, Rev. A. B. Caudle, was assisted by Rev. J. A. Bivens.—*Monroe Enquirer, Aug.* 31.

....Rev. J. F. MacDuffie writes from East Durham: "Our 'factory folks' here are more highly favored than most of the other factory villages. Our good Bro. Branson (Methodist) has so steered the financial boat as to keep the operatives at work. They have made full time and have been paid for it, so far as I know." Many of our brethren might relieve the present times to some extent by helping the less fortunate.

....Rev. Chas. Durham of Asheville, a last June graduate of Wake Forest College, has been engaged in good revivals in the western part of the State and in Spartanburg, S. C. Bro. Durham is one of Wake Forest's most promising young graduates, and we are pleased to learn of his growing success.

....Dr. N. B. Cobb returned Monday last from a series of meetings at Bear Creek church, Chatham county, which, despite the inclement weather, proved very successful. There were about twenty penitents and seven converts. The church, which is one of the oldest in the Sandy Creek Association, was greatly revived.

....The new Secretary of the Foreign Mission Board, Dr. R. J. Willingham, entered on his duties on the 28th ult. Now let our churches make his burden as light as possible by responding to his calls. Dr. Harris, the Secretary *ad int.*, deserves the gratitude of the Baptist denomination for his efficient work during the past two months.

....We are glad to announce that the attendance at the opening of the forty-third annual session of Oxford Female Seminary on the 30th ult. was highly gratifying to President Hobgood. Chowan Baptist Female Institute and Wake Forest College open on the date of this issue, and we hope the attendance will fully come up to the merits of these noble institutions.

....A good meeting has recently been held with Rock Spring church, Flat River Association, resulting in twelve additions to the church—six by baptism and six by letter and restoration. The pastor had no ministerial aid. Many of the twenty converts lived in the neighborhood of other churches. The work is prospering at this mission station.—*J. A. Stradley.*

....We learn with deep regret of the sad death of Mrs. Annie Nicholson Lee, one of the best of Christian women, which occurred in August, at the residence of Bro. John H. Nicholson, one of the oldest deacons in Gardner's church, Warren county, where she had gone on a visit only a short time prior to her demise. She had been married quite recently to Bro. Lee of Wilson.

....Rev. Hight C. Moore has some interesting notes by the way in this issue. We are glad to learn that he is pleased with his surroundings. He writes: "Wife and I are faring nicely. The climate is delightful. Surroundings are beautiful. Associates are kind. We expect a most pleasant stay of a few months in Rochester. Last Sunday heard Dr. Edward Judson, son of the great missionary. His sermon was one of pathos and power. "Strangers in a strange land," we meditate long and lovingly on "home, sweet home."

....A recent graduate of Wake Forest College, Mr. J. O. Atkinson, now professor in Elon College, is said to have led all his classes in post graduate work at Harvard University last session. Those who remember the excellent work done by Mr. Atkinson during his four or five years of student-life at Wake Forest, will not be surprised to learn that the dean of the faculty has written that he made a higher record than has been made there for years. This is a way that Wake Forest men have of doing when they pursue special lines of study in the great universities.

....Rev. B. W. Spilman of Weldon, who has been serving a three months' "supply" for the Baptist church here during the absence of the pastor, Rev. J. H. Lamberth, completed his work on Sunday and left yesterday for Weldon. Though coming here an entire stranger he has grown well upon the people and made a host of warm friends throughout the community. He is a young man of unusual ability, a fine scholar and a close student. He is also a lecturer of considerable reputation, and will fill a number of engagements while taking a month's vacation before returning to Louisville Theological Seminary in October. He lectures in Norfolk to morrow night, and also has appointments for Baltimore, Petersburg and other cities.—*Greenville cor. Richmond Dispatch, Aug.* 30.

....Rev. J. K. Fant, who recently resigned the pastorate of the church at High Point, after a most successful ministry of about two years, preached his farewell sermon on the 27th, on the theme "The Christ that is within me." The *Enterprise* has this to say: "Mr. Fant's work here has been very successful indeed. The membership as a whole has done more and worked more in unity for the cause under his pastorate than it has ever done under the pastorate of his predecessors. And as far as "working members are concerned, there were more of them actively engaged than was ever possible to bring to the surface at any time previous." We are glad to learn that Bro. Fant has been tendered several calls to pastorates in this State, which he is considering.

....Rev. Dr. Thomas Hume, the distinguished Professor of English Literature at the State University, returned home last week after an extended trip North. He delivered twenty-two lectures before the National School of Methods of Teaching at Chicago; eleven on "Shakespeare's Method of Treating English History," and eleven on "Nineteenth Century Poets," with particular reference to the late laureate. He writes: "From 12:30 p. m. to 9 p. m., gave opportunity enough at the World's Fair, and I had it for three weeks. It was a privilege to meet the able men of the Baptist pastorate and professorships in conference, and to have the honor of lecturing to them on Shakespeare's Theology and Moral Teaching. After the inspiration of his ever fresh sermons, I was admitted to the gracious hospitality of Dr. Henson's delightful home circle, and old North Carolina and Virginia experiences were recounted by him and his wife, a graduate of good old Chowan Institute. He is easily first in the pulpit, and of manifold and charming activity outside."

Letter from Rev. J. F. MacDuffie.

Dear Recorder:—Arrived home yesterday morning, tired and broken down in body, but buoyant and happy in soul and spirit. Had been out among the brethren and sisters praying, preaching and talking with them, and with poor lost souls for thirty-six days without any rest.

By the help of the Master we made a considerable gap in the Devil's ranks. There were about ninety professions, and some of them the worst cases in the land. At Bethesda a model country church, the brethren and sisters, as usual, laid everything aside, and we all considered it our work, and combined our efforts and prayers and fifteen broke ranks and came over on the Lord's side. Two fathers that had about been given over as hopeless cases surrendered to the Spirit's call, and now give evidence of converted men.

At Ephesus, a mission point near Chapel Hill, where we have a weak church, yet, a consecrated band of workers, we labored for seven days with happy results. Fourteen told us they had seen the light, and felt that the burden of sin was rolled away. There is a great work to be done at Ephesus. So many unconverted ones in that section. It is very hopeful.

From Ephesus we went to Mt. Moriah. We labored there for seven days. I never saw a church so wrought upon by God's Spirit before. There had been some right serious difficulties prevailing, but all were made to be "of one mind" when the meeting closed. I apprehended some trouble before taking charge of Mt. Moriah, but feel now the Devil has been put to flight, to a certain extent. There are some devoted Christian workers here, which make it pleasant to go there. We had a goodly number of professions. One of the Devil's best agents gave over, and decided for truth. To God be praise.

We had an unusual meeting at Roberson Grove. We continued there for eight days. I have been connected with this church since its organization, but have never witnessed such a display of the Spirit's power. Bro. John C. Roberson, after whom the church was named, was made to rejoice in seeing three of his sons, and one son-in law baptized on Sunday morning. His oldest son professed, but was not baptized. There were several hard cases that came out and decided for Christ. There were nineteen professions and the church revived as I never saw it before.

At Mt. Hermon the Lord's presence was with us. We had eleven professions. This church is constantly gaining strength, and doing efficient work. Some of God's noblest working men and women are there. They have two weekly prayer meetings and an evergreen Sunday school, with Bro. J. C. Walker, a consecrated young brother as Superintendent. In addition to these they have two other prayer meetings well attended remote from the church.

I have one other meeting to conduct at Sandy Level. The good Lord has dealt graciously with me and mine this year. Praise to His name.

Fraternally, J. F. MacDuffie.

P. S.—Bro. W. A. Crabtree of Cary was with us at Bethesda, Roberson Grove and Mt. Hermon. He did good work and greatly endeared himself to the brethren and sisters. We pray God's blessings upon him.

Notes from the North.

Our trip to Rochester was full of interest from beginning to end. Leaving Goldsboro on the 16th inst., wife and I came by rail to Norfolk. There we took the Old Dominion steamer "Wyanoke" for New York. The ocean was calm, the sky was propitious, and the voyage pleasant. However a Carolina mountaineer feels a little internal insecurity on a rolling vessel when *terra firma* is nowhere to be seen. For sixteen hours we were out of sight of land. We entered New York harbor after dark. The shores were brilliantly lighted and the sights were superb. Excursion steamers and ferries were screaming and darting here and there. The statue of Liberty is a prominent feature. Such an evening scene cannot soon be forgotten.

We spent only a day in New York. Central Park is worthy of the metropolis. In its menagerie are reptiles, birds and beasts of every description from every quarter of the globe. In its Art Museum are the very choicest bits of sculpture and painting, ancient and modern, that ever emanated from the studies of the great masters. The natural scenery of the Park, refined by the touch of skill, is simply exquisite. Eden musee is the world in wax. Its figures and scenes are perfect as life itself. The Chamber of Horrors in its basement presents spectacles of wildest terror. Brooklyn Bridge affords a magnificent view of the harbor. It is one of the greatest wonders of the American continent. Traversing its streets for miles on foot or eclectic car or elevated railway one is impressed with the monotonous magnificence of this most populous city of the New World.

The trip up the Hudson to Albany was grand beyond description. The steamer with some six hundred passengers on board moved up the current at the rate of fifteen miles an hour, stopping at Yonkers, West Point, Catskill and Poughkeepsie along the way. Railways skirt both sides of the river and long trains were rushing by every few minutes. On the east bank is the New York Central, the only four-track railway in the world. Abrupt cliffs, towering hills, green slopes, shady parks, palatial residences, and numerous towns and cities are seen on either side of this Rhine of America.

At Albany we took the New York Central and came dashing on to Rochester at the rate of fifty miles an hour. This is a lovely city. It has a population of 150,000. Its 230¼ miles of streets are neat, clean and beautiful. There are many manufacturing interests here. The electric car lines are extensive and commodious. A half dozen daily newspapers are supported. There are ninety-eight churches in the city. Roman Catholics come first with sixteen, and Baptists next with thirteen. There are fifty-eight public buildings, thirty-one halls, four theatres, twelve railroad stations and numerous hotels.

The Theological Seminary is located in a splendid portion of the city. The faculty is talented, cultured and influential. The buildings, large and magnificent, afford every desirable convenience. The library of 27,000 volumes stands among the foremost of the world. The Seminary is worth little less than a million. It has been very successful in the past, and the coming session bids fair to be the most prosperous in its history.

H. C. Moore.

Rochester, 31 Tracy Park, N. Y.

Two Gracious Meetings.

Dear Recorder:—I write you an account of two gracious meetings. On Saturday before the first Sunday in August, I began a meeting at Mt. Harmony in Mecklenburg county, four miles east of Matthews. I had Bro. A. C. Davis with me five days, and the Holy Spirit every day. The Lord blessed from the start. There were conversions at every service. Great crowds attended the services. Old and young were brought to Christ. Rejoicing was in many a home. We had opposition, but it was outside, the Lord leading his children. This place has been called Satan's seat. The Baptists bought it from the Protestant Methodists in May last. Myself and Bro. M. A. Adams organized a Baptist church there on June 3, 1893, with fifteen members. The writer was made pastor. The meeting as above mentioned was God's approval of the work. The meeting lasted until Friday—seven days. On that morning in the clear stream of Crooked creek, we had a union meeting, such a meeting as Jesus prayed for in John 17: 21. We stood in the water with those belonging to five denominations, and buried them in baptism according to God's Word. Six or seven hundred witnessed the sight, a number of them never having seen a baptism. Two others were received for baptism, and three by letter, making twenty-six additions.

On Saturday before the third Sunday in August I began a meeting with my church at Waxhaw. This church has come through great trials during the last two years, but the Lord has delivered them out of it all, and blessed them with such a blessing that they were hardly able to receive it. I had Rev. J. A. Bivens with me four days. He did some earnest preaching. The Lord was present to bless even on the first Saturday of the meeting, and at every service there were conversions. Brethren Pardue and Ferrell preached several times for me, and the whole church was alive and at work. I never have been in such a gracious meeting—earnest, thoughtful, quiet. I had a private talk with 214 persons during the meeting, which lasted nine days. Forty-seven were added by baptism, two were restored, and three were admitted by letter, making fifty two additions. Others will join at the next meeting. The whole country is moved, the Lord's name is honored, and men, women and children saved. I baptized two aged sisters—one seventy-five years old and the other seventy one years. A number of the baptized were from other persuasions. Thank God, people are seeing and believing the truth and uniting on the Word. To God be all the praise.

God bless you and the Recorder.

Yours in Christ,

A. B. Caudle.

Monroe, Aug. 28, 1893.

From Rev. C. W. Matthews.

Our meeting at Roper, N. C., Chowan Association, which was held week after the fifth Sunday in July, was a success in spite of the fact that the pastor who did the preaching had three chills, and the Methodists and the Episcopalians had two excursions from the place. Seven were added to the church. Bro. D. Gilliland, the blind man, led the singing for us and worked earnestly in the prayer-meetings. Bro. George W. White of Chowan county gave us an earnest sermon during the meeting.

At Lake Drummond, the week following, my father was with us and worked nobly during the week. I baptized six as a result of this meeting.

The people in this part of Norfolk county, Va., have the finest corn crops they have had for years. They are happy, and well they may be.

My little church at Mulberry is again on its feet. And with the few but strong members it now has, it is destined to live and increase in strength.

The truckers in this section made some clear money this year, and have growing now on the same land fine corn crops.

It is intimated that Rev. P. S. C. Davis will resign his field in this county and enter Crozer Seminary in September. Bro. Davis is an indomitable worker, and his absence will be severely felt.

Rev. N. M. Munden is still living, and, though feeble, he, with unflagging energy, keeps up his end of the work. He is a great and good old man.

PORTSMOUTH ASSOCIATION.

The next session of the Portsmouth Association meets Sept. 12th, with Tucker's Swamp church, Southampton county, Va. By the way, you, Bro. Bailey, were once the pastor of this church, and I am sure it would give them great pleasure to have you attend the session.

C. W. Matthews.

Rev. D. L. Moody, the great evangelist, announces that his efforts to secure the most gifted preachers in various languages from both sides of the Atlantic to preach at Chicago during the fair have been successful. We note with pleasure that among the foremost leaders, Revs. A. C. Dixon, D. D., and H. M. Wharton, D. D., have been announced to hold services during this month.

From Bro. Lamberth.

Dear Recorder:—I am here at Hotel Burton, Danville, Va., the best house of the kind, I think, between Atlanta, Ga., and Washington, D. C., resting for a few days. I have had a good time this summer. I have been so free from pastoral cares!

After resting all June, I began preaching with Bro. P. H. Fontaine, the second week in July at Chestnut Level, Va. From there we went to County Line, and wound up at Ricoville second Sunday in August. A purer man, better pastor, finer scholar, and a higher toned gentleman can't be found than P. H. Fontaine. His churches are in fine condition almost every way, and always easy to hold meetings with. I spent some happy hours with our own Bro. F. H. Jones at his home in Chatham, Va., in his church, in a tent meeting, and at the Roanoke Association of which he is Moderator. These two godly men, like twin-brothers for years in their work (for they are near each other), exert a refining, elevating, blessed influence, which is so visible to one who travels over their fields of labor. If our pastorless churches of North Carolina only knew what would be good for them and the cause of Christ in the State, they would invite and try to induce these very best pastors to go back to North Carolina where they once were so much loved. They love the Recorder, its editor, Wake Forest, and every interest of the Baptists of the Old North State. Let us have them back among us, for we need them.

The meetings were all good and resulted in additions to the churches. I have had the pleasure of conducting twenty five protracted meetings in Virginia during my ministry and love to preach for the people of the sister State. I am unsettled yet as to where I shall locate, and am asking God to guide me, so that if it is his will, my next pastorate may be like my first one at Roxboro, both long and happy.

My home is still where it has been for eight years—with Bro. and Sister A. R. Foushee at Roxboro, N. C. This is the dearest spot to me on earth, yet it will never be to me again what it was while their pastor, though Mrs. Foushee says, whether present or absent, my plate shall be fixed at her table as long as she lives. Now is not that kind, and would not I be an ungrateful man did I not appreciate such kindness!

Hoping to see you in the near future, I am your friend, J. H. Lamberth.

Danville, Va., Sept. 1, 1893.

Revival Meetings

Dear Recorder:—I have just closed my last meeting of days. We began with Shady Grove. After a very delightful session of the Camden and Currituck Union, we protracted our meeting. On Tuesday Bro. Josiah Elliott came and did the preaching until Friday, and did it well. He made many friends. We all learned to love him very much. As the result of the meetings I baptized sixteen. I think the church was greatly revived.

The first Sunday we protracted at Coinjock. At this place we organized April 5th with eighteen members. Bro. Frank Tuttle came to our relief on Tuesday and did the preaching in open air. Some of the aged brethren said they never heard the gospel preached with more power. I was glad to have this brother with us. To know him is to love him. Sixteen were added to the church. May the blessings of heaven overshadow Bro. Tuttle wherever he goes.

The next place was Poplar Branch church. Bro. Harrell of Elizabeth City was with us the week and preached the gospel in love all and with power. He is a plain, forcible preacher. There were several professions and two accessions.

Then proceeded to Powell's Point. We expected Bro. C. B. Williams, but he was unable to be with us. Bro. Gilliland came and helped us. He did good work. We were pleased to have him with us. He is a faithful worker. I think he preached every night during the meeting. We had a very precious meeting. Ten were admitted by baptism, and one by reclamation.

Our field is in a very prosperous condition. We have just completed the house at Poplar Branch. Have made some improvement on the building at Shady Grove.

N. P. Stallings.

Coinjock, Aug. 29, 1893.

Cape Fear Association.

I have been requested by the good brethren of Brunswick to announce in the columns of the Recorder the way and conveyance by which all persons who may desire to attend can reach the Cape Fear Association, which is to convene at Lebanon church, Brunswick county, Oct. 19th to 21st inclusive. A boat known as the "Doggett" will convey the passengers from Wilmington to two miles of the church and take you back to Wilmington for twenty-five cents a trip. Brethren, if you miss that, you will miss one of the biggest and best provided for Associations you ever missed.

Francis Savage.

Teachey's, Sept. 2, 1893.

Sandy Creek Association.

This body will convene with the Moore's Chapel Baptist church, four miles west of Siler City, Chatham county, N. C., on Thursday before the fourth Sunday in September (Sept. 21—23), 1893.

We extend a special invitation to brethren Durham, Newton, Herring, Bryan, Caddell, Taylor, W. R. Gwaltney, T. H. Pritchard, J. H. Mills, N. B. Broughton and C. A. G. Thomas. Come by railroad to Siler City, and call for A. C. Jordan.

O. T. Edwards, *Pastor and Mod.*

Read in this paper what the *Chicago American Trade Journal* has to say of the Horner Military School.

Help the Young People.

The young people of the South have been asked by the Home and Foreign Boards to observe a day this year, when they will make special study of Missions and special contributions to Missions. Indeed it is hoped that such a day may be observed each year, when the young people shall honor the Lord by a joyful giving to his cause. The Woman's Missionary Union, which has been so successful in the past in getting up interesting and instructive exercises for the children's missionary days, has arranged an exceptionally good programme for this one. The Sunday-school Board will lend its aid, as well, to the carrying out of the purpose, rejoicing in the opportunity to help in interesting the Sunday-school in this greatest of all works.

I, for one, am glad that this has been done. I rejoice in every effort that is made to interest young people in the work of missions. And I especially rejoice when I see this interest quickened by means that, at the same time, give pleasure to the little folks. Why should not the doing of work for the Lord be a joyous thing? Why should not the giving of our money for his cause be accompanied by that which will make the giving a pleasure and the recollection of it a joy? The very solemn, and sometimes even doleful, way in which much of the collecting of money for the Lord's work is done, is well calculated to make people feel that the giving of the nickels and dimes that fall into the plates and bags is a soul-harrowing sacrifice. Giving is, or ought to be, a joyous thing and if by a pleasant exercise occasionally indulged in the young folks can be made to feel this, it is well.

Let the children, large and small, have a happy day of learning about the Lord's work and of giving for its furtherance. Let them come into the presence of the Lord with singing and praise, to bring unto him the offerings of their love.

The plan is a very simple one. On the third Sunday in October there will be an order of exercises, prepared by the Woman's Missionary Union, a part of which will be the distribution of "Mite Pyramids," which the Sunday school scholars and teachers, too, if they are willing, will take home with them and keep, gathering in them such sums as they can, and on Thanksgiving day, or on the Sunday following, these mite boxes will be brought in, either at a special meeting held for the purpose on Thanksgiving day, or at the regular meeting of the Sunday schools on the Sunday following. This will give a month for the gathering of the offerings.

The object of this letter is to appeal to parents, Sunday-school Superintendents and teachers to take hold of this thing and help the young people to make it a success. Take hold with enthusiasm, and so will the children be made enthusiastic. Don't chill their ardor by cold indifference. Give some time to helping them prepare their parts, throwing yourselves heartily into it. Give them opportunities for making money for their pyramids and help them from your own pockets to fill them. Talk about it and encourage them to talk, and help them plan for it. They will soon be filled with the idea and busy with its carrying out, if only they can get a little encouragement. Let each one who can, see to it that the children under his or her influence receive active sympathy and practical help. The joy that will come to the young folks will amply repay you, and the results achieved will bring gladness to the Boards and the missionaries.

The Lord's cause needs the help the young people will bring to it. If ever there was a time when all should join hands and hearts to carry forward the work of missions, it is now. The times are hard and many are making excuses for not giving. Large sums are in hiding. Now is the time when the littles must be gathered and the "mickles must make the muckles" that are needed for the work. The children deal in cents and nickles and dimes, and this is the day for these. Encourage them and lay these at the Saviour's feet.

I have just read the *Foreign Mission Journal* and my heart has been stirred by the appeals coming from the fields—from all the fields—for more workers. Everywhere the missionaries are rejoicing in the numbers of converts given to them by the Lord. But when they have told of these, in the next breath they cry for men to help them "gather in the sheaves." Among the blessings which I see coming from this "Missionary Day," one is the supply, in part at least, of this need; another is a blessing upon the young workers themselves.

Help the young people.

T. P. Bell, *Cor. Sec. S. S. Board.*

From Mount Airy, N. C.

Dear Recorder:—I suppose a word or two from this section of the State would be in order. I have been in meetings for the last four weeks with the exception of a few days. The work has been encouraging indeed. Quite a number of people professed faith in Christ.

Last Sunday evening I closed my meeting at East Bend. Bro. Swaim of Wilmington did the preaching. His sermons were interesting from first to last, and the people came for miles to hear him. The older brethren said they had never known so many people to attend church there. The church seats about six hundred, but we could not accommodate near all who attended. Quite a number made a public profession of their faith in Christ. Among the number were some of the best citizens of the town and country. Both saint and sinner rejoiced over the success of the meeting. Eleven joined the church, and we shall look for numbers to join at the next regular meeting. Many of the members of that church have a mind to work, and they are doing what they can.

I have several other engagements to hold meetings for other brethren. I greatly desired a month's vacation that I might attend the World's Fair, but I have almost given up the idea.

I enjoy the Recorder and expect to make an earnest effort to get many of my people to take it this year.

C. C. Haymore.

Mt. Airy, Aug. 31, 1893.

Higher Education.

An Establishment Which is Eminently Worthy of Patronage.

The Horner Military School, Oxford, N. C.

Editorial Correspondence.

During the past month this institution has been the subject of closest investigation at our hands, and trained representatives of the *Journal* have pursued rigid enquiry among highest unbiased authorities concerning its scope, method and achievements. In fact all available information concerning its features have been sought. Those directly concerned in its management or financially interested in its success were not consulted, it being deemed advisable to obtain expression entirely free from bias or self-interest.

As a result of such fair and pains-taking search we do not hesitate to select this admirable institution and to freely and unreservedly endorse it to every reader who seeks the best and highest in education and who would secure the greatest return upon his investment, for this excellent establishment has undoubtedly solved the important question of maximum returns combined with minimum of expense. It affords the highest practical education at lowest possible cost. Moreover, it is ably managed, thorough in methods and equipment; in fact, all that could be asked or desired; hence we do not hesitate to commend it in unqualified terms. We have no greater interest in this institution than in any other of its kind, but having by unbiased investigation assured ourselves of its superiority and worth, consider it a duty to subscribers to make such supreme merit known.

Now is the time to consider selection of an educational establishment and the choice should be made after closest examination. This we have done and in all candor we say to every reader that the claims of this institution cannot be ignored. It amply meets the requirements of the most exacting.—*Chicago American Trade Journal.*

We call attention to the advertisement in this issue of Fort's automatic window sash holder. It is a good and useful article, and agents do well in selling it.

A number of communications, most of them accounts of glorious revival meetings, are crowded out of this issue. These contributions shall appear in the next issue of this paper.

King's Mountain Association.

The King's Mountain Baptist Association will convene with the Boiling Springs church (Cleveland county) on Thursday before the fourth Sunday in September, 1893. Messengers and visiting brethren will be met at Lattimore's Station with conveyance upon giving notice to the undersigned, stating whether they will come on the two C's or three C's train, and whether going east or west, and date of arrival. Both trains go east in the a. m. and west in the p. m. Respectfully,

D. S. Lovelace.

Boiling Springs, N. C.

Read advertisement of South West Virginia Institute in another column.

Associations for 1893—Times and Places of Meeting.

AUGUST.

South Yadkin—Mocksville, 31 to Sept 2.
Three Forks—Antioch church, 29-31.

SEPTEMBER—SEVEN.

Caldwell—Granite Falls, 7-9.
Stony Fork—Boon's Fork church, 8, 9.
Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 6-7.
Tar River—Philadelphia church, 6-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 11-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. Durham.

Western N. C. Baptist Convention.

AUGUST.

Mitchell County—Big Meadows, 31-Sept.
Western Carolina—Mt. Pleasant, 31-Sept. 2.

SEPTEMBER.

Swain County (Indian)—Macedonia [illegible]
Yancey County—Burnsville, 14-16.
Liberty and Dunkstown—Hopewell church, 15-17.

OCTOBER.

Carolina—Crab Creek ch., 6-7.
Transylvania—Mayesville, 12-14.
Western N. C. Baptist Convention, 18-21.

To Sunday-school Superintendents and Treasurers:

Send in your order for Sunday-school supplies for the fourth quarter early in September. Of course you are going to order from the Sunday-school Board of the Southern Baptist Convention—our Board.

Please do not send bank checks if you can possibly help it. They are not bankable at present. Send by post-office order, postal note, registered letter, or by Express. Try to get your orders in before the middle of the month. This will help us and you too.

Prices reduced. See advertisement last week and next. Yours truly,

T. P. BELL, *Cor. Sec.*

Illustrated Comments.

The man whose Christ has not changed in forty years of Christian life, who, now an old man gray-headed and feeble, thinks and talks of him only as the one who blessed the babies and said "Suffer them to come," is a pitiable example of the man who lives on milk and mush when he might be eating strong meat and bread.

I believe in a changing Christ. "The same yesterday, to-day and forever." Oh, yes! But so far as his influence on my life is concerned, he changes. And I pray that he may continue to change all my life. He changes because my needs change. He changes as my point of view shifts.

Traveling up the ridge from Round Knob to Asheville, the passenger looks out to the right to the towering mountains. They look black and dismal against the western sky. But on, on, up, up, nearer, and as he rolls around their titanic feet he beholds them verdue laden, and stocked from foot to peak with living growth. And so do we find our Christ as we get nearer to him more beautiful, more helpful, and changed in the aspect he presents to us.

Dannecker, the great sculptor, once carved the statue of Christ. He toiled three long years. When the statue was completed, he took a little child with him to his studio. Reverently and expectantly he took the covering of cloth away, and the statue stood revealed. "Now," said he, "Who is that?" The child looked and replied, "A great man." The artist's heart sank within him. Without a word he slowly and sadly covered the statue up. He had failed!

He set himself again to work. For three more years he worked upon another model. And again completed, he calls the child into his studio. "Now tell me," he said to the child, "Who is this?" Slowly widening her eyes, brightened as the look of loving recognition crept into them, and she repeated, still gazing, "Suffer little children to come unto me and forbid them not." Ah! it was Jesus. It was the child's Jesus. And the artist had triumphed. That was the child's conception of Christ. Its need was for a child's Christ, and the child saw as a child. The old man finds in him an old man's Christ—as one to lean on when faltering in health and spirit; as one who feels for an old man's weakness; who succors an old man's distress; and when the old man approaches the dark valley he leans upon that unseen arm as calmly as an infant goes to sleep on its mother's breast.

I think of him and feel about him as a young man's Christ—as one who wants to stand by me or any other young man and help me shoulder to shoulder fight my battles; as one who loves manliness; as one who admires a gentleman; as one who hates injustice, and calls for young men in their vigorous strength to right it. That is my Christ now. I may not think of him so when I am old and gray.

How strange it is that young men, beginning careers should not see that Christ will help them? What an immense advantage he is! What a rich and generous patron! He saves a young man to himself. He saves him to his business. He saves him to his friends and family. He saves him to the world of men and women which needs him. Enumerate those things which militate against success in life. A young man covets prominence and influence and wealth. Stop now and think. What are things that most cause the failure of promising careers? First, intemperance; second, gambling; third, dishonesty.

A drunkard cannot succeed. A gambler will not be trusted, nor has one in a thousand succeeded. A cheater, an embezzler overreaches himself. Now give the young man Christ in his life, and like a cyclone he sweeps the roadway clear of these things. He makes him sober. He makes him honest. He makes him trustworthy. In short, he not only clears the pathway to success, but he loads the young man with the momentum of character. And withal, he pours a flood of sweet music into his life which mixes with its native strength and spirit, and forms that grandest combination of heavenly and earthly elements—a Christian gentleman, part God and part man. He plants flowers in his soul and the blossoms fall about him as they ripen and fruit. He runs full with sweet oil the empty jar of his heart, which overruns, and like the camel laden with honey, drips along his life's way. But young men don't last long. The freshness of youth soon departs. Careers are made and ruined generally between the ages of twenty and thirty.

Now, then, is the time for the acquirement of the best of strength. Be not deceived. Redoubled activity in the future will not retrieve the losses of the present. Every single sin leaves its effect upon the life. Christ covers in tender mercy and forgiveness the soul and saves it from eternal death. He blots out the sins, but he cannot blot out the scars. *Now, now* is the time. Hear this voice. It is the voice of thousands who have testified. It is the voice of the world executing its immutable laws. *No life will rise as high with sin to it as it would have risen had sin never touched it.*

Men succeed, but it is always in spite of their sins. The lighter the load the higher flight. These laws of penalty are the laws as well as God's. Take Christ now, and freed from the heaviest burdens, young man, you can climb and climb and climb.

Rev. Thomas Alger, the now well known prison preacher, who committed a crime for which he served a term in Joliet penitentiary, Illinois, though converted while there, and possessing great gifts, was handicapped for life. He has bound this sad story of his own life in three verses which every young man needs written on his heart.

"I walked through the woodland meadows
Where the sweet thrushes sing,
And I found on a bed of mosses
A bird with a broken wing;
I healed its wound, and each morning
It sang its old, sweet strain,
But the bird with the broken pinion
Never soared so high again.

"I found a young life broken
By sin's seductive art,
And touched with a Christ-like pity,
I took him to my heart;
He lived with a noble purpose,
He struggled not in vain;
But the life which sin had stricken
Never soared so high again.

"The bird with the broken pinion
Kept another from the snare,
And the life which sin had stricken
Raised another from despair.
Each loss had its compensation,
And thus healing for every pain,
But the bird with the broken pinion
Never soars so high again."

JNO E. WHITE.

On Trial.

That's a good way to buy a medicine, but its a pretty hard condition under which to *sell* it. Perhaps you've noticed that the ordinary hit or miss medicine doesn't attempt it.

The only remedy of its kind so remarkable in its effects that it can be sold on this plan is Dr. Pierce's Golden Medical Discovery. As a blood-cleanser, strength restorer, and flesh-builder, there's nothing like it known to medical science. In every disease where the fault is in the liver or the blood, as dyspepsia, indigestion, biliousness, and the most stubborn skin, scalp, and scrofulous affections, it is *guaranteed* in every case to benefit or cure, or you have your money back.

To every sufferer from Catarrh, no matter how bad the case or of how long standing, the proprietors of Dr. Sage's Catarrh Remedy say this: "If we can't cure it, perfectly and permanently, we'll pay you $500 in cash." Sold by all druggists.

Harvesting the Corn Crop.

There is a serious loss in harvesting corn in the usual way of pulling fodder and plucking the ears. Some recent Experiment Station work serves to bring this out in relief. Mr. H. J. Patterson of the Maryland Station publishes some matter showing the location of the dry matter of the corn plant in three crops examined. Co efficients of digestibility are given with composition and total digestible product of ears, topped fodder, blades, husks, and stubble. The results shows the ears and blades to have been only 50.59 per cent. of the dry matter of the crop. The other parts usually neglected by our farmers consequently amount to 49 41 per cent., or at least one-half.

Of the digestible matter, 55 08 per cent. only was contained in ears and blades. Thus nearly 45 per cent. of the digestible matter of the crop would be lost by taking only ears and blades from the field.

The digestibility of coarse fodders rich in carbuhydrates is greatly increased by feeding with highly nitrogenous materials, such as cotton seed meal. So it would be possible for one to get almost as much digestible food out of the corn stalk left to rot in the field than is saved from the crop in ears and pulled fodder.

The simplest way to get the most food out of the corn crop is to cut close to the ground with short-handled hoes at about the time the fodder would be pulled and cure in a silo. Lacking the silo, cut the corn in the same way a few days later, or about the time fodder is generally pulled, and shock in the field. Put 400 to 600 pounds in a shock and stand the buts out open enough to make the shock stand firm and let in the air to dry the corn. Bind the tops to hold together and keep out rain.

When cured, shuck out the ears, and cut what is left known as stover (the stalks, blades and shucks) into inch lengths. Feed to cows or work-teams with cotton-seed meal, wheat-bran or such other nitrogenous materials as can be most readily obtained. For nearly balanced ration, put one pound of meal to four of stover and two of oat-straw. The stover alone fed freely will support an animal at rest and not giving milk. —*F. E. Emery, Agriculturist, N. C. Agricultural Experiment Station.*

The utmost confidence between parent and child is a great safeguard. Many parents have themselves to blame because of the waywardness of their children. They have never done anything to invite the fullest confidence of the younger members of the family. Parents have been too much occupied with business or pleasure, or have been too selfish to take the time which is demanded by their children. In many a home the children are lonely, very lonely. This neglect on the part of the parent leads the children to practice deception, and with this comes a brood of new evils. The New York *Christian Advocate* says very truly. "When secrecy begins in the child's heart vice is not far off; and at the door which vice leaves ajar crime stealthily waits."—*Central Baptist.*

A Tonic for Nervous Prostration,
Horsford's Acid Phosphate.

Dr. A. E. Carothers, San Antonia, Texas, says: "It is the best tonic I know of in debility and nervous prostration, with sleeplessness, caused by mental overwork or prolonged lactation."

Timidity—A Hindoo Fable.

A silly mouse, thinking each thing a cat,
Fell into helpless worriment thereat;

But, noticed by a Wizard living near,
Was turned into a cat to end its fear.

No sooner was the transformation done
Than dreaded terror of a dog begun.

Now, when the Wizard saw this latest throe,
"Here, be a dog," he said, "and end your woe."

But, tho a dog, its soul had no release,
For fear some tiger might disturb its peace.

Into a tiger next the beast was made,
And still 'twas pitiful and sore afraid,

Because the huntsman might, some ill-starred day,
Happen along and take its life away.

"Then," said the Wizard, turning to his house,
"You have a mouse's heart—now be a mouse.

'Tis so with men: no earthly help or dower
Can add one atom to their native power;

Them from their smallness nothing can arouse—
No art can make a lion from a mouse.

—*Joel Benton.*

"I can heartily say to any young man who is wanting good employment, work for Johnson & Co., follow their instructions and you will succeed." So writes an agent of B. F. Johnson & Co., of Richmond, Va., and that's the way all of their men talk.

Storing the Memory.

The memory is the first faculty which a child cultivates. All through his life it is the most valuable. The great mistake of modern education is the neglect of the memory. Children's minds should be saturated with the choicest poems, the noblest passages of eloquence. In these days, when we require so few tasks of the memory, it is a lasting injury to the child if the very best literature is not set before him for such tasks.—*The Independent.*

Johnson's Oriental Soap is far superior to all the other so-called medicinal soaps for beautifying the complexion. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A hermit in America once told me, when I asked him whether he found that way of life had lessened his temptations, "Dost thou not know, friend," said he, "that a tree that grows by itself is more exposed to winds and storms than another that stands surrounded with other trees in the woods?"—*George Whitfield.*

W. H. & R. S. Tucker & Co.

FOR

DRESS GOODS

BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

☞ Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,
RALEIGH, N. C.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL

GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company
F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div
CONDENSED SCHEDULE.
In Effect August 13, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 11
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 43 p m	9 50 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 14
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8 30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W N C Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D C.

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We invite special attention to our

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Trimmed Millinery

and all summer goods.

—ALSO—

Fancy Ribbons, Stamped Linens, Hair Goods, Jewelry, Fancy Notions, Wools, Zephyrs, &c.

We are offering real bargains on all these goods.

Miss Maggie Reese
114 Fayetteville Street, Raleigh, N. C.
Next to F. A. Watson's.

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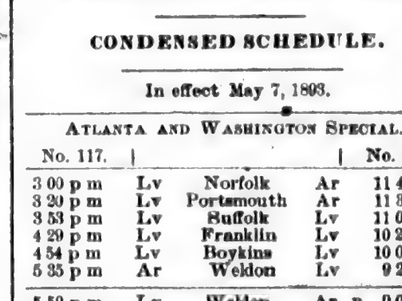

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Petersburg, Va.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

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Jordan's Dining Hall,

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where you will always find the best of everything nice to eat, either on the regular or European plan.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104½ Whitehall St.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B, Breakfast. D, Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

God's Patience Toward Us.

It is inexhaustible so long as he sees in us a possibility of reform. We sin in thoughtlessness, and he bears with us. We sin deliberately, and he withholds his wrath. We sin repeatedly, and, although the natural inevitable consequences are not hindered from following, we experience no special token of divine indignation. We even may sin extravagantly, committing some excess of crime and placing ourselves among conspicuous sinners, yet his ears still will be open to our appeal of penitence. There is a point beyond which, if we pass it, we shall find his patience with us exhausted; but so long as there remains within a human heart the desire, even in the faintest degree, for a better life, God bears and forbears with it. Not even Omnipotence can compel it, but the all-wise and all-loving One seeks to allure and encourage it to turn from evil unto Him.

This practically boundless patience is due to the fact that God is God. He who is our Creator remembers that we were not consulted as to whether we wished to be born, and that our natures are largely inherited and previously determined for us. He who is our Father loves and pities, and is eager to help us. He who orders even the fall of the leaf understands perfectly and mades all necessary allowance for the force of our temptations. He who knows by his own sorrowful human experience as the Redeemer of men how hard it is to live as we ought, is filled with a yearning sympathy for every one of us when we blunder or sin, which makes it easy for him to be patient with us when we should have little patience with one another. The divine patience toward us is one of the supreme, fundamental, and most precious and trustworthy facts which we ever learn.

But, and equally, because it is the patience of God, it may not be trifled with too far. There is a point at which the divine dignity and self-consistency and the good of mankind require forbearance to cease. He who willfully persists in wickedness, or even in that mere neglect of God which, because it is negative rather than positive, he does not believe culpable, must take the consequences at last. There is nothing more sublime in its long-suffering tenderness than the patience of God with the incorrigible sinner; but it never degenerates into weakness. It must be one of the bitterest sources of remorse to know that one has despised, or even been indifferent to, such patience as that which God exercises towards human folly and guilt.—*The Congregationalist.*

Mr. James Buttrick.

Asheville, N. C., Aug. 17, 1893.

Mr. Jno. N. Webb—Dear Sir: Your kind favor to hand, stating that you have printed a new book of directions. As a purchaser of one of your Electropoises I will be pleased to receive one. When I bought your Electropoise I had no special use for it, but having a large family I thought I would have one in readiness for any emergency. When I received the little thing I thought there could not be much good or harm in it, that I would test it myself, so I put it on night after night for about twelve nights and it worked like a charm. I had a friend who was very much afflicted with rheumatism in her ankles, knees and wrists and fingers so bad sometimes that she was helpless. Her husband got almost every thing he could hear of to give her relief, but without success, until they had lost heart. I let them have the Electropoise, and after trying it a short time she is about as stout as she ever was. The other day she walked to the top of a large mountain, four miles, and back home without much fatigue.

Yours truly, JAS. BUTTRICK.

Our Teachers.

The teachers in God's great school are many. Joy and sorrow, love and loss, daily work, household tenderness, health, sickness, strength, helplessness—one by one they come, solemn figures, some with radiant faces, some veiled and shrouded. Each speaks its words of command: "Be glad," "Be patient," "Be faithful," "Strive," "Lie still and wait." Often we break in upon the lesson with an importunate demand, "Show me the end!" But each teacher, grave and tender, says only, "Do this that I bid thee." The full answer may be a long time in coming. And yet, all the time, God is so near! For the present want we may always find him sufficient. * * * Go forth to work, to serve, to love! This little life passes quickly away. Its shadows and sorrows are for a moment; its virtues, its victory, its peace, are of the eternal.—*George S. Merriam.*

Counting the Stars.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. Said she:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By-and-by I heard her counting—"Two hundred and twenty-three, two hundred and twenty-five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

It Never Pays.

It never pays to run in debt for luxuries.
To cherish a fault-finding spirit.
To starve the soul to feed the body.
To marry for money or social position.
To do wrong with the hope that good may come.
To rob the stomach to put fine clothes on the back.—*Ex.*

A Custom of the Waldenses.

One of the customs of the Waldenses, who are settling in Burke, is to require every child to commit to memory one book of the Bible. Some learn one book and some another, but they see to it that all the books are stored away in the minds of their people. This custom originated during their persecution by the Catholics, when they were compelled to take refuge in the most inaccessible Alpine fastnesses. The reason for this was that if their enemies should succeed in depriving them of the printed Bible they could reproduce it from memory. Although there is no longer a danger of losing the Bible, they keep up the custom, and it is said that it is astonishing how much Scripture the little children know.—*Newton Enterprise.*

Magnetic Nervine quickly restores lost manhood and youthful vigor. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

There have been recent articles in several papers on the decay of patriotism in America. The absence of war is given as one of the causes of this decay. War excites the national feeling, and there are those who think it is indispensable to the existence of patriotism. There may be something in this view of the case, but it is a very low order of patriotism that makes love of one's own country depend on hating some other country. True patriotism in the Christian sense favors peace rather than war, thinks highly of other races, and boasts of the moral excellences in one's country rather than material greatness or military prowess. The truest patriots are those who seek to promote peaceful relations among the nations.—*The Baptist.*

A charred and blackened stick with several white ones may represent evil company. Rub the sticks together; the black one gets no whiter, but the white ones become blackened.—*Sel.*

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 847; baptisms, 72. Contributions, $559.56.

STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The Italian Bible.

Few things are more important in a mission field than a first-class translation of the Bible, such, for example, as Judson gave to Burmah. By the blessing of God, Diodati's Italian Bible is one of the best translations ever made. In not a few cases it is more faithful than our English Bible, and had anticipated a number of not unimportant changes since made in Revised Version. God's hand was evidently in this work, for in those dark, inquisitorial days, who else could have foreseen that Bibles would one day be needed in Italy by the thousand? And the day having come, God has raised up an agency to supply the need, and the British and Foreign Bible Society, so hated and cursed by Pius IX, is sowing the good seed of the kingdom broadcast over the land. There is also a very good Catholic translation, the work of Archbishop Martini of Florence. If one is found, and there are many such, who would not dare to use a Protestant Bible, we can safely put this translation into his hands. The Church of Rome, however, has no desire to circulate the Bible among the people, and even this Catholic translation is virtually forbidden and often taken out of the hands of those who have it.—*Rev. J. H. Eager.*

Great Patience.

Great patience is needed. The work of many centuries cannot be undone in a few years. The fallow ground, now overrun with great trees of error, as well as thorns and briars of ignorance and superstition, must be cleared and broken up, and new seed must be sown and carefully cultivated, and we must be willing to wait for the harvest, "for in due season we shall reap if we faint not."

Thousands of weary and heavy laden ones in Italy are longing for the rest of the truth. But great tact and patience are required in dealing with them. They need sympathy and love and fatherly care and direction. They must have line upon line and precept upon precept. They must unlearn all they have been taught in the past and be brought to realize that they were fatally wrong, and that none but Christ can save. Those who deal with such cases will need much of the patience and forbearance of the divine Saviour.

"Ring out the old, ring in the new;
Ring out the false, ring in the true.
Ring out the darkness of the land,
Ring in the Christ that is to be."

—*Italy for Christ.*

Letter from Mrs. Yates.

My Dear Miss Armstrong:—I was very sorry that circumstances were against my going to the Convention; also that I did not find the wished-for convenient season for writing you a few lines on the subject of medical missionary work; but I was very tired when I left North Carolina, as well as poorly in health, and have found it necessary since reaching New York to keep very quiet. If what I know about that branch of work will be of any help to you, I shall be glad to bear testimony to its usefulness. Our Lord's own way was prepared before him by the preaching of John the Baptist, and I look upon the *healing art* as the best preparation for the preaching of the gospel in heathen lands. The kindness of those who minister to the suffering wins their confidence, and the removal of pain excites respect and gratitude. Even minds unaccustomed to think and draw conclusions, are led to admit that "the religion which teaches people to do such good deeds *must be good.*" They listen, and some of them come to the knowledge of the Truth. On going home, they tell both about the healing and about the "doctrine," and thus the good seeds are scattered, and some fall into good ground.

Very few women—none of the higher classes—can be induced to enter our churches, for sitting in a public assembly is contrary to their rules of propriety; but high and low, rich and poor, can all go to a woman's hospital, and be treated by a woman and preached to by a woman. I wish I could show you the Woman's Union Mission Hospital at Shanghai, under the very efficient management of Dr. Elizabeth Reifsnyder. Especially would I love to show you the dispensary, waiting-room, with seats for several hundred, where the applicants for treatment sit whilst waiting their turn, and listen to a Bible woman—an earnest, eloquent speaker—who tells them of the Great Physician. About one hundred and fifty or two hundred sit there day after day, and hear the gospel message—making a larger total of hearers than most male preachers can get in their chapels, and under far more favorable circumstances. Dr. Reifsnyder is devoted to her profession, which she practices with great skill, doing such marvels in surgery that the Chinese think she could easily raise the dead. But all this efficiency is held in trust for the Lord, and used for the establishing of his kingdom.

The Sabbatarian Mission is a hospital for women, also the American Episcopal Mission, at which, no doubt, good work is done, but I have not visited them as frequently as I have that of the W. U. Mission.

I am sending you a paper which contains Viceroy Le's opinion of medical missionaries; also a copy of *Woman's Work in the Far East*, which gives numerous examples of good resulting from the work of medical establishments. There are a few would-be-reformers amongst us who denounce both schools and medicine, but as to the *latter* we surely have sufficient warrant in our Lord's example, for when he sent out his disciples he told them to "preach the gospel and heal the sick."

I am sorry, dear Miss Armstrong, to put you off with so meagre an account of what I know about the benefits resulting from medical work done in China for women and children, but want of *strength* must be my excuse. What little I have must be divided amongst many.

Believe me, with kindest regards and best wishes, yours sincerely,

(Signed) ELIZA M. YATES.

139 W. 4th St., New York, June 1, 1893.

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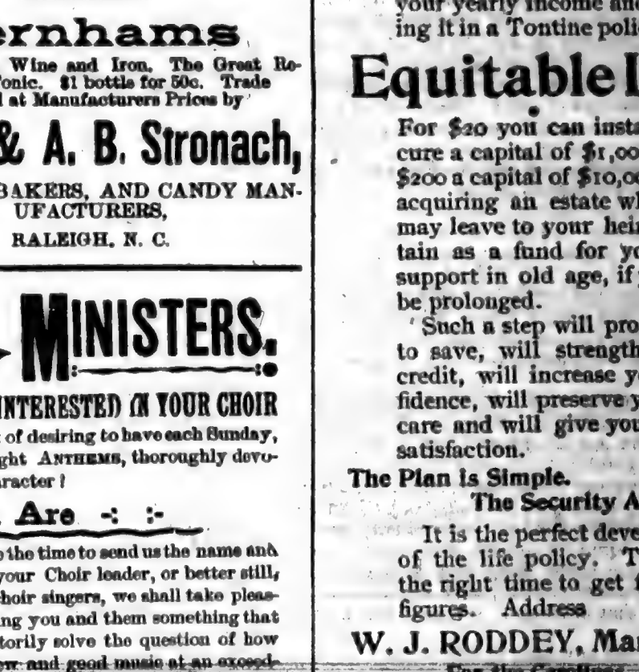

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Base-ball Again.

Dear Recorder:—I did not endorse Bro. Daniel's article as an attack upon any one, or for the purpose of getting into a controversy, and hope that no one else misunderstood it as Bro. T. M. Hufham seems to have done. It was the principle involved in a minister or Christian attending "the game of ball of to-day," and not an attack upon any one that prompted my article. And as I stated, there were several preachers at the game, among them my personal friends; but when I discuss principles in the establishment of *truth*, I disregard the men affected thereby, and the Doctor of Divinity shares alike the fate of the humblest babe in Christ.

Bro. Hufham is also mistaken when he thinks I have "departed from the Christian method of correcting a brother's fault," even should he refer to Matt. 18: 15, 16.

Now, then, what is the issue between us? I did not say the game was wrong in itself, but I did say, and still maintain, that "the game of to-day" with hired professionals playing, or, rather, gambling on the "gate receipts," accompanied by gamblers gambling on the *game itself*, is no place for a preacher or Christian to be spending their money and *aid* and "*abet*" such with their presence.

Nor do I believe that Howard Crosby or Noah Davis will say that it is; and even if they should, I prefer to be governed by Paul's inspired words, "if eating meat causes my brother to offend, I will eat no more meat while the world stands."

The election case is not at all analogous. The election is a necessity, and Christians are in honor bound to participate therein for the good of the government. Are Christians in honor bound to participate in the game of ball?

As to the Agricultural Fair, whenever the gambling is upon the Fair itself, or the Fair is *the thing gambled upon*, as is the case with the ball game, I presume that Christians know where to stand. The fakir "in his striped pantaloons" is not a part of the Fair, and his betting is upon his own tricks, and not upon the Fair. I think, however, they should be kept out, and not allowed to be even an incident to the Fair, and their refusal to keep them out, among other things, has kept me from them for years, notwithstanding I have held complimentary tickets thereto. I would not have taken up so much space, but I saw what I thought to be a growing evil, and raised my voice of warning against it, because I saw that the world condemned the Christian's attendance thereon *with its present environments*.

This is a sad state of affairs—the world condemns, while some professors justify; in other words, if it is wrong for the Christian to attend, and is Satan's work to defend, then he is with this game like he is with the the ball-room and bar-room, forced into the church to find some one who will do what the world refuses to do—justify or defend a Christian in participating them.

Now is not this of itself sufficient to give it the *appearance* of evil? Thence the command, "Avoid even the appearance of evil."

Now the question is not whether I am without sin enough to cast the first stone, or whether I have been broad or narrow in the exercise of charity to others, but is "the game of to-day" a place for a minister or Christian to attend? Bro. Hufham seems to think so, and zealously defends one who became "disgusted and left the grounds before the game was over." Now, which is the best judge of the propriety of his presence, the disgusted Christian who left or his defender?

A word more upon the final conclusion and recommendation: Suppose Bro. Hufham should see fit to visit the ball-room, bar room, gambling den, or other haunts of sin and vice, and his father should see fit to reprove or warn him as a father of old, "Don't you go, Tommie, don't go"—could not Tommie, with equal propriety, recommend to his father the same thing and wish him a man of broader charity, and say to him, "Let him that is without sin cast the first stone"?

Now should anything in this appear to be otherwise than in a fraternal spirit, I assure all concerned it was not so intended. And now in fraternal love I bid the subject adieu.

J. W. POWELL.

Mildred, Aug 28, 1893.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

From Kinston.

Dear Recorder:—On the sixteenth day of July I began the first protracted meeting ever held at Parrett's school-house four miles south of Kinston. The meeting continued thirteen days. When the meeting began, it was feared by many that it would be a failure, because it was thought that we would have no congregation. But the community at once let go everything and flocked together to hear the word preached. Soon tokens of the Divine presence appeared, and the interest increased till the close.

The meeting resulted in more than forty professions, embracing grand parents and grand-children, parents and children, infidels and Universalists, &c. Six of the converts joined the Disciples. Thirteen were received into the fellowship of the Kinston Baptist church, making nearly fifty received within the last eighteen months.

At the close of the meeting we left more than thirty people still inquiring, What shall I do to be saved?

Several more will join at our next meeting. An interesting feature of the meeting was that the good work commenced with old people and young men.

A. D. Carroll of Clayton assisted me [illegible]. He seems full of gospel truths, and [illegible] declared the truth. It is a [illegible] have such a good and faithful [illegible] with you. I expect to aid Bro. J. W. Rose in the constitution of a church at Cove Creek, a station on the Atlantic and N. C. Railroad, eighteen miles from Kinston, and we may probably commence a protracted meeting at the same time and place.

A. L. STOUGH.

Sharon Church.

We had a good meeting in August at Sharon, Warren county. Nine united with the church, and others may follow. Our good brother and excellent preacher, T. J. Taylor of Warrenton, assisted in the meeting.

The brethren and friends are going to work at once to improve our house of worship. We have large and attentive congregations, and the outlook is hopeful.

G. W. H.

The State Fair.

Mr. J. Bryan Grimes of Pitt county, has consented to act as Chief Marshal for the coming State Fair.

The interest of the patrons of the Fair will be looked after by a fine corps of uniformed police, consisting of one member of the regular police from various cities and towns in the State.

It is announced that the special attractions this year will eclipse anything heretofore offered the public by the Agricultural Society. Among them will be Jim Kid's famous Wild West Show. This combination includes some of the most famous and daring cowboys and girls of the West, who will perform many interesting and thrilling feats. There is to be a band of Cheyenne Indians from Oklahoma Territory; a specimen of the Blanket Indians of the West who combine in giving realistic scenes of life in the great "Wild West."

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He offers to conquer and tame any kind of a horse, and an open invitation is extended to owners of vicious or unmanageable horses to bring them to the fair, where Jim Kid will saddle and ride or harness and drive any such animal in full view of the entire audience.

There will be various other attractions at the fair, such as have never been in the State. The management promises the public a greater fair even than was held last year. The people of the State should commence now to get ready to come. The dates are October 17th, 18th, 19th, and 20th. For full particulars, premium lists, &c., address Secretary, H. W. Ayer, Raleigh, N. C.

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State Missions—W M S, Boykin's Chapel ch, Eastern, $1.43; Yadkin Association, 22.55; Brushy Mountain Association, 4.16; Beaver Dam ch, Three Forks, 4.18; Pilot Mountain Association, 25.00; Flat River Association, 225.52; Sunbeams, Cedar Rock ch, 50c; New Bethel ch, 1.31. Total, 284.60. Previously reported, 3,520.49. Total this year, 3,805.09.

Foreign Missions—W M S, Sandy Branch ch, Sandy Creek, $1.10; Yadkin Association, 88.20; Brushy Mountain Association, 16.86; Beaver Dam ch, Three Forks, 4.00; Flat Rock ch, Central, 1.32; Shiloh ch, Bladen County, 1.50; W M S, First ch, Wilmington, Eastern, 2.34; Sunbeams, ditto, ditto, 2.17; W M S, Lilesville ch, 2.80; Flat River Association, 309.60; Sunbeams, Cedar Rock ch, 1.50. Total, 381.39. Previously reported, 3,387.10. Total this year, 3,768.49.

Home Missions—W M S, Sandy Branch ch, Sandy Creek, $1.00; Yadkin Association, 6.70; Brushy Mountain, 5.42; W M S, First ch, Wilmington, Eastern, 1.17; Flat River Association, 34.55; Sunbeams, Cedar Rock ch, 1.00; Mars Hill ch, West Chowan, 6.00; Connaritsa ch, ditto, 6.25. Total, 62.09. Previously reported, 1,526.01. Total this year, 1,588.10.

Education—Brushy Mountain Association, $3.00; Flat River Association, 19.90; Rutherfordton ch, Green River (J M Walker), 7.00; Chapel Hill ch, 15 00. Total, 44.90. Previously reported, 1,548.71. Total this year, 1,593.61.

Orphanage—Forestville ch, Central, $6.00. Previously reported, 639.71. Total this year, 645.71.

Ministerial Relief Fund—Beaver Dam ch, Three Forks, $2.00. Previously reported, 209.30. Total this year, 211.30.

Centennial Permanent Fund—W M S, Sandy Branch ch, Sandy Creek, $2.90; Miss Lula Shelby (W M S, First ch, Wilmington), 5.00; Albert and Ethel Matthis (Sunbeams, Wilmington), 5.00. Total, 12.90. Previously reported, 2,738.63. Total this year, 2,751.53.

Centennial Enlargement Fund—Rutherfordton ch, Green River, $8 17. Previously reported, 2,256.34. Total this year, 2,264.51.

Sunday-schools—Rutherfordton ch, Green River, $7.00.

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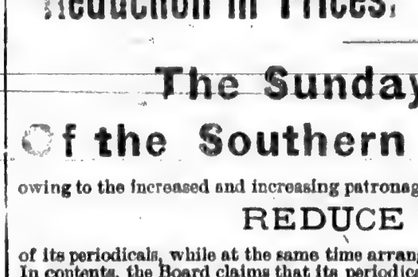
NEW YORK: Tim[illegible] City Hall Park; DALLAS, Tex.: 345 Main Street;
CHICAGO: 122 Wa[illegible]; ATLANTA: 66½ Whitehall Street.

Southwest Virginia Institute



For Young Ladies

For Nine Years Located at Glade Spring, Va.

The Tenth Session will open on 14th Sept., 1893, in the Handsome New Buildings at

BRISTOL, . . VA.-TENN.

"THE HIGHEST AND BROADEST CULTURE AT LOWEST COST."

TWENTY OFFICERS AND TEACHERS,

selected from the finest institutions of learning, among which we name: University of Va; Richmond College; V. A. & M. College; Vassar College; Boston University; Academy of Arts, Paris, France; New England Conservatory, Boston; Conservatory of Leipzig, Germany; Royal Academy, London, England; Cincinnati College of Music; Northrop's Business College, Albany; Boston School of Oratory, etc.

BUILDINGS NEW AND ELEGANT--

Brick, Stone, Slate. One hundred and sixty-five rooms, carpeted, newly furnished. Steam Heat, Hot and Cold Water, Closets and Bath Rooms on every floor. Electric light and gas, Elevators, Electric Bells and Annunciators. Ten acres of lawn largely covered with oak grove.

THE TABLE FARE is good, well cooked and nicely served. All needed comforts and conveniences.

TERMS—MOST REASONABLE—are fixed by the Board of Trustees in the interest of those desiring education.

Now, if you are at all interested in the education of any young woman, see that she gets a Catalogue of this Institution, for which apply to Rev. J. R. HARRISON, Agt. of Trustees.

Or, SAMUEL D. JONES, Principal,
BRISTOL, VA.-TENN.

MEDICAL COLLEGE OF VIRGINIA.
RICHMOND, VIRGINIA. Cor. Marshall and College Streets.

The Fifty-sixth Annual Session of the above-named institution will begin September 26th, 1893, and continue six months.

For catalogue or other information write to Dr. CHRISTOPHER TOMPKINS, Dean of the Faculty and Professor of Obstetrics and Diseases of the Puerperal state.

Reduction in Prices. Improvement in Quality.

The Sunday-school Board
of the Southern Baptist Convention,

owing to the increased and increasing patronage of the Sunday-schools of the South, has been enabled to

REDUCE THE PRICES

of its periodicals, while at the same time arranging to improve the quality of the work done on them. In contents, the Board claims that its periodicals are equal to the best. In mechanical execution, they feel that some improvements can be made. And these will be made. Our schools shall have neat, attractive, helpful periodicals, containing the best work of some of our most scholarly men.

Prices change with fourth quarter; improvements follow in January.

No other Sunday-school helps do or can bring the

MISSIONARY INTERESTS

of the Convention into touch with the Sunday-schools of the South. Dr. Ellis said, at the meeting of the Convention in Nashville, that in this Board and its work we had one of the greatest missionary agencies in our reach.

The Teacher	50 cents a year.	Kind Words—	
Advanced Quarterly	10 " "	Weekly	50 cents a year.
Intermediate Quarterly	9 " "	Semi-monthly	25 " "
Primary Quarterly	9 " "	Monthly	16 " "
Lesson Leaflet	5 " "	Child's Gem	25 " "
Picture Lesson Cards	16 " "	The Leader	10 " "
Bible Lesson Pictures	$5.00 a year.		

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5c. apiece in any quantity; Manly's, larger, 75c. a dozen; smaller, 50c. Reward Cards, Sunday-school Record Book, etc., etc. Order for fourth quarter early, addressing

BAPTIST SUNDAY-SCHOOL BOARD,
Nashville, Tenn.

T. P. BELL, Corresponding Secretary.

N. B.—Bank checks are very uncertain. Send by P. O. order, registered letter, or express.

Was Helpless with Rheumatism BUT SINCE USING THE Electropoise. (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION "cures when all else fails." SHE IS ABLE TO Walk Four Miles up a Mountain.

Mr. Jas. Buttrick of Asheville writes us this of a friend of his to whom he had loaned his Electropoise. His letter is reprinted in this paper, and is well worth reading.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

A New Jersey Miracle.

HELPLESS FOR YEARS WITH LOCOMOTOR ATAXIA AND RHEUMATISM. HIS CASE PRONOUNCED HOPELESS BY THE LEADING PHYSICIAN OF SUSSEX COUNTY.

(By Special Correspondence to the N. Y. Press.)

The busy little village of Branchville, N. J., has been the scene of a modern miracle. Chas. F. Struble, a well-known and prosperous farmer, living on Homestead Farm, in Frankford Township, a few miles from Branchville, is just now the chief subject of discussion throughout Sussex county.

The *Press* is always up to date in its news, both political or medical, and has procured the following from Mr. Struble's own lips:

"I have been troubled with rheumatism off and on for twenty years. I have tried all kinds of medicines and treatments. I have taken sulphur baths at Hamburg, N. J., Newton, N. J., and in New York City with a doctor who charged me $2.50 a bath each day. An English doctor treated me with a galvanic battery at Rockaway, Morris county, N. Y. I have tried many doctors. None of them did me any permanent good. I used all kinds of liniments I could hear of but without avail.

"About two years ago I was taken much worse and my doctor said I had locomotor ataxia of the spine, and that the chances were against me. After treating for a time, he finally gave me up and said he had done all he could for me.

"The cords of my limbs were drawn tight as the cords on a kettle drum, and I had such cramps in my limbs that I suffered terrible pain. My feet were cold all the time. I had to use a hot water bag and heated bricks to my feet, but even then I could not get any relief.

"Finally I heard of Dr. Williams' Pink Pills for Pale People, and I commenced taking them on February 5th, 1893. I found in three days time that the cords in my legs began to 'let up,' my feet began to get warm, I began to eat and sleep well, and in one month I had gained six pounds. The numbness in my limbs began to leave me too, and to-day I feel like a new man, and cannot say too much in praise of Dr. Williams' Pink Pills. I am able to walk and do some work, and all this is after using only nine boxes of Pink Pills. I feel so grateful for my recovery that I am glad to let the public know what these pills have done for me."

In order to emphasize his story, Mr. Struble made the following affidavit:

Sworn and subscribed before me this thirteenth day of April, A. D., 1893.

IRA COSS, *Justice of the Peace.*

Justice Coss evidenced his interest and good feeling by the following certificate:

I hereby certify that all that Mr. Struble says regarding his rheumatic and other troubles I believe to be true and correct.

IRA COSS, *Justice of the Peace.*

On the farm with Mr. Struble live his two adult sisters. Miss Annie M. Struble made the following statement:

"Dr. Williams' Pink Pills for Pale People have done wonderful things for my brother. He was in a helpless condition when I left him on January 12th last, and when I returned on March 25th, I found him cured. The most remarkable thing about the case," she continued, "is the curing of his lameness. Of course I wanted to know all about the causes of such a wonderful change, and I learned from him and my sister and others, that during my absence he had been using the Pink Pills, and that his recovery was attributed solely to them."

Miss Mary E. Struble said: "I saw my brother in all the stages of the disease. He began improving as soon as he began taking the Pink Pills. When my sister went away in January he was apparently at death's door and nobody seemed to have any hope for him. He certainly had little or none for himself, and he was very despondent in spite of all efforts to cheer him. He declared that he felt better as soon as he began taking the Pink Pills, and to one who, like myself, was attending him day by day, there could be no doubt that they and they alone were the cause of his improvement. Why all other things he had tried he had abandoned, for they had failed to do him the slightest good. What else could have put him on his feet again? We don't wonder at his enthusiasm for the Pink Pills."

George J. Bowman, the proprietor of the American Hotel at Branchville, said: "All that Mr. Struble says in reference to the Pink Pills I know to be true. In fact he can't say too much about them for they have undoubtedly saved his life."

At the Branchville drug store, chief clerk Henry Beemer, remarked, "I have no doubt that Dr. Williams' Pink Pills have cured Mr. Struble." Joseph H. McDonald, the proprietor of the General Store of Branchville, and Postmaster Knox, expressed themselves in similar terms.

Pink Pills for many years previous to their general manufacture were used as a prescription. At first they were chiefly prescribed for impure blood and general weakness. Now they are found to be a never-failing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of La Grippe, palpitation of the heart, pale and sallow complexions, and all diseases of the blood, such as scrofula, chronic erysipelas, etc.

They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. Pink Pills are sold in boxes (never in loose form, by the dozen or hundred, and the public is cautioned against numerous imitations sold in this shape), at 50 cents a box or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., or Brockville, Ont.

NEWS OF THE WEEK.

Raleigh Affairs.

Workmen are now engaged in putting the roof on the large addition to the State Agricultural building, which is to be ready October 15th.

The next term of the Institution for the Deaf and Dumb and the Blind begins Sept. 13th. The Institution will be completely filled, and a number of persons who have applied for admission cannot be received owing to lack of room.

The greater part of the Hygienic Ice Factory here owned by H. Bayer & Co. of Charleston, S. C., was destroyed by fire on last Tuesday night week. The property was valued at $20,000, and was insured for $12,000. This is the second time this factory has been destroyed by fire.

State News.

J. P. Rooker of Durham was run over and killed by a train in East Durham, Saturday August 26th.

The machinery of all the oyster canning factories in North Carolina has been removed to Baltimore.

Mr. J. C. Cooper, one of the best known and most successful citizens of Oxford, died on the 25th ult.

The Methodist church at Laurinburg, not Lumberton, was destroyed by a supposed incendiary fire last Friday week.

Mr. Alfred Avery, son of Judge A. C. Avery of the Supreme Court, died at Trinity College, Durham, last Thursday evening.

Mr. W. W. Hall, editor of the *Roanoke News* and clerk in the Bureau of Labor Statistics, died at Weldon on the 26th ult., of typhoid fever.

Mr. Wm. Jarrell, proprietor of the Jarrell hotel at High Point, was accidentally drowned in Deep river near Oakdale factory on August 25th.

Mr. George W. Downs is reported to be doing a large business in corundum mining near Franklin, taking out from sixty to seventy thousand pounds weekly.

The Tubular Vehicle Company, for the manufacture of carriage, buggy, wagon and cart wheels was recently organized at Durham, with a capital stock of $25,000.

The Piedmont Mining Company of Kings Mountain has been organized by Mr. A. R. Rudisill with capital stock aggregating $500,000, to open and operate tin and other mines.

Col. Bennehan Cameron has presented to Trinity Episcopal church, Statesville, a very handsome stained glass window in memory of his preservation from death at the Bostian bridge disaster in August, 1891.

The State geologist has been informed that valuable sapphire polishing materials have been discovered in Jackson county. A company has been organized to work it, and 135 men are now at work.

The *Messenger* states that the shutting down of the cotton mills in Wilmington is causing distress and suffering in that city and that the situation among the unemployed workingmen is serious. Efforts for their relief are being made.

Mr. J. B. Wilkinson, proprietor of Cleveland Springs, is forming a stock company to purchase and manage Cleveland Springs, the capital stock to be not less than $100,000 with the privilege of increasing same to $200,000.

It was stated last week that the Citizens Bank and the Reidsville Bank, both of Reidsville had suspended. We are glad to learn that the report concerning the suspension was entirely erroneous, and that both banks are in good condition.

O. B. Wheeler, Jr., who was recently jailed at Asheville, in default of $2,000 bond, on the charge of embezzling $17,000 from Geo. W. Vanderbilt, while employed as superintendent of Vanderbilt's brick and tile works at Biltmore, has given bond and departed for parts unknown.—*Ex.*

It is well for dealers to bear in mind that according to an act of the last Legislature it is unlawful for any person, firm or corporation knowingly to sell or offer for sale, give or otherwise dispose of to a minor any pistol or pistol cartridges, brass-knucks or bowie knife, dirk, loaded cane or sling shot. Any one violating the provisions of this law may be either fined or imprisoned, or both.

The State Sunday-school Convention was recently held in Greesboro. The following officers were elected: President, George W. Watts, Durham; General Secretary, H. N. Snow, Durham; Statistical Secretary, A. S. Barbee, Chapel Hill; Corresponding Secretary and Treasurer, W. H. Muse, Durham; Woman's Mission Aid Secretary, Mrs. D. P. McEachern, Millprong; Field Visitor, F. S. Blair, Guilford College; Member of International Committee, H. N. Snow. The next Convention will be held in Durham.

General News.

Senator Vance spoke in the U. S. Senate in favor of silver on the 1st.

The strike of 60,000 miners in England has collapsed, and the men have resumed work.

The newspapers report a general improvement in our financial condition during the past week.

Negotiations between France and Siam have been renewed, the former making more demands.

The centennial anniversary of the laying of the corner-stone of the national capitol will be celebrated at Washington on the 18th inst.

Three negro men were hanged at Laurens, S. C., on the 1st inst., one for wife murder and the others for arson.

President Cleveland with his family has returned to Washington. He is reported much improved in health.

The yellow fever epidemic is at present making no progress in this country. It prevails to some extent in South America.

Fifteen persons lost their lives, and some twenty were injured by a railroad train running into another near Berlin, L. I., Aug. 27.

The Settle-Williams contested election case is about ready for the House, and will be decided shortly. Meanwhile Settle holds the seat.

Fourteen persons were killed in a wreck on the Boston & Albany Railroad, caused by the collapse of a bridge near Chester, Mass., on the 31st ult.

A bill has been introduced in the Senate to appropriate $500,000 to carry out the provisions of the Geary act, known as the Chinese exclusion bill.

Theodore Haughey, President of the defunct Indianapolis National Bank, together with four of the directors has been arrested for the embezzlement of $800,000.

Alfred Ashley, a reporter on the *New York World*, was killed on the 25th ult. Seeing some children in danger of being struck by a telegraph pole, he rushed to their rescue. He saved the children, but lost his own life.

U. S. minister Blount, appointed to investigate the Hawaiian trouble, has resigned his position and returned to this country. The result of his investigation has not been made known, but it is thought that he will recommend that the United States establish a protectorate over the islands.

The Home Rule bill passed the English House of Commons on Sept. 2d by a majority of thirty-four votes, after being before the House for three months. On the same date it passed its first reading in the House of Lords, but it is highly probable that that body will prevent its enactment until the present Parliament is dissolved, and another general election can be held. It is stated that the bill is so hampered by amendments that but little advantage will result to Ireland in the event of its final passage.

On the 28th and 29th the Southern Seaboard States were visited by the severest wind and rain storms in half a century. The storm took its origin in the West Indies, came up the Atlantic and entered the continent at Savannah, Ga. Sweeping through the Carolinas, it progressed north through Virginia, Maryland, Pennsylvania and New York, and re entered the Atlantic at the Gulf of St. Lawrence, whence it proceeded to Nova Scotia. In the northern States it was considerably more moderate. At Savannah fifty people were killed, and much property destroyed. At Charleston, S. C., over $1,000,000 damage was done, and many fatalities occurred. At Port Royal, S. C., one hundred people were killed. Many others were killed on the Sea Islands. The damage done to ocean craft was enormous, and crops were totally destroyed in many large districts. North Carolina was particularly fortunate, with the exception of the town of Kernersville. The fatalities are placed above seven hundred all told.

We invite the attention of young men and women and of our readers generally to the 20th annual commencement of Sadler's Bryant & Stratton College of Business, Stenography and Type-writing, which appears in this issue. This is one of Baltimore's representative institutions, and stands high in its special line of education. It has placed in desirable positions many of its students, and continues to do so, which is one of its valuable specialties.

A pamphlet is about to be issued by Rev. D. B. Ford, Secretary of the Backus Monument Committee, containing all the exercises connected with the dedication of the Monument, including the Secretary's Historical Discourse, the papers prepared by President Andrews, Drs. Hovey, King and Herr, Rev. F. Dennison's Memorial Ode, extempore addresses, original hymns, &c., with the portrait of Isaac Backus, and two full-page illustrations of the Backus Homestead and Monument. Price, fifty cents, in aid of the proposed Backus Memorial church. Copies obtained of Rev. D. B. Ford, Hanover, Mass.

MARRIED.

FREDERICK—MORTON—On August 23d, 1893, at 9 o'clock p. m., in Lilesville Baptist church, by Rev. L. Johnson, Mr. Charles L. Frederick and Miss Lucy F. Morton, both of Lilesville, N. C.

MURCHISON—HAYES—On July 27th, 1893, at Gulf, N. C., by Rev. C. M. Murchison, assisted by Rev. Mr. Tom of the Presbyterian church, Miss Etta, daughter of Rev. D. C. Murchison, and Mr. I. R. Hayes of Kershaw, S. C.

DIED.

PHIPPS—Sister Mary A. Phipps died on the evening of May 24th, in the forty-fourth year of her age. A husband and five children, and brothers and sisters, and many friends mourn her loss. She was a consistent and highly-prized member of Brown's church. She was a good neighbor, a loving wife and mother, and a devoted Christian. We all miss her. PASTOR.

RODWELL—Deacon J. L. Rodwell of Brown's church, Warren county, died on June 11th, in the sixty-fifth year of his age. He was a good citizen, a kind and helpful neighbor, a sincere and earnest Christian, a staunch friend, and a loving and devoted husband and father. He is sadly missed by his family and his many friends, including his PASTOR.

WHITE—God saw proper on Aug. 29th, 1893, to call home Sister M. A. White. She was a consistent member of Judson Baptist church. She leaves husband, father and three brothers to mourn her loss, not as those that have no hope. May the Lord bless the bereaved husband and friends with the pleasure of meeting where parting will be felt and feared no more. T. E. H.

COBB—On the morning of August 24th our brother Ben J. Cobb was called to his reward. He was a man universally esteemed, of honesty unimpeachable and probity rare in its staunchness, of patience beautiful, and amidst heavy burdens uncomplaining. He was treasurer of the Wilson Baptist church at the time of his death. He leaves behind a wife—a loving lovely woman—and a son just coming into manhood. God's comfort and his peace be with them.

JNO. E. WHITE.

If you feel weak and all worn out take BROWN'S IRON BITTERS

DYSPEPSIA

Remarkable Cures by Spring No. 1

Buffalo Lithia Water

Dr. P. A. Flournoy, Charlotte Court House, Va., says:—"My nervous system was shattered, my digestion difficult and painful, the stomach often rejecting the highest possible articles of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of tea and crackers, I visited the Buffalo Springs, and put myself upon the water of Spring No. 1. I was soon conscious of an increase of appetite and digestive power, and at the same time of a gradual, decided increase of nervous vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter upon the arduous duties of my profession."

The Professor of Anatomy and Materia Medica, at University of Virginia, Dr. Wm. B. Towles, at the time Resident Physician at Buffalo Lithia Springs, reports the following case: "Miss ——, aged sixteen, consulted me as to the use of the Buffalo Lithia Water; she was pale and emaciated, weighing but sixty-eight pounds. For several years she had suffered from a severe form of Dyspepsia with want of appetite, acid eructation, Nausea and Vomiting after eating, Headache, Constipation, Hypochondriasis, etc. For twelve months she had not experienced the Menstrual Flow. She was put upon the Water of Spring No. 1, and directions given as to her diet. During a stay of two months at the Springs her digestion was restored, there was entire disappearance of other distressing symptoms and a return of the Menstrual Flow. She gained largely in flesh and left the Springs in good health and soon afterwards weighed one hundred and eight pounds."

Nervous Prostration.

A Powerful and Permanent Nerve Tonic

Spring No. 2

Buffalo Lithia Water

Dr. M. H. Houston, Physician to Randolph Macon College, Ashland, Va. (Extract from a communication in the "Virginia Medical Monthly.") Having had an opportunity of watching very closely the action of the Buffalo Lithia Water in numerous cases which have fallen under my observation, I am prepared to impute to it one quality at least to which, it strikes me, sufficient attention has not been heretofore directed. I allude especially to its power as a gentle excitant of the Nervous System and as a Powerful and Permanent Nerve Tonic. To this particular property I am disposed to attribute much of its efficacy in the relief of many chronic diseases. Other mineral waters, with exhilarating properties, are sparkling in their appearance, and their exciting qualities are due to the gases which are disengaged, and which are consequently evanescent in effect. The Buffalo Lithia Water is without such impregnation of gases, and its effects are much more permanent.

Dr. Goodrich A. Wilson, Somerset, N. C., Member Medical Society of North Carolina, says:—"Hundreds of young females attain the age of puberty without realizing the healthful performance of their great function. They become nervous, hysterical, chlorotic. Hundreds of young men attain the same age without developing into manhood. They become pale, feeble, hypochondriacal, and perhaps the end is phthisis or an insane asylum. In all such cases the best results may be anticipated from the use of Buffalo Lithia Water."

Water in Cases of One Dozen Half-Gallon Bottles, $5 F. O. B. Here

Descriptive Pamphlets Sent Free

THOMAS F. GOODE

PROPRIETOR

BUFFALO LITHIA SPRINGS, VA

Founded 1864—It stands at the head.

Sadler's Bryant & Stratton Business College

and School of Stenography and Typewriting.

Its Buildings, Facilities, Faculty, and Course of Study are superior. No vacations. Enter at any time. For catalogue and particulars address H. W. SADLER, Prest. & Founder, Nos. 2 to 12 N. Charles St., Baltimore, Md.

SOUTHERN BAPTIST Theological Seminary,

LOUISVILLE, KY.

Session of eight months begins first day of October. All studies eclective; separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.), or of Eclectic Graduate (Th. B.), often obtained in two sessions; that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies if desired. Students 204, with 8 instructors. Tuition and rooms free; no fees of any kind. If help is needed for board, address REV. WILLIAM H. WHITSITT; for catalogues or other information, REV. JOHN A. BROADUS, Louisville, Ky.

WANTED.

A position as teacher in some good school. Can teach English branches, history, mathematics, penmanship, instrumental music, science and Latin. Can give good references. Address "B.," 13 West Hargett St., Raleigh, N. C.

Peace Institute,

RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

JAS. DINWIDDIE, M. A. (Univ. Va.) Principal.

Please mention this paper.

C. P. Sapp, B. A., (W. F. College.) T. Marion Anderson, B. L., (Rich. College, Univ. Va.)

GLADE SPRING ACADEMY

Select School for Boys & Young Men.

Superb location. Climate unsurpassed. Home comforts. Good fare. Thorough instruction. Terms low. Drainage perfect. Bracing air. Finest mountain scenery. Mineral waters. Library and reading room. Session opens Sept. 14, 1893. Write for catalogue.

T. MARION ANDERSON, Principal, Glade Spring, Va.

The Fifty-Ninth Annual Session

WAKE FOREST COLLEGE

Will open on Wednesday, Sept. 6, '93.

Ten distinct Schools in Languages, Sciences and Philosophy, Chemical and Biological Laboratories. Law School three Professors. Library of 11,000 Vols. Excellent Literary Societies. Well-equipped Gymnasium. For catalogue or special information, address President, C. E. TAYLOR, Wake Forest, N. C.

ROANOKE FEMALE COLLEGE

DANVILLE, VA.

The Thirty-fifth Annual Session of this excellent school for girls and young ladies will open on Wednesday, September 6th. The first session under the present management closed June 6th with most gratifying results, having given entire satisfaction to pupils, patrons and trustees. The prospects for next session are flattering. Boarding capacity limited to fifty. For catalogues, address postal to

(REV.) C. E. JAMES, Danville, Va.

Ryland Institute,

For Young Ladies.

[illegible] Institute. Confers Degrees [illegible] plomas. Full corps of teachers from the best colleges in the country, with conservatory of Music and Art. Magnificent brick buildings, beautiful campus, overlooking the prettiest harbor in the world. Climate all that makes winter healthful and pleasant. Don't send your daughter elsewhere until you send for catalogue. Address,

RYLAND INSTITUTE, Lock Box 9, Berkley, Va.

ALLEGHANY INSTITUTE,

ROANOKE, VA.

For boys and young men. Prepares for college or for business. Excellent location. Ample grounds. Moderate terms. Eighth session begins Sept. 13. For catalogue, address

WILMER O. WHITESCARVER, Principal.

Dr. J. H. Daniel,

DUNN, N. C.,

offers his professional services to those suffering with CANCER. Will visit patients wherever called. Write for pamphlet on cancer, its treatment and cure.

Raleigh Male Academy,

MORSON & DENSON, Principals.

The Fifteenth Annual Session will begin Monday, September 4th, 1893. Pupils thoroughly prepared for college or business life. For catalogue or other information, address the Principals.

CROZER Theological Seminary

The next term begins Wednesday, Sept. [illegible] catalogues, address the President,

HENRY G. WESTON, Crozer, Pa.

The Home Circle.

Shaded and Shading.

I found a fern in the leafy shade
Of a fatherly tree in a silent wood,
Where the dancing leaves and the sunshine played
In a checquered, innocent, merry mood.

It was a little and tender thing,
And could not stand in the sun alone,
So the good monarch had let it spring
In the cooling shade of his lofty throne.

And beneath the fern was a tiny flower,
A smaller growth and a weaker leaf;
And the sheltered fern, gave a sheltering dower,
A shadow received from its leafy chief.

I would seek the shadow of God's great wood,
His countless shadowing mercy trees;
And though but a fern, yet His heart is good,
And the weakly ones—o'ershadoweth these.

I cannot stand in the sun alone;
But beneath the shade of Life's holy tree,
Though only a fern my God will own,
And lovingly shelter and care for me.

And then, should a weaker flower seek
The little shade that my life can give,
I will try to remember that I am weak,
And give of the shadow that I receive.

—Rev. William Luff.

Tippo.

Tippo was full of mischief, yet he was a great pet when he behaved himself. As he had been presented to Mr. Harcourt by a beloved friend, his pranks were borne with more patience than would have been the case otherwise. One member of the family was an especial favorite with him: this was the baby, just six months old. He would climb up to the nursery window from the garden wall beneath, and, seating himself on the sill, would chatter to the little fellow by the hour, and Willie would clap his hands and crow with delight.

When Tippo had been good for several days, he was allowed to come into the room and play about while nurse held the baby on her lap.

The monkey was an affectionate creature, and his great ambition was to take the baby in his long, hairy arms and "cuddle" it as he had so often seen nurse do; but no one knew of this wish on Tippo's part, and, as he had behaved very well for some time, the nurse relaxed her vigilance, and so, one day when she had gone down stairs for something, leaving the baby asleep in his cradle, with the monkey rolled up in a brown ball on a chair beside him, Tippo seized upon the opportunity thus afforded him, and, lifting the sleeping child very quietly, carried him out of the window and up among the leafy branches of a tree close by.

Perhaps you can imagine the nurse's horror when, upon her return, she found the cradle empty and saw through the open window Tippo, seated on a swinging branch, rocking the child to and fro, pressing it tenderly to his breast, and even trying to sing a lullaby to it!

The little fellow was not a bit frightened, but lay cooing and smiling in the hairy embrace which enfolded him. When the nurse's screams had brought the entire family to the scene, Mrs. Harcourt was nearly crazed with fright, although her husband assured her that Tippo would not harm the child, because he loved it too well. By dint of much coaxing and some threats, the baby was at last secured, and Tippo was remanded to the stable, where he was kept a prisoner and became a great favorite with the grooms, who gave him the freedom of the stable yard, watching closely lest he should go beyond it.

But poor Tippo was yet to redeem his character, in which there was not a single taint of viciousness. One day a fire broke out in the rear of Mr. Harcourt's beautiful house, and had made tremendous headway before it was discovered. Then all was confusion and uproar; messengers were dispatched to the nearest village for a fire engine, while the excited servants flew hither and thither, too frightened to know what they were about. Mr. Harcourt, assisted by the butler and his wife, was trying to save a few of the most valuable articles, while the coachmen and grooms were leading the horses to a place of safety, when a piercing shriek rent the air:

"The baby! where is the baby?"

Sure enough, where was he? The nurse in her terror had run from the burning building, leaving the child asleep in his cradle. Now, when she had returned to her senses, smoke and flame were pouring out of the nursery windows, and the stairway was also enveloped in a fiery mantle. Mr. Harcourt, supporting his unconscious wife in his arms, offered a large reward to the one who should brave the fiery ordeal and save his precious child, but before an answer was given there was a loud shout from the assembled servants:

"Look up there!"

Ah, what a sight was that! Emerging from the scuttle hole on the roof, his hairy coat all ablaze, but clasping baby Willie close to his breast with on arm, while with the other he grasped a branch of the nearest tree, was Tippo! Gently he slid to the earth with his precious burden, and, tottering to his master, laid it at his feet. Then, with a look of intense suffering, he gazed up into Mr. Harcourt's face, as if in appeal for relief, gave two or three almost human cries, and stretched out his quivering limbs in death.

A beautiful new mansion now occupies the site of the old house. As the guests enter the grand hall their eyes are instantly attracted by a large monkey which stands upon a pedestal beneath a stained glass window. The figure, loving Tippo, stuffed with grass, and kept as a memorial of the day when he sacrificed his own life to save his master by the house.—*The Morn-*

Concerning Stains.

At this season of the year, napkins, tablecloths and often handkerchiefs and children's clothing are liable to be stained with fruit. There are also coffee, tea and wine stains, iron rust and mildew, which the housewife has to contend with. It is a good plan to keep a bottle of Javelle water handy and wet the stained articles with it before they are put into the wash. If this is done, the stains will be completely removed. But Javelle water is not always obtainable on short notice, and it is well to know its substitutes. Berry juice will fade out if washed in milk. Apple and peach stains will disappear if boiling water is poured steadily through the spots. Other fruit stains will generally disappear after similar treatment if they have not been "set" by careless washing.

When other things fail, rubbing the spots on both sides with soft soap and salt, or with a coating of yellow bar soap and starch mixed with cold water, has proved successful. Follow this treatment by spreading the articles out in the sun to bleach. If fine table linen is much coffee stained, dip the spots in a mixture made from the yelk of an egg, cold water and a few drops of wine. Tea stains are generally the most obstinate of all stains on table linen, but they will yield to the simple treatment of warm soap suds, containing a little ammonia. This treatment will also dispel wine stains. Mildew will disappear if the affected articles are soaked over night in buttermilk. Iron rust fades out readily after the spots have been rubbed with lemon juice and salt, and put in the sun to bleach. The grass stains which are liable to be found on children's clothing, often defy all ordinary treatment, but where they are not too deeply set, they can sometimes be overcome by dipping the spots in molasses until thoroughly soaked, then wash out the molasses in clear tepid water. Failing with this remedy, the next best thing is a solution of chloride of lime. This is made by putting four ounces of chloride of lime into a quart of water; after allowing it to settle, pour off the clear liquid and bottle for use. This is used in the same way as Javelle water; except that the articles to which this solution has been applied must be thoroughly rinsed in clear water before being put into soap suds.

We are very often annoyed by finding our clothes have been scorched while they were being ironed. The yellow stains caused by the too hot iron can be removed—if the fiber of the goods has not been destroyed—by washing in strong soap suds and without rinsing hang out in the sun. If this does not have the desired effect borax water will. Sometimes when our machines have been over oiled, and we are sewing on nice white goods, we suddenly discover an ugly black grease spot, this can be taken out if it is immediately wet with kerosene and washed out in clear cold water.—*Mrs. W. L. Tabor, in Home and Farm.*

A Foolish Custom.

There is a disagreeable custom in some families of continually referring to the mistakes and wrong-doings of the various members. A child does wrong, repents and is forgiven, but the parents talk of the matter for weeks afterwards, and even in the presence of guests. An older boy has been unsuccessful in a little business venture or in something he has tried to make. Brothers, sisters, and even father and mother take care that he shall not forget it, and although the allusions may be good-natured, they hurt and the effect upon the character is most unpleasant. A sensitive child draws back into his shell and becomes morbid, self-conscious and given to concealment. Another is made sullen, while discouragement is the evident effect upon a third. Surely an offense forgiven should be forgotten, or else the forgiveness is of little worth. And making fun of the mistakes of children seldom does any good. To be sure, they often do foolish and laughable things, but they do them in good faith and deserve no ridicule. A reproof once given should be left to do its work. Silence and the custom of ignoring past misdemeanors have worked wonders in the character and life of more than one child. —*Congregationalist.*

Coughs and Their Cure.

There are few disorders more teasing to the sufferer and to those about him than a cough, writes Elizabeth Robinson Scovil in the *Ladies' Home Journal.* A slight hacking cough is often a bad habit; when it is at all under the control of the will it should be sternly repressed. Sometimes the uvula, the pendulous part of the soft palate, at the back of the mouth, becomes relaxed, the point touches the tongue, producing a tickling sensation, which requires a cough to relieve it. A little dry tannic acid put in a quill and blown on the uvula will contract it, or half a teaspoonful of the powder mixed with two teaspoonfuls of glycerine, stirred into half a glass of warm water and used as a gargle.

When a cold has been taken and there is cough with soreness of the chest, bed should be prescribed for fear of a severe attack of bronchitis. Soak the feet in a pail of hot water in which is dissolved three tablespoonfuls of mustard, and rub the chest with warm camphorated oil.

A Native.

The American Baptist Publication Society was born in the South and on Virginia soil. To-day it belongs to no section, but to the denomination of the entire country. It is a mistake to call it sectional. It never has been and never can be. Its literature is the literature of our Baptist people.

A long drought has very seriously injured the Texas cotton crop.

The Farm as a Training School.

It remains true even to day that the farm is the chief and the best school for the training of capable men that exists in this country. It is otherwise in Europe, where one does not find a class corresponding to the independent American farmer. But with us the farmer is a superb trainer of boys. His lads are learning real things, while town boys too often are merely studying in books the pale reflection of things.

The farmer boy knows early about land and soils; about crops and their rotations; about the seasons and the weather and the signs of the sky. He grows up in familiar acquaintance with animals. He owns a dog, he has a favorite horse, he rides wild colts, he feeds the horned cattle. He helps in the planting and in the harvesting. He is unusually versed in wood lore and knows trees and plants, birds, squirrels, rabbits and ground hogs. He hunts with a gun and goes fishing. He develops superb health. He helps repair the fences. He learns about tools and masters the complexities of farm machinery. In short, the range of his practical knowledge becomes very great.—*Review of Reviews.*

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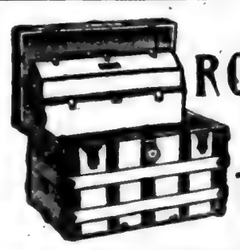

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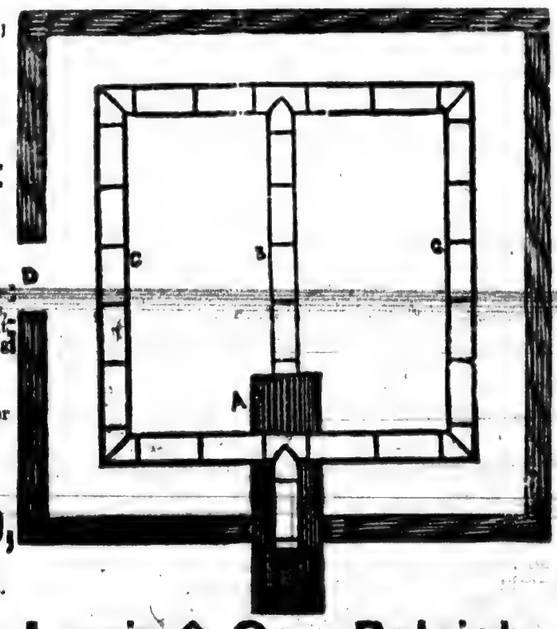

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DURING the present session of Congress the newspapers throughout the land have taken occasion to remind our representatives that this is no time for partisan tactics; President Cleveland devoted a paragraph to that declaration in his message; and it is said no Congressman has addressed the House on the subject of finance without calling attention to the same fact. It strikes us that they are all late in their declaration. Since the Constitution was established there has never been a time when partisan tactics were beneficial to the country. Congress was instituted to work in harmony and unity of interest for the people who must obey its mandates. It was not made to be placed in the hands of partisans who use it, not to serve the people, but to keep their party in power. The enactments which it sends forth should always be for the country's welfare, and not the party's. Though a representative should see certain defeat in case he advocated a measure which he deemed wise and beneficial to the country at large, he should support it as if it were worth a hundred thousand votes to him. A representative's personal interest, or his party's interest, are of but little weight in the scales against the common good. Above all, a representative should adhere to the promises that he has made and the provisions which he has defended on the campaign. In this he may not always be wise, but he is sure to be obeying the wishes of the people who elected him and acting honestly with his constituents; and in case of failure of his measures to bring those advantages which he has promised, and the people have accepted, there are none to blame save those who elected him. The day of platforms that are made, not to become statutes, but to fool the people, and the day of the demagogue who makes promises and accepts platforms to obtain office, is fast coming to an end, and we may well thank God for it.

WITHIN the past few months three well-equipped expeditions, one from the United States, one from England, and another from Germany, have set forth toward the arctic regions with the alleged purpose of adding to our knowledge of the region adjacent to the North Pole. They claim to make the expeditions in the name of Science, and neither the fearful sacrifices and terrible suffering which the parties must necessarily undergo, nor the fate of former arctic explorers, can deter their efforts in that almighty name. Science has become the great bugbear of the latter days of the nineteenth century, but we believe that in no instance has it been imposed upon more than in these arctic expeditions. Nothing can possibly result that is commensurate with the risk of human lives and the outlay of money that such expeditions involve. We have long since given up the hope of a new route around the globe in that direction, and none are so foolish as to dream of finding an inhabitable country in that latitude. No object that is worthy of consideration by rational beings confront them. They are risking human lives simply to gain what little notoriety foolish people may accord them, with the addition of the money that may revert to their pocket-books as the result of lectures on their explorations, which in no way can be of value to the people of this practical age. Yet such is the composition of our country that fools and wise men alike can always obtain honor, glory and a competence from others of the same class, if they but demonstrate their superior qualifications to the title.

A DISTINGUISHED writer recently declared that the history of the English House of Lords showed that it had never failed to pass or repeal a law which the English people had demanded through their representatives in the House of Commons. And in view of the fact that within the last quarter of a century the English people have been by no means modest in their demands, it seems that the Lords might be easily disposed of. At most they have only succeeded in delaying for a year or two every wise measure that has confronted them. As an instance of this, we have the present Home Rule bill, which has recently passed the Commons by a fair majority. It is now referred to the Lords, who, in all probability, will delay its final enactment for some months, perhaps years. But in the end it will become a law just as it passed the Commons. The Lords can only delay its passage until the people become clamorous in their demands, and then through fear that their useless occupation may be abolished by the will of the people, they will bow their august heads and sanction the bill. There was a time when it was claimed that the Lords represented the royal will, but in this day the royal will is not consulted in England, except in regard to the support of the family of the Queen. England has gradually followed America and France until today her royalty are no more than figure-heads, dependent for their existence on the love of their people for old forms and customs. England may never become a republic in name, but she can already boast of a representative government that is equally representative with that of the "greatest republic of modern times."

THE wonderful progress which agricultural science has made in our educational institutions within the past decade is a striking testimony to the growing utilitarianism of the age. It is not generally known, but it is a fact that we have in each State in the Union one or more institutions which instruct their students in agricultural science. Each of these schools is aided by the government from a great fund created to encourage such instruction—an evidence that our law-makers are not altogether blind to the fact that our prosperity depends on the agricultural class. While the government encourages the pursuit of study in agricultural science as most practical and useful, the pursuit of the classics is ignored as utterly useless, and is left to those who have the means and the time to pursue them. The good results of the agricultural colleges can hardly be over-estimated. The farmer cannot know too much, and while he may through long experience learn "lots that are not in the books" about his occupation, there are great advantages that will accrue from thoroughly systematizing his work. It is pleasing to contrast the European system that extorts millions of taxes from the people to make soldiers of the young men, with ours, which is to send forth thousands of bread-winners without the least taxation of our people.

Talks About Law—No. 16.

BY JUDGE R. W. WINSTON.

ENTICING SERVANTS.

The peace and good feeling of a neighborhood is often disturbed because one neighbor charges another with interfering with his laborers.

In some places, when a servant is discharged, he cannot get employment elsewhere without showing a certificate from the late employer. This rule applies in thickly-settled neighborhoods and in cities generally.

With us in the country, we have to do the best we can and rely on neighborly conduct. The ladies often say that if the men would take the matter of domestic servants in hand and would form a society agreeing to pay good wages to good servants and not to employ such as steal extensively and are indifferent, this perplexing problem would be solved. But I fear not. Good domestic service, like most good things in this life, is a growth. The new order of things has not yet had time to develop.

The statute protects us, however, against interference with our servants.

First, if any person shall entice, persuade and procure any servant to unlawfully leave his employer; or

Second, if any person shall knowingly and unlawfully harbor and detain from the service of his employer any servant who shall unlawfully leave the service of his employer,—in either case the person so offending may be fined one hundred dollars, or imprisoned six months in jail.

In Person county about the year 1870, two neighbors, Haskins and Royster by names, went to law because Haskins charged Royster with interfering with his servants, and before the suit ended, they say that it cost the defendant nearly his entire estate.

A year or two ago a Norfolk firm had an agent who went to Goldsboro and hired many of the servants of a rival machine factory, saying, at the time, that he intended to break the Goldsboro factory up.

Our court said, "The mischief which the enactment was intended to remedy was the interference of others with the servants, who had thus agreed to serve, by offering them inducements to depart, or with knowledge that they had so departed in disregard of their contract obligations, by receiving such with their service."

In 1889, in Lenoir county, one Moses Anderson was indicted for persuading Lloyd Anderson to leave the services of his employer. The employer swore that he had paid Lloyd for several months' labor in advance, which he did not get. But Moses contended that Lloyd was his son, that he did not agree to the contract of hiring, and that Lloyd was under age. Our court said that, under these circumstances, Moses was not guilty.

In Perquimans county, in 1883, one Daniel, the servant, was indicted for unlawfully leaving the service of his employer. It will be observed that there was no enticing or persuading in the case; Daniel simply left his employer in an unlawful manner. Our court said that Daniel was not guilty under the statute.

Since that time the Legislature have had under advisement the passage of an act to make it a misdemeanor for any servant to unlawfully and wilfully leave the service of his employer. Such a law exists in States to the south of us, I have heard. If our labor is often poor and provoking, let us take courage when we read of Russian anarchists and foreign Nihilists, and let us be patient and abiding, not quick to fly to dangers we know not of.

Some Protracted Meetings.

Have just closed with each of the following churches a five-day special effort with the following visible results:

Providence, Dr. R. R. Overby, pastor; fifteen added. At Pleasant Grove, same pastor; fourteen added. At Shiloh, Rev. P. S. C. Davis, pastor; thirty-six added. At Salem, sixteen added. At Sawyer's Creek, Dr. Overby, pastor; thirty added.

At some of these meetings, besides the pastors, the following brethren in the ministry rendered very effective aid by preaching, exhortation and personal work: Harrell, Williams, Wood, Woodson, Burfoot and Ferebee.

Thus the Lord has added to the saved over a hundred souls and strengthened Baptist lines not a little.

CALVIN S. BLACKWELL.

Elizabeth City, N. C.

Good News.

Dear Recorder:—All our churches are revived. Hardly one of them have failed in the county. There seems to be a general outpouring of God's blessed Spirit. Many are coming into the fold of God. Backslidden churches are being warmed up.

Our high-school at Hiawassee opened on Aug. 28th, 1893, with a prosperous indication for the year.

May our schools grow and churches enlarge until their power shall be felt and honored in every nook and corner of this fair fair land. Yours for Christ,

H. C. STANDRIDGE.

Hiawassee, Ga.

Influence others by upright conduct.

Talks on Medicine—No. 2.

FROM A RETIRED PHYSICIAN.

NURSING THE SICK.

Perhaps one of the most important duties rendered the sick is by the nurse. It is not everybody who can nurse. Nursing is an art which very few people have ever mastered. So much has this been realized, that much attention now is being given in our medical institutions and universities to training the nurse as well as the doctor. But there are very few of us who can get such training, and hence we must do the best we can under the circumstances.

A nurse should be one who is endowed with natural-born common sense and who has great sympathy for the suffering whether man or beast—one who can feel something of the aches and pains of the suffering. There is no estimating the amount of actual pain and sorrow such a person can help to ear away. But the nurse must not be one who is so sympathetic as that he or she is given to "whines." "Whiners" are not sympathizers in any sense. Usually those persons who do most whining along any line are the hardest-hearted of God's creation.

Don't, then, confound these two terms—sympathizers and whiners. The form of sympathy which is needed is that which partakes of gentleness, carefulness, tenderness and watchfulness. There is no end to the amount of trouble given doctors by improper nursing. He makes a proper diagnosis and builds up a treatment and leaves all in the hands of what we may regard as a competent nurse. But when he is gone, she, either because of her carelessness or because of her wisdom which is in most cases the wildest form of imagination, leaves off his directions and sometimes substitutes something else. The consequence is, as a matter of course, the patient grows worse, and the doctor is blamed. Let the nurse know his or her place. They are simply nurses. To them should be entrusted the care of the room—keep it clean, well aired, and in it a bunch of flowers (provided they are changed every day: never let them remain in a room long). The nurse must prepare the food, see its effect upon the patient, so as to inform the physician when he comes. And in fact a nurse must have the oversight when the doctor is away. And in a family when one or more is sick, always select some *one person* to be nurse. What's everybody's business is nobody's business is true of nursing the sick as well as in anything else.

FRIENDS AND CALLERS.

In this connection, also, it is well to put in a word concerning those who are the friends of the sick and who call occasionally to express their great regrets and kind words of sympathy with a friend or neighbor. Perhaps I would not vary far from the truth if I would say that this is the physician's biggest "nuisance." And not only so, but the greatest source of disturbance to the patient. Of course, everybody likes company when it is needed, or when it comes for the motive of doing good. But the great bulk of sick-visiting is nothing more than a duty rendered in the interest of the various forms of "nosing societies." There is no telling what will become of those eager ears if it were not for an occasional misfortune in the community. One-half of the callers upon the sick come for nothing but to get a bump of curiosity gratified, and the other half contains only about ten per cent. who know how to behave themselves when they call. I recall a case of a young man who had been in bed for three months with typhoid fever. Of course he was by this time in great prostration. Any little excitement will tend to give him heart failure and death. A friend called one day. He was one who should have known better. He had not been in long before he related a very sad story of a poor boy who lived in the community who was sitting up in bed just recuperating from fever, and suddenly his heart failed, and he fell over dead! And then to make the story complete, he said to the patient, "You'd better be careful, or you may go likewise." Well, it is useless to say that such a caller as this ought to be locked up until he learns some sense, and yet their name is legion.

One thing leaving this part of my present paper, is concerning an almost universal error committed by callers. "How are you to-day?" Have you ever been sick? If so, you don't need to have me talk about it. "How are you?" that means that about twenty times per day you must relate the same old story of how you feel. It is annoying and damaging to the sick. Don't do it. Ask somebody else about it.

PREACHERS IN THE SICK ROOM.

We might devote a whole conversation to this subject, but I will just suggest meekly that our preachers many times are the clumsiest folks in a sick room to be found anywhere. In the first place, they are ignorant as to propriety and the fitness of things. Indiscriminately they walk into a sick chamber and begin talking about "the certainty of death"; when if there is a thing the average sick man don't want to hear, it is that thing. Usually also the preacher thinks it will be a crime upon his dignified calling to wear any kind of an expression other than that which is indicative of the most profound solemnity. He drolls out his words, tells the number of sick in the town and how many deaths have occurred. Or it may be that instead of his being this kind of a man, he is boisterous, tells heavy yarns, talks about politics, &c. These are the extremes, but they fit too many of our preachers today. I believe there are thousands of instances in which even the best trained preachers along this line had best not talk about death or even offer an audible prayer. Ask the physician's advice. Talk with the family; find out what would best interest him and occasionally drop in a word about his spiritual condition. But as my time for conversation is limited, I must stop along this line. Perhaps at some future day we will talk upon "The Preacher in the Sick Room."

PATENT MEDICINES.

In closing this conversation with you, I want to impress upon you something of the nature of the "patent medicine business." It is an enormous business and in most cases an enormous fraud. Don't understand me to say that there are not some good patent medicines—good for some things. But take them as a whole, they are mere money-traps. Just think of the enormity of the pill business in this country—a thousand and one pills which differ largely in name, and in that alone. The fact is the pill craze is about the biggest craze of the age. I shall not forget sitting in a drug store one day, and a lady walked in. She had an awful expression of sorrow upon her face, but she was stout and strong looking. The young, polite druggist, with his hair roached up in front and looking wise, stepped up and said, "What do you wish, madam?" "I wish," said she, "to see some of your liver pills." He pulled down a box saying, "Here is Dr. Tutt's celebrated liver pill," &c. "No, sir, it don't act on my liver any more." "Well, here is the Indian Root pill," &c. "No, sir, it never acted at all on my liver." And so he continued until he had shown her all he had upon the shelf, but she could not be suited. Like Alexander, she had conquered the pill-world, and turned away sorrowing, because there was none else to conquer. The fact was her trouble was in her mind and not her liver, but she was ready to be "gulped" by any traveling quack. Such cases as these feed the bread-pill quacks of our country. If medicine is anything, it is a science. Get you a good physician to prescribe for you, follow his advice, place your trust in him, and if there is any hope for you, in the majority of cases you will be helped. Let alone patent nostrums, if the newspapers do puff them—remember they get good pay for that.

We will talk next upon some of the common diseases and their treatment.

Something for Nothing.

When a man obtains money, or goods, or anything else of value, promising to pay at some future time, when he knows that he will not be able to pay; or when he makes false statements concerning his ability or willingness to pay, this may be called "obtaining money or goods under false pretence." And the law can take hold of the man and force him to pay or suffer punishment.

There are hundreds, yea, thousands of persons, whose names are registered on church-books, who do this every year; nay, we go farther and say that a large proportion of these persons make accounts which they know they will not pay. But the law does not reach them, not because they are not guilty, but because they are not prosecuted. The larger proportion of indebtedness thus incurred arise from transactions with preachers, teachers and printers. There are hundreds of thousands of dollars due at this hour from church members to members of these three classes in North Carolina.

Covetousness is a far more wide-spread sin among the churches than drunkenness, horrible as the latter is.

Bro. Elias Dodson used to say that a man's pocket-book should always be baptized along with its owner.

By this sin the preacher loses confidence in his members and lives on short rations; the teacher works for nothing and finds himself; and the printer—well, I don't know how in the world he lives.

ZENDER.

Piny Grove Church.

Dear Recorder:—On Saturday, Aug. 19th, 1893, I began a meeting at the Piny Grove Baptist church of which I am pastor. The meeting lasted twelve days. Much interest was manifested, and we had a glorious revival of religion, which resulted in a general awakening and in twenty-eight professions of faith in Christ. On the 23d inst., thirteen of the twenty-eight professing conversion united with the church and were buried with Christ in baptism in the sparkling waters of the old Yadkin river.

Denominational lines were not drawn in this meeting, and all worked to the same end, the salvation of souls. To God be all the glory. Yours for the Master,

JOHN H. NELSON.

Patterson, Aug. 29, 1893.

Happiness is a sunbeam which may pass through a thousand bosoms without losing a particle of its original ray; nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects it back with double brightness. Happiness is not perfect till it is shared.—*Porter.*

The true Christian, like the sun, spreads a blessing by his light.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 13, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE LAST CALL.

As greatly as we dislike to mention the subject, circumstances are such that it is *imperatively necessary* that we make this *last call* on our *delinquent* friends to pay their dues. We dislike to see such calls and appeals in religious journals, and shall refrain from this method hereafter, but if our subscribers allow the present conditions to continue, it will not be long before we *shall have to resort to other methods.* Let every one who is behind in his or her subscription *send us a part or all of the amount due as soon as they read this notice.* If we knew how to make a call more urgent, we should surely do so. A paper—news, religious, or political—*cannot exist without money*, and *cannot carry as many delinquents as we have* at present. We must have some substantial assurance from our delinquents that they will pay us the full amount due in brighter times—*that assurance can be best given by remitting a part of the amount due to-day. Don't pass this call by* as you have passed other calls—it will only necessitate other methods. *Don't wait a week—we need the money to-day. Don't send stamps*—they are not legal tender.

"Owe no man anything."

MEN OF HEROIC MOULD.

It is difficult to decide how much the world, under God, is indebted to men of heroic mould. In the church, in the State, everywhere in the great battlefield of life, such men are needed. It is also a beautiful arrangement of the great Giver of all good that when such men are needed they are generally forthcoming. Great men were needed to lead the infant colonies of this country in their struggle for freedom, and they were found in such men as Washington, Jefferson, Adams, and their compatriots. Great men were needed in Church and State to lead Europe centuries ago in her crusade against Feudalism, Romanism, and other isms that had enslaved her people for ages, and these were found in such men as Cromwell, William the Silent, Gustavus Adolphus, Luther, John Knox, &c. Later on, great men were needed in America to liberate the people who had obtained civil liberty, from the tyranny of the Church Establishment, and they were found among our Baptist fathers, and to some extent among men of other creeds.

It was and is still true of men of this stamp that they are often in advance of the ages in which they live. They often hold theories concerning civil government that are considered the essence of folly and blindness; but time often vindicates the correctness of their foresight. Roger Williams enunciated religious opinions that have shaken our continent from centre to circumference. They were first violently opposed, but are now generally received. The world then, we repeat, is greatly indebted to men of heroic mould, and we may modestly claim that our principles as Baptists have occupied an important place in the religious progress of the nations.

It is quite common to hear people lamenting the push and vim of prominent men among us, and they imagine that it is much wiser to drift always with the current, and so live that all men may speak well of us. But Christ says, "Woe unto you when all men shall speak well of you." It is the height of ambition, perhaps, in some good men so to live as to have all, saint and sinner, to praise them, and to avoid everything that may lay them open to criticism or censure. This is an ideal toward which some preachers of the gospel evidently aim. In their battle for the truth they seldom or never wound the enemies of religion, and they are always trying to pour the oil of comfort into the wounds that bolder spirits among those that preach make in the bodies or spirits of sinful men, not by carnal warfare, but by the honest words of truth.

Now the truth of it is, that men of this style do not accomplish much in reforming the world, or in making inroads in the kingdom of Satan. Such men may be useful, however, in their place. In the Christian warfare they may be greatly needed in the hospital and home service; but brave, true, heroic men, are always needed at the front, where the contest rages, and where victories are lost or won. In truth, we may safely conclude that the two classes of men are helpful to each other, and hence neither should not to regret the existence of the [illegible]. The quiet, easy brother ought not [illegible] down the work of the bolder soldier [illegible], and the latter should not despise his gentler brother. The Reformation in Europe, led by the bold and impetuous Luther, would not have succeeded so well, perhaps, but for the careful conservatism of the timid Melancthon.

A SUGGESTION OR SO.

There is no stereotyped plan to be followed in opening protracted meetings or in their after conduct. Time, places, circumstances, &c., may demand some variation of plans of work and order of exercises. It is quite common for our preachers to assert that the revival must *commence* with the people of God, and hence, it is usual for our pastors to commence a meeting by preaching several sermons to the members of the church. This is usually wise, but may not always be necessary, because a preacher may sometimes hold a meeting where there is no organized church, and then again, the church by proper effort may be revived *before* the meeting commences. If a pastor, however, thinks it best, either at the opening, or during the progress of a meeting, to preach one or more sermons to his members, he should use some care and discretion as to what kind of sermons he preaches. We have known bad impressions to be made by injudicious sermons on such occasions. For instance, the pastor, or visiting pastor who assists him, may, with a view of getting the church ready for a meeting, preach a scathing sermon or so to the membership, in which he discourses at length on the supposed or real inconsistencies or faults of the membership, in the very presence of the unconverted whom he hopes to reach later in the meeting. All the pastor may thus say by way of overhauling his members may be true, and they may deserve some very plain talk; but is he fortunate in the selection of the time and place to make it? What has he been doing all the year? Why not have special meetings and special sermons for the benefit of his members at other times and places? The mother may deem it necessary at times to spank the baby, but she does not go on the street to do it. We respectfully submit, therefore, that it is not the wisest plan for the pastor to severely arraign his church at the opening of a protracted meeting in the presence of the unconverted. He should be faithful to them during the year, and should fearlessly expose the sins and follies he knows exist among them, at suitable times and seasons. To do so at the time just mentioned may repel sinners from the idea of reforming their lives and uniting with God's people, because they naturally conclude that if those who have been trying for years to serve the Lord are such a halting, maimed set, as the pastor represents them to be, they have poor encouragement themselves to commence the Christian life.

Again we would suggest that it is not in the best taste for the visiting pastor or evangelist to arraign too severely the church at which he holds a meeting for their shortcomings and failures. By so doing, he either produces the impression that he has been privately informed by the pastor as to the foibles of his people, and is being pushed forward as a kind of cat's paw to do the work neglected by the pastor; or that he claims to have not even a mote in his own eye while he is busy removing beams from the eyes of his brethren. This habit of receiving large numbers of unconverted people into the churches so freely indulged in by some, and then declaiming freely against their sins in the presence of sinners out of the church, is doing the cause of Christ no little harm. The great remedy is to stop receiving such material into the churches.

"MOVEMENTS."

These last years of the nineteenth century are likely to go down in history remarkable for the great and unprecedented movements which are taking place among all people of all nations, creeds, beliefs, and affiliations to-day.

Not since the days of Luther and the Reformation have the churches experienced such internal commotions; and not in all history have general movements and interest been so widespread. There is not a church in all the land that cannot testify to this to a greater or less extent. Deep down in the bowels of Catholicism rankling disease and distrust is eating its way. Rome's great fall does not appear too far off. Among the Protestants, the Presbyterians have suffered most, but now all is quiet, though still unsettled, with them. Among Baptists and Methodists the commotion, while general, is only superficial, and we hope in most cases only temporary. "Wheels within wheels" have been formed until some of us scarcely know where we are at. The day of alphabetical societies is at the noon-tide of its glory. Its end will come, and we hope the passing will be as surprisingly swift as their rise. What will be the outcome of these "movements" no one can prophesy. So long as the church is larger than the "wheels" that are within it, the Baptists are safe, but we need be wary of "movements." The unrest of the people bodes no good to our future. Unrest that provokes investigation and sincere study should be welcomed, but that unrest which at present pervades the souls of hundreds of thousands of our young people is more than likely to place them under the influence of unsafe leaders and unwise counsel—is liable to lead them to a false god.

Let our people beware of "movements." Let our young people be content with the church, the Sunday-school, and the prayer meeting. There is room in these to exercise all the charity and righteousness of which man is capable. Let us beware of "movements" which, instead of enlightening our young people, destroy their well-defined ideas, and only add to their confusion, doubt and distrust.

FROM OUR TRAVELLING AGENT.

LIBERTY ASSOCIATION.

An interesting session of this body was held with the church in Kernersville last week. A few years ago it was not so much as thought of by any one that the Liberty Association would ever meet in Kernersville. A few brethren and sisters have been faithful and constant in their efforts to do this work. Now they have a splendid house and a most interesting and progressive congregation. Bro. Sheets, the pastor, is much loved by his people, and is doing a fine work here, as he is at his other churches.

Bro. James Smith was again elected moderator, and Bro. Sheets was again elected clerk.

The congregation was not large, though the churches were all represented. All objects of the Convention were discussed with interest, and the pledges of the churches were larger for all objects than heretofore. The mission work in the Association is in good condition, and the outlook most encouraging.

Bro. Bryan greatly delighted the Association with an account of his work in China, and we were sorry that he was called to Asheville by the sickness of his child. He will, however, soon join again in the meetings of the Associations.

Bro. Carrick made a very able and instructive speech on Foreign Missions. Dr. Durham says Bro. Carrick has more reserve force than any preacher in North Carolina. If more of our pastors would provide themselves with the amount of reading matter Bro. Carrick has, and then use it to as fine a purpose as he does, our discussions would be of much more interest, and could be done more largely by our local brethren.

The brethren were delighted to see Dr. Taylor, and hear him talk on the subject of education. We heard of several young men who will be at Wake Forest this year.

Many of us were placed under obligations to Brother and Sister B. A. Brown for their kind and bountiful hospitality. Bro. Sheets says the church at Kernersville owes its existence to the efforts which Sister Brown put forth for its completion.

Wednesday morning we leave at 8 o'clock and make our way to the

BRUSHY MOUNTAIN ASSOCIATION.

We found here by far the largest attendance we have ever seen at this Association. Bro. Spainhour and Bro. McGhennis were again elected moderator and clerk.

The discussions here were of unusual interest. Dr. Durham was at his best on State Missions, and the brethren know what that means.

The churches here are divided on the question of Foreign Missions, some supporting Bro. Blalock, who expects to go to China on what is termed the "Herring plan," while others support the Board as heretofore. Bro. Herring is here, and he and Bro. Blalock discussed the subject of Foreign Missions.

At the close of the discussion, Bro. Patton, in some remarks in reference to the two methods, brought out a discussion in which Bros. Durham and Herring discussed the two methods at some length. At the close of this, some of the churches pledged to the regular work, while others gave their support to the new method.

On Sunday there was an immense crowd present, which listened with great interest to a sermon preached in the grove by Dr. Durham. Bro. Blalock preached in the afternoon his "farewell" sermon before going to China in November.

Monday morning we are on our way to the

"THREE FORKS" ASSOCIATION,

which meets at Antioch, on the bank of the Watauga river, west of the Blue Ridge.

No such storm as we endured while passing over the mountains has ever been witnessed by the oldest men in this section of the State. The wind was furious beyond description. Trees, green and old, were falling in almost every direction, and the rain came down in torrents. And to add to our discomfort, our best looking horse decided to be very much like some church members, by stoutly refusing to pull any part of the cargo over the mountains. But after three of us and the driver had gotten out and walked, "Tom" decided to walk up while the other horse pulled the hack, and at the end of the third hour from the time we came to the foot of the mountain we were at the top, a distance of six miles. Here we are at the hospitable home of Bro. Absher, where we go in for repairs. Bro. E. J. Edwards, the representative of the Orphanage, stoutly insisted that we retrace our steps with all possible speed, abandoning the trip altogether, but finding he was in a hopeless minority, he yielded gracefully to the inevitable, and so Wednesday morning, after a drive of forty miles, we reached the beautiful river in plenty time to see the saints gather from all quarters of this the finest mountain section in North Carolina. They came by the thousand from out the mountain coves, from the valleys of the Wautauga river, and from Tennessee.

The organization had been completed the day previous by electing Bro. W. S. Farthing moderator, and Bro. Yonce clerk.

The Orphanage, periodicals, and a sermon by Rev. D. W. Herring, took the first part of the day. In the evening Foreign and State Missions were discussed. Brethren Herring, C. S. Farthing, J. F. Spainhour and Dr. Durham discussed Foreign Missions. By a majority vote the Association decided to give their contributions to the "Herring plan," but took no pledges up to the time we left the ground.

This is a fine body of brethren, kind and truly hospitable. We always look with pleasure to the meeting of this Association.

At Boone we found on this trip, as heretofore, the homes of brethren Coffey, Bryant and Spainhour ready to receive us. We imagine it would have been some pleasure to the historic Daniel Boone if he could only have known his old homestead would be held by men like these. And to the inexpressible joy of Bro. Edwards we turn our faces eastward. He goes home as fast as steam can carry him, while others of us must turn aside to meet the brethren of the South Yadkin now in session at Mocksville.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. C. G. Wells, formerly of Damascus, Ill., is now located at Scottsboro, Ala.

....We were pleased to see Prof. W. L. Carmichael of Brevard in our office last week.

...."There is no time like the present" for paying part or all of your dues to the RECORDER.

....We are rejoiced to learn that Dr. Tichenor, who, it was reported, was seriously ill, is greatly improved.

....Rev. F. H Martin has returned to his pastorate at Lumberton after a very pleasant vacation spent in Virginia.

....A good protracted meeting is being held in the Baptist church at Pilot Mountain, Yadkin county, this week.

....The only disputing about mission work, recorded in the New Testament, was by two returned foreign missionaries.

....Rev. J. A. Bivens has accepted the call to the pastorate of Deep Creek church, Anson county, to begin November 1st.

....Robeson Institute, which was endowed by our late Bro. Melke, opened last week with over one hundred students in attendance.

....Barnabas, from the day he departed from Paul, so far as the record goes, was a failure—sinks out of sight—did nothing.—*C. Durham.*

....Rev. Dr. Landrum of Richmond, Va., has returned to his pastorate after a trip to New York City, where he filled pulpits for three Sundays.

....Rev. C. A. G. Thomas aided Rev. J. W. Daugherty in a recent meeting at the South Street church, Portsmouth, a former pastorate of Bro. Thomas'.

....Mrs. Jessie Cabell Taylor, wife of Rev. George Braxton Taylor, the pastor of the First Baptist church, Macon, Ga., died in Nelson county, Va., recently.

....Rev. W. J. Sholar, a promising North Carolina boy, begins his second year as pastor of the Noble Stfeet church of Brooklyn, N. Y., under very flattering circumstances.

....The Pilot *Times* announces that owing to feeble health, Rev. J. H. Llewellyn has tendered his resignation as pastor of the Baptist church at that place.—*Yadkin Valley News.*

....Rev. G. T. Watkins baptized eighteen converts at Berry's Grove church, Person county, on the 3d inst., and expects more at the next service, as a result of a recent meeting.

....The pledges for State Missions, as shown by the minutes of the session held Aug. 3d to 6th, of the Pilot Mountain Association, amounted to $687, and for education $258.50.

....Bro. D. S. Kennedy of Roxobel, N. C., has accepted a position with Rev. A. E. Boothe, President of Hightower Baptist College, Cummings, Ga. We wish him success in his new home.

...."There is no time like the present" for working for your denominational organ. It has served you long and well; now give it the support which it merits. See first column, this page.

....Rev. A. L. Stough of Kinston constituted a Baptist church at Cove, Lenoir county, recently. Bro. Stough aided Bro. G. L. Finch in a series of meetings at Seven Springs last week.

....The President says, "Who gives quickly, gives twice," and the editor says, "Who pays his dues promptly, does him and his paper a great service." See first column, this page.

....You may say a man is "a good man and full of the Holy Ghost," as was said of Barnabas, but this don't necessarily mean that he is a man of sound judgment about men or mission work.

....Paul, though an inspired apostle, never gave up his work among the heathen to return to the home churches in order to urge upon them the importance of new methods in missions.—*C. Durham.*

....Rev. Jun. W. Milliard, pastor at Buffalo Lick, Shelby county, Ky., had the aid of Rev. E. B. Hatcher of Norfolk, Va., in a recent revival, which resulted in twenty additions to the church.

....Rev. B. H. Matthews, who recently resigned the pastorate of the church at Smyrna, writes that he will enter Crozer Theological Seminary, Upland, Pa., the latter part of this month.

....The minutes of the Pilot Mountain Association have been published, and show the work well done by Bro. J. T. Valentine, clerk, and by the printers, the Stewart Printing House, Winston.

....Ten Associations have been held thus far, and the Corresponding Secretary has attended nine of them, and he reports all departments of the work in good condition and the brethren hopeful.

....Rev. W. R. Cullom has returned to the Louisville Seminary. During vacation he filled Bro. Lynch's pulpit at Danville, Ky., very acceptably. Bro. Lynch has returned from an extended vacation greatly improved.

....The apostle says, "*Owe no man anything*," and we believe it is good advice. We are ready to go on that basis as soon as our delinquent friends are; but we cannot abide by it as long as they disregard it.

....The Winston *Republican* says: "The nineteenth annual session of the North Carolina Baptist Educational and Missionary Convention will be held in the First Baptist church (colored) of Winston, Sept. 17th."

....The First Baptist church of Memphis, Tenn., has called Rev. E. A. Taylor of Utica, N. Y., to its pastorate, which was made vacant by the resignation of Dr. Willingham, our new Foreign Mission Secretary. It is thought that Bro. Taylor will accept.

....We have received a splendid letter from Bro. Sam J. Porter, our promising young missionary to Brazil, which we will put before our readers next week. We know his many friends over the State will always be glad to read his letters in the RECORDER.

....Rev. A. M. Simms, the new pastor of the Baptist Tabernacle of this city, desires us to assure the parents of young men and young ladies from a distance, who may attend our city educational institutions, that he will take pleasure in looking after and advising them.

....It is reported in the *News Observer-Chronicle* of this city that Rev. L. G. Broughton has resigned the pastorate of his Winston church. This is altogether unexpected to us, and we hope Bro. Broughton may remain in that field, to which he has been so useful.

....General Booth of the Salvation Army says "you cannot give a human jelly fish a backbone." Nor can you keep the jelly fish from denouncing backbone in the human vertebrates because it is so hard and unyielding.—*Western Recorder.*

....We were pleased to have a visit from Rev. C. J. F. Anderson of Sanford last week. Bro. Anderson, we regret to state, cannot return to Wake Forest this term on account of an affection of the eyes. He hopes to re enter after Christmas.

....Rev. C. A. Jenkins, the new pastor of the First Baptist church, arrived here from Oxford Saturday morning. There was a large congregation present, both Sunday morning and night, to hear his eloquent discourses.—*Goldsboro Headlight, Sept. 7.*

....Now is the time to order Sunday-school literature for the fourth quarter. Our Supply Store is owned by the Baptists of the State, and every dollar of its profits go into our State work. It is prepared to fill your orders at publishers prices for all kinds of Sunday supplies.

....Rev. T. S. Wright preached two excellent sermons at Deep Creek last Sunday. His next appointment will be his farewell sermon as pastor of Deep Creek church. We hate to give him up, though we hope that our loss will be his gain.—*Wadesboro Messenger and Intelligencer.*

....Rev. J. A. Speight and daughter are off on a pleasure trip to the World's Fair. A North Carolina editor who can afford to go to the Fair in such times must be congratulated. Bro. Speight has sold the *Asheville Baptist* to Waynesville parties, who will publish it in the future.

....In John 13: 26 it is said: "And when he had dipped the sop," or morsel, &c. Albert Barnes, the distinguished Presbyterian commentator, says: "The word dip, in the original, is that from which is derived the word baptize. It means here that Jesus would dip it," (the morsel) "into the sauce as we do a piece of bread." This is good Baptist doctrine.—*J. A. S.*

....Rev. E. F. Jones of Gastonia, whose untimely death by assassination in a California pulpit was telegraphed over the country several weeks since, is again in North Carolina, safe and sound, and filling his appointments in Gaston and Watauga counties. We trust he is no worse for the numerous good things that the obituary writers had to say of his passing.

....The statement that "Dr. Geo. B. Taylor recently baptized in Sicily five persons who were brought to the gospel by a Baptist commercial traveller," has the ring of romance. We often hear of many people "brought to the gospel" by commercial travellers, drummer-evangelists, &c., but it is very seldom that we hear of their baptism. Moreover a *Baptist* commercial-traveller-evangelist is something new to us.

....Our denomination will rejoice to learn that the attendance at Wake Forest College this session up to date is considerably better than last year. The boys are entering higher, seem more contented, and all are in better working order than in many years. It is highly probable that the number in attendance will reach one hundred eighty-five by the last of the week, and go beyond two hundred by the next term

....The *Asheville Baptist* comes to us this week greatly improved. Bro. Speight, who has conducted it so well, retires. He deserves credit for raising the *Baptist* to its present plane. Bro. Wharton, as editor, comes out on the right side (in our opinion) of the Board question in a way that shows the promise that is in him. We wish the efforts of Bro. Wharton and his associates abundant success.

....A recent Catholic writer contends that the Briggs-Presbyterian controversy arose because, unlike the Catholic church, the Presbyterians had no final and infallible authority like the Pope. Well, we would prefer the Briggs controversy several times repeated than the false authority and foolish infallibility claimed by the Pope, which settles many questions as far as outward appearances go, but which leaves them rankling in the hearts of the people—smothered, but burning.

....Here they go! B. Y. P. U., Y. M. C. A., Y. W. C. A., Y. P. S. C. E., C. C. C., W. C. T. U., I. O. G. T., E. L., W. M. U. o. t. S. B. C., W. B. M. U., W. M. A. S., B. B., and ever so many others. We beg that the organizers will not lose heart. The law of permutations and combinations will furnish ever so many additional arrangements of the alphabet, and when they have used up all these, let them introduce our old friend &, and myriads more are possible. —*Religious Herald.*

....Would it not be well for our Foreign Mission Board to let it be understood just how long the missionaries sent out are to remain in their fields, provided their health is good. It is a very nice arrangement to take a bridal trip across the Pacific ocean, but that is no way to save the heathen. Drs. Judson and Yates did their great work for the heathen with the heathen. These great and true missionaries gave the gospel to the heathen by remaining at their posts, and had faith in their brethren at home to do the wisest and best things.

....The *Texas Baptist-Herald* says: "We do not remember ever to have had a woman complain of having to pay her subscription, from the poorest washer-woman to the lady in her silks." There is something suggestive in this fact. As a rule, women are more ready to pay their debts than are men, and especially is it true that they complain less of the newspaper; they know that a paper cannot be published without money."—*Baltimore Baptist.* Our books testify to the truth of the above assertion.

....We have received from Bro. Chapell of China the "Proceedings of Meeting called in Consequence of the Sungpu Massacre," which occurred July 1st, 1893. Revs O. F. Wikholm and A. D. Johansson of the Swedish Mission Society were stoned and beaten to death on the streets of a Chinese city, and so far the Chinese authorities have not taken any action in the matter. The meeting consisted of about one hundred missionaries, who, after carefully considering the evidence, unanimously requested the consular body to take the matter in hand, and to initiate such steps as they consider necessary.

... In the *North American Review* for September appears a communication from the mayor of Aiken, S. C., in which he sharply criticises the dispensary system of his State. The article closes with the remarkable statement that there has not been an arrest for drunkenness in the town of Aiken since the law went into operation, which, in our opinion, tends largely toward destroying his preceding arguments against the present system. We want to see this system thoroughly and fairly tested before condemned, as only by tentative methods can this much vexed question be settled.

....A new science has arisen in the land—the science of sermon-making—and we fear we have not come to the end of the crimes that are committed in that name yet. The *Religious Herald* has this to say in concluding an editorial on the subject: "It is related of an old negro preacher (whether of the canebrake of Alabama we cannot say) that, when asked for a good rule to follow in preaching, said: '1. Splanify. 2. Argufy. 3. Put on the 'rousements.' And the question arises, Is not this brief method as scientifically correct, as simple, practical and effective, as the nine processes and ten principles which this treatise ('The Sermon Builder; or, Anderson's System of Sermon Structure') elaborately discusses."

....Rev. Frank Royall preached at the Baptist church last Sunday morning and night. His morning sermon was based on words of the Saviour's prayer, "The hour is come." The able young divine urged with force and tenderness that there is a crisis in the lives of churches, nations and individuals, and impressed the importance of choosing rightly. The crisis of missions has arrived, and God's people must decide whether they will take the world or not. We cannot give the many good points in the sermon. Mr. Royall held the closest attention of his congregation from beginning to end.—*Webster's Weekly, Reidsville, Sept.* 7. Whatever stand Bro. Royall may take on the mission question, we are assured that he is earnest and sincere.

Our Sunday-school Chautauqua.

When it was decided to hold a Baptist Sunday-school Chautauqua at Mt. Vernon Springs, August 22d—27th, we realized that the time would conflict with engagements already made by many of our brethren, but no other dates more favorable could be agreed upon.

The movement was new—a venture, and we knew that many would prefer to wait and see what it meant. Coming on when it did some thought it a departure growing out of discontent with existing organization.

It was held in the midst of revival seasons already appointed. We did not have time to get special accommodations from the railroads and their schedules made it very difficult to get to our place of meeting.

And yet in spite of all these difficulties the first session of the North Carolina Baptist Sunday-school Chautauqua was in every respect a great success. There were over fifty persons present from sections of the State away from the one in which we met. There were 120 representatives enrolled altogether.

From the beginning of our meetings on Tuesday, August 22d, the attendance upon every session was very good, most of the time every seat was filled in the large meeting house of Mt. Vernon Springs church, and a few times all who came could not be accommodated.

Never in all my life have I attended a meeting where the presence of the Holy Spirit was more manifest from first to last, and at our last service brethren and sisters shouted aloud in praising God.

Revs. W. H. H. Lawhon, O. T. Edwards and S. Gilmore of the Sandy Creek Association were present to aid and encourage in every way. Rev. Mr. Thom of the Presbyterian church, Mt. Vernon Springs, came to us on Friday morning, and he, with his people, entered heartily into all that could contribute to the work and our comfort.

Bro. O. T. Edwards, writing to me a few days ago, said: "I learn more and more that the people are captured with the Chautauqua. The crowd that will be there next year will be a surprise."

Two sessions were held each day, which were occupied with regular lesson study, discussion upon the ways of teaching, defective methods, &c., and in considering everything connected with Sunday-school work. Each night was given to some address, a sermon or song service. The music was especially helpful in all the meetings—"Sunny-side Songs" being the book used, and Prof. Theodore Wood, directing.

Rev. Baylus Cade and Dr. C. E. Taylor added very much to the interest of the meeting by their presence and counsel.

On Friday, during our meeting the citizens of the community held a mass meeting and expressed their great pleasure at our presence among them and with the work we were engaged in and very earnestly petitioned the Chautauqua to hold its session next year at Mt. Vernon Springs. They also raised sixty-four dollars and twenty-five cents to aid us in defraying the expenses of the meeting of this year.

The Chautauqua agreed to meet at the same place next year and at the same time, being Tuesday after the third Sunday in August. There were propositions made us from several places to hold our session next year, but we felt it best to return to this place so delightful and well adapted to our work.

Mt. Vernon Springs Hotel where visiting members were located cared for us in excellent manner and the proprietor Mr. J. H. Foust gave as much concern for the Chautauqua as any of us, and in many ways contributed to its success.

The people of the community expressed a willingness to entertain delegates as their guests, but we felt it was best to continue on the line started, each paying his or her board. The social feature of having the members together at the hotel is valuable. Indeed, one of the best of our services was held on the lawn at the hotel on Sunday night.

Looking back at the meeting, I feel profoundly thankful to God for its success, and I am sure all of us were greatly encouraged for its permanency. Next year I hope to see representatives from many, very many of our Sunday schools who were not with us this year, and so on year by year to meet in this summer school to study God's word and how to teach it.

N. B. Broughton

Union Meeting—Centennial, &c

On Saturday before the fifth Sunday in July we had the Union Meeting of the South Yadkin Association with us at Fork church in Davie county, which was followed by a centennial celebration on Sunday of the one hundredth anniversary of the church's existence. While the Union Meeting was of much interest, there was nothing unusual in its proceedings. They always serve the purpose (with proper subjects for consideration) of awakening a deeper and greater interest in the Master's work.

But the great day was Sunday. Bro. J. T. Alderman read a most interesting historical sketch of the church, proving from the evidence gathered the identity of the church, and bringing out many interesting and valuable facts. Brother Alderman has shown quite an aptness for historical research and data.

Very interesting addresses were made by Jacob Stewart, Esq., of Mocksville, on "Baptist Progress and Growth." Rev. J. A. Speight spoke on the "Distinctive Principles of the Baptists." Rev. C. S. Cashwell talked on the "Future of Fork Church," which was followed by remarks from the writer. He tried to make the occasion profitable by raising one hundred dollars for the Orphanage, but in this we fell short, raising fifty-three dollars and a fraction.

On the third Sunday in this month we began a meeting of days, which lasted eight days, resulting in thirty two accessions by baptism and one restoration. I held the fort until Tuesday night, when Bro. J. T. Jenkins came to my assistance. Bro. Jenkins did some excellent preaching which I think has been of great good to the church. His forte seems to be that of evangelistic work, and he is now seriously considering the question of giving his whole time to it.

Fork church is well located and is in a position to do a vast amount of good. The whiskey traffic has been a source of much trouble to the church but I think a stronger feeling of opposition to it is manifesting itself than ever before. The church has made a good record this hard year and we hope to do better in the future.

Fraternally, S. E. Conrad.
Sept. 1, 1893.

Read advertisement of South West Virginia Institute in another column.

From Rev. Dr. J. J. Hall in Norfolk, Va.

Dear Recorder:—The work is opening well in my new field, and God is with us. The congregations are so large that many persons could not get into the church last Sunday night. Some fifteen additions have already been received to the church. I baptized seven, and others are awaiting to follow their Saviour.

I find the brethren exceedingly kind. They have put the parsonage in splendid condition; and as you know I love a good home, this means something to us. Nor did they forget to give us a good house-warming as soon as we got in. I find them a most excellent people.

The brethren of North Carolina will always find a welcome at my home. I earnestly ask their prayers that the Lord may be with me in great power.

J. J. Hall.
Park Ave., Norfolk, Va., Sept. 5, 1893.

Missionary Day.

Dear Recorder:—Please let me say why I think our Sunday-schools and young people's societies should observe "Missionary Day."

(1) It is a good work. Paul's benediction was that the Lord would establish the Thessalonians in every good work. 2 Thes. 2: 17. So far as we can, we should help every good work in our Convention.

(2) Our Sunday-schools need more of the missionary spirit. The children of to-day will have to lead in mission work in the future. Let them be trained for efficient service. The Sunday-school is a good place to do this.

(3) Many of our schools need lifting out of ruts. The variation of such an exercise will be pleasing and helpful.

(4) The inspiration from the many schools engaged in this work will prove an uplift to the individual school.

(5) The offerings will help fill the Lord's treasury.

Dear superintendent, will you not see that your school observes the day. R. V. D.

Johnson County Items.

Had a good meeting at Princeton, N. C., from the second Sunday in August to the following Saturday. Four told the writer they "received" Christ as their Saviour, and one united with the Baptist church. Our promised ministerial help deceived us again. Public expectation was "wrought up and let down" and confidence in the writer's word somewhat shaken because the ministers and helpers announced by him to come did not put in their appearance. "All would not have deceived him, one out of two or three would have come." Well, if the good people said as much, we cou'd show our proof—but there comes in another difficulty—viz, the suspicious are not interested enough to call for the proof that these brethren promised to help us There is much being said in the county among Christians about "open communion," as if there is such a practice among evangelical denominations. Some of our Baptist brethren seem to be shaky on this subject, and think "all Christians ought to commune together." I wish to commend to the brethren J. T. Christian's books on "Close Communion" and "Immersion the act of Christian Baptism." These books will cost one dollar each, can be had from "The Supply Store," Raleigh, N. C., by sending the price to Rev. C. Durham, D. D. These books ought to be in every preacher's library and in every Baptist family—and other families too—if they would be better informed on the subjects of Baptism and communion. Send one dollar and get "close communion," allow Dr. Christian to show you that every evangelical denomination practices "restricted communion." This talk about open communion seems intended to create false sentiment and sympathy for those who rather need the truth on these subjects—baptism and communion.

O. C. Horton.
Selma, August 31, 1893.

From Bro. A. W. Crabtree.

Dear Recorder:—I commenced a meeting at Hopewell on Friday before the third Sunday in July, which lasted eleven days. Nine were baptized and one awaits baptism. Bro. David Snider of Union Association did most of the preaching, which was on doctrine. He left a fine impression on the minds of the people. The church was greatly revived, and several old troubles were settled.

The next six days I spent out in the woods at a mission station. I call it Austin's Level. It is two miles from Newel's Station between Charlotte and Harrisburg. I baptized three, and three others joined, and I think others will join when I go back there to baptize again. We will organize a church at this place in the near future.

The next seven days were spent at my mission field, Oak Grove, five miles north of Harrisburg. I have been on this field for fifteen months and have just baptized my first five. This is a hard field, but quite a number of Presbyterians were made to cry out and ask for the prayers of Baptists. We held this meeting out under a canvass. We have not got any house yet, but I think we will have in the near future. The prospects are good now for a large church. I learned just now that most all the lumber is on the ground for the church-house. I am begging money for flooring and weather-boarding and shingles. I would like for some of the brethren to send me a dollar to help us with the work at once, so that we can cover it in before winter.

I went from here to Cold Water and staid eight days. I baptized eleven, and one of the number was a deaf and dumb girl who went to school in Raleigh. Her name is Maggie Tucker. Bro. J. A. Hoyle from Malden and I began to write to her, and she confessed that she was a sinner, and we continued writing until she made a bright profession of faith in Christ, and joined the church. Bro. Hoyle asked her what was baptism, and she said immersion. He asked her how was Christ baptized, and she said by immersion. It was a good time at the water. I took hold of her to baptize her, but could not do so until I turned round and addressed the people. I think about a hundred shed tears when she went down under the water. None of us can be as careful as we should be. Let us be more careful in the future to look after the lost sheep of the house of Israel, because all this world of sinners are *deaf and dumb.* I will never forget the day that I baptized that deaf and dumb girl!

I next went to Arlington, where I staid nine days. I baptized fifteen, and three others joined. Brethren Johnson and Abernathy, who live at Matthews, did the preaching. They preached with the demonstration of the Holy Spirit and with power.

From Arlington I went to Chaney's Hill and staid with the brethren there a few days. While I was there seven joined the church, and others will join hereafter. I was taken sick with yellow jaundice, and I left the meeting and came home. I have been very sick for eight days. I am better now. I had been from home forty-six days when I was taken sick.

I have got two more meetings to hold yet. I go to one of them to-day. Pray for me in my work.

I remain yours in the work,
A. W. Crabtree.

P. S. Ten of the above number were Presbyterians. A. W. C.
Arlington, Sept. 4, 1893.

Mitchell County Association.

Dear Recorder:—This body closed a pleasant, and, we trust, a profitable session at Big Meadow church on the 3d instant. The organization was effected by the election of Rev. S. M. Greene as Moderator, and J. W. Putnam, Clerk.

The session was well attended, and great interest manifested in the discussions upon the various reports of committees.

A number of visiting brethren accepted seats in the body, the most prominent being Bro. J. W. Robertson of the Yancey County Association, and Bro. J. L. Blalock, who is one of our county boys, and has now given himself to the Foreign Mission work. He takes hold of the hearts of our people, and I think that I see visibly the hand of the Master in this call of the brother to the foreign work, inasmuch as it will be the means of the better development of our people along that line of Christian work.

The question of dissolving our connection as a body with the Western Baptist Convention, and becoming a member of the Baptist State Convention of North Carolina elicited from a number of the brethren some good speeches, which was unanimously decided in going to the State Convention. This action, we trust, is for the glory of the blessed Master and the good of many perishing souls.

Rev. L. H. Greene was elected Missionary to labor among the destitute in the bounds of this Association.

Thus closed a pleasant and harmonious session of the body. W. H. Ollis.
Spear, Sept. 5, 1893.

Our Finances.

The present financial condition, and outlook of the Home Mission Board is, in one view, decidedly encouraging and hopeful.

This time last year we owed in bank fifteen thousand dollars ($15,000), and had facing us a balance of $22,000 on the Havana House due 1st of December, and for which provision must be made.

To-day we do not owe a cent in bank, have borrowed nothing since May 1st, have no debt in Cuba and have paid our missionaries to the 1st of August. Our receipts for the month of July, despite "hard times" and some special difficulties, have been $7,023.21 as against $3,130.14 for the same period last year, $3,453.03 in 1891, $3,760.84 in 1890, and $1,937.73 in 1889.

And our aggregate receipts since the 1st of May last are $11,629.87, as against $4,447.80 for the same period last year, $6,848.50 in '91, $6,249.08 in '90, and $5,032.89 in 1889.

This exhibit is decidedly encouraging and makes our outlook very hopeful. We thank God, and thank the churches who have helped us to this result.

But we beg our friends not to make the mistake of supposing that *the Home Mission Board needs no more money at present.*—*Home Field, Aug.* '93.

The Gospel Mission.

Last week the Brushy Mountain Association pledged $248 to this Mission, and $9 to the Board at Richmond, Va.

Morganton church up to this year had been giving the Board about $10. This year it has raised already $100 for Bro. Blalock, and will raise next year not less than $150 for him.

Most all that will be given by the Catawba River Association will be to the Gospel Mission. While we work on the *new plan*, we pray God's blessings on the Richmond Board and all its work. Let us have less strife as to methods and more work to spread the gospel. R. L. Patton.

Notice.

The Eastern Baptist Association will meet in its fiftieth annual session on Tuesday after the first Sunday in October, 1893, with Johnson church, Duplin county. This church is situated three miles southeast of Warsaw. Persons coming by railroad will please notify me at Warsaw, and they will be met at the train.

W. H. Middleton.

West Chowan Association.

The West Chowan Association will meet with the Colerain Baptist church on Tuesday after the fourth Sunday in October, 1893. Brethren wishing to come down on the boat would do well to come down Monday night. Colerain is located on the Chowan river. There will be conveyances to take the brethren to town.

Take notice, all who fail to get here Monday night will be too late for the Association. The boat on Tuesday morning from Edenton will also be looked after.

S. F. Bristow.
Colerain, Sept. 2, 1893.

The Dead Letter Room.

An interesting portion of the Dead Letter Office is the room in which an accumulation is made of those articles on which an insufficient amount of postage is paid, or which have been incompletely or wrongly addressed, writes Alice Graham McCollin in an interesting sketch of the presiding genius of the Dead Letter Office, in the September *Ladies' Home Journal.* It is a most heterogeneous collection, ranging in kind from skulls to confectionary, and in value from one cent to one thousand dollars. Sales of these are held annually, after every effort has been exhausted to find the owners the parcels become matters of public investment. Most of the packages contain articles of too small value to be sold separately, so parlces containing the contents of several packages are made up and sold at an average price of sixty cents each. The attempt is made to have the articles in each package worth that amount. The original wrappers are removed from the parcels, and new ones, on which is written a description of the contents, substituted. This description is also entered in the auctioneer's sales book, and from this description, not from a personal examination, the purchase is made. The sale is held in December, before the holiday season, and continues for about a week. The proceeds, like the money found in unclaimed letters, are delivered to the Third Assistant Postmaster General for deposit in the United States Treasury.

Weak stomach strengthened by Beecham's pills.

A sample set of the material prepared for the observance of "Bible Day" on the second Sunday of November has been received. While the music provided is easy of execution and simple, it is dignified and worthy of the occasion. Almost every piece is directly related to the Bible, and if properly sung, cannot fail to make an impression for good. The recitations are not numerous, but they have been carefully selected, some being written especially for this program. "How did we get the Bible" will be answered by teachers or older pupils in reply to questions by the superintendent Instead of the usual address there will be a colloquy between the superintendent and the pastor, with regard to the Bible work of the denomination, in which the essential facts are brought out. Taken altogether, this program will be found instructive, as well as agreeable, and its effects will be resultant in the after days, while the offerings made will do immediate good. A supply will be furnished free to those who will make a contribution for Bible work, on application to the Rev. Dr. C. C. Bitting, Bible Secretary, 1430 Chestnut Street, Philadelphia, Pa.

Read the letters of brethren Bryan and Chappel to be found in this issue. We also have in type a letter from Brother Herring, which was crowded out, but will appear in the next issue.

The printing of several communications is necessarily deferred till next week owing to the want of space. These articles shall be inserted in the next Recorder.

Mr. George Vanderbilt is said to have purchased the Cameron property near Asheville for $75,000.

Associations for 1893—Times and Places of Meeting.

SEPTEMBER.

Ashe and Alleghany—Apple Grove church, 14-16.
King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet ch'ch, Charlotte, 12-14.
Montgomery—Star church, 12-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. Durham.

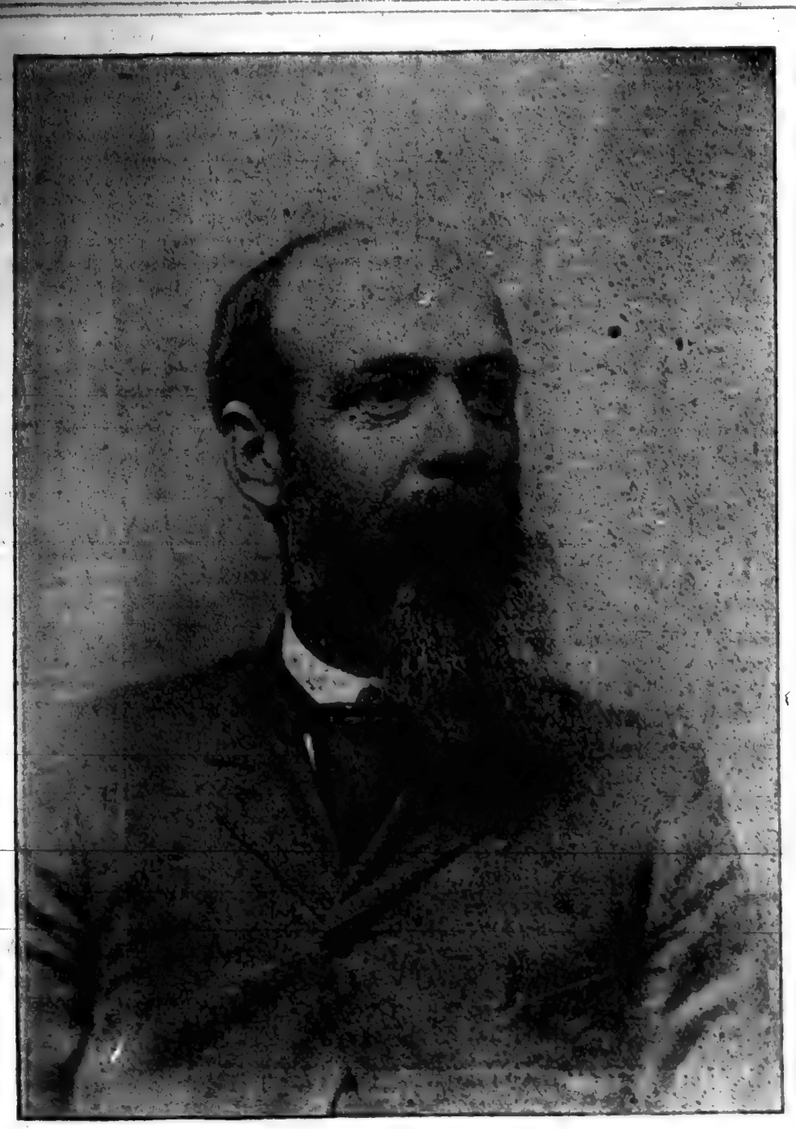
Western N. C. Baptist Convention.

SEPTEMBER.

Swain County (Indian)—Mountain ch., 9-11.
Yancey County—Burnsville, 14-18.
Liberty and Dunn town—Hopewell ch., 16-18.

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 13-14.
Western N. C. Baptist Convention, Asheville, 19-21.



A. M. SIMMS, PASTOR RALEIGH BAPTIST TABERNACLE

A. M. Simms, pastor of the Baptist Tabernacle, Raleigh, N. C., is the son of Albert G. Simms of Culpeper, Va. His mother was Miss Salome Baptist Meredith of Mecklenburgh, Va.

At the age of seventeen he entered the late war, and was among the numb r who followed Lee to Appomattox

His education was mostly obtained under the instruction of his father, who was one of the distinguished educators of Virginia, but after the war he was favored with a part of two sessions in Richmond College.

From the College he went to West Virginia, where more than two years of his life were spent working in Charleston, Guyandotte and Huntington. The church in the latter place was organized by him.

When he left West Virginia in 1881 he started to Oregon, but having turned aside from St. Louis to see his sister in Arkansas, he gave up the trip to Oregon and spent two and a half years preaching and teaching in Howard county.

From that point he was called to Cleburne, Texas, where he spent five years and built up one of the best working churches in the State.

Nearly four years ago just as the Tabernacle church then invited him to her pastorate, the First church in Dallas persuaded him to come to their help in an hour of deep need and he did so, remaining there two and a half years and building one of the handsomest houses of worship in the South West. During his pastorate there he had the largest congregation in that growing city and made a host of friends among all classes and professions of people. He comes to us from McKinney, Tex., where he has been but little over a year, but has succeeded in getting his people to build the best arranged house in any town in the State, and where he had built up a splendid congregation.

Patee Park Baptist Church, St. Joseph, Mo.

It was the privilege of this scribe to worship with the saints of this church August 27th, on the occasion of the first occupancy of their new auditorium. The pastor preached the sermon, and reviewed the history of the church.

This church was organized February 9th, 1882, in the residence of W. T. Payne, with twenty members. Rev. E. S. Dulin, D. D., LL. D., was one of the number. It was then known as the South St. Joseph Baptist church. They bought from the Methodists a house of worship which stood on the corner of Twelfth and Renick Sts. Early in 1885 Dr. Dulin retired from the pastorate, and in April of the same year Rev. N. R. Pittman became his successor.

The State Board came to the rescue and supplemented his salary by appropriating $300. At the close of the year the church was self supporting, and no longer sought assistance at the hands of the Board. Bro. Pittman is an alumnus of Wake Forest College, North Carolina. His father, Rev. A. R. Pittman, has been pastor of a church in North Carolina for twenty-five years. His brother, Rev. A. McA. Pittman, is pastor in South Carolina.

When Bro. Pittman accepted the call to this work it was his purpose to build a large, commodious and convenient house for Christian work and the worship of God. This he has done; and it is well done. It fronts Patee Park Square, which is a lovely resort, with its playing fountains, overhanging trees, and beautiful flowers. The front of the building is unique, with more than forty stained glass windows, which, when lighted up, harmonize with the beauties of the Park. The building is 60 by 56 feet, and two stories high. The front looks like a four storied building. On the first floor there are seven rooms, including the lecture room, which will seat six hundred people. On this floor are class rooms, and the pastor's study. The main audience room above is a thing of beauty and a joy forever. The floor is inclined, and the pews are arranged in semi-circular fashion. The gallery is equally as well arranged. There are two open rooms or boxes on the right and left of the pulpit. The choir gallery is in the rear of and above the pulpit. The baptistry is immediately in the rear of the pulpit, and so elevated that the ordinance of baptism can be witnessed by a large audience.

The pastor is a man of rare taste. He has a large oil painting of a scene on the River Jordan gracing the back ground of the baptistry, and just in front of it a white dove is suspended. These lent a charm to the [illegible] which was administered at the close of the evening service. Now he is [illegible] river with rocky banks, [illegible] its waters into the baptistry [illegible] preacher. The scenes are good, as I viewed them by preaching at the evening service. A large amount of money has been paid out for the completion of this church, and there yet remains a debt of $9 000. The hardest part of the battle has been fought.

That queen among Christian women, the pastor's wife, has stood bravely by her husband, and he says, "Without her I could not have succeeded." Their tears and prayers have not been in vain. This church now occupies the vantage ground, and grander results will yet be realized.

G. W. ROGERS.

Atchison, Kan.

[Students, teachers (male or female), clergymen, and others in need of change of employment should not fail to write to B. F. Johnson & Co., Richmond, Va. Their great success shows that they have got the true ideas about making money. They can show you how to employ odd hours profitably.

To Sunday-school Superintendents and Treasurers:

Send in your order for Sunday-school supplies for the fourth quarter early in September. Of course you are going to order from the Sunday-school Board of the Southern Baptist Convention—our Board.

Please do not send bank checks if you can possibly help it. They are not bankable at present. Send by post-office order, postal note, registered letter, or by Express. Try to get your orders in before the middle of the month. This will help us and you too.

Prices reduced. See advertisement last week and next. Yours truly,

T. P. BELL, *Cor. Sec.*

Men are made manly, the old made young and vigorous by Magnetic Nervine. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Matters in the Little River Association.

At the meeting of the Baptist State Convention in Raleigh last December, arrangements were made to raise North Carolina's part of the Centennial fund by apportioning the amount among the associations of the State. As soon as we were notified of the amount expected from our Association, we proceeded at once to raise and paid it to our Treasurer, Bro. J. D. Boushall, before the meeting of the Southern Baptist Convention last May. If all had done the same, the whole would have been raised, and there would have been no necessity of prolonging the time.

The only question with us in matters of this kind is whether we will undertake it or not. Our motto is, when we undertake a work for the Master, to perform it, let the sacrifice be what it may.

Our Association is almost entirely a mission field, and we are not ashamed of our work along this line. The State Mission Board has made small appropriations to brethren at two points, viz., Benson and Pine Forest churches. These are both doing well. At Benson where I am pastor, we held a meeting with good results for a week in August, and I go to help Bro. R. J. Bennett at Pine Forest next week, being the first week in September.

I have also held meetings at Lillington, Apex and New Hill, which I think did great good. At Lillington I was aided by Rev. R. J. Bennett. There were no additions to the church by baptism, but the church, which had been for some time in rather a cold state, was greatly revived. I regard it as one of the most successful meetings I have attended this year.

At New Hill I baptized six. At Apex we had eleven converts, and will baptize at our next meeting. Bro. I. T. Newton, pastor of the First church at Apex, began a meeting with said church the next day after we closed, which resulted in two additions by baptism.

May God's blessings attend the labors of his faithful servants.

J. M. HOLLEMAN.

Apex, N. C.

A Woman's Woes.

I have been raised from such a depth of suffering and misery, I feel it my duty to testify to all sufferers the great benefits I have derived from the use of the Electropoise.

I had been seriously afflicted for several years, so much so that I had to "live on" drugs; my physician told me I could not live without them, so I continued medical treatment, but grew worse all the time.

Until last year my nervous system was a perfect wreck. I often had palpitation of the heart and frequent weak spells, constipation and most obstinate indigestion, could eat scarcely anything without causing me the most intense misery; I had headache nearly all the time, and worst of all sleeplessness and nervousness, which medicine would relieve only temporarily. So about a year ago in a fit of desperation I determined to stop all medicine and use the Electropoise. I feel that under a kind Providence, I owe my life to it. That organic heart trouble (as I thought) is no more, scarcely ever have headache, constipation entirely relieved, can eat anything I want and it does not hurt me, my sleep is sound and refreshing, and better still my nerves are so much improved that I do not feel like the same person.

I would honestly and cheerfully recommend the Electropoise to all suffering humanity, especially to weak females, as it builds up, strengthens and invigorates the entire system.

I would not be without one for any price because it has made "life worth living" for me when I was considered a helpless invalid.—(*Miss*) *Kitty Parker, Goldsboro, N. C.*

W. H. & R. S. Tucker & Co

FOR

DRESS GOODS

BUYERS.

The attention of our out-of-town patrons is called to several lines of seasonable Dress Fabrics at very attractive prices.

A line of Black Wool Grenadines, ranging from 50c. to $1 per yd., reduced from 75c., 85c., $1, $1.25 and $1.50 per yd. An extensive showing of the newest textures in Black Silks at 75c. to $1.35 per yd.

Black India Silks at 50c., 60c., 75c., 85c., $1 and $1.25 per yd. Black Silk Grenadines, in brocades, plain and fancy satin stripes and "sifter mesh" effects, from 75c. to $3.25 per yd. Austrian cloth (for lining grenadines) 46 in. wide, 85c. per yd.

Printed India and China Silks, in the most fashionable colorings for this summer, at 75c. and $1.00 per yd.

A line of very handsome French Novelties in Wool and Silk and Wool, from $5 to $15 per dress pattern—worth double these prices.

When writing for samples care should be taken to specify about what price goods are wanted.

Cash with the order, of $5.00 and over, goods will be delivered free (except furniture and crockery) to the nearest Express Office or Railroad station.

☞ Write for our price list of "Small Wares" and Hints to Travelers—two useful pamphlets.

W. H. & R. S. TUCKER & CO.,

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LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	No.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 60 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 43 p m	9 59 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 1
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	*2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8 30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W N C Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS, Traffic Manager. Washington, D C.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.

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We invite special attention to our

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—OF—

Trimmed Millinery

and all summer goods.

—ALSO—

Fancy Ribbons, Stamped Linens, Hair Goods, Jewelry, Fancy Notions, Wools, Zephyrs, &c.

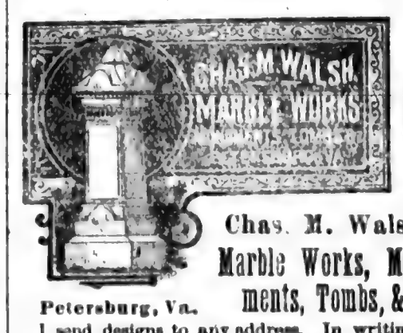
We are offering real bargains on all these goods.

Miss Maggie Reese

114 Fayetteville Street, Raleigh, N. C.

Next to F. A. Watson's.

ESTABLISHED 1865.



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Petersburg, Va.

I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

—GO TO—

Jordan's Dining Hall,

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where you will always find the best of everything nice to eat, either on the regular or European plan.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 1041½ Whitehall St.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.					No. 134.
3 00 p m	Lv	Norfolk	Ar		11 45 a m
3 29 p m	Lv	Portsmouth	Ar		11 35 a m
3 53 p m	Lv	Suffolk	Lv		11 02 a m
4 29 p m	Lv	Franklin	Lv		10 29 a m
4 54 p m	Lv	Boykins	Lv		10 03 a m
5 35 p m	Ar	Weldon	Lv		9 25 a m
5 50 p m	Lv	Weldon	Ar	B	9 00 a m
7 07 p m	Lv	Henderson	Lv		7 37 a m
8 45 p m	Ar	Durham	Lv		6 00 a m
8 15 p m	Ar	Raleigh	Lv		6 30 a m
8 30 p m	Lv	Raleigh	Ar		6 15 a m
9 36 p m	Lv	Sanford	Lv		5 05 a m
10 16 p m	Lv	Southern Pines	Lv		4 22 a m
11 00 p m	Ar	Hamlet	Lv		3 35 a m
5 00 p m	Lv	Wilmington	Lv		5 00 p m
10 00 p m	Lv	Charlotte	Lv		10 00 p m
11 10 p m	Lv	Hamlet	Ar		3 20 a m
11 20 p m	Lv	Rockingham	Lv		3 18 a m
11 52 p m	Lv	Wadesboro	Lv		2 41 a m
12 50 a m	Lv	Monroe	Lv		1 55 a m
2 00 a m	Lv	Chester	Lv		12 18 a m
3 14 a m	Lv	Clinton	Lv		11 07 p m
3 57 a m	Lv	Greenwood	Lv		10 25 p m
4 21 a m	Lv	Abbeville	Lv		10 00 p m
5 19 a m	Lv	Elberton	Lv		9 00 p m
6 18 a m	Lv	Athens	Lv		8 05 p m
6 54 a m	Lv	Jug Tavern	Lv		7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv		5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv		4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cocke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

The Sunday-school Chautauqua.

Dear Recorder:—Unsolicited, I am going to write you some of the good things gathered by one present at the North Carolina Baptist Sunday-school Chautauqua.

If the use of the pronoun I is conspicuous, pardon it; but I feel quite distinguished in being one of the charter members of this grand and glorious body, whose motive is the spread of His word and better teaching of the same.

In company with a delightful party of friends, we boarded the train at Reidsville August 21st, and after a charming ride through fields of heavy waving corn and shaded dell and vale, we were soon at Mt. Vernon Springs, where we found pleasant rooms, most excellent fare, and some of the brethren already assembled. Later on a delegation arrived from Raleigh, among the number Bro. N. B. Broughton, who is a delegation in himself.

On Tuesday at 11 a. m. we met in the Mt. Vernon Baptist church, near by the springs, and the discussion of topics according to the program was entered upon. It would be impossible for me to enter fully into details, so I only touch here and there. I wish I could describe the feeling of each one present. I can not; words are futile. Unity and harmony walked hand in hand.

Dr. C. A. Rominger's talk on the aim of the Chautauqua set the ball in motion, and soon we were fully into the work. Such talks and timely suggestions I never heard before, and it seemed the very spirit of Christ was in each and every heart. Love was the key-note under whose influence eye answered eye, heart to heart, as we touched elbows in this great work for the Master. The music was an inspiration. Organ, piano, cornet, and Prof. Wood on the violin, combined such sweetness and melody only equalled by the music of heaven itself. I sat and thought if this is earthly, what will the heavenly be?

Teaching, and its various methods, were fully discussed and illustrated. Bro. M. A. Allen of Reidsville, in his own inimitable style, taught the primary class, holding almost spell-bound the children by his earnestness and eloquence. Not everybody can teach a primary class, but here was a brother who could, and did, to the satisfaction of the entire Chautauqua. Teaching in other advanced classes was also demonstrated, and other teachers gathered help and inspiration by those who loved the cause of the Master so well. Not a suggestion but that which was helpful did I hear while present in the sessions of this body. The delightful social feature was another enjoyable item, meeting face to face, and hand to hand other workers from all over the State, thrilled me with love and intensified my interest in those of whom I had heard of but never seen.

After the sessions each day might be seen groups here and there in delightful conversation; humor sometimes held sway, then again the hushed tone and tear-filled eye bespoke the theme of Christ and his love.

The Rev. Baylus Cade of Louisburg gave life and animation to the whole Chautauqua, and we created him then and there Canon Cade, because he was the *shooting* brother, and well did his shots tell. His wit and good humor flashed and scintillated until he was thoroughly electrical in his influence. His sermons were beautiful in thought and word, and intensely practical in application, and will live long in the hearts of those who were present.

Dr. L. G. Broughton of Winston gave us a magnificent sermon on "Personal Work." His words were fraught with a burning zeal for the salvation of souls, and coupled with his great earnestness of manner made an impression never to be forgotten.

Altogether, it was the greatest and best meeting I ever witnessed, because it was so thoroughly helpful and uplifting in its influence. Could you have seen the faces of the godly men and women with quivering lip and humble spirit declaring that henceforth God should be more faithfully served, and his kingdom advanced by their daily lives, as I did, you, too, would say it was good to be there.

Like Peter, James and John on the mount of transfiguration, I fain would have lingered on this delectable mountain, but away down in the valley there was work to do, devils to be cast out by the teaching to others the love of Jesus, little lambs to be led into his fold, and sheep to be fed on his word, and so I turn and go down the mountain side, praying I may be better fitted to do my Master's work, helped and encouraged by the clasp of the hand and sweet fellowship and brotherly love I received while at the dear gathering of Christ's disciples.

As I gain the valley, turning my eye to the western horizon, the setting sun throws its rays gilding tree, and flower with its golden halo, and in fancy there comes floating through its mellow radiance the cadence of his voice whispering "Go teach," and "Lo, I am with you alway, even unto the end of the world."

ONE WHO WAS PRESENT.

Horsford's Acid Phosphate,
A Healthful Tonic.

Used in place of lemons or lime juice, it will harmonize with such stimulants as are necessary to take.

R. T. Bryan on Systematic Giving.

We Baptists do not give in proportion to our numbers and wealth. Many give liberally, but others do nothing toward sending the gospel to the heathen. Some think that it is due to hard times and lack of money, but our people manage to secure fine horses and buggies, Sunday clothes, well supplied tables, and whatsoever they need or desire in spite of the hard times. The greatest reason why we do not do more is because we are not systematic in our giving.

The churches of the Yadkin Association resolved to try to raise a cent a month for each member for Foreign Missions. I promised to write an article for the RECORDER, showing how this plan could be easily carried out.

CAUTION.

1. Do not reckon up the whole amount for the year, get frightened, and say that it is far more than we have ever done, and we cannot do it. Simply do your best to raise each month an average of one cent a month for each member, and let that amount be whatever it may.

1. Some members of our churches give much more than a cent a month. Now this plan does not mean to make any one give less, nor to have all give the same. We ought to give according to our ability. All are not alike able to give. I fear that when the judgment-day comes, we will still have some Baptists who contribute nothing. Some will give only a half a cent a month. If the plan is to be successfully carried out, many must give more than a cent a month to make up for those who give less and for those who do nothing. I suggest that those who have been giving more than a cent a month, instead of decreasing, simply increase their contributions one cent for each month, and let what they have been giving go to make up deficiencies.

3. If the churches wait until just before the associations meet, and then multiply the number of members by twelve cents, and try to raise that amount, the plan will certainly fail.

Mark, that the resolution is not to raise twelve cents a year for each member of the churches, but *one cent a month.*

HOW TO MAKE THE PLAN A SUCCESS.

1. Let the pastor and deacons (whose business it is to attend to the finances of the church) select several suitable young men and women to assist the deacons in forming a collecting committee. Then give to each one a list containing his proportionate number of the church members, from whom he is to try (and succeed) to collect the average of one cent each month. Give to each one those members most conveniently situated to him and over whom he will have most influence.

2. Do not let the collecting committee, nor the members of the church, be uneasy about securing too much money. Better give too much than too little. God always gives us more than he promises.

3. Be sure to try to get every church-member to give something each month. Write to those who are away from home. The success of this plan will depend very largely upon getting every one to give something, and to give it monthly. It is easier to give one cent a month than to give five cents a year. Some one may say that our people for months at a time have no money at all, not even one cent, and therefore could not give monthly. This objection can be easily overcome by either one of two ways. When we have money, we ought to lay aside the Lord's portion, and be ready to give it when the time comes. In case any one has no money, let him give a pledge for the amount, and redeem his pledge or pledges when he gets money. Collect each month's proportion of the yearly amount in that month, either in cash or pledges.

4. If our pastors will preach at least one sermon a year on Scriptural giving, and urge our people to study the Bible on this subject, and also give them information as to the needs of the Lord's work, it would greatly assist in carrying out this plan. The collecting committee ought to be as well informed as possible in what the Bible teaches about giving and as to the needs of all mission work.

I am giving this plan for Foreign Missions, and hence urge the importance of taking, in addition to the BIBLICAL RECORDER, the *Foreign Mission Journal.* The *Journal* is the best source of information about Foreign Missions.

I suggest this plan for the prayerful consideration of all our churches which have not already adopted a better systematic plan.

Will the pastors of the churches, or some readers of the RECORDER, see that this article is read in all our churches at the next meetings.

REASONS FOR ADOPTING THIS PLAN.

1. It is Scriptural. See 1 Cor. 16: 2; 2 Cor. 9: 1—9.

2. It would thribble the contribution of our State for Foreign Missions, and our churches would raise this increased amount far easier than they now raise the small amount given.

3. The money is needed monthly. Because our churches do not contribute monthly, the Foreign Mission Board have to borrow a great deal of money and pay interest on it. Monthly contributions would save this interest.

In conclusion, let me say a word to my

BRETHREN IN THE MINISTRY.

Dear brethren, the amount our churches contribute depends largely upon you. Will you accept this suggestion from your brother in Christ. Give it prayerful consideration and an earnest trial in case you approve of it.

Difficulties are not always disasters. The mind is often strengthened by contact with obstruction.—*Typographical Journal.*

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & Co., Props., Toledo, O.
Sold by Druggists, price 75c.

It isn't always the one that does the most talking that does the most thinking.—*Sel.*

The Japanese Pile Cure is the only proper application for internal piles and is guaranteed in every case by Jno. Y. MacRae, druggist, Raleigh, N. C.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 72. Contributions, $559.56.

STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The People.

Victor Hugo says that no one who thinks can pronounce the name of Italy without inexpressible filial emotions, for she is the mother of genius and of nations; she has endowed the world and blessed mankind. None can deny that Italy has been peculiarly prolific of great men. Her soldiers, statesmen, orators, poets, philosophers, artists, musicians, teachers, and *Christians*, have challenged the admiration of the world. More than six hundred years ago, her great University of Bologna enrolled in one year ten thousand students from all parts of Europe. Her libraries are rich in the oldest printed books, showing that her people were quick to avail themselves of the advantages of the newly discovered art of printing. During the period of the Renaissance she was the prime mover and chief promoter of art and learning.

Nor is the Italy of to-day entirely unworthy of her past genius and glory. Her difficulties have been peculiarly great and discouraging; yet in spite of them all—internal strife and disunion, foreign invasion and oppression, and, worst of all, Romanism, fitly styled her "incurable cancer,"—modern Italy has come to the front, has taken her stand among the great powers of Europe, and daily gives evidence of the fact that life still bounds in her veins, and that her wisdom and genius departed not with the ancients.—*Italy for Christ.*

A Plea for Chapel Building.

The poor of Italy are very poor, and the chances are that most of them will find no change for the better till they walk the golden streets of the New Jerusalem. Who could object to giving them a little church house of their own, where they may worship God undisturbed, where their hearts may be cheered and strengthened for the peculiar trials that await them, and where their calling and election may each day become more sure and precious! Special contributions are greatly needed to enable us now and then to avail ourselves of an unusually favorable opportunity to buy. Several such chances have slipped away from us during the last few years because we had no chapel fund on hand.

Our Mission Work in Italy.

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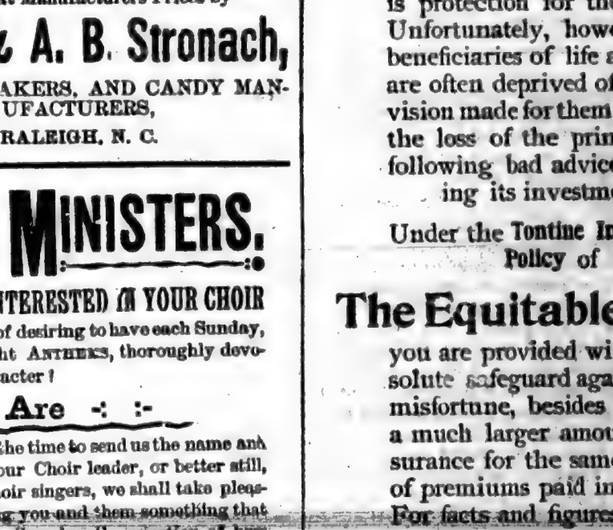

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The Eighth Year on a Hard Field.

Dear Recorder:—I have been on this field this is the eighth year. In many respect this is the hardest field in the State. This is in the bounds of the old Kehukee Association. Elder C. B. Hassell, the leading minister of that denomination, lived and died in this town. Elder Sylvester Hassell, his son and one of the finest educated men in this State, lives here and preaches at old "Skewarkey," just one mile from town. Hon. James Edwin Moore, one of the most widely known and influential lawyers at the bar, also resides here. The Episcopal and Methodist churches are some seventy-five years old, and were using their influence long before the denomination I represent was ever known in this place. Though we are quite new here, yet our influence is felt considerably in this county. Even the past eight years have brought us more prominently before the people, and we now command their respect. During this time we have made some progress. Under the immediate pastorate of the writer, two excellent houses of worship have been built. Some 150 have been added by baptism and letter. A parsonage at Hamilton and the church there have been remodelled. The church here has built a baptistery, dressing rooms, and has been repaired and painted outside and inside as well as newly carpeted.

The contributions have largely increased, too. Seven years ago the church here gave the pastor fifty dollars; the last minister, four hundred dollars. Over twelve hundred dollars in cash have been sent the Orphanage, and all along the lines improvement has been going on.

But alas! Death has been here, too, and has taken away some of our most prominent ones. During my third year, R. B. Salsbury was called to his reward. Soon after Sister J. A. Whitley, and last year Sister Dennis Simmons, the founder of our church here, and the lovely wife of S. F. Williams, Sister Mamie Williams, were called away. This year, Bro. D. F. Davenport and Sister Estelle Doughtey have answered to the roll-call from above, while brethren Snow, Robertson, Parker, and many others have moved away. Others, whose names I have not time nor space to recall, have been called to duties elsewhere.

There are rumors that others, who will be missed as much as any of these, will soon enter upon other duties than those which now engage their attention. This will doubtless affect me in my work here, and I shall make arrangements to resign the work to other hands. I therefore state that should any church who can stand the "old-time preaching" and who can appreciate a plain, modest man, and who do not think a man forty five years of age is too old to do pastoral work, be in need of a pastor, it might be to their interest to communicate with the undersigned. GEO. J. DOWELL.

N. B. These brethren and sisters have been very kind to me, and I leave them without a single note of discord.

G. J. D.

Williamston, Sept. 7, 1893.

From Rev. L. N. Chappell in China

Dear Recorder:—I send you in pamphlet form an account of the Sung pu murder of Messrs. Witholm and Johansson. Please use such parts, or all of it, as may seem best to you, in order to get this matter before our brethren and sisters. To my mind this sad event teaches important lessons that all of us should not be slow to learn.

Since this meeting in Hankow the Swedish Consul, Mr. Bock, has gone to see these the magistrate and Tantoi; but accomplished nothing. An appeal made to the Tantoi by some friends of the deceased was laughed at. They no longer veil their unwillingness to protect missionaries in China, outside the limits of the few treaty ports in China. A significant fact appears in the refusal of the officials in Nanking to allow some missionaries to occupy an abandoned temple on a hill outside of the town as a temporary resort during the heat of summer, basing their refusal on their inability (?) to protect them outside the limits of treaty ports. This is the action of officials second in rank in the empire. What is the meaning of this, for these men are not foolish, nor jesting? Are all missionaries in the interior, likely to be recalled by command of the Chinese government? No one can answer this question at present.

What is the cause of this sudden change of front presented by the Chinese government? In reply we would call attention to the fact that the treaty rights existing in China have been obtained by force; and that it would be nothing strange if for good reasons (?) these privileges were withdrawn as soon as China dares do it. If attempted even, great harm may be done the cause of missions all over this empire. Again the time elapsing since the Geary bill was pronounced constitutional by the Supreme Court may suggest a reason, or occasion, if not a cause. Although Li-Hong Chang, Prime Minister of China has professed willingness to treat American citizens with kindness, to still regard treaty rights granted U. S. citizens, he may have intimated indirectly, though privately, that if injuries were done foreign citizens in China, this would likely be to all officials under him a good pretext for not protecting the lives and property of foreigners or grant indemnity for injuries done in riots, &c. This would be virtually permission given these agitators of foreign riots to begin their work again with the hope of protection. I should not be surprised if China should seek such a course of revenge.

And yet I believe God is planning an enlarged usefulness for mission work in China; [illegible] long we may, yet many barriers removed, and the gospel going into every [illegible] and every home of the Chinese people. There may be, however, a day of persecution [illegible] God's people, as the forerunner [illegible] God to make us ready to faithfully do, and suffer his will in every circumstance of life; and that now he shall make even the wrath of man to praise him, and become a help rather than a hindrance to his cause in China.

In the meantime let us press forward with inspiration and hopefulness; for the Lord is leading his host to sure and speedy conquest.

L. N. CHAPPELL.

The Late Rev. R. R. Day.

RESOLUTIONS RELATIVE TO HIS DEATH.

At the August meeting of the "Sunbeams," a missionary society composed mostly of the young people connected with the congregation of the Warren Plains Baptist church, the following resolutions relative to the death of Rev. R. R. Day, one of its most valuable members, were unanimously adopted:

Resolved, first, That in the death of our much loved brother, we are not now able to understand why he who was so good, so consecrated, and whose future was so promising for usefulness, and whose devotion to the Lord's work in its varied fields was so marked should have been so suddenly taken from us.

Resolved, second, That while we do not understand this mysterious providence, we recognize the fact that God called him, and when he speaks, our hearts, however troubled, must be still and soothed to rest in the comforting assurance "He is too wise to err and too good to be unkind."

Resolved, third, That although comparatively a stranger, having been with us a short time, he had fully identified himself with our people, and we loved and valued him for his many noble traits of character, especially his social qualities broad and liberal charity and utter unselfishness.

Resolved, fourth, That our sympathies go out to the dear father and mother on whom this blow falls hardest, and commend them to him who ever tempers the wind to the shorn lamb and pray his Divine blessing and guidance on their declining years.

Resolved, fifth, That a copy of these resolutions be spread on our record book, and one sent to his parents, and one to each the BIBLICAL RECORDER and *North Carolina Baptist* for publication.

W. E. HAWK,
W. E. BUGG,
N. L. SHAW,
Committee.

This and That.

At the late session of the Flat River Association a very pleasant and interesting discussion was drawn out by the report on Sabbath schools. There was a difference of opinion in regard to "Branch Sabbath-school." Some engaged in branch schools thought their work was disapproved of by others. One fact in regard to the matter failed to be mentioned in the discussion. It was this: No one objects to branch schools where they are needed, provided all the members of the church will work together in the church schools in the morning, and then go in the evening and do branch work. Bro. T. H. Street and wife of Roxboro work in this way, and there can be no objection to it. A branch school can only be objected to when it is run in a way to weaken and injure the church school.

Fault-finding and creating division in our denomination in regard to plans of work is greatly to be deplored. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Bro. R. T. Bryan, returned missionary from China, came to the Flat River Association almost an entire stranger. He went away known and loved by hundreds. He is one of the most interesting speakers on Chinese character and mission work among them to whom I have ever listened.

Temperance was discussed in a lengthy, spirited and interesting manner at the Flat River Association. All the speakers endorsed the report, which condemned as inconsistent and unchristian the conduct of those church members who visit bar-rooms.

Three young persons recently presented themselves to a Pedobaptist church for membership. The preacher asked them if they had been baptized. They answered, "We do not know." The preacher had to ask their parents in regard to the matter. If they had been baptized in infancy they would not have known it unless some one had have told them of it. Is this *intelligent obedience* to Christ? J. A. S.

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Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Three Forks Asso, $12.00; Beulah Asso, 50.00; Tar River Asso, 325.00; Brushy Mountain Asso, 4.20; "Society," South Yadkin, 65.45; W M S, Cary ch, 2.00; Murfreesboro ch, W Chowan, 2.38; W M S, Barlow's Chapel ch, 2.00; W M S, Greensboro ch, 8.00. Total, 471.03. Previously reported, 3,805.09. Total this year, 4,276.12.

Foreign Missions—Three Forks Asso, $24.35; W M S, Reynoldson ch, Chowan, 5.80; Lea-Bethel ch, Beulah (on pledge), 1.00; W M S, Gum Spring ch, 1.79; Cashie ch, W Chowan, 3.00; "Society," South Yadkin, 6.00; Pleasant Hill ch, Green River, 6.85; Perry's Chapel ch, Central, 99c; W M S, Scotland Neck ch, Tar River, 6.40; W M S, Cary ch, 2.00; W M S, Barlow's Chapel ch, 2.00. Total, 60.18. Previously reported, 3,768.49. Total this year, 3,828.67.

Home Missions—Three Forks Asso, $9.36; Lea-Bethel ch, Beulah, 2.00; "Society," South Yadkin, 3.00; Pleasant Hill ch, Green River, 1.36; Bethany ch, West Chowan, 3.00; W M S, Barlow's Chapel ch, 1.50. Total 20.22. Previously reported, 1,588.10. Total this year, 1,608.32.

Education—"Society," South Yadkin, $5.00; Pleasant Hill ch, Green River (J M Walker), 30c; Yadkin Asso, 5.70; Eaton's ch, So Yadkin, 7.00; Rev W J Hopkins, 2.00; Jacob Stewart, 1.00; Mt Pleasant ch, Brushy Mountain, 15c; Bethany ch, W Chowan, 3.00; Holly Grove ch, ditto, 10.00. Total, 34.15. Previously reported, 1,593.61. Total this year, 1,627.76.

Orphanage—Three Forks Asso, $16.70; S S. First ch, Raleigh, Central, 15.00; Piny Knob ch, Green River, 2.50; Sunbeams, Cary ch, 2.35; W M S, Greensboro ch, 5.00. Total, 41.55. Previously reported, 645.71. Total this year, 687.26.

Ministerial Relief Fund—Orphanage ch, Thomasville, $5.00; Galleed ch, Bladen County, 4.40. Total, 9.40. Previously reported, 211.30. Total this year, 220.70.

J. D. BOUSHALL,
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Raleigh, Sept 9, 1893.

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What Suggestions can be Offered for Making Secret Prayer a Great Reality. By the Rev. Henry Wright, M. A., late Hon. Secretary Church Missionary Society, London. New York: Wilbur B. Ketcham, 2 Cooper Union. Price, 15 cents.

The Treasury, says: "This booklet is the first in the Helpful Hour series that this enterprising publisher is issuing, each of which is designed to give counsel and suggestions to every Christian in regard to his spiritual life and work. This one is full of most excellent advice, based upon God's Word and upon the experience of one who has long lived in communion with God. Its suggestions are arranged under three heads —Preparations for Secret Prayer; The Act of Secret Prayer, Our Conduct After Secret Prayer. Every Christian could read these suggestions to advantage.

Centa—The Child Violinist. By Anne Kendrick Benedict. 12mo., 192 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

Few sights are calculated to more quickly arouse the sympathy of the beholders than that of young children thrown out into life and compelled to fight its battles, deprived of the care of father and mother. There are few sadder woods than "orphan." It is this fact in part which arouses the attention of the reader to Mrs. Benedict's story of "Centa," an attention, however, which is held and increased by the bright, interesting way in which the little story is told. From the time Centa arrives at the railroad station in C—— accompanied by her twin brother Fritz to the time when we lose sight of them in the happy home of their grandmother—she an educated young lady and he an entered student at Brown—the interest of the reader does not flag for a moment. Mrs. Benedict, the author, is the daughter of Dr. Kendrick, for so many years the professor of Greek in the University of Rochester. We hope that this will not be her last appearance as one of the writers of the Publication Society.

Christ's Acted Parables. A study of the Miracles. By N. S. Burton, D. D. 12mo. 256 pp. Price, $ 100. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The relation of the miracles of our Lord to his ministry has been subject to very great misapprehension. This has pertained to both the nature and function of miracles with consequent detriment to their legitimate influence. Some have regarded them as stumbling blocks, to be as far as possible removed, while others who would believe in them, have been sadly perplexed to know just what to do with them, at least, so far as their permanent value is concerned. Many who recognize their value in authenticating Jesus as divinely sent, have not so well known how to connect them with the service of his truth for all time. It is especially in the interest of this feature of miracles that Dr. Burton has written this work. He has conceived of the miracles of Christ as acted parables. The miracle, according to his thought, contains moral, spiritual truth no less then the parable. It is conveyed in a different way. It appeals to the eye. It so emphasized what had been otherwise conveyed to the ear. Thus Dr. Burton finds in the miracles just what we should expect to find with this conception of them, a progressive unfoldment of spiritual truth.

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NEWS OF THE WEEK.

State News.

James O. Conner of Greensboro dropped dead while at work on the 5th inst.

The *Enterprise* says that the dried fruit trade is a big thing in Newton now-a-days.

All the railroads of the State have voluntarily surrendered their exemption from taxation.

The recent heavy freshet in the Roanoke river did great damage to crops. Hundreds of acres of fine corn were destroyed.

Logan D. Terrell of Wake has been appointed Secretary to the Bureau of Labor Statistics, succeeding W. W. Hall, deceased.

Commissioner of Agriculture Robinson estimates the damage to crops in the State from the recent storm at twenty-five per cent.

The Kernersville *News* says that the total loss to property in that place produced by the recent cyclone will doubtless reach $15,000.

A number of persons are interested in a plan for the purchase and preservation of Raleigh's fort on Roanoke Island in North Carolina.

The bulletin of the State Board of Health says it is estimated that one thousand deaths per year occur in North Carolina from typhoid fever.

Hon. F. M. Simmons has been appointed Collector of Internal Revenue for the fourth district of North Carolina. His headquarters will be at Raleigh.

Near Trap Hill, Wilkes county, August 29th, Mrs. Hettie Holbrook was thrown from a wagon and run over, receiving injuries from which she died.

Mr. C. Alphonso Smith of Greensboro an A. M., of Davidson and Ph. D., of Johns Hopkins, has been unanimously elected to the Chair of English in the University of Louisiana.

Dr. Wm. J. Battle of Chapel Hill has resigned the position of assistant in the Latin department of the University of Chicago, and has been elected to the Chair of Greek in the University of Texas.

Charles Price, Esq., of Salisbury has been appointed division counsel for the receivers of the Richmond & Danville road in this State. Hon. David Schenck will be consulting counsel after October 1st.

Upon the back of a one dollar bill to hand the past week was written these words: "My all out of $100,000. Cards the cause." Across each end the words, "Beware of cards," appeared.—*Winston Republican.*

The Cherokee Indians in the Western part of this State number about 1,200. They own 73,000 acres of very fine land. Their new chief is Stillwell Sounooke, and it is said he cannot speak English at all.

On the 1st of this month work was temporarily suspended at the Egypt coal mine. This was done because of the financial panic, it being impossible to collect the amounts due for coal heretofore mined and sold, and not because there is any indication of the coal giving out.—*Chatham Record.*

We are gratified to report that General R. F. Hoke who owns a large tract of land on Brown Mountain, adjoining the lands of the Caldwell Lumber Company, and who has spent a portion of the summer prospecting on his property, has discovered a large bed of Kaolin.—*Morganton Herald.*

While holding teachers' institutes in Western North Carolina Prof. McIver learned that in two districts in the county of Cherokee people were taxing themselves to supplement the public school fund and thus have longer school terms. In no other county in the State is this done.

James Beattie, aged fourteen years, of Paw Creek, Mecklenburg county, died several days ago of blood poisoning, caused from a singular accident. About two months ago the boy fell upon a brass pin which went into his side to the head. The pin was pulled out, and shortly after inflammation set in and gradually blood-poisoning came on.

Mr. John G. Mason, aged about seventy years, of Pitt county, met death suddenly on the 21 inst. Mr. Mason was on his way home from Greenville, when his horse shied and threw him out of the buggy. He had been troubled with a sore on one of his legs for some time, and in the fall ruptured an artery near this sore from which he bled to death.

The Newbern *Journal* says during the storm at Nag's Head the scalp of a woman washed ashore and was found by one of the cottagers on the beach. The hair was about fifteen inches long, and clots of flesh were attached to the inside of the scalp, which appeared to be a fresh one. After this a diligent watch was kept for the body, but none came ashore.

A colored woman in Littleton, according to the *Courier*, recently attempted to poison a man she loved, because he intended to marry another woman. She arranged to poison the well where he got water, but she was fortunately detected and is now in the Warrenton jail. If she had carried out successfully her plan of putting poison in the well, it is probable that several persons would have suffered.

Durham is to have a factory for the manufacture of one, two and three pound sacks for fine salt. Hundreds of thousands of these sacks are used in western New York, Michigan and Kansas. It is said that heretofore the sacks have been made exclusively in New York and Pennsylvania. The Durham factory will probably begin operations in October, and it is thought will give employment to one hundred persons.

The Wilmington *Messenger* gives it as a positive and unmistakable fact that the salt spray driven from the ocean by the hurricane has killed leaves on the trees all the way to the city. The fact that from Wrightsville to Wilmington the leaves were withered only on the side of the tree from which the spray came shows that it was salt spray that did it. A half mile from Wrightsville the leaves were covered with salt crystals and salt crystals formed on window panes in Wilmington and also on eye-glasses.—*Newbern Journal.*

General News.

A girl baby was born to the President on the 9th.

In a local option election Tuesday week, Roanoke, Va., voted dry.

The Nicaragua Canal Company has gone into the hands of a receiver.

The Pan-American Medical Congress convened in Washington City last week.

H. A. Harvey, the celebrated inventor, died on the 4th inst., aged seventy years.

Hamilton Fish, Secretary of State, during Grant's administration, died on the 7th inst.

George S. Turner, the double murderer, was hanged at Spartanburg, S. C., on the 1st inst.

One death from Asiatic cholera recently occurred in Jersey City. No other cases are reported.

A fire in a tenement district in New York City on the 6th inst., caused a loss of $150,000.

Three men were killed in a difficulty over the ownership of a corn-cob pipe at Rocky Comfort, Texas, on the 5th inst.

The accute stringency in the New York money market has about disappeared. The banks are paying out cash freely.

Labor Day, September 4th, was celebrated by parades of workingmen, speech making, &c., in many of the large cities and towns.

Mills and factories of various kinds which were compelled to shut down temporarily, are resuming operations all over the country.

The Richmond and Danville authorities have decided to reduce the wages of all their employees except conductors and engineers.

Twelve persons were killed and as many more injured in a collision between a milk train and a passenger train near Colehour, Ill., on the 7th inst.

Miss Amanda C. Ribble, an aged inmate of the Richmond, Va., almshouse, has just won a suit for certain lands near Norfolk, valued at about $70,000.

North China has been visited with the most destructive floods in twenty-five years. Many lives were lost, and an enormous amount of damage done.

The Grand Army was encamped at Indianapolis, last week, in its twenty-seventh annual meeting. Ex-President Harrison made the address of welcome.

In Cincinnati, O., on the 4th inst., an electric street car was wrecked killing two persons, and fatally injuring six more, while forty others were hurt less seriously.

Emma Goldman, the notorious New York Anarchist, has been arrested in Philadelphia on the charge of inciting one of the recent riots which occurred in New York.

The Virginia Prohibitionists met in Richmond on the 6th inst. Col. J. R. Miller was nominated for Governor, John S. Tyler for Lieutenant-Governor and W. G. Kagley for Attorney-General.

Dr. T. Thatcher Graves, awaiting his second trial for the alleged murder of Mrs. Josephine Barnaby of Providence, committed suicide in the county jail at Denver, Col., on the night of the 3d inst., presumably by taking poison.

The United States Senate has been occupied for the past few days with speeches for and against the Wilson bill, which passed the House. It is said that the majority of the senators is for the bill, but the minority have resorted to obstruction methods. A vote will probably be taken the latter part of the week, when, it is thought, the bill will pass with an amendment favorable to silver legislation. The House of Representatives has, after considerable debate adopted the rules that are to govern that body during the present and next session. A motion to allow eulogies on dead congressmen to be delivered only on Sunday has been defeated; likewise a bill to deduct from the salary of representatives during absence from regular sessions, unless imperative, was killed. The committee on ways and means is dealing with the tariff question, which will come up for consideration as soon as possible. The general condition of the country is more favorable.

MARRIED.

VANN—GRAVES—On Sept. 6th, 1893, in Selma Baptist church, by Rev. O. C. Horton, Mr. John E. Vann of Winton, N. C., and Miss Leonie T. Graves of Selma, daughter of Mr. and Mrs. D. H. Graves.

DIED.

HINES—Mr. George W. Hines, of Cypress Creek township, Franklin county, N. C., was found dead in bed at his home on Tuesday morning, Sept. 5th, 1893. It is supposed he died of heart disease. He had been indisposed for a few days, but no cause existed for his family to suspect fatal results. He was about eighty years of age. Seven children and many grand-children, together with a large circle of friends survive to mourn their loss. He was a good citizen, an excellent neighbor, and genial and kind to all. He was possessed of a powerful physical manhood, but for some years, owing to the infirmities incident to old age, had devoted himself to the lighter duties of his farm. His death is much regretted.

J. H. A.

MATTHEWS—Bro. Thomas Matthews, for many years a prominent member of Mill's Creek Baptist church, Harnett county, of which he was also church clerk until his ill health compelled him to relinquish his duties, died Sept. 1st of paralysis. He was a true and faithful Christian, ever ready to respond to the needs of his church. He believed in cheerful giving, and especially in helping the poor. He sowed many good seed in heathen lands through Bro. Yates in years gone by.

Bro. Matthews was well-known in his community as a business man, and his presence will be greatly missed, especially in his native county, where he was deputy sheriff under Sheriff Johnson, and where he had been justice of the peace with the exception of three years, since the county was established. He was at one time a Harnett county commissioner, in which capacity he always endeavored to sustain his people's wishes. Through all, he never forgot his religious duties. He had been a subscriber to the RECORDER for many years. At the time of his death he was seventy-five years old. He leaves a wife and several children to mourn their loss.

News-Observer and *Evening Visitor* please copy. W. P. MATTHEWS.

CURLEE—Sunday evening, just as the last stroke of the church bell was heard, the pulse of our dear sister, Mary E. Curlee, beat for the last time, and as the sound of the bell died away in the distance, her soul winged its way to her final home. Sister Curlee's death was rather sudden. She was sick less than twenty-four hours ere God called her unto himself. She will be sadly missed by all her friends who have known her. We will miss her once familiar face in our congregation, where she so frequently came, and the writer remembers well how she has often helped him by her presence at the sanctuary. She will be missed most by those who knew and loved her best—her husband and children. Their hearts sorrow deepest and their household is the saddest of all. Indeed, a deep gloom has befallen them which only the light of God's eternal Son can dispel. We cannot say unto them, do not sorrow; but like the Apostle, we would say, sorrow not as those who hove no hope, for they buried her in the hope of the resurrection unto life. Sister Curlee was born Dec. 10th, 1854; married O. C. Curlee, Nov. 23d, 1871; died Aug. 20th, 1893. She was a consistent and faithful member of the Baptist church for nearly fifteen years, and always found her sweetest joy in doing her Master's will. As a mother she was tender, kind and true, and was a wife faithful in all things. Her funeral service took place from the Baptist church, Monday, Aug. 21st. A large host of friends, relatives and citizens attended, and we laid her body away to await the coming of him who is the resurrection and the life. We most earnestly commit her husband and children to the tender love of our Heavenly Father in their great bereavement. She sleeps, and we have every reason to believe she sleeps in Jesus, blessed sleep, from which none ever wake to weep.

M. A. ADAMS.

Monroe, N. C.

Tributes of Respect.

WHEREAS, In the providence of God Bro. R. R. Day has been removed from the pastorate of New Bethel church, therefore

Resolved 1. That in sorrow we mourn, asking the Comforter to help us to say "Thy will be done."

2. That his short pastorate with us we cherish in love, hoping to meet him beyond the river.

3. That a copy of these resolutions be spread upon our church book, also one copy be sent the family of the deceased, and one sent the RECORDER for publication.

JUDSON WEATHERS,
T. L. BANKS,
D. B. BUFFALOE,
Committee.

The Pleasant Hill Baptist church has adopted this tribute to the memory of the late Rev. G. P. Moore:—

WHEREAS, Our wise and loving Father saw fit to call very suddenly from earth to heaven on July 23d, 1893, our much-beloved brother, Rev. G. P. Moore, therefore

Resolved 1. That while we so sadly miss him, and it seems so hard to have to give him up so unexpectedly, yet we humbly submit to his will who doeth all things well.

2. That this church has lost a worthy, zealous member, the churches to whom he preached a faithful, untiring pastor, his family a kind, indulgent husband and father.

3. That we extend to the bereaved family our heartfelt sympathies, praying that the Holy Spirit may comfort their sad hearts, and guide them all safely home at last, where sickness, sorrow and partings will come no more.

4. That these resolutions be spread upon the minutes of the church, a copy sent to the family of the deceased, and also to the BIBLICAL RECORDER for publication.

A. S. GARNER,
ALFRED JOHNSON,
Committee.

The following resolutions were unanimously adopted by the Pittsboro Baptist church Sept. 3d, 1893, on the death of W. F. Foushee:—

Wm. F. Foushee was born in Chatham county, N. C., Feb. 14th, 1826, and died in Pittsboro, N. C., Aug. 25th, 1893, aged sixty-seven years, six months and eleven days, leaving a family consisting of seven daughters and one son, and a host of other relatives and friends. He was a member of Rock Spring Baptist church from 1874 to 1882, and of Pittsboro Baptist church from 1882 (the date of the re-organization of the church) till his death. He served as deacon and treasurer of both churches, and was treasurer of Sandy Creek Association for many years. He was elected Clerk of the Superior Court of Chatham county for twelve years continuously, and discharged the duties of the office for more than eight years besides. His most intimate friend and kinsman, who has been his companion from infancy, says of him: "He was as near perfect in my estimation as it is possible for human beings to be."

Resolved 1. That in the death of Bro. Foushee the church has lost one of its most devoted members, his family a kind and affectionate father, his neighbors a wise, unselfish and reliable counsellor, the poor a liberal benefactor, and the county a pure and patriotic citizen.

Resolved 2. That these resolutions be spread upon the minutes of the Pittsboro Baptist church, and that a copy of the same be sent to the family of the deceased, and forwarded to the BIBLICAL RECORDER and *Chatham Record* with request that they publish the same.

N. B. COBB,
W. N. STRAUGHAN,
J. M. GRIFFIN,
W. R. HUNTER,
Committee.

W. R. HUNTER, *Church Clerk.*

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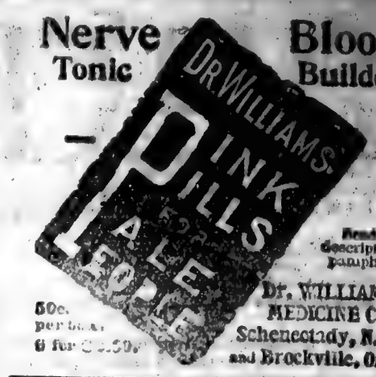

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Now.

Look not to the Past for pleasure,
Nor yet to the Future turn;
For the Past has filled its measure—
Let it lie in Memory's urn.

Not the Past, nor yet the Future,
Can we mortals call our own:
Only ours the living Present—
Here alone we have our home.

Memory throws deceitful glamor
Backward o'er the path of Life—
Smoothing over the roughest places,
Cov'ring up the scenes of strife.

Little joys and little sorrows,
Woof and warp together wrought,
Make the texture of the fabric
That the past to us has brought.

Hope stands by with lifted finger,
Pointing to a future store—
Sweetly whispering, "That obtaining,
You'll be happy evermore."

Darling Hope but cheats our fancies—
Does us wrong in doing this;
Takes us from the living Present
To the Future for our bliss.

Thus we see not, sweetly nesting
'Round the path through which we tread,
Sweetest flowers of joy and gladness
Waiting but to crown our head.

Look not forward to the Future,
Look not backward to the Past;
Turn you to the living Present—
Find in this your joy at last.

—Longfellow.

In School Again.

Certain boys and girls are at this moment, perhaps, thinking of going back to school with somewhat of the same feeling with which a convict who has escaped and been recaptured thinks of being taken back through the prison door.

If these boys and girls were to be told that they had really been going to school all through their vacation, and were now about to enter upon a long period of agreeable entertainment, they would probably think that some sort of riddle were being propounded to them, or that a poor joke were being attempted at their expense.

And yet the first clause of the statement is certainly true in a broad sense of all boys and girls, and the second clause of it may easily be made true by any young person of average abilities.

In the formative part of life—and it should be so throughout life—no one ever ceases from learning. One cannot help learning. Perhaps what is learned may not be worth learning, and had better be left unlearned. But learn something one must; and a really good vacation is the one which has been employed in picking up some useful knowledge or accomplishment while recreating mind and body.

We go to school outside of the school-house, to our fellows and our elders. Many thousands of boys and girls have probably learned of others, during this vacation, to swim. Many others have learned to ride horseback, to drive, or they have improved their game of base ball or lawn-tennis.

These are all valuable bits of "schooling," and will be looked back upon, in maturity, as a really important phase of the person's education.

A wise man said he had learned most when he did not know that he was learning anything. But if he had known it, he might have learned just the same. The interest in a subject, stimulated by pleasure, was the real secret of his retaining what he learned; and a conscious interest is even more valuable than an unconscious one.

Since this educational play-spell called vacation is now passed, or very nearly so, for this year, the boy or girl with a "level head" will seek to impart something of the recreative spirit into the long work-spell before him. There are two reasons why he should do so.

The first reason is that he will have a much better time. The pupil who takes an optimistic view of his books gets along better with them, enjoys himself more, meets smiles and encouraging words from his teacher, instead of frowns and cutting remarks, and has more time and a better zest for his play, than the pupil who takes a pessimistic, disconsolate view of his books.

The second reason is that one learns more in this spirit, and remembers more of what he learns. Under the influence of an eager interest, the thing taught by the book or teacher makes a more sharp and lasting impression on the mind.

To many boys and girls this reason may seem to be of secondary importance; and yet it is certainly worth considering.

It is not always the fault of school-boys and girls that they hate their books, instead of liking them. Sometimes there is nothing amiable about a book. Sometimes a teacher totally fails to inspire or stimulate interest in a subject. But stupid books are not so many as they once were, and teachers are learning how to teach well.

To nine pupils out of ten it is possible to take the cheerful view of books which will make them cheerful instead of discouraging things, and render a school an agreeable period—though not, of course, one of more play than work.

Work has always been a proper part of "schooling," and probably always will be. The most light-hearted pupil can hardly hope ever to get out of that. But work is a necessary part of the life of the good American citizen, too, and so far from being a thing to be avoided, it is a good and enjoyable thing if not overdone.—*Youth's Companion.*

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"Where's Mother?"

When the tired father returns at night from the office or shop, when the children come home from school, the first question is always—unless she stands in the very hall before their eyes—"Where's mother?" It is often said that the mother is the home. This question is one of the many proofs of the truth of this proverb. Unless the mother is in the house, the vital principle of the home seems to be lacking. She comes, and comfort, love and joy seems to enter with her. She goes, and there is a sort of breathless and uneasy waiting time until she comes back again.

To the true mother, the knowledge that she is thus indispensable to the loved ones should be one of the choicest possessions. It is only by cherishing the spirit which prompts the question, "Where's mother?" that she can properly instil into the hearts of her children that "passion for home" which one of our great writers has called the "first characteristic of manly natures." And yet not infrequently a tired mother will exclaim impatiently: "I wish that I could stir without having an outcry, 'Where's mother?'" To one who sets true value upon life and its duties and pleasures, such words come with an awful shock. Pearls seem to have been cast wastefully before the feet of such a woman.

But even if a mother hold most dear this precious tribute of love, how many are there who take pains to be at home when the children come? Or, if she must be absent, to leave word for them; or to tell them before they go in the morning or at noon that she expects to be gone when they return, with the reasons and regrets? It is only by mutual thoughtfulness in these so called trifles that the harmony of the home life can be preserved, and woe to her who does not appreciate them at their true value. It is impossible that the busy mother of a family, with shopping to do, calls to make, and meetings of various kinds to attend, should always be in when the children come home from school. It would show an undue regard for sentiment if she were to shut herself away from the outside life which every woman needs so much, and which she needs especially for the benefit of her family. But by following this rule, to tell the children in the morning, whenever she can, just where she is to be, and how soon she will be at home, she may keep alive and still foster, though she is absent, the sacred flame which she so highly prizes.

A lady was calling recently upon a friend, when a small boy came bounding in at the basement door about four o'clock in the afternoon, with the usual inquiry: "Where's mother?" "O, I remember, he added, immediately, "she said she was going to the mothers' meeting this afternoon. I wish she would hurry up and come back!"

"She didn't go," said the good natured Irish girl to whom he had been speaking; "she had word there wouldn't be any meeting."

"O, goody!" cried the urchin, leaping up the stairs two at a time, and bursting into the room where the ladies were sitting. His face was wreathed in smiles—but his shoes were muddy.

"O, Tommy!" exclaimed his mother, in a reproachful voice, as she pointed to the tracks which he had left behind him.

"Well, I was so glad you were home," he explained, as he saluted her visitor in boyish fashion, and imprinted a resounding kiss upon his mother's cheek. "I'm sorry about the mud, but here's my ball for you to sew up, and here's the geography you were going to cover; and may I go over to Will Smith's corner with my roller-skates?—there's such a daisy sidewalk over there!"

Verily, well may the mother forgive much in such a case. And blessed is she who can answer the children's question with a glad "Here I am!" and hear their sweet words of joy in her presence.—*Congregationalist.*

High Living,

if you keep at it, is apt to tell upon the liver. The things to prevent this are Dr. Pierce's Pleasant Pellets. Take one of these little Pellets for a corrective or general laxative—three for a cathartic. They're the smallest, easiest to take, pleasantest and most natural in the way they act. They do permanent good. Constipation, indigestion, bilious attacks, sick or bilious headache, and all derangements of the liver, stomach, and bowels are prevented, relieved, and cured.

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We hear of a good many requisites for traveling in comfort, but none of them surpass good temper, especially in hot dusty weather. To be indifferent to the crying of cross and tired babies, to draw a shawl or a wrap over the shoulders when some fresh air fiend persists in sending a current of cold wind from an open window or equally to be patient when you want the window open and somebody else wants it shut, to be ready to accept delays without grumbling, and to be as sweet at a journey's end as at its beginning, this is to be indeed good-tempered.

If one travels easily, and is not made faint and ill by the rapid motion of the train, or seasick by the roll of the steamer, there is little credit in keeping amiable. But many women suffer fearfully from jolting and jarring. Their heads ache, their stomachs rebel, their nerves are on edge. It is nothing short of saintly to be pleasant in these circumstances; but some people achieve it, and they are held in pleasant memory by their fellow travelers.

A certain amount of philosophy is an armor of proof when one is on a journey. The thought that not you but the conductor and the captain and the engineer are responsible for the safety of the cars or boat should suffice to keep you from needless and useless fidgeting when there is a halt. Some people waste an immense amount of energy in trying to undertake what is not in their province. No amount of idle fuming will cool a heated journal or repair a break in the machinery, so it is well to keep one's self from friction, maintain one's composure, and trust in the kind care of Providence.

In every emergency, in every experience, the good tempered person has the advantage of the one who is cross and irritable. This is always true.—*Harper's Bazar.*

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Do not remind her every time you see her of her failure to attend this meeting, or that, writes A. J. Parry in the *Ladies' Home Journal.*

Do not allude more than is needful in her presence to the devotion and activity of your former pastor's wife, or of the wife of some other pastor in town.

Do not make her president of all your societies, or chairman of all your committees.

Do not forget that she is a woman, and a wife, and a mother, before she is an assistant pastor.

Do not forget that her time is not paid for.

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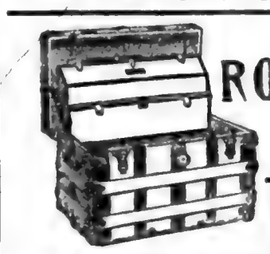

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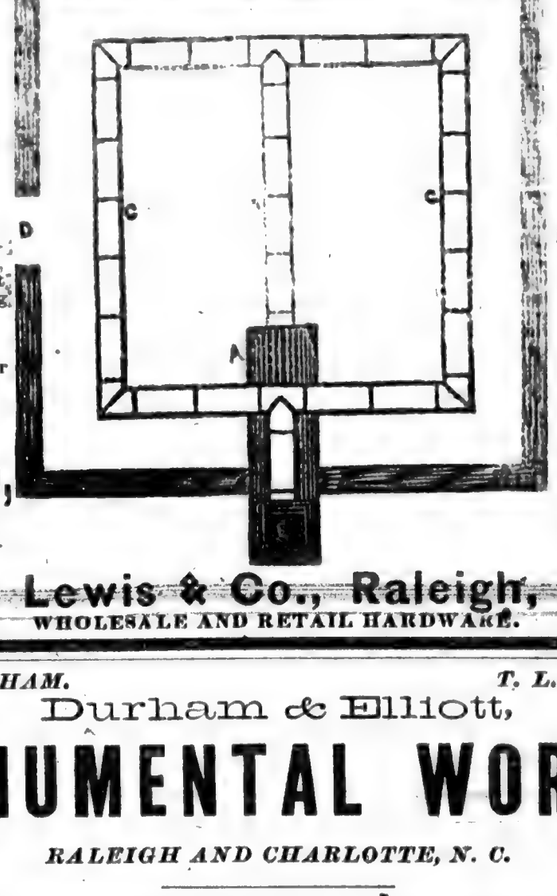

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NOW THAT the House of Representatives is making comparativly rather fair progress, it may not be inopportune to anticipate to a small extent the probable tariff legislation. In the first place, it might as well be impressed on the minds of the people that the party in power does not propose to effect free trade; and strange to say, although our generally accepted political economists affirm that anything that fetters commercial transactions is a menace to our welfare, the great majority of our people are so opposed to a direct tax system, that very few even dare champion the cause of absolute free trade. The Republican party fosters the policy of protection; the Democratic party believes in a tariff for revenue only. Between the two policies there is small difference, as a tariff that provides a respectable revenue will afford protection. And the difference finally depends on what class of articles is taxed. This is the question which is occupying the ways and means committee now. As for us, we don't care to what extent foreign luxuries are taxed, but we do want to see all necessary articles and raw material admitted free, and the tariff on all useful articles reduced to a minimum. If tariff laws founded on these lines should cause failures or reduce wages, the harm done would only be local, while its benefits would be general, and as long as the greatest good to the greatest number is the aim of all legislation, such possibilities have no bearing on the question.

AN HONEST Congressman recently made an effort to enforce such provisions as would compel those of his fellow representatives, who were in Congress apparently only to collect their salary, to regularly attend its sessions, or forfeit part of their pay. The motion was to deduct a certain amount from the salary of each Congressman who failed to render adequate excuse for his absence. It is a burning shame on our so-called lawmakers that the motion was defeated without deliberation or discussion by an overwhelming majority. The representatives seem to have reached that point of audacity that they ignore the fact that they are servants, and not masters, of the public. They do not seem to think that they have any well defined duties, or that their salary is a measure of their work. Only ten of the four hundred and forty-four representatives had the honest manhood to vote for the motion, and they were laughed to scorn by their lazy colleagues. No one would wish to deduct from the salary of a sick Congressman, but if any of them are absent to attend to private business, or for the purpose of loafing, they are not worthy of their trust or their salary. It is the duty of every Congressman to watch the interests of the people unceasingly, and when one fails to execute that duty, if he is honest, he will be willing to forfeit his pay. Congressmen haven't as much right to take holiday as factory hands. They should be taugh tthat they are the servants of the people, and that public opinion is their task-master, which holds the lash of the ballot ready to strike the first laggard, ready to relegate to private life and public disgrace the first mercenary who proves unworthy of and unfaithful to his trust. They are servants and not masters; else, our government is on a false foundation.

THERE are many young men to-day, forced to interrupt their college education for want of money, seeking to earn a living until brighter times may enable them to resume their studies. Their lot seems hard. They feel that they could command a far better position were their education more complete, and many of them, no doubt, are in despair. It is always to be regretted when a young man is forced to turn from his chosen course at college to some uncongenial calling on account of money troubles, and yet in a majority of cases it may prove greatly beneficial. A good hard struggle with stern realities for the young college student just before graduation is the next best thing to continuing his education, and in such times as these he should not be discouraged. They are lessons not to be found in a college curriculum that one must learn, and the sooner the better. He learns this year just what the graduate will have to learn in future years; and though his mind may become rusty in college studies, it will be all the brighter and stronger when at last he can feel that he has won his diploma by his own efforts. It may appear anomalous, but the names of thousands of our greatest men are indisputable evidence that it is the young man who early learned to struggle against great odds, and to fight an uphill fight, is the successful man after all. Let our struggling young men not be discouraged. Every difficulty that they overcome, every struggle that confronts them to-day, renders them all the stronger for future efforts, and makes their ultimate success more certain.

WE DO not feel that we are unduly optimistic in asserting that the active, healthy interest among all citizens of the United States which the present state of affairs has called forth, will be of vastly more worth to our future welfare than can be measured by our money losses. Never since our country became the great nation that it is, have the farmers and the wage-earners concerned themselves with public interests as they do to-day. Never have the people sought the "true inwardness" of our legislative departments of government as at present. The farmer has learned that his prosperity does not depend on his individual efforts, and he must know the cause in order that it may be removed. Naturally he may follow false lights at first, but in the end his interest and his investigations will make him a better citizen. A nation of educated and unbiased people, who know their needs and have the manhood to demand them, is as near a democracy as a government as great as ours can attain. This present campaign of education, induced by a general discontent, will do more towards effecting the permanent welfare than an hundred years of unbounded prosperity, which always fosters apathy; and political apathy in this day is as near slavery as the American citizen can approach. Let us learn; let us know what our true interests are; let us be above the senseless harangues of the demagogue; let us be above partisan ideas and sectional interests, and we may rest assured that we compose the true democracy, which is our ultimate end.

From Bro. Porter of Brazil.

Dear Recorder:—We left New York, July 1st, on the steamer "Maskelyne." Our voyage was made pleasant by the company of several fellow-passengers, whose kindness we still remember and for whom we cherish a strong friendship. Among the passengers were two young Brazilian gentlemen who have been attending school in the States, and who are now spending vacation at home. They gave us a great deal of information about the country, people, and customs of Brazil.

After losing sight of New York harbor, we saw no trace of land till Sunday morning, July 16th, when we caught sight of the Brazilian coast. I cannot express my feelings at seeing for the first time this great country before which there lies such a glorious future, were it not that her people are so firmly fettered by the chains of error and crime. Early on Monday morning we came in sight of Pernambuco, a city with a population of 120,000. At this place we have two missionaries, Bro. Enztminger and wife. We did not go ashore, nor even within the harbor, but remained outside while a small part of the cargo of our steamer was discharged into boats.

On the 20th we arrived at Bahia, which presents a fine appearance from the bay, but on going ashore we found the streets narrow, crowded and dirty, especially in the lower business part of the city. The upper city, which is reached by an elevator, is a little more airy, roomy and pleasant. Strange, new scenes greet us on every hand. Bahia has a population of 200,000, and is said to have 350 Catholic churches. Rev. R. E. Neighbour, the young brother who came out with us under appointment from our Mission Board, stops in this city to assist Bro. Z. C. Taylor, who has been laboring here for several years past.

At noon the next day we left Bahia and entered Rio harbor at noon the following Sunday, July 23d. Rio harbor is said to be the finest and most beautiful harbor in the world. The entrance is narrow, while the bay reaches far up into the land and is as smooth and calm as a mountain lake. In all my life I have never beheld a more beautiful and picturesque scene. More than a hundred ships are lying at anchor in the bay. The great metropolis of the Southern world with its population of 650,000 extends around the bay at a distance of twelve miles, numerous hills rise up abruptly in the very heart of the city, while in the near background, even in the suburbs, the great mountains clothed with tropical verdure to their very summits reach up nearly two thousand feet.

Brazil is to South America what our own country is to North America, and Rio de Janeiro bears the same relation to Brazil that New York, our largest city, and Washington, our capital, bear to the United States. Rio is the great door to the South American continent, and if South America is ever won for Christ, the work must be begun in Rio, because from this center flow numerous streams of influence which are destined to shape the progress and mould the character of the whole country. To an American entering the city for the first time, the people, language and customs appear so strange and different from what he is used to seeing, that he feels like he is in an entirely new world. The houses are built of stone, brick or clay, and covered with tiles, hence there is not much danger of destructive fires. Small mules, with their tails unsheared, and oxens with horns three or four feet long, are almost the only beasts of burden used, horses being used almost exclusively for drawing carriages. The street cars, which are drawn by mules, are crowded with people all the time. There are several electric car lines and some electric lights. The streets are very crooked and narrow and thronged with people of every description. During a walk of half an hour, one meets with representatives of every race and nationality under the sun. Rua do Ouvidor, which is the combined Rue Vivienne, Regent street, and Broadway of Rio, is neither very long nor broad, but the stores upon it are brilliant and in good taste. Horses, mules and vehicles of any kind are not allowed to pass through this street except for a short time in the early morning. It is so crowded with all kinds of people that one literally has to press his way through. There is no part of the city so attractive to the recently-landed foreigner as this street with its print-shops, feather-flower stores, and jewelry-establishments. The diamond, the topaz and emerald can here be purchased in any number, and are temptingly displayed behind rich plate-grass. The feather and insect flowers manufactured in Brazil are original and most beautiful.

Since arriving, I have preached twice to the little church in Nictheroy, just across the bay, while Bro. Ginsburg, the pastor, interpreted for me. As I spoke about the love of Jesus, and urged the Christians to be loyal to the Master, I saw the tears run down their cheeks, and after service they came forward and welcomed me into their midst. It means something to be a Christian in this place. Protestantism is not at all popular, and for one to declare himself a believer in Christ requires no small amount of courage and grace.

I think we shall like the mission work in Brazil, though it is by no means unattended with many trials, hardships, and sometimes persecutions. Mrs. Porter is very hopeful and courageous and looks forward with interest to the time when we can engage more fully in the work. She has been acting as organist for Bro. Taylor in the Rio church. We are studying the language and are getting so we can make ourselves understood. Next week we expect to move up to Juiz de Fora, a beautiful town of 20,000 inhabitants, situated among the mountains about two hundred miles from Rio.

In my next I will write about the religious condition of the people.

Much love to all the dear brethren and sisters in North Carolina, and especially to the dear good people of Wake Forest. God bless old Wake Forest College! She is like a city set upon a hill whose light is destined to shine in all parts of the world.

Brethren, pray for us and for Brazil.

Your brother in the Saviour,

SAMUEL J. PORTER

Rio de Janeiro, Brazil, Aug. 11, 1893.

Lustrous Christians.

BY REV. L. D. GEIGER, OCALA, FLA.

In Matt. 5: 14, the Saviour says of his disciples, "Ye are the light of the world."

Webster defines light as being "that agent in nature which dispels darkness and makes visible objects which were before invisible."

Light is one of the most beautiful and also one of the most useful of the natural agents. Think what life would be shrouded in perpetual night! It is no small honor, therefore, that the Saviour confers upon his disciples when he compares them to light. But let us inquire

1. *In what sense may Christians be regarded as "the light of the world?"* We answer: In only a secondary or subordinate sense. The Saviour declared of himself, "I am the light of the world;" and he is such, of course, in the most emphatic and superlative sense possible. The relation which the sun and the planets sustain to each other illustrate in this respect, we think, the relationship existing between Christ and his disciples. The sun is the great center of our solar system, and is surrounded by a large number of planets of unequal sizes, Mercury being, for instance, in round numbers, 3,000 miles in diameter and Jupiter 84,000. The sun is, therefore, the great luminary of the solar system, and the planets are the lesser lights.

So Jesus Christ, as the "Sun of Righteousness," is the great central luminary of the moral universe, and we are his stars. As stars, we are of greatly unequal magnitudes. Such men as Carey and Judson and Spurgeon are Jupiters, while we may be regarded as the Mercurys. But every true child of God, however small his diameter, is a star, and as such it is his province to shine.

2. *Whence do Christians obtain their light?* We answer: From Christ, the "Sun of Righteousness." Referring to our illustration again, the sun is not only the center of our solar system, but it is the source of all natural light. The planets around us look very bright, but they are perfectly dark bodies. They have no inherent light, but borrow their light from the sun. So we borrow our spiritual light from the "Sun of Righteousness." Inherently, we have no full and certain spiritual light. True, we have the light of an instinct which tells us that there is a God and that we are immortal beings, but it does not answer with any degree of certainty questions touching the being and attributes of God, or those touching the origin and destiny of man. Such questions as these can be answered only by the light of the revelation of Jesus Christ.

It is true, again, that we can see without any difficulty that man must have had a noble origin and must have an exalted destiny; the wonderful powers which belong to him prove this; but it is equally true that unaided reason cannot find out a certain answer to the above questions. Any man who knows anything of mechanics, even though he had never seen a lamp, would know, when looking at one for the first time, that it was made to give light. And yet the lamp has no inherent light. Left to itself it would never give light. And the same is true of man. He was evidently made to shine, so to speak; but he has no inherent light, and if left to himself could never do so. Let us remember and profit by the point made here, namely, that the only certain light we have respecting the most momentous questions which can be propounded is a borrowed light—borrowed from Jesus Christ, the "Sun of Righteousness."

3. *How should Christians employ their light?* We answer: They should reflect it to others. This is what the lamp does. It is what the stars do, also. And it is what Jesus Christ commands us to do. "Ye are the light of the world . . . . Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The emphasis here should be placed on the adverb "so." We should let our light "*so* shine." We should hold ourselves in such moral attitude before the world that our light will be reflected along man's pathway, and the way to the cross made plain and attractive, to the end that our Heavenly Father may be glorified. This we are to do in two ways. (1) By a correct faith or doctrine—one which will be a true reflection of the word of God. Many loose notions prevail on this subject. The religious faith of many is but a reflection of the faith of their parents, or of their church, or of their fancy. They seem to have no idea that the word of God is the only true and certain standard of faith. As between man and man, my neighbor has no right to dictate to me what I shall believe. So far as he is concerned, I may believe what I choose. But as between *God* and man, this is not the case. God has the right to dictate to man what he shall believe; and he has done so in the revelation which he has given of his Son. Man is under the most solemn obligation to receive this revelation and reflect it to others unmixed with the traditions of men; and a failure to do so will be fraught with the most terrible consequences. (2) By a holy life. I have emphasized the importance of orthodoxy of faith. Orthodoxy of life is no less important. The Bible not only teaches us what we shall believe, but also how we ought to live; and we are under as great obligation to receive the latter teaching as the former.

The professed Christian, not the Bible, is the world's hand book of religion. They do not look to the Bible to learn what religion is, but they judge of it as they see it exemplified in the lives of those who profess it. Therefore, if the professed Christian is not a true exponent of Christ's religion—if he does not reflect the true light of God's revelation—he makes enemies to Christ rather than friends for Christ. In other words, his light is a false light, an *ignis fatuus*, and he not only does not lead men to Christ, but he lures them to destruction.

Who has not heard of the wreckers—a class of men inhabiting the rock-bound coasts, and of some countries who, in time of storms, build great fires to lure benighted vessels on the rocks, with a view to plundering their cargoes? Something like these are they who, though professing to be God's stars, reflect, nevertheless, in doctrine or life, a light which comes not from the "Sun of Righteousness," but from the "Prince of darkness."

4. *Some things which hinder shining.* (1) The shining of a candle is often hindered by a bad wick. Sometimes some particle of foreign matter—as a crackling—gets into the wick, and the light is made flickering and uncertain.

In like manner, one or more particles of foreign matter—cracklings, so to speak—sometimes get in the wick of Christian character, and one's light is made to flicker. Among these we may mention a spirit of covetousness, of unforgiveness, and of censoriousness.

Let us try to eliminate these non conductors of light. Let us be steady going Christians. Let us not be like the century plant which blossoms out on very rare occasions and at very long intervals; but let us rather be like the geranium whose blooming is perennial. Let us not be flickering as the lightning bug, but steady as the stars.

(2) The shining of a lamp is often hindered by a smoked chimney. This may be compared to the spirit of indifference which affects so many church members. They profess to believe that the Sunday-school is a good institution, but they never go; that the mid-week prayer-meeting is essential, but they never go; that the Lord's day meetings for the public preaching of the word are important, and even essential, but they never attend unless it is perfectly convenient for them to do so. If any sort of excuse presents itself, they avail themselves of it and stay away.

Another thing to which the smoked chimney may be compared is a love of the amusements which are peculiar to the world.

Young people tell us that the Bible does not, in so many words, forbid such amusements as dancing, card-playing and theater-going. The spirit of these things, however, *is* forbidden. The command is, "Love not the world, neither the things that are in the world." And we are warned, "If any man love the world, the love of the Father is not in him."

When a Christian becomes bewitched with the world, two things are the natural result: his spirituality is greatly paralyzed and his influence for good is greatly crippled.

We need Christians who not only shine steadily, but *brightly;* and we cannot do this unless we shun even the appearance of evil, and stay hard by the cross. When we, like Peter, follow Christ "afar off," we may expect to shine (?) about as he did at the palace of the high priest.

I remarked that some of us are very small stars; but let us remember that the large stars do not always shine the brightest, but those which are nearest the sun. The planet Neptune is more than twelve times as large as Mercury, and yet the latter, even to the naked eye, is a very brilliant star, while the former cannot be seen at all except by the aid of the most powerful telescopes. The reason is that Neptune is nearly seven hundred times further from the sun than Mercury is.

So, as God's stars, it is not great learning or great genius which will make us shine most brightly, but a constant nearness (in prayer, in Bible study, and in good works) to Jesus Christ, the "Sun of Righteousness." Such nearness is possible to the least of us; so the very least of us have it in our power to shine steadily and brightly, and thus bless the world with our light, and glorify "our Father who art in heaven."

A lady went in trouble to her pastor. She wished to know what more she could do to bring her husband to Christ. "I have talked to him, and urged him, and warned him, till I am worn out, and still he remains unconverted." "Talk less to your husband, and talk more to God about your husband," was the wise reply.—*Western Recorder.*

Pray and work for the world's salvation.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 20, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

DICTATING TO THE PASTOR

It is very evident to any candid reader of the Bible that the pastor is invested with authority by the Great Head of the Church to act as the spiritual leader and guide of the church, or churches, over which the Holy Ghost has placed him. To do the work committed to him successfully, it is quite necessary for him to so exercise this authority as to control, to a great extent, the public worship of the sanctuary, the prayer meeting, the singing, and, in fact, the machinery of the church. For the same reason, his opinion should always have weight in matters of discipline and in the business features of church life and work. To fail to do these things is to delegate his authority to others, and this often means that he will lose their respect, and perhaps that of the whole church. The correctness of the above remarks is generally conceded by all thoughtful pastors, and by nearly all thoughtful church members. There are those, however, who, from one cause or another, are not so ready to concede such rights or authority to pastors, and in one way and another they show their unwillingness to do so. One of the most common plans adopted by those who pursue this course is to bring some direct or indirect pressure to bear upon the pastor that may force him to adopt their plans of work rather than his own.

For instance, some church choirs (or, at least their leaders,) may at times aspire to take the singing almost entirely out of the hands of the pastor, and reduce him to a mere figure head in simply announcing the hymns *they* have selected. It is never wise for choirs to ask for this right; and again, never wise for the pastor to grant it even if requested to do so. Singing is part of the worship of the sanctuary, and the pastor has no more right to delegate that part of the service entirely to others than he has to place the preaching of the word in the hands of others. It is sometimes the case that the pastor does not sing, or is not a good judge of music; but even in this case, if he is a man of fair energy and intelligence, he can soon ascertain what pieces his choir are most familiar with, and that they sing with most effect, and he can make his selections for any service from them. Of course he can at times give the choir larger liberty, and request them, either at the opening or closing of the service, to sing hymns of their own selection. This gives the choir an opportunity to air themselves, even to "show off" a little, if they are bent on doing it, and is the olive branch for the preservation of the peace and the "balance of power."

Again, local societies, in or out of the church, may at times attempt to dictate to the pastor, when he should close his church, or when and how he should preach on certain themes. There is quite a multiplication of societies now, both in and out of the churches. Some are opposed to them *in toto;* others are watching their drift before reaching a conclusion; others again pursue a conservative course, and while admitting the wisdom of some such organizations, especially *in* the churches and controlled by them, are opposed to their rapid and thoughtless multiplication. This latter position is the one occupied by the Recorder. Yet while occupying such position, we are not prepared to admit the right of such societies to dictate to our pastors as to their co-operation in any given "movement," or as to what themes they should discuss from their pulpits at stated times. The Christian Endeavor, the Y. M. C. A., the B. Y. P. U., &c., might become thoroughly convinced that the theme they discussed at the last society meeting, on which young Bro. A. made a thrilling speech, was a "living question" of vast proportions, and hence Bro. A., delegated or undelegated by his society, rushes to the pastor's study early in the week and requests or demands that the pastor preach on that theme the following Sabbath. The pastor may have already outlined a sermon or so for the ensuing Sabbath; he may be preaching a series of sermons to his church of a historical or doctrinal kind; he may be in the midst of a gracious meeting in which sinners are trembling under the word that they hear; but the society man cares for none of these things; souls may die and be lost, but the great question with him is "will this pastor heed the request of my society, and preach the preaching I want for him." If he does, he is a "fine fellow;" if not, he is illiberal, close, or perhaps [illegible]. In case the pastor has [illegible] to say no, the society people [illegible] to whisper it around, "Your pastor is behind the times," or "Your pastor is non progressive," or a "mossback," &c.

Some of this unwise work is actually done by some societies in our churches, and supposed to be controlled by them. Now let us say to all such societies, in or out of our churches, to be very careful about making suggestions to pastors about what themes they should preach on, and if any such are made, and the pastor does not comply at once, or if he discuss the matter in a more temperate tone than the society expects, or is accustomed to hear, do not criticise or find fault with the man. The Lord thought he had sense enough when he called him into the ministry to know how to preach, and to run a church, without your aid, much less your dictation.

ANOTHER POINT.

One peculiarity about the manner in which some pastors, assistant pastors, or evangelists, conduct protracted meetings, deserves special notice, and that is, they at times hold meetings in which very little co operation is asked of or expected from the church. In other words, these men so conduct their meetings that *their* plans are greatly emphasized, and their own individuality constantly brought to the front without asking the members of the church, especially after the meeting has fairly commenced, to take any other part than that of mere spectators. They are virtually asked to "stand still and see the salvation of the Lord," while the preacher, or evangelist, stretches forth the rod of *his* power. They seem to forget the command given to Israel, "Command the *people* to go forward."

The plan alluded to is, we think, quite unwise, and should be carefully guarded against. A congregation taught year after year to merely look on while the work progresses, and "large numbers" are brought into the church, will grow cold and listless, and when some other pastor strikes one thus trained, he has a terribly tough job to get them to do *anything*. He may ask them to promise in some way to even pray and work for the success of the meeting, and the chilling and scattering response he receives, is enough to knock all the spiritual enthusiasm out of him. The bulk of his people will sit and stare at him with unsympathetic faces which seem to say, "We know a better way than that." They have doubtless been taught a *different* way; but we are decidedly of the opinion that it is not a better one.

The remedy for this is to secure the services of men that will put the church to work; and if a church calls a pastor who believes in the active participation of church members in the exercises of the protracted or other meeting, by all means let the members respond promptly and kindly to his suggestions or to his requests. To fail to respond to a sensible request from your pastor is unfaithfulness to him, to your church, and we may say, to your God.

NEW MISSION METHODS.

For more than a year some of our people have been exercised about what has been termed new methods for doing Foreign Mission work in China. To those of our people who are young, or who are not acquainted with our denominational history, these ideas may be new, but the older brethren, and in fact others who have observed the history of our work for the past forty or fifty years, see nothing in the present agitation which has not already happened under the leadership of other brethren who have thought like these who are now among us. It was about forty years ago when Doctor Graves of Tennessee became greatly agitated on this same idea of mission methods as well as about other departures from our organized work, and after years of the most intense effort, in which he bent all the energies of his soul and great intellect, he found that his plans and schemes, about which he was so sanguine of success, came to nothing, and he himself practically severed from the organized work of the Southern Baptist Convention. Later, Dr. Crawford, then under the appointment of the Foreign Mission Board, felt impressed to try this new plan, and, as many of our brethren will remember, canvassed a large portion of the territory of the Southern Baptist Convention, trying with all his might to create favor and induce support for his peculiar views on this subject. The Convention, after hearing him and appointing a committee consisting of a member from each State, at the end of a year, in the wisdom and discretion which have always characterized this body, decided that Dr. Crawford's ideas for doing mission work in China were unwise and impractical, and so the matter was dismissed. Dr. Crawford, however, just as is common with men who take such positions, had great faith in the ultimate accomplishment of his designs, and for some years has been disconnected with the Foreign Mission Board.

And now the same ideas have been revived and their propagation only transferred to others, with the hope, as we believe, that new leaders—men who had no history in this matter—might inspire new confidence and at the same time might not call up so vividly what had occurred in the past. We might continue to pursue this idea, and show how other brethren have come to endorse this same position, and how futile have been their efforts to effect any practical results in doing mission work.

We wish to say here that, so far as we can see, there is nothing new in the present positions of brethren Herring and Bostick. Their theories are just as good and no better than were those of the brethren who have preceded them. Sometimes we hear it called the "Herring plan," then the "Herring-Bostick plan," and also the "Gospel Mission plan"; but after all, it might as well be traced to its legitimate ancestors and named accordingly.

So far as in our power lies, our people shall not be deceived, and those who are led away, shall go without excuse. We have no words of censure for any brother, in fact we are satisfied that the brethren who are agitating the churches on this subject, are good meaning brethren, and, just as in the case of others who have taken the same positions, we think they are godly, truly pious, and zealous in the Master's cause; but we just as fully believe they are wanting in judgment in this matter, and have failed to realize the close and inseparable connexion between faith in the Word of God and the employment of common sense, and the use of the means which a kind Father has placed around us.

We have not, at any time, been greatly alarmed at the appearance among us of this subject. In our judgment, its bounds were set, its history written even from the first. Our composure in the matter has not been disturbed because we did not see conflict between this and our organized work; but on the other hand, we have seen the most direct and destructive conflict from the very first, and we are fully persuaded that in proportion as this so-called new idea of doing Foreign Mission work shall gain strength, just in proportion will our present plans of work be hindered and confused. It cannot be otherwise. If the extent of the injury could stop with the set-back it will give to our Foreign Mission work, then it would be bad enough. But this is not the extent of the injury which we shall see. As soon as any of our churches shall adopt this "new plan," the first object of the pastors of such churches will be to show an advance in contributions to Foreign Missions, and we think the advance will come; but how will it come? Sooner or later this advance will be made *at the expense* of some or all of the other objects to which these churches have heretofore contributed. State Missions, notwithstanding its relation to the very origin and existence of these churches, will soon be of secondary consideration. Education, Home Missions—in fact, all the objects of our Convention will generally and certainly lose their places at our associations and other meetings of our people. And in a few years when these "new methods" shall come to nought, as come they will, and when they have taken their place along with other like ventures, we shall behold the sad spectacle of some of our churches with the very fountains of their growth dried up, and will in some cases a second time have to emerge from "Hardshellism" and start anew in Christian work.

This may be thought by some a gloomy view to express. It is. But if we have not failed to profit by the light of experience and failed to comprehend the teachings of God's Word, then these consequences will be seen to follow in the wake of the leadership of these teachers of new mission methods. But, say some, think of his unselfish consecration, the sublimity of his faith, and his boundless zeal! Surely a man thus endowed cannot fail. So far as we know, these same characteristics have not been wanting in the men who have heretofore advocated these same views. No one questions for a moment that these are indispensable qualities in the character of every true and efficient servant of God, whether he be on foreign fields or in the home land; yet for these jewels to shine with their greatest resplendency, they must be set in the domain of sound, practical judgment, and be bounded on all sides by the laws of sanctified common sense.

The favor which this move is receiving, is, if we are not mistaken, confined to sections where the churches have not been extensively developed, or where there are some local influences, some special attachments between the churches and the missionary who is to go to the foreign field. Here we wish to say that this investing in a certain individual is among the most objectionable features of this plan of work. It is especially contrary to Baptist principles and Baptist polity, to say nothing of its being out of harmony with the letter and spirit of the Bible.

Baptists have never followed men any further than they represented a well established principle: this has always been so and will of necessity continue. True, people are stirred and interested for a time by a man who is gifted in speech making, but unless they are grounded in the principles, and see and believe as does the speaker, what he says will, like the morning dew, soon pass away. And now in this particular matter, what success and favor has come to this new plan has come, we think, almost solely on account of the individuality of Bro. Herring himself. He is a man of force, a good speaker, and has tact in the presentation of his views. So wherever it is to his interest to talk low salaries and thus make sharp contrasts between his methods and those of the Board, he can do so with telling effect. Then where the audience does not attach so much importance to this feature of his plan, he finds no difficulty in adjusting himself to the demands of the situation, and with the skill of a painter's brush he can trace the similarity of his plan of work with the plan of the Board, shading off differences in such a delicate way, that it would require an expert to tell where the Board methods stop and where his begin. But while Bro. Herring represents his case well, how would it be with others who might want to go on the same plan, and who do not possess the powers in himself sufficient to bring a response from the people to whom he speaks?

But we have probably said enough for the present, the Lord is on the throne, and his purposes will in his own good time be fully accomplished. There is hardly any proposition either in religion or polity which does not enlist its followers. Some of our people are going off, but it is only for a short time: they will soon return. True, they will be some older, but then they will be some wiser, and, in all probability, stronger soldiers in the cause of the Master.

FROM OUR TRAVELLING AGENT.

THE SOUTH YADKIN ASSOCIATION

met with the church at Mocksville. Bro. Cashwell, the pastor, and all the brethren had made an earnest effort to have the largest meeting this body had ever had. A number of letters had been written to different brethren in the State, hoping by their presence to add interest to the meeting. But the rains came in time to keep away Bro. Holdman, the moderator, and a large number of delegates and visitors.

The Association was organized on Friday by electing Bro. Bridges moderator, and Bro. Tatum, who was present, was re elected secretary.

All the objects of the Association were discussed. Pledges for the different objects were not taken, owing to the number of churches not represented, but the South Yadkin, which is one of the best Associations in the State, will not, on this account, fall back in any department of the work.

Bro. C. C. Newton, returned missionary from Africa, was present, and the brethren listened to him speak on Foreign Missions with much interest. Many hoped to see brethren Bryan and Herring present, but both failed to be there.

Bro. Gwaltney was very much at home with the Mocksville brethren. Years ago this work was started by Bro. G., who built the church at this place. We found several young men here who are to be at Wake Forest soon. Bro. J. K. Fant was present, and preached an excellent sermon on Friday night.

The brethren are sorry to part with Bro. Cashwell, who has been with them for several years, and who has done a most excellent work in this section. I feel more or less sympathy for the man who shall succeed him in this work. Cashwell is a man of strong character, plenty of will force, physically he is an athlete, capable of and willing to endure any amount of hard work, and most of all he is a preacher of great power, and can out-sing a camp meeting.

This was my first opportunity to see the arbor built here for the Thomasville Orphanage. It is just the thing; seats comfortably fifteen hundred people, and a speaker talks with as much ease as if in a house. This property is now paid for. It is worth $1,000, and is the property of the Trustees of the Baptist Orphanage at Thomasville.

We were glad to meet Bro. Jacob Stewart, a graduate of Wake Forest College. He has a fine law practice at Mocksville, and is very useful and efficient in his church and Sunday-school.

Bro. J. N. Stallings was present, and made a speech on general education, making special mention of his own school at Low Gap, in Ashe county.

Maj. Clement is still in delicate health, but is as much as ever interested in the success of the cause in this section.

The meeting taken altogether was one of the most delightful we have ever attended. Our home was with Bro. Cashwell, and he and his excellent wife could not have done more to make our stay in the town pleasant and agreeable.

THE CALDWELL ASSOCIATION

met at the church at Granite Fall. Bro. I. W. Thomas was re elected moderator, and in the absence of Bro. J. V. McCall, the former secretary, Bro. J. E. Nelson was elected secretary.

We are sorry to learn that Bro. McCall is confined to his room with fever. We missed his presence at the Association. He is always there if possible for him to do so, and is always useful and progressive in the work.

In many respects I thought this the best session of the Caldwell Association I had ever attended. I received more subscribers for the Recorder than ever before. Bro. Edwards did well for the Orphanage. Dr. Durham made one of the best speeches I ever heard him make for State Missions, but the brethren are confused on the subject of mission methods in this Association. I do not know what the churches indicated they would try to do this year, but think there is a falling off from what was raised last year.

Bro. Herring was present and spoke at length on his plan for Foreign Mission work. The regular work was represented by Dr. Durham. On Saturday evening a resolution was offered by Rev. H. M. Croom committing the Association to the "Herring plan" of doing Foreign Mission work. The resolution was favored in speeches by brethren Herring, J. S. Gwaltney and Murchison. Brethren Isaac Oxford and Joe Powell, Jr., opposed the passage of the resolution. Very few voted on the question, but a majority of those voting favored the passage of the resolution. We regretted to see the division which the discussion seemed to make in the Association. Bro. Oxford, who is the oldest man in the Association, remarked that the Association had been shorn of half its strength by the discussion of this subject. We left on Saturday before the discussion of all the questions were over.

The brethren and citizens at Granite took good care of the Association. The Methodist Conference had been held here the week before, and yet there seemed to be an abundance of everything left.

I spent a portion of my time with Bro. Kiser, a prosperous young merchant in the village, and a portion I spent at the splendid country home of Bro. H. C. Mackey. He has the greatest abundance of wheat, corn, peas, potatoes, fat pigs, Jersey cows, &c., and is no happier than when his friends come to see him and enjoy his bountiful hospitality.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. W. Suttle, former pastor at Blacksburg, S. C., is now located at Shelby, N. C.

....Rev. Dr. G. W. Gardner of Mississippi has received a call to the church at Kissimmee, Fla.

....Rev. J. K. Fant of High Point was engaged in a meeting last week near Scotland Neck.

....Rev. J. H. Lamberth will resume his regular work at Greenville shortly. He has spent the summer in glorious revival work.

....Rev. Dr. John Mitchell, one of our most beloved brethren, has resigned the pastorate of the Baptist church at Franklinton.

....The Baptist congregation of Statesville are pleased with the preaching of their new pastor, Rev. G. H. Church, says the *Landmark*.

....Rev. J. T. Jenkins has returned to his pastorate in Wilmington, but will not remain, as he has evangelical engagements until November.

....The Frenchbroad, Yancey and Mitchell counties associations have decided to co-operate with the State Convention in their mission work.

....All our schools are now well on with their work, and we are pleased to learn that a majority of them have large attendances, considering the times.

....As a result of the recent meeting held by Dr. Cobb and other brethren at Benson, seven candidates have presented themselves for baptism, and others are expected.

....We publish this week some excellent reading from our missionary brethren, Herring and Porter, and will give our readers another letter from Bro. Bostick next issue.

....Sister Melissa Bennett, consort of Rev. D. K. Bennett, died in Hickory, N. C., on the 10th inst., aged sixty-two years. We sympathize with Bro. Bennett in his great loss.

....Rev. A. J. Taylor has been engaged in several good meetings in his part of the vineyard, and is meeting with success. We are glad to learn of the improvement in his health.

....Rev. J. E Hutson of Richmond, Va., conducted a meeting at Hebron church, Northampton county, last week. His recent meeting at Rich Square resulted in over thirty professions.

....The new Baptist church at Fairview, in the western part of the State, was dedicated on the 10th, Rev. J. L. White preaching the dedicatory sermon, so we learn from the *Asheville Baptist*.

....Rev. J. Q. Adams of the French Broad church, Asheville, has received a call to the pastorate of the church at Wadesboro, which he accepts. An exchange says that Bro. Adams' services are in great demand.

....The pulpit in Chase City, Va., made vacant by the resignation of Rev. C. A. Jenkins of Goldsboro, will be supplied on every second Sunday until the end of the year by Rev. J. S. Hardaway of Oxford.

....Bro. W. H. Sledge, who has been preaching at the tent and acting as a supply for our pastor (First church, Roanoke, Va.) has returned to Wake Forest College where he will resume his studies.—*Roanoke Baptist Union*.

....The Catholics have been holding a great congress at Chicago. Satolli and Corrigan and Ireland were there, and from the very solicitous manner in which they spoke of our welfare, one would have thought that our destiny was in their keeping.

....Dr. Broughton began a meeting in his church on Sunday last, with Bro. M. A. Adams of Monroe assisting him. We have heard it said, and we certainly hope its true, that Bro. Broughton's resignation will not go into effect for some years to come.

....Dr. H. M. Tupper, who has almost recovered from his recent illness, will leave Cottage City, N. J., Sept. 26th, and hopes to be able to resume his duties as President of Shaw University of this city shortly thereafter. We rejoice at the Doctor's convalescence.

....Rev. Ernest Cook has taken charge of the *Central Baptist*, at the request of the family of its former able editor, Rev. W. H. Williams. May the new editor-in-charge continue the paper in that same earnest Christian spirit which characterized Bro. Williams' efforts.

....Just at this time our people are more engrossed with things worldly than in a quarter of a century, and we want to remind them that the time does not come when one should forget his religion, and certainly it should be our greatest consolation in time of trouble and distress.

....The Tryon Street Baptist church, Charlotte, came near destruction on the 16th. A tinner on the roof of the church was careless, and the building caught on fire. The fire companies promptly responded, however, and in their zeal did consider able damage with water.

....We deeply regret to learn of the death of Rev. T. B. Justice's son of Rutherfordton. The young man was just entering his twenty-second year, and was a promising student of Wake Forest College last session. We extend our warmest sympathy to our brother and his family.

....Mrs. Janie P. Duggan has returned to North Carolina from her mission station at Guadalajara, Mexico, on account of ill health. The Foreign Mission Board has released her from active duties until she is completely restored. Her present address is Wake Forest. We hope for her an early recovery.

....We have received a neat pamphlet containing the Centennial Address by K. P. Battle of the University, and a description of the public exercises in celebration of the one hundredth anniversary of the city of Raleigh. The work is very interesting, and reflects credit on those who had it in charge.

....Rev. W. F. Watson, assisted by brethren Shields and Watkins, held a glorious meeting at the Roxboro church, of which Bro. Watson is pastor, last week. The *Courier* says: "All denominations are taking great interest in the meeting, and untold good must result from these united efforts."

....A good brother writes us for sample copies of the RECORDER and says: "I have now been a reader of the RECORDER for a long time, and cannot do without it, and I hope to see every Baptist in the State read it." The brother's hope will not be in vain, if other brethren would take hold of the matter as he has.

....Last week the corner stone of the new Second Baptist church of Petersburg was laid with imposing ceremonies. Rev. W. W. Landrum delivered the address of the occasion, which was pronounced an able effort. This church was organized in 1854 under the name of Byrne Street Baptist church, and Dr. Thomas E. Skinner of this city was its first pastor.

....The members of Bro. Broughton's church, Winston, gave him a handsome "pounding" recently. They are determined that Bro. Broughton's good work among them shall be continued. His members have recently organized a night school for poor people, and are doing good work among that class of children whose day time is occupied in earning a livelihood.

....Rev. C. S. Farriss, Mrs. Farriss and Carl Vernon Farriss, will leave to morrow for De Land, Fla., their home. The University in which Mr. Farriss holds the Chair of Greek, opens October 1st.—*High Point Enterprise, Sept.* 15. Bro. Farriss is well known to many of our readers, all of whom will be glad to hear of his continued success as professor and editor in the State of his adoption.

....Our attention has been called to the fact that only $211.30 is all that our people have paid in for our worn out preachers, and dependent widows. This is a sad commentary on the charity and religion of those who are able to spare means for this most worthy of objects. Let our pastors urge the matter from their pulpits, and let us all unite in providing for the aged servants of God, who are now bowed down.

....There are forty-seven Chinese temples in the United States, valued at $62,000, claiming 100,000 worshipers. Forty of these temples are in California, four in New York, two in Idaho, and one in Oregon.—*Reformatory Record.* Better stop some of our missionaries in California long enough to secure harmony. We ask how long it will take them to convert us.—*Charity and Children.* Well said, brother.

....An exchange asks us "what is meant by 'Sensationalism in the pulpit.'" Sensationalism consists in preaching for self, and depending on self; gospel in the pulpit consists in preaching Jesus Christ, and him crucified, and depending on his saving power. While it is difficult to recognise a sensationalist in every case, there is one thing certain, the sensationalist always knows whether he is guilty of sensationalism in the pulpit or not.

....It gives us pleasure to announce that Rev. N. R. Pittman, after a hard struggle of more than eight years for a large church building in St. Joseph, Mo., has reached victory. The Patee Park church, which has just been opened, is one of the largest and handsomest in the West. It is two stories high, with a gallery on the second floor, and the baptistery is in the main auditorium, in full view of every seat. The background of the baptistery is a large oil painting of the river Jordan. Bro. Pittman has toiled without ceasing for this building, and we know his many North Carolina friends will rejoice to learn that God has so richly blest his efforts, and answered the prayers of his people.

....A communication from Murfreesboro says that the Chowan Baptist Female Institute opens with ninety pupils, the number last year, and other pupils are coming within the next few days. We are glad to announce the good opening.

....Editor Lafferty of the *Richmond Christian Advocate* seems unbalanced on the negro question, or else he is a sensationalist of the purest stripe. His leading editorial in the last issue of the *Advocate* was on "The Gorilla as a Field Hand," and the editor dares to suggest that that animal may take the place of our negro farm hands. Such things may excite comment, but we can't see their connection with Methodism, or anything else that is worthy.

....The Rev. R. N. Price and the Rev. Dr. Reid, one editor of the *Holston Methodist*, the other editor of the *Raleigh Advocate*, have accepted chairs in colleges. Dr. Price says his election was in answer to prayer for some employment to get rations and raiment. It would seem conducting Conference papers does not contribute sufficient shekels to supply meat, bread and breeches.—*Richmond Christian Advocate.* These brethren were both wise and fortunate to secure new quarters before these times came upon us.

....The Parliament of Religions, so called, which meets in Chicago, is characterized by Dr. Herrick Johnson as "an invitation by Christian men to all false faiths to come here and present and publish and scatter abroad their abominable heresies under Christian sanction, with the openly avowed object of promoting a brotherhood of religions." It is very evident that Dr. Herrick Johnson, if he said that, has a level head, a thing we cannot say of all doctors of divinity, Baptist or Pedobaptist.—*Christian Enquirer.*

....The comments of the daily papers (on the Parliament of Religions) in Chicago show conclusively the idea that is going before the people. It is that this is the greatest movement in the world's history; that Christianity is to recognize all religions as one with it; that we are to have no more of this Bible exclusiveness; that Christians are to stop trying to save sinners, and to recognize the followers of heathen gods as one with themselves. No thrust has come so near the vitals of Christianity.—*Journal and Messenger.*

....What is to become of our churches in Texas? It appears that a majority of the strong men, in that State have concluded to quit the pastorate and enter the field as evangelists. If this craze continues, much more harm will befall the churches than dozens of assurance preachers can produce in decades. Call a halt brethren.—*Christian Index.* These are timely words. Our brethren of the "Lone Star" State seem possessed with a "craze" that reminds us of certain others that have risen to afflict the land for a time, and then fallen to nothing.

....Dr. J. Wm. Jones, our former Corresponding Secretary of our Home Mission Board, retired from the editorship of *Our Home Field* last week and will enter on his duties as Chaplain to the University of Virginia immediately. On retiring he says: "After six years of the hardest work of my life, during which I have seen the annual cash receipts of the Home Board increase from $38,388 04 to $106,989 58, with a corresponding increase of our "Co-operative" work, and an enlargement of our work all along the lines, I need scarcely say that I leave my position with many regrets, and only under a deep sense of duty."

....We are indebted to the clerk of the Liberty Association for the minutes of the sixtieth annual session of that body. The pamphlet is well bound and neatly printed, and its contents reflect credit on the Liberty Association. The following from the report on periodicals is pointed and timely: "It is to be regretted that our people do not take and read our denominational literature. We visit the houses of our brethren and find one or more political papers, but no religious paper. They say that they must know what is going on in the political world and Congress: and yet, know almost nothing about what is being done in the religious world. Let us, brethren, do more to put our denominational literature into all the families of our churches." We would be grateful if the clerks would kindly send us copies of all their associational minutes.

....We observe that the practice of selling sermons which has prevailed to some extent in the Established church in England, has a footing in this country. The ruling price, as advertised, is from $1.50 to $5.00, the advertisers pledging themselves not to sell the same sermon to any one within two hundred miles of the same place. We do not imagine that there is much of this contemptible business done on this side of the Atlantic. But years ago there was an establishment in Troy, New York, that offered to furnish graduating addresses for college students. The dishonesty of all such schemes can be seen at a glance. It is better to preach a poor sermon and have it full of your own personality. In preaching as in life, men need to be themselves.—*Christian Secretary.* We do not know of any instances of sermon selling, but in recent months have seen circulars that offered almost any kind of essays, addresses, &c., to students. We hope our brethren will take prompt steps to destroy such businesses by exposure, if they come before them.

Gethsemane Church.

Dear Recorder:—Our many friends who aided us in building our new mission church in Edgecombe county, Gethsemane, will be glad to hear of our good meeting. The Lord greatly blessed us. Twenty-four have been added by baptism. To the Lord be all the praise.

J. R. PAGE.

Whitaker's, Sept. 16, 1893.

The Board of Education.

This Board never felt the responsibility and pressure of its work resting so heavily upon it as now. There are thirty-four young men here to study for the ministry who are entirely dependent upon the Board for support, and the pledges made a year ago to this work for the most part have not been paid. By a careful examination of each one of these young men, we find that their remaining here depends upon the usual amount which has been given heretofore, viz, nine dollars each per month, and no one is adopted for a longer period than five months at a time.

We cannot possibly give them the needed help and enable them to go on with their work unless the pledges made be paid up, or the means had from other source. But to you, brethren, to whom we always looked, we must still look for the needed help. We all know how hard it is to raise money for anything now, but can we not all make an earnest, self-denying effort to meet our obligations to this work which Christ has so greatly blessed during all the history of the College? Can we afford to let this most important department of our educational work fall through? No feature of our educational system in North Carolina has done so much to build up our cause and given character to our denomination in the State as beneficiary education here at Wake Forest College. In every Association in the State, and in nearly every State in the Union, in China, Africa and in Brazil, these men who were aided by this Board are found advancing the cause of truth, and laboring to lift up and bless humanity and bring honor to our Master.

Brethren, can't we still trust in God and carry on this department of his work? Shall we not rise up in his strength and say to these young men whom we believe, and whom their churches believe, he has called to preach his gospel? He has called them, and they have responded, but they feel their want of preparation for work so responsible. They are poor and cannot command the means to help themselves. Shall they leave with their meagre preparation? The Education Board has not been so embarrassed since 1861 when under a heavy debt and the country plunging into a bloody war, it broke down and turned all its beneficiaries loose.

If all our friends to whom we have looked in the past will help us a little more, we can go on.

W. R GWALTNEY.

From Globe, N. C.

Dear Recorder:—Our dear Bro. Herring held a meeting with our church lasting six days. Bro. Herring was much used of our God in building up Christians in the precious truths of the Lord Jesus. We all feel that we are nearer our God. Bro. Herring insists on Christians entering upon a higher plain—living a life of trust in Christ, and being filled with the Holy Spirit and so be prepared to do the bidding of the blessed Master and enter into the fellowship of his sufferings and enjoy his sweet and consoling presence midst the many trials that attend our pilgrimage on this scene of suffering. Herring is a man thoroughly consecrated to the service of God and preaches the glorious gospel in simplicity, earnestness and power. He relies upon the Word and Spirit to regenerate the hearts of sinners. To know him is to love him. I have never known our people so overcome with weeping as when he bade us farewell.

Two professions during our meeting and trust many more will yet trust the blessed Saviour as the result of our meeting. Bro. Croom, who possesses much of the Master's Spirit, makes us a good pastor. Our church usually gives from twenty to forty dollars for Foreign Missions, but this year we will raise one hundred dollars for our missionary who goes out to China in connection with the gospel mission plan. Many churches that did not do but little; if anything through the Board, will give liberally to the gospel mission work. We think there should be no antagonism between the two plans, but all should feel free to work as the Spirit may direct. May we all as Christians lay ourselves upon the altar and dedicate our all to our God so that the world may be taken for Christ.

Globe Academy is prospering in the hands of B. B. Dougherty as Principal, who is a fine teacher. God bless the RECORDER.

Fraternally, F. P. MOORE.

From Rev. W. J. Hopkins.

Elder C. E. Gower of Lincolnton, N. C., assisted me in a week's meeting at Bethel church, Iredell county, commencing on the third Sunday in August.

Ten baptized, one more approved, and others confessed Christ.

Bro. Gower did some faithful and solid work and has endeared himself very much to our people at that point. It was a delight to me: first, to see souls led to Christ; next, to be with that dear Brother again after several years' separation.

The heavy rains was a main cause of closing the meeting, from which we drove to Mocksville to be present at the meeting of the South Yadkin Association, August 31st. We drove through heavy rain, forded swollen creeks, and waited on the way for the water to away from the bridges. But after all the hinderances it proved that they were not all afraid of water, a goodly attendance for such weather and on Friday organized by electing Bro. W. W. Bridges Moderator, and re-election of Bro. S. J. Tatum as Clerk. Having a very pleasant meeting, and of course a pleasant stay among the Davie people, who with Bro. Cashwell in the lead, made everyone feel at home and cared for us in magnificent style.

The Davie people have certainly secured a fine property at very reasonable expenditure for the annual orphan's picnic. That Tabernacle is a splendid structure, and useful in many ways.

W. J. HOPKINS.

Mooresville, N. C.

Tar River Association.

The next session of this body will be held with Philadelphia church, Nash county, commencing on Thursday before the second Sunday in October at 11 a. m. This church is six miles north of Nashville, where parties coming on the train will be met.

We are making preparations for a large crowd, and we hope as many as can, will come. We will try to make your stay with us pleasant. We earnestly ask the prayers of all that the next session may not only be a business success, but a meeting of great spiritual power. I do hope all the churches will make an earnest effort to redeem their pledges. I again ask those expecting to come to send their names to Bro. C. P. Harper, Duke's, N. C. Please attend to this at once.

G. M. DUKE, *Pastor.*

Meeting at a Public School-house.

Dear Recorder:—A very interesting protracted meeting is now in progress at a public school-house between here and Benson, which will result in the organization of another Baptist church. The meeting has been going on about a week under the preaching of brethren Campbell, Gibbs and Allen Betts. Several have made a profession, and yesterday and last night about twenty grown persons (some of them old people) asked for prayer. It is in a section that has been destitute of gospel preaching hitherto. I preached for them Saturday night and Sunday afternoon, and will return to help them this morning.

N. B. COBB.

Dunn, Sept. 11, 1893.

Eldorado Church.

Dear Recorder:—I am just home from a nine days' meeting, held with my church at Eldorado, N. C. Had a good meeting. I baptized five happy ladies in the Uwharrie river on Sunday, Sept. 10th, at 11 o'clock a. m., and I think that I will have the privilege of troubling the waters at my next meeting there.

The greatest obstacle in the way here is Hardshellism. It will be the means of great spiritual damage to many of our young people.

We had no ministerial help until the last service of the meeting when Rev. G. W. Henderson came in and preached once.

JOHN A. SUMMEY.

Hanneraville, Sept. 18, 1893.

From Rev. J. A. Hoyle.

Dear Recorder:—I have just closed a meeting of nine days with Macedonia church, Lincoln county. The Spirit of the Lord was with us from the beginning. On yesterday I baptized twenty seven happy converts. These were nearly all grown people, the youngest about fifteen years of age. Some of the best citizens in that community were among the number. Two more were received for baptism after we returned to the church. Five were received by letter, and one was restored, making thirty five additions to the church. The last night of the meeting about fifty asked that special prayer be offered for them.

The church was greatly revived. The whole country for miles around was moved as never before. Rev. T. Bright of Forest City, N. C., was with us four days and nights and preached the gospel with great power. Bro. Bright has endeared himself to our people, and they are anxious for him to come again.

I have been in revival meetings seven weeks, and came home yesterday to rest a few days.

May the Lord bless the RECORDER and all its readers. Fraternally,

J. A. HOYLE.

Maiden, Sept. 12, 1893.

The Greatest Danger.

The editorial in the RECORDER of September 13th on "Movements" is timely, and worthy of serious consideration.

I believe that the greatest danger that threatens the church of Christ to day is not worldliness or infidelity, but these "Movements." Christ's institution, the church, can never be destroyed; but it may be weakened and greatly hindered in its blessed work of uplifting and saving fallen humanity. Time, attention, love, service, money, and influence are being drawn away from churches and given to these "Movements." The tendency is to multiply and exalt human societies, and to lower the importance of the church until the church is regarded by many as only one of the societies, and by some as not the most important. Efforts are being made to array these new "Movements" in religious apparel and present them to the people on Sundays and in churches.

I am old fogy enough to cling to the old gospel, and the old church, and the old church alone. I agree with you that the church, the Sunday-school and the prayer-meeting are all the organizations we need through which to do Christian and benevolent work. There is danger ahead. Beware!

J. A. S.

From Madison.

Dear Recorder:—In July we had a meeting of days at Mt. Hermon church in the Pilot Mountain Association. Bro. J. H. Vernon was in the community and preached three good sermons for us. Bro. J. B. Richardson passed by and preached two sermons that were sound and soul-stirring. And Bro. A. L. Betts was with us three days and did some of his best preaching. As a result of the meeting, six were added to the church by experience.

We commenced a meeting at Providence in the Pilot Mountain Association the first Sunday in August, with Bro. C. C. Haymore to assist in the preaching. Bro. Haymore was at his best, and the blessing of God attended the preaching of his Word. At the close of the meeting I baptized twenty four.

The second Sunday in August we commenced a meeting at Sharon, assisted by Bro. H. A. Brown. Bro. Brown preached to the delight of everybody. We had a packed house all the time, and the Spirit of God was with us. Six united with the church. Others, doubtless, will join soon.

We have made wonderful improvement at this point. For several years I rode twelve miles after preaching in the morning, and preached in the evening at this place as a mission point, without any assistance from the Mission Board. Now we have a most excellent house, which we completed last year. The church is now self-sustaining, and I preach for them regularly on the first Sunday morning and Saturday before. We have just completed a good house of worship here at Madison. And this church gave more for missions this last Associational year than ever before in its history.

I have been on my present field twelve years, and during this time we have built five new churches. Our outlook for the future has never been so hopeful.

The first Sunday in October I will begin a meeting at Waughtown with Bro. Sheets; and the second Sunday in October I will be with Bro. Haymore at Red Bank. Let every one who reads this notice, offer a prayer to God for us at these two places.

Yours in the work,

W. H. WILSON.

Madison, Sept. 12, 1893.

Ordination Services.

At 8 p. m., on the evening of September 8th a presbytery consisting of Revs. T. W. Greer, R. E. White and G. T. Watkins met with Florence Avenue Baptist church, at the request of some, to set apart to the full gospel ministry, if the examination proved satisfactory, Rev. T. B. Hill. The presbytery organized by electing T. W. Greer, Chairman and G. T. Watkins, Secretary.

After a careful and satisfactory examination of the candidate it was unanimously decided to proceed with the ordination services which took place as follows: sermon, G. T. Watkins; prayer, T. W. Greer; charge, R. E. White. Benediction by candidate.

G. T. WATKINS.

To Pastors and Churches of the Mt Zion Association.

This body will convene with the church in Burlington, October 17-19. It is very desirable that each church be represented. Brethren, see that this is done. We want you to come and see, for yourselves, the needs and prospects of this mission field.

The Committee of Arrangements have secured reduced railroad rates from all points between, and including, Raleigh and High Point.

Delegates, pastors and corresponding messengers are requested to send their names to Bro. A. H Rimmer, Chairman of Committee on Hospitality. Pastor, see that this be attended to.

Fraternally, JNO. C. HOCUTT.

Burlington, N. C., Sept. 12, 1893.

"How I Became a Presbyterian."

"When a young man, I went to a town to live. As a stranger, I went first to the Methodist and Baptist churches. They let me remain a stranger. They gave me but little attention. I next went to the Presbyterian church. They gave me kind attention. They made me feel at home. I liked them, and for this reason I joined them."

1. According to this, human kindness and not Bible truth made him a Presbyterian.

2. Churches ought to be very attentive to all strangers. If they come to your church, be sure to speak to them and give them a hearty welcome. Never let one go away unnoticed.

J. A. S.

Foolish WHAT'S THE DIFFERENCE?

Impaired digestion repaired by Beecham's pills.

Associations for 1893—Times and Places of Meeting.

SEPTEMBER.

King's Mountain—Boiling Springs church, 21-23.
Sandy Creek—Moon's Chapel, 21-23.
Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 12-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Fork—Bruington church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. D[illegible].

Western N. C. Baptist Convention.

SEPTEMBER.

Liberty and Ducktown—Hopewell [illegible], 29-30.

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 13-14.
Western N. C. Baptist Convention, Asheville, 19-21.

"The Gospel Mission and Our Board."—Continued.

Others besides Dr. Harris charge us of the Gospel Mission with being opposed to schools. As the very name of our Mission indicates, we give ourselves to purely evangelizing—preaching the gospel publicly, privately, and in every way the Lord and his Apostles did it. This is what the Master commanded us to do, and Baptists have ever claimed to depend on this means for building up his kingdom. This is the *first* work, all admit, and if we as a Mission wish to confine ourselves to it, who can object? No, we are not opposed to schools. We, too, recognize what schools have done for our denomination in America, and look for them to do the same for it in China. But we, as far as our work goes, propose to let the schools have their place—let them come in the right order; let them follow in the wake of Christianity. We shall encourage the Chinese Christians to educate their children. The Chinese as heathen have educated their children, will they not as Christians do so? We do object to asking the churches to support schools, especially when they are not able to send out those who are called to preach. The gospel is such that all peoples may receive it as it is; they do not have to be educated before they can receive it. Yet I have heard a missionary pleading for schools on the ground that the language had thus to be made capable of conveying Christian thought. In the name of the Chinese language, I protest.

But we object to running schools, however "cheap" *from our standpoint*, with foreign money, because it fosters the idea with which the Chinese come to us to join our churches, that is, that they are to get material and present benefit from the "Jesus religion." They are not only going to get their children educated free of cost (sometimes board, clothing and all), but there is a job of work for some as teachers, &c. So much money has been put into the work in this and other ways, that the Chinese in these parts come to us feeling, "Now, if I join your religion, I bring your God under obligation to me; and you are God's financial agents with money a plenty; so you must give me a living. I'll preach for you, cook for you, teach for you—do anything, but you must give me a living by furnishing me a job in the church." This is just reversing the New Testament way of introducing the kingdom. These people should be taught by *example* and by precept that they are under obligation to God, to propagate the gospel rather than become a burden to it. Dr. Yates thought to do this. We must pull out from this subsidizing work "absolutely and forever," and not only leave the Chinaman no "claim" to help, but take away all "expectation" of help from the foreigner in connection with his joining the church.

Further, we are *not* opposed to a native ministry. But we object to paying them with foreign money, for the reasons given above. We realize the truth of what Dr. Harris says: "Chinese must eventually be converted, if converted at all, by Chinese." We are going to rely on a native ministry, and a native ministry that is *more efficient*, by being supported, if supported at all, by native Christians. When a native preacher is found to be paid by a foreigner, the heathen suspect him at once as having sold out to the foreigner, and very naturally they lose respect for him. He would better support himself and preach only once a week than to let this suspicion rest upon him. Alas, they have grounds for their suspicion. For men have been employed as preachers, until for some cause their pay was stopped, whereupon they quit preaching, and some have gone back to heathenism, showing they were never converted. We prefer that they have a chance to *show* they are called to preach, and preach from love of the truth. Besides, we may presume there will be some converts before there are any preachers. Well, we shall encourage them to support their preachers. Then it becomes evidence to the heathen that their Christianity is genuine and living. They can no longer taunt our preachers with the common saying, "You eat this (the foreigner's) rice, therefore you preach his doctrine." For the same reason we leave the Chinese to build their own churches. It convinces the heathen, and is to the Christians a means of grace. They have supported their heathen religions (priests, temples, offerings), will they not support the Christian religion when they are converted? They will, *if we will only let them*. Oh, that we could wait on the Lord!

Now, here, too, we are not saying that our Board should do just this in all their fields of work or even in China. Let them continue their schools and employ the native preachers, if they like. Let them make good the claim of their schools to the support of the Southern Baptists—Dr. Harris thinks they can—and go on; but let them raise school-money in the name of schools. But if we stamp upon our Mission the policy of *self-support* for the Chinese from the beginning to the end, let us do so. We are not afraid but that there will be a sufficient number of churches in the South to sustain us in it. By eliminating from our Gospel Mission, schools, employment of native ministry, &c., we have no general fund, and are thereby able to operate our other principle, that of each missionary receiving his own money straight from his churches over here. To have these schools, hired preachers, &c., would necessitate a general fund for distribution, and that would necessitate a board or a manager. We are hereby relieved of two temptations—the paymaster may be lord of the subordinates, and a public fund often goes freely.

Now, as to the Chinese dress, we do not claim a monopoly in this attempt to get nearer to the people. Some of the mission[illegible] of the Board wear the dress. We do regard it as necessary but *helpful*, and not so much the dress as the man in it [illegible]. Here, too, it must be borne in [illegible] this is to be the policy of a mis[illegible] for a certain field. It is simply begging the question to mention as an argument against this, that it is not practicable in other countries. Some think it is not needful in the ports even in China—certainly it is less needful there. But "some have tried the native dress and abandoned it as a failure!" some ask. I answer, while three or four have tried it and come out of it, five hundred have tried it and stay in it, continue to wear it and rejoice in its helpfulness—viz, the China Inland Mission, with a few exceptions, the English Baptists, many of the English Methodists, and all the Catholics (we may learn some lessons from them even). As to the native houses, the same may be said. In the fields we have chosen, North and West China, we may live in the native houses with impunity. This could not be said of South China.

Bro. Harris mentions what the Board pays their missionaries. I wish he had been a little more explicit, and then it would not have been necessary for me to say anything on this point. But I want the difference in the two departments of Foreign Mission work to be clearly understood. He says: "We undertake to furnish comfortable support and name fifty dollars a month as a general rule, with deviation, more or less, for good and sufficient reasons." Not long ago when a pastor asked the Secretary what it would cost for his church to *support* a missionary through the Board, the answer was, "We pay our missionaries six hundred dollars a year." This I will not say was a misrepresentation, but the people do not get all the information they want out of it and Dr. Harris' statement. This is the salary of a *single* missionary, while he gets his house-rent, teacher of the language and traveling expenses besides. But when we think of the missionary's pay, we are apt to compare it with that of the pastor. Preachers usually marry, especially missionaries, for in addition to their own propensity, the Board advises them to do so. The Board has only one single male missionary in China. So it will be more appropriate to speak of married missionaries on this point. Take a case, that of Bro. Bryan. I feel free to instance his because I have heard him in public say there were two churches in Kentucky "supporting" him. Some of the papers have said the same. Now, these two churches are paying the Board annually six hundred dollars and designating it for Bro. Bryan, while he draws from the Board annually for him and his wife twelve hundred dollars, for his four children four hundred dollars, making for his private use sixteen hundred dollars. Then his house is furnished him. It would rent for three hundred dollars a year. Then his teacher of the language is about seventy five dollars, and his traveling expenses, say fifty dollars. Thus he costs the denomination $2 025. Nor is that all. It is only eighty eight per cent. of it; for it costs at least twelve per cent. to raise the money the Board disburses. If $2,025 is then eighty-eight per cent., then $2,300 is what he really costs the denomination. "But that is counting two missionaries, himself and his wife!" Well, halve it, then; we still have $1,150. Now, certainly, those two churches must foot that bill if they are said to support him in the same sense as the "Gospel Mission" speaks of "support." Now in the "Gospel Mission" we are asking for three hundred dollars as a salary for a single missionary and one hundred and fifty dollars for mission work, house-rent, traveling, and teacher of the language. These would be doubled, except perhaps the teacher's and traveling expenses, for a man and his wife. We also ask for the one hundred dollars allowance for children, hoping to keep it for their education. It may not be amiss to say that while the Board has nothing to do with the appointment of the missionary's wife and does not hold her responsible so that she may style herself, as some do, "the wife of a missionary," the "Gospel Mission" wishes to establish it as a fact that every wife is a missionary, and, as such, looks to churches for support.

Now, in giving the above figures for our Mission, it should be understood that the amount is not *fixed*—there is nobody to fix it. But we hope to establish that rate by common consent. Of the ten who are identified with it, none are asking for more. We know we can live comfortably on this amount *where we are going*—it is no longer an experiment. We do *not* say that other missionaries elsewhere, even in China, can or ought.

Let me say here again that we do not claim a monopoly of this spirit of economy. Some of the Board's missionaries are trying a reduced salary. I know of one who does it by paying these mission expenses out of her salary.

But some argue against a small salary by saying a man must have money to become an example to the converts in liberality. I answer, the best example of liberality ever given was that of the widow who possessed only two mites. Again, they say we must have money to exercise ourselves in charity to show the natives we love them. Now, Jesus showed the people he loved them by his personal attention, and that to the salvation of their souls. "But there are so many poor and needy ones?" Yes, but if we undertake to relieve all the beggars in China, we shall not only exhaust our mission treasury, but the treasury of the United States.

Pastors, if this enterprise commends itself to your churches, and they want to work this way, encourage them to do so, for the sake of their own development and for the sake of the heathen. The indications are that they will give a great deal more. I hope to give facts about our work along as they appear through the papers that have kindly opened their columns to us. Without keeping up the discussion, we will just give our reports as we have always done. I shall be glad to hear from any church that wants to work this way, and if they cannot take stock in one of the four going this fall, there are young men and young ladies getting ready to go soon and may need help to prepare. I could put them in correspondence with some of these. But better still, perhaps, pray God to raise you up a missionary.

D. W. HERRING.

Long Creek, N. C.

A Change Desired.

Dear Recorder:—Will you allow a few words from one who has kept his peace while the air has been full of battle? I have a definite purpose in this. The Convention will soon be here. And I wish to put in now my protest against continuing the present policy of the State Board. It can be changed at the Convention. I am not bringing charges against anybody. I am simply wanting a readjustment of method. I believe in the brethren that constitute the Board—in their ability, their integrity, their Christianity. But it seems to me that a change of policy is demanded.

I think that the missionaries are unjustly treated—not designedly, but of necessity under the present policy. A missionary is a man subject to all the necessities of other men. Nor does God interpose in his special case to direct his finances. And here is my purpose. Let him be paid the stipulated price at the stipulated time. It is not an increase of salary that I am advocating, but *certainty of payment at definite times.* It may seem impossible to do this. But justice to the missionary *demands that it be done.* Not any of the missionaries get too much. Most of them get not enough to live on comfortably. And it is killing to have to wait for this little so long and so indefinitely. It hurts one's influence, his efficiency, his spirituality, his health. It especially makes it impossible for him to manage his finances in a safe and sound way. In all things financial, he is uncertain and at a loss to know what or how to do. If he is to have one hundred dollars, let him have it at the definite time contracted for, then he can know what to depend on and can govern himself accordingly. It does not seem to me justice, to say nothing of Christian equity, to force a man to live as some that I know have had to live during the last year. If there can not be some arrangement effected by which money can be secured at the time to pay the amounts due the missionaries, then let the work be so readjusted that the missionaries shall not be left standing under a death strain till some indefinite time and uncertain relief. It seems to me that not only the missionaries, but the cause also, would be helped if a definite and sound policy financially could be inaugurated, making it possible for the Board to make contracts with missionaries, and then *keep those contracts.* Let not our great work be hindered and soiled by bad business, bad justice, bad morality. Cannot the Baptist State Convention of North Carolina remedy this evil? It is not the echo of a dream. It is a stern fact that demands adjustment. And we do injustice to ourselves, our missionaries, and our cause by letting it continue thus. Shall it continue thus? Or will the Convention adjust this matter? Fraternally,

J. O. ALDERMAN.

Concord, Sept. 9, 1893

If you have sour stomach and feel bilious, and your head aches, take a Japanese Liver Pellet, it will relieve you. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

A New Feature.

ARTISTIC

Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the *chic* and style of French-made dresses.

Specialties: Bridal trousseaus and mourning outfits. Samples sent and estimates given.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 23 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	*6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 43 p m	9 59 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8 30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W N C Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Sept. 10, 1893.

NORTH BOUND.	No. 2. Mixed. Daily ex. Sunday.	No. 12. Mixed. Daily ex. Sunday.	No. 4. Mixed. Daily ex. Sunday.
Lv Wilmington	8 25 a m		
Ar Fayetteville	1 05 p m		
Lv Fayetteville	1 35 p m		
Ar Sanford	3 40 p m		
Lv Sanford	4 00 p m		
Lv Climax	6 50 p m		
Ar Greensboro	7 35 p m		
Lv Greensboro		7 45 a m	
Lv Stokesda'e		8 55 a m	
Ar Walnut Cove		9 45 a m	
Lv Walnut Cove		10 15 a m	
Lv Rural Hall		10 55 a m	
Ar Mt Airy		1 20 p m	
Lv Bennettsville			8 20 a m
Lv Maxton			9 53 a m
Lv Red Springs			10 41 a m
Lv Hope Mills			11 37 a m
Ar Fayetteville			12 00 noon
	No. 16. Mixed. Daily ex Sunday.		
Lv Ramseur	6 35 a m		
Lv Climax	8 40 a m		
Ar Greensboro	9 25 a m		
Lv Greensboro	9 45 a m		
Lv Stokesdale	11 05 a m		
Ar Madison	11 55 a m		

SOUTH BOUND.	No. 1. Mixed. Daily ex. Sunday.	No 11 Mixed. Daily ex Sunday	No. 3. Mixed. Daily ex. Sunday.
Lv Greensboro	7 40 a m		
Lv Climax	8 23 a m		
Ar Sanford	11 08 a m		
Lv Sanford	11.30 a m		
Ar Fayetteville	1 30 p m		
Lv Fayetteville	1.55 p m		
Ar Wilmington	6 55 p m		
Lv Mt. Airy		2 00 p m	
Lv Rural Hall		4 10 p m	
Ar Walnut Cove		4 55 p m	
Lv Walnut Cove		5 25 p m	
Lv Stokesdale		6 15 p m	
Ar Greensboro		7 30 p m	
Lv Fayetteville			2 30 p m
Lv Hope Mills			2 52 p m
Lv Red Springs			3 48 p m
Lv Maxton			4 28 p m
Ar Bennettsville			6 10 p m
	No 15. Mixed. Daily ex Sunday.		
Lv Madison	2 00 p m		
Lv Stokesdale	2 55 p m		
Ar Greensboro	4 00 p m		
Lv Greensboro	4 15 p m		
Lv Climax	5 05 p m		
Ar Ramseur	6 45 p m		

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R R at Greensboro; Norfolk & Western R R at Madison.

Connections South bound, with the Norfolk & Western R R at Madison; Richmond & Danville R R at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 30 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.	No. 39.
2 00 p m	Lv New York Ar	1 20 p m
4 30 p m	Lv Philadelphia Ar	10 47 a m
7 00 p m	Lv †Baltimore (Bay Line) Ar	7 00 a m
7 00 a m	Lv Old Point Ar	7 00 p m
8 00 a m	Ar †Portsmouth Lv	6 00 p m
9 35 a m	Lv Portsmouth Ar	5 45 p m
12 03 p m	Ar Weldon Lv	3 09 p m
12 15 p m	Lv Weldon Ar	3 00 p m
12 39 p m	Lv D Henderson Lv D	1 09 p m
4 10 p m	Ar Raleigh Lv	11 15 a m
4 30 p m	Lv Raleigh Ar	11 00 a m
6 00 p m	Lv Sanford Lv	9 31 a m
7 50 p m	Ar Hamlet Ar	7 20 a m
7 20 p m†	Ar Fayetteville Lv	8 27 a m
11 00 p m*	Ar Wilmington Lv	5 00 a m
5 00 a m	Ar Charlotte Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

My Meetings.

Dear Recorder:—I desire to give a few lines from my meetings:

BUIE'S CREEK, HARNETT COUNTY.

Here they have had no pastor during this year. Elder Allen Betts began the meeting on Saturday before the fourth Sunday in July. I came on Monday. Bro. Betts left Thursday. The meeting closed on Sunday, and I baptized ten. Two were restored, and the church and community were greatly revived.

SPRING BRANCH, SAMPSON COUNTY.

Bro. I. T. Newton began with the first of the meeting (Saturday) and left us on Thursday. He did most of the preaching while he was present, and did it well. The people in this section always appreciate his labors. He was their pastor before he went to college. The meeting closed on Sunday. Thirteen were baptized and one was restored. The effects of this meeting will be felt for a long time.

HOLLY SPRINGS, WAKE COUNTY.

While I was closing up my meeting at Spring Branch, Rev. O. Churchill was carrying on my meetings at the above named place, I reaching there on Tuesday. Bro. Churchill helped us during the entire meeting and did some most excellent preaching. It was a joy to me to labor with the faithful, aged servant of the Lord under whose preaching twenty-one years ago I was convicted of sin. I have never seen a church or Christians do better work than was done here. On Sunday I baptized twenty-four. It was a great revival of Christians. There are many things concerning this and my other meetings that I would like to say, but time forbids.

FRIENDSHIP, HARNETT COUNTY.

When I arrived here on Monday after leaving Holly Springs, I found Elders W. G. King and Allen Betts carrying on the meeting. Both rendered good service during the meeting, Bro. King doing most of the preaching, and did it so well that the people will ever be glad to welcome him among them. I did not know he could preach the gospel with so much power. Five were baptized at the close of the meeting, and the greatest work was among the members of the church.

HECTOR'S CREEK, HARNETT COUNTY.

There are but few people in this community but that are members of the church, and the church is in a good spiritual condition. Bro. Churchill helped me in a meeting here for a few days. There were no accessions. This was my first pastorate, and the church has now extended me its seventh annual call.

Although the times are hard, I think the spiritual condition of my churches is better than usual. Fraternally,

J. A. CAMPBELL.

P. S. Our school (Buie's Creek Academy) is the best we have ever had for a fall term. We now number eighty one, with a larger per cent. of boarders than ever before. Prospects are encouraging for a larger patronage.

J. A. C.

Poe's, Sept. 6th, 1893.

For Dyspepsia,
Use Horsford's Acid Phosphate.

Dr. F. H. Welty, Hamilton, Va., says: "I have tried it frequently, and always with the most satisfactory results. Nothing is equal to it for treatment of dyspepsia and the various complications resulting from disorders originating in the stomach. I consider it invaluable."

Prejudice.

There is, perhaps, no feeling that influences human nature that is more belittling than prejudice. It dries up a human soul to about the size of a mustard seed. It blinds the mental eye so that it can't see but one side of a question, and not clearly even that side. It perverts the will so that it determines not to see the other side. It shuts itself up in its own little shell, and thinks it knows it all, and regards anybody who believes differently as a fool and a sinner. This littleness is constantly seen in religion and politics, and many other things—people who have resolved not to read or hear anything that presents a different view from theirs. A person recently said: "I want to hear a Baptist preach the doctrines of his church."

A true man loves the truth. He will be in constant search for it. He will be glad to have the light turned on from both sides—from all sides—that he may see clearly what is truth. He certainly will want to know Bible truth; because by that his standing with God for time and eternity will be effected. All who can rise above the littleness of prejudice will want to hear both sides. "Prove all things, and hold fast to that which is good."

S.

Recommend Johnson's Magnetic Oil for rheumatism, neuralgia, sprains, bruises, lame back, it quickly relieves pain. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"Society."

The emptiest thing in the world is what is technically called "society." As things go in this country, the only conditions of entrance which it imposes are that the applicant should have a purse big enough to stand the expense of its sinful frivolities, and a mind little enough to be satisfied with its puerile amusements. For high breeding, intellectual cultivation, noble character, it makes no demands. In its poisonous atmosphere, Christian faith at once sickens and dies; and under the thin veneering of its artificial good manners, there is often found a moral rottenness that would disgrace a Hottentot and amaze a Sioux Indian.—*Nashville Christian Advocate.*

Meetings and Baptisms.

Dear Recorder:—We had an interesting revival of religion at Ansonville the first and second weeks in August. The pastor was aided by Bro. W. H. Davis, a Wake Forest student, the first week, and Rev. C. H. Martin the second week. Both of these brethren are zealous and gifted.

The writer baptized four into the fellowship of Ansonville Baptist church at the close of the meeting.

And at the same time, Rev. J. P. Boyd baptized eight in the Great Pee Dee, the result of a meeting held with the Norwood Baptist church by Bro. W. H. Davis.

The writer began a meeting at Palmerville on the fourth Sunday in August, where Prof. E. F. Eddins' school is situated, who is doing a good work for the cause of education and religion. At the close of the meeting three young men of his school united with the church.

May the Lord be praised for his goodness.

G. O. WILHOIT.

Ansonville, Sept. 7, 1893.

It is a great thing for a young man to get out a little and come in contact with other people and see how they live. B. F. Johnson & Co., Richmond, Va., are giving many young men a chance to do this, and at the same time put money in bank rapidly. Try them and see.

Petty Trials.

Many a Christian, weary and worn, is tempted to ask, Why does God appoint for me a lot in life that is as full of petty cares and trials as a neglected field is of briars and thorns? If he should send upon me some great affliction, I could rally all my strength, courage and faith to bear it. But these daily, hourly annoyances are like gnats and mosquitoes, so small and yet so many that they exhaust my patience and drive me to despair. But did you never think that you are being shaped and polished for the skies, and that the work of the sculptor is slow—a little chiseling at a time and all the time? Dr. Talmage says:

"I go into a sculptor's studio and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click. I say: 'Why don't you strike harder?' 'Oh,' he replies, 'that would shatter the statue.' So he works on, slowly, little by little, and the features come out, and everybody who enters the studio is charmed. God has our souls under process of development, and it is the little annoyances and vexations of life that are chiseling our characters for the skies."

Paul says; "Our light affliction, which is but for a moment [and he might have added comes every moment], worketh out for us a far more exceeding and eternal weight of glory." We cannot all be conspicuous martyrs, but we can all be faithful unto death, and then receive the crown of life.—*C. E. B., in Journal and Messenger.*

Read for Personal Profit.

Do not read the Bible for others, for class or congregation, but for yourself. Bring all its rays to a focus on your own heart. While you are reading, often ask that some verse or verses may start out from the printed page as God's message to yourself. And never close the book until you feel that you are carrying away your portion of meat from that hand which satisfieth the desire of every living thing. It is well sometimes to stop reading and seriously ask: "What does the Holy Spirit mean *me* to learn by this? What bearing should this have on *my* life? How can I work this into the fabric of *my* character?

Above all, turn from the printed page to prayer. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire. If an example of holiness gleams before you, ask God to do as much for you. If a truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of yourself like a star. Entwine the climbing creepers of holy desire about the lattice work of Scripture. So shall you come to say with the psalmist: "Oh, how love I thy law; it is my meditation all the day."—*Rev. F. B. Meyer.*

Take It Up and Do It.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers. You have often heard the anecdote of the man who was asked how he had accomplished so much in this life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the word *now.*—*Selected.*

A good brother who recently offered a prayer at a prayer-meeting started to make a reference to Noah, but got a little flustered and forgot the name of the patriarch. After hemming and hawing for a few moments he turned to a neighbor and asked in a loud whisper, "Who was it built the ark?"—*The Christian Register.*

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 72. Contributions, $559.56.

STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Italian Catechism for W. M. S.

QUESTION.—Who was the first Baptist Missionary in Italy?

ANSWER.—The Apostle Paul.

Q.—When did Southern Baptists begin?

A.—In 1850 the Board was invited to found a mission; in 1869 the subject was again considered; in 1870 a missionary was sent, Dr. W. N. Cote, who had been Y. M. C. A. Secretary in France with authority to appoint two assistants.

Q.—When was the first baptizing?

A.—Dr. John A. Broadus wrote from Rome in 1871: "Last evening five men were baptized (in a bath house, the Tiber being very swift, very muddy, and popularly regarded as very unhealthy), and this morning three more."

Q.—When was the first church formed?

A.—On Jan. 30, 1871, with sixteen members. Baptists were the first evangelists to enter Rome and this was the first non-Catholic church.

Q.—When was the first ordination?

A.—Signor Gioja was baptized in the Tiber March 21, 1872, and the following Sunday was ordained; the presbytery consisted of Revs. W. N. Cote, M. T. Yates of China, and George W. Anderson of the American Baptist Publication Society.

Q.—When was the Baptist Chapel built at Rome?

A.—It was dedicated November, 1878, and cost $34,821.94.

Q.—Who is now the principal Baptist missionary at Rome?

A.—Rev. Dr. Geo. B. Taylor, who went there in July, 1872.

Q.—When was Enrico Paschetto baptized?

A.—In August, 1878, by Dr. Taylor, and soon after became pastor at Milan.

Q.—Who is the most prominent convert?

A.—Count Oswald Papengouth of Russia, and connected by marriage with a noble English family.

Q.—When was Signor Bellondi baptized?

A.—The night of June 3, 1871.

Q.—When was the Via Theatro della Valle bought for a mission house?

A.—On March 17, 1877, for 129,000 Lire ($25,000). It is on one of the great thoroughfares, two hundred yards from the University of Rome. The improvements cost $5,000 additional to the purchase price.

Q.—When was Torre Pellice Chapel set apart for worship?

A.—On June 10 and 11, 1881.

Q.—When did Mrs Geo. B. Taylor die?

A.—On March 7, 1888. Dr. J. H. Eager writes the following of this estimable woman: "I can truly say that Mrs. Taylor was a martyr to the work in Italy, and it will never be known till the great day what burdens she bore."

Q.—When did Rev. Dr. J. H. Eager and wife go to Italy?

A.—In 1880.

Q—When was the Apostolic Baptist Union formed in Italy?

A.—In March, 1884.

Q.—Is the mission expense large in Italy?

A.—"We spend less I think per station than any Board in Italy."—G. B. Taylor.

Q.—What is the great need in Italian missions?

A.—"Money for chapels. 1. To save the Board heavy rents. 2. To save us from the tender mercies of Catholic landlords. 3. To insure us comfortable and respectable quarters. 4. To make our enemies and our friends feel that we have come to stay."—Geo. B. Taylor.

Q.—Who are the workers in Italy?

A.—Rome, Geo. B. Taylor, 52 Via Giulio Romano, Sig. Paschette; Florence, J. H. Eager and Mrs. Eager, Oricellari, 16 bis, Sig. Bellondi; Milan, Nicholas Papengouth; Venice and Mestre, Signor Barbisani; Bolongna, Signor Colombo; Modena and Cannes, Signor Ferraris; Carpi, Signor Mattei; Barletta, Signor Basile; Bari, Signor Volpi; Naples, Signor Fasulo; Boscoreale, Signor Martinelli; Torre Pellice, Signor Malan; Miglionico, Signor Piccinni; Cagliari, Sardinia, Signor Arbanasich; Domus Vovas, Sardinia Signor Cossus; Iglesias, Sardinia, Signor Fortonese.—*Baptist Basket.*

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Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

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PINY GROVE CHURCH.

Bro. T. M. Baldwin is pastor of this church. I had the pleasure of being with him in a few days' meeting here. The gospel was the power of God and had its own good effect on the members of the church and those who were not. From what I heard, saw and felt, there must have been some good done during the meeting.

DOVER CHURCH.

Bro. James Jordan is pastor of this church. I was with him the two last days of a week's meeting. It was delightful to stand on the bank of the beautiful stream and see this aged man of God baptize three sisters and three brothers. Bro. Webb had been with Bro. Jordan in the meeting and preached the gospel in its own sweetness and power.

FLINT HILL CHURCH.

Bro. K. C. Horner is pastor of this church. I helped him in a few days' meeting here. The Spirit of the Lord was with the people, and much good was done in all the directions of a gracious revival. I heard more, better and abler prayers during this meeting than I ever heard before in my life. A number of we brethren at the recess hour went to the woods for special prayer service. We had several young men with us who were concerned about their soul's salvation, and while the rain was falling we were on our knees in prayer for their conversion; and God in his goodness heard and answered our prayers and saved one of the young men.

ARBOR AT THE GRAVEYARD.

I have just closed a four-days' meeting at this place. Bro. H. W. Graham did most of the preaching, and he faithfully did it under the power and influence of the Spirit. Much good resulted. A spiritual influence has gone out from the meeting that will be lasting.

All these places are in Moore county, and when my mind goes back to the past I remember that thirty three years ago I commenced to preach the gospel in this my native county, and it moves me with grateful emotions to my Heavenly Father. I am glad to be with the people whom I tenderly love. God be praised for what he has done.

I am now on the way to Bethel church to help Pastor H. W. Graham in a meeting. This church is in Harnett county.

W. A. BARRETT.

Swann's Station, Sept. 8, 1893.

An Appeal for Help.

To our Baptist brethren, sisters and friends—On Monday morning, August 28, a fearful cyclone struck our town and did much damage to property. One life was lost and a few persons injured. The lowest estimated loss has been placed at $15,000. In the track of this destruction was our new brick house of worship, which was laid in ruins. The estimated loss on the house is about $2,000. But it is thought that we can save nearly or quite $500 if we can rebuild at once. This, it is thought, can be done by utilizing the present foundation, the floor, (which is in good condition now) and the galleries besides some of the material.

On the same foundation, we propose building a neat wooden structure. The building committee are making arrangements to go to work at once. The church has a membership of fifty-seven, mostly poor in this world's goods, yet they are, as a whole, doing to the extent of their ability and will do it. Some outside of our own flock have done nobly. We were made sad indeed by this mysterious providence, yet we are not despondent; we believe that God will make it all work together for the good of his people and the glory of his name. We are now out of doors only as others befriend us. We can't build such a house as the cause demands without outside help. This comes appealing to your sympathy. Help us to rebuild and trust the Lord. We are receiving encouragement from nearly every one approached. Will you fail us—won't your church respond as liberally as possible? Bro. Chas. A. G. Thomas of Greensboro was the first to respond with sympathy and—a donation; others have followed. "Even as ye would that men should do unto you," &c. Ask the Lord to direct you. Try to do something at once. We need it now.

Send all contributions to Bro. B. A. Brown, Secretary and Treasurer of Building Committee, Kernersville, N. C.

MEMBERS OF KERNERSVILLE BAPTIST CHURCH.
HENRY SHEETS, *Pastor.*

Letter from Missouri.

You have heard of the death of Rev. W. H. Williams, D. D., editor and proprietor of the *Central Baptist* of St. Louis, Missouri has been a difficult field for the pastor. Missouri has been a superlatively difficult field for the Baptist editor. Missouri is between two seas where Paul got wrecked. Here the North and the South meet. Here the East and the West meet. Here is the battle field for sectional prejudices. Here is the arena for all religious and social isms. Here a pastor must have neither a daft head nor rickety legs. Here a Baptist editor must have wisdom that cometh from above. Dr. Williams was successful. About ten years ago he took charge of the paper. It has grown in power and usefulness steadily.

Dr. Williams was pastor at Tuscaloosa, Ala. He was pastor at Charlottesville, Va., when he was called to the editorial chair in St. Louis. He married Miss Silcox of Charleston, S. C. He was pastor in Charleston, S. C. Dr. J. B. Jeter used to say, "If I could be a little boy again, I would like to have Mrs. Williams for my mother."

While waiting for a train at Alexandria, [illegible] died suddenly. It was heart disease. He was talking with brethren. They were trying to part away the time. It was [illegible] depot. Dr. [illegible] dropped his head on his breast as if [illegible] sleep. Mrs. W. G. Brown caught him in his arms to keep him from falling, and Dr. Williams was dead.

He has been one of the best friends I ever had. His death bereaves me unspeakably. I don't know what to do. When I came to Missouri a decade ago, Dr. Williams opened his home and his heart to me. More than six years ago he called me to his office and asked me to be an associate editor of the *Central Baptist*. Without interruption and without an unpleasant word or feeling I have been his servant for Jesus' sake a half dozen years. In his office, in his home, in my St. Joseph home, in Patee Park pulpit, I have known him, prayed with him. He lived in such close fellowship with Jesus that it was easy for him to die. He went to sleep very restfully, very sweetly.

In Chicago I met A. C. Dixon and H. M. Wharton who are working with D. L. Moody. Mr. Moody's plan comprises meetings here and there in Chicago. He has brought together the strongest preachers in the world. His meetings meet a demand in every thoughtful Christian who visits the big Fair. God's people ought to do something in keeping with the manifestations of progress and enterprise so abundant at the World's Columbian Exposition. One is satisfied some what when he turns into one of the many meetings under the management of D. L. Moody.

N. R. PITTMAN.

St. Joseph, Mo., Sept. 11, 1893.

Craven County Mission—A New Church Organized.

I came upon this work the first of this year. It is a new mission field, sustained by the Newbern Baptist church. I am the first missionary they employed for this work. I had to organize the work after I came on the field. There was not a Baptist church nor a Baptist house of worship on the field. On July 12th, 1893, we laid the foundation for a Baptist church at Core Creek station on the Atlantic and North Carolina Railroad, eighteen miles from Newbern and nine miles from any other Baptist church.

On Aug. 26th, Rev. A. L. Stough of the Kinston Baptist church preached the first sermon in our new and the only Baptist house of worship on my field. On August 29th, we organized the Core Creek Baptist church with seven members.

Bro. Stough was called home to conduct a funeral service, but I continued the meeting for eight days, which resulted in ten or twelve conversions and five additions to our church, making a membership of twelve in all. I think others will join soon.

We have expended about $250 on our house. We have just gotten it so we can hold services in it now. We owe $75 on it, and will have to expend at least $100 more to make it comfortable for the winter.

The people around this point are poor, besides the whole community is just emerging from a long seige of typhoid fever, which has produced great impoverishment. They have done what they could, especially the few who are of our faith.

The Newbern Baptist church has been very liberal in its contribution to this special work, besides the taking of the responsibility of sustaining a missionary for all of his time.

Now that we have got thus far on this work, we greatly need assistance in completing it. There are several brethren located near the hub of the great Baptist wheel of North Carolina who have promised me one dollar for every Baptist church I would build. Brethren, I greatly need your dollar for this little struggling band, and more if you can spare it. How many churches will take one collection for this object? Send your money to the undersigned and it will be acknowledged in the RECORDER.

J. W. ROSE.

Newbern, N. C., Box 491.

Ami's Chapel.

This church had a delightful meeting in August. Rev. R. Van Deventer of Henderson came to the pastor's aid on Tuesday. For five days he preached the old gospel with earnestness and power. It is difficult for the brethren to remember his hard name, but they will never forget him as a brother beloved in the Lord.

Nine were received for baptism. Eight were baptized. One was sick. I have rarely seen a meeting so helpful to Christians, both old and young.

J. A. STRADLEY.

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State Missions—New Hope church, Eastern, (on pledge of '92), $5 30; S S Institute at Zion ch, King's Mountain, 3.93; Sandy Run ch, W Chowan, 6.32; W M S, Buckhorn ch, ditto, 2.25; Jackson ch, ditto, 5.47; Manly ch, Sandy Creek, 3.74; Institute Mis Society, Murfreesboro, 5.25. Total, 32.26. Previously reported, 4,276.12. Total this year, 4,308.38.

Foreign Missions—Institute Mis Society, Murfreesboro, $5.25; Trading Ford ch, South Yadkin, 2.08; South Yadkin Asso, 57.03; Lystra ch, Mt Zion, 5.65; Sunbeams, Scotland Neck ch, 1.00; Manly ch, Sandy Creek, 5.28. Total, 76.29. Previously reported, 3,828.67. Total this year, 3,904.96.

Home Missions—Institute Mis Society, Murfreesboro, $5.25; Trading Ford ch, South Yadkin, 2.50; South Yadkin Asso, 37.40; Sunbeams, Scotland Neck ch, 1.00; Manly church, Sandy Creek, 8.62; Caldwell Asso, 5.76. Total, 60.53. Previously reported, 1,608.32. Total this year, 1,668.85.

Education—Trading Ford ch, South Yadkin, $6.32; South Yadkin Asso, 22.00; Caldwell Asso, 4.24. Previously reported, 1,627.76. Total this year, 1,660.32.

Ministerial Relief Fund—Richard J Biggs, Baltimore, Md, $2.00. Previously reported, 220.70. Total this year, 222.70.

J. D. BOUSHALL,
Treas. Bap. State Convention.
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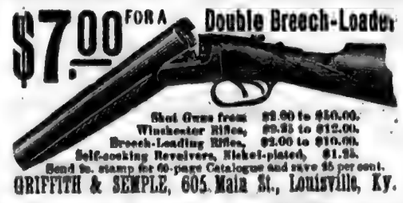

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From East Durham, N. C.

Dear Bro. Bailey:—Doubtless it will be of some interest to the readers of the RECORDER to hear that the Lord is so wonderfully blessing his people along the lines. The fourth Sunday in July we began a series of meetings with Green Level church, resulting in about forty professions of faith. The meeting lasted eight days and at its close we baptized thirty-one and restored some who gave evidence of restored joy. The influence of the work will be felt in that community for years to come. Rev. W. S. Olive and Bro. J. E. Yates, a young ministerial student at Wake Forest, did good preaching for us at this place and greatly endeared themselves to the people.

The third Sunday in August we began a series of meetings with Cary Baptist church and were aided at this point by Rev. J. E. White who expounded the gospel with power and clearness. A bright future awaits this brother and the people will not be slow, we trust, to open the way for his highest development and usefulness. Everybody was edified and spiritually strengthened who heard him preach. The meeting at Cary continued for two weeks and the Lord poured out his Spirit upon us without measure. One of the signs of a good meeting was first manifested by the settlement of all difficulties between neighbors and church members. We think every tomahawk was buried and we have never seen such universal enjoyment of the Christian religion. The crowds were unusually large and although we were hindered from meeting several times on account of the storms, the interest did not abate to the end. About forty confessions were made, most of whom were grown, settled men and women. Sixteen additions to the church has followed so far, eleven being baptized at the close of the services. All our meetings have been quiet but characterized by unwonted spiritual power.

We held a meeting at East Durham last spring which resulted in twenty-four baptisms. During this year up to date we have added about fifty members to this church. We will begin special services here again on Sunday the 17th inst., Rev. W. C. Tyree of the First church will aid us. May the work continue to prosper for Christ's sake.

C. W. BLANCHARD.

A Wise Method.

No parent or Sunday-school teacher can do a wiser thing than to put that sparkling paper *Our Little Ones* into the hands of the smallest children. It wins the child to the study of the Bible and to God. It cannot be too highly endorsed.

Atlantic Association.

This Association will meet at Seven Springs on Oct. 10th, 1893. Those coming by rail will be met at La Grange, if they will send their names to Mr. W. R. Simmons, Seven Springs, N. C. We trust that a large delegation will be present, and that many visiting brethren will honor us with their presence. Come, brethren, and we will give you a good time. Let all who desire conveyance from the railroad send on their names at once. G. L. FINCH.

Goldsboro, Sept. 15, 1893.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp-chimneys that almost never break from heat, or those that break continually. Which does he get? Which do you get?

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NEWS OF THE WEEK.

State News.

Wm. Woods, aged eighteen years, died near Graham on the 11th inst., from internal injuries received while wrestling.

Needham Lee, a negro brakesman, was run over and killed by a train three miles east of Raleigh last Thursday night.

Willie Owens of Morehead City, aged about seventeen years, was accidentally drowned near Harker's Island on the 14th inst.

Trinity College has adopted the Handbook of North Carolina, recently issued by the State Department of Agriculture, as a text-book.

Mr. Chas. B. Aycock of Goldsboro has been appointed United States District Attorney for the Eastern district of North Carolina.

Mr. T. M. Robertson of Randolph county has been appointed to a position in the Interior Department at Washington with a salary of $1,6000 per year.—*Ex.*

Gen. R. B. Vance and his son, J. N. Vance, who conduct the hotel at Alexander, recently assigned. The liabilities amount to about $30,000 and the assets are about $28,000.

W. D. Johnson, a farmer living near Goldsboro, shot and killed himself with his rifle on the 6th inst.

The receiver of the defunct People's National Bank of Fayetteville, has declared a dividend of fifteen per cent.—making a total of fifty per cent. that has been paid depositors.

It is understood that Josephus Daniels of North Carolina, the present Appointment Clerk of the Interior Department, has been tendered the position of Chief Clerk of the Department.

Near Hope Mills, Cumberland county, Saturday night week, a man named Faircloth was run over and killed by a train. He is said to have been under the influence of strong drink.

At Goldston, Chatham county, on the 14th inst., A. J. Goldston, a merchant, becoming involved in a quarrel with a negro, struck the latter with the butt end of his gun, which was discharged, and the load entered Goldston's body, killing him instantly.

On the 8th inst., at Riverside, Craven county, Sadie Wood, aged nine years, daughter of Mrs. Henry C. Wood, attempted to revive a fire in a room at her home, with coal oil poured from a can. An explosion occurred and the little girl was burned so badly that death resulted several hours later. Mrs. Wood in trying to rescue her child was also painfully burned.

An extra freight train on the Asheville and Spartanburg road, while making the descent of the mountain beyond Saluda, early on the morning of the 14th inst., got beyond the engineer's control, and dashed down the heavy grade. The crew jumped, and the train ran to a point about two miles below Saluda, where the cars were derailed, and badly damaged. A train hand was injured, but not seriously.

The narrowest narrow guage now in operation is a twenty inch road in North Carolina. This little pocket edition road runs between Hot Springs, on the Tennessee border, to Laurel river, a distance of but twenty-four miles. It is not as yet fitted with passenger engines and coaches, but it is well fitted for the purposes for which it was built—that of being an outlet for the timber of that region.—*Ex.*

About three years ago, Lulu Coley, a young girl, was abducted from her home near Salisbury by her step grandfather, B. H. Wood. D. A. Coley, the girl's father, has searched for her ever since, and a few days ago found her in Columbia, S. C., with Wood. For some months Wood had compelled the girl to live with him as his wife. Formerly she passed as his daughter. Wood was arrested and jailed, and Coley brought his daughter home.

The State Railway Commission has issued the following order: "Whenever any goods or freight shall be received by any ordinary carrier in North Carolina to be delivered to any consignee in the State, and a portion shall not be received at the place of destination, the carrier shall not demand any part of the charge for freight or transportation due for such portion of the shipment as shall not have reached the place of destination. The carrier shall be required to deliver to the consignee such portion of the consignment as shall have been received upon the payment or tender of the freight charge upon such portion."

General News.

Heavy rains in Mississippi have seriously damaged the cotton crop.

"Esther" Cleveland is the name of the first baby born to a President in the White House.

About 100,000 people have gained settlements in the new Cherokee strip, Indian Territory.

Train robbers secured about $15,000 from an express car on the Lake Shore Road (Illinois) one night last week.

John S. Dwight, the veteran musical critic, died in Boston on the 5th inst., aged eighty-three years.

Jerome Bonaparte, grandson of the younger brother of Napoleon Bonaparte, died in Beverly, Mass., on the 4th inst.

Yellow fever threatens to become epidemic at Brunswick, Ga. Gov. Northern appeals for aid for the suffering and destitute people.

Four highwaymen held up a train midway between Calumet and Hancock, Mich., on the 15th inst., and secured about $75,000 from the express messenger.

The House of Representatives will very probably vote to repeal the present Federal Election laws, and to place the elections more in the hands of the State than heretofore.

The bodies of twenty-six white sailors and the body of a white woman recently washed ashore near Port Royal, S. C. There were no marks by which they could be identified.

According to press dispatches from Columbus, Miss., Sept. 15th, five negro prisoners (one a woman), confined in jail at Carrollton, Ala., were shot to death last Thursday night by a mob of masked men.

A bill has been introduced in Congress to postpone the enforcement of the Geary Law for one year, in order to give our resident Chinese ample time to take advantage of its provisions.

The private steamer of the Chinese consul at Pensang was recently captured by pirates; twenty-four men were killed, fifteen seriously injured, two women were taken into captivity, and $30,000 in cash was secured by the robbers.

Weighing clerk Henry W. Cochran of the United States mints has been arrested on the charge of stealing $134,000 in gold bars. It is said that he has been stealing from the mints periodically for the last four years. Over $100,000 of the gold has been recovered.

Every effort of the repeal faction in the Senate to reach a vote on the question is repulsed by the anti repealers. At present it looks as if we will have to wait sometime yet before any action is taken. Meanwhile banks, factories, and other enterprises are fast resuming work, and recovering their former activity.

Brazil is again divided by a great revolution. Her President vetoed a bill that was of no vital importance, and the people rose up in arms. The Brazilian navy is on the side of the insurgents, the army supporting the President Peixoto. Rio Janeiro harbor is the scene of activity. At present it is probable that the present administration will be overthrown.

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MARRIED.

PATTERSON—NORWOOD—On Sept. 10, 1893, at Stovall, N. C., by Rev. J. A. Stradley, Mr. H. W. Patterson and Miss Ore W. Norwood.

ALDERMAN—WILLIFORD—On Sept. 2, 1893, at the residence of the bride's father, by Rev. J. A. Campbell, Mr. A. E. Alderman and Miss Sarah E. Williford.

HINTON—ELLINGTON—On August 26th, 1893, at the residence of the bride's parents, in Raleigh, by Rev. Jno. E. White, Mr. E. L. Hinton of Clayton and Miss Lela V. Ellington.

YORK—STAFFORD—On Aug. 29th, 1893, at Morristown, Tenn., by Rev. Victor D. York, Edgar B. York, youngest son of Maj. R. W. York, and Miss Olive Stafford, of Sevierville, Tenn.

WATSON—YORK—On Sept. 5th, at Cumberland Gap, Tenn., at the Methodist parsonage, by Rev. Victor D. York, the bride's uncle, Rev. H. H. Watson, D. D., Presiding Elder of the Methodist Episcopal Church, South, Little Rock, Ark., and Miss Lillie Lou, youngest daughter of Maj. R. W. York.

DIED.

STALLINGS—Died suddenly at her father's home in Perquimans county, N. C., on Sept. 2d, 1893, Cora Lee Stallings, aged five years and two months. "It is well with the child." May God pity and comfort the parents, and by this providence draw them closer to himself. J. B. FEREBEE.

LEE—Died at the home of her parents, near Malcom, N. C., Aug. 19th, 1893, Annie J. Lee, aged twenty years, wife of Willie T. Lee of Wilson, and daughter of Deacon John H. Nicholson of Gardner's church.

Beautiful in person and in character, gentle, winning and affectionate in disposition, she was the pride of the family, the favorite of the community, and the idol of her young husband. Her dying words were a quotation from 1 Cor. 15: 55–57, and a farewell request to each member of the family to meet her in heaven. N. B. COBB.

JERNEGAN—Departed this life at his home in Duplin county, July 19th, 1893, Bro. Calvin Jernegan, in the seventy-third year of his age. He had been afflicted for more than twenty years, but did not complain under the chastening rod of affliction, but endured all his troubles with Christian patience, being resigned to the will of his Heavenly Father, and through all his suffering he quietly waited for the call to go to that land where sorrow is unknown.

Bro. Jernegan was baptized about twenty-five years ago and received into the fellowship of the Bear Marsh Baptist church. He leaves an aged wife and two grandchildren to mourn their loss, but they have the comfort of knowing that the change is for the best, for "blessed are the dead which die in the Lord." W. L. B.

TISDALE—Arthur W. Tisdale, son of brother and sister J. M. Tisdale, was born Oct. 10th, 1880, and died in Selma, Johnston county, N. C., Sept. 5th, 1893, aged about thirteen years.

Arthur gave his heart to Jesus and united with Selma Baptist church about one year ago, since which time his life has exhibited marks of a child of God. He made a bright profession, lived very consistently for one so young, and died like a Christian—what more could be desired. He never missed a service at his church if in town and well enough to attend. During his last illness he asked his father if his monthly obligation to the pastor's salary and other church expenses had been paid for the month just expired. On being answered in the affirmative, he gave an expression of pleasure and became quiet. "He was a youth of easy approach and affable manners, which won for him the highest esteem of all who knew him," is about the way many have expressed themselves since Arthur has been called away. May he who said "comfort one another with these words," speak to the hearts of the parents and sister bereft by this death. O. C. HORTON.

Selma, N. C., Sept. 8, 1893.

DOUGHTY—Estelle, beloved daughter of Charles and Mary E. Doughty, was born March 14th, 1876, and died of typhoid fever August 26th, 1893, aged eighteen years and twelve days.

She was bright and popular among all her acquaintances, and had desired to take a full course at Murfreesboro, but was compelled to return home the second year because of feeble health. She had taught one session near her home and was contemplating teaching again when she was called to go up higher. Two years ago she gave her heart to Christ and was baptized into the fellowship of Hamilton Baptist church. Since then she has let her light shine for her Saviour. Strange coincidence that her birth, connection with the church, baptism and burial should have all taken place on Sunday.

This young lady's death was a shock to all, especially her mother, brother and sister, of whom she was very fond. Her life was short, but she lived well. She did much for self-improvement and was rewarded for her pains by loved ones at home and admiring friends. From the church militant she has gone to the church triumphant, leaving many sorrowing hearts behind. G. J. D.

COFFEY—Died at her home in Boone, June 24th, 1893, of cancerous tumor, Mrs. Carrie L. Coffey, wife of W. C. Coffey, and mother of E. S. Coffey of the Wake Forest class of 1890, and T. F. Coffey, who also spent some time at Wake Forest.

Mrs. Coffey was a daughter of H. Curtis, one of the oldest and most respected citizens of Wilkes county. She was nearly fifty years old at the time of her death. She had been an active member of the Baptist church, and a constant reader of the RECORDER for about thirty years. She died as only those who have lived in active discharge of Christian duty can. She was perfectly rational and supremely happy in death. When she was notified that she was dying she seemed pleased with the information, and spent some three hours in pleading with her friends to meet her in heaven. Such a plea as it has never been my privilege to listen to.

Mrs. Coffey presided over Coffey's Hotel for many years, and her hospitality will be remembered and her death bemoaned by many a guest of that popular house.

She was a consecrated Christian, a devoted wife, an affectionate mother, a faithful friend and a good neighbor. She will be greatly missed for many a day. A FRIEND.

NORRIS—Samuel Norris died in Wake county on Sept. 5th, 1893, suddenly at his dinner, joyfully in hope of eternal bliss. He was born March 3d, 1814, and was educated at Wake Forest College in its primeval days, under the management of Samuel Waite, during the years of 1836 and 1837, after which he engaged in teaching in western Wake county until 1840, when he married Delia Olive of Chatham, a sister of Rev. Johnson Olive, who was much loved by the Baptists of Wake county. The union was one of blended joy and happiness, they having lived together fifty-three years.

Samuel Norris was unpretentious, frank and courteous in manner to all, generous and kind to the poor and afflicted, hospitable to all alike, the poor as well as the affluent. He lived and died within one mile of his birthplace, being the last living son of Needham Norris, leaving behind him his youngest sister, Mrs. Jane Betts, aged seventy years, his wife aged seventy-five years, and an only son, H. W. Norris, well known in Wake county. He lived an example worthy of emulation. He lived that he might be a blessing to his day and generation, giving instruction and training to many whose hairs are frosted with time, ever honoring God in his daily walk and conversation. The deceased often spoke with pride of his alma mater, Wake Forest College, and the elevated training the young men received under its wise leadership, and the continued progress of the school, that it had risen from small surroundings and scanty accommodations to wondrous structures in architect and scientific appliances worthy the age we live in, and in training the young to lofty aspirations and instilling light and knowledge to all who partake of its benefits. "Blessed are the dead which die in the Lord."

JONES—Death has no respect of persons. On Sept. ——, the angel visitor came to the home of our much-beloved brother, John P. Jones, and took from him the idol of his life, his noble wife, Vonie. The large crowd present at the funeral services and the many tears that were shed told that she was much beloved by all who knew her. She was mild and gentle and upright in conversation, good to the poor, and always ready to visit the sick, not from a sense of duty, but from a big, sympathetic heart. The funeral exercises were conducted by the writer. The task was a melancholy one, owing to the close friendship felt for her, having known her from boyhood and had learned to love her with much devotion. Her life is an example to those who knew her, and her death was a victorious triumph. We extend a heart felt sympathy to her husband, her mother and eight children. May God bind up the broken hearts and cheer the drooping spirits. We hang our harps on the weeping willow, while she has tuned hers with the heavenly orchestra. She was a member of the Olive Branch Baptist church for more than twenty years, and her record there is in pure white. Thus we conclude that with the church triumphant she has a seat with many honors. T. B. HILL.

Blue Wing, N. C.

STONE—Mrs. Mary A. Stone, wife of Mr. Mark P. Stone near Cary, N. C., passed away on Sunday night, Sept. 10th, 1893, about nine o'clock. She was in her sixty-second year, and had been a member of the church for more than forty years. She was a member of Ephesus church at her death. We do not hesitate to hold up her life as that of a model Christian. She loved her church and was self-denying for its support. She evinced the character of a true and devoted companion, always making sunshine in her home and cheering the heart of her partner in life. She was a motherly mother, and it is said by her neighbors that she ruled her household without exception by that potent agent, the rod of love. A servant to the wants of her house, pouring out her life for the comfort of others, she died, as might be expected, triumphant in the hope of her reward. Such lives and such deaths are commendable examples for imitation and living witnesses of the worth of Christianity. Mrs. Stone was the mother of seven children, three of whom are now living to feel and mourn her departure. These, with her husband, a number of grand children and a host of friends that her true life had made, are saddened by her loss to them, but are made glad in their hope of the resurrection. The funeral took place Tuesday evening at Morrisville, conducted by the writer.

C. W. BLANCHARD.

Tributes of Respect.

On Friday, the 25th of August, 1893, after an illness of four weeks, our friend and Sunday-school class-mate, Willie A. Sheppard, died of typhoid fever, aged eighteen years. She was the daughter of Mrs. Willie Ann and the late Mr. John S. Sheppard. She connected herself with the Cashie Baptist church and Sunday school at a very early age and was a consistent and upright member. She was kind and gentle to all who knew her, was the pet of the household and the baby of the family.

WHEREAS, Our heavenly Father has seen fit to remove our friend and sister from earth to heaven:

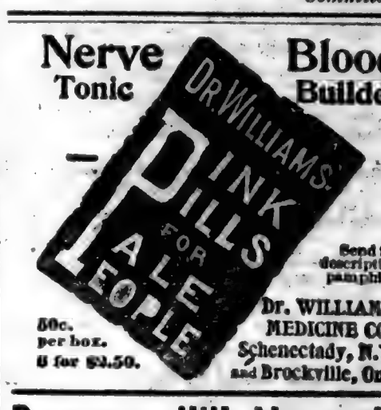
Resolved first, That we bow in humble submission to his holy will.

Second, That we have met with a great loss in the church, Sunday-school and whole community, and that our loss is her eternal gain.

Third, That these resolutions be sent to the bereaved family with our sympathy, published in the BIBLICAL RECORDER and *Windsor Ledger*, and spread upon the minutes of our church and Sunday-school.

JULIA T. STOKES,
MOELLA RICE,
EVA MIZELL,
Committee.

Nerve Tonic — Blood Builder



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The Home Circle.

God Give us Men!

God give us men! A time like this demands
Great hearts, strong minds, true faith and willing hands.
Men who the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Wrangle in selfish strife—lo! Freedom weeps,
Wrong rules the land and waiting justice sleeps.
—Oliver Wendell Holmes.

Comfortable Words.

I sometimes hold it half a sin
To put in words the grief I feel;
For words, like Nature, half reveal
And half conceal the Soul within.

But for the unquiet heart and brain,
A use in measured language lies;
The sad mechanic exercise,
Like dull narcotics, numbing pain.

In words, like weeds, I'll wrap me o'er,
Like coarsest clothes against the cold:
But that large grief which these enfold
Is given in outline and no more.
—Alfred Tennyson.

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you: "He is as gentle as a woman to his mother." It is out of fashion to suppose if you ignore mother and make a little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society.

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault, step forward and confess it. Never do anything which afterward may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner, as an ungracious, don't care style; and it will help you through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amounts to half an hour at the end of the week.

Be thorough, boys. Black the heels as well as the toes of your shoes, and be sure that they both shine. Pull out the roots of the weeds in the flower beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.—*The Sunlight.*

Keeping a Wife Young.

A certain amount of social life is absolutely necessary to all of us—to the old as well as to the young, writes Edward W. Bok in a pertinent article on man's inability to see things as others see them, in the *Ladies' Home Journal.* A woman never grows so old that she ceases to enjoy the company of others, and generally the older she grows the more she enjoys it. It is always a pity to see a man fall into a state which he explains by saying: "Oh, we're getting old, and don't care for so much variety in our lives." In the pure unselfishness of his soul he always speaks of "us" and "we," as if it naturally follows that because he is getting antiquated his wife must keep pace with him in his decline. Men all too often make their wives too old. It is a greater credit to a husband to keep his wife young than to make her grow old. His actions and his habits necessarily influence those of his wife. Let him keep in touch with the world, and both he and his wife will be the better and the younger for it. I like to see a man proud of his wife because she keeps young. Old age is beautiful and has its advantages, but a man makes a great mistake when he rushes a woman unnecessarily toward it. And he does it most perfectly when he deprives her of those enjoyments which every man should give his wife. No economy is so false, so hollow and so misguided as that which seeks to withhold one pleasure from the life of a good woman, a true wife or a loving mother. The best home a man can give a woman becomes "poky," as one woman I know expresses it, if she is asked to live in it three hundred and sixty-five days out of every year. The good Lord knows that woman's life in this world is hard enough. She travels a path of endurance and suffering, to which man, be he ever so heavily afflicted, is an entire stranger. It was given to man to make that path as pleasant, as easy and as bright as possible. Every dollar which a man spends for the happiness of the woman of his home will come back to him in double, yea, in four-fold measure.

Mothers, and especially nursing mothers, need the strengthening support and help that comes with Dr. Pierce's Favorite Prescription. It lessens the pains and burdens of child-bearing, insures healthy, vigorous offspring, and promotes an abundant secretion of nourishment on the part of the mother. It is an invigorating tonic, made especially for women, perfectly harmless in any condition of the female system, as it regulates and promotes all the natural functions and never conflicts with them.

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Every case of Catarrh which they [illegible] the proprietors of Dr. Sage's Remedy agree to pay $500 in cash. [illegible] by its mild, soothing, cleansing properties as you're paid.

Rapid Breathing as a Remedy.

About fifteen years ago Major General Drayson of the British army often suffered, especially at night, from a severe pain in the region of the heart. He believed he was doomed to die soon of heart disease. About that time certain of his experiences in the mountains of India led him to think that his heart pain might be due to insufficient oxygenation of the blood. He therefore tried to relieve it by breathing rapidly—at the rate of about forty breaths a minute. In a few seconds the pain ceased and did not return again that night.

After that, he says, he always resorted to the same expedient, and invariably with success. As time went on the pain became not only less frequent, but less severe, and now if there is the slightest indication of it, rapid breathing prevents its arrival at maturity.

He thereupon brings forward many instances in support of his belief that some of the advantages of moderate exercise are to be gained by simply breathing rapidly. Rapid breathing is an effect of exercise, and this is beneficial because the rapid breathing gives the blood plenty of oxygen.

Invalids and others who cannot take exercise can obtain some of its good effects by deliberately passing much pure air through the lungs. Rapid breathing is particularly helpful in cases of sleeplessness and restlessness.

The air must of course be pure, else rapid breathing can have no good effect. Hundreds of thousands attribute disease to themselves when nothing is wrong except their habit of breathing air impure from tobacco smoke, gas burning, or simply from a lack of ventilation.

Impure air makes impure blood and impure flesh. Thus those who consume such air fall quickly into and before disease. They cannot endure an open window or door because they feel cold, this sense of coldness being in many cases simply a symptom that the blood has been vitiated by the breathing of poisonous air.

To breathe air laden with human exhalations is not a whit more sensible, as General Drayson observes, than to drink liquid sewage for a beverage.—*Youth's Companion.*

Stop and Think.

The trouble with a good many people is that they do not stop and think. Life is so full that there does not seem to be time for it. There are so many things to take up our attention that is difficult for us to get space for even a few minutes of real earnest thought. So we go plunging down the rapid stream of time, giving ourselves to the current which sweeps us along until at last we reach the ocean of eternity with no adequate preparation for its solemn realities. How different many lives would be, how much more would be accomplished, and how much happier the end, if people would only take time now and then to stop and think!

Surely there is abundant reason why we should do so. Every one ought certainly to give earnest heed to the great facts of life. Is it not strange that so few comparatively take time to ask themselves what they are here in this world for; what risks they have to run; what duties to perform; what is their present condition in the sight of God, and what their everlasting destiny is to be? Alas! how many wrecks strew the shores of human life from failure in this regard. "Oh," says the poor fellow, who lies with broken health waiting for death, "If I had only stopped to think I would not be here to day!" "Oh," cries the pinched and starving woman, who but a few years since was a bright and promising girl, "had I only stopped to think, how different would be my condition!" We cannot doubt that in the world of woe there are countless multitudes who sent themselves there because they would not stop and think. Young friends, stop and think. —*Our Young People.*

The Power of Love.

The following story is from a recent English work entitled "Blessed be Drudgery," by Wm. C. Gannett:

"In a pottery factory here, there is a workman who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of the day. He managed, however, to bear each evening to the bedside of his 'wee lad,' as he called him, a flower, a bit of ribbon, or a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give color to the room. He was a quiet, unsentimental man, but never went home a night without something that would make the wan face light up with joy at his return. He never said to a living soul that he loved that boy so much. Still he went on patiently loving him, and by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and cups, and painted diminutive pictures down their sides before they stuck them in the corners of the kiln at burning-time. One brought some fruit in the bulge of his apron, and another engravings in a rude scrap book. Not one of them whispered a word, but they put them in the old man's hat, where he found them; he understood all about it.

"And believe it or not, cynics, as you will, but it is a fact that the entire pottery full of men, of rather course fibre by nature, grew quiet as the months drifted, becoming gentle and kind; and some dropped swearing as the weary look on the patient fellow-worker's face told them beyond mistake that the inevitable shadow was drawing nearer. Every day some one did a piece of work for him and put it on a sanded bank to dry, so that he could come later and go earlier. So when the bell tolled, and the little coffin came out of the lonely door, right round the corner, out of sight, there stood a hundred stalwart workingmen from the pottery, with their clean clothes on, most of whom gave half a day's time for the privilege of taking part in the simple procession, and following to the grave that small burden of a child which probably not one had ever seen."

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Fatal.

Clifford Harrison, the English reader, has his own ideas of the "total depravity of inanimate things." He says it is usually fatal to introduce an effective pause into a recitation, for something is sure to mar it. He adds plaintively:

"If I am reciting in a hall where there is a striking clock, or past which a train runs, with a shriek and roar, I know that striking clock and shrieking train will make themselves heard at a moment when it is most important for me to have unbroken silence.

I once wrote some verses for recitation, into which I was so injudicious as to put a sudden exclamation:

'Listen! What is that?'

I might have known what would happen. Clocks chimed, doors slammed, special trains screamed, old gentlemen coughed, some one was seized with an irrepressible sneeze, dogs came from distant parts on purpose to bark, candle shades fell off, a waiter dropped a tray and teacups, a baby cried, and a deaf old lady was heard to say to her neighbor:

'Would half a cucumber be of any use?'

I learned bitter wisdom, and cut the passage out."—*Youth's Companion.*

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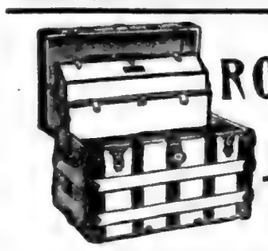

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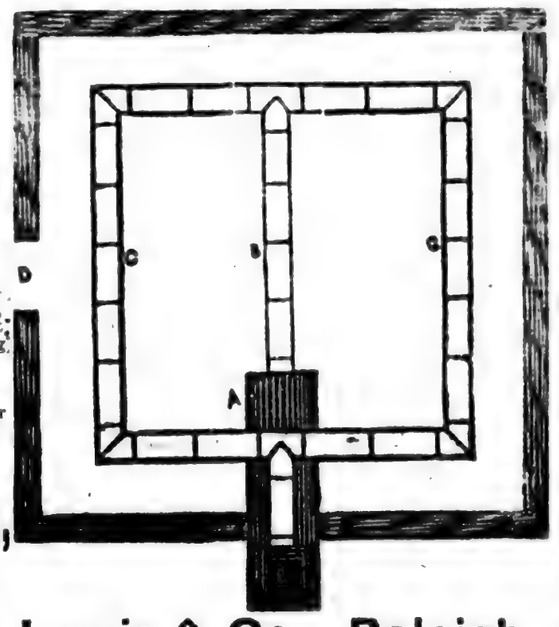

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IT IS a very prevalent belief that those Congressmen who are in favor of the "Wilson Repeal Bill" are opposed to free silver coinage, and there appear good reasons for this error, for it is an error, when one reads the speeches of the Congressmen and the press comments thereon. Yet, we believe if the question were put directly to each of the members, not ten per cent. of them would declare for a gold standard. The difference in the attitude of those members who were elected on the same platform, and who heretofore have always been known to work together under the same banner, is caused by their difference of opinion as to how the free coinage of silver on a parity with gold may be attained. This difference of opinion as to methods of procedure has placed a Democratic President in a Republican attitude, has estranged him from the party that elected him, and at the present time threatens the annihilation of that party, so heartily endorsed by the great body of the people last November. What will be done cannot be predicted, but we feel no hesitancy in saying that the party in power had better unite for the common end—free silver on a parity with gold—else, it will never gain another victory. It does seem to us that a difference in methods should not cause such a great waste of time. A decided majority is obviously and confessedly in favor of free silver coinage on a parity with gold, and yet the disagreement as to means of attaining that end is so great that no favorable measure can be effected. We are glad that the country has shown that it was above legislation in this instance in recovering its wonted steadiness as it has in the last few weeks; if it hadn't been able to recover from the panic without the aid of legislation, we do not know, nor do we care to imagine, where our business interests would be by this time. Let Congress act. Let it move, even if the motion is to adjourn.

GROVER CLEVELAND will probably be the last President for many years to come to be re-elected. The evils of a second administration have been strikingly demonstrated since his late inauguration. His numerous arbitrary acts in the past few months cannot be accounted for by asserting that he has always been a man of great independence of spirit, of individual power, of undaunted convictions, &c. We will give him credit for these qualities; but there is a difference—a remarkable difference—in the actions of Cleveland the inexperienced President, and the President to-day. It is natural—no more than could be expected of an ambitious mortal; and most of us are of that nature. In his first administration Cleveland was desirous of securing a second election, and he acted accordingly. Never was a President more careful not to offend his adherents. He chose a cabinet that was representative, and which strengthened him in various States; he distributed his patronage in a manner that showed his appreciation of doubtful localities. He catered to the party that elected him, whenever possible; and, though defeated once for the Presidency, he gained two renominations, and was finally restored to power. Now mark the difference: He has surrounded himself with a personal cabinet, regard having been paid neither to power, party, nor popularity. He has given posts of honor to men of the opposing party, and is very slow in reinstating his adherents. He opposes the South and West on the financial question, and appears in favor of a gold standard, without suggesting that his ultimate aim is free silver on a parity with gold, though his friends claim that as his policy. He insults the voters of the West by his efforts to postpone the enforcement of the "Geary Act," and he antagonizes the South by opposing action in the Federal Election matter. Heretofore he has always catered to these sections, and his present attitude toward them has astounded his party. Surely there is a difference between Cleveland, the candidate for re election, whose every aim was to please democracy, and Cleveland re-elected, his political ambition satiated, who longs for fame as the "man above his party," too great for the age in which he lived. It is all very well; we like to see a man above his party—it is an ideal state—but it grieves us to see a President above the party promises on which he was elected, without explanation or apparent excuse.

THE discovery, settlement, and consequent growth of this country, has had a greater influence on the civilized world than any other event, or series of events, since the Christian era. Old systems have been rehabilitated and reformed, monarchies have been limited and abolished, and the whole world breathes a freer atmosphere as direct results of our unprecedented progress and the enormous growth of our institutions. Not the least of the great changes that have been effected is that of our contemplation of the Future, rather than the Past. Four hundred years ago, with the revival of learning, all intelligence was directed to retrospection upon the Greek and Roman civilizations, until Europe almost forgot that there was a future for human society. Everything was contemplated in the classical after-glow reflected from the departing brilliancy of Rome and Greece. To-day we have turned from antiquity, and are gazing vainly into the future. Never before has a single generation seen a great nation spring into being, or a whole continent rise from comparative barbarism to our present hopeful level. No wonder that a people who have witnessed and taken part in this remarkable result should strain their eyes forward and breathlessly ask, "What next?" Prediction is the hobby of the age. A newspaper is not popular unless it predicts political events. And yet it is all vain. We make a grave mistake in encouraging prophecy, for the simple reason that one man can predict as well as another, and none have certain knowledge. It were far better to learn the facts, and construct your own future, and pay no regard to prophetic newspapers. In nine cases out of ten they fail of their predictions, and yet their readers continue to read and believe them. We should study the present, and leave the future to another generation. To live in the future tense is as deprecable as to live in the past; neither can be productive of good, and both warp the capabilities of the present.

Talks About Law—No. 17.

BY JUDGE R. W. WINSTON.

CRIMINAL TRESPASS.

Every trespass on land is not a crime, of course. We have civil trespasses, and we have criminal trespasses.

It is the boast of the law that it gives a remedy for every wrong. So if a man goes on another's land and tramples his grass, or injures crops or fruit even by accident, he may be sued and damages recovered.

It is not of this kind of trespass that we propose to write at present; but of such trespasses as are violations of the statute law of the State, to wit, criminal trespass. Of these there are two kinds: First, wilful trespass, and second, forcible trespass.

The difference between them is this: Wilful trespass is committed without force and in the absence of the owner of the land generally. Forcible trespass is high-handed and occurs despite the owner's presence and against his forbidding. The latter is, hence, of course, the graver of the two offences.

Let us consider wilful trespass for a moment. A man has a body of land, on which he forbids any one hunting. Now, if some sportsman goes on the land after being thus forbidden to kill game, or for any other purpose, he is guilty of wilful trespass. Simply posting the land would not give the party notice unless he saw the poster.

Bear in mind that one is answerable for all actual damage he does on the land, notice or no notice. But to fix him with *crime*, he must have notice to keep off. This offence is the creature of statute. It did not exist at common law, and by this we mean for such a length of time that the memory of man runneth not to the contrary.

Our courts have said that it was enacted into law to protect land owners against squatters and careless persons. It has no application to a person who goes on the land in good faith under a claim of right. Nor can it be used to try the title to land. It will be seen that it is a very useful little statute in its place. It tends to preserve the peace. If a man does not wish another ever to put foot on his premises again, and so notifies him, and that other even presses the naked soil with his foot thereafter without license from the owner, he is acting in the teeth of this law. So much for wilful trespass.

Now about forcible trespass. It is the high-handed invasion of the property of another, he being present forbidding. And a thing to be borne in mind is that title is not drawn into question. Indeed, a man may be, and often is, convicted for forcible trespass not only on land to which he has title, but on land which he has the legal right then to occupy. How is this?

Suppose that a land-owner rents his land for 1893 to a tenant, the tenant to give up the land Dec. 1, 1893. The first of December, 1893, comes. Landlord goes to land and demands possession: tenant will not get out; Landlord forcibly puts him and his in the big road. This is forcible trespass.

Title is not drawn into question. On this head the only question is, who is in the actual possession of the land? Do not let us get the matter confused. The landlord has his legal remedy, short, simple and inexpensive. Let him complain to the nearest justice of the peace, and the justice will have an officer remove the tenant.

If the party in possession is a bare trespasser, a squatter, one who did not rightfully enter into possession, he may be removed from the land with force. But this is the only instance in which a man can take the law into his own hands and remove another from his land. For example: if, while a man were absent from home temporarily, some person were to take possession of his residence or land, when the rightful owner came back, he could use such force as was necessary to remove the intruder.

It will now appear why the landlord could not remove his last year's tenant by force. Because the tenant entered the land rightfully under a contract. And if the law permitted men who dispute about the title to land to remove each other therefrom, there would be no end to strife. For every man thinks he is right in respect of his real estate holdings. Some years ago a rowdy fellow came along the public road and, when in front of a dwelling, began to curse and create disorder. The owner of the dwelling ordered the man to go away. To this the reply came that he would not, as he had as much right to the road as anybody. He was tried and convicted for forcible trespass. The court said that he had as much right to the public road as any one, so long as he behaved himself; but that, for the purpose of this trial, the land-owner was in possession of the road fronting his land.

From all the authorities on this subject, it is safe to conclude that force ought not to be used to put another off any land unless that other is a mere intruder. If he is there by contract, written or unwritten, he cannot be forcibly ejected, even after his right to remain has ended under said contract. This is a very wholesome law. If it were otherwise, discord and confusion would ensue. Because each man would seek to right his own fancied or real wrong.

It often happens that those are the best people whose characters have been the most injured by slanderers, as we usually find that to be the sweetest fruit which the birds have been constantly picking at.—*Selected.*

Some Items from North China.

Dear Bro. Bailey:—During April and May, after my wife was well enough for me to leave home, I went to seven or eight different villages from ten to thirty miles distant from Tung Chow, and spent some days at each, visiting many other villages from these centers, and preaching on the streets, in the inns, on the farms, by the roadside, or anywhere that I could find or make an opportunity. I think I see a decided increase of interest, even in the two years that I have been engaging in this kind of work. I feel that the reaping time is coming on when the seeds sown here for thirty years—sown in tears, amid the most discouraging circumstances—will bring forth abundant fruit to God's glory. Many of the sowers will already have gone to their reward—perhaps none who have done much scattering of the seeds will remain to see the ripened sheaves gathered in on earth, but the sowers and reapers shall enter together with joy into the everlasting kingdom on high, and ascribe all the praise and honor unto him "who hath loved us and given himself for us."

In all the places which I visited this spring I found willing hearers, and some whom I believe to be near the kingdom of God. It was a real joy to talk to such about the only Saviour from sin, even when great effort was required to try to clear the mind of radically wrong notions. I fell into conversation one day with an old country farmer seventy-six years old who seemed really to be *working* for salvation. He had a distinct realization of his sinfulness, and that to have it forgiven required some kind of good deeds. So he was constantly engaged in fixing up bad places in the road near the village, expecting thus to gain favor with the gods. There is no public arrangement in this part of China to repair roads, and he who voluntarily does it is counted a "hying *haoti*," (a performer of good deeds.) I tried with all my powers to show this poor old man that all this could never benefit his soul, and that Jesus could and would save him if he would but trust him and him only. This idea of gaining favor with the gods by such deeds is very common here—so common that very many think that the object of all our work here as missionaries is to gain merit personally with the gods. But few can see any other meaning in any of our charities than this. While at this same village, where I met this old man, I was going one day to another village a mile away and was overtaken by a bright boy of thirteen. He said, "Where are you going?" I replied, "To that village yonder." "What are you going for?" "To tell the people about the true God and the Saviour of the world." I said, "Where are you going?" "I am going to that village also." "What for?" "To buy some eggs." Then we chatted along for the mile. Everywhere we go we find many people, especially school boys, who are anxious to receive our books. I had been led from many things I had seen, and from conversations with experienced Chinese Christians, to fear that these books given away were often not read, but simply taken to make fun of us, or to carry home to use for scrubbing rags, or to make shoe soles. So I had decided not to give away books in this promiscuous way. At this village swarms of boys came begging for books, and I refused to give them, but agreed to sell them at a nominal price. I sold a dozen or more to these boys, and I found that this boy had bought one. He said, "Teacher, this idea of selling your books to us is a good one. Formerly the missionaries gave them to us freely, and we put no value on them—not even on the character. Now when we pay for them we value them, take them home, or to the school room, and read them, and our teachers examine them." I put him down as a reasoner.

A very respectable old teacher in the same village invited me into his school house for a talk, and has insisted on my going in once since, as I was just passing through.

At another village, where Dr. Crawford and I were together, several were much interested. I felt specially drawn towards one man of sixty-five, who said to us, "I am just the same as in hell—is there any way to escape?" On our last night we had a room full of men and boys. I suggested that Dr. Crawford, now seventy-one, would perhaps meet them no more till at the judgment bar of God, where they must render account for all the truth he had preached to them. This touched the old man, Dr. C., and he took the hymn, "I am a pilgrim and stranger," &c., which has been translated into Chinese, and enlarged eloquently on its thought for nearly an hour. The people listened with apparent intense interest.

The other workers here and at Hwaughim and Pingtu were equally encouraged in their work in the villages during the spring. We all confidently believe that the next few years will certainly see many souls gathered in from this field that for years has not yielded much visible result.

It is very hot here now—hotter than any other summer since I came to China, but we are all pretty well. I was at Pingtu the first of July, and found the Leagues and our sister Fannie Knight well and happy. They may all come here for awhile during this month and September.

Dr. J. B. Hartwell will perhaps be in Hwaughim next week. In the early spring, and till the news came from the Convention, it seemed likely to us here that the Board would give up Shantung Province, and so we felt that if they gave it up we should not. Now that the Board is sending other workers here, the Crawfords, Leagues and ourselves will probably go further west as soon as arrangements can be made. We are not yet apprised of the Board's plans. The Convention reports intimate that the old stations will be left by them to us and they seek new ones, but the workers here of both parties do not think this will be done. Our B. I. M. workers will perhaps be compelled to stop here or at Pingtu for some time to come before we can rent and repair houses. This is some times a very difficult thing to do in a new place in China. The center of our operations will perhaps be some cities lying about sixty miles southwest of Pingtu, into which no foreigner has yet gone to live. There is a considerable region there comparatively untouched by missionary work. This is still an unsettled matter. We are crying unto the Lord for his guidance as we settle these important questions. Wherever we go and whoever shall take up the work here, we shall pray for God's richest blessings to abide upon this field so long and so faithfully worked.

I trust that it goes well with the dear brethren in the Old North State, and that you, Bro. Bailey, are fully recovered from your long attack. The blessings of the Lord abide upon all the brethren and sisters.

Fraternally, G. P. BOSTICK.

Chefoo, China, Aug. 2, 1893.

The Religious Condition of the People of Brasil.

Dear Recorder:—In my last letter I promised to speak of the religious condition of the Brazilian people, but even mention of the thought gives me pain. "Like priest, like people" is an adage which contains a great deal of truth so far as Brazil is concerned. Without any exception, the Catholic priests of this country are the most corrupt set of men that I have ever seen. Purity of character among them is utterly unknown, while honesty and integrity is little taken into account. A few days ago I heard a priest conversing with one of our young native Christian workers. During the conversation the priest said that he did not believe in the Bible—that he himself had as much right to make a Bible as did the Apostles, that he did not believe Christ was the Saviour of the world, but nothing more than a man. Upon being asked what he did believe, he replied that he hardly knew what he believed, and that he doubted very much the existence of a God. We asked him if he did not claim to be a priest of God and a believer in God's religion. His reply was, "My only religion is money and good eating." This same man is considered the best and most learned and consecrated priest in the whole State of Minas. He is a fair specimen of the religious teachers of the Brazilian people. No wonder that the people are wicked and sensuous infidels. The majority of them have no religion. They believe nothing. No moral restraint is placed upon their passions, but but they yield to every form of lust and sin. Were I to refer to the crimes openly committed and tolerated here every day, it would render this paper unfit for publication. But even in the midst of all this sin there are a few who *seem* to be sincere and observe with apparently great solemnity all the rites and formality of the Catholic church. To day is the feast of Mary, the mother of Jesus. Go to any of the churches here in the city and you will see them thronged with people of all classes. They enter the church, kiss the image of Mary, make their contributions, and then go out to join the feasting crowds. All the stores and shops are closed to day in honor of the holy Virgin. As one sees the crowds doing homage to the image, he cannot help from feeling that this is outright idolatry.

The Sabbath is not observed as a holy day. Balls, theatres, circuses and pleasure-trips occupy the whole day. Shooting matches, horse-races and gambling are engaged in by the men and boys. On every street corner there are stands from which thousands of lottery tickets are sold daily. The marks of crime can be seen on every hand. The average Brazilian's ambition is to get money at any risk, and the majority of them will make almost any sacrifice to attain this end.

But after all I believe that *laziness* is one of the greatest sins of this people. Nobody seems to be in a hurry. Procrastination on the part of those apparently concerned is the greatest discouraging feature to the missionary. But in the face of all this sin and opposition we have reason to be encouraged. In our little church here there are some of the brightest Christians I have ever seen. They prove to me what the gospel of Christ is able to do. The blood of Jesus can even wash away the sins of the poor Brazilian. The gospel is the only hope of this country and of the whole continent of South America. The many political revolutions and social upheavals of these South American countries can be traced to the corrupt character of the people. The gospel must be preached to these millions. The tyrannical and cruel chains of sin must be broken and liberty given to these captives. Oh! how my heart is burdened for the salvation of these souls about me. Polluted Roman Catholicism is rapidly decaying and the pure gospel of Christ is slowly but surely taking its place. Time will be required for the change to take place, and the work done here for many years to come will be principally seed-sowing. But this is a fertile soil in which to sow the seed with the hope that the harvest will come bye and bye.

SIDNEY J. PORTER.

Rio Janeiro, Aug. 15, 1893.

The Biblical Recorder.

WEDNESDAY, SEPTEMBER 27, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

THE BROTHERHOOD OF MAN.

We hear a great deal in these days about the Fatherhood of God, but not as much as we ought to hear about the brotherhood of men. It is to be noticed that in the ten commandments given by God to Moses on Mt. Sinai that part of those commands were devoted to teaching men their duty one to another. Later on when Christ gave us a summary of the law he taught us to love God supremely, and our neighbor as ourselves; stating that on these two commandments hung the law and the prophets. Of course a great deal of trouble results from men's failure to love God as they should, and no little results from their failure to love their fellow men as they should. No little disturbance exists in our own fair land from this source. Vast accumulation of wealth in the hands of a few, to the evident impoverishment of the many, is rather a new state of things among American people.

Now and then we read of the refreshing fact that men of large means are willing so to divide their profits among those under their employ as to give them the opportunity of acquiring a comfortable living for themselves and their families. This might easily be the rule; but it is rather the exception. The fact that this has been done repeatedly by large manufacturers, and other owners of large interests in this and in other lands, is proof that it can be done. It is quite evident that many of those who have large bodies of men and women employed for various kind of work are Christian men, (or, at least, claim to be), and it does not speak well for them or their religion for them to grow wealthier every year whilst their employees are often scarcely able to live, much less accumulate anything for sickness or for old age. Men in such positions, if they claim to be Christians, often seem to forget that it is in their power to do much good for the cause of Christ by so treating those under their employ as to commend the religion they profess. Let them read again and again the manner in which Boaz greeted his harvest hands as they were reaping his fields near Bethlehem of Judea. How many employers thus greet those who are laboring for them? How many of them have the piety of this ancient Israelite?

It is evident that some Christian men, who are situated as above indicated, have a poor conception of what Christ meant when he said, "All things, therefore, whatsoever ye would that men should do to you, do ye even so to them." Ah, how much happier a world we would have if even all Christians would in their business life put this divine rule strictly into practice! It will not do to try to dodge the force of these words by saying that the command to love our neighbor as ourselves was a part of the old Mosaic law; and, as Christ reproduced that command in the words just quoted, he does not expect us literally to obey it. This is dodging and begging the question at the same time. The words quoted are a part of the New Testament, and are just as binding as any other part of it. We repeat, then, what a happy world we would have if even Christian men would remember this command and put it into practice!

There is a brotherhood of man; but how slow some men are to recognize it. How the rich grind the poor! How relentless business men often are when they have others in their power! When one sees how persistently even Christian men often contend for the last dollar and the last cent in these stringent times in renting property, selling goods, &c., it is indeed enough to disgust those that make no pretensions to religion, with their Christian profession, and possibly to shake their faith in religion itself. Ah, this undue haste to get rich, and this unholy greed for gain, how it mars the beauty and symmetry of the character of many about us!

One great remedy for all this is for Christian men not only to recognize divine authority, the fatherhood of God, but also the brotherhood of man. Of course God is pleased with our loyalty and devotion to him; but we can better show such by treating our fellow men as we should. The plan pursued by some wealthy men in accumulating colossal fortunes often by the oppression of the poor, and then trying to ease their consciences by giving largely to benevolent institutions, is not to be commended as benevolence or wisdom. Of course we ought to give largely to aid such institutions; but gifts wrung from the bony [illegible] are not accept-

CONSECRATED COMMON SENSE.

Common sense is a rarer thing than many people suppose. There are those who think that simply because a man is what is called a good man, he is almost infallible in judgment, and hardly liable to make any mistakes. Now the truth of it is, a man may be quite a good man, and yet not at all free from mistakes and errors. True wisdom and true common sense are gifts of God, and like other good gifts, come from above and not from below. There are some men that have but little common sense when they are converted, and they are so constituted that they do not possess as much as they need after their conversion. An inspired man says, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." Now, we believe that the wisdom here spoken of includes common sense, and we are satisfied that some good men are deficient in this wisdom simply because they have not asked it. Before and after their conversion they think they are pretty well stocked with that commodity, and as they do not trouble themselves to ask God to supply them with it, they may go all their days without it

One of the most common ways in which men show their want of common sense is the intensity with which they cherish and nurse their personal likes and dislikes. Having formed quite a favorable opinion of some measure or plan, they refuse to modify their views, even when some one else completely shatters their idols by fair logic. Having formed again an adverse opinion of certain things, or even of men, they refuse to change their opinions, even when the logic of events demonstrates their folly, or when God in his providence brings some Daniel to judgment.

There are those who are slow to recognize merit in others; and even when some heroic soul fills a breach that they could not occupy, they are ready to cry, "Can anything good come out of Nazareth?" Let us pray God to give us more religion, and, withal, more consecrated common sense; and let every reader of this be duly impressed with the fact that he himself may actually need it.

THE PARLIAMENT OF "RELIGIONS."

The city of Chicago is well-known to the world as a city of enormous and unprecedented growth, of wonderful energy, and great "fakes." Her people are notorious for "working up" enterprises, and creating great "booms" out of nothing. These accomplishments have been brought out in strong relief by the World's Fair. No other city than Chicago could have given us the wonderful exposition which is now in progress under her auspices, and which has excited the admiration of the world. But "she stooped to conquer"; her fake ideas pervade the entire conduct of the Fair. Anything to draw a crowd and increase gate receipts, or anything to secure free advertising, has been resorted to without regard to further consequences. We believe that in no instance have the Fair authorities hit upon a more fortunate scheme, so far as drawing and advertising purposes are concerned, than in that of the "Parliament of Religions," so called, which had no object in itself, and which up to date is absolutely without evidence or promise of results. Its purpose—or, rather, the purpose of the Board of Directors of the Fair—was to attract attention and secure free advertising from the religious press. Absolutely no religious aim has characterized the inauguration or conduct of the Parliament. It is all a colossal sham, a farce, a mockery. Yet its name, and possibly other unspeakable inducements, obtained the presence of distinguished doctors of divinity, exalted ministers and learned theologians of almost every creed and belief. At the same time, others, and abler and more pious men refused to sanction what appeared to them a shameless sacrilege. There were good men connected with the Parliament, but it is only charity to say that they were there blindly and thoughtlessly.

How could we expect good results of such an aggregation? Neither plans, nor ideas, nor theories of Christian union, or soul saving were discussed. It was simply an arrangement whereby each representative could rise before what appeared to his tender imagination mighty and weighty and learned throngs, and laud his own belief, and then sit down and hear beliefs directly contrary to his, lauded in the same terms. It was, for the most part, a universal bragging match. The prophets of Jehovah and the priests of Baal were indeed come together, but with an entirely different purpose and under far less auspicious circumstances than on the occasion when the Almighty sent forth the living fires from heaven to bear witness to his omnipotence. This last meeting was of mortals only, each of whom claimed to represent a true God; but none of them dared make a test, but were content to praise and hear praise, whether from idol worshippers or the true ambassadors of God.

We imagine it must have been a sad spectacle when the well dressed and lore practiced heathen compared his god with Jehovah; when the priest of Brahma exalted an idol above Jesus; when the Mahometan placed his false prophet and the Koran above our Book of books. We do not see how a Christian could abide such an occasion, and when we reflect on the hypocrisy and duplicity of the representatives of those false faiths, we think even the Catholics would have turned away in disgust.

The educated heathen stood before the Parliament and recited the praise of his god, and told of the fortunate condition of his people until we would have thought that we needed missionaries of his sect among us; but he concealed the cry of the babe sacrificed to the crocodile, and muffled the sound of the car of Juggernaut, and the screams of the widow on the funeral pile, and hid from sight the deep degradation of the 800,000,000 of heathen souls of the Orient. No, these were not mentioned, but they are still seen, felt and heard. But their cries will never be answered by such a Parliament; for it had no higher aim than that its members should have opportunity to "indulge in competitive laudation of their respective religions," and, incidentally, just a little self exaltation.

The so called Parliament is a discredit to the common-sense and Christianity of the century; a shameless imposition on the people; a set back to the cause of Christ, and a sacrilege of the name of Jesus.

REV. J. C. ROCKWELL DEAD.

We learn with deep regret of the seemingly untimely death of Rev. J. C. Rockwell, pastor of the Baptist church at Newport, Tenn. Bro. Rockwell was only twenty-five years old, but even in the short time that he had adorned the ministry his efforts were characterized by an earnestness and sincerity that marked him as a promising man of God He had been unwell during the summer, but he was not seriously ill until the latter part of August, when he was taken with typhoid fever, which resulted in his death on the 14th inst.

He is gone from among us, but the example of his life is left to speak for his silent voice. We extend our tenderest sympathy to the bereaved wife, and commend his vacant pastorate to the care of God, who doeth all things well.

It is announced that Bro. E. E. Hilliard has retired from the Scotland Neck *Democrat* temporarily, to do some special work for Wake Forest College. The *Democrat* will be edited for the time by Bro. W. C. Allen.

Brother Hilliard commenced work last week in the western part of the State as general agent for and representative of Wake Forest College. He will meet the brethren at the Associations and present the claims of the College. We believe the authorities have been wise and fortunate in their selection of Bro. Hilliard for this work. The energy, ability and success which has heretofore characterized his efforts in the school room and editor's chair, are full of promise for the successful execution of his new duties. Wake Forest deserves the heartiest support of our people, and we hope all may be enabled to hear Bro. Hilliard set forth her claims, and respond to his appeals in her behalf.

PERSONALS AND OTHER ITEMS.

....Rev. D. K. Bennett has removed from Hickory to Charlotte.

....Rev. Thos. Dixon, Jr., was again in the State on a lecturing trip last week.

....Rev. S. F. Conrad is trying to get up an excursion to Chicago, to start Sept. 28th.

....Rev. A. C. Dixon will begin a series of meetings at Wake Forest College on Tuesday next.

....Rev. C. S. Cashwell preached his farewell sermon as pastor of the Mocksville church last Sunday.

....Rev. J. A. Howard is in Alabama assisting in revival meetings at Montgomery and Carrollton.—*Reidsville Review.*

....Rev. C. A. Jenkins of Goldsboro was recently made happy by his flock, which gave him an "old-time" pounding.

....One of Bro. Whites' (of Asheville) best members—a sister—wrote us recently that her pastor "was simply glorious."

....Mrs. Dr. T. D. Crawford of Florida, one of our most beloved sisters, is in Raleigh, the guest of Mrs. Thos. H. Briggs.

....Rev. W. H. Strickland has returned from a vacation spent at his old home Decatur, Ga., to his work at Madison, Fla.

....Dr. Cobb and Dr. Jno. Mitchell held a good meeting at Gardners, Warren county, recently. There were several additions to the church.

....Rev. S. W. Hall writes from Thomasville that his work is prospering. He received two members at the last conference meeting of his church.

....One new church was received into Three Forks Association, one into the Ashe and Alleghany Association, and one into the Brushy Mountain Association.

....Rev. J. Q. Adams preached his first sermon as pastor of the Wadesboro church last Sunday. Bro. Adams recently declined a call to the pastorate at Aiken, S. C.

....Our esteemed Bro. Rev. Robert W. Barrett of Curriersville, writes: "Can't do without the Recorder—it does me more good every week than a good sermon.

....Rev. Jasper Howell, Jr., pastor of the Jonesboro (Tenn.) Baptist church writes that his work is moving along finely, congregations large, and outlook promising.

....We note with pleasure that the *Christian Index* of Atlanta has recently purchased a new and excellent outfit, and its recent issues present a most agreeable appearance.

....Rev. J. R. Jones, pastor of the Yanceyville church, received four candidates into the fellowship of his church on the 17th. He writes that there are others to come soon.

....Bro. Broughton writes from Winston that so far the meeting in his church is a glorious one, and that Bro. M. A. Adams, who is assisting him, is deeply interesting his hearers.

....Rev. Dr. J. A. Speight and daughter have returned from their trip to the World's Fair. We hope the Doctor's health will be shortly restored, and that he may enter the active work again.

....Deacon John Armstrong of Columbia, S. C., a former resident of Raleigh, called to see us on Monday. Bro. Armstrong is spending a few days recreating among his many friends in this city.

....Rev. A. W. Burfoot has declined further care of the Ballard's Bridge church, near Edenton, and Rev. C. B. Williams, one of our most promising young pastors, has been called to succeed him.

....Dr. J. W. Carter baptized two candidates into the fellowship of the First Baptist church of this city on Sunday night last. In the morning after the sermon, a collection was taken for Home Missions.

....Rev. A. R. Pittman and Rev. R. A. Hedgpeth conducted a good meeting at Union church, Gray's Creek, N. C., recently. The church was greatly revived, many sinners awakened, and ten were added by baptism

....We were glad to see Bro. J. J. Pasour on his return to Wake Forest College, where he completes his course this year. Brother Pasour passed his vacation in very successful revival work in the western part of the State

....The August meeting at the colored Baptist church here closed last week, and as a result of said meeting, the pastor on Sunday morning last baptized about forty-four persons in the river.—*Louisburg Times, Sept.* 22

....Rev. R. A. Hedgpeth has changed his address from Fair Bluff to Leesville, Robeson county. He is now devoting his whole time to ministerial work, having stopped teaching in order to serve his churches.

...We wish to express our gratitude to those who have responded to our "Last Call," of two weeks since. These brethren and sisters deserve our thanks for the kind encouragement. There are still others, on whom we are waiting.

....It is stated that the Scriptures have been printed in 354 languages and dialects, and that they are now circulated among nearly all the nations of the earth. Slowly but surely the prophecy of the New Testament is being fulfilled.

....Rev. D. W. Herring is not devoting all his time to lecturing and speaking on his methods. He has held many good revivals since his return, and has done good service for the Lord. He began a series of meetings at Gastonia on the 24th.

....The Jefferson Baptist church, established and for several years aided by the Board of Missions, has become self sustaining, and will no longer ask for aid. Jefferson is the county seat of Ashe, and is in the Ashe and Alleghany Association.

....Bro. E. K. Proctor, Jr., writes: "We have had the most remarkable religious meetings this year I have ever known in Robeson county." He says that he hears of but little division in the Robeson Association in regard to our methods of work.

....We desire to thank many of our subscribers for the very many kind words that they have to say of the Recorder. Such words are always encouraging, and we greatly appreciate them, and shall endeavor to make the paper more and more worthy of their support.

....We give our readers some interesting matter this week from the pens of Brethren Bostick and Porter, our missionaries to China and Brazil, respectively. Bro. Bostick writes of his work, and Bro. Porter writes of the opportunities for work, for which he is preparing.

....Rev. Jno. W. Davis of Patten, Thomas county, Ga., writes that he is now serving three churces in that State, having lately received a call to two of them. He is pleased with his new situation, and says he is surrounded by a noble people, among whom he hopes to remain for life.

...."Baptists have been Calvinists these eighteen hundred years," says our brother of the *Western Recorder*. No, no; not Calvinists, but Baptists. There were Baptists fifteen centuries before John Calvin was born. The Waldenses were the first Protestants, and the Waldenses were essentially Baptists. Calvin simply adopted and taught some of the Baptist doctrines. He also taught and did many things that no Baptist can ever approve.—*Christian Index.*

....Sister E. M. Yates writes from Chicago that she has been quite ill in that city recently, but has recovered sufficiently to "see the sights." She returned to New York the latter part of last week. We hope Sister Yates will hurry back to North Carolina before she leaves us again.

....The Kernersville Baptist church is in great need of aid to rebuild their house of worship recently blown down by a cyclone. I know of no church more worthy of aid. If you can do so, please send something, at once, to Bro. B. A. Brown, Kernersville, N. C., to aid this work.—*C. Durham.*

....Rev. C. A. G. Thomas, pastor of the West Washington Street church, Greensboro, will be glad to render any service possible to the young ladies of Baptist families coming to the Normal and Industrial School. Parents desiring to put their girls under Bro. Thomas' care, should write him.

....We respectfully call the attention of all our pastors to the "open letter" in this issue from Bro. Willingham, our new Secretary. Brethren, your co operation in this cause is absolutely necessary to success, and you should not hesitate to lend your efforts to this very important branch of the Lord's work.

....Wake Forest College had enrolled 175 students on Saturday, the 23d, and they were still slowly coming in. This is an excellent showing, and compares well with the same date last year. With the average improvement in attendance during the spring term the total number of students will easily surpass last year's enrollment.

....Bro. P. W. Johnson, who represented us at the Sandy Creek Association, was greatly pleased with the treatment he received of the brethren and sisters of that district. We are under obligations to our subscribers and to Bro. Johnson for the handsome list of renewals received. We will have a report of the proceedings in our next issue.

...."It has been decided to change the meeting of the Robeson Association from Maxton, and it will be held either at Ashepole or Big Branch. These are strong churches and are situated in very thickly settled parts of the county, and either will give the Association a splendid entertainment," writes our brother, E. K. Proctor, Jr.

....Among the speakers at the Parliament of "Religions" the following are the only prominent Baptists: Prof. Geo. S. Goodspeed of Chicago University; Dr. Moxom; Dr. Geo. Dana Boardman; Prof. C. R. Henderson and Prof. C. W. Wilkenson of Chicago University and Dr. Lorimer. We are glad that the Baptists are so conspicuous by their absence, and congratulate ourselves that the Southern brethren are not represented at all.

....President Hobgood, who was in our office last week on his way to the King's Mountain Association, reports that the attendance of students at Oxford Female Seminary, while not so large as last fall by eight or ten, is very gratifying. Since the opening day up to the present the school has steadily increased, and more are yet expected. In all probability, from present indications the number by January 15th, 1894, will be larger than ever before.

....The most pleasant news comes from Park Avenue Church, Rev. J. J. Hall, D. D., pastor. An hour before preaching time it is impossible to get a seat in his church. There is nothing to do it seems but to build something to accommodate the people, and to build it now. There were several accessions to the membership on yesterday.—*Norfolk cor. Baltimore Baptist.* We rejoice that Bro. Hall has met with such a hearty welcome in his new pastorate.

....We understand that the Baptist churches recently supplied by Rev. J. H. Lewellyn have been added to other charges. Rev. W. H. Beamer will hereafter fill the pulpit at Westfield, Rev. C. C. Haymore at Shiloh, and Prof. J. E. Green at Booneville. The Pilot Mountain church has not yet been supplied. Rev. Mr. Lewellyn, we understand, will return to his former home near Dobson, he having been compelled by ill health and age to give up the work.—*Yadkin Valley News.*

....The Baptist Association of Pickens county, held at Philadelphia church, a few miles south of Jasper, Ga., has recently closed a most remarkable annual session which will be recorded on historical pages. In its proceedings it condemned Sunday-schools, colleges, and progress of every kind.—*Hendersonville Times.* What is the matter with our Georgia brethren? If the above report is true, which we hope it is not, there is sore need for several missionaries in Pickens county.

....It will be gratifying news to our readers in this vicinity to learn of the good fortune of one of Oxford's talented young men, Walter P. Stradley, the son of Rev. J. A. Stradley.—*Oxford Ledger.* Young Brother Stradley, who has recently received the appointment of Immigration Inspector at San Francisco, took the valedictory at Wake Forest College a few years ago, and since that time has been practicing law in the West. He is a young man of unusual promise, and we are glad to note his success in his adopted State.

....There are two reasons why the Crawford-Herring-League methods do not commend themselves to us, and will not, we are sure, be accepted by our people. The first is that the mission from which these brethren come has been the least prosperous in China. By their fruits ye shall know them. The other is that the adoption of these methods would destroy the Southern Baptist Convention and make it impossible for our churches to co-operate in any organized and systematic fashion for the prosecution of mission work. There are yet other reasons, but these are sufficient.—*Religious Herald.*

....Rev. M. A. Jenkins, pastor of the church at Biltmore, near Asheville, has been compelled to leave Wake Forest College on account of his health. The *Asheville Baptist* announces that Bro. Jenkins will become its travelling agent and correspondent as soon as his health permits.

...."What a fearfully large proportion of the so-called saloons are held by Catholics, and what a fearfully large proportion who lose in them their souls are children of the church." The foregoing words were proclaimed in eloquent tones before the leading Catholics of the world at the recent "Catholic World's Fair Congress," and the speaker was Archbishop Ireland, the most active of the Catholic enemies to our public schools. Really, we are surprised; we didn't dream that a Catholic archbishop could be so honest in a matter which so vitally concerns his church.

....The following communication in the *High Point Enterprise* is very complimentary of Rev. R. W. Weaver, a recent Wake Forest A. M. graduate: "The two sermons preached in the Baptist church by Bro. Rufus Weaver last Sunday call to memory the great power of his able and talented grandfather, Amos Weaver, well known in this and adjoining counties, and while listening to him I thought that the mantle of his grandfather had fallen on him. We hope that he may live to wield the sword of the Spirit (the word) as effectually as the old soldier of the cross."

....Major E. Calvin Williams, only son of our venerable and beloved brother, Rev. Dr. John W. M. Williams, died at New London, Conn., on September 6th. Mr. Williams was a lawyer of distinction and a faithful member of the First church in Baltimore. His wife and three children survive him. To these and to his honored father we send assurance of our Christian sympathy. May heaven smile upon them in this dark hour!—*Religious Herald.* Maj. Williams was a brother of Mrs. J. W. Gore of Chapel Hill. We join the *Herald* in sympathy to the family.

....From a letter recently received we learn the good news that "Robeson Institute" of Lumberton has 112 pupils, and a good prospect for at least 125 by the middle of next month. The people of that community seem to appreciate the efforts of the trustees, and the benevolence of our lamented Bro. Melke, and are giving this institution their best support. The school has succeeded so far beyond expectations, that it will be necessary to enlarge the building and elect an additional teacher in January next. The trustees and the faculty deserve especial credit for the excellent manner in which they have organized and conducted this institution.

....The following from the *Gastonia Gazette* is re assuring: "Rev. E. F. Jones, the pastor of the Baptist church, arrived last Saturday clothed and in his right mind, with never a bullet hole through him nor so much as a hair of his head hurt. He preached Sunday morning and night two very interesting sermons and had excellent congregations." We will state for the benefit of our readers that many of our exchanges had it announced that Bro. Jones had been shot down in a California pulpit. The RECORDER had prepared an elaborate report of the affair, but fortunately an investigation proved the information groundless in time to save us from the fate of many of our brethren of the press.

....Rev. N. S. Jones writes under date of 18th: "I am glad to report that all things are working favorably for us in this field. I had the pleasure of baptizing four in Salisbury last night. Only a short while ago I baptized two others,—not the result of any special meeting, but the quiet working of the Lord. I want to hold a meeting with my church this fall. I spent five days with Bro. Cashwell at Eatons, Davie county, only a short time ago, in a meeting which resulted in thirty-five professions and twenty-five additions. I am with Bro. Carrick at Jersey this week." We are glad to get such good news from Bro. Jones and hope to see him in his native county soon.

....The following very kind words from the *Gastonia Gazette* are highly appreciated, and we can reciprocate that seldom an issue of Bro. Marshall's paper comes without bringing us interesting and important news of our denomination in his community: "There is a very unusual hitch in affairs when the BIBLICAL RECORDER is not giving its readers something valuable and helpful, and something, too, that no other religious paper furnishes. Its "Talks on Law," some of which this paper copied, are now followed up by some "Talks on Medicine" by a retired physician of this State, and these talks are good medicine themselves. The talk on "Nursing the Sick" is copied by us this week, and we invite all our readers to profit by reading it, and we especially invite them to read and enjoy the part devoted to 'Friends and Callers.'"

Meeting at Rich Square.

Dear Recorder:—We had a meeting of six days at Rich Square, Bertie county, closing on the 8th. Brother J. E. Hutson did the preaching, and got very near the hearts of the people by his simple presentation of the truth and his pointed appeals. It was a time of refreshing, and the Lord was manifestly present with us.

As a result, I baptized thirty, several backsliders were restored, and one was received by letter. The majority of those baptized were taught and trained in our own Sunday-school, "showing," as one of our most earnest workers said, "the importance of cultivating our own plant-bed." To God be the glory. Well may we pray with the psalmist, "Render unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

ARCHIBALD CREE.

Roxobel, Sept. 19, 1893.

Death of Rev. J. C. Rockwell.

The fourteenth of September was a sad day for the Baptists of Newport. After twenty six days of burning fever our beloved young pastor, Rev. J. C. Rockwell, passed from time to eternity. His recovery had been despaired of several days, but he clung to life with remarkable tenacity. The death of no other man has ever cast such gloom over this community. The people, without regard to denomination, loved him, and he died without an enemy. His remains were taken to Morristown and interred in the new Baptist cemetery. Rev. S. E. Jones conducted the funeral services, and several other ministers of various denominations paid tribute to the life and character of Bro. Rockwell.

Bro. Rockwell was a native North Carolinian, and had been in this State only about four years, but had become thoroughly identified with Baptist interests in East Tennessee. The Baptists of this State have sustained a loss that cannot be repaired. J. C. Rockwell was no ordinary man. While he was greatly beloved as a Christian minister, and admired as a young man of brilliant promise, it was only those with whom he was intimately associated that recognized his real strength and ability. He undoubtedly possessed many of the elements of true greatness. Born in 1868, he was less than twenty-six years old at the time of his death. Yet we can truly say that his life was not short, for it is deeds, not years, that make life long. As a boy he was wonderfully precocious, and at the age of seventeen was a mature man in stature and intellect. When only a little boy he commenced to compose poetry, and before he was twenty years old his poetic productions appeared in the columns of many leading papers all over the country. For a short time he edited a paper himself. Like other Southern men of literary tastes and inclinations, he was greatly interested in everything that looked toward the development of a distinctively Southern literature. But his labors as a minister of the gospel necessarily drew him aside from literary pursuits. He commenced to preach at the age of eighteen, and soon had charge of four country churches. He spent one session in the Seminary at Louisville, but was forced by failing health to discontinue his studies. He was pastor of the church at Waynesville, N. C., for awhile when he accepted a call from the Baptists of Morristown, Tenn. At the expiration of two years his shattered nerves again compelled him to resign his pastorate. After a short rest he accepted a call to the Newport church for half his time. He had labored faithfully among our people for two years—long enough to gain their love and reverence and make it hard to give him up. His life was one continuous struggle with the ills of the flesh. His active intellect and unbounded energy were too much for his frail constitution. It seems that from his very boyhood his every plan and undertaking was thwarted by a failure of health. This was hard for a man of his ambition and purpose in life, but believing it the will of God, he was submissive and never complained. As a man, there were none more pure and kind and gentle. As a preacher, none more fearlessly and uncompromisingly preached the whole gospel. His life of hard work and suffering, of manly Christian patience and purity is the best sermon that mortal man could preach. "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

When we think of the sorrow of his noble wife, and the helpless innocence of his little children, when we consider the good he might have accomplished in the world, it is difficult for the human heart to suppress a murmur at the mysterious dealings of providence. But God knows best; and how appropriate in this connection are the words of Bro. Rockwell himself, written years ago upon the occasion of his brother's death:

Nay, question not, God knoweth best,
We should not murmur when we weep.
His feet were weary, let him rest,
"God giveth his beloved sleep."

Aye, it is hard, but God is just,
And well we know his ways are wise;
And some day from the dreamless dust
Our fondest hopes again will rise.

We can but trust, and trusting wait,
And waiting will not be in vain;
Some day we'll read the book of fate,
And God will make his purpose plain.

B. W. HOOPER.

Newport, Tenn., Sept. 23, 1893.

Johnston County Items.

Have just learned some results of two good meetings held at Clyde's Chapel and White Oak, respectively. These meetings began on the third Sunday in August and continued until Tuesday after the fourth Lord's day; but we did not baptize until last Sunday, September 17th. Eleven were added to Clyde's Chapel, and nine to White Oak. Rev. C. W. Scarborough of Murfreesboro and Dr. N. B. Cobb of Raleigh aided in these meetings. The people were delighted with their preaching and they will likely linger long in the memory and affection of all who heard them. It delights a pastor's heart to have the privilege of listening to such brethren for a week. We feel grateful to the Lord and the brethren for all we received.

Some current thought and pictures strike us with force, and draw out a word or two of comment.

"Paul never asked God to raise his pay or send him to an easier place." Some stingy person got off that squib, because the author did not know all Paul asked of God. Let him tell us how he knows that Paul never made such a request of the Lord, and if the authority is good, we will believe.

Here is a cartoon in the *Ram's Horn* of September 16th, illustrating the relation between pastor and people. The pastor is under the house of worship—bearing it along on his back and shoulders, while the members are standing off to one side with hands stuck down deep in empty pockets and cigars in their mouths, *admiring how much one poor preacher can carry, and not break down!* They manifest no disposition to aid him, and appear to think that the Lord converted and called them into the church to oversee the pastor! On the other hand, there are many people who think the preacher has nothing to do; so there is a division among our people as to the preacher's work.

"Well, well, well," said one we used to know, "when the preacher gets so he can fatten on *wind pudding* (sweet words) or do more for God under the abuse and criticism of those who ought to help him in his work, we shall be gone, my brother, where the wicked cease from troubling and the weary are at rest forever." My brother's remarks have come to me "over and over," as I have encountered the different views of the preacher's task. But times are getting better, and the signs are favorable for still brighter days—and more success for the the truth as it is in Jesus.

O. C. HORTON.

Selma, N. C., September 20, 1893.

Let us Have More Academies.

The so called "colleges," "collegiate institutes" and "seminaries" seem to be losing their popularity with presidents, principals and superintendents. For nearly a generation they have been thoroughly tested in North Carolina, and have failed in two particulars:

First. They have not yielded a decent support to their superintendents; for the assistant teachers have carried off the bulk of the proceeds—leaving the principals the "odds and ends" and bad debts.

Second. They have made promises to the public which they did not keep. In the very nature of things, very often, they could not keep these promises. They proposed to teach too much—and, sometimes, classes were formed in subjects of which the teachers knew very little. And, very frequently, students passing through these institutions had an idea that the real colleges and universities could teach them no more, and entered life thus half prepared. This has been a prolific cause of the non-attendance at the *bona fide* colleges of very many students.

But we think that these schools have had their day. There seems to be now a tide setting in the direction of simple preparatory schools—with curricula that carry the student no further than the threshold of the college proper and the university. We sincerely hope that this conjecture of ours may prove true.

Let us bring back the old academy, *clarum et venerabile nomen*—and let us, teachers of "secondary" schools, stick to our true duties and leave the highest institutions of learning to do their work. This will be gratefully acceptable to the University, Trinity, Wake Forest and Davidson; for they will then be able to rid themselves of that *bete noire*, the "preparatory class."

RICH. H. LEWIS

Kinston, N. C.

From Our New Corresponding Secretary.

AN OPEN LETTER TO EVERY PASTOR IN NORTH CAROLINA OF THE SOUTHERN BAPTIST CONVENTION—PLEASE SEND YOUR ANSWER.

Dear Brother:—In entering upon the duties of Secretary of the Foreign Mission Board, I bid you cordial greeting in our new relationship and ask for your hearty co-operation.

To properly prosecute the work of the Board we need funds coming in regularly every month all through the year. The drafts are coming in constantly from the missionaries, our laborers on the field. Many of the churches have been accustomed to delay their contributions until spring, causing heavy expense to our work in accrued interest on borrowed money. We are already several thousand dollars in debt, and drafts are coming in which must be met.

Besides this we have several missionaries in this country anxious to get to their fields of labor. Some of these have been home from sickness or to rest; others are new missionaries under appointment. Trusting in the churches, the Board has instructed some of these to prepare to leave soon. This will make a heavy expense for traveling, which must be met.

Now, my brother, representing as you do one of our pastorates, I want your aid and co-operation.

1st. Can we depend on you to present this matter to your church within the next thirty or sixty days, as you think best, and send us a collection?

2d. Will you see that this important subject of Foreign Missions, and the necessity of immediate and regular systematic effort for the Lord's work is pushed forward in your Association?

3d. Has your church any subscribers to the *Foreign Mission Journal*, and, whether so or not, will you secure us some active brother or sister who will get us a number of new subscribers, thus getting your church in closer touch with this work?

The work is great. I trust I will have your full co-operation. Pray God's blessing on the missionaries and wisdom for the Board and Secretary. Yours fraternally,

R. J. WILLINGHAM, *Cor. Sec.*

Richmond, Va., September, 1893.

South Fork Association.

The time of meeting is Thursday, October 19th, not 26th. The fourth Sunday is Oct. 22d this year. Bruington is on the Carolina Central Railroad, about twenty miles west of Charlotte. W. A. GRAHAM, *Mod.*

God commands us to give, not according to our feelings, but according to our ability. If all church-members would adopt this rule the Lord's treasury would never lack for funds.—*Central Baptist.*

Appeal of the Home Mission Board for S. S. Missionary Day.

Both the Foreign and the Home Mission Boards of the Southern Baptist Convention have united in a request that all the Sunday-schools of the South will observe one Sunday in the year—Sunday, October 15th—as a day for the collection of money for missions, the amount thus collected to be equally divided between the Boards, unless other division is preferred by the donors.

The Boards have requested the Woman's Missionary Union, located in Baltimore, to undertake the work of giving information, furnishing literature, and enlisting the Sunday-schools in this good work. They have prepared a suitable program with pyramid mite boxes, which will be distributed to the schools asking for them, in which collection may be gathered.

Through Sunday-school Missionary Day the Home Mission Board appeals to the Sunday-schools of the South to aid it in the great work committed to its care by the Southern Baptist Convention.

Half the twenty millions of our Southern population look to the Baptists for their religious instruction. Of the ten millions to whom we are expected to give the word of life, only about two and a half millions are members of our churches. Seven and a half millions give us no evidence of being Christians. There is no hope of Christianizing the world unless America be Christianized.

The work of the Home Mission Board is scattered over the entire South. It has 375 missionaries located in Maryland, District of Columbia, Virginia, West Virgina, North Carolina, Tennessee, Kentucky, Missouri, Oklahoma, Indian Territory, Arkansas, Texas, Louisiana, Mississippi, Georgia, Alabama, Florida and the island of Cuba. In Louisiana alone there are twenty-one counties having 250,000 people who are destitute of the gospel. In Cuba there are a million and a half.

Church building is a part of our Board. Of the white Baptist churches in the South about one out of six have no houses of worship. Without houses there can be no efficient Sunday-schools, and the churches can effect but little religious good among the people about them. It will require an average assistance of $200 to enable them to build even plain houses in which to worship God.

You see how greatly we need money for this work. We estimate that it will cost not less than $75,000 to aid our 375 missionaries. We now have applications aggregating more than $60,000 to aid in building houses of worship where they are needed.

But we are urged to appoint other missionaries in places where many are living and dying without the gospel, and we will have many more applications to help in building houses of worship. Two hundred thousand dollars will not enable us to do all the work we will be asked to do, and that we would do, if we had the money to do it. Last year, though it was Centennial year, we received only about half that amount.

Our last report shows that our missionaries organized 412 Sunday schools, and that in the last ten years they have organized about 3,000 schools, where perhaps 120,000 children are taught the Word of Life. But there are thousands of other children whom we have not yet been able to reach, who should be gathered in Sunday schools.

An inviting opportunity is now opened through Sunday school Missionary Day to every Sunday-school superintendent and teacher, to do a work for the Master and for the world that will live when they have gone, and that will follow them to their reward. If each school will help—and we feel sure all can—we shall be enabled to reach out towards these unreached thousands, and make of them burning and shining lights guiding wandering feet to the Rock of their salvation. Let every body help.

I. T. TICHENOR, *Cor. Sec.*

Meetings at Oak Ridge, Shiloh and Bethel.

Dear Recorder:—It affords me pleasure to report my meetings.

OAK RIDGE, CAMDEN COUNTY.

Our meeting began here the fifth Sunday in July, running through that week. The result was fifteen added to the church. Revs. C. B. Williams and G. N. Bray were with me and did good work for the Master.

SHILOH, CAMDEN COUNTY.

As has been their custom for years, they started their meeting the first Sunday in August, holding it a week. Dr. C. S. Blackwell did the preaching up to Friday night. Rev. C. B. Williams preached Saturday and Sunday. During our meeting Revs. J. B. Harrell, C. J. Woodson, J. B. Ferebee, G. N. Bray, Charlie Graves, Sim Overton and P. H. Williams were present and took part in the meeting, doing good service for the Master. Thirty-six were added that week to the church. One month after, we had meetings from the first Sunday night in September to Thursday night following, (nights only). Dr. R. R. Overby was with us one night. As a result of this meeting twenty-eight more were added, making in all sixty-four additions to the church. The last meeting was the best I was ever permitted to attend.

BETHEL, NORFOLK COUNTY, VA.

The meeting commenced here the third Sunday in August, closing on Saturday following. I had no ministerial aid. The brethren who promised to help me were sick. We had nine additions to the church.

To God be all the glory, honor and praise.

Shiloh, N. C. P. S. C. DAVIS.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

From Rev. C. W. Matthews.

Dear Bro. Bailey:—The last RECORDER found me in bed with one of the hardest agues I ever had. I heard a pastor say once that he would like to have just one to know how they felt. If he could have had the one I had to-day, it would have sufficiently satisfied him for all his life-time.

I had the pleasure of visiting and preaching for the saints at Ramoth Gilead church, Chowan Association, last night. It was a treat indeed to meet and shake hands with the Morgans, Warrens, Jones's, Edneys, and a host of others of this grand old church. It is a large and elegant church-building. It is wonderful to see how the young and the old rally around the grand old church. They treated us right nobly. We expect to visit these dear brethren and sisters again in October, the fourth Sunday at 11 o'clock. Bro. Stallings of Colnjock is supplying the pulpit for the present.

We heard many good things said about their former pastor, Rev. J. Blount Harrell. It is very likely that the Chowan Association will meet with this church in May, 1895.

Let me thank you for some recent editorials in the RECORDER. You have no idea how much they help one of the Lord's lonely toilers like myself.

Affectionately, C. W. MATTHEWS.

Gertie, Va., Sept. 21, 1893.

Who is the Editor of "Charity and Children?"

No name appears at its masthead. Josiah Jones is announced as "Foreman." Is Josiah Jones the responsible editor? The editor is generally held responsible for statements in the editorial columns, although he may disclaim such responsibility for communications. Will the General Manager or the Board of Trustees who have exclusive jurisdiction in the matter answer the question? Or, rather, will they cause to be printed in the paper the name of the editor so that there will be no further need of the question being repeated.

In the second column, on the second page of the issue of *Charity and Children* of September 15th, 1893, after inserting an extract from a letter to the *N. C. Baptist* from its agent, writing of his visit to Mocksville in attendance upon the meeting of the South Yadkin Association, in which an allusion is made to the arbor built for the benefit of the Orphanage at Thomasville, the following appears *editorially*:

"The people have a right to know that up to this time all the money raised has been used in paying for the arbor and the land; but some of the Davie Baptists are liberal in their contributions made direct to the Orphanage."

I pronounce the above a misrepresentation of facts.

This is not the first time an insinuation of the above character has appeared in that paper, but never so broad before. I desire to say that surely the General Manager is not a party to the statement because no one knows better than *he* that it is a *misrepresentation;* and surely the Board of Trustees and their officers did not cause the paragraph to be penned, because (if they have done their duty) they know that it is a *misrepresentation.*

I would have pursued a different and less public course if it had been the first time the insinuation had been made, and if I had known its author. After an answer to the question, I will have a statement to make which "the people have a right to know."

W. B. CLEMENT.

Meeting at East Durham.

Our revival here opened last Sunday. Great interest is manifested by all who attend. The people throng us in such multitudes that many do not find accommodation in our auditorium. Brother Tyree is doing some good preaching, and the power of the Holy Ghost attends it. We hope for great strength to be added to the Lord's Zion at this place before these meetings shall close.

C. W. BLANCHARD.

East Durham, N. C., Sept. 22, 1893.

Disordered liver set right with Beecham's pills.

Associations for 1893—Times and Places of Meeting.

SEPTEMBER.

Alexander—Bethlehem church, 28-30.
Green River—Mountain Creek church, 28-30.

OCTOBER—EIGHTEEN.

Eastern—Johnson's church, 3-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12.
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 12-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
South Fork—Bruington church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at [illegible] City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

Liberty and Deerfield—Hopewell church, [illegible]

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Mt. Moriah, 12-14.
Western N. C. Baptist Convention, 18-21.

Infant Baptism.

A COMPROMISE PROPOSED.

It is very evident that the Baptists can never be reconciled to infant baptism with their views of the *nature* and *design* of the ordinance of baptism. They believe that repentance and faith precede that ordinance, which make it believers' baptism. The reasons for this conviction rest upon a multitude of Scripture evidence. The great command in Matt. 28: 19, 20, requires discipleship *before* baptism (see Canterbury Revision), and also Mark 16: 16 shows preaching and faith *precede* baptism. In Acts 2: 38, Peter says, "repent and be baptized." In Acts, eighth chapter, we see they *believed before baptism*, also in Acts 8: 12, Philip demanded faith before baptism.

Quotations can be greatly multiplied to show repentance and faith as *preceding* baptism.

Infant baptism is a constant menace to Christian union, and is a fruitful source of strife and debate. Now it seems to me that there is a very plain way by which this troublesome question can be compromised and put out of the way, and cease to be a barrier to Christian harmony and union. Could not those who practice this ordinance accomplish all they really desire by offering their children to God by the imposition of hands and prayer? This was what Joseph did who brought his children to Jacob, and this seems very manifestly to have been the desire of those parents who brought their children to Jesus. The record so declares that they brought them to Jesus that he might put his hands on them and pray. See Matt. 19: 13. Now, no Baptist would object to a performance of this character, and give it his support. It would have the weight of Scripture precedent and example, and besides it would do no violence to any principle of loyalty to Jesus and his Word.

But no Baptist who is loyal to the Bible can have any patience with any baptism, which some of its supporters openly declare is without any Scripture precedent or authority.

Dr. A. T. Bledsoe, editor of *Southern Methodist Quarterly Review*, wrote: "With all our searching we have been unable to find in the New Testament a single expressed declaration or word in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ and his Apostles. This may, perhaps, be deemed by some of our readers a strange position for a Pedobaptist. It is by no means, however, a singular opinion. Hundreds of learned Pedobaptists have come to the same conclusion. Especially since the New Testament has been subjected to a closer, more conscientious and more candid exegesis than was formerly practiced by controversialists."

The North British Review says: "Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament."

Dr. Leonard Woods, a distinguished Presbyterian, says: "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof that it is a divine institution must be made out in some other way."

Professor Moses Stuart, a learned Presbyterian, says: "Commands or plain and certain examples in the New Testament I do not find."

Neander says that "It cannot possibly be proved that infant baptism was practiced in the apostolic age."

But it is needless to multiply quotations, as a multitude of witnesses of eminent Pedobaptists can be produced to show that it is without Scriptural authority.

Why not, then, abandon a practice which is doing so much to alienate and divide the Christian world? Let all pious Pedobaptists, who want to offer their children to God, cease to pervert the ordinance of baptism, and, instead thereof, offer their children to God by the imposition of hands and prayer to God. I am willing to abandon everything which is unscriptural for the sake of unity and peace in the rank of Christians. Christian unity can never be attained except in truth. The abandonment of infant baptism will be a long stride towards peace and fraternity.

S. F. CONRAD.

Winston, Sept. 12, 1893.

In every community there is a number of men whose whole time is not occupied, such as teachers, ministers, farmers' sons and others. To these classes especially we would say, if you wish to make several hundred dollars during the next few months, write at once to B. F. Johnson & Co., of Richmond, Va., and they will show you how to do it.

Write to Your Boy.

Across the way from my house is a bare little room at the top of a house. Turkey-red curtains are stirred by the breeze; a large table in the centre of the room, splashed with ink, and chipped and carved by restless fingers, is heaped with new school-books. The books have been pushed aside, however, and a sheet of letter-paper lies in full sight, with the date written, and below, "My Dear Mother." That is all, but the writing of those three words has sent the scribe to fall on his face upon his bed, and his stealthy sobs sound through the room.

The boy, or man whichever he may be, is homesick, that is all. But, Oh! what a woful sickness it is. Have you ever felt it?

Presently, he hears the train whistle and he springs from the bed, dabbles his hands in the washbowl, (perhaps he has not learned to keep it quite so clean as you did the one in his room at home) and tries to scrub away the traces of tears with the towel.

Then he hurries off to the postoffice and [illegible] listens for the roll-call of students [illegible] have been so fortunate as to receive [illegible]. His name is not called, and after [illegible] behind the others, to make sure [illegible] postmaster has made no mistake, he [illegible] to his boarding-house supper, with little appetite. He turns over his books idly, at night, and the eyes that would have been keen and bright if they had read loving words from you to-night, grow dull and listless, and an aching heart takes all interest from the study of the first Latin declension, and the mystical German alphabet.

He is homesick and only sleep can deaden the pangs of that sickness. Even then, his dreams are like the *mirage*, which the desert-worn traveller sees before him, raising false hopes of cool shade and trickling water.

Write to your boy. Perhaps you are not accustomed to write letters, and think that one every month or two is all that will be needed; or, there is one art in letter writing which you have not yet acquired; your hand may be stiff; the pen and ink may be bad, or perhaps they are "over at the store;" you are busy all day and tired at night. Suppose all this to be true,—why, my little four-year old sits at my feet and prints "*I love you, dear Sis,*" two or three times a week with a lead pencil, to slip into the envelopes that go to our daughter at boarding school, five hundred miles away! And "Sis" never tires of those words. If you have time for nothing else, write once a week, but *with your own hand*, "My dear boy, I love you. God bless you." If you do not do even this, you do not realize the importance of forging well the links that bind your son to his home.

The first weeks away from you are the hardest; afterward, he will become somewhat easier in his mind and more weaned from home. If he needed more visible proof of your love and thought for him then, when his heart was tenderest and filled with loving memories of home and of you, how much more he will need it now, when surrounded by temptation, such as he did not know at home!

The loving weekly letter will turn his thoughts from the fascinations of new friendships to pure memories of home; he will feel more like attending the prayer-meeting service after reading your words of counsel; he will be reminded of the Sunday-school lesson, which you and he studied together on Saturday nights at home; perhaps he will even be not ashamed to kneel before going to bed to ask for God's blessing upon his life and upon you.

Write to him. He will have a sunnier, happier time at school and in the office, for your letters.

Just a word or two about your letters. Above all, let them be regular, reaching your absent lad on a stated day, if possible; of course if you feel like throwing in an *extra* at any time, so much the better. I have not yet forgotten the sweetness of the thought on arising from my college bed: 'This is home-letter day!"

Do not write less often than once a week. One gets behind in home affairs after a week's ignorance of what goes on. Tell him about Bell's new dress, and about how the "wine saps" are keeping for winter use; tell him that your pastor inquired for him last "meeting Sunday," and what his Sunday school teacher said about missing him from the class.

Perhaps you think he will not be interested in such items of news, now that he is studying psychology and trigonometry. Try him and see, and if he is not, tell it all the same.

If he does not answer, write your letter regularly, just as if he did, and do not fill yours with complaints of his not writing. Let him see that you love him, and therefore *always* wish to hear from him.

I know a youth whose lip trembles when I speak to him of home. I know another who announced at the tea-table, when some one remarked upon his recovered appetite: "My medicine came through the mail all right, to-night, and I am a well man."

Mr. Thos. E. Lewis.

For years I have been a great sufferer from indigestion and tried all sorts of medicine for relief. About two years ago I had an unusually severe attack coupled with catarrh of the stomach. I was given up to die. I bought an Electropoise, and within a week I was at my office attending to my duties; and rapidly improved, gained in a few months twenty-five pounds, and am in better health to day than I have been for the past twenty-five years.

About two weeks ago I had a severe attack of sciatica. Could not lie down. Suffered severely. I applied the Electropoise, and on the following morning awoke relieved; continued treatment for a day or two, and have not had one particle of pain since. I believe in it and would not for many times its cost be without it. I used it for croup on one of my children with instant success. If people would use according to directions, I believe it will do everything claimed.

THOS. E. LEWIS.

Tarboro, N. C., Aug. 14, 1893.

Self-Competition the Best.

It is often said that competition is the life of trade. But if there is one thing better than the competition of man with man, it is that of a man with himself. It is a man's striving to outdo himself, to overtop even his old ideals in his new performances. It is the difference between a race against time and a race against another individual. Time never can be beaten, but the racer can beat himself. There is no limit to the probabilities of one's power to excel himself. But so long as a man has only to keep a little ahead of his neighbor, he has a dull spur wherewith to prick the sides of his intent. If that neighbor sticks fast, that is the end of the competition; after that, both stick fast. On the other hand, when a man feels the necessity of bringing his future deeds into competition with his own past, there is no limit to the possibilities of life with him.—*Sunday-school Times.*

Magnetic Nervine, the great restorative, will cause you to sleep like a child. Try it. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Lord's Mercies.

However quiet your life may have been, I am sure there has been much in it that tenderly illustrated the Lord's providence, the Lord's deliverance, the Lord's upholding and sustaining you. You have been, perhaps, in poverty, and just when the barrel of meal was empty, then were you supplied. You have gone, perhaps, through fire and water, but in it all God's help has been very wonderful. Perhaps you are like the Welsh woman who said that the Ebenezers which she had set up at the places where God had helped her were so thick that they made a wall from the very spot she began with Christ to that she had reached. Is it so with you? Then tell how God has led you, fed you, and brought you out of all your troubles.—*C. H. Spurgeon.*

Attractive for Children.

If teachers in our Sunday schools need a very attractive and instructive little pamphlet for the children just beginning to read well, we would recommend the *Primary Quarterly* of the American Baptist Publication Society. The fact that eight hundred and eighty thousand copies of the *Primary* had to be published last year to meet the demands of the Sunday-schools of America fully establishes its popularity.

Mr. Bennett is a bright and well-preserved old gentleman; but to his little granddaughter, Mabel, he seems very old indeed. She had been sitting on his knee and looking at him seriously for some moments one day, when she said: "Grandpa, were you in the ark?" Why, no, my dear!" gasped her astonished grandparent. Mabel's eyes grew large and round with astonishment. "Then why weren't you drowned?" she asked.—*Youth's Companion.*

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

A New Feature.

ARTISTIC

Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the *chic* and style of French-made dresses.

Specialties: Bridal trouseaus and mourning outfits. Samples sent and estimates given.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

STOP AT THE

Moseley House,

Corner Wilmington and Hargett Sts.,
RALEIGH, N. C.

Central, Neat, Convenient and Pleasant.
50c. per meal; $1.50 per day.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 1.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 27 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 50 p m	5 30 a m
Lv. Winston-Salem	†6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 43 p m	9 50 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 14
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8 30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W N C Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Sept. 10, 1893.

NORTH BOUND.	No. 2. Mixed. Daily ex. Sunday.	No. 12. Mixed. Daily ex. Sunday.	No. 4. Mixed. Daily ex. Sunday.
Lv Wilmington	8 25 a m	....	.....
Ar Fayetteville	1 05 p m	....	.....
Lv Fayetteville	1 35 p m	....	.....
Ar Sanford	3 40 p m	....	.....
Lv Sanford	4 00 p m	.....	.....
Lv Climax	6 50 p m	.....	.....
Ar Greensboro	7 35 p m	.....	.....
Lv Greensboro	.....	7 45 a m	.....
Lv Stokesdale	.....	8 55 a m	.....
Ar Walnut Cove	.....	9 45 a m	.....
Lv Walnut Cove	.....	10 15 a m	.....
Lv Rural Hall	.....	10 55 a m	.....
Ar Mt Airy	.....	1 20 p m	.....
Lv Bennettsville	.....	.....	8 20 a m
Lv Maxton	.....	.....	9 53 a m
Lv Red Springs	.....	.....	10 41 a m
Lv Hope Mills	.....	.....	11 37 a m
Ar Fayetteville	.....	.....	12 00 noon
	No. 16. Mixed. Daily ex Sunday	.....	.....
Lv Ramseur	6 35 a m	.....	.....
Lv Climax	8 40 a m	.....	.....
Ar Greensboro	9 25 a m	.....	.....
Lv Greensboro	9 45 a m	.....	.....
Lv Stokesdale	11 05 a m	.....	.....
Ar Madison	11 55 a m	.....	.....

SOUTH BOUND.	No. 1. Mixed. Daily ex. Sunday.	No 11 Mixed. Daily ex Sunday	No. 3. Mixed. Daily ex. Sunday.
Lv Greensboro	7 40 a m		
Lv Climax	8 23 a m		
Ar Sanford	11 08 a m		
Lv Sanford	11.30 a m		
Ar Fayetteville	1 30 p m		
Lv Fayetteville	1.55 p m		
Ar Wilmington	6 55 p m		
Lv Mt. Airy		2 00 p m	
Lv Rural Hall		4 10 p m	
Ar Walnut Cove		4 55 p m	
Lv Walnut Cove		5 25 p m	
Lv Stokesdale		6 15 p m	
Ar Greensboro		7 30 p m	
Lv Fayetteville			2 30 p m
Lv Hope Mills			2 52 p m
Lv Red Springs			3 48 p m
Lv Maxton			4 28 p m
Ar Bennettsville			6 10 p m
	No 15. Mixed. Daily ex Sunday.		
Lv Madison	2 00 p m		
Lv Stokesdale	2 55 p m		
Ar Greensboro	4 00 p m		
Lv Greensboro	4 15 p m		
Lv Climax	5 05 p m		
Ar Ramseur	6 45 p m		

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R R at Greensboro; Norfolk & Western R R at Madison.

Connections South bound, with the Norfolk & Western R R at Madison; Richmond & Danville R R at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 00 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Strictures on Some of the Recorder Personals.

Dear Recorder:—We notice, under the head of "Personals and Other Items," in the RECORDER of Sept. 13th, 1893, two or three paragraphs which we desire to speak of briefly, if you will allow us:

No. 1.—"Barnabas, from the day he departed from Paul, so far as the record goes, was a failure—sinks out of sight—did nothing.—*C. Durham.*"

The proper version of which, as I understand, is as follows: "Herring, from the day he departed from Durham, *so far as the record goes*, was a failure—sinks out of sight—did nothing."

No. 2.—"You may say a man is 'a good man and full of the Holy Ghost,' as was said of Barnabas, but this don't necessarily mean that he is 'a man of sound judgment about men or mission work.'"

As we understand this, it amounts to saying that Herring is not "a man of sound judgment about men or mission work."

No. 3.—"Paul, though an inspired apostle, never gave up his work among the heathen to return to the home churches to urge upon them the importance of new methods in missions.—*C. Durham.*"

Which being interpreted, as we understand it, "that if Herring was an 'inspired apostle,' he would not give up his work," &c.

Now we can't see where any good is to result from these attacks on Bro. Herring and his "method." We don't admire this shooting around the house with a "crooked gun."

Some of the associations, many of the churches, and a host of individual Baptists of North Carolina are soul and body with Bro. Herring in this movement.

I see from the report from Brushy Mountain Association that the churches are divided on this question. While it appears that Three Forks Association, by a majority vote, decided to give their contribution to the "Herring Plan." If these be brethren, to say nothing of the many others, it seems to us that "Herring chose Bostick and departed, being recommended by the brethren unto the grace of God," and lo! in this case Bro. Herring takes Paul's comfort, and Bro. Durham is left in the shoes of Barnabas.

But we cannot agree with Bro. Durham in his strictures upon Barnabas, *the eloquent*, an apostle of Jesus. The owner of a homestead in the fertile isle of Cyprus, he sold it, and laid the money at the feet of the apostles—"a good man full of the Holy Ghost *and faith*," under whose ministry "much people were added to the Lord,' who for ten long years shared the persecutions and perils with St. Paul—I say we take a more charitable view of his separation from Paul. We believe the hand of the Lord was in the work, and that he saw proper to divide the labor of these two apostles to the Gentiles. Perhaps Barnabas returned home to Cyprus to become Secretary to the Foreign Mission Board. If Barnabas and Herring are failures as foreign missionaries, the church would do well to pray for *more failures*.

Bro. Durham will never break down nor retard this movement by insinuations and forced comparisons. It is a *great* question to be met by the great Baptist denomination—not only a question of thought, but a question of prayer—not simply a question of dollars—but a question of great spiritual import.

"Ye men of Israel, take heed to yourselves what ye intend to do concerning these men; for before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Yours truly and fraternally,
W. C. DOUGLASS.

Carthage, Sept. 15, 1893.

In the foregoing Bro. Douglass takes the liberty of interpreting the Scriptures, and drawing inferences from Bro. Durham's statements to suit himself. This is the land of liberty and we have nothing whatever to do with other people's ways of thinking, interpreting or inferring. Whether Bro. Douglass thinks the quotations referred to applicable or inapplicable to Bro. Herring, is none of our business. Still we have the Scriptures, and to those not wilfully blind, they are very plain in their teachings. But the matter of interpreting them is altogether a matter of choice and occasion with certain people, some of whom can draw more inferences from them than we believe the Lord ever intended, while others can only see their own ideas. We gave the statements referred to for the consideration of the people, and gave them as simply as possible. The interpretation and the application can be made by any one who wants to. As for us, we think they are in a measure applicable to the Herring movement, still as we remarked above, we have nothing whatever to do with other people's thoughts, interpretations, or inferences, and we don't propose to in this instance.—EDITOR.

To the Young Soldier of the Cross.

The word soldier is very expressive in itself. It indicates to our minds some one prepared to fight; and to be a soldier in a true sense, we must be prepared to fight. We may know the military discipline perfect. But that will not make us a soldier. To be a soldier we must equip ourselves with the weapons necessary for war. And to accomplish any amount of good we will have to join some army or company. Just so it is with a soldier of the cross. If we would be a true soldier in God's army we must equip ourselves with the weapons necessary with which to fight the enemy and join his army, the church. If it is important for us to equip ourselves to be a soldier of war, how much more important is it for us to equip ourselves to be a soldier of the cross. There are many weapons that we may use with which to fight in war, and some are very powerful. But they are not as powerful as the weapons we have the privilege to use in God's army. Nay, they are not to be compared. Then, my young fellow-soldiers, if we are soldiers of the cross of Christ, join in God's army, and let us take his weapon and use it for his glory,—the helmet of salvation and the sword of the Spirit, which is the word of God. Eph. 6: 17. We would not go to war and join our fellow soldiers and captain without a weapon to use. Then, why do we go to our churches and Sunday-schools and join with our fellow-soldiers in Christ, Sunday-school superintendents and pastor, without our weapon, the sword of the Spirit, the Holy Bible. Is it that we do not think that we will need it. If so, we are wrong; for we need it at all times. Or is it that we think our leader, our earthly captain, will defend us by his sword? If so, we are wrong. God has chosen him to be our leader, and through him he speaks to us how to go—and he dare not turn to defend us or lend us his sword less the enemy slay him. He has a place to fill; so have we. Every tub must stand on its own bottom. Where do we stand, my fellow-soldiers? Where is our weapon? What are we fighting with? Lets take our stand by the road-side or on the street corner, and look at the so called soldiers for Christ as they pass by on their way to meet together to fight the enemy of the soul. How many do we see with his weapon in his hand, or under his arm? Is it that we live such lives before our fellow-man, whom we daily come in contact with, that we are ashamed for him to see us with our Bible on our way to church. If this is why we do not carry our weapon, the Bible, let us stop and think, my fellow-soldiers, and remember God is to be our judge in that great and final judgment day. If we were soldiers as we should be, and carry our weapon (the Bible) with us to and from our churches, what powerful sermons we would preach for Christ, and oh the good we might do in this way. Then let us avail ourselves of such opportunities that we may accomplish much for our Master's kingdom. Then, again, if we were a soldier of war we would not disobey our captain, neither would we do anything which would wound his feelings. We would be ashamed to offer him such service as we know he would not accept. Then, my fellow soldiers, we who claim to be soldiers of the cross, fighting in the great and mighty army of Christ Jesus, our Great Captain, let us beware the kind of service we render to him, lest he will say unto us in that great and final judgment day "Depart from me, I never knew you."

Alexander the Great did not conquer the world by himself. It was by every soldier in his army doing his work, and having his weapon and using it. Just so it is with God's army battling with the world to-day. Our pastor, our earthly captain, cannot conquer the world for Christ alone. If it is ever conquered it must be by each and every individual soldier doing his or her part. So, then, my fellow-soldiers of the cross, cut loose from the things that bind us to this earth, for they are perishable, and take a bold stand for Christ, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace; and take the helmet of salvation and the sword of the Spirit, which is the word of God, and press forward toward the mark of high calling, ever looking unto Jesus, the author and finisher of our faith, and be a true soldier, that we may help conquer the world for Christ.

Winston, N. C. S. I. BAGWELL.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Sleep is Death's younger brother, and so like him that I never dare trust him without prayer.—*Sir Thomas Browne.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for September: Italy.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Missionaries, 3; native assistants, 27; stations, 59; churches, 17; membership, 347; baptisms, 73. Contributions, $559.56.

STUDY TOPICS.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganized papacy, one cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Report of the Womans' Central Committee of N. C. for Quarter Ending Aug. 31, 1893.

Anson Association—Lilesville, $1.05.

Atlantic Association—Pollocksville, $3.40.

Beulah Association—Yanceyville, $3.00; Greensboro, 5.00.

Cape Fear Association—Sunbeams, Wilmington, $50.17; First church, Wilmington, 8.51.

Central Association—Youngsville, $6.95; Perry's Chapel, 5 40; Rolesville, 21.70; Sunbeams, Wake Forest, 7.00; Mt. Vernon, 8.80; Wake Forest, 12.80.

Chowan Association—Pine Forest, $5.11; Elim, 4.52; Elizabeth City, 3.20; Reynoldson, 5 80.

West Chowan Association—Middle Swamp, $4 20; Buckhorn, 7.20; Mt. Tabor, 5.00.

Eastern Association—Mt. Olive, $5 83; Bethel, 1.07; Sunbeams, Siloam, 1.00; Boykin's Chapel, 1.43.

Flat River Association—Flat River Union, $1.90.

Mt. Zion Association—Chapel Hill, 50c.; First ch, Durham, $20.00.

Pilot Mountain Association—Shiloh, $5.00.

Raleigh Association—Tabernacle, $7.45; Holly Springs, 2.60; Morrisville, 6 15; Sunbeams, Apex, 2.22; Whitestone, 90c.; Cary, 1.00.

Robeson Association—Mt. Eliam, $3.82; Lumberton, 34 28; Sunbeams, Lumberton, 2.60; Ten Mile, 2.00; Tolarsville, 8.67; Back Swamp, 9.05; Big Branch, 3.20; Saddle Tree, 5.55; Zion's Tabernacle, 1.30; Long Branch, 1.15.

Sandy Creek Association—Sandy Branch, $5 00.

Tar River Association—Henderson, 40c; Warren Plains, 45c; Corinth, $12.77; Rock Spring, 5.75; Sunbeams, Cedar Rock, 3.00; Red Bud, 2.00; Scotland Neck, 14 82; Poplar Springs, 3 15.

No Association given—Roxboro, $11.15.

DIVIDED AS FOLLOWS:

Foreign Missions	$125.11
Home Missions	64.08
State Missions	31.30
Centennial Fund	68.07
Orphanage	8.90
Education	9.51
Value missionary boxes	43.00
Expense fund	6.00
Total	$ 355.97

Letters written, 142; "Missionary Talks" sent out, 3,600; new societies, 1,500.

MISS FANNIE E. HECK, *Pres. W. C. C.*
MRS. J. A. BRIGGS, *Cor. Sec. W. C. C.*

Catholicism and Protestantism in Italy.

The Catholic church, with the pope at its head, has been in Italy for more than a thousand years. This is a long, long time that its priests have had to teach and help the people. Have they done it? One may not certainly say what Italy would have been without Catholicism, but this is true, that in 1870, in a population of 30,000,000, three-quarters of the people could neither read nor write. In Rome, with a population of 216,000, one half could neither read nor write.

Has Protestantism helped them? Yes, directly and indirectly. In 1848 not an evangelical minister of the gospel could be found in all Italy, and until Victor Emanuel's occupation, in 1870, to preach evangelical religion meant imprisonment, if not death. Now there are more than 300 Christian ministers and over 10,000 Christians. In that time, in Rome alone, have been established 65 schools with 30,000 pupils and 550 teachers.

In Naples the good work is going on. In 1870 two-thirds of the people had no visible means of support. Church steps, orange boxes, and fish baskets served as beds for hundreds; 130,000 people lived in cellars and caves, and the only record of boys and girls born in these quarters was obtained when they appeared as criminals before the courts. In the last ten years asylums have been built for orphans, and over 500 girls in these industrial schools for boys, where they are taught bootmaking, wood carving, printing, cameo, lava, and brass work. In the March report of 1892 it was stated that 559 boys were in the schools at that date, 104 had found positions as skilled laborers.

A kindergarten school is in operation in Naples, where poor girls taken from the street are housed, fed, and educated. Side by side with these, are paying classes of the well to-do, who are taught to find pleasure in bringing clothing and providing for the wants of their poor companions. This Froebel establishment serves also as a training school for teachers of this system. Thus some Italian youths are kept bright, happy, and active, while they learn to be industrious and useful.

Till 1884, the poor of Naples were buried like beasts. Their only cemetery was a lot with 365 excavations covered with a stone lid, lifted by means of a ring. The following system prevailed: All who died in one day were dumped indiscriminately into hole No. 1, some nude, others slightly clothed. The stone top was then put in place, not to be removed for a year. Those dying the following day were dropped into hole No. 2, and so on for each of the 365 days in the year. Not until 1883 was this method abandoned and a more humane system inaugurated.—*Kind Words.*

Rev. J. H. Eager writes: "My experience of late has convinced me that there are thousands of persons scattered all over Italy, and who entertain most kindly feelings for evangelicals and for the truth we preach. This year, the Bible has had a defender in the Italian Parliament and in the University of Rome. He claims that the study and practice of the Bible is the strongest basis for national character, and the only hope for reform in the church. May God raise up more men in high places to talk in the same way. The leaven is at work." Experience in Italy has likewise proved that tracts often prepare the way for the Bible. Our colporteurs and evangelists have distributed more than twenty thousand tracts, and sold a good many Testaments, gospels, and small evangelical books.

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Literary.

Centenary Missionary Addresses. Delivered at Missionary Conferences and elsewhere, under the auspices of the American Baptist Missionary Union, in the years 1892 and 1893. 12mo, 228 pp. Price, $1.00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The names of Drs. Broadus, Moxom, Gordon, Moss, Strong, Robins, and Hovey, names of those whom our denomination delights to honor, are among those appearing in this book and their utterances are worthy of them and the cause on behalf of which they speak. It will be noticed by the reader that in the order in which the papers are arranged a progress of thought appears. The volume is neat in its appearance, cheap in price, historic in its occasion, noteworthy in its contributors, and most valuable in its contents. Its appearance fittingly rounds out the centennial celebration, and it ought to be found in the hands of all our Baptist people.

The New Era; or The Coming Kingdom. By Rev. Josiah Strong, D. D. (The Baker & Taylor Co., New York. Library edition, $1.50; plain cloth, 75 cts.; paper, 35 cts.

The many thousands who are acquainted with Dr. Strong's former work—"Our Country"—will read this, his latest effort on modern problems, with great interest. The author has entered the realm of prophecy from a solid basis of fact in a way that is at once interesting, striking and convincing. He pictures no dream of fancy, but confines himself to the probable, and we could almost say, the certain future of society. His inferences from past history, his treatment of present conditions, and his outline of the great work of the "New Era," in which the church of God is to play so vital a part, constitute a most excellent guide for the modern Christian socialist, as well as the student of social politics. The book is well written, and contains nothing of that florid or exaggerated nature so common in works of like character. It bears a lesson that we cannot learn too early. Every page is of value to mankind, for though prophetic, it is so moderately so, and its inferences are so naturally and logically drawn that we cannot doubt their truth.

The gospel of Christ pervades Dr. Strong's efforts; he sees in that gospel, and in the working of the church according to that gospel the future welfare of man, and the final perfection of our social condition. Such a book is a monument to our age, and is worthy of a place in the library of everyone who is interested in past, present and future problems of church, State and the masses.

"Our Country," by the same author, has proved to be one of the most popular works of the day, but we shall not be surprised to see "The New Era" meet with even greater success.

Correction—Revival at Gardner's Church.

Please correct the statement in the "Personals" of last RECORDER that as a result of the recent meeting held by me and other brethren at Benson, seven candidates have presented themselves for baptism. I was not in the meeting at Benson, and preached there only once after the meeting was over. The meeting I aided in was at a school house near Benson. I do not wish to claim the honor which is due to other brethren.

We are now having a glorious revival at Gardner's church in Warren county. I have never seen the church so thoroughly awakened—cold and lukewarm Christians asking their brethren to pray that they may have the joy of salvation restored to them and penitents of all ages asking for prayer. The meeting began last Sunday. Dr. John Mitchell of Franklinton came to my aid on Monday afternoon. Up to Thursday afternoon ten had made a credible profession of religion, and about twenty others asked for prayer. We have had some excellent meetings at Gardner's before, but this excels them all. The church has for some time been keeping up two Sunday schools and a regular prayer-meeting. God be praised for his goodness.

I go next week to Manly.

N. B. COBB.

Churchill, Sept. 22, 1893.

P. S.—Our meeting closed on Saturday. Sixteen have been received for baptism and others will probably follow. Dr. John Mitchell preached four sermons for us which were greatly appreciated and his fireside talks about the Holy Land were very interesting to all who had the privilege of entertaining him. We tried to get him to give us a lecture; but he is the one brother who has traveled through Palestine, Egypt and Syria, who refuses to accept invitations to lecture on what he saw in the old country. It was a rare treat to have him with me.

N. B. C.

God's Disciplinary Dealing.

I remember visiting a saw mill several years ago and watching the sharp saw as it cut through a long, crooked, knotty log until from it came a square and beautifully-finished piece of timber. Owing to the crooks the piece of timber was much smaller in its dimensions than the log from which it came.

In this same connection, I have been made to think of myself. How crooked and knotty has been the course of my life! Sometimes I have thought that if it were shaped up by the saw of God's Word, there would be left scarcely enough to make a *square*.

How often has my will been exactly opposite to what appeared to me to be God's will, and how painful to my natural and selfish inclinations when God's sharp-toothed saw lopped off the knots and straightened up the crooks! As the square piece of timber is much less than the tree from which it came, so may our lives, in the sight of the world, be smaller and our spheres of action narrower after having been hewn down by God's Word; but after all he is the great and wise builder who knows how to bring us into shape, so that we may best fill our places in the great structure which he has planned out to complete. Our daily prayer should be that our wills may run parallel with the will of God and not perpendicular to his will. Lord, teach us all to say from our hearts, "Thy will be done."

SAMUEL J. PORTER.

Juiz de Fora, Brazil.

Good Meetings.

Dear Recorder:—I have recently held a glorious meeting at Seven Springs. The most of the preaching was done by Dr. J. D. Hufham, and he preaches as few men can. His sermons were full of love and tenderness and brim full of gospel truth. Fourteen were added to the little membership there, and our cause is now established in that community. Rev. A. L. Stough of Kinston was with us for a short time and preached two good sermons for us.

I have also held good meetings at Union, Falling Creek and Mt. Calvary. Rev. J. T. Albritton aided me at Union, Rev. A. G. Willcox at Falling Creek, and Rev. A. L. Stough at Mt. Calvary. These brethren did good preaching and won the hearts of the people.

Let me say again that the Atlantic Association meets at Seven Springs on Tuesday, Oct. 10th. Those coming by rail will be met at La Grange if they will send their names to Bro. W. R. Simmons, Seven Springs, N. C. Yours in Christ,

G. L. FISCH.

Goldsboro, Sept. 22, 1893.

R. C. Taylor, Murfreesboro, Tenn., writes: "I have used the Japanese Pile Cure with great satisfaction and success." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Bethel.

This church is in the southeastern part of Harnett county, and has for its pastor Rev. H. W. Graham. A week's meeting has just been held here. Rev. K. C. Horner and the writer did the preaching, and the Word preached was owned and blessed of the Lord. Eight persons made a profession of faith in Christ, and at the close of the meeting all of the eight united with the church and were baptized. Bro. Horner was the immerser.

It was truly pleasant to be in a meeting with the good people of Bethel church, and the friendly reception and kind treatment during our stay will ever be gratefully remembered. I have been made a better man and the more prepared to do my work as a preacher of the gospel by having been with such a kind and friendly people.

The church is not large in membership, and the congregation is rather small, but it is a delightful task to preach to them. The preacher feels the influence of the prayers of the people while he is preaching.

It was the opinion of some of the brethren that the meeting was one of the best, if not the best meeting ever held with the church during its history. The Lord be praised for the good work done.

I am now helping in a meeting at Swann's Station, Moore county.

W. A. PARRETT.

Sept. 19, 1893.

To the Pastors and Churches of the Yadkin Association.

Dear Brethren:—Let us all remember that at the meeting at Little Richmond, the Association appointed an Executive Committee, which was requested to meet with the church at East Bend on Friday before the fifth Sunday in October, and that the churches were asked to send three delegates from each to constitute, with the ministers, deacons and Sunday school superintendents in the Association, a Union Meeting, which, with the Executive Committee, will take measures for the promotion of the objects of the Baptist State Convention.

It is very desirable that every church be fully represented, and that every minister, deacon and Sunday-school superintendent be present, not only for the above named purpose, but also for the consideration and adoption of such plans as may result in more efficient work for the development of our churches and for the establishment of gospel churches in those portions of our own bounds now destitute of Baptist preaching.

Our Association, if we all will go to work and come up "to the help of the Lord, to the help of the Lord against the mighty," may become one of the leading associations of the State. A giant asleep is the undersigned. Let us awake him out of sleep! Let every one who loves the Lord and his cause encourage and help! May the Holy Spirit influence all to do the Lord's work!

Yours fraternally, YADKIN.

*** The *North Carolina Baptist* and *Charity and Children*, please copy.

A Church Organized.

We began a protracted meeting at this place on the last Sunday in August, and on the first of this month organized a Missionary Baptist church, to which the writer was called to the pastorate for one year.

Rev. W. T. Jones did most of the preaching in our meeting. He presented the truth with earnestness and simplicity. He is a man of backbone in advocating Zion's cause. Several professions were made and seven united with the church. Last Sunday (10th) the writer baptized five.

This is a promising field. It has been sadly neglected in the past. In fact much of this section is being neglected now. Is it possible that the Baptists of North Carolina are ignoring the fact that many precious souls are absolutely starving for the gospel as the Baptists hold it, in some sections of the eastern counties? The people need to be thoroughly indoctrinated with New Testament principles. Lord, hasten the day when the Baptists shall enter the destitute sections of our beloved State and take them for God.

I will write more in regard to this matter sometime in the near future.

CHAS. S. BURGESS.

Vandemere, N. C.

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Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—St John's ch, W Chowan, $8; Cashie S S Mis Soc, 2.32; Beulah Asso, 70.00; Caldwell Asso, 50 00. Total, 130.32. Previously reported, 4,308.38. Total this year, 4,438.70.

Foreign Missions—Henderson S S Mis Soc, $3 81; Rock Fish ch W M S, Cedar Creek, 2.51; Double Springs ch, King's Mountain, 10.00; Caldwell Co Asso, 20.93; Jo Powell, Caldwell (for G W Greene), 1 00; Rev J F Davis, ditto, ditto. 50c; Stony Fork Asso, 2.15; Pleasant Hill ch, Green River, 3 00; Mountain Creek ch, ditto, 9.45; W M S, Tabernacle ch, Raleigh, 9.05; W M S, Bladen Union ch, Cedar Creek, 2.00. Total, 64.40. Previously reported, 3,904.96. Total this year, 3,969 36.

Home Missions—Shelby ch, King's Mountain (on pledge), $5.40; Double Springs ch, 3.00. Total, 8.40. Previously reported, 1,668.85. Total this year, 1,677.25.

Orphanage—S S, Morehead ch, $6.34; S S, Cashie ch, 1 05; S S, First ch, Raleigh, Central, 15.60. Total, 22.39. Previously reported, 687.26. Total this year, 709.65.

Ministerial Relief Fund—Canetuck Chapel church, Eastern, $4.00. Previously reported, 222 70. Total this year, 226 70.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Sept. 23, 1893.

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The Sunday-school Board
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Are you prepared for the storms of winter? It will soon be here, and rattling windows will add to the discomfort. Fort's Automatic Sash Holders will prevent rattling. Any one can put them on. They last a life-time. Never have to be adjusted. Those using them are delighted with them. Send $1.00 for 1 doz. State and county rights for sale. Address
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130 Fayetteville Street, Raleigh, N. C.
where you will always find the best of everything nice to eat, either on the regular or European plan.

Was Given up to Die
Mr. Thomas E. Lewis of Tarboro had been a great sufferer with Indigestion, and an unusually severe attack of it, coupled with catarrh of stomach, brought him to the condition where he was given up to die by those in attendance. Fortunately for him, however, he concluded that the means that had cured so many of his friends was at least worth a trial. Accordingly He Bought and used an Electropoise. The result of this sensible move is fully told in Mr. Lewis' letter, which is reprinted in another part of this paper. By reading it you will learn among other things that his HEALTH IS BETTER TO-DAY THAN FOR 25 YEARS.
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Electropoise (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION "cures when all else fails."
ATLANTIC ELECTROPOISE CO., Washington, D. C.

Eastern Association.

The next session of the Eastern Baptist Association will meet with Johnson's church near Warsaw on the W. & W. R. R., on Tuesday, Oct. 3d, 1893.

To preach the stated sermons: Introductory sermon, by Rev. J. T. Jenkins; Rev. J. D. Newton, alternate. Missionary sermon, by Rev. J. T. Albritton; Rev. S. D. Swaim, alternate.

I have made application to the C. F. & Y. V., the W. N. & N. and the W. & W. Railroads to give reduced rates to those who wish to come by rail to the Association.

A full representation of all its churches is earnestly requested. If any church-clerk desires a blank-letter for the Association, I will furnish it to him at the Association.

OLIVER BLACKBURN, *Clerk.*

P. S. The above requests have been granted by the railroads.

Portsmouth Association

Dear Bro. Batley:—I am glad to report to the dear old BIBLICAL RECORDER that the meeting of the Portsmouth Association during last week at Tucker Swamp church was a great success. I have heard some say (one an old deacon of Mill Swamp church) that it was the best session they ever knew. It was my first attendance on this great body of Baptists, but as six of our pastors are natives or recent pastors of North Carolina, I did not feel much like a stranger.

Ex-Judge Eure, now of Norfolk, Va., but native of Gates county, N. C., was chosen moderator of the Association.

I am now at Mill Swamp Baptist church in a protracted meeting. We have ended the work of the second day with encouraging prospects. Bro. C. J. Jones, the new pastor, is moving off well it seems, and pastor and people are working harmoniously. Bro. Jones has much to encourage him. Surely no pastor could have more acts of appreciation from his people. O how that pantry is remembered.

The Mill Swamp church is the oldest in the Portsmouth Association. It is a mother of churches, and is one of the oldest churches in the State of Virginia. It has now about three hundred and fifty members.

A. D. HUNTER

September 19, 1893.

A Good Meeting.

On the 5th of September, according to previous appointment, a meeting was begun at Ballard's Bridge church, Chowan county, which closed on the 10th. Our pastor, Rev. A. W. Burfoot, because of sickness in his family, was prevented from attending except on the afternoon of the second day. The only ministerial help secured for the occasion was that of Rev. C. B. Williams of Winton, who came on the second day and remained until the close of the fourth, doing all the preaching while with us.

Bro. Williams entirely captured the hearts of the vast congregations that waited on his ministry during his three days of labor among us. His clear expositions of the gospel will not soon be forgotten by our people.

On Saturday and Sunday, the two last days of the meeting, Bro. J. F. Riddick, a ministerial student, who expects soon to enter the preparatory school of Rev. J. A. Beam at Bethel Hill, and Bro. R. S. Monds, formerly of our own church, but now of Richmond, Va., also a ministerial student, conducted the services with much credit to themselves and satisfaction to their hearers. All the people of the community feel great interest in these two young brethren whose native talent and energy of purpose commend them to the confidence of all hearers. Especially are our people interested in Bro. Monds, being one of us so to speak, and we have learned to regard him favorably for his strict adherence to his profession of faith in Christ.

The visible results of the meeting, as now seen, are the profession of faith and reception for baptism of thirty-one young people. We think we have reason to believe that impressions have been made which will result in great good for time to come.

Fraternally, A. A. PARRISH.

Edenton, Sept. 18, 1893.

From Florence Baptist Church Virgilina, Va.

Dear Recorder:—On Friday night, September 8th, a large crowd assembled to witness the ordination service of our much beloved and worthy Brother T. B. Hill. In September, 1890, the church here, believing that the Lord called our brother into the ministry, gave him license to exercise his ability in the Lord's work.

Since that time he has been a consistent member, and we have watched him very closely, both as to his religious and literary ability to preach the gospel. He has very satisfactorily shown to us by his life and works that he was worthy of ordination, and the church by a unanimous rising vote upon the part of both brethren and sisters, requested Rev. G. T. Watkins of Roxboro, N. C., Rev. R. E. White of Danville, Va., and our worthy pastor to ordain Bro. Hill in the ministry.

The sermon was preached by Rev. G. T. Watkins. His sermon was a most excellent one, preached from Ecclesiastes 9: 12. His points were both clear and concise. He forcibly impressed those that heard him that "a Christian should always do with his might what his hand found to do." Bro. Watkins is a noble young man and is destined to be one of North Carolina's greatest men. May God bless him wherever he goes. The charge delivered by Rev. R. E. White was very earnest. He very forcibly impressed, first, the great necessity of self-reliance and individuality; second, energy and enthusiasm in the ministry; third, faithfulness. This was indeed the most impressive part of his charge. He showed beyond doubt, that the whole secret of success depended upon faithfulness in the discharge of duty. The prayer offered by the pastor was very earnest and fervent. The scene was very solemn and impressive. Bro. Hill leaves in a few days for Wake Forest where he expects to pursue his education until he is fully prepared from a literary view for the ministry. We heartily recommend Bro. Hill to the affections and confidence of any with whom he is thrown. And to the churches that he has the care of, do we sincerely request that they hold up his hands in the work, and give him a hearty co-operation. May the Lord bless both him and his churches.

W. D. AMIS, *C. C.*

Impossible.

When will doctors learn to make their prescriptions so clear that they cannot be misunderstood?

A German paper reports this dialogue:

Doctor—What! Your dyspepsia no better? Did you follow my advice and drink hot water one hour before breakfast?

Patient—I did my best, doctor, but I couldn't keep it up for more than ten minutes at a stretch.—*Companion.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

State News.

Maj. Wright Huske of Fayetteville died on the 15th inst.

A little son of Mr. Rufus Brown was drowned near Raleigh last Saturday week.

The Supreme Court granted license to practice law to thirty-four applicants last Friday.

The First National Bank of Winston, N. C., which suspended July 5th, has resumed business.

Edenton was visited by a very destructive fire last Wednesday night, nineteen houses being destroyed.

S. Younts, Sons and Co., of Pineville, Mecklenburg county, have assigned with liabilities of $30,000.

Mr. Jim Cutting, a dwarf aged forty-two years, was drowned while bathing in a creek near Lexington on the 17th inst.

It is said that the financial arrangements have been completed for the erection of a $75,000 hotel at Southern Pines.

The first through passenger train on the Wilmington, Newbern and Norfolk railroad, was run from Newbern on the 19th inst.

Allen Bazley, living near Rockingham, died on the 15th inst. from injuries received while feeding a cotton-gin the day before.

Edward Sharp, colored, was run over and killed by a train at Henderson several days ago, while attempting to ride on the bumpers.

The percentage of the people of North Carolina who attend Sunday schools is twenty-seven. Only Delaware and Florida exceed this.

Recently, Joe Morrison, a lad of eighteen years, while intoxicated, fell into a shallow branch near Clifdale, Rutherford county, and was drowned.

At Averasboro, Harnett county, recently, Milton Barnes while playing with a gun, accidentally shot and fatally wounded his cousin Milton Barnes.

The twenty third annual fair of the Roanoke and Tar River Agricultural Society will open in Weldon on October 31st, and close on November 3rd.

Gov. Carr has appointed nineteen delegates from this State to the Pan-American Bi-Metallic Convention to be held in St. Louis, Mo., on October 3d.

Dr. S. Westray Battle of Asheville has purchased 100,000 acres of land in Buncombe, Henderson and Transylvania counties for New York parties.

There is to be a reunion of the Western North Carolina Veterans at Waynesville, October 11–13. Senator Ransom and Gen. Longstreet are expected to attend.

Mr. Z. W. Whitehead, editor of the Fayetteville *Gazette*, has been appointed to a position as a proof-reader in the government printing-office at Washington, D. C.

Mr. Fulton Griffin of Polkton, N. C., who held a position in the Second Auditor's office at Washington, was killed in Chicago several days ago by a train.

We acknowledge the receipt of a complimentary ticket to the fourth annual fair of the Border Exposition of the Carolinas to be held at Maxton, N. C., Oct. 25–28, 1893, W. B. Harker, Secretary.

The Salem fire department celebrated its fiftieth anniversary on the 16th inst. In a street parade the oldest fire-engine in the United States was shown. It was brought to Salem in 1785 and is said to be in good condition now.

Rev. W. P. Fife of Charlotte recently conducted a successful revival meeting at Wytheville, Va. While there, having suffered greatly with his throat, the doctors advised the removal of his tonsils. The operation was performed successfully.

On the 18th inst., at a saw-mill on Conley's creek, near Whittier, Swain county, a boiler exploded instantly killing six men and injuring several others. Those killed were James O'Kelly, Lee McMahan, Jesse Gunter, Ben. McMahan, Dick, Nicholson and Henry Smith (col). O'Kelly and Smith were employees at the mill and the others were visitors.

The Roanoke was a mad, roaring torrent last week, and at high water stood thirty-nine feet above the regular government gauge. The damage done is very heavy. All of the corn on the low lands was completely ruined. The river was three feet above the high water-mark of the freshet of the 5th. The State farms near here lost heavily.—*Weldon News, Sept.* 21.

Mr. Sidney S. Strowd of Baldwin township, Chatham county, recently met with a terrible and unusual accident, which caused his death. By some mischance he fell from his tobacco barn, and, as he struck the ground, face downward, the short stump of a bush pierced his left eye to a depth of three inches. The piece of wood was pulled out and he lived two or three days.

A son of Rev. J. D. Dennis, of this State, was murdered several days ago at Bachelor's Hall, near Danville, Va., by a man named Ragland, who escaped and has not yet been captured. The trouble is said to have arisen over some trivial dispute. Mr. Dennis approached Ragland to talk over the matter, when the latter drew a knife, ran and caught Dennis and cut him so badly that death shortly resulted.

The celebrated case of Zeb Vance Walser of Lexington, vs. the Western Union Telegraph Company, came to a termination some days ago, a verdict being rendered in favor of complainant for twenty-five cents, the amount sued for being $2,000. Mr. Walser, it will be remembered, sued the company for the non delivery of a telegram, offering him the receivership of the bank in Wilmington, which position he claims to have lost through the delay in the Western Union office.

General News.

Spencer, Mass., recently suffered a loss of over $125,000 by fire.

The National Cordage Company is to be reorganized under a new name with four million dollars capital.

Eight persons were killed and a score of others injured in a railroad wreck near Manteno, Ill., on the night of the 18th inst.

On the 22d inst., a railroad wreck occurred at Kingsbury, Ind., in which eleven persons were killed and twenty wounded. The wreck was due to carelessness.

Frederick L. Aimes of Boston, the richest man in New England, died on the 14th inst. He was rated at $35,000,000.

The lumber yards of the Pullman Palace Car Company at Pullman, Ill., were recently damaged by fire to the extent of $250,000.

Dr. Edward Warren, Bey, a native and long a resident of Edenton, N. C., died in Paris, France, on the 16th inst., aged about sixty-three years.

Twelve cases of small pox were reported in New York City in one day recently. The authorities claim to have entire control of the scourge, and there are no fears that it will become epidemic.

About ten deaths from yellow fever have occurred at Brunswick, Ga., since the out break of the disease. The total population of the town now is 5,628. Total sick from yellow fever and other cases, forty.

Prince Bismarck, the great chancellor of the German Empire under William I. Frederick III, and for a short time under the present Emperor, William II, is seriously ill with rheumatism, and his death is expected, as he is over eighty years of age.

Cholera is increasing in violence at St. Petersburg, Russia. Its source at Hamburg has been discovered, and that city will escape this year. It was found that the disease was communicated in that city by infected water from the river Elbe.

M. Charles de Lesseps, who was sentenced to five years' imprisonment for complicity in the Panama Canal scandal, has been released from prison by order of the court of Cassation, after serving about six months of his sentence.

The negroes of Sumpter county, Ala., attacked the whites recently for thrashing one of their race. Two of the negroes were killed in the attack. An insurrection is feared in Butler county, as a result of the lynching of a negro for attempted rape.

The Federal Election bill is before the House of Representatives. This bill, we believe, provides that the States supervise their own elections, and takes the power of appointing election supervisors from the U. S. Circuit Judges. It is probable that the bill will pass.

An appalling tragedy was enacted at Roanoke, Va., on the 20th. A negro named Smith assaulted an aged white woman, having enticed her into an out-of-the-way place, took all the money she had, and then beat her until he thought she was dead. The woman revived, reported the affair to the police, and the negro was arrested just as he was leaving town. After being identified by the woman, he was committed to jail, which a mob surrounded with the intention of lynching him. The militia were called out to protect the jail and preserve the law, but the mob could not be dispersed with threats, and continued their attempts to batter down a rear door of the building, which resulted in an order to the militia to fire on the lynching party. In the fusilade which followed, eight good citizens of Roanoke were killed outright, and fifteen wounded, of whom five will die. The mayor has been driven from the town by the indignant people, and the negro Smith, the cause of all the bloodshed, has been hung, and his body burnt to ashes. At one time it was thought that additional troops from Richmond would be necessary. But at present order is restored, and the authorities are preparing to take proper action in the matter.

President Cleveland has appointed William B. Hornblower, a prominent insurance company lawyer, Associate Justice of the United States Supreme Court, to succeed Justice Blatchford, deceased. It may be of interest to know that Cleveland has appointed three of the present Supreme Court Justices, and all of them have been called from the active profession rather than the bench.

A very important revolution is in progress in Brazil. The navy, under Admiral Mello, is trying to destroy their present form of government and restore the monarchical form. Rio Janeiro, the capital of Brazil, is in a state of seige, being surrounded by warships. Our missionaries at this place are under the protection of the United States, and we need have no fears for their safety. The probabilities are that President Peixoto will surrender his power, and Admiral Mello will restore the monarchy. The immediate cause of the rebellion was the President's action in vetoing a bill which limited the powers of the Vice President.

MARRIED.

GRIMSLEY—ELLIS—On Sept. 13th, 1893, at the residence of Mr. Silas Griffin, Thompson's township, Robeson county, N. C., by Rev. J. R. Gaddy, Mr. T. L. Grimsley and Miss Lora Ellis.

MATTHEWS—JOHNSON—On Sept. 20th, 1893, at the residence of Mrs. Catharine Johnson, by Rev. M. L. Kesler, Prof. W. J. Matthews of Gates county, N. C., and Miss Mary Johnson of Richmond county, N. C.

DIED.

LANIER—At Crowells, N. C., Sept. 20th, 1893, Effie Belle, beloved and youngest daughter of J. Rufus and Ellen M. Lanier, aged five years, two months and twenty-eight days.

"I want to be an angel,
An angel of the Lord."

BERRY—Claud Berry, the son of Charles D. and Martha J. Berry, in his sixth year, died Sept. 18th, 1893, near Shiloh, N. C. May grace be given to the heart stricken father and mother. May they remember,

"It was not in cruelty, it was not in wrath,
the reaper came that day,
But an angel visited the green earth, and took
the flower away."

P. S. C. DAVIS.

CROOK—Alexander B. Crook was born in Davidson county, N. C., October 3d, 1827, and died of heart disease at his home near Cameron, N. C., July 11th, 1893, in his sixty-sixth year. His remains were buried at Crain's Creek church, the funeral services being conducted by the writer, White Hill Lodge also joining in the services with Masonic honors.

For a number of years Bro. Crook lived in Montgomery county, then moved to Moore county, where he spent the remainder of his life. He was a good man, quiet and unassuming in his ways, loved by all, not having an enemy so far as is known. Before his death he said he "had nothing to dread, only leaving his wife and children on the cold charities of this world." He leaves a wife, one daughter, and two little sons, to mourn their loss. He rests from his labors.

J. A. LEE.

Tributes of Respect.

Selma Baptist Sunday-school desires to express its deep sense of loss at the death of a loved member, Arthur Tisdale.

As a member of our school, he had endeared himself to us by the Christian graces which were early developed in his young life, by his unswerving faith in Christ, and his loyal devotion to the cause he loved. While we mourn his loss, we bow in humble submission to his Divine will; therefore, be it

Resolved, That we tender our deepest sympathy to the bereaved family in their hour of great trial, and direct them to the comforting promises of him who alone can bind up the bruised and bleeding hearts and comfort the sorrowing.

"One less at home!
The charmed circle broken, a dear face
Missed day by day from its usual place,
But cleansed, saved and perfected by grace
One more in heaven.

One less on earth—
Its pain, its sorrow and its toil to share,
One less the pilgrim's daily cross to bear,
One more the crown of the blest to wear,
At home in heaven."

Resolved, That this tribute be recorded in the Sunday-school register, one copy sent to the family, and one copy published in the BIBLICAL RECORDER.

C. RICHARDSON,
J. T. BLACKMAN,
MRS. T. L. GRAVES,
Committee.

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may [illegible] thinks tough glass isn't good for his busi[illegible]

Pittsburgh. GEO. A. MACBETH CO.

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Vacuum Oil Company, Rochester, N. Y.

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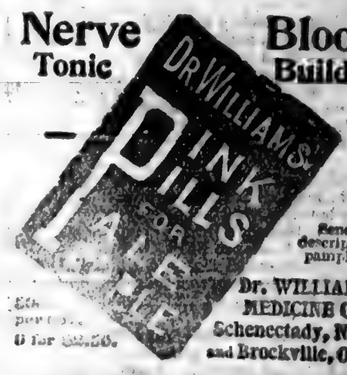

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RALEIGH, N. C.

A select school for young ladies and girls. 54th year. 21 officers and teachers. Send for catalogue.

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Please mention this paper.

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and all summer goods.

—ALSO—

Fancy Ribbons, Stamped Linens, Hair Goods, Jewelry, Fancy Notions, Wools, Zephyrs, &c.

We are offering real bargains on all these goods.

Miss Maggie Reese

114 Fayetteville Street, Raleigh, N. C.

Next to F. A. Watson's.

$7.00 FOR A Double Breech-Loader

Shot Guns from $2.00 to $10.00.
Winchester Rifles, $9.75 to $12.00.
Breech-Loading Rifles, $2.00 to $10.00.
Self-cocking Revolvers, Nickel-plated, $1.00.
Send 2c. stamp for 96-page Catalogue and save 25 per cent.

GRIFFITH & SEMPLE, 605 Main St., Louisville, Ky.

CROZER

Theological Seminary.

The next term begins Wednesday, Sept. 27. For catalogues, address the President,

HENRY G. WESTON, Chester, Pa.

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Please mention this paper.

The Home Circle.

The Dreamer.

I am tired of planning and toiling,
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river,
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie;
Of the faces lined with scheming
In the throng that hurries by.
From the sleepless thoughts' endeavor
I would go where the children play;
For a dreamer lives forever,
And a thinker dies in a day.

I can feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor,
Oh, the little hands too skilful,
And the child-mind choked with weeds!
The daughter's heart grown wilful,
And the father's heart that bleeds!

No, no! from the street's rude bustle,
From trophies of mart and stage,
I would fly to the woods' low rustle
And the meadows' kindly page.
Let me dream as of old by the river,
And be loved for the dream alway;
For a dreamer lives forever,
And a toiler dies in a day.

—By John Boyle O'Reilly.

Imprisoned in a Clock-Face.

One of the glories of the ancient church of St. Martin's was its fine clock. It was the boast of old Hans Scheller that during the whole forty years in which he had been custodian of the church, the clock had never stopped or gone wrong; and nothing could convince him that it was not the finest clock in the world.

The only thing which troubled Hans was the fear lest his inquisitive little son Kaspar, who was always in some mischief or other, should, in one of his boyish pranks, injure the mechanism of this wonderful timepiece. No wonder, therefore, that, when one morning he was about to start for town to do some marketing, Hans took care first of all to lock the door of the church tower and put the key in his pocket.

"No harm can happen now," he muttered; "and in any case, I shall be back before he gets out of school."

But, as ill luck would have it, the teacher was called away by some business that afternoon, and the boys got out of school more than an hour earlier than usual. Kaspar, finding his father gone, went straight to the door of the clock tower, and looked rather blank on discovering that it was locked. But he was not to be easily stopped when he had once made up his mind. Getting out upon the roof, and crawling along a cornice, where only a cat or a school boy could have found footing, he crept through an air hole right into the clock-room.

For some time he was as happy as a child in a toy shop, running from one marvel to another, till at length he discovered another hole, and thrusting his head through it, found himself looking down upon the market place, through the face of the clock itself. But when he tried to withdraw his head again, it would not come.

It was a queer scrape to be in, and Kaspar was more inclined to laugh than be frightened; but suddenly a thought struck him, which scared him in earnest; his neck was in the track of the minute hand, which, when it reached him, must inevitably tear his head off!

Poor Kaspar! It was too late now to wish that he had left the clock alone. He tried to scream for help; but, with his neck in that cramped position, the cry that he gave was scarcely louder than the chirp of a sparrow. He struggled desperately to writhe himself back through the hole, but a piece of woodwork had slipped down on the back of his neck and held him like a vise.

On came the destroyer, nearer and nearer still, marking off with its measured tick his few remaining moments of life. And all the while the sun was shining gayly, the tiny flags were fluttering on the booths of the market-place, and the merry voices of his school-fellows who were playing in the market place came faintly to his ears, while he hung there helpless, with death stealing upon him inch by inch.

His head grew dizzy, the measured beat of the ticking sounded like the roll of a muffled drum, while the coming hand of the clock looked like a monstrous arm outstretched to seize him, and the carved faces on the spouts seemed to grin and gibber at him in mockery. And still the terrible hand crept onward, nearer, nearer, nearer!

"What can that thing in the clock-face be?" said a tourist below, pointing his spy-glass upward. "Why, I declare, it looks like a boy's head!"

"A boy's head," cried a gray-headed watch-maker beside him, one of Hans Scheller's especial friends, snatched hastily at the glass as he spoke. "Why, good gracious! its little Kaspar. He'll be killed, he'll be killed!" And he rushed toward the church, shouting like a madman.

The alarm spread like wildfire; and before Klugmann, the watch-maker, had got half way up the stairs leading to the tower, more than a score of excited men were scampering at his heels. But at the top stairs they were suddenly brought to a standstill by the locked door.

"It is locked!" cried Klugmann, in tones of horror; "and Hans must have taken the key with him, for it isn't here."

"Never mind the key!" roared a brawny smith behind him. "Pick up that beam, comrades and run it against the lock. All together, now!"

[illegible] went the door, in rushed the crowd; [illegible] now senseless from sheer fright, [illegible] out of his strange prison just [illegible] of the minute-hand actually [illegible] neck.

[illegible] tell out that poor old Scheller, coming home for a quiet afternoon nap, found the door of the tower smashed in, his son lying in a swoon, and his little room filled with strange men, all talking at once. But from that day forth, Kaspar Scheller never meddled with the church clock again. —*Lutheran Observer.*

A Queenly Head

can never rest on a body frail from disease any more than the lovely lily can grow in the sterile soil. When consumption fastens its hold upon a victim, the whole physical structure commences its decay. At such a period, before the disease is too far advanced, Dr. Pierce's Golden Medical Discovery will arrest and cure it. So certain is this, that an offer is made to refund the money paid for it when a failure can be found under the condition of a fair trial.

An Intemperate Woman.

She was a member of the church, and belonged to an excellent family. Indeed, she was highly respected herself, yet, she was a victim of that monster, *intemperance*. It occurred in this way:

She was a wife, and a mother of several children, among them one bright little boy about six years old. She lived very near her pastor, who also had a son about six years old. These little fellows were very fond of playing together, and spent much time playing in the home of the pastor. As most little boys of that age, they were at times pretty noisy.

One evening the pastor's wife, being not well and very nervous, said to her little boy: "Son, you and Z—— must not play in the hall this evening; I can not stand it." He did not fully understand his mother, and went down and met his little friend at the door, and said: "I can not play with you this evening." "Why?" was the reply. "Because mamma does not want me to." Little Z—— went home at once and reported that the pastor's son said his mamma did not want him to play with him.

Well, very soon little Z——'s older sister came over to the pastor's home to inquire what bad thing little Z—— had done. "Why?" said the surprised wife of the pastor. "Well, your son told Z—— that *you* did not want your child to play with Z—— any more." The little fellow was called in and asked what he told Z——. He answered candidly, and said to his mother: "I told him you did not want me to play with him." His mother explained to Z——'s sister the circumstances—what she said, and how her son came to misunderstand her; and concluded by making the little fellow go over and explain to little Z——'s mother his mistake.

You say, of course, that was the last of it. Oh, no! the end is not yet in sight. Little Z——'s mother forbade him ever to go to the pastor's house any more. The children have stopped going to Sunday-school. No member of the family attends preaching at their mother's church.

Now, is it not a very *intemperate* judgment to accuse a good Christian woman of falsehood, just because a little six year-old boy failed to understand a request?

If Z——'s mother did not believe that her neighbor and pastor's wife was insincere and telling a falsehood when she promptly and fully and amicably explained the mistake, why did she stop Z—— from going to see his little playmate? You say, has not she a right to keep her son at home? No! not when she so does it as to say to her family, "Your pastor's wife told a falsehood." She is, therefore, very intemperate in her judgment.

But the price she is paying to satisfy her revengeful spirit, is excessively intemperate. 1. She is training her children to cherish the spirit of revenge. 2. She has deprived them of whatever good the pastor and his wife might have done them. 3. She robs them of the blessings of the sanctuary. 4. She is inflicting a wound upon the church of Christ, which he loved and bought with his own blood. She will make herself unhappy, run the risk of destroying the souls of her children, and dishonor the house of God—all to spite a neighbor, because her little boy, six years old, made a mistake! Is not that fearful intemperance? Is a man any more guilty when he is intemperate in the use of liquor, than a woman is when she is so very intemperate in indulging her temper? Are the consequences any worse? "Let your moderation be known unto all men." —*Southwestern Presbyterian.*

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Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are very busy little girl to day!"

"Yes'm." The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal. "Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother an' she's washin'."

"Well, you are a good girl to help her."

It was not a well considered compliment, and the little water carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's pardners."

We looked after her as she picked up her pail and walked on, bending under the load a little, but resolute and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman. —*Exchange.*

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Little Annoyances.

Flies get into the ointment. A too hot fire burns the cake in the oven. A heavy rain falls when we want to go on a picnic. We reach the train a minute too late, and see it moving down the track. How miserable these little annoyances! How frequent we meet them! And how do we receive them? Often with peevish complaint. We think of them as wholly bad, and as simply hindrances to our pleasure. But hold! Are they not part of the providence of God? We believe it. The thorn on the rose of life is placed there for our good. It is a part of our discipline. If we take these annoyances in the proper spirit they will cultivate our self-control, strengthen our patience, and ripen our character. If our wills were not sometimes opposed, and if things did not occasionally turn out contrary to our hopes, we would become selfish and conceited. All these things are really helps, and the person who learns to look upon them so has learned one of the valuable secrets of life. —*Our Young People.*

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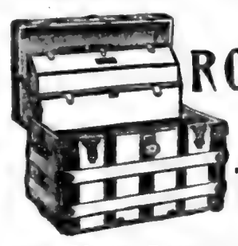

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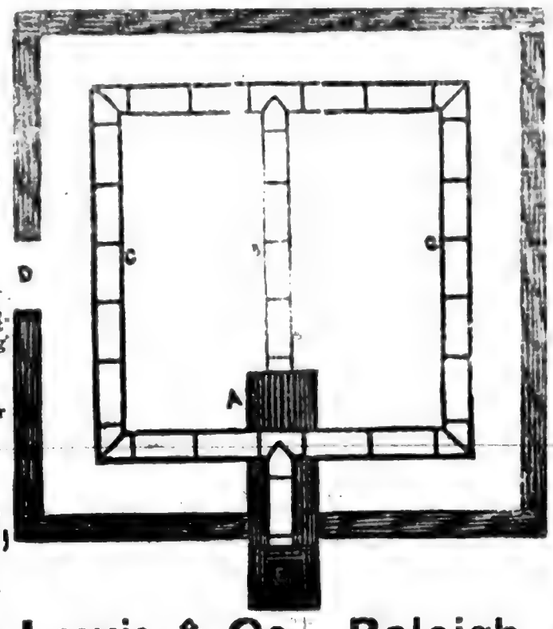

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THE appalling tragedy at Roanoke, Va., which resulted in the slaughter of twelve human beings, deplorable as it is, bears an important lesson to the American people, of which they can not take advantage too soon. It should have been learned two thousand years ago, when it would not have cost so much. "They that take the sword shall perish with the sword," were the words of our Master at the beginning of the centuries, as true to day as they were when first they fell from his divine lips. How much blood has been shed by the disregard, or the wilful ignorance, of that one precept will never be known. Through the ages, since that first tragedy in which brother destroyed brother, men have shown a disregard for divine law, and a contempt for human life, that plainly proclaims that the world is far from perfection, and is likely to remain so for ages yet to come. We have had divine law almost from the beginning, and we have had human law, confessedly often poorly executed, since man first attempted a higher civilization. Both have been disregarded time and again; both were disregarded in the recent Roanoke tragedy; and those who disregarded them—the negro brute and the lawless mob alike—have suffered the consequences. The pity is that innocent spectators of the terrible scene suffered as the guilty brute out of whose inhuman devilishness sprung the direful affair. But they, like the spectator and coat bearer of old, were not guiltless, though we would be the last person on earth to say that they deserved the terrible fate which befell them. But mobs and mob-law are to be avoided by all good people; and neither passive curiosity, active sympathy, nor indignant passion, should lead one to resort to such means; for once mingled with a lawless herd, our life is accounted no more than theirs. We have laws that were enacted for the protection of the law-abiding, and when those for whom these laws were made turn them from their proper channels, their only safeguard is destroyed, and anarchy in its worst form hovers over the people. And we feel confident in asserting that all people would prefer weak and poorly executed law to that dread condition when each citizen holds his life in his hands—a veritable reign of terror.

WE HAVE read with unusual interest a recent editorial in the *Religious Herald* which reminds us that in searching out and abusing the "long haired, wild eyed cranks," called anarchists, that we have overlooked a class that is far more dangerous to the existence of the institutions of our government, but who appear as the main-stays of our national life, who pose as philanthropists, and public-spirited citizens. In our opinion the remarks of the *Herald* are true to the letter, and our people cannot be made aware of them too soon. It says:—

"The thoughtful observer will discover more peril to human liberty in the class who occupy the other extreme of the social scale than in those who are at the bottom. All history is insignificant if it does not uniformly teach that the influences which have contributed most largely to the oppression of the masses, which have most seriously retarded the progress of human freedom and most stubbornly resisted the contention for equal political rights, have come from the privileged, the titled and the wealthy classes. The sodden and coatless anarchist is a nuisance, but he is an easily abatable nuisance. If he throws a bomb he can be quickly secured and outraged public opinion will see that he speedily gets his just deserts. But that other communist, who, clad in purple and fine linen, controls in large degree the fortunes of myraids of human beings, who, combining the power of practically unlimited wealth with a greed utterly pitiless and insatiate, can pull down one and set up another, cannot be dealt with quite so summarily."

We do not hold that it is a crime to be rich; but we do claim that the temptation to crime, and the power to be dangerously criminal, is with the rich rather than the poor; and history teaches that they have yielded to that temptation many times in the history of mankind. To gain wealth honestly, and to use it worthily, is noble. But there is a rich class that "cares nothing for the shrieks of the dying or the silence of death;" and they are more dangerous to our welfare than can be possible with blatant bomb throwers.

THE influence of our modern Christian civilization on the Eastern empires is admirably shown in the recent accomplishments of Americans in Japan. One hundred years ago Japan was as far removed from civilizing influences as if it were on another planet. Her people groped in the most intense intellectual darkness. There were then in force laws to the effect that no ship or native of Japan should quit the country under penalty of death; that Japanese returning from a foreign country should be put to death; that nothing was to be purchased from foreigners; and that the recipient of a foreign letter should suffer death. To-day there is a new civilization in Japan; and nothing remains of its former condition "except the natural scenery." And now the nation aspires to leadership among its fellows. Missionaries find a more congenial field here than elsewhere in the Orient, because the government has learned to value their worth. In recent years the "Doshisha Mission Hospital and Training School" has been established under the supervision of a worthy American, Dr. J. C. Berry, and an able corps of assistants, under whose work the great possibilities of that once hopeless nation are fast developing. This school has graduated over thirty native doctors and nurses, whose influence on the country has not fallen far short of the marvelous. They are an effective aid to missionary work as disciples of a new Christian civilization, and the vast benefits that have resulted from their school and hospital cannot be estimated. Japan is already in advance of the remainder of the Orient, and we hope to see the day when she can claim a place in civilization second to none. Her natural situation is most fortunate, her climate all that could be asked; and her only fault is the intellectual darkness, business lethargy, resultant from centuries of non-communication with enlightened nations. Now that her gates are open, there is no reason why she should not rise to her destined station among the nations of the earth.

Talks on Medicine—No. 3.

FROM A RETIRED PHYSICIAN.

STIMULANTS.

Perhaps there is no subject that has engaged more thought of late than the use of stimulants. It has been discussed from all of its standpoints by the wisest and best of men. Books have been written, lectures delivered, and schools have been required to teach the proper use of the various stimulants which are so popularly used to day. So in talking about family medicine, we find it not out of place to spend our time for this conversation upon this important theme. And in doing so, we shall not be expected to deal with the moral aspect of the question, but with its physical bearing. And by stimulants in this conversation, we are not to include all the forms of medical stimulants, but shall speak largely of those in common use, viz, spirituous or fermented liquors.

THEIR PLACE.

I am not one of those so cranky as to deny that stimulants have a place in the treatment of disease. I know that there are physycians who take the extreme ground that spirituous liquors have no place in medicine. Something else, they say, will answer just as well; and hence, in their practice, they deny the patient the use of them at all. There are also some temperance fanatics who decry their use, and will refuse to allow them to be used in their families, and refuse to use them themselves. Such a wild, crazy fanaticism must only react, and can possibly accomplish no good at all either for the sick or for the temperance cause for which they are such zealous advocates. *Spirituous liquors are medicines;* and the man who would doubt this would shut his eyes to results and his mind to facts. 'Tis true that men—and thinking men, at that—have been so prejudiced against spirituous liquors that they refuse facts which may be in their favor. No physician void of prejudice and fanaticism can doubt that around the bedside these remedies in their various forms have done wonders in his hands in bridging over death-chasms and prolonging life. Take, for example, the treatment of typhoid fever—who to day would deny whiskey, brandy or wine a place in its treatment? And yet, there are certain temperance organizations which forbid in their pledges even a physician's prescribing them even in such extreme cases of necessity! In my own practice—which was largely in a typhoid district—I tried for a time to treat my patients in conformity with my rigid temperance views, and my work was largely a failure until I had realized that common sense and cranky fanaticism were two things, and that life was more important than the perpetuation of certain wild-cat hobbies which I had been trying to ride. Hence, I changed my method of treatment and also my opinions of those matters. And while dealing with this subject in order that I may impress you with the matter as I feel it, I will give you the words of one of the greatest practitioners upon this continent, as I heard them in class-room:

"The treatment of typhoid fever may be summed up in the following: whiskey, opium, cold water and milk."

The greatest stress was upon the whiskey. No man can afford to be an extremest in matters of life and death. Extremists may have their places, but not in dealing with the sick. A mistake at the critical moment may mean death. The fact is, it is not in this way that temperance reform is to come. No man can hope to convince men to agree upon a proposition which is based upon an absurdity, a falsehood. *Whiskey per se is not an evil.* True, it has caused untold misery and suffering, but in itself it is not an evil. It only becomes an evil in its inexpedient use. Strychnine is a much more powerful poison than alcohol, and yet it is not an evil. It will cause death, but *per se* it is not an evil. It is a drug, a medicine. No physician refuses to use it; no fanatic refuses to take it when properly prescribed. O, we hear the temperance reformers talk about one drop of alcohol's turning the stomach upside down and playing havoc with its normal functions. But it is all bosh, and no sane man can hope to succeed upon such a premise. What we want to accomplish is to convince the world that it is a poisonous drug, and, as such, should be taken from the open saloon and put in the care of the drug shops, and such legal regulations placed around it as we have thrown around strychnine, and place a heavy penalty upon a man who dispenses it for other than medical purposes as we would punish a man for selling strychnine or other such poisons.

HOW IT IS ABUSED.

Now I am aware that there is danger in the application of this principle which I lay down—dangerous, in that this wonderful therapeutic agent may be sadly abused. Some doctors have a plan, either from habit, ignorance or indifference of prescribing alcoholic stimulants for everything regardless of the needs or idiosyncrasies of the patient. I once heard of an old physician who never wasted any medicine. When a patient was discharged as well, he would gather up all the medicines left, take them home, put them in a bottle and label them "cure all." Once he was asked what he did with his "cure all," and he replied by saying, "When I get a man and I don't know what is the matter with him, I give him a bottle of my 'cure all,' and most generally he gets well." Some physicians are that way about prescribing whiskey. It is their "cure all," and when they get to their "road's end," they fall in on whiskey. It generally suits the patient, and the doctor is relieved as he thinks of great trouble. Now, it is useless to say that such a course is dangerous, and the man who would be so careless should be regarded as the highest type of a fraud, and yet there are plenty of just such doctors.

I once knew a man who had once been fond of his dram—was a drunkard. But he had long since quit and was a good member of the church. For years he never drank a drop. He was finally taken with measles, and while recuperating, his doctor persuaded him to take a little whiskey as a tonic. He did not want to do so, but the doctor insisted. It was not long before the old fires were burning in that man's stomach, and he found the habit fastened upon him again, and while under the influence of drink was killed. O, it was a sad sight as I looked upon him! But his condition was not so sad as the doctor who had prescribed it in a reckless manner

But what shall be the rule to follow? As I see the matter, there are two: first, let no patient prescribe for himself so deadly a poison. It is too dangerous. Humanity is too weak. It may give us an appetite which is beyond control. Second, if a patient contemplates the need of such stimulants, let him go to an honest, competent physician (not an old soaker himself), and let him see whether or not such a course is needed, and if so, to what extent. If these two rules are carefully and honestly observed, in most cases the difficulty will be removed. It will serve to make the doctors more careful in prescribing.

STIMULANTS IN CHILDREN.

This is a subject which should call for consideration. There is really too much carelessness and thoughtlessness in this matter. Some mothers think nothing of giving the little babe every time he cries out at night a bit of whiskey and flag-root tea. The flag-root is not objectionable, but in the interest of your child and in the interest of his soul, don't be guilty of this dangerous habit. It is wonderful how soon habits are formed. There is no telling—we know that the child begins early in life to cultivate tastes; and besides, the law of inheritance has a vast deal to do with a child along this line. How often these things are but the breezes which simply fan into a blaze the spark of latent appetite which lies dormant in the child. O, parents! I can't plead with you too much or with too much earnestness in this matter. Be careful how you tamper with your children lest you destroy their bodies and send their souls to hell. I might say something to you just upon this point concerning that dangerous and sinful practice of some of our parents (good parents at that, members of the churches,) of putting wines and brandy in cakes, using them upon their tables, &c. But I leave this for you to think out for yourself.

OPIATES AND OTHER NARCOTICS.

Before concluding this conversation with you, I wish to say something concerning the use of opiates and other narcotics. There is a great and growing practice to day among our people, growing out of our rapid life, to resort to such drugs to make us sleep when we are tired and sleepless. People think it nothing strange to take now a dose of bromide or chloral or sulfonal when they can't sleep; and sometimes, if there is a slight pain, they resort to even stronger drugs and take opium in some form. This plan is fraught with great danger. The person resorting to it will sooner or later find himself or herself overcome by an enemy which can not be controlled. Better a thousand times die of sleeplessness than die of some of these remedies. While upon this point I want to say that the plan of taking antipyrine, antikamina, phenacetine, &c., for every little ache or pain, is one which should receive a sudden condemnation from any thinking man or woman in the world. It is positively dangerous. Leave these drugs alone; suffer a while. The pain will be relieved of itself after a while without them, and your nervous system spared the depression which so often follows such a course.

In a Missionary Home.

This morning I stepped in to see Dr. Graves a moment in his temporary home in Macao. It was just after breakfast, and the household were just assembling for prayers in Chinese. There were parts of several families met under one roof for a few days of rest and recuperation during the heated term. Besides several members of our mission in Canton, there were present also Rev. George Campbell and his sister of the Northern Baptist Mission at Swatow. Besides the missionaries, there were present several Chinese employed in various capacities as teachers, cooks and the like by these several families and individuals. On invitation, I remained to take part in the worship. First, we sang, "Every day, every hour" in Chinese, Miss White playing the organ. Then we read in the Epistle to the Ephesians, each reading his verse in turn, except the Chinese woman. Women in China very rarely know how to read unless they have been taught in Christian schools. Bro. Campbell and his sister and their cook had the same characters as the rest of us; but, as they speak a different dialect, they called these characters quite different names, so that the rest of us could scarcely understand any of it. After the reading, Dr. Graves commented a few minutes on the passage read, and then called on the cook to lead the prayer.

It has seemed to me that this incident would rarely find a parallel in Christian households in America. So many fail to have family worship. Of those who do meet for worship, some fail to call in the servants. But how rare a thing it would be for an American pastor to ask one of his servants to lead the prayer at family worship. But here it is not at all a rare thing. Our cook is not a Christian, and so we never call on him, but I have frequently heard the cook pray and preach, too. Chinese cooks are usually men. Bro. Simmons had a cook last year who could preach an excellent sermon and did so on every opportunity.

OUR NATIVE PREACHERS.

Several of the men whom the Lord has called out of heathenism into the light of the gospel of Jesus Christ, have been called to preach that gospel and are now in the active ministry. Some of these whom I have come to know are worthy of mention.

Bro. Fung King Him is the pastor of the church in Canton and is supported by the church. In his boyhood he was employed in the home of one of the missionaries and in this way became acquainted with the gospel. He is a good man, an earnest, acceptable preacher and a faithful pastor. Under his pastoral care, the church seems to be growing in numbers and in efficiency.

Bro. Li Tsai Leung is a young man, but one of the most promising of the preachers. He lives in rooms adjoining the city chapel, and his work is to have the chapel opened every day for preaching to the heathen and to preach himself whenever there is need. Besides being a good preacher, he is an excellent business man. He is clerk and treasurer of the Canton church, and keeps the books and the finances in excellent condition. The native Christians are building an academy in Canton, and this brother is chairman and business manager of the board of trustees. This brother was raised in a Christian family, being the son of Deacon Li, for many years the main stay of the Canton church.

Bro. Fung Wut Mau is pastor of the church at Shin Hing. A part of his support is raised by the church, and so he gives part of his time to pastoral work. He also does much missionary work, preaching to the heathen almost every day. He has been to America several times, and was for some time pastor of a church in Portland, Oregon. He has recently been invited by the Home Mission Society to take charge of work among the Chinese in Brooklyn, N. Y., and is disposed to accept. His place will be hard to fill. In his boyhood he was a servant in the family of one of the missionaries, and when he applied for baptism, some of the Chinese Christians feared he was too dull to understand the plan of salvation. But he is now one of our brightest men, a clear and forcible preacher and a zealous worker. He speaks English.

In my last I wrote of the recent death of Bro. Tso Fot Suen, pastor of the church at Tsing Uen, and of Bro. Au Yeung Hong, in charge of the work at Tsung Fa.

Bro. Cheung Yuk Peng is a jolly, fat Chinaman, who enjoys a hearty laugh, and gets much pleasure out of life. He travels as evangelist, in the Scriptural sense of the word. He goes up and down among the towns and villages, everywhere telling the story of the Cross. Though not a first-class sermonizer, he is admirably fitted for the work he does, and has been very successful, many having received from him their first knowledge of the gospel. He was converted in middle life and has been preaching ten or twelve years.

There are several other preachers who give all their time to the work. Most of them travel to and fro among the people, preaching and selling books, and using all available means to make known the good news.

I ought not to omit to mention Bro. Chau Kam Shing, who has nominal connection with the Mission, but is supported by one of the churches in Brooklyn, N. Y. He is not a popular preacher, but is one of the most pious and consecrated workers. He is especially gifted in bringing men who are "almost persuaded" to make a decision for Christ. He has probably baptized more people than any other man about Canton, except the pastor of the Canton church. He is now very feeble, threatened with consumption, and we fear that his work is almost ended.

Besides these who preach regularly, there are many others who preach occasionally. Some who are employed to teach the language to new missionaries, often go out and preach when they are not fully occupied with teaching. One of these is a very popular and striking preacher. My teacher is a promising young man, who feels called to preach, and preaches quite frequently.

There are, also, physicians, and school-teachers, and merchants, and cooks, who can and do preach acceptably, sometimes to the heathen in the week, sometimes to Christians on Sunday. These do not feel called to give their whole time to preaching, but make their support from their [illegible] and preach when they have opportunity.

C. W. G.

When Satan first comes to us he is modest and asks but little. By and by he becomes the voice of faith, and if we then fall the entire [illegible]

The Biblical Recorder.

WEDNESDAY, OCTOBER 4, 1893

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CHURCH LEADERS.

Not long since we had some occasion to discuss briefly this subject; but the matter is one of such importance that it demands further notice from time to time. It is often the case that those who write or speak about places or communities where the Baptist cause is weak use such expressions as these, "Oh for some one to lead our people there!" or "A judicious leader is sadly needed there; where is the man for the place?" etc. So far as pastors are concerned, it is expected that where they preach and where they work they will act as spiritual guides and leaders of the people; but this article has special reference to our talented and consecrated laymen who either aspire to be leaders in church life and work or are pushed forward by their brethren to such positions.

Some of our readers may be surprised that we should virtually admit that some of our talented and consecrated laymen should *aspire* to be leaders among their brethren; but we do not think we put it too strongly when we thus state it. It is altogether possible that some good and talented men should at times have such aspirations. We must confess, however, that it is rather a questionable matter to decide whether such men should cherish such aspirations. Generally speaking, it is decidedly best for our gifted brethren to wait until they are pushed into places of leadership by their brethren. In religious work, especially, the office or the place should seek the man, and not the man the place. There are many reasons why this is best, and the strongest is that any one can work with a clearer conscience, more grace and efficiency, in some place of trust, if he knows he is there, not after his own seeking, but by the voluntary choice of others.

But even when brethren are thus pushed forward by the pressure that comes from their brethren, they ought to be very careful how they fill the place of leader in church work. The methods of the trickster, or the political quack, are in shockingly bad taste when used in such work. And the spirit that should actuate the leader is strikingly put by the Saviour in the words, "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be *chief* among you, let him be your *servant;* even as the Son of Man came, not to be ministered unto, but to minister, and to give his life a ransom for many." The man who cannot see in these words a rebuke of that spirit that often actuates the political, or even religious boss, that flourishes in some localities, is unfit to be a religious leader among the people.

The true secret, then, we think of one filling successfully the place of religious leader, if it be necessary for such to exist among our people, is for one to learn the art of leading without seeming to lead, and further the spirit that Christ would instil in our minds and hearts in the passage quoted. The spirit is utterly at war with the disposition of some who are so self-willed as to attempt to rule or ruin in church matters. It is sometimes the case that for a long period of time some brother is the recognized leader of the church with which he is connected; and in this case there is great danger that he should actually attempt to rule the church in such a way as to run the church in all things according to his will. If now and then there is a brother who is bold enough to differ from him, he is in some way "hushed up," and things move on as usual. This in plain English is an unfortunate state for any church to occupy, because sooner or later it will result in trouble. Sooner or later, on some question, the leader will find himself with the minority of the church, because the church will become so weary of this rather tame submission to the will of one man that a majority will unite against him and oppose some plan that is dear to him. According to Baptist polity, the only way to run a Baptist church peacefully and successfully is to let the majority rule. So if the brother who has long been a leader, if not *the* leader, in church affairs, finds himself with the minority on any question, let him learn how to submit gracefully to the will of the majority. If he learn to do that, thus acknowledging the fallibility of his own judgment, [illegible] that Christ has [illegible] of his churches (see [illegible] more clearly demonstrates [illegible] and that he is not dis[illegible] the obedience his brethren [illegible] upon him.

[illegible] part of our subject, let us guard those who are recognized as church leaders among us against attempting to control the pastor, as well as the church of which they are members. The pastor is recognized by the Great Head of the Church as the religious leader and guide of the church, and his authority extends over all alike. And let us call attention further to the fact that when one has long been a recognized leader among his people he is in great danger of supposing, or presuming to say, that because *he* desires a certain measure adopted, or thinks that a certain thing is so, therefore the *church* desires or thinks it. No one, especially in church matters, has any right to speak for others unless he is *sure* that what he says meets their approval.

This thing of leadership among church members is something that requires tact, good judgment, real piety, a great deal of patience, and grace enough sometimes gracefully to accept defeat, if in the minority.

ASSURANCE.

It seems that our brethren in some parts, notably in the great State of Texas, are very much exercised on the doctrine of Assurance. It seems to us without any special "reading up," or consulting authorities on this subject, that common sense and Scripture have both long since defined the status of this doctrine. It is a little remarkable that some of the strongest and fiercest controversies in the religious world have sprung up in connection with Scripture passages, or Scripture doctrines, that are so plain that an unsophisticated Bible reader would wonder how any controversy could exist concerning them. Of this class is the doctrine of Assurance. There are some Scripture tests by which a man may know that he is a child of God, "By this shall ye know that you have passed from death unto life, because ye love the brethren," and "The Spirit itself beareth witness with our spirits that we are children of God." Christ says in another place, "By this shall all men know that ye are my disciples, if ye have love one for another."

Judging by the bitterness that the controversy on the doctrine of Assurance has assumed in our sister State, one can but be struck with the fact that the spirit exhibited, especially by some who are so noisy about the improved doctrine of Assurance, is quite contrary to that spirit of love by which Christ says we ourselves and those about us may know that we have passed from death unto life, and hence, his disciples. There is another Scripture passage that people who seem to be almost crazed on Assurance would do well to heed in the midst of their bitter discussions, and that is, "If any man have not the spirit of Christ he is none of his."

Our own opinion on this subject is, that each *converted* man has sufficient assurance of his acceptance with God to cheer and comfort him in his battle against sin; and sometimes before Christ's veterans reach his presence they may have such implicit faith in him and his promises, as to reach that state of assurance that David had reached when he wrote, "Surely goodness and mercy *shall* follow me all the days of my life, and I *will* dwell in the house of the Lord forever."

FROM OUR TRAVELLING AGENT.

ASHE AND ALLEGHANY ASSOCIATION.

This Association met with the Apple Grove church in the extreme northwestern portion of Ashe county near the Virginia line. Brother Fields, the former Moderator, was kept away by the high waters, as was the entire representation from the churches in Alleghany.

Bro. T. M. Duncan was elected Moderator, and Bro. H. A. Eller was re-elected Clerk.

The crowd was the largest we have ever seen at any meeting of this body. The church could only accommodate a small proportion of the people who seem to come from all directions.

This was the first church we had ever seen located on the top of a mountain. This was done, however, to accommodate the people living in the two valleys below. Two beautiful streams of clear, cold water flow on either side of the church, and the eye would not soon tire beholding the lovely mountain scenery which surrounded the church on all sides.

After having travelled some sixty miles in a hack over the roughest road anybody ever saw, we felt we were not only entitled to all the subscribers we could get, but also to a full share of everything around us whether it be pure bracing mountain air, cold and sparkling water from the crystal streams, which flow down the mountain sides, or whether it be things that satisfy human appetite, such as fine mountain beef fattened on purpose for the visiting brethren, or chickens just the right age and size to take part in the proceedings, the finest milk, the most delicious honey, potatoes, and "pot pies."

All of these and more besides we found awaiting our coming. Arriving at Bro. J. W. Tucker's home on Friday night, we at once proceeded to take such things in the quantities that suited the taste and storage capacity of each and all concerned.

We walked to the church next morning while our vehicle is sent to the shop to be mended. A trip over the mountains would not be complete if we did not break something.

Temperance, Home and Foreign Missions had been disposed of before we arrived; so Periodicals, State Missions and the Orphanage were discussed on Saturday. I heard nothing of "mission methods." This was a relief to one who has heard this subject for the last month from two to three times a week. It is always a pleasure to see an Association, though it may not do so much, close with the brethren—united in the work, in a spirit of love and brotherly affection. This has not been the case at any place where "mission methods" have been discussed.

From year to year there is progress among the churches in this Association. True, we might wish to see greater progress than is to be seen, yet we will be thankful for any signs of progress at all; and by pressing on in the direction of educating, cultivating and unifying our people, we shall at no very distant day see a condition of things far different from what it is now. Men like Tucker, Graybeal, Eller, Goodman, and a number of others were not made for nothing. Any one of these men, and others I might mention, with proper encouragement and earnest and aggressive leadership on the part of their pastors, would do more than many entire churches are now doing.

KING'S MOUNTAIN ASSOCIATION.

This is one of the best Associations in the State, containing about four thousand members. This year it met with the church at Boiling Springs, the best section in Cleveland county. The people are thickly settled, and seem to be unusually prosperous. The dwellings are nice and comfortable, the farms are well cultivated, and in the main productive. A good school has been carried on in the neighborhood regularly for a number of years, and the good influence it has exerted is plainly seen. A large number of young men have gone from this section to college. Some of them are now here, and in various stations are exercising a good influence on the community. Some have gone to other States, and are holding stations of honor and usefulness in their new homes.

The Association was organized by electing Maj. H. F. Schenck moderator, and Bro. Lovelace clerk. These brethren have held these positions for several years, and the unanimity with which they were retained was sufficient evidence of the high appreciation of the brethren of the Association.

The introductory sermon was preached by Rev. J. L. Sproles of Shelby. His subject, "Sanctification," was treated in a very clear, pointed and positive manner, and contained no comfort for the crowd of "cranks" who recently infected this section preaching perfect and instantaneous sanctification. How long are good people to be harrassed and confused by such fools and frauds?

A large number of correspondents and visitors were present, and the moderator knows so well how to make such feel pleasant and at home. Dr. Pritchard added special interest to the meeting. Dr. Durham said he had never heard him preach so well as he did on Friday. We were looking after other brethren, and so failed to hear him. We did hear, however, a very excellent speech he made on periodicals. There were an unusual number of good sermons and speeches during the session. Dr. Durham preached on Sunday on the "Sufferings of Christ and the Glory that Followed," and up to this writing I have never heard a sermon of such power. He preached in the open air to three or four thousand people, and three times the number could have heard every word from first to last.

Brethren Herring and Bryan each made a strong speech on the methods of mission work in China. From all I could hear the "new method" has not gained any strength in the Association since last year. In this I only state the impression made on me. The moderator ruled, and wisely, too, we think, that there would be no account taken of this work in the minutes of the Association.

Prof. Hobgood of the Oxford Female Seminary, and Bro. Hilliard, agent of Wake Forest College, were given Friday night to discuss the subject of general education. They did their work well, and we shall hope for good results to the institutions which they represent, as well as to the cause of education generally.

No man goes to the Associations whom the brethren are more delighted to see and hear than Bro. Mills. His speech on this occasion was of unusual interest, and the Association gave him a good collection for the Orphanage.

I spent the time in the splendid home of Bro. J. Y. Hamrick and his father. It was a real pleasure to meet for the first time in years a number of old friends and school mates.

The next session of the Association meets in Shelby.

And now after a day or two of rest I find myself in company with Dr. Durham and Bro. Hilliard at the home of Bro. C. B. Justice, making for the

GREEN RIVER ASSOCIATION.

This is the third time I have attended this body. How time does pass away! Brother Justice meets us with the same hearty welcome which we have always found in him and his household. Only a few days ago he buried a son, who was last year a student at Wake Forest, full of promise and upon whose head many hoped would fall the mantle of his honored father.

This Association convened with Mountain Creek church, a new and elegant house just completed. Dr. Landrum and Bro. Rucker were again elected Moderator and Clerk. The introductory sermon was preached by Dr. Landrum at 11 o'clock on Thursday, and but for the fact that the Doctor promised to furnish the manuscript for publication in the RECORDER, we should attempt at least an analysis of the subject for the benefit of our readers.

This was one of the very best sessions we have yet seen of this Association. There is no division of any sort. All the churches were represented. The different objects were discussed with much interest. Periodicals, Education, and State and Foreign Missions had been disposed of up to Friday evening, the time at which we were compelled to leave. The report on Foreign Missions was discussed by brethren Gower, Justice and Durham.

Bro. Hilliard is getting well into his work and is making a vigorous effort for the College, both in his speeches and privately among the young men.

Bro. M. H. Justice read a good report on education and made one of the best speeches we have heard on the subject.

We desire to thank brethren Denton, Justice and others for the interest shown in the RECORDER.

Bro. Mills is here to speak for the Orphanage, and to morrow promises to be a good day.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. Thos Bright is assisting Pastor Hoyle in a meeting at Maiden.

....We were glad to see Rev. G. W. Coppedge of Wakefield in our office last week.

....Rev. W. M. Page is assisting Rev. F. H. Poston in a meeting at Four Oaks this week.

....Bro. Thos. Johns of Auburn, one of our best brethren, paid our office a visit on Thursday last.

....The Robeson Association will be held at Maxton and not Lumberton, as appeared in our last issue.

....Rev. Dr. C. E. W. Dobbs of Cartersville, Ga., has accepted a call to Guthrie, Indian Territory.

....Rev. George Wharton, pastor of the church at Waynesville, baptized nine converts on the 24th ult.

....Rev. John B. Barlow died at Sloop Point, Pender county, on Sept. 29th, in the seventy-second year of his age.

....The Warren Union will hold its next meeting with Brown's church, commencing on Friday before the fifth Sunday in October.

....Rev. J. K. Fant has returned to High Point after conducting meetings at Williamston and other points in the Eastern part of the State.

....Rev. J. F. Love recently held a two weeks' meeting with the church at Driver, Va., which resulted in a large number of professions.

....Prof. Charles Lee Smith of William Jewell College, Liberty, Mo., is collecting material for the purpose of writing a history of North Carolina.

....The West Virginia Baptist General Association will hold its twenty-ninth annual session in the Baptist church at Charleston, W. Va., Oct. 10-13, 1893.

....Rev. J. A. Speight, late of the *Asheville Baptist*, has decided to make his home in Norfolk, Va. He was in Raleigh on Friday last and called to see us.

....Rev. C. B. Williams has entered upon his work as principal of the Winton Academy. Bro. Williams is a graduate of Wake Forest College of the class of '92.

....Rev. W. H. Edwards of Wake Forest has received very flattering calls from Mt. Gilead and Merry Oaks churches of Chatham county to serve them another year.

....Our Baptist friends are delighted with their new pastor, Rev. J. Q. Adams. Mr. Adams preached two splendid sermons—his first here—last Sunday.—*Wadesboro Messenger, Sept.* 28.

....Peace Institute of this city, one of the first schools for young ladies in the South, has had a most successful opening. Prof. Dinwiddie and his able corps of assistants are to be congratulated.

....E. F. Aydlett, Esq., a prominent lawyer in eastern North Carolina, and a leading member of Elizabeth City church, in attendance upon the session of the Supreme Court, called to see us last week.

....There are people who pray, "Thy kingdom come," who do not even take a religious paper.—*Ram's Horn.* Ah! but it costs something to take a religious paper—say the enormous amount of four cents a week—while it costs nothing to say "Thy kingdom come."—*Western Recorder.*

....We are requested to announce that delegates to the Raleigh Association, which meets with Mount Moriah church, October 26—28, will be met at Auburn, the nearest station, with conveyances.

....Prof. W. L. Carmichael of Franklin county passed through Raleigh last Thursday on his way to Brevard, where he takes charge of the high school at that place. Miss Hattie Creech of this city will assist him.

....Rev. Mr. Anderson has been advised by his physician to give up his studies at Wake Forest this fall as his eyes have been strained and need a rest. His many friends wish for him a speedy recovery.—*Sanford Express.*

....Rev. Oscar Haywood of Morristown, Tenn., has accepted the pastorate of the First Baptist church of Huntsville, Ala. The announcement that he had accepted the call to the French Broad of Asheville was a mistake.

....Rev. Dr. J. J. Hall, late pastor of the Tabernacle church, Raleigh, but now of the Park Avenue Church of Norfolk, Va., was in the city last week. He is looking unusually well, and reports his church in a prosperous condition.

....Services in memory of the late Dr. Wm. Harrison Williams were held at the Baptist church of Charlottesville, Va., Thursday evening last. Several of the most distinguished preachers of the denomination were present and made addresses.

....There was an interesting and successful meeting at Mt. Tabor Baptist church last week. Rev. T. G. Wood, the pastor, tells us that twenty-four were received into the church by baptism and four by restoration.—*Murfreesboro Index, Sept.* 29.

....All persons expecting to attend the Association to be held with the Morven Baptist church, embracing the fourth Sunday in October, are requested to send in their names to Bro. J. E. Moore, Morven, N. C., chairman of the committee on hospitality.

....We will publish in our next issue the sermon preached by Dr. Carter of the First church of this city on "The Determination to be Rich and its Perils." No sermon preached in this community for years has attracted more attention or been more heartily commended.

....Prof. J. B. Carlyle of Wake Forest College has consented to become regular Wake Forest correspondent to the RECORDER. Bro. Carlyle is too well known to our readers to need any introduction at our hands. We feel assured that his letters will add much to the interest of the RECORDER.

....Rev. S. H. Harrington, pastor of the Baptist church at Murphy, died suddenly on his way to Franklin last week, where he was going to raise money for his church. He was taken with a sudden pain in his throat, and had to stop at the home of a friend where his wife was sent for, and who reached his bedside just before he expired.

....Rev. W. F. Watson, pastor of the church at Roxboro, baptized five converts on the 24th ult., the result of a recent meeting. We learn from the *Courier* that efforts are being made to induce Bro. Watson to accept a call to Norfolk, and that this is not at all relished by our brethren of the Roxboro church.

... Rev. C. S. Cashwell and family left on last Monday morning for Hickory, Mr. Cashwell's new charge. The best wishes of our people go with them. Mr. Cashwell has done some very faithful and earnest work during the five years that he has been pastor of the church in this place.—*Mocksville Times, Sept.* 29.

....The revival at Lawrence Cross Roads last week held by Rev. S. F. Bristoe, assisted by Rev. J. B. Boone, resulted in fourteen being connected with the church up to Friday evening. The meeting is continued this week. Rev. J. B. Boone commenced a protracted meeting in the Baptist church here Sunday. He is assisted by Rev. Mr. Williams of Seaboard.—*Windsor Ledger, Sept.* 26.

....The Seminary opened on Monday. Dr. Whitsitt addressed the students Monday night at Broadway church. Prospects are flattering. Quite a number of students have come already. The following brethren from North Carolina are already here: Millard, Corpening, Cullom, J. I. Kendrick, B. G. Kendrick, Cross, Bridges, and myself.—*Walter M. Gilmore.*

....Rev. Eldridge B. Hatcher, who has been chosen pastor of the First church, Norfolk, Va., was ordained as a minister of the gospel before a large audience in the Grace Street Church, Richmond, Va., on Thursday evening last. Dr. Pritchard of Charlotte preached the ordination sermon, and an address was made by Dr. A. E. Owen of Portsmouth. Bro. Hatcher is the eldest son of Dr. W. E. Hatcher.

....Dr. J. W. Carter in a sermon at the First Baptist church, Raleigh, Sunday night, Oct. 1st, 1893, said: "If I were called on to act with others in the examination and ordination of a young man to the gospel ministry, and it should be found out that he was a lazy man, I should regard it as a reason sufficient to influence the presbytery not to ordain him. No lazy man should be welcomed into the ministry."

....Dr. N. B. Cobb baptized a promising young man at Pittsboro last Sunday in the new baptistry which the church has built and paid for since his last appointment. He preached on Saturday night to a large congregation at Bynum's Factory, five miles from Pittsboro, by invitation of the Messrs. Bynum, who kindly suspended work in the factory that the operatives might attend. The managers of these cotton mills are Methodists. They take deep interest in the spiritual and temporal welfare of their operatives, and hence have no fears of strikes and combines.

....Rev. J. J. L. Sherwood has received a call to the pastorate of the church at Boone, N. C.

....We had a very good meeting at Sandy Level this week. Will close there to-morrow, (Oct. 1st.) Eight applied this evening (Sept. 30th) for baptism and membership. —*J. F. MacDuffie, East Durham, N. C.*

....Rev. L. G. Broughton writes as follows in regard to the recent meeting held at his church: "Our meeting at Broad Street was a gracious one. Fifty persons professed faith. Eight have joined the church. Several more will join to-night. Bro. Adams did good preaching. He held large crowds all the time. His Bible readings were specially helpful. All in all our church was never more blessed."

....Rev. J. F. MacDuffie of East Durham writes: "We began a meeting at Sandy Level on Sept. 24th with very hopeful prospects. We are expecting very great things of the Lord there. Our dear Bro. Tyree is doing some of his best preaching here. The meeting I suppose continues on. The results up to date seem to be very encouraging. I never heard the gospel presented more simple and pointed."

....Rev. Mr. Blalock preached his farewell sermon to the Baptist brethren at Newton on Sunday. Tuesday he took his departure for the Baptist Theological Seminary at Louisville, Ky. Mr. Blalock is an earnest and most capable minister for one of his years.—*Press and Carolinian, Sept* 28. Bro. Blalock worked faithfully during his vacation in trying to raise funds to finish the Baptist church at Newton.

....Rev. J. F. Morris, pastor, desires to inform our readers that the South Fork Association will meet on the 19th and continue to the 21st of October, instead of 26th to 28th as stated in the RECORDER. We thank our brother for the correction. Bruington church, with which the Association meets, is at Stanley Creek, on the C. C. R. R. Representatives of the different interests expecting to attend this meeting will please send their names to Rev. J. F. Morris.

....We take great pleasure in presenting our readers with an excellent article from Rev. G. W. Greene of China this week. Our readers will be glad to know that he and his family are getting on splendidly. We are under obligations to our missionary brethren for the many good letters that we have received from them lately. They are always welcomed by us. Our readers may not be aware of it, but it is our candid opinion that the RECORDER publishes more and better missionary letters than any other Baptist weekly in the South.

....We were pleased to see Rev. W. H. Edwards in our office last week. Bro. Edwards baptized seven candidates into the fellowship of the Mt. Gilead church on Sept. 24th, as a result of a meeting recently held in that church, in which Rev. W. Carey Newton of Wake Forest and Rev. W. M. Sorrell of Cary did good work as his assistants. There were fifteen professions, and the church was greatly revived and is now in a vigorous condition. Bro. Edwards will hold a meeting with Rock Springs church, Franklin county, beginning the first Sunday in October.

....The Norfolk *Landmark* of September 28th says: "The Rev. R. E. Chambers, who has been supplying the First Baptist church during the last four months, closed his engagement Sunday night and left yesterday morning for Louisville, Ky., where he will prosecute his studies at the Baptist Seminary, after which he proposes to go as a missionary to China. The Rev. E. B. Hatcher, the pastor elect, will take charge next Sunday. At 3:30 p. m. on that day a welcome or recognition service will be held, and will be participated in by several ministers of this city and Portsmouth."

....The New York *Evening Post*, commenting upon the "rule" of the Parliament of Religions that nothing should be said by any speaker to injure the sensibilities of any other, says: "It is impossible to imagine John Knox toning down his views in any presence, least of all that of theological opponents." The same is true of all earnest men on fire with zeal for the glory of God from Paul to Spurgeon.—*Western Recorder.* The comic paper, *Puck*, gave the delegates the best advice. It was, "Gentlemen, call your meeting to order, endorse it, and then adjourn." It was a big farce and a failure.

....Here is one specimen of the grand unity achieved by the Parliament of Religions: "Chicago, Sept. 30.—The attendance upon the Parliament of Religions this morning showed something of a falling off, many of the delegates having gone to Jackson Park in advance of the religious demonstration this afternoon, when a representative of each faith of the world, beginning with the most ancient, sounded the Liberty Bell in the name of peace, unity and liberty of all religions, and at the same time repeated a silent prayer of their respective divinities, asking blessings on the bell." Just think of Christian and pagan prayers being mingled in this fashion. If Elijah had only possessed the wisdom of some Christian teachers in this age he would have joined altars with the priests of Baal. Naaman certainly lacked enlightenment or he would never have thought he needed pardon for such a broadminded act as going into the house of Rimmon and making obeisance to the idol.—*Christian Enquirer.*

Columbus Association.

All persons wishing to attend the Columbus Association, which meets with the church at Whiteville, Nov. 9th, 1893, will please notify me by letter or postal card, so that homes will be assigned to same.

JOHN I. WILLIAMSON,
Chairman Committee on Hospitality.

The attention of tobacco growers is directed to the article in this paper concerning Wilkinson's Warehouse, Oxford, N. C.

State Missions—Facts to Date.

The facts in our State Mission work ought to stir every pastor and every church and lover of this work in our Convention. What shall be done? Every one who sees the importance of this work should come at once to its aid. It underlies all our work. It should not be neglected.

Now is the time for every church to do its best for this department. It is only two months to the Convention. What is done must be done rapidly. The Board will need for State Missions, during these two months, ten thousand dollars, and it ought to have every dollar of this amount before the Convention meets in Elizabeth City.

Here are the facts for the past four years. Our Treasurer had, up to October 1st of each year given below, raised for State Missions the following amounts:

Oct. 1, 1890,	for State Missions,	$5,752.10
Oct. 1, 1891,	" " "	6,210.72
Oct. 1, 1892,	" " "	6,135.70
Oct. 1, 1893,	" " "	4,589.72

But I shall need the active and hearty co-operation of each and every pastor, church, and lover of this work in our Convention. The facts above speak for themselves. They show how badly I shall need *your* aid—the aid of every one in this work. I look to you, brethren, and know how gladly and liberally you have aided in the past in this department.

C. DURHAM.

Cameron's Grove.

This church is in Moore county and is near Swann's Station, one of the depots on the Cape Fear and Yadkin Valley Railroad. The church is small in numbers and quite weak in wealth. Most of the people in the village and the country around are members of the Presbyterian and Methodist churches.

Bro. W. C. West held a meeting of days in the depot building at Swann's Station, and out of that meeting Cameron's Grove church was constituted; and though the church has never grown into a large and wealthy one, it has been noted for the many gracious revivals had during its history. I have been in four of its protracted meetings. In one of these meetings forty-nine persons made a profession of faith in Christ, and in another, forty-eight. The last of the four meetings has just closed; and though there were not as many professions we have had a good spiritual meeting.

Bro. K. C. Horner did the preaching at the night services, and he did it well. The writer did the preaching at the day services. Three persons professed faith in Christ, two of whom were baptized into the fellowship of the church by Bro. H. W. Graham. Large congregations came out to the night services, and quite a number stood up, and by that they asked the prayers of God's people in their behalf. Cameron's Grove church has some excellent sisters and brothers in her membership. On account of certain things, the church has not prospered as it might have done. The Lord be praised for the blessings bestowed during the meeting just closed.

I am now helping Bro. H. W. Graham in a meeting at Long school-house in Harnett county.

W. A. BARRETT.
Sept. 25, 1893.

Meetings at Harriss's Chapel and Elm Grove.

Dear Recorder:—As the people like to hear from the good work of the Lord, I will state that I commenced a meeting at Harriss's Chapel on the second Saturday in July, which lasted eight days. A young brother by the name of G. E. Spruill helped me. We had twenty-eight conversions, seventeen have been baptized, and others await the ordinance.

I commenced a meeting at Elm Grove, Nash county, on Saturday before the first Sunday in August. I had some help from Bro. Spruill and Bro. Overby. We had forty-seven converts, thirty-three have been baptized, three were restored, and five await baptism. This meeting went on for twelve days.

I feel very thankful to the Lord for his good and kind blessings to my churches. I hope and pray that they will keep on in the straight and narrow way that leads to life everlasting, and not turn away and go down to eternal woe and misery.

M. R. PERNELL.
Franklinton, Sept. 23, 1893.

Mt. Hermon Church.

I have just closed a most glorious revival of religion at Mt. Hermon church in the Raleigh Association. We say revival on account of the good, we believe, has been accomplished. When we took charge of the church the first of this year, I found it in a very poor condition spiritually. Prejudice and ill-feeling existed. Now peace, love and harmony prevail. The result of the meeting is twenty-nine converts, twenty-two baptisms and one restoration. Others are expected to follow soon.

Bro. J. F. MacDuffie was with us two days, Bro. David Edwards one day, and Bro. W. Y. Chappell six days.

The meeting continued eight days. The church and community have been benefited. We believe God will always bless his word whenever it is preached in sincerity.

At the close of the meeting, the church and congregation presented the pastor with a handsome suit of clothes, for which he returns his most heartfelt thanks, praying that God's richest blessings may ever rest upon those dear people.

G. W. COPPEDGE.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

The Sandy Creek Association.

We take the following report from the *Chatham Record* of September 28th:—

The one hundred and thirty fifth annual session of the venerable Sandy Creek Association was held with the church at Moon's Chapel, in the western part of this county, beginning on last Thursday and ending on Sunday. The introductory sermon was preached by Rev. L. R. Dixon and Rev. O. T. Edwards was re-elected moderator and W. C. Douglass was re-elected clerk. There was quite a full attendance of preachers and delegates, every church in the Association, except three, being represented. Two new churches were admitted, one called the Deep River church at Enterprise Factory, and the other Piny Grove church in Moore county, making the total number forty-eight churches now belonging to this Association. Among the distinguished visitors present were Hon. John C. Scarborough, the State Superintendent of Public Instruction, and the Rev. C. C. Newton, a missionary to Africa, who made several very interesting addresses. The reports from the different churches were of an encouraging character and showed a continuous growth that was very gratifying.

On Sunday morning a Sunday-school mass meeting was held, which was very largely attended, and at which several able and instructive addresses were delivered.

The next session of the Association will be held with Love's Creek church, about two miles east of Siler City, and the introductory sermon will be preached by Rev. W. H. H. Lawhon.

Meeting at Manly.

I know you will rejoice to hear that God is greatly blessing us at Manly. Eighteen persons professed religion here yesterday, the third day of the meeting, among them a husband and wife, two sons of Bro. W. C. Petty, and the only son of Bro. C. C. Yates. Last night there were twenty five penitents, seventeen of whom found a hope before they left the church. Rejoice with me.

N. B. COBB.
Sept. 27, 1893.

LATER.

Meeting at Manly closed Friday night. Twenty-eight persons made a public profession of faith. On the last day we collected as a thank-offering $6 75 for Aged Ministers' Relief Board. You know this church is one of the smallest in the Sandy Creek Association. On the first day we collected over $3 00 for ministerial education.

I leave to-day for Pittsboro.

N. B. C.
Manly, Sept. 30, 1893.

The "Physical Culture Craze" Condemned.

Dear Bro. Bailey:—By request I forward the following as the sentiment of the Sandy Creek Association, as expressed at her last session, and ask its publication in the BIBLICAL RECORDER.

Yours fraternally, W. D. WATSON.
Rives' Chapel, Sept. 26, 1893.

"'Your committee in the strongest terms condemn the 'physical culture craze' which has been imported from the North and seems to have taken possession of most of our universities and colleges. We believe in athletic sports as long as the sole object to be attained is the development of the muscles of our young men; but we condemn inter-collegiate contests for the mastery in foot ball, base-ball, &c. We believe such to be a waste of time; that they subject young men to temptations innumerable: we believe that such things are condemned in the gospel of Christ, and are of the emulations and strife said to be 'the works of the flesh,' and as such prohibited in Galatians, 5th chapter, 19th, 20th and 26th verses; and we call upon the Trustees of Wake Forest College, without delay, to put a stop to these vain and uncalled-for contests, emulations and strife."

Mississippi Letter.

During the writer's Seminary course, he formed many pleasant acquaintances from the "Old North State," and, so far as he now remembers, every "Tar-heel" was a solid and substantial fellow. A noble young man, one of the most brilliant in the Seminary at the time, on account of feeble health and while suffering from mental aberration committed suicide, universally lamented. This young man was from Wilmington. The names of Underwood, Brunt, Conrad, G. W. Green, the lamented Westcott and others now come to mind as I see the bright face of the RECORDER before me.

A few years since I had a senior deacon who was a native of your State. He had been deacon and clerk of the church for fifty years and during that time had missed but one communion season and one conference meeting of the church. On one occasion a matter came before the church as to the employment of an evangelist, for special meetings, who was entirely unknown to us, and the time a very unpropitious season. Deacon Roach insisted that he should at once be secured because "nothing shoddy ever came from North Carolina."

Your face also reminds me of editorial days of the past when every week I ran hurriedly through your columns, with many other exchanges, to gather news for *my* columns. I cordially and warmly greet you and welcome you again after some years of separation.

We have a truant Mississippian somewhere in your State, at Waynesville, I believe—Rev. George Wharton—upon whom some of your churches have an off eye. He may be invited to return to his native heath, especially as we are just now suffering from the emigration of some of our good men. Although doing a fine work at Waynesville, Wharton ought to be back in his native State.

We are trying to make ourselves felt in the educational work of the State. Besides the work of Mississippi College at Clinton, which has a Baptist faculty and a board of trustees, elected by the Baptist Convention, there are a number of female colleges which are in the hands of Baptist educators. Hillman College at Clinton is under the able administration of Dr. Walter Hillman and his accomplished wife, Mrs. Adelia M. Hillman, and with magnificent equipments has done a fine educational work for thirty years. Stone Female College is a newly established institution in the city of Meridian and began its first session this fall. Rev. L. M. Stone, a life-long educator, is the able and scholarly president. Lea Female College is a well established institution located at Summitt, under the presidency of Dr. C. H. Otken. Blue Mountain Female College, at Blue Mountain, is among the most solid institutions of its kind in the State and flourishes under the administration of Dr. W. T. Lowrey. Shuqualak Female College, at Shuqualak, is presided over by Rev. H. M. Long, for years one of the editors of the *Baptist Record*. Worthington Institute, at Carrollton, is doing a fine work under the presidency of Dr. Z. T. Leavell.

Mississippi College had a fine opening, one hundred and thirty boys matriculating on the first day. The female colleges have all opened well despite the financial pressure which everywhere prevails.

The State Agricultural College at Starkville has for its President the distinguished and scholarly Gen. S. D. Lee, who administers its affairs admirably. Gen. Lee is a deacon in the Starkville Baptist church. He is highly esteemed and could be Governor of the State at any time he should allow himself to be nominated.

The President of the State Industrial College for girls, located at Columbus, is a staunch Baptist. This school is said to be the most thorough for girls south of the Ohio river.

So far from the possibility of the statement that Baptists in Mississippi are "ignorant," it can easily be seen that they are in the fore-front and are leaders in education.

But we do have many ignorant Baptists, for we have many of the *people* in our ranks. There has been a most abundant ingathering of new members from the by-ways, hedges, and piny woods. A scanning of the reports of meetings among our churches this summer makes me quite safe in saying that at least a thousand baptisms have been the result of these services. Many have not been reported. Comparing our white membership with the white population, I find that every sixth white person in the State will tell you that he is a Baptist.

But my enthusiasm cools when I find that our contributions for religious work are so small in proportion to numbers. In this line, however, there is improvement.

CALAMUS.

Delightful Meeting at Mt. Tabor Church.

Dear Recorder:—We have just closed a delightful meeting with the church at Mt. Tabor. Twenty-four were added by baptism, and four by restoration.

Rev. C. W. Scarboro did the preaching—rather the Holy Ghost spake through him, and it was the old gospel, God's power unto salvation.

The church is much revived, and has a mind to work. We thank God and take courage.

THOS. G. WOOD.
Murfreesboro, Sept. 26, 1893.

An Open Letter to the Pastors and Churches of the Robeson Association.

Dear Brethren:—The Maxton church in regular conference appointed the undersigned committee to prepare and publish this letter of Christian greeting, urging the several churches of this Association to send a full delegation to the approaching session, which convenes with the Maxton church, Oct. 31st, 1893.

We extend to all a Christian welcome to our hearts and homes. Come, dear brethren, and the Lord of hosts come with you and give us a prosperous session that shall abundantly enlarge the borders of his glorious kingdom.

WM. J. FULFORD,
J. B. WEATHERLY,
J. T. ELMON,
Committee.

Maxton, Sept. 28, 1893.

Swift Creek Union.

This Union meets with Turkey Branch, October 27th, at 11 o'clock. Introduction service by J. R. Pace.

The following queries will be opened:

1st. What can we do to promote more Christian love in our churches?

2nd. What can be done with members who pay nothing to church expenses?

3rd. If sprinkling is baptism, why did our Saviour go to Jordan to be baptized?

4th. Did Judas commune at the Lord's supper?

5th. How should Christians keep the Sabbath?

6th. Was the wine used at the Lord's supper fermented or unfermented?

7th. What makes me a Baptist?

8th. Can Baptists be consistent and teach Pedobaptist literature in Pedobaptist Sunday-schools?

W. J. HARDEE, *Clerk.*

Among the oldest hardware houses of the South is that of Julius Lewis & Co., of this city. They have been in the business since 1865, and have more capital invested in their business than any house of the kind we know of in the State. It will pay you to refer to their new advertisement in this issue. It is needless to say they keep thoroughly up with the times, and we can commend them for their fair dealing and strict attention to all business sent them.

Literary.

The second edition of *The Cosmopolitan* for September brought the total edition up to 211,000 copies, without doubt the largest edition of any magazine in the world for that month. It remained for *The Cosmopolitan* to have the World's Fair treated in a single number by twelve different writers. As the exposition of 1893 must remain one of the leading events in the history of the United States, the most distinguished men were asked to prepare this magazine volume, which is destined to become valuable as one of the most perfect descriptions of the World's Fair. Among the number of those who contribute are our only ex-president, Walter Besant, the most distinguished of the English literary men who visited the exposition, and a host of others. Besides the usual fiction, including a story by Mark Twain, entitled, "Is He Living or is He Dead," and the regular departments, *The Cosmopolitan* contains nearly one hundred illustrations devoted to the World's Fair, including eleven full pages. It is pronounced one of the most remarkable of the publications yet issued regarding the Fair. It is a completely illustrated guide or souvenir, as one prefers to call it, by the most famous writers of the day, put before the reader at the price of 12½ cents.

Outing for October is full of seasonable, healthful, outdoor sport and pastime. The illustrations are numerous and beautiful. The contents are as follows: "Sketching Among the Sioux;" "Miss Gwynne's Burglar," by Violet E. Mitchell; "An Adirondack Idyl," by Charles Nott, Jr.; "Boars and Boar Hunting," by Dr. G. A. Stockwell; "Antæus," by Frank M. Bicknell; "A Mixed Bag," by Ed. W. Sandys; "Ouananiche Fishing," by Eugene McCarthy; "A Week in the *Wildcat*," by E. Pauline Johnson; "A Class-Day Madonna," by Jno. Corbin; "Lenz's World Tour Awheel;" "A Century Ride," by Grace E. Denison; "A Deer-Hunt in Old Virginia," by Alex. Hunter; "The Great Football Match," by James B. Kerr; "The National Guard of Pennsylvania," by Capt. C. A. Booth, and the usual editorials, records, etc.

The Century Company has bought well nigh the complete literary "out-put" of Mark Twain during his year of residence abroad, and both *The Century* and *St. Nicholas* will have serial stories by this popular humorist among the attractions of the new year. For *The Century* he has written a novel which is said to abound with humorous and dramatic incident, and in some chapters to be a revelation of tragic power. Its plot includes a most ingenious employment of science in the detection of crime.

For the boy and girl readers of *St. Nicholas* he has written "Tom Sawyer Abroad," being the adventures of Tom Sawyer, accompanied by Huckleberry Finn and the negro "Jim," in the Eastern Hemisphere,—which is not reached in the ordinary way, but accidentally, as it were, and in a flying-machine.

Scribner's Magazine for October has a notable list of contributors, including W. D. Howells, Robert Louis Stevenson, Joel Chandler Harris, H. C. Bunner, Harold Frederic, and Will H. Low. The contribution of Mr. Howells is a remarkable one. Under the title, "The Man of Letters as a Man of Business," he discusses with perfect frankness the whole relation of literature to business, especially the relations of the writer with the editor and the publisher. It is a striking presentation of those things about which the public is so often misinformed. The number is finely illustrated, the work of an unusual number of the best American and foreign artists.

The *Review of Reviews* for October is an excellent number. Besides the regular departments, which are well filled as usual, there are a number of special articles. Among them we notice, "The Irrigation Idea and its Coming Congress," by William E. Smythe; "The Renaissance of the Historical Pilgrimage," by Lyman P. Powell; "The Revival of the Pilgrimage in England," by W. T. Stead; and a character sketch of Mr. Walter Besant, the novelist, by John Underhill. There are numerous illustrations. $3 50 a year; 25 cents a number. Address, The Review of Reviews, 13 Astor Place, New York City.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Associations for 1893—Times and Places of Meeting.

OCTOBER—FOURTEEN.

Eastern—Johnson's church, 5-5.
Brier Creek—Damascus church, 5-7.
Catawba River—St. John's church, 5-7.
Sandy Run—Sandy Run church, 5-7.
Tar River—Philadelphia church, 5-7.
Atlantic—Seven Springs church, 10-12
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 13-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
South Fork—Bruington church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Atlantic—Soldier Bay church, [illegible] county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 3-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets in [illegible] City Dec. 7-11.

Western N. C. Baptist Convention.

OCTOBER.

Carolina—Crab Creek ch., 5-7.
Transylvania—Macedonia, 13-15.
Western N. C. Baptist Convention, [illegible] 15-21.

"The Dangerous Years"

Mr. James Payn, the famous novelist, says: "In the average modern pulpit it is 'the young man' who is perpetually being held up; the dangers which beset the third decade of human existence are set forth with wearisome iteration. It is like the *mauvais pas* in our Alpine ascent, and, once across it, our guides assure us all will be straight sailing. . . . A sermon to men of forty-five is one we never hear of. But business defalcations and breaches of trust are notoriously, in the main, the works of maturity, and domestic catastrophes are also more numerous during this period. The influence of the wife is often dependent on her personal attractions, and when these have fled, there are none of the safeguards for the husband which surround the youth in the advice and warnings of parents and friends. After forty there are few men over whom any one can claim to exercise a moral authority or have power to enforce it. Moreover, in maturity they are possessed of pecuniary resources denied to them in earlier years. It is also the period of cynicism, 'when the seamy side of things is revealed, and hopes deceived and promises broken have brought bitterness to the spirit.'"

We suppose there are few who would dissent from this, but it remains true that the tree is bent as the twig is inclined. The best protection against evil doing between forty and fifty is the cultivation of correct habits and fidelity to high ideals between twenty and thirty.—*The Watchman.*

The Test of Strength.

The every-day detail inseparable from the administration of a household, large or small, makes the sum total of its mistress' happiness. To neglect or overlook the smallest detail for one day means double care, or increase of friction, for the days that follow. It is the omission of the pinch of salt that spoils the dinner. It is care of the trifling things, the small essentials, that marks the difference between a well organized and a disorganized home.

Women frequently rebel at this, and feel that their lives are limited by the petty and insignificant details to which the mind of a housekeeper, though she be a college graduate, must give attention. Yet it is the care and nicety of attention with which details are met that makes the difference between well-applied intelligence and ignorance, or its equivalent, indifference, in any home. It is difficult for a woman, whose knowledge of the countless details in a business office is limited, to realize that the same pettiness of detail is part of the daily life of every business man, and his ability to attend to the details perfectly—which means in order and without producing friction—or to train others to attend to them in the same spirit, marks the difference between the successful and the unsuccessful man. There is no petty annoyance in housekeeping that does not have its counterpart in any business, and it has the same nerve-racking power.

Strength is shown in our ability to meet, not the great trials of life, but the petty annoyances that make up each day's experience.—*Christian Union.*

A New Awakening.

The States of the South are waking up to the importance of organizing Bible and colportage boards. These must become a dead letter unless they have a means of supply. That means is furnished by the American Baptist Publication Society. Its publications are seeking outlets through just such channels as the State Boards, for distributing the Bible and denominational literature.

Thimbles.

Did you ever take the trouble to look up the history of the curious, little bell-shaped, indented piece of metal you wear on your finger when sewing, and which you are contented to call your "thimble?" It is a Dutch invention and was taken to England in 1693 by one John Lofting. Its name was derived from the words thumb and bell, being for a long time worn on that member and called the thumbel; only within the last one hundred and fifty years has the word "evolunted" into thimble. All records say that the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the queen consort of Siam is shaped like a lotus of solid gold, thickly studded with diamonds, which are so arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond set thimble, upon which are engraved many historical scenes from English history.—*Selected.*

Just think of it! $140.53 made in one week by an agent representing B. F. Johnson & Co. of Richmond, Va., and they have had many more parties travelling for them who did equally well, some a good deal better. If you need employment, it would be a good thing to sit down and write them a line at once.

The Hand-Grasp Method.

This hand-grasp method of attracting and holding men is applicable in both mission and church-work, city and country. The warmest of a cordial hand-grasp will do more than anything else to draw love-starved [illegible] a meeting. A hearty hand greeting [illegible] the pastor at the door will clinch [illegible] way the gospel-nail driven [illegible] the pulpit. For the busy city [illegible] visit, it affords a valu[illegible] to meet his people, man to [illegible]—*Christian Intelligencer.*

Darkness at Noon.

The sayings of little children may often point a lesson to children of a larger growth, for in face of many a problem of time and eternity, the most learned are but as little ones, dimly understanding, and often mistaken in judgment. One stormy day the atmosphere grew dark and gloomy while some little occupants of the nursery were taking their early dinner, and, after regarding the state of affairs in bewilderment and some impatience, a small boy settled the case by exclaiming, "Mother, we'd better all go to bed. God has made a mistake." A smile went around the table at the child's notion that the Almighty had sent the night before its time, but, after all, have none of us now and then come to as foolish a conclusion respecting the dealings of our Lord? Things have gone all wrong in our opinion, and the arrangements we mentally decided to be best, have been suddenly and sadly frustrated. In the midst of noonday sunshine, storm and darkness have veiled our sky, and our hearts are inclined to murmur, "God has made a mistake." To the child's remark the elders would say decisively, "God never can make mistakes," but let us believe this as well as say it. Let us remember the years gone by, when through the changing days, the hand of our God has led us on by the right way, when his appointments have proved better than our fears, our hopes, our prayers; and let us be very certain that however dark may be the shadows, however bewildering the surrounding circumstances, the Lord is guiding us with his eye upon us in love and remembrance, and the hereafter will bear glorious witness that even through the darkness he abides "too wise to err, too good to be unkind."—*Selected.*

Letter Writing.

Business letters should be short and to the point, writes Elizabeth Robinson Scovil in a helpful article on "The Art of Letter-Writing" in the *Ladies Home Journal.* In ordering articles, state as nearly as possible exactly what is wanted. If the price is known, mention it, and write the amount required clearly. It is trying to receive a gross when one intended to purchase a single thing or *vice versa.*

Friendly letters should be full of details, telling all the interesting little facts one friend would ask another if they could sit down, side by side, to talk. Bits of news that seem very trivial to the sender are often welcomed with joy by the recipient. Do not grudge a little time and pains to keep those nearest and dearest to you in touch with your daily life, even though you are widely separated.

E. Nulty of St. Paul, Minn., writes: "Was confined to bed three weeks, doctors could do no good; Japanese Pile Cure entirely cured me." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Gambler's Balance Sheet.

You will gain, like Eve in eating the forbidden fruit, the knowledge of evil, and of evil only.

You will gain lewd, base and wicked companions, whose very presence is a curse.

You will gain the sad experience of being cheated, duped and robbed by those who laugh at you as a "green one," and who would take your life as readily as your purse.

You will gain habits of idleness and dissipation. You will get a dislike to work and business. The innocent enjoyments of life will appear to you flat and stale. You will crave the excitement of the gambling-saloon.

You will gain poverty. You will not be content to earn money honestly by work; and any that you may have will be greedily devoured by heartless "sharks."

You will gain distress of body and anguish of mind. You will be reduced to bankruptcy of character, of estate, of hopes, and of prospects. Beggary and want will stare you in the face. Remorse will eat you up.

You will lose all feeling. Nothing so hardens the heart as the vice of gambling. A young man in New York, not many years ago, played cards on his brother's coffin. While our Redeemer was dying for our sins, soldiers were gambling for his clothes at the foot of the cross.

You will lose your self-respect. You will become in your own estimation a villain.

You will lose your happiness. A bad conscience will banish peace from your breast.

You will lose your soul.

Gained—knowledge of evil, base companions, sad experience, idle habits, poverty, distress of body, anguish of mind.

Lost—Time, money, feeling, self-respect, happiness, soul.

Balance—eternal misery.—*Tract.*

Jno. Y. MacRae, druggist, Raleigh, N. C., recommends Johnson's Magnetic Oil, the great family pain-killer, internal and external.

Is a Nest-Egg Necessary?

It is impossible to tell without knowing what passes in the mind of the hen when she is considering nest making. The "theory" of the nest-egg is certainly plausible. It is believed that the nest looks more attractive to biddy and seems more homelike if there is a nest-egg in it. If she has been in the habit of visiting that nest-box daily, the fact of there being an egg (or the counterfeit of one) there when she comes expecting to lay another egg makes her think the nest a safe place, while the absence of an egg (or a counterfeit) may suggest a visit from enemies of some kind, says the editor of *Farm Poultry*, who uses nest-eggs. He has a china one in each box all the time.

Mornings—Beecham's pills with a drink of water.

A Lesson in Honesty.

It is said on good authority that in a certain penitentiary in the country a convict, whose crime was stealing, is compelled to labor at cutting out pieces of pasteboard which are put between the outer and inner soles of shoes which are to be sold as made of solid leather. Which fact naturally suggests to the Listener of the *Transcript* the following question: "If a penitentiary is a house where prisoners are given correction with a view to their reform, what lesson in honesty can this man receive from his daily participation in a dishonest act, by which somebody is systematically plundering the public?"—*The Congregationalist.*

"Every man according to his ability." Not every man according to his mood and fancy, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor brethren would be, if this were the recognized standard of giving in the church to-day!—*H. C. Trumbull.*

Nor prayer is made by man alone,
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes.
O thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod:
Lord, teach us how to pray.
—*James Montgomery.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—I say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct 1, '93.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson....	2 30 p m	11 30 p m	8 21 a m
Leave Selma.....			
Lve Fayetteville.		1 15 p m	
Arrive Florence..	10 40 p m	3 27 p m	
Leave Wilson....	2 30 p m		8 21 a m
Leave Goldsboro.	3 25 p m		9 07 a m
Leave Magnolia..	4 38 p m		10 21 a m
Arr Wilmington.	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville...	9 33 p m		
Leave Selma.....			
Arrive Wilson ...	11 25 p m		
	No 48. Daily.		
Lve Wilmington.		9 30 a m	5 45 p m
Leave Magnolia..		11 10 a m	7 26 p m
Lv Goldsboro.....		12 30 a m	8 34 p m
Arrive Wilson ...		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon...	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.
W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect August 13, 1893.

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 1.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 p m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 20 p m	5 50 a m
Ar. Greensboro	7 50 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 29 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 15 p m	*4 45 a m
" Greensboro	7 55 p m	8 00 a m
Ar. Salisbury	9 35 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 43 p m	9 50 a m
Ar. Charlotte	11 15 p m	11 25 a m
" Spartanburg	1 35 a m	2 55 p m
" Greenville	2 28 a m	4 05 p m
" Atlanta	7 10 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 08 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 11 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*3 35 a m	†12 30 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	6 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	†7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m. Leave Richmond 9.30 a m., Sunday only; arrive West Point 10.45 a m. Returning leave West Point 6.00 p m; arrive Richmond 7.15 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 6.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Mixed Train No 61 leaves Keysville daily except Sunday 4.10 a m, Oxford 9.20 a m, and arrives Durham 11.25 a m. Mixed train No 40 leaves Durham daily except Sunday 6.00 p m, Oxford 8 30 p m, and arrives Keysville 11.50 p m.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

Trains Nos 11 and 12, W N C Division, carry Pullman Parlor Cars between Salisbury, Asheville and Hot Springs.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Sept. 10, 1893.

NORTH BOUND.	No. 2. Mixed. Daily ex. Sunday.	No. 12. Mixed. Daily ex. Sunday.	No. 4. Mixed. Daily ex. Sunday.
Lv Wilmington..	8 25 a m	.....	.....
Ar Fayetteville..	1 05 p m	.....	.....
Lv Fayetteville..	1 35 p m	.....	.....
Ar Sanford.....	3 40 p m	.....	.....
Lv Sanford.....	4 00 p m	.....	.....
Lv Climax.....	6 50 p m	.....	.....
Ar Greensboro...	7 35 p m	.....	.....
Lv Greensboro...	.....	7 45 a m	.....
Lv Stokesdale....	.....	8 55 a m	.....
Ar Walnut Cove.	.....	9 45 a m	.....
Lv Walnut Cove.	.....	10 15 a m	.....
Lv Rural Hall...	.....	10 55 a m	.....
Ar Mt Airy.....	.....	1 20 p m	.....
Lv Bennettsville.	.....	.....	8 30 a m
Lv Maxton.....	.....	.....	9 53 a m
Lv Red Springs..	.....	.....	10 41 a m
Lv Hope Mills...	.....	.....	11 37 a m
Ar Fayetteville..	.....	.....	12 00 noon

	No. 16. Mixed. Daily ex Sunday.
Lv Ramseur.....	6 35 a m
Lv Climax.....	8 40 a m
Ar Greensboro...	9 25 a m
Lv Greensboro...	9 45 a m
Lv Stokesdale....	11 05 a m
Ar Madison.....	11 55 a m

SOUTH BOUND.	No. 1. Mixed. Daily ex. Sunday.	No 11 Mixed. Daily ex Sunday	No. 3. Mixed. Daily ex. Sunday.
Lv Greensboro...	7 40 a m		
Lv Climax.....	8 23 a m		
Ar Sanford.....	11 08 a m		
Lv Sanford.....	11.30 a m		
Ar Fayetteville..	1 30 p m		
Lv Fayetteville..	1.55 p m		
Ar Wilmington..	6 55 p m		
Lv Mt. Airy.....		2 00 p m	
Lv Rural Hall...		4 10 p m	
Ar Walnut Cove		4 55 p m	
Lv Walnut Cove		5 25 p m	
Lv Stokesdale...		6 15 p m	
Ar Greensboro...		7 30 p m	
Lv Fayetteville..			2 30 p m
Lv Hope Mills...			3 53 p m
Lv Red Springs..			4 48 p m
Lv Maxton.....			4 28 p m
Ar Bennettsville.			6 10 p m

	No 15. Mixed. Daily ex Sunday.
Lv Madison.....	2 00 p m
Lv Stokesdale....	2 55 p m
Ar Greensboro...	4 00 p m
Lv Greensboro...	4 15 p m
Lv Climax.....	5 05 p m
Ar Ramseur.....	6 45 p m

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R R at Greensboro; Norfolk & Western R R at Madison.

Connections South bound, with the Norfolk & Western R R at Madison; Richmond & Danville R R at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 30 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 09 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar D	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m*	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 53 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
9 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.		No. 38.
2 00 p m	Lv	New York	Ar 1 20 p m
4 30 p m	Lv	Philadelphia	Ar 10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar 7 00 a m
7 00 a m	Lv	Old Point	Ar 7 00 p m
8 00 a m	Ar	†Portsmouth	Lv 6 00 p m
9 35 a m	Lv	Portsmouth	Ar 5 45 p m
12 08 p m	Ar	Weldon	Lv 3 09 p m
12 15 p m	Lv	Weldon	Ar 3 00 p m
12 39 p m	Lv	D Henderson	Lv D 1 09 p m
4 10 p m	Ar	Raleigh	Lv 11 15 a m
4 30 p m	Lv	Raleigh	Ar 11 00 a m
6 00 p m	Lv	Sanford	Lv 9 31 a m
7 50 p m	Ar	Hamlet	Ar 7 20 a m
7 20 p m†	Ar	Fayetteville	Lv 8 27 a m
11 00 p m*	Ar	Wilmington	Lv 5 00 a m
5 00 a m	Ar	Charlotte	Lv 10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss FANNIE E. HECK, Raleigh, N. C.; Secretary, Mrs. J. A. BRIGGS, Raleigh, N. C.

Subject for October: Missions in Southern States.

STATE MISSIONS.—"If any man provide not for his own, and specially for those of his own house, he is worse than an infidel." Missionaries, 307, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.

STUDY TOPICS.—Religious destitution of many portions of the South. Growing necessity for work among the foreign population. Demand for missionaries in the trans-Mississippi region. Opportunities for work among the colored people. Rapid increase of our denomination in the South.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

A Visit to the Indian Territory, and Some Things About Our Work There.

For many years I have desired to visit the Indian Territory, not so much to see the country—for I had gotten a pretty good view of these beautiful prairies in passing on the cars several times in going to and returning from Texas—but to see something of what has been done to civilize and christianize these sons of the forest, these fierce warriors of other days.

Well! an earnest letter from Bro. Wm. McComb, and one from Bro. Compere begging that the Home Board should have a representative at the meeting of the Muscogee, Seminole, and Wichita Association, settled the matter, and I laid aside other important duties, and made the long journey with comparative ease and comfort by the Georgia Pacific, the Birmingham and Memphis, and the Memphis and Kansas City Railways to Fort Scott, and thence down the M. K. & T. to Eufaula in the Indian Territory.

Reaching this point at noon on Tuesday the 15th of August, I found comfortable quarters at the hotel which is kept by Mrs. Harrod, the widow of Dr. Buckner's interpreter, during many years of his labors among the Creeks, and this good Presbyterian sister showed us every courtesy, and insisted upon not charging preachers anything, especially when on their way to an Association. We soon had a call from brethren Wm. McComb and Gov. Perryman, and arrangements were promptly made to transport Bro. E. L. Compere, Superintendent of Missions for the General Association of Western Arkansas and Indian Territory, Prof. J. W. Conger, President of Ouchita College, Ark., and myself to the camp ten miles from Eufaula, at Tuskegee church, where the meeting was held. Ex-Gov. Perryman, once a popular chief of the Creeks and now their Superintendent of Public Education, drove me out in his comfortable buggy behind a pair of nice ponies, and it was a very delightful drive over the beautiful prairie, enlivened by pleasant converse with this intelligent Christian gentleman about his country and his people. I may say at once that during my stay in the Territory I saw no tomahawks, no wigwams, no whisky, no drunkenness, and no lawlessness of any kind. [The nearest I came to anything of the sort was that one day at the camp as I was taking a walk up the road a man rode up, and, telling me that he was on the trail of a horse thief, asked me if I had seen or heard of a man trying to sell horses.] The people generally (both whites and Indians) whom I saw seemed to be living comfortably, and to be orderly, well-behaved citizens.

But I will not go into many details about the country or the people lest I be guilty of the folly of those correspondents who have dashed through the South, seen the country through the window of a palace car, and the people at the finest hotels of a few leading cities, and then undertaken to tell "all about the South and its people." I shall not undertake to tell *all* about the Indian Territory and its people, but only a few things which I saw, or which I have gotten from entirely reliable sources.

The Association was really a combination of Association and Camp Meeting. The body is composed of thirty-seven churches in the Creek, Seminole and Wichita nations, each one of which is entitled to as many as twenty delegates, though the churches rarely have full delegations, except those in the vicinity of the church where the meeting is held. The seven contiguous churches unite in entertaining the body, and they provide with lavish hospitality, not only for the delegates, but for all comers as well.

They had in a wide circle around their nice church house (which, by the way, the Tuskegee church built themselves) a large number of arbors made of timber frames, heavily thatched with new hay, that made a covering which would turn rain fairly well, and was a perfect protection against the sun, and a number of tents and plank shelters. In the center, near the church, was the large arbor under which the meetings were held. These camps were well provided with cooking stoves and utensils, long tables, nice table ware, and comfortable chairs and benches. And in order that our brethren in the States may see how well these Indian brethren entertain their guests, I give the following bill of fare for a dinner I had so far as I can remember it: Roast beef, barbecued shoat, chicken served in several styles, tomatoes, corn, potatoes, and other vegetables, coffee, iced tea, corn bread, and hot rolls, pudding, as nice apple pie as I ever ate, and nice rich milk, with ice to put in it, and a plenty of ice water.

Everything was well cooked and nicely served. As for sleeping accommodations, the "visiting brethren" were put in a nice cabin with comfortable beds (regular bedsteads), and I have rarely been more comfortable or slept more sweetly at such meetings in the States.

But I wish to speak more particularly of the meeting itself. The churches send up good, old-fashioned orthodox, Baptist church letters, which are all read, and listened to with deep interest. The proceedings were, of course, conducted in Creek, but we found intelligent and willing interpreters among the brethren, and were soon able to "catch on," and to keep the general run of things.

Rev. Wm. McComb was selected moderator, and if he does not always conduct matters like *Mell*, he seems to be very popular, and preserves remarkably good order. Indeed I did not notice a single case of disorder during the meeting. The habit of applauding speakers, which Dr. Mell justly pronounced "exceedingly disorderly," does not seem to have reached our Indian brethren at all.

They take their time, and the details of mere routine business occupy a good deal of their attention. They meet Wednesday morning and continue in session until Sunday night, or rather Monday morning, for they are accustomed to protract their meeting the whole of Sunday night, and adjourn *sine die* at sunrise Monday morning.

That they go there for business may be seen from the following programme: At 4 o'clock a. m. prayer meeting; at 6:30 breakfast; at 8 Association meets; at 11 preaching; at 1 dinner; at 2 Association meets; at 4 preaching; at 6 supper; at 8 preaching.

The sisters had their own meetings during the hours the Association was in session, but all assembled at the large arbor during the hours for preaching.

The subjects of Missions, Education, etc., were referred to committees for reports, which elicited earnest discussion when presented.

Among the "visiting brethren" were Rev. E. L. Compere of Dallas, Ark., President J. W. Conger of Ouchita College, Ark., Rev. J. H. Milburn of the *Baptist Standard*, Rev. Mr. Treadwell, South McAlister, Professors Bacone and Brown of the Indian University, Muscogee, and J. Wm. Jones of the Home Mission Board Southern Baptist Convention.

Among the native preachers were Rev. John Jumper, so widely known as Chief of the Seminoles, and colonel of a regiment of his people whom he bravely led in the Confederate army—Rev. Wesley Smith, who is said to be one of the best preachers among the Indians—Rev. John McIntosh, whom I heard preach in Creek a sermon that greatly stirred the people and deeply moved me, although I could not understand a single word he spoke—and his brother, Rev. Wm. McIntosh, who has been an exceedingly useful man among his people, and who knew personally Joseph Islands, and heard in his boyhood the interesting story of his conversion and the bitter persecutions which he suffered at the hands of the then heathen Creeks—Rev. Wm. McComb who has, as missionary of our Board, preached so widely and so acceptably among his people, and who is affectionately called "Billy" McComb by them—Brother Colbert, who spent one year at the Seminary at Louisville, seems to be a student, and has been for some years engaged in a translation of the New Testament into Creek—Brother McNivin, who was educated at our Levering School, who seems to be a young man of fine promise, and whom some of us are very anxious to see thoroughly educated, especially after hearing his introductory sermon before the Association—Rev. J. A. Alexander, who preached the "doctrinal" sermon, and is said to be a man of wide popularity and influence—Rev. Wm. Conner, our efficient missionary to the wild tribes, and others whose names have escaped me.

Among other prominent delegates were ex Gov. Perryman, so long the popular chief of the Creeks, and now their able and efficient superintendent of education, who has so judiciously organized their system of public schools, and erected beautiful school buildings all over the nation, buildings which, if the one I saw at Eufaula be a fair specimen, would do credit to any of the States—Gov. Brown, the present chief of the Seminoles, who is a man of native ability and fine education, and seems to exert a wide influence in the Territory—and Capt. Grayson of Eufaula, who has been a most successful business man, speaks pure English, and is an admirable interpreter, and one whom a stranger would not take to be an Indian, although he is "a native here, and to the manner born."

If this Territory is ever carved into a State, or States—to which, by the way, the Indians generally are bitterly opposed—I predict that these distinguished Baptist laymen will be heard from in the halls of Congress at Washington.

I was very much impressed with the good order and deep attention of the congregations to the preaching. When one of their own men was speaking in their native tongue there would be not only the sharp attention and intelligent, responsive gleam of the countenance, but the emphatic "amen!" and other expressions of approval.

I preached for them twice through an interpreter—an "interrupter," as Bro. W. D. Powell appropriately calls him—and was struck with the fact that they listened attentively to my English and to the interpreter when he rendered into their own tongue, and I had a shrewd suspicion that Bro. Wm. McComb and Gov. Brown, who interpreted for me, both produced in Creek better sermons than I was able to make in English.

The Indians have a habit of giving visitors new names in their own language, suggested by some circumstance connected with what they may do or say. When Dr. J. W. M. Williams of Baltimore was in the Territory some years ago and preached through an interpreter, he said, "*I feel like a tied bird*," and at once the Indians gave him the Creek name meaning "*The tied eagle*."

When I was preaching the other night a wind storm came up which threatened to break up our service. Some of the congregation did leave, but as I went right on without alluding to the storm, or stopping for it, one of the brethren gave me the name "*Hotulke Mi-Ko*" "*King of the Wind*" or "*King of the Wind Clans*," and they called me by that name afterwards. I told some of them that I was afraid that if that got out among my friends they would say that the name was given me because I was such a constant talker, or so "*long winded*," but they said that it was meant as a high compliment as the "*Wind Clans*" were composed of their truest, steadiest, and most reliable young braves who were always first in the chase and foremost in war.

But, perhaps, the most interesting occasion of the meeting was the reception of the Chief of the Wichitas—"*Nostaway*," or "Short Foot,"—who accompanied the delegates from the Wichita churches, and who, though not a professed Christian himself, came to beg the Association to send missionaries to preach the gospel to his people.

He was dressed in the full costume of his tribe, and had so savage an appearance that one would hesitate to meet him alone on the plains.

He spoke in his native tongue, which the Creeks and Seminoles could not understand any better than we could. His interpreter, E. Frank Everatt, rendered his speech into English, and Capt. Grayson then rendered it into Creek. The flashing eye, violent gesticulation, and emphatic tones of the old chief showed that he was very much in earnest.

He said that he had come three hundred miles across the prairie to attend this meeting, and represent the needs of his people. He wanted more preachers sent them. He did not want white missionaries, for his people did not understand the ways of the white man, and the white man did not understand their ways. He had nothing against the white man—he owed him a debt of gratitude for educating his young men, especially his interpreter—but he preferred as his missionary a full blooded Indian like Mr. Wm. Conner, who was a good man and a good missionary, and was greatly loved by his people because of the good work he was doing among them.

It was a very touching scene to see that old chief of a fierce tribe pleading with these converted Indians to send more missionaries to his people.

"What hath God wrought!" was my inward exclamation as I contemplated the scene and reviewed our work among these people.

I do not know how I can better give, in brief compass, a sketch of the work of our Board in the Indian Territory than to quote from our last report, written by Dr. Tichenor's graphic pen:

"The unsettled political condition of the tribes in the Indian Territory to which our work is confined, the heavy influx of white people, the rapid increase of the English language, that being the language taught in all their schools, renders our mission work there more and more like missions among our frontier population.

"The work of evangelization among them has been remarkably successful. There are within the territory fifteen associations, 189 ordained ministers, 66 Sunday-schools with 3,600 teachers and pupils, 207 churches and 12,961 baptized believers out of a population of about 180,000. Of this population about 60,000 are Indians, and the remainder white people or negroes.

"What they need most is development in Christian activities and in the arts of civilized life. Their school fund, which is larger per capita than that of any State in the Union, if properly administered, will tend largely to this result. The Board has appointed Brother Conner missionary to the wild tribes located in the western part of the Territory. About thirty missionaries are at work within this Territory and Oklahoma. The work done for these Indians by the Baptists of the South in the last forty years is one of the most remarkable in the history of missions. When they were carried beyond the Mississippi they had acquired scarcely the rudiments of civilization. As a consequence of their forced removal they were hostile to the white man, and especially to the white man's religion. The Creek Nation evinced this hostility by refusing to allow missionaries within its borders, and making it a crime to be punished by the judges, to worship the white man's God.

"The story of the suffering of that first band of believers among them, led by Joseph Islands, is one of the most thrilling connected with the history of modern missions. The love of Christ as exemplified in the lives of the missionaries and their converts broke down their hostility and repealed their laws against Christianity. Men like Slover among the Cherokees, Moffett and Smedley among the Choctaws, Potts and Buckner among the Creeks, gave their lives to the work. They were aided by many of their converts who followed their example, and the divine blessing in unwonted power rested upon their labors. Churches sprang up, schools were established, and civilization followed in the high-way opened by the gospel.

"Notwithstanding the war which desolated their land, swept away their homes and houses of worship, destroyed their property and uprooted their nascent civilization, leaving them at the close little else than their forests and their prairies, they gathered back about the debris of their ruined country and have rebuilded their churches and their homes, remodelled their tribal government into republics, have opened farms, clothed their prairies with thriving herds, builded towns, established schools, and are to-day prepared, if they so desired, to take their place in this Union of States. The world has listened with thrilling interest to the story of the power and progress of Christianity in the Sandwich Islands, where, in three quarters of a century, a nation has been brought from savagery into Christian civilization.

"We put the triumph of Christianity among the Indians by its side, and do not hesitate to say that the result of the forty years among them equals, if it does not exceed that done in the seventy-five years among the dwellers on the islands of the Pacific. Yet the one is the admiration of the world, while the other is scarcely noted. One was done at that distance which lends enchantment to the view. The other, alas! was done at our doors mainly by our Home Mission Board."

The American Baptist Home Mission Society has been for some years doing a good work in the Indian Territory and Oklahoma, and Indian University at Muscogee and several academies sustained by the Society are doing a noble work, and sending out wide reaching influences.

I came away more fully convinced than ever before that our Board ought to enlarge its work in the Indian Territory, and that the churches ought to afford us the means of speedily doing so.

The report on Missions recommended that the Association ask the Home Board to increase its work within their bounds, and that all of the churches be called on for contributions to help in support of this work.

In speaking to the report I especially commended this feature, and said: "Whether the old heathen maxim, 'The gods help those who help themselves,' is true or not, it is certainly true that *Mission Boards help those who help themselves*." Some of the contributions sent up from the Indian churches this year were liberal—e. g., Greenleaf church sent up nearly fifty dollars, and with proper training all of the churches of this Association will soon become self-sustaining, and will contribute liberally towards sending the gospel to the wild tribes.

I was obliged to leave Friday evening, but the meeting was to have continued all day Saturday and Sunday, or rather, according to their custom, all night Sunday, and adjourn at sunrise on Monday.

When President Conger and myself were about to leave, they arose and sang with a will the old song, "Say, brothers, will you meet me?" and the last one of the large congregation present pressed forward and gave us the parting hand.

By the way, I forgot to say that the singing of these Indian brethren was very sweet and inspiring. They have a Creek hymn-book which contains the old hymns, but they rarely use the books, as all seem to know the hymns, and everybody sings "with the spirit and the understanding," and the woods ring with sweetest melody.

I thanked God that I had enjoyed the privilege of mingling for a season with our Indian brethren, and came away with a profound impression of the grand work that has been already accomplished, and with a deep conviction that the Indian Territory and Oklahoma present to-day a magnificent field for most hopeful missionary work.—*J. Wm. Jones, Indian Territory, Aug. 19, 1893, in Home Field.*

Chauncey Depew makes a good point in the following. It would be well for the country if more men would take a similar view: "To many, success is a million of dollars. But every man who owns a home, and has secured an income by which he can live in it, no matter how frugally, that man is already a success. The only rule I can give for gaining success, is to stick, dig and save."—*The Baptist.*

Thousands and tens of thousands have gone through the evidence which attests the resurrection of Christ, piece by piece, as carefully as ever a judge summed up on the most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and fitter evidence of every kind.—*Dr. Arnold of Rugby.*

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...SHINGTON SPECIAL.

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...TH, Traffic Manager. ...ERS, Gen. Supt. ...VINDER, Gen. Man.

To the Churches of the Raleigh Baptist Association.

Dear Brethren and Sisters:—The next annual session of our Association meets with Mt. Moriah church, near Auburn, on the North Carolina Railroad, on Thursday, October 26th, 1893. It is earnestly hoped that every church in the Association will be represented with a good delegation. Let us pray for the presence and power of the Holy Ghost to be upon the body and all its deliberations.

The past year has been a very trying one to our missionaries and to the prosecution of the work committed to them, for we have not only been unable to extend the work as was desired, but have been compelled to embarrass the missionaries by failing to pay them as their needs required.

But the blessing of the Lord has rested upon the labors of His servants; and from every mission point and from every established church the good news has been heard of the outpouring of the Spirit. A house of worship has been built at one of the mission stations, and during a protracted meeting in August a number of souls professed faith in Christ, and now there is an organized Baptist church of nineteen members. The work at this point was begun in an old storehouse once used as a bar room? God be praised that the power of the gospel hath destroyed the works of darkness, and where sin did abound grace doth much more abound.

During the past year we have aided in sustaining regular preaching at Princeton, where they now have a good house of worship; at Pine Level, Sardis, Four Oaks, Avery's Mill, Hood's School-house, Blackman's Cross Roads, where a church has been built, and at Rocky Ridge Academy. These points have been served by Elders F. H. Poston, O. C. Horton and W. C. Nowell. These brethren have faithfully labored, in season and out of season, not only at these points, but wherever they have been able to collect the people together—in private houses, in school-houses, and in the open air. In encouraging prospects and fruitful indications the outlook was never brighter for our Association to cover all the destitution, formerly so broad and difficult to reach.

It remains for the churches to sustain this work, and we come to you, therefore, in the name of the Lord, and ask that you send a liberal contribution for Associational Missions by your messengers to our coming session, and that you instruct them to take no backward step for the year before us.

The following pledges were taken for Associational Missions at our last session. Let these pledges be fully met, and, if possible, increased: Apex, $15; Bethany, $3; Bethesda, $10; Bethlehem, $5; Carter's Chapel, $5; Cary, $20; Clayton, $25; Collins' Grove, $5; Ephesus, $10; Fayetteville Street, $30; Four Oaks, $5; Garner, $10; Good Hope, $3; Green Level, $25; Hepzibah, $15; Holly Springs, $25; Inwood, $5; Johnston Antioch, $5; Kinney's Creek, $5; Lee's Chapel, $5; Morrisville, $20; Mt. Moriah, $25; New Bethel, $10; Pine Level, $5; Pleasant Grove, $10; Princeton, $5; Raleigh Baptist Tabernacle, $100; Salem, $10; Sardis, $5; Selma, $50; Shiloh, $15; Smithfield, $50; Swift Creek, $5; White Oak, $10.

The following churches did not pledge a given sum, but the delegates promised that their churches would respond as liberally as possible, and send their contributions to the Association: Baptist Center, Corinth, Mt. Hermon, Reedy Creek, Whitestone, Leesville, Mt. Olivet, Samaria, Wilson's Mills, Clyde's Chapel, Live Oak, Mt. Zion and Shady Grove.

It is hoped that there will not be a blank in all the table of churches, but that we shall find all have come fully up to their part in this work of furnishing the gospel to the destitute sections in our own bounds.

Permit us to suggest that a thorough canvass of all the members of the church be made, so that all may have an opportunity to give something to the various objects, and that each member be asked to give to Associational Missions, Foreign Missions, Home Missions, Ministerial Education, and the Orphanage. We believe if the work of soliciting is done thoroughly and faithfully that we shall see great results.

May the blessing of the Lord rest upon the churches, and His Spirit fill our hearts.

For the Executive Committee:

N. B. BROUGHTON, *Chairman.*

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Prize Essays.

On the great need of better Sabbath observance by its professed friends. Jesus taught with special emphasis that many of both clergy and laity will not get to heaven. (Matt. 7: 21, 23.)

Anything breaking in secular thought, reading, conversation, work, travel, amusement, etc., may yet be found to be the point where professed Christians left the way. Worse still, their example in these things also lead others to ruin.

Not being heavy on the hands of the church so much Christian work on that day as their own spiritual health demands.

The Philadelphia Sabbath Association (1224 Chestnut Street, Philadelphia, Pa.) offers a first prize of seventy dollars and a second prize of thirty dollars for the best essays on the above not exceeding one thousand words.

All essays to be sent in by January 1, 1894, and accompanied by the writer's name and address in a sealed envelope.

Joe Jordan, a white man, has been arrested at Laurinburg, charged with burning the Methodist church there a few weeks ago. A man named Barefoot, also white, was subsequently arrested as an accomplice. Both men were jailed.

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

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MARRIED.

WALTERS—WINNINGHAM—On September 26th, 1893, at the residence of Mr. J. H. Winningham, Burlington, N. C., by Rev. John C. Hocutt, Mr. Frank A. Walters and Miss Bettie Winningham.

DIED.

BROOKS—Mrs. Mary E. Brooks, wife of Chas. H. Brooks, was born October 29th, 1859, and died at her home in Beaufort, N. C., Aug. 31st, 1893. At the age of eighteen she was baptized into the fellowship of the Beaufort Baptist church, and remained an exemplary member until her death. She left a husband and four children. J. D. MOORE.

LASHLEY—Mrs. Lydia Lashley, on the 17th of September, 1893, departed this life, aged seventy-four years and seventeen days. She leaves an only daughter, her husband and several children having gone before her. She professed faith in Christ in 1837 and joined the church at Shady Grove where she held her membership all her life. She was always ready to help the poor and gave liberally of her means to spread the gospel throughout the world.

"Weep not that her toils are o'er,
Weep not that her race is run,
God grant we may rest as calmly,
When our work, like hers, is done.
'Till then we yield with gladness
Our mother to him to keep,
And rejoice in the sweet assurance,
"He giveth his loved ones sleep."

R. J. BENNETT.

JONES—Death is no respector of persons, but claims for his own the aged and the young, the godly and the ungodly alike.

Sister Ellen Jones departed this life at her temporary home in Union, July 25th, 1893, in the fifty-seventh year of her age.

When thirteen years old she gave herself to Christ, and was to her death, a period of forty-three years, an active and consistent member of Mt. Tabor church. Thoroughly identifying herself with all church work, she loved her missionary society especially, and though her voice will be silent in its meetings henceforth, her name will remain on its membership roll.

Sister Jones was a great sufferer for many years. Frail of body—a victim of that fell destroyer, consumption—she was nevertheless bright and cheerful always, refusing to take her bed until a few months before the end. So sunshiny and hopeful was her life that, invalid though she was, she was a comfort and an inspiration to all about her.

Her energy was boundless and surprising. Twice married and twice a widow she knew what sorrow was. Raising her children largely without a father's help, she knew what trouble meant, and yet through it all her faith never faltered. There was no complaining beneath the chastening rod, but peaceful resignation, and patient, even cheerful, submission to the Father's will.

A few weeks before her death the old homestead was destroyed by fire. This was a sore trial and heavy loss, but like her other troubles only seemed to deepen her trust in Jesus and bring out the pure gold of her character. She died as only those who have loved, trusted and served Christ, can die. PASTOR.

JUSTICE—Amid the various duties and labors that make up this life, with all its pleasures and joys, we see and feel enough of pain and care to prevent us being wedded to this world. Perhaps no one who has tried the realities of the Christian life but has, at times, at least, said in his heart with the poet:

"I would not live alway, I ask not to stay,
Where storm after storm rises dark over the way."

An unconverted man cannot understand this; in fact, it is a wonder to the most confiding and expecting of his own children, how he can mingle our tears and our joys, how he can inspire our most triumphant anticipations, while our heads humbly bow before him, and our hearts bleed under his chastening hand. We have had quite an experience of this kind recently in the death of T. B. Justice, Jr., son of Rev. C. B. Justice, and grandson of the late Rev. T. B. (Uncle Butler) Justice.

Thomas was from infancy a bright, clear-headed boy, and his life was as free from reproach as any one we ever knew at this age. Naturally reserved in his manners, and retired in his habits, he was not, perhaps, tempted to engage in wild frivolities and rude sports so common among boys. Born of pious parents, surrounded with religious influences from his childhood, the subject of many prayers, and obedient to the divine call, he was converted and joined the Rutherfordton Baptist church, of which his father was pastor, when he was about ten years old, and has been an exemplary member of the same to the day of his death. He was a studious boy, and always stood well in his classes in school. He won the first medal given in Capt. Bell's Military Institute at this place. At Wake Forest College, in 1893, he entered the Freshman class. His reports show that he stood well in his classes there—in deportment, perfect. He was fully expecting to be at this time a member of the Sophomore class of the same school if the Father had not called him home. He had expressed a conviction that he was called of God to preach the gospel, and his friends were expecting to see him some day an ornament to his church and to his profession. But he who doeth all things well hath ordered otherwise. We humbly bow to him and say, "Thy will, not ours, be done."

Thomas Butler Justice was born Nov. 11th, 1871, and died Sept. 11th, 1893, aged twenty-one years and ten months. His sickness, which lasted about three weeks, was not considered dangerous, but just as we thought him relieved, a complication of diseases developed, and he was soon beyond our reach. He is gone, but we will see him again. Our kind Heavenly Father has graciously given his parents and the family such resignation as that to impress afresh upon the community the sublime realities of our precious religion. The call of Thomas to his reward has evidently been a benediction to this community.

Peace be with us till we meet again.

M. H. HOYLE.

Rutherfordton, N. C., Sept. 15, 1893.

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Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
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Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—King's Mountain Association, $34.82; Sandy Creek Asso, 51.20; Chapel Hill ch, 15.00. Total, 151.02. Previously reported, 4,438.70. Total this year, 4,589.72.

Foreign Missions—W M S, Fair Bluff, Robeson, $1.25; King's Mountain Asso, 147.15; Sunbeams, Lilesville ch, 1.43; Mis Soc, Kinston S S, 2.16; Sandy Creek Asso, 106.15. Total, 258.14. Previously reported, 3,969.36. Total this year, 4,227.50.

Home Missions—King's Mountain Association, $62 96; Mis Soc, Kinston S S, 2.00; Sandy Creek Asso, 49 97; W M S, Henderson ch, 4 80. Total, 119.23. Previously reported, 1,677.25. Total this year, 1,796.48.

Education—King's Mountain Asso, $36.50; Connaritsa ch, West Chowan, 5 00. Total, 41.50. Previously reported, 1,660.32. Total this year, 1,701.82.

Orphanage—Pine Forest ch, W Chowan, $5.00. Previously reported, 709.65. Total this year, 714.65.

Ministerial Relief Fund—Manly ch, Sandy Creek (thank offering), $6.75. Previously reported, 226 70. Total this year, 233.45.

Centennial Permanent Fund—Ladies' Mis and Aid Soc, Aulander ch, West Chowan, $15.00. Previously reported, 2,751.53. Total this year, 2,766.53.

J. D. BOUSHALL,
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Raleigh, Sept 30, 1893.

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A Michigan Miracle.

Between Life And Death.

A SINGULAR STORY OF A DETROIT MOULDER—A TERRIBLE BATTLE WHICH LASTED MONTHS—ONE OF THE REMARKABLE INCIDENTS BORDERING ON THE ROMANTIC.

(*From the Detroit Free Press.*)

Thomas Hagen was seated in a comfortable rocking chair at his cosy home, 1289 Russell Street, yesterday morning, when a visitor was announced. The gentleman arose and greeted the new comer with the grace of a diplomat, and as he opened up a conversation it was evident that Mr. Hagen was a person of more than ordinary intelligence. To his visitor the remarkable changes and peculiar career of this man was a source of much interest. The wonderful transformation in his appearance within the past two years is itself worthy of the study of a scientist. Mr. Hagen, a couple of years ago, was so weak and emaciated that to day he does not seem the same individual. Rheumatism was the cause of his terrible suffering.

He is a Detroiter by birth, having first seen the light of day in this city thirty-six years ago. When quite a boy he was apprenticed to the moulder's trade, and ever since he has followed this avocation. He is quite a prominent member of the local Stove-moulder's Union, and can be found nearly every Saturday night in attendance at the meeting of the order. About two years ago Mr. Hagen became seriously affected with rheumatism, the result of working in draughts of cold air.

"The shooting pains of rheumatism are actually, I believe, the most horrible penalties that can be inflicted on mankind. I can not begin to tell you of the agony I suffered. I had a thorough experience in the art of torture, and no matter what I used to ease the pain, it seemed as though I was doomed to greater suffering. I had a number of friends who took great interest in my case, and recommended numerous remedies, which I tried without avail. Nothing seemed to do me any good. I was under the care of several well known Detroit physicians, but their services were absolutely without favorable results. I was bedridden. Why, I could not move from one chair to another without assistance. Some days I would feel a little brighter than others.

"But presently another attack of that cruel rheumatism would strike me leaving me a veritably wreck on the barren shores of humanity.

"By accident I read two years ago a Canadian paper containing a remarkable story of a miracle at Hamilton, Ont. It was that of a man who was tortured almost to death by rheumatism. He was induced to use Dr. Williams' Pink Pills for Pale People. He was immediately cured. I doubted the truth of the matter at first, but thought I would try it. I had my people hunt all over town, but they could not find the pills at any of the drug stores. The only place they were then sold at was over in Windsor. Well, my relatives went over there and purchased a few boxes. Great Christopher! but my mind goes back in ecstasy to the change which immediately came over me after using the Pink Pills. I began to improve, and in a few weeks rheumatic pains left me, and in a short time I was able to be out and around. From that time I have been at work.

"It was not long after I secured the pills over at Windsor that I found they were for sale here in Detroit, at Brown & Co.'s, corner of Woodward and Congress, Michell's and Bassett & L'Hommedieu's Woodward avenue. I purchased them for fifty cents per box. I guess you can buy them now at almost every drug store in Detroit.

"I have recommended the Pink Pills to several of my friends around town, and although their cases were similar to mine, they have all been cured. There is nothing on the face of God's earth equal to them for rheumatism and other diseases. Until my dying day I will praise the pills for being the cause of my present happy contented condition."

Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale or sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

These pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold only in boxes bearing the firm's trake mark and wrapper, at 50 cents a box, or six boxes for $2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers a substitute in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

The State pensions this year will amount to $100,000.

NEWS OF THE WEEK.

State News.

The Burlington *Herald* has suspended for lack of patronage.

The Soldier's Home in Raleigh has now sixty-three inmates.

The People's National Bank of Winston resumed business on the 21st ult.

Governor Carr calls a State road congress at Raleigh, October 18th, during the State Fair.

Editor Deal of the Wilkesboro *Chronicle* has been appointed postmaster at Wilkesboro.

The property valuation in New Hanover county, including the city of Wilmington, is $8,260,000.

The nomination of Kerr Craig of North Carolina to be Third Assistant Postmaster General, has been confirmed.

Martin Parker, white, aged fifteen years, is in jail at Salisbury for robbing his grandfather, Edward Bame of $381.

The marriage of ex Attorney General Davidson of Asheville and Miss Sallie Carter of Raleigh has been announced.

A couple of Mormon preachers, are said to be working among the people in the southern part of Cabarrus county.

The Governor offers a reward of $200 for Walter James, colored, wanted for outraging a negro girl in Halifax county.

Mayor R. B. Kerner of Winston died at the home of his father in Kernersville on September 24th, aged thirty-five years.

The nomination of Hon. Chas. B. Aycock for District Attorney of the eastern district has been confirmed by the U. S. Senate.

North Carolina is awarded two medals for its forestry display at the World's Fair, and one for the exhibit in the mines and mining building.

Julian S. Carr of Durham has been appointed to represent North Carolina at the Congress of American Bankers at Chicago, October 18th.

Rev. E. M. Forbes the oldest Episcopal minister in North Carolina, died on the 25th ult., at Beaufort, in the eighty-third year of his age.

Among the new lawyers licensed recently by the Supreme Court we find the name of Mr. H. A. Foushee late teacher at Chowan Baptist Female Institute.

Two Newton firms have bought from the farmers of that section this season 2,500 bushels of peach seeds. The price paid was thirty-five cents a bushel.

Mr. Peter M. Wilson of Winston, one of the managers of the North Carolina Exhibit at the World's Fair, has accepted a $2,000 position under Gen. Cox at Washington.

J. L. Woodruff, a flagman, on the Asheville and Spartanburg railroad, was run over and killed by a train at Melrose on the night of the 20th ult,, while asleep on duty.

The Wilmington *Star*, the oldest daily paper published in the State, and one of the best published in the South, recently entered upon the twenty-seventh year of its publication.

The tobacco prize houses of J. W. Swift and Co., and R. C. Burton, at Durham were destroyed by fire on the 23d ult. Two cottages were also partially burned. Loss about $35,000.

The executive committee of the State Farmers' Alliance met in Raleigh recently and divided the State into eight districts for the purpose of perfecting what is termed the lecture system.

In Wilmington one day last week an eight-year-old boy, while playing with matches, set fire to his clothing and was badly burned. The boy's uncle in extinguishing the flames was also severely burned.

Near Bethania, Forsyth county, Friday week, three convicts attacked a guard, knocking him down, secured his gun and ran. The guard fired his pistol at them, killing Prather a white man. The two negro convicts escaped.

Governor Carr has appointed the following delegates to represent North Carolina at the Southern Inter-State Association at Chicago, October 11th: Dr. R. H. Lewis, T. K. Bruner, N. B. Broughton, J. J. Pittman and Dr. R. H. Speight.

Mr. A. S. Barrett, who is the inventor of a new paint known as "Barrett's Elastic Roof Paint," contemplates the erection of a paint factory in this city by January 1st, 1894. The plant will cost about $5,000, and will give employment to about twenty hands.—*Charlotte News.*

The *Wilkesboro Chronicle* says that Curtis M. Brooks, while under the influence of new brandy, shot his own twelve-year old daughter the other day, after first chasing her about the premises until she was exhausted. The weapon used was a shot gun, but it is not thought the wounds inflicted are dangerous.

On Monday night of last week, a large barn on Col. K. M. Murchison's plantation at Orton, was consumed by fire together with 4,900 bushels of rice, 150 bales of rice straw, a straw press and a rice thresher. Total insurance $6,850. Loss over and above insurance between one and two thousand dollars.

Mr. Alexander Stamper of Concord, while in Salisbury one night recently, was decoyed into an unfrequented place and there knocked down and robbed of a purse containing fifty-two dollars. The participants in the robbery were Walter Hess and two other young men. Hess was arrested and is in jail. The others escaped.

Work has progressed at a remarkably rapid rate on the State Deaf and Dumb School building in Morganton. The brick work on the main building, with the exception of the central clock tower, is about all completed, and the contractors are making good headway in putting on the slate roof. The main building will be all covered and closed in before cold weather.—*Morganton Herald.*

The Morganton *Herald* states that the Waldensian colonists are successfully operating a steam saw mill on their Burke county lands, and have recently purchased a shingle machine. On their ten thousand acre tract of land, there are fully seven thousand acres of virgin forest, with much white and yellow pine, oak and poplar timber. They expect to be heavy shippers of lumber from their station at Valdese, eight miles east of Morganton.

The Jonesboro *Herald* quotes Mr. S. A. Henszey, president of the Egypt Coal Mines, Chatham county, as saying: "The coal outlook at our mines is better than ever before. We have nearly completed and will have in use within sixty days a hoisting engine with a capacity of 1,000 tons in ten hours. The quality and quantity of the coal improve as we go down. The depth of the mine now is 800 feet. Competent mining engineers, after long and careful examination, say that we have 12,000,000 tons of coal. That is based on present openings and the specific gravity of coal, as furnished by State Chemist Battle."

The State Fair will be held at Raleigh, October 17th, 18th, 19th and 20th. Senator Vance expects to be present and make an address on the opening day, October 17. On the same day there will be a game of foot ball between the Wake Forest College and Trinity College teams. Besides a "Wild West" show and an Indian village, it is announced that there will be a museum of North Carolina's wild animals, a cylorama of the battle of Gettysburg, &c., &c. The Second Regiment band of Wilmington has been engaged to make music during the week. Several prominent State agriculturists have promised to make special exhibitions.

General News.

Count Torniello, Italian Ambassador to England, has resigned.

The Earl of Aberdeen, the new Governor-General of Canada, has taken the oath of office.

Minister Hannis Taylor, U. S. representative at the court of Spain, is reported to be seriously ill.

The Michigan train robbers who recently stole over $70,000 from a Mineral Range express, are in jail.

At Mt. Vernon, Ga., on Sept. 29th, five negro men, all murderers, were executed on one scaffold at the same time.

Yellow fever is spreading at Brunswick, Ga. More supplies are needed. The situation is represented as distressing.

Secretary Hoke Smith has appointed Mr. Josephus Daniels of North Carolina chief clerk of the Interior Department. Salary, $3,000.

The discovery of gold in paying quantities on a farm near New Canaan, Conn., has caused considerable excitement in that locality.

The Executive Committee of the World's Fair directors has definitely settled the closing of the exposition by deciding that October 31st shall be the last day.

President Cleveland, in a letter to Gov. Northern of Georgia, dated Sept. 25th, says that he is a friend of silver, but is opposed to its free and unlimited coinage.

At Florence, S. C., on September 25th, fire destroyed the Mansion House, the Methodist district parsonage, and the Episcopal rectory. Loss about $12,000; insurance, $8,000.

The Memphis *Appeal Avalanche* has made an assignment. The assignees are authorized to sell the newspaper and its franchises to satisfy preferred creditors in the sum of $81,000.

There is little or no probability of a vote being reached this week on the silver repeal measure now before the National Senate. The majority to all outside appearances are weakening.

Mayor Trout, temporarily exiled from Roanoke, Va., has returned to his office. The people have quieted down, and he received a very cordial welcome when his return was made known.

The Kansas City, St. Joseph and Council Bluffs road foiled an attempt to rob one of its passenger trains, killed two of the bandits and captured three others at Francis, Mo., on the night of the 24th ult.

From all accounts the Populists seem to be getting the worst of it on the stump in Virginia, but are making the most votes. However the regular Democratic nominees will all be elected. The Legislature will be close.

Cholera continues its ravages in Hamburg. On Sept. 26th a riot was caused in a suburb of the city by the attempts of the authorities to enforce the sanitary ordinances, and during the fight a policeman was killed.

A railroad deal of large proportions is about to be consummated between the Chesapeake and Ohio system and the Louisville and Nashville. The deal is thought to be that the latter-named system will buy out the former.

Many anarchists have been arrested in Vienna, and at Bruenns, the capital of Moravia, sixty-eight members of a secret society were recently captured. These arrests have revealed the existence of an extensive anarchist plot.

A million dollar fire occurred in St. Joseph, Mo., on the 25th ult. The stub of a lighted cigarette is said to have caused the conflagration.

Twenty-eight miners were drowned in the Mansfield mine near Crystal Falls, Mich., on the night of September 28th. They were working directly under the bed of the Michigamme river, when it broke through the roof of the mine.

Prof. J. Parris D. Steele of Illinois, died at the Providence infirmary in Mobile, Ala., on the 26th ult., aged sixty-five years. Prof. Steele was an agricultural author of national distinction, and for twenty-four years was agricultural editor of the Mobile *Register*.

At Barcelona, Spain, on the 23d ult., an anarchist attempted to kill Captain General Martinez de Campos and his entire staff by throwing a dynamite bomb. Gen. Campos, was slightly wounded, one member of the guard was killed and several others injured. Several arrests have been made.

At Calamity, Pa., on the night of September 24th, a Mrs. Reese was shot and killed by an anarchist for disclosing some of the secrets of the anarchists. It is reported that they had laid plans to go to Canada where they were to engage in an attempt to blow the Government buildings up. The murderer is in jail.

The one hundredth anniversary of the laying of the corner-stone of the Capitol at Washington was celebrated on Sept. 18th. President Cleveland presided and made an address. Other speakers followed, the principal one being Mr. William Wirt Henry of Virginia, a grand-son of Patrick Henry of Revolutionary renown.

The late ex-Secretary Hamilton Fish left several public bequests, one of them being $50,000 to Columbia College. The late Frederick L. Ames, on the other hand, whose estate is estimated to be worth $30,000,000, left no public bequest, although it is thought that his family may eventually make some liberal gifts to educational and other objects in his name.—*Watchman.*

Wilkinson's Warehouse.
OXFORD, N. C.

We desire to announce to the readers of the RECORDER that we are now ready for new tobacco. We have the largest corps of buyers of any market in the State, who buy largely on speculation and who hold orders in almost unlimited quantities for the leading manufacturers of the United States and foreign countries. These buyers authorize me to say to you all, bring on your tobacco, and they will pay you full prices for all desirable grades.

During my six years in the warehouse business, my trade has grown until now Wilkinson's Warehouse is noted throughout the Carolinas and Virginia for its high prices and good treatment. I have scores of patrons in far-off sections whom I have never seen, but they continue from year to year to ship me tobacco, and also induce their friends and neighbors to ship. One new shipper from a neighborhood often causes many others to ship. I want every tobacco grower who reads this to consider it a letter written to him personally.

Remember I run my own sales. I buy largely of all grades. I never stop bidding on a lot of tobacco until it has gone to its full value.

Don't pack your tobacco soft enough to cause it to lose its color.

We have cheap freight rates on all the railroads. We will have your tobacco nicely graded and tied up at a cost of 75 to 90 cents per 100. Write to us so we may keep you posted. Ship us some good tobacco at once and we will try to make you good sales.

Our Granville county friends will please remember that this is written to you as well as those of distant counties.

Yours to serve,
W. I. WILKINSON, *Proprietor.*

Union Meeting.

The fourth section of the Tar River Union Meeting will meet with the Baptist church at Mt. Hebron, Franklin county, N. C., on Saturday before the fifth Sunday in October, 1893, at 10 o'clock a. m.

The following queries will be discussed:

1. What shall be done with a member that refuses to commune?
2. Will believing and being baptized save a man without further effort on his part?
3. Is it right to let politics come in the church? and, if not, why do they do it?

On Sunday morning there will be a Sunday-school mass meeting. COM.

Increased Appetite
is one of the first good effects felt by users of Scott's Emulsion of cod-liver oil with Hypophosphites. Good appetite begets good health.

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is a fat-food that provides its own tonic. Instead of a tax upon appetite and digestion it is a wonderful help to both.

Scott's Emulsion arrests the progress of Consumption, Bronchitis, Scrofula, and other wasting diseases by raising a barrier of healthy flesh, strength and nerve.

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We are offering real bargains on all these goods.

Miss Maggie Reese
114 Fayetteville Street, Raleigh, N. C.
Next to F. A. Watson's.

A New Feature.

ARTISTIC
Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the grace and style of French-made dresses.

Specialties: Bridal trousseaux and wedding outfits. Samples sent and [illegible] given.

W. H. & R. S. Tucker
RALEIGH, N. C.

The Home Circle.

The Little Prayer.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows flutter go,
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years,
And linger with a dear one there;
And as I hear the child's amen,
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that trembling tone,
And, "Now I lay me down to sleep!"

By Eugene Field.

Do Your Best.

It is always a hopeful sign in any young person when he keeps constantly before him the purpose to do his best in everything which he undertakes. He may be poor in worldly means; his parentage may be very humble; his surroundings may be very uninviting; his natural endowments may be meagre; his early facilities for an education may be very limited; yet, if he resolutely determines to do his very best with all of the opportunities at his command, he will be quite likely to make a splendid success in life. Of course, he must expect discouragements. They form a part of the discipline of every life. They are frequently the precursor of noble achievements. The man who meets with no discouragements in his way is one who has no serious difficulties to encounter; and he who is not confronted with obstinate difficulties of some kind misses opportunities to show himself a man and a growing man. If Demosthenes had not met with rugged difficulties in his way, if he had not found gross impediments stalking in his path, it is more than probable that he would not have finally become the master orator of the age. Discouragements he doubtless had, but he met them with the supreme resolve that they should not conquer him,—he would conquer them and make them the servants of his success.

He did his best, and this meant the overthrow of every obtrusive obstacle, the mastery of every difficulty, the conquest of every impediment, the defeat of every discouragement. It meant the willingness to pay the legitimate price for a success which would be worth what it cost. It always pays one to do his best in any line of honorable endeavor. The reward comes in the consciousness of having done duty in a thorough manner, in the satisfaction of having made progress beyond previous accomplishments, in the realization of personal development and in the joy of having done good to others. Such an experience is unknown to him who does not habitually engage his best efforts in any line of service in which he may lawfully and righteously exert his powers. It is impossible that he who puts a slack hand to work and is a time-server should feel the thrill of satisfaction which comes through the consciousness of having done one's best in some sphere of honest labor. He knows nothing of that high joy which enriches and rewards that man who has bent every energy in the discharge of a duty which laid its reasonable claims upon him. He may have failed to perform that duty as completely as he desired to; there may be some sense of regret that he could not have done better, and yet the fact that he did his best furnishes a satisfaction and a joy which sweetly and surely repay him for his earnest, intense efforts. He realizes that it is far more creditable to him to have done his best, even if he seemed to make a failure, than it would have been had he performed the work in an aimless, perfunctory and slovenly manner.

The church and the world need the services of those who are eager to do their best in various spheres of labor,—in such spheres as they are qualified to act, or by best efforts, may qualify themselves to act. As to the church, they are needed in the prayer meetings, for they ought to pray there as best they can; in the conference meeting they should speak to the best of their ability: in the Sunday school they should, as teachers, do their very best, and as scholars they ought to put best interest in the lessons. Each school should strive to be the best in the neighborhood or in the town, and this means that each teacher and each scholar should feel that only as they individually seek to do their best will they as a school attain conspicuous advancement. And every pastor, should be content with nothing short of doing his best, in the whole round of duty. Slovenly sermonizing is to be vigorously condemned and an indifferent delivery should not be tolerated. And every writer for the press both secular and religious, should make strenuous endeavor to do the best possible work. It is those who do their best that come to the front and receive best rewards.—*Christian Secretary.*

For Debility,
Use Horsford's Acid Phosphate.

Dr. W. H. Holcombe, New Orleans, La., says: "I have found it particularly serviceable in treatment of women and children, debility and loss of appetite."

[illegible] in woman not their beauteous [illegible] win my [illegible].—*Shakespeare.*

[illegible], druggist, Raleigh, N. C., [illegible] Liver Pellets for constipation, sick headache. Small, mild, [illegible] pills 25 cents.

Candy-Making and Candy-Eating.

"I am told," said a cynical gentleman, "that confectionery is made, put up and handled entirely by girls and women, but I do not believe it. From what I know of women, I infer that if the preparation of confectionery were completely in their hands, none of it would ever reach the public. It would all be eaten up." This cynical person, like most cynics in their judgment, ignored an important characteristic of human nature. It is this, that liberty is often one of the best means of regulation.

In most establishments where confectionery is manufactured, the female employes, when they begin their services, are told to eat as much candy as they like. Their employers even show a solicitous interest that they shall consume as much as possible.

"You are doing very well," said a superintendent in a candy-making shop to a girl who had been in his employ for a day or two, "except in one respect—you don't eat candy enough. Unless you can eat more we shall have no confidence in you."

Thus encouraged, the girl ate a great quantity of various sorts of confectionery the next day—and never wished to eat any more as long as she lived.

This is the secret of the free permission. A new employee, set down in the presence of so much sweetness, and free to help herself, consumes too much for her palate and digestion; disgust follows satiety, and from that time forward the candy-maker is content to let her confections pass through her hands without tasting them.

In Russia, where repression rather than freedom is the order of the day, a different practice, and apparently a cruel one, prevails in the confectionery establishments. The girls employed there are never permitted to taste the candies; and in order that they shall not do so secretly, a sort of moral muzzle is put on them.

They are made to sing incessantly, when at work, a song specially composed for the purpose. Any young woman who interrupts her singing for an instant is at once under suspicion, and is watched.

Of course the employees, in such circumstances, are continually tempted to eat the candy, and their torture is made the more like that of Tantalus by the words of their song itself, which are in praise of the sweetness and deliciousness of the candy they are handling.

They learn to sing on ceaselessly and indifferently, but it is said by those who have been much in these Russian candy-shops that the girls' utterance occasionally becomes singularly thick.—*Youth's Companion.*

The Model for Good Women.

What an obstinate, curious set we women are, to be sure. We do not like to be called strong minded because the frivolous ones among us regard that state of mental being as incompatible with style, and yet we would resent very vigorously the assertion made by any one that we were weak minded. Of course we would, yet what do we want? Is there any half way term suggestive of just that correct balance that we are anxious to acquire?

Perhaps no word aptly fills the bill, but the state can be acquired, and it will repay us for any little sacrifices we may be compelled to make or real work that must be undergone to reach it. No man admires a woman whose intellectuality makes her forget all about the most becoming arrangement of her hair, nor does he fancy the extremist who regards books as of secondary importance to personal beauty and whose every remark is punctured by the comma, semicolons and periods of self praise, fashion comment and inane small talk.

There is a happy medium that combines wit and wisdom with womanly grace that does not air its superiority and that is not above a desire to please by both mental and personal attractiveness. That is the type to copy. Become less of extremists, ye great world of women, and your lives will be longer, your homes happier and your souls more tranquil in the serenity of a combination of strength and weakness, self reliance and dependency, that makes you far more winning than if you are given over entirely to one side or the other.—*Philadelphia Times.*

A Sedentary Occupation,
plenty of sitting down and not much exercise, ought to have Dr. Pierce's Pleasant Pellets to go with it. They absolutely and permanently *cure* constipation. One tiny, sugar-coated Pellet is a corrective, a regulator, a gentle laxative. They're the smallest, the easiest to take, and most *natural* remedy—no reaction afterward. Sick headache, bilious headache, indigestion, bilious attacks, and all stomach and bowel derangements are prevented, relieved and cured.

A "COLD IN THE HEAD" is quickly cured by Dr. Sage's Catarrh Remedy. So is catarrhal headache, and every trouble caused by Catarrh. So is catarrh itself. The proprietors offer $500 for any case which they cannot cure.

Where the Secret Lies.

Few families realize that they hold their guests at their mercy; they almost never remember that when the visit is ended they are decidedly at the mercy of the guests. The truth of the first statement is obvious, for the comfort and happiness of the guest depends upon the host—and the host in this case is no individual of the family, but the family taken collectively. The force of the second statement may not at first be apparent, but its truth will be recognized when we remember that we have furnished the departed friend material for several hours of conversation. The happenings of the visit and the impressions of the family will be minutely rehearsed; and it is in this latter particular that the second truth applies. We should, therefore, see that the impressions are not against us.

Under the admirably appropriate title of "Family Co-operation," a writer in a recent number of *Harper's Bazar* speaks interestingly on the same subject. Two families are compared in these words: "A lady returned from a long and pleasant visit wrote to one of her late entertainers: 'Each of you singly has some special charm. United you are irresistible.' Another lady returning from a visit to another family who knew all the members and circumstances of the latter family, remarked to an intimate friend: 'Each one of the Blanks taken separately has good and even charming qualities, but taken together they are dreadful! I shall never visit there again.' The difference between the two families lay in the fact that whereas the members of the first all worked unitedly to make their guest's visit a pleasant one, those of the other worked for the same end conflictingly." Here is the real secret of successful entertaining. The co-operation of the family in that, as in all affairs of the home, will produce the best results. If we are to be at the mercy of our guests, surely it is for our interest to make them carry away the best possible impressions; and only by undivided, unselfish efforts toward a common end can this result be accomplished.—*C. E. Cook, in Boston Budget.*

BEAUTIFUL SLEEP—is an expression used for *sound sleep.* Nothing is so gratifying to the nerves, heart, and head, as perfect sleep—a companion of good digestion and a healthy liver. A *tired* digestion fails to assimilate, or take care of, the food we eat. Something bracing or invigorating is needed for the liver, stomach, and intestines.

This is where you will find Dr. Pierce's Pleasant Pellets do the most good. They are tiny, sugar-coated pills, scarcely larger than mustard seed, made of concentrated botanical extracts. These "Pellets" are easily dissolved in the stomach and absorbed into the blood, stimulating a flow of bile from the liver, and arousing to activity all the glandular secretions. Thus they act in *nature's own way.*

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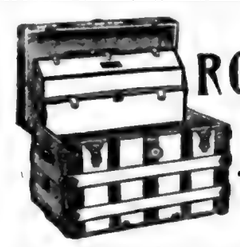
When you have Catarrh, use the *sure* remedy—Dr. Sage's. $500 for an incurable case.



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IN THIS comparatively enlightened age it is difficult to imagine how men can be so blind to the baneful effects of war, and especially of civil war, as to be enticed or forced to engage in the practice of it for anything short of human life and liberty. And yet the traditional war cloud, although only of the size of the proverbial man's hand, has never disappeared from Europe's political sky. The people of that continent have not been in a state of perfect ease and security for a quarter of a century, though they have grown accustomed to suspense, and have learned to listen to the tramp of soldiery, and to hearken to the call of their rulers for additional army taxes, until their business interests are little affected. Three of the mightiest nations of the earth are threatened daily with a contest, the like of which has never been seen. France, Germany and Russia maintain the most enormous armies that have been mustered since the days of Xerxes, and in equipment, training and skill, their equals cannot be found in history. Should the armies of the two former nations meet, a loss of life would result, which neither of them could replace in a century,—and for what? Most probably to secure two small districts, Alsace and Lorraine, by name, that could be purchased with half the money that has been wrung out of the bone and sinew of the subjects of France and Germany to sustain these great armies. Such a spectacle—such uncalled for and unnecessary marshalling of forces, and maintenance of armies at the expense and oppression of the people—is a shame upon our boasted civilization, and a disgrace to a world in which Christ once lived, and which is to day abundantly supplied with the blessed record of his life and the divine precepts which fell from his lips. The greed of France, Germany and Russia is costing these nations far more than can possibly be gained, and if continued, will cost them their existence as monarchies.

IF OUR readers were careful in their perusal of a recent missionary letter in the RECORDER from Brazil, they should not be doubtful as to the cause of the incessant rebellions that have characterized that country for the last five years. The letter said that the country was Roman Catholic in religion, and absolutely fiendish in the daily practices of its people. The most awful crimes are committed among them daily, but the priests have nothing to say to the contrary, because what little conscience they have tells them "the pot shouldn't call the kettle black." The priests are no better than the people. Neither have religion other than that which revels in lust and despises honest manhood. Such has been the history of all countries over which the Catholics have had absolute jurisdiction. Their religion has never been known to elevate man or to honor God. There is no reason why the Brazilians should not be quite the equals of the people of the United States, otherwise than the fact that they are descendants of the Catholic settlers, and that their lives are controlled by the influence of the priests of that church. "Like priests, like people." It is an old saying, but it is as true to day of Brazil as it has been through the centuries

ALTHOUGH the past summer has been far more than usually severe to business interests, and has chronicled an enormous number of deaths from storms, railway accidents, and crimes, we yet have reason to thank God that we have been spared the terrible epidemics of cholera and yellow fever, which have so seriously threatened us during the last two summers. At the present writing our coasts are absolutely free from the former dread disease, while the number of its victims is increasing abroad, and the latter has gained an insecure foothold in only one of our small Southern towns. And as the winter months are not favorable to the existence of either of these scourges, we may rest assured that no important loss of life will result from them this year. Much of the credit for this happy consummation of the threatened invasion is due to our excellent system of quarantine and the watchfulness of our health officers. "An ounce of prevention is worth a pound of cure," and cleanliness is the only preventative of these most fatal diseases. By this means we may always escape a wide-spread epidemic, and no one will deny that cleanliness should be among our first duties, whether an epidemic is threatened or not; for it is as necessary to the good health and prosperity of our cities as well as of the individual citizen.

THE alarming increase of crime, and especially that of suicide, in our larger cities during the past few years, has excited the interest and investigation of the scientists and statisticians, and they have brought forth some curious information. The causes of suicide are varied, and cannot be defined. One man takes his life on account of intense grief, another because of a toothache; one may be bankrupt, disgraced and ruined, and another throws his life away on account of disappointment in some careless girl. But these are not the great causes. They may be the apparent causes, but underneath them lies the secret. It is the life we lead. Statistics show conclusively that the more civilized a nation is, the greater is the number of suicides within its limits. To the African it is a new idea; while to the Germans, the most learned and progressive of people, it is a more common occurrence than to any other nation on the globe. Learning and knowledge and inventions make life crowded, increase our necessities, and make them harder to obtain. To day we live and see and think as much in a day as our grandfathers did in a week. Our struggles for existence against an ever-increasing tide of fellow-strugglers would kill a less hardy race, before life was fairly begun. The young man of to day must study and work unceasingly, or be engulfed in the tide; he has no time for reflection; his life must be one of ceaseless action. Scorning the well-beaten paths of his father to success, he consumes in an hour the oil of the lamp which should have burned throughout the night. And yet it is a necessity. Others will work if he doesn't, and his existence will be comparatively more burdensome than theirs. He must learn, he must struggle; although if his body is weak, or his nerves unstrung, he is liable to fall in the beginning by his own hand; he thinks it better than to be trampled under the pitiless foot of the world throughout his life. It is hard. We live too fast; but the times demand it. The fittest will survive, but in the struggle many a noble man must fall, because his health will not sustain him.

The Determination to be Rich and its Perils.

BY REV. J. W. CARTER, D. D.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—1 Tim. 6: 9, 10, 11.

To be rich is a solemn responsibility. Hundreds of millions of men and women, who desire wealth and perhaps mourn because it does not come to them, have no thought of the enormous responsibility which it would bring. They think of the comforts they might secure, of the display they might make, of the pleasures they might enjoy, of the good time they might have, of the power they might wield, and of the various things which they might do. But no thought of the vast responsibility which wealth would impose ever enters into their minds. But the fact is that wealth carries with it a tremendous responsibility. God watches every dollar that we possess or control. We must give account to him for the use to which we put it. It is likely that most of us have quite as much as it is best for us to be responsible for.

To desire to be rich is a great temptation. When a person is possessed by a gnawing and restless desire for wealth, it is certain that he will be tempted to do many things which will be unlawful, or immoral, or inhuman, or unmanly, or unchristianlike. If we would escape bitter temptations, we must not give ourselves up to the burning desire to possess wealth.

To determine to be rich is a fearful peril. The man who resolves that, whatever else he may be, he will be rich, exposes himself to great dangers. He is in danger of hardening his heart, of damaging his soul, of blighting his life, of wrecking and wasting his manhood, of selling himself to the devil for a trifle, and sending himself to perdition.

Our text is God's warning against the too ardent desire to be rich: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." We are taught that many perils arise from the determination to be rich and from the love of money. Let us glance at some of them:

1. There is *covetousness*. But what is covetousness? The root meaning of the word is "have more." A man who always wants more is covetous. Those who want more when they haven't enough, want more when they have enough, want more when they have more than enough, are covetous. Those whose craving for more is so great that they rob God and humanity that they may have more, are surely covetous.

Scripture teaches that covetousness is a dangerous and deadly sin. In Luke 12: 15, Jesus said: "Take heed and beware of covetousness"—beware of it, for it is a dangerous thing. He also said: "A man's life consisteth not in the abundance of the things which he possesseth." It would be a great blessing if all the people of our country, the young and the old, the rich and the poor, would understand that the value, the success and the happiness of life do not depend upon wealth. A man may be poor, and yet his life may be wide and deep, full and high, true and pure, noble and Christ-like, or he may be rich, and yet his life may be narrow and shallow, debased and vile.

Our Lord also gave his disciples a parable to illustrate the nature of covetousness. He said, "The ground of a certain rich man brought forth plentifully." Finally, his harvests were greater than his barns. His crops were so large that he had no room to store them away. Then he had a rare chance to feed the hungry, to clothe the naked, and to contribute largely to the Lord's kingdom; but he did nothing of the kind. He said: "This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods." It is not said that that man was a thief or a gambler. There is no record that he was a coarse, vile man. It is not even stated that he was dishonest. He was simply a selfish and grasping rich man. If he was living now, perhaps he might be a member of one of our churches. But the Lord said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Christ added, "So is he that layeth up treasure for himself, and is not rich toward God." Every man who lays up treasures for himself and is not rich toward God is like that godless and doomed rich man.

Covetousness is a *growing sin.* Its nature is to expand, develop, and become more absorbing and fascinating. The worst of it is that the man who is its slave may not be conscious of the growth of his greatest sin. As wealth increases, benevolence should also increase. We should contribute to Christian objects in proportion to our ability. But is it not a fact that some Christians who are now rich, do not give as much in proportion to what they have, as they gave when they were poor? We have seen men who, when they were in moderate circumstances, were earnest workers for Christ; but when wealth came, they withdrew from the activities of the church, and were worth less to the kingdom of Christ than when they had less money. A pastor in his note-book has left a record of a woman who, during much of her life, was poor. But she was a devoted Christian, and always had an offering to every good cause. A friend who once called upon her for a contribution to a worthy object was startled when she gave him a guinea. He told her that it was too much, but she said that the Lord had been good to her and the contribution was no larger than she ought to make. Not long afterwards a large legacy came to her. Then she was rich; but from that time her benevolence began to decline. After some years the friend who was surprised when she gave him a guinea for a good object, called upon her for another contribution to the same object; and she surprised him again by giving only a shilling. He kindly reminded her that when she was poor she gave a guinea, but now when she was rich she gave only a shilling. "Ah," said she, "the trouble is all with my heart. When I had a shilling purse, I had a guinea heart; but now when I have a guinea purse, I have only a shilling heart!" Is it not true that in many an instance the heart grows smaller as the purse grows larger? The Christian who allows himself to become covetous, errs from the faith, and in the end pierces himself through with many sorrows.

We are taught that covetousness is idolatry, and that every covetous person is an idolater. He is a worshipper of mammon instead of God. He is as truly an idolater as if he were a heathen bowing down to an image of gold or sliver, of wood or ivory. In I Cor. 6: 9, 10, we find that the covetous man is classed with idolaters, adulterers, thieves, drunkards, revilers and extortioners, and are told that he cannot inherit the kingdom of God. One of the great dangers with which the love of wealth threatens us is covetousness.

2. Another peril which arises from the love of money, and the determination to be rich, is *selfishness.* It is one of the commonest sins in the world. It is inherent in human nature. We meet it everywhere. It is a sin against which we should watch and pray all the time. But those who determine to be rich do not resist selfishness. It is natural for them to seek wealth without regard to the rights of others. They have an exaggerated idea of their own interests and too low an opinion of the interests of others. Their great desire is to be rich, whatever may be the effect upon themselves. They throw themselves into the widening and deepening stream of selfishness, and float onward and downward toward ruin. God hates selfishness. How various are the methods by which he reproves it! When reverses come to us, or when we meet with disappointment, or sustain losses, we may hear the voice of God in the events of life warning us against the deadly evil of selfishness. Often the same event which brings loss to me conveys benefit to others. The same rain which spoils one man's hay makes the potatoes of his neighbor. The same rise in the river which floods the lowlands and ruins your crop opens a way to the market for the lumber and coal of others. Does not God by his dealings with us speak to us and say, "Do not be selfish? Others have rights as well as yourself, and are entitled to room in the world as well as yourself."

It seems to me that the most striking trait in the character of Napoleon Bonaparte was his colossal selfishness. His genius was great and dazzling, but his selfishness was greater still. Perhaps he was not naturally cruel, but he would perpetrate extreme cruelty to gratify his desires. He would trample upon kingdoms and outrage the hearts and lives of millions to accomplish his plans. Surely God rebuked him. In his fatal Russian campaign he led a great army of half a million men into Russia, but he came out with only a hand full. When scores of thousands of his brave soldiers were lying stiff and frozen on Russian highways, or in dreary Russian forests; and when scores of thousands of others were languishing in Russian prisons, was not Napoleon taught that if he did not regard the welfare of others, God did? even the feeblest are precious in his sight.

3. We now come to another evil which springs from the determination to be rich and the love of money: it is *haughtiness.* When men value wealth too highly, when they attach too much importance to it, the possession of it produces elation and inflation. Because they have money, they assert themselves in ridiculous and disagreeable ways. They assume a swaggering superiority and are disposed to think that they are made of a finer quality of clay than that of which others are composed. Probably they are overbearing and domineering. They look with contempt on the struggling poor, and are ready to think that it is a reproach to a man or woman to work for a living. In all this they display a pitiful weakness and commit a grievous sin. Perhaps you ask what class of church-members are most troublesome. I will try to answer the question. In my judgment the most troublesome of all members of the church are those who have some money and no religion. If they have wealth *and* piety, it is all right. If the grace of God keeps them humble and spiritual minded, we may thank him that they are rich. Their wealth will not be a curse to them, and will be a blessing to others. But if they have money *without* piety, they will probably be rude and overbearing. They may think that they have a right to rule the church for their own gratification without regard to the glory of God. Sometimes they seem to think that the pastor is their menial; that he must cater to them; that if he exhibits any manliness or independence, it is an insult to them; and that they have a right to discharge him as they would a cook from their kitchen. I can say for myself that I have never suffered from this affliction; but better men than I am have had to endure it.

4. Another peril which comes from the love of money and the determination to be rich is the *temptation to dishonesty.* When men decide that they will be rich, they are surely tempted to be dishonest, and there is fearful danger that they will surrender to the temptation. Often they practice falsehood. They declare that what they have to sell is worth more than it really is, and insist that what they wish to buy is worth less than its fair value. They want to buy all that they purchase for less than its worth, and desire to sell all that they have to sell for more than its value. Their object is to make money at both ends. Frequently they resort to trickery and fraud and in many instances they introduce and practice gambling methods. Dealing in futures is simply a form of gambling, but how common it is in our country! It would be impossible to number the lies that are told in business, or the dishonest deeds that are committed; but every one of these lies and every dishonest act is prompted by the inordinate love of wealth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

5. But there is still another peril which springs from the determination to be rich. *It is the passion for wild speculation.* Multitudes of men are not content to win wealth gradually as their fathers did. Their object is to pass from poverty to wealth at a single bound. It seems to them that the methods by which many a fortune has been honestly acquired, are too painful and tedious. They rush eagerly into all kinds of speculations. Many of them give themselves up to the work of manufacturing and nursing booms. They strain their ingenuity to invent new methods of cheating others and getting gain for themselves. But all this unhealthy excitement leads to disaster and ruin. The laws of trade are as fixed and immutable as the laws which govern the flowing and ebbing of the tide; and when we violate the laws of honorable exchange and business, the penalty must be paid. The speculation, the over-trading, the extravagance, and the general financial recklessness, disturb values, unsettle prices, derange business, create distrust and cause panic and disaster. I do not deny that bad legislation and other legal causes may produce financial depression; but in my judgment, the moral causes to which I have referred are far more potent in producing depression than the other causes about which so much is said. Different men have different explanations of the panic through which we are now passing. Some say that it is caused by the high tariff. Others say that it is caused by the wide-spread fear that the tariff will be reduced. Others say that the cause is found in over-abundance of silver. Others say that we find the true cause in the failure of our government to establish free coinage of silver. Others say that the Sherman silver law has done it all. Still others say that the panic is caused by our banking system. But I give it as my opinion that the most potential of all causes of financial crash and ruin are the recklessness and wild speculation which have been so prevalent in this country. Within a little more than half a century our country has been visited by four great panics, besides a number of smaller panics. In 1837 there was a period of wide-spread financial ruin. It distressed the people severely for some time. It came when the tariff was low, when we had all State banks and no National banks, and when there was unrestricted coinage of gold and silver. Twenty years afterwards, in 1857, there was another great national panic, when nearly all of the banks of the country suspended payment, and the cry of distress was loud and bitter. That panic also came when the tariff was very low, when we had all State banks and no National banks, and when there was unrestricted coinage of gold and silver. Sixteen years later, in 1873, there was another financial crash. We had "Black Friday," followed by a long succession of disasters. Depression and suffering were almost universal. But that panic came when the tariff was high, when we had all National and no State banks, and when silver had just been demonetized. Now when twenty years more have passed away we have another of these periodical financial convulsions. Again, the country is visited by a season of general distress; and the present panic comes when the tariff is high, when we have all National and no State banks, and when we have large but limited coinage of silver. Surely the history of the country proves that financial prosperity is not secured and maintained merely by tariff regulations or banking systems, or conditions of silver coinage. But each one of the four great panics that I have mentioned was preceded by a period of wholesale recklessness and gambling. When extravagance prevails, when the mass of the people live beyond their income, when speculators plunge recklessly into [illegible] ventures, when thousands of men are in business on borrowed capital; and when [illegible] everybody is in debt, the condition [illegible] cial panic exists, and it is only a [illegible] time when it will come. People [illegible] financial system which will [illegible] speculate, and gamble, and [illegible]

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The Biblical Recorder.

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REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

THE RAINY DAY.

This expression with many is synonymous with a gloomy day. It depends very much upon one's surroundings, the circumstances in which he is placed, and the frame of mind in which he finds himself, whether the rainy day is regarded a blessing or a misfortune. The rainy day is an educator. It has its blessings as well as its drawbacks. Let us notice some lessons it may teach:—

If often reminds us forcibly of the value of time and the worth of lost opportunities. The man who has let many bright sunny days pass without properly using them, is forcibly reminded of the folly of neglecting the proper use of his opportunities by the coming of the rainy day. If he attempts work on such a day that could easily have been done some other day, he is soon forcibly reminded by his bodily discomfort that Solomon was right when he wrote, "There is a time for all things," and some of his pungent sayings about the slothful man. The man who generally frets most on the rainy day, and deplores his enforced inaction, is apt to be the man who has not properly used the days when action was not only possible, but a duty. We should all be reminded by this that it is as the old proverb has it, wise to "make hay while the sun shines." The same idea is repeated, with a deeper meaning, in the language of Scripture, work "while it is day; the night cometh, when no man can work." There is no lesson we would more earnestly try to impress upon the minds of our younger readers than this: Try to realize the value of time, of youth, vigor, and strength, and withal the preciousness of present opportunities. In our youth we are sowing what we shall reap by and by. How important that young men or women give themselves to the Lord in the days of their youth. Does your pathway, young man, while walking the ways of sin, seem bright?—the rainy day is coming when that pathway will be dark, and you shall wander through the mist and the tempest. If you continue in that way you will not only wander through the mist and the tempest, but the shadows about you will grow thicker and deeper, because you will have no hope or faith to sustain you. Turn from that way. The happiest people are Christians, whether they are young or old.

Again, the rainy day is a forcible reminder of the necessity of that wisdom which makes provision for the future. Christ's words, "Therefore take no (anxious) thought about your life, what ye shall eat or what ye shall drink," was addressed to Christian people, and applies more to the temporal wants of his disciples. He often impresses Bible readers, saint and sinner, with the importance of making provision for the future of their souls; "Lay up for yourselves treasures in heaven," &c.; "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh;" the parable of the "unjust steward," and many other passages in his Holy Word, forcibly remind us of the importance of being ready at any time for our summons from this state to that which awaits us.

The farmer who has his farm matters in good shape, his farming implements under cover, his stock comfortably housed, can enjoy the rainy day. So the man who has made peace with God, through faith in Christ, is prepared for the rainy day of sorrow, of affliction, or disappointment. He is prepared to be laid aside, if it is the Master's will, from the active duties of life, and sit patiently in the gloaming of life's day, waiting for the call of the Master to come up higher. Happy is the man who can face the future without fear!

Again, the rainy day may be an unmitigated blessing. When the earth has long been parched by the sun; when vegetation is drying up; when fountains and streams are failing; how man and beast cry to God for the life-giving water! So when we have wrought faithfully in the vineyard of the Lord, when from one cause or another we rest for awhile; we are conscious that such seasons are unmixed blessings to us. These are seasons when we have sweet communion with God. We have time to think of mercies past, and examine our faith and hope for the future. These are seasons when we can burnish and repair our spiritual armor, so when the conflict is renewed we are found truer and doughtier than before. As the earth is refreshed for many days after the rainy day, so the Christian is strengthened for days and for years to come by seasons of close communion with his God.

The rainy day is coming in the lives of all of us; but as we have before intimated, it depends upon how that day finds us as to whether we will enjoy it. "Let your loins be girded about, and your lights burning," said Christ to his disciples, and this attitude certainly implies *work*, and readiness for his coming. We should be up and doing, redeeming our time, and using our opportunities wisely; and whatever the future may have in store for us, whether our rainy day be long or short, we can find exceeding comfort in the hope that we shall be among those of whom the Lord spoke when he said, "They shall be mine in that day when I come to make up my jewels."

THE VISITING PREACHER.

Such is the name given to the pastor, or the evangelist, who comes to a church or community to assist the pastor in a protracted meeting, and at times for other purposes. The visiting or assistant preacher is a useful man. We need him; he is very useful to our pastors. Some of our best and most consecrated preachers often render such service. Many of them are wise and discreet brethren, and they work with the pastor finely, and the meeting is often a success. But it is not always so. The visiting brother not only has faults, like other men, but they sometimes come to the front, and the meeting is seriously crippled, and the pastor worried and troubled not a little. One most common reason why it is so, results from the fact that the visiting brother wants to run everything, church, pastor, community, and all. If the visiting brother is a distinguished evangelist, and has made protracted meetings his study, the pastor of course can give him, if he thinks best, almost entire control of everything. We doubt the wisdom of this; but if it is done, do let the evangelist show such regard for pastoral and church authority as not to abuse the power temporarily committed to him. But it is often the case that the assistant preacher is only another pastor. In this case, it is in exceeding bad taste for him to claim, or attempt to exercise, too much authority. Usually it is best for the pastor to tell his assistant just what he wants him to do in the meeting, and what he (the pastor) expects to do. When the pastor mentions his plans of work, by all means let the visiting pastor comply strictly with them. If he thinks he can improve them, let him always confer with the pastor in private, and thus allow suggestions and modifications to come from him.

Now, in plain English, the visiting preacher sometimes pursues quite a different course from this. He soundly lectures the church for their supposed or real want of preparation for the meeting. He has the stoves taken out, windows altered, carpet taken up, additional lights, pulpit lowered, sexton overhauled, etc., etc. All these strange and unauthorized doings reflect on no one so much as the pastor, and all real enjoyment of the meeting on his part is crippled by the antics of his assistant.

Another cause is, that the visiting pastor from the very beginning of the meeting may give way to the temptation to covet his brother's pastorate. Now don't hold up your hands in holy horror, for some of you have been guilty of this very conduct. If so, never repeat it. Would you go into the home of your brother pastor and plot against the peace and happiness of his family? You have about the same right to go to his aid in a meeting and use your opportunity to loosen his hold upon the love of his people, and lessen his hope of successful work among them. "Go and sin no more."

GOLD, GREED AND GOVERNMENT.

Money was once used solely as a medium of exchange, and was sought and valued only as such. The farmer calculated on the number of bushels of grain that the ripening harvest would yield and the amount of live stock that roamed over his pastures, rather than the price they would bring, or their money value. If he needed anything that he couldn't produce, or if his stock of provisions were short of anything, he exchanged his products for it. There were no "money crops" then. They were times of peaceful, happy, content. Mortgages were not known. Legislation and politics had little influence on business affairs, and were resorted to only in event of war. Each man's worth was measured by natural methods—a man was what he made himself; his products returned their true value, and dishonesty never paid. As long as the land wasn't threatened by invading armies, the citizen had no need of a central government. He was independent.

But population increased, and greed attacked the race. Ambition for power found a place among the formerly contented and prosperous. Men were not content to live according to their work; they sought to get rich suddenly, and they knew that imposition and dishonesty were their only means. A central government became necessary to protect the peaceful citizen from his brother. A thousand statutes became necessary. And it was the devil that made them necessary; it was the devil that made a strong, central, organized government necessary, and he showed the necessity before five people inhabited the earth. Covetousness, greed of gold, and ambition for power are his most active instruments to-day, and were it not for the one, central government could be dispensed with. Were men honest, or were the great majority honest, and content with their share of the world's goods, and satisfied to use no more than each creates, there would be little use for a strong government, and mortgages would be unknown.

Increase in amount and diversity of products along with the increase of the earth's population, has made our necessities so many, that the old system of barter and exchange would be impracticable, but there are none who will claim that there would be need of our present intricate financial system. These never will be necessary—not even to protect us from the dishonest, whom, it seems to us, they favor now.

Would to God that the rising generation could be made to realize that the power and glory of this existence are fleeting, and never satisfying; that there is only one path that leads to true and lasting happiness, and that is in the service of the Lord. If they could learn that the life of the millionaire is no happier than that of the poorest laborer, and that it all is but a state of preparation for an eternal existence of unbounded joy, or unceasing sorrow, just as each may choose, the world would be almost perfect. But we may never hope to see it until the devil is chained, and his influence over mankind is destroyed. As long as he is free to lead men to false glory, and fleeting, dangerous power, a system of government will be necessary to protect the innocent and deserving and the godly from the grasping greed of human fiends, inspired by his promises. That is why government is necessary.

But another phase presents itself. The greed of gold and the ambition for power may become so widespread that those whom government protects us against may take charge of the government. This is a woful probability to day. Were it not for the selfishness and the individual greed that overcomes each, thereby creating animosity and discord among themselves, we would be in that state to-day. We are already in the midst of a period in which the vast majority of men are seeking wealth and power to the disregard of all else. And only the will and the Spirit of Almighty God can save them from a direful fate. Their greed is for money, for money brings power. Men have made it powerful, and now their life is wrapped up in it. It must be dethroned, or the true God will curse the world. Money must be relegated to its primitive and only worthy and practical use—as a means of exchange. Men must cease to worship it, else our future is imperiled, both here and hereafter. Christians should look to God, and pray him to deliver them from the false idol. The world will be little better than the infernal regions as long as money measures worth; for the most worthless ofttimes have the most money. God saw fit to afflict wandering Israel with a fatal scourge because she worshipped a golden calf; to day he can and will afflict us far more terribly for worshiping the dollar. But one course can avert the threatened vengeance, and that is to turn our eyes upon God's Holy Word, and to do his will.

Greed of gold is the crying evil of the age. The man who coined the expression, "Almighty Dollar," only voiced the popular blasphemy.

We know that our age is so far advanced in its error that restitution to peace and tranquility seems almost hopeless; we know that our legislative halls are hardly acquainted with the Bible; we know that the people are trying to save themselves from the scourge of God by their own weak efforts, rather than trust in the omnipotence of God, as did the followers of Moses in the wilderness; but we feel that the day will come when men shall be made to know the vanity of their ways. Until then, money will rule the world, the poor will become poorer, the rich richer, and the pits of hell more crowded.

It was once said that the voice of the people was the voice of God; for the past few years it has been little more than the echo of the lies of soulless demagogues; and it has been as variable in its cries as the winds.

But the earth will never be entirely bad. The good and the faithful and the true may have ever so insignificant a part in the conduct of public affairs, but they and their works shall never be wiped from the earth. There is hope as long as the Christian religion has one true and fearless apostle, as long as there is one among men who will follow Christ. No words are truer than these:—

"O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved Gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And 'giveth his beloved sleep.'"

PERSONALS AND OTHER ITEMS.

....Over 175 students have registered at Wake Forest College.

....In our next issue will be found an interesting missionary letter from Brazil.

....Rev. John F. McBride has removed from Dark Ridge, N. C., to Belmore, Fla.

....Rev. Frank Dixon and family are visiting relatives and friends in Shelby, N. C.

....Rev. J. G. Mashburn, who went from Haywood county, this State, to Texas, is dead.

...."That religion has most divinity which does most for humanity."—*Rev. O. P. Gifford.*

....Bro. Henry M. Shaw of Oxford, son of Hon. W. B. Shaw of Henderson, was in the city last week.

....Bro. E. C. Bobbitt intends to engage in work at Smyrna. He writes that he will be ordained soon.

....Revs. R. E. Peele and W. J. Fulford recently held a meeting at Maxton. There were four professions.

....Rev. L. G. Broughton of Winston has received a call to the pastorate of the Calvary church, Roanoke, Va.

....Rev. G. L. Finch of Goldsboro has been called as pastor of the church at Biltmore, near Asheville, N. C.

....It is expected that Rev. C. C. Newton, wife and daughter will return to Africa soon—perhaps next month.

....Rev. W. E. Crocker was in Raleigh last week on his way to the Eastern Association, and called to see us.

....The new house of worship at Jacksonville, Onslow county, is about completed, and will be dedicated soon.

....This week the Atlantic, Cedar Creek, Montgomery, and the Mecklenburg and Cabarrus Associations will be held.

....The Union Meeting of the Beulah Association will be held with the church at Yanceyville on Oct. 27th and 28th.

....Good sessions of the Eastern, Brier Creek, Catawba River, Sandy Run and Tar River Associations were held last week.

....Rev. Geo. J. Dowell of Williamston has been called to the pastorate of the Second church, Durham, and has accepted.

....Rev. L. T. Carroll of Ninety Six, S. C., has accepted a call to the pastorate of the Second Baptist church of Columbia.

....Rev. Dr. J. W. Carter baptized one young lady into the fellowship of the First Baptist church, Raleigh, last Sunday night.

....Forty conversions are reported as the result of a meeting held by Rev. E. E. Blount near Jonathan's Creek, Haywood county.

....Brethren Bryan and Newton have been at many of the associations this year, and have done good work in behalf of Foreign Missions.

....Rev. B. P. Robertson of Gaffney, S. C., is spending a month's vacation in the mountains. Mrs. Robertson accompanies him.—*Hendersonville Times.*

....The marriage of Rev. Henry M. Wharton and Miss Lulie Kimball Pollard is announced to take place at Eutaw-Place Baptist church, Baltimore, Oct. 31st.

....The new house of worship at Henrietta is nearing completion, and it is expected that this house and also the High Shoal church will be dedicated in November.

....Bro. W. R. Cullom, who is at the Baptist Theological Seminary, writes: "Our Seminary opens up well—one hundred and eighty the first day, and still they come."

....We regret to hear that Bro. Edwards of Fayetteville is ill with catarrhal pneumonia. He was too unwell to occupy his pulpit last Sunday, and is still very sick.

....Rev. L. G. Broughton is ably assisting Pastor Thomas in a fine meeting at Greensboro. Large crowds attend the services, and glorious results are anticipated.

....Rev. F. M. Royall recently assisted the pastor of the Baptist church at Johnston, S. C., in a meeting. There were over thirty accessions to the church as the result of the meeting.

....Rev. A. A. Smith, who has been a professor at Shaw University, Raleigh, N. C., has taken charge of the churches in Wilmington and Halifax, Vt.—*The Watchman.*

....Rev. Dr. P. A. Peterson, one of the leading ministers of the Virginia Methodist Conference, and pastor of Trinity M. E. church, died at his home in Richmond on the 6th inst.

....An exchange states that Rev. Russell H. Conwell has baptized two thousand and five hundred candidates during his pastorate of less than eleven years with the Grace church in Philadelphia.

....Arrangements are being perfected whereby the *Central Baptist* will become the absolute property of the widow of Dr. W. H. Williams. Rev. Ernest Cook, who has had temporary charge of the editorial work of the paper, now retires, and Rev. J. C. Armstrong, who almost continuously for sixteen years has been one of the editorial staff, becomes editor-in-chief.

....Bro. Shelly Swain, who has long been connected with the Raleigh postoffice in an official way, has been granted a fifteen days vacation, and is now in Winston on a visit to friends and relatives.

....In the next thirty days the churches should do their best for State Missions. Last week's paper contained a statement of facts by Bro. Durham, which ought to put *every church to work for this object.*

....Rev. B. H. Matthews, who has been engaged in work at Smyrna and vicinity, is now spending a few weeks at his home at Asheville, N. C. From there he will go to the Crozer Theological Seminary, Chester, Pa.

....A brother in writing to us in regard to the Herring matter, has the following to say: "This delusion will have to run its course, which will be short, but in the meantime will leave half our churches anti-missionary."

....Rev. A. B. Thomas gave us a pleasant call Wednesday, and says the meeting which has closed at Turpin's Chapel resulted in thirty-five conversions. Sixteen have joined the Baptist church, and others are to follow.—*Waynesville Courier, Oct. 6.*

....Bro. L. M. Boykin, Clinton, N. C., Oct. 4th, 1893, writes: "I have been teaching vocal music thirty years, and have examined 'Sunny-Side Songs,' the new Sunday-school book sold by our Supply Store in Raleigh, and I pronounce it one of the best books I have seen."

....Work was begun on the new Baptist church at Franklinton last Wednesday. The *Weekly* of October 5th says: "At their meeting last Sunday morning the Baptist Sunday school decided to raise $200 toward building the new house of worship, this sum to be raised by January 1st."

....Bro. B. W. Spillman, writing from Louisville, October 4th, says: "The Seminary opened with more students than ever in its history. Only fourteen from North Carolina. We are occupying Norton Hall. Cullom is doing well as tutor in theology. J. G. Blalock is director of the gymnasium."

....The Western Baptist Convention will meet with the First Baptist church in Asheville on Tuesday, Oct. 18th, 1893. All who expect to attend should send in their names at once to W. R. Patterson, Clerk of the Committee on Hospitality, so that homes may be provided.

....Rev. James R. Edwards, who has been laboring at Lime Springs, Iowa, for several months, has returned to Colgate University, Hamilton, N. Y. This is his last year in college. He writes that his stay in Iowa was pleasant. Six were added to the church. The West is a good field for earnest workers for Christ.

....We take the following from the Richmond *Dispatch* of October 3d: "Sunday was Rev. W. L. Wright's second anniversary as pastor of Leigh Street Baptist church, and his sermons were appropriate to the occasion. In reviewing the church's work, he said that it had sent out fifteen ministers, and raised about $200,000 for religious purposes. The church has 1,000 members, and is in excellent condition."

....It will interest the friends of Rev. G. W. Gardner and wife (a daughter of Mr. R. G. Kendrick of this county), to know of his change of residence, he having resigned his charge in Oxford, Miss., as pastor of the Baptist church, to assume the pastorate of the church in Kissimee, Fla. In speaking of this departure of Dr. and Mrs. Gardner, the Oxford *Eagle* speaks of the latter as a "refined, cultured lady," and deplores greatly the departure of herself and husband.—*Charlotte Observer.*

....Rev. Hight C. Moore, formerly pastor of the Morehead City Baptist church, but now at the Theological Seminary at Rochester, N. Y., is engaged in the work of compiling the meritorious poetry of North Carolina singers. He states in a letter in this paper to-day that his work is ready for the printers, and if he can secure five hundred advance subscribers, he can begin publication. The *Observer* hopes he will secure them, and looks forward with pleasure to the appearance of this volume.—*Charlotte Observer.*

....Rev. A. D. Hunter writes from Carrsville, Va., under date of October 5th, as follows: "When I wrote you last I was at the old Mill Swamp church in a protracted meeting. This church was organized in 1774. The meeting resulted in great good. Last week I was with Central Hill church, a child of the other church, but a growing one. More than thirty claimed a hope in Christ. Forty-five or fifty will unite with the two churches from these meetings. Rev. Chas. J. Jones is pastor of these churches, and he and his people seem to be working together for the glory of God and the salvation of souls."

....C. T. Sampson of North Adams, Mass., a rich shoe manufacturer and importer of Chinese labor, died some time since, but the contents of his will has just been made public. The American Baptist Home Mission Society gets $100,000, and the American Baptist Mission Union $100,000. The Berean Baptist church and the Judson Memorial get all but $30,000 from the sale of a house in Washington valued at $50,000. The Berean church also gets $50,000 additional. The rest of his estate, valued at $500,000, goes to the American Baptist Missionary Union.

....We thank Rev. C. G. Jones, Sr., of Spray, N. C., for the following in commendation of some editorial work on our first page: "I have voted for every Democratic candidate that has been before the people for President during the last forty-six years; therefore you will please allow me to thank you for the pieces on the first page of the last RECORDER—the first in regard to Congressmen, and the other in reference to Grover Cleveland. I have long thought it strange that religious newspapers didn't speak out and let the people know the facts in reference to political demagogues."

....From the New York *Examiner* of the 5th we extract the following, which is very much in line with what we have written in regard to the same matter: "Pastor Dixon does not think highly of the Religious Congress—he had several other names for it—"Ecclesiastical menagerie," "religious plaisance," "theological monkey show"—and the monkeys with the most fantastic dress received most attention. Two women kissed the Shinto priest. The only sentiments that brought down the house were those that exalted heathenism above Christianity. The only speaker who was hissed was Mahomet Alexander Webb, when he advocated polygamy. The Mormons were barred out, but Mormonism was heaven itself compared with some of the religions represented. He decided after being there an hour that the devil presided over all and in all. The devil was never so happy as when employing good men to further his ends."

....Rev. B. G. Covington, a native of Richmond county, this State, died suddenly at his home in Florence, S. C., on Sept. 30th. Brother Covington was educated at Wake Forest College and the Theological Seminary at Louisville. He was in the ministry for more than thirty years, and had been pastor of many churches in North and South Carolina. The *Courier* of Greenville pays the following well deserved tribute to his memory: "He was full of love, but he was also loyal to the truth. He loved the great Baptist gatherings, the annual meetings of his brethren, fellow-helpers to the truth, and has now after years of toil, of seed sowing and reaping, gone up to join the general assembly of first-born ones above. He will be missed by the Baptists of the Welsh Neck and the Florence Associations. He will be missed in the State. But our sovereign Lord does not ask us whom we can best spare; he takes whom he pleases to be with himself, and we must submit. God bless the bereaved companion who weeps at his grave. The solace of Christian hope be hers in these lonely hours."

Letter from Rev. C A. Woodson.

Dear Bro. Bailey:—As you perhaps know, I have recently accepted a call from some churches in Campbell county, Va., and that necessitated my removal from Durham, N. C., to my native State. Something over eleven years ago, I went from Virginia to your State, and remained in it so long, that I felt very much at home among your people. But no one can blame the Virginian, nor the native of any other State, for returning to the old heath, when the providence of God opens the way. It is the part of candor to confess that during my sojourn in North Carolina, I became greatly attached to her people, and to the great Baptist brotherhood, whom I often met in their religious convocations. The ties that bound me to the old State had become strong, and it cost me no light struggle to sever them; but the Lord is our Shepherd, and will lead us in the right way if we follow the promptings of his Spirit, and the openings of his providence.

THE RECORDER,

which visited, and will continue to visit my home, was a stay and comfort to me all through my years of labor among your people. The genial editor (and I guess you know him) by long and efficient labor, and by his staunch undeviating support of all worthy denominational enterprises, has obtained a hold upon the affections of his brethren, and purchased for himself a popularity which he richly deserves. I know him well enough, however, to be admonished right here, that I had better not say much more in this line, or this communication may find its way to the waste-basket, instead of to the columns of the paper that has honored this scribe in the past by publishing a good many of the "effusions" of his pen. This naturally leads me to speak of

THE MINISTERS' RELIEF BOARD,

of your State, of which for several years I had the honor of being Corresponding Secretary, and about the work of which I often sent communications for your columns. In the providence of God, I bore some humble part in the origin of the Board, and in prosecution of the work committed to its care. At the last Board meeting, held just before I left Durham, I tendered my resignation as Corresponding Secretary, and Col. W. A. Albright was selected by the Board to fill the place. He is well qualified for the work, and I bespeak for him that hearty sympathy and cordial co-operation from the brethren that will cheer him in its performance. Rev. W. C. Tyree is now President of the Board; so the notice of our Board, as it appears in the RECORDER, needs some adjustment. Of course I remain a member of the Board until the meeting of the next State Convention. May God bless this work and bring it very near the hearts of the Baptists of North Carolina; and, I must add, may the blessing of the Master rest upon the RECORDER, and its editor, and make them even stronger factors in promoting denominational work through the years to come.

OUR HOME

at present is in the pleasant little town of Brookneal, Va. We think of abiding here for a year or so; but if the Lord so direct we expect to carry out our original plan of locating at Lynchburg, Va., a city that is dear to me, and which is also convenient to my churches. I have four good churches. They are composed of people, some of whom I knew in the days of my childhood and youth, and of course I find great pleasure in preaching to them.

A PLEASANT EXPERIENCE.

Though preaching in town during a good part of my ministry it is quite pleasant in some respects to have again a country pastorate. I have baptised thirteen since coming to my present work. A few Sundays ago I preached, after the regular morning service at one of my churches, at the home of an old man, who had been a hardened sinner for long years. At the close of the sermon I had the great joy of seeing him and his aged wife profess their faith in Christ, and I baptized them in a beautiful stream near their home during my last visit.

Only to day I received a letter from a prominent physician, who lives near one of my churches, and who has recently been bereaved by the death of his only child, a beautiful and accomplished daughter, stating that he has decided to give himself to the Lord and to his service. The doctor is a relative of mine. In the days of my early life, and his, I attended a school taught by him for several sessions. By the striking mutations of God's providence, the pupil in this case, has become the teacher, and great joy fills my heart at the thought of leading that man into the waters of baptism. These things are written, not to boast of my own work, but to tell what the Lord is doing through me an unworthy instrument, and for the reading of those who were grieved with me when the sad hour of parting between us so recently came. May God bless them, and reward them for their sympathy and interest in me and in mine, during the years of my labor among them.

C. A. WOODSON.

Some Recent Work Within the Atlantic Association.

The destitution in the bounds of the Atlantic Baptist Association, as far as Baptist preaching is concerned, remains very nearly as bad as it was ten years ago. At this writing there is only one Baptist preacher in Lenoir county. And our pastor at Kinston, Rev. A. L. Stough is in frequent request away from home.

Besides assisting in two protracted meetings in Kinston during the summer—one, a union meeting with our Methodist brethren, and the other at the Baptist church with Bro. Taylor of Warrenton, he has worked as follows: "Constituted a church at Core Creek station on A. & N. C. R. R., followed by a meeting of days; held a meeting at Antioch, Pitt county, without assistance, pastor Carroll being sick; assisted pastor Finch in protracted meeting at Whitehall; assisted same pastor at Dudley. Commenced a meeting at Trenton, Jones county, October 2d.

His meeting at Parrott's school house, four miles from Kinston, resulted in a number of conversions. Very much interest was manifested, and the whole community have become interested. This has increased to such an extent that they have determined to build a church. One brother has donated the land and lumber enough for the house. Mechanics, not members of the church, have promised to build the house, free of charge. A lady member of the Kinston church will give fifty dollars. A beautiful place for the church house has been selected.

At all of the places above mentioned, large congregations assembled and gave quiet attention to the preaching. There seems to be a wide field in this section now and the harvest white for the reapers. Come over into Macedonia and help us.

The Atlantic Association meets on Tuesday, October 10th, at Whitehall, commonly known as Seven Springs—accessible from the railroad points at Goldsboro and La Grange by vehicles. R. H. LEWIS.

Kinston, October 2, 1893.

State Mission Work at Benson, Little River Association.

Four years ago I began work as a missionary at this place in the very heart of a strong anti-missionary sentiment. I found a little band of humble Christians which had previously been organized into a church, then numbering sixteen, mostly females, worshiping in an unfinished building in the suburbs of the town, with a debt of $270 on the building, which they were unable to pay. I found some good brethren in the Association who joined me in paying off this debt the first year. I also baptized into this church the first year eleven converts.

In the early part of the second year, while we were making arrangements to finish the house, the Lord sent a storm of wind and blew the building down. We then secured a more eligible lot near the center of the town, and by the kind help of brethren and friends we built a good house, which was completed, paid for and dedicated the same year.

The beginning of the third year found us comfortably situated in our new building, with a much larger congregation. During this year we baptized nineteen, and received several by letter.

The fourth year we filled our house with people and baptized five, among them some of the most influential and best citizens of the town.

The church now has sixty two members and a flourishing Sunday-school, and will try to support their pastor next year without help from the Board, which has so kindly helped them in the past.

I leave this church in a healthy and prosperous condition; and having completed the mission work here, I felt it my duty to resign as pastor. The church has called Rev. A. N. Campbell for next year.

J. M. HOLLEMAN.

Oct. 3, 1893.

If in need of anything in the stationery line, call on or address the Raleigh Stationery Co., 309 Fayetteville St., Raleigh, N. C. Their stock is complete and strictly first class. Be sure to read their advertisement in this paper.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

A homeopathic medical college has been opened in Louisville, Ky., the first in the South. Women are admitted to the classes.

Wake Forest Letter.

The enrollment of students up to date is 176. This is an increase of six over the enrollment of the same date last session. Several other students are expected soon. Virginia, Georgia, South Carolina, Tennessee, New York and Pennsylvania are represented. One comes from Lagos, Africa. Fifty four counties of North Carolina are represented. Of these Wake leads with thirty-one. Moore, Granville, Cleveland, Robeson and Chatham come next, the lowest number of anyone of these counties being six.

The new students have entered remarkably well. Their entrance examinations show that Wake Forest's "feeders" are doing admirable work. The marked increase in the number, efficiency and prosperity of our academies is a just cause for rejoicing.

The general deportment of the student body is excellent. Nothing approaching the semblance of hazing has been seen. There is a wholesome and widespread enthusiasm among the students. All seem to want to make this the best and brightest year in all the history of the College.

Prof. C. E. Brewer has been re-elected Superintendent of the Sunday-school. This is a strong factor in the accomplishment of the work of Wake Forest as a Christian college. The students generally attend it and take special interest in its exercises. The professors, who during the week teach the students the value of science and the beauties of literature, gather the same boys into their lecture-rooms on the Sabbath and try to lead them to the knowledge of divine truth.

The "Wake Forest Missionary Society" had its first meeting on Oct. 1st. Professor Lanneau was elected President for the ensuing year. From this Society have gone forth influences to be felt in most of the countries of heathendom. Greene, Bostick, Herring, Britton, Tatum, Chappell, Newton and Porter, as well as other brethren who are soon to start to the foreign field, have received a strong stimulus, and some of their first impressions, from its meetings and discussions. God has signally blessed and honored its work in the past, and we feel encouraged to attempt greater things in the future.

We were much pleased to see on the "Hill" during the past week Rev. J. H. Lamberth of Greenville. The dozen years that have passed since his student days ended, have only strengthened his hold upon the hearts of our people and his genial face is always welcomed.

Pres. Taylor receives most gratifying reports of the work being done by Mr. E. E. Hilliard, the general agent of the College. The Baptist host of the State are rallying to the support of their College.

Our faithful pastor returned last Saturday from Carthage, where he had been aiding in a meeting, and preached on Sunday with his usual earnestness and power. C.

Oct. 7, 1893.

Tearers-Down of Churches.

The church is the most sacred of all institutions. It is the only institution of which it can be said that Christ "loved it, and gave himself for it." It is the only institution which is called, "The church of God, which he hath purchased with his own blood." It must be, therefore, an unspeakably precious and sacred thing.

It is the duty of every Christian to pray for it, love it, support it, and build it up. It is a grievous sin to harm it, bring it into contempt, weaken it, or tear it down. There are many in the churches that weaken and hurt the influence of the church in the world. Unfruitful Christians, slothful Christians, worldly-minded Christians, niggardly Christians, inconsistent Christians, bar-room Christians, ball room Christians, all these are a source of weakness to the church. They so neutralize the influence of the church upon the world that the church is weakened and injured. But there are sometimes found in churches those who may be characterized as the *tearers down of churches*, and it is of them that I would specially speak.

I. *Fussy members.* Members that are always in a fuss with some one. Members that can never be reconciled when once they have a disagreement, whose hearts are full forever of bitterness and malice. "The poison of asps is under their tongues." If you give such a wide berth, they complain of your coldness; if you seek to approach them, you tread on their toes. There is no getting along with them. A church with a man of this kind in it, is wofully afflicted. To me it is passing strange that churches will so long endure the torture such a member can inflict. It is plainly the duty of the church to rid itself of this cancer.

II. *Unruly members.* Sometimes churches are afflicted with unruly members. Members that go counter to the expressed will and mind of the church. The church takes action on a case of discipline; by a large majority it decides upon a course of action. This action is not agreeable to the brother with the unruly spirit. He therefore begins his onslaught on the church; he raises a faction; he threatens to take his letter; he hangs around the church and criticises and complains—to the great injury of the church. It would be a blessed thing for the church if this sort of member would take a letter and go to Siberia and dwell there.

Or the church calls a pastor, but did not call the man of his choice. Alas for the pastor! Here is a veritable "thorn in his side." He can see all the pastor's defects, and some even that he never had, for this sort of member is blear-eyed. The spiritual dearth is due to the pastor, so this brother says, and the only way to have spiritual prosperity is to get rid of the pastor. At last he ceases coming to church, or takes a back seat, or grows cold to everything pertaining to the interest of the church. Brethren, go to him and say, "Brother, what ails you? why don't you come out, and help us?" He replies, "I will do so, if you will get rid of the pastor!" The brethren are perplexed; they don't know what to do. For a long time this sore has been running and will not yield to treatment. So they come sadly to the pastor, and say, "Pastor we do not know what to do. It seems that the only way for us to secure peace is *for you to resign.*"

"Secure peace!" What kind of peace? The peace which comes by turning off a faithful pastor and retaining a wicked and unruly man?

The churches do not realize that for a man to rebel against the action of the church necessitates the church to cut him off. See Matt. 18: 17. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." These fussy, contentious, and unruly members tear down faster than the workers can build up. They are truly the tearers down of churches. They have no piety, and are not worth anything to the church, except as examples of what Christians *ought not to be.*

Let no church yield to men of this spirit.

J. S. HARDAWAY.

From Glencoe.

Dear Bro. Bailey:—Last January I began preaching at Glencoe, a factory town three and one-half miles from Burlington. This is a mission station under the supervision of the Executive Committee of the Mt. Zion Association. From the beginning of my labors there, the Lord has been blessing our efforts. In July, we (Bro. Hocutt and I) held a meeting of nine days during which the Lord blessed us wonderfully. There were forty-five or fifty professions of conversion. As we have no organization there, thirty one of these were baptized into the fellowship of Burlington church. We expect to organize a church within a month or two.

The first Sunday in May we organized a Sunday-school with Bro. I. H. Dunlap as Superintendent. Of all the Sunday-schools I have ever seen, this is the best. In the afternoon of the first Sunday in this month we had a Children's Day service under the leadership of our Superintendent. I have never seen it surpassed. This was not simply an *entertainment*, but a real *religious* service, as shown by the Spirit's presence.

In addition to the above, there is a prayer-meeting held regularly once each week—some weeks, they have prayer-meeting nearly every night. As the result of these, there have been several conversions—the work of grace continues.

We have many efficient workers in this band, but Bro. Dunlap is the recognized leader. He is developing into a strong worker. Fraternally,

ALVIS ANDREWS.

Burlington, October 7, 1893.

From Rev. R. A. Moore.

Dear Bro. Bailey:—I think more than two years have elapsed since I have dropped you a line. Now I am fifty-four years old, and weigh about two hundred pounds, and in fine health.

I have just entered upon the eleventh month of this Associational year, and my statistics show the following: miles travelled, 2,801; family visits made, 425; sermons preached, 108; prayer-meetings held, 24. I have had good meetings in all my churches, and marked improvements are obvious in my five congregations.

I was aided in my protracted meetings by three Wake Forest brethren, viz, I. O. Gough, Ed. Pittman, and J. R. Moore—one at a time. All did good work for the Master.

Robeson will boom notwithstanding hard times. Eight new church houses!—a magnificent showing in the line of new churches. She has some academies of which we are proud; then the Robeson Institute is just grand, with her splendid corps of teachers and about 125 students. She has quite a number of young preachers and many of old ones. Then, too, we have more new roads, new resident houses, new ditches, new farms, &c., than any county I know of, not to have any large towns or cities; also, more newspapers, railroads, &c.

I will be glad to see you at our new Association, to be held at thrifty Maxton. Be sure to see us at the "Climax."—Red Springs I mean.

Yours, R. A. MOORE.

Red Springs, Oct. 2, 1893.

Union Meeting of the Pilot Mountain Association.

The twenty-fifth session of the Union Meeting of the Pilot Mountain Association will meet with Friendship Baptist church, Stokes county, on Friday before the fifth Sunday in October, 1893. To preach the sermon at 11 o'clock Friday, Rev. L. G. Broughton.

PROGRAMME.

Query 1. What, and how many are the hinderances to vital godliness in our churches? To lead, Elder S. F. Conrad and D. F. King.

2. What are the essentials of vital godliness in our churches? L. G. Broughton and C. C. Haymore.

3. What are the advantages and benefits of attending our church conferences and Saturday meetings? P. Oliver and T. M. Baker.

4. What is true progress in the churches? L. R. Pruitt and H. A. Brown.

A full attendance desired.

L. R. PRUITT,
C. C. HAYMORE,
J. B. RICHARDSON,
Committee.

THOS. M. BAKER, *Clerk.*

We direct attention to the advertisement in this paper of the Southern Business College, Asheville, N. C. Prof. M. M. Lemmond, the President, offers good inducements to students desiring a good business education.

Johnston County Items.

Thanks for your recent words of appreciation, and request for other items for the RECORDER. I would muzzle my zeal with prudence and note what I may have the time to pencil for your columns.

Have conducted two meetings since my last items—one at Pine Level and one at Wilson's Mills. Had seven professions of hope in Christ at Pine Level, and four gave their names to the Missionary Baptist church. Some object to the use of the term "Missionary Baptist," but they do not live in or around Pine Level. There are three kinds of Baptists in this little village—Anti-Mission, Free-will, and Missionary—and we must have a distinguishing term.

At Wilson's Mills the divisions are four—"all Baptists," of course, "and but a very little difference"; yet we must say "Primitive, Free-will, Disciple, and Missionary." We are not divided on the form of baptism, but on many other things we are quite a distance apart. The members of Wilson's Mills church seem not to be over anxious for an increase of membership. They would have only those who have been regenerated come in. Some talk as if it is more difficult to get an unconverted member out of fellowship than it is to get him in—and such cause trouble during their stay in the church. We are glad to find some churches careful about who enters, because numerical strength may not be moral strength.

We are aware that this is the enlightened and advanced nineteenth century, and now and again we are jogged with the need of liberal views and an easy Christianity; but we are becoming more and more indisposed to be "illiberally liberal." We have not caught up by this modern "Fatherhood of God and brotherhood of man." We gladly admit ourselves the offspring of God, as we derive our natural being from him; but spiritual sonship goes deeper than that. Nicodemus had his natural being from God also, and yet Jesus said to him, "Ye must be born again." We are glad that some of our brethren still remember and believe these words of Jesus. We expect two or three additions to Wilson's Mills church at her next appointment. O. C. HORTON.

Selma, Oct. 6, 1893.

Meetings in Three Counties.

Dear Recorder:—I have spent most of the summer in protracted meetings in Gaston, Lincoln and Mecklenburg counties. Most of the time was spent with churches under the pastoral care of Rev J. F. Morris and W. J. Wyatt. These brethren labored earnestly and faithfully, and much of the success is attributable to their earnest work.

Bro. Morris and I held a meeting in a destitute section in Mecklenburg county, which resulted in the organization of a Baptist church, which now numbers upward of twenty members. There is much destitution in Mecklenburg county for Baptists, which should be looked after now. This is one of the best counties in the State, and I am satisfied judicious effort would not be in vain.

Bro. Morris lost a leg last February, but he is preaching regularly, and his churches are doing well under his leadership.

Baptists seem to be on the up grade in this section. There were about seventy baptisms in the meetings in which I took part.

Fraternally, D. W. THOMASON.

Belmont, Oct. 3, 1893.

Union Meeting of the Liberty Association.

This body will convene with the Pine Meeting House church on Friday before the fifth Sunday in October, 1893, at ten o'clock a. m.

PROGRAM.

1. Introductory sermon—Elder G. M. Webb.

2. First query—Is it right, according to the Bible, to hold members in full fellowship who will not help to support the church? Speakers—J. R. Miller and H. Morton.

3. Second query—What course should a church take in dealing with delinquent members? Speakers—H. Sheets and D. R. Myers.

5. Third query—Is the Sunday-school work authorized by the Bible? Speakers—T. Carrick and G. W. Henderson.

5. Fourth query—Are we doing the Colportage work in our Association that should be done? Speakers—J. M. Bennett and J. A. Summey. COMMITTEE.

Beecham's pills are better than mineral water.

Associations for 1893—Times and Places of Meeting.

OCTOBER.

Atlantic—Seven Springs church, 10-13
Cedar Creek—Great Marsh church, 11-13.
Mecklenburg and Cabarrus—Olivet church, Charlotte, 12-14.
Montgomery—Star church, 12-14.
Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
South Fork—Bruington church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-29.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 1.

NOVEMBER—SIX.

Elkin—Rock Creek church, 3-4.
Little River—Mount Tabor church, 3-4.
Stanly—Albemarle, 3-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 9.
The Baptist Press Convention meets at Asheville City Dec. 7-11.

Western N. C. Baptist Convention

OCTOBER.

Transylvania—Mountain Creek, [illegible]
Western N. C. Baptist Convention, [illegible] 13 22.

(CONTINUED FROM THE FIRST PAGE.)

and rush recklessly into debt, and yet enjoy continued prosperity are seeking the impossible, and will never get what they desire. But if the mass of our people would be industrious, economical, prudent and careful, they might almost bid defiance to hard times.

Now I hope that I have already suggested some lessons which we may learn from the prevailing panic; but I want to mention others:

1. *We are reminded of our ingratitude.* Ours is a wonderfully favored country. God has blessed us above all the peoples of the earth. Surely our hearts should go up to him in ceaseless, joyous thanksgiving. But we have been ungrateful. Ever since I can remember, the cry of hard times has been heard in the country. From my early boyhood down to the present hour, people have talked hard times. There are two occasions when the old, old story of hard times is very loud, very pathetic, and almost unanimous. One is, when an appeal is made in behalf of benevolence. When we are called upon to contribute to a charitable object, it is easy to tell what the effect will be. Many will lengthen their faces, drop their voices down to lugubrious tones, and talk touchingly about the scarcity of money and the difficulty of getting currency.

Another occasion when they talk hard times is, when they are expected to pay their honest debts. But when it comes to their pleasures, we hear but little about hard times. Frequently drinking men talk hard times when they have to pay for food and clothing for their families, but not when they buy liquor for themselves. Many tobacco users are eloquent upon the subject of hard times whenever they buy the necessaries of life, but not when they purchase their favorite weed. And when the circus comes, the cry of hard times is drowned. The very poorest find money to pay the price of admission. Indeed, it sometimes seems that the poorer the people are, the more certain it is that they will be in the circus. Yes, we have talked hard times all our lives; now we have the reality.

Æsop, in one of his fables, records the falsehood of a mischievous shepherd boy. He often cried "Wolf! wolf!! wolf!!!" when there was no wolf. At first the neighbors believed him, and when they heard the cry of "Wolf!", they hurried forth from their homes to save their flocks. But when they had been deceived a number of times, they lost confidence in the truthfulness of the boy. His cry of "Wolf!" ceased to excite alarm. Finally, the wolves d d come and attack the sheep. Then the boy ran and shouted "Wolf! wolf!! wolf!!!", but nobody came, and the flocks were destroyed. We have cried "Wolf! wolf!! wolf!!!" when there was no wolf; but now the wolf has come. We complained of hard times when times were good; now our ingratitude is punished.

2. *The innocent suffer with the guilty.* It is so in all great national disasters. When the flood came and drowned the old, corrupt antediluvian world, little children who were guilty of no conscious sin perished with their wicked parents. When doomed Sodom went up in smoke and flame and went down in ashes and embers, babes in their cradles perished along with their godless fathers and mothers. Now, in this time of financial havoc and ruin, the innocent suffer perhaps as severely as the guilty. Many who have been reckless not only fail themselves, but they drag down the wise and prudent along with themselves. We are so linked together that often we either stand or fall together. The fact that our blunders and follies will damage and destroy others should restrain us from practices that are evil or dangerous.

3. *We are also reminded of the uncertainty of earthly things.* The Psalmist long ago said, "If riches increase, set not thy heart upon them." It has often been said that riches take unto themselves wings and fly away. If our possessions are all earthly, they will surely perish. The time will come when we will lose them forever. It may be that they will leave us even while we are striving to cling to them; but if they remain with us we will surely leave them. And when we are taken from the present life, how poor we will be if our treasure is all in this world! We will go into eternity as moral bankrupts and paupers—I might almost say that we will have to depend upon the charity of the devil for the hard privilege of living and suffering with him in perdition. Let us heed the warning of our Saviour who said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Finally: *The time in which we live should impress us with the importance of securing the treasures which will not fade away.* "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." If Christ is in us "the hope of glory," he will abide with us while we live, and will share our trials and distresses with us. And when we die we will go to live with him forever, and will enjoy the praises and glories of heaven and eternity.

In past years financial distress and suffering and spiritual prosperity have more than once been closely connected. This was especially true in 1857 and '58. The terrible panic which left recollections that still linger in the minds of some came in 1857, and was followed by a period of uncommon interest. The great revival of 1858 began in the City of New York. It spread all over [illegible], and the North, and the South, and [illegible]. It was a great wave of salvation [illegible] rolled from ocean to ocean. Amid [illegible] and reverses, which were so [illegible] and which left so much of wreck [illegible] behind them, the Spirit of God [illegible] the thoughts and hearts of [illegible] things. When the glo[illegible] scores and perhaps hun[illegible] dreds of thousands of persons had professed faith in Christ, and almost every church on the continent was stronger.

God grant that the harassing experience through which millions of our people are now passing, may be used to teach them the lessons of faith and love, and enrich them with the wealth which will endure forever.

Lift Up.

Dr. J. L. M. Curry is said to have repeated throughout the South the declaration, "If we do not lift the negro up, he will pull us down." It is the aim of the American Baptist Publication Society to Christianize him, just as it is the aim of the Foreign Mission Board of the Southern Baptist Convention to give the gospel to Africa.

My First Association.

Dear Recorder:—As I had been to one Sunday-school Chautauqua, I wanted to go to an Association. Early Friday morning, Sept. 22d, we were up bright and early for our trip. My brother and I could not eat any breakfast so anxious were we to go to the Association. Our means of conveyance was a covered wagon—the first time I ever was in one, and it was quite a treat. When we reached there it was nearly dinner time, and my ride and not eating breakfast made me feel like I wanted my dinner. The church was crowded, but they made room for us right near the pulpit, and a stranger made room on the front bench by him for me. I was right where I wanted to be—so I could hear all.

I soon found the Association was a relative of our Chautauqua, speaking in the same way, but not exactly the same questions. They talked about a great many things I did not understand; but they did speak of one thing that made my heart ache.

Rev. O. T. Edwards was one of the leaders and went in, as he always does, with all his soul, into the spirit of the occasion.

Saturday was a lovely day, and soon quite a crowd gathered. Mr. Gwaltney came from the College. He had preached for us at the Springs, and I made myself known to him. He knows how to get money for his business at Wake Forest. After a short talk, he told them what he wanted. He put a hat on the table, and told the people to sing, "O, how I love Jesus." About the first man who went to the hat was a man with one foot, and I think he gave one dollar. I thought if that man with one foot could give one dollar, those who have two feet should have given two dollars. I was wishing very much I had some to put in, but knew it was hard times at home. As I was sitting some little distance from mamma, I felt the touch of her hand. She had a little money for me; so I hurried to the hat with my little mite, and felt proud of it.

The RECORDER was in great demand.

On Saturday night they got up the question of distilling. I thought that was the most important thing they had talked about. I have been made to believe by my mamma for a man to get drunk was just as low a thing as he could do; but when they said it were members of the church that were having the stuff made from their fruit, it made me think, well how much better off are little girls with such papas than I am with no papa? God forbid that such should be allowed in our good land.

I did not enjoy myself so well on Sunday; the crowd was too large. I think a great many went there to have a good time—the way they acted sitting about in buggies and collecting in groups. If that is the way a big crowd does, I for one don't want a big crowd at our Chautauqua next year, as it is thought there will be. Give me the crowd we had this year if you please and as many more as want to come of the same kind. They gave Mt. Vernon and its surroundings the praise of good behavior. We don't want anybody to come to the next Chautauqua that will not add to our credit.

I had the pleasure of meeting many who said they were glad to meet me, and wished to hear from me very often through the RECORDER.

ALICE RUSSELL.

Mt. Vernon Springs, Sept. 28, 1893.

Jno. Y. MacRae, druggist, recommends Johnson's Oriental Soap for all skin and scalp diseases. Try it.

Caldwell County Union.

This Union will meet with Green Valley church on Friday before the fifth Sunday in October, 1893. Introductory sermon by Rev. H. M. Croom.

PROGRAM.

1. What are the duties parents owe to their children? Speaker—H. M. Croom.
2. What are the duties of pastors to their churches? Speaker—J. L. Beach.
3. What are the duties of churches to their pastors? Speaker—Isaac Oxford.
4. What does the Christian owe to the cause of Christ? Speaker—J. S. Gwaltney.
5. What attitude should Christians sustain towards the liquor traffic? Speaker—J. B. Moore.
6. What are the teachings of the Bible on systematic giving? Speaker—E. D. Crisp.

WALTER L. BEACH, *Clerk.*

If you are worn out, run down and nervous, Magnetic Nervine will restore your health. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"He's a good hand and makes good wages, but he has started out in a bad way, drinking and throwing away his money." It is strange to find some people who can do well deliberately throw themselves away. The chances of those who drink are narrowing as time goes by. The railroads employ only sober men and other large employers of labor are falling in line.

Sometimes in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with gray hair, yet love, joy, and peace shine out of every dot and crinkle in it. But whether old or young, when we see that unmistakable soul-light in a face, we know the heart behind it is pure, the life good . . . To keep the mind occupied with good, pure, useful and beautiful thoughts precludes the possibility of thinking about, and thus being tempted by, anything sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart.—*N. Y. Observer.*

You will be pleased with the mild and lasting effects of the Japanese Liver Pellets. Try them. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Would it not teach girls self reliance as well as self-respect, not only to give them an allowance suitable to their station, but to require them to live within it? A knowledge of how to manage in matters of living and business ought to be possessed by every woman; and there is no better time to acquire this knowledge than in her girlhood days. "Just as the twig is bent, so is the tree inclined."

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount	1 42 p m	10 45 p m	7 40 a m
Leave Wilson	2 30 p m	11 30 p m	8 21 a m
Leave Selma			
Lve Fayetteville		1 15 p m	
Arrive Florence	10 40 p m	3 27 p m	
Leave Wilson	2 30 p m		8 21 a m
Leave Goldsboro	3 25 p m		9 07 a m
Leave Magnolia	4 38 p m		10 21 a m
Arr Wilmington	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 33 p m		
Leave Selma			
Arrive Wilson	11 25 p m		
	No 48. Daily.		
Lve Wilmington		9 30 a m	5 45 p m
Leave Magnolia		11 10 a m	7 25 p m
Lv Goldsboro		12 20 a m	8 34 p m
Arrive Wilson		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4 40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.
W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	*6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	9 59 a m
Ar. Charlotte	10 10 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	*12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co

CONDENSED SCHEDULE.

In effect Sept. 10, 1893.

NORTH BOUND.	No. 2. Mixed. Daily ex. Sunday.	No. 12. Mixed. Daily ex. Sunday.	No. 4. Mixed. Daily ex. Sunday.
Lv Wilmington	8 25 a m		
Ar Fayetteville	1 05 p m		
Lv Fayetteville	1 35 p m		
Ar Sanford	3 40 p m		
Lv Sanford	4 00 p m		
Lv Climax	6 50 p m		
Ar Greensboro	7 35 p m		
Lv Greensboro		7 45 a m	
Lv Stokesda'e		8 55 a m	
Ar Walnut Cove		9 45 a m	
Lv Walnut Cove		10 15 a m	
Lv Rural Hall		10 55 a m	
Ar Mt Airy		1 20 p m	
Lv Bennettsville			8 20 a m
Lv Maxton			9 53 a m
Lv Red Springs			10 41 a m
Lv Hope Mills			11 37 a m
Ar Fayetteville			12 00 noon
	No. 16. Mixed. Daily ex Sunday		
Lv Ramseur	6 35 a m		
Lv Climax	8 40 a m		
Ar Greensboro	9 25 a m		
Lv Greensboro	9 45 a m		
Lv Stokesdale	11 05 a m		
Ar Madison	11 55 a m		

SOUTH BOUND.	No. 1. Mixed. Daily ex. Sunday.	No 11 Mixed. Daily ex Sunday	No. 3. Mixed. Daily ex. Sunday.
Lv Greensboro	7 40 a m		
Lv Climax	8 23 a m		
Ar Sanford	11 08 a m		
Lv Sanford	11.30 a m		
Ar Fayetteville	1 30 p m		
Lv Fayetteville	1.55 p m		
Ar Wilmington	6 55 p m		
Lv Mt. Airy		2 00 p m	
Lv Rural Hall		4 10 p m	
Ar Walnut Cove		4 55 p m	
Lv Walnut Cove		5 35 p m	
Lv Stokesdale		6 15 p m	
Ar Greensboro		7 30 p m	
Lv Fayetteville			2 30 p m
Lv Hope Mills			2 59 p m
Lv Red Springs			3 48 p m
Lv Maxton			4 28 p m
Ar Bennettsville			6 10 p m
	No 15. Mixed. Daily ex Sunday.		
Lv Madison	2 00 p m		
Lv Stokesdale	2 55 p m		
Ar Greensboro	4 00 p m		
Lv Greensboro	4 15 p m		
Lv Climax	5 05 p m		
Ar Ramseur	6 45 p m		

Connections North bound, with the Seaboard Air Line at Sanford; Richmond & Danville R R at Greensboro; Norfolk & Western R R at Madison.

Connections South bound, with the Norfolk & Western R R at Madison; Richmond & Danville R R at Greensboro; Seaboard Air Line at Sanford; Atlantic Coast Line at Fayetteville.

Trains Nos 1 and 2 dinner at Fayetteville.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Notes and Comments.

The *Alabama Baptist*, in commenting upon the opinion that it is a good thing for any community to have a thoughtful and highly educated man to do the speculative thinking, which often precedes and produces the most intensely practical results, gives the following instances which are decidedly in point:—

"'Kepler's laws,' for example, were once guesses; but when the dream became a reality, by mathematical demonstration, the dreamer won the proud title of 'legislator of the skies.'

Newton's splendid demonstrations began in hypothesis: they are now science, accepted and acted upon by every astronomer. Jenner guessed at vaccination before anybody was ever vaccinated. Harvey dreamt of the circulation of the blood, before any one could prove it. Columbus imagined a new continent, and Leverrier and Adams a new planet, before any human being in Europe had seen either. Indeed, what we call 'the progress of science' is mainly the realization of *somebody's* dreams."

In an article on "The Noiseless Saviour," the *Baptist Courier* has these paragraphs:—

"The conception of Christ's work took shape in the divine mind. It was not an expedient, resorted to in an emergency. Many of man's greatest works are the offspring of emergencies. The necessity is the mother of the invention. Even Luther and Wesley were largely the creatures of the circumstances of their times. But in God's work there are no emergencies. Everything is provided for. Does Lucifer rebel in heaven? He finds a hell provided for his reception.

In devising the scheme of redemption, God was so quiet that even the angels in heaven did not find out what he was doing. Peter says, 'Which things the angels desire to look into.' See 1 Peter 1: 12.

The work was quiet in its execution. Perfectly performed feats are accomplished quietly, and with apparent ease. 'The blessed sun sends down his rays of light and life and joy more quietly than the sleeping infant breathes.' The marvellous power of gravitation binds the sweet influences of Pleiades, and forges bands for Orion, but we hear no stroke of hammer in Nature's great workshop. Gray's Elegy, which reads so smoothly, is said to have been quietly growing in the poet's mind for fourteen years."

And these thoughts seem to be especially applicable to the fast, furious, fussy methods of not a little of our modern "evangelistic" work.

To the *Christian Standard*, Cincinnati, we are indebted for the following thrust:—

"A Western evangelist was once conducting a protracted meeting in one of the towns of the Blue Grass region of Kentucky. In one of his sermons he was particularly insistent in urging the brethren and sisters to look up and bring in the scattered Baptists of the city; and he pretty severely castigated the church members for neglecting this important duty. At the close of the sermon, one of the Baptist pastors of the city arose, and spoke as follows: "I want to answer Brother H——. There is another side to this question, and I wish to present that side: *Don't be so hard to find.* I am a pretty old hunter. I've hunted partridges, and hares, and squirrels, and possums, and coons, and grouse, and ducks, and wild turkeys, and foxes and deer; but the *coldest trail* that ever *I* tried to run was that of a *scattered Baptist!*' Yes; and now and then it happens that the hunt becomes less pleasant as one gets closer to the game. A man who had been on a grizzly bear hunt once said that he 'enjoyed it mightily till *the trail got too warm!*' It is hoped that others besides 'scattered Baptists' will take the hint."

The following paragraph might well occupy a place in "The Ups and Downs of a Preacher's Life:"—

"Some time ago I received a letter in an unknown handwriting. Upon opening it, I found that it was from a good sister who was unmarried and of uncertain age. The letter was eight pages long; and the writer said that she had 'written it in pencil while sitting on a log in the woods.' The chirography presented strong 'internal evidence' of the correctness of her statement. I had not time to read this epistle through at a sitting, but worked through it piecemeal, and by easy stages. The purport of it was that I was invited by the Woman's Mission Society of —— church (ten miles away in the country) to deliver a missionary address on the —th of August; and that a conveyance would be sent for me at the appointed time, if I accepted the invitation. I did accept. The day came, but no conveyance. Not wishing to disappoint an audience, I took a seat in the buggy of a dentist who was going to the place, and kindly offered to carry me. There was a very large congregation at the church, and they listened admirably. After closing my address, I announced to the congregation that I was anxious to return home the next morning, and added, 'If any one here is going to town tomorrow I shall be glad to have a seat with him.' Nobody said a word. The next day —one of the hottest I ever felt—I set out for home by the safest and most independent method of conveyance known to man—that is to say, afoot. After walking about two miles, I was terribly thirsty, and stopped at a house to ask for some water. The proprietor was a man of about my own size. He cheerfully brought a fresh bucket of water from the spring. I drank, and was greatly refreshed. I was wearing a new black coat, protected by a linen duster. Seeing a wardrobe in the room, I asked my host if he would not hang up my black coat in his wardrobe, and send it to me by the next opportunity, as I found it very oppressive on that sultry day. He consented at once; and I left my coat with him. I have never seen that coat since. The occupant of the house soon removed to parts unknown, and I have never seen nor heard of him since."

A correspondent gives the following reminiscence of an old preacher whose name was for two generations a household word among Southern Baptists:—

"When William F. Broaddus was pastor in Fredericksburg, and the town was occupied by Federal troops, not a few of the Federal officers now and then attended the Baptist church. Dr. Broaddus shrewdly suspected that they were there to exercise what they would have called a 'wholesome restraint upon the utterances of the rebel preacher.' His heart, however, was strongly with the Confederate cause, and he was not altogether pleased with what he regarded as military espionage upon his pulpit work. One Sunday he prayed thus: 'Oh, Lord! wherever the weak are contending for a just cause against the strong, do thou put down the oppressor and uphold the right.' After the service a Federal officer approached him and said: 'Dr. Broaddus, this cannot be allowed to continue. You have been publicly praying for the success of the rebellion.' Dr. Broaddus gravely replied: 'Why, I did not say a word about the rebellion.' 'No,' said the officer, 'you did not use the word *rebellion*, but what did you mean by all that about 'the weak contending for the right against the strong?'' 'Well,' replied Dr. Broaddus, 'I was talking to the Lord, and I've no doubt *he* knew what I meant.'"

The materials for a good life of Wm. F. Broaddus must be pretty copious, though they are of a most perishable character. Who is the right man to collect and sift them, and put them into the shape of a readable biography? In a few years the opportunity will be gone.

It is really funny to see the Boston *Herald* posing as an authority on religious matters, and even as a mentor of the preachers. Here is a specimen in which the editor shows his favors with an impartiality that is quite refreshing:—

"The defect in the popular preaching today is in its optimism, its insistence upon presenting only one side of life, and that the side which corresponds with our aspirations and cannot be reached on account of the limitations of evil and failure in which our life is set. The liberal preaching of the day is not so helpful as one would think that it ought to be, because it constantly ignores the facts of life. It entertains the imagination or the feelings, and discuss subjects of interest on their moral side, but it does not tell the whole truth to men about themselves, and it does not awaken the conscience and impress upon congregations a strong sense of what they lack in order to become the children of God. We are in the stream of tendency toward a religious optimism which goes to the extreme of ignoring vital truths in religion which our forefathers presented with such terrible reality that they forgot to assert and maintain the fatherhood of God, which is very largely the burden of the preaching of to day. The appeal to the conscience and to the inward spiritual experience is too often lacking. On the other hand, the conservative preachers of the day, not liking to press home upon the conscience the old-fashioned statements of the terrors of the Lord, and not feeling that the popular optimism enables them to reach the conscience, are casting about to see what they can do. They feel, and they feel rightly, that, unless the fact of retribution for sin is taught, not only as it exists in practical life, but as it is related to the purpose of the incarnation and the whole work of the Christ, something vital is neglected in spiritual work. It is not quite clear how they are meeting this issue, but it is the issue to be met if Sunday sermons are to be anything more than agreeable moral essays."

A correspondent recalls the following story, which many readers will apply to some recent controversies on an exciting question:—

"Apropos to the extreme difficulty in persuading the sisters to pray in public, we recall the story of Dr. Sam Johnson. He was once persuaded to go to hear a famous singing woman of the day. She had a voice of marvellous 'compass,' that is to say, she could squeal louder than anybody. When she was at the top of her bent, a connoisseur, who sat near Johnson, leaned toward him and said, in low tones: 'That is an extremely difficult feat, sir.' 'Yes,' roared 'the Great Bear;' 'I wish it were *impossible!*'"

Yes; old Samuel was rough at times; but he had sense and character. It would be interesting to know what he would have said if he had heard the holy hornpipes that are now sung in many of our Sunday-schools.

J. C. Hiden.

Richmond, Va.

Bertie Union Meeting.

The next session of the Bertie Union Meeting will meet with the church at Buckhorn, Hertford county, N. C., on Friday before the fifth Sunday in October, 1893.

Introductory sermon, Elder C. B. Williams, Elder B. Legget, alternate. Missionary sermon, Elder A. Cree, Elder B. Craig, alternate.

PRACTICAL SUBJECTS.

1. Are our churches sufficiently careful in the reception of members? C. W. Mitchell, Elder C. W. Scarboro.

2. Are the churches of the present day enforcing Scriptural discipline? Elders T. G. Wood and B. Craig.

3. What is the duty of a church to its members when they willingly fail to pay their part of the church expenses? A. Bass and Henry Miller.

4. Forgiveness as taught in the Bible. Elders H. T. Williams and T. T. Speight.

H. T. Williams, *Clerk pro tem.*

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, Miss Fannie E. Heck, Raleigh, N. C.; Secretary, Mrs. J. A. Briggs, Raleigh, N. C.

Subject for October: Missions in Southern States.

State Missions.—"If any man provide not for his own, and specially for those of his own house, he is worse than an infidel." Missionaries, 307, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.

Study Topics.—Religious destitution of many portions of the South. Growing necessity for work among the foreign population. Demand for missionaries in the trans-Mississippi region. Opportunities for work among the colored people. Rapid increase of our denomination in the South.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Letter from Africa to Miss Armstrong.

Miss Armstrong:—Dear Sister in Christ: I am really glad if my last letter was of any use whatever. I never thought of its being published, or being read beyond yourself; much less had I thought of the results growing out of it through you and the note in the *Foreign Mission Journal*. First, the $25.00 for our chapel; then the Sunday-school helps—neither have come yet, but I presume will in due time. Then a number of bundles of papers and magazines have come to us from various persons, and some one is having the *Missionary Review* sent to me. My request for reading matter did not have reference to regular publications, but to passing pamphlets, such as Centennial printed matter. We are probably quite as well able to subscribe for regular periodicals as most of our pastors at home, and far better than many I know of, for we are well taken care of so far as money will do it. But I appreciate these things, for it shows that Africa is not forgotten. When I read your letter, and every mail brought evidences of interest in our work, I could but shed tears of joy. A dear brother in Arkansas, my State, wrote me a nice letter, sent me a large bundle of papers and magazines, and offered to send Mrs. Smith the *Ladies' Home Journal*. Do you not think that we have a ray of sunshine now and then?

Lately I sent you a postoffice order for £1. 1s., which I thought would net you about $5.00. I thought it would do the church here more good to send it to you than for them to use it here on their chapel. On account of sickness and that of my wife and child, I was not able to push this fund. Every time I asked them, the Christians did something, though it was small. They always do anything I ask them to do, except to take personal responsibility in any of the church affairs. On the whole, considering their number, strength and surroundings, I think they do better than most churches at home. I fear our missionaries often expect too much, and they complain when there is no real good ground for it. We have not begun our chapel yet, because the chiefs refuse to give us a place to build; but we will keep on begging them, and ask God to make them willing.

Our old chapel roof (of grass) was so worn out as to let the rain in in small torrents, and the walls, of mud, would soon have been ruined; and the frame work of poles was so dilapidated that we could not mend it, so we had to take it off and make it new. The frame work is of bamboo and China tree poles tied together with vines and fibres (with the exception of five wooden pins and ten nails), and heavy grass stalks, like corn stalks tied cross ways of the rafters, and the grass is tied to these. We have it nearly finished, but we ran short of grass to-day, so it will take a day or two to get more. When we get a new chapel I will use this for a school house.

My school teacher, who was but a boy, I have sent to Lagos to school, and have employed another who is doing well. Besides his school work and visiting among the parents of the children, he goes with me to open air meetings on Sundays, and holds one himself on Friday evenings. I have a native man who can read, but not write, to assist me in open air meetings and to visit among the heathen, or to do any other work I may find for him. I pay him eight shillings ($1.92) a month; I shall probably pay him a little more after awhile. He is a very good street preacher, and a great help to me in the use of this difficult language, for though he cannot speak English, he helps me to make the people understand me. His name is "Ebo" (short e and o), which is the word for sacrifices. We have four mission children, two girls, Alake and Assronke, and two boys, Also and Oyerindo, whom we are supporting. Their food costs about twenty five cents a week each, and their clothes a few dollars a year. There are two bright children whom we wanted to rescue from pawn slavery very much, and take into the mission; but we could not get the native money, and they would not take ours. The holders want to keep the children but cannot, if the money (native) is tendered them.

We have had no converts lately, and I see little prospect of any; but it is the Lord's work. I must thank you for your kind interest in us and our work. It renews my courage. My wife, child and myself are enjoying very good health now. Pray for our work.

Your brother in Christ,

C. E. Smith.

Sunday-school Missionary Day.

John Ruskin says: "If you do not wish for Christ's kingdom, don't pray for it. But if you do, you must do more than pray for it—*you must work for it.*" Do we believe that Sunday-school Missionary Day will be an all round aid to missions, helping to usher in the kingdom by interesting the rising generation in the world's evangelization? Do we believe that interest in missions should be expressed in gifts that flow from sacrifice and effort? Do we know that "the kingdom" is in need of this interest and these gifts? If these things are so, then every Southern Baptist woman who loves missions and who longs to see our young people loving them too, will work for Sunday-school Missionary Day.

Every one familiar with any department of work—temporal or spiritual, both follow the same law—knows that no work does itself. It is worth exactly the effort which is put into it. By effort here is meant prayer, thought and active endeavor. The day generally assigned—though other day may be appointed—is October 15th, for celebration of the Missionary Day in the Sunday schools of the South. Let each of us work diligently to make the occasion a success. We can influence the superintendent to observe it, in the first place; we can talk to everybody, young and old alike, till an enthusiasm is created for it and full attendance secured; we can make sure that the program is in competent hands in its diligent preparation; we can assist in making the place of assembly attractive and delightful by the beautiful decorations of fall leaves and flowers, which the divine lover of the beautiful has so lavishly scattered abroad at this season; we can each take a mite box pyramid and encourage the young people by our example to do the same; above all we can then pray that our Father, who is in heaven, will permit his "kingdom to come."

If 700,000 of us Southern Baptist women did as above indicated, would Sunday school Missionary Day be a success in its fullest meaning? Let each one of us answer our part of the question, and an individual blessing will be ours. Let us influence every one else to do the same, and a wave of blessing will overspread our land "till there shall not be room to receive it."—*Alice Armstrong.*

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with local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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A physician who is a specialist in nervous diseases says that women should sleep at least nine hours at night and one hour in the daytime. A woman will plead that she hasn't time to lie down for a few minutes in the daytime; and she will infringe upon the hours of the night, which should be given to sound, healthy, needed sleep, in order to finish some piece of work which could as well be completed on the morrow. She will rush and hurry all day long; and then, when the household is hushed in slumber at night, she will sit up to read the daily paper, thinking she will not have to pay for the time she is stealing from the health-giving sleep that comes before midnight.—*Watchman.*

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Union Association.

Dear Recorder:—This Association meets in just about one month from now with the Monroe church. Of course, we are glad to have it meet with us, and a hearty welcome awaits all who come. We are expecting a good many of the brethren from a distance—among them Dr. C. E. Taylor, Prof. W. L. Poteat, Bro. J. H. Mills, and the RECORDER representative. We are anxious that this shall be the best session of the Association in its history. Come, brethren, and help us make it the best ever held in this part of the State.

Our work here is moving along as good as could be expected. During all the hard times we have surely and steadily moved forward to greater things for the Lord. I baptize occasionally, and conversions occur nearly every Sunday evening. We are now making some much-needed improvements on our house. It will not be very long before we will have Sunday-school rooms. Our church is enthusiastic over their work as every other work for the Lord. We are now raising our pledges. I am sorry we waited so late. I assure you they will be paid earlier next year. We could scarcely do otherwise than wait this year, but they will be paid.

I have enjoyed holding several meetings this summer. They were all precious, but the largest ingathering was at Winston with Bro. Broughton's church. This is a magnificent field, and a large amount of good is now being done on it. It will be detrimental to the work for Bro. Broughton to leave now. I trust he will not do so.

There have been near two hundred professions of faith in Christ in the meetings I have worked in, and about one hundred and forty have joined Baptist churches while some thirty others have joined other denominations, leaving thirty without any church relationship, so far as I know. I praise God for allowing me to preach this wonderful gospel.

God bless you in your work. With kindest regards, I am fraternally,

M. A. ADAMS.

Beulah Union.

Delegates from the churches composing the Beulah Association, with the pastors of churches in the same, will meet with the Yanceyville church on Friday before the fifth Sunday in October, in order to organize the Beulah Union Meeting.

11 a. m.—Introductory sermon by Rev. W. F. Watson.

12 m.—Organization.

2 p. m.—What are the essentials to the success of the Union Meeting? Opened by Rev. J. R. Jones.

3 p. m.—What are the duties of the churches of this Association to the Board of Ministerial Relief? Opened by Rev J. K. Howell.

Saturday 9 a. m.—Devotional exercises.

9:30 a. m.—What are the essentials to the success of a good Sunday-school in every Baptist church? Opened by Rev. W. F. Watson.

10:30 a. m.—What is the duty of the churches to the Board of Ministerial Education? Opened by Chas. A. G. Thomas.

11:30 a. m.—The importance of a prayer-meeting in every church. Opened by F. P. Tucker.

2 p. m.—What is the best plan to secure systematic giving in every Baptist church? Opened by George W. White.

3 p. m.—What is the duty of the churches to the Orphanage? Opened by Rev. J. K. Howell.

The pastors who can are expected to remain over Sunday. Preaching every night and Sunday at 11 a. m.

A full meeting of the Executive Committee is desired in order to map out a plan of work for this year.

All Sunday-school workers are cordially invited, and superintendents are urged to attend.

EX COM.

Departure of Missionaries.

The farewell meeting of the missionaries, Herring, Royall, Blalock and Crocker will be held with the Reidsville church on the 5th Sunday in October, 1893, and Saturday before. All interested in "The Gospel Mission" are invited to attend.

PROGRAM.

Saturday 11 a. m.—Sermon by Rev. M. P. Matheny, Lincolnton, N. C.

Saturday 2 p. m.—A Higher Life, or a Life of Trust. Rev. L. G. Broughton, Winston, N. C., and others.

Saturday 7:30.—"The Gospel Mission," its Purpose and how Best to Accomplish It. Prof. H. T. Cook of Furman University, Greenville, S. C., and others.

Sunday 11 a. m.—Sermon by Rev. O. L. Stringfield, Wakefield, N. C.

Sunday 2 p. m.—The Holy Spirit in Mission Work. Rev. R. L. Patton and others.

Sunday 7:30 p. m.—Talks by the Missionaries, and Farewell Words. Rev. J. A. Howard, Reidsville, N. C.

All visiting brethren and sisters will be hospitably entertained.

J. T. ALDERMAN,
M. A. ALLEN,
G. V. WOOD,
Committee.

How to get to the Little River Association.

The Little River Association meets with the church at Mt. Tabor, Cumberland county, on Thursday, November 23th, 1893. All visiting brethren wishing to attend will be met at Wade's Station and conveyed to Association by writing Rev. William Carter, Cumberland county, N. C. [illegible] would be glad to see as many visiting brethren present. Let all our churches [illegible] our contributions larger than ever.

Fraternally,

J. A. CRAWFORD.

Lebanon and Ruhama Churches.

Dear Recorder:—I commenced a meeting with Lebanon church, Catawba county, on the 19th of September, and continued six days and nights. Nine were baptized, received three for baptism at the next meeting, restored two, and received one by letter, making fifteen additions to the church. This was the greatest revival the church has been blessed with for many years. The congregation was so large the brethren arranged for preaching out in the grove, as the house would not hold the people.

At the close of the meeting, several from other denominations said they would be ready to join and follow Christ in baptism at our next meeting.

From here I went to the Ruhama church and remained one week. Brethren Kennedy and Whisnant from Maiden were with us a few days. Bro. Bright of Forest City, N. C., was with us five days. These brethren did good work.

At the close of the meeting I baptized twenty-four converts, and received two more for baptism, restored six, making thirty-two additions to the church.

This was a gracious meeting. The church was greatly revived. On the last night of the meeting thirty or forty persons asked that special prayer be offered for them. Among the converts baptized were German Reform, Methodists and Lutherans. The outlook for Baptists in this section was never so encouraging as it is now. Brethren, let us turn on the light.

Bro. Bailey, can't you come to the South Fork Association, and let the old Landmarkers who never attend the State Convention shake your hand once more? It would do them good.

We are looking forward to the meeting of our Association with much hope, and I know Brother Morriss, the pastor of Bruington church, will have everything in order.

Fraternally, J. A. HOYLE.

Maiden, Sept. 30, 1893.

Roanoke Union.

The Roanoke Union of the Tar River Association will meet with Gethsemane church, Edgecombe county, N. C., four miles east of Whitaker's, October 27-29, 1893.

PROGRAM.

Friday, 11 a. m.—Introductory sermon by Duncan McLeod; alternate, J. W. Powell.

2 p. m.—What are the best means to develop Christian character? W. S. Ballard, Bro. Harmon of Weldon.

8 p. m.—The Spirit's work in human redemption. J. D. Hufham, R. T. Vann.

Saturday, 9:30 a. m.—Devotional exercises, led by W. S. Ballard.

10 a. m.—The evil effects of intoxicating liquors upon our churches and society. G. J. Dowell, J. W. Powell.

11 a. m.—The Orphanage. J. H. Lamberth, R. M. Johnson.

2 p. m.—Christian giving. Duncan McLeod, J. H. Johnston.

8 p. m.—The Bible on missions. J. D. Hufham.

8:45 p. m.—The duty of Christians to the unsaved. E. E. Hilliard.

Sunday, 9:30 a. m.—Sunday school mass-meeting.

11 a. m.—Missionary sermon by R. T. Vann.

8 p. m.—Sermon by Bro. Harmon of Weldon.

Those who come by rail are requested to drop Bro. H. H. Rasberry, Whitaker's, N. C., a postal, and they will be met at Whitakers and taken to the church.

PASTOR AND MEMBERS,
Committee on Program.

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church at Yeopim on Friday before the fifth Sunday in October. Elder W. B. Waff to preach the introductory sermon, Elder W. P. Jordan, alternate; Elder J. E. White the missionary sermon, Elder C. J. Woodson, alternate.

The following queries will be discussed:

1st. How can we develop Christian liberality? To Lycurgus Hofler and W. P. Jordan.

2d. Are we missionary in spirit, or only in name? W. B. Felton and J. E. White.

3d. How is the Christian Sabbath observed, and how should it be observed? (Continued from last meeting.) J. H. Parker and C. J. Woodson.

JOS. T. WAFF, *Clerk.*

Meeting at Pleasant Plains Church.

Dear Recorder:—Allow me space for the following account of our meeting at Pleasant Plains church during the last week of September.

Rev. G. W. Hill, the pastor, was assisted by Rev. A. H. Porter and Rev. E. W. Wooten. Bro. Porter preached the first two days and Bro. Wooten the remainder of the time.

Our church and community have been greatly blessed. There were forty-one additions to the church—thirty-one baptized, four restored, two wandering Baptists taken in, and four others await baptism. Seldom have I seen such a time for rejoicing. We have taken a step forward, and we hope to continue steadfast to the end. To the Lord be all praise for his goodness.

C. C. GORE.

Eoka, October 4, 1893.

How to Get to the Pee Dee Association at Morven.

Those who go on C. C. Road, east of the Pee Dee River, would do well to take the C. S. & N. Road at Hamlet and go by Cheraw, and thence to Morven. The mid-day trains on the C. C. Road make close connection with the C. S. & N. at Hamlet, and Atlantic Coast Line at Cheraw. Going by this route, delegates will arrive at Morven at 9:30 p. m. To go via Wadesboro, it will be necessary to lie over there from 3 p. m. or 1:30 at night until 5 next morning. The connection at Hamlet is with the day train. Those who go on the night-train would do better to go on to Wadesboro. The railroad fare is about the same by either route.

L. JOHNSON.

Too many fathers make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore his disposition to investigate. Help him to understand things. Encourage him to know what he is about.—*Selected.*

The Farnum Street Theatre at Omaha, Neb., was burned on the 2nd inst. Loss estimated at $250,000. Six men were injured by falling walls.

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Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Creeksville ch, $4.00; Mrs W A Wilson, Mooresville, N C, 2.50; Ashe and Alleghany Asso, 14.60; King's Mountain Asso, 25.00; South Yadkin Asso, 6.00. Total, 52.10. Previously reported, 4,589.72. Total this year, 4,641.82.

Foreign Missions—Buckhorn church, West Chowan, $8.41; Capehart's ch, ditto (T C Britton), 15.00; Republican ch, ditto, 10.00; Creeksville ch, 5.00; Green River Asso, 71.17; Mrs W A Wilson, Mooresville, N C, 2.50; Ashe and Alleghany Asso, 4 02. Total, 116.10. Previously reported, 4,227.50. Total this year, 4,343.60.

Home Missions—Taylorsville ch, Alexander, $7.00; Buckhorn ch, West Chowan, 5.62; Creeksville ch, 2.00; Holly Grove ch, Bertie County, 3.00; Green River Asso, 24.98; Ashe and Alleghany Asso, 1.25. Total, 43.85. Previously reported, 1,796.48. Total this year, 1,840.33.

Education—Cashie ch, West Chowan, $3.40; Capehart's ch, ditto, 5.00; Green River Asso (for J M Walker), 3.00; Sandy Creek Association, 48.56. Total, 59.96. Previously reported, 1,701.82. Total this year, 1,761.78.

Orphanage—Bethlehem S S, West Chowan, $5.00; Buckhorn ch, ditto, 8.00; S S, Morehead City ch, 3.06. Total, 16.06. Previously reported, 714.65. Total this year, 730.71.

Ministerial Relief Fund—Green River Association, $2.70; Pittsboro ch, Sandy Creek, 1.20. Total, 3.90. Previously reported 233.45. Total this year, 237 35.

Centennial Enlargement Fund—Green River Asso, $12.00. Previously reported, 2,264.51. Total this year, 2,276.51.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Oct 7, 1893.

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Press Comments.
Newbern Journal: "Seven excellent and practical sermons suited to the affairs of every day life. . . . A valuable little book." Lenoir Topic: "Interesting and taking sermons. . . . A literary treat." Gastonia Gazette: "The sermons are well constructed and tersely expressed. The language is remarkable for its picturesque figures, striking phrases, and often for its blade-like sharpness." Charity and Children: "Short and very pleasant. . . . They will be sure to make you better."
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Alexander Association.

This body met with Behlehem church, Alexander county, Thursday before the first Sunday in October. The annual sermon was preached by Bro. J. P. Gwaltney. The sermon was good. The Association was organized by re electing Brethren W. E. White, Moderator and T. A. Hudson, Clerk. J. C. Bell was chosen Treasurer, and J. B. Pool, Historian.

The session was highly spiritual, harmonious and interesting from first to last.

Bro. Edwards of the Orphanage was the only visiting brother from abroad. While his cash collection for the orphans was small, I hope he did well for *Charity and Children*. Many of the churches will, at an early day, send boxes to the Orphanage.

The Association unanimously adopted the "Gospel Mission" plan, and will contribute to Bro. W. E. Crocker, who will go to China in November. This plan commends itself to many of us in this part of the State. I feel that if God has called Bro. Herring and others to do Foreign Mission work in this way, that he has also called a people somewhere to help in the work. The plan may prove a failure, and will and ought, if the Lord is not in it, but do let us try it. Please let us alone, and let all of us work in this way that wish to, and all others that wish to, let them work through the Board. It is no use to try to kill out this plan now. It has taken too deep a hold on the hearts of many.

This Association is blessed with a number of as good and consecrated preachers as are to be found anywhere, and one will rarely find an Association where there are so many excellent singers among the preachers as in this. I have never visited an Association where preachers seem to understand and love each other better than in this. They are truly yokefellows, helping each other in every way they can. Some of them meet together one day in each week to pray and study the Bible.

Bro. J. A. White is doing well with the Taylorsville Collegiate Institute. He has taken deep hold on the people of the town and county. He has been open only six weeks this fall and has an enrollment of one hundred, with a bright prospect for many others. He has an excellent corps of teachers, Bro. White is the pastor of the Taylorsville church with some country churches. All speak of him as a good preacher.

The next session of the Association will be held with Mt. Olive church.

Fraternally, I. W. THOMAS.

Silver Run Church Organized.

On the 2nd of this month a presbytery, composed of Rev. J. H. Austin, Rev. J. W. Griffin, Chairman, and Bro. J. A. Markes, met under an arbor five miles southeast of Hoffman and organized a church—Silver Run.

Eight joined by letter, and at least a dozen more will come in soon.

The articles of faith and the covenant were unanimously adopted.

This small new church will apply for admission into the Pee Dee Association, which convenes at Morven, October 19–21.

The church is organized in a very important field, and I hope the State Board will help sustain the Baptist banner until they complete the building.

I write this by request.

Sincerely, I. S. BOYLES.

Rockingham, Oct. 3, 1893.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going! Count your resources; learn what you are not fit for and give up wishing for it; learn what you can do and do it with the energy of a man.—*F. W. Robertson.*

Richmond & Danville Railroad.

To those desiring to attend the consecration services of Rev. Dr. J. B. Cheshire, Assistant Bishop, Diocese of North Carolina, Tarboro, Oct. 15, 1893—the R. & D. R. R. will sell greatly reduced rate tickets from points on its lines to Selma or Goldsboro and return, Oct. 13th and 14th, limited to Oct. 17th.

To those going to the Synod of North Carolina, Tarboro, N. C., Oct. 23–31, 1893, tickets will be sold at greatly reduced rates on the lines of this Road in the State to Selma or Goldsboro and return, Oct. 21st to 24th, inclusive, limited to Nov. 7th, 1893.

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NEWS OF THE WEEK.

State News.

Wilmington is preparing for its annual welcome-week carnival.

Mr. Wm. McCanp, living near Milton, fell from a barn recently and was killed.

There are over 160 students at the Agricultural and Mechanical College, Raleigh.

Mr. Henry Blount of the Wilson *Mirror* is on an extensive lecturing tour in the West.

A large black bear was killed by a negro, seven miles from Wilmington, a few days ago.

Ottis Lowe, a citizen of Catawba, committed suicide last week by taking laudanum.

The telegraph operators are arranging to have a telegraphic tournament at the State Fair.

A sixteen-year-old negro boy fell into a well at Milton several days ago and broke his neck.

It is said that the State of North Carolina has mined nearly $10,000,000 worth of gold since 1874.

Gov. Carr has received the resignation of Judge Henry G. Connor of the Superior Court bench.

Walter Stegall of Beaver Dam is in jail at Monroe for killing Thomas Stegall several weeks since.

Eugene Rainford and J. J. Harrison, both white, are in jail at Smithfield for passing counterfeit money.

According to an exchange, three students were recently expelled from Davidson College for "hazing."

Miss Sallie Nelems of High Point while in Chicago last week was robbed of $70 and her railroad ticket.

The directors of the Atlantic and North Carolina railway have re-elected Mr. W. S. Chadwick president.

Richmond and Danville railroad officials have announced a reduction of trainmen's wages of ten per cent.

The little child of an insane colored woman at Shelby fell into a wash pot and was drowned on the 6th inst.

It is reported that Dr. W. R. Wood, Superintendent of the Insane Asylum at Raleigh, intends to resign soon.

According to reports, two or three highway robberies, or attempted robberies, have recently occurred in Gaston county.

Indications are good for a large attendance at the State Fair in Raleigh, next week. Tuesday is the opening day.

M. Rountree and Co., large merchants of Wilson, have failed. Liabilities over one hundred thousand dollars; assets not stated.

Capt. J. S. Lane of Stonewall, Pamlico county, committed suicide on the 6th inst., by shooting himself in the head with a pistol.

The Governor offers a reward of two hundred dollars for the capture of James Rawls, who is wanted in Pitt county on a charge of murder.

Solomon C. Weill of Wilmington has been appointed Assistant United States District Attorney for the Eastern District of North Carolina.

Mr. R. D. Brown, a member of one of Winston's oldest and largest tobacco manufacturing firms, died on the 5th inst., aged fifty seven years.

It is reported that the magnetic iron ore mountain at Cranberry, Mitchell county, N. C., has been sold to the Bessemer Ore Trust for one million dollars.

A man named James has been lodged in jail at Lenoir on the charge of murdering Julius D. Miller, a United States deputy marshal, in April, 1892.

While Mr. Wm. Ross of Cypress Creek was unloading sills several days ago, a heavy piece of timber fell upon him, crushing his skull and killing him instantly.

The colored Agricultural and Mechanical College at Greensboro is to open in a month. The building cost $7,000, and provides accommodation for one hundred students.

The Charlotte *News* says that the canning industry has been very profitable this year for Mecklenburg, there having been enough fruit put up for the entire home consumption.

Gov. Carr recently appointed J. J. Mann of Newbern Chief State Commissioner of shell fish to succeed W. H. Lucas. Adam Warner of Washington was re-appointed assistant.

Mr. John W. Sledge has become sole owner of the Weldon *Roanoke News* having purchased the half interest of the late W. W. Hall. Mr. D. E. Stainback will be associate editor.

Over three hundred and fifty students are already enrolled at the Normal and Industrial School at Greensboro, and the *Patriot* says by the first of November there will be over 400 girls present.

In Washington county, last week, a negro named Benjamin Hill struck Mr. J. E. Andrews on the head with a single-tree, inflicting fatal injuries. The murderer was captured near Creswell and lodged in jail at Plymouth.

Col. S. McD. Tate, State Treasurer, and Col. Thos. S. Kenan, Clerk of the Supreme Court, intend to erect monuments to mark the point of furthest advance of the Sixth and Forty-third North Carolina regiments at Gettysburg.

Rev. E. M. Forbes, who died at Beaufort recently, left his entire estate to the diocese of eastern Carolina for charitable purposes—domestic missions, schools, &c. Nothing but the income from the estate is to be used, amounting to about one thousand dollars a year.

Thus far almost $4,500 in cash has been collected for the State Confederate monument. The State appropriation is $10,000. All save three of the ninety-six counties are engaged in the work of collecting funds.—*Raleigh Cor. of Richmond Dispatch.*

The people of Southport and Wilmington are somewhat excited over a well-founded report that Oak Island light-house at the mouth of the Cape Fear river is to be discontinued. It is said that if this be done, no vessel can enter the river at night.

Gov. Carr has appointed Jacob S. Battle of Nash county, Judge of the Superior Court of the Third District, to succeed Henry G. Connor, whose resignation takes effect on the 30th inst. Judge Battle was born in 1851 and in 1866 entered the State University, leaving it in 1868 to enter the University of Virginia, where in 1872 he graduated with the highest honors.

General News.

A lunatic fired five shots into the hall of the Chicago Board of Trade, several days ago, wounding three persons.

The Chicago market is said to be short over one million barrels of sugar, and that a sugar famine confronts the housewives of that city.

John E. Russell has been nominated for Governor of Massachusetts by the Democrats. He is not related to the present Governor, Wm. E. Russell.

H. F. Loving, paying teller of the First National Bank of Roanoke, Va., is short $2,055,75 in his accounts. His present whereabouts are unknown.

It is published that an attempt will be made to force a vote in the Senate this week on the silver repeal bill; but the silver senators, no doubt, will do all they can to prevent it.

Yellow fever is on the increase at Brunswick, Ga. Thirty-five new cases and one death were reported on the 7th. There is considerable suffering on account of inadequate supplies of food. Total number of deaths from the disease is 16.

The first race to a finish between the yacht Vigilant, the pride of America, and the yacht Valkyrie, the pride of England, of the series of five races, for the American cup, was won Saturday last by the Vigilant, beating the Valkyrie by five minutes and forty-eight seconds.

A terrific storm on the Gulf coast, October 2nd, caused fearful loss of life and property. Over 2,500 persons were killed or drowned. The greatest damage done was in Plaquemine parish, La., in and around New Orleans, and in and around Mobile, Ala. The property loss was in the millions. There will be great suffering among the survivors along the coast.

The Cunard steamship Lucania, sister ship to the Campania, has succeeded in making the quickest westward trip across the Atlantic ocean ever recorded. On her last time out she traveled 2,780 miles in five days, thirteen hours and twenty minutes. This boat is 620 feet long, and is 30,000 horse-power, and travels at the speed of the average railway train. We expect to hear of the steam vessel that will cross the Atlantic in five days, and the horse that will trot a mile in two minutes, about the same time.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

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Vacuum Oil Company, Rochester, N. Y.

DIED.

LANG—Entered into rest August 7th, Mrs. J. E. Lang, *nee* Marsh, in the forty-fifth year of her age, after a lingering illness of several weeks. Sister Lang had been a faithful and valuable member of the Baptist church for twenty-nine years—always a cheerful and hopeful Christian. She was a faithful wife, an affectionate mother and a kind neighbor. She leaves a husband, five children and a large circle of relatives and friends to mourn her departure. C.

KIRBY—On Sept. 1st, 1893, God's finger laden with death touched our dear sister B. A. Kirby, (wife of Osborne Kirby, deceased), near Riggsbee's Store, N. C., in the eighty-third year of her age, and she fell asleep in the arms of Jesus. She professed faith in Christ in the year 1853. Since that time she has lived a consistent member of Lystra Baptist church. She leaves two sons, four daughters, a number of grandchildren and great-grandchildren, and a host of relatives and friends to mourn her loss. She was a good mother, kind and true. To know her was to love her. She was at her best in her home. But the sweet voice of mother is forever hushed on earth. The old home will never be the same again. Her body was laid to rest in the family burying grounds, where loving hands covered her grave with rarest flowers. God pity, comfort, and keep the sorrowing ones.

A FRIEND.

HENRY—It was my sad duty on last Sunday morning to bury Miss Lela Henry of Lilesville. She was in her twentieth year when she died. She was the first person it was my happy privilege to baptize. A little more than four years ago she professed religion, and, in company with others, followed her Lord in baptism. Ever since that time I have watched with peculiar pleasure her growth in grace. She was a very earnest worker in every department of church work, and will be greatly missed, especially in the Woman's Mission Society, of which she was the efficient Secretary. The widowed mother has the sympathy of the entire community in this sad bereavement. Within the last five years a husband and five children have been taken from her by the ruthless hand of death. Surely God has called on her to pass through deep waters, but his grace sustains her. PASTOR.

Rockingham, Oct. 7, 1893.

JONES—The subject of this obituary is William Frances Jones, who was born in Franklin county, N. C., November 16th, 1851. He came to Coaldale, W. Va., in June, 1890, and died May 23d, 1893, of inflammatory rheumatism, after an illness of ten days, and was interred in the cemetery at Bramwell, W. Va. He was a son of Grey Jackson and Elizabeth Jones. He was married March 18th, 1883, to Mary Alice White, daughter of Rev. W. M. and Delilah White. The deceased leaves a wife and two small children to mourn the loss of a devoted husband and father. Under the honors of the Masonic and Odd Fellow fraternities he was interred, which said "to earth we his body commit and to God his soul commend."

JONES—Sister Elizabeth A. Jones died Aug. 24th, 1893, aged sixty-six years, four months and twenty-seven days. About 1854, Sister Jones professed a hope in Christ and united with the Yanceyville Baptist church. On coming to this community, she, with her husband and son, promptly united with the Ruffin Baptist church. She lived a consistent Christian life and had a partial reward in a triumphant Christian death, just before which, with full possession of her mental faculties, she called each member of the family to her bedside; and with words of cheer and comfort suited to each and coupled with assurance of her own salvation, she exhorted them all to meet her in heaven. Her parting with her only unconverted child, John, was specially affecting, and illustrated her unwavering faith. When in reply to her request to meet her "up yonder," he said, "I will try," summoning all her fast-ebbing physical strength, she said with all the emphasis of which she was capable, "You must not only try, but you must do it." After the parting interview with relatives and friends, she listened attentively to the reading of a selection of precious promises from the Bible, and then, relapsing into unconsciousness, passed quietly away. Thus, both in life and death she bore the highest possible testimony to the reality of the Christian religion, and a future existence of happiness in heaven. She leaves an aged husband, seven children, and many relatives to mourn their loss, but they "sorrow not as those who have no hope." F. P. T.

Tributes of Respect.

We, your committee appointed at our August meeting, submit the following report:

WHEREAS, Our Heavenly Father hath seen fit to remove from the labors and toils of this world of care and sorrow to that rest prepared for the people of God, on Sunday, July 23d, 1893, in the sixty-seventh year of his age, and the eighteenth year of his gospel ministry, our beloved brother and pastor, Rev. George P. Moore; therefore be it

Resolved 1. That we bow in humble submission to his holy will.

Resolved 2. That in the death of Bro. Moore the cause of Christ on earth has lost an earnest, zealous and conscientious advocate; and that this church has suffered an almost irreparable loss, he having served her faithfully the entire eighteen years of his ministry, not only by counsel, admonitions, tender reproofs, warnings, &c., but with his purse as well, having largely assisted in rebuilding our present house of worship; and he was ever ready to every good word and work. But we are consoled by the belief that our loss is his eternal gain.

Resolved 3. That we tender his bereaved family our heartfelt sympathies, and invoke for them the guidance and protecting care of him our brother loved so well and served so faithfully.

Resolved 4. That a copy of these resolutions be sent to the family of our brother; also that we request the BIBLICAL RECORDER and *Chatham Record* to publish the same, and that they be recorded in our church book.

JAMES I. MORRIS,
ROM. S. EUBANKS,
WM. W. DISMUKES,
ROSA G. CRAIN,
Committee.

Approved by the church at Rock Springs, Chatham county, in conference, September 23d, 1893. JAS. W. GILLIAM, *C. C.*

The following resolutions of sympathy and respect have been adopted by the Ruffin Baptist church:

WHEREAS, An all-wise and indulgent Heavenly Father has seen fit to call from her earthly home to the home above, our sister, Elizabeth A. Jones, beloved wife of our brother, J. M. Jones.

Resolved, first, That through her death, the Ruffin Baptist church has lost a consistent member, the husband a kind and faithful wife, the children a true and loving mother.

Resolved, second, That as a church, we assure the bereaved family of our heartfelt sympathy, and point them to the promises of "Him who doeth all things well," as the only source of true comfort.

Resolved, third, That these resolutions be spread upon the record of this church, and a copy sent to the BIBLICAL RECORDER for publication.

F. P. TUCKER,
L. K. ADAMS,
Committee.

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on Scott's Emulsion, because fat foods make fat children. They are thin, and remain thin just in proportion to their inability to assimilate food rich in fat.

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The Home Circle.

A Hymn for Harvest.

Now to Thee, gracious Lord of the Seasons
Be honor and glory and praise,
That again in the joy of the harvest
Our jubilant anthem we raise.

Though many the fears that beset us,
Though faith waxes feeble and cold,
Thy bow, with its promise unbroken,
Glitters still as it glittered of old.

Though weary we grow in our watching
The weeks of the drought as they pass,
When the earth is as iron beneath us,
And the heaven above us as brass,

Yet the showers come back in their season;
Once more in the land there is seen
The brook brimming over with crystal,
The grass as the emeral green.

Though troubled the spirit within us,
When the mist upon valley and plain
Lies thick, and the clouds in their armies
Return again after the rain;

Yet the sun cometh forth as a giant,
And after the tempest the morn
Is cloudless and fair, and the color
Grows golden and rich on the corn.

For seed-time and harvest we thank Thee;
Our fears as the shadows have fled;
Thou hast given his seed to the sower,
Thou hast given the eater his bread.
—Alfred Church, in The Spectator.

Aunt Rachel's Treatment.

Crash! An ominous sound came from the kitchen as I was sitting for a quiet talk with my friend, Mrs. Morrison. We had just been enjoying a well prepared dinner at her table, and the two or three gentlemen guests had gone.

"Something's broken," I said.

"It sounds like it," she replied.

I expected her to get up, and run nervously to the kitchen, but she quietly continued the conversation. A moment after there appeared at the door a Swedish servant with a most woe begone look on her face, and a tear on either cheek. I could not forbear an exclamation of dismay at perceiving that in her hand she held the fragments of my friend's largest meat dish, belonging to her fine dinner set.

"Broken?" asked Mrs. Morrison, looking at it as she might have looked at the wreck of a kitchen bowl. "You might have selected something else to break, seems to me, Lena," she added, with a little shake of the head, but still with a smile.

"It slipped right out of my hands," said the girl in great distress.

"Oh, don't stop to fret over it, Lena. You don't break many dishes. No, it's no use to save the pieces. It can't be mended."

"Well, Ruth!" I exclaimed, as Lena, greatly comforted, took her departure. "Pope must surely have known some ancestress of yours when he wrote:

'And mistress of herself when china fal'n.'

Any one would think to see how coolly you take the ruin of that handsome dish that you con'd have a new set, any day, if you want it."

"Which is very far from being the case, as you know," said my friend, soberly. "I am afraid I can not match the dish, and if I can, I can scarcely afford the money for it just now."

"But you do not seem to mind the accident at all," I persisted, quite unable to understand her equanimity.

"Oh, yes, I do—after a fashion," she went on very deliberately. "That set was a present from dear old Aunt Rachel, and I am sorry to see any piece of it broken. But if you are wondering because I do not fret over what can't be helped, I can only assure you, Eleanor, that I cannot afford to. It is bad enough to lose the dish without that."

"Any one will admit that fretting is of no use," I said. But you are about the only woman I have ever seen who really lived up to the idea."

"I didn't begin that way," replied Ruth, settling back into her chair with a thoughtful expression on her pleasant face. "I was very much given to fretting over small annoyances when I was a good deal younger. It was that same dear old Aunt Rachel, who cured me by vigorous treatment."

"I should like her recipe, if you can give it to me."

"Oh, it is only the same old one you may hear or read any day of your life: 'Don't fret; it is thankless, rebellious, and utterly useless, never does a bit of good, and always does harm,' with plenty more such plain truths. I think it must have been the sturdy administration which affected me. When we were first married, Fred and I began housekeeping in our pretty little house with everything nice about it, and were as happy as young people usually are. But my habit of worrying over trifles began putting little blots here and there on the smooth surface of our lives. A broken dish, a stained tablecloth, a poorly ironed article, the flies, the dust, the soot, any petty annoyance, would bring a cloud over me which shut out the brightness all about me. I could see that Fred was hurt and fretted by it.

"Well, real trouble came at last. Our baby was sick for weeks and weeks, and we thought he never would get well. How I looked back on the days which had been blessed, and I wondered how I had ever been able to find trouble in trifles! As I prayed that the shadow of death might not so early darken our home, I believed I should never again allow myself to be moved by small troubles. I did not have an opportunity to test my resolution very soon; for as baby recovered I became ill. For many a day I lay far beyond all resolving for the future; almost, indeed, beyond all hope of any future so far as this world is concerned. The [illegible] passed before I won my way back to life, and began to take up its cares [illegible] for one.

"I held well to my good resolution as I rejoiced in being able to oversee the housecleaning, until I came to the parlor carpet. The room had been shut up for months, and had not been properly aired and swept, and the moths had made fearful ravages all around the edges of the carpet. You'll be astonished to hear, Eleanor, that all my equanimity broke down at the sight of it."

"No," I said, sympathizingly, "I don't wonder at all. I've known women who would be fairly sick over such a thing."

"It was a beautiful carpet, and I had been very proud of it. I did not find that anything else had suffered from neglect through my illness; but forgot all the other pleasant facts in view of this distressing one. Even when the baby crept over it, crowing in delight at the bright flowers, and trying to pick them with his chubby little hands, I forgot how much I would have given, not so very long ago, to hear a merry note from him. Well, just as I was at the very culmination of my 'pet,' Aunt Rachel's kindly face beamed upon me for a week's visit.

"'Thankful to see thee so well, dear,' was her greeting. 'The Lord has been good to thee. Not that I don't mean that he would have been good if thee hadn't got well.'

"'Yes I'm very well now, thank you, Aunt Rachel,' I said, after the first inquiries were over. 'Well enough, you see, having got past my great troubles, to settle down to small worries: Look here—isn't this enough to turn the soul of a housekeeper sick?'

"'It is a pity,' she remarked, viewing the mischief.

"'Of course some things had to be neglected while I was sick,' I continued, petulantly: 'but I never dreamed about such a thing as this.'

"She looked at me with her quiet eyes, always so full, I used to think, of the very peace of heaven.

"'Surely, Ruth, thee isn't going to make the matter worse by vexing thy immortal soul over a mishap?'

"Oh, it's very well for you to talk that way, Aunt Rachel,' I replied. 'But I can't afford a new carpet just now.'

"'Thee doesn't need one. The bad places don't show much.'

"'But I shall always know they are there, and it will take away all my peace of mind.'

"The eyes looked straighter into mine as she talked on, something like this: 'Thy peace is worth little, to thee or to any one else, if it can be so easily broken. Ruth Harvey, thee is starting out in life; beware that thy disposition to fret thyself about small things does not prove a curse to thee and thine. Every thought of discontent about matters beyond thy control is not only a sin against the God who orders for thee, but a sin against thy own soul, and an added weight to every annoyance. If cherished, such thoughts become a pest of stinging serpents in thy breast. Thee will be peevish, complaining and fault finding. Thee will be a terror to thy husband and children.'

"Yes," continued Mrs. Morrison, "she said all that, and more. She said: 'Is one thread of that carpet woven into thy real peace of mind? Can it, or other small things, really concern thy welfare, or that of those dear to thee, either for this world or the next?'"

"I never heard it quite so strongly before" I said thoughtfully, as my friend paused. "And if I hadn't seen you, I should have said it was very good talk indeed, but that no woman could live up to it."

"I had a week of it, you see," said Mrs. Morrison. "When Aunt Rachel went away, one of the last things she said to me was: 'I want thee to bear in mind what I said, dear—that every fretful thought thee wastes on small accidents is only so much added to their burden.'

"I think I took it well to heart, for I concluded, Eleanor, that life's burdens are heavy enough without any such addition. And I will tell you one thing I have observed," she added with a laugh, "I do believe that four-fifths of the women that fret, do it because they think it a solemn duty."

"Nonsense!" I exclaimed.

"They do," she persisted. "You notice the next woman you meet to whom some mishap occurs. See if a great part of her worrying is not because she thinks she is expected to worry, and that it might be taken ill of her if she didn't."

I wonder if Mrs. Morrison is right!—*Sydney Dayre, in the Congregationalist.*

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Fair weather followers are always to be found, but the heart that clings in the dark hour, the voice that trembles in genuine sympathy, the hand that clasps yours in a grasp cordial and warm when others shun or upbraid, he it is to whom you should give the heartiest welcome, treat most royally and love the best.—*Selected.*

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from scrofulous, skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the blood. For children who are puny, pale or weak, the "Discovery" is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from "grippe," or in convalescence from pneumonia, fevers, and other wasting diseases, it speedily and surely invigorates and builds up the whole system.

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OF LATE the people have awakened from a political and educational lethargy, during which their rights have been seriously encroached upon. To-day their cry for light and for knowledge can be heard over all the land. They feel that their power is slipping from them, and their attempts to regain it are as the struggles of a drowning man. What was the cause of this sudden awakening may never be known; we hardly knew when it came, so gradual and gentle it was. But now how strong and blatant! And in many cases how blind and confused! We are glad that the citizens of this country have been aroused to an interest in political affairs. Nothing could be a greater surety of our future welfare. But we fear they are in many cases over-shooting the mark. Great revolutions seldom take place in a day, and in this instance we believe that the desired result will be attained only after years of endeavor. Education must precede success. The people must have knowledge before they can act wisely. We know that ten men read the newspapers to day where only one read them five years ago. This is one step. It will lead to concerted movement, guided by wisdom, which will some day restore the farmer and the wage earner to their merited power. But they have a great deal to learn. They cannot learn too much, any more than the world can become too good; and the more they learn the better mankind will be. Our system of government has many great deficiences to be remedied; and we sincerely believe that the lasting remedy lies, not primarily in the ballot box, as many suppose, but in the faithful education of ourselves and our children. We have often heard these truths and slept over them. Let the people awake to the necessity of self culture, and let us make ourselves worthy of our free institutions, and strengthen and perpetuate them by intelligence of our ballot, (our secondary remedy), and the virtue of our motives. Then will we have the true Republic which God Almighty intended we should raise up as an example to the nations of the world.

WHEN 25,000,000 American people placed before the authorities their petition that the World's Fair might be closed on Sundays, and when the dallying of our courts rendered that petition powerless, the great body of the people showed that God's day should be preserved whether by mandate of the law or not. They placed themselves before the world as God fearing beings, and demonstrated in no uncertain way that there was to them a law far more binding and far more just than could be formulated by earthly legislators. It was a grand declaration of America for God and God's day, and a manifestation of regard for his holy law above all other law. But in many cases it was only a manifestation. Our Sunday is far from being the day of rest and devotion that the Almighty intended it should be when he commanded us to "remember the Sabbath day to keep it holy." How many Christians forget the Sabbath behind their morning papers! How many defile it by contemplation of things temporal! The petition looked well, but there are thousands of other ways of breaking the Sabbath than having expositions on Sunday. If it was wrong for man to see the fair on God's day, surely it is wrong for him to read the world's carnival of crime and sin in the Sunday papers. If it breaks God's holy law to contemplate his wondrous blessings on Sunday, surely it is not preserving it when we indulge in gossip and all sorts of conversation into which a thought of God never enters. The American people made a creditable appearance on paper, but how far from living up to their petition are they in their homes! We have started right; now let us keep the Sabbath as holy as our great petition has lead the world to believe that we keep it.

"PUBLIC office is a public trust" was the loud proclamation a few years ago of one who to day has converted the high trust recently reposed in him into a medium of expressing personal will. The President no longer voices the opinion of the people. He may be right in his bold stand; he may KNOW far better than we. Still we prefer the will of the people as the law of the land rather the opinion of a few politicians. The President has too much power. Although his is an executive office, he has a great influence of the legislative department of government, which is directly contrary to the principles of a republican form of government. In the past few years these departments of government—the executive and legislative—have become dangerously confused, and the formerly separate and distinct provinces of each seem hopelessly confounded.

The Governor of a State is its executive officer, and in our State, and no doubt in a majority of the others, it does not require a particularly strong man to become Governor, or to execute the duties of that office. The executive of our commonwealth has little or no influence over legislation, and we believe that to a certain extent this should be the case with the Chief Executive of the United States. Shameful to say the reason for the difference lies in the fact that governors have but little patronage to distribute! This is the main reason, but there are others. There was a time when well-known leaders among men were chosen governors. To day it is anybody's office, and scarcely any significance attaches to the actions of its occupant. It doesn't call for a leader now; all that is wanted is a man, and the "machine" does the rest. And who the man will be does not depend either on worth, ability or availability; it is simply a matter of chance. Sometimes it is the man with the funds, but we are glad that our State, though seriously threatened in the past and the future, has not suffered this degradation. Our people may well guard against such an event; for he who buys an office will as quickly sell it. It was once the opinion that the office of Governor of North Carolina required a great man. To-day his duties can be done by a phonograph, if we make an exception of the appointment of successors to deceased officers. And a phonograph could equally well execute this duty if it had the power of recognizing its campaign friends who were needy.

There is a remarkable difference between the comparative influence of a Governor and a President, and we prefer the state of "innocuous desuetude" of the former to the open defiance of the latter. Between the two, however, there is a golden mean. The office of Governor should be elevated to a respectable position, and the patronage of the President should be limited to an extent that would abolish the occupation of the patronage-agent Congressmen and Senators, and destroy forever the power of political machines. The offices of Governor and President are executive only, and to that object they should always be confined; they are executors of the law, and not, in any case, law-makers.

The Young Man in the World, or Wandering in Sin.

SERMON NUMBER TWO, IN THE SERIES OF REV. L. G. BROUGHTON ON "SCENES IN THE LIFE OF AN ANCIENT DUDE."

"And not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance in riotous living." Luke 15: 13.

In our last we left our young hero starting in life. The ship of youth and young manhood was going down. At present we take him stepping out upon life's proud ocean. We watch him as he wanders in sin.

Unfortunately for poor, sin depraved man this life is so crowded with sin that go where you will and you are confronted with its tempting hand. And man being by nature a creature of sin, in his unregenerate state he cannot help engaging in its folly. Moulded in a mould which fits nothing but sin, he would not help it if he could. Regeneration, fortunately for him, breaks up and destroys this sin-mould—recasts it in the foundry of God's love and infinite mercy, so that it henceforth is suited to truth and righteousness.

Now with this unchanged heart and life, our young man of to night ventured out in life. It was a very unwise and dangerous step to make, for upon life's sea there are so many breakers, so many storm clouds to encounter, that no one is safe who is not prepared to fasten his anchor beneath the immovable rock Christ Jesus.

But his launching was grand and glorious at least from the standpoint of the "good-time hunters." Doubtless you have watched some proud ship just getting ready for a trip across the waters. You were impressed with her grandeur and bright promises. Her rigging was in handsome trim. Her timbers are stout and strong. Her flag was flapping in the gentle summer breezes. Her sails were new and bright. Her keel has never experienced a single storm. Her captain struts with arrogant pride. O, how grandly, how proudly she splits the rolling waves and hurls them up on either side like mountain ranges in the far-off distance. But times are not always so hopeful. She encounters a storm. Her strong timbers reel and crack. Her sails split in fragments. Her captain grows sick and heartless, and finally after a hard-fought night succeeds in pulling his vessel into an unfriendly shore, wrecked and ruined.

This was our young prodigal. It was all smiles that morning when he proudly stepped out from the old home and entered upon life for himself. The sky of hope was never so clear to him. The sun of promise never shone so brightly. He had his money with which he was going to have a good time. He had his freedom which he had so long craved. To him this was a grand start, an envious beginning. But alas, alas! how sad the end! Soon the storm of temptation and sin is raging. He is being swayed to and fro. Like the handsome rigging upon the proud vessel, his youthful expectations are split in tatters. The gaily-rigged boat of self-security and self-appreciation is shattered into fragments of ruin, and he lies upon the shores of life wrecked and ruined forever.

Now, young man, this was but the inevitable fruits of sin. You may go on in it for a time, but without a change this will be your doom. You are satisfied of this. Your observation teaches you that it is true. And yet there are doubtless young men here to-night who will go away and continue in its downward course and wake up finally when it is too late to a realization of its consequences. I wonder why this is true? Surely it cannot be that you are naturally so much depraved as not to desire to stop in this deadly course. I do not believe boys are so mean as that. May it not be due to the fact that you have failed to realize the nature of sin? So in my discourse to you to-night I shall try, if possible, to bring you to a *realization* of this thing in us we call sin.

WHAT IS SIN?

God's Word gives us but one definition of sin: "Sin is the transgression of the law." The law of God is the life of the soul; therefore sin is the destroyer of soul-life. It is a *cancer which eats up and destroys the soul's prospect for immortal glory, and wrecks and ruins life.* This is an awful charge and yet true—

First. *In its insidiousness.* Dr. D. Hays Agnew, than whom there has not lived upon this continent, in my judgment, a greater surgeon, says, in speaking of insidious diseases: "Of all the insidious diseases known to man, this we call cancer is the worst. We never know how, when or where it is going to make its attack upon the body. Whether in some of the less hurtful ways, upon the surface, and submit for treatment, or whether in its ravaging thirst for human life, it will lay its dirty hand upon some internal organ and prove death." To those who have had any experience along this line, these words are recognized as the words of a wise man. The man who has in his blood the germ of cancer may never feel secure. Sooner or later it will assert itself upon him.

But not more insidious in its attack upon the physical man is the germ of cancer, than is the germ of sin to the spiritual man. Beginning as it does as but a small floating organism, so to speak, it courses itself through the various avenues of life in search for the proper time and place, and when it has found them it sends its dirty, slimy roots and rootlets into the vital principle of life, and soon claims its victim.

PETER DEGRAAF, THE CONDEMNED CRIMINAL.

O, the insidiousness of sin! How it undermines and destroys bright hopes and good prospects! How it steals the innocent babe from its mother's breast, leads him on through the years of his development, promising bright things, but in the end placing him upon the hangman's gallows!

At present our city is a blaze over the trial and conviction of Peter Degraaf, the murderer of Ellen Smith, so the jury said. He stands now behind the prison bars. The twenty-first day of October he must pay the penalty of his crime by swinging upon the scaffold. I need not go into the details of his life, it is too well known by you of Winston. Suffice it for me to say that at one time he lay an innocent babe upon a loving mother's breast. But he had the germ of sin in his breast: it manifested itself in the form of a licentious character, and you know the sad results. Hear his words to his brother, as brought out upon the witness stand, "Let whiskey, bad women and pistols alone." O, young men of Winston! take warning. This is a mighty enemy with which you are contending.

But you say, "It will never get me." O, no, certainly not. Whoever thought that it would master them? Did you ever know of one who expected it to be their ruin? "Never get me." Ah! young man, you don't know your doom. I know it is all smiles now; but listen: the day will not always be so bright. The sky will not always be so clear. The germ of sin will show itself and you its fruits must reap. Sampson, when he fondly lay his head in the lap of Delilah, never dreamed of its consequences. David, when he first looked upon the beautiful form of the wife of Uriah, never thought that it would lead on and on until he became an adulterer and a murderer; and yet David had much more power of resistance than you have to-night.

NO DANGER, NO DANGER.

But you say "No danger, no danger in me." You are told about these things, but they make no impression upon you. There is "no danger" (?) to you. Your bold self-satisfaction and determination remind me of an incident which occurred in a London theater. A snake-charmer gave an exhibition. He had the stage decked with flowers and shrubbery till it resembled a flower garden. In this garden was a large anaconda snake, with which the performer would play as if it were a frolicsome, harmless kitten. He would appear on the stage, and when the applause that greeted him had ceased, he would tell the people not to be uneasy, as the snake was tame, so that there was no danger in handling it. At one of these exhibitions the anaconda tried to entwine itself around its keeper's body. With a mighty effort the keeper succeeded in unwinding the coils of the serpent and dashed it to the floor. Some of the spectators begged him to cease—implored him not to fondle with the dangerous monster; but he told them only to be quiet—that there was no danger, and that those weak-kneed, chicken-hearted people who were always afraid, should shut up or leave the building.

At that point the snake raised its head again, though its tail was motionless. The performer returned to it; but as he did so, the huge monster suddenly began to entwine itself around the man's body. The performer again attempted to free himself, shouting, meanwhile, "Keep quiet, keep quiet, there is no danger—no danger whatever!" But hardly had the words escaped his lips ere another sound was heard—a loud, wild, horrible cry of pain, succeeded by the noise of cracking bones and the weird death-rattle of the strangling victim of his own temerity.

Oh! young men, go on if you will in the enjoyment of the so-called pleasures of sin. You will feel its cold and merciless coils some of these days fastening themselves around you. It will be too late, then, to throw off those evil habits which you have been forming all through the passing years.

Second. *In its loathsomeness.* Not only is sin like unto cancer in the insidious manner of its attack, but also in the exceeding loathsomeness of its nature. The other day I visited a poor woman suffering with a facial cancer. What a pitiable sight to behold! I shall not attempt to describe it—I would not if I could. I have too much regard for your sensitive nerves. In agony of pain she was awaiting her final summons. I have also visited the great cancer hospital of New York City, the greatest institution of its kind in the world. Hundreds of poor sufferers are there, and despite the great care taken with them, yet the strongest-nerved man, as he stands there and beholds them, will quiver and shake. But this thing in us we call sin is none the less loathsome in its nature than is this disease. Can you imagine a sight more to be shunned than that of a young man who has been overcome by sinful habits to the extent that he has lost his manhood and now lives in the gutters, in the dens of infamy or in the prisons? "Don't go near him for the world" was said the other day by a good mother to her little boy who came in and told her of a young man who had staggered up the steps and was asking for a piece of bread. What was the matter? Ah, the poor boy was loathsome. He had come out of a good home, had a godly father and mother, had at one time a good prospect for life; but he had fell in with a bad crowd and had contracted the habit of drink until now he was a walking devil. Mothers are afraid to trust their children in his presence while he eat a morsel of bread.

SOCIAL ROTTENNESS.

And it makes no difference at all how well you carry yourself in what is known as society. You may move in the very highest circles so called. Your persons may be adorned with the most costly apparel. Indeed you may be the leader in all the social events in your sphere, yet with the germ of sin unatoned for by Christ, you are a man of putrefaction and decay. And all that is needed to bring to light this sad fact is time and opportunity. Only a few months ago a passenger-train with several passengers down into a broad, deep stream out west. An investigation was held and the cause was found to exist in the construction of the beam. During its moulding a bit of air by some means found its way into the center of the shaft, and a cavity was the result. The outside looked well. No sign of a flaw was observed, but finally, when under the pressure of a heavy burden it asserted itself, the shaft gave away and the great bridge with a mighty crash came to the ground. So are hidden flaws in the beam of life. That character, young man, may be put off upon the public as sound for a while. You may polish the outside. You may run upon family history and blood. But let me impress you with this truth: all that you need to be a wreck is the proper kind of opportunity. That faulty spot, that unpardoned sin in your heart, will assert itself sooner or later. O, young men of Winston, be wise, wait not for the test. Flee from sin as you would flee from the deadliest python.

ITS DESTRUCTION TO LIFE.

Third, *sin is like the cancer in its destruction to soul life.* Thus far we have been considering sin largely with reference to its blightening effects in this life. We have seen its insidiousness, its loathsomeness, and now we come to deal with the most important point in our study—its destruction to soul life. It would be bad enough if sin in its greed only touched this life—bad enough if it only robbed us of our bright prospects and our social position; but it will not, it can not stop there. Like the insect that begins at the outside of the tree and is not content until he has penetrated the heart, or the panther, not content with simply mutilating and destroying the body, but must, in his thirst for human blood, go deeper and cut out the heart, the fountain of life, so is sin. It is not content with destroying life, but must go further and fasten its mighty, iron grasp upon the heart-center of life and eat up and destroy its prospects for immortal glory.

LOST! LOST!!

O, that I could fire you with this thought to-night—the final culmination of all sin, when it must end at last. Will you listen to me to night, unsaved men? Wanderer in sin, will you not stop in your heedless march, and let ring in your ears for a moment the significance of this truth?

Some years ago a man was benighted in a mining region. He lost his way. The darkness was dense, the dangers were thick. The next step might precipitate him down some awful shaft, some gloomy pit, and dash him bruised and shapeless upon its floor. He knew his peril, and he stopped, stood still, and began to cry, "Lost! lost!! lost!!!" A collager heard the sound, and, grasping a lantern, hurried forth to answer the cry, "Lost! lost!! lost!!!" The lost man saw in the distance the glimmer of his light: it came nearer until, as its rays flashed through the surrounding mist, he found that he stood upon the very verge of death itself! Another step would have plunged him down a tremendous shaft a crushed and mangled corpse! One step! one step!! O, think of it! *so close to death and eternity!* Young men, you are lost to-night, wandering about in sin. O, for some divine light to come into our midst and shine away the mist and show you the possible danger which lies out before you. *Stop! stop!!* See the awful pit out of whose mouth comes the groans of agony of the lost souls of hell. Stop in your wanderings lest another step will plunge you in despair. O, see the light which God has given you through Jesus the son. Come unto him and be saved to-night

The Devil is not concerned about the young man who is engaged in no good work, even though he is not engaged in an evil work. The seed are sowing, they will come up in due time. His Satanic Majesty has a sure chance at the young man who does not seek the companionship of good people, who does not read good books, who does nothing to add to the happiness of others. The successful man, the happy man, the man who does not serve Satan, is the man who lives a positive and not a negative life. He not only does not do certain things, but he does certain others. So many young men say to me, "Why, I don't do anything bad." The question is, "Are you doing anything really good?"—*Boy's Own Paper, England.*

The Biblical Recorder.

WEDNESDAY, OCTOBER 18, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

DANCING.

The editor of a religious paper, like the pastor, is under the necessity of discussing this subject from time to time. Those who are in the habit of reading the RECORDER know full well that on this subject the paper has given no uncertain sound. Every now and then there seems to be a kind of epidemic in the line of this amusement, and those who condemn it are under the necessity of disciplining those who violate the well-known regulations of our churches on this, and other amusements like it. We do not purpose in this article to go over the beaten track taken by those who oppose dancing. We wish to show here why it is so difficult, as we understand it, for Baptist and other churches that oppose dancing, to prevent their younger members especially from indulging in it.

1. One evident reason is that dancing is considered a *fine art*, an *elegant* accomplishment, &c. It is the high opinion entertained of the thing, and the social and intellectual standing of many who indulge in dancing that gives it so much respectability, and cause many of our cultured young men and women to long for indulgence in it. Those who have studied Satan's methods can but notice how often he attempts to accomplish his purposes by enlisting in his favor the wealthy, the noble, the sensual of this world. The old argument, the old unholy pressure, are found in the words, "Have any of the *rulers* believed on him."

Is dancing a fine art? Is it an elegant accomplishment? Many of a certain class and certain style of raising would answer unhesitatingly—yes! But where is the proof? Do people that dance have finer feelings; are they more cultured than those that do not? Experience and observation do not prove it. Are people that dance more graceful than those that do not? Some of the most graceful persons we ever met did not know how to dance. And what does gracefulness of body amount to without mind and soul to back it? It would be well for our preachers, then, in their warfare against this sin, to take advantage of the fact that the modern dance especially is so open to objection, and is accompanied by so many evils, that the question may well be asked, "Is dancing reputable; can people with a clean moral record engage in it?" Prove that dancing—and it can be proven—smacks of the baguio as strongly as it does of fine art (?) and you have an argument of no little potency, and one that will sometimes stop the wayward and the thoughtless when nothing else will.

2. Another evident reason is that there are some Christian denominations that openly encourage dancing, and their church members are often ring-leaders in private and public dancing. It is not necessary here to "call names," but the attitude of one or two of the leading denominations of Christians in this and other countries on this subject is well known. Now when a Baptist church is disciplining a member for dancing, how it blunts the force of the church's remonstrance for the person to say, "I did nothing more than other church members present." If the threat is made to exclude from the fellowship of the church if the indulgence is persisted in, how strong the temptation to reply, "Do as you please; if you exclude me, I know where I can go," &c. And as a matter of fact, very often those who are thus dealt with do go where they can dance to their heart's content. Are such churches helpful to others, and are they working together to build up Christ's kingdom? Let the brother who is so exceedingly liberal that he is not at all disturbed by the existence of so many religious sects, answer!

One aggravating fact about this thing of dancing is that some denominations that pose before the world as being bitterly opposed to dancing, have not the courage to enforce obedience to their regulations bearing on this sin. Ah, to what a nauseating extent is *policy* carried, even in religious things! Would not our brethren of some other denominations show more consistency to come out openly and allow dancing among their members, or else have the courage to enforce their views concerning it; that is, if they have any to enforce. The Baptist brotherhood are in earnest when they say to all professed Christians to help [illegible] down this sin among the people.

[illegible] another cause is that here and there [illegible]ding Baptist church, more usually [illegible] day, will at least *wink* at dancing [illegible] members. Reasonable mothers [illegible] whose children have intimate [illegible] dancing people of other so-called fashionable denominations will intercede with pastors and deacons to let the "dear boys and girls" enjoy themselves, etc. Well, the people of Sodom and Gomorrah were *enjoying* themselves when fire fell from heaven on them; and Herod was enjoying himself when he swore that he would give Salome what she might ask! Sometimes the pastor of such churches lacks backbone himself, and from one cause or another the church becomes committed to the plan of allowing dancing. We are glad to say but few of our churches will thus allow it; and may the day hasten when all of them, without an exception, will vigorously *stop* it.

4. A fourth cause is found in the fact that dancing is allowed at quite a number of the leading female colleges or seminaries of our country, and we are sorry to say at a few that are usually classed among Baptist colleges. The principals and teachers that have charge of these schools excuse themselves by claiming that the dancing is private, is indulged in for exercise, &c., &c. Yet the fact remains that if a girl is taught dancing, or allowed to dance at a seminary, college, or boarding school, she acquires such a taste for it that she will go home and dance, sometimes pastor, deacons, and church "to the contrary notwithstanding." This thing should be stopped in our female schools, let the reasons for allowing it be what they may. Sin is sin, and it cannot be made anything else, by white-washing it and labeling it with the stamp of piety or respectability.

TEMPER.

One of the most common faults of some good men and women is too much temper. Temper is a good thing if it is properly controlled, but quite a bad thing if not controlled. We are inclined to think it is the *besetting* sin of a good many Christians. Paul in Hebrews exhorts Christians to lay aside every weight, and *the* sin which easily besets them, and to run with patience the race set before them. It would be well for us to examine ourselves to see whether this is our besetting sin. If it is, we must fight it as we do any other sin, only that we must contend against it with special earnestness; because, being our weakest point, Satan will attack us there most frequently.

Men are often disposed to excuse themselves for yielding to this sin by saying they "cannot help it; it is their nature; they belong to a mettled stock," &c. All of this may be true, but forms no excuse for yielding to this sin. It is *natural* for men to commit many other sins besides yielding to an impetuous temper, but any amateur in religion knows that does not justify a man for yielding to them.

This is a sin to which prominent and influential Christians are specially liable, especially when they have been honored with prominent offices or places by their brethren, or when they are regarded as religious leaders among them. For long periods of time they are listened to deferentially by their brethren, and the plans they propose bearing on their special work may be so uniformly adopted that they are in danger of supposing they have the right to speak *ex cathedra*, and are often exceedingly worried when some brother, especially one "to fame unknown," crosses them, or criticises their methods. Let the brother of high degree not only condescend to the brother of low degree, but cultivate that sweetness of disposition that will allow him the same liberty that he claims for himself without becoming angry. That disposition is really implied in the Bible command just alluded to.

"LET US HAVE MORE ACADEMIES."

In a recent issue of the RECORDER, one of our prominent educators, Dr. R. H. Lewis of Kinston, who modestly includes himself among the representatives of our "secondary" schools, set forth in a short but striking communication some of the best thoughts on a certain phase of the educational question that we have seen in a long time. The fact that the writer is a former president of a minor college made his statements more worthy of notice.

Under the above caption, Dr. Lewis stated that our numerous "colleges, collegiate institutes, seminaries," &c., after a thorough test of almost a generation of existence, seem to be losing their popularity, and that they had failed in two particulars, viz., to yield a decent support to those who had them in charge, and to accomplish what they and their sponsors had promised. The writer struck the keynote when he said: "Very frequently students passing through these institutions had an idea that the real colleges and universities could teach them no more, and entered life thus half-prepared. This has been a prolific cause of the non attendance at the *bona fide* colleges of very many students."

Our State, and the South, is to-day afflicted with a great number of institutions, which their superintendents choose to call colleges, that are hardly worthy of the name of academies. The fact is, many Northern academies, and not a few in the South, are far more thorough, and far more useful to all purposes, than a majority of our so-called "colleges."

We can see these institutions on every hand. They are not the result of brains, experience, or higher educational motives, but are usually second-class academies that have changed their names in order to attract students from a distance. They may have lost their prestige as college preparatory academies, and are trying to regain it under new and high-sounding names.

Such institutions are dangerous to the student, the professor, and the worthy institutions, and should be relegated to their proper sphere as quickly as possible. Our educational system will never be complete until a college diploma is a certificate of a certain amount of learning and a guarantee of both character and ability. The so-called "college" is inimical to these aims.

More than this, it misleads the aspiring student who, lured by a low expense and a "first-class *college* education," enters one of these institutions, and completes his prescribed course in about three years, under the delusion that he has a college education, when he is as far from it as is the ordinary scholar of the seventh grade of a city free-school.

Such institutions never pay the superintendent, who may chose to call himself the "President," or the "Chairman of the Faculty," a respectable salary, and for this reason we may always expect to find a very ordinary man—probably a young A. B. graduate of some good institution—at their head.

We are glad that the writer of the communication before mentioned thinks these schools have had their day, and that the tide is now "setting in the direction of simple preparatory schools—with curricula that carry the student no further than the threshold of the college proper and the university." Such as these are needed all over the State to-day.

Let us return to the true and tried "old academies." They were the mainstays of education when we were a school boy, and to this day we prefer them to the third class college—a college only in name. That the preparatory academy is needed greatly is witnessed by the noxious preparatory departments—connected or disconnected, but always used—that are attached to our four leading institutions to-day.

Let us have more academies and less mushroom "colleges." With the latter our true and worthy institutions are sadly crippled, students are half-educated, and their teachers are badly paid; while with the former there will be a large number of students who will come better prepared to our *bona fide* colleges, where they will receive a better education; and we dare say, the academic and the college professor will be far better paid for their labors.

FROM OUR TRAVELLING AGENT.

EASTERN ASSOCIATION.

This Association met with Johnson's church two miles from Warsaw. The attendance was unusually large notwithstanding the weather was anything but pleasant. Much of the interest of the session was in the discussion of Foreign Missions. This is the home Association of both Bros. Bryan and Herring, and the brethren in this section aside from the interest they feel in the general subject of Foreign Missions, feel a strong personal interest in both of these brethren. They were evidently at their best, and made strong speeches, Bro. Bryan for the Board and our organized plans of work, while Bro. Herring advocated the new departure which he proposes to carry on in China. Bro. W. E. Crocker was present and announced at the close of the discussion that he expected to go out with Bro. Herring.

This section promises to be one of the most prosperous in the State, besides being a good corn and cotton section, strawberries, asparagus and peaches are grown for market with fine success. The people seem cheerful and hopeful, and there is not so much talk of hard times as we hear in some other sections of the State.

The churches lacked about two hundred dollars of raising the amount necessary to pay off the missionaries of the Association, this was promptly provided for and the usual amount will be expended in this work next year. Bro. Bryan preached the missionary sermon Friday at 11 o'clock. We were not permitted to hear this sermon but we state it on the authority of Dr. J. L. Carroll that it was a very excellent sermon, Bro. Carroll deals in such himself and is consequently a most satisfactory witness.

Brother Hilliard of Wake Forest College, Presidents Brewer and Hobgood of Murfreesboro and Oxford, and Bro. Stringfield, agent of the Baptist Female University, Raleigh, were present and made good the opportunity of speaking for these institutions. Dr. J. L. Carroll also made one of his best and most forcible appeals for general education and especially for Wake Forest College.

Bro. Stewart, the Moderator, is well up on parliamentary law, enforces it strictly, and requires the observance of the best order, but does it with such fine spirit that his close oversight becomes a sort of inspiration to both speaker and hearer.

Bro. Bilbro, pastor of the church at which the Association met, and his brethren deserve the highest praise for the magnificent provision which they made for the entertainment of the Association.

I am sure I never saw so many preachers. Bro. Blackburn, the Secretary, told me that there were thirty present on Friday. And this did not include Bro. L. R. Carroll, who by the way, is one of the very best in the Association. We take occasion to thank him and other brethren for the aid which they gave us in getting subscribers for the BIBLICAL RECORDER.

This was our first opportunity of being at the Eastern Association, but the acquaintance we made in this section twenty years ago had fully prepared us to look for just the kind, generous hospitality we received on every hand. And now in the name of a host of travelling brethren, the RECORDER thanks brethren Brown, Middleton and Carroll for the enjoyment we had in their splendid home at Warsaw during the session.

TAR RIVER ASSOCIATION.

This body met with Philadelphia church, near Nashville, in Nash county. This is a fine farming section. Driving from Rocky Mount to the church, I was agreeably surprised to see on either side the very finest farming land, and also to see it is well cultivated and producing fine crops. We met quite a number of wagons and carts on their way to Rocky Mount to sell tobacco, and noted with pleasure the fine fields of cotton and corn all the way from Rocky Mount to Philadelphia. It matters little to many of our people whether Congress shall pass the repeal bill or adjourn; they have plenty of the necessaries for next year, and we hope as the years go by they may continue to work on this line of making their own supplies, and thus becoming more and more independent of the things which they cannot control.

We found on Friday a large crowd at the church enjoying the meeting, just as the Tar River brethren always do.

Brethren Bowers and Wilcox were re-elected moderator and clerk of the Association by acclamation.

Bro. Hufham was among the first we saw after getting on the ground. He had all the zeal and hope for the progress of the Association which he has felt for many years.

Associational Missions has been the prime work of this Association for years. Great progress has been made on this line of work, as was shown by the reports of the different missionaries who have labored in the Association during the past year.

We hardly feel that we so much as got a sight of Bro. VanDeventer who is always zealous for the interest of our Foreign Mission work, and never fails to make a good speech on this subject.

The brethren from one end of the State to the other will be glad to hear that Dick Vann is almost well again, and is now at his post preaching to his brethren as few men can do.

Many brethren enquire about Dr. Taylor, and in his absence they listen with much interest to Bro. Hilliard, who is making a splendid effort for Wake Forest College.

Bro. O. L. Stringfield made an excellent speech in the interest of the Baptist Female University. The institution is evidently on rising ground, and Bro. Stringfield is making a vigorous effort to secure the erection of the building at once.

Presidents Brewer and Hobgood were present, and here, as elsewhere, made vigorous efforts in the interest of their splendid institutions of learning.

We were sorry to have to leave before the discussion on Home Missions, which was to be led by Dick Vann, and the Sunday-school mass meeting conducted by Bro. N. L. Shaw of Warrenton.

The crowd was large, and the Association was handsomely entertained by the brethren and good citizens of the neighborhood.

J. C. C.

PERSONALS AND OTHER ITEMS.

....We were glad to see Bro. E. W. Timberlake of Louisburg in our office last week.

....Rev. J. L. Sherwood aided Rev. H. M. Croom in a meeting at the Yadkin church, Caldwell county, last week.

....Rev. Oscar Haywood of Morristown, Tenn., accepts the call of the First church of Huntsville, Ala.—*Asheville Baptist.*

....Rev. J. H. Lamberth has returned from an extended evangelistic tour in Virginia, and will resume his work as pastor at Greenville.

....Rev. J. H. Lewellyn, formerly of Pilot Mountain, N. C., desires us to announce that he should be addressed hereafter at Dobson, N. C.

....We were glad to see Rev. F. H. Poston in city recently. Bro. Poston was on his way to Lumberton where he is now engaged in a meeting.

....We gratefully acknowledge receipt of an invitation to attend the President's reception at the State University on "University Day," October 12.

....We regret to learn of the death of Rev. A. B. Williams of Goldsboro, which occurred on the 12th. Bro. Williams was ninety years of age, and had for a long time been one of the leaders among the colored race.

....Rev. W. V. Savage had the assistance of Rev. J. E. White of Edenton in a good meeting at his pastorate at Columbia last week.

....Rev. Geo. J. Dowell was welcomed into his new pastorate, the Second church of Durham, on the 8th, with appropriate ceremonies.

....We are glad to announce that Rev. J. H. Edwards, who has been quite sick, is recovering, and was able to fill his Fayetteville pulpit last Sunday.

....Rev. I. W. Thomas is attending the Western Convention at Asheville this week. We return thanks to Bro. Thomas for favors and kind words of last week.

....Rev. B. P. Robertson, pastor of Gaffney Baptist church, Greenville, S. C., has our thanks for a concise little pamphlet, "Distinctive Baptist Principles."

....We regret to learn of the illness of Bro. J. V. McCall, sheriff of Caldwell county, and one of the pillars of the church at Lenoir. We hope for him a speedy recovery.

....Rev. W. W. Hedrick, aged sixty five years, of the Virginia Methodist Conference, died on the 10th inst., from injuries received by being thrown from a buggy while on his circuit.

....We are requested to announce that for important reasons the meeting of the Warren Union is changed from the fifth Sunday in October, to Friday before the second Sunday in November.

....Rev. G. T. Watkins was engaged in a series of meetings at Antioch, Person county, last week. We are glad to learn that much interest was manifested, and that many were converted.

....We regret to learn that Bro. Blanchard has recently been prevented from occupying his pulpit in the Third church, Durham, on account of sickness. He is recovering now, however, we are glad to state.

....A brother writes that the Sandy Run Association closed its fourth annual meeting after a most satisfactory session. The Association did as much for the different objects as last year, and did more for Home Missions.

....Rev. D. S. Swaim and Miss Winona Leonard were married at the residence of the bride's father, Mr. J. S. Leonard, in Wilmington, on the 10th inst., Rev. J. T. Jenkins officiating. We extend our congratulations.

....We were pleased with visits from Bro. W. A. Ferrell of Wake Forest, and Bro. G. R. Bagwell of Garner, last week. Bro. Ferrell occupied the pulpit of the Fayetteville Street Baptist church of this city on Sunday last.

....Rev. R. T. Bryan was in our office last week, and we were glad to see him looking so well and cheerful. We learn with pleasure that Bro. Bryan intends making Raleigh his headquarters during his stay in this country, and we extend him a cordial welcome to our city.

....On last Sunday the ordination services of the newly elected assistant Episcopal Bishop of North Carolina, Rev. J. B. Cheshire, took place at Calvary church, Tarboro. Bishop Lyman and many other prominent preachers and laymen of that denomination took part in the ceremony.

....The *Asheville Baptist* has been fortunate in securing Rev. Chas. H. Durham, a young and promising graduate of Wake Forest College, as their travelling agent and correspondent. We know Bro. Durham to be a minister of great earnestness, energy and worth, and predict for him success in all his endeavors.

....Prof. Stephen B. McIntyre of the Louisburg Male Academy, and Miss Minta Allen, one of Wake Forest's most popular daughters, were married at the residence of the bride's mother, Mrs. T. D. Watson on the 12th inst., Pastor W. R. Gwaltney officiating. We extend to the couple our hearty congratulations.

....A press dispatch from Savannah, dated October 14th, says: "Later advices from Brunswick to the *Morning News* state that T. E. Waff, represented in earlier dispatches as being critically ill, has since died." Mr. Waff is a son of Bro. J. T. Waff of Reynoldson, N. C. We extend our heartfelt sympathy to the bereaved ones.

....Old Dr. John Todd used to say: "Religion has a hard time of it; in the country they sleep it to death, and in the cities they kill it with silks and satins and ice cream." But Dr. Todd knew nothing of the alphabet societies, processions, badges and military drill in many churches to day. What would he have said, had he known!—*Western Recorder.*

....We thank an esteemed brother for the following, with which renewals for two were enclosed: "I cannot afford to be behind with my RECORDER. When I read a paper I want to feel that it is paid for. I have especially enjoyed the first page. Judge Winston's plain talks on law, the pieces from the retired physician, and your secular talks, are all excellent."

....Rev. A. R. Pittman of Rennert, Robeson county, writes: "Many of your readers will no doubt rejoice to know that the Lord has blessed this quarter of the moral vineyard with a gracious revival. Rev. Wm. Hursey from Georgia came to the assistance of his brother, Rev. J. A. Hursey, the pastor, on the 29d ult., and continued the meeting in this place until the 5th inst. The Holy Spirit was demonstrated in great power from the beginning of the meeting, and continued with convicting, converting and saving power to the close. Christians were greatly edified; nineteen converts were baptized, and eight others connected with the church by restoration or letter. The gospel was preached with great power and simplicity, and we all realize that the Lord did great things for us whereof we are glad."

....The *Reidsville Review* says: "Rev. J. A. Howard has been holding night services at Cobbtown school house, between here and Wentworth, this week. Bro. Howard returned from the South and filled the pulpit at the Main Street Baptist church Sunday. He conducted very successful revival meetings at Tallpoosa, Ga., and Jasper, Ala., while absent."

....We regret to learn that Rev. G. L. Finch, pastor of the Second Baptist church has tendered his resignation to take effect November 1st, after which he will be pastor of the church at Biltmore, near Asheville. Mr. Finch's feeble health caused him to make that change.—*Goldsboro Headlight.* We hope that the change of locality may effect a speedy restoration of Bro. Finch's health.

...."One way to kill a church: to make it a present of an endowment big enough to suffocate the energy of its members," says the *Christian Register*, and the Cumberland *Presbyterian* adds: "One way to give a church new life is to get it to undertake some enterprise great enough to tax to the utmost the energies and liberality of all its members. It is bad for a congregation to get into easy circumstances."—*Watchman.*

....In a letter to the *Religious Herald* Dr. Geo. B. Taylor writes: "Tidings of baptisms come to me from Cannes, Venice, Portici and Naples. At Portici severe opposition, even persecution, was encountered from the clericals till the authorities, obedient to public sentiment, gave the leaders to understand that the thing must stop." We know our readers will be glad to hear such good news of the progress of our Italian mission.

....Rev. W. F. Watson has resigned the pastorate of the church at Roxboro to accept a call to the Spurgeon Memorial church of Norfolk, Va. His departure will be a loss to the denomination in the State. While we regret to see our promising brethren leave us, we are always glad to know that their merit is appreciated, and their field of usefulness broadened. We pray God's abundant blessing on Bro. Watson in his new field.

....We were glad to see Rev. B. H. Matthews, late pastor of the church at Smyrna, on his way to Crozer Theological Seminary, where he will enter the Junior class, in order to finish his ministerial education. Bro. Matthews reports good news of the Smyrna saints, and says he enjoyed his pastorate among them greatly. Rev. E. C. Bobbitt, a Wake Forest student, succeeds Bro. Matthews as pastor at Smyrna. We hope for him God's richest blessings.

....Rev. Geo. A. Sowell, who graduated at Wake Forest two years ago, writes from Crozer Theological Seminary that that institution has opened with flattering prospects. Brethren J. Paul Spence and J. S. B. Overton of Elizabeth City, entered recently. We thank Bro. Sowell for the following kind words about the RECORDER: "To a Wake Forest man the RECORDER is indispensible. Wherever he may wander, the weekly perusal of the dear old home paper keeps him in close touch and sympathy with the Baptists of North Carolina."

....Rev. M. L. Kesler has decided to remove to Red Springs, and has accepted a call to Lumber Bridge for the day he has been preaching here. The breaking up of the shops has greatly weakened the Baptist church, and Mr. Kesler feels that he could be more useful in a larger field. We greatly regret to give him up. In addition to his power in the pulpit, which is very marked, he is one of the most highly esteemed and public spirited citizens of Laurinburg.—*Laurinburg Exchange.*

....Rev. J. B. Ferebee writes: "We had a meeting at Woodville, Perquimans county, beginning the second Sunday in September and lasting one week. Rev. R. R. Overby did the preaching. The people were delighted with his preaching, his simple presentation of truth, and pointed appeals will be long remembered. It was a time of refreshing, and the Lord was with us. As a result I baptized fourteen, and we hope that the seeds sown may bring yet other harvests. To God be the glory."

....We regret to learn of the unfortunate circumstances which at present surround Rev. J. O. Alderman. He recently lost his mother, who died August 19th of typhoid fever, and now is called on to wait at the bedside of a brother ill with the same disease. On this account Bro. Alderman could not attend the Mecklenburg and Cabarrus Association. We deeply sympathize with Bro. Alderman, and commend him to that God whom he claims as his "good and wise father."

....Dr. P. S. Henson comes out in the Chicago papers expressing his grief that Prof. Drummond is engaged in a series of lectures in the University of Chicago in favor of the doctrine of evolution; trying to prove men came from monkeys, etc. Dr. Henson does not relish the idea of having such teaching in an institution claiming to be Baptist.—*Recorder.* Its anything to draw a crowd these days. It is said that Prof. Drummond and the University of Chicago have the advertisements of these lectures in the street cars of Chicago along with announcements of other World's Fair specialties, viz: theatres, saloons, shooting-galleries, &c.

....Dr. L. G. Broughton, who recently resigned the pastorate of the Broad Street church of Winston, has accepted a call to the charge of the Calvary Baptist church of Roanoke, Va. We regret to see this young and promising minister leave our State, where his labors have been so abundantly blessed, and hope for him God's guidance in his new field. Dr. Broughton, though quite young, has achieved much as a worker for the Lord, and gives every promise of a life of great usefulness to God and man. His resignation must be a severe blow to the Broad Street members, and while sympathising with them, we extend our congratulations to the Roanoke church.

....We desire to remind our readers that the RECORDER is the organ of their denomination, through which it is expected they will express their sentiments. If you have any news that you think will be of interest to the denomination, the RECORDER will always be glad to publish it. We want short, pithy, interesting communications from all over the State each week. They will bring the RECORDER nearer the people, make it more interesting, and magnify its usefulness as the organ of the Convention.

....It is now less than two months before our State Convention meets, and we want to urge upon the churches to be fully and ably represented at this Convention. We want it to be the greatest meeting in North Carolina Baptist history, and to this end we must have good delegates, and plenty of them in the body. While the situation of the meeting is rather far east for our western brethren, there is work to be done, and important questions to be settled that well-deserve their time and attention. Let our churches begin to prepare now, and let every one who can, be at Elizabeth City by December 7th.

....We are glad to publish this deserved tribute to our country churches and their pastors, taken from the *Alabama Baptist:* Says Dr. J. L. M. Curry: "Large and wealthy churches are centres of influence and power; but what would Christianity be without the numerous unheralded local churches, where the gospel is preached in sincerity and truth and in the power and demonstration of the Spirit? Great and renowned men are valuable; but it is the thousand quiet and more obscure workers who help forward humanity and all good causes." The country preacher may sometimes feel that he is doing a small work but it is a work "on ages telling," if only it is a work faithfully performed according to the opportunity given.

Seven Facts.

1. It is a fact that *twenty six* Associations in our Convention have been held and there are fifteen more to be held before November 15th, 1893.

2. It is a fact that the Treasurer, up to August 1st, 1893, had received for *State Missions* $380 *more* than he received up to August 1st, 1892, for the same object.

3. It is a fact that two things have, since August 1st, 1893, greatly hindered the contributions of the churches to all the objects of our organized work—the financial stringency and the kind of discussions thrust upon our people in the papers, in tracts, and before the Associations on "mission methods"—collaterals.

4. It is a fact that the Treasurer, up to October 15th, 1893, had received for *State Missions* $6,765.53, for *Foreign Missions* (not including the Centennial fund) $7,014 12, and for *Home Missions* (not including the Centennial fund) $2,399.41; and, up to October 15th, 1893, he has received for *State Missions* $4,741.31, for *Foreign Missions* $4,650.49, and for *Home Missions* $1,985 59.

5. It is a fact that these facts show a falling off in contributions, up to the 15th of October, 1893, compared with the contributions to the same date of 1892 for *State Missions* $2,024 19, for *Foreign Missions*, $2,353 63, and for *Home Missions* $403 82—total falling off for these three objects, $4,781 64.

6. It is a fact that while, for Foreign and Home Missions, our churches may, during the winter and spring, before May 1st, 1894, the close of the present fiscal year of the Southern Baptist Convention, come up to the amounts given for these objects the previous year, yet for *State Missions* there can be no such extension of time, for the annual report of J. D. Boushall, Treasurer, for the present fiscal year of our Baptist State Convention will be closed on December 1st, 1893, and whatever, therefore, is counted in this year's State Mission work must reach him on or before that day.

7. It is a fact that the above facts show that every pastor, church and individual member in our churches, ought to know these facts and ought to do, as speedily as possible, what they can to help State Missions; for it is only forty-four days—December 1st—till the report of the Treasurer must be closed, and all amounts counted in this year's work must be in hand by that date.

C. DURHAM.

From the S. B. T. Seminary.

Dear Recorder:—It always thrills the soul of a true Baptist with joy to receive glad tidings from any department of our denominational work. Week after week the news has gone to your readers of the glorious work of grace going on not only in our own State, but in other States as well. Within the last four weeks they have heard of the encouraging news that despite the "financial stringency" of which we hear so much, the instructors in our schools and colleges are again greeted with a goodly number of young men and women who have a real thirst for knowledge. We all rejoice to hear of the encouraging opening at Wake Forest, though it is not so large as some of us had hoped. Truly we have no inferior college, as some of us realize more fully in coming in contact with men from other colleges.

Next to our schools in our own State ought to come (and we are constrained to believe it does) our Seminary here at Louisville, at which the writer has the honor to become a matriculate for the first time.

Two weeks ago when this scribe reached the city, New York Hall was the abode of only a few students who remained here during the summer. A week later, on his return from Chicago, all was bustle and stir; the doors of New York Hall had been thrown wide open, and within its walls were to be found nearly two hundred young preachers gathered from all parts of our country and a few from foreign countries.

The Seminary was formally opened at 10 o'clock Monday, Oct. 2nd, by the venerable President, Dr. Broadus.

The annual lecture was delivered Monday night in Broadway Baptist church by Dr. W. H. Whitsitt, whose subject was "Baptist Sects of America." On the rostrum, besides the faculty and the Baptist pastors of the city, were to be seen several prominent men of other denominations, including some of the faculty of the Pres. Seminary recently established here.

About 180 students matriculated the first day, and we can safely say that there are two hundred here now. This is an increase of thirty for the same time last year. There is an increase from several of the States, but we are sorry to say that the North Carolina delegation is not so large as last year. Up to date we are only thirteen strong, ten of whom are Wake Forest men and all graduates except one. If there is any brother in the State halting between two opinions, we urge him to decide and come at once to this the best Seminary in America. Brethren J. I. Kendrick, Millard, Gilmore, Cullom, Corpening and Thompson spent the summer in Kentucky—some preaching to churches near here, and others were in charge of mission Sunday-schools in the city.

The Pres. Seminary, of which mention was made above, was formally opened on Thursday night, Oct. 5th. The exercises consisted of short addresses by members of the faculty on topics relating to the Seminary. On the rostrum were to be seen the faces of our Drs. Broadus, Whitsitt and Robertson. The plan upon which it is established is what is known as the "University Plan." Some of us are inclined to believe that the success of this plan, as seen here, had its influence on our Pres. brethren. Indeed the speaker modestly admitted it in his tribute to our Seminary as being the first to adopt this plan. But we are not surprised, for they know a good thing when they see it. We are told it opened with thirty students. More at another time.

Fraternally, R. G. KENDRICK, JR.
Louisville, Ky.

Greensboro Notes.

We have had a very fine meeting. Broughton has preached eloquently and powerfully, and there have been about twenty five professions. We had the circus (Pawnee Bill's Wild West) to show in front of the church. We had to stretch ropes to keep the crowds off our church steps, but we determined to hold our services at 3:30 and 7:30 p. m. At the afternoon service we had 249 present, three times as many as at any day service except the children's service on Saturday. At night there were 500 present, and seven professions. The music and shooting disturbed us some, but not enough to distract the attention. The church service was triumphant over the devil's show. It was a test case with us, and the Christian people of Greensboro stood firm for the services of God. The church and community have been benefitted very much by the faithful work of Bro. Broughton. Last Sunday I preached for him in Winston. His people are very sad over his departure. His place will be most difficult to fill. It also gave us pleasure to spend several hours with Bro. Brown. He is not well now, but hopes to begin a meeting very soon with Bro. C. A. Jenkins to help him.

May the Lord bless the RECORDER and its editor. Cordially,

CHAS. A. G. THOMAS.

From Rev. A. W. Crabtree

Dear Recorder:—I baptized four at Arlington on the second Sunday in September, and two others have joined.

At Austin's Level on Tuesday after the second Sunday in September, I baptized three, and one other joined. We have no house at this place. We want to organize a church here just after our Association in Charlotte.

At Chaney's Hill on Thursday after the third Sunday, I baptized ten, one of whom was eighty-three years of age. She was the oldest person I ever baptized. Let us be more careful and pull the old people away from hell. I have been called to Chaney's Hill and have accepted.

Oak Grove, my mission field, has her house up, but not finished. I will preach my first time in it on the fifth Sunday in this month. We need twenty dollars on it very bad. Come to our aid, brethren.

Yours truly, A. W. CRABTREE.
Arlington, Oct. 7, 1893.

The Congress of Religions.

Dear Recorder:—I know not who originated and directed the parliament of religions recently held in Chicago; neither can I tell what will be the results of it. But I beg to differ with my good brother, A. C. Dixon of Brooklyn, when he says, "The devil presided over all and in all," or when he says, "The only sentiments that brought down the house were those that exalted heathenism above Christianity."

In the public gatherings of all kinds I have seen, never have I seen the many thousands so brought down or so wrought up as Dr. Lorimer's great speech on the closing day of the congress. Neither in twenty-five years of reading and studying Baptist principles have I read or heard such an exposition of our basil principles as he then and there presented to the assembled thousands of all creeds; and I venture to say, never have the religionists of this world had presented to them before in any assembly our Bible doctrines so fully and so concisely as he did. I would his address could be published in all our papers, and then in pamphlet form.

Yours, J. B. RICHARDSON.
High Point, Oct. 11, 1893.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Wake Forest Letter.

THE LITERARY SOCIETIES

The Euzelian and Philomathesian Literary Societies are very justly the pride of Wake Forest. The value and importance of their work cannot be over-estimated. Their reputation is known and their influence felt wherever the sons of the College are found. Unhampered by the hurtful influence of secret fraternities so destructive to society enthusiasm in other institutions, they furnish to the student an inviting field for the cultivation and exercise of his powers in debate, declamation and composition. They hold meetings every Friday night and Saturday morning. At the Friday night meeting there is a debate. The queries discussed are connected with the moral, social and political questions of the day as well as with matters of history and literature. These debates are sometimes continued for several hours and frequently call forth exhibitions of wit, sarcasm and oratory that would do honor to older persons than mere College boys.

The Saturday morning meetings are for the delivery of declamations, reading of original essays and the transaction of general business. Critics, selected from the advanced students, carefully note and criticise every error in the debater, declaimer or essayist. The strictest decorum is preserved. A gentleman of wide observation and experience remarked in the presence of the writer sometime ago, that he had often seen Wake Forest men presiding over deliberative bodies under circumstances of peculiar difficulty, but he had never seen one in any way confused or discomfited. This must be regarded as a very high compliment to the training given by our Societies. The friends of the College and especially old students will be glad to learn that the present outlook of the Societies is exceedingly hopeful. Old and new members alike are entering into their work with interest and enthusiasm. A large number are already in the race for the medals given to those who make the greatest improvement in debate. The Library and Reading Room are thronged every day with embryo orators in eager search for books and magazines bearing upon the questions to be discussed.

THE SCIENTIFIC SOCIETY.

Under the wise and enthusiastic leadership of Prof. Poteat, this Society was organized three years ago to promote interest in the progress of science and to encourage original investigation. Members of the Faculty and persons who are now, or have been, students of the College are admitted to its membership. Its career has been a very successful one. At each of its monthly meetings a paper on some scientific subject is read and discussed. The first meeting of the present session, held on Tuesday night the 10th inst., was open to the public and was addressed by Prof. Lanneau on "The Recent Uses of Electricity as Illustrated at the World's Fair." Prof. Lanneau, at all times a clear and interesting speaker, was at his best on this occasion. In vivid colors he painted the magic scenes witnessed in a twenty four hours' sojourn in Switzerland produced by the wonderful power of electricity, described its adaptability to the uses of domestic and industrial life, and closed by showing that, while steam may not be driven from the field in the industrial arts by this new and powerful rival, it will certainly have to yield much of its present prestige and popularity.

OTHER ITEMS

There is not a single case of sickness in the College.

Pastor Gwaltney is in Charlotte attending the Mecklenburg and Cabarrus Association.

The *Wake Forest Student* for October will be issued in a few days. Every friend of the College ought to subscribe for it. C.
Oct. 14, 1893.

Literary.

How the Gardens Grew. By Sarah M. Williamson. 12mo, 178 pp. Price, 90 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

The gardens of this story are not those of the kitchen or the lawn, but of human hearts and lives. Hence we do not deal with vegetables and flowers, and the weeds that spoil them, but with generous deeds, and lofty aspirations, and Christly consecration, and with their debasing opposites, which oftentimes chill and slay them. Our gardens then are Laura Macy and Nan Dallas, and Clyde Desmond and John Dale, and the other well-drawn characters of the book.

How the lofty struggled with the low, the plants with the weeds in these and in the fields on which they were put, and how the former won the victory in the end, as it will do everywhere, is very well told.

The style of the story is bright and vivid, without being at all low. It gives evidence of reading and thought on the part of the author, and to many of its readers the incidents and scenes drawn from Californian life will be doubtless entirely new. We heartily commend the volume to Sunday-schools, and especially to the maturer young people to whose series the publishers have added it.

A Lie Never Justifiable. A study in ethics. By H. Clay Trumbull. 12mo, pp. xii, 237. Philadelphia: John D. Wattles & Co. Bound in fine cloth, gilt top. Price, $1.

The book is writen in the crisp, straightforward style of one who is seeking to clear up real difficulties, and bring great principles into the light.

Lafayette College Commencement Addresses, 1893, containing the baccalaureate sermon, "What Shall I do With Jesus," delivered before the late graduating class of Lafayette College by Rev. John R. Davis, D. D., of New York City; and the alumni address, "Medicine as a Career for Educated Men" by Wm. W. Keen, M. D., LL. D., of Philadelphia. These addresses are published neatly in pamphlet form, and are very creditable efforts.

The North Carolina University Magazine, No. 1, Volume XIII, has been received. This number of the *Magazine* makes a new era in the progress of Southern college journalism. Bound neatly between new and tastily designed cover-pages, and printed and finished in an admirable manner, it cannot but present a very attractive appearance to the *Magazine* reader.

Of its table of contents for the present issue we note as of special interest "The Ancient Greek and Modern Elizabethan Drama Compared" and "Some Experiences at a German University." The latter is the first of a promising series of articles from various famous institutions. It may be of interest to our readers to know that this *Magazine* has a larger circulation than any similar publication in the United States, and that its present high position is due to the enterprise and energy of Prof. Collier Cobb.

From Boonville, N. C.

Dear Recorder:—I have just closed a nine-days meeting at Deep Creek church. The Lord was with us and blessed the Word preached to the conviction and conversion of twenty-five persons. I baptized seventeen into the fellowship of the church, and restored one, making in all eighteen. The church was greatly revived and built up in the faith of the gospel. Revs. W. G. Brown, S. S. May and T. C. Myers did most of the preaching for me.

Two weeks prior to this meeting I held a nine-days meeting at Fairbush church, which resulted in the conversion of thirty-eight souls. Thirty five related their experience to the church, and at the close of the meeting I baptized thirty-three into the fellowship of the church, and two were restored.

These two churches held prayer-meetings for some time before the protracted services began. They prayed for their children and neighbors, and the Lord heard and answered in the conversion of a large number of those prayed for. I would request all pastors to see that all their churches hold weekly prayer-meetings and pray the Lord to give them their children and neighbors to go with them to heaven. The Lord says, "Ask, and it shall be given you."

The fifth Sunday in this month and the third Sunday in November I expect, if the Lord will, to hold a two-weeks meeting with each of my other two churches. I ask the prayers of the RECORDER readers that I may have success at these two churches

God bless the RECORDER. My wife says she is lost without it.

J. J. ANGELL, *Pastor.*
Boonville, Sept. 30, 1893.

Windsor Church.

Dear Recorder:—I closed a meeting of two weeks' duration with the church in this place on Sunday, 8th inst. There were eight additions to the church—seven by baptism and one by restoration.

Rev. H. T. Williams of Seaboard was with us eight days, and labored very faithfully and efficiently both in the pulpit and out of it. His earnest appeals to Christians to live devoted lives, and to endeavor continually to do as the Lord would have them do, it is to be hoped, will bring forth fruit with many of our church-members. Our congregations were large from the beginning to the end, and we hope to gather still more fruit from the meeting.

J. B. BOONE.
Windsor, Oct. 10, 1893.

A correspondent, signing "J. D.," sends us the following account of a singular accident: "Berguine Gibson of Tyrrell county, near Columbia, went in company with a neighbor, up near the head of Scuppernong river on the evening of September 29, intending to engage in a 'bear drive' the next morning. He stopped at his father-in-law's to spend the night. When he drove into the yard, he was met by his father-in-law and others, and after shaking hands with the [illegible] hands with another old friend on the left, when his gun slipped through the slats in the foot of his road cart striking the hammers and firing both loads into his left side just below his heart. Death came instantly. He was in the prime of life, and leaves a bereaved wife but no children."

IN YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Associations for 1893—Times and Places of Meeting.

OCTOBER.

Mt. Zion—Burlington, 17-19.
South River—Piny Green, Sampson, 18-20.
Pee Dee—Morven church, 19-21.
South Fork—Bruington church, 19-21.
Cape Fear—Lebanon, Brunswick county, 19-21.
West Chowan—Colerain, Bertie county, 24-26.
Raleigh—Mount Moriah church, 26-28.
South Atlantic—Soldier Bay church, Brunswick county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 3-5.
Stanly—Albemarle, 3-5.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at [illegible] City Dec. 7-11.

C. DURHAM.

Western N. C. Baptist Convention.

OCTOBER.

Western N. C. Baptist Convention, 19-21.

* Twenty thousand ministers [illegible] in Belgium.

Mission Methods—The Crucial Test.

Dear Bro. Bailey:—As proof of the position taken in a recent issue of the RECORDER in an editorial on "New Mission Methods," I send you the total contributions for all objects of a prominent church of this State for the last five years with contributions each year for State Missions, Foreign Missions, Home Missions, Ministerial Education and Orphanage, leading objects of the Baptist State Convention:

Years.	Total for all objects.	State Missions.	Foreign Missions.	Home Missions.	Ministerial Education.	Orphanage.	Total for five leading objects.
1889	$1,595.00	$75.00	$ 75.00	$10.00	$ 50.00	$140.00	$350.00
1890	2,082.00	75.00	75.00	50.00	75.00	125.00	400.00
1891	2,609.26	75.00	75.00	25.00	122.75	105.00	402.75
1892	2,018.24	60.00	100.00	75.00	248.85	91.00	569.85
1893	2,717.27	53.00	415.14	82.00	22.25	55 00	627.39

These figures taken from the minutes of the Association show:

1st. Progressive growth in the "grace of giving" on the part of the church referred to.

2nd. That for the three years 1889, 1890 and 1891, the liberality of the church was shared almost equally by the five leading objects of the Convention, showing all around interest in all departments of work.

3rd. That for the last two years during which the church has been under the influence of new mission methods, Foreign Missions overshadowed everything except Home Missions with the consequent result of largely increased contributions to two objects and considerable loss to three other objects, showing partiality to two departments of work at the expense of three which must tend to one-sided development of the church.

4th. That a considerable number of churches in the State operating on the plan, and adhering strictly to the policy of this church, would send the department of Foreign Missions on a big boom, but would at the same time cripple disastrously for a time, with probable permanent injury three other departments of work—State Missions, Ministerial Education and the Orphanage.

I am aware that the above figures for 1892 show an apparent gain to three objects and a small loss to two, but the gain to Ministerial Education is apparent and not real, as the amount given that year for that object was this year reported under the head of Foreign Missions, and if for Foreign Missions in one instance, it was the same in the other. In either case there was a loss to the Board of Ministerial Education at Wake Forest. Legitimate development of this church ought to show a gain instead of a loss to the three objects named.

I submit to the supporters of the "Gospel Mission" that the crucial test of their movement does not consist in showing, here and there, largely increased contributions to Foreign Missions; but that along with these must come symmetrical development of the churches in the departments of home work, and finally they must give us some results in the foreign field. Their theories are not so bad, but having challenged old methods, we ask a practical demonstration on these three lines. If the effect of the new departure on the churches is to strike down three essential departments of home work, Baptists ought to pause before taking the step. If it means new life to these departments with a new era in Foreign Mission work, the sooner we have the demonstration the better. In the mean time, it seems to me the attitude of most Baptists should be that of expectancy—this in view of the fact that a sufficient number have already enlisted to make the experiment.

Let us stand by the different Boards and usual methods of work till the "better way" gets beyond the domain of theory. I say this in view of the fact that the same ratio of losses on the part of a number of strong and influential churches to State Missions, Ministerial Education and the Orphanage as shown by this church for the past two years would go far to cripple, if not to wreck, one or all of these fundamental departments of home work. I base this latter statement on the ground that the year recently closed was a very hard one with the Orphanage, that the demands are increasing at that institution which calls for increased, rather than lessened contributions; that it is not now known what will be the outcome for State Missions this year, and that the Board of Ministerial Education is represented to be in the greatest embarrassment since the war.

Indeed, it is an open question as to whether or not the discussion, intemperate on some occasions, of mission methods before churches and associations by overshadowing home departments of work has not already contributed the largest share to the embarrassment felt by these objects at present and [illegible] in the future. As the controversy [illegible] and must be settled, not by an appeal to the arbitrament of the sword but [illegible] of cold facts, I submit the foregoing [illegible] spirit of Christian criticism. [illegible] society, liberality and spirit of the church are "known and [illegible] and may be imitated with profit by churches which stickle for time-honored methods of work, and do nothing. The only question is as to whether or not their zeal for the "Gospel Mission" is "according to knowledge." I grant that with them this is not an "open question"; but the progressive element of the church having voluntarily assumed the responsibility of making a practical test of the "Gospel Mission" methods, I take it they will not object to the statement of any legitimate conclusion drawn from the effect of their position. Let us look to the facts on either side with our hearts open to conviction by the truth, and all will be well in the end.

FRIEND OF THE BOARDS.

A Decision Wanted.

The Baptist denomination never had a better chance for making a great advance movement than it now enjoys. Its greatest engine of power is the printing press. This the great denominational organization, the American Baptist Publication Society, is using with wonderful effect. Whether it shall succeed or not, must depend upon the decision of the denomination in this country to use it.

Colgate University.

The college year is upon us, and the new year's work at Colgate has begun in good earnest. Indeed if the opening is any indication of what the year is to be, nothing but the very best for young men awaits the students of Colgate, for it is a rare thing that the beginning of the college year witnesses a warmer Christian spirit of good fellowship or a more earnest spirit of work among students than is here. We expect such a spirit in a school like this, being Christian as well as Baptist, and having under its tuition more than two hundred students from all parts of the world, studying to be ministers of Christ. The truth is, young men—looking for a college atmosphere saturated so strongly with a clean Christian spirit as to be a protection against bad habits, even those into which students are most likely to fall or indulge, such as chewing, smoking and drinking—cannot afford to overlook Colgate University which has never lost sight of this spirit, since in 1813, under the name of "The School at Hamilton," her first term was opened with one teacher and one student in a hired upper room.

Who can measure the untold good the University has done for the Baptists and for the world since that unpretentious beginning!—having sent out to foreign fields, as she has, 115 missionaries, and to the churches in the various parts of this country 2,000 successful pastors—until now, when the number of students present are about 400, among whom are fifty men pledged to the foreign field, and to whom the Society of Education gives $15,000 yearly in scholarships, besides the sixty-four scholarships and twenty-seven prizes offered by the University.

The one hundred new men, who have entered since the opening on the 14th of September, recognize the advantages they enjoy and are a strong addition to the number of old students, being even more than was expected on account of the stringency in money matters, which, however, has not apparently effected the entrance of new men to the University for the beginning classes are larger than last year, the Freshman class of the college alone having fifteen more men than the same class last year. This increase of number is due to the strong efforts which Dean Andrews and other members of the Faculty have been making for the University during the vacation, to the large distribution of catalogues and better system of advertising during the past year, and to the improvements on the campus, under the direction of Dr. Taylor of the Department of Mathematics. By the way, the Doctor's Calculus has been adopted for use in more than seventy colleges in this country. While the large number of students in these institutions are "doing" the Calculus, we would fain wish that they might catch much of the good Doctor's spirit and enthusiasm for Mathematics.

The new Gymnasium, the corner-stone of which was laid last commencement, is nearing completion. The building is constructed of Hamilton stone, trimmed in Lake Superior brown stone, and is 81 by 94 feet on the ground and 50 feet above to the roof. When completed, it will contain ample accommodations for 400 students. The system of sewage on the campus was completed during the summer. Much grading besides was done and various repairs on the old buildings. Mr. J. B. Colgate, President of the University corporation, meant what he said when he announced that they intended to make this one of the prettiest in the State.

During the summer, Dean Andrews did much travelling and work for the University. Prof. Brigham delivered a course of lectures on Geology at the Colorado Springs Summer School. He visited the mining camps of the State and brought back with him a fine collection of ores, ornamental and building stones. Prof. Smith went down to Philadelphia and delivered lectures before the American Society for University Extension on the Philosophical Thought of the Sixteenth and Seventeenth Centuries. Prof. Nichols spent some time securing apparatus for his department of Physics.

CHANGES IN THE FACULTY.

The death of Dr. Harvey leaves the Chair of Pastoral Theology vacant. The good Doctor's successor will be appointed soon. Dr. Burnham has been elected Dean of the Divinity School. Dr. Clark takes this year for a vacation which he is spending at Colorado Springs for the health of himself and wife. This leaves the Chair of Theology vacant while he is away. In the College, Dr. John Green, formerly principal of Colgate Academy, takes charge of the department of Latin, to which he was appointed last year. Prof. R. W. Thomas is at the head of the new department of Rhetoric and Oratory. Prof. Chas. H. Thurber is now principal of the Academy and Professor of Pedagogy in the College.

These men are all well known to the most of Colgate alumni, for they are all prominent in matters of education, and much has been said about them since their appointment last year. One thing, however, is worth noting, and that is Prof. Thurber is assistant to the editor in-chief of the new edition of a Cyclopedia which has an editorial staff of nearly forty prominent specialists.

J. R. E.

Hamilton, N. Y., Oct. 7, 1893.

Johnson's Magnetic Oil cures all pain and it will never return again. Internal and external for man and beast. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Some Measures of Greatness.

Steal a chicken, and you are a thief; steal $1,000 from your employer, and you are an embezzler; steal $5,000 from the Government, and you are a defaulter; rob your competitor on the Stock Exchange of $10,000, and you are a financier; rob him of $100,000 to $500,000, and you are a wizard or a Napoleon of finance; wreck a railroad and gather it in, and you are a "magnate"; wreck a great railroad system, and you are a "railroad king"; conduct a "negotiation" by which a strong nation plunders a weak nation of thousands upon thousands of square miles of territory and makes the weak nation pay millions of money indemnity for the wrong it has suffered, and you are a diplomat. Truly, "the times are out of joint."—*Religious Herald.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—*I* say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.

Prof. W. H. PEKKE, F. D., 4 Cedar St., New York.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon ...	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson....	2 30 p m	11 30 p m	8 21 a m
Leave Selma.....			
Lve Fayetteville.		1 15 p m	
Arrive Florence..	10 40 p m	3 27 p m	
Leave Wilson....	2 30 p m		8 21 a m
Leave Goldsboro.	3 25 p m		9 07 a m
Leave Magnolia..	4 38 p m		10 21 a m
Arr Wilmington.	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 33 p m		
Leave Selma. ...			
Arrive Wilson ...	11 25 p m		
	No 48. Daily.		
Lve. Wilmington.		9 30 a m	5 45 p m
Leave Magnolia..		11 10 a m	7 25 p m
Lv Goldsboro.....		12 20 a m	8 34 p m
Arrive Wilson ...		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon...	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.

W. G. FORD.

Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893

SOUTHBOUND.	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 18 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.08 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Oct. 8, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Daily ex Sunday.
Lv Wilmington	4 50 a m		
Ar Fayetteville	7 52 a m		
Lv Fayetteville	8 17 a m		
Lv Sanford	9 36 a m		
Lv Climax	11 37 a m		
Ar Greensboro	12 10 p m		
Lv Greensboro	12 35 p m		
Lv Stokesdale	1 22 p m		
Ar Walnut Cove	1 55 p m		
Lv Walnut Cove	2 30 p m		
Lv Rural Hall	3 12 p m		
Ar Mt Airy	5 35 p m		
Lv Bennettsville		4 35 a m	
Lv Maxton		5 40 a m	
Lv Red Springs		6 25 a m	
Lv Hope Mills		7 22 a m	
Ar Fayetteville		7 45 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 45 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	10 45 p m		
Lv Rural Hall	12 59 p m		
Ar Walnut Cove	1 40 p m		
Lv Walnut Cove	2 23 p m		
Lv Stokesdale	2 52 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 26 p m		
Lv Fayetteville	7 50 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 59 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 05 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 52 p m
Lv Greensboro			3 10 p m
Lv Climax			3 53 p m
Ar Ramseur			6 09 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar D	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	9 20 a m
11 20 p m	Lv	Rockingham	Lv	9 15 a m
11 59 p m	Lv	Wadesboro	Lv	8 41 a m
12 50 a m	Lv	Monroe	Lv	7 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Letter from Brazil.

"Left at Athens alone," were the words of Paul as he walked through the crowded streets of that great city; alone in the midst of the thronging multitudes; alone, yet surrounded by wealth and culture; alone, while on every hand he could meet with the most learned men anywhere to be found; alone because their wisdom and learning were of this world; alone, too, was Paul in telling the story of the cross; alone in coming to a throne of grace and their pouring out before God the contents of his troubled heart,—and yet he was *not* alone because the omnipresent God was with him to comfort and help him. Sometimes as I think of the thronging millions here in Brazil who know not God, and at the same time remember how few are those who declare his name, I feel like saying as Paul did, "Left in Brazil alone." Just as we arrived in Brazil five of our missionaries—Rev. J. L. Downing and wife, Rev. E. H. Soper and wife, and Miss Sallie Johnson—were compelled to leave the field on account of failure of health. Viewed from a worldly standpoint the outlook is discouraging, but yet it will not do to give up Brazil. The blessed gospel of Christ must be told to these people. Charles Helmick, a young missionary to Africa, said while dying, "Though every step be over the grave of a missionary, the command of our Lord, 'Go ye into all the world and preach the gospel to every creature,' must be obeyed." He who gave the command knew beforehand the difficulties that would have to be encountered. Did I say that we sometimes experienced a sense of loneliness? Not that, because the same one who said "Go into all the world and preach the gospel," also said, "And lo, I am with you all the days." How sweet it is to know that Jesus is with us.

We are now at Juitz de Fora, a beautiful inland town, situated among the mountains, with a population of about 22,000. It is probably the most rapidly growing town in Brazil, and is fast becoming an important and central point. We have a small church here. There are only seven members, but they are all faithful and active. Brother Jeronymo, our young native preacher, is preaching here now while I am learning the language. Last night he preached to a comparatively large crowd. His subject was, "The Crucifixion of our Lord." The work in this place is very encouraging, and if the crowds who come to hear the word continue to increase, we will soon be compelled to open up a larger hall.

Leprosy, a disease almost entirely unknown in the United States, is prevalent here. The most pitiful sight that I have ever beheld are the poor lepers who live outside the city, but are allowed to come up into the streets to beg. Some of them have their hands entirely eaten off, others are quite lame in the feet, and others have lost their ears. How my heart was moved with sympathy as I threw to one of them some pieces of money from my window in the hotel! How I longed to tell him about Jesus, who, while on earth, could cure even the vile leper! Poor men, must they live such miserable lives in this world without the least hope of a happier life in the world to come! Oh, how I wish it were possible for me to tell them about the saving power of Jesus.

The people here, as a rule, are idolaters, that is, they are an image worshipping people. There are numbers of shops where these images are made and sold. The name of Christ is not at all new among the people, but they know nothing of him as a living Saviour. Mary is worshipped while Christ holds only a place in common with the many saints; and even when Christ is spoken of at all he is referred to as a dead Christ, and all the images of him represent him as dead or dying. There is a tendency for worshippers to become, in some degree, like the object worshipped. Let us see what is the natural and final result of image-worship, and when we say image-worship we make no distinction between the idolatry of pagans and the worship of the so-called images of Christ, because they are identically the same. God is infinitely great and good, and perfect in all his attributes, and as none other than such a being is worthy of the worship of man before whom is placed the possibility of becoming perfect also at some period of his existence, so we are commanded to worship God. Now we read that man was made in the image of God; carefully note, however, that it is man made in God's image, not God in man's image. The painting is the image of the landscape, but the landscape is not the image of the painting; for there is much in the landscape that has nothing corresponding to it in the painting; just so there is much in the character of God which finds not the least counterpart in man, the soiled image of that character. But idolatry or image-worship perversely makes God in the image of man. Even if idolatry were the worshipping of a man, real or ideal, it would fall as far short of true worship as the poor, blighted and imperfect character of man falls below the exalted and infinitely pure and perfect character of God; but idolatry does not stop at man-worship, but makes an image of man (who is the imperfect image of God) and gives to this image of man the name of God and the reverence which belongs alone to God. We clearly see that the logical conclusion is that idolatry, or image-worship of whatever form, is the worshipping of the image of an image. We return to the statement above made that there is a tendency for worshippers to become like the object worshipped. Now if the worship of God, the original character after which man was made, has an elevating and sanctifying influence upon the human soul, then the worship of an image, whether it be called by the name of saint, Mary, or Christ himself, tends in the same proportion to degrade and make sensual those who worship it. Far better that men worship nothing than to worship a dead image, when the worshipping of this image will tend to deaden the worshippers. In Brazil the results of this long continued image worship are visible on every hand. The spiritual sensibilities of the people are entirely blunted, and they have become sensual in the extreme. Romish priests in vain tell us that these images are symbols to aid in comprehending the immaterial and spiritual. The carnal mindedness and materialism which are to-day ruining the social and political life of the Brazilian people, (not to speak of the spiritual life), are without the least doubt the partial fruits of this sensual image-worship.

Brethren, pray for us, that we may do our whole duty in trying to lead these benighted people to know and accept Christ.

SAMUEL J. PORTER.

Juiz de Fora, Brazil.

Are you busy? Are you making money? If so, stick to it; you are fortunate. If you are not, then our advice is that you write at once to B. F. Johnson & Co., Richmond, Va. They can show how to enter quickly upon a profitable work.

What Answer Should I Give!

What answer should I give to the question, "What is the faith once delivered to the saints?"

I am living down here in hearing of the surf as it madly lashes the long-beaten shores of the old Palmetto State, and sometimes when the billows are very much disturbed by heavy winds, and their angry roar and mad dashing are more than usually severe, I am reminded of the state of the religious world.

Now it does seem to me that the true mission of that blessed grace which our dear Saviour Jesus Christ has wrought out for us, and which he so graciously bestows upon the conditions of repentance for our sins, and faith in him, which will naturally be followed by obedience to his commands, would lead all who thus believe to see, and in most respects act, alike. That is, I have thought, believed and taught that all such would contend in most respects for the same thing. How is it, then, that we are ostracized, called *churchy*, and "stuck up," accused of being stiff, one-sided, and self-righteous, when we attempt to teach and enforce what Christ taught and commanded and the apostles enforced and practiced? If we must go hand in glove with all the isms of the day because men like them, (not to say believe them), and if in order to have a place among respectable Christians we are driven to the necessity of an infinite number of changes to suit the times, customs and people among whom we live, then I ask for what shall we contend? Shall we contend for the faith once delivered to the saints? or for the faiths now contended for by men? If I can have a well-defined "thus saith the Lord" for what I believe, then I am not ashamed nor afraid of all the opposition that may come. Why not stand firm upon our principles as Baptists? Why allow any alteration or amendments, or any little new thing to intrude? Surely we are no wiser, no better able to formulate a system for man's salvation, than were those who lived in apostolic times. Then, what use has the church for the aid and co operation of societies outside of its jurisdiction? We want men saved, and to this end we have always contended that by a belief in and conformity to "the faith once delivered to the saints," they are surely saved. And we further contend that the distinctive principles held by the Baptists as the church are correct, and is "the faith once delivered to the saints."

Now if I am mistaken, I would be glad for some of the good brethren to instruct me. And I will further state that I deprecate confederations with any except upon Bible terms.

Your humble brother,

D. N. GORE.

Not on the Committee.

Every kind of human action expresses itself nowadays through some sort of constitution and by-laws. I believe in organization, but I believe in something else. We may have more machinery than we have power. We are afraid to do anything unless we are on a committee. Here is a man, he did not pass a singing book last Sunday to the stranger who was in his own pew or in the one next to him, because he was not on the book committee. He did not speak to him, or invite him to come again, because he was not on the speaking committee or the invitation committee. He took no part in the meeting to-night; he is not in to-night's section; does not support the pastor, or missions, or Sabbath-school, or evangelistic work, or prayer-meeting; he is not on these special committees, or if he were on any of them, it was last year.—*Kittredge Wheeler.*

A. Golden, druggist, Birmingham, Ala., writes: "Please publish some of the testimonials I have sent you for Japanese Pile Cure." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

"When a young man engages in a course of dissipation, it is not uncommon to hear the remark: "Oh, never mind, he is only sowing his wild oats; he will settle down by and by." One of the invariable laws of the moral, as well as the physical world is that "whatsoever a man soweth, that shall he also reap." If a man sows wild oats, he will reap wild oats, and the crop will turn out a most expensive one. He will reap his crop in loss of moral purity, loss of self respect, loss of health, loss of reputation, and at some time in after life, at some critical point in his career, the sins of his youth will rise up and turn the scales against him. Young man, don't sow any wild oats."—*Baptist Examiner.*

The two most devotional men of the Old Testament, David and Daniel, were men constantly engaged in the business and cares of this world.—*Ford.*

Six Reasons for Becoming a Christian To-day.

1. Because of Christ's loving invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

2. Because Satan is a hard master. "The wages of sin is death." Romans 6: 23.

3. Because life is uncertain. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27: 1.

4. Because the Spirit may leave you. "My Spirit shall not always strive with man." Genesis 6: 3.

5. Because coming to Christ will bring real happiness. "Whoso trusteth in the Lord, happy is he." Prov. 16: 20.

6. Because mercy is offered *only to-day.* "Behold, now is the accepted time; behold now is the day of salvation." 2 Cor. 6: 2.—*F. A. E., in The Standard.*

It will astonish you how quick Johnson's Magnetic Oil will kill all pains. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Sayings from Spurgeon.

When a man is going down, don't increase his trouble; when everybody is blaming him, do not swell the chorus of censure.

Answer all who slander you, and you will have a vocation for life. Prosecute every slanderer, and you will need a court to yourself.

It would do many an employer good to live for a week on the small wages he pays his men on Saturday.

There are no chance shots. An overruling Providence arranges even the hurly-burly of battle. The arrow which pierces between the joints of the harness bears a message from God.

Never tell anybody an unpalatable truth when it can answer no good purpose. This sort of unnecessary candor is sometimes prompted by a mere looseness of tongue. If you have a taste for sharp repartee, restrain it. It is better to lose a jest than a friend—to miss an opportunity of saying a "good thing" than to make an enemy.—*Ex.*

Most people who go wrong know what road they are on and where it leads. They don't lack sense so much as they lack purpose. It is our business to offer them motive power. Just one thing can save them—a new birth—a new life—the grace of God in the heart.—*L. C. Randolph.*

Despondency is not a state of humility. On the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall we must only think of rising again and going on in our course.—*Fenelon.*

Who has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and to make a further growth in holiness.—*Thomas a Kempis.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

A Need.

As Mr. Moody said in Chicago, "Our great need is a personal interview with God."

We have genius, eloquence, learning, sagacity, wealth and organization; but what are all these without heart loyalty to Jesus Christ? Instead of being separated to God, many in the church live in open, shameless, conformity with the world. (Jas. 4: 4; Rom. 12: 1, 2; 2 Cor. 6: 16–18.)

Some men and women who are the salt of our city population, are not known in the public prints, but they are known in these back alleys and slums. Their kingdom comes, not with observation, but where it comes there comes the saving power of the gospel. Jesus sits no longer weeping over against the cities. He has shattered the tomb door, and is in the midst of the cities saving men.—*A. T. Pierson.*

"The reason why the Dead Sea is dead is said to be found in the fact that it is always receiving things and never giving out anything."

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BURGESS, Raleigh, N. C.

Subject for October: Missions in Southern States.

STATE MISSIONS.—"If any man provide not for his own, and specially for those of his own house, he is worse than an infidel." Missionaries, 307, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.

STUDY TOPICS.—Religious destitution of many portions of the South. Growing necessity for work among the foreign population. Demand for missionaries in the trans-Mississippi region. Opportunities for work among the colored people. Rapid increase of our denomination in the South.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Missions in Southern States.

WHAT A FIELD FOR WORK.

It reaches from Maryland to Texas, from Missouri to Florida. Where can you find a richer soil, a nobler people, a grander field for Christian enterprise?

OUR SOUTHERN CITIES.

Two of our largest cities, Baltimore and New Orleans, are the strongholds of Romanism in Amerida, and should receive special attention, for they are small now compared with what they will be in a few years. The time, indeed, is not distant, when the small towns of the South will have grown into large cities. This is an age of city building. "The world is moving to town," and there is no reason to believe that the South will be an exception to the rule. A recent newspaper caricature represented a man with a four-horse plow carefully running a furrow. "Is this your farm?" asked a traveler. "Farm!" replied the plowman, "This is a city, and the place where you now stand is the corner of Commerce and Emporium streets." This caricature on Southern progress was suggested by fact. Cities are growing in some places as if by magic, and in these growing cities is the place to put men and money. Every one of them is to be an heart center, receiving and sending out its pure and vicious blood. We all agree that it is easier to impress a growing child than a mature man. Let us of the South take for Christ our growing cities while they are young, before the evil days shall come, when the Devil, Infidelity, Liquor and Romanism have taken possession.

THE COLORED PEOPLE.

They are to a large extent evangelized. Most of them belong to some church. If there is an infidel among them, we have never heard of it. Loyal to the government, none of them are anarchists. Liberal to a fault, they give to their church collections more in proportion to their means than the whites. To a large extent Baptists, many of them baptized before the war into the church of their owners, they appeal most strongly to us for help. What they need is training and development. Among their ministers are not a few with zeal according to knowledge, but it must be confessed that the most of them, especially in the rural districts, are ignorant and incapable of instructing their flocks. All honor to our brethren of the North for the men and money they have given to establish and support colleges for the training of their ministry. But our appeal now is to the white churches and ministers of the South. We can do more for them than can be done by schools and colleges. Visit their churches and preach to them frequently. Organize Sunday-schools on Sunday afternoons among the children of the village and farm neighborhood. Introduce among them the best Christian literature. Make them feel that they have a friend who seeks not theirs, but them; not their votes for a favorite candidate, but their influence for a pure religion. —*A. C. Dixon.*

We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like the last effort of the divine providence in behalf of the human race.—*Emerson.*

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Internal and External.
Cures RHEUMATISM, NEURALGIA, Lame Back, Sprains, Bruises, Swellings, Stiff Joints, COLIC and CRAMPS instantly. Cholera Morbus, Croup, Diptheria, Sore Throat, HEADACHE, as if by magic.
THE HORSE BRAND. Especially prepared for Stock. Double Strength, the most Powerful and Penetrating Liniment for Man or Beast in existence. Large $1 size 75c., 50c. size 40c.
JOHNSON'S ORIENTAL SOAP.
Medicated and Toilet. The Great Skin Cure and Face Beautifier. Ladies will find it the most delicate and highly perfumed Toilet Soap on the market. It is absolutely pure. Makes the skin soft and velvety and restores the lost complexion; is a luxury for the Bath for Infants. It stays Itching, cleanses the scalp and promotes the growth of hair. Price 25c. For sale by
JNO. Y. MacRAE, Druggist, Raleigh, N. C.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

$7.00 FOR A Double Breast-

From Rev. A. W Burfoot.

Dear Recorder:—The good Lord has wonderfully blessed me in my work with my church this year. Our first meeting began at Ballard's Bridge on Tuesday after the first Sunday in September and lasted through the week. Sickness in my family prevented my being there except one evening. Revs. C. B. Williams, J. T. Riddick and Riley Monds were there and did noble work for the Lord. Thirty-one were added.

We began at Bethel the next week, and I had the help of Rev. J. F. Tuttle. The Lord seemed greatly to bless his people. Brother Tuttle did his best preaching and there were added twenty-one to the church.

The next week Revs. Josiah Elliott and J. T. Riddick helped me at Macedonia church and twenty-one were added here.

I feel grateful to the Lord for his abundant blessings. A. W. BURFOOT.

Hertford, Oct. 9, 1893.

Atlantic Union.

This Union meets with Piny Grove church, Jones county, Friday, Oct. 27th, 1893.

11 a. m.—Sermon by J. W. Nobles; alternate, Benj. Ward.

1:30 p. m.—Organization.

2 p. m.—Spiritual condition of churches.

2:30 p. m.—Religious literature. R. D. Carroll.

7 p. m.—Sermon. J. H. Hiden.

Saturday, 9:30 a. m.—Praise service.

10 a. m.—Scriptural qualifications for church membership. A. L. Stough.

11 a. m.—Exposition, "What doth hinder me to be baptized?" R. Ford.

1:30 p. m.—Scriptural communion, qualifications and design. J. H. Hiden.

7 p. m.—Sermon. J. D. Moore.

Sabbath, 10 a. m.—Associational Missions. J. C. Whitty.

11 a. m.—Sermon. A. L. Stough.

1:30 p. m.—Sabbath-school mass-meeting.

EXECUTIVE COMMITTEE.

Western Union of the Eastern Association.

The Western Union of the Eastern Association will meet with the Baptist church in Clinton, Sampson county, on Friday before the fifth Sunday in October, 1893. Introductory sermon by Rev. W. L. Bilbro.

TOPICS FOR DISCUSSION.

1. The interdependence of churches, or what is the Scriptural relation of one Baptist church to another and to associations and conventions? By Rev. J. T. Albritton.

2. Ministerial education. By Bro. W. B. Stewart. A. F. ROBINSON, *Clerk*.

October 9, 1893.

SOUTHERN UNION, EASTERN ASSOCIATION.

This Union will meet with the Bethlehem church, Pender county, on Friday before the fifth Sunday in October, 1893. Introductory sermon to be preached by Rev. M. C. Walton.

The following are the queries for discussion:

1. What does making a sacrifice for the sake of Christ involve? Speakers—Rev. W. B. Oliver, Bro. H. A. Bland.

2. Who is my neighbor, and what is my duty towards him? Speakers—Rev. M. C. Walton, Bro. G. W. Corbett.

3. May I know that I am a Christian, or only hope so? Speakers—Revs. F. T. Wooten and S. D. Swaim.

4. Does the world get better or worse? Speakers—Rev. R. E. Peele, Bro. J. T. Bland. SECRETARY.

P. S.—Those coming by rail or steamer will be met if they will notify Bro. W. C. Keith, Clerk of Bethlehem church, at Keith P. O., N. C.

The Eastern and the Atlantic.

Having attended the late sessions of both the above Associations, I find myself indulging in some reflections which I propose to write down for the readers of the RECORDER.

The Eastern Association met with Johnson's church Oct. 3d to 5th, 1893. This old church, now worshipping in a new, beautiful house, was organized by Elder Francis Oliver soon after he entered the pastorate of Bear Marsh church, Duplin county, May 17th, 1792. Johnson's was first called Nahunga, and their place of worship was near Cooper's Mill, about five miles north of Kenansville.

The writer had been appointed to preach the missionary sermon, but he thought it far better that Rev. R. T. Bryan, returned missionary from China, and great grandson of Francis Oliver, should preach, which, after much entreaty, he consented to do.

The Foreign Mission Board and its methods have been subjected to much adverse criticism within the territory of the Eastern Association, and the consequences are deplorable. I must say, with due deference to brethren who have expressed themselves otherwise, that discussion, instead of being harmless, has been very hurtful to the organized work of the denomination. True, could we have had R. T. Bryan all along to present and defend the organized work of the Board in the able manner in which he did it at the recent session of the old Eastern, greater good than evil might have come out of the discussion of mission methods.

In the year 1817, or more than seventy-six years ago, North Carolina Baptists gave over $1,500 to foreign missions through the old Triennial Convention. We gave more that year than any other State in the Union, Massachusetts excepted. About that time [illegible] began their adverse criticisms of [illegible] methods, destroying confidence in [illegible] and wisdom of those entrusted [illegible] mission work. In consequence [illegible] contributions from our State rapidly diminished, and many of the [illegible] antagonized the work perished. Having the lamp of experience to guide us, greater will be our sin and punishment if we throw ourselves in the way of the great work that God has signally blessed and sanctioned through a century of prayerful effort to give the gospel to the world.

Let not the Lord's people be led by the jack o'-the-lanterns of new methods into the marshes of black disappointment and dismal failure, whither so many have been led before by unwise and impulsive brethren.

I admit that Conventions, Boards, &c., are extra-scriptural. So also is the so-called church group plan of missions. It cannot be proved that any church or church group of apostolic times ever sent out a missionary with the specific and primary object of converting the heathen, or became responsible for his support. True, Paul went into heathen lands preaching the gospel first to Jews and then to Gentiles. While in Europe preaching the gospel he was aided by brethren on the field, but I can find no proof that any home church ever sent him over there, or gave him a cent after he got there. God sent him there from Troas, without the intervention of any church.

While Boards and Conventions are extra-scriptural, I don't believe they are anti-scriptural, but rather they are the outcome of the best thought of our wisest and best men, or the result of practical, common sense consecrated to God's service. If we are wrong in our organized work, then Carey, Judson, Boardman, Yates, and their fellow-missionaries were all wrong, and deserved to wear a fool's cap to their graves.

At the Atlantic Association, which met with Seven Springs church October 10th to 12th, 1893, brethren came together with no divided counsels. At one place, with one accord, we had the tokens of the divine presence and blessing. This young body numbers about thirty-two churches, ten or twelve of which are weak mission stations. Yet, hard as are the times, the finance committee reported over $600 sent up for the objects of the Association.

Brethren Caddell, Durham, Hancock, Hobgood, Brewer, Peterson, Hilliard, Edwards, Mills, and other visitors whose names I cannot now recall, were there, and most of them made excellent speeches.

No Association has a better executive board than the Atlantic has, and no board has a better chairman than Brother J. C. Whitty of Newbern.

We had good sermons and speeches from brethren Jenkins, Jones, Ford, Rivenbark, Whitty, and other home brethren I cannot now recall.

We parted as we had met—with the blessing of God. May it abide upon us!

JNO. T. ALBRITTON.

Mt. Olive, N. C.

Cumberland County Fair, Fayetteville.

For above occasion the Richmond & Danville Railroad will sell tickets at greatly reduced rates for the round trip. The following rates for the round trip will apply from points named: Raleigh, $3 20; Durham, $4 20; Henderson, $5 05; Winston-Salem, $4.95; Charlotte, $5 35. Rates from intermediate points in same proportion. Tickets on sale Oct. 30th to Nov. 4th, inclusive. Good returning until Nov. 6, 1893

A Good Cow.

Inquiries are occasionally received as to what constitutes a good dairy cow. If more farmers gave this matter attention it would be better for their pocket books. A good cow is simply a good cow. The weight, color, breed, pedigree—these things govern her cost rather than her worth. A blocky, beefy, square built cow is a good one—to sell, and so is her steer calf. If this steer calf must enter into your calculations, then be controlled by that fact. If you don't care for steer calves but do care for good cows, then cut entirely loose from steer doctrines. Farmers have been making a bad mistake. They look first for a good big, nice cow; they should look first for a good big yield of milk. A good dairy cow is one which gives good milk and gives a quantity of it. That is the whole dairy catechism, unless to this we add that the best cow is the one which makes the most butter fat from a given quantity of feed. The scales and the Babcock test are the umpires, and it is nonsense longer to go counter to their decision. Get down to simple principles. If butter or cheese is what you want, don't be led aside by any steer calf sophistry. If steer calves are what you want, raise them and do the best you can with the cows which give them to you. You have complicated your business by combining beef and butter and few there be that don't run against "hard times" in following that road.—*Orange Judd Farmer.*

A sermon in four words on the vanity of earthly possessions: "Shrouds have no pockets."—*Ex.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Sandy Run Asso, $65.29; Tar River Asso, 5.00; W M S, Masonboro ch, 1.70; Galatia ch, 10.00; Albemarle ch, Stanly, 3.50; Brantly's Grove ch, W Chowan, 15.00. Total, 99.49. Previously reported, 4,641.82. Total this year, 4,741.31.

Foreign Missions—W M S, Elam ch, West Chowan, $4.31; Sandy Run Asso, 78 00; Tar River Asso, 48.71; Sandy Run ch, W Chowan, 12.34; Potecasi ch, 35.00; W M S, McAlpine Grove ch, Robeson, 6.00; S S, Enon ch, Flat River, 2.15; Eastern Asso, 120.38. Total, 306.89. Previously reported, 4,343.60. Total this year, 4,650.49.

Home Missions—Sandy Run Asso, $39.80; Tar River Asso, 5.24; Sandy Run ch, West Chowan, 7.80; Potecasi ch, ditto, 10.00; "Samuel J Porter Mis So," Beaufort, 10.00; Eastern Asso, 79.92; Galatia ch, 2.50. Total, 145.26. Previously reported, 1,840.33. Total this year, 1,985.59.

Education—Oak Grove ch, Central, 82c; Sandy Run Asso, 12.00; Tar River Asso, 26.80; C C Haymore, 5.00; Eastern Asso, 74.16. Total, 118.78. Previously reported, 1,761.78. Total this year, 1,880.56.

Ministerial Relief Fund—Tar River Asso, $8.50; Eastern Asso, 71.17. Total, 79.67. Previously reported, 237.35. Total this year, 317.02.

Colportage—Tar River Asso, $2.92.

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Popular—Old Folks at Home, Home Sweet Home, Auld Lang Syne, Nelly Gray, Annie Laurie, Waltz—German Hearts; Listen to the Mocking Bird; Blue Bells of Scotland; Little Old Log Cabin; Yankee Doodle; Marching Through Georgia; Dixie; Star Spangled Banner, Kitty Wells, "Gay Life" Quadrilles, The Old Oaken Bucket, Sunset Schottische, The Girl I Left Behind Me; Gen. Grant's Grand March; Razzle Dazzle Lancers.

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Currituck and Camden Union.

This Union meets at Oak Ridge church. The following questions will be discussed:

1. What are the chief hindrances to vital godliness in our churches?
2. What are the advantages and benefits of attending the church conferences?
3. Are we missionary in fact or only in name?
4. What are the essentials to the success of the Union meeting? COM.

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NEWS OF THE WEEK.

State News.

There are 125 children at the Thomasville Orphanage.

W. A. Slater & Co., clothiers of Durham, have assigned.

The Burke county fair held at Morganton last week was a great success.

The Edenton Agricultural and Fish Fair will be held in Edenton, Nov. 7th—10th, 1893.

An unusually large quantity of very fine sorghum is being made in Anson county this year.

It is said that the cotton crop of the Raleigh section will be twenty per cent. larger this year than last.

State Geologist Holmes will devote the winter to investigations of the pine forests in the eastern counties.

A company has been organized at Charlotte with a capital of $6,500 to work the granite quarries near Mooresville.

North Carolina has thus far in 1893 been free from lynchings. No other State in all the South can say as much.—*Ex.*

The Cabarrus County Fair, held at Concord recently, was a success. The Fair held at Salisbury was pronounced a failure.

A sixteen year old negro boy was fatally injured by machinery in the cotton gin at Rowland, Robeson county, several days ago.

A young Japanese student who entered Oak Ridge Institute in the fall of '92, died at Oak Ridge on the 12th inst., of consumption.

F. K. Borden's large gin-house about six miles south of Goldsboro was destroyed by an accidental fire several days ago. Loss about $2,000.

It is stated that from the foot of the Blue Ridge to Greensboro, the farmers have more meat and other food supplies than at any time since the war.

J. L. Hope, aged about seventeen years, was accidentally killed at McAdensville Tuesday of last week by a boom of a derrick which fell upon him.

In Caldwell county, one day last week, Enoch Coffey, aged eighty-six years, fell from a foot-log, his head striking a stone, and death resulted instantly.

Mr. Spinx Cheek, who lived on Deep river in Moore county, was kicked by a horse several days ago, from the effect of which he died in a short time.

Twenty five thousand mullets were caught at one haul of a seine at Deep Water point on Nixon Sound, about four miles above Wrightsville last Tuesday week.

Sandy Covington and Jacob Parsons, both colored, are in jail at Raleigh, charged with the murder of Tom Hicks, white, five miles north of Rockingham on Oct 1st.

Mr. J. Oliver McNiel of Lewis Fork township, Wilkes county, recently attempted to commit suicide by cutting his throat with a razor. He is in a critical condition.

The attendance at the reunion of veterans at Waynesville on the 12th inst., was about two thousand. General Longstreet and Senators Vance and Ransom did not attend as expected.

Mr. C. C. Daniels, late of Macon county, has been appointed a county attorney in Oklahoma at a salary of $1,200. He is a brother of Chief Clerk Josephus Daniels of the Interior Department.

Near the Insane Asylum in Raleigh last Tuesday week, Burke Brown, colored, aged about thirty-five years, was run over and crushed to death by a wagon, on which was a 100-horse-power engine.

In Wilmington last week, a young man calling himself W. G. Lewis, swindled a jeweler out of a $65 gold watch and two dollars in cash, by passing on him a bogus draft for $67. He escaped.

The Charlotte *Observer* announces that it is authorized to deny the statement that three students were expelled from Davidson College for hazing. It says they were suspended, and have since been reinstated.

A two story brick store and a frame dwelling in the eastern suburbs of Raleigh were burned on the 11th inst. By an accident the driver of the hook and ladder truck was badly hurt, and a valuable horse severely injured.

The three-masted schooner *M. E. Morris*, Capt. Jas. Smith, from Charleston to Richmond, Va., with a cargo of phosphate rock, went ashore Friday last, nine miles west of Southport, N. C. The vessel is a total loss; the crew were saved.

Two very rich veins of ore have lately been struck in the famous old Portis mine. Capital in the hands of competent men who have learned mining by practice, not theory, would soon transform the upper part of Nash and the surrounding portions of Franklin, Warren and Halifax into one of the most prosperous mining camps in America.—*Rocky Mount Argonaut.*

Mr. James B. Cheely, a freight conductor on the Western North Carolina Railroad, was caught between two cars of his train while attempting to make a coupling at Old Fort, on Saturday night week, and so badly injured that he died soon after.

There are now seventy two colored and 162 white pupils in the State institutions for deaf-mutes and blind at Raleigh. Of these 142 are deaf-mutes and ninty-two blind. Next year room will be made for 150 more white blind as all the white deaf-mutes will then be at Morganton.

A correspondent of the Wilmington *Star*, writing from Burgaw, Pender county, says he planted seven-eighths of an acre in corn last April and from that small portion of ground gathered sixty-five bushels of corn, one thousand pounds of fodder and one thousand pounds of hay.

Mrs. Larkin Estes, aged seventy-five years, living on John's river, Caldwell county, was recently found dead on the bank of a branch near her home. She left home with the intention of going to a neighbor's house, but wandered from the road into the woods, and it is supposed died from exposure as it was raining all the day.

Zeb Brown, a young farmer living three miles north of Asheville, shot and killed "Went" Laughter, a neighbor, on the 9th inst. The trouble was caused, it is said, by Laughter's intimacy with Brown's wife. After the shooting Mrs. Brown made an unsuccessful attempt to commit suicide. Her husband escaped.

Recently, Joseph L. Cornelius, a Harvard divinity student, stricken with temporary insanity caused by typhoid fever, thrust his head into a burning furnace at the Massachusetts General Hospital, dying soon afterward. Mr. Cornelius was about twenty-five years old, a native of Davidson township, Iredell county, N. C.

Col. W. E. Ardrey, assayer in charge of the mint in this city, says that the business has lately shown a notable increase. This increase of the mint business is significant of renewed activity among the gold miners of this section of North and South Carolina, and shows that our mines continue to produce the yellow metal.—*Charlotte News.*

A great deal of sorghum syrup, of very fine quality, is being made by Burke county farmers this year. Very little molasses or syrup is imported into this section now, the home supply being abundant and much cheaper and better than that purchased outside the State, and which at one time was so largely imported by the merchants.—*Morganton Herald.*

Sam Neely, a young negro boy, was convicted of burglary at Gaston court week before last, and sentenced to be hanged the first Friday in December. Neely entered by night the home of Mr. William Allen near Begonia, the occupants being asleep. Mr. Allen awoke and the negro shot him in the head and fled. Allen was in a critical condition for weeks but finally recovered.

In Beaufort county, twelve miles from Washington, Saturday night week, Emanuel Slade, colored, went to a house where his wife was staying, she having left him three weeks before, and requested her to return home. Upon her refusal he struck her a blow with an axe on the back of the neck nearly severing the head from the body. Officers are searching for the murderer.

The railroad commission has received the annual report of the Atlantic & North Carolina Railroad for its fiscal year. Last October a two per cent. dividend was paid—the first. It amounted to $5,000 more than the interest on the four per cent. bonds issued by the State in exchange for the original issue of construction bonds. The road will this month declare another dividend of two per cent.—*Raleigh cor. Charlotte Observer.*

A recent issue of the Charlotte *News* says: Gold mining circles have been excited for some weeks past over the reported rich finds at the Surface Hill mine in Clear Creek township, and they have cause to be, for the find grows richer each day. There is no fake about it, for the gold is there to show for itself. Out of three pans of ore yesterday, $560 in gold was secured. Nothing like it has ever before been struck in this county.

In Wilmington last Thursday, Willie Hewlet, a youth about nineteen years of age, met with a very serious accident in a machine shop. While grinding a chisel on an emery-wheel, the stone suddenly broke while revolving at a very rapid rate, the parts flying from the axle, one fragment hitting the boy on the head partly scalping him, and fracturing the skull. An operation was performed and hopes are entertained for his recovery.

In the Federal court at Greensboro week before last, Graham Sykes of Chapel Hill was tried on two counts—first, for buying and selling untaxed whiskey, and second, for retailing whiskey without license. He was found guilty on both counts and sentenced to eighteen months' imprisonment in the Albany penitentiary and to pay a fine of one hundred dollars. For years Sykes had been almost openly selling whiskey to the students and others at Chapel Hill.

The storm of Friday last did considerable damage in this State, particularly in sections of country near Wilmington. The schooner Enchantress was wrecked about two miles south of the city. The damage to rice plantations was severe. At Southport all property on the river-front was more or less damaged. The custom-house building was washed away. The brick foundation of Oak Island lighthouse was undermined and the house settled down in the sand. Pavilions and cottages at Ocean View were swept away or greatly damaged. Near Clinton a tree was blown down upon the house of Mr. John Lane, killing two of his children and injuring a third. It is estimated that the total loss to property in the Wilmington section will reach $150,000.

General News.

New Orleans has raised $75,000 for the Gulf storm sufferers.

The World's Fair will be closed with appropriate ceremonies.

The attendance at the World's Fair on Chicago Day, October 9th, was over 700,000.

An average of 100 cases of cholera daily is the report from Palermo the capital of Sicily.

Six thousand woolen mill operatives at Providence, R. I., went on a strike on the 9th inst.

It is said that Wm. W. Astor will build in London a $7,000,000 hotel, the finest in the world.

The Farmers and Merchants' Bank of Clarksville, Tenn., suspends. Its assets exceed its liabilities.

Fire destroyed thirty buildings in Sioux City, Iowa, on the 12th inst., causing a loss of nearly $500,000.

The Manchester Cotton Mills near Fort Worth, Texas, were recently burned, causing a loss of $100,000.

Cashier Jacob Arnold of the Merchants' Bank, Lockport, N. Y., is a defaulter to the extent of nearly $100,000.

Two business blocks in the town of Hattiesburg, Miss., were burned on the 12th inst. Loss, estimated at $45,000.

Forty-five persons were killed and sixty others injured in a terrible railway wreck at Jackson, Mich., on the 13th inst.

A year ago there were employed by the railroads of the United States 820,000 persons and over 170,000 miles of railways were operated.

Rev. W. P. Fife of Charlotte, N. C., contemplates the erection of a summer Bible training school at Basic City, Va., to be conducted on about the same plan as Moody's Northfield School.

Marcus Koenigheim, a wealthy and highly respected Jewish citizen of San Antonia, Tex., was murdered on the night of the 9th inst., and his safe was robbed of jewelry and other property worth $25,000.

Five hundred horses were either suffocated or burned to death in the burning barns of the Chicago railway company on the 12th inst. The loss on horses, building, cars, &c., brought the total loss to about $110,000.

H. R. Thornton, a missionary of the American Congregational Missionary Society at Cape Prince of Wales, Alaska, has been murdered by natives. He was formerly a professor in the University of Virginia.

Because of the withdrawal of several railway and steamship companies from the Southern Railroad and Steamship Association, it is thought that the Association will go to pieces and a general cut in freight rates occur.

J. S. McCaleb who conducted banks in Uniontown and Connellsville, Pa., has failed. His assets amount to about $75,000 while the liabilities will reach $173,000. Italian coke workers who had deposits in the banks, threatened to kill McCaleb.

Mrs. Mary Hoff of Rahway, N. J., aged seventy-five years, had succeeded in saving five hundred dollars in bills, which she kept in an old bureau drawer. Recently she discovered that mice had chewed up all the bills and made a nest of them.

Thirty-two new cases of yellow fever, and two deaths were reported at Brunswick, Ga., on Saturday the 14th inst. Thus far twenty-one deaths have occurred. Seventeen cases had been reported at Jesup, Ga., up to the the 14th, two of which proved fatal.

Another fatal riot has occurred in a suburb of Hamburg, Germany, growing out of the attempts of sanitary officers to enforce the regulations for the prevention of the spread of cholera. A policemen and a health-officer were kicked and beaten to death.

The American Yacht Vigilant has won three races out of five of the International races between England and America for the America's cup, and thus the United States retains the yachting championship of the world. The defeated English yacht was the Valkyrie.

Another West Indian storm swept over the South Atlantic coast last week. Considerable damage was done in Florida, and nineteen people were killed in and around Georgetown, S. C. While not as violent as the two preceding storms, it did very serious damage to unharvested crops; oranges in Florida, and cotton in other States suffering most.

The Postmaster General has offered a standing reward of $1,000 for the arrest and conviction of any person who shall rob the mail while being conveyed in a mail car; $500 for any person who shall rob the mail while passing over star routes and $250 for any one who shall attempt to rob the mails in transit. This reward is to stand during the fiscal year ending June 30, 1894.

The unconditional repealers in the United States Senate utterly failed in carrying out their design of holding the Senate in continuous session until some definite action was taken. One silver advocate held the floor fourteen hours, and many others showed great powers of endurance. It is thought now that a compromise measure will be effected. We hope it will not be another "cowardly makeshift."

The revolution in Brazil is still raging, with the tide of battle favoring Mello, the revolutionary commander, who controls the Brazilian navy, and is at the port of Rio de Janerio with his forces. Foreign residents in the country are under the protection of their respective governments, and the United States has sent additional war-ships to protect her interests. It is thought that the revolution will culminate victoriously for Mello in another week.

Brigadier-General Jos. C. Breckinridge, Inspector-General of the United States Army, has made a report to the Secretary of War, indicating a condition of affairs prevailing in regard to our coast defences officially characterized as "disgraceful." It is shown that almost the entire southern coast on the Atlantic seaboard is absolutely unprotected and at the mercy of a foreign foe. —*Washington Cor. N. Y. Herald.*

The Red Cross Society has officially accepted and assumed control of the relief of the Sea Island sufferers, tendered some time ago by the government and committees of South Carolina. A telegram states that this fact "implies the housing, feeding, clothing and nursing of thirty thousand people for eight months, with no aid from the government, and no fund but the direct charity of the American people. Our headquarters' address is Beaufort, S. C."

You can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburgh. GEO. A. MACBETH CO.

HARD And brittle leather is soft and tough in a minute with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

HILBURN—EVANS—On Oct. 3d, at the residence of J. H. Hufham, by F. P. Flynn, J. P., Mr. A. R. Hilburn of Viola, N. C., and Miss Addie F. Evans of Rockingham, N. C.

BEASLEY—ELLIS—On Oct. 8th, 1893, at the residence of Mr. Jos. A. Byrum's in Chowan county, N. C., by Rev. A. W. Burfoot, Mr. Valentine Beasley and Mrs. Ellen T. Ellis.

DIED.

JOYNER—The two twin-children of D. F. Joyner of Concord, N. C., died of diphtheria, the one Oct. 2nd, and the other Oct. 5th, 1893. They were twin-boys not a year old. J. O. A.

SMITH—Mrs. Maggie Smith of Concord, N. C., on Aug. 21, 1893, departed this life at the age of thirty-one years. To the last she was fully conscious, and she died full of resignation and hope. While her dear ones were shedding tears around her, she told them she had shed all her tears—she had no tears to shed. A husband and two small children are left to mourn their loss. J. O. ALDERMAN.

McKENZIE—At her residence in Florence county, S. C., on Tuesday, Oct. 10th, 1893, Mrs. Rebecca Ann McKenzie, in the fifty-fifth year of her age. Mrs. McKenzie was born in Richmond county, N. C., and, when quite young, united with the Baptist church at Spring Hill and was baptized by Rev. John Monroe. About twenty-four years ago she married Mr. William McKenzie, a native of Scotland, but who settled in South Carolina. Several years ago Mr. McKenzie died, and now the mother leaves three orphans to make their way through the world without a mother's help and care. Mrs. McKenzie was a highly cultivated woman. She was also a most motherly woman, and combined in marked measure all the queenly graces of the best and purest of her sex. Above all she was a bright and beautiful Christian and served her Master all her life with singular devotion. She was always a loyal Baptist and her children have followed her within the folds of the church she loved. The writer feels, with many others, a personal bereavement in her death. J.

"Almost as Palatable as Milk"

This is a fact with regard to Scott's Emulsion of Cod Liver Oil. The difference between the oil, in its plain state, is very apparent. In

Scott's Emulsion

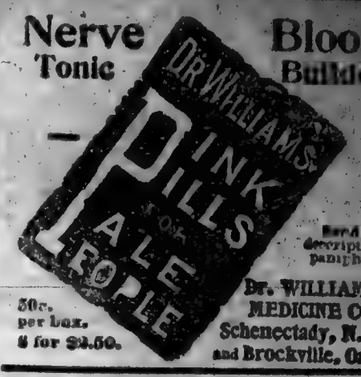
you detect no fish-oil taste. As it is a help to digestion there is *no after effect except good effect.* Keep in mind that Scott's Emulsion is the best promoter of flesh and strength known to science.

Prepared by Scott & Bowne, N. Y. All druggists.

WANTED! WANTED!

A full graduate of the Roanoke Female College desires a situation as teacher. English a specialty. Music to beginners. Prefers situation in private family. References exchanged. Address HUGH C. SMITH, P. O. Box 140, Martinsville, Va.

Nerve Tonic — Blood Builder



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NOTICE.

Are you prepared for the storms of winter? It will soon be here, and rattling windows will add to the discomfort. FORT'S AUTOMATIC SASH HOLDERS will prevent rattling. These will bring the sashes tight against the stops and hold them there. Any one can put them on. They will last a life-time. Never have to be adjusted. Those using them are delighted with them. Send $1 for 1 doz. State and county rights for sale. Address L. A. FORT, Raleigh, N. C.

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We invite special attention to our

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Trimmed Millinery

and all summer goods.

—ALSO—

Fancy Ribbons, Stamped Linens, Hair Goods, Jewelry, Fancy Notions, Wools, Zephyrs, &c.

We are offering real bargains on all these goods.

Miss Maggie Reese

114 Fayetteville Street, Raleigh, N. C.

Next to F. A. Watson's.

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. (n r m)

A New Feature.

ARTISTIC Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the chic and style of French-made dresses.

Specialties: Bridal trousseaus and [illegible] outfits. Samples sent and [illegible] given.

W. H. & R. S. Tucker

RALEIGH, N. C.

The Home Circle.

FOR THE RECORDER.

Sunset.

BY NORA WINSTEAD.

Let me die when the sun goes down—
In the twilight of my sorrow,
'Tis not worth watching through the night
To live in the to-morrow.

Let me die when the roses fall—
Forgotten but unforgetting—
That live and bloom in the summer day
And die when the sun is setting.

Let me die when the song is sung,
And is hushed the voice of laughter—
When broken heart and zither strings
Make music no more after.

Let me die when the tide goes out
Its crystal sands forsaking.
And let me die when my dream of love
Is over with my waking.

Value of a Good Name.

People do not always recognize that besides those who have a good or a bad name, respectively, there are a great many who have, so to speak, no name at all. Good names and bad names are acquired, and very many people do nothing to distinguish themselves as good or bad. A bad name may be acquired very quickly and sometimes undeservedly, but a good name is only earned by long years of upright conduct. It is this in part which gives it value, for in gaining it habits are established which help to preserve it. A good name is reckoned as of value chiefly because it promotes the business interests of its possessor. The man who has a good name is accorded credit according to his known means, and can borrow without collateral. As the saying goes, his word is as good as his bond. But he enjoys other advantages. He is respected and trusted, his word is accepted as truth. It is far different with the man of bad name. He has no credit. Men do not care to deal with him even when he offers his bond and gives collateral security. They are afraid of some trick whereby they may be cheated. He is neither respected nor trusted, and his word is always doubted. Between these two classes there is a third, the members of which are without a name. They are neither trusted like those who have a good name nor distrusted like those who have a bad name. They may get credit if they give security; they may be believed if their story is supported by evidence, or is not improbable; but they enjoy no such advantages as the trusted man with a good name. Many of the members of this intermediary class are in a transitional stage. They are establishing, but have not yet established, a reputation. If they should prove through long years to be trustworthy and honest, they will be rewarded with a good name; if they should discredit themselves by dishonesty or lying they will acquire a bad name. The man who knows himself to be trustworthy, but has not yet established a reputation, sometimes chafes under the cold distrust of the world, which has not yet taken his measure; but it is useless to fret about it. The good name cannot be forced; it is developed by natural processes. Apart from moral considerations, which would lead to such conduct as insures a good name, the young man who desires to attain success should guard his reputation jealously and seek to lift himself out of the class without a name to the one above it. He can do this only in one way, and that is by being scrupulously exact, honest and truthful. He should also guard against carelessness and neglect of engagements, obligations or duties, for the world measures a man in various ways, and if it finds him tardy in fulfilling engagements and careless in the performance of duties, it will suspect that he may carry these bad habits into his business dealings. It is not enough, therefore, to be honest in business affairs. One must be honest in all things, great and small—scrupulously exact, punctual in meeting engagements, considerate of other people. It is the men who observe all these duties who slowly build up for themselves a good name, leaving behind them some who may be equally honest so far as the mere payment of debts may be concerned. The man who worthily enjoys a good name does not stand upon the letter of his bond, like Shylock; he is a just man and pays a debt just as cheerfully, if only equity requires its payment, as he would pay one that could be collected by law. Extending the range of obligations beyond those in which money is concerned, it may be said that the man of good name is one who respects equity as well as law, while the man of doubtful reputation or no name is one whose honesty is felt to be dependent upon the legal hold one may have upon him. A good name cannot be bought in the market place—it must be earned, and when it has been acquired it becomes, as Cassio says, the immortal part of one's self.—*Baltimore Sun.*

The woman who works, and is tired, will find a special help in Dr. Pierce's Favorite Prescription. Perfectly harmless in any condition of the female system. It promotes all the natural functions, and builds up, strengthens, regulates, and cures. For women approaching confinement, nursing mothers, and every weak, run-down, delicate woman, it is an invigorating, supporting tonic that's peculiarly adopted to their needs.

But it's more than that, too. It's the only guaranteed remedy for all the functional disturbances, painful disorders, and chronic weaknesses of womanhood. In "female complaints" of every kind, periodical pains, nervous sensations, internal inflammation, and kindred ailments, if it ever fails to benefit, you have your money back.

Fall Plowing for Spring Crops.

Whenever the corn cutting and wheat sowing are finished fall plowing should begin. So far as the character of the land will admit all the fields intended to be planted to spring crops can be plowed to advantage in the fall, and the earlier the work can be done the better.

Use all reasonable care to turn all the trash under, so that there will be plenty of time for it to rot thoroughly before spring. In the fall is the best time to deepen the plowing, as the action of frost, rain, snow and sunshine tends to make available the latent plant food in the soil. Usually it is not best to deepen the plowing too much at any one time, especially in the spring or fall, just before a crop is to be planted. While there is more or less plant food in the subsoil, it needs exposure to the action of the elements to make it available. If the deepening is done in the fall for spring planting several inches of subsoil can be turned up with profit. Deep stirring of the soil not only supplies a larger quanity of plant food, but lessens the risks of loss in dry weather.

Plow deep and thoroughly. If the soil is left rough, especially when plowing is deeper than ever before, more benefit will be derived through the winter from exposure.

Good furrows should be provided to carry off the surplus water as rapidly as possible taking care to arrange so as to avoid damage by washing.

In addition to the benefit from exposing the soil to the action of the elements, fall plowing affords a much better opportunity of getting the spring seeding and planting done in better season. Not only is there a considerable saving of time, but the land plowed in the fall will be in a condition to work much earlier than if left unplowed. With most spring crops earliness is quite an item and every advantage should be taken to get them planted as early as the condition of the soil will admit.

The plowing requires more than any other operation connected with the planting, and if it is done in the fall will help materially in getting the seeding or planting done in the spring in good season.—*The Republic.*

Courtesy to Brothers.

Not all sisters realize what powers for good they may be in the lives of their brothers. They also forget, or ignore the fact that courtesy is as much a brother's due, as to any other young man.

An incident which came to my notice will serve as an illustration. A brother and sister, both students of a university, received invitations to a party, and the brother offered himself as his sister's escort. Later, she received a like offer from a young gentleman whose company was both acceptable to herself and considered desirable by her young friends. She declined, saying "she had a previous engagement." The matter chanced to come up in family conversation, not in presence of her brother, and instead of regretting her engagement to him, she said, "I like to go with Charles, I always have a good time!"

It is pleasant to be able to add, that when the young gentleman saw, on the evening of the party, for whom his invitation was declined, he honored her for her courtesy to her brother; but took care a second time to be earlier in his invitation. How many sisters would have considered a like engagement to a brother one that could not be broken, or at least excused?

A sister's influence may be second only to a mother's, in individual cases not even second. Sometimes common interests, congenial tastes, similar pursuits, make it possible for her to be first.

The best mother, of necessity has lost something of her early enthusiasm, forgotten a party of her early ambitions, hopes, and fears. The daughter, because of her youth, may be an invaluable assistant to her mother. She may enlighten the mother's understanding, as to the needs of the son and brother. Together they may plan measures for his good, which neither could plan nor execute alone. Brothers of such sisters, in after years, will not only in the words of the wise man, "Rise up, and call their mothers blessed," but their sisters also. Girls, do you covet the blessing? Then go and do likewise.—*Alice Hamilton Rich, in Our Young People.*

For Exhaustion,
Use Horsford's Acid Phosphate.

Dr. Thos. J. Riddle, Richmond, Va., says: "I have had occasion to prescribe it in conjunction with other treatment, in a number of nervous troubles, such as mental exhaustion and impaired vitality, and have met with satisfactory results."

The Student who Wins.

Is a plodder.
Has high ideals.
Is always on time.
Is frank and manly.
Does not know it all.
Takes plenty of sleep.
Lays broad foundations.
Is thoroughly in earnest.
Is loyal to his instructors.
Believes in the golden rule.
Does his level best every day.
Is not in too much of a hurry.
Plans his work and works his plan.
Takes a due measure of physical exercise.
Is willing to have his weak spots pointed out.
Is patient in the presence of the greatest difficulties.
Does not allow his mind to be filled with athletic nonsense.
Does not allow social life to encroach upon study hours.
Is the staunch friend of every fellow who is having an uphill fight.
Has definite aims, and works steadily towards their attainment.—*Epworth Herald.*

What a Young Man Did.

A college graduate had hardly received his diploma before he was compelled to face poverty and family disgrace. His father, who had been reputed to be wealthy, was an embezzler and a fugitive from justice. His mother and sisters were entirely dependent upon his modest earnings in a broker's office.

He had planned taking an advanced course of professional study in architecture. His ideal occupation had to be abandoned. He was in love with a charming girl, but ceased to visit her since marriage was out of the question. An opportunity for a year's travel in Europe at a friends expense was given up.

Year after year he maintained a hard, bitter struggle to make a living at uncongenial employment for his mother and sisters, to support his father abroad and to overcome prejudice caused by the family disgrace. He became a successful business man, but was prematurely gray at forty. His life was haunted by the ghosts of his youthful hopes.

Such lives do not furnish material for exciting stories. They are dull and prosaic, but are nevertheless heroic. To give up all that is dear to youth and to be loyal to family obligations sometimes is a crowning triumph of unselfishness.—*Youth's Companion.*

Impaired digestion cured by Beecham's pills.

A Child's Just Claim.

A good paper or a good book in the home is like the constant presence of a choice spirit among the children. It elevates the tone of the home, it sets the key higher, it makes the introduction of evil more difficult. There ought to be a wholesome literature, a religious literature, in all these home circles. It is an inherited right of the little ones, as much as the right to have clean food. It would be better for them to live and die without ability to read, than that they should learn and love to read only the vile productions which corrupt and destroy them.—*Central Baptist.*

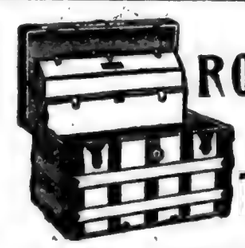
HEALTHY EXERCISE —fresh air and proper food, help to keep a woman in good condition. It's insufficient for some, weakened or borne down as they are by the ailments and irregularities peculiar to their sex.

They're easily helped, though; there's a *remedy* in Dr. Pierce's Favorite Prescription—that will build up and cure every enfeebled woman. It's the prescription of a physician; has been tested in thousands of cases, and never found wanting.

The only *risk* that's taken is that of the manufacturers who promise to refund the money if no benefit is experienced.

This "Prescription" reaches the origin of the trouble. Dizziness, fainting spells, and nervous disorders, such as sleeplessness, chorea or St. Vitus's dance, depend upon the irregularities and displacements of the special structures—the "Favorite Prescription" cures by regulating and correcting these functions and organic changes.

Dr. Sage's Remedy positively *cures* Catarrh.



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Nothing to break or get out of order. The Tray can be lifted out if desired, and to buy this style is a guarantee that you will get the strongest Trunk made.

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The NEWEST of all Heating Stoves! The CHEAPEST of all Heating Stoves! The BEST of all Heating Stoves!
The MOST ECONOMICAL Heating Stove ever invented and placed on the world's market!
We call your attention to our patent HAGEY'S KING HEATING STOVE, made of the best American Russia iron and best wrought sheet steel and lined with charcoal iron, ornamented and suitable for bedroom or parlor. We do not hesitate to say it is the best, cheapest and safest quick heater ever offered.
It is KING HEATER because it devours the whole woodpile, burning knots, chunks, chips, trash and anything that will go into the 13-inch opening at the top.
It is KING HEATER because it will warm the whole room in five minutes.
It is KING HEATER because no fire can fall from it.
It is KING HEATER because the ashes do not need removing but once a month or six weeks.
It is KING HEATER because one or two knots or chunks will run it twelve hours in cool weather.
It is KING HEATER because the fire is everlasting.
Call and see the STOVE, or write for circular and testimonials.

SASH, DOORS AND BLINDS. "ALL RIGHT" COOK STOVE, LIME, PLASTER, CEMENT, RIMS, SPOKES AND HUBS, GUNS AND PISTOLS. HARDWARE OF EVERY DESCRIPTION.

Julius Lewis & Co., Raleigh, N. C.

J. W. DURHAM. *T. L. ELLIOTT.*
Durham & Elliott,
MONUMENTAL WORKS,
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Designs and samples sent at our expense on application. Give some limit as to price of Monument or Headstone desired.

Satisfaction Guaranteed.

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For Sunday-schools.
BY W. HOWARD DOANE, MUS. DOC.
The latest and best work by this popular author. Selected for use at the N. C. S. S. Chautauqua. Examined by two organists of long experience in the Sunday school work, and pronounced by both of them to be one of the very best books they have seen. Not a poor hymn in the book. $30 per 100. Add 5c. per copy if ordered by mail. Specimen pages free on request.
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TEACHERS' EXCHANGE,
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Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
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ESTABLISHED 1866.

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Petersburg, Va.
I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

$5 to $15 per day, at home, selling LIGHTNING PLATER and plating jewelry, watches, tableware, &c. Plates the finest of jewelry gold as new, on all kinds of metal with gold, silver or nickel. No experience. No capital. Every house has goods need-ing plating. Wholesale to agents 25. Write for circulars. H. E. DELNO & Co., Columbus, O.

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WE FEEL safe in stating that North Carolina has less to show for her great resources than any other district on earth. It has been repeated time and again that our agricultural and mineral wealth and our climatic conditions in many cases surpass, and in all, compare favorably with those of any other land; and now that our exhibits in the mineral and forestry departments at the Columbian Exposition have been awarded medals, there is no reason for further doubt of the fact. More than this, our agricultural exhibit at the Exposition is surpassed in excellence and variety by none. No one can claim that our people are unworthy; for, in fact, their hospitality and gentility have few equals anywhere. That they are energetic and thrifty is witnessed by their wonderful recovery from the effects of the late war; and that they are law-abiding cannot be denied. Still our State is comparatively poor in the number of its citizens, the extent of its utilized resources, and in the amount of its business transactions.

Blest as we are with productive soil, congenial climate, and untouched mineral resources that would support hundreds of thousands of the street-wanderers and menial servants of more populous localities, we are far poorer than other States with hardly a third of our wealth. It does not excuse us to say that we lack population, for it is no more than natural that a desirable locality should be populous. There are thousands of worthy people already in our borders who could better their circumstances if they would take advantage of those resources which are within their power to develop; and if they were developed, it would not be many years before others from less fortunate States would be glad to join us. "Heaven helps those who help themselves" is a motto that might well guide our people in their present condition. Our State is destined to a glorious future, but her destiny must be wrought by those of her inhabitants who have lived and are now living within her borders. Others will come, but their coming will be at the invitation of her true sons who do not hesitate to expend their energy and invest their wealth in her glorious promise.

TO THE student of modern politics, as he contemplates the action of our law-makers, the Constitution, in former years reputed one of the greatest documents ever produced by human beings, hardly appears to be the great and infallible instrument that our fathers deemed it. Scarcely a bill is introduced but that the cry of "unconstitutional" is raised; and a great fight is often made on the claim. Now it appears to us that the Constitution should be plain enough in all points to be understood by a school boy; and we cannot understand how "grave and reverend" Senators can misunderstand it. Yet the fact is our leading men even now dispute the constitutionality of the National Banking Act, which has been in force quite two decades. The war was caused by a similar dispute.

But recently a weakness of the Constitution, or rather of laws auxiliary to the Constitution, has been made apparent to the whole country. Not ten days ago the minority of Senators overruled the majority, and now, without allowing the merits of the silver question to bias us, it does seem that such procedure is dangerous to our welfare. This is a government by the majority, and if we allow the Senate to be ruled by a minority, how long will it be before the country will be in the same position? Or to view it in another light: The Democratic party has a majority of representatives in the Senate, yet under the rulings in the present session of Congress we can expect to see the Republican minority exert as much influence on legislation as the Democrats. This is a condition, and not a theory. The matter faces us to-day, and when the question of the tariff arises we may see how disagreeable it is, although the present tendency of affairs is, to a large extent, agreeable to our people. The Senate should be governed by well-constructed parliamentary rules, and for one, we think that the "previous question" ruling, as set forth in Mell's Parliamentary Practice, should be allowed; else we may expect to see the action of the Senate delayed on every question, as it has been for the past three months, and a final compromise of all bills favorable to the minority, secured.

THE amendment to the Chinese Exclusion Bill, which has recently received the sanction of the lower house of our National legislature, does not affect the original bill in any material respect, and merely gives the Chinese six more months in which to comply with its requirements. We may expect to see this bill enforced, despite the threats of the Chinese government; and it is our candid opinion that no true American citizen can oppose its enforcement after a thorough consideration of the bill.

If necessary, our government can protect our interests in China, but we have no fears of this necessity arising. The bill is as favorable to the legitimate resident Chinamen as it is to the American public; in fact, it seems to us that the bill might have been written for the especial purpose of protecting those Chinamen who were lawfully residents of the United States. There is no ground for the charge that the bill is onerous or degrading, and we hope that the resident Chinese and the Chinese government may be made to see that their interests depend on the preservation of the provisions of this Act; and that, in case they do not choose to abide by them, the United States government may rise in its power and majesty and enforce the law, on the inviolability of which the future of our land depends.

WE HAVE heard it reported recently that certain of our National legislators were opposing the administration in the present finance discussion for personal reasons; that is, they opposed the President's wishes, not because they thought he was wrong, but to vent their spite on him for not giving them as much patronage as they had expected. Such men cannot be relied on; they stand in the same position as the representatives who vote with the administration in order to gain its patronage. Neither of these classes of legislators are above the ordinary "boodle" alderman.

We need men in Congress who have opinions, and who will stick to them, whether the President favors their recommendation or not; and the man who will change his vote to spite the President is no better than he who is bought with patronage, and both are unworthy of their trusts.

Board or No Board.

AN EXHAUSTIVE DISCUSSION OF AN IMPORTANT QUESTION.

My attention has been called to Bro. Herring's propositions, as recorded on page 44 of the proceedings of the Southern Baptist Convention. I love and esteem Bro. Herring very much, but cannot help feeling that his judgment is greatly at fault. His plan would practically do away with the Foreign Mission Board altogether, as it would leave nothing for them to do. I, on the contrary, am persuaded that we need the Board for the effective prosecution of the mission work. Whether we look at the home work of the Board or its work in foreign lands, it is needed in order that our mission work may be carried on in the most economical and efficient manner.

I.—HOME WORK FOR FOREIGN MISSIONS.

1. *Transmission of funds.* The mere transmission of money to foreign lands, the only function which Bro. Herring would allow the Board, is the least important of their duties. Any Bank could do this, and probably at a less cost (if they did not charge too high a commission), as the rent of the boardroom, salaries, &c., would not have to come out of it. But it is the *apportionment* of funds to the various fields that demands the judgment and wisdom of the Board; it is meeting unexpected demands upon their credit, caused by sudden exigencies on the mission field, or securing the endorsement of their notes, owing to the failure of the churches to send up their subscriptions in time, that give them anxiety.

If the Southern Baptist churches are to have efficient missions in various lands, I do not see how the work can be accomplished without a board. Partisan and guerilla warfare may vex the enemy, but to accomplish a permanent conquest a well-ordered plan is needful.

2. *Missionary intelligence.* The Centennial effort was termed an educational campaign. One great want of our churches is missionary intelligence. Those who are already contributing for missions must know how their money is spent, and those who have not begun to give, must become interested in the Lord's work among the heathen. How is this work to be done except through missionary literature? The *Foreign Mission Journal* and the leaflets and tracts from the Women's Mission Room have already been the means, in God's hands of cultivating intelligent giving among our people. They have been the instruments of enkindling and keeping warm the missionary spirit among the young, and of cultivating systematic and regular beneficence. No paper issued by a single church or association could give the varied and wide information that our general publications do. Without some central bureau of intelligence our churches would soon be wofully behind those of other denominations.

3. *The plan of separate missions has been a failure.* Of late years brethren Baldwin and Powell have gone forth with a noble spirit of consecration and enthusiasm; but what has been the issue of their enterprise? The very spirit of *abandon* and faith (?) which proves so attractive to many earnest-hearted believers and creates so much enthusiasm, often proves of less value in the field than the *staying* qualities. The Romans are said to have chosen their centurions, not on account of their dash and daring, but for their never being panic stricken or taken at unawares. Most of those who most earnestly supported these self-denying men now feel that it is wiser to send out men of sober judgment and to trust a board to select them. A long siege is needed to undermine false systems of religion; the work cannot be accomplished by an unsupported cavalry charge.

The Goshen Association undertook the support of Bro. Cabiness, and the Big Hatchie Association that of Bro. Crawford. It is well that it is in connection with the Board; for in both cases, I believe, the support of these brethren finally fell upon the Board. Churches becoming responsible for a man's support *under the Board* is a good plan, but I fear that, if they acted entirely independently of the Board, there would be much waste of power. The ancient Egyptians, and of late modern European engineers, have opened artificial lakes as storage reservoirs for the waters of the Nile, and have thus largely increased the area of cultivation in that land. Thus a board acts as an equalizer, and, by collecting money from many sources, *averages* the supply to each field and makes it possible to do steady, progressive work. Spasmodic work accomplishes but little. Years of seed sowing often precede the joy of the harvest in heathen lands.

Bad crops in the country or a disastrous fire in a city may so cripple the resources of a single church, or even a group of churches, as to make it almost impossible for them to meet their responsibilities with regard to a work in a distant land. The same principle of the equalizing of burdens that proves useful in insurance companies and beneficial associations holds good with regard to the earlier stages of Christian work, both at home and abroad.

4. *The experience and judgment of a board are useful in selecting men for the field.* Almost every board has to reject as many applicants for appointment as it accepts. Years of experience teach men the physical and moral make up that are best for particular fields. Individual churches may be better judges of a man's piety, but they cannot judge so well of his fitness for a special field. If they will certify the Board as to their confidence in his piety and consecration, the Board can be the better judges of many other qualifications. I have known of instances where a board has sent out missionaries against their own judgment, owing to pressure from the churches, and these men have proved failures. It may be poor health, it may be love of change, it may be disappointment at home; but after spending a year or two on the field they have had to return.

5. *To conduct our foreign work by means of individual churches would be to work differently here from what experience has proved to be the most efficient method in other departments of Christian effort.* If the motto for Foreign Missions should be "Churches to the front," and everything else is unscriptural, the same principle applies to Home Missions and State Missions and Seminaries. Each church should send a man to work among the Indians, or the Negroes, or the frontier settlements of our own land, or the destitute portions of our own State, or should get its own pastor to train any young man who wished to study for the ministry. Why should the foreign field be an exception? The moment a group of churches or an association attempts to do any joint work, they must commit it to a single man or a committee, and then we have a secretary or a board, though it may be under another name. Some strong city churches may be able to send a man to a foreign field and sustain him in his work there, but the great mass of our churches would be cut off from all privilege and responsibility of helping in the conversion of the heathen. This would be a great calamity for the cause. It would undermine any effort to develop the resources of our churches by cultivating systematic beneficence. It would deprive the great mass of our membership of the opportunity of giving, except for local objects, and would be doing despite to God's poor ones in order that a few rich churches might conduct mission work in a way to please themselves. It may be well for some men, who have the means, to go out as self supporting, independent missionaries, and for some church, which has the means, to send out one of its own members as its representative among the heathen; but the great majority of preachers and of churches cannot do the work in that way. Nor would it be best for the continuity or efficiency of the work or the growth in liberality of the churches at home that it should be so. A wealthy preacher may preach for nothing, or a wealthy layman may build a church at his own expense; but such things do not tend for the good of the cause on the whole, but only serve to stunt the liberality of the members of the church.

6. *A board tends to secure the missionaries stated and equal salaries.* It may be said that the other plan tends to throw the missionary more directly on God for the supply of his daily wants. It may be so. But the same rule should apply at home. If it is best for pastors and professors in our colleges to have a regular salary, it is quite as important that a man removed from his friends, with no one but God to whom to look, should have a stated support. It is well known that many churches are neglectful with regard to paying the salaries promised to pastors. If this be the case with those whose needs are daily before the eyes of their people, how would it be with missionaries out of sight, whose wants would be known only through letters asking for remittances? The minister at home has his remedy. If the church fails to fulfil its promise and give him a living support, he can resign and seek work elsewhere; but a missionary, if he wished to resign, would have to secure the means of paying his passage home before he could take the first step.

Then, there would not "be an equality" as to salaries. A man with a large family might get no more than one with none. All would depend on the church who supported him. At home a man's salary is dependent to a great extent on his ability as a preacher, his efficiency as a pastor, his tactfulness, or his gaining the affection of those to whom he ministers; in the foreign field much would depend on his own representation of his work or his needs.

7. *To abolish the Board would tend to narrow the interest and sympathies of a church to a single field.* The church which supports a missionary in Mexico would be doing nothing for the heathen, and the churches which sent a man to Africa would be giving no help to our brethren laboring in papal lands. This seems to me to be different from Paul's doctrine as to the solidarity and fellowship of all believers. Individuals in the church who felt called of the Spirit to help the cause elsewhere would be deprived of the opportunity; whereas now there is perfect liberty in giving. Any one who wishes may specify the field to which his contribution is to go, but the mass of our members will give to the Lord's cause in all destitute fields.

II.—THE WORK ABROAD.

If a board is of service for the advancement of the Foreign Mission work at home, it is equally useful in securing the efficiency of the work on the field.

1. *It tends to secure continuity and permanence in the work.* The work of planting Christianity in a foreign land is not a mere transient one. Paul compares it to cultivating a field—"Ye are God's husbandry;" to building a house—"God's building." Some persons have an idea that all that is needed to preach the gospel is to bear a testimony. I knew a man who called himself an independent missionary, who learned simply to repeat the Creed and the Lord's prayer, and went about the villages selling books and repeating these sentences, persuading himself that he had offered the gospel to the Chinese, and if it was rejected it was at their peril. Others go to the other extreme and think that to preach the gospel means to open a school; that there is no hope for the present generation, but that the *young* are our only hope. These are both mistakes. Announcing the gospel message and bearing an earnest, intelligent testimony to God's grace in Christ Jesus is indeed our primary duty; but it does not embrace the whole commission: training the young is a duty, but attention should be paid especially to the children of our converts. Planting the gospel includes a series of duties.

"Testifying the gospel of the grace of God" to the heathen is the chief work of a missionary, but, if God gives him converts, they must be taught. When the second generation come on, they must not be neglected. The objection to a single church being responsible for a station is that, if their missionary breaks down or goes home, there is no one to take up the work. A missionary, after many disappointments, succeeds in renting a dwelling and leasing and fitting up a chapel in some town; after four or five years his health fails, or after eight or ten years he returns home. What is to become of the advantage gained? Can the church support *two* men, so that the young man can be learning the language and preparing to take up the work? If not, then there must be a time when there is no leader. A church at home without a pastor for two or three years is apt to retrograde; much more, one among the heathen. If, however, a man comes out in time, he has to spend two or three years in learning the language; if not, the older missionary has to give up his vantage ground, or hand over his work to a missionary, perhaps, of some other denomination. No one but his own church is responsible for the station. His nearest neighbor, supported by another single church, could not forsake his own field to look after that of the man who is going home. If he has gathered a strong native church, they might look after themselves; but if not, what is to become of the few believers—mere babes in Christ? The missionary is morally and legally responsible for the rent until the lease expires; will the home church go on paying it when the house is unoccupied? There are many such practical difficulties. I am convinced that a thoroughly independent localized work cannot be carried on, except with great loss of labor and waste of the Lord's money.

2. *Independent mission work may tend to lead men to send too roseate accounts of their work.* I do not mean that men would purposely deceive. But it is but human nature for a man to speak hopefully of a work in which he is personally interested, and which he carries on in his own way, without any checks or balances. Some men are very visionary and deal largely "in futures." They picture things less as they are than as they expect them to be. Others are very imaginative, and see present things in a rosy light—very differently from what they are viewed by men of larger experience and more sober judgment. When the interest in the work and the means forthcoming to carry on the work are entirely dependent on the letters of one man or woman, the temptation will be to present everything in as encouraging a light as possible. Instances have occurred, to my own knowledge, where enthusiastic persons, with a vivid power of description, have secured large sums of money for some special branch of work, or some fruitless scheme altogether disproportionate to their real value. The sober, plodding man, cautious and matter-of-fact in his statement, is placed at a great disadvantage, compared with his more vivacious compeer, though he may be really accomplishing a more enduring work. In a mission, a man's (or a woman's) plans must be approved by his brethren on the field before the board will take them up. The home churches too often call for thrilling adventures and interesting incidents. These frequently depend much on a man's temperament, on his recklessness or want of tact. Then, too, novelty has much to do in keeping up interest. When everything is new and the missionary is without experience, it is easy to write entertaining descriptions of the manners and customs of the people. In four or five years, however, the theme is exhausted, and the facts themselves do not strike the missionary. It will then be a difficult task for him to keep up an interest in his field, unless there be a great spiritual ingathering. I remember once of hearing a man complain that the churches which had promised to support him failed to forward the means. Visiting among these churches, I heard the complaint that the missionary failed to write and keep up the interest of the people in his work. I fear this would not prove a solitary instance, if many men were sustained by individual churches independently of a board. For a few years all may go well, but a testing time will come.

3. *Avoiding friction on the mission field.* It is a sad fact that there is sometimes friction between those who are working for the common Master. It happens sometimes that many city pastors can testify, between pastors at home. A man joins one church when a neighboring pastor thinks rather belongs to his territory.

[CONTINUED ON PAGE FOURTEEN.]

The Biblical Recorder.

WEDNESDAY, OCTOBER 25, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

STATE INSTITUTIONS.

Every right-thinking man will admit that it is right for the State to provide deaf and dumb asylums, insane asylums, &c., for the unfortunate within her borders. It is also now generally admitted that it is so important that the masses of our people may have a common school education, that the State acts wisely in supporting a system of common schools for the benefit of her people.

To what extent the State should go beyond these fundamental plans, and provide other institutions supposed to be needed, including those for the higher business and intellectual training of our young men and women, involves questions on which our wisest scholars and legislators differ. Confining ourselves now to the consideration of the higher culture of our young men and women, it seems to us that we are far on the way to solve any questions involved in it by asking this question: Is it necessary or just that the State should provide by taxation for the higher education of her young men and women?

A common school education is of course quite useful to any one; but is a higher education necessary to make one a useful and safe citizen? Does not education beyond a certain degree, especially when it is only secular, such as the State usually gives, often enable those who receive it to be shrewder rascals than they would be without it? But it may be replied, that because some abuse their power, is no argument against the State placing such power in the hands of those that use it wisely. We admit the force of this reasoning, and yet we entertain some honest doubts about the State providing this higher education, when the religious culture of those who receive it is more or less neglected, and when real religious culture cannot be given by the State without union with the church; a state of things subversive of our National Constitution, and destructive to the principles of religious liberty. If there were no denominational colleges in the State, or if those existing were utterly inefficient, the State would certainly have a right, we suppose, to make such provision, that some of her citizens at least could acquire something beyond a common school education. But in deciding a question of this kind, it seems to us that the State ought to act according to business and common sense principles, just as individuals ought: they propose certain measures in the face of certain facts.

If the State proposes to inaugurate a plan for the higher education of her people, several questions at once occur; (1) Is such education unprovided for in her borders? (2) Will general higher education be better secured by her plan than by those already operating? (3) Has she the right to come into competition with schools built up at the expense of her own citizens, which by their number and efficiency reach the masses of her people more effectually than she can by one or two schools so located as to secure only a limited patronage. Important questions arise here. We invite the views of our thinking men, and especially our college presidents, professors, and educators generally. We are willing to give both sides a hearing. We invite correspondence from brethren of any denomination on this subject. We are open to conviction. We are seeking light on some questions raised by this subject. With the present light before us, we incline to the opinion that if the State makes any provision for the higher education of her people it should be strictly on the university plan in the proper conception of that term. We do not mean the university *extension* plan, but such further intellectual and business training of her people as could not be secured in schools already existing, and of such a high standard as would never bring the State into ruinous competition with the schools already established by the self-denial and sacrifices of her own people.

FOR THE first time in quite a while, we have not had more matter than the RECORDER columns could hold. We suppose the brethren are too busy to write, or that news is scarce. Remember we are always glad to publish communications that are newsy, interesting, and not too long. If our subscribers wish to express their opinions on subjects that are within the denomination, the RECORDER will be glad to publish them. The RECORDER is to be anything it must be progressive. Its aim is to assist the [illegible] carrying out the command, [illegible] read, write and send unto the

THE LESSONS OF THE STORM.

We are always in the presence of God and God's omnipotence. We see him in the warmth of the sun and the blackness of night. We feel his power as we behold the flowers of the field, and the barren waste of the desert. Like the savage, who knew nothing of his gracious love, or of our Saviour, we see him in the clouds, and hear him in the wind. He is omnipresent and omnipotent. The earth is his, and the fulness thereof. He is accountable for all, even to the fall of the sparrow.

All this being so, it is difficult for us to understand his works; and especially is this true when we contemplate those results that we know to have come directly from his divine hand, which are contrary to our will, and irreconcilable to our belief in his goodness, as far as mortal eyes can see.

Such is the case with the recent death-dealing and devastating storms that have visited our Southern coasts. Nothing within human knowledge can reasonably account for the destruction of those thousands of people, many of them God-fearing and innocent, and the hardship and deprivation that must necessarily afflict thousands of others. Surely it was no visitation of God's vengeance as in the fall of Sodom and Gomorrah; else, a more iniquitous locality would have been afflicted, and the innocent, as in those times, would have been spared.

It does not account for these things to say "God moves in a mysterious way his wonders to perform;" for in his almighty power and wisdom God could have made this lesson far more forcible, without injuring a hair of the head of any human being. He does move in a mysterious way; his actions surpass human understanding in the depth of their wisdom, in the power of their execution, and in the grandeur of their motives, and it shows a pious, God-fearing and Christian spirit to abide his works with faith, hope and resignation. And these are among the more important lessons of the storm. We know his power, for we see it daily; we recognize the mystery of his works in all our actions, but how often do we fail to recognize his goodness amid it all, and to abide in faith in his wisdom, and resignation to his will! The storm teaches us many other lessons, but none so important as these. It teaches us who are not afflicted to thank God for his personal goodness. It teaches us that this is a world of uncertainty, of woe and death, and that there is a power above before which both the just and the unjust must bow. It teaches us to do what we can, before the night comes, with those blessings which he has bestowed upon us to relieve those who are less fortunate. But above all these it teaches us to abide in faith, hope and resignation in his works—faith in his final goodness, recognition of our own weakness, and reliance on him for blessings; trust in him for deliverance out of all dangers and difficulties, and hope that the world may be truly his; resignation to our present ills until the day shall come when the mystery of mysteries shall appear to the saints as an open book. Until then, let us abide his doings; let us pray for his final blessings, and let us work to make the earth his kingdom indeed and in truth.

IT is noticeable that those papers which were boldest in their promises of the good results of the late Parliament of Religions, are now glad to compromise with remarks like the following:

"When the results come to be weighed, it will be found that the Parliament of Religions was neither so bad as its enemies have imagined, nor so good as its friends have believed."

We thank God that most of our people were too strong in the faith and too sensible to be misled by a "fake" and a deception that was so obvious from the beginning.

THIS is said to be the most progressive of eras, and we believe that the World's Fair is an undisputed testimony to this statement. What man cannot do, is now the question of dispute. In former years such developments would have been considered inimical to the Christian religion; in Roger Williams' day, Edison would have been ostracised as an evil spirit. But we are glad that, now that the test is upon us, the Christian religion shows itself fully capable of keeping pace with the marvellous progress of the times. The cause of Christ, and the agencies for the furtherance of that cause, improve with the years. In some instances we have gone too fast and gotten off the track, and to day our progress is surrounded by menacing influences, but we feel confident that the same heroic efforts that have rescued the cause in other years will restore it now, and that there is the guidance of a divine hand over it all that assures us that there is no occasion for fear. Among many others, the recently inaugurated chapel car service, in which the gospel is preached aboard the cars in a great many destitute sections, is a striking evidence of the progress of gospel agencies.

Such disputes as that which is at present afflicting the South, and particularly North Carolina, in regard to mission methods, are anything but beneficial or salutary to the general cause. As a rule, discussion does good by promoting interest, and bringing out interesting facts, and the present series of debates might have had a final good effect but for the sad fact that they have been carried too far. In our opinion, it is time to cease disputing and arguing, and airing of schemes, plans and theories. Let us have a practical demonstration of the "New Method," and by its results let it stand or fall. We are ready to witness the trial with impartial eyes, and feel confident that the same is true of all our conservative brethren. We have enough of talk; now for the test.

A NEW liquor law applicable to the District of Columbia, over which Congress has jurisdiction, will go into effect November 1st. Among other wise provisions of this law is a clause that prohibits the issuing of a bar room license to any place located within four hundred feet of a church or school house. The liquor dealers have made a great fight against this enactment, but up to date have utterly failed to have their way with legislation. Even at this late day they haven't given up the contest, and, it is said, they are urging with some degree of success that in case the law is enforced many hotels and clubs situated in proximity to churches and schools would be compelled to give up their saloon attachments.

The present Congress is not too popular just now, but if they bend the knee to the bar keepers in this instance they may expect to fall before the righteous wrath of their constituents at the end of their terms. It may be inconvenient to some of the Congressmen who are club men, and it may ruin some great hotels, but they are nothing when compared with the iniquitous influences of the saloons. We sincerely hope that the law will be enforced, and that those hotels and clubs which come within its jurisdiction, and which depend on their liquor trade for existence, will be utterly destroyed.

FROM OUR TRAVELLING AGENT.

ATLANTIC ASSOCIATION.

Only a few years ago, Bro. G. L. Finch and about a half dozen brethren and sisters who lived near Seven Springs decided to build here a Baptist church. They have now a neat comfortable house of worship which we would judge cost seven or eight hundred dollars. All of this had been paid off except about one hundred dollars, and we were glad to see that the Association paid in cash and subscriptions most of this amount. The brethren there have made a faithful effort, and richly deserve all the help and encouragement they received outside of their own little congregation. I have never seen people who seemed to appreciate more the meeting of the brethren with them than did these brethren and friends at Seven Springs. Altogether, it was one of the most delightful sessions we have had anywhere. The body is small in numbers, but the plans of work and the contributions are much larger than many Associations twice the size of this one. The Newbern church alone employs a missionary in Craven county at a salary of $400.00, and in addition contributes largely to all other objects of the Convention.

Associational missions were ably discussed by brethren Whitty, Vernon, Ward, Rose, and others, and in this connection Dr. Durham spoke on State Missions.

The Association directed Bro. Whitty to visit as many of the churches as possible during the year, and to secure as much money as he might be able outside of the regular pledges of the churches. Brother Whitty has heretofore been doing work of this sort at his own expense, and now the Association proposes to defray his expenses while he shall do this work.

Bro. C. A. Jenkens, who has recently taken charge of the church at Goldsboro, was not a stranger to many of the brethren in the Association, having labored in this section of the State in his early years in the ministry; and the hearty welcome which the brethren felt at his coming among them ought to greatly encourage and strengthen him for his work.

Bro. Stough was present with his usual amount of sunshine and good cheer. He is hopeful in his work, and greatly delighted with the Kinston brethren.

We noted with pleasure that Bro. H. B. Duffy of Newbern was in much better health than when we last saw him.

Bro. Mills, after making a good talk in the interest of the Orphanage, received the best and most substantial evidence of the sympathy of the Association. Bro. Whitty, who has this matter on his heart, took the collection.

Brethren Hobgood, Brewer and Hilliard spoke on general education, while Bro. Ford spoke specially on ministerial education.

Bro. Albritton, the moderator, was in fine spirits. His good sense, with his genial, kind disposition, makes him a most acceptable officer.

There are no divisions or interruptions in regard to the work of the Association. Each pastor seems to be doing what he can to advance the work on his field, so that the end of each year may see the cause growing not only in numbers, but in greater efficiency of the individual members.

We leave Thursday morning for the Mecklenburg and Cabarrus, feeling under special obligations to brother and sister Simmons, who so kindly cared for us in their splendid home, which was opened to a large number who attended this delightful meeting of the Atlantic Association.

MECKLENBURG AND CABARRUS ASSOCIATION.

Leaving the Atlantic Thursday morning, we reached Charlotte at 12 o'clock Thursday night. The weather was very unfavorable. The wind blew and the rain poured down all day Friday. This kept away many who would have been present had the weather been favorable.

Bro. C. Gresham of the Second church was made moderator, and Bro. I. W. Durham was elected secretary.

Bro. Austin and the brethren in his church had made a very earnest effort to have a large attendance of the Association, and under different circumstances it no doubt would have been a large gathering for the size of this body. The proceedings were, however, very interesting. The speeches struck me as being unusually good.

Dr. Pritchard and Bro. Matheney spoke early Friday morning on Foreign Missions, and notwithstanding the small number present, they each spoke with his usual vigor and earnestness.

Then came the Orphanage, and Bro. Edwards made one of his best efforts on this subject, and got, we think, a first-class collection.

We did not hear Bro. Stringfield's speech for the Baptist Female University, but we heard many speak of it as an excellent effort, and we are sure from all we heard he made some valuable friends to this enterprise.

Bro. Gwaltney met with fine success for the Board of Education, not only in raising a good sum of money for present needs, but in interesting permanently some brethren in this work who have assumed the support for this year of several of the young preachers now on the Board. Bro. Gwaltney has done hard and faithful work, and he, as well as the interest he represents, deserves the most liberal support from the denomination.

Several brethren made speeches on the subject of periodicals. Bro. Austin always shows special interest in this, and made a very strong and earnest speech on this subject, as also did Dr. Pritchard.

At night State Missions was discussed by Dr. Durham in his usual interesting way. The churches, we think, will not fall short of their last year's work.

There is no division on the question of missions or anything else, and where this is the case we can confidently expect to see the churches grow in numbers and in work from year to year.

The brethren did the handsome thing in the entertainment of the Association. I spent a portion of the time with my old friend, Bro. Austin, and a portion with Bro. Gresham, at whose hotel you get the finest meal between New York and New Orleans.

J. C. C.

PERSONALS AND OTHER ITEMS.

....Rev. J. H. Caudle has removed from Germanton to Mizpah.

....Sixteen Associations thus far this year have been held in new houses of worship.

....The West Chowan, Raleigh and South Atlantic Associations are to be held this week.

... Let every pastor see the five things needed as stated by Bro. Durham in another column.

....Rev. R. T. Bryan was visiting in Kentucky last week, and spent some time at the Seminary.

....Rev. Archibald Cree was engaged in a good meeting at Jackson, Northampton county, last week.

....Rev. J. H. Vernon of Pollocksville called in to see us last week, and reported his field in good condition.

....Revs. C. B. Justice and M. M. Landrum were engaged in a successful meeting at Marion, N. C., last week.

....We were pleased with a visit from Bro. P. L. Groom of the Western North Carolina *Advocate* last week.

....On the 15th, Rev. Geo. Wharton baptized seventeen converts into the membership of the Waynesville church.

....Rev. M. A. Adams of Monroe will begin a series of seven sermons on "Marriage," at his church at Monroe, shortly.

....Rev. J. F. Tuttle is to move from Plymouth soon to the Pee Dee Association. We congratulate the Pee Dee brethren.

....Dr. N. B. Cobb baptized sixteen candidates at Gardner's church, Warren county, recently as the result of late meetings.

....We learn from the *Asheville Baptist* that Rev. J. A. Speight intends to make Norfolk, Va., his home for the present.

....Rev. Frank Dixon of Oakland, Cal., is with his family, now resting for two or three weeks at his old home in Shelby, N.C.

....Rev. T. J. Taylor of Warrenton is at Fayetteville this week assisting Brother Edwards in a meeting in the church at that place.

....Dr. J. W. M. Williams of Atlanta, has been visiting in the State. During the past week he attended the Mt. Zion Association.

....We were very glad to have visits last week from Brethren Gwaltney, Edwards of *Charity and Children*, Newhall and Cobb.

....Rev. J. T. Jenkins of Wilmington is aiding Bro. N. S. Jones of Salisbury in a meeting at his church which began last Sunday.

....We regret to learn that Rev. J. W. Morris is still disabled as a result of a fall last April. We hope he will be speedily restored.

....Stetson University, Deland, Fla., in which Rev. C. S. Farris occupies the Chair of Greek, has recently received a bequest of $70,000.

....Rev. W. T. Jones of Wilmington has accepted the call to the pastorate of the Second Baptist church of Goldsboro, says the *Headlight*.

....On the 18th inst. Prof. W. C. Riddick of the A. and M. College of this city, and Miss Lillian Irene Daniel were married at Weldon, N. C.

....Rev. A. A. Butler, late pastor of the Second church, Durham, is at present at Mt. Olive, N. C., where he desires his correspondents to address him.

....Rev. J. H. Hildreth has changed his address from Wilmington to Southport, and will take charge of the church at the latter place the first of November.

....Rev. W. R. Cullom, tutor in the Louisville Seminary, has accepted a call to the pulpit of the Baptist church at Irvington, Ky., two Sundays in the month.

....Over six per cent. of the people of India can read and write, yet their heathen representative at Chicago would have had us believe that theirs was a true religion.

....For a preacher, head power is good, heart power is better, but head power and heart power combined is the best.—*Dr. J. W. M. Williams at Mt. Zion Association.*

....On last Sunday the corner stone of the new colored Baptist church at Charlotte was laid with imposing ceremonies. The name of the church will be the Ebenezer.

....Rev. W. H. Reddish of Wake Forest College was in the city last week on his way to Garner, where he has charge of the pastorate made vacant by the death of Rev. R. R. Day.

....We were glad to see Rev. W. A. Smith of Cedar Rock in the city last week. Bro. Smith reports his churches and the Cedar Rock Academy as in promising circumstances.

....Bro. Jno. W. Purefoy, well-known to very many of our readers, has changed his address from Pueblo, Colo., to Denver. We are glad to learn that he is doing well in his adopted home.

....Invitations have been issued by Mr. and Mrs. Wm. R. Crawford of this city, to the marriage of their daughter, Mal, to Mr. Frank B. Edmundson, at the residence of the bride's parents October 24th.

....Rev. D. N. Gore of Loris, S. C., writes an earnest and worthy appeal in this issue. Bro. Gore says his people need education, and he is determined they shall have it if the brethren will encourage him.

....We regret to learn that Rev. Thomas Carrick of Lexington has been prevented from filling his pulpit recently on account of ill health, and hope that he may be speedily restored to his former usefulness.

....Rev. D. P. Bridges writes from the Seminary that the institution is moving along excellently. More students are coming in each week. The new building is beautiful and well arranged for the work.

....We hear there are fourteen Baptist papers in Texas, and another one is soon to be started to "meet a felt want." When will Baptists learn wisdom in the matter of denominational papers?—*Western Recorder.*

....Our men, women and children are our best possessions.—*Dr. Thos. Hume, at Mt. Zion Association.* Our children, our women and our men are our best possessions.—*Dr. J. W. M. Williams, at Mt. Zion Association.*

....We regret to announce the sad news that New Hope Baptist church near Whiteville, Columbus county, was blown down by the storm on the 18th. We hope with the aid of the Lord this church may be replaced before many days.

....We were very glad to see Rev. N. S. Jones of Salisbury in our office last week. Bro. Jones is among the leaders of the younger generation of our State preachers, and we are happy to know that his church is moving forward in the cause.

....We were pleased to see Rev. T. B. Hill of Wake Forest College in our office last week. Bro. Hill reports his church at Fairport, Granville county, as in flourishing condition, having recently made considerable internal improvements.

....Five Associations—Mt. Zion, South Fork, Pee Dee, South River and Cape Fear,—were held last week. Bro. Durham attended the three named first, and reports large attendance, good speeches, and good sessions. We have not heard from the other two.

....A good brother informs us that there are ten vacant pastorates in the Flat River Association. This is not a good sign. Let the churches get together and choose some good men to lead them. We have plenty of ministers in the State who are in need of just such fields.

....We return thanks to Mr. Allen E. Warren, junior partner of the Riverside nurseries, Greenville, N. C., for a splendid basket of the New James grape, which was among the finest and best flavored specimens that we have seen. This nursery had a splendid exhibit at the State Fair of their fruit and ornamental trees, grape vines and green-house plants.

....Revs. J. A. Beam and W. F. Watson were engaged in a meeting at Bethel Hill near Roxboro last week. Bro. Watson's resignation of the pastorate of the Roxboro church goes into effect on the 27th, and he enters the work at Norfolk the first of next month.

....I have dabbled a little in a good many books, but my library has for many years got smaller and smaller till now it is down to two books—God's books, yes, God's book, the Bible, and the book of my own experience—my heart.—*Dr. J. W. M. Williams, at Mt. Zion Association.*

....Rev. A. B. Caudle writes from Monroe: "The Baptist cause is still looking up in these parts, while other sects seem to be declining." Bro. Caudle's work will be round about Waxhaw after this month; preaching twice a month at Waxhaw, once at Mt. Harmony, and once in the district northwest of Waxhaw.

....Rev. J. A. Stradley writes: "From the second Sunday in October the meeting at Stovall Baptist church was protracted five days. The Lord was with us. For four days Rev. J. S. Hardaway of Oxford so preached as to greatly aid, profit and please both pastor and people. Ten members were added to the church, and several prodigals came back to the Father.

....We have received a copy of the first number of the new pictorial lesson help, entitled "Two Years with Jesus," edited by Miss Dimock, and published by the American Baptist Publication Society. The quarterly is well edited, arranged and illustrated, and will prove a valuable "help" in the primary departments of our Sunday-schools.

....We deeply regret that owing to a misunderstanding the RECORDER was not represented at the Little River Association last week. If some brother who attended the Association will send a report of its proceedings we will be very grateful to him. We hope those of our subscribers who intended to pay up at this meeting will send by mail as soon as they can.

....In a recent address on "Journalism" Mr. Chas. A. Dana of the *N. Y. Sun*, held that the new "Schools of Journalism," recently added to many colleges would be failures, and gave utterance to the following, with which we entirely agree; viz.: "The colleges are rather branching out too much, until they are inclined to take the whole universe into their curriculum and to teach things which do not exactly belong there."

....A brother writes: "The people in my charge are Hardshell Methodists in the Baptist ranks, and all they care for is to get together and sing and shout and go home and be quiet until next time. They won't take denominational papers, and they do nothing for missions." This is a libel on the Hardshell Methodists, and we don't believe they merit it. Our brother strikes the keynote of the whole matter when he says they won't take denominational papers. That is just the matter.

....Rev. J. A. Howard has resigned the pastorate of the church at Reidsville, and we regret to learn will leave the State for Tallapoosa, Ga., to take charge of a church in that city, Nov. 1st. The *Review* says of Bro. Howard: "Mr. Howard is a man of strong parts—both in intellect and character. Reidsville has had many gifted pulpit orators and earnest gospel workers, but none whose sermons were swept by a broader wash of thought than those of Rev. Mr. Howard. Such men of all-around intellectuality as he are needed here, and we regret his loss to the town."

....We are very glad to publish the following from Rev. W. C. Tyree of Durham: "We had a delightful meeting in Burlington. It was thought by many the best session the Mt. Zion ever held. Every one of the thirty-nine churches were represented but one. We raised all of the $1,000 expected of us for the Centennial Fund, and $1.44 besides. The claims of the RECORDER were forcibly presented by several brethren, &c. We expect to begin a meeting here at the First church next Sunday, and I wish to ask the prayers of God's people in our behalf. May God bless the RECORDER."

....The High Point Baptist church has extended a call to Rev. Rufus W. Weaver of Greensboro to fill its pastorate, made vacant by the resignation of Rev. J. K. Fant. Rev. L. R. Pruett of Mt. Airy was recently called to this church, but declined. It is probable that Bro. Weaver, who has been supplying the church since Bro. Fant's resignation, will accept. Bro. Weaver is a recent graduate of Wake Forest College, where he distinguished himself for the perseverance, energy and success which characterized his works at that institution. For the past two months he has been engaged as a teacher in the Greensboro graded schools. He is a young man of brilliant promise, and we congratulate the High Point people on securing his services.

....Dr. R. R. Overby was sixty-six years old this month, and it does our heart good to know that he is as hale and hearty and useful as ever. May he live many more years of usefulness to the Master. Brother Overby has been engaged in many meetings with the assistance of Dr. C. S. Blackwell this season. At a meeting at Pleasant Grove church, which was built last year, fourteen were added; at South Creek, twenty-eight. Dr. Overby has resigned the pastorate of the latter church, which he first occupied in 1869. He writes: "My connection with the church has been pleasant. It was hard to break away from them." He has recently received a call to the pastorate of the Ebenezer church, which he served for seventeen consecutive years, and he says he feels like serving them again. He closes his welcome letter with "thank Dr. Carter for his late sermon. You would do well to publish it in every issue for two or three months."

....The Western North Carolina Baptist Convention met at Asheville on the 18th inst. The election of officers for the ensuing year resulted as follows: President, J. H. Tucker, Asheville; First Vice-President, Rev. George Wharton, Waynesville; Second Vice-President, Rev. D. A. Glenn, Hendersonville; Secretary, Rev. R. A. Sentell, Waynesville; Treasurer, B. Stradley; Auditor, J. D. Brevard. The Charlotte *Observer* says that about one hundred delegates were present the first day.

From Wake Forest.

The situation with the Board of Education is really serious. Some of last session's bills are still unpaid. And a work which will cost about $800 a month has been undertaken for the present term. But the average receipts are falling far below the outgo. Now this is not sentiment; it is business. If the Baptists of North Carolina desire an educated ministry for the coming generation, and wish to help the young preachers who are really needy, they must send some money or provisions to Bro. Gwaltney for these young men, or else we must send them home.

The great trouble, of course, is hard times and scarcity of money among our people. But even in such desperate straits as many of us find ourselves in now, I believe that when the truth comes to be known as to the real condition of this Board, good men and women will send money to Bro. Gwaltney or Bro. Boushall for its relief.

The Board of Education has been faithful to the great trust imposed upon it. And the outcome of its work for many years past justifies its methods. The Board is not upon the defensive, and I am not in apologetic mood as to its work, past or present. For several years the hand of Bro. John Mitchell or Bro. W. R. Gwaltney has been on the helm. If I cannot trust these two men, I cannot trust anybody. As to the criticisms which reach me second-hand,—some of them made, too, by good men, I simply say to myself, "These brethren do not know all the facts." If they could see the work of the Board in its totality, they would feel as I do and brush away objections like so many cobwebs.

The Board had two meetings last week. And there were, besides, two other meetings of a committee of five appointed to consider the present emergency. It was finally decided that the Board had no right to pile up a great debt, and that, unless the churches should send in more money than they have been doing, aid would be withdrawn from a number of our young ministers. This means, of course, that they will have to leave College. And this action will be taken after the Convention. Bro. Gwaltney is away, attending an Association. If he were here, he could put the case better than I have done. But in his absence I have written because no time should be lost in informing our people as to the real situation. It is not a theory but a condition that confronts us.

Perhaps I ought to say that the members of the Board present at the last meeting pledged $150 for immediate relief. This sum will be increased.

CHAS. E. TAYLOR.

Oct. 15, 1893.

Crossing the Mountains.

The mountain sides are like an artist's pallette. Frost has touched the foliage and brought out great masses of richest coloring. One of our old students, L. S. Cannon, had been telling me of the wonders of the White City at Chicago as we rode up the mountain and through the tunnel, but I said to myself as we rolled around the curves down the long downward grade that nothing in Chicago could surpass in beauty the panorama of natural beauty which stretched for miles on every side. The old gold of the chestnut, the russet of oak and dogwood, the flame-like yellow of the hickory, the crimson of the sumach, and the variegated hues of the maple—most beautiful of all—blended into a picture of surpassing loveliness. O the glory of the October mountains!

THE WESTERN CONVENTION

was the object of my trip. It was a spirited and enthusiastic meeting. A good delegation was present, and a number of the leading Baptist preachers of Western North Carolina. J. H. Tucker, Esq., was elected president, and filled the chair with dignity and grace. Brethren Bell and Bitting delivered eloquent addresses on Sunday-school and publication work. It pained me to see Bro. Tichenor so much enfeebled and broken by his recent illness, but on the platform he showed that he had not lost his wonted fire. Bro. Carroll followed him in an able address on Home Missions. Much interest was manifested in conventional missions, and good collections made. Bro. Morgan, the consecrated layman, is doing a great and blessed work in his agency for this object. A considerable amount of time was given to the *Asheville Baptist*, now published in Waynesville. Many were the congratulations on the improvement in the paper, and pledges for its support. Bro. Mills was on hand to represent the Orphanage, but had not spoken when I was compelled to leave. The introductory sermon by Brother Glenn made me feel proud of him as an old Wake Forest man. Education received its full share of attention. An admirable report was presented by Rev. E. E. Blount. The brethren of the west look on Wake Forest as their own College, as they have the right to do. I shall be greatly surprised if the number of students from that section is not largely increased. I heard good reports from Mars Hill, Fairview, Hamburg and Hendersonville.

REV. J. L. WHITE

has won the hearts of the people of Asheville. I heard many pleasant things said about his preaching, his work, and the size of his congregations. He is now in great request as an evangelist and is soon to hold meetings in Knoxville and Birmingham.

DR. J. L. M. CURRY.

It was a great pleasure to have the opportunity of spending two or three hours in Salisbury and on the train with this veteran pleader for education. What a truly great man he is! Statesman, orator, author, he is above all *a man*, and in his love for Christ and the humblest of his brethren, he manifests the loveliest spirit.

ASHEVILLE

seems prosperous in spite of hard times. At least fewer signs of depression are visible there than in most other places which I have visited. This is said to be due in part to the facts that large numbers of visitors continue to flock thither and that Mr. George Vanderbilt continues to spend $30,000 a month on his palace at Biltmore.

Now my face is turned homeward and to the West Chowan Association.

CHARLES E. TAYLOR.

R. R. Waiting-room, Oct. 21, 1893.

The News About Lenoir.

Dear Bro. Bailey:—There are times when one feels more sensibly than at others the worth of friends and visitors. For ten weeks I have been confined to my room with catarrh of the stomach, and I never before was able, as now, to appreciate the kindness of friends. Kind attentions have come from every hand like little sun rays to cheer and enliven, and to chase away the monotony of seventy days confinement indoors—little bouquets, little words so fitly spoken, little acts so kindly done by neighbors, kin folks and friends. I'm no pessimist and don't believe the world is growing worse. If I were, my recent experience would convince me to the contrary. It does me good to know that others feel an anxiety, and to have such expressions of sympathy, and as I am convalesing and able to begin sitting up, I feel like taking this method of thanking friends from different parts of the State and elsewhere for words of comfort and cheer, and their many prayers through the many long weeks I have lain here. The RECORDER, too, has been a great comfort to me as I have had it read to me—so nice to hear of the many glorious meetings held all over the State.

Our town has been blessed with splendid meetings lately, one conducted at the Methodist church by evangelist J. W. Lee, resulting in seventy-five or eighty professions of religion, and one at the Presbyterian church this week. We hope soon to have a good meeting at our church. The brethren of other denominations have been quite courteous to us, and the utmost harmony prevails. The Methodist congregation have arranged their services so as not to conflict with ours. Everything moves on nicely. We hope the little vine, which we trust the Lord has planted here, may soon be bearing much fruit. Our pastor, Bro. I. W. Thomas, is quite a good preacher and we love him dearly. It may be said of him that his soul is in the work. He preaches to four churches, but gives us an extra Sunday night as often as he can.

Our church is nearly out of debt and we are hoping for the time when we will be able to keep house ourselves.

I was glad to have Bro. E. F. Jones call to see me last Sunday on his way to Gastonia to which place he moves his family this week. He has a nice field.

I am sorry to see such pastors as Moore, Broughton and others leaving our State.

Many thanks for recent editorials. The RECORDER is more and more indispensable.

Hope you will have a profitable meeting of the Convention. Will not be able to attend, but sincerely hope the Board may go up without the embarrassment of debt. Success to the work.

Fraternally, J. V. MCCALL.

Lenoir, Oct. 20, 1893.

An Earnest Appeal for Help.

Dear Recorder:—I address all the dear brethren who may read this request:

This is to certify that I am now engaged in the effort to erect a suitable building for my Baptist High School near the line of the two Carolinas. It is in a locality where a good school is more needed and would undoubtedly do more for our cause than at any other location I have seen. It is situated near the line of the Columbus County Baptist Association and the Waccamaw Baptist Association, and near the center ground of the Anti-mission Association (Mill Branch), and near the center of the Loris Methodist circuit.

I had part of my dwelling-house blown down in the recent storm, which leaves me out of doors and entirely without a shelter until I can build, only as I rent. I have rented and paid in advance for the use of a house until December 1st, 1893.

If my dear brethren will be so kind as to aid me, I will be able to be in my own house and also be able to open my school with three good, efficient teachers by January next. A good friend offers us the material free of charge. Now what we are begging for is money enough to enable us to put it together, both our cottage and the school building.

I have been serving the Missionary Baptists ever since I was a fifteen year-old boy up to this time, except about seven years' sojourn among the Anti-mission Baptists; and I have served them without asking help from the Missionary Baptists until now.

Now my enterprise is a good and worthy one, and is strictly Baptist; and I feel that I am entitled to a faithful patronage by all lovers of the truth. I promise that every dollar contributed shall be judiciously applied for the good of the Baptist cause.

Dear brethren, please help us, and God will reward you. Please send your contributions to Rev. D. N. Gore, Loris P. O., Horry county, S. C. D. N. GORE,

Principal Baptist High School.

Springfield, S. C., Oct. 20, 1893.

Wake Forest Letter.

MINISTERIAL EDUCATION.

Prominent in the minds of the founders of Wake Forest was the desire to establish a school for the training of young men called of God to preach his blessed gospel. And in all the years of its history the College has sought to carry out this purpose of its first friends. Hundreds of its sons have entered the ministry and by their lives and labors have borne testimony to the faithfulness and efficiency of its work. There is scarcely a State or Territory in the Union, or a country in heathen lands occupied by the Southern Baptist Convention, in which they cannot be found.

There are at present fifty-one young men here preparing for the ministry. Some of the brightest and best students, as well as some of the most gifted speakers in College are found among them. Eleven of them are serving churches as pastors while prosecuting there studies here. Thirty-five are receiving aid from the Board of Education. To meet the neccessary expenses of these beneficiaries requires the expenditure of about three hundred dollars per month. The money stringency has caused a considerable decline in the contributions of the churches and the Board is now in urgent need. Will not the brethren see to it that their pledges are paid and thus save the Board from the necessity of discontinuing some of its beneficiaries?

Recently several consecrated brethren and sisters have undertaken to support each a beneficiary. In this way four young men are already provided for. Will not others do likewise? Money thus given is a contribution to the forces that brighten the world, bless humanity and hasten the coming of our Master's kingdom. No one can measure the good that one godly, consecrated man can do when his powers are properly trained.

THE LADIES' MISSIONARY SOCIETY.

Dr. Taylor said in an address a few days ago that the strongest spiritual force in the religious life of our community was exerted by this Society. In this he was undoubtedly correct. Its meetings are always well attended, and not unfrequently are they pervaded by a deep glow of religious feeling. It is thoroughly organized and prosecutes its work systematically. Its members study and discuss the needs and nature of the various mission fields, are thoroughly imbued with the self sacrificing spirit of the Master and contribute liberally for the support of the cause they all love so dearly. More than once our pastor has called the attention of the brethren to the fact that the sisters were going beyond them and urged them to imitate their good example. At a special meeting of the Society held last Monday evening the members raised as a thank offering $32 00. In view of the present pressing need this amount was given to the Board of Education.

OTHER ITEMS.

Dr. Taylor is attending the Western Baptist Convention in Asheville.

Pastor Gwaltney has just returned from the Mt. Zion Association and reports a pleasant and prosperous session. Three hundred and eighty-nine dollars were pledged for education next year. Nobly done!

Mr. E. E. Hilliard, the general agent of the College, reports a growing enthusiasm for Wake Forest in sections of the State where he has traveled.

Old students returning will miss the Timberlake store from the corner. It has been removed and just below it Dr. J. B. Powers is building an elegant residence. C.

October 21.

Five Things Now Needed.

1. A report from the Treasurer of every Association, church, Sunday-school and mission society in the State is needed at once by J. D. Boushall. Do not, brethren, wait for anything, but if you have funds, no matter how small the amount or for what objects, please send them to Bro. Boushall at once.

2. Many Union Meetings will be held Oct. 27—29. We need *now special aid* for State Missions. Only about one-third of the amount needed to pay off our missionaries this year has been received up to the present time. Will not some brother, therefore, at each Union Meeting held this month see to it that something is done for this work?

3. A final report from each missionary of our Board and of the Associations should be sent in by Nov. 1st. This is very important in making up the report of the Board of Missions for the Convention. Please, brethren, do not neglect or delay to report in full and at once all the mission work done this year, which has not already been reported.

4. It is important that we know, as a Convention, what is being done by the Baptists of the State in building houses of worship, and I, therefore, ask the pastor or missionary of every church or mission station where building or repairing has been done this year, to report the cost of the same with the name of the church to me at once.

5. It would be well, too, for the denomination to know the number and names of the churches in the State that have a parsonage or a pastor's home as the property of the church. Will not the pastor or some member of each church which has such a home drop me a postal at once and tell me when it was secured and what it cost? Please do so at once. C. DURHAM.

Statement Corrected.

Dear Recorder:—I greatly regret a mistake that I made at the Brier Creek Association. I said that I attended Sunday-school at three or four years of age; when I meant to say ten or twelve years of age.

I humbly apologize, and beg the pardon of all who were present.

ENOCH N. GWYN.

Union Association—Monroe Church.

Will all those who now contemplate attending the Association (the Union) which meets with the Monroe church, November 9th–11th, 1893, kindly send their names at once to J. C. Fletcher, Monroe, N. C.

Our congregations are large and increasing. Last night there were only a few vacant chairs. If they continue to increase for the next month as they have in the past, we will not have seating capacity. One joined last night—a great day for us.

M. A. ADAMS.

Monroe, Oct. 16, 1893.

From Randleman, N. C.

Dear Recorder:—I have just closed one of the best meetings ever held in Randleman. It commenced the first Sunday in this month and continued until the 12th. There were thirteen or fourteen conversions. The congregations were very large most of the time, and nearly all seemed to be interested.

Bro. Carrick was to help me, but owing to the sickness of his family he could not come. I had no help except the brethren. The church was greatly revived and strengthened. I will baptize the candidates in the near future.

God bless you and the RECORDER.

G. M. WEBB.

The Recorder's New Feature Approved.

Dear Recorder:—I am delighted to note the new feature of the RECORDER, viz., the first page "comments on current topics." Whether I agree with the comments at all times matters not: the comments are brave, strong, clear, and set people to thinking along right lines. Great secular interests always have a religious and righteous side which can be better treated by the religious than by the political press. The political press sees all great interests through party eyes and gives the people one-sided views. The religious press fails in its whole duty to God and man when it fails to apply gospel principles to daily affairs.

Fraternally, CALVIN S. BLACKWELL.

Elizabeth City, Oct. 18, 1893.

Elder W. F. Watson's Resignation.

HE GOES TO NORFOLK, VA.

At our prayer-meeting at Roxboro on the 12th inst., Elder W. F. Watson tendered his resignation as pastor of the church, to take effect the last of this month, which was accepted. This will leave three vacant churches in Person county—Roxboro, Clement and Ephesus. He goes to a new church in a new part of the city of Norfolk, Va., and is to enter upon his labors there the first of November. He will have been with us only ten months when he leaves, but the circumstances are such that he not only feels justified in changing his field of labor, but that it is duty to do so, the prospect for more enlarged usefulness being so much better in Norfolk than in Person county. So far as the church is concerned, I think the general feeling is that of regret at his leaving, but if he feels it his duty to leave, and having made up his mind to do so, for my own part I see no use in whining over the inevitable. The right thing to do now is to provide for the future. J. J. LANSDELL.

From Roberdel, N. C.

Dear Recorder:—Rev. I. S. Boyles has resigned the Roberdel field, Pee Dee Association, to take effect on the first of November next. He has made us a most faithful and earnest pastor and an excellent preacher for about two years; hence, we regret his leaving, but I trust God is guiding him.

During Bro. Boyles' stay with us, he has baptized about 140, and many others have professed faith in Christ.

The Roberdel church has increased forty, and others will come in early. This church, as well as our pastor's country churches, are in splendid working condition financially and religiously. I hope that our next pastor, Bro. Tuttle of Plymouth, will be pleased and do great good in his new field.

Bro. Boyles has one or two calls, but is undecided as to where he will move. Our prayers follow him wherever he goes.

I would not do without the RECORDER for five times the price of it. God bless the paper as in days past.

EUGENE LEGRAND.

Roberdel, Oct. 13, 1893.

We invite the special attention of our lady readers to the new advertisement in this paper of Miss Maggie Reese, Raleigh's fashionable milliner. Her stock of millinery goods is complete and first-class in every particular. All orders receive prompt and careful attention, and satisfaction is guaranteed.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Associations for 1893—Times and Places of Meeting.

OCTOBER.

West Chowan—Colerain, Bertie county, 26–28.
Raleigh—Mount Moriah church, 25–28.
South Atlantic—Soldier Bay church, [illegible] county, 27, 28.
Robeson—Maxton, 31 to Nov. 2.

NOVEMBER.

Elkin—Rock Creek church, 2–4.
Little River—Mount Tabor church, 3–5.
Stanly—Albemarle, 3–5.
Union—Monroe, 9–11.
Columbus—White Lake, 9–11.
Bladen—Cypress Creek church, 9–11.
The Baptist State Convention meets in Raleigh City Dec. 7–11.

(CONTINUED FROM THE FIRST PAGE.)

mission field inquiries frequently go from one church to another; if the churches are in the same mission, it makes but little difference; but if each represents a separate interest, there might be a misunderstanding. This may be a little thing, and yet it is worth avoiding, as the consequences may not be so little.

These are some of the reasons which lead me to think that we cannot conduct our Foreign Mission work efficiently and economically without a board or some corresponding body of a different name. There is nothing human to which some objection may not be urged. No man is perfect. Boards may make mistakes, but so may missionaries and churches. In order to unify our work and give it prominence and efficiency; in order to develop the resources of our churches and give all our members, even the poorest, an opportunity to have a chance in giving the gospel to the perishing heathen, I can see nothing better than a Foreign Mission Board. —*R. H. Graves, in Religious Herald.*

Baptist Children in Baptist Schools.

Dear Recorder:—Another perplexing question among South Carolina people to day is the "school question." We have denominational schools, undenominational schools, State schools, and "no schools." The trouble comes about the patronization of these schools. In general, our people forget their color when they send their children to school. So here we have it.

It seems to me that Christian people ought to patronize their denominational schools rather than State schools. Yet the majority of our Christian people do not realize this. It appears that they had rather their children would attend the State schools, where religious influences are weak, than to attend their denominational schools where their doctrines and practices are set forth and religious influences are good.

But those who patronize these schools rather than their denominational schools say that they are better and cheaper schools. But this is not always true; for some of our denominational schools are as good or better than the State schools. Then, again, suppose this *is* true that the State schools are better and cheaper, is it the place of a Christian to patronize some other schools rather than his own schools?

The way to make denominational schools better is to support them and patronize them. Suppose I have a family of six persons, and half of them go off and support another family, what will become of my family? Those who belonged to it have become disloyal to it. They will not support their own family. Therefore the family goes down. So it is with our schools. If we have denominational schools, and the members of the denominations support the State schools, our schools will be weak, and ultimately go down. And this is caused by the disloyalty of the members.

The Roman Catholics teach us a lesson along this line. They have their own schools wherever it is possible, and they always patronize their own schools. Whoever heard of a Catholic going to a State school? This loyalty to their own institutions is the real cause of their rapid growth in America. Ought not evangelical Christians be as true to their colors as Catholics are to theirs?

The fact that the earliest impressions on the child's mind are the most lasting, is sufficient reason for us to send our children to our denominational schools rather than to the State schools. Because the general influence of State schools is to make the students non-religious, while that of our denominational schools is to make them religious. But many of our Christian people in this State are patronizing the State schools rather than the denominational schools.

I think it is far better that Christians patronize undenominational schools than State schools, for I am sure that the religious influences in these are generally very good. Some of our undenominational schools are the very best in the land. I have no objection to these schools in themselves; but looking from another standpoint I have two objections. First, the distinctive doctrines of the denominations cannot be taught in them. Secondly, I think that each denomination ought to support its own institutions in preference to general institutions. Look after your own household first.

So I think it is the duty of Baptist parents to send their children to Baptist schools. In the same way I think it is the duty of Methodist or Presbyterian parents to send their children to their own schools. And they always do. How many children of parents who belong to other denominations do you find in Baptist schools? You can count them on your fingers. But on the other hand, the schools of other denominations are somewhat supported by Baptists. Is it possible that all other denominations can be loyal to their own while Baptists alone remain disloyal to their own? If the principles of the Baptists are worthy of support, why not support them? Why profess one thing and do another?

I think Baptist ministers and laymen ought to keep eyes open and canvass for Baptist children, and get them into schools which are Baptist. Or shall they sleep till other schools eat theirs up? Let us prove to be loyal to our denomination and to our denominational schools. Why not let our motto be: *Baptist children in Baptist schools?*

B. P. ROBERTSON.

Gaffney, S. C., Oct. 14, 1893.

There are thousands of young men standing on the very threshold of life, trying to make a wise decision as to what business or profession they will follow. To all such we would say, before deciding the question, write W. F. Johnson & Co., Richmond, Va., who can be of service to you, as they have been to others.

The Gospel Mission—How to Send Funds.

Dear Recorder:—Please allow a word to the churches that are proposing to work in connection with the Gospel Mission and to send their Foreign Mission money directly to us. Some are wanting to know how it will be sent.

Bro. J. C. Bostick of Asheville, N. C., a fine business man, has made arrangements to transmit money to China in the most convenient way. Through a bank in New York, he has arranged to have his checks honored and cashed in Shanghai. He kindly consents to forward the money for those of us who go out from North Carolina free of cost. Bro. G. P. Bostick has been having his sent through him, and I shall avail myself of his kind offer, and I think brethren Blalock, Crocker and Royall will. Money may be forwarded to him by registered letter, post-office order or check. And it must always be stated for whom it is sent; for he is not a disburser of a general fund, but simply a medium. But the money sent to us now before we leave, especially the "passage" money, should be sent to our own address, or to us at Reidsville in care of Dr. C. A. Rominger. We shall start to China, the Lord willing, from there Monday, Oct. 30th.

Of course, money could be sent to us through any bank; but to send through one man in each State will fecilitate matters. Bro. G. L Norwood, a banker of Greenville, S. C., will do this for the South Carolina missionaries.

Please keep the address—J. B. Bostick, Asheville, N. C. He will receipt for us. Besides, at the end of the year we shall each make a full report to the churches of all we have received. This is a financial report. We shall make to the churches *quarterly* reports of our work.

We hope thus to keep in touch with our supporters. The pastors will aid us in doing so. We are asking that once a month at their preaching service they give a few minutes to this work, reading a letter from us or imparting any missionary information they elsewhere obtain, a sort of prelude of ten or fifteen minutes.

I may mention here our plan of raising money. It is much like the usual way of managing the pastor's salary. Let the church appoint some live brother, who loves to serve God and feels like efforts to save the heathen, is God's service, to circulate a subscription, an annual subscription, to be paid in quarterly instalments. Let every member be given a chance to subscribe, however small the amount; for we want to feel that the whole church is backing us and praying for us. When the fullest amount of a *reliable* subscription is raised, then let the church endorse it, so that it becomes the subscription of the church. And then should any subscriber die or become impoverished, the church is under obligation to the missionary to get some one to take his place.

Remember to send the money subscribed in promptly at the end of each quarter, that is, the last of March, June, September and December. D. W. HERRING.

Horsford's Acid Phosphate
Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Eternal Freshness.

Time has not made our human life common. In April, of this year '93, the lawns were just as green and velvety as ever; in May, the apple blossoms were just as fragrant; in June, the roses were, I dare say, as luxuriant in their loveliness as those plucked by the hand of Eve; and now, in these autumn months, we come to luscious fruits in garden and orchard, and golden tints in the forest. The accumulation of the years, instead of making things common, enriches the soil from which all this growth springs. And there is a primal freshness in the sky. There is a mystery, a mysterious glory in this over-arching, which domes the play of children, the love of youth and maiden, the toil and struggle, the fear and hope of men and women. Yes, life still is new and radiant to child and lover, its tragedies, with deepening plot, lead on to crises in the affairs of men, in just the same absorbing way as at the first. Across the tender blue there comes the battle-crash of thunder clouds. The sky above mirrors the life of man below. The earth is still the Lord's, the arena for the unfolding of his purposes. God is the same. He has not yet finished his work. All things are still reaching forward toward their culmination. The golden age is before us, and not behind us. Later stages, in a process of development, we all know, are more complex in their relationships. The call now, therefore, is not for lower but for higher powers of co-operation. Responsibilities do not lessen but thicken.

No, my brethren, do not think that you have fallen upon common times; do not allow your heart to feel that original thinking and heroic endeavor are antedated by the heroes of the past. Moses was none the less heroic because he was preceded by Abraham. And when Paul came in the opening of the later days, he looked upon the long list of ancient worthies, not as forestalling him in amplitude of manhood, in enthusiasm of service, in fresh impulse from the heart of God, but as a company of witnesses, eager to see with clearer vision, in later development, what in their day was dimly discerned. Their watching inspired him, as the eyes of the vast concourse nerve the runner in the race. Though in comparison with otherwise more favored apostles he might speak of himself as born out of due time, and, in humility before God, rank himself "the least of the apostles," yet, close upon this, he exclaims, "But, by the grace of God, I am what I am." The grace of God, in every generation, is the free, loving, purposeful life of God working in the life of man, through man out upon the world. And every personality focuses a peculiar, distinct combination of living forces. Personality is the light of the world. One star differeth from another star.

Believe it not, that the thought of God, that the thinking of God, has been overtaken, minutely explored, that the plan of the Most High has been exhaustively comprehended. The best of men, and wisest, have known only in part. Parts hitherto unknown may dawn upon your vision; the relation of truth to truth, the application of truth in its newly discovered relation to life. In the material realm the revolutionary discoveries and inventions of the last half century have come from a keener perception of relations, and a consequent wiser utilization of forces which, in a general way, have been known for ages. Who thought fifty years ago of yoking the falls of Niagara and the lightning of heaven, and making them turn the wheels of industry and illuminate cities for a hundred miles around! It is not altogether in the genius of the individual; the epoch, the times, furnish new view-points, new base-lines for calculation, and sometimes a clearer atmosphere. The end is not yet; either in the material or the spiritual domain. The world is waiting just as eagerly and patiently for thoroughly prepared men as when Wycliffe went to Oxford, Luther to Erfurt and Edwards to Yale.—*Rev. B. A. Greene, D. D., in The Watchman.*

Who wears a crown must fear to see
Both crown and kingdom slip away;
Who rules himself a king shall be,
Secure unto his dying day.
—*Arlo Bates, in the Companion.*

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. Respectfully, T. A. Slocum, M.C., No. 183 Pearl Street, New York.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson	2 30 p m	11 30 p m	8 21 a m
Leave Selma			
Lve Fayetteville.		1 15 p m	
Arrive Florence	10 40 p m.	3 27 p m	
Leave Wilson	2 30 p m		8 21 a m
Leave Goldsboro.	3 25 p m		9 07 a m
Leave Magnolia.	4 38 p m		10 21 a m
Arr Wilmington.	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville.	9 33 p m		
Leave Selma			
Arrive Wilson	11 25 p m		
	No 48. Daily.		
Lve Wilmington.		9 30 a m	5 45 p m
Leave Magnolia.		11 10 a m	7 35 p m
Lv Goldsboro.		12 20 a m	8 54 p m
Arrive Wilson		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 03 p m
Arrive Tarboro		3 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

LOOK OUT.

"In peace prepare for war, in health for sickness." This old adage is always wise and timely, especially so just now. Summer is on, with its debilitating influences. Nerves are flagging, appetites failing, energy and strength yielding, even now. Shortly will come decay of vegetation, when malaria will "ride on every passing breeze" and count its victims in every home. Now is the time. Repair the wastes. Restore the vitality. Fortify the system. Ward off the perilous attacks of malaria and pass safely and happily through. You can do this by using DR. KING'S

ROYAL GERMETUER.

It is the best preventive, the best restorative, the most unfailing cure—pleasant to take as lemonade and harmless, unique, matchless, perfect, "the ultima thule of medicines." Try it now. For sale by druggists.

I have used Dr. King's Royal Germetuer for indigestion, and cheerfully say that it afforded me more relief than any other remedy I ever tried. I also used it in my own family in a case of malarial fever with best results. I take pleasure in recommending it.
W. G. FORD.
Holly Springs, Miss., June 5, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 30 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	+6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 18
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	+12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Oct. 8, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Daily ex Sunday.
Lv Wilmington	4 50 a m		
Ar Fayetteville	7 52 a m		
Lv Fayetteville	8 17 a m		
Lv Sanford	9 36 a m		
Lv Climax	11 37 a m		
Ar Greensboro	12 10 p m		
Lv Greensboro	12 35 p m		
Lv Stokesdale	1 22 p m		
Ar Walnut Cove	1 55 p m		
Lv Walnut Cove	2 30 p m		
Lv Rural Hall	3 12 p m		
Ar Mt Airy	5 35 p m		
Lv Bennettsville		4 35 a m	
Lv Maxton		5 40 a m	
Lv Red Springs		6 25 a m	
Lv Hope Mills		7 22 a m	
Ar Fayetteville		7 45 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 45 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	10 45 p m		
Lv Rural Hall	12 59 p m		
Ar Walnut Cove	1 40 p m		
Lv Walnut Cove	2 25 p m		
Lv Stokesdale	2 52 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 25 p m		
Lv Fayetteville	7 50 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 52 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 05 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 52 p m
Lv Greensboro			3 10 p m
Lv Climax			3 53 p m
Ar Ramseur			6 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	10 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 39.
3 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

An Antidote for Frivolity.

There is no question that causes pastors more perplexity than the ever-recurring amusement question. Many a one has repeated with a sigh the *bon mot* of Sir George Cronewall Lewis, "Life would be very tolerable but for its amusements." Of all cases of casuistry that pastors are required to help their young people in solving, none crop up so frequently, none so test all the resources of grace and "gumption" with which a man may be endowed, as cases that grow out of the appetite of the young for amusement.

Now, while this appetite is a natural and wholesome one, when it is in a normal condition, it is too often true that it has become abnormal, artificial, unwholesome, a morbid craving rather than a healthy appetite. The desire for amusement becomes a mental and moral disease, and is productive of great evils. A cure is greatly needed, and he who could produce a nostrum warranted to be an infallible remedy in all cases would not lack patronage. We have no such nostrum. It is our belief, however, that an effective remedy may be found in many cases by imitating a method of the physician. Some diseases cannot be successfully treated by direct attack, but yield to counter-irritation or to some stimulation of the vital forces that react on the seat of the disorder.

The trouble with the young Christian too often is, that his mind and heart and hands are not occupied with the things of his Master's kingdom.

Satan finds some mischief still
For idle hands to do,

but who ever read, in Dr. Watts or elsewhere, that Satan can find mischief for hands that are busy in the service of Christ? It was into a house swept and garnished and empty that the demon returned with seven others more wicked than himself and thereby made the last state of that man worse than the first. An empty head, an empty heart, these are direct invitations to Satan to enter and take up his abode, and this is an invitation that the adversary of souls never declines. You cannot pour water into a full bottle. You cannot get chaff into a measure filled to the brim, pressed down and running over with the choicest of the wheat. Let the young Christian get his heart full of love for Christ, his mind full of his truth, his hands full of service, and he will have no time or concern for hair-splitting questions about amusements of doubtful character. It is an indication of a very low state of the Christian life, when a follower of Christ is habitually perplexing himself and others with problems of this kind. It is his glorious privilege to rise to a higher plane of experience, where these things will have no claim upon his thought. —*The Examiner.*

How to Make it a Delight.

Duty is a very good thing. We have no sympathy with those who decry it. If we have no better motive, let us do what we ought *because* we ought. But if there is a higher motive, let us get it.

Can we with truth say that we love our religious duties? Can we say, "Oh, how *love* I Thy law"; "I *delight* in the law of God." Of course, there are exceptional times. When there is a revival, or some world renowned evangelist, it is quite likely that pleasure comes in, and that duty is for the time forgotten. But would it be unjust to say that the great body of Christian people read and pray because they *ought*? And if we were to abstract from the hours of Sunday worship the social feature, would there remain much beside a sense of obligation?

This is very unfortunate. We rob ourselves; we rob God; we rob our fellowmen. For, if it be true, as Shakespeare says, that, in matters of study and intellectual employment, "no profit comes where is no pleasure taken," how much more true is it that we cannot expect to attract our fellowmen to Christ, if all we can say is that we are doing our duty.

Everyone who has visited a home where there are young children knows how exquisitely uncomfortable the visitor is when the children are forced to kiss the stranger, and when they are pulled, struggling, forward or are held up, red-faced and screaming with passion, that they may bestow a caress as per order. May it be not that sometimes God looks upon our devotions in a similar spirit?

The reader of Robert Browning remembers the dismal picture of the Jews in Rome on "Holy Cross Day," driven into one of the churches, and compelled to listen to a sermon, they all the time convulsed and writhing with impotent wrath. How must this service appear to him who is to be worshiped only in spirit and in truth?

How shall we turn our devotions from duty to delight? One who is now an eminent Christian laborer said, years ago, to the late Harry Morehouse, the Irish evangelist, "I wish I could feel as you do. I read my Bible because I ought to. I read it to get texts and illustrations. But you read because it is a delight to you." And so it was. Dear young Harry Morehouse would sit the whole day long (we have this from Dr. W. A. Reed, in whose house he was a guest while in this city), and, when invited to read a newspaper, or something of current interest, he would put it aside, and say, "Yes, yes, presently; but now I want to read the Bible." To the question asked him, he replied, "I will tell you how. Just for one year, read nothing else but the Bible, and then you will love it as I do." The direction was followed, and the result secured. If we would love to read and to pray, let us read and pray a great deal more, whether, at the time, we feel like it or not. If we would enjoy the service of God, let us serve him a great deal more constantly and faithfully and zealously. Everyone has noticed how long a road seems the first time we traverse it; but, with every repetition, the journey becomes shorter and easier and pleasanter.—*National Baptist.*

Armies of the World.

China has a regular army of 300,000 men and a war footing of 1,000,000.

Turkey has a regular army of 355,000 men, a war footing of 610,200, and the annual cost of the army is $19,642,000.

Italy has a regular army of 786,592 men, a war footing of 1,718,988, and the annual cost of the army is $42,947,263.

Japan has a regular army of 36,777 men, a war footing of 51,721, and the annual cost of the army is $6,151,080.

Spain has a regular army of 90,000 men, a war footing of 450,000, and the annual cost of the army is $24,802,930.

Russia has a regular army of 974,771 men, a war footing of 2,733,305, and the annual cost of the army is $131,812,202.

France has a regular army of 502,764 men, a war footing of 3,753,805, and the annual cost of the army is $114,279,761.

Germany has a regular army of 445,402 men, a war footing of 1,491,104, and the annual cost of the army is $98,330,439.

Great Britain has a regular army of 131,686 men, a war footing of 577,906, and the annual cost of the army is $74,901,500.

India (British) has a regular army of 189,597 men, a war footing of 308,000, and the annual cost of the army is $84,481,195.

Austria-Hungary has a regular army of 289,190 men, a war footing of 1,125,838, and the annual cost of the army is $53,386,915.

The United States has a regular army of 25,745 men, a war footing of 3,165,000, and the annual cost of the army is $40,466,460. —*Journal of Education.*

Johnson's Oriental Soap is the most delicate facial soap for ladies' use in existence. Sold by Jno. Y. MacRae, druggist, Raleigh.

To Boys.

When a boy is patient and persevering, and conquers difficulties, it is a sign he will make his mark in the world. If he worries, and frets, and stews, it is a sign he is likely to die prematurely, or live to little purpose. If he is in a hurry to spend each coin as he gets it, he will never be rich, but a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser. If he is careful, economical and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his "days shall be long in the land." If he is lazy, and indifferent, and neglects his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels, or low, trashy, vile five cent papers, instead of bright, helpful literature, he will likely end his days in prison, or upon the gallows. If he loves his religion, and his church, and his Sabbath-school, he will be good and useful, and occupy an honorable position among men. Are you patient, persevering, prayerful, contented, careful, generous and good? Are you trying to be?—*Selected.*

A wonderful stomach corrector—Beecham's pills.

There is a terrible responsibility incurred in all beginnings that do not finish—beginnings made without calculation, without rational, cool, clear headed resolution; without counting the cost, without anticipating the stress and securing the resources. And it is for the honor of the cause, and it is for the honor of the kingdom that our Lord would bar all such unbusiness-like disasters, and therefore he turns on the crowd as they vaguely follow, sternly bidding them beware; let them take care, there is a risk run in starting on the Christian's life; the work will be severe and long the labors; the kingdom cannot afford a series of defeats, an exhibition of folly; there must be no irrational hurrying in reckless enthusiasm. These, if they lapse, do more than fail—they hurt and damage the kingdom and the cause. Then there must be inspiration and zeal, just because they are so sorely needed. They must not be frittered away or wasted in rash efforts that begin in heedless haste and cannot finish.—*Holland.*

Japanese Pile Cure costs you nothing if it does not cure you; samples free. Guaranteed by Jno. Y. MacRae, druggist, Raleigh.

That the Christian life is not to be one of quiet, meditative enjoyment, is made manifest by many teachings, both of Christ and of the apostles. He characterized his disciples as the light of the world, and then commanded them to "let their light so shine before men that they should see their good works, and glorify their Father who is in heaven." Fruit-bearing is the putting forth of a very decided and a revealing activity. The inner nature expresses itself in fruit. Paul exhorts his fellow-Christians to "let the word of Christ dwell in them richly in all wisdom," and that they teach and admonish one another; with psalms, and hymns, and spiritual songs, singing with grace in their hearts unto the Lord. Indeed, an inactive life is a contradiction of terms. Life means action. Existence may mean less than that but life cannot. Christian life means Christian action, and the fullness of life means fullness of action. The measure of life is in deeds rather than in years.—*Christian Inquirer.*

We have many discouragements to meet in this life. Sometimes they come from within, and sometimes from without. They seriously impede Christian work, and yet it is the greatest folly to give way to these obstacles. We have every promise for help, and surely we have no reason to doubt that God is not able to fulfill his promises. Many a noble workman has learned by experience that God has been with him and that his troubles have vanished as the mist before the sun.—*Christian World.*

Above all things beware of letting pity (meant to be an impulse toward help) be excited and then not allowing the emotion to act. To stimulate feeling and do nothing in consequence is a short road to destroy feeling."—*Dr. Maclaren.* This, says the *Western Recorder*, is one of the reasons why even the "legimate drama" injures.

No services are more gratefully remembered than those which smooth the path in which the first steps of independent life are taken, and often the man who recalls his own mistakes and trials at that time and tells the young man how he may avoid the one and meet the other does a kindness greater than he knows.—*Congregationalist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for October: Missions in Southern States.

STATE MISSIONS.—"If any man provide not for his own, and specially for those of his own house, he is worse than an infidel." Missionaries, 307, working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.

STUDY TOPICS.—Religious destitution of many portions of the South. Growing necessity for work among the foreign population. Demand for missionaries in the trans-Mississippi region. Opportunities for work among the colored people. Rapid increase of our denomination in the South.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

The Work of the Home Mission Board in Our Cities.

While in its earnest efforts to further the cause of Christ our Home Board has done so much in the country and on the frontier, the work in our cities has by no means been unimportant; and in looking back over the past we find that many churches, in what are now our most prosperous centers, in their infancy, asked and were not denied help from this source.

Beginning with the Northeastern States, we find that the work done in Maryland by this Board had never been very conspicuous. Previous to the war Annapolis was for many years a station of the Home Board, but here little success seems to have attended its efforts, and we are advised that the church which it aided no longer exists. Feeble churches in Baltimore were helped by co-operation with the Maryland Union Association, and for many years Rev. Jno. Birg was sustained as its missionary. At present the work in Maryland is confined to labors among the Germans and colored people.

In Washington City the First, Second, Third and Fourth white churches, and the First colored church were, previous to the war, its mission stations. Since the war, including those that it is now aiding, five other churches have received its help. So that in the capital of your country no less than ten Baptist organizations have been fostered by it.

In Virginia many churches at important points have been assisted by the Board in former years. Alexandria, Warrenton and Fredericksburg, were all at one time mission stations of the Board. In Richmond the Leigh Street church and, just across the river, the First church of Manchester received aid, its pastor, Rev. W. E. Hatcher, being partially supported by the Home Mission Board. Baptist churches in cities lying upon the bay, Hampton, Norfolk and Portsmouth, in their infancy were supported or helped, while the same thing was true of Lynchburg, Danville, Charlottsville, Lexington and other important points. Examination of the records show that in former years, and especially just after the close of the war, that Virginia received efficient aid from our Home Board.

In North Carolina, among the churches in important places that have been upheld and sustained through this medium have been Edenton, Weldon, Henderson, Newbern, Goldsboro, Raleigh, Chapel Hill, Charlotte, Greensboro, Asheville and Wilmington. It is impossible to say how much of the present strength and prosperity of the Baptists of North Carolina is due to the early efforts of our Board to establish its cause in these important centers of influence.

In South Carolina the history of the Board shows many important places have been helped in by gone years; Camden, Columbia, Charleston, Spartanburg, Anderson, Edgefield, Orangeburg and Aiken.

In Florida the records point to the fact that almost without exception, from Jacksonville to Key West, the churches of important places either have been or are now receiving aid from the Home Board. The church in Jacksonville, under the able and judicious administration of Dr. McGegor, is taking on new life. Their former house of worship, utterly dilapidated and in every way unsuitable to the needs of the church in that growing city, has been sold. A nice and most desirable lot has been purchased and paid for, and plans drawn for the erection of a well arranged and commodious house of worship. The church is now engaged in the laudable undertaking of erecting a chapel, designed for the Sunday-school room and for prayer-meeting service. This part of the building will cost about ten thousand dollars. The Home Mission Board has agreed to give them two thousand dollars to aid in its construction, with the agreement of the church to raise the remainder. It is confidently expected that the coming winter will see this growing church in its new quarters, without debt. From this vantage ground they expect in the course of the next few years to secure the construction of the main audience room. They will then have a place of worship admirably adapted to the needs of the congregation, and in every way a credit to our cause in Jacksonville.

The cities of nearly all the other States of the South have shared equally as those already mentioned in the benefactions of the Board.

In Georgia, Dania, Brunswick, Savannah, Augusta, Macon, Americus, Columbus, Atlanta, Cartersville, Rome, and many others, have been aided.

In Tennessee, Knoxville, Chattanooga, Nashville, Gallaton, Columbus, Jackson and Memphis have been helped.

In Mississippi, Corinth, Holly Springs, Grenada, Aberdeen, Oxford, Starkville, Meridian, Jackson, Vicksburg and Natchez.

In Louisiana, New Orleans has been, among the cities, the chief point of expenditure. Here the only three Baptist houses of worship occupied by white people owe their existence to the help received from the Home Mission Board. The ill starred Coliseum Place church has been paid out of debt, time and again, by the efforts of the Home Board.

The new Board, in the very year of its removal to Atlanta, was instructed to pay off an indebtedness of ten thousand dollars due by this church. With the efficient aid of Dr. O. Landrum, then pastor, this was accomplished in about three years. The Convention of 1883 ordered the Board to procure a house of worship for the homeless First church of New Orleans. It bought the property on Magazine street, in which they worshipped until two years ago, when it was destroyed by fire. The Board also built the Valence Street church, of which the Rev. D. I. Pursur is now pastor. Rev. John Pursur accepted the call of the First church last January, and these two brethren, jointly supported by the Home Board and State Board of Louisiana, are accomplishing a noble work. Our Baptist cause in New Orleans has never seen so bright a day. The Home Board has recently purchased for the use of the First church a building capable of seating fifteen hundred people, at a cost of eighteen thousand dollars, admirably located and in every way adapted to the needs of this growing congregation.

Space will not permit us to tell what the Board has done in States west of the Mississippi river. It must suffice to say that in St. Louis, two of the most important churches, the Third and Fourth, were, from the date of their organization, mission stations of the Board, while important points in the interior have not been neglected. Arkansas and Texas, from the very first, have been mission fields of the Board, and there is scarcely a Baptist interest in these States that has not felt the benefit of its helping hand.

In conclusion, we beg our readers to remember that all that has been done in the past is but a little of what must be done in the present and coming years.—*Mary B. Barnes, in Foreign Mission Journal.*

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Robeson Association.

Reduced rates have been secured for delegates coming to the Robeson Baptist Association over the following roads: C. F. & Y. V. from Sanford to Bennettsville; S. A. L., from Raleigh to Hamlet; C. C. from Wilmington to Charlotte.

WM. J. FULFORD,
Pastor Maxton Baptist Church.
Maxton, Oct. 19, 1893.

The Cause at Benson.

Dear Recorder:—I desire to give expression to a few words relative to an article in the RECORDER of Oct. 11th, 1893, on the work at Benson.

In regard to the aid which we received in paying off the debt which was against the church four years ago, we must not forget our beloved and faithful Elder Allen Betts, who came here and labored so hard, and who, when it was necessary to pay the debt, came forward and with a true spirit lifted his portion of the burden. Although the church had the service of another, he contributed the larger part of the money.

Soon our house was laid to waste, and when our people had learned that the house was blown down, one man (who is not a member of the church), upon arriving at the place, said, "I will be one of ten men to replace the building." Soon the work began, and with the help which we received here and from Bro. Holleman, the building was soon erected and completed.

The State Mission Board continued to send our esteemed Bro. Holleman to this point, and now we, the Baptist church at Benson, desire to extend to him our sincere thanks for his work; also to all who have aided us in any way; and especially to the State Mission Board, which has so kindly helped us.

But we think our former pastor did not do us right in his article in saying that we would try to support our pastor next year without help from the State Mission Board; for it was without the consent of the church to make such a statement. Would the brother be willing to preach for the church for what we can pay within ourselves? And to have completed the mission work at Benson without an explanation does not leave the right impression on the minds of the people who knew the circumstances; and we hope our brother will not entirely deprive us of the privilege of asking the Board to aid us, we having thought it best to choose another pastor for the next year. He received about $150 a year for coming here, and now he knows we cannot pay more than one-third of that amount. The majority of the members of our church are females, some of whom need our aid and attention. While we are willing to do all we can, we see no possible way of supporting our pastor without aid from the Board. E. L. HALL.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

The Luminous Match-Safe.

I heard this story the other day. It was new to me, and it may be to most of my readers. A gentleman was traveling in Europe. He saw, in one of the cities, a match-safe so constructed that there was a spot in it which was luminous on the darkest night. He said to himself, when he saw it: "Now, that will just suit my wife; for often when the children are sick, and she has to get up in the night, she has a long hunt for the match-safe. I will buy it for her." He did so. He had the safe wrapped up and put in a box. When he reached his home, and had displayed the other presents, he came across this box in the bottom of his trunk. He said to his wife: "My dear, I have something for you that is very curious, but in order to appreciate it, you must come with me into a dark closet." They went into the closet, and shut the door. He then opened the box, took off the wrappings, and held up the safe, expecting to see it shine. But it did not shine at all. He thought the man who sold it had cheated him; so he laid it on the mantle-piece, and thought no more about it. This was early in the day. Waking up in the night, and happening to look at the mantle-piece, he saw the match-safe shining just as it shone when exhibited to him in a dark place at the time he bought it. In the morning he examined the safe, and then read, what he had failed to notice before, this printed statement: "The safe will not shine at night unless it lies in the sunlight by day." It was so constructed that it held the light which it gathered.

I presume that this story is authentic, as I heard it from the pulpit last Sunday. The preacher's text was: "Let there be light." He contended that Christ, in telling his disciples that they were "the light of the world," intended to teach them that each of them was to shine in his sphere. But some one might ask: "How can we shine when we are in the deep, dark night of disappointment and sorrow?" The answer is: "Gather in so much of the radiance of divine love and joy in times of prosperity that it will be radiated in times of adversity. Treasure up the tokens of God's goodness and grace, as that little safe treasured up the sunlight." Even Job had some idea of the lesson of this match-safe. He said: "What! Shall we receive good at the hand of the Lord, and shall we not receive evil?" He was comforted in the hours of poverty and pain by recalling how God had blessed him. He believed that it was the same kind and loving Father, and that what seemed evil was either needed for the development of [illegible] was really not evil, but good for [illegible] ought to be cheerful under all [illegible] in order to show those [illegible] that they have an unwavering [illegible] If his light is within them, it [illegible] the darkest cloud. It is never night when the sun is above the horizon, though some days are brighter than others. If the Sun of righteousness has risen upon us, and we walk in his light, we will so shine at all times, and under all conditions, that men will take knowledge of us that we have been with Jesus and learned of him.—*Senex Smith, in Journal and Messenger.*

Some Aphorisms for Every Day.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last word." The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes, that she may allow her opponent the pleasure of this coveted concluding thrust and yet placidly retain her own opinion, and in the homely colloquial parlance of the up country, where one finds strong-willed people living together in great peace with the most pronounced diversity of characteristics, "do as she's a mind to."

Another bit of wisdom may be condensed into a pithy sentence. Avoid explanations. In some families nothing is taken for granted. Every action, every decision, every new departure, every acceptance or rejection of an invitation, must be endlessly talked and fussed over, explained, and re explained. In that way lie all sorts of stumbling-blocks. As a rule, beyond your parents or your husband there is nobody who has any right to demand of you an explanation of each step of your onward path. Don't give them. Establish a reputation of keeping your own counsel. It will serve you well in many a crisis, and be no end of a comfort.

Again, don't be forever setting people right. There is a houshold fiend with a memory for dates and details, who can never sit still and hear papa say that he went down town on Monday, at eight, without correcting the statement with the remark that the hour was half past. If mamma happens to allude to Cousin Jennie's visit as having occurred last Thursday, this wasp-like impersonation of accuracy interposes that it was Friday, not Thursday, that brought Cousin Jane. A dozen times a day exasperating frictions are caused by needless corrections of this sort, referring to matters where exactness is not really imperative, the affairs in question being unimportant, and no violation of truth being for an instant intended.—*Harper's Bazar.*

The Bible.

The Bible is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest satisfaction that ever was enjoyed; it contains the best laws and the most profound mysteries that ever were penned; it brings the best tidings and affords the best comfort to the inquiring and the disconsolate. It is a complete code of laws, a perfect body of divinity, an unequaled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. And that which crowns all is that the Author is without partiality and without hypocrisy, "with whom is no variableness, neither shadow of turning."—*Selected.*

The Farmer and the Newspaper Man.

Many men think that newspaper men are persistent dunners. By way of comparison let us suppose that a farmer raises 1,000 bushels of wheat a year and sells this to 1,000 persons in all parts of the country, a great portion of them saying, "I will hand you a dollar in a short time." The farmer does not want to be small and says all right. Soon the 1,000 bushels are gone, but he has nothing to show for it, and he then realizes he has fooled away his crop and its value to him is due in a thousand little driblets, consequently he is seriously embarrassed in his business, because his debtors, each owing him a dollar, treat it as a small matter and think it would not help. Continue this kind of business year in and out, as the publisher does, how long would he stand it? A moment's thought will convince anyone that a publisher has cause for persistent dunning.—*Glen Falls Times.*

Harvey Carpenter, a fifteen-year-old negro boy, is in jail at Dallas for attempting to criminally assault a four-year-old white girl.

Dr. Philip Schaff, the eminent biblical commentator and scholar, is dead. Dr. Schaff emigrated to America from Germany in 1844, and distinguished himself as a professor of theology in a Pennsylvania institution. He published several valuable religious histories and commentaries that have won him lasting fame. He became professor in the Union Theological Seminary in 1870. He was seventy-four years old, and vigorous in mind until his death.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Robert's Chapel ch, $20.41; Liberty Asso, 142.00; Brier Creek Asso, 24.79; Clear Creek ch, 2.50; Chany Hill ch, 1.00; Coldwater ch, 5.00; Hopewell ch, 1.50; Howell's ch, 1.75; Independence Hill ch, 5.00; Matthews' ch, 4.55; Oak Grove ch, 1.00; Prospect ch, 5.00; Wilson Grove ch, 3.00; Long Creek ch, 2.00; Arlington ch, 2.67; Macedonia ch, So Fork, 4.00; Lebanon ch, ditto, 2.00; Mt Ruhama ch, ditto, 3.00; W M S, Pollocksville ch, 2.40; Holly Springs ch, 4.10; Mt Tabor ch, W Chowan, 15.62; W M S, Mt Pisgah ch, 1.20; Bethlehem ch, W Chowan, 25.94; Bethel ch, Montgomery, 9.50; Seaboard ch, W Chowan, 8.66; Wake Forest ch, 2.72. Connaritsa ch, W Chowan, 7.00; Cedar Creek Asso, 34.90; Catawba River Asso, 50.00; Eastern Asso, 250.00; Montgomery Asso, 7.00; So Fork Asso, 27.00; Lincolnton ch, South Fork, 10.00; Mt Holly ch, ditto, 10.00; Belmont ch, ditto, 10.00; Kid's Chapel ch, ditto, 10.00; Lowell ch, ditto, 10.00; Mt Zion Asso, 36.50. Total, 763.71. Previously reported, 4,741.81. Total this year, 5,505.02.

Foreign Missions—Pee Dee Asso, $35.46; Henderson ch, 5.63; Clear Creek ch, 2 50; Chany Hill ch, 1.50; Cold Water ch, 2.50; Hopewell ch, 1.00; Howell's ch, 1.00; Matthews ch, 3.26; Prospect ch, 5.00; Wilson Grove ch, 1.00; Long Creek ch, 1.00; Arlington ch, 2.30; Brier Creek Asso, 2.62; Holly Springs ch, 10.81; Mt Tabor ch, W Chowan, 14.05; W M S, Mt Pisgah ch, 1.20; Catawba River Asso, 5.00; Bethlehem ch, West Chowan, 18.72; Green's Cross Roads ch, 8.00; St John's ch, W Chowan, 5.00; Wake Forest ch, 4.90; Connaritsa ch, W Chowan, 10.00; Cedar Creek Asso, 81.81; Elam ch, West Chowan (Britton), 6 87; Thomasville ch, Liberty, 3.00. Total, 184.13. Previously reported, 4,650.49. Total this year, 4,834.62.

Home Missions—Pee Dee Asso, $30.40; Henderson ch, 24.41; Aulander ch, 1.73; Chany Hill ch, 1.50; Cold Water ch, 2.50; Hopewell ch, 1.00; Matthews ch, 1.10; Oak Grove ch, 50c; Prospect ch, 5.00; Wilson Grove ch, 1.05; Long Creek ch, 1.00; Arlington ch, 75c; Catawba ch, W Chowan, 5.00; Holly Springs ch, 1.70; W M S, Mt Pisgah ch, 1.20; Chapel Hill ch, 5.00; Catawba River Asso, 25.94; Bethlehem ch, W Chowan, 3.16; Connaritsa ch, ditto, 8.75; Elam ch, ditto, 2.00; Cedar Creek Asso, 12.05. Total, 135.73. Previously reported, 1,985.59. Total this year, 2,121.32.

Education—Pee Dee Asso, $41.71; Rev E F Jones, Gastonia, 5.00; Aulander ch, 3 20; Robert's Chapel ch, 6.19; Colerain ch, W Chowan, 7.00; Holly Springs ch, 1.45; Mt Tabor ch, West Chowan, 7.50; Chapel Hill ch, 5.00; Catawba River Asso, 15.56; Bethlehem ch, West Chowan, 12.33; W M S, Wake Forest ch, 32.05; Mrs D S Vann, 5.00; Mrs F M Watson, 5.00; Mrs M H Fowler, 5.00; Bethel ch, Montgomery, 1.00; First ch, Raleigh, Central, 65.94; Union ch, West Chowan, 20.00; Connaritsa ch, ditto, 5 00; Cedar Creek Asso, 2.60; Elam ch, West Chowan, 5.00; Tryon Street ch, Charlotte, Meck & Cabarrus, 100 00; C Gresham, 30.00; R H Jordan, 18.00; Mrs R H Jordan, 18.00; Mecklenburg & Cabarrus Asso, 6.80. Total, 424 33. Previously reported, 1,880.56. Total this year, 2,304 89.

Orphanage—S S, Aulander ch, $10.00; Colerain ch, W Chowan, 2.75; Holly Springs ch, 1 00; Bethel ch, Montgomery, 1.75; St John's ch, W Chowan, 5.00; S S, "Rhode's Place," W Chowan, 1.35; Cedar Creek Asso, 2.25. Total, 24.10. Previously reported, 730.71. Total this year, 754.81.

Ministerial Relief Fund—W M S, Greensboro ch, $3.00; Bethel ch, Montgomery, 1.00. Cedar Creek Asso, 3.00. Total, 7.00. Previously reported, 237.85. Total this year, 244.85.

Centennial Enlargement Fund—Robert's Chapel ch, West Chowan, $32.50; Pee Dee Asso, 6.25. Total, 38.85. Previously reported, 2,276.51. Total this year, 2,315.36.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Oct 21, 1893.

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Literary.

Columbus Outdone. This is the title of a well illustrated book of two hundred pages, just issued, to record the enterprising adventures of Capt. William A. Andrews in his trip across the ocean in a boat fourteen and a half feet long, and aptly called the "Sapolio"—because she "scoured the seas!" The preface claims that "the example of intelligent daring is never lost on the world," and that "four-fifths of the so-called dangers of life are trifles if met with courage, resolution and common sense." Cloth binding, 35 illustrations, $1.00. Published by Artemas Ward, 11 East 14th street, New York.

A Light from the East. It is the birthplace of man; the land of prophecy; the country where our Saviour was born; the home of God's peculiar people, Israel, among whom Christ lived, preached, suffered, died, rose and ascended. To this same land will Jesus come again "without sin unto salvation," gather his people, and reign with them personally one thousand years. The time is nearing.

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Chapter I. Heaven—Heaven our need—Heaven, what, where, when? Heaven and Paradise—Heaven, seen through God's telescope—Looking for Heaven—Heaven in view.

Chapter II. Resurrection and translation of the righteous—The Man of Sin destroyed—Satan bound—The gospel to all nations—As in the days of Noe—The Jews returning—Israel's inheritance.

Chapter III. Judah and Israel—Building the new temple—The temple finished—The beast, etc.—And yet is!!—Battle of Armageddon—Christ judging the nations—Final judgment—Conclusion.

The preceding has been published, twenty-two articles, in the *Baptist Record*, edited by Dr. J. A. Hackett, Meridian, Miss., eliciting a good degree of interest, with suggestions from good men, that the articles ought to be put in permanent form. So much am I interested in its publication, that I shall be sincerely grateful to one and all, who may contribute to that end.

A. P. COPELAND.

Crawford, Lowndes Co., Miss.

Meetings at Beulah, Reynoldson and Great Fork Churches.

We held a good meeting at Beulah during the second week in August. Bro. Burfoot did most of the preaching. There were twelve added to the church—ten by baptism and two by letter.

The week after the third Sunday in September, we had a fine meeting at Reynoldson, in which Bro. Jas. E. Jones of Virginia did the preaching. The church seemed revived and twenty-four were added by baptism.

We also had a very precious meeting in September at Great Fork, Va., where Bro. Scarborough did some of his best preaching. The church was much revived, and thirteen were added by baptism. To God be all the praise.

W. B. WAFF.

South Yadkin Union.

The Union of the South Yadkin Association will meet with New Hope church, Iredell county, N. C., on Friday before the fifth Sunday in October, 1893. Preacher—N. S. Jones; S. F. Conrad, alternate.

PROGRAM.

1. The Scripture on giving, or the Scripture on the proper use of money. C. S. Cashwell and S. J. Tatum.

2. Are we doing our duty in establishing and maintaining missions in the South Yadkin Association? J. B. Holman and J. B. Newton.

3. The New Testament on the ordinances. W. J. Hopkins and M. F. Foster.

4. The enlargement of the Sunday-school work. Jacob Stewart and E. Frost.

S. V. FURCHES, *Sec.*

Shelby Notes.

We have had a very fine meeting in Shelby, the best the church has had in all of its existence—no excitement, but a deep undercurrent of God's Holy Spirit working on the hearts of the people.

Rev. P. G. Elsom of Fincastle, Va., did the preaching, and from the first captivated the town. As a result of two weeks' preaching there have been seventy-three conversions and eighteen backsliders reclaimed. Up to date fifty have connected themselves with us—forty-three for baptism and seven restored. With a few exceptions, all of those remaining will connect themselves with us.

When in Virginia this summer at the Valley Association, I met for the first time our Bro. Elsom, and felt moved to have him with me in a meeting. We shall never cease to thank the Lord for his coming. A number of our leading men and women were brought into the church. His work is solid. I have never been with a brother in a meeting who was more consecrated to his work. He is a man mighty in prayer. He is an evangelist who leaves a pastor stronger with his people.

The work has not ceased with his leaving, but conversions are still being heard from.

Any pastor wishing to engage someone to help him in a meeting will do well to correspond with him at Fincastle, Va.

This meeting leaves our church now with a membership of about four hundred. Suffer me to say in praise of my people, that although Shelby is a small place of scarcely three thousand people, one of God's best churches in North Carolina is at this place.

The Master's cause has been greatly revived. The 126th Psalm expresses our feelings.

May the Lord bless the RECORDER and its editor.

Cordially, J. L. SPROLES.

Shelby, Oct. 19, 1893.

The plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

The funnel-shaped tops are beaded or "pearled"—a trade mark.

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NEWS OF THE WEEK.

State News.

The Albemarle Park Fair opened yesterday in Elizabeth City.

Gold in paying quantities has been discovered on Mr. W. S. Ingram's land in Stanly county.

The North Carolina Presbyterian Synod meets at Tarboro Oct. 31st. It has now 134 ministers and 311 ruling elders.

Robert Kenan, a two-year old boy, living two miles east of Asheville, was accidentally shot and killed on the 16th inst.

It is reported that whitecaps have posted notices in Cleveland county, warning cotton-ginners not to gin until the price of cotton reaches ten cents per pound.

The State Board of Public Charities and the Confederate Veterans Association met in Raleigh Fair week. Both meetings were characterized by enthusiastic and concerted action.

Col. G. Wash. Sharpe, who lived near the W. N. C. Railroad, about a mile and a half east of the depot at Statesville, was run over and killed by a train on the night of the 16th inst.

The North Carolina Conference of the M. E. Church, South, convenes in Wilmington, December 6th. The Western North Carolina Conference convenes in Charlotte, November 26th.

Mr. Samuel D. Black, a son of Rev. Dr. W. S. Black, superintendent of the Oxford Orphan Asylum, died in Oxford, on Monday, 16th inst., of typhoid fever, aged about twenty-three years.

Wm. R. Dry, colored, of Wilmington, fell from a train near Cedarhurst, Onslow county, on the 19th inst., and was instantly killed. He persisted in standing on the platform, although repeatedly warned not to do so.

Last Wednesday week, Mr. Al. Clay of Hickory was held up in the public road in open day, near Collettsville, Caldwell county, by a negro and a white man, and robbed of $42. He had $400 in his coat-pocket that the robbers failed to find.

A dispatch from Beaufort, N. C., October 16th, says: "The schooner Jennie R. Tomlinson, Capt. Thomas, kainit laden, from New York for Newbern, lies stranded twenty miles west of Beaufort. The vessel and cargo are a total loss. The crew was saved."

The chestnut crop of Buncombe county and Western North Carolina is unusually large this season, and shipments are continually being made to New York and Cincinnati, where good prices are realized, eight dollars a bushel being frequently paid.—*Asheville Citizen.*

Major Harper, who returned from Watauga court Saturday evening, tells us that there is a regular organized band of robbers over in Watauga—a Jesse James gang—who have been carrying on their business there for a considerable time. Eight of them are in jail in Boone, but a great many of them are still at large. They take an oath, putting both hands on the Bible, getting down on their knees and swear that they will steal, rob, lie, and will not give away any of their members.—*Lenoir Topic, Oct.* 18.

For several weeks the people of the "Gold Belt" of Rutherford and McDowell have been engaged in mining or digging for dark yellow sand, called Monozite, which now commands at Lattimore and Ellenboro stations five cents per pound or $100 per ton. The gold-diggers have left the gold-mines and gone to prospecting branches and creeks for the hidden treasure. It is used in making incandescent electric light, as it contains thoria, once called a rare earth. Thoria is a grey, heavy mineral that burns with great brilliancy and is exported to Germany and England.—*Shelby Aurora.*

Mr. I. H. Foust, cashier of the First National Bank of Salisbury, has resigned in consequence of a shortage in his accounts of $8 000. He has made a transfer of all his real and personal property to secure the bank from loss, the property being more than ample to cover the shortage. The Salisbury *Herald* states that in addition to the bank funds which had been used by him, Mr. Foust also had charge of other funds as trustee, in which there is also a shortage. The exact amount of this deficiency is not known, but it is estimated at about $7,000. This amount Mr. Foust is not able to pay now, all his property being transferred to the bank, and it will be made good by his bondsmen. The directors of the bank have elected Mr. William C. Blackmer cashier to succeed Mr. Foust.

The annual State Fair was held in Raleigh last week under the auspices of the North Carolina Agricultural Society. Hon. Z B. Vance spoke to a rather small crowd on Tuesday on "The Questions of the Day." The other specialties were a foot-ball game and a "Wild West" show. On Wednesday and Thursday very large crowds were in attendance, and the gate receipts made the Fair a financial success. The exhibits taken as a whole were fully up to the usual standard, and the stock exhibit was in some respects better than usual. Secretary Hal. W. Ayer deserves great credit for making a success of the Fair under the disadvantages of the year, and we are pleased to note his re-election. Col. J. S. Carr of Durham has been elected President of the Agricultural Society for the ensuing year.

General News.

Forest fires have done great damage in the yellow pine section of Texas.

William Smith, LL. D., the English classical scholar and writer, is dead.

Auguste Flameng, the noted French painter, died recently at the age of fifty.

Thirty buildings in King City, Mo., were recently destroyed by fire, causing a loss of $150,000.

The Union Pacific Railroad, with all of its branches, has gone into the hands of a receiver.

A fire in Allentown, Pa., on the night of the 13th inst., destroyed nearly $300,000 worth of property.

The Wellman Iron and Steel Company, Chester, Pa., has failed, throwing 1,200 laborers out of employment.

A recent conference of thirty-one Moorish tribes decided on a war of extermination against the Spaniards in Morocco.

Three trainmen were killed, and three others injured, in a railway accident at Wellsville, Ohio, on the 17th inst.

Continuous long-distance telephone service is now established between Boston and Milwaukee—a distance of 1,300 miles.

A London atheistic paper, founded by Charles Bradlaugh, and which at one time had a circulation of a quarter of a million, has ceased to exist.

It is now stated that the World's Fair will be formally closed on October 31st, but that the gates will still be open to visitors during November if the weather continues good.

The main building of the South Dakota State University at Vermillion, was recently destroyed by fire, entailing a loss of one hundred thousand dollars or more without insurance.

During a recent storm on Lake Erie, the steamer Dean Richmond went down with twenty-three persons. One man was washed overboard before the steamer sank, and he alone was saved.

Emma Goldman, the notorious New York anarchist, has been convicted of inciting riots by her incendiary speeches, and has been sentenced to one year in the penitentiary.

New York City was visited by a $3,500,000 fire last Wednesday evening. The mammoth wall-paper factory of William S. Campbell, two other factories, nine dwelling-houses and two tenements were consumed. Fifty people were rendered homeless.

Mr. R. M. Dobie, a prominent commission merchant of Petersburg, Va., committed suicide on the 17th instant, by blowing out his brains with a pistol. Mr. Dobie was reported to be worth between $75,000 and $100,000. No cause is assigned for the rash act.

The great miners' strike in England is about at an end. Sixty thousand miners have gone back to work at their old wages. While this appears to be a victory for the strikers, it is said that, owing to the strike, the price of coal was raised so that owners can well afford to maintain the old scale of wages, at least for a while.

FOR DYSPEPSIA,
Indigestion, and Stomach disorders, use
BROWN'S IRON BITTERS.
All dealers keep it, $1 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

MARRIED.

MARTIN—OSBORNE—On Oct. 19th, 1893, in Asheville, N. C., by Rev. Dr. J. L. Carroll of Chapel Hill, Mr. Walter S. Martin of Howell, Arkansas, and Miss Mamie Osborne of Asheville.

HUNTER—TOMLINSON—On Oct. 18th, 1893, at Clayton, Johnston county, N. C., by Rev. John S. Hardaway, Mr. Carey J. Hunter of Raleigh and Mrs. Eugenia A. Tomlinson of Clayton, N. C.

McDOWELL—KITCHIN—On Oct. 10th, 1893, in the Baptist church in Scotland Neck, by Rev. R. T. Vann, Mr. Archibald McDowell, son of the late Dr. A. McDowell, and Miss Virginia Gertrude Kitchin, daughter of Hon. W. H. Kitchin, all of Scotland Neck.

DIED.

BRANHAN—On Oct. 5th, 1893, at 7 o'clock a. m., little Willie, youngest child of Mrs. Lula Branhan of Benson, N. C., passed from this life to fill his place among the angels of heaven. He was one year, seven months and eleven days old, and was one of the most promising among children. He leaves his mother and one little sister to mourn their loss.

E. L. HALL.

FOREHAND—In Chowan county, Thursday, Oct. 5th, 1893, at 8:30 p. m., after a few days' illness, Ettie May, infant daughter of Mr. and Mrs. J. M. Forehand, was carried by the angels from the sorrows and cares of life to the joys and peace of heaven.

"In that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
'For of such is the kingdom of heaven.'"

A FRIEND.

WHEELER—Died at the home of his parents, R. F. and C. V. Wheeler, near Garysburg, N. C., on July 26th, 1893, Thomas J. Wheeler, at the age of fourteen years and three days. He professed faith in Christ when twelve years old, joined Elam Baptist church, and was baptized by Rev. H. T. Williams. He gave many evidences of a new life. He attended the Sunday-school regularly. He enjoyed reading his Testament. He was regular in his private prayers. In the absence of his father, he would conduct family worship. He was dutiful to his parents. He would frequently admonish his brother when he saw him doing wrong. He would speak to his mother of death, and tell her that he was not afraid to die. On the day of his death he seemed conscious of that fact, and told her that he would be better off. He leaves a father and mother and two brothers. While they grieve over their loss, they rejoice over his gain. They have the loving sympathy of many friends.

A FRIEND.

Tributes of Respect.

WHEREAS, An alwise God, whose ways are past finding out, has seen fit to remove from this Sunday-school and church our two young brethren, T. G. and B. L. Churchill; therefore

Resolved 1. That in the death of these two young men, we recognize the fact that our town has lost two valuable citizens, and our Sunday-school and church two worthy and devoted members.

2. That while we chronicle these deaths with deep sorrow and profound regret, we do not question the wisdom of Providence. We mourn, but we do not murmur; we sorrow, but not as those who have no hope.

3. That our sympathies and prayers be extended to the bereaved family, that "Jesus Christ, the same yesterday, to-day and forever," may abide with them in this their time of need, when creature comforts fail and earthly helps flee away.

4. That a copy of these resolutions be spread on our minutes, a copy be sent to the family of the deceased, and also published in the Newbern *Journal* and BIBLICAL RECORDER.

D. G. SHAW,
S. M. BRINSON,
RUFUS FORD,
Committee.

The following resolutions of respect to the late Sister Lucy Rand were, on the 30th of September, 1893, adopted by the New Bethel Baptist church:

Died at her residence in Wake county Aug. 8th, 1893, Sister Lucy Rand, in the eightieth year of her age. It has pleased God, in his wisdom, to remove from our midst our esteemed sister, who has been for many years a faithful and active member of Bethel church, a kind friend, a devoted wife, and a good neighbor. In all of the relations of life she was tender, thoughtful and affectionate. She loved her companion, her relatives and friends with a devotion that never grew weary. She was kind to all, and shed brightness and light wherever she went. Her house was the preacher's home. She loved the Bible, quoted it with ease, and believed implicitly its precious promises.

She was a liberal Christian, a loyal Baptist, and was appreciated most by those who knew her best. Eternity alone will reveal the good that this sweet-spirited Christian woman did for the community in which she let her light shine: others saw her good works and were constrained to glorify our Father who is in heaven. She was devoted to Bethel church, and a strong supporter of the pastor in everything that would advance the kingdom of Christ. What a bright and beautiful light among those who shall shine as the stars forever—growing in grace by patient continuance in well doing! She came to her grave in full age, like as a shock of corn cometh in his season. "Blessed are the dead which die in the Lord."

May the memory of this Christian woman be embalmed in the hearts of the bereaved, that her example may lead all to follow her as she followed Christ and meet in heaven to dwell forever.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

It is, therefore, this day resolved by Bethel church—

1st. That though our church, the bereft family and community have sustained a great loss, yet we bow in humble submission to the will of Him who doeth all things well, believing that our loss is her eternal gain.

2nd. That we will strive to emulate her Christian virtues, especially her zealous work in the church, her amiable disposition, her unshaken faith, and her habitual piety, that we, like her, may be prepared when the final summons shall come, and bid the messenger of death a hearty welcome.

3rd. That we extend our heartfelt sympathy to the bereaved family, and pray God's blessing upon them, that they may walk in her footsteps and eventually meet her on the other shore.

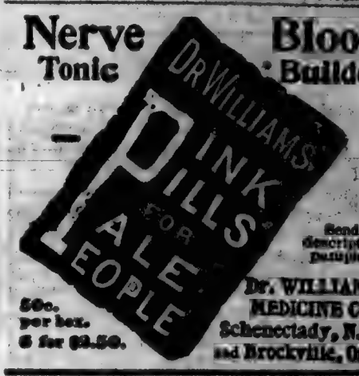
4th. That these resolutions be spread upon our church-book, and a copy be sent to the BIBLICAL RECORDER for publication.

P. W. DOWD,
R. A. SMITH,
H. EVANS,
Committee.

Twenty-five persons were killed and nearly twice that number badly injured in a horrible railway collision at Battle Creek, Mich., on the 20th inst. The cars caught fire and a number of persons were burned beyond recognition.

Charles Francois Gounod, the eminent French musical composer, died at his home near Paris on the 18th inst.

Nerve Tonic — Blood Builder



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All the most desirable shapes and shades in Hats and Bonnets now in stock for Ladies, Misses and Children.

Fancy Notions, Hair Goods, Hair Ornaments and Hair Pins

of all kinds. Woven, Zephyrs and Embroidery Materials. Prices reasonable; satisfaction guaranteed. Orders from a distance will receive prompt and careful attention.

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NOTICE.

Are you prepared for the storms of winter? It will soon be here, and rattling windows will add to the discomfort of your home. If you have not, it will pay you to get a set of FORT'S AUTOMATIC SASH HOLDERS. They are the best thing out. Fort's Automatic Sash Holders will prevent your windows from rattling. Any one can put them on. They will last a life-time. Never have to be adjusted. Those using them are delighted with them. Send $1 for 1 doz. State and county rights for sale. Address L. A. FORT, Raleigh, N. C.

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The Home Circle.

Creeping up the Stairs.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing
"Me is creepin' up the stairs."

Ah! it touched the tenderest heart-strings
With a breath of force divine,
And such melodies awakened
As no wording can define.
And I turned to see our darling,
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering
Like a magpie in the trees,
Till at last she reached the topmost,
When all o'er her world's affairs
She delighted stood a victor,
After creeping up the stairs.

Fainting heart! behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble, earnest strife;
Onward, upward, reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail;
Hands and knees may often pain us,
And the heart may almost fail;
Still above there is the glory
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up life's stairs.

—By the late Rev. N. S. M'Fetridge, D. D.

Learn How to Think.

There is as much or more difference in the way men use their mental faculties as there is in the way they use their tools. Just as one man will proceed deftly and systematically to the accomplishment of a piece of work, with everything convenient at hand, every motion intelligently directed to the furtherance of the main purpose, and an expedient ready for every irregularity or difficulty which presents itself, so, according to power, the ready thinker proceeds at once in the right line to the pith of a subject, sifting out the extraneous matter, defining the main point, and bringing to bear upon it all his available information. On the other hand, a clumsy thinker will chase a question up one side and down the other without getting anywhere or arriving at any relevant conclusion. The mental, like the manual, faculties are susceptible and require cultivation. It is only by practice and continual use that the dexterity and skill of the expert machinist or other manipulators are acquired. No matter how natural, ingenious and handy a man may be, he will lack deftness when placed upon work to which he is entirely unaccustomed.

In order to think with facility a man must be accustomed to thinking. It is one thing to let the mind roam about the things one knows, and another to put it hard at work and keep it there, grinding at something you do not know, but want to. It is easy and entertaining to read an article which tells you something which you can indorse, but you learn nothing by reading it. It requires an effort to read an article which contains real information, however plainly expressed. It has to be studied, applied, digested, criticised, the suggestions raised by its perusal have to be followed out to the conclusion and to conscientiously read an article of this character is a task which a man is inclined to shirk just as a lazy man might shirk a physical task. But compare the man who shirks with the man who reads, and you will find in the first a mental bungler, in the second the accurate and able thinker, and the man whose head saves his hands and who is always valued, respected and trusted with the conduct of work and the administration of affairs and rewarded accordingly. Always read a little ahead of yourself. Read matter which requires an effort on your part to understand. The effort will not only place you upon a higher intellectual plane, but the mental exercise will develop a habit of accurate thinking which will be of more value to you than volumes of average matter read only to be forgotten.—*Perquimans Record.*

Care of the Hands.

"How can I keep my hands white?" laments the busy wife and mother. "I have dishes to wash, sweeping to do, and a certain amount of cookery falls to my lot. I must resign myself to being satisfied with keeping my hands clean, and try not to care if they are ugly."

Here she makes a mistake. She may have her hands pretty as well as clean, but, like everything else in this world, it will be at the cost of a little time and trouble.

In the first place, she should wear gloves as much as possible. Not tight ones that will impede the freedom of her movements and hinder her about her work, but a loose old pair. Let her put in a claim for those that have been cast aside by the men of the house, and, cutting off the tips of the fingers, wear them when she is sweeping, dusting, cooking, and washing dishes. There is no reason why she should plunge her whole hand into a dish-pan in search of a stray spoon when she can recover it by the aid of a mop and a dish-cloth. The gloves will save her hands from dirt, from grime.

[illegible] she washes them she should use [illegible] soap, and have a little almond [illegible] water. She should dry [illegible], and anoint them lightly [illegible] glycerine and rose [illegible] and bay-rum, in equal [illegible] will not bear glycerine, [illegible] some similar prepa-ration, or she may apply cold cream in very small quantities, rubbing it well into the skin. After this, the hands should be rinsed in soft water and dried gently and thoroughly. Should the water be hard, a little borax will soften it.

Lemon juice, or lemon juice and salt will be found excellent for removing stains from the fingers, and should always be at hand, to be resorted to when soap and water fail.

A little care bestowed upon the hands at night will increase their softness and whiteness. They should be washed clean with bran and warm water, all stains removed, and the nails trimmed and cleaned. Some good unguent, like cold cream or one of the others suggested above, should then be applied, and if the hands are very red and rough, a pair of loose gloves may be slipped on and worn all night.—*Harper's Bazar.*

Straight From the East.

A Sultan of Turkey once said,
As he groaned at the pain in his head,
"Oh, my favorite wife,
I am sick of this life,
And I wish very much I were dead."

But his wife, who was wise, answered "Fie!
If you will Pierce's Pellets but try,
You'll be well in a week—
And then you will speak
Of these Pellets with praise just as high."

Dr. Pierce's Pellets cost only 25 cents and they are guaranteed to cure all the troubles which spring from constipation, indigestion, and bilious attacks. If you have any of these troubles, why don't you follow the example of the Sultan of Turkey?

$500 reward for an incurable case of chronic nasal catarrh offered by the manufacturers of Dr. Sage's Catarrh Remedy. 50 cents; by druggists.

Doubling the Collections.

In a small town in the Midlands there is a rich congregation which is not characterized by a lavish liberality.

Time after time the minister has vainly appealed to his people to contribute more generously to the funds of the church. The members would, indeed, give something, but it was nearly always the smallest silver coin of the realm that was placed on the plate.

A shrewd Scotchman, who had recently come to the place and joined the church, was not long in noticing this state of affairs, and a remedy soon suggested itself to his practical mind.

"I'll tell you what," he said to one of the officials, "if you make me treasurer, I'll engage to double the collections in three months."

His offer was promptly accepted; and, sure enough, the collections began to increase until, by the time he had stated, there were nearly twice as much as formerly.

"How have you managed it, Mr. Sandyman?" said the pastor to him one day.

"It's a great secret," returned the canny Scot, "but I'll tell you, in confidence. The folk, I saw, maistly gave three-penny bits. Weel, when I got the money every Sabbath evening I carefully picked oot the sma' coins and put them by. Noo, as there's only a limited number of three-penny pieces in a little place like this, and as I have maist o' them at present under lock and key, the folk maun give saxpances, at least, instead. Sae, that's the way the collections are doubled."—*Spare Moments.*

Go About Your Business.

Upon the old Temple clock at London is a singular inscription the origin of which is said to have been a lucky accident.

About two hundred years ago, a master workman was employed to repair and put a new face upon the clock. When his work was nearly done he asked the Benchers for for an appropriate motto to carve upon the base. They promised to think of one, week after week he came for their decision, but was put off. One day he found them at dinner in commons.

"What motto shall I put on the clock, your lordship?" he asked of a learned judge.

"Oh, go about your business!" his honor cried angrily.

"And very suitable for a lazy, drawling gang!" the clock maker is said to have muttered as he retreated. It is certain that he carved "Go about your business" on the base side.

The lawyers laughed and decided that no better warning could be given them at any hour of the day, and there the inscription still remains.—*Youth's Companion.*

You Need It.

Whether you be a preacher, a parent, or a Sunday-school teacher or superintendent, you need the *American Commentary*, published by the American Baptist Publication Society. The price of it is moderate. It costs only $16.00 for the entire set.

What One Girl Did.

Some girls exert an uplifting influence upon all who know them. Peace and purity, charity and cheerfulness, seem to abide with them, like angels protecting them from harm, causing their companions to love their virtues for their sake. Where they go quarrels cease. Where they are, no one would dare to be rude. Their parents find comfort in them. Brothers are fond of them. Sisters cling to them. Friends admire them. Gracious influence radiates from them and blesses all whom it touches.

Once it happened that a young man, who was "sowing his wild oats," became acquainted with one of these young girls to whom innocence is as vital as pure air. The magnetism of her goodness made him a changed man. He forsook his evil companions, and when chafed about the influence of Miss M——, he said:

"When I am with her, I want to be good, and I hate myself for being bad, I dare not call on her after visiting my old haunts. I had to choose between them, and she drew me upward more strongly than they were pulling me down."

Another one was at a party. Wine was served with refreshments. She refused repeated invitations to take a glass of it. A young man told another, as the two were talking of the entertainment the next day:

"I came very near breaking my pledge. The smell of the wine was so tempting it sent a cold shiver down me. But just as I was going to yield, I heard Miss B—— refuse wine. That gave me courage to hold out. I watched her all the evening, and I made a bargain with myself. I said: 'If she drinks, I will.' I was hoping and fearing she would; but as often as she was asked, she answered with more vim, I thought, and she saved the day. If it hadn't been for her, I wouldn't have pulled through, and to-day I'd have had a swelled head and a big load of remorse, for I'd have gone on a drunk."—*Onward.*

Constipation and sick headache permanently cured, and piles prevented by Japanese Liver Pellets; especially adapted to children's use. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

The Woodpile.

As winter draws near, it is well for the farmer to take thought for his woodpile. There is more solid comfort to the square inch in a well built woodpile than most people realize. "Pay more attention to sledding than to sleighing until you have a sufficient woodpile," is the advice an old almanac gives. A year's supply of seasoned wood is what every farmer should have, and a well filled wood box will be a great help to the farmer's wife.—*Exchange.*

The Devil never gets very far from the man who is trying to lead a religious life without giving.—*Selected.*

THE SMALLEST IS THE BEST.

There are a dozen well-known liver pills, but only one so effective that it can be guaranteed to give satisfaction, or the money be refunded. Dr. Pierce's Pleasant Pellets are smaller, but better than the huge, old-fashioned pill, the medicinal agents are refined and concentrated.

Every one suffers, at some time or other, from Constipation, Sour Stomach, Biliousness, Indigestion, Biliousness, Bilious and Sick Headaches. You're relieved and *cured* of these troubles, if you take "P. P. P."

These Pellets are easy to take, and act in a *natural* way without shocking the system. They're easy to carry, because they are put up in little glass vials. They're the cheapest, because guaranteed to give satisfaction. Remember, that Dr. Pierce's Pellets are *pleasant* to take, *pleasant* in action, *perfect* in effect. Keep this in mind and you solve the problem of good health and good living.

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AMONG other measures that have received more than usual attention from the public recently, is that which proposes the levying of a direct tax on the incomes of the more wealthy classes, i. e., those who have incomes of $5,000 or more per year. There is, as far as we can see, only one objection to this measure—the fact that it is obviously unfavorable to the wealthier class—and that is only technical, and, in our opinion, should have little bearing on the question. All legislation must necessarily be unfavorable to one class or the other, for the simple reason that our interests are so diverse that that which benefits one will be unfavorable to another; and we are sure that all good citizens will agree that if legislation must be unfavorable to any class, that class should be the wealthier. In the first place, they are better able to suffer slightly unfavorable laws; but more than this, the fact that they are wealthier is good evidence that past legislation has generally been in their favor; and, if this admitted, we can see no good reason why they should resist a movement to favor the poorer man, who has been at a disadvantage for half a century.

Something must be done to prevent the congestion of wealth and to discourage the accumulation of unnecessarily large fortunes. The fate of the great nations of antiquity is our warning. The direct tax would be so graduated as not to affect the happiness and prosperity of the rich man in the least, and would be a glorious boon to the wage-earner—and none will say that the sweat of his brow does not make the largest contribution to the millionaire's coffers—whose income can ill afford even moderate taxation. The other benefits, among them the decrease of the tariff, and increase of school funds, are obvious. Now, with these beneficial results guaranteed, and the assurance that it will not be a hardship to the more fortunate classes, we cannot see why the direct income tax should not be speedily incorporated in the National Statutes.

THIS has always been a world of dissatisfied people, and consequently of carpers and critics. But we believe that seldom in our history has the earth been so populous of this special class as to-day. Journalism, no less than all else that is exposed to the public gaze, is having its share of the sweeping tide of deprecation. In fact, nothing—whether good or bad—that is actively before men, has escaped. There is no doubt but that there are certain species of journalism that are a stench in the nostrils of honest people, which are worthy the abuse that has been heaped upon the entire genus. But we feel constrained to remark that the printing press, and the enterprise of modern journalism has been, and is to day, the great civilizer of mankind and preserver of the public weal. There are badly conducted and unworthy papers in the land; there are papers published in the interest of corporations that pose as guardians of the people; there are others that are published for money alone, and there are others utterly devoid of principle or backbone, that cater to every whim of their patrons in order to increase and maintain their subscription lists, all of which are a menace to the welfare of the country. Such as these are unworthy the name of journals, and are both a reproach to the profession and a disgrace to their subscribers, though they are usually the loudest and the boldest in their declarations of the "degeneracy of the press," and all other things that are dangerous to the existence of frauds and deceptions. We admire an editor who is equally above the "machine," the corporation, and the people, who maintains his principles, though his sheet be reduced to the size of a postage stamp. Such as these are the true journalists, and should not be included in the deprecation that is applicable only to a small and special class of newspaper harpies.

NOW THAT the majority has all but demonstrated its inability to effect an unconditional repeal of the silver Act of 1890, it is probable that a compromise will be agreed upon. In a recent speech, Senator Vance stated that every measure that had ever been incorporated into the statutes, from the Constitution down, was a compromise. The statement was a surprise to us, and we still believe that it should be qualified. At the present writing it is very doubtful what the compromise will be, or when it will be enacted, but the last statement given out by the daily press was that the Act of 1890 was to cease operating in eleven months, and meanwhile the silver purchased under the present law, the seigniorage thereon, and the seigniorage now in the Treasury, are to be coined into dollars at the usual ratio. Moreover, all notes under the denomination of ten dollars, except silver certificates, are to be retired and coin and certificates substituted therefor. We candidly believe that such a measure would have no other effect, for good or evil, than to remove the doubt and suspense as to what the Senate would do, that has so disturbed the business world. The measure will not increase the currency, because notes are to be retired for the coin and certificates issued. Moreover, there is not enough silver in sight to materially increase the per capita. Again, the measure amounts to unconditional repeal in less than one year. Now, if the Senators believe in coining bullion into "cheap dollars" during that time, why stop at all? Surely if "cheap dollars" were the cause of the panic, this great addition to their number cannot but prolong and aggravate the trouble. The truth is, "cheap dollars," so-called, had little to do with the panic. But we hope and believe that this is only a temporary measure, and if enacted at all, will be replaced before next October by an enactment by which silver will be restored to its full and worthy use as a part of the standard currency of the country. We believe the country may well rejoice that the Senate has concluded to cease cavilling and to go to work.

TWO DAYS since, the World's Fair, which has indeed been the crowning glory of this century, and which will be unrivaled for many years in the next, was closed. In a few more days those magnificent structures which have excited the admiration of the world, will be destroyed forever, and the exhibits which they contained, no less magnificent and admirable, will be removed and scattered over the earth. It does seem a pity that this, the grandest display of man's handiwork ever collected, and the greatest testimony of modern times to God's goodness, should be brought to an end, when scarcely 20,000,000 people have beheld them. But such is the decree, and those who have not been so fortunate as to see the Fair must resign themselves to the inevitable. They may learn some lessons from it through representation, but its grandeur and magnificence can never be adequately appreciated by this means. How can words express the beauty and wealth represented by $150,000,000? No more is it possible than it is to obtain an idea of the Liberal Arts Building, which has a flooring of forty four acres, by a 10x12 inch photograph. We believe, with the editor of the *Century*, that the equal of this Fair will not be reproduced in the life of any one living to day. The time, the place, the occasion, and the circumstances, combined most favorably for the success of this colossal undertaking in a manner that will hardly be repeated. Yet the Fair may only be an earnest of what man can do, and two decades may not pass before the present exhibition will be relegated to the realm of the common-place, as it has overshadowed the almost forgotten Centennial Fair of 1876.

A Divine Canon Applied to the Ordinance of Christian Baptism.

PREACHED ON SUNDAY BY THE LATE REV. A. W. PRICE IN THE LAURINBURG CHURCH BEFORE THE BURNING OF THE BUILDING.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19.

Christ seems to recognize here that while none of the commandments of God are unimportant, yet there are some of more importance than others. Anything which the infinite God commands, however non essential it appears to finite man cannot in itself be of non importance. This were to charge infinite wisdom with foolishness and maintain that the infinitely great Lawgiver trifles with his moral creatures. But while every command coming from the great Lawgiver of the universe is great and important, the Saviour himself recognizes that some commandments are greater than others, that some are fraught with more serious consequences and involve higher obligations than others. He recognized this fact on another occasion when a lawyer, with the view of tempting him, asked him, "Which is the greatest of the commandments?" And Jesus replied, "The first commandment is this: Hear, O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength. And the second is like, namely, Thou shalt love thy neighbor as thyself. There are no commandments greater than these; for upon these hang all the law and the prophets." These two commandments, as the broad, underlying principles and motives of the whole law are, of course, of more importance than any specific precept which may grow out of them. Then Jesus recognized the same fact that some commandments are more weighty than others when he said to the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." He did not say that tithing mint and anise and cummin was unimportant or unnecessary. On the contrary, he intimated that carrying out of the tithe law to the most scrupulous exactness was in the highest degree important and commendable; yet he plainly stated that obedience, however scrupulous in these ceremonious precepts, could not atone for the neglect of the weightier matters of the law, justice, mercy, faith. "These things ought ye to have done, and not to leave the other undone." So that the distinction which he seems to set forth here is that moral precepts are of more importance than ceremonial precepts, though these when divinely commanded are not to be ignored or rejected. This is not only in accordance with the Supreme Court of Heaven, but is the verdict of universal reason and common sense.

But Christ in this text shows the estimate which he puts upon the least of the divine commandments. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Now then the text is a canon or rule, used by Christ himself in reference to the least or less important commandments. I want on this occasion to apply this divine canon or rule to the commandment to be baptized. In more formal statement: *This canon of Christ applied to Christian Baptism.*

"Whosoever therefore shall break one of these least commandments shall be called least in the kingdom of heaven." Baptism may with propriety come under the head of "these least commandments," because a positive and ceremonial ordinance and not a moral precept. It is not as important as repentance and faith, because upon them depend eternal salvation. And while baptism is to follow repentance and faith in close succession, and while it is intimately associated with them occurring in the same sentence and spoken with the same breath with which the command to believe was spoken, yet from the very nature of the command and the position of the duty, baptism is not as great in importance and issues as repentance and faith are. This much is true that by the common consent of the Christian people, with few exceptions, the ordinance of baptism is relegated to the realm of the *least* of the commandments. There are some, it is true, who make baptism not one of the least, but one of the greatest commandments. By attaching an importance which the Scriptures do not attach to it, by erecting it into a saving ordinance and declaring that by it conscious adults and unconscious infants are regenerated and made heirs of eternal glory, some people make baptism not only *one* of the greatest commandments, but the greatest. Because, if it is a saving ordinance, it is so simple, so easy and so mechanical, that not to embrace it were not only fatal but foolish. This, however, is not the position and importance that the Scriptures attach to Christian baptism, nor what the majority of evangelical Christians attach to it. Compared, then, with repentance and faith and love, the command to be baptized is "one of the least commandments." And yet are we to ignore it or reject it with impunity? Nay; the Master says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, the same shall be called the least in the kingdom of heaven." Mark you, he does not say, "Whosoever therefore shall break one of the *greatest* commandments shall be called the least in the kingdom of heaven; but whosoever "shall break one of these least commandments, shall be called the *least* in the kingdom of heaven." The comparison is between breaking the "least of these commandments" and being "least in the kingdom of heaven." This may mean that they shall be least in the estimation of the kingdom of heaven, but it more probably means that they shall be least in Christ's kingdom in point of dignity and knowledge.

Applying the text to the question of Christian baptism, the question naturally arises, how may we break the command to be baptized?

1 I answer, we break the command to be baptized by changing the *form* or *mode* of baptism. This is something in which you cannot separate mode from substance; indeed, the mode is the thing itself; so that if you change the mode you destroy the thing. What led Prof. Moses Stuart to write his work on baptism—a work in which he candidly admits and perseveringly proves that the meaning of the Greek work *baptizo* means immerse and nothing else, was a proposition which some one put to him. The proposition was this: "Baptism is nothing but a rite; a rite is nothing but a form; therefore, if we receive the baptism, we must submit to the rite, and if we submit to the rite, we must observe the form." And the burden of Prof. Stuart's book was to prove that, notwithstanding that immersion was the original mode of baptism, yet we are justified in adopting some other mode. Prof. Stuart was Professor in Andover Seminary and was not a Baptist, but was a ripe and candid scholar, and he plainly admitted that immersion is the meaning of the word which is translated baptize. He says: "The mode of baptism by immersion, the oriental (Eastern) church has always continued to pursue even down to the present day. The members of this church are accustomed to call the members of the Western churches 'sprinkled christians' by way of ridicule and contempt. They maintain that *baptizo* means nothing but immerse, and that baptism by sprinkling is as great a solecism as immersion by sprinkling." And so it is. To say baptism by sprinkling is as much a contradiction in terms as to say "immersion by sprinkling." But Prof. Stuart closes his discussion with this concession: "But enough; it is a thing made out, viz, the ancient practice of immersion."

Now in this discussion, it would not be wise for me to quote Baptist scholars, for their prejudices are naturally in favor of the Baptist position; but Pedobaptist scholars are naturally supposed to be prejudiced on the other side, so that if they give testimony in favor of the Baptist position, it must be out of their love for and loyalty to truth. Hence I have taken some pains to collate some of the concessions which eminent scholars, not Baptists, have made concerning the mode of baptism. All of these authorities I have not personally consulted; but have taken their declarations from published works which have long been before the world and whose faithfulness has never been called into question.

Let us notice some of the Greek Lexicons. In order that these children may understand what I say, I will say that a "Greek Lexicon" is a dictionary of the Greek language, which is compiled by eminent scholars, who find the meaning of the Greek words from the usage of the language as seen in Greek literature. Of course you need not go to an English dictionary to find out the meaning of the word baptize, for the English dictionaries give the meanings which have attached to the English word; but we must go to a Greek dictionary and find out what the word meant when Christ and the Apostles used it; for whatever it meant then, it means now.

Let us go to some of the standard Greek dictionaries. Liddell & Scott: "*Baptizo*, to dip repeatedly." Donegan: "To dip repeatedly into a liquid." Robinson, Lexicon of the New Testament Greek, "To dip, in, to sink, to immerse." Smith's Bible Dictionary: "Baptism properly and literally means immersion." Neander, in his Life of Christ, says: "As John's followers were entirely immersed in the water, so the Messiah would immerse the souls of the believers in the Holy Ghost." Lange says on Matt. 3: 6—"And were baptised, immersed in the river of Jordan, confessing their sins." Neander says in his Church History, page 197, "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of administration." John Calvin says in his Institutes, Article on Baptism: "The word baptize means immerse, and it is *certain* that immersion was the practice of the primitive church." Dr. Wall, author of the History of Infant Baptism, says: "Baptism by immersion was the practice of the primitive church. This is so plain and so clear that one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it. It is a great want of prudence as well as of honesty to refuse to grant, to an adversary what is true, and may be proved so."

Barnes, a Presbyterian commentator, says on Romans 6: 4—"Buried with Christ in baptism, that like as Christ rose from the dead by the glory of the Father, even so should we walk in newness of life." "It is altogether probable," says he, commenting on this passage, "that the Apostle in this place had allusion to the custom of baptizing by immersion." Dean Stanhope says: "The ceremony of immersing the body of the baptized in water, represents the burial of the dead underground." William Burkett says: "The Apostle alludes no doubt to the ancient manner and way of baptizing persons in those hot countries which was by immersion." Dr. Chalmers: "The original meaning of the word baptism is immersion." Conybeare and Howson, Life of Saint Paul, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." Fairbairn's Hermeneutical Manual, "Liddell and Scott, in their Lexicon, beyond all reasonable doubt, give the fair import of the word as used by profane writers and Josephus, when they represent it as signifying to *dip* under water, to sink, to bathe or soak." Dean Stanley says, in his work on baptism, "Baptism was an entire submersion in the deep water." Philip Schaff says, "The baptism of Christ in the Jordan, and the illustrations of baptism in the New Testament, are all in favor of immersion, as is freely admitted by the best exegetes, Catholic and Protestant, German and English." Bossuet, the distinguished French Catholic, says: "John's baptism was by plunging. In fact we read not in Scripture that baptism was otherwise administered, and we are able to make it appear by the acts of councils and ancient rituals that for thirteen hundred years baptism was thus administered throughout the church as far as possible."

Dr. A. A. Hodge of Princeton Theological Seminary, in his Popular Lectures on Theological Subjects, says: "Though the root-meaning of *baptizo* and *bapto* is to immerse in any liquid, have come to mean generally the producing of the effects for the sake of which the liquid is applied, that is, to wash, or to tinge, or to dye, no manner in what form the liquid may be applied to the subject operated upon."

I would like to ask Dr. Hodge if the root-meaning of the words was to immerse, when did they come to mean anything else? If they have come to mean anything else, it has been since Christ issued the command to be baptized. The wisdom of God is most signally displayed in his giving the New Testament in a dead language. The meaning of words in a living language are susceptible of change, in fact so change. Almost any of you can call to your mind English words which have changed their meaning in a single generation. For instance, the word "rascal" used to simply mean "slave," so that the expression of Paul, "I am the servant of Jesus Christ" might have been translated "Paul, the rascal of Jesus Christ." But we now attach a different meaning to the word "rascal." But when a language becomes dead, its words do not and cannot change their meaning. They are as unchangeable as the fossil remains of extinct species of animals which lie embedded in the strata of the earth's surface. And as soon as the canon of Scripture was completed and God had completed his revelation, he locked it up in dead languages, which cannot change, so that the words of inspiration will mean the same when Gabriel's trump will blow, as they did when they came from the pens of the inspired writers. What the word meant when the New Testament was written is exactly what it means now, and it cannot "have come" to mean anything else.

These are but a few of the many quotations which I might make from eminent Pedobaptist scholars, giving their testimony to the meaning of the word *baptizo* and the practice of the early church. Why these eminent scholars write one way and practice another, I shall not attempt to say. They have some plausible, and to themselves satisfactory, reasons for not conforming their practice to their acknowledged convictions on the subject of baptism. To these might be applied the saying of the Master, "If ye know these things, happy are ye if ye do them." It is enough for us to know that honesty and candor compel them to concede the truth of our position, though they do not follow our practice. To their own Maker they stand or fall, and we may deplore their lack of [illegible] we rejoice in their candor and [illegible]. The conscience of the world [illegible]

[illegible] TO THE SUPREME

The Biblical Recorder.

WEDNESDAY, NOVEMBER 1, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

A FEW MORE QUESTIONS.

Would it not be well for our preachers to ask those who appear before our churches, seeking admission into their fellowship, a few more questions at the time they are received as candidates for baptism? The questions now usually asked are good, so far as they go; but they are few in number, and usually are only such as bring out the fact that the person applying for membership has repented of sin, and is a believer in Christ. Usually no questions are asked that forecast or hint at the practical duties that pertain to the Christian profession; so that many are inducted, we fear, into our churches with a rather dim conception of the fact that they are expected to assume their part of the burdens and responsibilities of Christian living and of church fellowship. Now in order to impress upon such some at least of the practical duties of the Christian life, we ask, again, would not our preachers act wisely to ask a few more questions at the time of their reception? To aid them in the performance of what we regard as sometimes a neglected duty, we will suggest a few that we respectfully submit for their consideration:—

1. Do you, (brother or sister), promise to render proper obedience to church and pastoral authority? We are aware that this question will strike some of our very independent members as unnecessary, and rather a thrust at the Baptist idea of the independence of members and of churches. We admire our system of church independence; we are in favor of the largest personal liberty to our members that is consonant with proper ideas of church obligation and personal duty; but these things do not blind us to the fact that many of our church members are so extremely independent that they pay little or no regard to pastoral or church authority. The pastor may notice a slim attendance at prayer-prayer or church conference, and may make an urgent request on the Sabbath in the presence of most of his people that they attend these meetings. His people go their way straightway, and if that pastor thinks they are going to obey him to the extent of heeding his request, he has only to wait until the next prayer meeting or conference to see that many have paid no attention whatever to his request. None but a zealous, conscientious pastor can know how depressing this rebuff from his people is to the pastor's feelings.

Again, some zealous member, realizing that the finances of the church are being neglected, may rise at a church meeting and offer a motion requesting, (even requiring), every member, unless providentially hindered, to be present at the next church meeting. The motion may be adopted, and all the members may hear of it; but even in a case like this, in some churches at least, many, and sometimes the majority, will be absent. This plainly shows that they have little or no respect for church authority. We are conscious that we have put it strongly, and we are happy to say that the state of things mentioned cannot be found in many of our churches; but the number in which it is true suggests the imperative necessity of adopting some plan of correcting the abnormal idea that many of our people have as to the personal liberty of church members.

2. Do you promise to bear your part, according to your means, of the financial burdens of the church? This question may be wisely put to all who join our churches; because not only heads of families ought to be taught to give, but their children, and, in fact, every member of the church, young and old, male and female. The time has come when our preachers ought to have the courage to teach their people that it is just as much their duty to *give* to build up Christ's kingdom as to *pray* for its coming. We know enough of the struggles and trials of our pastors and churches, especially in rural districts, to venture the assertion that the failure of many of our people to pay according to their means, is one great cause why pastoral spirits are crushed and the wheels of church progress clogged. This assertion is strengthened by the sad fact that our churches are carrying year after year the names of many who give nothing whatever to the church or for the Lord's work. Their ideal of a happy church membership is that of an old brother (!) who thanked the Lord "that he had been a member of the church twenty-five years, and it had cost him only twenty-five cents." Is there remedy for this state of things? If there is, and one splendid means of doing (!) is to ask the above-mentioned questions of people who are received into our churches, and to see to it that they keep

3. Do you promise to abstain from the sinful indulgences and amusements that are condemned by God's word, and by the church or people among whom you are seeking fellowship? This kind of question would forestall dancing, theatre-going, and other indulgencies that we find it somewhat difficult to prevent some of our members from yielding to. We are forcibly reminded by the experience of some other denominations about us, that it will not always suffice for it to be known that the denomination condemns such as these, but a convert is better preserved from tempation in these directions if it be true that he promised at the commencement of his Christian career to abstain from them. It may readily be replied that in the reception of members a church need not discriminate between certain sins, for that might produce the impression that the church might wink at indulgence in others, not specifically alluded to in the examination of the candidate. If the above question is examined closely, however, it will be found, we think, quite comprehensive, and yet specific enough to give the pastor sufficient reason to explain that the question not only includes the sinful indulgencies mentioned, but any other, or others, from which the local church in which the person seeks membership may be suffering.

We do not claim that these questions are perfect in conception or wording; it is possible that they are needed at *all* times and places where people are received into our churches. They are, we repeat, submitted for the consideration of our pastors and godly laymen, who are specially interested in promoting the purity of our churches and the efficiency and piety of their membership. We once heard an intelligent pastor ask one who was seeking membership in his church if he was "willing to show proper respect to pastoral authority;" and the question was doubtless suggested by his noticing that a good many of those already members of his church had rather a dim conception of it. If these questions, then, merely put our pastors and laymen to thinking, so that they may use them, or some others better suited to accomplish the end in view, we have not written in vain. Any careful student of the general condition of our churches as to the zeal and efficiency of the members must be impressed with the fact that a large percentage of our members need some system of training and development that will promote their general efficiency, and especially their liberality in giving for the support of the ministry and the general benevolent work of the denomination.

After having said this much, lest we be considered as taking rather a pessimistic view of the situation, allow us to say that we have great faith in the beloved people for whom we have, under God, given the prime of our days, and in whose service we expect to die. With all their faults, we love them. And may the Lord have them in his holy keeping.

THE TRUE REFORMER.

The cry for "Reform" has characterized every era of civilization. The Pharaohs heard it in the dim twilight of the monarchy of the Nile, and smothered it beneath their might. The Greeks contended for it, established and annihilated empires and republics in its name, and finally fell in suicidal dissension for its sake; the Cæsars heard it, and more than one of them fell victims to the wild rage which it engendered among the oppressed of the Eternal City; 'twas heard again in England, and the Magna Charta is one of its glorious fruits; and again in France, stronger, wilder, louder, more determined and more terrible than ever, in the birth throes of the First Republic; and again when America rose up against her oppressor, and laid the foundations of the greatest government of modern times. And so through the centuries the cry, "Reform!" "Reform!" has echoed and re-echoed.

Every country and every age has its Utopian dream, and the cry for reform is but the hopeless longing of men for this ideal. How often have their cries been false; how many false lights have lured them to dissension and destruction of their hopes; how greatly has true reform been hindered by false cries, false lights, and false leaders, can never be told. For who can tell "what might have been"?

But, although the cry for reform is by no means new, and although it has especially characterized the development of the institutions of this country, never in our history has the cry been so strenuous, widespread, and threatening as in the present decade; and, we may add, never in the history of the world was it more confused and less promising.

How many cries for reform have arisen out of necessity, and been perverted to unworthy motives by designing, ambitious and selfish leaders, and finally died in vain, is only partially told in history. But we feel no hesitancy in stating that, though the large majority of them have been sincere and worthy—for there is always room for reform—the means to which the reform leaders, so called, have resorted, and the motives to which their force was turned, has in most cases been the death of the longed for reform. A false prophet is a reproach to his disciples; just so, a false leader—a demagogue—whose cries for reform are loudest and most threatening, will pervert the accomplishment of true reform and disgrace his supporters.

Such as these are our great fear to day. The condition of the people—the widespread unrest and discontent which now pervades the middle and lower classes—makes the situation most auspicious for the false prophet and the demagogue. We need reform, but we need true reformers far more. We have always needed reform, but never in the history of our country have our people been in such a state of mind as to be readily victimized by designing men as to-day. He who can abuse the conduct of affairs most, stands highest in the estimation of the public in many communities. To them there is no good thing in all the land; and he who proclaims the evil, and makes the good appear evil in their eyes, is a hero. This is grossly wrong, and verges on anarchy. Reform will come, but never in this way, or by these means, or under such leadership.

Now at to the false and the true reformer. The demagogue finds his most acceptable field in our land, particularly in the South and West. His voice is heard daily, or his patriotic utterances read at will in the press. He is forever and eternally "of the people, by the people, and for the people." He taxes the dictionary for words of abuse to heap upon anyone, any section, or any measure, to which his hearers are opposed. His sole effort is to please, and not to instruct. They are found in all the parties—none too few in any of them—but having made fraud, deception and delusion a profession, they are with difficulty identified

Now as to the true reformer. How have all truly great reforms been wrought? How was the greatest reform that ever blest mankind brought about, and by what manner of man? The Bible and history are indisputable testimonies that they were slow and gradual results of the efforts of wise and conservative men, who, though unpretentious, and ofttimes unappreciated and unhonored in life, appeared in their true greatness in the brilliant after-glow which crowned their humble and honest efforts, and have lived blessed in the memory of the generations that followed them. They never joined in the popular cant of their times, but pursued the even tenor of their way, trusting in the future. They never catered to the popular applause, confident that truth crushed to earth would rise again, and that when the temporary rage wrought up by faithless demagogues had died, their way would be adopted as the true way to reform. There are true reformers all over the land to-day who are sincere in their principles, but they are not to be found among those who are trying to excite the public and increase discontent. They, too, are found in all parties, but they are not to be classed among those who claim that theirs is the only way to save the country and insure equal rights to all; who madly declare that all other parties are the instruments used by unseen oppressors who have conspired to enslave the working classes of the land. They seek to instruct and to build, and not to enrage and destroy. They do not catch an idea, or conceive a dream, and immediately proclaim it to the world as a panacea for all ills, but allow the test of time and experience to demonstrate its worth. The true reformer is, in a word, he who creates new institutions, however slow may be the process, however small the popular applause, and gives them life and energy, and trusts to them, rather than the excited and confused clamor of the multitude, to gradually overcome such evils as may beset the body politic. The true reformer is the gradual reformer, and not the radical. For such was the way the Sower, who went forth to sow His seed, did really reform the world without making any open assault to up-root what was already existing. And He was the greatest and most successful reformer that the world has seen. For did he not come when the earth was in her greatest need of reform? And did he not revive the dying forces of Judaism, Greece, and Rome, redeeming their failures, giving true life for the vain forms of Judaism, "imparting to his followers a perfection of beauty and a clearness of knowledge of which the Greeks had never dreamed, and founding a kingdom broader than the empire of mighty Rome!" And amid all his work

"No war, or battle's sound
Was heard the world around;
The idle spear and shield were high up hung,
The hooked chariot stood
Unstain'd with hostile blood."

Such should be our method to day, whether in politics or in dealing with "mission methods." Let not rage and anger divide either the people or the church, when calm and conservative action will right all our wrongs far more swiftly and surely than the confused clamor of a misled multitude. For there are the dupes of scoundrels and the agents of unholy ambition. On the other hand, he who communicates true knowledge to the people, however insignificant and unpretentious his action, is the true friend to the world and benefactor of society, and deserves the encouragement of all good men.

Such was Christ, the great reformer; his truths divine and undying; his progress slow, and his life unpretentious; his works insignificant at the time of their accomplishment; and his reward, how unworthy! But after eighteen centuries, how marvellous the results, and how great the applause!

"REMINDERS."

During the present week all of our subscribers whose subscriptions have expired will receive "reminders" of that fact, and requests to renew. In view of this, we have just a few words to say.

In the first place, the label on your paper tells you when your subscription expired, and you may regard a change of the label figures as a receipt for your money.

If we didn't need the money, or if we could afford to wait longer, the notices would not be sent out. We do need the money, and we trust that those who can, will pay immediately. If you haven't the money now, don't get mad and order the paper stopped, but write us a frank, straightforward letter, and tell us when you can renew, and we will wait until that time. If you have simply forgotten to pay, and have fallen behind by oversight, don't abuse us for reminding you. If a mistake has been made—and we all make mistakes—and your subscription has not expired, don't get mad; but keep the "reminder" until it is useful.

Finally, if you can possibly pay, either a part or whole, remember that a newspaper debt is as binding as any other, and let us have the money by return mail.

The RECORDER, we believe, has more and better friends now than ever before. We know that lately kind and complimentary letters have been more frequent than ever, and we are sincerely grateful for them all. If there is one thing that encourages an editor more than all else, it is appreciation of his efforts. Our aim shall be to make the paper better with each issue, until it is recognized as indispensable in all our Baptist homes, and we are certain that with the co-operation of our readers, by way of communications, renewals, and new subscriptions, that aim will be easy of accomplishment. We trust that our pastors throughout the State will make the RECORDER the medium of expressing their opinions, and carrying the glorious news of work done for the Master to the whole denomination. We shall rely on them to push the work of the RECORDER in their fields, and to redouble their efforts to extends its usefulness by adding new subscribers to our list.

PERSONALS AND OTHER ITEMS.

....The West Chowan, Raleigh, and South Atlantic Associations were held last week.

....The Robeson, Elkin, Little River and Stanly Associations are to be held this week.

....We were pleased to see Rev. George J. Dowell of Durham in our office on Monday last.

....State Missions ought to have the earnest attention of all our churches from now till Dec. 1st.

....We regret to announce that the youngest daughter of Brother and Sister C. M. Cooper of Henderson died on the 21st ult.

....Rev. J. L. White of Asheville has been engaged in a meeting in the Second church of Knoxville during the past few days.

....Our readers will rejoice to learn that Rev. R. T. Vann of Scotland Neck has recovered from his recent sickness and is at his post again.

....Rev. R. Van Deventer of Henderson recently baptized some candidates into the fellowship of his church. He expects to begin a meeting shortly.

....The *Religious Herald* has passed another mile-post of its existence, and, we are happy to note, grows better with the years. We extend congratulations.

....John D. Rockefeller has recently given $575,000 for an aged Ministers' Home. This is one of the great philanthropist's wisest and most enduring gifts.

....We were glad to see Bro. C. W. Blanchard of the Third church of Durham in our office last week, and regret to note that his health is still not strong.

....The Treasurer's report will be closed, for the fiscal year of the Baptist State Convention, on Friday, Dec. 1st, 1893. Send in all of your contributions before that date.

....Two weeks more and the Associations will all have been held. Look at the acknowledgments of the Treasurer in each paper and see the objects which need your aid.

....Mrs. Black, wife of Dr. W. S. Black, superintendent of the Oxford Orphan Asylum, died last Sunday afternoon. Her remains were brought to Raleigh for interment. We offer our sincere sympathy to the bereaved family.

....Rev. Geo. W. Harman, pastor of Sharon and Weldon Baptist churches, spent a few days recently with Bro. Hoggard at Margarettsville, and two were baptized as a result.

....We were pleased to see Rev. John T. Edmundson of Chincoteague Island, Va., in our city last week. Bro. Edmundson is looking well, and reports his field in a flourishing condition.

....Rev. D. J. Harris, missionary of our Board in Alleghany county, says: "I have never known the prospects for the Baptist cause in this county half so flattering as at present."

....We were very glad to see Prof. Jno. B. Brewer of Chowan Baptist Female Institute in the city on the 28th ult. Brother Brewer is looking as well as ever and reports a good school.

....The ordinance of baptism was administered to several candidates on Sunday last at Bethel church, Person county, as the result of a meeting recently conducted by Rev. J. A. Beam.

....The corner stone of the Franklinton Baptist church will be laid on the second inst. Dr. J. W. Carter of this city will deliver an address. The exercises will be under the auspices of the Masons.

....Bro. Durham wishes the pastor of every Baptist church in our Convention which has a pastor's home, or parsonage, to report the fact to him, and to give also the cost of the same and the date when secured.

....The last issue of the *Kentucky Baptist* contained a good picture of Rev. J. W. Lynch, the promising young divine who has met with such success in Kentucky, since he graduated at Wake Forest College.

....Rev. W. S. Ballard writes from Scotland Neck: "The Lord has blessed me with health in this country. I have held good meetings in which brethren Dowell, Curtis and Fant helped me, and all did good work."

....A great number of State conventions were held last week and the week before, particularly in the Northern and Central States, and we are glad to note that they all showed progress the past year, and report the cause in a growing condition.

....Rev. W. F. Wilhelm, pastor of the Presbyterian church at Hillsboro, died in that town on the night of the 24th ult. Mr. Wilhelm was well-known in this city, where he conducted a series of meetings some years ago. His death is a severe loss to his church.

....We intended to say that we regretted that we were not represented in the *South* River Association, and not the Little River. We are still waiting for some good brother or sister to render a report of the proceedings.

....Rev. J. K. Fant has accepted a call to the pastorate of the church at Littleton, and takes charge at once. Bro. Fant has our best wishes in his new field, and the church should be congratulated on the selection.

....Miss Nettie, daughter of Rev. Dr. and Mrs. A. E Owen, and Mr. John Freeman, Union, N. C., were married on the 1st at the residence of the bride's parents, Portsmouth, Va. We extend our hearty congratulations to the couple.

....Rev. G. J. Dowell received a warm welcome from his new flock, the Second church of Durham last week, who gave him and family a "pounding." Bro. Dowell is preaching to large congregations at each service.

....The protracted meeting being conducted at the Baptist church by Revs. M. M. Landrum and C. B. Justice, is still in progress. Much good has been done, and much more will be.—*Western Free Lance, (Marion) Oct. 27.*

....The protracted meeting now going on at the First Baptist church, which began Sunday, is creating a great deal of interest. Rev. J. H. Edwards, the pastor, is very ably assisted by Rev. T. J. Taylor of Warrenton, N. C.—*Fayetteville Observer, Oct. 26.*

....Rev. N. S. Jones writes of the revival meetings which were commenced in his church at Salisbury last week: "We are in the midst of a most precious revival. Bro. Jenkins of Wilmington is doing the preaching, and his sermons are practical and forcible."

....Our columns this week contain a newsy missionary letter from Rev. E. F. Tatum of China. Next week our readers may expect another splendid missionary letter from Sister Fannie S. Knight. We are always glad to give our subscribers such excellent reading matter.

....Let every pastor, when the Baptist people have built a new house of worship this year, or when they are building, or when they have done repairing, report the cost of the same to Bro. Durham at once, and also the name of the church and the Association in which it is located.

....The cases of Drs. Briggs and Smith have recently been settled forever as far as the Presbyterian church is concerned. The Synod of Ohio has sustained the action of the Presbytery of Ohio in regard to Prof. Smith, and the Synod of New York refused to re-open the Briggs matter.

....Rev. J. A. Campbell of Poe's, N. C. was in our office last week. We are glad to know that Bro. Campbell's Academy (Buie's Creek) is in a flourishing condition, and regret exceedingly that we cannot accept his kind invitation to attend the Little River Association which meets this week.

....Dr. H. M. Tupper has returned to Shaw University, this city, over which he has presided so long and so ably, from a trip North, which was prolonged by severe illness. We regret to note that the Doctor is still very weak and unwell, and hope that his former vigor may be speedily restored.

....Dr. T. H. Pritchard begins a series of articles in our next issue on "The Higher Education of Women and the Co Education of the Sexes." The Doctor has gone into the subject in that earnest, and promised to convert us before he is through.

....Rev. G. W. Gardiner formerly of Mississippi, now of Kissimee, Fla., writes that he is going to resume his former able letters to the RECORDER. We are grateful to Bro. Gardner, and are sure that our subscribers will read his letters with pleasure.

....Rev. M. A. Adams baptized three candidates into the fellowship of the Monroe church last Sunday night, and his work is reported as moving onward. He is preaching a series of sermons to Christian people this week to good congregations, and much interest is expressed.

....Rev. W. F. Watson, late of the Roxboro church, writes: "I left the 29th for my new field (Spurgeon Memorial church, Norfolk, Va.), but am anxious to keep well informed about the progress of our Baptist Zion in the Old North State;" and therefore he renews his subscription.

....Rev. J. H. Hildreth, who recently took charge of the church at Southport, desires to express his sincere gratitude to the ladies and Sunday school scholars of his flock for a magnificent pounding bestowed upon his family. Brother Hildreth says he wouldn't object to being pounded in this way about six times a year.

....Revs. D. W. Herring, W. E. Crocker, F. M. Royall and T. L. Blalock held their farewell services at Reidsville on Sunday last before leaving for China. The services were very interesting and were largely attended. These brethren shall have our prayers in their work. They left this State the 30th.

...."We have made no new division in mission work. Christ said, "Ye shall be witnesses unto me in Jerusalem"—that is City missions—'in Judea'—that is State missions—'in Samaria'—that is Home missions—'and to the uttermost parts of the earth'—that is Foreign missions."—*Dr. G. A. Nunnally, in Religious Herald.*

....Evangelist Weston R. Gales has been holding meetings in this city during the past week. Much interest is manifested, and large audiences are in attendance daily. The meetings were begun in the Christian church, but on account of the increasing attendance it was removed to Metropolitan Hall.

....Rev. A. A. Butler has recently taken charge of the pastorate at Mt. Olive, and writes that the people have been exceedingly kind to himself and wife since their coming. They were given an old time pounding recently, which was greatly enjoyed, and for which Bro. Butler desires to express his gratitude. The outlook, thinks the new pastor, is encouraging.

....One of the most promising of our young pastors in this State writes: "The RECORDER is the best paper that comes to my study, and when I tell you that I get about twenty per week, you can form my estimate." No one but an editor can appreciate such kind words; and we are trying to be more and more worthy of them each issue.

....We have intended for some time to commend the action of the *Wilmington Messenger* in having religious editorials in their Sunday issues. This is the only way that Sunday papers can become popular in many communities, and we are glad that the *Messenger* has set the example. Dr. Kingsbury may differ from us considerably, but the general tenor of his editorials are wholesome and sensible.

....We are glad to know that we were mistaken in our statement in regard to Bro. Thomas Carrick's health. He writes that his health has been good, and that he has been able to fill all of his appointments; but that the illness of a member of his family prevented him from doing much pastoral work and filling proctracted-meeting engagements. Bro. Carrick and Bro. Webb held a good meeting at Liberty last week.

....Rev. W. C. Newton, our missionary to Lagos, West Africa, was in our office this week, and says he expects to leave for his field in a few days. God has blessed Bro. Newton's work among our Associations as well as in Africa. It is seldom that a missionary vacation has been spent as busily as was his. Bro. Newton may be sure that he and his family will be followed to Africa by the prayers and love of thousands of his brethren and sisters, whom he has addressed in the past half year.

....Rev. Calvin S. Blackwell writes from Elizabeth City: "We are all hard at work putting down new carpets all over the church, finishing up the Sunday-school annex, and getting ready generally for the Baptist hosts." In this connection we might mention that both of the Elizabeth City papers have spoken very highly of the Baptist denomination, and the honor they do the city by holding its Convention there. Now let there be a great concourse of the faithful within her borders next month.

....The statement of the *Examiner* that "Our English brethren are finding it easier to raise money than men for the missionary cause," cannot but be surprising to our readers, who have always regarded money as the one thing needful for the prosecution of missionary work. Yet the statement is true, and the handsome sum of $600,000 netted by the centennial movement in England, though available cannot be used immediately for lack of missionaries. A deputation is now visiting the Baptist churches of England, appealing to them to furnish men, in order that the planned work may commence. And yet people tell us England is suffering from *financial* stringency. What a contrast the American situation presents. All our Boards, North and South, are behind, and consecrated workers, ready and willing to enter the fields! May God hasten the day when our treasuries will overflow.

....It is with sadness that we announce the death of Rev. J. C. Price, D. D., the premier negro orator of his day. He lived a life of consecration to the Master, did much for his race, and has passed from among us esteemed and beloved by all who knew him. As a pulpit orator he had few equals among any race. His life is an enduring monument to his race, and should be an inspiration to them.

....Our pastors should remember that the papers of other denominations take the RECORDER reports of revivals as complete each week, and give their results as the work of the denomination. Such should be expected of the organ of the Convention; but it is a sad fact that many pastors enjoy good revivals, and many people are converted that we never hear of. All we want to announce is the figures and interesting features—no long accounts.

....A grand rally at Metropolitan Hall, for the benefit of the Fayetteville Street Baptist church of this city, was held last Sunday. Three sermons were preached on that day, by Dr. Thos. E. Skinner, Dr. J. W. Carter, and Dr. M. W. D. Norman. It was a rally indeed, and with the inspiration of these consecrated men much good was done. A collection was taken for the new house of worship, and resulted very encouragingly. To Brother Jno. Pullen's efforts, under God, the success of this very promising church is due. Rev. R. E. Blake is pastor.

....Our Western North Carolina brethren must have had one of the best sessions in their history if we are to judge from the goodly list of distinguished speakers who took part in the proceedings. Among many others we notice, Drs. C. C. Bitting, T. P. Bell, I. T. Tichenor, C. E. Taylor and J. L. Carroll. In this connection we are glad to note the continued improvement of the *Baptist*, which now announces its name as the *Western North Carolina Baptist*, with Rev. Geo. Wharton, editor, and postoffice, Waynesville, N. C.

....Rev. Benjamin Griffith, D. D., one of the most prominent Baptists of the North, died suddenly at his home in Chester, Pa., on Oct. 24th, 1893. Dr. Griffith enjoyed a national reputation as a pulpit orator and religious writer. For the last twenty-five years he had been the Corresponding Secretary of the American Baptist Publication Society, and this work kept him constantly before the Baptist denomination as a foremost educational writer. He was withal a man of remarkable executive ability, great consecration and great power. His death is a severe loss to the denomination. He was a little past seventy two years of age.

....Verily South Carolina is the home of innovations an experiments. It was not long since that our brethren of that State opened the doors of Furman University to women, and now the *Courier* is in favor of consolidating Greenville Female College with that University. We are not sufficiently acquainted with South Carolina conditions to speak on this subject, but we feel no hesitancy in expressing the hope that God may spare Wake Forest College from Furman's fate yet many years. We are in favor of higher female education, we want our girls to have equal preparation for life as our boys but would rather wait for our Female University several years, than resort to "consolidation;" or, co education.

....Rev. W. Jasper Howell, Jr., seems to be pleasing the Tennessee brethren mightily, if we are to judge by the good things said of him in the *Baptist and Reflector*. Says one correspondent: "Rev. Jasper Howell, as seen from the writer's standpoint, shou'd have returned to Wake Forest College and then to the Seminary, which he may yet do; but he so delighted the Jonesboro saints with his preaching that they constrained him to remain there and preach a year. He is young yet, being only 23." Says another: "Howell is a very bright young man, and is destined to make one of our strongest ministers. He preached for us (Greeneville, Tenn.,) yesterday morning, to the satisfaction of all who heard him. After the sermon he give an invitation to any that wished to unite with the church to come forward. To the surprise of all but a very few, Rev. W. B. Baldwin of the M. E. Church, with his wife, came forward and related in a very brief way their Christian experience, and said they wished to follow their Master in baptism."

A New Church Constituted.

Dear Recorder:—On yesterday a council, consisting of Elder Wm. L. Tart and Deacons W. B. Hocutt and Jacob K. James, met at a public school-house near Lillington Hall, in Pender county, and organized a regular Baptist church, to be known as Olivet Baptist church.

This new church is located about fourteen miles from any other Baptist church, and is composed mainly of members regularly dismissed by letter from Riley's Creek, Mt. Holly and Maple Hill churches. Others came by baptism. The present membership is twenty six. Several others have signified an intention to secure letters and identify themselves with this new work. May the Lord graciously bless this people.

JAS C. CRUMPLER.

Rocky Point, Oct. 27, 1893.

Associations for 1893—Times and Places of Meeting.

NOVEMBER—SIX.

Elkin—Rock Creek church, 2-4.
Little River—Mount Tabor church, 2-4.
Stanly—Albemarle, 2-4.
Union—Monroe, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, 10, 11.
The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Rev. Samuel W. Haddaway, chaplain of the House of Representatives, died in Washington City on the 26th ult.

Wake Forest Letter.

THE STUDENT.

The October number of the *Wake Forest Student* was issued last week. The publication of this magazine was begun about twelve years ago under the auspices of the Literary Societies. From the start it took high rank as a college monthly and its articles have, in the main, received favorable comment from competent critics. Professors, students and alumni write for its columns and it seeks at all times to represent the best thought and effort of the institution whose interests it was founded to promote. It is in some sense our organ. The alumnus struggling with the battles and business of life, or already happy in the attainment of success finds in it an opportunity to encourage and stimulate the plodding student; the professor can record in it the results of his studies and investigations, while to the student it offers an excellent medium for communication with the outside world and the training of his powers as a writer. During the present session the *Student* promises to be of unusual interest.

Every issue will contain an article from a member of the Faculty on some interesting or educational topic. For the next number Prof. Lanneau will write on the "Recent Uses of Electricity."

The present editorial staff are W. L. Foushee and R. W. Haywood, senior, and R. F. Beasley and J. E. Yates, associate editors. Prof. J. C. Marke represents the Faculty in its management. Every friend of the College ought to take it. The subscription price is $1.50 per year. Mr. D. R. Britton, the business manager, will be pleased to receive subscriptions and advertisements.

THE SENIOR CLASS

Thirty young men expect to receive their diplomas in June next. Nine of them are preparing for the ministry. The others expect to be lawyers, doctors, teachers or farmers. W. L. Foushee is president of the class and R. H. Carter its secretary. The class representatives at next commencement will be J. D. Robertson, orator, R. F. Beasley, poet, R. W. Haywood, historian and T. M. Leary, prophet.

OTHER ITEMS.

Two new students have come since my last letter was written, one from Jackson county, N. C., and one from South Carolina.

Wake Forest men are in great demand. At least six letters have been received here during the last few days making application for Wake Forest men to take charge of academies at good salaries. Let the young men of North Carolina bear this in mind. A diploma from Wake Forest always enables its possessor to get honorable and lucrative work.

Eleven of the students paid for their board during the month of September $5 51 each. And they had good, substantial fare. At first-class hotels board is only $10 per month. Let fathers who have sons to educate make a note of this. The best Literary Societies in the South, a Library of over ten thousand volumes, and a well furnished Reading Room, handsomely equipped Laboratories, a thorough and practical course of instruction, cheap living and religious influences—these advantages Wake Forest offers to the young men of the State. We ought to have forty new students at the beginning of the spring term and we can have them if all our friends will begin work for us now. C.

Oct. 28, 1893.

With a Comment or Two.

"Rev. M. A. Adams of Monroe will begin a series of seven sermons on 'Marriage' at his church at Monroe, shortly."

Generally speaking, the brethren and sisters do not need much exhortation along this line. It is one of the things which the Lord will find on the earth when he comes again. Panics and earthquakes and the swelling of great waters will not seriously retard this business. But Bro. Adams is wise, sensible and consecrated, let the people hear him. His advice will be worth heeding. People often make up their minds about getting married and then ask the Lord for guidance. They will hear what the preacher has to say on the subject, then do as they please. It is refreshing for a preacher to feel that the Lord will not hold him responsible for the mistakes that people may make after he has tried to give them the truth on the subject.

"I see no use in whining over the inevitable. The right thing to do now is to provide for the future."—*J. J. Lansdell in Recorder of last week.*

The pastor of the church had resigned after ten months' labor on the field. He is silently folding his tent and quietly stealing away to the "Old Virginny shore." Bro. Lansdell views the situation like a philosopher. The field is the world. If a preacher wants to change, and another church holds out larger opportunities for him, what is the use to "whine" about it? The Lord can fill the vacancy. No man is so indispensable to any place that the work he is doing cannot be done equally well by another. I know if we were to dwell on this thought very long, it would take the starch out of "us preachers." Of course, it is hard to part with our pastors; but when some church, which "covets the best gifts," calls him and he accepts with all the points before him, "I see no use in whining over the inevitable."

"I am sorry to see such pastors as Moore, Broughton and others leaving our State."—*J. V. McCall, in last Recorder.*

Bro. Broughton will leave Winston after the first Sunday in next month. He has been with the Broad Street church nearly two years. He has done a fine work. Many beside his own congregation regret to see him go. He is a whole-souled brother, an excellent preacher and an aggressive worker. The church to which he goes will find him ready for every good "word and work." Like David and Jonathan, we have walked together during the months past. We have taken sweet counsel together. The church in Roanoke will furnish him a fine opportunity for the employment of his gifts. The church here will do its best to find a suitable successor. My prayers and best wishes will follow Bro. Broughton to his new field and to the end of life.

H. A. BROWN.

Rev. C. A. Jenkens.

One of the largest congregations that ever assembled at the First Baptist church, comprising all the various denominations of the city, was present Sunday night to hear the Rev. Mr. Jenkens' discourse on "Future Punishment," which subject he preached on by special request. For one hour and thirty-five minutes this learned gentleman held the rapt attention of the vast assemblage with one of the most powerful, yet plain and practical sermons that was ever delivered in that edifice, clearly portraying the frequent teachings of the Bible on the subject given him, to the great pleasure and satisfaction of all whose good fortune it was to be present on the occasion. The renditions of the choir, selected for the occasion, were greatly enjoyed and highly spoken of.—*Argus, October 24.*

Bro. Jenkens is giving masterly sermons to large audiences at every service. His flock here love him very much, and they are enjoying his feeding. The author of "Pot Hooks" is a preacher of research, deep thought and fervid eloquence. He is at home in the pulpit, prayer-meeting and Sunday-school, and loves a hearty hand-shake anywhere. To know him is to love him.

ONE OF THE FLOCK.

Oxford Female Seminary Items.

Miss Alberta Newton (Class 1887), one of our missionaries to Africa, paid her Alma Mater a visit last week, in every way delightful to all here. She met the students on Thursday afternoon and gave them in a conversation an interesting account of her work at Lagos, and of the customs and manners of the people. Her dignified bearing, her quiet, refined manners, and her devotion to duty made a most forcible impression on all who met her. Special honor has been put upon this Seminary by the Holy Ghost in calling three of the alumnæ to work in foreign lands—Mrs. Herring, alas! no more, Mrs. Geo. W. Greene and Miss Newton—a noble trio.

The work of the Seminary is progressing satisfactorily. Our new teachers, Miss Ida Poteat and Mrs. Addie Dixon, are meeting the high expectations raised by them. The Art Department, in charge of the first named, is popular and growing more popular daily, while Miss Dixon is building up a large class in Elocution. Both of these ladies come from gifted families, are themselves richly endowed, and have carefully and arduously cultivated their talents under the most favorable conditions.

Our Music Department, in charge of a German Conservatory music-pupil, is one of the best in the South.

F. P. HOBGOOD

Resolutions of the Zionville Church.

WHEREAS, Rev. E. F. Jones was for a number of years our efficient and faithful pastor; and whereas, he has gone from us to serve others; therefore be it

Resolved 1st. That it is with feelings of deep regret we part with one so dear to all our hearts.

Resolved further. That we recommend him to the brotherhood as a faithful minister, a wise pastor, and as a godly, consecrated servant of the Lord, praying the blessings of heaven upon him and his whereves his lot may be cast.

Resolved further. That a copy of these resolutions be sent the BIBLICAL RECORDER for publication; also a copy be sent to the family of our brother; also that these resolutions be spread upon the church book.

ABRAHAM ROTEN,
J. C. J. LEWIS,
PHILIP GREER,
Committee.

Resolutions of Respect.

In a special meeting of Roberdel Baptist church, Pee Dee Association, Oct. 22d, 1893, the following resolutions were adopted:

WHEREAS, Our beloved brother and pastor for the past two years, Rev. L. S. Boyles, has resigned our church; and whereas, he has been so faithful in all his work here; therefore be it

Resolved 1. That we, the Roberdel church, will follow him with our earnest prayers, sincerely trusting that he may be as useful wherever he goes as he has been in the Roberdel field.

Resolved 2. We tender him the testimony of our great debt of gratitude for his most faithful labor while our pastor.

Resolved 3. That we shall always be glad to welcome him to our homes and hearts, and that we hereby extend to him a standing invitation to pay us visits and preach to us when possible.

Resolved 4. That these resolutions be entered on our church register, and copies be sent to the BIBLICAL RECORDER and *North Carolina Baptist* for publication.

May God's richest blessings abide upon our brother and his family.

W. C. NICHOLSON,
J. B. MCKINNON,
EUGENE LEGRAND,
Committee.

JESSE DAVIS, *Moderator.*
JNO. NICHOLSON, *Church Clerk.*

Literary.

The Wake Forest Student, No. 4, Vol. XIII, has been received. This number is filled with matter of general interest, and naturally its contents are of special value to the Baptist denomination. Prof. Poteat contributes a very readable descriptive narrative, entitled "Penikese," and Mr. E. F. Beasley an excellent historical paper on "The Establishment of Christianity as the State Religion of the Roman Empire." "Wake Forest," a poem, is one of the best of its kind that we have ever seen. As a whole, this number of the *Student* reflects great credit on its editors and the College, and is worthy of the encouragement of the denomination.

The Revival Helper is the title of a new book just completed by Rev. C. W. Ray, and though specially adapted to Evangelical work, as its name implies, it will be found equally helpful in all religious and devotional exercises in Sunday-schools. The hymns are faultless in sentiment, elevating in character, of rare literary excellence, melodious and inspiring. "The Revival Helper" has 224 pages; finely printed and substantially bound; with index of subjects, first lines of hymns as well as names of hymns. Specimen copy mailed for thirty-five cents. Published by the S. Brainard's Sons Co., Chicago.

Our Best Moods, Soliloquies and Other Discourses. By David Gregg, D. D., Pastor Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. New York: E. B. Treat, 5 Cooper Union, Office of the Treasury Magazine. 12 mo, 362 pages, price, cloth, $1 25.

Anything from the pen of one considered worthy to be the successor of Dr. Cuyler (as Pastor of Lafayette Avenue Presbyterian Church) should attract attention; especially as his pastorate is proving eminently successful, and his pulpit efforts are always original, fresh and popular. The reader will soon discover that these are no ordinary sermons. They are the product of a mind thoroughly cultivated, charged with truth expressed in a style at once original and energetic. There is in these discourses food for the soul, pabulum for the intellect, stimulus for the life, and an uplift for the whole man.

Life Among the Hindus. By Rev. P. M. Johnson, A. M., Missionary to the Telugus. Price, cloth, 50 cents; paper, 25 cents. Address, Rev. P. M. Johnson, Eureka Springs, Ark.

This book consists of a well-told narrative of two years' life among the Hindus, and will be of interest to any one who admires works o' this sort.

A Suggestion.

It seems to me it would be a good plan to have a column in the minutes of our Associations, giving the dates of the organization of the churches (just the year), and the dates of the ordination of the ministers; also the dates of the ordination of ministers in the minutes of the Baptist State Convention. This plan, once started, could be kept up with very little trouble, and it would be the means of preserving historical dates, which is sometimes difficult to get hold of. What say the brethren to the suggestion? Some of the churches of the State date back one hundred years, others more. The very old churches are few, and it would be interesting and instructive to look over the list and the dates and see how they have multiplied within a given time; also to see how long certain ministers had been preaching the "gospel of the grace of God."

J. J. LANSDELL.

Roxboro, N. C.

French's Creek Church.

Dear Recorder:—We have just had a gracious outpouring of God's Holy Spirit at our church (French's Creek). Bro. A. J. Bordeaux commenced the meeting on Monday, the 9th inst., and preached until Tuesday evening, three very earnest sermons, when Bro. Walton arrived and fell into line and did the balance of the preaching, doing so day and night with the exception of the day of the storm until last Monday, when he led seven happy converts into the baptismal waters, leaving two others to be baptized at his next appointment. Three were restored to membership.

We believe our church and community have been greatly blessed by having such an able and earnest pastor, and we feel proud to say when Bro. Bordeaux moved in the conference to call him again as our pastor, every member voted for him. We believe that God directed us to call him as our pastor, and that he is the right man in the right place.

C. B. PRIDGEN.

Kelleys, Oct. 21, 1893.

Moneys Received for Gold Hill Church.

L. D. McCarns, $38 30; W. J. Johnson, 10.00; M. Vandersbury, 1.00; J. H. Jenkins, 2.00; G. W. McCarns, 50c; J. A. Coleman, 50c; E. J. Shaver, 2.50; W. D. Cudrick, 50c; E. F. Martin, 50c; C. George, 25c; W. A. Morton, 10.00; R. J. Holmes, 1.00; C. Shaver, 1.00; J. F. McCubbins, 50c; J. I. Shaver, 25c; J. H. McKenna, 50c; W. A. Monroe, 25c; Bingham & Co, 25c; M. A. Lemly, 10c; Mrs. J. R. Whichard, 50c; J. R. Whichard, 50c; J. Moyle, 1.00; W. F. McDaniel, 25c; W. C. Cudrick, 25c; H. H. Crowell, 25c; R. Wicks, 5.00; J. Davis, 25c; J. Miller, 10c; John Harris, 1.00; R. Rains, 1.00; A. Crowell, 25c; J. C. McCanless, 2.00; W. L. Rankins, 50c. L. D. McCARNS.

October, 1893.

In ordering goods, or in making inquiry concerning anything advertised in [illegible] you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

(CONTINUED FROM THE FIRST PAGE.)

that the baptism which Jesus commanded is immersion.

But, my friends, there is but little need of appealing to scholarship to settle a question, when the plain English Scriptures if consulted with freedom from prejudice and a desire to learn exactly what they do teach on the subject regardless of preconceptions or personal taste, infallibly lead to immersion. The celebrated Laura Bridgeman is a demonstration of this fact. She was born deaf and dumb, and at four years of age she had scarlet fever, which left her blind. She was taken to an institution in Philadelphia and educated. She was of course without any religious bias, and the principal of the institution determined to make a test case of the matter. So when she got so she could read, he placed in her hands a New Testament to be studied without note or comment. The first impression the Testament made upon her was that she was a sinner and needed a Saviour. And when she had found Christ precious to her soul, she came to the principal and demanded to be baptized. The principal said, "Well, how do you want to be baptized?" And she replied, "There is not but one way, is there?" The man replied, "Yes, some churches baptize by sprinkling, and some by pouring, and some by dipping the candidate in the water." And she said, "I want to be dipped; that is the way Christ was baptized." And the principal, who was not himself a Baptist, sent for a Baptist pastor, and she was baptized into the fellowship of a Baptist church. Now this is an authentic case and can be vouched for.

Even Dr. Charles Hodge, late of Princeton, who made concessions to the Baptist position with great care, and I might say reluctance, admitted that there were many passages in the New Testament, in which the presumption is decidedly in favor of immersion. Those passages, for instance, which speak of the persons baptized "going down into the water" and "coming up out of the water," as Matthew 3: 16—"And Jesus, when he was baptized, went up straitway out of the water"; and Acts 8: 38, 39—"And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more." And the Doctor says, "The only presumption against immersion is the physical impossibility of thus bapt zing the multitudes mentioned in Matthew 3: 5, 6, "Then went out to him Jerusalem and Judea and all the region round about Jordan, and were baptized of him in Jordan confessing their sins." Well, all that need be said is that if the Holy Spirit says this vast number were immersed, we don't need to account for how they were baptized. But the most extravagant literalist dare not maintain that every individual in all this region was baptized. It is only a general expression indicating a general movement, like when the rulers said of Jesus, "The whole world has gone out after him." We are certain, however, that all the people in Jerusalem and Judea and the region round about Jordan were not baptized of John, because it distinctly said of the Pharisees that "they rejected the kingdom of heaven against themselves, not receiving the baptism of John." What is meant is that a great many came to John's baptism. Then furthermore, the length of time that John was occupied in baptizing this vast number is not given. It certainly was not in one day or one week: it may have required months. The same presumption is urged against immersion from the statement that three thousand people were added to the church in one day. But this objection may be met in various ways. First of all, it is not necessary to maintain that they were all baptized the same day. The record simply is that they "were added to the church in one day." And this is only a general account of the results of the one day's meeting. In my last quarterly report, in summing up the results of the meeting conducted by Mr. Fife, I report "five added to the church by baptism," although they were not baptized during the meeting; indeed they are not yet baptized. The report was not misleading. It simply meant that five were admitted as candidates for baptism. And so with the record in Acts. You do violence to the statement and to common sense to insist that they were all baptized in one day. But grant, for argument's sake, that they were all baptized in one day, and what follows? Well, it has been demonstrated that you can immerse as fast as you can pour or sprinkle. The greatest consumption of time in either case is in pronouncing the formula. It has been demonstrated by mathematical calculation based on the time it requires a modern Baptist preacher to baptize one candidate, that the twelve Apostles, together with the seventy other Apostles which Christ had appointed, could have baptized the three thousand in less than four hours. Besides, the pentecostal feat has been almost duplicated in modern missions. In June, 1878, in Ongale, India, were immersed 2,723 candidates in one day, thus lacking 278 of being as many as were added to the church after pentecost. This is near enough to prove that the immersion of three thousand, as recorded in Acts, is possible.

Great stress is laid on the fact that it is said in Matthew, third chapter, that John baptized *with* water and not *in* water and that John said of Christ, "He will baptize with the Holy Ghost and with fire." But if you will take down the Revised Version and examine, you will find that in every place where the preposition is translated *with*, the revisers have put *in* in the margin, thus indicating that *in* is as proper as *with*. This rule, then, will hold good that *where the same word may be translated by either of two words, that is the most proper which can be used all through the narrative without doing violence to the sense or connection of the passage.* Suppose we apply this test to the account of John's baptism. Suppose you [illegible] the Greek preposition *en* by the [illegible] in every place where it occurs in the [illegible]. Listen now: "In those days came John the Baptist preaching *with* the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand." According to this the wilderness of Judea was not the scene of the Baptist's preaching, but the instrument with which he preached. This makes nonsense. "Then went out to him Jerusalem, and all Judea and all the region round about Jordan, and were baptized of him *with* Jordan, confessing their sins." This agrees with the definition which most of our Pedobaptist brethren give of baptism, that it is the "application of water to a person in the name of the Holy Trinity." Here, then, was an application in abundance; they were baptized with a whole river. This translation is even worse nonsense. But if you use the word *in* all the way through, you have sense all the way through. "In those days came John the Baptist preaching *in* the wilderness of Judea." "Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of John *in* (the river) Jordan"—not *with* the river Jordan—"confessing their sins." "I indeed baptize *in* water unto repentance, but * * he shall baptize you *in* the Holy Ghost and *in* fire."

(To be concluded next week).

No Waste.

No other board, society or publishing house can furnish literature for colportage work as readily as the American Baptist Publication Society. Every dollar that goes into the treasury of the American Baptist Publication Society for missionary work sets in motion an influence that will extend into eternity. Not a dime is lost or misused, but is employed to the glory of God and in the extension of his kingdom in America. Every salary of officers and assistants in the Rooms is paid out of the profits made by the Book Department.

Our Daily Bread.

"And his allowance was a continual allowance given him by the King, a daily rate for every day, all the days of His life."—2 King 25: 30.

Jehoiachin was not sent away from the king's palace with a store to last him for months, but his provision was given him as a daily portion. Herein he well pictures the happy position of the Lord's people. A daily portion is all that a man really wants. We do not need to morrow's supplies; that day has not yet dawned and its wants are unborn. The thirst we may suffer in the month of June does not need to be quenched in February, for we do not feel it yet; if we have enough for each day as it arrives, we shall never know want. Sufficient for the day is all we can enjoy.

We cannot eat or drink or wear more than the day's supply of food or raiment; the surplus gives us the care of storing it and the anxiety of watching against a thief. One staff aids a traveler, but a bundle of staves is a heavy burden. Enough is not only as good as a feast, but is all that the veriest glutton can truly enjoy. This is all we should expect; a craving for more than this is ungrateful. When our Father does not give us more, we should be content with his daily allowance. Jehoiachin's case is ours: we have a sure portion, a portion given us of the King, a gracious portion, a perpetual portion. Here is surely ground for thankfulness.

Beloved Christian reader, in matters of grace you need a daily supply. You have no store of strength. Day by day must you seek help from above. It is a very sweet assurance, that a daily portion is provided for you. In the Word, through the ministry, in prayer, and in waiting upon God, you shall receive renewed strength. In Jesus all needful things are laid up for you. Then enjoy your continual allowance. Never go hungry while the daily bread of grace is on the table of mercy. Jesus has taught us to pray: "Give us this day our daily bread."
—*Spurgeon.*

Japanese Liver Pellets cure biliousness, sour stomach and all kidney and liver troubles. Small and mild. Sold by John Y. MacRae, druggist, Raleigh, N. C.

Bearing Others' Burdens.

Happy is that one who enjoys the opportunity and is gifted with the ability to lift heavy weights from burdened souls. It would be difficult to determine which is more blessed, the one to whom such a ministry is granted or the grateful recipient of such timely succor. It requires more than human skill to know just *when* and *how* this task is to be undertaken. There may be moments in a life of sorrow when anything said or done to help is absolute rudeness, when utter solitude is grateful for the time, when the heart is wrung with a deeper agony because of these very attempts in its behalf, all of which may be made in full sincerity. There are Gethsemanes along life's way where, provided we may but *know* that our associates are tenderly "watching" with us, we do not care to have them intrude upon sacred grief by any expressive salutation. But these are exceptionable seasons in life, and, because suffering sometimes leads to morbid mental states, the sufferer should guard against the tendency to a self-imposed isolation.—*New York Advocate.*

Bible Arithmetic.

ADDITION.

"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." (2 Peter 1:5).

SUBTRACTION.

"Laying aside all malice, and all guile, and hypocricies, envies and all evil speakings, * * * desire the sincere milk of the Word, that ye may grow thereby." (1 Peter 2:1, 2).

MULTIPLICATION.

"Grace and peace to be multiplied unto you through the knowledge of God, and of Jesus our Lord." (2 Peter 1:2). "He that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." (2 Cor. 9:11).

DIVISION.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and ye shall be my sons and my daughters, saith the Lord Almighty." (2 Cor. 6:17, 18).
—*Sunday school Visitor.*

Beecham's pills with a drink of water mornings.

A Parisian Photographer.

When a lady is sitting to a Parisian photographer for a portrait the operator does not, in a perfunctory manner, coldly request her to "Look pleasant now, if you please!" He says to her, in the most natural and graceful manner in the world: "It is quite unnecessary to ask madam to look pleasant—she could not look otherwise." The lady of course acknowledges the compliment with her most gracious and highbred smile. "Click!" goes the camera and the picture is obtained, revealing the sitter to the greatest advantage.—*Exchange.*

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—*I* say, Yes; all forms and the worst cases. After 30 years study and experiment I have found the remedy.—Epilepsy is cured by it; *cured*, not subdued by opiates—the old, treacherous, quack treatment. Do not despair. Forget past impositions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of *to-day*. Valuable work on the subject, and large bottle of the remedy—sent free for trial. Mention Post-Office and Express address.
Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct 1, '93.	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon ...	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro ..	2 35 p m		
Leave Tarboro...	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson....	2 30 p m	11 30 p m	8 21 a m
Leave Selma.....			
Lve Fayetteville.		1 15 p m	
Arrive Florence..	10 40 p m	3 27 p m	
Leave Wilson....	2 30 p m		8 21 a m
Leave Goldsboro.	3 25 p m		9 07 a m
Leave Magnolia..	4 38 p m		10 21 a m
Arr Wilmington.	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 30 p m	5 10 a m	
Lv Fayetteville..	9 33 p m		
Leave Selma. ...			
Arrive Wilson ...	11 25 p m		
	No 48. Daily.		
Lve Wilmington.		9 30 a m	5 45 p m
Leave Magnolia..		11 10 a m	7 25 p m
Lv Goldsboro....		12 20 a m	8 34 p m
Arrive Wilson ...		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson....	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro ..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon...	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9 30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

A Royal Cure.

I have suffered twelve years from indigestion and dyspepsia. Nearly two years ago I had a very severe attack of la grippe, from the effects of which I suffered with sore eyes, catarrh of the head, stomach, and bowels, deranged condition of kidneys, and the worst sort of case of piles. In fact, I was confined to my bed for eighteen months and was given up to die of consumption. Great abscesses formed on my lungs, and when they would break I coughed up quantities of offensive matter and blood. I suffered with high fever in my lungs, bowels, and stomach. No language can describe my suffering. After all remedies had failed, and my doctor had given me up to die, I was persuaded by Rev. J. W. Howard of this city to try King's Royal Germetuer. I began to improve with the first bottle, and now hope to live to a good, ripe old age to tell of the virtues of that greatest of all remedies—King's Royal Germetuer. I have persuaded many to use it, and all of them join me in singing its praises. God be praied for sending his servant to tell me of this wonderful medicine. I would advise all the afflicted to try it. N. H. DRIGGERS,
Corner Fourth avenue and Fifth Sts.
Columbus, Ga., Oct. 2, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville.....	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	6 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 50 p m
Lv. Salisbury	9 17 p m	9 59 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Oct. 8, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Daily ex Sunday.
Lv Wilmington..	4 50 a m	....	.....
Ar Fayetteville..	7 52 a m	....	.....
Lv Fayetteville..	8 17 a m	....	.....
Lv Sanford.....	9 36 a m	....	.....
Lv Climax.....	11 37 a m	.....	.....
Ar Greensboro...	12 10 p m	.....	.....
Lv Greensboro...	12 35 p m	.....	.....
Lv Stokesdale...	1 22 p m	.....	.....
Ar Walnut Cove.	1 55 p m	.....	.....
Lv Walnut Cove.	2 30 p m	.....	.....
Lv Rural Hall...	3 12 p m	.....	.....
Ar Mt Airy.....	5 35 p m	.....	.....
Lv Bennettsville.	.....	4 35 a m	.....
Lv Maxton	.....	5 40 a m	.....
Lv Red Springs..	.....	6 25 a m	.....
Lv Hope Mills...	.....	7 22 a m	.....
Ar Fayetteville..	.....	7 45 a m	.....
Lv Ramseur.....	.....	.....	6 50 a m
Lv Climax.....	.....	.....	8 40 a m
Ar Greensboro...	.....	.....	9 25 a m
Lv Greensboro...	.....	.....	9 45 a m
Lv Stokesdale...	.....	.....	11 00 a m
Ar Madison.....	.....	.....	11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed, Daily ex Sunday.
Lv Mt. Airy.....	10 45 p m		
Lv Rural Hall...	12 59 p m		
Ar Walnut Cove	1 40 p m		
Lv Walnut Cove	2 25 p m		
Lv Stokesdale...	2 52 p m		
Ar Greensboro...	3.40 p m		
Lv Greensboro...	3 50 p m		
Lv Climax.....	4 17 p m		
Lv Sanford.....	6 05 p m		
Ar Fayetteville..	7 25 p m		
Lv Fayetteville..	7 50 p m		
Ar Wilmington..	11 00 p m		
Lv Fayetteville..		7 52 p m	
Lv Hope Mills...		8 15 p m	
Lv Red Springs..		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville.		11 05 p m	
Lv Madison.....			12 45 p m
Lv Stokesdale....			1 40 p m
Ar Greensboro...			2 52 p m
Lv Greensboro...			3 10 p m
Lv Climax.....			3 53 p m
Ar Ramseur.....			6 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 29 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 p m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No: 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
J. R. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Some Ecclesiastical Don'ts.

1. Don't study without prayer.
2. Don't pray without study.
3. Don't tell all you know in one sermon.
4. Don't mistake length for profundity nor brevity for wit.
5. Don't offer to other people manna which you have not tasted yourself.
6. Don't preach a mutilated Bible, sugar-coat the truth or administer homœopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old gospel. The preachers who are securing the best audiences, the world over, are those who habitually present the old gospel in its integrity and simplicity.
7. Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.
8. Don't be ambitious to be considered a "big gun." Better be a well-loaded rifle. The "swamp angel" in the last war was a failure. It proposed to do great things, but after a while they found it was cracked and were afraid to use it lest it blow up. So while men of real effectiveness are doing their work well, and making no fuss about it, we have a few "big guns," half cracked with conceit about themselves, but unfortunately liable to blow up just when they are wanted for important service. Most "big guns" are *smooth-bores*. Don't be a "big gun."
9. Don't make up your mind that you will be, at whatever cost, a "popular preacher." The formula for making a "popular preacher" involves these three ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the proportions must be blended about as we have indicated. Don't be "popular" at the price.
10. Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. A distinguished lawyer once said to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten-dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Don't fail to be in dead earnest.
11. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf and in their name. You are, for the time being, their mouthpiece. Don't use a style of prayer in which they cannot join.
12. Don't neglect most careful preparation for the devotional exercises of worship. Preparation, mental and spiritual, for leading the devotional service is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the praying and the singing.
13. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language will find response in the hearts of the people. The spirit and impression of the devotional part of the service will guage the interest and effect of the sermon. Properly conducted it is the best preparation for seed sowing.
14. Don't let your notices mar the effect of your preaching. Give them out distinctly and in as few words as practicable. Limit them to your own church and its work. Don't be a vender of nostrums.
15. Don't, in exchanging, read announcements without making sure that they are new. An old New England preacher read a request for prayers from a man who had lost his wife. It was a year old or more. And while he was praying for the widower, the widower was present listening with a new wife by his side!
16. Don't be cold and formal in manner. Put heart in your preaching. "To me," said Longfellow, "a sermon is no sermon in which I cannot hear the heart beat." Most people feel in the same way.
17. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. You can neither save nor help a soul when it is asleep. As a last resort you might wake the sleepers by some such method as that used by a certain Scotch minister when, on a warm day, he saw many of his people nodding and drowsing in their pews. Resolving to meet the difficulty in some way, he suddenly introduced into his sermon the word "hyperbolical." Then pausing, he said, "Now, my friends, some of you may not understand this word 'hyperbolical'—I'll explain. Suppose I were to say that this congregation were *all* asleep in this church at this present time, I would be speaking hyperbolically; because (looking around) I don't believe that more than half of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher had the best of attention to the close of the service. Try it if you must.
18. Don't torture people with prolixity and verboseness of illustration. A minister noted for this fault was once preaching to the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hung, but reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horse, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the inmates, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for God's sake, hurry! They'll hang the man before we get there!" Don't forget that oratory abhors lengthiness.
19. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me."
20. Finally, don't be an evangelist without a message, a preacher without doctrine, a pastor without devotion, or a bishop without watchfulness, and you will not be a servant without reward.—*Rev. Gerard B. F. Hallock, in the October Treasury Magazine.*

That oily and rough skin cured and the face and hands beautified by Johnson's Oriental Soap; medicated and highly perfumed. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Fidelity Greater Than Success.

In the *Young Men's Era*, Rev. D. Sutherland writes thus on this subject:—

Success is the idol of our generation, before which many knees are bent, and to which almost universal homage is paid. The gospel of getting on is the most popular gospel of our day, casting into the shade the infinitely nobler claims of the gospel of getting up. Failure is the unpardonable sin in the ethics of society, while success covers a multitude of sins. A millionaire may drive a carriage and pair through the ten commandments and persistently ignore the highest possibilities of life without lowering himself in the esteem of the fashionable cliques that arrogate to themselves the name of society. Let a man be successful—that is the first and main consideration—all others are secondary.

It is here that the line of demarcation between Christianity and worldliness shows sharp and clear. Christianity emphasizes fidelity, but worldliness emphasizes success. Christ says, "Be thou faithful unto death, and I will give thee a crown of life;" the world says, "Be thou successful, and I will give thee a crown of honor and applause." The two are diametrically opposed the one to the other. Choice must be made between the two. Compromise is impossible. It is no less true to-day than in the days of Christ, "Ye cannot serve God and mammon."

The thoughtful student of Christ's teaching must have been impressed over and over again with the importance he attaches to fidelity. It appears with a vividness almost startling in its intensity in the parable of the talents. There the diligent servants, who by trading had increased the five talents to ten and the two to four, received cordial words of approbation from their Master. He did not say unto them, "Well done, good and *successful* servants," but "well done, good and *faithful* servants." Fidelity is the grace in service which Christ honors most highly and praises most warmly.

Surely, Christians ought to find inspiration in the truth that fidelity is greater than success in the estimation of their blessed Lord and Master. Successful they cannot all be, but faithful they all may be. A conscientious discharge of duty and a steadfast pursuit of the right must inevitably bring to them the guerdon of heavenly welcome and everlasting blessedness.

Jno. Y. MacRae, druggist, will tell you that Johnson's Magnetic Oil always gives satisfaction and is the cheapest.

Creed and Deed.

The whole duty of man can be put into a nutshell. It is comprehended in two words—believing and doing. The full duty of every man is to trust in the Lord. This sublime faith in God is the key-note to all religion. When youth is tempted by the voice of passion, when manhood is battling in the throng and press of life, and when weary age craves release from stern conflict, the cry of wisdom in all the stages of life's journey is "trust in the Lord with all thine heart." Trust in the Lord—this is the grandest of creeds. It is the essence of a spiritual religion condensed in a phrase. By trusting in the Lord, every man may augment the volume, the intensity, and the reality of his character and life. But the essence of religion lies in more than belief or creed. It is in believing and doing. Put your creed into your deed. Let your daily deeds illustrate the sublimity of your life-long creed. To offer trusting in the Lord as a substitute for doing good, or to rely on a cold, lifeless morality as an apology for the absence of a fervent trust in the Lord, is a fatal mistake. Matthew Arnold declares that conduct is three-fourths of a life. It was so with Christ, for he went about doing good. It has also been said that religion is morality touched with emotion. This was Christ's Christianity, for he went about doing good because he was moved with compassion. Doing good is the essence of all morality. Put down all the actions of a man's life—put down all that he is doing at home, in his business, or in his recreations; if he is doing that which is right in the sight of the Lord, he is doing good. The want of this and every age is just that creed that has vital energy in it to translate its sublime teaching into deeds of self-sacrifice and love. When trusting in the Lord does not control conduct it is a delusion. Creeds that hold no sway over deeds are waste products. The true art and essence of a complete Christian manhood is beautifully set forth in the French version of our Lord's last words in the sermon on the mount: "Whosoever heareth these sayings of mine and shall put them into practice, I will liken him to a wise man who built his house upon the rock. But whosoever heareth these sayings of mine and shall not put them into practice, shall be likened to a foolish man who built his house upon the sand, and the wind blew and beat upon that house, and it fell, and the fall of that house was great."—*Rev. E. Aston.*

Power of a Kind Word.

Many years ago a poor German immigrant woman sat with her children in the waiting room of an Eastern station. A lady passing to a train, struck by her look of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and "it was hard to enter a strange world alone with her babies." The stranger had but one instant. She pressed a little money into the poor creature's hand and said: "Alone! Why, Jesus is with you! He never will leave you alone!" Ten years afterward the woman said: "That word gave me courage for all my life. When I was a child I knew Christ and loved him. I had forgotten him. That chance word brought me back to him. It kept me strong and happy through all troubles."—*Philadelphia Methodist.*

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggist, Toledo, Ohio.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November: Japan.

"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

STUDY TOPICS.—Japan an open door. One of the Isles that waits for his law. It is accessible. Character of the obstacles to success. The outlook of our Board in Japan. What has been done in Japan?

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Japanese Life and Religion.

The two great religions of the Japanese nation are Shintooism and Buddhism.

Shintooism is the religion of the upper classes. The Shintooists deify their ancestors, worship the sun, and go often on weary pilgrimages. They wash their hands as they enter their temples; and each kneels to worship before a mirror of polished metal, which is supposed to reflect his own consciousness.

Buddhism is the religion of the great masses of the common people. I have often stood at the gate of Asakusa, the principal Buddhist temple in Tokio. I have watched the mothers with their children coming up to worship. They first feed the sacred horse that stands at the gateway and the holy pigeons that swarm down from their nests in the overhanging roofs of the temple. At the door is a box into which they throw their contributions. Then they ring a bell to awaken the gods, and, kneeling at the altar, chew paper prayers, and throw them against the wall. At the right of the altar is a large wooden god, whose face is entirely worn away by the hands of the sick people, who come and rub him, thinking, like that woman of old, that, if they but touch him, they will be healed. Around his neck are a dozen of children's bibs, offerings of mothers for their sick children.

Let us in thought follow one of these women back from the temple, and enter into her home life. As she is walking through the streets, we will glance at her dress. It is a loose robe coming to the feet, and kept in place by a girdle or *obi*, four yards long, wound around the body, and tied in a panier behind. She has no veil or covering on her head, but her hair is dressed elaborately; for in Japan even the poorest women employ a hairdresser, who visits every house two or three times a week, the charge for such a service being only about a cent for an hour's work. The women so saturate their hair with oil that they do not find it necessary to arrange it more than twice a week. They wear no ornaments except in their hair, which is dressed high on the head, often in the shape of a butterfly or open fan. The number of puffs, together with the style of dressing the hair, indicates whether the person is a wife, a maiden, or a widow. We perhaps notice that this mother as she walks has a baby on her back. She has loosened her outside garment at the neck until it forms a sort of a bag, into which she puts the child; and it is kept from slipping down by the tightness of the obi at the waist. The disadvantage of carrying the child in this way is that its head is thrown back when sleeping, and its face unprotected from the intense rays of the sun. This is thought by physicians to be the cause of much of the blindness prevalent in that country.

When the woman reaches the house she takes off her sandals, pushes aside the sliding doors of paper, and enters in her stocking feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes have but two or three rooms. In the kitchen is a large stone box, with ashes and burning coals in it. This is called the *hibachi*, and over it the rice is cooked. There is no chimney, in the kitchen but the smoke goes out either through an opening in the roof, or imperceptibly through the broad open doors. After the rice is cooked, it is put into a small unpainted wooden tub. At dinner time, the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit upon the mats, the tub of rice is in the centre, and each one dips out into a bowl from this central dish rice sufficient for himself. They often pour tea over the rice, and always eat it with chopsticks. Fish, sweet potatoes, and a pickle made from a vegetable called the *daikon*, are sometimes served with the dinner. Japanese houses often have but one sleeping-room, which is occupied by the entire family. When guests come, they share it with them. The beds consist of heavy comforters called the *futans*. They are spread out on the mats at night, and put away in closets during the day. Each person lays his head, in sleeping, on a little wooden pillow, constructed with a hollow place in which the head may rest.

In some room of the house is a closet containing a shelf for gods; and upon this shelf stand all the household idols which have come down as heirlooms of the family from generation to generation. One of the best tests of the sincerity of the Christian converts in Japan is their willingness to put away these idols; for it proclaims at once to their friends and priests that they have renounced the religion of their fathers. In our own church in Tokio, four women over fifty years of age, on the evening before their baptism, took down from these shelves their sacred household gods, which for half a century they had worshipped, and destroyed them. One threw hers into the river, another hers into the fire, while still another brought an armful of her idols to us. There were household images of Buddha, ancestral tablets, scrolls and medicine charms printed on paper. One of these she had already eaten during an illness, to drive away the evil spirit of disease. This same woman, after becoming a member of the church, came to Miss Kidder, and, laying down her pipe upon the table, said, "I give up this, my last idol, for Christ."

The occupation of the women of Japan is usually the care of house and children. They sometimes, however, work in the fields and do other heavy labor; but with the care of a large family, and in many cases extreme poverty, their husbands often spending their small earnings in dissipation, the burdens of the mothers in Japan are not light.

On marrying, the women blacken their teeth. This custom has come down from a very beautiful empress, who in devotion to her husband blackened her teeth, that she might become less attractive to others. The children are often betrothed by their parents when very young. Miss Kidder, of Tokio, writes: "This betrothal by the parents is a very hurtful and serious matter, but we missionaries cannot touch it only as the fruits of Christianity shall bring it about. The girls must marry, and universally in their teens; and, if to a heathen, they have, in almost every instance I have known, followed their husbands, and not Christ. . . . This," she says, "is a matter of solicitude in regard to my school of girls;" and she rejoices that in the last year she has been enabled to establish two or three Christian homes.

When one of a Japanese family is sick, the parents consult the gods. The priests bring charms to drive away the disease, while the Japanese doctor comes with medicine sufficient in quantity and quality to destroy rather than cure. Far more efficient than these is the simple diet allowed of soft boiled rice, and the ignorant but kind nursing of sick children by their mothers. Medical missionaries with a practical knowledge of all the natural laws for the preservation of health, and with experience in nursing the sick, I believe to be nearest in type to that first divine Missionary, who brought not only salvation to the souls of men, but healed also the sick.—*Selected.*

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From China.

Dear Bro. Bat'ey:—At the beginning of this, our fifth summer in China, our little three-year-old and I suffered with repeated slight attacks of fever. We decided to act upon the advice of physician and friends and take a vacation during July and August. We went to Arima, a small mountain town in Japan. I might have written you of many circumstances and impressions when they were fresh in mind, but it was necessary to refrain from study, reading and writing for the most part, and indulge in outdoor exercise. The place has its drawbacks, but we were very thankful to be there. Besides the one and a half pounds I gained, (Mrs. Tatum lost five), the rest and change were so helpful.

The situation of being unable to communicate with the people re called our first months in China, and kindled anew our sympathy for missionaries who have just arrived on the field. Some of the people knew a little English. We would begin with that. When it failed to be understood, we frequently almost involuntarily tried that other language, the Chinese. Failing in this, it was difficult not to indulge a little ungrounded displeasure that our hearer could neither understand (our) native nor foreign tongue. Then we tried signs, which often proved as foreign as our talk. So an interpreter had to be called in, or the case given up.

The lack of clothing among the middle, working and poor classes strikes the visitor to Japan. We find ourselves giving credit to the belief that the Japanese must be clothed upon with clothing before they can be clothed upon with Christianity and righteousness. Houses are neat. In one or more sides of each room they have four windows. The light is transmitted through tough paper, not glass. Slide two of these windows behind the other two and you have quite a pleasant opening. The partitions between the rooms generally consist of four neat sliding screens. These may be conveniently removed, throwing two or more rooms into one when desired. Their floors serve two other purposes, those of chairs and beds. The entire floor is spread with straw mattresses six feet by three, three inches thick, and covered with matting. No wonder they are so careful to take off their sandals when they go in the house. We take off our shoes when we go to bed. One thing that *struck* me about the houses was the sharp corner of the top door facing, the regulation height of a door being five feet eight inches, while my height is six feet two.

From the 6th to the 15th of August was devoted to the Arima Christian Conference. I had the pleasure of meeting several of the missionaries to the Japanese, and I brought away some general impressions as to missionary work in that land. I can only hint at some of these. To be sure the majority of the missionaries are unceasing in labor—watching and praying for the coming of the kingdom. And the kingdom is coming. But some undesirable complications exist. The great enemy of souls has not given up Japan yet. The kingdom is a small one. If one man or set of men shows a little power or exerts an unusual amount of influence, jealousies arise. Christianity comes to the empire, and the propagators of the heathen religions are on the defensive. Foreigners have made treaties with the government, and their power is feared and mistrusted. The ports and accessible places have been occupied by missionaries, and the new herald is knocked down with a hint that he had better pass on. Pass-ports are a nuisance, but outside the ports, as a rule, you can neither stay nor pass on without them. Then there is the idea of Japanese Christianity for Japan. Two years ago it was generally intimated to the foreign brethren that they might go home on a visit and not trouble themselves to return. I wonder if that was a result of a former tendency on the part of foreign brethren to lord it over God's heritage. The foreign brethren seem to be more welcome now. I believe the secret of this fact was expressed by a brother when he said: "I put myself on an equal footing with my brethren in the work for the Lord, and do whatever is decided upon after freely consulting together." This is safe doctrine everywhere *among brethren*. "For one is your Master, even Christ; and all ye are brethren." Where the Japanese are mere babes, but contend for the relation of brother, sometimes that of *elder brother*, you can see that the position is awkward and undesirable. What the Japanese *like* and *dislike* has much to do in shaping the conduct of many. A Christo-heathen conscience and public opinion *needs shaping* lovingly and firmly—not to be lorded over. School teaching must be done. This work may become a secular employment, and those engaged in it may live a long way from the Lord, even in Christian lands.

We saw our missionaries, Brother and Sister McCollum—were with them a week. They and Mrs. Tatum crossed the Pacific in the same steamer. He is on new soil. His leave-taking from the port was not the most pleasant. "But all things work," * *. He impresses one as being the right man in the right place. He, with our other missionaries to Japan, Brother and Sister Waine, whom we had the pleasure of meeting, deserve hearty support from the brethren at home.

Vacation over, I was glad to come back to the Flowery Kingdom, and in coming back there was no lack of gratitude that the Lord called me to come to preach to John Chinaman. I wanted to say something about him in this letter, but must wait till next time, after saying so much about our neighboring kingdom.

Yours fraternally,

E. F. TATUM.

Shanghai, Sept. 29, 1893.

[illegible], Pa., was visited by a $350,000 fire Friday. The insurance amounted [illegible].

From Darkest Africa.

A MISSIONARY—REV. DR. ADAMSON—GIVES HIS EXPERIENCE.

LUEBO, KASSAI RIVER,
Congo Independent Free State.
W. C. AFRICA, April 6, 1893.

(*Cor. of the North Carolina Presbyterian*)

Messrs. Editors:—A lady rightly remarks that it is not necessary to bind yourself down hard and fast to the directions for the Electropoise. When I first saw these directions, it made me think the article was another of the many frauds that are unscrupulously put upon the market of pain and trouble. However, I did not like to throw it over without a trial, not only because it promised so much, but because it was so well and influentially backed. I need hardly say, that the trial has given more than satisfaction.

My wife and I have been now in this trying climate over a year, and have had not one days illness, and during this time we have not taken one drop or grain of medicine. The Electropoise is worth its weight in gold if it only cured as medicine, but it does more, it prevents illness. We use it just when we feel weary, and generally wear it four or five nights in succession; while this is not exactly according to directions, I do not write this to encourage anyone to depart from them, but to show that like any other good thing the directions are a little pliable.

From my experience with the Electropoise I am persuaded that by following directions given it will accomplish all that is claimed for it. What it can do by adaptation, or to what extent it can be adapted, remains to be seen.

GEORGE D. ADAMSON.

[Extract from a letter published in the North Carolina *Presbyterian*, September 7.]

Letter from Rev. J. B. Harrell.

I have been spending the time very pleasantly in Mt. Olive for about two weeks. I suppose I shall make this place headquarters for a few weeks longer, possibly till the end of the year. This church was my first pastorate after leaving Wake Forest in 1885, and it is very hard for me to forget my first love. For this and other reasons I felt strongly inclined to accept the call they so generously extended to me a short time ago. I served them two years and a half as pastor, and though I have always perhaps been treated much better than I deserved, still I can truthfully say I have never enjoyed a pastorate better than this.

Rev. A. A. Butler of the Second church, Durham, has recently been called to the care of the church, and has accepted. He brought his family this week and expects to preach his first sermon as pastor next Sunday. I have had the pleasure of hearing him preach a few times. Judging from what I have heard and seen of him, I believe the church is exceedingly fortunate in their selection. As an expression of the exalted opinion they have already formed of their new pastor, a large number of the brethren and sisters severely pounded him on yesterday with a handsome supply of the necessaries of life.

I am still preaching for two of my churches in the Chowan Association, and shall continue to preach for them till the close of the year, unless in the providence of the Lord, I begin work on another field before that time. The field I am leaving seems to be dividing itself out among several pastors.

South Mills has called Rev. R. R. Overby, D. D., for next year. He was pastor of this church seventeen years, during which time it was generally conceded to have been more harmonious and prosperous than at any other period of its eventful history. When I took charge of this church three years ago next January, it was rather in a bad condition every way. But by the help of the Lord and the sympathy and co operation of the brethren and sisters they are again on their feet and ready for work. During my stay among these good people, I have learned to love them very much.

Corinth, near Elizabeth City, another one of my recent charges in the old Chowan, has called Rev. T. G. Wood of Murfreesboro for next year. This church is just a little over two years old, but from the start it has done marvelously well, and I leave it with a beautiful house of worship and a strong, united membership.

In giving up my work in this part of the State, I am leaving one of the strongest and best country fields in North Carolina. They are liberal to all the objects of the Convention, and pay a good salary to their pastor, and pay the most of it by the month. May the Lord bless them and make them even more prosperous in the future than in the past.

J. B. HARRELL.

Mt. Olive, Oct. 21, 1893.

United States Judge Hugh L. Bond died at his residence in Baltimore on Tuesday, October 24th, 1893, aged about sixty-five years. Judge Bond was senior Judge of the Fourth Judicial Circuit and presiding Judge of the Circuit Court of Appeals. The fourth circuit is composed of the States of Maryland, Virginia, West Virginia and the two Carolinas. Judge Bond's successor will be appointed by President Cleveland with the concurrence of the Senate. The salary is $6,000 a year, and the term of office is for life.

The battle ship Oregon was successfully launched at San Francisco October 26th in the presence of 50,000 people.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—First ch, Durham, $107.50; Mt Zion Asso, 54 33; South Fork Asso, 4.50; Winton ch, W Chowon, 45.78; W M S, Garner's ch, Raleigh, 2.00; Fayetteville Street ch, Raleigh, 10.00; S S, ditto, ditto, 1.00; Murfreesboro ch, West Chowan, 2 82; Hebron ch, ditto, 5.00; Roquist ch, ditto, 5 00; Rosser's ch, ditto, 5.00; So River Asso, 23.37. Total, 266 80. Previously reported, 5,505.02. Total this year, 5,771.82.

Foreign Missions—W M S, First ch, Charlotte, $27.00; Lawrence Cross Roads, West Chowan, 10.00; First ch, Durham, 41.00; W M S, First ch, Durham, 10.00; Sunbeams, ditto, 10.00; Mt Zion Asso, 86 88; South Fork Asso, 40.21; Capehart's ch, West Chowan (Britton); 15.00; Winton ch, W Chowan, 37.02; W M S, Tabernacle ch, Raleigh, 8.30; Fayetteville Street ch, Raleigh, 5.00; S S, ditto, ditto, 1.00; Miss Marsh's Class for Bible woman, Canton, China, 2.00; Mars Hill ch, W Chowan, 50.00; Murfreesboro ch, ditto, 11.22; Hebron ch, ditto, 10.00; Roquist ch, 5.00; South River Asso, 66.38. Total, 436.01. Previously reported, 4,834.62. Total this year, 5,270.63.

Home Missions—Lawrence Cross Roads ch, W Chowan, $2.00; Mt Zion Asso, 47.58; South Fork Asso, 25.75; Capehart's ch, W Chowan, 10.00; Winton ch, ditto, 4 31; S S, Fayetteville Street ch, Raleigh, 1.00; Mars Hill ch, West Chowan, 9.00; Murfreesboro ch, ditto, 44c; Hebron ch, ditto, 5.00; South River Asso, 9.97. Total, 115 05. Previously reported, 2,121.32. Total this year, 2,236 37.

Education—Robert's Chapel ch, W Chowan, $8.00; Murfreesboro ch, ditto, 9.13; Hebron ch, ditto, 5.00; Ross' ch, ditto, 5.00; Ahoskie ch, ditto, (by Rev B Craig), 5 00; Mt Zion Asso, 48.01; South Fork Asso, 63.47; Winton ch, W Chowan, 7.29; Rev R T Vann, 20.00; Mrs M E Simmons, 1.00; W C Brewer, 1.00; So River Asso, 2.06. Total, 174.96. Previously reported, 2,304.89. Total this year, 2,479 85.

Orphanage—South Fork Asso, $32.56; S S, First ch, Raleigh, Central, 15 00; Fayetteville Street ch, Raleigh, 5.00. Total, 52 56. Previously reported, 754.81. Total this year, 807 37.

Ministerial Relief Fund—Bethel ch, Eastern (pledge '93), $2 50; South Fork Asso, 5.50 Total, 8 00. Previously reported, 244.35. Total this year, 252.35.

Centennial Enlargement Fund—Mt Zion Asso, $30.43. Previously reported, 2 315.36. Total this year, 2,345.79.

Sunday-schools—S S, Fayetteville Street ch, Raleigh, $1.00.

Colportage—South Fork Asso, $1.00. Previously reported, 2 92. Total this year, 3.92.

CORRECTIONS: In last RECORDER, Catawba ch, West Chowan, $5.00, for Home Missions, should have been Colerain ch, West Chowan, 5.00 for Home Missions. Pee Dee Asso, $6 25 for Centennial Fund, should have been 6 85.

J. D. BOUSHALL,
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Raleigh, Oct 23, 1893

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Two Reports from Rev. J. K. Fant.

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HIGH POINT, N. C., July 12, 1893.
Gentlemen:—The "Little Doctors" sold in this community are selling others; all six have given more than satisfaction. It has been a blessing in my family.
Respectfully, REV. J. K. FANT.

HIGH POINT, N. C., June 9, 1893.
I have used the Electropoise for eighteen months for neuralgia, colds, rheumatism, constipation, nervousness, and it has never, in any case, failed to cure. I find that after preaching three times a day and my nerves are in a tingle, so that I can't sleep, I can put on the Poise and go to sleep in a few minutes, and sleep like a baby for the rest of the night, and rise refreshed in the morning.
Respectfully, REV. J. K. FANT.

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(From Troy, N. Y., Times.)

I am the most conservative reporter on the staff. I despise the chimerical, I court the real. I burrow in facts. I am from Lansinburg. We don't often get a good thing from there, but here is one. F. C. Kimball last night gave me the following:

"I am a plain straightforward man. Originally from Lansingburg, where now reside my mother, brother and sister. Several years ago I moved to Rochester. There I was in the employ of the Erie Railroad as yard and freight superintendent. After a strain to my back, caused by heavy lifting, three years ago, I developed so called rheumatism. It was an increasing thing for two years,—at times worse, again better. I worked intermittently. If I would shut my eyes I would fall down. My feet and legs soon lost feeling—were numb. This extended to my stomach and at times to my hands. Doctors Lee and Spencer of Rochester finally pronounced my case progressive locomotor ataxia, said it was incurable, and that they could only ease my sufferings, and so I lay. Up to this time I had been sick nearly two years. Before this and for several months I was confined to my bed. Pins stuck into my limbs the full length gave me no feeling whatever; my legs seemed wooden. To pound them gave off a noise like wood. So I say, as I lay there I was *absolutely one-half dead*—dead from the waist down. There was one word written in large characters all over that sick room—C-L-A-Y. Life departed from my limbs, that word best expressed what was left. You, of course, have read of John Marshall. The reporter in describing him, described me exactly. I sent for the remedy which cured him,—for Dr. Williams' Pink Pills, Schenectady, N. Y., and tried them. I took them irregularly for two months. They didn't seem to help. All of a sudden one morning one of my legs began to prickle—seemed as though rubbed with nettles. Then, perhaps, you think I did not investigate that medicine. I began to mend fast; got some circulation, got control of my bowels and after a few weeks got out of bed and tried to stand. At last I fetched it. Could walk—now can run. And Pink Pills cured me. The doctors said I couldn't be cured, but I am. What I am now telling you is merely a reiteration of what I long ago wrote Dr. Williams' Medicine Company at Schenectady, and my affidavit to the same is now in their hands. Here also is a letter which my mother wrote to them and to which she has made affidavit, as you see."

186 Second Ave., LANSINGBURG, N. Y.

Dear Sirs:—My son Fred has just written you a letter concerning himself to which I desire to add a few words in entire corroboration of all he has said. He has told you of his agony and his cure. The remembrance of the whole thing makes me shudder as I think of it. It is all too wonderful for me. I was resigned to his fate. Now as I look at him walking about and feeling well, with his old health and ambition returned, it does seem that he has been born again and rescued from death for a fact. Could I, therefore, say too much to you of thanks in the fullness of my gratitude? Can I well cease blessing you? Yet the intensity of my feelings make my words of thanksgiving to you seem but empty indeed; for the lost is found, and he that was dead is alive again.

Yours, HARRIET J. KIMBALL.

Sworn and subscribed before me this 5th day of April, 1893. M. L. FANCHER, *Notary Public.*

Mrs. Kimball said: "While I believe in answers to prayer and prayed earnestly for his recovery, for I am a Christian woman, and believe my prayers were answered, I do think Pink Pills were the means the Lord used to effect my son's cure. I want you to meet my daughter, Mrs. G. H. Morrison, with whom we are living here, and the Rev. George Fairlee, pastor of Westminster church, who lives with us, and hear what they have to say." So Mrs. Kimball brought them in, and while the story as told was most complete and could be added to by nothing they might say, yet the reporter heard from the lips of the sister and their pastor, corroborative words of all that has been said. The reporter also ran across the son-in-law, Mr. G. H. Morrison, cashier of the National Bank of Troy, and spoke to him of Mr. Kimball. He is a busy man and though he could only be detained for a moment he said: "I now knothing of the case technically. He says he was cured by Dr. Williams' Pink Pills, and I think that is about the size of it."

Mr. William H. Flandreau, the druggist at 414 River St., Troy, said: "It is the most wonderful cure from locomotor ataxia—a so-called incurable disease. Mr. Kimball tells me he owes his recovery to Pink Pills entirely and I have every reason to believe him."

Pink Pills restore pale people and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature."

These Pills are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and Brockville, Ont., and are sold in boxes (never in loose form by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

A Confederate monument was unveiled at Clarksville, Tenn., on the 25th ult.

You would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Pittsburgh. GEO. A. MACBETH CO.

ALL Leather is soft and strong with Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

State News.

The Weldon Fair is being held this week.

The colored State Fair is being held this week at the State Fair grounds in Raleigh.

Mr. I. S. Call, a highly esteemed citizen of Wilkesboro, died on the 25th ult., aged sixty eight years.

Mr. J. S. Carr of Durham, N. C., has been elected Vice President of the American Bankers' Association.

Mr. Marsden Bellamy of Wilmington, N. C., has been elected Supreme Dictator of the Knights of Honor of the United States.

Dr. Robert S. Young of Concord has been appointed Assistant Surgeon General of the State Guard, to succeed Dr. J. A. Hodges, resigned.

The foot ball teams of the University of North Carolina and Trinity College played a game of foot ball at Durham last Saturday for the State championship. Trinity won by a score of six to four.

It is learned that the Raleigh Street Railway Company will ask to be allowed to shut down for ninety days without forfeiting the charter. The idea, it seems, is to preserve the charter in tact while a purchaser can be found.

The residence of Major John W. Graham at Hillsboro, together with most of its furnishings, was recently destroyed by fire. The loss amounted to about $20,000. There was no insurance on either the house or its contents.

At the Road Congress held in Raleigh during Fair week, a permanent organization was effected by the election of the following officers: Dr. R. J. Brevard of Mecklenburg, President; W. F. Kornegay of Wayne, Vice-President; J. A. Holmes, Secretary and Treasurer.

A train on the Yadkin Railroad jumped the track between Rockwell and Gold Hill on the 23d ult., wrecking one car and damaging others. A brakeman was slightly hurt. Mr. A. Hodge of Gold Hill, one of the passengers, was seriously injured by jumping from a car.

Mr. Washington Duke of Durham has contracted for the building of a mausoleum at the cemetery there with space for forty bodies. It is to cost $20,750. The material is granite, with lining of marble, tiled floor, stained glass windows and bronze doors. It will be far the handsomest in the State.

Mr. John W. Wagner, a well-known pharmacist of Statesville, died in Charlotte last Saturday morning, aged about thirty years. His death, it is thought, resulted from an accidental overdose of morphine administered by himself. In addition to being a first-rate pharmacist, Mr. Wagner was a capable newspaper man, and at the time of his death was in Charlotte assisting the *Observer* force during the absence of the editor at the sick bed of his wife.

On October 24th, Samuel Harper and John Right, both farmers, left Asheville for their homes near Fairview. Both men are said to have been drinking. On the way an altercation took place between the two. A fight ensued, and Right was killed, a knife blade having pierced his heart. He also received several other wounds and his left arm was broken. Harper was arrested. He asserts that Right was killed by the knife in his own hand, which he was trying to use on him (Harper.) No wounds were found on Harper's body.

General News.

A murderer was electrocuted at Dannamora, N. Y., on the 23rd ult.

Between five and six hundred street railway employees in Columbus, Ohio, are on a strike.

J. A. Demeree, founder of the Knights of Honor, died suddenly of a hemmorrhage at his home in Louisville, Ky., Tuesday week.

A Georgia Pacific engine pulling a freight train blew up at about five miles from Birmingham several days ago, killing both engineer and fireman.

The Mingo Steel and Iron Mill at Mingo Junction near Wheeling, W. Va., has shut down indefinitely. Six hundred men were thrown out of employment.

The Chicago *Evening Post* states that the fire losses in the United States during the first nine months of 1893 were $26,840,000 greater than the corresponding period of 1892.

The planing mills of E. McDonald & Son, and a number of other buildings in San Francisco, Cal., were burned on the night of the 24th ult., causing a loss of about one hundred and fifty thousand dollars.

Miss Daisy Garland, aged twenty four years, daughter of ex-Attorney General Garland, committed suicide at her home in Washington City on October 27th by shooting herself through the heart. No cause is assigned for the act.

At Roanoke, Va, the grand jury summoned to investigate the riot and acts of lawlessness on Sept. 20th and 21st, made their report on the 23rd ult. Nineteen indictments were made. The Mayor was commended for trying to uphold the laws.

In Chicago last week a young woman aged eighteen years, while despondent from long continued sickness, committed suicide by drowning herself in the lake at the foot of Ninth street. On the day following, her father, insane with grief over his daughter's rash act, followed her example.

Mayor Carter Harrison of Chicago, was shot and killed in his residence early last Saturday night, by an assassin, who surrendered himself to the police confessing the crime. He gave his name as Eugene Patrick Prendergast, and when asked at the station-house why he killed the mayor, he replied: "He said he would make me corporation counsel and he did not do it. That's what I shot him for."

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

MARRIED.

EARP—PRICE—On Oct. 26, 1893, in Goldsboro, N. C., by Rev. C. A. Jenkens, Mr. J. E. Earp and Miss Sophronia Price, all of Goldsboro.

RIDDICK—DANIEL—On Oct. 18th, 1893, at Weldon, N. C., by Rev. Geo. W. Harman, Prof. W. C. Riddick of Raleigh and Miss Lilian I. Daniel of Weldon.

HARRIS—HARRELL—On Sept. 17th, in Corinth Baptist church, near Elizabeth City, N. C., by Rev. J. B. Harrell, Mr. Lowry J. Harris and Miss Mary E. Harrell.

YANCEY—KNOTT—On Oct. 22d, 1893, in Granville county, N. C., by Rev. Dr. Marsh, Mr. Oscar Yancey and Miss Florence Knott, daughter of Mr. Fielding Knott.

EDMUNDSON—CRAWFORD—On October 24th, at the residence of the bride's parents, near Raleigh, by Rev. Jno. T. Edmundson, Mr. Frank B. Edmundson of Goldsboro and Miss Malvina Crawford.

CHANDLER—GOOCH—On Oct. 25th, 1893, at the residence of the bride's father, Mr. R. H. D. Gooch, in Oak Grove township, Wake county, by Rev. J. F. MacDuffie, Mr. Charles C. Chandler of Durham county, to Miss Nancy Gooch of Wake county.

DIED.

BRITT—At the home of his parents, in Bertie county, N. C., Oct. 1st, 1893, Henry, beloved son of Frank P. and Katie L. Britt. Sweet little Henry is gone. He first saw the light of day on Sunday, March 18th, 1888, and saw the light of eternity Sunday, October 1st, 1893. Given on Sunday, taken away on Sunday; taken before his young heart had known sin; carried where sin shall never enter, and where, after awhile, one eternal Sabbath shall ever make glad the re-united hearts of parents and child. Ever anxious for the return of papa, methinks he is now at the beautiful gate waiting to say, in accents hushed forever in this world: "Papa's coming; open the gate." UNCLE.

UPCHURCH—Delia, wife of I. S. Upchurch, was born March 8th, 1832, and was baptized into the fellowship of Mt. Pisgah Baptist church, Chatham county, in 1851, by Elder P. W. Dowd; was married Dec. 23d, 1851; was dismissed by letter and joined Green Level church, September, 1884, and died at 3.35 o'clock a. m., Sept. 24th, 1893. of erysipelas, after an illness of eight days. She was a good wife, a kind mother, and a lover of the RECORDER. She leaves a husband and ten children, five sons and five daughters, to mourn their loss, all of whom are members of Green Level Baptist church, except one, who is a member of Mt. Pisgah church, a son and daughter having gone before.

The deceased owned a magnolia tree at Wake Forest College, also a seat in the Baptist church at Cooper's, in Buncombe county, N. C. BROTHER.

City papers please copy.

ELLIOTT—Mrs. Carrie E. Elliott (nee Moore) departed this life in Edenton, N. C., Sept. 16th, 1893. She was the daughter of Britton and Caroline Moore of the town of Murfreesboro, where her earlier days were spent. She early became the subject of religious impressions, and joined the Baptist church at Murfreesboro at the tender age of thirteen, being baptized at the same time with her brother Thomas, he the oldest, and she the youngest child of the family. Always mindful of her duties in church work, her place in the prayer-meeting and Sabbath-school was seldom vacant. Also being a close student, she graduated with considerable distinction at the commencement of the Chowan Baptist Institute in 1879. She was happily united in marriage to Wm. O. Elliott of Edenton in December, 1884. She had been suffering with a painful affliction for about five years, which at last terminated in her death. She leaves, in addition to her husband, three children, mother, brother, two sisters, and a large circle of friends to mourn her untimely loss, all of whom may be much consoled by the reflection that even during the pangs of her long continued suffering her faith burned brightly to the last, and that she had such a glorious foretaste of eternal joys as to cause her whole conversation to be tinctured with visions of unspeakable happiness of her future home, of which she sang and talked until the messenger came to escort her thither; and we, too, can write, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

C. P. B.

Edenton, N. C., Oct. 29, 1893.

GLENN—At her home in Durham county, Sister Glenn, wife of Bro. W. E. Glenn, after an illness of only three hours, quietly passed away. How we shall miss her! Always at Sandy Level, her church, when our appointment came, if she was able; a very devoted and affectionate wife and mother at home; an exceptional friend and neighbor to the community in which she lived. But alas! she is gone.

"Sister, thou was mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more will join our number,
Thou no more our songs shalt know.

Yet again we hope to meet thee,
When the day of life is fled;
When in heaven with joy to greet thee,
Where no farewell tear is shed."

To the sorely bereaved husband and dear children, our hearts go out in sympathy and prayer. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

J. F. MACDUFFIE.

East Durham, Oct. 27, 1893.

RALEIGH
Stationery Co.,
309 Fayetteville St., (opp. Postoffice.)
Manufacturing Stationers.

WE ARE KNOWN AS
Headquarters for fine Stationery
Office and School Supplies.

Can supply you with anything in the stationery line you may need. We are daily receiving new novelties in Fine Writing Paper, Envelopes, Fancy Goods, &c. Our prices attract the attention of all buyers.

We carry in stock Blank Books, Ledgers, Journals, Cash Books, Day Books, Record Books, &c. Pocket memorandums in great variety. Letter Copying Books, Copying Presses, Press Stands, Letter Files, Binding Cases, Invoice Books, Gum Stub Files; Note, Draft, Receipt, and Check Books; Marking and Shipping Tags, Gum Labels, Pin Tickets, Fairchild's Gold Pens and Pencils; Wirt, Albemarle, Blair, and Tip-Top Fountain Pens; Ladies and Gents Pocket Books, Card Cases, Purses, Wallets, Bill Books, etc.

We have a large and complete line of Slates, Straps, Pens, Pencils, Sponges, Tablets, &c., School Bags of every description, at prices that cannot be beaten.

All orders will receive prompt and careful attention. If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.

W. G. SEPARK Manager, Raleigh.

Rheumatism
Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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TEACHERS' EXCHANGE,
Box 378, Richmond, Va.,
Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.
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Marble Works, Monuments, Tombs, &c.
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I send designs to any address. In writing for them always give age of deceased and some limit as to price. All work warranted first-class and entirely satisfactory. CHAS. M. WALSH.

The only Harmony book ever written, that can be readily understood by the average student.
GOODRICH'S
Analytical Harmony.
(A new Theory of Composition, from the Composer's standpoint.)
Clearer and more helpful than anything I have seen ARTHUR FOOTE.
A welcome relief from our present difficulties. WM. H. SHERWOOD.
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A COMPANION VOLUME TO "MUSICAL ANALYSIS."
—PRICE, $2.00.—
THE JOHN CHURCH CO.,
Cincinnati—New York—Chicago.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & SONS, Hillsboro, O.

A New Feature.
ARTISTIC
Dress Making.
We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities
Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.
We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the *chic* and style of French-made dresses.
Specialties: Bridal trousseaus and mourning outfits. Samples sent and estimates given.
W. H. & R. S. Tucker & Co.
RALEIGH, N. C.

He-No Tea
The experience and scientific study of eighty-two years in China and America.
HE-NO TEA,
Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,
A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.
Hires' Concentrated Solution
for Soda Fountains, Pt and gal. jugs. Merchants supplied at Manufacturers Prices.

Bernhams
Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by
W. C. & A. B Stronach,
GROCERS, BAKERS, AND CANDY MANUFACTURERS,
RALEIGH, N. C.

NOTICE.
Are you prepared for the storms of winter? It will soon be here, and rattling windows will add to the discomforts that bring. It will pay to use Fort's Automatic Sash Holders. They will prevent them from rattling. Any one can put them on. They will last a life-time. Never have to be adjusted. Those using them are delighted with them. Send $1 for 1 doz. State and county rights for sale. Address
FORT'S AUTOMATIC SASH HOLDERS
L. A. FORT, Raleigh, N. C.

SOUTHERN Business College
In the beautiful mountain city. A complete school in every particular. Students first year from eight States. Cheapest good school in the South. Special rates for October and November. Car fare returned. Send for circulars.
M. M. Lemmond, Pres't,
ASHEVILLE, N. C.

Agents Wanted. General or local Ladies or gents, to sell our goods in this and adjoining counties. Steady work. Whole or spare time. Salary or commission. Position permanent. Outfit free. Write for terms at once. Mention this paper. Address, without delay, THE STANDARD SILVERWARE CO., Bridgeport, Conn.

The Home Circle.

Resignation.

God knoweth best. It is not meet
That we should murmur at his will;
'Tis ours to "suffer and be still,"
Low lying at his feet.

He knoweth best. Our blinded eyes,
So dim with unshed tears, can see
No light athwart the gloom, till he
Shall bid the clouds arise.

He knoweth best. We cannot tell
Why he doth sever tender ties,
We only know that he is wise;
He doeth all things well.

He knoweth best. And he will keep,
Though near or far, his watch between;
His tender care, though all unseen,
"Shall slumber not, nor sleep."

He knoweth best. His love hath planned
Each step that marks our onward way;
'Tis ours to trust him—come what may,
"Our times are in his hand."

He knoweth best; who loveth best;
He leadeth us from day to day;
'Tis ours to follow all the way,
And leave to him the rest.
—Edith Virginia Brandt, in Exchange.

The Gentlemanly Boy.

Every one who knows Tommy Blue is charmed with his beautiful behavior. He is so polite and accommodating, so willing to lend a helping hand at every turn, that the neighbors called him Tommy "Helpful." But this Tommy "Helpful" has two sets of manners, one for the folks at home and the other for strangers. A few mornings ago he came running down the steps of his pleasant home on his way to school, as bright and pleasant as a sunbeam. Presently his mother appeared at the door with a request that he would leave an order at the market for her.

"I can't stop a minute," he answered, impatiently. "I shall be late as it is."

"It would not take you much out of your way, and at the same time save me a long walk," reasoned his mother, wearily. "You know I have no one else to go."

"There' the bell this minute, and I shall get a demerit if I am tardy," argued Tommy, an ugly frown disfiguring his handsome face. "I can't go out of my way for anything this morning," he added crossly, although he knew the market house was just round the corner, and there was a full half-hour before the second bell should ring.

A few minutes later he met Mrs. Beard, the lady who lived in the little cottage which joined his mother's and when she smiled upon him, he pulled off his cap and spoke so pleasantly that she was encouraged to ask:

"Have you time to do a little favor for me, Tommy?"

"Certainly," he replied, his chivalry returning in an unaccountable way. "What can I do for you?"

"It is really too bad to detain you when you are on your way to school; but I forgot to mail my letter when I was down street, and if you do not mind going a little out of the way, I should be ever so much obliged if you would drop it in the office."

"It will not take me five minutes to run round the square, and I shall be very glad to accommodate you," answered Tommy politely, as he took the letter and hurried away to mail it.

And yet, strange as it may seem, the post office was a full square farther out of the way than was the market, and he had refused to stop there with his mother's order.

"What a perfect little gentleman he is,—so kind and obliging to everybody!" said Mrs. Beard to herself, looking admiringly after the bright little fellow tripping briskly down the street.

But she did not know that this model boy of hers had refused to do his own mother the same favor he had so cheerfully performed for a stranger. Had she known this when, a few minutes later, she met his pale, tired looking mother on her way to market, the gentleman would have fallen several degrees in her estimation; but, being ignorant of the preference shown herself, she passed on, inwardly congratulating the weary mother on the possession of such a son.

And yet, regardless of Tommy Blue's apparent indifference towards his mother, he loves her a hundred fold more than he does Mrs. Beard, or any of the neighbors who are always holding him up as a pattern to their own children. Only yesterday he said that his mother was the sweetest and best mother in the world; and I am quite sure he believed just what he said, though it must be admitted that he has a very poor way of showing his appreciation. What can be the matter with him?—*B. V. Chisholm in the Sunday-school Times.*

It covers a good deal of ground—Dr. Pierce's Golden Medical Discovery. And when you hear that it cures so many diseases, perhaps you think "it's too good to be true."

But it's only reasonable. As a blood-cleanser, flesh-builder, and strength-restorer, nothing like the "Discovery" is known to medical science. The diseases that it cures come from a torpid liver, or from impure blood. For everything of this nature, it is the only *guaranteed* remedy. In dyspepsia, biliousness; all bronchial, throat and lung affections; every form of scrofula, even consumption (or Lung-scrofula) in its earlier stages, and in the most stubborn skin and scalp diseases—if it ever fails to benefit or cure, you have your money back.

Chronic Nasal Catarrh positively cured by Dr. Sage's Remedy. 50 cents; by druggists.

The largest shad ever taken in American waters was caught in Delaware Bay recently. It was seven inches long, and weighed

Ruling in Love.

There are two ways of governing a family; the first is by force; the second is by love. Any father or mother who attempts to govern the home by force deserves to lose their empire, and will be sure to fail in the long run. Love is the golden chain which binds a family together. It always increases their joys and helps to lighten their cares. Solomon well says, "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." You can be loving yet firm, gentle but resolute, in carrying out your own views. Remember, mothers, you are moulding the characters and fixing the destiny of your children. See to it when you refuse, you refuse finally, and when you consent, you consent cheerfully. It has been sweetly said—

"A mother's love is never cold,
A mother's love is never old,
A mother's love is ever true,
A mother's love is nine times new."

Rely upon it that in proportion as this gentle yet powerful influence reigns in your home, and influences you in the training of the children, you will succeed. A mother's love for her children when under proper influence is the noblest and purest illustration of goodness we can conceive. How it has raised her character, nerved her resolution, and fixed her purpose! What wonders it has wrought, what sacrifices it has prompted! Speaking of this, Jean Paul Richter truly observes, "The noblest and fairest quality with which nature could and must furnish woman for the benefit of posterity was love the most ardent, yet without return, and for an object unlike herself. The child receives love, and kisses, and night watchings, but at first it only answers with rebuffs; and the weak creature which requires most pays least. But the mother gives unceasingly—yea, her love only becomes greater with the necessity and thankfulness of the recipient, and she feels the greatest for the most feeble, as the father for the strongest child." No doubt it was this kind of love which prompted Mrs. Wesley to act so wisely and well in the training of her children. She seems to have been able to regulate even their crying with as much ease as either the sleep or food! Her rule was this: when a child reached its first anniversary it should be taught to fear the rod, and to *cry softly*, and the result was success.

Try, then, to make your home bright and attractive to your children. Many a boy and girl goes astray, not because they have no home, but because the home lacks brightness, or in other words, "sunshine." Children need smiles as much as flowers need sunbeams. It is warmth which leads to growth and beauty in our gardens, and it is equally needful in the home. A moonlight night never imparts the glow which a sunny day gives to all around. In like manner a home where faces are dull and sour, words are harsh, and fault-finding is a constant thing, will never prove attractive to the children, but will of necessity lead them to seek their happiness elsewhere. Let it be a constant study, therefore, with you to remove out of the way everything which will hinder constant sunshine from resting upon your home, so that the children may feel sure that, however, dark it may be outside, it will be bright within.—*John W. Kirton, LL. D.*

Horsford's Acid Phosphate
The Best Tonic Known,
furnishing sustenance to both brain and body.

David's Coat.

David Robertson, the Scotch naturalist, had, when a boy, rather an unusual experience in clothing himself, and the method he adopted seems amusingly different from that of boys in our own day, who when they want a new jacket, ask for it or go without.

David was early apprenticed to a farmer to herd the cattle, and one day he went to a fair with his master and there gained a prize of twenty shillings by running a race. When he reached home his mistress offered him for the pound enough of home made woolen cloth for a coat, but though David joyfully accepted it, he was disappointed at finding that the tailor would not make his yearly visit to the house for some time.

With the impatience of youth he begged his mistress to let him make the coat himself. At first she refused, but when David persisted, she agreed to the wild project, stipulating, however, that he should take the responsibility and ask help of no one.

The boy began by carefully ripping his old coat in pieces for a pattern, and by this he cut the new one, first numbering the pieces in chalk that he might know how to put them together. As all his time belonged to his master he was obliged to take his sewing out into the pasture, and there after a month of laborious work the new coat was completed. Its buttons came from an old coat which had been discarded by his master, and the thread with which it was put together had been spun and dyed at the house.

When David showed his mistress the new coat she was loud in praise of it and declared that not even the tailor could have done it better. One thing, however, it needed and that was a careful pressing, which he was allowed to give it at the house.

The hardest task of all remained, for he was obliged to remake his old coat, and as the seams were frayed and delicate he had to exercise great care in joining them again. Another month and this task also was done. Then was David the proud possessor of two coats.—*Youth's Companion.*

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"In Debt."

A man who attempted to raise some money on a subscription paper for a necessary church out West relates his experience as follows:

"The first man I went to said he was very sorry, but the fact was he was so involved in his business that he couldn't give anything at the present time. Very sorry, indeed, but a man in debt as he was, owed his first duty to his creditors.

"He was smoking an expensive cigar, and before I left the store he bought of a peddler who came in, a pair of expensive Rocky Mountain cuff buttons.

"The next man I went to was a young clerk in a banking establishment. He read the paper over, acknowledged that the church was very greatly needed, but said that he was owing for his board, was badly in debt otherwise, and did not see how he could give anything.

"That afternoon as I went by the base-ball-grounds I saw this young man pay fifty cents at the entrance to go in, and saw him mount the grand-stand where special seats were sold for a quarter of a dollar.

"The third man to whom I presented the paper was a farmer living near the town. He also was sorry, but times were hard, his crops had been a partial failure, the mortgage on his farm was a heavy load, the interest was coming due, and he really couldn't see his way clear to give to the church, although he freely acknowledged it was just what the town needed.

"A week from that time I saw the same farmer drive into town with his entire family, and go to the circus, afternoon and night, at an expense of at least four dollars.

"The Bible says: 'Judge not that ye be not judged,' but it also says, 'By their fruit ye shall know them.' And I really could not help thinking that the devil could use that old excuse, 'in debt,' to splendid advantage, especially when he had a selfish man to help him."—*Youth's Companion.*

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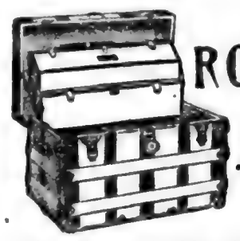

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WERE the question, What is the fundamental difference between the Republican and the Democratic parties, put to the average American citizen, we dare say he would be utterly at a loss for an answer. This is not surprising in view of the fact that not a few citizens vote according to their environments—sectionalism;—others for men, not measures; others in the name of their fathers; and still others for the money that may be paid them, or the office in the distance; every one of whom are not worthy of their citizenship. A patriotic citizen votes according to his opinion of the platforms of the respective parties, with due consideration of the men who represent them, but without further regard to environments or inducements. This is ideal, but it can and should be made real.

The age of the particular question, coupled with the marked changes that have come over them, necessitate very the growth of the country and the ... lands of another generation, has also little to do with observing their fundamental differences. But let us see the real difference. The question turns upon the ... ages of constitutional construction," particularly on the construction of the ... mble, and that clause which says that ... gress shall have power to ... provide ... the common defence and general welfare of the United States." The Republicans viewed this as empowering Congress to enact any law which it may deem necessary to the common defence, or conducive to the general welfare. But further on in the Constitution, in addition to these general words, are certain clauses which set forth the especial powers of Congress. The Democratic statesmen held that the implied powers of Congress could be drawn only from the express powers, and not the general words referred to above. The former construction is general and lax, the latter specific and strict. One gave very extensive and indefinite power to the National legislature, the other restricted National legislation and claimed certain powers for the States. This is the difference simply stated, though by no means would we have the reader to understand this to be the difference to-day, or that the legislation of either party is conducted on these constructions of the Constitution, or that this difference is literally true in all instances; in fact we might name many in which both parties have acted directly contrary to their original construction of the Constitution.

SAYS Dr. Strong in "The New Era":

"The workingman of to-day may have, if you please, twice as much as his grandfather had, but he knows, say, ten times as much and wants ten times as much; hence his discontent."

This is in a degree true. To-day men are capable of more, know more, and want more, than they have since men were. But we do not believe, nor do we believe that Dr. Strong intends to convey the idea that man's wants increase in proportion with his knowledge. If such is the case, we are consigned to a life of discontent; for as the years come and go progress is made in almost every department of human activity, and not the least in the means of communicating knowledge. In fact such a theory would lead us to believe that each man will finally "want the earth." Men's wants do increase with his knowledge to a certain extent, but there is a degree of knowledge which broadens the healthy intellect, leads it to a deliberate view of human affairs, convinces of inability and unworthiness, and content ensues. But such is more often the exception than the rule. Avarice destroys the lives of hundreds of men each year. Our business centers are crowded with men who throw away health, destroy conscience, kill themselves and others in a vain attempt to possess and enjoy more than they need or can use. The time will come when such men must be restrained both for their own sake and for the protection of the less fortunate who lose their share of the world's goods to the rapacity of the strong. Human law is powerless to restrain, and divine law is our only resort. We believe with Dr. Strong that the simple mandate of Jesus, "Love thy neighbor as thyself," is the only remedy for discontent and "hard times." Men will always be unhappy and unfortunate, just as human capacities for labor and pleasure and natural opportunities vary. All may be well situated, but many will cry "hard times" as long as others seem to be happier than they.

IN THE preceding article we have discussed a species of discontent that arises from dissatisfaction rather than actual need. It is unnecessary to say that that discontent which rises from the latter cause, while less general, is more dangerous, threatening and pitiable than that which finds its origin in dissatisfaction. The winter is fast approaching, and we are told that it will fall upon thousands and thousands of unemployed, though worthy and willing, laborers in our greater cities. In the summer their necessities were few, and they have been supplied by charity, but in winter the cost of living increases, thicker clothes are needed, and shelter is necessary to life. Can charity supply all these? We know it will not; so it appears that there is great suffering ahead and increased danger to our government. It is, indeed, a sad state of affairs when men cannot find work, and, though worthy, must suffer. To day men are begging for work, not bread, but actually for the privilege of executing God's law, "In the sweat of thy brow thou shalt eat bread," and they esteem themselves fortunate if not turned away as beggarly tramps. No wonder that discontent becomes anarchy in such conditions. It should not be said of any country or any age, which claims to be civilized, that men begged for work in vain. Whose is the fault, is a question that is often asked, and meets with as many different answers. Some say party, some tariff, others silver; but none know. And it strikes us that if each of us were to consider many such evils, and especially this one of poverty, as ours to prevent and alleviate, that there would be fewer parties and fewer evils to lay at their feet.

THE unexpected turn in the political tide which landed Repeal safe in harbor, and left many fond hopes high and dry on the rocks of disappointment, was a surprise to the nation. Every newspaper in the land had announced that repeal could not possibly be effected unconditionally, and that a compromise of some sort would surely result. In his recent address at the State Fair, Senator Vance declared that anything but a compromise was impossible, and taking his word for it, with the additional assurance of the press that the requisite number of Senators had agreed in writing to a compromise, the RECORDER set forth its views on the subject. But the tide unexpectedly turned, and left us, with many others, in the lurch.

The repeal, as passed by Congress, has pleased the North and sorely disappoints the South and West. It was effected, we are told, in the name of harmony. There may be harmony in the Senate, but severe discord is rife in this part of the land. A sacrifice of principles in the name of anything is crime. There is but one result that will bring harmony now, and that is the prosperity which the repealers have promised. A majority of the legislators favored unconditional repeal, and voted for it. None can take exceptions to this, as the legislators were elected by the people on certain platforms. If the legislators betrayed their covenant with their constituents, the score will be finally settled when they face the people for re-election. We candidly believe that the majority of the Senate deemed unconditional repeal necessary to the general welfare, and are not among those who think the country was sold to Wall street. Think, reader, what a crime that is to bring against the guardians of our rights! The repeal bill promises that the coinage of silver shall be resumed. We shall see if faith is kept in this respect. The repealers claim that this action will eventually result in bimetalism, the hope of the South and West. It does not seem so to any one now, but time will tell. We know that many of the Senators who voted for repeal are in favor of silver money; we know that nine-tenths of the citizens of the South and West, and at least one-half of the North, are avowedly opposed to an absolute gold standard; and knowing this, we have good hope that the present legislation is only temporary, and may be changed in a moment to a more promising relation to silver coinage.

But few of us understand National finance; the subject is clouded in mystery; but all of us can have the consolation of knowing that we were right or wrong, after a year has settled this one phase of the question. We can surely learn whether a cessation of silver coinage is conducive to prosperity or not, and having learned this much, we will know in whom to place our trust when this or any other question is brought up again.

The Higher Education of Women and the Co-Education of the Sexes—No. 1

BY T. H. PRITCHARD, D. D.

Dear Recorder:—I propose by your favor to write several articles, in which I shall endeavor to show, first, the need of educating our women more highly, and the wisdom of educating the sexes together; and then I shall adduce the considerations which satisfy me that the best place for us to establish a school of higher learning for our girls is at Wake Forest, and in direct and organic connection with the College already in prosperous operation there.

I do not suppose that a majority of the brethren will agree with my conclusions at the first, but I believe them to be amenable to reason, and hope that a careful and unprejudiced examination of the facts in the case will affect a revolution in their views, such as has been wrought in my own.

A few years ago, I regarded the co-education of the sexes with exceeding disfavor: it seemed to me to be unreasonable and contrary to the natural fitness of things. After a time such facts came to my knowledge as somewhat weakened my opposition, and latterly, a still further investigation of the subject has satisfied my mind that this is the true theory of education, and that the very best results can be secured to both sexes by its adoption. I have no selfish end to subserve. I am old enough and ought to be mature enough to form a just judgment in the premises, and as the matter is one of much practical importance and of pressing interest to the Baptist public, just at this juncture, I beg a candid hearing at the hands of my brethren.

In doing so, let me present, as an introduction, a word as to the history of

THE HIGHER EDUCATION OF WOMEN.

Why it should have been so is a profound mystery to me, but it is nevertheless a fact, that while liberal provision has been made by every State in the Union for the higher education of young men, no such advantages of liberal culture have been provided by the States or by the Christian denominations of the country for young women. A hundred years ago the State of North Carolina established by law an University for the training of our sons. She has never founded a school of like grade for our girls, and only a little more than a year ago did the State, in the erection and equipment of the Normal School at Greensboro, do anything at all corresponding with the demands of the case.

The whole movement for the higher education of woman in this country reaches back only some thirty years when Matthew Vassar, after maturely considering how he could confer the greatest benefits on his adopted country by the use of his large estate, built and endowed, near Poughkeepsie, N. Y., Vassar College, the first institution in this country, which afforded young women the same advantages of culture provided for young men at Harvard, Yale, Brown, the Universities of Virginia and many other States. All honor to this man of Baptist faith, who was the first to conceive the idea, and the first to put it into practical operation in the founding of this noble school of learning, the pioneer and precursor of several others since established of like dignity and character. If I remember aright, Vassar was opened in 1865. Smith and Wellesley followed afterwards in New England, and still later, about 1880, Bryn Mawr near Philadelphia was opened to the public. If I mistake not, these are still the only four schools, in the whole of the United States, which supply for girls what may be called an University grade of education.

CAN OUR WOMEN ATTAIN THIS HIGHER EDUCATION?

Let the wonderful rapidity with which the number of female students has increased within the past twenty-five years, and the multiplication of colleges for their accommodation, and the splendid record they have made in scholarship, answer this question.

A few years ago, the best Greek scholar and the best mathematical scholar at Ann Arbor, were women; last June, at the University of Iowa, in the honor roll, made on the basis of scholarship, *five* out of the first *seven* were women; in 1886, at Cambridge University, England, the finest scholar in modern languages was a young woman; at the same school, in 1884, and 1887, the best scholars in moral science and the classics were women, and in 1890, at the famous University of Oxford, Miss Fawcett ranked above the best honor man in mathematics. I believe women to be the equals of men in natural endowments, though there are certainly differences in their mental and moral characteristics. These differences, however, do not seem to me to be so great as to justify the variant methods and degrees which have prevailed in the training of the two sexes. While I am hardly prepared to say that there is no sex in education, I am persuaded that it would be better for our women if they were subjected, not only to a wider and more thorough mental training, but along the same lines that have been prescribed for the education of their brothers.

WHAT STATISTICS SHOW AS TO THE EFFECT ON THE HEALTH.

From reports received by the Massachusett's Bureau of Labor Statistics from twelve colleges, nine of which were co-educational, in 1885, the following conclusion was reached: "It is sufficient to say that the female graduates of our colleges and universities as the result of their studies do not show any marked difference in general health from that of an equal number of women engaged in other kinds of work." In 1890 an investigation was instituted in England as to the history of the graduates of the four colleges connected with Oxford and Cambridge, and the report concludes thus: "There is nothing in a university education at all specially injurious to the constitution of women, or involving any greater strain than they can ordinarily bear without injury; women generally pass through it without its affecting their health one way or the other." Now, I grant that the experiment has not been tried sufficiently long to furnish data entirely satisfactory on this point, but so far as we have the results of investigation they are not such as to furnish any argument against the highest education of women.

A Divine Canon Applied to the Ordinance of Christian Baptism.

PREACHED ON SUNDAY BY THE LATE REV. A. W. PRICE IN THE LAURINBURG CHURCH BEFORE THE BURNING OF THE BUILDING.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19.

[*Concluded.*]

Then, as another test of the correctness of the three respective words by which *baptizo* is translated, that is the correct one which can take the place of the word "baptize" everywhere it occurs and make sense every time. Now take the words *sprinkle, pour*, and *immersion*, and see which one stands the test. "In those days came John the Baptist preaching *with* the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand. * * Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were *sprinkled* or *poured* of him *with* Jordan, confessing their sins." This is the Pedobaptist translation, according to their definition that baptism is an application of water to a person. Or take Romans 6: 3, 4—"Know ye not that so many of us as were *sprinkled* into Jesus Christ were *sprinkled* into his death? Therefore we are buried with him by *sprinkling* into death: that like as Christ was raised up from the dead by the glory of the Father, even so should we rise and walk in pewness of life." Col. 2: 12—"Buried with him in *sprinkling*, wherein also ye are risen with him through the faith of the operation of God." Well have Conybeare and Howson said of these two passages: "They cannot be understood unless it be borne in mind that the primitive baptism was by immersion." No other conception than immersion will give them any sense or signification.

In many passages the word *sprinkle* or *pour*, when substituted for the word *baptize*, does not make any sense at all. But in every passage you may substitute the word *immerse* with perfect good sense and propriety. Which, then, is apt to be the word the Master intended? the one that does violence to the sense and connection of the passage, or the one which in every case agrees with both? If there is any one point in theology which scholarship and common sense have settled, it is that the baptism commanded by Christ, and submitted to by Christ, was immersion. Mr. Moody asked a negro in Richmond, Va., "Why are all you colored people Baptists?" And the old darky replied, "Cause we are all ignorant, boss, and can't splain away the Bible." To find anything in the Bible but immersion requires a great deal of "splaining away."

Now, then, if immersion is the rite, then they who change the form break the commandment. Many good people say that the quantity of water makes no difference, that a drop is as good as an ocean—that a little drop of water may seal the fulness of divine grace in baptizing as well as a small piece of bread and the least tasting of wine in the Lord's supper. But, my friends, it is not with us a question of much water or little water, but purely a question of obedience to a positive precept of Christ. And so far as the supper is concerned, the two cases are not analogous. They both are subject to the limitations which Christ the lawgiver has put upon them. Christ has left it discretionary as to the amount of bread and wine which we may take in the communion so long as we eat not to gluttony and drink not to drunkenness, and so we obey the command, however small the amount we may take of the elements. But were we to change the wine for water and the bread for meat, we would then break the command in about the same way that we break the command to be baptized by substituting another form other than the one prescribed.

2. *The command to be baptized is broken by changing the subjects of baptism from those prescribed in the Scriptures.* In other words by baptizing those whom the Lord has not commanded to be baptized. "The mention of one is the exclusion of all others" is a principle of common law which holds good here. Christ has commanded only *believers* to be baptized, and therefore this excludes *unconverted adults* and *unconscious infants*. The one who is baptized in infancy though the mode of his baptism were valid, has not obeyed the command to be baptized. Obedience implies choice, but how can that be an act of obedience which was imposed in the passiveness and unconsciousness of infancy?

Now, then, unbelieving adults and unconscious infants are excluded by the very terms of the great commission from the ordinance of baptism. This is true of the commission as given by Matthew and Mark. Matthew put it, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The better rendering, according to the best authorities, is "Go ye, disciple all nations, and when they are disciped, baptize them." Then in Mark, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Here belief must come before baptism. Then how did the Apostles interpret the commission of their Lord? In strict accordance with the interpretation I have given it. On the day of Pentecost, when those who were "pricked in their heart" asked, "Men and brethren, what shall we do?" Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." And to encourage them, he continued, "For the promise is unto you and to your children, and to all afar off, even as many as the Lord our God shall call." This promise says nothing of the "infant seed of believers," but simply those of their posterity, as well as those who were afar off in point of relationship whom the Lord our God shall call. And the result was that "as many as gladly received the word were baptized," which implies that only those who gladly received the word were baptized. Infants can't gladly receive the word. It does seem that if the Apostles had baptized infants, they would have left some record of it. In Acts 8: 12, it is said, "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." If there had been any infants baptized, surely here was the place to mention it. It distinctly says that men and women were baptized, but not one word about infants. If they just had included infants with men and women, what a world of controversy they would have saved the Christian church. But no; for while the writer of Acts takes especial pains to say that men and women were baptized, not one word about infants.

But one of the proof-texts relied upon to prove infant baptism, is where Christ says, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." But there is no baptism in the passage. Mark says in 10: ... brought young children to ... should touch them," not baptize ...

[CONCLUDED ON THE NEXT PAGE]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 8, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

OBSTACLES.

Those who engage in protracted meetings cannot but notice that there are many obstacles to their success. Some of these are so well known, and are so often commented on in our religious papers and by our pastors from the pulpit, that we do not propose now to discuss them; but there are others that are not so common, or are more subtle in their nature, to which we wish now to call attention.

One is uncleanness in the camp of God's spiritual people. It is to be remembered that the Israelites of old were suddenly checked at Ai because some of the condemned spoil was hidden in the tent of Achan; and it often happens in a church that all seems to be fair without, but there are some hidden sins, possibly among leading members, that are hindrances in the way of the coming of God's blessing. When David of old felt that he was unclean before the Lord, he cried out, "Have mercy on me, oh God;" and again, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." When there are these private sins in the lives of prominent members, who may perhaps take an active part in the meeting, God will not, as a rule, bless the meeting, until these men or women confess their sins before him, and are rid of their spiritual uncleanness. It is a sad thought that good men may at times find themselves cold and careless at the commencement of a meeting, and their sins may hinder seriously the success of the meeting. Sad enough, brother, to allow your sins to come between you and your God without confessing them and heartily repenting of them; but sadder still that you should be in the way of some one else who might come to Christ but for your wrong-doing. Christ has said, "Woe unto the world because of offences; but woe unto that man by whom the offence cometh." Are you the man? Christ, in Matt. 18: 6, gives a solemn warning to one who casts a stumbling block in the way of one who *has* trusted him; has it never dawned on the minds of our readers that it is both dangerous and unfortunate to cast obstacles of any kind in the way of those who would come to Christ; or, what is about the same thing, prevent the coming of his blessing on a congregation by our unfaithfulness or sinfulness?

Another hindrance, closely allied to the one just mentioned, is the existence of private feuds among the members of the church when the meeting is held. It is too often the case that these feuds are of long-standing, and may at times be well-known, or else almost entirely concealed from the public and from the pastor and the church. It matters not what may be their origin, or how they are managed by the parties involved, they are serious obstacles in the way of the success of the meeting. One peculiar fact true of men who are involved in these feuds is that they will at times rise in the presence of the whole church, deplore their existence, admit that they are more or less involved, and then make no private effort to heal them. After doing so before the congregation, including of course the pastor and the church, they seem to think they have done their duty, especially if they are moved to tears while they confess before their brethren; and from that time seem to take an active part in the meeting. But how seriously their efforts are crippled with those who are involved, or who may be acquainted with the fact that the brethren, who openly deplore the existence of these feuds, are in the wrong, and have made no proper confession to the offended parties *in private*. Ah! when will stubborn-hearted Christians learn the true meaning of Christ's words, "If thy brother trespass against thee, go and tell him his fault between thee and him *alone*," &c. The failure or unwillingness of prominent church members to do just what the Saviour here directs, has often been the cause of turning aside God's blessing and of greatly crippling the harmony and growth of many churches. Before your meeting commences then, brother, even if you feel sure your brother is in the wrong, go and heal the breach if you can, by a private conference. If you fail, the Saviour gives you further remedy, which you have a right to use; but give yourself time enough to use it before the meeting commences. The further remedy implied in the words, "If he refuse to hear thee, take two or three with thee," &c., may demand such time.

[illegible] obstacle in the way of the [illegible] meeting is found in the loose [illegible] maintained in the church in not [illegible] sinful habits often indulged [illegible] members. It is the often the case that one or more men are retained for years in the church when their public lives are such as to bring continual reproach upon the cause of Christ. This is more especially the case when these men are heads of, or are connected with prominent families belonging to the church, and pay annually considerable sums for the support of church and pastor. Ah, how often does the glitter of gold blind the eyes of even the conservators of church purity and church morals! Who does not admire the backbone of a pastor and church that have faith and religion enough to rid themselves of a man who is a continual sore upon the body of the church? This should be done if he will not suffer his backsliding to be healed.

WINTER IS COMING.

The northern winds, the cool nights, the hoar frost, all remind us that winter will soon be upon us. Have you prepared for it? To enjoy the winter months, or rather to deprive them of much of the physical discomfort that usually comes with them, we should as far as possible prepare for them. Before they are fully upon us, fuel should be procured and housed; substantial clothing prepared for the household; some fresh wholesome reading matter should be procured for the children; food and shelter provided for live stock, and even the dog kennels should not be overlooked. Some may smile at these suggestions, especially the last in the above list. But we have made it for a purpose. It is too much the custom of our people, living in what are called the warmer States, to make little or no provision for the comfort and protection of domestic animals. The Bible says "the merciful man regardeth the life of his beast." According to this statement many of our people would not be regarded as merciful to the beasts that serve them and look to them for protection. The faithful horse that has broken the stubborn sod and pulled the plow that tilled your crop, and then drew the wagon that hauled your produce to market, deserves better treatment than to shiver all night in the open barns in which he is often stabled. The faithful milch cow that has fed you and your little ones through the summer, deserves a better retreat than the open leaky shed in which she is often sheltered. Shame upon the man who will suffer her to spend her long winter nights in the open air, while the pitiless rain or sleet falls upon her! And poor old Fido whose baying has often sent the light fingered thief about his business, deserves better treatment than to shiver upon the thin mat on the front porch through the long night. Homely talk, all this; but our people do need attention to homely matters and home comforts. Let those who are careless, no longer neglect these things. Attention to the helpless animal creation about us may be a means of our own growth in grace, and certainly is in accordance with the religion of Christ. "Blessed are the merciful, for they shall obtain mercy."

A BROTHER has asked us to write an editorial on evil literature, and we are puzzled as to how we can treat the subject. Speaking generally, most of us are capable of distinguishing the good from the evil books, and have no excuse for reading low, demoralizing literature, when the land is flooded with that which is good and pure, and the price is no greater. But the danger lies in our youth. How can we keep such influences from them. We cannot catalogue the good from the evil, for it would take volumes. We cannot judge by the name of the book, or the house from which it comes. For names are misleading, and publishers hold the author responsible. The solution of the problem rests with our fathers and mothers. We cannot give our children too many books to read, and we cannot exercise too much care in the selection of books. A good book goes far toward moulding good characters, but an evil book, as an instrument of the devil, takes rank with the saloon. In this day of pure, ennobling, but cheap literature, there is no reason why every family should not have a modest library and a weekly periodical.

CHURCH members should know that having a good pastor and a good church building does not make a good church. The pastor is dependent on his flock for success, and he cannot make progress without their prayerful co operation. Says an exchange: "We depend too much on our preachers and not enough on God. Praying members make a live church and a happy pastor, but members who pray only when they think they are about to die, are worthless and make the pastor sad." There is food for reflection in this for those who are dissatisfied with their pastor whom God has guided to them. If they would pray more, attend prayer meeting and regular services more, their pastor would grow strangely better before they were aware of it.

WE hope that this issue is the last that will be called on to set forth either side of the mission question in theory. We have had enough of theory, and now, we thank God, the time is close upon us when the practical work of the "new methods" can be demonstrated. We shall cheerfully keep our readers informed as to this work, and expect the independent missionaries to use our columns as freely as they wish.

We have published column after column from Bro. Herring and his adherents, and we are sure fully as much has been said on the Board side of the question. If the question could have been settled on paper, Bro. Herring could have stayed in China.

The present dispute is narrowed down to one church, and verges on the personal. Both are written under a *nom de plume*. We deplore this. The "Friend of Truth" writes in the interest of truth, he says, and the RECORDER will always give its columns for the correction of errors and the exposition of truth. We have no doubt but that the "Friend of the Boards" will regard the statements in the last article as erroneous, and will come again himself in the "interest of truth;" and if he thinks he is misrepresented, we shall be glad to have him show the error.

We can say now, both sides of the great question having been fully and exhaustively exposed, that these petty disputes, whether in the interest of truth or not, are calculated to injure the cause in our State far more than the "new methods" can injure general mission work.

SHORT sermons seem to be the burden of the correspondents of some of our exchanges. We have seen congregations who were not satisfied with less than half-a-day's preaching—and they were better for it too,—and others that complained at an half-hour sermon. We believe we have no record as to the length of the Bible sermons. Christ's sermon on the mount was indeed short, as printed; but all of us know that three lines of that sermon will furnish food for a series of modern exhaustive and analytical discourses. We believe that the trouble with many of our people is that sermons which could be preached in fifteen minutes are extended to forty five. A true child of God never tires of the pure gospel intelligently set forth, but there is sometimes so little gospel in a very great sermon preached from a $5,000 pulpit. Preach the gospel, and Christians will not complain at the length of your sermon. We can heartily sympathize with the congregation that complains when an hour is consumed in making all sorts of points, arguments, and digressions, applicable to modern times, which neither the Scriptures warrant nor the people apply. If our pastors hear any complaint, and if there is complaint, it is to them and them alone, that it should be made. Let them study the gospel more, put more meat in their discourses, and preach just as long as ever.

"HE makes no friends who never made a foe" may not be literally true, but it is undoubtedly true of worthy movements and their active prosecution. Some people were born to envy and decry the success of others, and their scoffs are a credit rather than a discredit. No man ever rose to power, and no reform has ever been accomplished without a battle that demonstrated the worth of the man and the movement. Christ was reviled, and is reviled to day, but the glorious progress of his work goes surely onward. To know this is a consolation to every struggling pastor and editor who is convinced of the worth of his views, but whose enemies rise up on every side. Thank God for your friends, however few they are, and have charity, not resentment, for your enemies. Be sure, if your motives are pure, success shall be yours finally.

THE ministers who claim that the pulpit is losing its power, would do well to ask themselves if they are putting all the power they can command into their pulpits.—*Watchman.*

There is truth here. As long as our ministers bend the energies of their lives to rescuing souls, there is no danger that the pulpit will lose power. One soul saved is worth all the petty debates that consume so much of some preachers' time. A ministers duty is to expound the Scriptures, but he can do this and save souls at the same time, if he will leave off hair-splitting and high flown sermonizing.

EVERY one of our pastors, whether in pastorates great or small, should attend our Convention at Elizabeth City. Now is a good time for our churches to show their love and appreciation for the work their pastors have done in the past year by paying their way to Elizabeth City. It is not charity, but a good investment. We must have a large representative attendance.

FROM OUR TRAVELLING AGENT.

THE MT. ZION ASSOCIATION

was held with the church at Burlington. Bro. W. A. Albright was again elected Moderator, and Bro. Scott, Secretary. Many said it was the most interesting meeting this body ever held. The churches were all represented.

The Association seemed to have on hand and in prospect a great amount of work, and this we think did much to produce the fine spirit which prevailed throughout the entire session.

The introductory sermon by Bro. Tyree of the First church in Durham from the text, "Preach the word," was clear, forcible and and most appropriate to the occasion. We have the promise of the sermon to print for the benefit of our readers.

Dr. Williams of Baltimore who was on a visit to Chapel Hill, attended the meeting and added much interest by the part he took in the discussions of the different objects of the Association.

Dr. Carroll found it necessary to leave the Association after the first day, to attend the Western North Carolina Convention, which met in Asheville. He went away, however, happy over the thought that the Mt. Zion Association had redeemed in full the amount of its pledge to the Centennial of Missions.

Associational Missions was discussed by Bro. Hocutt and several brethren who have been engaged in the work for the past year. The missionaries were all paid off, and some new territory will be added to the places already occupied.

Brethren Gwaltney, Stringfield and Drs. Hume and Williams spoke to the brethren on ministerial and general education.

We were sorry to have to leave before the Association adjourned. The brethren at Burlington were delighted to have the Association meet at their church. It was only a few years ago that there was no such thing as Baptist preaching in the town. Now the interest here is one of the most hopeful in the State. There are already more than two hundred members, and the present house already needs enlarging in order to accommodate the increasing congregations.

The Richmond and Anson Associations united to form the

PEE DEE,

which met with the Morven church in Anson county. Bro. Covington, who was Moderator of the Anson Association, was chosen Moderator of the joint body. This is a fine section of country, and we shall be greatly disappointed if the union of these two small Associations does not produce one of the best Associations in the State. It would be a wise thing for other small bodies in the State to follow this example. I only spent one day with the brethren, which I greatly enjoyed.

Bro. Adams, recently of Asheville, is now pastor at Wadesboro. He is fortunate in uniting in the work of this Association with men like Johnson, Kesler, Martin and others. There is no division nor contention about the work. The enlargement of the work seems to fill the minds of the brethren as they go to their respective fields of labor.

THE WEST CHOWAN

held its last meeting with the church at Colerain. We always look with special interest to this meeting. This year the representatives were not so numerous as we have seen. Colerain is near the boundary line which made the distance considerable from many of the churches, besides this the recent heavy rains and swollen streams kept away many who are accustomed to be present.

Dr. R. T. Thomas was again elected Moderator of the Association. The unanimity and enthusiasm with which the brethren re-elected him was such as to add pleasure to the work which the position involves. We hope one day to see Bro. Thomas President of the Baptist State Convention. The brethren seemed from the first to have a mind to work, so at the close of the first day a considerable portion of the work of the Association had been done. The report on the Chowan Female Institute is always one of the most prominent subjects discussed in this body. The report was read by Bro. T. G. Wood who made a speech thereon, and he was followed by Dr. Taylor, R. T. Vann and other brethren who spoke in the most flattering terms of the merits of the Institute. The discussion was closed by President Brewer whose only difficulty seemed to be in finding something to say that the other speakers had not already referred to. The discussion was one of the very best we have ever heard on the Institute and the brethren listened to it with much pleasure.

OUR thanks are due many of our subscribers for prompt response to our reminders, but there are many who haven't heeded the call. We shall sent out more this week, and we earnestly hope all who are able will respond as soon as possible. Remember, if you can't pay all, pay a part; but don't stop your paper because you haven't the money now, as we can wait on those who request it until times improve. Meanwhile, let our brethren and sisters work for new subscribers, and help the cause and the denomination.

PERSONALS AND OTHER ITEMS.

....We regret to announce that Dr. H. M. Tupper continues extremely ill.

....Dr. J. J. Hall has begun a series of meetings in Park Avenue church, Norfolk.

....Rev. J. A. Smith has resigned the pastorate of the church at Vineland, Columbus county.

....Rev. Dr. Pritchard was engaged in a good series of meetings at his church, Tryon Street, Charlotte, last week.

....The Baptist State Convention of Texas closed its session this year with a debt of $6,100 on its State Mission work.

....Rev. C. M. Murchison has resigned his pastorate at Granite Falls. He did good work here, and his place will be filled with difficulty.

....Dr. A. J. Holt of Palestine, Texas, has been elected Secretary of the State Mission Board of Tennessee, and has accepted the position.

....Rev. C. E. Gower of Lincolnton made our office a very pleasant visit last week, being in this part of the country in attendance on the Raleigh Association.

....One of our most successful pastors writes: "The RECORDER is in nearly every family connected with my church. It does its work quietly and supports me often."

....The policy of the State ought to be to help the masses of our people, and not to cripple the colleges and preparatory schools. —*E. K. Proctor, at the Robeson Association.*

....Dr. C. E. W. Dobbs of Cartersville, Ga., has accepted the pastorate of the church at Guthrie, Oklahoma, where he will be sustained by the American Home Mission Society.

....Rev. Dr. J. C. Hiden baptized thirteen candidates in the Grove Avenue church, Richmond, last week, as a result of a recent meeting, in which Dr. Landrum assisted him.

....Many of our readers will be glad to hear of the success of Rev. Oscar Haywood in Huntsville, Ala. The *Daily Argus* of that city speaks very highly of him in a recent issue.

....There were more than forty professions of religion in the recent glorious meeting at Fayetteville conducted by Rev. J. H. Edwards, the pastor, and Rev. T. J. Taylor of Warrenton.

....Rev. C. A. Woodson, late of Durham, is now doing work across the line. He has lately been engaged in meetings at which twenty professions were made. He writes from Brookneal, Va.

....The State has no more right to furnish higher education to a part of its citizens than it has to give "forty acres and a mule" to others.—*Rev. W. R. Gwaltney, at the Robeson Association.*

....We were glad to see Rev. J. C. Hocutt of Burlington in our office last week. Bro. Hocutt and Rev. Alvis Andrews closed a meeting at Graham recently, which will result in great good to their church.

....The Robeson, Elkin, Little River, and Stanly Associations were held last week, and this week the Bladen, Columbus and Union will be held. This will close the sessions of the Associations for this year.

....Bro. S. C. Page writes that since his health has failed, he has been compelled to give up his colportage work in the South River Association. We hope Bro. Page may be restored to the Master's work again.

....We were very glad to see Miss Alberta Newton, daughter of Bro. C. C. Newton, and missionary with her father to Africa, in our office last week. Bro. Newton and family will leave for Africa very shortly.

....Pastor J. H. Nelson was recently presented with a nice top buggy in token of appreciation of his faithful services in a great revival meeting at Piny Grove church. Such kindnesses never fail to cheer the pastor's heart.

....We hear with regret of the death of Mrs. J. P. Caldwell, wife of Mr. J. P. Caldwell, editor of the *Charlotte Observer*, which occurred on the evening of the 2d, and extend our sympathy to the family in their sad bereavement.

....If any of our readers fail to get a copy of the RECORDER, we will be very glad to send them a copy, if they will inform us by postal. Mistakes will happen; but we are always ready to correct them as far as lies within our power.

....Rev. A. M. Simms, we are happy to note, is proving the right man in the right place in the Tabernacle of this city. His services are always interesting, and large audiences at all services testify to his growing popularity and usefulness.

....We were very glad to see Rev. G. L. Finch last week, who takes charge of the new church at Belmore this month. This church was built by Mr. George W. Vanderbilt, at a cost of about $5,000, in place of a former wooden structure. We are sure Bro. Finch will prove a most efficient pastor in this growing community.

....Rev. J. L. White of the First church, Asheville, will supply the French Broad church of that city until another pastor is secured, preaching on Sunday afternoons and Thursday evenings. Seldom has such a compliment been paid a pastor as this. The two Asheville churches are now virtually under one pastorate.

....Of the fifteen thousand dollars needed for State Missions this year, only five thousand nine hundred and eight dollars and three cents have been received by the Treasurer up to date. We will not every treasurer and executive committee report at once, and every pastor and church help us just now with this work!—*C. Durham.*

....The church at Corinth, Miss., has invited Rev. Geo. Wharton of Waynesville, an ex-Mississippian, to its pastorate. His decision has not been announced, but it is hoped he will remain with us.

....We regret to learn of the death of Rev. O. Churchill, which occurred last week near Haywood. Brother Churchill, though quite old, had been busily engaged in revival work until a few days before his death. We will have a sketch of his life in a future issue.

....Assistant Home Secretary, F. C. McConnell, says that just before leaving the Seminary he took supper with Dr. Broadus, and among other things Dr. B. said: "Whatever you do in life, do not start a little paper." This advice, Bro. McConnell says, has proved of great use to him. Dr. Broadus is a wise man.—*Western Recorder.*

....Says an exchange: "Christ is to-day in his servants, and he expects us to learn much of him from them." What a great responsibility there is placed upon Christians and our pastors specially; but there is nothing but truth in the statement. None of us can be too careful in the example which our lives hold before the world.

....We thank Bro. J. C. Woodson for the following: "The RECORDER seems to grow better with each issue, and I intend to make special efforts during the coming year to put it into every Baptist family in my churches. It is so helpful to the pastors in getting his people interested in our denominational enterprises. It is safe, sound, loyal and conservative."

....Rev. M. V. McDuffie writes: "I am seriously in the eighth year of my pastorate in New Brunswick. Our new church walls are up and we are putting the roof on, but will not finish the building before spring or summer, though we continue at the work every day." We are proud of Bro. McDuffie and the work he has done since leaving North Carolina.

....We learn from the *Examiner* that Rev. A. C. Dixon is making great preparations for city evangelization in Brooklyn this winter. He has secured the assistance of Revs. R. G. Pearson, McNeill, Robertson, Varley and Moody, all of whom participated in the recent great Chicago meetings, and has engaged two church buildings and a hall in which the services will be conducted.

....Vol. 1, No. 1, of the *Union Baptist* is before us. It is a church paper, published monthly in the interests of the Baptist church at Monroe and the Baptist cause in Union county, edited by Rev. M. A. Adams, pastor at Monroe. The first issue presents a neat and orderly appearance, and Brother Adams as editor begins in a straightforward, pithy style. Our best wishes go out to Bro. Adams and the *Union Baptist.*

....It would almost seem that Chicago is a more Christian city than any South. Mr. Moody lately occupied a circus tent on Sunday morning, and 15,000 people were there to listen to him. In the evening the regular performance was announced and the attendance was so small that Sunday exhibitions were given up. How many of our North Carolina cities have larger attendances at great revivals, which are free of cost, than at the travelling circuses with a high admission price?

....Prof. Briggs has come to the front with another startling magazine article, in which he declares that "the church has lost the confidence of the people, in its ability to teach them the truth, in its authority as a divine institution, and in its sanctity." It may have lost Prof. Briggs' confidence, just as the Bible lost it, but we beg to state that Prof. Briggs and his disgruntled followers are not "the people." Prof. Briggs' theories are just such as to destroy confidence in all things.

....Rev. S. W. Thomas was engaged in a meeting at King's Creek church with prospects for a good meeting. He expected Rev. Rufus Bradshaw of Moravian Falls to help him. Bro. Thomas writes: "News has just reached me that Brother Harvey West was stricken with paralysis on the 29th ult. while preaching at Union church, and is probably dead by this time. He was reported dying on the 30th. He was more than eighty years old, was a good man, and a useful Baptist minister."

....As the time for the Convention approaches, we earnestly request our pastors to bestir themselves in behalf of the RECORDER. We must add to our subscription list, and we must rely on our pastors to aid us. Can't every one of you meet the RECORDER in Elizabeth City with a list of renewals and new subscriptions. The RECORDER and its usefulness depends on our pastors now, as always, and we hope they will not fail us. Speak to your people whenever you can, and lighten your work, and strengthen the denomination by placing the RECORDER in all the homes connected with your church.

....The following postal has been received from Rev. G. P. Bostick of China: "The Crawfords and we left Tungchow last Wednesday (13th September) and reached here (Pingtu, China,) Saturday night. We will all board with the Leagues and Sears until we can settle for houses wherever we decide to go. Dr. Crawford and I will go soon to look for a field not yet occupied by any missionary. We find our friends all well here. My address will still be Chefoo, China. We are all in very good health. We are praying the Lord to lead us into large fields of usefulness. The parting with the native Christians in Tungchow was painful." From this it appears that the independent movement of our "new-method" missionaries is well under way, and we expect that when Bro. Herring and his party reach China, the fields will be decided upon and ready for occupancy. We pray that God may quickly demonstrate which is the better method, that the work may be prosecuted as speedily as possible.

....LET our pastors help their denominational organ in a time when it most needs help by bringing a list of renewals and new subscribers to the Convention. It helps the pastor, it helps the people; and helping these, it helps the cause. This applies to every one of our pastors, and we shall rely on them.

....Rev. J. H. Lamberth is preparing to hold a series of meetings at the Greenville church on Sunday last, and asks all who are interested in the church to pray for pastor and people. This church is better known to the denomination at large than any other in the State, being the memorial church of our State Convention.

From Rev. S. J. Porter.

Bro. S. J. Porter of Brazil writes in a private letter, dated Sept. 28th:

"We are now here in the city of Juiz de Fora, which is situated among the mountains about 250 miles from Rio. Studying the language is the greater part of our program, and we are making satisfactory progress.

AS TO THE REVOLUTION,

A great part of Brazil's national power lies in her navy, the officers of which are not at all pleased with the administration of Fluriana, the President of the Republic. All the particulars are not fully known, and hence I cannot give them; but on the 7th of September the navy turned its power against the national government, and so they revolted by opening fire on the city of Rio de Janeiro. Since that time a number of severe battles have been fought between the navy and the national guards, which resulted in a great many deaths and considerable damage to property. * *·* What the final result will be no one knows.

There is no danger that war will reach any of the interior towns, as all the fighting must be done against the navy, and necessarily off the coast.

Our mission work will suffer greatly on account of the revolt, especially the church in Rio and Nichteroy. We are out of all danger in Juiz de Fora."

Our people will rejoice to read in the preceding that our consecrated brother is not in danger, and is able to pursue his studies, even in the midst of a revolution. We expect to publish a letter from Bro. Porter on the revolution as soon as definite action is taken.

Wake Forest Letter.

LECTURES TO MINISTERIAL STUDENTS.

For several years before his death, Dr. Royall lectured to the young ministers of the College regularly every week on subjects related to their life-work. Being himself a great preacher and profound thinker, he knew quite well how to remedy defects in young ministers and train them for the best and highest service. In reviewing the life-work of this great and good man,—a work showing in many lines of intellectual and spiritual activity,—I am inclined to regard these lectures, delivered during the last eight or ten years of his life, among his most valuable labors, both in their character and ultimate results. I believe he so regarded them. In his informal but earnest talks he brought the students face to face with the great problems and principles that confront the minister of to-day, and inspired them with a desire to attain lofty ideals in service and character. A short while before his death the ministerial students presented him with a handsome gold-headed cane as a token of their love and appreciation.

This work, inaugurated by Dr. Royall, is now being admirably done by Dr. Taylor. The first lecture of the present session was delivered last Sunday evening. In the course of his lecture, which was attended and enjoyed by several who were not ministerial students, Dr. Taylor showed that preachers should have at least a few sermons prepared so as to be ready to preach at any time when called on, and that they should study to make their preaching interesting. In this day of Sunday newspapers and cheap books with which the preacher must compete, there is no room for idleness. Laziness in the preacher's study breeds inattention in the pew. Preachers should seek to develop the homiletic instinct. Their own experiences, the daily happenings about them, the columns of the secular press, the great store house of nature, everything should be brought under contribution in helping them secure the glad tidings of the gospel.

ORDINATION.

Rev. M. P. Davis was ordained to the full work of the ministry last Sunday night at the request of churches served by him as pastor. The sermon was preached by Rev. W. R. Gwaltney from the text, "Let no man despise thee;" the prayer was offered by Rev. W. H. Edwards; the charge delivered by Prof. W. B. Royall and the welcome by Dr. Taylor who was chairman of the ordaining presbytery. Mr. Davis is one of the debaters of the Euzelian Society for next anniversary and is regarded as a young man of promise.

OTHER ITEMS.

A Chemistry club has been organized under the direction of Prof. Brewer for the study of advanced topics not taught in the regular course. Wake Forest has one of the most thoroughly equipped and best conducted Chemical laboratories in the South.

The Law Department has started under very favorable auspices. I shall have more to say of the scope and character of its work hereafter.

We were much pleased a few days ago to have a visit from Dr. and Mrs. G. J. Watkins of Winston. The Doctor is a dentist of State-wide reputation, an earnest and successful Christian worker, and withal a good friend of Wake Forest. He has one son here now and will have another soon.

Another new student has come from Virginia. The enrollment is eleven greater than the enrollment of last session at this date.

The work of the College in all its departments is moving along well. The department of the student body was never better. The Faculty have had no occasion for the exercise of discipline thus far this session.

J. B. C.

November 4, 1893.

Raleigh Association.

The eighty eighth annual session of this body met on Thursday, October 26th, 1893, with the church at Mt. Moriah near Auburn in Wake county and was organized by electing Rev. H. W. Norris, Moderator and L. O. Lougee, Clerk. One new church was admitted making the present number of churches even fifty with a membership of about 5,000 and a vast amount of destitution in Johnston county. Dr. Carter of Raleigh preached the introductory sermon and brethren A. A. Pippin, Coppedge and Worley Creech, preached at the stand to the people who could not get into the house; but no announcement of the preaching was made in the house to disturb the speakers and the congregation who were already seated—a good idea. The letters which were not presented on the first day were referred to the finance committee and the Clerk without reading—another good idea, as it saves the time of the Association for other business on Friday and Saturday and reminded the lingering delegates of the importance of being on time next year. The reports were presented by committees who were appointed a year ago, and were, therefore, well prepared and were generally followed by speeches from the writers. Dr. Carter, by request, prepared the report on periodicals which was both concise and comprehensive. Bro. J. M. Broughton made an excellent address on Foreign Missions. Bro. Caddell and the writer represented the BIBLICAL RECORDER; Bro. N. B. Broughton, and others, Associational Missions; Dr. Durham, State and Home Missions; Brethren Edwards and Mills, the Baptist Orphanage. Bro. Claud Gower and the writer, Aged Ministers' Relief Board; Bro. F. H. Poston, and others, spoke to the report on Temperance; and Brethren E E. Hilliard, Stringfield, Blanchard, and others spoke to the report on Education. Presidents Hobgood and Brewer represented their respective schools.

The Association was well attended; the delegates and visitors, well provided for; and the spirit of the meeting excellent. The house of worship had been repaired and painted within and without and nicely carpeted; and ample provision was made for transporting the delegates and visitors who came on the cars from the depot to the church and back again. The executive committee of this Association are doing excellent work in supplying the vast destitution which lies in the lower part of their bounds and the Lord has greatly blessed the labors of their missionaries during the past two years, notwithstanding the strong anti-missionary element they have to contend with on their fields. Brethren O. C. Horton and F. H. Poston have been abundant in labor for the Master. N. B. C.

Good News from Fayetteville.

Dear Recorder:—The Lord has graciously blessed us in Fayetteville. Rev. T. J. Taylor of Warrenton came to my aid on Monday after the fourth Sunday in October, and continued with us eleven days. Very large congregations attended, and the Lord was with us in power from the beginning. Forty-one persons professed conversion, and twenty-four of this number have been received already while others have told me that they will come in at an early day. The week previous to the meeting, nine united with the church, making a total of thirty-three during the past two and a half weeks. In all, we have received forty-eight members since August 1st, and others are to follow. The Lord hath done great things for us, whereof we are glad.

Bro. Taylor preached with great power and tenderness, the simple gospel, and his sermons have produced a profound impression upon the church and community. He has greatly endeared himself to us by faithful labors in many ways.

The lines have fallen unto me in pleasant places here. The pastor is upheld in his labors by an earnest, working church, and is encouraged by many kindly tokens of appreciation.

Very much to my regret I was prevented from attending our Association, the Robeson, as our meeting was in progress, but I have very fine reports from it. This Association is, without doubt, one of the best organized in the state.

I shall drop you a line from time to time as to the progress of the work here.

J. HARTWELL EDWARDS.

November 5, 1893.

Southern Union, Eastern Association.

This body met with Bethlehem church, Pender county, commencing on Friday before the fifth Sabbath in October, 1893.

The introductory sermon was preached by Rev. J. C. Crumpler from Job 10: 23.

The discussion of the various subjects was full and free.

The exercises on Sunday in behalf of Sunday-school work, presided over by Bro. J. H. Folles were interesting and instructive, the children adding much by singing beautiful songs.

The following are the contributions: For Orphanage, $7.13; for Associational Missions, 5.01. Total, $12.13.

Our next session will be held with Shiloh church, Pender county. SECRETARY.

Pimples, blackheads, moles, freckles, tan and sunburn removed by Johnson's Oriental Soap. Medicinal. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Union News and Notes.

Dear Recorder:—Pastoral changes seem to be the most important feature of our work. They have the system of annual calls throughout the Association, I believe, Monroe and Waxhaw excepted. It is strange that this must be every year. But so it is, and we submit.

Waxhaw has gone forward and set an example that is worthy to be followed by more of our country churches. She has called Bro. Caudle for two Sundays in each month, and will locate him in her midst. That will take his family from us, and in their leaving we lose some of our best workers. Waxhaw is blest in having them.

Bro. Caudle is one of our wisest and best preachers and pastors. He has baptized near one hundred on his field this year, and his churches are in good condition and doing good work. We need more such men in our work.

At Waxhaw they have prayer meeting twice a week, a good Sunday-school, and large congregations at their preaching services. They have outgrown their present quarters, and are now arranging to build a new church.

Our Monroe work has developed very rapidly indeed. It has been my pleasure to baptize thirty-two, and I shall baptize one more to-morrow evening, and to preach to an increasing audience all the time. During all the hard times they have paid the salary monthly and kept all expenses paid. They gave me a trip to Chicago, and now they are raising my salary. They are united and at work. We will make improvements on our house soon. Last Sunday evening there was a great number turned away for lack of seating capacity.

We are looking forward to the Association with much pleasure. Every arrangement has been made. We are expecting to entertain all who come—and do it well. A goodly number have written that they were coming from a distance. Friday evening we wish to have an educational meeting. We hope by this means to greatly stimulate the educational interest. Come and be with us. A good time awaits you.

M. A. A.

Letter from Sister Knight in China.

My Dear Bro. Bailey:—I want to tell your readers something about the Master's work in this part of his vineyard. We believe there is not a better place in all China in which to station the Lord's vine dressers than in this Pingtu section. The need is true workmen—such as are willing to go among the people and "endure hardness" in the Master's service. We do not need any teachers of schools—nor any who desire to settle themselves comfortably and send out native helpers to do the work which they themselves ought to do. Neither do we need any overseers or superintendents, but we do need earnest, patient sowers of the gospel seed—yes, and we need skilful reapers, too, for the time of harvest is near. The sheaves shall be healthy with well developed grain for the Master himself is working with us. During the two months just past, our work here in Pingtu City has taken a step which I had been praying it might take—a step which, if followed up will place our work on a good foundation. Three meetings have been held, by invitation, in native homes—at which meetings both men and women were present—the women assembling in an inner room, and the men in an outer room or passage-way, the leader of the services standing in the door-way where he could be seen and heard by all. Although, at each of these meetings, persons were present who had never before attended a similar service, yet good order was maintained, and good attention was given to the preacher. Two of these meetings were held in the home of an earnest native Christian woman, who has an unconverted husband and three unconverted sons with their unconverted wives. The other service was held in the home of a man who is not a Christian himself but he has Christian relations and he is friendly disposed towards the foreigner and towards the "Jesus doctrine." He is a man of some means—the place in which we met is quite convenient for such a meeting. Both these homes are now open to us whenever we wish to meet in them. Others will be opened. When we meet in this homelike way the younger women are not afraid to come in and hear. In my opinion, this is the way to begin. Slowly and by degrees these natives will become able and willing to build a church-house, such as they may need, and we missionaries may help them do this out of our private means, in proportion to their own efforts. We do not need any big church-houses of foreign appearance. Our religion does not need any outside show. This plan of meeting in different neighborhoods brings the gospel to many who would never go out to a church-house to hear a preacher. The missionary also takes his turn, inviting the natives who are willing to meet with him in some rooms in his home fitted up in Chinese style. I have visited both Mentsen and Saling this week and came back from both places with a glad heart.

Brother and Sister Sears and their baby returned last Saturday from Chefoo, where they had spent most of the summer. Brother and Sister League have been here in Pingtu most of the summer, and I need not say they have made themselves useful. We, who have remained here, have been well during the summer, and we have suffered no great inconvenience from the heat, although we have had some very hot days. Our hearts are glad in anticipation of more workers for Pingtu section. The veteran missionaries, Dr. and Mrs. T. P. Crawford, who have worked so long and so well in Tungchow, will come on here in the course of a fortnight. Our work among the women will look up with a smiling face when Mrs. Crawford comes among us. As a worker among the women, she is worth her weight in gold many times over. It is said by all who know her that she is one of the wisest and best workers in China and she is one of the best speakers of the Chinese language. She and her venerable husband are among the oldest and most experienced of all China's missionaries. A Chinaman here in Pingtu City, an experienced carter, who has carried many missionaries from place to place, says of all the missionaries he has ever moved in his cart, Dr. Crawford is his favorite. He says: "Mr. Crawford knows just what is in our minds, and he knows all our customs and he knows how to sympathize with us." A great many of the people in this section know these dear aged servants of God and they will be received with joy by us all. It is not yet decided that they will remain here in Pingtu, but we hope they will—and let some of the younger missionaries press into the interior. Yes, Brother Bailey, some of the Master's "fishermen" from among the Southern Baptist, at the Master's bidding, are going to "launch out into the deep and let down their nets." I have been thinking, since my first winter in China, that the Master was saying to his people: "Cast the net on the right side of the ship and you shall find." This "*right side of the ship*" is full of meaning to my mind. I have written of these things again and again in private letters. I do not think my work here in Pingtu is yet done, but if in the future I shall believe I can better serve the Master by moving farther into the interior, I shall gladly go where he leads. Please ask my brethren and sisters of the churches composing the Chowan Association if they will be ready to go with me with their prayers and their helping hand? Tell them I do not want to do what they cannot approve, while they are working with me. I want them to know exactly what kind of work they are helping me to do. I want to feel that they are working with me, not *through* or *by* me. One of us is as responsible as another for the carrying out of his or her part of the Master's commission. If any of them will write and ask questions about the work, I will answer them gladly, as far as I shall be able, and shall have time. There is much more in my mind and heart which I should like to write, but my letter is long already.

May God bless and prosper you, Brother Bailey, and may he bless with you all whom you faithfully serve.

Yours with Christian love,

FANNIE S. KNIGHT.

P. O. Chefoo, North China, Sept. 9, 1893.

From Rev. C. J. Woodson.

Dear Recorder:—Our Union Meeting last week was pleasant and profitable, and nothing occurred to disturb the harmony of our deliberations. Our missionary in Hyde was present, and gave us an encouraging report of his missionary labors. He thinks the morning light is breaking, and that the work he is doing would be very much accelerated by the erection of a good substantial house of worship. There is not a Missionary Baptist church building in this large, wealthy and populous county, and when his appeal is made in behalf of this object. I hope and believed that our people from the mountains to the sea will liberally respond. Brother Carrawan impressed us all as being a godly man, and very much interested in the Master's work, and the permanent establishment of the Baptist cause in his county, where he is contending single handed amidst many discouragements for the faith once delivered to the saints. He needs and deserves our prayers, sympathy and co-operation.

Bro. J. E. White, our new bishop at Edenton, has made a splendid impression and already won golden opinions from all sorts of people.

Rev. W. P. Jordan has so far recovered from his recent severe attack of rheumatism as to be able to resume his ministerial functions, very much to the delight of the churches to which he ministers so faithfully and acceptably.

We are looking forward with much pleasure to the meeting of the Convention in December, and hope to meet many of the dear brethren from the Western part of the State with whom we labored so pleasantly in the days of yore. Bro. Blackwell and his people are making elaborate preparation for the reception and entertainment of the Convention, and all who attend may confidently anticipate a delightful time. God grant we may all come together on this occasion thoroughly imbued with the spirit of our Divine Master, and with an eye single to his glory, and the salvation of mankind.

C. J. WOODSON.

Gatesville, Oct. 30, 1893.

Grape Growers' Association.

This Association meets in Charlotte, N. C., Nov. 8, 9, 1893. The Richmond & Danville Railroad will sell greatly reduced rate tickets to Charlotte, N. C., and return, from points on its lines in North Carolina, Nov. 6th to 8th, inclusive, limited returning Nov. 12th, 1893.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Associations for 1893—Times and Places of Meeting.

NOV——

Union—Harrys, 9-11.
Columbus—Whiteville, 9-11.
Bladen—Cypress Creek church, [illegible]
The Baptist State Convention meets in City Dec. 7-11.

Rebuke—but with all long-suffering and doctrine. Be patient, [illegible]

(CONTINUED FROM THE FIRST PAGE.)

18: 15, says, "Then there were brought to him children that he should put his hands on them and pray," but not one word about baptizing them. Luke 18: 15, says: "And they brought unto him also infants that he should touch them;" but not one word about baptizing them.

Besides, the New Testament plainly says that Jesus baptized not, but his disciples. John 4: 2. And furthermore, if the disciples had been in the habit of baptizing infants, and these infants had been brought for baptism, then they would not have rebuked those who brought them. So there is, as Spurgeon says, "not the shade of the shadow of the ghost of infant baptism in this passage."

Infant baptism is also argued from the household baptisms mentioned in the New Testament. But in all but two of these cases mentioned there are qualifying expressions which forbid the idea of infants being baptized. The first household baptism recorded is that of the Philippian jailer. The record is, "And he took them the same hour of the night and washed their stripes and was baptized, he and all his. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house." Here, then, all his house "rejoiced," "believing in God." No infants here. Then in the same chapter is recorded the baptism of Lydia and her household. But the burden of proof lies upon those who find infant baptism here to prove that Lydia was a married woman—that she had any children at all. I baptized a household last summer, composed of parents and six children, and yet there was not an infant among them. There are many households without infants in them.

But infant baptism is more commonly supported by the supposed identity between the Christian church and Jewish theocracy. Its advocates maintain that the Christian church is but the continuance and development of the Jewish church, and therefore the church began with Abraham and not with Christ and his Apostles. But against this is the plain statement of Jesus. He said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Mark you, he says, "I *will* build my church," not "I have built it." Now, then, assuming the identity of the Jewish and Christian churches, they further assume that baptism and the Lord's supper take the place of circumcision and the passover. So far as the supper is concerned, the Scriptures plainly state that Christ himself is our passover and not the Lord's supper. The passover was a type of Christ and not of the Lord's supper; for the Lord's supper is but a symbol of something else, so that according to this theory the passover was a symbol of a symbol. Certainly a shadow of a shadow is too thin for defence or pleasure. The same may be said of circumcision. Circumcision has not been superceded by baptism, but carnal circumcision has given place to spiritual circumcision, which is but another name for regeneration. Heb. 2: 27, 29—"For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter."

Furthermore, baptism cannot have taken the place of circumcision, because both are positive ordinances instituted by positive law, and therefore cannot be changed without an express command from God. But who can point to the command of God in which baptism is made to take the place of circumcision. And if in the absence of an express declaration of Scripture, men assume or infer that baptism took the place of circumcision, then pray what took the place of all the other rites and ceremonies of the Mosaic economy. But again, circumcision was given only to males; but both sexes receive Christian baptism. Therefore, circumcision and baptism are not identical.

And again, servants as well as children were circumcised, because they were the property of Israelitish masters. To be consistent, our Pedobaptist brethren must not only baptize unconscious children, but their servants. But who has ever heard of a slave's being baptized on the ground that baptism takes the place of circumcision?

Then Christ himself, though circumcised in infancy, was baptized when about thirty years old, and this would not have been the case if baptism had taken the place of circumcision.

Also, Timothy was circumcised after he had been baptized, and this would not have been the case if baptism had taken the place of circumcision.

Nay, nay, baptism has not taken the place of circumcision. Circumcision had its own place and served its own purpose, and when its mission was fulfilled, it was simply dropped without being superceded by anything. Circumcision was to distinguish Abraham's natural seed and servants and keep them from being merged into surrounding nations till the prophecies concerning the Messiah were known to have been fulfilled. It was also a "token" of the covenant by which Abraham's natural seed were to hold the land of Canaan. Now then, that the covenant of which it was the token has been discharged: there is no need of anything to take its place. Baptism comes in under the new dispensation by special Divine enactment and fills its own place and serves its own purpose, and consequently takes the place of nothing else. Christian baptism is different from Jewish circumcision, in its form, in its design, in its subjects, so radically different in its very nature and genius that it cannot be an *evolution*, it must be a [illegible], so the argument for infant bap-

[illegible] then, as I have given you my argu- [illegible] infant baptism, and as I gave [illegible] of eminent Pedobaptist [illegible] concerning the mode of baptism, I [illegible] discussion without giving [illegible] of some Pedobaptist [illegible] infant baptism.

[illegible] is altogether wanting

any conclusive proof passage for the baptism of children in the age of the Apostles, nor can the necessity for it be drawn from the nature of the ordinance."

Neander: "It is certain that Christ did not ordain infant baptism. We cannot prove that the Apostles ordained it."

Julius Muller: "The Scriptural proofs for the necessity of infant baptism are untenable. * * The fact that new-born infants were baptized by the Apostles cannot be proven."

Prof. Moses Stuart: "Commands or plain and certain examples of it (infant baptism) I do not find in the New Testament."

Hanna: "Scripture knows nothing of infant baptism. There is absolutely not a single trace of it in the New Testament."

John Calvin: "It is nowhere expressly mentioned by any of the evangelists that any child was by the Apostles baptized."

Lange: "All attempts to make out infant baptism from the New Testament must fail. It is totally opposed to the Apostolic age and to the fundamental principles of the New Testament."

Philip Schaff: "The New Testament contains no express command to baptize infants: such a command would not agree with the free spirit of the New Testament."

Those quotations are from men whose scholarship is recognized by the world; and yet not one in the whole list is a Baptist.

I tell you, my friends, it is a solemn thing to do something in the name of the sacred Trinity, Father, Son and Holy Ghost, which neither has for its authority and express command a reasonable inference, or an authenticated example in holy Scripture. I know this is a subject to many in this congregation, and you will think it harsh and uncharitable in me thus to speak. Many parents would feel that they had left undone a sacred duty if they failed to have their children baptized. With them it is a matter of education and association, and even to call the practice in question were to them sacrilege. Their feelings in this matter I respect; but their practice I condemn. "But am I become your enemy because I tell you the truth?"

Baptism does the child no good; for according to the confession of Pedobaptists themselves, the baptized child has no advantage over the unbaptized. If he die in infancy without being baptized, he is saved; and if he die after reaching the age of accountability without being converted, even though he were baptized in infancy, he will be lost. And are children who are baptized in infancy any better morally for their baptism, or are they any more religiously inclined than children who have not been baptized? I defy anybody to establish the fact. Bob Ingersoll was baptized in infancy; is he any the better by it? William Carey was not baptized in infancy; was he any the worse for it? Baptism not only does the child no good, but it does him positive harm. It brings him up with the idea that he has personally obeyed the command of Christ, when as I have already said, he has not obeyed at all; for how can that be obedience which involves no choice and was imposed upon him without his knowledge or consent? We break the command to be baptized not only by changing the form, but also by changing the subjects of baptism in baptizing those whom Christ has not commanded to be baptized. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Hence the heaviest responsibility rests upon religious teachers and preachers. It is bad enough to break one of these least commandments, but to break them and then to teach others to break them, is worse still. I tremble for some preachers in view of the account which they must give of their stewardship at last. They have not only broken these least commandments, but have taught others to break them, too. Said an intelligent lady sometime ago: "I believe that the baptism taught in the Bible is immersion. I don't find any infant baptism in the Bible, but some other mode must do as well, and infant baptism must be right because our preachers preach it."

A word or two in conclusion now, as to why it is that whosoever shall break one of these least commands shall be called least in the kingdom of heaven. The fact that Christ has said so is to us proof enough of its reasonableness, and yet there are some reasons on the very surface of the subject which makes this canon of our Saviour a just one.

1. One of these *least* commandments *is sufficient to test our fidelity to Christ.* In many instances this seems to be the only reason for giving these least commandments. Now Christ himself laid down the axiom that "he that is unfaithful in that which is least is unfaithful also in that which is much." The hole that would leak out a pint of water, when put into a barrel, would leak out a whole barrel full if put in. He that is habitually unfaithful in these least commandments is not apt to be faithful in those which are greatest. Besides the positive precepts of Christ, whose only reason for their appointment being in the will of the lawgiver, are a severer test of our fidelity to Christ than moral precepts whose reason lies in the very nature of things and which ought to be obeyed whether God had commanded them or not. Judgment and mercy and faith and honesty and sobriety are binding upon the human race, even though God had never commanded them. They grow out of the very constitution of the human race and are essential to the well being of society. A great preacher has said, "There is more respect paid to the Divine Being in maintaining positive institutes than in maintaining moral duties; for moral duties have their uses independent of pleasing God: they commend themselves to our reason apart from revelation and religion, but positive institutes, as they rest on Divine authority and would not be obligatory but for that, show more strongly the deference of the people to the will of God." This being true, some of these positive institutes which seem least among the commandments, when they become a test of our submission to the Divine authority, become invested with superlative importance, so that they become all that is dreadful in transgression and all that is blessed in obedience. The eating of the fruit of the tree of knowledge of good and evil was in itself a small thing till God forbade it. It then became a test of obedience involving the destiny of the human race. God commanded Lot and his family not to look back on the doomed city of Sodom. Nothing could be more trivial or natural than looking back toward the city in which were buried the accumulations and interests of a life time. The only reason for it was the will of God. Lot's wife disobeyed and became a pillar of salt. To support the tottering ark on its return from captivity might have been thought an act of piety, but God had given authority only to his priests to approach his ark, and its touch by any one else was presumption; and the death of Uzzah teaches us that it is a fearful thing to make free with the institutions of God. "And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah: and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6: 6, 7.

The way by which the "man of God" should return home (1 Kings, chapter 13) was, so far as we can see, a thing of indifference in itself, and accepting the hospitality of his friends was certainly more convenient than to return home fasting. But God, for reasons which he did not see fit to explain, gave specific directions that he should eat no bread nor drink water in Bethel, but return by the way which he came. After resisting the importunities of the king, he yielded to the solicitations of a pious friend. His awful death is recorded as a lesson for all time on the sin and danger of disregarding the subject of a Divine command, however seemingly unimportant, as "non-essential."

It was seemingly an unimportant matter that Moses should smite the rock when God commanded him only to stretch his rod; but it was a question of Divine authority, and for his disobedience he was not allowed to enter the land of promise.

All these examples teach us that a positive command, though small in itself, when it becomes a test of our submission to God, is of vast importance and fraught with serious consequences.

Atlantic Coast Line.

Wilmington & Weldon Railroad and Branches.

And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 23. Daily.	No 35. Daily.	No 41 Daily.
Leave Weldon	12 35 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson	2 30 p m	11 30 p m	8 21 a m
Leave Selma			
Lve Fayetteville.		1 15 p m	
Arrive Florence	10 40 p m	3 27 p m	
Leave Wilson	2 30 p m		8 21 a m
Leave Goldsboro.	3 25 p m		9 07 a m
Leave Magnolia	4 38 p m		10 21 a m
Arr Wilmington.	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville.	9 33 p m		
Leave Selma			
Arrive Wilson	11 25 p m		
	No 48. Daily.		
Lve Wilmington.		9 30 a m	5 45 p m
Leave Magnolia		11 10 a m	7 25 p m
Lv Goldsboro		12 20 a m	8 34 p m
Arrive Wilson		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.20 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 5.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

A Royal Cure.

I have suffered twelve years from indigestion and dyspepsia. Nearly two years ago I had a very severe attack of la grippe, from the effects of which I suffered with sore eyes, catarrh of the head, stomach, and bowels, deranged condition of kidneys, and the worst sort of case of piles. In fact, I was confined to my bed for eighteen months and was given up to die of consumption. Great abscesses formed on my lungs, and when they would break I coughed up quantities of offensive matter and blood. I suffered with high fever in my lungs, bowels, and stomach. No language can describe my suffering. After all remedies had failed, and my doctor had given me up to die, I was persuaded by Rev. J. W. Howard of this city to try King's Royal Germetuer. I began to improve with the first bottle, and now hope to live to a good, ripe old age to tell of the virtues of that greatest of all remedies—King's Royal Germetuer. I have persuaded many to use it, and all of them join me in singing its praises. God be praied for sending his servant to tell me of this wonderful medicine. I would advise all the afflicted to try it. N. H. DRIGGERS.

Corner Fourth avenue and Fifth Sts.
Columbus, Ga., Oct. 2, 1893.

$1 A BOTTLE; SIX FOR $5.

GERMETUER PILLS are the best. Fifty in a bottle, 25c.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 25 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 27 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND.	DAILY. Nos. 36 & 10.	DAILY. No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 55 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.35 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Oct. 8, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Daily ex Sunday.
Lv Wilmington	4 50 a m		
Ar Fayetteville	7 52 a m		
Lv Fayetteville	8 17 a m		
Lv Sanford	9 36 a m		
Lv Climax	11 37 a m		
Ar Greensbo.	12 10 p m		
Lv Greensboro	12 35 p m		
Lv Stokesdale	1 22 p m		
Ar Walnut Cove	1 55 p m		
Lv Walnut Cove	2 30 p m		
Lv Rural Hall	3 12 p m		
Ar Mt Airy	5 35 p m		
Lv Bennettsville		4 35 a m	
Lv Maxton		5 40 a m	
Lv Red Springs		6 25 a m	
Lv Hope Mills		7 22 a m	
Ar Fayetteville		7 45 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 45 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	10 45 p m		
Lv Rural Hall	12 50 p m		
Ar Walnut Cove	1 40 p m		
Lv Walnut Cove	2 25 p m		
Lv Stokesdale	2 52 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 25 p m		
Lv Fayetteville	7 50 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 52 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 05 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 53 p m
Lv Greensboro			3 10 p m
Lv Climax			3 53 p m
Ar Ramseur			6 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 09 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 08 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Ministerial Support.

A REPORT PREPARED BY THE LATE REV. A. B. ALDERMAN, AND READ BEFORE THE CEDAR CREEK ASSOCIATION OCT. 20, 1866.

WHO SHOULD NOT BE SUPPORTED.

1. Those ministers who labor only as convenience offers should claim only what the people can conveniently and willingly give them.

2. Those who preach for self-aggrandizement, or to relieve themselves of other duties, should receive a *full* portion of the *scorn* and *contempt* of all the churches and people. Titus 1: 7.

3. Those who preach for the sake of filthy lucre. "Not greedy of filthy lucre." 1 Tim. 3: 3. "Not given to filthy lucre." Titus 1: 7.

4. Those who teach, by precept or example things they ought not, and things not in God's word. "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus 1: 11.

5. Those who have not a "good report of them who are without." "Moreover he must have a good report of them which are without." 1 Tim. 3: 7.

6. Those who are not capable of teaching the churches or people, and cannot be made so by support. "Apt to teach." 1 Tim. 3: 2; 2 Tim. 2: 24. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2: 2. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 15th verse. "But foolish and unlearned questions avoid, knowing that they do gender strifes." 23d verse.

7. Those who will bid God speed to those who preach false doctrines. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 John 8: 11. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees." Matt. 16: 6. "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." 12th verse. Beware of the *doctrine*.

WHO SHOULD BE SUPPORTED.

1. Those who give themselves wholly to the work. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4: 13–16. See again 2 Tim. 2: 15.

2. Those who deny themselves and take up their cross and follow Christ. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

3. All those whom God calls to preach. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16: 15. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." 1 Cor. 9: 16.

4. All those who preach the "*word*," and nothing but the word. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1: 13. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 2–5. "Holding fast the faithful word which he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies." Titus 1: 9–12.

5. Those who are able to teach, and those who can be made able by supporting them. See again 2 Tim. 2: 2–15.

6. Those who "earnestly contend for the faith which was once delivered to the saints." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should earnestly contend for the faith which was once delivered to the saints." Jude 3.

7. Those who faithfully expose false doctrine. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isaiah 58: 1. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8: 5.

WHY SHOULD THEY BE SUPPORTED?

1. Because God commands it. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14.

2. Because the gospel is the power of God unto salvation to every one that believeth. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1: 16.

3. To not support them is to rob God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

4. It is a part of the worship of God. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9.

5. They cannot give themselves to the work without support. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 7–11.

6. Because it enriches the giver. "But this I say, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11: 24.

HOW ARE THEY TO BE SUPPORTED?

1. By putting into practice the word of God. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. 16: 2. Here is a constant supply for the minister every week. He is never disappointed. He can then give himself wholly to the work. Subscription is without scriptural warrant, and is seldom paid in time, and often never paid. The minister does not have to credit the church, which often turns him off without his due returns; nor the church credit the minister, who often fails to fulfil his obligations to her; so there is safety on both sides. *Every one* is to lay by—it brings *all* into the work according to their ability.

2. By a competency, so that he can give himself wholly to reading, to study, and to pastoral visits.

3. By fervent prayer for his success, and by constant and devoted Christian love to him, to keep his heart constantly warm in the glorious cause.

W. P. Drop, druggist, Springfield, Mass., writes: "Japanese Pile Cure has cured a lady seven years afflicted; could not walk half mile in the last three years; now she walks any distance." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Give Your Burdens to Christ.

"Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55: 22. The easiest thing to do with a burden is to drop it. Just let go of it, and the heavier it is, the faster it will fall. We please God most when we carry the least weight, for the soul that loads itself with many cares has not learned to trust. The text does not say, "Lift thy burden on the Lord," but "cast it," which means to let go of it and trust him to take it up. It is a blessed thing in the Christian life to believe that God is with us at every step. To count upon his presence and help at every moment. To walk by faith and not by sight. To believe that he cares for us, and find rest and peace in casting all our care upon him. One of the gravest mistakes a Christian can make is to load himself down with cares that he ought to give to Christ.—*Ram's Horn.*

Rev. O. L. Stringfield of Wakefield, N. C., says: "Five boxes of Japanese Pile Cure cured me after twelve years' suffering." Sold by Jno. Y. MacRae, druggist, Raleigh.

Every pastor is more or less annoyed by cranks, and the great question is how to get rid of such people. Mr. Moody seems to have solved the question, but we do not know whether his method will work in every instance. It is said that at one time the noted evangelist was very much worried by such a man, and that he took him into a private room and prayed the Lord to give him common sense. It is greatly to be feared, however, that if one be not endowed with common sense in the beginning, he will hardly attain to that blessing in after life. Still, omnipotence can do every thing, and nothing less than divine power can impart common sense to a man who has it not. —*Central Baptist.*

Treatment of Books.

Whoever helps to keep alive the respect for a book, for books as books, renders a great service in his time, when the feeling toward books is becoming like that toward newspapers—that they are to be rudely handled and cast aside when the news is snatched out of them; or when regard for them is like that of a hungry man for oysters, who scoops out the soft parts and chucks away the shells, perhaps with pearls in them. The love for the book goes along naturally with the love of literature itself, and there is something wanting in the "humanities" of a man, whatever his attainments, who has not a respect for what may be called the personality of a book. It is an underbred culture which does not honor it. Books, those unfailingly faithful companions, stand mute and waiting on the shelves. In their hearts are preserved the thought, the aspiration, the despair, the love, the heroism, the emotion, the tragedy, the immortal beauty, the bewitching loveliness, the personality of all the ages. We take one down; it is ready to yield to our every mood; we handle it with care; we linger a little over the cover; we study the book-plate; we judge the title-page; we inhale the book fragrance as we open it and begin to taste its unmaterial essence. It is brutal not to respect its individuality.—*Editor's Study in Harper's Magazine.*

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November: Japan.

"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

STUDY TOPICS.—Japan an open door. One of the Isles that waits for his law. It is accessible. Character of the obstacles to success. The outlook of our Board in Japan. What has been done in Japan?

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

A Foreigner's Experience in China.

One day, on the south side of Nanking, I was pelted with old shoes and stones by a crowd of hoodlum boys; another day my hat was knocked off; and the same afternoon I came in contact with a crazy woman who made considerable sport for the crowd at my expense. I finally got rid of her by complying with her request and giving her a gospel.

Talking one day in the northern part of the city to some carpenters who were at work on a large public building, one of them asked as to the contents of the books that I was selling. I replied: "They exhort men to be good, to repent of their sins, and believe in the Lord Jesus Christ; not to worship idols, but to worship the true God." At this he laughed and said, "O, you on that side [foreigners] have come over here to *exhort* us on this side [Chinese]!" Only those who know the Chinese could appreciate his remark. It might be translated thus: "What! you from one of those small outside kingdoms come here to exhort us of the great 'middle kingdom'! [Presumption.]"

In a tea shop near the Han Si Men I asked a man if he would not buy a Gospel. Looking at his feet he replied, "See, I have straw shoes—*men who wear straw shoes don't read.*" Another replied, "I am a farmer—*farmers don't know characters* [don't read]." A common saying among the unlearned is, "They [the characters] know me, but I don't know them."

A stonecutter in a small town asked one day, when I was showing him the books and explaining the doctrine, "What profit is there to be derived from worshipping this God?"

I replied: "If you worship the true God, and serve him, he will protect you and bless you, and give you food [rice] to eat and clothing to wear; and he will forgive your sins."

"Umph!" said he; "I trust in my hammer and chisel for my rice."

"But," I asked, "whence comes the strength to wield your hammer? Is it not derived from the rice you eat? And whence comes the rice? Is it not grown in the field? If your clay idol falls into the water, it dissolves and is gone. Your wooden one burns up, and the wind scatters the ashes. Your idols are gone. They have no power. They are worthless. It is the true and living God who made the soil and the seed. He sends the rain and the sunshine, and makes the rice grow."

Just then he was called to dinner; so I passed on.

Coming one morning to a tea shop and finding it full of people, I entered, and without saying anything began to show our Scriptures. A portly old lady, evidently from the country, sat with her husband at one of the tables near the door. Nudging him, and not supposing that I understood her, she said, "Isn't that a foreign devil?" I replied, "No, old lady, but a foreign gentleman." "O, foreign gentleman, foreign gentleman!" she responded. She had evidently never seen an "*outside* kingdom" man before.

In another city, across the lake, just as I was coming around a corner, I met a man who paused as though he wanted to look at the books. I asked him if he did not want to buy some of them. He made no reply for some time, and staring at me, said, "Are—are—a—you not a foreigner?"

In the spring I made journeys to several cities lying adjacent to Nanking. Luh-Ho lies about thirty miles north of the river. It is the cleanest city I have seen in China, and the sparkling blue waters of the river on which it is situated form a pleasing contrast to the muddy waters of the Yang-tse.

A wheelbarrow cooly whom we met on the street became much interested in the Gospel. He was one of a party of four who had driven their barrows, loaded with produce, all the way from Lai Cheo Fuh, in the northern part of Shang-Tung Province, a distance of three hundred and thirty miles, and were taking them back laden with white sugar. This will seem incredible to our friends at home, but things are done in the most primitive way in China, and this is not an uncommon mode of transportation in the "middle kingdom." As these men were too poor to stay at an inn, they had made a shelter of reeds and grass outside of the city to protect them from the fierce rays of the sun. But notwithstanding his poverty, one of these bought several Calendars, one copy of the Psalms, two New Testaments, and twenty-four Gospels, saying that he wanted to take them to his native village, as they had never heard the Gospel there. May he learn through these of him who said, "Come unto me, all ye that *labor* and are *heavy laden*, and I will give you rest!" Thus will the way be prepared for the living voice of the evangelist who shall "explain the way more perfectly."—*Rev. G. W. Verity, in Bible Society Record.*

Rev. A. D. Hill of Japan gives the following report of the faithfulness of a Christian convert: "Some thirty years ago, in Japan, there were rewards given for convictions of the crime of being a Christian. All over the country edicts of great severity were posted up against the hated religion. One of these persecuted families found its way into the extreme backwoods of the province of Kii. About twenty years after their removal, a young man from this family, for the first time in all that period, visited the town of Shingu, where we have a church. He hunted up an old neighbor, who happened to be a member of it. That evening, before lying down for the night, the host brought out his well-worn New Testament and informed his guest that it was their custom to engage in worship before going to bed. The guest at this announcement was both astonished and terrified. It was a kind of Rip Van Winkle awakening. For the first time had he heard that Christianity was tolerated and spreading throughout the empire, and that the cruel edicts against it had been removed. Having had positive assurances that there was now no longer any danger, he told his host his history. He had been taught by his father the faith that had been handed down for more then two centuries in his family. He had been taught to worship only the one true God and to reverence Mary and believe in the Son of God. Sometimes in the early morning his father would go all around the premises to see that no one was near, and then, returning to the house, would take a crucifix from its secret place and teach his children to bow before it and worship the true God. There was but little sleep that night for either host or guest. The man seemed to have a perfect Christ-hunger, and so he stayed several days longer, studying the Scriptures and hearing more of 'the God of his fathers.' Just at that juncture an itinerating missionary happened to come around to that place on his regular tour, and the man was received into the Christian church."—*Gospel in All Lands.*

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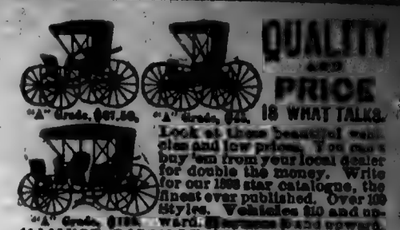

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"The Crucial Test" vs. The Truth Test.

In your issue of October 18th I find an article headed "Mission Methods—the Crucial Test," which needs only to be seen in the light of truth to show the falacy and sophistry used to hold up a church before the gaze of the denomination.

It seems to me that if "Friend to the Boards" was as good a friend to the Lord as he tries to be to the Boards, he would rejoice in any progress in the Redeemer's kingdom, whether it was done through the Boards or not.

Even according to his most biased view he must admit there has been *progress* all the while in the church which he holds up as a spectacle of one-sided development. I would be glad for "Friend to the Boards" to show the progress and *all around* development of *his own* church so the denomination might profit by the example and practice of this judge of other people's matters. But to the facts in the case. He *assumes* that the loss to State Missions, Education, and the Orphanage, is due to the fact that more has been done for Foreign Missions, which is *not true*. The small amount contributed to the Orphanage is due to the fact that Bro. Mills twice had engagements to come to this church with some of the orphans to hold an entertainment, and *twice* failed; and the church was waiting till he came to make its contribution to that object. Not a dollar of Orphanage money went to Foreign Missions. During those years, too, when this church did most for the Orphanage we had two representatives there for whom, for one year at least, three ladies agreed to pay, and *did* pay, five cents a day. They did not *then* know they were making a most practical test for "Gospel Mission" methods. But, of course, "Friend to the Boards" did not know any of these things. I would advise him to know a little more before he writes so much about what he does not know.

The seeming loss to State Missions is not the result of what was done to Foreign Missions either.

This church has expended more than $50 in State Mission work which is not reported in the minutes, and which "Friend to the Boards" knows nothing about. And I suppose it will greatly pain him to learn that the work has been done, because it was not done through the Board. He says that the seeming gain to education in 1892 was only a *seeming* gain, and *not real*. The only reason it was not real was because it was not done through the Board, for it went to exactly the same object that it did the year before.

But "Friend to the Boards" is guilty of *one* truthful assertion, and that is, that a part of what is credited in the minutes to Foreign Missions properly belongs to Education; but that is due to the fact that the church decided to appropriate its pledge of $75 to Foreign Missions to our beneficiary who was then at the Seminary, but "Friend to the Boards" did not know that, either. There a great many things about this church which he does not know.

It needs to be said, furthermore, that this church is financially weaker the last two years than it was the three previous years—it lost by deaths and removals several good working members; so that the progress that has been made is much greater than is apparent.

Suppose we take the statistics of another church in the Association, and argue as "Friend to the Boards" does. In 1891 that church gave $3.43 to the Orphanage against $38.61 in 1890. Now, he would say it was because the church had adopted a one-sided development plan, or use it in any way that would suit his purpose to make an argument against the church. I take it that there was some local and reasonable explanation for the great falling off, and not because the brethren cared less for the orphans than they did the year before. Again, that church in 1890 gave to the five objects of the Convention $166.14, but it has never done that much any year since, but as that church has always done all of its work through the Boards, its backward development is quite satisfactory to "Friend to the Boards."

The truth is, there are frequently local causes that cause a church to fall back for some time in its contributions, and during all that time the church may be making real progress and having an "all-around development."

This church has never sought notoriety, and if "Friend to the Boards" will hold up his *own* church, or else hold us up in *our true* light we will have no more to say.

FRIEND OF THE TRUTH.

Death of Rev. J. B. Barlow.

Rev. J. B. Barlow of the Eastern Association was called to his reward Sept. 29th, 1893, only a few months after he had completed his three score years and ten.

For about forty years he had been a self-sacrificing, faithful preacher of the gospel which he loved so much himself and which through his earnest efforts he gladly gave to thousands of others.

During his ministry he was pastor of some of the best churches in his Association, but much of his life was given to the missionary work along the coast. He was a co-laborer of the sainted Faison and Kennedy who preceded him to the goodly land by only a few years. For a number of years these three consecrated men were the Master's standard-bearers in eight or ten of these Eastern counties. "Passing through the valley [illegible]," one by one, they have "entered into [illegible] which remaineth to the people of God."

Bro. Barlow, like the most of our reverend [illegible] was familiar with his Bible, and [illegible] while he was preaching that [illegible] of it was true.

[illegible] pleasure and privilege to visit [illegible] during the last few years of his [illegible] to his earnest words about [illegible] heaven." He talked of nothing else. Well and truly might he have sung:—

"E're since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

He was not a brilliant speaker or scholar; but to travel over these eastern counties and see what a large and warm place he occupies in the hearts of almost every home will convince one that he was a man of great personal magnetism and spiritual power. Much of the work which he did was done at a very great sacrifice—traveling afoot sometimes as far as twenty-five miles to preach to the destitute. He made no great ado about what he did, and for this reason he was not nearly so widely known as were many others far less worthy of note.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

The plain, unassuming gospel preacher, the man of humble, fervent prayer, (sweeter than which never fell from human lips) the the clever Christian neighbor, the kind affectionate husband and the tender loving father has fallen asleep to wake with Jesus in the morning of the resurrection, but he has left behind hallowed and sacred memories. This zealous Christian life is a rich legacy for the people among whom he lived. The after sunset is sometimes more beautiful than the sun itself.

"Gone but not forgotten."

To the lonely and bereaved family, we, with the thousands who knew and loved Bro. Barlow, tender our sincerest sympathy. May the blessed presence of him who took the loved one to himself fill up his absence till the happy family reunion which we hope may take place in the "Sweet by and by."

S. D. SWAIM.

Young People's Societies.

Notwithstanding the multiplicity of names, I am satisfied, after an experience of twelve years, that there is a place and a need for them.

A link between the Sunday-school and the church. It is not fair to condemn the Sunday-school because it does not cover the whole ground of Christian training. It is doing its work, and doing it very well, as results show, yet there is a feeling that something more should be done, than is being done by the Sunday-school especially along the lines of Christian culture. We do not condemn the locomotive as worthless because it does not lift tons of iron in the air. We are satisfied the engine is doing well the work for which it was made. We do not think of condemning the "ecole des beaux arts" because other branches of science are not taught, so long as the legitimate work of the school is well done. The churches feel, especially those having no meetings for the young Christian, that there is a want that is not supplied. The pastor fails not to exhort and admonish the young Christian, and still results are not satisfactory. There is a difference between *Christian instruction* and *Christian training*, and the churches and pastors feel the need of some agency to change Christian instruction into Christian training. It is the settled conviction with many pastors and others that the young people's meeting is the missing link.

Give the young Christian work. Put him to cultivating the Christian life for himself. Let the fact be emphasized that there are some things people have to do for themselves. The intellectual man becomes so by constant brain work, the athlete by physical culture, and the full-grown man in Christ Jesus becomes so by the application of the same principle.

The charity question is a serious one. To know when to help. We say "unwise giving tends to pauperism." Cæsar found 320,000 persons in Rome on the roll of public aid. It is religion and wisdom to relieve want and at the same time promote self respect and independence—to help others to help themselves.

We cannot have well developed church-members so long as all the work is done for them. The gifts they have must not be neglected. I think Sunday-school teachers and preachers are constantly pouring into the mind, and seldom make an effort to draw out. They deluge the class and congregation and make but little effort to get the people to absorb what has been so generously given. "Go to work" was the advice of a celebrated physician to a dyspeptic, and the same advice followed would cure many of the ills in the Christian life.

OBJECTIONS.

I think many of them are like goblins and ghosts which vanish with the light.

They will detract from the other meetings. After twelve years' experience, I am persuaded that this is only a theoretical objection. The most regular attendants on church services, and those who can be depended upon to do any work for which they have a talent, are those who are hearty supporters of the young people's meetings.

They degenerate into social clubs. There are dangers attending all the work. The pastor has to face many. He may fail to divide the Word of Life, the preached Word may become the subject of unprofitable disputation, or the evil one may pluck up the good seed; but the preacher does not allow these difficulties to deter him in his work of faith and labor of love. Let the pastor attend the meeting and exercise consecrated tact, and the evil will be prevented.

The young people will be conceited and forward. It is just as natural for the boy to present his little prayer to God as it is for the father to present his longer and better arranged one. It is as natural for godliness to grow in the young heart as in the mature one, and it is in keeping with propriety that the young heart should be cultivated as well as the older. It does not seem presumption for the child to modestly express his hope in Jesus any more than for a mature person.

There are two types of piety—the hot-house type and the ice-house type. I ask which is the more desirable?

I have a conviction in these days of formalism that there is need of fervid piety, even if forced by hot-house method.

It is fortunate in these unspiritual times that there is a corner in the church where the atmosphere is mild and conditions favorable to growth.

To welcome a class of young Christians into a church with the mercury at zero does not promise the best results.

The young people's meeting does much to keep the fires burning, therefore let us have them. There are other objections, no doubt, but can they bear having the light turned on?

R. V.

Three Convincing Qualities.

When one buys of the American Baptist Publication Society the *American Commentary* he is convinced of three things, viz.: 1. That it is *doctrinally sound*. The most orthodox ministers of the Baptist denomination, North and South, did the work. 2. That it is *able*. No one who examines the list of those who prepared the *Commentary* will fail to recognize them as the very ablest in our ranks. 3. That it is *pervaded by a devout spirit*. Dr. Hovey says of it: "To my mind it is the record of much honest and prayerful study." Where else can be found a complete commentary on the New Testament that combines these qualities?

Revival Meetings—Union Meeting.

Dear Recorder:—The week before the meeting of the Tar River Association, Rev. Duncan McLeod of Washington, N. C., preached a week for the writer at Fishing Creek, Nash county, and the week after the Association at Hickory. His preaching was plain, solid gospel—the kind that never fails to reach the heart. These meetings were a great blessing to the members of these churches. It reached those outside, and two were brought into the fold.

I am glad to state that the church at Washington, under his wise leadership, is taking on new life. He is the right man in the right place.

The Union Meeting at our new mission church, Gethsemane, Edgecombe county, N. C., was a splendid meeting. Brethren J. D. Hufham, R. T. Vann, R. E. Peele, J. W. Powell, Duncan McLeod, C. M. Cobb, J. K. Fant, W. S. Ballard, Noah Biggs, E. E. Hilliard, C. J. Austin and others will make any meeting a success. With such men at the helm, things are bound to move.

J. R. PACE.

Whitakers, Nov. 3, 1893.

A Too Usual Plea.

That of a general average of goodness. A man says, "I am as good as the average," and rests there. A man says, "I am passionate, but I am benevolent;" or, "I am stingy, but I am thrifty;" or, "I am profane but mean nothing by it;" or, "I sin variously, I know, but I don't do harm to any one save myself." And so men, allowing many a "but" here and there, strike what they call an average goodness and go on heedlessly. I constantly meet this plea of an average goodness.

Well, did you ever hear the story of the average fence? I think it admirable.

One of these average men—a man who was constantly saying, "I am doing pretty well on the whole; sometimes I get mad and swear, but then I am perfectly honest; I work on the Sabbath when I am particularly busy, but I give a good deal to the poor, and I was never drunk in my life"—hired a shrewd Scotchman—a very clear headed Christian by the way—to build a fence round his pasture lot. The directions given were most particular, it was to be a staunch fence, on all sides so high and strong. In the evening the Scotchman came in from his work and the man said, "Well, Jock, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," replied Jock, "but it is a good average fence; if some parts are a little weak, other parts are extra strong; I don't know but I have left a gap here and there, a yard or so wide, but then I have made up for it by doubling the rails on each side of the gap; I dare say though I canna just say it is perfect in every part."

"What!" exclaimed this averaging man, "do you tell me that you built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all; if there is one opening, or even a weak place where an opening can be made, the cattle will be sure to find it, and through it they will go; don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," answered the Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with cattle; surely if an average character will do for a man in the day of judgment, an average fence will do for them."

A good story, and it teaches well one of the hardest lessons for a man to learn. When will men learn that a gap, if only here and there in character, will let sin through, and that sin is condemnable? When will men learn that the only answer which God's perfect law can receive is the answer of a life as perfect? Either in themselves they must present that answer, or in another. But no man can present it in himself. For every man who will accept it, such answer has been presented in Jesus Christ. There is a chance for one to be perfect in his perfection. If I refuse that, I must appear before God in my poor and battered self. Ah, me, what must be the issue of such appearance before the Divine Holiness, infinitely white! —*The Ensign.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the timee, correspondence and printing to correct them.]

State Missions—West Chowan Asso, $126.14; Margarettsville ch, W Chowan, 4.00; First ch, Fayetteville, Robeson, 24.13. Total, 154.27. Previously reported, 5,771.82. Total this year, 5,926.09.

Foreign Missions—Western Union of Eastern Asso, $6.07; W M S, First ch, Durham, 15.00; West Chowan Asso. 160.35; Margarettsville ch, West Chowan, 3 00. Total, 184.42. Previously reported, 5,270.63. Total this year, 5,455.05.

Home Missions—Margarettsville ch, West Chowan, $2.00; West Chowan Asso, 31.70. Total, 33.70. Previously reported, 2,236.37. Total this year, 2,270.07.

Education—W M S, Henderson ch, $6.15; Col at Western Union, Eastern Association, 8.68; West Chowan Asso, 112.77; W M S, First ch, Fayetteville ch, Robeson, 10.00; Sandy Run Asso Institute (for J C Gillespie), 7.00; Atlantic Asso, 89.25; Little River Asso, 2.26; Mrs C H Elwell, 25c. Total, 236.36. Previously reported, 2,479.85. Total this year, 2,716.21.

Orphanage—Sandy Creek ch, Tar River, $3.17. Previously reported, 807.37. Total this year, 810.54

Centennial Enlargement Fund—W Chowan Asso, $8.80. Previously reported, 2,345.79. Total this year, 2,354.59.

Students' Aid Fund, Louisville—Bertie U Meeting, W Chowan, $5.00. Previously reported, 48 50. Total this year, 53.50

CORRECTION: In RECORDER, October 25th, Pee Dee Asso, $41.71 for education should have been $47.71. J. D. HUFHAM,
Treas. Bap. State Convention.

Raleigh, Nov 4, 1893.

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals

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Breakfast Cocoa

which is absolutely pure and soluble.

It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vomitings, Sickness of the Stomach, Bilious or Liver Complaints, Sick Headache, Cold Chills, Flushings of Heat, Lowness of Spirits, and All Nervous Affections.

To cure these complaints we must remove the cause. The principal cause is generally to be found in the stomach and livers; put *these two organs right and all will be well.* From two to four Pills taken a day for a short time will remove the evil, and restore the sufferer to sound and lasting health.

Of all druggists. Price 25 cents a box.
New York Depot, 365 Canal St. 23

NORTH CAROLINA

Baptist Almanac

FOR 1894.

NEEDHAM B. COBB, Editor and Proprietor,

will be ready for delivery about the 25th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.

A Good Advertising Medium.

Special Rates for School and College Advertisements.

Prepare and send in advertisements at once, also orders for the Almanac. Terms: Single copy, by mail, 10 cents; 100 copies, by express, $5.00; 1 dozen copies, 75 cents. If ordered by mail, send 16 cents per dozen to prepay postage. Advertising rates $20.00 a page.

Address, N. B. COBB,
542 E. Jones St., Raleigh, N. C.

A New Feature.

ARTISTIC

Dress Making.

We respectfully beg to state that we have added and opened on Sept. 18th a Dress Making Department. This department has been thoroughly organized after months of careful preparation, and after having at great expense secured the very best talent to be had in their respective capacities, thus guaranteeing perfect equipment, not being excelled in artistic merit by the dress making establishments of any of the northern cities

Our lines of high class dress goods, comprising the newest Silks, Velvets and Dress Woolens are now on sale, and is the richest collection we have ever brought out.

We ask the attention of the ladies of North Carolina to this new feature of our business, assuring them that at moderate prices garments and costumes can be furnished here at home that will have the *chic* and style of French-made dresses.

Specialties: Bridal trousseaus and mourning outfits. Samples sent and estimates given.

W. H. & R. S. Tucker & Co.

RALEIGH, N. C.

NOTICE.

Are you prepared for the storms of winter? It will soon be here, and rattling windows will add to the discomfort that will bring. Fort's Automatic Sash Holders will prevent them from rattling. Any one can put them on. They will last a life-time. Never have to be adjusted. Those using them are delighted with them. Send $1 for 1 doz. State and county rights for sale. Address

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Fall and Winter--93-'4.

Fashionable Millinery.

All the most desirable shapes and shades in Hats and Bonnets now in stock for Ladies, Misses and Children.

Fancy Notions, Hair Goods, Hair Ornaments and Hair Pins

of all kinds. Woves, Zephyrs and Embroidery Materials. Prices reasonable; satisfaction guaranteed. Orders from a distance will receive prompt and careful attention.

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OVER A MILLION
FRUIT TREES,
GRAPE VINES,
SHADE TREES,
ORNAMENTAL TREES,
ROSES, SHRUBS, &c.

Send for catalogue. Address

J. VAN LINDLEY,
POMONA, N. C.

Cures when all else fails.

We know the true merits of the Electropoise, but realize that sufferers are dubious of advertised remedies, however well endorsed, therefore we have adopted a rental system, whereby at a nominal cost the Electropoise may be tried, and then either purchased or returned.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

Labors of Rev. S. F. Bristow.

Dear Bro. Bailey:—I have been trying to serve five churches this year. At three of these I have held protracted meetings.

At Christian Harbor I began a meeting the second Sunday in September which lasted one week. Bro. Williams preached one sermon and Bro. Craig one during the week. I did most of the preaching myself. The Lord was with us, and we had a glorious revival. As a result, I baptized sixteen and restored three. This is my first year with this church, and I have found it a working church.

At Lawrence's Cross Roads I began a meeting the third Sunday in September. Bro. J. B. Boone of Windsor was with me all the week up to Saturday, and gave us some good gospel preaching. At the close of the meeting I received eighteen by baptism and restored one. I have been preaching for this people five years, and during this time we have experienced both sorrow and joy. We cannot expect to walk in sunshine all the way. The brethren and sisters of this church have treated me kindly since I have been working among them, and I trust that our co operation will be in the future as in the past.

At Bethany church, we have held no protracted meeting. This is the closing of my fourth year with this church. The most of my work here has been pleasant, and while the death of Bro. Shady Perry was a great loss to us, yet we have been trying to keep up with our work. We would not forget to say our church has lost strength by the death of Bro. Hughes. This church is like a great many others—they don't take the RECORDER as they should.

At Green's Cross Roads I began a meeting the first Sunday in October. I had no one to help me, but the Lord was with us. I baptized eighteen into the fellowship of the church. I have been preaching for this church four years and three months. The majority of this people are poor, but the gospel was first preached to the poor, and while the majority of them are poor, they always pay their pastor.

At Colerain, the last session of the West Chowan Association met with this church, and we want to say we enjoyed it, and the complaint is, the sisters did not have enough company, and good many say they want another. I won't say any more, as I am looking for a long piece from the agent of the RECORDER. This is my second year with the Colerain church, and I want to say that the brethren and sisters have treated me with all kindness. I have sit around the most of their firesides and spent hours of pleasantness. This is the place the pastor prepares himself for the pulpit.

Before I close I want to return thanks to Dr. Watford for his visits to my family in their afflictions free of charge.

S. F. BRISTOW.

Colerain, N. C., Nov. 1, 1893.

Our Best Doctors Failed.

STATESVILLE, N. C., June 13, 1892.

Dear Sir:—For the past two years I have been a great sufferer from asthma; my first attack lasted five months—second eight months. Two of our best doctors did all they could for me, but to no effect. I had been confined to my room and bed for seven months when a friend brought me an Electropoise. I had no faith in it and would not use it until I saw my little boy cured of an acute attack of bronchitis by it. I then commenced its use, and in two months was cured of asthma. As I have often said to friends who ask me about it, "It is the wonder of wonders!" To all who suffer from asthma, I can sincerely recommend the Electropoise from my own experience, and what I have observed makes me believe that it will do all you claim for it.

Very truly,

THADDEUS W. SUMMERS.

Cape Fear Association.

This body met with the Lebanon Baptist church, Thursday, October 19, 1893. Rev. E. W. Wooten, the Moderator, being absent, Bro. C. C. Gore was elected Moderator *pro tem*. The Association was called to order by the Moderator and regular business of the Association was taken up and dispenced with. Owing to the recent storm a large number of churches failed to be represented. However, the Association was well attended and exceedingly well taken care of by the church and surrounding neighborhood. Bro. E. W. Wooten reached the Association Friday afternoon and the Association immediately went into an election of officers for the coming year. Rev. E. W. Wooten was again elected Moderator, and Rev. A. H. Porter was re-elected Clerk and Bro. Oren Lenan was re-elected Treasurer. The queries were taken up in their regular order, and ably discussed and a collection was taken for about all of the different objects, which was exceedingly good considering the scarcity of money. The collections as well I remember were as follows: Ministers' Relief, $9.50; Thomasville Orphanage including subscription for *Charity and Children*, $12.75; Ministerial Education, $4.50. The Sunday-school mass meeting was led by Bro. B. D. Wescott, immediately after which a presbytery consisting of Bro. J. L. Wescott, Revs. E. W. Wooten, A. H. Porter, J. C. White and the writer, proceeded by request of the church to the ordination of Bro. Lane Ward to the desconship. The writer made the informal address, Bro. J. L. Wescott gave the introduction, Rev. A. A. Porter offered the prayer and Rev. E. W. Wooten, delivered the charge, and J. C White dismissed the congregation by prayer. Then the seats were moved out to the stand to accommodate the large audience. The writer preached on "Giving." Services closed and a collection was taken by Rev. E. W. Wooten for Associational and State Missions, and amounted to $17.25. Rev. A. H. Porter preached in the afternoon at 2 p. m. The Association decided to employ a missionary to work in the Association this coming year, and we have pledged ourselves to raise his salary—that is, what he fails to get on the field. But I believe the right man will get his salary as he goes over the Association, for there never were a more liberal and kinder hearted people than the Brunswick county people. The above mentioned collections were all congregational.

Prof. D. M. Bane of Eoka, N. C., rendered the Association a proficient service in leading the vocal music. The Association tendered him a vote of thanks to be recorded on the minutes of the Association. The Moderator said on Sunday that the collectons were better than he had seen in the "Old Cape Fear Association for ten years past."

The Moderator preached at 7 p. m., and thus closed a successful meeting.

Affectionately yours in Christ,

J. H. HILDRETH.

Literary.

Turner's North Carolina Almanac for 1894 is before us, and we feel no hesitancy in saying that the "Old Reliable," is more complete, handy, and interesting than ever. Several striking new features have been added, the most important of which are the monthly Calendars with State Chronology, Annual State Record, State Necrology, &c., which in themselves are an excellent outline history of our commonwealth, and are very valuable for refernce. The State and Governmental statistics, and other information, political, judicial, and historical are very good. In fine, this Almanac has surpassed itself, and contains everything that goes to make up a first-class State almanac; facts and figures for the farmer and editor, anecdotes and advice for the family, and general information of importance to all.

With the November number the *Century* began a new volume, and it goes without saying that its contents are fully up to its past high standard, if not superior. It is, indeed, a difficult matter for the *Century* to surpass itself, and for one, we would be content for many years with its present excellence. Among a galaxy of interesting and valuable articles we note a very timely paper on Bismarck, "Memories and Letters of Edwin Booth," a hitherto unpublished essay by James Russel Lowell on "Humor, Wit, Fun, and Satire;" and "Taking Napoleon to St. Helena," the second instalment of the diary of the Admiral's Secretary, who accompained Napoleon on his last voyage. In this number some important serials begin, viz: "John Henderson, Artist," by George Kenan, of Russian fame; "The Casting Vote," by George Egbert Craddock, whose former stories have had much to do with mountain North Carolina and Tennessee. In addition to these there are four complete stories, and several articles, all of which are very readable.

Sweet-Pickled Watermelon Rinds.

Peel the rinds with a sharp knife that will take off the green skin evenly. Trim off also every trace of the pink flesh of the fruit, because it is too juicy to make a firm, crisp pickle. Then cut the strips of rind into small pieces two or three inches long, and placing them in a large earthen dish, sprinkle them lightly and evenly with salt. Cover the dish, and let it stand over night. In the morning drain off the water that will have formed, rinse the rinds in cold water, and cook them in a steamer until a broom splint will readily pierce them. Cooking the rinds by steam is an easy method, as they are less liable to burn than when cooked in the spiced vinegar. When the rinds are tender, take them out carefully with a skimmer, and put them into a stone jar.

Take good cider vinegar for the basis of the pickle. Allow a pound of sugar to a pint of vinegar, and add also half an ounce of stick cinnamon broken into inch pieces, and a half teaspoonful each of whole cloves and blades of mace. The whole amount of vinegar, sugar, and spices used must, of course, depend on the quantity of rinds to be pickled, but a quart of vinegar is usually sufficient for the rinds of a medium-sized melon. Boil the vinegar, sugar, and spices together vigorously half an hour, skimming off the froth, and pour the pickle boiling hot over the rinds. Press the rinds down under the pickle by means of an earthen plate or saucer, fasten the cover on, and tie a cloth over the whole. These pickles will be ready for use in two weeks. —*Harper's Bazar.*

If you feel weak and all worn out take BROWN'S IRON BITTERS

NEWS OF THE WEEK.

State News.

A negro child was fatally burned in Charlotte Saturday night week.

Dr. J. J. Rone of Pineville, Mecklenburg county, has assigned with liabilities of about $5,000.

The Weldon Fair was held last week. A good exhibit and large attendance was reported.

Mr. A. Hodge of Gold Hill who was injured in a recent wreck on the Yadkin Railroad, has died from his injuries.

The corner-stone of Cumberland's new court-house in Fayetteville was laid with appropriate ceremonies on Nov. 1st.

It is said that large numbers of Ashe and Alleghany cattle are now being shipped to various points from North Wilkesboro.

L. M. Jernigan, a farmer of Johnson county, committed suicide last week by jumping into a well. No cause for the act is assigned.

The Normal Department of the State Normal and Industrial School at Greensboro has received one thousand dollars from the Peabody fund.

In the southern part of Caswell county recently, "White-Caps" flogged an old man unmercifully, and as a result five of the gang are in jail.

Wilmington has abandoned her Welcome Week celebration for the reason, it is said, that the railroads refused to allow a rate of one cent a mile for the occasion.

Geo. W. Hewlet, the young man who was so badly injured by the bursting of an emory wheel in a machine shop in Wilmington some weeks ago, died from his injuries.

Pan Handle, a Sioux Indian, member of Pawnee Bill's show, while delirious, fell from a train near Fayetteville Sunday week and was killed. He was sixty years old and took part in the Custer massacre.

In Cumberland county recently, Ben Jones (colored) was cleaning a pistol, and it accidentally exploded, the bullet taking effect in the head of his half-brother, Evander Jones, killing him almost instantly.

Mr. L. M. Jernigan, a farmer of Meadowtown township, Johnston county, recently committed suicide by jumping into an old well about two miles from his home. His body was not discovered for several days.

The Wayside Inn, a new hotel at Hendersonville, which cost $40,000 and was insured for $14,500, was destroyed by fire last Monday week. Two persons were burned, one seriously, while attempting to extinguish the flames.

Mr. John Seagraves, living near Huntsville, Yadkin county, was killed by a falling tree on Monday of last week. The tree was cut down by Mr. Seagraves' son, who warned his father as the tree was falling, but the old man being slightly deaf did not hear him.

Collectors Elias and Simmons have been given temporary commissions, and will take charge of their offices immediately. The regular session of Congress will act on their confirmation. The President expects to make many postoffice appointments in the next few weeks.

The Page Hotel at Sanford was destroyed by fire last Wednesday. Several of the guests lost money, clothing and other property. The *Express* learns that the owner of the burned building intends soon to begin the erection of a large, commodious hotel, much better than the old one.

Several bold and very daring attempts at highway robbery have recently occurred in Cumberland county. On Thursday night week near Fayetteville, Mr. Blankman Royals and another gentleman were held up by a man supposed to be a negro, who at the point of a pistol demanded their money. Mr. Royals did not have any, and told the man so, whereupon the would-be robber opened fire, one of the balls grazing Mr. Royals' head and killing his mule.

General News.

Spain is engaged in war with Morocco, North Africa.

Great Britain is at war with a South African tribe, the Matabeles.

There have been 869 yellow fever patients in Brunswick, Ga., this fall.

Sir John Abbott, ex-Premier of Canada, died Monday, October 30th.

The Augusta Exposition, which promises to be of great importance, opens on the 14th inst.

Four negroes, one a woman, were lynched in Tennessee for barn-burning and theft recently.

Congress adjourned on the 3d inst. without confirming several prominent appointments.

The President has proclaimed the 30th inst. as a National holiday, it being Thanksgiving.

Princeton Theological Seminary has forbidden the playing of foot ball by the theological students.

The epidemic at Brunswick, Ga., is now subsiding. The authorities have announced that no further aid is needed.

An attempt at train robbery was made in Tennessee last week in which one robber was killed and another captured.

The cotton receipts at the ports on October 31st were the heaviest in history, being 88,582 bales. The price is still poor.

Ten workmen employed on repairs to the quarantine plant at Hoffman and Swinburne Island were drowned near New York on the 4th.

Elections are held in thirteen States this week for State and county officers. The fight is most bitter in New York and Virginia.

A train was held up in Arkansas on the 3d by seven masked bandits and successfully robbed. The conductor was killed in an attempt to drive off the bandits.

The health of Mr. Gladstone is reported as failing, and it is feared that he will not be able to maintain his side of the Home Rule fight.

Several of the great cruisers of the United States Navy are feared to be defective. The battleship Texas was found to be filling with water recently.

Cranks are threatening prominent business men of our larger cities daily, as a result of the work of Prendergast, the assassin of Mayor Harrison.

The town of Santander, Spain, was almost destroyed, and a large number of people killed on the 3d, by the explosion of dynamite of a burning ship.

In Pittsburg, Pa., several days ago, a ten-year-old boy, running from his father in order to escape a whipping, jumped from a third story window and was killed.

Miss Sadie Means, the telephone-girl who was expelled from the Presbyterian church at Columbia, S. C., for working on Sunday, has been restored by the South Carolina Synod.

The caucus of the Republican majority of the Chicago city council has decided to present the name of Alderman G. B. Swift for mayor *pro tem*. Thirty days' notice of election has been given.

The Brazilian revolution is assuming larger proportions, and bids fair to become of universal interest. The Government party has bought several large vessels, and are preparing to destroy the revolutionary navy. France, England and America are concerned.

The "City of Alexandria," one of the best American freight vessels, was burned at sea on the 1st. The cause of the explosion is unknown. The cargo, four hundred hogshead of rum, was a total loss. The crew reached land, being only twenty five miles from Havana.

The continual breaking of lamp-chimneys costs a good deal in the course of a year.

Get Macbeth's "pearl top" or "pearl glass." You will have no more trouble with breaking from heat. You will have clear glass instead of misty; fine instead of rough; right shape instead of wrong; and uniform, one the same as another.

Pittsburgh. GEO. A. MACBETH CO.

YOU Don't know what leather can be without Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

BARNES—HINNANT—On Nov. 1st, 1893, at the residence of the bride's parents, by Rev. O. C. Horton, Mr. Bruce Barnes to Miss Bettie Hinnant, both of Johnston county, N. C.

McKENZIE—McMILLAN—On Oct. 25th, 1893, at Spring Hill church, by Rev. M. L. Kesler, Mr. Alexander McKenzie of Genoa, Florida, and Miss Eupha McMillan of Montpelier, N. C.

SANDERFORD—HARP—On October 15th, 1893, in House's Creek township, Wake county, N. C., by Rev. J. H. Hutchinson, at the house of Mr. Benjamin Harp, brother of the bride, Mr. John W. Sanderford and Miss Olivia L. Harp, all of Wake county, N. C.

DIED.

IRELAN—Mr. Samuel Jenkins Irelan died in Raleigh, N. C., Nov. 2, 1893, at the residence of his brother-in-law, Mr. J. T. Olive, aged fifty-eight years, ten months and twelve days. The deceased was born in Philadelphia, and with his father's family came to this State in November, 1869, and located at Asbury, Wake county. At the latter place and in Raleigh he has resided since that time. He was sick some months with that fell disease consumption and bore his sufferings with marked patience and fortitude. He was a member of Reedy Creek Baptist church, and a meek, humble man. The remains were buried in the family cemetery at Asbury. A.

CONSUMPTION SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

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Founded by Dr. Eben Tourjée. CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages*. The admirably equipped Home affords a safe and inviting residence for lady students. *Calendar Free.* FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

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CANCER PERMANENTLY CURED. No Knife. No Poison. No Plaster. JNO. B. HARRIS, Fort Payne, Ala.

Nerve Tonic Blood Builder
DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE
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Rheumatism
Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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We carry in stock Blank Books, Ledgers, Journals, Cash Books, Day Books, Record Books, &c. Pocket memorandums in great variety. Letter Copying Books, Copying Presses, Press Stands, Letter Files, Binding Cases, Invoice Books, Gum Stub Files; Note, Draft, Receipt, and Check Books; Marking and Shipping Tags; Gum Labels, Pin Tickets, Fairchild's Gold Pens and Pencils; Wirt, Albemarle, Blair, and Tip-Top Fountain Pens; Ladies and Gents Pocket Books, Card Cases, Purses, Wallets, Bill Books, etc.
We have a large and complete line of Slates, Straps, Pens, Pencils, Sponges, Tablets, &c., School Bags of every description, at prices that cannot be beaten.
All orders will receive prompt and careful attention. If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.
W. G. SEPARK Manager, Raleigh.

He-No Tea.
The experience and scientific study of eighty-two years in China and America.
HE-NO TEA,
Guaranteed Pure and Free from all Adulteration. 1 lb, ½, ¼ and ⅛ lb pckgs. Retail price, 75c. lb. Merchants supplied at Importers Prices.

Hires' Root Beer,
A Delightful, Healthful Drink. 25c. pckge makes five gallons of beer.
Hires' Concentrated Solution
for Soda Fountains. Pt and gal. jugs. Merchants supplied at Manufacturers Prices.

Bernhams
Liebig's Beef, Wine and Iron. The Great Restorative Tonic. $1 bottle for 50c. Trade supplied at Manufacturers Prices by
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GROCERS, BAKERS, AND CANDY MANUFACTURERS,
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GOODRICH'S
Analytical Harmony.
(*A new Theory of Composition, from the Composer's standpoint.*)
Clearer and more helpful than anything I have seen. ARTHUR FOOTE.
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TEACHERS' EXCHANGE
Supplies Colleges, Schools and Teachers without charge.

The Home Circle.

Bride of the Autumn Sun.

O, golden rod! sweet golden rod!
Bride of the autumn sun;
Has he kissed thy blossoms this mellow morn,
And tinged them one by one?

Did the crickets sing at thy christening,
When, in his warm embrace,
He gave thee love from his fount above,
And beauty, and cheer, and grace?

He brightens the asters, but soon they fade;
He reddens the sumach tree;
And the clematis loses its sunny bloom,
But he's true as truth to thee.

Scattered on mountain-top or plain,
Unseen by human eye,
He turns thy fringe to burnished gold
By love's sweet alchemy.

And then, when the chill November comes,
And the flowers their work have done,
Thou art still unchanged, dear golden rod,
Bride of the autumn sun.

—Sarah K. Bolton, in Ladies Home Journal.

The Wants of Humanity.

I remember hearing a naturalist describe a species of jelly-fish, which, he said, lives fixed to a rock, from which it never stirs. It does not require to go in search of food, because in the decayed tissues of its own organism there grows a kind of seaweed, on which it subsists. I thought I had never heard of any creature so comfortable. But the naturalist who was describing it went on to say that it is one of the lowest forms of animal life, and the extreme comfort which it enjoys is the very badge of its degraded position. As you rise in the scale of life, you come upon animals with multiplying wants; and it may be laid down as a general rule that the nobler any form of animal life is, the more complex will its wants be found to be.

The interesting law of natural history applies to human life also. A savage has very few wants. Compare his kit, if he requires to make a journey, with the innumerable articles which have to be packed in all sorts of receptacles, when you move from home. Compare the simple life of an African kraal with the arrangement, for the police, the water supply, the food supply, the post-office, the telegraph. It may be laid down as a general rule, to which, however, there may be exceptions, that the progress of civilization has for its badge the multiplication of wants.

But this law extends further: it holds good in the spiritual sphere. If you go back and trace the history of human nature in its higher types, you will discover that this has been the principle of ascent. In the ancient world three races stand out, head and shoulders, above their neighbors—the Greek, the Roman and the Hebrew; and, if you go deep enough in the study of their history, you will discover that each of them felt some want of human nature as it had never been felt before, and taught the nations to feel it likewise; and this was its contribution to the progress of the world. And now the position to which any individual rises in the scale of humanity depends on the reproduction of those catholic wants in his experience, and the intensity with which he feels them. A man may live and die without feeling them, and he may be all the more comfortable on this account; but his comfort is like that of the jelly-fish—it is the badge of degradation.

It is the glory of Christianity to be intimately associated with these deep catholic wants of the soul; it is the devine provision for their satisfaction. This is precisely what is meant when it is said that Christ is made of God unto us wisdom, and righteousness, and santification and redemption; because each of these four things answers to a profound need of human nature.—*Rev. James Stalker, in Men and Morals.*

How Many Stars Can We See?

The stars are not, as one might suppose, scattered indiscriminately over the heavens. A luminous belt called the Galaxy, or Milky Way, surrounds the heavens, nearly in a great circle, so as to divide the sky into two portions almost equal. This belt is of irregular width and brightness. For about one third of its way it is devided into two nearly parallel streams.

The great majority of the stars appear to gather in and about the Milky Way, and thus indicate to us the direction in which the stellar system has its attendant planets, is situated near the center of this disc-like space.

The total number of stars visible to the naked eye is about 6,000, and, as we can only see one half of the sky at once, the greatest number visible at one time on a clear night is about 3,000.

But by the aid of the most powerful telescopes, the number visible exceeds 50,000,000. Even this number is greatly increased by the aid of photography, as rays of light from stars, too faint even to be seen in the telescope, can, by long exposure of a sensitive ephemical film, make their existence evident.—*Home Magazine.*

The way she looks troubles the woman who is delicate, rundown, or overworked. She's hollow-cheeked, dull-eyed, thin, and pale, and it worries her. Now, the way to look well is to be well. And the way to be well, if you're any such woman, is to faithfully use Dr. Pierce's Favorite Prescription. It's the only medicine that's *guaranteed* to give woman's strength and to cure [illegible] diseases. In every "female complaint," irregularity, weakness, and unsuspected condition of the female organism, it never fails to benefit or cure, [illegible] money back.

Care of Fine China.

"One of the troubles of a house keeper's life," said a pratical woman the other day, "is the practice that some servants persist in of pouring boiling water over fine china. I went into the kitchen the other day just in time to see this done, and when I spoke to the maid about it, she immediately turned about and deluged the dishes with cold water from the hydrant. It seems impossible to impress on the minds of these people the fact that sudden changes of temperature will crack the glazing on almost any kind of earthenware, and that it is practical ruin to fine grades of china, and all argument on the subject seems wasted. They will take the dishes out of the pan, examine them with the greatest of care and declare that they are not injured a particle, and they may not show at the moment that they are, but soon afterward they begin to 'craze,' as the manufacturers say, and after a time are covered with tiny lines of crackle.

"There is but one way to wash china and glassware, and that is to have the water of sufficient temperature so that the hands can be put in it. Water that is too hot for the hands, is too hot for good dishes. I used to insist on the servant's preparing the dish-water before putting the dishes in the pan. To do this they must rub the soap on the cloth, and will easily discover what the proper degree of heat should be. In this same connection I may say that I never allow dish-mops in the kitchen. Servants are almost absolutely certain to use boiling water, because they do not realize the necessity for cooling it when they use a mop. If the pieces are brushed out with a mop, the water may be actually at the boiling point, and for this reason I think that the dish-mop should be banished from every well-regulated kitchen."—*Ledger.*

The Ideal Home.

The ideal home beautiful is attained rather by avoiding errors of taste than by the adoption of special dogmas of art. For my own part, if I have any dogmas to preach they may fairly be condensed in one rule: "Avoid shams and affectations of all kinds."

Don't mistake mere prettiness for beauty; millinery, for instance, is out of place in the beautiful house.

Don't attach to your chairs and sofa cushions meaningless bows of ribbon which tie nothing.

Don't dress up your toilet tables in muslin petticoats stiffened with crinoline or colored calico.

Don't scatter startling white "tidies" about chairs and sofas as on so many bushes, as if you were hanging out your wash to dry.

Don't display on your walls china plates and dishes. They were never meant to be there. An exception may be made now and then in favor of a piece of fine color to help light up the room, or where a delicate china painting is worthy of careful examination. But don't hang up ordinary domestic china!

Don't hang small pictures so that their beauty is lost to any one under ten feet tall. If a picture is not seen from the same position that the artist saw it when he painted it, the drawing will appear foreshortened and the general effect consequently falsified.

Don't hang any picture in the home which has not the impress of elegance, purity and cheerfulness.

Don't give place to representations of corpses, tortured saints, or anything occasioning painful emotions. And above all, having such pictures and not wanting them down stairs, don't banish them to the nursery, school-room or bed-room.

Don't buy your carpet or your wall paper because it looks pretty in the roll when you see it in the store. But think of the fitness of each with its ultimate surroundings. Remember that the carpet is to be a background for your furniture, and the wall paper—unless it is to be the actual decoration of the walls—is to be merely a background for your pictures.

Don't admit into the home beautiful any piece of furniture or implement of every-day life which does not honestly serve its purpose—no light, flimsy chairs which an able-bodied man dare not sit upon; no puffy, debilitated sofas, all wind and springs; no burnished brass-sheeted fire irons, bought only to be looked at, and give place to the ugly little black poker and shovel when coal is to be broken or ashes are to be removed.

There is no reason why an object should not be useful as well as ornamental. Indeed, there can be no beauty without fitness. Nature everywhere teaches us the compatibility of the highest utility with the greatest beauty.

And so with beauty and truth. There may be truth without beauty, but there is no beauty without truth. Truth, beauty and utility are the inseparable trinity of the ideal home. Let us then write them upon the portals of the house as the epitome of all that is most admirable in religion, in art and in every-day life.—*Journal Decorative Art.*

Beecham's pills correct bad effects or overeating.

"Bimeby."

Little Jack always says, "By and by," when he is asked to do anything. He will get up *by-and-by;* he will learn his lessons *by-and by;* he will bring in wood for his mother, or go to the store for her groceries *by-and-by.*

A great many troubles come to him and to his friends from this bad habit of putting off his duties, and not long ago it was the cause of a very serious misfortune.

One winter morning "Bimeby's" mother said:

"Jack, I want you to sprinkle some ashes on that icy place by the back door."

"All right," said Jack, "I'll do it *by-and-by.*"

"But you must do it right off," said Mrs. Harris; "somebody will fall there, if it is neglected."

"Yes, mother," and "Bimeby" started off to get his sled that he had lent to the boy next door, thinking that five minutes' delay could not make much difference.

Just about that time, Mamie, Jack's four-year old sister, begged to go out and play in the yard.

"It is so shiny out," she said.

So her mamma put on her little rubber boots, her warm cloak, and hood, and mittens, and let her go out with her sled.

Poor Mamie! She clambered down the steps, laughing and talking to herself. But all at once she uttered a loud cry of fright and pain. She had slipped upon "Bimeby's" ice, and broken her arm.

Then came the surgeon to torture the little soft, fair arm, and long days of weariness followed.

When Jack came in to see his poor little maimed sister, who was confined to her bed, he found his mother crying bitterly. Raising her head, after awhile, she said:

"If I could take my choice, I would rather be blind, or lame, or deformed, than to be under the control of the habit of *putting off.* I need not tell you that such a habit makes endless troubles for all our friends. Think of the suffering you have caused your little sister."

The tears rolled down Jack's cheeks.

"I know you do not mean to make trouble and sorrow," added the mother, "but you always will until you learn to do every duty right off."

"Bimeby" took the lesson to heart, and his friends soon changed his name to "*Right-off.*"—*Kind Words.*

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WE HAVE recently received an abstract of the Fifth Statistical Report of the Interstate Commerce Commission, in which it is stated that for the year ending July, 1892, more miles of railway were constructed in North Carolina than in any other State in the Union. This statement is very significant, in view of the fact that three years ago it was held by many prominent citizens that the institution of a State Railroad Commission would tend to discourage railway construction in this State. The fact that the State mileage of railways has increased, and that the increase has been greater than in any other State, utterly destroys the force of such claims. We believe that whether the Commission has discouraged railroad magnates or not, it has been of vast advantage to the State at large, and will become more useful each year.

But aside from this significance, the statement is very encouraging to North Carolina and those who have interests in this State. It shows that the possibilities of the State are being recognized, and that the facilities for their development are being increased in a secure and lasting manner. More than this, the increase in railway construction opens up to the world a new country and brings it within the reach of civilization. Macaulay says that next to the alphabet and the printing press, the means of transportation from one locality to another is the great civilizer of man. Civilization has progressed only by travel and contact with alien influences. Greece was the most civilized of the nations of antiquity because of her favorable seaports. Just so to-day the intellectual quality of our State, as well as the development of our resources, cannot advance without the facilities of contact with the outside world, from which a two-fold advantage proceeds. Our State learns more of the world, and has a wider advantage of human progress, and the world learns more of our State, and gives its products a broader use. We are glad that this forward movement has been made, and that it is announced to the world; no greater advertisement could have been bought. North Carolina will soon cease to be called the poorest of the "Original Thirteen," and will eventually take the position which its natural wealth merits, and its possibilities promise—second to none in the Union.

THE problem of municipal government is one that has received but little attention from North Carolina people on account of the small population of our cities, but the time will come, if present influences continue, when the welfare of the nation will hang on the solution of this problem. When we reflect that one large city has more representatives in Congress, and casts a larger vote for President than our State, it will be seen that the exercise of purity in the conduct of municipal affairs is of grave importance. This will be a nation of great cities in another century, probably sooner, and they will control the destinies of the nation, and if they are controlled by "bosses" and the "machine," as New York and Brooklyn are to-day, this will be a country of "bosses," and the cost of living, dangers to to public welfare, and the burden of taxation, will be proportionately increased. The fact that city residents can be very easily reached, and that city population is to a large extent politically debased, and controllable by bribery, makes the operation of the machine a great deal easier than in sparsely settled communities. As far as municipal interests are concerned, National political platforms should have no significance. City government is entirely different from National government, and the main planks of the platform of a candidate should be low taxation, preservation of health, and good police protection. We cannot awake too soon to the importance of this problem. We cannot begin too early to encourage purity in the conduct of the affairs of our smaller cities, that whatever evil influence may have taken root, be it ever so insignificant may be promptly destroyed. For good municipal government will mean good National government before many years; the converse of which statement is equally true.

IT IS a strange way the passing generation have of depreciating the callings to which they have given their lives. As Horace Greely began to fail, he looked back on his life, that seems to many so remarkably successful and brilliant, and said that in many respects it had been a failure, and that, if he were a boy again, journalism, of which he is the recognized father, and politics, in which he was honorable, if not successful, should have no part in his existence. Edwin Booth, after spending his life in an effort to elevate the stage, died warning the rising generation against it. We think his warning salutary; but cannot understand how one who was as successful as he could turn his back upon the profession in which he attained honor, fame and wealth. In a recent great daily appeared a symposium of opinions as to the attractions of political life from the standpoint of those who had spent their lives before the people, and whose success had been most marked. With but one exception the opinions were against politics as a sphere of life. Hon. Jno. Sherman, who is the recognized leader of the Republican party, whose word has shaped the financial policy of our government for a quarter of a century, who, of all politicians to day in office may be regarded as the most successful, says: "I would not advise any young man to embark in politics." We believe the advice is good, but can't understand it, coming as it does from one who has won fame, honor, and made a great fortune in his political career. Surely, if such men as he dislike politics as a life's work, that profession must be avoided by the young man of to-day, against whom the chances are one hundred to one that he will fail of his ambition. None can count on success in political life, but we should all be politicians in the true sense of the word, as students of the science of government. None can know too well how to vote, and none can study statesmanship too much, for in the development of the forces and the means of government lies the future of the world, and the greater the progress made the better will be the condition of the people of the earth.

Look on the Fields.

BY REV. J. R. JONES, MILTON, N. C.

"Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

Jesus and his disciples were on their way from Judea to Galilee. Late one afternoon they came near to the town of Sychar, and stopped at Jacob's well; and Jesus being tired sat down on the curbing of the well to rest, while the disciples went into the town to buy something to eat. It was here that the circumstance took place that gave rise to the Scripture that I have chosen for a text this morning. While Jesus was there resting, a woman came out from the town to the well for water; and Jesus, ever ready to do good, entered into a conversation with her that resulted in her conversion. She at once returned to the town and told the news. "Come see a man," said she, "that told me all things that ever I did: is not this the Christ?" The news spread, and soon great crowds began to move out from the town to where Jesus was to see and to hear him. While Jesus was looking on these crowds, and thinking of their spiritual condition, and of what an opportunity there was then of preaching the gospel to them, and doing them good, his disciples were trying to get him to take something to eat. But he replied to them, "I have meat that ye know not of;" and as they seemed curious to know where he had gotten food, he said in explanation, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest."

This text, as you see, was an exhortation to the disciples, and so it may be to you and to me. Let us regard it as such, and heed it.

1. *Let us lift up our eyes.* The great trouble with many Christians is they do not do this. They go through the world with their eyes down. They seem satisfied with being interested only in the little affairs that are temporal, and immediately about themselves. The matter about which the disciples seemed mostly concerned, was of very little immediate importance, compared with the opportunity then present of accomplishing a great work; and yet it so engaged their attention that they most likely had not thought of the spiritual condition and needs of the people that were gathering about them, and of what a good time it was to preach to them. Not so with the Master. The sight of those Samaritans stirred his soul; and as he thought of what they needed, he was willing to put aside his own bodily comfort for the sake of doing them good. To preach to them at that time the Word of eternal life, was, in his estimation, of much greater importance, and to him a greater pleasure than the satisfying of his present hunger. But that was like the Saviour.

Selfishness is one of the main causes of the indifference on the part of so many of the Lord's people towards the work he has given them to do. Such Christians do not lift up their eyes. They live in self and for self. In all their thinking and planning, self occupies so large a place that there is scarcely room for the consideration of others. Their minds are so absorbed in the affairs pertaining to their own interests, that they give but little, if any, thought to the welfare of others. It seems to me that, of all people, Christians should be the most public-spirited, the most unselfish. The great central truth of the Christian religion teaches us to live for others; and the example set by the blessed Saviour, who "though rich, yet for our sakes became poor, that we through his poverty might be rich," impresses the lesson upon us. He lived a life of self-denial and sacrifice for others. He died that others might live. Now holding such a truth, and having such an illustration of it, how can it be otherwise expected than that Christians should have a more exalted conception of life than the low motion that we are to live only for self? Let us look at his life and learn how to live. I believe that, if it were tested, the common verdict of mankind would be, he that lives most for others lives noblest.

Of course, our temporal matters must be attended to. There are duties we owe to ourselves and families, a neglect of which is sinful. We must be "diligent in business." The more of this world's goods we have, the more we can do for the Master. But all our labor must be done with an eye single to his glory; for if it is otherwise, selfishness will grow upon us until it will become difficult for us to feel interested in any enterprise, in which self is not prominent as a beneficiary, however laudable it may be, or necessary to the interest of the country.

We are not alone in the world, others are here with us; and we are so related to them that we do violence to the common instinct of mankind to try to live alone, or in other words, selfish lives, to say nothing of the spirit of Christianity we trample under foot. Brethren, let us lift up our eyes, and think of the great work, the spiritual uplifting of man, there is to be done; and let us live less for self, and more for Christ and humanity. But as no Christian can have large, liberal views of Christian duty, unless he knows something of the amount, and need of the work to be done, we must

2. *Look on the fields.* Our Lord never failed to call the attention of his disciples to the magnitude of the work in which they were engaged, and to the fact that out beyond were fields to be cultivated. "The harvest," said he, "is great, and the laborers are few;" and again, "The field is the world." If we would see the work to be done, and the pressing need of earnest and faithful effort on our part, we must look out on the fields, must inform ourselves. Our duty is not done when we have read our Bibles. We might read them until we have worn them out, and still be ignorant of the spiritual condition of the various peoples of the world, and of the opportunities, as they are brought about in the providences of God, of preaching the gospel to them. These things must be learned from other sources. Whether or not this nation or that have the religion of the Bible, we learn from those who know something of them.

I said awhile ago that one cause of the indifference of the Lord's people towards his work was selfishness. Another cause is want of information. It goes without saying that one will not feel any interest in anything that he knows little or nothing about. For instance, the brother that knows nothing of the millions of China that are groping in densest darkness will not do anything for their evangelization. Now the Saviour says to you and to me: Lift up your eyes and look on the fields;—and he will not hold us guitless, if we can, and fail to do it.

But how are we to look on the fields? Well, I thank the Lord, that we are blessed with abundant facilities for doing so. Religious and missionary books, magazines, papers, &c., are numerous and in our reach. By means of these we may learn about the spiritual condition of the various nations, and their needs, and keep ourselves posted in regard to the progress of the gospel in them. They tell us what has been done, what is being done, and what needs to be done. These facilities being in our reach, and knowing how the information they give would affect us, I believe it to be the duty of Christians to use them. If we can get information that would inspire greater zeal and liberality in us, and do not do it, the fault is ours; and in the judgment we need not plead ignorance of the demands that were upon us in excuse for not having done more for the glory of God. Such excuse will not be acceptable; for he will know that we might have known of the demands but for wilful failure to use the means of looking on the fields. I regard this information of such serious necessity that I believe it to be our duty to get it even if we have to make some sacrifice to get it. The question, brethren, of taking a religious newspaper is not one of helping the editor, but of helping ourselves to the knowledge that will make us more useful as Christian workers, and a greater blessing to the world. The most of us are too poor to travel over the fields, and witness in person the work that is being done, and the work that needs to be done, information that would doubtless fire us with zeal; but in the providence of God, we can, by the expenditure of a few dollars, stay at home and still look on the fields.

Now, brethren, let us do this, and we shall be stimulated and encouraged, for

3. *The fields are white to harvest.* This is what the Saviour said to his disciples that afternoon when he saw the crowds of Samaritans coming out to him; and may not the same thing be said to-day? It does seem, as we read the news from all parts of the world where the Lord's people are at work, that the time has come for us to take hold of the work with renewed courage, and to push it with greater vigor than ever before. From all parts of our own country reports are full of encouragement. Tens of thousands are turning to God every year; from the highways and hedges they are coming into the fold. Mr. Moody said, in one of his talks in Chicago a few weeks ago, that he "had the conviction that this country is ripe for one of the greatest religious awakenings it has ever seen." Door after door has been opening into the heathen nations of the world, until now only one is closed against the missionary of the Cross, and that one will soon open. From all these countries, Thibet excepted, the Macedonian cry is heard, "Come over and help us." Shall we go to their help? One of the best posted men in America on missions said a few years ago: "The doors have actually been opening too fast and too soon for the churches to go in and take possession." Another competent witness says: "The heathenism of India, Burmah, China and Japan is giving way before the increasing power of Western thought and Christian civilization." A Hindoo priest said to a missionary: "Sir, Hindooism is doomed, it must go by the board, and I must have some eighty miles to ask what you are going to give us in its place." So the news from these strongholds of heathenism bids us take courage. While the reports from the Dark Continent, Africa, at present are not so encouraging as they are from other fields, yet the prospects are hopeful; and we may see great ingatherings of souls from that benighted land. The island of Cuba is coming out from under Roman Catholic domination. Only seven or eight years ago Baptists began work there, and during this time more than two thousand communicants have been gathered into seven or eight churches. One of the best and most imposing buildings in the city of Havana is a Baptist house of worship. In Mexico, another Roman Catholic country, hundreds of the people are being converted to the true faith every year. In every mission field, both Pagan and Papal, there are perishing souls ready to hear the old story of the Cross.

Brethren, wake up, and let us lift up our eyes and look on the fields, for they are white already to harvest.

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears.
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war."

Light-Shiners.

"Ye are the light of the world. Let your light so shine," &c.—Matt. 5: 14–16.

Well, this is just the thing that this dark world of sin and sinners is looking for to-day. They are waiting—perhaps anxiously, perhaps indifferently; still waiting, nevertheless, to see light—light from the "light-shiners." That they need to see it, and desperately, too, will not be disputed. Oh, the world needs to see the lights gleaming—lights held up high in the midst of the moral gloom that broods, intensely like a great pall over the slumbering millions of deluded souls—lights that should be seen in the daily lives of those who are, or ought to be, the real representatives of the Lord Jesus on the earth.

"Ye are the light of the world," said Jesus. Oh, where are they? Where are the "light-shiners?" How can the spiritually blind and the morally "dark ones" see "the way" at all unless the "light shiners" move forward to their rescue? Are they here? Are they there? Are they anywhere visible? Who will say, "Behold, here is one!" or, "there he goes!" If they exist at all, why not the world, that so wofully needs them, see and follow their light as the Lord requires, so that our Heavenly Father may be glorified? Can any one tell? Are there really any such lights among us now as were spoken of by the Blessed One in the text above? Were he here he could doubtless shew them, for he knoweth all hearts; but his own blessed person is away now, and we are all so short-sighted; and how can the poor, groping, sin-bound and worldly-minded ever find them? Oh, ye "light-shiners," where are ye? The world would see you, surely, if ye might be seen. Will ye not come forth? Christ says "ye are the light of the world." Who, Lord? On yonder alley corner stand a portion of "the world" in rags and dirt and crime, and they wonderingly ask, "Who, Lord? Who are they of whom you speak? Which way shall we look to find them that bear the light?"

Oh, ye "light shiners," come forth from your cosy rooms! Come forth with your "lamps trimmed and burning!" Come out into the "high-ways;" come, and let the poor *miserables* see and rejoice that your Lord made no mistake when he said of you "ye are the light of the world!"

But perhaps your light doesn't shine! What then? Will you not make it shine? Is there light in you at all? Do you ask how to be a "light shiner?" Perhaps you will indignantly "flare up" if we tell you. If there is light in you at all, it will be seen; and men seeing it, "will glorify your Father in heaven" thereby. Listen. Would you be a "light-shiner?" We speak to your conscience—your inner, *renewed* personality—your Christ-aroused, regenerated individuality.

The sweet voice within us must not be "hushed." It "will not down at your bidding;" it comes from God, warning and entreating. We profess to love him, and shall we not all obey him?

Listen again. It says to us—to you—to me—to all—if you will be a "light shiner" in the world, stand for God—stand for the right—make no compromise with wrong—be bold in "the faith," and for "the faith once delivered,"—resist the devil always—be ever on the side of the good—flee from that evil and cursed thing called *drink*. Let the world see, O my brother, my sister, among friends or among the foes of righteousness that you do belong to Christ—not simply to the church, but to Christ—even at the risk of being thought "singular," or "too particular," or, it may be, "fanatical," when you are assailed by the "gibes and jeers and sneers" of the so-called "society" people. Ah! then and there is the time to hear the voice of your Lord saying, "Ye are the light of the world"—"let your light so shine,"—let it be so clear, so bright, so brilliant, so unmistakable in the eyes of men, that they, seeing, may "glorify your Father in heaven." Then shall your light shine, indeed, your integrity be maintained, and your conscience be at peace. In short, be a "light-shiner" to day.

W. B. HARRELL.

Dunn, N. C.

How to Read the Bible.

Remember that it is God's Word to men. In these days, when it is urged so often that the Bible must be treated like any other book, there is need of emphasizing the fact that it is not like any other book. This is the most significant fact about it, to overlook which means to misunderstand the Bible seriously, if not fatally. We do not object to the application to it of the rational critical study, such as is bestowed upon other books. But this study fails chiefly of its end when it disregards the unique character of the Bible as the Word of God. Ordinary readers, of course, do not always adopt the point of view of the critic. Yet many of them speak as if they minded that the Bible is [illegible] other books.—*The Outlook.*

The Biblical Recorder.

WEDNESDAY, NOVEMBER 15, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

CONSTRAINING LOVE.

Christ, in the parable of the Great Supper, mentions the fact that the lord of the feast commanded his servants to go out into the by-ways and compel men to come to his feast. This is a strong word, and carries with it the idea of constraining power. To compel men to come to the gospel feast, in the sense in which the Saviour used it in this parable, does not carry with it we think the idea of unholy force, or violence, for this would be contrary to the spirit of the gospel and the genius of Christianity; and hence, the plan resorted to by Rome and by Mohammed of using the sword as an instrument with which to propagate the faith, does not commend itself to those who have right views of Christianity.

But the words of the Saviour in the parable alluded to certainly imply persistent effort to save men, and a great deal of Christian warmth and Christian love in prosecuting that blessed work. We greatly fear that the cold formality and staid habits that have crept into many of our congregations, especially in our city churches, are operating very much against the progress of our principles and the progress of the gospel as we preach it. It is a fact that none can dispute, that as we progress in culture and refinement, there is a well-marked tendency to abandon what are regarded as the less refined habits of our ancestors. This idea is carried into our religious life and worship. If there should be seen in some of our city congregations the warmth and fervor of primitive Christianity, when a great multitude cried out "men and brethren what shall we do," there would be a great rattling of eye-glasses, and the high-toned sons of fashion would be ready to say, "that was almost a religious mob;" others might say, "it was rather a vulgar scene." It is a well-known fact that when Moody and Sankey went to England that many of the English aristocracy that condescended to attend their meetings were disposed to criticise what they saw, simply because it fell short of the destitute worship to which they were accustomed.

We thank God for giving us many men and women of wealth and culture, as well as for giving us many of the poor of this world from the by-ways and hedges; but we should carefully guard our worship from that dead formalism which would deem it a breach of decorum for a poor sinner to cry aloud in God's house for mercy, or for a happy saint to express audibly by words, or even shouts, the joy felt within. To such an extent, however, have some of our congregations drifted into this decorous formalism that the pastors when conducting protracted meetings rather guard against any special manifestation of feeling. The praying, the singing, the preaching, all are modelled after this idea, and when sinners are invited to come to Christ, God's people are not even asked to go into the congregation and persuade them to come. They say they do not believe in persuading men to come to the gospel feast, or to Christ, when he himself has commanded his servants to *compel* them to come. The cold indifference, or the dead formalism, that would prompt a man to stand like a statue in a meeting near his own child, his neighbor, or even a stranger whom he knows to be a sinner, without making an honest effort to bring him to Christ, is no recommendation to the discretion or piety of him who is influenced by it. There can be no doubt that the movement inaugurated by John Wesley was the result of the fact that he was weary with the formalism and fading piety of the Church Establishment in England. The fervor and noise that characterized the early Methodist meetings were but the natural outcome of his protest, and that of his followers, against the chilling quiet and formalism of the Episcopal worship.

There must always be a good deal of warmth and more or less demonstration about true religion; and we would guard our pastors and congregations carefully from being so influenced by those about them, or from false views of Christian decorum, as to allow their methods of worship to degenerate into that cold stereotyped formalism that is chilling to piety, and that hinders their churches in their growth in grace and [illegible] the Master has committed to their charge. While guarding them against the [illegible] of worship and work that would rob [illegible] people of the warmth and earnestness of [illegible] days, let us learn to cultivate that [illegible] erring and straying about us [illegible] prompt us to labor earnestly for [illegible] conversion—[illegible] formalism, [illegible] and [illegible] "to the contrary notwithstanding."

DRIFTING TO THE CITIES.

There is a very marked tendency now, especially on the part of young men, to leave the country, and the farm, and drift to the cities. More or less of this may be expected at all times; but after all, is the rapid growth of this habit best for the young men, the cities, and the country at large? America has, since its settlement, been largely an agricultural country. There seems to be something in the life of the farmer that develops a sturdy and virtuous type of manhood, and we can but hope that the day is far in the future that our people shall cease to be noted as an agricultual people. To our young men, then, who are growing weary with what they call the hum-drum of country, and especially farm life, we would say, be very slow in deciding to leave the farm for the city. All pursuits have their trials and their worries. Farm life has its trials, but after all it is the most independent life a man can live. One great advantage connected with life on the farm is found in the fact that those who lead it are generally stout and healthy. Many a pale and debilitated merchant or resident of the city would give the accumulated wealth of years for the robust health and vigor of the young man on the farm. Then, again, as we have just intimated, there are fewer temptations thrown in the way of young men in the country than in the city. To enjoy life, one must have a good appetite, must be able to sleep well at night, must have a clear conscience, and good morals. If one is a Christian his capacity to enjoy life is greatly increased. If a man has these blessings he certainly ought to be content with his lot. "Godliness with contentment is great gain." says an inspired apostle, and one can often more readily realize the force of this language in leading a life that has a tendency to promote both of these graces. If the young man, then, has anything like a fair showing, let him stick to the farm. Many have learned by sad experience the force of these words by Eugene Field:—

"I am sick of the roar of cities,
And of faces cold and strange;
I know where there is warmth of welcome,
And my yearning fancies range
Back to the old homestead
With an aching sense of pain;
But there'll be joy in the coming
When I go home again."

HENRY MARTIN TUPPER, D. D.

A genuine sadness fell over our city last Sunday morning when it was announced in the churches that Dr. Tupper, so well-known as the able President of Shaw University, was dead. His death was not unexpected, as it had been manifest for some days that he was rapidly sinking, and the nature of his malady gave no hope of recovery.

Dr. Tupper was born at Monson, Mass., April, 1831, and spent his early youth on his father's farm. His early education was limited, but mainly through his own exertions after becoming of age he matriculated at Amherst College, where he graduated in 1859, and then entered the Newton Theological institution, from which he also graduated, just at the outbreak of the war. In the same year he was ordained to the ministry and joined the Army of the Potomac, with which he served as soldier and chaplain with honor and piety. In this capacity he became acquainted with the Race, for the elevation of which he devoted the best energies of his blessed life.

In the last year of the war Dr. Tupper came to Raleigh as a missionary to the negro race, and in a few months had prepared the way for establishing Shaw University, which has since been under his watch care, and which, largely through his ability, has attained its present high plane as the foremost institution of its kind in the world. But it is needless for us to speak of this institution so well known North and South, though its grand history was wrought by his life.

Dr. Tupper's work has been peculiarly blessed. We do not hesitate to say that no other man in our knowledge could have done what he has done in our midst. Coming among a people against whom he had but lately borne arms, laboring in the interest of a then despised race, a "stranger in a strange land" indeed; his task was beset with difficulties. Yet his energy, his Christian demeanor, his honest piety, his righteous character, and his gentle godliness, at once won for him the high esteem of all sects and classes, and enabled him not only to elevate the intellect and the character of the negro, but also to do much toward healing the gaping wound of war. Truly

"His life was gentle, and the elements
So mix'd in him that Nature might stand up,
And say to all the world, 'This was a man!'"

Although the efforts of Dr. Tupper's life were devoted to a special object, they were productive of general results; and in this his death is a public loss. Let us thank God that his work was so well accomplished; and may he raise up another worthy of his mantle! And let us pray him to keep and comfort his noble companion and children, who have labored with him so nobly, in this sad hour.

Dr. Tupper's funeral was preached from the chapel of Shaw University on Tuesday morning, before a large concourse of our citizens, by Dr. T. E. Skinner, after which his remains were interred on the University grounds.

It cannot be concealed that in many communities Christianity is becoming modernized. This century has seen the great economic law of division of labor developed. In making a coat, one person furnishes the material, another a machine, another operates, and another sells. This is due to the rapid growth and increasing demands of civilisation. It is necessary to the times. But Christianity cannot be lived, or Christian works carried on, by division. It is true that some are better fitted for certain paths than others. But all must join in the work. The tendency toward division of labor in Christian life is most prominent in benevolent societies. Men give to these societies, and feel that their part is done. But not so. It is very well to give freely and liberally of your means, but as Christ gave himself, so also must we give ourselves. Our money may relieve physical want, but our words alone can relieve the distress that oppresses souls. Societies can distribute alms, and relieve much physical suffering; they may bear messages, but it is so often in a cold, mechanical way that the longing of the soul is not satisfied! God demands our time as well as our money. A society can never impress the goodness of God, the power of his grace, or the tender brotherhood of his sons on suffering mankind, as the personal contact of the giver who gives in the name of Jesus. Societies have their place, but they should not encourage men to depend on their check books alone.

We were very much impressed recently by a statement from a distinguished social author that Masonic and Odd Fellow lodges were endeavoring to fill a place among men that should have been occupied by the church from the beginning. The divine commandment, "Love thy neighbor as thyself," should be the basis of our churches. It is almost the basis of the two organizations referred to above. We know that the churches have failed to carry out this, the greatest and most sacred of all commandments addressed to Christians as to their earthly conduct; and we know if Christians obeyed that command there would be no need for other organizations than the church of Christ. Alas, how often do we call each other brother when the spirit of brotherly love is not within us! How often do Masons and Odd Fellows relieve the suffering of those whom they call brethren, when the church has failed. Surely it should not be said that members of any earthly organization are more brotherly than are the brothers of the church. The church is a divine organization, and its members are brothers under one fatherhood, and they should live in closer, warmer, and more sacred love than is possible under other conditions. Let us love our fellowman, let us relieve more earthly suffering, and save more souls. Let it not be said to our shame that secular organizations were governed by a more brotherly spirit than is our church whose very foundation is love, the law of Christ, and the hope of the world.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

These words were not addressed to pastors or teachers, or any special class. They furnish the motive for your actions and mine, and for those of every child of God. It includes all Christians and all actions. How often is this command transgressed. Say you, we all sin, and sin more gravely than in transgressing this law, for we can't help it. But Christ says, "If ye love me ye will keep my word." And as we profess to love Christ, so should we make the "glory of God" the motive of our actions, whether our occupation be secular or sacred, for to the Christian all his occupations should be sacred.

But the subject is too general for a short editorial. We wish to speak of newspaper disputes between the brethren. How many of us feel that what we do is for the "glory of God" when we attack another brother, and ascribe unholy motives to his work? How many enter into disputes, forget our brotherhood, and decry another's character and ability, without considering God's kingdom? "Think on these things."

Some pastors, especially those who occupy "great" pulpits, and entertain "immense" audiences, and preach "striking" sermons each Sunday morning, are accustomed to think that God called them for no other object than to expound his word, praise his name, and prepare a certain number of discourses each week. But there is other work, far more noble and more Christ-like that we believe God bids us do. The world is full of perishing souls who can never be reached from the pulpit. The pastor must mingle with the people. It is not creditable for him to preach a gospel of brotherhood, and then refuse to relieve his brother, however low his condition. It is not creditable for him to preach the gospel of Christ, and fail to go to any extreme to save a soul. It is not creditable to claim to be a servant of Christ, and not do his works and execute his law. It was once a cross to be a Christian, but now how often is the pastor's condition better than his fellow man's! He should always be happy, for there is a divine happiness that all servants of Christ enjoy, but it does not grow from easy circumstances, a great reputation, or a large salary. Jesus knew not distinctions among men; he came to save all. His field were all unsaved mankind, and to them he gave himself. He did not stand in the pulpit and call for sinners, but went along the highways and hedges in search of the perishing. So to day the pastor's work should not be confined to the pulpit—it is well enough that he preaches twice a week—but he should seek the lost wherever they are. It is easy to give a general invitation, and announce services, but the true servant of God will not stop there, but will go to those who will not come, tell them the story of Jesus, and show them his character by their works.

FROM OUR TRAVELLING AGENT.

ROBESON ASSOCIATION.

This body met with the church in Maxton, N. C., but the Baptist church being too small to accommodate the Association, the Presbyterians were very kind in furnishing their church for the accommodation of the Association.

The churches were all represented, and while we did not have the large crowd which we are accustomed to see at the meeting of the Robeson Association, still we had a most harmonious session, and we feel that the Baptist interest was greatly encouraged and strengthened by this meeting.

Bro. A. R. Pittman was again elected Moderator, and this is the eleventh year he has presided over this body. It seems that no one else is thought of in this connection, and certainly no more acceptable officer could be found. Bro. Pittman is very kind and courteous to every one, with plenty of business and system to insure the successful carrying on of the work of the Association, and yet not too much of the cold and tasteless "parliamentary" to absorb the ease and sweetness of the work of the Association.

When Bro. Proctor was re-elected Secretary the Moderator remarked that he hoped he would ever be retained in this position, and no utterance in the Association met a more hearty response. Bro. Proctor is one of those sensible fellows who stands behind and yet leads the work in the Association. I contend it is a duty he owes to other Associations to make known the methods by which he has worked up this Association to its present efficiency and the harmony and apparent ease in which it does its work.

The entire membership go to the Association with no other thought than that we are to go ahead of what we did last year. This year the increase in State Missions was most gratifying. Notwithstanding the hard times, all the churches gave much more to this object than heretofore.

All the objects were well discussed, and what we were glad to see was that these discussions were participated in largely by the brethren of the Association. We hope to see this prevail more and more in all our Associations. The appointing of committees to write these reports a year in advance will do much to bring about this thing. Then the writers of the reports will study the subjects, and will feel that they have something to say which will interest the Association.

Nobody can dispense better hospitality nor more of it in the same length of time than an old-fashioned Scotchman, and by the way, a lot of them are getting to be Baptists. We enjoyed our stay greatly, did well for the Recorder, and now we are off to the Little River, which meets at Mt. Tabor church in Harnett county. J. C. C.

PERSONALS AND OTHER ITEMS.

....The Virginia State Convention was in session last week.

....We thank Bro. A. Cree for esteemed favors during last week.

....A $3,000 Baptist church is in course of erection at Ramseur, N. C.

....Rev. E. F. Jones of Gastonia baptized four converts on the 5th inst., says the *Gazette*.

....Rev. Charles Durham has received a call to the pastorate of the church at Bryson City, Tenn.

....Rev. J. L. Bennett was engaged in a series of meetings at Gum Springs, Anson county, last week.

....Rev. D. B. Nelson has changed his address from Biltmore, N. C., to Yale, Henderson county, N. C.

....If you fail to get the Recorder, let us know, and we will do all that is possible to correct the mistake.

....Rev. W. H. H. Lawhon preached his farewell sermon to the church at Pee Dee, near Wadesboro, on the 5th.

....Rev. W. J. Fulford has tendered his resignation as pastor at Maxton. The church has refused to accept it.

....Rev. W. T. Jones, the new pastor of the Second church, Goldsboro, has arrived and taken charge, says the *Headlight*.

....We are glad to learn that the *Bible Reader*, which lately suspended, will be revived in Richmond by Rev. E. L. Pell.

....Rev. J. K. Howell will take charge of the Rocky Mount pastorate on the 26th inst. May God bless Bro. Howell's ministry here as he has elsewhere.

....Revs. E. P. Ellington and W. H. Wilson of Madison closed a revival at Somerfield last week in which there were twelve professions of conversion.

....We have received a copy of a book entitled "Jesus Christ Himself: The Sample, Source and Substance of Salvation," by D. C. Taylor, Tyrone, Pa.

....The Foreign Mission Board, Boston, of the Congregational church, closed their fiscal year with a debt of $88,000 which has since increased to considerably over $100,000.

....Rev. Frank Dixon, the youngest of the three brothers who are Baptist preachers, is to be the stated supply of the Centennial Church, Brooklyn, N. Y.—*Watchman*.

....Rev. W. V. Savage recently conducted a good meeting in his church at Columbia, Tyrrell county. It is stated that Bro. Savage is the only Baptist preacher in that county.

....Rev. W. J. Wyatt writes: "I now have four churches, and our work is in good condition. We have baptized fifty-three this year, and expect more in the near future."

....It is stated that in the recent revival conducted by Rev. J. L. White of Asheville, at Knoxville, Tenn., there were more than two hundred professions—a glorious outpouring of the Spirit, indeed.

....We regret to learn that Miss Fannie E. Heck, President of the Woman's Central Committee of North Carolina, has been quite sick for the last ten days. Our readers will be glad to learn that she is now recovering.

....Rev. Archibald Cree baptized two candidates at Jackson on the 6th as a result of a recent meeting. Others are awaiting baptism. We are pleased to learn that this church has called Bro. Cree for another year.

....Rev. M. L. Kesler and family removed from Laurinburg to Red Springs on the 7th inst. Bro. Kesler is pastor of the church at each of these places, and we are glad to learn that he is meeting with great success.

....Bro. N. P. Stallings publishes an earnest and worthy appeal in another column. He is without a co laborer in his county, and deserves help. He says: "I baptize a Methodist brother occasionally, and wish I could baptize all of them."

....Rev. J. C. Crumpler writes: "We expect to begin a meeting at Mt. Holly on the 12th, and will have the assistance of Bro. L. R. Carroll. I now have care of Mt. Holly, Myrtle Hill and Olivet churches. Had I one more, my full time would be occupied."

....Dr. N. B. Cobb has been called to the pastorate of the church at Pittsboro for another year. The Doctor says this is the best church for its size in the State, and that each month he finds some improvement in the church, both spiritually and structurally.

....Rev. F. H. Jones, a Baptist minister from Chatham, Va., will preach at the following places on dates named: Eaton's church, Thursday, November 23d; Farmington, Friday, 24th; Jerusalem, Saturday, 25th; Mocksville, Sunday morning and night of the 26th.—*Davie Times*.

....We are grateful to brethren W. E. Johnson and G. O. Wilhoit for representing the claims of the Recorder at the South River and Stanly Associations. It is needless to say that these brethren were successful. With such friends all over the State, our usefulness would be unlimited.

....It is very important that those who intend attending our Convention send their names to the committee at Elizabeth City immediately. The brethren desire to know just how large a delegation they shall have to entertain, so that no one will be inconvenienced. Don't wait longer, but let brethren Aydlett and Ward have your names immediately.

....Dr. J. A. Mundy has resigned the pastorate of the church at Greenville, S. C., and has prevailed on his charge to accept his resignation. This pastorate has been occupied by Dr. Mundy fourteen years, and his people were very loth to part with him. It is stated that Dr. Mundy has received two calls, one to Wilson, N. C., and another to some point in Virginia. We hope our State may be so fortunate as to secure Brother Mundy.

....We regret to chronicle the death of Bro. A. L. Ferrall, which occurred suddenly on the 9th inst. Bro. Ferrall had been a resident of Raleigh for many years, and his life was that of a good citizen and faithful servant of God. As city health inspector he proved an exemplary officer, both in the character and ability of his work. He was forty nine years old at the time of his death, and leaves a wife and several children, to whom we extend our warmest sympathy in [illegible] bereavement.

....That the power of prayer and the gospel pulpit is not declining is shown by the wonderful progress of Dr. Conwell's church in Philadelphia. In ten years the membership of this church has increased from 90 to 2,200, and Dr. Conwell says it is due to the simple gospel and faithful prayer.

....Brethren and sisters, if there is any denominational news in your neighborhood, let us have it before it gets out of date. The people look to the RECORDER for Baptist news in North Carolina, and we are determined they shall not look in vain. "What thou seest, write and send unto the churches."

....Rev. O. L. Stringfield, the worthy agent of the Baptist Female University, has accepted the pastorate of the Third Baptist church of this city, and will locate his family here. We welcome Bro. Stringfield to our city, and congratulate the Third church on their admirable selection.

....The many friends of Brother W. C. Powell will be glad to know that he has been elected Vice-President of the Board of Trade of the city of Savannah, Ga. Bro. Powell has proved himself a wise and successful business man, and no better selection could have been made by his Georgia friends.

....Dr. Cobb is now ready to take orders for the Baptist Almanac, which promises to be better and more valuable than ever this year. It should be by every Baptist fireside. Pastors of churches will do well to order clubs for their charges, and thus save money. A prospectus of the contents will appear in our next issue.

....We were very glad to see Dr. J. J. Hall of Norfolk in our city last week. Dr. Hall's success in Norfolk is nothing less than that which characterized his work in Raleigh. In the short time that he has occupied the Park Avenue pastorate his church membership and attendance has shown a marked increase.

....The October number of the Seminary Magazine is out. In our opinion it is better than usual, though always good, and creditable to the Seminary. This number contains articles from Drs. Broadus and Eaton. It is of value to all ministers. We note that Bro. Junius W. Millard, a North Carolinian, and a Wake Forest boy, is one of the editors.

....We were very glad to see Pastor Gwaltney and Professor Lanneau of Wake Forest in our office last week. Both report the College in excellent condition. Prof. Lanneau delivered a lecture before the students of the College of Agriculture and Mechanic Arts of this city on the evening of the 10th. We have heard the lecture very highly spoken of.

....We have received a memorial sketch of Rev. Cornelius Tyree, D. D., who died Dec. 23d, 1891, by Rev. J. B. Taylor, D. D., pastor of the Baptist church at Salem, Va. The memorial is well written, neatly printed, and is a credit to its author, and an honor to its distinguished subject. It can be obtained at fifteen cents per copy from W. R. Whitescarver, Salem, Va.

....Lady Somerset, the great leader of the W. C. T. U., said in a recent sermon that when Christ announced his divine mission it was as an anarchist. The people of Chicago must have enjoyed this aid and comfort to the anarchists. Imagine an anarchist saying, "If any man smite thee on the one cheek turn to him the other also," and "Render unto Cæsar the things that be Cæsar's."—*Western Recorder.*

....Rev. N. S. Jones writes from Salisbury: "We have just closed a very interesting meeting. Bro. J. T. Jenkins of Wilmington did the preaching, and I found him a zealous worker for the Master. Ten were baptized on the 8th." We rejoice with Bro. Jones that the cause is gaining in this section, and that the day does not seem distant when many strong churches may be organized all through the "hill country."

....The next meeting of the Convention should be one of interest to all Baptists. While there are no severe internal discords, the Convention has many important questions before it. We may expect to hear something very interesting when the subject of education is brought up, and incidentally the question of State education. The question of ministerial education just at present deserves our attention, and we hope the Convention may take steps toward relieving the distress of the Board. Of course the subject of Foreign Missions will be ably discussed, and may be of more than ordinary interest.

....It is necessary to the progress of our denomination that a full delegation of our brethren and sisters be present at the Convention, and there is no reason why every part of the State should not be represented. Railroad rates are reduced, and accommodations at Elizabeth City are ample. It will not cost a pastor much to spend the week at the Convention, and his presence will be of vast benefit to himself and the denomination; and if his salary is poor, his church should be glad to raise the money for him. Let us show that hard times are not influencing our spiritual life, however badly business is affected.

....Dr. C. S. Blackwell writes from the Convention church: "Our Sunday-school annex will be finished by the time the Convention gets here. It has been a great undertaking this hard money year to build the annex, but we were into it before the crash came, and have gone through, as this church always does everything it undertakes." The brethren and sisters of Elizabeth City are making great preparations, and will be fully able to accommodate a great assemblage at the Convention. We hope to see the largest and most representative body that has ever assembled in the interests of the denomination. Churches, send your pastors. They will preach better for it, and the denomination will be strengthened by their presence.

N. C. Baptist Historical Society.

Dear Recorder:—The annual meeting of the N. C. Baptist Historical Society shall be held during the Convention period, and it should excite some interest among our brethren. Who will care for our history, if not we Baptists ourselves? Is it not true that not much may be expected of the future of a people who do not cherish and revere their past? We all find in this principle or sentiment the finest justification of our Southern memorial days. Let it not be said of this Society of ours, *Stat nominis umbra*—it stands the mere shadow of a name!

We are anticipating with pleasure the papers or addresses of brethren Cobb and Alderman on subjects to which they have devoted special duty, and the opportunity is now offered us to hear Prof. W. H. Whitsitt of our Theological Seminary on a subject which he has elaborated with rare skill and power—Baptist Sects in America. I think that we should make a good place in our program and in our minds for such instructive and inspiring discussions. Hasn't the time come for more of special studies in church history and denominational life by our pastors and people? Whatever objections many of us conscientiously entertain as to the principle and methods on which the young people's "societies" in some of our churches are conducted, would it not be well to adopt one of their plans, viz., the Christian Culture Course, and set our bright young Baptists at hunting up the facts and becoming inspired about "The Dawn of Christianity" as the plan is suggested in the paper called *The Young People's Baptist Union*—and then to find the thoughtful pastor reviewing them once a month on these studies and stirring their faith and their imagination as he shows them how to "follow those who inherit the promises"? Such a course might serve to correct that vague or false conception of early Christianity that misstatement of Baptist views and practices so often found in so-called church histories and so well adapted to color and pervert the thoughts of our children as they form their ideals and set up their heroes.

THOS. HUME.

Chapel Hill, N. C.

The Real Condition of the Country.

Rev. J. A. Stradley of Oxford, N. C., is one of the most judicious and successful country pastors among the Baptists of this State. In a private letter to me, November 7th, he writes some things which the public ought to know, and the knowledge of the facts he states ought to stir every Baptist in the State to do their best just at this time for State Missions. Bro. Stradley preaches at the only mission point in the Flat River Association, and for his work there one fourth of his time, the Board appropriated fifty dollars this year. But read what he says:

"Well, I have never seen such times in this section in money matters. The farmers have as much, or more, to eat for man and beast than for a long time before; but they have never been so scarce of money. The tobacco crop of this section will not pay the cost of production. The bulk of it is selling at from one to five dollars per hundred. I cannot collect money for any object. I tried a collection last Sunday for Ministerial Education and got two dollars by giving seventy-five cents of it myself. I had aimed to take extra collections for State Missions, but the brethren have no money. I have raised from my four churches this year up to date only one hundred and five dollars.

I am sorry about the debt on the State Mission work. I am in debt, and am harder pressed than I have been since I have been in the ministry; but I will donate twenty-five dollars of my salary to the Board. I cannot go to the Convention for lack of means to pay my way and to get clothing. I have not heard of any one going from this section, except, perhaps one or two from Oxford. They say they can't pay their way. I hope the eastern part of the State will help out the Board, as both cotton and tobacco in that section are selling better. I am sorry to have to write such a gloomy letter, but it is best to look facts in the face. You may know, too, why so little money is coming up from this section for missions. I hope times will brighten up soon."

I beg Bro. Stradly's pardon for giving the above from a private letter (not designed for publication) to the public, and I beg the pastors, churches, and *each individual member* to note the facts stated by this self-sacrificing Baptist preacher—one of the missionaries of our Board—and then to send at once to J. D. Boushall *something, whatever God shall put it into your heart to do,* for State Missions. Then unite with me in earnest prayer to God to put it in the hearts of our people to aid this work just at this time. You will see that I have asked that you give something to this work before you begin to pray to God to put it into the hearts of others to aid it. I have acted according to this advice. I thought I had given all it was possible to give this year, and like Bro. Stradly, I have been harder pressed this year than I have been since I entered the ministry; but when I had received and read and re-read his letter, I found some way to add ten dollars to State Missions, and by the help of the Lord I will add something more for this work before December 1, 1893.

We ought not to be willing to make it necessary for the missionaries in the State department of our work to make greater sacrifices to give the gospel to the people of North Carolina than we are willing to make to aid them in doing this work. Brethren, one and all, will you not help State Missions with an extra donation?

C. DURHAM.

November 6, 1893.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

Brother Tuttle on His New Field.

Dear Bro. Bailey:—To day, Thursday, I write to say I am here at Roberdel, Richmond county, having come hither "through many dangers, toils and snares." Well, apart from those common to life and travel by rail, I was subjected to some that were—to me, at least—exceptional. Coming by the Wilson Short Cut to Pembroke, I struck the crowd from below returning from the Fayetteville Fair, and to tell it very mildly, it was peculiarly a *Fair crowd.* To be sure, they meant no harm to anybody, only they were having a "high time," and so, never having been in such a company before, my wife and daughter were very much frightened. We reached Rockingham about 12 o'clock Friday night, where we stopped over till about 11 o'clock a. m. Saturday, when Bro. Dockery sent us out to the place selected for our future home—Roberdel.

This is simply a factory village, there being but five or six families, I am told, not in one way or another connected with the factory. It is central to my work, and so will be most convenient for me, making us mutually available and helpful. There are two churches here, Baptist and Methodist, the latter being much the stronger. How and why this is so I may be able to tell you later on—certain it is there is some good reason for it. So far, at least, I am not disposed to blame the Methodists for it—indeed, I am not yet blaming anybody.

The climate is simply superb, and I am already entertaining visions of when I, too, shall be a "big man"—in avoirdupois, of course, and when my brethren of smaller proportions may covet like corporeal attainments, let them come and sojourn here awhile. My wife and children, too, are simply luxuriating in this milder climate and change of scenery, as also the bill of fare provided by our landlord. We are boarding temporarily till our house is ready, and if our host finds no occasion for regret, we shall be glad of this little freedom from the cares and responsibilities of housekeeping, as we are being provided for better and cheaper than we could do for ourselves in a new home. I think I shall like the field, and can see no reason now why I may not find it pleasant to abide here for a season at least. To be sure, every new field is an experiment, as there will be differences in material and environment; but with the Lord's blessing and the help of the brethren, I look hopefully to the work before me. Brethren from the churches have kindly conveyed my household goods over from Rockingham, and we are expecting to set up for ourselves inside the next month.

When I shall have made my round with the churches and am fixed in my own home, then I shall be able to write more advisedly concerning matters hereabouts. And now, aside from painful regrets at leaving loved ones with brethren and friends not a few, true and tried, whom to part from is a real affliction, I am truly glad to be here; and so shall hope to bear my full part in creating other friendships and ties which, though dividing, shall not diminish those already formed. Sincerely yours.

J. F. TUTTLE

Roberdel, Nov. 9, 1893.

The Meeting at Marion.

Dear Bro. Bailey:—To God be all the praise for a wonderful outpouring of his Spirit upon the church and people of Marion, as has been witnessed and enjoyed for the past three weeks. I closed a meeting in my church here last night with apparently as much interest as at any time during its progress. Quite a number were up for prayer, and the church is in better condition than at any time since my connection with it. The church extended the hand of fellowship to sixteen on yesterday morning, after which we celebrated the ordinance of the Lord's supper. Ah, my brother, it was a precious season to me and I believe to all present.

I am expecting yet others to follow as results of the meeting. Bro. C. B. Justice of Rutherfordton was with me half of the time and did the best preaching of his life in my hearing: he certainly is a Bible preacher—deals in nothing but the "Old, Old Story." The pastors of the other denominations here aided me with great earnestness. As for myself I entered the meeting sick, scarcely able to walk, but felt better from day to day, until I now believe I am in better condition than at any time since I have been here. I very much fear, though, I shall not be able for many reasons to attend our State Convention this time.

Success to the RECORDER. I hope to get some new subscribers among my new members.

Brother and brethren, pray that the Lord may do still greater things for us here.

Your brother in Christ,

M. M. LANDRUM.

Marion, Nov. 6, 1893.

Seminary Notes.

Last week was one of unusual interest at the Seminary. At the regular meeting of our Missionary Society last Wednesday morning, Bro. R. T. Bryan gave us a very interesting discourse on the mission work in China. Thursday evening he lectured to the students on "John Chinaman." He also lectured at Broadway and at Walnut Street churches. All of Bro. Bryan's lectures were thoroughly enjoyed, and he made many warm friends at the Seminary.

Brethren D. W. Herring, W. R. Crocker and T. L. Blalock bade us farewell Friday evening. They will be joined by Bro. F. M. Royall at Chicago. From thence they go to Van Couver where they expect to embark for China, November 13, and after a voyage of seventeen days reach Shanghai. These brethren carry with them the prayers and sympathies of many loving friends at the Seminary.

Norton Hall, our handsome new building, was formally opened in the afternoon of November 1. Dr. Henry McDonald of Atlanta, Ga., made the opening address, briefly outlining the history of the institution, its trials and its triumphs. Mr. Geo. W. Norton, as representative of the Norton family to whose liberality we are indebted for the building, then delivered this valuable piece of property (over $60,000) to the Board of Trustees. Dr. F. H. Kerfoot made the speech of acceptance. Then Dr. Broadus, with great force and tenderness, made the closing address. Thus another mile post in the history of the Seminary was passed. We now have the best equipped Theological Seminary on the continent, and possibly, in the world. With her handsome endowment of over $400,000, with her 250 students hailing from twenty-seven States and from several foreign countries, Southern Baptists should feel a just pride in their hearty support. Especially should North Carolina feel a deep interest in the Seminary.

Dr. A. T. Robertson, from North Carolina is Professor of Biblical Instruction, and Associate Professor of Interpretation of the New Testament. Bro. W. R. Cullom, a North Carolinian, is tutor of Systematic Theology, Bro. J. G. Blalock, a "tar heel," is one of the directors of the gymnasium, and Bro. J. S. Corpening, another North Carolinian, has charge of the coal fund. Does this mean anything? Surely North Carolina ought to show her appreciation of the honor paid her sons by sending a much larger delegation than she has at present. We now number fifteen. It is to be hoped, however, that what we lack in quantity we may make up in quality.

By request, Bro. R. W. Spilman repeated his popular lecture, "Laugh and Grow Fat" to quite an appreciative audience at Norton Hall last Tuesday evening. Bro. Spilman delivered this lecture several times in the city last spring, and has won for himself an enviable reputation as a humorist lecturer. For producing side aches, he excels the world famed humorist, Robert J. Burdett, who delivered his "Rise and Fall of the Moustache," in Broadway church last Monday night.

Brethren C. J. Thompson, J. W. Millard and W. R. Cullom have good pastorates in the country, and are doing a noble work.

It is to be hoped that North Carolina will call these sons of her's back to her confines when they have completed their course at the Seminary. Bro. James I. Kendrick will be the only full graduate this year from North Carolina. Bro. Kendrick has taken a high stand at the Seminary, and we predict for him good success in the great work which lies before him.

WALTER M. GILMORE

Louisville, Ky., Nov. 8, 1893.

Baptist State Convention.

RAILROAD AND STEAMBOAT RATES.

The North Carolina Baptist State Convention will hold its next annual session with the church in Elizabeth City, beginning on Thursday evening, Dec. 7th, 1893, at 7:30 o'clock.

Reduced rates to delegates and visitors have been requested and promised for all the railroad and steamboat lines.

The following circular has been issued by Mr. R. D. Carpenter, Commissioner of Associated railways:

To General Passenger Agents:—You are authorized to apply Tariff 2, Circular 5,174, in the sale of round trip tickets to Norfolk, Va., Portsmouth, Va., or Plymouth, N. C., from points within the State of North Carolina, account of the Baptist State Convention held at Elizabeth City, Dec. 7-12, 1893.

Tickets to be sold Dec. 4th to 7th inclusive, final limit Dec. 16th inclusive, continuous passage in each direction.

The following rates will govern from competitive and junction points, viz:

FROM—VIA ROAD,	RATE TO Norfolk.	Plymouth.
Blacksburg, R & D	*$16.20	$15.70
Charlotte, R&D or S A L,	14.20	13.45
Durham, S A L or R&D,	7.30	8.00
Fayetteville, ACL or CF&YV,	9.70	7.00
Forest City, SAL or SC's,	17.10	16.90
Goldsboro, ACL,	7.50	5.25
Greensboro, R&D or CF&YV,	11.50	10.30
Henderson, SAL,	6.05	7.80
Lattimore, SAL or SC's,	16.45	16.55
Lincolnton, R&D or SAL,	15.40	15.05
Maxton, SAL or CF&YV,	10.70	8.40
Mooresboro, SAL or SC's,	16.60	16.80
Marion, R&D,	16.05	15.05
Pembroke, ACL or SAL,	10.70	7.90
Rural Hall, R&D or CFYV,	13.10	11.75
Raleigh, R&D or SAL,	7.45	6.75
Rutherfordton, SAL or SC's,	17.25	16.90
Sanford, SAL,	8.80	9.00
Selma, ACL,	7.70	5.25
Shelby, SAL or SC's,	16.20	16.15
Weldon, SAL or ACL,	8.85	5.05
Wilmington, ACL,	10.85	8.00
Winst'n-Salem, R&D or N&W,	13.50	11.45

*Basing rate including transfer.

Tickets may be be sold through to Elizabeth City and return at rates made by adding $8.00 to the rates quoted to Norfolk, Va.

R. D. CARPENTER, *Com'r R.*

The Norfolk & Southern Railroad Company will sell round trip tickets from Norfolk to Elizabeth City for $2.50.

For all points not stated, Tariff No. 2 will govern the price. It is a one and one-third rate.

A SPECIAL TRAIN.

We have arranged with the Seaboard Air Line to run a special train, starting from Raleigh at 8:30 a. m. on Thursday and make connection with the train of the Norfolk and Southern road at Norfolk, Va., at 4.10 p. m., which will put us in Elizabeth City at about 6 p. m. All delegates and visitors reaching Raleigh by 8 a. m. Thursday morning, Dec. 7th, will find this the most direct and expeditious of all the routes.

A through special car will leave Charlotte on the night of Dec. 6th, at 9:45, to be attached to the special train at Raleigh on Thursday morning, the 7th.

BY STEAMER FROM NEWBERN.

The Norfolk & Southern Railroad Company offer a very nice trip by steamer from Newbern, N. C., and I am authorized to publish the following rates by Mr. H. C. Hudgins, General Passenger Agent:

From Newbern, $3.50; Wilmington, $7.00; Goldsboro, $6 50; Kinston, $5.25.

If through tickets to Elizabeth City are not issued by the A. & N. C. R. R. and R. & D. R. R., they will sell special round trip tickets to Newbern, and the fare by the boat is $3.50, which includes state-room berth; meals extra. We have a fine boat on the route, and would like to carry some of your people.

Steamer leaves Newbern on Mondays, Wednesdays and Saturdays. Will wait for train on the A. & N. C. R. R. on Wednesday and Saturday.

If further information is desired or accommodations needed, I shall be glad to do all in my power to furnish the same.

N. B. BROUGHTON,

Sec. N. C. Bap. State Convention.

REDUCED RATES BY R. & D. RAILROAD.

The Richmond & Danville Railroad will sell reduced-rate tickets from all points on its lines in North Carolina to Danville, Va., Raleigh, Selma or Goldsboro, N. C., and return. Through tickets will also be on sale at the following points at rates named, via Goldsboro, Newbern and steamer "Neuse" to Elizabeth City and return:

Hot Springs, $20.90; Asheville, 19.30; Marion, 17.70; Morganton, 16 90; Hickory, 16.10; Lenoir, 16 90; Newton, 16.70; Statesville, 14.70; Lincolnton, 17:10; Charlotte, 15.50; Concord, 14.70; Salisbury, 15.95; Lexington, 13 30; High Point, 13.20; Asheboro, 13.30; Danville, 11 20; Greensboro, 11 20; Reidsville, 11 20; Wilkesboro, 15.90; Winston-Salem, 13.00; Burlington, 11.30; Hillsboro, 10.75; Chapel Hill, 10.95; Oxford, 9.85; Henderson, 9 85; Durham, 9 85; Raleigh, 9.00; Selma, 7.55.

Tickets on sale Dec. 4th to 7th, inclusive: limited to Dec. 16th.

The steamer "Neuse" leaves Newbern Mondays, Wednesdays and Fridays; returning, leaves Elizabeth City Tuesdays, Thursdays and Saturdays. On Wednesday and Friday, Dec. 6th and 8th, this steamer will be held at Newbern until arrival of Atlantic & North Carolina R. R., train leaving Goldsboro 3 30 p. m., which is due in Newbern at 6.00 p. m., thus putting passengers in Elizabeth City the following morning at 9.00 o'clock. Returning, the "Neuse" leaves Elizabeth City at 6.00 p. m. on days above named and arrives in Newbern the following morning in time to connect with Atlantic & North Carolina R. R. train leaving Newbern at 9.00 a. m., and arriving in Goldsboro 11:40 a. m., thus making connection in each direction at Goldsboro with Richmond & Danville, N. C. Division, trains Nos. 9 and 10.

This steamer has state room accommodations for sixty people. Meals and state-rooms will be furnished at slight additional cost. State-rooms can be reserved on application to Dr. Chas. L. Hopkins, T. P. A., Charlotte, N. C., or Mr. H. W. Miller, P. A., Raleigh, N. C.

NOTICE TO DELEGATES AND REPRESENTATIVES.

All delegates and representatives of the different Boards who will attend the next session of this body to be held in Elizabeth City, N. C., Dec. 7th next, are earnestly requested to send their names at once to the Secretary of the Committee on Hospitality.

The Committee will only provide and promise homes for those who send us their names as requested by Dec. 1st.

All lady delegates to the Woman's Auxiliary Convention will send their names to Mrs. E. F. Aydlett by Dec. 1st, and they will be provided with homes.

E. F. AYDLETT, *Ch. Com.*

G. W. WARD, *Sec.*,

Elizabeth City, N. C.

The Sandy Association.

This body convened with the church at Albemarle, November 3. The introductory sermon was preached by Rev. G. W. Henderson, "Theme—Power of Faith." Prof. E. F. Eddins was chosen Moderator and E. D. Tuter, Clerk. The reading of the letters disclosed the fact that some of the churches had not met their last year's pledges. The committee in regard to the action of the Gold Hill church with Rev. J. C. Deany reported unfavorably for the church, which we think will be a warning to churches hereafter as to how they deal with their ministers. Rev. G. O. Wilhoit represented State Missions and the BIBLICAL RECORDER; while the mission reports were discussed in a way that would have stirred the masses if they could but have heard it. Rev. A. W. Crabtree preached Thursday night just like he did not care whether he pleased anybody but God. Friday night a mass meeting was held in the interest of the Baptist Orphanage at Thomasville. J. H. Mills addressed the audience as follows: First he preached us a short sermon from that old backwoods text of John the Baptist, "The Kingdom of Heaven is at Hand," and then told us about the Orphanage and laid the foundation for a more systematic way of contributing to the Orphanage. Saturday we had a sermon from J. F. Hodge and Sunday at 11 a. m. the missionary sermon by Rev. G. O. Wilhoit to a large attentive audience.

Thus closed another session of the Sandy Association. Respectfully,

Appointments, &c.

of Meetings

NOVEMBER.

The Roanoke Baptist Association convenes at Conway Dec. 7-11.

Brief History of Lower Creek Church.

Lower Creek church is situated on Lower creek, two miles east of Lenoir in Caldwell county, in what is known locally as "Powell Town," because so many families by the name of Powell live in the neighborhood of the church.

This church was constituted in 1826, and has since sent out eight colonies or churches as follows: Liberty, Fleming's Chapel, Pisgah, McCall's Chapel, Lenoir, Zack's Fork, Blair's Fork and Tabernacle, or rather, the Tabernacle went off. It is a Second Advent church, and was rent off by Rev. G. D. Sherrill under the influence of a Second-Advent preacher by the name of Cargile, but most of the members constituting the Tabernacle church were members of Lower Creek, and were excluded for heresy. Many of them were good men and women, a few of whom have returned to the mother church.

Of the eight churches going out from Lower Creek, two have dissolved, Liberty and McCall's Chapel.

This church has sent out eleven preachers as follows: Phillip Powell, Nathan Clark, J. B. Powell, Moses Smith, Roby Powell, Isaac Smith, G. D. Sherrill, G. W. Greene, F. P. Clark, Sidney Heffner and Henry Powell.

The following are some of the brethren who have served Lower Creek as pastors: Benjamin Beach, J. B. Powell for about twenty-five years, Swain Reed, — Holesclaw, J. B. Pool, W. A. Pool and now the writer. I think others have served the church, but at this time I have no means of ascertaining the names.

The present membership of the church is about 140.

Of the ministers going out from Lower Creek, Bro. G. W. Greene is in China, and has many devoted friends in the church, of whom two are his sisters. Most of the other ministers have gone to their reward.

I. W. THOMAS.

Ordination.

On Oct. 29th, 1893, at Wake Forest, N. C., a presbytery appointed by the Wake Forest Baptist church met, and after a satisfactory examination of Bro. M. P. Davis of Yadkin county, N. C., voted unanimously to set him apart to the gospel ministry.

The ordination services were held on Sunday evening, Oct. 30: Sermon by Rev. W. R. Gwaltney; prayer, by Rev. W. H Edwards; charge, by Dr. W. B. Royall; welcome, by Dr. C. E Taylor, and benediction by Rev. M. P. Davis.

W. H. EDWARDS, *Secretary.*

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Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

Work.

Work is a law of human life. Exertion of mind and body is necessary to development. Flabby muscle and brain are penalties of idleness. Comparatively few do not need to work to live, and they are to be pitied. They "kill time" with frivolous amusements or sinful and enervating pleasures, which alternate with *ennui* and disgust with life. Work is a blessing. It keeps people out of the mischief which Satan finds for idle hands to do. It furnishes preoccupation and diversion in disappointment and trouble. It is the best way to throw off a crushing burden of sorrow.

Christian work is necessary to the maintenance of the Christian life. An idle Christian is an anomaly and a contradiction. God the Father works. Christ works. The Holy Spirit works. We must work or die spiritually. To all Christians Christ says, "Go work to-day in my vineyard." A working church is the appointed agency for the salvation of the world. A church that is not instrumental in saving anybody has no right to the name. Call it social club, and entertainment society—anything you will except a church of God.

Many people seem to think that when the work of repentance and conversion is over and they have joined the church little remains to be done but to sing hymns, enjoy sermons, attend social meetings, tell their experience, and have an easy time. They do not have a true conception of the facts that the church is a place for work, and that its members are an association of workers. They forget that conversion is only the beginning of a life of religious activity; that the best use of the social meeting is to devise ways and means for promoting the work of the Lord; and that a religious experience that is not kept fresh and vigorous by daily work for the Master becomes stale, flat and unprofitable, both to the hearer and the teller. We ought to have a superlatively joyful Christian experience. The service of God is not irksome. His commandments are not grievous. But it is in keeping them, not in neglecting them, that there is great reward.

Work is the condition of spiritual growth. As well might you expect a boy to grow tall and strong by lying on his back in his bed, as to suppose a Christian can grow in grace by watching his own spiritual state and doing nothing for the salvation of others. "Exercise thyself unto godliness." Do something. Do all you can. Help and bless others. Then you will grow strong. One of the pass-words of a great society is, "Work your way." It is a good motto for every young Christian.

The salvation of the world depends upon the activity of Christians. It is work under the sun. To be [illegible] is saving one soul is a greater [illegible] than to win fame, wealth or [illegible] converteth a sinner from [illegible] way shall save a soul from [illegible] work we are "laborers together [illegible] What an exalted fellowship! What a glorious privilege! Work, then, with joy. Abound in the work of the Lord, "forasmuch as ye know that your labor is not in vain in the Lord." Be up and at it now. "The night cometh when no man can work."—*Epworth Herald.*

What the Deacon Said.

"Yes," said the deacon, "there is many a man who calls himself honest who's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of his due. Once in a while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home Mission day was headache with me allers, and I stayed away from the meetin'. Bible Society day I'd generally got a touch of neuralgia, so I didn't feel like goin' out, and I stayed home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed in doors; and on the Sabbath for helping the Publication Society, like as not my corns were unusually troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to it. Told her that was nonsense. I didn't believe any of the apostles took religious papers. The Bible was enough for them, and it ought to be enough for other folks.

"And yet I never thought I wasn't doing right. I'd come into it sort of gradual, and I didn't think much about giving anyhow, except as a sort of losing business.

"Well, my little Nannie was about eight years old then; and I was dreadful proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of sudden she turned to me and said: 'Papa will we have to pay rent in heaven?'

"'What?' says I, lookin' down at her kind of astonished like.

"'Will we have to pay rent in heaven?' says she again.

"'Why, no,' says I. 'What made you think that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any livin' in our own house. But at last I found out that she had heard some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven.' And as the only real poor folks that Nannie had ever known were some folks down at the village who had been turned out of doors because they couldn't pay their rent, that's what put into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the many 'mansions' in our 'Father's house,' you know, but I didn't listen much; I was mad to think Seth Brown dared to talk about me in that way right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't sorry to see him next day, in his cart. I began at him right off. He listened to everything I sputtered out, and then he said:

"'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you makin' any deposits,' and then drove off.

"Well, I walked over to my blackberry patch and sat down and thought, and the more I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and Home Mission Sabbath and the headache, and the Bible Society day and the neuralgia, and the tract day and the corns, till it just seemed to me I couldn't stand it any longer; and I knelt down there in the blackberry patch and said: 'Oh, Lord, I've been a stingy man if there ever was one, and if ever I do get to heaven I deserve to pay rent sure enough. Help me to give myself, and whatever I've got, back to thee.'

"And I believe he's helped me ever since. 'Twas pretty hard work at first getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord' till I go to that heaven where Nannie's been these twenty years.—*Congregationalist.*

Only Ten and Twenty Cents.

The Young Reaper published by the American Baptist Publication Society for thirty-five years, a favorite with our juveniles from ten years old and upwards, is one of the best papers issued for the young. One good evidence of its worth is that it has a circulation of a quarter of a million. If, as is probably the case, each copy has four or five readers (for they all go into families), then *The Young Reaper* is read every two weeks by fully a million of children. What a mighty agent for good is this single publication! Baptist Sunday-schools like to take his paper. The price for such a paper is very low, only 10 cents monthly and 20 cents semi-monthly per copy for one year.

Wisdom is the name God gives to religion, so telling the world what it was not aware of, and will hardly yet believe, that the great things which so engross the desires and designs both of the noble and the ignoble sort of mankind are to be found in religion, viz., wisdom and pleasure; and that the former is the direct way to the latter, as religion is to both.—*South.*

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And Florence Railroad.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 23. Daily.	No 35. Daily.	No 41. Daily.
Leave Weldon	12 38 p m	9 51 p m	6 30 a m
Ar Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Arrive Tarboro	2 35 p m		
Leave Tarboro	12 54 p m		
Lv Rocky Mount.	1 42 p m	10 45 p m	7 40 a m
Leave Wilson	2 30 p m	11 30 p m	8 21 a m
Leave Selma			
Lve Fayetteville		1 15 p m	
Arrive Florence	10 40 p m	3 27 p m	
Leave Wilson	2 30 p m		8 21 a m
Leave Goldsboro	3 25 p m		9 07 a m
Leave Magnolia	4 38 p m		10 21 a m
Arr Wilmington	6 15 p m		11 59 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence	7 30 p m	5 10 a m	
Lv Fayetteville	9 33 p m		
Leave Selma			
Arrive Wilson	11 25 p m		
	No 48. Daily.		
Lve Wilmington		9 30 a m	5 43 p m
Leave Magnolia		11 10 a m	7 25 p m
Lv Goldsboro		12 20 a m	8 34 p m
Arrive Wilson		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson	11 30 p m	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 02 p m
Arrive Tarboro		2 35 p m	
Leave Tarboro		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 02 p m
Arrive Weldon	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m; Halifax 4.00 p m; arrive Scotland Neck at 4.35 p m, Greenville 6.37 p m. Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.22 a m.; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.25 a m and 12.30 p m.

Train on Midland, N C, branch leaves Goldsboro daily except Sunday, 6.00 a m, arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.00 a m, arrive Goldsboro 9.30 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 8.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrive Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.45 p m. Returning leaves Clinton at 9.00 a m, connecting at Warsaw with main line trains.

Train No 78 makes close connection at Weldon for all points North daily, all rail via Richmond, and daily except Sunday via Portsmouth and Bay Line. Also at Rocky Mount with Norfolk and Carolina railroad for Norfolk daily and all points north via Norfolk, daily except Sunday.

JOHN F. DIVINE, Gen. Supt.
J. R. KENLY, General Manager.
T. M. EMERSON, Traffic Manager.

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Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 25 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	†2 35 p m	
Ar. Raleigh	4 23 p m	
Lv. Raleigh	†4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 30 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	†4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 59 a m
Ar. Charlotte	10 10 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 30 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	†8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on C. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Nov. 5, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed Daily ex. Sunday.
Lv Wilmington	5 00 a m		
Ar Fayetteville	8 00 a m		
Lv Fayetteville	8 25 a m		
Lv Sanford	9 42 a m		
Lv Climax	11 47 a m		
Ar Greensboro	12 20 p m		
Lv Greensboro	12 35 p m		
Lv Stokesdale	1 23 p m		
Ar Walnut Cove	1 55 p m		
Lv Walnut Cove	2 27 p m		
Lv Rural Hall	2 53 p m		
Ar Mt Airy	4 20 p m		
Lv Bennettsville		4 35 a m	
Lv Maxton		5 40 a m	
Lv Red Springs		6 25 a m	
Lv Hope Mills		7 22 a m	
Ar Fayetteville		7 45 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 45 a m
Lv Stokesdale			11 05 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	12 10 p m		
Lv Rural Hall	1 32 p m		
Ar Walnut Cove	2 00 p m		
Lv Walnut Cove	2 25 p m		
Lv Stokesdale	2 52 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 25 p m		
Lv Fayetteville	7 40 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 22 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 03 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 55 p m
Lv Greensboro			3 10 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

W. R. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 43 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 20 a m
4 54 p m	Lv	Boykins	Lv	10 01 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 20 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.		PASSENGER & MAIL.		No. 38.
2 00 p m	Lv	New York	Ar	1 30 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 30 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or H. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
I. T. MYERS, Gen. Sup't.
JNO. C. WINDER, Gen. Man.

Mr. Spurgeon on Inspiration.

In a fascinating conversation with the late C. H. Spurgeon, but a few months before his lamented death, says Principal Cave in the British Weekly, the talk turned after a while upon recent attacks upon the authority of Scripture. The whole conversation was memorable, and full of quaint and surprising turns which I do not feel at liberty to repeat. But one point suggested itself to him, in which I could not but very heartily coincide. "What a blessing it would be," said he, with some warmth, "if there were no misrepresentations of each other! May the good Lord keep us from misrepresentations!"

In talking with Mr. Spurgeon, I ventured to assert that of course he did not hold any mechanical view of inspiration, and that of course he did not believe that the Holy Spirit, so to speak, dictated every work that was written, and that the apostle, or prophet, or historian was a mere amanuensis (a "pen of God," "a hand of Christ," "an amanuensis of the Holy Ghost," as men used to say in the seventeenth century.) "Certainly I do not," he instantly replied. "Might I express your view in this way; that, as the Eternal Word is both divine and human, but no man can say where the divine ends and the human begins, the union of divine and human being real but unanalysable, so in the written word of God, every word is both divine and human in source, but no man can define the limits between the divine and human?" "That is solemnly theological," Mr. Spurgeon merrily replied; "but that is just my view."

Liberal Giving.

After the death of the apostles, the early church was noted for its large liberality. "It is incredible," says the heathen Lucien, "to see the ardor with which the people of that religion help each other in their wants. They spare nothing. Their first legislator (Jesus) has put it into their heads that they are all brothers." Going back to our Lord's description of the Judgment and his words, "Inasmuch as ye have done it unto one of these my brethren, even the least, ye did it unto me," their current phrase was, "In thy brother, thou hast seen the Lord himself." "It belonged to the idea of a Christian housewife to visit the Lord, to clothe him, to give him meat and drink, in the person of his needy disciples." In the Decian persecution the deacon Laurentius showed the heathen prefect the widows, orphans, blind, lame and sick of the Roman Church as its most precious treasures.

Not only Christians, but the heathen poor were the objects of the Church's beneficence. When the pestilence raged in Carthage and the heathen threw out their dead and sick upon the streets, ran away from them for fear of contagion, and cursed the Christians as the supposed authors of the plague, Cyprian, the Christian bishop, assembled his congregation and exhorted them to love their enemies, whereupon all went to work, the rich with their money, the poor with their hands, and rested not till the dead were buried, the sick cared for and the city saved. Every Christian congregation was a charitable society, and when the empire professed to become Christian, charitable institutions for the sick, the poor, strangers, widows, orphans, and the helpless were everywhere established.—*Watchman.*

To-Morrow's Load.

So many people vex and worry themselves by too much anxious thought and care for the future. Certainly God does not intend them to be improvident and expect miracles to be worked if they do not take care for their earthly needs and provide for themselves and their own.

But he does not mean that people should try and forecast the future, and worry themselves by wondering how they could bear such and such a trial, which possibly will never come, and if it does in some different form from what they anticipated.

Day by day we ask for our daily bread, and let us also take that in a spiritual sense, and believe that God will give our souls their daily bread of food and support, to meet whatever he may send or permit.

Have you ever seen these beautiful lines, new, I should imagine, to many of us?

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear,
Choose not the cross for the coming week,
For that is more than he bids thee seek.

Bend not thine arms for to-morrow's load;
Thou mayest leave that to thy gracious God,
'Daily' only, he saith to thee,
'Take up thy cross and follow me.'"

To act on this principle is the secret of all rest and peace in every-day life. It gives calmness to the soul, and the mind is filled with peace. The future, try as they may to peer into it, is hidden from all but God.

He knows it all in its every detail, and he will give thee strength and courage to bear all he sends; the guidance that is needed, the provision for needs, temporal and spiritual; the daily bread and the daily light. But he does not give in advance.

God will not give you to-day strength for to-morrow's cross. Wait till to-morrow comes, and you will then have it, if you seek it and depend on him to give it.

By this means you will learn real humility; for depending upon God, and not upon our own plans and strength, teaches us that invaluable lesson. And if we are honestly trying to seek him in all things, and bear all trial for his sweet sake, then let us trust him fully and implicitly for strength for "to-morrow's load."—*Cottager and Artisan.*

The Old Testament saints spent much time in devout meditation, as did the Lord Jesus Christ and his apostles. This was a characteristic of the early Christians, as it has been of the most earnest and loving children of the Most High in every age.—*Presbyterian Banner.*

Light in the Days of Darkness.

I am seeking to cast my shadow upon glad lives when I say that every young woman should learn in sunny days where to find light in the days of darkness. If you are about to enter Mammoth Cave, while you are still outside in the sunshine the guide puts a lamp into your hand. It seems useless, then, as you walk down the green bank, and its beams appear pale and dim; but when you enter the cavern, you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom.

The lamp of Christ's comfort may seem useless to you in the happy days of youth, when you have no sorrow; but sometime it will grow dark about you, with no earthly light to shine upon your path, and then this heavenly lamp will be most welcome. Keep the picture before you, therefore, at Christ's feet in sorrow. It will teach you where to go when the night darkens about your own soul.—*Selected.*

Consult the Right Book.

Suppose you found me looking all through a dictionary, and asked me what I was about; I should tell you, I am trying to find the best route to Washington; there is a heap here about *Washing*, but not a word about Washington, and I don't believe there is such a place. You say, what you want is a map, not a dictionary. But I answer you and demand, "Isn't a dictionary a good thing? Where is there a better book? didn't the men who made it know? were they not smart and learned men?" Assuredly, but you want a map if you want to go to Washington. Nobody knows the way to heaven my friend, but those who have gotten on the way. Yes, Huxley, Darwin and Tyndall are smart men, and Ingersoll beats the world for eloquence—all the same if you want to go to Washington, you want a guide-book and not a dictionary.—*Lansing Burrows, in Young People's Union.*

Worth Trying.

To conquer difficulties, to overcome all lions in our pathway, and always do our best.

To hope, even when the clouds lower around us, and it seems hopeless to try further.

To forget self that we may think of others, to rise above weariness, grief and sorrow; to look for the silver lining of the cloud.

To smile cheerfully, though tears are in the heart.

To conquer pain, and sorrow, and despair.

To rise above defeat and build anew.

To look for good in others, even if disappointed ninety times out of one hundred. The ten prove the possibilities for all.

To keep our faith in human nature, notwithstanding its weakness.

To view charitably our neighbors' acts, and scrutinize our own.

To rest our cases on its merits, and be content when we have faithfully done our utmost.

To implant in our children such traits as we may wisely wish to see reproduced in their lives.

O. L. Rice, Mendota, Ill., writes: 'Have used your Japanese Pile Cure and found it a sure and permanent cure." Sold by Jno. A. MacRae, druggist, Raleigh, N. C.

Seven Baptist Points.

1. We rest our doctrine of the ordinances solely on New Testament prescription and example.
2. We make the relation of the believer to the church to depend on, and express his previous relation to Christ.
3. We have always stood for the absolute separation of church and state, and have done much to secure the freedom for America and the world.
4. In spite of small beginnings, frequent persecutions and unpopular doctrine; we have multiplied more rapidly than any other body of Christians in America.
5. We have a polity analogous to that of our republic, and therefore adapted to win increasing favor of loyal Americans.
6. We hold to a freedom of individual interpretation and opinion, which makes us capable of unlimited expansion with the expansion of the land in which we live.
7. We hold a principle which limits and safeguards this individual freedom—a freedom of stability—the principle of direct and entire obedience to Christ.—*Doctor H. A. Strong.*

Obedience is a mark by which the true children of God may be known. They obey, not because they are commanded to, but because they love to.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

—Whittier.

There is hope for a doubter if his doubts are not cherished for the purpose of excusing his sin, but the man who professes unbelief because of his desire to get rid of God, is joined to his idols.

A Chinaman came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had *seen* it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the gospel, but I have seen it."

Twenty-four thousand, seven hundred dollars is the sum spent in Chicago every day for tobacco.

It is said that if the United States were supplied with ministers in the same proportion that the heathen world is with missionaries, there would be altogether about 275, about two-thirds as many as there are now in Boston alone.—*Ex.*

Japanese Pile Cure is the only one that can be guaranteed, as it is the only cure. Sold by Jno. Y. MacRae, druggist, Raleigh.

Undoubtedly, the entire record of revelation is what God intended it should be; and the success of the Word in influencing man indicates that God, who knew what was in man, made the Word to reach the heart of man.—*National Baptist.*

Beecham's pills cure indigestion and constipation.

"Faileth never," is the chorus of the song of grace. Ages ago the people of God sang it, and we join in it. We should sing it even more heartily than they did, for it has been confirmed by all the experience of the ages since they lived and rejoiced in it.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November: Japan.

"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

STUDY TOPICS.—Japan an open door. One of the Isles that waits for his law. It is accessible. Character of the obstacles to success. The outlook of our Board in Japan. What has been done in Japan?

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Monthly Missionary Literature.

The leaflet for the month, "Japan for Christ," has been written by Rev. A. E. Owen, and is a plea for earnest and immediate effort to furnish the Bread of Life to a nation that possesses many superficial luxuries, but who will certainly perish without the gospel food for their souls. Price, 3 cents.

For three months' supplies of leaflets, programs, &c., 8 cents; annual subscription, 30 cents. Maryland Baptist Mission Rooms, 9 west Lexington street, Baltimore.

Japan and Romanism.

The present introduction of Christianity into Japan is by no means the first. In the year 1549, St. Francis Xavier took Romanism and fire-arms, at the same time, into the Sunrise Kingdom. For one hundred years, nearly, Catholicism flourished on this pagan soil. One Mikado openly paid homage to the Pope.

Buddhism, brought over by the Chinese, was fast uprooting the old religion, and Christianity was eagerly hailed by the nobles as an offset to this hideous creed. But when, as in other countries, Romanism began to show its real intent—conquest, not conversion—and when some thousands of its retainers, led by foreign priests, had joined in an insurrection against the throne, loyal Japanese, wiser in their generation than nations of fewer years but of similar experience, rose in a body, determined to put Catholicism out. It is said that, in one year, thirty thousand Papists, Japanese, and foreigners were massacred.

Their method was, perhaps, not the best, but it was the last hope of safety to the country. And they had the courage to face an issue that is now threatening our land, and they said, "Romanism is but another name for usurpation and rebellion, and it must go;" and go it did. To be sure, there are Romanists in Japan, but the Japanese are not Papists. Of course, to them Christianity meant Papistry; and so the cross we revere, so many times desecrated by the Jesuits and their followers, became to the Japanese the sign of all evil. For four hundred years every foreigner landing in Japan was compelled to place his foot upon a cross, kept on the shore for the purpose, in token that he would not attempt to make converts to Christianity.

When, in 1854, Commodore Perry forced an entrance into Japan, he found a flourishing nation of people, whose main characteristics were patriotism, filial piety, self-complacency, and perhaps strongest passion of all, a deep seated determination to be let alone. But their policy was a policy of expediency; hence, when fully persuaded that they would be gainers by a treaty with America, they accepted it, but not before.—*Foreign Mission Journal.*

Woman's Work in Japan.

As in all unchristian lands, so in Japan, woman is considered as many degrees inferior to man. In an old book, written for the instruction of women and girls, and formerly much read by them, we find these statements: "Woman is the creature of man." "A woman's husband is her god." "Such is the native stupidity of her character, that it is her bounden duty, in every particular, to distrust herself and humbly to obey her husband." "In an ancient law it is said that when a female child was born, it should be put under the floor for four days. The reason for this is that man is woman's superior, and may be compared to heaven and woman to earth." Although much that is taught in this old book has become a "dead letter," yet the shadow, still resting darkly on the country, exalts man and humbles woman. While the little daughter finds a warm welcome in the hearts of mother and father, the congratulatios are more joyous when a son is born.

* * * * *

There are, doubtless, happy wives in Japan. The girl expects to be wedded to a stranger; it is the common lot, and at least they find pleasure in their little ones. But what if, for some trivial cause, the wife incurs the displeasure of her lord and is divorced, and thus separated from her children? Such cases are not uncommon. Among the grounds on which a man may divorce his wife are the following: A man may put away his wife if she is disobedient to his parents, if she is childless, if she is jealous, if she is a tattler.

Another custom which poisons the homes of Japan and adds to the bitterness of woman's cup, is that of concubinage. While the wife must be chaste and loyal, the husband is allowed, by law, concubines not to exceed in number those of the Emperor. If the wife objects to such conduct in her husband, or is unkind to the concubine, she may be divorced. Within a stone's throw of the "Sarah Curtis Home," in Tokyo, is the house of a general in the Japanese army. His wife, the mother of six children, refusing to submit quietly to her husband's bringing a concubine into the home, was cruelly divorced, her children torn from her, and she, in disgrace and alone, obliged to return to her father's home.

The divorce law in Japan gives the children to the father; but for this, no doubt, many women would leave their unfaithful husbands. A beautiful girl, once a pupil in our school in Tokyo, was married to a dissolute young man. After years of silent suffering she wrote to a friend, out of the bitterness of her heart: "If it were not for my children, I would endure this no longer."

To the mental suffering of these women add physical pain and weakness, the portion of multitudes of our Japanese sisters, and have we not a picture by which our hearts may well be touched? Let us remember, too, that for suffering they have no Good Shepherd's staff on which to lean for strength and guidance; for their heartache and woe, no ever present Comforter; in death, no knowledge of a Father's house and of a Saviour gone to prepare a place where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

Sitting, as we do, in the full light of the glorious gospel, shall we not, out of the abundance which God has given us, give to these needy daughters of Japan their portion of the bread of life?

Pity them, pity them, Christians at home,
Haste with the Bread of Life, hasten and come.

—*Miss M. A. Whitman, in F. M. Journal.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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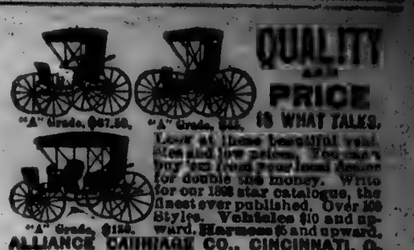

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A BIG OFFER

has many takers. That's the case with Messrs Edwards & Broughton's N. C. Manual of Law and Forms, the second edition of which is now ready.

The text has been revised up to 1893. Magistrates and County Officers find this volume absolutely indispensable. The book contains five hundred pages and covers the entire ground up to date thoroughly and satisfactorily. The price by mail is $3 00. Send for a copy. Address

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Wake Forest Letter.

ENGLISH AT WAKE FOREST.

The most important study in the college course of to day is English. It matters not how brilliant or profound one's attainments are in other branches of learning, if he lacks a fair knowledge of his mother tongue his education is sadly defective, if not totally worthless. The last catalogue shows that the English course here has been modified and improved. It is in charge of Prof. B. F. Sledd. Prof. Sledd is a Master of Arts graduate of Washington and Lee University, Virginia. While a student he won the Santint medal given for the best series of English essays, and the Robinson medal awarded for the highest grade in Languages. He then did two years of post graduate work in English under the direction of Prof. J. A. Harrison of Washington and Lee, who is recognized as one of the finest English scholars and teachers in this country. He afterwards spent two years at Johns Hopkins University studying English, French and German. And coupled with his thorough training and ripe knowledge he has the ability to create interest and enthusiasm in his students and to lead them to the formation of correct habits in writing and speaking.

Four courses are given in this department. Owing, however, to the stress of work on the Professor, only three of these courses have as yet been organized; but it is proposed to organize soon an English Seminary, for the study of special authors and periods, and for the systematic study of the philology and history of the language. The courses given at present are as follows:

1. *Composition.* In this class there are thirty-two students enrolled. The work of the class is given to the study of the fundamental principles—sentence structure, synonyms and common errors in speaking and writing. One hour a week is given to American Literature. Compositions and letters are required at regular intervals.

2. *Rhetoric.* In this class forty-one students are enrolled. The writing of essays and the systematic and critical study of classic English prose are the chief features of the work. The Professor believes that English must be learned not from text books but from our best writers. Besides the work done in the class room a large amount of private reading in Scott, Thackeray, Dickens and George Eliot is required. An effort is thus made to develop a taste for literature.

3. *Literature.* Ten students are enrolled. After an introductory course of two weeks, the text-book was laid aside, and the student was put to studying the authors in their writings. The best poems of Dryden, Pope, Goldsmith, Gray, Cowper and Burns were read rapidly but carefully and then the Romantic Movement was chosen as the center of study. Coleridge, Wordsworth, Byron and Keats are the authors selected for special study. The class are now busy with Wordsworth. Much private reading is required with monthly essays. The next essay will be on the structure and purpose of Coleridge's Christobel.

OTHER ITEMS.

Dr. W. B. Royall lectured last Sunday evening to the ministerial students on "A Sunday in Chicago."

Prof. Brewer has moved into his hand some new residence and Mr. W. O. Allen has moved into the house owned by Mr. W. C. Powell.

Anniversary marshals have been elected as follows: By the Eu. Society, J. H. Kerr, S. W. Buxton and W. H. Reddish; by the Phi. Society, F. E. Parham, S. W. Oldham and J. R. Moore.

Dr. Taylor and Pastor Gwaltney are attending the Union Association in session at Monroe. The latter assisted in the ordination of Rev. R. W. Weaver, a member of last year's class, on Monday night in Greensboro.

At the regular monthly meeting of the Missionary Society Sunday night Buddhism and Christianity were discussed and contrasted. The collection, amounting to six dollars, was given to State Missions.

We are very much gratified at the success of the faithful labors of Rev. W. R. Gwaltney, the Secretary of the Board of Education. It shows that the work of training young ministers is very near to the hearts of our Baptist hosts when the appeals of the agent are thus heeded.

The class attendance of the present session is remarkable. In three Latin classes with a total enrollment of eighty-eight there was but one absent on Friday.

J. B. C.

November 10, 1893.

Help Your Pastor.

Don't do this if your pastor has deceived you, and has proved to be a bad man. In this event, have him excluded from the church, and deposed from the ministry. If from lack of ability, or faithfulness, he fails to do reasonably good work, let the deacons quietly ask him to resign. But if he is doing good average work in the pulpit, and helping on all church work, then encourage and *help* him.

You ought to help him. He greatly needs your help. No preacher is perfect. No preacher can please all his members. Some will dislike him, and hinder him all they can. Therefore you ought to help him, to encourage him, and make him more useful.

"Our pastor preaches better and better all the time," said a brother. "Why?" asked another. "Because our church is in peace, and the members love and help the pastor."

Our pastor needs your help because of great work to which God has called him. It is a common call God has brought him alike to be Christians. In accord with him on the same level [illegible] given him a second call to [illegible] there remained his position [illegible] him to take to me his work [illegible] gospel. This is the most important work to which men or angels were ever called. The preacher is often overwhelmed with a sense of his responsibility and cries out "Who is sufficient for these things?" Therefore he needs your daily, earnest prayers, your sympathy and encouragement.

Help him. Don't stay away or stand off and leave him all the work to do. If he sometimes makes mistakes and failures don't criticise and complain; but help him to do better. Do not expect perfection of your pastor, until you as church members become perfect.

Help him by being always present when he preaches, by looking at him, listening to him, and praying for him. Help him by being present at prayer-meetings and taking some part in them. Help him by keeping up the Sabbath-school and all Christian work. Help him to live honestly by giving him enough at the right time to secure the necessaries of life. Help him by speaking well of him before your family and in the presence of others, and by defending him when others speak wrongfully of him. Pray for him daily in secret, at the family altar, and when he ministers to you in holy things.

Flattery is to be despised but deserved praise is right, therefore, when your pastor helps you, help him by speaking words of appreciation.

J. A. STRADLEY.

IF YOUR BACK ACHES,
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give a good appetite.

Thanksgiving Proclamation by the Governor.

At the close of another year it is meet and proper that as a State and Nation we should give thanks to the Author of every good and perfect gift for the many blessings vouchsafed to us. The people of North Carolina have much for which to be thankful. The ravages of the storm, the blight of disease and the serious ills which have befallen some other States God in his mercy has spared us. Our lands have responded to our labors, and although not as abundantly as heretofore, still we have sufficient to preserve us from hunger and want.

In compliance, therefore, with the time-honored and beautiful Christian custom of our Commonwealth, and in conformity with the recommendation of the President of the United States, I, Elias Carr, Governor of the State of North Carolina, do appoint Thursday, the thirtieth day of November, 1893, as a day of public thanksgiving and praise to God. I earnestly request the people of the State to observe this day in a suitable manner, laying aside, as far as possible, their secular pursuits, and to assemble in their places of worship and with thankful hearts give praise and thanksgiving. And that every heart may rejoice, let us remember with that charity which is twice blessed the poor and afflicted, the widow and the orphan, the unfortunate inmates of our charitable institutions, and be especially mindful of our fast aging heroes at their own firesides and in the Soldiers' Home.

Given under my hand, and the Great Seal of the State of North Carolina, at the city of Raleigh, this 8th day of November, in the year of our Lord one thousand eight hundred and ninety three, and in the one hundred and eighteenth year of our American Independence.

ELIAS CARR

By the Governor:
S. F. TELFAIR,
Private Secretary

Rev. E. F. Jones in His New Pastorate.

Dear Recorder:—We find the people very kind in Gastonia. On the day we moved we found a dozen or more of the sisters at our home, and they had brought us provisions enough to last us many day, for which we are very thankful. We are as grateful for sympathy, which the gifts express, as well as for the worth of the gifts.

I baptized four converts yesterday evening in a nice pond near the town. A large congregation of people witnessed the baptisms. Some ten have been received by letter. Our collection for the Ministers' Relief fund yesterday was near five dollars. I hope the Lord will use me as his servant to build up his cause here. I preach two Sundays in each month at Gastonia—one at Dallas and one at Lowell.

Success to the RECORDER.

E. F. JONES.

Gastonia, Nov. 6, 1893.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the timee, correspondence and printing to correct them.]

State Missions—Little River Asso, $36 29; Rev S A Stradley, 25.00; New Hope ch, Central, 1.81; Salem ch, Chowan, 5.00; Franklin Co Union held with Mt Hebron ch, 3.14; Ballard's Bridge ch, Chowan, 14.10; Bethel ch, ditto, 8.80; Beulah ch, ditto, 3.00; Center Hill ch, ditto, 8.00; Cool Spring ch, ditto, 5.00; Edenton ch, ditto, 20.00; Gatesville ch, ditto, 2.50; Great Hope ch, ditto, 4.00; Hertford ch, ditto, 10.00; Macedonia ch, ditto, 4.60; Middle Swamp ch, ditto, 1.78; Mt Sinai ch, ditto, 6.00; Reynoldson ch, ditto, 5.00; Rockahock ch, ditto, 9.65; Whiteville Grove ch, ditto, 4.00; Yeopim ch, ditto, 7.24; Col. Yeopim Union, ditto, 10.52; Stanly Asso, 12.15; Bertie Union Meeting, 10.65; Cashie S S Mis Soc, 2.91; Liberty ch, Ashe and Alleghany, 2.00; Laurel Springs ch, ditto, 1.00; Raleigh Asso, 488.85; Catawba River Asso, 7.06; Pittsboro ch, Sandy Creek, 2.72; Red Hill ch, Anson Co, 2.48; Elkin Asso, 20.65; Buckhorn ch, West Chowan, 19.70; Wake Forest Mis Soc, 7.02; Shiloh ch, ditto, 5.00; Sawyer's Creek ch, 17.50; Pleasant Grove ch, 2.50; Oak Ridge ch, 3.00; Coinjock ch, 1.75; Poplar Branch ch, 1.00; Rehoboth ch, 2.00; Ramoth Gilead ch, 2.50; Col Camden and Currituck Union, 6.90; Shady Grove ch, 5.00, Olivet ch, Meck and Cab, 150.00; Mt Zion Asso, 501.62; South Yadkin Asso, 276.66; Robeson Asso, 281.00; Pee Dee Asso, 75.00; Atlantic Asso, 34.81; Newbern ch, Atlantic, 333.00; Atlanttic Asso, 674.50; Tar River Asso, 603.50; Columbus Asso, 16.36; Rev Haynes Lennon, Columbus, 5.00; Thomas Thompson, ditto, 1.00; J L Memory, ditto, 1.00; Mrs J L Memory, ditto, 1.00; Columbus Union, ditto, 2.11; Bogue Chapel ch, Cape Fear, 1.26; South Fork Asso, 185.71. Total, 3,917.18. Previously reported, 5,926.09. Total this year, 9,843.27.

Foreign Missions—Little River Asso, $23.47; New Hope ch, Central, 2.12; Monroe ch (for Cuba), $2.70; Ditto (for Mexico), 2.65; Ditto, 5.25; Ballard's Bridge ch, Chowan, 7.05; Beulah ch, ditto, 2.00; Center Hill ch, ditto, 2.00; Chappell's Hill ch, ditto, 9.00; Cool Spring ch, ditto, 2.40; Macedonia ch, ditto, 4.00; Mt Sinai ch, ditto, 4.00; Whiteville Grove ch, ditto, 3.00; Yeopim ch, ditto, 5.04; Mt Olivet ch, Central, 7.58; Stanly Asso, 19.94; Bertie Union Meeting, 4.00; Elkin Asso, 8.05; Buckhorn ch, West Chowan, 5.10; Wake Forest Mis Soc, 7.01. Total, 126.36. Previously reported, 5,455.05. Total this year, 5.581.41.

Home Missions—Little River Asso, $12.53; Y P M S, Kinston ch, 3.00; Center Hill ch, Chowan, 2 00; Mt Sinai ch, 3.38; Whiteville Grove ch, 2.00; Stanly Asso, 5.12; Buckhorn ch, W Chowan, 5.09. Total, 32.12. Previously reported. 2,270.07. Total this year, 2,302.19.

Education—Little River Asso, $13 60; New Hope ch, Central, 1.20; Beulah ch, Chowan, 2.00; Cool Spring ch, ditto, 5 00; Reynoldson ch, ditto, 2.25; Stanly Asso, 50c; Bertie Union Meeting, 4.00; Prof L R Mills, 10.00; W W Holding, 2.50; Dr J B Powers, 6.00; Bay Leaf ch, Central, 4.43; Sandy Creek Union Meeting, 1.50; Cedar Falls ch, Sandy Creek, 50c; Amis Chapel ch, Flat River, 2.00; Buckhorn ch, W Chowan, 77c. Total, 56.25. Previously reported, 2,716.21. Total this year, 2,772.46.

Orphanage—New Hope ch, Central, $2.97; "A Friend," 2.00; Ariel ch, Chowan, 1.00; State Line S S, 2.35; Mt Olivet ch, Central, 2.18; Cashie ch, West Chowan, 3.87; Cashie S S, ditto, 1.21; Forest Home ch, Ashe and Alleghany, 1.00; Elkin Asso, 3.40; Buckhorn ch, West Chowan, 4.87; Tabernacle ch, Raleigh, 33.04. Total 57.89. Previously reported, 810.54. Total this year, 868.43.

Church Extension—"A Friend," per Rev J A Smith, Robeson, $5.00.

J. D. BOUSHALL,
Treas. Bap. State Convention,
Raleigh, Nov 11, 1893

On Tuesday last elections were held in about one-third of the States; in some for governors and legislatures; in some for the judiciary; in some for the legislature only, and others for municipal officers. The election had no bearing on the national legislature. The election resulted as follows: New York, Pennsylvania, Massachusetts, Iowa, Ohio, Illinois, South Dakota, New Jersey, and Wisconsin, largely Republican; Virginia, Kentucky, and Maryland, Democratic; Nebraska, Populist. In Colorado, a local election resulted in favor of the woman suffragists.

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A Study of the Miracles. By N. S. Burton, D. D. 12mo, 256 pp. Price, $1.00.
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Professor Taylor takes the Bible by books, and analyses them according to author, time of writing, relation to other books, contents, specific points, etc. We know of no volume that in so small a space gives so much.

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This volume is well written and with scholarly accuracy, and should be owned by every Baptist.

SOON TO BE PUBLISHED.

The Ancient British and Irish Churches, Including the Life and Labors of St. Patrick. By William Cathcart, D. D. 12mo, 350 pp. (about). Price, $1.50.
In this work Dr. Cathcart has shown a vast amount of research. He has gone as far as may be to the fountain-head of information, and has overturned many popular conceptions concerning the Irish patron saint. He claims him conclusively as a Baptist, and shows that Rome had nothing to do with the founding of the ancient churches of the British Islands. It is emphatically a standard work.

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This is a series of lessons prepared for young people, and in conjunction with the Young People's Baptist Union. The book is especially adapted for class-room work, and can be cordially recommended to our young people who want to pursue systematically such a course. At the same time it is well fitted for individual perusal.

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The uniform success that continues to attend the application of the Electropoise, demands for it the careful investigation of every sufferer, and especially from those who have despaired of cure, having tried all other methods of treatment in vain. (It will not cure consumption.)
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That the Electropoise cures these so-called incurable diseases, is abundantly demonstrated in our daily experience, and proved by the sterling endorsements given the instrument by intelligent men and women of every section. (See reading notice in this paper, "Our best doctors failed.")
ATLANTIC ELECTROPOISE CO., Washington, D. C.

An Appeal from the East.

Dear Bro. Bailey:—I am sure many of the Baptists in the State know but little, if anything, about the work in Currituck county.

I came to this part of the State Feb. 18th, 1890. It will soon be four years since I took charge of this field. I thought that I would leave at the close of this year, but have decided to remain another year—have accepted a call to the same field, with our church in Camden. I am glad to say we have been successful in completing the repairs on our church building.

We began holding meetings in a schoolhouse in the town of Arlington during the winter of 1891. Last April 5th, a presbytery, consisting of Dr. R. R. Overby and Dr. C. S. Blackwell and others met and organized a Baptist church with a membership of eighteen. Last August Bro. J. F. Tuttle aided us in a meeting, which resulted in much good. We now number thirty. We are now building a house that will cost fourteen or fifteen hundred dollars, and we are not able to complete it without help; so I make an appeal through the RECORDER to the brethren and sisters in the State. I hope the brethren and sisters will remember what a struggle we had in building Olive Grove in the Tar River Association. It is now a self-supporting church. I am sure, if we can get our house completed, it will not be long before this church will be self-supporting and will add much to the Baptists in eastern Carolina.

The town of Arlington is located on the Chesapeake and Albemarle Canal. It is about fifteen miles from Poplar Branch Baptist church to Rehoboth. This church is about midway between.

Brethren, we are few, but we want a good house. Dr. J. Gatrenton gave us the site, and is going to give more. Brethren B. D. Taylor, Brunsit Crone and others are doing what they can; but we can't build without help. I hope the brethren will make us happy by sending us help at once.

Brethren, remember this is the first time I have appealed to you for help. I want all the brethren to take stock in this building.

All contributions will be sent to B. D. Taylor, Church Clerk, or to the writer at Coinjock, N. C. N. P. STALLINGS.

Coinjock, Nov. 8, 1893.

From Washington, N. C.

Dear Recorder:—Will write you a line from our church here as it may interest some of the brethren in different parts of the State who formerly lived here, and others who are interested in State Missions.

We have a nice site for a church here on one of the principal streets but the building is very old and delapidated but have hopes of a new building the coming year. Our congregations have been very small owing to a combination of circumstances, but with the energetic management of our beloved pastor, Duncan McLeod, (who by the way is mainly supported by the State Mission Board,) matters are growing brighter steadily in church and Sunday-school matters.

There were added to the church during the last week six members who represent three families of our business men, lawyers, bankers, &c. We are a small band and we desire the prayers of all the brethren that we may go forward in the Masters work and do his will as we understand it in the New Testament.

Fraternally, J. J. WOOD.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and Liver Complaints.

From Rev. L. R. Carroll.

Dear Bro. Bailey:—I hope a few notes from hereabouts may not be amiss.

Seven months ago, by invitation, I went to Island Creek, and at the request of the church, I consented to visit them at their regular monthly meetings until they could secure a pastor. The church at Dobson's Chapel—about eight miles distant—being also pastorless, I consented by request, in July, to enter into a similar engagement with them, hoping to group these and other adjacent churches into a field and call some minister who would locate thereon with a view to permanency. To this end, Bro. W. H. Vanhoy of Yadkin county was invited to attend our Association, and having just completed a survey of the field by a visit to each of the churches, has kindly consented to undertake to serve them.

This is a very interesting field and contains some of the best men and women in the Eastern Association. At Island Creek, on the first Sabbath in September, the hand of church fellowship was extended to thirty new members, the direct result, to this church, of the "tabernacle meeting" in the vicinity in August. Bro. Jenkins was also with us ten days at Dobson's in September, when twenty-five were added to this church by baptism, besides a few restorations.

I would not fail to state that much of the success that has recently crowned the churches at Island Creek and Dobson's Chapel, is due to the earnest and continuous seed sowing of their former leaders, Elders J. T. Albritton and W. L. Bilbro, than whom no better nor more faithful pastors can be found in our State. May the blessings of heaven equally attend the labors of our dear Brother Vanhoy.

L. R. CARROLL.

Warsaw, Nov. 8, 1893.

From Rev. R. M. Loftis

Dear Recorder:—I entered upon the work as pastor of the Pilot Mountain church on the second Sunday night in October, and protracted two weeks. The Lord was with us and blessed and saved a number of souls. Seventeen joined the church, and others I think will soon follow.

Bro. L. R. Truett of Mt. Airy was with us four days, and did us much good. He is a faithful worker, a good preacher, and a fearless defender of the faith, and is much loved by his people at Mt. Airy.

Pilot Mountain is a little growing town on the C. F. & Y. V. Railroad, twelve miles south of Mt. Airy; it has about five hundred inhabitants. The work here was commenced a few years ago by Bro. C. C. Bynum and followed by Bro. J. H. Lewellyn. The latter was compelled to give up the work a few months ago on account of failing health. The seed sown by these good brethren is maturing fast, and the prospects for the Baptists here are flattering. The Lord be praised for it all.

I am yours for the RECORDER and for all that tends to the advancement of the Master's kingdom. R. M. LOFTIS.

Mt. Airy, Nov. 6, 1893.

Our Best Doctors Failed.

STATESVILLE, N. C., June 13, 1892.

Dear Sir:—For the past two years I have been a great sufferer from asthma; my first attack lasted five months—second eight months. Two of our best doctors did all they could for me, but to no effect. I had been confined to my room and bed for seven months when a friend brought me an Electropoise. I had no faith in it and would not use it until I saw my little boy cured of an acute attack of bronchitis by it. I then commenced its use, and in two months was cured of asthma. As I have often said to friends who ask me about it, "It is the wonder of wonders!" To all who suffer from asthma, I can sincerely recommend the Electropoise from my own experience, and what I have observed makes me believe that it will do all you claim for it.

Very truly,
THADDEUS W. SUMMERS.

Letter from Rev. Henry Sheets.

Dear Recorder:—On last fifth Sunday, Bro. Jefferson Lanning and I began a meeting at Wallburg. It was not a big meeting, but the church was much revived and quite an interest created in the community. Bro. Lanning has not been preaching long, but he made many warm friends here. At the close of the meeting I baptized five into the membership of the church.

I then went on to Waughtown where, on Sunday evening, I baptized thirteen more. Just a month ago we held our meeting there and baptized twelve then—making in all twenty-five this fall. Bro. W. H. Wilson was with us again and delighted our people with his earnest preaching.

Besides other meetings in which I took part this fall, I held meetings at three school-houses, two of which I preached at on Sunday evenings during the year. At these meetings there were about twenty-eight professions. About one-half of these have joined or will join some Baptist church nearest them.

At the close of this year I give up my work at Trading Ford church—having been there four years. Bro. J. M. Bennett will succeed me there, and I will go to Wallburg to begin my work there in January.

Bro. J. M. Hilliard will accept the call tendered him by Abbott's Creek church.

HENRY SHEETS.

Ordination of Rev. R. W. Weaver.

Dear Bro. Bailey:—Nov. 8th at 7:30 p. m., Bro. R. W. Weaver was ordained to the full work of the ministry in the Greensboro Baptist church. Rev. W. R. Gwaltney preached the ordination sermon, Rev. R. R. Moore offered the ordaining prayer, and the pastor delivered the charge. Brother Weaver pronounced the benediction.

Bro. Weaver has been called to the High Point Baptist church, and has entered upon his work. He goes out from his mother church with the prayers of all the people to follow him. He enters upon the work of the ministry with a pright promise of usefulness and success.

CHAS. A. G. THOMAS.

Greensboro, Nov. 9, 1893.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Pittsburgh. GEO. A. MACBETH CO.

PERFECT. Leather with Vacuum Leather Oil in it; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

NEWS OF THE WEEK.

State News.

Winston is to have a new evening daily.

An attempt at burglary was made in Raleigh last week.

Work has begun on the new $175,000 hotel at Southern Pines.

A four-year old child was burned to death at Albemarle recently.

A colored child was burned to death near Charlotte on the 10th.

Since September 1st, 10,500 bales of cotton have been brought to Raleigh.

A large amount of the Smith-Morehead property was sold in Raleigh last week.

The dome and roof of the State capitol has recently been repaired and painted.

A three story building, valued at $8,500, was destroyed by fire in Asheville last week.

The extent of the State farms on the Roanoke river will be increased 2,500 acres next year.

Sam Snell, postmaster at Mackey's Ferry, Tyrrell county, recently committed suicide, taking laudanum.

William K. Vanderbilt, with a party of friends, is on a hunting trip in the western part of the State.

It is stated that three hundred additional Waldenses are expected to arrive in Burke county this month.

On the 7th inst., S. D. Burress, brakeman, fell from a moving car near Roxboro, and was ground to pieces.

Gov. Carr has proclaimed the 30th inst. Thanksgiving a public holiday. The proclamation appears in this issue.

Wilmer Doggett, mulatto, is in jail in Charlotte for attempting to outrage Miss Loula Davidson of Rutherford county.

Oil men, liquor men, miners, and last, but not least, meat men, have all been in session in Charlotte this week.—*Charlotte Observer, Nov.* 11.

Allie Jenkins, a woman of questionable character, was stabbed in Winston on the 9th inst. by one Joe Lewis. The woman will probably die. Lewis has been arrested.

Several highwaymen, supposed tramps, have made their appearance in different parts of the State. Reports of burglary in our towns are growing more frequent also.

Mr. R. C. Hoffman was elected President of the Seaboard Air Line system at a recent meeting of the directors in Raleigh. This fills the vacancy caused by the death of Maj. J. C. Robinson.

The depot at Rutherfordton was destroyed by fire last week. Considerable freight was lost in the fire; but the building and contents were secured by insurance. The fire was of incendiary origin.

The suit for $10,000 brought by Mr. Z W. Haynes against the Raleigh Electric Lighting Company, for the death of his son by contact with a broken street wire, has resulted in favor of the defendant.

The "great distribution horse sale" was held in Raleigh on the 8th and 9th inst. About eighty-five blooded animals were sold at very low prices. The sale was attended by representatives from all parts of the State and many from those adjoining.

Prof. W. F. Massey of the A. & M. College and Congressman Alexander are on a tour of the northern and western States for the purpose of observing the sugar-beet industry in the interest of a syndicate which proposes to engage largely in that industry in this State.

The Josiah Turner suit against the Holden estate, to compel the defendants to give up property, bonds, &c., transferred by the late Gov. Holden to Mrs. Holden, was continued from the recent Wake Superior Court. Mr. Turner has requested that the suit be removed to Johnston county Superior Court.

A company of Baltimore and North Carolina gentlemen have purchased the site of Sir Walter Raleigh's fort, and six acres adjoining, on Roanoke Island. It is intended to buy about 250 acres of this locality and preserve it as a memorial of the first white settlement in America and the birth-place of the first white child.

The barn and other out-buildings of Mr. J. D. Yates living a few miles from Rockingham, N. C., were destroyed by fire on the night of the 8th inst. There were consumed also 1,000 bushels of corn, 200 bushels of peas, 250 bushels of oats, at least 100,000 pounds of forage—fodder, pea-vines, hay, etc., and one mule. The entire loss is estimated to be about $1,500 or $1,600.

General News.

The small insurrection in Cuba has been quelled.

President Cleveland is busy preparing his message to the next Congress.

Alderman Swift, Republican, has been elected mayor of Chicago *pro tem.*

Two students were expelled and one suspended from Princeton University last week for hazing.

It is stated that the Ways and Means committee will be able to outline the new tariff revision by the 20th inst.

There is but little change in the situation in Brazil. Peixoto is showing strength, and it now appears that he will suppress the rebellion.

Rev. E. B. Bagby of the Christian church has been chosen to succeed Rev. S. W. Haddaway, Methodist, deceased, as chaplain of the House of Representatives.

Lawyer and prominent club man, Francis H. Weeks, whom the government extradited from Costa Rica, has plead guilty to the indictment of grand larceny of $75,000, and has been sentenced to ten years' imprisonment.

Francis Parkman, the eminent historian, died at his home near Boston on the 8th, of peritonitis. He was seventy years of age. He is the author of five Franco-American historical works that are held among the worthiest products of American pens.

The President has refused to negotiate for terms with the provisional government of Hawaii, and it is thought that the deposed Queen will be restored shortly.

Col. J. Hampton Hoge of Virginia, recently consul at Amoy, China, has been recalled by President Cleveland. Certain charges against the character of Col. Hoge are the cause of the action. He had reached San Francisco when the recalling telegram was received.

The yellow fever at Brunswick, Ga., has slightly increased, and the authorities have withdrawn the statement that further aid was unnecessary. Since summer there have been nearly nine hundred cases of fever in Brunswick and only about fifty deaths. The country is to be congratulated that though yellow fever and cholera have threatened our shores for two years, cases have been reported in only three towns.

MARRIED.

PANTER—JORDAN—On Nov. 1st, 1893, at the residence of the bride's parents, by Rev. G. T. Watkins, Mr. James Panter and Miss Dora Jordan, both of Person county.

OVERTON—LAMSON—On Nov. 1st, 1893, at the residence of the bride's mother, by Rev. B. Craig, Mr. Leonard M. Overton and Miss Georgie Lamson, both of Hertford county.

PRIVOTT—PEACOCK—On Nov. 1st, 1893, at 8 p. m., in the Baptist church at Roper, N. C., by Rev. C. W. Matthews, Mr. Wm. Privott and Miss Maggie Peacock, all of Roper, Washington county, N. C.

GARWOOD—STROUD—On November 5th, 1893, at the residence of the bride's father, Mr. G. P. Stroud, by Rev. W. J. Hopkins of Mooresville, Mr. W. T. Garwood of Fork Church, Davie county, N. C., and Miss Josephine Stroud of County Line, Iredell county, N. C.

DIED.

GRIFFITH—Died, infant child of Mr. Web Griffith of Iredell county, N. C., on Saturday, November 4th, 1893.

MARABLE—Octavia, widow of Rev. B. F. Marable, D. D., and daughter of the late Col. Thos. I. Faison of Sampson county, was born Sept. 20th, 1840; was married in 1863; died at the home of her son-in-law, Will. G. Davis, Esq., of Mount Olive, on the morning of the 31st of October. To her husband she was an help-meet indeed. Her holy example, her sweet spirit and gentle courtesy illustrated and enforced his eloquent teachings. To the sorrowing and the suffering she was as a ministering angel. Her children, of whom five survive her, give proof of her wisdom, vigilance and faithfulness as a mother. She was a specimen of the best fruitage of a civilization now passed away, matured and made perfect by the power of Divine Grace and the discipline of suffering. J. D. H.

Tributes of Respect.

WHEREAS, It has pleased God in his infinite wisdom to remove from our midst to his eternal home our beloved Deacon W. R. Burgess, who died at Sanford, Fla., Oct. 23d, we, the members of West Washington Street Baptist church, in regular conference assembled, do offer the following resolutions:—

Resolved 1. That we extend to the stricken family our sincere and heartfelt sympathy in this their hour of trouble, directing them to lean heavily upon him who is the Great Comforter in times of sorrow.

Resolved 2. That we shall always cherish in our hearts the memory of our brother as we think of his deep though quiet piety, and his great liberality to the cause he loved so well.

Resolved 3. That a copy of these resolutions shall be sent to the bereaved family, also to the RECORDER for publication, and one spread upon the minute book of the church.

Done by order and in behalf of the church, Wednesday, Nov. 1st, 1893.

W. W. ROWE, *Church Clerk.*

Greensboro, N. C., Nov. 1, 1893.

EPILEPSY OR FITS

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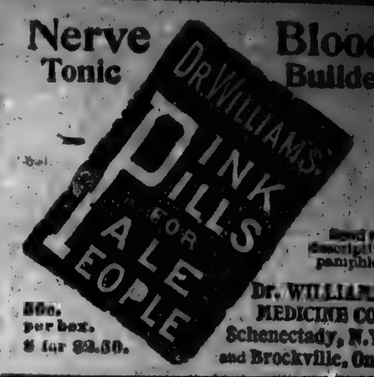

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The Home Circle.

The Victory.

He stood with a foot on the threshold,
And a cloud on his boyish face,
While his city comrade urged him
To enter the gorgeous place.
"There's nothing to fear, old fellow!
It isn't a lion's den;
Here waits you a royal welcome
From lips of the bravest men."

'Twas the old, old voice of the tempter
That sought in the old, old way
To lure with a lying promise
The innocent feet astray.
"You'd think it was Bluebeard's closet,
To see how you stare and shrink!
I tell you there's naught to harm you –
It's only a game and a drink!"

He heard the words with a shudder—
It's only a game and a drink!
And his lips made bold to answer:
"But what would my mother think?"
The name that his heart held dearest
Had started a secret spring,
And forth from the wily tempter
He fled like a hunted thing.

Away! till the glare of the city
And its gilded halls of sin
Are shut from his sense and vision,
The shadows of night within;
Away! till his feet have bounded
O'er fields where his childhood trod;
Away! in the name of virtue,
And the strength of his mother's God.

On the page where the angel keepeth
The record of deeds well done,
That night was the story written
Of a glorious battle won.
And he stood by his home in the starlight –
All guiltless of sword and shield—
A braver and nobler victor
Than the hero of bloodiest field.
—New York Observer.

Trouble at the End.

Some years ago a contractor was building an iron railway bridge. An engineer was employed, and plan and specifications were made for the contemplated structure. The engineer saw certain defects in the plan, and protested against it. The contractor was wealthy and willful, and insisted on having his own way. The engineer could not afford to lose his place nor quarrel with his employer, and so he yielded to the pressure, and the work went on. The bridge was completed and stood for years. One stormy winter night, when the tempest was abroad and the air was thick with snow, a railway train approached that bridge. Presently there was a crash, and the train went down, a helpless wreck, into the gulf beneath. Fire and water, snow and ice, added to the terrors of the scene. An unknown multitude—perhaps two hundred souls—were crushed, consumed, or drowned. Among them were some whose names were known around the world, the bright promise of whose lives went out amid the horrors of that gloomy hour. An inquest was held, but the engineer was not there. At last the thing which he had predicted and feared had come, and with his own hand he ended his wretched life. Another man, cognizant of the facts, absented himself from the country.

The rich man lived on, but we may well believe that he was not without anxieties and fears and haunting spectres, and at length, when financial disasters had robbed him of a portion of his wealth, he too ended his own life by suicide. He had abundant means, he was a man of generous impulses, and his charities made his name famed and honored; but he went to his death by his own hand.

There is a lesson in this painful tragedy. Wrong makes trouble; so certainly as iniquity prevails, there is calamity ahead. He who yields to wrong doing may escape present trouble, or avoid some approaching difficulty, but he lays up for himself sorrow and affliction in the years to come. Office is brief; honesty is eternal. A man may lose his situation with a good conscience; but if he loses his conscience, situations are of little account. Men are constantly under temptation to swerve from the right, and yield their convictions to outward influences, and soil their consciences for worldly gain. They make a bad bargain if they wink at iniquities and fail to rebuke wrongs. They may be prospered and petted for the time, but there will be a hidden canker eating out their hearts, and when trouble comes they will have no strength to bear it.

This world needs more "impracticable men"—men who cannot be coaxed, driven or frightened; men who will not do wrong under any circumstances; who will not lie, nor stand silent while others do it; who will protest against iniquity; who will wash their hands in innocency, and who, though crushed by the strong arm of power, yet will, with their dying breath, protest against the ungodliness which imperils the soul and bodies of mankind.

If this engineer had been willing to lose his life, he might have saved it. Had he protested with all his power, sounded the alarm, and sacrificed his own interests, he would have saved the lives of others, and spared himself a burden that he carried for many years upon a heavy heart, and at last the dreadful remorse which sent him to an untimely grave.

God puts men in places of awful responsibility. The man who shirks from meeting those responsibilities through the hope of office, position, or gain, will find at last that he has missed his life's great opportunity, that he has failed to fulfil the end of his existence, that he has misled others, and ruined himself by his unfaithfulness.

There are plenty of defective bridges being built to-day. In politics and religion, in social and financial circles, men are erecting structures which are sure to go down when the storm beats upon them. O for men of God who dare withstand and protest against every wrong, denounce every iniquity, and [illegible] the peril of life [illegible] from the blood of [illegible] upon us on earth may be heard; they may appoint themselves to poverty and loneliness and toil and tears; but when the Master comes he will reward their labors, and speak to them the gracious words, "Well done."—*The Armory.*

General Mourning.

The Hindoo, if not inventive, is a capital imitator, and not without a wit as refined as anything to be found among English-speaking people, as is plain from a story related by the Rev. J. Ewen. Many years ago, when the Mogul emperors reigned in imperial city of Delhi, a policeman, walking along one of the streets, met a potter in mourning.

"O potter, for whom do you mourn?" he asked.

"Sadamiya," was the reply.

"Dear, dear! Is Sadamiya dead?" cried the policeman, and he hurried off to the corner where the barbers sat plying their trade.

"Shave my head and beard," said he. "I am going into mourning for Sadamiya."

Shortly afterward duty took the policeman to the kotwal,—chief of police,—and at once the kotwal asked for whom he was mourning.

"For Sadamiya, that illustrious person."

"Ah dear me! Is he dead?" exclaimed the kotwal. "Well, well, all die in turn! Call the barber."

Presently the kotwal had occasion to visit the vizier, who was surprised to see him in mourning; the more so as he did not know that any of his family were ill.

"Who is dead?" he inquired.

"Alas! your honor, the illustrious, high-minded and dignified Sadamiya has been called away."

"Oh!" exclaimed the vizier, "I am sorry to hear you say so. What a loss! Will you please call the barber?"

The barber came, and the vizier went into mourning. Duty took him to the presence of the emperor, who was startled at his changed appearance.

"Who is dead?" he asked.

"Your highness, I grieve to inform you, but that sublime custodian of goodness, of honor and learning, Sadamiya, has been taken."

"Call the barber," said the emperor to his attendants, and soon he was mourning with shaven head. When he appeared before the empress she inquired, "Who is dead?"

"Alas! that I should have to say it! Sadamiya is dead."

"But who is Sadamiya?" she asked, for even in India women are endowed with curiosity.

"Sadamiya! Sadamiya! I never thought of asking, but the vizier was summoned and the emperor demanded, "Who is this Sadamiya we are all in mourning for?"

"Really, your highness, I never thought of asking; but the kotwal could not tell; no more could the policeman, but he would ask the potter.

"Who is this Sadamiya we are all in mourning for?" the policeman inquired of the potter.

"You—you—do—not—mean—to—say—you—are—mourning—for Sadamiya?" he stammered.

"Yes, I am; and so is the kotwal and the vizier and the emperor."

"Dear, dear! Whatever will become of me!" cried the potter. "In mourning for Sadamiya! Why—Sadamiya is my donkey!"
—*Kind Words.*

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That happiness for man,—the hungry sinner!—
Since Eve ate apples, much depends on dinner."

And a good liver is absolutely essential for appreciating a good dinner. Lord Byron knew that as well as anybody. One of his greatest regrets was for his weak stomach. "Gad, man!" his lordship would say, "why don't one of these infernal doctors invent a liver medicine?"

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Doing one Thing at a Time.

I never could have done what I have done without the habits of punctuality, order and diligence—without the determination to concentrate myself on one subject at a time, no matter how quickly its successor should come upon his heels, which I then formed. Heaven knows I write this in no spirit of self landation. The man who reviews his own life as I do mine in going on here from page to page, had need to have been a good man indeed if he would be spared the sharp consciousness of many talents neglected, many opportunities wasted, many erratic and perverted feelings constantly at war within his breast, and defeating him. I do not hold one natural gift, I dare say, that I have not abused. My meaning simply is that whatever I have tried to do in life I have tried with all my heart to do well; that whatever I have devoted myself to I have devoted myself to completely; that in great aims and in small I have always been thoroughly in earnest. I have never believe it possible that any natural or improved ability can obtain immunity from the companionship of the steady, plain, hardworking qualities and hope to gain its end. There is no such thing as such fulfillment on this earth. Some happy talent and some fortunate opportunity may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be made of stuff to stand wear and tear; and there is no substitute for through going, ardent talent and sincere earnestness. Never to put one hand on anything on which I could not throw my whole self, and never effect depreciation of my work, whatever it was, I now find to have been my golden rules.—*Charles Dickens.*

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The natives of Iceland never whistle.
Corn husks are now made into paper.
America uses the largest locomotives.
An ordinary passenger car costs $4,000.
Australia boasts timber 1,000 years old.
There are 4,965 daily papers in the world.
Spanish laborers get but forty cents a day.
A parrot in New York is eighty years old.
There are 8,000,000 farm laborers in Germany.
The world uses 650,000 tons of coffee in a year.
Sahara Desert contains 1,000,000 square miles.
Paris is to have an exhibition of aged couples.
Paper stockings are made and worn in Germany.
Florida's last orange crop was 5,000,000 boxes.
There are 340 species of spiders in New England.
In China, the emperor chooses his own successor.
The earth's estimated weight is six quintillion tons.
Six million people were buried in the catacombs of Rome.
There are 1,693,000 sailors in the world in active service.
Five hundred thousand patents have been issued in America.
A woman was recently married in England at the age of 101.
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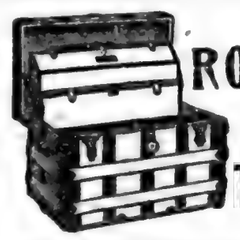

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FOR THE last two weeks the press of the country has been busily engaged in expressing opinions as to the significance of the recent elections, but as is the usual custom the representatives of each party concerned have tried to make the result appear as favorable to their interests as possible, and those claiming independence of parties have been equally diverse in their opinions. No one man, nor limited body of men, can sound the motives that influence the votes of a million of citizens scattered over our entire territory. Hence we have no means of deriving certain knowledge of the future influence of the elections. But we can all approximate motives and surmise conclusions by a studied examination of the circumstantial evidence. In our opinion the vote in each State was the result of local influences peculiar to that State, though allowances should be made for the fact that the party in power is always regarded with an unusual degree of disfavor in times of discontent. We think the State of Ohio was the only important State that spoke boldly for a National principle—protection,—though the unusual size of the Republican majority can quite justly be attributed to the personal popularity of Gov. Wm. McKinley, who, as a prominent candidate for the nomination of President in 1896, justly deserves honor at the hands of his State. But aside from personal consideration, Ohio citizens find a domestic market for most of their products, and hence naturally favor a protective policy. Any other result there would have been extraordinary. The result in New York was the great surprise to both parties. But National questions did not enter into consideration in this State. Of all the States in the Union, New York has been most gratified by the financial policy of the administration, and her press has thundered its applause and encouragement for the last six months. Under such circumstances we should expect New York to be the last State to declare against the National Democratic party. Her vote was not against Democracy, but against "bossism" and Tammany, which, though always permitted to commit crimes in Democracy's name, has never been willing to divide the spoils of her victories with Democracy. Tammany is not representative of Democracy, but is an oligarchic organization of the extreme type. New York's vote was against oligarchy, not Democracy, neither for Republicanism. In New Jersey, heretofore a part of the "Solid South," the high crimes committed in Democracy's name, by a so called Democratic legislature, in selling the State to a race track corporation, and exposing her citizens to a gambling evil that fairly rivals the now dying Louisiana Lottery, stripped Democracy of every claim of decency, and made a Republican victory necessary to the welfare of the State. The vote was a protest against a depraved legislature, and not Democratic principles. In Iowa the result only demonstrated the power of the "liquor vote." For the past six years the Republican party in this State had stood on prohibition principles and had been defeated. This year her prohibition plank was destroyed, and victory was hers once more. A victory for whiskey and the devil, and not a declaration for or against the principles of either great party. In Illinois the result was due to the determination of the people to honor a just judge whom an unscrupulous governor had attempted to dishonor. Massachusetts has always been Republican in spirit, and elected Gov. Wm. E. Russell, Democrat, three successive terms on his personal popularity. Had he been a candidate this year his election would have been certain. In Virginia the result was no more than was expected—Democratic,—though the Populists showed unusual and very creditable strength, if we are to believe the statement of the Democratic press, that the negroes voted largely with the Democratic party. Perhaps after all, Nebraska is the only State that voted on general principles. It is a Populist State, locally and generally, and went Populist. No great effort was made to carry it otherwise.

Taken all in all, the elections had little real significance so far as National platforms are concerned, which we have endeavored to demonstrate specifically. But there is a great significance in the result New York and New Jersey, which should be cause for general rejoicing.

IT HAS been said time and again that in a question of politics the prospect of a full purse is more potent than the purest principles. It has almost become a proverb that money controls politics throughout the country. But the result of the recent election in New York and New Jersey stamped the lie on this assertion most forcibly. Tammany entered the contest with coffers overflowing, and the patronage of a great State and city in her hands, against an organization that could scarcely keep up an appearance of respectability about its headquarters, and was overwhelmingly defeated. Tammany imported voters, resorted to false registrations, bribery and force, and held the polls, but the voice of the people was heard above the jingle of gold, the vigilance of her eye sought out the source of fraud, and the power of pure principles overcame force, and humbled America's most dangerous political organization in the dust. What is applicable to New York is equally so to New Jersey. There is a glorious prophecy in their victories: "The will of the people shall be the law of the land." Tammany power has been annihilated in New York, the home of the "floater" and the "boss;" surely it will not be difficult to achieve a like result elsewhere. The people of New York State have demonstrated to the people of the United States that in spite of money, patronage and organization, there is such a thing as purity in politics; that when the people know what they want, and are determined to have it, it will come. Unity of interest and unity of votes is the secret of New York's success.

THE sphere of the influence of civil service reform has always been so limited that its advantages have attracted but little attention, and the movement has not received that encouragement which it deserves. But now that the classified service has grown from ten thousand officers a decade since, to fifty-five thousand to day, there is no reason why its advantages should not become so widespread that its usefulness would be extended throughout our government. Civil service reform means the merit system of appointment to the less important government offices instead of the patronage system. The evils of the latter system are too various and too obvious to mention. Whereas no argument can be urged that will detract from the worth of the merit system. In the very nature of things merit always deserves to win, and we cannot see why a government position should be made an exception to a general rule. Surely it is necessary that the more important offices be in the hands of representatives of the party in power, but why is it necessary that the petty clerkships should be disposed of as "spoils" for political "camp followers" is an unanswered question. How much better, how much cheaper, how much more securely, would our affairs be conducted, were they executed under the direction of representatives of the party in power, by experienced and competent officers, whose time of position depended on the fidelity and ability which characterized the execution of their duties, rather than their ability, to vote with the winning party, or to serve parties, Congressmen or Senators. This is one reform that has come, but it lacks the proper extension of its usefulness; and when it is fully applied, the professional office seeker, political camp-follower, and patronage-serving legislators, will disappear from the land—"a consummation devoutly to be wished."

North Carolina Baptists and Foreign Missions.

We have a great Baptist brotherhood, of which we are justly proud; but we are not doing a work commensurate with our numbers and ability. The North with fewer members give more than we; we, with less ability than they and larger numbers, are able to do as much as they are now doing.

North Carolina is behind in the amount of money, though she has given more largely of her sons and daughters than some of her sister States in the Southern Baptist Convention. What will bring us up to the full measure? Whether we are in the rear or in the van is not the question; but are we doing what we can? We may be doing what we can under the circumstances, but may we not be responsible for the circumstances? We have many of the essentials to success; what do we lack? We may wish we had a better "brand" of membership; we can hardly say we have not the influence of numbers. The pastors no doubt might do better service; but we think as a class they are as efficient as those of other States. Our organization is being improved with the years, and we are getting in better shape to do better work.

There is a mind to stand by the tried methods in our strongest churches and Associations. With all these helps we are conscious that we are not doing our duty towards the lost millions.

OUR RESOURCES.

To put the matter in mild terms, they are very great. Among the multitudes of young men and women are many heralds of the Cross. Under the operations of the Holy Spirit many would become embassadors of the Lord.

The vast wealth under the control of the church members might be used to send out hundreds where there goes one. Whatever may be the resources, they are not available. It will do no good to sit and talk what we might do—what is needed to make us do what we should?

The prayer should be "Awake, O north wind, and come thou south, blow you upon my garden that the spices thereof may blow out." Come, Lord, upon the churches, that they may go and do thy bidding. Give, Lord, thy Spirit, that the churches may give themselves and theirs to thee. Work, Lord, in the churches that they may work for the salvation of the world. Work with them that they work for souls and thee. Lord Shaftsbury had for his motto, "Love—serve." It spirit and interpreted his life. He resolved to devote his life to the helpless and suffering. When he entered the House of Commons, he began to serve by attacking the lunacy law. When the bill was seconded, he wrote "By God's help my first effort for the advance of human happiness is successful." Then he turned his attention to the system of farming out paupers, chimney-sweeps, boot blacks, and sewing women.

We have many men and women in our churches who love humanity and God, and by the influence of the Holy Spirit would gladly serve men and God. It is with pleasure and pride that we turn our eyes to Thomasville Orphanage and see how one good, great man loves and serves, and how many men and women in the State have loved and served in putting up so many comfortable buildings. It is not time for us to cry, Enough, Lord, but "awake, O north wind."

In the North our brethren are more diligent in using means for the spread of the gospel than we, as is suggested by the lines used at the dedication of the car Evangel:

"Sweep on O car of light,
And bless thy holy flight,
On thy wings bring
Peace to the troubled breast,
And to the weary rest;
Glad for thy mission blest,
The angels sing.

Roll o'er the mountain height,
Roll to the waters bright,
The distant sea;
Visit the lonely vale,
And fly the wintry gale,
Thy errand will not fail,
God moves with thee."

We have in our churches men who have the ability to speed the gospel.

I love to think of the consecrated activity of the churches of Macedonia, the church at Antioch and at Jerusalem. During the first century after the coming of the Lord, Asia Minor and Europe were given the gospel, because the Holy Spirit moved upon the Christians, and every man became a missionary.

THE NEED.

Solomon in his Song gives us a poet's conception of the condition of God's people. Beneath the poetic imagery is the divine truth. God's people are not giving their blessings to the world. The power of God is needed that the people may fulfil their mission in the world. Our churches will never do their duty in this respect without the operation of the Holy Spirit. It takes an unselfish, broad-minded, large-hearted church to be missionary in faith and practice.

The pure, sweet atmosphere of the religion of Jesus is needed. The heathen is lost to noblest living; he does not know the highest humanity can be reached only in Jesus. Their moral sense needs adjusting, their social life needs purifying, their home-life needs cleansing. Many churches in North Carolina are like Judaism in Solomon's time. The glory of the temple shone for Jews only, the blessings of Judaism were only for Israel. They had forgotten that God had said to Abraham, "In thee shall all the nations of the earth be blest." Israel was a garden walled in, a spring sealed up.

Some of our churches are like the churches were a century ago. The eloquence, wealth and influence were for the people in a corner of England till the Holy Spirit came upon them and made them willing and anxious to divide their blessings with India.

The mission of the church is to make the earth not a part of it like heaven—to "transform the kingdoms of this world into the kingdom of our Lord and his Christ."

The mission will never be fulfilled while we spend our resources all at home. The garden may be beautiful with artistic walks, bordered with rare shrubbery and fragrant with choice flowers; but the beauty is all lost on the world because the garden is walled in. The church may be as fair as the moon, and as terrible as an army of banners; but her power will never be felt if she go not out into the lost world. The springs may be cool, refreshing and healthful, but the sick and needy will continue to die without a knowledge of the "Balm in Gilead" and the "Physician" in Israel, if the church go not out. "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may blow out."

V. D.

The Higher Education of Women—No 2.

BY T. H. PRITCHARD, D. D.

Dear Recorder:—Do our women need this higher education of which I have been writing?—higher and deeper and broader than that afforded by any institution of learning for girls now in the State? It shall be the purpose of this article to show that they do. If, as has been abundantly shown, women are physically and mentally capable of attaining these higher walks of intellectual development, then it needs no argument to prove that it it is their duty to aspire after them, for it is the paramount duty of all of us to make the most of ourselves—to become all we are possibly capable of being. If women in this country are to be merchants, physicians, teachers, editors and authors, and I am heartily in favor of all these calling being thrown open to them, for they are perfectly legitimate occupations for them. Then we can see how they need the special mental training this higher education will give them. But if they never enter into any such pursuits, they need this higher education for their own sakes; they need it to develop themselves, to make their inner life larger. The inner life determines the character of the outer life, and as her powers of will and thought and knowledge become broader and stronger so is she the better able to meet the responsibilities of life, no matter what her station may be. How much of wisdom is there in these words of a wise and able woman writing on this very subject:

"How often a father, loving his daughter tenderly but not wisely, seeks to throw about her the protection of his own strong arm, shielding her from the responsibilities which would make her self-reliant, and the anxieties which would make her know the world in which she lives. Fondly planning her future he says: 'You will not have to support yourself. I do not care whether you study or not, your mother and I want our girl to make sunshine in the house. Learn music so you can play for us, paint a little if you want to, dress well, cultivate graceful manners and enjoy yourself.' So with desires for higher things stifled or never awakened, with ambitions set toward lesser things rather than the greater, with earnest purpose left out altogether, the years of her young womanhood go on. She plays a little, usually in a mechanical way, paints a little, frequently some indescribable thing which she ties with a ribbon and hangs in the parlor, she toils over the multifarious stitches of fancy needle-work, reads a little, chatters a great deal, goes into society, and presently, when father and mother are gone, faces her life's realities. It is a false and dwarfing idea of the ends of a woman's being and it bears its fruit. Her mind is not developed and she never becomes a self reliant, broad-minded, strong woman. How many such women have looked back through the tears of later years and mourned the misguided affection which sent them forth women in physical development but with the mental powers of girls. More sorrowful still, how many have gone through life and never knew they were not all they might have been. That father trains his son to be a working unit of the world's forces and sets before him for an ideal the highest development he can reach. He sets before his daughter as an idea to be pretty and pleasing. He would be shocked if told that he is grossly selfish in thus hedging in her life and that he has thus defrauded her of her most sacred right, the right to be within herself all she can be."

THE INFLUENCE OF SUCH EDUCATION ON THE HOME LIFE.

But it is said, "Home is woman's throne," that is the seat of her power, and how can these extraordinary attainments and this great mental development help her to meet the responsibilities which come upon her as wife and mother? The wife has not the opportunities for stimulating her mind that the husband has, mingling with the outside world as he does and being daily brought into contact with the throbbing brains of his fellowmen, and therefore she should have all the resources within herself which education can give, for her duties are many and responsible. Good food, pure air, healthy exercise, all the laws of household sanitation depend upon her skill and judgment; indeed, we may say that the management of the whole family is in her hands rather than those of the husband and father.

And it is just because woman is the center of home life in this country that I plead for her highest and noblest development, for there is no other influence, save the grace of God, that is half so potent in forming the character of our people and affecting our civilization as the home life. If our homes are refined and cultivated, if the atmosphere there is pure and sweet and elevated, then will the children reared there be superior from their birth, and amid all the influences of a wicked world they will never lose the stamp of that home life. If it is empty and frivolous, or coarse and unrefined, then the minds and manners and characters of the children brought up there will be poisoned for all time.

Home is the world to the child. His mind knows nothing greater and purer than his mother. He does not reason, he simply absorbs, and the impressions then and there made upon him go with him through life. Lord Brougham said before the University of Edinborough that the moral character of a child was formed before it was seven years old, and Dr. John A. Broadus, a greater than Brougham, said to me once that he believed "the moral character of a child was formed before it was four years old." Now, if this be true—and I, for one, do not question it—then the character, moral and intellectual, certainly the moral, is determined by the influence of the mother more than by all other agencies in the world.

What possibilities then lie in the fact that woman's life is a home-life? As another has admirably said, "If she bring to it an untrained mind, filled with petty thoughts, if her talk is of neighborhood gossip, her reading light fiction, her pleasure and recreation some inane fancy work, if her likes and dislikes are without reason or judgment, her actions controlled by impulse or caprice, what does this mean to her child? But if she bring to her home-life a cultivated, well-balanced mind, full of wide, generous thought, if she be self-reliant, self-controlled, guided by calm, dispassionate reason, if her reading, her conversation, her pleasures are all of noble things, what may this mean to her child? Though the professional woman and the business woman and all other women neglect the higher education, the home-maker and mother will always need it." How inestimable are the advantages of a child reared by such a mother! In language, in manners, in ideals of goodness, in all the essentials of character, he has really acquired many of the results of a liberal education before he leaves his home.

The truth is, I have, after much reflection, reached the conclusion to which a certain Indian chief came. It was the custom of the Government to take the boys and educate them. When they returned to the tribe, they married uneducated squaws, and their children were but little above the condition of the original savage. The fact that the father was educated to some extent did not seem to affect the civilization of the tribe, and the wise old chief petitioned the government to educate the girls, too, and he affirmed it as his opinion, that if either sex was elected, it was better to let the boys grow up in ignorance than the girls. That is my deliberate opinion; if either sex shall fail of this higher mental and moral development, then it will be better for society, better for morality and religion that the women of the land shall be the favored sex.

No man ever became great or good except through many and great mistakes.—*Gladstone.*

The age at which one shares everything is generally the age when he has nothing.—*Untitled.*

God is a shower to the heart [illegible] with grief; God is a sun to the [illegible] with tears.—*Joseph Hall.*

To take up the cross [illegible] action done once for all; [illegible] continual practice of small [illegible] disciplined to us.—*Newman.*

The Biblical Recorder.

WEDNESDAY, NOVEMBER 22, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

WORTH NOTICING.

This paper contained an editorial some months since on "The Skepticism of Poetry." We have been forcibly reminded of the justness of the criticisms then offered as to the moral teaching of some celebrated poems, by noticing a rather striking poem in a recent number of the *Cosmopolitan* on Hagar, by Eliza P. Nicholson, illustrated by Otto Guillonnet. This poem abounds in striking language and in bold thrusts at the mercy and compassion of Jehovah. This is what will give that poem zest with many people, and its skeptical thrusts at the justice of an overruling God, are not only bold and impious, but well calculated to trouble the faith of the unwary Christian. It is characteristic of those who read the Bible to criticise it, or doubt its divine origin, and they are very prone to look at Bible incidents in a one-sided way. They are very prone to write on those too which they suppose exhibit a want of mercy on the part of God, while they overlook the many incidents that show in a marked way his wonderful mercy and compassion. This fact will account for Bob Ingersoll's plan of attacking the Bible as an inspired book and God himself as a merciful God.

The poem referred to not only does violence to the facts connected with Hagar's expulsion from the tent of Abraham, but makes a strong bid for the maudlin sympathy of those who have never carefully examined the account given in Genesis of that expulsion, with the causes that led to it. The poem not only reflects on the mercy of God, but also on the character of Abraham, by representing him more than once as an arrant coward. Now, as a matter of fact, both insinuations are very unjust. Did not Abraham plead with God before the birth of Isaac that Ishmael "might live before him" and thus be heir of the coming blessings? And did not God say to Abraham at the same time, "As for Ishmael, I have heard thee: Behold I *have blessed him*, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Now we respectfully submit that these facts promptly clear up some of the difficulties suggested by the poem. Abraham had plead for Ishmael as above mentioned, and that shows him the loving tender father. He was a brave man, too, to plead with God for Ishmael when God had just promised him a son by Sarah. The gushing sentiment of the poetess at the point she reflects on the mercy of God by a parade of the supposed virtues of Isis and Osiris becomes rather an insipid affair, in the face of the fact that Hagar and her son were not sent away to suffer and to die in the wilderness, but simply as a preparation for the great future that awaited both of them, promised in the words, "I will make of him a great nation."

There was another little incident mentioned in connection with this so called banishment of Hagar, thus recorded, (Gen. 21: 8, 9), "And the child grew, and was weaned: and Abraham made a great feast the same day Isaac was weaned. And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking." Here we have some strong insight into Ishmael's character. Whom was he mocking? From whom had he imbibed the disposition to mock? Did the state of things this little word clearly reveals, promise domestic happiness in Abraham's family? "A house divided against itself cannot stand," and it was evidently best for all concerned for Hagar and her son to be sent away. And that act of mocking—who prompted Ishmael to engage in it? Those who understand human nature will be almost sure to suspect that Hagar was at the bottom of it. If so, does not the act place both her and her son in an unenviable light? Did she not show a little soul to envy the happiness of Sarah when the great hope of her life had been realized? Did she not despise the authority of God, who had determined to perpetuate the blessing through Isaac, instead of Ishmael? When all these things are considered, much of the gushing sentiment of the poem can be transferred to Abraham's credit; and God's justice and his wisdom are intact; especially when we [illegible] that his mercy followed Hagar and [illegible] and by his favor the wilderness [illegible] to her.

[illegible] to put our readers [illegible] when they read popular [illegible] who are poor theologians; [illegible] they sadly misrepresent [illegible] who often misrepresent [illegible] Christians of course have to be on their guard in many things that they see or read in this life; but there is such fascination in the realms of poetry and art that they need to be specially guarded here. Some of the noblest defenders of Christianity—thank God—have been among the poets; but it is equally true that some of the most dangerous darts ever cast at the heart of Truth have been hurled by poetic hands. In passing, let us say, would it not be well for the editors of such a widely circulated magazine as the *Cosmopolitan*, to be a little more careful as to the religious tone of the prose or poetry they admit to its columns? They have done a good thing for the country in placing a first-class magazine before the public, at a price so low, that it can visit even the homes of the poor. The public are not slow in showing their appreciation of this fact, and the magazine is meeting deserved success. A magazine brought to the level of the masses can well afford to guard carefully the religious faith of its patrons.

THINK OVER IT.

The faithful wide-awake pastor must at times feel a strong inclination to discuss in the presence of his congregation certain subjects and themes that are not usually included under the head of preaching the gospel. Hence, we have "preludes" to regular sermons, "discussion of current events," "lessons of the hour," &c., &c. We would respectfully suggest to our pastors, who feel a need for such discussions, that it would be best not to blend them with the preaching of the gospel, but use them at such time and place as may suit. The preaching of the gospel is the preacher's great duty, but as he is a conservator of religion and public morals, and is deeply interested in the temporal and spiritual improvement of the people to whom he ministers, would it not be well for him to lecture at his church from time to time on current topics, signs of the times, public manners and morals, and other things that tend to promote or hinder the great cause he represents. How often is it the case that pastors are afflicted for years with men who will get to church late, and walk like oxen to the very front seat, interrupting the preacher and the whole congregation, simply because he has never told them in plain English that such conduct is quite rude and annoying! By all means, then, let him lecture his people on manners.

Again, how often is God's house badly defiled with tobacco expectorations to the grief of people of refined habits. Let the pastor lecture his people on some night in the week on "Respect for God's House." These are only leaders. A word to the wise ought to be sufficient.

AFTER THOUGHTS.

For the past five months we have attended from one to three Associations every week. During this time we have seen a multitude of brethren, heard many speeches, and witnessed the devouring of much rations.

The thought of these meetings is a real pleasure, and notwithstanding the work has been hard and wearing, yet in spite of this we feel in our heart just a little lingering of regret that they are really over. If my time and space were not limited I could write this entire article upon the growth and development which has taken place among our churches and in the individual brethren in the State for the past three years.

On the part of our pastors there is a continual effort to get in their churches better system, more universal interest among their members, more and better work done by their congregations. Some of these pastors are often discouraged at the progress they appear to make, and yet most of them are making progress, and as they shall intensify their desires and redouble their energies, the joy and rewards of their labor will grow larger as the years go by. The work of the present year is to bear fruit for the denomination through many years to come.

The discussions on

FOREIGN MISSIONS,

while not every time characterized by the harmony and grace to be wished for, yet has done this much certainly: It has caused many to think and investigate to a degree that must result in good. I never before saw the delegates and other brethren so eager to read the *Foreign Mission Journal*, and to get information from all possible sources about our Foreign Mission work.

Bro. Bryan's coming to the State and visiting the brethren and the Associations has not only greatly endeared him to many brethren to whom he was before a stranger, but many now feel an increased interest in his work in China, and the increased love and affection which they now feel for him will be seen in many cases in the increased contributions which will go to him in his far away home among the heathen. Bro. Bryan is a man of fine intellectual powers, sees at once, and then *seizes* the salient points, never stopping to deal with collaterals. This, however, is by the way. After being with Bro. Bryan for several months and hearing him on several occasions, the things which impressed me both in his speeches and as I journeyed with him from day to day, was the transparency of character, the honesty of his purposes, his charity and love for those who differed from him, his zeal for his work, and his boundless faith in the God whom he serves.

Many of our people knew very little concerning our work in

AFRICA

before hearing Bro. C. C. Newton, who for seven years has stood almost alone in the portion of the "Dark Continent" where he now labors. It will be cheering to him and his family to learn that many of his wisest brethren think we have no better man, no more efficient missionary, nor no more hopeful work than that in charge of Bro. Newton. Personally, we feel it was a blessing to be permitted to hear him talk of his work, and we are sure it will tend to increase the hope of the brethren generally in the work in Africa.

Dr. Durham, the Corresponding Secretary of the Board of Missions, has made an unusual effort for the cause of missions in the State, and notwithstanding the hard pressure which the churches have felt on account of the scarcity of money, they have undertaken as much or more work than last year. The Associations, with a few exceptions, are in the strictest harmony with the plans of work as laid out by the Convention, and the meeting of this body is looked to now with unusual interest as the crowning occasion for the summing up of one of the most important year's work since its organization, more than sixty years ago. We hope to see many of the brethren from the Western portion of the State. The Eastern brethren are looking for you, and will extend you a royal welcome to their homes in the "City of the Sea."

No more important work has ever been done in the State than the vigorous, earnest canvass which has been made in the interest of

EDUCATION.

Dr. Taylor was at a number of the Associations, and his speeches will be remembered by the brethren in the years to come. There has never before been as deep and widespread interest on this subject as now.

Bro. Hilliard has also made a canvass of a large portion of the State in the interest of general education, and for Wake Forest College especially.

The Board of Education has been faithfully represented by Brother Gwaltney. The churches have lost none of their interest in this work, and besides this, several individuals have become interested to the extent of assuming the support of some young men now at College. We hope to see more of this done in the future. Many young men who are preparing for the ministry would greatly prefer an arrangement of this sort, even if they should be required to replace the money after leaving College.

The Orphanage has, we think, been well cared for at our Associations. The brethren always listen to Bro. Mills, whether he speaks on the Orphanage or other subjects. Bro. Edwards is a fine worker, and he never fails to put out his best efforts for the Orphanage.

The brethren have been kind to the representative of the Recorder greatly beyond what he deserves. The Recorder has at all the Associations had a favorite time and place on the program of exercises. The amount of work we have been able to do is the best evidence of the appreciation which the brethren feel for their denominational paper.

Bro. Stringfield came into the canvass late, but not too late to show his fitness for the work for which he has been recently chosen.

Presidents Hobgood and Brewer have made decided efforts for the institutions they represent, and but for the stringency of money matters both of these schools would be filled to their utmost capacities, a condition the institutions richly merit.

J. C. C.

God's harvest never ends, but there are times when it is more plentiful than usual, and we believe the present can be made a great and glorious harvest time, if God's workmen will go into the fields with hope, faith, and determination to win souls. We believe with the *Examiner* that "periods of great financial depression have almost uniformly been followed by great revivals of religion. Misfortune in business makes men feel their dependence upon God; the loss of treasure on earth is warning to lay up treasures in heaven; the transitoriness of earthly things reminds men of things that are eternal in the heavens." Let us work and let us pray that this season may be one of great blessing to all the churches of our Lord.

We might well call this issue of the Recorder an educational number. Dr. Pritchard resumes his able series of articles in favor of higher education of women, and seems to think that this can only be accomplished by co-education. "Palmetto" takes issue with some of the educational methods of South Carolina, and strengthens his position with an admirable display of irony, sarcasm and logic. We reprint, by request, an excellent article on the State and education by Dr. P. S. Henson. And in her very interesting letter, Miss Simmons sustains in a pleasing manner Dr. Pritchard's argument. All of these articles are well worthy the close study of our readers. While it is very well known how we stand in regard to the question of higher female education, and co education, we do not think best to try to influence the minds of our readers just at this time. It will be far better if they study the present discussion thoroughly, master the various phases of the question, and reach their own conclusion. The question of education in relation to State government is no less important than that of co education. It is one that must be settled shortly, and therefore is more worthy of our immediate attention. Our columns are open to brethren and sisters who have something on either side to say, and know how to say it in few words. Long articles on anything are disagreeable to both reader and editor in these busy times. Again we wish to express the hope that, whatever opinions may be held, personalities and petty flings will not enter into any discussion that may be had through the Recorder. Let the writers argue, and the people will learn; but when they cease arguments, and resort to unseemly references, no good can be done, and they may expect their articles to find a retired corner of our waste basket.

We invite the attention of our readers to the excellent paper on "North Carolina Baptists and Foreign Missions," on our first page. It is a sad fact that recent discussions of Foreign Missions have brought the subject into disrepute. But we are certain that this article is worthy the attention of our readers, and many like it cannot but be of value to the great cause. Interest in a subject so vital to our religion should never wane. We cannot know too much concerning our work in foreign lands, just as we cannot know our duty too well. Foreign Mission work presents a great field for the exercise of Christian duty, and we hope that a difference as to methods will not interfere with our progress.

PERSONALS AND OTHER ITEMS.

....An effort is being made to establish a Baptist orphans' home in Alabama.

....We were glad to have Rev. F. H. Poston of Smithfield in our office last week.

....Profs. Poteat, Maske and Sikes of Wake Forest College were in Raleigh last week.

....The Roxboro pulpit will be supplied by Dr. C. F. James until a regular pastor is secured.

....Rev. J. B. Boone of Windsor, we are glad to learn, is pleasing the eastern saints very much.

....Rev. T. G. Wood has accepted pastorates in the field recently vacated by Dr. Overby of Belcross.

....If you fail to get the Recorder, let us know, and we will do all that is possible to correct the mistake.

....Revs. E. F. Jones and M. P. Mathewney were engaged in a very interesting revival at Gastonia last week.

....We received so many obituaries that we could not publish them all in this issue. They shall have places later.

....Dr. Carroll of Chapel Hill was in Raleigh last week, and made our office two very pleasant visits during his stay.

....Rev. E. J. Adams of Siloam held a revival meeting at Bean Shoals last week, in which fifteen were converted.

....We were pleased to see Prof. F. P. Hobgood in our office last week, and were glad to hear that the prospects of the Seminary are very bright.

....Bro. F. S. Biggs of this city and Miss Leonora Land of Baltimore were united in marriage on the 15th inst. The happy couple have our best wishes.

....The Board of Trustees of Shaw University of this city met in New York City on the 21st to consider the question of the lamented Dr. Tupper's successor.

....Rev. J. F. Love began a series of revival meetings at Suffolk, Va., on the 19th, with "A young man and his opportunities," as the subject for the first sermon.

....We regret to learn that Dr. Daniels, pastor of the Presbyterian church of this city, is quite ill with typhoid fever. May God grant him a speedy restoration.

....Our brethren and sisters who expect to attend the Baptist State Convention at Elizabeth City will find rates, arrangements and other information in this issue.

....It is urgently necessary that those who will attend the Convention send their names to brethren Aydlett and Ward, of the committee on entertainment, immediately.

....We regret very much that a lack of space prevented us from publishing several interesting communications this week. They shall have places in our next issue.

....The church at High Point, Rev. R. W. Weaver, pastor, has issued neat cards of invitation to regular church services, announcing the themes of the services for the month.

....Rev. A. J. Taylor is recuperating at the Chase City, Va., Lithia Springs, after a summer of labor in the vineyard of the Lord. We are glad to know that the Springs are proving beneficial.

....Are you going to the Convention? If not, you will miss a rare treat. Churches, don't let your pastors want for railroad fare. If you can't give it to him otherwise, let it go as a Christmas present.

....The *Young People's Leader* is a new paper, published under the auspices of the Sunday-school Board of the Southern Baptist Convention. See their interesting advertisement on another page.

....The minutes of the Raleigh Association are ready for distribution to the churches, and the clerks are requested to call or send to the office of Edwards & Broughton, this city, and get them.

....The interest seems to increase rapidly in the revival services which are being conducted at the Brooklyn Baptist church.—*Wilmington Messenger*. Rev. H. A. Brown of Winston is aiding Pastor Jenkins in this meeting.

....Rev. R. T. Bryan and family have decided to make Durham, N. C., their home while in America. We had heard that Bro. Bryan had determined to make Raleigh his headquarters, and regret that he has changed his intentions.

....Rev. C. C. Newton, wife and daughter left last week to resume work in Africa. Bro. Newton's stay among us has been very beneficial to the cause in the State, and we know his welfare in Africa will be the object of many prayers.

....Dyspepsia is a compound of gluttony and laziness.—*Dr. Broadus*. Will our dyspeptic saints—and their name is legion—submit to this? Dr. Broadus is very wise, but such truths as these are dangerous for an old man to pronounce.

....Rev. E. M. Poteat, on a recent Sunday, gave the hand of fellowship to ten new members of Calvary Baptist church, New Haven. His church seems to be growing rapidly in numbers and efficiency.—*Baltimore Baptist*.

....Rev. A. M. Simms of the Raleigh Tabernacle has added five new subscribers to our list since coming to Raleigh. We believe that our friends will agree with us that there is a growing need for just such pastors as Bro. Simms all over the State.

....Sister M. T. Yates sailed for China on the 21st, after a stay in this country of about six months, which was greatly enjoyed by her many friends all over the State. She will be followed to China by the earnest prayers and good wishes of the Baptist hosts.

....We were happy to have Dr. J. A. Mundy of Greenville, S. C., with us last week. Bro. Mundy is looking well, and we feel that, though many years of usefulness are behind him, many more await his future. Dr. Mundy preached at Wilson on Sunday last.

....We are glad to know that Robeson Institute, the beneficiary of the late lamented Bro. J. A. Melke, is still progressing finely. Prof. Duckett writes that they now have 125 students enrolled, and that in a long experience he has never taught a more industrious and orderly school.

....Rev. Chas. F. Deems, D. D., LL. D., of the Church of the Strangers of New York City, died on Saturday night last. He spent some part of his life in North Carolina, but attained his highest prominence in New York. He is well known as editor and author of many valuable works.

....We wish to thank many of our friends for responding to our reminders. They have done us a great favor. There are very many others, from whom we haven't yet heard, but we hope that in the next few days they will let us have part of the amount due on back subscriptions and their renewals.

....A brother asked us last week to wait on him for his subscription, saying that he needed his money at present to pay his pastor and his church dues. He is right; a debt to the Lord takes precedence over all others, and as there is no way of enforcing payment, it should always be paid first and most freely.

....Rev. G. W. Gardiner writes from Kissimmee, Fla., that he is greatly pleased with his new field, and likens it unto the Goldsboro pastorate, and says the church is active and united, and "I know I can do good here," which is likewise a deserved compliment to the Goldsboro brethren and sisters.

....The protracted meetings that have been carried on at Dillsboro and River Hill for the past two weeks have closed. There were a good many conversions at both places. Last Sunday four converts were baptised at the Webster bridge.—*Dillsboro Cor. of Waynesville Courier*. We have not learned by whom the meeting was conducted.

....Jno. D. Rockefeller has made another great gift to the University of Chicago, being his fourth donation. It amounts to $500,000, and makes the sum total of his gifts to the University, $3,250,000. Think of it! One man has given to one institution within five years sixteen times as much money as Wake Forest has received in nearly sixty years of existence. It strikes us that Bro. Rockefeller is suffering from centralization of beneficence, and the University of Chicago has a malady, to which we all are prone, had best not call names.

....Bro. W. E. Atkins of Cary writes that the work in that place is prospering, and gives as good evidence that the Cary members are pledged more for Missions next year than ever before.

....The RECORDER must have the addresses of the following brethren and sisters before their requests can be attended to: Jesse Suggs, R. H. McManus, L. T. Shearin, R. D. Price, W. G. Harris, and G. W. McGinnis.

....Rev. C. A. Jenkins of Goldsboro was engaged in a series of meetings last week at Scotland Neck. Pastor Vann announced on Monday night that the object of the meeting was to eliminate the ungodly element from the church as well as to gather in the unsaved. A good meeting was held.

....The church at Roxboro has recalled Rev. J. H. Lamberth of Greenville to their pastorate. This is a compliment that is seldom bestowed on a pastor, and is a manifestation of the high estimate placed on Bro. Lamberth by a people whom he had served so long. He has not made known his decision as to the call.

....Rev. Geo. Wharton, pastor at Waynesville, and editor of the *Western N. C. Baptist*, has accepted a call to Corinth, Miss., much to the regret of his many friends in this State. Bro. Wharton has done a good work in our State, and his departure is a severe loss to our Western brethren. Eighteen candidates joined the Waynesville church on the 12th.

....The Wilkesboro *Chronicle* says: "The new Baptist church near Eschol, which has been named Edgewood, is nearing completion. It is expected to be completed this week, and there will be preaching there for the first time next Sunday by Rev. J. W. Birchett. It is one of the best and neatest churches in the county, and those people deserve credit for building such an edifice of worship."

....Rev. W. C. Tyree of Durham writes of the recent revival that his church has experienced: "We closed last week our meeting, which continued for nearly three weeks. There were many conversions—we did not count them. The church was thoroughly interested in the work, and received a great blessing I trust. I never saw such plain and unmistakable manifestations of the Spirit's power. We all feel the Lord was with us." Dr. Felix of Lynchburg, Va., was expected to aid in this meeting, but was prevented by the illness of his mother.

....Rev. M. L. Kesler preached his farewell sermon here, as pastor, to a crowded house last Sunday night. While his sermons here have always been strong and clear, this was the supreme effort of his pastorate. Without mincing his words he exposed with unsparing hand the vice and sin that are rampant and pointed the people to righteousness and truth. The sermon will not be lost. It was good seed and it was sown in good ground. The whole community follows this grand preacher with its best wishes.—*Wadesboro Messenger.*

....Rev. E. Ellis Blount of Clyde writes: "The Lord has been good to me, especially during the last year. There have been above fifty additions to my churches. Others await baptism. Jonathan's Creek is getting ready material to build a house of worship at a mission station. Clyde has put up a neat five room pastor's home. Bethel has under way a church house. With this material work there are signs of spiritual heart work. God be praised. Our whole country has been blessed with good revivals. We lose a friend in Bro. Wharton of Waynesville. He is strong in head and heart. But God who takes him will give a man in his place. The Western Convention is hopeful. A year of promise is before it."

....We feel very grateful to our people for the many kind words said of the RECORDER lately, and we assure the writers that we appreciate them all. "Kind words never die." We print below extracts from these letters, selected from hundreds which are especially gratifying, coming as they do from subscribers of long experience. Says Bro. Theo. Evans of Brunt, Cumberland county: "I have now entered on my seventy-fourth year, and have been a subscriber to the RECORDER fifty years, and shall be as long as I live. Long live the RECORDER, and may the good Master spare it many years to defend his cause." Sister M. A. Rayborn of Wake Forest writes: "I have almost reached the seventieth round in the ladder of time, and for a large portion of my life the RECORDER has been a companion, and has helped me to pass over a great many rough places in safety." Prof. John Duckett of Lumberton writes: "I came to North Carolina twenty years ago. The first paper I subscribed for was the RECORDER, and I have been a constant reader of it ever since. In these twenty years it has grown a great deal, and is better now than ever before." We are sure our readers will pardon us for printing such encouraging words.

Board of Missions and Sunday-schools.

There will be a meeting of the Board of Missions and Sunday-schools in the Mission Rooms in this city, Dec. 4th (Monday), at 7 o'clock p. m.

J. C. SCARBOROUGH, *Pres. Board.*
C. DURHAM, *Cor. Sec.*
Raleigh, N. C., Nov. 21, 1893.

Sandy Creek Union Meeting.

This body will hold its next session with the church at Siler City, Chatham county, beginning on Friday before the fifth Sunday in December, 1893. G. L. MERRELL.

Our last Union Meeting was poorly attended. G. L. M.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the RECORDER.

Board of Education and the Convention.

It seems now that the Board will have to report a debt at the Conventon. And we fear it will be so large that we shall have to refuse help to many who are applying for aid during the Spring term. Many churches had failed to meet their pledges to the Board when their Associations met. And the work done last year and the work begun this year was undertaken on the faith in these pledges. Will not every church and individual send up all unpaid pledges, if possible, by the meeting of the Convention.

THE CHURCHES OF CHARLOTTE.

I have not found any church in better condition than the two churches in Charlotte. Besides liberal contributions to the Education Board by these churches. Two members of Tryon Street church and the pastor and one of the members of the Trade Street church assumed each the support of a young man. Rev. J. Y. Hedgepeth of the Robeson Association also is supporting one. And last week in Monroe while attending the Union Association, I found another brother who undertake the support of another. Are there not many brethren and sisters in the State who will write me that they too will carry one each. Its costs nine dollars per month. You who have not been called to preach the glorious gospel that saved you can thus preach it through others.

W. R. GWALTNEY.

To be Saved by Three Hundred.

History repeats itself. More than three thousand years ago the Lord said, "By three hundred men will I save you," and by just that number Gideon was saved, and the victory was complete. On November 16th "three hundred men were selected, only the best were taken, and into the hands of each of them, as you will see below, was put a trumpet and an empty pitcher with a lamp therein, and they were asked to do a most important and difficult work. They are to blow with their trumpets, to brake, before their churches, the pitcher, to flash the light on State Missions, and to secure *one dollar from each member able to pay this additional amount to this work this year, and thus save the Board from debt and our missionaries from real distress.* By these three hundred faithful preachers the people will be reached and we hope three thousand secured. Picked men never foil. There has been raised of "the $3,000 named below, since the date of the letter, $1,341.18. Total amount raised for State Missions this year, $11,184 40. Amount still needed, $3,815 60. But to the letter:

"RALEIGH, N. C., November 16, 1893.

My Dear Brother:—The Board of Missions needs your attention and aid at once. We wish to reach your people through you. Of the $15,000 needed for State Missions this year, the Treasurer has received $9,843 27. All of the Associations have been held, but the reports from some of them are not in hand. We think about $2,000 more will be received. Certainly not more than that amount. This will make it necessary for the Board to secure $3 429 68, in addition to the $2,000 referred to above, or report a debt to the Convention. If every pastor will tell his people about these needs, and secure *one* dollar from *each* member who is able to give it, the total amount will be secured.

We know you and your people have aided this work this year, but we most earnestly ask you and them to render this *extra aid just now. Please do what you can, all you can, and at once*, and forward the same to J. D. Boushall, or send it to the Convention at Elizabeth City.

Last year we wrote to more than 3,000 individuals, and received more than $2,000. This year we write *only* to pastors; and, too, only to such pastors we believe will now aid us. We select three hundred of the best Hence we write to you as one of the three hundred. In behalf of the Board,

C. DURHAM,
Corresponding Secretary.

Worthville, Liberty and Randleman

Dear Bro. Bailey:—My meeting began at Worthville on the third Sunday in October. Bro. John A. Summey was with me all the time for a week and did good, old-fashioned preaching. During the meeting there were eight or ten conversions. Four joined the church and were baptized. The meeting was a success, notwithstanding the rain.

I went to Liberty on Monday, Oct. 23rd. Bro. Carrick went to Liberty on Saturday; but owing to the rain, the meeting did not begin until Monday evening. Bro. Carrick did all the preaching until Friday morning, when he had to leave. His preaching was very good and the congregations were very much interested. He is one of our best preachers. I continued the meeting until Sunday night. The meeting was a grand success—one of the best ever held in Liberty. There were ten or twelve conversions. On Sunday evening I baptized five in Cox's pond in the presence of a large crowd. On Sunday night I gave a lecture to those just baptized on the subject of baptism. At the close of the services I received a young man for baptism, making six received, and more to follow. To God be all the glory.

In Randleman there was a beautiful and impressive baptism on Sunday night, Nov. 12th. I baptized eight—men, women and boys—in the presence of a packed house. I don't think I ever saw a more enjoyable baptism. All seemed to enjoy the scene very much. Our cause is in a very prosperous condition in Randleman. This baptism was the result of the recent meeting here.

G. M. WEBB.
Randleman, Nov. 13, 1893.

Baptist State Convention—Time of Meeting.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

C. DURHAM.

Our Virginia Brethren in Convention.

[Condensed from the Richmond Dispatch.]

FIRST DAY.

The General Association met in Roanoke, Va., Nov. 11th, 1893. The meeting was opened with prayer by Dr. C. C. Bitting, Secretary of the American Baptist Publication Society. The President announced the usual committees, and there was a season of devotional exercises, in which Revs. J. R. Bagby, J. C. Hiden, and James Nelson led in prayer.

EDUCATIONAL BOARD

Hon. J. Taylor Ellyson, the Corresponding Secretary, presented a most interesting report of the Educational Board.

The Board has under its care forty-five young men, twelve of whom are pursuing their studies at the Southern Baptist Theological Seminary, and thirty three at Richmond College.

The report incorporates a synopsis of the Treasurer's report as follows:

Our Treasurer's report shows that at the beginning of the year we had a cash balance on hand of ..... $ 809 18
Received during the year 6,032 55

Making a total of $6,841 73
Expended during the year 6,356 23

Bal. on hand Oct. 31, 1823 ..... $ 485 50

We owed at the close of last session, $3,000; $1,800 on account of board of students at Richmond College, and $1,200 for the board of students at the Southern Baptist Theological Seminary. To pay the most pressing of these obligations, we were compelled during the latter part of June to borrow $1,800. Out of the receipts of the Board since July 1st, we have been enabled to pay the $1,809 borrowed, and a part of the amount due the Seminary, but we still owe the Seminary $857.82 on account of the board of students for the last two sessions. The amount in the treasury is not more than enough to pay what is due for the board of our beneficiaries for the first month of the current session, so that we enter upon the work of the new year with the indebtedness of nearly $900, and without any balance in the treasury for the expenses of the present year.

WORTHY MEN.

Rev. Dr. C. H. Corey, President of the Richmond Institute for colored Baptist preachers, was called out, and made a very interesting speech.

GLORIOUS SUCCESS.

Rev. F. H. Kerfoot, of the Southern Baptist Theological Seminary, next spoke in reference to the Seminary. He said that the Seminary, though located at Louisville, was the property of Virginia Baptists as well as others, and he came to give an account of his stewardship. He was glad to say that it is no longer proper as in days gone by when speaking of the Seminary, to draw a dark picture of dire necessity, but that he could come with a report of glorious success. The Seminary has now fully paid for buildings costing $250,000. Besides the value of the superb lots in the heart of the city of Louisville, it also has invested interest-bearing funds amounting to $400.000, besides a recent gift of $70,000 for the endowment of the President's Chair, which gift will soon be realized in cash, and turned into the endowment, so that it will not be long before the Seminary would have $500,000 in invested endowment. But the Seminary needs more endowments, that it may have more professors, and even better faculties. They have now 250 students, all of them, of course, theological students, and the number is steadily increasing, and will at no distant day reach at least 500.

PERSONAL CONTRIBUTION.

Hon. J. Taylor Ellyson explained the causes of the deficit, and the necessity of meeting at least the part which is due the Students' Aid Fund of the Seminary.

Rev. Dr. W. E. Hatcher, President of the Board, made a brief statement, and in his felicitous style engineered a collection to meet the deficit. The collection amounted to $850, lacking only $100 of being the full amount asked.

STATE MISSION BOARD.

The report of the Education Board was adopted, and after prayer by Dr. John Pollard, Mr. William Ellyson, Corresponding Secretary, read the report of the State Mission Board.

The report of the State Mission Board, says: In the last ten years the net increase in the membership in the State was 25,782. In this time the missionaries baptized into the church 9,712 converts, and aided pastors in meetings in which 18,665 other persons professed faith. During the same period there was an increase of 142 white Baptist churches in Virginia, and the missionaries organized 94 new churches.

Seventy missionaries are employed. And from a tabulated abstract of their labors hereto annexed it will be seen that our missionaries occupied 189 stations, preached 6,619 sermons, baptized 971 converts, aided pastors in meetings in which 1,969 others professed faith in Christ, made 13,050 visits for religious conversation and prayer, organized 26 new Sunday-schools, 8 new churches, completed 6 new houses of worship, and are engaged in the erection of 18 others.

The receipts for State Missions for the year ending October 31, 1893, were $11,598 53, which, with the balance on hand, $1,500 68, Nov. 1, 1892, made our available resources for the year, $13,099 21. The Treasurer paid out on account of this Board the fiscal year the following sums:

Salaries of missionaries	$10,993 40
Printing and postage	70 16
Interest	16 50
Traveling expenses of Cor. Sec.	65 20
Pro rata share of expenses of General Association	221 71
Total	$11,366 97

Leaving a balance of $1,732.24 to our credit Nov. 1, 1894—the amount received being $670.29 less than the contributions for the year previous.

The report was discussed by Mr. William Ellyson, Dr. George Cooper, Rev. J. M. Luck, Rev. J. V. Dickinson, Rev. C. A. Woodson, Rev. T. B Shepherd, Professor C. L. Cocke, and Dr. W. E. Hatcher.

This afternoon there was a meeting of the Virginia Historical Society in the Sunday-school room, and a meeting of the young people in the church. The Historical Society was addressed by Dr. C. C. Bitting in a very interesting and practical talk. The young people organized a State Union.

FOR STATE MISSIONS.

The house was packed again to-night at the mass meeting for State Missions. Dr. Cooper presided over the meeting, and after reading the Scriptures, Rev. Alfred Bagby led in prayer. Prof. H. H. Harris made a request that in all of the pulpits to morrow there should be special prayer for young men in the colleges, and that the "week of prayer" begin to-morrow. He stated that of the ninety five students boarding at Richmond College ninety of them were church members, and of the seventy others about fifty of them were church-members, so that of the 170 students, 140 are church-members. He eloquently appealed for earnest prayer for these college students and for all of the schools and colleges.

Rev. Dr. T. S. Dunaway was the first speaker in the mass-meeting. He was followed by Revs. G. W. Kilgore and Dr. W. W. Landrum.

SECOND DAY.

After the Association was called to order, Rev. Julian Broaddus, from the Committee on New Boards, reported three names as nominees to fill each vacancy in the Board of Trustees of the orphanage.

M. Morris, from the Board of Trustees of the Southwestern Virginia Institute, presented a proposition tendering to the General Association the control, and direction of that splendid property, by filling vacancies in the Board of Trustees. Mr. Morris offered a resolution to the effect that the property and franchises be accepted, and that a committee, of which the President shall be Chairman, be appointed to procure such amendments to the charter as may be necessary to make legal this action. Rev. J. R. Harrison made a very interesting statement of the origin and history of the institute from its humble beginning at Glade Springs to the splendid buildings and beautiful and ample grounds, with their 120 boarding pupils at Bristol.

On motion the whole matter was referred to a committee of seven to report at this meeting. Mr. Walter Sydnor, of Richmond, offered a resolution to the effect that a committee of seven be appointed to report next year as to whether it was desirable, and practicable to consolidate the Sunday-school and the Bible boards with the State Mission Board, and if found desirable and practicable to report the method of consolidation, and otherwise to report any desirable changes in the methods of the Boards.

TREASURER'S REPORT.

Mr. Norvel Ryland, Treasurer of the General Association, presented his report.

It shows that the collections for the year have been: For State Missions, $11,598 53; Sunday-school and Bible Board, $5,722 99; Education Board, $6,032.55; Foreign Mission Board, $23,006 11; Home Mission Board, $11,547 30; Ministers' Relief Fund, $2,658.21—total, $60,565 79.

Rev. Dr. C. H. Ryland read the report of the Committee on Co operation. The reports states that the aggregate receipts for the past year had been $3,644 38, but that this increase had been in the contributions to the Boards of the Convention, there being a slight decrease in contributions to several State Boards. The report spoke in strong terms of commendation of the efficient work of the woman's societies.

Rev. Dr. J. M. Pilcher, Corresponding Secretary, read the report of the Sunday-school and Bible Board.

The report gives a detailed statement of receipts and expenditures, showing the receipts from the churches $5,999.23; from sales, $7,340.56; from the Sunday-school Board of the Southern Baptist Convention, $100; small gifts, $18 71, and balance on hand November 1, 1893, $110.70—making the total this year, $13,358.50.

GOOD SPEECHES.

Rev. Dr. H. W. Battle, of Petersburg, President of the Board, made an eloquent and effective presentation of the needs and and works of the Board, especially in its colportage work of distributing the Bible, tracts, and good books. Rev. Dr. J. C. Hiden made one of his inimitable speeches, full of humor and with telling points, and closed with a pathetic incident of his own conversion through the instrumentality of a tract given him by a fellow-cadet at the Virginia Military Institute. Rev. Dr. Pilcher gave some illustrations of the destitution all over Virginia, and of how this Board is meeting it. He made an earnest plea for more money with which to do the work in Virginia. Professor Edmond Harrison told a striking incident illustrating the necessity of colportage.

HOME MISSIONS.

The report of the Home Mission Board, located at Lynchburg, in co-operation with the same Board of the Southern Baptist Convention, written by Mr. C. B. Fleet, Corresponding Secretary, was read by Rev. George E. Truett. The report brings out the fact and the figures given by the Home Board, located at Atlanta, showing their work in the territory lying in the region from Maryland to Texas, and from Florida to Missouri.

Dr. J. William Jones, late Assistant Secretray of the Home Board, called out his successor, B. F. McConnell, from the mountains of North Georgia, and spoke of him in warmest terms of commendation. This was Mr. McConnell's first appearance before the General Association, and more than fulfilled the bright prophesy of his friends.

An invitation from the Virginia Institute, Roanoke, to attend an entertainment was received, and the President was instructed to return thanks and regrets that the business of the body would not allow its acceptance.

MINISTERS' RELIEF FUND.

In the afternoon Mr. T. H. Ellett, President of the Board of Trustees, read the report on Ministers' Relief Fund.

In the year ending October 1, 1891, we received from the churches $3,288 58; for the year ending 1892, $2,300. A like comparison of disbursements for beneficiaries shows for the year 1891, $3,588.75; for the year 1892, $2,947.25, and for the last year, $3,170. For the last two years we have spent more for beneficiaries than the churches have given us. Last year our disbursements to the needy were $870, in excess of our receipts from the churches. Had it not been for our permanent investment fund there would have been suffering unrelieved, great mortification to your Trustees, and grave reflection upon the generosity and justice of the Baptist brotherhood.

The balance in bank to the credit of the fund October 31, 1893, was $40 69.

LAST DAY.

November 14.—After devotional exercises the reading of the minutes showed that last night's collection for the Orphanage amounted to $1,365 16.

Rev. E. W. Winfrey reported on the time, place, and preacher for the next session—time, Tuesday after the second Sunday in November, 1894; place, Alexandria; preacher, J. M. McManaway; alternate, F. W. Claybrooke. Adopted.

Mr. Ryland was unanimously re elected Treasurer.

C. H. Ryland, J. Taylor Ellyson, and R. H. Pollard are appointed a committee to secure from the Legislature a modification of the charter for the Southwest Virginia Female Institute at Bristol.

GENERAL EDUCATION.

Rev. W. W. Landrum read the report on general education. The report brings out the fact that Richmond College gives regular and systematic instructions in the Bible.

Rev. Robert Ryland was invited to address the Association. He spoke both humorously and instructively. At the suggestion of Rev. J. R. Harrison, the hymn "How firm a foundation" was sung, and the preachers who have studied under Robert Ryland all came to the platform and shook hands with the venerable ex President of Richmond College.

AFTERNOON SESSION.

Rev. Eldridge Hatcher led in prayer. Mr. William Ellyson read the report of the Central Committee of Woman's Work in Missions. They report $10,000 raised this year. Twenty seven new societies have been organized.

Rev. Dr. W. W. Landrum spoke and pointed out that during the past year the sisters have doubled their contributions to benevolent objects.

Mr. E. B. Hatcher reported 260 as the number of delegates present at the Association meeting.

After a beautiful parting address from J. H. Wright of Roanoke, the Association adjourned to meet in Alexandria on Tuesday after the second Sunday of November, 1894.

Thanksgiving—How Shall We Have It?

The Baptist State Convention, at its session in Raleigh, Dec. 6—13, 1893, adopted unanimously the following:

"We recommend that each Baptist church in this State hold a special service in *their own house of worship* on 'Thanksgiving Day' of each year, and take a collection in cash and kind for our Orphanage at Thomasville."

The object of the above was four fold, viz:

1. To discontinue, so far as Baptist churches are concerned, the present almost profitless "Union" Thanksgiving services in this State;

2. To make "Thanksgiving Day," if we are to have it all, mean something helpful to our churches and the people in general;

3. To develop a larger number of our pastors in preaching special sermons which present the duty, importance and influences of genuine thanksgiving; and

4. To secure practical aid, in cash and kind, for our Orphanage at Thomasville.

I clip the following from the *Wilmington Messenger* of Nov. 11th, 1893:

"HOME FOLKS.

"The Governor appoints November 30th as Thanksgiving Day. In Wilmington for a long time an union service has been held in one church edifice and not a full attendance at that. All the uniting congregations have not been able to fill one building. This shows want of interest and that people prefer to worship in their own buildings with their own people. Probably if this year all of the churches should be open and suitable religious services should be held, the aggregate attendance would be very much larger than heretofore. The experiment is well worth trying. We would suppose that each pastor would be glad to conduct services on an occasion like Thanksgiving to Almighty Father which appeals to every Christian heart and to every well regulated citizen."

The recommendation of our Convention and these words from the *Messenger* are timely. Now, let every Baptist church in the State arrange for its own Thanksgiving services in its own house of worship, be conducted by its own pastor, if possible, and let all the people have an opportunity to attend and take part in the services.

FOR DYSPEPSIA,
Indigestion, and Stomach Disorders
BROWN'S IRON BITTERS
All dealers keep it. 25 per bottle. Genuine has trade-mark and crossed red lines on wrapper.

Of South-Carolina.

THE RECORDER CALLED TO ACCOUNT—THE WOMEN AND THE SCHOOLS—THE BAPTIST COURIER AND THE WOMEN, ETC—WAKE FOREST AND THE WOMEN—A GREAT REVOLUTION.

Dear Bro. Bailey:—A week or two ago you made some allusion in the RECORDER to the way we were doing things in South Carolina, referring to us in the following language:—

"Verily South Carolina is the home of innovations and experiments. It was not long since that our brethren of that State opened the doors of Furman University to women, and now the *Courier* is in favor of consolidating Greenville Female College with that University. We are not sufficiently acquainted with South Carolina conditions to speak on this subject, but we feel no hesitancy in expressing the hope that God may spare Wake Forest College from Furman's fate yet many years. We are in favor of higher female education, we want our girls to have equal preparation for life as our boys, but would rather wait for our Female University several years than resort to 'consolidation' or co education."

Do you not think that you are rather hard on us? I have great confidence, not only in your fairness, but in your sound judgment of men and things in general. I am persuaded, however, that you and many of the older brethren are behind the times, and that you do us great injustice when you speak of our progress as innovations and experiments. Now hear me, and see if I am not correct.

THE WOMEN AND FURMAN UNIVERSITY.

It would never have done to have allowed things to wag along as they were, and so our smart faculty opened the University to a few of the strong-minded who came tapping at the door, and what a furor we made when they got in. We made the welkin ring shouting their names. Now we are in for it, and you never saw such times as we are going to have among the Baptists of this State. Consolidation of Furman University and the Greenville Female College is to follow next, and we never expect to stop this thing until every school in the State is opened to the women. The State has a big new school built for the farmers' sons, called Clemson College, and though it is crowded to its utmost capacity with young men, we shall have its doors opened to the women and give them a chance to learn scientific farming. Heretofore we have been laboring to educate our women to be wives and mothers, but the plan is to relegate the men to this sphere of great usefulness and push the women to the front. The old South Carolina College, with all of its time honored associations, shall not escape, and we expect to have our next legislature open her doors to the women. In order that you may not misunderstand, I desire to say that the women are not doing this work, and I suppose that comparatively few of them will avail themselves of the privileges we offer, but a few men, who have the itch for novelty and variety, are leading the rest of us, and we are following like dumb-driven cattle. These fellows glory in having heralded abroad what they have done, and we have no more sense than to "whoop them up."

The only thing that alarms us in the least is the mortal dread lest the women should turn the tables on us, and open up their schools to the boys and give them an equal chance with the girls. If this is done, you may look out for our male schools to be emptied, and Cooper Limestone to overflow and the State girls' school which is being put up at Rock Hill. Already some of the women are saying that they believe that the minds of men are equal to the minds of the women, and they can see no reason for not domesticating them. It will be so nice to have our boys learn art, fancy work, housekeeping, picking on the guitar, banging the piano, &c., and how fathers and mothers will rejoice to see their sons crocheting and entertaining the folks during vacation, while the girls attend to matters more consonant with the new order of things! You say "We feel no hesitancy in expressing the hope that God may spare Wake Forest College from Furman's fate yet many years." If so, Wake Forest will be behind the times, but of one thing you may feel assured, she will graduate many a South Carolina boy who would have taken his diploma at Furman but for our progress. She may count on my son, though I have never tired of giving to Furman when calls were made for her endowment, but I thought I was giving to a male college.

THE WOMEN IN GENERAL.

Now we give you and all Baptists within our State and without it, to understand that her sphere is greatly enlarged, and if she desires to speak in the churches, she may do so; for our organ, the *Baptist Courier*, of a few weeks ago has said so, and that ends the matter; for we always do just exactly what the *Courier* tells us to do. But you say what of Paul? That has nothing to do with it. This is a day of progress, and the Lord's people did not have an organ to direct them in apostolic days. We have outgrown Paul's directions, anyway. If he lived in this day of enlightenment, he would change his mind and look at it as the *Courier* does; if he did not, so much the worse for him, inspiration or no inspiration. I must repeat and insist upon having you to understand that the good women are not doing all this business. No, not at all. It is a pack of we fool men, who are getting so progressive and smart that the Lord himself fails to instruct us.

One thing seems in our way. We argue that a woman can do anything that a man can do, and it is so. She can plough, split rails, be conductor, engineer, brakeman, fireman, lawyer, Governor, President, professor, lecturer, preacher, policeman, boy, soldier, but one old fool thing she cannot do, and that is nor throw a rock, and another old gray-headed Baptist preacher had the brass to lift his hat to one of the strong-minded, and say, "I grant, madam, that there are many things that a woman can do that men do, but there is not thing she can not and never will be able to do." "What is that?" said the strong minded. "Madam, she can never be the husband of a wife nor the father of a family." This is the next problem for our smart men to solve, and they will soon attack it with every confidence of success. South Carolina can solve it. Meet us in our Convention in Anderson next week, and you will learn a few things. We are on the eve of great and revolutionary changes. The Publication Society business; the new phase of the whiskey business which has taken such a turn as to make it altogether possible for church members, and even preachers, to sell the vile stuff without contamination; the woman question; consolidation; Arminianism vs. Calvinism; all these things make us feel that something is going to happen in South Carolina, and that all the Baptist world will follow our lead. The days of secession come back to me afresh, and I am thrilled and excited now as then. Already I can see the little corporals and captains and colonels and generals strutting around in the Baptist ranks with their plumes and cockades, crying, "Our rights and the womens rights," and trying to arouse all the rest who lie supinely upon their backs. What a noisy set we are, and what a big thrashing it will take to set us in our proper places, and to hush our big mouths! May the Lord send it, and send it speedily by the hand of whomsoever he will.

PALMETTO.

Boiling Springs, S. C.

Letter from Eufaula, Ala., by Miss Simmons.

When requested by your travelling agent to "write us a letter as often as you can spare the time," I laughingly answered that unless he would accept a treatise on nostalgia I really would not know what to say, as, in my new home, there would be nothing of local interest to the readers of the RECORDER.

I have been so absorbed in my work, and have been the recipient of so much kindness and hospitality from the people of Eufaula, that I have not had the experience requisite to a dissertation on nostalgia. I shall, therefore, ask the privilege of writing a somewhat personal letter to my friends in North Carolina.

I had been told before leaving home that Eufaula was the loveliest of the smaller Southern cities, and I am quite prepared to accept the statement. It is certainly the most beautiful city of its size I have ever seen. It is situated on a high bluff, at the foot of which winds the Chattahooche river. There are many handsome residences, and the semi tropical foliage and romantic river scenery form an exquisite setting for this urban gem. The people are refined and cultured, and are the embodiment of Southern hospitality. They are greatly interested in the welfare of the school and the success of the present admistration, and have given us a most cordial welcome.

Union Female College was established forty years ago. The college and grounds present an exceedingly attractive appearance, being situated on the highest point overlooking the city.

The building is handsomely furnished, every room being carpeted and furnished with dainty white and gilt furniture, a single bed being provided for each pupil. The Conservatory of Music and Art, a $20,000 building, is indeed a "thing of beauty."

There is a home atmosphere pervading the place which is something unique for a boarding school. In fact, it seems more like one large family, and we are especially fond of calling it our "school home."

The teachers, ten in number, spend a part of every evening with the pupils in the library, and, by a sort of object lesson, as it were, try to inspire in them a noble ideal of the home and of cultured womanhood.

I am especially delighted with the attention paid to physical culture. This department, which has been so sadly neglected throughout the South, is considered quite an innovation here, but is meeting a most enthusiastic reception, and the improved physique of the young ladies is already apparent.

Let none of the Wake Forest people (than whom there are none dearer or lovelier in all the world) feel aggrieved at my enthusiasm, or for one moment suppose that I am losing sight of the friends and days of "auld lang syne." Wake Forest will always be the mecca of the universe to every Baptist tar heel, and my thoughts are often with you there. But I am happy in my work.

There are few things which appeal to me so strongly as

HIGHER FEMALE EDUCATION.

And that is the cause for which we are working—to establish an institution for the higher education of Southern girls.

"Do something for girls," said Matthew Vassar's neice, as she lay dying. And these feeble words of a dying girl were instrumental in founding Vassar College. I would that, however feeble my tongue or pen, I might say something which would find an echo in the hearts of others, and arouse them to the importance of doing something for the higher education of girls.

I think I become more interested in the subject, as I realize more and more the wonderful mechanism of the human intellect and the vast power of education.

As I stood in machinery hall in Jackson Park and watched the great Corliss engine; again, as I passed along the aisles of that modern fairy-land, the Electricity Building, or sped over the waters in the electric launch, my first thought was, "What hath God wrought;" my second was, "What a glorious thing is the human intellect, that even the elements obey it—greater than all the forces of nature, since all have been brought in subjection to it."

For ages the giant force, electricity, lay slumbering, until awakened by the touch of science, it has thrilled the earth with its power. So the intellect lies dormant, unconscious of its latent possibilities, until the hand of the magician—the *magister*—breaks the spell of ignorance and leads it into the fair kingdom of knowledge.

We recognize the necessity of the greatest caution in tampering with the forces of nature. Yet we see the most criminal carelessness in the training of the mind which is a greater power, and yet more delicate.

Talmage compares a woman's mind to a knife with many blades, which she has never learned to handle.

Matthew Vassar says, "It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development."

"Verbum sapientibus satis."

With love and best wishes for all my friends in the Old North State.

EVABELLE SIMMONS.

Union Female College, Eufaula, Ala., Nov. 6, 1893.

Bethel Church in Person County.

Dear Recorder:—Rev. J. A. Beam, pastor of Bethel church, Person county, N. C., began a series of meetings on Oct. 15th, 1893. Rev. W. F. Watson of Roxboro was with us and did the preaching. He preached the gospel, and it found a lodging place in many a heart. It was a spiritual feast to this community to have Bro. Watson with us. Eleven were added to the church, which were greatly revived. The pastor's heart was made to rejoice in the success of this meeting. May God's richest blessings rest on both pastor and people.

We regret very much to know that Bro. Watson has resigned his churches in this county, but if he feels it his duty to accept a call to another field, we can but bid him God's speed and pray for his success in his new field. May he win many precious souls to Christ and at last receive the reward of the faithful.

BETHEL HILL INSTITUTE.

While I am writing, I cannot help speaking of the school at this place, known as Bethel Hill Institute. It is without doubt one of the best schools in the State. As this is my second year here, I feel perfectly safe in what I say of this school. Rev. J. A. Beam, the principal, is doing a grand work training those that are under his care. This school trains not only the mind but the heart also. It has been said that an educated fool is the biggest fool in the world. This is only the result of training the mind and neglecting the heart. Every teacher should try Bro. Beam's plan and teach the Word of God in the schools above all other books. When this plan is carried out, we will have a God fearing nation and a God serving people.

J. T. RIDDICK.

Bethel Hill Institute, Nov. 6, 1893.

H. Heineman, Milwaukee, writes: "One box Japanese Pile Cure has cured me of a case of twenty-eight years standing, after being treated by New York's best physicians." Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

Baptist Congress.

The eleventh annual meeting of the Baptist Congress will take place at Augusta, Ga., on Dec. 5th, 6th and 7th, 1893. President—Gov. W. J. Northen, Atlanta, Ga. Vice-President—Rev. Lansing Burrows, D. D., Augusta, Ga.

Tuesday Evening, Dec. 5th.—The Church and Money Power: Rev. W. H. P. Faunce, New York; Rev. Walter Rauchenbusch, New York; Prof. Albion W. Small, LL D., Chicago, Ill.

Wednesday Morning, Dec. 6th.—Emotionalism in Religion: President Henry G. Weston, LL D, Chester, Pa.; Rev. T. A. K. Gessler, D. D., New York; Rev. John L. Johnson, LL. D., Columbus, Miss.

Wednesday Afternoon.—Shall our Young People be Organized for Christian Work? Henry C. Vedder, Esq, New York; Rev. J. B. Hawthorne, D. D., Atlanta, Ga.; President J. B. Gambrell, D. D., Macon, Ga.

Wednesday Evening.—What Constitutes Valid Baptism? Rev. J. Judson Taylor, D. D., Mobile, Ala.; Rev. F. B. Pollard, Ph. D., Roanoke, Va.; Rev. J. B. Moody, D. D., Owenton, Ky.

Thursday Morning, Dec. 7th.—The Indwelling Christ: Rev. Henry McDonald, D. D., Atlanta, Ga.; Rev. Carter Helm Jones, Louisville, Ky.

This program is preliminary and subject to modification in details.

WALTER RAUSCHENBUSCH, *Sec.*
407 West 43d St., New York City.

For Dyspepsia and Nervousness,
Use Horsford's Acid Phosphate.

Dr. Angelo Festorazzi, Mobile, Ala., says: "It affords me extreme pleasure to be able to announce to the public, that in my hands Horsford's Acid Phosphate brings about results that it claims. It is excellent to the taste, promotes digestion, quiets and restores to healthful vigor the nervous system in such a happy manner, that for dyspepsia, wakefulness and nervousness I know nothing that may be claimed is equal."

Ordination of Bro. L. W. Overby.

At the request of a church in Nash county, a presbytery consisting of T. J. Taylor, R. Van Deventer, G. W. Harman and J. K. Fant were invited to meet at the Warren Plains church, November 5th, 1893, to consider the propriety of setting apart Bro. L. W. Overby to the office of the gospel ministry. Bro. Taylor was chosen chairman, Bro. Fant, secretary.

After examination as to Christian experience, call to the ministry and doctrinal views, it was decided to proceed with the ordination. Bro. Fant preached the sermon, Bro. Harman delivered the charge, Bro. Van Deventer presented the Bible, Bro. Taylor led the ordaining prayer, and Bro. Overby pronounced the benediction.

The services were quite enjoyable, and our young brother goes forth with the sincere congratulations of his brethren, and their earnest prayers for his success.

SECRETARY.

A lie can be dressed up to look a great deal like the truth, but dress wears out; and so does a lie.

A mellow octogenarian honors God's cause as much as an early martyr.

JAPANESE PILE CURE

A New and Complete Treatment, consisting of SUPPOSITORIES, Capsules of Ointment and two Boxes of Ointment. A never-failing Cure for Piles of every nature and degree. It makes an operation with the knife or injections of carbolic acid, which are painful and seldom a permanent cure, and often resulting in death, unnecessary. **Why endure this terrible disease? We guarantee 6 boxes to cure any case.** You only pay for benefit received. $1 a box. 6 for $5. Sent by mail. Guarantees issued by our agents.

CONSTIPATION Cured, Piles Prevented, by Japanese Liver Pellets, the great LIVER and STOMACH REGULATOR and BLOOD PURIFIER. Small, mild and pleasant to take, especially adapted for children's use. 50 Doses 25 cents.

GUARANTEES issued only by

JNO. Y. MACRAE, Druggist, Raleigh, N. C.

$7.00 FOR A Double Breech-Loader

Shot Guns from $2.00 to $50.00. Winchester Rifles, $9.25 to $12.00. Breech-Loading Rifles, $2.00 to $10.00. Self-cocking Revolvers, Nickel-plated, $1.25. Send 2c. stamp for 80 page Catalogue and save 25 per cent.

GRIFFITH & SEMPLE, 605 Main St., Louisville, Ky.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 1.
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 2. p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 05 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 20 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 14
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 08 a m	1 35 a m
" Raleigh	10 30 a m	2 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily, except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleepers between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Nov. 5, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 12. Mixed. Daily ex Sunday.
Lv Wilmington	5 00 a m	....	....
Ar Fayetteville	8 00 a m	....	....
Lv Fayetteville	8 25 a m	....	....
Lv Sanford	9 42 a m	....	....
Lv Climax	11 47 a m	....	....
Ar Greensboro	12 20 p m	....	....
Lv Greensboro	12 35 p m	....	....
Lv Stokesdale	1 22 p m	....	....
Ar Walnut Cove	1 55 p m	....	....
Lv Walnut Cove	2 27 p m	....	....
Lv Rural Hall	2 53 p m	....	....
Ar Mt Airy	4 20 p m	....	....
Lv Bennettsville	....	4 35 a m	....
Lv Maxton	....	5 40 a m	....
Lv Red Springs	....	6 25 a m	....
Lv Hope Mills	....	7 22 a m	....
Ar Fayetteville	....	7 45 a m	....
Lv Ramseur	....	....	6 30 a m
Lv Climax	....	....	8 40 a m
Ar Greensboro	....	....	9 25 a m
Lv Greensboro	....	....	9 45 a m
Lv Stokesdale	....	....	11 05 a m
Ar Madison	....	....	11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 13. Mixed Daily ex Sunday.
Lv Mt. Airy	12 10 p m		
Lv Rural Hall	1 32 p m		
Ar Walnut Cove	2 00 p m		
Lv Walnut Cove	2 2) p m		
Lv Stokesdale	2 53 p m		
Ar Greensboro	3.40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 25 p m		
Lv Fayetteville	7 40 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 39 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 05 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 55 p m
Lv Greensboro			3 10 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

Train No 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Moore, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.00 a m, and have five hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville and dinner at Walnut Cove.

W. E. KYLE, Gen. Pass. Agt.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 30 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 20 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 06 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 30 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 35 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 26 p m
8 30 a m	Ar	Atlanta, East'n	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	D Henderson	Lv D	1 69 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41 Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
H. T. HYMAN, Gen. Supt.
JNO. C. WINDER, Gen. Man.

A Burning Question.

Very likely the writer of this screed is a heretic, and therefore deserves to be burned at the stake. Almost certain is he to be roasted by the critics, and to be impaled on the point of a pen before the fire of public indignation is quite as savage a punishment as being "done to a turn" on an old-fashioned "spit."

It is a perilous thing to question the claims of a popular idol, and the iconoclast is apt to fare as did Paul at Ephesus, when the populace, instead of answering his challenge, were full of wrath, and cried out, saying, "Great is Diana of the Ephesians." And they gathered in riotous assemblage in the theatre, and "some cried one thing and some another; for the assembly was confused, and the more part knew not wherefore they were come together."

No matter about the merits of the issue involved; each man had a pair of lungs, and he used them for two mortal hours, shouting at the top of his bent, "Great is Diana of the Ephesians." We have our American Diana which, if it did not come down "from Jupiter," at least descended from our illustrious "forefathers," and that is undoubtedly a much bigger thing.

* * * * *

Whatever may be true of despotic forms of government, it is absolutely certain that a republic like ours cannot long withstand the shocks to which it is inevitably subjected, unless it have a solid substratum of morality and religion. Now, it is popularly imagined that morality and religion universally advance *part passu* with what is called "intelligence." Knowledge is held to be synonomous with light, and light is held to be the sovereign specific for crime, which is said to hide its head in ignorance, and reek and revel only in the dark.

There is a knowledge of which this may be affirmed, and it is such knowledge as the Great Teacher referred to when he said, "Ye shall know the truth and the truth shall make you free." But his reference was not at all to the rudimentary "three R's," nor to the learned "ologies." Long time ago the wisest of men very solemnly declared that "he that increaseth knowledge increaseth sorrow," and undoubtedly it increases man's capacity for criminality, unless it be sanctified and ennobled by religion. "Knowledge is power," and so is dynamite, but everything depends upon the use it is put to.

A great writer has aptly said that "education without religion doth only make men closer devils." And that leads me to suggest the Devil himself, the mighty leader of the hos's of hell, has never been suspected of being much of an ignoramus. He is a subtler metaphysician than Aristotle or Sir William Hamilton, a better astronomer than any of the savants that lately had such fun with the comet, and is a better linguist than the accomplished president of the University of Chicago, for he is equally at home in all the languages of earth—but he is still the Devil for all that, yea, he is all the more the Devil for all that.

* * * * *

Our government is controlled by the suffrages of our citizens, and there must be popular education enough to enable them intelligently to cast their ballots, else they will be delivered over to the tender mercies of unscrupulous demagogues who will lead them blindly to their own undoing. So much of education the government is bound to provide for its own self preservation. But beyond this rudimentary training we solemnly protest that the state or the nation has no business to go. And this protest may be justified by irrefutable reasons. If what is called the "higher education" be not essential to the salvation of the state, and this has already been sufficiently shown, then it can only be given on the ground that ours is a "paternal government," whose business it is to see to the uttermost development of its citizens in all the manifold relations of life. This idea of "paternalism" in government is one that is utterly foreign to the genius of our institution, but it is rapidly taking root in our American soil, and is destined to bear abundant and very bitter fruit, unless the axe is laid to the root without mercy and without delay. The state has no more business to give to any aspiring youth that demands it, the equipment of a higher education, than it has to give him "forty acres and a mule."

* * * * *

Let the government limit itself to giving only such elementary instruction as is absolutely necessary to the casting of the ballot, and let it leave to individuals or churches, or other voluntary organizations, all the work of the so-called higher education. If the rich desire such equipment for their sons, let them pay for it. If poor and ambitious youth desire such opportunity for themselves, let them work for it, as they have to do for other things. If Protestants wish sound religious teaching in the schools to which they send their children, let them found and foster Christian schools. * * *—*Dr. P. S. Henson, in Western Recorder.*

Ashe and Alleghany Association.

Dear Recorder:—This body convened with Landmark church in its first annual Sunday-school Convention on Friday at 11 o'clock a. m. Oct. 27th, 1893. Devotional exercises were conducted by Elder T. M. Duncan, who read the thirty-fourth Psalm. He also preached from Acts 5: 32. Eld. Elihu Tucker followed. Prayer by Elder E. W. Reedy.

Afternoon, the Convention assembled. Revs. T. M. Duncan and C. L. Porter acted as temporary Moderator and Clerk.

Letters from the churches were read and the names of delegates enrolled as follows:

Apple Grove—Elihu Tucker.

Healing Springs—Ezekiel Blevins, J. M. Ballon.

Landmark—S. Blackburn, W. F. Barker, L. A. Porter, B. J. Barker.

Long Branch—C. Roberts, J. P. Sexton.

New Hope—Roan Price, G. W. Wagoner.

Pleasant Home—E. W. Reedy, Owen Blevins.

Forest Home—R. L. Shoat.

Friendship—Roby Burket, H. C. Bare.

Rye Cove—W. H. Glenn, Robert Thompson.

The Mountain Union Association was represented by the following churches:

Liberty—Jacob Eller, James Keil, W. B. Heath, Marion Eller.

Union—E. Z. Bangus, Riley Anderson.

On motion, elected Elder T. M. Duncan, Moderator, C. L. Porter, Clerk and Treasurer.

The rules of order of the Ashe and Alleghany Association were read and adopted.

The following were appointed a committee of Arrangements: Elihu Tucker, Jacob Eller, Ezekiel Blevins, Ezekiel Bangus, R. L. Shoat. The Moderator and Clerk were added.

Committee on religious exercise for the session—Robert Thompson, H. C. Bare and the delegates of this church.

Committee on resolutions—W. H. Glenn, James Hurley, J. M. Ballon.

Committee to consider the propriety of holding a Convention one fifth Sunday and a Union Meeting the next fifth Sunday—Ezekiel Blevins, W. F. Barker, R. L. Shoat, S. Blackburn.

Committee on time, place and preacher for next session—Marion Eller, Roby Burket and Riley Anderson.

Committee on religious exercises reported preaching to night at this place by Elder Ezekiel Blevins and E. W. Reedy; Saturday morning at 11 o'clock, by Elder W. H. Glenn and Elihu Tucker.

Adjourned till 9 a. m. to morrow.

Second day, Saturday.—The Convention met at 9 o'clock and spent half an hour in devotional exercises.

The committee of arrangments made their report by asking the following questions, the first one of which was answered in the affirmative:

1st. Are Sunday-schools authorized by the Word of God?

2nd. Who should be the superintendent and teachers in a Sunday-school? Answer: The best material of the church, both males and females.

3rd. What should be taught in Sunday-schools? Answer: God's Word.

The committee on resolutions made their report. [See accompanying resolutions.]

Committee on time and place and preacher report next Convention to convene with Friendship church on Friday before the fifth Sunday in August, 1894; Elder Elihu Tucker to preach the introductory; and a Union Meeting to be held with Forest Home church on Saturday before the fifth Sunday in December, 1893. Adjourned.

T. M. DUNCAN, *Moderator.*
C. L. PORTER, *Clerk.*

RESOLUTIONS.

Resolved, That this Convention urge and insist that every church in this Convention organize and keep up a Sunday school.

Resolved further, That every individual member of each church should assist in the work.

Be it further resolved, That each Sunday-school should organize a choir.

Respectfully submitted,
W. H. GLENN,
JAMES HURLEY,
JOHN M. BALLON,
Committee.

Beecham's pills cure sick headache.

Elkin Association.

Dear Recorder:—This body met at Rock Creek church on Thursday, 2nd inst., but the writer was unable to attend until Saturday. Rev. C. W. Fields was re elected Moderator, and Rev. E. M. Gwynn was also re-elected Clerk. These brethren make efficient officers.

The session was harmonious throughout and the proceedings fairly interesting. The various reports, I am told, showed some progress all along the line of work. The writer did not learn the amounts contributed to the various objects except that there was about thirty dollars pledged to State Missions. The brethren say this amount shall be considerately increased. They decided to expend the money which they can raise for State Missions within the bounds of the Association, but under the sanction of the State Board, as I understand. This is manifestly right in this case. I know of no section in the State in greater need of it. The State Board can well afford to supplement the amount raised for the Ronda church. It is important that this ground be occupied at once and firmly held. Ronda is a station on the Wilkesboro Extension surrounded by a splendid agricultural community and has a promising future. Indeed, the whole section lying between the railroad and the Blue Ridge is a most inviting field for Baptist exertion. Its natural advantages can but secure for it a large growth in population and wealth at no distant day. Then let the Baptists seize firmly on Ronda and make it a strategic point. The result will repay the effort.

In September Brother Harris of Sparta preached a wonderfully strong sermon on some of the distinctive Baptist principles. His argument in regard to immersion was clear and unanswerable. He is now at the service of the brethren of the Elkin Association, provided they make arrangements to keep him; if not, he will return to Virginia. They can ill afford to let him go.

F. B. H.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November: Japan.

"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

STUDY TOPICS—Japan an open door. One of the Isles that waits for his law. It is accessible. Character of the obstacles to success. The outlook of our Board in Japan. What has been done in Japan?

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Japanese Courtesy.

I was led to Japan by grammar. No guide book took me there. I had read all the guide books, and most of them are not very good. None of them lured me to Japan. But I picked up a grammar once, which was very splendidly done by Mr. Chamberlain, and there I read: "The Japanese language has no imperative mode. The Japanese language has no form of oaths and no word of abuse." I rubbed my eyes, but there was the positive affirmation that one could not swear in Japanese; you could not tell a person to go, rudely or roughly, in Japanese; and I found it really to be so. The worst thing you can say in Japanese is "fellow!" Or, if you are very much put out, you say, "there! there!" It sounds like an exaggeration. But you cannot find a bad word in the Japanese dictionary. These are those who might find that a great privation.

Now, it stands to reason that language so refined as this reacts upon the people; and it does. Although not Christians, they carry out, as we never do, the maxim: "In honor prefer one another." They invariably speak of another person in the most respectful way and of themselves in the most disparaging way. In Japan you must not say, "Where are you going this afternoon?" You must say, "Where do you augustly condescend to repair?" You must never say, "Come in." You must say, "Condescend an honorable entrance." You must honor your friend and dishonor yourself; and this habit is carried almost to a ludicrous extent, and it reacts upon the habits and manners of the people, so that in Japan you find a place of tranquility, of restoration, and of soft pleasure and peace, which, I declare to you, I have not exaggerated.—*Sir Edwin Arnold.*

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me; the grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing, and was simply hiding from me, but he didn't appear as I expected he would. Then the thought flashed across my mind, 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well, and lifted him out, and as he looked up in my face, what do you think he said? 'O, papa, why didn't you hurry?' Those words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost, of souls without God and without hope in this world; and the message came to me as a message from the Heavenly Father, 'Go and work in my name;' and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul, as I accepted God's call: 'O, why don't you hurry?'"

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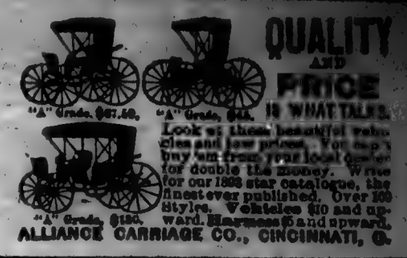

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CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Oct. 1, '93.	No 78. Daily.	No 88. Daily.	No 41. Daily.
Leave Weldon ...	12 35 pm	9 51 pm	8 35 a m
Ar Rocky Mount.	1 49 pm	10 45 pm	7 40 a m
Arrive Tarboro ..	2 35 pm		
Leave Tarboro...	12 54 pm		
Lv Rocky Mount.	1 42 pm	10 45 pm	7 40 a m
Leave Wilson....	3 30 pm	11 30 pm	8 31 a m
Leave Selma.....			
Lve Fayetteville.		1 13 pm	
Arrive Florence..	10 40 pm	3 37 pm	
Leave Wilson....	3 30 pm		8 31 a m
Leave Goldsboro.	3 25 pm		9 07 a m
Leave Magnolia..	4 38 pm		10 21 a m
Arr Wilmington.	6 15 pm		11 50 a m

TRAINS GOING NORTH.

Dated Oct. 1, '93.	No 14. Daily.	No 78. Daily.	No 40. Daily.
Leave Florence ..	7 30 pm	5 10 a m	
Lv Fayetteville..	9 23 pm		
Leave Selma.....			
Arrive Wilson...	11 25 pm		
	No 43. Daily.		
Lve Wilmington.		9 30 a m	5 45 p m
Leave Magnolia..		11 10 a m	7 26 p m
Lv Goldsboro....		12 30 a m	8 54 p m
Arrive Wilson ...		1 10 a m	9 18 p m
	No 14. Daily.		
Leave Wilson....	11 30 pm	1 10 p m	9 18 p m
Ar Rocky Mount	12 08 p m	2 00 p m	10 03 p m
Arrive Tarboro..		2 35 p m	
Leave Tarboro...		12 54 p m	
Lv Rocky Mount.	12 08 p m	2 00 p m	10 03 p m
Arrive Weldon...	1 00 a m	3 08 p m	11 15 p m

Train on Scotland Neck branch road leaves Weldon 3.40 p m, Halifax 4.00 p m; arrive Scotland Neck at 4.55 p m, Greenville 6.37 p m, Kinston 7.35 p m. Returning, leaves Kinston 7.20 a m, Greenville 8.23 a m; arriving Halifax at 11.00 a m, Weldon 11.20 a m, daily except Sunday.

Trains on Washington Branch leave Washington 7.00 a m, arrives Parmele 8.40 a m; Tarboro 9.50 a m; returning leaves Tarboro 4.40 p m, Parmele 6.10 p m, arrives Washington 7.35 p m. Daily except Sunday. Connects with trains on Scotland Neck Branch.

Train leaves Tarboro, via Albemarle and Raleigh railroad, daily except Sunday, 5.00 p m, Sunday 3.00 p m; arrives Plymouth 9.20 p m, 5.20 p m Returning leaves Plymouth daily except Sunday 5.30 a m, Sunday 10.00 a m, arrive Tarboro 10.35 a m and 12.20 p m.

Train on Midland, N. C. branch leaves Goldsboro daily except Sunday, 6.00 a m. Arrive Smithfield 7.30 a m. Returning leaves Smithfield 8.30 a m, arrive Goldsboro 9.50 a m.

Train on Nashville branch leaves Rocky Mount at 4.30 p m, arrives Nashville 6.05 p m, Spring Hope 5.30 p m. Returning leaves Spring Hope at 8.00 a m, Nashville 8.35 a m, arrives Rocky Mount 9.15 a m, daily except Sunday.

Train on Clinton branch leaves Warsaw for Clinton daily except Sunday, at 7.50 p m, returning leaves Clinton at 9.00 a m, connecting with main line trains.

Train No 78 makes close connections for all points North daily, all rail and daily except Sunday via Norfolk and Bay Line. Also at Rocky Mount with Carolina railroad for points north via Norfolk.

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ABSOLUTELY PURE

In no previous year has so large and varied scheme been presented as for the *The Baptist Teacher* for 1894, and in order to carry it out, each number will consist of at least fifty two pages during the year. The notes for *The Teacher* will be with reference to three distinct series—the greatest prominence being given to the International Lessons—and these will meet the needs of teachers who use the several Lesson Helps issued by the American Baptist Publication Society. During the first half of the year, Rev. Z. Grenell, D. D., Detroit, Mich., will furnish the Expository Notes and Hints to Teachers; and during the latter half of the year, Prof. H. H. Harris, D. D., LL. D., of Richmond, Va.

At the beginning of each quarter a summary of Baptist doctrines in the lessons for that quarter will be given as follows: First quarter, Prof. Howard Osgood, D.D., Rochester, N. Y.; second quarter, Pres. J. F. Forbes, Ph. D., De Land University, Fla.; third quarter, President John A. Baoadus, D. D., LL. D., Southern Baptist Theological Seminary, Louisville, Ky.; fourth quarter, Prof. Noah L. Davis, D. D., University of Virginia, Charlottesville, Va.

Side lights upon the lessons will be given by eminent writers, almost any one of whose articles alone will be worth the price of *The Teacher* for whole year.

The official statement of the Treasury says that the *per capita* circulation of the United States has increased one dollar since July, 1893, being now $25 49.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

The Brasilian revolution intensifies. The government has recently purchased some very important gunboats and other equipments for a naval battle, and it is rumored that the decisive blow will be struck soon.

Baptist State Convention.

RAILROAD AND STEAMBOAT RATES.

The North Carolina Baptist State Convention will hold its next annual session with the church in Elizabeth City, beginning on Thursday evening, Dec. 7th, 1893, at 7:30 o'clock.

Reduced rates to delegates and visitors have been requested and promised for all the railroad and steamboat lines.

The following circular has been issued by Mr. R. D. Carpenter, Commissioner of Associated railways:

To General Passenger Agents:—You are authorized to apply Tariff 2, Circular 5,174, in the sale of round trip tickets to Norfolk, Va., Portsmouth, Va., or Plymouth, N. C., from points within the State of North Carolina, account of the Baptist State Convention held at Elizabeth City, Dec. 7–12 1893.

Tickets to be sold Dec. 4th to 8th inclusive, final limit Dec. 16th inclusive, continuous passage in each direction.

The following rates will govern from competitive and junction points, viz:

From—via Road.	Rate to Norfolk.	Rate to Plymouth.
Blacksburg, R & D	*$16 20	$15 70
Charlotte, R&D or S A L,	14.20	13.45
Durham, S A L or R&D,	7.30	8 00
Fayetteville, ACL or CF&YV,	9 70	7 00
Forest City, SAL or 3C's,	17.10	16 90
Goldsboro, ACL,	7.50	5.25
Greensboro, R&D or CF&YV,	11.50	10.30
Henderson, SAL,	6 05	7 80
Lattimore, SAL or 3C's,	16 45	16.55
Lincolnton, R&D or SAL,	15 40	15 05
Maxton, SAL or CF&YV,	10 70	8 40
Mooresboro, SAL or 3C's,	16 60	16 80
Marion, R&D,	16 65	15 65
Pembroke, ACL or SAL,	10 70	7 90
Rural Hall, R&D or CFYV,	13 10	11 75
Raleigh, R&D or SAL,	7.45	6 75
Rutherfordton, SAL or 3C's,	17.25	16.90
Sanford, SAL,	8 80	9 00
Selma, ACL,	7.70	5 25
Shelby, SAL or 3C's,	16.20	16 15
Weldon, SAL or ACL,	3.95	5.05
Wilmington, ACL,	10.85	5.00
Winst'n-Salem, R&D or N&W,	12 50	11.45

*Basing rate including transfer.

Tickets may be be sold through to Elizabeth City and return at rates made by adding $3.00 to the rates quoted to Norfolk, Va.

R. D. Carpenter, *Com'r R.*

The Norfolk & Southern Railroad Company will sell round trip tickets from Norfolk to Elizabeth City for $3 50.

For all points not stated, Tariff No. 2 will govern the price. It is a one and one-third rate.

A SPECIAL TRAIN.

We have arranged with the Seaboard Air Line to run a special train, starting from Raleigh at 8:30 a. m. on Thursday and make connection with the train of the Norfolk and Southern road at Norfolk, Va., at 4.10 p. m., which will put us in Elizabeth City at about 6 p. m. All delegates and visitors reaching Raleigh by 8 a. m. Thursday morning, Dec. 7th, will find this the most direct and expeditious of all the routes.

A through special car will leave Charlotte on the night of Dec. 6th, at 9:45, to be attached to the special train at Raleigh on Thursday morning, the 7th.

BY STEAMER FROM NEWBERN.

The Norfolk & Southern Railroad Company offer a very nice trip by steamer from Newbern, N. C., and I am authorized to publish the following rates by Mr. H. C. Bridgton, General Passenger Agent:

From Newbern, $5.50; Wilmington, $7.00; Fayetteville, $5.50; Kinston, $5.25.

Round trip tickets to Elizabeth City are sold by the A. & N. C. R. R. and R. & D. R. R., they will sell special round-trip tickets to Newbern, and the fare by the boat is $3 50, which includes state room berth; meals extra. We have a fine boat on the route, and would like to carry some of your people.

Steamer leaves Newbern on Mondays, Wednesdays and Fridays. Will wait for train on the A. & N. C. R. R. on Wednesday and Saturday.

If further information is desired or accommodations needed, I shall be glad to do all in my power to furnish the same.

N. B Broughton,
Sec. N. C. Bap. State Convention.

REDUCED RATES BY R. & D. RAILROAD.

The Richmond & Danville Railroad will sell reduced rate tickets from all points on its lines in North Carolina to Danville, Va., Raleigh, Selma or Goldsboro, N. C., and return. Through tickets will also be on sale at the following points at rates named, via Goldsboro, Newbern and steamer "Neuse" to Elizabeth City and return:

Hot Springs, $20.90; Asheville, 19.30; Marion, 17.70; Morganton, 16 90; Hickory, 16.10; Lenoir, 16 90; Newton, 15.70; Statesville, 14.70; Lincolnton, 17:10; Charlotte, 15.50; Concord, 14.70; Salisbury, 13.95; Lexington, 13 30; High Point, 12 20; Asheboro, 13 80; Danville, 11 20; Greensboro, 11 20; Reidsville, 11 20; Wilkesboro, 15 90; Winston-Salem, 13.00; Burlington, 11.20; Hillsboro, 10.75; Chapel Hill, 10 95; Oxford, 9.85; Henderson, 9 85; Durham, 9 85; Raleigh, 9 00; Selma, 7.55.

Tickets on sale Dec. 4th to 8th, inclusive: limited to Dec. 16th.

The steamer "Neuse" leaves Newbern Mondays, Wednesdays and Fridays; returning, leaves Elizabeth City Tuesdays, Thursdays and Saturdays. On Wednesday and Friday, Dec. 6th and 8th, this steamer will be held at Newbern until arrival of Atlantic & North Carolina R. R., train leaving Goldsboro 3 30 p. m., which is due in Newbern at 6.00 p. m., thus putting passengers in Elizabeth City the following morning at 9 00 o'clock. Returning, the "Neuse" leaves Elizabeth City at 6.00 p. m. on days above named and arrives in Newbern the following morning in time to connect with Atlantic & North Carolina R. R. train leaving Newbern at 9.00 a. m., and arriving in Goldsboro 11:40 a. m., thus making connection in each direction at Goldsboro with Richmond & Danville, N. C. Division, trains Nos. 9 and 10.

This steamer has state room accommodations for sixty people. Meals and staterooms will be furnished at slight additional cost. State-rooms can be reserved on application to Dr. Chas. L. Hopkins, T. P. A., Charlotte, N. C., or Mr. H. W. Miller, P. A., Raleigh, N. C.

SEABOARD AIR LINE RATES.

To attend the Baptist State Convention at E. City, the Seaboard Air Line will sell round-trip tickets and return at greatly reduced rates. The following round-trip rates will govern from competitive and junction points, viz:

Charlotte, $15 50; Lincolnton, 17.10; Shelby, 18.20; Rutherfordton, 18 95; Sanford, 11.15; Durham, 9 85; Raleigh, 9.00; Henderson, 9 95; Maxton, 11.15; Weldon, 6 86.

Tickets on sale Dec. 4th to 8th inclusive; final limit Dec. 16th.

"*Baptist Convention Special.*"—For the accommodation of delegates and visitors to the Baptist State Convention, a special train will be run from Raleigh to Portsmouth, which will leave Raleigh about 6:30 on Thursday morning, Dec. 7th, making direct connection with Norfolk and Southern train for Elizabeth City, arriving at this point at 5 50 p. m. same day. Returning, leave Elizabeth City at 9.00 a m, arrive at Raleigh 8 00 p. m. same day.

The Seaboard Air Line is the most attractive route for delegates and visitors, affords quick time, unsurpassed accommodations and sure connections. For further information, address B. A Newland, T. P. A., Charlotte, N. C., A. J. Cooke, S. P. A., Raleigh, N. C., or F. J. Anderson, Pass. Agent, Norfolk, Va.

NOTICE TO DELEGATES AND REPRESENTATIVES.

All delegates and representatives of the different Boards who will attend the next session of this body to be held in Elizabeth City, N. C., Dec. 7th next, are earnestly requested to send their names at once to the Secretary of the Committee on Hospitality.

The Committee will only provide and promise homes for those who send us their names as requested by Dec. 1st.

All lady delegates to the Woman's Auxiliary Convention will send their names to Mrs. E. F. Aydlett by Dec. 1st, and they will be provided with homes.

E. F. Aydlett, *Ch. Com.*
G. W. Ward, *Sec.*,
Elizabeth City, N. C.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the times, correspondence and printing to correct them.]

State Missions—Rev W J Fulford, $3.00; W M S, Bladen Union, 2.00; W M S, First ch, Durham, 6.00; East Asso, 450.00; Caldwell Asso, 6.51; Columbus Asso, 6.38; Aulander ch, 10.44; Buckhorn ch, W Chowan, 14.71; Central Union, Bladen, 1.10; South River Asso, 115.00; Chowan Asso, 151.06; Eastern Asso, 300.00; Wake Forest ch, 6.90; Warrenton ch, Tar River, 9.24; Stovall ch, Flat River, 8.00; Union Asso, 83 31; Salisbury ch, South Yadkin, 11.50; Brown's ch, Tar River, 4.73; Sharon ch, Tar River, 4.73; Sharon ch, ditto, 1.25; Atlantic Asso, 150.00; Rev G L Finch, 5.00. Total, 1,341.13. Previously reported, 9,843.27. Total this year, 11,184.40.

[Omitted by oversight, last week, for State Missions, the following: Providence ch, Camden and Currituck Union, $3.00; Ebenezer ch, ditto, 2.00.]

Foreign Missions—Warrenton ch, Tar River, $19.15; Henderson ch, 4 35; Aulander ch, 6.00; Buckhorn ch, W Chowan, 32.43; W M S, Buckhorn ch, ditto, 7.06; Rocky River S S, Pee Dee, 5 29; Central Union, Bladen, 90c; Union Asso, 49 21; Laurinburg ch, 20.00; Raleigh Asso, 106.37; Ditto, R. T. Bryan, 1.00; Columbus Asso, 1.41. Total, 253.17. Previously reported, 5,581.41. Total this year, 5,834.58.

Home Missions—Warrenton ch, Tar River, $6 96; Rocky River S S, 5 28; Wake Forest ch, 3.16; Union Asso, 26.09; Laurinburg ch, 10.00; Forestville S S, 2 00; Columbus Asso, 1.40; Raleigh Asso, 51.84. Total, 106.73. Previously reported, 2 302.19. Total this year, 2,408.92.

Education—R E Royall, Wake Forest ch, $20 00; Dr W C Lankford, ditto, 1 60; Wake Forest ch, Central, 7 93; B F Ashcraft, Monroe ch, 50c; Buckhorn ch, W Chowan, 1.73. Stovall ch, Flat River, 2.60; Union Asso, 13.00; Salisbury ch, So Yadkin, 10.00; Sharon ch, Tar River, 1.25; Raleigh Asso, 59.61; Robeson Asso, 164.78; Henderson ch, 21.68; Aulander ch, 21.60. Total, 317.68. Previously reported, 2,772.46. Total this year, 3,090.14.

Orphanage—Robeson Asso, $26 80; Aulander ch S S, 5.00; Union Asso, 15 13; Laurinburg ch, 6 00; Raleigh Asso, 20.87. Total, 73.30. Previously reported, 868 43. Total this year, 941.73

Ministerial Relief Fund—Warrenton ch, Tar River, $5 00; Robeson Asso, 9.84; Columbus Asso, 1.50; Sharon ch, Tar River, 1 50; Raleigh Asso, 23 29. Total, 41.13. Previously reported, 252.35. Total this year, 293 48.

Centennial Enlargement Fund—Bethany ch, Sandy Creek, $1.00; Laurinburg ch, 7.44; Columbus Asso, 2.50. Total, 10.94. Previously reported, 2,354.59. Total this year, 2 365,53.

Sunday-schools—Raleigh Asso, $3 35.

Colportage—Raleigh Asso, $1.10.

J. D. Boushall,
Treas. Bap. State Convention.
Raleigh, Nov 18, 1893

Three Famous Boyhoods.

Shakespeare, the Boy, by his best modern interpreter, Prof. W. J. Rolfe;

Walter Scott, the Boy, by the keenest of English critics, Andrew Lang;

Milton, the Boy, by his great biographer, Prof. David Masson:—

Three unique articles giving new glimpses of our old favorites as they were at school, at play and at home, will appear next year in

The Youth's Companion.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get The Companion FREE to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.

INCREASING!

—The circulation of the—

Convention Series of Sunday-school Helps

continues to increase.

This is

The Mission Training Series

for our Sunday schools.

The Board, by the judicious use of the profits accruing from the series, is aiding Mission and Sunday school Boards to put

Sunday-school Evangelists

in the field and do a much needed work in the organization and development of Sunday-school work.

	Prices.		Prices.
The Teacher	50 cents a year	Kind Words—	
Advanced Quarterly	10 " "	Weekly	50 cents a year
Intermediate Quarterly	9 " "	Semi monthly	25 " "
Primary Quarterly	9 " "	Monthly	16 " "
Lesson Leaflet	5 " "	Child's Gem	25 " "
Picture Lesson Cards	16 " "	The Young People's Leader	40 " "
Bible Lesson Pictures	$5.00 a year.		

When ordering for one quarter, divide above prices by four. Terms cash. Broadus Catechism, 3 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards for Christmas.

OUR NEW PAPER.

THE YOUNG PEOPLE'S LEADER is to be issued, beginning January 1st. A twelve page monthly, at 40 cents a year. Orders can be sent, as for other publications, for three months at a time. Designed for Young People's Societies and the home. Also of great value to advanced scholars in the Sunday schools. It will have Prayer-meeting Topics, Study Courses, Mission Lessons, and articles on general subjects. Our foremost men will be employed on it—money will not be spared to make it first-class every respect.

Cards with Prayer meeting Topics for first quarter, ready by December 1st. Samples of paper ready by December 15th.

Order periodicals and the paper early, as the Christmas times are coming on, and printers and clerks want some time to play. Address

T. P. BELL, Corresponding Secretary. BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.

THE JUDGES Of the WORLD'S COLUMBIAN EXPOSITION

Have made the

HIGHEST AWARDS

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WALTER BAKER & CO.

On each of the following named articles:

BREAKFAST COCOA,
Premium No. 1, Chocolate,
Vanilla Chocolate,
German Sweet Chocolate,
Cocoa Butter.

For "purity of material," "excellent flavor," and "uniform even composition."

WALTER BAKER & CO., DORCHESTER, MASS.

No mineral water will produce the beneficial results that follow taking one or more of

Beecham's Pills

with a glass of water immediately upon arising in the morning.

Painless. Effectual. Covered with a Tasteless, Soluble Coating.

"Worth a Guinea a Box."—Price only 25 cents.

Of all druggists or a box will be mailed on receipt of price, in stamps by B. F. Allen Co., 365 Canal St., New York.

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ARTISTIC DRESS MAKING.

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Thoroughly appointed Mail Order Department.

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TEACHERS' EXCHANGE,

Box 378, Richmond, Va.,

Supplies Colleges, Schools and Families with Teachers without charge. Secures situations for teachers at moderate cost. Correspondence solicited.

WM. F. FOX, Manager.

CANCER PERMANENTLY CURED. No Knife. No Poison. No Plaster. JNO. B. HARRIS, Fort Payne, Ala.

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FRUIT TREES,
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ORNAMENTAL TREES,
ROSES, SHRUBS, &C.

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POMONA, N. C.

OPIUM USERS

READ THE LETTER OF REV. W. W. BRUCE, REPUBLISHED IN THIS PAPER.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

Electropoise (TRADE MARK) "ATMOSPHERIC OXYGEN BY ABSORPTION"

Wake Forest Letter.

THE READING CIRCLE.

The Wake Forest Reading Circle held its regular semi-monthly meeting Friday evening, the 17th inst., at the residence of Prof. W. B. Royall. The purpose of this "Circle" is to stimulate and direct the study and discussion of the works of standard authors. Tennyson is being studied at present. At the last meeting *In Memoriam* was discussed and portions of it read. Prof. Sledd presented a thoroughly prepared and interesting paper on its growth, structure, and history; Prof. Poteat discussed Tennyson as an evolutionist, while Prof. Royall presented him as an optimist. The meetings of the Circle are always well attended and their exercises helpful and enjoyable. They represent the best phases of our social life and exert a strong influence in the development of a correct taste and high ideals in literary study.

OTHER ITEMS.

Dr. Taylor's lecture last Sunday evening was on the true sermon, which he defined, as "an oral address, to the popular mind, on a religious subject, as presented by the Bible for the purpose of edifying or converting the hearer."

Pastor Gwaltney preached a most excellent sermon last Sunday upon the Lord's desire for increased faith in his people. Among other good things, he said: "Wealth, honor, fame, learning, all human achievements and attainments, are valuable to us only as they contribute to the formation and development of a strong manly character, and character, however beautiful and symmetrical it may be, is like a house built upon the sand, lacking in real strength and enduring glory unless it is based on a firm faith in the eternal truth of God."

As a result of the work of the last Legislature the State University gets an appropriation this year of thirty thousand dollars. In other words the taxpayers of the State pay nearly one hundred dollars for every student at that institution. Many of these students are the sons of rich men. The common schools of the State, patronized by the poor, from which thousands of children must obtain the only training they will ever get for the important duties of citizenship, receive from the public funds, on an average, about one dollar for every scholar. These are interesting facts. J. B. C.

November 18, 1893.

Rev. W. W. Bruce.

HUSTONVILLE, KY., April 16.h, 1893.

Dear Sirs:—In reply to your letter asking how I am pleased with the Electropoise, I will say that I am more than pleased. I am greatly benefited by its use. Have suffered for several years with kidney trouble, which it has greatly relieved. The test, however, that has revealed the merits of my 'Poise even more than my own was the case of a friend. This friend has been an opium eater for over eight years, consuming large quantities of the drug daily. I induced my friend to try to 'Poise and to use laudnum in a more convenient form of the drug to reduce doses acurately. When the 'Poise was first applied an ounce and a half of laudanum a day kept the patient barely comfortable, and sleep under this heavy dose was full of unrest and horible night maren. The dose was gradually reduced until now fifteen drops a day is sufficient, and this will be stopped in a few days. The case is not yet dismissed but I consider this a work for one pocket Electropoise.

Yours in health,
W. W. BRUCE,
Pastor Presbyterian church.

NEWS OF THE WEEK.

State News.

Charlotte will have a great celebration on Thanksgiving Day.

A severe epidemic is carrying off many hogs in Alamance county.

A white man murdered his wife at Smithfield last week, and is in custody.

Many cotton mills have resumed operations in the State in the last few weeks.

Mr. John C. Palmer, one of the oldest citizens of Raleigh, died last week. He was born in 1806.

Josiah Crudup, Esq., and Miss Carroll Lemiry, both of High Point, were united in marriage on the 15th inst.

Four people were arrested last week—two in Fayetteville and two at Charlotte—for passing counterfeit money.

Rev. C. W. Smith, a Methodist preacher of Harmony, was robbed of over one hundred dollars while on the cars last week.

The Wilmington authorities have changed their mind, and Welcome Week will be held from the 5th to the 9th of December.

The North Carolina exhibit at the World's Fair is ready for shipment to Raleigh, where it will be made a permanent exhibit.

Recently appointed Collector Simmons of the Eastern District has filed his bond, and will take charge of his office in a few days.

The city of Raleigh and the county of Wake have each purchased new improved steam rollers to improve their thoroughfares.

The Charlotte Granite Company has been given the contract to supply the granite for the Confederate monument to be erected at Raleigh.

Four men were arrested in Asheville last week for pulling a Chinaman off a train. The case will be laid Secretary of State Crabtree.

Congressmen Settle, Senator Higgins of Delaware, Johnson of Ohio, and Bynum of Indiana spent a few days hunting in Rockingham county last week.

Mr. T. B. Wyatt of Salisbury has made an assignment for the benefit of his creditors. His business was general merchandize. The liabilities are stated to be $10,848.57.

A white tramp tried to force an entrance into the house of an old colored man in Rockingham county last week. The negro knocked him in the head with an axe, and death resulted.

Trinity Methodist church, Durham, N. C., is in course of erection, and when completed will be one of the handsomest houses of worship in the State. The improvements will cost $50,000.

A. French and John M. Parterson, both of Pittsburg, Va., were in Charlotte recently. They are visiting the State prospecting with a view to the erection of a large iron working machine plant.—*Ex.*

J. H. Smith, S. H. Smith and William Slaughter, all of Pitt county, recently became involved in a dispute about the ownership of a tract of land, which resulted in the slaying of J. H. Smith and Slaughter.

Frank Lewellen, and John his son, plead guilty to the charge of complicity in the murder of Deputy Marshal Buckens before the Federal Court at Asheville last week. They were sentenced to thirteen and four years respectively at hard labor in the penitentiary at Albany.

OFFICE OF
MECHANICS AND INVESTORS' UNION,
RALEIGH, N. C., Nov. 15, 1893.

The Mechanics and Investors' Union,
Raleigh, N. C.,

Offer very liberal terms to the borrowing members, and invite a conference with any one desiring to build. The superior plan of the Association enables the managers to promise the investing members a profit of twelve per cent. per annum in addition to the *Insurance* benefits, which benefits are given to both investing and borrowing members.

Prepaid stock will be issued on very favorable terms. We have sold a considerable amount of stock, and respectfully ask the citizens of Raleigh, and of other parts of the State, to carefully examine our plans, and we invite them to invest in the stock of the Company. This is a safe and very profitable investment, and one that will benefit the community.

JNO. C. DREWRY, J. S. WYNNE,
B. S. JERMAN, W. S. PRIMROSE,
C. G. LATTA, J. N. HOLDING,
GEORGE ALLEN,
Directors.

H. W. J. Ham.

This famous Georgia orator and humorist visited our quiet University village last Saturday, and at night delivered in the chapel an interesting and strikingly entertaining lecture on the "Snollygoster in Politics."

It was pleasant to discover in him a whole-souled Baptist and Sunday-school superintendent. He attended our church services on Sunday morning, and gave our school a charming talk, and also prayed for us most devoutly and fervently after the sermon. Our people were greatly impressed by him and will give him a hearty welcome when he comes again. J. L. CARROLL.

Chapel Hill, Nov. 15, 1893.

Get Macbeth's "pearl top" and "pearl glass" lamp-chimneys; they are made of tough glass, tough against heat; they do not break in use; they do from accident. They are clear, transparent, not misty. Look at your chimney. How much of the light is lost in the fog?

Be willing to pay a little more.

Pittsburgh. GEO. A. MACBETH CO.

MAKE Leather soft and long-lived with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

MARRIED.

WHITAKER—CARROLL—On Oct. 15th, 1893, at the residence of the bride's father, in Raleigh, by Rev. Dr. J. L. Carroll of Chapel Hill, Mr. William Pell Whitaker of Durham and Miss Mary Carroll.

RAPER—CARTWRIGHT—On Oct. 18th, 1893, at the residence of the bride's father, William Cartwright, in Salem township, Pasquotank county, by Rev. C. S. Blackwell, Mr. H. C. Raper and Miss Mary B. Cartwright of Pasquotank county.

DIED.

POPE—He who said, "Suffer little children to come unto me," sent his messenger and took from our midst little Annie Willis Pope, in the second year of her age. It is well, "for of such is the kingdom of heaven."

Magnolia, Nov. 14, 1893. J. L. B.

LIVINGSTONE—Oct. 28th, 1893, Mrs. Mary Livingstone died, in the eighty-sixth year of her age. She was the daughter of Rev. Daniel White, who came from Scotland in 1807, and so deeply impressed his

life on the people of Richmond county, and a large section of Eastern North Carolina and the Welsh neck section of South Carolina. His mantle fell on his daughter's shoulders. For over fifty years she has been a faithful member of Spring Hill Baptist church. Her life has been spent in deeds of unselfish kindness. Four generations of relatives remain to mourn their loss and treasure up the lessons of life. PASTOR.

JONES—At the home of his parents, in Wake county, N. C., Oct. 21st, 1893, Johnnie, the beloved son of Mr. and Mrs. A. S. Jones.

"'Tis hard to break the tender cord,
When love has bound the heart,
'Tis hard, so hard to speak the words,
Must we forever part?
Dearest loved one, we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.
Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, 'Thy will be done.'
Though cast down, we're not forsaken,
Though afflicted, not alone,
Thou didst give and thou hast taken,
Blessed Lord, 'Thy will be done.'

M. H. F.

ALFORD—Died at the home of his parents, in Wake county, N. C., near Rolesville, Joe, the only son of W. B. Alford, aged twenty years and seventeen days, after an illness of only four days.

"Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we left them
Soon to meet and part no more.
One by one earth's ties are broken,
And we see our love decay,
And the hopes so fondly cherished
Brighten but to pass away;
One by one our hopes grow brighter
As we near the shining shore,
For we know across the river
Wait the love one gone before."

Rolesville, N. C. M. F.

LOWERY—On Oct. 1st, God's mysterious providence was manifested in the removal of our beloved sister, Mrs. S. P. Lowery, from her home near Franklinton. She had spent fifty-six years in usefulness, thirty-five of which were actively devoted to the Master's service. During the ten months preceding her death she suffered intensely, but was characterized throughout by a patient, Christ-like spirit. She was averse to dying until the day before her death while she rejoiced at the thought of meeting her Saviour. A kind mother, a devoted wife and a faithful member of Mt. Olivet church has gone to reap her reward. W. C. N.

Wake Forest, Nov. 15, 1893.

WAFF—On October 14th, 1893, Thomas Edward Waff died at his home in Brunswick, Ga., of yellow fever, having just completed his forty-fourth year. In early life he became troubled about his sins and the danger to which they exposed him, and once aroused, he found no rest until the peace of God came to him through faith in Jesus. From then until death his every-day life was consistent with his profession. He was ever faithful to duty, never complaining, never shrinking, however unpleasant it might be. He possessed a true nobility of soul. He was respected by all his acquaintances; he was loved by all who knew him. It was true of him indeed that

"None knew him but to love him,
Nor named him but to praise."

One who went to school to him for sometime said of him, "Mr. Tom Waff is one of the men you read about; his like is rarely seen.

He spent three years at Wake Forest College; would have graduated in one more year, and longed to return, but gave up his cherished desire in order to help the younger members of the family. To this end he took charge of Reynoldson Male Institute in Gates county in September, 1873, where he taught one after another his six younger brothers and sisters free of charge. He remained here till February, 1887, when he moved to Brunswick, Ga., and took charge of a branch house of Ellis, Young & Co., commission merchants of Savannah. He was superintendent of the Sunday school and deacon of the church at Reynoldson, and in his church at Brunswick he held the same offices. As a teacher, as a business man, and as a Christian, "faithful" is the one single word that would best describe his manner of life. He was a dutiful son, an affectionate husband, a loving father, a warm friend, a wise counselor. The writer of this always felt safe in following his advice.

In November, 1876, he married Miss Carrie M. Rawls of Carrsville, Va., who with four children still survive him. When the yellow fever broke out in August he sent his family to Virginia, expecting to follow them soon if the fever continued to spread. The fever, however, seemed to die out in a short time, and he decided not to leave. But when the fever broke out afresh he wanted to leave, but was hindered in different ways, and when he applied for a pass he was told that he must go to the quarantine station and remain ten days before he could go any further. He feared to do that lest he should have the fever there and not get such attention as he knew he could get at his home. So he decided to remain and use every precaution possible to keep off the disease, but all in vain, for on Thursday night, October 5th, he was stricken down. While none of his loved ones could be with him, yet he did not lack for attention. He had as good nursing and as good medical aid as any one perhaps ever had. But nothing seemed to do him any good. The angel of death had set his seal upon his brow, and on Saturday evening, Oct. 14th, he peacefully breathed his last.

Rev. W. E. Porter, who was with him nearly all the time he was sick, in a letter to father, after speaking of his disease, says: "Mrs. Wallace and Mrs. Putnam could not have done more. It is not in human beings to do more than they did. They were tender, kind, loving and faithful, and when they realized that it was all in vain, it almost broke their hearts. We all loved him as a brother, and, indeed, who could help it? He was truth itself. Honor ever abode with him. Love shone from his eyes and controlled his actions. * * * He was conscious all the time to within a few hours of his death. On Friday he realized that his end was near, and sent for two doctors to verify his impressions in that respect. His first thought was, 'My dear wife and children, how can I leave them? What will they do without me?' After I talked to him awhile, he said, 'I am willing to leave them in God's hands.' I then said, 'How about yourself; the God you have trusted in life, are you willing to trust him in death?' 'Oh, yes; that is all right; I have no fear in that respect. Give my dear wife my love. I do not want to leave her, but God knows best. What he does is right. Brother Porter, pray for my children, pray for my boys; they are good boys. Tell them to walk aright. Tell father I do not like to leave him. I send him all the love a dutiful son can send. I had hoped to make his old old age comfortable, that he would spend it with me, but it is not to be.' He then talked to me about his burial, &c. He was quiet a long time then, and I thought he was sleeping. Seeing his lips move, I bent down and found he was quoting promises. It was these: 'I will never leave thee nor forsake thee;' 'Thy rod and thy staff they comfort me;' 'Even down through the dark valley of the shadow of death I will fear no evil, for thou art with me.' That is the way he said it. He then talked about his dear wife and children in tenderest accents. About an hour before he became unconscious, he said, 'Give my mother and father my fondest angelic farewell, and tell them the religion of the Lord Jesus Christ which they taught me and lived before me, sustains me now.' About 7:30 in the evening he breathed easier and easier, and finally stopped. His work was done. He fell on sleep, and his spirit returned to God who gave it."

The same letter and some telegrams received after his death say, "We procured a nice walnut casket and on Sunday laid your dear son to rest in the new cemetery with all the honors due to a noble Christian gentleman. Revs. Porter and Thompson officiated. Funeral attended by all remaining friends."

It was a sad and mysterious providence that kept our dear one at Brunswick. "How unsearchable are his judgments and his ways past finding out." We know that God could have ordered otherwise, and that he cannot make a mistake. So while we cannot understand, we try to bow in submission, praying that we may be closer drawn to him who "doeth all things well." W. B. W.

Reynoldson, N. C.

CONSUMPTION
SURELY CURED.

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

NORTH CAROLINA
Baptist Almanac
FOR 1894.

NEEDHAM B. COBB, Editor and Proprietor,

will be ready for delivery about the 25th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.

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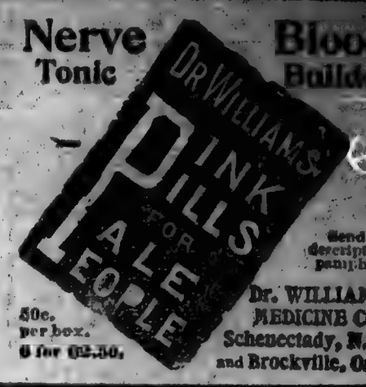

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The Home Circle.

How He Helped Himself.

Help yourself, help yourself, little boy, do
Don't wait upon others to wait upon you,
Grandma was holding her afternoon chat,
Knitting and rocking away as she sat:
"Look at the birds, how they build their own nests;
Watch the brown bees always toiling their best;
Put your own hands to the plow, if you'd thrive;
Don't waste your moments in wishing, but strive."
Up in her face looked a mischievous elf,
"Don't forget, darling," said she, "help yourself."
Afternoon shadows grew drowsy and deep,
Grandma was tranquilly folded in sleep,
Nothing was heard but the old farm house clock
Plodding along with its warning tick-tock
Out from the pantry there came a loud crash;
Pussy jumped up from the hearth in a flash,
Back to her chair stood this practical boy
Steeped to the ears in jam, custard and joy.
Frightened, he cried, "Please, I've upset the shelf,
Grandma, I minded, I did help myself."
—New York Evangelist.

If I Were a Girl.

I would take care of my health by living out doors as much as possible and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to made the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self supporting. Especially in this country where fortunes change, it is wise for a girl to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would try to be polite everywhere. True courtesy is more winsome that a pretty face or fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self control. To know when to speak, and when to be silent; to have hateful things said about you, and be able to answer pleasantly; to have people confide in you, and be wise enough to keep it locked in your heart; to be in poverty, and not be soured by it; to meet temptation and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time, we have no right to make others lose it. The golden rule of doing unto others as we would that they should do unto us, is especially applicable here.—*Selected.*

The Crooked Tree.

"Such a cross old woman as Mrs. Barnes! I never would send her jelly, or anything else, again!" said Molly Clapp, setting her basket down hard on the table. "She never even said, 'Thank you!' but, 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself, instead of sending you! I'll be dead one of these days, and then she'll wish she had been a little more neighborly' I never want to go there again, and I should not think you would."

"Molly! Molly! Come quick, and see Mr. Daws straighten the old cherry tree," called Tom through the window.

And old Mrs. Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that. But it was of no use.

"'Tis crooked as the letter S, and has been for twenty years. You are just twenty years too late, Mr. Daws," said Joe, as he dropped the rope, and wiped the sweat from his face.

"Are you sure you have not begun twenty years too late on tobacco and rum Joe?" asked Mr. Daws.

"That is a true word, master; and it is as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help mean to keep it."

"With God's help you may hope to keep it, Joe," responded his master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That is my comfort, sir," said the man, humbly, "but I shall tell the boys to try and not get crooked at the beginning."

"Mother," said Molly, as she stood by the window again at her mother's side, "I know now what is the matter with old Mrs. Barnes. She need not try to be pleasant and kind now, for she is like the old tree—it is twenty years too late."

"It is never too late with God's help to try to do better; but my little girl must begin now to keep back harsh words and unkind thoughts. Then she will never have to say, as Joe said about the tree, 'It is twenty years too late.'"—*Sunday-school Times.*

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Brains as Capital.

In all discussions of the relative rights of labor and capital there is a tendency to talk of the two things as though they were the only factors involved in the creation of wealth.

The labor leader maintains that to the toil of the worker class alone is due the production of the material wealth of the country; the capitalist is inclined to lay too much weight on the mere investment of money. Both are apt to slight the vast influence of directing intelligence.

A recent writer furnishes some figures which throw into strong relief the immense value of wise direction, invention, safe management—in short, brains.

Comparing the total production of labor in this country now with that in 1840, and making allowance for the population at the two periods, he finds that the same number of men who in 1840 produced wealth to the amount of a thousand million dollars, now produce more than two thousand millions dollars yearly.

Similarly comparing the facts in Great Britain now and at the beginning of the century, it appears that the labor of a quarter of a million of men then resulted in a total annual production of the value of six hundred million dollars, while now the same number of laborers turn out every year sixteen hundred millions of dollars' worth of product.

This surprising increase in efficiency clearly results, not from a gain in the strength or skill of the individual labor, but from modern industrial progress, from improved methods, labor-saving inventions, greater ability in applying labor and capital to their work—again, in brief, from brains.

The example of the artist who said that he mixed his paints with brains must be followed by all who hope to succeed in the great struggle of commerce.—*Youth's Companion.*

A Gentleman's Psalm.

Very few people would agree exactly in giving a definition of a gentleman. Some have the idea that he is a man who lives on the income of his property and does no work, others have other ideas on the subject. Here is one that was once given by a Christian lady. She was the widow of an officer in the army, and was at a review with her young son when several officers who had known her late husband came back to talk to her, and the conversation ran on former common friends.

At last she asked about a certain captain, who had risen from the ranks by distinguished service.

"Oh," said one of the officers, "I don't know anything about him; he's a snob."

"A snob!" answered the lady, fired with indignation; "I tell you he was the truest gentleman in the regiment."

"Indeed!" said her companion with a sneer; "then as you seem to be so conversant with the matter, perhaps you will kindly tell us what is a gentleman?"

Quietly, and without a moment's hesitation, the lady, looking straight in his face, repeated the fifteenth Psalm. "That is my definition of a gentleman," said she.

Her little boy, a mere child of eight or ten, was by. A day or two afterwards she happened to find in his pocket a piece of paper, on which was written out, in his childish hand, the whole of this Psalm, and at the beginning it was headed, "The Gentleman's Psalm."—*Young Christian.*

Sing a song of common sense,
A mind that's full of try,
A man who knows a thing or two
And shows it in his eye—
Who's well aware the medicine
That's best for you and me
Is always Dr. Pierce's Medical Discovery.

You can escape just about one-half the ills that flesh is heir to, by being ready for them. When you feel dull, languid, "out of sorts" generally—then you may know that some of them are coming. Don't let them get any further. Brace the system up with Dr. Pierce's Golden Medical Discovery. That prevents as well as cures: It invigorates the liver and kidneys, purifies and enriches the blood, sharpens the appetite, improves digestion, and restores health and vigor.

Cash and Poultry.

The production of poultry and eggs should be a cash business, says the *Mirror*. True, the farmer may at times buy on credit, but he is never compelled to sell eggs on credit. If prices are liable to fluctuate, they never get below the cost value of the eggs. Eggs can be produced at a very small cost compared with other articles sold off the farm, and they are produced every day in the year. It is the daily returns of cash that give the farmer such an advantage, for while he must wait two or three years for a steer to reach maturity, there is no such delay with poultry, as during such a period several flocks will have been marketed, as well as produced a supply of eggs. The man with limited means, who prefers life on a farm, may never be able to accomplish his desire, but he can begin with a small flock of fowls and gradually increase until he is competent to secure and manage large numbers, the fulfilment of his object being aided by the daily cash returns, which, however small, enable him to keep at the business until he reaches a position from which he can branch out and enlarge. If it were not for the quick returns from poultry, they would not be retained on farms at all; but as they keep the egg-basket full during winter and summer, they largely assist in providing for immediate necessities.

When traveling, always take a cake of Johnson's Oriental Soap with you; diseases are often caught from using hotel soap. Sold by Jno. Y. MacRae, druggist, Raleigh.

Good Advice to Young Women.

There is nothing so certain to make you disliked as to tell your troubles to a friend. Prosperity means friends, but once you take it into your head to retail your woes you will soon discover that your company is not wanted, and the people who once bowed to you in pleasant recognition now walk on the other side of the way with a cold and stony glare that looks over your head or through your body, but never meets your eyes as of yore.

The people are not hard hearted that turn the cold shoulder to you. They are only averse to knowing of any more misery than they already have to bear. We, every one of us, have our little troubles. In some cases they grow to be very large ones, and it isn't pleasant to have the dark side continually thrust before us just when we begin to feel a bit comfortable in our minds over some unpleasant occurrence that has upset us for a time.

Take a bit of valuable advice, and when you feel like telling some one of your spat with your intended or how low your finances are, just remember our warning and don't do it. Your mother, your father and your husband are the truest sympathizers, and, outside of them, you are certain to be soon called a bore if you persist in your harrowing confidences.—*Philadelphia Times.*

Laugh.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sickroom. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and borrow. Learn to stop croaking. If you cannot see good in the world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friend with a smile. The good humored man or woman is always welcome but the dyspeptic and hypochondriac is not wanted anywhere, and is a nuisance as well.—*Annals of Hygiene.*

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As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

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MEN are at a loss for a name by which this age may be designated. Some call it an age of discontent; others an age of development and preparation; others the age of progress; others, more pessimistic, the age of evil; and still others, the end of the ages, and so on through the catalogue of epithets. Seldom a day passes but that a new designation for these stirring times is applied. By what name it will be known in history we cannot tell. It sufficeth to say that the times are pregnant with problems and prophecies of problems. Who keeps up in the race to-day, or who would excel to-morrow, must sacrifice all joy that comes from content, recreation and leisure, to the diviner transports that take possession of the soul when conscious that full duty is being done. And this joy, a joy that is known only to workers, and that surpasses that which the wealthy and the honored have in their luxurious revelry and display, should be the ambition of the young man of to day. Not to attain honor, nor wealth, nor luxury, nor ease, but to gain a consciousness of honest efforts to elevate mankind, to right the wrong, and make the world better, should be the goal of our ambition; let apparent success and worldly honor go where they may. And we feel sure in asserting that though the applause of the world may not be secured, or wealth may never come, that a pure life, devoted to pure motives, will not pass unrequited. He who seeks worldly honor, wealth and ease, to the sacrifice of his motives, is a selfish brute, a traitor to his fellow-man, and unworthy to be called human. Mankind is prone to ambition, but human ambition is so often unholy. Our day is a day of problems, and is most auspicious for the attainment of ambition; if the ambition of men is unholy, these problems will be intensified; if holy, the sufferings of the world will be far less intense and widespread; for in the solution of the problems of the age lies our welfare.

WE have said that the age is pregnant of problems, but we did not intend to make the impression that the problems that beset us to day were not existing half a century ago, or that the solution of them is a novelty of our times. The problems are old, and their "solutions" are scarcely younger. But the development of the age has intensified the problems, and the superior knowledge of to-day has found the formulas, that were once regarded as final solutions of such problems, inadequate. We used to think that what our text books taught was true; that the writers on political economy were infallible, and that the evils of life were inevitable, and sprung from travesty of known laws. But to-day who dares have certain knowledge? Who is so bold as to declare his formula more than a theory? The prophecies of the founders of our government have not materialized, and we are no happier than the subjects of that government from which we withdrew because of unhappiness. What was accounted knowledge has vanished away; the sublime eloquence of venerated orators is now recognized as the effusions of idle dreamers; the tongues of persuasion are silenced. "From nearly every chair of political economy are heard utterances which a quarter of a century ago would have been hailed with wrath and indignation; but they cause no outcry now." The educated man is no longer so well learned that he can ascribe the sufferings of the depressed classes to ignorance or to broken economic laws. He listens to the theorists as well as to the discontented, and he has no more means than they to disprove new ideas. This is not an age of new problems, but of old problems that the progress of men and the incredulity and distrust incident to increased knowledge, have brought into prominence.

WE do not know of another class of men whose occupations have been so strikingly affected by the problems of the age as ministers. Twenty-five years ago a pastor who taught God's word, visited his flock, and comforted the sick and the weary, was thought to be doing his full duty, and if he indulged in other occupations in connection with his calling, was considered unworthy of the pulpit. But now who can define the limits of a ministers work—or rather, not his work, but the work which is expected of him! Social agitations have arisen, and he is invited to apply Christian principles to aid the overthrow of the structure of society. He is asked to insure the poor against the oppression of the rich, and to exert the influence of the gospel for the control of the operations of human affairs in a manner that will tend to the equalization of all benefits. But aside from these broad duties that the age has imposed on him, he is now beset by the problems of the family and divorce, of the improvement homes and the condition of the poor, of the care of the dependent and pauper classes, and that of public education. These latter problems are really worthy his attention, and their solution may be numbered among his duties, as they are the duty of all Christians. That he should be expected to adjust the relation of labor to capital is asking too much. That is a problem, not of this age, but of all ages. He should comfort the oppressed, alleviate their wrongs, and do what he can to restrain the oppressor. These are not secular duties, nor is their solution necessarily a political one. For we believe, and we wish that all the world believed with us, that the solution of all problems, social or political, is found only in the gospel of Jesus Christ, in the Kingdom of God on earth.

AS IDEAS have increased, and problems have intensified, the facilities for the diffusion of knowledge have likewise increased, though we do not maintain that the converse of this statement may not be true, and that the increase of ideas is a result of increased facilities, rather than a cause. But however that may be, we deem it very fortunate that the two are results of the same age, and are co-ordinate. In view of the cheapness of the modern periodical, and the decreased cost of book-printing, there is no reason why all the world should not enjoy the full benefit of the progress of mankind. Whoever conceives a theory, immediately places it before the judgment of the world through the medium of a newspaper, pamphlet or book. The wise is quickly distinguished from the unwise, and efforts are made to apply them. By this means only the solution of existing conditions can be effected.

Whatever may be said of the evil of the age, we believe it is more blessed than all others in the fact that what is known or done in one part of the world is immediately diffused over other parts at a very small expense to the individual. The age of problems is no less an age of wonderful progress in the art of printing and the general diffusion of knowledge. Absolute poverty is the only excuse for ignorance to day, and ignorance is the only excuse for a want of opinions. With the advantage of the numberless books and papers that are spread over our country there is no reason why the humblest of our citizens should not know as much as the wisest of our fathers. Our knowledge need not be original to be valuable. What we learn from the past, tested by lapse of time, is all the more valuable than original and untried knowledge. God has made it easy for us to learn, and it is our duty to use his kindness whenever we can.

Talks About Law—No. 18.

BY JUDGE R. W. WINSTON.

SUNDAY.

In the year 1676, while Charles II was King of England, the original statute relating to observance of Sunday was passed. In the year 1741, the same act, in substance, was passed by the lawmakers in North Carolina. Our old Revised Statutes, ch. 118, sec. 1, provided that all and every person and persons whatsoever shall, on the Lord's day commonly called Sunday, carefully apply themselves to the duties of religion and piety, and that no tradesman, artificer, planter, laborer or other person whatsoever, shall, upon the land or water, do or exercise any labor, business or work, of their ordinary callings (works of necessity and charity only excepted) on the Lord's day aforesaid, or any part thereof, on pain that every person so offending, being of the age of 14 or upwards, shall forfeit and pay the sum of one dollar.

In the year 1857, one Henry Easley, a horse-trader by profession, on a Sunday sold to James K. Melvin a horse, warranting the horse to be "sound and healthy." Melvin claimed that the horse was not sound and healthy, and sued Easly for deceit and false warranty. Among other defences put up by Easley was that the trade was void, having been made on Sunday.

Our Supreme Court then consisted of Pearson, Battle and Manly; and the question was so vexed, that three opinions were filed, Judge Battle's being a dissenting opinion.

Judge Pearson attempted to apply the *reductio ad absurdum* by saying that "if the defendant's contention be true, then horse traders may cheat with impunity, provided always it may be done on the Lord's day"!! The opinion of the Court was largely formed by the fact that the trade was a private one and in a private place.

Ours is a Christian country, but Christianity is not established by law, and the genius of our free institutions requires that church and state should ever be kept separate. "When the act compels people to observe the Lord's day and apply themselves to the duties of religion and piety on that day, and thereby prohibits labor which is done in private and which does not offend public decency or disturb the religious devotion of others, the power of the Legislature is exceeded by force of the declaration of rights, "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences." So spoke the Court, and Melvin recovered his damages. Pearson further illustrated the point in this wise: "So the case of a lawyer who sits in his room and makes a law-book, or writes a deed, or a merchant who, in his counting-room, posts his books, or an old lady who sits by her fireside and knits, if done on Sunday, comes within the words of the statute. But my opinion is that the statute is void and inoperative in respect to cases of this kind, and that its operation is confined to manual, visible or noisy labor, such as is calculated to disturb other people; for example, keeping an open shop, or working a blacksmith's anvil," &c.

The law was conceded to be otherwise in England where the church and the state are one.

In consequence of this decision, no doubt, this law was changed and now reads this way: "On the Lord's day commonly called Sunday, no tradesman, &c., shall do or exercise any labor, business or work of his ordinary calling—works of necessity and charity alone excepted—nor employ himself in hunting, fishing or fowling, nor use any game, sport or play upon pain of paying one dollar." And the next section of the Code makes it a misdemeanor to hunt on Sunday.

In 1848, one Williams in Martin county was indicted for making his hands work in the field on Sunday. But our Court say that a profanation of the Sabbath by performing labor on that day is not an indictable offense in this State. They congratulate the State that cases of the kind so seldom arise in North Carolina. Williams, no doubt, could have been made to pay the penalty of one dollar, but it was sought to punish him severely for a supposed violation of the common law.

One may be arrested in our State for crime on Sunday; but no civil process can be served on Sunday; nor can one be arrested in a civil action on Sunday.

It is thought that railroads ought not to be allowed to run on Sunday. The difficulty in stopping them is that the State might interfere with the United States in the matter of carrying the mails, if the mail train were not permitted to run on Sunday.

A freight car cannot be loaded or unloaded on Sunday. Nor can it travel on Sunday unless it began its journey on Saturday, when it may go until nine o'clock Sunday morning in order to reach its journey's end. But Sunday, by our act, embraces only that portion of the day from sunrise to sunset.

Such Sundays as are experienced on the continent of Europe must be greatly demoralizing.

Public laws, however, cannot make people keep holy the Sabbath day.

Respect for the Sabbath must begin with the child and must be taught him by the precept and example of its parents.

Indeed the home ought to be the nursery of the virtues. It ought to be made attractive enough to keep the old and young away from questionable places of pleasure amusement on Monday as well as Sunday.

A SUGGESTION.

For the benefit of judges, lawyers, suitors, and witnesses, our Superior Courts ought to open on Tuesday.

Our Supreme Court does not sit Mondays. In our sister State, Virginia, Court convenes on Tuesday.

The next Legislature ought to make the change.

All Things Working Together for Good.

Outline of a sermon preached by Dr. J. L. Carroll to his congregation at Chapel Hill, Nov. 5th, 1893. Furnished by request.

Text: Rom. 8: 28—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The Scriptures are full of consoling passages which are as bright to the eye of Christian faith as the stars in the firmament. But as in the heavens above us "one star differeth from another star in glory," so in the galaxy of "exceeding great and precious promises" found in God's Word, there are some more conspicuously bright and attractive than others and which serve better to inspire and sustain his children in their earthly pilgrimage. Of this character is the one under consideration, which in every age of the church has been to the pious and devout as a polar star, comforting and upholding them in the midst of the sorest afflictions and trials. Hardly any other has been so often on their lips and in their hearts. It cannot be too often reflected upon, and when properly considered it cannot fail to strengthen faith and inspire hope and consolation. It teaches five lessons, which we propose to take up in the inverse order of their presentation:

1. In the work of salvation, God acts in accordance with an anterior "purpose" or design. It is altogether inconsistent with our conceptions of his attributes of omniscience and immortality to suppose him to act at any time without reference to definite plan or design. In fact, the evidences of design in the works of creation constitute one of the strongest arguments for the existence of a supreme Creator. Everything therein indicates his wonderful wisdom in adapting means to ends for the good of his creatures and for his own glory. If this be so manifest in the works of nature, it is natural to suppose that his works of grace would be conducted in like manner. And so we find it. We read in Eph. 1: 11 of "the purpose of him who worketh all things after the counsel of his own will." We are said to be saved, in 2 Tim. 1: 9, "according to his own purpose, and grace which was given us in Christ Jesus before the world began." The covenant of redemption was determined in the eternal counsels of the godhead, and design is indicated in the assignment of distinct parts to the several persons in the adorable Trinity. Our Lord came, according to Gal. 4: 4, "in the fulness of time," or at a time previously appointed. His sufferings and death were in accordance with a previous arrangement, as taught by our Lord in Matt. 26: 24, "The Son of man goeth as it is written of him." It could not have been written had it not been first known and understood. A definite purpose is indicated by his words in John 17: 4, "I have finished the work which thou gavest me to do." It must have been specifically understood, or else he would not have said that it was completed. And in the 12th verse, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." This last seems to indicate the purpose of God to save a specific number of the human family. And so does the context, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Moreover, whom he did predestinate"—without exception—"them he also called; them he also justified; and whom he justified"—without exception—"them he also glorified." His purpose, then, is the prior determination on the part of God that his chosen people should be called from darkness to light, should pass from a state of condemnation to one of justification, from a condition of sinfulness to one of sanctification, and from a state of degradation and shame to one of honor and glory.

2. Hence his people are "called according to his purpose." It is quite obvious that the calling in this connection means different from what it does in Matt 22: 14, "Many are called, but few are chosen." Then the call of the gospel is supposed to be heard by many but heeded by few. But here those who are called have both heard and heeded. It is evident that there is a great difference between the two classes in regard to their reception of the call. On the one class it falls, largely, without effect, and fails to move most of them out of their deep unconcern and lethargy; while to the other, it is as a voice from heaven, and leads them to feel a charm and preciousness in the doctrine of the Cross by which the enmity between God and sinful men is removed. How is this difference to be accounted for? The latter class have received what is termed by the old theologians "the effectual call" of the Spirit. There is a call which men may resist and disobey, and consequently remain under condemnation. There is another call which always produces repentance and faith, and therefore issues in salvation. When the effectual call is made, the gospel is said to come, 1 Cor. 2: 4, "in demonstration of the Spirit and of power." The general call is neglected because men will not come to Christ that they may have life; but the effectual call operates on the will itself, working in men "both to will and to do of his good pleasure." The effectual call is irresistible. In the work of conversion, the Spirit is violently resisted; but this resistance is directed rather against the means employed. The effectual call subdues and softens the heart and brings it in docile subjection to the laws of Christ. The outward means which the Spirit uses may be resisted, but when the Spirit himself comes in the omnipotence of his grace, all resistance ceases at once.

3. The called according to his purpose are they "that love God." The calling in the text is the second in the order of enumeration, but it is the first in the order of succession. It is only upon entertaining the call of the gospel and consenting to it, that the heart passes from the state of indifference, or rather enmity, toward God in which it existed, toward an experience of love to him. Previous to this, the thought of God stood associated with feelings of jealousy, insecurity and alarm. What a strong statement of the feeling of the unrenewed heart is in verse 7—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Hence the imperative necessity for the effectual call of the Spirit to break down and subdue this bitter enmity, and introduce love instead. Before one can love God he must see him to be lovely; but this is a vision which the unrenewed heart cannot enjoy while its enmity continues. It is the Spirit, and the Spirit only, who can remove this difficulty by regenerating the heart. 1 John 4: 7—"Every one that loveth is born of God," nor can he love before this birth. Watts describes the process:

"The Spirit, like some heavenly wind,
Breathes on the sons of flesh,
Creates anew the carnal mind,
And forms the man afresh."

Then,

"Our quickened souls awake and rise
From their long sleep of death;
On heavenly things we fix our eyes,
And praise employs our breath."

The Spirit, in the fullness of his grace, must remove the veil from the eyes and enlighten the understanding before the soul can see God as "the chiefest among ten thousand" and "altogether lovely." Hence our Lord says, John 15: 16, "Ye have not chosen me, but I have chosen you." And John in 1 John 4: 19, "We love him because he first loved us." The unregenerate soul will not love until it has experienced the persuasive power of the effectual call of the Holy Spirit.

4. To those who are thus called to the love of God, "all things work together for good." Notice first, "all things work." There is nothing in a state of rest. What a picture of unrest does Solomon give us in Ecc. 1: 5—8, "The sun ariseth, and the sun goeth down, and hasteth to his place whence he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither do they return again. All things are full of labor, man cannot utter it." And Paul in Rom 8: 22—"For we know that the whole creation groaneth and travaileth in pain together until now." All is in commotion and unrest. And then, "All things work together." There is order underlying the apparent confusion. This may not appear so to human sight, but to him "that sitteth upon the circle of the earth," and superintendeth the developments of providence, every individual thing is interlinked with another, according to the sovereign purpose of him who has had all things put under his feet, and in moving on harmoniously and uniformly towards its complete accomplishment.

"His providence unfolds a book
In which his covenants shine:
Each opening leaf, and every stroke
Fulfils some deep design."

And finally, "All things work together for good" to God's purpose. His object is revealed in verse 29—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

[CONTINUED TO THE NEXT]

The Biblical Recorder.

WEDNESDAY, NOVEMBER 29, 1893.

Rev. C. T. BAILEY, Editor and Proprietor.
J. C. CADDELL, Agent and Correspondent.

PUBLIC COLLECTIONS.

Owing to our system of conducting church and denominational enterprises, there seems to be a necessity for frequent public collections; and we have reference here to special efforts for special purposes. So far as regular Sabbath collections in our churches for local or denominational objects are concerned, the necessity for them is generally admitted, and the large majority of our people see no impropriety in giving whenever they meet to worship. The habit of giving, then, in connection with our public worship is well established; but we fear that a good many of our people have not caught the true idea that giving is an act of worship as well as of duty. This opinion does not dominate as it should, especially in our public collections for special objects.

When we meet together in Union Meetings, at Associations, State Conventions, &c., there are generally some brethren present that have the reputation of being "good beggars," and one of these brethren is usually put forward on such occasions to "lift a collection" for the special object or objects that may claim the attention of the body. This brother, according to the idea of many, must be witty, quick at repartee, well acquainted with the people, but above all, "funny." He is expected to keep the people more or less in a roar of laughter while the collection is being taken, and the wittier and funnier his remarks the more the people are expected to give. If he succeeds in securing the amount asked for, much of the success is attributed to his power to amuse and entertain the audience; and if he fails, a funnier man will be found next time. We do not claim that this is our invariable plan of collecting, but it is so often resorted to, and is open to so many objections, that we may well enquire if there is not a "better way." That there is, we are fully persuaded, and these lines are written with the hope of enabling our people to find it. To do this it may be well to point out some objections to the plan just explained.

One is, that it puts us to disadvantage before intelligent and cultured people of other denominations, and before men who are not members of any church. Such as these often attend our public gatherings in large numbers, and watch closely our proceedings. A Baptist Association, State Convention, or other general gathering of our people, often presents a veritable surprise to a staid and dignified Episcopalian, Presbyterian, or man of another faith. About the first thing that strikes his attention is to see a layman often in the chair; and then he is no little astonished at our free and easy style. He has a striking object-lesson in true democracy. In most things we may show to advantage, but in some we fear we suffer loss, and one of these is, as we have just intimated, the manner in which we often take public collections. The funny brother is brought to the front, and for ten or fifteen minutes—sometimes longer—the whole body is given to the abandon of actual merriment. The public beggar, knowing what is expected of him, often apes the very airs of the clown in the circus. He assumes queer attitudes, makes grimaces, cracks jokes, plays on the names of givers, makes allusion to their being well-dressed, or mentions that they are looking for wives, or are just married, &c.

Now, we respectfully submit that all this is in quite bad taste, and no doubt often repels from our churches intelligent men that might otherwise join us. And the exhibition of such unrestrained merriment and clownishness gives those who are opposed to our principles further opportunity to harp on the old string that told of the *ignorance* of the Baptists. These men do not know that able jurists, men high in official positions, and distinguished D. D's, do participate in this temporary "freedom of the floor." They do not know how to make proper allowance for our democratic habits, and it is quite evident that we ought not to expect them to do so in things in which the rules of decorum and the interests of the Master's work ought to prompt us to make different impressions. When a dignified common sense, and the genius of true Baptist principles demand that we should ignore the dainty, quaint and foolish foibles of other people, by all means let us stand for the right; but we have nothing to gain in [illegible] the license of the former even temporarily away in our religious assemblies.

[illegible] objection to the plan under consideration, is that it educates our people [illegible] the true idea of giving, and that [illegible] for the spreading of Christ's [illegible] of worship. That it is [illegible] condemned by the teachings of God's word. Giving, offering sacrifices, was certainly part of worship in the ancient Jewish rites and God has nowhere in the New Testament doctrine or history divorced giving from worship. "What God hath joined together let no many put asunder." It warps the benevolence of our people then, and robs giving of much of its virtue as an act of worship, to drag it down from the plane on which God has placed it to that on which the religious clown cracks his little jokes. Some of the fun loving brotherhood may be almost shocked at this plain way of putting it. They may innocently protest that such is done to relieve the tedium of the graver proceedings, &c. But to all such we answer "there is a time for everything," and if giving is an act of worship it certainly ought not to be accompanied by giggling and jokes. Praying is an act of worship. What would be thought of a preacher, who might be leading his congregation in prayer, if he should stop in the midst of his prayer to crack a joke or deliver a witticism to please God, or for the gratification of his fun-loving members!

Another objection is, that people who give under the impulse of fun or witticism, do not develop into liberal or systematic givers. People should give through principle, through a sense of duty, and not because they expect their names to be called out, because they are paying for wit, because they like the man that is calling for contributions, and so on; for according to this latter system, if the motives suggested do not operate, they may feel justified in not giving.

Our idea, then, is that the plan mentioned, and all like it, should be abandoned, and that we should emphasize the idea that giving is an act of worship. We would do better to touch a man's heart and convince his judgment by an earnest appeal to both, and then, when the Spirit of Christ has fuller sway over him, ask for his contribution. If these means do not reach him, he sadly needs instruction, and his gift, if made, is not properly sanctified. Here, as elsewhere, the Apostle's injunction, "Let all things be done decently and in order," is of prime importance.

THURSDAY of this week has been nominated by the President of the United States and the Governors of the respective States as a holiday of thanksgiving to God.

It is well that a day is set apart, not so much for the purpose of rendering thanks and praise unto God—for all days should be thus devoted—but that in this season of the year, when the poor are most needy, we may give thanksgiving from our bounty to those less blest, as a testimony of our gratitude to God for the blessings which we have received, and in compliance with his word, is the setting apart of a secular day for thanksgiving especially fitting.

In the days of the pagan gods gratitude was manifested by noisy and joyous celebrations; at times, also, by human sacrifices. The heathen seldom relieve distress on an occasion which to them is a day of boisterous joy. To them revelling was more agreeable, and, therefore, more fitting. But in the light of Christianity the liberal exercise of sweet charity has come to be the order of the day.

It is well to thank God that we have been spared, that storm and famine have not rendered the land barren, and these blessings alone might well be an incentive to relieve the less fortunate. But our greatest and most enduring cause for thanksgiving is for him who gave his life for us. And that life, which was charity itself, should be our never-failing cause for the exercise of charity.

Let us not forget the fatherless on Thursday. Our Orphanage should be particularly the object of our charity. Whatever may be our opinion as to methods, there is no reason why we should forget the orphans at Thomasville. There are a hundred other objects all around us. We never have to go far to seek the worthy poor. Let them have one season of all the year for thanks to God for temporal blessings.

But let us not get into the habit of giving thanks or exercising charity only once a year. When the Psalmist exclaims in his gratitude, "Give thanks unto the Lord, O my soul," it was not for one particular day, or for special temporal blessings, but for the unending mercy of the eternal God. Let us raise our voices to God, and make sacrifices for his needy children, not only to-morrow, but to-day, and all the days. "For the Lord is good, his mercy is everlasting, and his truth endureth to all generations."

MISSIONARY A. J. Diaz of Cuba is in the North in the interest of his Cuban mission. This mission is one now not only of churches but of hospitals, &c., that are calculated to impress the minds of the "Catholic heathen" of Cuba with the value of Christian civilization.

We have heard that our Board is contemplating sending out thirty six new missionaries to various foreign fields in the near future. We are glad to see this move forward, but are fearful that so large an increase of charges will harrass the Board. We cannot send out two many workers to the harvest, we cannot obtain two many, but we know that money is scarcer within the limits of the Southern Baptist Convention just now than in very many years. But when we think of the enormous number of churches within the Convention, the support of thirty six missionaries appears very insignificant. Think of it: North Carolina has one hundred and forty thousand white missionary Baptists within her borders, and we should be ashamed to say that, in addition to all they gave last year, they could not support thirty-six workers in the Lord's vineyard. That they will draw their support from a dozen States does not make our duty any less obligatory. Let us support our share, and more. Let us make the coming year a glorious one for North Carolina and for the foreign field. We lead other States in the number of Baptists; let us, each and all, determine that we shall not be behind in liberality; and let our Foreign Mission collections be an index of our liberality. Above all, let us not postpone the time for increasing our collections. There is more month in this year; let us make it the best mission of all the year, and be ready to commence the new year with a balance in the treasury, and a renewed and glorious hope in all quarters.

FROM OUR TRAVELLING AGENT.

LITTLE RIVER ASSOCIATION.

This body met at Mt. Tabor church in Harnett county. Brother Smith was again elected Moderator, and Bro. J. A. Campbell, Clerk. The attendance was good, notwithstanding the Association met on one side of the territory. The brethren were glad to have Bro. Durham with them this year, as it had been some time since he had attended their meeting. Bro. Gwaltney was there to represent the Board of Education, and the brethren listened to him with much interest. Bro. W. G. King made a most effective speech on this subject. Bro. King never enjoyed the privileges which he so earnestly advocates for others, and this especially makes his appeals interesting and touching. Bro. Hilliard was on his native heath, and the friends of his boyhood gave him a most cordial welcome to his home Association. He is one prophet who is not without honor in his own country. Friday night was given him to discuss general education and Wake Forest College. And here, as elsewhere in the State where Bro. Hilliard has spoken, he made a fine impression for the work he represented.

The discussions were of much interest to all present. The Association is in fine condition—no divisions, nor trouble of any sort among the brethren. Several new churches were received by the Association. The church at Dennis, which has heretofore belonged to the South River, joined this body. This will add much to the strength and efficiency of the work. We note with pleasure the good influence Bro. J. A. Campbell's school is having, not only in the Association but in the entire county.

Bro. Hilliard spent the time with Dr. D. D. McBride, who is one of the pioneer Presbyterian preachers in this section. He has an ideal country home, plenty of this world's goods to make him thoroughly comfortable, a large and most interesting family, each one of whom seem to vie with the other in an effort to please father and mother and add to the pleasures of home.

On our way home Bro. Durham and I spent the night with Bro. Taylor at Dunn. I had often heard of this brother through his pastors, so it was a real pleasure to share the hospitality which I had so correctly anticipated before I had the privilege of stopping at his home.

UNION ASSOCIATION.

Thursday at one o'clock p. m. we are at Monroe. We are on hand in good time to see the beginning of the closing Association of the year. But notwithstanding the unseasonable hour in which we reach the town, we found Bro. Fletcher, chairman of the committee on hospitality, on hand ready to do duty. Dr. Durham and myself were sent to Bro. Ashcraft's, where we found a "light in the window" for us. Bro. Peterson was with us till we reached the town, and we soon found he was the least dependent upon any public arrangement for a place to stop for the last part of the night. But when it is learned that Bro. P. is a widower and has been to Monroe quite frequently recently, it will be plain to the average thinking man how it was he made his "touch-down" so easily.

The efforts of Bro. Adams, the pastor, and his brethren, to have a fine session secured the presence of Dr. Taylor, Prof. Hobgood and other visiting brethren, whose presence added much to the pleasure and interest of the meeting. The church here is in a most hopeful condition, the brethren and citizens of the town were delighted to have the brethren meet in the town, which has grown greatly in the last few years, and which is now a railroad center and promises to grow as the years go by.

My home was with Sister S. A. Covington who is probably the first Baptist who ever lived in Monroe. For years in the early history of the town, Maj. Covington was almost alone in his efforts to establish the Baptist cause in the town. We hope at no distant day to get in possession of some facts from the life and work which Maj. Covington did that will be valuable history for the Baptists of the State. We felt very much at home during the entire session. I have not seen so many Wake Forest men at any Association in the State.

All seemed to be thoroughly alive to the interest of the College. Bro. J. B. Richardson made a very strong and effective appeal for the cause of education in Union county. Some of us were specially struck with the statement he made that out of the twenty-three schools in Union county—which, by the way, has more Baptists than people of any other denomination—only one of these schools is presided over by a Baptist. The speeches of these brethren seemed to stir up new thought on this subject, and we hope this state of things will soon cease to exist both in this and every other county in North Carolina.

We enjoyed greatly the opportunity of spending an evening with Mrs. D. A. Covington, who has an elegant home and seems very happy in the cares and joys of house keeping. How rapidly time passes away! Only a few years ago Miss Mollie Simmons was a half grown girl; now she has a daughter in college, besides others who are interesting especially to men like Profs. Hobgood and Brewer.

At 12 o'clock Friday night we take the train for Whiteville, where we can only see the last of the

COLUMBUS COUNTY ASSOCIATION

This was, however, the best attended meeting this body ever had. Several new churches joined at this session. The brethren are sorry to lose their pastor, Bro. J. A. Smith, who has served the church here for several years. There are a number of the best brethren in this church, and if they could only realize their strength could easily employ a man for all his time.

Now after spending a night pleasantly with Bro. A. F. Powell, by the usual kindness of the Memory boys, we are again at Clarkton, waiting for the homeward train, and this is the last of the Associations till the meeting of the old Chowan in May, 1894.

J. C. C.

PERSONALS AND OTHER ITEMS.

....The North Carolina Conference meets in Wilmington on Dec. 6th.

....The Virginia Methodists are in annual conference this week at Danville.

....We were glad to see Bro. Bryan, returned missionary, in Raleigh last week.

....Rev. J. L. Sproles of Shelby has accepted a call to a pastorate in Kentucky.

....Bro. H. A. Foote of the *Warrenton Gazette* paid our office a pleasant visit last week.

....Rev. Wm. Ward of Asheville is on an evangelistic tour in the western part of the State.

....We are glad to hear that Bro. C. W. Blanchard's field, East Durham, is moving forward prosperously.

....If you fail to get the RECORDER, let us know, and we will do all that is possible to correct the mistake.

....We hope our pastors will not forget to meet us at the Convention with new subscribers and renewals from their fields.

....Rev. N. S. Jones assisted Rev. S. F. Conrad of Winston in a revival at the latter place last week. A good meeting was held.

....We are glad to hear that the Ochlawaha Institute, Hendersonville, N. C., of which Bro. J. C. C. Dunford is principal, is making fine progress.

....The November number of the Seminary Magazine and the *Wake Forest Student* have been received. We Baptists may well be proud of them both.

....Dr. Wharton, assisted by Bro. Elsom, recently held a revival in his Norfolk church which resulted in nine additions by letter and thirty by baptism.

....The Executive Committee of the Board of Trustees of Wake Forest College met in the Mission Rooms, Raleigh, N. C., Tuesday evening, the 28th.

....We return thanks to Hon. Cushman K. Davis of the United States Senate for a copy of his admirable speech on the recent Chinese exclusion legislation.

....Let the brethren begin at once to pray for a good, hopeful, business like, spiritual session of the Convention, and continue thus to pray till Dec. 11th.

....Rev. J. A. Speight, D. D., of Berkley, Va., late of the *Asheville Baptist*, has accepted a call to the church at Kempsville, just without the limits of the city of Norfolk.

....We hope our readers will pardon us for consuming so much space with railroad schedules this week. They are necessary for the information of Convention delegates.

....Rev. J. F. Love of Suffolk, Va., Baptist church was engaged in a series of meetings last week which will continue through this week. A number of conversions have been reported.

....The total increase of Baptists in the United States for the decade of 1880–1890, was 1,182,753. The gain among Northern Baptists was 192,000; Southern, 353,000; and colored, nearly 700,000.—*Watchman.*

....Rev. W. F. Watson, the new pastor of the Spurgeon Memorial church at Norfolk, late of the Roxboro pastorate, received two members by letter, and two for baptism, on the 19th.

.....A series of meetings will begin at Roxobel church, Northampton county, Dec. 1st. The pastor, Rev. A. Cree, will be assisted by Rev. J. E. Hutson, well known as a strong evangelist.

....Rev. E. J. Edwards has resigned his position as travelling agent for *Charity and Children*, and will return to the pastorate. Bro. Edwards is well known over the State as an energetic Christian brother.

....The annual meeting of the Board of Trustees of Shaw University will be held in New York City on Dec. 20th. Vacancies on the Board of Trustees are to be filled, and a successor to the late Dr. Tupper elected.

....Mr. L. S. Cannon, valedictorian of the class which graduated at Wake Forest College in 1889, has secured a lucrative position in the United States Civil Service for which he stood an admirable examination.

....Rev. A. C. Dixon's Brooklyn church now furnishes him with an assistant, Rev. S. V. Robinson. We suppose the pastorate will be conducted with Bro. Dixon in the pulpit, and Bro. Robinson as visiting and missionary pastor.

....Let our pastors from one end of the State to the other make an effort this week to extend the usefulness of the RECORDER. Renewals or new subscriptions handed in at the Convention will be gratefully received. Don't forget us.

....Dr. Thos. Hume spent Sunday last in Asheville, N. C., where he preached at the First Baptist church morning and evening, and at the French Broad church in the afternoon; pastor White being absent in Birmingham, Ala.

....Brethren, the Convention will be upon us in another week. Let us pray that God may bless the meeting; and let us attend it that we may share the blessings. It is going to be a glorious Convention, and none can afford to miss it.

....Bro. W. R. Simmons, Seven Springs, N. C., will receive, receipt for and apply all moneys subscribed at the Atlantic Association towards the debt on the house of worship at Seven Springs which the subscribers will send to him.—*C. Durham.*

....Rev. F. H. Martin of Lumberton writes under date of Nov. 20th: "We had a good day yesterday. The Lord was with us in power. Our meeting will continue ten days, or two weeks." The pastor is assisted by Rev. J. H. Edwards of Fayetteville.

....Rev. J. K. Howell was in Raleigh last week on his way from Lennox Castle to Rocky Mount, where he takes charge of the church. Bro. Howell has been one of our strongest country pastors, and we have no fears for him or his flock in Rocky Mount.

....Rev. J. W. Rose has changed his address to Core, N. C., from Newbern, and will make this his permanent home. He writes: "We organized and built a church at this point this year." Bro. Rose will continue in his same field, and moves to Cove for the sake of convenience.

....Rev. L. R. Pruett of Mt. Airy recently held a good revival in the Booneville church, of which Rev. J. E. Greene is pastor, and as a result eleven converts were baptized on the 19th. Bro. Greene writes that others will follow soon; "the Lord has done great things for us, whereof we are glad."

... Tally Ho Baptist church having accepted the resignation of Dr. R. H. Marsh, to take effect Jan. 1st, has called Rev. J. H. Lamberth of Greenville, whose decision as to the call has not been made known. Dr. Marsh had been in this pastorate twenty years, and the church was greatly endeared to him.

....Bro. L. R. Carroll writes: "The church was much revived and encouraged, and ten were added to its membership as the results of Bro. J. C. Crumpler's meeting at Mt. Holly recently. This church and others in the vicinity were fortunate in calling Bro. Crumpler to this field. He is one of our safest and most promising young ministers."

....We have a postal from Sister Yates written from the California Hotel, San Francisco, November 21st, in which she said she would embark for China on the 21st, and that many missionaries would depart for foreign fields on the same steamer, among them Mr. Upcraft and sixteen recruits. Miss Moon was also expected. May God keep them.

....Rev. Thos. G. Wood has resigned the pastorate of Murfreesboro and Mt. Tabor Baptist churches to take effect the first of January. He has accepted a call to Sawyer's Creek and Ramoth Gilead churches in Camden county. He has been pastor of the church here for nine years, and he has served it well. The entire community regret that he has decided to leave.—*Murfreesboro Index.*

....We think that it has been pretty generally claimed that the boys in college who have excelled in athletic sports have also made the best records as students. This may have been true in the earlier history of this branch of college work. But the testimony of educators like Drs. Percival of Rugby and Horne of Eton, that such is not now the case, may serve as a suggestion that physical education has been overdone.

....We are glad to announce that after a residence of eighteen months in South Carolina, Rev. J. M. White will return to his old home, Apex, N. C., at the close of this year, near which place, at Salem church, Bro. White has accepted a pastorate. He writes that the RECORDER has kept him well in touch with the North Carolina brethren, and that the breaking of pleasant South Carolina ties can only be compensated by renewing older ties in North Carolina.

....Maj. R. W. York of Chatham county, born Sept. 30th, 1829, died Tuesday the 21st, after a brief illness.

....Rev. W. F. Crocker, one of the departing missionaries, writes: "Please send my RECORDER to Chefoo, China. Everything has passed pleasantly for the most part of our trip so far, and to-day (Nov. 18) we are on board the 'Empress of Japan' moving down the bay to the sea." In another column we publish a farewell letter from Bro. Herring. May God keep and guide these brethren.

....The Foreign Mission Board met at Richmond on the 20th, and was addressed by Bro. Bryan, who, after having given an interesting review of the general work in China, urged that the Board set apart twenty more—ten single ladies and ten men—for that field next year. The matter was referred to a committee. It is said that there is a strong disposition on the part of several of the Board to comply with Bro. Bryan's suggestion.

....We have received two articles from Brother and Sister T. J. League of China, respectively, in justification of their position with regard to the Mission Board. We would have been glad to have given our readers these articles a few weeks ago, but now that the discussion is closed, both sides having been exhaustively set forth, we cannot see that good will come of a re opening of the subject. The letters are issued in circular form, and will doubtless be published in some of our contemporaries.

....We greatly regret a recent mistake that appeared in these columns, and Bro. J. J. Lansdell has our sincere thanks for correcting it. We have stated that Rev. J. H. Lamberth of Greenville had been called to the vacant pastorate at Roxboro; we should have stated that Ephesus church, near Roxboro, had called Bro. Lamberth, and that Dr. C. F. James was supplying for Ephesus at present. The Roxboro and Clement churches have agreed to call Rev. H. F. Williams of the Chowan Association, who has accepted the call.

....Rev. John H. Couch writes from Venner, Va: "God has more abundantly blessed my labors during the time I have been here than ever before. My strongest church has doubled her membership during the last associational year, repaired their house of worship at a cost of about $500, and more than doubled the contributions to the Boards, not counting the centennial collecting. We had one household baptism in this church. The husband, like the jailer at Phillippi, believed, and all his household, and we went with his whole family down into the water and buried them in baptism. I have a strong field before which I believe there is a glorious future.

....The Cleveland Presbyterian conference, which recently met in Cleveland, Ohio, appointed a big committee of elders and distinguished preachers apparently for the purpose of rocking the action of the General Assembly which disposed of the case of Dr. Briggs. Among other resolutions presented by this committee, it declares that a large majority of the presbyteries have expressed their dissatisfaction with the confession of faith, some wanting it changed, while others want a new creed out and out. The thing which will help our Presbyterian brethren out of the perils which seem now to beset their church and prevent a recurrence of similar troubles, is to throw away man-made creed, and let the New Testament take its proper place in the establishment of their churches and in the deliberations of their counsels.

....The North Carolina Baptist Almanac for 1894 contains a vast amount of statistical and other information which ought to be in the hands of every family. The following is a partial list of its contents: Tables of all sorts of Baptists in the State by counties; tables of all religious denominations in the State and the United States taken from the United States census returns for 1890; officers of State Government and of all the State institutions; times for holding Supreme, Superior and Federal Courts; biographical sketches of Drs. Royall and Tupper, and other distinguished Baptists; a revised alphabetical list of Baptist preachers with their postoffices and Associations; the Boards of the Baptist State Convention; trustees of Wake Forest College and officers of the same; extracts from Williamson's history about religious oppression in North Carolina, and other matter of general interest. Orders should be sent to Dr. N. B. Cobb, Raleigh, N. C.

Wake Forest Items.

In a recent issue of the *Wilmington Messenger*, Dr. Kingsbury stated in an editorial that he regarded the Dixon family as the most remarkable one now in the State and mentioned the wonderful oratorical powers of the three preachers, A. C., Tom and Frank. We venture to say that if they were asked the secret of this rare power, they would say that not a little of it was due to the training they received in the Literary Society here.

Prof. Poteat has been elected a member of the Marine Biological Laboratory of Woods Hall, Mass. Some of the most noted biologists in the country belong to this Society, Harvard, Princeton and Columbia being represented in its membership. This high recognition of Prof. Poteat's ability and attainments as a biologist will be very gratifying to his friends here and elsewhere throughout the State.

Mr. E. E. Hilliard made an excellent talk to the students at prayers Friday morning. Mr. Hilliard has been traveling as general agent for the College for the past two or three months. He reports the outlook as hopeful and that there is among the masses of the denomination a growing interest in the College.

Rev. W. R. Gwaltney has received a good contribution for the Board of Education from the North Carolina "boys" at the Seminary. Wake Forest is proud of her sons in Louisville and of the record they are making. They will be heard from in the future. Every one of them ought to be brought back to North Carolina as soon as they complete their course. J. B. C.

Nov. 25, 1893.

A Question Answered.

Dear Recorder:—I ask space for a public answer to a question that has come to me from various sources lately. It is this: "Will your Board furnish one quarter's literature free to schools using other literature, if they will agree to change to yours." I have invariably answered, no and have given several reasons.

1. We do not give literature to schools able to pay for it; we only give to poor mission schools unable to pay for it, or to new schools to help them start.

2. If we have literature to give away to people able to pay for it, our regular patrons most deserve the favor.

3. As an inducement to schools to drop other literature and take ours; we do not think this is a business method of such high character as to warrant our using it. If we cannot do work for our Master on business lines which are not condemned by high-toned men of the world, we will not do at all Yours truly,

T. P. BELL,
Cor. Sec. S. S. Board.

A Farewell Word.

We are now on board the Empress of Japan, expecting to sail in a few hours. After leaving that good meeting at Reidsville where we said good bye to many a warm-hearted friend, we had a pleasant visit with Bro. Crocker to his churches in Kentucky. Then we went through Chicago and saw where the World's Fair had been. Thence we came straight to the Pacific coast. Our route took us through Minnesota and North Dakota up into Canada, where we took the main line of the Canadian and Pacific Railroad. It was a splendid trip affording every variety of scenery—first the prairies, then the Rocky Mountains, the grandure of whose rugged heights, towering fourteen thousand feet above us as we pass, never can be described. The poor Indians living there in their savage old wig-wams—the sight of them is pathetic.

Yes, we are already 3,000 miles on our way, and soon we shall be on the deep, plowing on our way to yonder far-off shore. Much time we shall have for thinking, and many a one of you, dear friends, will come up to our minds. We shall pray for you, and hope to be prayed for. Yes, this love is akin to that of heaven.

Eight years ago my face was toward the sunset as it is to day—how different things seem! How different they are! These "boys," Crocker, Bialock and Royall have it before them all untried as I did then. One help I had then that even they have not now. Loved ones all behind us—only God is left us, and he is all. Soon the work will be done, and we shall, by the grace of God, be up yonder where parting is not known. Good-bye, *i. e.*, God be with you."

Faithfully, D. W. HERRING.

November 13, 1893.

My First Impressions of the Baptist General Association of Virginia.

Dear Bro. Bailey:—I am home from the meeting of the General Association at Roanoke. This was my first year as a pastor in Virginia, and also my first attendance upon the session of the General Association. The meeting was a grand success. A sweet Christian spirit pervaded the sessions. The main speeches were of a high order. Special mention should be made of Rev. R. T. Bryan's speech on Foreign Missions. It was very instructive, showing how the gospel leaven is taking hold of China. The speaker dealt in plain facts, which were very hopeful also. Many of our ablest men said they never heard a speech on Foreign Missions so instructive and so hopeful. It was no small pleasure to see, hear and be with Brother Bryan, my Seminary school-mate and room-mate.

Special mention should be made also of the address of Bro. F. C. McConnell, one of the Secretaries of the Home Mission Board. This brother I had known in the Seminary, also a student from Georgia. He literally captured his crowd. I hope all who can go to the North Carolina Baptist State Convention will hear brethren Bryan and McConnell.

Our Boards here made good reports. Our State Mission Board report no debt. It was a real satisfaction to know that the missionaries had been paid up in full.

The Orphanage at Salem was visited. It has sixty children in it. It is a grand work and growing; but I am free to say that I like the family idea at Thomasville better, and also the farm attachment; yet this work with N. C. Baptists has an older history than here. More than fifteen hundred dollars were raised in cash and subscriptions for the Orphanage work. More room is an urgent need, as forty children needing help can't now be taken.

I am hoping to be at Elizabeth City for two reasons—first, my interest in the Master's work in North Carolina, and the fact that I am not far away.

A. D. HUNTER.

Carrsville, Va., Nov. 18, 1893.

Baptist Female University.

There will be a special meeting of the Trustees of the N. C. Baptist Female University at Elizabeth City, Saturday, December 9th, at 3 p. m. Important business will claim their attention.

W. L. POTEAT, *Pres. Bd. Trustees.*

Wake Forest, Nov. 27, 1893.

From Burlington.

Dear Bro. Bailey:—I thought that it might be of interest to your readers to have a few items of news from these parts.

The Lord continues to bless our labors in this town. There has been a continuous work of grace in our congregation from the beginning of my labors here, beginning with the first of last January. Every now and then there are professions of conversion. There are many in the congregation who are anxiously inquiring after the way of life. During the year there have been about one hundred and fifty additions to the membership of the church. We are expecting several valuable accessions in the near future.

Last Sunday afternoon we organized a church at Glencoe, a village three and a half miles from here. This is one of Bro. Alvis Andrews' preaching stations. He has done very efficient service there. We organized with thirty-eight members. This is a colony sent off by the Burlington church, all the members having been of this except one. Brethren I. H. Dunlap, I. F. Meacham and John Allen were elected and ordained as deacons. This church, being organized under favorable auspices, having such efficient members, promises to accomplish much in the name of the Lord.

As your readers have already been informed, we organized a church at Haw River the fourth Sunday in June, with a membership of thirty three. In July we held a meeting of wonderful interest. The work of grace has not ceased—within the last five or six weeks there have been twelve or fifteen conversions. We receive members at each meeting. The membership has been increased to seventy-five, counting several who have been approved for baptism. We expect to receive several next meeting.

In the work at Graham, there has been very little encouragement for several years. Beginning with the fifth Sunday in October we protracted a meeting which continued five days, and while there was only one accession to the church, the meeting was fruitful of good. The church is much revived and has gone to work. It is now in a very hopeful condition.

I think I can see that the leaders of the other denominations bring the church to the front, holding up what the church believes, what the church teaches, what the church practices. I am convinced, by experience and observation, that when the church is relegated to (as far back as) the second seat, and God's truth is brought to the front, people, acting without being biased, will become to be Baptists.

Dear reader, I ask you to pray for us in this difficult, but promising field.

Fraternally, JNO C. HOCUTT

November 21, 1893.

Mt. Holly Church.

Dear Recorder:—We have just closed a most gracious meeting at Mt. Holly. The Lord richly blessed us. Bro. L. R. Carroll did most of the preaching. We were delighted with his rich gospel sermons. His earnestness, tenderness and fine reasoning and persuasiveness reached us all. Our church is greatly revived, one good sister came to us from the Disciples church and nine have come by baptism. Others we trust will follow. The Lord has lovingly blessed the churches which I serve. To my several churches twenty have been added by baptism and experience recently.

JAS. C. CRUMPLER.

Rocky Point, November 18, 1893.

Bladen Association.

A BIRD'S-EYE VIEW OF THINGS.

Dear Recorder:—On the second day of the meeting I arrived. The letters had been read and the body organized. The former officers were re-elected. No better selection could have been made.

The body was ready for work, and early Saturday morning the different objects began to come up and were fitly and enthusiastically discussed by Bladen county men to the instruction and edification of all present. Ministers present—William Brunt, W. S. Melon, Levi Bryan, A. J. Bordeaux, C. E. Baird, Hopper Brisson and the writer. From 9:30 o'clock until 1 o'clock we held the vast audience spell bound discussing Home Missions, State and Foreign. There being none of our representative brethren present, we tried to unfurl the banner and lift it to the breezes. For State Missions pledges were taken, amounting to forty-four dollars.

After dinner, and at two o'clock, the writer read a lengthy and startling report on Temperance, which is his pet theme. He did his best. I hope it will appear in the minutes as ordered.

A report on the Orphanage was read, discussed, and responded to with a good collection.

Bro. Bordeaux represented the RECORDER, and received subscriptions with the money therefor. The writer also spoke in behalf of the RECORDER, *Baptist*, *Home Field*, and *Foreign Mission Journal*. These papers are educators and a necessity in Baptist homes.

Rev. Wm. Brunt spoke in behalf of Wake Forest College and voluntary contributions were handed in.

Meeting of the Executive Board, the reports of the Finance committee and Treasurer concluded the day.

On Sunday morning at 11 o'clock the writer preached the missionary sermon from Matthew 28: 19, 20. A collection was taken. This service closed the second day of the session.

We are now about twenty-five churches strong, and in this number we have four banner churches, which are calculated to develop the weaker ones. There have been over two hundred dollars in collections from this Association during the past twelve months for the various objects. There is no reason to be ashamed of small beginnings. We look forward to triumph by the time we meet next fall with Galilee, the banner church of the Association.

My much esteemed friend, Col T S Memory of Whiteville writes me that the Columbus Association was a success this time.

Your correspondent contemplates doing colportage and missionary work in the bounds of the Columbus and Bladen Associations for the year 1894. This is a work that should be urged by all our churches and associations as a forerunner of the pastor, the religious press, and the spiritual education of our people. From past observation there are six hundred families along the sides of the main or public roads without a family Bible, and three thousand individuals without a New Testament in Bladen and Columbus counties. Is this not startling! Yet our people fold their arms in contentment. "Awake, awake, O Zion, put on thy strength, O Zion."

D. J. CLARK.

Meetings Engaged In.

Dear Recorder:—I have recently helped in meetings at Waughtown, Red Bank, Summerfield and Mt. Olive. Two of these have beported.

In the meeting at Waughtown, twenty-five united with the church, nine at Summerfield, eight at Red Bank and fourteen at Mt. Olive, making fifty six in all. Several more professed in these meetings, who doubtless will join.

I will commence a meeting at Madison on Tuesday night before the fourth Sunday. Hope all who read this notice will pray for us.

I find in my churches and in other churches where I have been, that those who read the RECORDER are the best Christians and the best workers for the Master. I don't see how any Baptist in the State can afford not to take the BIBLICAL RECORDER

I have been on the sick-list this week, but am about well again.

Yours for Christ,

W. H. WILSON

Madison, Nov. 17, 1893.

The Lord's Work at Red Springs.

Dear Recorder:—I hasten to drop you a few lines about the Lord's work here.

Our dear pastor came in last week and found a good revival spirit in his church. A young Bro. Webster from Georgia was here on a visit to his father, and began preaching on the second Sabbath. The interest grew in town and country until the close last Sabbath night. Elder Kesler baptized ten persons Sabbath morning. Others desire to be baptized.

Bro. Webster is a good man and a good preacher, and has done us good, and made many warm friends in and around Red Springs. He will leave for Georgia this afternoon. He hopes to be able to enter Wake Forest College next fall. May the Lord bless him.

Brethren Kesler and Fulford are running a meeting at Spring Hill, Richmond county, this week. Our people are delighted with our new pastor.

My health and spirits are fine.

R. A. MOORE

Red Springs, Nov. 23, 1893.

Minutes Wanted.

To the Clerks of the Associations:—I need a minute of every Association in the State, and will be greatly obliged if every Clerk will send me a copy as soon as his minutes are printed. Please forward to my address at Wake Forest, N. C.

W. R. GWALTNEY.

News from Two Meetings.

I have held with two of my churches glorious meetings. Bro. S. F. Conrad was was with me in my meeting at Piney which lasted over a week, and resulted in the addition of fifteen by baptism and three more received for the ordinance. The church of over 300 members is greatly revived under Bro. Conrad's earnest, plain preaching. He gave them the "gospel pill" without an "sugar coating."

I give half my time to the church here (Piney) and am principal of the school.

Our meeting at Holloways was a glorious one. I was assisted by Bro. H. Sheets, who by his touching way of putting the gospel, reached both Christians and sinners and as a result I baptized nine and received eight more. At the close of the meeting the church decided to build a new house as the congregation has grown too large for the old one. The good Lord be praised for what he has done for us.

J. M. BENNETT.

Churchland, November 18, 1893.

Rev. Orin Churchill.

Rev. Orin Churchill was born October 19, 1819, and died near Chalk Level, Harnett county, N. C., October 23d, 1893, being seventy-four years and four days old.

In November, 1852, he was licensed to preach by the Baptist church at Greensboro, N. C., and was ordained at the Liberty Association on August 27, 1855, Elders Benjamine Lanier, Azariah Williams, William Lamberth, and Alfred Kinney constituting the presbytery.

Of his earlier life and, in fact, most of his life in detail, the writer knows but little. His education and opportunities for development were limited; but, by hard study, diligent application and the blessing of God on his labors, he became well informed on general subjects and had a knowledge of the Bible that would have done credit to those having better advantages. The first preacher I remember ever to have seen was Bro. Churchill. I remember how I felt as he entered my father's home. It was while he and my father were holding a meeting at a little school-house that I was converted.

It is not strange, therefore, that I have always felt a strong attachment to him. He was a humble, unassuming man. His work was largely in destitute sections, building up the cause in many weak places. As a revivalist, he had few equals. He possessed an almost unlimited number of anecdotes, which he could use with telling effect. He was a forcible speaker. His power of description and ability to draw pictures made his sermons at times powerful. He denied himself and family many of the luxuries of life that he might save souls and serve his Master. He always seemed to hesitate about preaching, trembling under the responsibility, yet, warming up, he never seemed so happy as when telling of Jesus.

It is sad to think that he is dead. Though seventy-four years old, he labored in several meetings last fall and did some of the best preaching of his life. During his life, the number professing faith in Christ under his preaching reached up in the thousands.

His labors now are ended and he is at rest. But heaven will be the richer for his life. He has set in motion influences that will roll on and on, blessing humanity and brightening the world until the work of the world is finished. J. A. CAMPBELL.

Poe's, November 15, 1893.

Caldwell County Union.

The next session of the Caldwell County Union will be held with Fleming's Chapel, beginning on Friday before the fifth Sunday in December. Introductory sermon by Rev. W. R. Black.

PROGRAM.

1st. Is it right, according to the Bible to hold members in full fellowship who will not help to support the church? Speaker—G. M. Stenhour.

2d. What is the true progress in the church? Speaker—J. S. Gwaltney.

3d. What are the essentials to the success of the Union Meetings? Speaker—J. L. Beach.

4th. The Spirit's work in human redemption. Speaker—I. W. Thomas.

5th. The duty of Christians to the unsaved. Speaker—E. D. Crisp.

WALTER L. BEACH, *Clerk.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the times, correspondence and printing to correct them.]

State Missions—Stallings, N C, 50c; Rev G O Wilhoit, 1.00; Union Asso, 40.00; Caldwell Asso, 15.38; Liberty Asso, 28.84; Ruffin ch, Beulah, 2.30; Greenville ch, Tar River, 6.00; Tally Ho S S, 3.77; Friendship ch, Little River, 1.75; Reedy Creek ch, Tar River, 2.40; Little River Asso, 140.00, J W Powell, Grists, N C, 2.00; W M S, Yanceyville ch, Beulah, 1.00; W M S, Cape Fear ch, Cedar Creek, 1.38; Brassfields ch, Central, 15.00; W M S, Wake Forest ch, 18.05; Cashie S S Mis Soc, 1.25; Island Creek ch, Flat River, 4.05; Trading Ford ch, South Yadkin, 5.47; Bladen Co Asso, 13.01; Sandy Run Asso, by Rev Z D Harrell, 2.00; Mt Zion ch, Cape Fear, 53; Forest Home ch, Ashe and Alleghany, 2.14; Seaboard ch, West Chowan, 9.35; W M S, Warren Plains ch, Tar River, 5.28; Sunbeams, ditto, ditto, 3.35. Total, 325.70. Previously reported, 11,184.40. Total this year, 11,510.10.

Foreign Missions—Sandy Cross ch, Gates county, $5.00; Spring Hill ch, Pee Dee, 3.45; W M S, Greensboro, 5.07; Stallings, N C, 1.35; W M S, Newbern ch, 5.32; W M S, Yanceyville ch, Beulah, 1.00; Children's Mis Band, Broad Street ch, Winston, 10.00; W M S, Sawyer's Creek ch, (Miss Knight), 15.00; Tabernacle ch, Raleigh, 11.65; Poplar Springs ch, 5.00; Bladen Co Asso, 8.78. Total, 72.47. Previously reported, 5,834.58. Total this year, 5,907.05.

Home Missions—Stallings, N C, 50c; W M S, Newbern ch, 6.50; W M S, Yanceyville ch, Beulah, 1.00; Bladen Co Asso, 3.10; Mt Zion ch, Cape Fear, 53c. Total, 11.63. Previously reported, 2,408.92. Total this year, 2,420.55.

Education—R H Jordan, $9.00; Mrs R H Jordan, 9.00; Rev R W Weaver, 3.00; Prof J B Carlyle, 6.50; Greenville ch, 10.00; Island Creek ch, Flat River, 3 80; Bladen Co Asso, 9.50; Mt Zion ch, Cape Fear, 70c; Dr R D Fleming, 25.00; N C Students' Club of Theo Seminary, 10.00; H B Duffy, 5.00; Rev Rufus Ford, 1.00; Seaboard ch, West Chowan, 3.19. Total, 88.69. Previously reported, 3,090.14. Total this year, 3,178.83.

Orphanage—Cashie S S, $1.25; Bladen Co Asso, 8.66; Mt Zion ch, Cape Fear, 75c. Total, 10.66. Previously reported, 941.73. Total this year, 952.39.

Centennial Permanent Fund—Women and children, Morehead City, Atlantic, $5.00. Previously reported, 2,766.58. Total this year, 2,771.58.

CORRECTIONS: In the RECORDER for Nov 22, Sharon ch, Tar River, was credited with $4.78 and 1.25 to State Missions. There should have been only one entry, 1.35. Under the head of "Education," the 1.00 from Dr W C Lankford should have been 1.00, and the 21.60 from Aulander should have been 18.60. Union Asso, 15.18 for Orphanage should have been for Ministerial Relief Fund.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Nov 25, 1893.

Dr. N. B. Cobb has resigned his pastorate at Manly, on account of its distance from his other pastorates. He would like to have a church for each fourth Sunday near home.

Baptist State Convention—Time of Meeting.

The Baptist State Convention meets at Elizabeth City Dec. 7-11.

If you want good, [illegible] concerning anything advertised [illegible] you will confer a favor by [illegible] fact that you saw the [illegible] BIBLICAL RECORDER.

(CONTINUED FROM THE FIRST PAGE.)

Christ, and to be a member of the happy family in which he is the elder brother; and to live with him and them forever in the Father's house with "many mansions," is surely the greatest possible good for every soul. And to this end everything happening to it is made to contribute, even the sorest tribulations of life. So Paul teaches in Romans 5: 3—5, "We glory in tribulations also, knowing that tribulation worketh patience;"—(see how things work together)—"and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." All tend to the fulfilment of this gracious purpose of love to his people.

5. "And we know" these things to be true—there can be no doubt about it, because, in the first place, God's Word says so. So the Saviour testifies. John 17: 17, "Thy Word is truth." And so does Paul in 2 Cor. 1: 20, "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." This is perfectly conclusive, Rom. 3: 4, "Let God be true, but every man a liar." And then we know it because the history of his people has abundantly demonstrated it. Take from the Scriptures the case of Jacob lamenting the loss of his children, Gen. 42: 36—"Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." And yet the old patriarch lived to see his mistake, and to find out that "all these things" had been working out the best possible good to his family. Joseph so understood it afterward. Hear him telling his brethren, Gen. 50: 20—"But as for you, ye thought evil against me; but God meant it unto good." Here we have a literal fulfilment of Ps. 76: 10—"Surely the wrath of man shall praise thee."

And we find another instance in Paul's experience of the outcome of the ills of his eventful life, Phil. 1: 12—"But I would that ye should understand, brethren, that the things which happened unto me hath fallen out rather for the furtherance of the gospel." And a like experience has been brought in many a Christian's life, and his experience compels his assent to the truth of our text. It has become the verdict of the church. So Beddome thought, and rightly, when he sang:

"In heaven and earth and air and seas
He executes h's firm decrees;
And by his saints it stands confessed,
That what he does is ever best."

From North China.

Dear Bro. Bailey:—Permit me to say several things to your readers.

1. I desire to commend most highly to every reader two books on missions, which I have recently read. One is called Geology, by J. A. Scarboro, Atlanta, Ga., and the other is The Holy Spirit in Missions, by A. J. Gordon, Boston—the first, price 25 cents; the other, $1.25. I feel that these books are next to the Bible—the best things I have ever read on the subject. I can't say which is the better—indeed, I think they are much like Abe Lincoln's hats—"they do eventually surpass each other." I do not see how any one can read them without great benefit. May each of these books have a very wide and prayerful reading.

2. We are no longer in Tung Chow, but our address remains Chefoo, China, the same as before. On the 13th inst. we said good-bye to friends, native and foreign, there, and turned our faces westward in search of towns and cities in which none have yet lived to preach the gospel. This seemed best and wisest after the Board sent Dr. Hartwell to Tung Chow to open work on lines different from those we hope to pursue. It was painful to leave those whom the Lord had saved through our feeble efforts, but we hope and pray that this very step may be used of the Lord in renewing their faith and increasing their strength. By "we" I mean Doctor and Sister Crawford, my wife and self. Our wives will remain here for the present, while Dr. Crawford and I proceed further west to look out a place in which to locate. In this city, Pingtu, are Brother and Sister League, who unite with the "Gospel Mission" since they were suspended by the Board, Brother and Sister Sears, and our Miss Fannie Knight, who still are connected with the Board.

3. There are many encouraging signs in the work. Four had been baptized into the Tung Chow church this year before we left, and others were applying. There has been much voluntary earnest preaching from village to village by some of the native brethren in the past year. Some are waking up to the fact that when saved by the gospel they are obligated thereby to tell it to others.

4. I see that this year has been a very hard year in financial matters in America. I have not yet learned what the crop prospects are, but I do trust that these hard times will cause our Baptist people to look to a power higher than Congress for the remedy for this distress. May there grow out of this financial distress such a humiliation on the part of God's people as will open the windows of heaven and bring down untold blessings to themselves and to the heathen nations.

5. I and mine are in good health, and joyfully acknowledge the countless mercies of our Heavenly Father. May the blessings of God rest abundantly upon all his children.

Fraternally, G. P. BOSTICK.

Chefoo, China, Sept. 26.

Some men know they are on the wrong road, but they overestimate their ability to get back into the right one whenever they choose. They don't realize how fast the years go and how high the fences are.

Beecham's pills.

For biliousness, take Beecham's pills.

A Statement.

J. E. W. in his letter of facts and forecasts in the *Examiner* of Nov. 9th, has the following from North Carolina in reference to our

FOREIGN MISSION WORK.

"2d. Our Foreign Mission work is sadly demoralized by the successful introduction of the 'Gospel Mission' methods. A number of our Associations have voted practically to withdraw from the State Convention in its Foreign Mission work. This will bring about a large falling off of contributions to the work as organized under the Board at Richmond. Again, there is a large number of persons, forming the minority in Associations which have refused to go into the new movement, who, to say the least, will be very lukewarm when the missionaries under the Board need help. Also, it may safely be said that there is another class, easily conquered by division and controversy, who will accept the present state of affairs as a good excuse for not giving to either side. The Convention must face this trouble."

Up to the present writing the churches have given, as reported in the RECORDER, not including Western North Carolina, for Foreign Missions, $7,616 42 Last year from November, 1891, to December, 1892, the churches in North Carolina, not including Western North Carolina, gave $9 994.83 This shows a falling off of $2,288 41 up to the present. This, in the face of the difficulties of the year, does not show the work to be "sadly demoralized."

Of the forty-one Associations forming the North Carolina State Convention, six of the *smaller* ones have adopted the "Gospel Mission" plan. This fact does not indicate the successful introduction of the "Gospel Mission Methods."

I write this that no one may be confused by the "facts and forecasts" of J. E. W.

Sincerely, R. VAN DEVENTER

Monument to the late Mrs Herring.

[We are permitted to publish the following private letter in reference to the monument erected to the memory of our late Sister Herring.—EDITOR RECORDER.]

CHARLOTTESVILLE, VA., Oct. 30, 1893.

Dear Miss Lizzie:—* * * It is plain, but beautiful, and about nine feet high. Now I turn my face toward China, and it is a comfort to me to have this sacred spot, where sleeps my dear Maggie, so beautifully marked. I do so much appreciate this lasting token of the love of many of her friends. I want to express my thanks to them all, and especially to yourself and the ladies of the missionary society at Mt. Airy who first inaugurated it.

On the front of the monument is: "Maggie Nutt, wife of D. W. Herring Born Dec. 17, 1864 Died Aug. 8, 1893 Missionary [Baptist] to the Chinese."

On the right side is: "She lived, not long, but well: in her home, a fond sister and faithful daughter, true wife and devoted mother; in the world, a constant friend and helpful neighbor; everywhere, of Christ, a faithful follower.

"Richly hath she deserved her rest."

On the left side is: "What I do thou knowest not now, but thou shalt know here after."

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

On the back is: "Erected by her schoolmates."

The lettering is beautifully arranged, and it all shows up well.

Gratefully, D. W. HERRING.

Rev. W. P. D. Clark.

NASHVILLE, TENN., Aug. 8, 1892.—Dubois & Webb: My son. D. A. Clark, book keeper for L. R. Freeman & Co., was suffering with nervous prostration from over-work. He and his mother went to the neighborhood of Tyree Springs about the 1st of June to rest and recuperate. While there he became very much worse, and his mind became very seriously affected, and I had to go and bring him home. His condition was such that he knew no one, not even the members of his family. He was blind, deaf and speechless. At times he was very violent and would fight his attendants when they would undertake to control him. I called in a physician, who said he was suffering from nervous prostration and that he had better be sent to the asylum for treatment. That was the opinion of both physicians who saw him. Various remedies were prescribed, but we could get him to take none of them. Finally, I concluded to use the Electropoise. It took five men to tie him on the bed so that it could be put on him. In about twenty minutes his nervous system began to respond to the treatment, and he began to get quiet. In about an hour he was asleep. In five hours he recognized not only the family, but the friends and neighbors who came in. He slept well that night and awoke next morning with his mind apparently as clear as it ever was, his sight, hearing and speech almost perfectly restored. Now, after six days' use of the Electropoise his nervous condition is good, his mind clear, his physical system in good condition and he is preparing to go on a fishing trip with his friends. All this was done by the Electropoise, without the aid of medicines, because, as before stated, although the physicians prescribed various remedies, among the number four grains of calomel at one dose, we could never get him to take any of them. I make this statement as simple justice to this wonderful curative agent, and with the hope that it may benefit other sufferers. W. P. D. CLARK,

Pastor of the South Nashville Baptist Church. Home, 309 Green street.

All diseases of the skin cured, and lost complexion restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

A Plea for Harmony.

Dear Bro. Bailey:—I am truly sorry to see that some of the brethren still persist in the fight on Missions Methods. This has already been detrimental to the progress of the Master's work in this part of the State.

Such personal tilts as are frequently seen, (even in this week's RECORDER) which I am quite sure would be better not made. I do hope the brethren everywhere will cease to dispute, and disparage each other, and get down to hard work in behalf of all our missionaries at home and abroad, working under any and all methods. For the sake of the Master's cause here and elsewhere, brethren, let us quit this, and not stop to contend when our missionaries, State and Foreign are suffering for the meagre salaries we have promised them. I am sure, that as a whole, our missionaries in this State are as noble and worthy men as ever entered any work And here we are fighting over minor matter while these brethren are less than half paid their salaries for the past year. I am, indeed, pained to see in this week's RECORDER, that less than six thousand of the fifteen thousand dollars needed have been paid in. Let us rally to the aid of these workers who have laid deep and wide the mighty foundation of Baptist principles and progress in North Carolina; and which is to-day operating as the basis of our most glorious advances in every sphere of our work at home and abroad. It is wounding to denominational pride (and I think we should all have such) to know that there are whole counties in our own State destitute of Baptist preaching; and we have fallen behind in many localities by reason of not having sooner started our mission work. Our encouragement is in the fact that some of the most useful churches in the State were, only a few years ago, mission points.

A suggestion: Now, let every brother who has an inkling, a sort of itching to deal in personalities concerning methods or anything else, quietly seek direction of the Lord; and I shall be surprised if their communications do not kindly soften.

May God speed the State Mission work till there be no destitution from Murphy to Manteo. Fraternally,

J. V. MCCALL

Lenoir, November 10, 1803.

Rev. A. J. Hensley Ordained.

Dear Recorder:—Bro. A. J. Hensley was ordained to the full work of the ministry at Harmony Grove, McDowell county, N. C., on the 11th inst. He preached a sermon before the presbytery, then told his experience and call to the ministry. Bro. J. R. Denton examined him, Dr. M. M. Landrum offered the prayer and gave the charge. The whole presbytery laid their hands on him. J. R. DENTON.

Japanese Liver Pellets are small, but great in their effects; no griping; 50 doses 25 cts. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

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A NATURAL HISTORY SERIES,

brilliantly illustrated, describing the quadrupeds of North America in a popular way, by W. T. Hornaday, recently Chief Taxidermist of the U. S. National Museum;

"TOM SAWYER ABROAD,"

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by Brander Matthews, setting forth in clear and simple form the main biographical facts and the chief literary qualities of famous men in American literature, including Irving, Cooper, Bryant, Hawthorne, Emerson, Lowell, etc.;

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By Rudyard Kipling.

When Rudyard Kipling was a boy in India he used to read St. Nicholas, and now he takes his turn at bringing delight to the thousands of young folk who read it to day. He has written for St. Nicholas a series of remarkable stories of boy and girl life in the jungle and with animals.

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"How Money is Made" (the Mint), "How the Treasury is Guarded," "How the Government Promotes Ingenuity" (the Patent-Office), "The Dead-Letter Office," "With the West Point Cadets," "How Armies Talk to Each Other," "Life on a Man-of-War," etc.

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Cures RHEUMATISM, NEURALGIA, Lame Back, Sprains, Bruises, Swellings, Stiff Joints, COLIC and CRAMPS instantly. Cholera Morbus, Croup, Diptheria, Sore Throat, HEADACHE, as if by magic.

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Medicated and Toilet. The Great Skin Cure and Face Beautifier. Ladies will find it the most delicate and highly perfumed Toilet Soap on the market. It is absolutely pure. Makes the skin soft and velvety and restores the lost complexion; is a luxury for the Bath for Infants. It alays itching, cleanses the scalp and promotes the growth of hair. Price 25c. For sale by

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CONDENSED SCHEDULE

In Effect Sept. 24, 1893

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	+6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 20 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 10 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 20 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	+12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	2 55 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4 30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager. W. A. TURK, Gen. Pass. Agent, Washington, D. C. Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Nov. 5, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 14. Mixed. Daily ex Sunday.
Lv Wilmington	5 00 a m		
Ar Fayetteville	8 00 a m		
Lv Fayetteville	8 25 a m		
Lv Sanford	9 42 a m		
Lv Climax	11 47 a m		
Ar Greensboro	12 20 p m		
Lv Greensboro	12 35 p m		
Lv Stokesdale	1 22 p m		
Ar Walnut Cove	1 55 p m		
Lv Walnut Cove	2 27 p m		
Lv Rural Hall	2 53 p m		
Ar Mt Airy	4 20 p m		
Lv Bennettsville		4 35 a m	
Lv Maxton		5 40 a m	
Lv Red Springs		6 25 a m	
Lv Hope Mills		7 22 a m	
Ar Fayetteville		7 45 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 45 a m
Lv Stokesdale			11 05 a m
Ar Madison			11 55 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 13. Mixed. Daily ex Sunday.
Lv Mt. Airy	12 10 p m		
Lv Rural Hall	1 32 p m		
Ar Walnut Cove	2 00 p m		
Lv Walnut Cove	2 2 p m		
Lv Stokesdale	2 52 p m		
Ar Greensboro	3 40 p m		
Lv Greensboro	3 50 p m		
Lv Climax	4 17 p m		
Lv Sanford	6 05 p m		
Ar Fayetteville	7 25 p m		
Lv Fayetteville	7 40 p m		
Ar Wilmington	11 00 p m		
Lv Fayetteville		7 52 p m	
Lv Hope Mills		8 15 p m	
Lv Red Springs		9 10 p m	
Lv Maxton		9 50 p m	
Ar Bennettsville		11 05 p m	
Lv Madison			12 45 p m
Lv Stokesdale			1 40 p m
Ar Greensboro			2 25 p m
Lv Greensboro			3 10 p m
Lv Climax			4 20 p m
Ar Ramseur			6 00 p m

Train No 3 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North and East, and at Walnut Cove with the Norfolk and Western R R for Winston-Salem.

Train No 1 connects at Walnut Cove with Norfolk & Western R R for Winston-Salem, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Passengers from Wilmington, Fayetteville, Maxton, Bennettsville and all points south of Sanford will arrive at Raleigh at 11.40 a m, and have five hours in Raleigh and reach home same day.

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J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 40 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 02 a m
4 29 p m	Lv	Franklin	Lv	10 20 a m
4 54 p m	Lv	Boykins	Lv	10 01 a m
5 38 p m	Ar	Weldon	Lv	9 23 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 28 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Hiberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 25 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 08 p m	Ar	Weldon	Lv	3 09 p m
12 45 p m	Lv	Weldon	Ar	3 00 p m
12 59 p m	Lv	D Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily. †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Mgr.

Rocky River Church—Missionary Day.

This old church stands among the hills of upper Anson in a section of country noted for good water, good health and good people. It is thought to be the oldest church of any denomination in this part of the State. The records of the church prior to 1828 have been lost or carried away by some of the clerks who moved out West, but tradition here says that it was founded by Hon. and Rev. John Culpeper about 117 years ago, at a time when men mixed their religion and politics more than now, and when it was not thought impossible for a man to be both a politician and a Christian. For our pastor was held in high esteem by all the brethren and at the same time represented this District in Congress acceptably to all his party friends.

During the existance of the church it has had some of the most faithful and consecrated of God's servants to minister to them in holy things, and hundreds upon hundreds have been baptized into the fellowship of the church. Under the pastoral care of Rev. J. L. Bennett the church has been much strengthened, numerically and otherwise, the present year. Among other prominent preachers who have filled our pulpit on special occasions, or held meetings of days for us, we recall the names of Revs. A. L. Stough. J. R. Griffith, N. B. Cobb, J. B. Richardson, N. R. Pittman, H. W. Battle and others.

As no one ever writes for the RECORDER from here, the temptation is to write on but; perhaps, it is best to stop, and carry out the original object of this communication in telling your younger readers about our

SUNDAY SCHOOL MISSIONARY DAY

which was observed by our Sunday-school the first Sunday in November, instead of the 15th of October as suggested by the Woman's Missionary Union. The exercises consisted of responsive scripture reading, questions and answers on mission topics, prayers for our missionaries and their fields and recitations by the children interspersed appropriate and soul-stirring songs by the congregations. In closing the exercises the choir sang "Bringing in the Sheaves" and sixty children, suiting their actions to the words, marched up to the table and returned as many mite-boxes containing from one cent to one dollar. By thus observing the "Day" we awakened an interest and created a zeal for missions in the hearts and minds of those present that will yield fruit after many days, besides raising over $10 by the efforts of the children alone for this object.

The thanks of the decorating committee is due some good Baptist sisters of Wadesboro who sent up a quantity of rare flowers for the occasion and, which were admired by all.

Let other schools try this plan of raising funds. It will please and benefit the children and is most sure of being a success.

E. M. BROOKS.

Hyatt, N. C.

The Mortgage on the late Bro. Maynard's Home.

Dear Recorder:—Soon after the death of Rev. John R. Maynard of the Raleigh Baptist Association, it was learned that he left on his home in Morrisville a mortgage of two hundred dollars, with limited means for the support of his family, and nothing with which to pay the incumbrance upon the homestead.

A number of brethren and friends, who knew something of the life-work of Brother Maynard and of the sacrifices made by him for the cause of Christ, resolved that they would undertake to raise the amount necessary to pay the debt. The plan adopted was to appoint four brethren as a committee who would solicit contributions among the churches and congregations where he labored as a servant of God. The committee chosen were brethren J. C. Burns, Apex; N. G. Burns, Holly Springs; Jas. F. Caine, Cary; and P. W. Dowd, Auburn. Bro. Maynard, as pastor, served Apex, Ephesus, Collins Grove, Shady Grove, Good Hope, Reedy Creek, New Bethel, Swift Creek and Kinney's Creek churches, and others. Are there not one hundred brethren and friends in these congregations who will pay one dollar each? Are there not one hundred who will pay fifty cents each? Are there not two hundred more who will raise the remaining fifty dollars by contributing amounts from five cents to fifty cents?

In our want, let us not forget objects like this which appeal so strongly to our Christian beneficence. H. C. OLIVE.

Apex, Nov. 15, 1893.

Horsford's Acid Phosphate
For the Tired Brain
from over-exertion. Try it.

Our Meeting Closed.

Dear Bro. Batley:—Our meeting closed last Wednesday night. Bro. C. A. Jenkens of Goldsboro did the preaching. The Christian people were delighted with his presentation of gospel truth. He has no methods. He preaches and depends upon the Spirit for results.

Our membership were much revived and strengthened by the meeting. Bro. Jenkens will hold a warm place in their affections for years years.

Twenty seven have been received for baptism. On last Sunday I baptized twenty-four. There are others to follow. We have had precious meetings in many of the churches of the Pilot Mountain Association this year. There is a great work for the older Christians to do in looking after and helping the young converts.

Yours fraternally. H. A. BROWN,
Winston, Nov. 14, 1893.

Read your Bibles. Fill your whole souls with the thought of Christ; make him not only a Redeemer, but a Brother; not only a Saviour but a Friend.—*Cannon Farrar.*

Every man's thinking machine necessarily makes him walk close to great intellectual perils. It is a sad thing not to think. Emerson says: "Beware when God lets a thinker loose among men" I walked with a friend lately among electrical dynamos. One had to walk carefully. Beware how you touch this band or that wheel; it is death-charged. The dynamos were lighting the city. But walking among the wheels was to be in deadly jeopardy. Thinking lights the world. And yet the thinking machine deals out equally light and death. Use the machine rightly, it will flood your path with light; use it wrongly, it is a thunderbolt to smite you; it will strike you stone blind. When I see the skeptics sneering at a future life, I say to myself, "Poor fellows, God gave them dynamos to generate light to pierce through the grave. They have used them to make thunderbolts for their own destruction."—*Rev. C. L. Thompson, D. D.*

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

F. J. CHENEY & Co., Toledo, O.
Sold by druggists, 75c.

Woman's Missionary Department.

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

Subject for November: Japan.

"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

STUDY TOPICS.—Japan an open door. One of the Isles that waits for his law. It is accessible. Character of the obstacles to success. The outlook of our Board in Japan. What has been done in Japan?

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

Christmas Appeal of the Woman's Missionary Union.

Poor indeed must be the heart to which Christmas brings no added joy through other hearts made glad; that has no treasured remembrance of home festivals, alleviated suffering and grateful praise. The Christian adoption of a heathen custom it may have been, but to every loyal Christian heart it has come to be intertwined with thoughts of all that is most joyous in our religion; and over all rings out the glad tidings, "Glory to God in the highest, and on earth peace, good will toward men."

Since the organization of the Woman's Missionary Union it has sought to link the home pleasures of Christmas with the wider, farther-reaching joys of helping to proclaim the blessed Christmas tidings to those who knew it not.

For the first four years the Christmas offering of the Union was for the increase of the missionary force in North China; and through this means $15,632 18 was raised. Last year, by the advice of the Foreign Mission Board, Japan was made the object of the offering, $2,068 89 being the amount of the ingathering. This year, again, this youngest and weakest of our missions calls for our Christmas benevolence.

We need only glance at the short and sad history of our work in Japan to realize that we, as a denomination, have done little for these children of the Orient. With high hope and noble purpose, Mr. and Mrs. Roher sailed for Japan in 1865. Here we lose sight of them. Their fate, as that of all on board the vessel, will be known only "when the sea gives up her dead."

No further attempt was made by our Convention to enter this field until 1889, when four missionaries were sent out. This is the present number of our force located in Kinshiu, one of the four principal islands, having a population of nine millions, among whom little missionary work has been done.

When we consider that in Japan alone of all heathen countries the name of Christ has been known and hated for centuries, we can better understand the wonderful triumphs of the gospel within the last forty years. In 1549 zealous monks undertook the evangelization of Japan, not that it might become a kingdom of the lowly Nazarene, but that this fair, sea-girt land might add another kingdom to the dominions of the triple-crowned Pope. Japanese statesmen, seeing the danger that threatened their kingdom, resolved to exterminate the new religion with fire and blood, and sixty thousand Catholic Japanese are said to have perished. Not content with this massacre, for the intervening hundred years, at each milestone hung a placard denouncing "murderers, thieves and *Christians*," and each province was yearly searched as with a lighted candle, lest any should remain who dared to own the name of Christ. Only familiarity with the facts lessens our wonder when to day we read of thirty five thousand Japanese Christians.

But let us remember that Japan is *not* a Christian country. Missionaries are restricted to the larger seaport towns, and travel for other than "pleasure or scientific purposes" is strictly forbidden. Wily Japanese politicians seeing that the greatest nations are Christian nations, have proposed that Japan take upon itself that name; but it is not in this fashion that Christian people are made. On the other hand, the army of Buddhist priests supported by the people and fearing their livelihood endangered, are calling conferences to decide upon the best methods for reviving and propagating Buddhism, following in some sort missionary methods.

Such is *advanced* Japan of to day, restless, discarding the old for the new, casting off all religion to enthrone in its stead education, science and political strength; but below this strata, among the greatest mass of the people, goes on the old worship of Shintuism and Buddhism.

To bring more vividly to the attention of our missionary societies the condition of this interesting people, the Woman's Missionary Union has prepared two Christmas Programs, one for the Woman's Missionary Societies, and the other for the Mission Bands. These can be obtained free, with envelopes for Christmas offering, from the Central Committee of each State, or from 9 W. Lexington St., Baltimore. Let each of us see to it that Christmas joys are as wide as the world, bringing back to us the blessing of a command fulfilled; for has he not said, "Go ye into all the world and preach the gospel to every creature?"

FANNIE E. HECK,
Pres. Woman's Missionary Union.

What is Self-Denial?

Little Christians, as well as big ones, have to learn to deny self. The heathen in in Japan have a god which they call "the great, bright god of self-restraint." Would you like to know how they worship him?

If they want something that costs a dollar, they buy a cheap little article and put away the money that is saved. If they would like some nice fruit or candy, they only buy half as much as they would like, or even none at all, and put the money in their savings box. At the end of the year they open the box and give the money to the poor.

If the heathen can deny themselves for the sake of a false god, what ought Christians to do for the sake of Jesus, who gave his own life for us?—*Kind Words.*

Crying Out After God.

One of the most pathetic instances of the yearning of the human being for the divine is that related by Bishop Whipple of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said:

"'My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him.'

"Then he said, so sadly, as he looked into my face:

"'You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red a man a wonderful story of the Son of the Great Spirit.'

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"'It is not dark; it laughs all the while.'"

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1894 | Beginning with January only.

In order to rapidly introduce the *Baptist Teacher*, the *Baptist Superintendent*, and the *Advanced Quarterly* into schools WHERE THEY ARE NOT NOW IN USE, the American Baptist Publication Society makes the following extraordinary offer for 1894.

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In clubs of not less than five.

One Year for only 30 cents per copy; Six Months for only 15 cents.

The regular price of the *Teacher* is 50 cents per year in clubs.

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This offer is only to superintendents not now taking it. The regular price is 25 cents per year.

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The circulation of the *Baptist Teacher* is about sixty thousand copies. We want fully one hundred thousand susbcribers.

The circulation of the *Advanced Quarterly* is now about half a million copies. We want one million.

And there is no good reason why these numbers should not be reached.

The Society meets the schools half way. We believe the schools will appreciate this helping hand and do their part.

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The text has been revised up to 1893. Magistrates and County Officers find this volume absolutely indispensable. The book contains five hundred pages and covers the entire ground up to date thoroughly and satisfactorily. The price by mail is $3.00. Send for a copy. Address

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NOTICE.

Are you prepared for the storms of winter? It will soon be here, and rattling windows will be to the discomfort of many. PORTS AUTOMATIC SASH HOLDERS will prevent rattling. Any one can put them on. Will last a life-time. Never have to be repaired. Those using them are delighted with them. I also have State and county rights for sale. Address

L. A. PORTS,

Baptist State Convention.

RAILROAD AND STEAMBOAT RATES.

The North Carolina Baptist State Convention will hold its next annual session with the church in Elizabeth City, beginning on Thursday evening, Dec. 7th, 1893, at 7:30 o'clock.

Reduced rates to delegates and visitors have been requested and promised for all the railroad and steamboat lines.

The following circular has been issued by Mr. R. D. Carpenter, Commissioner of Associated railways:

To General Passenger Agents:—You are authorized to apply Tariff 2, Circular 5,174, in the sale of round trip tickets to Norfolk, Va., Portsmouth, Va., or Plymouth, N. C., from points within the State of North Carolina, account of the Baptist State Convention held at Elizabeth City, Dec. 7-12, 1893.

Tickets to be sold Dec. 4th to 8th inclusive, final limit Dec. 16th inclusive, continuous passage in each direction.

The following rates will govern from competitive and junction points, viz:

FROM—VIA ROAD.	RATE TO Norfolk.	Plymouth.
Blacksburg, R & D	*$16 20	$15 70
Charlotte, R&D or S A L,	14.20	13.45
Durham, S A L or R&D,	7.30	8 00
Fayetteville, ACL or CF&YV,	9 70	7.00
Forest City, SAL or 3C's,	17.10	16.90
Goldsboro, ACL,	7.50	5.25
Greensboro, R&D or CF&YV,	11.50	10.30
Henderson, SAL,	6 05	7.80
Lattimore, SAL or 3C's,	16 45	16.55
Lincolnton, R&D or SAL,	15 40	15 05
Maxton, SAL or CF&YV,	10.70	8 40
Mooresboro, SAL or 3C's,	16 60	16 80
Marion, R&D,	16 65	15 65
Pembroke, ACL or SAL,	10.70	7 90
Rural Hall, R&D or CFYV,	13 10	11 75
Raleigh, R&D or SAL,	7.45	6.75
Rutherfordton, SAL or 3C's,	17.25	16.90
Sanford, SAL,	8 80	9 00
Selma, ACL,	7.70	5 25
Shelby, SAL or 3C's,	16.20	16.15
Weldon, SAL or ACL,	3 85	5.05
Wilmington, ACL	10.85	8 00
Winst'n-Salem, R&D or N&W,	12 50	11.45

*Basing rate including transfer.

Tickets may be be sold through to Elizabeth City and return at rates made by adding $3.00 to the rates quoted to Norfolk, Va.

R. D. CARPENTER, *Com'r R.*

The Norfolk & Southern Railroad Company will sell round trip tickets from Norfolk to Elizabeth City for $3 50.

For all points not stated, Tariff No. 2 will govern the price. It is a one and one-third rate.

A SPECIAL TRAIN.

We have arranged with the Seaboard Air Line to run a special train, starting from Raleigh at 8:30 a. m. on Thursday and make connection with the train of the Norfolk and Southern road at Norfolk, Va., at 4.10 p. m., which will put us in Elizabeth City at about 6 p. m. All delegates and visitors reaching Raleigh by 9 a. m. Thursday morning, Dec. 7th, will connect with this special. The following is the schedule of the special:

9.10 a. m. leave Raleigh; 9:27 a. m. Millbrook; 9:36 a. m., Neuse; 9:42 a. m., Wyatt; 9:48, Forestville; 9:51, Wake; 10:00 a. m., Youngsville; 10:13 a. m., Franklinton; 10:31 a. m., Kittrell; 10:49 a. m., Henderson; 10:58 a. m., Greystone; 11:06 a. m., Middleburg; 11:12 a. m., Manson; 11:18 a. m., Ridgeway; 11:28 a. m., Warren Plains; 11:37 a. m., Macon; 11:47 a. m., Vaughan; 11:58 a. m., Littleton; 12:09 p. m., Summit; 12:15 p. m., Gaston; 12:40 p. m., arrive Weldon. 1:00 p. m., leave Weldon; 1:05 p. m., Gary's; 1:17 p. m., Seaboard; 1:27 p. m., Margarettsville; 1:37 p. m., Branchville; 1:43 p. m., Boykin's; 2:11 p. m., Franklin; 3:28 p. m., arrive Portsmouth; 4:10 p. m., leave Norfolk; 6:00 p. m., arrive Elizabeth City.

A through special car will leave Charlotte on the night of Dec. 6th, at 9:45, to be attached to the special train at Raleigh on Thursday morning, the 7th.

BY STEAMER FROM NEWBERN.

The Norfolk & Southern Railroad Company offer a very nice trip by steamer from Newbern, N. C., and I am authorized to publish the following rates by Mr. H. C. Hudgins, General Passenger Agent:

From Newbern, $8.50; Wilmington, $7.00; Goldsboro, $6.50; Kinston, $5.25.

If through tickets to Elizabeth City are not issued by the A. & N. C. R. R. and R. & D. R. R., they will sell special round-trip tickets to Newbern, and the fare by the boat is $3.50, which includes state-room berth; meals extra. We have a fine boat on the route, and would like to carry some of your people.

Steamer leaves Newbern on Mondays, Wednesdays and Fridays. Will wait for train on the A. & N. C. R. R. on Wednesday and Saturday.

If further information is desired or accommodations needed, I shall be glad to do all in my power to furnish the same.

N. B. BROUGHTON,
Sec. N. C. Bap. State Convention.

REDUCED RATES BY R. & D. RAILROAD.

The Richmond & Danville Railroad will sell reduced rate tickets from all points on its lines in North Caroline to Danville, Va., Raleigh, Selma or Goldsboro, N. C., and return. Through tickets will also be on sale at the following points at rates named, via Goldsboro, Newbern and steamer "Neuse" to Elizabeth City and return:

Hot Springs, $20.90; Asheville, 19.30; Marion, 17 70; Morganton, 16.90; Hickory, 16.10; Lenoir, 16.90; Newton, 15.70; Statesville, 14.70; Lincolnton, 17:10; Charlotte, [illegible]; Concord, 14.70; Salisbury, 13.95; Lexington, 13 30; High Point, 13.30; Asheboro, [illegible]; Danville, 11.30; Greensboro, 11 20; [illegible], 11 20; Whitsett, 15.90; Wilmington, 16.90; Burlington, 11.20; Hillsboro, 10.75; Chapel Hill, 10.95; Oxford, 9.85; Henderson, 9 85; Durham, 9 85; Raleigh, 9 00; Selma, 7 55.

Tickets on sale Dec. 4th to 8th, inclusive: limited to Dec. 16th.

The steamer "Neuse" leaves Newbern Mondays, Wednesdays and Fridays; returning, leaves Elizabeth City Tuesdays, Thursdays and Saturdays. On Wednesday and Friday, Dec. 6th and 8th, this steamer will be held at Newbern until arrival of Atlantic & North Carolina R. R., train leaving Goldsboro 3 30 p. m., which is due in Newbern at 6.00 p. m., thus putting passengers in Elizabeth City the following morning at 9.00 o'clock. Returning, the "Neuse" leaves Elizabeth City at 6 00 p. m. on days above named and arrives in Newbern the following morning in time to connect with Atlantic & North Carolina R. R. train leaving Newbern at 9.00 a. m., and arriving in Goldsboro 11:40 a. m., thus making connection in each direction at Goldsboro with Richmond & Danville, N. C. Division, trains Nos. 9 and 10.

This steamer has state room accommodations for sixty people. Meals and state-rooms will be furnished at slight additional cost. State-rooms can be reserved on application to Dr. Chas. L. Hopkins, T. P. A., Charlotte, N. C., or Mr. H. W. Miller, P. A., Raleigh, N. C.

SEABOARD AIR LINE RATES.

To attend the Baptist State Convention at E. City, the Seaboard Air Line will sell round-trip tickets and return at greatly reduced rates. The following round-trip rates will govern from competitive and junction points, viz:

Charlotte, $15.50; Lincolnton, 17.10; Shelby, 18.20; Rutherfordton, 18 95; Sanford, 11.15; Durham, 9 85; Raleigh, 9.00; Henderson, 9 05; Maxton, 11.15; Weldon, 6.86.

Tickets on sale Dec. 4th to 8th inclusive; final limit Dec. 16th.

"*Baptist Convention Special.*"—For the accommodation of delegates and visitors to the Baptist State Convention, a special train will be run from Raleigh to Portsmouth, which will leave Raleigh about 9:10 on Thursday morning, Dec. 7th, making direct connection with Norfolk and Southern train for Elizabeth City, arriving at this point at 5 50 p. m. same day. Returning, leave Elizabeth City at 9.00 a. m, arrive at Raleigh 8 00 p. m. same day.

The Seaboard Air Line is the most attractive route for delegates and visitors, affords quick time, unsurpassed accommodations and sure connections. For further information, address B. A. Newland, T. P. A., Charlotte, N. C., A. J. Cooke, S. P. A., Raleigh, N. C., or F. J. Anderson, Pass. Agent, Norfolk, Va.

NOTICE TO DELEGATES AND REPRESENTATIVES.

All delegates and representatives of the different Boards who will attend the next session of this body to be held in Elizabeth City, N. C., Dec. 7th next, are earnestly requested to send their names at once to the Secretary of the Committee on Hospitality.

The Committee will only provide and promise homes for those who send us their names as requested by Dec. 1st.

All lady delegates to the Woman's Auxiliary Convention will send their names to Mrs. E. F. Aydlett by Dec. 1st, and they will be provided with homes.

E. F. AYDLETT, *Ch. Com.*
G. W. WARD, *&c.*,
Elizabeth City, N. C.

TO DELEGATES WEST OF RALEIGH.

I have received several letters from brethren west of Raleigh asking if they could get reduced-rate tickets to Raleigh and go to the Convention by way of the Seaboard Air Line Special.

By referring to Circular of Col. W. A. Turk, Gen. Pass. Agent of R. & D. R. R., it will be seen that reduced rate round trip tickets will be sold to Raleigh from any point on account of Baptist State Convention.

Therefore, if delegates desire to go on the Special of the Seaboard Air Line, let them buy round trip tickets to Raleigh, and from Raleigh buy to Elizabeth City and return.

Remember the Special leaves Raleigh on Thursday morning, Dec. 7th, at 9:10 o'clock.

N. B. BROUGHTON,
Secretary Baptist State Convention.

BEST AND MOST DIRECT ROUTE TO E. CITY.

After carefully considering the various routes to Elizabeth City, we have selected the Seaboard Air Line as, in our opinion, the best and most direct for our people going to and returning from the North Carolina Baptist State Convention. Its connections are the best, and delays are least likely to occur. Our special train will leave this city 9:10 a. m. Thursday, Dec. 7th.

C. DURHAM, *Cor. Sec.*
N. B. BROUGHTON, *Sec.*

Raleigh, Nov. 28, 1893.

If you feel weak and all worn out take BROWN'S IRON BITTERS

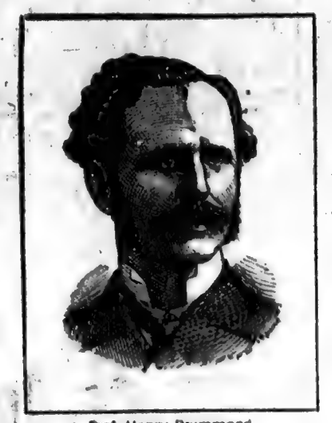
New Church-house at Franklinton.

Dear Recorder:—Our new church-house is progressing rapidly, and we hope to have the roof on soon.

All of the brethren and sisters have gone to work earnestly. The Sunday school raised over one hundred dollars last Sunday for the benefit of the church, and our school increases every Sunday. May God bless our work, and may we soon have a house of worship. Yours in Christ, L.

Franklinton, Oct. 20, 1893.

The "Boys' Brigade" and its Boys.



Prof. Henry Drummond.

We all listen now when Professor **Henry Drummond** talks. This alert scientist has a warm heart for boys. One of his favorite themes is the **"Boys' Brigade,"** on which he writes an admirable article for next year in

The Youth's Companion.

The Programme next year is brighter than ever. **"SWEET CHARITY,"** a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all **New** (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION **FREE** to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.

Ordination.

On November 11, 1893, at the request of Benson Baptist church, Bro. N. H. Gibbs was examined relative to a call to the ministry, Elders N. B. Cobb, A. N. Campbell, and Allen Betts constituting the presbytery.

The presbytery was organized by electing Elder N. B. Cobb Chairman and the writer, Secretary.

After a satisfactory examination the presbytery decided to ordain Bro. Gibbs Sunday morning.

Quite a crowd was present to witness the ordination.

Prayer by the writer; presentation of the Bible by Elder Allen Betts, charge by Elder Cobb; welcome by the presbytery; benediction by Bro. Gibbs.

Benson is one of our mission points. As pastor there, the writer asks an interest in the prayers of the readers of the RECORDER.

A. N. CAMPBELL,
Secretary.

Price [illegible] "Worth a Guinea a Box." 25c.

BEECHAM'S PILLS

Dislodge Bile,
Stir up the Liver,
Cure Sick-Headache,
Female Ailments,
Remove Disease and
Promote Good Health.

Covered with a Tasteless & Soluble Coating.

Famous the world over.

Ask for Beecham's and take no others. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used

Reliable Evidence.

Major W. E. Penn, the great evangelist, was attacked with la grippe, and writes a personal letter as follows:—

"EUREKA SPRINGS, ARK., Jan. 16, 1893.

"I was about to give up this morning and go to bed and send for a doctor, but concluded to try Germetuer first, and having part of a bottle on hand. I commenced its use, taking a teaspoonful in half cup warm water. I have taken three doses and will not have any need for a doctor. I am much better and believe I shall soon be all right again."

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

For Catarrh, Rheumatism, Indigestion, and General Debility, Germetuer is unequaled. Try it; $1 00 per bottle; six for $5.00 All druggists. Germetuer Pills for Constipation, 50 in a vial, for 25c.

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ATLANTA, GA.

INCREASING!

The circulation of the

Convention Series of Sunday-school Helps

continues to increase.

This is

The Mission Training Series

for our Sunday schools.

The Board, by the judicious use of the profits accruing from the series, is aiding Mission and Sunday school Boards to put

Sunday-school Evangelists

in the field and don much needed work in the organization and development of Sunday-school work.

	PRICES			PRICES.
The Teacher	50 cents a year		Kind Words—	
Advanced Quarterly	10 " "		Weekly	50 cents a year
Intermediate Quarterly	9 " "		Semi monthly	25 " "
Primary Quarterly	9 " "		Monthly	16 " "
Lesson Leaflet	5 " "		Child's Gem	35 " "
Picture Lesson Cards	16 " "		The Young People's Leader	40 " "
Bible Lesson Pictures	$5.00 a year.			

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 4 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards for Christmas.

OUR NEW PAPER.

THE YOUNG PEOPLE'S LEADER is to be issued, beginning January 1st. A twelve page monthly, at 40 cents a year Orders can be sent, as for other publications, for three months at a time. Designed for Young People's Societies and the home. Also of great value to advanced scholars in the Sunday-schools. It will have Prayer-meeting Topics, Study Courses, Mission Lessons, and articles on general subjects. Our foremost men will be employed on it—money will not be spared to make it first-class in every respect.

Cards with Prayer meeting Topics for first quarter, ready by December 1st. Samples of paper ready by December 15th.

Order periodicals and the paper early, as the Christmas times are coming on, and printers and clerks want some time to play. Address

T. P. BELL, Corresponding Secretary.

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Josiah Allen's Wife's New Book

JUST OUT. Over 100 illustrations by C. De Grimm. Everybody sure to want to read it.

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IDEAL BOOK FOR A CHRISTMAS GIFT.

AGENTS WANTED. Read what is said by one or two: "Eight orders on my way home—about 3 squares." "It goes like hot cakes. Took six orders this morning." "Nineteen names taken to-day." "I started out a little while on Saturday and this morning have twenty orders." The book sells itself. Every one wants it. Prices, by mail, or through agents, Cloth, $2.50; Half Russia, $4.00. Handsome prospectus and outfit for agents. Half a million copies sure to be sold. Write at once for terms to agents. $250 can be easily earned by Christmas.

Samantha Meets the Duke of Veragua.

FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.

Physicians Recommended the Insane Asylum.

THE Electropoise. (TRADE MARK) "ATMOSPHERIC OXYGEN" BY ABSORPTION

Read the letter of Rev. W. P. D. Clark in this paper.

CORRESPONDENCE SOLICITED.

Atlantic Electropoise Co.

WASHINGTON, D. C.

MARRIED.

KNOTT—NORWOOD—On Nov. 18th, 1893, in Vance county, N. C., by Rev. J. A. Stradley, Mr. Solomon D. Knott and Miss Mary E. Norwood.

SPOON—MATTHEWS—On Nov. 16th, 1893, in Burlington, N. C., by Rev. John C. Hocutt, Mr. James M. Spoon and Miss Eliza D. Natthews.

CRUDUP—REMFREY—On Nov. 15th, 1893, in the Baptist church at High Point, by Rev. J. K. Fant, Mr. Josiah Crudup and Miss Correlli Remfrey.

LOYED—CATES—On Nov. 5th, 1893, at Bethesden church, by Rev. A. J. Taylor, Mr. Thos. D. Loyed and Miss Willie E. Cates, both of Orange county, N. C.

SIMMONS—LITTLEJOHN—On Oct. 19th, 1893, at the residence of the bride, in Toronto, Canada, by Rev. Mr. Baldwin, Mr. Dennis Simmons and Mrs. Harriett A. Littlejohn.

WORKMAN—FREELAND—On Nov. 1st, 1893, at the residence of the bride's father, by Rev. A. J. Taylor, Mr. J. M. Workman of Burlington and Miss Hattie Freeland of Hillsboro.

PETTEWAY—ENNISS—On Nov. 21st, 1893, in the Baptist church at Smithfield, Johnston county, N. C., by Rev. O. C. Horton, Mr. W. M. Petteway of New Hanover county, N. C., and Miss Hattie G. Ennis of Smithfield.

DIED.

AVERITT—David T. Averitt died November 7th, 1893, at 10 o'clock a. m., in his seventy-four year, and was buried at Cedar Creek, Cumberland county, N. C. He was confined to his bed some days before his death.
H. A.

ROBERTSON—Died Oct. 22d, 1893, Ruth Esther, infant daughter of J. W. and L. R. Robertson, aged one month and three days. She is not lost, but only gone before. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." May we meet her in heaven where there is no death.
L

HICKS—Died, July 1st, 1893, at her residence in Franklin county, N. C., in her sixty-seventh year, Mrs. Rebecca H. Hicks, widow of the late Robert A. Hicks, and youngest sister of Capt. J. B. Timberlake of the Raleigh and Gaston Railroad, and Dr. R. H. Timberlake of Wake Forest, N. C.

For many years she had been a member of Flat Rock church and has left behind her numerous evidences of the reality of her faith in Christ. It was her portion to be for a long time an invalid and sufferer. She bore her sufferings with patience and Christian resignation. Her last days seemed to be spent very near the realms of glory. Death was but the step across the border. The Lord sustain and comfort the faithful daughter, the sons, and other sorrowing ones.
R.

WEBSTER—Deacon Richard Webster died at his home near Pittsboro, Chatham county, Nov. 11th, 1893. He was seventy-eight years of age. He professed religion and joined Emmaus Baptist church in 1844, and was ordained deacon of his church the following year. He was a devoted Christian, strictly upright in all his dealings. He gave liberally of his means to all benevolent objects that came to his knowledge.

His funeral was preached by Rev. L. R. Dixon, and his remains laid to rest near the church he so much loved.

He will be much missed by his church, his family, and the community in which he has spent his long and useful life. He loved the BIBLICAL RECORDER, having been a reader of that paper from childhood. He leaves a widow, four sons and two daughters, and many other relatives and friends, to mourn their loss.

May all his children and his many grandchildren emulate his example, and may their last end be like his.
W. N. S.

Tributes of Respect.

The following tribute to the memory of the late Dr. Tupper was passed at a recent meeting of the faculty of the Leonard Medical School:—

WHEREAS, It has pleased Almighty God in his infinite wisdom to call home to rest our esteemed friend and President, the late Rev. H. M. Tupper, D. D., therefore

Resolved, That while we bow in meek submission to the will of God, we deeply deplore the great misfortune which has fallen upon this institution in particular, and upon Shaw University, of which he was the executive head.

Resolved, That in his death we have undergone a personal bereavement in the passing away of a valued friend, whose kindly and genial presence and example were an inspiration to each of us in our labors.

Resolved, That the Leonard Medical School has sustained an irreparable loss, and that the vacancy thereby created in the office of its president will be difficult to fill with one combining, as did our lamented friend, the rare aggregation of qualities united in him; the executive ability; the untiring industry and zeal; the keen insight into character; the firmness blended with gentleness; the quick perception and promptness to act in difficult situations; the comprehensive grap of the multitudinous details of a great and responsible position; the self-poised character; the genius for interesting influential men and women in the work he loved and devoted his life to—and for holding that interest and making it permanent; the firm reliance upon Providence in every work he undertook; the unfaltering trust in God throughout a long and trying illness; and the calm, unflinching way in which he faced the inevitable end for days and days after he knew that it was near at hand.

Resolved, That to his family we tender our heartfelt sympathy and sincere condolence in this hour of their great affliction, and commend them to the care of "him who doeth all things well." Yet, while doing so, we desire to call to their minds, for their comfort, the reflection that he has borne his burden bravely, and has only laid it down after the accomplishment of the great work he mapped out more than a quarter of a century ago; that he has seen the full fruition of the hope he held before him in that work; that he has lived down the prejudice which environed him in its inception; that he has commanded the respect and good will of the community in which he lived and labored. We recall the basis and superstructure of the institutions he has developed here; the goodness of God in granting him length of days to see the fulfillment of the dream to which he consecrated the best years of his manhood; and finally, the patient and heroic fortitude which marked his last, long illness, and the glorious and triumphant manfulness of his entrance into everlasting life and rest.

Resolved, That these resolutions be spread upon the minutes of the faculty of the Leonard Medical School, and that a copy of the same be sent to the family; to the general secretary of the Baptist Home Mission Society, in New York, and to each of the daily city papers, to the BIBLICAL RECORDER and the *Gazette* with the request for their publication.

NEWS OF THE WEEK.

State News.

An Historical Society was organized in Charlotte last week.

The State Grange will meet in annual session at Rocky Mount Dec. 12.

The Free Will Baptist Standard is a newspaper published in Kinston.

Several Mormon preachers have recently been driven from Southern Cabarrus county.

The first snow of the season in the central section of the State fell on the night of the 23d inst.

It is reported that evangelist Fife has broken down from overwork, and will rest in Florida this winter.

S. A. Sugg, Jr., of Greenville, has been found innocent of the charge of murder of his fellow news-boy, M. A. James.

Consul General A. D. Jones to Shanghai, China, has been granted a sixty days leave of absence, and will visit North Carolina.

Peter Muse, a youth of the Thomasville Orphanage lost his leg, by attempting to jump a moving freight train, on the 18th inst.

Northern clubmen have been busily engaged in different parts of the State recently in holding annual field trials of hunting dogs.

Rev. B. G. Wild of Webster was recently kicked by a horse, and has died of the injuries. He was a member of the Methodist Conference.

Over one hundred Waldenses have recenty arrived in Burke county. This sect owns 10,000 acres in this county, is said to be very industrious and law-abiding.

An illicit distillery was captured at Sanford last week, and the outfit was placed in the depot for shipment. On the night following unknown parties broke in the depot and recaptured the outfit.

Judge T. C. Fuller of the U. S. Land Court of Claims, a former citizen of Raleigh, is in Arizona, where with others of the country, he is to decide a law suit which involves 12,500,000 acres of land.

It is stated that Kope Elias recently appointed by Cleveland to the position of Revenue Collector of the Western District of this State has given up hope of being confirmed, and has withdrawn from the contest.

There have been given 124 medal awards to the North Carolina exhibit at the World's Fair. The exhibit has arrived at Raleigh, and is being arranged in the special annex to the Agricultural building built for this purpose.

We copy from the *News and Observer* the following appointments made by Collector Simmons: General storekeepers—Dr. G. W. Blacknall of Raleigh, and J. Bryan Grimes of Pitt. Division deputies—W. P. Taylor, Hertford; Jno. C. Parker of Jones (with Mr. Wallace of Duplin as assistant); W. T. Caho of Pamlico; W. C. Troy of Cumberland; Harry Stubbs of Martin; Samuel Woods of Caswell; J. Wiley Jones of Wake; J. Frank Pickard of Orange. Guager—Calvin E. Parish of Hillsboro.

Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred.

They are made of tough clear glass, clear as crystal.

They fit the lamps they are made for. Shape controls the draft. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

Pittsburgh. GEO. A. MACBETH CO.

STRANGE That you let new leather get old for want of Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

The amount of gold taken from the Surface Hill mine is truly astonishing. Mr. Younts, one of the miners, was in yesterday with a bar of gold weighing 320 pennyweights, which he got out of refuse ore. Every particle of ore seems to be rich, and worth working.—*Charlotte Observer.*

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

Bro. E. C. Bobbitt Ordained.

On November 16, 1893, at Morehead City, N. C., a presbytery consisting of Revs. Thos. J. Leary, Jas. H. Hiden and J. D. Moore, appointed by the Perry's Chapel Baptist church of Franklin county, N. C., met, and after an examination of Bro. E. C. Bobbitt of Smyrna, N. C., unanimously voted to set him apart to the gospel ministry.

The ordination services were held in the Morehead City Baptist church on Thursday evening, November 16. Sermon by Rev. Jos. H. Hiden, Morehead City, N. C., Text, 2 Tim. 4: 5; ordaining prayer by Rev. Jos. Hiden; charge by Rev. J. D. Moore, Beaufort, N. C., and benediction by Rev. E. C. Bobbitt.

J. D. MOORE, *Secretary.*

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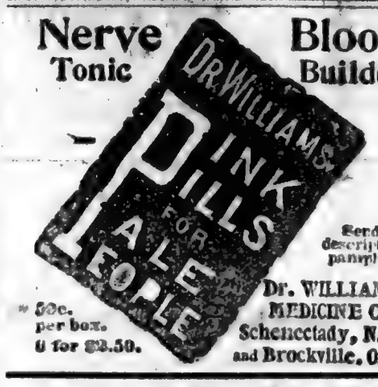

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The Leading Conservatory of America.
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Rheumatism

Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms. Send for circular. DRUMMOND MEDICINE CO., 43 Maiden Lane, New York. [u r m]

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Cotton, Corn & General Crops

Used and endorsed by Leading Farmers in North Carolina and the South for the past twenty years. Read the following certificates, and send for pamphlet giving directions for mixing, testimonials, &c.

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Messrs. Boykin, Carmer & Co.:—
Gentlemen: The chemicals I bought of you for making "Home Fertilizer" continue to give satisfaction. I only use it under cotton. You know I must think it good, or I should not have used it so long. This makes 16 or 17 years that I have been using it, and its use has made me able to pay for it cash, not on crop time.
Yours truly, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.
Messrs. Boykin, Carmer & Co.:—
It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.
Respectfully, J. W. MCKAY. R. M. MCKAY.

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Top-Dress all Crops with CEREALITE

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JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "	
SENIOR GRADE.			
SENIOR QUARTERLY	6 cents per quarter;	24 cents per year.	
OUR YOUNG PEOPLE	10 " "	40 " "	
THE WORKER	1½ " "	6 " "	
INDUCTIVE SERIES.			
SENIOR INDUCTIVE STUDIES	6 " "	24 " "	
TEACHERS.			
BAPTIST TEACHER	12½ cents per quarter;	50 cents per year.	
SUPERINTENDENTS.			
BAPTIST SUPERINTENDENT	6½ cents per quarter;	26 cents per year.	

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NORTH CAROLINA Baptist Almanac FOR 1894.

NEEDHAM B. COBB, Editor and Proprietor,

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CHRISTMAS SELECTIONS for 1893. Contains new songs and responsive readings. 24 pages. Price 5 cents per single copy by mail.

JESUS THE NAZARENE, by P. P. Campiello. A fine Christmas Service of Song and Readings for the Sunday-School. Price 5 cents a single copy by mail.

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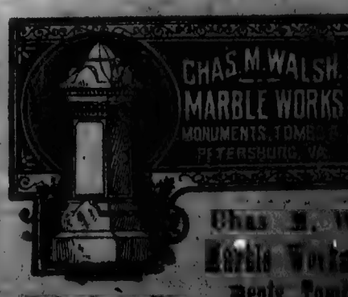

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The Home Circle.

He Died for Me.

When time seems short and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be:
I know my Saviour died for me.

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death,
Yet, since I know his grace is free,
I know the Saviour died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thoughts so high, so deep, and wide;
This is my best theology—
I know the Saviour died for me.

My faith is weak, but 'tis Thy gift;
Thou canst my helpless soul uplift,
And say: "Thy bonds of death are riven,
Thy sins by Me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee"

—George W. Bethune, D. D.

Only a Boy.

More than a half century ago, a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," he said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that that boy—Robert. Some seed that we sow, bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy and what that one boy was to the world.

"Only a boy!"

Do thou thy work; it shall succeed
In thine or in another's day,
And if denied the victor's meed,
Thou shalt not miss the toiler's pay.

—*Youth's Companion.*

20,000,000 Stars

can be seen with a powerful telescope. The number is vast, but so are the hours of suffering of every woman who belongs to the [illegible] "worn-out," "run-down," de- [illegible] Dr. Pierce's Favorite Pre- [illegible] cures nausea, indigestion, bloating, [illegible] nervous prostration, debility [illegible]. In fact, it is the greatest [illegible] to women. Refreshing [illegible] from mental anxiety can be [illegible] who take it.

Living Lanterns.

Away down in the dark depts of the ocean there are living lanterns that are borne about to light up the darkness. A queer fish called the "midshipmite" carries the brightest and most striking of all these sea torches. Along its back, under it, and at the base of its fins there are small disks that glow with a clear, phosphorescent light like rows of shining buttons on the young middy's uniform. In this way it gets its name "midshipmite," by which young sailors in the navy are often called. These disks are exactly like small bull's eye lanterns and reflectors. The lenses gather the rays and the reflectors throw them out again. There is a layer of phosphorescent cells between the two, and the entire effect is as perfect as if made by some skillful optician.

Many other fish have "reflectors," many have "lenses," but the "midshipmite" is the only kind that has such splendid specimens of both. The fish is so constructed that when it is frightened by some devouring sea monster it can close its lenses and hide itself in the darkness. It can turn its lantern off and on at will, and then it is always "filled" and ready when wanted. Another marine animal has a luminous bulb that hangs from its chin, and thus throws the light before it to warn it of the approach of enemies. Still another upholds a big light from the extremity of the dorsal fin. Others again have constant supplies of a luminous oil that runs down their sides from the fins, making a bright and constant light all round. Most of the jelly-fish are phosphorescent. These live far down on the very floor of the ocean, where it is always dark and gloomy. These dwellers in these watery depths are provided with lights of their own shining bodies and fins, which illumine their home with a strange though no doubt cheerful glare.—*Selected.*

Was it Lost?

This bit of story must be for children of all ages:

"I am sorry, Miss Jennie," cried a little girl to her Sunday school teacher, "but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look on her sweet face; how is that, Clara?"

"Why, mother was very busy, and she left Harry in my room; and really, Miss Jennie, the little fellow was so full of fun, that I have done nothing but play with him"

Just then Harry put up his dimpled arms to "love Clara," as he called it in baby talk. He pressed his lips to her cheek, saying "Me love 'oo, Lara."

"You have not lost your morning, Clara," said her teacher.

"You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Potter was seized with severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, and rocked him almost as well as her mother could, until Mrs. Potter recovered.

"My dear child," said the physician, as he placed his hand upon the girl's head, "if your mother had not so kind and thoughtful a daughter. I fear she would not have recovered so soon—if at all."

Thus little Clara had her reward. Never call that hour lost which is spent in making others happy.

The blessed Jesus spent all his time when on earth in doing for others.—*Selected.*

A Lady Born.

True politeness does not consist of the artificial airs of the drawing-room, in what is sometimes called "company manners," that continue so long as there are persons present to look on whose good opinion is desired, and relapse into barbarism as soon as the company has gone. It is inborn impulse of a higher and nobler nature. Here is an apt illustration:—

An aged truckman bent under the weight of a big roll of carpet. His bale hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably dressed young woman came along, took in the situation at a glance, and without looking to the right or left stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a smile. The idlers looked at each other and at the fair young woman.

The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hooks had been. This was almost too much for any woman, young or past young; but this New York girl was equal to the occasion. Into the gutter she tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips. "God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers and went on her way. What an example of true politeness!—*Selected.*

Europe ought to send an army, if necessary, to Mecca, and give that city a thorough cleaning and white-washing. It is the cholera breeding place for the countries west of it through the pilgrimages made to it. This year nine thousand people left Tunis to attend the great festival at Mecca, and only half returned to their homes. Nobody would bury the dead, and a Turkish regiment was ordered to do it. Five hundred out of seven hundred of the regiment died.—*Western Recorder.*

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Things Worth Knowing.

The chimney of a lamp should never be touched with water. A few drops of alcohol, or even paraffine oil, will remove the dimmed smoky effect and make the chimney as bright as possible when it is polished with a soft flannel or chamois skin.

All traces of mud can easily be removed from black clothes by rubbing the spots wit a raw potato cut in half.

If a bill must be sent through the mail unregistered, fold it neatly around a rather long visiting card, and it will escape, it is said the most careful search of a postal thief.

The more freely bedding can be exposed to the sun and air, the better, but exposure to the sun should not include the pillows or feather beds. The oily quality of the feathers is acted upon by exposure to a hot sun, producing a strong, offensive and unhealthy odor—in direct opposition to the results which it is intended to obtain. But there should be frequent exposure to the air, and the more persistently this is carried out the more healthful will be the bed.—*American Baptist.*

The Rise of a Boy.

This boy goes to business, and at his business, begins by simply doing the things he is told to do and doing them in a common and ordinary way. If he stops here, he remains all his lifelong a drudge. But if he begins to see that business has a significance; that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trate is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity, as he gets this larger view and enters into it, life is enriched and becomes itself the minister whereby love is enlarged and conscience is strengthened, the school wherein he is educated out the lower into the higher. He has now risen, or is rising, from that which is mortal into that which is immortal and eternal.—*Dr. Lyman Abbott.*

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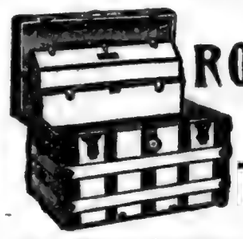

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THE immense facility given to intercourse by modern improvements, by increased commerce and travelling, by the postoffice, and especially by the press, has made itself most strongly perceptible, and in many respects very usefully, in the development of the principle of co-operation. This development is evident in every branch of society, political, industrial, and religious. Napoleon's great forte lay in his power to concentrate great forces on a single point. This manœuvre, unknown to former centuries, is now used by all parties, classes and sects. Such is the present state of civilization, so extensive have coalitions of interests become, and so various and rapid are the present means of communication, that a few leaders may impart an impulse to thousands of individuals in less than a week, and call forth a "voice as of many waters" from distant and widely separated multitudes. It is scarcely necessary to add that such concentration of power, though easily used for good ends, is pregnant with danger. Man is by nature sociable; association is necessary to his existence, and co-operation to progress. United effort has conquered nature, defying earth and sea and space, and time. Only by association and co-operation have we maintained our dominion over other animals, and reached our present civilization. But, though man has cultivated association since the first day, and used co operation, more or less, in the accomplishment of his every progressive step, not until the latter half of the present century had begun did he discover the great power over his fellow man that could be attained by co-alition of interests. Modern civilization has developed a mighty human engine which, in the coming years, must act either for good or evil, to an extent which none of us can prophesy. And we believe all our hopes of good and all our fears of evil are to be made glorious realities or deplorable conditions by the uses to which this engine is put.

WE need hardly speak of the power of co-operation in political results. The existence of great political parties, and the reliance which their leaders place in harmony of movement, is sufficient testimony to the general recognition of the power of co-operation in this branch of human affairs. We have all felt the influence of industrial co-operation more strongly than any other variety, and the ills which it has caused have brought the principle unjustly into disrepute. But it has not been without its good results. It is stated in a recent book that the means of transportation from New York City to Buffalo, N. Y., were controlled by sixteen different companies less than half a century ago. To day a railroad company is not placed among the leaders unless it controls more than a thousand miles of railway. Almost every instance of coalition of railroad interests has been accompanied by reduction in freights and a corresponding increase of shipments. But the railroad companies, many of which are without immediate competition, have it within their power to raise freights at will—a power in itself most dangerous to all classes. The history of the Standard Oil Company is very much the same. The concentration of the wealth and energy of hundreds of small rival enterprises, it has annihilated domestic competition, and though powerful to raise the price of its products, has preferred a wide patronage and a narrow margin of profits, to limited sales and extortionate charges. The oppressive operations of the sugar trust, the tobacco trust, which is for the protection of buyers only, and many others are testimonies to the power of co operation. If men were less avaricious, if they were honest, this new power would be a boon to the race. Yet, this not being the condition, our only resort is new laws, which, though necessary, cannot but appear unjust. Were capital governed by the divine law of love, trusts and combines would be blessings. But governed as it is by avarice and greed, the people must seek the statue law against a power so oppressive. Still, trusts and combines contribute strong testimony to the power for good that lies in co-operation.

THE present apparently superfluous number of societies, social and religious, can be attributed to the same influence which has given the dreaded "trusts and combines" their origin. One of the most remarkable features of our day is the energy with which the principle of combination is manifesting itself in the propagation of social ideas, and in the establishment of religious societies. We feel safe in saying that well-nigh everything is done by societies. We can scarcely name an object, which is desired or has been accomplished, which has not been the purpose of some organization. Do we wish to propagate a set of opinions or crush another? We organize a league. Would we reform politics? We make a union. Would we encourage manufactures, science, or agriculture? We have a society for the purpose. Would we spread the gospel? We have a society. Would we encourage philanthropy or education? We have a society. One class organizes to encourage horse-racing or sports, and another arises as quickly to annihilate them. And so on through every sphere of human activity, minute ramifications of these societies penetrate, propagating ideas to, and collecting resources from, the little child, the laborer, and the millionaire alike. There is possibility of good in such organizations, but like other coalitions of individual powers, they are very dangerous. They have power, but not so extensively as industrial combinations—for there are far too many of them—to sow the seeds of evil as well as good. False leaders are never far distant. A false idea springs up from them not in one community, but all over the land. Many of them have the power of light and darkness within their influence, and in this power, as in all other great combinations, lies our danger. The growth and strength of these organizations well show the tendency of the age to organization and co-operation, and attest in no mean way to the power for good or evil that lies therein.

THE Baptist State Convention is this week in annual session at Elizabeth City. Though not a body of church authority, it is very powerful, if it is not indifferent to its power. We have seen the power of concentration of forces on one policy; we know that power is always great in co-operation; why cannot the denomination determine a policy for one year, and concentrate all its great power on that policy. It has been one of our great hindrances in the past that we lacked not unity of ideas, for we believe we are the most agreeable of sects, but a consciousness of power, and co operation of energy. Every pastor, every Baptist, should have his denominational aims in view, however poor his church. We have unity and harmony, two valuable qualities, but the times demand, in addition to these, *co operative* efforts. Each of our pastors and each of our churches is individual; but that is no reason why we should not reap the large benefits of a co operation of energy, which will not only not destroy our prized individualism, but will strengthen that very quality.

Missions and education, two great instruments in Christian civilization, are among the worthiest objects of the Convention. What a harvest there will be if from now on the 150,000 white Baptist individuals in this State mass their energy for the furtherance of these objects! Let us seek not only harmony of ideas, unity of belief, and individualism of character, but let us add to these the mighty motive force of co operation of individual energy.

Baptist State Convention.

BY THE PRESIDENT OF THE CONVENTION.

There were Baptists in North Carolina in 1695; but the first Baptist church was Shiloh in Camden county, 1727, organized by Elder Paul Palmer. Then follows Meherrin in Hertford county, 1729; Sandy Run in Bertie, 1750; Sandy Creek in Randolph, 1754; and Grassy Creek in Granville county, 1755.

Sandy Creek was the first Association, formed in 1758. In 1814 the "Foreign and Domestic Mission Society" was formed, and lived till 1823

In 1826 or '27, the "Baptist Benevolent Society of North Carolina" was organized. This Society held its annual meeting in 1830 in Greenville, Pitt county. There were present fourteen members, to-wit:

Raleigh—Elder P. W. Dowd and R. M. Guffee.

Craven—Elder Wm. B. Biddle.

Newbern—Elder S. Wait and John Armstrong.

Edenton—Elder Thomas Meredith.

Perquimans—Charles W. Skinner.

Cumberland—Elder James McDaniel.

Tarboro—H. Austin, P. P. Lawrence and R. S. Long.

Greenville—Elder Thos. D. Mason, Geo. Stokes and R. S. Blount.

At this session it was unanimously "*Resolved*, That this Society be transformed into a State Convention."

The constitution, prepared by Elder Thos. Meredith, was adopted, and now remains substantially the same. Elder P. W. Dowd was the first President.

The Fathers of the Convention are now all dead; but the humble institution that was born in the barn of Dr. J. C. Gorman, March 26, 1830, still lives and grows in power and blessing, as a fitting monument of their pious zeal and wise forethought.

At the organization of the Convention there were in the State fourteen associations, 272 churches, and 15,360 members. Now there are (United States Census, 1890) in North Carolina 290,504 Missionary Baptists—153,648 white.

The influence of the Convention, in this wonderful result, can hardly be mistaken, when we look at *Wake Forest College*, the BIBLICAL RECORDER, our system of *State Missions*, *Sunday-school* work, *General Missions*, and the *Orphanage*.

Until 1845 the Convention co-operated with the General Convention of the United States. At Augusta, Ga., 1845, the "Southern Baptist Convention" was formed, and our State Convention became a constituent part of that body.

The second article of the original constitution, by amendment, now reads: "The primary objects of the Convention shall be to educate young men called of God to the ministry and approved by the churches to which they belong, to support the gospel in destitute sections in the State; to assist Baptist churches in the erection of suitable houses of worship; to encourage the study of the Bible in Sunday-schools; and to co-operate with the Southern Baptist Convention in all its departments of labor."

The work of the Convention, then, is not legislative or judicial, but co-operative. The independence and individual rights of churches are in no way interfered with. To help one another is a Bible duty, applicable alike to churches and individuals. Men and churches of large means may act independently in matters of beneficence; but the poor must co-operate or the fountain of benevolence will be dried up.

Hitherto, by wise counsel, heroic efforts and the grace of God, our Convention, on the line of Bible co-operation, has done a wonderful work in enlarging the borders of Zion; in multiplying the efficiency of the ministry and churches; in stimulating and developing liberality, good will, and the spirit of aggression and consecration among our Baptist people.

Dr. Armitage, the Baptist historian, says: "There is not a more efficient body of Baptists in the United States than those of North Carolina." If this be true, much, under God, is due the self-sacrificing zeal, the enthusiasm, the Christ-like spirit and well-directed Bible efforts of the Baptist State Convention.

"NORTH CAROLINA FOR JESUS!" is our motto. M.

Wake Forest College.

BY THE PRESIDENT OF THE COLLEGE.

It gives me pleasure to comply with your request that I furnish some facts about the College for the Convention number of the RECORDER.

This is its fifty-ninth session. Of its past history I cannot write now, because my space is limited. The by-gone years have been filled with faithful, honest work and results, of which no institution in the land need be ashamed. Grand men were they who, in the midst of poverty, apathy, and opposition, had faith and courage for the foundation-laying. I need not call over the roll of honor. Their names are household words among the Baptists of North Carolina. They not only did good work for and in the College, as it was in their day, but they hoped and planned and labored to make it a far greater and more useful institution in the years to come. And if the College shall be allowed to develop normally, unhampered by external influences, their highest expectations will yet be more than realized.

The patronage of the College is, perhaps, as large as could be expected, everything considered. But there is very much to be considered. The outlook before the College a year ago was disheartening to many of its friends. But the loyalty and enthusiastic co operation of large numbers of these have brought to the College this fall 180 students; a number which, in spite of the great scarcity of money, is greater by six than the registration at the corresponding date last year. Even this small increase would be encouraging if, after all, it was not a falling off of forty-six from the registration at this same time (Nov. 21) in 1891, of twenty in 1890, of thirteen in 1889, of twenty-three in 1888, &c. Concerning the reasons for the decrease of the patronage of Wake Forest during the last two years I shall not write. Grave questions of educational policy which are of paramount importance to the Baptists of North Carolina are likely to receive abundant discussion from many quarters within the next few years.

It is pleasant to pass to the consideration of the internal condition of the College. In all the years of my connection with the institution, I have never known a body of students, taking them altogether, to be more prompt, studious, or gentlemanly in deportment than the young men of '93-4 have been, so far. There are in the College a number of men of the finest ability, and they will be heard from hereafter.

The health of the students and of the community is excellent. A few months ago I gave some study to the actuaries' tables used by insurance companies, and found that the death rate among our students for several years was considerably below the average of insurable men between the ages of seventeen and twenty five.

The teaching force of the College now consists of eleven men—eight full Professors, including the President, two Assistant Professors, and the director of Physical Culture. The Chair of English, so long filled by the late Prof. Wm. Royall, is temporarily filled by Prof. Sledd, the Professor of French and German.

The last catalogue shows a considerable expansion in the several independent "Schools" into which the College is organized. Some important and desirable modifications have also been made in the requirements for graduation. The writer has had occasion to examine closely the catalogues of a large number of American colleges, and does not hesitate to express the opinion that the work required for the Wake Forest degrees is in quality and quantity far above the average.

The Law Department has been inaugurated under favorable auspices. The lectures of Prof. Gulley are well attended and highly appreciated. His work and that of his colleagues will be continued during the summer vacation. The future of the new department seems to be assured.

The general equipment of the College is excellent and in fine condition. The lecture-rooms, laboratories, gymnasium, library, and reading-room are not surpassed by those in the great majority of colleges.

Especially gratifying is the high position taken in many States by the alumni of the College. In the pulpit, in professors' chairs, in the legal and medical professions, as editors, bankers, and civil engineers, hundreds of Wake Forest men are making reputations for themselves and for their Alma Mater.

The endowment now amounts to $189,396.70. This is quite inadequate, and ought to be largely increased as soon as the shadow of financial depression passes from over our people. The Chair of English cannot be permanently filled until provision is made for its support. Several months ago a movement was inaugurated for the endowment of "The Royall Chair," but it has not been pressed at all because of the unprecedented scarcity of money in the State. But it has not been forgotten.

There are other needs which the Baptists of North Carolina—"the owners of the College"—will surely supply at no distant day. A system of water-works is imperatively demanded. Prof. Lanneau ought to have apparatus for his work in Physics in addition to what he has at present. Our growing work in Natural History demands a new building of specific adaptation. Above all, there is needed here a strong, wise, scholarly, magnetic man to take charge of courses of Bible study for all the students. And he ought also to give general, preparatory instruction to our young ministers in Biblical Theology, Homiletics, Interpretation, &c. We encourage all who possibly can to go to Louisville, but we ought to do more for the three-fourths who, as a matter of fact, do not go to any theological Seminary.

CHARLES E. TAYLOR.

Wake Forest, Nov. 21, 1893.

What Shall We Do in 1894 for the Heathen?

BY THE STATE VICE-PRESIDENT OF THE FOREIGN MISSION BOARD.

The object of churches is service. They are good according as they promote religion, balk profligacy, dethrone superstition, emancipate slaves in sin, and turn the erring footstop towards heaven. The future in heathendom is as bright as God's promises, and they are as bright as we could wish. The question of the salvation of the heathen was settled long ago. "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8. Will the Baptists of North Carolina in 1894 have a hand in bringing the nations to God?

Charles Lamb, in writing about the swiftness of time, says he "would fain put his intellectual finger on the great wheel." No doubt the Christians of North Carolina can delay the chariot of salvation as effectually as the people of Nazareth kept Jesus from doing many mighty works in their midst; as certainly as Aaron postponed his consecration to the priesthood by his own act.

No doubt we can keep back the truth crested with benediction for the lost, or we can

"Ring in the valiant man and true,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Our present attitude means that millions must die, that this generation of heathen must go into eternity without Christ, and this generation of Christians must go to God bearing the curse of empty hands. God's providences are encouraging. Shall we follow the pillar of cloud and pillar of fire?

If we are going to prove ourselves worthy our high calling, *enlargement* must be the spirit—*larger spirit*, *larger desires*, *larger gifts:* an imitation of the Macedonian Christians, first giving themselves to the Lord and then to the work. Foreign Missions is woven into the very fiber of Christianity. Eliminate liberty from American institutions, and you destroy the best that exists in our land. Take the supernatural from our Lord's life and works, and you strip it of its power. Take out of Christianity the spirit of missions and you must never say the Lord's prayer, for he said, "Thy will be done on earth as it is done in heaven": you must give up the farewell words of our Lord so full of the promise of his presence, "Go ye into all the world;" we can never unite again in singing the doxology,

"Praise God from whom all blessings flow,
Praise him all creatures here below."

Brethren, as we turn our face towards the Convention, let us do it with a determination to work more diligently, pray more earnestly, and give more liberally for the extension of the Lord's kingdom.

R. V. D.

The N. C. Baptist Historical Society.

BY THE PRESIDENT OF THE SOCIETY.

This Society has for its object the preservation of the records of our denomination and the maintenance of interest in right methods of research into the history of our people and their doctrines. Every faithful clerk of an Association or church is its ally. Some Associations have special historiographers. Anniversary occasions should be used for the preparation and delivery of addresses or papers containing the important data in the life of churches, of representative pastors, teachers and other laymen. Diaries, journals, great sermons, inscriptions on tombs, pictures of notable leaders and buildings, rare copies of Baptist newspapers, controversial pamphlets and books of real value should be collected and preserved, and in most cases it would be well to forward them as gifts or loans to the treasurer and keeper of the archives, Prof. W. L. Poteat, at Wake Forest.

A larger number of our brethren should interest themselves in paying the small annual fee for membership, one dollar, or the reasonable amount for life membership, ten dollars, and thus a good library for reference and study of special periods might be provided which would be at the service of competent investigators.

We must set forth our peculiar tenets and mission to the world, and from our own Scriptural point of view. A just self-respect, the love of truth, a deep sense of responsibility, a sacred regard for the memory of the martyrs and confessors of the faith once delivered to the saints, will lead us to supplement the Acts of the Apostles with well-attested records of the later developments of Christianity.

Shall we not make a place in our program for this annual reunion, the meeting of the Baptist Historical Society, and "enter" its proceedings in the journal of our Convention? I hope that a numerous company will greet Prof. Whitsitt and our home speakers at Elizabeth City.

Bro. J. U. Caddell, Wake Forest, is the Secretary of the Society.

THOS. HUNT.

The Biblical Recorder.

WEDNESDAY, DECEMBER 6, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OUR CONVENTION.

We need scarcely mention the great advantages that have resulted, and are expected to result, from the annual gathering of the representatives of our great denomination. The immediate objects of our Convention have always been to encourage mutual interchange of views from representatives of separated districts, to foster brotherhood, unity and co-operation, to discuss past work and plans for the future, and to bring the means and the sympathy of all our churches into one well-defined policy. Our more specific objects are education, missions, &c.

We have all so long enjoyed the benefits of our annual gatherings, and are so well acquainted with their field of action, that it has long since been conceded that they are an annual necessity to the successful and speedy accomplishment of the work which we feel that God has placed before us. Our Convention is, indeed, a joyful and a welcome necessity.

During the year which is now almost behind us we believe good steady progress has been made in the prosecution of our purposes, under God. We believe that the reports of the labors of the churches and the keepers of the flocks, shortly to be put on record, will add lasting glory to the name of Jesus, and will promise greater glory in the year before us. We are all sadly aware that our work has not been without unusual difficulties, natural and unnatural; but we believe that now, at the end of the year, our triumph over these difficulties is assured. We are poorer financially, but richer in numbers, strength, and the grace of God. It is needless to say that in a more natural condition of temporal affairs our financial record would be proportionately improved.

Our State has been the scene of the most vigorous campaign for the cause of Christ since last July that our denomination has experienced in many years. Not to dwell on the many glorious revivals that have made our hearts glad day after day, many of our representative brethren richly endowed with God's grace have attended the Associations, and aroused in all parts of the State an interest in missions, education, and the denomination that cannot but be permanently effectual. Who can say how much stronger and more compact we have become through the interest that these brethren have inspired. In the inevitable results of this campaign we are richer, if in nothing else. But this is not all.

Under the direction of our State Board of Missions noble workers have gone out along the highways and hedges spreading the light of Divine truth as they went. How incalculable are the advantages that have resulted to our State at large through this work! Were the work of our State missionaries for the past ten years, or the past five years, blotted from our State, a blank in our civilization would be strongly evident. State missions, in converting sinners, organizing and building churches in less favored portions of our State, have contributed no little to our civilization. It is a work that is done slowly and insignificantly, but none the less will be the final glory. This work should be pushed until none can say that the gospel of Christ is not within their reach. The same statement is applicable to our larger field of activity, Foreign Missions, which is worthy of the individual prayers and support of us all; and until these prayers and this support are an essential part of our religion, the millions of heathen will be a reproach to our Christianity. It is a great, great field, but its size should invite, rather than deter, our conquest in the name of Jesus.

And what shall we say of education! Surely in this branch of our work we have our noblest and most enduring monument—Wake Forest College, the cradle of our denominational strength—whose influence has been felt, and will ever be strong, over the length and breadth not only of our State, but many others, and even in foreign lands. We probably love Wake Forest better than most of our enterprises, but we cannot love it too well or support it too heartily. Of its young sister, the Female University, we hope to recount a record equally glorious in the coming years. May God speed their coming!

These and many more of our great agencies and instruments of the Divine Will will lay their records and their claims before us this week. Let us rally to them with a will. The "times are hard," but who knows but that these times are God's test of our faith and spirit of self-sacrifice! Who knows but that support, spiritual and financial, given in these times, will result all the more blessedly? If the kingdom of God is to come, it will be only by the faith and self-sacrifice of those whose daily prayer is, "Thy kingdom come."

Let those who are so blest as to attend the Convention not hide their light under a bushel as soon as they get home. Very few of the 150,000 Baptists in this State will be at Elizabeth City this week. Yet these few can share with all the State the good things that they have gained, and no one will be the loser. Let us not stop thinking of the objects of the Convention as soon as the benediction is pronounced, but let all who are there go home and talk to the churches about the meeting, and endeavor to arouse an interest that will not wane. These are not times in which we can allow our interest in the Lord's work to flag. The harvest is great, the workers few; let us, each and all of us, rich or poor, weak or strong, so long as the grace of God is within us, keep at the work until the fields, now white unto the harvest, are filled with countless laborers, until the kingdom of God has come indeed.

STATE MISSIONS.

We feel greatly encouraged at the showing that this department of our work will make in the report which will be presented at the Convention during the present week. This becomes the more interesting when we consider how sorely pressed our people have been on account of the unprecedented scarcity of money in which every section of our State has suffered.

The work and sacrifices of our brethren that have made the results what they are, constitute the best evidences of their interest and devotion to this work. It is this spirit which has enabled us to plant a Baptist church in nearly every city, town and village in our State. It is this spirit, born of love to the Master, which will enable us in the years to come to build a Baptist church in reasonable distance to every man, woman and child within the borders of our entire State.

Our State Mission work is justly regarded as foundation work. To this the destitute of our own people look to hear the gospel, and out of this spreading of the gospel will come growth, strength and prosperity to all departments of our work. And as we shall prosecute and undergo this home work we shall be enabled to increase our contributions of men and money for the civilization and conversion of the heathen in foreign lands. Let us rejoice that in this department of our work we have no divisions, no contentions; for whether we name it State Missions or Associational Missions, the purposes and ends arrived at are the same—the giving the gospel to the people. We hope Bro. Durham, our Corresponding Secretary, may soon be enabled to pay off all the missionaries who have labored so faithfully and so well in their respective fields. Most of these men are poor, and greatly need the small salaries due them, and though money *is* scarce and times hard, let us try to help out those who have struggled with poverty, and by whose struggles and sacrifices large numbers and much strength have come to many of our churches in all parts of our State.

We hope many of our churches will see to it that their pastors shall go to the Convention. It will help them to look into the faces of their brethren, shake their hands and gain new inspiration for the work of another year. Realizing the blessings we have received, let us pray more earnestly, work more and more, and plan larger for the future than we have in the years that are past.

WHAT OUR CONVENTION REPRESENTS.

The United States census, 1890, counted 153,648 regular white Baptists in North Carolina, including the Western Convention. Dr. Cobb has compiled some interesting comparative statistics for the Baptist Almanac for 1894 that will give us a better idea of our real size. We quote:—

"According to United States census returns the Regular or Missionary Baptists in Wake county alone number ninety-three churches and 11,570 communicants or members. This is more, by 167 members, than the entire number of Episcopalians, Roman Catholics and Jews in the whole State of North Carolina.

"The Regular or Missionary Baptists of the whole State are more than twenty-four times as numerous as the Anti-Missionary Baptists, more than thirty-five times as many as the Episcopalians, eight times as many as all sorts of Presbyterians, and 16,962 more than all sorts of Methodists, white and colored. They constitute more than one to every five and a half of the entire population of North Carolina. The Baptists of all sorts and the Methodists of all sorts combined number, according to the census, 600,464, or about one to every two and seven-tenths of the entire population."

These figures should not only be gratifying, but should stimulate us to greater efforts.

THE CONVENTION AND THE RECORDER.

If a newspaper had been possible in Paul's time, I am sure he would have established one at Antioch or Ephesus, with Luke or Mark as editor. It is natural, therefore, that our fathers, being in the apostolical succession, should have felt the need of such a helper when, sixty-three years ago, they organized the Convention as a means of bringing the Baptists of the State into communication and co-operation with each other in forwarding the Lord's work on the earth. It is natural also that they should have called for the establishment of the RECORDER, and that after a few years, when misrepresentation had been silenced and misunderstanding removed, and the Convention had passed forever beyond the stage of experiment, they should have expressed their sense of the incalculable value of the paper to them, and declared that without it their efforts to arouse and organize the denomination could not have been so speedily or so largely successful.

The years have come and gone, bearing away two generations of men. The Convention has passed through the day of small things and become a great body. The fruits of its wisdom and energy may be seen in all parts of the State and unto the ends of the earth. Through all these years it has been true—what our fathers said in the beginning—that "without the RECORDER our work could not have been done, or at least could not have been done so well or so rapidly." It has been the faithful servant of the denomination, never growing weary and never resting, never desponding and never sounding retreat; the faithful friend of every good man, the able and fearless advocate of all our enterprises. It has been the measure of our denominational harmony and prosperity. When the brethren have been united and cordial in its support every other Baptist enterprise has flourished. When they have been indifferent to it, or in any great degree alienated from it, other things have suffered accordingly.

Times change, but the essential needs of humanity remain the same. The Convention still needs one paper, and but one, the RECORDER: will continue to need it so long as the Baptists of North Carolina shall continue to strive together through the Convention for building up the waste places of the State and for spreading the gospel throughout the earth. Whatever the body can do, during the approaching session, to increase the circulation of the paper will be labor wisely expended, and will bring forth precious fruit in the years to come.

J. D. HUFHAM.

WE have designed this issue especially for Convention week, and feel confident that it will fulfill its purposes, which were, first, to present those who were unable to go to Elizabeth City with some idea of the work, and the good things that will fall upon those who are there, and to arouse in them an interest in our various objects that could not otherwise be aroused; second, to lay before the Convention the condition and the needs of our objects as seen by our representative brethren. Dr. Marsh's article on the Convention is valuable as an historical document, and all our readers should become well acquainted with the facts which he gives. Dr. Taylor writes in a very interesting manner on a subject that is near and dear to us all, and, no doubt, a perusal of his paper will be of advantage to the reader and the College. Bro. VanDeventer will follow his article on missions with others of equal interest. His question, "Will the Baptists of North Carolina have a hand in bringing the nations to God?" should find a prompt response from every Baptist. Dr. Thomas Hume writes interestingly of our Historical Society. Bro. Stringfield's advice to the Trustees of the Female University is timely and encouraging. Bro. Tyree writes worthily of one of our noblest objects. Bro. Greene from far away China well sustains the claims of our Foreign Mission Board, which, also, speaks to us in this issue. Dr. Durham being too busy, we have endeavored to give some facts about State Missions editorially, and also on our editorial page Dr. Hufham writes of the "Convention and the RECORDER" agreeably to us, at least. We are deeply grateful to the brethren who have thus nobly responded to our requests, and we hope they will not be slow to write again. They have not only done us a service, but the denomination as well.

THE Convention is upon us. The councilors are assembling and preparing to search present, past, and future for one end—the Kingdom of God. May our brethren meet, may they agree, may they differ, and may they depart in Christian love! We wish that we could be with them; we had hoped make the trip, but now we fear we cannot go. They shall not want for our prayers and love.

MAY the day speedily come when such statistics as Bro. Matheny quotes in his article are only a reproach to our past. As they are, they should be a great incentive to work and liberality. Let us determine that this shall be the last year in which any one can say that our contributions to Foreign Missions average less than five cents for each church member, or that our contributions for the spread of the gospel in Christian lands were proportionately less than in any other Southern State. What a great and glorious matter a little fire would kindle if each of us who are in church next meeting should contribute ten cents—a very small amount, indeed, and one that, we fear, some are ashamed of—to Foreign Missions. We should be ashamed to have it said that our contributions are so small. Yet we know that many give nothing. The year is not passed yet; in this last month the Board is making great efforts to clear itself of debt. In the few weeks that remain let us see to it that our part is well done. Better give ten cents, better one cent, than nothing; but best of all, let us give according to the dictates of our conscience.

PERSONALS AND OTHER ITEMS.

....Dr. Boardman is very ill in Philadelphia with pneumonia.

....Rev. J. M. Hilliard has accepted a call to Abbott's Creek church.

....Yadkin Valley church has been added to the pastorate of Rev. M. Baldwin.

....We were glad to have Bro. T. M. Pittman of Henderson in to see us last week.

....We were very glad to shake hands with Dr. G. W. Sanderlin of Washington City last week.

....A memorial chair to Dr. J. R. Graves is to be established in the Southwestern Baptist University.

....Rev. J. H. Edwards has been engaged in a good revival in Bro. Martin's church, Lumberton, for the past few days.

....Dr. W. B. Crumpton has purchased a half interest in the *Alabama Baptist*, and will hereafter be one of its editors.

....Rev. T. P. Lide, formerly of Elloree, S. C., has moved to Williston, S. C., where he took charge of the pastorate on Sunday last.

....Dr. T. P. Bell, Cor. Sec. of the Sunday-school Board, Nashville, Tenn., is always thrice welcome at our Convention. He will be with us.

....We have heard the sermon by Dr. Carroll, recently published in the RECORDER, highly spoken of by some of our most esteemed brethren.

....Thanksgiving day was observed as usual over the State, and we are glad to know that many good collections for our Orphanage were taken.

....If you have anything to say or do at the Convention this week, and can honestly say, "This I do for the gospel's sake," then say or do it; but if not, forbear.

....As it has been for sixty years, so it will be at Elizabeth City this week—many of the best, most liberal and most judicious men will have not one word to say.

....We were glad to see Bro. John A. Wray, who graduated at Wake Forest College last June, now a student at the Louisville Seminary, in our office last week.

....Where shall the Convention go for 1894? This question can, perhaps, be answered next week. The Southern part of the State has not had it in many years.

....Rev. S. F. Conrad has resigned the pastorate of two of his churches—Walnut Cove and Ruffin—in order to devote more time to Sunday-school and evangelistic work.

....Rev. Henry Sheets began a protracted meeting in his church at New Friendship Forsyth county, last week, in which Rev. Thos. Carrick rendered valuable assistance.

....As a result of the recent meeting conducted by Revs. R. L. Loftis, I. S. Boyles and W. H. Beamer, twenty-two converts have joined the church at Brown Mountain, N. C.

....Think this week of the encouragements in the past year's work, not of the failures; of the good done, and the difficulties overcome. The Lord has been very gracious.

....We have several times had to go through parts of Virginia and Tennessee to reach some of our Associations, but this time we go through Virginia to reach the Convention.

....Rev. Thos. Carrick has been called to the pastorate of the Randleman church. Bro. G. M. Webb, the present pastor of this church, will return to his old home in Cleveland county.

....We are happy to know that Dr. J. A. Mundy has decided to accept the call to Wilson. We welcome him with great joy to our State, and congratulate the Wilson saints on securing his ministry.

....Rev. A. B. Caudle writes from his new home, Waxhaw, N. C.: "We are safely domiciled in our new home, and will soon be ready for the work that lies before me." We are glad to learn that Bro. Caudle's pastorate is in excellent condition.

....If you didn't try to bring a new subscriber for us with you to the Convention, we think you have made a mistake, which can only be atoned for by sending us a new name before January 1st. The greater the number of our subscribers, the better and more useful will be the RECORDER.

....Rev. D. W. Pool will move in a few weeks from his present home in Alexander county to Iredell county, and will serve New Hope, Society and South River churches.

....The congregation of the Tryon Street Baptist church of Charlotte, Dr. Pritchard pastor, met on the 29th inst. and instructed their delegates to invite the next Convention to Charlotte.

....We regret to learn that Rev. L. P. Gwaltney, who has been laboring in protracted meetings almost every week since July last, is suffering with throat trouble. We hope he may soon recover.

....The North Carolina Baptist Atlas is ready to be mailed to purchasers. It should be in every Baptist family. Send orders to Dr. N. B. Cobb, Raleigh, N. C. Price, 10 cents; special rates on large orders.

....Two good sisters of Lower Creek church have recently died: Sisters Margaret Steele, aged 66, and her mother, Lucy Thompson, aged 91. Both had been faithful church members for nearly have a century.

....Dr. J. D. Hufham of Tarboro returned last week from a trip to Jacksonville, where he held a very good meeting in Bro. Peele's church. He writes: "Eleven members were added to the church, and Peele was in the third heaven."

....The American Baptist Publication Society's announcements can be found on the fourth, fifth, seventh and eighth pages of this issue. Our people know the merits of the Publication Society too well to need recommendation from us.

....It is expected that Dr. J. W. Carter will preach the introductory sermon for the Convention on Thursday at 7 o'clock p. m. Rev. W. B. Oliver was appointed, and Dr. Carter was the alternate. Bro. Oliver will, not, he thinks, reach there in time.

....Dr. R. J. Willingham, Cor. Sec. of Foreign Mission Board, Richmond, Va., and Rev. F. C. McConnell, Assist. Sec. of Home Mission Board, Atlanta, Ga., are expected to visit our Convention for the first time at E. City. They will be most heartily received.

....Rev. J. D. Southall died very suddenly while in attendance on the Virginia Methodist Conference at Danville last week. He was apparently in good health when last seen, and was found dead where he had fallen, in the basement of the Main street church of Danville.

....This is the fifth time since its organization that the Convention will have been held in the Chowan section. It was held in 1834 at Cashie church, Bertie county; in 1842 at Meherrin church, Hertford county; in 1857 at Hertford, in Perquimans county, and in 1883 with the Edenton church, Chowan county.

....Rev. Howard Lee Jones, formerly a student of Wake Forest and Richmond Colleges, and at present of the Louisville Seminary, was ordained to the ministry in Louisville on the 1st inst. Bro. Jones is a son, the youngest, we believe, of the distinguished Dr. J. Wm. Jones, and is the fourth one of his sons who has become a preacher.

....Our readers will do well to study the appeal of the Mission Board in this issue. North Carolina must not allow it to be said that she is backward in this great cause. Let our pastors act on the suggestions of Bro. Willingham, and arouse an interest in missions from one end of the State to the other.

....Union Thanksgiving services of the Baptist, Presbyterian and Methodist congregations were held at the First Baptist church, this city, last week. Rev. A. D. Simms of the Tabernacle preached the sermon. The collection was divided between the Thomasville Orphanage, the Presbyterian Orphanage, and the Oxford Orphan Asylum.

....Revs. R. E. Peele, W. L. Tart and S. D. Swaim met with Castle Hayne Baptist church yesterday afternoon and ordained Rev. J. C. Crumpler of Rocky Point to the full work of the ministry. He is a very promising young man, and a bright future is predicted for him.—*Wilmington Messenger, Dec. 2.*

....The *Young People's Leader*, the new paper for young people, published by the Sunday-school Board, Southern Baptist Convention, will be a twelve-page monthly, edited by Rev. S. J. Van Ness. Price, forty cents per year. The attention of our readers is called to the advertisement of the Board in this issue.

....We have received two very valuable works, published by the Baptist Book Concern, from the pen of Dr. J. T. Christian. They are on the subject of "Immersion" and "Close Communion," and are full of wholesome light. We place them among the best books on the subject that have been written. Price, paper, 35 cents.

....Rev. A. C. Dixon of Brooklyn, N. Y., will be in this State on the 20th inst., when he delivers the dedicatory sermon of the Drewry Dobbins monument at Sandy Run church, in the Western part of the State, writes his father, Rev. Thos. Dixon, Sr. It is expected that a large crowd will attend the services, as they will be of unusual interest. We hope Bro. Dixon may be prevailed on to remain in the State and conduct the promised revival at Wake Forest College.

....Rev. J. A. Hoyle has resigned the pastorate of the Independence Hill church, Mecklenburg and Cabarrus Association. He has been called to the King's Mountain and Patterson's Grove church in Cleveland county, and Long Creek church in Gaston county, all of which are in the King's Mountain Association, where Bro. Hoyle first entered the ministry. He has also four churches in the South Fork Association. Bro. Hoyle is fortunate, if opportunities for Christian labor are fortunate.

....We greatly regret to announce the critical illness of Col. J. M. Heck of this city. He is now in Philadelphia in the hands of expert physicians, and we sincerely wish that he may be restored. His daughter, Miss Fannie, well known to our readers as the President of the Woman's Missionary Union, is also quite sick.

....We deeply regret to announce the death of Dr. E. W. Warren, which occurred at his home in Macon, Ga., on the 26th ult. Dr. Warren's death was not unexpected, as he had been critically ill for some time. He had occupied prominent pastorates in Atlanta, Richmond and Macon, and was greatly loved and esteemed by all who knew him.

....Rev. Dr. J. W. M. Williams, for forty-three years pastor of the First Baptist church of Baltimore, has resigned. A long, laborious and successful life he has led, and he is justly entitled to rest.—*Religious Herald.*

Dr. Williams' resignation will take effect Jan. 1st next, and his pastorate will be supplied by Rev. C. L Laws, who has been his assistant for some time.

....Rev. Jno. A Summey recently held a meeting at Little River church, being aided by Rev. G. W. Henderson, in which two converts were added by baptism. Bro. Summey has resigned the pastoral care of this church, and in its place accepts the pastorate at Worthsville, a factory village in the Sandy Creek Association. Rev. M. J. Leach succeeds him at Little River.

....We rejoice with all the Baptists of the State at the great successes with which Bro. Bryan has met in his address in Virginia, District of Columbia, and Kentucky. The number of his friends has been multiplied ten-fold since his return to America. We clip from the *Religious Herald:* "How happy the North Carolina Baptists ought to be to have this gifted Carolinian succeed their own great M. T. Yates in China!"

....Rev. A. C. Dixon has occupied the pastorate of the Hanson Place Baptist church, Brooklyn, three years, and during that time the membership of the church has increased from six hundred to nine hundred; of the Sunday school, from four hundred to six hundred and seventy-two; contributions, from $13,140 to $17,238. North Carolina may well be proud of "the Dixons"—all four of them.

....At the last State Convention Dr. Taylor spoke of a young brother in the Senior Class at Wake Forest College, a most promising young minister, who, he hoped, would enter the foreign field soon after graduation. In this issue we have an interesting letter from this young man from Brazil. May Bro. Porter fulfil all the hopes that have been confided in him. We will publish in our next issue an outline of Bro. Porter's first sermon preached in the Portugese language.

....Three new pastors are expected to attend the Convention this year for the first time, viz., Rev. A. M. Simms of Texas, pastor of the Tabernacle church of this city; Rev. J. Q. Adams of South Carolina via Asheville, pastor of the Wadesboro church, and Rev. J. H. Hiden of Virginia, pastor of the Morehead City church. We bespeak for these worthy brethren, coming to us from other States, just what we know they will each receive, a most cordial welcome by the Convention.

....Rev. H. C. Moore has accepted the call to the pastorate of the Broad Street Baptist church of Winston, made vacant by the resignation of Dr. L. G. Broughton. Bro. Moore graduated at Wake Forest College in 1890; was pastor of the Morehead City church two years; and since September last has been a student at the Rochester, N. Y., Theological Seminary. He has met with unusual success in all his undertakings, and we feel that the Winston people have done well in calling him.

....Nine persons were added to the King's Creek church on the fourth Sunday in November by baptism as a result of a meeting conducted by the pastor, J. W. Thomas, aided by brethren Bradshaw and Beach. This church has grown considerably during the past year. Bro. Thomas recently aided Bro. L. P. Gwaltney in a meeting in the latter's pastorate, Sulphur Springs, Alexander county, which resulted in seven additions to the church. Brother Thomas has also arranged to hold a series of meetings at North Catawba, in which he will have the assistance of Rev. W. R. Bradshaw.

....Bro. S. J. Porter writes from Brazil that since his letter, which appears in this issue, the bombardment of Rio has ceased, through the interference of the resident foreign representatives; but that Nichtheroy, the city across the bay from Rio, is utterly ruined and deserted by the people. The Baptist church which had been established in Nichtheroy has disbanded and the members joined the Rio church. The pastor, Bro. Ginsburg, has taken charge of the work at Campos. Thus it is seen that though war prevents work in one place, the missionary finds another field. Bro. Porter has taken charge of the work at Juiz de Fora, and will send his native helper to Barballona. Bro. Porter thinks of making his permanent residence at San Paula, a city of 250,000 inhabitants, in which Baptist missionary work has never been done. Wherever they may go, he and his faithful wife will be followed by the prayers of a host of brethren and sisters in their native land.

The attention of musically inclined young men is called to the advertisement in this paper of Bro. A. W. Wilson of Durham. He has organized a first class Winter Music School to prepare young men to teach music, and is engaged in worthy effort to revive the old-time singing school.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will confer a favor by mentioning the fact that you saw the advertisement in the BIBLICAL RECORDER.

A Letter to the Baptist State Convention.

BY REV. GEO. W. GREENE.

Dear Brethren:—I do not write because I wish to give advice to the Convention, or try to tell you how to carry on your part of the Lord's work. I did not venture to do that when I was with you and knew the details of the work. Now that I am far away, still more you know better than I how it ought to be carried on. But I do not wish to pass entirely out of your memories, and I wish to bring our work in South China afresh to your minds. As the time for your meeting in Elizabeth City approaches, how my heart longs for the sight of your faces, the grasp of your hands!

I have now been in China two years. This time, of course, has not enabled me yet to do any effective work. One of our oldest and wisest brethren says the first two years in Canton must be spent in trying to live, becoming accustomed to the trying climate, so as to be able to do good work in the future. It has had its effect on me, and I have sometimes feared I should not be able to endure it. But my health seems to be now decidedly on the upward grade, and I am hoping for the health needed for residence and work on this field. My studies of the language have been greatly interrupted by my feeble health; but for six months and more I have been conducting occasional public exercises, besides daily family prayers with the Chinese of my household. I hope soon to begin preaching regularly once or twice a week.

Just before sailing from San Francisco, a brother who had spent many years in China, told us who were ready to come out, that for a year or two we might expect to be of little consequence on the mission field, unable to do any effective work, and our advice as to the work being of no consequence. On this advice I have tried to act, and have occupied a back seat in mission councils. But I have tried to keep my eyes open and have learned some things about the work, its methods and results.

I came out with some well defined ideas as to what I should find to be true of missionaries, Chinese Christians, churches and native preachers; and these preconceived ideas have proved to be substantially correct. There are in Canton, of all denominations, between 50 and 100 missionaries. These are not, as some suppose, almost angels, but just plain human beings, with faults and failings like ordinary mortals, making mistakes, as Christians everywhere do, but striving to find the right way and to do the Lord's work to the glory of his name and to the salvation of souls. If I could look in on your sessions, I could choose, almost at random, fifty men and women, as pious, as consecrated, as zealous, as these missionaries. They are plain, common-sense men and women, who love the Lord and love souls, and who, having heard the Master's voice calling them to this land, are trying in a straight forward way to heed his calls. They have struggles, similar to those which come to the average Christian in gospel lands, and they long for the sympathy and the prayers of their brethren at home. Some of us greatly feel the need of the spiritual uplifting which came to our souls, in times past, at the protracted meetings, the Associations, the Conventions.

The Lord has given his servants some success, and I have met quite a number of Chinese who have turned from idols "to serve the living God." I have been with them in their churches and Sunday-schools; I have attended the business meetings of their churches and one session of the Association; I have met them in the class for the study of the Scriptures; I have worshipped with them in the prayer-meeting, in the family circle, on the boat going to and fro in the land; I have had business dealings with them,—and the result of all my observation is that they are neither much below nor much above the average of church members in North Carolina. Doubtless there are some hypocrites among them, and now and then it becomes necessary to withdraw fellowship from one; but this happens in North Carolina. Many of them, recently from heathenism, are very ignorant, and need much teaching and training to make them such church-members as they ought to be. A few have been trained in Christian homes and Christian schools, and are thereby able to be leaders among their brethren.

In one respect these Chinese Christians surpass anything of the kind I have ever seen, in the giving of money for the support of the gospel and for the extension of the work. I have known some very liberal churches in North Carolina, but I have never known one whose members in general gave so liberally in proportion to their means as do these Chinese Christians. Most of them are exceedingly poor. I know churches in North Carolina containing a dozen members, each one of whom owns more property than all the members of the Canton church, with perhaps a hundred others whose income is greater than that of anyone member of this church, and yet that dozen wealthy men joined with that hundred others who make a good living, do not give as much as this church composed of exceedingly poor people.

Much the same may be said of the native preachers. Though few of them have had the benefit of Christian homes in their childhood; though none of them have been surrounded by the influence of Christian civilization, but have rather been hindered by the influences of heathen neighbors and hurtful traditions; yet perhaps the average of zeal and consecration is as high as that of an equal number of ministers in North Carolina. There are differences; some are better preachers than others, some are more deeply pious, some are more intelligent, some are more consecrated; but similar differences are found elsewhere. During this year two godly men have finished their labors and gone to their reward; another is just beginning on the borders of the heavenly land, longing only for strength to make one more visit to a far inland station where his labors have been especially successful.

Now and then one is found who does not commend himself to the brethren as an approved workman. One of the first I met, impressed me unfavorably. The brethren said he was a good preacher, but even before I could understand more than a word here and there of his preaching, I felt that there was a lack of spirituality. When I came to know him better, my feelings took something of the shape which they have formerly done towards a preacher who was noted for being a skilful horse-trader. The brethren told me that his great difficulty was getting in debt. At last, so much scandal was caused by this fault, that it was necessary to drop him from the number of our workers. He went to Hong Kong, seeking employment, and was employed as a preacher by one of the English missionaries of another denomination, at a higher salary than he ever received from us.

Thus I have found that the gospel, even amid all the difficulties of this heathen land, makes out of weak human nature about such Christians as it does in North Carolina. The great fact is that there are nearly 700 connected with Baptist churches in this part of China, most of whom are trying, with many failures, to glorify God by a pious walk and a godly conversation. This year's work will report the baptism of nearly a hundred more.

In conclusion, I would ask you to remember one family of North Carolinians in South China. Sometimes we are a little lonely. We have seen only one man born on the sacred soil, since we crossed the line near Clarksville on our way to Richmond, and one man who had been to place his motherless children in a North Carolina school, because their mother was from that State, while he went back to his work in Siam. We watch the progress of events in the dear State, as pictured in the papers and in letters, with much interest. Our hearts are with you at Elizabeth City. May the Lord of the harvest manifest his presence and guide your deliberations!

G. W. GREENE.

Canton, China.

Wake Forest Letter.

THE COLLEGE AND THE CONVENTION

Wake Forest is the child of the Baptist State Convention. It belongs to the Baptists of the State. It was founded by their wisdom and zeal. It was consecrated in their prayers. It has been endowed in a large measure through their self sacrificing devotion and loyalty. Through all the years of its history it has been supported by the loving labors of thousands of faithful men and women whose devotion to the interests of their denomination caused them to work for the advancement of Christian education. Hence the relation between the College and the Convention is naturally and necessarily close. The interest of the one is the interest of the other. As the College sends forth annually well-equipped men, ministers and laymen, to labor in all the departments of Christian activity, it is helping in a marked degree to forward the purposes and work of the Convention; and while the latter is planning wisely and well for the unifying and strengthening of all the forces of the denomination in the spread of the Master's kingdom, it is widening the influence of the College and creating a greater demand for Christian education. The College sends greeting to its many friends and alumni soon to meet in Elizabeth City and calls upon them to continue to labor for the increase of its patronage and the advancement of its interests.

THANKSGIVING REFLECTIONS.

It may not be amiss to consider briefly some of the causes for thanksgiving on the part of the people of North Carolina in general, and the Baptist denomination and friends of Wake Forest in particular.

The people of our State are conservative, considerate and conscientious. Respect for law and for the rights of their fellows is deeply implanted in their life and character. Hence, while north and south and west of us, the red handed assassin has taken the life of his neighbor, while in our sister States bloodthirsty mobs have risen in open defiance of law and authority causing the death of the innocent and guilty alike; while the papers have been filled with accounts of oppression, extortion and wrong perpetrated by the strong upon the weak, the rich upon the poor in other sections, the people of our State have been living in their own quiet way, respecting the claims of justice and the rights of others and above all recognizing in their daily relations the principles of the Christian religion.

In many of the counties the jails are empty; the poor and unfortunate are provided for; the orphan is tenderly cared for and trained; there is a growing interest in education among the masses; drunkenness is becoming less frequent and the scope of practical prohibition is being gradually widened;—in a word the forces of right and virtue are stronger we believe in the old North State to-day than they have ever been before. The Christ idea—the brotherhood of man—the fatherhood of God—are living potent factors in the character of our people. For all these things we ought to be profoundly grateful.

Then, too, our people have been blessed in their business affairs. No terrific storms have visited our coasts or laid waste our fields. No section of the country has suffered less from the direful effects of the recent panic than ours. Our business failures have been comparatively few and unimportant. Money is exceedingly scarce but the necessaries of life are abundant and cheap. We should thank God and take courage.

The Baptists should be grateful. Strong, and ever growing stronger, in numbers and influence, they are a mighty host marching under the leadership of the Master himself and seeking to glorify his name and extend his cause. Divided they may often be as to methods and measures, but they are united in spirit and purpose and aim. The Lord is blessing their labors. Churches are being built, Christians edified and sinners converted. More and more as their doctrines are being proclaimed and understood does it become evident that the principles held by the Baptists are destined at no distant day, to take overpowering possession of the masses of our people.

The friends of the College should be grateful. While the enrollment of students is not so large as it should be owing to causes which need not be mentioned here, it is under all the circumstances very gratifying.

In reviewing the year we find much to sadden us. Dr. Royall, whose life and influence were a blessing to the College for so many years, was called home in January.

Two of the students, D. M. Gaddy, on the very eve of graduation, and T. B. Justice, as he was preparing to return and resume his work, were snatched away by the grim hand of death on the threshold of life's career. Strange providence? But their friends have the happy assurance that they were ready for the summons. But we also find much to cheer us. There were never so many people interested in the welfare of the College as now. There have, perhaps, never been so many boys and young men desiring and determined to come here as students. Its alumni have never before manifested such loving loyalty to its interests and such willingness to labor for its advancement. The spirit of the student body is excellent. The boys, as a whole, were never so healthy, never so studious, never so gentlemanly in their conduct.

OTHER ITEMS.

Pastor Gwaltney preached an excellent sermon in Wingate Memorial Hall on Thanksgiving day taking as his text the first verse of the 136th Psalm.

The Societies have decided to have a joint declamatory contest on the evening of the 15th inst. The best declaimer will receive a gold medal. The following have been elected to represent their respective Societies: From the Euzelian, J. D Robertson, R. F. Beasley, Bruce Benton, R. T. Daniel and I. M. Meekins; from the Philomathesian, T. M. Leary, R. O. Try, T. B. Hill, J. W. McNeill and J. R. Stokeley. This is a new but we think a wise move on the part of the Societies and one that will be productive of excellent results.

J. B. C.

December 2, 1893.

An Open Door for the Sunday-schools of the South

The Foreign Mission Board of the Southern Baptist Convention is in pressing need of forty thousand dollars with which to meet its obligations and close the year out of debt. The Board is sending out an appeal to every pastor and church to come to their rescue by taking a special collection for Foreign Missions during the month of December.

I beg leave to suggest that the Sunday schools of the Baptist churches in the South join in this movement, and at some time during December we make a special effort to raise at least an average of five cents for every member of the school.

It is quite likely that most of the schools will have an entertainment of some kind during the Christmas holidays. To all such it occurs to me that a good time to take the collection suggested will be at the entertainment.

If the school has the needs of the Foreign Mission work and the special effort of the Board placed before them before the collection is taken, and the collection is made by classes, I can but believe that it will be an easy task to secure an average of five cents per member.

N. B. BROUGHTON.

Dr. Carroll's Sermon.

The sermon of Dr. Carroll in last RECORDER has, doubtless, comforted hundreds. We need more of such preaching to our people. His sermons are so good, strong, Scriptural, and stimulating to the thoughtful, and are such splendid models for our young preachers, that if one each week for a year should be published, the RECORDER would thereby wisely serve the cause of Christ.

The Bible is a manly book. It takes a manly gospel to reach men, to make men, and to hold men. In the great doctrines of grace, in the New Testament, when wisely and vigorously preached, we have all we need. There should be no pulpit among the Baptists for an unmanly preacher with an effeminate gospel. But I venture to suggest a different application of one text of Scripture used in the sermon, viz., Matt. 22: 14, "Many are called, but few are chosen." Many are called—saved—but few are choice ones—few are excellent ones—few are distinguished ones—or, few are what they might be—few are all they ought to be—few are fully consecrated. The connection shows that Jesus was not speaking of the personal election of his people in the passage quoted.

C. DURHAM.

Raleigh, Dec. 4, 1893.

Union News and Notes.

Our Association was a success. All pledges were paid except to Associational Missions. Be it understood, however, the pledges were not large. They have been increased some for next year, and we hope to raise something above what is pledged.

State Missions was well represented by Dr. C. Durham, and Education by a number of brethren; but they all insist that Dr. Taylor made the best speech of the occasion and greatly strengthened Wake Forest in this section. Prof. Sikes came in late and did not take any *active* part in the public discussion. We are always glad to welcome Prof. Sikes back to Union. We did not have as many messengers and visitors as we desired. Some of the brethren suggested that we invite the Convention here next year, so that they might have the pleasure of entertaining all they desired.

At the Association a Ministerial Association was organized. This Association meets monthly and takes into consideration topics of interest to the pastors in the common Association and doctrinal teaching. We hope in this way to unite our interests and have a greater co operation in the work. We meet in Monroe on Wednesday before each second Sunday.

The work in the country is looking forward. Hopewell, one of our best churches, still retains Rev. S. C. Davis as pastor. Bro. Davis has preached there the past year, and they have made some progress under his guidance. Hopewell is amply able to employ a man half his time and pay him well. They are a good people and alive to our interest as a whole.

Meadow Branch has called Rev. J. B. Richardson for another year. Bro. Richardson has not decided yet as to what disposition he will make of the call. This church is without doubt one of the strongest churches both in number and financial ability of any church in the Association. Such a body of young people I have rarely ever seen anywhere—bright, intelligent faces, with neatly clad bodies and sanctified by the grace of God presents almost a heavenly spectacle; yet all this is seen at Meadow Branch. Their congregations are very large. They could easily be the banner church of the county if their forces were all utilized. I am not at all surprised that the development of our young people is the burning question of this age. When we see such mighty power and wonderful potentialism in them and such a host of them as there is at Meadow Branch. They have a handsome and comfortable house, a good Sunday-school, and one of the best preachers in the State. They also have a good school with Prof. Hughes as principal. This school has been in operation several years and largely accounts for the superiority of their community. This school was adopted by the Union Association some years ago as their school, but they have dropped that idea now and it simply stands on the minutes of our Association as a dead letter. We have two schools in the county with Baptist principles, but none distinctively Baptist, though every school in the county is largely run with Baptist money and filled with Baptist children. As one good brother said, "We furnish the children, money and houses largely, and the others furnish the teacher." Well, I feel the time is here when every Association in the State must have their academy for their boys under the direction of the Baptist people composing the Association. Then will our educational problem be greatly simplified, and our male and female colleges have feeders to rely on. It may be a good while before such a state of things can be, but sooner or later it will come "for all that."

So much for this time; as I have promised a monthly letter, I will defer till the next.

Our work still moves steadily on.

M. A. A.

Literary.

Peloubet's Select Notes. A Commentary on the Sunday-school Lessons for 1894, by Rev. F. N. Peloubet. 356 pp. Illustrated, $1 25. W. A. Wilde & Co., 5 Bromfield St., Boston, Mass.

It has been said "there was only one best," and among all the many helps for teachers of the International Lessons the "one best" is surely Peloubet's Notes.

There are many helps that partially cover the lesson subject, but for a complete understanding of the text from every standpoint the teacher must have this book at hand for weekly reference in studying the lessons.

It will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introducing many perplexing questions that must be squarely answered, and Dr. Peloubet has been extreemly wise and judicious in so presenting these controversial subjects that they become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson.

In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his incomparable store of past study and thought the brightest, most trenchant expressions and teachings of the world's students.

The notes are simple complete in every respect, and even a captious critic would have to scan close to take exception to them.

The text is illustrated with abundant original engravings which illustrate many otherwise dark passages, and as a whole, in its mechanical as well as literary make up, the book will at once interest and instruct any teacher of the work.

It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference-book for one's library, even after the year's study is completed.

We have received from J. Fischer & Bro., No. 7 Bible House, N. Y., three excellent anthems, viz:

1. *Hail to the day.* Solo and Chorus. Christmas Anthem, by A. Diabelli. Price, 20 cents.

2. *Praise ye the Lord.* Solo and Chorus, by J. Wiegand. Price 35 cents.

3. *Angel hands in strains sweet sounding.* Solo and Chorus, by J. Wiegand. Price 35 cents.

They are marked by melodic beauty, religious feeling, and commend their use for both church and home.

A Month with Moody, His Work and Workers. This is the title of a work which the Wharton & Barron Publishing Co., of Baltimore, Md., announce that they have in press. It will contain a sketch of Mr. Moody, an unpublished address, and the only picture of Moody that has ever been taken from the original now in possession of Mrs. Moody. The portrait has been copyrighted. The work will also contain portraits and sketches and sermons by Revs. John McNeill, Wilbur Chapman, Henry Varley, Thomas Spurgeon, Dr. Stoecker, A. C. Dixon, Major Whittle and many others. The book will be superbly illustrated and beautifully printed and bound.

LADIES
Needing a tonic, or children who want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, Biliousness and LIVER Complaint.

To Trustees of Baptist Female University.

BY THE FINANCIAL SECRETARY.

Dear Brethren:—There has never been a more popular enterprise in the State than the Baptist Female University. It is no longer regarded as a luxury but a denominational necessity. How much we have lost by not having such an institution cannot be estimated. To postpone its establishment would be, it seems to me, to violate a sacred trust and multiply the number of difficulties. To continue the work already begun will result in having a school which, under God, will be a great factor in our denominational interests. Every evidence we have of the presence of the hand of God in directing our work at Wake Forest College, gives double assurance that this too is his work and will succeed. Then if this be his work, we need no greater encouragement, for the means are at his hands for its accomplishment. But, if we need greater encouragement, which has not been withheld, for thousands of dollars have been already collected, and thousands more will come from men—godly men in the State, who are ready when they are made certain that the work will be prosecuted to completion. I therefore most heartily urge that we *begin the school September*, 1894. With the buildings already on our lot, and with one wing of the proposed building which can easily be completed by that time, we can accommodate over one hundred boarders. If it should be necessary, we can secure other rooms at reasonable rates. To do this, begin the school. It will be necessary to select a president during the session of this Convention, or as soon thereafter as practicable, who may be asked to aid in the arrangement of recitation rooms, &c, but especially to aid in the preparation for publication the prices of board, tuition, course of study, the selection of text-books, &c. So much depends upon the selection of the right man. Whatever may be required as to his intellectual attainments, he must be a man of executive ability and of high moral character.

A very important item in erecting the building is the selection of men for a building committee who shall use the greatest economy possible to secure durability and beauty in the building.

The low prices at which the materials—brick and lumber—can be furnished, the reduced rates of labor make it certain that the building can be erected economically.

I need not say that the greatest anxiety is felt over the State about "what grade of school it is to be." If it meets what seems to be the demands of our people, the collegiate department must be equal to any female school in the State, and the university department equal to any in our land.

Perhaps one of the greatest questions concerning the education of our girls is, how can we reduce the expenses so that there shall not be such a great difference in the charges at our male and female institutions of equal grades of scholarship. A wise solution of this question will be a benediction to thousands of our homes. To set on foot this great work, I would urge that you secure a hearty discussion of this work during the Convention, and that either before or after the discussion, the trustees have a meeting to consider further the report of this work to the Convention as well as the suggestions I have made. May the good Lord direct you. Fraternally,

O. L. STRINGFIELD.

Raleigh, Nov. 27, 1893.

Ministers' Relief Board.

BY THE PRESIDENT OF THE BOARD.

The Ministers' Relief Board is the youngest child of the State Convention, and has not grown so large or strong in the affections and sympathies of our people as the older children, so *its* needs and claims, particularly, should be made known and emphasized.

Its object is to care for the old ministers of our denomination in the State, who have given their time and talents to preaching the gospel, and have not the means of support to render them comfortable when enfeebled by disease or old age.

The Board is located in Durham, and its members are elected annually by the Convention. One-third of all the money contributed for this object is invested in a permanent interest bearing fund, and the remainder is distributed at the discretion of the Board to the beneficiaries. This department of Christian beneficence has strong and peculiar claims upon us. These faithful preachers, who need our assistance to supply them with the comforts of life, are our brethren. They have given their lives to the service of God and of the churches. Had they followed other callings they doubtless would have secured a comfortable competency for old age. With many of them poverty is a badge of honor indicating a consecrated and unselfish life. To their labors our churches owe their existence, and many individual Christians owe their conversion. They are not so much our *brethren* as our *fathers*, and we should reverence them and gratefully and affectionately care for their wants. Governments pension their soldiers, who have fought for their peace and prosperity, making sacrifices as patriots in the service of their country. These dear old preachers are the old or disabled soldiers of the Cross. They have endured hardships, dangers and privations. They bear the honorable scars of brave and faithful service. Surely the church of Christ should not allow civil government to excel in a charity and benedcence which really the world first learned from Christianity. Many touching appeals come to this Board, either from the old brethren themselves, or their families, or some interested friends, and it is a grief to us not to be able to relieve in every case. Often we can only give a pittance, when we would and should give bountifully.

Every one of our churches take two public collections every year for this object? It is a cause which appeals to the head and heart of both the *church* and the *world*, and if pastors will give the people an opportunity, we believe they will respond cheerfully and liberally.

W. C. TYREE

Letters of Dismission.

When a member of a Baptist church moves away from the neighborhood of his church, or when another Baptist church is more convenient for him to attend, or when he feels that he can be more useful in some other Baptist church in reach of him, it is customary for the church of which he is a member to give him a letter certifying that he is in "good standing and full fellowship," and commending him to the care of the church with which he wishes to unite. "Each one receiving a letter is still a member of the church, and under its watchcare and discipline, until his letter is actually received by another church."

No one has a right to apply for a letter of dismission because he has a difficulty with a Christian brother and does not wish to remain in the same church with him. Let him settle his difficulty like a Christian man, and then ask for a letter of dismission. How can a church give to a man in a difficulty with his brother a letter stating that he is in "full fellowship?"

Whenever a person receives a letter of dismission to unite with another church, it is plainly his duty to join without any unnecessary delay. To put his letter in his pocket, or to put it away, and let it lie a long time without placing it in the church with which he has decided to connect himself, is a failure to discharge his duty. There are many who pursue this course. They take letters, lay them away indefinitely, and rejoice in being utterly indifferent to every good word and work. Such persons ought to be compelled to unite with a church convenient to them. If admonishing such of their duty meets with utter indifference on their part, they should be dealt with as disorderly members.

Pastors ought to teach their people that it is one's Christian duty to unite with Baptist churches in those places whither they have gone to live. Many come from distant churches and live often for years under the shadow of the steeple of some church of their own denomination, and yet never think of joining and working for the Master. The reason they do this is either they are indifferent to their duty to God, or they are penurious, being unwilling to help bear church burdens, or they have a sort of sacred love for the bricks and mortar of the dear old house where they hold their membership. Such a sentiment may be natural, and even commendable, but it ought not to stand in the way of a plain Christian duty and of Christian usefulness.

JNO. S. HARDAWAY.

"North Carolina Baptists and Foreign Missions."

Editor Recorder:—In your issue of this week (Nov. 22) is an article on the above subject, about which I want to say a word. I think it is time that we cease "blowing" about our great "Baptist brotherhood," and begin to confess that we are largely a failure. Last year we gave less than five cents per member for foreign missions, and this year has nearly passed and we have given a little over three and a half cents per member. There must be a cause for this somewhere, and we cannot charge it against God, because he has shown his interest in our development along this line by calling great numbers of our brethren and sisters to the foreign field. But this seems to have but little influence upon our people. We stand at the very head of the column, so far as numbers are concerned, but at the foot so far as our contributions are concerned. I think we had better appoint a day of fasting and prayer at our coming Convention, and make diligent enquiry as to the cause for this failure.

The new movement in foreign missions, known as the "gospel mission," is making considerable progress in our State, while it is doing but little in others. It is true that most of those who are in that movement are from this State. Those from other States are not making such progress as here. Our contributions to Foreign Missions have fallen off thirty per cent. during the past year.

You may say that I am a pessimist, and ought not to be permitted to say these things for the public to read. But will they not find out for themselves after awhile, and will they not lose confidence in the leaders for not giving them the facts when they knew them? I believe in taking the membership of my churches into my confidence, and I do not believe that any pastor will long succeed that does not; and I believe in taking the membership of the State into our confidence and letting them understand the difficulties as well as all our modes of work. It is said that the reason why Mr. Cleveland is so strong is that he goes beyond the politicians and feels the pulse of the common people and takes them into his confidence; and so I think we ought to do with the mass of our membership. I do not think we are going to remedy our troubles until we change our plans.

I dislike very much to have a brother over in Virginia standing up before his general association, as did Dr. Landrum at their late meeting, and asserting that they are not only running their own State Mission work, but paying a part of the salary of our Corresponding Secretary. But it is the truth; and what are we going to do about it? Last year we spent nine per cent. of our collections for Foreign Missions in our own State, and then they went to Richmond, and they spent about eight per cent. more, making seventeen per cent. of our contributions for expenses. As to the amount spent at Richmond I have not a word to say. I do not question but what that was as small a per cent. as could be used to do the work; but I am convinced that it is a great mistake to take the nine per cent. and use it in this State.

I state a fact when I say that a very large part of the contributions from our Associations will go to the "gospel mission," and largely because of the way in which our Foreign Mission contributions have been managed. If these things are true, and they cannot be gainsaid, is it not time for our people to know them? and is it not time for us to take the tax off of our home and foreign mission contributions, and turn the work over to the Vice Presidents of these Boards in the State? If our expenses in raising mission funds for this year are as large as last—and they are generally about the same, whether the amount raised is great or small—then the per cent. of expense will be much larger. As long as we let the Baptists of Virginia, with less than two thirds our number, raise more than three times the amount of money for Foreign Missions as we do, I think we better cease our boasting about numbers and begin to enquire, What is the matter, that we do not raise any more money than we do?

Yours for the largest results,

M. P. MATHENY.

Lincolnton, N. C.

Letter from Brasil.

Dear Bro. Bailey:—Last Monday Senhor Soren embarked at Rio de Janeiro for the United States, where he intends to enter upon a course of study in William Jewell College, Mo. The story of this young Christian's life is one of interest. His parents, who are now very old, live in the country about fifteen miles from the city of Rio. While yet a boy, young Soren went to Rio and hired himself as a clerk in a shop. By economy and industry he was soon able to set up business for himself. One night as he was walking along the street he chanced to pass the house in which was the preaching-hall of Bro. W. B. Bagby, our missionary to Brazil, who was at that time preaching to a small congregation. From Bro. Bagby's lips came the words, "We are all lost and ruined, and can be saved only by the precious blood of Jesus." These words arrested the attention of the young shop-keeper, who stopped, and through curiosity stepped inside the door. He became greatly concerned through the preaching of Bro. Bagby. He had never heard the gospel before—it was something wonderful and new to him. The next time there was preaching he came, and continued to come until he found peace by believing in Jesus. As soon as he himself had received the light, he hastened to his friend and partner, Theodora, and did not rest until he too was brought to believe in the Lord. He immediately closed up his business and went home to preach the gospel to his parents and brothers and sisters. By his efforts his mother and, I think, one of his sisters, were brought to the Lord. Meanwhile, Theodora set out for Portugal, where his parents live, to tell them of the Saviour he had found. Soren returned to Rio where he has been preaching and aiding the pastor of the Baptist church for some time. Feeling the need of better education, he is now on his way to the United States, where he hopes to remain in school for two or three years. Theodora has returned to Brazil, and has also been studying and preaching with Bro. Ginsburg, pastor of the Nichteroy church. Brethren at home, don't be discouraged in mission work, so long as God blesses our efforts as he has done in the conversion of these two young men.

Probably your readers have heard something of the revolution which is now going on in Rio de Janeiro, and are wondering whether it will interfere with our mission work there. On the seventh of September the naval force, under command of Custodio de Mello, revolted and immediately opened fire on the city of Rio from the Rio bay. Ever since that time scarcely a day has passed but that the city has been bombarded. Also the city of Nichteroy just across the bay from Rio has suffered greatly. Many soldiers have been killed, but the worst and saddest thing is that many quiet and innocent citizens have lost their lives. Every day there are notices in the papers of people who have been killed by the stray balls which reach nearly every part of the city. I remember reading an account of a poor washer woman, who, while at work, was shot through the body by a bullet and killed instantly. The city of Nichteroy is almost deserted and numbers of poor people are on the point of starvation. The damage done to property is almost beyond estimation. Our mission work both in Rio and Nichteroy has suspended, as it is dangerous for our missionaries even to walk the streets. How long the war will continue no one knows. The latest news is that the State of Santa Catherina in the extreme southern part of the country has joined the rebellion. The war will probably go on until Peixoto, the President, surrenders. There is much ill feeling against him, as he is inclined to be somewhat tyrannical, and it is on this account that the navy revolted. The whole political situation is dark and complicated, and to explain it clearly and satisfactorily is a task which I do not believe a man in Brazil is equal to. We pray that the Lord will over-rule it all for the advancement of his cause. We are out of all danger, being here at Juiz de Fora, an inland city 250 miles from Rio de Janeiro.

SAMUEL J. PORTER.

Juiz de Fora, Brazil, Oct. 16, 1893.

Magnetic Nervine quiets the nerves, drives away bad dreams, and gives quiet rest and peaceful sleep. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

The New Quarterly

FOR PRIMARY CLASSES,

"Two Years with Jesus," by Miss Juliet E. Dimock, has met instant success. With the story of the Gospels it successfully combines the charming Old Testament stories, prophecy, history, etc., forming a unique work that delights the hearts of primary teachers who desire something else than the International lessons. Before deciding upon your primary helps for 1894, be sure to send for a sample of this new quarterly.

Am. Baptist Publication Society.

PHILADELPHIA: 1420 Chestnut St.;
BOSTON: 256 Washington St.;
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CHICAGO: 122 Wabash Ave.;
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DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE,
In Effect Sept. 24, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 56 p m
Lv. Salisbury	9 17 p m	9 53 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	2 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m, Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4:30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Rameur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L. at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Ag.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
8 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
9 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

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*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

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Seminary Letter.

Editor Recorder:—Allow me to give your many readers a few dots as to happenings in this part of the moral vineyard. The work of the session has moved on quietly and steadily, but surely on since the opening. The increase in the number of students this session is of course a source of great gratification to all the friends of the Seminary and ought to be to the friends of theological education throughout this whole country. I do not believe there can be found anywhere a seminary better equipped in every way than is our beloved Seminary. There certainly can be no discount put upon its magnificent buildings. After being here even a short time one gets to feel very much at home. God be praised for the genuine Christian liberality that has given our institution such comfortable quarters.

Then besides the buildings the teaching force of this Seminary is of the highest order. I believe we have a Faculty, the equal of which is not to be found anywhere in this country. The Faculty believe firmly in the Bible as a revalation from God, given under the direction of the Holy Spirit. They believe, too, in its full inspiration and a "thus saith the Lord" settles once for all any question with them. They not only hold such views themselves, but strive earnestly and perseveringly to instill these fundamental doctrines into the minds of the students who come here. Men who are disposed to run off after every new fangled notion that comes along don't receive much comfort and one who proposes to stay here and hold other than orthodox notions of the Bible will find it exceedingly uncomfortable for him. The man who goes out from this Seminary to preach anything but the Simon pure gospel will certainly preach something the opposite of what was taught him here. Why is it that there is such a disposition among the young men of our State to go off to other seminaries when we have the best in the land? This is a question I have never been able to answer satisfactorily to myself. Surely it must be because they do not know the advantages afforded here. I have said before, what my experience teaches me is true and that is that the young minister who fails to come here for any reason will never know what he has missed. Of course one can learn a great deal from hearing the Faculty and men who have studied here talk; but if he ever knows what the institution really is he must come and see for himself. You may be told how delicious a certain dish is; but everybody knows that the only way you can ever know how delicious it really is, will be to taste it for yourself. I was hoping there would be an increase over last year in the number of students here from our State this year; but instead of that there is a falling off. Last year's record surpassed that of any previous year and did want the same to be said of this year's record. Where are the ministers of last year's graduating class at Wake Forest College? I suppose there were some in that class; if not, I am sorry for the class. I am glad to say that there are four here from each of the classes of '91 and '92. Brethren, Cullom, Millard, Blalock and Corpening belong to the class of '92 and brethren Spilman, Gillmore, R. G. Kendrick, Jr., and this scribe are the representatives of the class of '91. Bro. T. H. Plemmons is here again as the only representative of Judson College. Brethren R. D. Cross from Lexington and H. Morris of Palmerville, Stanley county, have neither of them attended college; but in spite of that fact I hear good reports from them. Bro. Cross, however, was with us last year. Bro. W. H. Hudson from Person county attended Wake Forest College but did not graduate.

I am glad to know that there is a large number of students at our College this year notwithstanding the stringency of the times.

Last Monday was one of sadness alike to both professors and students. About eight o'clock Sunday night grim death came and laying his icy fingers on one of the best of our number, claimed him for his own. It was Bro. C. B. Lloyd from Birmingham, Ala. The event, sad as it was, was not unexpected to those who understood that the disease was chronic. Bro. Lloyd was warned by his physician last year that he might die at any time. The Faculty understood the situation and accordingly advised him not to return to the Seminary this year. After the close of last session he accepted the care of a church in Norfolk, Va., not expecting to return. But so ambitious was he to thoroughly prepare himself for his work that he could not stay away. Not long after his return in October, his disease took a turn for the worse and was not long in putting an end to his earthly career. All class-room work was suspended last Monday out of respect to his memory. Exercises appropriate to the occasion were held in the chapel of Norton Hall at twelve o'clock. Remarks concerning Bro. Lloyd were made by two of the brethren, who were fellow students of his at Howard College; by Dr. W. L. Pickard who was then a pastor in Birmingham, and also by Dr. A. T. Robertson. At half past two o'clock Monday afternoon the body was accompanied by the Faculty and students in a body to Union Station whence it was taken to Birmingham for burial.

Dr. E. C. Dargan has been confined to his bed for several days. We miss him very much and hope that he will be able to meet his classes before many days.

There is a revival meeting in progress at each of the three Baptist churches, Walnut Street, Broadway and East. Dr. Eaton has no ministerial aid. Dr. Pickard is being aided by Rev. J. Morgan Wells of Fort Worth, Texas, and Dr. Christian by Bro. V. H. Cowsert of Natchez, Miss. I trust that much good will be the result of these meetings.

I hear it whispered around that Bro. C. J. Thompson expects to attend the Convention at Elizabeth City. Bro. Thompson was pastor at Lumberton just after he graduated at Wake Forest College and before his coming to the Seminary. He will not likely return to the Seminary next year. Some of the pastorless churches in our State would do well to lay violent hands on him and induce him to come back to his native State. He has been away long enough. More at another time.

Very truly,
JAS. I. KENDRICK.

New York Hall, Nov. 18, 1893.

Notes With Comment.

It is difficult for us to realize the many-sided pressure to bear upon nonconformists to constrain them to renounce nonconformity in England. A statement by a headmaster of a London school with reference to the preparation for the profession of teaching, illustrates it in part. He says:

"The denominational question is a very real factor in the teacher's career. A lad belonging to the Church of England has seven chances to one of getting into a training college as compared with one brought up in any nonconformist body. And yet there is nonconformity! Convictions and conscience are not anachronistic quite yet."

We should be willing to learn from our critics, even though inimical to us.

Mrs. Humphrey Ward says:

"Under a custom of *extempore* prayer the congregation is at the mercy of the minister; his varying moods and powers are made the measure of their spiritual edification."

And thence she argues for liturgy. We need not accept her conclusion. But every one who leads public devotion may find her statement suggestive.

Speaking of missed opportunities in a recent sermon, Joseph Parker said:

"As a young man, I was asked to go to church one Sunday afternoon. Said my friend who invited me, 'There is a very fine young man in this town, and I go to hear him preach whenever I can. He is preaching this afternoon.' I said, 'No, I shall not go.' It was the last sermon ever preached by Robertson of Brighton. Can I ever repair the omission?"

I say to you, be in church every service, because the time you are not there may be the time of special revelation.

In an address before the Evangelical Alliance in Chicago, Bishop Coxe explained why the Episcopal church insists on the Historic Episcopate as a basis of organic union of Christendom. It is in order that what he calls "the maternal churches of the East"—i. e., the Roman and Greek Catholic—may be embraced in the union. The Episcopal Church would be *the church* indeed if it were to happen. But how far removed are we who send missionaries to Catholic countries from the Bishop thus ready to organically unite with them!

Dr. John Clifford, in *The Review of the Churches*, calls attention to the peril of Baptists in Great Britain—

"From the very abundance of their opportunities. Strong pleas and urgent appeals follow one another with startling rapidity." But he remarks that "Baptists, who find one of their great texts concerning baptism forming part of the great commission, can never shrink from the heartiest response to missionary appeals."

The great text which makes us Baptists first, makes us missionaries.

The Baptist Union of Great Britain passed a resolution of sympathy with the persecuted Stundists—Baptists and other protesting Christians—not without strong indignation against the Russian tyranny manifested in that climax of cruelty, the seizure of the children of the Stundists, and forcing them to be trained in the faith of the Orthodox Greek church.

In this country Baptists do not have to be forced. They send their children to other denominational schools and Sunday-schools simply because it is cheaper or more convenient!

J. M. MCMANAWAY.

A Palmetto with a Twist in It.

I have read articles and articles against co-education; but none are so curious to my mind as the article in your issue of November 22d signed "Palmetto." The writer hails from South Carolina. He dodges behind his *nom de plume* in order to thrust his honest brethren in the back, with a sword, however, whose point is gone. Ask him to write again. Such writing will help along the cause of co-education. Dr. Pritchard will hail his helping hand. "Palmetto's" argument is based, it appears, upon the fact that it will injure the boys to have them study with the girls. He even threatens to send his boy out of this State to school if we have co-education in South Carolina. I think he is right. If I had a boy so weak and slack-twisted as to be injured by studying with girls, I'd send him out of the State, too, with specific orders never to return.

C. C. BROWN.

Sumter, S. C.

Letter from Bro. Williams in Arkansas.

Dear Bro. Bailey:—The dear old RECORDER finds me every Saturday regularly—only one failure in the last ten or more months. It is with pleasure I read its columns and see the returns from the different Associations and protracted meetings, and feel my heart go out to God in gratitude for the great work that is being done in the dear old State of my nativity.

My mind goes back to the first Association that I ever attended at Poplar Spring church, Franklin county, in 1827. The prospect that lay out before those dear old and leading brethren of that Association was indeed dark and gloomy. In God was their trust, and they felt that truth was their object and had never failed. Hence their prayers, energies and efforts were inspired by a confiding belief in the promises of Him who ever hears his people cry and turns them not empty away.

I thank God that I have lived to see the year 1893, and to know what He is doing not only in North Carolina but in other places.

Arkansas is coming to the front. Many new churches have been organized the present year. Although there has been some friction in our home work, yet it has passed off, and much has been done by pastoral and voluntary effort. Our Baptist State Convention had a very pleasant and harmonious session about the first of November. Churches and associations were well represented, and many visiting brethren from other States were present. A Northern visitor remarked to one of the brethren that he had never seen such a fine body of men, and that the speeches were neither tedious nor too short, but able and to the point.

Our literary institutions are on the upgrade. Ouachita College of our little city has a fine faculty and between 250 and 275 pupils. Mountain Home in the northern part of the State, in its first session, is doing finely, and a female college at Conway is doing well. Generally there are more classical scholars than ever before.

Your brother in Christ,
D. S. WILLIAMS.

Arkadelphia, Ark.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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There may be saints who have no higher mission than to sit still and wrap themselves in ecstatic dreams; but those who are closest to their Lord's heart know that his life, when it beats through theirs, moves their hands irresistibly towards acts of tender human sympathy like his "who went about doing good."—*Lucy Larcom, in "The Unseen Friend."*

For Sick-Headache,
Use Horsford's Acid Phosphate.

Dr. M. W. Gray, Cave Spring, Ga., says: "I have used it with perfect success in habitual sick-headache."

I sometimes feel the thread of life is slender
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time is short.
—*D. M. Craik.*

Itching, burning, scaly and crusty scalps of infants cleansed and healed, and quiet sleep restored by Johnson's Oriental Soap. Sold at Jno. Y. MacRae's drugstore, Raleigh.

To-day, more than ever, the principal strength of the wicked is the weakness of the good, and the power of the reign of Satan among us the feebleness of Christianity in Christians.—*Anon.*

Sick headache? Beecham's pills will relieve.

Good deeds are very fruitful; out of one good action of ours the Lord produces a thousand, the harvest of which is perpetual.—*Bishop Hall.*

I have observed many who, by speaking, have fallen into sin; scarcely one who has fallen by silence.—*Ambrose.*

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To the Churches of the Southern Baptist Convention.

FOREIGN MISSION ROOMS,
RICHMOND, VA., Dec. 1, 1893.

Dear Brethren:—The undersigned, your servants charged by the Convention to conduct the work of spreading the gospel in foreign lands, ask your attention to a plain statement of the condition of that work.

THE SITUATION.

You have now in the service about one hundred missionaries and eighty native helpers. Their support, with necessary traveling expenses, rents and other aids to their efficiency, costs over $10,000 a month. They have kindly co-operated in reducing expenses and delaying drafts during the recent financial stringency; but, even with that relief, the expenses since May 1st have run up to $74,000. Receipts for the same period have been (exclusive of gifts to Chapel Fund) $44,000, leaving a deficit of $30,000, which, with the liabilities reported May 1st, $10,000, makes a debt of $40,000. This debt is a heavy burden. The interest on it would be enough to support several additional missionaries. It is your obligation, incurred for the support of your representatives in foreign lands.

THE OUTLOOK.

From the fields come cheering reports and also earnest pleas for reinforcement. Our brethren in Mexico, Brazil, Italy, Africa, China and Japan are few and lonely. They need colaborers. At several points a doubling of workers would far more than double their efficiency. At others open doors and Macedonian calls demand advance. Specially needy are the vast pagan fields. Piteous appeals come for two missionaries in Japan, four in Africa, and more than twenty in China. Nor will the men be lacking. Before us lie at this moment numerous applications from choice young brethren and devoted sisters. Others will be forthcoming. But, how can we appoint more when funds are insufficient for those already on the field?

THE REMEDY.

After much earnest prayer and anxious consultation it has been decided to lay the matter before you, and ask you to unite with us in prayer to God and in a concerted effort to liquidate the debt before the close of the present year, so that with the opening of 1894 we may undertake enlarged operations. This will require the raising of $40,000 in December in addition to the regular contributions of the month—a considerable sum for these "hard times," when "so many calls" are pressing, but easily raised if all will help. Is it a tenth or even a hundredth of what our people will waste this month in useless luxuries? Who will give $1,000, or $500, or $100, or $1, or 10 cents? Let every one take part and give much or little as God has prospered.

ENCOURAGEMENTS.

We are moved to make this proposition by a profound conviction that it is right in the sight of God, and will meet the approval of our brethren, by an abiding trust in him and in them, and by tokens already received of rich blessings in store. The stream of contributions, brought very low by the panic of last summer, has begun to flow again. From all quarters come assurances of revived interest in missions. Our brethren, we know, are praying, they will also work and give. Lest a special effort should be followed by relaxation, let it be distinctly insisted that the purpose is to get out of the slough of debt for the sake of making more rapid progress. The special effort must be followed by steady increase in systematic giving. To this end let us have, during December, a whole month of praying in faith and giving in love.

Fraternally yours in the service of our Lord Christ.

H. H. HARRIS,	W. D. THOMAS,
THEO. WHITFIELD,	C. H. WINSTON,
W. W. LANDRUM,	H. R. POLLARD,
W. E. HATCHER,	H. C. BURNETT,
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GEO. COOPER,	W. L. WRIGHT,
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L. R. THORNHILL,	J. B. HUTSON,
T. P. MATHEWS,	R. J. WILLINGHAM,
J. C. WILLIAMS,	R. H. PITT.

How sad to our hearts are some scenes of our childhood,
As our recollections present them to view;
The use of the switch that was brought from the wildwood,
And various punishments most of us knew.
But saddest of all is the thought of the pill-box,
That mother brought out when she thought we were ill,
O! the griping, the aching, the twisting and torment
Wrapped up in the horrible old-fashioned pill.

But that's all done away. To regulate the stomach, liver and bowels, Dr. Pierce's Pellets excel. You'll experience no pain, no discomfort, no bad results. Children take them as readily as peppermint drops.

Its thousands of cures are the best advertisements for Dr. Sage's Catarrh Remedy. 50 cents; by druggists.

The Meeting at Greenville.

A series of meetings began in the Baptist church on the first Sunday morning, and continued for two weeks, closing last Sabbath night. The pastor, Rev. J. H. Lamberth, had no assistance, but did the preaching himself.

Measured by the standard which is now too generally used, viz.: the number who make any kind of profession, it could not be called a great meeting, and yet we believe there has seldom, if ever, been held a meeting which accomplished more for the Master Christ, or that resulted in more lasting benefit to the town and church, than this must of necessity do.

The meeting was a great one in at least three particulars: First, as to the preaching; second, as to the prominence given to the fundamental doctrines of the Bible which are necessary to salvation, namely, repentance, regeneration and faith; and third, as to the standard of Christian action and living. We indulge in no fulsome flattery nor strain the truth when we say that the fifteen sermons preached by Bro. Lamberth during the meeting were as forcible, logical, earnest, faithful and effective presentation of the gospel in its purity as we have ever heard from any man. As a preacher and as a man, he is governed and actuated by principle, and in consequence does not fail to impress every one as a man of unusual power.

The prominence given through the entire meeting to repentance, regeneration and faith as prerequisites to salvation was indeed refreshing in these days of evangelistic tendency to depart from the Scriptural and substitute an easy method of becoming a Christian and leading a Christian life. The emphasis given to the *one and only way* to be saved—through faith in Christ—was timely and must eventually bear much fruit for the Master's cause. If we had more such preaching, we would have less backsliding and not so much necessity for church discipline. No one can be honestly mistaken under the methods used, and the manner of presenting the gospel by this consecrated and lovable minister of Christ. The motives urged why all should cease to sin and become servants of the Master, and the reasons emphasized for faithful service on the part of professors were of a very high order. The preacher believes it is right to serve God, and he does not fail to convince his hearers that they must act from principle and stand or fall by the faith that is in them. No clap-trap methods are used in conducting the services, but the gospel is preached in it original purity, and then men are left to act upon their convictions. We have never seen any one who relies more implicitly upon the Word and the Spirit, and we believe every Christian who attended the meeting has been made to become strong in the faith, and the seed sown cannot fail to bring forth each succeeding month and even for years much fruit both in numbers saved and the church living upon a higher plane of Christian duty and usefulness.

This meeting has brought the church very close to the preacher, and few pastors in the State are more loved than is Bro. Lamberth by his congregation and our citizens generally. What an untold power for good is the presence of such a man in any community. Especially do we of the east need such Baptist men and preachers among us, and but for its seeming officiousness in us, we would say to the churches of North Carolina, let him alone, we need him, and the Master's cause needs him here more than you do.

God grant long life, health, happiness and usefulness to this, his faithful, consecrated servant, and an abundant entrance into his presence in the great hereafter.

W. H. RAGSDALE.

Select for the Holidays.

The holidays are at hand and "presents" are now in order. "What shall I select?" This perplexing question is much more important than we are wont to think. As Christians we should aim to do all the good we can in making "Christmas gifts." But how? A good book is an appropriate gift to offer any one, male or female, old or young. Even the wee little ones, and the gray haired grandfathers and grandmothers enjoy such a present. Be sure the book selected is adapted to the needs of the party for whom it is intended, and God may bless it to the endless well-being of an immortal soul. The American Baptist Publication Society has just the book needed for this purpose, and in ample variety for all classes of patronage.

Geo. P. Pell has sold the *Mount Airy News* to Mr. P. B. Hamer. Mr. Pell has made an excellent paper in the *News*, and we are glad to know, leaves it only to accept a more lucrative position.

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the timee, correspondence and printing to correct them.]

State Missions—Littleton ch, $10.70; Cashie ch, West Chowan, 10.00; Cross Roads ch, Columbus, 4.20; Mars Hill ch, W Chowan, 6.00; Pollocksville ch, Eastern, 2.00; Mt Vernon ch, Green River, 1.00; S S, First ch, Winston, 10.00; Edenton ch, Chowan, 40.00; Franklinton ch, Central, 3.30; Madison ch, 12.20; Ashe and Alleghany Asso, 10.00; Union Asso, 115.00; Sandy Creek Asso, 80.00; W M S, Cary ch (Associational), 1.70; New Bethel ch, 7.00; Shelby ch, 20.00; Rolesville ch, Central, 2.75; Youngsville ch, ditto, 5 25; Weldon ch, Tar River, 5.19; Bethel ch, Union, 5.00; Concord ch, Flat River, 3.40; W M S, Concord ch, ditto, 60c; Scotland Neck ch, 20.00; Fork ch, So Yadkin, 3.60; Pee Dee Asso, 129.00; Durham First ch, 18.57; Jackson ch, West Chowan, 1.74; W M S, Shiloh ch, Pilot Mountain, 2.00; W M S, Lexington ch, 1.38; High Point ch, Liberty, 6.00; Wake Forest ch, 1.25; Liberty Asso, 10.00; Green River Asso, 52.00; Mt Vernon ch, Central, 20.00; W M S, ditto, ditto, 4.50; First ch, Raleigh, Central, 391.00; W M S, ditto, ditto, 27.26. Total, 1,043.59. Previously reported, 11,510.10. Total this year, 12,553.69.

Foreign Missions—Collins' Grove ch, Raleigh, 81c; S S, Kinston ch, 1.00; W M S, Littleton ch, 2 83; Sunbeams, First ch, Wilmington, 2.50; First ch, Raleigh, Central, 156.25; W M S, ditto, ditto, 47.80; Sunbeams, First ch, Winston, 15.00; S S, ditto, ditto, 15.50; W M S, Lilesville ch, 2 65; Madison ch, 41 99; Reynoldson ch S S, Chowan, 4.09; Cool Spring S S, ditto, 3.20; Ditto Branch S S, 1.56; Green Level ch, Raleigh, 8 00; S S, Zion, 1.18; Rolesville ch, Central, 1.66; Enterprise ch, Tar River, 50c; S S, Yanceyville ch, 80c; Cape Fear Asso, 10.18; W M S, Lexington ch, 2.50 Total, 318.15. Previously reported, 5,907 05. Total this year, 6,325 20.

Home Missions—W M S, Littleton ch, $2 83. W M S, Galeed ch, Bladen, 5 00; S S, First ch, Winston, 13.50; S S, Reynoldson ch, Chowan, 3.00; S S, Cool Spring ch, ditto, 4 00; Branch S S, Cool Spring ch, ditto, 2 00; Green Level ch, Raleigh, 6.50; S S, Zion ch, 1.15; Youngsville ch W M S, 2 35; W M S, Warsaw ch, 10.00; Weldon ch, Tar River, 2 00; Enterprise ch, ditto, 50c; S S, Yanceyville ch, 87c; Perry Creek ch, 5 00; Cape Fear ch, 7 50; W M S, Lexington ch, 1.25. Total, 67 45. Previously reported, 2 420.55. Total this year, 2,488 00.

Education—White Oak ch, per J M Walker, $2 00; Rock Spring ch, Flat River, 4 00; Youngsville ch, 5.00; Weldon ch, Tar River, 15.00; Cape Fear ch, 4.70; W L Poteat, 15 00; W H Hagwood, 1.00; C E Taylor, 45.00; W B Royall, 10.00; T E Holding, 3 00; O K Holding, 3 00; P W Johnson, 10 00; B F Sledd, 5.00; C E Brewer, 10.00; W J Ferrell, 5 00; F M Purefoy, 5 00; C F Reid, 5 00; D H Riggan, 2.00. Total, 149 70. Previously reported, 3,178.83. Total this year, 3,328.53.

Sunday-schools—Weldon church, Tar River, $2.80

Orphanage—Collins' Grove church, Raleigh, $1.58; Cape Fear ch, 7 39. Total, 8 97. Previously reported, 952.39. Total this year, 961.36.

Centennial Permanent Fund—S S, Kinston ch, $11.76; Sunbeams, First ch, Wilmington, 5.00; Cool Springs ch, Mt Zion, 1.86; Hillsboro ch, Mt Zion, 1 95; Mt Moriah ch, Mt Zion, 1.68; Master Geo Turner, Bayboro, N C, 1 00. Total, 23 25. Previously reported, 2,771.53. Total this year, 2,794 78.

Ministerial Relief Fund—Weldon ch, Tar River, $2 00; Cape Fear ch, 7.86. Total, 9 86 Previously reported, 293 48 Total this year, 302.84.

J. D. BOUSHALL,
Treas. Bap. State Convention.
Raleigh, Nov 30, 1893.

From Darkest Africa

Henry M. Stanley.

come two more notable articles by **Henry M. Stanley.** "Out of the Jaws of Death," and "A Blue-Coat Boy in Africa," are both masterpieces of thrilling and true narrative by the great explorer, to appear next year in

The Youth's Companion.

The Programme next year is brighter than ever. **"SWEET CHARITY,"** a beautiful picture of Colonial times, in colors, 14½ x 21 inches in size, presented to all **New** (or Renewing) Subscribers. All New Subscribers sending $1.75 now, get THE COMPANION **FREE** to Jan. 1, and a full year from that date. Sample copies free. Boston, Mass.

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Convention Series of Sunday-school Helps

continues to increase
This is

The Mission Training Series

for our Sunday schools.

The Board by the judicious use of the profits accruing from the series, is aiding Mission and Sunday school Boards [illegible]

Sunday-school Evangelists

in the field and doing much needed work in the organization and development of Sunday-school work.

	PRICES.		PRICES.
The Teacher	50 cents a year	Kind Words—	
Advanced Quarterly	10 " "	Weekly	50 cents a year
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Lesson Leaflet	5 " "	Child's Gem	25 " "
Picture Lesson Cards	16 " "	The Young People's Leader	40 " "
Bible Lesson Pictures	$5.00 a year.		

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards for Christmas.

OUR NEW PAPER.

THE YOUNG PEOPLE'S LEADER is to be issued, beginning January 1st. A twelve page monthly, at 40 cents a year Orders can be sent, as for other publications, for three months at a time. Designed for Young People's Societies and the home. Also of great value to advanced scholars in the Sunday-schools. It will have Prayer-meeting Topics, Study Courses, Mission Lessons, and articles on general subjects. Our foremost men will be employed on it—money will not be spared to make it first-class in every respect.

Cards with Prayer meeting Topics for first quarter, ready by December 1st. Samples of paper ready by December 15th.

Order periodicals and the paper early, as the Christmas times are coming on, and printers and clerks want some time to play. Address

T. P. BELL, Corresponding Secretary. BAPTIST SUNDAY-SCHOOL BOARD, Nashville, Tenn.

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Have made the

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BREAKFAST COCOA, ...
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(Tasteless)

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Purify the blood and, thus, go to the root of many maladies."

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La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used.

Reliable Evidence.

Major W. E. Penn, the great evangelist, was attacked with la grippe, and writes a personal letter as follows:—

"EUREKA SPRINGS, ARK., Jan. 26, 1893.

"I was about to give up this morning and go to bed and send for a doctor, but concluded to try Germetuer first, and having part of a bottle on hand. I commenced its use, taking a teaspoonful in half cup warm water. I have taken three doses and will not have any need for a doctor. I am much better and believe I shall soon be all right again."

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

For Catarrh, Rheumatism, Indigestion, and General Debility, Germetuer is unequaled. Try it; $1 00 per bottle; six for $5.00 All druggists. Germetuer Pills for Constipation, 50 in a vial, for 25c.

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All orders will receive prompt and careful attention. If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.

W. G. SEPARK Manager, Raleigh.

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Read the letter of Mrs. A. J. Richardson in this paper.

Sufferers, the Electropoise will cure you.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

Read the letter of Rev. Levi Branson in this paper.

Revivals—Aiding Churches—Orphanage Notes.

Better have a financial panic in the country than a religious panic. Judging from the reports from different quarters of our own State and others, and in comparing these reports with those of other years, we incline to think that this has been one of the most successful years in revivals since Shubal Stearnes and John Marshall caught the fire from Whitfield and proclaimed on mountain top and in dale the story of the Crucified.

RICH FORK IN DAVIDSON COUNTY.

A meeting of fourteen days was recently held with this church. There were not more than three or four professions, but the members were greatly revived, and some brethren who have not been accustomed to lead congregations in prayer were drawn out and acted a noble part. The Arm of the Lord was revealed in strengthening the weak and giving grace to the humble. A mission has been begun by this church across Rich Fork creek, three miles away, and the pastor gives one Sunday in the month to this point. It is probable that a church will be organized in the near future.

UNION HILL IN FORSYTH COUNTY.

The third Sunday in November closed a nine days' meeting in which there were a goodly number of confessions and three happy boys baptized. It is to be hoped some of the grown people who claimed conversion during the meeting will be baptized before long. Rev. J. B. Newton is pastor here, and he has a warm-hearted people to co operate with him in the Lord's work. He is also pastor of the Clemmonsville saints and Advance. The first named place experienced a glorious revival in the month of August, in which Rev. C. C. Newton, missionary to Africa, did the preaching. The pastor baptized eighteen as a result. This part of Forsyth is one of the finest farming sections in the State.

ADVANCE IN DAVIE COUNTY.

This town on the Winston and Mocksville Railway is growing rapidly, and will in the near future, be the largest town in the county. Bro. Newton has been preaching there, but under great disadvantage. The appropriation by the Board was small; however some progress has been made. The brethren hope to secure a lot by the close of the year, and it is their purpose to try to build a house of worship in the year 1894 It would be well for the Board to seriously consider this field of work which promises so much. J. D. NEWTON

Ordination.

At a recent meeting of the Mount Vernon church, a presbytery, consisting of Revs. Dr. C. E. Taylor, O. L. Stringfield and C. M. Billings, was appointed for the purpose of examining, and, if found worthy, to ordain Rev. W. H. Riddick to the full work of the gospel ministry.

The presbytery met, and, after a satisfactory examination on his Christian experience, call to the ministry, the doctrines of the Bible and church polity, unanimously voted his ordination; accordingly, the ordination was proceeded with on Sunday last, at Mt. Vernon church.

Dr. C. E. Taylor preached the sermon from Col. 1: 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The writer offered the ordaining prayer, Rev. O. L. Stringfield delivered the charge, and in connection with it the address of welcome, and the candidate pronounced the benediction.

Bro. Riddick is a young man of promise, and we heartily commend him to his people whom he serves, praying God's blessings to crown his efforts with abundant success.

C. M. BILLINGS, *Sec. of Presbytery.*
Wake Forest, Nov. 20, 1893.

Mrs. A. J. Richardson.

FLYNN, MOORE COUNTY, N. C., June 5, '93.

Gentlemen:—I received your letter and in reply can say, that the Electropoise was a God-send to me, for I know I should have been in my grave to-day if it had not been for that little instrument. I was suffering from a lung trouble caused by la grippe, which had been running on me for two years; also dropsy which my physician said was caused by the weakness occasioned by "the change of life," and he said that he had done all that he could for me. For fifteen months he had treated me, and I gradually grew worse all the time.

I and my family were satisfied that I could not live but a short time. Just at that time I read in the BIBLICAL RECORDER an account of what the Electropoise had done for others, so I concluded to try it, and to-day am able to go where I please and do all my house work; I feel like a new being.

I would have been glad could you have seen me before I commenced using the 'Poise, and could see me now. Words are inadequate to express my gratitude to the Electropoise for the benefit I have derived from it. Before I bought it, the physician was almost one of the family, but since, he has not had a call here.

Yours respectfully,
MRS. A. J. RICHARDSON.

Rev. Levi Branson.

RALEIGH, N. C., Nov. 3, 1893.

Dear Sir:—My daughter who has been using the Electropoise a little over three months, has steadily improved all the while, until now, we feel sure of her entire recovery. Hers was a case of extreme debility, from dyspepsia, constipation, indigestion, headache, &c.

Very truly,
REV. LEVI BRANSON.

There never was found any pretended conscientious zeal but it was attended with a spirit of cruelty.—*Palmer.*

Rev. A. W. Setzer Ordained

Dear Recorder:—Bro. A. W. Setzer was ordained to the full work of the ministry at Mt. Ruhama church, Catawba county, N. C., on the 23d of October, 1893. Elder J. A. Hoyle preached the sermon, and conducted the examination. Elder E. S. Whisnant offered the prayer and presented the Bible. Benediction by Bro. Setzer.

Bro. Setzer is a very promising young man, and has the confidence of the people where he has been reared and lives. We can afford to recommend him to any church in need of a pastor. J. A. HOYLE.
Maiden, Nov. 28, 1893.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; these don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear, pop, clash on the least provocation.

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DON'T Waste money. Vacuum Leather Oil saves leather; 25c, and your money back if you want it. Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

The State Board of Pharmacy meets in Raleigh on the 13th inst. to examine applicants for license.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

MARRIED.

HICKS—PARHAM—On Nov. 29th, 1893, at Poplar Creek church, Vance county, N. C., by Rev. Dr. R. H. Marsh, Mr. Hewitt B. Hicks and Miss Minnie B. Parham, daughter of Mr. Jasper H. Parham.

SIMONS—CATES—On Nov. 14th, 1893, at the residence of the bride's father, Mr. Thomas J. Cates, by Esquire Thomas J. Oldham, Mr. Perry Simons of South Dakota and Miss Flora B. Cates of Orange.

DIED.

HUDSON—Mrs. Nancy Hudson passed to the heavenly rest Sunday morning, Oct. 22d, 1893, from the home of her daughter, Mrs. A. J. McDade, at Chapel Hill, N. C., in her eighty-fourth year. She was the relict of Col. Isaac Hudson of Wake county, with whom more than forty years ago she removed to this place, where they became constituent members of the Baptist church on its organization thirty-nine years ago. Well did she adorn the doctrine of God her Saviour by an unwavering pie[illegible] and a meek and quiet spirit. Her life was hid with Christ in God. Reserved, and yet peaceful, it flowed on like the woodland brook far from the haunts of men under the shadow of his love. Her own dear circle recognized her kindly feeling, her unselfishness, her patience and resignation under the stroke of affliction. Age touched her lightly in her long widowhood, and whatever of weakness or pain it brought was alleviated by the tender ministrations of the devoted daughter under whose roof her last years were spent. Such an experience hardly needed the confirming testimony which it is so pleasant to recall of her evident enjoyment of God's word as it was repeated to her by his ministers, of her rapturous smile and her uplifted gaze just before her death. She fell asleep very calmly in Jesus, and the peace of God settled on her face and filled the hearts of her believing household, as they bowed under the loss which was her gain and their spiritual blessing. T. H.
Chapel Hill.

Tributes of Respect.

MASONIC HALL, SOUTH MILLS N. C.,
October 23d, A. L. 5893.

New Lebanon Lodge, No. 314, was summoned by the W. M. to-day in special communication to pay the last tribute of respect to Bro. Henry Whitehurst, Sr., who was called from the Lodge below to the Celestial Lodge above on the morning of the 21st inst., and while our brother had measured up to the three score years and ten, judging by sight we none thought his earthly career was so near its close, as he had enjoyed such good health in old age. Thus the alarm at the outside door of our quiet retreat was unexpected. The last call for one of our number came for one of our youngest; this time for one of our oldest. He had been a member of the Fraternity and of the Missionary Baptist church for upward of thirty years, and had contributed liberally to the support of both during that time.

But so it is, and so it must ever be—the years come and they go, the young and the old pass away from our midst to the silent "cities of the dead." Their faces and many excellent deeds we see no more, but we will continue to cherish their memory.

In the absence of his pastor, an impressive funeral sermon was preached to a large audience by Rev. C. D. Crawley of the M. E. Church, South, from Phill. 1: 21, "For me to live is Christ, and to die is gain."

"Death is the chilliness that precedes the dawn,
We shudder for a moment then awake
In the broad sunshine of the other life."

Death introduces life into a wider sphere, and transforms the temporal present into the eternal future. And so in the light of the supreme truth and the largest hope, we do believe that "it is gain to die," nor "do we mourn as those who have no hope."

Our brother spent his youth, manhood and old age in the community in which he died. The community will miss him, as well as his surviving relatives and family. The large concourse of sorrowing friends that followed him to the grave gave testimony to his worth to them all. His remains were deposited in the grave with Masonic honors. "earth to earth, dust to dust," there to await the grand call on the bright resurrection morn.

GEO. H. RIGGS,
J. W. POOL,
J. A. SPENCER,
Committee.

WHEREAS, An Allwise Father has seen fit to remove from this body its distinguished head, Dr. Henry M. Tupper, and summoned him to a higher and better life; be it

Resolved 1. That in his death we, the Literary Faculty of Shaw University, with whom he daily came in contact, with his rich qualities of heart and brain, deeply realize the loss of a faithful friend, a wise and noble leader and sincere Christian, whose power of analysis and discrimination was of the highest order.

Resolved 2. That we are most deeply grieved at the departure of one so highly esteemed by us all for his conscientious and prompt performance of every duty, so loved and honored for his frank, genial, generous, sympathetic, affectionate and sterling character.

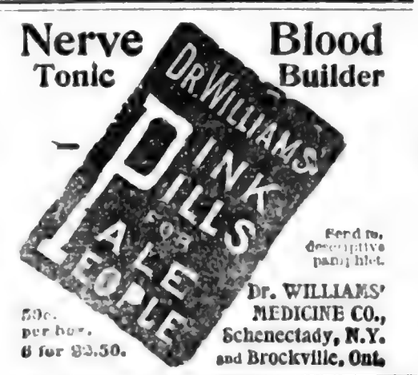
Resolved 3. That Shaw University sustains a deeply felt and irreparable loss in the death of its President whose life responded to the broadest charity and the kindliest feeling for all, and whose mind was ever alert, comprehensive, active, capable of the utmost concentration, and accurate in its every conclusion.

Resolved 4. That we tender our heartfelt sympathy to the bereaved family, who mourn the loss of a husband, father, brother and friend.

Resolved 5. That while reverently bowing to the inscrutable providence that has taken him from us, we accept his dying message as a token of his entrance into a land where friend meets friend, and where parting and death come not.

Resolved 6. That a copy of these resolutions be sent to the bereaved family, to the BIBLICAL RECORDER, the *National Baptist*, and that a copy be filed among the papers and documents of this department.

PROF. N. F. ROBERTS,
PROF. N. C. BRUCE,
PROF. M. C. LEONARD,
Committee.



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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take, acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms Send for circular. DRUMMOND MEDICINE CO., 48 Maiden Lane, New York. [n r m]

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—FOR—
Cotton, Corn & General Crops

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Messrs. Boykin, Carmer & Co.:—

Gentlemen: The chemicals I bought of you for making "Home Fertilizer" continue to give satisfaction. I only use it under cotton. You know I must think it good, or I should not have used it so long. This makes 16 or 17 years that I have been using it, and its use has made me able to pay for it cash, not on crop time.

Yours tru'y, THOS. S. EVANS.

CHERAW, S. C., Oct. 16, 1893.

Messrs. Boykin, Carmer & Co.:—

It gives us pleasure to say we have been using your Home Fertilizer for more than fifteen years continuously, and expect to continue to do so. Of course, we are entirely satisfied that it pays us to use it.

Respectfully, J. W. McKAY.
R. M. McKAY.

BOYKIN, CARMER & CO.,
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Top-Dress all Crops with CEREALITE

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OUR LITTLE ONES	6½ " "	25 " "	
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TWO YEARS WITH JESUS	2½ " "	9 " "	
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SUNLIGHT, MONTHLY	2 " "	8 " "	
" SEMI-MONTHLY	4 " "	16 " "	
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ADVANCED QUARTERLY	2½ cents per quarter;	10 cents per year.	
BIBLE LESSONS	1¼ " "	5 " "	
YOUNG REAPER, MONTHLY	2½ " "	10 " "	
" SEMI-MONTHLY	5 " "	20 " "	
INDUCTIVE SERIES.			
JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "	
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SENIOR QUARTERLY	6 cents per quarter;	24 cents per year.	
OUR YOUNG PEOPLE	10 " "	40 " "	
THE WORKER	1½ " "	6 " "	
INDUCTIVE SERIES.			
SENIOR INDUCTIVE STUDIES	6 " "	24 " "	
TEACHERS.			
BAPTIST TEACHER	12½ cents per quarter;	50 cents per year.	
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BAPTIST SUPERINTENDENT	6¼ cents per quarter;	25 cents per year.	

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The Home Circle.

The First Snow-Fall.

The snow had begun in the gloaming,
And busily all the night
Had been heaping field and highway
With a silence deep and white.

I thought of a mound in sweet Auburn
Where a little headstone stood;
How the flakes were folding it gently,
As did robins the babes in the wood.

Up spoke our own little Mable,
Saying, "Father, who makes it snow?"
And I told her of the good All-Father
Who cares for us here below.

Again I looked at the snow-fall,
And thought of the leden sky
That arched o'er our first great sorrow,
When that mound was heaped so high.

I remembered the gradual patience
That fell from that cloud like snow,
Flake by flake healing and hiding,
The scar of our deep plunged woe.

And again to the child I whispered:
"The snow that husheth all,
Darling, the merciful Father
Alone can make it fall."

Then with eyes that saw not, I kissed her;
And she, kissing back, could not know
That my kiss was given to her sister,
Folded close under deepening snow.
—James Russell Lowell.

Foolish Customs at Weddings and Funerals

Some one has said that "society is a terrible engine of oppression." Doubtless we are too much influenced by the example of others. We build better houses than we can afford, because our neighbors build them. We wear finer clothes than need be, because our friends wear them.

"The eyes of other people
Are the eyes that ruin us."

We do not need to point to the thousands of cases every year of forgery and dishonest dealing, to show that men and women live beyond their means. We see it early in the young man who takes a young woman to a party, hiring a carriage in which to bring her, when the street cars are good enough for both, and quite all he can furnish her after they are married; buying a bunch of expensive roses for her because society seems to demand it, when in the store or office or bank where he works, he earns very little more than enough to pay his own board.

Fortunately a young woman sometimes has the good sense to think of a man's pocket-book, and is unwilling that any person should spend a large amount for her pleasure. A selfish girl makes a selfish woman, and where love has not made eyes too blind, it can be seen by the young escort.

She dresses better than her parents can afford—the mother often making too great sacrifices for the daughter, and the father spending other people's money on her. We could learn from the English a more simple and wiser fashion of dressing young girls.

Especially are we foolish in our wedding expenditures. Wedding presents have come to be a burden, and, to a considerable extent, simply a matter of pride. Said a lady to me recently: "We don't know very intimately the parties to be married, but our presents will be exhibited among the others, and we should be ashamed not to have them as elegant as those of our neighbors." And this same lady could ill afford to buy things for her own household, saying nothing of a thousand ways in which she could better have spent the money.

It is useless to reason that people need not give presents. As long as we have such a needless fashion, they will feel obliged to give, just as they do at Christmas, when half the time they have little heart or pleasure in it.

The recipients always know that, in the years to come, they also will be obliged to give presents in return; spoons, sugar-bowls, butter-dishes, that often are in duplicates, and of no use to the possessor.

This society fashion for people who are in ordinary circumstances is indeed a social oppression. It is pleasant to give and pleasant to receive; but not when you are certain that many are unable to give, and do so only because it is the custom.

If society would use the money expended for wedding presents in proper tenement houses, or free baths for the poor, or public parks, or to send boys and girls to college, the results in happiness would be increased a thousand fold. Of course it is argued that the making of these costly things gives work to the poor. A five thousand dollar clock may give work to the poor, but it is scarcely an open question whether five thousand dollars used in the making of nails or plows would not give much more work, and in a much more useful way.

A five-thousand-dollar dress might help somebody, but the results of the five thousand in sending two boys and girls through college, with their consequent usefulness, or the building of three houses for hard working poor people, are above comparison with the dress.

How could the fashion of promiscuous wedding gifts be changed? Just as the fashion about flowers at funerals has been changed. Heretofore, people who cared comparatively little about a person felt obliged at his or her death, in many instances, to send a five-dollar wreath, because they had met in "good society." A single line in the press, "Friends are requested not to send flowers," has stopped all this willing or unwilling giving.

When shall we see at the bottom of wedding invitations, "Friends are requested [illegible] and gifts"? The outside world would [illegible] a sigh of relief, while the father [illegible] be debarred from giving his child [illegible] a hundred thousand dollar check, or [illegible] beautiful home to his bride. [illegible] an occasion of rejoicing,

as it should be if the parties are well suited to each other for the life journey, surely our funerals should be occasions of quiet and respectful sorrow for our dead. The display of flowers has largely ceased, but not the idle curiosity that makes scores of persons eager to attend a funeral, and at the proper time "view the remains."

Why hundreds who knew a person not at all intimately in life, should be welcomed at the house of death to look upon a face worn by disease and pallid in the not attractive hue of death, I cannot understand, save that custom unfortunately has made it a part of the funeral ceremony to look at the body.

It seems to me that no one should see our precious dead except the half dozen or more to whom they were especially dear; and at a funeral (usually the smaller and more quiet the better) the coffin should be closed.

"But," said a person to me, "you would have a small attendance if people could not look at the corpse."

Think of this curiosity being welcomed in the house of death! It is better that most of us be remembered, even by those who loved us, as we were in life. The world is, or ought to be, too busy to spend much time in attending funerals. Let us be laid to rest by the few who really love us, and not by the multitude who know us little and care for us little, but come to the house of mourning because it is the custom.—*Sarah K. Bolton, in Independent.*

Appreciation.

Even a dog likes attention, and a cat will rub up against you for recognition and purr in a most inviting tone. It is not singular, therefore, that human beings like to be noticed, that they crave a word of appreciation now and then as they journey along the pathway of life.

We can imagine no harder lot than for a man or woman to toil day and night, in season and out, in some humble calling, trying to do good and faithful work, and yet never receiving a kindly word or look, or a gentle "thank you" in recognition of his fidelity. A person has to be well fortified with grit and grace to continue on, ever cheerful and ever faithful, under such circumstances.

We are entirely too chary in expressing our appreciation and approval of others. We have a morbid fear lest our words of commendation may exalt them above measure; and to escape the sin of flattery, we go to the other extreme and withhold just and deserved words of approval. And yet, to speak words of praise when deserved, to speak them wisely and with discrimination, is as much a duty as it is to condemn wrong-doing and rebuke sin. Perhaps, if we were not so economical in our words of commendation, we would not have to be so lavish in our words of censure.

Let us look about us and see if we cannot lift a stone from the heart of some one by a kindly word of appreciation. We will not have to go far to find a place and opportunity for such a ministration of love. Your own children may be accustomed to complaints—have they also received an occasional "well done!" The servants about your house, or the laborers on your farm, may be familiar with the fault finding tone of your voice—have they ever heard a hearty and generous word of praise! The teacher in the day-school, the clerk behind the counter, the workman in the shop, the officer on the railway, the minister in the pulpit, even the bootblack on the street—all these may be made happier and better by your words of generous appreciation and kindness. Such words cost us nothing, but they are of priceless value to their recipients. Nor are they without their reward; for if the giving of a cup of cold water is a matter for registry in heaven, surely the words that lift a burden from a troubled heart shall not be unnoticed by our heavenly Father.—*Southern Christian Advocate.*

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Talebearers and talehearers are alike guilty; the one hath the devil in his tongue, the other in his ear.—*Bernard.*

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THE great scope of legislation that confronts the Fifty-fourth Congress will probably make it the most prominent set of legislators that has ever assembled at Washington. In the recent extraordinary session the most retiring of the law-makers were brought before the people; some for praise, many for abuse. They are all already well known throughout the land. And now as they assemble in regular session they are threatened with a seige of popular petitions for radical changes in our national laws, which promises to keep them in the public eye until next fall. In view of this, it becomes Congress in the beginning to oil its internal machinery that its dealings with national matters may be more expeditious than in the extraordinary session. In our opinion no time would be lost in a revision of its parliamentary rules with a view to preventing the contingency that made the late session dangerous and disgraceful. This may be accomplished by providing a limit to all discussions, or empowering a majority to "call the question." With such a safeguard against filibustering and obstruction, the work on the proposed tariff, the income tax, the Federal election laws, the State bank tax, pension revision, the matter of finance, and possibly an anti-option measure, all of which questions, and many others of scarcely less importance, will be broached, and probably disposed of in this session, will be greatly facilitated. These questions having occupied the popular attention for two years, now being well known over the length and breadth of the land, and having made many warm partisans *pro* and *con*, brings this Congress into unusual prominence. As its majority is Democratic, it may be said that the future of that party will be determined by the treatment which these questions receive. It is now in the power of the dominant party to retrieve its fortunes, all but lost, or, to seal its fate forever. Will the opportunity be embraced?

THE voluminous message of the President to Congress is one of the most comprehensive documents of its kind that we have ever seen. It is far less bold, and is more conservative than was Cleveland's first message to Congress. Still, taken altogether, it is a strong document, and is weak only in the removal of the heretofore prominent personality of our Chief Executive. Our limited space will not permit of more than the merest outline of the message. First, our foreign relations are reviewed at length, and are stated to be gratifying. The President refers to international arbitration, and expresses his pleasure that the United States and Great Britain have manifested sentiments favoring "rational and peaceable settlement of international quarrels by honorable resort to arbitration." Next, the subject of finance is treated, and valuable statistics are brought forth. A treasury deficiency of $28,000,000 by next June is anticipated, and more definite laws in regard to the issuance of bonds are recommended. Perfect confidence is expressed that the repeal of the Sherman Act will ultimately have a "most salutary and far reaching" effect, though ignorance of "what, if any, supplementary legislation" will be "essential or expedient" is confessed. Cleveland still hopes for an international agreement in regard to coinage. Next, valuable recommendations as to the strengthening of our army are made, though just now it is thought best not to make any appropriations to the navy. It is recommended wisely that the "fee system as applicable to the compensation of United States attorneys, marshals, clerks of Federal courts," &c., be abolished. A serious deficit in the receipts of the postoffice department is found, and it is recommended as a remedy that less free matter be carried through the mails. Civil service reform is highly endorsed, and an extension of the reform is contemplated. No restriction of existing pensions is recommended, and only the intention to ferret out and expose frauds in the matter is expressed. It is shown that the present way of allowing legislators to send seeds, &c., to their constituents is abusive of the original law, and a useless expense. Hereafter the President advises that seeds be sent only to agricultural experiment stations. Finally, economy in appropriations is very wisely urged upon Congress, the new tariff bill is endorsed, and approval of a temporary "tax upon incomes derived from certain corporate investments," is expressed.

We are disappointed that Cleveland was not more definite in his treatment of future financial legislation, broader in his idea of an income tax, and that he neglected to express his views on the question of the repeal of the State bank tax.

THE proposed tariff measure necessarily embraces many hundred articles, and is far too extensive not to affect every locality of this country. Hence it will be the subject of much local abuse and approval. It is certainly not a radical measure, and is farther from being a free trade instrument than one of protection. That its duties were not lower is a disappointment to many; that they are as low as they are is a matter of much embarrassment to not a few. The most striking features of the proposed bill are the large free list, and the rather unexpected change from a specific to an *ad valorem* tax. Almost all raw material is admitted free, a boon to the manufacturer and the consumer, and not a hardship to the domestic producer. There are, we estimate, about three hundred articles on the free list, the most prominent of which are coal, iron ore, lumber and wool, farm materials vitally necessary to manufacturing industries. In this it is seen that the bill is intended to advantage the poor man, the consumer. But we have more weighty testimony to this in the change from the specific tax to the *ad valorem*. Perhaps a definition would be wise. According to Wayland "specific duties are certain sums charged on articles, *by the piece, the pound, the yard, the gallon*, &c., without reference to value. *Ad valorem* duties are indicated by a defined percentage of the value of each class of goods, as named in the importer's invoice. For instance, suppose the duty laid on tea to be ten cents per pound, without regard to price. Now those who buy a poorer quality of tea, at, say, thirty cents per pound, pay one-third tax, and those who buy a better quality at, say, $1 00 per pound, pay only one tenth tax. (Wayland.) The advantage of *ad valorem* duties is obvious. But the framers of the McKinley bill believed that, though the *ad valorem* tax was more just, it was impossible to enforce it, while there is but little trouble in enforcing specific duties. Measure and weight cannot be concealed, while the price of many things is very difficult to ascertain, and in some instances cannot be ascertained without the assistance and the co-operation of the buyer or seller, either of whom could easily make false representations. But a just law should not be abandoned because there is difficulty in enforcing it, and injustice, in its stead, should never be resorted to.

We hope the bill may become a law as soon as possible. This is one question on which popular sentiment is not doubtful, having expressed itself very strongly a year ago. Delays are always dangerous, and a delay, a suspense, in a matter so vital to our business interests, would tend to bring about a condition of affairs worse than that which surrounded us this summer and fall.

A Layman's Studies in the Life and Letters of Paul.

I. PAUL AND ROME *

Two cities of the ancient world stand in vital connection with Christianity,—Jerusalem and Rome. In the one are focused its retrospective relations, its prospective in the other. In the development and spread of Christianity during the first century, no name approaches in importance that of Paul, and it is precisely through its influence upon his career that Rome acquired its deep Christian significance.

Rome determined the career of Paul—made it possible as well as ended it. He was born under the protection of its universal law, the activities of his manhood were put forth in its great subject cities, and, if we may trust an early tradition, it was from its dungeons beneath the Capitol that he went forth to his death "without the gate" which is now called by his name.

The administrative policy of the Roman emperors was from the first to extend gradually the privileges of citizenship to the provinces. So that at the time of which I write, the imperial city was fast exchanging her position as the mistress of the world for the more honorable one of the world's capital. But in a period which, as regards art and political greatness, was perhaps the most brilliant epoch of humanity, she was still the centre of its energies, attracting all and swaying all from the Straits of Gibraltar to the Euphrates, and from the Scottish border and the Danube to the African Desert.

The outward circumstances of the Empire were favorable to Paul's mission. I may barely mention several particulars. The system of Roman law, which has been the blessing and the marvel of succeeding civilizations, seems to have been administered in remote provinces with the same care as in the capital city. Indeed, the provinces were often loyal and happy, while Rome itself groaned under the terror of the immediate presence of Tiberius, or Caius, or Nero. And, except possibly in the semi barbarous district of Galatia, Paul was never beyond the reach of its influence. Again, the Empire secured universal peace among all the nations and tribes of its wide dominions. Paul went to and fro, "in journeyings often," but he never crossed the track of war. Moreover, the comfort, safety, and speed of travel in this period are without parallel in all history, if we except the present century. Diverging from the golden milestone in the Forum, a network of great roads, mapped and measured, bound together the vast territory. It was safe to travel in any direction at any hour.

But still more important to the success of the Apostle's mission than these external conditions was that inward disposition, that cosmopolitan feeling and sense of interdependence engendered and developed by the fusion of so many separate nationalities in one political body. The administrative uniformity of the Empire prepared a congenial soil for the reception of Paul's message of the all-comprehending kingdom of God.

How Paul's father obtained the distinction of the Roman citizenship is not known. Possibly by "a large sum"; possibly as a reward for some marked service of the Emperor. The son inherited it, and in after years counted it a dignity, understood its privileges, and on more than two occasions owed his life to its protection (Acts 22: 24; 23: 10, 20—24; 25: 3—5, 11, 12). Besides, in the Roman colony of Philippi, though he and his companion did not escape the lictors' rods, he secured for his cause a certain valuable consideration (Acts 16: 37—39), and later in the Roman barrack in Jerusalem he saved himself from a cruel indignity (Acts 22: 24, 25) by appealing to its magic power.

The supreme trial and burden of Paul's life was the great controversy which he had to wage against the dangerous and sedulously disseminated doctrine that the Gentiles must become Jews in order to become Christians. It is somewhat foreign to Luke's narrative, but the letters of Paul, the most important of which sprung directly out of it, show it to have been the central fact of his career. Now, it was precisely the deep-seated hatred which this controversy engendered in the orthodox Jewish mind that finally brought him before the provincial tribunal at Cæsarea and the imperial at Rome. Only the main charge preferred against him need be mentioned here. "Who, moreover, assayed to profane the temple," said Tertullus to Felix the procurator (Acts 24: 6). The Roman law formally recognized the Jewish law that no Gentile should be allowed to enter the inner court of the temple, and punished with death any one, even a Roman citizen, who violated it. The Jews knew that the procurator would take cognizance of such a charge, and so rested their case largely upon it. But even on the supposition that their story was true, the charge was not valid against Paul, since it was not he, but Trophimus who had violated the special enactment (Acts 21: 29).

About A. D. 60, Paul, who had now lingered two years in bonds in Cæsarea, found himself before the judgment-seat of Portius Festus, the successor of Felix. For a provincial not possessed of the Roman citizenship the finding of such a tribunal was final. A Roman citizen might of his own accord submit himself to it, as Paul at first did. The transference of the proceedings to Rome would bring no advantage, unless there was reason to fear the local pressure or to question the impartiality of the governor. But Paul soon perceived that he would be sacrificed to the wishes of the Jews, and, possibly after a momentary recollection of his late vision in Jerusalem (Acts 23: 11), he availed himself of the privilege of appealing to the Emperor.

At last, after many longings (Rom. 15: 23; 1: 13; Acts 19: 21), in the spring of 61 the Apostle to the Gentiles found himself in Rome, the centre and head of the Gentile world. He entered by the Appian Way,—an avenue of magnificent tombs,—passed under the Porta Capena, soon caught sight of the Palace of the Cæsars on the Palatine, and just beyond it the throbbing centre of the world's activities, the Roman Forum, with the glorious temple of Jupiter crowning the abrupt slopes of the Capitoline and closing in the splendid prospect. The prisoner was delivered by Julius to Burrus, Prefect of the Prætorian Guard, stationed in the vicinity. Nero had been Emperor nearly six years, and the first, mild period of his reign had already passed into the later frenzy of brutality and crime. The city contained a closely crowded population of perhaps two million—larger than New York—one half of whom were slaves. The severe morals of Republican Rome were now quite forgotten. The example of the imperial household had spread like a vile infection through all the social orders to the lowest. Family ties were barely recognizable. Seneca, who was adviser to Nero when Paul arrived, exclaims: "There is a struggle to see which can excel in iniquity. Daily the appetite for sin increases, the sense of shame diminishes." The wealth of all lands gravitated into the capital and quickly vanished in the provision of food and shows for the idle masses, or was transformed into luxurious public and private structures whose remains are to this day the admiration of the world. Paul could not have been surprised by the moral decrepitude which advertised itself on every hand. Had he not himself drawn three years before, in the letter to the Romans, a more terrible picture than Seneca's of the contemporary heathen world?

We have to thank the just and humane Burrus—how shines a fair name in such a time!—for the mild restraints put upon the Apostle. A long, light chain bound the prisoner's right wrist to a soldier's left wrist, soldier relieving soldier at regular intervals. The first three days in Rome Paul appears to have spent as a guest in the house possibly of one of the Christians who had gone out forty miles on the Appian Way to welcome him. For the remainder of the imprisonment he was allowed to rent apartments in one of the several-storied tenement houses (*insula*) that made up the greater part of the city. All persons had free access to him, and they sometimes came to him in great numbers (Acts 28: 23), to whom he taught "the things concerning the Lord Jesus Christ, with all boldness, unmolestedly." But he could not go abroad with the soldier that guarded him. He was confined to "his own hired dwelling." But even this restraint was greatly mitigated by the companionship of brethren whom he loved—Luke, Timothy, Demas, Mark, and others.

The most important feature of his prison activities related to the oversight and development of those who had believed through his word in other places. Messengers from the churches that he had planted relieved now and then the tedium of his confinement, assisted him in meeting his expenses, and in some cases carried back letters which have been ever since the guide and inspiration of Christian life. Possibly *Ephesians*, *Colossians* and *Philemon*, and certainly *Philippians* belong to this period.

And so passed "two whole years." The long-delayed hearing of the cause by Nero in the spring of 63, seems to have resulted in the acquittal of the Apostle. As to his subsequent history there is great uncertainty. After various journeys and the writing of I Timothy and Titus, he appears to have been apprehended and brought to Rome, a second time "the prisoner of Christ Jesus." Rome does not now intervene for the protection of her citizen against the persecuting Jew. She takes herself the role of persecutor and sends him to his martyrdom. Even in this extremity Paul must have been grateful for his membership in the Roman State. Instead of the wild beasts of the arena, or the lingering torture of crucifixion, it was the quick stroke of the Roman sword that released him from the infirmities of age and the cruelties of "evil men." And thus the great Apostle passed into that "Rome whereof Christ is a Roman."

W. L. POTEAT.

Wake Forest College.

*An abstract of this paper appeared in the September *Baptist Teacher*.

Do not openly reprove private faults.

The Forward Movement.

I have been requested by Rev. R. T. Bryan, whose ordination sermon I preached several years ago, to write something for the papers to help on the forward movement in our mission work among the heathen.

I am painfully conscious of my own weakness as a writer and of the small influence I have among the leaders of our denominational work in the State; still I love Bryan and the cause he represents, and at his earnest solicitation, I have consented to grant his request so far as to write a few articles to lay before the readers of the RECORDER.

Our own Foreign Mission Board at Richmond has just sent out a plain statement of the condition of our work in foreign countries. They tell us that we have now in our service about one hundred missionaries and eighty native helpers. Their support, with necessary travelling expenses, rents and other aids to their efficiency, costs over $10,000 a month. The receipts of the Board since May 1st (exclusive of gifts to Chapel Fund) have been $30,000 less than the expenses, which added to the liabilities reported on the 1st of last May ($10,000), makes a debt of $40,000. The interest they have to pay on this amount would support several additional missionaries.

The Board earnestly desire to raise from the churches during the month of December this $40,000 in addition to the regular current expenses. This would seem to be a very large amount if it were to be collected from one State, but when divided up among all the white churches in the Southern Baptist Convention, the amount would be small for each church in comparison with our ability even in this financial crisis.

North Carolina is more largely represented by men and women among the missionaries of this Board than any other State. Twenty of the one hundred missionaries, or just one-fifth of the whole number under appointment, are our own native men and women. It would be a graceful thing if our 1,500 white churches would undertake the entire support of these twenty servants of God. It would not require, on an average, more than $16 00 a year, or about $1 35 a month from each church, *if all the churches in the State could be reached*. But this is unattainable. Unfortunately a very small proportion of our church members have been in the habit of making *regular* contributions to any object outside of their own congregation, and many of them give but very little to support their own preachers. God has greatly honored the North Carolina Baptists in taking from among us so many noble men and women to carry the gospel to those who have it not. If we add to the twenty under appointment of the Board at Richmond, those who have identified themselves with what is known as the "Gospel China Mission," viz, Bostick, Herring, Crocker, Blalock and Royall, we have from this State alone twenty-five missionaries in foreign fields, and we ought to give as a thank offering to God not less than $25,000 a year for Foreign Missions.

If the more than 150,000 white Baptists of the whole State would agree to give to this cause the extra amounts that they spend for their own Thanksgiving and Christmas dinners, we could raise this amount without any trouble. If every Baptist farmer would set apart one acre of land and cultivate it in any one of the money crops—cotton, tobacco, strawberries, garden-peas, or potatoes; every Baptist merchant devote his profits for two days in the year, and every Baptist laborer give the price of but one day's labor to the Lord's cause, we could double our number of Foreign and State missionaries and give to each one a comfortable support. Is this more than we ought to do for him who hath died for us, and who upholdeth all things by the word of his power? Is a day's labor too much for the poor man to give to him "who, though he was rich, yet for our sakes became poor that we through his poverty might be made rich"?

Brethren, we have been playing with the commission and bragging about our numbers long enough. We have been slumbering while the heathen were perishing. It is high time that we awake out of sleep and begin to witness for Christ unto the uttermost parts of the earth. When a laying hen, set apart for mission purposes, will make a larger contribution to missions than a whole church, the very cackling of the hens around our homes ought to arouse us to a sense of our obligations to the heathen. Paul, in writing to the Romans, said, "I am debtor both to the Greeks, and to the barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." What made him a debtor to these people whom he had never seen? God had given him the gospel in trust for others. He had been put in possession of it as one of the heirs of everlasting life, and it was his business to see that all the other heirs should be notified of their heavenly inheritance. The testator had died and left his will with Paul as one of his executors, and until all the heirs were informed of their interest in their brother's estate, he had failed to discharge his obligation to them, and hence he was, as every one who has received eternal life, *debtor to all who have never heard of Christ*.

This debt is a personal obligation resting upon every Christian. Shall we discharge it, brethren? If so, we must do it quickly, not at all, for those whom we owe are rapidly passing away, and we too will soon have to give an account of the trust committed to us.

R. T. BRYAN.

The Biblical Recorder.

WEDNESDAY, DECEMBER 13, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

OUR YOUNG PEOPLE.

Any reader of current literature can but notice that there is a mighty stir among our churches, pastors, and young church members, to find some means of better cultivating and developing the young who are under our influence, and especially those who are members of our churches. There is such crying need for attention to this particular thing that many of our best churches and pastors are strongly inclined to encourage the organization of our young people into societies of some kind under the direct control and oversight of the churches. The organization of the B. Y. P. U. has spread like wild-fire in the more northern and western States of our Union, and there is a manifest tendency among our Southern churches to follow suit; indeed there are already several State organizations of the B. Y. P. U. The Southern Baptist Convention has expressed itself favorably as to the organization of these societies, provided they are under the direct control of the churches, and confine their organic affiliations to the limits of our Convention. The wide awake Secretary of our Sunday-school Board is preparing to issue a paper adapted to the needs of such societies, and the indications are that their organization may become pretty general in the bounds of the Convention.

Some of our best pastors and churches are opposed to the organization of any societies, either in or outside of our churches, with the object of helping on in church work, and in the upbuilding of Christ's kingdom. There are others, well qualified to judge, who are quite enthusiastic for such organizations, and are ready to multiply their number, and, as a rule, to rush into almost any new claimant for denominational or undenominational favor. Our readers will bear in mind that the RECORDER has endeavored to pursue a conservative course; and, while not opposed to all organization of societies in our churches, we are opposed to their hasty and needless multiplication; especially those that cripple the working force of the churches, and possibly divert their funds into channels not under church control. A sense of justice compels us to say, however, that when societies are under direct church control, they are not to be feared as some of the good brethren seem to fear them. The Sunday school with its work and organization differs little from any other church society, and our most cautious pastors and churches are fully committed to this great movement. Ladies missionary and sunbeam societies are now organized in many of our churches, and they are generally admitted to be helpers in church work. If these societies are helpful, may there not be room for a few more?

We have watched this Baptist Young Peoples' Union movement with some interest, and we are inclined to favor the organization, under proper limitations, such, for instance, as those laid down by our Convention. Whether it is best to have State and interstate affiliations is a question on which our people and our societies, if organized, may differ; and such will be settled by experience and observation. Certainly there would be no risk to run in testing their efficiency in local churches and in State organizations.

One strong reason why there seems to be a necessity for such organizations is, that many of our young church members are lamentably deficient in information about Baptist history, polity, and Baptist doctrine. Any organization that would make them stauncher and firmer in their faith will be a blessing to them. It is a well known fact that many of our young people, when placed in certain communities where Baptist sentiment does not prevail, drift into other churches, often because they are not *real* Baptists through principle or conviction. We have a history of which any people need not be ashamed, and it is time that our honored record as a people were known to more than the select few. We have a freedom of faith and practice, an individual and church liberty, with which our young people ought to be fully acquainted, in order that they may better appreciate them, and may thus be prevented from hasty union with organizations or creeds which curtail both the civil and religious liberty they have inherited from a sturdy Baptist ancestry.

Another reason for such organizations [illegible] our young people, especially among [illegible] church members, results from [illegible] that nearly all the leading denomi[illegible] of our day have them, and we can[illegible] to lag behind in the line of needed [illegible] attention to our young members, Sunday-school scholars, &c. There are also quite a number of Union organizations composed of young people of all denominations, and active participation in the work of such organizations will often lessen the zeal of the young convert for his own church and her work. It is rather a measure of self-defense among us, then, and we can often study with profit the Saviour's words, "Be ye as wise as serpents, and as harmless as doves." It would be well, then, we think, for our pastors to interest themselves especially, and at once, in their young members, and get them to work; give them something to do, and if some kind of organization is needed to accomplish such desirable results, we see no special danger in it.

THE PRAYER MEETING.

Some one has said the "prayer meeting is the pulse of the church," and if this is so, surely some of our churches sadly need doctoring. How often is it the case that even large city churches, numbering from five hundred to a thousand in membership, make rather a poor showing at the prayer meeting. We once "dropped in" at a regular weekly prayer meeting of a large city church, and out of a membership of about one thousand not more than seventy-five or eighty were present. Where were the nine hundred and twenty on that night? Echo answers where? but God knows. Did that great host need no prayer? If the Master had come that night to reckon with them, could they have met him with a bright face and a clear conscience? They can answer better than we; but we must say that those who habitually absent themselves from the prayer meeting rob their souls of a great deal of joy, and have rather a poor way of encouraging the pastor in his work, and of letting their light shine before the world.

Not long after the above mentioned experience, we were at another city church, much smaller and poorer than the one just mentioned, and there were something like two hundred people at the ordinary prayer meeting. Who can explain this difference? Perhaps the best explanation can be found in the Saviour's words when he addressed the poor church at Smyrna, "I know thy works, and tribulation, and poverty; but thou art rich;" and his words when he spoke to the rich church at Laodicea, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

PERSONALS AND OTHER ITEMS.

....The Baptist Historical Society met last week in Augusta, Ga.

....Many good things have been crowded out of this issue; but they will keep.

....The Methodist Conference met in annual session in Wilmington on Wednesday, the 6th inst.

....An account of the proceedings of the Convention on Monday and Tuesday will appear in our next issue.

....The Convention over, let us commence now and get a "flying start" for the year that lies before us.

....Many church members are like much of the tobacco sold on the market, only fillers. But we need fillers. They have their place.

....Gen. Thos. J. Morgan and Rev. Dr. E. T. Hiscox, while in the city on business pertaining to Shaw University, called to see us.

....Remember that if the pastors and missionaries have sown unto you spiritual things, it is to be expected that they shall reap your carnal things.

....The Mt. Zion Union Meeting will be held with the First church in Durham, beginning on Friday before the fifth month in December, 1893.—*W. C. Tyree.*

....We stated some weeks ago that Rev. J. L. Sproles of Shelby was going to Tennessee. We are glad to say this is a mistake. Bro. Sproles is still with the Shelby people.

....Rev. Mr. Newton of Wake Forest preached morning and evening at the First Baptist church, Raleigh, last Sunday. Rev. Dr. T. E. Skinner conducted services at the Tabernacle.

....Rev. Herbert Williams preached his first sermon as pastor of the Roxboro church last Sunday. Bro. Williams has also accepted the pastoral care of the churches at Clements and Virgilina.

....We begin in this issue the first of a series of eight articles on the Life and Letters of Paul, by Prof. W. L. Poteat. Judging from those we have on hand, the entire series will be very profitable reading.

....The new house of worship of the Fayetteville Street Baptist church, Raleigh, approaches completion. The seats are now being placed in position, and the house will in the near future be ready for occupancy. The Lord has greatly blessed the efforts of this band of brethren. Nearly all of their membership has been gathered by conversions in their own meetings, and they have more than a hundred on their list of members. Bro. O. L. Stringfield has accepted a call to the pastorate of the church commencing Jan. 1st, 1894.

....The next session of the Mecklenburg and Cabarrus Association will be held with the church at Arlington. Introductory sermon by Rev. I. W. Thomasson.—*D. M. Austin.*

....Our office was brightened by the pleasant faces of brethren C. A. G. Thomas, W. R Bradshaw, C. W. Blanchard, C. J. Thompson, and T. M. Honeycutt, who were delayed in Raleigh on their way to the Convention. They were all in good spirits and very encouraging.

....Prof. Chas. F. Meserve, President of Haskell Institute, Lawrence, Kansas, will be chosen to succeed Dr. Tupper at Shaw University on the 20th inst. Prof. Meserve is a young man, in the full vigor of life, not over forty-five years of age, is a graduate of Colby University, Maine, and comes highly recommended.

....The First Baptist Sunday-school of Raleigh, on Sunday morning last, chose its officers for the year 1894. With few changes the present officers were selected. Bro. S. W. Brewer proves himself to be a very efficient Superintendent, and this is his second annual election to that position. The school succeeds well under his care.

....Let us make this a record breaking month in our contributions to missions. A little effort on the part of our leaders in churches and Sunday-schools will accomplish a glorious result. Don't put it off; time is flying, and $40,000 is needed before the year passes. Let us make the memory of this month glorious.

....Rev. T. M. Honeycutt of Mars Hill, N. C., writes under date of Dec. 4th: "Last night closed, at Mars Hill, one of the best meetings in the history of this church. Twenty-three were baptized during the meeting and about thirty more were approved for baptism. There were seventy-five additions to the church. I was aided the first week by Rev T. C. King of Burnsville, N. C. The ministers of the village also rendered valuable service. God bless the RECORDER."

....Dr. T. T. Eaton recently closed a most successful meeting in Walnut Street Church, Louisville, Ky., of which he is pastor. He preached four weeks, and his subjects were: Sin, Guilt, Repentance, Faith, Salvation, Immortality, Inspiration, Divinity of Christ, Atonement, Conversion, Excuses, Neglect, Eternally Lost, Assurance, Heaven, God, Man, Grace, Sanctification, and Day of Judgment. All the converts except two were men. These were grown women. It is the great doctrines of the Bible which God uses to save thoughtful men.

....We have on hand death notices of the following persons, which are crowded out of this issue, viz: Of Sister Rachel C. Wells, who died Dec. 3d, 1893; of Sister Clarissa Sloan Bourden, who died Nov. 24th, 1893; of the son of Bro. C. E. Wilson and wife, who died Dec. 7th, 1893; of Deacon John W. Perry, who died Oct. 13th, 1893; of Mrs. Martha Ann Austin, who died Nov. 14th, 1893; of Sister Mollie Gentry, who died in East Bend, Yadkin county; of Edgar Wilson, who died Sept. 26th, 1893; and of verses to the memory of Joseph M. Ellis, who died Nov. 26th, 1893. We will insert these obituaries in our next issue.

BAPTIST STATE CONVENTION.

THURSDAY NIGHT.

The "Convention Special" left Raleigh Thursday with a good-humored crowd of representative North Carolina Baptists from that city and the western part of the State, to whose number many pleasant additions were made on the way. Barring the general tenor of liveliness, for which travelling Baptists are notorious, especially when brethren Durham, Cobb, Mills, Mitchell, Taylor and Van Deventer are in the company, the trip was devoid of remarkable incident.

Arriving at Elizabeth City we found the depot thronged with Baptists, whose only effort seemed to be to make all visitors feel at home. The doors of Elizabeth City were literally thrown open to us.

The appointee being absent, Dr. J. W. Carter, alternate, delivered the sermon introductory to the Convention, from Revelations 1: 13, "And in the midst of the seven candlesticks One like unto the Son of Man;" the subject being, "Christ in the church." Dr. Carter said the seven candlesticks represented the seven churches of Asia, and that John saw Christ among them reflecting an eternal light that was to dispel the darkness of the world in the centuries that followed. This was the last time Christ was seen on earth, and the preacher attached especial significance to the fact that in the vision he was among his churches. So he is to-day, so must he always be, if his kingdom on earth is to be accomplished. The subject was treated under three sub-heads, viz: Christ's presence in the church, the hope of glory; the assurance of perpetuity; and a power that would not be overcome by the Prince of Darkness, and before which all mankind must bow in life or death; if in the former, it is a victory of love; if in the latter, of condemnation. The sermon was listened to with remarkable interest by the audience of six hundred that had assembled. The sermon was regarded on all sides as peculiarly appropriate to the Convention.

The services were participated in by an excellent choir. Dr. Marsh, Dr. J. J. Hall and Rev. R. Van Deventer were on the platform and took part in the exercises.

At the close of the services Dr. Marsh announced that a motion to go into organization was in order.

On motion of Dr. Pritchard, Dr. Marsh was for the third consecutive time elected President of the Convention, which honor he acknowledged in feeling terms.

On motion, a nominating committee was appointed to name the other officers of the Convention for the present session. The following were nominated and elected *viva voce:* First, second and third Vice-Presidents, Dr. J. W. Carter, E. F. Aydlett and Rev. R. T. Vann; Secretaries, Dr. N. B. Cobb and N. B. Broughton; Cor. Secretary, Dr. C. Durham; Auditor, W. N. Jones; Treasurer, J. D. Boushall.

At this point Dr. C. S. Blackwell, the well beloved pastor, came forward, and in behalf of the church and the city invited the Convention to their hearts and homes. His remarks, excellently interspersed with humor, were indeed an inspiration to the visitors, and at his conclusion we could not but feel "at home."

Rev. W. C. Tyree was very happy in his response to Dr. Blackwell's generous welcome, and no doubt voiced the sentiment of those whom he represented. It is rather remarkable that the address of welcome and the response thereto were delivered by brethren who have been in the State but a few years, but they proved well worthy of the honor and the responsibility reposed in them. May our adopted sons ever be as able and worthy.

After a report on order of business, read by Prof. Hobgood, the body adjourned to meet Friday at 9:00 a. m.

FRIDAY MORNING.

After appropriate devotional exercises, conducted by Rev. J. Hartwell Edwards, the Convention proceeded with miscellaneous business.

On motion of Bro. N. B Broughton, a committee was appointed to consider the expediency of appointing a separate Board to conduct colportage and Sunday-school work. Carried.

The report of State Missions and Sunday-school Board was the special order of this hour. Dr. Durham read a very encouraging report, saying that in the past eleven months, during which collections have been more difficult than in the memory of this generation, we had raised more for State Missions than ever before in the same length of time in the history of the denomination. Some valuable historical statistics were brought out. In 1775 there was one Baptist in the State to every one hundred in general population; in 1835, one in twelve; in 1890, one in five; in 1893, one to every three inhabitants over ten years of age. This remarkable increase, which has indeed made North Carolina pre-eminently a Baptist State, is largely due to the work of the Board under God. As the report is published in pamphlet form it is unnecessary to quote it further. State Missions was made a special order for to-night, when the committee reports.

Next in order came the report on Ministerial Education, read by the retiring agent of the Board, Rev. W. R. Gwaltney. Bro. Gwaltney stated that in spite of the hard times Baptists had been more liberal to the Board this year than ever before, and the debt was largely due to an increase of necessary expenses, the College having this year required all students to pay library fees, room rent, &c.

It is to be regretted that Bro. Gwaltney retires from a post in which he has been so successful and useful, but he feels that more of his time must be given to his pastorate.

Prof. Poteat also addressed the Convention on this subject, and made a very practical and earnest appeal that the means be speedily raised to support the thirty-one young men now on the Board, and to pay the debt. That this is one of our worthiest and most essential objects there can be no doubt, and it should not be allowed to lag.

At this point, Dr. W. H. Whitsitt of the Louisville Seminary was recognized, and addressed the body on the subject of ministerial education at the Seminary. Dr. Whitsitt, as usual, was pointed and practical in his remarks, and won the hearts of his hearers. We have now thirteen young men from North Carolina at the Seminary, and, as the speaker said, we should see to it that they are not supported or aided by other States' contributions. He asked for voluntary pledges for $600 to "carry our boys through till June next," and succeeded in a very short time in securing $500. This was the first collection that had been taken this session, and the liberality with which many pledged themselves was indeed a credit to the State. Dr. Whitsitt's remarks were greatly enjoyed throughout.

After routine business of minor importance, the Convention adjourned until 2:00 p. m.

AFTERNOON SESSION.

In the afternoon session the Orphanage was the special order. Dr. Pritchard made a few well-timed and stirring remarks. Bro. Mills, in his own practical style, told of what the orphans needed and what was not needed.

We were gratified to learn that the Orphanage is now in a better condition than in some time, as regards equipment, provisions and health. But room is sadly needed for many more orphans who apply almost daily. Bro. Mills' remarks stirred the Convention, and after further addresses on the subject by Rev. R. T. Vann, Dr. J. J. Hall and B. Craig, a good collection was taken.

Next in order was the report on periodicals, read by Dr. J. L. Carroll, in which the BIBLICAL RECORDER, *Foreign Mission Journal, Charity and Children*, and the *Wake Forest Student*, were especially commended. The time being short, only two speakers were heard, though others expressed a desire to speak. Dr. J. L. Carroll made a twenty five minute address on the RECORDER, which Dr. Hufham (and we think the Convention agreed with him) said was the best speech on periodicals he had ever heard. Rev. M. P. Matheny also spoke on the RECORDER, and urged the brethren not only to subscribe for it, and to spread it among their churches, but to write for it. His remarks, though limited, were well taken.

By special appointment, Dr. C. C. Bitting of the Tract and Bible Department of the American Baptist Publication Society, addressed the Convention. His hearers were persuaded long before the conclusion of the address that Dr. Bitting was presenting only the claims of Christ. That his remarks were highly appreciated was attested by the rapt attention of the audience for more than an hour.

At this point it was announced that Rev. T. M. Honeycutt, formerly of the Western Convention, had brought requests from three of the western Associations for membership in the Eastern Convention. These Associations were the Mitchell, the Yancey, and the French Broad. They were heartily received. It is said they are forerunners of union.

Convention adjourned.

NIGHT SESSION.

At 7 p. m. the report of the committee on State Missions was read by Rev. J. K. Fant. The report advised, in view of the present debt and deficit, that our collections next year be made on a basis of $8 000, and that the aggregate salary of each missionary be not more than $600 per year. This report brought forth the most interesting, instructive, spirited, and withal, good-humored discussions of the Convention.

After Brother Fant had concluded his remarks, Dr. J. W. Carter, Rev. M P. Matheny, Rev. C. F. McConnell, Drs. C. S. Blackwell, C. Durham, R R Overby, J. L. Carroll, Rev. B Cade, Rev. J. B. Boone and Hon. J. C. Scarborough made excellent addresses.

This was the first time that Bro. McConnell had spoken to the Convention, and though his remarks were all too short, he won the Convention to him. He is indeed admirably fitted for his position, and we are sure no better successor to Dr. Jones could have been found.

The report was amended so as not to limit our contributions or aims, but rather to encourage broader hopes and greater zeal.

There were in attendance to-night about one thousand persons, who justified the foresight of the Elizabeth City saints in building their convenient annex.

SATURDAY MORNING.

Bro. Cade, for committee, nominated the Ministers' Relief Board for next year. Adopted.

Bro. J. B. Harrell, for committee, nominated the Board of Education. Adopted.

Dr. Durham offered a resolution that the Convention express its opinion that our interests can best be served by a union of the *Home Field* and *Foreign Mission Journal* in one strong monthly. Carried.

By special order, the report of the Board of Trustees of Wake Forest College was read by Dr. Taylor.

A resolution in regard to State and denominational education was offered by Dr. Hufham, which approves that a committee be instructed to memorialize the next Legislature to take steps to remove the present friction between the University and the colleges.

Dr. Cobb offered a counter-resolution.

Splendid addresses were made by Rev. A. M. Simms, Dr. Hufham, R. T. Vann, Dr. Hume, Rev. W. R. Gwaltney, and others. Dr. Hufham's resolution was carried.

Dr. R J. Willingham addressed the Womans' Missionary Society this morning. He is making a very favorable impression on the Convention.

So far not even a shadow of discord has darkened the spiritual sight that seems so prevalent here. Elizabeth City is taking care of her visitors in a manner that elicits the admiration of all. Though not so large as usual in the number of delegates present, the Convention promises to be not only one of the most harmonious, but also one of the most spiritual that has assembled in many years.

PLACE OF NEXT ANNUAL SESSION.

Charlotte, N. C., was selected as the next place of meeting.

SUNDAY AT THE CHURCHES.

The following services were held on Sunday:

Baptist church—morning, sermon by Rev. C. F. McConnell of Atlanta; night, addresses on missions by Dr. Willingham and Rev. R. T. Bryan.

Methodist church—morning, Dr. T. H. Pritchard; night, Dr. J. L. Carroll.

Presbyterian church—morning, Dr. Thos. Hume; night, Rev. W. C. Tyree.

[The remainder of the proceedings of the Convention will be given next week.]

Resolutions of the Randleman Baptist Church.

WHEREAS, Our beloved pastor, Rev. G. M. Webb, has tendered his resignation as pastor of this church, and the same has been accepted upon his earnest request; and whereas, he contemplates going to another field of labor in the Master's cause;—

Resolved, That we give him up with regret, and that he goes from us possessing our full confidence as a man of a noble Christian spirit, and a gospel minister who is as unchangeable as adamant in the fundamental principles of our faith. He is a good preacher and a good man, and we most cordially recommend him to the brethren wherever he may be called, praying that God's blessings may attend him through all coming years. J. H. WILSON, *C. C.*

Randleman, Nov. 24, 1893.

CONVENTION NOTES.

We were very glad to see Bro. Corbett of Boykins at the Convention.

"The first book ever printed with movable type was a Bible."—*Dr. Bitting.*

"The report of the Board of Missions and Sunday schools is the best we ever had."—*Dr. Hufham.*

"There is no State in the Union good enough or old enough to be without State Missions."—*Dr. J. W. Carter.*

Bro. Bryan pledged the Shanghai (China) Baptist church to give $25.00 for ministerial education at the Seminary.

We are happy to find that Dr. Overby's health has been completely restored, and that he feels better than he has in ten years.

"The best district I know for producing strong, thorough, manly and useful men lies between the Potomac and Charleston."—*Dr. Whitsitt.*

"One Christless preacher can do more harm than ten Ingersolls; one faithless deacon is more dangerous than a Tom Paine."—*Dr. J. W. Carter.*

"I believe the BIBLICAL RECORDER must have 20,000 subscribers before the objects of this Convention can be thoroughly prosecuted."—*J. H. Mills.*

"Lengthening the cords is Foreign Mission work; strengthening the stakes is Home Mission work; if the stakes are not firmly planted, the cords will be to no purpose."—*Dr. J. W. Carter.*

"We should never fail to prepare those workers for the whitening fields whom God sends us. Let none say that they are unable to do their part."—*W. L. Poteat on Ministerial Education.*

One of the pleasing incidents of the Convention was Dr. Hufham's happy introduction of the venerable Col. Creecy of the *Economist-Falcon*, as a "dry Baptist." We are sure he was warmly received.

By request of the Convention, the RECORDER will publish Dr. Carter's able introductory sermon on "Christ in the Church," in an early issue. The Doctor never says anything that is not worth repeating.

It seems to be the unanimous opinion of all visitors that Elizabeth City, the Water City, the Sound City, is a most fortunate selection for a Baptist Convention City. May it ever be our fortune to meet among such people.

Our preachers who have died since the last Convention are: Dr. Wm. Royall, Revs. E. Johnson, J. Layton, J. W. Smith, Jno. R. Maynard, F. H. Ivey, Isaac Smith, D. J. McKoy, J. P. Mason, R. D. Harper, R. R. Day, G. P. Moore, Benj. Lanier, J. B. Barlow, O. Churchill, Dr. H. M. Tupper. "To die is gain."

Among the more distinguished visiting brethren at the Convention were Dr. R. J. Willingham, who, by the way, is a power as Secretary of the Foreign Mission Board; Dr. C. C. Bitting, Hon. G. W. Sanderlin, Dr. A. E. Dickinson of the *Religious Herald*, who helps matters greatly, and Rev. C. F. McConnell of Atlanta.

Dr. Carroll's Sermon.

Bro. Bailey:—Dr. Carroll's sermon on Rom. 8: 28, which appeared in a recent issue of the RECORDER, was full of good doctrine and Christian comfort. The doctrines of election, predestination, effectual calling, and final perseverance,—doctrines out of which comes largely the great doctrine Dr. Carroll so ably treated, and without which the latter could not be proved true, are seldom presented in many quarters of our Baptist Zion. They are looked upon as belonging to a worn-out theology of the dead past. I crave long life for such solid preachers as Dr. Carroll has shown himself to be in that sermon.

Not long since, I was asked by a member of a Baptist church to preach a sermon against election! The member had probably never heard a sermon from a Baptist preacher in which the doctrine was approvingly mentioned or referred to. Our membership are suffering for want of good doctrinal preaching. About all that many hear concerning the doctrines of grace, are miserably wicked caricatures of them from the enemies of the Baptists.

Another word. The best religious editorial I have seen in a long time was the RECORDER'S leader on public collections a week or two ago.

Fraternally, JNO. T. ALBRITTON.
Mt. Olive, N. C.

From Biltmore, N. C.

Dear Recorder:—I am pleasantly located here in my mountain home, and am among splendid people; consequently I enjoy my work very much.

We are now in the midst of a glorious revival. I have no ministerial help, but the brethren and sisters have a mind to work, and the Holy Spirit is with us. So far, there have been thirty or forty professions of faith and twenty additions to the church. The meeting continues with unabated interest.

Our new church was dedicated on the third Sunday in November. Rev. D. B. Nelson, a former pastor, preached the sermon, which was a fine production and admirably suited to the occasion. He is much loved by the people here, and it was a joy to us all to have him among us.

It is quite a joy to me to get the RECORDER each week. I don't see how I could get on without it. May God bless you, brother, and spare you many years yet to edit it for the Baptists of North Carolina.

Yours in Christ, G. L. FINCH.
Biltmore, Dec. 1, 1893.

Our Seminary Letter.

Dear Recorder:—The work of the session has gone quietly and steadily on since it began. We had one sad interruption it is true, in the death of one of our number who was universally loved and esteemed. I refer to death of Brother C. B. Lloyd of Alabama. His disease, however, was of such a nature that his death, sad as it was, was not unexpected to those who understood the situation. It was not due to any local cause. Death is always a sad thing to think about and we all have more or less a natural aversion to it. And doubly sad is it when the victim is such a one as the one to whom reference has just been made. Our brother had not without many struggles been able to complete his course at Howard College, and had just entered upon his second years work at the Seminary. His disease took a sudden turn for the worse and in a short while ended his noble life. Although he was cut off just at the time when it seems to us he was ready to be most useful to his Master and to his fellowmen, yet I cannot think his life was a failure. We do not know how to explain such occurrences in God's providence. We dare not try to do it. The best that we can do is to trust God, believing that it will all be right in the end.

The work at the various Baptist churches in the city, seems to be moving on well. The Twenty-second and Walnut St. Baptist is, however, without a pastor at present. This church is situated in an important section of the city and offers a fine field for usefulness. I hope that they may soon find the right man. Three of the churches have held revival meetings recently, in each of which it is hoped that much good was accomplished. There is a meeting now in progress at the Broadway Baptist church, of which Dr. W. L. Pickard is pastor. Dr. Thomas of Danville, Va., is helping him in the meeting.

Dr. J. B. Gambrell, President of Mercer University, took supper with us in New York Hall on last Monday night. He lectured the same evening in Norton Hall to the students on the subject, "Common sense in the ministry." He told us a good many things about which a minister ought to use common sense, and among other things he mentioned in this connection, the matter of selecting a wife, of dealing with men, and that of preaching. It was a splendid address and one full of valuable suggestions to young ministers.

On Thursday the Baptists of the city held union Thanksgiving services at McFerran Memorial church of which Rev. Carter Helm Jones is the gifted and popular pastor. The church was crowded to its utmost capacity. The students of the Seminary sat in a body and led the music under the direction of Prof. Stapleford, our instructor in music. The invocation was made by Bro. L. W. Young, pastor of Portland Ave. Baptist church, after which Dr. Eaton read passages of Scripture appropriate to the occasion. Dr. Pickard was the first speaker. His subject was "Thanksgiving as a Citizen." As might be expected of anything that comes from him, his speech was good. Dr. J. T. Christian, pastor of East Baptist church, spoke next on "Thanksgiving as a Christian." This is one instance in which name and nature happily meet. The third and last speaker of the morning was Dr. Jno. A. Broadus, President of our Seminary. In introducing him to the congregation Bro. Jones referred to him as the Nestor of American Baptists. His subject was "Thanksgiving as a Baptist." He gave five reasons why we as Baptists had reason to be thankful. First, our theory in the interpretation of Scripture; second, our independent church government; third, our success in reaching the masses of the people; fourth, our progress in the matter of general and theological education; fifth, the Baptists of Louisville ought to be thankful for the progress they have made here during the past few years. Attention was called to the fact that in the last twelve years the Baptists of Louisville have multiplied themselves three times over.

Yesterday being the 1st day of the month was the regular time for the meeting of our Missionary Society. The meeting was presided over by Dr. Broadus, in the absence of the Presiden, Dr. Dargan, who was prevented by sickness from being present. Missionary Day is always a welcome one to the students. It is given up wholly to the study of missions. After the reports from the various missions were read, Bro. Weston Brower, essayist, appointed for this meeting read a well written and very instructive essay on "Missionary Labors and Trials in Madagascar."

More at another time.

J. I. KENDRICK.
New York Hall, Dec. 2, 1893.

Wake Forest Letter.

Another student has come from Tennessee making the enrollment one hundred and eighty-one, an increase of seven over last year's enrollment of this date.

Our representatives in the Convention are President Taylor, Prof. Poteat, Dr. J. B. Powers and Mr. P. W. Johnson. Mrs. C. E. Brewer represented the Woman's Missionary Society in the meeting of the Societies at the Convention.

The Christmas holidays will begin the 23d inst. Preparations have already begun for the examinations to be held immediately after the holidays. The Sunday-school will have a cantata about Christmas. As I write, the sweet melody of the songs of the children practicing for it in the chapel, is borne to me and causes me to think that a rich treat is in store for us. Our Superintendent recently distributed quite a number of paper pyramids among the children to be returned with contributions for Home and Foreign Missions. The amount realized was $16.19.

The Charlotte Observer of the 7th inst. referring to the resolutions adopted by the Methodist Conference in Charlotte says editorially: "The cloud is not much larger than a man's hand, but a storm is brewing. A dark, funnel shaped cloud, with pink edges is pointing toward the colleges that receive State aid. A rumble as of thunder was heard in the Conference here Monday."

The spring term will open on January 15, 1894. We are expecting quite a number of new students then. The recent changes in our courses of study make it to the advantage of some students to enter then. For instance students ready to read Cæsar and begin Geometry can enter classes now, but if they wait till September they will find it rather difficult to do so.

Dr. Taylor's morning talks to the students are very helpful and interesting. On Tuesday morning he discussed briefly the life and labors of the late eminent scientist and scholar Tyndall. J. B. C.
December 9, 1893.

From Scotland Neck.

Dear Recorder:—Our special meetings closed last Sunday night. They were out of the usual line, being held mainly for the benefit of our members. Nearly every sermon was directed specially to Christians. This plan was in the mind of Bro. Jenkens and of the pastor, too. And so, no meeting that has been held here since I came was so thoroughly enjoyable or so genuinely helpful to Christians as this. I never knew our church so uplifted in spiritual life. But, as thoughtful people would expect, the ungodly also were reached; they always are when Christians are reached. Seventeen were added to us by baptism and one by letter, seven of the former coming from other denominations.

The preaching of Bro. Jenkens was simple, persuasive, unpretentious, evangelical, graciously sweet and winning. I hope many of our churches will have him hold meetings for them along the lines followed here. This kind of work is greatly needed among our churches now, rather than that which looks mainly towards enlarging the membership.

God bless you in your difficult and perplexing work. Cordially, R. T. VANN.
Scotland Neck, Dec. 1, 1893.

From Burlington, N. C.

Dear Bro. Bailey:—During the last week, Bro. G. S. Dougherty of Newberry, S. C., has been with us in a series of meetings. Bro. Dougherty did all the preaching, and he did it well. The meeting has resulted in the accomplishment of much good for the cause of Christ. His methods are the best—he depends upon the faithful preaching of God's truth, and the influence of the Holy Spirit. He does not fail to see that the pastor is a *pastor*. The tie between the church here and her pastor is stronger as the result of his labors among us. Any pastor, desiring help in a meeting, could not do better than to secure the services of this faithful servant of God.

It will be remembered by some of your readers that, six years ago, Bro. Dougherty conducted a meeting here that resulted in organizing the church by himself and Bro. Durham. The church was organized with only *thirteen* members.

May the Lord be with this faithful servant of his, as he returns to his family and work. Fraternally,

JOHN C. HOCUTT.
Burlington, Dec. 5, 1893.

P. S. Your printers made me say, in my last letter, that, since I have been here, our church has had about *one hundred* and *fifty* additions to her membership. It should have been—"*one hundred and fifteen.*"

J. C. H.

The Clinton Meetings.

We have within the last fortnight enjoyed a great gospel treat in Clinton. Rev. E. W. Oakes, who has recently come on a visit from Boston to our South land, has preached for us his most informing and inspiring sermons on the "Bride and the Lamb," or the duty of the church to prepare for the coming of her Lord. Our people have been held spell bound by the presentation of this lofty theme; church members have been strengthened and revived, and even non-church goers have flocked in and been blessed. Bro. Oaks' message is primarily to the church, and he does not resort to any questionable appeals to the emotional, only as the truth makes men free and enthuses them. In a most commendable degree he hides himself behind the cross of Christ. Holding the truth on broad lines he is singularly free from any tinge of modern liberalism or "higher criticism." His powerful presentation of the vicarious sacrifice, his truly great sermon on sanctification so clearly discriminating against all crafty ideas, and his thrilling sermons on the second coming of Christ also so discriminating against the grossly materialistic views of the modern Adventists and Premillenarians, ought to be heard in every town and hamlet in all our land. To hear this warm-hearted and consecrated Irish brother is to be highly instructed and edified, and to know him is to love him.

He was reared and educated for the law in Dublin. Emigrating to this country he was converted in New York, studied Theology at the Union Theological Seminary, and ordained as a Baptist minister in Dr. McArthur's church. He was Dr. Judson's assistant for a time, latterly pastor of the Bowdoin Square Baptist church in Boston, and more recently assistant evangelist in Dr. A. J. Gordon's church. He comes highly commended by his Northern brethren. His engagements with churches in this section already carry him well into the spring. We trust that he may be permitted to make many more engagements in our State. O. P. MEEKS

Christmas programs and envelopes can be obtained in any quantity, free of charge, by applying to
MISS FANNIE E. HECK, Raleigh, N. C.

Year's Work Closed.

Dear Recorder:—To day and to-morrow will close my year's work. My churches have given me December as a month of rest and to make arrangements for the winter. I have never seen money so scarce, but the Lord knows best; and while we have not been blessed with an abundance of money, he has greatly blessed us spiritually and crowned our efforts with the greatest success. During the latter part of the summer and fall I held seven protracted meetings—three with my own churches, and four for other pastors. During the time I witnessed the conversion of 140 souls, and the baptism of 110 persons, of whom I baptized fifty two.

I am frequently asked if I can't be induced to change my field of work. A brother wrote me last week asking if a salary amounting to almost twice the sum I am now getting would not move me from my present field; but I am one that believes that the longer a preacher can stay with his people, the better it is for them and the cause. We must know each other, and work together, and the work will go on, and good results will follow. C. C. H.
Mount Airy, Dec. 2, 1893.

From Brother Stradley.

There are some church members who perhaps, have never been known to take hold of any Christian work with their church, and heartily help to push it forward. They will either object to the proposed work, or to the plan by which it is proposed to do it. So they excuse themselves from doing anything at all.

The Devil is never better pleased than when he can employ church members to foment and stir up discord and strife among their brethren. He loves to see churches crippled and Christians injured. He praises the persons who sell themselves to him to do this dirty work. If some church-members would work half as hard for God, in promoting peace and Christian work, as they do for the Devil in promoting discord and wrong, what noble Christian workers they would be!

If a true history of many church members were written, the most marked feature would be that they have done more harm than good in the church and in the world. How sad it is that so many people who have promised God to work for him will spend their time and talents working for the Devil. "The wages of sin is death."

Death of Sister M. L. Justice.

On the 11th of November, 1893, "the angel of God's perfect love,—the angel that men call death" entered the home of Bro. M. H. Justice, at Rutherfordton, N. C., and took therefrom Mrs. Margaret Leak Justice the loving wife, the affectionate mother, the faithful friend, the true Christian. She professed religion at the age of sixteen. Was married March, 1865, and joined the Rutherfordton Baptist church and was baptized by the late Elder T. B. Justice during the following summer.

Her life was one of the most beautiful exemplications of the spirit of true Christianity, and the power of divine grace that I have ever known. Her religion was a positive one. Her life was a living epistle, "read and known of all men." Her influence was always on the side of truth and righteousness, her sympathies with the weak against the strong, her care for and interest in the poor being manifest in deeds of kindness and helpful acts—such as would give practical relief. She was devoted to her church, not because it was her's, but because, to her, it represented her Saviour and in its growth and prosperity he was honored.

She had been in delicate health for several years and during all that time had suffered without murmuring or complaining, always manifesting a spirit of meek submission to God's will. During the last week of her life she suffered from an acute attack of pneumonia, but her mind was clear to the last.

As she called first her husband, and then her children, one by one, to her bedside, and gave them her dying admonitions and parting blessings, exhorting each one to live so as to meet her in heaven, one could but feel that for the time being, the chamber of death was the abode of angels, and saying "Let me die the death of the righteous and let my last end be like his."

She had always been a strong advocate of the principles of temperance and during her last days emphasized very strongly her devotion thereto, pointing out the dangers and evils of the opposite and exhorting her family and friends to avoid the wine-cup as they would a poisonous serpent.

Her life has been lived, her message declared, her work done, her spirit impressed upon others, her death witnessing to the power of grace to sustain and keep the child of God. At the call of her Saviour she joyfully left a husband, five children, and a large circle of friends to mourn their loss while she went to rejoice over her eternal gain.

She rests from her labors and her works do follow her.

May God in his boundless goodness and mercy sanctify this sad bereavement to the good of all who survive her and comfort and sustain, and keep to everlasting life the bereaved husband and children, enabling each of them to finish their course with joy as she has her's. C. B. JUSTICE.

The Southern Female University at Birmingham, Ala., was destroyed by fire on the night of the 6th inst. One young lady was fatally burned and several other persons were injured.

Rheumatism, neuralgia, headache and pains of every kind instantly relieved by Johnson's Magnetic Oil. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

From Roanoke, Va.

Dear Bro. Bailey:—For two weeks I have thought of writing the RECORDER a few lines from my new home, but have been prevented from so doing by reason of a two-weeks' spell of malaria. I have not been able for this time to get out of my room, and most of the time have been confined to my bed. But I am improving at this time and expect to be out this week and occupy my pulpit Sunday. Mrs. B. and little Leonard have also been sick with colds, but they, too, are "on the mend." During all this time it is needless to say we have had the blues. Many times we have turned our eyes towards the Old North State, and we have thought of the dear, good friends at Winston. But there has never been more kindness shown by any people to a new pastor and his family than has been shown by the Calvary Baptists of Roanoke to us. We are charmed by their manner and overcome by their kindness. I have only preached for them twice since coming as their pastor. At both of these services we had large congregations.

Our new church building is gradually going on to completion. We are doing the sensible thing of paying as we go. The chairman of the building committee made a statement at last conference to the effect that we were two-thirds done and out of debt. When completed, we will have a very excellent house of worship, with lecture and committee rooms and pastor's study down stairs and auditorium up stairs. A novel feature to me, though nothing new in some places, is the open baptistery which we will have. In every respect the church building will be a model, and yet it is wonderful how cheap this work is being done. I have long since believed that it was all folly to spend so much money in building churches. I now know that it is possible to build a handsome and spacious church with comparatively little money.

We have also, since coming, organized a "Young People's Union," not, however, upon the plan marked out by the International Committee, but in accordance with the needs of our field. Our young people are very enthusiastic over it; and, like the organization we had at Broad Street, Winston, it proves to be a great success. They meet this week to take steps to start a church paper published by the Union.

THE GENERAL ASSOCIATION.

I had the pleasure of attending this body in its session at Roanoke. It is a fine body. Some things I liked better than in North Carolina and some things not so well. There seemed to be less form, or, I should say, less "cut and dried business," as some would call it. More time was given to the State talent and less to the "distinguished brethren from abroad." State Missions were more thoroughly discussed than ever I heard in North Carolina—the needs of the various fields or sections of the State by men actually engaged upon and laboring for the Board in those sections. This impressed me very much.

Bryan—our own Robert T.—made, in the judgment of all who heard him, the speech of the Convention. North Carolinians in Virginia felt proud of him. It was my pleasure to have him stop with me.

A compliment was done your correspondent by putting him on the Board of Trustees of the Baptist Orphanage, and also as one of its Executive Committee.

I want to say a word about the dear brethren and sisters at

BROAD STREET, WINSTON.

I learn that Bro. H. C. Moore has accepted a call there. I am glad. He is a good man and never in his life is going to find a better band of brethren and sisters to labor with him. Oh, how they will stick to their pastor! God bless them forever. They deserve a grand success. They will ever be dear to me.

Let me say that I want the RECORDER sent to me at Roanoke, and sent regularly. I love it as a companion. Don't fail me a single week.

With best wishes and a greeting to all the North Carolina brethren, I am

Your brother, L. G. BROUGHTON.
516 Church St., Roanoke, Va., December 2, 1893.

Facial Paralysis.

WILLIAMSBURG N. C., Sept. 5, 1893.

Dear Sirs:—In January last I was attacked with la grippe, after I partially recovered I had a stroke of facial paralysis. After trying all the remedies prescribed by the doctors without finding any relief, I saw your Electropoise advertised, and testimonials by the best men of the State of its merits. I was induced to try it. For five months I had been in this condition. I commenced the use of the Electropoise and after the third application of the instrument found myself improving and have continued to improve and now I suffer very little inconvenience. Can open and shut my eyes and talk most as well as ever, and believe that by a skillful use of the 'Poise I will be fully restored. I can cheerfully recommend the instrument to all who are afflicted.

W. D. THARP.

WILLIAMSBURG, N. C., Dec. 2, 1893.

Dear Sirs:—I can now fully endorse what I said about the Electropoise in September, 1893; and can add that my improvement has continued steadily.

Yours truly, W. D. THARP.

Write the Atlantic Electropoise Co., Washington, D. C., for book of information about the Electropoise.

Christmas programs and envelopes can be obtained in any quantity, free of charge, by applying to
MISS FANNIE E. HECK, Raleigh, N. C.

Indigestion! Dyspepsia! Take Uncle Sam's pills.

Talks About Law—No. 19.

BY JUDGE R. W. WINSTON.

RAILROAD TICKETS.

At a late term of Iredell court, a young man sued the railroad company and claimed damages on this state of facts: He had bought a ticket from Charlotte to his home beyond Statesville. Before he reached Statesville, and at a station called Huntersville, he handed a note out of the car-window to a friend; but by accident dropped his ticket. The conductor had already punched the ticket and handed it back to the passenger. After leaving Statesville, the rule of the company required the conductor, who was the same man who came from Charlotte, to again call for tickets.

To the call for "tickets" the passenger said: "You punched my ticket, and by accident I dropped it out of the window at Huntersville." "Am sorry for you, my friend, but you must pay or get off. It is the rule of the company."

After further talk the conductor put the passenger off near Statesville. He sued and claimed that his father was sick; he was unjustly put off; he had paid his fare and ought not to be made to pay twice.

It was held that the passenger was the custodian of the ticket; that if another person found the ticket he could use it again, and that the young man could not recover. This case is now before the Supreme Court.

A conductor recently said to me that a rule of his company required extra pay when a ticket was not purchased. That a passenger, having no ticket, had refused to pay the extra charge; and the question was asked if the rule had been enforced, and the passenger put off, could he have recovered damages.

In other States it has been held that such a rule is reasonable, and that unless one buy a ticket, he must pay extra fare or get off. Of course the railroad company is compelled to do its duty by having a ticket office near by and open in time to get a ticket.

And in one State where a lady had been in the habit of paying on the cars and offered to do so again, and was evicted for failure to pay the extra charge, it was decided that she could recover damages.

Some years ago a conductor came along in one of our North Carolina railroad cars and called "tickets," one passenger had no ticket and had no money; but he said to the conductor, "Let me go in the next car, a friend has some of my money." But the conductor, in too great a hurry, put him off, and he recovered damages. Our court said that the passenger ought to have been allowed a reasonable time in which to get the money. So if one loses his ticket on the train he ought to be allowed reasonable time to find it again. When one is put off the cars, it must be at a depot or near a residence. In some States, it must be at the usual stopping place of the cars.

On the whole, it may be said that as railroads are held to a high degree of care and diligence in conveying passengers, so, on the other hand, they have the right to make and enforce reasonable rules and regulations for the government of the train; and these rules, when reasonable, the public must observe.

Among such regulations would, no doubt, be such as these: "This ticket is good for this day and trip only." Though perhaps the company might be made to refund the money if ticket is not used. So a ticket from Raleigh to Greensboro could not be used on a trip from Greensboro to Raleigh.

In a Missouri case the passenger said, "I will not give up my ticket till you provide me a seat," and the court said he was entitled to a seat. It is doubtful how a North Carolina court would hold.

With reference to the amount of damages in cases of unlawful expulsion from a train, this depends, as we have seen heretofore, upon whether the expulsion is in a rude, careless and insulting manner, or whether it is done in a kind way and with no excess of force. If the former, exemplary and heavy damages can be awarded. If the latter, only such damages as are the immediate result of the act.

Among the latter elements of damage might be, lost time, extra hotel bills, and the cost of transportation.

One could not recover speculative damages. For example, if a public lecturer were, on account of the negligence of a common carrier, unable to meet an engagement, he could not calculate that perhaps so many people would have come to hear him lecture at so much a head. Damages of this kind are conjectural, generally speaking.

But if the lecturer was under a contract to be paid so much for the night's lecture, perhaps the measure of damages would be the contract price, less his expenses; specially so if the railroad knew of the importance of making the exact connection.

We have all, no doubt, sued many a railroad in our mind and wrath, when fearing to miss an important engagement. Generally we take it out in talk, however.

Books as Christmas Gifts.

When we think of the innumerable "Christmas gifts" to be made within the next few days, we do sincerely hope that many, very many good books, silent, powerful gospel preachers, may be distributed among the people. The American Baptist Publication Society is ready to supply all demands for such books at exceedingly low prices. Ask your pastor for the Society's catalogue and make your selections.

A wise and holy rule for our neighbor's faults is this, to speak often to them of God, and forget them before men.—*Massillon.*

Fits, dizziness, hysteria and all nervous ... cured by Magnetic Nervine. Sold ... guaranteed by Jno. Y. MacRae, drug... Raleigh, N. C.

From Ruffin.

Dear Recorder:—I have just closed up my work at Ruffin, having preached there for the past four years. I have had a somewhat new and novel experience in my work in this community. I had previously arranged a "campaign" of missions taking in the surrounding country. I had five appointments in the country round about Ruffin for two services at each place a day. In these meetings I was accompanied by quite a number of the church. We formed what might be called a small "salvation army." At all except one of these appointments we were greeted by reasonably good congregations, and the Spirit of the Lord was with us. There were six open professions of faith in this series of meetings while it is hoped good seed was sown for a future harvest. We found nineteen stray Baptists in this campaign to whom we gave the hand of fellowship, and bade them God speed in their Christian lives. In one locality sixteen of these brethren and sisters were found fully enough with which to organize a church. Our meeting at Ruffin began on Sunday after this week's campaign. Here I had the largest congregation I have preached to at Ruffin since the dedication of our new house of worship. Sunday night we had one profession and several others interested.

On Monday morning Bro. N. S. Jones of Salisbury came to my assistance. This was his third visit to Ruffin. He very greatly delighted the church by his earnest, faithful preaching of the Word. He showed marked growth in his preaching since his first visit, and in my judgment is one of the brightest young preachers in the State.

We closed up the work on yesterday (Thursday) with an all day service. We met at 10:30 o'clock and staid till sundown. This was a glorious day. We baptized four young people not far from the church in the presence of a large audience. The ordinance was very solemn and impressive. It was a lovely sight to behold these bright young people put on Christ in baptism, and when I came up from the water, I saw tears on many faces. We closed the service by administering the Lord's supper and a farewell shaking of hands. It was sad to me to leave this dear little band of earnest Christians. We began the work here four years ago with no organization and no house of our own. We now have fifty three members on the roll and in fellowship. Last April three years ago we organized with eight members. Since that time sixty-eight names have been entered upon the church record, two have died, seven have taken letters, and six have been excluded. We now have a church property worth $2,500. Our house of worship is one of the neatest and most convenient houses of worship in the State for its cost. Here is a good field for work. There are three or four churches in reach of Ruffin without pastors, and there ought to be a man planted in this field at once. We have an $800 debt on our house of worship, but I am arranging to pay this through a building and loan association by getting enough persons to give me one dollar a year for seven years. I can pay out in this way and pay the interest on the money. I want one hundred names on this roll. I propose to combine the debt at Walnut Cove and get 124 names at one dollar per year and I can pay out all I owe.

The cause at Ruffin is left in good shape, and needs an active, earnest man at once. May the Lord send to that territory some good, earnest preacher is my prayer.

Fraternally, S. F. CONRAD.

From Moravian Falls.

Dear Bro. Bailey:—I see in a late number of the RECORDER an invitation to the pastors to tell its readers what they are doing.

Soon after after my ordination, about a year-and-a-half ago, I came to Moravian Falls and entered upon the pastorate of the church, and also took charge of the school for one year. I was soon after called to the pastorate of the churches at Wilkesboro and Walnut Grove.

Moravian Falls is a modest but thrifty little village nestled lovingly among the fertile hills, lying between the Brushy mountains and the Yadkin river. It is noted throughout this section as the site of Moravian Falls Academy which enjoyed such a high degree of prosperity under our esteemed brother, Geo. W. Greene. It would indeed be hard to estimate the influence of this institution on the educational development of this and adjoining counties. To it Wilkes county is largely indebted for a class of public school teachers that stand well in the front rank of the teachers of the State. And as a citizen of the village, I gladly note the reassuring prospects of the school at present, under the superintendence of Professor Frank B. Hendren. He is a graduate of Wake Forest College, Class of '88, and has had three or four years' successful experience as a teacher. The school is under military discipline and is beginning to command pupils from abroad.

There are few neater or more comfortable houses of worship in this section of the State than the Baptist church at Moravian Falls. The church now has a membership of seventy, being an increase of twenty eight under my pastorate of little more than a year. While numerically small, it is one of the most active and liberal churches in the State. It gives more to the various objects of the State Convention than all the other churches of the Brushy Mountain Association. According to the statement of the Treasurer, it gave about six dollars more to the Baptist Orphanage last Thanksgiving day than any other church in the State. It has a splendidly organized Sunday school, of which Bro. R. A. Spainhour is the efficient superintendent. Services are held on each first Sunday and Sunday night and also on the fourth Sunday night. It has prayer-meeting on each Sunday night on which there is no preaching in the village. No less than ten or twelve of its members, mostly young men, lead in prayer or make talks in these prayer-meetings.

The church at North Wilkesboro is also a little band of noble workers. They have very recently completed a house of worship, which, in design, beauty and convenience, is second, among the churches of the county, only to the splendid Presbyterian church hard by. This they did at a cost of $1,600, and did not go outside of the county to beg the money. This church has among its membership a number of the leading citizens of this hustling little town, and, with God's blessings residing upon it, we predict for it a splendid career of usefulness and influence.

There is also an improvement in the church at Wilkesboro. They pay more to the pastor's salary, and its contributions generally are more liberal than they have hitherto been. Since the arrival of the railroad, the town has taken on new life, there has been a considerable influx of population, and the churches are beginning to acquire additional strength. Altogether my work in this field has been pleasant, and I feel that it has been adequately blessed of God. There are few more hopeful fields in the State than this. The country has splendid resources, new enterprises are constantly springing into existence, the people are becoming more and more progressive and public spirited, and immigration of a desirable class is growing more brisk.

W. R. BRADSHAW.

Moravian Falls, Nov. 24, 1893.

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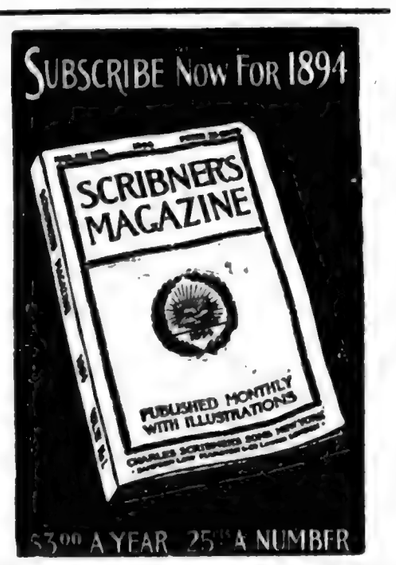

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Announcements.

George W. Cable will begin in the January number a romance entitled "John March, Southerner."

Two other important serials have been engaged: J. M. Barrie, author of the famous "Little Minister," has written a new novel—the first since that famous story. George Meredith, the great English novelist, has in preparation a novel entitled "The Amazing Marriage."

SHORT STORIES will be abundant.

W. D. Howells, Miss Elliot, W. H. Bishop, Ludovic Halevy, Paul Bourget, Joel Chandler Harris and many new writers will contribute.

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Richmond & Danville Railroad Company

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE,
In Effect Sept. 24, 1893.

SOUTHBOUND	DAILY. Nos. 9 & 35.	No. 11.
Lv. Richmond	12 40 p m	12 50 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 20 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 26 p m
Lv. Salisbury	9 47 p m	9 50 a m
Ar. Charlotte	10 50 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 30 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*5 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m. Oxford 7.44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4.30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.

In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 37 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Ag.
J. W. FRY, Gen. Manager.

Seaboard Air-Line.

CONDENSED SCHEDULE.

In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 30 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 08 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 06 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar B	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 45 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	6 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 22 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv D	Henderson	Lv D	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No. 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

Outline of a Sermon.

PREACHED BY REV. S. J. PORTER AT JUIZ DE FORA, BRAZIL, NOV. 5, 1893, BEING HIS FIRST SERMON IN THE PORTUGUESE TONGUE.

Text—Mark 2: 1-12.

Jesus said of himself, "I am the good shepherd; the good shepherd giveth his life for the sheep." And indeed he is the good shepherd, and did finally give his life for the sheep. Jesus loves his sheep, and during his stay in the world went many times to the same place to find the sheep that were lost. In this scripture we read that he went *again* into Capernaum and began to preach to the people. While he was preaching, an interesting incident occurred—four men came to the house where he was and brought with them a man sick of the palsy. Let us notice

1. That this man was sick and paralyzed, and if his friends had left him alone, sooner or later, he must have died of this malady. There was no remedy for his sickness, and unless his friends had aided him, Jesus would hardly have seen him, and most probably would not have cured him. All persons are naturally paralyzed by sin, and there is no remedy for them away from Jesus. They have no strength to save themselves, and they have not the power to check the fatal disease which preys upon their spiritual nature. In fact this spiritual sickness terminates in eternal death.

2. It required four men to bring the sick man to Jesus in order that he might be cured. "Borne of four," says the word of God. Few souls are brought to Jesus by one person only. The prayers of a pious mother or father, the influence of a believing brother or a loving sister, the counsels of a zealous pastor, the entreaties of true friends, and many other such efforts often precede the conversion of a soul. God always honors human instrumentality. My brethren, have you ever brought an afflicted soul to Jesus, the Great Physician? Let each of us attempt to do something in this respect for the honor of God and the good of men.

3. Here we have an example of rewarded zeal. When those who carried the sick man approached the house where Jesus was, they found their way obstructed by the great multitude that was pressing about the door. Through the great throng it was impossible for them to pass to the Saviour with their precious burden, and had they not had great love for the poor, helpless man, they would have turned away in despair. But no, they would not and did not give up so easily. Their burning zeal was not so soon to be chilled. The poor sufferer must be laid at the Master's feet. Not finding a way, they made one by opening the roof over the place where Jesus was standing, and then they let down right at Jesus' feet the bed on which the sick man lay. What zeal! What faith! Christians, here is an example for you to follow. Your friends, your neighbors, and your countrymen are in great need of salvation. Make haste and bring them to Jesus, and your zeal will be amply rewarded.

4. Notice again, that the sick man by coming to Jesus received a double blessing. He received the pardon of his sins, which is the first and most important thing. The cure of the soul is by far more necessary than the cure of the body, and therefore Jesus gave attention to this first. It is this which ought to occupy the uppermost place in the hearts and minds of men. What shall it profit a man if he gain everything in the world—health, riches and honor—and in the end lose his own immortal soul? But Jesus not only pardoned the paralytic, but cured him also. Observe that Jesus performed the most important deed first. The pardon preceded the cure. Thus Jesus fulfilled in order the Scripture where David, speaking of his Lord, said: "Who forgiveth all thine iniquities; who healeth all thy diseases." Jesus alone can cure us perfectly, and it is only he who can pardon us perfectly. My friends, if you desire the pardon of your sins, do not go to a Catholic priest, nor to any other man in this world, but come, *come* directly to Jesus Christ, the one and only Saviour of men. It is he who can wash all sins from our hearts, who will wipe all tears from our eyes, and take away from among us all death and sorrow and pain.

5. This cure brought glory to God. All who beheld it were greatly astonished at the wonderful display of God's power in their midst, and this astonishment resulted in their glorifying and worshipping God. Let us give all glory and praise to God for the many things which he does for us. Let us not bow down to a man, nor worship any lifeless image which man may make, but let us adore with the whole heart the Lord God who made us and who is able and willing to save us with an everlasting salvation.

Yeopim Union Meeting.

The Yeopim Union expects to meet with the church in Hertford, N. C., Friday, Dec. 29th, 1893, Rev. J. E. White to preach the introductory sermon, Rev. C. J. Woodson alternate; Rev. W. B. Waff the missionary sermon, Rev. A. W. Burfoot alternate.

SUBJECTS FOR DISCUSSION.

1. Are not our churches too lax in their discipline, and ought not church members be disciplined for negative offences? To lead, brethren A. A. Parish and Josiah Elliott.

2. China as a mission field for Baptists, and how can our work there be enlarged? J. H. Parker and W. B. Waff.

3. What can Christians do to save young people from going to ruin?

Jos. T. WAFF, *Clerk.*

He who feels no inclination will never fail to find an excuse.—*Goethe.*

Of South Carolina.

DOMESTICATING THE BRETHREN—TITLES TO GREENVILLE FEMALE COLLEGE AND FURMAN UNIVERSITY—STARTLING REVELATIONS—THE PROGRESSIVES—ANDERSON CONVENTION, &C.

Dear Bro. Bailey:—Since my last to you we have made considerable progress, and there is now every evidence of our getting down to bed rock bottom. A good brother has looked into the title of our Greenville Female College, which for years has been considered the property of the Baptist State Convention, but from the reading of the original document which has been published, and from the opinion of lawyers, it now appears that they have forfeited their right to it because they failed to keep up a mixed school, and established thereon instead a female college. To be sure legal steps were taken, when the college was established, so as to provide for the change, but it is likely that these will be overruled by the courts, and we shall give up our splendid plant and start *de novo*, or else we shall be forced to open the college to men and have a mixed thing of it. The former would make short work of consolidation, as we should have nothing to consolidate.

Another startling revelation seems likely to be made which will, in all probability, wipe out the right of the Baptists to the present excellent buildings and grounds of the Furman University. It is said that this property was given the Baptists with the understanding that there was to be kept up for all time a male school, university or college, but that contrary to this provision the present faculty opened the school to women, thereby forfeiting not only the title to the property, but violating the charter as well. The title will soon be examined by one or more preachers, and then submitted to legal lights for their wise opinions. If the courts decide against us, then consolidation, and the whole business of Baptist education, so far as the work of our Convention is concerned, will be at an end. But should the courts maintain that it was right and proper to make a mixed school out of our University, there are some who gave to the endowment who contend that they did not make their contributions to a mixed school, but to a university for the higher education of young men. This, of course, would have to be passed upon by the lawyers, and they might decide to take away the endowment from us. You see, then, that we are agitating and agitating. Some are alarmed, but others are very quiet, and say complacently if we lose the whole business it will matter but little, as it will furnish an admirable opportunity for us to start out right. As it is, our fathers have gotten us into a muddle. Poor old men, they little dreamed that they were to be the fathers of such a generation of "progressives." In all of this stir our women are as quiet as you please. The men are making all the noise. Really, from present indications, it is difficult for the most vivid imagination to forecast what lies before us in the near future. One old time Carolina Baptist who fought and bled and died for the lost cause says that he believes that a few Yankee sprouts are going to overturn the entire civilization of our people, and make South Carolina a veritable Yankeeized concern. But he is too conservative and full of prejudice. We have a few good brethren from the North in the State, and I know that I voice the entire sentiment of the brotherhood when I say that they know far more than we do, and the wise thing for us to do is to put them in the lead and keep them there. Many brethren have adopted their ideas, and even pronounce words as they do, and use the Yankee nasal twang in talking just as they do.

JOURNALISM.

I told you in my last that we always did just what the *Courier* told us to do. For this I have been roundly and soundly abused. And now, for the first time in my life, I have heard it intimated that some brethren do actually dissent from the *Courier*, and that they assert that they are going to do as they please in spite of the organ of the Baptists of the State of South Carolina. Of course, I think that this is all wrong, and that every man of us ought to do just what the *Courier* says. I do not see what use we have for an organ if we do not obey it. I know that the Baptists in North Carolina always have minded the RECORDER in every particular save one, viz., they will not pay their subscriptions every time you ask them to do it.

Well, I am writing this letter here in Anderson with the brethren all around me talking for dear life. They seem awful glad to meet once again, and it appears now that we have been having noise and noise only over consolidation, titles to college property, dispensaries, Calvinism, the women, &c. In a few moments the president's gavel will fall, and we shall be in Convention assembled. I am going to keep my ears, eyes and mouth open and gather up everything that drops for the RECORDER. After all, it may be decided by the combined wisdom of the brotherhood to stop the "progressives" and allow our institutions to remain, and possibly it may be deemed best to give up the idea of domesticating and confining the brethren to the nursery. I should be afraid to risk the generations of the future to the care of such mothers as most of them would make. I am afraid that our population would diminish at a rapid rate, and that ere long we should have no young men to berate the old fogies, and to push the universe out of joint. We shall see what we shall see, and you shall hear from me again. Eare thee well. PALMETTO.

Anderson, S. C.

Constipation and sick-headache positively cured by Japanese Liver Pellets; 50 pills 25 cts. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

The Forum's Reduction of Price.—The *Forum*, which its readers regard as the foremost of our periodicals, reduces its price, beginning with the December number, from $5 to $3 a year, from 50 cts. to 25 cts. a copy. This is the most noteworthy reduction in periodical literature that has taken place—perhaps that can take place. Magazines of fiction and adventure, the illustrated monthlies, were within everybody's reach even before the recent reduction in the price of some of them. But no periodical of the class of the *Forum* has ever been sold for 25 cts. It becomes the cheapest by half of all the great Reviews in the world, and it remains the largest of all our periodicals of its kind, and its character is in no way changed.

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STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

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Meeting at Jacksonville.

Dear Recorder:—We have had a most wonderful meeting at Jacksonville. I have been in many good and gracious meetings, but have never seen so many unmistakable and visible signs of God's presence as in this one. Dr. Hufham was with us and preached Christ with great power and demonstration of the Spirit.

The town and community were shaken up from bottom to top, and everybody felt the shock. The oldest inhabitant said he had never so seen it in Onslow or anywhere else.

Some thirty professed faith in Christ and as many as twenty five signified their intention to join one of the churches in the place.

We are doing this work at a great disadvantage. The Association is not standing by us, and even some of the preachers seem to take no interest whatever in the field. But for a few friends, we had fainted; as it is, we have had to neglect the field to supply ourselves with the necessities of life. The Association should do one of two things, either sustain me or put somebody in the work in whom they show more confidence. My great anxiety is to see the work done, with no concern as to who does it.

R. E. PEELE.

Burgaw, Nov. 30, 1893.

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A. W. WILSON, Durham, N. C.

South Yadkin Union Meeting.

The next session of this body meets at Society church, Iredell county, on Friday before the fifth Sunday in December, 1893.

Introductory sermon, Rev. N. S. Jones, Salisbury; alternate, Rev. G. H. Church.

PROGRAM.

1st. How shall we more thoroughly arouse in our churches the spirit of consecration to the Lord? Rev. G. H. Church, W. F. Merrell.

2nd. The New Testament on giving. J. B. Holman, W. J. Hopkins.

3rd. The proper attitute of the church in relation to the temperance question. N. S. Jones, J. B. Newton.

4th. The enlargement of the Sunday-school work. A. J. Ruth, J. C. Turner.

W. F. MERRILL. *Sec. pro tem.*

Green River Sunday-school Association.

The next session convenes at Mt. Vernon on Friday before the fifth Sunday in December, 1893. The church and school at Mt. Verron, with others, are desirous that this be made a most pleasant and profitable season in the midst of the holidays.

The following, with perhaps other good topics, will be discussed:

1. By whom should the officers of a Sunday-school be elected?

2. What special benefits may be derived from a well-conducted Sunday school?

3. What helps should be used in Sunday-schools?

4. Should the Sunday school be kept running all the year?

Come, brethren, prepared to tell us something that will do us all good and glorify God. This is expected.

Those coming by rail, who so desire, can write, stating what train they will come on, to the Superintendent of Mt. Vernon school,

R. K. WILSON, Myrtle, N. C.

Prof. A. E. Booth Ordained.

The Baptist church of Christ in this place met this morning for the purpose of ordaining Prof. A. E. Booth, President of Hightower Baptist College, and pastor of this church, to the full work of the gospel ministry.

The presbytery consisted of the church and the following brethren: Revs. A. B. Vaughan, Jr., E. Roper, J. B. Blackwell and W. R Otwell. Rev. A. B. Vaughan, Jr., was elected Moderator, and W. R. Otwell, Secretary.

After a few very appropriate remarks and prayer by the Moderator, Prof. D. S. Kennedy, in behalf of the church presented Bro. Booth to the presbytery.

A very satisfactory statement was made by Bro. Booth relative to his Christian experience and call to the ministry.

A very thorough examination was conducted by Bro. Vaughan.

Prayer by Bro. J. B. Blackwell.

The Bible was presented and charge delivered by Bro. E. Roper.

Charge to the church was delivered by Bro. Blackwell.

After extending the right hand of fellowship and brotherly love, the benediction was pronounced by Bro. Booth.

W. R. OTWELL, *Sec.*

Bertie Union Meeting.

The next session of Bertie Union Meeting convenes with the church at Republican. Elder C. W. Scarborough is appointed to preach the introductory sermon; Elder Cree, alternate. Elder D. Cale to preach the missionary sermon; Elder Green, alternate.

PRACTICAL SUBJECTS FOR DISCUSSION.

Third subject of last meeting, viz., "What is the duty of a church to its members when they willingly refuse to pay their part of the church expenses?" was continued for discussion to next session.

First new subject:—What did John mean, Matt. 3:8, "Bring forth, therefore, fruits meet for repentance"? Discussion to be led by Elders Cree and Green.

Second. "More frequent preaching for our churches—what are its advantages, and how may they be obtained." To Bro. C. W. Mitchell and Elder H. T. Williams.

3. "A full exposition of our Foreign Mission Board at Richmond, the amount of money collected for same, and the amount it takes to run said Board." To Dr. Thomas and Elder T. G. Wood.

A. J. COBB, *Sec.*

Union Meeting, Pilot Mountain Association.

The twenty sixth session of the Union Meeting of the Pilot Mountain Association will meet in Madison Baptist church, Rockingham county, on Friday before the fifth Sunday in December, 1893. To preach the introductory sermon at 11 o'clock Friday, Elder J. B. Richardson.

PROGRAM.

Query 1st.—What should be required in the reception of candidates for baptism and church fellowship? To lead, R. W. Crews and D. F. King.

Query 2nd.—What are the best methods for the development of young Christians? To lead, Rev. H. A. Brown and J. B. Richardson.

Query 3rd.—What recognition should be given to women in the work of the church? L. G. Broughton and L. R. Pruett.

Query 4th.—Money, and how to use it? A Bible reading by Elder S. F. Conrad, followed by a general discussion.

Query 5th.—The Sunday school missionary and evangelistic movement of the Pilot Mountain Association. Short talks from the brethren.

S. F. CONRAD,
R. W. CREWS,
E. L. CROUSE,
Committee.

M. BAKER, *Clerk.*

Montgomery Union.

The Montgomery Union will meet with the church at Mt. Gilead, Dec. 29th and 30th. A full attendance is desired, and it is hoped that all the churches will send delegations and reports.

The following topics will be open for discussion:

1. The duty of deacons. Discussion to be opened by W. B. Owen.

2. Are our people doing their duty in the Sunday-school work? Discussion to be opened by T. F. Haywood.

3. The Scriptural idea of discipline. Discussion to be opened by J. J. Dunn.

4. The best methods of securing the interest of the churches in the Union Meetings.

W. M. BOSTICK,
A. P. HARRIS,
Committee.

Sandy Creek Union.

The next Union Meeting of the Sandy Creek Association will convene with the church at Siler City, N. C., Dec. 29-31, '93.

Rev. S. Gilmore preaches the introductory sermon Friday, 12 m.

QUERIES.

1. What are the elements that constitutes genuine spiritual progress in a church? G. L. Merrell, L. R. Dixon.

2. What are necessary for the success of Associational Missions. J. L. Smith, Geo. W. Harman.

3. Is it right, according to the Bible to hold members in a church who will not help to support it? W. H. H. Lawhon, W. C. Douglass, W. N. Straughan.

4. What are duties of the Christian church to the unsaved? James Jordan, S. Gilmore, C. Anderson.

COM.

Swift Creek Union.

The next session of the Swift Creek Union will meet with the church at Rehoboth, commencing on Friday before the fifth Sunday in December. Introductory sermon by J. A. Bridges on Friday at 11 o'clock a. m.

1:30 p. m.—Praise service and organization.

Saturday 10 a. m.—Is it Scriptural or Christian for members of the churches to make ardent spirits? K. P. Leonard, W. F. Dosier, L. M. Conyers.

11 a. m.—When was the jailer baptized? J. A. Bridges, R. A. P. Cooley, Cicero Ellen.

1 p. m.—Are members of the churches under obligations to take and read religious papers? Ed. Barkley, William Harper, G. T. Saunders.

1:30 p. m.—The best way to interest the churches in Union Meetings. J. R. Saunders, B. F. Drake, Willey Strickland.

2 p. m.—The Orphanage. W. E. Bowers, T. E. Powell, L. A. Loyd.

Sunday 10 a. m.—Sunday school mass-meeting. Roger Critcher.

11 a. m.—Sermon by J. R. Pace. Alternate, G. M Duke.

The churches are requested to send delegates and the public are cordially invited.

G. M. DUKE,
R. B. TAYLOR,
D. C. THROWER,
Committee.

Western Union, Raleigh Association.

This body will meet with the church at Green Level on Friday before the fifth Sabbath in December, 1893. Friday 11 a. m., sermon by Rev. H. W. Norris.

12 m.—Organization.

2 p. m.—What are the duties of the deacon? To be opened by Rev. J. W. F. Rogers.

3 p. m.—Is there any reason why a Baptist church should ignore the Orphanage and donate its contributions to an institution owned and controlled by another organization? A. Herndon.

Saturday morning, 9:30 o'clock.—Religious exercises.

10 a. m.—What has been the progress and what is the prospect of modern missions? J. M. White.

2 p. m.—What are the relations of the church and Sunday-school? H. C. Olive.

Sunday 10 a. m.—Sunday school mass-meeting.

12 m.—Sermon by Rev. C. H. Utley.

The delegates and ministers are requested to be present on Friday, and not to forget the contributions for Associational Missions.

J. D. MARCOM, *for Com.*

Acknowledgements.

Dear Recorder:—The following amounts have been contributed to Kernersville church:—

Leaksville church, $15; Chapel Hill, $13 50; Greensboro, $12; N. T. Bowden (shoes) $9; Piny, $2 25; Ramseur, $2 64; Waughtown, $4 85; Baptist Orphanage, $3 47; High Point, $8; East Bend, $3; Mt. Vernon, $5; Reidsville, $6 50; J. M. Beaty, $1; J. M. Bennett, $1; Liberty, $2 15; C. J. Woodson, $2 05; New Friendship, $13 65.

We have the new frame up and covered, and all the material on hand, but some bills will be due in this month. We thank those who have responded to our call. Others have signified their intention to help us. Let those who can, aid us at an early day. We cannot finish without some others help. Who will respond?

HENRY SHEETS.

Obedience is the test of faith, the fruit of love, the proof of knowledge.—*Sel.*

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State Missions—Gum Spring church, Sandy Creek, $3 00; Bear Swamp ch, Tar River, 2.34; Bethlehem ch, West Chowan, 9 38; Sunbeams, Goldsboro, 5.00; W M S, Hopkins' Chapel ch, 4.00; Pleasant Grove ch, 4.00; Liberty Asso 21.33; Carthage ch, Sandy Creek, 1.10; Bethany ch, West Chowan, 12 00; W M S, Thomasville ch, Liberty, 1 10; Sunbeams, ditto, ditto, 2.78; Sharon ch, Tar River, 4.28; Ross' ch, W Chowan, 10.00; Marion ch, 2 00; Greensboro ch, 16.00; Morehead City ch, 9 50; Milton ch, Beulah, 6.00; Sunbeams, Wake Forest ch, 5.02; Bay Leaf ch, Central, 3 00; W J Fulford, ditto, 2.00; A W Crabtree, ditto, 2 35; Randleman ch, Liberty, 3.16; Mineral Springs ch, Sandy Creek, 1.07; Lewiston ch, W Chowan, 7.00; New Union ch, Montgomery, 1.23. Total, 137 64.

Foreign Missions—S S, Cary ch, Raleigh, $2.50; W M S, Goldsboro church, 5 00; Sandy Branch ch, Sandy Creek, 1 00; Salem ch, So River, 1.61; W M S, First ch, Durham, 7 00; First ch, Wilmington, W M S, 6 26; W M S, Clinton ch, 2.60; Lower Creek ch, Caldwell (for G W Greene), 2 35; W M S, Scotland Neck ch, 9.25. Total, 37.57.

Home Missions—S S, Cary church, Raleigh, $3.50; Sunbeams, Goldsboro ch, 5 00; Sandy Branch ch, Sandy Creek, 78c; Salem ch, So River, 1.62; Jackson ch, 3 00; Gardner's ch, Tar River, 3.59; First ch, Wilmington, W M S, 3.14. Total, 19.63.

Education—Wake Forest ch, $2.78; Salem ch, South River, 2.66; Lewiston ch, W Chowan, 4 00. Total, 9.44.

Orphanage—Jackson ch S S, $5.15; S S, Morehead City ch, 10.40; Morehead City ch, Thanksgiving collection, 6 30; Carthage ch, Sandy Creek, 6.30; First ch, Wilmington, Thanksgiving collection, 23.74; Gardner's ch, Tar River, 2.35; S S, First ch, Raleigh, Central, 30.00. Total, 84 24.

Ministerial Relief Fund—Gardner's ch, Tar River, 95c; Cashie ch, West Chowan, 3 05. Total, 4.00.

Centennial Enlargement Fund—Chapel Hill ch, Mt Zion, $5.00; Haw River ch, ditto, 3 00; Sandy Branch ch, Sandy Creek, 4.09. W M S, First ch, Wilmington (Masters D C and E R Masters), 5.00; Mineral Spring church, Sandy Creek, 75c. Total, 17.84.

Centennial Permanent Fund—S S, First ch, Raleigh, Central, $43.02.

J. D. BOUSHALL,
Treas. Bap. State Convention.

Raleigh, Dec. 9, 1893.

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Stubborn tendencies to digestive troubles in *children* will always yield to a *mild* dose of

Beecham's Pills

(Tasteless)

25 cents a box.

Founded 1864—It stands at the head.

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Its Buildings, Facilities, Faculty, and Course of Study are superior. No vacations Enter at any time. For catalogue and particulars address H. W. SADLER, Prest. & Founder, Nos. 2 to 12 N. Charles St., Baltimore, Md.

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The Mission Training Series

for our Sunday schools.

The Board, by the judicious use of the profits accruing from the series, is aiding Mission and Sunday school Boards to put

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in the field and do a much needed work in the organization and development of Sunday-school work.

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Picture Lesson Cards	16 " "	The Young People's Leader	40 " "
Bible Lesson Pictures	$5.00 a year.		

When ordering for one quarter, divide above prices by four. Terms cash. Broadus' Catechism, 5 cents apiece in any quantity; Manly's, larger, 75 cents a dozen; smaller, 50 cents Reward Cards, Sunday-school Record Book, etc., etc. Specially pretty line of Reward Cards for Christmas.

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THE YOUNG PEOPLE'S LEADER is to be issued, beginning January 1st. A twelve page monthly, at 40 cents a year. Orders can be sent, as for other publications, for three months at a time. Designed for Young People's Societies and the home. Also of great value to advanced scholars in the Sunday-schools. It will have Prayer-meeting Topics, Study Courses, Mission Lessons, and articles on general subjects. Our foremost men will be employed on it—money will not be spared to make it first-class in every respect.

Cards with Prayer meeting Topics for first quarter, ready by December 1st. Samples of paper ready by December 15th.

Order periodicals and the paper early, as the Christmas times are coming on, and printers and clerks want some time to play. Address

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La Grippe Again.

The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe. L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip'

MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 18 3: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure"

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All orders will receive prompt and careful attention If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.

W. G. SEPARK, Manager, Raleigh.

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LA GRIPPE and its bad after effects are quickly and permanently cured by the Electropoise. Read the letters of Mr. W. D. Thorpe in this paper, who was cured of facial paralysis. All information free.

ATLANTIC ELECTROPOISE CO., Washington, D. C.

From Moravian Falls.

Dear Recorder:—The pastor, Bro. W. R. Bradshaw, has just closed a week's meeting with his church at Moravian Falls. It was a meeting of most gratifying results. There were no less than eighteen converts—nearly all the penitents and a large per cent. of the sinners in the community. The church was greatly revived and strengthened. Several of the converts were young men of promise and influence.

Bro. Bradshaw did all the preaching. His sermons possess an energy, directness, and aptitude that one rarely sees equaled in a man of his years.

Fraternally, F. B. H.

Moravian Falls, Dec. 1893.

NEWS OF THE WEEK.

State News.

Adolph Goldsmith, advance agent of a theatre, committed suicide in Selma Friday night by taking poison.

Mr. James T. Griffin of Marion, editor of the *Western Free Lance*, retires from that paper, and will make his future home in Oklahoma.

J. A. Harrall, a prominent citizen of Rocky Mount, attempted suicide on the 9th inst. by shooting himself in the head with a pistol. The wound may prove fatal.

Gov. Carr has appointed J. N. Ramsey of Seaboard, Fielding Knott of Oxford, and B. N. Duke of Durham, trustees of the Oxford Orphan Asylum on the part of the State.

Bartlet Johnson, a white farmer of Pleasant Grove township, Johnston county, while hunting Monday of last week, was killed by the accidental discharge of a gun carried by a negro companion.

The North Carolina Naval Reserve battalion has elected Francis Winslow of Newbern, commander; Geo. L. Morton of Wilmington, lieutenant-commander; and J. W. Harper of Wilmington, navigator.

The commissioners of Polk county have ordered an election to be held on the 2d of January, 1894, to vote on the question of subscribing $100,000 to aid in building a railroad from Gaffney, S. C., through Polk county to Chimney Rock and on to Asheville.

General News.

Italy is in serious straits both politically and financially.

Springfield, Mass., was recently visited by a $1,500,000 fire.

Mr. J. J. Van Alen resigns his appointment as minister to Italy.

It is estimated that there are 6,000 anarchists in Barcelona, Spain.

Abe Steine and Co., a leather firm in New York recently failed for $1,000,000.

The criminal expenses of the State of Virginia in 1893 amount to $321,000.

Alfred B. Shepperson places the actual yeild of the present cotton crop at 6,800,000 bales.

The James Russell Lowell memorial windows in Westminster Abbey were recently unveiled.

James R. Sovereign of Iowa has been elected General Master Workman of the Knights of Labor.

Anarchists attempted recently to hold a meeting in Trafalgar Square, London, but were prevented by the police.

The postponed reunion of Confederate Veterans at Birmingham, Ala., will take place April 25th and 26th, 1894.

Violent gales have recently prevailed along the British coasts, causing heavy loss of life, and great damage to shipping, &c.

It is stated that Krupp's monster gun, which was on exhibition at the World's Fair, will be purchased for New York harbor.

The Spanish police have unearthed a secret oath bound Anarchist society organized for the perpetration of dynamite outrages.

A large building in the Norfolk navy yard, filled with steam engineer stores was destroyed by fire on the 6th inst. Loss over $200,000.

Jefferson Wallace, who challenged Editor Bryan of the *Richmond Times* to a duel was fined five dollars, and confined in jail one hour as a penalty.

The Governor of Oklahoma estimates the population of the Territory at 151,304, and that of the Cherokee Strip at 100,000, making a total of 251,304.—*Ex.*

The Henrietta Theatre, Chittenden Hotel and Auditorium and the Park Theatre at Columbus, Ohio, were recently destroyed by fire. Loss over $1,000,000. Two lives were lost.

A dynamite bomb was thrown from a gallery in the Chamber of Deputies, Paris, France, on the 9th inst. Forty-eight persons were wounded. Many arrests have been made.

John McKane of Coney Island has brought suit against the *New York World* for $100,000 for defamation of character. Other suits will be brought against the *Brooklyn Eagle* and its editor St. Clair McKelway. These papers and others charged McKane with complicity in election frauds.

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Or you are all worn out, really good for nothing, it is general debility. Try
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Macbeth's "pearl top" and "pearl glass" are tough against heat; not one in a hundred breaks in use. The glass is clear as well as tough. They are accurate, uniform.

Be willing to pay more for chimneys that last till they rot, unless some accident happens to them.

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Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

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John Tyndall, the eminent English scientist, is dead. He died from an overdose of chloral given through mistake by his wife.

Many Persons are broken down from overwork or household cares. **Brown's Iron Bitters** Rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

MARRIED.

NELSON—EGERTON—On Nov. 29th, 1893, by Rev. Z. T. Whiteside, Mr. O. I. Nelson, sheriff of Polk county, and Miss Mattie A. Egerton.

WHITT—HARRIS—On Nov. 29th, at Mill Creek Baptist church, by Rev. G. T. Watkins, Mr. W. T. Whitt and Miss Martha A. Harris, all of Person county.

McKEITHEN—FOWLER—On Dec. 6th, 1893, by Rev. J. A. Stradley, Mr. James A. McKeithen of Moore county, N. C., and Miss Mary H. Fowler of Wake county, N. C.

HOPSON—HALL—On Nov. 22d, 1893, at the residence of the bride's mother, Mrs Minerva Hall, by Rev. J. F. MacDuffie, Mr. William Hopson and Miss Maggie Hall, all of Durham county.

DENNY—FEATHERSTON—On Nov. 29th, at the residence of the bride's father, Mr. G. A. Featherston, by Rev. G. T. Watkins, Mr. G. W. Denny of Person and Miss Hattie A. Featherston of Caswell.

STUBBS—YATES—On Nov. 22d, 1893, at the residence of the bride's father, L. I. Yates, in Cero Gordo township, Columbus county, by Rev. T. J. Cobb, Mr. N. C. Stubbs and Miss Bera Yates of Columbus county.

MEMORY—ROCKWELL—On Nov. 29th, 1893, at the residence of the bride's father, Mr. T. M. Watson, Purcepolis, N. C., by Revs. L. Johnson and M. L. Kesler, Mr. John M. Memory of Whiteville, N. C., and Mrs. Cora J. Rockwell of Robeson county.

CURRIN—SATTERWHITE—On December 6th, 1893, at the residence of the bride's mother in Granville county, N. C., by Rev. Dr. R. H. Marsh, Mr. Fred. Y. Currin and Miss Kettie E. Satterwhite, daughter of J. M. Satterwhite, deceased.

DIED.

MITCHELL—Anne Belle, youngest daughter of Senator C. W. and Pauline Mitchell, passed into the brighter world on Sunday, Nov. 26th, 1893, after a painful illness of ten days of laryngitis, having just turned in her seventh year.

"A bud of beauty nipped by death!
O no! but upwarp borne,
Where no rude wind or poisoned breath
Can blast a flower of paradise." C.

HINTON—Monday morning, Nov. 20th, 1893, Sister Jane K. Hinton, aged sixty-four years, was found dead in her bed. She seemed as well as usual the day before, and no one suspected that her end was near. From her position when found she seems to have passed away in her sleep without a struggle. In early life she gave her heart to the Saviour and united with Middle Swamp Baptist church in Gates county, and through the remainder of life was not only a consistent, but also an earnest, faithful Christian. She loved her church and, took a deep interest in its welfare and in whatever pertained to the advancement of the Master's cause. At her home the preacher ever found a warm and generous welcome. We shall miss her much, but we feel that our loss is her eternal gain.

May the Holy Spirit comfort the bereaved ones and help them to be ready also for the summons when it shall come to them.

W. B. WAFF.

HARRIS—Sister Jackobina E. Harris was found, Nov. 21st, 1893, lying on her bed with her hands folded and eyes closed, sleeping sweetly in death. She had nearly reached the sixty-second mile post in the journey of life. She was a grand-daugher of Elder Stephen Pleasants of Person county, a man of lovely memory.

For eighteen or twenty years Sister Harris lived in a community very remote from a Baptist church. She was often urged by Pedobaptists to join with them, as there was no Baptist church convenient to her. She kindly but firmly replied: "No, I cannot join you, I am a Baptist from principle. I can't honestly be anything else." She advocated and defended Baptist doctrines. She went zealously to work to build up a Baptist church in her community. She invited her pastor to preach in her dwelling house, and sometimes in a tobacco barn. And thus was commenced a work that has resulted in the organization of Rock Spring church of Flat River Association with sixty members. This church stands as a monument to the zeal and fidelity of our departed sister. A host of loving, sorrowing friends buried her in the new cemetery of the church she loved. She rests from her labors and her works do follow her. PASTOR.

HAWLEY—On Nov. 24th, 1893, Sister Janet Hawley was called from time to eternity. She died suddenly, and there was no one present to see her pass away. She was a member of Spring Branch church. May the consoling Spirit of the Lord find its way to the hearts of all the bereaved. Let us pray that we all may meet her in that home beyond the grave. M. W. N.

MEACHAM—Nov. 24th, 1893, Mr. D. H. Meacham, in the sixty-fifth year of his age, died at his home in Laurinburg, N. C. The community lost an upright citizen, the Baptist church a faithful member and deacon, his pastor an unfailing supporter, his family an affectionate husband and father. The day he joined the church he subscribed for the RECORDER and has taken it ever since.

SCRUGGS—Died in Forest City, N. C., October 9th, 1893, Mrs. Lillian Scruggs, wife of J. D. Scruggs, and daughter of Rev. and Mrs. J. H. Yarboro, at the age of twenty-six years. Sister Scruggs professed religion and joined the Baptist church at Forest City at the age of thirteen, and lived a consistent Christian life thereafter, always adorning the doctrine of God her Saviour by a chaste walk and godly conversation. She leaves a father, mother, one brother and one sister, and a husband with two small children, both boys, together with a large circle of relatives and friends to mourn her seemingly untimely death. Her only anxiety to live was that she might raise her children for the Lord, and yet she was willing to trust them to his care, and expressed herself as being not only ready but willing to go at the Master's call.

Sister Scruggs graduated from Oxford Female Seminary in her eighteenth year, and was married to J. D. Scruggs Dec. 27th, 1881. Verily, she rests from her labors and her works do follow her. May God bless and sustain the dear bereaved ones in this the hour of their daak sorrow. C. B. JUSTICE.

RIDDICK—Bro. Thomas J. Riddick died at his home near Sandy Cross, Gates county, on Sept. 9th, 1893, in the fiftieth year of his age. When twenty-four years old he connected himself with Sandy Cross Baptist church. Soon afterward he was elected clerk of the church, which office he held till 1891, when he moved his membership to Beulah church. He was elected clerk of the Chowan Association in 1889, and served that body faithfully up to the time of his death.

His life was shadowed by affliction. Many years ago he was attacked with rheumatism which left its mark upon him in a bent form, giving him the appearance of premature age. He took cold at the last session of the Association, and on reaching home had a very severe attack of rheumatism. While he apparently recovered from this, he never fully regained his strength, and in September was stricken down with paralysis which resulted in his death. Bro. Riddick was an earnest Christian. He loved his church and the cause of Christ, and seemed ever ready to help it on In his death Gates county has lost a valuable citizen and Beulah church a useful member. "Blessed are the dead which die in the Lord." W. B. W.

PRIVOTT—Sister Fannie E. Privott died at her home in Windsor, N. C., on Nov. 28th, 1893. She was fifty-seven years old on May 9th last. She had been a consistent member of the Baptist church twenty-seven years. Sister Privott was the widow of Bro. J. R. Privott, who died fifteen years ago, leaving her with one child, then quite a boy, to raise. By her industry and her indomitable energy she succeeded in rearing him. He, W. L. Privott, survives her, and is a highly esteemed citizen of Windsor, and a worthy deacon of the Cashie Baptist church. Our sister has so lived as to entitle herself to the esteem and good will of the people among whom she lived. And in her church relations she was always deeply interested and active in all of its enterprises and works. Only a few hours before death laid his icy hands upon her she manifested deep concern about the welfare of her church, and expressed great delight in hearing of a favor done to her pastor.

Her last days exhibited a bright and clear faith in her Saviour. Her conversations with her family, with her familiar friends, and with her pastor, leave abundant corroborative testimony of her readiness for the last summons. Our sister was not rich in this world's goods, but she possessed that which was better than riches: "a good name." "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Prov. 22: 1.) Her remains were interred in the Baptist church yard in Windsor on Nov. 29th. The funeral service was conducted by the pastor, Rev. J. B. Boone, and a large gathering of friends were there to pay their last tribute of respect. J. B.

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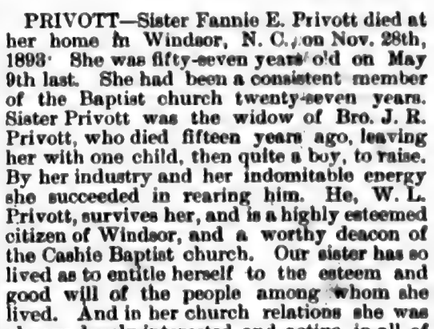

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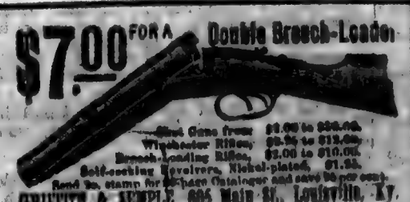

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"Casting all your care upon Him, for He careth for you."—1 Peter v. 7.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife,
How can he care for my poor life?

And yet I want him to care for me,
While I live in this world where the sorrows be.
When the lights die down on the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless,
Have left me to silence and loneliness;
And life-song changes to sobbing prayers—
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long;
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong;
He stills the sigh, and awakens the song;
The sorrow that bowed me down he bears,
And loves and pardons, because he cares.

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high,
And we have safety, for he is nigh,
Can it be trouble which he doth share?
O rest in peace for the Lord does care!

—The Christian.

Broken Laws.

Two men—one of them indifferent to religion, the other an earnest believer in the claims of Christianity upon the human soul—went together to the valley of the Conemaugh after the great disaster that came from the breaking of a dam, in the hope that they might be of use to the sufferers. As they stood looking at the awful field of wreckage, beneath which lay hundreds of ruined homes, and uncounted decaying bodies, the first man said with a shudder:

"And yet you believe in an all-powerful, merciful God! Where is his mercy here?"

"This is man's work, for which he alone is responsible," was the prompt reply. "God made the water and gave it a certain weight. He made earth and gave it a certain force of resistance. He made men and gave them the intellect to understand these inexorable laws of weight and resistance. When men enclose a huge body of water behind a clay wall which they ought to know is too weak to hold it, and then build their houses in a gully before the wall, it is man who is responsible for the result. Every broken law brings its punishment. That is God's justice. But yonder is his mercy."

He pointed to the distance from which on every side streamed relief wagons, and railroad trains laden with help and sympathy from almost every part of the land.

"It is only the life of a certain number of bodies which has ended here. But God through this disaster has lifted countless human souls in sympathy and tenderness nearer to his own nature."

We are apt to overlook the fact that there are inexorable general laws created by infinite wisdom, which God does not set aside in his compassion for individuals.

A lad at college, ambitious to excel, studies until late in the night with a poor light and small print. His eyes give way, he is threatened with blindness, and he arraigns the goodness of God in thus thwarting his plans for life, plans which he knows were worthy of praise.

Another boy has inherited a weak digestion from a gluttonous father; another has weakened every organ in his body by the incessant use of liquor or other stimulants. When they suffer they call God to account and blame him.

His mercy has nothing to do with the laws of light or vision, or with the effect of stimulants on blood and liver.

These laws have existed since the creation, for the government of our bodies. If we break them, no amount of virtue, of good intention, or of devotion, will hinder the infliction of the penalty that is a part of the law itself.

On the other hand, though our bodies or material lives become utter wrecks by reason of these broken laws, our souls, if we so choose, can be lifted to a higher plane on each pain and loss.—*Youth's Companion.*

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as a medicine, is Dr. Pierce's Golden Medical Discovery. And, because of that, there's something unusual in the way of selling it. Where every other medicine of its kind only *promises*, this is *guaranteed*. If it ever fails to benefit or cure, you have your money back.

It's the only guaranteed remedy for every disease caused by a disordered liver or impure blood. Dyspepsia, biliousness, the most stubborn skin, scalp and scrofulous affections, even consumption (or lung-scrofula) in its earlier stages, are all cured by it.

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Catarrh is positively cured by Dr. Sage's Remedy.

Nothing ever makes men good Christians, and therefore good citizens.—*Daniel Webster.*

No Success Without "Push."

Success is a big word, and one that may be variously defined. It means one thing to one man and another thing to another. In one walk of life its interpretation is entirely different from that in some other, and what is success from one point of view is almost failure from another. But there is this in common to all kinds of success: it comes as the result of effort. Whatever falls at one's feet, whatever is received by inheritance, whatever is natural endowment, or comes by request, is not success, however much of good there may be about it. Success is that which is striven for—that which comes as a victory to the warrior, or that which is as a laurel on the poet's brow.

To achieve success, therefore, effort must be put forth. Very generally it must be persistent, aggressive, persevering effort, that kind of effort that is so happily summed up in the little word "push." To be a prosperous merchant or manufacturer requires "push." To be an acceptable clerk or book keeper requires "push," and to be really useful in any walk of life, from the most exalted to the most commonplace, requires "push." "Push" is a word also with as many different shades of meaning as there are persons to whom it may be applied. It is wonderfully classic, but in all its definitions there is this idea about it: To drive forward. Strength and energy of whatever kind the individual may possess are to be used as he is able to use them and as circumstances permit to drive something forward. Very generally this something is the work of duty in hand, or the business venture upon which he is engaged, or the social project he has in view. To be unsuccessful in this world—for failure may come, however hard we may strive—commands pity, but to be without "push" is to be contemptible. When we want to say something extremely severe about a young man; when we want to condemn him unconditionally; when we want to convey the idea that he will never achieve success or be of any particular usefulness in the world anywhere, we say, "He has no 'push' about him." Without "push" one floats with the tide, driven hither and thither by the wind and currents.—*The Office.*

Queer Facts About a Watch.

Open your watch and look at the little wheels, springs, and screws, each an indispensable part of the whole wonderful machine. Notice the busy little balance wheel, as it flies to and fro unceasingly, day and night, year in and year out. This wonderful little machine is the result of hundreds of years of study and experiment. The watch carried by the average man is composed of 98 pieces, and its manufacture embraces more than 2,000 distinct and separate operations. Some of the smallest screws are so minute that the unaided eye cannot distinguish them from steel filings or specks of dirt. Under a powerful magnifying glass a perfect screw is revealed. The slit in the head is 2 1000ths of an inch wide. It takes 308,000 of these screws to weigh a pound; and a pound is worth $1,585. The hairspring is a strip of the finest steel, about 9½ inches long, 1 100th inch wide, and 27 10,000ths inch thick. It is coiled up in spiral form, and finely tempered. The process of tempering these springs was long held as a secret by the few fortunate ones possessing it, and even now is not generally known. Their manufacture requires great skill and care. The strip is ganged to 20 1000ths of an inch, but no measuring instrument has as yet been devised capable of fine-enough gauging to determine beforehand by the size of the strip what the strength of the finished spring will be. A 20 1000th part of an inch difference in the thickness of the strip makes a difference in the running of a watch of about six minutes per hour. The value of these springs, when finished and placed in watches, is enormous in proportion to the material from which they are made. A comparison will give a good idea. A ton of steel made up into hairspring, when in watches, is worth more than twelve and one half times the value of the same weight in pure gold. Hairspring wire weighs one-twentieth of a grain to the inch. One mile of wire weighs less than half a pound. The balance gives 5 vibrations every second, 300 every minute, 18,000 every hour, 432,000 every day, and 157,680,000 every year. At each vibration it rotates about one and one-fourth times, which makes 197,100,000 revolutions every year. In order that we may better understand the stupendous amount of labor performed by these tiny works, let us make a few comparisons. Take, for illustration, a locomotive with six foot driving wheels. Let its wheels be run until they have given the same number of revolutions that a watch does in one year, and they will have covered a distance equal to twenty-eight complete circuits of the earth. All this a watch does without other attention than winding once every twenty-four hours.—*Jeweler's Review.*

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WHAT is commonly referred to as the Hawaiian affair has grown out of an almost successful attempt of the American residents of the Hawaiian Islands, situate in the Pacific ocean, to abolish their government, which has heretofore been of the monarchical form, and to bring it under the jurisdiction of the United States. This was the beginning; the subsequent history of the "Affair" would occupy a volume. As the matter now stands, the discretion of a President, the honesty of a minister, and the honor of the United States, are involved. Such being the conditions, the result is regarded with far more interest than the Islands themselves.

The Hawaiian Islands had been of little importance until their resources were developed by American enterprise. They had been occupied and governed for many years by an inferior race, until certain Americans saw the advantages which they afforded for the production of sugar. Since this latter industry was established, the Islands have increased in value and in civilization, by contact with America, until to day they are largely owned and most of the taxes are paid by Americans. The more civilized, that is, the foreign contingent, of the residents, being desirous of relief from the embarrassments of the dominion of an inferior ruler, and, it is asserted, wishing to obtain the advantages of the United States' sugar bounty, deposed the Queen, and sought the protection of the United States with a view to annexation. The preceding administration favored this step and undertook a protectorate of the Islands. The present administration is unfavorable to annexation, claims to have discovered fraud in the former proceedings, and has renounced the protectorate, and it is daily expected that the Queen, and the monarchical form, will be restored. This is, no doubt, both acceptable and just to the Queen and the native inhabitants, though very embarrassing to the Americans who have developed the Islands, and who now practically own them. The question is very similar to that which we long ago decided by occupying, developing, and taking unto ourselves the lands of the Indians, removing them whither we wished. Is it just to deprive one of power who is incapable of using it to good advantage?

Other arguments are involved, among them the fact that, in event of war, the Islands would be of great advantage to us as an exclusive coaling station,—but we have space only to state the principle of the question.

WE are not pessimistic, nor do we care to appear abusive of the press, but we wish to call attention to a mistake that many of our contemporaries are accustomed to make. We see it stated now and then that the farmers, having "plenty to eat and wear," should be congratulated on their good condition. Now we do not wish to excite discontent, nor discourage a movement that promises well, but we protest that humankind should not be content with "plenty to eat and wear," and that that is a state of extreme poverty, rather than one worthy of congratulation. A farmer is not a first class farmer who fails to raise home supplies at the sacrifice of all money crops, but at the same time, we hope he will not learn to be content with a gratification of his physical wants. We cannot find conditions in North Carolina that can be compared with those of certain quarters of our great cities. In this light we are in a good condition, but still are not in a state to be congratulated. Who lives a life of physical enjoyment only, who is content with "plenty to eat and wear through the winter," is in a state of semi-barbarism, though his condition is far better than that of hundreds of thousands. A farmer is not in good circumstances until he is able to give his children more than a free school education, purchase books and periodicals, and "lay by" something substantial for his family in case of death. We are sorry for those who cannot enjoy these things, and, though we know their condition is far better than that of some others, we cannot think for a moment that it is one with which they should be content. We have physical, intellectual, and spiritual qualities, all of which must have full exercise and development before we are worthy representatives of the human race. Still we see no reason for a violent discontent, which is powerful only in sound; action, work, and determination, will accomplish more than all possible agitation.

THERE has always been a prominent and dangerous tendency in our government to abandon those measures, which, though just from every point of view and almost essential to good government, appear difficult of execution. We do not favor government ownership of railroads, still we cannot sympathize with the argument very commonly used that the government could not direct them. The same argument has been used against the *ad valorem* tariff with great effect, and we are glad that it can now be proved that such customs can be equitably collected. The same argument is the chief stock of the opponents of the income tax, and it now appears that they will succeed in their antagonism to the measure on so meagre a reason. The same argument was used against the anti option bill, and many other just measures that have been abandoned, and yet it is absolutely groundless. It is a very weak government that is unable to enforce just measures. Just here it may be wise to distinguish between expediency and justice. We believe that it would not be unjust for the government to own the railroads; still it is obviously inexpedient, and impracticable. But there are other measures that are just, expedient, practicable and essential—among them, in our opinion, the proposed income tax and the abandoned anti-option bill, and it is a reflection on our government to refuse to pass them for the reason that "they cannot be enforced," or would "lead to fraud and subterfuge." The government's duty is to enforce just laws and prevent and punish fraud, and if it fails in these, it has failed in its highest aim. It should not be said—and we should blush to hear the argument—that certain measures are wise and just, but must be abandoned because they lead to fraud.

IT IS probable that the State Bank tax, which has long been a discontentedly borne burden to many, especially of the poorer classes, will be repealed. The tax was imposed for the protection of a National Banking system, and the extinction of the State Banks, which were brought into disrepute by the fraudulence of unworthy and irresponsible men who abused the privileges of the system and took advantage of the laxity of law. The principle on which the State Bank system was based is worthy, but unless restrained, can be used dangerously by designing men. If the tax is removed, we believe the banks should still remain under control of the Federal government, the securities, on which notes are issued, qualified, and the entire system guarded as securely as our present system. We believe we may have in State Banks of issue a preventative of serious or widespread panics, still we are not in favor of giving the great license to the system that led to the panics of 1834, '40 and '57. State Banks must be guarded, their securities must be almost as invariable as those on which National Bank notes are based, before they can as well perform the functions of banks of issue. The safety of all banks reposes ultimately in the honesty of men, and dishonesty cannot be prevented. But this is not an argument against State Banks more than against National Banks. Dishonesty can as easily be minimized in the one as in the other.

It is unnecessary that State Bank securities possess the generally recognized value of government bonds; it is only necessary that they be almost as invariable in value and secure against serious depreciation. Surely, with the aid of bank examiners and a thorough system of banking laws, the value and the stability of the securities may be ascertained and made public, and thus the value of the notes be established, not only in one State, but, to a large extent, throughout the country.

A Layman's Studies in the Life and Letters of Paul.

II. THE CHRONOLOGICAL ORDER OF PAUL'S LETTERS

The New Testament canon reached its final settlement as the result of a gradual growth. The number of distinctively Christian documents quoted as authoritative by Christian writers became larger and larger during the second and third centuries, until all which are now held to be canonical were so recognized. The African bishops, assembled in council at Hippo in A. D. 393, formally ratified the general judgment and settled the canon exactly as we have it at present, except that they included in it the *Apocrypha*.

The collection of these writings was also gradual. Of them it would appear that some of the letters of Paul were the first that were brought together. Such a collection is implied in 2 Peter 3: 16—"as also in all his epistles." The first collection of which we have historic record was made by Marcion, the second century heretic, who carried it to Rome in the year 139. It embraced the Gospel of Luke in an altered form and ten of Paul's letters, those to Timothy and Titus and the letter to the Hebrews (of undetermined authorship) not being included. The order of the letters in this earliest New Testament I have not been able to ascertain. In all subsequent collections, as in that now in use, the only principle governing the arrangement of the Pauline letters appears to have been their relative length. If we except the letters to Timothy, they gradually decrease in length from *Romans* to *Philemon*. Or, they may be divided into two groups,—church letters, coming first, and personal letters, last. The order in each group is according to length.

The stereotyped arrangement of editorial paragraphs in a newspaper one cannot object to. The page acquires a certain smoothness which is, perhaps, desirable, and the paragraphs, being unrelated, are themselves unaffected by the order in which they are read. On the supposition that the letters of Paul stand in no closer relation to his personality than is involved in his merely transcribing the verbal dictation of the Holy Spirit, then the order in which they are read is of no consequence. But if they spring out of his dramatic experience and are transcripts of his mind and heart under the stress of varying external conditions and at different stages of his progress in the "apprehension" of Christ, then they become unintelligible apart from his personal history, and the order of their reading is no longer immaterial. It would be a manifest gain if they appeared in the New Testament in the order in which they were written. I cannot but regret that in the publication of the Revision of 1881 this order was not followed. Of course, they may be read in chronological order although they are not so printed, provided that order is known. It may prove serviceable, therefore, to inquire into the subject.

The letters which are preserved to us as Paul's, exclusive of those to Timothy and Titus, are scattered through the last ten years of his life as that life is certainly known to us. The earliest of them was written nearly twenty years after his conversion; the last, from the Roman prison shortly before his acquittal by Nero. His life after that time is entirely unknown to us, except so far as this acquittal, indeed, and a second imprisonment are necessarily implied by the letters to Timothy and Titus. What the date of these letters is it is impossible to determine. The question of their authorship has been long debated; but, assuming them to be Paul's, as I do, they were the last that he wrote, *Second Timothy* being the last one of the group.

The dates of the remaining ten, which belong to the known life of Paul, have been determined with sufficient accuracy by the evidence of the letters themselves supplemented by the narrative of Luke in the *Acts*. I shall not collate this evidence here, but am content to set forth the results at which special students have arrived with practical unanimity.

A. D. 53-54. *First* and *Second Thessalonians*, written from Corinth during Paul's eighteen months' residence there.

56. *Galatians*, probably from Ephesus.

57. *First Corinthians*, in the spring, from Ephesus; *Second Corinthians*, in the autumn, from Macedonia.

58 *Romans*, in the winter, from Corinth.

58-60. *Colossians*, *Ephesians*, and *Philemon* (all dispatched at the same time by the same hand), probably from the prison in Cæsarea; they may have been written two years later during the Roman imprisonment.

62-63 *Philippians*, during the captivity at Rome.

Paley, the author of the once celebrated *Natural Theology*, seems to have given the original impetus to a broader and more rational study of Paul's letters in a work published in 1790 and bearing the title, *Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles and with one another*. He treated the letters in their historical setting and sequence and in their mutual relations, and traced the development of the writer's teaching. Since Paley's attempt, many finely equipped minds have approached these wonderful letters in the same spirit, with the result of causing them to glow with the light and passion of Paul's remarkable personality.

W. L. POTEAT.

Wake Forest College.

Talks About Law—No. 20.

BY JUDGE R. W. WINSTON

RELIGIOUS SOCIETIES.

It may not be generally known, but it is the law of North Carolina that no one religious denomination can own lands, by the general law of the State, of a greater yearly value than six thousand dollars; nor can any single congregation own lands of a greater yearly value than four hundred dollars. Of course this does not apply to lands and lots set apart and appropriated to divine worship.

None but a student of the law will understand this seemingly harsh statute. Away back ten centuries ago, the monasteries in England were very rich and powerful. They began to absorb the lands of the whole kingdom, and hence the Parliament made it a cause of forfeiture for any one to give or sell lands to a religious corporation. Our North Carolina statute is the scar which remains upon that old wound. We have in our Code a very wise and beneficent provision that all glebes, lands and tenements, heretofore purchased, given or devised for the support of any particular ministry or mode of worship; and all churches and other houses built for the purpose of public worship and all lands so given to any church or religious society or congregation shall be and remain forever to the use of such church, society or congregation; and further, that the estate thereto shall be deemed and held to be vested absolute in such trustees for the uses expressed in the deeds of purchase or of gift; and in case there shall be no trustees, then in the said churches, denominations, societies and congregations respectively according to such intent.

From the above it may be seen that a gift to a church will be upheld by our courts even if the giver does not know and express the names of the trustees; or even if he does not name any trustees; but simply names the denomination.

But it must be borne in mind that no church can own lands of great value as we have seen above, unless it have a charter so to do from the Legislature. So, full power is given to any church or society to elect trustees who shall have power to receive donations and to take and hold property, real and personal, by purchase or by gift.

We were doing pretty well in North Carolina without any provision in the general law authorizing a church, through its agents, to sell any lands or to mortgage the church building until the year 1885. In that year it was provided by the Legislature that, if a majority of the congregation so voted, the church might mortgage its building and borrow money to improve the building.

Whether we have arranged a box of Pandora, to be opened in the hereafter, remains to be seen. Many fine churches at the North have been sold under mortgage, and are now used for storage houses, I learn.

These trustees simply act for the church, and as long as they do their duty, they are not liable personally except they contract personally. For example, a man who was injured in erecting a church building recently, sued the building committee for damages; but our court said that they were not individually liable.

Many statutes have been passed for the protection of churches against disturbances while services are going on in the church. It is made a misdemeanor for any one to exhibit any natural or artificial curiosity in half of a mile of a church during religious exercises, one statute our church people have perhaps overlooked. For, it is provided that if any person shall be intoxicated at a place of divine worship, during the time the people are assembled for such worship, he shall pay a fine of twenty dollars. So if any one disturbs a religious congregation while engaged in worship, he is guilty of a misdemeanor.

It is to be observed that to convict under the last statute, it must be shown that he actually disturbed the congregation during religious exercises; while under the first statute if one be intoxicated at a church during service, he is guilty of a misdemeanor.

Many a time a drunken man could be convicted for being drunk at church, but not for disturbing the congregation. For if a man, being drunk, should go to church, and the ladies, seeing his condition, should scatter and move about, and the poor drunken fellow did nothing, why he no doubt could not be convicted for disturbing the congregation, because the ladies did this, he did not. Of course, we have all heard of the case against one Linklaw down in Robeson county: it is well known in legal circles, and his name is in the law books all over the land. He did not sing well. He came in a word or two late at the end of each line. His voice, too, was not sweet. During big-meeting season, when he became enthused, he sang worse than ever. At last, the deacons and the preacher told him he really must sing no more. But at the next meeting Mr. Linklaw sang and sang no better, perhaps worse. The outcome of it all was that he was indicted for disturbing a religious congregation. A special verdict was taken, in which the above facts were found, and, in addition, that he did not intend to disturb the congregation and was a good member of the church. Our courts say that he was not guilty; that every man has the right to worship God according to the dictates of his own conscience.

A curious case came under my observation in Statesville. A man was indicted under this statute, and the evidence developed the fact that at the burial of his sister he simply said, "Her husband killed her." It was in evidence that he was greatly distressed and spoke from the depth of his affliction; and he was hence acquitted.

Indeed the statute does no embrace cases of this kind It is made to protect the congregation from wanton and careless fellows or others who are not interested in what is going on, and make noises so as to disturb the religious worship.

Hiding Our Lights Under Bushels.

The notion which a great many so called Christian people seem to have in this day, or at least which they act upon, that the sole end of their Christianity is their own happiness and salvation, is clearly opposite to God's truth. No man is so great or isolated that his single well-being can be the sole purpose of God's dealing with him, but his intention in lighting each little bit of a taper is that it should light ever so many more; and the meaning of our being light in the Lord is that through us and from us there should go forth a communicative light which, touching other souls, shall illuminate and transfigure them.

A great many of us who call ourselves Christians seem to forget the plain, homely wisdom of this metaphor. You are dark lanterns if you are lanterns at all, and you keep the lights down with admirable consistency from one year's end to another. We seem many of us to have no other object more at heart than that nobody should know that we are Christians by anything we do outside these chapel walls. That is not what God meant when he came to us in the sweetness of his love and spoke to us the healing words. He meant us to represent him in the world, and to shine as lights where he has set us. We creep under the bushel. We button our coats over our uniforms. If we do not hide away, at any rate we make no conscience of showing whose we are and whom we serve. And it is odd loyalty that conceals our loyalty amidst a universe of rebels.

The harp string only gives music when it moves so swiftly as to be invisible, and the sweetest praise comes from lives which so vibrate under Christ's finger that the onlooker does not so much see as hear them, and recognize the hand that has made the silent string sweet and vocal.

So remember Jesus Christ has not lighted his light that either he or you may bury it under a bushel, but that we may all for ourselves gaze with eager eyes on that light of his, the very obscurities of which are prophets of brightness, and may cherish and foster in our hearts that light which, if we set it on high to rule and enlighten the kingdom within, if we listen to it, if we obey it, if we feed it with the oil of the Spirit by communion with our Lord, will burn more and more brightly till every corner of the inward man is illuminated and rejoices. And then let us live before men as the witness of him who hath caused to shine in our hearts the light of the glory of the knowledge of his Son, that we may impart it unto others, until the whole world is filled with the radiance that streams from the central lamp of the universe, the light of Christ, "who lighteth every man that cometh into the world."—*Rev. Alexander Maclaren, D. D.*

The righteous are expected to magnify the grace of God by a clear testimony and a pure, consistent life.

The Biblical Recorder.

WEDNESDAY, DECEMBER 20, 1893.

REV. C. T. BAILEY, EDITOR AND PROPRIETOR.
J. C. CADDELL, AGENT AND CORRESPONDENT.

CHRISTMAS AND THE HOLIDAYS.

Now that the Christmas holidays are upon us, it may not be amiss to say a few things on a matter about which no one thinks he needs advice, and which, for that very reason, needs some discussion now and then. We do not propose anything like a historical reference to the origin of Christmas, and the holidays usually taken in connection with it. Some seem to be certain that the twenty fifth of December is not the proper anniversary of Christ's birth; others think that the Romish church, or rather the Pope, had no right to fix that as the date; and there are others that contend for what they call "Old Christmas."

There is no harm, we think, in the Christian church observing one day annually as commemorative of Christ's birth, nor is there any harm in observing a few days in connection with Christmas as holidays. The day, and the holidays associated with it, have become so fixed in the Christian calendar that there is perhaps at this late day no good reason for people to raise objections as to the time when the birth of Christ is to be commemorated; but there is ample need that they should give proper care and attention as to the *manner* in which Christmas is observed. One remarkable fact about Christmas is, that the unconverted world seem very prone to take Christmas out of the hands of Christians and shape the observance of it themselves. Hence we have balls, revelry, card playing, whiskey drinking, and a great variety of sinful amusements and indulgences, participated in by people of the world, and to some extent by professors of religion, when this season of joy annually returns. We can partly account for this state of things by the fact that there are many people whose idea of joy is that of sinful indulgence. They do not know how to be happy without doing wicked things.

But perhaps the best explanation of this is to be found in the fact that Satan is always ready to turn any event that commemorates the blessings that have come to the world by the coming of Christ into an occasion for wrong-doing. He tried to convert the Lord's Supper at Corinth into a heathen feast, and might have succeeded but for the timely letter of the Apostle Paul. The Christian church certainly has no right to let the world monopolize the observance of the day that commemorates the birth of the blessed Saviour; and in this, as in other cases, there is need of proper aggressiveness in asserting her claim to prescribe the proper manner of its observance; and it behooves the followers of Christ to bestir themselves that they may bring about in the various communities where their lot is cast a healthier public sentiment as to this matter. Our pulpits and our religious press can greatly aid in this good work—we may say, in this needed reform.

Did it ever strike the reader with any force that there is a confused medly of ideas involved in sinful men, celebrating by sinful means the birth of the world's Redeemer? The atmosphere of the ball-room is surely not the atmosphere of heaven; and bacchanal revelry has no fitness for the Saviour's natal day. Sinners really have as much right to come into a Christian church and conduct the worship for God's people as they have to control the observance of Christmas, provided God in his providence intended this day to be commemorated as part of the Christian system of duty and worship.

This leads us to remark that the Lord seems to have so ordered things that there is great uncertainty about sacred days, seasons, localities, &c. There is indeed an obvious uncertainty connected with the exact day of Christ's birth; there is still more connected with the necessity of what is called the Lenten season, and as to many of the sacred localities of Palestine. Was all this by accident or by design? God by a wonderful display of divine power and providence has preserved his Holy Word in tact, and the spiritual power and success of Christianity is proof of the divinity of its Founder. It seems to be manifest, then, that Christ intended that his religion should be distinguished for its spirituality, and there is sparse encouragement in his word and providences for the observance of "days and months and years," as the Galatians of old wished to do after they had been corrupted by the leaven of Judaizing teachers. The fanaticism of the crusades of the middle ages, the long pilgrimages to Mecca by the devotees of Mohammed, are fraught with lessons that the Christian world is slow to learn. What a rebuke God has given the materializing tendency of those who would worship localities, rather than him who has honored them by his presence, by permitting the heel of the Moslem to rest for centuries on the neck of Palestine!

Some may think from the tenor of these remarks that we are preparing to recall the words used near the outset of this paper; but not so; we reiterate them. There is no harm in Christians observing one day in three hundred and sixty five as commemorating the birth of Christ, and if reasonably industrious the rest of the year, they can afford to associate a few days with it as holidays; but we do contend that Christmas, if observed at all, should be observed mostly by Christians; and the exercises or gatherings or services connected with it should be under their control. If Christians cannot celebrate Christmas in their own way, they should positively refuse to participate in the world's way of celebrating it. There are ways by which Christians can observe Christmas that are not open to objection. They can meet at their places of worship. They can thank God for the coming of the Messiah; they can praise his holy name for his goodness to them during the year that has passed; they can implore his mercies and favors for the year to come.

As to the holidays usually connected with Christmas there are plenty of ways that the Lord's people may observe them and sin not. There can be happy family reunions, pleasant social gatherings, giving presents, contributions may be given to relieve the wants of the poor, and visits can be made to the homes of the sick or afflicted; in short, they can be joyous and happy, and sin not. It doubtless grieves Satan a great deal for Christian people to meet together and be very happy for an hour or more without sinning, thereby counteracting the lie, that he is continually whispering into the ears of the young, that they must be worldly to be happy. Verily, Satan often so blinds the eyes and perverts the minds of men that they believe a lie to their own destruction. Tell it over and over again that Isaiah hath said "there is no peace to the wicked," and Christ has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

THE co-operation of every individual Christian is essential to the coming of the kingdom—co operation in prayer, faith, and works. The old rhyme says, "for the want of a nail a kingdom was lost!" Just so the widow's mite is needed for the work, and is blessed with power in its insignificance. When wonder was expressed before Luther, that he—a poor monk, a miner's son—had become more powerful than the pope, he said: "God stays the waves of the sea upon the shore, and he stays them with—the sands." Though the waters make inroads, and the line be uneven, the resistance of the myriads of individuals, doing their part, however discouraged and weakened by the apparent failure of others, brings glorious victory.

To day we are as the sands on the seashore, each dependent on the other; each commissioned to fulfil an individual duty, that all combined may win the fight.

Let us end the old and begin the new year with a determination to do our part. None are too poor to do something, none so weak as not to win with God's blessing. Remember the widow's mite, and do your part in prayer, faith and works; for, as we have said, they are essential.

We pray that these words may go to the heart of every Baptist in the State; that pastors will see to it that each of their members gives something—however little—during the year, for the Lord's work; that each contributes his or her share in the battle against the great tide of sin, just as the sands, individual, but co-operative, resist the sea.

THIS is our last issue before the new year, and we do not want to lose this last opportunity for calling the attention of our readers from one end of the State to the other to the needs of our Foreign Mission Board. If all the denomination could have heard the addresses of brethren Willingham and Bryan at the Convention last week, further words would be unnecessary.

We must raise $40,000 immediately, if the Board is to begin the new year out of debt. The amount seems large, and yet if each will take the matter personally to heart and do something, it makes no difference how little, the debt will fade and disappear in a week. The amount should be raised without effort, and will be raised if each pastor in the South takes the Board's advice, and gives his flock a chance to contribute.

How glad we should be in this season of giving to give something for the unclaimed heathen, for the Lord! How selfish we are to resign ourselves to rest and joy without thought of the millions dying without Christ! Let us, one and all make a present to Christ in the month in which we celebrate his birth. Let us do our part toward carrying the glad tidings: "Peace on earth, good-will toward men," to the ends of the earth, and let us begin now.

IN accordance with our usual custom, the RECORDER staff will observe the Christmas holidays. Our next issue will be dated January 3d, 1894.

Before we begin the new year we wish to remind those whom we personally reminded some weeks ago that now is a good time to pay up. We dislike to begin the new year with so many expired subscriptions on our lists, and we hope that between now and January 1st those who are able will remit either a part or all they are due.

May a happy Christmas and prosperous new year gladden the hearts of every one of our readers.

ANOTHER Convention and another year is in the past, but the work is ever before us—in the present. God's workers have no time to delay; the whitening fields at home and abroad call us incessantly to the harvest. We have no cause to be discouraged; God has richly blessed the labors of his children in this State, and we have his unfailing promise that future blessings are awaiting us

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PERSONALS AND OTHER ITEMS.

....We were glad to see Rev. R. A. Moore in Raleigh last week.

....We relinquish much of our space this week to the report of the Convention.

....Dr. T. P. Bell conducted services in the Baptist church at Newbern on the 10th inst.

....We were glad to see Prof. L. R. Mills of Wake Forest College in our office last week.

....Rev. D. M. Austin has resigned the pastorate of Olivet Baptist church, Mecklenburg county.

....Rev. A. E. Booth of Hightower Baptist College, Cummings, Ga., is in this State on a visit to friends.

....Revs. J. A. Norris and J. A. Hoyle will begin a series of meetings at Salem church near Gastonia on the 26th.

....Rev. R. A. Hedgpeth has been called to the pastorate at Rennert, Robeson county, for 1894. He will accept.

....It seems to be the general impression that Bro. R. T. Bryan's postoffice is Raleigh, N. C. Bro. Bryan lives at Durham.

....Our thanks are due sister J. H. Edwards for our report of the meeting of the Woman's Missionary Society during the Convention.

....May the "Queen City" succeed in taking care of our Convention as well as did "Betsy Town," as Col. Creecy fondly calls Elizabeth City.

....A good brother writes that there is not one Baptist preacher in Greene county, and but one Baptist church. Here is a field for a good missionary.

....Rev. L. Johnson writes from Rockingham county that Bro. J. F. Tuttle has captured his people, and that he is rejoiced to have him as a co-worker.

....The Mt. Zion Union Meeting will be held with the First church in Durham, beginning on Friday before the fifth Sunday in December, 1893.—*W. C. Tyree.*

....We can sympathize with all those who couldn't attend the Convention. Before this we had not known for many years what it was to miss Convention.

....In a recent ordination notice it was stated that Rev. W. H. Riddick had been ordained. It should have read Rev. W. H. Reddish. We regret the mistake.

....We gratefully acknowledge receipt of an invitation to the marriage of Miss Sallie, daughter of Mrs. Mary Miles of Littleton, to Capt. Thos. M. Wiggins, on Dec. 20th.

....Rev. L. S. Foster, we are pleased to note, has become one of the editors of the *Baptist Record*, (Miss.) Bro. Foster will write occasional letters for our columns.

....The "Talks on Law" by Judge Winston, and "A Layman's Studies in the Life and Letters of Paul" by Prof. Poteat, on the first page, are specially interesting and valuable.

....The meeting recently held at Three Forks church near Horton, N. C., by Rev. J. J. L. Sherwood, assisted by Bro. Patton of Bristol, Tenn., resulted in sixteen additions to the church.

....We have on hand two articles, one from Dr. Pritchard on co-education, the other from Rev. M. P. Matheny, which we desired to publish in this issue. They will appear in our next.

....Says the *Reidsville Review* of the 15th: "Rev. Mr. Johnston of Lilesville has declined the call to the pastorate here. A meeting of the church will be held next week to decide on another pastor."

....Rev. J. F. Love of Suffolk, Va., has recently held a great meeting in his church at that place. He was aided partly by Rev. J. J. Hall, D. D. So far more than one hundred professions of religion have been announced.

....Howard Payne College, Texas, is badly in need of $3,000, so writes the President, Dr. Robnett, in an appeal to North Carolinians. The first president and two of the professors of Howard Payne were Wake Forest graduates.

....Rev. Chas. H. Durham, late traveling agent for the *Western North Carolina Baptist*, has accepted the pastorate of the Baptist church at Bryson City, Tenn. Brother Durham is a recent graduate of Wake Forest College, a young man of consecration, and an energetic worker.

....Let us see to it that when Bro. Bryan returns to China, he carries twenty recruits with him. If we do our part, if we give as we should, twenty new missionaries can be sent to China, and many others to other lands.

....Bishop Theodore Benedict Lyman, of the Episcopal church of North Carolina, died in Raleigh on the 13th inst. Bishop Lyman had been in the priesthood nearly forty years, and attained unusual distinction in his church.

....Bro. Wm B. Dowell and bride of Belle Sumpter, Ala., were in Raleigh last week. Bro. Dowell was a student of Wake Forest College a few years ago, and many of his fellow students will be glad to learn of his success.

....Miss Lonnie, youngest daughter of the late Col. L. L. Polk, died in this city on the morning of the 12th, after a lingering illness. Miss Polk led an exemplary Christian life, and died in the Lord. We warmly sympathize with the bereaved family.

....The Little River Union Meeting will be held with the church at Cumberland Union, beginning Friday, Dec. 29th, 1893. Ministers and delegates will please bear this in mind and give us a good attendance. Elder Gibbs will preach on Friday, and Elder J. A. Campbell on Sunday.—*C. V. Brooks, Wake Forest, N. C., Dec.* 15, 1893.

....Rev. G. M. Webb has resigned all his pastorates in Randolph county, he writes, because Pleasant Grove in Randleman, and Worthville, are now self sustaining, and the Board can do no good in Asheboro and Central Falls without houses of worship. There have been forty-one additions to the church in Bro. Webb's pastorate of this district. Bro. Webb's address will be Shelby hereafter, as he returns to his old field.

....It is always a pleasure to us to note the success of our brethren who are laboring in other States; and it is unnecessary to add that we are proud to announce that Rev. M. V. McDuffie of New Brunswick, N. J., has just received a call to supply the First church in that city. At the same time he continues to serve his own flock, but until their splendid new building is finished, he preaches to them only once on Sunday, occupying the First church pulpit twice a week. Brother McDuffie's new church edifice will be one of the finest in New Jersey when finished.

....We are pleased to clip the following from the *Wilson Mirror*: "Rev. Dr. J. A. Mundy, with his excellent wife and son, arrived in Wilson on Saturday, and on Sunday began his ministrations as pastor of the Baptist church. His sermons, morning and night, were of the high character which the known goodness of the man and his exalted reputation made all expect. He was greeted by a very large audience; in fact many had to turn away for want of room in the building. The Baptists must have a new church edifice."

....We have heard with sadness of the death of Prof. J. A. Delke, A. M., LL D., which occurred at Conway, S. C., on the 26th ult. Bro. Delke was a native Virginian, was educated at Wake Forest and the State University, receiving the Master's degree from the latter institution. His life was devoted to the school room, and was very useful. He occupied a professorship in Union University, Tenn., the Chair of Science and Belles Lettres at the Chowan Baptist Female Institute, and afterwards was instructor in High Point Female College. He lived to a ripe old age, honored and respected by all who knew him.

BAPTIST STATE CONVENTION.

SATURDAY AFTERNOON

The time set apart for the discussion of the educational question had long been consumed ere the vote was taken. The interest with which the question is viewed all over the State, and the signal ability of the leaders of the discussion, made the hours anything but tedious. Preacher Vann's earnestness, Dr. Hufham's force, Dr. Hume's polished style and spirited manner, Dr. Taylor's powerful logic, with the interest added by Hon. J. C. Scarborough, brethren Cade, Simms and others, combined both to entertain and instruct their hearers. The resolutions printed below were passed almost unanimously. We shall speak of them editorially hereafter. The following are the resolutions:

Resolved, That we do earnestly deprecate this educational competition on the part of the State.

Resolved, That a committee of five brethren be appointed to memorialize the Legislature on this subject at the next session of that body, and that this committee be also instructed to secure, if possible, such arrangements as will leave the colleges and seminaries founded and conducted by citizens to do their work without being brought into unnecessary competition with State schools.

At three p. m. Dr. Pritchard read a touching letter from Col. J. M. Heck, well known, honored and beloved throughout the State, now very seriously sick. By request of the Convention, Dr. Carter offers a prayer in his behalf, and also for the recovery of Miss Fannie E. Heck—also very sick—who has done more for the cause than any other other young woman in North Carolina.

By invitation, Dr. James Nelson of Richmond Female College makes a short address.

By special order, at four o'clock, Dr. T. P. Bell speaks in behalf of the youngest and most vigorous Board in the Southern Baptist Convention—the Sunday-school Board. His plea for pure and worthy literature for our children should have been heard by every Baptist in the State. At the conclusion, Rev. T. J. Taylor offers a resolution, which is unanimously adopted, that our churches and Sunday-schools be urged to use the publications of the Southern Board.

The Female University was the next subject before the Convention, but on account of the near approach of night, Bro. Stringfield was compelled to defer his remarks until the night session. It is to be regretted that the press of business prevented that full discussion of this matter which its importance demands. Dr. Pritchard was clear, forcible and determined in his efforts in behalf of co-education, and deserves congratulation on putting so unfavored a matter in so favorable a light. The Doctor thinks his only trouble in this matter is that we are not "up to date."

The committee announce Charlotte as the place, Dec. 6—10, the time, and Rev. C. W. Scarboro the preacher, with Rev. T. J. Taylor, alternate, for the sixty fourth annual Convention. After a little opposition by Dr. Durham in behalf of Rutherfordton as the place, the report is adopted with general satisfaction.

SATURDAY NIGHT.

Rev. J. B. Boone reads an encouraging report on Home Missions, which is adopted after excellent speeches by Bro. Boone and Rev. C. F. McConnell. Brother McConnell seemed overflowing with divine unction, and made an address that has never been equalled on the subject in the history of the Convention. His advent in North Carolina as Secretary of the Home Board was indeed auspicious, and we are sure he carried the admiration, the love and the prayers of all who heard him away with him.

At the conclusion of Bro. McConnell's address, Rev. O. L. Stringfield tries to do justice to the

BAPTIST FEMALE UNIVERSITY,

in a half hour. His speech brought forth many interesting facts, showed encouraging progress and a hopeful outlook. Brother Stringfield is assured of the hearty co-operation of the Convention in the noble enterprise which he represents. The University must come if we are to be as true to our daughters as we are to our sons.

SUNDAY.

This was a Baptist day in and around the hospitable Convention City. Dr. Hume in the Presbyterian pulpit in the morning, Bro. Tyree at night; Dr. Pritchard before the Methodists in the morning, Dr. Carroll at night; and Bro. McConnell in the Baptist pulpit in the morning, and other noble leaders scattered over the surrounding country in smaller churches made all Pasquotank Baptist for once. We listened to Brother McConnell in the Baptist church, and though we have heard the other sermons highly praised, we congratulate ourselves on our selection. Bro. McConnell is young but powerful, and the grace and gospel which abounded in his sermon was an inspiration to us.

In the afternoon a large audience assembled to witness the eighth annual meeting of the North Carolina Baptist Historical Society. After a scholarly address by the President of the Society, Dr. Hume, and preliminary remarks by Dr. Carroll, Prof. Poteat and Dr. Hufham, the last named brother is requested to furnish a paper for the next meeting, on "Anti mission Baptists"; Prof. Poteat on such subject as he may select; Prof. L. R. Mills, on "Life and Labors of Dr. Wm. Wingate"; and Dr. Chas E. Taylor, on "Life and Labors of Rev. James S. Purefoy." Dr. Hume pays a high tribute to the memory of Bro. James A. Delke, whose death is announced.

Dr. Cobb, the speaker of the occasion, is announced. Subject—"Early Baptist History in North Carolina." Dr. Cobb's paper is a valuable contribution to our State history, and should be placed in the hands of every North Carolina Baptist. It showed great research, deep study, and great ability on the part of the writer, and will remain a lasting honor to him and the Society.

At the conclusion of the address, Dr. Cobb is unanimously elected a life member of the Society, and is thanked for his labor by Dr. Hume. Dr. Hume was elected President of Society, brethren Hilliard and Cobb, Vice-Presidents, and Bro. Caddell, Secretary.

SUNDAY NIGHT.

After devotional services conducted by Dr. Hume, Dr. R. J. Willingham, our new Secretary of the Foreign Mission Board, makes his first appearance before North Carolina Baptists. He held the closest attention of the largest audience of the session for more than an hour. His address was not confined to missions, but embraced largely all benevolence. Bro. Willingham represents a great cause, and is full of the inspiration of his work. With him at the helm, we must go forward. He was followed by Bro. Bryan, whom the Chinese, speaking more wisely than they know, call "Ten Thousand Echoes from afar." Bro. Bryan's address, opening with feeling references to his first departure for China with Bro. Herring, he calls attention to the great field for work that China presents, relates many anecdotes and incidents of his recent labors, and shows the methods under which the work has gone forward. The last commission of Christ, 'Go, preach," was prominent through and through his address, which we think the best returned missionary speech we have heard.

Dr. G. W. Sanderlin read the report on Foreign Missions, which was adopted, the Doctor making appropriate remarks.

Ten minutes were allowed to hear the report of the Woman's Central Committee by Rev. J. Hartwell Edwards, which showed good work and great cause for encouragement. By special request, Rev. R. Van

Deventer was allowed ten minutes to emphasize the value of, and to lend ardor to, Woman's Work. He made a stirring speech on a worthy topic. By vote, the Convention expressed its appreciation of the material aid of the sisters, and urged them to press the work. In his official capacity as Vice President of the Foreign Mission Board for North Carolina, Bro. Van Deventer introduced the speakers of the evening.

Withal, Sunday may be said to have been the field day of the Convention. Such sermons and such addresses have been seldom heard in any city in the South in one day.

MONDAY.

After devotional exercises, the Convention proceeds to business.

A vote of thanks for Rev. G. W. Greene's letter in the RECORDER is passed, and Bro. Gwaltney is requested to reply to it.

Speeches to-day, by vote, were limited to ten minutes.

It is moved and carried that the report on Obituaries be published in the minutes of the Convention without being read.

Special order: A report is read ordering that the Board of Missions and Sunday-schools consist of thirty five members appointed by Associations; that the present debt be raised by finding one hundred churches, individuals or Associations that will pay the entire amount due. Drs. Durham and Hufham make good speeches on the report, which is adopted.

The report on the Baptist Female University is next discussed by brethren R. T. Vann, J. S. Hardaway, J. W. Carter, B. Cade, T. H. Pritchard, and Thomas Hume. Resolutions highly commendatory of the object are passed.

Bro. W. T. Faircloth is elected a trustee of the Convention to succeed the lamented W. H. Pace.

AFTERNOON.

The salaries of the Secretaries of the Convention are increased from $12 50 to $25 00 each.

Rev. J. Hartwell Edwards, at the request of his church, introduces resolutions in regard to the game of foot ball, which are withdrawn at the request of Dr. Carroll, after a very timely question as to whether such things are the concern of the body. We think it a cause for general congratulation that the Convention is becoming more thorough in its work by leaving minor matters to other authorities. The Faculty of Wake Forest College are able to deal with foot-ball, and by no means should its consideration consume the time of the Convention.

By special order, the report of Ministers' Relief Board is heard. Receipts have fallen short of expectations, but the Board is encouraged in that it is apparent that interest in this most worthy object is becoming more widespread. Prof. Poteat makes a practical speech. Bro. Tyree follows with an earnest appeal in behalf of the Board, which he is requested by the body to convert into a series of articles for the RECORDER. Dr. Hufham also makes a good speech.

The committee to consider the expediency of separating the Sunday-school and Colportage work from the State Mission Board, reports favorably. Remarks are made by brethren Cade, Durham and Scarborough. The report, requiring a change of the constitution, is deferred until next year that it may receive thorough consideration. This report brought forth one of the most interesting debates of the Convention. After speeches by brethren Matheny, Carter, Hufham, Aydlett and Cade on the subject, the resolutions to separate the Boards were withdrawn.

Dr. Carroll reads the report of the Centennial Committee, showing that $5,188.80 have been received for that fund.

MONDAY NIGHT.

This was one of the most interesting sittings of the Convention. The devotional exercises are conducted by Rev. J. S Hardaway, after which the special order, Young Peoples' Societies, was announced as the subject for discussion. The committee reports in favor of a permanent State organization; but after much discussion, the question is disposed of by appointing a committee of five to write newspaper articles, letters, &c., with a view to organizing local societies. It is certain that if these local societies prove beneficial, a State organization will result. *The Young Peoples' Leader*, the new publication of the Southern Board, is highly endorsed. Brethren Van Deventer, Boone, Carter, Edwards, Hume, Scarborough, Cade, Hufham, Webb, Blackwell, and Pritchard took part in the discussion and contributed to the interest of the session.

The committee on State Missions make their second report through Bro. Fant, the former report having been disapproved. The second report makes no restrictions on the amount to be raised, and advises that our missionaries be paid quarterly, if the money has to be borrowed to do it. The hope is expressed that the year's work may be closed without debt. After remarks by brethren Carter, Durham, Scarborough, Fant and Vann, the report is unanimously adopted.

This being the last special order of the meeting, a few minutes were allowed for closing remarks and unfinished business.

Resolutions of thanks to the Seaboard Air Line Road are heartily passed. Never was a Convention better served by the railroads, and we do not hesitate to say that the S. A. L. will not soon be forgotten by those of the delegates who enjoyed its many courtesies.

Dr. Pritchard extends to the Convention a cordial invitation to the "Queen City." He recalled memories of forty-three years' service of this body, in none of which had it met in a more hospitable city, or had a more spiritual session. He promises that Charlotte will try to break Elizabeth City's great record.

Bro Bryan is called on to say "good-by," but rises to tell that he may not leave before another Convention.

Dr. Durham reads the names of those of the brethren who met with us last year, but are now gone to their reward. His remarks are very appropriate.

Farewells are said by brethren Hufham, Cade, Webb, and Pritchard. Bro. Broughton sings "Where He leads me I will follow." The choir sings "God be with you till we meet again," amid general handshaking, Dr. Marsh pronounces the benediction, and the Convention stands adjourned.

The following morning finds us on the way home with many happy memories of our stay in Elizabeth City, and especial gratitude to our hosts, Brother and Sister F. F. Cohoon, than whom we know none more capable of making a traveling man at home. We know we voice the sentiment of all visitors when we ask God's blessing on Elizabeth City,—"Aunt Betsy,"—and all her relatives.

CONVENTION NOTES.

The State Mission Board met during the session of the Convention.

The two speeches made by Bro. J. B. Boone were among the best made on their subjects.

It was not the purpose of the Convention to turn the hands backward, as was shown in the discussion of State Missions.

Bro. R. T. Bryan and Bro. Willingham made stirring talks to the Woman's Missionary Society during Convention.

Bro. T. T. Speight was anxious to speak on Periodicals. He says the RECORDER has never been so good as for the last year.

The purpose of the Convention seems to be to unload things, so as to give more thorough discussion to the original objects.

Bro. A. D. Hunter has lost none of his interest in the "Old North State." We hope to see him at home before a great while.

Dr. Marsh never presided as well as at the last Convention. His smiles and the sharp rap of his gavel were equally shared by all.

The Elizabeth City choir, lead by Sister Aydlett, furnished splendid singing for the Convention. The solos were splendidly executed and greatly enjoyed.

Dr. Overby was among the wise ones who kept silent during the Convention. Perhaps he thought to save his speeches for a convention farther away from home.

We were all sorry that brethren B S. Peterson and O. C. Horton were confined to their rooms by sickness, and were not able to share at all the meetings of the Convention.

There were hardly two brethren present who did more to make the meeting than did our secretaries. They not only deserve our thanks, but they ought to be better paid for their work.

Dr. Blackwell and his people deserve the highest praise for the ample accommodation which they provided for the Convention. They could have cared for six hundred delegates easily.

Dr. Pritchard enjoyed the Convention greatly. He is in the best of health and exhibited throughout the meeting the same kind and generous spirit which has made for him so many strong friends and admirers wherever he is known.

The failure to establish a separate Board for Sunday schools was not the fault of any one, but because there was not a quorum present when the report was brought in; otherwise this would have been done with little or no opposition.

Bro. Van Deventer is constantly growing in zeal for Foreign Missions. He is very much interested in the organization of the young people, about which he will let the readers of the RECORDER hear from time to time during the coming year.

On every hand we heard persons approaching the committee on hospitality and demanding that *their* company be sent to them at once. More than one hundred homes were left without company. This was the only complaint we heard about the Convention—more homes than delegates.

Those who attend the Convention hereafter will hope to see present Dr. J. W. Carter of the First church in Raleigh. His introductory sermon was a masterpiece and put the Convention off in a good gait. His speech on State Missions cheered the faint and strengthened the already strong.

The unfinished business of the Convention, as it impressed the writer, was the failure to answer the positions taken by Bro. Vann, Dr. Taylor, and Bro. Gwaltney in their speeches on Education. By the way, these are the sort of speeches to make. Nothing either in war or in peace is to be accomplished by weak leadership.

On the way to the Convention, we chanced to hear two preachers talking. One said, "I am going to prepare for publication a sermon on the subject of *eternal punishment*." Then he outlined the points to be developed, and the other brother remarked, "I hope you will write the very best sermon you can on this subject, and when you are through, *burn it at once*."

Dr. J. L. Carroll knows two things which are to be coveted—*when* to talk, and *how* to do it. His speech on the RECORDER will be remembered in the years to come. It came the nearest of anything to compensating for the absence of the editor which was so much deplored by the brethren who asked with so much interest, "How is Bro. Bailey?"

Much of the smooth running of the Convention came from the wise and judicious management of Bro. Hobgood, and the other members of the committee on "order of business." There were few changes made in the program they presented, and every one was especially pleased with the interesting services which this committee provided for Sunday.

Bro. C. A. G. Thomas, just as he had commenced to enjoy the Convention and a reunion with the members of his old flock at Elizabeth City, was summoned away by the serious sickness of his father.

Brethren Morton, Lamberth, Sproles, Tyree and Wilder occupied the batchelor corner at the Convention. Bro. John Mitchell, too, was with them and seemed to be more patient under suffering than any of the others.

Bro. C. W. Scarboro, in a very earnest speech, enquired how it was possible for a country pastor to organize the young people in his churches; and in spite of himself disclosed to the Convention that he had made a great success in this direction, having for seven years in one of his churches an interesting and successful weekly prayer-meeting. This was one of the few instances where a man's work has gone ahead of his speeches.

ECHOES OF CONVENTION SPEECHES.

Christian enthusiasm is God in us.—*Hufham.*

It is a great thing to be on the ground first.—*Carter.*

I thank God for what has been done by the women for missions.—*Pritchard.*

Our greatest difficulty is unbelief—the underlying sin of the world.—*Willingham.*

Shall we destroy the agency that has influenced our State life for generations?—*Hume.*

I insist upon it that a Broadus is an answer to our depreciation of State education.—*Hume.*

As a Baptist I protest against certain phases of the educational policy of the State.—*Vann.*

I have no higher ambition on earth than to be a good faithful country pastor.—*C. W. Scarboro.*

The object of these resolutions is to get the authorities together to stop this war.—*Hufham.*

Fifty years ago our cry was for open doors; our prayer now is for men and means.—*Bryan.*

We have done the largest Mission Sunday-school work this year that we have ever done.—*Durham.*

Let us keep the orders as well as the "faith once delivered to the saints."—*Dr. Hume before Historical Society*

I will be sorry to see another State organization. The Bible knows only the church and the pastor.—*Hufham.*

The State school, non-sectarian, non political is the ideal, which they lay before us; what is the real?—*Vann.*

"God don't give people notions and ideas; they come from somewhere else. God gives commands."—*Willingham.*

No honest competition can bring down a Christian institution; they are not governed by human influences.—*Simms.*

What have we to do with this co-education, lugged in here by the ears, an abomination of desolations?—*Hufham.*

We are losing girls all over the State because we do not pay proper attention to the education of our daughters.—*Pritchard.*

Dr. Willingham introduced himself to the Convention "just simply as a former preacher and pastor, now the pastor's secretary."

The State has a right to educate for the State's good (free school education) but it is unjust to educate the individual at the expense of the State.—*Vann.*

Some one has suggested that we put into the church letters each year so many members in good standing, but in mighty poor running order.—*Willingham.*

In this day of looseness of belief, and carelessness of speech, it is absolutely necessary that we control the literature that our children read.—*T. P. Bell.*

I believe that $30,000 or $40,000 spent at Wake Forest will inaugurate the co educational movement, and strengthen the College and the denomination.—*Pritchard.*

There are 370,000 white children between six and twelve years old in North Carolina, and only 35,000 of these are being taught by private schools.—*J. C. Scarborough.*

I, for one, am unwilling to turn my boy over to a Y. M. C. A. for training; if we must have children's societies, let us have them strictly in the church.—*Van Deventer.*

Paul dead is ten thousand times mightier than Paul living—*Hufham before Historical Society.* Through the Historical Society our leaders will die to live forever, indeed.

There is but one ground on which this fight (educational) can be made, and that is by a campaign for Christian education from one end of the State to the other.—*Simms.*

"If I cannot preach God's whole word, I will not stand in the pulpit as his messenger."—*Willingham.* Who said be baptized, also said send the gospel to every creature.

Our colleges will not hold the boys, and the present question will be forever settled, if public schools are established in reach of all the people five months in the year.—*J. C. Scarborough.*

Doctrines are bones; he who cries doctrines, doctrines, all the time is making but a skeleton. Bones cannot live alone; doctrines must be animated into action, work.—*Willingham.*

In all the years that I have been a pastor, not a young man has left my congregations for any other but Wake Forest College. If pastors do their duty, we need have no fears.—*Hufham.*

We are lowering the very standard that saved Wake Forest, by lowering the duty of the citizen to the State. As North Carolinians we owe a debt to the University that we should gladly pay.—*Hume.*

The present educational policy is wrong in principle; it is directly antagonistic to our Baptist ideas I am glad to know that the State believes in evangelical education, but it must not go so far as to drive out all other agencies.—*Vann.*

If one fourth of the amount that we Baptists are going to throw away in the next three weeks were given to Missions, every nickle of our debt will be paid, and many new missionaries will be crossing the water in two months.—*Willingham.*

The finest financiers on earth are the North Carolina preachers. They can live better on less money than any class on earth. If our national Ways and Means Committee at Washington had consisted of North Carolina Baptist preachers, we would have the most equitable tariff laws possible.—*Hufham.*

Third Annual Meeting of the Womans' Missionary Union, Auxiliary to the North Carolina Baptist State Convention.

Friday morning, Dec. 8th, was bright and beautiful in Elizabeth City, as the ladies assembled for their annual meeting in the newly completed annex of the Baptist church.

Devotional exercises were conducted by Mrs. J. H. Edwards, who also, as first Vice-President, called the meeting to order in the absence of Miss Heck, the President.

After enrollment of delegates, the following officers were elected for this meeting: President, Mrs. J. H. Edwards of Fayetteville; First Vice-President, Mrs. H. B. Duffy of Newbern; Second Vice President, Mrs. Trueblood of Elizabeth City; Secretary, Miss Grace Brown of Murfreesboro; Treasurer, Mrs. E. F. Aydlett of Elizabeth City.

Mrs. Trueblood extended the hospitalities of the city to the visiting ladies, Mrs. F. H. Martin of Lumberton responding in their behalf.

The annual report of the President of the Central Committee was read by Mrs. Edwards. It was a great grief to the ladies and, to our beloved President that she was unable to be with us, but was detained at home by serious illness, and many earnest prayers were offered for her speedy recovery. The following telegram was received from Miss Heck:—

"Greetings. See 2 Thess. 1: 11, 12."

The ladies requested the Secretary to send a telegram to Miss Heck expressing their sympathy and love for her. Rom. 5: 3-5.

The Secretary of the Central Committee being absent, Mrs. Martin read her report. This report was very gratifying. It showed a gain of more than a thousand dollars over last year. Total amount this year, $4,953 71. After the reports from Societies, the meeting adjourned until Saturday.

On Saturday morning, after devotional exercises, Dr. Willingham, Secretary of the Foreign Mission Board, talked to the ladies. His words were very encouraging. He impressed upon us the power of mites, and urged us to go forward. He said God honors us in calling us to do this work.

Dr. Bell next spoke to us about the importance of training children and getting them interested in church work, because so much depends upon them in the future. He emphasized the importance of the Christmas offering.

Our loved missionary, Bro. Bryan, next gave us an informal talk, answering questions, etc.

The meeting then adjourned till Monday morning.

On Monday the ladies met at 10 o'clock. After devotional exercises, conducted by Mrs. Martin, they talked about Home Missions and the importance of sending boxes to the home missionaries.

A paper on the week of prayer was read by Mrs. Edwards.

Dr. Durham then spoke about State Missions. He believes that State Missions underlie every other department of mission work. The hope of the heathen depends on the work of the churches at home. He showed the rapid development of the work in some sections.

On Monday afternoon Mr. Bryan talked to the ladies at the Methodist church. He had a crowded house, and thrilled all hearts as he sketched the life of a Chinese woman from infancy to old age.

The Holy Spirit was in all our meetings; we were drawn nearer to Him and to each other.

Resolutions of heartfelt thanks were tendered to the Baptist ladies and to the ladies of other churches for making our stay at Elizabeth City so pleasant. All who were present were thrilled with enthusiasm for the work of the coming year, and an earnest purpose to do more for the blessed Master.

KATE M. EDWARDS.

The Making of Organs.

One of the most delicate of all mechanical operations is the construction of a pipe organ. To produce instruments that are architecturally beautiful, responsive to the lightest touch, and rich and mellow in their tone is a significant triumph.

Mr. M. P. Moller of Hagerstown, Md., has solved the problem wonderfully well. The products of his works include Concert, Church and Chamber Pipe and Cabinet Organs, all of which have stood the test of time.

Mr. Moller offers to furnish drawings and full particulars free, an offer worth accepting.

Consul General A. D. Jones of Wake county to Shanghai, China, becoming insane, was sent home, being placed on a steamer for that purpose. He became furious and had to be overpowered and manacled. He died while on the way on the 9th inst., and the remains will be brought to Raleigh for burial. He was very popular and in vigorous health when he left for Shanghai. His death is much deplored.

Wake Forest Letter.

A large and appreciative audience met in the chapel on the evening of the 15th inst. to hear declamations from students elected by the Societies. The Euzelian Society was represented by Messrs. Bruce Benton, R. T. Daniel, J. H. Kerr and I. M. Meekins, and the Philomathesian by Messrs. R. O. Fry, T. B. Hill, J. W. McNeill, and J. R. Stokeley. The declamations were all exceptionally good. There was a marked absence of any attempt to be dramatic in style or expression and every speaker showed an ease of manner and a naturalness of delivery, highly creditable in college students. It is the general opinion that better declamations were never delivered here. After the exercises in the chapel, everybody was invited to the "Hall," and a delightful hour was spent by the young folks, and older ones, too, strolling through the brilliantly lighted and beautifully furnished Halls and the Library. The speaking was continued, but on what subjects and with what measure of success, the writer cannot tell.

The Societies are making arrangements for similar entertainments in the future to be participated in by representatives chosen from certain classes. The zeal with which the students perform their society duties cannot fail to be highly gratifying to all friends of the College, and will surely bear rich fruit in the production of clear thinkers and forcible speakers.

The next issue of the *Wake Forest Student*, which will be out in a few days will contain an excellent article from Prof. Sledd on "Fairy Tales their Origin and History." It will also contain a letter written by Mr. J. C. Dockery, while a student here in 1885, to Mr. Sanders Ingraham of Richmond county who afterwards became a student and who still lives and feels a deep interest in his alma mater. The letter will be read with great interest because it throws much light on student life in those old days when all letters had to be mailed at Rolesville six miles from here.

At the last meeting of the Education Board, Rev. W. R. Gwaltney, the faithful and efficient Corresponding Secretary, resigned and Dr. John Mitchell was chosen as his successor. Bro. Gwaltney resigned the position because he found its labors in addition to his pastoral duties too burdensome. The Board has never had a more faithful or devoted representative. During the last few months when the outlook has been gloomy and the work of the Board impeded by the financial panic, he has succeeded in interesting a number of individuals in the work to the extent of supporting each a young minister here. The feature begun by him so successfully will, we hope, be more widely extended in the future. Dr. Mitchell is known and loved by every Baptist in the State. In his hands our work is safe.

In the absence of pastor Gwaltney on Sunday last, Prof. Lanneau conducted services. His theme was the "Pulpit and the Home" or the pastoral duties of the preacher.

Rev. R. A. Moore one of the faithful pastors of the Robeson Association spent a day or two at the College on his return from the Convention and conducted religious services in the chapel Wednesday morning. He reports that two or three new students expect to come from Robeson in January.

J. B. C.

December 16, 1893.

Mount Zion Union Meeting.

The Mount Zion Union Meeting will convene with the brethren of the First Baptist church, Durham, N. C., on Friday before the fifth Sunday in December, 1893. Bro. J. L. Carroll will preach the sermon at seven o'clock p. m. Organization at ten o'clock a. m.

1. The need of preaching more about the Holy Spirit. Bro. W. C. Tyree leading.

2. Does the introduction of societies for our young people into our churches add to its spiritual growth? Bro. Geo. J. Dowell leading.

3. Does indebtedness to men excuse a Christian from giving to the Lord? Bro. J. L. Carroll leading.

4. The outlook of our Associational Mission work. Bro. J. C. Hocutt leading.

It is earnestly desired by the Executive Committee that all the churches send up delegates, and don't forget, brethren, our indebtedness to the brethren who are laboring in destitute sections, and bring up contributions for them.

J. F. MACDUFFIE, *Chairman.*

That Forty Thousand-Dollar Debt.

Dear Recorder:—After the live, earnest meeting of the Convention, there is much of interest that I could write to your paper, but my heart just now is filled with this great question, which you have so earnestly presented to the people, of raising the forty thousand dollar debt, which is upon our Board. I want to thank the editors of your paper for their ringing words so strongly put, and wish every pastor throughout the State would echo them from the pulpit. If so, much would be accomplished. Let not the brethren think that $40,000 is a big burden for 1,250,000 Southern white Baptists. One week's denial on useless luxuries will pay the debt and leave money in the Lord's treasury.

Brethren of North Carolina, God has honored you in calling out men and women from your borders, and now may you honor him in coming up nobly to his work. We want to begin 1894 out of debt and prepared to send back large reinforcements with Bro. R. T. Bryan when he returns to China next fall. Let every pastor and individual member come up and do what each one can. If only this is done, we need not ask for more.

Fraternally, R. J. WILLINGHAM.
Corresponding Secretary.

N. B. We want to pay the debt in December and ask the aid of every [illegible] North Carolina.

A Few Items.

Dear Recorder:—I have thought that I would write you some time, but press of duties has caused postponement from time to time. I find a few minutes this morning, and give you a few items.

THE ELKIN ASSOCIATION.

I attended this body at its recent session at Rocky Creek church. It was well attended. Elders Fields and Gwynn, the moderator and clerk, transacted the business with dispatch, yet with courtesy to all. The spirit of the body was excellent. The churches are not doing much for the various objects of the denomination, yet there has been improvement, and the hearty good will manifested, is a prophecy for better results in the near future. Wilkes county is a Baptist community, and if these Baptists were united and the churches developed it would be a power in our denomination. The territory occupied by the Elkin Association is occupied also by another Association, the Primitive, which has about as many churches, and whose Articles of Faith are identical. Some brethren of that body in accepting seats said they did not know what is keeping the two bodies apart. Personal difficulties seem to be the main obstacle to union. The Lord remove the troubles and unite the churches.

Brother Herndon, who has a fine military school at Moravian Falls, young Bro. Myers, the assistant teacher of Bro. H. when he was at Vashti, and the writer addressed the body on the important question of education. The writer took position against appropriation by the Legislature for education, except for the common schools.

Several expressed approval of the positions taken. It is the purpose of the writer to give his views through your columns soon.

There was not a representative of any of our denominational enterprises present. Bro. Peterson of the *North Carolina Baptist* was present, and the RECORDER was represented by Prof. Hendren of Moravian Falls.

The hospitality of the people was unbounded and advancement was made on all lines.

ABBOTT'S CREEK CHURCH.

My regular appointment at this dear old church was on Saturday before the third Sunday in November. On Sunday the writer preached to a vast assemblage. The meeting continued until the next Friday, when two were baptized. Bro. H. Sheets, dearly beloved by pastor and people, came on Monday, and did effectual work both in the pulpit and out of it. The church was greatly revived, and one other received for baptism. He and his wife will probably be baptized the next third Sunday. Many were interested and are seeking the Lord and will be saved and come into the church.

My pastorate closes with them on the third Sunday. I have never served a better people. They love me much more than I deserve, and many of them give me up with great reluctance. Bro. Hilliard, the pastor-elect, will find a noble band of brethren and sisters.

MOUNTAIN VIEW CHURCH.

I reached home the fourth Sunday morning in time to preach. The meeting still continues. There are a number of penitents, and we will receive some.

While we are in a community wholly Baptist, the Antimissionary sentiment is strong. It will take patient sowing before much reaping can be done. The meeting will continue some days.

BLUE RIDGE INSTITUTE.

This institution is in a prosperous condition. The prospects are good for large increase and for permanency.

Yours fraternally,
J. N. STALLINGS.

Blue Ridge Institute, Low Gap, N. C., December 2, 1893.

Church Organized.

A presbytery consisting of Elders I. T. Newton, J. V. Deveny and C. J. F. Anderson, met at Sanford, N. C., Sunday night, December 3d, 1893, for the purpose of organising a Baptist church.

After devotional exercises, conducted by Rev. I. T. Newton, the presbytery organized by electing Bro. Newton, Chairman, and the writer, Secretary.

Letters containing the names of fifteen brethren and sisters from Cool Springs and Apex Baptist churches, were presented, read, and approved.

A church covenant was read and adopted by the members.

The presbytery then declared these brethren and sisters a New Testament church, and the hand of fellowship was extended.

Bro. Deveny addressed the members in regard to their obligations to one another, and to the unsaved.

Prayer was offered by Bro. Newton, congregation joined in singing the doxology, and the writer pronounced the benediction.

C. J. F. ANDERSON.

Sanford, Dec. 4, 1893.

Not the memory, but the man, must be fed. If this were not so, it would be appalling to think of the number of good sermons one has heard and forgotten. But many a text or a sermon has lost its identity to the memory to pass into the character of him who forgets it. It is often of value to remember words and phrases, but it is even better to assimilate their truth that it may live in character.—*Sunday school Times.*

For Wakefulness and Nervousness,
Use Horsford's Acid Phosphate.

Dr. J. E. Neely, Washington, D. C., says: "I have used it with complete success in [illegible] wakefulness and extreme nervousness caused from mental excitement; also [illegible], and find it a very pleasant rem[illegible]

Brown Mountain and Westfield Meetings.

Brown Mountain church, eight miles east of Pilot Mountain, in Pilot Mountain Association, is one of our most promising churches in Western North Carolina.

Within easy reach of the church, there are not less than five hundred lost souls, many of whom are citizens of good means.

Recently it was my joyous privilege to aid the faithful pastor of this church, Bro. R. M. Loftis, in a meeting which resulted in about forty-five bright conversions and thirty accessions to the church. Others will come into the church soon. And now, with exultant delight, do I report a glorious meeting of twelve days at Westfield, Pilot Mountain Association. The worthy pastor, Bro. Beamer, was not permitted to attend the meeting on account of the sad illness of his wife, but at the request of the church we continued the meeting from the third Sunday in November till yesterday. Bro. R. M. Loftis ably assisted us two days, preaching four sermons, earnest and very convincing. He completely captured the people. The church was unusually aroused, and there were about twenty happy professions. Yesterday, that lovely, sunny thanksgiving day, it was my happy task to bury sixteen with Christ in baptism. After administering this ordinance, a large crowd gathered at the church and engaged in a praise and thanksgiving service. Many of the new converts testified for Jesus and also prayed in public. One very intelligent boy, Johnny Marion, aged ten years, was saved in this meeting. He not only stood up and spoke bravely and well for Christ, but the following public prayer that he offered will never be forgotten: "O God, I thank thee that thou hast saved my soul. I thank thee for thy presence in the baptismal water. Blessed Saviour, I thank thee for saving so many other souls in this meeting. And now we pray thee to save every one who wants to be saved. All this I ask for Christ's sake Amen." His round, clear voice rang all over the church. The prayer was so pathetic that it moved the congregation to tears. Thank God for such soldiers of Christ. To Jesus be all the glory.

Sincerely, I. S. BOYLES.

Oxford Female Seminary.

Thanksgiving brought a rare treat to the people of Oxford as the Calliopian Society of the Oxford Female Seminary had an entertainment which gave the patrons and friends of the institution an exceptional and highly entertaining evening.

The program, which was rather unique, caused some little wonder, as an Art exhibit is not so usual an occurrence for Oxford as an entertainment with music and elocution. Not that this "hour with artists" was wholly devoted to the exhibition of classic paintings and statuary, for the departments of Music, Elocution and Physical Culture played equally prominent parts. Miss Poteat, who has charge of the department of Art, showed her skill in the selection and artistic arrangement of the various pictures and renowned pieces of statuary.

First on the program was the "Picture Gallery." An unmistakable murmur of surprise and delight was heard when the curtain folded back and disclosed the various pictures, artistically arranged on the stage. "Evangeline," "Daughter of the Sun," "A Study in Red," "Grandma's Portrait," "Charlotte Corday," and "Hebe" were all presented on their several easels, and it was almost impossible for any one to reconcile the beautiful and sad faces of these world-famed personages, with the familiar faces of the school-girls, so well did they assume the several personalities. The entire audience showed their appreciation of this evidence of artistic skill, and the girls themselves seemed surprised that they could possess such beauty and artistic grace.

Following this, in due time came the various pieces of statuary and the elaborate tableaux. The calcium lights brought out the marble beauty and artistic drapery of the groups of statuary, "Advantage and Despair," and "Music, Poetry and Art," which were highly appreciated, not only because of their uniqueness, but also because of their true merit as exceptional works of Art.

The tableaux, "Alexis and Cleopatra," "The Fates," "The Judgment of Paris" were classics in conception, and were well carried out. The modern school-girl figured well as the old Grecian characters of mythology, and in her ancient and queenly costumes brought vividly to the minds of the beholders, the old Egyptian and Grecian legends.

The Art department of this Seminary is perceptibly increasing in attractiveness, and is now one of the most fascinating features of the school.

The music pupils also excelled themselves, and reflected glory not only on their own diligence and talent, but also upon their instructor, Miss Marvin, whose reputation is already known, as she has been teaching among us for some time. The girls showed clearly with what care they had been taught, and the classic pieces which they played were duly appreciated. Miss Marvin herself favored us that evening with one instrumental, and one vocal selection. They were received with genuine pleasure, as only real musical talent and skill can awake in us, feelings of the sublime and beautiful.

Another attractive feature of the evening was the Delsarte Pantomime, "Voice of Spring." Eight girls figured in this graceful pantomime, and their long flowing robes, and easy, graceful movements excited the admiration of all who saw them. For the past year or two, Miss Rountree has had charge of this department, and the success of her work has been continually portrayed in the entertainments which in these pantomimes have here enjoyed.

The recitations more than met the high expectations of the audience. One of the pupils gave one, and Miss Dixon, the teacher of elocution, gave two, one in response to a very hearty encore. Her fine expression, her rich, flexible voice, her graceful movements, and true appreciation of the elocutionist's art combine greatly to please her audience.

The School of Elocution was never in so prosperous a condition as now.

After this interesting program, the usual Thanksgiving Reception was held, and through the reception rooms, there were many groups of bright, happy girls in their youthful strength, and enjoying the short season of social intercourse.

We should be grateful that this institution is opened for our daughters, where they can learn Christian culture and refinement, not only by precept, but by example. Here they can fit themselves for any station in life, and the parents can always feel sure that their daughters are receiving the kindest care, and also the benefits of the best instruction of any similar institution. The entertainment on Thanksgiving evening was the first outward evidence of the work and progress which has been going on during the year, and it was in every respect gratifying to the patrons and friends of the Seminary.

VISITOR.

Johnson's Magnetic Oil cures cramps and colic and internal neuralgia; 40 and 75 cents. Sold at Jno. Y. MacRae's drugstore, Raleigh, N. C.

Plain Preaching.

The opinion has somehow got abroad in the land that the preaching from the orthodox pulpits of the country is not so positively and pointedly plain in these days as was the preaching of a generation ago. It may be difficult to determine how true this is, or to what extent it is true; but there is some reason to think that there is a good deal of truth in the assertion that the old-time preaching was sterner, more positively direct, and distinctly personal, as a general thing, than is the preaching of the present day. Perhaps the milder type of preaching which very largely prevails to-day is owing to the apparently increasing acceptance, on the part of the young ministry, of milder views of Divine justice and God's wrath against sin, and a disposition to make more of the love of God than the preachers of fifty years ago did. But however we may account for it, the question naturally arises, "Is not plain preaching—preaching which touches upon the exceeding sinfulness of sin, and the sinner's perilous attitude, and his really fearful responsibility—is not such just as necessary now as it ever was?' And is there not just as great a need of so preaching that every hearer, guilty of positive and repeated disobedience against God, shall feel that the indictment means, "Thou art the man," as was such need in the days of old?

What right has any preacher to think that the nature of sin, in any form, has changed, becoming less malignant and offensive to God, and less damaging to the soul since the days of Noah, Moses, David and Paul? None at all. Sin is the same, and God is the same as ever; and there is just as great a need of the plainest and most positive preaching now as there ever was; and it was always needed. This course of thought has been suggested by a fresh reading of the plain speaking of Moses to the Israelites in different places, and especially in the ninth chapter of Deuteronomy, where, among other things, he says: "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff necked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord."

One cannot fail to see in much that Moses at different times said that he used "great plainness of speech" while dealing with the Israelites. And yet we must not suppose that there was such an austerity in his tones as to make him appear like a fierce autocrat. Plain speaking does not necessarily imply that one should be full of frowns and belch forth torrents of wrath. On the contrary, a preacher may and should speak with evident tenderness and sorrow while declaring the plainest and most personal truths. There should be an air of regret that he is obliged, by the necessities of the situation, to say the disagreeable words which sin has occasioned. In this way the preacher makes it manifest that he is simply fulfilling a painful duty, which is laid upon him by virtue of his relation to God as a bounden servant, and also by reason of the fact that he feels under obligation to warn his fellowmen of the consequence of unrepented sin, and of their need of seeking refuge in the atoning blood of a crucified Redeemer. There is great need of plain preaching in the Spirit of Christ.—*Christian Secretary.*

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The New Quarterly
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"Two Years with Jesus," by Miss Juliet E. Dimock, has met instant success. With the story of the Gospels it successfully combines the charming Old Testament stories, prophecy, history, etc., forming a unique work that delights the hearts of primary teachers who desire something else than the International lessons. Before deciding upon your primary helps for 1894, be sure to send for a sample of this new quarterly.

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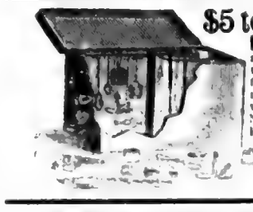

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Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

Richmond & Danville & North Carolina Div

CONDENSED SCHEDULE.
In Effect Sept. 24, 1893.

SOUTHBOUND	DAILY. No 8. 9 & 35.	DAILY. No. 11
Lv. Richmond	12 40 p m	12 10 a m
" Burkeville	2 41 p m	2 40 a m
" Keysville	3 24 p m	3 17 a m
Ar. Danville	5 40 p m	5 35 a m
Lv Danville	6 05 p m	5 50 a m
Ar. Greensboro	7 33 p m	7 30 a m
Lv. Goldsboro	*2 35 p m	
Ar. Raleigh	4 25 p m	
Lv. Raleigh	*4 30 p m	1 00 a m
" Durham	5 28 p m	2 30 a m
Ar. Greensboro	7 20 p m	5 30 a m
Lv. Winston-Salem	†6 05 p m	*4 45 a m
" Greensboro	7 38 p m	8 00 a m
Ar. Salisbury	9 10 p m	9 45 a m
Ar. Statesville		11 06 a m
" Asheville		4 00 p m
" Hot Springs		5 36 p m
Lv. Salisbury	9 17 p m	9 50 a m
Ar. Charlotte	10 10 p m	11 25 a m
" Spartanburg	1 10 a m	2 55 p m
" Greenville	1 55 a m	4 05 p m
" Atlanta	6 20 a m	10 15 p m
Lv. Charlotte	11 35 p m	
Ar. Columbia	5 10 a m	
Ar. Augusta	8 45 a m	

NORTHBOUND	DAILY. Nos. 36 & 10.	DAILY. No. 12.
Lv Augusta	5 00 p m	
" Columbia	9 15 p m	
Ar Charlotte	2 20 a m	
Lv Atlanta	6 45 p m	9 50 a m
Ar Charlotte	2 30 a m	7 45 p m
Lv Charlotte	2 40 a m	8 35 p m
Ar Salisbury	4 10 a m	10 03 p m
Lv Hot Springs		12 44 p m
" Asheville		2 50 p m
" Statesville		7 11 p m
Ar Salisbury		8 00 p m
Lv Salisbury	4 15 a m	10 10 p m
Ar Greensboro	6 00 a m	11 40 p m
Ar Winston-Salem	*8 35 a m	†12 50 a m
Lv Greensboro	7 30 a m	12 01 a m
Ar Durham	9 28 a m	3 35 a m
" Raleigh	10 30 a m	7 30 a m
Lv Raleigh	10 35 a m	
Ar Goldsboro	12 10 p m	
Lv Greensboro	6 05 a m	11 50 p m
Ar Danville	7 40 a m	1 30 a m
" Keysville	10 20 a m	4 05 a m
" Burkeville	11 05 a m	4 51 a m
" Richmond	1 08 p m	7 00 a m

†Daily except Sunday.

BETWEEN WEST POINT & RICHMOND

Leave West Point 7.50 a m and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.05 and 10.40 a m. Returning leave Richmond 3.10 p m, and 4.45 p m daily except Sunday; arrive West Point 5.00 and 6.00 p m.

BETWEEN RICHMOND & RALEIGH VIA KEYSVILLE.

Leave Richmond 12.40 p m daily; leave Keysville 3.40 p m; arrive at Oxford 5.55 p m, Henderson 7.10 p m, Durham 7.15 p m, Raleigh 7.30 a m. Returning leave Raleigh 1.00 a m daily, Durham 6.15 a m Oxford 7 44 a m; arrive Keysville 10.10 a m, Richmond 1.08 p m daily.

Trains on O. & H. R. R., leave Oxford 5.00 a. m., daily except Sunday, 11:45 a. m., daily, and 6:20 p m daily, except Sunday, and arrive Henderson 6:00 a m, 12:40 p m, and 7:10 p m. Returning leave Henderson 6:50 a m, daily except Sunday, 4 30 p m, daily, and 7:30 p m daily except Sunday, and arrive Oxford 7:40 a m, 5:30 p m and 8:25 p m.

Nos. 35, 36, and 38 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On trains 35 and 36, Pullman Buffet Sleeper between New York and Atlanta.

On No 37 and 38, Pullman Sleeping Cars New York to New Orleans, New York to Augusta and Washington to Memphis, and Dining Car New York to Montgomery.

Trains Nos 11 and 12 run solid between Richmond and Atlanta and carry Pullman Sleeping Cars between Richmond, Danville and Greensboro.

SOL HASS, Traffic Manager, Washington, D. C.
W. A. TURK, Gen. Pass. Agent, Washington, D. C.

Cape Fear and Yadkin Valley Ry. Co.

CONDENSED SCHEDULE.
In effect Dec. 3, 1893.

NORTH BOUND.	No. 2. Daily ex. Sunday.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
Lv Wilmington	7 00 a m		
Ar Fayetteville	10 10 a m		
Lv Fayetteville	10 27 a m		
Lv Fay'ville Junc	10 30 a m		
Lv Sanford	11 48 a m		
Lv Climax	1 43 p m		
Ar Greensboro	2 15 p m		
Lv Greensboro	2 55 p m		
Lv Stokesdale	3 48 p m		
Ar Walnut Cove	4 20 p m		
Lv Walnut Cove	4 33 p m		
Lv Rural Hall	5 01 p m		
Ar Mt Airy	6 25 p m		
Lv Bennettsville		6 25 a m	
Lv Maxton		7 37 a m	
Lv Red Springs		8 17 a m	
Lv Hope Mills		9 12 a m	
Ar Fayetteville		9 35 a m	
Lv Ramseur			6 50 a m
Lv Climax			8 40 a m
Ar Greensboro			9 25 a m
Lv Greensboro			9 40 a m
Lv Stokesdale			11 00 a m
Ar Madison			11 50 a m

SOUTH BOUND.	No. 1. Daily ex. Sunday.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
Lv Mt. Airy	9 45 a m		
Lv Rural Hall	11 06 a m		
Ar Walnut Cove	11 35 a m		
Lv Walnut Cove	11 42 a m		
Lv Stokesdale	12 06 p m		
Ar Greensboro	12 52 p m		
Lv Greensboro	12 59 p m		
Lv Climax	1 27 p m		
Lv Sanford	3 12 p m		
Ar Fay'ville Junc	4 25 p m		
Ar Fayetteville	4 30 p m		
Lv Fayetteville	4 45 p m		
Ar Wilmington	7 55 p m		
Lv Fayetteville		4 50 p m	
Lv Hope Mills		5 13 p m	
Lv Red Springs		6 08 p m	
Lv Maxton		6 47 p m	
Ar Bennettsville		8 00 p m	
Lv Madison			12 30 p m
Lv Stokesdale			1 05 p m
Ar Greensboro			2 35 p m
Lv Greensboro			3 00 p m
Lv Climax			3 55 p m
Ar Ramseur			5 35 p m

Trains No 2 and 4 make close connection at Fayetteville Junction with the Atlantic Coast Line for all points North, and at Walnut Cove with N & W System for Winston-Salem.

Train No 16 connects at Madison with N & W for Roanoke and points West.

Train No 1 makes close connection at Fayetteville Junction with Atlantic Coast Line for Charleston, Savannah, Jacksonville, and all points South.

Junction points at Maxton with S. A. L., at Bennettsville with C. S. & N. R. R., at Sanford with S. A. L., at Greensboro with the Richmond and Danville System.

W. E. KYLE, Gen. Pass. Ag't.
J. W. FRY, Gen. Manager.

Seaboard Air-Line

CONDENSED SCHEDULE.
In effect May 7, 1893.

ATLANTA AND WASHINGTON SPECIAL.

No. 117.				No. 134.
3 00 p m	Lv	Norfolk	Ar	11 45 a m
3 20 p m	Lv	Portsmouth	Ar	11 35 a m
3 53 p m	Lv	Suffolk	Lv	11 03 a m
4 29 p m	Lv	Franklin	Lv	10 29 a m
4 54 p m	Lv	Boykins	Lv	10 03 a m
5 35 p m	Ar	Weldon	Lv	9 25 a m
5 50 p m	Lv	Weldon	Ar	9 00 a m
7 07 p m	Lv	Henderson	Lv	7 37 a m
8 05 p m	Ar	Durham	Lv	6 00 a m
8 15 p m	Ar	Raleigh	Lv	5 30 a m
8 30 p m	Lv	Raleigh	Ar	6 15 a m
9 36 p m	Lv	Sanford	Lv	5 05 a m
10 16 p m	Lv	Southern Pines	Lv	4 23 a m
11 00 p m	Ar	Hamlet	Lv	3 35 a m
5 00 p m	Lv	Wilmington	Lv	5 00 p m
10 00 p m	Lv	Charlotte	Lv	10 00 p m
11 10 p m	Lv	Hamlet	Ar	3 20 a m
11 20 p m	Lv	Rockingham	Lv	3 15 a m
11 52 p m	Lv	Wadesboro	Lv	2 41 a m
12 50 a m	Lv	Monroe	Lv	1 55 a m
2 00 a m	Lv	Chester	Lv	12 18 a m
3 14 a m	Lv	Clinton	Lv	11 07 p m
3 57 a m	Lv	Greenwood	Lv	10 25 p m
4 21 a m	Lv	Abbeville	Lv	10 00 p m
5 19 a m	Lv	Elberton	Lv	9 00 p m
6 18 a m	Lv	Athens	Lv	8 05 p m
6 54 a m	Lv	Jug Tavern	Lv	7 28 p m
8 30 a m	Ar	Atlanta, East'rn	Lv	5 45 p m
7 30 a m	Ar	Atlanta, Centr'l	Lv	4 45 p m

No. 41.	PASSENGER & MAIL.			No. 38.
2 00 p m	Lv	New York	Ar	1 20 p m
4 30 p m	Lv	Philadelphia	Ar	10 47 a m
7 00 p m	Lv	†Baltimore (Bay Line)	Ar	7 00 a m
7 00 a m	Lv	Old Point	Ar	7 00 p m
8 00 a m	Ar	†Portsmouth	Lv	6 00 p m
9 35 a m	Lv	Portsmouth	Ar	5 45 p m
12 03 p m	Ar	Weldon	Lv	3 09 p m
12 15 p m	Lv	Weldon	Ar	3 00 p m
12 39 p m	Lv	Henderson	Lv	1 09 p m
4 10 p m	Ar	Raleigh	Lv	11 15 a m
4 30 p m	Lv	Raleigh	Ar	11 00 a m
6 00 p m	Lv	Sanford	Lv	9 31 a m
7 50 p m	Ar	Hamlet	Ar	7 20 a m
7 20 p m†	Ar	Fayetteville	Lv	8 27 a m
11 00 p m*	Ar	Wilmington	Lv	5 00 a m
5 00 a m	Ar	Charlotte	Lv	10 00 p m

The fast mail leaving New York at 4.00 a m connects with No. 117 at Washington.

No 134 has Pullman Buffet Sleepers, Atlanta to Washington; Parlor cars, Washington to New York.

No. 117 has Pullman Sleepers New York to Washington, and Pullman Buffet Sleepers Washington to Atlanta.

Parlor car between Portsmouth and Weldon. Sleeper, No. 134, Raleigh to Charlotte; No 41, Hamlet to Wilmington.

Train No. 38 connects at Weldon with through Pullman Buffet Sleeper for Richmond, Washington, Baltimore, Philadelphia and New York.

Train No. 41 connects at Weldon with Pullman Sleeper for points South, via Atlantic Coast Line.

*Daily, †Daily except Sunday. B. Breakfast. D. Dinner.

For information relative to schedules, &c., apply to Ticket Agent, or A. J. Cooke, Passenger Agent, Raleigh.

O. V. SMITH, Traffic Manager.
L. T. MYERS, Gen. Supt.
JNO. C. WINDER, Gen. Man.

...kin Valley Ry. Co.

SCHEDULE.

Dec. 3, 1893.

2. ex. ay.	No. 4. Daily ex. Sunday.	No. 16. Mixed. Daily ex Sunday.
a m	....	....
a m	....	....
a m	....	....
a m	....	....
p m	....	....
p m	....	....
p m	....	....
p m	....	....
p m	....	....
p m	....	....
p m	....	....
p m	....	....
....	6 25 a m	....
....	7 37 a m	....
....	8 17 a m	....
....	9 12 a m	....
....	9 35 a m	....
....	....	6 50 a m
....	....	8 40 a m
....	....	9 25 a m
....	....	9 40 a m
....	....	11 00 a m
....	....	11 50 a m

1. ex. ay.	No 3 Daily ex Sunday	No 15. Mixed. Daily ex Sunday.
a m		
a m		
a m		
a m		
p m		
p m		
p m		
p m		
p m		
p m		
p m		
p m		
p m		
p m		
p m		
	4 50 p m	
	5 13 p m	
	6 08 p m	
	6 47 p m	
	8 00 p m	
		12 30 p m
		1 05 p m
		2 35 p m
		3 00 p m
		3 55 p m
		5 35 p m

e close connection at Fay- the Atlantic Coast Line at Walnut Cove with N n-Salem.

at Madison with N & W West.

e connection at Fayette- ntic Coast Line for Char- sonville, and all points

xton with S. A. L., at & N R R., at Sanford boro with the Richmond

KYLE, Gen. Pass. Ag. nager.

Air-Line

SCHEDULE.

May 7, 1893.

SHINGTON SPECIAL.

		No. 134.
folk	Ar	11 45 a m
mouth	Ar	11 35 a m
Folk	Lv	11 02 a m
nklin	Lv	10 29 a m
kins	Lv	10 03 a m
eldon	Lv	9 25 a m
ldon	Ar B	9 00 a m
erson	Lv	7 37 a m
rham	Lv	6 00 a m
eigh	Lv	6 30 a m
eigh	Ar	6 15 a m
ford	Lv	5 05 a m
rn Pines	Lv	4 23 a m
nlet	Lv	3 35 a m
ington	Lv	5 00 p m
lotte	Lv	10 00 p m
nlet	Ar	3 20 a m
ngham	Lv	3 15 a m
sboro	Lv	2 41 a m
nroe	Lv	1 55 a m
ster	Lv	12 18 a m
ton	Lv	11 07 p m
wood	Lv	10 25 p m
ville	Lv	10 00 p m
erton	Lv	9 00 p m
ens	Lv	8 05 p m
avern	Lv	7 28 p m
East'rn	Lv	5 45 p m
Centr'l	Lv	4 45 p m

& MAIL. | No. 35.

York	Ar	1 20 p m
elphia	Ar	10 47 a m
more	Ar	7 00 a m
Line)		
Point	Ar	7 00 p m
mouth	Lv	6 00 p m
nouth	Ar	5 45 p m
don	Lv	3 09 p m
don	Ar	3 00 p m
derson	Lv D	1 09 p m
igh	Lv	11 15 a m
eigh	Ar	11 00 a m
ford	Lv	9 31 a m
nlet	Ar	7 20 a m
eville	Lv	8 27 a m
ington	Lv	5 00 a m
lotte	Lv	10 00 p m

ew York at 4.00 a m con- shington.

ffet Sleepers, Atlanta to s, Washington to New

Sleepers New York to n Buffet Sleepers Wash-

ortsmouth and Weldon gh to Charlotte; No 41,

t Weldon with through for Richmond, Washing- hia and New York.

t Weldon with Pullman via Atlantic Coast Line. Sunday. B. Breakfast.

ve to schedules, &c., or A. J. Cooke, Passenger

ITH, Traffic Manager. ERS, Gen. Supt. WINDER, Gen. Man.

The First Called.

The story of Andrew, the humble and inconspicuous youth, the first to hear the voice of the Son of God calling him to a higher and holier fellowship, contains a lesson for all Christian workers. It teaches us the importance of a personal preparation and equipment for our work. He sought this in the best light possible at the time. As a disciple of John, with eyes ever turned to the dawn, he could not fail to recognize the rising of the Sun of Righteousness. His relations with John and with Christ made an important part of his preparation. Like Andrew, the Christian worker must come into intimate relations with the Great Teacher. This personal and intimate communion with the Saviour will constitute his best preparation to enter the harvest field. With Andrew there was not only an adequate preparation: he actually began work as a part of his preparation. He was not a mere camp follower, subsisting on the rations of the soldiers without doing any fighting. Service was tke alpha of his religion; he first found his own brother Simon and brought him to Christ.

About his service two points are worthy of note: The first is that he labored to secure individuals. Without waiting to capture a multitude, he sought out and led to Christ his one man. Here he touched the secret of the most effective Christian service. There are expert marksmen, able to take the game on the wing and in flocks; there are others, less expert, who must have a rest and take careful aim at a single object. Andrew's brother Peter could fire into a flock and bring down three thousand at one shot. Though Andrew could perform no such feat, he could do a greater thing in reaching Simon himself. The devils do not always move in platoons; they must often be sought in detail and overcome by the single Christian soldier. If you would promote the work of God and secure a revival of genuine religion, imitate this first of the disciples of the Lord by individual effort to gain individuals. One a day for twenty days is better than twenty gained in one day. Every one can follow Andrew's method, even if unable to follow that of his brother.

But, second, the case of Andrew suggests the field in which we can best operate. You may be able to do nothing among strangers and out in the open world; there is always a narrower circle where you can operate to advantage. The home circle may be touched at once. There they know you and believe in you; there you may speak when every other door is closed. Possibly no one save Andrew could have reached Simon. Every one has his circle of friends or of persons with whom he has influence. There is his field. Let each believer exert his influence in these narrow circles, and the world will soon be reached.—*Zion's Herald.*

The Little Shoes.

"I am utterly discouraged," said a woman with a living to earn and two small children to support and clothe to the Philadelphia *Times*. "The item of shoes alone for those young hopefuls of mine is almost as much as I can stagger under, let alone frocks, caps, food and the hundred and one things two restless, active little bodies seem to demand every hour in the day. If they were only quiet I would be so happy, but they never stand still a minute. It is hop, jump, skip, until I am inclined to tie them down to keep those aggressive little toes from pushing their way forward through the leather."

"Don't say that," said a quiet woman in black. "I used to feel exactly the same way, and one day I did tie my little boy in his chair, though he pleaded so hard to be allowed to go out, but I felt that I could not bear to see his shoes being scuffed out when money came so hard to buy the new ones. You see I was too proud to let him run barefoot, so made the poor little man sit in the high chair by the window with tears in the baby eyes, a sorrowful droop to the tender mouth and an impatient kicking of the little feet deprived of shoes against the rounds. I can see that dejected little figure yet, for I have no baby now. That night he commenced to cough and in three days the little feet lay still, encased in the new shoes that looked so dark and shining against the lining of a small, white casket that stood in the same room where my boy had pleaded so hard to be allowed to run and play. I long for those tiny, faltering steps now, when all the house is still, when no bill for little shoes stares me in the face and all that is left me to tell of the past is a little pair of worn out boots, each one with a hole kicked through by the hurrying feet that have gone down the narrow path to the grave. Worry not about the wear and tear on the baby's boots. Let them run; let them kick out the toes, even though the drain is great on a purse not over strong; revel in the merry din their clatter produces, for the day will come when you listen in vain for the patter of little feet that will sound within your home never again."

Johnson's Oriental Soap imparts a delicate odor and leaves the skin soft and velvety. Sold by Jno. Y. MacRae, druggist, Raleigh, N. C.

There will come times when you are tempted to great sin which will appear to you absolutely safe from discovery, and not likely to inflict the slightest injury on your fortunes. In such circumstances nothing will sustain you if you do not respect your own nature and stand in awe of your own conscience. Nay, even this is not enough; the only effective defense is that of one who was sorely tempted in this very way, "How can I do this great wickedness and sin against God?" There are secret battles fought and victories won on this ground, never heard of on earth, but essentially more glorious than many victories which are trumpeted far and wide by the breath of fame. There is more of courage and manhood needed for them than for walking up to the cannon's mouth. Walking up to the cannon's mouth! Many a soldier could do that who could not say "No" to two or three companions pressing him to enter the canteen. Not long ago I was speaking to a soldier who told me that many a time in the barracks he was the only man to go down on his knees out of twenty or thirty; and he did it among showers of oaths and derision. Do you think walking up to the cannon's mouth would have been difficult to that man? Such victories have no record on earth; but be sure of this, they are widely heard of in heaven, and there is One there who will not forget them.—*Rev. James Stalker, D. D.*

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. } ss.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON, [SEAL] *Notary Public.*

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Woman's Missionary Departmen

President Woman's Central Committee of North Carolina, MISS FANNIE E. HECK, Raleigh, N. C.; Secretary, MRS. J. A. BRIGGS, Raleigh, N. C.

The Southern Baptist Convention at its late session in Nashville, Tenn., extended the time of the Centennial of Missions until the close of this year. The Centennial Record Book will also be kept open until that time. It is hoped that renewed efforts will be made for this work, and the Woman's Central Committee of Missions will gladly supply Centennial Missionary Literature, Centennial Chapel Cards, Centennial Day Programs, and Centennial Certificates, free. All who are already entitled to Centennial Certificates can obtain them at once on application. If after application the Certificates are not received within a reasonable time, please renew your application, as some loss may have occurred in the mails. Address Miss Fannie E. Heck, Pres. Woman's Central Committee of Missions, Raleigh, N. C.

New Year's Day in China.

Although much has been written about the Chinese New Year, much remains unsaid, especially with reference to the religious character of the day and its philosophical significance. We all know that the first day of the New Year is one of universal rejoicing in the Chinese Empire, and that elaborate preparations are made for its fitting celebration. But how few are aware that it has a deep meaning for the people, and that it has uses far nobler than the exchange of presents, or even the settlement of debts.

The New Year's Day of the Chinese does not come on the American first day of January. The Chinese month is a lunar month of twenty-nine or thirty days each; and twelve lunar months make a lunar year. Now, every third year is a leap year, which has an extra month tacked on in order to make three lunar years of three hundred and fifty-five days each, equal to three solar years. Each year is numbered from the accession of the reigning emperor. Our next New Year's Day, accordingly, will come on the 16th of February. Why, then, write about that which is so far off? Simply because one cannot help taking a reminiscent turn at times, and the American New Year has recalled a whole train of recollections of my childhood. O days of innocence and sweetmeats, of firecrackers and joy unalloyed, of burnt fingers and stomach aches! You have gone, never to return. But Memory has photographed you, one by one, and with her magic lantern will project your images on the curtain of my mind's eye.

It is safe to say that no people makes more of New Years than the Chinese, for the reason that no Christmas comes a week before to surpass it in importance, or outshine it in sacredness. It is the most sacred day on our calendar, and ushers in a whole week of holy days, during which all labor is suspended, except what is absolutely necessary. This holiday season of the Chinese is, therefore, a sort of Sabbath; as they work the rest of the time without cessation and with unabated industry, the New Year holidays come to them as a welcome season of rest, relaxation and indulgence in social and convivial pleasures.

Their religious character is attested in various ways. For instance, the temples are thronged from dawn to midnight by faithful worshippers; people in general make a point of being pleasant to everybody. They allow their servants more liberty, give largely to charity, and propitiate the gods by fasting. The Chinese kind of fasting consists not in the eating of "cold victuals," but the eschewing of all animal food. A vegetable diet prevails throughout the country—for the first day. The second day witnesses the slaughter of innumerable hogs, geese, ducks and chickens. For, having satisfied their religious instincts, the people next give themselves up to gastronomic enjoyments.

But let me go back a little and tell you what preparations are made for the proper observance of the day. In the first place, housekeepers indulge themselves in a general house cleaning. The family altar is newly decorated with artificial flowers and scrolls of red paper inscribed with moral maxims. These scrolls are hung up or pasted all over the house with a lavish hand, and lend an appearance of gayety to palace or hut. Such sentiments as the following meet the eye everywhere: "May riches increase before me;" "May the new spring be immensely lucky and ten thousand things surpass our wishes;" "May prosperous friends be like the clouds (in number), and lofty associates fill up the seats."

Every person aims to wear new clothes, shoes, and cap, in honor of the day. People are exempted from this requirement only by poverty or death in the family. Much money is spent for dress and for sweetmeats, firecrackers and flowers, such as the chrysanthemum and the sacred lily. Food and drink also must be provided for, since stores are closed during the holidays, and merchants, as well as their clerks, are inclined to take it easy.

It is a point of honor with the Chinese to pay their debts before the dawning of another year if they can. If not, the debtor must crave time or come to some settlement with his creditor. Otherwise, he may expect the latter to go to his house, and, as the phrase goes, "cuss him out"—an act which is sure to bring him ill luck ever afterward. The spoken language of China is rich in profane words and words which vilify. In this element of civilization, at least, the Chinese do not allow themselves to be excelled by Anglo Saxons. I am not certain whether the creditor's storm of vituperation can overwhelm the debtor with bad luck or not; but this is sure, the debtor avoids it if possible. I know of many who used to hide themselves until the storm blows over; for it is bound to subside before New Year's Day. It is believed that if that day is spent pleasantly and without friction with our fellow creatures, so will the rest of the year be happy and prosperous. So even if a man on this day meets his greatest enemy, he will exchange a pleasant word with him.

The last hours of the old year are consumed in wrapping up money in pieces of red paper to be given to servants and children the next morning. These largesses are called "*li se*," or "good luck," and each paper contains from four *cash*, which are equivalent to about half a cent, up to as many dollars. The givers load their persons with these packages of coin, and deal out to each servant or child as the latter salute them with the *kow tow*, wishing them the "joys of the New Year." Children are given as much of sweetmeats—i. e., dried fruits, preserves, and nut candy as they can eat. They have, besides, an unstinted allowance of fire crackers.

A great many watch the old year out, and welcome the New Year in. Food of all kinds may be offered to the household gods and then eaten by the worshippers—an arrangement that is satisfactory to all concerned, since the gods only eat the essence of the tempting viands, while the substance remains for the good of their devotees.

An immense burst of firecrackers, accompanied by a terrific din, announces that the New Year has come. Greetings are exchanged, new clothes are donned, and children and servants are made full of glee by presents. You see red color predominating everywhere except in houses of mourning, for red is the color of joy and of good luck. While the noise of the fireworks (as the Chinese believe) has scared away evil spirits, we may sip our tea and munch melon seeds with comfort; and yet one would naturally suppose that evil spirits have got used to fireworks by this time.

As one walks through the streets all shades of red meet him on every hand—in the dresses of children, on the walls, and on beautiful lanterns hung up in front of every building. You see joy and good will reflected from every countenance. Even the beggar rejoices, for he knows that he will not be forgotten. On this festival day sorrow must wear a cheerful aspect, and carking care forsake the haunts of man.

There is no doubt that with the wholesome enjoyments come also hurtful practices, such as gambling and undue indulgence in meat and wine. But I should like to know what people is free from them. With the Chinese as with other nations, the New Year's day marks a new epoch in each individual's life. New resolutions are formed to do better—to leave off bad habits and to live virtuously thereafter. But, alas! how soon are such resolutions broken. The awakened conscience goes to sleep again ere long, and noble aspirations are buried, to be resurrected a year hence. So helpless is unhelped humanity!—*Rev. Yan Phou Lee, B. A., in Nashville Advocate.*

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A. W. WILSON, Durham, N. C.

Letter from Brasil.

Dear Bro. Bailey:—Last night (Sunday) I preached my first sermon in Portuguse to the little church here in this city. Enclosed I send you the outline of it in English. Of course it is short and simple, but this is just what these people need. Last week we received and baptised two new members,—a young public school teacher and his wife. I just wish you could have heard him relate his Christian experience. He said that he had thoroughly tried the Catholic church and had found it to be false. He then tried to embrace the views of infidility and atheism, but soon saw that this would not do; he then came in contact with spiritualism (which, by the way, is taking a strong hold on these people) but it immediately proved to be a sham. But at last he heard the gospel from one of our missionaries, and he felt that this was exactly what he needed and was looking for. He soon realized that he was a lost sinner and at last found life and peace by trusting Jesus. He said that he wished to be baptized in order to show the world that he was not ashamed of the Savior. He says that he is not afraid to follow Jesus though several of his family connections are Catholic priests. After finishing this letter I go to visit him, and at his request will carry him a Bible, a copy of the New Testament and two hymn books—one for himself and one for his wife.

Senhor Jeronymo, the young native preacher, who has been preaching here, has gone to Barbacena a town of about 2,000 inhabitants about one hundred miles from here. He will preach there regularly, while I will carry on the work here.

The revolt in Rio still continues. The city of Nietheroy, just across the bay from Rio, has been almost ruined and depopulated. The church there has disbanded and some of the members have moved to Rio, while Bro. Ginsburg, the pastor, has gone to Campos to take charge of our work there. Bro. Taylor, pastor of the Rio church, has not missed a service on account of the revolution. He writes me that the congregations are good and he has recently received two new members.

I was in Rio two weeks ago and there were considerable signs of damage from the stray balls which came from the bay. Business there is now at a low ebb, and many of the laboring classes are clamoring for work and demanding bread. At first thought one naturally looks upon this revolution as a great calamity, but after all I think I can see the hand of God in it all. He has said that he will "overturn" until our Lord shall reign. And there is sufficient ground to believe that these political upheavals are only preparatory for the more effectual entrance of the gospel among these people. We are looking and praying for the best results.

Yours in him,

SAMUEL J. PORTER.

Juiz de Fora, Brazil, Nov. 6, 1893.

The demand for the new Senior Inductive Quarterly, published by the American Baptist Publication Society, has proved so great that the first edition is exhausted, and a second edition has been ordered.

The following testimonials from many received by the Society, we believe fairly express the prevailing sentiment in regard to their new Lesson Helps:

Rev. R B Montgomery of Brooklyn, N. Y, who so recently departed this life, in his last letter to the Society, wrote: "I have carefully examined the Quarterlies. I am delighted with them. I congratulate the Society in producing such Sunday-school Helps. They are thoroughly abreast of the times, and fully meet all present demands for advanced Bible instruction. 'Two Years with Jesus' for primary classes deserves the highest praise. This Quarterly illustrates the fact that the Society has men who have an 'understanding of the times, to know what Israel ought to do.' Our large school will, in the future as in the past, be loyal to a Society which so richly merits the patriotic support of every Bible Baptist."

Rev. Albert F. Pierce, pastor of First Congregational church, Danbury, Conn., writes: "I take pleasure in saying that you have made a positive advance, in my judgment, in this new field of prepared helps. No other series of Inductive studies have been satisfactory.... Your method of review pleases me. Here is the rock on which so many are shipwrecked. You make the work easy and profitable.... For the Primary Series I have only words of praise. The lessons are wisely selected and treated in a most excellent way."

F. M. Ellis, D. D, pastor of Eutaw Place Baptist church, Baltimore, says: "The inductive method is made practical, while at the same time the best of the old methods seem combined happily with it."

The Poison of Evil Thinking.

What if we look this question squarely in the face and speak plainly for once. Is it not true that evil thinking is poisonous to the brain? When a strong imagination once fills itself with the love of abominations, and begins to expend itself upon forbidden pleasures, is not the brain tissue subjected to injurious strain? We know very little as yet concerning the action of the brain-cells during thought production; but what we do know suggests that conscience in one form or other is the register of the effect which thought has upon what we may call the soul. The higher the nervous organization, the more effective will be this reflex register. Men of lofty genius may assume to eliminate conscience; but it is assumption and nothing more; the index will move with every thought. No enlightened imagination ever gave itself over to lechery and the filth of it without suffering from the recoil when it beheld the record on the dial of conscience.—*Maurice Thompson, in Independent.*

Judge C. H. Simonton of South Carolina succeeds the late Judge Bond as Circuit Judge for the Fourth Judicial District.

Mt. Zion Association Minutes.

I regret exceedingly the mistake in the figures of the Centennial report. The contributions of the churches, I think, are correct. They foot up $996 44 instead of $960.26 as printed. There was a hat collection to round up the $1,000 asked of us, and it amounted to about four dollars. As I had to leave the Association, I put the report into the hands of a good brother with a request to ascertain and insert the hat collection exactly, and foot up the entire Associational contribution to the Centennial fund for the minutes. For some reason this was not done, and it is now too late to correct the error. Well, we will try to do better next time.

J. L CARROLL.

Chapel Hill, Dec. 18, 1893.

Literary.

Mrs Marshall's Experiment. By Mrs. R. M. Wilbur. 12mo, 252 pp. Price, $1 00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

We have in this book what is really a sequel to "Turtleback Rock," although it is not so stated. We have the same characters and a similar record of activity and training in the Christian life. There is an advance, however, on the previous book. "Elsa" becomes a teacher in a mission Sunday-school, and ultimately—but we will not tell more of her, lest we tell too much. "Miss Margaret" becomes a missionary in foreign lands, and "Myrtle," a younger sister of Elsa, an inmate of the Marshall home.

A veritable family medicine box, Beecham's pills.

Homesick for Heaven.

The sainted Rutherford in one of his letters, says: "I am homesick for heaven." We fear this is an unusual experience even among our most pious and saintly people. With many professing Christians there is much homesickness for earth and the things of the earth, while not a few seem to have a kind of dread of heaven. How few have heavenly longings. How few realize that heaven is their *home*, and have such a desire for it as may be expressed in the language of the saintly Rutherford. Paul was not of this kind, for he wrote, "I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Was not this desire of the Apostle the longing of the soul for its home in heaven, such as Rutherford experienced?

In seasons of sickness or calamity, our hold on earth may be loosened, and we may sigh for deliverance. But the desire of the heart in such a case is more for exemption from present woe than for an entrance upon eternal bliss. It is a wish to escape the evil that now is, rather than the longing of the soul for the enjoyments and bliss of the heavenly world.

The truth is, we Christians do not think and speak enough of heaven. We are too much engrossed with the cares and affairs of this world. We have too few seasons for silent meditation and close communion with God. We are not as *intimate* as we ought to be with our Heavenly Father, and we think too seldom of our Father's house and the home delights of that blessed abode. Hence, there is but little soul longing for the joys of our Father's house. We go on plodding and toiling, consumed with a thousand worldly cares; and when our Father does send for us we are surprised, and, it may be, alarmed.

Let us think and read and talk more and more about our heavenly inheritance. This will kindle heavenly desires, and these will lead to a deeper consecration of heart and life, without which no man can see the Lord.—*Southern Christian Advocate.*

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Pastoral Proprieties.

A first and indisputable propriety for a pastor is careful tidiness of dress and personal habits, and gentlemanly manners. Nothing about him should offend good taste, or grate on sensitive nerves with which in sick rooms, and elsewhere, too, he has often to deal. He must not be loud in speech; he must not monopolize talk, delivering monologues instead of taking part in conversation; he must not, in the effort to be entertaining, spice his talk with stories that border on coarseness or have any tinge of irreverence. He must use in society that self effacement which the soundest rules of etiquette and the precepts of the gospel alike enjoin; he must be prompt to render the small services and make the small sacrifices which are the very elements of true politeness. Let no young minister suppose that such details are too petty to deserve his notice. Lowell has finely said that

> Manners are not idle, but the fruit
> Of loyal nature and of noble mind.

And the Christian pastor should be, like any other gentleman, a living example of their best quality. The suggestion has been made more than once that a professorship of deportment would be a useful addition to the faculty of every theological seminary. It is not, of course, to be taken literally, but it has serious significance. The applause with which it has been greeted, shows that churches don't want slovenly or uncouth men for pastors.—*The Examiner.*

Ordination.

After a very satisfactory examination, Rev. R. A. Hedgpeth was ordained to the gospel ministry on Sunday, Nov. 19th, 1893, at Big Branch church, Robeson county, N. C., in the presence of a large and appreciative audience. The writer preached the sermon. Text—Luke 4: 18, 19. Prayer and charge by Rev. I P. Hedgpeth. The writer delivered the Bible as his rule of faith and practice. Benediction by Rev. R. A. Hedgpeth.

M. A. STEPHENS, *Sec.*

Acknowledgments.

[The Treasurer requests that when money is sent, that the name of the contributing church, society, or individual, and the object for which the money is intended, be clearly stated. This will serve to prevent mistakes in the acknowledgment, and save the time, correspondence and printing to correct them.]

State Missions—Camden and Currituck Union, $2.00; Cumberland Union ch, Cedar Creek, 9 88; Palmersville ch, Stanly, 2.00; Rev R N Hawkins, 1 50; Liberty Asso, 22.55; Fayetteville ch, Robeson, 11.00; Newbern ch, Atlantic, 10 00; Elizabeth City ch, Chowan, 5.00; Corinth ch, ditto, 3 00; Rutherfordton ch, Green River, 10.00; Jno E Ray, Colorado, 1.00; Henderson ch, Tar River, 2 55; W M S, Holly Grove ch, W Chowan, 3 00; Plymouth ch, Chowan, 10 00; Rev W B Waff, 5 00; Warren Plains ch, Tar River, 3.72; S S, Tally Ho ch, Flat River, 3 77; Grassy Creek ch, ditto, 2.50; Gatesville ch, Chowan, 11.00; Salem ch, ditto, 1 65; Ebenezer ch, ditto 11 87. Total, 132.99. Previously reported, 137.64. Total this year, 270 63.

Foreign Missions—Peru church, Peru, N C, $2.34; S S, West Washington Street ch, Greensboro, 8.50; Maxton ch, Robeson, 10.00; Memorial gift, "Our Angel Baby," 5.00; W M S, Whiteville ch, Columbus County, 3 60; W M S, Ai, N C, 15 50; W M S, Wake Forest ch, Central, 20.00; S S, ditto, ditto, 11.28; Pleasant Grove ch, Raleigh, 2.50; Berea ch, Chowan, 6.16. Total, 82 88. Previously reported, 37.57. Total this year, 120 45.

Home Missions—Peru ch, Peru, N C, $2 33; W M S, Hope Mills ch, Cedar Creek, 2.12; Maxton ch, Robeson, 5.00; S S, Wake Forest ch, Central, 11.29; Palmersville, Stanly, 4.00. Total, 24 74. Previously reported, 19 63. Total this year, 44 37.

Education—Palmerville ch, Stanly, $1.00; New Hope ch, Eastern, 1.46. Total, 2 46. Previously reported, 9 44. Total this year, 11.90.

Orphanage—Bear Swamp church, Robeson, $5.00; New Bethel ch, Raleigh, 4 15; Palmerville ch, Stanly, 2.29; S S, Bethlehem ch, W Chowan, 5 00. Total, 16.44. Previously reported, 84 24. Total this year, 100 68.

Centennial Enlargement Fund—Republican ch, W Chowan, $3 00; Bethlehem ch, ditto 10.50; Ramoth Gilead ch, Chowan, 8 70; Mark B Hammond, West Chowan, 5.00. Total, 37.20. Previously reported, 43.02. Total this year, 80.22.

J. D. BOUSHALL.

Treas. Bap. State Convention.

Raleigh, Dec. 16, 1893.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.
Respectfully, T. A. Slocum, M.C.,
No. 183 Pearl Street, New York.

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Is promptly relieved and quickly cured by DRUMMOND'S LIGHTNING REMEDY. It is pleasant to take acts immediately, is not injurious, does not disturb digestion. It is for Rheumatism only, in all its torturing forms Send for circular. DRUMMOND MEDICINE CO. 48 Maiden Lane, New York. [n r m]

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INDUCTIVE SERIES.			
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SENIOR QUARTERLY	6 cents per quarter;	24 cents per year.	
OUR YOUNG PEOPLE	10 " "	40 " "	
THE WORKER	1½ " "	6 " "	
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BAPTIST TEACHER	12½ cents per quarter;	50 cents per year.	
SUPERINTENDENTS.			
BAPTIST SUPERINTENDENT	6¼ cents per quarter;	25 cents per year.	

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will be ready for delivery about the 25th of November, 1893. It will contain much valuable statistical and historical information, besides sketches of deceased Baptist ministers and prominent laymen.
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All orders will receive prompt and careful attention If we haven't what you want in stock, we can furnish it at short notice. Your patronage is solicited.
W. G. SEPARK Manager, Raleigh.

February 23d, 1892, "I prize it highly." Rev. J. C. Rowe of Western N. C. Conference re-affirms his testimonial about the Electropoise. Read his letters in this paper. Write us for information. Book Free. December 9th, 1893, "It has been a blessing to me."
ATLANTIC ELECTROPOISE CO., Washington, D. C.

Beulah Union Meeting.

This Union will meet with the Ruffin church on Friday before the fifth Sunday in December, 1893. Introductory sermon by Rev. C. A. G. Thomas.

SUBJECTS FOR DISCUSSION.

1. The best means to secure systematic giving in every Baptist church. Opened by Geo. W. White.
2. The relation of the Sunday school to the church, and whose duty is it to attend Sunday school? Opened by R. W. Brooks.
3. The Scriptural authority for church discipline and for what offences it should be exercised. Opened by Rev. C. A. Thomas.
4. The Scriptural authority for restricted communion. Opened by Rev. J. R. Jones.
5. The best methods of securing the interest of the churches in the Union Meetings. General discussion.

It is important that the churches without pastors be represented in order to confer together. The country churches must come up to the help of the Union Meeting or face the responsibility of causing a dissolution of the Association at its next meeting.

COMMITTEE.

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Twenty thousand farmers supplied and nothing but praise comes from every direction.—Adv.

Rev. J. C. Rowe, 1892

MONROE STATION M. E. CHURCH, SOUTH,
(REV. J. C. ROWE, PASTOR)
MONROE, N. C., Feb. 23, 1892

Mr. W. H. Witherspoon:

Dear Sir:—Five months ago I bought an Electropoise of you for the treatment of muscular rheumatism, pain in the right side and chest and the unpleasant results of grippe. The use of the Electropoise has relieved the pain and greatly benefited the rheumatism, besides improving my general health very much. I prize it very highly, and have used it in my family for colds and grippe, and obtained satisfactory results in every instance.

Yours truly, J. C. ROWE.

STATESVILLE, N. C., Dec. 9, 1893.

Dear Sir:—Yours received regarding my testimonial given February, 1892. I now re-affirm what I wrote then. We still use the Electropoise, and would not know how to get along without it. I look upon it as a reliable safeguard to the family against many malignant diseases such as fevers, diptheria, croup, &c. I have received many letters enquiring about the Electropoise, and in answer to them all, I can say it has been a great blessing to me.

Yours truly, J. C. ROWE.

Death of Rev. David James Ray.

David James Ray was born February 10th, 1817, and died June 5th, 1893, at the age of seventy-six years. He joined Mt. Zion church at the age of twenty-two, and was baptized by William Ayers. He shortly afterwards began his life work, that of preaching the gospel. On the 25th day of September, 1841, he was licensed to preach by the church that he joined, and was ordained to the full work of the ministry by Elders Haynes Lennon and G. W. Hill, December 30th, 1847. He married Nancy Dew, daughter of Alfred Dew of Columbus County, April 5th, 1838, to whom ten boys and four girls were born.

Bro. Ray was one of the old fashioned farmer preachers who would work hard all the week until Friday or Saturday, when he would start for his appointments, sometimes travelling as much as sixty miles to reach his churches. Often has the writer seen him on the road during the severe weather in winter, when a more robust person would have remained indoors. Yet he seldom missed an appointment.

He served churches in Robeson, Bladen, Brunswick, Columbus and New Hanover counties in North Carolina and Marian and Horry counties in South Carolina. He was pastor of New Hope church at the time of his death.

Although his education was limited he was thoroughly posted in Bible knowledge. His library consisted of such books as Pilgrim's Progress, Bible Looking Glass, &c. Many were added to the churches under his ministry. He sometimes baptized as many as sixty into the fellowship of one church.

He was one of the first to advocate a County Association and consequently helped to organize the Columbus county Association, a measure which in the future will do a great deal for the Baptists of this county. Although many churches of to day do not desire these old pioneers, yet their places are hard to fill and many pastors complain of their hardships.

Bro. Ray left his children in good circumstances which a great many of our ministers fail to do at this age of high education and rapid progress. He provided a small farm for each one of his children, although he began life very poor in this world's goods. He was a "Unionist" before the war and opposed slavery which rendered him unpopular with some of the larger planters. After the war he took no part in politics.

The Associations have come and gone but they have missed our dear brother who always attended and took an active part in them. Columbus county has only two of its pioneers left in the Baptist denomination—they are Elders Haynes Lennon and G. W. Hill.

May the Lord bless the widow of our deceased brother, and raise up many faithful leaders in his own good time to lead the Baptist hosts to battle for truth and against sin.

H. WYCHE.

Hallsboro, N. C.

BROWN'S IRON BITTERS
Cures Dyspepsia, Indigestion & Debility.

NEWS OF THE WEEK.

State News.

A recent fire in Clinton did about $8,000 damage.

Six colored prisoners recently escaped from the jail in Greenville, Pitt county.

A nine year old negro girl at Lexington caught fire several days ago and was burned to death.

It is said that English capitalists will get control of the Cape Fear and Yadkin Valley railway.

Robert Wince, a citizen of Gaston county, committed suicide on the 10th inst. by shooting himself.

Dr. Joseph C. Newland of Lenoir died Tuesday of last week. He was nearly eighty years of age.

The Farmers' Alliance store at Richmond, Chatham county, was recently destroyed by fire. Loss about $3,000; insurance, $1,400.

Joe Jordan, the Laurinburg "fire-bug," was recently arraigned, convicted and sentenced to twenty years in the penitentiary.

Mr. J. B. Weatherly of Maxton recently made an assignment for the benefit of his creditors. Assets, $30,000 to $35,000; liabilities, $18,000.

A. J. McIntire, a school teacher in Pender county, while in a fit of mental derangement recently, threw himself into a mill pond and was drowned.

Eight stores, the Baptist church building, and the Hunt House in Morganton were destroyed by fire Tuesday night week. Loss $40,000; insurance, $8,100.

State Geologist Holmes reports that he is receiving an unusually large number of inquiries regarding North Carolina from persons in the West and North.

Gil Ward brutally murdered Mag Dinkins at Donahue, Wayne county, on the 10th inst. by stabbing her several times with a knife after beating her with his fist. The murderer escaped.

The new law to prevent fraudulent assignments goes into effect on Jan. 1st, 1894. It is much more stringent than the present law, and provides many features calculated to protect the creditor.

In the case of the notorious Winston murderer, Peter Degraff, the Supreme Court has affirmed the decision of the court below, and Degraff will hang. The execution will take place some time next month.

Six men, members of a gang of thieves who have been operating in and around Asheville for some time, have been arrested and are now in jail. A considerable quantity of stolen goods was recovered.

Near Kinston Thursday week Ernest Jones and Herbert E. Russ got into an altercation. Russ drew a knife and Jones struck him over the head with a cart round. Russ died from his injuries that night.

Rev. J. J. Moore, D. D., senior bishop of the African Methodist Episcopal Zion church, died in Greensboro recently, aged ninety years. He is said to have been the oldest bishop of any denomination in America.

At a railroad crossing in Charlotte, Thursday night week, an engine struck a carriage, killing the driver, Sam Jones, colored, and one of the horses. Rev. J. B. Walker, colored, of Columbia, S. C., an occupant of the carriage, was badly hurt.

Mr. J. G. Hall of Hickory has been appointed temporary receiver of the Chester and Lenoir Railroad. The company has been ordered to appear before Judge John G. Bynum on the 28th inst. to show cause why a receiver should not be appointed.

B. L. Duke, president of the Pearl Cotton Mills, and the largest real estate owner in Durham, made an assignment of all his property on the 13th inst., preferring creditors to the amount of $145,000. The assets approximate $700,000; liabilities close to $500,000.

Mrs. Stonewall Jackson receives a pension from the United States as the widow of "Lieut. Thomas Jonathan, afterward called Stonewall Jackson." General Jackson was first Lieutenant in the First Artillery, United States army, in the Mexican war. The pension is $8 a month.

Dr. J. L. Edgerton of Hendersonville was arrested last Saturday week upon the charge of conspiring to set fire to the building occupied by the firm of J. L. Edgerton & Co., druggists, for the purpose of defrauding certain insurance companies to the amount of the policy placed upon the stock. Dr. Edgerton gave bond for $4,000, and a hearing was set for Tuesday of this week.

Would you rather buy lamp-chimneys, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be he thinks tough glass isn't good for his business.

Pittsburgh. GEO. A. MACBETH CO.

ECONOMICAL People keep leather new with Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

DIED.

WILSON—On the morning of Dec 7th, Bro. C. E. Wilson and wife felt the bereavement of their little son. After several days illness he folded his arms in death. God giveth and he taketh away. The little one has gone to rest. It is bad to give up their dearest ones, but God knows best. May God's blessing rest upon the bereaved ones. May their lives be such that they may meet him in heaven.

W. P. BERRY.

Meredith, N. C.

ALLEN—Sister Fannie F. Allen, wife of Bro. T. M. Allen, died at her home in Caswell county on Saturday the 9th inst. She was in her thirty-fourth year, and had been a member of the church about twenty years, and all these years she lived a most exemplary Christian life. In her death, a husband and six children are left to mourn the loss of an affectionate wife and fond mother. On Sunday the 10th, loving and sorrowing friends laid her body to rest in the cemetery at Shiloh Baptist church. A good woman has gone to her reward.

J. R. JONES.

WELLS—Departed this life at her home in Duplin county, Dec. 3d, 1893, sister Rachel C. Wells in the seventy-second year of her age. She was baptized into the fellowship of Corinth Baptist church about fifty-three years ago, but for convenience she moved her membership to Island Creek church, where she remained a consistent member to her death.

Sister Wells remembered her Creator in the days of her youth and when old age came on it did not bring with it the regrets that are peculiar to those that forget their God.

She leaves several children and a host of kindred to lament their loss. We commend the bereaved family to the God of all grace, and to the gospel of his Son, which dispels darkness from the grave and points to a blessed immortality beyond.

B.

GENTERY—At her father's home, Bro. A. Horne, in East Bend, Yadkin county, Sister Mollie Gentery, wife of Bro. Gentery, after an illness of painful suffering, lasting about twelve months, quietly passed away. She has gone to join her husband, who died a most triumphant death just twelve months previous to her death. How we shall miss her! Always at her church when our appointment came. Always at Sunday-school before her class when the hour came. A devoted and affectionate wife, a loving daughter, an exceptional friend and neighbor to all. But alas, she is gone. Her father and mother can see her no more on earth, but can meet her in the sweet by and by.

C. C. HAYMORE.

PERRY—Deacon John W. Perry was born April 11th, 1830, and died Oct 13th, 1893, aged sixty-three years six months and two days. He was baptized and joined Ross' church October, 1847, and continued a member of said church until 1857, when he was granted a letter and united with Mars Hill church in June, 1857. He was elected deacon September, 1866, which office he filled with honor and dignity until his death. He was a man slow to speak and thought well on all subjects. His advice was eagerly sought after by his brethren and always followed. He was gentle in his demeanor, never speaking ill of any one. He never fretted or grumbled, but took everything quiet and easy. He was a devoted husband, loving father, generous neighbor, and a grand and noble Christian. During the forty-six years he was a member of the church there never was the smallest charge against him. He died as he had lived, in the triumph of faith. While we bow in humble submission to the decree of our Heavenly Father, we feel our irreparable loss. He leaves a widow and eight children, to whom we tender our warmest sympathy.

On a vote of Mars Hill church in conference Nov. 25th, 1893, a copy of the above was ordered to be spread on the church record, and a copy sent to the BIBLICAL RECORDER for publication.

W. R. RAYNER.

Colerain N. C.

BOURDEN—Sister Clarissa Sloan Bourden, relict of the late Hallstead Bourden, departed this life at her home in Duplin county, Nov. 24th, 1893, in the seventy-sixth year of her age. For more than fifty years she was a consistent member of Kenansville Baptist church, having been baptized into the fellowship of that church about fifty-four years ago, though at the time of her death she was a beloved member of Johnson church, where, for convenience, she had moved her membership. Sister Bourden in many respects was a remarkable woman. No one could associate with her without being impressed with the gentle spirit that at all times characterized her Christian life. Many years of her life were spent in bodily afflictions—but she endured it all with patience, being resigned to the will of her Heavenly Father, knowing that her sufferings were but for a short time, and that an exceeding and eternal weight of glory would be her reward. She leaves four children, a host of grandchildren, and many other relatives, to mourn their loss. May all emulate the example that a mother in Israel has left behind.

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest."

B.

Tributes of Respect.

TO THE MEMORY OF JOSEPH M. ELLIS, WHO DIED NOV. 26, 1893.

The sweet-toned bells had ceased to ring,
The sun had sunk to rest,
When God's bright angels bore our boy
To his home among the blest.

For him who meekly bears his cross
A golden crown awaits,
And loved ones who have gone before
Welcome him at heaven's gates.

Our poor hearts are nigh to breaking,
Our home is lonely since he left;
Each book and picture tells us
How sadly we're bereft.

He did not longer care to stay
In this world of sin and care,
But bade good-bye to friends, and said,
"I'll soon be 'over there.'"

Let these words cheer your fainting hearts,
Dear parents who loved your boy,
Our Father had need of him,
In the glory-land of joy.

What God does we know not now,
But shall hereafter know,
So let us to his blessed will
Ever submissive bow.

M. M. E.

Died in Colerain, N. C., Sept. 26th, 1893, after a lingering illness of typhoid fever, Edgar Wilson, son of Col. Etherton and Amanda Wilson, aged twenty-four years, one month and twenty-four days. He had been for several years a consistent member of Colerain Baptist church, and was an active member of the Sunday-school and missionary society.

Beloved by all who knew him, there was universal sorrow when the spirit of our dear young brother winged its eternal flight to God who gave it. Edgar saw life on its bright side, and we shall greatly miss his good natured wit. His piety was unquestioned. Surely other young men, his companions in life, can afford to follow his example.

While we cannot help regretting his early death, we remember that our Saviour died young, yet it was said of him that his work was done. His funeral services were conducted by his pastor S. F. Bristow, in the presence of a large congregation of friends and relatives in the Colerain Baptist church.

Whereas, Our Heavenly Father, in wisdom passed our understanding, has seen good to take from our Sunday-school and missionary society our young brother, Edgar Wilson, therefore

Resolved 1. That in the death of our friend and brother we have sustained a loss greater than any words of ours can express.

2. While with deep sorrow we say that "Edgar is dead," with the eye of faith we see him "not dead, but only gone before."

3. That we extend our sympathy to the aged father and brothers who await the time when they shall be a family reunited around "the great white throne."

4. That a copy of these resolutions be sent to the family of the deceased, and also to the BIBLICAL RECORDER.

S. F. BRISTOW,
J. C. LARY,
ETTA S. ETHERIDGE,
Committee.

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The United States has never suffered from any disease that has caused such fearful results as has La Grippe. Royal Germetuer has never failed to cure it quickly where used as directed.

Reliable Evidence.

ATLANTA, GA., Nov. 28, 1893.

In January last I had a violent attack of La Grippe. I was advised by a friend to use Royal Germetuer, which cured me in a couple of days. I was again attacked by the 'grip' this month, and profiting by my former experience, I commenced at once with Germetuer and did not have to go to bed. I consider it a specific for La Grippe.

L. STUART.

MONTGOMERY, ALA., Oct. 13, 1893.

About two years ago I had a severe spell of 'grip,' and was induced by my relatives to try Royal Germetuer. It soon cured the 'grip'

MRS. GEO. TISDALE.

SWEETWATER, TENN., June 23, 1893

My little son had La Grippe; was greatly prostrated, and continued to decline until we gave him Royal Germetuer. He began to improve at once, and soon regained his health.

J. T. BARROW,
Pastor First Baptist Church.

Rev. W. G. E. Cunnyngham, editor Sunday-school Literature, M. E. Church, South, says: "The 'grippe' attacked me a second time last spring. One bottle of Germetuer relieved me, as it did before. I feel entirely free from all symptoms of 'la grippe' at present."

Rev J. W. Howard, Baptist City Missionary of Columbus, Ga., writes Oct. 31, 18 3: "Some years ago I had an attack of 'grip' which produced catarrh in my head and general prostration. I used Royal Germetuer and it wrought a wonderful cure."

Keep the bowels open with Germetuer Pills.

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ATLANTA, GA.

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FOR 1894

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LEADING FAMILY PAPER.

The reputation that the WEEKLY HERALD has enjoyed for many years of being the best home newspaper in the land will be materialy added to during the year 1894. No pains or expense will be spared to make it in every department the most reliable, interesting and instructive of all weekly newspaper publications.

It will be improved in many ways.

A number of new features and departments will be added. The latest development in all fields of contemporaneous human interest will be ably discussed from week to week by accomplished writers

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will be given in a concise but complete form. Every important or interesting event, either at home or abroad, will be duly described in the columns of the WEEKLY HERALD.

In politics the HERALD is absolutely independent and sound. It tells the rights and wrongs of all sides without fear.

Farmers and stock raisers cannot afford to be without the WEEKLY HERALD during the coming year. It will contain a regular department each week devoted exclusively to subjects of timely interest to them, and giving many valuable suggestions and new ideas.

The women and children of the land will find in the WEEKLY HERALD a welcome visitor. The household and children's pages will be both instructive and entertaining. They will abound in hints and receipts which women so much value.

A brilliant array of novels and short stories by the best writers in America and England has been secured, so that fiction will be one of the most attractive features in the WEEKLY HERALD during 1894.

In fact, the WEEKLY HERALD will be a magazine of the highest order, combined with a complete newspaper.

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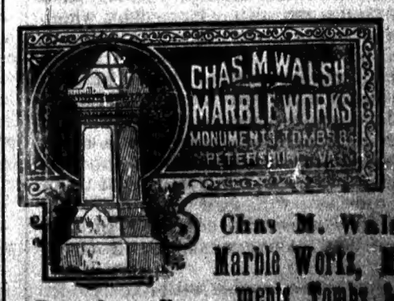

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The Home Circle.

The Golden Silence.

"O, speech is merely silver,
But silence is pure gold"—
This is the truest proverb
That ever has been told.
For the superficial glamor
Of thought through speaking flows,
But the soul of deep emotion
Sweet silence only knows.
O, far from the wild world's riot
My spirit longs to be
When the spell of the golden Silence
Is stealing over me.

O, great is the speaker's power
And grand his thoughts may be,
But the spell of the golden silence
Has sweeter charms for me,
O, dear is the golden silence
Unto the dreamer's soul
When thoughts no words may utter
Across his spirits roll,
O, far from the world's wild clamor
My spirit yearns to be
When the spell of the Golden Silence
Is falling over me.

—Michael Whelan.

How They Cheered Her.

"It is hard to be a shut-in at the season when everything invites out of doors," sighed Miss Wayne, reflecting upon the doctor's decision that her hurt ankle would not be of use for walking before autumn.

At the same hour, half a dozen girls came down the street. They were going to see little Lois Barry.

Lois, though not expecting the visit, was sitting on the steps of her home.

Like soldiers at the word of command they halted at seeing her spring down the steps to meet them. There they stood, rather stiffly, and evidently wondering what to do next, while the junior member of the class puzzled her head to comprehend what it all meant.

"You tell her, Clara," at length some one proposed to Clara Gilder. All at once the difficulty of explaining matters seemed doubled, owing to her fear lest Lois should feel that she had been slighted in not having been given an opportunity to join the others in buying a token of love for their shut-in teacher.

Lois was an orphan and poor; her uncle, in a distant city, paid her school and other expenses, and that was all, while her schoolmates had parents who would give them money for a purpose.

"All the same you will come with us to call on teacher to-morrow evening," said Clara, when she had managed to tell Lois what was being done. "It doesn't matter who bought the picture, seeing we have it."

They left Lois with a lump in her throat and deep in thought, although she had no fault to find with her companions beyond a little regret that the secret had been kept from her till the very last day. "Perhaps I could have done errands, or found some other way to earn a little money," she reflected.

Next morning she rose early and went down to the basement, where she hunted out, from a littered corner, an empty flower-pot. This she took to the kitchen and scrubbed with so much care that the servant Mary, who was making muffins, asked whether she intended eating her breakfast out of it.

At a later hour Lois got leave of absence for the forenoon, and slipped away in her oldest frock and hat, with a small parcel tucked slyly under her arm.

Toward noon Clara Gilder called, and not finding Lois at home, left word for her to be sure and meet them at Mrs. Wayne's gate at seven o'clock.

At the edge of some woods, a long walk from town, sat a small miss watching the road. Beside the mossy knoll, that served her for a seat, leaned a paper bag overflowing with tender green foliage that seemed light as the air in which it waved.

Lois Barry knew that the brother of the woman who had the care of her drove into town every day about that hour, and if he came along would gladly take her home. He came quite as soon as expected, and at sight of her waving hand drew the reins, exclaiming:

"Why, Lois, are you rusticating? You look like an old-times little grandmother going to mill—only you ought to have a horse to carry your grist."

"That is what I have been waiting for," laughed the girl. "My grist is maidenhair ferns—aren't they nice?"

She brushed the hair from her face, glanced at her soiled hands, and laughed again. The man reached down and drew her and her treasures into his carriage, then drove on and soon had her safely at her own door.

Mrs. Wayne and her daughter lived in the rear of a bit of park. On the side was a hedgerow with a spreading elm forming a covert, the appointed meeting place of the class. At five minutes to the hour Clara Gilder appeared, bearing the picture, and remarked a trifle anxiously,—

"All here except Lois."

"There comes Lois," said several voices, as the junior member came around a corner of the street, walking briskly, yet more than once looking back. They knew why when, a minute later, Mary followed smiling broadly above the flower pot whose honors she had not foreseen when it was brought out and washed from its dust in her presence. It contained as lovely a clump of maidenhair ferns as ever grew in a rocky nook behind a waterfall, and the pot itself had been made pretty with fringes of tissue paper.

"Oh, oh!" cried the admiring girls in chorus, "how came you to think of it, Lois?"

"Do you think teacher will like it?" inquired the owner timidly.

Whether she knew beyond a doubt, to the infatuation of one and all.

"What a delightful surprise!" said Miss [illegible] to the loving circle around her invalid chair. "With such reward of being a shut-in I will be patient. Only with the strong light of day upon it can I decide where my beautiful picture shall be hung for the best effect; but these ferns, that bring the sight and smell of the woods to me, shall have a place at the north window and be constantly before my eyes. Thank you all, once more; thank you, Lois, for the pains you have taken."

As they rustled out through the gate in the hedge, the girls with one accord praising Lois' ferns, the children felt to take courage for all her future, deciding that there is generally a way to get around poverty, if you try.—*Lavinia S. Goodwin, in The Watchman.*

The Holiday Season.

Old Scrooge is never so much out of fashion as in the beautiful processional weeks between Thanksgiving and Christmas. This is the season of good feeling, of loosened purse strings, of unselfish planning, of conspiracies into which malice does not enter, of the holiest of mysteries. To and fro on the avenues and streets the children flit like fairies, pausing entranced before shop windows which recall the marvels of the *Arabian Nights*, and eagerly discussing the possibilities of the pence in their dimpled hands. Could their generosity measure out their gifts, papa, mamma, the governess, the nurse, and all the troops of cousins woulds be remembered at this happy time by every free-hearted child.

In the home a great many innocent surprises are in process of accomplishment. Mamma has kept a note-book for months, and in its pages has jotted down the unconscious speeches of this and that member of the household, wishes, which are great helps in the holiday season, when nobody's gift should be a misfit, but each should receive the very thing for which he or she most earnestly longed.

As the crisp airs of December deepen the color on the maiden's cheek, and the first snow flakes flying through the fields are precursors of sleigh bells and toboggans and all sturdy winter sports, the home lines are the more closely drawn. Our pleasures are more intimately associated with the fireside; old Boreas raging without, but heaven's own peace within. Summer disperses family groups, while winter unites them in a sweeter friendliness. And the holiday season, coming before the whirl of social engagements and of church activities has fairly begun, is the jewelled clasp upon the circlet of family life. For the next few days and weeks the thoughts of husbands and wives, brothers and sisters, parents and children, are set upon how best to please one another.

And ever there is in the midst the radiant figure of a child, the benignant face of a mother, and in the distance the ear that listens can hear the angels sing.

Whence, then, a note that jars, a discord in the harmony?

Is it not, dear friends, that in the holiday season we often attempt too much? Desiring to be liberal, are we not sometimes unjust? Do we not suffer that to become a tax which ought to be pure enjoyment? and are we not departing from the true spirit of Christmas giving when we allow the element of cost to obtrude itself arrogantly?

The real value of a gift is in the love that prompts it. A flower may mean more than a diamond, a tiny book or picture more than silver or gold, if it carry with it a sweet sincere thought.

The moment that the idea of reciprocity enters into the mind of giver or of receiver a gift is cheapened and vulgarized. To bestow a gift because one *ought*, or because it will be expected, or because it will pay off a score, or for any reason except for love's own sake, is to rob the holiday season of its richest opportunity, and defraud it of its most unique charm.—*Harper's Bazar.*

Loyal to the Truth.

If Baptist schools are ever to realize the intelligent design of their existence, if they are to strengthen, confirm and instruct our own membership and convince others that our distinctive denominational characteristics are intensely Scriptural, they must be supplied with a literature that is doctrinally clear and positive. Teachers and scholars must have "Helps" that strengthen a spirit of loyalty to the truth. Such helps are found in the issues of the American Baptist Publication Society. Is your school fully supplied with the Publication Society's literature? If not, secure at once what is needed and you will be convinced that they will greatly help you in your work and with the blessing of the Lord make good Baptists.

The ministers who claim that the pulpit is losing its power would do well to ask themselves if they are putting all the power they can command into their pulpits.—*The Watchman*

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